

KEYWORD IN CONTEXT INDEX TO
DHARMAKĪRTI'S SANSKRIT TEXTS

Keyword In Context Index to Dharmakīrti's Sanskrit Texts

(enlarged and revised edition)

by

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Explanatory Remarks

1. This is an enlarged and revised version of the KWIC (= Key Word In Context) index to Sanskrit works of Dharmakīrti, i.e., the *Pramāṇavārttikasvavṛtti* (= SV), the *Pramāṇavārttikakārikā* (the chapters 2-4, = PV), the *Sambandhaparīkṣākārikā* (= SP), the *Pramāṇaviniścaya* (= V1, V2, V3), the *Nyāyabindu* (= NB), the *Hetubindu* (= HB) and the *Vādanyāya* (= VN).
2. The editions of Sanskrit works and the abbreviations used in this index are as follows:

- SV *Pramāṇavārttikasvavṛtti*: R. Gnoli, *The Pramāṇavārttikam of Dharmakīrti, the first chapter with the autocommentary*. Roma 1960.
- PV *Pramāṇavārttikakārikā*, Chapter 2, *Pramāṇasiddhi* [k.1-102]: M. Inami, *Pramāṇavārttika Pramāṇasiddhi shō no Kenkyū*. (1)–(13) *Hiroshima Daigaku Bungakubu Kiyō* 51–52, *Shimanekenritsu Kokusai Tankidaigaku Kiyō* 1–3, *Tokyō Gakugeidaigaku Kiyō, Dai 2 Bumon, Jinbunkagaku* 48–50, 52, 54, 56, 64–65 (1992–2014); [k.132-285 corresponding to k.131cd-285 in the following edition]: *Der Buddha und seine Lehre in Dharmakīrtis Pramāṇavārttika. Der Abschnitt über den Buddha und die vier edlen Wahrheiten im Pramāṇasiddhi-Kapitel*. Eingeleitet, ediert und übersetzt von Tilmann Vetter, Wien 1984; Chapter 3, *Pratyakṣa* [k.1-319]: H. Tosaki, *Bukkyō Ninshikiron no Kenkyū. Hosshō cho Pramāṇavārttika no Genryōron. Jōkan*. Tōkyō 1979; [k.320-539]: H. Tosaki, *Bukkyō Ninshikiron no Kenkyū. Hosshō cho Pramāṇavārttika no Genryōron. Gekan*. Tōkyō 1985; Chapter 4, *Parārthānumāna* [k.1-148]: T. J. F. Tillemans, *Dharmakīrti's Pramāṇavārttika. An annotated translation of the fourth chapter (parārthānumāna). Volume 1 (k.1-148)*, Wien 2000. The *kārikās* which are not included in the above editions, i.e., Chapter 2 [k.103-131] and Chapter 4 [k.149-286], are in principle based on those included in Miyasaka's edition (cf. *Pramāṇavārttika-Kārikā* (Sanskrit and Tibetan). Ed. by Y. Miyasaka. *Acta Indologica* 2 (1971-1972) 1–206). Regarding the necessity to make a critical edition of the whole *Pramāṇavārttikakārikā*, cf. B. Kellner, *Towards a Critical Edition of Dharmakīrti's Pramāṇavārttika*. *WZKS* 52/53 (2009-2010) 161–211.
- SP *Sambandhaparīkṣākārikā*, (kk.1-22): E. Frauwallner, *Dharmakīrtis Sambandhaparīkṣā. Text und Übersetzung*. *WZKM* 41 (1934) 261–300; (kk.23-25): H. Yaita, *Tarkarāhasya Kenkyū* (1). *Naritan Bukkyōkenkyūjo Kiyō* 12 (1989) 75–98; preprint copy from E. Steinkellner dated on 18. February 2020.
- V1,V2 *Pramāṇaviniścaya*, Chapter 1-2: *Dharmakīrti's Pramāṇaviniścaya. Chapters 1 and 2*. Critically edited by Ernst Steinkellner. Beijing/Vienna 2007 (cf. *Corrigenda 2 et addenda* by E. Steinkellner, *WZKS* 51 (2007-2008) 207-208; *Corrigenda 3 et addenda* by E. Steinkellner (January 2013); *Further and Last Corrigenda and Addenda* by E. Steinkellner (November 2018): See <https://www.oeaw.ac.at/en/ikga/digital/steinkellner-repository/>).
- V3 *Pramāṇaviniścaya*, Chapter 3: *Dharmakīrti's Pramāṇaviniścaya. Chapter 3*. Critically edited by Pascale Hugon and Tōru Tomabechi with a preface by Tom J. F. Tillemans. Beijing/Vienna 2011.
- NB *Nyāyabindu*: D. Malvania, *Ācārya-Dharmakīrti-kṛta-Nyāyabindor Ācārya-Dharmottara-kṛta-ṭīkāyā anuṭīkārūpaḥ paṇḍita-Durvekāmīśra-kṛto Dharmottaraṇḍīpaḥ*. Patna ²1971.
- HB *Hetubindu: Dharmakīrti's Hetubindu*. Critically edited by Ernst Steinkellner on the basis of preparatory work by Helmut Krasser with a transliteration of the Gilgit fragment by Klaus Wille. Beijing/Vienna 2016 (cf. *Corrigenda by E. Steinkellner (November 2016)*: See <https://www.oeaw.ac.at/en/ikga/digital/steinkellner-repository/>; *Further and Last Corrigenda and Addenda* by E. Steinkellner (preprint copy July 2019).
- VN *Vādanyāya*: M.T. Much, *Dharmakīrtis Vādanyāya. Teil I*. Wien 1991.

In the E-texts of the basic texts on which this index is based, the *daṇḍas* and the half *daṇḍas* in the prose passages are changed into periods and commas, respectively. The punctuation is sometimes changed (especially in the SV), and apparent typographical errors are tacitly corrected in all texts. Nasal consonants are assimilated word-internally: ṁ+k/kh/g/gh >ñ+k/kh/g/gh, ṁ+c/ch/j/jh >ñ+c/ch/j/jh, ṁ+p/ph/b/bh/m >m+p/ph/b/bh/m, ṁ+t/th/d/dh/n >n+t/th/d/dh/n, ṁ+y/r/v >ṁ+y/r/v.

A number of five figures at the left side indicates the location of the key word in the basic texts. In the case of the SV, the V1-3, the HB and the VN, the first three figures indicate the page number, and the last two indicate the line number (for example, SV_16026=SV p.160, l.26; V1_02511= *Pramāṇaviniścaya*, the first chapter p.25, l.11; V3_07001= *Pramāṇaviniścaya*, the third chapter p.70, l.1; HB_02314=HB p.23, l.14; VN_06110=VN p.61, l.10). In the case of the PV and the NB, the second figure indicates the chapter number and the last three figures indicate the *kārikā* or *sūtra* number (for example, PV_02232=PV, the *Pramāṇasiddhi*-chapter k.232; NB_03015=NB, the *Parārthānumāna*-chapter sūtra 15. Regarding the SP, the last two figures indicate the *kārikā* number (for example, SP_00015=SP, k.15).

3. In this index, sentences are artificially divided into word-units, although they may involve a phonetic fusion or union in the basic texts. Further, compounds are analyzed and the individual elements are linked with hyphens. Negative prefixes *a(n)/niḥ(r, etc.)* are also separated in principle. The following exceptions apply:

3.1. The suffixes *-vat* and *-mat* making a possessive adjective remain unseparated, while the adverb *-vat* expressing comparison is separated. Terms such as a numeral+*-dhā/-vidha* remain unseparated. The suffixes *-tā/-tva/-ka* also remain unseparated. Accordingly, even in cases where these suffixes relate to the whole compound, they are represented as belonging only to the last element of the compound; for example, *kārya-kāraṇatā, sad-asattva, sandigdha-vipakṣa-vyāvṛttika, sa-ātmaka*.

3.2. A number of compounds that are frequently used and can be regarded as one word, including words with a negative prefix, also remain unseparated. For example, *(a)kiñcitkara, akhila, ajñāna, adṛśya, ananubhāṣaṇa/māṇa, anantara, anapekṣa(tva)/kṣita/kṣya, anavasthā/sthiti/sthāna, anāgata, anādi, anitya(tva/tā), anupalabdhi/anupalambha(na), anṛta, aneka(tva/tā/dhā), anekānta, aparāpara, apauruṣeya(tva/tā), apratibhā, abhāva, abhūta, ayukta/ti, ayoga, arthakriyā, arthāpatti, avinābhāva, avisaṃvāda(na/ka)/in, avyabhicāra(in), asat(tva/tā), asādhāraṇa, asiddha/ddhi, (eka)yogakṣema, ekānta(tā)/ntika, ekaika, tadvat, tathābhūta/bhāva/vidha, tadutpatti, drṣṭānta, nāntarīyaka(tva/tā), nigrāhasthāna, nirartha(ka), padārtha, paratantra, parabhāva, paramārtha, parāpara, parārtha, punarukta, pūrvāpara, prayatnānantarīya(ka), manaskāra, yathāyoga(m), yathārtha, yathāsvam, yathokta, viruddhāvyabhicārin, sarvagata, sarvajña(tva/tā), sahakāri(tva)/kāra, siddhānta, svatantra, svabhāva, svarūpa, svalakṣaṇa, svasaṃviti(ti)/vedana/vidita, svārtha, hetvābhāsa*.

4. All terms including key words are principally listed as they appear in the basic texts. This means that key words are listed in the form resulting from their declension or conjugation, as well as any application of Sandhi. Those key words whose beginning has been significantly changed through the application of Sandhi (for example, °*d dhetu-*; °*e 'pi*), however, are listed in the position that their original form (*hetu-*; *api*) would be listed in. Further, key words whose ending is significantly altered by Sandhi are listed where their original form would be listed only when otherwise they would appear in a place too far from where they would be expected (for example, *anyac/j/ṭ/ḍ/d/n/l* > *anyat*; *kr̥c/j/ṭ/ḍ/d/n/l* > *kr̥t*; *cec/j/ṭ/ḍ/d/n/l* > *cet*; *tac/j/ṭ/ḍ/d/n/l* > *tat*; *duḥ-/duṣ-/dus-* > *dur-*; *niḥ-/niṣ-/nis-* > *nir-*; *bhūc/j/ṭ/ḍ/d/n/l* > *bhūt*; *mac/j/ṭ/ḍ/d/n/l* > *mat-*; *yac/j/ṭ/ḍ/d/n/l* > *yat*; *-vac/j/ṭ/ḍ/d/n/l* > *-vat*; *vāk/g/ñ* > *vāc*; *-vic/t* > *-vid*; *(a)sac/j/ṭ/ḍ/d/n/l* > *(a)sat*; *(a)sañ/nn* > *(a)san*). On the other hand, we do not change the position of words that appear at a distance from each other due to their declension or conjugation.

Note:

On the occasion of enlarging the older version, we also tried to correct typographical errors and errors of word division that had remained in the older version as far as possible. Nevertheless, we are afraid that there still remain many errors. We would appreciate it very much if users would point out any errors for revising this version again via the Website in the future.

This KWIC index is one of the results of the academic collaboration between the Institute for Cultural and Intellectual History of Asia of the Austrian Academy of Sciences (IKGA-ÖAW) and the Research Institute for Languages and Cultures of Asia and Africa (ILCAA) of the Tokyo University of Foreign Studies. We would like to acknowledge the late Dr. Helmut Krasser for his paving the way for our collaboration, and Prof. Ernst Steinkellner, Dr. Pascale Hugon of the IKGA-ÖAW and Dr. Tōru Tomabechi of the International Institute for Digital Humanities (DHII) in Tokyo for providing us with their E-texts of the *Pramāṇavinīś-caya* and the *Hetubindu* and corrigendas of those texts as well. We also thank Prof. Birgit Kellner and Dr. Patrick McAllister of the IKGA-ÖAW for checking the content and English of these explanatory remarks. The PDF version of this KWIC index is published as ILCAA Electronic Publication (<https://publication.aa-ken.jp/>) and will be released also on the IKGA website (https://www.oew.ac.at/fileadmin/Institute/IKGA/PDF/digitales/kwic_dharmakirti2020.pdf). We also thank Prof. Masamichi Sakai, Kansai University, as well as Naoya Kaneko, Akito Yokoyama and Yūto Nagai, graduate students of Tsukuba University, for their help in the editorial works.

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VN_05109	eva padasya iti. prapañca-kathāyām apy	a-kathita-eka-artha-sādhanā-adhikaraṇāyām nānā-
V1_03411	pāṇy-ādi-kampe sarvasya kampa-prāpteḥ.	a-kampane vā cala-a-calayoḥ pṛthak-siddhi-
V1_03109	sato 'pi vā viśeṣasya tad-an-aṅgatayā	a-karaṇatvāt. tasmād yato 'sya ātma-bhedād asya
SV_03512	tathā ca iṣṭa-pratyāyanāt saṅketa-bheda-	a-karaṇam iti. etac chabda-arthe '-vācyatvaṃ
SV_10013	-kriyāyām tasya kiñcid iti. tad-a-tad-rūpa-	a-karaṇāc ca akiñcitkaro na apekṣyata iti. katham
SV_10110	atra a-pratipattiḥ. satā api te na tad-artha-	a-karaṇāt. vastutas tv an-upalabhyamāno na san na
V2_08215	na anya-kāri. tena ayaṃ tad-a-tad-rūpa-	a-karaṇād akiñcitkaro na apekṣyate. katham kriyā-
SV_12411	karoti iti sarvaḥ puruṣaḥ kāvyā-kṛt syāt.	a-karaṇe vā na eva kaścit tadvad ity a-pūrvā eṣā
SV_17419	padārthānām, an-ādheya-viśeṣasya prāg	a-kartuḥ para-apekṣayā janakatvam, niṣpatter a-
V2_08003	kartuḥ sva-sattā-mātreṇa kṣepa-ayogāt, prāg	a-kartuḥ paścād api svabhāva-a-parāvṛtteḥ.
HB_00909	ca bhāvaṃ na karoti iti syāt. tathā ca	a-kartur a-hetutvam iti na vināśa-hetuḥ kaścit.
SV_13819	tad-vyāpārāc chabdasya tad-udbhavē syāt.	a-kartur vyāpāre 'pi tat-siddhy-ayogāt. vyāpi-
PV_02096	bhedataḥ | syād an-artha-antara-arthatve 'py	a-karma-a-dravya-śabda-vat || vyatireki iva yac
PV_03285	| bhāvanā-pariniṣpattau tat sphuṭa-	a-kalpa-dhī-phalam || tatra pramāṇam samvādi yat
V1_02805	| bhāvanā-pariniṣpattau tat sphuṭa-	a-kalpa-dhī-phalam ||31|| ity antara-ślokāḥ.
V1_02708	| yaj jñānam avisamvādi tat pratyakṣam	a-kalpakaṃ ||28|| yoginām api śruta-mayena
PV_03141	sā || kecid indriya-jatva-āder bāla-dhī-vad	a-kalpanām | āhur bāla-a-vikalpe ca hetuṃ saṅketa
SV_14912	||282|| na vai pratigho 'nyo vā svabhāvo	'kasmāt pratiniyamavān. yādṛśī tu sva-hetoḥ
SV_12022	kuto 'sya iyam iṣṭir a-pramāṇikā prāg āsit.	a-kasmād grāhī ca ayaṃ kiṃ punaḥ kvacit sādhanam
SV_08118	kiñcid bhavet. saty arthe tat-samavāyasya	a-kādācitkatvāt sattā-ādi-vat. prāg eva vyaktaṃ
SV_16020	-samutthāpana-cetasā samanantara-pratyayena	a-kāra-utthāpana-cittam utthāpyate. tathā repha-a-
SV_13511	tadā agnir ity eva syāt, na gaganam iti,	a-kāra-ga-kārayoḥ pūrvāpara-bhāvasya
SV_13719	-lakṣaṇam puṣṇanti. yad api kiñcid uttarā	a-kāra-pratītir a-kāra-pratīteḥ pūrva-a-bhinna-
SV_13719	yad api kiñcid uttarā a-kāra-pratītir	a-kāra-pratīteḥ pūrva-a-bhinna-viśayā tadvad ity-
SV_16021	-utthāpana-cittam utthāpyate. tathā repha-	a-kāra-visarjanīya-utthāpanāni pūrva-pūrva-
SV_14301	ucyate. na ca abhāvaḥ kāryaḥ. tat-kāri ca	a-kāraka eva ity anapekṣaṇīya ity uktam. svabhāva
HB_02105	syād ity uktam. a-tat-svabhāvas tu tadā apy	a-kāraka eva. tasmān na a-kṣaṇikeṣu hetuṣv eka-
HB_01602	-pūrva-utpattir eva sā. a-tat-svabhāvate so	'kāraka eva, sāmārthya-ākhyāt padārtha-antarāt
SV_08719	ekatve tu tasya tatra eva tathā kārakatvam	a-kārakatvaṃ ca iti vyāhatam etat. bhedo 'py asty
PV_03308	sva-karmaṇi | tad-vaśāt tad-vyavasthānād	a-kārakam api svayam || yathā phalasya hetūnām
V1_03209	sva-karmaṇi | tad-vaśāt tad-vyavasthānād	a-kārakam api svayam ||37|| ity antara-ślokāḥ.
HB_01710	eva na bhavati iti na ayaṃ prasaṅgaḥ, kāraka-	a-kārakayoḥ svabhāva-tad-dhetvor virodhāt. yo 'pi
V3_08705	-kriyāyām api tatra an-upakārāt. ubhayathā	a-kārakasya akiñcitkaratvena an-upakāratvād ity
SV_11628	yena asāv āśrayaḥ. kṛtasya karaṇa-abhāvād	a-kārakasya ca anapekṣatvāt. vyaktir upakāro
SV_08724	iti. tathā api kathañcid bhedāt sahakāriṇo	'kārakāḥ syuḥ. paryāyeṇa atha kartṛtvaṃ sa kiṃ
SV_04901	-vādinām śabdaḥ pratyayaḥ, sa vibhrama-vaśād	a-kārake 'pi kāraka-adhyavasāyī pravartayati,
SV_08723	brūmo bhedasya api bhāvāt. tasmāt kaścīd	a-kārako 'pi iti. tathā api kathañcid bhedāt
SV_08726	vastunaḥ ||175|| atha api syān na eva kaścīd	a-kārako 'sti. sarveṣāṃ sarvatra paryāyeṇa
HB_02412	kārya-svabhāvānām karaṇa-svabhāva-kṛtatvād	a-kāraṇa-apekṣaṇe vā a-hetukatva-prasaṅgāt.
SV_11316	abhivyanakti. sa tarhi siddha-upasthāyī kim	a-kāraṇam poṣyate. nanv iyān sambandhasya vyāpāro
V2_08604	-niyama-abhāvān na hetu-bhedo bhedaka ity	a-kāraṇam viśvasya vaiśvarūpyam syāt. tatra ca
SV_02216	-niyama-abhāvān na hetu-bhedo bhedaka ity	a-kāraṇam viśvasya vaiśvarūpyam syāt. sarvaṃ vā
V1_01701	na an-ukṛta-anvaya-vyatirekaṃ karaṇam, na	a-kāraṇam viśayaḥ. tasmān na vastu-viśayaḥ śabda-
SV_15616	kāraṇa-sākalye kārya-vaikalyaṃ yuktam. tasya	a-kāraṇatva-prasaṅgāt. na kevalān mantra-prayogād
SV_14001	266|| kṣaṇa-bhaṅgino hi sarva-bhāvā vināśasya	a-kāraṇatvād ity uktam vakṣyate ca. utpattimantāś
SV_05211	nirākriyate. nānātvaṃ hi teṣv eka-vijñāna-	a-kāraṇatve karaṇam ucyate. anekam api yady ekam
PV_02021	|| yathā tat karaṇam vastu tathā eva tad-	a-kāraṇam | yadā tat karaṇam kena mataṃ na iṣtam
PV_02021	| yadā tat karaṇam kena mataṃ na iṣtam	a-kāraṇam || śāstra-ośadha-abhisambandhāc
PV_02177	ca na ca ātmā na apy adhiṣṭhitam | na	a-kāraṇam adhiṣṭhātā nityam vā janakaṃ katham ||
PV_02181	yathā na asti karaṇam kaṅṭhaka-ādiṣu || tathā	a-kāraṇam etat syād iti kecit pracakṣate | saty
NB_03079	-kāraṇa-bhāva-asiddheḥ. artha-antarasya ca	a-kāraṇasya nirṛttau na vacana-āder nirṛttiḥ. iti
SV_02206	tathā-darśanāt kāryaḥ siddhaḥ, a-kāryatve	'karaṇāt sakṛd apy abhāvāt. kāryasya ca sva-
V2_08508	-darśanāt tat-kāryaḥ siddhaḥ. a-kāryatve	'karaṇāt sakṛd apy abhāvāt. nanv arañi-
SV_13510	-parāvṛttayaḥ, kiṃ tarhy eka eva trailokyē	'kāras tathā ga-kāraḥ, tadā agnir ity eva syāt,
V2_07912	a-sāmārthyam eva, kasyacit karaṇāt.	a-kāriṇo 'pi pratyaya-vaikalpe syāt. sākalye tu
SV_04221	tad arthakriyā-kāritayā pratibhāsanāt tad-	a-kāribhyo bhinnam iva, na ca tat tattvaṃ parikṣā
SV_04206	-ādikām arthakriyāṃ kurvantas tad-	a-kāribhyo bhedād a-bhinnā ity ucyante, ekena vā
V2_07909	-dharmasya apy ajñāne parārtha-vṛtṭeḥ kārya-	a-kārya-an-avabodhāt, sarvatra śāñkā-utpatteḥ,
SV_04427	yathā ||81|| tatra eka-kāryo 'neko 'pi tad-	a-kārya-anyatā-āśrayaiḥ | ekatvena abhidhā-
V3_11901	sidhyati. uktam hi prak – na anupalabdāv	a-kārya-kāraṇa-pratiśedho gamaka iti. sa ca
V3_11813	nairātmyād ghaṭa-ādi-vad iti, tad apy	a-kārya-kāraṇa-bhāve na sidhyati. uktam hi prak
V3_08404	api śeṣavad etad vyabhicāri liṅgam. yā tarhy	a-kārya-kāraṇa-bhūtena anyena rasa-ādinā rūpa-ādi
SV_00712	an-anya-apekṣiṇī ity ucyate. yā tarhy	a-kārya-kāraṇa-bhūtena anyena rasa-ādinā rūpa-ādi-
SV_14801	asati pratibandhe na yuktā ity ucyate. na	a-kārya-kāraṇayoḥ kaścit pratibandha iti ca uktam.
PV_03273	bhokṛtā || kārya-kāraṇatā anena pratyuktā	a-kārya-kāraṇe | grāhya-grāhakatā-abhāvād bhāve

SV_05807	utpadyamānām mithyā-pratibhāsītāvā	a-kārya-kāriṇam api tat-kārya-kāriṇam iva
SV_05801	vivekaḥ śabdena codita iti. sā ca śrutiḥ.	a-kārya-kṛti-tat-kāri-tulya-rūpa-avabhāsinim |
V3_11611	tatra prāṇa-ādinām api. artha-antarād	a-kārya-bhūtād asiddheś ca. na hi kārya-kāraṇa-
V1_02005	sarvāsām tad-artha-hetūnām buddhīnām, anyair	a-kārya-bhedasya apekṣa-ayogād anapekṣac ca krama-
PV_03242	sarvāsām dhīyām tad-bhāva-janmanām | anyair	a-kārya-bhedasya tad-apekṣa-a-virodhataḥ ||
SV_17420	a-kartuḥ para-apekṣayā janakatvam, niṣpatter	a-kārya-rūpasya āśraya-vaśena sthānam, kāraṇac ca
PV_04047	iyam iti vyaktam īśvara-ceṣṭitam || vadann	a-kārya-liṅgām tām vyabhicāreṇa bādhyate | a-
V3_02011	iti vyaktam īśvara-ceṣṭitam ||7|| vadann	a-kārya-liṅgām tām vyabhicāreṇa bādhyate | a-
SV_15121	vastu-viśeṣam apekṣanta iti yuktam. tathā	a-kārya-viśeṣo nityo bhāvaḥ kenacid gṛhyamāṇas
SV_11309	pratītir a-saṃvidāḥ | (227ab) syād etat –	a-kārya-sambandhā eva śabdāḥ. na te 'rtheṣu
PV_03026	sva-hetutaḥ | sambadhyate kalpanayā kim	a-kāryam kathañcana || anyatve tad a-sambaddham
SV_09718	vistareṇa vakṣyāmaḥ. anityatve yathā kāryam	a-kāryam vā a-vināśini | (193ab) anena udāharaṇam
SV_07026	janaka-bhūtānām upakāraḥ. svarūpasya siddher	a-kāryatvāt para-rūpa-kriyāyām api tatra an-
V3_08704	janaka-bhūtānām upakāraḥ, svarūpasya siddher	a-kāryatvāt. para-rūpa-kriyāyām api tatra an-
SV_13918	'n-ādheya-viśeṣatvāt, āvaraṇa-abhāvasya	a-kāryatvāt, vastu-vad eva jñānasya api
PV_03044	na nityatā | a-sambandhas ca jātīnām	a-kāryatvād a-rūpatā || yac ca vastu-balāj jñānam
SV_02206	34|| sakṛd api tathā-darśanāt kāryaḥ siddhaḥ,	a-kāryatve 'kāraṇāt sakṛd apy abhāvāt. kāryasya
V2_08508	sakṛd api tathā-darśanāt tat-kāryaḥ siddhaḥ.	a-kāryatve 'kāraṇāt sakṛd apy abhāvāt. nanv
V2_08509	-nirmathana-ādiṣv asaty apy agnau bhāvād	a-kāryam. na, indhana-vikāra-hetor uṣṇa-sparśa-
HB_02110	kāraka-svabhāva-antara-utpattir iti. na	a-kāryasya apekṣā ity ucyate, kāraka-svabhāvasya
HB_00808	apy a-tat-svabhāvasya nivṛttau tan-nivṛttir	a-kāryasya, yathā anayor eva dharmayor
HB_01513	svabhāvaḥ. samarthaḥ. kiṃ na karoti.	a-kurvan katham samarthaḥ, kuvinda-ādayaḥ paṭa-
PV_04061	doṣo yadi vaden na saḥ | kiṃ na bādhetā so	'kurvann ayuktaṃ kena duṣyati || anyeṣu
SV_09904	tad-utpādanam prati vaiguṇyam kāraṇasya	a-kurvāṇasya pratibandha-hetor a-
SV_12313	racanām puruṣāḥ kartum na śaknuyuḥ kṛtām vā	a-kṛta-saṅketo vivecayet, vyaktam apauruṣeyo
VN_04601	kiñcid bhayam paśyāmo yena taṃ pariharet.	a-kṛta-samayasya śabde 'py a-pratīti-jananāc ca.
SV_04709	api hi viśiṣṭā vyaktasya eva vaktavyā ity	a-kṛta-sambandhasya an-abhidhānād avaśyam tatra
SV_15212	syāt. mithyātvaṃ kṛtakeṣv eva drṣṭam ity	a-kṛtaṃ vacaḥ | satya-arthaṃ vyatirekasya virodhi
SV_13508	krama-antara-virodhataḥ ||259|| yady	a-kṛtaka-ānupūrvī varṇānām te ca na bahavaḥ
SV_15209	darśane 'pi sarveṣām tathābhāvo na sidhyati.	a-kṛtaka-svabhāvātve 'pi hy eṣām kaścin mithyā-
SV_15312	tāni pratikṣeptavyāny eva iti. tasmād	a-kṛtakam ca syād syān mithyā-arthaṃ ca iti na
NB_03135	viparīta-vyatireko yathā – yad	a-kṛtakam tan nityam bhavati iti. na hy ebhir
SV_15215	-vyatirekasya vyāpter anyatra a-sambhavād	a-kṛtakam satya-arthaṃ iti syād vinā apy anvayena.
SV_15105	na hi janma asti kasyacit ||285|| yady	a-kṛtakaḥ śabdo na tasmād artheṣu pratītir eva
SV_15612	tat-krama-ātmano vā mantrasya artha-hetor	a-kṛtakatvān nityasya nityam sannidhānam iti
SV_15308	saṃvādanam itarad vā sarva-darśī vacanasya	a-kṛtakasya itarasya vā vibhāvayitum samarthaḥ.
SV_13515	ca. kiṃ punar a-calita-avasthā-svabhāvānām	a-kṛtakānām kathañcit sthitānām pūrva-avasthā-
SV_16405	vācyā mantrāḥ phala-īpsunā | (310ab) na hy	a-kṛtakānām prayogaḥ sambhavati na ca a-
SV_15103	api ca, na jñāna-hetutā eva syāt tasminn	a-kṛtake mate | nityebhyo 'vastu-sāmarthyān na
PV_04111	icchā-vartitvād a-niṣedhinām | kṛtānām	a-kṛtānām vā yogyam viśvam svabhāvataḥ || artha-
V3_03506	uktaḥ. yogyam hi viśvam svabhāvataḥ kṛta-	a-kṛtānām śabdānām, icchā-mātra-vṛttheḥ. tayā
PV_04198	an-upayogataḥ || kadācin nir-apekṣasya kārya-	a-kṛti-virodhataḥ | kādācitka-phalaṃ siddham tal-
V3_05410	||35|| kadācin nir-apekṣasya kārya-	a-kṛti-virodhataḥ | kādācitka-phalaṃ siddham tal-
SV_16206	sarve 'pi ghaṭa-ādayo bhāvāḥ kṛtrimā	a-kṛtrimā prasajanti, tatra apy evam vikalpanāyāḥ
V2_08812	api tu svabhāva-antaram api. kṛtrima-	a-kṛtrimānām iva maṇi-muktā-pravāla-ādinām.
VN_04101	upanyasta-sādhanasya samarthane kartavye tad	a-kṛtvā aparasya prasaṅgena a-prasaṅgena vā a-tan
SV_17431	vaiparityam. mayi dharmā-patnyām pratyayam	a-kṛtvā ātmīyayor netra-abhidhānayor jala-
HB_01613	-dharmā. tena samasta-pratyayānām kāryam	a-kṛtvā na upekṣā-āpattir iti, sa kiṃ teṣām a-
V3_09408	-virodhād aikyam iti cet, tat kim idānīm	a-krama-abhivayakter ghaṭa-dadhy-ādir anekāḥ, ko
HB_03211	eva ca tattvena vyavasthāpanāt. etena krama-	a-krama-ādayo 'nyonya-vyavaccheda-rūpā vyākhyātāḥ.
PV_03199	-kālāḥ sarvāś ca buddhayaḥ || kāścit tāsv	a-krama-ābhāsāḥ kramavatyo 'parāś ca kim | sarva-
PV_03198	ca atra teṣv eva krama-pātiṣu | kiṃ na	a-krama-grahas tulya-kālāḥ sarvāś ca buddhayaḥ ||
VN_00309	bhāvasya bādhiḥ. tatra sāmartyam krama-	a-krama-yogena vyāptam siddham, prakāra-antara-
PV_03488	apy a-viśeṣataḥ | doṣo 'yam sakṛd utpanna-	a-krama-varṇa-sthitāv api || sakṛd yatna-udbhavad
V2_08008	-sat | asanto 'kṣaṇikās tasyām krama-	a-krama-virodhataḥ ||55|| iti saṅgraha-ślokaḥ.
SV_13405	-bhāgeṣu dhvaniṣu na sambhavati iti siddham	a-krama-sattvam śabda-rūpam. kramavad-bhāgaś ca
V2_08002	sambhavati, krama-yaugapadya-virodhāt.	a-kramaḥ, anapekṣasya kartuḥ sva-sattā-mātreṇa
V3_09411	-niṣpattāv a-niṣpatteḥ. a-bheda eva atitarām	a-kramatva-prasaṅgaḥ, eka-ātmatva-vat. kāryatvād
PV_03536	|| abhilāpa-dvayam nityam syād drṣṭa-kramam	a-kramam | dvir dvir ekaṃ ca bhāseta bhāsanād
SV_12912	varṇānām ca a-krameṇa a-pratipatteḥ kuto	'kramam eka-buddhi-grāhyam vākyam nāma. na ca
SV_12903	vinā vā varṇaiḥ, tair anukramavadbhir	a-kramasya upakāra-ayogāt, a-krameṇa ca vyāhartum
SV_13406	kramavad-bhāgaś ca dhvanir iti. tan na.	a-kramasya kramavad-vyatirekiṇaḥ prāg eva
SV_12907	pratibhāti iti cet. anukramavatā vyañjakena	a-kramasya vyaktiḥ pratyuktā, vyakta-a-vyakta-
PV_03203	| nānā-arthā kramavatyo ekā kim eka-arthā	a-kramā aparā || vaiśvarūpyād dhīyam eva bhāvānām
PV_03485	| varṇaḥ syād a-kramo 'dīrghaḥ kramavān	a-kramām katham || upakuryād a-saṃśliṣyan varṇa-

PV_02043 -hetutvaṃ tato 'py anyonya-hetuke || na
SV_12919 varṇaḥ krama-viśeṣam antareṇa vibhāvante.
PV_03485 syād bahu-mātra-anavasthiteḥ || avasthitāv
SV_12912 kasyacit kadācid a-pratipatteḥ. varṇānām ca
PV_03487 sthitāv ūrdhvaṃ vardhamāno dhvanir bhavet ||
SV_12903 anukramavadbhir a-kramasya upakāra-ayogāt,
PV_03485 kramāyām sakṛd-ābhāsanān matau | varṇaḥ syād
PV_03199 'parās ca kim | sarva-artha-grahaṇe tasmād
V3_12908 -deśa-sannidhir iṣyata eva iti kim an-iṣtam.
SV_07127 kaścit sthāpako 'py astu. sāmānyasya
SV_16209 -kartāraś ca kecid iti sarveṣāṃ keṣāñcid vā
HB_01510 samartha-a-samartha-svabhāvayoḥ kriyā-
V2_08005 yugapat kriyā, tat-svabhāvasya paścād apy
HB_02013 pratyekaṃ sāmartye 'pi yathā kevalānām
V3_09508 buddhi-pūrvakaṃ dr̥ṣṭam yad-dr̥ṣṭer
HB_02111 ucyate, kāraka-svabhāvasya prāg api bhāve
SV_08721 ca iti vyāhatam etat. bhedo 'py asty
PV_02268 krama-utpattir virudhyate || kriyāyām
PV_03309 -ātmatayā udbhavāt | hetu-rūpa-graho loke
SV_08716 | a-bhede tu virudhyete tasya ekasya kriyā-
V1_00904 sāmartya-a-viśeṣān na ekasya ekatra kriyā-
PV_02141 -āgamaḥ | tad-bhūta-bhinna-ātmatayā śeṣam
PV_02277 sañkṣayaiḥ | kleśāt kutaścid dhīyeta a-śeṣam
HB_02307 iti na anvaya-vyatireka-siddhir iti cet, na,
HB_00411 -vṛtīḥ, yathā yat sat, tat kṣaṇikam eva.
PV_03240 atītasya darśane ca na sambhavaḥ | vācyam
V2_08001 sarvathā a-sambhavāt. na hi tasya
VN_00203 sat kṛtakaṃ vā pratikṣaṇa-vināśi syāt,
HB_02309 sarva-śakti-viraho 'bhāva-lakṣaṇam. na ca
SV_17417 -prāyam, nityatvaṃ ca keṣāñcid bhāvānām
V2_08001 syāt. sākalye tu karoty eva. na evam
HB_01915 -anapekṣiṇaḥ sahakāriṇaḥ kāryam kuryuḥ. tena
HB_01809 sambhavati, na sambhavat-prthag-bhāvānām
V2_08008 yat tad atra paramārtha-sat | asanto
VN_00214 -ayogaḥ, na tasya kvacit sāmartyam, asti ca
VN_00311 -abhāvāt. tena vyāpaka-dharma-anupalabdhir
HB_02106 tu tadā apy a-kāraka eva. tasmān na
HB_02101 tasya teṣāṃ ca iti na anavasthā. tathā yady
PV_04109 | iṣṭa-śabda-abhidheyatvasya āpto 'tra
PV_04075 atra akārsīt svayaṃ śrutim | iṣṭa-
V3_02606 atra akārsīt svayaṃ-śrutim | iṣṭa-
PV_03403 || tasya tad-bāhya-rūpatve kā prasanna-ikṣaṇe
PV_02266 || buddhes teṣāṃ a-sāmartye jīvato 'pi syur
PV_02170 | na ced bhede 'pi rāga-ādi-hetu-tulya-ātmatā-
PV_02215 śūnyatā-dr̥ṣṭeḥ sarva-doṣaiḥ prasidhyati | na
PV_02143 vyatireko 'sya sandigdho vyabhicāry atah |
PV_02198 -saṃskāra-kṣaye 'nya-a-pratisandhitaḥ ||
V2_07911 upakārāt, tad-ajñāne tad-aṅga-vikalatvād
HB_02103 kurvita, karotu. sa punar asya svabhāvo
HB_02015 -utpatti-dharmakam anyac ca, aṅkura-ādi-vad
HB_01904 viśeṣa-an-utpattāv artha-pratipatti-jananam.
HB_01711 -tad-dhetvor virodhāt. yo 'pi manyate –
HB_01613 a-kṛtvā na upekṣā-āpattir iti, sa kim teṣāṃ
HB_01702 vandhyā ca, ko vā asya bhāṣitasya arthaḥ –
HB_01801 kevalaḥ karoty eva iti cet, sa katham idānim
V2_06308 iti cet, na, tataḥ kārya-utpatter
PV_02262 mātra-bhāvataḥ || te cetane svayaṃ karma ity
SV_13008 sambhavati. tasya sato 'pi tad-ātmanam
V3_05007 sambhavati. sato 'pi vā kasyacit tad-ātmanam
V3_01004 -samādhānam tad-vacasi iti tad eva sādhanam.
PV_04021 -samādhānam tad-vacasy eva saṃsthitam ||
V2_10111 ca anupalabdhir iti sa tat-tad-viruddha-ādy-
SV_02008 anupalabdhir anekadhā | tat tad-viruddha-ādy-
SV_02011 iti. sa prayoga-vaśena tat-tad-viruddha-ādy-
PV_04161 so 'rtho na ca tat-kāryam ikṣyate | gurutva-

a-kramāt kramiṇo bhāvo na apy apekṣā a-viśeṣiṇaḥ |
a-kramāyām buddhau paurvāparya-abhāvāt. teṣāṃ tat
a-kramāyām sakṛd-ābhāsanān matau | varṇaḥ syād a-
a-krameṇa a-pratipatteḥ kuto 'kramam eka-buddhi-
a-krameṇa grahād ante kramavad-dhīś ca no bhavet |
a-krameṇa ca vyāhartum a-śakyatvāt, gaty-antara-
a-kramo 'dirghaḥ kramavān a-kramām katham ||
a-kramo 'yam prasajyate || na ekaṃ citra-patamga-
a-kriyasya eka-vyakti-sambandhino deśa-antare '-
a-kriyasya kim-lakṣaṇām sthitiṃ kurvāṇaḥ
a-kriyā-abhiniveśo 'stu. tasmāt sarvā eva iyaṃ
a-kriyā-ayogāt. anya-sahitaḥ karoti, na kevala
a-kriyā-ayogāt. tad ayaṃ bhāvo nivṛtta-sarva-
a-kriyā kartṛ-viśeṣa-prthag-bhāva-abhāvāt, kārya-
a-kriyā-darśino 'pi kṛta-buddhir bhavati, yadi
'kriyā-yogāt. tasmād yo yad ātmā sa sva-sattā-
a-kriyāś cen na kuryuḥ sahakāriṇaḥ | (175ab) na
a-kriyāyām ca kriyā ca sadṛśa-ātmanaḥ | aiḥyam ca
'kriyāvattve 'pi kathyate || ālocana-akṣa-
a-kriye ||174|| bheda-mātra-a-viśeṣe 'pi sva-hetu
a-kriye syātām. tena syād artha-apāye 'pi netra-
a-kleśa-nir-jvaram || kāya-vāg-buddhi-vaigunyaṃ
a-kleśa-leśataḥ || yadi iṣṭam aparāṃ kleśāt tat
a-kṣaṇikatve '-vastutva-prasaṅgāt. śaktir hi
a-kṣaṇikatve 'rthakriyā-virodhāt tal-lakṣaṇam
a-kṣaṇikatve syāl lakṣaṇam sa-viśeṣaṇam ||
a-kṣaṇikasya arthakriyā sambhavati, krama-
a-kṣaṇikasya krama-yaugapadyābhyām arthakriyā-
a-kṣaṇikasya kvacic chaktiḥ, krama-
a-kṣaṇikasya vastu-dharma-atikramād ayuktam, a-
a-kṣaṇikasya, sarvathā a-sambhavāt. na hi tasya a
a-kṣaṇikānām api sahakāry-anapekṣiṇām kāraṇatā
a-kṣaṇikānām, prthag-kāraṇa-sambhavana
'kṣaṇikās tasyām krama-a-krama-virodhataḥ ||55||
a-kṣaṇike sa iti pravartamānam a-sāmartyam asal-
a-kṣaṇike sāmartyam bādhta iti krama-yaugapadya
a-kṣaṇikeṣu hetuṣv eka-arthakriyāyā kasyacit
a-kṣaṇiko 'pi bhāvo 'n-āhita-atīśayaḥ sahakāriṇā
a-kṣata-vāg janaḥ || uktaḥ prasiddha-śabdena
a-kṣatim a-sādhyatvam anavasthām ca darśayan ||
a-kṣatim a-sādhyatvam anavasthām ca darśayan ||25||
'kṣamā | bhūtaṃ paśyamś ca tad-darśi katham ca
a-kṣamāḥ | nirhrāsa-atīśayāt puṣṭau pratipakṣa-
a-kṣayaḥ | sarvatra rāgaḥ sadṛśaḥ syād dhetoḥ
a-kṣayaḥ prāṇi-dharmatvād rūpa-ādi-vad asiddhitaḥ
a-kṣayitvaṃ ca doṣānām nityatvād an-upāyataḥ ||
a-kṣiṇa-śaktiḥ saṃskāro yeṣāṃ tiṣṭhanti te 'n-
a-kṣiṇa-vidhāna-ayogāt. na api caramasya a-
'kṣepa-kartṛ-dharmā cet, prthag-bhāva-sambhavāt,
a-kṣepa-kāri-indriya-vijñāna-ādi-vac ca, kārya-
a-kṣepa-kāriṣu punar indriya-ādiṣu na parasparato
a-kṣepa-kriyā-dharmā eva sa tasya svabhāvaḥ, na
a-kṣepa-kriyā-dharmā svabhāvas tadā eva antya-
a-kṣepa-kriyā-dharmī svabhāvo na karoti ca iti.
a-kṣepa-kriyā-svabhāvaḥ. nanv etad eva
a-kṣepāt. ā antya-kṣaṇa-utpattēḥ pratibandhaḥ
a-khaṇḍam janma-kāraṇam | gati-pratityoḥ kāraṇāny
a-khaṇḍayataḥ sāmartya-tiras-kāra-ayogāt. na hi
a-khaṇḍayataḥ sāmartya-tiras-kāra-ayogāt. na hi
a-khyāpīte viṣaye hetu-pravṛtter a-sambhavād
a-khyāpīte hi viṣaye hetu-vṛtter a-sambhavāt |
a-gati-gati-prayoga-bhedena aneka-prakāra uktaḥ.
a-gati-gati-bheda-prayogataḥ ||30|| trividha eva
a-gati-gati-bheda-prayogato 'neka-prakāra uktaḥ.
a-gati-vat sarva-tad-guṇa-an-upalakṣaṇāt ||

PV_04247	|| artha-antarasya tad-bhāve 'bhāvo niyamato	'-gatiḥ | abhāva-a-sambhavāt teṣām abhāve nitya-
PV_03523	|| sama-vṛttau ca tulyatvāt sarvadā anya-	a-gatir bhavet | janma ca ātma-mano yoga-mātra-
PV_02082	pāṭavāt | a-drṣṭir manda-netrasya tanu-dhūma-	a-gatir yathā || tanutvān mūrtam api tu kiñcit
V3_10901	unneyam. rāga-ādinām apy artha-antaravād	a-gatir vacanād anumāna-lakṣaṇād abhyūhyā, a-
PV_02263	āśrayas tāny a-drṣṭataḥ || a-drṣṭa-nāśād	a-gatis tat saṃskāro na cetanā | sāmartyam
PV_02068	ādhāro jala-ādinām gamana-pratibandhataḥ |	a-gatīnām kim ādhārair guṇa-sāmānya-karmaṇām ||
PV_03519	| anya-artha-āsakti-viguṇe jñāne jñāna-udaya-	a-gateḥ || sakṛd vijātiya-jātāv apy ekena
V3_08010	anityatvād a-prayatnānantariyakatvasya	a-gateḥ. mā bhūd ato gatiḥ, kevalatvād a-
PV_03522	|| ekatvān manaso 'nyasmin saktasya anya-	a-gater yadi | jñāna-antarasya an-udayo na
PV_04210	na etad ātma-upalambhane || tasya upalabdḥāv	a-gatāv a-gatau ca prasidhyati | te ca atyanta-
PV_04210	ātma-upalambhane || tasya upalabdḥāv a-gatāv	a-gatau ca prasidhyati | te ca atyanta-parokṣasya
PV_03166	śrutibhir arthe ko 'mso 'vagamyate | tasya	a-gatau ca saṅketa-kriyā vyarthā tad-arthikā ||
SV_10906	vāda-avisamvāda-sāmānyād anumānatā | buddher	a-gatyā abhīhitā parokṣe 'py asya gocare ||216||
SV_10919	-abhidhāna-vaiphalīyāc ca vaktuḥ. tad etad	a-gatyā ubhayathā apy anumānatvam āgamasya
SV_16801	-pravṛtter avisamvādena vyāpty-asiddheś ca.	a-gatyā ca idam āgama-lakṣaṇam iṣṭam. na ato
SV_02012	-bheda-prayogato 'neka-prakāra uktaḥ. tasya	a-gatyā tad-viruddha-gatyā viruddha-kārya-gatyā
V3_12910	sidhyati. tad eka-sambandhino deśa-antare	'-gatvā a-tad-deśair a-pūrvair abhisambandha
V2_06110	dravya-sāmānyam abhipretya kārya-anupalambho	'-gamaka ucyate, yathā – na agnir atra dhūma-
V3_07904	yena vyāptam a-vyāptam vā, tat tasya gamakam	a-gamakam ca iti na puruṣa-icchayā vastu-dharmo
HB_03902	bhavati, darśana-a-darśanayoḥ sator apy	a-gamakatva-darśanāt. tena bhāva-abhāvābhyām
V3_07902	tasya a-nīścaya-lakṣaṇatā. tathā ca	a-gamakatvam iti kim kasya sādhanam, yad-artham
SV_01311	a-pratibandhāt. sarvatra nivṛtṭy-asiddher	a-gamakatvam. yā apy asiddhi-yojanā tathā sapakṣe
V3_00604	-asiddheḥ prasaṅga-viparyaya-sādhanayor	a-gamakatvāt. ekasya bhāve '-vikala-kāraṇasya
V2_07505	-samāśraye vā tat-svabhāvatayā gamakasya	a-gamakatvāt. na hi prakāśatayā prakāśayan
SV_16416	puruṣa-atīśaya-pratikṣepa-sādhanam tat tv	a-gamakam eva. pratikṣepa-sāmānya-sādhanayor a-
V2_05301	syād iti. nanu śrāvaṇatvam vyatireky apy	a-gamakam. na, a-vyatirekāt. na hi śrāvaṇatvam
SV_01024	svabhāva-pratibandho 'py eṣṭavyaḥ. anyathā	a-gamako hetuḥ syāt. hetos triṣv api rūpeṣu
V2_09213	svabhāva-pratibandho 'py eṣṭavyaḥ. anyathā	a-gamako hetuḥ syāt. hetos triṣv api rūpeṣu
SV_10908	a-drṣṭa-vyabhicārasya pratyakṣa-anumāna-	a-gamyē 'py arthe pratipattes tad-āśrayatvāt tad-
PV_02155	anekāntān na ca apy a-niyato bhavet |	a-guṇa-grāhīno 'pi syād aṅgam so 'pi guṇa-grahaḥ |
PV_02246	-īkṣaṇam || kāraṇam hiyate sā api tasmān na	a-guṇa-darśanāt | api ca asad-guṇa-āropaḥ snehāt
SV_02917	anyad eva tasya svarūpeṇa grhyamāṇasya	a-grhītam nāma. ato yad eva asya svabhāvena
SV_12825	hy ekasya krameṇa pratipattir yuktā. grhīta-	a-grhītayor a-bhedāt. krameṇa ca vākya-
SV_03012	ghaṭanāt, sa ekas tābhiḥ kadācid apy	a-grhītas tad-upakāra-ātmā tadvattvena na grhyate.
SV_06106	-vibhāgena daṇḍa-vad daṇḍīny a-grahaṇāt,	a-grhītasya ca apara-pravibhāgena an-upalakṣaṇāt,
SV_05123	anena jñānena. tadā kadācit sambaddhasya	a-grhītasya tadvataḥ ||100|| tadvattā a-nīścayo
PV_03179	-anubhavo gataḥ || smṛtir bhaved atīte ca sā	a-grhīte katham bhavet | syāc ca anya-dhī-
PV_03513	-lakṣaṇa-prāptām āsannām janikām dhiyam |	a-grhītvā uttaram jñānam grhṇīyād aparām katham ||
PV_03258	| grhyeta kevalam tasya tad-dhetv-artham	a-grhṇataḥ || na hi saṃvedanam yuktam arthena eva
V1_01111	yasmād a-vidyamāna-a-bhede 'pi tad-akṣa-	a-gocaravataḥ | sprṣato 'py asti sā buddhiḥ (10ab
PV_04008	|| vicchinna-anugamā ye ca sāmānyena apy	a-gocarāḥ | sādhyā-sādhana-cintā asti na teṣv
SV_05820	|| anyonya-āśrayam ity eka-graha-abhāve dvaya-	a-grahaḥ | saṅketa-a-sambhavas tasmād iti kecit
PV_03139	-vikalpe ca na krama-grahaṇam bhavet || yo	'-grahaḥ saṅgate 'py arthe kvacid āsakta-cetasah |
SV_11711	ca jñāna-utpatter nityam ghaṭa-ādinām	a-grahaṇa-āpatter an-āloka-apekṣa-grahaṇa-
V1_01009	ca atīta-anāgata-vastu-prabheda-grahaṇa-	a-grahaṇa-ūha-an-ūha-artha-bhāva-apekṣa-anapekṣa-
V1_00813	smṛtir yuktā, tasyā a-tat-kṛtatve tan-nāma-	a-grahaṇa-prasaṅgāt. tataḥ smṛtyā vyavadhānān na
SV_02925	tathā grhīte upakārya-a-grahaṇam tasya apy	a-grahaṇa-prasaṅgāt, sva-svāmitva-vat. tasmād
VN_05605	yāvad anena na grhītam, na trir eva.	a-grahaṇa-sāmartye prāg eva paricchinna-
SV_02925	na ca apy upakārike tathā grhīte upakārya-	a-grahaṇam tasya apy a-grahaṇa-prasaṅgāt, sva-
PV_03119	tad-grahāt || nidarśanam tad eva iti sāmānya-	a-grahaṇam yadi | nidarśanatvāt siddhasya
SV_03124	anyatra a-nīścayena pravṛtṭi-bhedād grahaṇa-	a-grahaṇam. tasmāt tad eva asya grahaṇam yo
SV_06106	-ādi-pratibhāsa-vibhāgena daṇḍa-vad daṇḍīny	a-grahaṇāt, a-grhītasya ca apara-pravibhāgena an-
SV_04913	jātir na tadvān ekasya api svabhāva-sthiter	a-grahaṇād iti para-vāda eva āśritaḥ syāt. evam
PV_03019	a-prasaṅgo mato yadi | tan na kevala-sāmānya-	a-grahaṇād grahaṇe 'pi vā || a-tat-samānatā a-
SV_03123	nīścaya-a-nīścaya-vaśāt pratyakṣasya grahaṇa-	a-grahaṇe. na evam nīścayānām kiñcin nīścinvato
PV_03175	citto 'pi cakṣuṣā rūpam ikṣate | tat saṅketa-	a-grahas tatra spaṣṭas taj-jā ca kalpanā ||
PV_03206	ca | na citra-dhī-saṅkalanam anekasya ekayā	a-grahāt || nānā-arthā ekā bhavet tasmāt siddhā
SV_09018	adhimucyeta arthān abhilaped vā. tato bheda-	a-grahāt tat-saṃhāra-vādo na syāt, syād uṣṭro
PV_03335	idam arhati || darśana-upādhi-rahitasya	a-grahāt tad-grahe grahāt | darśanam nīla-
PV_03149	buddher bhedaś ca dur-labhaḥ || samavāya-	a-grahād akṣaiḥ sambandha-a-darśanam sthītam |
PV_03228	-antara-a-bhedād guṇa-āder bhedakasya ca |	a-grahād eka-buddhiḥ syāt paśyato 'pi parāparam ||
PV_03451	| sā dhīr nir-viṣayā prāptā sāmānyam ca tad-	a-grahe || na grhyata iti proktaṃ na ca tad-vastu
PV_03230	'neka-grahaḥ sakṛt | sanniveśa-graha-ayogād	a-grahe sanniveśīnām || sarvato vinivṛttasya
SV_05217	||103|| tena ekena api sāmartyam tāsām na ity	a-graho dhiyā | (104ab) katham idāniṃ vyaktīnām
PV_03272	-grāhakatvāc ced bhinna-jātiyayoḥ pumān |	a-grāhakaḥ syāt sarvasya tato hiyeta bhoktrtā ||

V1_01012	-jñānaṃ pratyeti iti cet, na, yathokta-	a-grāhiṇas tathā-pratipatty-ayogād a-ṣiṣaye '
PV_03272	kathaṃ bāhyaḥ sukha-ādy-ātmā iti gamyate ||	a-grāhya-grāhakatvāc ced bhinna-jātiyayoḥ pumān |
V1_02103	-pratyastamayāt tad-a-vivekena saṃvido 'py	a-grāhya-grāhakasya ca samayasya abhāvāt, anyena
PV_03526	anyā jananaṃ jananaṃ grāhya-lakṣaṇam |	a-grāhyam na hi tejo 'sti na ca saukṣmya-ādy-an-
PV_03531	gatiḥ || tatra sūkṣma-ādi-bhāvena grāhyam	a-grāhyatām vrajet | rūpa-ādi-buddheḥ kiṃ jātam
SV_05406	vyaktinām kvacid apy atra sāmārthya-asiddher	a-grāhyatvam. samarhā vyaktayo vijñāne
NB_03051	nityaḥ śabda iti. pratīti-nirākṛto yathā –	a-candraḥ śaśī iti. sva-vacana-nirākṛto yathā –
V3_03512	tata eva bādha-hetor asādhāraṇatvam, kvacid	a-candre 'siddheḥ. a-śakya-ṇiṣedhatām asya
SV_07809	tato 'nya-sthāna-janmani | svasmād	a-calataḥ sthānād vṛttir ity atiyuktimat ||153||
V1_03411	sarvasya kampa-prāpteḥ. a-kampane vā cala-	a-calayoḥ pṛthak-siddhi-prasaṅgād vastra-udaka-vat.
SV_02116	bhūto 'nityatā iti kim anyayā. svabhāvena vā	a-calasya artha-antara-yoge 'pi tad-bhāva-an-
V2_09103	bhūtā anityatā iti kim anyayā, svabhāvena vā	a-calasya artha-antara-yoge 'pi tad-bhāva-an-
SV_13514	-ādīnām ṛtu-saṃvatsara-ādīnām ca. kiṃ punar	a-calita-avasthā-svabhāvānām a-kṛtakānām
SV_06903	vā iti. tathā tat-kārya-pratiṣedhena apy	a-cākṣuṣaḥ śabdo 'nityo 'n-ātma iti. tat-kāraṇa-
PV_03022	vā yā svabhāvena saṃsthitā | nityatvād	a-cikitsyasya kas tām kṣapayitum kṣamaḥ || tac ca
SV_13025	api bhāvānām kṣaṇikānām anyonya-upakāro	'cintyatvād dhetu-pratyaya-sāmārthyasya a-sarva-
V3_05107	api bhāvānām kṣaṇikānām anyonya-upakāraḥ,	a-cintyatvād dhetu-pratyaya-sāmārthyasya a-sarva-
PV_03530	-dhiyam prati | grāhya-lakṣaṇa-cintā iyam	a-cintyā yoginām gatiḥ || tatra sūkṣma-ādi-
V3_09209	etena anityatva-saṃsthāna-viśeṣa-ādayo	'cetanatva-viśiṣṭa-buddhi-pūrvakatva-ādi-sādhanā
PV_02048	-utpādana-sāmārthya-bhedān na sakalād api ||	a-cetanatvān na anyasmād dhetv-a-bhedāt saha-
V3_11106	-asiddher na kārya-kāraṇatā-siddhiḥ.	a-cetanā vyatireka-ṣiṣaya iti cet, na evaṃ-vidhād
NB_03060	abhyupagamāt, tasya ca taruṣv a-sambhavāt.	a-cetanāḥ sukha-ādaya iti sādhyā utpattimattvam
V3_00109	-dṛṣṭam api parair dṛṣṭam sādhanam, yathā –	a-cetanāḥ sukha-ādayo buddhir vā, utpatter
V3_11108	anumāpayati. na ca evaṃ-vidho vyatireko	'cetanēṣu sambhavati. caitanya-kāraṇa-guṇa-āder
V1_02501	niṣṭhāś ca ṣiṣaya-vyavasthitayaḥ. tāḥ katham	a-cetano 'rtho vyavasthāpayet, atiprasaṅgāt.
PV_02017	sarvasya sidhyati || etena kāpila-ādīnām	a-caitanya-ādi cintitam | anitya-ādeś ca
SV_04824	-yogyā iti niveditam etat, tad-dvāreṇa	a-codite pravṛttir api pratyuktā, tadvac-codane
VN_01502	eva upalabhyeran, na hi svayam svabhāvād	a-cyutasya artha-antara-utpāde 'nyathā-upalabdhiḥ,
SV_08324	asti. a-vikalē 'pi tasminn a-bhavat tasya	a-janaka-ātmatām sūcayati. yat-sākalya-
SV_07012	yācitaka-maṇḍanam etat. katham tarhi idānīm	a-janakam kuṇḍam badarāṇām ādhāraḥ. pravisarpataḥ
SV_08412	ekasya janakam rūpam anyasya na asti ity	a-janakaḥ syāt. janakatve vā bheda-a-viśeṣāt
SV_07303	jñānaṃ janayati. tathābhūtasya agneḥ sāksād	a-janakatvāt. kevalam upādāna-balena eva tatra
SV_08317	tato janakasya sthānāt. a-sthāyinaś ca	a-janakatvād eka-sthitāv api kārya-utpattiḥ syāt.
SV_15108	rūpa-bhedasya abhāvāt. na yādṛśo 'sya	a-janakaś tādṛśa eva janako yuktaḥ. anya-apekṣā
HB_01006	vināśe syād iti. na, tat-svabhāvasya jananaḥ	a-janakasya ca a-tat-svabhāvāt. ata eva tayor
SV_07301	ca apekṣyata iti vyāhatam etat. nanv	a-janakā api kāryatvād dhūma-ādayo vyañjakāḥ.
SV_08613	rūpam anyasya tan na asti. na ca tāvatā	a-janakāḥ. apy a-bhedo 'pi teṣu cet ||170|| syād
SV_08617	api, tad-eka-śakti-yogāj janakāḥ. tena te	'-janakāḥ proktāḥ (170a) saty api sāmānye rūpe na
SV_07113	-dharmaṇām hi bhāvānām pāta-pratibandhād	a-janako 'pi sthāpako bhavet. atra api yadi
V1_00902	-vyāpāra-phalaḥ syāt. ataś ca yaḥ prāg	a-janako buddher upayoga-a-viśeṣataḥ | sa paścād
V1_00402	nimitta-abhāvāt sad-vyavahāra-pratiṣedhaḥ,	a-janana-khyātyā a-pitṛtva-vat. tasmāt sarvaṃ
SV_15110	-janana-sāmārthyaṃ. kadācid a-janane nityam	a-janana-prasaṅgāt. kārya-sātatyā-a-darśanāc ca
SV_07125	-samāna-deśa-utpādanam ucyate. astu nāma	a-jananaṃ pātinām tat-pratibandhaḥ. tat-kāraṇād
V3_05101	-ayogāt. śakta-svabhāvasya nityam jananaṃ	a-jananaṃ vā anyathā syāt. te ca a-vyavahitāḥ
SV_13016	-ayogāt. śakta-svabhāvasya nityam jananaṃ	a-jananaṃ vā anyasya sarvadā syād ity uktam. te
SV_06702	teṣām a-sāmyāt, eka-vṛtter anyatra pratyaya-	a-jananāt, a-pratyāsattike ca pratyaya-utpāde
SV_02213	-svabhāvād bhavet, svayam a-tat-svabhāvasya	a-jananāt. tasya a-hetutā syāt. na vai sa eva
V2_08601	-svabhāvād bhavet. svayam a-tat-svabhāvasya	a-jananāt tasya a-hetutā syāt. na vai sa eva
SV_15110	kvacid vijñāna-janana-sāmārthyaṃ. kadācid	a-janane nityam a-janana-prasaṅgāt. kārya-sātatyā
VN_01120	-paryāyam paraspara-vyāhatam yokṣyate: janma-	a-janma nivṛttir a-nivṛttir ekatvam nānātvaṃ
PV_03253	api || asatsu satsu ca eteṣu na janma-	a-janma vā kvacit | dṛṣṭam sukha-āder buddher vā
PV_02258	| na alaṃ bija-ādi-saṃsiddho vidhiḥ puṃsām	a-janmane || taila-abhyaṅga-agni-dāha-āder api
SV_11427	-vat. na apy ete vivakṣā-janmāno dhvanayo	'-janmāno vā vivakṣā-vyaṅgyāḥ, na artha-āyattāḥ.
SV_07025	upakārād viśeṣa-utpatteḥ sāmārthyaṃ. ko 'yam	a-janya-janaka-bhūtānām upakāraḥ. svarūpasya
V3_08703	upakārād viśeṣa-utpatteḥ sāmārthyaṃ. ko 'yam	a-janya-janaka-bhūtānām upakāraḥ, svarūpasya
SV_04628	ca jāti-vyaktyoḥ kaścit sambandho 'nyonyam	a-janya-janakatvena an-upakārāt. tato lakṣaṇam
SV_07314	anyatra vā vijñāna-hetur iti. uktam atra	a-janya-janakayoḥ ko 'yam āśraya-āśrayi-bhāva-
SV_07108	sāmānye sāmānya-āśrayasya sambhavati, tasya	a-janyatvāt tad-abhāve 'py avasthiteḥ | na
SV_08518	||168|| tad idam artha-antaram an-āyattam	a-janyatvād asya idam sāmānyam bhedo vā iti
SV_05111	-udbhavā ity ucyate, na tu yathā-svabhāvam	a-jala-vivekinā arthena svabhāva-anukāra-
VN_01022	indra-jālam bhāvena śikṣitam, yad ayam	a-jāta-a-naṣṭa-rūpa-atīśayo 'vyavadhāna-a-dūra-
SV_10613	artheṣu darśana-antara-bhediṣu ||207|| atīta-	a-jātayor vā api na ca syād anṛta-arthatā | vācaḥ
V3_06813	artheṣu darśana-antara-bhediṣu ||55|| atīta-	a-jātayor vā api na ca syād anṛta-arthatā | vācaḥ
SV_14012	-kāraṇāni pūrva-jñāna-vaj jātāni eva syuḥ.	a-jātāni tu kāraṇa-vaikalyam sūcayanti.
PV_03156	-vat | mālā-bahutve tac-chabdaḥ katham jāter	a-jātitāḥ || mālā-ādau ca mahattva-ādir iṣṭo yaś

PV_02092	| guṇa-ādiṣv iva kalpya-arthe naṣṭa-	a-jāteṣu vā yathā || mato yady upacāro 'tra sa
VN_04307	-arha eva iti cet, nyāya-vādino jādyād uktam	a-jānan kiṃ na prativādi nigrhyate. jādyāt parśad
VN_05716	-ajñānam apy ākṣiptam eva. na hi viṣayam	a-jānann uttaram jñāti iti na eva apratibhāyā
SV_05908	taj-jñānāya eva tad-arthatayā upagamāt. so	'-jānānaḥ katham a-vṛkṣa-vyavacchedam
VN_05616	uttara-a-pratipattiyā eva nigrasthānatvam,	a-jānānaḥ katham uttaram uttara-viṣayam ca
VN_02004	eva tāvan na nyāyām, kutaḥ punas tatra	a-jijñāsita-viśeṣa-prasaṅga-upanyāsa tad-vyākhyā-
VN_01902	tathā viśeṣa-sahitasya arthasya prativādino	'-jijñāsitatvāt. jijñāsāyām a-doṣaḥ. jijñāsitam
VN_02101	tasmād evaṃ-vidhasya api tadānīm prativādinā	a-jijñāsitasya arthasya pratijñāyām anyatra vā
VN_02018	antara-gamanāt parājaya iti cet, anyasya apy	a-jijñāsitasya kiṃ na bhavati. na hi tasya api
VN_01818	sādhana-aṅgaḥ. tad-vyatirekeṇa aparasya apy	a-jijñāsitasya viśeṣasya śāstra-āśraya-vyāja-
PV_02030	mṛgyate kaścit tad-ukta-pratipattaye |	a-jña-upadeśa-karaṇe vipralambhana-śaṅkibhiḥ ||
PV_04263	astitvam upalabdher na ca aparam | ity	a-jña-jñāpanāya ekā an-upākhyā udāhṛtir matā ||
SV_16915	bhavatām api śrṇumaḥ. tatra kaścīd dviṣṭa-	a-jña-dhūrtānām anyatamaḥ syād api ity an-āśvāsaḥ.
SV_17528	-yāthātathyānām upadeśa-anapekṣaṇāt.	a-jñasya ca atīndriya-guṇa-puruṣa-vivecane '-
PV_02005	vyavahāreṇa śāstram moha-nivartanam |	a-jñāta-artha-prakāśo vā svarūpa-adhigateḥ param |
PV_04236	| dṛṣṭim bheda-āśrayais te 'pi tasmād	a-jñāta-viplavāḥ || sattā-sādhana-vṛtṭeś ca
V2_05602	| dṛṣṭim bheda-āśrayais te 'pi tasmād	a-jñāta-viplavāḥ ||28|| ity antara-ślokaḥ. etal-
V3_11809	a-dṛṣṭaḥ sa ghaṭa-ādaḥ na iti kutaḥ. tena	a-jñāta-vyatirekasya vyāvṛtti-vyāptir asiddhā.
PV_04211	a-dṛṣṭa-rūpasya ghaṭa-ādaḥ na iti vā kutaḥ |	a-jñāta-vyatirekasya vyāvṛtter vyāpitā kutaḥ ||
PV_03440	-vyaktāv api doṣa-prasaṅgataḥ | dṛṣṭyā vā	a-jñāta-sambandham viśiṅgati tayā katham ||
PV_03016	a-pratighātān na jñānam tad-yogya-deśakaiḥ |	a-jñātasya svayam jñānān nāma-ādy etena varṇitam |
V1_01509	ca enām pratyakṣeṇa katham ātmany anvīyāt.	a-jñāte 'rthe buddher asiddhes taj-jñāne 'numānād
VN_05710	-ajñānam ajñānam kiṃ tarhi viṣaya-ajñānam,	a-jñāte hi viṣaya uttara-ajñānāt tan na
PV_03465	-bhaṅgaḥ prasajyate | sa ca jñāto 'tha vā	a-jñāto bhavet jñātasya līngatā || yadi jñāne '-
SV_11724	tato '-pratipatti-prasaṅgāt, a-prasiddhasya	a-jñāpakatvāt. sannidhi-mātreṇa jñāpane '-
SV_06110	atha jñeya-ādi-padeṣu katham, na hy	a-jñeyam kiñcid asti yato bhedaḥ syāt, tato
SV_13123	sambandha-abhāva-ādayo 'py uktāḥ. tasya ca	a-jñeyatvam. upakārād eva jñāna-utpatteḥ. tasmād
V3_05307	sambandha-abhāva-ādayo 'py uktāḥ. tasya ca	a-jñeyatvam, upakārād eva jñāna-utpatteḥ. tasmād
SV_10007	vyavasthāpyate, vikāra-darśanena iva viṣam	a-jñaiḥ. tad ayaṃ sattā-vyatirekeṇa na anyat
V2_08209	vyavasthāpyate, vikāra-darśanena iva viṣam	a-jñaiḥ. tad ayaṃ sattā-vyatirekeṇa na anyat
SV_17527	pramāṇam tad-ādarśita-artha-pratipattaye	'-jñō janaḥ samanveṣate samadhigata-
HB_02409	artha-antara-vat. na api sāmāgrī tam janayed	a-taj-janana-svabhāvatvāt sāmāgry-antara-vat. na
SV_02212	agnau bhavati iti. katham vā tato 'nyato vā	a-taj-janana-svabhāvad bhavet, svayam a-tat-
V2_08514	agnau bhavati iti. katham ca tato 'nyato vā	a-taj-janana-svabhāvad bhavet. svayam a-tat-
HB_02410	sāmāgry-antara-vat. na ca dhūmasya tad-	a-taj-janyaḥ svabhāvo yukta eka-svabhāvatvāt.
SV_04207	a-bhinnā ity ucyante, ekena vā aneko janito	'-taj-janyebhyo bhedaḥ. kiṃ punar anena bheda-
SV_13803	-an-utpādāt, sannidhāne 'py an-utpannasya	a-tat-kāraṇatvāt, tayor bhinna-akhila-kāraṇatvam.
VN_01404	kārya-kāraṇa-bhāvaḥ, svayam a-tad-ātmano	'-tat-kāraṇatvāt, dharmasya dravyād artha-antara-
SV_05803	-bijām an-arthikām ||111|| janayanty apy	a-tat-kāri-parihāra-aṅga-bhāvataḥ | vastu-bheda-
SV_04714	ca sambandho 'sti iti. api ca, tat-kāriṇām	a-tat-kāri-bheda-sāmye na kiṃ kṛtaḥ | (95ab) yām
SV_05720	eva saṅketo 'pi kriyamānaḥ śobheta,	a-tat-kāri-vivekena pravṛtṭy-arthatayā. yadi hi
SV_05701	ucyate, jñāna-ādeḥ kasyacid ekasya karaṇāt,	a-tat-kāri-svabhāva-vivekaḥ. tad api prati-
SV_07323	atiśayam āśādayati. spaṣṭa-a-spaṣṭa-bhedaḥ.	a-tat-kāriṇaś ca a-tat-samskāratvāt. na evam
SV_03909	-abhiprāya-vaśād evam ucyate. tat-kāritayā	a-tat-kāribhyo bhinnāms tathā śabdena
SV_04416	tad-arthā iva apy an-arthikā | vikalpikā	a-tat-kārya-artha-bheda-niṣṭhā prajāyate ||76||
SV_04503	aneka-kṛd eko 'pi tad-bhāva-paridīpane |	a-tat-kārya-artha-bhedena nānā-dharmā pratīyate ||
SV_02523	prayatnānantariyakāḥ śabdaḥ śrāvaṇa ity	a-tat-kārya-kāraṇa-parihāra-arthaḥ. tasmāt
SV_02522	yāvatyāś ca vyāvṛttayas tāvatyaḥ śrutayo	'-tat-kārya-kāraṇa-parihāreṇa vyavahāra-arthāḥ,
SV_06620	rūpam śābaleyasya bhūleyasya na asti tat |	a-tat-kārya-parāvṛtṭir dvayor api ca vidyate ||139
SV_05708	eka-kāryatā eva bhāvānām a-bhedaḥ. sā ca	a-tat-kārya-viśeṣaḥ (110a) eva tad-anyasya
PV_03162	tathā bhede '-bheda-pratyavamarśane | ity	a-tat-kārya-viśeṣasya anvayo na eka-vastunaḥ ||
SV_06617	-ākhyāyāḥ samā śrutīḥ ||137|| kṛtā vṛddhair	a-tat-kārya-vyāvṛtti-vinibandhanā | na bhāve
SV_08608	eka-rūpa-vikalas tad-rūpo na syāt, na	a-tat-kāryaḥ. tena eva ca tat-kāryam kartavyam
SV_06622	na yujyate | tasmāt tat-kāryatā api iṣṭā	a-tat-kāryād eva bhinnatā ||140|| cakṣur-ādaḥ
V1_00813	vikāre śabda-viśeṣe smṛtir yuktā, tasyā	a-tat-kṛtatve tan-nāma-a-grahaṇa-prasaṅgāt. tataḥ
SV_16204	tad-bhāva-bhāvino '-tad-viśiṣṭasya ca	a-tat-kṛtau sarvatra kārya-kāraṇa-bhāvaś ca
SV_14413	ca rūpa-niṣpādana-lakṣaṇatvāt. tad-	a-tat-kriyā-vikalo na kartā eva iti na kasyacid
V2_05209	doṣaḥ syāt. na ca tat-tulya eva vṛtṭir ity	a-tat-tulyo viruddha eva, yena tata eva
SV_13104	ādhyate pāke. tasmāt satyām api kalpanāyām	a-tat-parāvṛttayo bhāvā yathā-svabhāva-vṛttaya
V3_05204	ādhyate pāke. tasmāt satyām api kalpanāyām	a-tat-parāvṛttayo bhāvā yathā-svabhāva-vṛttaya
SV_12304	tasmāt kāraṇāni vivecayāt artheṣv api tad-	a-tat-pratibhaveṣu svabhāva-bhedo darśaniyaḥ. tad
SV_00305	dvāv anumeya-pratyayau sāksād an-utpatter	a-tat-pratibhāsitve 'pi tadutpattes tad-
V2_05712	dvāv anumeya-pratyayau sāksād an-utpatter	a-tat-pratibhāsitve 'pi tadutpattes tad-
SV_04303	iti tat-pratibaddha-janmanām vikalpānām	a-tat-pratibhāsitve 'pi vastuny avisamvādo maṇi-
SV_04903	asti, vastu-utpatter a-bhrāntir iti cet, na,	a-tat-pratibhāsinas tad-adhyavasāyāt, maṇi-

SV_05502	-grāhiṇy a-bhinnā pratibhāti tad-udbhavā.	a-tat-pratibhāsiny apy adhyavasāya-vibhramād
SV_16202	svayaṃ prakāśeta. yatne 'pi na śakyeta,	a-tat-prabhavāt. kvacic chaktau sarvas tathā syāt,
SV_06719	uktaṃ prayojanam. bhinneṣv ekasmāt pratitir	a-tat-prayojana-bhedena ity uktaṃ. na punaḥ
SV_06722	śabdo bhinneṣu bhaved ity uktaṃ prak.	a-tat-prayojana-vyāvṛttis tu bhinnānām a-viruddhā
SV_06724	kāraṇaṃ bhavatu. tena ime tat-prayojanā ity	a-tat-prayojanebhyo bhinnā eva uktāḥ. na punar
V2_06513	'py arthe phalasya ānantarya-abhāvād	a-tat-phala-sādharmyāt tad-viparyāsa eṣaḥ.
SV_10306	'py arthe phalasya ānantarya-abhāvād	a-tat-phala-sādharmyād viparyasto 'pavadeta api,
PV_04235	bādhante 'rthaṃ na laukikam || tat-phalo	'tat-phalāś ca artho bhinna ekas tatas tataḥ |
V2_05517	bādhante 'rthaṃ na laukikam ||26|| tat-phalo	'tat-phalāś ca artho bhinna ekas tatas tataḥ |
SV_07323	spaṣṭa-a-spaṣṭa-bhedāt. a-tat-kāriṇāś ca	a-tat-saṃskāratvāt. na evaṃ vyakter indriyasya
VN_04708	veda-rakṣa-ādikaṃ ca a-prayojanam eva	a-tat-samaya-sthāyinaḥ. saty api guṇa-atīśaye na
V3_12605	sad-asad-ubhaya-an-ubhaya-vyavasthāś ca tad-	a-tat-samayavatām a-nīścita-sādhanā na ekānta-
PV_03020	kevala-sāmānya-a-grahaṇād grahaṇe 'pi vā ||	a-tat-samānatā a-vyakti tena nitya-upalambhanam |
SV_04018	saṅketāḥ kriyate, a-bhinna-sādhyān bhāvān	a-tat-sādhyebhyo bhedena jñātvā tat-parihāreṇa
SV_12425	sampradāyo na iti nyāyaḥ. na a-dṛṣṭa-jñāpako	'tat-svabhāva ity api. satām api kārya-an-
SV_16001	ādāu doṣaḥ. vastu-svabhāvāt tu phala-avāptāv	a-tat-svabhāva-saṃsparśe na syāt. yad uktaṃ – na
SV_09911	svabhāvaḥ sva-hetor iti yo na tad-dhetuḥ so	'tat-svabhāvaḥ syāt. niyata-śaktiś ca sa hetuḥ
V2_07808	svabhāvaḥ sva-hetor iti yo na tad-dhetuḥ so	'tat-svabhāvaḥ syāt. niyata-śaktiś ca sa hetuḥ
V2_09005	'pi bhāva-kāle 'nityatā-a-niṣpattes tulya-	a-tat-svabhāvātā. na vai kācid anityatā nāma anyā
SV_02103	'pi bhāva-kāle 'nityatā-a-niṣpattes tulyā	a-tat-svabhāvātā. na vai kācid anyā anityatā nāma
HB_00607	icchanti iti viśeṣaṇena tathāvidhasya	a-tat-svabhāvātām tasmin sādhye hetor vyabhicāraṃ
SV_02607	tad-anyasya asiddhasya abhāvāt. bhāve vā	a-tat-svabhāvātvaṃ. na hi yo yad-ekayogakṣemo na
HB_01006	na, tat-svabhāvasya janānād a-janakasya ca	a-tat-svabhāvātāt. ata eva tayor avasthayor
SV_08718	svabhāvātāt kecid eva kārakāḥ syuḥ, na anye	'tat-svabhāvātāt ity atra na eva kiñcid
HB_01602	tat-svabhāvātve 'pūrva-utpattir eva sā.	a-tat-svabhāvātve so 'kāraka eva, sāmārthya-
HB_02104	-sambhavāt, kevalo 'pi tathā syād ity uktaṃ.	a-tat-svabhāvas tu tadā apy a-kāraka eva. tasmān
SV_02212	vā a-taj-janana-svabhāvād bhavet, svayam	a-tat-svabhāvasya a-janānāt. tasya a-hetutā syāt.
V2_08514	vā a-taj-janana-svabhāvād bhavet. svayam	a-tat-svabhāvasya a-janānāt tasya a-hetutā syāt.
NB_02023	liṅgasya. vastutas tādātmyāt tadutpatteś ca.	a-tat-svabhāvasya a-tadutpatteś ca tatra a-
HB_00807	iva prayatna-utpatti-dharmatāyāḥ. na apy	a-tat-svabhāvasya nivṛttau tan-nivṛttir a-
HB_00806	tad-bhāvasya eva khyāpanāt. na hy ekāntena	a-tat-svabhāvasya bhāve 'nya-bhāvaḥ, kṛtakatva-
HB_01606	bhavato darśanam, yad idaṃ bhāvān	a-tat-svabhāvān api svabhāva-mātreṇa citreṣu
V1_02113	ajñānaṃ vijñāna-a-bhinna-hetu-jam ||22|| tad-	a-tat-svabhāvānām bhāvānām tādrūpyam a-tādrūpyam
HB_01609	iyam naś cintā cittam dunoti. na vai vayam	a-tat-svabhāvānām bhāvānām asmād-darśanāt kārya-
PV_03275	na yad-rūpaṃ na hi tat tasya vedanam ||	a-tat-svabhāvo 'nubhavo bauddhāṃs tān samavaiti
HB_02306	-siddhiḥ. svabhāvato naśvaratve 'pi kaścid	a-tat-svabhāvo 'pi syāt, na hi sarvaḥ sarvasya
V3_04804	atra – yathā asati niṣedhaḥ, a-sapakṣāś ca	a-tattva-lakṣaṇa iti. nanv etasminn a-sapakṣe
V3_04408	sarvaḥ pratiyogī niṣedhaḥ paryudastaś ca,	a-tattva-lakṣaṇāt vād a-sapakṣasya. tad vivakṣite
SV_12212	-bhedini viśeṣe. niṣ-kalasya ātmanas tad-	a-tattva-virodhāt. na ca jvālā-itara-janmanor
PV_04009	kācana || puṃsām abhiprāya-vaśāt tattva-	a-tattva-vyavasthitau | luptau hetu-tad-ābhāsau
V2_05104	ca viśeṣaṇa ekasya tad-bhāve 'nyasya	a-tattvaṃ syād viśeṣaṇa-viśeṣya-yogināś ca
SV_11719	-bhedaṃ na ativartate. rūpaṃ hi vastu. tasya	a-tattvaṃ eva anyatvaṃ ity uktaṃ. sa ca ayam
SV_14702	-dvayaṃ na ativartate tattvaṃ anyatvaṃ iti.	a-tattvaṃ eva svabhāvasya anyatvaṃ. na hi rūpa-
VN_01616	-sthitāṃ anupalabdhiḥ. tad-a-sthitiś ca	a-tattvaṃ. paraspara-svabhāva-a-sthitayor iva
V1_01612	pratibhāsanād etāvan-mātra-nibandhanatvāc ca	a-tattvasya. vastv-abhāve 'pi śabda-pratibhāsa-a-
SV_08606	anyo 'pi svarūpeṇa eva janako na para-rūpeṇa	a-tattvāt. te yathāsvaṃ bhinnāś ca taj-janakāś ca
V3_06910	samādhadhātī vā, yathā-abhiniveśam	a-tattvāt, yathā-tattvaṃ ca a-samīhitatvāt.
SV_10702	samādhadhātī vā, yathā-abhiniveśam	a-tattvāt, yathā-tattvaṃ ca a-samīhitatvāt. tad
PV_04179	syān na tāvatā | so 'sarvaḥ sarva-bhedānām	a-tattve tad-a-sambhavāt || jñāpya-jñāpakayor
V2_08811	ity avyabhicāraḥ. na apy ākāra-bheda eva tad-	a-tattve nibandhanam, api tu svabhāva-antaram api.
SV_07524	rūpaṃ an-anything tad eva tad bhavati.	a-tattve vastv-antara-vad anyatva-prasaṅgāt. na
SV_10822	-nimitta-upalakṣaṇa-rāga-ādi-buddhinām.	a-tathā-abhimatānām ca a-pratyakṣatā, yathā śabda
PV_04164	|| tri-kāla-viśayatvāt tu kṛtyānām	a-tathā-ātmakam | tathā paraṃ pratinyastam
SV_17004	an-āśvāsa āgame syāt. saty api tasminn	a-tathābhāvād arthasya a-pramāṇa-vṛtter anyasya
SV_07622	na tathābhūta-grāhya-samāveśāt pratyakṣa-vad	a-tathābhāve 'pi bhāvād iti nivedayiṣyāmo
SV_07611	anapekṣya api tad-bhedaṃ tathā adhyavasāyād	a-tathābhūta-kalpita-vyavacchedena vikalpa-
PV_04283	yaḥ samapekṣyate || anapekṣāś ca kiṃ bhāvo	'tathābhūtaḥ kadācana | yathā na kṣepa-bhāg
SV_06025	taj-jñāna-hetutayā tad-anya-vyāvṛtyā ca	a-tathābhūtān api tathā-adhyavasitān a-vibhakta-
SV_07613	-vikalpa-samutthitāḥ pravartante. na hi teṣv	a-tathābhūteṣu kiñcid vyatiriktam a-vyatiriktam
HB_03210	dṛṣṭa-tad-anything sarvasya vyavasthāpanād	a-tad-anything eva ca tattvena vyavasthāpanāt.
SV_15505	syāt. artha-antara-vikalpa-vat. yathā	a-tad-arthatve 'pi bharata-urvaśy-ādi-carita-
SV_06806	rūpaṃ asti. kevalaṃ tad-arthatayā te bhāvā	a-tad-arthebhyo bhinnā ity bheda eva eṣām a-
SV_07920	-rūpatvāt. asya idaṃ ity vyatireka-pratitir	a-tad-ākāra-viśeṣavatī ca na syād iti cet. uktaṃ
PV_03379	taj-jñānena anubadhyate || anyathā hy	a-tad-ākāraṃ kathaṃ jñāne 'dhirohati | eka-ākāra-
V2_06812	tais tadvantaḥ syuḥ kāya-vijñāpty-ādi-vat.	a-tad-āgamebhyo na tatra pratitir ākāśād iva

V1_01613	artha-pratibhāsa-a-viśeṣāt saty api pratitir	a-tad-ātma-grāhiṇī, tad-bhāva-abhāvayor an-
SV_09801	anvayas tv arthāpattyā siddhaḥ. na hy	a-tad-ātma-niyatasya tan-nivṛttau nivṛtṭiḥ.
V2_07609	anvayas tv arthāpattyā siddhaḥ. na hy	a-tad-ātma-niyatasya tan-nivṛtṭyā nivṛtṭiḥ.
PV_02195	| ātma-antara-samāropād rāgo dharme	'-tad-ātmake || duḥkha-santāna-saṃsarpa-sā-mātreṇa
V3_04201	a-viśeṣa iti cet, na, hetoḥ svabhāva-bhedāt.	a-tad-ātmate 'pi kṣīrasya sa tasya svabhāvaḥ, yo
V1_02311	eva tad-vedana-lakṣaṇam. sārūpyam apy	a-tad-ātmanah prak paścād apy ātma-a-pracyuteś
PV_03360	-darśanāl loke bhrāntir nāma upajāyate |	a-tad-ātmani tādātmya-vyavasāyena na iha tat || a
V1_03905	-darśanāl loke bhrāntir nāma upajāyate |	a-tad-ātmani tādātmya-vyavasāyena na iha tat ||51|
VN_01403	na ca anayoḥ kārya-kāraṇa-bhāvaḥ, svayam	a-tad-ātmano '-tat-kāraṇatvāt, dharmasya dravyād
HB_03214	sarva-anya-bhāva-vyavacchedaḥ. tasmād	a-tad-ātmā ca syāt tad-deśa-kālās ca, rasa-rūpa-
PV_03377	-cetasoḥ || tad eka-vyavahāras cet sādrśyād	a-tad-ābhayoḥ | bhinna-ātma-arthah katham grāhyas
SV_16623	vṛtter hi teṣu pramāṇa-antarasya a-sambhavād	a-tad-ālabana-pratītaye pramāṇam āgamaḥ. pramāṇa
V3_03201	viśayayoḥ, tad grāhyam iti. śāstravato 'py	a-tad-ālabane vastuni viruddha-uktāv api na
PV_04098	pretya dharmo '-sukha-pradaḥ || śāstriṇo 'py	a-tad-ālambe viruddha-uktau tu vastuni | na bādhā
V3_11409	upakāra-sādhanam. upakārasya artha-antaratve	'-tad-upakāra-ādayo 'py uktāḥ. an-ubhaya-kāriṇam
SV_16622	iṣṭam syāt. pratyakṣa-pūrvakāṇām pramāṇānām	a-tad-darśane '-sambhavāt. pratyakṣa-a-vṛtter hi
SV_16417	-sādhanayor a-sambhavāt. na hy atīndriyeṣv	a-tad-darśinah praktikṣepaḥ sambhavati, satām apy
SV_15312	-viśeṣād āmalakī-phalāni ca, na ca idānīm	a-tad-darśinā tāni praktikṣeptavyāny eva iti.
V3_12910	tad eka-sambandhino deśa-antare '-gatvā	a-tad-deśair a-pūrvair abhisambandha ekasya tad-
HB_03806	viruddha-ubhaya-svabhāvasya ca abhāvāt,	a-tad-dharma-bhāvi ca katham anyadā api sādhanam
VN_03314	hetor nigrahasthānam. sa khalu ucyaṃāna eva	a-tad-dharmatayā pratīto vaktuḥ parājāyam ānayati.
SV_08808	api na yuktaṃ tathā bhavitum. tathābhāve hy	a-tad-dharmā syāt. na hy ayaṃ pravṛtti-nivṛttimān
SV_06101	vijñāna-hetūn bhedenā pratipadyeta ity uktim	a-tad-dhetubhyo bhede niyunkte. taṃ tasyāḥ
SV_06018	iti. tān ayaṃ tatra svayam eva tad-dhetūn	a-tad-dhetūṃś ca vibhajya pratyeti. tasya tad-
SV_06015	ākhye jñāna ekatra hi sthitaḥ | prapattā tad-	a-tad-dhetūn arthān vibhajate svayam ||119||
HB_00606	-mata-apekṣam. pare hy artha-antara-nimittam	a-tad-bhāva-mātra-anvayinam api dharmam svabhāvam
HB_02405	tathā ca na anvaya-vyatirekāv iti cet, na,	a-tad-bhāvinaḥ sakṛd api tato 'bhāvāt. paraspara-
SV_09004	tad-rūpa-abhāvasya abhāvāt, svarūpasya vā	a-tad-bhāvinaḥ sva-niyatasya abhāvāt, na kaścid
SV_15626	anyaṃ vā. na hy anyaṃ prati svabhāvo	'-tad-bhāvo bhavati. tasya tena an-apakarṣaṇād
SV_07608	pradhāna-iśvara-ādi-kārya-śabdā bhāveṣv	a-tad-bhūta-bhedeṣv a-bhedena vartante. te 'pi
SV_07522	na tattvam anyatvaṃ vā laṅghayati. rūpasya	a-tad-bhūtasya anyatva-a-vyatikramāt. idam eva
SV_10013	na apy anya-kriyāyāṃ tasya kiñcid iti. tad-	a-tad-rūpa-a-karaṇāc ca akiñcitkaro na apekṣyata
V2_08215	atas tan-nāśano na anya-kārī. tena ayaṃ tad-	a-tad-rūpa-a-karaṇād akiñcitkaro na apekṣyate.
V1_02306	eva prajñā-ādi-vat. cetanaś ca api vedyatvād	a-tad-rūpa-a-pravedanāt | (24ab) cetanaś ca ete
V2_04905	liṅgād anyataḥ svalakṣaṇasya ity āha –	a-tad-rūpa-parāvṛtta-vastu-mātra-prasādhanāt |
V1_02114	te 'py ālambran tad-rūpa-hetu-jās tad-rūpā	a-tad-rūpa-hetu-jā a-tad-rūpāḥ, yathā śāli-bīja-
PV_03251	iti kecana || tad-a-tad-rūpiṇo bhāvās tad-	a-tad-rūpa-hetu-jāḥ | tat-sukha-ādi kim ajñānam
V1_02111	eke. teṣām api tad-a-tad-rūpiṇo bhāvās tad-	a-tad-rūpa-hetu-jāḥ | tat sukha-ādi kim ajñānam
SV_06404	bhedaś ced rūpaṃ syāt. tad-rūpaṃ vā syād	a-tad-rūpaṃ vā. tādrūpe tad eva iti na anyas
SV_02504	aneka-sambandhe 'pi na tat teṣām sāmānyam	a-tad-rūpatvāt, dvitva-ādi-samyoga-kārya-dravyeṣv
SV_14714	tad-gatau niyamena tat-pratibhāsanāt tad	a-tad-rūpaṃ apy a-vācyam iti. na, tasya niḥ-
HB_03009	-vyavacchede tat-pariccheda eva na syāt, tad-	a-tad-rūpayor a-vivekād iti. ya eṣa kasyacid
V2_08011	vā kṛtakasya anityatā-sādhanād a-doṣaḥ,	a-tad-rūpasya a-pramāṇatayā asiddher anvaya-
PV_03312	akṣaṇām asti na idrśam | tad-bhede 'pi hy	a-tad-rūpasya asya idam iti tat kutaḥ || etena
V1_02114	-rūpa-hetu-jās tad-rūpā a-tad-rūpa-hetu-jā	a-tad-rūpāḥ, yathā śāli-bīja-ādibhyas tat-
PV_03251	-āśrayiṇā vedyā vijñānena iti kecana || tad-	a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ | tat
V1_02111	jñānena saṃvedyanta ity eke. teṣām api tad-	a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ | tat
SV_12720	'vayavāḥ pṛthak prakṛtyā yady an-arthakāḥ.	a-tad-rūpe ca tādrūpyam kalpitaṃ śiṃhatā-ādi-vat |
SV_14112	vastu-svabhāvasya etad-vikalpa-an-atikramāt.	a-tad-rūpeṣu tad-rūpa-samāropa-pratibhāsinyā
PV_04119	vastūnām sad-asattā-anurodhinaḥ | bhinnasya	a-tad-vaśā vṛttis tad icchā-jā iti sūcitam ||
SV_16204	syāt, viśeṣa-abhāvāt. tad-bhāva-bhāvino	'-tad-viśiṣṭasya ca a-tat-kṛtau sarvatra kārya-
SV_01606	parabhāva-bhūtasya ca vākya-viśeṣasya	a-tad-viśeṣatvāt. tad a-bhinna-svabhāvānām
V2_09904	a-samānam para-bhūtasya ca vākya-viśeṣasya	a-tad-viśeṣatvāt. tad a-bhinna-svabhāvānām
SV_04215	āhitam vāsanām āśritya vikalpakam utpadyate	'-tad-viśayam api tad-viśayam iva tad-anubhava-
V1_01003	ghaṭana-ayogāt kṣīra-udaka-vad	a-tad-vedini. yatra api viveka-pratipattir asti,
PV_04256	-aṅgād eva anya-apekṣāt samudbhavāt | dhūmo	'-tad-vyabhicārī iti siddham kāryam tathā param ||
HB_00302	abhilapanti smṛtir utpannā pratyakṣa-balena	a-tad-vyāvṛtti-viśayā yathā-drṣṭa-ākāra-grahaṇān
V2_08402	tu gamye kāryam hetuḥ, avyabhicārāt. na hy	a-tadutpatter avyabhicāraḥ, an-āyatta-rūpāṇām
NB_02023	tādātmyāt tadutpattē ca. a-tat-svabhāvasya	a-tadutpattē ca tatra a-pratibaddha-svabhāvāt.
PV_03371	|| nīla-ādy-ābhāsa-bhedivān na artho jātir	a-tadvatī | sā ca anityā na jātiḥ syān nityā vā
SV_06107	drṣṭāyā anyatra draṣṭum a-śakyatvāt, tad-	a-tadvator vṛkṣa-a-vṛkṣatve vyaktir ekā eva
PV_04236	upaplavair nīta-sañcaya-apacayair iva ||	a-tadvān api sambandhāt kutaścid upaniyate |
V2_05601	upaplavair nīta-sañcaya-apacayair iva ||27||	a-tadvān api sambandhāt kutaścid upaniyate |
SV_14503	pratyutpanna-avasthāyām. na hi yo yena	a-tadvān sa tena tathā vyapadiśyate pratiyate vā.
VN_04102	a-kṛtvā aparasya prasaṅgena a-prasaṅgena vā	a-tan-nāntariyakasya apy abhidhānam parājaya-

V3_01101	uktam veditavyam. na tarhi idānīm sādhanasya	a-tan-nirdeśa-a-nāntariyakatvāt pakṣasya lakṣaṇam
V3_09404	paryanuyojyaḥ. san vā na ghaṭo bhāvikaḥ,	a-tal-lakṣaṇatvāt. vastv ekam eva avasthā-antara-
SV_01416	na, yathokte 'sambhavāt, sambhavināś ca	a-tal-lakṣaṇatvāt. viruddhāvyabhicārya a-vacanam
HB_03706	-pratipakṣaḥ sva-sādhyam niścāyayati ity	a-tal-lakṣaṇo na hetuḥ syāt. tathā ca eka-saṅkhyā
V2_04606	-vad asya phala-vikalpo vijñeyaḥ. tad etad	a-tasmiṃś tad-grahād bhrāntir api sambandhataḥ
V3_04013	tatra api vyakti-tiro-dhānād iti cet,	a-tādavasthyam anityatām brūmaḥ, tādavasthyam ca
V1_02113	22|| tad-a-tat-svabhāvānām bhāvānām tādrūpyam	a-tādrūpyam ca paryanuyuktā hetu-prakṛtim eva te
SV_04211	svalakṣaṇe ca anityatva-ādy-a-pratīter	a-tādrūpyam, teṣām ca a-vastu-dharmatā. na eṣa
V1_03301	sarva-jñāna-hetutvāt. na artha-ālocanam,	a-tādrūpye tasya eva tad-artha-ālocanatva-
PV_03317	'yam yasmāt tasya pramāṇatā | samskārāc ced	a-tādrūpye na tasya apy a-vyavasthiteḥ || kriyā-
PV_03313	śeṣam vyākhyātam viśeṣaṇa-dhiyam punaḥ |	a-tādrūpye na bhedo 'pi tadvad anya-dhiyo 'pi vā |
PV_03411	| tanutvāt tejaso 'py etad asty anyatra apy	a-tānavam || atyāsanne ca su-vyaktaṃ tejas tat
PV_03245	grahaṇe 'py asya niyata-grāhyatā matā || tad	a-tulya-kriyā-kālaḥ katham sva-jñāna-kālikaḥ |
V1_01908	viṣaya-antarasya. sva-jñāna-kāla-bhāvi tad-	a-tulya-kriyā-kālo na arthaḥ sahakāri ity cet, na,
SV_16008	ca tayoh pratibhām paśyāmaḥ ānupūrvīm eva ca	a-tulyām. na ca kāraṇa-a-bhede kārya-bhedo yuktaḥ.
SV_11617	a-sāmarthyē 'pi paścād api svabhāva-	a-tyāgād a-śaktiḥ. sambandhe na ayam doṣo
VN_04007	datta-uttara-avasaraḥ, tena eva nigrhyate.	a-datta-uttara-avasaraḥ, hetv-antara-abhidhāne
SV_02405	anvaya-vyatirekayor niḥ-śeṣa-darśana-	a-darśana-āyattatvāt, kvacid a-mūrtatve nityatva-
V1_03503	yugapad draṣṭum a-śakyatvāt sarvadā ca asya	a-darśana-prasaṅgaḥ. katipaya-avayava-pratipattau
SV_12502	ity cet. idam api prativyūḍham. na apy	a-darśana-mātram abhāvam gamayati ity vyabhicāra
V3_11712	tasmād viśeṣasya na vyatireko na anvayaḥ.	a-darśana-mātram āśritya ācāryeṇa śrāvaṇatve
V2_09210	vṛttir āsaṅkhyate. vyatireka-sādhanasya	a-darśana-mātrasya tasya saṃśaya-hetutvāc
SV_01022	vṛttir āsaṅkyeta, vyatireka-sādhanasya	a-darśana-mātrasya saṃśaya-hetutvāt. na sarva-
V2_07210	apy āgama-lakṣaṇam āhuḥ. tad vipakṣe	'darśana-mātrād avyabhicāra-asiddhyā a-niścita-
VN_00210	anaikāntikaḥ syād dhettvābhāsaḥ. na apy	a-darśana-mātrād vyāvṛttiḥ, viprakṛṣṭeṣv a-sarva-
SV_01511	bhāva-niścayaḥ ||21|| yadi kathañcid vipakṣe	'darśana-mātreṇa a-pratibaddhasya api tad-
V2_09801	pratiśedhaḥ. api ca yadi kathañcid vipakṣe	'darśana-mātreṇa a-pratibaddhasya api tad-
SV_01506	sambhava-āsaṅkayā bhavitavyam iti sarvatra	a-darśana-mātreṇa ayuktaḥ pratiśedha ity. evam
V2_09713	sambhavāc chaṅkayā bhavitavyam iti sarvatra	a-darśana-mātreṇa ayuktaḥ pratiśedhaḥ. api ca
V2_09708	ca asya nivedayisyāmaḥ. yad apy āha – yady	a-darśana-mātreṇa drṣṭebhyaḥ pratiśedhaḥ kriyate,
SV_01420	abhāvaḥ sidhyet, yad āha – yady	a-darśana-mātreṇa drṣṭebhyaḥ pratiśedhaḥ kriyate,
SV_01013	tasmād vipakṣe 'drṣṭir a-hetuḥ. na ca	a-darśana-mātreṇa vipakṣe 'vyabhicāritā |
V2_09208	vyabhicāri. kiṃ punar etac cheṣavat. yasya	a-darśana-mātreṇa vyatirekaḥ pradarśyate | (66ab)
SV_01019	vyabhicāri. kiṃ punar etac cheṣavat. yasya	a-darśana-mātreṇa vyatirekaḥ pradarśyate | tasya
V2_09309	sapakṣa-vipakṣayoḥ. asaty api pratibandhe	'darśana-mātreṇa vyatireke yad āha – eṣa tāvan
SV_01105	vipakṣayor api. anyathā hy asati pratibandhe	'darśana-mātreṇa vyatireke. vyabhicāri-vipakṣeṇa
HB_03912	api tāv eva bhāva-abhāvau kecid darśana-	a-darśana-mātreṇa vyavasthāpayanti ity tan-
V2_06908	iva rūpe. tad-bhāva-abhāvayor darśana-	a-darśana-smṛtyapekṣe hi śabda-liṅge sva-viṣayam
V2_06909	hi śabda-liṅge sva-viṣayam pratipādayataḥ,	a-darśana-smṛti-vipramoṣayor a-pratipatteḥ,
SV_01111	-drṣṭi-phalaṃ tac ca (16c) yadi tena vipakṣe	'darśanaṃ khyāpyate. tad an-ukte 'pi gamyate ||16
V2_09311	anaikāntika-pratipakṣeṇa, yadi tena vipakṣe	'darśanaṃ khyāpyate, tad an-ukte 'pi gamyate. na
V2_07001	dramiḍa-ārya-deśayoḥ. tasmād ime darśanam	a-darśanaṃ ca apekṣamānās tat-sādhanam
SV_01202	an-aṅgam ity yuktaṃ tatra smarāṇa-ādhānam.	a-darśanaṃ tu darśana-abhāvaḥ. sa darśanena
V2_09314	ity yuktaṃ tatra smarāṇa-arthaṃ vacanam.	a-darśanaṃ tu darśana-abhāvaḥ. sa darśanena
SV_01411	na idānīm nāstitā a-drṣaḥ ||19|| na evam	a-darśanaṃ pramāṇam bādha-sambhavāt. tathā
V2_09702	-pratiśedhayor virodhāt. na tarhi idānīm	a-darśanaṃ pramāṇam, bādha-sambhavāt. tathā
VN_00304	sādhanasya a-darśanasya a-pratiśedhāt. yad	a-darśanaṃ viparyayaṃ sādhayati hetoh sādhyā-
PV_03149	labhaḥ || samavāya-a-grahād akṣaiḥ sambandha-	a-darśanaṃ sthitam | paṭas tantuṣv iha ity-ādi-
VN_00219	-hetu-lakṣaṇam ca siddham bhavati. atra apy	a-darśanam a-pramāṇayataḥ krama-yaugapadya-
SV_07902	sāmānyasya vyañjaka-rahiteṣu pradeśeṣv	a-darśanam ity api mithyā. tathābhūtasya vyaṅgya-
PV_04011	gatiḥ || liṅgam svabhāvaḥ kāryam vā drṣya-	a-darśanam eva vā | sambaddham vastutaḥ siddham
HB_03902	na eva samartha hetur bhavati, darśana-	a-darśanayoḥ sator apy a-gamakatva-darśanāt. tena
SV_11721	rūpeṇa katham tathā syāt. drṣya-a-viveka-	a-darśanayor viveka-sattā-viparyaya-āśrayatvāt.
VN_00303	-prasaṅga ity cet. na, abhāva sādhanasya	a-darśanasya a-pratiśedhāt. yad a-darśanam
VN_00211	vyāvṛttiḥ, viprakṛṣṭeṣv a-sarva-darśino	'darśanasya abhāva-a-sādhanāt, arvāg-darśanena
SV_10805	-anuśaṃsā-pāpa-śravaṇāt tad-bhāve virodha-	a-darśanāc ca. tat sati pravartitavye varam evam
SV_15111	nityam a-janana-prasaṅgāt. kārya-sātatyā-	a-darśanāc ca na te kathañcit kartāra ity ukta-
V2_09113	na anityatā-abhāve kvacid utpattir drṣṭā,	a-darśanāc ca vipakṣe vyatirekaḥ, tato
PV_03361	-ātmani tādātmya-vyavasāyena na iha tat ||	a-darśanāj jagaty asminn ekasya api tad-ātmanah |
V1_03906	tādātmya-vyavasāyena na iha tat ||51||	a-darśanāj jagaty asminn ekasya api tad-ātmanah |
SV_01401	kiṃ ca, viśeṣasya vyavaccheda-hetutā syād	a-darśanāt | (19ab) śrāvaṇatvasya api nitya-
PV_03049	-vapuḥ || rūpavattvān na jātinaṃ kevalānām	a-darśanāt | vyakti-grahe ca tac chabda-rūpād
PV_03476	| para-citta-anumānam ca na syād ātmany	a-darśanāt || sambandhasya mano-buddhāv artha-
V1_02803	| parokṣa-gati-sañjñāyām tathā-vṛtter	a-darśanāt ||30|| tasmād bhūtam abhūtam vā yad
PV_03461	asyām sambandhi na aparam | sāmarthyā-	a-darśanāt tatra na indriyam vyabhicārataḥ ||

SV_01002	rāga-utpādāna-yogyatā-rahite vacana-	a-darśanāt tad-anumāne 'tiprasaṅgaḥ uktaḥ.
V3_11105	darśanāt. rāga-utpatti-yogyatā-rahite vacana-	a-darśanāt tad-anumāne vyatireka-asiddher na
V2_09612	āha. śrāvaṇatvasya api nitya-anityayor	a-darśanāt tad-vyāvṛttir iti tad-vyavaccheda-
SV_01303	ghaṭa-ādiṣu dṛṣṭa-a-dṛṣṭeṣu prāṇa-ādy-	a-darśanāt. tan-nivṛtṭyā ātma-gatiḥ syāt. adṛśya-
V1_02208	niyama iti cet, na, tasya sāmārthya-	a-darśanāt. tan-mātra-bhāvino 'nya-hetutva-
V1_03809	tad-rūpa-rahitā api ||45|| tathā eva	a-darśanāt teṣām an-upapluta-cakṣuṣā | dūre yathā
PV_03355	avabhāsante tad-rūpa-rahitā api || tathā eva	a-darśanāt teṣām an-upapluta-cakṣuṣām | dūre
VN_00212	arvāg-darśanena satām api keṣāñcid arthānām	a-darśanāt. bādhakam punaḥ pramāṇam, yatra krama-
VN_04603	śabde 'pi svabhāvataḥ pratītiṃ janayaty	a-darśanāt, samayata eva tu janayet. samaya-vaśād
V1_02204	-ādy-anuṣaṅginām tad-viṣaya-indriya-virahe	'-darśanād an-upahata-indriya-upanidhau ca punaḥ
V1_02102	-vṛtṭer ātmani virodhāt, tad-rūpasya prāg	a-darśanād abhilāpa-ābhoge ca viṣaya-
SV_15229	-itarayoḥ, na ca tathāvidhasya	a-darśanād asattvam eva. yasmān na asattā-siddhir
V3_11902	-pratiśedho gamaka iti. sa ca kāraṇa-bhāvo	'-darśanād ātmano na sidhyati ity uktam. darśane
SV_12501	adhyayanād iti cet. ukta-uttaram etat.	a-darśanād iti cet. idam api prativyūḍham. na apy
SV_14009	'stu. na ca saṃśayitāt siddhiḥ. viveka-	a-darśanād ekatvam iti cet. na, jñāna-
SV_12120	anyo 'py a-viśiṣṭaḥ sampratīyate ||242|| na	a-darśanād dhetoḥ a-hetuko nāma. a-dṛṣṭa-hetavo
SV_01620	caitanyaṃ an-upalabhyamānam api icchann	a-darśanād vacana-āder vyāvṛttim āha. dadhy-
SV_01621	aparāḥ kṣīra-ādiṣv a-parārtheṣu saṅghātatva-	a-darśanād vyatirekam. ko hy atra niyamaḥ
SV_01402	| (19ab) śrāvaṇatvasya api nitya-anityayor	a-darśanād vyāvṛttir iti tad-vyavaccheda-hetutā
SV_15305	na vyabhicarati, sa evaṃ bruvāṇaḥ śobheta	a-darśanān na asti iti. tad ime svabhāva-deśa-
SV_02015	svabhāvād vā niyāmakāt | avinābhāva-niyamo	'-darśanān na na darśanāt ||31|| avaśyam-bhāva-
V2_08907	svabhāvād vā niyāmakāt | avinābhāva-niyamo	'-darśanān na na darśanāt ||62|| avaśyam-bhāva-
SV_02403	saṅgraha-ślokaḥ. tasmāt sakṛd api darśana-	a-darśanābhyām kārya-kāraṇa-bhāva-siddher bhavati
HB_03901	-arthatvāt. sapakṣa-vipakṣayor hi darśana-	a-darśanābhyām gamakam hetum icchatām na eva
SV_11816	prayujyamāno dṛṣṭo 'nyathā na dṛṣṭo darśana-	a-darśanābhyām dhūma-ādi-vat tat-pratītiṃ
SV_06104	ekam vastu tatra dṛśyam asti. yasya darśana-	a-darśanābhyām bhinna-darśane 'py eṣa vṛkṣa-a-
SP_00013	|| paśyann ekam a-dṛṣṭasya darśane tad-	a-darśane | a-paśyan kāryam anveti vinā apy
PV_03225	saha | na hi go-pratyayo dṛṣṭaḥ sāsnā-ādinām	a-darśane || guṇa-pradhāna-adhigamaḥ saha apy
SV_01309	pratipannaṃ syāt. na anumeyatvam, tasmād	a-darśane 'py ātmano nivṛtṭy-asiddheḥ, tan-
V3_11011	-anumāna iha avyabhicāra iti kuto niścayaḥ.	a-darśane 'py uktam. dṛśya-ātmanor nāma ayam
V3_10708	sarvajñaḥ, sa vaktā na bhavati iti vyatireko	'-darśane 'pi na sidhyati, sandehāt. bādhaka-
SV_16424	etat. vyatirekasya sandehād a-samartham	a-darśane 'pi vipakṣa-vṛtṭeḥ. api ca evaṃ-vādino
NB_03071	ca yaḥ sarvajñaḥ sa vaktā na bhavati ity	a-darśane 'pi vyatireko na sidhyati sandehāt.
V3_08309	iti na tataḥ kārya-anumānam. vipakṣe vṛtṭy-	a-darśane 'pi śeṣavat, yathā deha-indriya-
VN_00207	virodha-abhāvād asya viparyaye vṛtṭer	a-darśane 'pi san kṛtako vā syān nityaś ca ity a-
V3_11113	tat-pratibandhāt. na anyad vipakṣe	'-darśane 'pi. sarva-darśino hi darśana-vyāvṛtṭiḥ
SV_01006	tat-pratibandhāt, na anyad vipakṣe	'-darśane 'pi. sarva-darśino hi darśana-vyāvṛtṭiḥ
V2_09407	api tv anupalambhena svayam. yukto dṛśyasya	a-darśane 'bhāvaḥ, sa tad-abhāve na yuktaḥ.
V1_01308	tat-sambandhasya a-svābhāvikatvāt, samaya-	a-darśane 'bhāvāt. puruṣa-icchāto 'rthānām
V2_09313	yā vacanena nivartyeta. smṛtir vācā	a-darśane kriyāta iti cet, darśanam khalv a-
SV_02124	-bhāvī ity an-anumānam. yadi tarhi darśana-	a-darśane na anvaya-vyatireka-gater āśrayaḥ
SP_00014	anveti vinā apy ākhyātrbhīr janaḥ || darśana-	a-darśane muktavā kārya-buddher a-sambhāvāt |
PV_03447	|| etena an-ātma-vit pakṣe sarva-artha-	a-darśanena ye | a-pratyakṣām dhiyam prāhus te
SV_03301	vyatirikta-arthā vibhaktir artha-antaram iva	a-darśayanti pratibhāty an-artha-antare 'pi tathā
HB_03105	-bhavataḥ parūṣam iva ābhāti. tasmāt tira-	a-darśinā iva śakuninā dūraṃ gatvā api punar
PV_04264	| jñāna-abhidhāna-sandeham yathā	a-dāhād a-pāvakaḥ || tathā anyā na upalabhyeṣu na
PV_03485	sakṛd-ābhāsanān matau | varṇaḥ syād a-kramo	'-dirghaḥ kramavān a-kramam katham || upakuryād a
PV_02203	hetutvam bandho nityasya tat kutaḥ ||	a-duḥkha-utpāda-hetutvam mokṣo nityasya tat kutaḥ
SV_11110	eva yatna-ādhānāt, parikṣāvato viśeṣeṇa	a-duṣṭa-ātmanaḥ. kaḥ punar eṣām doṣānām prabhavo
SV_15013	-sādhanam | dṛṣṭo 'nyathā api vahny-ādir	a-duṣṭaḥ puruṣa-āgasā ||284|| bhavantu nāma
V3_13003	vyakter a-vyakta-rūpa-virahaḥ. a-vyavadhānam	a-dūra-sthānam dṛśya-ātmatā indriyasya sva-
VN_01022	a-jāta-a-naṣṭa-rūpa-atīśayo '-vyavadhāna-	a-dūra-sthānas tasya eva tad-avasthā-indriya-āder
SV_08524	upaplavāś ca sāmānya-dhiyas tena apy	a-dūṣaṇā ||169|| nir-viṣayam eva khalv idam
PV_02222	sa-doṣa iti cet tataḥ kiṃ tasya varjanam ||	a-dūṣite 'sya viṣaye na śakyam tasya varjanam |
PV_02208	skhalat || vyāvṛtttau pratyaya-apekṣam	a-dṛḍham sarpa-buddhi-vat | prabhāsvaram idam
PV_03106	|| bhāva-svabhāva-bhūtāyām api śaktau phale	'-dṛṣṭaḥ | an-ānantaryato moho viniścetur a-
SV_01410	-pratiśedhayor virodhāt. na idāniṃ nāstitā	a-dṛṣṭaḥ ||19|| na evam a-darśanam pramāṇam bādhā-
VN_00822	-bheda-mātreṇa sattā-bheda iti, kiṃ tarhy	a-dṛṣṭa-arthakriyā-bhedena. yā arthakriyā yasminn
SV_10819	anumānena dvividhena apy a-bādhakam | dṛṣṭa-	a-dṛṣṭa-arthayor asya avisaṃvādas tad-arthayoḥ ||2
SV_03727	vikalpa-pratibimbam arpayati. yad āha -	a-dṛṣṭa-arthe 'rtha-vikalpa-mātram iti. na evam
V1_03501	-prasaṅgaḥ. avayava-dvāreṇa tad-darśanād	a-dṛṣṭa-avayavasya asya a-pratipattir iti cet, na,
SV_07805	ca tathā niścayāt, tasya ca ekasya	a-dṛṣṭa-ākāra-antara-abhāvāt. tasmān na an-
PV_03060	grahaṇam ato 'nyad vastv atīndriyam || tasya	a-dṛṣṭa-ātma-rūpasya gater anyo 'rtha-āśrayaḥ |
SV_16525	so 'numanyate. tan na, atīndriyeṣv	a-dṛṣṭa-ādiṣu pramāṇa-antara-a-vṛtṭeḥ. tad-a-
PV_03342	'pi bhedenā na syād anubhavo dvayoḥ |	a-dṛṣṭa-āvaraṇān no cen na nāma-artha-vaśā gatiḥ |

SV_16123 |307| sati indhane dāha-vṛtter asaty abhāvād
PV_03454 iti ced eṣa kuto bhedaḥ samarthayoḥ ||
SV_01517 viśeṣa-hetv-abhāve tu syād anumānam, yathā
V2_09806 -hetv-abhāve tu syād anumānam. yathā –
SV_02705 ||45|| iti saṅgraha-ślokaḥ. tasmān na
PV_03239 -anubhūta-grahaṇe mānasasya a-pramānatā |
SV_12425 -tat-sādhana-sampradāyo na iti nyāyaḥ. na
SV_17324 sādhanā-vad eka-sthāly-antar-gamād dr̥ṣṭa-vad
SV_02112 kārya-utpādāna-śakteḥ kāraṇa-svabhāvātve 'py
PV_03467 a-paricchinnaṁ api tad gamakam katham ||
PV_02263 kāraṇāny āśrayas tāny a-dr̥ṣṭataḥ ||
PV_04286 -avagāhanam an-alpa-dhī-śaktinā apy
PV_02166 -paśoḥ ko 'nyaḥ sa-lajjo vaktum ihate ||
V3_03103 -śodhana iti na abhyupeta-bādā. sarveṣāṁ
HB_03704 tulya-lakṣaṇe hi dr̥ṣṭaḥ pratiyogi-sambhavo
PV_04211 dr̥ṣṭy-a-dr̥ṣṭi na sidhyataḥ || anyatra
SV_15321 -vāci, punaḥ sādhanā-apekṣatvād iti. ko hy
SV_01602 evaṁ vākyāni dr̥ṣya-viśeṣatvāt, adr̥ṣyatve 'py
V2_09814 vākyāni, dr̥ṣya-viśeṣatvāt. adr̥ṣyatve 'py
SV_17601 antareṇa api vṛtṭim paśyato bhavitavyam eva
SV_10907 -bhūtasya āpta-vādasya avisaṁvāda-sāmānyād
PV_03386 ekaṁ saṁyojyeta artha-sambhāvāt | jñānam na
SV_12815 vaiyarthyāt. sakṛc chrutau ca pṛthag artheṣv
SV_12120 ||242|| na a-darśanād dhetor a-hetuko nāma.
SV_12119 yataḥ siddhaḥ sa tasmād agni-kāṣṭha-vat |
PV_03343 -ātmakam bhāvam eka-ātmatvena darśayat | tad
PV_03414 vāraṇe | artha-an-arthau na yena stas tad-
SV_07827 -sthitam paśyet. na hi tasyām dr̥ṣyamānāyām
V3_11809 -abhāvena vyāptāḥ. ghaṭa-ādayaś cet, anyatra
PV_02262 | gati-pratītyoḥ kāraṇāny āśrayas tāny
V3_00108 āhur eke – parasya pratipādyatvāt svayam
PV_03412 tejas tat syād atisphuṭam | tatra apy
SV_12421 api sann api sarvo draṣṭum śakyah. ata eva
HB_00304 -abhāvāt, arthakriyā-sādhanasya darśanāt,
SP_00013 śabda niyoktāraṁ samāśritaḥ || paśyann ekaṁ
SV_02407 anyathā-dr̥ṣṭeḥ, kvacin nityatva-abhāve 'py
PV_03473 a-paśyataḥ | katham pratītir liṅgam hi na
VN_00824 -dhāraṇa-ādy-arthakriyā ghaṭe dr̥ṣyamānā,
SV_12530 loka-vyavahārāḥ. nanv ādi-kalpikēṣv
VN_00822 -arthakriyā-bhedena. yā arthakriyā yasminn
SV_03104 na upakāras tato 'pare | dr̥ṣṭe tasminn
VN_00823 sā sattā-bhedam sādhayati, yathā mṛdy
V1_00303 katham na pramāṇa-antaram. te tarhi tatra
V2_09512 iti. nir-ātmakānām ghaṭa-ādinām dr̥ṣṭa-
V3_03606 -pratibandhānām saṁśayād asiddheḥ, ciram
PV_04120 kām pratītim sa vāñchati | iti tam praty
V3_03805 kām anyām pratītim icched iti tam praty
SV_10424 syāt. anupalabdher eva iti cet. tatra katham
PV_03172 anya-apohaḥ sambadhyate śrutau || anyatra
SV_01110 -vacanam anaikāntika-pratipakṣeṇa. yady
PV_04207 ato viśeṣe na vyatireko na ca anvayaḥ ||
SV_00901 api śeṣavad-anumānāt saṁśayaḥ. tathā vipakṣe
V2_09202 vyatirekaḥ, tato 'vyabhicāra iti. na yuktā
V3_11205 vacana-udāhārāḥ. tasmān na asya api vipakṣe
V3_05708 anayoḥ sambandhaḥ sādhanīyaḥ. tasmād dr̥ṣya-
PV_04268 || kārya-kāraṇatā yadvat sādhyate dr̥ṣṭy-
V3_05801 ||42|| kārya-kāraṇatā yadvat sādhyate dr̥ṣṭy-
SV_01012 apārthako vacana-udāhārāḥ. tasmād vipakṣe
PV_03153 śruteḥ || upakārya-upakāritvam viccheda-
PV_02082 -āgatī na dr̥ṣṭe ced indriyānām a-pātavāt |
PV_03408 cet tat pidhāna-a-pidhānayoḥ || tulya dr̥ṣṭir
V1_01413 -ātmā dr̥ṣya-ātmano vā vikalpasya darśane
PV_04246 sā ca sādhanam samapekṣate | kārye dr̥ṣṭir
PV_04210 prasidhyati | te ca atyanta-parokṣasya dr̥ṣṭy-
PV_04108 yuktyā sva-vācā ca na bādhyate | dr̥ṣṭe

a-dr̥ṣṭa-indhano 'pi dahano na an-indhanas tasya
a-dr̥ṣṭa-eka-artha-yoga-ādeḥ saṁvido niyamo yadi |
a-dr̥ṣṭa-karṭrakam api vākyam puruṣa-saṁskāra-
a-dr̥ṣṭa-karṭrakam api vākyam puruṣa-saṁskāra-
a-dr̥ṣṭa-grahaṇāya dr̥ṣṭe pramāṇa-antara-vṛtṭiḥ.
a-dr̥ṣṭa-grahaṇe 'ndha-āder api syād artha-
a-dr̥ṣṭa-jñāpako '-tat-svabhāva ity api. satām api
a-dr̥ṣṭa-taṇḍula-pāka-sādhanā-vac ca a-sādhanam
a-dr̥ṣṭa-tat-kāryasya kāraṇa-darśane 'py a-
a-dr̥ṣṭa-dr̥ṣṭayo 'nyena dr̥ṣṭā dr̥ṣṭā na hi kvacit |
a-dr̥ṣṭa-nāśād a-gatis tat saṁskāro na cetanā |
a-dr̥ṣṭa-paramārtha-sāram adhika-abhiyogair api |
a-dr̥ṣṭa-pūrvam asti iti tṛṇa-agre karīṇam śatam |
a-dr̥ṣṭa-pratipatti-śāstrāṇām evam a-vacanān na
'dr̥ṣṭa-pratiyogiṣv api śaṅkām utpādayati, viśeṣa
a-dr̥ṣṭa-rūpasya ghaṭa-ādaḥ na iti vā kutaḥ | a-
a-dr̥ṣṭa-virodhasya sambhavam pratyācakṣita. tad
a-dr̥ṣṭa-viśeṣānām vijātiyatva-upagama-virodhāt,
a-dr̥ṣṭa-viśeṣānām vijātiyatva-upagama-virodhāt,
a-dr̥ṣṭa-vyabhicāra-vacasām api puruṣānām vāci
a-dr̥ṣṭa-vyabhicārasya pratyakṣa-anumāna-a-gamyē
a-dr̥ṣṭa-sambandham pūrva-arthena uttara-uttaram ||
a-dr̥ṣṭa-sāmarthyānām arthavattā ca na sidhyati.
a-dr̥ṣṭa-hetavo 'pi hi bhāvās tad-anyaiḥ svabhāva-
a-dr̥ṣṭa-hetur anyo 'py a-viśiṣṭaḥ sampratīyate ||2
a-dr̥ṣṭam katham nāma bhaved arthasya darśakam ||
a-dr̥ṣṭam karoti kim || tasmāt saṁvid yathā-hetu
a-dr̥ṣṭam tadīyam yuktam. vyakti-vyaṅgyatvāt
a-dr̥ṣṭaḥ sa ghaṭa-ādaḥ na iti kutaḥ. tena a-jñāta
a-dr̥ṣṭataḥ || a-dr̥ṣṭa-nāśād a-gatis tat saṁskāro
a-dr̥ṣṭam api parair dr̥ṣṭam sādhanam, yathā – a-
a-dr̥ṣṭam āśritya bhaved rūpa-antaram yadi ||
a-dr̥ṣṭasya an-apahnavah. na api puruṣeṣu utpitsōḥ
a-dr̥ṣṭasya tat-sādhanasya punaḥ svabhāvasya
a-dr̥ṣṭasya darśane tad-a-darśane | a-paśyan
a-dr̥ṣṭasya punar dr̥ṣṭer iti bhavatu kāryasya
a-dr̥ṣṭasya prakāśakam || tata eva asya liṅgāt
a-dr̥ṣṭā api tantuṣu prāvaraṇa-ādy-arthakriyā paṭe
a-dr̥ṣṭā eva vyavahārāḥ paścāt pravṛttā iṣyante.
a-dr̥ṣṭā punar dr̥ṣyate sā sattā-bhedam sādhayati,
a-dr̥ṣṭā ye tad-grahe sakala-grahaḥ ||55|| iti
a-dr̥ṣṭā saty udaka-dhāraṇa-ādy-arthakriyā ghaṭe
a-dr̥ṣṭāḥ kam artham upanayanty apanayanti vā.
a-dr̥ṣṭānām prāṇa-ādy-abhāvena vyāptes tan-
a-dr̥ṣṭānām api punaḥ pratibhā-utpatti-dr̥ṣṭeḥ sati
a-dr̥ṣṭāntam tad-asādhāraṇam matam || na
a-dr̥ṣṭāntam anumānam. tena asādhāraṇam āha.
a-dr̥ṣṭāntikā asattā-siddhiḥ, sa-dr̥ṣṭāntatve vā
a-dr̥ṣṭy-apekṣatvāt kvacit tad-dr̥ṣṭy-apekṣanāt |
a-dr̥ṣṭi-phalam tac ca (16c) yadi tena vipakṣe '-
a-dr̥ṣṭi-mātram ādāya kevalam vyatirekitā | uktā
'dr̥ṣṭi-mātreṇa kārya-sāmānya-darśanāt | hetu-
a-dr̥ṣṭi-mātreṇa vipakṣe 'vyabhicāritā | sambhāv-
'dr̥ṣṭi-mātreṇa vyāvṛtṭir a-sandigdā. tena ayam
a-dr̥ṣṭi-siddhāv a-sandigdā eva tan-nimittatve
a-dr̥ṣṭitāḥ | kārya-ādi-śabdā hi tayor vyavahārāya
a-dr̥ṣṭitāḥ | kārya-ādi-śabdā hi tayor vyavahārāya
'dr̥ṣṭir a-hetuḥ. na ca a-darśana-mātreṇa vipakṣe
a-dr̥ṣṭir eva vā | mukhyam yad a-skhalaj-jñānam
a-dr̥ṣṭir manda-netrasya tanu-dhūma-a-gatir yathā |
a-dr̥ṣṭir vā sūksmo 'mśas tasya kaścana | ālokena
'dr̥ṣṭir vikalpa-kalpanām indriya-jñāne
a-dr̥ṣṭiś ca kārya-kāraṇatā hi te || artha-
a-dr̥ṣṭi na sidhyataḥ || anyatra a-dr̥ṣṭa-rūpasya
'dr̥ṣṭe 'pi tad grāhyam iti cintā pravartate ||

PV_04239
 PV_04162
 SV_01523
 PV_04155
 V3_04001
 SV_05712
 V3_12209
 SV_01524
 V2_09812
 PV_03414
 V2_09811
 PV_02083
 V3_09812
 PV_02186
 SV_12422
 PV_04132
 PV_02223
 PV_02187
 SV_01419
 PV_03005
 PV_03501
 SV_01303
 PV_04239
 V3_12207
 PV_04161
 V3_08606
 PV_04001
 SV_00822
 V3_08402
 PV_04266
 V3_05701
 V3_05704
 PV_04241
 V2_09501
 SV_01215
 PV_02187
 SV_16718
 V2_05211
 SV_11310
 SV_05917
 SV_14220
 VN_01207
 SV_04320
 V3_03702
 V3_00203
 SV_12021
 SV_05517
 SV_04827
 V3_01610
 SV_11723
 SV_13201
 SV_11518
 V3_06602
 SV_04326
 V3_02401
 SV_15417
 SV_03022
 SV_04626
 VN_04113
 PV_03436
 VN_04115
 VN_04018
 VN_00104
 VN_05414
 VN_02109

sidhyaty anya-nivartanam | dvairāṣye saty
 a-natiḥ sa-upalakṣaṇam | yathāsvam akṣeṇa
 -anumāne ca bādha-hetv-abhāvāt, vairāgya-
 samavāyi na kāraṇam | tata eva na dr̥śyo 'sāv
 -antara-abhāvāc chabala-ābhāsāyā buddher
 tad-anyasya anuvartinaḥ | (110b) vastuno
 pārthiva-a-loha-lekhyā-vat. virodhasya ca
 ca bādha-hetv-abhāvāt, vairāgya-a-dr̥ṣṭeḥ,
 bādha-hetv-a-sambhavāt, vairāgya-a-dr̥ṣṭer
 sakṛt || paśyet sphuṭa-a-sphuṭam rūpam eko
 ca bādha-hetv-a-sambhavāt, vairāgya-
 a-śaktimat | jala-vat sūta-vad dhemi na
 vivādāś ca, nityam tad-bhāva-siddheḥ. anvaya-
 tasmāt ṛṣṇā bhava-āśrayaḥ | virakta-janma-
 kasyacid guṇasya pratiroddhā. bādha-
 pratibhāśate || a-dvayam śabala-ābhāsasya
 -dveṣa-āder guṇa-doṣa-anubandhinaḥ || tayor
 ity ācāryāḥ sampracakṣate || a-deha-rāga-
 asya nivedayiṣyāmaḥ. kiṃ ca, dr̥ṣṭā ayuktir
 na anvaya-vyatirekayoḥ | sāmānya-lakṣaṇe
 iti cet sa kuto mataḥ || yugapad buddhy-
 iti, nir-ātmakeṣu ghaṭa-ādiṣu dr̥ṣṭa-
 nivartanam | dvairāṣye saty a-dr̥ṣṭe 'pi syād
 hi kvacid dr̥ṣṭe 'bhāva-siddhāv api syād eva
 kāraṇam kārya-gaurava-an-upalakṣaṇāt || nanv
 tasya (66abc') yo 'pi sthiram ambho dr̥ṣṭvā
 vyaktam idam jagat || parasya pratipādyatvād
 sāmartyam asti iti. vipakṣa-vṛtter
 kevalānām sāmartyam asti iti vipakṣa-vṛtter
 || siddho hi vyavahāro 'yam dr̥śya-
 -pratitih. siddho hi vyavahāro 'yam dr̥śya-
 kiṃ tarhi siddha eva dr̥śyasya svabhāvasya
 -a-loha-lekhyā-vat || bhāve virodhasya
 vyāvṛttil. uktam atra kiñcit. api ca yady
 -abhāve 'nupalambhāt siddhā vyāvṛttil. yady
 -janma-a-dr̥ṣṭer ity ācāryāḥ sampracakṣate ||
 prakāśanena sampradāya-sambhavāt. na hy ayam
 kiṃ tarhi tat-tulya-vyatireko 'pi. tena ayam
 'rtheṣu puruṣair anyathā viparyasyante. tena
 prapadyate ||117|| vyavahāre 'pi tena ayam
 kāṣṭhād eva bhāvāt. tad-apekṣād utpatter
 ca tau na tasya anvayaḥ. tayor a-bhedād
 tad-upādher ekasya dvābhyām abhidhānād
 a-pradarśita-pratidvandvinaḥ prāmānyād
 -ādi-vaiarthiyāt. vacana-viśeṣasya prāmānyād
 tat parasya api tulyam eva. tasya iṣṭatvād
 kiṃ tarhi tad eva iti. dvayasya grahaṇād
 cet, tat tulyam jāteḥ, tadvataḥ sādhanād
 iti. na devadatta eva ity abhiprāyād
 a-pratibhāśe 'pi indriya-ādiṣv iva
 -sthita upalabheta. a-prāpta-grahaṇa-pakṣe
 -upakurvānaś ca an-āśrayaḥ. jāter vācyatvād
 iva rāge. tad-dhetūnām api tatra niyamād
 apy upādhi-tadvatoḥ saha-avasthānād
 -vacanena sādhanatvena iṣṭasya pratikṣepād
 vyavacchedena nir-ātmano bhāvasya parāmarśād
 -bhūtā iti kim upādhyāḥ. lakṣita-lakṣaṇād
 -ākṣepāt. vyakti-sambandhinyā jāteś codanād
 viśeṣa-upādānam a-sambaddham. vater upādānād
 ity artha-vat tad-viniścayaḥ | tasmād
 so 'nyadā apy an-anurūpaṃ gr̥hṇāti ity
 prakṛtam parityajya a-sādhanā-aṅga-vacanam
 idam ārabhyate. a-sādhanā-aṅga-vacanam
 yan na tatra upayujyate, tasya abhidhānam
 dvayor ekasya api na jaya-parājayāv iti.

a-dr̥ṣṭe 'pi syād a-dr̥ṣṭeṣu saṃśayaḥ || a-vyakti-
 a-dr̥ṣṭe rūpa-ādāv adhika-adhike || abhyupāyāḥ sva
 a-dr̥ṣṭeḥ, a-dr̥ṣṭena ca bādha-bādha-bhāva-
 a-dr̥ṣṭeḥ kārya-rūpayoḥ || tad-bādha-anya-
 a-dr̥ṣṭeḥ, tasya eva pratikṣepe virodhaḥ, yathā
 'dr̥ṣṭeḥ pratiśedhāc ca (110c) na hi dr̥śyam
 a-dr̥ṣṭeḥ sandeha eva. nairātmyena prāṇa-ādinām
 a-dr̥ṣṭena ca bādha-bādha-bhāva-asiddheḥ, rāga-
 a-dr̥ṣṭena ca bādha-bādha-bhāva-asiddheḥ, rāga-
 'dr̥ṣṭena vāraṇe | artha-an-arthau na yena stas
 a-dr̥ṣṭer a-dr̥ṣṭena ca bādha-bādha-bhāva-
 a-dr̥ṣṭer asad eva vā || pāṇy-ādi-kampe sarvasya
 a-dr̥ṣṭer asiddhir iti cet, tat kim idānīm dharmī
 a-dr̥ṣṭer ity ācāryāḥ sampracakṣate || a-deha-rāga
 a-dr̥ṣṭer bādha-bādha-bhāva-asiddheḥ. etena
 a-dr̥ṣṭer buddhi-janmanaḥ | tad-artha-artha-uktir
 a-dr̥ṣṭer viśaye na tu bāhyeṣu yaḥ kramāḥ | na hi
 a-dr̥ṣṭeś ca dehād rāga-samudbhavaḥ | nimitta-
 a-dr̥ṣṭeś ca syāt sparśasya a-virodhini ||20||
 'dr̥ṣṭeś cakṣū-rūpa-ādi-buddhi-vat || etena
 a-dr̥ṣṭeś cet tad eva idam vicāryate | tāsām
 a-dr̥ṣṭeṣu prāṇa-ādy-a-darśanāt. tan-nivṛtṭyā ātma
 a-dr̥ṣṭeṣu saṃśayaḥ || a-vyakti-vyāpino 'py arthāḥ
 a-dr̥ṣṭeṣu saṃśayaḥ. tathā hy a-sakala-vyakti-
 a-dr̥ṣṭo 'mśu-vat so 'rtho na ca tat-kāryam
 a-dr̥ṣṭo 'py adhaśād ādhāra-sambhavo 'numiyate,
 a-dr̥ṣṭo 'pi svayam paraiḥ | dr̥ṣṭaḥ sādhanam ity
 a-dr̥ṣṭāv api śeṣavad-anumānāt saṃśayaḥ. tathā
 a-dr̥ṣṭāv api śeṣavad etad vyabhicāri līṅgam. yā
 a-dr̥ṣṭāv asann iti | tasyāḥ siddhāv a-sandigdha
 a-dr̥ṣṭāv asann iti | tasyāḥ siddhāv a-sandigdha
 a-dr̥ṣṭāv asann iti. sa tu pratipanna-tad-vyavahāro
 a-dr̥ṣṭau kaḥ sandeham nivartayet | kvacid
 a-dr̥ṣṭyā nivṛttil syāc cheṣavad vyabhicāri kim.
 a-dr̥ṣṭyā nivṛttil syāc cheṣavad vyabhicāri kim | (
 a-deha-rāga-a-dr̥ṣṭeś ca dehād rāga-samudbhavaḥ |
 a-daiśikānām śabdānām sambhavati. loka-pratyāyana
 a-doṣa ity a-vācyam eva ṛṭiyam rūpam syāt.
 a-doṣa iti. kim idānīm sañketena. sa hi sambandho
 a-doṣa iti cet (118ab') na vai vastu-sat-sāmānya-
 a-doṣa iti cet. an-atiśaya-lābhinaḥ kā apekṣā.
 a-doṣa iti cet, an-uttaram bata, doṣa-sañkaṭam
 a-doṣa iti cet, an-upakāriṇi pāratantrya-ayogād
 a-doṣa iti cet, asti nāma idr̥śasya viniścaye
 a-doṣa iti cet, uktam atra āgama-prāmānyā-
 a-doṣa iti cet. kuto 'sya iyam iṣṭir a-pramānikā
 a-doṣa iti cet. tathā api tad iha iti syāt. na
 a-doṣa iti cet, tulyam tad vyāvṛttimataḥ, a-vastu
 a-doṣa iti cet, na, anyatara-grahaṇena a-
 a-doṣa iti cet. na, tato '-pratipatti-prasaṅgāt,
 '-doṣa iti cet. na. tatra api yoga-deśa-sthiti-
 a-doṣa iti cet. na, tad-vacane prayojana-abhāvād
 a-doṣa iti cet, na, teṣām sākalya-a-pratibandha-
 a-doṣa iti cet. na, niṣpannasya pāratantrya-
 a-doṣa iti cet, na, nyāya-prāptasya sādhyasya
 a-doṣa iti cet. paryudāśena vastu-saṃsparśāt tad
 a-doṣa iti cet samānaḥ prasaṅgaḥ. sa tāvat tair
 a-doṣa iti cet. sā api tarhi tad-viśeṣaṇatvena
 a-doṣa iti cet, syād etat, varṇa-krama-nirdeśavad
 a-doṣa iti cen na arthe 'py asty eṣa sarvadā ||
 a-doṣa iti. na, artha-antara-āder
 a-doṣa-udbhāvanam ca. sādhanā-vādino hy upanyasta
 a-doṣa-udbhāvanam dvayor | nigrāhasthānam, anyat
 a-doṣa-udbhāvanam dvir-uktis ca iti sakṛt-sarva-
 a-doṣa-udbhāvanam prativādino nigrāhasthānam.

VN_02317	-uttarāṇi ity-evam-āder doṣasya udbhāvanam	a-doṣa-udbhāvanam. tasya vādinā doṣa-ābhāsatve
VN_02322	api jaya-parājayau, tattva-a-prakhyāpanād	a-doṣa-udbhāvanāc ca. a-pratipakṣāyām ca pakṣa-
SV_12818	utpattē ca. śabda-utpāda-vādinā tāvad ayam	a-doṣa eva. pṛthag a-samarthānām apy avayavānām
V3_09702	'siddhe 'yam nyāyaḥ siddhe viśeṣaṇam |	a-doṣa-kṛd asiddhāv apy ākāśa-āśraya-vad dhvaneḥ |
V2_05212	rūpaṃ syāt. prayoga-darśana-arthatvād	a-doṣaḥ – anvaya-vyatirekayor niścita-vyāptikam
V2_08010	-lakṣaṇasya vā kṛtakasya anityatā-sādhanād	a-doṣaḥ, a-tad-rūpasya a-pramānatayā asiddher
SV_14421	-bhāvaḥ syāt. na ca vināśo bhavati. tasmād	a-doṣaḥ. asattve 'bhāva-nāsitva-prasaṅgo 'pi na
SV_12429	'pi bhāvād vyabhicāri. nanu vedena viśeṣaṇād	a-doṣaḥ. kaḥ punar atīśayo veda-adhyayanasya yad
VN_01902	prativādinō 'jijñāsitatvāt. jijñāsāyām	a-doṣaḥ. jijñāsitaṃ punar arthasya anyasya
VN_03415	ataḥ pratijñā-virodho hetu-virodho vā ity	a-doṣaḥ. tatra hetor udāharaṇaṃ nityaḥ śabda
SV_12816	ca na sidhyati. sahiteṣv artha-darśanād	a-doṣaḥ. na, pṛthag asato rūpasya saṅghāte 'py a-
V3_07708	ādinām a-vipakṣa-vṛtter ubhaya-dharmatve 'py	a-doṣaḥ. na hi pakṣa eva vyabhicāra-viśayaḥ. kaṃ
V3_10904	-hetutvāt. sā eva rāga iti cet, iṣṭatvād	a-doṣaḥ. nitya-sukha-ātma-ātmīya-darśana-ākṣiptaṃ
V3_02702	iṣṭasya apy a-sādhyatvam, tad-bādhāyām ca	a-doṣaḥ pakṣa-hetvor ukto veditavyaḥ, yathā-
SV_13823	ghaṭa-ādinām vyañjaka-antara-sambhavad	a-doṣaḥ. prakāśo hy eṣāṃ vyañjakaḥ siddhaḥ.
SV_15721	yadā tu samayād ebhyaḥ phalaṃ tadā ayam	a-doṣaḥ. samaya-kārasya ruceḥ phala-utpatti-
VN_05111	śrotur hetv-ādi-bāhulyasya punar-vacanasya	a-doṣatvāt pratita-pratyaya-abhāvād dhettv-ādi-
PV_03120	pramāṇena asya kiṃ punaḥ || vismṛtatvād	a-doṣas cet tata eva a-nidarśanam | drṣṭe tad-
PV_02148	na vāta-ādi-dharmaḥ prakṛti-saṅkarāt |	a-doṣas cet tad-ano 'pi dharmāḥ kiṃ tasya na
PV_02149	sama-rāga-prasaṅgataḥ | rūpa-ādi-vad	a-doṣas cet tulyaṃ tatra api codanam ||
V3_01302	na anyatra iti cet, na, sādhyatva-a-viśeṣāt.	a-doṣe ca iṣṭa-vighāto 'pi na syāt, tasya sādhyā-
V3_04903	pratītiḥ, kiṃ tarhi tad-dharma-virahiṇi ity	a-doṣo 'nya-grahaṇe 'pi. kiṃ punaḥ kāraṇam evaṃ
PV_03053	ced bhāva-grahaṇa-pūrvakam | taj-jñānam ity	a-doṣo 'yam meyaṃ tv ekaṃ svalakṣaṇam || tasmād
PV_03010	sāmānye cet prasajyate || tathā-iṣṭatvād	a-doṣo 'rtha-rūpatvena samānatā | sarvatra sama-
V2_04508	kṛtam eva, anyathā-abhidhāne gamaka-dharma-	a-dyotanāt. na hi ye yathā yam arthaṃ vidanti
PV_02096	| syād an-artha-antara-arthatve 'py a-karma-	a-dravya-śabda-vat || vyatireki iva yac ca api
PV_04132	śrutau rūpaṃ yad eva pratibhāsate ||	a-dvayaṃ śabala-ābhāsasya a-drṣṭer buddhi-
V3_04001	-rūpasya yad eva śrutau rūpaṃ pratibhāsate	'-dvayaṃ sambandhy-antara-abhāvāc chabala-
SV_05102	jñānāni vikalpakāni. na vā teṣv apy eṣa doṣo	'-dvayānām dvaya-nirbhāsād iti vaksyāmaḥ.
PV_03388	ca bhrānti-vijñānair drṣyeta indāv iva	a-dvaye | saṃvitti-niyamo na asti bhinnayor nīla-
V3_03106	iti sarva-śāstreṣu vyavasthā, a-lubdha-	a-dviṣṭa-a-mūḍhānām pāpa-an-abhyupagamāt. sā
SP_00007	a-saha-bhāvataḥ | prasidhyati kathaṃ dviṣṭho	'-dviṣṭhe sambandhatā katham || krameṇa bhāva
SV_16310	ca. katham idāniṃ dharmā-phalam iṣṭam	a-dharma-ātmano vrata-āder aśnute. na vai tasya
SV_16313	-anuṣṭhānād grāma-pratilambha-vat. tasya tv	a-dharma-ātmano vratasya āgāmi phalam an-iṣṭam.
SV_16302	bhramśa-ādinā dharmā-a-dharma-upacaye dharmā-	a-dharma-ātmanor vā prakṛtyā siddhy-asiddhi ity
V3_03106	asya arthasya pratibādhanāt. lobha-ādi-mūlo	'-dharmā ity sarva-śāstreṣu vyavasthā, a-lubdha-a
VN_04614	mithyā-vṛtti-codanebhyaḥ saṃskṛtebhyo 'py	a-dharma-utpattē, anyebhyo 'pi viparyaye dharmā-
SV_16302	iti yuktam. vrata-caryā-bhramśa-ādinā dharmā-	a-dharma-upacaye dharmā-a-dharma-ātmanor vā
PV_04107	udbhāvāna-prāyā parīkṣā apy atra tad-yathā |	a-dharma-mūlaṃ rāga-ādi snānaṃ ca a-dharma-
V3_03102	katham idāniṃ na tīrtha-snāna-ādir	a-dharma-śodhana ity na abhyupeta-bādhā. sarveṣāṃ
PV_04107	-yathā | a-dharma-mūlaṃ rāga-ādi snānaṃ ca	a-dharma-śodhanam || śāstraṃ yat siddhayā yuktyā
SV_10902	'pi yathā rāga-ādi-rūpaṃ tat-prabhavaṃ ca	a-dharmam abhyupagamya tat-prahāṇāya snāna-agni-
SV_16309	-rūpāt karmaṇaḥ sa tad-virodhī dharmo yukto	'-dharmas ca. katham idāniṃ dharmā-phalam iṣṭam a-
HB_02410	svabhāvo yukta eka-svabhāvatvāt. dhūma-	a-dhūma-janana-svabhāvād bhavato dhūma-a-dhūma-
SV_02312	iti. sakṛd api na janayet. na vā sa dhūmo	'-dhūma-janana-svabhāvād bhāvāt. tat-svabhāvatve
V2_08707	iti sakṛd api na janayet. na vā sa dhūmaḥ,	a-dhūma-janana-svabhāvād bhāvāt. tat-svabhāvatve
HB_02411	dhūma-a-dhūma-janana-svabhāvād bhavato dhūma-	a-dhūma-svabhāvaḥ syāt, kārya-svabhāvānām kāraṇa-
SV_02317	-svabhāvo hi vahnīs tac-chakti-bhedavān |	a-dhūma-hetor dhūmasya bhāve sa syād a-hetukaḥ ||3
V2_08712	-svabhāvo hi vahnīs tac-chakti-bhedavān |	a-dhūma-hetor dhūmasya bhāve sa syād a-hetukaḥ ||6
PV_04257	-aṅgatā-pade dahana-sthiteḥ | an-agnīs ced	a-dhūmo 'sau sa-dhūmas cet sa-pāvakaḥ ||
PV_02176	vā hetu-sannidheḥ | kadācid upalambhāt tad	a-dhruvaṃ doṣa-nīśrayāt || duḥkhaṃ hetu-vaśatvāc
PV_02008	vastu-sad-gateḥ | jñeya-anityatayā tasyā	a-dhrauvyāt krama-jananaḥ || nityād utpatti-
PV_04162	-an-upalakṣaṇāt || māśaka-āder an-ādhyakam	a-natiḥ sa-upalakṣaṇam | yathāśvam akṣeṇa a-drṣṭe
SV_12512	āśrayaḥ | tasmād apauruṣeyatve syād anyo 'py	a-nara-āśrayaḥ ||244|| puruṣa eva hi svayam
V2_07903	sāmagryō drṣyante. tatra kācit syād api yā	a-naśvara-ātmānaṃ janayet. na, arthakriyā-śakti-
SV_14920	sāmagryō drṣyante. tatra kācit syād api yā	a-naśvara-ātmānaṃ janayet. na, jñeya-adhikārāt.
HB_02302	-hetur ity uktam, tena svabhāvato naśvare	'-naśvare vā bhāve na vināśa-hetor upayogaḥ.
VN_01022	-jālaṃ bhāvena śikṣitam, yad ayam a-jāta-	a-naṣṭa-rūpa-atīśayo '-vyavadhāna-a-dūra-sthānas
SV_16823	vā puruṣeṇa puruṣāya upadiśyamānam	a-naṣṭa-sampradāyam eva anuvartata ity atra api
SV_14924	'sti yat te jñāna-janana-svabhāvāḥ punar	a-naṣṭā na janayeyur apekṣeran vā param. taj-
PV_03039	janaḥ || śabdebhyo yādṛśī buddhir naṣṭe	'-naṣṭe 'pi drṣyate | tādrṣy eva sad-arthānām na
PV_04231	sarva-ātma-vidhāna-pratiṣedhanam ||	a-nānā-ātmatayā bhede nānā-vidhi-niṣedha-vat |
V2_05509	sarva-ātma-vidhāna-pratiṣedhanam ||22||	a-nānā-ātmatayā bhede nānā-vidhi-niṣedha-vat |
V1_01711	ekatva-a-nīścayād a-nānātva-pratipatter	a-nānā-ekaṃ jagat syāt. atha api syāt,
V1_01710	atiprasaṅgaḥ. sarva-ātmāsv ekatva-a-nīścayād	a-nānātva-pratipatter a-nānā-ekaṃ jagat syāt.

V1_02608	upalambhayor api sukha-ādi-nīla-ādy-ākārayor	a-nānātvāt kaṃ bata ayam āśrītya hetuṃ bheda-a-
VN_05418	tatra sādhanē yataḥ kutaścīt prasāṅga-ādinā	a-nāntariyaka-abhidhānaṃ vādinō 'rtha-antara-
V3_01109	hetu-dṛṣṭāntau, a-prakaraṇa-āśrayaḥ,	a-nāntariyaka-abhyupagamaś ca śāstra-upagame 'pi
V3_02803	ca. na ca śāstra-dvāreṇa vivādaḥ, tadā tasya	a-nāntariyakatvāt. na ca evaṃ-vidhā dharmāḥ
V3_01101	na tarhi idānīm sādhanasya a-tan-nirdeśa-	a-nāntariyakatvāt pakṣasya lakṣaṇaṃ vācyam.
SV_10922	iti. na khalv evaṃ anumānam an-apāyam	a-nāntariyakatvād artheṣu śabdānām iti niveditam
PV_04047	a-kārya-liṅgām tām vyabhicāreṇa bādhyate |	a-nāntariyake ca arthe bādhyate 'nyasya kā kṣatiḥ |
V3_02101	a-kārya-liṅgām tām vyabhicāreṇa bādhyate |	a-nāntariyake ca arthe bādhyate 'nyasya kā kṣatiḥ |
HB_02212	pūrvakasya nitya-abhimatasya svayaṃ nāśam	a-nāśam ca sarvadā prāha ity a-samarthaḥ
SV_11624	sa iti, tatra nityatvād āśraya-apāye 'py	a-nāśo yadi jāti-vat | nityeṣv āśraya-sāmarthyam
SV_14919	eva sarva-ākāra-janmāno naśyanti iti. tāsām	a-niḥ-śeṣa-darśanāt. vicitra-śaktayo hi sāmagryo
V2_07902	sarva-sāmagri-janmāno naśyanti iti, tāsām	a-niḥ-śeṣa-darśanāt. vicitra-śaktayo hi sāmagryo
VN_06212	anapekṣaṇiyatvād iti. nigraha-prāptasya	a-nigrahaḥ paryanuyojya-upekṣanam. paryanuyojyo
VN_06410	nigrahassthāna-lakṣaṇasya mithyā-avasāyād	a-nigrahassthāne nigrahito 'si iti bruvan nir-
SV_12710	siddha iti cet. na, tasya vyabhicārād	a-nidarśanatvāc ca. varṇa-a-viśeṣe 'pi vākya-
PV_03120	punaḥ || vismṛtatvād a-doṣaś cet tata eva	a-nidarśanam | dṛṣṭe tad-bhāva-siddhiś cet
VN_06008	apratibhāyām vā antar-bhavet. bhavati hy	a-nibaddhena api kathā-prapañcena vivāda iti, na,
SV_10611	bhāvāt. paramārtha-eka-tānatve śabdānām	a-nibandhanā | na syāt pravṛttir artheṣu darśana-
V3_06811	bhāvāt. paramārtha-eka-tānatve śabdānām	a-nibandhanā | na syāt pravṛttir artheṣu darśana-
SV_06608	tasya apy a-bheda-vyavahārāś ca bhede syur	a-nibandhanāḥ | yathāsvaṃ śabdā bhinnam artham
SV_11809	-niyama-vad artha-pratipādanam api śabdānām	a-nimittaṃ kiṃ na iṣyate. tasmāt tat sadṛśam
SV_08214	-ayogāt. a-niyamena tarhi syāt. na hy	a-nimittaṃ bhavat kvacid bhavati kvacin na
SV_08216	bhavati iti niyamam arhati. na khalu vai tad	a-nimittaṃ vāsanā-viśeṣa-nimittatvāt. bhāyam tu
PV_03074	| abhāva-pratipattau syād buddher janma	a-nimittakam || svalakṣaṇe ca pratyakṣam a-
SV_02114	-antaram eva anityatā syāt. anya-nimittatve	'nimittatve vā. tathā ca bhāvas tadvān na syāt,
V2_09101	-antaram eva anityatā syād anya-nimittatve	'nimittatve vā. tathā ca bhāvas tadvān na syāt,
SV_11808	asati sambandha-viśeṣe sā yuktā. tasyām vā	a-nimittāyām tad-viśeṣa-pratīti-niyama-vad artha-
SV_08208	tat kim idānīm a-nimitte te syātām. na	a-nimitte, kiṃ tarhi na bhāya-tattva-nimitte.
SV_08103	anyac ca vyakty-ādikaṃ na iṣṭam ity	a-nimitte te syātām. tathā ca na jāti-siddhis
SV_08208	yathā na teṣu sambhavati. tat kim idānīm	a-nimitte te syātām. na a-nimitte, kiṃ tarhi na
V1_00806	-anapekṣam vikalpa-vāsanā-utthāpitam	a-niyata-indriya-artha-grāhi kutaścīd anubhava-
SV_10206	-niyatāḥ kāścana puruṣānām cetō-vṛttayo	'niyata-nimitta-bhāvinyāḥ, deśa-kāla-vyavahitā vā
V2_06505	-niyatāḥ kāścana puruṣānām cetō-vṛttayo	'niyata-nimitta-bhāvinyo deśa-kāla-vyavahitā vā
SV_04619	saty api daṇḍa-śabdād daṇḍini pratipattiḥ.	a-niyata-sambandhatvāt tatra na iti cet. tat
V3_05703	||41|| na hy eṣa pravartaniyo vyavahāro yena	a-niyataḥ syāt, kiṃ tarhi siddha eva dṛṣyasya
PV_04204	sa eva gati-sādhanāḥ | niyamo hy avinābhāvo	'niyataś ca na sādhanam || aikāntikatvaṃ
V3_05602	sa eva gati-sādhanāḥ | niyamo hy avinābhāvo	'niyataś ca na sādhanam ||39|| ity antara-ślokāḥ.
SV_11413	eva samaya-kārah karoti iti kuta etat, so	'niyato niyamam puruṣāt pratipadyate. tadā
PV_02155	iti cet || na sarveṣām anekāntān na ca apy	a-niyato bhavet | a-guṇa-grāhiṇo 'pi syād aṅgam
SV_17227	nīlīnaḥ syāt, uktam atra – a-pratibandhād	a-niyama iti. api ca, svābhāvike vācyā-vācaka-
SV_12006	sambandhas tad-dvāreṇa ca artha-pratyāyane	'niyamaḥ śabdānām ity apauruṣeyatve 'pi sa eva
PV_03196	viśeṣaś ca na antareṇa aparān aṅṅūn | tad eka-	a-niyamāj jñānam uktaṃ sāmānya-gocaram || atha
VN_06612	'sya na sidhyati iti. iha api na kaścīd	a-niyamāt kathā-prasaṅgaḥ. yat tena upagatan na
VN_06718	hetor abhidhānād eva nigrahaḥ, na apy	a-niyamāt kathā-prasaṅgād iti. idam api
VN_06509	-uktir an-arthakā iti. siddhāntam abhyupetya	a-niyamāt kathā-prasaṅgo 'pa-siddhāntaḥ. kasyacid
VN_06705	prcchan svayam ayam prakṛta-a-sambandhena	a-niyamāt kathāṃ pravartayati. tatra idam syād
VN_06606	vikāra iti. so 'yam prakṛta-artha-viparyayād	a-niyamāt kathāṃ prasañjayati. pratijñātam khalv
SV_12216	sambhavad-viśeṣasya ca tādavasthya-	a-niyamāt. yad api vinā jvālayā syād anyatra api
PV_03079	eka-tri-saṅkhyā-apoho na vā bhavet || viśaya-	a-niyamād anya-prameyasya ca sambhavāt | yojanād
V3_05610	kathāṃ nimitta-bhāve 'pi naimittika-bhāva-	a-niyamād evaṃ-pratītiḥ. siddho hi vyavahāro 'yam
V2_06306	'tra kāṣṭhād iti. kāraṇānām kārya-ārambha-	a-niyamān na avāśyam śīta-bādhako 'gniḥ, yatas
HB_03505	bādhāyām api sādhanā-sāmarthyā-abhāvāt.	a-niyame na ca bādhakaṃ pramāṇam syāt sādhyā-
SV_08214	-virodhinor yugapad ekatra samāveśa-ayogāt.	a-niyamena tarhi syāt. na hy a-nimittaṃ bhavat
V3_06610	-parihāra-sthita-lakṣaṇatayā eva virodhaḥ,	a-niyamena niyama-bādhānāt. pramāṇam pratiyoginam
PV_02167	'pi hetau tad vidyate kathāṃ | rāga-ādy-	a-niyamo '-pūrva-prādur-bhāve prasajyate || bhūta
SV_03312	asya asti iti. yadā punar vyavaccheda-antara-	a-nir-ākāṅkṣas taṃ jñātum icchati, tadā a-
SV_11009	tathā hy ayam evaṃ na vā ity anya-doṣa-	a-nir-doṣatā api vā | dur-labhatvāt pramāṇānām
VN_02202	kiṃ na parājayaḥ, tattva-siddhi-bhramśāt, na	a-nirākaraṇāt. nirākaraṇam hi tasya anyena
SV_05911	ca a-parihṛta-tad-anya-niveśinaḥ śabdād	a-nirākaraṇe teṣām saṅkete vyavahāriṇām | na syāt
NB_03048	ukta-mātram eva sādhyam ity uktaṃ bhavati.	a-nirākṛta iti – etal-lakṣaṇa-yoge 'pi yaḥ
V3_01105	anumeyaḥ svarūpeṇa eva nirdeśyaḥ svayam iṣṭo	'nirākṛtaḥ | (6ab) atra caturbhīḥ svarūpa-nipāta
V3_02809	pratyakṣa-artha-anumāna-āpta-prasiddhena	a-nirākṛtaḥ | nirdeśyaḥ. yadi nāma nirdeśyaḥ,
NB_03054	tena eva svarūpeṇa abhimato vādina iṣṭo	'nirākṛtaḥ pakṣa iti pakṣa-lakṣaṇam an-avadyam
NB_03038	iti nirdeśyaḥ. svarūpeṇa eva svayam iṣṭo	'nirākṛtaḥ pakṣa iti. svarūpeṇa iti sādhyatvena
PV_04085	-rūpa-ākhyā vyatirekasya bādhikāḥ | saha	a-nirākṛtena iṣṭa-śrutir a-vyāpti-bādhani ||

V3_02602	-rūpa-ākhyā vyatirekasya bādhikāḥ | saha	a-nirākṛtena iṣṭa-śrutir a-vyāpti-bādhani ||23||
V3_02811	-arthena anumānena āptābhyām prasiddhena ca	a-nirākṛto 'bhyupagamo hetum apekṣate. pratyakṣe
PV_03146	anyathā || yathā daṇḍini jāty-āder vivekena	a-nirūpaṇāt | tadvatā yojanā na asti kalpanā apy
V1_03202	na idam idantayā śakyam nirdeṣṭum.	a-nirūpitena nāma ayam ātmanā bhāvān
PV_04125	bhāvinām | योग्यं padārthā dharmānām icchāyā	a-nirodhanāt || tām योग्यतां nirundhānam saṅketa-
V2_04806	niruddhe 'py artha-sādhane vastuni tasya	a-nirodhāt tatas ca kasyacid arthasya asiddheḥ.
SV_12615	tad-upadeśasya tad-icchā-anuvṛtter	a-nirṇaya eva veda-vākya-artheṣu. api ca, ayam
SV_12417	-rahitā ity api tat-sambhava-virodha-abhāvād	a-nirṇayaḥ. na ca atyakṣa-svabhāveṣu anupalabdhir
SV_12325	-kalpane tad anyatra api tulyam ity artha-	a-nirṇayāt kvacid a-pratipattiḥ. tathā ca sad apy
HB_03518	na bādhāyām samartha iti cet, yady evam na	a-nirṇāta-bādhā-a-sambhavaḥ prayogam arhati – mā
SV_06208	prayoga-viśaya-cintāyām anya-apoha ucyate.	a-nirdeṣṭa-prayogaṃ tu jñeya-śabdasya ko 'rtha
SV_09112	-niṣedhe tad-viśaya-śabda-pravṛtṭy-abhāvāt,	a-nirdeṣṭa-viśayasya naṅo 'prayogāt. so 'pi
SV_09404	viśeṣaṅo 'sti kaścīd dharmī iti prasādhayato	'nirdeṣṭa-svabhāva-viśeṣasya kasyacid sattā-
V3_07110	'rtho 'sti kaścīd dharmī iti prasādhayato	'nirdeṣṭa-svabhāva-viśeṣasya kasyacid sattā-
SV_09502	-sambandha-ākhyāna-mātrād iṣṭa-siddheḥ. tad-	a-nirdeṣe ca katham tad-viśiṣṭena anvayaḥ. tad
V3_07406	-sambandha-ākhyāna-mātrād iṣṭa-siddheḥ. tad-	a-nirdeṣe vā katham tad-viśiṣṭena anvayaḥ. tad
V1_00412	a-pramāṇam vā anyatra anubhūta-viśayābhyo	'nirdeṣya-lakṣaṇābhyo jñāna-vyaktibhyaḥ. na ca
V1_01608	a-pratibhāsanāt | arthasya dṛṣṭāv iva tad	a-nirdeṣyasya vedakam ||15|| tac ca idam
PV_02191	pratibandha-ādi-sambhavāt || saṃsāritvād	a-nirmokṣo na iṣṭatvād a-prasiddhitaḥ | yāvad
PV_04261	tu || tatra apy adṛṣyāt puruṣāt prāṇa-āder	a-nivartanāt | sandeha-hetutā-ākhyātyā dṛṣya-
PV_04124	|| tasya vastuni siddhasya śāśiny apy	a-nivāraṇam | tad-vastv-abhāve śāśini vāraṇe 'pi
PV_04123	tat | pratīti-siddha-upagame śāśiny apy	a-nivāraṇāt || tasya vastuni siddhasya śāśiny apy
V3_03901	tat, pratīti-siddha-abhyupagame śāśiny apy	a-nivāraṇāt. tad vastuni siddham śāśiny apy a-
V2_07213	etat, kiṃ tu tathā prasiddhāv api icchāyā	a-nivāraṇād anyathā api loke vyavahāro dṛṣṭa iti
SV_01317	saṃśayito 'nivāryaḥ syāt. yathāyoga-vacanād	a-nivārita eva iti cet. na, ya eva tu ubhaya-
V2_09609	saṃśayito 'nivāryaḥ syāt. yathāyoga-vacanād	a-nivārita eva iti cet, na, ya eva tu ubhaya-
V3_02405	śāṅkā, yena tad-arthaṃ yatnaḥ kriyate. so	'nivāritaḥ pramānena pravartamānaḥ kena
PV_02267	|| doṣāḥ sva-bīja-santānā dikṣite 'py	a-nivāritāḥ | nityasya nir-apekṣatvāt krama-
HB_01517	tad-dharmanas tathābhāvo 'ntya-avasthā-vad	a-nivāryaḥ. antya-avasthāyām prāg a-samarthasya
SV_01316	anupalambhāc ca vyatireka iti saṃśayito	'nivāryaḥ syāt. yathāyoga-vacanād a-nivārita eva
V2_09608	anupalambhāc ca vyatireka iti saṃśayito	'nivāryaḥ syāt. yathāyoga-vacanād a-nivārita eva
SV_17009	-antareṣv api tathāvidha-artha-kalpanāyā	a-nivāryatvāt. yadi hi kvacid vidita-artho 'yam
V3_03902	a-nivāraṇāt. tad vastuni siddham śāśiny apy	a-nivāryam eva. tad-vastv-abhāve śāśini nivāraṇe
SV_13216	sarva-śabdān yugapac chr̥ṇuyād iti prasaṅgo	'nivṛtta eva. saṃskāra-bhedād bhinnatvād eka-
SV_12122	hetu-rūpa-nivṛttāv api tad-rūpam	a-nivṛttam kārya-dharma-vyatikramān na tataḥ syād
PV_02051	ādi-vad ghaṭa-ādinām nivivṛttir na tāvatā ||	a-nivṛtti-prasaṅgāc ca dehe tiṣṭhati cetasaḥ |
V1_03004	-prasaṅgāt, tathā akṣa-vikāra-nivṛttāv apy	a-nivṛtti-prasaṅgāt. tasmād indriya-jam apy etad
VN_01210	bhāviko vyavahāraḥ. nivṛtti-prādur-bhāvayor	a-nivṛtti-prādur-bhāvau, sthitāv a-sthitiḥ ity-
V2_09610	-ādi-vacanāt. tena anupalambhe 'pi saṃśayād	a-nivṛttim manyamānas tat-pratiṣedham āha.
SV_01318	-ādi-vacanāt. tena anupalambhe 'pi saṃśayād	a-nivṛttim manyamānas tat-pratiṣedham āha. kiṃ ca,
SV_01305	ghaṭa-ādinām nairātmya-asiddheḥ prāṇa-āder	a-nivṛtṭiḥ. abhyupagamāt siddham iti cet. katham
V2_09601	ghaṭa-ādinām nairātmya-asiddheḥ prāṇa-āder	a-nivṛtṭiḥ. abhyupagamāt siddham iti cet, katham
PV_02055	anale kṣāṭha-vikāra-a-nivivṛtti-vat | tasya	a-nivṛtṭir iti cen na cikītsā-prayogataḥ || a-
VN_01120	-vyāhatam yokṣyate: janma-a-janma nivṛttir	a-nivṛtṭir ekatvaṃ nānāvam pratyakṣatā-a-
VN_00208	darśane 'pi san kṛtako vā syān nityaś ca ity	a-nivṛtṭir eva śāṅkāyāḥ. tato vyatirekasya
V3_07611	tasya sa-uras-tādaṃ krando 'pi lokasya	a-nivṛtteḥ. yathā-saṅketam pratipatteḥ, tan-mātra-
VN_00921	iti cet, sarvasya sarva-rūpāṇam sarvadā	a-nivṛtteḥ sarvam sarvatra sarvadā samupayujyeta.
SV_16919	vyutpatti-darśanena sarvatra tad-āśāṅkā-	a-nivṛtteḥ. sarveṣāṃ yathārtha-niyoge 'py a-
V2_09513	-ādy-abhāvena vyāptes tan-nivṛttau vyāpy-	a-nivṛtṭer ātma-gatiḥ syāt. adṛṣya-anupalambhād
V3_09402	yathokta-lakṣaṇatvād asya. sa ca nivṛtta ity	a-nivṛtto 'vasthātā avasthitaḥ paryanuyojyaḥ. san
V3_09401	adhyavasyati ghaṭo 'yam iti, tan-nivṛttāv	a-nivṛttāv apy aparasya asya sarvasya abhāvāt.
HB_03604	-a-sambhavāt. upalambha-nivṛttāv api bādhā-	a-nivṛttau tad-avastham hetor a-sāmarthyam ity a-
SV_10716	abhāva-siddhir iti. tan mā bhūd anya-pramāṇa-	a-nivṛttau nivṛtṭiḥ. tayor a-sakala-viśayatvād
SV_12104	upalambhasya vā para-upadeśād a-pratyayād	a-niścaya-arthatvāt. svayam-kṛtānām apy apahnotr-
V1_01805	-matayaḥ pratyāviśanti. katham tarhi idānim	a-niścaya-ātmanah pratyakṣād vyavahāraḥ. niścinvan
V3_03407	iti katham pakṣa-doṣaḥ. na vai tad-vacanād	a-niścaya-utpatter duṣṭa-vacanaḥ, kiṃ tarhi yad
PV_02116	-aṅga-bhāva-hetutva-niṣedhe 'nupalambhanam |	a-niścaya-karam proktam indriya-ādy api śeṣavat ||
PV_03094	'nupalabdheś ced ucyatām sā eva sādhanam ||	a-niścaya-karam proktam idṛkṣa-anupalambhanam |
VN_01919	ca evam prastutasya paryavasānam sambhavati,	a-niścaya-phalatvād an-ārambha eva vādasya.
PV_04277	'nya-sattveṣu vikalpa-ādir na sidhyati ||	a-niścaya-phalā hy eṣā na laṃ vyāvṛtti-sādhane |
V3_06405	-sattveṣu vikalpa-ādir na sidhyati ||49||	a-niścaya-phalā hy eṣā na laṃ vyāvṛtti-sādhane |
V3_07901	ity uktam. a-bādhanasya api lakṣaṇatve tasya	a-niścaya-lakṣaṇatā. tathā ca a-gamakativam iti kiṃ
SV_03122	kiṃ tarhi tat-pratibhāsenā. tan na niścaya-	a-niścaya-vaśāt pratyakṣasya grahaṇa-a-grahaṇe. na
SV_02720	tasmāt tatra api tad-darśinas tat-svabhāva-	a-niścayaḥ. kutaḥ. viparyāsāt. sa ca tam pradeśam
HB_03713	atiśayavati tu prajñā-utprekṣiṇi dṛṣṭā. tena	a-niścayaḥ sambhava-a-sambhavayor ity a-niścita-

V3_03607	sati sambhave tad-abhāvasya puruṣa-mātreṇa	a-niścayāt, ataḥ pramāṇān niścaya-abhidhānād
HB_03402	prayogaḥ. na eva prayogaḥ pramānatayā līṅga-	a-niścayāt. kevalam siddha-sambandhayoḥ kāraṇa-
V3_03602	hy anumānāt syāt, pratyakṣeṇa योग्या	a-niścayāt. tatra ca sarva-hetūnām asādhāraṇatā,
V3_11602	sandehād anaikāntikaḥ, sādhyā-itarayor ato	'niścayāt. na apy a-pratipattiḥ, kenacit
SV_01404	a-vyavacchedas tu kutaścīd vyāvṛtter eva	a-niścayāt. yo hi yatra na asti iti niścitaḥ, sa
V2_09614	a-vyavacchedas tu kutaścīd vyāvṛtter eva	a-niścayāt. yo hi yatra na asti iti niścitaḥ, sa
V3_10108	kiṃ tarhi tad-vyatirekeṇa ubhaya-niścita ity	a-niścayāt siddham a-vipakṣatvaṃ dharmaṇi.
V1_01710	kalpanāyām atiprasaṅgaḥ. sarva-ātmasv ekatva-	a-niścayād a-nānātva-pratipatter a-nānā-ekam
SV_15315	mithyā-arthaṃ tat sarvaṃ pauraṣeyam ity	a-niścayād a-vyāptiḥ. tathā hy anvayo vyatireko
V3_10110	tena eva niścayaḥ kriyata iti cet, katham	a-niścayān niścayaḥ. vyatireka-a-niścayo hy a-
V3_04507	niścaye 'pi sandeha-mukhena eva doṣāt. so	'niścaye 'pi tulya iti tathāvidha-udbhāvanam apy
SV_03124	niścayānām kiñcin niścinvato 'py anyatra	a-niścayena pravṛtti-bhedād grahaṇa-a-grahaṇam.
V3_04708	iha api tarhi niścayena nirdeṣṭavyasya	a-niścayo 'stu viparyayaḥ. tasmād dhetu-
SV_07406	tad-darśane tad-vyaṅgyeṣu sāmānyeṣu kadācid	a-niścayo na syād eka-niścayo vā. tasyā a-
SV_05124	a-grhītasya tadvataḥ ||100|| tadvattā	a-niścayo na syād vyavahāras tataḥ katham | (101ab
V3_10111	cet, katham a-niścayān niścayaḥ. vyatireka-	a-niścayo hy a-vipakṣa-śabdena ucyate. tata eva
SV_04402	tad a-bhinnaṃ eka-ākāra-viṣayī-karaṇe 'py	a-niścita-anya-ākāram ākāra-antara-sākāṅkṣa-buddhi
V2_07211	'darśana-mātrād avyabhicāra-asiddhyā	a-niścita-arthaṃ. nanu prayoga-sāmarthyād eva
HB_03702	a-śakya-niścayatvāt. hetv-abhāvo vā. na hy	a-niścita-ātmanaḥ pratipādaka-dharmasya tal-
V2_09209	pradarśyate | (66ab) sa tasya vyatireko	'niścita iti vipakṣe vṛttir āśaṅkhyate.
V2_07313	vyatireka-darśana-ādāv upayujyate, saṃśayāt,	a-niścita-jñāpana-aṅgād a-pratīteḥ. prathamā tv
V3_10110	-vyatireka-vyāvṛtti-rūpaṃ kathaṃ sādhanam,	a-niścita-tal-lakṣaṇatvāt. tena eva niścayaḥ
HB_03714	tena a-niścayaḥ sambhava-a-sambhavayor ity	a-niścita-lakṣaṇatvān na kaścīd dhetuḥ syāt. atha
V3_12605	-ubhaya-vyavasthās ca tad-a-tat-samayavatām	a-niścita-sādhanā na ekānta-grāhiṇyaḥ syuḥ. tasmād
V3_10109	apy evam a-vipakṣa iti tad a-vipakṣatvam	a-niścita-sādhyā-vyatireka-vyāvṛtti-rūpaṃ kathaṃ
SV_03119	yat tan-niścayanam. tac ced ākāra-antara-vad	a-niścitaṃ kathaṃ tair grhītam. katham idānīm a-
SV_02911	||52|| sarva-ātmanā upakāryasya ko bhedaḥ syād	a-niścitaḥ | yady apy upādhayo bhinnā eva śabda-
SV_02915	sarva-ātmanā grahaṇe ka eva upādhi-bhedo	'niścitaḥ syāt, sarva-upādhy-upakāratvena
VN_02003	vistareṇa anubhāṣaṇa-vyājena sambhavād	a-niścitatvāc ca. tasmāt pratijñā-vacanam eva
SV_09623	virodha-vyabhicārāv iti na ayaṃ prasaṅgaḥ.	a-niścitāyām tu vyāptau dharmi-samāśraye vā tat-
V2_07504	yadi pramāṇena niściyate, tadā gamakaḥ,	a-niścitāyām tu vyāptau dharmi-samāśraye vā tat-
V3_04610	-tad-bhāvo nirdiṣṭa-guṇa-niścayād eva ity	a-niścito na anaikāntikaḥ syāt. na vai vastu-
SV_02712	-a-vṛttiḥ. na hi tasmin niścite tad-ātmā	a-niścito yuktaḥ. yadā punar anumānena samāropa-
V3_10902	pratibandhāt. asati rāge vacanaṃ na asti ity	a-niścito vyatirekaḥ. na hi rāga-ādīnām eva
SV_02619	eva paśyati. niścaya-pratyaya-vaikalyāt tv	a-niścinvan tat-sāmānyam paśyāmi iti manyate.
SV_11015	tad ayaṃ līṅga-saṅkarāt katham	a-niścinvan pratipadyeta. atha kiṃ na eva sa
V2_06703	tad ayaṃ līṅga-saṅkarāt katham	a-niścinvan pratipadyeta. mā bhūt puruṣa-āśrayam
SV_03120	-niścitaṃ kathaṃ tair grhītam. katham idānīm	a-niścīyamānaṃ pratyakṣeṇa api grhītam nāma. na
V2_07901	api na asti ity a-samānam. nanv idam apy	a-niścīyam eva – sarva-sāmagrī-janmāno naśyanti
SV_14918	-janmanām vināśa-darśanāt. nanv idam apy	a-niścīyam eva sarva-ākāra-janmāno naśyanti iti.
PV_02139	dvayam | hetoḥ prahāṇam tri-guṇam sugatatvam	a-niśrayāt || duḥkhasya śastaṃ nairātmya-dṛṣṭes
V2_06009	anya-anupalabdhir eva ucyate, anyathā hy	a-niśiddha-upalabdher abhāva-asiddheḥ. eka-
SV_00516	anya-anupalabdhir eva ucyate. anyathā	a-niśiddha-upalabdher abhāva-asiddheḥ. ekasya
SV_09402	-dharmaṇi | na kaścīd arthaḥ siddhaḥ syād	a-niśiddham ca tādrśam ||188|| na sarvathā sattā-
V3_07108	-dharmaṇi | na kaścīd arthaḥ siddhaḥ syād	a-niśiddham ca tādrśam ||59|| na sarvathā sattā-
PV_04091	sādhyam a-bādhtaḥ pakṣa-hetū na duṣyataḥ ||	a-niśiddhaḥ pramāṇābhyām sa ca upagama iṣyate |
PV_04073	pravṛtṭy-artho yadi śaṅkā kuto nv iyam || so	'niśiddhaḥ pramāṇena grhṇan kena nivāryate |
PV_04111	sūcitāḥ || tad-āśraya-bhuvām icchā-vartitvād	a-niśedhinām | kṛtānām a-kṛtānām vā yogaṃ viśvam
VN_02817	pravartate pravṛttau ca kā niṣṭhā teṣām	a-niṣṭhānāt. dṛṣyate ca viduṣām api na
V1_04310	|| satsu samartheṣv anyeṣu hetuṣu jñāna-kārya-	a-niṣṭattiḥ kāraṇa-antara-vaikalyam sūcayati. sa
V3_13505	evam etat. kiṃ tu na arthānām niṣṭatti-	a-niṣṭatti sādhanā-dūṣānābhyām kriyete, teṣām
V3_09410	tu tat-kāryatvāt tasya tad-a-niṣṭattāv	a-niṣṭatteḥ. a-bheda eva atitarām a-kramatva-
V2_09005	artha-antara-hetutve 'pi bhāva-kāle 'nityatā-	a-niṣṭattes tulya-a-tat-svabhāvatā. na vai kācid
SV_02103	artha-antara-hetutve 'pi bhāva-kāle 'nityatā-	a-niṣṭattes tulyā a-tat-svabhāvatā. na vai kācid
V3_09410	-asiddhau. kramas tu tat-kāryatvāt tasya tad-	a-niṣṭattāv a-niṣṭatteḥ. a-bheda eva atitarām a-
NB_03019	vastutas tayos tādātmyam. tan-niṣṭattāv	a-niṣṭannasya tat-svabhāvatva-abhāvāt. vyabhicāra
SV_04327	pāratantrya-abhāvād an-upādhivam, na	a-niṣṭannasya svarūpa-asiddheḥ. sarvathā asat
SV_02020	anya eva saḥ | (33ab) na hi tasmin niṣpanne	'niṣṭanno bhinna-hetuko vā tat-svabhāvo yuktaḥ.
V2_08913	anya eva saḥ | (64ab) na hi tasmin niṣpanne	'niṣṭanno bhinna-hetuko vā tat-svabhāvo yuktaḥ.
PV_03432	-rūpatve bāhyo 'rthaḥ kiṃ pramāṇakaḥ | dhiyo	'nila-ādī-rūpatve sa tasya anubhavaḥ kathaṃ ||
SV_08020	-abhidhānayoḥ | (159'ab) nimittam. tayor	a-naimittikatā-āpatteḥ (159c) asad dhi nir-
PV_04244	hetur ato 'nvayī | na anvayy a-vyatireki ced	a-nairātmyam na sa-ātmakam || yan nāntariyakaḥ
V3_12308	hetur ato 'nvayī | na anvayy a-vyatireki ced	a-nairātmyam na sa-ātmakam ||83|| iti saṅgraha-
PV_04242	vinivartanam | astu nāma tathā apy ātmā na	a-nairātmyāt prasidhyati || yena asau
V3_12304	-bhāve ca nairātmya-vyāvṛttiḥ, tathā api na	a-nairātmyād ātmā jīvac-charire sidhyati, yena

SV_15420	-siddhiḥ syād iti na anvaya-anuṣaṅgaḥ. tathā	a-nairātmye 'pi na bhāva-siddhiḥ. yathā na idam
V3_02905	ucyate. sa nirākṛte viṣayaṇo 'sambhavad	a-pakṣa eva. tasmāt sandigdho hetu-vyāpāra-
PV_04150	yo doṣaḥ so 'nubadhyate | tena ity uktam ato	'pakṣa-doṣo 'siddha-āśraya-ādikaḥ || dharmi-
V3_07804	hetor vyavasthayaḥ darśyate – sarvo	'pakṣaḥ kṛtako 'nitya iti, kiṃ tarhi vastu-bala-
PV_04086	|| sādhyā-abhyupagamaḥ pakṣa-lakṣaṇam teṣv	a-pakṣatā | nirākṛte bādhanataḥ śeṣe 'lakṣaṇa-
V3_02603	[23]|| sādhyā-abhyupagamaḥ pakṣa-lakṣaṇam teṣv	a-pakṣatā | nirākṛte bādhanataḥ śeṣe 'lakṣaṇa-
SV_16015	||302|| taj-jñāna-janita-jñānaḥ sa śrūtāv	a-paṭu-śrutiḥ | apekṣya tat-smṛtiṃ paścād ādhatte
PV_02142	|| kāya-vāg-buddhi-vaiguṇyam mārga-ukty-	a-paṭutā api vā | a-śeṣa-hānam abhyāsād ukty-āder
PV_03026	hy apekṣā ity abhidhīyate || niṣpatter	a-para-adhīnam api kāryam sva-hetutaḥ |
SV_14512	vināśo bhavati ity ucyate. naśyan bhāvo	'para-apekṣa iti taj-jñāpanāya sā | avasthā a-
PV_04285	tathābhūto 'bhāve bhāvas tathā katham || ye	'para-apekṣa-tad-bhāvās tad-bhāva-niyatā hi te |
PV_03025	kutaḥ || na jātir jātimad vyakti-rūpaṃ yena	a-para-āśrayam | siddham pṛthak cet kāryatvam hy
SV_14522	vikalpaś ced ayam samaḥ | (277ab) nanv	a-para-bhāvitve 'pi vināśasya svata eva bhāvasya
SV_06401	kevalam buddhi-viplava eva. tena eva	a-paramārtho 'sāv anyathā na hi vastunaḥ |
HB_01203	kāryasya svabhāva-bhedaḥ, mṛt-saṃsthānāyor	a-paraspara-ātmatayā saṃsthāna-mṛt-svabhāva-
V1_02308	saṃvedanam na bhavati, tat tasya vedakam,	a-paraspara-rūpam iva sukha-ādi-saṃvedanam, idam
VN_02205	'sāmarthyāt parājayasya an-utpatter	a-parājayaḥ. tasmād ayam a-samartha-sādhana-
VN_02207	api pareṇa tathābhāve 'pratipādite	'parājito vaktavyaḥ. chala-vyavahāre 'pi
PV_03236	bhinna-ākāra-avabhāsi tat || vṛtter drśya-	a-parāmarśena abhidhāna-vikalpayoḥ | darśanāt
SV_03721	ity eva. kṣaya artha-antara-sādharāṇa-rūpa-	a-parāmarśena kha-śabda-pravṛtti-nibandhanam rūpaṃ
SV_09407	sa tathā asti kaścīd iti kañcana asya bhedaḥ	a-parāmrśan bruvāṇaḥ kaṃ svārtham puṣṇāti. tasmād
V3_07202	tu tathā asti kaścīd iti kañcana asya bhedaḥ	a-parāmrśan bruvāṇaḥ kaṃ svārtham puṣṇāti. tasmād
SV_09511	-vat sattā-sādhanam apy an-avadyam iti.	a-parāmrśa-tad-bhede vastu-mātre tu sādhanam |
V3_07501	-sādhanam-vat sattā-sādhanam apy an-avadyam.	a-parāmrśa-tad-bhede vastu-mātre tu sādhanam |
PV_03346	asya pramāṇam na tu sann api | grāhaka-ātmā	a-parārthatvād bāhyeṣv artheṣv apekṣyate ||
SV_01621	āha. dadhy-ādikaṃ ca aparāḥ kṣīra-ādiṣv	a-parārtheṣu saṅghātata-a-darśanād vyatirekam.
SV_11620	-lakṣaṇaḥ sambandhaḥ. so 'yam nityānām apy	a-parāvartayan svabhāvaṃ kutaścit svayam
SV_15128	-ādiṣu sarvasya sambhavanti iti. tasmān na	a-parāvṛtti-dharmāṇaḥ śabdāḥ. tattve vā kuta etad
V2_08003	-ayogāt, prāg a-kartuḥ paścād api svabhāva-	a-parāvṛtteḥ. apekṣāyām ca uktam. na api yugapat
V1_01309	'bhāvāt. puruṣa-icchāto 'rthānām svabhāva-	a-parāvṛtter na samaya-kāla-utpattiḥ svabhāvasya.
VN_04306	na vidvān nigrahaṃ arhati. parṣat-prajñām	a-parikalpya vacanān nigraha-arha eva iti cet,
V3_07503	||61|| sādhanam punaḥ sattve svabhāva-viśeṣa-	a-parigraheṇa vastu-mātra-vyāpini sādhyā-dharme
SV_09513	||190|| sādhanam punaḥ sattve svabhāva-viśeṣa-	a-parigraheṇa vastu-mātra-vyāpini sādhyā-dharme na
PV_03466	jñāto 'sāv iti tat kutaḥ | jñātatvena	a-paricchinnam api tad gamakaṃ katham || a-dṛṣṭa-
PV_03466	-jñāto bhavej jñātasya liṅgatā || yadi jñāne	'paricchinne jñāto 'sāv iti tat kutaḥ |
HB_03204	tena tad-artha-a-vyavacchedāt punar bhāva-	a-pariccheda-prasaṅgāt. tasmāt kvacit pramāṇam
HB_03209	tad-anyaḥ eva ca tasmāt tad-anyasya tatra	a-pariccheda. atas tad eva pramāṇam prakāra-
SV_16706	upadeśa-vaiyarthya-prasaṅgāt. tad ayam	a-parijñāta-arthaḥ śabda-gaḍur evaṃ śalya-bhūto
V3_11605	kiṃ-sambaddho 'yam iti katham na vimṛset.	a-parijñāta-sambandhād garbhāt puruṣa-viśeṣa-
PV_03104	eva hy anumānam prasiddhaye || kvacit tad	a-parijñānam sadṛśa-apara-sambhavāt | bhrānter a-
SV_16219	apy an-upadiṣṭayor mantra-a-mantrayor	a-parijñānāt. upadeśe 'pi kathañcit svabhāva-
SV_11419	santaḥ kvacit tair viniyamitās tattva-	a-parijñānāt. prakṛtyā eva vaidikā niyatā iti cet.
SV_17008	tathā tasya carcanāt. na, tasya artha-	a-parijñānāt. pradeśa-antareṣv api tathāvidha-
SV_05824	a-vṛkṣasya api tad-vyavaccheda-rūpasya	a-parijñānāt, buddhāv an-ārūḍhe 'rthe na saṅketāḥ
VN_05215	tāvatā nigrahaṃ arhed iti. na, uttara-viśaya-	a-parijñānāt. yady ayam na pratyuccārayati, nir-
VN_02704	nāma nigrahasṭhānam sādhanam-sāmarthyē 'py	a-parijñānāt. sa hi pūrvasyā anityaḥ śabda iti
SV_15211	mithyā-artha-niyato 'pi syād iti svabhāva-	a-parijñānāt sarvatra saṃśayaḥ syāt. mithyātvaṃ
SV_16627	vṛttiḥ. ata eva āgamasya artha-viśeṣa-vṛtter	a-parijñānād ayam jaiminir anyo vā svayam rāga-
SV_06705	pṛthān niyoge ca tathā-coditānām vibhāga-	a-parijñānād iti. tasya apy ekam asti ity eva
PV_02144	ca doṣāṇām nityatvād an-upāyataḥ || upāyasya	a-parijñānād iti vā parikalpayet | hetumattvād
V3_07103	an-anvayāt. yathā āha – pramāṇa-viśaya-	a-parijñānād iti. so 'yam viśeṣo na sādhyā eva
V1_01001	anyathā, artha-sambandha-abhidhāna-vyavasthā-	a-parijñāne 'bhāvāt. jāti-guṇa-kriyāvatām etan na
VN_01310	sa tasmād a-bhinna iti, na hi śakter ātma-	a-pariñāma iti, kiṃ ca idam uktaṃ bhavati
SV_15815	syāt. tac ca na śakyam, tasya kathañcid apy	a-pariñāmāt. indriya-samskāra-ādayo 'py uktāḥ.
SV_03313	-a-nir-ākāṅkṣas taṃ jñātum icchati, tadā	a-parityakta-vyavaccheda-antare tatra eva aśva-
V3_02006	ity eva a-prakarāṇa-icchā bhavati, tad-bhāva-	a-parityāgād arthasya icchā-pravṛtṭiyor a-virāma-
SV_08925	iti kim apy a-ślīlam ayuktam a-heya-upādeyam	a-pariṣṭhānād ākulam pralapanti. tad apy anena
SV_06212	dṛṣṭa-prayoga-anusāreṇa sākāṅkṣatvāt sā	a-parisamāpta-tad-arthā viplava eva ghaṭa-ādi-
SV_13609	tāv api pakṣau prāg eva nirākṛtāv ity	a-parihāraḥ. vyakti-kramo 'pi vākyam na nitya-
SV_05909	pratipadyeta saṅkete. a-pratipattau ca	a-parihṛta-tad-anya-niveśinaḥ śabdād a-nirākaraṇe
SV_00513	-abhāvena virodha-a-pratipattiḥ. tathā hy	a-paryanta-kāraṇasya bhavato 'nya-bhāve 'bhāvād
V2_06006	antareṇa virodha-a-pratipattiḥ. tathā hy	a-paryanta-kāraṇasya bhavato 'nya-bhāve 'bhāvād
SV_14224	asya kaḥ sambandha iti sa eva prasaṅgo	'paryavasānaś ca. tad avaśyam vināśa-sambandha-
SV_03012	tac-chaktinām ca aparāparāsv eva śaktiṣv	a-paryavasānena ghaṭanāt, sa ekas tābhiḥ kadācid
PV_02095	iti cet || an-artha-antara-hetutve 'py	a-paryāyāḥ sita-ādiṣu | saṅkhyā-ādi-yoginaḥ

SV_02322	-āśrayaḥ kāryasya. ata eva sahakāriṇām apy	a-paryāyena jananam. yad api kiñcid vijātiyād
V2_08802	-āśrayaḥ kāryasya. ata eva sahakāriṇām apy	a-paryāyena jananam. yad api kiñcid vijātiyād
SV_09606	ubhaya-dharmaṃ brūyāt. an-āśrita-vastuno	'paryudāsena vyatireka-mātrasya abhāve 'py a-
V3_07604	ubhaya-dharmaṃ brūyāt, an-āśrita-vastuno	'paryudāsena vyatireka-mātrasya abhāve 'py a-
V1_01304	-vat. na ca ayam a-śabdakam arthaṃ paśyati,	a-paśyaṃś ca na śabda-viśeṣam anusmarati, an-
V3_13009	-kāro viruddha-dharma-nāntariyakatām dvayor	a-paśyaṃś tayor a-virodha-darśitayā prāha iti
PV_03472	|| vidyamāne 'pi liṅge tām tena sārddham	a-paśyataḥ | katham pratitir liṅgaṃ hi na a-
PV_04054	analaḥ || riktasya jantor jātasya guṇa-doṣam	a-paśyataḥ | vilabdā bata kena amī siddhānta-
V3_00301	āgamaḥ. riktasya jantor jātasya guṇa-doṣam	a-paśyataḥ | vilabdā vata kena ime siddhānta-
PV_02257	| āgamasya tathā-bhāva-nibandhanam	a-paśyatām || muktim āgama-mātreṇa vadan na
SV_17117	dhvaneḥ | avāyaṃ śāṅkayā bhāvyaṃ niyāmakam	a-paśyatām ||324|| ity antara-ślokaḥ. tasmād a-
V2_07112	dhvaneḥ | avāyaṃ śāṅkayā bhāvyaṃ niyāmakam	a-paśyatām ||45|| eṣa sthāṅur ayam mārga iti
V3_08311	-pūrvakā hi rāga-ādayaḥ, ahaṃ mama iti ca	a-paśyato 'nunaya-pratigha-abhāvāt. ayoniśo-
PV_03104	parijñānaṃ sadṛśa-apara-sambhavāt | bhrānter	a-paśyato bhedaṃ māyā-golaka-bheda-vat || tathā
SP_00013	ekam a-dṛṣṭasya darśane tad-a-darśane |	a-paśyan kāryam anveti vinā apy ākhyātṛbhīr janaḥ
SV_09016	ahrīkaḥ kvacid apy ekam ākāraṃ pratiniyatam	a-paśyan vibhāga-abhāvād bhāvānām katham a-
VN_04706	nāma śiṣṭāḥ. nanv evaṃ vayaṃ guṇa-atīśayam	a-paśyantaḥ saṃskāraṃ keśāñcic chabdānām
SV_15715	anayoḥ kañcid api guṇaṃ viniyatam paśyāmaḥ.	a-paśyantaś ca katham bhedaṃ pratipadyemahi. yo
SV_05606	hi vayam artha-jñāne dvāv ākārau paśyāmaḥ.	a-paśyantaś ca katham artha-dvaya-kalpanena
V3_10309	vibhāgaḥ. ekasya hi rūpam anyatra	a-paśyantī buddhir idam asmād vibhaktam iti
PV_02201	dhīḥ sā eva saha-jaṃ sattva-darśanam | na hy	a-paśyann aham iti snihyaty ātmani kaścana || na
PV_02082	|| gaty-āgatī na dṛṣṭe ced indriyāṅām	a-pāṭavāt | a-dṛṣṭir manda-netrasya tanu-dhūma-a-
PV_03106	'-dṛśāḥ | an-ānantaryato moho viniścetur	a-pāṭavāt || tasya eva vinivṛtty-artham anumāna-
SV_05112	-pratyarpaṇena janant. sā tu viśeṣa-lakṣaṇa-	a-pāṭavāt pratyaya-apekṣiṇā sva-vāsanā-prabodhena
V3_08805	iti kaḥ patataḥ pratibandhaḥ. pratibandhād	a-pāte 'pi tulyaḥ paryanuyogaḥ - krto nāma sa
SV_07117	iti kaḥ patataḥ pratibandhaḥ. pratibandhād	a-pāte 'pi tulyaḥ paryanuyogo 'navasthā vā.
PV_04264	| jñāna-abhidhāna-sandehaṃ yathā a-dāhād	a-pāvakaḥ || tathā anyā na upalabhyeṣu na astitā
V1_00402	sad-vyavahāra-pratiśedhaḥ, a-janana-khyātyā	a-piṭṛtva-vat. tasmāt sarvaṃ svato 'siddham anyat
PV_03407	| tat syād āloka-bhedāc cet tat pidhāna-	a-pidhānayoḥ || tulyā dṛṣṭir a-dṛṣṭir vā sūkṣmo
PV_03091	|| viruddhaṃ tac ca sa-upāyam a-vidhāya	a-pidhāya ca | pramāṇa-uktir niśedhe yā na sā
PV_02141	-samudbhavau || ātma-darśana-bījasya hānād	a-punar-āgamaḥ | tad-bhūta-bhinna-ātmatayā śeṣam
V3_09811	śabdaḥ, yo hetuḥ syāt. tasya eva ca hetutve	'-punar-nirdeśya ity uktam. a-vivādāś ca, nityam
SV_14320	-ādinām unmajjanaṃ syāt. hanṭṛ-ghāte caitra-	a-punar-bhavaḥ | yathā atra apy evam iti ced
PV_02056	a-nivṛttir iti cen na cikitsā-prayogataḥ ||	a-punar-bhāvataḥ kiñcid vikāra-jananaṃ kvacit |
V1_02104	anyena apy atīta-rūpasya a-saṃvedanāt,	a-punar-bhāviṇi samayasya vaiyarthyaḥ ca. teṣām
VN_05201	na bhidyate. yat punaruktam, anuvāde tv	a-punaruktaṃ śabda-abhyāsād artha-viśeṣa-
SV_11506	anityaḥ puruṣa-icchā-vṛttir a-vṛttir vā.	a-puruṣa-adhīnatve puruṣāṅām yathā-abhiprāyaṃ deśa
SV_10812	phala-arthī na ādriyeta vicārayitum,	a-puruṣa-artha-phalāni ca. viśa-śamanāya takṣaka-
SV_12511	-sādhanam. sarvathā anādītā sidhyed evaṃ na	a-puruṣa-āśrayaḥ | tasmād apauruṣeyatve syād anyo
SV_14109	cintitaḥ | kalpanā-āropitā sā syāt katham vā	a-puruṣa-āśrayā ||268|| varṇa-vyatirekiṅy
SV_14025	anye 'pi nitya-hetavo vācya-doṣāḥ. buddher	a-puruṣa-āśraye | bādā abhyupeta-pratyakṣa-
SV_16614	-saṃvādo vacanānām āgama-lakṣaṇaṃ syāt. na	a-puruṣa-kriyā. tasyaḥ sarva-artheṣu tulyatve 'pi
HB_00304	dṛṣṭvā asādhāraṇam ity abhilapato	'-pūrva-artha-adhigama-abhāvāt, arthakriyā-
HB_01602	-utpattau sāmartyasya tat-svabhāvavate	'-pūrva-utpattir eva sā. a-tat-svabhāvavate so '-
SV_13518	etat pratipadaṃ krama-anyatvaṃ varṇa-anyatve	'-pūrva-utpādād varṇa-bāhulyād vā syāt. tac ca an
SV_12524	-ādayaś ca anādayaḥ. nāstikya-vacāmsi ca	a-pūrva-para-loka-ādy-apavādīni. na hi tāny an-
PV_02167	hetau tad vidyate katham | rāga-ādy-a-niyamo	'-pūrva-prādur-bhāve prasajyate || bhūta-ātmata-
V3_06605	tasya iṣṭā syāt. tattve viśeṣa-abhāvād	a-pūrva-bhāvinaḥ paścād apy abhāva-prasaṅgāt. sa
V3_12908	-kriyasya eka-vyakti-sambandhino deśa-antare	'-pūrva-vyakti-prādur-bhāve prak tatra asatas tat-
VN_01114	janmano nirodhād apy ūrdhvam. tena ayam na	a-pūrvaḥ sarvathā jāyate, na pūrvo vinaśyati iti.
HB_00713	antareṇa api pratipadya paraṃ pratipādayann	a-pūrvam artha-kramam āśrayata iti kim atra
SV_14225	uttaram atīśayaṃ pratyupakurvāno 'gnir	a-pūrvam eva janayati iti pūrvaṃ tad-avasthaṃ
PV_02044	kramaṃ tasya api śaṃsati || pratikṣaṇam	a-pūrvasya pūrvaḥ pūrvaḥ kṣaṇo bhavet | tasya
SV_12412	syāt. a-karaṇe vā na eva kaścit tadvad ity	a-pūrvā eṣā vāco-yuktiḥ. satyaṃ mantra-kriyā-
SV_07511	anyā yeṣām jātis tu vidyate | teṣām vyaktiṣv	a-pūrvāsu katham sāmānya-buddhayaḥ ||150||
SV_11603	sambandhe sa śabdaḥ punar a-sambandhatvān na	a-pūrveṇa yojyeta. utpanna-utpannāś ca bhāvāḥ
V3_12911	sambandhino deśa-antare 'gatvā a-tad-deśair	a-pūrvair abhisambandha ekasya tad-antarāla-
SV_07001	ādhāra iti cet ko 'yaṃ samavāyo nāma.	a-pṛthak-siddhānām āśraya-āśrayi-bhāvāḥ. tad eva
HB_02710	-bhāva-siddhir eva tad-abhāva-siddhir iti,	a-pṛthak-siddheḥ sambandha-abhāvāc ca. anya-
VN_00804	ca vivekena pratyakṣā arthā dṛśyante	'-pṛthag-deśatve 'pi gandha-rasa-ādayaḥ, vāta-
V2_04503	-rūpatvān na parāpara-pratipatti-nibandhane.	a-pṛthag-vacanāṃ śabdasya viśeṣa-abhāvād iti cet,
VN_03718	ca na dṛṣṭāntaḥ pṛthak sādhanā-avayavaḥ syād	a-pṛthag-vṛtteḥ. yo dṛṣṭānta-sādhyo 'rthas tasya
V3_11312	ity ucyate, na punar lakṣaṇa-bhedāt. ata eva	a-pṛthañ-nirdeśa ity uktam. nanu saṃhatānām a-
V3_02705	ca anumāna-kāle śāstra-an-āśraya-vacanena	a-prakaraṇa-āpanna-pakṣi-karaṇam api pratyuktam.
SV_10718	- na āgameṣu sarva-arthā upanibadhyante	'-prakaraṇa-āpannatvād iti. api ca, nāntariyakatā

V3_01109	iṣṭam yathā asiddhau hetu-drṣṭāntau,	a-prakaraṇa-āśrayaḥ, a-nāntarīyaka-abhyupagamaś ca
V3_02005	na sādhyā-samudāya-eka-deśa-viśeṣa ity eva	a-prakaraṇa-icchā bhavati, tad-bhāva-a-parityāgād
V3_01909	-guṇatva-viparyāsanād dhetur viruddhaḥ syāt.	a-prakaraṇān na iti cet, tad anyatra api samānam.
V3_02007	prakaraṇād bhavanti tena eva gamyate. tām	a-prakaraṇām api viparīta-anubhava-pratiśiddha-
PV_03477	vā syād buddhir buddhy-antareṇa vaḥ ||	a-prakāśa-ātmanoḥ sāmīyād vyaṅgya-vyañjakatā kutaḥ
PV_03439	para-rūpam atha ātmanaḥ || para-rūpe	'-prakāśāyām vyaktaḥ vyaktaḥ katham sitam |
PV_03446	sā tarhi svayam eva prakāśate | yat tasyām	a-prakāśāyām arthaḥ syād a-prakāśītaḥ || etena an
PV_03446	| yat tasyām a-prakāśāyām arthaḥ syād	a-prakāśītaḥ || etena an-ātma-vit pakṣe sarva-
HB_03717	iti. idam idānīm kaṣṭatarām vyasanam āyātam	a-prakāśīyam a-samvarānīyam ca katham nirvodhūḥ
PV_04044	gandha-bhū-guṇatā-kṣateḥ | hetur viruddho	'-prakṛter no ced anyatra sā samā || atha atra
VN_02322	na dvayor ekasya api jaya-parājayau, tattva-	a-prakhyāpanād a-doṣa-udbhāvanāc ca. a-
PV_03268	|| kaścid bahiḥ-sthitān eva sukha-ādīn	a-pracetanān | grāhyān āha na tasya api sakṛd
V3_08806	padārthaḥ, sa tu bhāvaḥ prasarpaṇa-dharma-	a-pracyuta-an-utpanna-ātma-bhūta-viśeṣaḥ kiṃ na
SV_17414	jayed dhārṣṭyena bandhakīm ||334||	a-pracyuta-an-utpanna-pūrvāpara-rūpaḥ pumān kartā
V3_09212	eva kevalaḥ siddhaḥ, na arthaḥ. na hi pare	'-pracyuta-ātmana upalayanam anityatām icchanti,
V3_09308	anityatā iti cet, anya-dharmā ca prāg	a-pracyuta-ātmā iti ca su-vyāhṛtam. etena tad-
HB_01615	utpanna āhosvit prāg apy āsīt. āsīt,	a-pracyuta-utpanna-sthira-eka-svabhāvanām
SV_09903	utpattau vā ekatva-hāneḥ. tad-ātmanaś ca	a-pracyutasya tad-utpādanam prati vaiguṇyam
V3_09310	-viśayam āha, tasya api sā katham nivṛttā	a-pracyutā ca. avasthā nivartate, na avasthātā
SV_14222	lābhe vā apara-kāṣṭha-janma syāt. pūrvam tv	a-pracyuti-kāraṇam. tathā eva dr̥ṣyeta. tata eva
HB_02202	bhāva-bhedasya. tathā ca pūrvako bhāvo	'-pracyuti-dharme sthita ity na tasya anyathā-
V2_09111	ca. tato 'pi kasyacid bhāve tad-an-upayogād	a-pracyutir iti pūrvāḥ prasaṅgaḥ. tan na a-vināśa
SV_07128	sthāpakaḥ syāt. sthitiḥ hi tasya svarūpa-	a-pracyutir eva. sā ca na āśraya-āyattā nityatvāt.
SV_13023	prāg yogyasya pratibandhāt, tasya svabhāvād	a-pracyuteḥ. atha vā sambhavaty api bhāvanām
V3_05106	prāg yogyasya pratibandhāt, tasya svabhāva-	a-pracyuteḥ. atha vā sambhavaty api bhāvanām
SV_17207	sarvatra yogyatvāt. a-yogyatve ca tad-	a-pracyuter a-vidheyasya puruṣānām kvacid
SV_07409	vijñāna-janana-svabhāva ity svabhāvād	a-pracyuter anapekṣya eva indriya-saṃskāram
V1_01613	tattvasya. vastv-abhāve 'pi śabda-pratibhāsa-	a-pracyuter asad-artha-pratibhāsa-a-viśeṣāt saty
V1_02311	apy a-tad-ātmanaḥ prak paścād apy ātma-	a-pracyuteś caitanyasya katham iti cet, ayam
SV_14313	tatra apy agnāv iva prasaṅgād anavasthā.	a-pracyuteṣu vā asya abhighāta-sāmarthya-ādiṣu
V1_00414	ayam param vyavahārayitum iśa ity	a-praṇayanam eva śāstrasya. praṇayan vā svām eva
V3_03601	a-śakya-niṣedhatām asya darśayann evam āha,	a-prati-pramāṇatayā niścayam vā. tan-niṣedho hy
V3_04901	sapakṣaḥ, tathāvidhasya a-sambhavāt. tasmād	a-pratikṣipta-dharma-antarām sādhyā-dharma-
SV_06510	-āśraye na doṣa ity. vicchedam sūcayann ekam	a-pratikṣipya vartate | yadā anyam tena sa vyāpta
SV_01601	viśeṣānām draṣṭum a-śakyatvāt, tādṛśām ca	a-pratikṣepa-arhatvāt. na evam vākyāni dr̥ṣya-
V2_09813	'pi viśeṣānām draṣṭum a-śakyatvāt teṣām ca	a-pratikṣepa-arhatvāt. na evam vākyāni, dr̥ṣya-
SV_10607	upādānatve sādhye sa eva pratyātma-vedyatvād	a-pratikṣepa-arho 'rtho dharmī. na ca sa eva
V3_06808	-upādānatve sādhye sa ca pratyātma-vedyatvād	a-pratikṣepa-arho 'rtho dharmī. na ca sa eva
V2_06516	ata eva saṃśayo 'stu, bhaved vā pramāṇam ity	a-pratikṣepaḥ. tad atra keṣāñcit svabhāvanām
SV_10311	ata eva saṃśayo 'stu, bhaved vā pramāṇam ity	a-pratikṣepaḥ. tad atra keṣāñcid arthānām
PV_04178	vadann āha anyatām śruteḥ || sā ca bheda-	a-pratikṣepāt sāmānyānām na vidyate | vṛkṣo na
SV_03403	pratikṣipta-bheda-antaraḥ pratyāyayati. anyo	'-pratikṣepeṇa ity ayam viśeṣaḥ. jijñāpayiṣur
SV_03307	asty eva. tathā hi bheda-antara-pratikṣepa-	a-pratikṣepau tayor dvayoḥ | saṅketa-bhedasya
PV_03016	samskāraṇaṇa nila-ādi-pratibhāsataḥ || nila-ādy-	a-pratighātān na jñānam tad-yogya-deśakāḥ | a-
V3_10512	vā na nivṛtter upalakṣya tat | tata eva	a-pratijñā-artho viśeṣo dharmā-bhedaḥ ||81||
VN_05301	na uccārayaty uttaram ca bravīti iti.	a-pratijñānāc ca. na ca idam pratijñāyate, pūrvam
SV_06908	-vibhāgatvāt sarvasya śabda-arthasya.	a-pratipakṣa-doṣa-upakṣepa-ādayo dur-mati-
V3_08201	-mātram gamyate, kiṃ tu tad eva sāmānyam	a-pratipakṣam – idam eva iha na anyad iti. yady
VN_02322	tattva-a-prakhyāpanād a-doṣa-udbhāvanāc ca.	a-pratipakṣāyām ca pakṣa-siddhau kṛtāyām jetā
V1_02411	-karaṇatva-ādayo 'pi tan-nibandhanā na vā	a-pratipatty-aṅgam ity anughošyāḥ, tathāvidhasya
SV_02821	tathā hi kasyacin niścaye 'py anyasya	a-pratipatti-darśanāt. tat-svabhāva-niścaye ca
SV_11724	indriya-ādiṣv iva a-doṣa ity cet. na, tato	'-pratipatti-prasaṅgāt, a-prasiddhasya a-
SV_12621	ca vaidika-varṇa-asiddhiḥ, pratyabhijñānād	a-pratipatti-prasaṅgāt, an-abhyupagamāc ca. teṣām
V3_06001	-antara-sattā-viśeṣābhyaṃ tat-siddhiḥ, sarva-	a-pratipatti-prasaṅgāt. tasmāt – viśiṣṭa-rūpa-
V1_03502	iti cet, na, bheda-abhāvena sarvathā	a-pratipatti-prasaṅgāt. sarva-avayavānām ca
V3_00305	āgamasya tyāga-aṅgasya a-pramāṇatvena	a-pratipatti-yogyatvāt. tad-upagamād āgamaḥ,
V3_04503	viparyasta-rūpayor iṣṭa-an-iṣṭa-prakāśanayor	a-pratipatti-sādhanatvāt, viparīta-sandigdha-
V3_11608	ubhaya-bahir-bhāve syāt, antar-bhāve katham	a-pratipattiḥ. evam tarhi cākṣuṣatvād apy astu.
SV_03718	-antara-svabhāvātve 'tiprasaṅgaḥ. tathā ca	a-pratipattiḥ. evam ṣaṭ-padārtha-varga-ādayo 'pi
V3_06108	-upalambha-abhāvāt tatra kasyacid bhāva-	a-pratipattiḥ, kiṃ tarhi tādṛśo 'nupalambhasya
V3_11603	sādhyā-itarayor ato 'niścayāt. na apy	a-pratipattiḥ, kenacit sambandhāt. a-sambandhād
SV_12326	api tulyam ity artha-a-nirṇayāt kvacid	a-pratipattiḥ. tathā ca sad apy an-upayogam
SV_00512	viruddhasya apy anupalabdhy-abhāvena virodha-	a-pratipattiḥ. tathā hy a-paryanta-kāraṇasya
V2_06005	apy anupalabdhim antareṇa virodha-	a-pratipattiḥ. tathā hy a-paryanta-kāraṇasya
SV_03713	api śakter vyatireka ity anavasthiter	a-pratipattiḥ. tad-a-vyatireka vā ādyāyām api

<p>HB_03308 SV_10425 SV_00908 SV_17318 SV_03913 SV_10110 SV_00416 V2_05804 VN_03619 V3_11606 VN_05502 VN_05815 SV_16602 V1_03501 SV_02719 VN_06210 SV_09107 HB_03008 V3_06205 SV_16821 SV_16804 VN_06016 VN_05706 SV_12912 SV_16527 SV_06210 V3_01604 SV_13409 V3_05903 V2_06413 V3_06104 V3_09104 SV_12912 V2_06910 VN_05705 SV_09106 VN_06415 VN_06302 V2_07002 SV_13505 HB_00305 VN_02220 HB_03016 V3_05902 SV_05909 SV_02617 V2_07506 SV_09701 SV_07822 VN_06208 VN_05615 VN_05819 VN_06003 VN_04606 SV_03803 SV_00422 SV_02112 SV_00501 V2_05811 V2_06907 VN_02121 VN_02115 VN_00418 VN_00317 VN_06406</p>	<p>-dharmasya sādḥikā iti dṛṣṭānta-anavasthāyām dṛṣṭāntatve vā anavasthā-prasaṅgaḥ. tathā ca bravīti tathā virakto 'pi iti vacana-mātrād kāmaḥ prāha, a-vitathāni veda-vākyāni, yatra hy evaṃ pratipattir iti. na vai kevalam evam tāvad dhi sa bhāvo 'sya na asti yāvad atra anyayā anupalabdhyā sādhyā ity anavasthānād anupalabdhyā sādhyata ity anavasthānād pratipanne gotve hetu-vṛtteḥ saṃśayāno api sarva-an-antar-bhāva-ayogāt saṃśayaḥ. vācyam apratibhayā gatavāt, uttarasya hy vyarthaḥ prapañca iti. uttarasya āgamaḥ syāt. kevalād anyato 'py atīndriyeṣv dvāreṇa tad-darśanād a-dṛṣṭa-avayavasya asya -pratipattiḥ. bhede vā a-sambaddhasya tatra -nir-doṣatāyām hi tad-abhyupagama eva uttara- sarvathā a-pratipatter agni-svabhāvasya tad-abhāvaḥ, tad-anya-pratipattir eva ca tad- anupalambhena sādhanīya ity anavasthānād kvacit sambandha-niyamaṃ jñātum īśa ity na sampradāyān na yukter na lokād iti tatra 'vaśyaṃ sādhanam vaktavyam, anyathā pareṣām pratipatter a-sambhavāt. ubhayam etad uttara- kadācid a-pratipatteḥ. varṇānām ca a-krameṇa saty api tasmin pramāṇa-antara-a-vṛttāv iti praśne na kaścid arthaḥ, tathaḥ kvacid hi na tac cākṣuṣaṃ taj-jñāna-vat, tad-ārtha- aparasya a-pratisandhānāt, eka-amśac ca -bhāvāt, sarva-a-pratipattau kvacid abhāva- -nivr̥tter atra a-liṅgatvāt, ātma-parayor eva anya-abhāva-gatiḥ, tad-abhāve 'bhāva- ca hetur arthaṃ gamayati, a-sambaddhād a-varṇa-rūpa-saṃsparśinaḥ kasyacit kadācid pratipādayataḥ, a-darśana-smṛti-vipramoṣayor jñāta-uttara-tad-vaśyasya uttara- asataḥ kathañcid a-vyavasthāpanāt. sarvathā ca bhūta-doṣa-udbhāvana-lakṣaṇasya uttarasya na paryanuyunkte, apratibhā eva asya uttara- liṅga-vad avalambante, an-upadeśād dṛṣṭyāyām vibhāga-upalambhāt. adṛṣṭyāyām tato tat-sādhanasya punaḥ svabhāvasya vikalpena -nyāye tattva-arthī cet pratipadyeta, tad- kasyacid api tasya tad-anyasya vā kiṃ tarhi sva-viśiṣṭa-jñāna-bhāvāt, sarva- a-vṛkṣa-vyavacchedaṃ pratipadyeta sañkete. viśiṣṭaṃ ca, tathā pratipatti-prasaṅgāt, hi prakāśatayā prakāśayan pradīpas tad-rūpa- hi prakāśatayā prakāśayan pradīpas tad-rūpa- 155 yadi hi vyakty-apekṣiṇī syāt. vyañjaka- abhyupagacchaty eva, tadā apy asāv uttara- vaiyarthīyāt, tathā ajñāne 'py uttara- -śloka-pāṭha-ādīnā kālaṃ gamayan kartavya- sādhanā-anantaram uttare pratipattavye tad- viparyaya-darśanāc ca. śabdād artham pratibhāsa-a-bheda-prasaṅgāt. tasmād ayam mohād vaśyaṇo 'saj-jñāna-śabda-vyavahārān 'py a-dṛṣṭa-tat-kāryasya kāraṇa-darśane 'py api prativyūdhā, vaśyaṇa-pratipattāv apy api prativyūdhā, vaśyaṇa-pratipattāv apy rūpe. tan na ayaṃ doṣaḥ pratibandha-abhāvād hetvābhāsād bhūta-pratipatter abhāvād -doṣāś ca. teṣām an-udbhāvanam a-pratyāyanam -asiddheḥ, vastutaḥ kāryasya apy upādāne tad- samarthasya hetor upādāne 'pi sāmārthya- samarthanāt. na apy uttara-vādīno bhūta-doṣa-</p>	<p>a-pratipattiḥ. tasmān na kutaścil liṅgāt tad- a-pratipattiḥ. tasmān nir-upākhyā-abhāva-siddhi- a-pratipattiḥ, na api viśeṣāt, abhiprāyasya dur- a-pratipattiḥ, veda-eka-deśatvāt, yathā agnir a-pratipattiḥ. vyakti-vyatirikta-a-vyatirikta-eka a-pratipattiḥ. satā api te na tad-ārtha-a-karaṇāt. a-pratipattiḥ syāt. atha upalabdhy-abhāvo vinā a-pratipattiḥ syāt. atha upalabdhy-abhāvo vinā '-pratipattim ātmanas tathā khyāpayati. sa ca a-pratipattir an-ubhaya-pratipatti-saṃśaya-rūpā a-pratipattir apratibhā. na ca uttara-vaśyām a- a-pratipattir apratibhā. para-pakṣa-pratiśedha a-pratipattir iti cet. katham atīndriyaś ca nāma a-pratipattir iti cet, na, bheda-abhāvena a-pratipattir iti. tasmāt tatra api tad-darśinaś a-pratipattir iti tāvatā eva pūrvam āpanna- a-pratipattir iti vyāmūdham jagat syāt. syād etat, a-pratipattir ucyate. anyathā tat-paricchedena a-pratipattir eva abhāvasya. na hi saṃvedana- a-pratipattir eva tad-arthasya. api ca, vedas tad a-pratipattir nyāyyā. tatra api prasiddho loka- a-pratipatteḥ, apareṇa ca tat-sambandhi dūṣaṇam. a-pratipatteḥ kāraṇam iti. tad-abhāve pratipattir a-pratipatteḥ kuto 'kramam eka-buddhi-grāhyaṃ a-pratipatteḥ. tataś ca kevalād artha-pratipatter a-pratipatteḥ. tathā ghaṭa-ādi-śabdānām api. yā a-pratipatteḥ, tad-vikāra-an-anukārāt, tad-abhāve a-pratipatteḥ, tad-vyatirekī hasta-sañjñā-ādiṣv a-pratipatteḥ. tasmāt kasyacit pratyakṣatāyām tat a-pratipatteḥ. tasmād ayam ātma-upalambha- a-pratipatteḥ. nanu satsu upalambha-kāraṇeṣv a-pratipatteḥ, mahānasa-ādi-dṛṣṭa-dhūmād iva a-pratipatteḥ. varṇānām ca a-krameṇa a- a-pratipatteḥ, sandehe sandehād bahuṣu darśane ca, a-pratipatter a-sambhavāt. ubhayam etad uttara-a- a-pratipatter agni-svabhāvasya a-pratipattir iti a-pratipatter itareṇa uttara-ābhāsatve a-pratipatter iti na paryanuyojya-apekṣaṇam a-pratipatter upadeśe ca śabdānām artheṣv an- '-pratipatter liṅga-abhāvāt. bhedavatyāś ca a-pratipatteś ca anumāna-vat. arthakriyā-arthī hi a-pratipattāv apy anyo na pratipadyeta iti. a-pratipattāv api svāpa-mada-mūrchā-vyavadhāna- a-pratipattau kvacid abhāva-a-pratipatteḥ. tasmāt a-pratipattau ca a-parihṛta-tad-anya-niveśinaḥ a-pratipattau vā vivekena dvitva-vikalpa-ayogāt. a-pratipattau svām arthakriyām karoti. tasmān a-pratipattau svām arthakriyām karoti. vyāpakas a-pratipattau hi na vyaṅgyaṃ sampratīyate a-pratipattyā eva tat-sādhanā nigrāha-arhaḥ, na a-pratipattyā eva nigrāhasthānatvam, a-jānānaḥ a-pratipattyā nigrāha-arha iti nyāyyam a-pratipattyā vikṣepa-pratipattir apratibhāyām a-pratipadyamānāḥ apaśabdair eva bahulam a-pratipadyamāno 'pi bhāva-svabhāvaṃ tathābhūta a-pratipadyamāno vaśyaṇa-pradarśanena samaye a-pratipanna-tad-bhāvasya kārya-darśanāt tat- a-pratipanna-vaśyaṇam darśanāt. evam anayor a-pratipanna-vaśyaṇam darśanāt. bhāva-vyatireko a-pratipādaka iti, na, svabhāvataḥ pratipatter a-pratipādakasya jayo 'pi na asty eva. na hi a-pratipādanaṃ prativādināḥ parājaya-adhikaraṇam. a-pratipādanāt. anupalabdhyā api pratipattur a-pratipādanāt. kārya-hetāv api sādhanā-aṅgasya a-pratipādanāt. tasmād evam api na paryanuyojya-</p>
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VN_05103
VN_02906
PV_04059
V3_02210
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VN_06715
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V3_11803
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VN_04009
SV_07123
V3_11404
V2_10105
V2_06106
NB_02032
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V2_06109
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SV_00812
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VN_00416
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V2_08203
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V2_09801
SV_01511
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V3_11613
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V2_06309
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atra jaya-parājayau, sādhana-ābhāseṇa arthana, sāksṇinām yatnena pratipādyatvāt, tad-śāstra-upagamam pramāṇena eṣām arthānām īpsitaiḥ | sādhyā-arthair hetunā tena katham īpsitaiḥ | sādhyā-arthair hetunā tena katham vastu-siddher abhāvāt prativādinā doṣasya eṣa naimittikānām viśayaḥ, na lokaḥ śabdair -sādhana-abhidhāyī api pareṇa tathābhāve -sādhana-abhidhāne 'pi vādināḥ prativādinā -nivr̥ttau prāṇa-ādi-nivr̥ttir iti cet, na, nāma nigrahasthānam iti. paurvāparya-ayogād nigraham arhaty a-virāmāt. prakṛtād arthād kaḥ kasya sthāpako nāma. tena ayam kenacid -ādi-sambhavād iti vyabhicāra eva. nivr̥ttir hetutvena ākhyeyā. anyathā kārya-vivekāḍ abhāva-gatiḥ, yathā - na iha iti. kārya-anupalabdhir yathā - na iha kārya-viruddha-upalabdhir yathā - na iha tad-viruddha-upalambhaḥ, yathā - na iha ca. a-tat-svabhāvasya a-tadutpatteṣ ca tatra -jā ||10|| tena na anyo hetur gamako 'sti, tan na trividhād dhetor anyo gamako 'sti, kāryatva-asiddher artha-antarasya tad-bhāva-icchāḥ sarvā yathārtha-bhāvinyāḥ. na ca tad-icchāḥ sarvā yathārtha-bhāvinyāḥ. na ca tad-na vā yasya yatra kiñcit pratibaddham na vā yasya yatra kiñcit pratibaddham api, yato vyatirekī ity ucyate. na hy -saṃsādhyam tad-anvayam sādhyeyuḥ. na hy ca yadi kathañcid vipakṣe '-darśana-mātreṇa 21|| yadi kathañcid vipakṣe '-darśana-mātreṇa anyato vā an-upakāriṇām a-pratibandhāt, anupalambhāt tu kvacid abhāva-siddhāv apy anupalambhāt tu kvacid abhāva-siddhāv apy hi saty artho 'rtham gamayet. tad-upalambha-anupalambha-āśrayatvāt. tena na sā anyā cet tām eva sa āśrayaḥ karoti. sā ca vyāvṛtter avinābhāva ucyate | tac ca na niyamād a-doṣa iti cet, na, teṣām sākalya-pratibandhaḥ sambhavyate, antya-kṣaṇo kāraṇasya a-kurvāṇasya pratibandha-hetor dhīr bhavet || an-uktāv api pakṣasya siddher ca. yogya-indriyatvād viśaya-sannidhānād mahānasa-ādi-dṛṣṭa-dhūmād iva udadhāv agneḥ, parasparam anyato vā an-upakāriṇām a-gatir vacanād anumāna-lakṣaṇād abhyūhyā, vā niṣedho hetuḥ. tatra apy an-ubhayasya an-ubhayasya vā. tatra an-ubhayasya nirdeśaḥ. tena an-uktāv api pakṣasya siddher jñānād eva a-viśaye '-pravṛtṭeḥ, pratipatter pratibandhasya, anyathā akiñcitkarasya -nivr̥ttau kvacin nivr̥ttāv api prāṇa-ādinām artheṣu śabdo nilīnaḥ syāt, uktam atra - kvacid yadṛcchayā tathābhāve 'pi tayor a-pratibaddham vā. sā iyaṃ sattā a-pratibaddham vā. sā iyaṃ sattā nityatā | (231ab) para-āśrayo hi sambandho vā svabhāvasya nivr̥ttir hetutvena ākhyeyā. -ādeḥ sambandhasya kenacid an-upakāryasya niyamante, na svabhāvataḥ, tasya kvacid apy anyad eva parasparam anyatvam. svabhāva-spharaṇa-tviṣe || prāyaḥ prakṛta-saktir asya kena nivāryata iti. niścaya-hetāv apy saṃsthāna-mṛt-svabhāva-viśeṣābhyaṃ tayor iti. śabdena a-vyāpṛta-akṣasya buddhāv

a-pratipādanād bhūta-doṣa-an-abhidhānāc ca. atha a-pratipādane doṣa-abhidhānāt, pratipādyasya a-pratipādane na bhūta-doṣa-udbhāvanam iti na a-pratipāditaḥ || ukto 'n-ukto 'pi vā hetur a-pratipāditaḥ ||19|| yadi kiñcit kvacid chāstre a-pratipāditatvāt. pramāṇair a-samarthita-sādhanā a-pratipāditam artham pratipattum samartha iti. '-pratipādite '-parājito vaktavyaḥ. chala-a-pratipādite doṣe parājaya-vyavasthāpanā yuktā, a-pratibaddha-abhāvena an-upayogino 'bhāvasya a-pratibaddha-artham apārthakam. yatra anekasya a-pratibaddha-artham artha-antaram. yathokta-a-pratibaddha iti na kadācit tiṣṭhet. tasmāt pāta a-pratibaddha-upakārās cakṣur-ādayaḥ para-a-pratibaddha-nivr̥tṭyā anya-nivr̥tṭy-asiddheḥ. a-pratibaddha-sāmarthyāni dhūma-kāraṇāni santi a-pratibaddha-sāmarthyāni dhūma-kāraṇāni santi a-pratibaddha-sāmarthyāni śīta-kāraṇāni santi, a-pratibaddha-sāmarthyāni śīta-kāraṇāni santy a-pratibaddha-svabhāvavāt. te ca tādātmya-a-pratibaddha-svabhāvasya avinābhāva-niyama-a-pratibaddha-svabhāvasya avinābhāva-niyama-a-pratibaddha-svabhāvasya bhāve tad-bhāva-niyama-a-pratibaddha-svabhāvo bhāvo 'nyam gamayati. a-pratibaddha-svabhāvo bhāvo 'nyam gamayati. yat a-pratibaddham vā. sā iyaṃ sattā a-pratibandhini a-pratibaddham vā. sā iyaṃ sattā a-pratibandhini a-pratibaddhaḥ kasyacin nivr̥ttau niyamena a-pratibaddhas tat-sādhanā iti. a-saṃskāryatayā a-pratibaddhasya api tad-avyabhicāraḥ, kvacid a-pratibaddhasya api tad-avyabhicāraḥ. kvacid deṣe a-pratibaddhasya ca a-sambandhāt. yady apy eka-a-pratibaddhasya tad-abhāve sarvatra abhāva-a-pratibaddhasya tad-abhāve sarvatra-abhāva-a-pratibaddhasya tad-avyabhicāra-niyama-abhāvāt. a-pratibaddhasya bhāve bhāva iti saṃśayaḥ. gamakā a-pratibaddhā sāmānya iti kiṃ sāmānyasya āśrayeṇa. a-pratibaddheṣu tata eva anvaya-sthitiḥ || sva-a-pratibandha-niyama-a-sambhavāt. na hi tasmin '-pratibandhaḥ. tal-liṅga-darśanāt sambandha-a-pratibandhakatvāt. nanu yava-bīja-ādayo 'pi a-pratibandhataḥ | triṣv anyatama-rūpasya eva an-a-pratibandhāc ca. saṃskṛtasya upalambhe ca kaḥ a-pratibandhāc ca, sarvataḥ sarva-pratipatti-a-pratibandhāt, a-pratibaddhasya ca a-sambandhāt. a-pratibandhāt. asati rāge vacanam na asti ity a-a-pratibandhāt tad-abhāve 'nya-abhāvo na yuktaḥ. a-pratibandhāt tad-abhāve 'nyena na bhavitavyam a-pratibandhāt triṣv anyatama-rūpasya eva an-a-pratibandhāt, pratibandha-lakṣaṇa-virahāc ca, a-pratibandhāt. bhavaty eva tādrśasya kāraṇasya a-pratibandhāt. sarvatra nivr̥tṭy-asiddher a-a-pratibandhād a-niyama iti. api ca, svābhāvike a-pratibandhād vyāpṭy-asiddheḥ. na api tena na a-pratibandhini iti cet, na niyamavati syāt. a-pratibandhini cet. niyamavati na syāt. tasmān '-pratibandhe tayor sambandhitā-ayogāt. sa ca a-pratibandhe hi katham ekasya nivr̥ttir anyasya a-pratibandhena abhāvāt. a-sambandhāc ca jñāna-a-pratibandhena sarvatra tulyatvāt. yatra api a-pratibandho 'nyatvam iti cet. ko 'yam a-pratibala-prajñō janaḥ kevalam | na an-arthy a-pratibhānāt syāt saṃśayaḥ, sa ca na ekāntena a-pratibhāsana-prasaṅgāt. anyad eva saṃsthānam a-pratibhāsanaḥ | arthasya dṛṣṭāv iva tad a-

SV_04325	astu, tathā-bhinna-upādhimata ekasya grahaṇe	'-pratibhāsanāt. upakārya-upakāriṇor apy upādhi-
SV_04224	pratibhāsanāt, na svalakṣaṇam, tatra	a-pratibhāsanāt. ta eva ca kutaścīd vyāvṛttāḥ
V1_01610	-indriyasya darśana-vad buddhau śabdena	a-pratibhāsanāt. na hi sa śabda-arthaḥ, yaḥ śabde
SV_03317	viśeṣeṇa buddhes tad-āśraya-bhūtāyā ekatvena	a-pratibhāsanāt. nir-ākāṅkṣatvāc ca. dvitīye tu
V1_01804	eva indriya-jā matiḥ ||17|| tatra sāmānya-	a-pratibhāsanāt pratibhāsinām ca an-anvayād
SV_12828	ca eka-buddhi-pratibhāsinaḥ śabda-ātmano	'-pratibhāsanāt, varṇa-anukrama-pratīteḥ. tad-a-
V1_01002	na sambhavaty eva, rūpa-viveka-sambandhayor	a-pratibhāsanena ghaṭana-ayogāt kṣīra-udaka-vad a
V1_01403	cakṣuṣā rūpam iḥṣate sā akṣa-jā matiḥ ||13||	a-pratibhāsamāna-abhijalpā pratibhāsamānā
SV_12705	dvitīya-varṇa-pratibhāsa-vat. na ca	a-pratibhāsamānam grahaṇe grāhyatayā iṣṭam asty
SV_03922	vyatiriktam kiñcit tathā buddhau pratibhāty	a-pratibhāsamānam ca katham ātmanā anyam grāhayed
SV_05713	pratiśedhāc ca (110c) na hi dṛśyam vibhāgena	a-pratibhāsamānam asti ity uktam etat, sati vā
SV_14717	'sya tadvat pratibhāsa-prasaṅgāt.	a-pratibhāsamānasya ca dṛśyasya abhāvāt.
SV_11721	aindriyaḥ san sva-buddhau tad-anya-vivekinā	a-pratibhāsamāno rūpeṇa katham tathā syāt. dṛśya-
SV_10601	-jānanāc ca. na ca upādāna-kārya-pratyaya-	a-pratibhāsi rūpam śakyam tad-viśayatvena
V3_06803	-jānanāc ca. na ca upādāna-kārya-pratyaya-	a-pratibhāsi rūpam śakyam tad-viśayatvena
SV_05415	-anuvidhānāc ca sāmārthyam na pratibhāsanāt,	a-pratibhāsino 'pi vyakti-vyatiṛekeṇa sāmānyasya
SV_11723	tat-sthiter abhāva-prasaṅgāt. atīndriyatvād	a-pratibhāse 'pi indriya-ādīṣv iva a-doṣa iti cet.
HB_01401	prativīṣiṣṭa-svabhāvam ekam eva jātam iti.	a-pratirodha-śaktikeṣv anantara-kāryeṣu kṣaṇikeṣv
SV_14013	jānanād a-samarthasya api punaḥ sāmārthya-	a-pratīlambhāt. pratīlambhe vā sthairyā-ayogāt.
PV_04109	tad grāhyam iti cintā pravartate || artheṣv	a-pratīśiddhatvāt puruṣa-icchā-anurodhinaḥ | iṣṭa
PV_04126	|| tām yogyatām nirundhānam saṅketa-	a-pratīśedha-jā | pratihanti pratīty-ākhyā
V3_07606	nir-upākhye 'pi syāt. nir-upākhyasya abhāvād	a-pratīśedha-viśayatā iti cet, tat kim idānim
SV_01409	-rūpānām eka-vyavacchedena anya-vidhānād	a-pratīśedhaḥ, vidhi-pratīśedhayor virodhāt. na
V2_09701	-rūpānām eka-vyavacchedena anya-vidhānād	a-pratīśedhaḥ, vidhi-pratīśedhayor virodhāt. na
V2_06005	a-viruddhasya api saha-bhāva-virodha-abhāvād	a-pratīśedhaḥ. viruddhasya apy anupalabdhim
SV_00512	vidhau saha-bhāva-virodha-abhāvād	a-pratīśedhaḥ. viruddhasya apy anupalabdhy-
V2_07303	-pratīśedho yuktaḥ, na ca sarvam evam ity	a-pratīśedhaḥ sarvatra. pravṛtter buddhi-
V3_10712	śakyatvāt. sa eva hy evam sarvajñaḥ syād ity	a-pratīśedhaḥ. sva-ātmani svasaṃviditena anena
SV_14603	syād ubhayatra vidheḥ prādhānyāt. evam ca	a-pratīśedhāt kasyacit paryudāso 'pi kvacin na
SV_01503	na yuktaḥ, dṛśya-tat-svabhāva-viśaya-mātra-	a-pratīśedhāt. pṛthivy-ādī sāmānyena grhītvā ayam
V2_09711	na yuktaḥ, dṛśya-tat-svabhāva-viśaya-mātra-	a-pratīśedhāt. pṛthivy-ādī sāmānyena grhītvā ayam
VN_00303	iti cet. na, abhāva sādhanasya a-darśanasya	a-pratīśedhāt. yad a-darśanam viparyayam
PV_03008	abhāveṣu prasajyate || teṣām api tathābhāve	'-pratīśedhāt sphuṭa-ābhātā | jñāna-rūpatayā
V2_05404	bruvan vā doṣam imaṃ parihartum. asati hetor	a-pratīśedhe vidhiḥ prāptaḥ, abhāva-vyatiṛeka-
HB_03106	dūram gatvā api punar āgantavyam ity alam	a-pratīśṭhāna-dik-pratipattiyā. yady eka-
V2_04908	iti sāmānya-viśayam proktam, tato bheda-	a-pratīśṭhānāt, na vastu-sattā-viprakarṣāt, liṅga
V3_13605	teṣām ca na antaḥ, ayoniśo-vikalpānām	a-pratīśṭhānāt. yathā āha paraḥ – na asty ātmā
V2_07110	yuktir atyakṣeṣu na ca itarā | tad-arthasya	a-pratīśṭhānād yukter atra na sambhavaḥ ||44||
VN_02303	atra para-upatāpa-vidhāne 'pi tattva-	a-pratīśṭhāpanāt. anyathā api nyāya-upavarṇane
SV_14520	ca bhāvam āropya sa-hetukam a-hetukam vā	a-pratīśṭhita-tattvayā bhāva-cintayā ātmānam
V2_04906	| sāmānya-viśayam proktaṃ liṅgam bheda-	a-pratīśṭhiteḥ ||8|| yat-prayojanā hy arthā
SV_03414	kathitam tad eva pācakatvena api ity alam	a-pratīśṭhair mithyā-vikalpaiḥ. yathā ca na artha
V1_01404	atra anyena sādhanena. na ca imāḥ kalpanā	a-pratīśaṃviditā eva udayante vyayante vā, yena
SV_13419	ca samasta-rūpa-an-upalakṣaṇāt. tad ayam	a-pratīśaṃhita-sakala-upalambho dhvani-vad
V1_03702	buddhaya iti cet, na, tatra apy a-riṣṭā-ādāv	a-pratīśandhāna-darśanāt, anyatra api śabda-
SV_13408	ca evam. karma-bhāgānām pūrveṇa aparasya	a-pratīśandhānāt, eka-amśāc ca a-pratīpatteḥ, tad
PV_02197	matā | na a-muktiḥ pūrva-saṃskāra-kṣaye 'nya-	a-pratīśandhitaḥ || a-kṣīna-śaktiḥ saṃskāro yeṣām
SV_17425	sarvatra sāstra-śarīre pramāṇa-virodham	a-pratīśamādhāya sambandha-anuḡaṇa-upāya-puruṣa-
SV_13804	-kāraṇatvam. tatra eka-a-bhede 'pi śaktasya	a-pratīkṣaṇād yukti-viruddham pūrva-parayoh
SV_12810	| (250ab) atha mā bhūd avayava-antara-	a-pratīkṣaṇena ekasmād eva avayavād vākya-artha-
VN_05514	sākṣiṇām karṇe nivedya pratīvādī kaṣṭa-	a-pratīta-druta-saṅkṣipta-ādibhir upadrotavyaḥ,
SV_02715	nanu na avaśyam viparyāsa-pūrvaka eva	a-pratīta-nīścayo bhavati, yathā akasmād dhūmād
VN_06110	sādhanā-sāmārthya-an-abhidhānam.	a-pratīta-pratyayatayā lakṣaṇāt sādhanasya a-
VN_05602	-upatāpana-krame kaścīn nyāyaḥ, yena kaṣṭa-	a-pratīta-prayoga-druta-uccāritāni nivāryante
VN_04217	ca trīr-abhīhitam na vijñāyate śliṣṭa-śabdām	a-pratīta-prayogam atidruta-uccāritam ity-evam-
SV_02624	syuḥ. teṣām tu vyavaccheda-phalānām na	a-pratīta-vastv-amśa-pratyāyane pravṛttis tasya
PV_03472	jāto yo 'nyathā vyasta-sambhavaḥ | yad evam	a-pratītam tal liṅgam ity atilaukikam ||
SV_05121	nityam anayā buddhyā sāmānyam eva grhyeta,	a-pratīta eva vyaktiḥ syād anena jñānena. tadā
SV_11312	sa ced apauruṣeyo na ayam samayam apekṣeta.	a-pratīty-āśrayo vā katham sambandhaḥ. saṅketāt
VN_04601	tam pariharet. a-kṛta-samayasya śabde 'py	a-pratīti-jānanāc ca. na hy ayam apaśabdaḥ śabde
V3_07701	chabda-prayogasya. iṣṭa-a-viśeṣād ubhayatra-	a-pratīti-prasaṅgāt. tato 'pi pratīteḥ samāśrayāt.
V1_00801	artheṣu tan-niyojanāt, tato 'rthānām	a-pratīti-prasaṅgāt. tasmād ayam upanīpatya
SV_07206	upakāra-an-avadhāraṇād asya iyaṃ sthītir ity	a-pratītiḥ. jānam cet kim āśrayeṇa apekṣitena
SV_09206	buddhāv upasthānāt. yathā-abhiprāyam	a-pratītiḥ. tad ayam pratīyamāno 'pi sambandhi-
V3_10909	bravīti, tathā virakto 'pi iti vacana-mātrād	a-pratītiḥ. na api viśeṣāt, abhiprāyasya dur-

SV_04712 atra – sambandhe 'py ekatra kṛtād anyatra
 VN_04802 pratītiḥ, na viparyayo na apy artha-
 SV_11807 viśeṣa-pratīti-samāśrayasya a-pratyāyanād
 V1_01802 -vṛtītiḥ, tad-an-upalakṣaṇe tasya tathā
 PV_04113 eva vastuto ghaṭito dhvaniḥ | sarvo 'syām
 V3_03509 eva vastuto ghaṭito 'syām sarvaḥ śabda ity
 V2_07401 saṁśayāt, a-nīścita-jñāpana-aṅgād
 SV_04211 arthakriyā. svalakṣaṇe ca anityatva-ādy-
 SV_16220 upadeśe 'pi kathañcit svabhāva-viveka-
 VN_01704 -asiddheḥ. atha vā sādhyate tena pareṣām
 V3_09709 pramāṇena eva bādthane tad-bhāva-pramāṇa-
 VN_04807 ānupūrvī-pratipattyā pratītir iti cet, na
 VN_04903 ubhayathā api pratīty-utpatter ity uktam.
 SV_01201 ādarśane kriyata iti cet. darśanam khalv
 V2_09313 a-darśane kriyata iti cet, darśanam khalv
 V1_04013 prāg upalambhaḥ paścāt saṁvedanasya iti cet,
 SV_01604 api śakya-kriyatvāt, pratyakṣāṅām śabdānām
 V2_09902 api śakya-kriyatvāt, pratyakṣāṅām śabdānām
 V1_00403 avyabhicāry-ātma-sambandham apekṣata iti na
 V1_00405 pramāṇam anumānād vyatiriktam asti. na
 VN_01019 syāt. na ca tad-rūpa-anyathā-bhāvam antareṇa
 VN_01121 a-nivṛttir ekatvaṁ nānātvaṁ pratyakṣatā-
 SV_10822 -rāga-ādi-buddhīnām. a-tathā-abhimatānām ca
 V1_02509 tad-a-pratyakṣatve 'nya-pratyakṣa-vat sarva-
 PV_04134 na akṣa-gocaraḥ || tena sāmānya-dharmāṅām
 V3_04005 akṣa-gocaraḥ ||30|| tena sāmānya-dharmāṅām
 V1_02510 ca viśaya-upabhogaḥ prāptaḥ, tad-bhogasya
 SV_01612 asya pramāṇayata ātma-vādo nir-ālambaḥ syāt,
 V1_02509 iti cet, pratyakṣo viśaya-upabhogaḥ, tad-
 VN_00812 yena tat-sādhanāya liṅgam ucyate.
 V1_03005 tasmād indriya-jam apy etad bhrānter
 VN_01102 indriya-āder eva puruṣasya kadācit pratyakṣo
 V1_00206 eva sadṛśa-ātmanā |
 VN_00110 a-samarthanād vā. trividham eva hi liṅgam
 V1_01503 -ayogāc ca. buddhir atra vivarteta, sā ca
 V1_02508 tatra yathā-iṣṭam sañjñāḥ kriyantām.
 PV_03447 -ātma-vit pakṣe sarva-artha-a-darśanena ye |
 SV_17418 a-kṣaṇikasya vastu-dharma-atikramād ayuktam,
 SV_17214 vā pratyakṣasya svayaṁ pratīti-prasaṅgāt,
 V2_06311 utpannam pratyakṣi-bhavati. na ca
 V3_00310 pratipattir asat-pratipattim na atīsete,
 SV_12101 -dharmāṅām vā kvacid atīśayam abhyupeti ity
 SV_16725 -puruṣa-vacanād arthaḥ pratipadyate. na,
 SV_12104 anupalambhasya upalambhasya vā para-upadeśād
 VN_02114 drṣṭānta-doṣās ca. teṣām an-udbhāvanam
 SV_11807 yogyatvāt. viśeṣa-pratīti-samāśrayasya
 SV_06703 eka-vṛtter anyatra pratyaya-a-jananāt,
 VN_05304 uttaram ca āśraya-abhāve 'yuktam iti, yuktam
 VN_05206 vijñātasya parśadā trir-abhihitasya
 VN_05208 parśadā prativādinā trir-abhihitasya yad
 VN_05209 tad ananubhāṣaṇam nāma nigrahasthānam.
 VN_01814 tair hetoḥ sambandhaḥ śakyate pradarśayitum,
 VN_05503 -pratipattir apratibhā. na ca uttara-viśayam
 VN_01811 tathā sādhyā-ādi-vikalasya an-anvaya-
 V3_13302 rathyā-puruṣa-vad ity-ādayaḥ. an-anvayo
 NB_03126 rathyā-puruṣa-vad iti. tathā an-anvayo
 VN_03518 avyabhicāra-dharmatā śakyā darśayitum iti na
 V3_03702 anumānam syāt. eka-saṅkhyā-vivakṣayā
 HB_03620 samyag-jñāna-viparyaya-hetur iṣṭaḥ, āhovid
 HB_03715 -lakṣaṇatvān na kaścīd dhetuḥ syāt. atha
 VN_05612 eva gamyatvād a-vācyam. yathā ananubhāṣaṇe
 NB_03134 iti vyāptyā vyatireka-asiddher a-vyatirekaḥ.
 VN_05410 -vacana-kāle punar viśayaḥ pradarśaniya eva,
 HB_00614 -artha-pratīter na pratijñā-prayogaḥ.
 VN_01805 pratyuktā, pakṣa-dharma-vacanād api kevalād
 a-pratītiḥ, na ca sambandho 'sti iti. api ca, tat
 a-pratītiḥ sāmartyāt. na hy atra kaścīd samayaḥ
 a-pratītir asya. na hy asati sambandha-viśeṣe sā
 a-pratītir danḍi-vat. tasmād viśeṣa-viśayā sarvā
 a-pratīte 'pi tasmimṣ tat-siddhatā tataḥ ||
 a-pratīte 'pi tasmimṣ tat-siddhatām āha – yatra
 a-pratīteḥ. prathamā tv atra pramāṇam, niścaya-
 a-pratīter a-tādrūpyam, teṣām ca a-vastu-dharmatā.
 a-pratīter anyatra kārya-saṁvādāt tasya ca karaṇāt
 a-pratīto 'rtha iti sādhanam tri-rūpa-hetu-vacana
 a-pratītau vā kim abhivyakti-vādena. tasmāc
 a-pratīyamāna-sambandhebhya ānupūrvī-pratipattīḥ.
 a-pratīyamāna-sambandheṣu ca padeṣu na tebhya
 a-pratīyamānam an-aṅgam iti yuktaṁ tatra smarāṇa-
 a-pratīyamānam an-aṅgam iti yuktaṁ tatra smarāṇa-
 a-pratyakṣa-upalambhasya na artha-drṣṭiḥ
 a-pratyakṣa-svabhāva-abhāvāt, bhrānti-nimitta-
 a-pratyakṣa-svabhāva-abhāvāt. bhrānti-nimitta-
 a-pratyakṣam pramāṇam anumānād vyatiriktam asti.
 a-pratyakṣam pramāṇam asti ity aparāḥ. tad
 a-pratyakṣatā anyathā-bhāve ca tad eva na syāt.
 a-pratyakṣatā arthakriyā-upayogo 'n-upayogaś ca
 a-pratyakṣatā, yathā śabda-ādi-rūpa-sanniveśinām
 a-pratyakṣatva-prasaṅgāt. viśayo 'sti iti ca
 a-pratyakṣatva-siddhitāḥ | pratikṣepe 'py a-bādha
 a-pratyakṣatva-siddhitāḥ | pratikṣepe 'py a-bādha
 a-pratyakṣatvād asiddheḥ sato 'py asat-a-viśeṣāl
 a-pratyakṣatvād ātmanas tat-kārya-asiddheḥ.
 a-pratyakṣatve 'nya-pratyakṣa-vat sarva-a-
 a-pratyakṣatve 'py a-pramāṇasya sattā-upagamo na
 a-pratyakṣam. ata eva iti-karaṇa-vyavacchinnād
 'pratyakṣaś ca, yena kadācid asya anumānam
 a-pratyakṣasya sambandhād anyataḥ pratipattitāḥ ||
 a-pratyakṣasya siddher aṅgam, svabhāvaḥ kāryam
 a-pratyakṣā vivṛttā api na prakāseta. na ca
 a-pratyakṣā saṁvit pratyakṣo buddhi-vivarta iti
 a-pratyakṣām dhiyaṁ prāhuḥ te 'pi nirvarṇita-
 a-pratyakṣāny eva hi sāmānya-ādīni pratyakṣāni,
 a-pratyakṣe 'pi kenacij jñātum a-śakyatvāt. na ca
 a-pratyakṣe kārye kāraṇa-bhāva-gatiḥ, yataḥ
 a-pratyaytvāt. uktaṁ ca – na kārya-svabhāva-
 a-pratyayā eva asya vṛtītiḥ. drṣṭyante ca vicchinna
 a-pratyayāt. na hi kvacid a-skhalita iti sarvaṁ
 a-pratyayād a-nīścaya-arthatvāt. svayaṁ-kṛtānām
 a-pratyāyanam a-pratipādanam prativādināḥ
 a-pratyāyanād a-pratītir asya. na hy asati
 a-pratyāsattike ca pratyaya-utpāde 'tiprasaṅgāt,
 a-pratyuccāraṇam nigrahasthānam iti. yadi nāma
 a-pratyuccāraṇam ananubhāṣaṇam. vijñāta-vākya-
 a-pratyuccāraṇam, tad ananubhāṣaṇam nāma
 a-pratyuccārayan kim-āśrayam para-pakṣa-
 a-pradarśanād a-sāmartyam. atha vā siddhiḥ
 a-pradarśayann uttaram pratipattum samarthaḥ. na
 a-pradarśita-anvaya-āder api drṣṭānta-abhāṣasya a
 'pradarśita-anvayaś ca, yathā – yo vaktā sa
 'pradarśita-anvayaś ca, yathā yo vaktā sa rāga-
 a-pradarśita-avinābhāva-sambaddhād dhetor
 a-pradarśita-pratidvandvinaḥ prāmānyād a-doṣa iti
 a-pradarśita-pratihetuḥ. kim ca atah. yady a-
 a-pradarśita-pratihetur hetuḥ, yathā āha – yadā
 'pradarśita-viśayatvād uttara-pratipattir a-śakyā
 a-pradarśita-vyatireko yathā – anityaḥ śabdaḥ,
 a-pradarśite doṣasya vaktum a-śakyatvāt. tathā ca
 a-pradarśite prameye katham tat-pratītir iti cet,
 a-pradarśite sambandhe saṁśaya-utpatteḥ. tasmād

SV_17426
 VN_05704
 SV_12201
 SV_17411
 V1_04314
 VN_03404
 SV_17004
 PV_04003
 V1_00412
 HB_00306
 PV_03089
 V3_03304
 VN_02905
 V3_13101
 V2_08011
 SV_10213
 PV_03239
 PV_03121
 PV_03014
 PV_04005
 PV_03088
 PV_02009
 PV_03099
 PV_03086
 V3_03211
 V3_00601
 SV_17103
 V2_07104
 PV_04094
 V3_00305
 SV_17505
 SV_10221
 V3_03701
 V1_04401
 SV_10316
 SV_10220
 SV_10309
 V2_06515
 VN_00219
 SV_17107
 V3_03312
 V3_03401
 VN_00812
 V3_12201
 PV_04237
 SV_01306
 V2_09602
 SV_12022
 PV_03064
 PV_03065
 V3_04801
 V3_08010
 SV_16405
 SV_04603
 SV_09213
 HB_03605
 SV_10527
 V2_07212
 SV_09112
 V3_06706
 SV_10517
 SV_09212
 PV_04191
 V2_05011
 VN_04708

-puruṣa-artha-abhidhānāni ca śāstra-dharmān
 hi na anubhāset. ananubhāsamāno viṣayam
 na ativartate, agni-indhana-vat. tatra
 ||333|| virodham a-samādhāya śāstra-arthaṃ ca
 -abhāvāt. upaplava-vāsanā-visandhi-doṣād
 -arthayor virodhād virodha-sambhava iti cet,
 saty api tasminn a-tathābhāvād arthasya
 āgamasya ukteḥ sādhanasya paraṃ prati | so
 tac ca asiddham iti na kiñcit pramāṇam
 -vat. arthakriyā-arthī hi sarvaḥ pramāṇam
 uktā api sā abhāvasya prasādhikā | yasya
 tatas tad bādhakam iti. tat tarhi śāstram
 pratipādayitum śaknuyāt. an-uddiśya
 nityaḥ śrāvaṇatvād iti. atra hi trayam
 anityatā-sādhanād a-doṣaḥ, a-tad-rūpasya
 iyam. sad-asan-niścaya-phalā na iti syād vā
 varṇitam || pūrva-anubhūta-grahaṇe mānasasya
 || tattva-ārope viparyāsas tat-siddher
 dhiyaḥ || bāhya-artha-pratibhāsāyā upāye vā
 | tad-anya-upagame tasya tyāga-aṅgasya
 matam | dṛṣyasya darśana-abhāvād iti cet sā
 | kathañcin na upakāryatvād anitye 'py
 -nivṛttis cet paricchinnā kathañcana || yad
 -kāraṇasya vā | niṣedhe yā api tasya eva sā
 -nimittam vān-mātra-vaṇe pratibandhaḥ.
 -prakāra eṣaḥ. na viparyaya-sādhanam, hetor
 kalpane na nibandhanam | prasiddher
 kalpane kiṃ nibandhanam | prasiddher
 ca ekam uktaṃ samatvataḥ || yathā ātmano
 bhavet, tad-upagama āgamasya tyāga-aṅgasya
 -anumānam. sidhyet pramāṇam yady evam
 -bhāvinī, yathā-udāhṛtā prak. yat punaruktam
 yatas tad-viśeṣa-bahir-bhāvād
 apy an-āśvāsikam vyavahāram utpaśyann ekam
 || svabhāva-abhāve sādhye tad-anupalambha eva
 -bhāvinī ||200|| atra na sarva-anupalabdhir
 virodha-abhāvād atra anupalabdhi-mātram
 -virodha-abhāvād atra anupalabdhi-mātram
 ca siddham bhavati. atra apy a-darśanam
 yat kiñcana grahaṇam hi prasiddhim
 pramāṇam iti. pratibandho 'pi katham
 syāt siddhir eva, na pratibandhaḥ, pramāṇena
 -sādhanāya liṅgam ucyate. a-pratyakṣatve 'py
 syāt. na ca pareṇa tathā upagata ity
 syād asan na saḥ | asattvaṃ ca abhyupagamād
 cet. katham idānim ātma-siddhiḥ. parasya apy
 cet, katham idānim ātma-siddhiḥ. parasya apy
 a-doṣa iti cet. kuto 'sya iyam iṣṭir
 -nirāso vā prameya-dvaya-darśanāt | ekam eva
 asataś cen matam ca naḥ || anekānto
 prayatnānantariyakatvān nityaḥ, anityatvād
 na anvaya-mukhena hetur gamakaḥ, anityatvād
) na hy a-kṛtakānām prayogaḥ sambhavati na ca
 eva etal lokasya yad ayam a-saṅketayann
 -arthaka-śabda-a-prayogān nir-viṣayasya naṅo
 nivṛtau tad-avastham hetor a-sāmarthyam ity
 yathā-pratibhāsi-vastu-pratipādana-samīha-
 -anubandhaḥ siddhaḥ śābdānām, asati viṣaye
 -pravṛtṭy-abhāvāt, a-nirdiṣṭa-viṣayasya naṅo
 na syāt. tad-artha-pratiṣedhe dharmi-vācino
 na syāt. tad-artha-pratiṣedhe dharmi-vācino
 punar etad artha-niṣedhe 'n-arthaka-śabda-
 kriyayā ca saha-uditaḥ | vivakṣāto
 kriyayā ca saha-uditaḥ | vivakṣāto
 guṇa-atīśaya-abhāvāt. veda-rakṣa-ādikaṃ ca

a-pradarśya atyanta-prasiddha-viṣaya-satya-
 a-pradarśya uttaram pratipattum na śaknuyād ity
 a-pradarśya ye bhedaṃ kārya-sāmānya-darśanāt |
 a-pradarśya saḥ | satya-arthaṃ pratijānāno jayed
 a-prabuddhasya apy an-āśvāsikam vyavahāram
 a-pramāṇa-yoge tu ubhayor dharmiṇi saṃśayaḥ.
 a-pramāṇa-vṛtter anyasya api saṅkaniyatvāt. yad
 'pramāṇam tadā asiddham tat-siddham akhilam
 a-pramāṇam vā anyatra anubhūta-viṣayābhyo '-
 a-pramāṇam vā anveṣate prekṣāvān. na ca sāmānyam
 a-pramāṇam sā a-vācyo niṣedhas tena sarvathā ||
 a-pramāṇakam katham dharmiṇam pratiṣṭhāpayati.
 a-pramāṇakam śāstra-upagamam pramāṇena eṣam
 a-pramāṇakam abhyupeyam - vyatireki-śābdatva-
 a-pramāṇatayā asiddher anvaya-vidhāna-ayogāt. tad
 a-pramāṇatā | (200ab) na eva vā iyam anupalabdhiḥ
 a-pramāṇatā | a-dṛṣṭa-grahaṇe 'ndha-āder api syād
 a-pramāṇatā | pratyakṣa-itarayor aikyād eka-
 a-pramāṇatā | vijñāna-vyatiriktasya vyatireka-a-
 a-pramāṇatā || tat kasmāt sādhanam na uktaṃ sva-
 a-pramāṇatā || tasmāt sva-śābdena uktā api sā
 a-pramāṇatā || sthitvā-pravṛtṭi-samsthāna-viśeṣa-
 a-pramāṇatā abhāve liṅgam tasya eva kathyate |
 a-pramāṇatva-sūcanā || anyathā ekasya dharmasya
 a-pramāṇatvam śāstre 'pi tulyam iti tatra api
 a-pramāṇatvāt. iha api yadi viparyayeṇa evam
 a-pramāṇatvāt tad-grahe kiṃ nibandhanam ||322||
 a-pramāṇatvāt tad-grahe kiṃ nibandhanam ||41||
 'pramāṇatve vacanam na pravartate | śāstra-
 a-pramāṇatvena a-pratipatti-yogyatvāt. tad-
 a-pramāṇam atha iha kim | na hy ekam na asti
 a-pramāṇam anupalabdhir iti. svabhāva-jñāpaka-
 a-pramāṇam anumānam syāt. eka-saṅkhyā-vivakṣayā a
 a-pramāṇam ācakṣīta, aparam ā-samsāram a-viśiṣṭa
 a-pramāṇam ucyate. kāraka-anupalambhas tu
 a-pramāṇam. pramāṇam api kācil liṅga-viśeṣa-
 a-pramāṇam. bhāve kiṃ pramāṇam iti cet. ata eva
 a-pramāṇam. bhāve kiṃ pramāṇam iti cet, ata eva
 a-pramāṇayataḥ krama-yaugapadya-ayogasya eva a-
 a-pramāṇayatas tan-mukhena pratītiḥ, nyāyāt
 a-pramāṇasya. ata eva tulya-kakṣatvāt. yadi hi
 a-pramāṇasya bādhanāt. tena upagamāt pramāṇam
 a-pramāṇasya sattā-upagamo na yuktaḥ. tan na rūpa-
 a-pramāṇād abhyupagamāt tathā eva bhavati,
 a-pramāṇān na yujyate || asato '-vyatireke 'pi
 a-pramāṇikā katham nairātmya-siddhiḥ.
 a-pramāṇikā nairātmya-siddhiḥ. abhyupagamena ca sa
 a-pramāṇikā prāg āsit. a-kasmād grāhi ca ayam kiṃ
 a-prameyatvād asataś cen matam ca naḥ || anekānto
 'prameyatve hy abhāvasya api niścayāt | tan
 a-prayatnānantariyakaḥ, anityaḥ
 a-prayatnānantariyakatvasya a-gateḥ. mā bhūd ato
 a-prayuktebhyaḥ phalam iti prayogāt phalam
 a-prayuñjāno vā śābdān duḥkham āsita, kiṃ tarhi
 'prayoga ity atra uttaram vakṣyate. tasmāt santy
 a-prayogaḥ. tasmāt sva-sādhyā-bhāva-abhāvābhyām
 a-prayogāt, tad-ākāra-vikalpa-jananāc ca. na ca
 'prayogāt. yuktam etat, kiṃ tu tathā prasiddhāv
 'prayogāt. so 'pi tarhi deśa-ādi-pratiṣedhaḥ
 'prayogād abhidhānasya, tasya pratiṣedhāt, nir-
 'prayogād abhidhānasya nir-viṣayasya ca
 a-prayogān nir-viṣayasya naṅo 'prayoga ity atra
 'prayoge 'pi tasya artho 'yam pratiyate ||
 'prayoge 'pi tasya artho 'yam pratiyate ||11||
 a-prayojanam eva a-tat-samaya-sthāyinaḥ. saty api

PV_03012	|| a-sambandhini nāma-ādāv arthe syād	a-pravartanam | sārūpyād bhrāntito vṛttir arthe
SV_06718	samarthaḥ. prayojana-abhāvād eva	a-pravartanam iti cet. uktam prayojanam. bhinneṣv
SV_14610	-anya-vyatireke sati syāt. sa ca na asti ity	a-pravṛtti-nivṛttikaṃ jagat syāt. tasmād yasya
SV_00407	a-pravṛtṭiḥ pramāṇānām (3a) anupalabdhir	a-pravṛtṭi-phalā asati | (3b) saj-jñāna-śabda-
SV_10217	yadi niścaya-pūrvam vyavahared iti sā iyam	a-pravṛtṭi-phalā proktā. pramāṇam api kācīt syāl
V2_07305	sarvatra. pravṛtṭer buddhi-pūrvatvāt so	'-pravṛtṭi-phalo mataḥ | (51ab) so 'yam
SV_10116	-lakṣaṇa-prāptānām vastuto 'py asattva-rūpā	a-pravṛtṭi-yogyatvāt. tasyā apy etat tulyam
SV_04909	grāhyasya sāmānyasya an-arthakriyā-yogyatvād	a-pravṛtṭiḥ, anyatra ca pravṛttāv atiprasaṅgaḥ,
V3_03004	uktam. yathā ātmano 'prāmāṇye vacanasya	a-pravṛtṭiḥ, tathā śāstra-an-āśraye tat-prasiddhe
SV_00405	niyama-abhāvāt, kāraṇānām kārya-vyabhicārāt.	a-pravṛtṭiḥ pramāṇānām (3a) anupalabdhir a-
SV_04625	iṣṭam eva iti cet. sarvadā tarhi go-śabdād	a-pravṛtṭiḥ, sahita-a-sahita-avasthāyor viśeṣeṇa
PV_03128	sambhavaḥ || an-anvayād viśeṣānām saṅketasya	a-pravṛtṭitāḥ | viśayo yaś ca śabdānām samyojyeta
PV_03018	-dṛṣṭeś ced anyat prāptam an-arthakam ||	a-pravṛtṭir a-sambandhe 'py artha-sambandha-vad
SV_09115	-niṣedhe 'pi tulyo doṣo niṣedhād asati śabda-	a-pravṛtṭir ity-ādi. asato vā asya niṣedhe tadvad
V2_06612	vyasanena. tasya puruṣa-parikṣayā pravṛttāv	a-pravṛtṭir eva, tathābhūtasya jñātum a-śakyatvāt.
SV_11007	-vyavahārasya. puruṣa-parikṣayā tu pravṛttāv	a-pravṛtṭir eva. tasya tathābhūtasya jñātum a-
VN_06014	pravṛtṭi-vaiphalyāt sva-stha-ātmanām	a-pravṛtṭeḥ. tena ca sva-upagama-upanyāse 'vaśyam
VN_02209	dur-jana-vipratipatty-adhikāre satām śāstra-	a-pravṛtṭeḥ. na hi para-anugraha-pravṛttā mithyā-
V3_13704	sādhana-dūṣaṇa-lakṣaṇa-jñānād eva a-viśaye	'-pravṛtṭeḥ, pratipatter a-pratibandhāt,
SV_10202	abhāva-sādhani. tasya kvacid an-adhikāre	'-pravṛtṭeḥ. śāstram hi pravartamānam kañcīt
V1_01012	-a-grāhīṇas tathā-pratipatty-ayogād a-viśaye	'-pravṛtṭer jāty-ādi-sambandha-atita-śabda-
V1_02306	ādi-vat. cetanās ca api vedyatvād a-tad-rūpa-	a-pravedanāt | (24ab) cetanās ca ete sukha-ādayaḥ
V3_03108	-ādīnām pāpa-śodhana-vādam bādhatē, nidāna-	a-prasāmanena nidānino 'vicchedāt, madhura-
SV_02909	tad-ādihāreṣu vartante. tatra eva vā tad ayam	a-prasaṅga iti. tasya api nānā-upādhy-upakāra-
SV_14425	bhāvam nāśayet. ato 'vināśī bhāvaḥ syād ity	a-prasaṅga eva. vināśād bhāva-nāśa-an-
SV_04402	vastu-sāmarthya-a-bhāvinām doṣānām	a-prasaṅgaḥ. tad a-bhinnaṃ eka-ākāra-viśayī-
PV_04024	yujyate | sādhanā-adhikṛter eva hetvābhāsa-	a-prasaṅgataḥ || a-viśeṣa-uktir apy eka-jātiye
V3_01611	a-doṣa iti cet, na, anyatara-grahaṇena	a-prasaṅgāt. tasmād idam anyatara-grahaṇam eka-
VN_04101	kartavye tad a-kṛtvā aparasya prasaṅgena	a-prasaṅgena vā a-tan-nāntariyakasya apy
PV_03019	tat kṣayāt || sāmānya-grahaṇac chabdād	a-prasaṅgo mato yadi | tan na kevala-sāmānya-a-
HB_01608	-bhavato darśana-patham atikrāmet, hanta,	a-prasava-dharmakam apeta-santānam syād iti iyam
SV_01609	kiṃ ca, ātma-mṛc-cetanā-ādīnām yo 'bhāvasya	a-prasādhakaḥ | sa eva anupalambhaḥ kiṃ hetv-
PV_04062	|| anyeṣu hetvābhāseṣu sva-iṣṭasya eva	a-prasāadhanāt | duṣyed vyartha-abhidhānena na
VN_00316	tad-vādināḥ parājaya-sthānam ārabdha-ārtha-	a-prasāadhanāt, vastutaḥ samarthasya hetor upādāne
VN_03620	khyāpayati. sa ca hetuḥ saty asati gotve	'-prasādhita-sādhana-sāmarthyaḥ saṃśaya-hetutvād
VN_03510	viruddhas tadā hetvābhāsaḥ. sādhanānyām	a-prasādhite vā tad-vṛtṭi-niyame 'naikāntikaḥ, a-
V2_07014	tādṛkṣu tādṛśy eva astu kalpanā ||38||	a-prasiddha-ārtha-yogasya tat-prasiddhi-
SV_16918	śabdānām vyavahāre darśanāt kasyacid	a-prasiddha-arthasya a-prasiddhasya vā punar
V3_12404	nairātmyād vyatirekasya upayogaḥ. katham vā	a-prasiddha-ātma-niyamāḥ prāṇa-ādaya ātmānam
PV_04166	-śrutir na iṣṭam viśeṣam avalambate || tena	a-prasiddha-dṛṣṭānta-hetu-udāharaṇam kṛtam |
V3_02410	kaścīn nivāryate. na hi tathā-uparacito	'-prasiddha-rūpa-sāmānyo viśeṣa-āśrayam vicāram
PV_04167	sarva-asiddhe 'pi sādhyatā || sarvasya ca	a-prasiddhatvāt kathañcīt tena na kṣamaḥ | karma-
SV_11724	iti cet. na, tato '-pratipatti-prasaṅgāt,	a-prasiddhasya a-jñāpakatvāt. sannidhi-mātreṇa
PV_03462	-manaskārau jñānam tau ca na sidhyataḥ | na	a-prasiddhasya liṅgatvam vyaktir arthasya cen
SV_16918	darśanāt kasyacid a-prasiddha-arthasya	a-prasiddhasya vā punar vyutpatti-darśanena
V3_09109	vyatirekā dharmā hetvābhāsāḥ. tatra, eka-	a-prasiddhi-sandehe '-prasiddho vyabhicāra-bhāk |
PV_03539	siddhā kuto yena evam ucyate || vyakti-hetv-	a-prasiddhiḥ syān na vyakter vyaktam icchataḥ |
PV_03077	|| viśeṣa-dṛṣṭe liṅgasya sambandhasya	a-prasiddhitaḥ | tat pramāṇa-antaraṃ meya-
PV_04182	viśeṣataḥ || paramārtha-vicāreṣu tathābhūta-	a-prasiddhitaḥ | tattva-anyatvam padārtheṣu
PV_03476	|| sambandhasya mano-buddhāv artha-liṅga-	a-prasiddhitaḥ | prakāśitā katham vā syād buddhir
PV_02191	|| saṃsāritvād a-nirmokṣo na iṣṭatvād	a-prasiddhitaḥ | yāvād ātmani na premṇo hāniḥ sa
SP_00025	|| teṣu satsv api tasya iti sambandhasya	a-prasiddhitaḥ | yuktaḥ svabhāva-bhedo 'yam tat
PV_03475	| tad-a-prasiddhāv arthasya svayam eva	a-prasiddhitaḥ || pratyakṣam ca dhiyam dṛṣṭvā
PV_03092	-vat | atīndriyānām arthānām virodhasya	a-prasiddhitaḥ || bādhyā-bādhyā-bhāvaḥ kaḥ
PV_03014	-pramāṇatā | vijñāna-vyatirikṭasya vyatireka-	a-prasiddhitaḥ || sarva-jñāna-arthavattvāc cet
V1_04103	anurūpaddhi. tad-a-prasiddhau viśayasya apy	a-prasiddhir ity astaṅ-gatam viśvam syāt. sato
HB_03907	-vṛtṭir ākṣipyate. anyathā tayor eva sattā-	a-prasiddheḥ, jñāna-sattā-nibandhanatvāj jñeya-
V3_09109	hetvābhāsāḥ. tatra, eka-a-prasiddhi-sandehe	'-prasiddho vyabhicāra-bhāk | dvayor viruddho
PV_03475	siddhir na arthāt tasyāḥ kathañcāna | tad-	a-prasiddhāv arthasya svayam eva a-prasiddhitaḥ ||
V1_04102	-nibandhanān vyavahārān anurūpaddhi. tad-	a-prasiddhau viśayasya apy a-prasiddhir ity astaṅ
VN_04205	nigraha-nimitta-a-viśeṣāt. na, tasya iha	a-prastāvād iti cet, āyātam iha yo nirarthakam
VN_01901	-sādhana-aṅga-vacanam vādino nigrāhasthānam,	a-prastuta-abhidhānāt, tathā viśeṣa-sahitasya
V3_02710	-śāstrayor kasyacit parikṣayām kaḥ prastāvo	'-prastuta-pakṣī-karaṇasya. nanu viśeṣasya
SV_14530	syāt. tathā ca bhāva-nivṛttau prastutāyām	a-prastutam eva uktam syāt. na hi kasyacid
SV_15422	iti vipakṣayor vyāpya-vyāpaka-bhāva-cintāyām	a-prāna-ādimattva eva nairātmyam dṛṣṭam. tad-

V2_09511
SV_01302
SV_11220
VN_01609
V3_08102
V3_08109
VN_04905
VN_04408
SV_13128
V3_04704
V1_04102
HB_00404
V3_07810
V3_00207
SV_10204
V2_06503
PV_03073
V3_03004
V1_00502
SV_11326
SV_10204
PV_04129
V3_03910
PV_04102
V3_03207
SV_08916
SV_10818
PV_02018
PV_04187
V3_10509
SV_10820
V3_07901
SV_16615
V3_02702
HB_03503
PV_04148
PV_04134
V3_04006
HB_03507
HB_03501
HB_03607
PV_04090
HB_03611
HB_03504
HB_03506
HB_03502
HB_03409
HB_03407
HB_03513
V3_03110
PV_02247
PV_02066
PV_04066
SV_12207
V3_02302
PV_04228
V2_05504
V1_01602
V1_01715
SV_16819
V3_01603
V3_04806
V3_04807
V3_10305
V2_05403

syāt. na idam nir-ātmakam jīvac-charīram
(18c) na idam nir-ātmakam jīvac-charīram
tato 'rtha-khyāteḥ kāya-sañjñā-ādi-vat.
-vad upalabdhiḥ, tad-arthakriyā vā. vyakter
sparśatvān nitya iti. na, atra apy anvayasya
-mātreṇa na sāmīyena na prādhānyena gatiḥ.
iti na idam apārthakād bhidyata iti; na
yat kiñcid etat. avayava-viparyāsa-vacanam
-vartinam tac-chūnya-deśa-sthita upalabheta.
-asiddher dūṣaṇam syāt. evam etat, iṣṭa-
kiṃ tarhi tad-upalambha-sattayā. sā ca
kvacid a-bhinna-upayogadvād uttaraśam
pramāṇasya pramāṇa-antareṇa bādhyām tasya
param prati sādhanā-uktes tadā asya
pravartate. anyathā a-baddha-pralāpasya
pravartate, anyathā a-sambaddha-pralāpasya
satsv adṛṣye ca sattā vā tadvataḥ katham ||
abhisamasya sāmīyād ekam uktam. yathā ātmano
anumānam pratikṣipati ity ayuktam, tasya
anapekṣaṇāc ca. artha-viśeṣa-samīha-
-sādhanam upāyam āśrītya pravartate. anyathā
-bhedasya darśanāya prthak-kṛtā | anumāna-
-bhedasya darśanāya prthak-kṛtā | anumāna-
-bhedasya darśanāya prthak-kṛtaḥ | anumāna-
bheda-pradarśana-arthaṃ prthak-kṛto 'numānād
tasya bhede dravyatva-ādy-a-bhedo 'sya
pratyakṣeṇa anumānena dvividhena apy
'siddhe 'yam nyāyaḥ siddhe viśeṣaṇam |
-utthatayā dhvaniḥ || pakṣa-aṅgatve 'py
-utthatayā dhvaniḥ ||79|| pakṣa-aṅgatve 'py
avisamvādas tad-arthayoḥ ||215|| pratyakṣeṇa
tal-lakṣaṇam eva dūṣitam syād ity uktam.
tasyaḥ sarva-artheṣu tulyatve 'pi pramāṇa-
pakṣa-hetvor ukto veditavyaḥ, yathā-sādhyam
ucyate iti. tat kim idāniṃ hetoḥ sāmartyam
|| svayam-śrutyā anya-dharmānām bādhyā
a-pratyakṣatva-siddhitāḥ | pratikṣepe 'py
a-pratyakṣatva-siddhitāḥ | pratikṣepe 'py
na a-bādhyāḥ sāmartyam. na ca bādhyā-abhāvo
dharmī sādhyā-dharmavān ity ucyate. ata eva
na bādhyā-avinābhāvayoḥ saha-bhāvaḥ. tena na
iṣṭasya api hi bādhyā | yathā sādhyam
-dharmatvaṃ sapakṣe ca bhāva iti. na ca etad
-abhāvo hi bādhyā-pramāṇa-vṛtti-niyata ity
syāt sādhyā-abhāvasya ca sambhava iti na
anyathā api bhavet, ata eva pramāṇābhīyam
-eka-saṅkhyatvaṃ jñātavaṃ ca iti. tatra
-lakṣaṇo hetur ity apare – trīṇi ca etāni,
kriyate hetuś ca prayujyate. tathā api na
-bala-pravṛttena pramāṇena sva-vacanena ca
snehāt tatra hi dṛṣyate || tasmāt tat-kāraṇa-
tataś ced vastu-dharmatā || nāśasya saty
-aikāntike na atra tadvad asti virodhitā ||
api syād iti. tatra jvālā-itara-janmanor
ślokaḥ. tasmāt sādhyā-bādhyā eva viruddhaḥ.
śabda-arthaṃ bhāva-abhāva-samāśrayam |
śabda-arthaṃ bhāva-abhāva-samāśrayam |
vyaktir buddhir artha-ātmā iti cet, sa kim
anyatra tato na an-upalakṣaṇam | (17ab)
śabdānām arthaṃ śṛṅga-grāhikayā api tāvad
-sambhava-abhāve tat-sāmānya-ayogāt, yathā
anya-dharma-yogāt. na bhavati, yathā –
iti. na hi sa eva brāhmaṇas taj-jāti-yogād
itaro brāhmaṇo bhojanīya iti. māṭharasya
iti vyaktam etad rāja-śāsanam. na ca svayam

a-prāṇa-ādīmattva-prasaṅgād iti. nir-ātmakānām
a-prāṇa-ādīmattva-prasaṅgād iti, nir-ātmakēṣu
a-prātikūlyam tu yogyatā, samaye tad-icchā-
a-prādur-bhāvād iti cet, tasya eva tad-arthakriyā
a-prādhānyād iti cet, iha tu balavān anvayo
a-prādhānye 'py anvayasya vyatireka-vyāptāv asti,
a-prāpta-kālam prthag vācyam syād iti. hīnam
a-prāpta-kālam. pratijñā-ādīnām yathā-lakṣaṇam
a-prāpta-grahaṇa-pakṣe 'doṣa iti cet. na. tatra
a-prāpteḥ. nanu viparyaya-prāptir api na eva asti.
a-prāmāṇikā na sattā-nibandhanān vyavahārān
a-prāmāṇya-prasaṅga iti cet, na, kṣaṇa-viśeṣa-
a-prāmāṇya-prasaṅgāt. lakṣaṇa-yukte bādhyā-
a-prāmāṇyāt tat-siddham asiddham iti katham tatha
a-prāmāṇyāt. tatra ca prakaraṇe bahavo 'rthā na
a-prāmāṇyāt. tatra ca prakaraṇe bahavo 'rthā na
a-prāmāṇye ca sāmānya-buddhes tal-lopa āgataḥ |
'prāmāṇye vacanasya a-pravṛtīḥ, tathā śāstra-an
a-prāmāṇye vṛtti-vaiphalīyāt. na ca śarīram eva
a-preritā vāg ata idam iti viduṣaḥ sva-nidāna-
a-baddha-pralāpasya a-prāmāṇyāt. tatra ca
a-bahir-bhūta pratītir api pūrva-vat || siddhayoḥ
a-bahir-bhūta pratītir api pūrva-vat ||29|| ity
a-bahir-bhūto 'py abhyupāyaḥ prabādhanāt ||
a-bahir-bhūto 'py abhyupāyaḥ, bādhyāna-
a-bādhyā eva. sarvatra svabhāvena bhedasya
a-bādhyakam | dṛṣṭa-a-dṛṣṭa-arthayor asya
a-bādhyakam asiddhāv apy ākāśa-āśraya-vad dhvaneḥ |
a-bādhyavān na asiddhir bhīna-dharmiṇi | yathā
a-bādhyavān na asiddhir bhīna-dharmiṇi | yathā
a-bādhyanaṃ pratyakṣa-abhimatānām arthānām
a-bādhyanaṃ api lakṣaṇatve tasya a-nīcāya-
a-bādhyanaṃ pratipatteḥ, tad-bhāve 'py anyatra
a-bādhyanaṃ. yathā ākāśa-guṇatva-eka-artha-samavāyy
a-bādhyā eva sādhyā-siddheḥ, sādhyā-abhāvo hi
a-bādhyā iti kathyate | tathā sva-dharmiṇā anyasya
a-bādhyā iti śrāvaṇa-uktyā prakāśitam || sarvathā
a-bādhyā iti śrāvaṇa-uktyā prakāśitam ||31||
'-bādhyā. kiṃ tarhi bādhyā-anupalabdhiḥ. sā ca
a-bādhyā-grahaṇam iti cet, syād etat – yata eva
a-bādhyā rūpa-antaram. tan nāma tasmād viśeṣaṇa-
a-bādhyāḥ pakṣa-hetū na duṣyataḥ || a-nīcāyāḥ
a-bādhyāḥ avinābhāve sati sambhavati iti na hetu-
a-bādhyāṃ sādhyā-siddhir iti vyartho hetuḥ.
a-bādhyāḥ sāmartyam. na ca bādhyā-abhāvo '-bādhyā.
a-bādhyā-tad-dharmā dharmī ity ucyate iti. tat
a-bādhyā-viśayatvaṃ tāvan na prthag lakṣaṇam,
a-bādhyā-viśayatvaṃ vivakṣita-eka-saṅkhyatvaṃ
a-bādhyā-viśayatvaṃ hetu-lakṣaṇam, bādhyāṃ apy
a-bādhyāḥ dṛṣya-adṛṣyayor viśayayoḥ, tad grāhyam
a-bādhyā vidhis tam bādhyate katham | parāpara-
a-bādhyo 'sāv iti kiṃ sthiti-hetunā | yathā jala-
a-bādhyā-bādhyakāte 'pi tayor śāstra-artha-
a-bādhyā-bādhyakāte jvālā-prabhavatvam anyathā
a-bādhyā-bādhyakayor ekataḥ siddhir a-viruddhā api
a-bādhyā-āśrayam atra iṣṭam sarvaṃ vidhi-
a-bādhyā-āśrayam atra iṣṭam sarvaṃ vidhi-
a-buddhi-janmā buddhiṃ gamayet, pratibandha-
a-buddhi-śabda-anvaya-bhāvo hi bhedaṃ ayaṃ
a-buddham bodhayed ity asti pauruṣeyānām śabdānām
a-brāhmaṇa-ādīte varṇatvasya aindriyakatvasya
a-brāhmaṇa iti. na hi sa eva brāhmaṇas taj-jāti-
a-brāhmaṇas ca dharmā-antara-samāveśāl loke
a-brāhmaṇye brāhmaṇo bhojanīya ity eva vācyam
a-bruvan param bodhayitum īso bruvan vā doṣam

SV_09209	abhidheyam bruvāṇam prati pratividhad	a-bruvāṇaḥ katham pratividhadhyāt. vacane vā asya
HB_02604	anupalabdhiḥ, vivakṣita-upalabdher anyatvāt,	a-bhakṣya-a-sparśanīya-vat paryudāsa-vṛṭtyā.
SV_08324	api vaikalyam asti. a-vikale 'pi tasminn	a-bhavat tasya a-janaka-ātmatām sūcayati. yat-
V1_00605	tasmād ātma-lābhāt, anyato bhavato	'bhavato vā bhāve niyamena tat-saṃvāda-ayogāt.
PV_03110	liṅgād anupalambhanāt | prāg bhūtvā hy	a-bhavan bhāvo 'nitya ity abhidhīyate || yasya
PV_02199	kṛpā | sat-kāya-dṛṣṭer vigamād ādya eva	a-bhavo bhavet || mārgē cet saha-ja-a-hāner na
SV_04401	nir-vastukatvād vastu-sāmarthya-	a-bhāvinām doṣāṇām a-prasaṅgaḥ. tad a-bhinnaṃ eka
SV_10504	'pi pramāṇa-nivṛṭtyā nimitta-vaikalya-	a-bhāvino 'ṅkura-ādayo dṛṣṭāntaḥ, na kevalam nir-
SV_06515	tatra iti na eka-vastv-abhidhāyini | buddhāv	a-bhāsamānasya dṛṣyasya abhāva-niścayāt ||133||
SV_03925	eva sāmānyam bhavaty atiprasaṅgād ity uktam.	a-bhinna-abhidhāna-pratyaya-nimittam ekam
PV_03117	idaṃ tataḥ || tasmād an-artha-āskandinyo	'bhinna-artha-abhimateṣv api | śabdeṣu vācya-
SV_04217	-svarūpam a-bhinna-kārya-padārtha-prasūter	a-bhinna-artha-grāhi iva tad-anya-bheda-paramārtha
PV_02094	viśeṣaṇam | mukhyam ity eva ca kuto 'bhinne	'bhinna-arthatā iti cet || an-artha-antara-
SV_05004	-ādiṣv api hi jala-ādi-bhrāntes tāv eva	a-bhinna-ākāra-parāmarśa-pratyaya-nimitta-anubhava
SV_05507	'pi hi bhinnā eva vyaktayaḥ. katham tāsv	a-bhinna-ākārā buddhir iti tulyam codyam. na
SV_03914	-ādy-ākārair api na eva pratipattiḥ. kevalam	a-bhinna-ākārā buddhir utpadyate. tasyāḥ ka
HB_02503	-sāmnyam eva bhāvānām tattve nibandhanam,	a-bhinna-ākārānām api keṣāṅcid anyato viśeṣāj
SV_05511	sāmānyam. na ca tato vyatiriktaḥ kaścīd	a-bhinna-ākāro 'sti. ākṛti-sāmānya-vādinō 'pi
SV_11425	na rūpaṃ śabdasya na śabdo 'rthānām. yena	a-bhinna-ātmatayā vyavasthā-bhede 'pi
SV_02910	tasya api nānā-upādhy-upakāra-aṅga-śakty-	a-bhinna-ātmano grahe ||52|| sarva-ātmanā
V1_03107	hetuṣu vidyamāno 'pi bhedo bhinne karmaṇy	a-bhinna-ātmano jñānasya na bhedena niyamakaḥ,
PV_03279	sita-duḥkha-ādir a-bhinno buddhi-vedane |	a-bhinna-ābhe vibhinne ced bheda-a-bhedau kim
V1_02613	sita-duḥkha-ādir a-bhinno buddhi-vedane |	a-bhinna-ābhe vibhinne ced bheda-a-bhedau kim
VN_01310	hi kalpayet, yo yasya pariṇāmaḥ, sa tasmād	a-bhinna iti, na hi śakter ātma-a-pariṇāma iti,
HB_00404	pūrva-pratyakṣa-kṣaṇena kvacid	a-bhinna-upayogadvād uttareṣām a-prāmānya-
SV_04217	-prakṛter adhyavasita-tad-bhāva-svarūpam	a-bhinna-kārya-padārtha-prasūter a-bhinna-artha-
SV_14005	eva dīpa-ādiṣu dṛṣṭam iti viruddham eva. na,	a-bhinna-janmanaḥ sādharma-vipralambhād bhrāntyā
SV_14006	-vipralambhād bhrāntyā dīpa-ādiṣu bhāvāt.	a-bhinna-janmā iti kena avaṣṭambhena ucyate.
V1_03304	-viśayatve dvayaṃ vyartham. krama-bhāvaś ca	a-bhinna-nimittayoḥ pratiṣiddhaḥ. sakṛd-bhāve
SV_05601	(108ab) nanu samānā iti grahaṇād eva āsv	a-bhinna-pratibhāsaḥ. na vai tad-darśane bhinna-a
SV_05417	api keśa-ādi-viplavānām abhāvāt.	a-bhinna-pratibhāsā dhīr na bhinneṣv iti cen
SV_05419	na bhinneṣv artheṣv arpita-tad-ākārā buddhir	a-bhinna-pratibhāsini syāt. na vai sāmānya-
SV_05512	artha-antare 'vṛṭtir iti bhedaṃ na	a-bhinna-pratibhāso yujyate. atha vā astu
V3_10503	tasya eva a-bhinna-vyāvṛtti-samāśrayadvād	a-bhinna-pratyaya-viśayasya vyavahāra-upanītasya
SV_02507	nāma syuḥ, bhūta-vat kaṅṭhe-guṇena. na	a-bhinna-pratyaya-viśayāḥ, bhūta-vat. tad-ātmānam
SV_07917	'stu. kim idānīm karmanā anyena vā. bhinnam	a-bhinna-pratyaya-hetur na bhavati ity ekam
SV_08707	yuktam. tad-upalakṣaṇa-kṛtatvād bhedeṣv	a-bhinna-pratyayasya. api ca, yathā a-bheda-a-
SV_05212	kāraṇam ucyate. anekam api yady ekam apekṣya	a-bhinna-buddhi-kṛt | (103ab) na brūmo 'nekaṃ
HB_00403	pravṛttau tu vikalpasya pratyakṣeṇa	a-bhinna-yogakṣematvāt. pūrva-pratyakṣa-kṣaṇena
PV_03399	arthe bibhrad ekatra dṛśyate || arthasya	a-bhinna-rūpatvād eka-rūpaṃ bhaven manaḥ | sarvaṃ
PV_03269	api sakṛd yukto dvaya-grahaḥ || sukha-ādy-	a-bhinna-rūpatvān nīla-ādeś cet sakṛd-grahaḥ |
PV_03179	katham bhavet | syāc ca anya-dhī-pariccheda-	a-bhinna-rūpā sva-buddhi-dhīḥ || atītam apa-
V1_03303	kriyā-sādhanayor viśaya-nānātva-virodhāc ca.	a-bhinna-viśayatve dvayaṃ vyartham. krama-bhāvaś
SV_13719	uttarā a-kāra-pratītir a-kāra-pratīteḥ pūrva-	a-bhinna-viśayā tadvad ity-ādi. tad api na
PV_03278	-vyavasthā evam ucchinā sarva-vastuṣu ||	a-bhinna-vedanasya aikye yan na evaṃ tad-vibheda-
V1_02610	āśritya hetuṃ bheda-a-bhedau vyavasthāpayet.	a-bhinna-vedanasya aikye yan na evaṃ tad-vibheda-
V3_10503	na pratijñā-artha-eka-deśaḥ. tasya eva	a-bhinna-vyāvṛtti-samāśrayadvād a-bhinna-pratyaya
SV_04017	2|| yasya pratyāyana-arthaṃ saṅketāḥ kriyate,	a-bhinna-sādhyān bhāvān a-tat-sādhyebhyo bhedena
SV_08806	sva-ātma-bhūtena bhedinas tadvantaḥ syuḥ tad-	a-bhinna-svabhāva-ātmatvād bhedasya api kutaḥ
SV_08313	viśeṣāḥ khalv apāyinaḥ | (165ab) na hi tasya	a-bhinna-svabhāvasya artha-antare viśeṣo 'sti.
SV_01607	ca vākya-viśeṣasya a-tad-viśeṣatvāt. tad	a-bhinna-svabhāvānām sarveṣām puruṣa-kriyā na vā
V2_09904	ca vākya-viśeṣasya a-tad-viśeṣatvāt. tad	a-bhinna-svabhāvānām sarveṣām puruṣa-kriyā na vā
PV_03251	hetu-jāḥ | tat-sukha-ādi kim ajñānaṃ vijñāna-	a-bhinna-hetu-jam || sa-arthe satī indriye yogye
V1_02112	hetu-jāḥ | tat sukha-ādi kim ajñānaṃ vijñāna-	a-bhinna-hetu-jam ||22|| tad-a-tat-svabhāvānām
SV_04021	evaṃ pratibhāti. katham punar bhinnānām	a-bhinnaṃ kāryam yena tad-anyebhyo bhedaḥ a-bheda
SV_05703	a-bheda-avaskandino hetur bhavad	a-bhinnaṃ khyāti. tathābhūta-pratyavamarśa-hetor
SV_08312	eko 'pi janakaḥ syāt. yasmān na apaity	a-bhinnaṃ tad-rūpaṃ viśeṣāḥ khalv apāyinaḥ | (165a
SV_08627	-ādir viśeṣa eva. na ca atra aparam	a-bhinnaṃ pratibhāsam paśyāmo yad-balena a-bheda-
SV_07918	sāmānyam iṣṭam. tad yadi bhinnam api karma-	a-bhinnaṃ pratyayaṃ janayet. vyaktibhiḥ ko
SV_04404	-grāhyam bhinna-śabda-artha-upasaṃhāre 'py	a-bhinnaṃ buddhau pratibhāti iti sāmānya-viśeṣaṇa
SV_08907	-ādi-śabda-pratyupasthāpitam arthaṃ bhinnam	a-bhinnaṃ vā pṛcchann artha-antara-upakṣeṇa
PV_04254	kledaḥ sā tv ekā eva dvayor api || bhinna-	a-bhinnaḥ kim asya ātmā bhinnō 'tha dravatā
V1_04308	bhavati. yadi bhāsamāno viśaya-ākāro buddher	a-bhinnaḥ, tato bhinnam asti iti kutaḥ. bāhya-
SV_05515	samānā iti tad-grahāt ||107|| na eva tāsv	a-bhinnaḥ pratibhāso 'sti samānā iti grahāt. na
SV_08305	api yadi syāt. sa tena svabhāvena tato	'bhinnaḥ syād ity asti svabhāva-anvayaḥ. yady

SV_08309	-svabhāvadvād aneka ekasya kārakaḥ sa teṣāṃ	a-bhinnāḥ svabhāvaḥ. eka-sannidhāne 'py asti iti.
SV_05617	bhedini | eka-dhī-hetu-bhāvena vyaktinām apy	a-bhinnatā ||109|| niveditam etad yathā na
SV_07321	saṃskāro na indriyasya ca | pratipatter	a-bhinnatvāt tad-bhāva-abhāva-kālayoḥ ||148||
HB_01306	-pratiniyamaḥ, viśayāt tat-tulya-rūpatā ity	a-bhinnatve 'pi vastutaḥ kāryasya kāraṇānām
SV_08616	na punas teṣāṃ viśiṣṭam eva rūpaṃ kiṃ tv	a-bhinnam api, tad-eka-śakti-yogāj janakāḥ. tena
SV_06701	vyatirekiṇaḥ ||142|| yo 'pi manyate katham	a-bhinnam artham antareṇa bahuṣv ekā śrutiḥ,
SV_07914	pācakaḥ pāṭhaka iti. na hi teṣv anyad ekam	a-bhinnam asti yena bhinnās tathā pratīyeraṇ.
SV_02425	tasya aparatva-prasaṅgāt. yad apy eṣāṃ	a-bhinnam ātma-bhūtaṃ rūpaṃ na tat teṣāṃ, tadānīm
SV_03819	bhinnam eṣāṃ rūpaṃ tiro-dhāya pratibhāsam	a-bhinnam ātmīyam adhyasya tān saṃsṛjantī
PV_03318	ced asat | dharmā-bheda-abhyupagamād vastv-	a-bhinnam iti iṣyate || evaṃ-prakārā sarvā eva
SV_04402	-a-bhāvinām doṣānām a-prasaṅgaḥ. tad	a-bhinnam eka-ākāra-viśayi-karaṇe 'py a-niścita-
SV_05602	-pratibhāsaḥ. na vai tad-darśane bhinna-	a-bhinnayoḥ pratibhāsanāt samānā itī pratītiḥ,
SV_04815	śabdena vyavacchedaś codanīyaḥ. sa ca	a-bhinnas tad-anyeṣv itī jāti-dharmo 'py asti.
PV_03410	bhāso buddhi-bhidā yadi | bhinne 'nyasminn	a-bhinnasya kuto bhedena bhāsanam || mandam tad
SV_12823	eva an-avayavaṃ vākyam. tatra ekatve 'pi hy	a-bhinnasya kramaśo gaty-a-sambhavāt ||250|| kāla
PV_03303	'sya vidyamāno 'pi hetuṣu | bhinne karmaṇy	a-bhinnasya na bhedena niyāmakaḥ || tasmād yato
V1_03214	sādhakatamatvāt. satsv api indriya-ādiṣv	a-bhinnasya prativīṣayaṃ bhedakam asya karaṇam
SV_02501	tadānīm teṣāṃ abhāvāt. tad eva hi syād	a-bhinnasya bhāvāt, tad-vyatiriktasya bhinnasya
SV_08323	na bhavati tat tasya eva vaikalyāt. na ca	a-bhinnasya rūpasya eka-sthītāv api vaikalyam
SV_06416	ca vastuno na paramārthaḥ. kathaṃ tarhy	a-bhinnasya vastunaḥ śabdena codane tasya eva
SV_05508	buddhir iti tulyaṃ codyam. na tulyaṃ tatra	a-bhinnasya sāmānyasya sad-bhāvāt. nanu tatra
PV_04254	kim asya ātmā bhinnō 'tha dravatā katham |	a-bhinnā ity ucyate buddhes tad-rūpāyā a-bhedataḥ
SV_04207	arthakriyāṃ kurvantas tad-a-kāribhyo bhedād	a-bhinnā ity ucyante, ekena vā aneko janito 'taj
SV_04420	-niviṣṭās te yato vyāvṛtti-rūpiṇaḥ | tena	a-bhinnā iva ābhānti vyāvṛttāḥ punar anyataḥ ||78||
SV_05502	ca. tasmān na iyaṃ bhinna-artha-grāhiṇy	a-bhinnā pratibhāti tad-udbhavā. a-tat-
SV_03710	eka-vacanam. tathābhūtānām kvacid arthe	'bhinnā śaktir asti sā nimittam itī cet. na,
SV_08622	vināśa-ādi-bhedaś ca ity api-śabdāt. yo 'yam	a-bhinnān sarva-arthān manyate, tasya ayam
VN_00720	-virodhād ekaṃ śabdaṃ na icchāmaḥ, api tv	a-bhinnānām rūpa-ādīnām ghaṭa-kambala-ādiṣu nānā-
SV_04225	vyāvṛttāḥ punar anyato 'pi vyāvṛttimanto	'bhinnāś ca pratibhānti itī. svayam asatām api
PV_02094	bhinna-viśeṣaṇam | mukhyam ity eva ca kuto	'bhinne 'bhinna-arthatā itī cet || an-artha-
V1_03307	itī cet, na, dharmā-bheda-abhyupagamāt.	a-bhinne 'pi vastuni śakti-bhedena vyavasthā-
SP_00018	-arthā ghaṭitān iva || bhinne kā ghaṭanā	a-bhinne kārya-kāraṇatā api kā | bhāve hy anyasya
PV_03108	-vinibandhanāḥ | buddhayo 'rthe pravartante	'bhinne bhinna-āśrayā iva || yathā-codanam
SV_08322	sarveṣu viśeṣeṣu bhavati. na tv a-vikale 'py	a-bhinne rūpe. kāryaṃ hi kutaścid-bhāva-dharmi
SV_08205	vyañjakam syāt. kathaṃ tarhi idānīm asaty	a-bhinne vastuni jñāna-śabdāyor anvayinor vṛttiḥ.
SV_08805	sadrśa-a-sadrśa-ātmanoḥ ||176|| bhāvāś ced	a-bhinnena ātmanā sva-ātma-bhūtena bhedinas
SV_07912	ayogāt. kathaṃ idānīm pācaka-ādiṣv	a-bhinnena vinā apy arthena vācakaḥ | (157ab)
V1_03702	anyatra api śabda-gandha-rasa-viśeṣair	a-bhinnaiḥ prāṇi-viśeṣānām aindriyakasya eva
PV_03095	-parokṣeṣu sad-asattā-viniścayau || bhinnō	'bhinnō 'pi vā dharmāḥ sa viruddhaḥ prayujyate |
PV_03279	-sādhanam || bhinna-ābhaḥ sita-duḥkha-ādir	a-bhinnō buddhi-vedane | a-bhinna-ābhe vibhinne
V1_02612	||26|| bhinna-ābhaḥ sita-duḥkha-ādir	a-bhinnō buddhi-vedane | a-bhinna-ābhe vibhinne
SV_05621	janayanti svabhāvata itī ca. sa tv eṣāṃ	a-bhinnō bheda ity ucyate, jñāna-ādeḥ kasyacid
SV_08902	||180 || sarva eva gaur aśvād bhinnō	'bhinnō vā itī bhedaṃ a-bhedaṃ vā pṛcchan
SV_14827	||280|| yo 'pi manyate '-hetuke 'pi vināśe	'bhūtvā asya bhāvāt sattā anityatvaṃ ca dur-
SV_14825	-upakṣepo 'nyasya. etena a-hetukatve 'pi hy	a-bhūtvā nāśa-bhāvataḥ | sattā-nāśitva-doṣasya
SV_14901	asya bhāvāt sattā anityatvaṃ ca dur-nivāram.	a-bhūtvā bhavann a-hetuko bhavati ity api
SV_08708	bhedeṣv a-bhinna-pratyayasya. api ca, yathā	a-bheda-a-viśeṣe 'pi na sarvaṃ sarva-sādhanam |
SV_08713	itī. yathā ca asya svayam a-bheda-vādino	'bheda-a-viśeṣe 'pi na sarvaḥ sarvasya janaka
PV_03046	sāmānya-buddhiṣv etad vibhāvate || yā apy	a-bheda-anugā buddhiḥ kācid vastu-dvaye kṣaṇe |
SV_05704	khyāti. tathābhūta-pratyavamarśa-hetor	a-bheda-avabhāsino jñāna-āder arthasya hetutvād
SV_05702	api prakṛtyā eka-pratyavamarśasya	a-bheda-avaskandino hetur bhavad a-bhinnam khyāti.
SV_04022	a-bhinnam kāryaṃ yena tad-anyebyo bhedād	a-bheda ity ucyate. prakṛtir eṣā bhavānām yad eka
V3_09406	kasyacid rūpasya anukārād avasthā-bhede 'py	a-bheda itī cet, nanv etad sukha-ādīnām puruṣānām
V3_09411	-prasaṅgaḥ, eka-ātmatva-vat. kāryatvād eva	a-bheda itī cet, yukto yadi pratibandhaḥ sidhyet.
VN_06701	-anvaya-darśanāt. vyaktasya tat-svabhāvata-	a-bheda-upalabdher itī sukha-ādīnām utpatti-vināśa
V3_09410	kāryatvāt tasya tad-a-niṣpattāv a-niṣpatteḥ.	a-bheda eva atitarām a-kramatva-prasaṅgaḥ, eka-
SV_08810	svabhāva eko yuktaḥ. na sarva-ātmanā	a-bheda eva. tayor api bhaved bhedo yadi (177ab')
V3_09413	na astī samāno dharmo dhvasta-itarayor	a-bheda-kalpanāyām api, yam ayam anitya-śabdaḥ
SV_06504	-darśana-dvāreṇa ayaṃ nānā-eka-dharma-bheda-	a-bheda-pratibhāsa-vidhau-anusāri vyavahāra itī
SV_11928	-upalakṣaṇatvāc ca. na apy anekam pada-ādi.	a-bheda-pratibhāsanād buddhes tad-aneekatvasya
V2_04814	-vyāpāra-viśaya-bhedāt. bheda ity apy asya	a-bheda-pratiśedha eva draṣṭavyaḥ, na nānā-
SV_08627	a-bhinnam pratibhāsam paśyāmo yad-balena	a-bheda-pratītiḥ syāt. ato viśeṣa eva. sa eva
SV_07924	bhedān na hetuḥ karma asya (157c) pācaka-ādy-	a-bheda-pratyayasya. tat-karma jātir a-bhedād
PV_03162	pratipadyate || jñānāny api tathā bhede	'bheda-pratyavamarśane | ity a-tat-kārya-
V1_01008	vicārakatve ca indriya-mano-vijñānāyor	a-bheda-prasaṅgāt. a-bhede ca atīta-anāgata-vastu

SV_11325	na a-miśrāṇām siddhānām kaścit sambandho	'-bheda-prasaṅgāt, anapekṣaṇāc ca. artha-viśeṣa-
SV_03803	-śravaṇe 'pi tad-anubhāvinām iva pratibhāsa-	a-bheda-prasaṅgāt. tasmād ayam a-pratipadyamāno
VN_01214	-avasthayoḥ ca eka-ātmani. anyathā bheda-	a-bheda-lakṣaṇa-abhāvād bheda-a-bhedayor a-
SV_08506	upalakṣaṇād a-bhedasya. idam eva hi bheda-	a-bheda-lakṣaṇam eka-ākāśasya api vyatireko '-
VN_01219	ca viparyaye sukha-duḥkhaḥayor iti, idam bheda-	a-bheda-lakṣaṇam, tena a-virodha iti cet, na vai
SV_08713	syāt syād etad iti. yathā ca asya svayam	a-bheda-vādino '-bheda-a-viśeṣe 'pi na sarvaḥ
V3_13005	āśraya-samāna-a-samāna-deśa-rūpasya	a-bheda-virodhaḥ. dṛśya-adrśya-ātmata-ādi-virodhā
SV_07130	-āyattā nityatvāt. sā apy ayuktā eva bheda-	a-bheda-vivecane ||145|| astu nāma āśraya-hetukā
PV_03277	a-vibhāgaś ced ayo-golaka-vahni-vat | bheda-	a-bheda-vyavasthā evam ucchinnā sarva-vastuḥ ||
V1_02606	vahneḥ, tad-rūpa-sparśa-adhyavasāyāt. bheda-	a-bheda-vyavasthā evam utsannā sarva-vastuḥ ||25||
SV_03618	tasya dārāḥ ṣaṇ-ṇagarī ity-ādau bheda-	a-bheda-vyavasthiteḥ | khasya svabhāvaḥ khatvaḥ
VN_00817	tu sattā-vyavahāraḥ syāt, na sattā-bheda-	a-bheda-vyavahāraḥ, ekasya apy aneka-arthakriyā-
SV_06608	yo 'pi bhinnam eva sāmānyam āha. tasya apy	a-bheda-vyavahārāś ca bhede syur a-nibandhanāḥ |
VN_00815	-vyapadeśābhyām sattā-vyavahāraḥ sattā-bheda-	a-bheda-vyavahāro vā. ata eva na tad-viparyayād
V3_09409	anekaḥ, ko vā virodhaḥ karma-abhivyakter	a-bheda-vyāpana-asiddhau. kramas tu tat-kāryatvāt
VN_00602	-bheda-a-bhedau vā vastu-sattām vastu-bheda-	a-bheda-sattām vā sādhyanti, asatsv api
SV_13720	tadvad ity-ādi. tad api na svalakṣaṇayor	a-bheda-sādhane samartham. tat-svabhāva-asiddheḥ.
SV_08313	svabhāvasya artha-antare viśeṣo 'sti. viśeṣo	'-bheda-hāneḥ. sa ca tatra apy asti iti na eka-
VN_01318	na hi tad eva tasya an-apāśrita-vyapekṣa-	a-bhedaḥ dharma-antaram bhavati. atha dravyād
SV_08902	eva gaur aśvād bhinno '-bhinno vā iti bhedaḥ	a-bhedaḥ vā pṛcchan viśeṣam eva bhāvasya svabhāva
PV_03358	-darśanāt | rūpa-a-bhedaḥ hi paśyanti dhīr	a-bhedaḥ vyavasyati || bhāvā yena nirūpyante tad-
V1_03901	-darśanāt | rūpa-a-bhedaḥ hi paśyanti dhīr	a-bhedaḥ vyavasyati ||49|| bhāvā yena nirūpyante
PV_03358	-hāneś ca na a-bhedo '-rūpa-darśanāt | rūpa-	a-bhedaḥ hi paśyanti dhīr a-bhedaḥ vyavasyati ||
V1_03901	-hāneś ca na a-bhedo '-rūpa-darśanāt | rūpa-	a-bhedaḥ hi paśyanti dhīr a-bhedaḥ vyavasyati ||49
SV_06806	a-tad-arthebhyo bhinnā iti bheda eva eṣām	a-bhedaḥ. evam-jātiyāś ca sarve samūha-santāna-
HB_02507	tathā hi na bhedaḥ bheda ity a-bhedaḥ api na	a-bhedaḥ, tad-vyatiriktaś ca na kaścīd bhāva-
SV_13703	cet. katham idānim upayukta-an-upayuktayor	a-bhedaḥ. na api bhedaḥ śabda-svabhāva-a-
VN_01217	mṛd-ātmani prādur-bhavato ghaṭasya tasmād	a-bhedaḥ, bhedaś ca viparyaye sukha-duḥkhaḥayor iti,
VN_01216	syāt sarvatra. tad-ātmani prādur-bhāvo	'-bhedaḥ, viparyaye bhedaḥ, yathā mṛd-ātmani
SV_06723	tu bhinnānām a-viruddhā iti sa eva artha-	a-bhedaḥ śabda-a-bhedasya kāraṇam bhavatu. tena
SV_05707	uktam etat. tasmād eka-kāryatā eva bhāvānām	a-bhedaḥ. sā ca a-tat-kārya-viśeṣaḥ (110a)
PV_04105	bādhakam kiṃ punar bhavet || sva-vāg-virodhe	'-bhedaḥ syāt sva-vāk-śāstra-virodhayoḥ | puruṣa-
SV_11915	iti cet. na, kramasya an-artha-antaratvena	a-bhedakatvāt. tad-rūpasya krama-antare 'py a-
PV_04250	prāptam eka-rūpam idam jagat || bhedaka-	a-bhedakatve syād vyāhatā bhinna-rūpatā | ekasya
SV_13426	varṇa-ānupūrvī vākyaḥ cen na varṇānām	a-bhedataḥ | (259ab) na artha-antaram eva śabda-
PV_03188	|| kramaṇa ubhaya-hetuś cet prāg eva syād	a-bhedataḥ | anyo 'kṣa-buddhi-hetuś cet smṛtis
PV_04254	| a-bhinnā ity ucyate buddhes tad-rūpāyā	a-bhedataḥ || tadvad bhede 'pi dahano dahana-
PV_03126	na tasmād bhinnam asty anyat sāmānyam buddhy-	a-bhedataḥ || tasmād viśeṣa-viśayā sarvā eva
PV_02028	guṇaḥ | samhatau hetutā teṣām na īśvara-āder	a-bhedataḥ || prāmānyam ca paroḥṣa-artha-jñānam
V1_01707	na tasmād bhinnam asty anyat sāmānyam buddhy-	a-bhedataḥ ||16|| na hi vyakty-ātmano vyatiriktam
SV_02413	tad-abhāve svayam bhāvasya abhāvaḥ syād	a-bhedataḥ ||39|| ya eva bhāvo bhāva-mātra-
SV_12126	na syāt. svabhāva-nivṛtteś ca hetor	a-bhedane bhāvānām bhedaḥ syād ākasmika iti na
SV_12121	-hetavo 'pi hi bhāvāś tad-anyaiḥ svabhāva-	a-bhedam anubhavantas tathāvidhāḥ samunniyante.
SV_03910	-bheda-ādibhyas tu tattva-cintakā na	a-bhedam anumanyante. yadi pratipatṭi-abhiprāyo
VN_01214	anyathā bheda-a-bheda-lakṣaṇa-abhāvād bheda-	a-bhedayor a-vyavasthā syāt sarvatra. tad-ātmani
SV_04506	||84|| dharma-dharmi-vyavasthānam bhedo	'-bhedaś ca yādṛśaḥ | a-samikṣita-tattva-artho
HB_01307	svabhāvā bhavanti iti na kāraṇa-bhede 'py	a-bhedas tat-kārya-viśeṣasya iti ta eva ete
SV_04804	-prasaṅgāt. sa ca ekasmād bhedaś tad-anyeṣām	a-bhedas tad-viśiṣṭeṣv artheṣu pratipattir astu,
SV_08505	-nirodha-ādayo na syuḥ, tathā upalakṣaṇād	a-bhedasya. idam eva hi bheda-a-bheda-lakṣaṇam
SV_06723	a-viruddhā iti sa eva artha-a-bhedaḥ śabda-	a-bhedasya kāraṇam bhavatu. tena ime tat-
SV_14007	iti kena avaṣṭambhena ucyate. tasya eva	a-bhedasya sarvatra paurvāparyeṇa cintyatvāt.
SV_01823	na hi svabhāvasya abhāve bhāvo bhavaty	a-bhedāt. anyathā tad-bhāve bhavati ity eva na
SV_12825	pratipattir yuktā. gr̥hita-a-gr̥hitayor	a-bhedāt. kramaṇa ca vākya-pratipattir dṛṣṭā.
V1_03306	-sādhana-bhāvo vyavasthā-āśrayatvāt. vastv-	a-bhedāt kriyā-karaṇayor aikya-virodha iti cet,
SV_06812	-aṅgatayā tad-anyebhyo bhidyanta ity	a-bhedāt tato '-viśeṣeṇa pratiyante. tatra
SV_06526	ākāra-bheda-āśrayatvād bhedasya, tasya ca	a-bhedāt. tad-ātmano 'pi sāmānyasya tad-
SV_13503	sādhyam iti cet. na. varṇānām ānupūrvyā	a-bhedāt. na iyam artha-antaram varṇebhyaḥ.
V1_03412	ca āvaraṇe sarvasya āvaraṇa-prasaṅgaḥ,	a-bhedāt. na vā kasyacid āvaraṇam ity a-vikalam
V3_11303	viruddhaḥ. sa kasmān na uktaḥ. sādhyatā-	a-bhedāt. na hy ayam ābhyām sādhyā-viparyaya-
SV_15711	śūdra-vipra-abhidhānayoḥ puruṣayoḥ svabhāva-	a-bhedāt. na hi puruṣa-icchā-anuvidhāyino nāma-
SV_02914	upakāra-āśraya-śakti-svabhāvasya sva-ātmany	a-bhedāt sarva-ātmanā grahaṇe ka eva upādhi-bhedo
SV_02718	kriyate. uktam atra – dharmi-pratipattāv	a-bhedāt sarva-pratipattiḥ. bhede vā a-
SV_07813	tasya api vyaktā eva ekatra sā vyaktyā	a-bhedāt sarvatra-gā yadi | jātir dṛśyeta
PV_02048	api || a-cetanatvān na anyasmād dhetv-	a-bhedāt saha-sthitiḥ | akṣa-vad rūpa-rasa-vad
PV_02079	kr̥tāś cetasi cetasi | kālena vyajyate	'-bhedaḥ syād dehe 'pi tato guṇaḥ || an-anya-

SV_08504	-bhede tu syātām nāṣa-udbhavau sakṛt ||167||	a-bhedāt. svabhāvena eva viśvasya sva-ātma-vad
VN_01207	vināśau yasya ca tau na tasya anvayaḥ. tayor	a-bhedād a-doṣa iti cet, an-uttaram bata, doṣa-
SV_03624	-śakter abhāvāt. yatnaś ca vyarthaḥ. vastv-	a-bhedād anyatra eka-vacanam iti cet. iha apy
HB_02507	-bhedau syātām. tathā hi na bhedād bheda ity	a-bhedād api na a-bhedaḥ, tad-vyatiriktaś ca na
V2_04609	kāryam vā bhāva-kāraṇa-vyatireke bhavataḥ,	a-bhedād ātma-niṣpattēś ca. tathā tayor abhāve
V3_13002	upalabdhi-lakṣaṇa-prāptir abhivyaktiḥ.	a-bhedād eka-vyaktyā sarva-vyakter a-vyakta-rūpa-
V3_13004	-ātmataḥ indriyasya sva-āśrayeṇa sambandhaḥ,	a-bhedād eva, āśraya-a-samaveta-rūpa-virahaś ca.
PV_03228	tena eva hi grhyate || svato vastv-antara-	a-bhedād guṇa-āder bhedakasya ca | a-grahād eka-
PV_03168	arthena anvayinā sa ca | an-anvayī dhiyo	'-bhedād darśana-abhyāsa-nirmitaḥ || tad-rūpa-
SV_07924	-ādy-a-bheda-pratyayasya. tat-karma jātir	a-bhedād dhetur iti cet. na jātiḥ karma-saṁśrayāt
HB_02505	a-vilakṣaṇasya utpattau na kāraṇa-bheda-	a-bhedābhyām kārya-bheda-a-bhedāv ity a-hetukau
SV_02218	vā sarvasmāj jāyeta. tasmāt kāraṇa-bheda-	a-bhedābhyām kārya-bheda-a-bhedau. tan na dhūmo
V2_08606	ca sarvasmāj jāyeta. tasmāt kāraṇa-bheda-	a-bhedābhyām kārya-bheda-a-bhedau. tan na dhūmo
PV_03269	| bhinna-avabhāsinor grāhyam cetaso tad	a-bhedi kim || tasya a-viśeṣe bāhyasya bhāvanā-
SV_03814	-nānā-arthaḥ saṁvṛtyā bhedinaḥ svayam |	a-bhedina iva ābhānti bhāv rūpeṇa kenacit ||69||
SV_03824	te ca tayā saṁvṛta-bhedāḥ svayam bhedino 'py	a-bhedina iva kenacid rūpeṇa pratibhānti, tad
PV_02012	|| vastu-bhede prasiddhasya śabda-sāmyād	a-bhedinaḥ | na yuktā anumitiḥ pāṇḍu-dravyād iva
V3_09603	||69|| vastu-bhede prasiddhasya śabda-sāmyād	a-bhedinaḥ | na yuktā anumitiḥ pāṇḍu-dravyād iva
SV_05504	ākāro na arthesv asti. anyatra bhedād	a-bhedinaḥ. sa ca a-rūpaḥ. tam eva eṣā gr̥hṇatī
SV_05616	yasmād eka-pratyavamarśasya hetuvād dhīr	a-bhedini | eka-dhī-hetu-bhāvena vyaktinām apy a-
PV_03212	anyo 'yam bhāgo bahir iva sthitaḥ | jñānasya	a-bhedino bheda-pratibhāso hy upaplavaḥ || tatra
SV_02516	śabdais tatas tato bhedaḥ upādāya svabhāva-	a-bhede 'py aneka-dharmāṇaḥ pratiyante. te 'pi
PV_02169	bhūta-atīśayato na cet || bhūtānām prāṇitā-	a-bhede 'py ayam bhedo yad āśrayaḥ | tan nirhrāsa
V1_01709	buddhi-nānātvaṁ dṛṣṭam bhūta-guṇa-vat. tad-	a-bhede 'py artha-bheda-kalpanāyām atiprasaṅgaḥ.
SV_08918	-lakṣaṇasya, svabhāva-bhūtasya ca sāmānyasya	a-bhede 'py uktam. sva-ātmanā eva a-bhede tu tat-
V1_01111	na etad asti, yasmād a-vidyamāna-	a-bhede 'pi tad-akṣa-a-gocaravataḥ | spr̥śato 'py
SV_08624	-dharma-adhyāśaś ca na syāt. sati vā tasminn	a-bhede 'pi na kaścid bhedaḥ syāt. tathā ca ayam
HB_02502	ca gomaya-itara-janmanoḥ svabhāva-bhedo rūpa-	a-bhede 'pi, na hy ākāra-sāmyam eva bhāvānām
PV_03317	na syāt sambandhasya a-viśeṣataḥ || tad-	a-bhede 'pi bhedo 'yam yasmāt tasya pramāṇatā |
SV_02524	-kāraṇa-parihāra-arthaḥ. tasmāt svabhāva-	a-bhede 'pi yena yena dharmeṇa nāmnā yo viśeṣo
SV_13804	tayor bhinna-akhila-kāraṇatvam. tatra eka-	a-bhede 'pi śaktasya a-pratīkṣaṇād yukti-
SV_15707	-atīśayatvād anyatra anyathā syuḥ, na	a-bhede, kāraṇa-a-viśeṣe kārya-a-viśeṣāt. viśeṣe
SV_16008	ānupūrvīm eva ca a-tulyām. na ca kāraṇa-	a-bhede kārya-bhedo yuktaḥ. tasmād asti sā
SV_13316	'rtha-antarām ārabheran. na hi kāraṇa-	a-bhede kārya-bhedo yuktaḥ. bhedasya a-hetukatva-
SV_04716	arthānām anyebhyo bhedāt tatra eva ca eṣām	a-bhede kiṁ na śabdaḥ prayujyate. tadvad-doṣasya
V1_01009	indriya-mano-vijñānāyor a-bheda-prasaṅgāt.	a-bhede ca atīta-anāgata-vastu-prabheda-grahaṇa-a
SV_08918	sāmānyasya a-bhede 'py uktam. sva-ātmanā eva	a-bhede tu tat-svabhāva-nibandhana-arthakriyā-
SV_08716	hi kārakam kiñcid vastu-dharmatayā bhavet |	a-bhede tu virudhyete tasya ekasya kriyā-a-kriye |
SV_08503	anyaḥ svabhāvād ity atra na kiñcid bādhakam.	a-bhede tu syātām nāṣa-udbhavau sakṛt ||167|| a-
SV_11820	śabda-arthayor anya eva sambandhaḥ. tābhyām	a-bhede tāv eva na ato 'nyā vastuno gatiḥ ||236||
SV_03514	a-vācyam abhāvāt. nanu ca dharma-dharminor	a-bhede bhede vā dṛṣṭāḥ ṣaṣṭhy-ādi-vibhaktayo
SV_07209	janayed iti. na asty anyaḥ sthiti-hetuḥ.	a-bhede vā sthiteḥ sāmānyāt svarūpam eva tat
SV_06621	dvayor api ca vidyate ||139|| artha-	a-bhedena ca vinā śabda-a-bhedo na yujyate |
NB_03122	a-sapakṣāc ca sarvato vyāvṛtī rūpam uktam	a-bhedena. punar viśeṣeṇa kārya-svabhāvayor ukta-
V3_13204	vipakṣāc ca sarvato vyāvṛtī rūpam uktam	a-bhedena. punar viśeṣeṇa kārya-svabhāvayor janma
SV_07609	-ādi-kārya-śabdā bhāveṣv a-tad-bhūta-bhedeṣv	a-bhedena vartante. te 'pi yathā-saṅketa-āhita-
SV_13809	kena siddhaḥ. yāvat tathā abhidheyatā-artha-	a-bhedena vyāptā na sādhyate tāvat sandigdho
V1_00904	viśeṣataḥ | sa paścād api (6abc') syāt. ātma-	a-bhedena sāmārthya-a-viśeṣān na ekasya ekatra
PV_03358	hānitaḥ || anyasya anyatva-hāneś ca na	a-bhedo '-rūpa-darśanāt | rūpa-a-bhedam hi
V1_03815	hānitaḥ ||48|| anyasya anyatva-hāneś ca na	a-bhedo '-rūpa-darśanāt | rūpa-a-bhedam hi
SV_08614	tan na asti. na ca tāvatā a-janakāḥ. apy	a-bhedo 'pi teṣu cet ||170|| syād etat – satyam
SV_08915	paryanuyunkte. tasya bhede dravyatva-ādy-	a-bhedo 'sya a-bādha eva. sarvatra svabhāvena
SV_06621	||139|| artha-a-bhedena ca vinā śabda-	a-bhedo na yujyate | tasmāt tat-kāryatā api iṣṭā
VN_01308	-ātmani prādur-bhāva ity tasyāḥ sva-ātmano	'-bhedo na syāt. etena pariṇāmaḥ pratyuktaḥ, yo
V1_03914	-ayogād iti. api ca saha-upalambha-niyamād	a-bhedo nīla-tad-dhiyoḥ | (54ab) na hi bhinna-
V1_04303	[57] ity antara-ślokaḥ. bāhye 'py arthe tato	'-bhedo bhāsamāna-artha-tad-dhiyoḥ | (58ab) saty
VN_01212	eṣa hi bhāvānām bheda etad-virahaś ca	a-bhedo yathā sukha-ādiṣu śakty-avasthayoś ca eka
VN_01613	asti. na ca rūpa-pratibhāsa-bhede vastv-	a-bhedo yuktaḥ, atiprasaṅgāt. tasmād ya upalabdhi
SV_08812	(177ab') na hi kvacid asya ekāntiko bhedo	'-bhedo vā vivekena vyavasthāpanāt. sāmānyam
VN_01209	rāgeṇa praveśyamāno 'pi na ātmānam cetayati.	a-bhedo hi nāma-aikyam tāv iti ca bheda-
HB_02505	na kāraṇa-bheda-a-bhedābhyām kārya-bheda-	a-bhedāv ity a-hetukau viśvasya bheda-a-bhedau
PV_03279	-vedane | a-bhinna-ābhe vibhinne ced bheda-	a-bhedau kim āśrayau || tiras-kṛtānām paṭunā apy
V1_02613	-vedane | a-bhinna-ābhe vibhinne ced bheda-	a-bhedau kim āśrayau ||27|| iti saṅgraha-ślokaḥ.
SV_08803	iti yat kiñcid etat. kiṁ ca, atyanta-bheda-	a-bhedau ca syātām tadvatī vastunī | anyonyam vā
SV_08827	| tat-sādhyā-phala-vāñchāvān bheda-	a-bhedau tad-āśrayau ||179|| cintyete sva-ātmanā

<p>SV_02218 V2_08606 SV_11719 SV_11823 VN_00601 V1_02608 VN_00906 HB_02506 V1_02511 V1_02002 V1_00702 NB_01004 V1_02904 SV_04903 V1_03614 V1_02205 VN_01021 SV_12328 SV_12327 SV_16219 SV_14321 SV_02513 SV_02503 SP_00005 SV_11324 PV_02255 PV_02197 VN_01416 NB_02028 VN_05212 SV_11123 V3_03106 V3_07609 SV_09607 V3_07605 V3_13301 NB_03124 SV_02406 PV_02260 VN_00808 HB_01112 V3_13707 SV_11101 PV_03055 V3_03411 SV_15015 SV_15021 PV_03058 V2_04711 SV_11306 V3_12904 V2_06706 SV_05107 SP_00023 PV_03050 SV_02302 V2_08614 V2_08614 SV_08405 SV_02301 V1_04104 SV_17207 PV_03050 SV_05107 SV_11317</p>	<p>tasmāt kāraṇa-bheda-a-bhedābhyāṃ kārya-bheda- tasmāt kāraṇa-bheda-a-bhedābhyāṃ kārya-bheda- vastu bhavan niyamena śabda-arthābhyāṃ bheda- a-viruddha eva, na vastu-bhedaḥ. na ca bheda- na ca sarve buddhi-vyapadeśās tad-bheda- a-nānātvāt kaṃ bata ayam āśritya hetuṃ bheda- -bhedaḥ. etena buddhi-vyapadeśa-bheda- -bheda-a-bhedāv ity a-hetukau viśvasya bheda- 'py asad-a-viśeṣāl laingika-upabhogasya ca pramāṇasya, anyathā ca atiprasaṅgāt, na anveti. tatra pratyakṣaṃ kalpanā-apoḍham ca iti. tatra pratyakṣaṃ kalpanā-apoḍham -ābhaṃ pratyakṣaṃ bhavati a-vikalpanāt. na, bhavati, anyathā na eva asti, vastu-utpatter yena ekaṃ rūpaṃ ekasya mana-āpam anyasya indriya-upanidhau ca punaḥ sambhavāt. na apy -bhāve ca tad eva na syāt. api ca kuta idam -karma-ādi-kṛto bauddhā api dr̥śyante. tatra apy an-upayogam apauruṣeyam. bauddha-ādīnām pratyakṣayor apy an-upadiṣṭayor mantra- yathā atra apy evam iti ced dhantur na sati vā tasya api sva-ātmani vyavasthānād bheda-virodhāt. tac ca ātmani vyavasthitam -anyaś ca sarve te sva-ātmani sthitāḥ ity śabda-artha-sambandhāḥ. puruṣeṣu vṛttech. na ca tṛṣṇāvān sarva-ārambha-samāśritaḥ so -hetau na dveṣo na doṣo 'taḥ kṛpā matā na aṅguly eva nir-vivekā muṣṭiḥ, prasāritānām -pratyakṣa-nivṛtter abhāva-niścaya-abhāvāt. cet, syād etat, uttarena guṇa-doṣavatā mūḍha- prahāṇataḥ 223 moham doṣa-nidānam āhuḥ, sarva-śāstreṣu vyavasthā, a-lubdha-a-dviṣṭa- pratiṣedha-vṛttir iṣṭā, tan na an-upākhyeṣv 'py a-virodhāt. yathā na bhavati mūrta ity 'py a-virodhāt, yathā na bhavati mūrta ity api nirastā bhavanti, yathā – nityaḥ śabda api nirastā bhavanti. yathā nityaḥ śabda -śeṣa-darśana-a-darśana-āyattatvāt, kvacid mā bhūd gauravam eva asya na pāpaṃ gurv- buddhau samarpaṇam. ayaṃ punar ghaṭo -sūtra-ādibhyo bhavato ghaṭasya mṛt-piṇḍād na nirdiśyate. yukto 'yam artha iti sūtram tat-pakṣa-pātataḥ 221 na hi svabhāvo -para-rūpābhyāṃ gater meya-dvayaṃ matam 'dhikriyete, na arthasya, vaktur upālambhād śabdāḥ, tathā api sambhāvyaṃ eva eṣām tasmād yathārtha-vyakti-niyama-vat prakṛtyā 'pi viśeṣo 'rthakriyāṃ prati yathā tathā viśeṣo 'rthakriyāṃ prati 5 yathā tathā tad anyathā samayena viparyāsayet. tena -vijñāna-utpādana-yogyatā-lakṣaṇam. yuta- -upadeśa-apekṣatvāc ca. upalambha-yogyā- ca a-viśeṣe 'py abhimata-arthakriyā-yogyā- ca prativarnitā saṃyoga-ādy-āśraye yogyam -artha-karaṇe 'py a-yogyam ata eva tat tad -bhāva-yogyatā-a-yogyatā-yogāt tulya-yogyatā- -yogyatā-a-yogyatā-ayogāt, tulya-yogyatā- bhāva-abhāva-kālayos tad-bhāva-yogyatā- -a-vastunor lakṣaṇaṃ yad arthakriyā-yogyatā bhāva-abhāva-kālayos tad-bhāva-yogyatā- syāt. sato 'py asiddhau sattā-vyavahāra- arthaḥ svabhāva-niyataḥ sarvatra yogyatvāt. na dr̥śyate jñāna-mātra-artha-karaṇe 'py yogyā-a-yogyā-utpatter artha-saṃvāda-itarau, -jananam. tat samayena eva kṛtam iti. na</p>	<p>a-bhedau. tan na dhūmo 'rthād dr̥ṣṭa-ākāra- a-bhedau. tan na dhūmo 'rthād dr̥ṣṭa-ākāra- a-bhedau na ativartate. rūpaṃ hi vastu. tasya a- a-bhedau muktivā vastuno 'nyā gatiḥ. tasya rūpa- a-bhedau vā vastu-sattāṃ vastu-bheda-a-bheda- a-bhedau vyavasthāpayet. a-bhinna-vedanasya aikye a-bhedau vyākhyātau. tatra yad uktam a-bhedau syātām. tathā hi na bhedād bheda ity a- a-bhogatvād anya-bhoga-vat. liṅga-ayogād ato 'py a-bhraṣṭa-darśana-saṃskārasya grhīta-grahaṇasya a-bhrāntam (4ab') timira-āśu-bhramaṇa-nauyāna- a-bhrāntam. abhilāpa-saṃsarga-yogyā-pratibhāsā a-bhrāntam iti nirdeśāt. ata eva vikalpo '-vastu- a-bhrāntir iti cet, na, a-tat-pratibhāsinas tad- a-mana-āpam dr̥ṣṭam. iṣṭa-an-iṣṭa-avabhāsinyaḥ a-manaskārāḥ, ubhaya-sannidhāv api middha-ādi- a-mantra-oṣadham indra-jālam bhāvena śikṣitam, a-mantratvam api vipratīśiddham. mudrā-maṇḍala- a-mantratve tad-anyatra api koṣa-pānaṃ syāt a-mantrayor a-parijñānāt. upadeśe 'pi kathañcit a-maraṇatvataḥ 272 vināśa-vināśe 'pi na a-miśraṇam anyena. tasmād ime bhāvāḥ sajātiya- a-miśram eva. artha-antaram apy aneka-sambandhe a-miśrāḥ svayaṃ bhāvās tān miśrayati kalpanā a-miśrāṇām siddhānām kañcit sambandho '-bheda- '-muktaḥ kleśa-karmābhyāṃ saṃsāri nāma tādr̥śaḥ a-muktiḥ pūrva-saṃskāra-kṣaye 'nya-a- a-muṣṭitvāt, na apy artha-antaram, prthak- a-mūḍha-smṛti-saṃskārasya atītasya vartamānasya a-mūḍhatvaṃ gamyata iti kiṃ punar-uccāritena. a-mūḍhasya doṣa-an-utpatteḥ, punar anyatra sat- a-mūḍhānām pāpa-an-abhyupagamāt. sā vyavasthā a-mūrtatva-ādīkam iti cet, duḥkhaṃ vata ayaṃ a-mūrtatvaṃ nir-upākhye 'pi syāt. nir-upākhyasya a-mūrtatvaṃ nir-upākhye 'pi syāt. nir-upākhyasya '-mūrtatvāt karma-vat parama-aṇu-vad ghaṭa-vad '-mūrtatvāt. karma-vat parama-aṇu-vad ghaṭa-vad a-mūrtatve nityatva-darśane 'py anyatra anyathā- a-mūrtitaḥ mithyā-jñāna-tad-udbhūta-tarṣa- '-mūlyā-dāna-krayī, yaḥ svarūpaṃ ca na a-mṛt-svabhāvebhyo vṛkṣa-ādibhyo bhinnāḥ a-mogha-nīter draṣṭur mayā āgamitam āgamam '-yatnena vinivartayituṃ śakyāḥ. śrotriya-kāpālika a-yathā-abhiniveśena dvitīyā bhrāntir iṣyate a-yathārtha-abhidhānena. yadi sva-vacana-upagama- a-yathārtha-jñāna-hetutvam. na hi puruṣa-doṣa- a-yathārtha-vyakti-niyamaḥ kiṃ na kalpyate. atha a-yathārthatve 'py anumāna-tad-ābhayoḥ a-yathārthatve 'py anumāna-tad-ābhayoḥ a-yathārtham api prakāśana-sambhavāt sa eva doṣaḥ. a-yuta-siddhayoḥ sambandhau saṃyoga-samavāyāv iti a-yogyā-ātmanoḥ prāpti-parityāgayoḥ svabhāva- a-yogyā-utpatter artha-saṃvāda-itarau, a-yogyāt. a-yogyam tac ca jāyate nitya-yogyā-svabhāvasya a-yogyatayā a-rūpaṃ tad dhy a-vastuṣu lakṣaṇam a-yogyatayor deśa-kālayos tadvattā-itarayor a-yogyatayor deśa-kālayos tadvattā-itarayor a-yogyatā-ayogāt, tulya-yogyatā-a-yogyatayor deśa a-yogyatā ca iti vaksyāmaḥ. sa ca (166c) a-yogyatā-yogāt tulya-yogyatā-a-yogyatayor deśa- a-yogyatvāt. tasmān na an-upalabhamānaḥ kasyacit a-yogyatve ca tad-a-pracyuter a-vidheyasya a-yogyam ata eva tat tad a-yogyatayā a-rūpaṃ a-yogyāt. katham utpattir iti cet, vikalpānām a-yogye samayaḥ samartha iti yogyatā tat-</p>
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V1_01305	anusmarati, an-anusmaran na yojayati,	a-yojayan na pratyeti ity āyātam āndhyam a-
V1_03505	-rāge vā avayavi-rūpam a-raktam iti rakta-	a-raktam dṛṣyeta. tasmān na ekaḥ kaścīd arthaḥ,
V1_03505	vā gatiḥ. avayava-rāge vā avayavi-rūpam	a-raktam iti rakta-a-raktam dṛṣyeta. tasmān na
PV_02085	an-āvṛttau | dṛṣyeta rakte ca ekasmin rāgo	'raktasya vā gatiḥ || na asty eka-samudāyo 'smād
V1_03505	darśanam syāt. rakte ca ekasmin rāgaḥ,	a-raktasya vā gatiḥ. avayava-rāge vā avayavi-
V1_03702	na indriya-buddhaya iti cet, na, tatra apy	a-riṣṭa-ādāv a-pratisandhāna-darśanāt, anyatra
SV_16925	yasmāt svarga-urvaśy-ādi-śabdaś ca dṛṣṭo	'rūḍha-artha-vācakaḥ | (320ab) anena eva
V2_07012	||37|| svarga-urvaśy-ādi-śabdaś ca dṛṣṭo	'rūḍha-artha-vācakaḥ | śabda-antareṣu tādrkṣu
SV_12613	-pāṭhāt. rūḍher apy ekāntena an-anumateḥ,	a-rūḍha-śabda-bāhulyāt, tad-arthasya puruṣa-
VN_00802	ekaḥ syāt, kiṃ syāt. astu, pratyakṣasya sato	'rūpa-ādi-rūpasya tad-vivekena buddhau svarūpeṇa
PV_03358	|| anyasya anyatva-hāneś ca na a-bhedo	'rūpa-darśanāt | rūpa-a-bhedam hi paśyanti dhīr
V1_03815	||48|| anyasya anyatva-hāneś ca na a-bhedo	'rūpa-darśanāt | rūpa-a-bhedam hi paśyanti dhīr
PV_03050	'py a-yogyam ata eva tat | tad a-yogyatayā	a-rūpaṃ tad dhy a-vastuṣu lakṣaṇam || yathokta-
SV_05505	asti. anyatra bhedād a-bhedinaḥ. sa ca	a-rūpaḥ. tam eva eṣā grhṇati tathā viplavata ity
SV_06316	kvacit sthity-abhāve. sa ca ayaṃ bhedo	'rūpaḥ. rūpavattvena tv asya darśanam kevalam
PV_03044	| a-sambandhaś ca jātīnām a-kāryatvād	a-rūpatā || yac ca vastu-balāj jñānam jāyate tad
PV_03205	an-ārambhān na ālekhya-ādau vicitra-dhīḥ |	a-rūpatvān na saṃyogaś citro bhakteś ca na
PV_03028	na apekṣā-abhāvatas tayoh || tasmād	a-rūpā rūpānām āśrayeṇa upakalpita | tad-viśeṣa-
V3_10310	idam asmād vibhaktam iti pratyeti. tad	a-rūpānām kutaḥ. bhāve vā na asantaḥ syuḥ, tal-
PV_03031	tasya kiñcana || sāmānya-buddhau sāmānyena	a-rūpāyām api ikṣanāt | artha-bhrāntir api iṣyeta
SV_06223	śabdo dvaya-kṛd anyonya-abhāva ity asau |	a-rūpo rūpavattvena darśanam buddhi-viplavaḥ ||127
PV_03497	bhāvānām anyatra indriya-vibhramāt | bheda-	a-lakṣaṇa-vibhrāntam smaraṇam tad-vikalpakam ||
PV_04086	teṣv a-pakṣatā | nirākṛte bādhanataḥ ṣeṣe	'lakṣaṇa-vṛttitah || svayam-iṣṭa-abhidhānena
V3_02604	teṣv a-pakṣatā | nirākṛte bādhanataḥ ṣeṣe	'lakṣaṇa-vṛttitah ||24|| dṛṣṭer vipratipattīnām
HB_03809	tal-lakṣaṇasya pratihetor a-sambhavād	a-lakṣaṇam eka-saṅkhyā-vivakṣā, vyavacchedya-
HB_03701	ca ataḥ. yady a-sambhavat-pratihetur hetuḥ,	a-lakṣaṇam etad a-śakya-niścaytvāt. hetv-abhāvo
SV_02621	-samāropāḥ. tathā sadṛśa-aparāpara-utpattiyā	a-lakṣita-nānātvasya tad-bhāva-samāropāt sthiti-
V1_00413	na ca tābhiḥ sva-santāna-bhāvinibhir	a-lakṣitābhir ayaṃ paraṃ vyavahārayitum īśa ity a
PV_04286	adhika-abhiyogair api | matam mama jagaty	a-labdha-sadṛśa-pratigrāhakaṃ prayāsyati payo-
PV_02233	tu yathā-lābham ātma-snehāt pravartate |	a-lābhe matta-kāśīnyā dṛṣṭā tiryakṣu kāmītā ||
HB_03811	-vivakṣā, vyavacchedya-abhāvāt. jñānam punar	a-liṅga-dharmaḥ. katham liṅgasya lakṣaṇam syāt.
PV_03180	rūpā sva-buddhi-dhīḥ || atītam apa-dṛṣṭāntam	a-liṅgam ca artha-vedanam | siddham tat kena
SV_02808	||48|| yad rūpa-ādi-darśana-anantaram	a-liṅgam niścaya-jñānam bhavati. tat katham asati
PV_04013	-grahaṇam śabda-kalpanā-āropita-ātmanām |	a-liṅgatva-prasiddhy-artham arthād artha-
HB_02909	an-anvayāt. pratijñā-artha-eka-deśatvāc ca	a-liṅgatvam. na ca yatra pradeśa-mātram tatra
V2_06412	abhāvaḥ. na, sarva-upalambha-nivṛtter atra	a-liṅgatvāt, ātma-parayor a-pratipatteḥ. tasmād
PV_03105	bhedam māyā-golaka-bheda-vat || tathā hy	a-liṅgam ā-bālam a-saṃśliṣṭa-uttara-udayam |
SV_10122	-a-sambaddhā bahavo 'rthā atīndriyāḥ |	a-liṅgāś ca katham teṣām abhāvo 'nupalabdhitah ||1
PV_04276	-ayogāt sthitir anyatra vāryate | yathā	a-liṅgo 'nya-sattveṣu vikalpa-ādir na sidhyati ||
V3_06404	-ayogāt sthitir anyatra vāryate | yathā	a-liṅgo 'nya-sattveṣu vikalpa-ādir na sidhyati ||4
V3_03106	-mūlo 'dharma iti sarva-śāstreṣu vyavasthā,	a-lubdha-a-dviṣṭa-a-mūḍhānām pāpa-an-abhyupagamāt.
PV_04240	-bhāviṇaḥ | kvacin na niyamo dṛṣṭyā pārhiva-	a-loha-lekhya-vat || bhāve virodhasya a-dṛṣṭau
V3_12208	kecit taj-jāti-sambhavino dṛṣṭāḥ, pārhiva-	a-loha-lekhya-vat. virodhasya ca a-dṛṣṭeḥ sandeha
PV_03150	|| śṛṅgam gavi iti loke syāc chrīṅge gaur ity	a-laukikam | gava-ākhyā-pariśiṣṭa-aṅga-viccheda-
SV_15922	atha ca puruṣaḥ śabdānām prayoktā ity	a-laukiko 'yam vyavahārah. sarvathā śabda-
VN_04115	iti. na, artha-antara-āder nigrasthānasya	a-vacana-prasaṅgāt, evaṃ hi tā na pṛthag vācyā
VN_00415	a-samarthanam kārya-hetāv api sādhana-aṅga-	a-vacanam tad-vādinah parājaya-sthānam, a-
VN_00315	bhavati. tasya a-samarthanam sādhana-aṅga-	a-vacanam tad-vādinah parājaya-sthānam ārabdha-
VN_01702	sādhana-aṅgasya a-samarthanam sādhana-aṅga-	a-vacanam tad vādino nigrasthānam, a-samarthane
VN_00107	sādhanam, tasya nirvartakam aṅgam, tasya	a-vacanam tasya aṅgasya an-uccāraṇam vādino
VN_01706	pakṣa-dharma-ādi-vacanam. tasya ekasya apy	a-vacanam a-sādhanā-aṅga-vacanam. tad api vādino
SV_01416	ca a-tal-lakṣaṇatvāt. viruddhāvabhicāry	a-vacanam iti cet. anumāna-viśaye 'vacanād iṣṭam.
V2_09706	na, yathokte 'bhāvāt. viruddhāvabhicāry-	a-vacanam iti cet, anumāna-viśaye 'vacanād iṣṭam.
SV_04814	-nivṛtṭy-anujñāyām ca eka-codanā-an-ādarād	a-vacanam eva syād anya-vyāvṛtṭy-an-abhidhāne.
SV_09211	'n-uktaḥ. atha abhāvam eva na icchet. tena	a-vacanam. tad eva idānim katham abhāvo na asti
SV_00212	na tad-eka-deśaḥ, pakṣa-śabdena samudāya-	a-vacanāt. vyāptir vyāpakasya tatra bhāva eva,
SV_01417	a-vacanam iti cet. anumāna-viśaye	'vacanād iṣṭam. viśayam ca asya nivedayiṣyāmah.
V2_09707	-a-vacanam iti cet, anumāna-viśaye	'vacanād iṣṭam. viśayam ca asya nivedayiṣyāmah.
V2_04512	-vyatirekābhyaṃ nigadanto dṛṣṭāḥ, avinābhāva-	a-vacanād upamāna-sādhyā-tad-āvṛtṭi-vacanānām ca
V3_03103	sarveṣām a-dṛṣṭa-pratipatti-śāstrānām evam	a-vacanān na pratiśedhe doṣaḥ. sva-upagama-
V3_02506	syāt, tac ca pratikṣiptam iti na atra evam	a-vacane 'pi pakṣe kiñcid virudhyate. atha
V3_02504	syāt. svayam-siddhasya dharmiṇaḥ parigraha-	a-vacane dharmiṇam eva sādhyam kuryād iti cet, na,
VN_06309	santa iti kṛtvā sarve doṣā avaśyaṃ vaktavyā	a-vacane vā nigrāhaḥ, ekena api tat-sādhanā-
VN_01707	-vacanam. tad api vādino nigrasthānam tad-	a-vacane hetu-rūpasya eva a-vacanena siddher
VN_01708	nigrasthānam tad-a-vacane hetu-rūpasya eva	a-vacanena siddher abhāvāt. atha vā tasya eva

PV_03083
V2_04708
PV_03082
V2_04706
SV_12920
SV_12908
SV_12911
SV_06602
PV_03011
V3_00310
SV_04828
V3_12804
NB_03114
SV_04313
SV_04212
PV_04125
V3_03903
V1_02906
V3_07807
PV_03080
PV_04133
V3_04004
PV_03043
SV_08410
SV_04905
SV_03609
SV_15104
HB_02308
SV_04826
SV_11911
SV_06503
SV_08405
PV_03050
V3_07704
V2_06903
PV_04089
SV_11912
SV_13414
PV_04135
V3_04007
PV_03032
SV_03509
PV_02203
SV_14707
SV_11611
SV_14804
SV_14706
PV_03033
SV_03512
V2_04901
V2_04505
HB_03110
SV_03513
SV_09204
SV_14715
V2_05211
VN_05612
VN_05708
SV_11604
PV_02204
PV_03089
VN_04203
PV_02284
VN_02807
V3_00604

ca tayos tad-rūpa-śūnyayoḥ | tad-rūpa-śūnyāyās tad-rūpa-adhyavasāyataḥ | tad-rūpa- | pratibandhāt tad-ābhāsa-śūnyayor apy | pratibandhāt tad-ābhāsa-śūnyayor apy pada-vākya-bhedānām bhedo na syāt. na apy vyaktiḥ pratyuktā, vyakta-a-vyakta-virodhāt. vākya-avadhāraṇam ity api mithyā, tasya a-vṛttiś ca yuktā vyāghātāt. na ca anyatra sama-rūpatvāt tad-vyāvṛtti-samāśrayāt || tad yataḥ para-upagatena siddhiḥ syāt. sato 'py a-doṣa iti cet, tulyam tad vyāvṛttimataḥ, na ca anyo 'vyabhicārī. tasmād na ca anyo 'vyabhicārī. tasmād nir-āśrayās tad-bheda-darśana-āśrayatvāt. na -ādy-a-pratīter a-tādrūpyam, teṣām ca śāśini vāraṇe 'pi na duṣyati || tasmād śāśini nivāraṇe 'pi na kaścīd doṣaḥ. tasmād na, a-bhrāntam iti nirdeśāt. ata eva vikalpo gamakaḥ syāt, na anyathā. puruṣa-pravṛtter varṇa-sāmānye na ayam doṣaḥ prasajyate || na rūpaṃ tatra arthaḥ śeṣam vyāvṛtti-lakṣaṇam | rūpaṃ tatra arthaḥ śeṣam vyāvṛtti-lakṣaṇam | duṣyate || tasmāt samānatā eva asmin sāmānye sarvaṃ sāmānyam an-arthakriyā-yogyatvād -bhrānti-darśanena vyabhicārī ca, bhrānter vācyesu puruṣa-āyatta-vṛttinām śābdānām eva syāt tasmīn a-kṛtake mate | nityebhyo -vyatireka-siddhir iti cet, na, a-kṣaṇikatve vyāvṛtti-tadvantau kiṃ na iṣyete, vyāvṛtter nirarthakāḥ santaḥ pada-ādi parikalpitam | śābdānām buddhi-viplava-viṣayatvāt. tatra ca -kṣamaḥ | (166ab) idam eva hi vastv-eva tat | tad a-yogyatayā a-rūpaṃ tad dhy api khalu jñeyatva-ādayo dharmāḥ kathañcid tato 'rtheṣu jñāna-utpattir iti śābdo eva tayā asiddha-hetv-ādi pratiśidhyate || hi vacana-aṅgena tadvān syāt. santo 'py dhvanayaḥ sammatā yais te doṣaiḥ kair apy iti śrāvaṇa-uktyā prakāśitam || sarvathā iti śrāvaṇa-uktyā prakāśitam ||31|| sarvathā abhāvāc ca na rūpiṇi | niḥ-svabhāvatayā -vyavahārah parasparam tattva-anyatvābhyām mokṣo nityasya tat kutaḥ | anityatvena yo iti na kaścīd kutaścīd anyāḥ syāt. evaṃ ca śābdasya artha-antare vaiguṇyam arthānām ca tasya kiñcij jñānam. tad-abhāvān na sidhyaty janmā iti cet. sarva-kāraṇānām parasparam vacanān matam || yadi vastu na vastūnām -bheda-a-kāraṇam iti. etac chabda-arthe -vat sāmānyasya ca vastuno 'nyatvena tal-lingam śābda iti. na, lakṣaṇa-antarasya abhāva-vyavahāra-sādhanī iti viśeṣaṇam ca vastuni tu svalakṣaṇe sāmānya-lakṣaṇam cet pravṛttāḥ ko vacanasya niṣeddhā. na hy tat-pratibhāsanāt tad a-tad-rūpaṃ apy -tulya-vyatireko 'pi. tena ayam a-doṣa ity ananubhāṣaṇa-vad apratibhāyā eva gamyatvād ko viṣaya iti vaktavyam, nir-viṣayatvād sthita-sambandha-abhāvād a-sambandhino sa hetur na hi kasyacit || bandha-mokṣāv abhāvasya prasādhikā | yasya a-pramāṇam sā nirarthakam iṣtam iti cet, yasya kasyacit || pramāṇa-tattva-siddhy-artham anumāne 'py sādhanasya jānāty eva hi, jānan katham -sādhanayor a-gamakativāt. ekasya bhāve

a-vañcakatve 'pi kṛtā bhrānti-vyavasthitiḥ || a-vañcakatve 'pi kṛtā bhrānti-vyavasthitiḥ ||4|| a-vañcanam || tad-rūpa-adhyavasāyāc ca tayos tad-a-vañcanam ||3|| tasyās tad-rūpa-śūnyāyās tad-a-varṇa-kramam anyac chabda-rūpaṃ paśyāma ity a-varṇa-bhāge ca vākye 'sakala-śrāviṇo 'sakala-a-varṇa-rūpa-saṃsparśinaḥ kasyacit kadācid a-a-vartamānaṃ sāmānyam syāt. sāmānyasya vṛttir na a-vastv-abhidheyatvāt sāphalyād akṣa-saṃhateḥ | a-vastu-kṛtā pratipattir asat-pratipattim na a-vastu-grāhi ca vyāvṛtti-vādinām śābdaḥ a-vastu-darśana-bala-pravṛttam āgama-āśrayam a-vastu-darśana-bala-pravṛttam āgama-āśrayam a-vastu-dharmatā tat-svabhāvasya eva tathā khyāteḥ. a-vastu-dharmatā. na eṣa doṣaḥ. jñāna-a-vastu-niyata-saṅketa-dhvani-bhāvinām | yogyāḥ a-vastu-niyata-saṅketa-śābda-bhāvinām dharmānām 'vastu-nirbhāsād viśamvādād upaplavaḥ | a-vastu-pāratantryāt. yaṃ hi puruṣaḥ sādhayitum a-vastu-rūpaṃ tasya eva tathā siddhe prasādhanāt | a-vastu-rūpaṃ sāmānyam atas tan na akṣa-gocaraḥ || a-vastu-rūpaṃ sāmānyam atas tan na akṣa-gocaraḥ || 'vastu-lakṣaṇam | kāryam cet tad anekam syān a-vastu. vastu tu viśeṣa eva tata eva tan-a-vastu-saṃvāda iti cet, na, yathoktena eva a-vastu-sandarśinām yathā-abhyāsaṃ vikalpa-'vastu-sāmarthyān na hi janma asti kasyacit ||285 'vastutva-prasaṅgāt. śaktir hi bhāva-lakṣaṇam a-vastutvena a-sādhanatvāc cet, tat tulyam jāteḥ, a-vastuni katham vṛttiḥ sambandhasya asya a-vastuni vastu-sāmarthya-abhāvāt. tathābhūta-a-vastunor lakṣaṇam yad arthakriyā-yogyatā a-a-vastuṣu lakṣaṇam || yathokta-viparītam yat tat a-vastūnām api buddhyā vyavasthāpanāt sādhanāḥ 'vācakaḥ syāt tasya iti sambandhaś ca na a-vācakatvāc ca ayuktaṃ tena iṣtam svayam ātmanā | a-vācakā varṇaḥ. tan na teṣu vācyā-vācaka-a-vācakāḥ | dhvanibhir vyajyamāne 'smin vācaka-a-vācyā-rūpatvāt siddhyā tasya samāśrayāt | a-vācyā-rūpatvāt siddhyā tasya samāśrayāt | a-vācyam kutaścīd vacanān matam || yadi vastu na a-vācyāḥ pratanyate. na hy anyo dharmo dharmiṇo 'vācyāḥ sa hetur na hi kasyacit || bandha-mokṣāv a-vācyatā ity api kārya-kāraṇa-bhāva eva śābda-a-vācyatā ity utpanno 'rthaḥ sambandhavan yady a-vācyatā-lakṣaṇam artha-rūpasya. tad bhavatā a-vācyatā syāt. tathā ca sarvaḥ sarvasya a-vācyatvaṃ kathañcana | na eva vācyam upādāna-'vācyatvaṃ dharmadharminōḥ. vastuni tu a-vācyatvāt. katham idāniḃ dvayor api prāmānyasya a-vācyatvāt. yat kvacid dṛṣtam, tasya yatra a-vācyam, anupalabdhi-lakṣaṇa-prāptānām api tatra a-vācyam abhāvāt. nanu ca dharmadharminor a-a-vācyam artham buddhayaḥ samihante. sambandhasya a-vācyam iti. na, tasya niḥ-svabhāvatvāt svayam. a-vācyam eva tṛtiyam rūpaṃ syāt. prayoga-darśana-a-vācyam. yathā ananubhāṣaṇe 'pradarśita-a-vācyā eva syāt. na uttara-ajñānam ajñānam kiṃ 'vācyāḥ syuḥ. tatra apy arthair eva saha utpāde (a-vācye 'pi na vidyete kathamcana | nityam tam a-vācyo niṣedhas tena sarvathā || etena tad-a-vādino 'pi hi nirarthaka-abhidhāne kiṃ na a-vāraṇāt | prayoga-darśanād vā asya yat kiñcid a-vikala-antaḥ-kāraṇaḥ pratijñam eva pratijñā-'vikala-kāraṇasya prāg-bhavato 'bhāvād virodhaḥ,

V3_06503 punar ayaṃ virodhaḥ kathaṃ gamyate. kvacid
 NB_03073 sandehāt. dvividho hi padārthānāṃ virodhaḥ.
 V2_04610 kāraṇa-pratipattiḥ. tathā sati dr̥ṣye vastuny
 V1_03413 a-bhedāt. na vā kasyacid āvaraṇam ity
 SV_15614 (293c) yato hi bhāva-śakteḥ phala-utpattiḥ sā
 SV_08321 a-vikaleṣu sarveṣu viśeṣeṣu bhavati. na tv
 SV_08324 rūpasya eka-sthitāv api vaikalpam asti.
 PV_02224 snehaḥ kiṃ tv artha-guṇa-darśanāt || kāraṇe
 PV_02161 vastu naśyen na āśritam āśraye | tiṣṭhaty
 SV_08321 eka-viśeṣa-apāye 'pi na bhavati. punar apy
 SV_03205 kāraṇa-antara-apekṣatvāt. anubhavo hi yathā
 PV_03177 kim iti ikṣate | asti ca anubhavas tasyāḥ so
 PV_03182 gr̥hyeta na syāt tat pūrva-dhī-grahaḥ || so
 V1_02903 tan na viplova 'nyo vā vikalpaṃ sphuṭayati.
 V1_00703 -nauyāna-saṅkṣobha-ādy-an-āhita-vibhramam
 V1_00909 abhilāpa-smṛty-antara-abhāvāt siddham
 PV_03182 yathā | a-śakya-samayaṃ tadvad anyad apy
 V1_02710 yat spaṣṭa-avabhāsi bhaya-ādāv iva, tad
 PV_03288 kalpanā-jñānam āśraya-upaplava-udbhavam |
 PV_03075 a-nimittakam || svalakṣaṇe ca pratyakṣam
 PV_03142 || teṣāṃ pratyakṣam eva syād bālānāṃ
 V1_02904 jñānam tarhi viśada-ābhaṃ pratyakṣam bhavatv
 PV_03133 || manasor yugapad-vṛtṭeḥ sa-vikalpa-
 PV_03207 | nānā-arthā ekā bhavet tasmāt siddhā ato 'py
 PV_03300 apy anyathā eva vikalpikā || tasmāt tasya
 PV_03141 -āder bāla-dhī-vad a-kalpanām | āhur bāla-
 PV_04234 prakalpayati dhīr yathā || taṃ tathā eva
 V2_05515 prakalpayati dhīr yathā ||25|| taṃ tathā eva
 SV_13209 ca. saṃskṛtasya upalambhe ca kaḥ saṃskartā
 SV_08124 etat. kriyā-upakāra-apekṣasya vyañjakatve
 SV_11703 ||234|| ghaṭa-ādiṣv api yukti-jñair a-viśeṣe
 PV_02060 vigatione sa na ucchvasiti kiṃ punaḥ || upādāna-
 PV_02060 na upādeyasya vikriyā | kartuṃ śakyā
 SV_07218 yogyatve tad-apekṣā na yujyate | sāmānyasya
 PV_02061 śakyā a-vikāreṇa mṛdaḥ kuṇḍa-ādino yathā ||
 SV_12926 na syād ity uktam. tac ca yatna-prerita-
 V3_11912 -ādi-darśanāt. mano-vijñānasya pūrvakam
 V3_11910 yathāsvam indriya-viśayau hetū. pūrvakam ca
 V3_06110 upalambha-vṛtṭiṃ darśayati. tadā hi tāny
 SV_07706 na hy anya-dravya-vṛtṭer bhāvasya tato
 V1_01008 samartham, sannihita-viśaya-balena utpatter
 SV_16911 -sambhavāt. tat-pratyayāc ca tad-bhaktānām
 PV_03206 citro bhakteś ca na āśrayaḥ || pratyekam
 PV_03493 -vibhramaḥ || vicchinne darśane ca akṣād
 V3_12903 laukikam tu pradeśam āśritya brūmo vicchinna-
 PV_03496 varṇān prapadyate || iti varṇeṣu rūpa-ādāv
 PV_03491 ca buddhīnāṃ saṃvittau tad-dhvani-śruteḥ |
 PV_03492 || vicchinnaṃ śṛṇvato 'py asya yady
 PV_03492 -vibhramaḥ | hrasva-dvaya-uccāraṇe 'pi syād
 PV_03256 taṃ pratipadyeta sukha-ādin eva sā katham ||
 V3_03108 vādaṃ bādhatē, nidāna-a-praśamanena nidānino
 SV_16815 tad-vyākhyānam apy apauruṣeyaṃ sampradāya-
 VN_04310 -abhidhāne nirarthakam eva iti na pṛthag
 VN_04218 -uccāritam ity-evam-ādinā kāraṇena, tad
 VN_04216 prativādibhyaṃ trir-abhihitam apy a-vijñātam
 VN_04308 na prativādī nigṛhyate. jādyāt parśad-āder
 SV_05823 antareṇa tathā grahitum a-śakyatvāt,
 VN_05608 parihartavyaḥ parān anupratibodhya iti.
 VN_04215 parśat-prativādibhyaṃ trir-abhihitam apy
 VN_05609 ca ajñānam. vijñātam parśadā prativādinā yad
 VN_05610 tad ajñānam nāma nigrasthānam. arthe khalv
 PV_02006 -adhigateḥ param || prāptam sāmānya-vijñānam
 PV_02164 syāt kasyacit kiñcit kutaścit tena kiñcana |
 SV_11008 jñātam a-śakyatvāt, na an-iṣṭeḥ. tādr̥śām
 V2_06613 jñātam a-śakyatvāt. na an-iṣṭeḥ, tādr̥śām
 a-vikala-kāraṇasya bhavato 'nya-bhāve 'bhāvād
 a-vikala-kāraṇasya bhavato 'nya-bhāve 'bhāvād
 a-vikala-tad-anya-kāraṇasya darśanasya vyāvṛtṭiḥ.
 a-vikalpaṃ dr̥ṣyeta. avayavasya āvaraṇam, na
 a-vikalā iti na phala-vaikalpam syāt. na hi
 a-vikalpe 'py a-bhinne rūpe. kāryam hi kutaścīd-
 a-vikalpe 'pi tasminn a-bhavat tasya a-janaka-
 '-vikale tasmin kāryam kena nivāryate | kā vā sa-
 a-vikalpe yāti tat-tulyam cen na bhedataḥ || bhūta
 a-vikalpeṣu sarveṣu viśeṣeṣu bhavati. na tv a-
 a-vikalpa-abhyāsaṃ niścaya-pratyayān janayati,
 '-vikalpaḥ kathaṃ bhavet || tayā eva anubhave
 '-vikalpaḥ sva-viśayo vijñāna-anubhavo yathā | a-
 a-vikalpaka eva sphuṭa-avabhāsa iti. svapna-
 a-vikalpakam jñānam pratyakṣam. kā punar iyaṃ
 a-vikalpakam pratyakṣam. kiṃ ca viśeṣaṇam
 a-vikalpakam || sāmānya-vācīnaḥ śabdās tad-eka-
 a-vikalpakam a-vitatha-viśayaṃ pramāṇam
 a-vikalpakam ekaṃ ca pratyakṣa-ābhaṃ caturvidham |
 a-vikalpatayā vinā | vikalpena na sāmānya-grahas
 a-vikalpanāt | saṅketa-upāya-vigamāt paścād api
 a-vikalpanāt. na, a-bhrāntam iti nirdeśāt. ata
 a-vikalpayoḥ | vimūḍho laghu-vṛtṭer vā tayor
 a-vikalpikā | vikalpayann apy eka-arthaṃ yato
 a-vikalpe 'pi prāmāṇyaṃ pratiśidhyate |
 a-vikalpe ca hetuṃ saṅketa-mandatām || teṣāṃ
 a-vikalpya-artha-bheda-āśrayam upāgatāḥ | anādi-
 a-vikalpya artha-bheda-āśrayam upāgatāḥ | anādi-
 a-vikāriṇaḥ | (254ab) syād etat – sann api na
 '-vikāriṇaḥ | na apekṣa-atīśaye 'py asya
 '-vikāriṇām | vyañjakaiḥ svaiḥ kutaḥ ko 'rtho
 a-vikāreṇa na upādeyasya vikriyā | kartuṃ śakyā a
 a-vikāreṇa mṛdaḥ kuṇḍa-ādino yathā || a-vikṛtya
 a-vikāryasya tat sāmānyavataḥ kutaḥ ||147|| na
 a-vikṛtya hi yad vastu yaḥ padārtho vikāryate |
 a-viḡuṇa-kāraṇānām dr̥ṣṭam, anyathā na iti. kāraṇa
 a-viḡuṇam vijñānam. indriya-ādinām api pūrvaḥ
 a-viḡuṇam vijñānam, tasya viśaya-antara-vikṣepa-
 a-viḡuṇāni bhavanti, yadā eṣāṃ kārya-vṛtṭiḥ syāt.
 '-vicalato bhinna-deśena bhāvena tad-ubhaya-
 a-vicāratvāt, vicāratatve ca indriya-mano-
 a-vicāreṇa pratipatter bahusv adhyeṭṛsu
 a-vicitratvād gr̥hiteṣu krameṇa ca | na citra-dhī-
 a-vicchinna-adhiropanam | na akṣāt sarva-akṣa-
 a-vicchinna-avabhāsi-vijñāna-utpādana-yogyatā-
 a-vicchinna-avabhāsinī | vicchinā apy anyayā
 a-vicchinna-ābhatā na syād ghaṭanam ca nirākṛtam |
 a-vicchinna-vibhramaḥ | hrasva-dvaya-uccāraṇe 'pi
 a-vicchinna-vibhramaḥ || vicchinne darśane ca
 a-vicchinā na bhāseta tat-saṃvittiḥ krama-grahe |
 '-vicchedāt, madhura-śītala-snigdhair iva vyādheḥ
 a-vicchedād āgatam, tato 'rtha-siddhir iti cet.
 a-vijñāta-arthaṃ nāma nigrasthānam iti.
 a-vijñāta-arthaṃ, a-sāmarthya-saṃvaraṇāya
 a-vijñāta-arthaṃ. yad vākyam parśadā prativādinā
 a-vijñāta-pratipādana-a-sāmarthya iti vijetā na
 a-vijñāta-vṛkṣeṇa a-vṛkṣasya api tad-vyavaccheda-
 a-vijñātam ca ajñānam. vijñātam parśadā
 a-vijñātam a-vijñāta-arthaṃ. yad vākyam parśadā
 a-vijñātam, tad ajñānam nāma nigrasthānam.
 a-vijñāte na tasya pratiśedham brūyād iti. etad
 a-vijñāte svalakṣaṇe | yaj jñānam ity abhiprāyāt
 a-vijñānasya vijñāna-an-upādānāc ca sidhyati ||
 a-vitatha-abhidhānāt. tathā hy ayam evam na vā
 a-vitatha-abhidhānāt. tathā hi na anya-guṇa-doṣa-

SV_15201 -dharmāṇaḥ śabdāḥ. tattve vā kuta etad
SV_12624 ca sarvo vyavahāro 'pauruṣeyaḥ. na ca sarvo
V1_02711 -avabhāsi bhaya-ādāv iva, tad a-ikalpakam
SV_15020 eva niyama-kāraṇa-abhāvād ayuktam iti cet.
V2_06705 āgamaḥ, praṇetur dur-anvayatvāt. apauruṣeyam
SV_12322 apy apauruṣeyatve katham idānīm apauruṣeyam
SV_17317 prāmānyam vedasya sādhyaitu-kāmaḥ prāha,
SV_16512 -vaśāt tam tam āviśanto dṛśyante. teṣām
SV_17118 a-paśyatām ||324|| ity antara-ślokaḥ. tasmād
SV_16208 para-kriyā-darśana-pūrvakam eva anyaḥ karoty
V3_13710 -dhiyo 'yam eva bhāvo '-vibhāvita-dhiyā
V1_00106 niyamena samyag-jñāna-pūrvakatvād
V1_01111 -niścaya-lakṣaṇatvāt. na etad asti, yasmād
NB_03130 yathā a-sarvajñāḥ kapila-ādayo 'n-āptā vā
PV_03356 ca iyaṃ meya-māna-phala-sthitiḥ | kriyate
V1_03812 ca iyaṃ meya-māna-phala-sthitiḥ | kriyate
V1_01113 arthasya tad-indriya-jñāna-utpattāv
NB_03120 na tat tatra asti. tad yathā – kvacid
SV_05018 viplavād āntarād api keśa-ādi-vibhrama-vat.
PV_03217 ete vilakṣaṇāḥ || yathāsvam-pratyaya-apekṣād
SV_11114 doṣa-jātīnām jātiḥ sat-kāya-darśanāt || sā
VN_06810 ity etāvan-mātram iṣtam iti. loke
SV_17018 jana-pravādāt. te ca sarve janā rāga-ādy-
SV_05017 na pratyeti iti cet. a-śaktir eṣa vikalpānām
SV_05020 tasyā vikalpa-lakṣaṇatvāt. vikalpa eva hy
SV_16512 a-vidita-artha-niyamānām atyakṣa-āveśād
PV_03091 na bhidyate || viruddham tac ca sa-upāyam
SV_05915 śiṃśapā-ādi-bheda-vat. atha api syāt –
SV_17207 yogyatvāt. a-yogyatve ca tad-a-pracyuter
PV_02064 'pi tad-dhetus tena bhāvasya kiṃ kṛtam |
V2_09112 a-pracyutir iti pūrvaḥ prasaṅgaḥ. tan na
SV_14207 -utpattau bhavet kṣāthasya darśanam ||269||
SV_09718 anityatve yathā kāryam a-kāryam vā
SV_14424 ||275|| katham asan vināśo bhāvam nāśayet. ato
V2_08109 tathābhāve 'py anyatra hetor vaikalyād
PV_02160 śabdaś ca hetv-arthaḥ sva-āśrayeṇa ca ||
PV_02193 vīta-rāgāṇām dayayā karmaṇā api vā | ākṣipte
PV_02055 bhavet || nivṛtte 'py anale kṣātha-vikāra-
PV_03463 | vyaktāv an-anubhūtyāṃ tad-vyaktatva-
V3_10108 dharmiṇi. sandigdha-sādhyā-dharmā apy evam
V3_07802 sādhyā-abhāvam. katham idānīm hetur
V3_07708 tat-pakṣa-sapakṣa-anyataratva-ādīnām
V3_10207 lakṣaṇa-bhedas tu kathita eva. na hy
V3_10111 a-niścayān niścayaḥ. vyatireka-a-niścayo hy
V3_10108 ubhaya-niścita ity a-niścayāt siddham
V3_10101 nanu pakṣa-ādīnām parasparato bhedaḥ
V3_10109 -sādhyā-dharmā apy evam a-vipakṣa iti tad
V3_10410 samāśrayāḥ sarve hetavo vyākhyātāḥ, yathā –
SV_02722 agni-sattā-bhāvanā-vimuktayā buddhyā katham
V3_11003 -abhinandinaḥ pratisandhi-bandhāt. ata eva
SV_00912 api vṛtṭeḥ. sā eva rāga iti cet. iṣtam,
SV_00917 'bhāvāt. kāruṇikasya api niṣ-phala ārambho
V1_00410 kathayed yathā-upadeśam pravartamānasya
VN_01119 nānā. ekaś cet, katham idānīm idam ekatra
SV_06026 ca a-tathābhūtān api tathā-adhyavasitān
VN_06615 tatra ekā prakṛtiḥ sukha-duḥkha-mohaḥ. tad-
PV_03423 saṃsmṛteḥ || bhedenā an-anubhūte 'sminn
SV_12127 yaḥ svabhāvo yaj-janmā dṛṣṭaḥ so 'nyatra apy
VN_01203 na lakṣyatī. śaktir avasthā ity eko bhāvo
V1_02703 dṛśyate, na nānā-rūpayor dravyayor saṃsargād
PV_02174 -vat | rūpa-ādi-van na niyamas teṣām bhūta-
PV_04202 || yan-nāntariyakā sattā yo vā ātmā svo
V3_05507 yan-nāntariyakā sattā yo vā ātmā svo
PV_03277 na dṛṣṭam tv anyad antarā || saṃsargād
V1_02603 na anyā buddhir anyo 'nubhavaḥ. saṃsargād

a-vitatha-artha-pratītaya eva iti. na hy agnir
'-vitatha iti vyarthaḥ pariśramaḥ. atha vākyaṃ
a-vitatha-viśayaṃ pramāṇam pratyakṣam, ārya-satyā
a-vitatha-vyakti-niyame kiṃ kāraṇam. tasmād
a-vitatham syāt. na, tasya ayogād artha-abhidhāne
a-vitatham. tathā hi bauddha-itarayor mantra-
a-vitathāni veda-vākyaṇi, yatra a-pratipattiḥ,
a-vidita-artha-niyamānām atyakṣa-āveśād a-vidvān
a-vidita-artha-vibhāgeṣu śabdeṣv ekam artham
a-vidita-kartāraś ca kecid iti sarveṣām keśāncid
a-vidito janena || pramāṇa-viniścaye parārtha-
a-viduṣām tad-vyutpādāna-artham idam ārabhyate.
a-vidyamāna-a-bhede 'pi tad-akṣa-a-gocaravataḥ |
a-vidyamāna-sarvajñatā-āptatā-liṅga-bhūta-pramāṇa
'-vidyamānā api grāhya-grāhaka-saṃvidām ||
'-vidyamānā api grāhya-grāhaka-saṃvidām ||47||
a-vidyamānād bhedaḥ, tat-sāmarthyasya tataḥ
a-vidyamāno ghaṭaḥ. na upalabhyate ca upalabdhi-
a-vidyā-udbhavād viplavatve cakṣur-vijñāna-ādiṣv
a-vidyā-upapluta-ātmanām | vijñaptir vitatha-
a-vidyā tatra tat-snehas tasmād dveṣa-ādi-
'-vidyā-timira-pañala-ullekhanas tattva-dṛṣṭer
a-vidyā-parītatvād a-sambhāvanīya-yāthātathya-
a-vidyā-prabhavāt. na vai bhāya-apekṣā eva
a-vidyā. sā svabhāvena eva viparyasyati. na evam
a-vidvān eva doṣa-upaplavaḥ kaścit tattvaṃ
a-vidhāya a-pidhāya ca | pramāṇa-uktir niṣedhe yā
a-vidhāya niṣidhya anyat pradarśya ekam puraḥ
a-vidheyasya puruṣānām kvacid upanayana-apanayana
a-vināśa-prasaṅgaḥ sa nāśa-hetor mato yadi ||
a-vināśa-svabhāve bhāve tad-anumānam. katham na
a-vināśāt (270a) kim ity artha-antarād artha-
a-vināśini | (193ab) anena udāharaṇam anayor
'-vināśi bhāvaḥ syād ity a-prasaṅga eva. vināśād
a-vināśo 'pi syād ity a-vyāptiḥ. sā iyaṃ nir-
a-vinirbhāga-vartitvād āśrayo 'yuktam anyathā |
'-vinivṛtti-iṣṭeḥ sahakāri-kṣayād alam || na
a-vinivṛtti-vat | tasya a-nivṛtṭir iti cen na
a-viniścayāt || atha arthasya eva kaścit sa
a-vipakṣa iti tad a-vipakṣatvam a-niścita-sādhyā-
a-vipakṣa-vṛtṭir ubhaya-dharmaś ca. na hi pakṣa-
a-vipakṣa-vṛtṭer ubhaya-dharmatve 'py a-doṣaḥ. na
a-vipakṣa-śāṅkāyāṃ sādhyā-abhāva-vyavaccheda-
a-vipakṣa-śabdena ucyate. tata eva katham abhāva-
a-vipakṣatvaṃ dharmiṇi. sandigdha-sādhyā-dharmā
a-vipakṣatvaṃ pakṣe 'sty eva. kaḥ pakṣaḥ ko vā
a-vipakṣatvam a-niścita-sādhyā-vyatireka-vyāvṛtti
a-vipakṣatvāt, tat-samudāya-eka-deśatvād ity-
a-viparyasto nāma. tad-ākāra-samāropa-saṃśaya-
a-viparyāsa-udbhavā sā na doṣaḥ. asaty ātma-grahe
a-viparyāsa-samudbhavān na doṣaḥ. asaty apy ātma-
'-viparyāsād iti cet. na, parārthasya eva
a-vipralambha-artham. tad yathā-dṛṣṭa-sādharṃyāt
a-vibhakta-ātmani niṣ-paryāyam paraspara-vyāhatam
a-vibhakta-bāhya-adhyātmika-bhedān pratipattā
a-vibhakta-yonikam idam vyaktam tad-anvaya-
a-vibhakte sva-gocaraiḥ | evam etan na khalv evam
a-vibhajyamānaḥ sva-ātmanā tat-kārya-dharmatām na
'-vibhāga iti pakṣe 'yam virodha uktaḥ. atha asty
a-vibhāgaḥ. punas tad-dravya-santāna-sthiti-kāraṇa
a-vibhāgataḥ || tat-tulyam cen na rāga-ādeḥ saha-
'-vibhāgavān | sa tena avyabhicāri syād ity
'-vibhāgavān | sa tena avyabhicāri syād ity
a-vibhāgaś ced ayo-golaka-vahni-vat | bheda-a-
a-vibhāgaś ced ayo-golaka-vahni-vat | vibhaktāv

SV_07407	a-niścayo na syād eka-niścayo vā. tasyā	a-vibhāgāyās teṣu viśeṣa-abhāvāt. vyakter yadi
SV_06606	vā a-vyatireko na syād ity uktam. tad ayam	a-vibhāgo 'nviyād vā na vā. na punar an-anvayo
PV_03353	katham satyaṃ na jāne 'ham api idṛśam ||	a-vibhāgo 'pi buddhy-ātmā viparyāsita-darśanaḥ |
V1_03805	-lakṣaṇam eva iyaṃ meya-māna-phala-sthitiḥ.	a-vibhāgo 'pi buddhy-ātmā viparyāsita-darśanaḥ |
PV_03132	|| a-vyāpṛta-indriyasya anya-vān-mātreṇa	a-vibhāvanāt | na ca an-udita-sambandhaḥ svayaṃ
PV_03130	|| viśada-pratibhāsasya tadā arthasya	a-vibhāvanāt | vijñāna-ābhāsa-bhedo hi
V3_13710	apy avaśyam avadāta-dhiyo 'yam eva bhāvo	'vibhāvita-dhiyā a-vidito janena || pramāṇa-
V1_01411	-bhāvinyah katham samḥṛta-vikalpe darśane	'vibhāvitā nāma. tad ayam a-saṃsr̥ṣṭa-vikalpo vā
PV_02206	|| sātmye 'pi doṣa-bhāvaś cen mārgavan na	a-vibhutvataḥ | viśaya-grahaṇam dharmo vijñānasya
PV_02254	prāha tena eva duḥkham duḥkhān nir-ātmataṃ |	a-viraktaś ca tṛṣṇāvān sarva-ārambha-samāśritaḥ ||
PV_02243	cet tasya tatra ātmany api sā samā || tatra	a-viraktas tad-doṣe kva idānīm sa virajyate |
V3_02006	bhāva-a-parityāgād arthasya icchā-pravṛtṭyor	a-virāma-prasaṅgāt. tasmād iyaṃ kutaścit
PV_02282	|| tataḥ parārtha-tantratvaṃ siddha-arthasya	a-virāmataḥ | dayayā śreya ācaṣṭe jñānād bhūtam
VN_04008	hetv-antara-abhidhāne 'pi na nigraham arhaty	a-virāmāt. prakṛtād arthād a-pratibaddha-artham
VN_06010	viruddha-abhyupagamayor vivādaḥ syāt,	a-viruddha-abhyupagamayor an-abhyupagamayor vā
SV_12211	vyatirekī dharma-dvaya-avatāro vastu-sāmānye	'viruddha ity ucyate, na avasthā-bhedini viśeṣe.
SV_11822	-bhedas tu syāt pūrva-ukta-krameṇa. sa ca	a-viruddha eva, na vastu-bhedaḥ. na ca bheda-a-
V3_10709	-bhāve hy apara-abhāvo niścīyate. na ca	a-viruddha-lakṣaṇam atīndriyaṃ su-jñāna-bādhanam.
SV_15226	tasya a-sambhave pramāṇam paśyāmaḥ. na ca	a-viruddha-vidhiḥ pratiśedha-sādhano yuktaḥ,
SV_12226	-puruṣayor na kiñcid virodha-darśanam iti na	a-viruddha-vidhir anupalabdhi-prayogo gamakaḥ. na
NB_03077	vaktṛtva-sarvajñatvayor na sambhavati. na ca	a-viruddha-vidher anupalabdhyā apy abhāva-gatiḥ.
SV_16116	-kṛtā iti na sthita-kramā varṇāḥ, icchā-	a-viruddha-siddhi-kramatvāt, krama-viśeṣa-
SV_16113	varṇānām pravṛttā racanā-kṛtaḥ | icchā-	a-viruddha-siddhīnām sthita-krama-virodhataḥ ||306
SV_12430	anyathā adhyetum na śakyate. na hi viśeṣaṇam	a-viruddham vipakṣeṇa asmād dhetum vyāvartayati.
V3_11401	-upakāra-niyama-abhāvād anaikāntika eva ity	a-viruddhaḥ. ko hy eṣa niyamaḥ – samḥataḥ para-
VN_01407	dravyasya pariṇāma iti iṣṭam syāt. tad	a-viruddham anyasya api, hetu-phala-santāne mṛd-
V3_08304	yogyatāyās tu dravya-antara-anapekṣatvād	a-viruddham. uttara-uttara-śakti-pariṇāmena
SV_12431	vipakṣeṇa asmād dhetum vyāvartayati.	a-viruddhayor ekatra sambhavāt. idānīntanānām
V2_06004	vidhau viruddho vā vidhiyeta a-viruddho vā.	a-viruddhasya api saha-bhāva-virodha-abhāvād a-
PV_02194	karma bhava-tṛṣṇā-vilaṅghinām | duḥkha-jñāne	'viruddhasya pūrva-saṃskāra-vāhinī || vastu-
SV_00511	vidhau viruddho vā vidhiyeta a-viruddho vā.	a-viruddhasya vidhau saha-bhāva-virodha-abhāvād a-
V3_02303	a-bādhya-bādhakayor ekataḥ siddhir	a-viruddhā api śāstra-bādhyāyāṃ yadi viruddhā
SV_06723	prak. a-tat-prayojana-vyāvṛttis tu bhinnānām	a-viruddhā iti sa eva artha-a-bhedaḥ śabda-a-
SV_05304	api sāmartyaṃ dṛṣṭam iti samūhe 'pi śaktir	a-viruddhā. tathā na kadācid vyaktayaḥ sāmānya-
V2_06004	vā. vidhau viruddho vā vidhiyeta	a-viruddho vā. a-viruddhasya api saha-bhāva-
SV_00511	niśedhena vā. vidhau viruddho vā vidhiyeta	a-viruddho vā. a-viruddhasya vidhau saha-bhāva-
VN_03312	na kaścid artha-bhedaḥ. api ca ayaṃ viruddho	'viruddho vā sati hetu-prayoge vyadhikaraṇatvād
VN_01219	iti, idaṃ bheda-a-bheda-lakṣaṇam, tena	a-virodha iti cet, na vai mṛd-ātmani ghaṭasya
VN_01201	-ādi. asti paryāyo 'vasthā śaktir iti tena	a-virodha iti cet, vismaraṇa-śīlo devānām-priyaḥ
V3_01703	api pratyuktam. api ca dvayor api sambhava-	a-virodha etad evaṃ syāt. anyathā tv asiddham eva
V3_13009	dharmā-nāntariyakatām dvayor a-paśyaṃs tayor	a-virodha-darśitayā prāha iti sambhavo
SV_13801	sāmānyena vacane bhinna-viśayatvasya apy	a-virodhaḥ. eka-viśayayoś ca pratītyoḥ pūrvāpara-
SV_04205	-utpattayo viśeṣa-vat kāryaṃ kuryur ity	a-virodhaḥ. tadvad arthā api kecit svabhāva-bhede
PV_03242	| anyair a-kārya-bhedasya tad-apekṣa-	a-virodhataḥ || tasmād indriya-vijñāna-anantara-
SV_16931	apy atīndriye virodha-asiddheḥ, anyatra apy	a-virodhasya dur-anvayatvāt. viruddhām apy agni-
V3_01805	vā iti, samudāya-apavādasya dharmiṇy	a-virodhāt. anityo hi śabdaḥ, na anitya-śabdaḥ
PV_02106	aneka-vijñāne buddhyā astu sakṛd eva tat |	a-virodhāt krameṇa api mā bhūt tad-a-viśeṣataḥ ||
SV_14712	pratibandho nāma, an-āyattasya vyabhicāra-	a-virodhāt. tato dharma-bhedāc ca anyatvam. jñāna
SV_09606	'paryudāsena vyatireka-mātrasya abhāve 'py	a-virodhāt. yathā na bhavati mūrta ity a-
V3_07605	'paryudāsena vyatireka-mātrasya abhāve 'py	a-virodhāt, yathā na bhavati mūrta ity a-
SV_03916	ity anya-apoha ucyate, tasya vastuṣu bhāvāt,	a-virodhāt, vyavahārasya ca śabda-āśrayasya tathā
SV_16930	antareṣu katham prasiddhiṃ pramāṇayet. tatra	a-virodhād abhyupagama iti cet. na, atra apy
SV_16419	-asiddheḥ. a-virodhiṇā ca saha sambhava-	a-virodhād ity apy uktam. na api itara-sāmānya-
PV_04146	aikāntiko yadi || krama-kriyā-anityatayor	a-virodhād vipakṣataḥ | vyāvṛtṭeḥ saṃśayād eṣa
PV_02212	bādha bhede 'pi na parasparam | moha-	a-virodhān maitry-āder na atyantam doṣa-nigrahaḥ |
PV_03271	|| sukha-ādy-ātmatayā buddher api yady	a-virodhitā | sa idānīm katham bāhyaḥ sukha-ādy-
SV_16419	apy eṣām ajñānāt, ata eva virodha-asiddheḥ.	a-virodhiṇā ca saha sambhava-a-virodhād ity apy
SV_01419	ca, dṛṣṭā ayuktir a-dṛṣṭeś ca syāt sparśasya	a-virodhiṇī ||20|| yadi hy anupalambhena abhāvaḥ
V3_01612	idam anyatara-grahaṇam eka-parigrahe 'py	a-virodhe samartham bhavati, yathā anyatara-
SV_17002	tad-vaśāt pratītiḥ. na ca vacana-vṛtṭer eva	a-virodho 'nyatra api prasaṅgāt. apauruṣeya
SV_15926	eka-bhāva-vivakṣayā | ukteḥ samaya-kārāṇām	a-virodho na vastuni ||300|| samaya-kāras tu
SV_16933	māndyād ayaṃ na lakṣayed api. virodha-	a-virodhau ca bādha-sādhaka-pramāṇa-vṛtṭi. te
HB_02505	anyathā hi vilakṣaṇāyā api sāmāgryā	a-vilakṣaṇasya utpattau na kāraṇa-bheda-a-
PV_02128	|| tasya ādau deha-vaiguṇyāt paścād-vad	a-vilaṅghanam | śanair yatnena vaiguṇye niraste
V3_09212	-ātmana upalayanam anityatām icchanti, nanv	a-vivakṣita-viśeṣam sāmānyam siddham eva. tat-

PV_04077 | sva-icchā-kalpita-bhedeṣu padārtheṣv
V3_09812 eva ca hetutve 'punar-nirdeśya ity uktam.
SV_11721 rūpeṇa katham tathā syāt. drśya-
SV_08722 sahakāriṇaḥ | (175ab) na vai sarva-ākāra-
V1_04305 bhāsamānasya nila-ādes tat-saṃvidaś ca
V2_06103 antya-avasthāyāṃ pariṇāma-abhāvāt kṣaṇasya
HB_03010 -pariccheda eva na syāt, tad-a-tad-rūpayor
HB_01405 tatra ca kṣaṇa ekasya svabhāvasya
PV_03222 syād a-vivekitā | vivekīni nirasya anyadā
PV_03222 cetasi || paṭa-ādi-rūpasya ekatve tathā syād
SV_08514 eva kvacin na syāt. sarva-ākāra-viveka-
SV_14608 eva uktaḥ syāt. na tayoḥ parasparam vivekaḥ.
V1_02103 abhilāpa-ābhoge ca viśaya-pratyastamayāt tad-
PV_04167 kṣamaḥ | karma-ādi-bheda-upakṣepa-parihāra-
VN_00918 viśeṣa-abhāvāt. so 'nyatra api tathāvidhe
HB_02610 rūpa-niyatā pratipattiḥ, a-sambhavāt. tasmād
V3_03704 sambhavo na asya pratidvandvī vidyata iti.
SV_12715 apauruṣeyatvaṃ sādhyeta. tad-abhāvād veda-
PV_03157 -ādir iṣṭo yaś ca aupacārikaḥ | mukhya-
V2_08502 liṅga-viśeṣa-upādhinām ca sāmānyānām.
HB_02402 liṅga-viśeṣa-upādhinām ca sāmānyānām.
SV_00318 liṅga-viśeṣa-upādhinām ca sāmānyānām.
PV_03041 grahaṇam vinivāritam || paraspara-viśiṣṭānām
SV_12119 agni-kāṣṭha-vat | a-drṣṭa-hetur anyo 'py
V1_01201 api darśanāt. tad ayam a-viśayatvād abhūta-
V2_06107 kāryam hetu-vyāpty-a-vyatirekāt tat-svabhāva-
SV_15601 phala-dāḥ. tat tarhi rūpaṃ varṇānām sarvatra
SV_15719 ime 'viśiṣṭena prayujyamānā mantrās tato
PV_04154 avayavī kāryam drṣṭyā adrṣyēṣv a-sambhavi ||
SV_17508 tatra ekasya vacanasya kathañcit saṃvādena
PV_04153 samyoge 'rtho 'sti drṣṭi-bhāk || adrṣyasya
SV_15606 a-vyatireke ca varṇā eva mantraḥ. te ca
HB_01913 -utpattau viśeṣasya eva utpattir na syāt.
SV_16921 pratīti-jananāt. iṣṭa-an-iṣṭayor a-viśeṣāt.
SV_15719 syād vaidya-vaṇig-vyapadeśa-ādi-vat. tad ime
PV_03530 grāhya-lakṣaṇam || rūpa-ādeś cetasaś ca evam
SV_12709 pada-vākya-antare 'bhāvād iti cet. na, teṣām
V1_02003 smārtād a-viśeṣāt. niṣpādita-kriye karmaṇy
SV_08201 iti cet. sthira-svabhāvasya an-atiśayād
V3_04201 na kṣīrāc chaśa-viśāṇam, ko hi viśeṣo 'bhāva-
PV_04025 -adhikṛter eva hetvābhāsa-a-prasaṅgataḥ ||
VN_04001 -abhāve saty eka-prakṛtikatvam iti. tad idam
VN_03903 syāt, tasmād etad apy a-sambaddham iti.
V3_03403 bādhakam eva iti cet, katham punar upagama-
VN_01013 -nivṛttir asiddheḥ, na ātma-pratyakṣa-
SV_04118 na sāmānyam (75'a) tat-kārya-kṛt. tasya apy
V2_05105 syād viśeṣaṇa-viśeṣya-yoginaś ca nipātasya
SV_12709 iti cet. na, teṣām a-viśeṣa-asiddheḥ.
SV_08712 sarvo janakaḥ syād iti. uktam atra. yady
PV_02096 tatra apy artha-antaram yadi || guṇa-dravya-
V3_02806 uktaḥ. tasmāt prakaraṇa-āpannam eva
PV_03113 dhrauvyād antābhyāṃ na viśeṣaṇam |
V2_05006 ca. dharmi-viśiṣṭasya anyatra vṛtti-virodho
PV_03488 || sthāne svayam na naśyet sā paścād apy
PV_02156 -grahaḥ || yadi sarvo guṇa-grāhī syād dhetor
V1_00902 ataś ca yaḥ prāg a-janako buddher upayoga-
PV_03524 | kramaṇa api na śaktaṃ syāt paścād apy
PV_03316 | dharmaiḥ sa niyamo na syāt sambandhasya
PV_02038 | pariṇāmo yathā ekasya syāt sarvasya
PV_02106 eva tat | a-virodhāt kramaṇa api mā bhūt tad-
SV_08116 | vyaktaṃ sattā-ādi-van no cen na paścād
SV_15526 atha api bhāva-śaktiḥ syād anyatra apy
V1_02911 viplavaś ca akṣa-jatve 'pi tad-anyebhyo
PV_03138 tasmāt santu sakṛd dhīyaḥ || pratibhāsa-
V3_01301 eṣa doṣo na anyatra iti cet, na, sādhyatva-

a-vivādataḥ || a-sādhyatām atha prāha siddha-
a-vivādāś ca, nityam tad-bhāva-siddheḥ. anvaya-a-
a-viveka-a-darśanayor viveka-sattā-viparyaya-
a-vivekaṃ brūmo bhedasya api bhāvāt. tasmāt
a-vivekaḥ siddhaḥ. dvairūpyam tad-dhīyaḥ (58c)
a-vivekāt. kārya-utpatti-viḥvāna-utpādāna-
a-vivekād iti. ya eṣa kasyacid darśanāt kvacit
a-vivekād viśeṣasya kartum a-śakyatvāt, svabhāva-
a-viveki ca na iṅkyate || ko vā virodho bahavaḥ
a-vivekitā | vivekīni nirasya anyadā a-viveki ca
a-vivekinor vā arthayor abhyupagamān nāma kevalam
a-viveke ca na paryudāsaḥ. tad evam vyatireka-
a-vivekena saṃvido 'py a-grāhya-grāhakasya ca
a-vivecane || prāg-asiddha-svabhāvāt sādhyā-
'viśiṣṭa iti so 'pi tathā astv iti vyāptiḥ:
a-viśiṣṭa-yogyatā-rūpayor eka-jñāna-samsargiṇoḥ
a-viśiṣṭa-lakṣaṇe drṣṭasya aparatra vyatireka-
a-viśiṣṭa-varṇa-apauruṣeyatvam api prathama-pakṣe
a-viśiṣṭa-vijñāna-grāhyatvān na aupacārikaḥ || an
a-viśiṣṭa-sāmānya-vivakṣāyāṃ vyabhicārān na
a-viśiṣṭa-sāmānya-vivakṣāyāṃ vyabhicārān na
a-viśiṣṭa-sāmānya-vivakṣāyāṃ vyabhicārān na iṣyate.
a-viśiṣṭam katham bhavet | rūpaṃ dvi-rūpatāyāṃ vā
a-viśiṣṭaḥ sampratīyate ||242|| na a-darśanād
a-viśiṣṭam api sprṣṭvā ayam ghaṭa iti pratipadan
a-viśiṣṭam iti tad-anupalambhaḥ svabhāva-
a-viśiṣṭam iti yathā-kathañcit prayuktād api
'viśiṣṭam eva svabhāvam āśādayanti. tena a-
a-viśiṣṭasya ca anyasya sādhanā siddha-sādhanam |
a-viśiṣṭasya tad-vacana-rāseḥ tathābhāve na
a-viśiṣṭasya pratijñā niṣ-prayojanā | iṣṭo hy
a-viśiṣṭaḥ sarvatra iti sarvadā phala-dāḥ syuḥ.
a-viśiṣṭād viśeṣa-utpattau kāryasya api syāt.
a-viśiṣṭānām sarva-artheṣv ekam artham atyakṣa-
'viśiṣṭena prayujyamānā mantrās tato 'viśiṣṭam
a-viśuddha-dhīyam prati | grāhya-lakṣaṇa-cintā
a-viśeṣa-asiddheḥ. a-viśeṣaḥ pratyabhijñānāt
a-viśeṣa-ādhāyī sādhanam ity api sādhanā-nyāyam
a-viśeṣa-ādhāyini kā apekṣā. atīśaye vā
a-viśeṣa iti cet, na, hetoḥ svabhāva-bhedāt. a-
a-viśeṣa-uktir apy eka-jātye saṃśaya-āvahā |
a-viśeṣa-ukte hetau pratiśiddhe viśeṣam bruvato
a-viśeṣa-ukte hetau pratiśiddhe viśeṣam icchato
a-viśeṣa ekam pramāṇam bādhakam ca na aparam iti
a-viśeṣa-nivṛttir api viprakṛṣṭeṣu. tasmāt
a-viśeṣa-prasaṅgataḥ | tāsām kṣetra-ādi-bhede 'pi
a-viśeṣaḥ. etena sādhyā-dharme 'pi viśeṣaṇa-
a-viśeṣaḥ pratyabhijñānāt siddha iti cet. na,
a-viśeṣaḥ syāt syād etad iti. yathā ca asya
a-viśeṣaḥ syād bhinnno vyāvṛtti-bhedataḥ | syād an
a-viśeṣaṇam dharmā-mātram sādhyam ākarṇaniyam vā.
a-viśeṣaṇam eva syād antau cet kārya-kāraṇe || a-
'viśeṣaṇe vā na anumeya-dharmatā iti cet, na,
a-viśeṣataḥ | doṣo 'yam sakṛd utpanna-a-krama-
a-viśeṣataḥ | yad avastho mato rāgī na dveṣī syāc
a-viśeṣataḥ | sa paścād api (6abc') syāt. ātma-a-
a-viśeṣataḥ || anena deha-puruṣāv uktau
a-viśeṣataḥ || tad-a-bhede 'pi bhedo 'yam yasmāt
a-viśeṣataḥ || pratyekam upaghāte 'pi na
a-viśeṣataḥ || bahavaḥ kṣaṇikāḥ prāṇā a-sva-
a-viśeṣataḥ ||160|| atha api pācakatvam iti
a-viśeṣataḥ ||292|| na vai puruṣa-samayān
'viśeṣataḥ ||33|| yo 'pi kaścid viplava indriya-
a-viśeṣaś ca sa-antara-anantare katham | śuddhe
a-viśeṣāt. a-doṣe ca iṣṭa-vighāto 'pi na syāt,

SV_16921
 SV_02224
 V2_08612
 V1_02912
 V2_06803
 V3_03609
 PV_02105
 SV_07523
 SV_12619
 SV_13711
 SV_15822
 SV_11915
 VN_00115
 VN_04204
 V1_02003
 SV_16226
 SV_15708
 SV_07401
 HB_02608
 V1_04201
 V1_01613
 SV_06410
 V1_02313
 SV_08413
 SV_08711
 VN_00508
 PV_02086
 SV_15511
 SV_13913
 PV_02150
 V3_07612
 SV_06911
 V2_09502
 SV_01216
 SV_12618
 SV_16227
 V3_06206
 SV_04120
 V1_03302
 SV_04114
 V1_00904
 SV_08121
 V1_02511
 PV_02043
 SV_11703
 SV_12829
 SV_05106
 VN_04803
 V1_03309
 SV_03206
 SV_08418
 SV_03304
 SV_04106
 SV_06811
 SV_07402
 SV_04111
 SV_08708
 SV_08709
 SV_08713
 SV_12708
 SV_03210
 V1_02301
 SV_08714
 SV_12711
 PV_03057

-samayaṃ pratīti-jananāt. iṣṭa-an-iṣṭayor
 kāla-vat. tadā api vā na bhavet, abhāva-kāla-
 kāla-vat. tadā api vā na bhavet, abhāva-kāla-
 viplava indriya-jaḥ, tad-anya-indriya-ja-
 artha-viśeṣe pratibaddhā, tasyaḥ sarvatra
 -anumāne vyākhyāte, dvayor api prāmānya-
 nitya-sannidheḥ || na aneka-hetur iti cen na
 rūpasya anyatvaṃ yan na tad ākāra-antara-vad
 nānā varṇāḥ. bhede 'pi ca pratyabhijñāna-
 vyaktau sarvaṃ vyaṅgyaṃ na vā kiñcid apy
 na syāt. tasmād vakṛ-śrotor vyakti-hetutve
 a-bhedakatvāt. tad-rūpasya krama-antare 'py
 krama-niyamaḥ, iṣṭa-artha-siddher ubhayatra
 -abhidhāne kiṃ na nigrāho nigrāha-nimitta-
 -saṃskārasya grhīta-grahaṇasya smārtād
 svabhāve yuktaḥ, svabhāvasya sarvatra
 syuḥ, na a-bhede, kāraṇa-a-viśeṣe kārya-
 tad-bhāva-abhāva-kālayoḥ pratipattiṃ praty
 niyamena yad-upalabdhir bhavati yogyatāyā
 -niyamaḥ, eka-vyāpāre krama-ayogāt, tasya
 pratibhāsa-a-pracyuter asad-artha-pratibhāsa-
 kāraṇa-bhāva iti rūpaṃ taj-janitam bheda ity
 -sattā eva tad-vedanā yuktā, tasyaḥ sarvatra
 asti ity a-janakaḥ syāt. janakatve vā bheda-
 bhinnō 'sya janakaḥ syāt. janakatve vā
 kasyacid asato 'bhyupagame tal-lakṣaṇa-
 eka-samudāyo 'smād anekatve 'pi pūrva-vat |
 -samita-nisarga-siddhayor upadeśa-apekṣaṇa-
 yuktam ete yac chabdān kuryuḥ. anyathā śabda-
 tatra na karmaṇām | viśeṣe 'pi ca doṣānām
 -mātra-prayojanatvāc chabda-prayogasya. iṣṭa-
 (143ab) na kevalam eka-kāryās tad-anya-bheda-
 pakvāny etāni phalāny evaṃ-rasāni vā rūpa-
 pakvāny etāni phalāny evaṃ-rasāni vā rūpa-
 varṇānām vā sādhyed vākyaṃ vā. tatra anya-
 -pravṛttiḥ sattva-sabhāgatā-ādi-vaśāt sā iva
 na hi saṃvedana-abhāvaḥ svataḥ sidhyati, tad-
 jvara-ādi-śamanaṃ kāryaṃ syāt. tasya
 -kṛta-viśeṣasya viśeṣaṇa-jñāna-viśeṣya-jñāna-
 tata eva tad ekaṃ kāryam iti. tad ayuktam.
 api (6abc) syāt. ātma-a-bhedena sāmārthya-
 iti samayaḥ. tad-vyatikrame tasya paścād apy
 a-pratyakṣatvād asiddheḥ sato 'py asad-
 || na a-kramāt kramiṇo bhāvo na apy apekṣā
 iṣyate ||234|| ghaṭa-ādiṣv api yukti-jñair
 -pratibhāsanāt, varṇa-anukrama-pratīteḥ. tad-
 ca bhinna-bhāva-utpatter vibhramasya ca
 na hy atra kaścit samayaḥ pratyāyana-
 api kaiścid eva dharmaiḥ pratipatteḥ. tad-
 -pratyayān janayati, yathā rūpa-darśana-
 yady eṣāṃ na viśeṣaḥ sambhavet. tato bheda-
 yathā ekaṃ kvacid eka-vacanena khyāpyate tad-
 kṣāṭha-sādhyām arthakriyām, na tu bheda-
 ghaṭa iti. te 'pi sajātiyād anyataś ca bheda-
 praty a-viśeṣāt. viśaya-saṃskāras tv indriya-
 apekṣante, bhede 'pi tat-prakṛtītvāt. na tad-
 a-bhinna-pratyayasya. api ca, yathā a-bheda-
 'pi na sarvaṃ sarva-sādhanam | tathā bheda-
 yathā ca asya svayam a-bheda-vādino '-bheda-
 api tat kāryaṃ na syāt. na bhavati teṣāṃ
 paurvāparyam, yathā janakatva-adhyāpakatva-
 tad-anubhava-khyātir ity aparāḥ. tasya apy
 na sarvaḥ sarvasya janaka iti tathā bheda-
 tasya vyabhicārād a-nidarśanatvāc ca. varṇa-
 maṇi-buddhyā abhidhāvataḥ | mithyā-jñāna-

a-viśeṣāt. a-viśiṣṭānām sarva-artheṣv ekam artham
 a-viśeṣāt. apekṣayā hi bhāvāḥ kādācitkā bhavanti,
 a-viśeṣāt. apekṣayā hi bhāvāḥ kādācitkā bhavanti,
 a-viśeṣāt, asāv api vastv-an-anurodhi-pratibhāso
 a-viśeṣāt. indriya-viśaya-vat paraspara-yogyatā
 a-viśeṣāt. ekasya tal-lakṣaṇa-yoge 'pi
 a-viśeṣāt kramād api | na eka-prāṇe 'py aneka-
 a-viśeṣāt. tac cet sāmānyasya rūpam an-anything tad
 a-viśeṣāt tata ekatva-asiddhi-prasaṅgād bheda-an-
 a-viśeṣāt. tathā hi. sva-jñānena anya-dhī-hetuḥ
 '-viśeṣāt tulyaḥ phala-sambandhaḥ syāt. api ca,
 a-viśeṣāt tulyā syāt pratipattiḥ. artha-
 a-viśeṣāt. dharmaṇi prakṛtītvāt prasādhyā paścād
 a-viśeṣāt. na, tasya iha a-prastāvād iti cet,
 a-viśeṣāt. niṣpādita-kriye karmaṇy a-viśeṣa-
 a-viśeṣāt. puruṣas tu sva-icchā-pravṛttiḥ sattva-
 a-viśeṣāt. viśeṣe tasya a-hetukatva-prasaṅgād ity
 a-viśeṣāt. viśaya-saṃskāras tv indriya-a-viśeṣe
 a-viśeṣāt, sa tat-saṃsrṣṭaḥ, eka-jñāna-saṃsargāt.
 a-viśeṣāt. saṃvedanam ity api tasya tādātmyāt
 a-viśeṣāt saty api pratītir a-tad-ātma-grāhiṇī,
 a-viśeṣāt. sarva-kāryāṇi sva-kāraṇānām
 a-viśeṣāt sarva-vedana-prasaṅgāt. tāṃ tu sārūpyam
 a-viśeṣāt sarvo janakaḥ syāt. na etad asti.
 a-viśeṣāt sarvo janakaḥ syād iti. uktam atra.
 a-viśeṣāt; na hy evaṃ-vidhasya asattva-an-
 a-viśeṣād aṇutvāc ca na gatiś cen na sidhyati ||
 a-viśeṣād anya-viśeṣa-abhāvāc ca eko naisargiko
 a-viśeṣād anyeṣāṃ api vyaktiḥ prasajyate | tathā-
 a-viśeṣād asiddhatā || na vikārād vikāreṇa
 a-viśeṣād ubhayatra-a-pratīti-prasaṅgāt. tato 'pi
 a-viśeṣād eka-śabdena ucyante 'pi tv eka-vṛtṭyā
 a-viśeṣād eka-śākhā-prabhavatvād vā, upayukta-
 a-viśeṣād eka-śākhā-prabhavatvād vā upayukta-vad
 a-viśeṣād varṇānām sādhye kiṃ phalaṃ bhavet | (24
 a-viśeṣād vā kañcid anuḡrṇāti na aparam iti
 a-viśeṣād viśaye 'pi prasāṅgāt. saṃvedanam hy
 a-viśeṣād vyaktīnām kṣetra-ādi-bhede 'pi cira-
 a-viśeṣād vyavasthā-asiddheḥ. kriyā-sādhanayor
 a-viśeṣān (75a) sāmānyasya na sāmānyam (75a)
 a-viśeṣān na ekasya ekatra kriyā-a-kriye syātām.
 a-viśeṣān na tat-samavāyaḥ syāt. tat-sambandhi-
 a-viśeṣāl laingika-upabhogasya ca a-bhogatvād
 a-viśeṣiṇaḥ | kramād bhavanti dhīḥ kāyāt kramaṃ
 a-viśeṣe '-vikāriṇām | vyañjakaiḥ svaiḥ kutaḥ ko
 a-viśeṣe 'py anukrama-kṛtatvād vākya-bhedasya
 a-viśeṣe 'py abhimata-arthakriyā-yogya-a-yogya-
 a-viśeṣe 'py evaṃ eva avayavāḥ prayoktavā ity.
 a-viśeṣe 'py eṣa viśeṣo buddhi-pratibhāsa-kṛta
 a-viśeṣe 'pi kuṇapa-kāminī-bhākṣya-vikalpāḥ. tatra
 a-viśeṣe 'pi kutaścid ātma-atiśayāt kaścij janako
 a-viśeṣe 'pi gaurava-ādi-khyāpana-artham bahu-
 a-viśeṣe 'pi jala-ādayaḥ, śrotṛ-ādi-vad rūpa-ādi-
 a-viśeṣe 'pi tat-prayojana-aṅgatayā tad-anythinghyo
 a-viśeṣe 'pi tad-viśeṣa-ādhānād upakāri syāt. na
 a-viśeṣe 'pi dadhi-trapusa-ādayaḥ. syād etat -
 a-viśeṣe 'pi na sarvaṃ sarva-sādhanam | tathā
 a-viśeṣe 'pi na sarvaṃ sarva-sādhanam ||173|| yad
 a-viśeṣe 'pi na sarvaḥ sarvasya janaka iti tathā
 a-viśeṣe 'pi pada-vākya-antare 'bhāvād iti cet.
 a-viśeṣe 'pi pitaram āyāntaṃ drṣṭvā pitā me
 a-viśeṣe 'pi bāhyasya viśeṣāt prīti-tāpayoḥ |
 a-viśeṣe 'pi bhaviṣyati. atha vā bhede hi kārakam
 a-viśeṣe 'pi vākya-bhedāt pratipatti-bhedaḥ kārya
 a-viśeṣe 'pi viśeṣo 'rthakriyām prati || yathā

V2_04710	maṇi-buddhyā abhidhāvataḥ | mithyā-jñāna-	a-viśeṣe 'pi viśeṣo 'rthakriyām prati ||5|| yathā
SV_02816	-nimittam na asti tatra eva asya tad-darśana-	a-viśeṣe 'pi smārto niścayo bhavati. samāropa-
SV_08717	ekasya kriyā-a-kriye ||174|| bheda-mātra-	a-viśeṣe 'pi sva-hetu-pratyaya-niyamita-
V1_02406	ca asya ayam ātmā para-upadhāno yuktaḥ, tad-	a-viśeṣe 'pi svabhāva-abhyāsa-viśeṣāt tad-ātma-
SV_15707	anyatra anyathā syuḥ, na a-bhede, kāraṇa-	a-viśeṣe kārya-a-viśeṣāt. viśeṣe tasya a-
V1_03108	kriyā-nibandhanatvāt karaṇa-tattvasya tad-	a-viśeṣe tasyā api viśeṣa-asiddheḥ, sato 'pi vā
V2_08903	kāraṇam vyabharati. hetu-viśeṣe 'pi kārya-	a-viśeṣe doṣāt. anvaya-vyatireka-ādya yasya dṛṣṭo
V3_01401	-ādayaḥ saṅghātavāt siddhā api pārārthya-	a-viśeṣe na ātma-arthāḥ. saṃhata-para-arthakriyā-
PV_03270	grāhyam cetaso tad a-bhedi kim || tasya	a-viśeṣe bhāvyasya bhāvanā-tāratamyataḥ |
V1_02303	-ādy-ātmānaḥ sukha-ādayaḥ syuḥ, śabda-ādy-	a-viśeṣe bhāvanā-viśeṣāt prīti-paritāpa-viśeṣo na
HB_03108	paricchedād eva anyasya vyavaccheda-siddhiḥ,	a-viśeṣeṇa anyasya sarvasya tatra abhāva-siddhiḥ
SV_04409	tathā-pratibhāsanād vyatiriktam dharmam iva	a-viśeṣeṇa aparam asya svabhāvam dharmitayā
SV_11811	-sambandhe tato 'viśeṣeṇa gamayet. tato	'viśeṣeṇa eva pratītiḥ syāt, sarvasya ca. tasmāt
SV_15720	'viśiṣṭam eva svabhāvam āśādayanti. tena	a-viśeṣeṇa eva phala-dāḥ syuḥ. yadā tu samayād
SV_10105	||198|| tṛtīyas tu hetur anupalabdhir	a-viśeṣeṇa kvacid arthe gamaka ity ucyate. san-
SV_11810	tat sadṛśam liṅgam sarva-sambandhe tato	'viśeṣeṇa gamayet. tato 'viśeṣeṇa eva pratītiḥ
SV_06624	-ādau yathā rūpa-vijñāna-eka-phale kvacit |	a-viśeṣeṇa tat-kārya-codanā-sambhave sati ||141||
SV_05817	-vyāvṛtṭeṣu artheṣu vyāvṛtti-bhedam upādāya	a-viśeṣeṇa niveśanāt, vyavahāre 'py anya-
SV_06812	tad-anyebyo bhidyanta ity a-bhedāt tato	'viśeṣeṇa pratīyante. tatra ghaṭasya rūpa-ādaya
SV_12223	syād iti. tathābhūtam evam vācyam syāt tad	a-viśeṣeṇa sambhavad-viśeṣam ucyamānam chāyām na
V3_11306	vācyam syāt. ekasya eva tu vacanena sādhyatā-	a-viśeṣo darśitaḥ. tata eva tad-viparyaya-sādhano
PV_02087	anūtvāc ca na gatiś cen na sidhyati ||	a-viśeṣo viśiṣṭānām aindriyatvam ato 'n-aṇuḥ |
V1_04401	ekam a-pramāṇam ācakṣīta, aparam ā-saṃsāram	a-viśiṣṭa-anubandham dṛḍha-vāsanatvād iha
V1_03302	-ālocanatva-asiddheḥ. tathā viśeṣaṇa-jñānam,	a-viśaya-kṛta-viśeṣasya viśeṣaṇa-jñāna-viśeṣya-
V3_01411	katham atas tat-siddhiḥ. sidhyan vā katham	a-viśayaḥ. viśayaś cet, sva-āśrayām doṣa-gatiṃ
PV_03002	|| sadṛśa-a-sadṛśatvāc ca viśaya-	a-viśayatvataḥ | śabdasya anya-nimittānām bhāve
SV_05411	a-viśayatve 'tīta-anāgata-ādinām	a-viśayatvam asatām upakāra-a-sāmarthyād iti cet.
V1_01013	-atīta-śabda-vyavahāra-ādinām indriya-jñāna-	a-viśayatvāt. tasmān na indriya-jñānam artha-
V1_01201	-upayogasya atītād api darśanāt. tad ayam	a-viśayatvād abhūta-a-viśiṣṭam api spṛṣṭvā ayam
VN_05021	punar brūyāt, api na tatra kiñcic chalam. na	a-viśayatvād iti cet, na ayam gurur na śiṣya iti
SV_05410	vijñāne pratibhāsaḥ. an-upakārakasya	a-viśayatve 'tīta-anāgata-ādinām a-viśayatvam
V1_01113	'py asti sā buddhiḥ (10abc) ko hi indriya-	a-viśayasya arthasya tad-indriya-jñāna-utpattāv a
SV_05410	na an-upakārako viśayo 'tiprasaṅgāt. na	a-viśayasya vijñāne pratibhāsaḥ. an-upakārakasya
V1_02202	-niyama-ayogāt. tatra sukha-ādy-utpattir na	a-viśayā, yathāsvam viśaya-upanibandhanānām sukha
SV_05010	iyam āropayati, sa eva asyā viśaya iti,	a-viśayī-kṛtasya a-śakya-samāropāt, ākāra-antara-
V3_13704	iti. tāḥ sādhanā-dūṣaṇa-lakṣaṇa-jñānād eva	a-viśaye 'pravṛtṭeḥ, pratipatter a-pratibandhāt,
V1_01012	yathokta-a-grāhiṇas tathā-pratipatty-ayogād	a-viśaye 'pravṛtṭer jāty-ādi-sambandha-atīta-
VN_00521	viparyaye 'sad-vyavahāraḥ. pratyakṣa-	a-viśaye tu syāl liṅga-jāyā api kutaścit sad-
NB_03132	-āgrahaḥ, yathā ṛṣabha-āder iti. ṛṣabha-āder	a-vīta-rāgatva-parigraha-āgraha-yogayoḥ sādhyā-
NB_03133	vaktṛtvāt. vaidharmyeṇa udāharaṇam, yatra	a-vīta-rāgatvam na asti na sa vaktā, yathā upala-
NB_03132	sandigdha-ubhaya-vyatireko yathā –	a-vīta-rāgāḥ kapila-ādayaḥ, parigraha-āgraha-
NB_03133	sandigdho vyatirekaḥ. a-vyatireko yathā –	a-vīta-rāgo 'yam vaktṛtvāt. vaidharmyeṇa
SV_05822	||114|| yady a-vṛkṣebhyo bhedo vṛkṣas tasya	a-vṛkṣa-grahaṇam antareṇa tathā grahitum a-
SV_06104	-a-darśanābhyam bhinna-darśane 'py eṣa vṛkṣa-	a-vṛkṣa-vibhāgam kurvīta, tasya śākhā-ādi-
SV_05819	vyavahāre 'py anya-parihāreṇa pravartanāt.	a-vṛkṣa-vyatirekeṇa vṛkṣa-ārtha-grahaṇe dvayam ||1
SV_05908	tad-arthitayā upagamāt. so 'jānānaḥ katham	a-vṛkṣa-vyavacchedam pratipadyeta saṅkete. a-
SV_05907	||115|| na hi tadā pratipattā vṛkṣam vetti na	a-vṛkṣam taj-jñānāya eva tad-arthitayā upagamāt.
SV_06010	yatra eva tam na paśyati tam eva	a-vṛkṣam svayam eva pratipadyate. na idam
SV_06108	draṣṭum a-śakyatvāt, tad-a-tadvator vṛkṣa-	a-vṛkṣatve vyaktir ekā eva vṛkṣaḥ syāt, bhavatu
SV_05823	grahitum a-śakyatvāt, a-vijñāta-vṛkṣeṇa	a-vṛkṣasya api tad-vyavaccheda-rūpasya a-
SV_05904	codayanti. teṣām tatra api saṅketa-karaṇe	'vṛkṣā vyavacchinnā na vā yadi | vyavacchinnāḥ
SV_05901	'rthe na saṅketaḥ śakyata ity eke. teṣām	a-vṛkṣāḥ saṅkete vyavacchinnā na vā (115ab) ya
SV_05822	tasmād iti kecit pracakṣate ||114|| yady	a-vṛkṣebhyo bhedo vṛkṣas tasya a-vṛkṣa-grahaṇam
PV_04121	adhikṛtya idam ucyate | lakṣaṇatvāt tathā	a-vṛkṣo dhātṛi ity uktau ca bādhanāt || atra api
SV_01222	-niyama-abhāvāt. vṛttam pramāṇam bādhakam.	a-vṛtta-bādhanā sarvatra an-āśvāsaḥ. vyatirekas
V2_09507	-niyama-abhāvāt. vṛttam pramāṇam bādhakam.	a-vṛtta-bādhanā sarvatra an-āśvāsaḥ. vyatirekas
SV_02709	6|| na kevalam pratyakṣa-dṛṣṭe pramāṇa-antara-	a-vṛttīḥ kvacit. yadā anumānam api vastu vidhinā
SV_02712	sarva-dharma-niścaya iti pramāṇa-antara-	a-vṛttir iti cet, na, anya-niṣedha-arthatvāt.
V2_05109	tat-tulya eva ity avadhāraṇād dharminy	'vṛttir iti bhedaṇ na a-bhinna-pratibhāso
SV_05512	viśeṣa-vat tasya a-vyatirekād artha-antare	a-vṛttir vā. a-puruṣa-adhinatve puruṣānām yathā-
SV_11506	anityo vā. yady anityaḥ puruṣa-icchā-vṛttir	a-vṛttīś ca yuktā vyāghātāt. na ca anyatra a-
SV_06602	na ca vastv-ātmana ekasya tatra eva vṛttir	a-vṛtṭeḥ. tad-a-sambhavad eva hy āgamas tat-
SV_16525	na, atīndriyeṣv a-dṛṣṭa-ādiṣu pramāṇa-antara-	a-vṛtṭeḥ. tasmān na tato 'rtha-siddhiḥ, vastu-
V3_00707	na vastu-svabhāvam anuvidadhati, tasya evam	a-vṛtṭer iti. evam tarhi na ananubhāṣaṇam pṛthāḥ
VN_05423	avaśyam viśayo darśaniyo 'nyathā dūṣaṇa-	

SV_07509 ādheyatā na vyaktir vṛtīḥ sāmānyasya iti. a-vṛtter na anekatra jñāna-hetuḥ. ata eva vyakter
SV_16623 a-tad-darśane '-sambhavāt. pratyakṣa- a-vṛtter hi teṣu pramāṇa-antarasya a-sambhavād a-
SV_16527 anyathā saty api tasmin pramāṇa-antara- a-vṛttāv a-pratipatteḥ. tataś ca kevalād artha-
VN_03511 prasādhite vā tad-vṛtti-niyame 'naikāntikaḥ, a-vṛttau vā asādhāraṇaḥ. viruddha-drṣṭānta-a-
VN_03512 a-vṛttau vā asādhāraṇaḥ. viruddha-drṣṭānta- a-vṛttau viparyaya-vṛttau ca hetor na kaścīd
SV_17608 tad asya sarva-viśayatve 'pi vastv-antareṇa a-vṛttau syāt. tac ca na asti. tataḥ pratipattu-
VN_03702 eva. prasādhite tu sāmārthe gotve '-vṛtṭyā hetor na saṃśaya eva sarva-saṃśaya-
PV_03250 ataḥ svasaṃvittir na abhijalpa-anuṣāṅgiṇī || a-vedakāḥ parasya api te svarūpaṃ katham viduḥ |
PV_03261 | artha-grahe sukha-ādinām taj-jānām syād a-vedanam || dhiyor yugapad-utpattau tat-tad-
SV_12308 | artha-grahe sukha-ādinām taj-jānām syād a-vedayos tattva-lakṣaṇo 'sty eva viśeṣaḥ. satyam
SV_01718 | yatas tad-bhāva-hetu-bhāvau hi drṣṭānte tad- a-vedinaḥ | khyāpyete (27abc) drṣṭānte hi sādhya
V1_03602 -anubhava ity api tat-svabhāvo 'nubhava eva. a-vedya-vedaka-ākārā yathā bhrāntair nirikṣyate |
PV_03330 -antare vedye dur-ghaṭau vedya-vedakau | a-vedya-vedaka-ākārā yathā bhrāntair nirikṣyate ||
SV_08310 svabhāvaḥ. eka-sannidhāne 'py asti iti. a-vaikalyāt kāraṇasya eko 'pi janakaḥ syāt.
SV_01905 bhāvasya syāt. atas tad-abhāve 'pi svabhāva- a-vaikalyān na abhāvaḥ. kārye tv avaśyaṃ kāraṇam
PV_03265 -tad-anyayoḥ | rūpa-darśana-vaiguṇya- a-vaiguṇye kurute sakṛt || tasmāt sukha-ādayo
SV_16920 -a-nivṛtteḥ. sarveṣāṃ yathārtha-niyoge 'py a-vaiguṇyena yathā-samayaṃ pratīti-jananāt. iṣṭa-
SV_12319 ca keṣāñcid adya api mantra-karaṇāt, a-vaidikānām ca baudha-ādinām mantra-kalpānām
SV_15208 eṣāṃ anyathā-bhāvaḥ. tasmāt kasyacid a-vaiparītya-darśane 'pi sarveṣāṃ tathābhāvo na
SV_10915 7|| heya-upādeya-tad-upāyānām tad-upadiṣṭānām a-vaiparītyam avisamvādaḥ. yathā catūrnām ārya-
HB_01013 eva, na atra anyathā-bhāvaḥ, svabhāva- a-vaiparītyāt. teṣu sarveṣu sahakāriṣu samartha-
VN_01303 na ca ghaṭa-ādiṣv api sarva-ātmanā anvayo '-vaiśvarūpya-saha-utpatty-ādi-prasaṅgāt. na ca
V3_13002 a-bhedād eka-vyaktyā sarva-vyakter a-vyakta-rūpa-virahaḥ. a-vyavadhānam a-dūra-
SV_12908 a-kramasya vyaktiḥ pratyuktā, vyakta- a-vyakta-virodhāt. a-varṇa-bhāge ca vākye '-
SV_15807 kiṃ tu tad-viśayā pratītir a-śrūyamāṇe '-vyakta-vyapadeśāt. tatra yadi buddhi-hetur
PV_03404 | paśyato 'nya-akṣa-drṣṭe 'rthe tad- a-vyaktaṃ katham punaḥ || āloka-akṣa-manaskārād
PV_03407 kāraṇam || dūra-āsanna-ādi-bhedena vyakta- a-vyaktaṃ na yujyate | tat syād āloka-bhedāc cet
PV_03439 sitam | jñānam vyaktir na sā vyaktā ity a-vyaktaṃ akhilam jagat || vyakter vyakty-antara-
SV_07212 asya vṛtīḥ. atha punaḥ sato 'pi sāmānyasya a-vyaktasya vyaktyā jñāna-kāraṇatvāt tad-vyaktis
SV_07526 ca eka-vyakty-ātmano vyakty-antara-anvāveśo '-vyakty-antaratva-prasaṅgāt. tato na a-
PV_04240 saty a-drṣṭe 'pi syād a-drṣṭeṣu saṃśayaḥ || a-vyakty-vyāpino 'py arthāḥ santi taj-jāti-
V3_09306 tulyā ity asty eva sāmānyam. atha kā iyam a-vyaktiḥ. adṛṣya-ātmatā. nanv anena lakṣaṇena
V3_09307 'py anityāḥ prasajanti. prāg anya-dharmaṇo '-vyaktir anityatā iti cet, anya-dharmā ca prāg a
V3_09305 nanu vinaṣṭa-tiro-hitayor dvayor apy a-vyaktis tulyā ity asty eva sāmānyam. atha kā
PV_03020 -a-grahaṇād grahaṇe 'pi vā || a-tat-samānatā a-vyaktī tena nitya-upalambhanam | nityatvāc ca
SV_05811 tathā hi sa teṣu vyatireko bhūtaḥ, sarvathā a-vyatikramaṇiyatvāt. na eko vyatirikto '-
SV_07522 laṅghayati. rūpasya a-tad-bhūtasya anyatva- a-vyatikramāt. idam eva khalu rūpasya anyatvaṃ
SV_14411 -anyatve. tasmāt sato rūpasya tattva-anyatva- a-vyatikramāt. upakāra-utpādanasya ca rūpa-
SV_03913 evam a-pratipattiḥ. vyakti-vyatirikta- a-vyatirikta-eka-nitya-vyāpita-ādy-ākārair api na
SV_04005 san eva sāmānyam. tan na, yasmāj jñānād a-vyatiriktaṃ ca katham artha-antaram vrajet ||71|
SV_04529 samayaḥ. sāmānyam tarhi vyatiriktam a-vyatiriktaṃ vā vyāpi śabdair abhidhiyate. tan
SV_07613 na hi teṣv a-tathābhūteṣu kiñcid vyatiriktam a-vyatiriktaṃ vā sāmānyam asti. tathābhāva-
SV_04009 ca utpattau sarvatra syāt. atha vā jñānād a-vyatiriktam ekasmāt katham anyasya punar
SV_05115 na vyatiriktasya sāmānyasya darśanāt, na a-vyatiriktasya, vyakti-vad an-anvayāt. api ca,
SV_03225 vṛtṭy-abhāva-prasaṅgāt. te yathā vyatirikte '-vyatirikte vā prayoktum iṣyante, tathā niyuktās
SV_04014 -grahaḥ | (72ab) na hy arthā vyatiriktena a-vyatiriktena vā kenacid ātmanā samānāḥ tathā
SV_05812 a-vyatikramaṇiyatvāt. na eko vyatirikto '-vyatirikto vā sarvathā ayogāt. tasya samāveśane
HB_00908 abhāvasya vidhinā kāryatva-upagame vyatireka- a-vyatireka-vikalpa-an-atikramāt. bhāva-pratiṣedha
SV_11918 ādi vācakaṃ syāt. tac ca na kiñcid vyatireka- a-vyatireka-virodhāt. tasmād indriya-vijñāna-
SV_15405 -dvayāc ca vidhi-siddhir iti kā an-anvaya- a-vyatireka-vyāpti-siddhiḥ. tan na kaścīd dhetur
SV_08509 tena na evaṃ cet (168a) na vai sarva-ākāra- a-vyatirekaṃ brūmo yena evaṃ syāt. kaścīd asya
NB_03133 rāgo na vaktā iti vyāptyā vyatireka-asiddher a-vyatirekaḥ. a-pradarśita-vyatireko yathā -
V3_12410 vyavacchidyeta. vyavacchede vā katham a-vyatirekaḥ. na hi sattā-pratiṣedhād anyo
PV_02063 -kāraṇam | sataś ced āśrayo na asyāḥ sthātur a-vyatirekataḥ || vyatireke 'pi tad-dhetus tena
V3_08101 a-gateḥ. mā bhūd ato gatiḥ, kevalatvād a-vyatirekatayā anvayasya iti cet, iha tarhi
SV_08506 -a-bheda-lakṣaṇam eka-ākārasya api vyatireko '-vyatirekaś ca. virodhinor eka-ātmany a-
V2_06107 dhūma-abhāvād iti. tat kāryam hetu-vyāpty- a-vyatirekāt tat-svabhāva-a-viśiṣṭam iti tad-
V2_05301 śrāvaṇatvaṃ vyatireky apy a-gamakam. na, a-vyatirekāt. na hi śrāvaṇatvaṃ kutaścīd
SV_03711 sā nimittam iti cet. na, śakter vastu-rūpa- a-vyatirekāt, vyatireke vā an-upakāryasya
SV_02711 -vyavaccheda-kṛt, tadā eka-dharma-niścaye tad- a-vyatirekāt sarva-dharma-niścaya iti pramāṇa-
SV_05512 ākṛti-sāmānya-vādino 'pi viśeṣa-vat tasya a-vyatirekād artha-antare '-vṛtṭir iti bhedaṃ na
HB_04013 evaṃ jñānam, para-upalakṣaṇāt trailakṣaṇyād a-vyatirekād iti na lakṣaṇa-antaram. tasmān na
V3_13306 -aṇu-vat karma-vad ākāśa-vad iti sādhya-ādy- a-vyatirekiṇaḥ. tathā sandigdha-vyatireka-ādayo
NB_03129 -aṇu-vat karma-vat ākāśa-vad iti sādhya-ādy- a-vyatirekiṇaḥ. tathā sandigdha-sādhya-vyatireka-
SV_07526 '-vyakty-antaratva-prasaṅgāt. tato na a-vyatirekiṇaḥ sāmānyād anvayinī buddhiḥ syāt. na

SV_08801	bheda-āśraya ekasya katham. pariṇāmo vā	a-vyatirekiṇyāḥ. viśeṣe vā kathañcid ekatva-hānir
PV_03390	dur-vāraṃ jñāna-kāla-avabhāsinah | jñānād	a-vyatirekitvaṃ hetu-bheda-anumā bhavet ||
PV_02023	vinā vyāpāro 'pi na yujyate | nityasya	a-vyatirekitvāt sāmartyaṃ ca dur-anvayaṃ || yeṣu
PV_04244	ced dhetur hetur ato 'nvayī | na anvayy	a-vyatirekī ced a-nairātmyaṃ na sa-ātmakam || yan
V3_12308	ced dhetur hetur ato 'nvayī | na anvayy	a-vyatirekī ced a-nairātmyaṃ na sa-ātmakam ||83||
PV_04244	'pi prāṇa-ādir na sapakṣataḥ || sapakṣa-	a-vyatirekī ced dhetur hetur ato 'nvayī | na
V3_12307	'pi sapakṣe prāṇa-ādir na iṣṭaḥ. sapakṣa-	a-vyatirekī ced dhetur hetur ato 'nvayī | na
V3_12204	siddha ātmā syāt, na anumāna-siddhaḥ. tasmād	a-vyatireke 'py asataḥ sapakṣād vyatirekaḥ
PV_04243	na abhāvaṃ bhāvaṃ icchati | yathā na	a-vyatireke 'pi prāṇa-ādir na sapakṣataḥ ||
PV_04238	abhyupagamād a-pramāṇān na yujyate || asato	'vyatireke 'pi sapakṣād vinivartanam |
SV_15605	-vyatirikto 'nyaḥ krama iti niveditam etat.	a-vyatireke ca varṇā eva mantraḥ. te ca a-
SV_03713	ity anavasthiter a-pratipattiḥ. tad-	a-vyatireke vā ādyāyāṃ api prasaṅga iti yat
SV_06314	svārthasya bheda-rūpatvāt. na hy anvayo	'vyatireko 'n-anvayo vā vyatirekaḥ. eka-
SV_06605	rūpa-bhede 'yaṃ pravibhāgo yuktaḥ sati vā	a-vyatireko na syād ity uktam. tad ayam a-vibhāgo
NB_03133	-sādhana-dharmayoḥ sandigdho vyatirekaḥ.	a-vyatireko yathā – a-vīta-rāgo 'yaṃ vaktṛtvāt.
V3_12408	ity anvayinam eva hetum āha. atra api katham	a-vyatireko vipakṣāt, kathaṃ vā sapakṣa eva asti
SV_01225	-abhāve sarvatra abhāva-asiddheḥ. saṃśayād	a-vyatireko vyabhicāraḥ śeṣavataḥ. kiṃ ca,
V2_09510	tad-abhāve sarvatra-abhāva-asiddheḥ saṃśayād	a-vyatireko vyabhicāraḥ śeṣavataḥ. kiṃ ca
V3_12406	a-saṃskṛta-apavādino 'saty anvaya-ayogād	a-vyabhicarita-anvayaṃ sapakṣa eva asti ity
V3_00405	-avasthā-viśeṣa-niyata-eka-dravya-saṃsarga-	a-vyavacchinna-svabhāva-antara-virahād aneka-
V3_07704	labhyaṃ gamakatvaṃ katham ātmasāt kuryāt.	a-vyavaccheda-rūpā api khalu jñeyatva-ādayo
SV_01404	na hi tad-vyāvṛtter anyad vyavacchedanam.	a-vyavacchedas tu kutaścid vyāvṛtter eva a-
V2_09613	hi tad-vyāvṛtter anyat tad-vyavacchedanam.	a-vyavacchedas tu kutaścid vyāvṛtter eva a-
HB_03204	tasya tad-anyatayā a-vyāptau tena tad-artha-	a-vyavacchedāt punar bhāva-a-pariccheda-prasaṅgāt.
HB_03113	-jñānāt, na hi tad-ātmā tad-anya-ātmā iti.	a-vyavacchede 'nya-ātmanaḥ pravṛtti-nivṛtityor
SV_04810	iti ca dhvaniḥ | ucyate tena tebhya 'sya	a-vyavacchede kathaṃ ca saḥ ||96|| śabdaṃ hy eṣa
HB_03009	ucyate. anyathā tat-paricchedena tad-anya-	a-vyavacchede tat-pariccheda eva na syāt, tad-a-
SV_05913	vṛkṣa-bheda-vat ||116|| na hi saṅkete para-	a-vyavacchedena niveśitāc chabdād vyavahāre tat-
VN_01022	yad ayam a-jāta-a-naṣṭa-rūpa-atīśayo	'vyavadhāna-a-dūra-sthānas tasya eva tad-avasthā-
V1_03212	pratyuktāni, tataḥ karma-sambandha-asiddheḥ,	a-vyavadhāna-abhāvāt kārika-atīśaya-asiddheḥ,
HB_01503	tena kiñcid eva kasyacit kāraṇam. tatra yo	'vyavadhāna-ādi-deśa-rūpa-indriya-ādi-kalāpaḥ,
SV_13701	rūpam asiddham eva yat tathābhūta-vijñāna-	a-vyavadhāna-upayogi. siddham eva tad anya-
SV_13018	pratighātinā anyena anyonyasya upakāriṇaḥ.	a-vyavadhāna-deśa-yogyatā-sahakāritvāt teṣāṃ
V3_05102	pratighātinā anyena anyonyasya upakāriṇaḥ,	a-vyavadhāna-deśa-yogyatā-sahakāritvāt teṣāṃ.
V3_13003	vyaktyā sarva-vyakter a-vyakta-rūpa-virahaḥ.	a-vyavadhānam a-dūra-sthānaṃ dṛṣya-ātmatā
V1_03010	idāniṃ pramāṇam. yata iyaṃ prameya-adhigatir	a-vyavadhānā tattvaṃ pratilabhate. tatra arthena
HB_03303	tad-abhāvaṃ pratyeti, tad-darśana-anantaram	a-vyavadhānena – idam asti idaṃ na asti iti
HB_01309	-bheda yathāsvaṃ prativiśiṣṭa-kārya-janane	'vyavadhēya-śaktitayā pratyupasthitāḥ
VN_01214	-a-bheda-lakṣaṇa-abhāvād bheda-a-bhedayor	a-vyavasthā syāt sarvatra. tad-ātmani prādur-
SV_09106	ity api. svabhāva-antarasya asataḥ kathañcid	a-vyavasthāpanāt. sarvathā a-pratipatter agni-
SV_09103	avaśyaṃ śabda-pravṛtṭyā bhāvyaṃ. kathañcid	a-vyavasthāpitesu vidhi-pratiśedha-ayogāt. tathā
SV_09818	-sambhavāt. etena vyabhicāritvam uktaṃ kārya-	a-vyavasthiteḥ | sarveṣāṃ nāśa-hetūnāṃ hetuman-
V2_07707	-sambhavāt. etena vyabhicāritvam uktaṃ kārya-	a-vyavasthiteḥ | sarveṣāṃ nāśa-hetūnāṃ hetuman-
PV_03317	| saṃskārāc ced a-tādrūpye na tasya apy	a-vyavasthiteḥ || kriyā-karaṇayor aikya-virodha
SV_13308	tat kathaṃ vyavasāya-pūrvakaṃ vyavahāram	a-vyavasyantaḥ pravartayāmaḥ. tasmād dhvani-
SV_06205	-saṃskārāya eva śabdānāṃ kṛta-saṅketatvāt.	a-vyavahāra-upanīśa ca na eva kaścij jñeya-ādi-
V3_12601	-patham upanīyante. anyathā hi tatra	a-vyavahāra eva syāt. na ca satām api
SV_13707	asya tadvat prasaṅgaḥ. tasmād atīśeta eva	a-vyavahita-sāmartya-upayogo 'vasthā-bhedas tad-
PV_03136	satsv api | pañcabhir vyavadhāne 'pi bhāty	a-vyavahitā iva yā || sā matir nāma paryanta-
SV_09825	apekṣā. tatra apy antyā kāraṇa-sāmagrī yā	a-vyavahitā kārya-utpatteḥ sā phalavaty eva. sa
V2_07801	kadācid apekṣā. tatra apy antyā sāmagrī yā	a-vyavahitā kārya-utpatteḥ, sā phalavaty eva. sā
SV_13017	vā anyasya sarvadā syād ity uktam. te ca	a-vyavahitāḥ pratighātinā anyena anyonyasya
V3_05101	jananam a-jananam vā anyathā syāt. te ca	a-vyavahitāḥ pratighātinā anyena anyonyasya
HB_00209	asatā sādhyā-dharmena hetor vyāpty-asiddheḥ,	a-vyāpakasya vā nivṛttau nivṛtṭy-abhāvād ity
SV_13127	vyāpino vā. sarvatra anupalambhaḥ syāt teṣāṃ	a-vyāpitā yadi | (253ab) katham eka-deśa-vartinam
SV_13607	vākyam yad apauruṣeyaṃ sādhyeta. anitya-	a-vyāpitāyāṃ ca doṣaḥ prāg eva kīrtitaḥ ||260||
SV_13204	sarvatra deśe tulyam upalabhyeran. tasmān na	a-vyāpinaḥ. sarveṣāṃ upalambhaḥ syād yugapad
SV_13608	||260|| atha mā bhūd ayam doṣa ity anityān	a-vyāpinaś ca varṇān icchet. tāv api pakṣau prāg
SV_07707	bhinna-deśena bhāvena tad-ubhaya-antarāla-	a-vyāpino yogo yuktaḥ. prak sa na ca tatra āsid
SV_13126	api ca, ete śabdā vyāpino vā syur	a-vyāpino vā. sarvatra anupalambhaḥ syāt teṣāṃ a-
V1_01607	iyam an-abhilāpā ca pratibhāti iti. śabdena	a-vyāpṛta-akṣasya buddhāv a-pratibhāsanāt |
PV_03132	yojyate śabdair na khalv indriya-gocaraḥ ||	a-vyāpṛta-indriyasya anya-vān-mātreṇa a-
V1_01609	tac ca idaṃ pratyakṣam an-abhilāpya-viśayam,	a-vyāpṛta-indriyasya darśana-vad buddhau śabdena
SV_12513	svayam abhyūhya parato vā ādhiyate. na eṣāṃ	a-vyāpṛta-karaṇānāṃ svayaṃ śabdā dhvananti yena
V3_07903	cintyate. tasmād vastuto yad yena vyāptam	a-vyāptam vā, tat tasya gamakam a-gamakam ca iti

SV_15216	iti syād vinā apy anvayena. yo hi yena	a-vyāptas tatra tad-vyatirekaḥ śaṅkyeta. na ca
PV_04085	bādhikāḥ | saha a-nirākṛtena iṣṭa-śrutir	a-vyāpti-bādhani || sādhyā-abhyupagamaḥ pakṣa-
V3_02602	bādhikāḥ | saha a-nirākṛtena iṣṭa-śrutir	a-vyāpti-bādhani ||23|| sādhyā-abhyupagamaḥ pakṣa
PV_04084	pakṣasya lakṣaṇam | ucyate parihāra-artham	a-vyāpti-vyatirekayoḥ || svayam-nipāta-rūpa-ākhyā
V3_02513	pakṣasya lakṣaṇam | ucyate parihāra-artham	a-vyāpti-vyatirekayoḥ ||22|| svayam-nipāta-rūpa-
V2_04511	yathā-vastu-pratipadyamānā api tad-dharma-	a-vyāpti-vyatirekābhyāṃ nigadanto dṛṣṭāḥ,
VN_00302	vyāpty-asiddheḥ pūrvakasya api hetor	a-vyāptiḥ. iha api punaḥ sādhana-upakrame
SV_15316	-artham tat sarvaṃ pauraṣeyam ity a-niścayād	a-vyāptiḥ. tathā hy anvayo vyatireko vā sattvaṃ
V2_08109	hetor vaikalpād a-vināśo 'pi syād ity	a-vyāptiḥ. sā iyaṃ nir-apekṣatā vināśasya kvacit
HB_03204	-antara-abhāva-siddhiḥ, tasya tad-anythingayā	a-vyāptau tena tad-artha-a-vyavacchedāt punar
SV_04011	tataś ca jñāna-antarāṃ vyakty-antarāṃ vā	a-vyāpnuvat katham sāmānyam syāt. tasmān mithyā-
V3_08105	'nityatvād iti. na bhavati, sarvato vipakṣād	a-vyāvṛtter iti cet, evaṃ tarhi yaḥ kṛtakaḥ so
V3_10911	sarveṣāṃ vyabhicārāt. prayojana-abhāvād	a-vyāhāra iti cet, na, parārthatvāt. na yuktaḥ,
SV_00910	sarveṣāṃ vyabhicārāt. prayojana-abhāvād	a-vyāhāra iti cet. na, parārthatvāt. na yukto
PV_03143	-vigamāt paścād api bhaven na saḥ || mano	'vyutpanna-saṅketam asti tena sa cen mataḥ |
SV_12713	iti kutaḥ syāt. sannidhāna-mātreṇa janane	'vyutpannasya api syāt. tasmān na vākyam nāma
SV_11725	a-jñāpakatvāt. sannidhi-mātreṇa jñāpane	'vyutpannānām api syāt. na anumānāt pratipattir
SV_12914	na ca antya-varṇa-pratipatter ūrdhvaṃ anyam	a-śakalaṃ śabda-ātmānam upalakṣayāmaḥ. na api
PV_04018	api svayam || hetv-artha-viśayatvena tad-	a-śakta-uktir iritā | śaktis tasya api ced dhetu-
PV_03021	-janane yac chaktaṃ śaktam eva tat | atha	a-śaktaṃ kadācic ced a-śaktaṃ sarvadā eva tat ||
PV_03021	śaktam eva tat | atha a-śaktaṃ kadācic ced	a-śaktaṃ sarvadā eva tat || tasya śaktir a-śaktir
PV_03004	-sat proktaṃ te sva-sāmānya-lakṣaṇe ||	a-śaktaṃ sarvaṃ iti ced bīja-āder ankura-ādiṣu |
V3_00907	eva abhidhānāt. hetu-vacanaṃ tu svayam	a-śaktam api śaktasya vācakam iti sādhanam iṣṭam
PV_04017	na apy alam | śaktasya sūcakaṃ hetu-vaco	'śaktam api svayam || hetv-artha-viśayatvena tad
V3_00906	na apy alam | śaktasya sūcakaṃ hetu-vaco	'śaktam api svayam ||5|| na api pāraparyaṇa,
V2_06102	iti kutaḥ tad-abhāvaḥ. śaktaṃ kāraṇam na	a-śaktam. na ca śaktiḥ kenacit pratibandhuṃ
PV_02070	sthiti-hetunā | sa vinaśyed vinā apy anyair	a-śaktāḥ sthiti-hetavaḥ || sthitimān sa-āśrayaḥ
SV_01624	upalambho dadhy-ādinām kṣīra-ādiṣv anumānam,	a-śaktād an-utpatteḥ. atha kā iyaṃ śaktiḥ, sa eva
V3_04108	upalambho dadhy-ādinām kṣīra-ādiṣv anumānam,	a-śaktād an-utpatteḥ. na tādṛṣāṃ bhāvo 'numāna-
PV_02027	cen na tatra api viśeṣataḥ || pṛthak pṛthag	a-śaktānām svabhāva-atiśaye 'sati | samhatāv apy
PV_02088	-miśraṃ tapta-upala-ādi vā | dṛṣyaṃ pṛthag	a-śaktānām akṣa-ādinām gatiḥ katham || saṃyogāc
SV_06616	bhedeṣu tat-kārya-paricodane | gaurava-	a-śakti-vaiphalyād bheda-ākhyāyāḥ samā śrutih ||13
SV_16409	phala-darśanāt, kṛta-samaya-kāvya-ādi-vat.	a-śakti-sādhanam puṃsām anena eva nirākṛtam ||310||
SV_11617	a-sāmarthyē 'pi paścād api svabhāva-a-tyāgād	a-śaktiḥ. sambandhe na ayaṃ doṣo vikalpīte ||232||
PV_03001	|| mānaṃ dvidvidhaṃ viśaya-dvaividhyāc chakty-	a-śaktitaḥ | arthakriyāyāṃ keśa-ādir na artho 'n-
V3_09101	iti. asiddha-jñāpana-aṅgasya jñāpanam praty	a-śaktitaḥ | trairūpya-asiddhi-sandehe
PV_02083	|| tanutvān mūrtam api tu kiñcid kvacid	a-śaktimat | jala-vat sūta-vad dhemi na a-dṛṣṭer
SV_12225	sambhavo yāvatā teṣāṃ api puruṣāṇām	a-śaktir eva idānīntana-puruṣa-vat. atra api
SV_05016	a-saṃśṛṣṭa-bhedaṃ kiṃ na pratyeti iti cet.	a-śaktir eṣā vikalpānām a-vidyā-prabhavāt. na vai
VN_00713	niyujyante. svayam utthāpane hi bhāva-śaktir	a-śaktir vā cintyeta, na ca tad yuktaṃ. puruṣais
PV_03022	ced a-śaktaṃ sarvadā eva tat || tasya śaktir	a-śaktir vā yā svabhāvena samsthitā | nityatvād a
SV_12301	etat syāt. sa ca duḥ-sādhaḥ. yatra ekasya	a-śaktis tatra sarva-puruṣāṇām ity api pūrva-vad
PV_03038	abhāva-ākhyāṃ yathā-kalpanam eva vā | kuryād	a-śakte śakte vā pradhāna-ādi-śrutim janaḥ ||
HB_02511	na aparaṃ, tasya eva tatra śakter anyasya ca	a-śakteḥ, tayos taj-janana-itara-svabhāvatvena
SV_12114	'nyatra idānīntānām an-upadeśa-pāṭha-	a-śakteḥ. sā ca anyatra apy ekena racite granthe
PV_02028	syāt siddho 'tiśayas tataḥ || tasmāt pṛthag	a-śakteṣu yeṣu sambhāvyaḥ guṇaḥ | samhatau
SV_12302	-vad vyabhicāri. bhārata-ādiṣv idānīntānām	a-śaktāv api kasyacic chakti-siddheḥ. tasmāt
SV_10811	eva. anyathā vaktur vaiguṇyam udbhāvayet.	a-śakya-upāya-phalāni ca śāstrāṇi phala-arthī na
SV_12404	kaḥ pratighātaḥ puruṣāṇām. tasmān na kiñcid	a-śakya-kriyam eṣām. katham idānīm satya-
SV_04612	loke śabda-prayogo vyavahāreṣu. vyakter	a-śakya-codanātvāl lakṣita-lakṣaṇa-artham jāti-
V3_00801	vastuni vṛtti-niyama-abhāvāt. tathā hy	a-śakya-darśanam etat – yatra tad-icchā tatra
PV_03220	citra-vijñāne jñāna-upādhir an-anya-bhāk |	a-śakya-darśanas taṃ hi pataty arthe vivecayan ||
V3_13706	su-jñānāḥ. prabhedaḥ punar āsām ānanyād	a-śakya-nirdeśa iti na nirdiśyate. yukto 'yam
HB_03701	-sambhavat-pratihatetur hetuḥ, a-lakṣaṇam etad	a-śakya-niścayātvāt. hetv-abhāvo vā. na hy a-
V3_03706	ucyate, kiṃ tarhi vastu-sthityā. sā ca evam	a-śakya-niścayā ity na tat sandigdha-lakṣaṇam
V3_03512	asādhāraṇatvam, kvacid a-candre 'siddheḥ.	a-śakya-niṣedhatām asya darśayann evam āha, a-
VN_03816	tad eva ādyaṃ nigrasthānam iti kim anyair	a-śakya-paricchedaiḥ klība-pralāpa-ceṣṭitair
V3_03505	bādhate, puruṣa-icchā-anurodhino 'rtheṣv	a-śakya-pratiṣedhatvād iṣṭa-śabda-abhidheyatvasya.
SV_06715	na upālambham arhati. na ca iyaṃ	a-śakya-pravartanā, icchā-adhīnatvāt, yadi hi na
PV_03182	vikalpaḥ sva-viśayo vijñāna-anubhavo yathā |	a-śakya-samayaṃ tadvad anyad apy a-vikalpakam ||
V1_02107	svasaṃvittir na abhijalpa-anuṣaṅgiṇī ||21||	a-śakya-samayātvān na sukha-ādinām ātma-saṃvittir
PV_03249	arpita-tad-rūpaṃ gṛhitam iti ca ucyate ||	a-śakya-samayo hy ātmā sukha-ādinām an-anya-bhāk |
V1_02012	ātma-saṃvedane vikalpaḥ sambhavati, yasmād	a-śakya-samayo hy ātmā sukha-ādinām an-anya-bhāk |
SV_05010	sa eva asyā viśaya iti, a-viśayi-kṛtasya	a-śakya-samāropāt, ākāra-antara-vat. sa ca tatra
SV_13424	sad-asatos tulya-upayogā iti dhvanibhir	a-śakya-sādhanam kāryam. tatra api tathā ity alam

SV_13513	kṛtakānām api hetu-pariṇāma-niyamavatām	a-śakyaḥ krama-viparyayaḥ kartum. yathā bija-
SV_04707	samam ||94|| syād etat – ānāntyād vyaktinām	a-śakyaḥ śabdena sambandhaḥ kartum. evaṃ sati
SV_12426	-sambhavāt. svabhāva-viprakarṣeṇa draṣṭum	a-śakyatvāc ca. tasmād adhyayanam adhyayana-
PV_02274	vipakṣasya na hāniḥ karma-dehayoḥ ||	a-śakyatvāc ca tṛṣṇāyāṃ sthitāyāṃ punar udbhavāt |
SV_05823	a-vṛkṣa-grahaṇam antareṇa tathā grahitum	a-śakyatvāt, a-vijñāta-vṛkṣeṇa a-vṛkṣasya api tad
SV_04806	astu, sarvathā doṣa-parihārasya kartum	a-śakyatvāt, artha-antara-abhyupagame prayojana-
SV_16420	-sāmānya-siddhir viśeṣa-a-sambhavasya jñātum	a-śakyatvāt. idrṣeṣu ca anupalabdher hetutva-
HB_02115	'pi kenacit svabhāva-anyathā-bhāvasya kartum	a-śakyatvāt kiṃ nāśa-kāraṇaiḥ. anyathātva-
SV_12904	upakāra-ayogāt, a-krameṇa ca vyāhartum	a-śakyatvāt, gaty-antara-abhāvāc ca. na eva vākya
VN_05411	eva, a-pradarśite doṣasya vaktum	a-śakyatvāt. tathā ca dvir-anubhāṣaṇam kṛtam syāt.
SV_06107	ākṛter apy ekatra dṛṣṭyā anyatra draṣṭum	a-śakyatvāt, tad-a-tadvator vṛkṣa-a-vṛkṣatve
V3_08107	sarvato vipakṣād vyāvṛtter darśayitum	a-śakyatvāt. tad asya na bhāva-mātreṇa na sāmyena
V3_00408	ca ubhaya-nivṛtṭiḥ, vivekasya kartum	a-śakyatvāt, tasya anyatra vastutaḥ pratibandhāt.
SV_01525	-abhāvāt, sambhave 'pi viśeṣānām draṣṭum	a-śakyatvāt, tādrṣām ca a-pratikṣepa-arhatvāt. na
V2_09813	-a-sambhavāt, sambhave 'pi viśeṣānām draṣṭum	a-śakyatvāt teṣām ca a-pratikṣepa-arhatvāt. na
SV_11008	a-pravṛtṭir eva. tasya tathābhūtasya jñātum	a-śakyatvāt, na an-iṣṭeḥ. tādrṣām a-vitatha-
V2_06613	a-pravṛtṭir eva, tathābhūtasya jñātum	a-śakyatvāt. na an-iṣṭeḥ, tādrṣām a-vitatha-
SV_16221	kārya-saṃvādāt tasya ca karaṇāt prāg draṣṭum	a-śakyatvāt. na ca ayam anukramaḥ svabhāvataḥ
SV_17214	-prasaṅgāt, a-pratyakṣe 'pi kenacij jñātum	a-śakyatvāt. na ca asti kaścid viśeṣaḥ. sarva-
V3_02402	-prāptasya sādhyasya vacanena nivartayitum	a-śakyatvāt. pakṣa-lakṣaṇa-bāhya-arthaḥ svayaṃ-
SV_12106	apy apahnotṛ-darśanāt. niṣṭhā-āgamanasya	a-śakyatvāt. yathā ayam anyato 'śrutvā na imaṃ
VN_02811	-prakāraṇām a-sambaddhānām parisankhyātum	a-śakyatvāt, lakṣaṇa-niyamo 'py a-sambaddha eva
V3_10711	sarva-vakṛ-dharmatā-paricchedasya ca kartum	a-śakyatvāt. sa eva hy evaṃ sarvajñāḥ syād ity a-
SV_07502	sāmānyasya svabhāva-atīśayasya ādhātum	a-śakyatvāt. samavāyo 'bhivyaktir iti cet. ukta-
SV_12216	na sarvaḥ. tatra viśeṣa-pratikṣepasya kartum	a-śakyatvāt. sambhavad-viśeṣasya ca tādavasthaya-a
V1_03502	sarva-avayavānām ca yugapad draṣṭum	a-śakyatvāt sarvadā ca asya a-darśana-prasaṅgaḥ.
HB_01406	svabhāvasya a-vivekāc viśeṣasya kartum	a-śakyatvāt, svabhāva-antara-utpatti-lakṣaṇatvād
V3_03704	aparatra vyatireka-niścayasya kartum	a-śakyatvād ity uktam. na ca puruṣa-pratibhā-vaśāt
V3_02507	eva sādhyam kuryāt, tataḥ kiṃ syāt.	a-śakyam etat. kasmāt. hetor viśeṣeṇa anvaya-
VN_05613	'pradarśita-viśayatvād uttara-pratipattir	a-śakyā ity an-uttara-pratipattiyā eva
SV_15903	śrotreṇa kañcid arthaṃ vibhāvayamaḥ. na ca	a-śabda-ātmā mantraḥ. pāramparyeṇa taj-jatvāt tad
SV_04613	lakṣita-lakṣaṇa-arthaṃ jāti-codanā iti cet.	a-śabda-codite saty api sambandhe katham
V1_00304	prāg dṛṣṭās tatra smṛtim ādadhati. sā kim	a-śabda-liṅgā svayaṃ kathañcid anusmarato na
V1_01312	prasaṅgāt, ātma-sthiter abhāvāt. tasmād ayam	a-śabda-saṃyojanam eva arthaṃ paśyati darśanāt.
V1_01304	smṛtiḥ syāt, agni-dhūma-vat. na ca ayam	a-śabdakam arthaṃ paśyati, a-paśyamś ca na śabda-
V2_06407	| anyathā vyabhicāri syād bhasma iva	a-śīta-sādhane ||34|| ity antara-ślokaḥ. na
SV_00621	| anyathā vyabhicāri syād bhasmā iva	a-śīta-sādhane ||6|| yas tarhi samagreṇa hetunā
V3_11002	iṣṭam na nāma nivāryate. rūpaṃ tu bhinnam,	a-śubha-abhinandinaḥ pratisandhi-bandhāt. ata eva
V3_11103	-bhāva-siddher anyatra anumānāt. na tv evam	a-śubha-abhinandena viparyāseṇa ca vacanasya tat-
V1_02807	-phalam ||31|| ity antara-ślokaḥ. tathā hy	a-śubha-pṛthivi-kṛtsna-ādikam abhūta-viśayam api
PV_03284	smaryate smārtaṃ na ca tat tādrḡ-arthavat ||	a-śubhā-pṛthivi-kṛtsna-ādy abhūtam api varṇyate |
SV_04330	-śabda-pramāṇena viśayī-karaṇe vastu-balād	a-śeṣa-ākṣepāt tad-anya-vaiarthyaṃ ca na syāt.
SV_11104	na sambhavati. tasya nir-upadravatvāt.	a-śeṣa-doṣa-hāneḥ, paryavasthāna-janma-
SV_01217	vā upayukta-vad iti. atra api vivakṣita-	a-śeṣa-pakṣi-karaṇe hetoḥ sādhyā-abhāve
PV_02280	abhilāṣaḥ sukhād api | tāyāt tattva-sthira-	a-śeṣa-viśeṣa-jñāna-sāadhanam || bodha-arthatvād
SV_10903	-āder an-upadeśaḥ. sa iyaṃ śakya-pariccheda-	a-śeṣa-viśaya-viśuddhir avisamvādaḥ. āpta-vāda-
HB_03203	-hetutvena eva sāphalyāt. tad-vyatirikta-	a-śeṣa-vyavaccheda-vyāpti-sāadhanād eva ca prakāra
PV_02142	-vaiguṇyaṃ mārga-ukty-a-ṣaṭvāpi vā |	a-śeṣa-hānam abhyāsād ukty-āder doṣa-saṅkṣayaḥ ||
PV_02277	saṅkara-saṅkṣayaḥ | kleśāt kutaścīd dhīyeta	a-śeṣam a-kleśa-leśataḥ || yadi iṣṭam aparaṃ
V1_01306	a-yojayan na pratyeti ity āyātam āndhyam	a-śeṣasya jagataḥ. abhipatann eva arthaḥ
PV_02281	|| bodha-arthatvād gamer bāhya-śaikṣa-	a-śaikṣa-adhikas tataḥ | parārtha-jñāna-ghaṭaṇam
NB_03049	-artham. tatra pratyakṣa-nirākṛto yathā –	a-śrāvaṇaḥ śabda iti. anumāna-nirākṛto yathā –
V3_04002	tasya eva pratikṣepe virodhaḥ, yathā –	a-śrāvaṇaḥ śabda iti. tad-arthā ca artha-uktiḥ.
SV_13111	na kadācit kasyacit kiñcid ity ekānta eṣaḥ.	a-śrutir vikalatvāc cet kasyacit sahakāriṇaḥ | (25
SV_12107	-āgamanasya a-śakyatvāt. yathā ayam anyato	'śrutvā na imaṃ varṇa-pada-kramam | vaktum
V3_01201	-upagame 'pi vādino nirastaḥ. katham idānim	a-śrūyamāṇaḥ sādhyatvena iṣṭa iti gamyate.
SV_15807	-vigamanam. kiṃ tu tad-viśayā pratītir	a-śrūyamāṇe 'vyakta-vyapadeśāt. tatra yadi
SV_06204	vā kiṃ parasmād upadeśam apekṣate.	a-śrotṛ-saṃskāraṃ ca bruvāṇaḥ katham na unmattaḥ,
PV_04185	tad-āśrayaḥ || vyavahāra-upanīto 'tra sa eva	a-śliṣṭa-bheda-dhīḥ | sādhyāḥ sādhanatām nītas
SV_11906	-antara-sattayā anyāḥ śliṣṭo nāma. mā bhūd	a-śliṣṭeṇa, śliṣṭeṇa tu syād iti cet. na, tasya
SV_11827	uktam prāk. na hi śleṣa-lakṣaṇaḥ sambandho	'śliṣṭeṣu padārtheṣu sambhavati. na ca artha-
SV_08924	ahrikāḥ syād uṣṭro dadhi syān na iti kim apy	a-ślīlam ayuktam a-heya-upādeyam a-pariniṣṭhānād
SV_08922	kiṃ na karoti. etena eva yad ahrikāḥ kim apy	a-ślīlam ākulam | pralapanti pratikṣiptam tad apy
SV_06721	vyavasthita-svabhāvānām anyonya-rūpa-	a-śleṣāt katham eka-svabhāva-nimittaḥ śabdo
V1_02312	iti cet, ayam aparo 'sya doṣo 'stu. na tv	a-sa-rūpaṃ vedakaṃ nāma. na hi vitti-sattā eva

SV_03703	prāsādasya svayaṃ saṃyoga-ātmakasya pareṇa	a-saṃyogāc ca. tata eva saṅkhyā-abhāvaḥ. tat-
SV_03702	an-ārambhāt kutas tat-samudāyo dravyam,	a-saṃyogās ca. na saṃyogaḥ, prāsādasya svayaṃ
HB_03718	kaṣṭatarāṃ vyasanam āyātam a-prakāśyam	a-saṃvaraṇīyaṃ ca katham nirvoḍḍhum śakyeta. sa
SV_16616	pratipatteḥ, tad-bhāve 'py anyatra pramāṇa-	a-saṃvādīny an-iṣṭatvāt. kiṃ ca, yady atyanta-
V3_00204	cintāyām. na apy asya kaścīd viśeṣaḥ pramāṇa-	a-saṃvāde. saṃvāde vā na tat-siddham parasya eva
SV_11308	doṣaḥ. sambandha-apauruṣeyatve syāt pratitir	a-saṃvidāḥ | (227ab) syād etat – a-kārya-
PV_03218	vitatha-ākārā jāyate timira-ādi-vat ||	a-saṃvidita-tattvā ca sā sarva-apara-darśanaiḥ |
PV_03099	| tad atyanta-vimūḍha-artham ā-go-pālam	a-saṃvṛteḥ || etāvan niścaya-phalam abhāve
PV_03256	-grahe | tal-lāghavāc cet tat-tulyam ity	a-saṃvedanam na kim || na ca ekayā dvaya-jñānam
V1_02409	-ākāraḥ padārtho 'saṃvedano 'nyā saṃvit.	a-saṃvedanam sārūpyam buddhi-lakṣaṇam ity anyasya
PV_03389	na asti bhinnayor nīla-pītaḥ || na artho	'saṃvedanaḥ kaścīd an-arthaṃ vā api vedanam |
V1_02403	viśaya-sārūpyāt saṃvedanasya tādātmye	'saṃvedanaḥ sukha-ādaya iti cet, na, tvat-pakṣe
V1_02104	samayasya abhāvāt, anyena apy atīta-rūpasya	a-saṃvedanāt, a-punar-bhāvinī samayasya
V1_02409	ko 'nāyor bhedaḥ. viśaya-ākāraḥ padārtho	'saṃvedano 'nyā saṃvit. a-saṃvedanam sārūpyam
PV_03457	duḥkha-jñāna-samudbhavaḥ | na hi duḥkha-ādy-	a-saṃvedyaṃ piḍā-anugraha-kāraṇam || bhāsamānam
PV_03105	-bheda-vat || tathā hy a-liṅgam ā-bālam	a-saṃśliṣṭa-uttara-udayam | paśyan paricchinatty
PV_04010	na asan jñānena sādhaḥ | sato 'pi vastv-	a-saṃśliṣṭā a-saṅgatya sadṛśi gatiḥ || liṅgam
PV_03486	kramavān a-kramam katham || upakuryād	a-saṃśliṣyan varṇa-bhāgaḥ parasparam | antyam
SV_03810	uktaṃ yādṛṣaṃ sāmānyam a-saṃsr̥ṣṭānām eka-	a-saṃsargas tad-vyatirekiṇām samānatā iti, api ca
SV_03808	vyāvṛtta-rūpeṣu bhāveṣu sāmānyam nāma, teṣām	a-saṃsargād anyasya ca abhāvāt, uktaṃ yādṛṣaṃ
V3_06006	sidhyati ||47|| na hy eka-ākāra-pratiniyatād	a-saṃsargiṇo 'nubhavād anyo 'nya-pratikṣepaḥ. sa
SV_14803	syāt. na hi yo vijñāne svarūpeṇa a-svarūpa-	a-saṃsargeṇa na pratibhāsate tasya kiñcij jñānam.
V3_08203	ete 'n-anya-saṃsargiṇo gamyāḥ, sa eva eṣām	a-saṃsargo gamyo 'stu, tāvatā kārya-parisamāpteḥ.
SV_09017	a-paśyan vibhāga-abhāvād bhāvānām katham	a-saṃsr̥ṣṭa-anya-ākāravatyā buddhya adhimucyeta
SV_03726	pratyāyayīṣyāmi iti śabdaṇa śrotary	a-saṃsr̥ṣṭa-tat-svabhāvaṃ vikalpa-pratibimbam
SV_05016	iti kim atra sāmānyena. yathā-bhāvam eva	a-saṃsr̥ṣṭa-bhedaṃ kiṃ na pratyeti iti cet. a-
HB_02803	eva tad-abhāvaḥ sidhyati, tasya tad-anya-	a-saṃsr̥ṣṭa-rūpasya kevalasya tattva-
HB_02704	abhāva-vyavahāra-asiddhi-prasaṅgāt. tasya	a-saṃsr̥ṣṭa-rūpasya bhāva-siddhir eva aparasya
V1_01411	-vikalpe darśane 'vibhāvitā nāma. tad ayam	a-saṃsr̥ṣṭa-vikalpo vā pratyakṣo darśana-ātmā dr̥śya
SV_03427	śabda-āśrayā buddhir anādi-vāsanā-sāmarthyād	a-saṃsr̥ṣṭān api dharmān saṃsr̥janti jāyate. tasyāḥ
SV_03809	anyasya ca abhāvāt, uktaṃ yādṛṣaṃ sāmānyam	a-saṃsr̥ṣṭānām eka-a-saṃsargas tad-vyatirekiṇām
HB_02905	-ādaḥ yan na asti ity ucyate, sa eva tena	a-saṃsr̥ṣṭo 'nya-bhāvaḥ. tad-darśanād eva asya
SV_11524	dhiyā ||231|| tāv eva bhāva-abhāvāv āśritya	a-saṃsr̥ṣṭāv api saṃsr̥ṣṭāv iva puruṣasya vyavahāra
SV_09019	syād uṣtro dadhi syān na iti. atha punar	a-saṃsr̥ṣṭāv ākārau pratipadya saṃharet. eka-rūpa-
SV_11503	na hy a-pratibaddhas tat-sādhana iti.	a-saṃskāryatayā pumbhiḥ sarvathā syān nirarthatā |
SV_15702	pratyāsatti-viprakaṣa-abhāvāt. ata eva asya	a-saṃskāryatvāt prayoktā api na asti. ataḥ
SV_15624	yadi idr̥śī | prayoktr-bheda-apekṣā ca na	a-saṃskāryasya yujyate ||294|| yadi bhāva-śaktayā
V3_12406	prāṇa-ādīḥ. sādhanānam api khalu prameyatvam	a-saṃskṛta-apavādino 'saty anvaya-ayogād a-
SV_13214	||254|| tatra yadi saṃskṛtena upalambha ity	a-saṃskṛta-indriyo na upalabhate. yasya saṃskāra
SV_05815	abhāvāt, anyasya ca vastu-dharmasya kasyacid	a-saṃsparśāt. tata eva ca sā śrutir anyā-apoha-
SV_15924	vyarthaḥ mano-japo vikalpasya śabda-rūpa-	a-saṃsparśāt. sva-sāmānya-svabhāvānām eka-bhāva-
SV_05722	-arthaḥ saṅketas tasya vyavahāra-kāle 'py	a-saṃsparśān na anyā-parihāreṇa pravarteta. na hi
SV_12827	-nimeṣa-anukrama-parisamāpteḥ, varṇa-rūpa-	a-saṃsparśīnā ca eka-buddhi-pratibhāsinaḥ śabda-
SV_13704	a-bhedaḥ. na api bhedaḥ śabda-svabhāva-	a-saṃsparśī tasya eva atīṣṭasya upayoga-siddhes
V1_00712	te 'pi pratibhāseran. na ca ayam artha-	a-saṃsparśī saṃvedana-dharmaḥ, artheṣu tan-
V3_13310	eṣām nirāso veditavyaḥ. yadi punar hetu-rūpa-	a-saṃsparśī svatantra eva dr̥ṣṭāntaḥ sādhanā-
VN_03801	ca na kiñcit pūrva-pakṣa-vādino hetvābhāsa-	a-saṃsparśe nyāyayam nigrasthānam asti iti tat-
V3_01205	tasya viśeṣaḥ. parārthāḥ santaś cakṣur-ādayo	'saṃhata-arthā iti dharmiṇo viśeṣa ity vyavasthā-
V3_11401	a-pr̥thān-nirdeśa ity uktam. nanu saṃhatānām	a-saṃhata-para-upakāra-niyama-abhāvād anaikāntika
NB_03088	chayana-āsana-ādy-aṅga-vad iti. tad-iṣṭa-	a-saṃhata-pārārthya-viparyaya-sādhanaḥ viruddhaḥ.
V3_11302	chayana-āsana-ādy-aṅga-vad iti. tad iṣṭa-	a-saṃhata-pārārthya-viparyaya-sādhanaḥ viruddhaḥ.
V3_01204	dharmā-dharminor viśeṣa ukto vyapekṣātaḥ.	a-saṃhata-viśayaṃ pārārthyam eṣām iti vacane
PV_04231	bhede nānā-vidhi-niṣedha-vat | eka-dharminy	a-saṃhāro vidhāna-pratiṣedhayoḥ || eka-dharminam
V2_05510	bhede nānā-vidhi-niṣedha-vat | eka-dharminy	a-saṃhāro vidhāna-pratiṣedhayoḥ ||23|| ekaṃ
PV_02057	yathā kṣāṭha-suvarṇayoḥ || ādyasya alpo 'py	a-saṃhāryaḥ pratyānevas tu yat-kṛtaḥ | vikāraḥ
SV_12908	a-varṇa-bhāge ca vākye 'sakala-śrāvīṇo	'sakala-vākya-gatir na syāt, ekasya śakala-
SV_10716	bhūd anyā-pramāṇa-a-nivṛttau nivṛtīti. tayor	a-sakala-viśayatvād āgamaḥ punar na kiñcin na
V3_12207	api syād eva a-dr̥ṣṭeṣu saṃśayaḥ. tathā hy	a-sakala-vyakti-bheda-vyāpīno 'py arthāḥ kecit taj
SV_12908	-a-vyakta-virodhāt. a-varṇa-bhāge ca vākye	'sakala-śrāvīṇo 'sakala-vākya-gatir na syāt,
V3_05707	aparaṃ kiñcin nibandhanam asti. sa ca anena	a-sakṛd ācārīta-pūrva iti na anayoḥ sambandhaḥ
SV_05706	svabhāvata ekaṃ pratyayaṃ janayanti ity	a-sakṛd uktam etat. tasmād eka-kāryatā eva
SV_11411	vācakāḥ. tathā na sarvaḥ sarva-sādhano	'saṅkarāt kārya-kāraṇatāyāḥ. tatra pratiniyata-
HB_01111	tad-upayoga-kārya-svabhāva-viśeṣa-	a-saṅkarāt. yathā mṛt-piṇḍa-kulāla-sūtra-ādibhyo
SV_11416	vyarthā syāt parikalpanā | (229ab) api nāma	a-saṅkirṇam arthaṃ jāniyam iti saṅkara-hetuḥ
SV_16218	arthaḥ samartho na ayam iti śakyam unnetum,	a-saṅkirṇasya liṅga-viśeṣasya asiddheḥ,

SV_04602	khalu vai vyasanam eva etal lokasya yad ayam	a-saṅketayann a-prayūñjāno vā śabdān duḥkham
SV_04524	saṅketas tena tatra na ||92 || na hi śabdā	a-saṅketitam arthaṃ prakāśayanti. saṅketas ca
VN_04015	nāma nigrasthānam abhyupagata-artha-	a-saṅgatavād iti. nyāyān etan nigrasthānam,
PV_04010	sādhaḥ | sato 'pi vastv-a-saṃśliṣṭā	a-saṅgatya sadṛśi gatiḥ || liṅgaṃ svabhāvaḥ
SV_17507	atyanta-satya-abhidhānam tathā atyanta-	a-satya-abhidhānam api. tatra ekasya vacanasya
PV_04233	ca tad anyeṣām apekṣakam | vyavahāram	a-satya-arthaṃ prakalpāyati dhīr yathā || tam
V2_05514	ca tad-anyeṣām apekṣakam | vyavahāram	a-satya-arthaṃ prakalpāyati dhīr yathā ||25|| tam
SV_08804	vastuni | anyonyam vā tayor bhedah sadṛśa-	a-sadṛśa-ātmanoḥ ||176|| bhāvās ced a-bhinnena
PV_03002	na artho 'n-artha-adhimokṣataḥ || sadṛśa-	a-sadṛśatvāc ca viśaya-a-viśayatvataḥ | śabdasya
VN_00404	tad-abhāve na bhavati iti. evaṃ hy asya	a-sandigdham tat-kāryatvam samarthitam bhavati.
V3_05708	sādhanīyaḥ. tasmād dṛśya-a-dṛṣṭi-siddhāv	a-sandigdha eva tan-nimittatve 'py asaj-jñāna-
V3_11206	asya api vipakṣe '-dṛṣṭi-mātreṇa vyāvṛttir	a-sandigdha. tena ayam apy ekasya rūpasya
V3_09406	lakṣaṇam kiṃ na iśyate. evaṃ hi sukha-ādīnām	a-sandigdho bhedo bhavati. kasyacid rūpasya
PV_04266	dṛśya-a-dṛṣṭāv asann iti | tasyāḥ siddhāv	a-sandigdhou tat-kāryatve 'pi dhī-dhvanī ||
V3_05702	dṛśya-a-dṛṣṭāv asann iti | tasyāḥ siddhāv	a-sandigdhou tat-kāryatve 'pi dhī-dhvanī ||41||
PV_02045	'ntya-cetasah | tad yad apy arhataś cittam	a-sandhānam kuto matam || asiddha-arthaḥ
PV_03344	kalpanā na akṣa-dhīr yadi | an-iṣṭa-ādāv	a-sandhānam dṛṣṭam tatra api cetasām || tasmāt
PV_02119	na hetu-vaikalyāt sarveṣām antya-cetasām |	a-sandhir idrṣam tena śeṣavat sādhanam matam ||
SV_13101	kvacid apy akiñcitkarasya sannidhānasya apy	a-sannidhāna-tulyatvāt tasya idam ity upasaṃhāro
V3_05201	kvacid apy akiñcitkarasya sannidhānasya apy	a-sannidhāna-tulyatvād asya idam ity upasaṃhāro
NB_01013	svalakṣaṇam. yasya arthasya sannidhāna-	a-sannidhānābhyām jñāna-pratibhāsa-bhedas tat
SV_15609	tu kasyacid eva samayasya an-anuṣṭhānād	a-sannidher na artha-an-arthau. kiṃ ca kramasya
SV_17610	pratipattu-kāmasya asiddhir ity uktam. tena	a-sannīcaya-phalā anupalabdhir na sidhyate ||339||
PV_03516	kaścid anyathā arthasya sannidhau || na ca	a-sannihita-arthā asti daśā kācid ato dhīyaḥ |
SV_13802	pratītyoḥ pūrvāpara-bhāva-ayogāt, sannihita-	a-sannihita-kāraṇatvena utpāda-an-utpādāt,
V1_01109	idantayā iti cet ||9|| na hy ayam gaur ity	a-sannihite 'rthe bhavati. idam ca naḥ pratyakṣam,
V3_04803	nityo '-sparśatvād iti. katham	a-sapakṣa-apekṣayā bhede 'sato 'n-adhikaraṇatvād
V3_04902	samāviśad ghaṭa-ādikaṃ sapakṣayati. tena	a-sapakṣa iti na sarva-anya-dharma-yogini pratītiḥ,
V3_12010	api tulya iti katham a-samaḥ prāṇa-ādīḥ.	a-sapakṣa eva na asti iti ca asya sapakṣe 'stitā
V3_12105	-rūpatvāt. asataḥ sapakṣān na nivṛttir ity	a-sapakṣa eva na asti iti cet, na iti sā eva
V3_12101	-asiddheḥ. tata eva sapakṣa eva asti,	a-sapakṣa eva na asti iti dṛṣṭāntayor anyatareṇa
V3_04406	sāmānyena samāno 'rthaḥ sapakṣaḥ. tad-abhāvo	'-sapakṣaḥ. katham idānim abhāve sann ity ucyate.
V3_04407	sann ity ucyate. na vai tan-niṣedha-mātram	a-sapakṣaḥ, kiṃ tarhi sarvaḥ pratiyogi niṣedhaḥ
NB_02008	sāmānyena samāno 'rthaḥ sapakṣaḥ. na sapakṣo	'-sapakṣaḥ. tato 'nyas tad-viruddhas tad-abhāvaś
NB_03032	vyatireka-mukhena vā prayuktena sapakṣa-	a-sapakṣayor liṅgasya sad-asattva-khyāpanam kṛtam
V3_04804	iti cet, uktam atra – yathā asati niṣedhaḥ,	a-sapakṣaś ca a-tattva-lakṣaṇa iti. nanv etasminn
V3_04408	pariyudastaś ca, a-tattva-lakṣaṇatvād	a-sapakṣasya. tad vivakṣite pratiyogini ca tulyam.
NB_03122	gata-arthatvāt. hetoḥ sapakṣa eva sattvam	a-sapakṣāc ca sarvato vyāvṛttī rūpam uktam a-
V3_12007	vyabhicārāt. katham vyabhicāraḥ. na hi tasya	a-sapakṣād eva vyatireka iti. nanv evam asya
V3_04303	pakṣa-dharmaḥ punas tridhā | pratyekam	a-sapakṣe 'pi sad-asad-dvididhatvataḥ ||33||
NB_03066	upalambhamāna-guṇatvam. tathā ekasya rūpasya	a-sapakṣe 'sattvasya asiddhāv anaikāntiko
NB_02005	anumeye sattvam eva, sapakṣa eva sattvam,	a-sapakṣe ca asattvam eva niścitam. anumeyo 'tra
NB_03083	viruddhaḥ. kayor dvayor. sapakṣe sattvasya,	a-sapakṣe ca asattvasya, yathā kṛtakatvam
NB_03084	hetvābhāsaḥ. anayor sapakṣe 'sattvam,	a-sapakṣe ca sattvam iti viparyaya-siddhiḥ. etau
V3_04405	trividhaḥ pratyekam punas tridhā bhavati –	a-sapakṣe sann asan dvedhā ca ity evam. sādhyā-
V3_04805	ca a-tattva-lakṣaṇa iti. nanv etasminn	a-sapakṣe hetv-abhāva-prasaṅgaḥ, sarvasya anya-
V3_12202	atiprasaṅgāt. na ca upagama-balena sapakṣa-	a-sapakṣau vyavasthāpya pramāṇa-pravartanam
PV_02157	mato rāgī na dveṣī syāc ca tādrśaḥ || tayor	a-sama-rūpatvān niyamaś ca atra na iṅsyate |
V3_12009	kathyate. so 'parasya api tulya iti katham	a-samaḥ prāṇa-ādīḥ. a-sapakṣa eva na asti iti ca
SV_00818	eva hi kāraṇāni yogyatām apy anumāpayanty	a-samagrasya ekānta-a-sāmarthyāt, yathā deha-
V3_08308	eva kāraṇāni yogyatām apy anumāpayanti,	a-samagrasya ekānta-a-sāmarthyād iti na tataḥ
SV_00816	-ādi saṅkṣobha-ādi-hetur iti. hetunā tv	a-samagreṇa yat kāryam anumīyate | śeṣavat tad a-
V1_01310	parāvṛttau ca tasya tādātmyād anyasya	a-samaya-darśino 'pi syāt. na hi prati-puruṣam
V3_02803	na ca evaṃ-vidhā dharmāḥ kvacid	a-samaya-sthāyinaṃ praty anvayinaḥ, avyabhicāri
SV_11313	katham sambandhaḥ. saṅketāt tad-abhivyaktāv	a-samartha-anya-kalpanā ||227 || na vai sambandho
VN_01810	tasya api vacanam vādino nigrasthānam	a-samartha-upādānāt. tathā sādhyā-ādi-vikalasya
VN_01813	-aṅgasya vacanam api vādino nigrasthānam,	a-samartha-upādānād eva. na hi tair hetoḥ
VN_05911	ca idam artha-antara-gamana eva antar-bhaved	a-samartha-sādhana-abhidhānād dhetvābhāseṣu vā.
VN_02206	an-utpatter a-parājayaḥ. tasmād ayam	a-samartha-sādhana-abhidhāy api pareṇa
HB_01510	svabhāva-anyathātva-abhāvāt samartha-	a-samartha-svabhāvayor kriyā-a-kriyā-ayogāt. anya
SV_16607	tad-āgama-upadhānam kam atīśayam puṣṇāti.	a-samarthaṃ tv āgama-pravṛttim api na eva
SV_07023	janyate vā, tasya a-sāmarthyāt. tad	a-samarthaṃ pṛthak tat sahitam api tādrśam eva
V3_08701	janyate vā. tasya a-sāmarthyāt. tad	a-samarthaṃ pṛthak tatra sahitam api tādrśam eva
SV_10707	tad-abhāvāt. tad ayam arthakriyā-arthi tad-	a-samarthaṃ prati datta-anuyogo bhavitum na
V3_07002	tad-abhāvāt. tad ayam arthakriyā-arthi tad-	a-samarthaṃ prati na datta-anuyogo bhavitum

V3_11111	svabhāva-guṇasya śaktāv upacārāt. yatra so	'samarthaḥ, na tatra śakteḥ sāmartyam asti iti.
HB_02212	svayaṃ nāśam a-nāśam ca sarvadā prāha ity	a-samarthaḥ pūrvasmin pakṣe vināśa-hetuḥ. na prān
VN_05313	sarvāṃ vādi-kathāṃ ananubhāsamāno na uttare	'samarthaḥ. yad-vacana-nāntarīyakā jīñāsita-
HB_01513	iti cet, kiṃ kevalasya sva-kārya-karaṇe	'samarthaḥ svabhāvaḥ. samarthaḥ. kiṃ na karoti.
VN_00414	-kāraṇaiḥ sarva-kāryāṇāṃ sadṛśo nyāyaḥ. evam	a-samarthanam kārya-hetāv api sādhana-aṅga-a-
VN_00315	samarthitam sādhana-aṅgaṃ bhavati. tasya	a-samarthanam sādhana-aṅga-a-vacanam tad-vādinah
VN_01701	evam anupalabdhou sādhana-aṅgasya	a-samarthanam sādhana-aṅga-a-vacanam tad vādino
V3_03408	yad yāvataḥ vacanena samarthaniyam tasya	a-samarthanāt. sambhavī sva-abhiprāyaḥ pratijñā-
VN_00109	apratibhayā tūṣṇīm-bhāvāt, sādhana-aṅgasya	a-samarthanād vā. trividham eva hi liṅgam a-
VN_01702	-aṅga-a-vacanam tad vādino nigrasthānam,	a-samarthane tasmin sādhyā-asiddheḥ. atha vā
SV_16424	anumānam etat. vyatirekasya sandehād	a-samartham a-darśane 'pi vipakṣa-vṛtṭeḥ. api ca
SV_07411	saṃskṛta-indriya-sahakāritvāt kevalam	a-samartham iti cet. ko 'yam an-ādheya-atīśayasya
SV_14013	-vaikalyam sūcayanti. samarthasya jananād	a-samarthasya api punaḥ sāmartya-a-pratilambhāt.
VN_03806	siddhe 'rtha-antara-gamanam kaścid ārabhate	'samarthasya mithyā-pravṛtṭer iti. pakṣa-
SV_10629	pratibaddhaḥ phala-udayaḥ ||210|| arthakriyā-	a-samarthasya vicāraiḥ kiṃ tad-arthinām |
VN_04516	pratitir iti na paramparayā pratitih. arthe	'samarthasya śabde 'pi pratīti-janana-a-
HB_01601	-vad a-nivāryaḥ. antya-avasthāyām prāg	a-samarthasya sāmartya-utpattau sāmartyasya tat
SV_05305	nir-apekṣā anvayī vijñānam janayanti. tasmād	a-samarthā eva vyaktayas tatra iti na tena
SV_03018	vyavahāraḥ. upādhyas ca tatra	a-samarthāḥ samarthas ca na eva ucyata iti kiṃ
PV_02209	prakṛtyā āgantavo malāḥ || tat prāg apy	a-samarthānām paścāc chaktiḥ kva tanmaye | na
SV_12819	utpāda-vādināḥ tāvad ayam a-doṣa eva. pṛthag	a-samarthānām apy avayavānām upakāra-viśeṣād
VN_03705	-nitya-gotva-vṛtṭim hetum anityatve bruvāno	'samarthita-sādhana-aṅgatayā saṃśaya-hetum eva
VN_06404	uttara-vādinam sva-sādhanād an-utsārayato	'samarthita-sādhana-aṅgatvān na jayo vādinah,
VN_06105	tadā katham hetvābhāsa-antar-bhāvaḥ.	a-samarthita-sādhana-abhidhāna evam uktam, an-
VN_02908	doṣasya a-pratipāditatvāt. pramāṇair	a-samarthita-sādhana-abhidhānāt tu jetā api na
VN_03709	-mukhena eva anaikāntiko vaktavyaḥ. tad	a-samarthite 'nyatra api tulyam iti na ubhaya-
VN_00415	aṅga-a-vacanam tad-vādinah parājaya-sthānam,	a-samarthite tasmin kāryatva-asiddher artha-
VN_02007	śāthair nyāya-sāmartyena artha-pratipādane	'samarthaiḥ pravartitaḥ. yathā puruṣa-atīśaya-
SV_15621	ca nityeṣv etad asti ity uktam. tat kim ayam	a-samartho 'pekṣyata ity anapekṣāḥ sadā kuryur na
V3_13004	-āśrayeṇa sambandhaḥ, a-bhedād eva, āśraya-	a-samaveta-rūpa-virahaś ca. samāna-deśa-āśraya-
SV_13404	-pada-vākya-rūpa-sādhyā-artha-pratitir	a-samasta-bhāgeṣu dhvaniṣu na sambhavati iti
PV_03241	-viśeṣaṇam || niṣpādita-kriye kañcid viśeṣam	a-samādadhāt | karmanya aindriyam anyad vā
SV_17411	apekṣeṇa anumānena vā vadat ||333|| virodham	a-samādhāya śāstra-arthaṃ ca a-pradarśya saḥ |
SV_07016	-ādiṣu ||144|| prakṛtyā eva guruṇo dravyasya	a-samāna-deśa-kārya-utpādana-dharmanah samāna-
V3_13005	-āśraya-indriya-yoga-apekṣāyām āśraya-samāna-	a-samāna-deśa-rūpasya a-bheda-virodhaḥ. drśya-
V2_09903	puruṣeṣu viśeṣa-darśanasya bādhakatvād	a-samānam para-bhūtasya ca vākya-viśeṣasya a-tad-
SV_06001	pratipadyata iti na samānah prasaṅgaḥ. na	a-samānah, yasmāt tatra api taruḥ | ayam apy ayam
V2_07815	tad-abhāvāt phalasya api na asti ity	a-samānam. nanv idam apy a-niśceyam eva – sarva-
SV_01606	puruṣeṣu viśeṣa-darśanasya bādhakatvād	a-samānam, parabhāva-bhūtasya ca vākya-viśeṣasya
SV_09919	tad-abhāvāt phalasya api na asti ity	a-samānam. sā iyaṃ nir-apekṣatā vināśasya kvacit
V3_13510	yadi pūrva-pakṣa-vādi sākāṅkṣaḥ syād	a-samāpta-vākya eva iti na dūṣaṇa-avasaraḥ,
SV_03111	-viśayam siddham tadvat tato 'param ||56||	a-samāropa-viśaye vṛtṭeḥ (57ab) tat tarhi
SV_03114	anya-apoha-viśayam. tadvad anyad api,	a-samāropa-viśaye vṛtṭeḥ. yatra asya samāropo na
SV_00919	icchā-lakṣaṇatvāt phalasya. sarvathā abhūta-	a-samāropān nir-doṣaḥ. tad-anyena doṣavattva-
SV_02807	'pi yaj jñānam sāmānya-arthaṃ vikalpam |	a-samāropita-anya-amṣe tan-mātra-apoha-gocaram ||4
SV_03014	upādhiṅ śabda-jñānāny upaliyeran, tadā tasya	a-samāveśān na bhavati tat-pratipatti-mukhena
SV_11615	anyataḥ siddhasya an-upakāriṇi śabde	'sāmāśrayāc ca. tasya api tadutpatti-sahakāritve
PV_04009	| luptau hetu-tad-abhāsau tasya vastv-	a-samāśrayāt || sann artho jñāna-sa-apekṣo na
PV_03189	-artham iṣyate samaya-smṛtiḥ | bhedaś ca	a-samito grāhyaḥ smṛtis tatra kim arthikā ||
VN_04913	arhet. na artha-upasaṃhitasya abhidhātā ity	a-samikṣita-abhidhānam etat. ata eva ca
SV_04507	-vyavasthānam bhedo 'bhedaś ca yādṛśaḥ |	a-samikṣita-tattva-artho yathā loke pratiyate ||85
SV_10702	-abhiniveśam a-tattvāt, yathā-tattvam ca	a-samihitatvāt. tad ayaṃ pravartamānaḥ sarvadā
V3_06910	-abhiniveśam a-tattvāt, yathā-tattvam ca	a-samihitatvāt. tasmād ayaṃ pravartamānaḥ sarvadā
HB_02902	-bhūto 'bhāvaḥ sādhyate na kevalaḥ, tena na	a-samudāya-sādhanam. na ca liṅga-liṅginor a-
HB_03001	liṅga-liṅginor ity a-sambandha eva. atra apy	a-samudāya-sādhyatvam tad-avastham. nanv asati
HB_02816	idam syāt. anya-bhāvāc ca abhāva-siddhāv	a-samudāyaś ca sādhyāḥ syāt. tathā ca – ghaṭa-
V2_06411	sad avaśyam kenacid upalabhyate vyatīta-	a-samprāpta-upalambham vā. tat katham na
SV_10608	sa eva arthaḥ svalakṣaṇam iti śakyam vaktum.	a-samprāpta-niruddhayor apy arthayos tasya an-
SV_08101	karaṇa-lakṣaṇatvād vastutvasya. tat pracyuta-	a-samprāpta-rūpam atīta-anāgataṃ karma-nimittam.
V3_06809	sa eva arthaḥ svalakṣaṇam iti śakyam vaktum,	a-samprāpta-vinaṣṭayor apy arthayos tasya an-
VN_02813	pratijñā-antaram nāma nigrasthānam iti.	a-sambaddha-abhidhānam nigrasthānam ity evaṃ-
VN_04309	iti vijetā na syān na nigrāha-arhaḥ.	a-sambaddha-abhidhāne nirarthakam eva iti na
VN_04313	vākyaśya vā paurvāparyeṇa yogo na asti ity	a-sambaddha-arthaṭā grhyate, tat samudāya-
VN_02811	a-śakyatvāt, lakṣaṇa-niyamo 'py	a-sambaddha eva pratijñā-antara-abhidhāne pratijñā
VN_05912	abhidhānād dhētāvābhāseṣu vā. prakṛta-sādhanā-	a-sambaddha-pratipatteś ca nirarthaka-

V3_02709	-avabodha-arthitve vā prativādinah, anyathā	a-sambaddha-pralāpa eva ayam ity an-avadheyaḥ
V2_06503	kañcid upāyam āśritya pravartate, anyathā	a-sambaddha-pralāpasya a-prāmāṇyāt. tatra ca
SV_04616	apy a-sambhavād vyaktau pravṛtīḥ. evaṃ hy	a-sambaddha-pralāpī syāt. na tato 'nyatra
VN_04401	-vākya-vat. idaṃ kila padānām a-sambandhād	a-sambaddha-varṇān nirarthakāt pṛthag uktam. nanv
VN_04402	-varṇān nirarthakāt pṛthag uktam. nanv evam	a-sambaddha-vākyaṃ api pṛthag vācyam syāt. na
VN_05913	na bhidyate. atiprasaṅgā ca evaṃ-prakārāṇām	a-sambaddha-sādhana-vākya-pratipatti-bhedānām
VN_02804	prayuktaṃ na pratijñā-antaratvam. atyanta-	a-sambaddham ca idaṃ pratijñāṃ pratijñā-sādhana
PV_03027	kim a-kāryam kathañcana || anyatve tad	a-sambaddham siddhā ato niḥ-svabhāvāt | jāti-
VN_03902	-evaṃ-ādy api vācyam syāt, tasmād etad apy	a-sambaddham iti. a-viśeṣa-ukte hetau pratiśiddhe
VN_03615	gotva-ādinā anaikāntika-codanā iti, tad	a-sambaddham eva. yadi hi sva-siddhena gotva-
VN_02601	hātavyā hānau ca parājaya iti. idaṃ punar	a-sambaddham eva sāmānyam nityam aindriyakam ity
VN_03501	pratijñā-hetvor virodha iti hetu-grahaṇam	a-sambaddham. na ca utpatti-dharmakatvān nityam
VN_04108	sādhana-an-upādānān nigrhyata iti. idaṃ apy	a-sambaddham, na hi varṇa-krama-nirdeśād eva iṣṭa
V3_10010	-vacane 'pi, na hi sa eva ātmānam anveti ity	a-sambaddham. yadā tarhi vipakṣa-vyatireko hetur
VN_04112	ca iti. prakāra-viśeṣa-upādānam	a-sambaddham. vater upādānād a-doṣa iti cet, syād
PV_02022	-abhisambandhāc caitrasya vraṇa-rohaṇe |	a-sambaddhasya kiṃ sthānoḥ kāraṇatvam na kalpyate
SV_02719	a-bhedāt sarva-pratipattiḥ. bhede vā	a-sambaddhasya tatra a-pratipattir iti. tasmāt
PV_04056	sādhanaṃ syād ity eṣā loka-uttarā sthitiḥ ||	a-sambaddhasya dharmasya kim asiddhau na sidhyati
V3_02203	syād ity eṣā loka-uttarā sthitiḥ ||15||	a-sambaddhasya dharmasya kim asiddhau na sidhyati
V1_00609	syāt. jñāna-bhāvas cet, katham anyasya bhāve	'sambaddhasya bhāva-niyamaḥ. darśanād bhāva-
PV_04027	-ukty-ādy-upakṣepa-parihārau viḍambanā |	a-sambaddhā tathā hy eṣa na nyāya iti sūcitam ||
SV_10121	asattā-sādhani. yasmāc chāstra-adhikāra-	a-sambaddhā bahavo 'rthā atīndriyāḥ | a-liṅgās ca
V3_09104	-vat. trairūpyāc ca hetur arthaṃ gamayati,	a-sambaddhād a-pratipatteḥ, mahānasa-ādi-dṛṣṭa-
V3_04505	vat. anaikāntikasya tu pakṣa-dharmatvam eva,	a-sambaddhād vimarśa-ayogāt. na tu sapakṣa-
VN_02810	ca na prāg api hetuṃ brūyāt. evaṃ-prakārāṇām	a-sambaddhānām parisankhyātum a-śakyatvāt,
SV_11406	gatiḥ | (228ab) na hi tena sambandhena	a-sambaddhe 'rthe pratītir yuktā, tasya vaiphalya
V3_11605	-sambandhād garbhāt puruṣa-viśeṣa-sambandhe	'sambandha-ayogād yathā samśete, tathā iha api
HB_03001	prameye kathaṃ virodho liṅga-liṅginor ity	a-sambandha eva. atra apy a-samudāya-sādhyatvam
SV_12002	-ayogāt. an-āśrito hy evaṃ syāt. tathā ca	a-sambandhaḥ. tasmān na svābhāvikaḥ śabda-
SV_11603	-vināśān naṣṭe sambandhe sa śabdaḥ punar	a-sambandhatvān na a-pūrveṇa yojyeta. utpanna-
PV_03044	-sattā-anubandhitvād vināśasya na nityatā |	a-sambandhaś ca jātīnām a-kāryatvād a-rūpatā ||
SV_07602	an-upakāryasya a-pratibandhena abhāvāt.	a-sambandhāc ca jñāna-utpattāv api prasāṅgāt. tad
SV_02118	dharmo hetuḥ phalaṃ vā syāt, a-hetu-phalasya	a-sambandhāt, tatra bhāva-anumānasya a-sambhavāt,
V2_09105	dharmo hetuḥ phalaṃ vā syāt, a-hetu-phalasya	a-sambandhāt tatra bhāva-anumānasya a-sambhavāt.
V3_13402	kaḥ sādhyā-sādhane tasya upayogaḥ,	a-sambandhāt. na hi kathañcit sādṛṣya-mātreṇa
SV_07006	a-pratibandhāt, a-pratibaddhasya ca	a-sambandhāt. yady apy eka-artha-samavāyinām
SV_15813	tad eva idaṃ paryanuyujyate kathaṃ tata iti.	a-sambandhāt. viśaya-upanayanād ayam asya
VN_04401	daśa-dāḍima-ādi-vākya-vat. idaṃ kila padānām	a-sambandhād a-sambaddha-varṇān nirarthakāt
V3_13312	syāt, tadā tad-rūpa-a-sparśane ca syād	a-sambandhād apārthakaḥ ||84|| yadi na hetor
V3_11608	evaṃ tarhi cākṣuṣatvād apy astu. na,	a-sambandhād ity uktam. tasmāt samśaya-hetur
V3_11603	na apy a-pratipattiḥ, kenacit sambandhāt.	a-sambandhād vimarśo na jāyate, yathā cākṣuṣatvāc
PV_03114	viśeṣaṇam eva syād antau cet kārya-kāraṇe ||	a-sambandhān na bhāvasya prāg-abhāvam sa vāñchati
SV_08015	iti sambaddha-sambandho 'py asya na asti ity	a-sambandhān na śabda-jñāna-hetuḥ. anyathā hy
SV_08012	pacata eva karma-sad-bhāvāt. tata eva	a-sambandhān na sāmānyam na ayuktaṃ śabda-kāraṇam
SV_11612	utpanno 'pi na śabde syāt. tasya tena	a-sambandhi-svabhāvasya svabhāva-viparyayam
PV_03012	-ādi-vacane vaktr-śrotr-vācyā-anubandhini ||	a-sambandhini nāma-ādāv arthe syād a-pravartanam |
SV_11604	-utpannāś ca bhāvāḥ sthita-sambandha-abhāvād	a-sambandhino '-vācyāḥ syuḥ. tatra apy arthair
V3_13407	pradarśyate. tad ayaṃ na svatantraḥ. tad-	a-sambandhī ca apārthakaḥ, tena eva artha-
PV_03018	ced anyat prāptam an-arthakam || a-pravṛtīr	a-sambandhe 'py artha-sambandha-vad yadi | atīta-
PV_04066	bādhakatve 'pi tayoḥ śāstra-artha-viplavāt |	a-sambandhe 'pi bādhā cet syāt sarvaṃ sarva-
VN_06705	prakṛti-lakṣaṇam pṛcchan svayam ayaṃ prakṛta-	a-sambandhena a-niyamāt kathāṃ pravartayati.
PV_04173	sāmarthyād gamyate tataḥ || viruddhatā iṣṭa-	a-sambandho 'n-upakāra-saha-a-sthiti | evaṃ sarva
HB_02903	na a-samudāya-sādhanaṃ. na ca liṅga-liṅginor	a-sambandho 'nya-bhāvasya pradeśa-ādi-dharmi-
V2_09811	-pratipatteḥ, tadvad anyasya api sambhavād	a-sambhava-anumāne ca bādhaka-hetv-a-sambhavāt,
SV_01523	-pratipatteḥ, tadvad anyasya api sambhavāt,	a-sambhava-anumāne ca bādhaka-hetv-abhāvāt,
SV_12214	-agnau. tasya jvalā-prabhava-vyatirekeṇa	a-sambhava-abhāvāt. evaṃ-bhūtaḥ pathika-agnir
SV_12221	tathābhāvam sādhyati. tasya anyathā	a-sambhava-abhāvāt. tathāvidhasya tu tat-kriyā-
SV_17116	iti tata eka-artha-niyamo na yuktaḥ. anyathā	a-sambhava-abhāvān nānā-śakteḥ svayaṃ dhvaneḥ |
V2_07111	yukter atra na sambhavaḥ ||44|| anyathā	a-sambhava-abhāvān nānā-śakteḥ svayaṃ dhvaneḥ |
SV_12229	śaktāḥ syur idānintanā api iti. viśeṣa-	a-sambhava etat syāt. sa ca duḥ-sādhaḥ. yatra
SV_15227	atiprasaṅgāt. na ca ekatra dṛṣṭasya anyatra	a-sambhava eva pṛthag viruddha-saha-bhāvinām api
VN_06405	sādhana-aṅgatvān na jayo vādinah, sarva-doṣa-	a-sambhava-pradarśanena sādhana-aṅga-samarthanāt.
SV_11803	keṣucit satsu vyatireka-anvaya-vat tan-mātra-	a-sambhavaṃ tad-vyatirikta-apekṣam ca sādhyati.
V3_12401	sa hi tatra a-sambhavan sva-sambhavana tad-	a-sambhavaṃ sādhyati iti tato vyatirekī varṇyeta.
SV_09015	-dhvani | bheda-saṃhāra-vādasya tad-abhāvād	a-sambhavaḥ ||184|| so 'yam ahrikaḥ kvacid apy

SV_09813	yena bāhulye 'pi hi tad-dhetor bhavet kvacid	a-sambhavaḥ ||194|| yady api bahulam vināsa-
V3_13011	punar anumāne yathā virodhīnora ekatra	a-sambhavaḥ, tathā tad-abhivṛtyāyora api iti na
HB_03518	iti cet, yady evaṃ na a-nirṇāta-bādhā-	a-sambhavaḥ prayogaṃ arhati – mā bhūṭ
V3_13208	anītyatvaṃ, anītyatva-abhāve kṛtakatvasya	a-sambhavaḥ, yathā ghaṭa-ākāśayora iti darśanīyam.
SV_12424	-uttarāḥ. tatra apy evaṃ-bhūto yādṛṣo 'yam	a-sambhavaṭ-tat-sādhana-sampradāyo na iti nyāyāḥ.
SV_09821	'napekṣas tad-bhāvaṃ prati tad-bhāva-nīyato	'sambhavaṭ-pratibandhā iva kāraṇa-sāmagrī sakalā
V2_07710	tad-bhāvaṃ prati tad-bhāva-nīyataḥ,	a-sambhavaṭ-pratibandhā iva kāraṇa-sāmagrī sva-
HB_03619	tena iti bādhayā samānam. api ca yo vastuto	'sambhavaṭ-pratīhetuḥ, sa kiṃ samyag-jñāna-
HB_03701	a-pradarśita-pratīhetuḥ. kiṃ ca ataḥ. yady	a-sambhavaṭ-pratīhetur hetuḥ, a-lakṣaṇam etad a-
SV_16407	ca. puruṣa-adhiṣṭhānam antareṇa anyato	'sambhavaṭ-phalānām phala-darśanāt, kṛta-samaya-
SV_07908	antareṇa adṛśya-rūpatvāt. api ca anena kim	a-sambhavad abhisamīkṣya evaṃ bahv-āyasaḥ sāmānya
SV_01519	puruṣaiḥ karaṇasya darśanāt. na evaṃ	a-sambhavad-vīṣeṣa-hetavaḥ puruṣā yena vacana-ādeḥ
V2_09808	prakāraṇām puruṣaiḥ karaṇa-darśanāt. na evaṃ	a-sambhavad-vīṣeṣa-hetavaḥ puruṣāḥ, yena vacana-
V3_12401	nairātmyād vyatirekasya phalam. sa hi tatra	a-sambhavan sva-sambhavana tad-a-sambhavaṃ
V3_03608	anumāna-viṣaye viruddhāvyaabhicāriṇo	'sambhavam arthāpattiyā darśayati. etena
HB_03713	-utprekṣiṇī dṛṣṭā. tena a-nīcayāḥ sambhava-	a-sambhavaṭ ity a-nīcīta-lakṣaṇatvān na kaścid
SV_05821	eka-graha-abhāve dvaya-a-grahaḥ | saṅketa-	a-sambhavas tasmād iti kecit pracakṣate ||114||
SV_16420	uktam. na api itara-sāmānya-siddhir vīṣeṣa-	a-sambhavasya jñātum a-śakyatvāt. idṛṣeṣu ca
V3_02802	-arthī bhavati, vīṣeṣa-antare vivāda-	a-sambhavaṭ ca. na ca śāstra-dvāreṇa vivādaḥ,
SV_07516	sambhavati. ekatra dṛṣṭasya anyatra darśana-	a-sambhavaṭ | (151ab') sā hi buddhir eka-bhāvinī
PV_03074	|| tac ca na indriya-śakty-ādāv akṣa-buddher	a-sambhavaṭ | abhāva-pratīpattau syād buddher
SP_00014	|| darśana-a-darśane muktva kārya-buddher	a-sambhavaṭ | kārya-ādi-śrutir apy atra lāghava-
PV_02190	|| ānantaryān na karma api sati tasminn	a-sambhavaṭ | tad an-ātyantikam hetoḥ pratibandha
PV_04021	|| a-khyāpīte hi viṣaye hetu-vṛtter	a-sambhavaṭ | viṣaya-khyāpanād eva siddhau cet
PV_04179	| so 'sarvaḥ sarva-bhedānām a-tattve tad-	a-sambhavaṭ || jñāpya-jñāpakayora bhedaḥ dharmaṇo
SV_06518	| śabdās ca buddhayaś ca eva vastuny eṣām	a-sambhavaṭ ||134|| yadi hi vidhī-rūpeṇa vastv
SV_12823	tatra ekatve 'pi hy a-bhinnasya kramaśo gaty-	a-sambhavaṭ ||250|| kāla-bheda eva na yujyate. na
SV_13815	| niyamena ca kāryatvaṃ vyañjake tad-	a-sambhavaṭ ||263|| na hi kadācid vyāpṛteṣu
NB_03059	anena abhyupagamāt, tasya ca taruṣv	a-sambhavaṭ. a-cetanāḥ sukha-ādaya iti sādhyā
NB_02026	eva anupalabdheḥ. sati vastuni tasyā	a-sambhavaṭ. anyathā ca anupalabdhi-lakṣaṇa-
SV_09617	'sya viruddho hetuḥ syāt. tasya bhāve kvacid	a-sambhavaṭ, abhāve ca bhāva-vyavacchedasya bhāvat.
V3_07908	'sya viruddho hetuḥ syāt, tasya bhāve kvacid	a-sambhavaṭ, abhāve ca sarvatra bhāva-
SV_12817	doṣaḥ. na, pṛthag asato rūpasya saṅghāte 'py	a-sambhavaṭ. artha-antara-an-utpattēś ca. śabda-
HB_03604	eva sādhyā-siddheḥ, anupalambhe bādhā-	a-sambhavaṭ. upalambha-nivṛttāv api bādhā-a-
VN_05705	-uttara-tad-viṣayasya uttara-a-pratīpatter	a-sambhavaṭ. ubhayam etad uttara-a-pratīpattēḥ
V2_07908	-ābhoge 'sāmarthyam iti cet, na, an-ābhoga-	a-sambhavaṭ, eka-dharmasya apy ajñāne parārtha-
VN_06009	api kathā-prapañcena vivāda iti, na,	a-sambhavaṭ. ekatra adhikarāṇe viruddha-
SV_17208	puruṣāṇām kvacid upanayana-apanayana-	a-sambhavaṭ. jñātā vā atīndriyāḥ kena vivakṣā-
SV_14810	hi sa nivartito bhavati. pratīṣedhe vidher	a-sambhavaṭ. tata eva asya vināse na kaścid
V2_07302	sakala-kāraṇasya asya artha-sattāyām abhāva-	a-sambhavaṭ. tatra arvāg-darśanasya ātma-
SV_02119	a-sambandhāt, tatra bhāva-anumānasya	a-sambhavaṭ, tatra paścād bhāvān na hetutvaṃ
V2_09105	phalasya a-sambandhāt tatra bhāva-anumānasya	a-sambhavaṭ. tatra paścād bhāvān na hetutvaṃ
VN_03310	bādhakam eka-artha-sannidhāv apara-artha-	a-sambhavaṭ. tatra hetu-pratījñayoḥ pṛthag bādha-
V3_04901	tadā na eva kaścit sapakṣaḥ, tathāvidhasya	a-sambhavaṭ. tasmād a-pratīkṣipta-dharma-antaram
HB_02610	tayoḥ sator na eka-rūpa-niyatā pratīpattīḥ,	a-sambhavaṭ. tasmād a-vīṣiṣṭa-yogyatā-rūpayora eka
VN_05407	na aparāḥ, tad-dūṣaṇe 'para-upadarśanasya	a-sambhavaṭ. tasmin dūṣite punar anyo 'rtho 'para
HB_03905	-pramāṇa-vṛttiyā boddhavyau, upāya-antarasya	a-sambhavaṭ. tena tayoḥ prakāśanāya nīcīta-
PV_04247	tad-bhāve 'bhāvo niyamato 'gatiḥ | abhāva-	a-sambhavaṭ teṣām abhāve nitya-bhāvināḥ || kārya-
VN_03402	artha-siddhau viruddhayoḥ svabhāvayora ekatra	a-sambhavaṭ. na ca anyathā virodhaḥ. asiddhe
SV_16417	a-gamakam eva. pratīkṣeṣa-sāmānya-sādhana-	a-sambhavaṭ. na hy atīndriyeṣv a-tad-darśināḥ
V3_06603	cet, na, teṣām sākalya-a-pratibandha-niyama-	a-sambhavaṭ. na hi tasmin bhavati sva-kāraṇa-
V2_08001	karoty eva. na evaṃ a-kṣaṇikasya, sarvathā	a-sambhavaṭ. na hi tasya a-kṣaṇikasya arthakriyā
V3_12802	hetur uktaḥ, sa iha na uktaḥ, anumāna-viṣaye	'sambhavaṭ. na hi sambhavo 'sti kārya-
NB_03111	sa iha kasmān na uktaḥ. anumāna-viṣaye	'sambhavaṭ. na hi sambhavo 'sti kārya-
SV_16622	-pūrvakāṇām pramāṇānām a-tad-darśane	'sambhavaṭ. pratyakṣa-a-vṛtter hi teṣu pramāṇa-
V3_13606	pratījñā-doṣaḥ, artha-apahnavē śabda-prayoga-	a-sambhavaṭ. prayujñāno 'rtham upasthāpayati,
SV_08507	'vyatirekāś ca. virodhīnora eka-ātmany	a-sambhavaṭ. bhedo 'pi tena na evaṃ cet (168a) na
SV_02604	sa pratyakṣaḥ, asiddhe dharmiṇī sādhanā-	a-sambhavaṭ, yathā anītyatve sādhye śabdaḥ. tasya
V2_09811	sambhavad a-sambhava-anumāne ca bādhaka-hetv-	a-sambhavaṭ, vairāgya-a-dṛṣṭer a-dṛṣṭena ca
V3_11109	karaṇa-guṇa-āder eva dṛṣṭa-śakter hetoḥ teṣv	a-sambhavaṭ saṃśayaḥ. rāgasya an-upayoge katham
SV_01415	an-āśvāsa-prasaṅga iti cet. na, yathokte	'sambhavaṭ, sambhavināś ca a-tal-lakṣaṇatvāt.
V2_09812	-bhāva-asiddheḥ, rāga-ādy-avyabhicāri-kārya-	a-sambhavaṭ, sambhavo 'pi vīṣeṣāṇām draṣṭum a-
PV_04170	tadā asiddham hetu-dṛṣṭānta-lakṣaṇam ||	a-sambhavaṭ sādhyā-śabdo dharmi-vṛttir yadi
SV_01922	-bhāve 'nyasya prasiddhy-artham, tad-abhāve	'sambhavaṭ. hetu-svabhāva-abhāvo 'taḥ pratīṣedhe
SV_15215	sādhyā-vyatirekasya vyāpṭer anyatra	a-sambhavad a-kṛtakam satya-artham iti syād vinā

SV_16623
V3_02905
HB_03809
V3_03708
SV_11519
V2_05207
SV_16526
PV_03218
PV_02273
PV_04285
V3_01004
SV_04615
PV_04153
PV_04174
SV_02520
SV_12706
V3_00411
V3_00410
SV_16516
V3_00410
V3_01508
SV_15222
V1_00602
HB_02207
SV_15218
SV_15225
SV_10406
V2_06301
VN_06013
V3_03709
NB_03122
HB_03710
SV_17018
VN_00721
PV_04028
VN_06007
VN_06017
VN_05018
VN_00210
SV_13025
V3_05108
PV_04179
VN_02705
VN_02701
VN_02714
VN_02712
VN_02702
VN_02702
VN_02803
VN_02802
V3_10710
NB_03070
V3_10610
NB_03069
NB_03130
NB_03130
NB_03125
SP_00007
PV_03088
HB_02008
SV_04625
SV_15608
VN_04003
VN_03111
VN_02106

pratyakṣa-a-vṛtteri hi teṣu pramāṇa-antarasya arthaṃ ca pakṣa ucyate. sa nirākṛte viśayaṇo kārya-svabhāvayog tal-lakṣaṇasya pratiheter -lakṣaṇe 'numāne tal-lakṣaṇasya pratyogino iti nirloṭhitam etat. sarvatra ca jātya-na viruddha iti niyama-arthaṃ ity āha. tatra a-drṣṭa-ādiṣu pramāṇa-antara-a-vṛttheḥ. tad-tattvā ca sā sarva-apara-darśanaiḥ | vinā bijam na ankurasya iva janmanaḥ | -apekṣa-tad-bhāvās tad-bhāva-niyatā hi te | sādhanam. a-khyāpīte viśaye hetu-pravṛtteri chindhi ity ukte daṇḍinaṃ chinatti. na apy | iṣṭo hy avayavī kāryam drṣṭyā adṛṣyeṣv para-apekṣo na iti ca pratipāditam | iṣṭa-tāvatyas tad-apekṣayā vyāvṛttayah, tad-iti śakyam avasātum, ākāra-antara-vat. anyaiti cet, so 'pi tatra a-sambhavī yo anyatra vastutaḥ pratibandhāt. katham idānīm -kāla-svabhāva-viprakṛṣṭānām arthānām kim 'rthasya pratipattir iti cet, so 'pi tatra anyataram bhojaya iti, na ekasya bhojana-sidhyet, sa tu na siddhaḥ. yasmād dhetāv -abhāve svabhāva-abhāvāt. tathā hy arthasya sa svayam sthiti-dharmā eva, vināśa-hetvena ca viruddhayor ekatra sambhavo 'sti. hetu-vyatireko vyāpnuyāt. na ca tatra tasya -siddhiḥ. drṣṭyasya darśana-abhāva-kāraṇa-asiddheḥ. drṣṭyasya darśana-abhāva-kāraṇa-vacana-śravaṇa-avadhāraṇa-uttarānām tal-lakṣaṇasya pratyogino '-sambhavād anityatvam, anityatva-abhāvāḥ kṛtakatva-nirdīśyate, yat pratītya pratyogi-sambhava-te ca sarve janā rāga-ādy-a-vidyā-paritāvād -śabda-virodhāt ta eka-rūpāḥ samudāya-antarsūcitam || gamya-arthatve 'pi sādhyā-ukter pratipattiḥ, yena sarvā vādi-privādinor na apareṇa ca tat-sambandhi dūṣaṇam. ubhayor na vistara-kathāyām, vyācakṣaṇo hi kadācid apy a-darśana-mātrād vyāvṛttiḥ, viprakṛṣṭeṣv '-cintyatvād dhetu-pratyaya-sāmarthyasya a-cintyatvād dhetu-pratyaya-sāmarthyasya eka-vṛtteri niṣedhaḥ syān na tāvatā | so śabda iti pratijñāyāḥ sādhanāya uttarām bheda-vikalpāt sāmānya-ghaṭayor sarvagatatva-pariharati. na punaḥ pratijñā-antaram āha, hetoḥ sāmānye vṛttyā vyabhicāra udbhāvite yathā ghaṭo '-sarvagato 'nitya eva śabda 'py pratijñā-antaram karoti, yathā ghaṭo pratijñā-lakṣaṇasya ca abhāvāt, hetutvam udāharaṇa-sādharmya-ādeś ca hetu-lakṣaṇasya -bādhanam. tan na vyāpti-siddhiḥ sarvo vaktā -ātma-viśayatvena sandeha-hetutvāt. tato dharma-prabhede nirdiṣṭaḥ. sandehe, yathā - rūpasya sandehe 'py anaikāntika eva. yathā yathā - ṛṣabha-varidhamāna-ādir iti. tatra sandigdha-sādhyā-vyatireka-ādayaḥ, yathā puruṣo rāga-ādimattvād rathyā-puruṣa-vat. 'bhidhāyakāḥ || kārya-kāraṇa-bhāvo 'pi tayor virodhac ced asāv api || siddhaḥ kena yena tad-abhāvād viśeṣa-utpattāv sarvadā tarhi go-śabdād a-pravṛtteri, sahita-drṣṭaḥ, kasyacid anuṣṭhānād devatā-sannidher sati ca hetv-antara-bhāve pūrvasya hetor iti tatra idam eva nigraha-adhikaraṇam tad-upakṣepe 'tiprasaṅgāt. evam

a-sambhavād a-tad-ālambana-pratītye pramāṇam '-sambhavād a-pakṣa eva. tasmāt sandigdho hetu-a-sambhavād a-lakṣaṇam eka-saṅkhyā-vivakṣā, '-sambhavād a-sambhavo 'numāne a-sambhavād ayogo yādrccchikeṣu vyakti-vāciṣu, a-sambhavād eva na anyā-dharma-vṛtti-niṣedha-a-sambhavād eva hy āgamas tat-pratipatty-arthaṃ a-sambhavād vinā teṣām grāhya-grāhaka-viplavaiḥ || a-sambhavād vipakṣasya na hāniḥ karma-dehayoḥ || a-sambhavād vibandhe ca sāmāgrī kārya-karmaṇi || a-sambhavād viśaya-khyāpanād eva sāmarthyam iti a-sambhavād vyaktau pravṛtteriḥ. evam hy a-a-sambhavi || a-viśiṣṭasya ca anyasya sādhanā a-sambhavy-asiddhāś ca sa eva syān nirākṛtaḥ || a-sambhavi-kārya-kāraṇasya tad-bhedāt. yāvatyas a-sambhavi kāryam gamakam iti cet. syād etat - '-sambhavinā vyāpta iti tad-abhyupagame 'paro a-sambhavinō 'rthasya pratipattir iti cet, so 'pi a-sambhavī drṣṭaḥ. na hi tat-pratikṣepa-sādhanāni a-sambhavī yo '-sambhavinā vyāpta iti tad-a-sambhave 'n-ākāṅkṣāyām vā. ito 'pi na anyatara-a-sambhave 'n-ukte bhāvās tasya api śaṅkyate | a-sambhave 'bhāvāt pratyakṣe 'pi pramāṇatā | a-sambhave 'vasthānāt. tasya parasmād vināśaḥ, na a-sambhave ca vijātyasya gaty-antara-abhāvād a-sambhave pramāṇam paśyāmaḥ. na ca a-viruddha-a-sambhave sati | bhāvasya anupalabdhasya bhāva-a-sambhave sati | bhāvasya anupalabdhasya bhāva-a-sambhavena pravṛtti-vaiphalyāt sva-stha-ātmanām a-sambhavo 'numāne viruddhāvabhicāriṇaḥ. tad eka a-sambhavo yathā ghaṭa-ākāṣayor iti darśaniyam. a-sambhavāv utpaśyāmaḥ. tasmān na asty eva viśeṣa a-sambhāvaniya-yāthātathya-vacanāḥ. tad eṣam a-sambhāvinīm arthakriyām eva na kuryuḥ. tena tat a-sammohāya lakṣaṇam | tac catur-lakṣaṇam rūpa-samyak-pratipattir hetvābhāseṣv apratibhāyām vā a-samyak-pratipattau hetvābhāsa-apratibhāyoḥ a-samyak-śravaṇa-pratipatti-śaṅkayā sāksi-a-sarva-darśino '-darśanasya abhāva-a-sādhanāt, a-sarva-vidā. tena yad indriya-viśaya-madhya-a-sarva-vidā. tena yad indriya-viśaya-madhya- '-sarvaḥ sarva-bhedānām a-tattve tad-a-sambhavāt | a-sarvagataḥ śabda iti pratijñām āha. tad-a-sarvagatatva-dharma-vikalpena pratijñā-antaram a-sarvagatatvasya śabde siddhatvāt pratijñāyāś ca '-sarvagatatve saty aindriyatvasya hetor a-sarvagato 'nitya iti. etat pratijñā-antaram '-sarvagato 'nitya eva śabda 'py a-sarvagato a-sarvagatve prayuktaṃ na pratijñā-antaravtam. a-sarvagatve bhāvāt pratijñā-lakṣaṇasya ca a-sarvajña iti. sarva-vakṛ-dharmatā- '-sarvajña-viparyayād vaktṛtva-āder vyāvṛtteri a-sarvajñaḥ kaścid vivakṣitaḥ puruṣo rāga-ādimān a-sarvajñaḥ kaścid vivakṣitaḥ puruṣo rāga-ādimān a-sarvajñatā-an-āptatayoḥ sādhyā-dharmayoḥ a-sarvajñaḥ kapila-ādayo 'n-āptā vā a-vidyamāna-a-sarvajño 'yam rāga-ādimattvād rathyā-puruṣa-vad a-saha-bhāvataḥ | prasidhyati katham dviṣṭho '- a-saha-sthānād iti cet tat kuto matam | drṣṭyasya a-sahakāriṇaḥ syuḥ, kiṃ tarhy eka-arthakriyā api. a-sahita-avasthayor viśeṣeṇa an-ākṣepāt. vyakti-a-sākalyena virādhānāc ca. sarva-bhraṃśe tu a-sādhatvān nigrāhasthānam. atra api pūrvasya a-sādhana-aṅga-bhūtāyāḥ pratijñāyāḥ sādhanā-vākye a-sādhana-aṅga-vacanam vādino nigrāhasthānam

VN_01820	-anubhāṣaṇa-śakti-vighāta-ādi-hetoḥ. tad apy	a-sādhana-aṅga-vacanam vādino nigrasthānam, a-
VN_04017	vādinoh pratipādite doṣe prakṛtaṃ parityajya	a-sādhana-aṅga-vacanam a-doṣa-udbhāvanam ca.
VN_00104	tan-niṣedha-artham idam ārabhyate.	a-sādhana-aṅga-vacanam a-doṣa-udbhāvanam dvayoḥ |
VN_06111	a-pratīta-pratyayatayā lakṣaṇāt sādhanasya	a-sādhana-aṅga-vacanam iti nigrasthānam iti.
VN_01706	-ādi-vacanam. tasya ekasya apy a-vacanam	a-sādhana-aṅga-vacanam. tad api vādino
VN_06107	parājaya eva ity uktam abhyupagamyā vādam	a-sādhana-aṅga-vacanāt. etena adhikasya
VN_04206	tena eva nigrāha iti. tat tulyam sarvasya	a-sādhana-aṅga-vādina iti. sa sarvo nirarthaka-
VN_01716	nanu ca viṣaya-upadarśanāya pratijñā-vacanam	a-sādhana-aṅgam apy upādeyam eva. na, vairyarthāt.
VN_02902	vādini paro 'naikāntikatām udbhāvyet,	a-sādhana-aṅgasya anaikāntikasya abhidhānān
VN_01714	dvitīyasya a-sāmarthyam iti tasya apy	a-sādhana-aṅgasya abhidhānam nigrasthānam,
VN_06717	'tra api. yathoktena nyāyena pūrvakasya	a-sādhana-aṅgasya asiddhasya hetor abhidhānād eva
VN_02615	nitya-anitya-pakṣa-vṛtter vyabhicārād	a-sādhana-aṅgasya upādānān nigrāha-arhaḥ, na
VN_01812	-anvaya-āder api dr̥ṣṭānta-ābhāsasya	a-sādhana-aṅgasya vacanam api vādino
VN_04109	-artha-siddhāv ānarthakyam. yad eva kiñcid	a-sādhana-aṅgasya vacanam, tad eva an-arthakam
VN_01710	aṅgam pratijñā-upanaya-nigamana-ādi, tasya	a-sādhana-aṅgasya sādhanā-vākya upādānam vādino
PV_04029	rūpa-nipāta-iṣṭa-svayam-padaih || asiddha-	a-sādhana-artha-ukta-vādy-abhyupagata-grahaḥ | an
V3_01107	svarūpa-nipāta-iṣṭa-svayam-padaih, asiddha-	a-sādhana-artha-ukta-vādy-abhyupagama-grahaḥ ||6||
VN_03220	samāsa-nirdeśāt, evam api prayoga-darśanād	a-sādhana-vākyatvāc ca. ata eva na pratijñayā
SV_04607	-iṣṭayoḥ. tena ayam iṣṭa-an-iṣṭayoḥ sādhanam	a-sādhanam ca jñātvā tatra pravṛtti-nivṛtti
HB_03804	ca sādhanatve kim idānīm vastutaḥ sādhanam	a-sādhanam vā. sa ca hetuḥ svabhāvatas tad-dharma
SV_01618	'nupalambhasya a-sādhanatvād iti. katham	a-sādhanam vyatirekam sādhyet. mṛdaḥ khalv api
SV_17325	-pāka-sādhana-vac ca a-sādhanam uktam. tad-	a-sādhanatva-nyāyās ca pūrvam eva uktaḥ. uktaṃ ca
SV_13807	-ādiṣv api prasaṅgāt. tatra dr̥ṣṭa-virodhād	a-sādhanatvam iti cet. iha api virodha-abhāvāḥ
VN_01801	katham na sādhanam. kevalasya a-sāmarthyād	a-sādhanatvam iti cet, tat tulyam pakṣa-dharma-
SV_04826	kim na iṣyete, vyāvṛtter a-vastutvena	a-sādhanatvāc cet, tat tulyam jāteḥ, tadvataḥ
SV_01618	kim iti prativyūḍho 'nupalambhasya	a-sādhanatvād iti. katham a-sādhanam vyatirekam
PV_03278	aikye yan na evam tad-vibheda-vat | sidhyed	a-sādhanatve 'sya na siddham bheda-sādhanam ||
V1_02611	aikye yan na evam tad-vibheda-vat | sidhyed	a-sādhanatve 'sya na siddham bheda-sādhanam ||26||
V3_09102	| trairūpya-asiddhi-sandehe prapattīṅgām	a-sādhanam ||67|| jñāpako hi hetur yad-ātmatayā
SV_15322	pratyācakṣita. tad ayam vyatirekaḥ saṃśayād	a-sādhanam. api ca, yatra sādhyā-vipakṣasya
SV_17325	-vad a-dr̥ṣṭa-taṇḍula-pāka-sādhana-vac ca	a-sādhanam uktam. tad-a-sādhanatva-nyāyās ca
SV_16601	tataś ca kevalād artha-pratipatter	a-sādhanam eva āgamaḥ syāt. kevalād anyato 'py
PV_04040	| pratyākhyāto nirākurvan dharminy evam	a-sādhanāt || samudāya-apavādo hi na dharmini
VN_00211	a-sarva-darśino 'darśanasya abhāva-	a-sādhanāt, arvāg-darśanena satām api keśāñcid
SV_11714	-kurvanti. tena asya te janyāḥ. jñeya-rūpa-	a-sādhanāt tu jñāna-vaśena kārya-atīśaya-vācinā
HB_03813	rūpam ucyate, yad-darśanād ayam sādhanā-	a-sādhane pravivecyā tasya iṣṭa-artha-
V3_01102	pakṣasya lakṣaṇam vācyam. vācyam, sādhyā-	a-sādhyā-viparyayeṇa vipratipatti-darśanāt tan-
PV_02058	kharatva-vat || dur-labhatvāt samādhātur	a-sādhyam kiñcid iritam | āyuh-kṣayād vā doṣe tu
PV_04071	sādhyatvam vacanād vinivartate || an-īpsitam	a-sādhyam ced vādinā anyo 'py an-īpsitaḥ | dharmo
PV_04071	anyo 'py an-īpsitaḥ | dharmo 'sādhyas tadā	a-sādhyam bādhamānam virodhi kim || pakṣa-lakṣaṇa
PV_02058	| āyuh-kṣayād vā doṣe tu kevale na asty	a-sādhyatā || mṛte viṣa-ādi-saṃhārāt tad-damśa-
PV_04078	-kalpita-bhedeṣu padārtheṣv a-vivadataḥ ||	a-sādhyatām atha prāha siddha-ādeśena dharmināḥ |
V3_02501	atha prasiddha-apadeśena dharmināḥ siddhasya	a-sādhyatām āha. na, svarūpeṇa eva nirdeśya ity
V3_10806	ca tayor ātmanor virodha-upalabdhir ity	a-sādhyatvam. adṛśya-ātmanām tu sva-pratīyogibhir
PV_04075	atra akārsīt svayam śrutim | iṣṭa-a-kṣatim	a-sādhyatvam anavasthām ca darśayan || samaya-
V3_02606	atra akārsīt svayam-śrutim | iṣṭa-a-kṣatim	a-sādhyatvam anavasthām ca darśayan ||25|| ity
V3_02701	-vacanena an-iṣṭa-saṃsr̥ṣṭasya iṣṭasya apy	a-sādhyatvam, tad-bādhāyām ca a-doṣaḥ pakṣa-
PV_04071	ced vādinā anyo 'py an-īpsitaḥ | dharmo	'sādhyas tadā a-sādhyam bādhamānam virodhi kim ||
PV_04220	'rthāt tasya anyatra apy asau samaḥ ||	a-sādhyād eva viccheda iti sādhye 'stītā ucyate |
PV_04219	vyatireke 'pi cet katham || na	a-sādhyād eva viśleṣas tasya nanv evam ucyate |
PV_04222	kidṛśo 'paraḥ || nivṛttir na asataḥ sādhyād	a-sādhyeṣv eva no tataḥ | na iti sā eva nivṛtīḥ
SV_16917	loka-vyavahārād veda-artha-siddhiḥ.	a-sāmayikatve 'pi nānā-arthānām śabdānām
VN_04308	jādyāt parśad-āder a-vijñāta-pratipādana-	a-sāmarthyā iti vijetā na syān na nigrāha-arhaḥ.
VN_03804	syuḥ. artha-antara-gamana-āder api hetor	a-sāmarthyā eva sambhavāt. na hi samarthe hetau
VN_05909	kāryasya bhāve, tasya sva-sādhana-	a-sāmarthyā-paricchedād eva vikṣepaḥ syāt. tathā
VN_02014	-artha-vyākhyānam. sarvo 'yam dur-matinām	a-sāmarthyā-pracchādāna-upāyāḥ, na tu satyair
VN_04218	-evam-ādinā kāraṇena, tad a-vijñāta-artham,	a-sāmarthyā-saṃvaraṇāya prayuktaṃ nigrasthānam
HB_03602	-nivṛttir yato hetor bādhā-sambhava-kṛtam	a-sāmarthyam na syāt. tathā api vyartho hetur
PV_02027	svabhāva-atīśaye 'sati | saṃhatāv apy	a-sāmarthyam syāt siddho 'tīśayas tataḥ || tasmāt
VN_01814	śakyate pradarśayitum, a-pradarśanād	a-sāmarthyam. atha vā siddhiḥ sādhanam, tad-aṅgam
SV_15618	-siddhis tasya vidhāna-apekṣatvād iti cet.	a-sāmarthyam apekṣaṇe ||293|| yadi mantrā
VN_00215	asti ca a-kṣaṇike sa iti pravartamānam	a-sāmarthyam asal-lakṣaṇam ākarṣati. tena yat sat
HB_03605	api bādhā-a-nivṛttau tad-avastham hetor	a-sāmarthyam ity a-prayogaḥ. tasmāt sva-sādhyā-
V2_07908	-antare tv aneka-upakāra eva syāt. an-ābhoge	'sāmarthyam iti cet, na, an-ābhoga-a-sambhavāt,
VN_01714	eva abhidhānena siddher bhāvāt, dvitīyasya	a-sāmarthyam iti tasya apy a-sādhana-aṅgasya

<p>HB_03519 V2_07911 VN_04303 SV_05221 SV_13910 SV_05222 SV_10011 V2_08213 SV_10010 V2_08212 VN_04516 V2_04912 V3_04509 SV_16329 SV_07022 V3_08701 VN_02405 HB_00903 VN_02205 PV_03246 VN_04507 SV_00819 SV_17529 V1_01909 V3_06301 VN_01801 V1_00804 PV_02183 SV_13909 SV_05411 V3_08308 SV_00817 VN_02117 V3_13504 PV_02122 SV_11616 PV_02266 PV_02265 VN_00616 SV_15001 VN_00301 SV_06520 SV_03927 SV_06613 SV_05011 SV_06702 PV_04053 V3_02113 PV_04097 V3_03010 V1_03703 PV_02186 PV_03153 SV_16726 V3_12107 SV_12012 PV_03036 SV_08521 SV_07722 SV_09222 SV_08513 VN_06409 VN_06413 SV_08317 SV_07722</p>	<p>prayogam arhati – mā bhūt prayuktasya apy a-kṣūṇa-vidhāna-ayogāt. na api caramasya artha-sambaddham gamakam eva kuryāt, na asya -vijñānam bhavati iti. na samūhe 'pi teṣām na āvaraṇe karaṇa-upakṣepaḥ. na apy eṣām eka-apāye 'pi bhavati iti na sarvadā kriyā-pratiṣedhāc ca iti ca-śabdāt. katham kriyā-pratiṣedhāc ca iti ca-śabdāt. katham punar etad gamyate nir-apekṣo vināśa iti. punar etad gamyate – nir-apekṣo vināśa iti. arthe 'samarthasya śabde 'pi pratīti-janana- na tv evaṃ para-aṅgāt pratītiḥ, tasya na dūṣaṇam, tathā-pratipatty-aṅgasya samarthāḥ. tat-samaya-upadeśa-nir-apekṣānām ekatra eva na samavaiti janyate vā, tasya sa kim ekatra na samavaiti janyate vā. tasya -nirākaraṇena tattvasya prakhyāpana- eṣām niṣpannānām anyato nāśa-utpattiḥ, tasya bhāvāt. pratiyogināś ca tan-nirākaraṇe artha iti ced akṣa-cetasah asataḥ prāg na paśyāmaḥ. goṇī-śabdasya artha-pratipādane apy anumāpayanty a-samagrasya ekānta- a-jñasya ca atīndriya-guṇa-puruṣa-vivecane cet, na, ubhayos tulya-kālatvāt. asataḥ prāg bhavati. na hy abhāvaḥ kasyacin nimittam. 'pi tulya iti katham na sādhanam. kevalasya vā tad-ātmana indriya-antara-jñāna-utpattāv pratiṣedhena na īśvara-ādeś ca sambhavaḥ na api śabdasya nityasya kiñcid āvaraṇam -anāgata-ādinām a-viṣayatvam asatām upakāra- apy anumāpayanti, a-samagrasya ekānta- samagreṇa yat kāryam anumīyate śeṣavat tad -doṣatve 'pi prativādinō 'jñānāt pratipādana- nanv an-udbhāvite 'pi doṣe 'rthasya eva viśeṣa-an-uttarān prati sādhanānām anapekṣatvān nityasya an-upakārāt. na syuḥ sandhīyate malaiḥ buddhes teṣām -nirodhāś cetanā-vaśāḥ na syus teṣām parihṛto bhavati. nānā-śabda-utthāpana- jñānāt. jñāna-mātra-arthakriyāyām apy a-pramāṇayataḥ krama-yaugapadya-ayogasya eva sarva-artha-sarva-ākāra-pratīti-prasaṅgo saṅkhyā-kārya-dravya-ādiṣv api prasaṅgaḥ. tasmād bhinnas tathā anyo 'pi iti bhedasya ākāra-antara-vat. sa ca tatra na asti ity artham antareṇa bahusv ekā śrutiḥ, teṣām śāstraṃ grāhyam iti sthitiḥ kṛtā idānīm śāstraṃ grāhyam iti sthitiḥ kṛtā idānīm diñ-mātra-darśanaṃ tatra pretya dharmo -darśanam etat. atra udāharaṇam – pretya prāṇi-viśeṣānām aindriyakasya eva sukha- ca ātma-snehasya hetutvāt sampravartate viccheda-a-dṛṣṭir eva vā mukhyaṃ yad pratipadyate. na, a-pratyayāt. na hi kvacid asti, bhāva-pratiṣedhas tu na sambhavati ity tamaḥ 239 tasya eva tāvad idṛṣaṃ prajñā- abhāvena yā paṭa-ādaḥ na vidyate buddher yato nivṛtter niḥ-svabhāvatvān na sthāna- tatra sthānaṃ tadā eva tatra tena eva ātmanā -khyāpinaḥ śabdāḥ kiṃ viveka-viṣayā ity ātmā na tasya (168bc') bhedaḥ. sthāna- -upekṣaṇam nāma parājaya-adhikaraṇam iti. abhūtair doṣair uttara-vādy abhiyūñjita, so -abhyupagamāt. tato janakasya sthānāt. tena eva ātmanā a-sthānam iti tat-sthita-</p>	<p>a-sāmarthyam iti. bādā-anupalambhe sāmarthyam a-sāmarthyam eva, kasyacit karaṇāt. a-kāriṇo 'pi a-sāmarthyam, tatra jāḍyāt parśad-ādayo na a-sāmarthyam. tathā iha api pratyekam eka-apāye a-sāmarthyam. tad-vyāpāra-abhāve śabda- a-sāmarthyam. viśama upanyāsaḥ. tathā hi nila- a-sāmarthyam. siddhe hi bhāve kārako na taṃ a-sāmarthyam. siddhe hi bhāve kārako na taṃ a-sāmarthyāc ca tad-dhetoḥ (196a) abhāva-kāriṇaḥ a-sāmarthyāc ca tad-dhetoḥ (56a) abhāva-kāriṇaḥ a-sāmarthyāc ca. na hy arthe 'pi vācakatvaṃ nāma a-sāmarthyāt. artha-avisamvādas tu dvayor api a-sāmarthyāt. asādhāraṇo 'py ubhaya-vyāvṛtter a-sāmarthyāt, tatra api tad-ākāra-dhyāna-āder eva a-sāmarthyāt. tad a-samarthaṃ prthak tat sahitam a-sāmarthyāt. tad a-samarthaṃ prthak tatra a-sāmarthyāt. na prativādinō 'py atra, bhāvato a-sāmarthyāt. na hi vināśa-hetur bhāva-svabhāvam 'sāmarthyāt parājayasya an-utpatter a-parājayaḥ. a-sāmarthyāt paścād vā an-upayogataḥ prāg- 'sāmarthyāt pratipādaka-vyutpatty-arthaṃ a-sāmarthyāt, yathā deha-indriya-buddhibhyo rāga- 'sāmarthyāt. vacanānām samīhita-artha-sattām a-sāmarthyāt sāmarthya-kāle ca kārya-niṣpatter an a-sāmarthyāt, sāmarthya-lakṣaṇatvāc ca bhāvasya. a-sāmarthyād a-sādhanatvam iti cet, tat tulyaṃ a-sāmarthyād atiprasaṅgāc ca. vikalpakaṃ tu mano- a-sāmarthyād ato hetur bhava-vāñchā-parigrahaḥ a-sāmarthyād ity apy uktam. tasmān na āvaraṇe a-sāmarthyād iti cet. bhavantu nāma tad-viṣayāni a-sāmarthyād iti na tataḥ kārya-anumānam. vipakṣe a-sāmarthyād dehād rāga-anumāna-vat 11 a-sāmarthyād vā. na hi duṣṭa-sādhanā-abhidhāne a-sāmarthyān na bhavati prasiddhiḥ. evam etat. a-sāmarthyān nityaṃ ca an-āśraya-sthiteḥ a-sāmarthye 'pi paścād api svabhāva-a-tyāgād a- a-sāmarthye jīvato 'pi syur a-kṣamāḥ nirhrāsa- a-sāmarthye tasya dikṣā-ādy-anantaram atha a-sāmarthye nānā-sambandhy-upakāro 'pi mā bhūt, an a-sāmarthye vastv eva na syāt. tathā hi tal- a-sāmarthyena vyāpty-asiddheḥ pūrvakasya api 'sāmānādhikaraṇya-ādayaś ca iti manyamānaḥ a-sāmānya-ātmakatvān na iti cet. nanu sa eva ayam a-sāmānya-doṣo 'pi na asti. pariśiṣṭa-abhāvas tu a-sāmānyam. sati sāmānya-grahaṇe tad-āropo na a-sāmyāt, eka-vṛtter anyatra pratyaya-a-jananāt, a-siddhāntair grāhyo dhūmena na analaḥ a-siddhāntair grāhyo dhūmena na analaḥ 14 '-sukha-pradaḥ śāstriṇo 'py a-tad-ālambe a-sukha-prado dharmo iti. dharmi-vyavasthites tad a-sukhasya utpatteḥ. tasmāt svasaṃvedana-rūpā eva a-sukhe sukha-sañjñasya tasmāt tṛṣṇā bhava- a-skhalaj-jñānam ādi-saṅketa-gocaraḥ anumānam a-skhalita iti sarvaṃ tathā. vyabhicāra-darśanāt. a-skhalita-prajñō devānām-priyaḥ, yas tad-viṣayaṃ a-skhalitaṃ katham vṛttam iti sa-vismaya-anukampaṃ a-skhalitā vṛttir mukhya-āropitayoḥ sadā simphe a-sthāna-kalpanā (169ab) na hy anya-apoho nāma a-sthānam iti tat-sthita-a-sthita-ātmanor ekasya a-sthānam eva etad āśaṅkāyāḥ. tasmāt siddham etat a-sthānāyor eka-ātma-āśrayatve ko 'nyo dharmo a-sthāne nigrāhasthāna-anuyogo nir-anuyojya- '-sthāne nir-doṣe nigrāhasthānasya abhiyoktā a-sthāyinaś ca a-janakatvād eka-sthitāv api kārya a-sthita-ātmanor ekasya virodhād ayuktam etat.</p>
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VN_01616
 HB_02113
 HB_01001
 SV_02110
 V2_09011
 VN_01211
 SV_08601
 VN_01616
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 PV_03487
 PV_02121
 V3_04802
 VN_04011
 V3_08102
 HB_02604
 V3_13312
 SV_07323
 PV_03424
 SV_13202
 PV_03414
 SV_12009
 V1_00811
 V3_05706
 PV_02270
 SV_12008
 V1_01212
 PV_02107
 SV_15413
 PV_02123
 SV_14803
 SV_03422
 V1_01308
 SV_06904
 HB_03414
 PV_02200
 V1_00106
 PV_03095
 SV_02118
 V2_09105
 SV_06020
 PV_02100
 SV_01012
 V3_10602
 V2_08513
 SV_14519
 SV_02317
 V2_08712
 V2_08113
 SV_09924
 SV_14417
 SV_09923
 V2_08113
 SV_02219
 V2_08607
 HB_02412
 SV_15708
 SV_13317
 V3_06305
 SV_02210
 HB_02507
 SV_14825
 SV_14827
 SV_14116
 SV_12120
 SV_14901

-a-sthitiś ca a-tattvam. paraspara-svabhāva-
 'para-abhisamkāram apekṣata iti. svabhāvato
 tādātmya-abhāve nairātmya-prasaṅgāt. tadvad
 -darśinām niścayāt. paścād asya anupalabdhyā
 -darśinām niścayāt paścād asya anupalabdhyā
 -bhāvayor a-nivṛtti-prādur-bhāvau, sthitāv
 -ākāram iti na tad-viśayasya abhāvāt sthitiḥ
 tasya tat-svabhāva-sthitāv anupalabdhiḥ. tad-
 | viruddhatā iṣṭa-a-sambandho 'n-upakāra-saha-
 svayam ca na sthānam tad-ūrdhva-viśaya-
 sa cet || punar yatnam apekṣeta yadi syād
 anityaḥ prayatnānantariyakatvāt, nityo
 -siddhau prakṛtāyām kuryān nityaḥ śabda
 anvayasya iti cet, iha tarhi bhavattv
 vivakṣita-upalabdher anyatvāt, a-bhakṣya-
 sādhana-avayavaḥ syāt, tadā tad-rūpa-
 kiñcid atīśayam āsādayati. spaṣṭa-
 kaścid bhedo vivecakaḥ | vivekiṇi na ca
 apekṣanād ayas-kānta-ādi-vat. anyathā spaṣṭa-
 tasya an-āvaraṇe sakṛt || paśyēt sphuṭa-
 api iyam apauruṣeyatā veda-vākyaṇām kartur
 hi sañketa-kāla-bhāvitam abhilāpa-sāmānyam
 saty api viśaye kathañcid viśayaṇam
 -bhoga-ādi-prasaṅgās ca na bādhaḥ ||
 vipralambhaḥ. apauruṣeyatā api iṣṭā kartṛṇām
 -abhāve tu śabda-bhede smṛtiḥ katham | tad-
 tad-a-viśeṣataḥ || bahavaḥ kṣaṇikāḥ prāṇā
 svabhāva-viśeṣāt. kriyā-bhoga-adhiṣṭhāna-
 nityam ca an-āśraya-sthiteḥ || viśeṣasya
 -jñāne sati syāt. na hi yo vijñāne svarūpeṇa
 -antaram upādāya anyatra vartamāno dhvanir
 artha-darśanād iti cet, na, tat-sambandhasya
 'n-ātma iti. tat-kāraṇa-pratiśedhena apy
 pravartayati iti param bata bhāvānām
 ādya eva a-bhavo bhavet || mārgē cet saha-ja-
 iti kṛpayā tan-nītir uddyotyate || hita-
 sa viruddhaḥ prayujyate | yathā agnir
 anyo vā dharmo hetuḥ phalaṃ vā syāt,
 anyo vā dharmo hetuḥ phalaṃ vā syāt,
 -vartino bhāvān bhāto hetutayā dhiyaḥ |
 an-ākṣepeṇa vartate | tat-samāna-phalā
 vacana-udāhāraḥ. tasmād vipakṣe 'drṣṭir
 tathā svayam tad-āśrayasya vā sandehe
 tan na tad-dhetuḥ syāt. anya-hetukatvān na
 guṇam tasya ca bhāvam āropya sa-hetukam
 | a-dhūma-hetor dhūmasya bhāve sa syād
 | a-dhūma-hetor dhūmasya bhāve sa syād
 -svabhāvo nir-apekṣa ity a-hetukaḥ syāt. na
 svabhāvo nir-apekṣa ity a-hetukaḥ syāt. na
 kutaḥ ||274|| syād etat – yasya api vināśo
 sa tarhi naśvaraḥ svabhāvo nir-apekṣa ity
 sa tarhi vinaśvara-svabhāvo nir-apekṣa ity
 dhūmo 'rthād drṣṭa-ākāra-vijātiyād bhavaty
 dhūmo 'rthād drṣṭa-ākāra-vijātiyād bhavati,
 -svabhāva-kṛtatvād a-kāraṇa-apekṣaṇe vā
 -a-viśeṣe kārya-a-viśeṣāt. viśeṣe tasya
 kāraṇa-a-bhede kārya-bhede yuktaḥ. bhedasya
 hetu-pratiśedho 'sya kṛtaḥ syāt. tataś ca
 tan na tad-dhetuḥ syāt. anya-hetukatvān na
 -vyatiriktaś ca na kaścid bhāva-svabhāva ity
 kasyacid bhāva-upakṣepo 'nyasya. etena
 prasañjanam ||280|| yo 'pi manyate
 dhvaninā an-ātyantikenā bhavitavyam. sa ca
 sampratīyate ||242|| na a-darśanād dhetoḥ
 anityatvam ca dur-nivāram. a-bhūtvā bhavann

a-sthityor iva duḥkha-sukhayor iti vyāptir asad-
 'sthiti-dharmaṇo bhāvasya na kiñcin nāśa-
 a-sthiti-dharmā cet svabhāvato bhāvo niṣpanno na
 a-sthiti-pratipatter niścaya-kāla iti tadā
 a-sthiti-pratipatter niścaya-kāla iti tadā
 a-sthitiḥ ity-ādikaṃ nānātva-lakṣaṇam ca katham
 a-sthitiḥ vā. yat punar etad uktaṃ taj-janako hi
 a-sthitiś ca a-tattvam. paraspara-svabhāva-a-
 a-sthiti | evam sarva-aṅga-doṣāṇām pratijñā-
 a-sthiteḥ || sthāne svayam na naśyet sā paścād
 a-sthira-āśrayaḥ | viśeṣo na eva bardheta
 'sparśatvād iti. katham a-sapakṣa-apekṣayā bhede
 'sparśatvād iti hetuḥ, hetuś ca nāma hinoter
 a-sparśatvān nitya iti. na, atra apy anvayasya a-
 a-sparśanīya-vat paryudāsa-vṛtṭyā. upalabhyamāna-
 a-sparśane ca syād a-sambandhād apārthakaḥ ||84||
 a-spaṣṭa-bhedāt. a-tat-kāriṇaś ca a-tat-
 a-spaṣṭa-bhede dhīr yamala-ādi-vat || dvairūpya-
 a-spaṣṭa-śruti-bhedo na syāt. sati ca upalambha-
 a-sphuṭam rūpam eko 'drṣṭena vāraṇe | artha-an-
 a-smaraṇād varṇyate. santy asya apy anuvaktāra
 a-smaratas tad-yojanā sambhavati, śabda-antara
 a-smaran smāryate. na hy asad-vyavahārasya kvacid
 a-smṛteḥ kasyacid tena hy anubhūteḥ smṛta-
 a-smṛteḥ kila | (239ab) yā api iyam apauruṣeyatā
 a-smṛtau ca tena artham saṃsṛṣṭam vetty asau
 a-sva-jātiyakāḥ kila | tādrśam eva cittānām
 a-svatantro hy ātmā nir-ātmā, tat-svātantrya-
 a-svabhāvadvād vṛddhāv apy āhito yadā | na
 a-svarūpa-a-samsargeṇa na pratibhāṣate tasya
 a-svātantrya-ādi-doṣair upadrūyate. na ca artha-
 a-svābhāvikatvāt, samaya-a-darśane 'bhāvāt.
 a-svāmikaḥ śūnya iti. evam yathāyogam anyad api
 a-svāsthyam vartate. anyatra sādhyā-dharmaṇa
 a-hāner na hānau vā bhavaḥ kutaḥ | sukhī bhava
 a-hita-prāpti-parihārayor niyamena samyag-jñāna-
 a-hime sādhye sattā vā janma-bādhanī || yathā
 a-hetu-phalasya a-sambandhāt, tatra bhāva-
 a-hetu-phalasya a-sambandhāt tatra bhāva-
 a-hetu-rūpa-vikalān eka-rūpān iva svayam ||120||
 a-hetu-vyavacchede ghaṭa-śrutiḥ || ato na rūpam
 a-hetuḥ. na ca a-darśana-mātreṇa vipakṣe
 'hetuḥ, yathā bāṣpa-ādi-bhāvena sandigdho bhūta-
 a-hetuka ity cet, na, tatra api tulyatvāt – tad-
 a-hetukaṃ vā a-pratiṣṭhita-tattvayā bhāva-cintayā
 a-hetukaḥ ||37|| iti saṅgraha-ślokaḥ. katham
 a-hetukaḥ ||60|| iti saṅgraha-ślokaḥ. katham
 a-hetukaḥ, sattā-hetor eva bhāvāt tathā-utpatteḥ,
 a-hetukaḥ sattā-hetor eva bhāvāt tathā-utpatteḥ.
 'hetukaḥ so 'vaśyam nitya iti bhāvas tad-abhāva-
 a-hetukaḥ syāt. na a-hetukaḥ sattā-hetor eva
 a-hetukaḥ syāt. na a-hetukaḥ, sattā-hetor eva
 a-hetukatva-prasaṅgāt. tathā ca nityam sattvam
 a-hetukatva-prasaṅgāt. tathā ca nityam sattvam
 a-hetukatva-prasaṅgāt. tasmāt so 'gny-ādi-sāmagrī
 a-hetukatva-prasaṅgād ity ukta-prāyam. tad ime
 a-hetukatva-prasaṅgād ity uktam. na ca kalakale
 a-hetukatvam. anyathā bhāva iti bhāva eva kaścin
 a-hetukatvam iti cet, na, tatra api tulyatvāt.
 a-hetukatvād bhāvānām nityam sattvam asattvam vā
 a-hetukatve 'pi hy a-bhūtvā nāśa-bhāvataḥ | sattā
 'hetuke 'pi vināśe 'bhūtvā asya bhāvāt sattā
 a-hetuko 'nya-hetuko vā nityam bhaven na ca
 a-hetuko nāma. a-drṣṭa-hetavo 'pi hi bhāvās tad-
 a-hetuko bhavati ity api viruddham iti. so 'py

SV_10002	na iyam ākasmikī kvacit. katham tarhi idānīm	a-hetuko vināsa uktaḥ. jātasya tad-bhāve 'nya-
V2_08204	na iyam ākasmikī kvacit. katham tarhi idānīm	a-hetuko vināsaḥ, jātasya tad-bhāve 'nya-
SV_14511	asya yena sa naṣṭo nāma. katham tarhi idānīm	a-hetuko vināso bhavati ity ucyate. naśyan bhāvo
HB_02506	-bheda-a-bhedābhyām kārya-bheda-a-bhedāv ity	a-hetukau viśvasya bheda-a-bhedau syātām. tathā
V2_08511	agnitvāt. kāryasya ca kāraṇam antareṇa bhāve	'hetutā eva syāt. na hi yasya yam antareṇa
V2_09110	bhāva-mātra-bhāvitve siddha-anya-anapekṣaṇād	a-hetutā tan-mātra-anubandhaś ca. tato 'pi
SV_02213	svayam a-tat-svabhāvasya a-jananāt. tasya	a-hetutā syāt. na vai sa eva bhavati tādrśasya
V2_08601	svayam a-tat-svabhāvasya a-jananāt tasya	a-hetutā syāt. na vai sa eva bhavati, tādrśasya
PV_04259	yathoktam prāg vināsa-kṛtakatvayoḥ ||	a-hetutva-gati-nyāyaḥ sarvo 'yam vyatirekiṇaḥ |
SV_14403	syān nāśaḥ kāṣṭham eva tu | tasya sattvād	a-hetutvam na ato 'nyā vidyate gatiḥ ||273 | an-
HB_00909	bhāvam na karoti iti syāt. tathā ca a-kartur	a-hetutvam iti na vināsa-hetuḥ kaścit.
PV_04145	anya-an-utpādyā-śaktikaḥ || sakṛc chabda-ādy-	a-hetutvāt sukha-ādir iti pūrva-vat | virodhitā
PV_04141	pūrva-rūpaṃ na kha-ādikam | sakṛc chabda-ādy-	a-hetutvād ity ukte prāha dūśakaḥ || tadvad vastu
V2_07613	iti pratyetavyaḥ, yena evam ucyate. yasmād	a-hetutvād vināśasya svabhāvād anubandhitā | (53ab
SV_09806	iti pratyetavyo yena evam ucyate. yasmād	a-hetutvād vināśasya svabhāvād anubandhitā ||193||
SV_14415	svayam ayam bhāvas tat-svabhāva iti siddham.	a-hetutve 'pi nāśasya nityatvād bhāva-nāśayoḥ |
SV_02208	kāryasya ca sva-kāraṇam antareṇa bhāve	'hetumattā eva syāt. na hi yasya yam antareṇa
SV_14513	'para-apekṣa iti taj-jñāpanāya sā | avasthā	a-hetur uktā asyā bhedaṃ āropya cetasaḥ ||276|| na
SV_02222	kādācitkatva-sambhavaḥ ||35|| sa hi dhūmo	'hetur bhavan nir-apekṣatvān na kadācin na
V2_08611	kādācitkatva-sambhavaḥ ||58|| sa hi dhūmo	'hetur bhavan nir-apekṣatvān na kadācin na
V3_00307	ābhāsayos tattva-vyavasthāne ka idānīm hetur	a-hetur vā vastutaḥ, tasyā vastu-vṛtti-niyama-
SV_15916	sattā-upadhānam na apekṣate sa tasya hetuḥ.	a-hetuś ca katham viśayaḥ. tasmān na mano-
SV_14413	-vikalo na kartā eva iti na kasyacid dhetur	a-hetuś ca na apekṣate. tasmāt svayam ayam bhāvas
PV_03405	ekasya gamyate | śaktir hetus tato na anyo	'hetuś ca viśayaḥ katham || sa eva yadi dhī-
SV_09917	na vai janma nāśi-svabhāvasya hetur na ca	a-hetoḥ svabhāva-niyamaḥ. tasmān na atra kaścid
V2_07814	na vai janma nāśi-svabhāvasya hetuḥ, na ca	a-hetoḥ svabhāva-niyamaḥ. tasmān na atra kaścid
SV_02220	tathā ca nityam sattvam asattvam vā	a-hetor anya-anapekṣaṇāt | apekṣāto hi bhāvānām
V2_08609	tathā ca nityam sattvam asattvam vā	a-hetor anya-anapekṣaṇāt | apekṣāto hi bhāvānām
PV_02180	asya sa-hetutā || nityam sattvam asattvam vā	a-hetor anya-anapekṣaṇāt | taikṣṇya-ādinām yathā
PV_02147	ādeḥ pātava-ikṣaṇāt | abhyāsān na yadrccchāto	'hetor janma-virodhataḥ || vyabhicārān na vāta-
SV_08925	dadhi syān na iti kim apy a-ślīlam ayuktam	a-heya-upādeyam a-pariniṣṭhānād ākulam pralapanti.
PV_03378	-arthikā || tac ca anubhava-vijñānam ubhaya-	amśa-avalambinā | eka-ākāra-viśeṣeṇa taj-jñānena
SV_06417	codane tasya eva anyato 'pi bhedaḥ an-	amśa-eka-bheda-codane sarva-bheda-gates tatra
PV_03160	saḥ | kriyate vyavahāra-arthaṃ chandaḥ śabda-	amśa-nāma-vat || vastu-dharmatayā eva arthās
SV_02624	tu vyavaccheda-phalānām na a-pratīta-vastv-	amśa-pratyāyane pravṛttis tasya drṣṭatvāt, an-
SV_03203	'sti pratyayaḥ sa pratīyate ||58|| yady apy	amśa-rahitaḥ sarvato bhinna-svabhāvo bhāvo
SV_03201	tataś ca pratyakṣeṇa gr̥hīte 'pi viśeṣe	'mśa-vivarjite | yad viśeṣa-avasāye 'sti
HB_00114	siddhe 'pi drṣṭānta-dharmini bhāve tad-	amśa-vyāpti-vacanāt tatra eva bhāva-niyama-artham
HB_00210	ity anvaya-vyatirekābhyām niścītābhyām tad-	amśa-vyāptir niścītā bhavati. tatra pakṣa-
SV_00202	na, drṣṭānta-dharmino 'pi pratyāsatteḥ. tad-	amśa-vyāptyā drṣṭānta-dharmini sattva-siddher
HB_00110	na, drṣṭānta-dharmino 'pi pratyāsatteḥ. tad-	amśa-vyāptyā drṣṭānta-dharmini sattva-siddher
SV_02901	-svabhāva-niścaye ca tasya ayogāt. yāvanto	'mśa-samāropās tan-nirāse viniścayāḥ | tāvantā
PV_03166	|| tasya abhidhāne śrutibhir arthe ko	'mśo 'vagamyate | tasya a-gatau ca saṅketa-kriyā
SV_00211	pārtho dhanur-dhara ity ākṣepsyamaḥ. tad-	amśas tad-dharmaḥ, vaktur abhiprāya-vaśāt. na tad
HB_00205	yathā pārtho dhanur-dhara iti. tad-	amśas tad-dharmaḥ. vyāptir vyāpakasya tatra bhāva
PV_03408	|| tulyā drṣṭir a-drṣṭir vā sūkṣmo	'mśas tasya kaścana | ālokena na mandena dr̥ṣyate
PV_04262	-arthe sā iti sūcitam || an-aṅgī-kṛta-vastv-	amśo niṣedhaḥ sādhyate 'nayā | vastuny api tu
PV_02037	na sandhimat || na sa kaścit pṛthivy-āder	amśo yatra na jantavaḥ | saṃsveda-ja-ādyā jāyante
PV_03526	na hi tejo 'sti na ca saukṣmya-ādy-an-	amśake || grāhyatā-śakti-hāniḥ syān na anyasya
PV_03170	śabda-nirmitāḥ | anuyānti imam artha-	amśam iti ca apoha-kṛc chruṭiḥ || tasmāt saṅketa-
PV_03167	-kriyā vyarthā tad-arthikā || śabdo 'rtha-	amśam kam āha iti tatra anya-apoha ucyate |
SV_06525	ekasya eka-artha-gocarau ||135|| tad ekam an-	amśam vastu katham bhinna-ākārābhir buddhibhir
PV_03315	|| sādhyā-sādhanatā-bhāvaḥ sakṛd-bhāve dhiyo	'mśayoḥ | tad-vyavasthā-āśrayatvena sādhyā-
V1_03305	sakṛd-bhāve sādhyā-sādhanatā-abhāvaḥ, jñāna-	amśayos tu sādhyā-sādhanā-bhāvo vyavasthā-
SV_07712	samartho 'nyatra jādyāt. api ca na ca	amśavat | jahāti pūrvaṃ na ādhāram (152'bc)
SV_02701	-pratyāyane pravṛttis tasya drṣṭatvāt, an-	amśasya ca eka-deśena darśana-ayogāt. tasmād
SV_13408	pūrveṇa aparasya a-pratisandhānāt, eka-	amśac ca a-pratipatteḥ, tad-vyatireki hasta-
PV_04156	| ā-sūkṣmād dravyam ālāyās tolyatvād	amśu-pāta-vat || dravya-antara-gurutvasya gatir
PV_04161	kārya-gaurava-an-upalakṣaṇāt || nanv a-drṣṭo	'mśu-vat so 'rtho na ca tat-kāryam ikṣyate |
PV_03339	tathā || yadā sa-viśayaṃ jñānam jñāna-	amśe 'rtha-vyavasthiteḥ | tadā ya ātma-anubhavaḥ
SV_02807	-arthaṃ vikalpakam | a-samāropita-anya-	amśe tan-mātra-apoha-gocaram ||48|| yad rūpa-ādi-
PV_04255	'pi dahano dahana-pratyaya-āśrayaḥ | yena	amśena ādadhad dhūmaṃ tena amśena tathā gatiḥ ||
PV_03401	tad-rūpo 'pi sutāḥ pituḥ | bhedaṃ kenacid	amśena kutaścid avalambate || mayūra-candraka-
SV_00317	tair eva dharmair ye tair vinā na bhavanti.	amśena janya-janakatva-prasaṅga iti cet. na, taj-
V2_08414	tair eva dharmair ye tair vinā na bhavanti.	amśena janya-janakatva-prasaṅga iti cet, na, taj-

HB_02315 eva ca dharmair ye tair vinā na bhavanti.
 PV_04255 -āśrayaḥ | yena amśena ādadhad dhūmaṃ tena
 PV_03369 'pi tad-anyair viṣaye matam | viṣayatvaṃ tad-
 SV_04410 vyavasthāpya pradarsyate. tāvatā ca
 PV_03400 tad-rūpam anukruvataḥ | tasya kenacid
 HB_03405 eva pakṣa-dharmo 'nvaya-vyatirekavān iti tad-
 SV_00110 tad-vyavasthāpanāya āha – pakṣa-dharmas tad-
 HB_00104 -artham idam ārabhyate. pakṣa-dharmas tad-
 PV_03434 jñānam ajñānatām vrajet | sāmye kenacid
 V1_00102 namo mañjughoṣāya. sa śrīmān
 HB_00703 pratītau vā liṅgasya vaiyarthiyāt. svayam eva
 SV_02716 pūrvaka eva a-pratīta-nīścayo bhavati, yathā
 PV_04075 na kim || dṛṣṭer vipratipattīnām atra
 V3_02605 -vṛttitah ||24|| dṛṣṭer vipratipattīnām atra
 V3_08904 pātāt, ākāśa-kṣipta-vat. tathā ca ayam atra
 SV_10018 -pratiśedho 'sya kṛtaḥ syāt. tathā apy ayam
 V2_08304 -pratiśedho 'sya kṛtaḥ syāt. tathā apy ayam
 SV_07227 vyañjako na taṃ karoti na apy anyam ity
 SV_13010 tatra atīśayam an-utpādayan kiñcitkaro nāma.
 SV_07122 yāvat. tathā ca ayam na kiñcit karoti ity
 SV_14816 nāśa-hetuḥ sa bhāve na kiñcit karoti ity
 SV_10013 kiñcid iti. tad-a-tad-rūpa-a-karaṇāc ca
 V2_08216 -kāri. tena ayam tad-a-tad-rūpa-a-karaṇād
 V2_06708 -prasaṅgāt. na api para-apekṣā, tasya tatra
 SV_13125 sva-vijñāna-janane 'pekṣate, sarvasya tatra
 V3_05310 sva-vijñāna-janane 'pekṣeta, sarvasya tatra
 SV_07101 api tatra an-upakārāt. ubhayathā kārakasya
 V3_08705 api tatra an-upakārāt. ubhayathā a-kārakasya
 V3_05008 atīśayam an-utpādayat kiñcitkaram nāma.
 SV_14813 paraḥ kāryam yadi vidyeta kiñcana | yad
 V2_06104 utpādana-lakṣaṇatvāt pratibandhasya, anyathā
 SV_05403 bhavati, parabhāva-utpādane tad-an-upakārāt,
 SV_13028 -māndya-pāṭava-darśanāt. anyathā kvacid apy
 V3_05201 -māndya-pāṭava-darśanāt. anyathā kvacid apy
 SV_13907 kiṃ nu tad bhavet ||264|| na hy āvaraṇasya
 SV_14420 tayor vastu-dharmatvāt. vināśasya ca
 V1_01111 asti, yasmād a-vidyamāna-a-bhede 'pi tad-
 PV_02088 -upala-ādi vā | dṛṣyam pṛthag a-śaktānām
 PV_02038 -ātmakam tataḥ || tat sva-jāty-anapekṣāṇām
 PV_04133 | a-vasu-rūpam sāmānyam atas tan na
 PV_04135 | bādhanāt tad-balena uktaḥ śrāvaṇena
 V3_04004 | a-vasu-rūpam sāmānyam atas tan na
 V3_04008 | bādhanāt tad-balena uktaḥ śrāvaṇena
 PV_03498 -avabhāsitvaṃ jalpa-saṃsargiṇaḥ kutaḥ | na
 PV_03257 na kim || na ca ekayā dvaya-jñānam niyamād
 PV_03245 -kālikaḥ | sahakāri bhaved artha iti ced
 PV_03186 -dhiḥ || sañketa-smaraṇa-apekṣam rūpam yady
 PV_03289 ekaṃ ca pratyakṣa-ābham caturvidham || an-
 V1_02911 tasmāt pratyakṣa-ābhāsaḥ. viplavaś ca
 PV_03065 | tan niścaya-pramāṇam vā dvitīyam na
 PV_03124 -ātmanā | sthito 'pi cakṣuṣā rūpam iṅgate sā
 V1_01402 -ātmanā | sthito 'pi cakṣuṣā rūpam iṅgate sā
 PV_03176 | tena icchātaḥ pravarteran na iṅgeran bāhyam
 PV_03505 vinā | sa eva ayam iti jñānam na asti tac ca
 PV_03404 vyaktaṃ cakṣur atīndriyam | paśyato 'nya-
 PV_03144 bāle tad eva atra api kathyatām | sāmāyād
 PV_03194 || sañcītaḥ samudāyaḥ sa sāmānyam tatra ca
 PV_03187 eva liṅga-vat || tasyās tat-saṅgama-utpatter
 PV_03344 || iṣṭa-an-iṣṭa-avabhāsinyaḥ kalpanā na
 V1_00810 upayoge 'pi punaḥ smārtaṃ śabda-anuyojanam |
 PV_03188 -hetuś cet prāg eva syād a-bhedataḥ | anyo
 PV_03493 a-vicchinna-adhiropanam | na akṣāt sarva-
 PV_03391 hetu-bheda-anumā bhavet || abhāvād
 PV_03074 pratīyate || tac ca na indriya-śakty-ādāv
 PV_03405 'rthe tad-a-vyaktaṃ katham punaḥ || āloka-

amśena janya-janakatva-prasaṅga iti cet, na, taj-
 amśena tathā gatiḥ || dahana-pratyaya-aṅgād eva
 amśena tad-abhāve na tad bhavet || an-artha-ākāra
 amśena dharma-dharminor bhedād bhedavatī iva
 amśena parato 'pi bhidā bhavet || tathā hy
 amśena vyāptas tri-lakṣaṇa eva trividha eva hetur
 amśena vyāpto hetus tridhā eva saḥ | avinābhāva-
 amśena vyāpto hetus tridhā eva saḥ | avinābhāva-
 amśena syāt sarvaṃ sarva-vedanam || yathā nila-
 akalaṅka-dhiḥ svayam upetya āryo 'nujagrāha yaṃ
 akasmād agnir atra iti prameyam vyavasthāpya
 akasmād dhūmād agni-pratipattīḥ. na hi tatra an-
 akārṣīt svayam śrutim | iṣṭa-a-kṣatim a-
 akārṣīt svayam-śrutim | iṣṭa-a-kṣatim a-
 akiñcitkaraḥ katham asya sthāpayitā. tad ayam na
 akiñcitkaraḥ kim ity apekṣyata iti siddhā vināśam
 akiñcitkaraḥ kim ity apekṣyata iti siddhā vināśam
 akiñcitkaraś ca apekṣyata iti vyāhatam etat. nanv
 akiñcitkaraś ca kaḥ kasya āvaraṇam anyad vā iti
 akiñcitkaraś ca kaḥ kasya sthāpako nāma. tena
 akiñcitkaro na apekṣyañīyaḥ. tat katham idānīm an
 akiñcitkaro na apekṣyata iti. katham kriyā-
 akiñcitkaro na apekṣyate. katham kriyā-
 akiñcitkaratvāt, anya-karaṇe tasya iti sambandha-
 akiñcitkaratvāt. api ca, ete śabdā vyāpino vā
 akiñcitkaratvāt. etena prayatnasya indriya-śabda-
 akiñcitkaratvena an-upakāratvād ity ukta-prāyam.
 akiñcitkaratvena an-upakāratvād ity ukta-prāyam.
 akiñcitkaram ca kiṃ kasya āvaraṇam anyad vā.
 akiñcitkaram vastu kiṃ kenacid apekṣyate ||279||
 akiñcitkarasya a-pratibandhāt. bhavaty eva
 akiñcitkarasya ca an-upakārāt. tasmād vyakty-
 akiñcitkarasya sannidhānasya apy a-sannidhāna-
 akiñcitkarasya sannidhānasya apy a-sannidhāna-
 akiñcitkarāṇi karaṇāni samarthāni nāma. viḡamaś
 akiñcittvāt. bhavato hi kenacit saha-bhāvaḥ syāt.
 akṣa-a-gocaratvataḥ | sprāto 'py asti sā buddhiḥ
 akṣa-ādīnām gatiḥ katham || saṃyogāc cet samāno
 akṣa-ādīnām samudbhave | pariṇāmo yathā ekasya
 akṣa-gocaraḥ || tena sāmānya-dharmāṇām a-
 akṣa-gocaraḥ || sarvatra vādīno dharmo yaḥ sva-
 akṣa-gocaraḥ ||30|| tena sāmānya-dharmāṇām a-
 akṣa-gocaraḥ ||32|| ity antara-ślokaḥ. anumāna-
 akṣa-grāhye 'sti śabdānām yojanā iti vivecitam ||
 akṣa-cetasah | sukha-ādy-abhāve 'py arthāc ca
 akṣa-cetasah || asataḥ prāg a-sāmarthyāt paścād
 akṣa-cetasi | anapekṣya na cec chaktaṃ syāt
 akṣa-jatva-siddhy-artham ukte dve bhrānti-
 akṣa-jatve 'pi tad-anyebhyo 'viśeṣataḥ ||33|| yo
 akṣa-jā matiḥ || abhāve 'rtha-balāj jāter artha-
 akṣa-jā matiḥ || punar vikalpayan kiñcid āsin me
 akṣa-jā matiḥ ||13|| a-pratibhāsamāna-abhijalpā
 akṣa-jāḥ || rūpam rūpam iti iṅgeta tad dhiyam kim
 akṣa-je kutaḥ || na ca artha-jñāna-saṃvittiyor
 akṣa-dṛṣye 'rthe tad-a-vyaktaṃ katham punaḥ ||
 akṣa-dhiyam uktam anena anubhava-ādīkam ||
 akṣa-dhiḥ | sāmānya-buddhiś ca avāsyam vikalpena
 akṣa-dhiḥ syāt smṛter na vā | tataḥ kāla-antare
 akṣa-dhir yadi | an-iṣṭa-ādāv a-sandhānam dṛṣṭam
 akṣa-dhir yady apekṣeta so 'rtho vyavahito bhavet
 'kṣa-buddhi-hetuś cet smṛtis tatra apy an-arthikā
 akṣa-buddhīnām vitathatva-prasaṅgataḥ || sarva-
 akṣa-buddhīnām satsv apy anyeṣu hetuṣu | niyamaṃ
 akṣa-buddher a-sambhavāt | abhāva-pratipattau
 akṣa-manaskārād anyasya ekasya gamyate | śaktir

V3_06311	tasmād ayam pramāṇa-antara-bala-utpanno 'n-	akṣa-linga-āśrayo 'nupalambha-vikalpo na pramāṇam.
PV_03191	|| sākṣāc cej jñāna-janane samartho viṣayo	'kṣa-vat | atha kasmād dvaya-adhīna-janma tat
PV_02048	na anyasmād dhettv-a-bhedāt saha-sthitiḥ |	akṣa-vad rūpa-rasa-vad artha-dvāreṇa vikriyā ||
V1_03004	akṣa-vikṛtāv api nivṛtti-prasaṅgāt, tathā	akṣa-vikāra-nivṛttāv apy a-nivṛtti-prasaṅgāt.
PV_03297	|| sarpa-ādi-bhrānti-vac ca asyāḥ syād	akṣa-vikṛtāv api | nivṛttir na nivarteta nivṛtte
V1_03004	sthiteḥ, sarpa-ādi-bhrānti-van mano-bhrānter	akṣa-vikṛtāv api nivṛtti-prasaṅgāt, tathā akṣa-
V1_01903	-vāsanā-nivṛttir ato vṛttis ca. mānasam ca	akṣa-vijñāna-anantara-pratyaya-udbhavam | tad-
PV_03297	api | nivṛttir na nivarteta nivṛtte 'py	akṣa-viplave || kadācid anya-santāne tathā eva
PV_04114	| tan niṣedho 'numānāt syāc chabda-arthe 'n-	akṣa-vṛttitaḥ || asādhāranatā tatra hetūnām yatra
PV_03192	gamakatvaṃ hi vyapadeśo niyujyate | tac ca	akṣa-vyapadeśe 'sti tad-dharmaś ca niyojyātām ||
PV_04197	jñānam prakṛtā sato niyamena na | tasya āvṛty-	akṣa-śabdeṣu sarvathā an-upayogataḥ || kadācin
V3_05409	jñānam prakṛtā sato niyamena na | tasya āvṛty-	akṣa-śabdeṣu sarvathā an-upayogataḥ ||35||
PV_03011	|| tad a-vastv-abhidheyatvāt sāphalyād	akṣa-saṃhateḥ | nāma-ādi-vacane vakṛt-śrotr-vācya
PV_03310	loke 'kriyāvattve 'pi kathyate || ālocana-	akṣa-sambandha-viśeṣaṇa-dhīyām ataḥ | na iṣṭam
PV_04007	kim || prakṛtasya sataḥ prakṛtāyāḥ pratipatty-	akṣa-sambhavaḥ | sādhanaiḥ sādhanāny artha-śakti-
PV_03460	-abhāve dhīyaḥ syāl liṅgato gatiḥ | tac ca	akṣam artho dhīḥ pūrvo manaskāro 'pi vā bhavet ||
PV_03147	śabda-vyakty-avabhāsi tat | varṇa-ākṛty-	akṣara-ākāra-śūnyam gotvaṃ hi varṇyate ||
SV_12403	nityāni yujyante. teṣāṃ kriyā-sambhave	'kṣara-racanāyām kaḥ pratighātaḥ puruṣāṅgām.
SV_12402	mudrā-maṇḍala-dhīyānair apy an-	akṣaraiḥ karmāṇi kriyante. na ca tāny
V1_01607	ca pratibhāti iti. śabdena a-vyāpṛta-	akṣasya buddhāv a-pratibhāsanāt | arthasya dṛṣṭāv
PV_03312	sādhakatamaṃ matam || sarva-sāmānya-hetutvād	akṣāṅgām asti na idṛśam | tad-bhede 'pi hy a-tad-
PV_02040	buddhim eva samāśritaḥ | kaścin nimittam	akṣāṅgām tasmād akṣāṇi buddhitaḥ || yādṛśy
PV_03296	iha kīdṛśaḥ || kim vā aindriyam yad	akṣāṅgām bhāva-abhāva-anurodhi cet | tat-tulyam
PV_03354	bhedavān iva lakṣyate || mantra-ādy-upapluta-	akṣāṅgām yathā mṛc-chakala-ādayaḥ | anyathā eva
V1_03807	iva lakṣyate ||44||. mantra-ādy-upapluta-	akṣāṅgām yathā mṛc-chakala-ādayaḥ | anyathā eva
PV_03024	nirmitaḥ || pratyakṣa-pratyaya-arthatvān na	akṣāṅgām vyarthatā iti cet | sā eva eka-rūpāc
PV_03294	| nila-dvi-candra-ādi-dhīyām hetur	akṣāṅgy api ity ayam || pāraparyeṇa hetuś ced
PV_02040	samāśritaḥ | kaścin nimittam akṣāṅgām tasmād	akṣāṇi buddhitaḥ || yādṛśy ākṣepikā sā āsit
PV_03493	ca akṣād a-vicchinna-adhiropanam | na	akṣāt sarva-akṣa-buddhīnām vitathatva-prasaṅgataḥ
PV_03493	-vicchinna-vibhramāḥ || vicchinne darśane ca	akṣād a-vicchinna-adhiropanam | na akṣāt sarva-
HB_00717	pratiter bhāvād iti dīṇḍika-rāgam parityajya	akṣīṇi nimīlya cintaya tāvat – kim iyatā
PV_04162	-ādhiḥyam a-natiḥ sa-upalakṣaṇam | yathāsvam	akṣeṇa a-dṛṣṭe rūpa-ādāv adhika-adhike ||
PV_03499	iti vivicitam || vicchinnaṃ paśyato 'py	akṣair ghaṭayed yadi kalpanā | arthasya tat
PV_03073	-buddhes tal-lopa āgataḥ | pretya-bhāva-vad	akṣaiś cet paryāyeṇa pratiyate || tac ca na
PV_02042	uktaṃ kāya-āśritaṃ manaḥ || yady apy	akṣair vinā buddhir na tāny api tayā vinā | tathā
PV_03149	bhedaś ca dur-labhaḥ || samavāya-a-grahād	akṣaiḥ sambandha-a-darśanaṃ sthitam | paṭas
PV_03260	cakṣur-ādibhiḥ | rūpa-ādīḥ sṛy-ādi-bhedo	'kṣṇā na grhyeta kadācana || na hi saty antar-
PV_03265	tu kurvīta tad-viruddhe 'pi dṛśyate ||	akṣṇor yathā eka āloko naktamcara-tad-anyayoḥ |
SV_13804	an-utpannasya a-tat-kāraṇatvāt, tayor bhinna-	akhila-kāraṇatvam. tatra eka-a-bhede 'pi śaktasya
PV_03426	ca rūpaṃ na sā vetti ity utsanno 'nubhavo	'khilaḥ || bahir mukhaṃ ca taj-jñānam bhāty artha
SV_02703	-ayogāt. tasmād dṛṣṭasya bhāvasya dṛṣṭa eva	akhilo guṇaḥ | bhrānter niściyate na iti sādhanam
PV_04069	|| śāstra-abhyupagamāt sādhyāḥ śāstra-dṛṣṭo	'khilo yadi | pratijñā asiddha-dṛṣṭānta-hetu-
PV_03287	ca na śabda-arthas tatra adhyakṣam ato	'khilam || trividham kalpanā-jñānam āśraya-
SV_15214	||287|| atha yan mithyā-arthaṃ vacanaṃ tad	akhilam kṛtakam iti hetu-vyatirekeṇa sādhyā-
PV_03439	| jñānam vyaktir na sā vyaktā ity a-vyaktam	akhilam jagat || vyakter vyakty-antara-vyaktāv
PV_04003	| so 'pramāṇam tadā asiddham tat-siddham	akhilam tataḥ || tad-āgamavataḥ siddham yadi
PV_04089	ayuktaṃ tena iṣṭam svayam ātmanā | anapekṣya	akhilam śāstraṃ tad-abhīṣṭasya sādhyatā || tena
PV_02098	|| śrūtiś tan-mātra-jijñāṣor an-ākṣiptā	akhilā aparā | bhinnam dharmam iva ācaṣṭe yogo
PV_04057	|| dharmān an-upaniya eva dṛṣṭānte dharmiṇo	'khilān | vāg-dhūma-āder jano 'nveti caitanya-
V3_02205	16|| dharmān an-upaniya eva dṛṣṭānte dharmiṇo	'khilān | vāg-dhūma-āder jano 'nveti caitanya-
SV_06421	||129|| yasya abhidhānato vastu-sāmartyād	akhile gatiḥ | bhaven nānā-phalaḥ śabda eka-
SV_06502	ākṣipyate, yasya abhidhānād vastu-balena	akhile gatiḥ syāt, śabdānām buddhi-viplava-
SV_01919	ity eva na syāt, pratibandha-abhāvāt. kuto	'gny-abhāve dhūmo na asti ity arthād vyatireka-
SV_16604	eva sādhakāś cet. an-āgamād dhūma-āder	agny-ādi-pratyayo na syāt. na vai pravṛtta āgame
SV_09510	-yuktaṃ dharmiṇam gamayīṣyati || tasmān na	agny-ādi-sādhanā-vat sattā-sādhanam apy an-
V3_07412	dharmiṇam gamayīṣyati || iti. tasmān na	agny-ādi-sādhanā-vat sattā-sādhanam apy an-
HB_02413	sāmagrī-viśeṣo yo dhūma-janakaḥ, sa dhūmo yo	'gny-ādi-sāmagrī-viśeṣa-janita iti kārya-kāraṇayor
HB_02413	apekṣaṇe vā a-hetukatva-prasaṅgāt. tasmāt so	'gny-ādi-sāmagrī-viśeṣo yo dhūma-janakaḥ, sa
HB_02407	-lakṣaṇe hi kārya-kāraṇe. tatra yadi dhūmo	'gny-ādi-sāmagryā anyato 'pi bhavet, na tasya taj
HB_02204	-bhāvaḥ. etena kaṭhina-ādīnām tāmra-ādīnām	agny-ādibhyo dravatva-ādi-svabhāva-antara-
SV_09414	anveti na tena siddhena kiñcit. nanv evam	agny-ādiṣv api prasaṅgaḥ. tatra api na agni-sattā
V3_07209	anveti, na tena siddhena kiñcit. nanv evam	agny-ādiṣv api prasaṅgaḥ. tatra api hi na agni-
PV_02124	syād viśeṣa-kṛt || kṣṭha-pārada-hema-āder	agny-āder iva cetasi | abhyāsa-jāḥ pravartante
HB_02206	pūrvakasya sva-rasa-nirodhitvād vināśe saty	agny-āder upādānāc ca apara eva drava-svabhāva
SV_12128	-ātmanā tat-kārya-dharmatām na ativartate,	agni-indhana-vat. tatra a-pradarāśya ye bhedaṃ

SV_12118	api ca, yaj-jātīyo yataḥ siddhaḥ sa tasmād	agni-kāṣṭha-vat | a-dṛṣṭa-hetur anyo 'py a-
SV_14217	vastu-bhūtasya tad-anyebhyaḥ. kāṣṭhe	'gni-kṛtaḥ svabhāvo vināśo na sarva iti cet.
SV_14211	vināśa iti cet (270'ab') yadi sa eva artho	'gni-janmā abhāvas tad idam abhūtātvaṅ na dṛśyata
SV_14204	astu vā agniḥ kāṣṭha-vināśa-hetuḥ. sa vināśo	'gni-janmā kiṃ kāṣṭham eva, āhosvid artha-antaram.
PV_03394	kalpyeta yadi kiṃ vā virudhyate || an-	agni-janyo dhūmaḥ syāt tat-kāryāt kāraṇe gatiḥ |
PV_02062	kārya-janmanaḥ | sahakārāt saha-sthānam	agni-tāmra-dravatva-vat || an-āśrayāt sad-asator
SV_14324	tad-ghāta-hetutvāt. na brūmo vināśa-hetor	agni-daṇḍa-āder nivṛttau bhāvena bhavitavyam iti.
PV_02259	vidhiḥ pumsām a-janmane || taila-abhyaṅga-	agni-dāha-āder api mukti-prasaṅgataḥ | prāg guror
SV_00718	vikāra-viśeṣa-upādāna-hetu-sahakāri-pratyaya-	agni-dhūma-janana-vat. tathā hi śakti-pravṛtṭyā (1
V3_08410	-vikāra-upādāna-hetu-sahakāri-pratyaya-	agni-dhūma-janana-vat. tathā hi sva-kāraṇasya
V1_01304	-sannidhau dṛṣṭe śabde tataḥ smṛtiḥ syāt,	agni-dhūma-vat. na ca ayam a-śabdakam arthaṃ
SV_01917	na asti ity ucyate. yadā punar dṛṣṭāntena na	agni-dhūmayoḥ kārya-kāraṇa-bhāvaḥ pradārśyate,
V3_07403	anvayaṃ karoti. pratipādayatā hi paraṃ dhūmo	'gni-nāntarīyako darśaniyaḥ – yatra dhūmas tatra
SV_09426	anvayaṃ karoti. pratipādayatā hi paraṃ dhūmo	'gni-nāntarīyako darśaniyo yatra dhūmas tatra
PV_03395	-ābhāsā dhiḥ prabodha-ṣaṭu-vāsanām | gamayed	agni-nirbhāsam dhiyam eva na pāvakam || tad-yogyā
SV_02716	-niścayo bhavati, yathā akasmād dhūmād	agni-pratipattiḥ. na hi tatra an-agni-samāropaḥ
SV_09427	siddho yatra eva svayaṃ dṛśyate tatra eva	agni-buddhiṃ janayati. tatra ca sādhyā-nirdeśena
V3_07404	– yatra eva svayaṃ dṛśyate, tatra eva	agni-buddhiṃ janayati. tatra sādhyā-nirdeśena na
HB_00503	– yatra dhūmaḥ, tatra avaśyam agnir iti.	agni-bhāva eva hi bhāvo dhūmasya tat-kāryatvam
HB_00406	aparāpara-dhūma-pramita-sannikṛṣṭa-agni-vad	agni-mātra-sādhye 'rthe. etena dharmi-dharma-liṅga
V3_07403	– yatra dhūmas tatra agnir iti. sa tathā	agni-mātreṇa vyāptaḥ siddhaḥ – yatra eva svayaṃ
SV_09426	yatra dhūmas tatra agnir iti. sa tathā	agni-mātreṇa vyāptaḥ siddho yatra eva svayaṃ
HB_02802	na siddhiḥ, tat tasya liṅgaṃ bhavati dhūma-	agni-vat. anya-bhāva-siddhyā eva tad-abhāvaḥ
HB_00406	-bhedaḥ, aparāpara-dhūma-pramita-sannikṛṣṭa-	agni-vad agni-mātra-sādhye 'rthe. etena dharmi-
SV_12204	-pūrvakaḥ. pathika-agnitvāt. anantara-	agni-vad iti. kathaṃ punaḥ pathika-agner
PV_02209	| na alaṃ prarodhum atyantam syandinyām	agni-vad bhuvi || bādhaka-utpatti-sāmarthya-
V3_08112	asya vākyaśya śabda-pradeśa-ādiṣu nitya-an-	agni-vyavacchedena vyatireka-gatau sāmarthya-
SV_02721	taṃ pradeśam tad-vivikṭena rūpeṇa niścinvann	agni-sattā-bhāvanā-vimuktayā buddhyā katham a-
SV_09415	evam agny-ādiṣv api prasaṅgaḥ. tatra api na	agni-sattā-mātre kaścīd vivādaḥ. viśiṣṭa-ādhāra-
V3_07209	agny-ādiṣv api prasaṅgaḥ. tatra api hi na	agni-sattāyāṃ kaścīd vivādaḥ. viśiṣṭa-ādhāra-
SV_02717	dhūmād agni-pratipattiḥ. na hi tatra an-	agni-samāropaḥ sambhāvyaṭe. tan na sarvatra
SV_14314	satā vā tena anyena kiṃ vināśitam. yadi ca	agni-samudbhavasya vināśa-ākhyasya arthasya
SV_09423	api kiṃ siddham syāt. anyatra tu tad eva	agni-sāmānyam tatra asiddham iti sādhyate. nanu
V3_07311	-sādhanam ity apārthakam. anyatra tu tad eva	agni-sāmānyam tatra asiddham iti sādhyate. nanu
NB_03062	-ādi-bhāvena sandhiyamāno bhūta-saṅghāto	'gni-siddhāv upadiśyamānaḥ sandigdha-asiddhaḥ.
V3_10603	bāṣpa-ādi-bhāvena sandigdho bhūta-saṅghāto	'gni-siddhau. yathā ca – iha nikuṅje mayūrah,
SV_02314	ca sa eva agnir ity avyabhicāraḥ.	agni-svabhāvaḥ śakrasya mūrdhā yady agnir eva saḥ
V2_08709	ca sa eva agnir ity avyabhicāraḥ.	agni-svabhāvaḥ śakrasya mūrdhā yady agnir eva saḥ
SV_09107	a-vyavasthāpanāt. sarvathā a-pratipatter	agni-svabhāvasya a-pratipattir iti vyāmudham
SV_02315	śakrasya mūrdhā yady agnir eva saḥ | atha an-	agni-svabhāvo 'sau dhūmas tatra kathaṃ bhavet ||36
V2_08710	śakrasya mūrdhā yady agnir eva saḥ | atha an-	agni-svabhāvo 'sau dhūmas tatra kathaṃ bhavet ||59
SV_17423	āgama-āśrayeṇa ca anumānena bādhitam	agni-hotra-ādeḥ pāpa-śodhana-sāmarthya-ādikam.
SV_10903	a-dharmam abhyupagamyā tat-prahāṇāya snāna-	agni-hotra-āder an-upadeśaḥ. sa iyaṃ śakya-
SV_17005	anyasya api śaṅkaniyatvāt. yad uktam –	agni-hotraṃ juhuyāt svarga-kāma ity atra śva-
SV_17013	tādṛśy eva astu kalpanā ||320|| yādṛśy	agni-hotraṃ juhuyāt svarga-kāma ity asya vākyaśya.
SV_16711	apy arthe pratyāsatti-viprakaṛṣa-rahitasya	agni-hotraṃ juhuyāt svarga-kāma ity-ādi-vākyaśya
SV_16709	vinibaddho dur-uddharo duḥkham āsayati. tena	agni-hotraṃ juhuyāt svarga-kāma iti śrutau |
V2_07008	'pi veda-arthasya kuto gatiḥ ||35|| tena	agni-hotraṃ juhuyāt svarga-kāma iti śrutau |
SV_16932	a-virodhasya dur-anvayatvāt. viruddham apy	agni-hotrāt svarga-avāptiṃ māndyād ayaṃ na
SV_14225	-yogyam uttaram atīśayaṃ pratyupakurvāno	'gnir a-pūrvam eva janayati iti pūrvam tad-
PV_03095	vā dharmāḥ sa viruddhaḥ prayujyate | yathā	agnir a-hime sādhye sattā vā janma-bādhanī ||
HB_00701	agnir atra iti bhavati. na ca tatra kaścīd	agnir atra ity asmaī nivedayati. na api svayaṃ
HB_00703	vā liṅgasya vaiyarthyaṭ. svayaṃ eva akasmād	agnir atra iti prameyam vyavasthāpya punas tat-
HB_00701	agninā vyāpti-smaraṇe tat-sāmarthyād eva	agnir atra iti bhavati. na ca tatra kaścīd agnir
V2_06110	-anupalambho 'gamaka ucyate, yathā – na	agnir atra dhūma-abhāvād iti. kāraṇa-anupalabdhir
V2_05609	syān na anyathā iti, vṛkṣo 'yam śiṃśapātvāt,	agnir atra dhūmāt. atra dvau vastu-sādhanāv ekaḥ
SV_00215	-anupalabdhi-lakṣaṇās trayo hetavaḥ, yathā	agnir atra dhūmāt, vṛkṣo 'yam śiṃśapātvāt,
SV_12209	dharmayor ekatra arthe sambhavāt sa pathika-	agnir anyo vā artha-eka-pratiniyato na syād ity
V3_13206	tac ca darśayatā – yatra dhūmas tatra	agniḥ, asaty agnau na kvacid dhūmaḥ, yathā
NB_03122	uktau. tac ca darśayatā, yatra dhūmas tatra	agniḥ, asaty agnau na kvacid dhūmo yathā mahānasa
SV_07302	satyam vyañjakā na tu dhūmam apekṣya	agnir ātmani jñānam janayati. tathābhūtasya agneḥ
HB_00503	evam syāt – yatra dhūmaḥ, tatra avaśyam	agnir iti. agni-bhāva eva hi bhāvo dhūmasya tat-
SV_02313	-svabhāvād bhāvāt. tat-svabhāvavate ca sa eva	agnir ity avyabhicāraḥ. agni-svabhāvaḥ śakrasya
V2_08707	-svabhāvād bhāvāt. tat-svabhāvavate ca sa eva	agnir ity avyabhicāraḥ. agni-svabhāvaḥ śakrasya
SV_01902	-smṛtir bhavati. tathā yatra dhūmas tatra	agnir ity ukte kāryam dhūmo dahanasya, yena dhūme

SV_01918	-bhāvaḥ pradarsyate, tadā yatra dhūmas tatra	agnir ity eva na syāt, pratibandha-abhāvāt. kuto
SV_13510	eva trailokyē 'kāras tathā ga-kāraḥ, tadā	agnir ity eva syāt, na gaganam iti, a-kāra-ga-
V3_07403	nāntariyako darśaniyaḥ – yatra dhūmas tatra	agnir iti. sa tathā agni-mātreṇa vyāptaḥ siddhaḥ
SV_09426	-nāntariyako darśaniyo yatra dhūmas tatra	agnir iti. sa tathā agni-mātreṇa vyāptaḥ siddho
SV_02314	agni-svabhāvaḥ śakrasya mūrdhā yady	agnir eva saḥ | atha an-agni-svabhāvo 'sau dhūmas
V2_08709	agni-svabhāvaḥ śakrasya mūrdhā yady	agnir eva saḥ | atha an-agni-svabhāvo 'sau dhūmas
V2_05210	tulyo viruddha eva, yena tata eva vyatirekād	agnir auṣṇyaṃ na gamayet. kiṃ tarhi tat-tulya-
PV_02172	api vā || auṣṇyasya tāratamyē 'pi na an-uṣṇo	'gniḥ kadācana | tathā iha api iti cen na agner
V2_08406	āśraya-asiddheḥ. nanu ca pradeśa āśrayo	'gniḥ kāraṇaṃ dhūmasya. so 'pi hi dhūmasya tat-
SV_14204	-āśrayeṇa vikṛtasya utpatteḥ. astu vā	agnih kāṣṭha-vināśa-hetuḥ. sa vināśo 'gni-janmā
PV_04257	-vikāra-aṅgatā-pade dahana-sthiteḥ | an-	agnis ced a-dhūmo 'sau sa-dhūmas cet sa-pāvakaḥ ||
SV_12203	||243|| yathā ādya 'pi pathika-kṛto	'gnir jvālā-antara-pūrvako na araṇi-nirmathana-
SV_12214	a-sambhava-abhāvāt. evaṃ-bhūtaḥ pathika-	agnir jvālā-prabhava iti syāt. na sarvaḥ. tatra
SV_08420	svabhāvā bhāvānāṃ paryanuyogam arhanti, kim	agnir dahaty uṣṇo vā na udakam iti. etāvāt tu
SV_01911	tathā asaty agnau dhūmo na asti ity ukte	'gnir dhūme bhavaty avāśyam ity arthād anvaya-
SV_09105	-āśrayo vyavahāro na syāt, uṣṇa-svabhāvo	'gnir na an-uṣṇa ity api. svabhāva-antarasya
SV_01903	kāryaṃ dhūmo dahanasya, yena dhūme 'vaśyam	agnir bhavati. anyathā artha-antarasya tad-
V2_06306	-ārambha-a-niyamān na avāśyaṃ śīta-bādhako	'gniḥ, yatas tad-abhāvo gamyeta. antyasya avasthā
PV_02056	vikāra-jananaṃ kvacit | kiñcid viparyayād	agnir yathā kāṣṭha-suvarṇayoḥ || ādyasya alpo 'py
NB_03021	kārya-hetoḥ prayogaḥ – yatra dhūmas tatra	agnih, yathā mahānasa-āda. asti ca iha dhūma iti.
SV_17314	-ślokaḥ. yasmāt kila idṛśaṃ satyaṃ yathā	agnih śīta-nodanaḥ | vākyam veda-eka-deśatvād
VN_03608	pramāṇa-virodhe tu hetoḥ, yathā na dahano	'gniḥ śaitiyād ity-ādi hy asiddho hetvābhāsaḥ.
SV_17318	a-pratipattih, veda-eka-deśatvāt, yathā	agnir himasya bheṣajam ity-ādi-vākyam iti. tasya
SV_15202	a-vitatha-artha-pratītaya eva iti. na hy	agnir himasya bheṣajam ity-ādiḥ śīta-pratighāta-
PV_03396	| vyanakti citta-santāno dhiyaṃ dhūmo	'gnitas tataḥ || asty eṣa viduṣāṃ vādo bāhyaṃ tv
SV_12204	na araṇi-nirmathana-pūrvakaḥ. pathika-	agnitvāt. anantara-agni-vad iti. katham punaḥ
V2_08510	indhana-vikāra-hetor uṣṇa-sparśa-viśeṣasya	agnitvāt. kāryasya ca kāraṇaṃ antareṇa bhāve '-
SV_09503	ca katham tad-viśiṣṭena anvayaḥ. tad ayam	agninā avinābhāvi siddhaḥ. arthād eva agnes tat-
V3_07406	vā katham tad-viśiṣṭena anvayaḥ. tad ayam	agninā avinābhāvi siddhaḥ. arthād eva agnes tat-
SV_14125	eva vināśasya apara-janma-asiddheḥ. tathā hy	agninā kāṣṭhaṃ daṇḍena ghaṭa iti vināśa-hetavo
HB_00616	pradeśa-sthaṃ dhūmam upalabdhavatas tasya	agninā vyāpti-smaraṇe tat-sāmarthyād eva agnir
SV_02209	sa tasya hetur bhavati. bhavati ca dhūmo	'gnim antareṇa tan na tad-dhetuḥ syāt. anya-
V2_08512	sa tasya hetur bhavati. bhavati ca dhūmo	'gnim antareṇa, tan na tad-dhetuḥ syāt. anya-
SV_02125	anvaya-vyatireka-gater āśrayaḥ katham dhūmo	'gnim na vyabhicarati iti gamyate, yasmāt kāryam
V2_08504	na iṣyate. katham idaṃ gamyate – na dhūmo	'gnim vyabhicarati iti. tad-vyabhicāre 'sya
HB_00516	iti, yathā anitye kasmimścid gamye sattvam	agnimati pradeśe dhūmo 'bhāve ca upalabdhi-
V3_09105	mahānasa-ādi-dṛṣṭa-dhūmād iva udadhāv	agneḥ, a-pratibandhāc ca, sarvataḥ sarva-
SV_14206	kiṃ kāṣṭham eva, āhosvid artha-antaram.	agner artha-antara-utpattau bhavet kāṣṭhasya
V3_06502	vā prayujyate, yathā – na atra śīta-sparśo	'gner ity udāharaṇāni pūrva-vat. sa punar ayam
V2_06204	-siddhyā, yathā – na śīta-sparśo 'tra	agner iti. etena vyāpaka-viruddha-siddhir uktā
V2_06109	-pratibaddha-sāmarthyāni śīta-kāraṇāni santy	agner iti kāraṇa-dravya-sāmānyam abhipretya kārya-
SV_14219	niṣetsyamānavāt. janya-janaka-bhāvāś cet.	agner iti kim. kāṣṭhād eva bhāvāt. tad-apekṣād
V3_06413	śimśapā vṛkṣa-abhāvāt, na asti iha dhūmo 'n-	agner iti. pratiśedhya-artha-bādhaka-rūpa-
V2_06205	veditavyā, yathā – na tuṣāra-sparśo 'tra	agner iti. viruddha-kārya-siddhyā, yathā – na
V2_06207	hetv-asiddhyā, yathā – na dhūmo 'tra an-	agner iti. svabhāva-asiddhyā, yathā – na atra
SV_00602	viruddha-siddhyā, yathā na śīta-sparśo 'tra	agneḥ. etena vyāpaka-viruddha-siddhir uktā
PV_02172	'gniḥ kadācana | tathā iha api iti cen na	agner auṣṇyād bheda-niṣedhataḥ || tāratamya-
SV_15203	śīta-pratighāta-sāmarthyam loka-prasiddham	agneḥ khyāpyata iti sarvaṃ tathā bhavati. lokasya
SV_09504	ayam agninā avinābhāvi siddhaḥ. arthād eva	agnes tat-pradeśa-ayogaṃ vyavacchinatti iti sa
V3_07407	ayam agninā avinābhāvi siddhaḥ. arthād eva	agnes tat-pradeśa-ayogaṃ vyavacchinatti iti sa
PV_03392	pratayāt samanantarāt || bijād ānkura-janma-	agner dhūmāt siddhir iti idṛśi | bāhya-artha-
SV_14222	-kāraṇam. tathā eva dṛśyeta. tata eva	agneḥ pūrva-vināśa iti cet. pūrveṇa asya kaḥ
SV_00603	uktā veditavyā, yathā na tuṣāra-sparśo 'tra	agneḥ. viruddha-kārya-siddhyā, yathā na śīta-
SV_12205	anantara-agni-vad iti. katham punaḥ pathika-	agner vyabhicāraḥ. jvālā-udbhava-sāmarthyam hy
V2_06401	-ādi-viśeṣa-viruddhasya paritāpasya hetor	agneḥ śītena virodhāc chīta-vicchede tat-kāryasya
SV_07303	agnir ātmani jñānaṃ janayati. tathābhūtasya	agneḥ sāksād a-janaktvāt. kevalam upādāna-baleṇa
VN_00903	-bhedāḥ, araṇi-nirmathana-avasthā-bhedād iva	agneḥ sthūla-kariṣa-trṇa-kāṣṭha-dahana-śakti-
SV_00604	hetv-asiddhyā, yathā na atra dhūmo 'n-	agneḥ. svabhāva-asiddhyā, yathā na atra dhūmo
SV_14312	sarva-śakti-pracyāvanāt. punas tatra apy	agnāv iva prasaṅgād anavasthā. a-pracyuteṣu vā
SV_12213	-itara-janmanor bādhya-bādhakatā pathika-	agnau. tasya jvālā-prabhava-vyatirekeṇa a-sambhava
SV_01910	vyatireka-pratipattir bhavati. tathā asaty	agnau dhūmo na asti ity ukte 'gnir dhūme bhavaty
V3_13206	darśayatā – yatra dhūmas tatra agnih, asaty	agnau na kvacid dhūmaḥ, yathā mahānasa-itarayoḥ.
NB_03122	darśayatā, yatra dhūmas tatra agnih, asaty	agnau na kvacid dhūmo yathā mahānasa-itarayoḥ,
NB_03025	kṛtako vā iti svabhāva-hetoḥ prayogaḥ. asaty	agnau na bhavaty eva dhūmaḥ, atra ca asti dhūma
V2_08513	na, tatra api tulyatvāt – tad-abhāve 'py	agnau bhavati iti. katham ca tato 'nyato vā a-taj

SV_02211	cet. na, tatra api tulyatvāt. tad-abhāve 'py	agnau bhavati iti. katham vā tato 'nyato vā a-taj
V2_08509	nanv araṇi-nirmathana-ādiṣv asaty apy	agnau bhāvād a-kāryam. na, indhana-vikāra-hetor
SV_10705	yatra ayaṃ puruṣa-arthaḥ pratibaddho yathā	agnau śīta-pratikāra-ādiḥ. na hy atra śabda-
V3_06912	yatra ayaṃ puruṣa-arthaḥ pratibaddhaḥ, yathā	agnau śīta-vinodana-ādiḥ. na hy atra śabda-arthaḥ
SV_05919	kiñcid vidhīyate, kiṃ tarhy ekam	agrato vyavasthitam vastu sandarśya vṛkṣo 'yam
PV_02166	vaktum ihate || a-drṣṭa-pūrvam asti iti ṛṇa-	agre karinām śatam | yad rūpaṃ drṣyatām yātam tad
PV_02197	doṣāṇām sa ca sattva-graho vinā || tena	agha-hetau na dveṣo na doṣo 'taḥ kṛpā matā | na a
PV_02198	-kṣīṇa-śaktiḥ saṃskāro yeṣāṃ tiṣṭhanti te 'n-	aghāḥ | mandatvāt karuṇāyās ca na yatnaḥ sthāpane
V2_07712	bhūmi-bija-udaka-sāmagryām api kadācid	aṅkura-an-utpatteḥ. na, tatra api santāna-
SV_09823	bhāvo bhūmi-bija-udaka-sāmagryām api kadācid	aṅkura-an-utpatteḥ. na tatra api santāna-pariṇāma
SV_10504	pramāṇa-nivṛtṭyā nimitta-vaikalya-a-bhāvino	'ṅkura-ādayo drṣṭāntaḥ, na kevalam nir-upākhyam.
HB_01009	tasmād yo 'ntyo 'vasthā-viśeṣaḥ, sa eva	aṅkura-ādi-janana-svabhāvaḥ. pūrva-bhāvinas tv
HB_01003	anekānta iti cet, syād etat – bija-ādayo	'ṅkura-ādi-janana-svabhāvāḥ santo 'pi na kevalā
HB_01812	yathā taṇḍula-bija-ādibhya odana-	aṅkura-ādi-janmani dahana-udaka-pṛthivy-ādayaḥ,
HB_02015	viśeṣa-paramparā-utpatti-dharmakam anyac ca,	aṅkura-ādi-vad a-kṣepa-kāri-indriya-vijñāna-ādi-
VN_01511	viśayāḥ, aṅgulī-śabdaḥ sāmānya-viśayaḥ, bija-	aṅkura-ādi-śabda-vad vṛihy-ādi-śabda-vac ca. tena
PV_03004	lakṣaṇe || a-śaktam sarvam iti ced bija-āder	aṅkura-ādiṣu | drṣṭā śaktir matā sā cet saṃvṛtyā
SV_16118	-kālayor himavad-vindhya-malaya-ādīnām bija-	aṅkura-ādīnām ca sva-icchayā krama-racanā śakyate
SV_13522	pipilikānām pañktau. kāla-kṛtā vā yathā bija-	aṅkura-ādīnām. sā dvividhā api varṇeṣu na
PV_03392	na brūyāt pratyayāt samanantarāt || bijād	aṅkura-janma-agner dhūmāt siddhir iti idṛśi |
PV_02025	anavasthitiḥ || svabhāva-pariṇāmena hetur	aṅkura-janmani | bhūmy-ādis tasya saṃskāre tad-
SV_13513	a-śakyaḥ krama-viparyayaḥ kartum. yathā bija-	aṅkura-pattra-ādīnām ṛtu-saṃvatsara-ādīnām ca.
SV_09826	-utpatteḥ sā phalavaty eva. sa eva ca tatra	aṅkura-hetuḥ. anyas tu pūrvaḥ pariṇāmas tad-artha
V2_07801	-utpatteḥ, sā phalavaty eva. sā eva tatra	aṅkura-hetuḥ, pūrvaḥ pariṇāmas tad-arthaḥ. na ca
V2_06808	vācyam, ya evaṃ bhavanti. tathā hi na yava-	aṅkuraḥ śāli-bijād bhavati, api tu yava-bijāt.
PV_02273	sthitayor api || eka-abhāvād vinā bijam na	aṅkurasya iva janmanaḥ | a-sambhavād vipakṣasya
V2_07803	ukta-prāyam. nanu yava-bija-ādayo 'pi śāly-	aṅkure janye 'napekṣāḥ, tadutpatti-pratyayānām
SV_09905	nanu yava-bija-ādayo 'pi śāly-	aṅkure janye na sa-apekṣāḥ. tadutpatti-
VN_00315	-aṅgam bhavati. tasya a-samarthanaṃ sādhana-	aṅga-a-vacanam tad-vādināḥ parājaya-sthānam
VN_00415	evam a-samarthanaṃ kārya-hetāv api sādhana-	aṅga-a-vacanam tad-vādināḥ parājaya-sthānam, a-
VN_01702	sādhana-aṅgasya a-samarthanaṃ sādhana-	aṅga-a-vacanam tad vādino nigrasthānam, a-
V3_10507	virudhyate. bheda-sāmānyayor dharma-bhedād	aṅga-aṅgitā iṣyate | yathā anityaḥ prayatna-
PV_04186	prakāśitaḥ || bheda-sāmānyayor dharma-bhedād	aṅga-aṅgitā tataḥ | yathā anityaḥ prayatna-utthaḥ
V3_10506	sāmānyam hetuṃ bruvāṇasya dharma-bhedād	aṅga-aṅgitā na virudhyate. bheda-sāmānyayor
PV_03006	-buddhi-vat || etena samaya-ābhoga-ādy-antar-	aṅga-anurodhataḥ | ghaṭa-utkṣepaṇa-sāmānya-
SV_05809	śrutir janayanty api tad-anya-parihāra-	aṅga-abhāvāt paramārthatas tad-vyatirekiṣu
PV_04173	'n-upakāra-saha-a-sthiti | evaṃ sarva-	aṅga-doṣāṇām pratijñā-doṣatā bhavet || pakṣa-
VN_04914	etat. ata eva ca pratijñāyā na sādhana-	aṅga-bhāva iti. hetu-udāharaṇa-adhikam adhikam.
PV_02116	-utpattau pañca-āyatanam aihikam || tad-	aṅga-bhāva-hetutva-niṣedhe 'nupalambhanam | a-
SV_05803	||111|| janayanty apy a-tat-kāri-parihāra-	aṅga-bhāvataḥ | vastu-bheda-āśrayac ca arthe na
SV_04418	| vyāvṛttam iva nis-tattvaṃ parikṣā-an-	aṅga-bhāvataḥ ||77|| arthā jñāna-niviṣṭas te yato
SV_03020	kvacit pravṛttau hi kasyacit pradhānasya	aṅga-bhāvāt tad-apekṣayā tathā ucyante. tasya
PV_03227	-paratantratvād viśeṣaṇa-viśeṣyayoḥ | yad	aṅga-bhāvena upāttaṃ tat tena eva hi gṛhyate ||
SV_03021	tasya śabdair an-ākṣepān na te kasyacid	aṅga-bhūtā iti kim upādhayaḥ. lakṣita-lakṣaṇād a-
PV_04151	svarūpasya ca dharmiṇaḥ | bādhā-sādhyata-	aṅga-bhūtānām anena eva upadarśitā || tatra
VN_03111	tatra idam eva nigrāha-adhikaraṇam a-sādhana-	aṅga-bhūtāyāḥ pratijñāyāḥ sādhana-vākye prayogaḥ;
PV_02154	-niyato madaḥ | te na ekasyām na tivraḥ syād	aṅga-rūpa-ādy api iti cet || na sarveṣām
VN_02106	tad-upakṣepe 'tiprasaṅgāt. evam a-sādhana-	aṅga-vacanam vādino nigrasthānam prativādinā
VN_01820	-śakti-vighāta-ādi-hetoḥ. tad apy a-sādhana-	aṅga-vacanam vādino nigrasthānam, a-prastuta-
VN_04017	doṣe prakṛtam parityajya a-sādhana-	aṅga-vacanam a-doṣa-udbhāvanam ca. sādhana-vādinō
VN_00104	tan-niṣedha-artham idam ārabhyate. a-sādhana-	aṅga-vacanam a-doṣa-udbhāvanam dvayoḥ |
VN_06111	-pratyayatayā lakṣaṇāt sādhanasya a-sādhana-	aṅga-vacanam iti nigrasthānam iti. sva-pakṣa-
VN_01706	tasya ekasya apy a-vacanam a-sādhana-	aṅga-vacanam. tad api vādino nigrasthānam tad-a
VN_06107	eva ity uktam abhyupagamyā vādam a-sādhana-	aṅga-vacanāt. etena adhikasya punaruktasya ca
NB_03047	cakṣur-ādayaḥ saṅghātāt vāc chayana-āsana-ādy-	aṅga-vad iti. atra ātma-arthā ity an-uktāv apy
V3_11302	cakṣur-ādayaḥ saṅghātāt vāc chayana-āsana-ādy-	aṅga-vad iti. tad iṣṭa-a-saṃhata-pārārthya-
NB_03087	cakṣur-ādayaḥ saṅghātāt vāc chayana-āsana-ādy-	aṅga-vad iti. tad-iṣṭa-a-saṃhata-pārārthya-
VN_04207	nigrāha iti. tat tulyam sarvasya a-sādhana-	aṅga-vādina iti. sa sarvo nirarthaka-abhidhāy
V2_07910	kvacit kathañcid upakārāt, tad-ajñāne tad-	aṅga-vikalatvād a-kṣūṇa-vidhāna-ayogāt. na api
PV_02103	'pi diśā anayā || hetutve ca samastānām eka-	aṅga-vikale 'pi na | pratyekam api sāmārthye
PV_03150	gaur ity a-laukikam | gava-ākhyā-pariśiṣṭa-	aṅga-viccheda-anupalambhanāt || tais tantubhir
VN_05316	-antara-upakṣepaḥ, tad avāśyam sādhana-	aṅga-viśayatvād dūṣaṇena upadarśyata eva. tatra
SV_02910	-prasaṅga iti. tasya api nānā-upādhy-upakāra-	aṅga-śaktya-a-bhinna-ātmano grahe ||52|| sarva-
VN_06405	sarva-doṣa-a-sambhava-pradarśanena sādhana-	aṅga-samarthanaṭ. na apy uttara-vādinō bhūta-doṣa
PV_02226	tataḥ | duḥkha-bhāvanayā syāc ced ahi-daṣṭa-	aṅga-hāni-vat || ātmīya-buddhi-hānyā atra tyāgo

PV_03514	ca tām | ko nāma anyo vibadhnīyād bahir-	aṅgo 'ntar-aṅgikām || bāhyaḥ sannihito 'py arthas
VN_01817	-āśrayasya vāda-prastāva-hetoḥ, sa sādhanā-	aṅgaḥ. tad-vyatirekeṇa aparasya apy a-
PV_03226	-adhigamaḥ saha apy abhimato yadi | sampūrṇa-	aṅgo na grhyeta sakṛn na api guṇa-ādimān ||
V1_03109	-asiddheḥ, sato 'pi vā viśeṣasya tad-an-	aṅgatayā a-karaṇatvāt. tasmād yato 'sya ātma-
SV_06811	anyataś ca bheda-a-viśeṣe 'pi tat-prayojana-	aṅgatayā tad-anyebhyo bhidyanta ity a-bhedāt tato
VN_03705	hetum anityatve bruvāno '-samarthita-sādhanā-	aṅgatayā saṁśaya-hetum eva āha iti. yat
PV_04257	kāryam tathā param || dhūma-indhana-vikāra-	aṅgatā-pade dahana-sthiteḥ | an-agnīś ced a-dhūmo
V3_10511	eṣa piṇḍo viśānavān ||80|| sādhyā-kāla-	aṅgatā vā na nivṛtter upalakṣya tat | tata eva a-
PV_04188	eṣa piṇḍo viśānavān || sādhyā-kāla-	aṅgatā vā na nivṛtter upalakṣya tat | viśeṣo 'pi
PV_02115	sthiti-kāraṇam || tad-dhetu-vṛtti-lābhāya na	aṅgatām yadi gacchati | hetur deha-antara-
SV_06310	-gater anvaya-vyatireka-codanayā vyavahāra-	aṅgatām śabdānām darśayams tad-vyāvṛtṭyā gamyate,
SV_09506	upanyāsa-pūrvako 'nvayaḥ sādhyā-ukter iha an-	aṅgatvāt. tat-pūrvakatve vā kaḥ pratijñām
V3_07408	-pūrvako 'nvayaḥ, sādhyā-ukter iha an-	aṅgatvāt. tat-pūrvakatve vā kaḥ pratijñām
SV_04222	bhinnam iva, na ca tat tattvaṃ parikṣā-an-	aṅgatvād iti pratipādayiṣyāmaḥ. te 'rthā buddhi-
VN_06404	-sādhanād an-utsārayato '-samarthita-sādhanā-	aṅgatvān na jayo vādinaḥ, sarva-doṣa-a-sambhava-
PV_04187	-utthaḥ prayatna-utthatayā dhvaniḥ || pakṣa-	aṅgatve 'py a-bādhatvān na asiddhir bhinna-
V3_10509	prayatna-utthatayā dhvaniḥ ||79|| pakṣa-	aṅgatve 'py a-bādhatvān na asiddhir bhinna-
VN_01716	-upadarśanāya pratijñā-vacanam a-sādhanā-	aṅgam apy upādeyam eva. na, vaiarthyaṭ. asaty
V3_01002	sādhanam syāt. tasmāt triṣv eva rūpeṣv antar-	aṅgam artha-siddhau sāmartyam avasthitam, tatra
VN_01808	atha vā sādhanasya siddher yan na	aṅgam asiddho viruddho 'naikāntiko vā hetvābhāsaḥ.
V3_00401	-anupalambha-viśeṣebhyo 'param pratipatty-	aṅgam asti iti. tad vastutaḥ siddha-lakṣaṇam
V1_02411	-ādayo 'pi tan-nibandhanā na vā a-pratipatty-	aṅgam ity anughosyāḥ, tathāvidhasya anyatra api
SV_12020	-bādḥā iti cet. nanv idam eva abhyupagama-	aṅgam iti kasya bādḥā. tat parasya api tulyam eva.
V2_09314	iti cet, darśanam khalv a-pratīyamānam an-	aṅgam iti yuktam tatra smarāṇa-arthaṃ vacanam. a-
SV_01202	iti cet. darśanam khalv a-pratīyamānam an-	aṅgam iti yuktam tatra smarāṇa-ādhānam. a-
V3_02609	iti tad-vyavaccheda-arthaṃ āha. tena an-	aṅgam iṣer niṣṭhā atra, īpsita-pade punar aṅgam
PV_04088	uktam kāla-antara-cchide || iha an-	aṅgam iṣer niṣṭhā tena īpsita-pade punaḥ | aṅgam
PV_04088	-aṅgam iṣer niṣṭhā tena īpsita-pade punaḥ |	aṅgam eva tayā asiddha-hetv-ādi pratiṣidhyate ||
V3_02610	an-aṅgam iṣer niṣṭhā atra, īpsita-pade punar	aṅgam eva. tayā asiddha-hetv-ādiḥ pratiṣidhyate.
PV_03204	eva bhāvānām viśva-rūpatā | tac ced an-	aṅgam kena iyaṃ siddhā bheda-vyavasthitiḥ ||
PV_04092	| tatra abhyupāyaḥ kārya-aṅgam svabhāva-	aṅgam jagat-sthitiḥ || ātmā aparo vā abhimato
V3_02909	tatra abhyupāyaḥ kārya-aṅgam svabhāva-	aṅgam jagat-sthitiḥ ||27|| āpta-vacanam kārya-
V3_07105	-doṣatvāt. na hi hetur an-anvayaḥ siddher	aṅgam, tataḥ saṁśayāt. na eṣa doṣaḥ, yasmāt -
SV_09322	-doṣatvāt. na hi hetur an-anvayaḥ siddher	aṅgam tataḥ saṁśayāt. na eṣa doṣaḥ. yasmād bhāva-
VN_00107	arthasya siddhiḥ sādhanam, tasya nirvartakam	aṅgam, tasya a-vacanam tasya aṅgasya an-uccāraṇam
PV_04020	'py etat tulyam ity anavasthitiḥ || antar-	aṅgam tu sāmartyam triṣu rūpeṣu saṁsthitam |
VN_01816	a-sāmartyam. atha vā siddhiḥ sādhanam, tad-	aṅgam dharmo yasya arthasya vivāda-āśrayasya vāda
VN_01705	tri-rūpa-hetu-vacana-samudāyaḥ. tasya	aṅgam pakṣa-dharma-ādi-vacanam. tasya ekasya apy a
VN_01709	abhāvāt. atha vā tasya eva sādhanasya yan na	aṅgam pratijñā-upanaya-nigamana-ādi, tasya a-
VN_00314	svabhāva-hetu-prayogeṣu samarthitam sādhanā-	aṅgam bhavati. tasya a-samarthanam sādhanā-aṅga-a
V3_10212	āyāto dharmo na pratyāyana-kāla-bhāvī ity an-	aṅgam. yat tarhi idam itara-tad-viparīta-
VN_02104	tena jijñāsita-dharma-mātram eva sādhanā-	aṅgam vācyam. na prasaṅga upakṣeptavyaḥ, tad-
PV_04049	an-abhyupāyataḥ | upāyo hy abhyupāye 'yam an-	aṅgam sa tadā api san || tathā viśuddhe viśaya-
V3_02105	an-abhyupāyataḥ | upāyo hy abhyupāye 'yam an-	aṅgam sa tadā api san ||10|| tathā viśuddhe
PV_02155	a-niyato bhavet | a-guṇa-grāhiṇo 'pi syād	aṅgam so 'pi guṇa-grahaḥ || yadi sarvo guṇa-grāhī
PV_04092	uktā caturvidhā | tatra abhyupāyaḥ kārya-	aṅgam svabhāva-aṅgam jagat-sthitiḥ || ātmā aparo
V3_02909	-anumānam bhittvā. tatra abhyupāyaḥ kārya-	aṅgam svabhāva-aṅgam jagat-sthitiḥ ||27|| āpta-
VN_00110	eva hi liṅgam a-pratyakṣasya siddher	aṅgam, svabhāvaḥ kāryam anupalambhaś ca. tasya
PV_04005	kathaṃ bhavet | tad-anya-upagame tasya tyāga-	aṅgasya a-pramāṇatā || tat kasmāt sādhanam na
V3_00305	kathaṃ bhavet, tad-upagama āgamasya tyāga-	aṅgasya a-pramāṇatvena a-pratipatti-yogyatvāt.
VN_01701	samarthanam. evam anupalabdḥau sādhanā-	aṅgasya a-samarthanam sādhanā-aṅga-a-vacanam tad
VN_00109	apratibhayā tuṣṇim-bhāvāt, sādhanā-	aṅgasya a-samarthanād vā. trividham eva hi liṅgam
V3_04509	na sādhanam na duṣaṇam, tathā-pratipatty-	aṅgasya a-sāmartyāt. asādḥāraṇo 'py ubhaya-
VN_00107	nirvartakam aṅgam, tasya a-vacanam tasya	aṅgasya an-uccāraṇam vādino nigrāha-adhikaraṇam,
VN_02902	paro 'naikāntikatām udbhāvayet, a-sādhanā-	aṅgasya anaikāntikasya abhidhānān nigrāhasthānam
VN_01714	a-sāmartyam iti tasya apy a-sādhanā-	aṅgasya abhidhānam nigrāhasthānam, vyartha-
VN_06717	api. yathoktena nyāyena pūrvakasya a-sādhanā-	aṅgasya asiddhasya hetor abhidhānād eva nigrāhaḥ,
VN_02615	-anitya-pakṣa-vṛtter vyabhicārād a-sādhanā-	aṅgasya upādānān nigrāha-arhaḥ, na pratipakṣa-
V3_09101	-niyama-abhāvād iti. asiddha-jñāpana-	aṅgasya jñāpanam praty a-śaktiḥ | trairūpya-
VN_01812	anvaya-āder api drṣṭānta-abhāsasya a-sādhanā-	aṅgasya vacanam api vādino nigrāhasthānam, a-
VN_04109	ānarthakyam. yad eva kiñcid a-sādhanā-	aṅgasya vacanam, tad eva an-arthakam sādhyā-
VN_00318	-a-pratipādanāt. kārya-hetāv api sādhanā-	aṅgasya samarthanam, yat kārya-liṅgam kāraṇasya
VN_01710	-upanaya-nigamana-ādi, tasya a-sādhanā-	aṅgasya sādhanā-vākya upādānam vādino
V2_04911	aparasmād artha-pratipatteḥ. na tv evaṃ para-	aṅgāt pratītiḥ, tasya a-sāmartyāt. artha-
V2_07401	ādāv upayujyate, saṁśayāt, a-niścita-jñāpana-	aṅgād a-pratiteḥ. prathamā tv atra pramāṇam,

PV_04256	tena aṁsena tathā gaṭiḥ || dahana-pratyaya-	aṅgād eva anya-apekṣāt samudbhavāt | dhūmo 'tad-
PV_03514	| ko nāma anyo vibadhnīyād bahir-aṅgo 'ntar-	aṅgikām || bāhyaḥ sannihito 'py arthas tāṃ
V3_10507	bheda-sāmānyayor dharmā-bhedād aṅga-	aṅgītā iṣyate | yathā anityaḥ prayatna-utthaḥ
PV_04186	|| bheda-sāmānyayor dharmā-bhedād aṅga-	aṅgītā tataḥ | yathā anityaḥ prayatna-utthaḥ
V3_10506	sāmānyam hetuṃ bruvāṇasya dharmā-bhedād aṅga-	aṅgītā na virudhyate. bheda-sāmānyayor dharmā-
PV_04262	-ākhyātyā drśya-arthe sā iti sūcitam || an-	aṅgī-kṛta-vastv-aṁśo niṣedhaḥ sādhyate 'nayā |
V3_12711	na sambandha iti ca nipuṇā vāco yuktiḥ.	aṅgī-kṛta-sambandham dravyam api na iti cet,
VN_01415	-antaram, yathā aṅgulīnām muṣṭiḥ. na hy	aṅguly eva nir-vivekā muṣṭiḥ, prasāritānām a-
VN_01417	-svabhāvena anupalabdher iti cet, na, muṣṭer	aṅguli-viśeṣatvāt. aṅgulya eva hi kāścin muṣṭiḥ,
PV_02099	iva ācaṣṭe yogo 'ṅgulyā iti kvacit || yuktā	aṅgulī iti sarveṣām ākṣepād dharmi-vācinī |
VN_01510	tatra muṣṭy-ādi-śabdā viśeṣa-viśayāḥ,	aṅgulī-śabdaḥ sāmānya-viśayaḥ, bīja-aṅkura-ādi-
VN_01415	dravyasya sanniveśo 'vasthā-antaram, yathā	aṅgulīnām muṣṭiḥ. na hy aṅguly eva nir-vivekā
VN_01508	eka-tyāgasya apara-upādāna-nāntariyakatvāt.	aṅguliṣu punaḥ pratikṣaṇa-vināśiniṣv anyā eva
VN_01417	iti cet, na, muṣṭer aṅguli-viśeṣatvāt.	aṅgulya eva hi kāścin muṣṭiḥ, na sarvāḥ. na hi
VN_01419	prasāritā aṅgulyo nir-viveka-svabhāvā muṣṭy-	aṅgulyaḥ, avasthā-dvaye 'py ubhaya-pratipatti-
VN_01418	hi kāścin muṣṭiḥ, na sarvāḥ. na hi prasāritā	aṅgulyo nir-viveka-svabhāvā muṣṭy-aṅgulyaḥ,
VN_01501	-duḥkha-vat. para-bhūte ca viveka-utpāde	'ṅgulyaḥ prasāritā eva upalabhyeran, na hi svayam
VN_01511	-ādi-śabda-vad vṛihy-ādi-śabda-vac ca. tena	aṅgulyaḥ prasāritā na muṣṭiḥ. tad yadi prāg asad
PV_02098	aparā | bhinnam dharmam iva ācaṣṭe yogo	'ṅgulyā iti kvacit || yuktā aṅgulī iti sarveṣām
PV_02231	asty upakāritā || duḥkha-upakārān na bhaved	aṅgulyām iva cet sva-dhiḥ | na hy ekāntena tad
PV_03261	na gṛhyeta kadācana || na hi saty antar-	aṅge 'rthe śakte dhīr bāhya-darśanī | artha-grahe
SV_11912	asya vastunaḥ ||238|| vācako hi vacana-	aṅgena tadvān syāt. santo 'py a-vācakā varṇāḥ.
PV_02249	snehaḥ snihyan sa ātmani || upalambha-antar-	aṅgeṣu prakṛtyā eva anurajyate | pratyutpannāt tu
V1_02412	ity anuhoṣyāḥ, tathāvidhasya anyatra api sv-	acchatva-āder viśeṣasya bhāvāt. samvin-niṣṭhās ca
VN_05805	vyavasthā kriyate, tathā ajñānāyor api sarva-	ajñāna-ardha-ajñānam ity-ādi-prabhedān
VN_05818	-anantaram prativīṣayam uttare vyartham tad-	ajñāna-krama-ghoṣaṇa-śloka-pāṭha-ādinā kālam
SV_05120	arhati. nityam tan-mātra-vijñāne vyakty-	ajñāna-prasaṅgataḥ | (100ab) yadi hi nityam anayā
PV_03434	upaniyate || sarva-ātmanā hi sārūpye jñānam	ajñānatām vrajet | sāmye kenacid aṁsena syāt
VN_05710	na uttara-ajñānam ajñānam kiṃ tarhi viśaya-	ajñānam, a-jñāte hi viśaya uttara-ajñānāt tan na
VN_05710	nir-viśayatvād a-vācyā eva syāt. na uttara-	ajñānam ajñānam kiṃ tarhi viśaya-ajñānam, a-jñāte
VN_05715	ajñānasya ca ākṣepāt. viśaya-ajñānena uttara-	ajñānam apy ākṣiptam eva. na hi viśayam a-jānann
VN_05801	viśayo 'sti. jñāte 'pi viśaye punar uttara-	ajñānam apratibhāyā viśaya iti cet, evam tarhi
SV_10315	keṣāñcid abhivyakteḥ. kārye tu kāraka-	ajñānam abhāvasya eva sādhakam ||201|| svabhāva-
VN_05806	tathā ajñānāyor api sarva-ajñāna-ardha-	ajñānam ity-ādi-prabhedān nigrāhasthāna-antarāṇi
SV_11119	sat-kāya-darśana-jāḥ sarva-doṣāḥ. tad eva ca	ajñānam ity ucyate. moho nidānam doṣāṇām ata eva
VN_05804	yathā ajñānasya viśaya-ajñānam uttara-	ajñānam iti prabhedād asaty api guṇa-atīśaye
PV_02189	jāteḥ prak siddhiḥ kāraṇatve 'pi na uditam |	ajñānam uktā tṛṣṇā eva santāna-preraṇād bhave ||
PV_02214	upalabdhitāḥ || mithyā-upalabdhir	ajñānam ukteś ca anyad ayuktimat | vyākhyeyo 'tra
VN_05701	uttara-viśayam ca uttaram brūyād iti viśaya-	ajñānam uttara-ajñānam ca nigrāhasthānam, anyathā
VN_05803	-antarāṇi vācyāni. yathā ajñānasya viśaya-	ajñānam uttara-ajñānam iti prabhedād asaty api
VN_05710	a-vācyā eva syāt. na uttara-ajñānam	ajñānam kiṃ tarhi viśaya-ajñānam, a-jñāte hi
VN_05701	ca uttaram brūyād iti viśaya-ajñānam uttara-	ajñānam ca nigrāhasthānam, anyathā apratibhāyā
VN_05609	parśadā prativādinā yad a-vijñātam, tad	ajñānam nāma nigrāhasthānam. arthe khalv a-
VN_05608	parān anupratibodhya iti. a-vijñātam ca	ajñānam. vijñātam parśadā prativādinā yad a-
PV_03251	tad-a-tad-rūpa-hetu-jāḥ | tat-sukha-ādi kim	ajñānam vijñāna-a-bhinna-hetu-jam || sa-arthe
V1_02112	tad-a-tad-rūpa-hetu-jāḥ | tat sukha-ādi kim	ajñānam vijñāna-a-bhinna-hetu-jam ||22|| tad-a-
VN_05802	viśaya iti cet, evam tarhi viśaya-uttara-	ajñānāyor api prabhedān nigrāhasthāna-antarāṇi
VN_05805	-antara-vyavasthā kriyate, tathā	ajñānāyor api sarva-ajñāna-ardha-ajñānam ity-ādi-
SV_10223	-pramāṇam anupalabdhir iti. svabhāva-jñāpaka-	ajñānasya ayam nyāya udāhṛtaḥ | (201ab) yasya
VN_05715	iti na ananubhāṣaṇam pṛthag vācyam. uttara-	ajñānasya ca ākṣepāt. viśaya-ajñānena uttara-
PV_03264	viruddhasya tac ca ekam iti cen matam || tad	ajñānasya vijñānam kena upādāna-kāraṇam |
VN_05803	nigrāhasthāna-antarāṇi vācyāni. yathā	ajñānasya viśaya-ajñānam uttara-ajñānam iti
VN_05807	antarāṇi kiṃ na ucyante. na ca ubhayasya apy	ajñānasya saṅgraha-vacane kaścid doṣaḥ, guṇas tu
SV_16418	pratikṣepaḥ sambhavati, satām apy eṣām	ajñānāt, ata eva virodha-asiddheḥ. a-virodhinā ca
SV_16812	tasminn upadeśo yuktaḥ. tasya kenacid	ajñānāt, atindriyatvāt. aindriyakatve svayam
VN_05711	viśaya-ajñānam, a-jñāte hi viśaya uttara-	ajñānāt tan na pratipadyeta ity asti viśayo
VN_02117	nir-doṣatvāt, sa-doṣatve 'pi prativādino	'jñānāt pratipādāna-a-sāmarthyād vā. na hi duṣṭa-
V3_09710	'nyatara-asiddhiḥ śāstreṇa. anyatra tv	ajñānād iti na vāda-udāharaṇam. udāharaṇa-diśam
SV_09320	'n-anvayāt. yathā āha – pramāṇa-viśaya-	ajñānād iti. so 'yam viśeṣo na sādhyā eva
VN_05615	antareṇa anubhāṣaṇasya vaiarthyaṭ, tathā	ajñāne 'py uttara-a-pratipattyaṭ eva
V2_07910	sarvasya kvacit kathañcid upakārāt, tad-	ajñāne tad-aṅga-vikalatvād a-kṣūṇa-vidhāna-ayogāt.
V2_07909	na, an-ābhoga-a-sambhavāt, eka-dharmasya apy	ajñāne parārtha-vṛtteḥ kārya-a-kārya-an-avabodhāt,
VN_05713	cet, evam tarhi ananubhāṣaṇam nir-viśayam,	ajñānena ākṣepāt. na hi viśayam samyak
VN_05715	vācyam. uttara-ajñānasya ca ākṣepāt. viśaya-	ajñānena uttara-ajñānam apy ākṣiptam eva. na hi
SV_07322	tad-bhāva-abhāva-kālayoḥ ||148|| saṃskṛtam	aṅjana-ādibhir indriyam pratipattau kiñcid

SV_07320 kiṃ tarhi tad-grāhiṇa indriyasya. so 'py
SV_06120 yathā ghaṭena udakam ānaya iti. yadi ghaṭena
PV_03321 | sarūpayanti tat kena sthūla-ābhāsam ca te
PV_03195 || artha-antara-abhisambandhāj jāyante ye
PV_03495 aneka-aṅu-sambandhena nitiṣṭhati || eka-
NB_03129 dṛṣṭānta-doṣāḥ. vaidharmyeṇa api – parama-
V3_13306 iti. sādharmaṇa. vaidharmyeṇa api – parama-
NB_03124 nityaḥ śabda 'mūrtatvāt. karma-vat parama-
V3_13301 nityaḥ śabda 'mūrtatvāt karma-vat parama-
SV_11924 kṣaṇikatvād buddhīnām. kṣaṇasya eka-parama-
SV_11925 vibhāgavataḥ paryavasāna-ayogāt. aneka-
PV_03494 nimeṣa-tulita-sthitiḥ | sa ca kramād aneka-
PV_02087 || a-viśeṣo viśiṣṭānām aindriyatvam ato 'n-
PV_02086 'smād anekatve 'pi pūrva-vat | a-viśeṣād
PV_03409 bāhyasya dṛṣya-adṛṣya-bhidā kutaḥ | anekatve
V1_03407 sthūla-ākārasya pratyekam parama-
PV_03196 || aṅūnām sa viśeṣaś ca na antareṇa aparān
V1_03007 -sūcana-arthaṃ, anyatra cakṣur-ādi-parama-
PV_03196 te sañcitās te hi nimittam jñāna-janmanaḥ ||
VN_03301 'pi yugapat ṣaṭkena yogād ity-ādinā parama-
VN_06804 āpadyante, yathā pramāṇāni prameyatvam ity
SV_06413 syāt. na hi bheda-upādhir eva bhedo 'yam
SV_11326 ca. artha-viśeṣa-samiha-a-preritā vāg
VN_00923 idam ca na syāt: idam ataḥ, na
SV_08318 api kārya-utpattiḥ syāt. na ca bhavati.
V2_05213 prayuktam arthāpattiyā dvitīyam gamayati iti.
SV_12420 syuḥ. na api sann api sarvo draṣṭum śakyāḥ.
V3_11312 -kṛd ity ucyate, na punar lakṣaṇa-bhedāt.
HB_03501 katham dharmī sādhyā-dharmavān ity ucyate.
V3_11003 a-śubha-abhinandinaḥ pratisandhi-bandhāt.
V2_08405 tad-āśrayāt. katham kārya-kāraṇa-bhāvaḥ.
V3_11601 na tatra anveti, eka-ātmany apy asiddheḥ.
SV_11121 ca ajñānam ity ucyate. moho nidānam doṣānām
SV_16211 bhāva-vastu-dharma-an-atikramāt puruṣa-kṛtā.
SV_15702 -ayogāt. pratyāsatti-viprakarṣa-abhāvāt.
SV_16626 na asty atīndriyeṣu pramāṇa-antara-vṛttiḥ.
V1_03005 indriya-jam apy etad bhrānter a-pratyakṣam.
SV_10501 asattā punar atra anupalabdhir eva.
PV_04220 iti sādhye 'stīta ucyate | arthāpattiyā
V3_03006 vacanena asya saha ukṭiḥ sāmāya-dṛṣṭaye kṛtā.
SV_15003 sa sattā-anubandhi. pratyākhyeyā
V1_01906 -kṣaṇa-sahakāriṇā janitam pratyakṣam.
VN_04913 abhidhātā ity a-samīkṣita-abhidhānam etat.
SV_06311 -vyāvṛtīyā gamyate, tad-viśiṣṭo vā ity āha.
PV_03050 || jñāna-mātra-artha-kāraṇe 'py a-yogyam
HB_01006 janānād a-janakasya ca a-tat-svabhāvatvāt.
V3_03312 iti. pratibandho 'pi katham a-pramāṇasya.
V1_03507 ekaḥ kaścīd arthaḥ, yo vijñānam sarūpayati.
VN_00815 vyavahāraḥ sattā-bheda-a-bheda-vyavahāro vā.
VN_03221 api prayoga-darśanād a-sādhana-vākyatvāc ca.
V1_03706 api iyam artha-vid eva kāryato draṣṭavyā.
SV_17114 śabdā loke dṛṣyante. loka-vādaś ca pratītiḥ.
V3_03310 uttaram pratihanti ity abhyupagama-virodhaḥ.
SV_03314 -prakāśanāya prayuñjate 'n-aśvo 'yam iti.
V3_02712 na, pratipatṛ-vāñchāyāḥ prakaraṇāt.
HB_03502 etat – yata eva hetur anyathā api bhavet,
V2_04801 vyavasthitam ||6|| iti saṅgraha-ślokaḥ.
SV_15004 eva eṣāṃ sambandhasya api nityatā | (283ab)
V1_02905 a-vikalpanāt. na, a-bhrāntam iti nirdeśāt.
V3_12205 syāt prāṇa-ādinām, ātmanaḥ sandehāt.
SV_16418 sambhavati, satām apy eṣāṃ ajñānāt,
V3_03207 tasmād abhyupetya vicāreṣv ayaṃ doṣāḥ.
V2_10008 sa eva avinābhāvo dṛṣṭāntābhyāṃ pradarsyate.
SV_07509 iti. a-vṛtter na anekatra jñāna-hetuḥ.
V3_03109 -snigdhair iva vyādheḥ ślaiṣmikasya iti.

añjana-āder iva vyakteḥ samskāro na indriyasya ca
añjalīnā vā udaka-ānayanam yathā-kathañcid
'ṇavaḥ || tan na artha-rūpatā tasya satyām vā
'ṇavo 'pare | uktās te sañcitās te hi nimittam
aṅv-atyaya-kālas ca kālo 'lpīyān kṣaṇo mataḥ |
aṅu-vat karma-vat ākāśa-vad iti sādhyā-ādy-a-
aṅu-vat karma-vad ākāśa-vad iti sādhyā-ādy-a-
aṅu-vad ghaṭa-vad iti. ete dṛṣṭānta-ābhāsāḥ
aṅu-vad ghaṭa-vad iti sādhyā-ādi-vikalāḥ.
aṅu-vyatikrama-kālatvāt. ādhikyē vibhāgavataḥ
aṅu-vyatyaya-nimeṣa-tulya-kālatvād antya-varṇa-
aṅu-sambandhena nitiṣṭhati || eka-aṅv-atyaya-
aṅuḥ | etena āvaraṇa-ādinām abhāvaś ca nirākṛtaḥ |
aṅutvāc ca na gatiś cen na sidhyati || a-viśeṣo
'ṇuśo bhinne dṛṣya-adṛṣya-bhidā kutaḥ || māndya-
aṅuṣv abhāvāt. ekaś ca ayaṃ jñāna-sanniveśī iti
aṅūn | tad eka-a-niyamāj jñānam uktaṃ sāmānya-
aṅūnām dvi-candra-ñīla-ādy-ābhāsa-vijñāna-hetutva-
aṅūnām sa viśeṣaś ca na antareṇa aparān aṅūn |
aṅor bhedaṃ āha, na tasya apy ekaḥ samuccaya-
ata āha yathokta-hetvābhāsa-lakṣaṇena eva
ata iti viśeṣa-nirdeśāt. tataś ca upādhy-abhāve
ata idam iti viduṣaḥ sva-nidāna-ābhāsinam arthaṃ
ata idam, iha idam, iha na idam, idānīm idam,
ata eka-apāye phala-abhāvād viśeṣebhyas tad-
ata ekasya prayogaḥ syād iti. nanu śrāvaṇatvam
ata eva a-dṛṣṭasya an-apahnavāḥ. na api puruṣeṣu
ata eva a-pṛthān-nirdeśa ity uktam. nanu
ata eva a-bādhā-grahaṇam iti cet, syād etat –
ata eva a-viparyāsa-udbhavā sā na doṣāḥ. asaty
ata eva, anyathā āśraya-asiddheḥ. nanu ca pradeśa
ata eva anvaya-vyatiṛkayoḥ sandehād anaikāntikaḥ,
ata eva abhidhiyate | sat-kāya-dṛṣṭir anyatra tat
ata eva asādhāraṇatā siddhā mantra-ākhyā-krama-
ata eva asya a-samskāryatvāt prayoktā api na asti.
ata eva āgamasya artha-viśeṣa-vṛtter a-parijñānād
ata eva iti-kāraṇa-vyavacchinnād vikalpa-vargāt
ata eva iyaṃ kāraṇāt kārya-anumāna-lakṣaṇatvāt
ata eva uktam ekena dvaya-darśanam || idṛg-
ata eva udāharaṇam apy atra sadṛśam āha – na
ata eva eṣāṃ sambandhasya api nityatā | (283ab)
ata eva ca na an-indriya-dṛṣṭir na api viśaya-
ata eva ca pratijñāyā na sādhana-aṅga-bhāva ity.
ata eva ca śabdasya na dvau vyāpārau, tad-anya-
ata eva tat | tad a-yogyatayā a-rūpaṃ tad dhy a-
ata eva tayor avasthāyor vastu-bhedo niśceyaḥ,
ata eva tulya-kakṣatvāt. yadi hi tatra ekasya
ata eva na anyo 'nubhāvyo buddhyā asti tasyā na
ata eva na tad-viparyayād viparyayaḥ.
ata eva na pratijñāyā hetor bādhanam. na ca ekam
ata eva na pramāṇa-phalāyor viśaya-bhedaḥ.
ata eva nānā-arthā ity tata eka-artha-niyamo na
ata eva pūrva-abhyupagamena ity āha. tad eva
ata eva pūrvatra pratikṣipta-bheda-antaratvāc
ata eva prakaraṇena sādhyā-dharma-iṣṭi-gatir ity
ata eva pramāṇābhyām a-bādhita-tad-dharmā dharmī
ata eva pramāṇyam vastu-viśayam dvayoḥ (7ab)
ata eva yathoktād vastu-mātra-anubandhād
ata eva vikalpo '-vastu-nirbhāsād viśamvādād
ata eva vipakṣād api. ekatra hi niyame siddhe
ata eva virodha-asiddheḥ. a-virodhinā ca saha
ata eva viśaya-bheda-pradarśana-arthaṃ pṛthak-
ata eva vaidharmya-dṛṣṭānte 'vaśyam iha āśrayo na
ata eva vyakter anyā atha vā an-anyaḥ yeṣāṃ jātis
ata eva śāstra-dṛṣṭeṣv artheṣu virodha-udbhāvāna-

SV_10310
V2_06516
SV_17305
V2_04807
SV_02322
V2_08802
SV_09625
PV_02143
PV_03310
PV_03146
SV_06422
V3_11602
PV_04150
SV_14424
PV_03287
PV_02087
SV_10808
PV_04221
VN_00916
SP_00011
PV_03059
PV_04273
SV_11820
SV_14403
PV_04244
V3_12307
SV_15324
PV_03207
V1_02512
PV_04177
V3_03405
PV_03246
V3_13102
V2_09913
PV_02197
V3_08101
V1_00901
PV_02078
SV_11004
V3_01411
SV_01904
HB_03209
PV_04133
V3_04004
V2_08215
V3_06004
PV_04273
PV_02238
V1_04307
PV_03516
VN_00923
PV_02101
SV_08517
PV_03027
VN_06501
PV_02205
NB_03108
SV_16802
SV_02804
SV_13001
VN_03414
SV_01923
V2_10101
V3_03607
V3_05407

a-pramāṇam. bhāve kiṃ pramāṇam iti cet.
a-pramāṇam. bhāve kiṃ pramāṇam iti cet,
svabhāva-niyato 'yuktas tasya icchā-vṛttheḥ.
tataś ca kasyacid arthasya asiddheḥ.
ca sāmāgrī svabhāva-sthity-āśrayaḥ kāryasya.
ca sāmāgrī svabhāva-sthity-āśrayaḥ kāryasya.
tat-svabhāvatayā gamako na kaścīd gamakaḥ.
ity eke vyatireko 'sya sandigdho vyabhicāry
|| ālocana-akṣa-sambandha-viśeṣaṇa-dhīyām
yojanā na asti kalpanā apy atra na asty
| bhaven nānā-phalaḥ śabda eka-ādharo bhavaty
sandehād anaikāntikaḥ, sādhyā-itarayor
yo doṣaḥ so 'nubadhyate | tena ity uktam
||275|| katham asan vināśo bhāvaṃ nāśayet.
| svarūpaṃ ca na śabda-arthas tatra adhyakṣam
sidhyati || a-viśeṣo viśiṣṭānām aindriyatvam
-abhidhāyakam | parikṣā-adhikṛtaṃ vākyam
ekena dvaya-darśanam || idrg-avyabhicāro
keṣāñcid asad-vyavahāram abhyupagacchatā
-viśāṇayoḥ || dviṣṭho hi kaścīd sambandho na
-vyatirekiṇī | tasya svatantraṃ grahaṇam
na kasyacit || viśiṣṭa-rūpa-anubhāvān na
eva sambandhaḥ. tābhyām a-bhede tāv eva na
kāṣṭham eva tu | tasya sattvād a-hetutvaṃ na
|| sapakṣa-a-vyatirekī ced dhetur hetur
iṣṭaḥ. sapakṣa-a-vyatirekī ced dhetur hetur
| sa eva asya sapakṣaḥ syāt sarvo hetur
|| nānā-arthā ekā bhavet tasmāt siddhā
ca a-bhogatvād anya-bhoga-vat. liṅga-ayogād
|| syān nirākaraṇam śabde sthite na eva ity
-virodhayoḥ pratibandho doṣaḥ, tathā apy
an-upayogataḥ | prāg-bhāvaḥ sarva-hetūnām na
-śabdatva-sāmānyam indriya-gamyam nityam ca.
anyathā tat tasya kāryam eva na syāt.
vinā || tena agha-hetau na dveṣo na doṣo
a-prayatnānantariyakatvasya a-gateḥ. mā bhūd
artha-upayogo 'nantara-vyāpāra-phalaḥ syāt.
anuvartate | tan-nāntariyakam cittam
pūrva-kārī na vyasanena. api nāma anuṣṭheyam
ca na viśayī-kṛtam eva tat sādhanena, katham
-niyama-abhāvāt svātantryam bhāvasya syāt.
ca tasmāt tad-anyasya tatra a-paricchedāt.
vyāvṛtti-lakṣaṇam | a-vastu-rūpaṃ sāmānyam
vyāvṛtti-lakṣaṇam | a-vastu-rūpaṃ sāmānyam
anya-kriyāyām tasya kiñcit, tādavasthyāt.
anya-nirākriyā ||46|| tad-viśiṣṭa-upalambho
'nyā anya-nirākriyā | tad-viśiṣṭa-upalambho
|| tyajaty asau yathā ātmānaṃ vyarthā
tad-dhiyaḥ (58c) viśaya-jñāna-rūpābhyām
|| na ca a-sannihita-arthā asti daśā kācid
sarvadā samupayujyeta. idam ca na syāt: idam
-phalā a-hetu-vyavacchede ghaṭa-śrutiḥ ||
tad ime na ekayogakṣemā bhāvāḥ bhinnā eva
|| anyatve tad a-sambaddham siddhā
'pratibhayā eva nigrhita iti na idam
na naśyati || tyaktvā imāṃ hrepaṇīm drṣṭim
sandehād anaikāntikaḥ. sādhyā-itarayor
ca. a-gatyā ca idam āgama-lakṣaṇam iṣṭam. na
| anyathā dharmiṇaḥ siddhāv asiddham kim
-dharma-darśanāt puruṣa-vyāpāra eva kāraṇam.
hetor vā virodhas tadā viruddho hetur iti.
tad-abhāve 'sambhavāt. hetu-svabhāva-abhāvo
prasidhyati vyatirekaḥ. hetu-svabhāva-abhāvo
tad-abhāvasya puruṣa-mātreṇa a-niścayāt,
sambhāvvyate, kāraṇa-dharma-darśanāt.

ata eva saṃśayo 'stu, bhaved vā pramāṇam ity a-
ata eva saṃśayo 'stu, bhaved vā pramāṇam ity a-
ata eva saṅketāt svabhāva-viśeṣasya vyaktau ca
ata eva sad api sāmānyam na arthaḥ. tasmād vastu-
ata eva saḥakāriṇām apy a-paryāyeṇa jananam. yad
ata eva saḥakāriṇām apy a-paryāyeṇa jananam. yad
ata eva sva-dharmaṇa vyāptaḥ siddhaḥ svabhāvo
ataḥ | a-kṣayitvaṃ ca doṣānām nityatvād an-
ataḥ | na iṣṭam prāmānyam eteṣām vyavadhānāt
ataḥ || yady apy anvayi-vijñānam śabda-vyakty-
ataḥ ||130|| uktam prāg yathā saṃsṛṣṭa-bāhya-
ato '-niścayāt. na apy a-pratipattiḥ, kenacit
ato '-pakṣa-doṣo 'siddha-āśraya-ādikaḥ || dharmi-
ato '-vināśī bhāvaḥ syād ity a-prasaṅga eva.
ato 'khilam || trividham kalpanā-jñānam āśraya-
ato 'n-aṇuḥ | etena āvaraṇa-ādīnām abhāvaś ca
ato 'n-adhikṛtaṃ param ||214|| sambandho vākyānām
'to 'n-anvayeṣu na sidhyati | pratiśedha-niśedhaś
ato 'nupalambhād abhyupagantavyo na vā kvacid
ato 'nyat tasya lakṣaṇam | bhāva-abhāva-upadhir
ato 'nyad vastv atīndriyam || tasya a-drṣṭa-ātma-
ato 'nyā anya-nirākriyā | tad-viśiṣṭa-upalambho
ato 'nyā vastuno gatiḥ ||236|| rūpa-bheda-
ato 'nyā vidyate gatiḥ ||273|| an-artha-antara-
ato 'nvayī | na anvay a-vyatirekī ced a-
ato 'nvayī | na anvay a-vyatirekī ced a-
ato 'nvayī ||291|| yat kiñcin mithyā-artham tat
ato 'py a-vikalpikā | vikalpayann apy eka-artham
ato 'py asiddhir eva, yathā uktam prāk. tatra ca
ato 'bravīt | viruddha-viśaye 'nyasmin vadann āha
ato 'rtha-saṃśaya eva. so 'n-avadya-pakṣa-nirdeśe
ato 'rthaḥ sva-dhiyā saha || bhinna-kālam katham
ato 'sya pramāṇasya vṛttiḥ. tan na etad vastu-
ataḥ kārya-kāraṇa-bhāvo 'pi svabhāvaṃ niyamayati
'taḥ kṛpā matā | na a-muktiḥ pūrva-saṃskāra-kṣaye
ato gatiḥ, kevalatvād a-vyatirekatayā anvayasya
ataś ca yaḥ prāg a-janako buddher upayoga-a-
ataś citta-samāśritam || yathā śruta-ādi-
ato jñātvā pravṛtto 'rthavān syām iti. sa śakya-
atas tat-siddhiḥ. sidhyan vā katham a-viśayaḥ.
atas tad-abhāve 'pi svabhāva-a-vaikalpān na
atas tad eva pramāṇam prakāra-antara-abhāvam
atas tan na akṣa-gocaraḥ || tena sāmānya-
atas tan na akṣa-gocaraḥ ||30|| tena sāmānya-
atas tan-nāśano na anya-kārī. tena ayaṃ tad-a-tad
'tas tasya apy anupalambhanam | tasmād
'taḥ tasya apy anupalambhanam || tasmād
ato duḥkha-bhāvanā | duḥkha-bhāvanayā apy eṣa
ato dvi-rūpā buddhiḥ siddhā bhavati. yadi
ato dhiyaḥ | utsanna-mūlā smṛtir apy utsannā ity
ataḥ, na ata idam, iha idam, iha na idam, idānim
ato na rūpaṃ ghaṭa ity eka-adhikaraṇā śrutiḥ |
ato na syāt sāmānya-bheda-dhīḥ ||168|| tad idam
ato niḥ-svabhāvatā | jāti-prasaṅgo 'bhāvasya na
ato nigrāhasthāna-antaram. atha uttara-vādinam
ato nityaḥ sa kathyatām | ukto mārgas tad-
ato niścaya-abhāvāt. evam eṣām trayāṇām rūpānām
ato niścayaḥ. tan na pramāṇam āgama ity apy uktam.
ataḥ param ||47|| iti saṅgraha-ślokaḥ. kvacid
ataḥ pauruṣeyaṃ syāt. nitya-upalambhir nityatve
ataḥ pratijñā-virodho hetu-virodho vā ity a-doṣaḥ.
'taḥ pratiśedhe ca kasyacit | hetuḥ (29abc) tāv
'taḥ pratiśedhe ca kasyacit | hetuḥ (72abc) tāv
ataḥ pramāṇān niścaya-abhidhānād anumāna-viśaye
ataḥ prayatna-anantara-bhāvi-jñānam anitya-

PV_04201	'py eka-deśa-bhāk | sadrśa-udāhrtiś ca	ataḥ prayatnād vyakti-janmanaḥ || yan-nāntariyakā
SV_15702	asya a-saṃskāryatvāt prayoktā api na asti.	ataḥ prayoktā phalam aśnūvīta. saṃskāryasya api
PV_04245	yasya siddhaḥ pravṛttiṣu | nivartakaḥ sa eva	ataḥ pravṛttau ca pravartakaḥ || nāntariyakatā sā
SV_14616	ca abhidhāne 'pi prayojanam āveditam eva.	ato bhāve hy eṣa vikalpaḥ syād vidher vastv-
PV_03408	tasya kaścana | ālokena na mandena drśyate	'to bhidā yadi || ekatve 'rthasya bāhyasya drśya-
SV_13311	śrūyate vācakaḥ katham | (257ab) na dhvanir	ato bhinnas tena saha pṛthag vā. na hi pratyakṣe
SV_02402	'nuvartakaḥ | svabhāvas tasya tad-dhetur	ato bhinnān na sambhavaḥ ||38|| iti saṅgraha-
V2_08905	'nuvartakaḥ | svabhāvas tasya tad-dhetur	ato bhinnān na sambhavaḥ ||61|| kārya-kāraṇa-
SV_11303	puruṣa-āśrayaḥ | girām apauruṣeyatve 'py	ato mithyātva-sambhavaḥ ||226|| kiṃ hy asya
SV_02917	tasya svarūpeṇa grhyamāṇasya a-grhītam nāma.	ato yad eva asya svabhāvena grahaṇam tad eva
HB_03620	āhosvid a-pradarśita-pratihetuḥ. kiṃ ca	ataḥ. yady a-sambhavat-pratihetur hetuḥ, a-
SV_04209	samānam iti pratyeyam atha anyad eva. kiṃ ca	ataḥ. yadi svalakṣaṇam katham vikalpasya viśayaḥ.
SV_13911	tad-vyāpāra-abhāve śabda-anupalabdheḥ.	ato yuktam ete yac chabdān kuryuḥ. anyathā śabda-
PV_03215	-grāhaka-ākāra-bāhyam asti ca lakṣaṇam |	ato lakṣaṇa-śūnyatvān niḥ-svabhāvāḥ prakāśitāḥ ||
HB_04002	-ākṣepa-siddhiḥ, tato 'pi jñānam na pṛthag	ato lakṣaṇam, tena eva avagatatvāt, upanaya-artha
HB_03707	syāt. tathā ca eka-saṅkhyā-vivakṣā vyarthā.	ato viruddhāvyabhicāri-lakṣaṇam hīyeta -
SV_08628	paśyāmo yad-balena a-bheda-pratitīḥ syāt.	ato viśeṣa eva. sa eva arthas tasya vyāvṛttayo
PV_04206	-bhāve vā siddhe hi vyatirekitā | sidhyaty	ato viśeṣe na vyatireko na ca anvayaḥ || a-drṣṭi-
V1_01902	asya prabodho 'bhilāṣa-vāsanā-vivṛttir	ato vṛttiś ca. mānaśam ca akṣa-vijñāna-anantara-
SV_11523	bhāvasya bhāva-abhāvau sambandhaḥ. arthair	ataḥ sa śabdānām saṃskāryaḥ puruṣair dhiyā ||231||
V3_10812	an-upasaṃhāraḥ, tāvatā vyāpty-asiddheḥ.	ataḥ sandigdho vyatirekaḥ. pūrva-uktāc ca
VN_03303	kiṃ tarhy abhāva eva eka-aneka-pratiṣedhāt.	ataḥ so 'pi na samūhas tasya iṣṭaḥ, na tatra
SV_07008	bhāvyaṃ, abhāve yathokta-doṣa-prasaṅgāt.	ataḥ sva-upakāra-dvāreṇa eva param api buddhyā
PV_03249	hy ātmā sukha-ādīnām an-anya-bhāk | teṣām	ataḥ svasaṃvittir na abhijalpa-anuṣaṅgiṇī || a-
V1_02106	-bhāvinī samayasya vaiyarthyaḥ ca. teṣām	ataḥ svasaṃvittir na abhijalpa-anuṣaṅgiṇī ||21||
PV_02044	pūrvaḥ pūrvaḥ kṣaṇo bhavet | tasya hetur	ato hetur drṣṭa eva astu sarvadā || citta-
PV_02183	na īśvara-ādeś ca sambhavaḥ | a-sāmarthyād	ato hetur bhava-vāñchā-parigrahaḥ || yasmād deśa-
PV_02120	'pi laṅghana-udaka-tāpa-vat | svabhāva-	atikramo mā bhūd iti ced āhitaḥ sa cet || punar
SV_14111	-svabhāvā. vastu-svabhāvasya etad-vikalpa-an-	atikramāt. a-tad-rūpeṣu tad-rūpa-samāropa-
SV_16211	prasiddha-kārya-kāraṇa-bhāva-vasu-dharma-an-	atikramāt puruṣa-kṛtā. ata eva asādhāraṇatā
HB_00908	-upagame vyatireka-a-vyatireka-vikalpa-an-	atikramāt. bhāva-pratiṣedha-rūpatve ca bhāvaṃ na
VN_03420	hetv-apekṣasya virodhasya hetvābhāsa-an-	atikramāt, yathā uktaṃ prak. anapekṣe ca kevale
SV_11930	ca. tan na vastu. tasya etad-vikalpa-an-	atikramāt. vastu ca sambandhaḥ. sa katham tad-
SV_17417	keṣāñcid bhāvanām a-kṣaṇikasya vastu-dharma-	atikramād ayuktam, a-pratyakṣāny eva hi sāmānya-
V3_02805	ca pratyuktāḥ. śāstra-āśraye 'pi prastāva-	atikrame 'tiprasaṅga uktaḥ. tasmāt prakaraṇa-
SV_15826	||298|| śrotā-grahaṇa-lakṣaṇaḥ śabdaḥ. tad-	atikrame 'tiprasaṅgāt. nanv evaṃ sāmānye 'pi
SV_16702	kuto gatiḥ ||317|| sarva eva hi puruṣo 'n-	atikrānta-doṣa-viplavas tam atīndriyam artha-
PV_02168	-prādūr-bhāve prasajyate || bhūta-ātmātā-an-	atikrānteḥ sarvo rāga-ādīmān yadi | sarvaḥ samāna
SV_07605	anyatra vṛttim icchāṃs tattva-anything na	atikrāmati ity ayuktam etat. tasmād iyam artheṣv
HB_02209	vināśa iti. na idam uttaraṃ vikalpa-dvayam	atikrāmati. kiṃ nityo bhāvaḥ svabhāvata āhosvid
HB_01608	kiñcit kathañcid atra-bhavato darśana-patham	atikrāmet, hanta, a-prasava-dharmakam apeta-
SV_06710	tatra codaniyam. tasya pṛthak pṛthak codane	'tigauravaṃ syāt. na ca asya an-anya-sādhāraṇam
V3_09410	tad-a-niṣpattāv a-niṣpatteḥ. a-bheda eva	atitarām a-kramatva-prasaṅgaḥ, eka-ātmatva-vat.
SV_17507	puruṣe bahu-bhāṣiṇī ||335|| yathā idam	atiduṣkaram atyanta-satya-abhidhānaṃ tathā
VN_04217	vijñāyate śliṣṭa-śabdām a-pratīta-prayogam	atidruta-uccāritam ity-evam-ādīnā kāraṇena, tad a-
VN_02818	teṣām a-niṣṭhānāt. drśyate ca viduṣām api na	atinirūpaṇād asiddha-abhidhānam iti. vyavahāra-
V2_08005	nivṛtta-sarva-sāmarthyāḥ sattā-lakṣaṇam	atipatati. arthakriyā-samarthaṃ yat tad atra
SV_09520	sarvas tad-dhetur na trayiṃ doṣa-jātim	atipatati. asiddhiṃ vyabhicāraṃ virodhaṃ ca.
VN_06101	pūrva-uttara-pakṣa-upanyāso dvayam na	atipatati. etena eva vitaṇḍā pratyukta-
V1_02004	-ādhāyī sādhanam ity api sādhanā-nyāyam	atipatati. krama-bhāva-virodhāś ca sarvāsāṃ tad-
V1_00411	-sādharmyāt tathā prasādhitaṃ na anumeyatām	atipatati. tac ca asiddham iti na kiñcit pramāṇam
V2_06901	pratibaddhā bhāva-abhāvābhyāṃ kāryatām na	atipatati, tan-mātra-lakṣaṇatvād anyeṣv apy asyāḥ,
VN_03318	virodhaḥ sambhavan na dvayiṃ hetu-doṣa-jātim	atipatati viruddhatām asiddhatām ca iti.
V1_02006	-bhedatve ca anyatvam. kṣaṇikatvād arthānām	atipātāc ca na asatām grahaṇam. tasmād artha-
V3_02805	śāstra-āśraye 'pi prastāva-atikrame	'tiprasaṅga uktaḥ. tasmāt prakaraṇa-āpannam eva a
SV_07003	an-upakāra-kasya āśrayatvaṃ na sambhāvayāmaḥ.	atiprasaṅga-bhayāt. tasmāt samavāya-saṃyogāv eka-
SV_01220	kadācid bhaved iti cet. tathā śaṅkayām	atiprasaṅgaḥ, anyatra apy abhāva-niyama-abhāvāt.
V2_09506	kadācid bhaved iti cet, tathā śaṅkayām	atiprasaṅgaḥ, anyatra apy abhāva-niyama-abhāvāt.
SV_15817	upakārya-upakāra-kād bhrānti-mātrāt tad-bhāve	'tiprasaṅgo 'nyatra api bhrāntyā pratyaya-
VN_04405	pṛthaṅ-nigrahassthāna-lakṣaṇa-pralapanē	'tiprasaṅgo 'py uktaḥ. na ca saṅgraha-nirdeśe
V3_11009	rāga-ādi-darśanena anyatra tad-anumāne	'tiprasaṅgo 'py uktaḥ. vyabhicārād an-anya-
SV_01003	yogyatā-rahite vacana-a-darśanāt tad-anumāne	'tiprasaṅgaḥ uktaḥ. rāgasya an-upayoge katham tac
VN_05913	ca nirarthaka-apārthakābhyāṃ na bhidyate.	atiprasaṅgaś ca evaṃ-prakārāṇām a-sambaddha-
SV_13407	kramavad-vyatirekiṇaḥ prāg eva niṣiddhatvāt.	atiprasaṅgaś ca evam. karma-bhāgānām pūrveṇa
SV_03718	tasya apy artha-antara-svabhāvātve	'tiprasaṅgaḥ. tathā ca a-pratipattiḥ. evaṃ ṣaṭ-

SV_04910	-yogyatvād a-pravṛtṭiḥ, anyatra ca pravṛtṭāv	atiprasaṅgaḥ, tadvad-grahaṇe ca sāmānya-
V3_10801	nanv evam ātmani dṛṣṭasya aparatra-upanaye	'tiprasaṅgaḥ. dṛṣṭa-viruddhasya an-upanaya iti
VN_04820	pratiyamāna-arthasya ca śabdasya prayoge	'tiprasaṅgaḥ. pariśiṣṭeṣu ca sambandham pradarśya
SV_11908	sa eva asiddho yas tau śleṣayet. tad ayam	atiprasaṅgo yady arthāv artha-antareṇa śliṣyato
SV_05324	'n-upakāriṇaḥ ko 'yam āśraya-āśrayi-bhāvaḥ,	atiprasaṅgo vā. upakāre 'pi tatra eva tat-
SV_00921	rāga-ādi-darśanena anyatra tad-anumāne	'tiprasaṅgaḥ, vyabhicārāt. an-anya-anumāna iha
V1_02209	tan-mātra-bhāvino 'nya-hetutva-kalpanāyām	atiprasaṅgaḥ. saṃskāra ity api pūrvakam eva
V1_01710	-vat. tad-a-bhede 'py artha-bheda-kalpanāyām	atiprasaṅgaḥ. sarva-ātmasv ekatva-a-niścayād a-
SV_08016	-sambandhān na śabda-jñāna-hetuḥ. anyathā hy	atiprasaṅgaḥ syāt. atītam anāgataṃ vā nimitti-
VN_03817	klība-pralāpa-ceṣṭitair upanyastaiḥ. evam hy	atiprasaṅgaḥ syāt. pakṣa-pratiśedhe tūṣṇīm-
V3_03208	abhyupāyaḥ, bādhana-abhyupagamāt. anyathā	atiprasaṅgaḥ syāt, vyarthatā vā prthak-karaṇasya.
PV_04103	-bhūto 'py abhyupāyaḥ prabādhanāt || anyathā	atiprasaṅgaḥ syād vyarthatā vā prthak-kṛteḥ |
SV_14722	rūpe pratiyamāne sa svayam pratyupatiṣṭhate.	atiprasaṅgo hy evam syāt. pratiyamānasya tad-
SV_14209	-janmani kṣātham abhūtam nāma na dṛṣyate vā.	atiprasaṅgo hy evam syāt. sa eva asya vināśa iti
V3_12405	prāṇa-ādaya ātmānam vidadhātīti vaktavyam.	atiprasaṅgo hy evam syād ity asādhāraṇa-
SP_00020	samavāyīnā | samavāyī tadā na asau na tato	'tiprasaṅgataḥ || tayor an-upakāre 'pi samavāye
SV_08013	na sāmānyam na ayuktaṃ śabda-kāraṇam ||158||	atiprasaṅgāt (159a') vinaṣṭe hi karmaṇi tat
V1_02002	-adhigata-viṣayatvāt pramāṇasya, anyathā ca	atiprasaṅgāt, a-bhraṣṭa-darśana-saṃskārasya
V1_02502	tāḥ katham a-cetano 'rtho vyavasthāpayet,	atiprasaṅgāt. atīśayavac ca bauddham sukham an-
V3_02310	na idam pratiññā-doṣa-lakṣaṇam nyāyayam,	atiprasaṅgāt. api ca śāstra-upagamāt sarvaḥ
SV_05322	pūrva-vad bibhrataḥ kaścīd upakārako nāma,	atiprasaṅgāt. artha-antara-janane 'pi tasya kiṃ
HB_03815	-janmany upayoga-mātrāt tal-lakṣaṇatve	'tiprasaṅgāt. evam hi prameya-puruṣa-ādīnām api
VN_02105	na prasaṅga upakṣeptavyaḥ, tad-upakṣepe	'tiprasaṅgāt. evam a-sādhana-aṅga-vacanam vādino
SV_05520	cet. na, pratibaddhasya sambandha-ayogāt,	atiprasaṅgāc ca. katham tā bhinna-dhī-grāhyāḥ
SV_02618	vā vivekena dvitva-vikalpa-ayogāt.	atiprasaṅgāc ca. tasmāt paśyaṇ śukti-rūpaṃ
SV_05501	pratibhāsanāt, aneka-ākāra-ayogād ekasya	atiprasaṅgāc ca. tasmān na iyaṃ bhinna-artha-
V1_00804	indriya-antara-jñāna-utpattāv a-sāmarthyād	atiprasaṅgāc ca. vikalpakam tu mano-vijñānam
SV_01211	na ca tena na asti iti vacanāt tathā bhavaty	atiprasaṅgāt. tat katham vaidharmya-vacanena
V3_01208	yena evam uktaḥ sādhyā-dharmo 'nvākarṣati,	atiprasaṅgāt. tathā ca sarvo hetur viruddho
V3_09205	pravartante. na tad-vaśād vastu-sthitiḥ,	atiprasaṅgāt. tasmāc choṣam ayaṃ taruṣu maraṇam
SV_08422	nir-hetukatve 'napekṣiṇo niyama-abhāvena	atiprasaṅgāt. tasmāt svabhāvo 'sya sva-hetor ity
VN_01613	rūpa-pratibhāsa-bhede vastv-a-bhedo yuktaḥ,	atiprasaṅgāt. tasmād ya upalabdhi-lakṣaṇa-prāpta-
SV_08402	bhavatas tad-anyasmād utpatti-kalpanāyām	atiprasaṅgāt. tasmād viśeṣā eva janakā na
V2_09409	api tena na asti iti vacanāt tathā bhavati,	atiprasaṅgāt. tasmād vyāvṛttim icchatā tatra
V1_00210	eva. na ca anya-darśane 'nya-kalpanā yuktā,	atiprasaṅgāt. tasya nāntariyakatāyām tu syāt. sa
SV_06703	-jananāt, a-pratyāsattike ca pratyaya-utpāde	'tiprasaṅgāt, teṣu ca eka-śabda-niveśana-
SV_05409	cintyate, yasmān na an-upakārako viśayo	'tiprasaṅgāt. na a-viśayasya vijñāne pratibhāsaḥ.
V3_12201	a-pramāṇād abhyupagamāt tathā eva bhavati,	atiprasaṅgāt. na ca upagama-balena sapakṣa-a-
SV_15227	a-viruddha-vidhiḥ pratiśedha-sādhano yuktaḥ,	atiprasaṅgāt. na ca ekatra dṛṣṭasya anyatra a-
SV_01210	na ca eka-anupalambho 'nya-abhāvaṃ sādhyaty	atiprasaṅgāt. na ca tena na asti iti vacanāt
V2_09406	ca eka-anupalambho 'nya-abhāvaṃ sādhyati,	atiprasaṅgāt. na sa tena sādhyate, api tv
VN_01503	artha-antara-utpāde 'nyathā-upalabdhiḥ,	atiprasaṅgāt. nanu uktaṃ na dravyam eva nir-
SV_15826	śrotra-grahaṇa-lakṣaṇaḥ śabdaḥ. tad-atikrame	'tiprasaṅgāt. nanv evam sāmānye 'pi prasaṅgaḥ. na
SV_14407	tasya upakāra-nibandhanatvāt, anyathā	atiprasaṅgāt. pāramparyeṇa upakāre 'py avāśyam
SV_14216	iti yuktam. na ca anyo 'nyasya vināśaḥ,	atiprasaṅgāt. viśeṣa-abhāvāt tasya artha-
SV_07514	-anukāriṇiṃ tat-sambandham apekṣate, anyathā	atiprasaṅgāt. sa ca sāmānyasya satas tattva-
SV_03924	sambaddham ekam ity eva sāmānyam bhavaty	atiprasaṅgād ity uktam. a-bhinna-abhidhāna-
V3_10401	-kṛto vibhāgo vastu-vyavasthāyāḥ samāśrayaḥ,	atiprasaṅgād ity uktam. itaretara-vibhāgam ca
VN_05115	-abhāvāt, evam-prakārānām bhedānām vacane ca	atiprasaṅgād ity uktam. paryāya-śabda-kalpo hy
SV_05012	sati sāmānya-grahaṇe tad-āropo na anyathā	atiprasaṅgād iti cet. saty eka-kārya-kāri-grahaṇa
SV_11322	cet. na, nityāyā nir-atīśayatvāt. tatra apy	atiprasaṅgād upakāra-asiddheḥ. yogyatāyām ca
SV_08110	śakty-antarasya vyatirekiṇo 'bhyupagame	'tiprasaṅgād dravyam eva upayujyate iti vācyam.
PV_02036	-jāti-nir-apekṣānām janma janma-parigrahe ||	atiprasaṅgād yad dṛṣṭam pratisandhāna-śaktimat |
VN_05813	guṇa-atīśayam antareṇa vacana-āder	atiprasaṅgād vyarthatā prapañca iti. uttarasya a-
VN_06808	āhosvid anyathā iti. tat tu cintyamānam iha	atiprasajyate iti na pratanyate. hetvābhāsā ca
SV_13304	dhvanibhyo bhinnam asti iti śraddhā iyam	atibahv idam ||256|| na hi vyaṃ dhvaniṃ śabdaṃ
V1_02804	||30|| tasmād bhūtam abhūtam vā yad yad eva	atibhāvayate | bhāvanā-pariniṣpattau tat sphuṭa-a-
SV_16926	manuṣya-atīśāyī-puruṣa-viśeṣa-niketo	'timānuṣa-sukha-adhiṣṭhāno nānā-upakaraṇaḥ svargaḥ,
SV_07809	| svasmād a-calataḥ sthānād vṛtṭir ity	atiyuktimat ||153|| yatra asau vartate bhāvas
VN_05008	yathā hasati hasati svāmīny uccai rudaty	atiroditi | kṛta-parikaram sveda-udgāram
PV_03472	| yad evam a-pratītam tal liṅgam ity	atilaulikam || vidyamāne 'pi liṅge tāṃ tena
SV_12128	sva-ātmanā tat-kārya-dharmatām na	ativartate, agni-indhana-vat. tatra a-pradarśya
V3_07509	sarvas tad-dhetur na trayiṃ doṣa-jātim	ativartate, asiddhiṃ vyabhicāram virodham ca.
VN_03519	na pratiññayā dṛṣṭānta-virodho hetvābhāsān	ativartate. ubhayathā api doṣo 'stv iti cet, na,
SV_14701	svayam bhavan svabhāvo vikalpa-dvayaṃ na	ativartate tattvam anyatvam iti. a-tattvam eva

SV_06005	'yam apy ayam eva ity ubhayīm gatim na	ativartate. tayoś ca sa eva doṣaḥ. na doṣaḥ,
SV_06116	hi prayuñjānaḥ sarvo 'nvaya-vyatirekau na	ativartate, tasya pravṛtti-nivṛtṭy-arthatvāt.
SV_11719	niyamena śabda-arthābhyāṃ bheda-a-bhedau na	ativartate. rūpaṃ hi vastu. tasya a-tattvam eva
SV_11824	rūpa-lakṣaṇatvāt. rūpasya ca etad-vikalpa-an-	ativṛtṭeḥ. api ca, bhinnatvād vastu-rūpasya
VN_03514	iti cet, na, tad api saṃśaya-hetutva-an-	ativṛtṭeḥ. dṛṣṭānta-virodho hi pratijñāyāḥ
HB_01901	dahana-udaka-ādibhyaḥ krameṇa svabhāva-	atiśaya-an-utpattāv odana-ādy-abhinivṛtṭir asti
SV_10923	artheṣu śabdānām iti niveditam etat. puruṣa-	atiśaya-apekṣaṃ yathārtham apare viduḥ | (218ab)
VN_04707	anumanyāmahe, tad-anvākhyāna-yatnaṃ vā, guṇa-	atiśaya-abhāvāt. veda-rakṣa-ādikaṃ ca a-
V1_03212	-asiddheḥ, a-vyavadhāna-abhāvāt kāraka-	atiśaya-asiddheḥ, sarva-kāraka-upayoge 'pi
SV_05327	-pratibandhād apekṣate nāma, an-ādheya-	atiśaya-ātmā parair apekṣate ca iti vyāhatam etat.
PV_02052	vāyoh prayatnena vinā kutaḥ | nirhrāsa-	atiśaya-āpattir nirhrāsa-atiśayāt tayoḥ || tulyaḥ
SV_13822	iṣṭas tat-samāna-dharmā. na ca asya kaścīd	atiśaya ity uktam. pratiśiddhe ca vyāpi-nityatve.
HB_01916	kāraṇatā syāt. na ca apekṣyebhyaḥ svabhāva-	atiśaya-utpattiḥ. atha viśeṣa-utpattāv api
SV_13902	vijñānaṃ vā gaty-antara-abhāvāt. tatra na	atiśaya-utpattir anityatā-prasaṅgāt. tasyaḥ
SV_13019	-deśa-yogyatā-sahakāritvāt teṣāṃ anyonya-	atiśaya-utpatteḥ. vyavadhāne tu hetv-abhāvāt
SV_14818	tad-avastha eva bhāvo naṣṭo nāma. nanv	atiśaya-utpattāv api sa eva tasya atiśaya utpanna
VN_01105	na an-atiśaya eka-atiśaya-nivṛtṭyā aparā-	atiśaya-utpattiyā ca vyavahāra-bheda-upagamāt. so
SV_14821	na artha-antara-utpādād ity uktam. na hy	atiśaya-utpattiyā svayaṃ na bhūto nāma. abhāvasya
SV_14818	nāma. nanv atiśaya-utpattāv api sa eva tasya	atiśaya utpanna iti katham sa naṣṭo nāma. tena na
HB_01402	kaḥ sahakāra-artha iti cet, na vai sarvatra	atiśaya-utpādanam saha-kriyā, kiṃ tarhy eka-artha-
SV_13706	siddhis tad eva hi tatra upayogi yuktam. tad-	atiśaya-upayoge 'py asya tadvat prasaṅgaḥ. tasmād
SV_14821	svayaṃ na bhūto nāma. abhāvasya sarva-	atiśaya-upākhyā-nivṛtṭyā sarva-bhāva-dharma-viveka
VN_01105	an-atiśaye 'miśaṃ prakārāṇām virodhāt. na an-	atiśaya eka-atiśaya-nivṛtṭyā aparā-atiśaya-
SV_15007	eva na bhavati. tathā hi yogyatā iti rūpa-	atiśaya eva bhāvānām ity āveditam prak. astu vā
SV_12025	tad-anyasya api tulyam ity an-upāmbhaḥ. an-	atiśaya-darśī ca ayaṃ vākyeṣv evaṃ-prakārāṇām
SV_11019	prahīna-āśravo dur-jñānaḥ. doṣā hi nirhrāsa-	atiśaya-dharmāṇo vipakṣa-abhibhava-utkarṣa-
VN_01105	prakārāṇām virodhāt. na an-atiśaya eka-	atiśaya-nivṛtṭyā aparā-atiśaya-utpattiyā ca
VN_02008	'samarthaiḥ pravartitāḥ. yathā puruṣa-	atiśaya-pūrvakāni tanu-karaṇa-bhuvana-ādīni iti
SV_16415	-indriya-vacana-yogāt puṃstvad ity puruṣa-	atiśaya-pratikṣepa-sādhanam tat tv a-gamakam eva.
V3_08807	-viśeṣaḥ kiṃ na patati iti. pratibandhād	atiśaya-pratipattau tasya apy ātma-antaratve tad
SV_15120	kvacid upayujyamānās tad-upajanana-yogya-	atiśaya-pratilambha-hetuṃ vastu-viśeṣam apekṣanta
SV_12503	iti vyabhicāra eva. tasmān na viśeṣaṇam	atiśaya-bhāg ity an-upātta-samam. yat kiñcid veda-
SV_10219	-phalā proktā. pramāṇam api kācīt syāl liṅga-	atiśaya-bhāvini ||200|| atra na sarva-
SV_14221	tad-apekṣād utpatter a-doṣa iti cet. an-	atiśaya-lābhinaḥ kā apekṣā. lābhe vā aparā-kāṣṭha
PV_02169	'py ayam bhedo yad āśrayaḥ | tan nirhrāsa-	atiśaya-vat tad-bhāvāt tāni hāpayet || na ced
V2_06913	kali-māry-ādi-śabdānām iva matta-kāla-	atiśaya-varṣa-upasarga-ādiṣu drama-ārya-deśayoḥ.
SV_11714	jñeya-rūpa-a-sādhanāt tu jñāna-vaśena kārya-	atiśaya-vācinā śabdena viśeṣa-khyāty-artham
NB_03130	-sarvajñatā-āptatā-liṅga-bhūta-pramāṇa-	atiśaya-śāsanatvād iti. atra vaidharmya-
SV_11017	nir-doṣaḥ. sarveṣāṃ sa-vipakṣatvān nirhrāsa-	atiśaya-śritām | sa ātmi-bhāvāt tad-abhyāsād
V1_02407	viśeṣe 'pi svabhāva-abhyāsa-viśeṣāt tad-ātma-	atiśaya-siddheḥ. buddhir atiśayavati na
SV_13108	khalv evaṃ nityānām śabdānām kasmimścīt saty	atiśaya-hānir utpattir vā. tad yadi teṣāṃ jñāna-
V3_05207	na tv evaṃ nityānām śabdānām kasmimścīt saty	atiśaya-hānir utpattir vā. tad yadi teṣāṃ jñāna-
VN_01022	śikṣitam, yad ayam a-jāta-a-naṣṭa-rūpa-	atiśayo 'vyavadhāna-a-dūra-sthānas tasya eva tad-
SV_09009	-vikāra eva pravartate na anyatra. sa eva	atiśayo 'rthakriyā-arthi-pravṛtṭi-viśayo dadhi.
SV_09008	an-ubhayaṃ param ||183|| atha anayoḥ kaścīd	atiśayo 'sti yena ayaṃ tathā coditaḥ kṣīra-vikāra
SV_09006	khādeti codita uṣṭram api khādet. atha asty	atiśayaḥ kaścīd yena bhedena vartate | sa eva
SV_16326	kiñcīt karma kurvanti. tathā anyo 'py an-	atiśayaś ca kartā ca mantrāṇām iti. na, teṣāṃ
PV_02027	| saṃhatāv apy a-sāmarthyaṃ syāt siddho	'tiśayas tataḥ || tasmāt pṛthag a-śakteṣu yeṣu
VN_01520	tatra kathañcid asata utpattau, so	'tiśayas tatra asan katham jāyate. jātau vā
VN_01601	sarvasmāj jāyeta iti tulyaḥ paryanuyogaḥ. na	atiśayas tatra sarvathā na asti, kathañcit sata
SV_16515	na aparāḥ. tasya kuto 'yam atindriya-jñāna-	atiśayaḥ. tathā anyo 'pi draṣṭā deśa-kāla-svabhāva
SV_14817	apekṣyaṇīyaḥ. tat katham idānim an-utpanna-	atiśayas tad-avastha eva bhāvo naṣṭo nāma. nanv
VN_01106	-utpattiyā ca vyavahāra-bheda-upagamāt. so	'tiśayas tasya ātma-bhūto 'n-anvayo nivartamāṇaḥ
VN_04612	śravyatā, na apy artha-pratyāyane kaścīd	atiśayaḥ. na dharmā-sādhanatā mithyā-vṛtṭi-
SV_16625	tu pratyakṣam anvākāraṣati iti na puruṣa-	atiśayo nivāryaḥ syāt. tasmān na asty atindriyeṣu
VN_00912	-lakṣaṇatvāt sattvasya iti. tathā api ko	'tiśayaḥ pūrvakād asya. na hi svabhāvād artha-
SV_11002	ity anye. iṣṭo 'yam arthaḥ śakyeta jñātuṃ so	'tiśayo yadi ||218|| sarva eva āgamam an-āgamam
V2_06610	iti cet, iṣṭo 'yam arthaḥ śakyeta jñātuṃ so	'tiśayo yadi ||32|| sarva eva āgamam an-āgamam vā
SV_12429	nanu vedena viśeṣaṇād a-doṣaḥ. kaḥ punar	atiśayo veda-adhyayanasya yad anyathā adhyetum na
HB_02102	tathā yady a-kṣaṇiko 'pi bhāvo 'n-āhita-	atiśayaḥ sahakāriṇā ādya-viśeṣa-hetu-vat kāryam
PV_02168	ādīmān yadi | sarvaḥ samāna-rāgaḥ syād bhūta-	atiśayato na cet || bhūtānām prāṇitā-a-bhede 'py
SV_11321	yogyatā-upakāra iti cet. na, nityāyā nir-	atiśayatvāt. tatra apy atiprasaṅgād upakāra-
SV_15707	tad-dhetoh svabhāva-bhede tataḥ samāsādita-	atiśayatvād anyatra anyathā syuḥ, na a-bhede,
VN_04705	prayuñjate nāma śiṣṭāḥ. nanv evaṃ vayaṃ guṇa-	atiśayam a-paśyantaḥ saṃskāraṃ keṣāñcīd chabdānām
V3_05007	sāmarthya-tiras-kāra-ayogāt. na hi tatra	atiśayam an-utpādayat kiñcītkaraṃ nāma.

SV_13009
 VN_05813
 SV_12101
 SV_05321
 SV_07322
 SV_15619
 V3_05009
 SV_13011
 V3_11502
 SV_16714
 SV_16607
 SV_14225
 SV_11713
 V1_02502
 HB_01910
 SV_12819
 HB_03713
 V1_02407
 V1_02504
 SV_13901
 VN_01117
 VN_01116
 SV_16411
 SV_13708
 SV_07502
 SV_08203
 SV_13704
 SV_13117
 V3_05302
 SV_13716
 VN_01519
 SV_07411
 VN_01115
 V1_02305
 PV_03223
 SV_08418
 SV_13825
 SV_13827
 PV_03383
 PV_02052
 PV_02266
 SV_15709
 SV_15622
 SV_08201
 SV_16514
 SV_03705
 SV_08125
 V1_02502
 VN_01103
 PV_02027
 PV_02077
 SV_03720
 VN_04709
 VN_05804
 SV_08201
 PV_02073
 PV_02073
 SV_13013
 V3_05010
 SV_13027
 V3_05109
 SV_16926
 SV_13707
 V3_00310
 SV_17122

sāmarthya-tiras-kāra-ayogāt. na hi tatra
 iti. tad-ubhaya-ākṣipteṣu prabhedeṣu guṇa-
 -sādhanaṅgāṃ kārya-dharmāṅgāṃ vā kvacid
 'sau jananam yad upakriyā ||106|| na hy an-
 aṅjana-ādibhir indriyaṃ pratipattau kiñcid
 mantrā vidhānād anyato vā kañcit svabhāva-
 anyad vā. kuḍya-ādayo ghaṭa-ādinām kam
 -prāyam etat. kuḍya-ādayo ghaṭa-ādinām kam
 tasmād upakurvāṅś cakṣur-ādaya ādheya-
 arthaḥ, na punaḥ śva-māmsam khāded iti na
 prasādhane 'sya tad-āgama-upadhānam kam
 tad avāśyaṃ vināśa-sambandha-yogyam uttaram
 -janane param apekṣamāṅś tataḥ svabhāva-
 a-cetano 'rtho vyavasthāpayet, atiprasaṅgāt.
 eva viśiṣṭa-kṣaṇa-viśeṣa-utpatteḥ, krameṇa
 a-samarthānām apy avayavānām upakāra-viśeṣād
 -pratihētūnām api sarvadā tad-upalabdhiḥ,
 -viśeṣāt tad-ātma-atiśaya-siddheḥ. buddhir
 anayor virodhāt. tasmān na caitanyād anya-
 na vyaktiḥ śabdasya. bhavanti vā karaṇebhyo
 yat kṛto 'yaṃ vyavahāra-vibhāgaḥ. tā avasthā
 iti. yadi sā sarvadā an-atiśayā kim idānīm
 ca phala-dā mantrāḥ. tad asti kañcid
 -upayogo 'vasthā-bhedas tad-anyam. an-
 kācid asty abhivyaktiḥ sāmānyasya svabhāva-
 pratikṣaṇam svabhāva-bhūtasya anya-anyasya
 bhedaḥ śabda-svabhāva-a-saṃsparśi tasya eva
 tad-avasthā-upakāriṇam. tato labhyasya
 -avasthā-upakāriṇam artham, tato labhyasya
 -jātiya-upādāna-kṣaṇa-siddheḥ. na tasya eva
 sādhyasya kasyacid abhāvāt. yasya kasyacid
 a-samartham iti cet. ko 'yam an-ādheya-
 na pūrvo vinaśyati iti. yadi sā sarvadā an-
 -ādy-ābhāsa-viśeṣa-vat. te 'napekṣita-tad-
 na ikṣyate || ko vā virodho bahavaḥ sañjāta-
 tato bheda-a-viśeṣe 'pi kutaścid ātma-
 tādrṣā eva syuḥ, atiśerate ca. tato vyañjaka-
 api indriya-yogyā-deśatā-ādibhyaḥ karaṇānām
 -vivekena na smaryeta ghaṭas tataḥ || yasmād
 kutaḥ | nirhrāsa-atiśaya-āpattir nirhrāsa-
 jīvato 'pi syur a-kṣamāḥ | nirhrāsa-
 ity ukta-prāyam. tad ime mantrāḥ svabhāva-
 ity anapekṣāḥ sadā kuryur na vā kadācid an-
 vyajyata iti cet. sthira-svabhāvasya an-
 na apara iti na nyāyāyā. atha kutaścid
 -viśiṣṭā sattā nagaram iti cet. kim asyā nir-
 vyañjakatve '-vikāriṇaḥ | na apekṣa-
 atiśayavac ca bauddham sukham an-
 pratyakṣam kadācid āgamaḥ, etasminn eva an-
 || pṛthak pṛthag a-śaktānām svabhāva-
 -viśeṣa-jā || śārdūla-śoṇita-ādinām santāna-
 saṃyogo vā sambhavati. katham idānīm asaty
 eva a-tat-samaya-sthāyinaḥ. saty api guṇa-
 uttara-ajñānam iti prabhedaḥ asaty api guṇa-
 an-atiśayād a-viśeṣa-ādhyāyini kā apekṣā.
 paraḥ || buddhi-vyāpāra-bhedena nirhrāsa-
 api | prajñā-āder bhavato deha-nirhrāsa-
 yena āvaraṇam iṣyante. na brūmas te kañcid
 āvaraṇam iṣyante. na brūmaḥ – te kiñcid
 vijñāna-utpatti-vaiguṇya-tāratamya-bhedena
 tau vijñāna-utpādāna-vaiguṇya-tāratamyena
 | (320ab) anena eva nirvarṇyamānaḥ. manuṣya-
 -upayoge 'py asya tadvat prasaṅgaḥ. tasmād
 a-vastu-kṛtā pratipattir asat-pratipattiḥ na
 tat-samāropeṇa abhidhānam na sva-vacanam

atiśayam an-utpādayan kiñcitkaro nāma.
 atiśayam antareṇa vacana-āder atiprasaṅgād
 atiśayam abhyupeti ity a-pratyayā eva asya vṛttiḥ.
 atiśayam ātmānam asya pūrva-vad bibhrataḥ kañcid
 atiśayam āsādayati. spaṣṭa-a-spaṣṭa-bhedāt. a-tat
 atiśayam āsādayeyuḥ, sa tatra samartho 'pekṣyaḥ
 atiśayam utpādayanti khaṇḍayanti vā, yena
 atiśayam utpādayanti khaṇḍayanti vā yena āvaraṇam
 atiśayam eva upakurvate. sa tasmād eka-svabhāvo
 atiśayam paśyamaḥ. nanv ayaṃ sarvatra samānaḥ
 atiśayam puṣṇāti. a-samartham tv āgama-pravṛttim
 atiśayam pratyupakurvāṇo 'gnir a-pūrvam eva
 atiśayam svī-kurvanti. tena asya te janyāḥ. jñeya
 atiśayavac ca bauddham sukham an-atiśaye 'pi
 atiśayavato 'ntyāt kāraṇa-kalāpāt kārya-utpattiḥ.
 atiśayavatām kārya-viśeṣa-upayogāt. pratyekam tv
 atiśayavatī tu prajñā-utprekṣiṇī drṣṭā. tena a-
 atiśayavatī na saṃvedanam iti cet, kā iyaṃ
 atiśayavatī buddhiḥ. tad-rūpa-vyatirekeṇa buddher
 'tiśayavattā vā śabdasya vyaktir āvaraṇa-vigamo
 atiśayavatya iti cet, tā avasthāḥ sā ca śaktiḥ,
 atiśayavad yat kṛto 'yaṃ vyavahāra-vibhāgaḥ. tā
 atiśayavān iti tat-pratikṣepa-sādhanaṅgāṃ api
 atiśayasya apekṣā ca prāg eva niśiddhā. sa ca
 atiśayasya ādhātum a-śakyatvāt. samavāyo
 atiśayasya utpattes tad api kṣaṇikam syāt. tataḥ
 atiśayasya upayoga-siddhes tasyāḥ karaṇatva-
 atiśayasya kārya-upayogāt. tathā śabda 'pi yadi
 atiśayasya kārya-upayogāt. tathā śabda 'pi yadi
 atiśayasya jñāna-hetoḥ, tasya tat-sāmagrī-
 atiśayasya tatra kathañcid asata utpattau, so
 atiśayasya sahakāra-arthaḥ. anityā hi bhāvāḥ
 atiśayā kim idānīm atiśayavad yat kṛto 'yaṃ
 atiśayā bhāvanā-anurodhino bauddhā eva prajñā-ādi
 atiśayāḥ sakṛt | bhaveyuḥ kāraṇam buddher yadi
 atiśayāt kañcij janako na aparaḥ. sa hi tasya
 atiśayāt kārakā eva. upakārakasya gaty-antara-
 atiśayāt. ghaṭa-ādi-kāra-dharmasya ca karaṇeṣu
 atiśayāj jñānam artha-saṃsarga-bhājanam |
 atiśayāt tayoh || tulyaḥ prasaṅgo 'pi tayor na
 atiśayāt puṣṭau pratipakṣa-sva-pakṣayoḥ || doṣāḥ
 atiśayāt phala-dāyinaḥ kāryā api na śūdra-ādi-
 atiśayāt. sarvasya sādhanam te syur bhāva-śaktir
 atiśayād a-viśeṣa-ādhyāyini kā apekṣā. atiśaye vā
 atiśayād buddhi-indriya-ādinām sa eva vetti na
 atiśayāyā viśeṣaṇam, sattāyāś ca ekatvāt. nagara-
 atiśaye 'py asya kṣaṇikatvāt kriyā kutaḥ ||161||
 atiśaye 'pi śabda-ādi-sukhā ity api vārttā-mātram,
 atiśaye 'miśam prakāraṅgāṃ virodhāt. na an-atiśaya
 atiśaye 'sati | saṃhatāv apy a-samarthyaṃ syāt
 atiśaye kvacit | moha-ādayaḥ sambhavanti śravaṇa-
 atiśaye khasya svabhāva iti na tu kham ity eva.
 atiśaye na karaṇiya eva anvākhyāne yatnas tat-
 atiśaye nigrasthāna-antara-vyavasthā kriyate,
 atiśaye vā kṣaṇikatvāt karmaṇaḥ pratikṣaṇam
 atiśayāv api | prajñā-āder bhavato deha-nirhrāsa-
 atiśayau vinā || idam dīpa-prabhā-ādinām
 atiśayayanti iti. api tu na sarve ghaṭa-kṣaṇāḥ
 atiśayayanti iti. api tu na sarve ghaṭa-kṣaṇāḥ
 atiśayayed api. āvaraṇa-bhedena śabda-ādau śruti-
 atiśayayed api, āvaraṇa-bhedena śabda-ādau śruti-
 atiśayāyī-puruṣa-viśeṣa-niketo 'timānuṣa-sukha-
 atiśete eva a-vyavahita-samarthya-upayogo 'vasthā
 atiśete, a-pratyayatvāt. uktaṃ ca – na kārya-
 atiśete. tat-kāriṇā kevalam mithyā-vinitatā eva

SV_13825 kulāla-ādinām vyañjakatve tādrśā eva syuḥ,
PV_03412 || atyāsanne ca su-vyaktaṃ tejas tat syād
SV_10613 artheṣu darśana-antara-bhediṣu ||207||
V3_06813 artheṣu darśana-antara-bhediṣu ||55||
VN_00603 -sattām vā sādhyanti, asatsv api kathañcid
SV_05411 pratibhāsaḥ. an-upakāraṣya a-ṣayātv
V1_01009 -vijñānāyor a-bheda-prasaṅgāt. a-bhede ca
SV_08101 vastutvāsyā. tat pracyuta-a-samprāpta-rūpam
PV_03018 a-sambandhe 'py artha-sambandha-vad yadi |
PV_03034 vācyam upādāna-bhedād bheda-upacārataḥ ||
PV_03370 -ākāra-śānkā syād apy arthavati cetasi |
PV_03517 smṛtir apy utsannā ity ujjvalaṃ matam ||
PV_03052 -anubandhataḥ | na ukta-uttaratvād dṛṣṭatvād
SV_00807 iti (10c') tatra apy
V3_08502 anumāpayan rūpam anumāpayati. tatra apy
V1_02104 -grāhakasya ca samayasya abhāvāt, anyena apy
V1_01012 a-ṣayāye 'pravr̥tter jāty-ādi-sambandha-
SV_08016 -jñāna-hetuḥ. anyathā hy atiprasaṅgaḥ syāt.
PV_03180 -pariccheda-a-bhinna-rūpā sva-buddhi-dhīḥ ||
PV_03240 -āder api syād artha-darśanam || kṣaṇikatvād
NB_02028 -niścaya-abhāvāt. a-mūḍha-smṛti-saṃskārasya
V1_01114 sāksād vinivṛtteḥ, parampara-upayogasya
PV_03179 anya-vijñāna-anubhavo gataḥ || smṛtir bhaved
SV_16807 -vādaś cet (319a) pratipatti-hetuḥ. tatra ko
V2_07010 ||36|| prasiddho loka-vādaś cet tatra ko
SV_16621 puruṣasya iṣyate parokṣe 'rthe, santi puruṣā
SV_16619 -parokṣe 'rthe 'n-āgama-jñāna-sambhavaḥ |
SV_16608 -pravṛttim api na eva sādhyiṣyati. sā ca
SV_17529 upadeśa-anapekṣanāt. a-jñāsyā ca
SV_16515 sa eva veti na aparāḥ. tasya kuto 'yam
SV_16602 atīndriyeṣv a-pratipattir iti cet. katham
V2_06510 'dhyavasātum. yo 'pi jñāpaka-abhāvād
SV_10303 prāk. yo 'pi jñāpakasya liṅgasya abhāvād
SV_15125 iti san kenacid dṛṣṭo na nityaḥ kaścīd
SV_03724 na vai tad eva rūpaṃ buddhau samarpyate, an-
SV_16812 upadeśo yuktaḥ. tasya kenacid ajñānāt,
V2_06614 -niścaye liṅgam asti. te hi cetō-dharmatvena
SV_11723 anyathā tat-sthiter abhāva-prasaṅgāt.
SV_11801 -abhāvāt, dṛṣṭānta-asiddheś ca, tatra apy
PV_03404 || śodhitam timireṇa asya vyaktaṃ cakṣur
PV_03059 | tasya svatantraṃ grahaṇam ato 'nyad vastv
SV_16702 eva hi puruṣo 'n-atikrānta-doṣa-viplavas tam
SV_07403 darśana-śakty-ādhānād upakāraka iti cet. so
SV_12712 kārya-bhedaḥ syāt. sā ca vākyāt. tac ca
V3_10709 -abhāvo niścīyate. na ca a-viruddha-lakṣaṇam
SV_16609 ca atīndriya-artha-sambaddhā āgama-pravr̥tṭir
SV_10121 chāstra-adhikāra-a-sambaddhā bahavo 'rthā
SV_17209 upanayana-apanayana-a-sambhāvāt. jñātā vā
V2_07202 eka-artha-dyotane niyatīḥ kutaḥ | jñātā vā
SV_11012 puruṣāḥ samyañ-mithyā-pravr̥ttayaḥ, te ca
PV_03092 sarva-vit pretya-bhāva-ādi-pratiśedha-vat |
SV_17407 api. nityasya puṃsaḥ kartṛtvam nityān bhāvān
SV_16930 a-virodhād abhyupagama iti cet. na, atra apy
SV_16417 -sāmānya-sādhanāyor a-sambhāvāt. na hy
SV_16525 -ādikaṃ saṃsyandayati so 'numanyate. tan na,
SV_16602 sādhanam eva āgamaḥ syāt. kevalād anyato 'py
SV_16625 puruṣa-atīśayo nivāryaḥ syāt. tasmān na asty
SV_12227 -vidhir anupalabdhi-prayogo gamakaḥ. na hy
SV_16512 dṛṣyante. teṣāṃ a-vidita-artha-niyamānām
SV_16922 -artheṣv ekam artham atyakṣa-saṃyogam an-
SV_10803 'n-āśrītya āgama-prāmānyam āsitum samarthaḥ.
SV_16922 a-ṣiṣṭānām sarva-artheṣv ekam artham
SV_17119 a-vidita-artha-vibhāgeṣu śabdeṣv ekam artham
SV_12417 -sambhava-virodha-abhāvād a-nirṇayaḥ. na ca
PV_03471 kāryam aparaṃ tasyāḥ samupalabhyate | tatra

atiśerate ca. tato vyañjaka-atīśayāt kārakā eva.
atīśphuṭam | tatra apy a-dṛṣṭam āśrītya bhaved
atīta-a-jātayor vā api na ca syād anrta-arthatā |
atīta-a-jātayor vā api na ca syād anrta-arthatā |
atīta-anāgata-ādiṣu nānā-eka-arthakriyā-kāriṣu vā
'tīta-anāgata-ādinām a-ṣayātvam asatām upakāra-
atīta-anāgata-vastu-prabheda-grahaṇa-a-grahaṇa-
atīta-anāgataṃ karma-nimittam. anyac ca vyakty-
atīta-anāgataṃ vācyam na syād arthena tat kṣayāt |
atīta-anāgate 'py arthe sāmānya-vinibandhanāḥ |
atīta-artha-grahe siddhe dvi-rūpatva-ātma-vedane |
atīta-ādi-vikalpānām yeṣāṃ na arthasya sannidhiḥ |
atīta-ādiṣu ca anyathā || bhāva-dharmatva-hāniś
atīta-eka-kālānām gatiḥ (10'cd') na anāgatānām
atīta-eka-kālānām gatiḥ, na anāgatānām,
atīta-rūpasya a-saṃvedanāt, a-punar-bhāvini
atīta-śabda-vyavahāra-ādinām indriya-jñāna-a-
atītam anāgataṃ vā nimitti-kṛtya tayoh pravṛtṭir
atītam apa-dṛṣṭāntam a-liṅgam ca artha-vedanam |
atītasya darśane ca na sambhavaḥ | vācyam a-
atītasya vartamānasya ca pratipatṭi-pratyakṣasya
atītād api darśanāt. tad ayam a-ṣayātvād abhūta
atīte ca sā a-grhīte katham bhavet | syāc ca anya
'tīndriya-artha-dṛk | aneka-artheṣu śabdeṣu yena
'tīndriya-artha-dṛk | aneka-artheṣu śabdeṣu yena
atīndriya-artha-dṛśa iti iṣṭam syāt. pratyakṣa-
atīndriya-artha-vit kaścīd asti ity abhimataṃ
atīndriya-artha-sambaddhā āgama-pravr̥tṭir
atīndriya-guṇa-puruṣa-vivecane 'sāmarthyāt.
atīndriya-jñāna-atīśayaḥ. tathā anyo 'pi draṣṭā
atīndriyaś ca nāma pratyakṣa-ādi-ṣayāś ca. te
atīndriyaḥ pratikṣipyate 'rthaḥ svabhāva-viśeṣo
atīndriyaḥ pratikṣipyate 'rthaḥ svabhāva-viśeṣo vā,
atīndriyaḥ syāt, na ca etad asti. tasmād artha-
atīndriyatva-prasaṅgāt. kevalam ayam tathābhūtam
atīndriyatvāt. aindriyakatve svayaṃ pratipatti-
atīndriyatvāt sva-prabhava-kāya-vāg-vyavahāra-
atīndriyatvād a-pratibhāse 'pi indriya-ādiṣv iva
atīndriyatvena sādhanā-apekṣanāt. tulyam indriya-
atīndriyam | paśyato 'nya-akṣa-dṛśye 'rthe tad-a-
atīndriyam || tasya a-dṛṣṭa-ātma-rūpasya gater
atīndriyam artha-viśeṣa-pratīnyam vyākhyātā na
'tīndriyam artham darśayan katham na pratipatṭer
atīndriyam iti kutaḥ syāt. sannidhāna-mātreṇa
atīndriyam su-jñāna-bādhanam. tan na vyāpti-
atīndriyā katham anyena siddhā. anyac ca evam
atīndriyāḥ | a-liṅgāś ca katham teṣāṃ abhāvo
atīndriyāḥ kena vivakṣā-vacanād ṛte ||326||
atīndriyāḥ kena vivakṣā-vacanād ṛte ||47||
atīndriyāḥ sva-prabhava-kāya-vāg-vyavahāra-
atīndriyānām arthānām virodhasya a-prasiddhitāḥ ||
atīndriyān | aindriyān ṣiṣṭam hetuṃ bhāvānām
atīndriye virodha-asiddheḥ, anyatra apy a-
atīndriyeṣv a-tad-darśinaḥ pratikṣepaḥ sambhavati,
atīndriyeṣv a-dṛṣṭa-ādiṣu pramāṇa-antara-a-vṛtṭeḥ.
atīndriyeṣv a-pratipattir iti cet. katham
atīndriyeṣu pramāṇa-antara-vṛtṭiḥ. ata eva
atīndriyeṣu virodha-gatir asti ity uktam. na ca
atyakṣa-āveśād a-vidvān eva doṣa-upaplavaḥ kaścit
atyakṣa-darśini puruṣa-sāmānye ko vivecayed yato
atyakṣa-phalānām keṣāñcit pravṛtṭi-nivṛtṭyor mahā
atyakṣa-saṃyogam an-atyakṣa-darśini puruṣa-
atyakṣa-saṃyogam an-ālambana-samāropam viniścītya
atyakṣa-svabhāveṣv anupalabdhir niścaya-hetuḥ. na
atyakṣam dvayaṃ pañcasv artheṣv eko 'pi na

SV_16933 ca bādhaka-sādhaka-pramāṇa-vṛtti. te ca
V2_07109 na bādhitam ||43|| āgama-artha-āśrayā yuktir
SV_17507 atiduṣkaram atyanta-satya-abhidhānam tathā
VN_02803 sarvagatve prayuktaṃ na pratijñā-antaratvam.
SV_15821 kayācit pratyāsattya anyatra bhavati. sā apy
SV_14325 bhavitavyam iti. kiṃ tarhi bhāva-abhāvasya
SV_13421 sādhyam arthaṃ kathaṃ sādhyat. ko hi viśeṣo
PV_04190 -saṅkṣepa ucyate || ayogaṃ yogaṃ aparair
V2_05008 viśeṣaṇāt. ayogaṃ yogaṃ aparair
PV_04210 a-gatāv a-gatau ca prasidhyati | te ca
V3_11808 hi tayoḥ pratibandhaṃ jānīyāt, tau ca
SV_16618 -a-saṃvādīny an-iṣṭatvāt. kiṃ ca, yady
SV_17503 -vacanena dṛṣṭa-pramāṇa-virodhasya apy
SV_15514 iti cet. etad uttaratra niṣetsyāmaḥ, na asty
SV_15307 santo 'py an-upalakṣyāḥ syuḥ. tathā hi – ko
SV_16521 -saṃvādī vacanaṃ so 'rtha-vid yadi | na hy
PV_03094 karaṃ proktaṃ idṛkṣa-anupalambhanam | tan na
SV_17426 -abhidhānāni ca śāstra-dharmān a-pradarśya
SV_08803 ekatva-hānir iti yat kiñcid etat. kiṃ ca,
SV_08227 'paraḥ | ekasya kāryam anyasya na syād
PV_03099 abhāve liṅgaṃ tasya eva kathyate | tad
PV_02129 na cet | vipakṣair bādhyate cet te prayāty
SV_17507 bahu-bhāṣiṇi ||335|| yathā idam atiduṣkaram
PV_02212 parasparam | moha-a-virodhān maitry-āder na
PV_02209 chaktiḥ kva tanmaye | na alaṃ prarodhum
PV_03495 aneka-aṇu-sambandhena nitiṣṭhati || eka-aṇv-
SV_17427 prajñā-prakarṣa-dur-avagaha-gahane 'pi nir-
VN_04212 asya ānarthakyān nigrasthānatvam. api ca
PV_03412 'py etad asty anyatra apy a-tānavam ||
SV_07106 ādiṣu janana-śaktir eva na sambhavati sā apy
SV_17227 eva artheṣu śabda nilinaḥ syāt, uktam
V1_03912 -mātratāyām sā eva kathaṃ sidhyati. uktam
V3_01409 sādhyam iṣṭam iti na viśeṣa-ākṣepaḥ. uktam
SV_02718 tan na sarvatra vyavacchedaḥ kriyate. uktam
SV_10718 tan-nivṛttiḥ kathaṃ na gamikā iti. uktam
V3_09906 sarvatra eṣa doṣas tulya iti cet, uktam
V3_04804 asattvaṃ sattvaṃ vā iti cet, uktam
V1_03801 'rthe pramāṇa-prameya-phala-sthitiḥ. uktam
SV_04712 karaṇāt tatra api kṛta eva iti cet. uktam
PV_04109 | iṣṭa-śabda-abhidheyatvasya āpto
SV_07314 ātmany anyatra vā vijñāna-hetur iti. uktam
SV_10110 vaśāt. tāvad dhi sa bhāvo 'sya na asti yāvad
V2_06412 abhāvaḥ. na, sarva-upalambha-nivṛtter
PV_04075 labhate na kim || dṛṣṭer vipratipattinām
V3_02605 -vṛtitiḥ ||24|| dṛṣṭer vipratipattinām
V3_08904 pātāt, ākāśa-kṣipta-vat. tathā ca ayam
SV_00602 viruddha-siddhyā, yathā na śita-sparśo
SV_00603 uktā veditavyā, yathā na tuṣāra-sparśo
V2_06204 viruddha-siddhyā, yathā – na śita-sparśo
V2_06205 uktā veditavyā, yathā – na tuṣāra-sparśo
V2_06207 dhūmād iti. hetv-asiddhyā, yathā – na dhūmo
PV_04267 'pi dhī-dhvanī || vidyamāne hi viṣaye mohād
V3_05710 go-vyavahāraḥ. vidyamāne 'pi viṣaye mohād
V2_07604 śabdaś ca kṛtaka ity anvayī. sāmartyād eva
HB_03716 abhyupaiti, tadā ayam hetur eva syāt, yady
SV_06805 sakṛt pratitir yathā syād iti. na ca
SV_10309 -viṣa-vikāra-vat. tad-bhāve virodha-abhāvād
V2_06515 -viṣa-vikāra-vat. tad-bhāva-virodha-abhāvād
SV_10501 sarvo 'tra dṛṣṭāntaḥ. asattā punar
SV_00415 viśeṣaṇam upalabdhi-lakṣaṇa-prāpta-sattvam.
SV_00107 | su-ukta-abhyāsa-vivardhita-vyasanam ity
SV_00706 pariṇāma-apekṣatvāt kārya-utpādasya.
V3_08303 pariṇāma-apekṣatvāt kārya-utpādasya.
V3_12109 nirloṭhitaś ca ayam artho 'sati nāstitā ity
SV_06816 viśeṣeṇa viśiṣṭas ta evam ucyante. na punar

atyakṣe na abhimate. tat kathaṃ tad-vaśāt
atyakṣeṣu na ca itarā | tad-arthasya a-
atyanta-a-satya-abhidhānam api. tatra ekasya
atyanta-a-sambaddhaṃ ca idam pratijñāṃ pratijñā-
atyanta-an-upakāre na syāt. tasmād vaktr-śrotor
atyanta-anupalabdhi-lakṣaṇasya. tan-nivṛttau kā
'tyanta-anupalambhe sad-asator upalambha-sādhyeṣv
atyanta-ayogaṃ eva ca | vyavacchinatti dharmasya
atyanta-ayogaṃ eva ca | vyavacchinatti dharmasya
atyanta-parokṣasya dṛṣṭy-a-dṛṣṭi na sidhyataḥ ||
atyanta-parokṣasya na sidhyataḥ. ke ca nir-
atyanta-parokṣe 'rthe 'n-āgama-jñāna-sambhavaḥ |
atyanta-parokṣe 'rthe 'visaṃvāda-anumānam.
atyanta-parokṣe 'rthe pramāṇa-antara-vṛttir iti.
'tyanta-parokṣe 'rthe saṃvādanam itarad vā sarva-
atyanta-parokṣeṣu pramāṇasya asti sambhavaḥ ||314||
atyanta-parokṣeṣu sad-asattā-viniścayau || bhinno
atyanta-prasiddha-viṣaya-satya-abhidhāna-mātreṇa
atyanta-bheda-a-bhedau ca syātām tadvati vastuni |
atyanta-bhedataḥ ||163|| yady ete bhāvā vyāvṛttim
atyanta-vimūḍha-arthaṃ ā-go-pālam a-saṃvṛteḥ ||
atyanta-sa-ātmatām || tathā hi mūlam abhyāsaḥ
atyanta-satya-abhidhānam tathā atyanta-a-satya-
atyantaṃ doṣa-nigrahaḥ || tan-mūlās ca malāḥ
atyantaṃ syandinyām agni-vad bhuvī || bādhaka-
atyaya-kālaś ca kālo 'lpiyān kṣaṇo mataḥ |
atyantaṃ idam ucyate varṇa-krama-nirdeśo
atyantaṃ ca su-vyaktaṃ tejas tat syād atisphuṭam
atra (145a) na hy ayam janana-viśeṣa-lakṣaṇa
atra – a-pratibandhād a-niyama iti. api ca,
atra – grāhya-grāhaka-lakṣaṇa-ayogaḥ iti. api ca
atra – tad-an-ākṣepe kiṃ sādhana-phalam, an-iṣṭam
atra – dharmi-pratipattāv a-bhedāt sarva-
atra – na āgameṣu sarva-arthā upanibadhyante '
atra – bhāvānām vyāvṛtti-samāśraya-vyavahāra-
atra – yathā asati niṣedhaḥ, a-sapakṣaś ca a-
atra – yathā darśanam iyaṃ vyavasthā, na tu yathā
atra – sambandhe 'py ekatra kṛtād anyatra a-
'tra a-kṣata-vāg janaḥ || uktaḥ prasiddha-śabdena
atra a-janya-janakayoḥ ko 'yam āśraya-āśrayi-
atra a-pratipattiḥ. satā api te na tad-artha-a-
atra a-liṅgatvāt, ātma-parayor a-pratipatteḥ.
atra akārṣit svayaṃ śrutim | iṣṭa-a-kṣatim a-
atra akārṣit svayaṃ-śrutim | iṣṭa-a-kṣatim a-
atra akiñcitkaraḥ katham asya sthāpayitā. tad
'tra agneḥ. etena vyāpaka-viruddha-siddhir uktā
'tra agneḥ. viruddha-kārya-siddhyā, yathā na śita
'tra agner iti. etena vyāpaka-viruddha-siddhir
'tra agner iti. viruddha-kārya-siddhyā, yathā –
'tra an-agner iti. svabhāva-asiddhyā, yathā – na
atra an-anubruvan | kevalam siddha-sādharmyāt
atra an-anubruvan | kevalam siddha-sādharmyāt
atra anityaḥ śabda iti bhavati. tasmān na avaśyam
atra anityatva-hetuṃ kṛtakatva-ādikam api kaścīn
atra anugāmi kiñcid rūpam asti. kevalam tad-
atra anupalabdhi-mātram a-pramāṇam. bhāve kiṃ
atra anupalabdhi-mātram a-pramāṇam. bhāve kiṃ
atra anupalabdhir eva. ata eva iyaṃ karaṇāt kārya
atra anupalabdher liṅgād asattāyām upalabdher
atra anubaddha-sprḥam || artha-an-artha-
atra antare ca pratibandha-sambhavān na kārya-
atra antare ca pratibandha-sambhavān na kārya-
atra antare. tena na iha pratanyate. na ca asann
atra anyat kiñcid yathā-varṇita-lakṣaṇam dravyam

HB_01012 kim na janayanti iti cet, janayanty eva, na
SV_11817 sa eva sambandho 'vinābhāva-ākhyah. na ca
V1_01404 eva sarva-prāṇinām indriya-buddhir iti kim
SV_08626 bhinna-pratibhāsa-ādir viśeṣa eva. na ca
VN_00219 svabhāva-hetu-lakṣaṇam ca siddham bhavati.
HB_03001 virodho liṅga-liṅginor ity a-sambandha eva.
SV_16930 tatra a-virodhād abhyupagama iti cet. na,
PV_03110 sva-anurūpāḥ svabhāvataḥ || siddho
V2_05909 iha kāraṇasya kārya-vyabhicārah pratyuktaḥ.
V3_08102 tarhi bhavatv a-sparsātvan nitya iti. na,
SV_15919 tad-vyaktiḥ. tad-āśrayaḥ prayoktā iti.
V2_09503 -śākhā-prabhavatvād vā, upayukta-phala-vat.
SV_14321 hanṭr-ghāte caitra-a-punar-bhavaḥ | yathā
V3_11101 -guṇa-vaktu-kāmate vacanam anumāpayet. nanv
V3_12408 eva asti ity anvayinam eva hetum āha.
PV_03144 idam idrśam || yad eva sādhanam bāle tad eva
V2_07811 deśa-kāla-dravya-niyama-ayogāt. tathā
V3_03502 sarvatra sva-vāg-viruddha-abhidhānam.
HB_01206 -mṛt-piṇḍayor upayoga-viśaya iti cet, uktam
V3_01005 -khyāpanād eva sāmartyam iti cet, uktam
V3_07401 tatra asiddham iti sādhyate. nanu ca
VN_02710 -antara-sādhanam samarthā iti nigrasthānam.
VN_00114 yathā ghaṭa-ādih, san kṛtako vā śabda iti.
HB_00803 iti iyān eva sādhanā-vākya-prayogo jyāyān.
SV_09914 deśa-kāla-dravya-niyama-ayogāt. tathā
V1_04403 ca etat pramāṇasya rūpam uktam,
PV_03421 upakārataḥ | āhuḥ pratikṣaṇam bhedaḥ sa doṣo
VN_04004 pūrvasya hetor a-sādhakatvān nigrasthānam.
VN_03009 vastu, tena anaikāntika-codanā iti.
NB_02004 jñānam tad anumānam. pramāṇa-phala-vyavasthā
VN_06806 -lakṣaṇena eva nigrasthāna-bhāva iti.
VN_06717 iti. sa eva ayam bhaṇḍa-ālekhyā-nyāyo
VN_03812 pratijñā-sannyāso nāma nigrasthānam iti.
SV_07114 -pratibandhād a-janako 'pi sthāpako bhavet.
VN_06412 nir-anuyojya-anuyogān nigrhīto vaktavyaḥ.
VN_06201 iti mata-anujñā nigrasthānam iti.
VN_06301 nigrasta-prāptaḥ sva-kaupīnam vivṛṇuyād iti.
V3_03809 na vṛkṣaḥ śimśapā ity uktāv api bādhanāt.
PV_04122 a-vṛkṣo dhātri ity uktau ca bādhanāt ||
SV_01217 eka-śākhā-prabhavatvād vā upayukta-vad iti.
V3_10303 asata ity asti sādhyā-sādhanayor viśeṣaḥ.
SV_12225 a-śaktir eva idānīntana-puruṣa-vat.
V3_11405 -upakārāś cakṣur-ādayaḥ para-upakārīnaś cet,
V3_06109 kim tarhi tādrśo 'nupalambhasya eva abhāvāt.
SV_16823 a-naṣṭa-sampradāyam eva anuvartata ity
VN_00507 -viśayaḥ. tato 'nyathā sati liṅge samśayaḥ.
VN_03502 na ca utpatti-dharmakatvān nityam ity
V3_07006 vastv-āśraya-anupalambho dharmā ity ayam
SV_10617 iti na sādhanā-dharma-asiddhiḥ. na punar
V3_06905 iti na sādhanā-dharma-asiddhiḥ. na tu punar
PV_04175 | drṣṭānta-ākhyānato 'nyat kim asty
V3_11505 -rāgaḥ sarvajño vā vacanād iti. vyatireko
NB_03094 kaścit sarvajño vā, vakṛtvād iti. vyatireko
HB_01103 -kāritā, yataḥ - 'yam eko 'pi samarthaḥ kim
V3_00203 -viśeṣasya prāmāṇyād a-doṣa iti cet, uktam
NB_03047 saṅghātavāc chayana-āsana-ādy-aṅga-vad iti.
VN_01011 pramāṇa-cintā-vyavahāra-parikleśam yena na
HB_00701 atra iti bhavati. na ca tatra kaścid agnir
HB_00703 vaiyarthiyāt. svayam eva akasmād agnir
HB_00701 vyāpti-smaraṇe tat-sāmartyād eva agnir
V3_12503 idam āyātam - asato vyatireka-ayogād iti.
PV_04228 bhāva-abhāva-samāśrayam | a-bāhya-āśrayam
V2_05504 bhāva-abhāva-samāśrayam | a-bāhya-āśrayam
V3_02609 -artham āha. tena an-aṅgam iṣer niṣṭhā
SV_03930 sambandhe pratyaya-vṛttis tataḥ sāmānyam ity

atra anyathā-bhāvaḥ, svabhāva-a-vaiparityāt. teṣu
atra anyasya sāmartyam paśyāmaḥ. na api siddhy-
atra anyena sādhanena. na ca imāḥ kalpanā a-
atra aparam a-bhinnaḥ pratibhāsam paśyāmo yad-
atra apy a-darśanam a-pramāṇayataḥ krama-
atra apy a-samudāya-sādhyatvam tad-avastham. nanv
atra apy atīndriye virodha-asiddheḥ, anyatra apy
'tra apy atha vā dhvaṃso liṅgād anupalambhanāt |
atra apy anupalabdhyā tan-nimittāḥ siddho
atra apy anvayasya a-prādhānyād iti cet, iha tu
atra apy uktaḥ śrotary api prasaṅga iti. taj-
atra apy upayukta-vyatirikta-pakṣi-karaṇe hetoḥ
atra apy evam iti ced dhantur na a-maraṇatvataḥ ||
atra apy eṣa tulyaḥ prasaṅgaḥ - na ātmani
atra api katham a-vyatireko vipakṣāt, katham vā
atra api kathyatām | sāmāyād akṣa-dhiyām uktam
atra api kaścin niyama-hetur vaktavyo yata ime
atra api ko 'yam avāśyam para-āśrayaḥ. sa eva tam
atra. api ca yadi tat-samsthānam bhinnaḥ mṛdaḥ,
atra. api ca vinā apy anena yāvān kaścit kṛtakaḥ
atra api tad-ayoga-virahiṇā sāmānyena anvayo na
atra api na evam-bruvatā pratijñā-antaram pūrva-
atra api na kaścit krama-niyamaḥ, iṣṭa-arthā-
atra api na kaścit pakṣa-dharma-sambandha-
atra api niyama-hetur vaktavyo yata ime kecin
atra api pare mūḍhā viśamvādayanti lokam iti.
'tra api pūrva-vat || samvedanasya tādātmye na
atra api pūrvasya eva hetor anaikāntikasya
atra api pratijñāyāḥ sādhanā-vākya-prayoga-
atra api pratyakṣa-vat. trairūpyam punar liṅgasya
atra api yathoktaḥ kṛtvā cintyam eva, kim te
'tra api. yathoktena nyāyena pūrvakasya a-sādhanā
atra api yady udbhāvite 'pi hetor vyabhicāre na
atra api yadi kaścit pratibandham na
atra api yadi tat-sādhanā-vādinam abhūtair doṣair
atra api yadi puruṣatvāc cauro bhavān api syāt,
atra api yadi sādhanā-vādinam nigrasta-prāptam
atra api loke karpūra-rajata-ādiṣu drṣṭatvān na
atra api loke drṣṭatvāt karpūra-rajata-ādiṣu |
atra api vivakṣita-a-śeṣa-pakṣi-karaṇe hetoḥ
atra api viśeṣaṇa-upādānam iṣṭasya eva bādhakam.
atra api śakti-puruṣayor na kiñcid virodha-
atra api samhata-upakārīna eva iti kaḥ
atra api satsu upalambha-kāraṇeṣv iti teṣāṃ
atra api samayaḥ śaraṇam. āgama-bhramāśa-kārīnām
atra api sarvam evaḥ-vidham asad-vyavahāra-viśaya
atra api hetu-virodho yuktaḥ, pratijñāyā hi hetor
atra abhiprāyaḥ. sthitam etat - svabhāva-
atra ayam eva śabda-vikalpa-pratibhāsy artho
atra ayam eva śabda-vikalpa-pratibhāsy artho
atra arthā-anudarśanam || viśeṣe bhinnam ākhyāya
'tra asiddhaḥ, sandigdho 'nvayaḥ. sarvajña-vīta-
'tra asiddhaḥ, sandigdho 'nvayaḥ. sarvajña-vīta-
atra asmābhir ity apare nivarteran. te hi nir-
atra āgama-prāmāṇya-cintāyām. na apy asya kaścid
atra ātma-arthā ity an-uktāv apy ātma-arthatā
atra ādaram kṛtavān. na hy anumāna-ādī-nivṛttir
atra ity asmaī nivedayati. na api svayaḥ prāg eva
atra iti prameyam vyavasthāpya punas tat-
atra iti bhavati. na ca tatra kaścid agnir atra
atra idam eva punar vācyam - katham asato 'nvaya
atra iṣṭam sarvam vidhi-niṣedhanam || tābhyām sa
atra iṣṭam sarvam vidhi-niṣedhanam ||20|| tābhyām
atra, īpsita-pade punar aṅgam eva. tayā asiddha-
atra ucyate. aneka-sambandhebhyaḥ kārya-dravya-

SV_09213
V3_03009
VN_02516
NB_03035
HB_02603
VN_04114
V1_00201
VN_04210
HB_00602
V3_02506
PV_04127
VN_04704
VN_03201
VN_04802
V1_04311
SV_09918
V2_07814
SV_09915
V2_07812
PV_03275
SV_16710
V2_07009
HB_00714
PV_04201
V2_06305
SV_00613
V2_09414
SV_08221
PV_04060
SP_00012
PV_04041
V2_06516
SV_10311
PV_02066
NB_03025
V3_03905
V3_01106
VN_06304
NB_02006
V2_05004
VN_06703
PV_04107
PV_04065
SV_06913
PV_04062
NB_03036
NB_02038
PV_03293
PV_03198
PV_02227
V3_04507
SV_02306
SV_10429
V1_00310
SV_14615
V2_05609
NB_02018
V3_02001
SV_10604
V3_06806
PV_04045
V2_06111
NB_02031
V2_05609
SV_00215

-a-prayogān nir-viṣayasya nañō 'prayoga ity āgame tu diñ-mātra-darśanam etat. pratijñātasya śabda-anityatvasya tyāgād iti. so 'sad-vyavahāra-viṣayaḥ. na upalabhyate ca abhāva-hetur abhāva-vyavahāra-hetur vā. syād etat, varṇa-krama-nirdeśavad iti vatir -ādikaṃ pramāṇam asti. pramāṇasya sato prakaraṇe tasya apy arthavattvāt. tasmād na sa trividhād dhetor anyatra asti ity sādhyam syāt, tac ca pratikṣiptam iti na saṅketa-anuvīdhāyīnām | na ity anena uktam 'mūn eva śabdān prayuñjate, na aparān. na ca nigrahasthānam. na ca na asty ātmā ity na apy artha-a-pratītiḥ sāmāthyāt. na hy sūcyati. sa bāhyo 'rthaḥ syāt, yady na ca a-hetoḥ svabhāva-niyamaḥ. tasmān na na ca a-hetoḥ svabhāva-niyamaḥ. tasmān na yata ime kecin naśvara-ātmano jātā na ca yata ime kecin naśvara-ātmāno jātāḥ. na ca adhyakṣa-smṛta-ākārām samvittim buddhir | khādec chva-māmsam ity eṣa na artha ity | khādec chva-māmsam ity eṣa na artha ity a-pūrvam artha-kramam āśrayata iti kim ākhyātam lakṣaṇam tu na bhidyate || tena na, tad-vyabhicārāt, yathā – na śīta-sparśo sā vyabhicāriṇī ||5|| yathā na śīta-sparśo -abhāve 'nupalambhāt siddhā vyāvṛttiḥ. uktam eva tathā-upalabdhanām vikalpanāt. uktam ca || ukto 'n-ukto 'pi vā hetur virodhdhā vādino || yoga-upādhi na tāv eva kārya-kāraṇatā | sādhyam yatas tathā na iṣṭam sādhyo dharmo bhaved vā pramāṇam ity a-pratikṣepaḥ. tad bhaved vā pramāṇam ity a-pratikṣepaḥ. tad | yathā jala-āder ādhāra iti cet tulyam prayogaḥ. asaty agnau na bhavaty eva dhūmaḥ, śabdānām na kaścīd artha-niyamaḥ, nirdeśyaḥ svayam iṣṭo 'nirākṛtaḥ | (6ab) nyāya-cintāyām punar na dvayor ekasya apy a-sapakṣe ca asattvam eva niścitam. anumeyo nāstitā asati | niścitā (9abc) anumeyo na utpatti-vināśāv iti siddham bhavati. || virodha-udbhāvana-prāyā parikṣā apy ayogād astu bādhanam | viruddha-aikāntike na eka-śabdena ucyeta. ko virodhaḥ syāt. uktam -prasādhanāt | duṣyed vyartha-abhidhānena na -prāptaḥ, sa upalabhyata eva. na tathā iti. vyāpaka-viruddha-upalabdhir yathā, na pratyakṣāt parihīyate || apavadaś caturtho tila-ādiṣu || pratyuktaḥ lāghavam ca -daṣṭa-aṅga-hāni-vat || ātmīya-buddhi-hānyā 'pi tulya iti tathāvidha-udbhāvanam apy -ayogāt. tan-niyata-deśa-kālatvād dhūmo sva-nimitta-sāmagri-yogya-sannidhānaḥ sarvo -sādhane na anumānam, an-anvayāt. na hy tathā na caitrasya putro bhavati ity vṛkṣo 'yaṃ śiṃśapātvāt, agnir atra dhūmāt. iti. kāryam yathā vahnir atra dhūmāt iti. na iti cet, tad anyatra api samānam. na, bhāva-abhāva-ubhaya-dharma ity ucyate. tad bhāva-abhāva-ubhaya-dharma ity ucyate. tad 'prakṛter no ced anyatra sā samā || atha 'gamaka ucyate, yathā – na agnir -prakārā. svabhāva-anupalabdhir yathā – na anyathā iti, vṛkṣo 'yaṃ śiṃśapātvāt, agnir -lakṣaṇās trayo hetavaḥ, yathā agnir

atra uttaram vakṣyate. tasmāt santy abhāveṣu atra udāharaṇam – pretya a-sukha-prado dharma iti. atra upagata-pratijñā-tyāgāt pratijñā-hānau atra upalabdhi-lakṣaṇa-prāpto ghaṭa ity ukte atra upalabdher upalabhamāna-dharmatve taj-jñānam atra upāttaḥ so 'nyadā apy an-anurūpaṃ grhṇāti 'tra eva antar-bhāvāt pramāṇe (1b') atra eva asya ānarthakyān nigrahasthānatvam. api atra eva niyata ucyate. tatra sādhana-dharma-atra evam a-vacane 'pi pakṣe kiñcid virudhyate. atra eṣāṃ pratiśedho virudhyate || naimittikyāḥ atra kaścic chabde parokṣaḥ sāksī, yata idam evam atra kaścit pratijñā-virodho na asty ātma-śabda-atra kaścit samayaḥ pratyāyana-a-viśeṣe 'py evam atra kaścīd upādāna-viśeṣa-abhāva-kṛtam kārya-atra kaścīd dhetōḥ svabhāva-pravibhāgaḥ. tad-atra kaścīd dhetōḥ svabhāva-pravibhāgaḥ. tad-atra kaścīd niyāmakaḥ svabhāvasya asti sarva-atra kaścīd niyāmakaḥ svabhāvasya asti, sarva-atra kā || tāms tān arthān upādāya sukha-duḥkha-atra kā pramā ||318|| kvacid apy arthe atra kā pramā ||36|| prasiddho loka-vādaś cet atra kāraṇam. tasmān na prameya-vacanena kiñcit, atra kārya-liṅgena svabhāvo 'py eka-deśa-bhāk | 'tra kāṣṭhād iti. kāraṇānām kārya-ārambha-a-'tra kāṣṭhād iti. nimittayoḥ punar virodhe gamikā atra kiñcit. api ca yady a-dṛṣṭyā nivṛttiḥ syāc atra kiñcid asmābhiḥ prakṛtyā api kecid eka-jñāna 'tra kim | na hi tasya ukte-doṣeṇa sa jātaḥ atra kim | bhedāc cen nanv ayaṃ śabdo niyoktāram 'tra kevalaḥ || ekasya dharmiṇaḥ śāstre nānā-atra keṣāñcit svabhāvānām arthānām vā darśana-atra keṣāñcid arthānām svabhāvānām vā darśana-atra ca || pratikṣaṇa-vināśe hi bhāvānām bhāva-atra ca asti dhūma iti kārya-hetoḥ prayogaḥ. atra ca eṣāṃ pratiśedhe virodha ity uktam bhavati. atra caturbhiḥ svarūpa-nipāta-iṣṭa-svayam-padaih, atra jaya-parājayau, sādhana-ābhāsenā artha-a-'tra jijñāsita-viśeṣo dharmī. sādhyā-dharma-'tra jijñāsita-viśeṣo dharmī. tatra darśanam atra tad-uktasya hetor doṣam an-udbhāvya vikāra-atra tad-yathā | a-dharma-mūlam rāga-ādi snānam atra tadvad asti virodhitā || a-bādhyā-bādhatve atra. tasya upalabhyā-abhimatasya anupalabdher atra tasya prasādhanāt || yadi kiñcit kvacic atra tādr̥ṣṭo ghaṭa upalabhyata ity ukte sāmāthyād atra tuṣāra-sparśo vahnir iti. kāraṇa-'tra tena uktam upaghāta-jam | kevalam tatra atra teṣv eva krama-pātiṣu | kiṃ na a-krama-atra tyāgo na tu viparyaye | upabhoga-āśrayatvena atra dūṣaṇam eva. anyatra tu saṃśaye dvayor 'tra dṛṣṭaḥ sakṛd vaikalye ca punar na dṛṣṭaḥ. 'tra dṛṣṭāntaḥ. asattā punar atra anupalabdhir atra dṛṣṭānto 'sti, sādhana-antara-abhāvāt tat-atra dṛṣṭo vidhir nāśe 'pi virodhāt. evam ca atra dvau vastu-sādhanāv ekaḥ pratiśedha-hetuḥ. atra dvau vastu-sādhanau, ekaḥ pratiśedha-hetuḥ. atra dharmiṇaḥ prakṛtatvād iti cet, na, dharmi-atra dharmiṇi vyavasthitāḥ sad-asattvam atra dharmiṇi vyavasthitāḥ sad-asattvam atra dharmī prakṛtas tatra śāstra-artha-bādhanam | atra dhūma-abhāvād iti. kāraṇa-anupalabdhir atra dhūma upalabdhi-lakṣaṇa-prāptasya atra dhūmāt. atra dvau vastu-sādhanāv ekaḥ atra dhūmāt, vṛkṣo 'yaṃ śiṃśapātvāt, pradeśa-

SV_00604	viruddha-kārya-siddhyā, yathā na śīta-sparśo	'tra dhūmāt. hetv-asiddhyā, yathā na atra dhūmo
NB_02017	'yaṃ śīmśapātvād iti. kāryaṃ yathā vahnir	atra dhūmād iti. atra dvau vastu-sādhanau, ekaḥ
V2_06206	-kārya-siddhyā, yathā – na śīta-sparśo	'tra dhūmād iti. hetv-asiddhyā, yathā – na dhūmo
SV_00604	-sparśo 'tra dhūmāt. hetv-asiddhyā, yathā na	atra dhūmo 'n-agneḥ. svabhāva-asiddhyā, yathā na
SV_00605	dhūmo 'n-agneḥ. svabhāva-asiddhyā, yathā na	atra dhūmo 'nupalabdheḥ. etena vyāpaka-svabhāva-
V2_06207	an-agner iti. svabhāva-asiddhyā, yathā – na	atra dhūmo 'nupalabdher iti. etena vyāpaka-
NB_02039	vahner iti. kāraṇa-anupalabdhir yathā – na	atra dhūmo vahnny-abhāvād iti. kāraṇa-viruddha-
PV_03146	| tadvatā yojanā na asti kalpanā apy	atra na asty ataḥ || yady apy anvayi-vijñānam
PV_02157	tādṛśaḥ || tayor a-sama-rūpatvān niyamaś ca	atra na iḥsyate | sajāti-vāsanā-bheda-pratibaddha
PV_02046	| hetor vaikalayas tac cet kiṃ tad eva	atra na uditam || tad-dhī-vad grahaṇa-prāpter
SV_08718	kārakāḥ syuḥ, na anye 'tat-svabhāvadvād ity	atra na eva kiñcid viruddham asti. ekatve tu
SV_08501	hi kaścid dhetur na anyaḥ svabhāvād ity	atra na kiñcid bādhakam. a-bhede tu syātām nāśa-
SV_14525	asya jātam iti katham vinaṣṭo nāma. nanv	atra na tasya kiñcid bhavati na bhavaty eva
SV_12414	paśyāmaḥ. puruṣāṇām samāna-dharmatvāt. uktam	atra, na mantra nāma anyad eva kiñcit satya-
SV_10003	jātasya tad-bhāve 'nya-anapekṣaṇāt. uktam ca	atra na vināśo nāma anyā eva kaścid bhāvāt,
VN_05005	anityaḥ śabda nirodha-dharmako dhvāna iti.	atra na śabda-punaruktaṃ pṛthag vācyam artha-
V2_07110	itarā | tad-arthasya a-pratiṣṭhānād yukter	atra na sambhavaḥ ||44|| anyathā a-sambhava-
HB_02811	-lakṣaṇo vā sambandhaḥ syāt. ayaṃ ca prakāro	'tra na sambhavati. kuto viśaya-viśayi-bhāvaḥ.
SV_10220	api kācit syāl liṅga-atīśaya-bhāvinī ||200||	atra na sarva-anupalabdhir a-pramāṇam. pramāṇam
SV_01622	saṅghātavta-a-darśanād vyatirekam. ko hy	atra niyamaḥ samhatair avāśyaṃ parārthair
V3_04102	avarugne 'sti, vināśāt tiro-dhānād vā iti na	atra nir-bandhaḥ. tac ca upalabhya-madhya-rūpaṃ
SV_08609	tena eva ca tat-kāryaṃ kartavyam iti ko	'tra nyāyaḥ. api ca, bhinnā viśeṣā janakā (170c)
VN_04815	yathā devadatta gām ānaya kṛṣṇām iti.	atra padānām yathā-kāmaṃ prayoge 'pi na artha-
VN_02302	-dūṣaṇam ca, tad-abhāve mithyā-pralāpād	atra para-upatāpa-vidhāne 'pi tattva-a-
PV_03003	-asattvataḥ || arthakriyā-samarthaṃ yat tad	atra paramārtha-sat | anyat samvṛti-sat proktaṃ
V2_08007	atipatati. arthakriyā-samarthaṃ yat tad	atra paramārtha-sat | asanto '-kṣaṇikās tasyām
VN_03205	pṛthak samūhe bhāva-śabda-prayogād iti, na	atra pratijñāyāḥ prayogaḥ, na api hetoḥ, yena
SV_10628	artha-an-apavādibhiḥ | vastv eva cintyate hy	atra pratibaddhaḥ phala-udayaḥ ||210|| arthakriyā
V3_06908	artha-an-apavādibhiḥ | vastv eva cintyate hy	atra pratibaddhaḥ phala-udayaḥ ||57|| na hi śabda
SV_13226	saṅkulā pratipattiḥ syāt. vakṣyate ca	atra pratiṣedhaḥ. tasmād eka-gati-śakti-
SV_00506	-ādāv upayujyate, samśayāt. dvitīyā tv	atra pramāṇam niścaya-phaladvāt. sā ca prayoga-
V2_07401	-jñāpana-aṅgād a-pratīteḥ. prathamā tv	atra pramāṇam, niścaya-phaladvāt. tad-bhāva-mātra
PV_02089	-ādīnām gatiḥ katham || samyogāc cet samāno	'tra prasaṅgo hema-sūtayoḥ | dṛśyaḥ samyoga iti
PV_04144	'py atra sādhyatvāt kevalasya na | yady evam	atra bādhā syān na anya-an-utpādyā-śaktikaḥ ||
HB_03803	-rājya iva rājā tapo-vanaṃ gacchati iti kim	atra brūmaḥ. puruṣa-pratibhā-kṛte ca sādhanatve
HB_03105	iti cet, idam eva asmābhir ucyaṃānam kim	atra-bhavataḥ paruṣam iva ābhāti. tasmāt tira-a-
SV_16914	parimita-vyākhyātr-puruṣa-paramparām eva ca	atra bhavatām api śṛṇumaḥ. tatra kaścid dviṣṭa-a-
HB_01607	niyuñkte. yadi nāma kadācit kiñcit kathañcid	atra-bhavato darśana-patham atikrāmet, hanta, a-
V3_10704	yadi vaktā ca syāt sarvajñāś ca. yady	atra bhavato manda-buddhi-cakṣuṣo 'nupalabdhir
VN_01208	doṣa iti cet, an-uttaraṃ bata, doṣa-saṅkaṭam	atra-bhavān dṛṣṭi-rāgeṇa praveśyamāno 'pi na
V3_07801	hi pakṣa eva vyabhicāra-viśayaḥ. kaṃ punar	atra bhavān vipakṣam pratyeti. sādhyā-abhāvam.
SV_16826	kāraṇād anyathā racanā-darśanāt. api ca,	atra bhavān svam eva mukha-varṇam sva-vāda-
VN_02406	prakhyāpana-a-sāmarthyāt. na prativādinō 'py	atra, bhāvato mithyā-pratipatter iti. idam
VN_02505	-dṛṣṭānte pratijñā-hānir nigrasthānam ity	atra bhāṣya-kāra-mataṃ dūṣayitvā vārttika-kāro
PV_04225	| vyavahāraḥ sa ca asatsu na iti prāptā	atra mūkatā || satām ca na niṣedho 'sti so 'satsu
V2_05411	| vyavahāraḥ sa ca asatsu na iti prāptā	atra mūkatā ||17|| satām ca na niṣedho 'sti so
HB_02702	abhāva-vyavahāraḥ sādhyate. uktam	atra yathā paryudāsa-vṛttiyā apekṣāto 'bhāva-
SV_00907	'nyathā api sambhavād iti nivedayiṣyāmaḥ.	atra yathā rakto braviti tathā virakto 'pi iti
SV_07921	-ākāra-viśeṣavatī ca na syād iti cet. uktam	atra yathā vyatireko viśeṣa-pratyayāś ca
SV_08712	vā a-viśeṣāt sarvo janakaḥ syād iti. uktam	atra. yady a-viśeṣaḥ syāt syād etad iti. yathā ca
V3_04810	pratītiḥ. sādhyā-dharma-sāmānyena samāna ity	atra yadi sādhyā-dharma-sāmānyena eva iti, syāt
HB_01708	syāt. kiṃ na bhavati. kṣaṇikatvāt, uktam	atra yādṛśasya kriyā. sa katham eka-kṣaṇa-bhāv
SP_00014	-buddher a-sambhavāt | kārya-ādī-śrutir apy	atra lāghava-arthaṃ niveśitā || tad-bhāva-abhāvāt
SV_12305	-abhāve sarvas tad-ātmā na vā kaścit. na ca	atra laukika-vaidikayoḥ svabhāva-bhedam paśyāmaḥ.
SV_06714	śabdena codyeran bahubhir vā iti svāntryam	atra vaktuḥ. tad iyam ekā śrutir bahuṣu vaktr-
V2_06807	-vat. tena eva kasmād upakriyata iti cet,	atra vastu-svabhāvair uttaraṃ vācyam, ya evam
SV_03619	| kṣasya svabhāvaḥ khatvaṃ ca ity	atra vā kiṃ nibandhanam ||67|| yadā ekā api strī
V1_03404	iti cet, nanu sā eva tayoḥ pratyāsattir	atra vicāryate – katham tat tasya darśanam iti.
PV_04022	eva siddhau cet tasya śaktatā || uktam	atra vinā apy asmāt kṛtakaḥ śabda idṛśaḥ | sarve
V3_13012	api iti na tāv ekatra staḥ. tan na	atra viruddhāvvyabhicārī. tad ayam abhyupagama-
SV_08607	bhinnāś ca taj-janakāś ca svabhāvena iti ko	'tra virodhaḥ. eka-rūpa-vikalas tad-rūpo na syāt,
V3_10704	sandeha-hetvadvād ity uktam. ko hy	atra virodho yadi vaktā ca syāt sarvajñāś ca.
PV_02214	ajñānam ukteś ca anyad ayuktimat | vyākhyeyo	'tra virodho yas tad-virodhāc ca tanmayaiḥ ||
V1_01503	iḥā-vaśena udaya-astamaya-ayogāc ca. buddhir	atra vivarteta, sā ca a-pratyakṣā vivṛttā api na
SV_03025	upalakṣita iti tad-avasthaḥ prasaṅgaḥ. ko hy	atra viśeṣaḥ śabdā vā enam upalakṣayeyus tal-

SV_04720	'bhidhānān na tadvat-pakṣād viśeṣaḥ. ko hy	atra viśeṣo vyāvṛttir jātir vyāvṛttimān jātimān
SV_10117	-yogyatvāt. tasyā apy etat tulyaṃ prāmānyam	atra viśaye. asan-niścaya-phalā api sā. asattāyām
V3_03709	tad eka-saṅkhyā-vivakṣā apy	atra viśaye na iṣṭā eva. viśayaṃ ca asyā
NB_03131	vivakṣitaḥ puruṣo rāga-ādimattvād iti.	atra vaidharṃya-udāharaṇam – ye grāhya-vacanaḥ na
NB_03130	-liṅga-bhūta-pramāṇa-atīśaya-śāsanatvād iti.	atra vaidharṃya-udāharaṇam, yaḥ sarvajña āpto vā
NB_03132	kapila-ādayaḥ, pari-graha-āgraha-yogād iti.	atra vaidharṃyena udāharaṇam – yo vīta-rāgo na
V3_10702	rāga-ādimān vā, vacana-āder iti. sandigdho	'tra vyatirekaḥ, sarvajño vaktā na upalabdha ity
PV_03193	dharmaś ca niyojyatām || tato liṅga-svabhāvo	'tra vyapadeśe niyojyatām | nivartate vyāpakasya
VN_00201	sa sarvo 'nityaḥ, yathā ghaṭa-ādir iti.	atra vyāpti-sādhanam viparyaye bādha-pramāṇa-
V3_07001	yathā agnau śīta-vinodana-ādiḥ. na hy	atra śabda-arthaḥ samarthaḥ, tad-anubhava-āptāv
SV_10706	yathā agnau śīta-pratikāra-ādiḥ. na hy	atra śabda-arthaḥ samarthas tad-anubhava-āptāv
V3_00702	anityaḥ śabda nityo vā iti. na hy	atra śabda-ghaṭayoḥ śabda-ākāśayor vā vāstavi
SV_03516	vacana-bhedaś ca dharṃiṇi na syāt. uktam	atra śabdānām svātantrya-abhāvād iti. api ca,
SV_00606	vyāpaka-svabhāva-asiddhir uktā, yathā na	atra śiṃśapā vṛkṣa-abhāvāt. sarvatra ca asyām
V2_06208	-asiddhir uktā veditavyā, yathā – na	atra śiṃśapā vṛkṣa-abhāvād iti. sarvatra ca asyām
NB_02033	iti. vyāpaka-anupalabdhir yathā – na	atra śiṃśapā, vṛkṣa-abhāvād iti. svabhāva-
V3_06501	-rūpa-upanyāsenā vā prayujyate, yathā – na	atra śīta-sparśo 'gner ity udāharaṇāni pūrva-vat.
NB_02035	iti. viruddha-kārya-upalabdhir yathā – na	atra śīta-sparśo dhūmād iti. viruddha-vyāpta-
NB_02034	svabhāva-viruddha-upalabdhir yathā – na	atra śīta-sparśo vahner iti. viruddha-kārya-
SV_17006	uktam – agni-hotram juhuyāt svarga-kāma ity	atra śva-māṃsa-bhakṣaṇa-deśanā-vikalpo bhavatu
PV_02093	naṣṭa-a-jāteṣu vā yathā || mato yady upacāro	'tra sa iṣṭo yan nibandhanaḥ | sa eva sarva-
PV_04185	vyavahāras tad-āśrayaḥ || vyavahāra-upanīto	'tra sa eva a-śliṣṭa-bheda-dhīḥ | sādhyāḥ
V3_10004	tad-āśrayaḥ ||77|| vyavahāra-upanīto	'tra sa eva āśliṣṭa-bheda-dhīḥ | sādhyāḥ
PV_04096	saha-uktiḥ sāmāya-dṛṣṭaye || udāharaṇam apy	atra sadṛśam tena varṇitam | pramāṇānām abhāve hi
V3_03007	sāmāya-dṛṣṭaye kṛtā. ata eva udāharaṇam apy	atra sadṛśam āha – na santi pramāṇāni prameya-
HB_03411	ca sa tal-lakṣaṇo dharṃiṇi hetuḥ syān na ca	atra sādhyā-dharmo bhavet. pratyakṣa-anumāne hi
PV_04144	ity etena varṇitam || tathā eva dharṃiṇo 'py	atra sādhyatvāt kevalasya na | yady evam atra
SV_05406	kevalasya sāmārthye 'pi vyaktinām kvacid apy	atra sāmārthya-asiddher a-grāhyatvam. samarthā
SV_14405	tad bhavati. tac ca prāg eva asti iti kim	atra sāmārthyaṃ vahny-ādinām. tasmāt tad-an-
HB_00614	-lakṣaṇau sādharṃya-vaidharṃya-prayogau.	atra sāmārthyād eva pratijñā-artha-pratīter na
HB_02907	katham tasya eva liṅga-liṅgi-bhāvaḥ. na ca	atra sāmānya-viśeṣa-bhāva-vikalpaḥ sambhavati,
SV_05015	tādṛśam pratyayaṃ janayanti iti kim	atra sāmānyena. yathā-bhāvam eva a-saṃśṛṣṭa-
V3_00105	parārtham anumānam, kāraṇe kārya-upacārāt.	atra sva-dṛṣṭa-artha-grahaṇam āgamāt para-dṛṣṭam
PV_02225	duḥkha-samāśrayaḥ || tathā api na virāgo	'tra svatva-dṛṣṭer yathā ātmani | na tair vinā
V3_02608	ca darśayan ||25|| ity antara-ślokaḥ.	atra svayam-iṣṭa-śrutibhyām gata-arthe 'py
SV_04515	-hānitaḥ | bhedaḥ sāmānya-saṃśṛṣṭo grāhyo na	atra svalakṣaṇam ||89|| samāna-bhinna-ādy-ākārair
V3_13101	śabdaḥ kṛtakatvāt, nityaḥ śrāvaṇatvād iti.	atra hi trayam a-pramāṇakam abhyupeyam –
PV_04145	sukha-ādir iti pūrva-vat | virodhitā bhaved	atra hetur aikāntiko yadi || krama-kriyā-
HB_03715	a-niścita-lakṣaṇatvān na kaścīd dhetuḥ syāt.	atha a-pradarśita-pratīhetur hetuḥ, yathā āha –
PV_03021	jñāna-janane yac chaktaṃ śaktam eva tat |	atha a-śaktaṃ kadācic ced a-śaktaṃ sarvadā eva
PV_04045	'prakṛter no ced anyatra sā samā ||	atha atra dharmī prakṛtas tatra śāstra-artha-
SV_02315	śakrasya mūrdhā yady agnir eva saḥ |	atha an-agni-svabhāvo 'sau dhūmas tatra katham
V2_08710	śakrasya mūrdhā yady agnir eva saḥ |	atha an-agni-svabhāvo 'sau dhūmas tatra katham
SV_09008	'nyatra na asti ity an-ubhayaṃ param ||183||	atha anayoḥ kaścīd atīśayo 'sti yena ayaṃ tathā
SV_00418	abhāvo 'pi syāt. apārthika-anupalabdhiḥ.	atha anya-upalabdhyā anupalabdhi-siddhir iti
V2_05806	abhāvo 'pi syād ity apārthikā anupalabdhiḥ.	atha anya-upalabdhyā anupalabdhi-siddhir iti
SV_04209	sāmānyena svalakṣaṇam samānam iti pratyeyam	atha anyad eva. kiṃ ca ataḥ. yadi svalakṣaṇam
V3_10404	eva asato virahād iti, vyabhicāri vā.	atha api tad-abhimatāt kutaścīn nānā-bhāva evaṃ-
PV_02276	taj-janyam alpam syān na vijātimat |	atha api tapasaḥ śaktyā śakti-saṅkara-saṅkṣayaḥ |
SV_08117	ādi-van no cen na paścād a-viśeṣataḥ ||160||	atha api pācakatvam iti sāmānyam eva kiñcid
SV_15526	yuktā, kavi-samayād iva pāṭhakānām.	atha api bhāva-śaktiḥ syād anyatra apy a-
SV_05914	pravṛttir yuktā, śiṃśapā-ādi-bheda-vat.	atha api syāt – a-vidhāya niśidhya anyat pradarśya
SV_13219	-saṅghāte śrutiḥ kalakale katham ||255||	atha api syāt – pratiniyatāḥ te saṃskārāḥ
SV_14906	bhāvānām na an-utpattimatām yadi ||281||	atha api syāt – bhavatu nāma svabhāva eṣa
SV_07111	-abhāve 'py avasthiteḥ | na sthitiḥ (145bc)	atha api syāt – sthāpaka āśrayaḥ sāmānyasya
SV_05308	-apekṣam tac cec chaktaṃ na kevalam ||105||	atha api syāt, na vema-rahitaḥ kuvindaḥ paṭam
V1_01712	-nānātva-pratipatter a-nānā-ekam jagat syāt.	atha api syāt, pratibhāsamānam api sāmānyam an-
SV_01407	na gamayet. pramāṇa-antara-bādha cet (19c)	atha api syād ubhaya-vyavacchede pramāṇa-antaraṃ
SV_02927	-antara-upādhi-vāde 'pi samānaḥ prasaṅgaḥ.	atha api syād bhinnā eva śaktayaḥ śaktimato
SV_08726	karṭṛtvam sa kiṃ tasya eva vastunaḥ ||175||	atha api syān na eva kaścīd a-kārako 'sti.
SV_09211	vacane vā asya katham abhāvo 'n-uktaḥ.	atha abhāvam eva na icchet. tena a-vacanam. tad
PV_03464	an-anubhūṭāyām tad-vyaktatva-a-viniścayāt ||	atha arthasya eva kaścīd sa viśeṣo vyaktir iṣyate
SV_09006	iti. dadhi khādeti codita uṣṭram api khādet.	atha asty atīśayaḥ kaścīd yena bhedenā vartate |
VN_01204	'vibhāga iti pakṣe 'yam virodha uktaḥ.	atha asty anayor vibhāgo na kaścīd virodhaḥ,
PV_03443	cet siddham sārūpye 'sya sva-vedanam ||	atha ātma-rūpaṃ no vetti para-rūpasya vit katham |

PV_03438	| tat kiṃ sita-ādy-abhivyakteḥ para-rūpam	atha ātmanaḥ || para-rūpe 'prakāśāyāṃ vyaktau
SV_17505	sidhyet pramāṇam yady evam a-pramāṇam	atha iha kim | na hy ekam na asti satya-arthaṃ
PV_03115	| sā sattā sa ca sambandho nityau kāryam	atha iha kim || yasya abhāvaḥ kriyeta asau na
VN_06002	pr̥thaṅ-nigrahasthāna-vyavasthāpane proktaḥ.	atha uttara-pakṣa-vādy evaṃ vikṣipet, tasya api
VN_06503	iti na idam ato nigrahasthāna-antaram.	atha uttara-vādinam bhūtam sādhana-doṣam
VN_05216	nir-ṽṣayam uttaram prasajyeta.	atha uttaram bravīti, katham na uccārayati. tad
SV_00417	sādhyā ity anavasthānād a-pratipattiḥ syāt.	atha upalabdhy-abhāvo vinā anupalabdhyā syāt.
V2_05804	ity anavasthānād a-pratipattiḥ syāt.	atha upalabdhy-abhāvo vinā anupalabdhyā syāt,
PV_03197	-a-niyamāḥ jñānam uktaṃ sāmānya-gocaram ||	atha eka-āyatanatve 'pi na anekam grhyate sakṛt |
SV_06909	ādayo dur-mati-vispanditāni ity upekṣānīyāḥ.	atha eka-vṛtter aneko 'pi yady eka-śrutimān
VN_06306	-a-pratipādanād bhūta-doṣa-an-abhidhānāc ca.	atha kañcid doṣam udbhāvayati, kañcin na, na tadā
V1_03201	yata iyaṃ pratītiḥ, na sārūpyād iti cet,	atha katham idānīm sato rūpam na nirdīśyate. na
SV_08725	bhedāt sahakāriṇo 'kārakāḥ syuḥ. paryāyeṇa	atha kartṛtvam sa kiṃ tasya eva vastunaḥ ||175||
PV_03191	cej jñāna-janane samartha viṣayo 'kṣa-vat |	atha kasmād dvaya-adhīna-janma tat tena na ucyate
V3_04206	viṣāṇa-an-utpattiḥ, tad-bhāvād itarasya iti.	atha kā iyaṃ śaktiḥ. sa eva bhāva uta anyad eva
SV_01624	kṣīra-ādiṣv anumānam, a-śaktād an-utpatteḥ.	atha kā iyaṃ śaktiḥ, sa eva bhāvaḥ, uta anyad eva
V3_09306	apy a-vyaktis tulyā ity asty eva sāmānyam.	atha kā iyaṃ a-vyaktiḥ. adṛśya-ātmatā. nanv anena
V1_03311	-kṛta iti tasya eva prāmānyam yuktam.	atha kā iyaṃ artha-saṃvid yā pramāṇa-phalam. yad
SV_11015	-sañkarāt katham a-nīscinvan pratipadyeta.	atha kiṃ na eva sa tādṛśaḥ puruṣo 'sti yo nir-
SV_16513	tattvam vyācāṣṭe na apara iti na nyāyayam.	atha kutaścid atīśayād buddhi-indriya-ādīnām sa
SV_15921	na puruṣaḥ śabde, tad-ātmany an-upakārāt.	atha ca puruṣaḥ śabdānām prayoktā ity a-laukiko
SV_09025	anvayo 'sti, bheda-lakṣaṇam eva tu sāmānyam.	atha ca prakṛtyā kecid eka-jñāna-ādi-phalāḥ kecin
VN_04712	prati-deśam bhāṣānām kiñcil lakṣaṇam asti,	atha ca sampradāya-vaśāt tā lokas tathā eva
SV_06109	ghaṭa-ādi-śabdeṣv artha-antara-vyavacchedaḥ,	atha jñeya-ādi-padeṣu katham, na hy a-jñeyam
SV_13003	nityatve 'py an-āvaraṇa-sambhavāt ||251||	atha tac chabda-rūpam nityam syād upalabhya-
V2_05002	prāmānyam. tat punas traīrūpyam anumeye	'tha tat-tulye sad-bhāvo nāstiti asati | niścita (
VN_06207	hy evaṃ-prakārā api vyavahārā loka iti.	atha tad upakṣepam abhyupagacchaty eva, tadā apy
SV_13904	pūrvāpara-rūpa-hāny-upajanana-lakṣaṇatvāt.	atha tad-rūpa-āvaraṇānām ca vyaktis te vigamo
SV_03010	ca sva-upādhiṃ iti tad-avasthaḥ prasaṅgaḥ.	atha tā api śakty-upakāriṇyaḥ śaktayo bhinnā eva
PV_04254	api || bhinna-a-bhinnaḥ kim asya ātmā bhinno	'tha dravatā katham | a-bhinnā ity ucyate buddhes
VN_01320	-vyapekṣa-a-bhedam dharma-antaram bhavati.	atha dravyād artha-antaram dharmāḥ, tadā tasya
V3_02507	evam a-vacane 'pi pakṣe kiñcid virudhyate.	atha dharminam eva sādhyam kuryāt, tataḥ kiṃ syāt.
VN_06611	-lābham abhyupaiti, apa-siddhānto bhavati.	atha na abhyupaiti, pakṣo 'sya na sidhyati iti.
PV_03451	anyasya apy asty avāśyam idam dvayam ||	atha na utpadyate tasmān na ca tat pratibhāsinī |
SV_08807	bhedasya api kutaḥ parasparam bhedaḥ.	atha na sa tasya samāna ātmā. tathā sati tad-
VN_05513	grāhaṇīyāḥ, yathā asya pratipattir bhavati.	atha para-upatāpana-arthā, tadā api kiṃ trir
SV_07211	ādharo 'sti. tan na ādheyatā asya vṛttiḥ.	atha punaḥ sato 'pi sāmānyasya a-vyaktasya
SV_09019	-vādo na syāt, syād uṣṭro dadhi syān na iti.	atha punar a-saṃsr̥ṣṭāv ākarau pratipadya saṃharet.
VN_03106	evaṃ-vidhaḥ pratijñā-hetvor virodha iṣṭaḥ.	atha punar asya upalabdhi-lakṣaṇa-prāptir lupyate,
SV_11227	tat kutas tan-nivṛtṭyā satya-arthatā.	atha punar utpattir eva pauraṣeyatā. na samaya-
SV_09605	vācye kaścid viśeṣo 'sti ity uktam etat.	atha punar ubhaya-dharmaṃ brūyāt. an-āsrita-
V3_07604	'sti iti nirloṭhitam etat pramāṇa-vārttike.	atha punar ubhaya-dharmaṃ brūyāt, an-āsrita-
SV_12821	samartheṣu vyarthā syād anya-kalpanā.	atha punar ekam eva an-avayavam vākyaṃ. tatra
SV_11818	sāmartyam paśyāmaḥ. na api siddhy-upāyam.	atha punar na śabda-arthayor anya eva sambandhaḥ.
V3_00711	piṇḍo viṣāṇī go-gavayayor anyataratvād iti.	atha punar mayā evaṃ-vivakṣitatvād ity āha, tadā
VN_06401	eva aparasya an-udbhāvanān nigraha-arhaḥ.	atha pūrva-pakṣa-vādy uttara-pakṣa-vādinam
VN_06603	iti. sa evam uktavān paryanuyujyate.	atha prakṛtir vikāra iti katham lakṣayitavyam iti.
V3_02501	-sāmānyo viśeṣa-āśrayam vicāram āśrayate.	atha prasiddha-apadeśena dharmināḥ siddhasya a-
V2_07103	'rtha-gatiḥ kim etad dviṣṭa-kāmitam ||40||	atha prasiddhim ullaṅghya kalpane kiṃ nibandhanam
SV_17102	katham tad eva yugapad dveṣyam ca kāmyam ca.	atha prasiddhim ullaṅghya kalpane na nibandhanam |
PV_04078	padārtheṣv a-vivādāt || a-sādhyatām	atha prāha siddha-ādeśena dharmināḥ | svarūpeṇa
PV_02265	a-sāmarthyē tasya dikṣā-ādy-anantaram |	atha buddhes tadā abhāvān na syuḥ sandhīyate
SV_13608	ca doṣaḥ prāg eva kirtitaḥ ||260||	atha mā bhūd ayam doṣa ity anityān a-vyāpinaś ca
SV_12810	ca sarveṣāṃ kāla-bhedo na yujyate | (250ab)	atha mā bhūd avayava-antara-a-pratikṣaṇena
SV_12723	-ādi-van mānavaka-ādiṣv iti pauraṣeya eva.	atha mā bhūd eṣa doṣa iti pratyekaṃ te 'vayavāḥ
SV_11410	viruddha-vyakti-sambhavaḥ ||228 ||	atha mā bhūd dṛṣṭa-virodha iti sarve sarvasya
SV_11610	-viparyayaḥ | śabdeṣu yuktaḥ (232bc')	atha mā bhūn naṣṭa-sambandhasya śabdasya artha-
SV_10515	'pi iha vyāmūḍha iti smāryate.	atha yad idam na santi pradhāna-ādayo
V3_06704	yathā ayam eva anantara-udāhṛtaḥ prayogaḥ.	atha yad idam na santi pradhāna-ādayo
SV_15214	vyatirekasya virodhi-vyāpanād yadi ||287||	atha yan mithyā-artham vacanam tad akhilaṃ
SV_09306	upādhi-bheda-apekṣo vā svabhāvaḥ kevalo	'tha vā | ucyate sādhyā-siddhy-artham nāśe
PV_02010	| iṣṭa-siddhir asiddhir vā dṛṣṭānte saṃśayo	'tha vā || siddham yādṛg-adhiṣṭhātr-bhāva-abhāva-
PV_03465	kṣaṇa-bhaṅgaḥ prasajyate | sa ca jñāto	'tha vā a-jñāto bhavej jñātasya liṅgatā || yadi
SV_07510	anekatra jñāna-hetuḥ. ata eva vyakter anyā	atha vā an-anyā yeṣāṃ jātis tu vidyate | teṣāṃ
SV_10911	eva ity artha-avisamvādād anumānam api.	atha vā anyathā āpta-vādasya avisamvādād

SV_05513	iti bhedaṅ na a-bhinna-pratibhāso yujyate.	atha vā astu pratibhāso dhīyaṃ bhinnāḥ samānā iti
SV_04009	an-āśrayasya ca utpattau sarvatra syāt.	atha vā jñānād a-vyatiriktam ekasmāt katham
VN_01709	hetu-rūpasya eva a-vacanena siddher abhāvāt.	atha vā tasya eva sādhanasya yan na aṅgaṃ
PV_03110	sva-anurūpāḥ svabhāvataḥ || siddho 'tra apy	atha vā dhvaṃso līṅgād anupalambhanāt | prāg
V1_01314	-saṃyojanam eva arthaṃ paśyati darśanāt.	atha vā pratyakṣa-sādhanā eva indriya-dhīyaḥ
PV_04118	darśayaty evaṃ-pratīter anumātataḥ ||	atha vā bruvato lokasya anumā-abhāva ucyate | kim
SV_08714	iti tathā bheda-a-viśeṣe 'pi bhaviṣyati.	atha vā bhede hi kārakaṃ kiñcid vastu-dharmatayā
VN_01110	pravṛttir nivṛttir vā iti yat kiñcid etat.	atha vā yadi kasyacit svabhāvasya pravṛtti-
VN_02307	mithyā-pratipatti-nivartanam prativādināḥ.	atha vā yo na doṣaḥ sādhanasya tad-bhāve 'pi
V3_03802	viruddhāvabhicāriṇo 'bhāvaṃ sūcayati iti.	atha vā lokasya bruvato 'numāna-abhāvam āha. tena
SV_15022	a-yathārtha-vyakti-niyamaḥ kim na kalpyate.	atha vā vahny-ādi-vad eva artheṣu ubhaya-jñāna-
SV_13024	pratibandhāt, tasya svabhāvād a-pracyuteḥ.	atha vā sambhavaty api bhāvānām kṣaṇikānām
V3_05107	pratibandhāt, tasya svabhāva-a-pracyuteḥ.	atha vā sambhavaty api bhāvānām kṣaṇikānām
VN_01808	-vacana-upādānam vādino nigrasthānam.	atha vā sādhanasya siddher yan na aṅgaṃ asiddho
VN_01704	a-samarthane tasmin sādhyā-asiddheḥ.	atha vā sādhyate tena pareṣām a-pratīto 'rtha iti
VN_01816	pradarśayitum, a-pradarśanād a-sāmarthyam.	atha vā siddhiḥ sādhanam, tad-aṅgaṃ dharmo yasya
SV_12624	ca sarvo 'vitatha iti vyarthaḥ pariśramaḥ.	atha vākyaṃ apauruṣeyam iṣtam. vākyaṃ na bhinnam
PV_04045	prakṛtas tatra śāstra-artha-bādhanam |	atha vādi-iṣṭatām brūyād dharmi-dharma-ādi-
V3_02004	sa ca sarvatra tulya iti na anayor bhedaḥ.	atha vādino 'pi iṣṭim sādhyat sādhyā-dharma-vat,
HB_01916	ca apekṣyebhyaḥ svabhāva-atiśaya-utpattiḥ.	atha viśeṣa-utpattāv api sahakāriṇā kṛta-viśeṣa
V3_09504	tādṛṣam yadi taruṣu upalabhyeta, syād etat.	atha śoṣa-ādikam eva maraṇa-śabdena vadet, tasya
PV_04034	viruddhate | etena kathite sādhyam sāmānyena	atha sammatam || tad eva artha-antara-abhāvād
V3_01409	puruṣeṇa sa-dvītyatva-asiddheḥ kuḍyasya.	atha sāmānyena sādhyam iṣtam iti na viśeṣa-
PV_03321	-vedanam kena tādṛūpyād vyabhicāri tat ||	atha so 'nubhavaḥ kva asya tad eva idaṃ vicāryate
PV_03446	jñānam iti ca jñāte ca iti gatā kathā ||	atha svarūpaṃ sā tarhi svayam eva prakāśate | yat
PV_02111	api na vaikalye syān manda-śvasita-ādiṣu ||	atha hetur yathā-bhāvaṃ jñāne 'pi syād viśiṣṭatā |
VN_05604	pravartante śāstrāṇi vā praṇiyante ity	ado vaktavyam. tasmāt tāvad vaktavyam, yāvad
SV_01304	-a-darśanāt. tan-nivṛtīyā ātma-gatiḥ syāt.	adṛśya-anupalambhād abhāva-asiddhau ghaṭa-ādinām
V2_09513	-nivṛttau vyāpy-a-nivṛtter ātma-gatiḥ syāt.	adṛśya-anupalambhād abhāva-asiddhau ghaṭa-ādinām
V1_00401	mūḍham prati, janana-khyātyā pitṛtva-vat.	adṛśya-anupalambhe 'pi nimitta-abhāvāt sad-
NB_03070	ity evaṃ-prakārasya anupalambhasya	adṛśya-ātma-viśayatvena sandeha-hetutvāt. tato '-
V3_10703	upalabdha ity evaṃ-prakārasya anupalambhasya	adṛśya-ātma-viśayatvena sandeha-hetutvād ity
V3_13005	-samāna-deśa-rūpasya a-bheda-virodhaḥ. drśya-	adṛśya-ātmatā-ādi-virodhā api vācyāḥ. tad ayam
V3_09306	asty eva sāmānyam. atha kā iyam a-vyaktiḥ.	adṛśya-ātmatā. nanv anena lakṣaṇena pradhāna-
V3_10806	ātmanor virodha-upalabdhir ity a-sādhyatvam.	adṛśya-ātmanām tu sva-pratīyogibhir virodho 'pi
SV_15314	virodham paśyāmaḥ. na hi iyam anupalabdhir	adṛśya-ātmasv abhāva-sādhikā ity uktam. tena yat
PV_02089	hema-sūtayoḥ | drśyaḥ saṃyoga ity cet kuto	'drśya-āśraye gatiḥ || rasa-rūpa-ādi-yogaś ca
PV_03409	bhidā yadi || ekatve 'rthasya bāhyasya drśya-	adṛśya-bhidā kutaḥ | anekatve 'nuśo bhinne drśya-
PV_03409	-bhidā kutaḥ | anekatve 'nuśo bhinne drśya-	adṛśya-bhidā kutaḥ || māndya-pāṭava-bhedena bhāso
SV_07908	-vat. kathañcit tat-pratīpattim antareṇa	adṛśya-rūpatvāt. api ca anena kim a-sambhavad
SV_01602	-arhatvāt. na evaṃ vākyaṇi drśya-viśeṣatvāt,	adṛśyatve 'py a-drṣṭa-viśeṣānām vijātiyatva-
V2_09814	arhatvāt. na evaṃ vākyaṇi, drśya-viśeṣatvāt.	adṛśyatve 'py a-drṣṭa-viśeṣānām vijātiyatva-
SV_14717	a-pratibhāsamānasya ca drśyasya abhāvāt.	adṛśyatve 'pi na tad-rūpaṃ jñānam iti kasya kim
V3_03111	pramāṇena sva-vacanena ca a-bādhitam drśya-	adṛśyayor viśayayoḥ, tad grāhyam iti. śāstravato
PV_04153	yukto 'nyaḥ saṃyoge 'rtho 'sti drṣṭi-bhāk ||	adṛśyasya a-viśiṣṭasya pratijñā niṣ-prayojanā |
PV_04261	uktā anupalabdhīḥ pṛthāṇi na tu || tatra apy	adṛśyāt puruṣāt prāṇa-āder a-nivartanāt | sandeha
SV_13504	varṇebhyaḥ. drśyāyāṃ vibhāga-upalambhāt.	adṛśyāyāṃ tato '-pratīpatter līṅga-abhāvāt.
PV_03072	vā drśye darśana-hetuṣu | anyeṣu satsv	adṛśye ca sattā vā tadvataḥ katham || a-prāmāṇye
SV_07403	upakāri syāt. na indriya-saṃskāraḥ. prāg	adṛśye darśana-śakty-ādhānād upakāraḥ ity cet.
PV_03100	'nupalambhanam | tac ca hetau svabhāve vā	adṛśye drśyatayā mate || anumānād anitya-āder
PV_04276	nāstītyam anyena ity anavasthitiḥ ||	adṛśye niścaya-ayogāt sthītir anyatra vāryate |
V3_06403	etan na pītam iti. tasmān na tau pramāṇam.	adṛśye niścaya-ayogāt sthītir anyatra vāryate |
PV_04153	-prayojanā | iṣṭo hy avayavī kāryam drṣṭyā	adṛśyeshv a-sambhavi || a-viśiṣṭasya ca anyasya
SV_07811	| tad-deśīnam ca vyāpnoti kim apy etan mahā-	adbhutam ||154|| ity antara-ślokaḥ. yasya tu
SV_12319	-stambhana-darśanāt. śābarāṇām ca keśāñcid	adya api mantra-karaṇāt, a-voidikānām ca bauddha-
SV_12317	samīhita-artha-sādhanam vacanam. tad	adyatve 'pi puruṣeṣu drśyata eva. yathāsvam satya
V3_08606	'yo 'pi sthīram ambho drṣṭvā a-drṣṭo 'py	adhastād ādhāra-sambhavo 'numiyate, tad api kārya
PV_04162	| yathāsvam akṣeṇa a-drṣṭe rūpa-ādāv	adhika-adhike || abhyupāyaḥ sva-vāg-ādi-bādhyāḥ
VN_04918	sādhanā-vākya-prayoga-pūrvako vicāraḥ, tatra	adhika-abhidhānam an-arthakam iti nigrasthānam.
PV_04286	-dhī-śaktinā apy a-drṣṭa-paramārtha-sāram	adhika-abhiyogair api | matam mama jagaty a-
PV_02281	| bodha-arthatvād gamer bāhya-śaikṣa-a-śaikṣa-	adhikas tataḥ | parārtha-jñāna-ghaṭanam tasmāt
VN_04915	na sādhanā-aṅga-bhāva iti. hetu-udāharaṇa-	adhikam adhikam. ekena kṛtatvād anyatarasya
VN_04915	-aṅga-bhāva iti. hetu-udāharaṇa-adhikam	adhikam. ekena kṛtatvād anyatarasya ānarthakyam
V3_12507	tasya asati virodhaḥ. so 'pi na sambhavati,	adhikaraṇa-ādy-arthānām pratiśedha-viśaya-
V3_03011	-vyavasthites tad-āśrayāt tat-prabādhanē	'dhikaraṇa-pratyastamayān na viśeṣa-cintā-

VN_02012	-praṇetur jaimini-pratijñata-tattva-nityatā-	adhikaraṇa-śabda-ghaṭa-anyatara-sadvitīyo ghaṭa
V2_05311	iti. na asati nāstitā-siddhiḥ, asato hy	adhikaraṇatva-ādy-ayogād ity aparah. paśavo 'pi
VN_03113	sādhana-vākye prayogaḥ; na virodhas tad-	adhikaraṇatvāt. yadi pratijñā-anapekṣo virodhaḥ
V3_04803	katham a-sapakṣa-apekṣayā bhede 'sato 'n-	adhikaraṇatvād asattvaṃ sattvaṃ vā iti cet, uktam
NB_03046	icchatā so 'n-ukto 'pi vacanena sādhyah. tad	adhikaraṇatvād vivādasya. yathā parārthaś cakṣur-
VN_03114	syāt, syāt parājaya-āśrayaḥ. pratijñā-	adhikaraṇatve punas tat-prayoga-kṛta eva parājayo
VN_05508	bāhuleye 'pi. tasmād apratibhā eva nigraha-	adhikaraṇatvena vācyā, na ananubhāṣaṇam. kaś ca
VN_03111	pratijñā-virodha iti tatra idam eva nigraha-	adhikaraṇam a-sādhana-aṅga-bhūtāyāḥ pratijñāyāḥ
VN_06407	api na paryanuyojya-upekṣaṇam nāma parājaya-	adhikaraṇam iti. a-sthāne nigrasthāna-anuyogo
VN_02115	a-pratipādanam prativādinah parājaya-	adhikaraṇam. tat punaḥ sādhanasya nir-doṣatvāt,
VN_00108	tasya aṅgasya an-uccāraṇam vādino nigraha-	adhikaraṇam, tad abhyupagamyā apratibhāyā tūṣṇīm-
VN_02309	tasya udbhāvanam prativādinō nigraha-	adhikaraṇam, mithyā-uttara-abhidhānāt. yathā
VN_03105	ukta eva iti bhavaty eva idaṃ nigraha-	adhikaraṇam, yady evaṃ-vidhaḥ pratijñā-hetvor
VN_05415	ca iti sakṛt-sarva-anubhāṣaṇam parājaya-	adhikaraṇam vācyam. tathā astv iti cet, syād etat,
VN_02819	iti. vyavahāra-darśanāt tādrśam parājaya-	adhikaraṇam vyavasthāpyate. tasmād iha api yadi
PV_02101	ghaṭa-śrutiḥ || ato na rūpaṃ ghaṭa ity eka-	adhikaraṇā śrutiḥ | bhedaś ca ayam mato jāti-
VN_05109	-kathāyām apy a-kathita-eka-artha-sādhana-	adhikaraṇāyām nānā-artha-sādhana-īpsāyām nānā-
VN_06010	vivāda iti, na, a-sambhavāt. ekatra	adhikaraṇe viruddha-abhyupagamayor vivādaḥ syāt,
V3_03212	tatra api pratibandho 'stu. pratibandho hy	adhikaraṇe sati bhavati, yathā siddhe vacane
VN_06107	vādam a-sādhana-aṅga-vacanāt. etena	adhikasya punaruktasya ca pratijñā-āder vacanasya
VN_05106	samaya-niyama-abhāvāc ca. na ca idam	adhikād bhidyata iti na pṛthag vācyam. viniyata-
SV_10121	punaḥ pūrvā asattā-sādhani. yasmāc chāstra-	adhikāra-a-sambaddhā bahavo 'rthā atindriyāḥ | a-
V3_09708	pratijñāyā asiddhi-codanā-ayogāt, an-	adhikārāc ca śāstrasya anumāne. pramāṇena eva
SV_14920	api yā a-naśvara-ātmānam janayet. na, jñeya-	adhikārāt. ye kadācit kvacit kenacij jñātāḥ santo
V2_06502	vṛttir iti cet, na, śāstrasya kvacid an-	adhikārāt. śāstram hi pravartamānam puruṣa-artha-
SV_10202	-nivṛttir abhāva-sādhani. tasya kvacid an-	adhikāre 'pravṛtteḥ. śāstram hi pravartamānam
PV_04165	sādhyam na iṣṭam tadā api tat || pratyāyana-	adhikāre tu sarva-asiddha-avarodhini | tasmāt
VN_02209	vāda iti cet, na, dur-jana-vipratipatty-	adhikāre satām śāstra-a-pravṛtteḥ. na hi para-
SV_10808	| parikṣā-adhikṛtam vākyam ato 'n-	adhikṛtam param ||214|| sambandho vākyānām eka-
SV_10808	-upāyam puruṣa-artha-abhidhāyakam | parikṣā-	adhikṛtam vākyam ato 'n-adhikṛtam param ||214||
PV_04024	sa vadan doṣair na yujyate | sādhanā-	adhikṛter eva hetvābhāsa-a-prasaṅgataḥ || a-
SV_04715	-sāmye na kiṃ kṛtaḥ | (95ab) yām arthakriyām	adhikṛtya ayam artheṣu śabdān niyuṅkte, tat-
PV_04121	-asādhāraṇam matam || na udāharaṇam eva idam	adhikṛtya idam ucyate | lakṣaṇatvāt tathā a-vṛkṣo
V3_03807	āha. yasmān na etad eva ekam udāharaṇam	adhikṛtya idam ucyate, sarva-pratīti-virodhānām
SV_08903	prcchan viśeṣam eva bhāvasya svabhāva-ākhyam	adhikṛtya pravartate. sa eva hi tathā ucyate.
VN_03212	-svabhāvatā-bhāvam upadarśayaḥ śabda-artham	adhikṛtya sarvaṃ pṛthag iti brūyāt. etena tad-
PV_04162	| yathāsvam akṣeṇa a-dṛṣṭe rūpa-ādāv adhika-	adhike || abhyupāyah sva-vāg-ādi-bādhāyāḥ
V3_05503	ca hetu-vacanam ukta-artham apy anumāne	'dhikriyate. tena iha prabheda-mātram ākhyātam,
PV_04277	phalā hy eṣā na alaṃ vyāvṛtti-sādhane | ādyā	adhikriyate hetor niścayena eva sādhanē || tasyāḥ
V3_06406	phalā hy eṣā na alaṃ vyāvṛtti-sādhane | ādyā	adhikriyate hetau niścitena eva sādhanāt ||50||
V3_03410	'pi. vacana-guṇa-doṣau hi parārthe 'numāne	'dhikriyete, na arthasya, vaktur upālambhād a-
PV_02081	| janmino yasya te na sto na sa janma	adhigacchati || gaty-āgatī na dṛṣṭe ced
HB_00312	nīla-sādhya-arthakriyā sādhyate. tasmād an-	adhigata-artha-viśayam pramāṇam ity apy an-
HB_00314	tad-viśayatvāt smṛtir eva na pramāṇam, an-	adhigata-vastu-rūpa-an-adhigateḥ, vastv-
V1_02001	na ca idaṃ pūrvā-pramāṇa-viśaya-grāhi, an-	adhigata-viśayatvāt pramāṇasya, anyathā ca
V1_03010	iti kim idānīm pramāṇam. yata iyaṃ prameya-	adhigatir a-vyavadhānā tattvaṃ pratilabhate.
PV_03304	|| tasmād yato 'sya ātma-bhedād asya	adhigatir ity ayam | kriyāyāḥ karma-niyamaḥ
V1_03110	tasmād yato 'sya ātma-bhedād asya iyaṃ	adhigatir ity ayam asyāḥ karmaṇi niyamaḥ, tat
V1_03009	kiṃ punar asya pramāṇasya phalam. prameya-	adhigatiḥ. sā hi jñānam, tac ca phalam iti kim
HB_00313	apy an-adhigate svalakṣaṇa iti viśeṣaṇiyam.	adhigate tu svalakṣaṇe tat-sāmarthya-janmā
HB_00312	-adhigata-artha-viśayam pramāṇam ity apy an-	adhigate svalakṣaṇa iti viśeṣaṇiyam. adhigate tu
PV_02005	| a-jñāta-artha-prakāśo vā svarūpa-	adhigateḥ param || prāptam sāmānya-vijñānam a-
PV_03169	|| tad-rūpa-āropa-gatyā anya-vyāvṛtita-	adhigateḥ punaḥ | śabda-artho 'rthaḥ sa eva iti
V1_03102	na hi muktva artha-rūpatām | tasmāt prameya-	adhigateḥ pramāṇam meya-rūpatā ||34|| na hi kriyā
HB_00315	eva na pramāṇam, an-adhigata-vastu-rūpa-an-	adhigateḥ, vastv-adhiṣṭhānatvāt pramāṇa-
PV_03306	bhedako 'pi kathaṅcana || tasmāt prameya-	adhigateḥ sādhanam meya-rūpatā | sādhanē 'nyatra
V1_03204	iti su-vyavasthitā bhāvāḥ | tasmāt prameya-	adhigateḥ sādhanam meya-rūpatā | sādhanē 'nyatra
HB_00304	asādhāraṇam ity abhilapato 'pūrvā-artha-	adhigama-abhāvāt, arthakriyā-sādhanasya darśanāt,
PV_02004	-vastuni || viśaya-ākāra-bhedāc da dhiyo	'dhigama-bhedataḥ | bhāvād eva asya tad-bhāve
PV_03183	ca kalpanā | abhāve nir-vikalpasya viśeṣa-	adhigamaḥ katham || asti cen nir-vikalpaṃ ca
PV_03226	sāsnā-ādinām a-darśane || guṇa-pradhāna-	adhigamaḥ saha apy abhimato yadi | sampūrṇa-aṅgo
PV_03307	phalam | dadhānam tac ca tām ātmany artha-	adhigamana-ātmanā || sa-vyāpāram iva ābhāti
V1_03207	phalam | dadhānam tac ca tām ātmany artha-	adhigamana-ātmanā ||36|| sa-vyāpāram iva ābhāti
SV_16319	iti cet. na, puruṣa-ākāra-svabhāva-caryā-	adhimukti-vaiyarthya-prasaṅgāt. tasya apy
SV_16320	siddhaḥ puruṣa-viśeṣo 'sādhāraṇa-guṇaḥ. tad-	adhimukter eva hi viśa-karma-ādi-karaṇāt. tasmān

SV_09018
PV_03001
VN_00725
PV_03493
PV_03379
PV_02177
PV_02011
V3_09601
SV_15413
VN_01306
SV_12318
SV_17415
SV_16927
VN_01209
HB_00315
SV_16407
SV_16401
V2_05906
SV_16410
SV_16327
V2_05905
VN_01306
SV_10704
V3_06912
PV_02177
SV_16909
PV_03191
SV_09815
V2_07705
SV_06716
SV_11507
PV_03026
SV_11901
SV_00714
V3_08406
PV_02199
HB_03914
V3_06604
PV_04154
PV_04130
PV_04131
V3_02008
PV_03275
PV_03460
PV_03287
V3_09312
PV_03453
PV_03504
PV_04132
SV_16909
SV_12427
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SV_12427
SV_12510
SV_12504
SV_12220
SV_12429
SV_12501
SV_12427
SV_12428
V2_06509
SV_10602
V3_06803
SV_04219

katham a-saṃsr̥ṣṭa-anya-ākāravatyā buddhya
| arthakriyāyām keśa-ādir na artho 'n-artha-
kim idam paraspara-vivikta-rūpa-pratibhāsa-
|| vicchinne darśane ca akṣād a-vicchinnā-
|| anyathā hy a-tad-ākāraṃ katham jñāne
na ca ātmā na apy adhiṣṭhitam | na a-kāraṇam
vā dr̥ṣṭānte saṃśayo 'tha vā || siddham yādrg-
hetavas tathā syuḥ. api ca, siddham yādrg
-ādayaḥ, svabhāva-viśeṣāt. kriyā-bhoga-
evam syād idam iha prādur-bhūtam iti. na hy
'pi puruṣeṣu dr̥ṣyata eva. yathāsvaṃ satya-
karma-phalānām ca bhoktā samavāyi-kāraṇa-
atiśāyi-puruṣa-viśeṣa-niketo 'timānuṣa-sukha-
a-bhedo hi nāma-aikyam tāv iti ca bheda-
an-adhigata-vastu-rūpa-an-adhigateḥ, vastv-
kṛtakā mantrā vācyāḥ pauruṣeyās ca. puruṣa-
-ākāra-dhyāna-āder eva prayogāt. tasmāt tad-
ekasya dvayor vā an-anyathātve 'yogād
||310|| pratipādītā hi puruṣa-kṛtās tad-
ca mantrānām iti. na, teṣām prabhāvavātā eva
tad-anupalambha-siddheḥ. prabhāvavato
idam iha prādur-bhūtam iti. na hy adhiṣṭhāna-
avadhīrita-vikalpa-pratibhāso vastv eva
avadhīrita-vikalpa-pratibhāso vastv eva
|| duḥkham hetu-vaśatvāc ca na ca ātmā na apy
teṣām ca punaḥ pratānayitṛṇām kadācid
samartho viśayo 'kṣa-vat | atha kasmād dvaya-
vināśa-kāraṇāni santi teṣām api sva-pratyaya-
-kāraṇāni santi, teṣām api sva-pratyaya-
arhati. na ca iyam a-śākya-pravartanā, icchā-
puruṣa-icchā-vṛttir a-vṛttir vā. a-puruṣa-
apekṣā ity abhidhīyate || niṣpatter a-para-
sambandhaḥ. yasmāt sad-dravyam syāt para-
-ādi-gatiḥ, sā katham. sā apy eka-sāmagry-
-ādi-gatiḥ, sā katham. sā api – eka-sāmagry-
yatnaḥ sthāpane mahān || tiṣṭhanty eva para-
yataḥ pramāṇād anayor niścayaḥ, tad-
na hi tasmin bhavati sva-kāraṇa-sāmagry-
ca anyasya sādhanē siddha-sādhanam | gurutva-
ca prayojanam | ete sa-hetuke prāha na anumā-
prāha na anumā-adhyakṣa-bādhane || tatra apy
-pratīśiddha-vṛttim balād asti iti sādhyann
bauddhāms tām samavāiti cet | muktivā
ālamba ātmā vittīḥ svayam sphuṭaḥ || api ca
kalpanā | svarūpaṃ ca na śabda-arthas tatra
-arthakriyāyām upanidhīyate, yām ayaṃ jantur
-bhāva-ātma-vidau gṛhṇāti tām punaḥ | na
api spaṣṭa-avabhāsanāt || pratīta-bhede 'py
| tad-artha-arthā-uktir asya eva kṣepe
punaḥ pratānayitṛṇām kadācid adhīta-vismṛta-
draṣṭum a-śakyatvāc ca. tasmād adhyayanam
samam. yat kiñcid veda-adhyayanam sarvaṃ tad-
-sādhanē pratyuktāḥ. astu vedam adhyayanam
-viprakarṣeṇa draṣṭum a-śakyatvāc ca. tasmād
rāga-ādi-sādhanē pratyuktāḥ. astu vedam
-bhāg ity an-upātta-samam. yat kiñcid veda-
syād etat – tasmān na ekasya para-pūrvakam
viśeṣānād a-doṣaḥ. kaḥ punar atiśayo veda-
-viruddhāyor ekatra sambhavāt. idānintānānām
tasmād adhyayanam adhyayana-antara-pūrvakam
-antara-pūrvakam adhyayanād iti bhārata-
-traya-nivṛttāv api na santi iti śakyante
-a-pratibhāsi rūpaṃ śakyam tad-viśayatvena
-a-pratibhāsi rūpaṃ śakyam tad-viśayatvena
-kāry api tat-kāri iva vyavahāriṇām tathā

adhimucyeta arthān abhilaped vā. tato bheda-a-
adhimokṣataḥ || sadṛśa-a-sadṛśatvāc ca viśaya-a-
adhiyakṣa-darśanam enām upekṣate. an-iṣṭam ca
adhiropāṇam | na akṣāt sarva-akṣa-buddhīnām
'dhirohati | eka-ākāra-uttaram jñānam tathā hy
adhiṣṭhātā nityam vā janakam katham || tasmād
adhiṣṭhātṛ-bhāva-abhāva-anuvṛttimat | sanniveśa-
adhiṣṭhātṛ-bhāva-abhāva-anuvṛttimat | sanniveśa-
adhiṣṭhāna-a-svatantro hy ātmā nir-ātmā, tat-
adhiṣṭhāna-adhiṣṭhāninor vivekena an-upalakṣaṇa
adhiṣṭhāna-balā viśa-dahana-ādi-stambhana-
adhiṣṭhāna-bhāva-ādinā ity āha vedaḥ, tac ca
adhiṣṭhāno nānā-upakaraṇaḥ svargaḥ, tan-nivāsiny
adhiṣṭhāno bhāviko vyavahāraḥ. nivṛtti-prādur-
adhiṣṭhānatvāt pramāṇa-vyavasthāyāḥ, arthakriyā-
adhiṣṭhānam antareṇa anyato 'sambhavat-phalānām
adhiṣṭhānam eva tat tādr̥śam ity unneyam. api ca,
adhiṣṭhānasya. tat-saṃskāre tu syād anupalambhaḥ.
adhiṣṭhānāc ca phala-dā mantrāḥ. tad asti kaścid
adhiṣṭhānāt. tat-kṛtam hi te samayam
'dhiṣṭhānāt sato 'py anupalabdhir iti cet, na,
adhiṣṭhāninor vivekena an-upalakṣaṇa evam bhavati.
adhiṣṭhāni-karoti, yatra ayaṃ puruṣa-arthaḥ
adhiṣṭhāni-karoti, yatra ayaṃ puruṣa-arthaḥ
adhiṣṭhitam | na a-kāraṇam adhiṣṭhātā nityam vā
adhīta-vismṛta-adhyānānām anyeṣām vā sambhāvanā-
adhīna-janma tat tena na ucyate || samikṣya
adhīna-sannidhitvān na avaśyam sannidhānam iti
adhīna-sannidhitvān na avaśyam sannidhānam iti
adhīnatvāt, yadi hi na prayoktur icchā katham
adhīnatve puruṣānām yathā-abhiprāyam deśa-ādi-
adhīnam api kāryam sva-hetutaḥ | sambadhyate
adhīnam sambandho 'nyasya vā katham ||237|| na hi
adhīnasya rūpa-āde rasato gatiḥ | hetu-dharma-
adhīnasya rūpa-āde rasato gatiḥ | hetu-dharma-
adhīnā yeṣām tu mahatī kṛpā | sat-kāya-dr̥ṣṭer
adhīnā sattā-prasiddhir iti jñāpanāya niścita-
adhīnair anyair api tad-unmukhair bhavitavyam, an
adhogatī syātām yady asau syāt tulā-natiḥ || tan
adhyakṣa-bādhane || tatra apy adhyakṣa-bādhāyām
adhyakṣa-bādhāyām nānā-rūpatayā dhvaneḥ |
adhyakṣa-viruddham ācarati. kaścit prakaraṇair
adhyakṣa-smṛta-ākāraṃ saṃvittim buddhir atra kā ||
adhyakṣatā-abhāve dhiyaḥ syāl liṅgato gatiḥ | tac
adhyakṣam ato 'khilam || trividham kalpanā-jñānam
adhyakṣam adhyavasyati ghaṭo 'yam iti, tan-
adhyakṣam iti ced eṣa kuto bhedaḥ samarthayoḥ ||
adhyakṣā dhiḥ katham tādr̥śī bhavet | tasmān na
'dhyakṣeṇa bādhanam || tad eva rūpaṃ tatra arthaḥ
adhyānānām anyeṣām vā sambhāvanā-bhramśa-bhaya-
adhyayana-antara-pūrvakam adhyayanād iti bhārata-
adhyayana-antara-pūrvakam ity api vyāptir na
adhyayana-pūrvatā-sādhanam. sarvathā anādītā
adhyayanam adhyayana-antara-pūrvakam adhyayanād
adhyayanam adhyayana-pūrvatā-sādhanam. sarvathā
adhyayanam sarvaṃ tad-adhyayana-antara-pūrvakam
adhyayanam sarvasya tathābhāvaṃ sādhyati. tasya
adhyayanasya yad anyathā adhyetum na śakyate. na
adhyayanād iti cet. ukta-uttaram etat. a-darśanād
adhyayanād iti bhārata-adhyayane 'pi bhāvād
adhyayane 'pi bhāvād vyabhicāri. nanu vedena
'dhyavasātum. yo 'pi jñāpaka-abhāvād atindriyah
adhyavasātum. sa tu vikalpaḥ sad-asad-ubhaya-
adhyavasātum. sa tu vikalpaḥ sad-asad-ubhaya-
adhyavasāya pravṛtteḥ, anyathā pravṛtṭy-ayogāt,

SV_10603	-vāsanā-prabhava iti tat-pratibhāsy-ākāra-	adhyavasāya-vaśena ca bhāva-abhāva-ubhaya-dharma
V3_06805	-vāsanā-prabhava iti tat-pratibhāsy-ākāra-	adhyavasāya-vaśena ca bhāva-abhāva-ubhaya-dharma
SV_05503	tad-udbhavā. a-tat-pratibhāsiny apy	adhyavasāya-vibhramād vyavahārayati lokam. sa tu
SV_06424	ābhāsam vyavahāra-viśayam arthakriyā-yogyam	adhyavasāya śabda-artham upanayati iti. tatra eva
V1_02408	na saṃvedanam iti cet, kā iyaṃ buddhiḥ.	adhyavasāyaḥ. kim idaṃ saṃvedanam. anubhavaḥ. ko
V2_04707	||3|| tasyās tad-rūpa-śūnyāyās tad-rūpa-	adhyavasāyataḥ | tad-rūpa-a-vañcakatve 'pi kṛtā
PV_03083	-ābhāsa-śūnyayor apy a-vañcanam || tad-rūpa-	adhyavasāyāc ca tayos tad-rūpa-śūnyayoḥ | tad-
SV_07624	bhinna-padārtha-darśana-balena teṣu bhāva-	adhyavasāyāt. tathā bhāva-kalpanāyām eva aparatra
SV_04007	sāmānyam, tasya teṣv abhāvāt. tad-bhāva-	adhyavasāyāt tathā-bhrāntīyā vyavahāra iti cet.
V1_02605	ayo-golakam iva vahneḥ, tad-rūpa-sparśa-	adhyavasāyāt. bheda-a-bheda-vyavasthā evam
SV_04904	iti cet, na, a-tat-pratibhāsinas tad-	adhyavasāyāt, maṇi-prabhāyām maṇi-bhrānti-
SV_07611	-darśaneṣv anapekṣya api tad-bhedaṃ tathā	adhyavasāyād a-tathābhūta-kalpita-vyavacchedena
V1_02607	artha-upalambheṣu saṃsarga-śāṅkayā ekatva-an-	adhyavasāyād bhinna-upalambhayor api sukha-ādi-
SV_05808	vastu-prthag-bhāva-mātra-bijām samāna-	adhyavasāyām mithyā-buddhiṃ śrutir janayanty api
SV_04901	sa vibhrama-vaśād a-kārake 'pi kāraka-	adhyavasāyī pravartayati, vastu-saṃvādas tu vastu
SV_03804	tathābhūta eva vikalpa-pratibimbe tad-	adhyavasāyī santuṣyati. tathābhūtatvād eva śabda-
V2_04607	pramā ||1cd|| sva-pratibhāse 'n-arthe 'rtha-	adhyavasāyena pravartanād bhrāntir apy artha-
HB_00402	-lakṣaṇatvād vastunaḥ, tato 'pi vikalpāt tad-	adhyavasāyena vastuny eva pravṛtteḥ, pravṛttau tu
V1_02604	ayo-golaka-vahni-vat | vibhaktāv api cetanā-	adhyavasāyau saṃsarga-vipralabdho 'yaṃ na
PV_04286	vibandhe ca sāmāgrī kārya-karmaṇi || an-	adhyavasita-avagāhanam an-alpa-dhī-śaktinā apy a-
SV_03507	-āhita-vāsanā-prabodha-janmabhir vikalpair	adhyavasita-tad-bhāva-arthaiḥ. tatra eva ca ayaṃ
SV_04216	tad-anubhava-āhita-vāsanā-prabhava-prakṛter	adhyavasita-tad-bhāva-svarūpam a-bhinna-kārya-
SV_06025	-anya-vyāvṛtīyā ca a-tathābhūtān api tathā-	adhyavasitān a-vibhakta-bāhya-adhyātmika-bhedān
PV_03291	ādikā | samaya-apekṣiṇī na arthaṃ pratyakṣam	adhyavasyati || tathā anubhūta-smaraṇam antareṇa
PV_03444	| prak kathaṃ darśanena asya sārūpyam so	'dhyavasyati || sārūpyam api na icched yas tasya
V3_09312	upanidhiyate, yām ayaṃ jantur adhyakṣam	adhyavasyati ghaṭo 'yam iti, tan-nivṛttāv a-
HB_03101	paśyann apy analo 'yaṃ na salilam ity an-	adhyavasyan na tiṣṭhen na pratiṣṭheta iti dus-
SV_05807	a-kārya-kāriṇam api tat-kārya-kāriṇam iva	adhyavasyantīm vastu-prthag-bhāva-mātra-bijām
SV_03819	tiro-dhāya pratibhāsam a-bhinnam ātmīyam	adhyasya tān saṃsṛjantī sandarśayati, sā ca eka-
V1_01502	antar-bhāvvyatām arthe buddhau vā. na arthe,	adhyātmam parisandyād ihā-vaśena udaya-astamaya-
SV_06423	ataḥ ||130|| uktaṃ prāg yathā saṃsṛṣṭa-bāhya-	adhyātmika-bhedā buddhiḥ svam eva ābhāsam
SV_06026	api tathā-adhyavasitān a-vibhakta-bāhya-	adhyātmika-bhedān pratipattā pratipattim anusṛtya
SV_03210	-ādi-bhedāt paurvāparyam, yathā janakatva-	adhyāpakatva-a-viśeṣe 'pi pitaram āyāntam drṣṭvā
SV_12516	syāt. tadā apy anya-pūrvakam na sidhyati.	adhyāpayitur abhāvāt. tat prathamō 'dhyetā kartā
PV_02192	āropya na ca sva-stho 'vatiṣṭhate | mithyā-	adhyāropa-hāna-arthaṃ yatno 'saty api muktari ||
SV_05806	| (113ab) eka-svabhāva-rahiteṣv artheṣu tam	adhyāropya utpadyamānām mithyā-pratibhāsivād a-
V2_08914	-hetur vā bhāvānām yad uta viruddha-dharma-	adhyāsaḥ kāraṇa-bhedaś ca. tataś cen na bheda-
SV_02022	bheda-hetur vā bhāvānām viruddha-dharma-	adhyāsaḥ kāraṇa-bhedaś ca. tau cen na bhedakau,
SV_08624	buddhi-pratibhāsa-bhedo viruddha-dharma-	adhyāsaś ca na syāt. sati vā tasminn a-bhede 'pi
SV_04323	dvayor an-abhidhānam, ekasya buddhyā	adhyāhāre na vastu-viśayaḥ śabdaḥ syāt. buddhi-
V3_13708	a-mogha-nīter draṣṭur mayā āgamitam āgamam	adhyupekṣya | tasya apy avaśyam avadāta-dhiyo
SV_12517	sidhyati. adhyāpayitur abhāvāt. tat prathamō	'dhyetā kartā eva syāt. tad ayaṃ anādiḥ pūrva-
SV_12429	punar atīśayo veda-adhyayanasya yad anyathā	adhyetum na śakyate. na hi viśeṣaṇam a-viruddham
SV_16906	kānicid virala-adhyetrkāṇi. tadvat pracura-	adhyetrkāṇām api kasmimścit kāle kathañcit
SV_16905	śākhā-antarāṇi. idānīm api kānicid virala-	adhyetrkaṇi. tadvat pracura-adhyetrkāṇām api
SV_16911	tad-bhaktānām a-vicāreṇa pratipatter bahuṣv	adhyetrkaṇi sambhāvitāt puruṣād bahulam pratipatti-
SV_06417	śabdena codane tasya eva anyato 'pi bhedaḥ	an-aṃśa-eka-bheda-codane sarva-bheda-gates tatra
SV_06525	na ekasya eka-artha-gocarau ||135|| tad ekam	an-aṃśam vastu kathaṃ bhinna-ākārābhir buddhibhir
PV_03526	a-grāhyam na hi tejo 'sti na ca saukṣmya-ādy-	an-aṃśake || grāhyatā-śakti-hāniḥ syān na anyasya
SV_02701	-aṃśa-pratyāyane pravṛttis tasya drṣṭatvāt,	an-aṃśasya ca eka-deśena darśana-ayogāt. tasmād
PV_03289	ekam ca pratyakṣa-ābham caturvidham ||	an-akṣa-jatva-siddhy-artham ukte dve bhrānti-
V3_06311	tasmād ayaṃ pramāṇa-antara-bala-utpanno	'n-akṣa-liṅga-āśrayo 'nupalambha-vikalpo na
PV_04114	| tan niṣedho 'numānāt syāc chabda-arthe	'n-akṣa-vṛttitāḥ || asādhāraṇatā tatra hetūnām
SV_12402	vipratīṣiddham. mudrā-maṇḍala-dhyānair apy	an-akṣaraiḥ karmāṇi kriyante. na ca tāny
PV_03394	āśrītya kalpyeta yadi kiṃ vā virudhyate ||	an-agni-janyo dhūmaḥ syāt tat-kāryāt kāraṇe gatiḥ
V3_08112	asya vākyaśya śabda-pradeśa-ādiṣu nitya-	an-agni-vyavacchedena vyatireka-gatau sāmārthya-
SV_02717	akasmād dhūmād agni-pratipattiḥ. na hi tatra	an-agni-samāropaḥ sambhāvvyate. tan na sarvatra
SV_02315	śakrasya mūrdhā yady agnir eva saḥ | atha	an-agni-svabhāvo 'sau dhūmas tatra kathaṃ bhavet |
V2_08710	śakrasya mūrdhā yady agnir eva saḥ | atha	an-agni-svabhāvo 'sau dhūmas tatra kathaṃ bhavet |
PV_04257	-indhana-vikāra-aṅgatā-pade dahana-sthiteḥ |	an-agnis ced a-dhūmo 'sau sa-dhūmaś cet sa-
SV_00604	dhūmāt. hetv-asiddhyā, yathā na atra dhūmo	'n-agneḥ. svabhāva-asiddhyā, yathā na atra dhūmo
V3_06413	iha śiṃśapā vṛkṣa-abhāvāt, na asti iha dhūmo	'n-agner iti. pratiśedhya-artha-bādhaka-rūpa-
V2_06207	iti. hetv-asiddhyā, yathā - na dhūmo 'tra	an-agner iti. svabhāva-asiddhyā, yathā - na atra
PV_02198	|| a-kṣiṇa-śaktiḥ saṃskāro yeṣāṃ tiṣṭhanti te	'n-aghāḥ | mandatvāt karuṇāyāś ca na yatnaḥ
SV_04418	anyataḥ | vyāvṛttam iva nis-tattvaṃ parikṣā-	an-aṅga-bhāvataḥ ||77|| arthā jñāna-niviṣṭas te

PV_03204	dhiyām eva bhāvānām viśva-rūpatā | tac ced	an-aṅgam kena iyam siddhā bheda-vyavasthitiḥ ||
PV_04049	an-abhyupāyataḥ | upāyo hy abhyupāye 'yam	an-aṅgam sa tadā api san || tathā viśuddhe viśaya
V3_02105	an-abhyupāyataḥ | upāyo hy abhyupāye 'yam	an-aṅgam sa tadā api san ||10|| tathā viśuddhe
V1_03109	viśeṣa-asiddheḥ, sato 'pi vā viśeṣasya tad-	an-aṅgatayā a-karaṇatvāt. tasmād yato 'sya ātma-
SV_09506	upanyāsa-pūrvako 'nvayaḥ sādhyā-ukter iha	an-aṅgatvāt. tat-pūrvakatve vā kaḥ pratijñām
V3_07408	upanyāsa-pūrvako 'nvayaḥ, sādhyā-ukter iha	an-aṅgatvāt. tat-pūrvakatve vā kaḥ pratijñām
SV_04222	bhinnam iva, na ca tat tattvaṃ parikṣā-	an-aṅgatvād iti pratipādayiṣyāmaḥ. te 'rthā
V2_09314	iti cet, darśanam khalv a-pratīyamānam	an-aṅgam iti yuktaṃ tatra smarāṇa-arthaṃ vacanam.
SV_01202	iti cet. darśanam khalv a-pratīyamānam	an-aṅgam iti yuktaṃ tatra smarāṇa-ādhānam. a-
V3_02609	iti tad-vyavaccheda-arthaṃ āha. tena	an-aṅgam iṣer niṣṭhā atra, īpsita-pade punar
PV_04088	uktaṃ kāla-antara-cchide || iha	an-aṅgam iṣer niṣṭhā tena īpsita-pade punaḥ |
V3_10212	āyāto dharmo na pratyāyana-kāla-bhāvī ity	an-aṅgam. yat tarhi idam itara-tad-viparīta-
PV_04262	-ākhyātyā dr̥śya-arthe sā iti sūcitam ||	an-aṅgī-kṛta-vastv-aṃśo niṣedhaḥ sādhyate 'nayā |
PV_02087	|| a-viśeṣo viśiṣṭānām aindriyatvam ato	'n-aṅuḥ | etena āvaraṇa-ādinām abhāvas ca
SV_14111	-svabhāvā. vastu-svabhāvasya etad-vikalpa-	an-atikramāt. a-tad-rūpeṣu tad-rūpa-samāropa-
SV_16211	prasiddha-kārya-kāraṇa-bhāva-vastu-dharma-	an-atikramāt puruṣa-kṛtā. ata eva asādhāraṇatā
HB_00908	-upagame vyatireka-a-vyatireka-vikalpa-	an-atikramāt. bhāva-pratiśedha-rūpatve ca bhāvaṃ
VN_03420	hetv-apekṣasya virodhasya hetvābhāsa-	an-atikramāt, yathā uktaṃ prak. anapekṣe ca
SV_11930	ca. tan na vastu. tasya etad-vikalpa-	an-atikramāt. vastu ca sambandhaḥ. sa kathaṃ tad-
SV_16702	kuto gatiḥ ||317|| sarva eva hi puruṣo	'n-atikrānta-doṣa-viplavas tam atindriyam artha-
PV_02168	-prādūr-bhāve prasajyate || bhūta-ātmatā-	an-atikrānteḥ sarvo rāga-ādimān yadi | sarvaḥ
SV_11824	rūpa-lakṣaṇatvāt. rūpasya ca etad-vikalpa-	an-ativṛtteḥ. api ca, bhinnatvād vastu-rūpasya
VN_03514	iti cet, na, tad api saṃśaya-hetutva-	an-ativṛtteḥ. dr̥ṣṭānta-virodho hi pratijñāyāḥ
VN_01105	an-atīsaye 'miśam prakārāṇām virodhāt. na	an-atīsayā eka-atīsayā-nivṛtṭyā apara-atīsayā-
SV_12025	tad-anythingyasya api tulyam ity an-upālambhaḥ.	an-atīsayā-darśī ca ayaṃ vākyeṣv evaṃ-prakārāṇām
SV_14221	bhāvāt. tad-apekṣād utpatter a-doṣa iti cet.	an-atīsayā-lābhinaḥ kā apekṣā. lābhe vā apara-
SV_05321	'sau jananam yad upakriyā ||106|| na hy	an-atīsayam ātmānam asya pūrva-vad bibhrataḥ
SV_16326	kiñcit karma kurvanti. tathā anyo 'py	an-atīsayas ca kartā ca mantrāṇām iti. na, teṣāṃ
SV_13708	-sāmarthya-upayogo 'vasthā-bhedas tad-anything.	an-atīsayasya apekṣā ca prāg eva niśiddhā. sa ca
VN_01115	na pūrvo vinaśyati iti. yadi sā sarvadā	an-atīsayā kim idānīm atīsayavad yat kṛto 'yam
SV_15622	ity anapekṣāḥ sadā kuryur na vā kadācid	an-atīsayāt. sarvasya sādhanam te syur bhāva-
SV_08201	vyajyata iti cet. sthira-svabhāvasya	an-atīsayād a-viśeṣa-ādhāyini kā apekṣā. atīsaye
V1_02502	atiprasaṅgāt. atīsayavac ca bauddham sukham	an-atīsaye 'pi śabda-ādi-sukhā ity api vārttā-
VN_01103	pratyakṣam kadācid āgamaḥ, etasminn eva	an-atīsaye 'miśam prakārāṇām virodhāt. na an-
SV_03724	na vai tad eva rūpaṃ buddhau samarpyate,	an-atīndriyatva-prasaṅgāt. kevalam ayaṃ
SV_16922	sarva-artheṣv ekam arthaṃ atyakṣa-saṃyogam	an-atyakṣa-darśini puruṣa-sāmānye ko vivecayed
V3_04803	iti. katham a-sapakṣa-apekṣayā bhede 'sato	'n-adhikaraṇatvād asattvaṃ sattvaṃ vā iti cet,
V3_09708	-dr̥ṣṭasya pratijñayā asiddhi-codanā-ayogāt,	an-adhikārāc ca śāstrasya anumāne. pramāṇena eva
V2_06502	ekasya vṛttir iti cet, na, śāstrasya kvacid	an-adhikārāt. śāstraṃ hi pravartamānam puruṣa-
SV_10202	śāstra-nivṛttir abhāva-sādhanī. tasya kvacid	an-adhikāre 'pravṛtteḥ. śāstraṃ hi pravartamānam
SV_10808	-abhidhāyakam | parikṣā-adhikṛtaṃ vākyam ato	'n-adhikṛtaṃ param ||214|| sambandho vākyānām eka
HB_00312	nila-sādhyā-arthakriyā sādhyate. tasmād	an-adhigata-artha-viśayam pramāṇam ity apy an-
HB_00314	tad-viśayatvāt smr̥tir eva na pramāṇam,	an-adhigata-vastu-rūpa-an-adhigateḥ, vastv-
V1_02001	na ca idam pūrva-pramāṇa-viśaya-grāhi,	an-adhigata-viśayatvāt pramāṇasya, anyathā ca
HB_00312	an-adhigata-artha-viśayam pramāṇam ity apy	an-adhigate svalakṣaṇa iti viśeṣaṇiyam. adhigate
HB_00315	eva na pramāṇam, an-adhigata-vastu-rūpa-	an-adhigateḥ, vastv-adhiṣṭhānatvāt pramāṇa-
V1_02607	-artha-upalambheṣu saṃsarga-śāṅkayā ekatva-	an-adhyavasāyād bhinna-upalambhāyor api sukha-ādi
PV_04286	vibandhe ca sāmāgrī kārya-karmaṇi ||	an-adhyavasita-avagāhanam an-alpa-dhī-śaktinā apy
HB_03101	analam paśyann apy analo 'yam na salilam ity	an-adhyavasayan na tiṣṭhen na pratiṣṭheta iti dus-
V3_01605	-vat, tad-artha-a-pratipatteḥ, tad-vikāra-	an-anukārāt, tad-abhāve bhāvāc ca. tathā śrāvaṇa-
V1_01614	a-tad-ātma-grāhiṇī, tad-bhāva-abhāvāyor	an-anukārāt, rasa-buddhi-vad gandhasya cakṣur-
V1_01615	-kṣamaṃ hi kāraṇam vijñānasya viśayaḥ. na	an-anukṛta-anvaya-vyatirekaṃ kāraṇam, na a-
SV_14708	uktaḥ syāt. na artha-bhedāḥ. svabhāva-	an-anugamaṇam tv anyatvaṃ brūmaḥ. sa ca
SV_03424	uktam. katham idānīm ekasya vyāvṛttasya anya-	an-anugamād anya-vyāvṛtṭiḥ sāmānyam, tad-buddhau
PV_04267	dhī-dhvanī || vidyamāne hi viśaye mohād atra	an-anubruvan | kevalam siddha-sādharmyāt smāryate
V3_05710	-vyavahārah. vidyamāne 'pi viśaye mohād atra	an-anubruvan | kevalam siddha-sādharmyāt smāryate
V3_08608	ādhārād abhinirvṛtteḥ. na hi tasmād upakāram	an-anubhavatas tato 'vasthā-viśeṣa-pratīlambho
PV_03463	jñānam vyakto 'rtho 'nena varṇitaḥ | vyaktāv	an-anubhūṭāyāṃ tad-vyaktatva-a-viniścayāt || atha
PV_03537	na anubhūyate | para-anubhūṭavat sarva-	an-anubhūṭiḥ prasajyate || ātma-anubhūṭam
PV_03423	asiddhā sā api sidhyati saṃsmṛteḥ || bhedenā	an-anubhūṭe 'sminn a-vibhakte sva-gocaraiḥ | evam
SV_12613	aneka-artha-pāṭhāt. rūḍher apy ekāntena	an-anumateḥ, a-rūḍha-śabda-bāhulyāt, tad-arthasya
V2_08811	viprakṛṣṭāyāṃ tu hetu-paramparāyām	an-anumānam eva ity avyabhicārah. na apy ākāra-
V1_01605	hi liṅge 'siddhayā buddhyā sambandha-abhāvād	an-anumānam. tasmāt pratyakṣā iyam an-abhilāpā ca
SV_02124	-nimitto dharmo bhāve 'vaśyam-bhāvī ity	an-anumānam. yadi tarhi darśana-a-darśane na
SV_10426	-siddhi-vad anyatra api dr̥ṣṭānta-anapekṣāṇād	an-anumānam. śṛṅvann api devānām-priyo na

SV_10825
V1_01507
VN_06214
SV_11116
VN_04114
V1_02909
V1_02913
V2_04901
SV_00208
V3_04401
HB_00202
SV_15609
V1_01305
V3_11606
V3_13703
V3_11010
SV_00921
SV_04202
V3_08307
SV_00711
SV_06201
V3_10804
SV_08621
V1_02012
PV_03220
PV_03249
V3_10809
V3_11706
V3_08202
HB_03005
PV_02080
SV_16403
SV_06710
VN_03509
SV_08909
PV_03158
SV_07524
VN_02719
SV_07520
SV_14402
SV_14411
V2_05906
SV_07510
SV_07202
VN_01811
SV_15405
PV_04038
V3_01301
V3_01303
V3_04702
VN_00926
V3_01608
SV_09409
V3_07204
V2_05106
SV_09321
V3_07105
V3_09412
SV_15430
SV_08106
SV_05115
V3_01209
SV_08411
V1_00309
HB_02909

tathābhāvaḥ, yathā catūrṇām ārya-satyānām.
tataḥ syātām, puruṣa-antara-samvedana-vat.
tasya upekṣaṇam nigraha-prāpto 'si ity
parigraham antarena kvacit snehaḥ. na ca
iti vatir atra upāttaḥ so 'nyadā apy
ca evaṃ vikalpaḥ, tat-pratibhāsasya vastuny
-anya-indriya-ja-a-viśeṣāt, asāv api vastv-
sva-viṣaya-sammata-anvaya-vyatireka-
dharmatve tad-viśeṣaṇa-apekṣasya anyatra
dharmatve tad-viśeṣaṇa-apekṣasya anyatra
dharmatve tad-viśeṣaṇa-apekṣasya anyatra
ca. sarva-bhramṣe tu kasyacid eva samasya
a-paśyamś ca na śabda-viśeṣam anusmarati,
-ayogād yathā samśete, tathā iha api sarva-
kiñcit sāmānya-lakṣaṇam vācyam syāt, viśeṣe
-anumāne 'tiprasaṅgo 'py uktaḥ. vyabhicārād
tad-anumāne 'tiprasaṅgaḥ, vyabhicārāt.
||75|| yadi hy upakuryād an-ādheya-viśeṣasya
-hetutvāc chakti-prasūteḥ sāmagryā yogyatā
-hetutvāc chakti-prasūteḥ sāmagryā yogyatā
api kenacid vyavacchedyena bhavitavyam,
kiṃ tarhi vyatirekād api. tad-abhāvād
prāk. kiṃ ca, pratibhāso 'pi bhedakaḥ |
yasmād a-śakya-samayo hy ātmā sukha-ādinām
|| nīla-ādīś citra-vijñāne jñāna-upādhir
|| a-śakya-samayo hy ātmā sukha-ādinām
tad ayaṃ puruṣa ātmānam āntaraiḥ kaiścid
hy ātma-abhāva eva na bhavaty eva ity arthād
idam eva iha na anyad iti. yady avaśyam ete
eva tad-abhāvaḥ, yathā uktaṃ prāk. tasya
'-bhedāt syād dehe 'pi tato guṇaḥ ||
api ca, so 'pi tādrśaḥ prabhāvavān eva
pṛthak codane 'tigauravaṃ syāt. na ca asya
ca dr̥ṣṭānte yadi pakṣa-dharmasya vṛttir
-mukha-buddhiḥ kriyate. tasmād yo 'sya ātmā
viśiṣṭa-vijñāna-grāhyatvān na aupacārikaḥ ||
-vad a-viśeṣāt. tac cet sāmānyasya rūpam
-antaraṃ bhavati, kiṃ tarhi hetv-āder
dr̥ṣṭam kiñcid anyatra paśyete. tac ca sataḥ |
tan-nivṛtttau ca syād eva asya punar-bhāvaḥ.
-ādi-paryanuyogas tad-avastha eva. tathā
cet, na, viṣaya-indriyayor ekasya dvayor vā
jñāna-hetuḥ. ata eva vyakter anyā atha vā
sthitih sāmānyasya. sā sāmānyād anyā vā syād
-upādānāt. tathā sādhyā-ādi-vikalasya
pratiśedha-dvayāc ca vidhi-siddhir iti kā
-yogayoh | vyavacchedād ayoge tu vārye na
tato na kutaścid gatiḥ syāt. ukta-dharma-
yathokte tu dharma-dharmi-viśeṣa iṣṭa eva
udbhāvanam, api tu vakṛ-doṣeṇa api, nyūnatā-
kvacit kadācid viveka-hetor abhāvāt.
tathā-abhyupagame syāt. sa ca na śārīrasya,
upātta-bhede sādhye 'smin bhaved dhetur
upātta-bhede sādhye 'smin bhaved dhetur
-bhāva unneyaḥ. tena saty api viśeṣeṇa na
tarhi hetāv api tulya-doṣatvāt. na hi hetur
tarhi hetāv api, tulya-doṣatvāt. na hi hetur
cet, yukto yadi pratibandhaḥ sidhyet. sa ca
-asiddhir iti sādhye 'pi prasaṅgaḥ. tan na
na karma na sāmānyam iti cen na ca śaktir
darśanāt, na a-vyatirikṭasya, vyakti-vad
vikalāḥ syāt, tāvato dharma-kalāpasya kvacid
viśeṣa eva tata eva tan-niṣpatteḥ. svabhāva-
tarhi prabhava-abhāva-sādhanā na anumānam,
eva tad-abhāva-pratites tasya ca anyatra

an-anumeyānām tathābhāvo yathā ātma-ādinām. āgama
an-anuyamś ca enām pratyakṣeṇa katham ātmany
an-anuyogaḥ. etac ca kasya parājaya ity
an-anurāgiṇaḥ kvacid dveṣaḥ. ātma-ātmīya-an-
an-anurūpaṃ gr̥hṇāti ity a-doṣa ity. na, artha-
an-anurodhāt. tasmāt pratyakṣa-ābhāsaḥ. viplavaś
an-anurodhi-pratibhāso vipralambhāt pratyakṣa-
an-anuvidhānāt pratyakṣa-vat sāmānyasya ca
an-anuvṛtter asādhāraṇatā iti cet. na, ayoga-
an-anuvṛtter asādhāraṇatā iti cet, na, ayoga-
an-anuvṛtter asādhāraṇatā iti cet, na, ayoga-
an-anuṣṭhānād a-sannidher na artha-an-arthau. kiṃ
an-anusmaran na yojayati, a-yojayan na pratyeti
an-antar-bhāva-ayogāt samśayaḥ. a-pratipattir an-
'n-antar-bhāvāt. tac ca sāmānya-lakṣaṇam uktam
an-anya-anumāna iha avyabhicāra ity kuto niścayaḥ.
an-anya-anumāna iha avyabhicāra ity ko niścayaḥ.
an-anya-apekṣanāt sakṛt sarvaṃ sva-kāryam janayet.
an-anya-apekṣaṇī ity ucyate. samagrāny eva
an-anya-apekṣiṇī ity ucyate. yā tarhy a-kārya-
an-anya-āśaṅkāyām prayoga-ayogāt. tatra hi yad
an-anya-upanaya ity cet, tulyā vṛtti-tat-
an-anya-bhāk (170bc') utpatti-sthiti-vināśa-ādi-
an-anya-bhāk | (21ab) na an-uditaḥ pratiniyataḥ
an-anya-bhāk | a-śakya-darśanas tam hi pataty
an-anya-bhāk | teṣām ataḥ svasamvittir na
an-anya-vedyair dharmair yuktaṃ
an-anya-saṃsargiṇy ātma-vṛttih sūcitā bhavati. sā
'n-anya-saṃsargiṇo gamyāḥ, sa eva eṣām a-saṃsargo
an-anya-saṃsṛṣṭa-rūpasya kevalasya eka-ātmani
an-anya-sattva-neyasya hīna-sthāna-parigrahaḥ |
an-anya-sādhāraṇa-śaktitvād iti puruṣa-viśeṣa eva
an-anya-sādhāraṇam rūpaṃ śakyaṃ codayitum. na apy
an-anya-sādhāraṇā prasādhyate, viruddhas tadā
an-anya-sādhāraṇo yaṃ puras-kṛtya puruṣo viśiṣṭa-
an-anya-hetutā tulyā sā mukhya-abhimateṣv api |
an-anything tad eva tad bhavati. a-tattve vastv-
an-anythingatamaḥ. sādhyā-sādhanāya upādānāt sādhanā-
an-anythingatve 'nvaya-abhāvād anythingatve 'py an-
an-anythingatve 'pi nāśasya syān nāśaḥ kāṣṭham eva tu |
an-anythingatve. tasmāt sato rūpasya tattva-anythingatva-a-
an-anythingatve 'yogād adhiṣṭhānasya. tat-saṃskāre
an-anythingatve yeṣām jātis tu vidyate | teṣām vyaktiṣv a
an-anythingatve vā. sā anythingatve cet tam eva sa āśrayaḥ karoti.
an-anvaya-a-pradarśita-anvaya-āder api dr̥ṣṭānta-
an-anvaya-a-vyatireka-vyāpti-siddhiḥ. tan na
an-anvaya-āgamaḥ || sāmānyam eva tat sādhyam na
an-anvaya-eṣa doṣo na anyatra ity cet, na,
an-anvaya-doṣaḥ. yad āha – ātmā paraś cet so
an-anvaya-viparīta-anvaya-vat. tena hi nirṇīta-
an-anvaya-vyatirekaṃ viśvaṃ syāt, bheda-abhāvāt.
an-anvaya-śaṅkāyā, na ghaṭasya, virodhād iti
an-anvayaḥ | sattāyām tena sādhyāyām viśeṣaḥ
an-anvayaḥ | sattāyām tena sādhyāyām viśeṣaḥ
an-anvayaḥ. tathā sāmānyam ca sādhyam. na ca
an-anvayaḥ siddher aṅgam tataḥ samśayāt. na eṣa
an-anvayaḥ siddher aṅgam, tataḥ samśayāt. na eṣa
an-anvayasya na sidhyati ity vākṣyamaḥ. sarvathā
an-anvayā vyatireka-vyāptih. mithyā-arthatāyās tu
an-anvayāt ||159|| na hi śaktir nāma kiñcid anyad
an-anvayāt. api ca, parasya api na sā buddhiḥ
an-anvayāt. tato na kutaścid gatiḥ syāt. ukta-
an-anvayāt tarhy ekasya janakaṃ rūpam anyasya na
an-anvayāt. na hy atra dr̥ṣṭānto 'sti, sādhanā-
an-anvayāt. pratijñā-ārtha-eka-deśatvāc ca a-

V3_07103	-bhavati. na ca viśeṣaḥ sādhayitum śakyate,	an-anvayāt. yathā āha – pramāṇa-viśaya-a-
SV_09319	-bhavati. na ca viśeṣaḥ sādhayitum śakyate	'n-anvayāt. yathā āha – pramāṇa-viśaya-ajñānād
VN_01517	traiguṇyād bhinnāḥ syāt, tad-bhāve viśeṣasya	an-anvayāt. sataś ca sarva-ātmanā niṣpanna-
SV_09416	viśiṣṭa-ādhāra-viśeṣanasya tv abhimatasya	an-anvayād asiddhiḥ. na vai sa ādhāras taṃ viśeṣī
V3_07210	viśiṣṭa-ādhāra-viśeṣanasya tv abhimatasya	an-anvayād asiddhiḥ. na vai sa ādhāras taṃ viśeṣī
SV_06012	sambhavati. ekatra dr̥ṣṭasya rūpasya kvacid	an-anvayād darśanena pratipattau vyakty-antare
V1_01804	sāmānya-a-pratibhāsanāt pratibhāsinām ca	an-anvayād viśiṣṭam eva an-abhilāpyam vastu-rūpam
PV_03128	śabdānām pravṛttāv asti sambhavaḥ ||	an-anvayād viśeṣānām saṅketasya a-pravṛttitāḥ |
SV_07913	| (157ab) pācaka-pāṭhaka-ādiṣv anyonyam	an-anvayaiṣv api śabda-pratyaya-anuvṛttir asti.
PV_03168	anvayinaḥ kāryam arthena anvayinā sa ca |	an-anvayī dhiyo 'bhedād darśana-abhyāsa-nirmītaḥ
SV_04103	evam śiṃśapā-ādayo 'pi bhedaḥ paraspara-	an-anvaye 'pi prakṛtyā eva ekam eka-ākāram
SV_08914	gava-ādi-samāveśāt tad ātma-bhūtanām ca	an-anvayena tatra an-ubhaya-rūpatvāt. tam eva ca
PV_04221	ekena dvaya-darśanam || īdṛg-avyabhicāro 'to	'n-anvayeṣu na sidhyati | pratiśedha-niśedhaś ca
V3_12103	āha. tasmād īdṛśo vyatireka-avyabhicāro	'n-anvayeṣu na sidhyati. sidhyamaś ca balād
V3_13302	ādīmān vacanād rathyā-puruṣa-vad ity-ādayaḥ.	an-anvayo 'pradarśita-anvayaś ca, yathā – yo
NB_03126	rāga-ādimattvād rathyā-puruṣa-vad iti. tathā	an-anvayo 'pradarśita-anvayaś ca, yathā yo vaktā
SV_06606	ayam a-vibhāgo 'nviyād vā na vā. na punar	an-anvayo 'nvayī ca. yo 'pi bhinnam eva sāmānyam
PV_04032	api vāñchāyā bhavet prakaraṇād gatiḥ ||	an-anvayo 'pi dr̥ṣṭānte doṣas tasya yathā-uditam |
SV_15406	-vyāpti-siddhiḥ. tan na kaścid dhetur	an-anvayo nāma, eka-vyavacchedasya tad-vijātiya-
VN_01106	bheda-upagamāt. so 'tiśayas tasya ātma-bhūto	'n-anvayo nivartamānaḥ pravartamānaś ca katham na
SV_06314	bheda-rūpatvāt. na hy anvayo 'vyatireko	'n-anvayo vā vyatirekaḥ. eka-anvayasya parihārya-
SV_09316	hetuś cen na sattā sādhyate katham |	an-anvayo hi bhedaṇām vyāhato hetu-sādhyayoḥ ||187
V3_07012	hetuś cen na sattā sādhyate katham |	an-anvayo hi bhedaṇām vyāhato hetu-sādhyayoḥ ||58|
SV_15627	svabhāvo 'tad-bhāvo bhavati. tasya tena	an-apakarṣaṇād anyena ca an-utkarṣaṇāt. kenacit
V1_00306	tad ime kvacit kiñcid asiddham an-upanayanto	'n-apanayanto vā katham kasyacit sādhanam. na ca
SV_10627	kiṃ ca, sad-asat-pakṣa-bhedena śabda-artha-	an-apavādibhiḥ | vastv eva cintyate hy atra
V3_06907	kiṃ ca, sad-asat-pakṣa-bhedena śabda-artha-	an-apavādibhiḥ | vastv eva cintyate hy atra
SV_12421	api sarvo draṣṭum śakyāḥ. ata eva a-dr̥ṣṭasya	an-apahnavāḥ. na api puruṣeṣu utpitsoḥ kasyacid
V3_13611	antar-bhavanti. na ca dūṣaṇāni, śabda-artha-	an-apahnavena svalakṣaṇa-pratiśedhāt, sādhyā-
PV_02217	punar doṣa-virodhinaḥ || sa-ātmātvena	an-apāyatvād anekāntāc ca bhasma-vat | yaḥ
SV_10921	evam pravṛttir iti. na khalv evam anumānam	an-apāyam a-nāntariyakatvād artheṣu śabdānām iti
SV_10609	a-samprāpta-niruddhāyor apy arthayos tasya	an-apāyāt. vastu-viparīta-ākāra-niveśiṣv api
V3_06809	a-samprāpta-vinaṣṭayor apy arthayos tasya	an-apāyāt. vastu-viparīta-ākāra-niveśiṣv api
SV_08618	api sāmānye rūpe na tena te janakās tasya	an-apāyād eka-sthitāv api kārya-utpatti-prasaṅgād
V1_04405	anuśīlayanto vibhrama-viveka-nir-malam	an-apāyī pāramārthika-pramāṇam abhimukhī-kurvanti.
PV_02069	kāraṇam | vyavasthitatvaṃ jāty-āder nirastam	an-apāśrayāt || parato bhāva-nāśaś cet tasya kiṃ
SV_07520	| an-anything 'nvaya-abhāvād anything 'py	an-apāśrayāt ||151|| na sambhavati. svabhāvo hi
VN_01318	iti ca na sidhyati. na hi tad eva tasya	an-apāśrita-vyapekṣa-a-bhedaṃ dharma-antaraṃ
VN_06106	a-samarthita-sādhana-abhidhāna evam uktam,	an-abhidhāna anyā-abhidhānāyor api parājaya eva
VN_06110	-artha-viparyayatvāt sādhana-sāmarthya-	an-abhidhānam. a-pratīta-pratyayatayā lakṣaṇāt
VN_03209	anyair eva hetubhiḥ śabdasya eka-viśeṣa-	an-abhidhānam aneka-artha-sāmānya-abhidhānaṃ ca
SV_09205	samīhante. sambandhasya tu svarūpeṇa	an-abhidhānam uktam. abhidhāne sambandhitvena
SV_04322	janya-janaka-bhāvāt saha-anavasthiter dvayor	an-abhidhānam, ekasya buddhyā adhyāhāre na vastu-
VN_06305	-ābhāseṇa artha-a-pratipādanād bhūta-doṣa-	an-abhidhānāc ca. atha kañcid doṣam udbhāvayati,
HB_03904	-rūpam lakṣaṇam, liṅga-rūpa-viśeṣasya tena	an-abhidhānāt. tau hi bhāva-abhāvau tad-abhāva-
SV_04709	eva vaktavyā ity a-kṛta-sambandhasya	an-abhidhānād avaśyaṃ tatra sambandhaḥ karaṇiyāḥ.
SV_04814	-an-ādarād a-vacanam eva syād anyā-vyāvṛtty-	an-abhidhāne. tasmād avaśyaṃ śabdena vyavacchedaś
VN_00709	sāṅketikeṣv artheṣu saṅketa-vaśād vṛttir ity	an-abhiniveśa eva. nānā-eko rūpa-ādir eka-śabda-
SV_16519	'py asya viśeṣas tathā anyasya api syād ity	an-abhiniveśa eva yuktaḥ. yasya pramāṇa-saṃvādi
SV_08913	-ādī sāmānyam. tac-codanayā tadā prāptum	an-abhipretatvāt. gava-ādi-samāveśāt tad ātma-
VN_00811	tais tat-sādhanam iṣyeta. na ca pratyakṣasya	an-abhibhave rūpa-an-upalakṣaṇam, yena tat-
SV_13518	pūrva-utpādād varṇa-bāhulyād vā syāt. tac ca	an-abhimatam. api ca, deśa-kāla-krama-abhāvo
VN_06203	yady ayam abhiprāyaḥ, tadā na kaścid doṣaḥ,	an-abhimate tad-ātmani cauratvena hetu-darśanena
V1_01605	-abhāvād an-anumānam. tasmāt pratyakṣā iyam	an-abhilāpā ca pratibhāti iti. śabdena a-vyāpṛta-
V1_01609	vedakam ||15|| tac ca idaṃ pratyakṣam	an-abhilāpya-viśayam, a-vyāpṛta-indriyasya
V1_01804	pratibhāsinām ca an-anvayād viśiṣṭam eva	an-abhilāpyam vastu-rūpam indriya-matayaḥ
SV_16507	asmākam artho grāhyo na anyā iti kevalam	an-abhivyakta-artha-viśeṣa-saṃsargāḥ śrutim
SV_15824	tulyaḥ phala-sambandhaḥ syāt. api ca,	an-abhivyakta-śabdānām karaṇānām prayojanam |
SV_15829	-ātmanām mantrānām vyakti-hetuḥ prayoktā	an-abhivyakta-śruti-viśayānām karaṇānām prayoktā
SV_11314	||227 || na vai sambandho vidyamāno 'py	an-abhivyaktaḥ pratīti-hetuḥ. saṅketas tv enam
PV_04090	śāstraṃ tad-abhiṣṭasya sādhyatā || tena	an-abhiṣṭa-saṃsṛṣṭasya iṣṭasya api hi bādhanē |
SV_12323	-kalpayor hiṃsā-maithuna-ātma-darśana-ādayo	'n-abhyudaya-hetavo 'nyathā ca varṇyante. tat
V3_09202	sarva-tvag-apaharaṇe maraṇād iti prativādy-	an-abhyupagataḥ, vijñāna-indriya-āyur-nirodha-
V3_10303	iṣṭasya eva bādhanam. na hi tasya asattā-	an-abhyupagama itara-grahaṇam samartham bhavati,
VN_06011	vivādaḥ syāt, a-viruddha-abhyupagamāyor	an-abhyupagamāyor vā vivāda-abhāvāt. tatra

SV_12621 pratyabhijñānād a-pratipatti-prasaṅgāt,
 SV_14724 'yam upādāna-arthaḥ. na kārya-kāraṇa-bhāvo
 V3_03104 hi śāstram virundhāno vihanyate, na aparam,
 SV_14902 'py anena eva pratyākhyātaḥ. kasyacid bhāva-
 SV_14425 syād ity a-prasaṅga eva. vināśād bhāva-nāsa-
 V3_01712 artha-antara-bhūtaḥ, dvayor ekasya apy
 V3_00502 antara-avasthānāt. na, parikṣā-kāle kasyacid
 V3_03107 vyavasthā, a-lubdha-a-dviṣṭa-a-mūḍhānām pāpa-
 V3_01510 bhāvaḥ, ghaṭasya svato 'rtha-antara-bhāvasya
 PV_03116 asau na bhāvaḥ prāg-abhāvavān | sambandha-
 VN_00509 -a-viśeṣāt; na hy evaṃ-vidhasya asattva-
 V3_00407 'para-dharma-upagama-sandarśana-arthaḥ. tad-
 HB_03515 'py abhyupagamyā prayogaḥ saṃśayitasya
 V3_01505 ca dehasya ghaṭād artha-antara-bhāva-
 PV_04049 ikṣyate || vāda-tyāgas tadā syāc cen na tadā
 V3_02104 ||9|| vāda-tyāgas tadā syāc cen na tadā
 SV_12024 -cintayā ātmānam āyāsayati. tata eva iṣṭer
 PV_03001 -śaktitaḥ | arthakriyāyām keśa-ādir na artho
 SV_03509 pratanyate. na hy anyo dharmo dharmiṇo
 PV_02096 viśeṣaḥ syād bhinno vyāvṛtti-bhedataḥ | syād
 PV_02112 kāraṇam | anya-artha-āsakti-viguṇe jñāne
 SV_01820 tathā hi yat kṛtakam tad anityam ity ukte
 SV_14404 a-hetutvaṃ na ato 'nyā vidyate gatiḥ ||273 |
 PV_02095 ca kuto 'bhinne 'bhinna-arthatā iti cet ||
 V2_09005 -bhedam abhyupagamyā tathā-abhidhānāt. nanv
 SV_02102 -bhedam abhyupagamyā tathā-abhidhānāt. nanv
 V3_05403 vā, tato jñāna-janana-sāmarthyasya
 V2_06902 tad-vyatikrame ca niyama-ayogāt. śakteś ca
 SV_14524 kim artha-antara-bhāve bhāvo na dṛṣyate,
 V3_08801 na janakatvād iti cet, sthiter artha-antara-
 V1_04204 -vat. tato 'pi na tad artha-antare yuktam.
 SV_15610 -an-arthau. kim ca kramasya artha-antaratve
 SV_11914 -viśeṣeṇa vācakā varṇā iti cet. na, kramasya
 SV_03301 artha-antaram iva a-darśayanti pratibhāty
 PV_03007 -ādiṣu dhiyo gatāḥ || keśa-ādayo na sāmānyam
 PV_03370 tad-amśena tad-abhāve na tad bhavet ||
 SV_00302 na artho 'pi, vikalpa-bhedānām svatantrāṇām
 V2_05702 na artho 'pi, vikalpa-bhedānām svatantrāṇām
 PV_03117 nityam viśvam idaṃ tataḥ || tasmād
 V1_00104 tatra upāsita-loka-bhartari kṛtā sv-alpā apy
 V3_02409 kiñcid etat. na hi sva-icchā-kalpita-bhedeśv
 SV_04818 ca parityajya artha-antara-kalpanam kevalam
 SV_00303 tat-kalpita-viśayād artha-pratitāv
 V2_05703 tat-kalpita-viśayād artha-pratitāv
 SV_00108 -vyasanam ity atra anubaddha-spr̥ham || artha-
 SV_16224 ekasmād api karmaṇaḥ kayościd artha-
 PV_03389 nīla-pitayoḥ || na artho 'samvedanaḥ kaścid
 V3_00701 anyathā abhyupagamyā vicāra-ayogāt.
 SV_09212 na asti iti. yat punar etad artha-niṣedhe
 VN_04201 eva abhidhānāt. na sādhyā-siddhāv
 VN_04911 nigrhāḥ ity aparāḥ. yaḥ pratiyamāna-artham
 VN_04110 kiñcid a-sādhana-aṅgasya vacanam, tad eva
 PV_04072 | pakṣa-lakṣaṇa-bāhya-arthaḥ svayaṃ śabda 'py
 PV_03009 punaḥ || sāmānya-viśayā keśa-pratibhāsam
 PV_03017 | artha-sāmarthyā-dṛṣṭeś ced anyat prāptam
 VN_04919 -pūrvako vicāraḥ, tatra adhika-abhidhānam
 SV_15503 syād eka-nivṛttau gaty-antara-abhāvāt. te tv
 SV_15504 syur iti na iṣṭa-siddhiḥ. artha-pratiter na
 VN_06508 vaktavyāḥ, tad-uktāv apara-uktir
 SV_12719 tasya bahavo 'vayavāḥ pṛthak prakṛtyā yady
 SV_12721 eva ātmā vākyam. te ca avayavāḥ svayam
 SV_11222 -siddheśv icchā-vaśāt pratipādāna-ayogāt. te
 SV_15507 -anusāreṇa ca keśāñcit pratitīḥ. tathā ayam
 SV_04219 yo 'rtha-ākāraḥ pratibhāti bāhya iva eka iva
 SV_04909 -cetasāḥ pravṛttau grāhyasya sāmānyasya

an-abhyupagamāc ca. teṣāṃ ca apauruṣeyatva-
 'n-abhyupagamāt. abhyupagame vā na kārya-kāraṇe
 an-abhyupagamāt. tasya api snānāc chuddhi-vādināḥ
 an-abhyupagamāt. yathā keśāñcid eva iṣṭaḥ
 an-abhyupagamāt. yo hi vināśa iti kiñcin na ity
 an-abhyupagamāt. śabda-ghaṭa-bhedena kalpane
 an-abhyupagamāt. sa yam artham pratipadyate, tam
 an-abhyupagamāt. sā vyavasthā snāna-ādinām pāpa-
 an-abhyupagamād virodhāc ca deha eva artha-antara
 an-abhyupagamān nityam viśvam idaṃ tataḥ ||
 an-abhyupagame 'nyatra tasya yogaḥ. na hy evaṃ-
 an-abhyupagame ca ubhaya-nivṛttiḥ, vivekasya
 an-abhyupagame pravṛtṭy-ayogāt, tathā bādhā-
 an-abhyupagame sāmānyena api sādhanam na
 an-abhyupāyataḥ | upāyo hy abhyupāye 'yam an-
 an-abhyupāyataḥ | upāyo hy abhyupāye 'yam an-
 an-abhyupeta-bādhāyām tad-anythingyā api tulyam ity
 'n-artha-adhimokṣataḥ || sadṛśa-a-sadṛśatvāc ca
 'n-artha-antara-abhidhānāt. na api sa eva, tad-
 an-artha-antara-arthatve 'py a-karma-a-dravya-
 'n-artha-antara-grahāt || śārīrāt sakṛd utpannā
 'n-artha-antara-bhāve vyaktam ayam asya svabhāvas
 an-artha-antara-bhūto vināśaḥ kāṣṭhāt. tad eva
 an-artha-antara-hetutve 'py a-paryāyāḥ sita-ādiṣu
 an-artha-antara-hetutve 'pi bhāva-kāle 'nityatā-a
 an-artha-antara-hetutve 'pi bhāva-kāle 'nityatā-a
 an-artha-antaravāt, artha-antaratve ca doṣāt. na
 an-artha-antaravāt sa eva svabhāva-niyamaḥ.
 'n-artha-antaratve 'pi tad eva tad bhavati. tan
 an-artha-antaratve upakāreṇa vyākhyāte. pāta-
 an-artha-antaratve tu nīla-āder anubhavāt tad-
 'n-artha-antaratve vā varṇa-ātmanas tat-krama-
 an-artha-antaratvena a-bhedakatvāt. tad-rūpasya
 an-artha-antare 'pi tathā prayoga-darśana-
 an-artha-abhiniveśataḥ | jñeyatvena grahād doṣo
 an-artha-ākāra-śānkā syād apy arthavati cetasi |
 an-artha-āśrayatvāt. tat-kalpita-viśayād artha-
 an-artha-āśrayatvāt. tat-kalpita-viśayād artha-
 an-artha-āskandinyo 'bhinna-artha-abhimateśv api
 an-artha-udayā sammohād avadhiraṇā iti kṛpayā tan
 an-artha-tantra-upayogiṣu padārtheṣu vyavasthām
 an-artha-nirbandha eva, yathā-kalpanam asya
 an-artha-pratilambha eva syāt. kāryasya api
 an-artha-pratilambhaḥ syāt. sarva-bhāvāḥ
 an-artha-vivecanasya anumāna-āśrayatvāt tad-
 an-artha-sandarśanāt. vahaṭām api mantrāṇām punaḥ
 an-artham vā api vedanam | dṛṣṭam saṃvedyamānam
 an-arthaḥ khalv api kalpanā-samāropito na liṅgam,
 'n-arthaka-śabda-a-prayogān nir-viśayasya nañō 'n-
 an-arthakam nirthakam, yasya na eva kaścid
 an-arthakam śabdaṃ prayuñkte, sa nigrham arhet.
 an-arthakam sādhyā-siddhy-upayogino 'bhidheyasya
 an-arthakaḥ | śāstreṣv icchā-pravṛtṭy-artho yadi
 an-arthakam | jñāna-rūpatayā arthatve sāmānye cet
 an-arthakam || a-pravṛtṭir a-sambandhe 'py artha-
 an-arthakam iti nigrhasthānam. prapañca-kathāyām
 an-arthakā api syur iti na iṣṭa-siddhiḥ. artha-
 an-arthakā iti cet. eṣa puruṣa-vyāpāraḥ syāt.
 an-arthakā iti. siddhāntam abhyupetya a-niyamāt
 an-arthakāḥ. a-tad-rūpe ca tādrūpyam kalpitam
 an-arthakāḥ. teṣu sa ātmā kalpanā-samāropitaḥ
 'n-arthakāḥ puruṣa-saṃskārād arthavantāḥ syuḥ.
 an-arthakeśv artha-vikalpaḥ puruṣa-kṛtaḥ, na tu
 an-arthakriyā-kārye api tat-kāri iva vyavahāriṇām
 an-arthakriyā-yogyatvād a-pravṛtṭiḥ, anyatra ca

SV_08410
SV_04610
V3_00106
SV_00105
SV_08112
SV_04415
PV_03377
PV_03188
SV_05802
V2_04607
SV_15610
PV_03414
PV_04286
PV_04160
SV_02610
V3_03406
NB_03054
V3_07412
SV_09510
SV_05609
SV_07205
V3_12012
VN_05702
V3_02709
V2_07909
PV_03048
SV_12717
SV_12821
SV_07805
SV_03311
SV_03314
V3_01508
PV_03419
VN_05504
SV_06123
PV_02098
SV_07222
SV_06610
SV_04625
SV_03021
SV_03016
SV_02517
V3_01410
PV_02100
V2_09008
SV_10824
V3_13104
SV_16618
SV_11003
V2_06611
SV_16604
SV_15915
SV_06903
V2_05401
V1_00801
V1_03105
PV_03303
VN_00503
VN_00807
SV_14721
PV_03447
NB_03101
NB_03105
NB_03102
V3_11509

-sambhavaḥ ||166|| tasmāt sarvaṃ sāmānyam
vā ādriyeta, anyathā upekṣaṇīyatvāt. tatra
āgamāt para-dṛṣṭam na sādhanam na apy
saktir a-pratibala-prajñō janaḥ kevalam | na
iti kiṃ na iṣyata iti kim antarāle
-svabhāva-grahaṇād yā dhīs tad-arthā iva apy
-ātma-arthaḥ katham grāhyas tadā syād dhīr
| anyo 'kṣa-buddhi-hetuś cet smṛtis tatra apy
| dhiyaṃ vastu-pṛthag-bhāva-mātra-bijām
sambandhataḥ pramā ||1cd|| sva-pratibhāse
samayasya an-anuṣṭhānād a-sannidher na artha-
a-sphuṭam rūpam eko 'dṛṣṭena vāraṇe | artha-
kārya-karmaṇi || an-adhyavasita-avagāhanam
|| ā sarṣapād gurutvaṃ tad dur-lakṣitam
tat-svabhāva-sākalya-paricchedāt tatra
doṣaḥ, tathā apy ato 'rtha-saṃśaya eva. so
iṣṭo 'nirākṛtaḥ pakṣa iti pakṣa-lakṣaṇam
na agny-ādi-sādhanā-vat sattā-sādhanam apy
na agny-ādi-sādhanā-vat sattā-sādhanam apy
tathā anayā vibhramān miśrī-kriyanta ity
tulyaḥ prasaṅgo 'navasthā ca. tata upakāra-
-abhāvād avadhāraṇasya kiṃ phalaṃ syāt.
anyathā apratibhāyā nir-viṣayatvāt.
anyathā a-sambaddha-pralāpa eva ayam ity
apy ajñāne parārtha-vṛtteḥ kārya-a-kārya-
vibhāgataḥ || kathañcid api vijñāne tad-rūpa-
vākyaṃ. tad aneka-avayava-ātmakam vā syād
syād anya-kalpanā. atha punar ekam eva
a-dṛṣṭa-ākāra-antara-abhāvāt. tasmān na
tathā-kṛta-saṅketena śabdena prabodhyata
-vyavacchede tathā-prakāśanāya prayuñjate
bhojaya iti, na ekasya bhojana-a-sambhave
anyo 'rtho 'n-upakārāt saha-uditaḥ | vyakto
uttaram pratipattum samarthaḥ. na hy
kenacid ānītena artha ānaya ity eva syād
antara-bhedakam || śrutis tan-mātra-jijñāsor
ucyate. paratra tu jñāna-janana-śaktir
-āśrayaḥ syuḥ. artha-antara-abhidhāyinaś ca
sahita-a-sahita-avasthayor viśeṣeṇa
tad-apekṣayā tathā ucyante. tasya śabdair
sarva-pratipattiḥ. tadā api tasya śabdair
pratiyante. te 'pi śabdāḥ sarva-bheda-
iti na viśeṣa-ākṣepaḥ. uktam atra – tad-
vihita-saṃsthitih || rūpa-ādi-śakti-bhedānām
-dharmatayā nimittam bheda-antara-ākṣepa-
-karma-sāmānya-samyoga-ādinām ca. tathā
pratibadhnāti. kṛtakatva-prastāve ca
iṣṭatvāt. kiṃ ca, yady atyanta-parokṣe 'rthe
so 'tiśayo yadi ||218|| sarva eva āgamam
so 'tiśayo yadi ||32|| sarva eva āgamam
-viśaye 'py āgamam apekṣya eva sādhakāś cet.
bāhya-artha-upanidhayo bhavanti. bāhya-apāya-
-pratiśedhena apy a-cākṣuṣaḥ śabdo 'nityo
'pi mahīyaso yad avamanyata iti kim anyad
tasmād ayam upanipatyā vijñānam janayan na
yena asya idam iti prati-karma vibhajyate.
tena ātmanā yena prati-karma vibhajyate ||
na trividhena viprakarṣeṇa viprakṛṣṭam, yad
idam eva ca pratyakṣasya pratyakṣatvam, yad
kā vā tasya pratyāsattiḥ. tatra yat tasmīn
prakāśāyām arthaḥ syād a-prakāśitaḥ || etena
anayor ekatra vṛtti-niścayaḥ. sa-ātmakatvena
eka-ātmāny apy asiddheḥ. na api sa-ātmakād
-charīra-sambandhī prāṇa-ādih sa-ātmakād
prāṇa-ādimattvād iti. na hi sa-ātmaka-

an-arthakriyā-yogyatvād a-vastu. vastu tu viśeṣa
an-arthakriyā-yogyā jātiḥ (94ab) na hi jātiḥ
an-arthataḥ ||1|| siddhir iti jñāpana-artham.
an-arthy eva su-bhāṣitaiḥ parigato vidveṣṭy api
'n-arthikayā śaktyā. tasmāc chaktir iti dravyam
an-arthikā | vikalpikā a-tat-kārya-artha-bheda-
an-arthikā || tac ca anubhava-vijñānam ubhaya-
an-arthikā || yathā-samita-siddhy-artham iṣyate
an-arthikām ||111|| janayanty apy a-tat-kāri-
'n-arthe 'rtha-adhyavasāyena pravartanād bhrāntir
an-arthau. kiṃ ca kramasya artha-antaratve 'n-
an-arthau na yena stas tad-a-dṛṣṭam karoti kim ||
an-alpa-dhī-śaktinā apy a-dṛṣṭa-paramārtha-sāram
an-alpakam | taulyam tat-kāraṇam kārya-gaurava-an
an-avakāśā pramāṇa-antara-vṛtthiḥ syāt. no ced
'n-avadya-pakṣa-nirdeśe 'pi tulya iti katham
an-avadyam darśitam bhavati. tri-rūpa-liṅga-
an-avadyam. a-parāmṛṣṭa-tad-bhede vastu-mātre tu
an-avadyam iti. a-parāmṛṣṭa-tad-bhede vastu-mātre
an-avadyam etat. nanu dhīḥ kāryam tāsām sā ca
an-avadhāraṇād asya iyaṃ sthitir ity a-pratitiḥ.
an-avadhāraṇe ca vākyaṃ vyatirekasya
an-avadhārita-artho hi na anubhāset.
an-avadheyāḥ syāt. dvayor an-āśrita-śāstrayoḥ
an-avabodhāt, sarvatra śānkā-utpatteḥ, sarvasya
an-avabhāsataḥ | yadi nāma indriyāṇām syād draṣṭā
an-avayavaṃ vā. aneka-avayava-ātmatve pṛthak
an-avayavaṃ vākyaṃ. tatra ekatve 'pi hy a-
an-avayavaṃ aneka-deśe yugapad ādhīyate. pūrva-
an-aśvatvam asya asti iti. yadā punar vyavaccheda
'n-aśvo 'yam iti. ata eva pūrvatra pratikṣipta-
'n-ākāñkṣāyām vā. ito 'pi na anyatara-artha-
'n-ākārayam jñānam sva-ākāreṇa katham bhavet ||
an-ākṣipta-an-uttara-pratipattikam ananubhāṣaṇam.
an-ākṣipta-kāraṇa-karmakam. evam ānayanam anyad vā
an-ākṣiptā akhilā aparā | bhinnam dharmam iva
an-ākṣiptā janyasya iti janana-mātreṇa kārakatvam.
an-ākṣepakāḥ, nir-ākāñkṣatvāt, katham viśeṣaṇa-
an-ākṣepāt. vyakti-sambandhinīyā jāteś codanād a-
an-ākṣepān na te kasyacid aṅga-bhūtā iti kim
an-ākṣepān na syāt tatra pravṛttir iti vyarthaḥ
an-ākṣepe 'py eka-bheda-codanāt tat-svalakṣaṇa-
an-ākṣepe kiṃ sādhanā-phalaṃ, an-iṣṭam ca iti.
an-ākṣepeṇa vartate | tat-samāna-phalā a-hetu-
an-ākṣepāv ity-ādi-prasaṅgaḥ pramāṇa-vārttike
an-āgama-apekṣa-anumāna-viśaya-abhimatānām
an-āgama-āśrayān na āgama-upanyāsaḥ. sādhyāś ca
'n-āgama-jñāna-sambhavaḥ | atindriya-artha-vit
an-āgamam vā pravṛtti-kāmo 'nveṣate prekṣā-pūrva-
an-āgamam vā pravṛtti-kāmo 'nveṣate prekṣā-pūrva-
an-āgamād dhūma-āder agny-ādi-pratyayo na syāt.
an-āgame 'pi bhāvāt. na hi yo yasya sattā-
'n-ātma iti. tat-kāraṇa-pratiśedhena apy a-
an-ātma-jñātāyāḥ. so 'yam tair eva artha-
an-ātma-nāntariyakam pratibhāsam puras-kartum
an-ātma-bhūtaś ca asya indriya-artha-sannikarṣa-
an-ātma-bhūto bhedo 'sya vidyamāno 'pi hetuṣu |
an-ātma-rūpa-pratibhāsa-vivekena pratipattir-
an-ātma-rūpa-vivekena svarūpasya buddhau
an-ātma-rūpe pratiyamāne sa svayaṃ
an-ātma-vit pakṣe sarva-artha-a-darśanena ye | a-
an-ātmakatvena vā prasiddhe prāṇa-āder asiddheḥ.
an-ātmakāc ca tasya anvaya-vyatirekayor abhāva-
an-ātmakāc ca sarvasmād vyāvṛttatvena asiddhes
an-ātmakābhyām anyo rāśir asti, yatra prāṇa-ādir

SV_01307	-siddhiḥ. abhyupagamena ca sa-ātmaka-	an-ātmakau vibhajya tatra abhāvena gamakatvaṃ
V2_09603	-siddhiḥ. abhyupagamena ca sa-ātmaka-	an-ātmakau vibhajya tatra abhāvena gamakatvaṃ
SV_14124	śabdo 'nyo vā sattā-bhājanaḥ sarva eva bhāvo	'n-ātyantika iti siddham. na siddham. tasya eva
PV_02190	na karma api sati tasminn a-sambhavāt | tad	an-ātyantikam hetoḥ pratibandha-ādi-sambhavāt ||
SV_14115	svabhāvasya abhāvād bhavatā dhvaninā	an-ātyantikena bhavitavyam. sa ca a-hetuko 'nya-
SV_14117	tasmān na apauruṣeyaḥ. katham idam gamyate	'n-ātyantiko dhvanir anyo vā bhāva iti. sattā-
SV_04813	pravṛtti-nivṛtṭy-anujñāyām ca eka-codanā-	an-ādarād a-vacanam eva syād anya-vyāvṛtṭy-an-
HB_03509	-upalabdher bibheti na bādhāyāḥ, yena bādhām	an-ādrṭya anupalabdḥau prayoktavya iṣṭaḥ. sa
SV_16928	apsarā urvaśī nāma iti loka-vādaḥ. tam	an-ādrṭya anyām eva artha-kalpanām ayaṃ kurvāṇaḥ
HB_01803	san param apekṣamāṇam katham upekṣeta. param	an-ādrṭya etat prasahya kuryāt. evaṃ hy anena
PV_04162	sarva-tad-guṇa-an-upalakṣaṇāt || māśaka-āder	an-ādhiyam a-natiḥ sa-upalakṣaṇam | yathāsvam
SV_05327	bhāvaḥ svabhāva-pratibandhād apekṣate nāma,	an-ādheya-atiśaya-ātmā parair apekṣate ca iti
SV_07411	kevalam a-samartham iti cet. ko 'yam	an-ādheya-atiśayasya sahakāra-arthaḥ. anityā hi
SV_13212	iti. tatra na saṃskṛtasya upalambho	'n-ādheya-vikārasya saṃskāra-ayogāt. indriyasya
SV_13917	-kāraṇānām ānarthakya-prasaṅgāt, vastuno	'n-ādheya-viśeṣatvāt, āvaraṇa-abhāvasya a-
SV_04202	an-upakārataḥ ||75|| yadi hy upakuryād	an-ādheya-viśeṣasya an-anya-apekṣaṇāt sakṛt
SV_17419	-sthiti-nivṛtṭiś ca viśamāḥ padārthānām,	an-ādheya-viśeṣasya prāg a-kartuḥ para-apekṣayā
SV_07207	apekṣā iti hi tat-pratibandhaḥ sa ca	an-ādheya-viśeṣasya sāmānyasya ayukta iti.
SV_15727	tad ubhayaṃ viśeṣa-janmani syāt. anyathā	an-ādheya-viśeṣānām kiṃ kurvāṇaḥ prayojakaḥ | (296
HB_01401	-śaktikeṣv anantara-kāryeṣu kṣaṇikeṣv	an-ādheya-viśeṣeṣu pratyayeṣu parasparam kaḥ
PV_03106	svabhāva-bhūtāyām api śaktau phale 'drṣaḥ |	an-ānantaryato moho viniścetur a-pāṭavāt || tasya
SV_17509	tad-vacana-rāśes tathābhāve na kaścit puruṣo	'n-āptaḥ syāt. api ca, na ayaṃ svabhāvaḥ kāryam
NB_03130	-vardhamāna-ādir iti. tatra a-sarvajñatā-	an-āptatayoḥ sādhyā-dharmayoḥ sandigdho
NB_03130	-ādayaḥ, yathā a-sarvajñāḥ kapila-ādayo	'n-āptā vā a-vidyamāna-sarvajñatā-āptatā-liṅga-
PV_02184	prāpty-āśā-kṛto nṛṇām | sā bhava-icchā āpty-	an-āpti-icchoḥ pravṛtṭiḥ sukha-duḥkhayoḥ || yato
PV_04035	|| tad eva artha-antara-abhāvād deha-	an-āptau na sidhyati | vācyam śūnyam pralapatām
V2_07908	syāt. an-ābhoge 'sāmarthyam iti cet, na,	an-ābhoga-a-sambhavāt, eka-dharmasya apy ajñāne
V2_07908	dhātṅ-antare tv aneka-upakāra eva syāt.	an-ābhoge 'sāmarthyam iti cet, na, an-ābhoga-a-
SV_00309	ca anyasya ko 'nyas tadutpatteḥ,	an-āyatta-rūpāṇām saha-bhāva-niyama-abhāvāt. yadi
V2_08403	na hy a-tadutpatter avyabhicāraḥ,	an-āyatta-rūpāṇām saha-bhāva-niyama-abhāvāt. yady
V3_06604	anyair api tad-unmukhair bhavitavyam,	an-āyattatvāt. tad-dharmatāyām vā tataḥ kṣaṇikatā
SV_08518	-bheda-dhīḥ ||168|| tad idam artha-antaram	an-āyattam a-janyatvād asya idam sāmānyam bhedo
SV_11508	tena pratipādanam na syāt. icchāyām apy	an-āyattasya kadācid ayogāt. parvata-ādi-vat.
SV_14711	-pratibandhād anyāḥ pratibandho nāma,	an-āyattasya vyabhicāra-a-virodhāt. tato dharmā-
VN_01920	paryavasānam sambhavati, a-niścaya-phalatvād	an-ārambha eva vādasya. katham ca evaṃ jaya-
V3_05405	-antaratve ca doṣāt. na ca asya prayatna-	an-ārambha-virāme kadācid upalambhaḥ. tena tad-
SV_12425	'tat-svabhāva ity api. satām api kārya-	an-ārambha-sambhavāt. svabhāva-viprakarṣeṇa
SV_03702	samāharaḥ. prāsāda-puruṣa-ādīnām vijātiyānām	an-ārambhāt kutas tat-samudāyo dravyam, a-
PV_03205	iyam siddhā bheda-vyavasthitiḥ || vijātinām	an-ārambhān na ālekhyā-ādau vicitra-dhīḥ | a-
SV_05824	-vyavaccheda-rūpasya a-parijñānāt, buddhāv	an-ārūḍhe 'rthe na saṅketāḥ śakyata ity eke.
SV_17119	śabdeṣv ekam artham atyakṣa-saṃyogam	an-ālambana-samāropam viniścitya vyācakṣāṇo
SV_11711	nityam ghaṭa-ādīnām a-grahaṇa-āpatter	an-āloka-apekṣa-grahaṇa-prasaṅgād anapekṣa-ātma-
V1_04008	na vā kevalasya apy ālokasya darśanād	an-ālokasya vā rūpasya kaiścit prāṇi-viśeṣair iti
V1_04005	indriya-yogyatā-utpatti-lakṣaṇo vā iti na	an-āloko rūpa-upalambhaḥ syāt, kāryasya kāraṇa-
SV_13002	syāt. nitya-upalabdhir nityatve 'py	an-āvaraṇa-sambhavāt ||251|| atha tac chabda-
SV_14307	virodhaḥ. tat-parigrahataś cen na tena	an-āvaraṇam yataḥ | (271ab) yadi tena artha-
V2_07003	a-pratipatter upadeśe ca śabdānām artheṣv	an-āvaraṇāt tad evaṃ puruṣa-icchāyāḥ svāntaryam
PV_03413	vihatīḥ tataḥ | tatra ekam eva drīyeta tasya	an-āvaraṇe sakṛt || paśyet sphuṭa-a-sphuṭam rūpam
HB_02215	sa tarhi bhāvaḥ svabhāvena vināśam	an-āviśan katham naṣṭo nāma, tat-svabhāva-
V1_03414	na avayavina iti cet, ardha-āvaraṇe 'py	an-āvṛtatvāt prāg-vad asya darśana-prasaṅgaḥ.
PV_02085	|| ekasya ca āvṛttau sarvasya āvṛtṭiḥ syād	an-āvṛttau | drīyeta rakte ca ekasmin rāgo '-
SV_06203	-mater āśānkā-sthānam tad eva nivartyam.	an-āśānkamāno vā kiṃ parasmād upadeśam apekṣate.
PV_04171	sādhyatā gatā | hetv-ādi-lakṣaṇair vyāpter	an-āśānyam ca sādhanam || pūrva-avadhāraṇe tena
V3_02705	iti. anena eva ca anumāna-kāle śāstra-	an-āśraya-vacanena a-prakaraṇa-āpanna-pakṣi-
PV_02122	prati | sādhanānām a-sāmarthyān nityam ca	an-āśraya-sthiteḥ || viśeṣasya a-svabhāvāt vād
PV_04091	iśyate | sandigdhe hetu-vacanād vyasto hetor	an-āśrayaḥ || anumānasya bhedenā sā bādhā uktā
V3_02902	pakṣaḥ. sandigdhe hetu-vacanād vyasto hetor	an-āśrayaḥ ||26|| vyastaḥ pramāṇabhīyam nirākṛto
SV_11517	nityasya an-upakāryatvāt. an-upakurvāṇaś ca	an-āśrayaḥ. jāter vācyatvād a-doṣa iti cet. na,
V3_02903	nirākṛto viparyaye pramāṇa-vṛtter	an-āśrayaḥ prati-pramāṇasya. viruddhāyor ekaṭra
V3_07306	kiṃ tv asāv api pradhāna-ādi-lakṣaṇa-bheda-	an-āśrayaḥ śabda-artha-mātratāyām avatiṣṭhate.
SV_04008	tatra tathā-jñāna-utpatteḥ kiṃ nibandhanam	an-āśrayasya ca utpattau sarvatra syāt. atha vā
PV_02063	saha-sthānam agni-tāmra-dravatva-vat ||	an-āśrayāt sad-asator na āśrayaḥ sthiti-kāraṇam |
SV_07601	syāt. na api vyatirekiṇas tasya kvacid	an-āśrayād anyasya api vyaṅgya-vyañjaka-bhāva-
PV_02114	cet samarthasya dehasya viratiḥ kutaḥ ||	an-āśrayān nivṛtte syāc charire cetasaḥ sthitiḥ |
PV_04094	| śāstra-siddhe tathā na arthe vicāras tad-	an-āśraye || tat prastāva-āśrayatve hi śāstram

V3_03005
V3_04808
SV_09606
V3_07604
V3_02709
SV_05714
SV_11515
V3_03413
SV_12001
SV_10802
SV_17003
V1_00511
SV_01415
V2_09705
SV_01414
V2_09704
SV_16915
SV_16814
SV_01222
V2_09507
V1_04314
SV_07414
SV_04528
HB_02102
NB_01006
V1_00703
SV_12525
VN_00910
PV_04120
V3_03805
V1_01906
V1_02203
SV_16124
PV_03344
V1_03701
V1_03610
PV_03344
SV_03504
SV_04811
V3_04503
V3_02701
V3_01410
VN_00726
PV_04215
PV_04033
V3_01310
SV_16616
SV_12116
V3_12907
SV_00920
SV_16313
SV_04606
SV_04607
SV_16921
SV_12125
NB_03054
V2_06613
SV_11008
SV_13821
PV_03340
PV_03338
VN_02311
V1_03610
PV_04106
PV_04071

prāmānye vacanasya a-pravṛttiḥ, tathā śāstra-loke pratīyate, kiṃ tarhi vivakṣita-dharma-
etat. atha punar ubhaya-dharmam brūyāt.
-vārttike. atha punar ubhaya-dharmam brūyāt,
eva ayam ity an-avadheyaḥ syāt. dvayor
asti ity uktam etat, sati vā kvacid
apāye 'sya sambandhasya apy apāyaḥ, anyathā
-bhedaḥ pūrva-upagama-virodhasya. yatra
katham tad-āśrayaḥ syāt. āśrayaṇīya-ayogāt.
uktam, tat katham. na ayam puruṣo
artha-siddhiḥ. tatra punar virodha-cintāyām
'pi taj-jātiyasya vyabhicāra-darśanād
'pi pratyakṣa-anumāna-virodha-darśanād
'pi pratyakṣa-anumāna-virodha-darśanād
tal-lakṣaṇam eva dūṣitaṃ syād iti sarvatra
tal-lakṣaṇam eva dūṣitaṃ syād iti sarvatra
-a-jña-dhūrtānām anyatamaḥ syād api ity
-tattvam upadeśena avisamvādasya asiddher
pramāṇam bādhakam. a-vṛtta-bādhanē sarvatra
pramāṇam bādhakam. a-vṛtta-bādhanē sarvatra
-vāsanā-visandhi-doṣād a-prabuddhasya apy
eva eṣāṃ parasparato 'pekṣā. sāmānyam punar
prayogo yuktaḥ, tasya deśa-kāla-vyakti-bheda-
na anavasthā. tathā yady a-kṣaṇiko 'pi bhāvo
timira-āśu-bhramaṇa-nauyāna-saṅkṣobha-ādy-
) timira-āśu-bhramaṇa-nauyāna-saṅkṣobha-ādy-
a-pūrva-para-loka-ādy-apavādini. na hi tāny
-prāpteṣu na sidhyati. tatra punar idam
tad icchā-jā ity sūcitam || candratām śāśino
sūcitam bhavati. sa hi śāśināś candratvam
sahakāriṇā janitaṃ pratyakṣam. ata eva ca na
ādinām tat-sannidhāna-abhāve 'bhāvāt. na apy
asaty abhāvād a-dṛṣṭa-indhano 'pi dahano na
katham nāma bhaved arthasya darśakam || iṣṭa-
mana-āpam anyasya a-mana-āpam dṛṣṭam. iṣṭa-
pratipatteḥ. yadi hi iṣṭa-ākāraḥ so 'nubhavo
-avabhāsinyaḥ kalpanā na akṣa-dhīr yadi |
bhidyamānā arthāḥ samāśrayo dhvaniś ca
saḥ ||96|| śabdaṃ hy eṣa prayuñjāno 'rtheśv
grāhyam, sandigdha-viparyasta-rūpayor iṣṭa-
svayaṃ vādinā iṣṭasya anumeyatva-vacanena
atra – tad-an-ākṣepe kiṃ sādhanā-phalam,
pratibhāsa-adhiyakṣa-darśanam enām upekṣate.
ghaṭa-ādinām sa-ātmatvaṃ kiṃ na mīyate ||
tac cen na sādhyate | kiṃ sādhyam anyathā
ca. tato bāhyena arthena arthavattvam
tad-bhāve 'py anyatra pramāṇa-a-samvādinī
tathā unneyo na vā kaścit. tasya tathā
apī tad-deśa-sannidhir iṣyata eva iti kim
tad-anyena doṣavattva-sādhanē na kiñcid
tv a-dharma-ātmano vratasya āgāmi phalam
tac ca sarvaṃ tyāga-āpti-lakṣaṇam iṣṭa-
-lakṣaṇam iṣṭa-an-iṣṭayoḥ. tena ayam iṣṭa-
yathā-samayaṃ pratīti-jananāt. iṣṭa-
ya enaṃ hetum anuvidadhyāt. yena iṣṭa-
abhimatasya, svayaṃ vādinā tadā sādhyatvam
eva, tathābhūtasya jñātum a-śakyatvāt. na
tasya tathābhūtasya jñātum a-śakyatvāt, na
idāniṃ ghaṭa-ādiṣu samāśvāsaḥ. teṣāṃ tathā
ākāra ātmā syād anyathā vā anubhūyate | iṣṭo
phalam || yadā niṣpanna-tad-bhāva iṣṭo
mithyā-uttara-abhidhānāt. yathā sādhyatayā
so 'nubhavo 'n-iṣṭa-ākāro vā, tadā iṣṭo
śāstra-tyāge 'pi na kṣatīḥ | parokṣeṣv āgama-
|| an-īpsitam a-sādhyam ced vādinā anyo 'py

an-āśraye tat-prasiddhe vicārasya iti prastāva-
an-āśrayo vastu. anya-viṣaye 'pi nañi vibhāgena
an-āśrita-vastuno 'paryudāśena vyatireka-
an-āśrita-vastuno 'paryudāśena vyatireka-mātrasya
an-āśrita-śāstrayoḥ kasyacit pariṅkṣāyām kaḥ
an-āśritaṃ katham jñāna-hetur iti. pratiśedhasya
an-āśritaḥ syāt. tato na nityaḥ. tad-āśraya-
an-āśrite kasmimścit samaye na pravartate vicāraḥ,
an-āśrito hy evaṃ syāt. tathā ca a-sambandhaḥ.
'n-āśritya āgama-prāmānyam āsitum samarthaḥ.
an-āśvāsa āgame syāt. saty api tasminn a-
an-āśvāsa iti cet, na, tad-rūpa-an-upalakṣaṇāt.
an-āśvāsa-prasaṅga iti cet. na, yathokte '-
an-āśvāsa-prasaṅga iti cet, na, yathokte 'bhāvāt.
an-āśvāsaḥ. anumāna-viṣaye 'pi pratyakṣa-anumāna-
an-āśvāsaḥ. anumāna-viṣaye 'pi pratyakṣa-anumāna-
an-āśvāsaḥ. tasmān na apauruṣeyād vyākhyānān na
an-āśvāsaḥ. veda-vat tad-vyākhyānam apy
an-āśvāsaḥ. vyatirekas tu siddha eva sādhanam iti
an-āśvāsaḥ. vyatirekas tu siddha eva sādhanam iti
an-āśvāsikam vyavahāram utpaśyann ekam a-pramāṇam
an-āśadya paraṃ nityaṃ tat-svabhāvaṃ kim iti
an-āskandhanāt. tasmān na svalakṣaṇe samayaḥ.
'n-āhita-atīśayaḥ sahakāriṇā ādya-viśeṣa-hetu-vat
an-āhita-vibhramam jñānam pratyakṣam. tat
an-āhita-vibhramam a-vikalpakam jñānam pratyakṣam.
an-āhita-saṃskārāḥ paraiḥ pravartayanti. sva-
an-icchato 'py āyātam, yasya idam sāmānyam
'n-icchān kām pratītiṃ sa vāñchati | iti tam
an-icchān kām anyam pratītiṃ icched iti tam praty
an-indriya-dṛṣṭir na api viṣaya-antarasya. sva-
an-indriyāḥ, rūpa-ādy-anuśaṅginām tad-viṣaya-
an-indhanas tasya deśa-kāla-niyama-ayogāt. niyame
an-iṣṭa-avabhāsinyaḥ kalpanā na akṣa-dhīr yadi |
an-iṣṭa-avabhāsinyaḥ kalpanā na indriya-buddhaya
'n-iṣṭa-ākāro vā, tadā iṣṭo 'n-iṣṭo vā viṣayaḥ
an-iṣṭa-ādāv a-sandhānam dṛṣṭam tatra api cetasām
an-iṣṭa-parihāreṇa pravartayati ity anya-apoha-
an-iṣṭa-parihāreṇa pravarteta iti ca prayuñkte,
an-iṣṭa-prakāśanayor a-pratīpatti-sādhanatvāt,
an-iṣṭa-saṃsrṣṭasya iṣṭasya apy a-sādhyatvam, tad
an-iṣṭam ca iti. yadi ca na viṣayi-kṛtam eva tat
an-iṣṭam ca idam rūpa-ādinām pratisamudāyam
an-iṣṭam cet pramāṇam hi sarva-iṣṭinām
an-iṣṭam bhaved vaiphalyam eva vā || sa-dvitiya-
an-iṣṭam syāt. tathā parārthāś cakṣur-ādayaḥ
an-iṣṭatvāt. kiṃ ca, yady atyanta-parokṣe 'rthe
an-iṣṭatvād ity-ādāv apy uktam iṣṭeṣ tad-
an-iṣṭam. a-kriyasya eka-vyakti-sambandhino deśa-
an-iṣṭam. vaktary ātmani rāga-ādi-darśanena
an-iṣṭam. sa tu mantra-ādi-prayogas tasya iṣṭa-
an-iṣṭayoḥ. tena ayam iṣṭa-an-iṣṭayoḥ sādhanam a-
an-iṣṭayoḥ sādhanam a-sādhanam ca jñātvā tatra
an-iṣṭayor a-viśeṣāt. a-viśiṣṭānām sarva-artheśv
an-iṣṭayor iṣṭa-viparyayo na syāt. svabhāva-
an-iṣṭasya, ukta-mātrasya nirākṛtasya ca
an-iṣṭeḥ, tādrśām a-vitatha-abhidhānāt. tathā hi
an-iṣṭeḥ. tādrśām a-vitatha-abhidhānāt. tathā hy
an-iṣṭer iti cet. śabdaḥ kim iṣṭas tat-samāna-
'n-iṣṭo 'pi vā tena bhavaty arthaḥ praveditaḥ ||
'n-iṣṭo 'pi vā paraḥ | vijñapti-hetur viṣayas
an-iṣṭo 'pi vādinō dharmāḥ, śāstra-upagamāt
'n-iṣṭo vā viṣayaḥ pratividito bhavati. vidyamāne
an-iṣṭau na cintā eva pravartate || virodha-
an-īpsitaḥ | dharmo '-sādhyas tadā a-sādhyam

PV_04071	prāptam na sādhyatvaṃ vacanād vinivartate ||	an-īpsitam a-sādhyam ced vādinā anyo 'py an-
V3_11310	bhinna iti cet, kaḥ pratiṣeddhā vibhettuḥ.	an-ukta-sāmarthya-ākṣiptam iṣṭam paro 'bhīpraiti
SV_09210	pratividadhyāt. vacane vā asya katham abhāvo	'n-uktaḥ. atha abhāvam eva na icchet. tena a-
V3_01306	vighāta-kṛd viruddhaḥ. tad api na sādhyam	an-uktatvād iti cet, yad-vivādena sādhanam
V3_01202	pārārthye sādhyā ātma-arthatvam. tad	an-uktam api icchayā vyāptam sādhyam iti darśana-
PV_04023	-pratibandhataḥ | triṣv anyatama-rūpasya eva	an-uktir nyūnatā uditā || sādhyā-uktim vā
V3_01008	a-pratibandhāt triṣv anyatama-rūpasya eva	an-uktir nyūnatā-sādhana-doṣa ity uktam
PV_04080	-viṣayatvaṃ ca varṇitam | iha evam na hy	an-ukte 'pi kiñcit pakṣe virudhyate || kuryāc ced
SV_01112	) yadi tena vipakṣe '-darśanam khyāpyate. tad	an-ukte 'pi gamyate ||16|| na hi tasya prāg
V2_09312	yadi tena vipakṣe '-darśanam khyāpyate, tad	an-ukte 'pi gamyate. na hi tasya prāg darśana-
SV_15222	sa tu na siddhaḥ. yasmād dhetāv a-sambhave	'n-ukte bhāvas tasya api śaṅkyate | viruddhānām
PV_04029	sādhana-artha-ukta-vādy-abhyupagata-grahaḥ |	an-ukto 'pi icchayā vyāptaḥ sādhyā ātma-arthavan
V3_01403	-upagamād eṣām sādhanā-vaiphalyam. tasmād	an-ukto 'pi icchayā vyāptaḥ sādhyāḥ. tad-vaikalya
NB_03045	sādhnam upanyastam tasya siddhim icchatā so	'n-ukto 'pi vacanena sādhyāḥ. tad adhikarānatvād
PV_04060	hetunā tena katham a-pratipāditāḥ || ukto	'n-ukto 'pi vā hetur viroddhā vādino 'tra kim |
VN_02022	-siddhiḥ, tathāvidhas tu dharmāḥ pṛthag	an-ukto 'pi sādhyā-dharme 'ntar-bhāvāt pakṣi-kṛta
NB_03047	-āsana-ādy-aṅga-vad iti. atra ātma-arthā ity	an-uktāv apy ātma-arthatā sādhyā. tena na ukta-
PV_04023	prokte 'py arthāt tan nāśa-dhīr bhavet ||	an-uktāv api pakṣasya siddher a-pratibandhataḥ |
V3_01007	eva. tan na avāśyam asya nirdeśaḥ. tena	an-uktāv api pakṣasya siddher a-pratibandhāt
PV_04031	tad-vyapekṣataḥ kathito dharmā-dharminoḥ |	an-uktāv api vāñchayā bhavet prakaraṇād gatiḥ ||
NB_03055	tatra trayāṇām rūpāṇām ekasya api rūpasya	an-uktau sādhanā-ābhāsaḥ. uktāv apy asiddhau
VN_00107	aṅgam, tasya a-vacanam tasya aṅgasya	an-uccāraṇam vādino nigrāha-adhikarāṇam, tad
SV_15627	bhavati. tasya tena an-apakarṣaṇād anyena ca	an-utkarṣaṇāt. kenacit saha kārya-kāraṇa-bhāva-
VN_05504	pratipattum samarthaḥ. na hy an-ākṣipta-	an-uttara-pratipattikam ananubhāṣaṇam. tena
VN_05613	-viṣayatvād uttara-pratipattir a-śakyā ity	an-uttara-pratipattiyā eva nigrāhasthānatvam
VN_01207	anvayaḥ. tayor a-bhedād a-doṣa iti cet,	an-uttaram bata, doṣa-saṅkaṭam atra-bhāvān dṛṣṭi-
PV_02122	na tādrśaḥ || tatra upayukta-śaktinām viśeṣa-	an-uttarān prati | sādhanānām a-sāmarthyān nityam
V3_11911	-vikṣepa-pratighāta-ādāv uttara-vijñāna-	an-utpatti-vyākulātā-ādi-darśanāt. mano-
VN_01720	yadi ca viṣaya-upadarśanam antareṇa pratīter	an-utpattiḥ, katham na pratijñā sādhanā-avayavaḥ.
V3_11905	satsu samartheṣv anyeṣu hetuṣu kārya-	an-utpattiḥ kāraṇa-antara-bhāvam gamayati ity
V3_11108	hi samartheṣu tad-anyeṣu kāraṇeṣu kārya-	an-utpattiḥ kāraṇa-antaram anumāpayati. na ca
V3_04204	-svabhāvasya hetor abhāvāc chaśa-viṣāṇa-	an-utpattiḥ, tad-bhāvād itarasya iti. atha kā
SV_13020	samartha-kṣaṇa-antara-an-utpatter jñāna-	an-utpattiḥ. tasmāt pūrva-utpanna-samartha-
V3_05103	samartha-kṣaṇa-antara-an-utpatter jñāna-	an-utpattiḥ. pūrva-utpanna-samartha-nirodhād vā
SV_14905	janminām tathā | nāśaḥ svabhāvo bhāvānām na	an-utpattimatām yadi ||281|| atha api syāt –
SV_13022	abhāvena an-utpatteḥ, kāraṇa-vaikalyāj jñāna-	an-utpattir iti kuḍya-ādāya āvaraṇam ucyante. na
V3_05105	-abhāve 'n-utpatteḥ kāraṇa-vaikalyāj jñāna-	an-utpattir iti kuḍya-ādāya āvaraṇam ucyante. na
HB_01804	kāryam param apekṣata iti tataḥ kevalād	an-utpattir uktā bhavati. sa kevalo 'pi samartha-
SV_01624	dadhy-ādinām kṣīra-ādiṣv anumānam, a-śaktād	an-utpatteḥ. atha kā iyam śaktiḥ, sa eva bhāvaḥ,
SV_07817	vyavasthānāt. svabhāva-antarasya kutaścīd	an-utpatteḥ. abhyupagamya api vyaktim vyāpiny
SV_09902	pratibandhum samarthaḥ. ekatra bhāve vikāra-	an-utpatteḥ. utpattau vā ekatva-hāneḥ. tad-
SV_13021	sati kuḍye 'nyasya utpitsoḥ kāraṇa-abhāvena	an-utpatteḥ, kāraṇa-vaikalyāj jñāna-an-utpattir
V3_05104	vyavadhāne 'nyasya utpitsoḥ kāraṇa-abhāve	'n-utpatteḥ kāraṇa-vaikalyāj jñāna-an-utpattir
V1_01515	-antara-avadhāna-vaiguṇye 'nyatra vijñāna-	an-utpatteḥ. tac ca asiddham. vyakto viṣaya iti
V3_08401	abhāvāt. ayoniśo-manaskāram antareṇa doṣāṇām	an-utpatteḥ. deha-ādinām hetutve 'pi na kevalānām
SV_09823	-bija-udaka-sāmagryām api kadācid anikura-	an-utpatteḥ. na tatra api santāna-pariṇāma-
V2_07712	-bija-udaka-sāmagryām api kadācid anikura-	an-utpatteḥ. na, tatra api santāna-pariṇāma-
V3_04108	dadhy-ādinām kṣīra-ādiṣv anumānam, a-śaktād	an-utpatteḥ. na tādrśam bhāvo 'numāna-viṣayaḥ. sa
HB_01814	na dravya-āśrayeṇa, kṣaṇike dravye viśeṣa-	an-utpatteḥ. na hi taṇḍula-ādinām dahana-udaka-
SV_11123	3 || moham doṣa-nidānam āhuḥ, a-mūḍhasya doṣa-	an-utpatteḥ, punar anyatra sat-kāya-dṛṣṭim. tac
V3_00809	sākṣāt pāramparyeṇa vā tataḥ siddher	an-utpatteḥ. sākṣāt tāvat – arthād artha-gateḥ
SV_00305	iti. etau dvāv anumeya-pratyayau sākṣād	an-utpatter a-tat-pratibhāsitive 'pi tadutpattes
V2_05712	iti. etau dvāv anumeya-pratyayau sākṣād	an-utpatter a-tat-pratibhāsitive 'pi tadutpattes
VN_02205	ca tan-nirākarāṇe '-sāmarthyāt parājayasya	an-utpatter a-parājayaḥ. tasmād ayam a-samartha-
SV_13020	tu hetv-abhāvāt samartha-kṣaṇa-antara-	an-utpatter jñāna-an-utpattiḥ. tasmāt pūrva-
V3_05103	hetv-abhāvāt samartha-kṣaṇa-antara-	an-utpatter jñāna-an-utpattiḥ. pūrva-utpanna-
SV_12817	saṅghāte 'py a-sambhavāt. artha-antara-	an-utpattes ca. śabda-utpāda-vādinān tāvad ayam a
HB_01902	sva-upakāribhyaḥ sva-santāna-viśeṣa-	an-utpattāv artha-pratipatti-jananam. a-kṣepa-
HB_01901	-udaka-ādibhyaḥ krameṇa svabhāva-atīśaya-	an-utpattāv odana-ādy-abhinirvṛttir asti
SV_14817	na apekṣyaṇīyaḥ. tat katham idānim	an-utpanna-atīśayas tad-avastha eva bhāvo naṣṭo
V3_08806	sa tu bhāvaḥ prasarpaṇa-dharma-a-pracyuta-	an-utpanna-ātma-bhūta-viśeṣaḥ kiṃ na patati iti.
SV_17414	dhārṣṭyena bandhakim ||334|| a-pracyuta-	an-utpanna-pūrvāpara-rūpaḥ pumān kartā krameṇa
SV_13803	utpāda-an-utpādāt, sannidhāne 'py	an-utpannasya a-tat-kāranatvāt, tayor bhinna-
V3_01406	-puruṣa-ghaṭa-anyatara-sa-dvitiyo ghaṭaḥ,	an-utpalatvāt, kuḍya-vad iti. tathābhūtena
PV_03464	eva kaścīd sa viśeṣo vyaktir iṣyate | na	an-utpāda-vyayavato viśeṣo 'rthasya kaścāna ||

PV_02178	ekasmād bhinna-kālam na jāyate | kārya-	an-utpādato 'nyeṣu saṅgatesv api hetuṣu || hetv-
V3_05008	-tiras-kāra-ayogāt. na hi tatra atīṣayam	an-utpādayat kiñcitkaram nāma. akiñcitkaram ca
SV_13009	-tiras-kāra-ayogāt. na hi tatra atīṣayam	an-utpādayan kiñcitkaro nāma. akiñcitkaraś ca kaḥ
SV_13802	sannihita-a-sannihita-kāraṇatvena utpāda-	an-utpādāt, sannidhāne 'py an-utpannasya a-tat-
PV_04144	na | yady evam atra bādha syān na anya-	an-utpādya-śaktikaḥ || sakṛc chabda-ādy-a-
PV_04141	'pi doṣavattām upāgatāḥ || yathā parair	an-utpādya pūrva-rūpaṃ na kha-ādikam | sakṛc
VN_06404	ābhāsam bruvāṇam uttara-vādinam sva-sādhanād	an-utsārayato '-samarthita-sādhana-aṅgatvān na
PV_03522	saktasya anya-a-gater yadi | jñāna-antarasya	an-udayo na kadācit saha-udayāt || sama-vṛttau ca
SV_13925	pratyabhijñānam sat-prayoga-ādi yan matam |	an-udāharaṇam sarva-bhāvānām kṣaṇa-bhaṅgataḥ ||266
PV_03132	anya-vān-mātreṇa a-vibhāvanāt | na ca	an-udita-sambandhaḥ svayaṃ jñāna-prasaṅgataḥ ||
V1_02013	ātmā sukha-ādīnām an-anya-bhāk | (21ab) na	an-uditaḥ pratiniyataḥ sukha-ādy-ātmā viṣayī-
VN_02905	nityam ca pramāṇena pratipadayitum śaknuyāt.	an-uddiśya a-pramāṇakam śāstra-upagamam pramāṇena
HB_00510	-prāptasya anyathā kvacid abhāva asiddheḥ.	an-uddiṣṭa-viṣayam punaḥ sādhya-abhāve 'bhāva-
VN_06114	mata-anujñā. yaḥ pareṇa coditam doṣam	an-uddhṛtya, bhavato 'py ayam doṣa iti bravīti,
PV_02152	-ādi-jaḥ | vaiṣamya-jena duḥkhena rāgasya	an-udbhavo yadi || vācyam kena udbhavaḥ sāmān-
VN_02114	-sādhanam aṣṭādaśa dṛṣṭānta-doṣaś ca. teṣām	an-udbhāvanam a-pratyāyanam a-pratipādanam
VN_06308	arhaty eva, sarvasya sato doṣasya	an-udbhāvanād iti cet, na santa iti kṛtvā sarve
VN_06313	iti na doṣam udbhāvayann eva aparasya	an-udbhāvanān nigrāha-arhaḥ. atha pūrva-pakṣa-
V3_13504	para-iṣṭa-artha-siddhi-pratibandhāt. nanv	an-udbhāvite 'pi doṣe 'rthasya eva a-sāmarthyān
VN_06704	bhavati. atra tad-uktasya hetor doṣam	an-udbhāvya vikāra-prakṛti-lakṣaṇam pṛcchan
SV_11106	-duḥkha-vivekā, praśama-sukha-rasasya	an-udvejanāc ca. abhūta-arthaṃ khalv apy upādāna-
SV_11709	ca tad-ātmakatvāt. artha-antaratve ca bhāva-	an-upakāra-prasaṅgāt sāmarthyāc ca jñāna-utpatter
PV_04173	gamyate tataḥ || viruddhatā iṣṭa-a-sambandho	'n-upakāra-saha-a-sthiti | evaṃ sarva-aṅga-
SV_07007	yady apy eka-artha-samavāyinām parasparam	an-upakārah. tata ekasmād upakāreṇa bhāvyaṃ,
SV_07102	ubhayathā kārakasya akiñcitkaratvena	an-upakāratvād ity ukta-prāyam. tasmāt sarva
V3_08705	ubhayathā a-kārakasya akiñcitkaratvena	an-upakāratvād ity ukta-prāyam. tasmāt sarva
SV_07023	pṛthak tat sahitam api tādrśam eva ity	an-upakāratvān na samyogena tadvat syāt.
V3_08702	pṛthak tatra sahitam api tādrśam eva ity	an-upakāratvān na samyogena tadvat syāt.
SV_05410	na a-viṣayasya vijñāne pratibhāsaḥ.	an-upakārakasya a-viṣayatve 'tīta-anāgata-ādīnām
SV_07002	siddhānām āśraya-āśrayi-bhāvaḥ. tad eva idam	an-upakārakasya āśrayatvaṃ na sambhāvayāmaḥ.
SV_05409	eva sāmānya-abhyupagame cintyate, yasmān na	an-upakārako viṣayo 'tiprasaṅgāt. na a-viṣayasya
SV_04201	dhrauvyāc ca (75d') sāmānyasya	an-upakārataḥ ||75|| yadi hy upakuryād an-ādheya-
SP_00019	samavāyī-ādi sarvam etena cintitam | anyonya-	an-upakārāc ca na sambandhī ca tādrśaḥ || janane
SV_11616	-utpādana-prasaṅgaḥ. anapekṣatvān nityasya	an-upakārāt. a-sāmarthyē 'pi paścād api svabhāva-
SV_05403	eva antar-bhavati, parabhāva-utpādane tad-	an-upakārāt, akiñcitkarasya ca an-upakārāt.
SV_15921	jñāna-janānāt. na puruṣaḥ śabde, tad-ātmany	an-upakārāt. atha ca puruṣaḥ śabdānām prayoktā
V3_08705	a-kāryatvāt. para-rūpa-kriyāyām api tatra	an-upakārāt. ubhayathā a-kārakasya
SV_07101	a-kāryatvāt para-rūpa-kriyāyām api tatra	an-upakārāt. ubhayathā kārakasya akiñcitkaratvena
SV_04629	sambandho 'nyonyam a-janya-janakatvena	an-upakārāt. tato lakṣaṇam apy ayuktam. tasmān na
SV_11711	āloka-apekṣa-grahaṇa-prasaṅgād anapekṣa-ātma-	an-upakārāt. tad ime sva-viṣaya-jñāna-janane
SV_05404	-utpādane tad-an-upakārāt, akiñcitkarasya ca	an-upakārāt. tasmād vyakty-upakṛtasya sāmānyasya
SV_14406	kim atra sāmarthyam vahny-ādīnām. tasmāt tad-	an-upakārāt tena na apekṣyante kathañcit. na apy
PV_03419	'pi tat-kṛtam || na ākārāyati ca anyo 'rtho	'n-upakārāt saha-uditaḥ | vyakto 'n-ākārayam
V3_05306	vā svabhāva-antara-pratīlambhāt. na hy	an-upakārya apekṣyata ity ukta-prāyam. tad-
SV_13121	ca svabhāva-antara-pratīlambhāt. na hy	an-upakārya apekṣyata ity uktam etat. tad-
PV_03417	|| vyaktiḥ kuto 'satām jñānād anyasya	an-upakāriṇaḥ | vyaktau vyajyeta sarvo 'rthas tad
SV_05323	'pi tasya kiṃ tena. tasya tad-āśrayatve	'n-upakāriṇaḥ ko 'yam āśraya-āśrayi-bhāvaḥ,
SV_07206	jananam cet kim āśrayeṇa apekṣitena	an-upakāriṇā. apekṣā iti hi tat-pratibandhaḥ sa
SV_11716	-ādayaḥ kathañcid apy an-upakāryatvād	an-upakāriṇā vyaktā yujyante. sambandhasya ca
SV_07005	na vyatiricyante, parasparam anyato vā	an-upakāriṇām a-pratibandhāt, a-pratibaddhasya ca
PV_02074	vidyate | syāt tato 'pi viśeṣo 'sya na citte	'n-upakāriṇi | rāga-ādi-vṛddhiḥ puṣṭy-ādeḥ
SV_04320	ekasya dvābhyām abhidhānād a-doṣa iti cet,	an-upakāriṇi pāratantṛya-ayogād an-upādhiḥ,
SV_11614	arthena saha utpannasya anyataḥ siddhasya	an-upakāriṇi śabde '-samāśrayāc ca. tasya api
V2_06806	indriyam jñānam janayati iti, anyathā	an-upakāriṇo 'napekṣā syād viṣaya-antara-vat.
V1_00907	smṛti-prabodhe ca upayuktatvān na asya	an-upakāriṇo buddhir bhāvam apekṣeta. artha-
SP_00021	tadā na asau na tato 'tiprasaṅgataḥ || tayor	an-upakāre 'pi samavāye paratra vā | sambandho
V2_06711	ādihāra-ādheya-bhāvaś cet, so 'pi tad-ātma-	an-upakāre na sidhyati. para-ātmani tulyaḥ
SV_15821	pratyāsattya anyatra bhavati. sā apy atyanta-	an-upakāre na syāt. tasmād vakṛ-śrotor vyakti-
VN_00617	nānā-sambandhy-upakāro 'pi mā bhūt,	an-upakāre hi teṣām tat-sambandhitā api na
SV_13922	kriyāyām iti vyartha eva syāt. tathā ca idam	an-upakārya-upakārakam nir-īham jagat syāt. śabda
V2_06710	upakārya tat-sambandhe kaḥ sambandho	'n-upakārya-upakārakayoḥ. ādhāra-ādheya-bhāvaś
SV_03707	syāt. dvayasya paraspara-sahitatā iti cet.	an-upakārya-upakārakayoḥ kaḥ sahāyī-bhāvaḥ.
SV_15817	tayoḥ pratyayād vakṛ-śrotṛ-bheda iti cet.	an-upakārya-upakārakād bhrānti-mātrāt tad-bhāve
SV_11517	tad-āśraya-arthaś ca vaktavyaḥ. nityasya	an-upakāryatvāt. an-upakurvāṇaś ca an-āśrayaḥ.
SV_11716	na evaṃ jāti-sambandha-ādayaḥ kathañcid apy	an-upakāryatvād an-upakāriṇā vyaktā yujyante.

SV_06920	vā tair abhivyakteḥ. yady ādheyatā, nityasya	an-upakāryatvān na ādhārah (144ab') nityam hi
SV_05326	upakāri. tad-apekṣasya āśrayasya tad-upayoge	'n-upakāryatve kā iyam apekṣā nāma. tadutpatti-
SV_07602	-vyañjaka-bhāva-ādeḥ sambandhasya kenacid	an-upakāryasya a-pratibandhena abhāvāt. a-
SV_13015	-kṣaṇa-antara-utpādād vijñāna-hetavaḥ,	an-upakāryasya apekṣā-ayogāt. śakta-svabhāvasya
V3_05013	-kṣaṇa-antara-utpādād vijñāna-hetavaḥ.	an-upakāryasya apekṣā-ayogāt. śakta-svabhāvasya
SV_03711	śakter vastu-rūpa-a-vyatirekāt, vyatireke vā	an-upakāryasya pāratantrya-ayogāt. upakāre vā
SV_11517	ca vaktavyaḥ. nityasya an-upakāryatvāt.	an-upakurvāṇas ca an-āśrayaḥ. jāter vācyatvād a-
SV_07011	tad ayam āśrayaḥ sāmānyasya sva-ātmany	an-upakurvāṇo 'napekṣasya ādhāra iti yācitaka-
PV_03013	dhiyaḥ | tathāvidhāyā anyatra tan na	an-upagamād dhiyaḥ || bhāya-artha-pratibhāsāyā
SV_00112	avayave samudāya-upacārāt. prayojana-abhāvād	an-upacāra iti cet. na, sarva-dharmi-dharma-
V3_04304	||33|| pakṣo dharmī. prayojana-abhāvād	an-upacāra iti cet, na, sarva-dharmi-dharma-
HB_00106	avayave samudāya-upacārāt. prayojana-abhāvād	an-upacāra iti cet, na, sarva-dharmi-dharma-
VN_00206	sādhanasya sādhya-viparyaye bādha-pramāṇa-	an-upadarśane virodha-abhāvād asya viparyaye
SV_16219	liṅga-viśeṣasya asiddheḥ, pratyakṣayor apy	an-upadiṣṭayor mantra-a-mantrayor a-parijñānāt.
SV_12114	apauruṣeyatva-āśrayo 'nyatra idānintanānām	an-upadeśa-pāṭha-a-śakteḥ. sā ca anyatra apy
SV_15714	ākṛti-guṇa-śakti-bhede dṛṣṭo gava-aśva-vat.	an-upadeśam ca enam lokāḥ pratipadyate. na tadvad
SV_10903	tat-prahāṇāya snāna-agni-hotra-āder	an-upadeśaḥ. sa iyam śakya-pariccheda-a-śeṣa-
V2_07002	eva pratipādane liṅga-vad avalambante,	an-upadeśād a-pratipatter upadeśe ca śabdānām
V3_10802	-upanaye 'tiprasaṅgaḥ. dṛṣṭa-viruddhasya	an-upanaya iti cet, tulye nyāye kiṃ na upanayaḥ.
V3_10805	vṛtti-tat-sandehābhyām abhāva-asiddhir ity	an-upanayaḥ. dṛṣyatayā ca tayor ātmanor virodha-
V1_00305	viśeṣaḥ. tad ime kvacit kiñcid asiddham	an-upanayanto 'n-apanayanto vā katham kasyacit
PV_04057	uktaḥ kiṃ duṣṭas tatra sidhyati || dharmān	an-upaniya eva dṛṣṭānte dharmiṇo 'khillān | vāg-
V3_02205	kiṃ duṣṭas tatra sidhyati ||16|| dharmān	an-upaniya eva dṛṣṭānte dharmiṇo 'khillān | vāg-
SV_02117	vā a-calasya artha-antara-yoge 'pi tad-bhāva-	an-upapatteḥ. sa ca artha-antarād bhavann
V2_09104	vā a-calasya artha-antara-yoge 'pi tad-bhāva-	an-upapatteḥ. sa ca artha-antarād bhavann
V1_03809	rahitā api ||45|| tathā eva a-darśanāt teṣām	an-upapluta-cakṣuṣā | dūre yathā vā maruṣu mahān
PV_03355	-rahitā api || tathā eva a-darśanāt teṣām	an-upapluta-cakṣuṣām | dūre yathā vā maruṣu mahān
SV_13703	na upayuktam iti cet. katham idānīm upayukta-	an-upayuktayor a-bhedaḥ. na api bhedaḥ śabda-
PV_03246	|| asataḥ prāg a-sāmarthyāt paścād vā	an-upayogataḥ | prāg-bhāvaḥ sarva-hetūnām na ato
PV_04197	na | tasya āvṛty-akṣa-śabdeṣu sarvathā	an-upayogataḥ || kadācin nir-apekṣasya kārya-a-
V3_05409	na | tasya āvṛty-akṣa-śabdeṣu sarvathā	an-upayogataḥ ||35|| kadācin nir-apekṣasya kārya-
SV_12326	kvacid a-pratipattiḥ. tathā ca sad apy	an-upayogam apauruṣeyam. bauddha-ādinām a-
VN_01121	pratyakṣatā-a-pratyakṣatā arthakriyā-upayogo	'n-upayogaś ca ity-ādi. asti paryāyo 'vasthā
V1_01910	sāmarthyāt sāmārthya-kāle ca kārya-niṣpatter	an-upayogāj jñāna-hetor viśayasya saha-bhāvo
SV_02115	vā. tathā ca bhāvas tadvān na syāt, tad-	an-upayogāt. upayoge vā sa eva asya sva-ātma-
V2_09102	vā. tathā ca bhāvas tadvān na syāt,	an-upayogāt. upayoge vā sa eva asya sva-ātma-bhūtā
V3_05005	ayogāt, prayatnasya āvaraṇa-indriya-śabdeṣv	an-upayogāt. na hi tasya upalambha-āvaraṇam
SV_14015	prayoktuḥ sāmārthyāt. svayam samarthe tasya	an-upayogāt. prayoga ity api iṣṭa-sādhanā-
V1_00907	'pi netra-dhīḥ ||6|| arthasya sāksād buddhāv	an-upayogāt smṛti-prabodhe ca upayuktatvān na
V2_09111	-anubandhaś ca. tato 'pi kasyacid bhāve tad-	an-upayogād a-pracyutir iti pūrvaḥ prasaṅgaḥ. tan
SV_08108	eva pāka-ādy-arthakriyā-upayogena dravyasya	an-upayogitva-prasaṅgāt. tasyām tasya upayoga iti
V3_11803	nivṛttir iti cet, na, a-pratibaddha-abhāvena	an-upayogino 'bhāvasya vyāpty-asiddheḥ. yadi
SV_10207	-bhāvinyāḥ, deśa-kāla-vyavahitā vā prakaraṇa-	an-upayogino dravya-viśeṣā na tāñ śāstram viśayī-
V2_06506	-bhāvinyo deśa-kāla-vyavahitā vā prakaraṇa-	an-upayogino dravya-viśeṣāḥ. na tāñ śāstram
V3_11110	hetos teṣv a-sambhavāt saṃśayaḥ. rāgasya	an-upayoge katham tac-chaktir upayujyate,
SV_01003	tad-anumāne 'tiprasaṅgaḥ uktaḥ. rāgasya	an-upayoge katham tac-chaktir upayujyate. śakty-
SV_10918	antare 'pi tathātva-upagamo na vipralambhāya	an-uparodhāt, niṣ-prayojana-vitatha-abhidhāna-
SV_11116	ca an-anurāgiṇaḥ kvacid dveṣaḥ. ātma-ātmīya-	an-uparodhiny uparodha-pratighātinī ca tad-
V3_02305	sva-sādhye cintyatvāt. tasya sva-sādhyā-	an-uparodhe 'pi śāstra-uparodhād virodhe so 'nya-
V1_01801	ayam sāmānya-darśana-balena anvayan katham	an-upalakṣako nāma. na hi yato yatra jñāna-
VN_01306	iti. na hy adhiṣṭhāna-adhiṣṭhāninor vivekena	an-upalakṣaṇa evam bhavati. na ca śakteḥ śakty-
SV_08706	bhedaḥ. na hi tasya arthatve dṛṣyasya rūpa-	an-upalakṣaṇam yuktam. tad-upalakṣaṇa-kṛtatvād
SV_11927	eva. anubhava-smaraṇa-anukramayor viśeṣa-	an-upalakṣaṇatvāc ca. na apy anekam pada-ādi. a-
V1_01714	yasmād dhī-śabda-vṛtter anyatra tato na	an-upalakṣaṇam | (17ab) a-buddhi-śabda-anvaya-
VN_00811	iṣyeta. na ca pratyakṣasya an-abhībhave rūpa-	an-upalakṣaṇam, yena tat-sādhanāya liṅgam ucyate.
SV_12620	-viśeṣāt tata ekatva-asiddhi-prasaṅgād bheda-	an-upalakṣaṇāc ca vaidika-varṇa-asiddhiḥ,
PV_04160	-alpakam | taulyaṃ tat-kāraṇam kārya-gaurava-	an-upalakṣaṇāt || nanv a-dṛṣṭo 'mśu-vat so 'rtho
PV_04161	ikṣyate | gurutva-a-gati-vat sarva-tad-guṇa-	an-upalakṣaṇāt || māṣaka-āder an-ādhikeyam a-natiḥ
V1_02505	buddhiḥ. tad-rūpa-vyatirekeṇa buddher	an-upalakṣaṇāt ||24|| ekam eva idaṃ saṃvid-rūpaṃ
SV_06106	-grahānāt, a-grhītasya ca apara-pravibhāgena	an-upalakṣaṇāt, ākṛter apy ekatra dṛṣṭāyā anyatra
SV_13419	eka-varṇa-bhāga-kāle ca samasta-rūpa-	an-upalakṣaṇāt. tad ayam a-pratisaṃhita-sakala-
V1_00512	-darśanād an-āśvāsa iti cet, na, tad-rūpa-	an-upalakṣaṇāt. svabhāva-pratibandho hi liṅga-
V1_01712	atha api syāt, pratibhāsamānam api sāmānyam	an-upalakṣaṇān na vivekena niścīyata iti. tad
V1_01801	na hi yato yatra jñāna-abhidhāna-vṛttiḥ, tad-	an-upalakṣaṇe tasya tathā a-pratitir daṇḍi-vat.
V1_01405	eva udayante vyayante vā, yena satyo 'py	an-upalakṣitāḥ syuḥ. tathā hi punar vikalpayan

SV_15306	svabhāva-deśa-kāla-viprakarṣeṇa santo 'py	an-upalaksyāḥ syuḥ. tathā hi – ko 'tyanta-
V1_04104	sattā-vyavahāra-a-yogyatvāt. tasmān na	an-upalabhamānaḥ kasyacit saṃvedanaṃ vedayate
V2_09403	eva ity apārthakaṃ tat-siddhaye vacanam. na	an-upalabhamānasya tāvatā na asti iti bhavati.
V1_00313	-phalayos tad-bhāvaḥ. tathā yukta-upalambham	an-upalabhamānā na asti ity āhuḥ. tan nimitta-
V2_09404	asti iti bhavati. tad-arthaṃ vacanam. yady	an-upalabhamāno 'pi na asti iti na pratīyāt,
SV_01208	nyāyas tadā na asti iti gamyate ||17|| yady	an-upalabhamāno na asti iti na pratyeti vacanād
SV_06914	upalabhya-abhimatasya anupalabdher abhāvāt,	an-upalabhyatāyām vā tad-darśana-āśrayā vyapadeśā
V3_04106	upalabhya-lakṣaṇaṃ dadhy-ādi kṣīra-ādiṣv	an-upalabhyamānaṃ kṣīraṃ vā tatra na asti iti
NB_03033	-prāptam tad upalabhyata eva ity ukte,	an-upalabhyamānaṃ tādr̥śam asad iti pratīter
VN_00511	anyeṣu upalambha-kāraṇeṣv anupalabdhiḥ.	an-upalabhyamānaṃ tv idr̥śam na asti ity etāvan-
SV_01619	sādhayet. mṛdaḥ khalv api kaścic caitanyam	an-upalabhyamānaṃ api icchann a-darśanād vacana-
SV_10111	api te na tad-artha-a-karaṇāt. vastutas tv	an-upalabhyamāno na san na asan. satām api
SV_10325	-anupalambho 'pi kaścic pramāṇam eva. yady	an-upalabhyamāno vyāpakaḥ svabhāvo 'sya siddhiḥ
V3_05606	ity udāhṛta eva. tathā hi – na hy anyā	an-upalabhyeṣu nāstitā anupalambhanāt | taj jñāna
SV_10810	-upakāraḥ. na daśa-dādimā-ādi-vākyaṇām iva	an-upasamhāra eva. anyathā vaktur vaiguṇyam
V3_10811	na avagāhate. tasmād ātmani darśana-mātreṇa	an-upasamhāraḥ, tāvatā vyāpty-asiddheḥ. ataḥ
VN_06712	-doṣa-udbhāvanena pakṣo dūṣito bhavati. so	'n-upasamhṛtya sādhana-doṣaṃ katham̐ pratānayan
V1_02204	tad-viṣaya-indriya-virahe 'darśanād	an-upahata-indriya-upanidhau ca punaḥ sambhavāt.
V2_07905	hi nir-upākhyam. caramasya tarhi kṣaṇasya	an-upākhyatā-prasaṅgaḥ. na, sattva-saṅkhyāta-
PV_04263	na ca aparam | ity a-jñā-jñāpanāya ekā	an-upākhyā udāhṛtir matā || viṣaya-asattvatas
V3_07609	eva pratiśedha-vṛttir iṣṭā, tan na	an-upākhyeṣv a-mūrtatva-ādīkam iti cet, duḥkham̐
SV_12504	eva. tasmān na viśeṣaṇam atīśaya-bhāg ity	an-upātta-samam. yat kiñcid veda-adhyayanaṃ
V2_07906	prasaṅgaḥ. na, sattva-saṅkhyāta-kṣaṇa-antara-	an-upādānatā-lakṣaṇatvāc caramatvasya. bhavaty
SV_10615	-ślokau. tasya ca yathā samihita-rūpa-	an-upādānatve sādhye tathā anupalambho 'sya
V3_06903	-ślokau. tasya ca yathā-samihita-rūpa-	an-upādānatve sādhye tathā anupalambho dharmo
SV_10606	artho bhāva-upādāno na vā iti. tasya bhāva-	an-upādānatve sādhye sa eva pratyātma-vedyatvād a
V3_06807	artho bhāva-upādāno na vā iti. tasya bhāva-	an-upādānatve sādhye sa ca pratyātma-vedyatvād a-
PV_02164	kutaścic tena kiñcana | a-vijñānasya vijñāna-	an-upādānāc ca sidhyati || vijñāna-śakti-
VN_04106	jhabhaṅghadhadhāṣa-vad iti. sādhana-	an-upādānān nigṛhyata iti. idam apy a-sambaddham,
SV_10522	-abhāva-ubhaya-āśrayaḥ ||205|| tasmin bhāva-	an-upādāne sādhye 'sya anupalambhanaṃ | tathā
V3_06710	-abhāva-ubhaya-āśrayaḥ ||53|| tasmin bhāva-	an-upādāne sādhye 'sya anupalambhanaṃ | tathā
SV_04321	iti cet, an-upakāriṇi pāratantṛya-ayogād	an-upādhiḥ, pāratantṛye ca janya-janaka-bhāvāt
SV_04327	iti cet. na, niṣpannasya pāratantṛya-abhāvād	an-upādhitvam, na a-niṣpannasya svarūpa-asiddheḥ.
PV_02143	ataḥ | a-kṣayitvam ca doṣaṇām nityatvād	an-upāyataḥ || upāyasya a-parijñānād iti vā
SV_12025	-bādhāyām tad-anyaṣya api tulyam ity	an-upālambhaḥ. an-atīśaya-darśī ca ayaṃ vākyeṣv
V3_11512	tasmāj jīvac-charīra-sambandhī prāṇa-ādir	an-ubhaya-ātmatā-bahir-bhāvāt tābhyām na
V3_11409	-antaratve 'tad-upakāra-ādayo 'py uktāḥ.	an-ubhaya-kāriṇām ānarthakyāt tādarthya-sādhanam̐
V3_11607	-antar-bhāva-ayogāt saṃśayaḥ. a-pratipattir	an-ubhaya-pratipatti-saṃśaya-rūpā sā ubhaya-bahir
SV_08914	tad ātma-bhūtānām ca an-anvayena tatra	an-ubhaya-rūpatvāt. tam eva ca ayaṃ bhāvaṃ
PV_03384	anyat syād dr̥ṣṭeś ca yamala-ādiṣu || ādya-	an-ubhaya-rūpatve hy eka-rūpe vyavasthitam |
VN_04514	tato 'rthaṃ pratipadyeta. dr̥ṣṭā ca	an-ubhaya-vedino 'pi pratītir iti na paramparayā
V3_12605	asatsu kena nivāryate. sad-asad-ubhaya-	an-ubhaya-vyavasthāś ca tad-a-tat-samayavatām a-
V3_04708	ko viparyayaḥ. ubhaya-siddhyā nirdeṣṭavyasya	an-ubhaya-siddhiḥ. iha api tarhi niścayena
SV_09007	| sa eva dadhi so 'nyatra na asti ity	an-ubhayaṃ param ||183|| atha anayoḥ kaścic
V2_06012	an-ubhayasya vā niṣedho hetuḥ. tatra apy	an-ubhayasya a-pratibandhāt tad-abhāve 'nya-
SV_00519	kārya-kāraṇayor an-ubhayasya vā. tatra	an-ubhayasya a-pratibandhāt tad-abhāve 'nyena na
SV_00519	apy artha-antara-niṣedhe kārya-kāraṇayor	an-ubhayasya vā. tatra an-ubhayasya a-
V2_06011	artha-antara-niṣedhe sādhye kārya-kāraṇayor	an-ubhayasya vā niṣedho hetuḥ. tatra apy an-
SV_09105	vyavahāro na syāt, uṣṇa-svabhāvo 'gnir na	an-uṣṇa ity api. svabhāva-antarasya asataḥ
SV_09108	syād etat, na tatra kasyacid asato niṣedhaḥ,	an-uṣṇam̐ sad eva artha-antaraṃ niṣidhyata iti.
PV_02172	iha api vā || auṣṇyasya tāratamyē 'pi na	an-uṣṇo 'gniḥ kadācana | tathā iha api iti cen na
V1_01009	anāgata-vastu-prabheda-grahaṇa-a-grahaṇa-ūha-	an-ūha-artha-bhāva-apekṣa-anapekṣa-ādi-prasaṅgaḥ.
VN_05809	tu syād iti saṅgraha-vacanaṃ nyāyyam. tasmād	ananubhāṣaṇa-jñānayor apratibhā-viṣayatvān na
VN_05611	na tasya pratiśedham̐ brūyād iti. etad apy	ananubhāṣaṇa-vad apratibhāyā eva gamyatvād a-
VN_05510	kaś ca ayaṃ samaya-niyamas trir-abhilitasya	ananubhāṣaṇam̐ iti. yadi tāvat para-pratipādana-
VN_05508	eva nigrāha-adhikaraṇatvena vācyā, na	ananubhāṣaṇam̐. kaś ca ayaṃ samaya-niyamas trir-
VN_05505	na hy an-ākṣipta-an-uttara-pratipattikam	ananubhāṣaṇam̐. tena ananubhāṣaṇasya vyāpikāyām
VN_05208	trir-abhilitasya yad a-pratyuccāraṇam, tad	ananubhāṣaṇam̐ nāma nigrāhasthānam. a-
VN_05311	-vacane sāmārthya-vighātaḥ, yena vādi-vacana-	ananubhāṣaṇam̐ nigrāhasthānam ucyate. tasmāt
VN_05712	asti viṣayo 'pratibhāyā iti cet, evaṃ tarhy	ananubhāṣaṇam̐ nir-viṣayam, ajñānena ākṣepāt. na
VN_05714	pratipadyamānaḥ kaścic na anubhāṣeta iti na	ananubhāṣaṇam̐ pṛthag vācyam. uttara-ajñānasya ca
VN_05501	'nyathā dūṣaṇa-a-vṛtter iti. evaṃ tarhi na	ananubhāṣaṇam̐ pṛthaṅ nigrāhasthānam̐ vācyam
VN_05206	parśadā trir-abhilitasya a-pratyuccāraṇam	ananubhāṣaṇam̐. vijñāta-vākya-arthasya parśadā
VN_02001	ca evaṃ jaya-parājayau, protivādino 'py	ananubhāṣaṇasya evaṃ-prakārasya prasaṅgasya
VN_05505	-an-uttara-pratipattikam ananubhāṣaṇam. tena	ananubhāṣaṇasya vyāpikāyām apratibhāyām vihitam̐

VN_05612	apratibhayā eva gamyatvād a-vācyam. yathā	ananubhāṣaṇe 'pradarśita-viṣayatvād uttara-
VN_05506	apratibhāyām vihitam nigrahasthānatvam	ananubhāṣaṇe labdham eva, gavi vihitam iva sāsna-
VN_05313	ucyate. tasmāt sarvām vādi-kathām	ananubhāṣamāṇo na uttare 'samarthaḥ. yad-vacana-
VN_05703	an-avadhārita-artha hi na anubhāset.	ananubhāṣamāṇo viṣayam a-pradarśya uttaram
SV_12204	araṇi-nirmathana-pūrvakaḥ. pathika-agnivāt.	anantara-agni-vad iti. katham punaḥ pathika-agner
V3_06703	darśana-artham etad uktam, yathā ayam eva	anantara-udāhṛtaḥ prayogaḥ. atha yad idaṃ na
HB_02018	-viśeṣo na sahakāri-kṛta-viśeṣa-janmā	anantara-kārya-vat. tataḥ prabhṛti ye viśeṣās te
HB_01401	ekam eva jātam iti. a-pratirodha-śaktikeṣv	anantara-kāryeṣu kṣaṇikeṣv an-ādheya-viśeṣeṣu
V1_01906	-jñānena samanantara-pratyayena sva-viṣaya-	anantara-kṣaṇa-sahakāriṇā janitam pratyakṣam. ata
V1_01904	-anantara-pratyaya-udbhavam | tad-artha-	anantara-grāhi (19abc) pratyakṣam iti vartate.
V1_01903	ato vṛttīś ca. mānasam ca akṣa-vijñāna-	anantara-pratyaya-udbhavam | tad-artha-anantara-
PV_03243	-a-virodhataḥ || tasmād indriya-vijñāna-	anantara-pratyaya-udbhavam | mano 'nyam eva
V3_05001	kāryam. na hy anityā ity eva sarve prayatna-	anantara-bhāvi-jñāna-kārya-ārambhiṇaḥ. tena tat
V3_05003	vartate. katham idaṃ avagamyate – prayatna-	anantara-bhāvi-jñānam anitya-kāryam iti. prayatna
V3_05407	kāraṇa-dharma-darśanāt. ataḥ prayatna-	anantara-bhāvi-jñānam anitya-svabhāva-kāraṇa-
V1_01514	hetuḥ. mana iti cet, tad api pūrvakam eva	anantara-vijñāna-hetuḥ vijñānam vidmaḥ, tasya
NB_01009	tat caturvidham. indriya-jñānam. sva-viṣaya-	anantara-viṣaya-sahakāriṇā indriya-jñānena
V1_00814	tataḥ smṛtyā vyavadhānān na artha-upayogo	'nantara-vyāpāra-phalaḥ syāt. atās ca yaḥ prāg a-
PV_03532	vidyate || sati sva-dhī-grahe tasmād yā eva	anantara-hetutā | cetaso grāhyatā sā eva tato na
V2_06310	tadutpatteḥ prak kāryam eva antya-kṣaṇa-	anantaravād utpannam pratyakṣi-bhavati. na ca a-
PV_02265	|| na syus teṣām a-sāmarthyē tasya dikṣā-ādy-	anantaram | atha buddhes tadā abhāvan na syuḥ
SV_02808	-apoha-gocaram ||48|| yad rūpa-ādi-darśana-	anantaram a-liṅgam niścaya-jñānam bhavati. tat
HB_03303	eva tad-abhāvam pratyeti, tad-darśana-	anantaram a-vyavadhānena – idaṃ asti idaṃ na
VN_06003	-pakṣa-vādy evaṃ vikṣipet, tasya api sādhana-	anantaram uttare pratipattavye tad-a-pratipattiyā
HB_01410	yeṣām prak paścāt pṛthag-bhāvo na asti, yato	'nantaram kārya-utpattiḥ, tatra eka-arthakriyā
PV_04197	dvidhā-vṛtti-phalaṃ tataḥ || prayatna-	anantaram jñānam prak sato niyamena na | tasya
V3_05408	svabhāva-kāraṇa-kāryam iti siddham. prayatna-	anantaram jñānam prak sato niyamena na | tasya
V3_05004	-bhāvi-jñānam anitya-kāryam iti. prayatna-	anantaram jñānasya prak sato niyamena ayogāt,
V1_03312	artha-vedanam kena. utpatti-sārūpyābhyām.	anantaram tarhi vijñānam tulya-viṣayam viṣayaḥ
VN_05817	tadā nigrhīto vaktavyaḥ. sādhana-vacana-	anantaram prativiṣayam uttare vyartham tad-ajñāna
V2_08807	tādṛṣam bhedaṃ loko vivecayaty ākāra-bhedāt.	anantaram vā kāraṇam kāryam anumāpayati. tat-
V3_06312	darśanam eva hi tat tathā utpannam, yena	anantaram vidhi-pratiśedha-vikalpau bhavataḥ,
V3_05505	tena eva ca sadṛṣam udāharaṇam āha, prayatna-	anantaram vyakti-janmanos tathā-abhidhānāt. yan-
PV_03181	laiṅgikam || tat svarūpa-avabhāsinyā buddhyā	anantarayā yadi | rūpa-ādir iva grhyeta na syāt
PV_03138	dhiyaḥ || pratibhāsa-a-viśeṣās ca sa-antara-	anantare katham | śuddhe mano-vikalpe ca na krama
SV_11711	-āpatter an-āloka-apekṣa-grahaṇa-prasaṅgād	anapekṣa-ātma-an-upakārāt. tad ime sva-viṣaya-
V1_01009	-a-grahaṇa-ūha-an-ūha-artha-bhāva-apekṣa-	anapekṣa-ādi-prasaṅgaḥ. mano-vijñāna-
VN_03703	parihāreṇa samarthanāt. etena sva-pakṣa-	anapekṣa-hetu-prayogasya anaikāntikatā vyākhyātā,
VN_04702	ādi-guṇa-yuktāḥ. kaḥ punar eṣām guṇa-utkarṣa-	anapekṣo 'lika-nirbandhaḥ, yat te 'mūn eva śabdān
PV_04283	upakāraḥ kaḥ syāt tena yaḥ samapekṣyate ||	anapekṣaś ca kiṃ bhāvo 'tathābhūtaḥ kadācana |
V2_07709	||54|| ity antara-ślokaḥ. tad ayaṃ bhāvo	'napekṣas tad-bhāvam prati tad-bhāva-niyataḥ, a-
SV_09820	||195|| ity antara-ślokaḥ. tad ayaṃ bhāvo	'napekṣas tad-bhāvam prati tad-bhāva-niyato '-
SV_10625	-dharmāḥ syāt. tad ayam ādhāra-vyavaccheda-	anapekṣo na vivāda-āśraya iti na upanyasaniya eva
SV_03309	ayaṃ pratipattā tad-anya-vyavaccheda-bhāva-	anapekṣaḥ piṇḍa-viśeṣe 'śva-vyavaccheda-mātram
HB_02304	na vināśa-hetor upayogaḥ. tasmād vināśe	'napekṣo bhāvas tad-bhāva-niyata iti yaḥ san sa
V2_07411	apekṣaḥ kvacit svabhāvo hetur ucyate, kvacid	anapekṣo yathā anityatva eva sattvam, kvacit
VN_03113	virodhas tad-adhikaraṇatvāt. yadi pratijñā-	anapekṣo virodhaḥ syāt, syāt parājaya-āśrayaḥ.
SV_09311	apekṣaḥ kvacit svabhāvo hetur ucyate, kvacid	anapekṣaḥ sāmānyena, yathā anityatva eva sattvam,
SV_11903	||237|| na hi siddham sat param apekṣate. na	anapekṣaḥ svatantraḥ sambandhaḥ. dravyam iti ca
SV_02220	ca nityam sattvam asattvam vā a-hetor anya-	anapekṣaṇāt | apekṣāto hi bhāvanām kādācitkatva-
V2_08609	ca nityam sattvam asattvam vā a-hetor anya-	anapekṣaṇāt | apekṣāto hi bhāvanām kādācitkatva-
PV_02180	|| nityam sattvam asattvam vā a-hetor anya-	anapekṣaṇāt | taikṣnya-ādinām yathā na asti
PV_03420	| vajra-upala-ādir apy arthaḥ sthiraḥ so 'nya-	anapekṣaṇāt | sakṛt sarvasya janayej jñānāni
SV_17528	samadhigata-yāthātathyānām upadeśa-	anapekṣaṇāt. a-jñasya ca atīndriya-guṇa-puruṣa-
V2_08205	a-hetuko vināśaḥ, jātasya tad-bhāve 'nya-	anapekṣaṇāt. api ca na vināśo nāma anya eva
SV_10002	-hetuko vināśa uktāḥ. jātasya tad-bhāve 'nya-	anapekṣaṇāt. uktam ca atra na vināśo nāma anya
SV_11325	kaścit sambandho 'bheda-prasaṅgāt,	anapekṣaṇāc ca. artha-viśeṣa-samīha-a-preritā vāg
SV_10421	katham anumānam. katham ca na syāt, drṣṭānta-	anapekṣaṇāt. na hy asyām kaścid drṣṭānto 'sti.
VN_03602	prak prasaṅgena parājitasya doṣa-antara-	anapekṣaṇāt. viśeṣeṇa sādhana-avayava-anukrama-
VN_02203	parājayaḥ, na siddhy-abhāvaḥ, pratiyogy-	anapekṣaṇāt siddhy-abhāvasya, sādhana-abhāve
V2_09110	bhāva-mātra-bhāvitve siddha-anya-	anapekṣaṇād a-hetutā tan-mātra-anubandhaś ca. tato
SV_10426	-abhāva-siddhi-vad anyatra api drṣṭānta-	anapekṣaṇād an-anumānam. śṛṅvanm api devānām-
SV_14301	abhāvaḥ kāryaḥ. tat-kāri ca a-kāraka eva ity	anapekṣaṇīya ity uktam. svabhāva-abhāvasya ca
VN_06211	āpanna-nigrahasya para-doṣa-upakṣepasya	anapekṣaṇīyatvād iti. nigraha-prāptasya a-
PV_03066	|| abhāve 'rtha-balāj jāter artha-śakty-	anapekṣaṇe | vyavadhāna-ādi-bhāve 'pi jāyeta

SV_12901	vākya-pratītiḥ. varṇa-anukrama-upakāra-	anapekṣaṇe tair yathā kathañcit prayuktair api
V3_06609	bhāve sāmartyāt. etena kādācitka-svabhāvata-	anapekṣatayor virodho vyākhyātaḥ. nanv evam api
V2_08305	kim ity apekṣyata iti siddhā vināśam praty	anapekṣatā bhāvasya. tasmād bhavaty eṣa
V3_06302	tan-mātra-bhāvino nityam bhāva-prasaṅgāt.	anapekṣatvāt, apekṣāyā viśeṣa-pratilambha-
SV_11628	kṛtasya karaṇa-abhāvād a-kāraṅkasya ca	anapekṣatvāt. vyaktir upakāro jāteḥ sambandhasya
V3_08208	kārya-utpādo 'numīyate | artha-antara-	anapekṣatvāt sa svabhāvo 'nuvarṇitaḥ ||63|| asāv
SV_00625	kārya-utpādo 'numīyate | artha-antara-	anapekṣatvāt sa svabhāvo 'nuvarṇitaḥ ||7|| asāv
SV_10023	||196|| so 'yam kvacid bhavan dṛṣṭo	'napekṣatvāt svabhāvata eva bhavati. tathā
V2_08309	||56|| so 'yam kvacid bhavan dṛṣṭo	'napekṣatvāt svabhāvata eva bhavati. tathā
V3_08304	kārya-anumānam. yogyatāyās tu dravya-antara-	anapekṣatvād a-viruddham. uttara-uttara-śakti-
V3_05312	-kāraṇam śabdasya upasamharet. tac ca	anapekṣatvād asya nirastam. tad ayam upalabhya-
SV_00708	kārya-anumānam. yogyatāyās tu dravya-antara-	anapekṣatvān na virudhyate 'numānam. uttara-
SV_11616	samarthasya nitya-utpādāna-prasaṅgaḥ.	anapekṣatvān nityasya an-upakārāt. a-sāmarthyē
PV_04284	iṣṭaḥ sa eva udbhūta-nāśakaḥ || kṣaṇam apy	anapekṣatve bhāvo bhāvasya na iti cet | bhāvo hi
V3_01905	-śruter āha sūtra-kāraḥ - svayam iti śāstra-	anapekṣam abhyupagamam darśayati iti. śāstra-
VN_03003	tad viruddham uttaram veditavyam. sva-pakṣa-	anapekṣam ca, yaś ca sva-pakṣa-anapekṣam hetum
SV_16620	asti ity abhimatam bhavet ||316|| yady āgama-	anapekṣam jñāna-yāthātathyam puruṣasya iṣyate
SV_07220	-samartham aparām sajātīya-upādāna-apekṣam	anapekṣam vā janayan bhāvam eva vyañjaka ucyate.
SV_14017	-utpādānam eva samāna-jātīya-upādāna-apekṣam	anapekṣam vā vāsy-ādi-prayoga-vat karma-ādi-
V1_00805	tu mano-vijñānam artha-śakti-sannidhāna-	anapekṣam vikalpa-vāsanā-utthāpitam a-niyata-
VN_03004	sva-pakṣa-anapekṣam ca, yaś ca sva-pakṣa-	anapekṣam hetum prayunkte 'nityaḥ śabda
SV_07011	āśrayaḥ sāmānyasya sva-ātmany an-upakurvāno	'napekṣasya ādhāra iti yācitaka-maṇḍanam etat.
V2_08002	krama-yaugapadya-virodhāt. a-kramaḥ,	anapekṣasya kartuḥ sva-sattā-mātreṇa kṣepa-ayogāt,
SV_02305	hi tathā-vṛttir eva apekṣā tat-kṛta-upakāra-	anapekṣasya tan-niyama-ayogāt. tan-niyata-deśa-
V2_08701	hi tathā-vṛttir eva apekṣā, tat-kṛta-upakāra-	anapekṣasya tan-niyama-ayogāt. tan niyata-deśa-
V2_07810	ca svabhāva-niyamo 'rthānām ākasmiko yuktaḥ,	anapekṣasya deśa-kāla-dravya-niyama-ayogāt. tathā
SV_09913	ca svabhāva-niyamo 'rthānām ākasmiko yuktaḥ.	anapekṣasya deśa-kāla-dravya-niyama-ayogāt. tathā
V2_06712	'navasthā ca. janya-janaka-bhāve so	'napekṣasya nityam syāt. apekṣāyām ca pūrva-vat
SV_10019	kim ity apekṣyata iti siddhā vināśam praty	anapekṣā bhāvasya. tasmād bhavaty eṣa svabhāvataḥ
V2_06806	jñānam janayati iti, anyathā an-upakāriṇo	'napekṣā syād viśaya-antara-vat. tena eva kasmād
V2_07803	nanu yava-bīja-ādayo 'pi śāly-añkure janye	'napekṣāḥ, tadutpatti-pratyayānām kadācit tatra
VN_00711	śakta iti cet, kiṃ vai puruṣa-vṛtter	anapekṣāḥ śabdān arthāḥ svayam utthāpayanti,
SV_15621	uktam. tat kim ayam a-samartho 'pekṣyata ity	anapekṣāḥ sadā kuryur na vā kadācid an-atiśayāt.
SV_15126	na ca etad asti. tasmād artha-sāmarthyā-	anapekṣāḥ samāropita-gocarā āntaram eva upādānam
PV_02038	sarvam bīja-ātmakam tataḥ || tat sva-jāty-	anapekṣāṇām akṣa-ādinām samudbhave | parināmo
SV_09822	kāraṇa-sāmagrī sakalā kārya-utpādane. nanv	anapekṣāṇām api keśāñcit kvacin na avaśyam tad-
V2_07711	iva kāraṇa-sāmagrī sva-kārya-utpādane. nanv	anapekṣāṇām api keśāñcit kvacin na avaśyam tad-
V1_02005	anyair a-kārya-bhedasya apekṣa-ayogād	anapekṣāc ca krama-utpatty-ayogāt. ādheya-
V2_08106	sattā vyākhyātā. kiṃ tarhi idānim vināśe	'napekṣāyāḥ sāmartyam, yāvata skandha-ādayo
V2_08108	anityatva-siddhau tathāvidhānam tad-vyāptir	anapekṣāyāḥ. hetumattve tu vināśasya kasyacit
V1_00506	-virodhād artha-sāmarthyā-apekṣaṇāt,	anapekṣāyām vyavadhāna-ādi-bhāve 'pi bhāva-
PV_03155	|| vastu-prāsāda-mālā-ādi-śabdāś ca anya-	anapekṣiṇaḥ | gehoyady api samyogas tan-mālā kiṃ
SV_08421	syāt, kuto 'yam svabhāva iti. nir-hetukatve	'napekṣiṇo niyama-abhāvena atiprasaṅgāt. tasmāt
HB_01914	api syāt. tataś ca parasparato viśeṣa-utpāda-	anapekṣiṇaḥ sahakāriṇaḥ kāryam kuryuḥ. tena a-
HB_01915	kuryuḥ. tena a-kṣaṇikānām api sahakārya-	anapekṣiṇām kāraṇatā syāt. na ca apekṣyebhyaḥ
V1_02304	na syān nila-ādy-ābhāsa-viśeṣa-vat. te	'napekṣita-tad-atiśayā bhāvanā-anurodhino bauddhā
V3_10203	idam iha na asti iti ca su-bhāṣitam. tasmād	anapekṣita-pakṣa-vyavasthau dharmānām vṛtti-
SV_07816	vyaktir iti niśiddham etat. tasmān nityam	anapekṣita-para-upaskārā dṛṣyeta vā na vā kadācit
SV_15914	yathāsvam āntarād vikalpa-vāsanā-prabodhād	anapekṣita-bāhya-artha-upanidhayo bhavanti. bāhya-
SV_03604	yathā vācakatvena vaktṛbhir viniyamate |	anapekṣita-bāhya-arthaṃ tat tathā vācakam vacaḥ ||
PV_03185	eva hetor hi bhedaḥ bhedaḥ phala-ātmanām ||	anapekṣita-bāhya-arthā yojanā samaya-smṛteḥ |
SV_03505	ity anya-apoha-viśaya uktaḥ. tatra	anapekṣita-bāhya-tattvo buddhi-pratibhāsa-vaśād
V3_09207	-maraṇam iti na idam taruṣu sidhyati. na hy	anapekṣita-vastukam śabda-mātram icchā-vṛtti
PV_03362	-udbhavā prakṛtyā sā vitatha-pratibhāsinī |	anapekṣita-sādharmya-dṛg-ādis taimira-ādi-vat ||
V1_03909	-udbhavāt prakṛtyā sā vitatha-pratibhāsinī |	anapekṣita-sādharmya-dṛg-ādis taimira-ādi-vat ||53
VN_03421	hetvābhāsa-an-atikramāt, yathā uktaṃ prak.	anapekṣe ca kevale svataḥ pratijñā-virodhe
SV_14925	taj-janana-svabhāvasya niṣpatteḥ. na ca teṣv	anapekṣeṣu kasyacit kadācit kiñci jñānam
PV_04089	ca ayuktaṃ tena iṣṭam svayam ātmanā |	anapekṣya akhilaṃ śāstram tad-abhiṣṭasya sādhyatā
SV_07610	vijñāna-santateḥ sarva-artha-darśaneṣv	anapekṣya api tad-bhedam tathā adhyavasāyād a-
SV_07409	-janana-svabhāva iti svabhāvād a-pracyuter	anapekṣya eva indriya-samskāram vijñānam janayet.
SV_11707	eva ghaṭa-ādinām abhivyaktiḥ. anyathā	anapekṣya tad-upakāram jñāna-utpādāna-prasaṅgāt,
PV_03186	-smaraṇa-apekṣam rūpam yady akṣa-cetasi |	anapekṣya na cec chaktaṃ syāt smṛtāv eva līnga-
HB_03510	hetuḥ paramārthato bādhāyā bhāvam abhāvam vā	anapekṣya bādhā-anupalabdhou prayoktavyaḥ. sa kim
PV_02163	-vad vikalpasya kā eva artha-paratantratā |	anapekṣya yadā kāyam vāsanā-bodha-kāraṇam ||
PV_03185	-bāhya-arthā yojanā samaya-smṛteḥ | tathā	anapekṣya samayam vastu-śaktyā eva netra-dhīḥ ||

PV_04262 || an-aṅgi-kṛta-vastv-amśo niṣedhaḥ sādhyate
PV_02102 chakti-bhedāḥ khyāpyante vācyo 'nyo 'pi diśā
SV_09313 -parigraheṇa, yathā tatra eva utpattiḥ.
V2_07501 -bheda-parigraheṇa yathā tatra eva utpattiḥ.
V3_09001 toyam gamayati deśa-ādy-apekṣayā.
V3_10411 tat-samudāya-eka-deśatvād ity-ādayaḥ.
SV_11813 -sahitasya liṅgatvam iti cet. tat kim
SV_05121 -ajñāna-prasaṅgataḥ | (100ab) yadi hi nityam
SV_05608 vyaktayaḥ kalpanā-viśayatām upayāntyas tathā
SV_03822 tad-udbhavā, sā ca iyam samvṛtiḥ samvriyate
SV_00502 apy a-pratipanna-viśayiṇām darśanāt. evam
NB_03006 sādharmyavad vaidharmyavac ca iti. na
V1_00305 kathañcid anusmarato na bhavati. asti vā
HB_00710 siddham eva liṅgam anusṛtya pratyeti iti ko
V1_04002 -upalambha-niyamād dvi-candra-ādi-vat. na hy
V3_11510 -vyavacchedābhyām sarvasya saṅgrahāt. na apy
NB_03100 -vyavacchedābhyām sarva-saṅgrahāt. na apy
SV_09003 eva dadhi, yena anyad api syād dadhi. tad
NB_03090 -sādhanād viruddhaḥ. sa iha kasmān na uktaḥ.
NB_03096 -ādes tatra sattvam asattvam vā sandigdham.
HB_00808 nivṛttau tan-nivṛttir a-kāryasya, yathā
SV_15715 ca enaṃ lokaḥ pratipadyate. na tadvad
SV_09008 na asti ity an-ubhayaṃ param ||183|| atha
VN_01403 -bhāvād anyo vastu-sambandho 'sti. na ca
SV_09719 vā a-vināśini | (193ab) anena udāharaṇam
HB_03914 -vyatirekayoḥ sattā-saṃśayāt. yataḥ pramāṇād
NB_03034 asad iti pratīter anvaya-siddhiḥ. dvayor apy
V3_02003 eṣām anuṣaṅgaḥ, sa ca sarvatra tulya iti na
V3_03308 pratibandha eva, na bādā. kas tarhi idānīm
V1_02408 kim idaṃ samvedanam. anubhavaḥ. ko
HB_03613 bādā-sambhava iti na tad-abhāvaḥ pṛthag
SV_09713 yathā āhur eke, 'nvayī vyatireki ca iti. na
V2_07511 sādharmyavān vaidharmyavāms ca. na
VN_01204 iti pakṣe 'yam virodha uktaḥ. atha asty
V3_00603 karoti. na ca śakyam evaṃ kartum, caitanyena
V1_02503 -sukhā ity api vārttā-mātram, ekatra yugapad
NB_03084 ca nityatve sādhye viruddho hetvābhāsaḥ.
PV_02220 saññā sva-para-vibhāgāt parigraha-dveṣau ||
V3_05707 sa ca anena a-sakṛd ācarita-pūrva iti na
HB_01213 sā yogyatā mṛd-dravyasya kulālāt. na ca
PV_04053 | kṛtā idānīm a-siddhāntair grāhyo dhūmena na
V3_02113 | kṛtā idānīm a-siddhāntair grāhyo dhūmena na
HB_03101 -viniścaye. tasmād ayam analaṃ paśyann apy
HB_03011 eva na syāt. na hy ayam analaṃ paśyann apy
HB_03011 artho vyavahāraḥ, sa eva na syāt. na hy ayam
HB_03017 iti vicāritam pramāṇa-viniścaye. tasmād ayam
PV_02055 doṣe punar ujīvanam bhavet || nivṛtte 'py
SV_14313 punas tatra apy agnāv iva prasaṅgād
PV_04217 -vyatireka-bhāk | etāvaty ātma-bhāvo 'yam
V3_12002 'nvaya-vyatireka-bhāg ity ayam eva hetuḥ.
HB_02001 api sahakāriṇā kṛta-viśeṣa eva upatiṣṭhet,
SV_15906 śabda-prabhavāt sā api śabda-vyaktir eva.
V2_06711 na sidhyati. para-ātmani tulyaḥ paryanuyogo
SV_07205 sthiti-karaṇam cet tatra api tulyaḥ prasaṅgo
V3_08808 antaratve tad eva vastunas tādātmīyat patanam
SP_00004 sambandho yadi tad-dvayoḥ | kaḥ sambandho
HB_02101 tat-prakṛtikatvāt, tasya teṣām ca iti na
VN_00302 a-vyāptiḥ. iha api punaḥ sādhanā-upakrame
VN_00313 sāmārthya-abhāvena vyāpti-siddher na
SV_10424 dṛṣṭāntikā asattā-siddhiḥ, sa-dṛṣṭāntatve vā
PV_04052 -bādhanam | parihāryam na ca anyeṣām
V3_02111 eva bādhanam | parihāryam na ca anyeṣām
V1_00311 -antara-abhāvāt tat-sādhanatve ca nidarśana-
SV_07117 pratibandhād a-pāte 'pi tulyaḥ paryanuyogo
SV_00416 abhāvo 'py anyayā anupalabdhyā sādhyā ity
'nayā | vastuny api tu pūrvābhyām paryudāso
anayā || hetutve ca samastānām eka-aṅga-vikalpe
anayā diśā anye 'pi svabhāva-hetu-pravibhāgā
anayā diśā anye 'pi svabhāva-hetu-pravibhāgā
anayā diśā anyeṣv api gamakeṣu pratibandhaḥ
anayā diśā sarva-prayogeṣu vacana-parāvṛtti-kṛtam
anayā paramparayā. sa eva sampradāya-apekṣo 'rtha
anayā buddhyā sāmānyam eva grhyeta, a-pratītā eva
anayā vibhramān miśri-kriyanta ity an-avadyam
'nayā svarūpeṇa para-rūpam iti, te ca tayā
anayor anupalabdhyoḥ sva-viparyaya-hetv-abhāva-
anayor arthataḥ kaścid bhedaḥ. anyatra prayoga-
anayor avasthāyor viśeṣaḥ. tad ime kvacit kiñcid
'nayor avasthāyor viśeṣaḥ. dṛṣṭā ca pakṣa-dharma-
anayor eka-ākāra-anupalambhe 'nya-upalambho 'sti.
anayor ekatra vṛtti-niścayaḥ, tādātmīyena prasiddhe
anayor ekatra vṛtti-niścayaḥ. sa-ātmakatvena an-
anayor ekasya api kasyacit tad-rūpa-abhāvasya
anayor eva antar-bhāvāt. na hy ayam ābhyām sādhyā
anayor eva dvayo rūpayoḥ sandeḥ 'naikāntikaḥ.
anayor eva dharmayor viparyayaṇa. tasmād anvaya-
anayoḥ kañcid api guṇam viniyatam paśyamaḥ. a-
anayoḥ kaścid atīśayo 'sti yena ayam tathā
anayoḥ kārya-kāraṇa-bhāvaḥ, svayam a-tad-ātmano
anayor darśayati. tatra anvayī yat kiñcit kṛtakam
anayor niścayaḥ, tad-adhīnā sattā-prasiddhir iti
anayoḥ prayogayor na avāśyam pakṣa-nirdeśaḥ.
anayor bhedaḥ. atha vādino 'pi iṣṭim sādhyet
anayor bhedaḥ. na kaścit. katham tarhi pṛthag-
'nayor bhedaḥ. viśaya-ākāraḥ padārtho '-samvedano
anayor lakṣaṇatvena vācyāḥ. tasmān na hetu-
anayor vastutaḥ kaścid bhedo 'nyatra prayoga-
anayor vastutaḥ kaścid bhedo 'nyatra prayoga-
anayor vibhāgo na kaścid virodhaḥ, kevalam sa-
anayor virodha-asiddheḥ prasaṅga-viparyaya-
anayor virodhāt. tasmān na caitanyād anya-
anayoḥ sapaḥṣe 'sattvam, a-sapaḥṣe ca sattvam iti
anayoḥ sampratibaddhā sarve doṣāḥ prajāyante |
anayoḥ sambandhaḥ sādhanīyaḥ. tasmād dr̥śya-a-
anayoḥ svabhāva-bhedaḥ, bhede vā pūrva-vat
analaḥ || riktasya jantor jātasya guṇa-doṣam a-
analaḥ ||14|| yadi sādhanā ekatra sarvaṃ śāstram
analo 'yam na salilam ity an-adhyavasyan na
analam eva paśyati, yena salila-arthī tatra na
analam paśyann apy analam eva paśyati, yena
analam paśyann apy analo 'yam na salilam ity an-
anale kṣāṭha-vikāra-a-vinivṛti-vat | tasya a-
anavasthā. a-pracyuteṣu vā asya abhigāta-
anavasthā anya-kalpane || śrāvaṇatvena tat-tulyam
anavasthā-anya-kalpane syāt. yasmin sati bhavaty
anavasthā evaṃ syāt. na ca sahakāriṇo nityam
anavasthā evaṃ syāt. śabda-artha-vikalpānām api
'navasthā ca. janya-janaka-bhāve so 'napekṣasya
'navasthā ca. tata upakāra-an-avadhāraṇād asya
anavasthā ca. na ca tathābhūta-ātma-kriyām
'navasthā ca na sambandha-matis tathā || tau ca
anavasthā. tathā yady a-kṣaṇiko 'pi bhāvo 'n-
'navasthā-prasaṅga iti cet. na, abhāva sādhanasya
anavasthā-prasaṅgaḥ. evaṃ svabhāva-hetu-prayogeṣu
anavasthā-prasaṅgaḥ. tathā ca a-pratipattiḥ.
anavasthā-prasaṅgataḥ || kena iyam sarva-cintāsu
anavasthā-prasaṅgataḥ ||13|| kena iyam sarva-
anavasthā-prasaṅgāt. na, tatra viśaya-darśanena
'navasthā vā. tasmāt pāta-abhāvaḥ pāta-
anavasthānād a-pratipattiḥ syāt. atha upalabdhy-

V2_05804
V3_06205
PV_04272
V3_05908
PV_04075
V3_02606
HB_03308
PV_04275
PV_04019
PV_03474
PV_02024
V3_06203
SV_03002
V3_12004
PV_03484
SV_03712
SV_04322
VN_00603
SV_05411
V1_01009
SV_08101
SV_08016
PV_03018
SV_00808
V3_08503
PV_03034
SV_12524
V3_06712
PV_03029
VN_01606
SV_10520
V3_06708
PV_04234
V2_05516
SV_10524
SV_03426
PV_02256
V3_04203
SV_12517
SV_08423
SV_12511
SV_12522
SV_12519
SV_12605
SV_13607
V3_10205
SV_01912
VN_02910
PV_02133
SV_06905
PV_03101
PV_02017
PV_03110
V3_01006
VN_02702
V3_07804
V2_07611
SV_09804
HB_02210
V3_08111
V3_08105
VN_02702
V3_05003
SV_14418
SV_15407

abhāvo 'py anyayā anupalabdhyā sādhyata ity
'py anyena anupalambhena sādhanīya ity
-siddhis tābhyāṃ tad-arthayoḥ | anyathā hy
viśeṣād viśeṣa-siddhiḥ, tasya apy anyata ity
svayam śrutim | iṣṭa-a-kṣatim a-sādhyatvam
svayam-śrutim | iṣṭa-a-kṣatim a-sādhyatvam
sādhyā-dharmasya sādhiḥ itī drṣṭānta-
| upalambhasya nāstitvam anyena ity
| vipakṣa-upagame 'py etat tulyam ity
| drṣṭānta-antara-sādhyatvam tasya api ity
kalpane | tad-dhetutvena sarvatra hetūnām
| upalambhasya nāstitvam anyena ity
yadi | na upakāras tatas tāsām tathā syād
kalpane | tad-dhetutvena sarvatra hetūnām
| dīrgha-ādi-grahaṇam na syād bahu-mātra-
vā śakty-upakāriṇyā api śakter vyatireka ity
pāratantrye ca janya-janaka-bhāvāt saha-
vā sādhyanti, asatsv api kathañcid atīta-
an-upakārasya a-viśayatve 'tīta-
a-bheda-prasaṅgāt. a-bhede ca atīta-
tat pracyuta-a-samprāpta-rūpam atīta-
-hetuḥ. anyathā hy atiprasaṅgaḥ syāt. atītam
'py artha-sambandha-vad yadi | atīta-
apy atīta-eka-kālānām gatiḥ (10'cd) na
tatra apy atīta-eka-kālānām gatiḥ, na
upādāna-bhedād bheda-upacārataḥ || atīta-
mātr-vivāha-ādayo madana-utsava-ādayaś ca
||54|| na ete śabdāḥ svalakṣaṇa-viśayaḥ,
tattvena arthasya vā grahaḥ | bhrāntiḥ sā
tasya api sa svabhāva-niyamaḥ sva-hetur ity
pratiśedhasya ayogāt. na eṣa doṣaḥ. yasmāt.
pratiśedhasya ayogāt. na eṣa doṣaḥ, yasmāt –
a-vikalpya-artha-bheda-āśrayam upāgatāḥ |
a-vikalpya artha-bheda-āśrayam upāgatāḥ |
– yathā na ete śabdāḥ svalakṣaṇa-viśayā
sāmānyam nāma asti. śabda-āśrayā buddhir
tadā tasya kriyā-bhogau hi lakṣaṇam | tasmād
sa tasya kuta iti cet, sva-hetu-samuttha ity
prathamō 'dhyetā kartā eva syāt. tad ayam
tasya api taj-janana-ātmatā tad-anyasmād ity
adhyayana-pūrvatā-sādhanam. sarvathā
-ādi-vyavahārānām nāstikya-vacasām api |
-vyavahāra itī syāt. na apauruṣeya itī.
iṣṭam. tad viśamvādakānām api keṣāñcid
vākyam yad apauruṣeyam sādhyeta.
ekasya nivṛttir aparasya vṛttir itī katham
tad-abhāve kiṃ na bhaved itī. nanu ca nitya-
-abhidhānāt tu jetā api na bhavati itī.
vimṛśan duḥkha-hetum pariḥkṣate | tasya
iti. evam yathāyogam anyad api vācyam. śūnya-
vā adṛśye drṣyatayā mate || anumānād
kāpila-ādīnām a-caitanya-ādi cintitam |
| prāg bhūtvā hy a-bhavan bhāvo
'nityaḥ, śabdaś ca kṛtaka ity ukte 'pi śabdo
'-sarvagato 'nitya eva śabdo 'py a-sarvagato
darśyate – sarvo 'pakṣaḥ kṛtako
vaktavyā. katham idāniṃ kṛtako 'vaśyam
siddho 'nvayaḥ. katham idāniṃ kṛtako 'vaśyam
kiṃ nityo bhāvaḥ svabhāvata āhosvid
hetur gamakaḥ – yaḥ prayatnānantariyaḥ so
vyāvṛtter itī cet, evam tarhi yaḥ kṛtakaḥ so
-antaram karoti, yathā ghaṭo 'sarvagato
avagamyate – prayatna-anantara-bhāvi-jñānam
vināśaś ca saha syātām itī. na, tasya nitya-
tad-vijātiya-siddhi-nāntariyakatvāt.

anavasthānād a-pratipattiḥ syāt. atha upalabdhy-
anavasthānād a-pratipattir eva abhāvasya. na hi
anavasthānād bhedaḥ sidhyen na kasyacit ||
anavasthānān na kasyacid viśeṣa-siddhiḥ syāt.
anavasthām ca darśayan || samaya-āhita-bhedasya
anavasthām ca darśayan ||25|| ity antara-ślokāḥ.
anavasthāyām a-pratipattiḥ. tasmān na kutaścil
anavasthitiḥ || adṛśye niścaya-ayogāt sthitiḥ
anavasthitiḥ || antar-aṅgam tu sāmartyam triṣu
anavasthitiḥ || ity arthasya dhiyaḥ siddhir na
anavasthitiḥ || svabhāva-pariṇāmena hetur anūka-
anavasthitiḥ ||48|| anyathā yadi sva-viśaya-jñāna
anavasthitiḥ ||54|| yadi pratyupādhy
anavasthitiḥ ||82|| itī saṅgraha-ślokāḥ. tulyaś
anavasthiteḥ || avasthitāv a-kramāyām sakṛd-
anavasthiter a-pratipattiḥ. tad-a-vyatireke vā
anavasthiter dvayor an-abhidhānam, ekasya buddhyā
anāgata-ādiṣu nānā-eka-arthakriyā-kāriṣu vā
anāgata-ādīnām a-viśayatvam asatām upakāra-a-
anāgata-vastu-prabheda-grahaṇa-a-grahaṇa-ūha-an-
anāgataṃ karma-nimittam. anyac ca vyakty-ādikaṃ
anāgataṃ vā nimitti-kṛtya tayoḥ pravṛtteri itī cet.
anāgataṃ vācyam na syād arthena tat kṣayāt ||
anāgatānām vyabhicārāt tat (10'd) tasmād
anāgatānām, vyabhicārāt. tasmād iyam api kārya-
anāgate 'py arthe sāmānya-vinibandhanāḥ | śrutayo
anādayaḥ. nāstikya-vacāmsi ca a-pūrva-para-loka-
anādi-kāla-vāsanā-prabhava-vikalpa-pratibhāsinam
anādi-kālīna-darśana-abhyāsa-nirmitā || arthānām
anādi-bhāva-svabhāva-niyamaḥ. api ca, yadi mṛt-
anādi-vāsanā-udbhūta-vikalpa-pariniṣṭhitaḥ |
anādi-vāsanā-udbhūta-vikalpa-pariniṣṭhitaḥ |
anādi-vāsanā-udbhūtaṃ bādhante 'rtham na laukikam
anādi-vāsanā-udbhūtaṃ bādhante 'rtham na laukikam
anādi-vāsanā-prabhava-vikalpa-pratibhāsinam artham
anādi-vāsanā-sāmartyād a-saṃsṛṣṭān api dharmān
anādi-santāna-tulya-jātiya-bijakam || utkhāta-
anādi-hetu-prakṛti-paramparā, tasmāt taj-janana-
anādiḥ pūrva-pūrva-darśana-pravṛtto ḍimbhaka-pāmsu
anādir hetu-paramparā bhinnānām hi kaścid dhetur
anāditā sidhyed evam na a-puruṣa-āśrayaḥ | tasmād
anāditvāt tathābhāvaḥ pūrva-saṃskāra-santateḥ ||24
anāditvād apauruṣeyatve bahutaram idāniṃ
anāditvād asti itī kim apauruṣeyatvena. satī vā
anitya-a-vyāpitāyām ca doṣaḥ prāg eva kīrtitaḥ ||2
anitya-abhāva-vyatireko 'nitye sādhye dharminī
anitya-artha-kāryatva-abhāve 'pi śravaṇa-jñānam na
anitya-ākāṅkṣe punar vādini na kaścid doṣo
anitya-ādi-rūpaṃ ca duḥkhasya eva viśeṣanaiḥ ||
anitya-ādi-śabdeṣu yathā-kalpanam samihita-ākāram
anitya-āder grahaṇe 'yam kramo mataḥ | prāmānyam
anitya-ādeś ca caitanyam maraṇāt tvag-apohataḥ ||
'nitya ity abhidhīyate || yasya ubhaya-anta-
'nitya ity arthād gamyata eva. tan na avaśyam
'nitya itī. etat pratijñā-antaram nāma
'nitya itī, kiṃ tarhi vastu-bala-āyātā eva khalu
anitya itī pratyetavyaḥ, yena evam ucyate. yasmād
anitya itī pratyetavyo yena evam ucyate. yasmād a
anitya itī vikalpe prān nityo bhūtvā paścād
'nitya eva itī nitya-vyavacchedena, asya vākyasya
'nitya eva itī nitya-vyavacchedena gamakatā iṣṭā
'nitya eva śabdo 'py a-sarvagato 'nitya itī. etat
anitya-kāryam itī. prayatna-anantaram jñānasya
anitya-dharma-ayogāt. na hy asaty ayam vikalpaḥ
anitya-nir-ātmatā-ādi-vyavacchede 'pi tathā syāt.

VN_02614	sāmānyam iti. tasmād aindriyakatvasya nitya-	anitya-pakṣa-vṛtter vyabhicārād a-sādhana-aṅgasya
V3_09303	vastu sāmānyam syāt, yan-nibandhano 'yam	anitya-śabdaḥ, kṛtakatva-ādi-vat. nanv asty eva
V3_01805	dharmiṇy a-virodhāt. anityo hi śabdaḥ, na	anitya-śabdaḥ śabdaḥ. tad-bhāva-iṣṭau na anityaḥ
V3_01807	syāt, śabde 'nitya-śabdatva-prasādhānāt,	anitya-śabdaḥ śabdaḥ syāt. sa ca na iṣṭa iti na
V3_01804	nirākurvan pratyākhyātaḥ, yathā – na	anitya-śabdaḥ śabdo na śabda-anityatvavān vā iti,
V3_09413	-itarayor a-bheda-kalpanāyām api, yam ayam	anitya-śabdaḥ samāviśet, yathā-utpattim hetubhyaḥ
V3_01806	-bhāva-iṣṭau na anityaḥ śabdaḥ syāt, śabde	'nitya-śabdatva-prasādhānāt, anitya-śabdaḥ śabdaḥ
V3_05407	ataḥ prayatna-anantara-bhāvi-jñānam	anitya-svabhāva-kāraṇa-kāryam iti siddham.
HB_02211	bhavati iti bruvāṇo bhāva-dvayaṃ nitya-	anitya-svabhāva-bhedam, pūrvakasya nitya-
SV_01722	yaḥ kṛtakam svabhāvaṃ janayati, so	'nitya-svabhāvaṃ santam janayati iti pramāṇam
SV_06903	tat-kārya-pratiśedhena apy a-cākṣuṣaḥ śabdo	'nityo 'n-ātma iti. tat-kāraṇa-pratiśedhena apy a
V3_04712	– prameyatvān nityaḥ, kṛtakatvād	anityaḥ, anityatvāt prayatnānantariyakaḥ,
SV_11515	tayoḥ sambandhitā-ayogāt. sa ca āśrayo	'nityaḥ. apāye 'sya sambandhasya apy apāyaḥ,
SV_04311	tathābhūtasya grahaṇād etad evaṃ bhavaty	anityo 'yam anityatvam asya iti vā, tad-dharmatām
V3_04909	viparyaye vā viparyāsanam iti darśana-artham	anityaḥ kṛtakatvāt prayatnānantariyakatvāc ca iti
V3_04013	-vad utpatty-āder na sambhavati. na kaścīd	anityo ghaṭaḥ, tatra api vyakti-tiro-dhānād iti
SV_17524	'sty ekaḥ śabdo niṣ-paryāyam nityaś ca syād	anityaś ca iti. vastubhir na āgamās tena
SV_11506	sambandho nityo vā syād anityo vā. yady	anityaḥ puruṣa-icchā-vṛttir a-vṛttir vā. a-puruṣa
PV_04186	dharmā-bhedād aṅga-aṅgitā tataḥ | yathā	anityaḥ prayatna-utthaḥ prayatna-utthatayā
V3_10508	dharmā-bhedād aṅga-aṅgitā iṣyate | yathā	anityaḥ prayatna-utthaḥ prayatna-utthatayā
V3_10502	artha-vyavasthāpana-nītir anusartavyā.	anityaḥ prayatnānantariyakaḥ śabdaḥ,
V3_13608	ca āha – dharmi-viśeṣaṇatvena upādānād	anityaḥ prayatnānantariyakaḥ śabdaḥ
V3_04801	nityaḥ, anityatvād a-prayatnānantariyakaḥ,	anityaḥ prayatnānantariyakatvāt, nityo '-
V3_08109	anvayasya vyatireka-vyāptāv asti, yathā –	anityaḥ prayatnānantariyakatvād iti. tasmād evaṃ
VN_02314	-doṣa-udbhāvanam. prayatnānantariyakaḥ śabdo	'nityaḥ prayatnānantariyakatvād iti hetor dharmi-
HB_02210	anitya iti vikalpe prān nityo bhūtvā paścād	anityo bhavati iti bruvāṇo bhāva-dvayaṃ nitya-
HB_02213	vināśa-hetuḥ. na prān nityo bhūtvā paścād	anityo bhavati, kiṃ tarhi paścād api nitya eva,
SV_02416	kathaṃ bhavet. ya eva tarhi kṛtakaḥ, sa eva	anityo bheda-abhāvāt. pratijñā-artha-eka-deśo
VN_00117	sañ śabdaḥ kṛtako vā, yaś ca evam, sa sarvo	'nityaḥ, yathā ghaṭa-ādir iti. atra vyāpti-
VN_02010	-śāstra-artha-ghoṣaṇam, nityaḥ śabdo	'nityo vā iti vāde dvādaśa-lakṣaṇa-prapañca-
SV_11506	ca, śabda-arthayoḥ sambandho nityo vā syād	anityo vā. yady anityaḥ puruṣa-icchā-vṛttir a-
VN_05002	anuvādāt. śabda-punaruktam anityaḥ śabdo	'nityaḥ śabda iti. artha-punaruktam anityaḥ śabdo
VN_02611	pratipakṣa-dharma-abhyanujñāto bhavati,	anityaḥ śabda iti ca vadato nityaḥ śabda ity
SV_09722	śabdasya kṛtakatve kathite sāmāthyād eva	anityaḥ śabda iti. tasmān na avaśyam iha pakṣa-
VN_03810	-pradarśanena pratiśedhe kṛte ka evam āha	anityaḥ śabda iti parityajati, tasya pratijñā-
VN_02704	-sāmāthyē 'py a-parijñānāt. sa hi pūrvasyā	anityaḥ śabda iti pratijñāyāḥ sādhanāya uttarām a
V2_07604	ca kṛtaka ity anvayī. sāmāthyād eva atra	anityaḥ śabda iti bhavati. tasmān na avaśyam
NB_03058	sandehe vā asiddho hetvābhāsaḥ. yathā,	anityaḥ śabda iti sādhye cākṣuṣatvam ubhaya-
VN_02618	-nirdeśaḥ pratijñā-antaram. pratijñāto 'rtho	'nityaḥ śabda aindriyakatvād ity eva, tasya hetu-
VN_03005	yaś ca sva-pakṣa-anapekṣam hetuṃ prayunkte	'nityaḥ śabda aindriyakatvād iti, tasya sva-
VN_02511	sva-pakṣe 'bhyanujñān parājitaḥ. yathā	anityaḥ śabda aindriyakatvād iti bruvan
VN_03808	pratijñā-sannyāsaḥ. yaḥ pratijñātam artham	anityaḥ śabda aindriyakatvād iti sāmānya-vṛtṭyā
VN_03214	pratyuktaḥ. drṣṭānta-upadarśanam ca etad	anityaḥ śabdaḥ kṛtaka-anityatvād iti yathā.
V3_13013	diṅ-mātra-darśanāya idam udāharaṇam uktam –	anityaḥ śabdaḥ kṛtakatvāt, nityaḥ śrāvaṇatvād iti.
NB_03134	-vyatirekaḥ. a-pradarśita-vyatireko yathā –	anityaḥ śabdaḥ, kṛtakatvād ākāśa-vad iti
V3_13303	– yo vaktā sa rāga-ādimān iṣṭa-puruṣa-vat.	anityaḥ śabdaḥ kṛtakatvād ghaṭa-vad iti. tathā
NB_03126	yo vaktā sa rāga-ādimān, iṣṭa-puruṣa-vat.	anityaḥ śabdaḥ kṛtakatvād ghaṭa-vad iti. tathā
V3_09802	-artha-eka-deśo 'siddha ucyate, yathā –	anityaḥ śabdaḥ śabdatvād iti, so 'pi, sādhyā-
V3_01806	na anitya-śabdaḥ śabdaḥ. tad-bhāva-iṣṭau na	anityaḥ śabdaḥ syāt, śabde 'nitya-śabdatva-
V3_01006	vinā apy anena yāvān kaścīd kṛtakaḥ sa sarvo	'nityaḥ, śabdaś ca kṛtaka ity ukte 'pi śabdo
V3_09201	dharmi-sambandha-asiddhāv asiddhaḥ, yathā –	anityaḥ śabdaś cākṣuṣatvāt. cetanās taravaḥ sarva
VN_05002	anyatra anuvādāt. śabda-punaruktam	anityaḥ śabdo 'nityaḥ śabda iti. artha-punaruktam
VN_02603	iti. kaḥ sva-stha-ātmā svayam aindriyakatvād	anityaḥ śabdo ghaṭa-vad iti bruvan sāmānyena
V3_00702	liṅgam, yathā – pakṣa-sapakṣa-anyataratvād	anityaḥ śabdo nityo vā iti. na hy atra śabda-
V3_02706	-āpanna-pakṣi-karaṇam api pratyuktam. yathā	anityaḥ śabdo nityo vā iti prakaraṇe vyatirikta-
VN_05003	śabdo 'nityaḥ śabda iti. artha-punaruktam	anityaḥ śabdo nirodha-dharmako dhvāna iti. atra
SV_11623	– āśraya-apāyena āśrita-sambandha-vināśād	anityaḥ sa iti, tatra nityatvād āśraya-apāye 'py
V3_01805	samudāya-apavādasya dharmiṇy a-virodhāt.	anityo hi śabdaḥ, na anitya-śabdaḥ śabdaḥ. tad-
V3_01713	'nityatāyām api tulyam iti cet, na, siddhayā	anityatayā tadvataḥ śabdasya sādhanāt. tathā
PV_02008	eva asti prāmānyād vastu-sad-gateḥ | jñeya-	anityatayā tasyā a-dhrauvyāt krama-janmanāḥ ||
PV_04146	atra hetur aikāntiko yadi || krama-kriyā-	anityatayor a-virodhād vipakṣataḥ | vyāvṛtteḥ
PV_04037	artha-antara-bhāve syāt tadvān kumbho 'py	anityatā | viśiṣṭā dhvaninā anveti no cen na
V2_09005	nanv an-artha-antara-hetutve 'pi bhāva-kāle	'nityatā-a-niṣpattes tulya-a-tat-svabhāvātā. na
SV_02103	nanv an-artha-antara-hetutve 'pi bhāva-kāle	'nityatā-a-niṣpattes tulyā a-tat-svabhāvātā. na
SV_02117	-an-upapatteḥ. sa ca artha-antarād bhavann	anityatā anyo vā dharmo hetuḥ phalaṃ vā syāt, a-

V2_09104	-an-upapatteḥ. sa ca artha-antarād bhavann	anītyatā anyo vā dharmo hetuḥ phalaṃ vā syāt, a-
V2_09113	tad-anumānam. katham na anumānam yāvata na	anītyatā-abhāve kvacid utpattir dr̥ṣṭā, a-darśanāc
V2_09007	sa eva hi bhāvaḥ kṣaṇa-sṭhiti-dharmā	anītyatā ity ukta-prāyam. vacana-bhede 'pi dharmi
SV_02116	upayoge vā sa eva asya sva-ātma-bhūto	'nītyatā iti kim anyayā. svabhāvena vā a-calasya
V2_09103	upayoge vā sa eva asya sva-ātma-bhūtā	anītyatā iti kim anyayā, svabhāvena vā a-calasya
V3_09307	prasajanti. prāg anya-dharmaṇo 'vyaktir	anītyatā iti cet, anya-dharmā ca prāg a-pracyuta-
V3_00602	a-pramāṇatvāt. iha api yadi viparyayeṇa evam	anītyatā-utpatti-ṇiṣedhaḥ kriyate, na kaścīd evaṃ
SV_14119	bhāva iti. sattā-mātra-anubandhitvān nāsasya	anītyatā dhvaneḥ | (269ab) na hi nāso bhāvānām
PV_03112	smṛtau || prāk paścād apy abhāvaś cet sa eva	anītyatā na kim | ṣaṣṭhy-ādy-ayogād iti ced
PV_03076	tasmimś tato 'numā || prameya-niyame varṇa-	anītyatā na pratiyate | pramāṇam anyat tad
V2_09006	tulya-a-tat-svabhāvatā. na vai kācid	anītyatā nāma anyā yā paścān niṣpadyeta. sa eva
SV_02104	tulyā a-tat-svabhāvatā. na vai kācid anyā	anītyatā nāma yā paścān niṣpadyeta. sa eva hi
SV_13902	-antara-abhāvāt. tatra na atīśaya-utpattir	anītyatā-prasaṅgāt. tasyāḥ pūrvāpara-rūpa-hāny-
PV_03102	gr̥hīta-grahaṇān matam || na anyā asya	anītyatā bhāvāt pūrva-siddhaḥ sa ca aindriyāt |
SV_02105	sa eva hi bhāvaḥ kṣaṇa-sṭhiti-dharmā	anītyatā. vacana-bhede 'pi dharmi-dharmatayā
V2_09012	a-sṭhiti-pratipatter niścaya-kāla iti tadā	anītyatā vyavasthāpyata ity apy uktam. anyathā
SV_02111	a-sṭhiti-pratipatter niścaya-kāla iti tadā	anītyatā vyavasthāpyate, kārya-utpādana-śakteḥ
PV_03111	-anta-vyavadhi-sattā-sambandha-vācīnī |	anītyatā-śrutis tena tāv antāv iti kau smṛtau ||
V2_08010	-dhātv-āyatana-lakṣaṇasya vā kṛtakasya	anītyatā-sādhanād a-doṣaḥ, a-tad-rūpasya a-
VN_02021	-saṃskāra-duḥkhatā-ādi-siddhim antareṇa na	anītyatā-siddhiḥ, tathāvidhas tu dharmāḥ pṛthag
SV_02114	-pratipatti-vat. anyathā artha-antaram eva	anītyatā syāt. anya-nimittatve 'nimittatve vā.
V2_09101	ity apy uktam. anyathā artha-antaram eva	anītyatā syād anya-nimittatve 'nimittatve vā.
V3_06606	apy abhāva-prasaṅgāt. sa ca tad-dhetur vā	anītyatā-hetu-niyamana-svabhāvas tat-svabhāvas tat
V3_09212	na hi pare 'pracyuta-ātmana upalayanam	anītyatām icchanti, nanv a-vivakṣita-viśeṣam
V3_04101	vyakti-tiro-dhānād iti cet, a-tādavasthyam	anītyatām brūmaḥ, tādavasthyam ca tattvam. tad
V3_01713	an-abhyupagamāt. śabda-ghaṭa-bhedena kalpane	'nītyatāyām api tulyam iti cet, na, siddhayā
NB_03122	itarayoḥ, yatra kṛtakatvam tatra anītyatvam,	anītyatva-abhāvaḥ kṛtakatva-a-sambhavo yathā
V3_02703	yathā ākāśa-guṇatva-eka-artha-samavāyy-	anītyatva-abhāvam api sādhayati iti. anena eva ca
SV_01822	-niyamād iti. jñāta-tad-bhāvasya arthāpattiyā	anītyatva-abhāve kṛtakatvam na bhavati iti
SV_01805	tathā prasiddhe tad-bhāve hetu-bhāve vā	anītyatva-abhāve kṛtakatvam na bhavati dahana-
V2_10013	tathā prasiddhe tad-bhāve hetu-bhāve vā	anītyatva-abhāve kṛtakatvam na bhavati dahana-
SV_09724	ayam anvayinaḥ prayogaḥ. vyatireke 'pi na	anītyatva-abhāve kṛtakatvam bhavati śabdaś ca
V2_07606	pakṣa-nirdeśaḥ kartavyaḥ. vyatireky api na	anītyatva-abhāve kṛtakatvam bhavati, śabdaś ca
V3_13207	itarayoḥ. yatra kṛtakatvam tatra anītyatvam,	anītyatva-abhāve kṛtakatvasya a-sambhavaḥ, yathā
SV_04211	anyato vā katham arthakriyā. svalakṣaṇe ca	anītyatva-ādy-a-pratīter a-tādrūpyam, teṣāṃ ca a-
SV_04308	arthakriyā-kāritvam. na api svalakṣaṇasya	anītyatva-ādy-abhāvaḥ, yasmān na anītyatvam nāma
NB_03067	anaikāntiko hetvābhāsaḥ. yathā śabdasya	anītyatva-ādike dharme sādhye prameyatva-ādiko
SV_09312	ucyate, kvacid anapekṣaḥ sāmānyena, yathā	anītyatva eva sattvam, kvacid svabhāva-bhūta-
V2_07411	svabhāvo hetur ucyate, kvacid anapekṣo yathā	anītyatva eva sattvam, kvacid svabhāva-bhūta-
V3_02707	-indriya-grāhya-sāmānya-eka-artha-samavāyy-	anītyatva-yuktaḥ śabda iti. sati hi śāstra-āśraye
SV_00515	-parihāra-sṭhiti-lakṣaṇatā vā virodho nitya-	anītyatva-vat. tatra apy eka-upalabdhyā anya-
V2_06008	-vyatireka-sṭhita-lakṣaṇatā vā virodho nitya-	anītyatva-vat. tatra apy eka-upalabdhyā anya-
SV_11427	-bhede 'pi nāntariyakatā syāt. kṛtakatva-	anītyatva-vat. na apy ete vivakṣā-janmāno
V3_06506	-sṭhita-lakṣaṇatayā vā virodhaḥ, nitya-	anītyatva-vat. pramāṇa-bādhanād vā api sa-apekṣa-
SV_15228	pṛthag viruddha-saha-bhāvinām api darśanāt.	anītyatva-vat prayatnānantariyaka-itarayoḥ, na ca
VN_03006	iti, tasya sva-siddhasya gotva-āder	anītyatva-virodhād viruddhaḥ. ubhaya-pakṣa-
PV_04175	-asiddhaś ca sa eva syān nirākṛtaḥ ||	anītyatva-sa-hetutve śabda evaṃ prakīrtayet |
V3_09209	iti vastu-gamyam vastu sidhyati. etena	anītyatva-saṃsthāna-viśeṣa-ādayo 'cetanatva-
V2_08107	eva hetubhir anityāḥ sādhyante. keṣāñcid	anītyatva-siddhau tathāvidhānām tad-vyāptir
HB_03716	tadā ayaṃ hetur eva syāt, yady atra	anītyatva-hetuḥ kṛtakatva-ādikam api kaścīn na
NB_03122	mahānasa-itarayoḥ, yatra kṛtakatvam tatra	anītyatvam, anītyatva-abhāvaḥ kṛtakatva-a-
V3_13207	mahānasa-itarayoḥ. yatra kṛtakatvam tatra	anītyatvam, anītyatva-abhāve kṛtakatvasya a-
SV_04311	grahaṇād etad evaṃ bhavaty anityo 'yam	anītyatvam asya iti vā, tad-dharmatām eva
V3_09304	nanv asty eva tiro-dhānam. na vai paras tad	anītyatvam āha, kim tarhi vināśam. nanu vināṣṭa-
SV_14827	hetuke 'pi vināśe 'bhūtvā asya bhāvāt sattā	anītyatvam ca dur-nivāram. a-bhūtvā bhavann a-
SV_04309	anītyatva-ādy-abhāvaḥ, yasmān na	anītyatvam nāma kiñcid anyac calād vastunaḥ,
NB_03060	sukha-ādaya iti sādhyā utpattimattvam	anītyatvam vā sānkhyasya svayaṃ vādino 'siddham.
HB_02806	yena yasya kaścīd sambandho yathā kṛtakatva-	anītyatvayor eka-artha-samavāyo dhūmasya vā sva-
V3_01804	yathā – na anitya-śabdaḥ śabda na śabda-	anītyatvavān vā iti, samudāya-apavādasya dharmiṇy
VN_02514	eṣā pratijñā-hāniḥ prāk-pratijñātasya śabda-	anītyatvasya tyāgād iti. atra upagata-pratijñā-
V3_04712	– prameyatvān nityaḥ, kṛtakatvād anityaḥ,	anītyatvāt prayatnānantariyakaḥ, kṛtakatvān
V3_04801	-ādimattvāt, prayatnānantariyakatvān nityaḥ,	anītyatvād a-prayatnānantariyakaḥ, anityaḥ
V3_08010	tathā hi na anvaya-mukhena hetur gamakaḥ,	anītyatvād a-prayatnānantariyakatvasya a-gateḥ.
V3_08104	kvacid abhāvāt, yathā – prayatnānantariyako	'nītyatvād iti. na bhavati, sarvato vipakṣād a-
VN_03214	-upadarśanam ca etad anityaḥ śabdaḥ kṛtaka-	anītyatvād iti yathā. kvacid arthe vipratipattau

V3_00109
SV_11513
SV_09317
V3_07101
SV_06921
NB_03024
VN_03705
SV_09718
V2_05303
NB_03041
SV_02605
PV_02203
SV_09721
SV_01820
NB_03011
V3_07806
NB_03010
SV_12924
VN_00216
SV_08009
V3_13304
NB_03127
SV_12923
SV_09720
V2_07603
VN_00113
NB_03009
SV_12921
V2_10010
V2_09612
SV_01402
V3_05001
PV_04022
PV_03371
SV_15706
SV_07412
V2_08102
V3_09307
V2_08107
SV_14922
PV_02254
SV_13608
PV_02009
HB_00516
VN_02605
SV_14911
V3_10205
SV_12013
VN_01916
V3_10407
V3_12504
SV_05111
V1_00208
V3_01605
V1_01614
V3_09406
V1_01505
SV_07513
HB_00313
SV_05413
V1_00710
PV_03248
SV_05105
V1_01615
VN_05412

a-cetanāḥ sukha-ādayo buddhir vā, utpatter
iti vipralambha-āśānkā. api ca, sambandhinām
vyāhato hetu-sādhyayoḥ ||187|| yadi sattvam
vyāhato hetu-sādhyayoḥ ||58|| yadi sattvam
ādhārah (144ab') nityam hi sāmānyam iṣyate.
ghaṭasya ity anupalabdhi-prayogaḥ. asaty
so 'pi sva-abhimata-nitya-gotva-vṛtīm hetum
-abhāvasya sandehād iti vistareṇa vakṣyāmaḥ.
ca sandeha-ayogāt kṛtakatva-ādinā
eva iṣṭo na sādhanatvena api. yathā śabdasya
asiddhe dharminī sādhana-a-sambhavāt, yathā
-utpāda-hetutvam mokṣo nityasya tat kutaḥ |
śabdaś ca kṛtaka iti kṛtakatvasya apy
-siddhim āha. tathā hi yat kṛtakam tad
svabhāvasya prayogaḥ. yat kṛtakam tad
pramāṇair upadarśyate – sarvam kṛtakam
svabhāva-hetoḥ prayogaḥ. yad utpattimat tad
katham na tat | (251ab) avāśyam hy
ākārṣati. tena yat sat kṛtakam vā tad
sthity-abhāvāc ca karmaṇaḥ | (158b) na hy
ghaṭa-vad iti. tathā viparīta-anvayaḥ – yad
ghaṭa-vad iti. tathā viparīta-anvayaḥ, yad
sati vā tad anityam vā syān nityam vā. yady
tatra anvayī yat kiñcit kṛtakam tat sarvam
tau punar hetū yat kiñcit kṛtakam tat sarvam
yathā yat sat kṛtakam vā, tat sarvam
-hetoḥ prayogaḥ – yat sat tat sarvam
chabda-rūpaṃ paśyāma ity uktam. sati vā tad
khyāpyate. yaḥ kṛtaka-svabhāvam janayati, so
tat-pratiśedham āha. śrāvaṇatvasya api nitya-
a-darśanāt | (19ab) śrāvaṇatvasya api nitya-
tasmāt sapakṣe dvidhā-vṛtti kāryam. na hy
vinā apy asmāt kṛtakaḥ śabda idr̥śaḥ | sarve
-bheditvān na artho jātir a-tadvatī | sā ca
na samaye bhavet ||295|| ādheya-viśeṣā hy
'yam an-ādheya-atiśayasya sahakāra-arthaḥ.
ca pratividadī eva upayanty apayanti ity
anena lakṣaṇena pradhāna-puruṣa-ādayo 'py
yāvata skandha-ādayo 'nyair eva hetubhir
-anubandhī nāśa iti brūmaḥ. ta eva kṛtakā
śūnyatā-dṛṣṭe tad-arthāḥ śeṣa-bhāvanāḥ ||
kirtitaḥ ||260|| atha mā bhūd ayaṃ doṣa ity
ayogataḥ | kathañcin na upakāryatvād
svabhāvaḥ kāryam anupalabdhīś ca iti, yathā
sāmānyasya api nityasya aindriyakatve 'py
-niyamād dhetoḥ svabhāva-niyamaḥ phale | na
vṛttir iti katham anitya-abhāva-vyatireko
-a-skhalitaṃ katham vṛttam iti sa-vismaya-
ca. prativādī taṃ ca sarva-prasaṅgaṃ na
avasthitam iti sā eva iṣṭa-vastu-svabhāva-
asato 'nvaya-pratiśedha iti. vastu-rūpa-
-svabhāvam a-jala-vivekinā arthena svabhāva-
jñāna-pratibhāsam anvaya-vyatirekāv ātmano
-vat, tad-artha-a-pratipatteḥ, tad-vikāra-an-
a-tad-ātma-grāhiṇī, tad-bhāva-abhāvayor an-
a-sandigdho bhedo bhavati. kasyacid rūpasya
iha anuṣaṅgī ity abhāva eva artha-abhilāpa-
-sāmarthyena anyatra buddhim janayan svarūpa-
svalakṣaṇe tat-sāmarthyā-janmā vikalpas tad-
viśayāṇī nir-viśayāṇī. nir-viśayatve 'pi tad-
artha-sāmarthyena utpadyamānaṃ tad-rūpaṃ eva
arpaṇa-kṣamam || kāryam hy aneka-hetutve 'py
-abhimata-saṃvādanāt, mithyatve 'pi praśama-
-kṣamam hi kāraṇam vijñānasya viśayaḥ. na an-
kṛtaṃ syāt. tatra prathamam sarva-

anityatvād vā, rūpa-ādi-vad iti, tad ayuktam,
anityatvān na sambandhe 'sti nityatā | (231ab)
anityatve 'nyatra vā hetuḥ syāt sādhyam api
anityatve 'nyatra vā hetuḥ syāt, sādhyam api
anityatve 'parāpara-utpatter anekatvād bheda-vad
anityatve na asty eva sattvam utpattimattvam
anityatve bruvāṇo '-samarthita-sādhana-aṅgatayā
anityatve yathā kāryam a-kāryam vā a-vināśini | (1
anityatve, vastu-dharmasya sarva-vastuno vyāvṛtti
anityatve sādhye cākṣuṣatvam hetuḥ, śabde
anityatve sādhye śabdaḥ. tasya pratyakṣeṇa eva
anityatvena yo '-vācyaḥ sa hetur na hi kasyacid ||
anityatvena vyāptim pradarśya śabdasya kṛtakatve
anityam ity ukte 'n-artha-antara-bhāve vyaktam
anityam ity upādhi-bhedena. apekṣita-para-vyāpāro
anityam iti. tathā-siddhāv eva hi sa dharmas
anityam iti svabhāva-bhūta-dharma-bhedena
anityam utpattimat kutaścid bhavati. tathā hy
anityam eva iti sidhyati, tāvatā ca sādhana-dharma
anityam karma sarvadā asti. tasya ca pratyayasya
anityam tat kṛtakam iti. sādharmyeṇa.
anityam tat kṛtakam iti. sādharmyeṇa dṛṣṭānta-
anityam yatna-sambhūtaṃ pauruṣeyam katham na tat |
anityam, yathā ghaṭa-ādayaḥ, śabdaś ca kṛtaka iti
anityam, yathā ghaṭa-ādayaḥ, śabdaś ca kṛtaka ity
anityam, yathā ghaṭa-ādih, san kṛtako vā śabda
anityam, yathā ghaṭa-ādir iti śuddhasya svabhāva-
anityam vā syān nityam vā. yady anityam yatna-
'nityam svabhāvam santam janayati iti pramāṇam
anityayor a-darśanāt tad-vyāvṛttir iti tad-
anityayor a-darśanād vyāvṛttir iti tad-
anityā ity eva sarve prayatna-anantara-bhāvi-jñāna
'nityā iti prokte 'py arthāt tan nāśa-dhīr bhavet
anityā na jātiḥ syān nityā vā janikā katham ||
anityā bhāvāḥ. tad-dhetoḥ svabhāva-bhede tataḥ
anityā hi bhāvāḥ sahakāriṇo viśiṣṭa-ātma-lābhāt
anityāḥ. ta evam-prakṛtayaḥ sva-hetu-prakṛtim
anityāḥ prasajanti. prāg anya-dharmaṇo '-vyaktir
anityāḥ sādhyante. keṣāñcid anityatva-siddhau
anityāḥ sādhyante. na hy ayaṃ sambhavo 'sti yat
anityāt prāha tena eva duḥkham duḥkhān nir-
anityān a-vyāpinaś ca varṇān icchet. tāv api
anitye 'py a-pramāṇatā || sthītvā-pravṛtti-
anitye kasmimścid gamye sattvam agnimati pradeśe
anitye ghaṭe darśanāt saṃśayitaḥ syāt. jādyāt
anitye rūpa-bhedo 'sti bhedakānām abhāvataḥ ||282||
'nitye sādhye dharminī sidhyet. tat kim idānim
anukampam naś cetaḥ. tad apare 'py anuvadanti iti
anukartum samartha iti parājitaḥ syād iti.
anukarṣiṇī proktā syāt. tat kim eṣāṃ paraspara-
anukarṣī khalv asati pratiśedho na sambhavet. na
anukāra-pratyarpaṇena janānāt. sā tu viśeṣa-
'nukārayati, sa pratyakṣaḥ. tad asādharmaṇam vastu
anukārāt, tad-abhāve bhāvāc ca. tathā śrāvaṇa-ādy
anukārāt, rasa-buddhi-vad gandhasya cakṣur-buddhi
anukārād avasthā-bhede 'py a-bheda iti cet, nanv
anukāriṇo 'nubhava-ātmano vikalpasya. sukha-ādi-
anukāriṇīm tat-sambandham apekṣate, anyathā
anukāri kāryatas tad-viśayatvāt smṛtir eva na
anukāri pratibhāsas tad-rūpa-anubhava-āhita-
anukuryāt. na hy arthe śabdāḥ santi tad-ātmāno vā,
anukurvad udeti yat | tat tena arpita-tad-rūpaṃ
anukūlatvān mātr-sañjñā-ādi-vat. maricikāyam jala
anukṛta-anvaya-vyatirekaṃ kāraṇam, na a-kāraṇam
anukrama-anubhāṣaṇam niṣ-prayojanam. duṣaṇa-

SV_12901	-bhedasya anukramavatī vākya-pratītiḥ. varṇa-	anukrama-upakāra-anapekṣaṇe tair yathā kathañcit
SV_12829	varṇa-anukrama-pratīteḥ. tad-a-viśeṣe 'py	anukrama-kṛtatvād vākya-bhedasya anukramavatī
SV_11922	-ayogāt. na ca tad ekayā grāhyam varṇa-	anukrama-grahaṇāt. eka-varṇa-grahaṇa-kāle ca aneka
VN_05401	-upadarśana-arthe 'nubhāṣaṇe vādi-vacana-	anukrama-ghoṣaṇam vyartham iti, na kāryam eva
V2_04507	-lakṣaṇa-vidhānena pratipipādayiṣor vacana-	anukrama-darśanaṁ kṛtam eva, anyathā-abhidhāne
VN_03603	antara-anapekṣaṇāt. viśeṣeṇa sādhanā-avayava-	anukrama-niyama-vādina udāharaṇa-sādharmyam hetu-
SV_12827	-śravaṇa-smaraṇa-kālasya aneka-kṣaṇa-nimeṣa-	anukrama-parisamāpteḥ, varṇa-rūpa-a-saṁsparśināś
SV_12828	śabda-ātmano 'pratibhāsanāt, varṇa-	anukrama-pratīteḥ. tad-a-viśeṣe 'py anukrama-
SV_13502	-rūpaṁ vākyaṁ apauruṣeyam. kiṁ tarhi varṇa-	anukrama-lakṣaṇam hi no vākyaṁ. tad apauruṣeyam
SV_16116	-a-viruddha-siddhi-kramatvāt, krama-viśeṣa-	anukrama-vat. na hi sthita-kramāṇām deśa-kālayor
SV_12906	ekam eva śabda-rūpaṁ vyañjaka-anukrama-vaśād	anukrama-vad varṇa-vibhāga-vac ca pratibhāti iti
SV_12905	santi, tad ekam eva śabda-rūpaṁ vyañjaka-	anukrama-vaśād anukrama-vad varṇa-vibhāga-vac ca
SV_13306	-rūpaṁ upalakṣayāmaḥ. ekam eva ekadā varṇa-	anukrama-śravaṇe śabda-ātmanām vyavasyāmaḥ. tat
SV_16201	-lakṣaṇatvād indhanasya. tathā ayam api varṇa-	anukramaḥ puruṣa-vikalpaṁ yadi na apekṣeta nir-
SV_16222	-karaṇāt prāg draṣṭum a-śakyatvāt. na ca ayam	anukramaḥ svabhāvataḥ kāraḥ kasyacid āsu-
SV_16216	eva pratipadyeta. na ca evam. tasmād ayam	anukramaḥ svabhāvato 'pi kārya-kṛt kaiścid eva
VN_02806	-udāharaṇa-ādikaṁ vaktum jānāti, sa kiñcid	anukramaṁ sādhanasya jānāty eva hi, jānan katham
SV_11927	smṛtir api tat-kāla eva. anubhava-smaraṇa-	anukramayor viśeṣa-an-upalakṣaṇatvāc ca. na apy
SV_12907	-vad varṇa-vibhāga-vac ca pratibhāti iti cet.	anukramavatā vyañjakena a-kramasya vyaktiḥ
SV_12829	-viśeṣe 'py anukrama-kṛtatvād vākya-bhedasya	anukramavatī vākya-pratītiḥ. varṇa-anukrama-
SV_12903	vākyaṁ pratīyeta, vinā vā varṇaiḥ, tair	anukramavadbhir a-kramasya upakāra-ayogāt, a-
SV_16119	tata eva puruṣa-dharma-saṅkhyāte vikalpa-	anukrame sati bhāvād asati ca abhāvāt. kārya-
VN_05317	-upadarśyata eva. tatra api na sarvaṁ prāg	anukrameṇa uccāritavyam, paścād dūṣaṇam vācyam
SV_14110	68|| varṇa-vyatirekiṇy ānupūrvī sphoṭa-vicāra-	anukrameṇa eva prativihitā. na api sā varṇa-
PV_03400	|| artha-āśrayeṇa udbhavatas tad-rūpaṁ	anukruvataḥ | tasya kenacid aṁśena parato 'pi
PV_03061	sambandhī yadi syād gamakas tadā || gamaka-	anuga-sāmānya-rūpeṇa eva tadā gatih | tasmāt
V1_04110	saṁvedanaṁ na sādhyati ity upalambha-antara-	anugamaḥ. tan na tāvad ayam puruṣaḥ kañcid arthaṁ
SV_04623	-vyaktinām api jātīnām tac-chrutibhyo nityam	anugamana-prasaṅgāt. sarvadā tat-sambandha-yogyatā
HB_02912	eva siddhaḥ. kasya idānīm tal līngam. anvaya-	anugamanaṁ ca nirarthakam. tasmād anya-bhāvo na
SV_14708	uktaḥ syāt. na artha-bhedaḥ. svabhāva-an-	anugamanaṁ tv anyatvaṁ brūmaḥ. sa ca
PV_04008	-śakti-jñāne 'sya tāny alam || vicchinna-	anugamā ye ca sāmānyena apy a-gocarāḥ | sādhya-
PV_02014	sidhyed valmikasya api tat-kṛtiḥ || sādhyena	anugamāt kārye sāmānyena api sādhanē | sambandhi-
V3_09607	valmikasya api tat-kṛtiḥ ||71|| sādhyena	anugamāt kārye sāmānyena api sādhanē | sambandhi-
SV_03424	katham idānīm ekasya vyāvṛttasya anya-an-	anugamād anya-vyāvṛttiḥ sāmānyam, tad-buddhau
PV_04193	| tathā prasiddheḥ sāmartyād vivakṣā-	anugamād dhvaneḥ || tad ayoga-vyavacchedād dharmi
V2_05015	| tathā prasiddheḥ sāmartyād vivakṣā-	anugamād dhvaneḥ ||13|| tad ayoga-vyavacchedād
PV_02046	|| asiddha-arthaḥ pramāṇena kiṁ siddhānto	'nugamyate | hetor vaikalpyatas tac cet kiṁ tad
PV_03046	-buddhiṣv etad vibhāvyyate || yā apy a-bheda-	anugā buddhiḥ kācid vastu-dvaye kṣaṇe | saṅketena
SV_06805	-sakṛt pratītir yathā syād iti. na ca atra	anugāmi kiñcid rūpaṁ asti. kevalam tad-arthatayā
SV_17425	pramāṇa-virodham a-pratisamādhāya sambandha-	anugūṇa-upāya-puruṣa-artha-abhidhānāni ca śāstra-
SV_10807	parīkṣayā prāmāṇyam āha. tac ca sambaddha-	anugūṇa-upāyaṁ puruṣa-artha-abhidhāyakam |
HB_02002	sahakāriṇo nityam parasparasya kārya-utpāda-	anugūṇa-viśeṣa-utpādāna-yogyā-avasthāḥ, yena
SV_16301	-ādi-vaśāt sā iva a-viśeṣād vā kañcid	anugṛhṇāti na aparam iti yuktam. vrata-caryā-
V1_01506	-saṁvedanaṁ ca buddhiḥ. sā ca paroḥṣā iti na	anugraha-upaghātau tataḥ syātām, puruṣa-antara-
PV_03457	| na hi duḥkha-ādy-a-saṁvedyaṁ piḍā-	anugraha-kāraṇam || bhāsamānaṁ svarūpeṇa piḍā
VN_02209	satām śāstra-a-pravṛtteḥ. na hi para-	anugraha-pravṛttā mithyā-pralāpa-ārambha-ātma-
VN_02216	yoga-vihitāḥ kaścid vijigīṣu-vādo nāma. para-	anugraha-pravṛttās tu santo vipratipannaṁ
VN_02304	-upavarṇane vidvat-pratiṣṭhānāt. tasmāt para-	anugrahāya tattva-khyāpanaṁ vādino vijayaḥ, bhūta
V1_02411	-tan-nibandhanā na vā a-pratipatty-aṅgam ity	anughoṣyāḥ, tathāvidhasya anyatra api sv-acchatva
PV_02272	-artha-tattva-ākāra-anurodhinī || hanti sā	anucarāṁ tṛṣṇāṁ samyag-dṛṣṭiḥ su-bhāvitā | tri-
V1_00102	sa śrīmān akalaṅka-dhīḥ svayam upetya āryo	'nugagrāha yaṁ vyaktaṁ tasya na vetty ayam jaḍa-
VN_06118	para-pakṣe taṁ doṣaṁ prasañjayan para-matam	anujānāti iti mata-anujñā nigrasthānam iti.
VN_02616	upādānān nigrāha-arhaḥ, na pratipakṣa-dharma-	anujñāyā anena prakāreṇa pratijñā-hāneḥ. pratijñā
VN_06118	prasañjayan para-matam anujānāti iti mata-	anujñā nigrasthānam iti. atra api yadi
VN_06113	-abhyupagamāt para-pakṣe doṣa-prasaṅgo mata-	anujñā. yaḥ pareṇa coditaṁ doṣam an-uddhrtya,
SV_06118	pravartayed vā, buddhiṁ yathā-bhūta-	anujñānāt sarva-vyavahāreṣu na kiñcid vyāharet,
VN_05421	tasya anubhāṣaṇīyam, na ca idam apy asmābhir	anujñāyate, sarvaṁ prakṛd vaktavyam paścād
SV_04813	-nāma-grahaṇa-vaiarthīyāt. pravṛtti-nivṛtity-	anujñāyām ca eka-codanā-an-ādarād a-vacanam eva
SV_04812	iti ca prayunkte, tatra anyatra ca pravṛtity-	anujñāyām tan-nāma-grahaṇa-vaiarthīyāt. pravṛtti-
PV_04175	-dṛṣṭānta-ākhyānto 'nyat kim asty atra artha-	anudarśanaṁ || viśeṣe bhinnam ākhyāya sāmānyasya
PV_03356	-vā maruṣu mahān alpo 'pi dṛṣyate || yathā	anudarśanaṁ ca iyaṁ meya-māna-phala-sthitiḥ |
V1_03811	maruṣu mahān alpo 'pi dṛṣyate ||46|| yathā	anudarśanaṁ ca iyaṁ meya-māna-phala-sthitiḥ |
V1_01709	-anvayinam arthaṁ paśyāmaḥ, yaṁ śabda	'nudhāvet. artha-nānātve hi buddhi-nānātvaṁ
V3_08311	hi rāga-ādayaḥ, ahaṁ mama iti ca a-paśyato	'nunaya-pratigha-abhāvāt. ayoniśo-manaskāram
VN_00920	-viśaya iti. na eva kaścit kvacit kathañcid	anupalabdho 'py asad-vyavahāra-viśaya iti cet,

VN_00919	'pi tathā astv iti vyāptiḥ: sarva evaṃ-vidho	'nupalabdho 'sad-vyavahāra-ṣaya iti. na eva
VN_00505	satsv anyeṣu upalambha-pratyayeṣu tathā	anupalabdho 'sad-vyavahāra-ṣayaḥ. tato 'nyathā
SV_10410	vyavadhāna-ādiṣv asatsu upalabhyā eva.	anupalabdhas tv asann iti niścīyate. tādrśaḥ sata
VN_01614	tasmād ya upalabdhi-lakṣaṇa-prāpta-svabhāvo	'nupalabdhaḥ, sa na asty eva. na hi tasya tat-
HB_00414	asya upalambha upalabdhi-lakṣaṇa-prāptam	anupalabdham upalabhyate satsv apy anyeṣu hetuṣv
SV_02202	| (34ab) yeṣāṃ upalambhe tal-lakṣaṇam	anupalabdham yad upalabhyate. tatra eka-abhāve
V2_08506	||57|| yeṣāṃ upalambhe tal-lakṣaṇam	anupalabdham yad upalabhyate, tatra eka-abhāve
SV_10407	-abhāva-kāraṇa-a-sambhave sati | bhāvasya	anupalabdhasya bhāva-abhāvaḥ pratiyate ||203||
V2_06302	-abhāva-kāraṇa-a-sambhave sati | bhāvasya	anupalabdhasya bhāva-abhāvaḥ pratiyate ||33|| iti
SV_00512	-abhāvād a-pratiṣedhaḥ. viruddhasya apy	anupalabdhy-abhāvena virodha-a-pratipattiḥ. tathā
NB_02042	ayaṃ pradeśaḥ, dhūmād iti. ime sarve kārya-	anupalabdhy-ādayo daśa-anupalabdhi-prayogaḥ
VN_01621	-lakṣaṇa-prāptir upadarśanīyā. upadarśya-	anupalabdhi-nirdeśaḥ samarthanam svabhāva-
NB_03023	-prāptasya sata upalabdhir ghaṭasya ity	anupalabdhi-prayogaḥ. asaty anityatve na asty eva
NB_03008	-viśeṣa upalabdhi-lakṣaṇa-prāpto ghaṭa ity	anupalabdhi-prayogaḥ. tathā svabhāva-hetoḥ
NB_02042	iti. ime sarve kārya-anupalabdhy-ādayo daśa-	anupalabdhi-prayogaḥ svabhāva-anupalabdhou
SV_12227	virodha-darśanam iti na a-viruddha-vidhir	anupalabdhi-prayogo gamakaḥ. na hy atīndriyeṣu
HB_00505	asad-vyavahārasya upalabdhi-lakṣaṇa-prāpta-	anupalabdhi-mātra-vṛtti-sādhnam anvaya-niścayaḥ,
SV_10309	-vikāra-vat. tad-bhāve virodha-abhāvād atra	anupalabdhi-mātram a-pramāṇam. bhāve kiṃ pramāṇam
V2_06515	-vikāra-vat. tad-bhāva-virodha-abhāvād atra	anupalabdhi-mātram a-pramāṇam. bhāve kiṃ pramāṇam
SV_10123	||199|| so 'yam asattāṃ sādhayann	anupalabdhi-mātreṇa sarva-arthānāṃ pramāṇa-traya-
SV_00518	-sādhane siddhā eva upalabdhiḥ, niśedhasya	anupalabdhi-rūpatvāt. tatra apy artha-antara-
V2_06010	-sādhane siddhā eva upalabdhiḥ, niśedhasya	anupalabdhi-rūpatvāt. tatra apy artha-antara-
HB_00509	uddiṣṭa-ṣayasya abhāvasya upadarśane	'nupalabdhi-lakṣaṇa-prāptasya anyathā kvacid
VN_00422	eva upalabdher asad-vyavahāra-siddheḥ,	anupalabdhi-lakṣaṇa-prāptasya pratipattir-
HB_03111	vyavahāra-sādhani ity viśeṣaṇam ca a-vācyam,	anupalabdhi-lakṣaṇa-prāptānām api tatra
NB_02027	sati vastuni tasyā a-sambhavāt. anyathā ca	anupalabdhi-lakṣaṇa-prāpteṣu deśa-kāla-svabhāva-
VN_00909	iti satyam etat. sa eva tu viparyayo	'nupalabdhi-lakṣaṇa-prāpteṣu na sidhyati. tatra
SV_10114	pratipattuḥ pramāṇa-abhāvān nivṛttam sattvam	anupalabdhi-lakṣaṇam sva-nimittāṃ śabda-
SV_14105	sa ca bhāvaḥ pratyakṣo 'bhāvo 'py	anupalabdhi-lakṣaṇaḥ pratyakṣa-sāmarthya-siddha
SV_14325	iti. kiṃ tarhi bhāva-abhāvasya atyanta-	anupalabdhi-lakṣaṇasya. tan-nivṛttau kā anyā
SV_10505	-upākhye 'pi iyam eva pravṛttir niśidhyate.	anupalabdhi-lakṣaṇā asattā siddhā eva. so 'yam
V3_10813	ataḥ sandigdho vyatirekaḥ. pūrva-uktāc ca	anupalabdhi-lakṣaṇād idrśaṃ prayogaṇām sandeha-
SV_00215	pakṣa-dharmaś ca. ta ete kārya-svabhāva-	anupalabdhi-lakṣaṇās trayo hetavaḥ, yathā agnir
VN_01618	ity vyāptir asad-vyavahāra-niścayena	anupalabdhi-viśeṣasya. tena upalabdhyā kasyacid
VN_00421	api pratipattur upalabdhi-lakṣaṇa-prāptasya	anupalabdhi-sādhnam samarthanam, tādrśyā eva
SV_00419	apārthika-anupalabdhiḥ. atha anya-upalabdhyā	anupalabdhi-siddhir iti pratyakṣa-siddhā
V2_05806	apārthikā anupalabdhiḥ. atha anya-upalabdhyā	anupalabdhi-siddhir iti pratyakṣa-siddhā na
HB_03312	ity alaṃ prasaṅgena. sā iyaṃ trividha-	anupalabdhiḥ – siddhe kārya-kāraṇa-bhāve siddha-
VN_00311	prakāra-antara-abhāvāt. tena vyāpaka-dharma-	anupalabdhir a-kṣaṇike sāmarthyaṃ bādhatā iti
SV_10220	liṅga-atīśaya-bhāvinī ||200|| atra na sarva-	anupalabdhir a-pramāṇam. pramāṇam api kācil liṅga
SV_00406	-vyabhicārāt. a-pravṛttiḥ pramāṇānām (3a)	anupalabdhir a-pravṛtti-phalā asati | (3b) saj-
SV_10105	pramāṇatā ||198|| tṛtīyas tu hetur	anupalabdhir a-viśeṣeṇa kvacid arthe gamaka ity
SV_00418	syāt. tathā sattā abhāvo 'pi syāt. apārthika-	anupalabdhiḥ. atha anya-upalabdhyā anupalabdhi-
V2_05806	tathā sattā abhāvo 'pi syāt ity apārthikā	anupalabdhiḥ. atha anya-upalabdhyā anupalabdhi-
SV_15314	ca iti na virodham paśyamaḥ. na hi iyam	anupalabdhir adrśya-ātmasv abhāva-sādhikā ity
VN_00511	sataḥ satsv anyeṣu upalambha-kāraṇeṣv	anupalabdhiḥ. an-upalabhyamānam tv idrśam na asti
SV_02007	api hetuḥ. iti iyaṃ trividhā apy ukta-	anupalabdhir anekadhā | tat tad-viruddha-ādy-a-
V3_06201	tasmād viśiṣṭa-upalabdhir eva anya-	anupalabdhiḥ. anyathā arthasya nāstitvaṃ gamyate
V3_05604	39|| ity antara-slokaḥ. nanu yathokta-lakṣaṇa-	anupalabdhir api kācit tṛtīyo hetuḥ, sa kiṃ na
V2_09212	cheṣavat tad udāhṛtam ||66|| na hi sarva-	anupalabdhir abhāva-pratipādikā. tasmād eka-
HB_03110	-avasthasya eva. upalabdhi-lakṣaṇa-prāptasya	anupalabdhir abhāva-vyavahāra-sādhani ity
V2_07301	-abhāvaṃ gamayati. pratyakṣa-nivṛttir eva	anupalabdhir abhāva-sādhani, sakala-kāraṇasya
HB_02601	vyabhicarati. upalabdhi-lakṣaṇa-prāptasya	anupalabdhir abhāva-hetur abhāva-vyavahāra-hetur
V2_06111	– na agnir atra dhūma-abhāvād iti. kāraṇa-	anupalabdhir abhāvaṃ gamayati. svabhāva-
SV_17607	avisamvādena asya vṛttes tan-nivṛtti-lakṣaṇa-	anupalabdhir abhāvaṃ sādhayati iti, tad asya
V3_10705	ca. yady atra bhavato manda-buddhi-cakṣuṣo	'nupalabdhir arthān apākuryāt, hanta hato 'si,
SV_00412	-śabda-vyavahāra-vṛtteḥ. asattā ca asattvam	anupalabdhir asaj-jñāna-phalā kācid dhetu-bheda-
V2_05908	tad-yogyatā vā asya sattā, tad-vyatireko	'nupalabdhir asattā. tayā ṣayā sādhyate. etena
HB_00517	dhūmo 'bhāve ca upalabdhi-lakṣaṇa-prāptasya	anupalabdhir iti, asminn eva tri-prakāre
V2_05905	-siddheḥ. prabhāvavato 'dhiṣṭhānāt sato 'py	anupalabdhir iti cet, na, ṣaya-indriyayor
V2_10110	tathābhāva-niścaye vyāpakasya sva-ātmanaś ca	anupalabdhir iti sa tat-tad-viruddha-ādy-a-gati-
SV_02010	tathābhāva-niścaye vyāpakasya sva-ātmanaś ca	anupalabdhir iti. svabhāva-jñāpaka-ajñānasya ayaṃ
SV_10221	-udāhṛtā prak. yat punaruktam a-pramāṇam	anupalabdhiḥ. iṣṭam viruddha-kārye 'pi deśa-kāla-
V2_06405	nirdiṣṭā ity iyaṃ prayoga-bhedād daśavidha-	anupalabdhir upalabdhi-lakṣaṇa-prāptānām vastuto
SV_10115	-vyavahārān nivartayati. tena yā api iyam	

V2_05813 darśanāt. bhāva-vyatiṛeko hy abhāvaḥ,
 SV_02006 pratiṣedha-rūpatvāt. hetu-vyāpaka-
 V2_10108 pratiṣedha-rūpatvāt. hetu-vyāpaka-
 SV_10501 sarvo 'tra dṛṣṭāntaḥ. asattā punar atra
 SV_00522 iti tad-abhāvaḥ kutaḥ. tasmāt kāraṇa-
 SV_00420 kiṃ na sidhyati iti. yadā punar evaṃ-vidhā
 V2_05808 kiṃ na sidhyati. yadā punar evaṃ-vidhā
 SV_10108 te pravṛttir ity uktāḥ. tathā hy
 SV_00516 anityatva-vat. tatra apy eka-upalabdhyā anya-
 V2_06008 anityatva-vat. tatra apy eka-upalabdhyā anya-
 V2_05912 sādhyate, anya-naimittika-vat. sā eva tāvad
 SV_01022 -darśana-mātrasya saṃśaya-hetuvāt. na sarva-
 HB_03314 eva vyāpakasya anupalabdhīḥ, svabhāva-
 HB_00515 sa hetus tri-prakāra eva – svabhāvaḥ kāryam
 NB_02045 upalabdhī-lakṣaṇa-prāptānām eva upalabdhī
 SV_00508 hetu-bhāvayoḥ | dṛśya-ātmanor abhāva-ārtha-
 VN_03103 rūpa-ādi-pratibhāsa-vivekena sva-pratibhāsa-
 SV_00618 eva nirdiṣṭā iti iyaṃ prayoga-bhedād aṣṭadhā
 SV_00419 anupalabdhī-siddhir iti pratyakṣa-siddhā
 VN_01615 asty eva. na hi tasya tat-svabhāva-sthitāv
 VN_03013 bhavati, yathā rūpa-ādibhyo 'rtha-antarasya
 VN_03016 virodhaḥ; kathaṃ tato 'rtha-antarasya
 VN_00915 sa svabhāvasya eva iti pūrvakā eva iyaṃ
 HB_02703 'bhāva-anupalabdhī, na pratiṣedha-mātram iha
 SV_00522 eva abhāvaṃ gamayati iti. svabhāva-
 V2_06111 -anupalabdhī abhāvaṃ gamayati. svabhāva-
 V3_07004 avadhatte. yat punar etad uktaṃ kalpitasya
 SV_10709 avadhatte. yat punar etad uktaṃ kalpitasya
 SV_13816 |263| na hi kadācid vyāpṛteṣu karaṇeṣu śabda-
 SV_17610 asiddhir ity uktam. tena a-sannīscaya-phalā
 SV_12417 abhāvād a-nirṇayaḥ. na ca atyakṣa-svabhāveṣv
 SV_00517 niṣedhena anya-abhāva-sādhane siddhā eva
 V2_06010 eka-niṣedhena anya-abhāva-sādhane siddhā eva
 HB_02607 anya-upalambha-janana-yogyā eva svabhāvo
 PV_04260 -varṇanāt | siddha-udāharaṇā ity uktā
 NB_02047 -bhāva-asiddheḥ. viprakṛṣṭa-viṣayā punar
 SV_10214 syād vā a-pramāṇatā | (200ab) na eva vā iyaṃ
 SV_00525 tadā abhāvo 'pi iti. iyaṃ pratiṣedha-viṣaya-
 V2_06203 pratiṣedha-hetuḥ. sā iyaṃ pratiṣedha-viṣayā
 VN_00308 -asiddhau saṃśayo dur-nivāraḥ. na ca sarva-
 SV_00414 kācid dhetu-bheda-vyapekṣayā ||3|| hetur
 NB_02031 ca prayoga-bhedād ekādaśa-prakāra. svabhāva-
 NB_02039 na atra tuṣāra-sparśo vahner iti. kāraṇa-
 NB_02033 -kāraṇāni santi dhūma-abhāvād iti. vyāpaka-
 NB_02032 -lakṣaṇa-prāptasya anupalabdher iti. kārya-
 NB_02012 anupalabdhīḥ svabhāvaḥ kāryam ca iti. tatra
 V3_06410 iyaṃ abhāva-nīscaya-phalā vyatireka-sādhany
 SV_10106 -śabda-vyavahāra-pratiṣedhe hi sarvā eva
 HB_02604 -jñānam upalabdhīḥ. tasmād anya-upalabdhī
 HB_03313 -kāraṇa-bhāve siddha-abhāvasya kāraṇasya
 HB_02612 tat-svabhāvo vā jñātr-jñeya-dharma-lakṣaṇā
 HB_03507 na ca bādha-abhāvo 'bādha. kiṃ tarhi bādha-
 VN_01009 viśeṣa-abhāvāt. sarva-pramāṇa-nivṛttir
 SV_10428 hy asac-chabda-vyavahārānām upalabhya-
 SV_10211 iti śakyante vyavasātum. tasmān na sarva-
 HB_03314 -siddhau siddha-abhāvasya eva vyāpakasya
 V3_07007 atra abhiprāyaḥ. sthitam etad – svabhāva-
 NB_02011 ca iti. tri-rūpāni ca trīny eva liṅgāni.
 V2_05606 -ātma-kārya-ākhyā hetavas trayāḥ ||9|| eva.
 SV_10122 atīndriyāḥ | a-liṅgāś ca kathaṃ teṣām abhāvo
 HB_00508 -vyāpya-vyāpaka-bhāva-siddhau kāraṇa-vyāpaka-
 V2_06005 -abhāvād a-pratiṣedhaḥ. viruddhasya apy
 V1_00309 -pratipādyamāna āśrayo 'stu. tad-bhāva-bhāva-
 HB_02702 atra yathā paryudāsa-vṛttiyā apekṣāto 'bhāva-
 V2_06201 kasyacin niṣedhe sarva-gamakānām
 anupalabdhī upalabdheḥ. sā katham asattā
 anupalabdhī ubhayasya api hetuḥ. iti iyaṃ
 anupalabdhī ubhayasya api hetur iti. eṣa
 anupalabdhī eva. ata eva iyaṃ kāraṇāt kārya-
 anupalabdhī eva abhāvaṃ gamayati iti. svabhāva-
 anupalabdhī eva asatām asattā, tadā siddhe 'pi
 anupalabdhī eva asatām asattā, tadā siddhena
 anupalabdhī eva asattvam ity uktaṃ prak. tac ca
 anupalabdhī eva ucyate. anyathā a-nīsciddha-
 anupalabdhī eva ucyate, anyathā hy a-nīsciddha-
 anupalabdhīḥ kathaṃ siddhā iti cet, etad
 anupalabdhī gamikā. tasmād eka-nivṛtyā anya-
 anupalabdhīś ca iti. tatra kāraṇa-vyāpakayor api
 anupalabdhīś ca iti, yathā anitye kasmimścid
 anupalabdhīś ca veditavyā. anyeṣām virodha-kārya-
 anupalabdhīś caturvidhā ||4|| yāvān kaścit
 anupalabdhīḥ, tat tad-vyatirekeṇa na asti iti
 anupalabdhīḥ. tatra yā iyaṃ viruddha-kārya-
 anupalabdhīḥ. tathā anya-sattayā asattā kiṃ na
 anupalabdhīḥ. tad-a-sthitiś ca a-tattvam.
 anupalabdhīḥ tad guṇa-vyatiriktam, na upalabhyate
 anupalabdhīś tad-vyatirekaś ca iti. satyam, syād
 anupalabdhīḥ. tasmād anena kvacit keṣāñcid asad-
 anupalabdhīḥ, tasya sādhanā-asiddher abhāva-
 anupalabdhīś tu svayam asattā eva. tatra kevalam
 anupalabdhīś tu svayam asattā eva. tatra kevalam
 anupalabdhī dharma iti tasya ko 'rthaḥ. kalpanā-
 anupalabdhī dharma iti, tasya ko 'rthaḥ. śabda-
 anupalabdhīḥ. na ca avaśyam vyañjaka-vyāpāro
 anupalabdhī na sidhyate ||339|| tasmān na
 anupalabdhī nīscaya-hetuḥ. na ca smṛti-mati-
 anupalabdhīḥ, niṣedhasya anupalabdhī-rūpatvāt.
 anupalabdhīḥ, niṣedhasya anupalabdhī-rūpatvāt.
 'nupalabdhīḥ pūrvā-vat. yatra yasmīn
 anupalabdhīḥ pṛthān na tu || tatra apy adṛśyāt
 anupalabdhīḥ pratyakṣa-anumāna-nivṛtti-lakṣaṇā
 anupalabdhīḥ pramāṇam vyavasāya-phalatvāt
 anupalabdhīḥ prayoga-bhedena caturdhā bhavati.
 anupalabdhīḥ prayoga-bhedena caturdhā bhavati.
 anupalabdhī bhāvasya bādhikā. tatra sāmartyam
 anupalabdhīḥ. bhedo 'syā viśeṣaṇam upalabdhī-
 anupalabdhī yathā – na atra dhūma upalabdhī-
 anupalabdhī yathā – na atra dhūmo vahny-abhāvād
 anupalabdhī yathā – na atra śimśapā, vṛkṣa-
 anupalabdhī yathā – na iha a-pratibaddha-
 anupalabdhīḥ yathā – na pradeśa-viśeṣe kvacid
 anupalabdhī yadā svayam abhāva-sādhanyā
 anupalabdhī liṅgam. san-nīscayād dhi śabda-
 anupalabdhīḥ, vivakṣita-upalabdher anyatvāt, a-
 anupalabdhīḥ, vyāpya-vyāpaka-bhāva-siddhau siddha
 anupalabdhīḥ. sā abhāvam abhāva-vyavahāram vā
 anupalabdhīḥ. sā ca puruṣasya kvacid bādha-
 anupalabdhīḥ. sā yatra so 'sad-viṣaya iṣṭa iti
 anupalabdhīḥ. sā sva-sannidhānāt sva-nimittān
 anupalabdhīḥ sādhanī nivṛtti-nīscayasya. tad iyaṃ.
 anupalabdhīḥ, svabhāva-anupalabdhīś ca iti. tatra
 anupalabdhīḥ svabhāva-hetāv antar-bhavati iti, sā
 anupalabdhīḥ svabhāvaḥ kāryam ca iti. tatra
 anupalabdhīḥ svabhāvaḥ kāryam ca iti trīny eva
 'nupalabdhīḥ ||199|| so 'yam asattām sādhanān
 anupalabdhīḥ dṛśya-viṣayābhyām sādhyā-abhāve
 anupalabdhī antareṇa virodha-a-pratipattiḥ.
 anupalabdhī tarhi prabhava-abhāva-sādhane na
 anupalabdhī, na pratiṣedha-mātram iha
 anupalabdhī rūpam. na aparāḥ pratiṣedha-hetuḥ. sā

SV_13911	eṣām a-sāmarthyam. tad-vyāpāra-abhāve śabda-	anupalabdheḥ. ato yuktam ete yac chabdān kuryuḥ.
SV_00514	'nya-bhāve 'bhāvād virodha-gatiḥ. sa ca	anupalabdheḥ. anyonya-upalabdhi-parihāra-sthiti-
V2_06007	'nya-bhāve 'bhāvād virodha-gatiḥ. sa ca	anupalabdheḥ. anyonya-vyatireka-sthita-lakṣaṇatā
SV_10419	abhāva-sādhanāt. bhavatu nāma evaṃ-vidhāyā	anupalabdher abhāva-gatiḥ. sā punaḥ katham
SV_10404	'pi saṃśayāt. katham idānīm bhāvasya svayam	anupalabdher abhāva-siddhiḥ. dṛśyasya darśana-
SV_06913	uktam atra. tasya upalabhya-abhimatasya	anupalabdher abhāvāt, an-upalabhyatāyām vā tad-
VN_00421	-sādhanam samarthanam, tādṛśyā eva	anupalabdher asad-vyavahāra-siddheḥ, anupalabdhi-
NB_02012	kvacid ghaṭaḥ, upalabdhi-lakṣaṇa-prāptasya	anupalabdher iti. upalabdhi-lakṣaṇa-prāptir
V2_06207	svabhāva-asiddhyā, yathā – na atra dhūmo	'nupalabdher iti. etena vyāpaka-svabhāva-asiddhir
NB_02031	na atra dhūma upalabdhi-lakṣaṇa-prāptasya	anupalabdher iti. kārya-anupalabdhir yathā – na
VN_01417	na apy artha-antaram, pṛthak-svabhāvena	anupalabdher iti cet, na, muṣṭer aṅguli-
SV_10515	atha yad idaṃ na santi pradhāna-ādayo	'nupalabdher iti. tatra katham asad-vyavahāra-
V3_06704	atha yad idaṃ na santi pradhāna-ādayo	'nupalabdher iti. tatra katham asad-vyavahāra-
V1_00509	niyama-abhāvāt. bhāve vā sa eva avyabhicāro	'nupalabdher iti sā tena abhāvaṃ pratipādayanti
VN_02913	iti pratijñā, rūpa-ādibhyo 'rtha-antarasya	anupalabdher iti hetuḥ, so 'yaṃ pratijñā-hetvor
SV_00605	svabhāva-asiddhyā, yathā na atra dhūmo	'nupalabdheḥ. etena vyāpaka-svabhāva-asiddhir uktā,
SV_10423	tad asat katham avagantavyaṃ yena evaṃ syāt.	anupalabdher eva iti cet. tatra katham a-
PV_03093	kaḥ syātām yad yukti-saṃvidau | tādṛśo	'nupalabdheś ced ucyatām sā eva sādhanam || a-
V2_05807	anupalabdhi-siddhir iti pratyakṣa-siddhā na	anupalabdheḥ. tathā anya-sattayā asattā kim na
V2_06002	-bhedāt. yāvān kaścit pratiśedhaḥ sa sarvo	'nupalabdheḥ. tathā hi sa dvidhā kriyate,
SV_00509	||4|| yāvān kaścit pratiśedhaḥ sa sarvo	'nupalabdheḥ. tathā hi sa dvidhā kriyeta kasyacid
V3_05608	nibandhanāḥ ||40|| uktam etat – na anyā eva	anupalabdher dṛśya-svabhāva-asattā, tayā siddhayā
V1_00314	na asti ity āhuḥ. tan nimitta-upadarśanena	anupalabdher na asti iti vyavahāraḥ sādhyate
V3_06412	vā prayujyate, yathā – na asti iha dhūmo	'nupalabdheḥ, na asti iha śiṃśapā vṛkṣa-abhāvāt,
SV_10417	abhāva-gatir bhavati, yathā uktam prak. idam	anupalabdher na pṛthag vyavasthāpyate. tata eva
SV_10104	-anupalambhane | pravartitavyaṃ na ity ukta-	anupalabdheḥ pramāṇatā ||198|| tṛtīyas tu hetur
V3_06702	svabhāvena arthato virodhāt. tad-upanyāsenā	anupalabdheḥ prayogaḥ syād iti darśana-artham etad
SV_00217	kvacin na ghaṭa upalabdhi-lakṣaṇa-prāptasya	anupalabdheḥ. yadi syād upalabhya-sattva eva syān
V2_05607	kvacin na ghaṭa upalabdhi-lakṣaṇa-prāptasya	anupalabdheḥ, yadi hi syāt, upalabhya-sattva eva
V2_05803	vyavahāre sato viśayasya avyabhicārāt.	anupalabdher liṅgād asattāyām sādhyāyām
SV_00415	upalabdhi-lakṣaṇa-prāpta-sattvam. atra	anupalabdher liṅgād asattāyām upalabdher abhāvo
HB_00512	siddhau sidhyati iti na tatra dṛśya-viśayatā	anupalabdher vyatireka-sādhanā 'pekṣyate.
V3_05806	ity antara-ślokaḥ. asad-vyavahāra-yogyatā vā	anupalabdher vyāpakaḥ svabhāvaḥ sādhyate. vyāptiś
NB_02025	pratiśedha-siddhir api yathoktāyā eva	anupalabdheḥ. satī vastuni tasyā a-sambhavāt.
SV_13818	upalambhayati. kvacit prakāśe 'pi ghaṭa-ādy-	anupalabdheḥ. sā iyaṃ niyamena upalabdhis tad-
SV_16421	a-sambhavasya jñātum a-śakyatvāt. idṛśeṣu ca	anupalabdher hetutva-pratikṣepāt. puṃstva-ādi-
V3_11901	-bhāve na sidhyati. uktam hi prak – na	anupalabdhāv a-kārya-kāraṇa-pratiśedho gamaka iti.
NB_03033	bhavati iti na avaśyaṃ vākya-dvaya-prayogaḥ.	anupalabdhāv api – yat sad upalabdhi-lakṣaṇa-
NB_03077	na sambhavati. na ca a-viruddha-vidher	anupalabdhāv apy abhāva-gatiḥ. rāga-ādinām vacana
HB_00505	eva hi bhāvo dhūmasya tat-kāryatvam iti.	anupalabdhāv apy asad-vyavahārasya upalabdhi-
VN_01624	nivṛtti-prasādhanam samarthanam. kāraṇa-	anupalabdhāv api kārya-kāraṇa-bhāvaṃ prasādhyā
VN_01622	samarthanam svabhāva-anupalabdhou. vyāpaka-	anupalabdhāv api dharmayor vyāpya-vyāpaka-bhāvaṃ
SV_00520	'nyena na bhavitavyam iti kuta etat. kārya-	anupalabdhāv api na avaśyaṃ kāraṇāni tadvanti
V2_06101	tad-abhāve 'nya-abhāvo na yuktaḥ. kārya-	anupalabdhāv api na avaśyaṃ kāraṇāni tadvanti
VN_00420	kāryasya apy upādāne tad-a-pratipādanāt.	anupalabdhāv api pratipattur upalabdhi-lakṣaṇa-
V2_05204	-viśayayā siddhā, na itarayā iti yāvat.	anupalabdhāv api viparyaye pratyakṣa-vṛttir
VN_03109	kutaścīd viprakarṣiṇām tad-vyatirekeṇa	anupalabdhāv api vyatirekasya bhāvāt. yad uktam
HB_00513	-sādhanā 'pekṣyate. vyatireka-niścayo	'nupalabdhāv upalabdhi-lakṣaṇa-prāptāt sato
HB_03316	abhāva-vyavahāram vā sādhyati. svabhāva-	anupalabdhau tu vyavahāra eva anupalabdhyā liṅga-
SV_00607	-abhāvāt. sarvatra ca asyām abhāva-sādhanāyām	anupalabdhau dṛśya-ātmanām eva teṣām tad-
V2_06209	sarvatra ca asyām abhāva-vyavahāra-sādhanāyām	anupalabdhau dṛśya-ātmanām eva teṣām tad-
HB_03509	bibheti na bādhyāḥ, yena bādham an-ādṛtya	anupalabdhau prayoktavya iṣṭaḥ. sa tarhi hetuḥ
HB_03511	bādhyā bhāvaṃ abhāvaṃ vā anapekṣya bādha-	anupalabdhau prayoktavyaḥ. sa kim artham
NB_02045	sarvatra ca asyām abhāva-vyavahāra-sādhanāyām	anupalabdhau yeṣām svabhāva-viruddha-ādinām
VN_01621	-anupalabdhi-nirdeśaḥ samarthanam svabhāva-	anupalabdhau. vyāpaka-anupalabdhāv api dharmayor
NB_02042	-ādayo daśa-anupalabdhi-prayogaḥ svabhāva-	anupalabdhau saṅgraham upayānti. pāramparyeṇa
VN_01701	viruddhasya upadarśanam samarthanam. evam	anupalabdhau sādhanā-aṅgasya a-samarthanam
SV_02110	antya-kṣaṇa-darśiṇām niścayāt. paścād asya	anupalabdhyā a-sthiti-pratipatter niścaya-kāla
V2_09011	antya-kṣaṇa-darśiṇām niścayāt paścād asya	anupalabdhyā a-sthiti-pratipatter niścaya-kāla
HB_02707	vā tad-abhāva iti na kaścīd viśeṣo yena	anupalabdhyā abhāva-vyavahāra-siddhi-virodhaḥ
HB_02701	anya-bhāvas tad-abhāvo yena anya-bhāva-rūpa-	anupalabdhyā abhāva-vyavahāraḥ sādhyate. uktam
VN_01619	-niścayena anupalabdhi-viśeṣasya. tena	anupalabdhyā kasyacid vyavacchedam prasādhatā
V2_05204	-tan-mātra-anubandha-siddhau kāraṇa-bhāva-	anupalabdhyā grāhya-viśayayā siddhā, na itarayā
NB_02045	-viruddha-ādinām upalabdhyā kāraṇa-ādinām	anupalabdhyā ca pratiśedha uktas teṣām upalabdhi-
V2_05909	kārya-vyabhicāraḥ pratyuktaḥ. atra apy	anupalabdhyā tan-nimittaḥ siddho vyavahāro 'pi

HB_03317	svabhāva-anupalabdhou tu vyavahāra eva	anupalabdhyā liṅga-bhūṭayā sādhyate. yadi tarhi
SV_00524	sādhyate. asyām api yadā vyāpaka-dharma-	anupalabdhyā vyāpya-abhāvam āha – tadā abhāvo 'pi
V2_06113	kāryasya abhāvena. yadā api vyāpaka-dharma-	anupalabdhyā vyāpya-abhāvam āha, tadā apy abhāva
SV_00416	asattāyām upalabdher abhāvo 'py anyayā	anupalabdhyā sādhyata ity anavasthānād a-
V2_05803	sādhyāyām upalabdher abhāvo 'py anyayā	anupalabdhyā sādhyata ity anavasthānād a-
HB_03318	kāraṇa-vyāpakau tad-anya-bhāva-siddhi-rūpayā	anupalabdhyā siddha-asad-vyavahārāv abhāvam
SV_00417	pratipattiḥ syāt. atha upalabdhy-abhāvo vinā	anupalabdhyā syāt. tathā sattā abhāvo 'pi syāt.
V2_05805	pratipattiḥ syāt. atha upalabdhy-abhāvo vinā	anupalabdhyā syāt, tathā sattā abhāvo 'pi syād
SV_00502	a-pratipanna-viśayinām darśanāt. evam anayor	anupalabdhyoḥ sva-viparyaya-hetv-abhāva-
V2_07310	vyavahārasya sādhanāt. dvayor apy	anupalabdhyoḥ sva-viparyaya-hetv-abhāva-
HB_00513	'nupalabdhyā upalabdhi-lakṣaṇa-prāptāt sato	'nupalambha-abhāva-upadarśanam. etal-lakṣaṇas
V2_06707	nityam tad-ātmatāyām kadācid upalambha-	anupalambha-abhāva-prasaṅgāt. na api para-apekṣā,
V2_05605	ity antara-ślokaḥ. etal-lakṣaṇā	anupalambha-ātma-kārya-ākhyā hetavas trayāḥ ||9||
V3_05807	tan-mātra-siddhyā, viśeṣa-abhāvāt. siddhena	anupalambha-ātmanā asattvena asad-vyavahārah
V1_02207	tat prakṛtes tat-kārya-svabhāva-niyame na	anupalambha-ātmānaḥ sukha-ādayaḥ. saṃskārān
V3_11612	-ādīnām ātmanā ca sidhyati, tasya upalambha-	anupalambha-āśrayatvāt. tena na a-pratibaddhasya
SV_10316	sādhakam ||201|| svabhāva-abhāve sādhye tad-	anupalambha eva a-pramāṇam ucyate. kāraka-
SV_01616	kenacit kāraṇavattva-abhyupagamat. tathā ca	anupalambha eva ātmanāḥ syāt. taṃ tena
V2_06108	-a-viśiṣṭam iti tad-anupalambhaḥ svabhāva-	anupalambha eva uktaḥ. tathā tad-viruddha-
SV_01315	ādikā. sā api na vācyā asiddhi-yojanā ||18||	anupalambha eva saṃśayāt. upalambhe tad-abhāvāt,
V2_09607	yathāyogam udāhāryam iti, sā api na vācyā,	anupalambha eva saṃśayāt, upalambhe tad-abhāvāt.
SV_10513	tad itaratra api samānam. so 'yam anyatra	anupalambha-mātrād asad-vyavahāram pratipadyamāno
SV_10302	upalabhyate deśa-ādi-viprakarsāt, na sa tad-	anupalambha-mātreṇa asan nāma yathā uktaṃ prak.
V3_06311	-antara-bala-utpanno 'n-akṣa-liṅga-āśrayo	'nupalambha-vikalpo na pramāṇam. darśanam eva hi
V3_00401	-pratyayatvāt. uktaṃ ca – na kārya-svabhāva-	anupalambha-viśeṣebhyo 'param pratipatty-aṅgam
HB_00501	tad-bhāve bhāvo 'bhāve 'bhāvaś ca, pratyakṣa-	anupalambha-sādhanaḥ kārya-kāraṇa-bhāvaḥ, tasya
V2_05904	-kāle 'bhāva-pratipatteḥ, anya-upalambhe tad-	anupalambha-siddheḥ. prabhāvavato 'dhiṣṭhānāt
V2_05714	pramāṇam pratyakṣa-vat. asattā-niścaya-phalo	'nupalambhaḥ (32ab') asad-vyavahāra-pravartana-
V2_06110	iti kāraṇa-dravya-sāmānyam abhipretya kārya-	anupalambho '-gamaka ucyate, yathā – na agnir
V2_09405	hy anupalambham eva khyāpayati. na ca eka-	anupalambho 'nya-abhāvaṃ sādhyati, atiprasaṅgāt.
SV_01209	hy anupalambham eva khyāpayati. na ca eka-	anupalambho 'nya-abhāvaṃ sādhyaty atiprasaṅgāt.
SV_10324	(202ab) svabhāva-abhāva eva liṅgini svabhāva-	anupalambho 'pi kaścit pramāṇam eva. yady an-
V2_06410	deśa-kāla-svabhāva-viprakarsair na teṣv	anupalambho 'bhāvaṃ gamayati. sad avaśyam kenacid
V3_06005	'tas tasya apy anupalambhanam | tasmād	anupalambho 'yam pratyakṣeṇa eva sidhyati ||47||
PV_04274	'taḥ tasya apy anupalambhanam || tasmād	anupalambho 'yam svayaṃ pratyakṣato gataḥ | sva-
V2_07309	-nimittasya darśanāt ||51|| pūrvakaḥ punar	anupalambho 'saj-jñāna-śabda-vyavahāra-pravartana
SV_01218	-a-śeṣa-pakṣi-karaṇe hetoḥ sādhyā-abhāve	'nupalambho 'sti iti katham vyabhicārah.
V2_09504	-vyatirikta-pakṣi-karaṇe hetoḥ sādhyā-abhāve	'nupalambho 'sti iti katham vyabhicārah.
SV_10616	samihita-rūpa-an-upādānatve sādhye tathā	anupalambho 'sya dharmo 'sti iti na sādhana-
V3_05809	asad-vyavahārah sādhyata ity uktam. sa eva	anupalambhaḥ katham siddhaḥ, katham vā so 'bhāvaḥ
SV_01610	-ādīnām yo 'bhāvasya a-prasādhakaḥ | sa eva	anupalambhaḥ kiṃ hetv-abhāvasya sādhaḥ ||22||
VN_00111	pratyakṣasya siddher aṅgam, svabhāvaḥ kāryam	anupalambhaś ca. tasya samarthanam sādhyena
SV_10323	tat-phalam na asti iti niścicyate. svabhāva-	anupalambhaś ca svabhāve 'rthasya liṅgini | (202ab
V2_05913	cet, etad uttaratra vakṣyamaḥ. sa ca ayam	anupalambhaś caturvidhaḥ | (32'b) pravṛtti-bhedāt.
V3_06009	sāmarthyāt. tasmād eka-niyata-upalambho 'nya-	anupalambhas tad-abhāva-vyavahāra-siddhi-hetuś ca.
V2_05801	(32ab') asad-vyavahāra-pravartana-phalo	'nupalambhas tad-avyabhicāri, siddhe vyavahāre
V2_05906	'yogād adhiṣṭhānasya. tat-saṃskāre tu syād	anupalambhaḥ. tadā api tathāvidha-indriya-grāhya-
SV_10317	-anupalambha eva a-pramāṇam ucyate. kāraka-	anupalambhas tu pramāṇam eva. na hy asti sambhavo
SV_10713	-artha eva kalpitaḥ. tasya vastv-āśraya-	anupalambho dharmo ity abhiprāyaḥ. yad uktam –
V3_07005	-artha eva kalpitaḥ. tasya vastv-āśraya-	anupalambho dharmo ity ayam atra abhiprāyaḥ.
V3_06903	-samihita-rūpa-an-upādānatve sādhye tathā	anupalambho dharmo 'sti iti na sādhana-dharma-
HB_03013	salila-abhāvaṃ pratipadyata iti cet, ko 'yam	anupalambho nāma. yadi salila-upalambha-abhāvaḥ,
VN_00914	tasya upalabdhi-lakṣaṇa-prāptasya yo	'nupalambhaḥ sa svabhāvasya eva iti pūrvakā eva
SV_13127	śabdā vyāpino vā syur a-vyāpino vā. sarvatra	anupalambhaḥ syāt teṣām a-vyāpitā yadi | (253ab)
V2_06108	a-vyatirekāt tat-svabhāva-a-viśiṣṭam iti tad-	anupalambhaḥ svabhāva-anupalambha eva uktaḥ.
V3_13007	-ātmatā-ādi-virodhā api vācyāḥ. tad ayam	anupalambhaḥ svabhāvaś ca paraspara-viruddha-
NB_03120	prāptam sāmānyam vyakty-antarāleṣv iti. ayam	anupalambhaḥ svabhāvaś ca paraspara-viruddha-
PV_04275	|| anyathā arthasya nāstitvam gamyate	'nupalambhataḥ | upalambhasya nāstitvam anyena
V3_06202	anyathā arthasya nāstitvam gamyate	'nupalambhataḥ | upalambhasya nāstitvam anyena
PV_03085	-dhiyaḥ || pratiśedhas tu sarvatra sādhyate	'nupalambhataḥ | siddhiṃ pramāṇair vadatām arthād
SP_00016	bhāvītā | prasiddhe hetu-phalate pratyakṣa-	anupalambhataḥ || etāvan-mātra-tattva-arthāḥ
PV_02116	aikikam || tad-aṅga-bhāva-hetutva-niśedhe	'nupalambhanam | a-niścaya-karam proktam indriya-
PV_03100	a-saṃvṛteḥ || etāvan niścaya-phalam abhāve	'nupalambhanam | tac ca hetau svabhāve vā adṛṣye
SV_10522	||205 || tasmin bhāva-an-upādāne sādhye 'sya	anupalambhanam | tathā hetur na tasya eva abhāvaḥ
V3_06710	||53|| tasmin bhāva-an-upādāne sādhye 'sya	anupalambhanam | tathā hetur na tasya eva abhāvaḥ

PV_03094	sādhnam || a-nīscaya-karam proktam idrkṣa-	anupalambhanam | tan na atyanta-parokṣeṣu sad-
V3_06004	||46|| tad-viśiṣṭa-upalambho 'tas tasya apy	anupalambhanam | tasmād anupalambho 'yaṃ
PV_04273	| tad-viśiṣṭa-upalambho 'taḥ tasya apy	anupalambhanam || tasmād anupalambho 'yaṃ svayaṃ
SV_02003	sādhayet. yukta-upalambhasya tasya ca	anupalambhanam ||29|| pratiṣedha-hetuḥ.
V2_10106	-asiddheḥ. yukta-upalambhasya tasya ca	anupalambhanam ||72|| pratiṣedha-hetuḥ.
SV_15301	yasmān na asattā-siddhir ity uktaṃ sarvato	'nupalambhanāt | asiddhāyām asattāyām sandigdā
PV_04265	|| tathā anyā na upalabhyeṣu na astitā	anupalambhanāt | taj-jñāna-śabdāḥ sādhyante tad-
V3_05606	tathā hi – na hy anyā an-upalabhyeṣu nāstitā	anupalambhanāt | taj-jñāna-śabdāḥ sādhyante tad-
PV_03110	|| siddho 'tra apy atha vā dhvamso liṅgād	anupalambhanāt | prāg bhūtvā hy a-bhavan bhāvo
PV_03150	| gava-ākhyā-pariśiṣṭa-aṅga-viccheda-	anupalambhanāt || tais tantubhir iyam śātī ity
SV_12701	iṣṭam. vākyam na bhinnam varṇebhyo vidyate	'nupalambhanāt ||247|| na hi vyaṃ devadatta-ādi-
SV_10103	prāk. pravṛtter buddhi-pūrvatvāt tad-bhāva-	anupalambhane | pravartitavyam na ity ukta-
V3_04105	-vivekena vyavasthā-ayogāt. na hi tatra apy	anupalambham antareṇa anyāḥ kaścīd vyavasthā-
SV_01209	vacanād api na eva pratyēṣyati. tad api hy	anupalambham eva khyāpayati. na ca eka-
V2_09405	vacanād api na eva pratyēṣyati. tad api hy	anupalambham eva khyāpayati. na ca eka-
SV_01611	kiṃ hetv-abhāvasya sādhanāḥ ||22||	anupalambham ca asya pramāṇayata ātma-vādo nir-
SV_01204	ity apārthakam tat-siddhaye vacanam. na vai	anupalambhamānasya tāvatā na asti iti bhavati tad
SV_01618	taṃ tena pratyācakṣāṇaḥ kim iti prativyūḍho	'nupalambhasya a-sādhanatvād iti. katham a-
V3_10703	vaktā na upalabdha ity evaṃ-prakārasya	anupalambhasya adṛśya-ātma-viśayatvena sandeha-
NB_03070	vaktā na upalabhyata ity evaṃ-prakārasya	anupalambhasya adṛśya-ātma-viśayatvena sandeha-
SV_12103	iti cet. na, niyama-abhāvāt. anyatra	anupalambhasya upalambhasya vā para-upadeśād a-
V3_06108	abhāva-a-pratipattiḥ, kiṃ tarhi tādṛśo	'nupalambhasya eva abhāvāt. atra api satsu
VN_01006	vidhi-pratiṣedhābhyām vyavacchede sarvadā	anupalambhasya eva sādhanatvāt. anupalambhād eva
NB_03112	'sti kārya-svabhāvayor ukta-lakṣaṇayor	anupalambhasya ca viruddhatāyāḥ. na ca anyo
SV_02005	tad-dhetur ity uktaḥ, svayaṃ tathābhūta-	anupalambhasya pratiṣedha-rūpatvāt. hetu-vyāpaka-
V2_10108	tad-dhetur ity uktaḥ, svayaṃ tathābhūta-	anupalambhasya pratiṣedha-rūpatvāt. hetu-vyāpaka-
V3_12803	'sti kārya-svabhāvayor ukta-lakṣaṇayor	anupalambhasya vā viruddhāvvyabhicāritāyām. na ca
V3_13001	upalabdhi-lakṣaṇa-prāptasya tad-antarāleṣv	anupalambhāt. upalabdhi-lakṣaṇa-prāptir
SV_06817	-lakṣaṇam dravyam asti tasya tādṛśasya	anupalambhāt. eka-vacanam api tad-eka-śakti-
SV_01315	eva saṃśayāt. upalambhe tad-abhāvāt,	anupalambhāc ca vyatireka iti saṃśayito '-
V2_09608	eva saṃśayāt, upalambhe tad-abhāvāt.	anupalambhāc ca vyatireka iti saṃśayito '-
SV_10112	satām api svabhāva-ādi-viprakarṣāt kadācid	anupalambhāt tasya asatsv api tulyatvāt. tad etat
SV_01223	sādhnam iti tathābhāva-nīscayam apekṣate.	anupalambhāt tu kvacid abhāva-siddhāv apy a-
V2_09508	sādhnam iti tathābhāve nīscayam apekṣate.	anupalambhāt tu kvacid abhāva-siddhāv apy a-
V2_09414	||68|| iti saṅgraha-ślokaḥ. nanu tad-abhāve	'nupalambhāt siddhā vyāvṛtīḥ. uktam atra kiñcit.
SV_01214	'sya vyāvṛttam iti bhavati. nanu tad-abhāve	'nupalambhāt siddhā vyāvṛtīḥ. yady a-dṛṣṭyā
HB_03216	kasyacid abhāva-siddhir yathoktād eva	anupalambhāt syāt. anyā-bhāva-viśayā punar
VN_01004	-upagame sa kuta iti vaktavyam. na hy	anupalambhād anyo vyavaccheda-hetur asti, vidhi-
SV_01304	tan-nivṛtīyā ātma-gatiḥ syāt. adṛśya-	anupalambhād abhāva-asiddhau ghaṭa-ādinām
V2_09513	vyāpy-a-nivṛtter ātma-gatiḥ syāt. adṛśya-	anupalambhād abhāva-asiddhau ghaṭa-ādinām
V3_06105	satsu upalambha-kāraṇeṣv anyeṣu upalabhyasya	anupalambhād abhāva-siddhiḥ. tan mā bhūt svāpa-
SV_01501	na ca so 'pi yukta iti, katham ayuktaḥ,	anupalambhād abhāva-siddheḥ. nanu upalabdhi-
V2_09709	na ca so 'pi yukta iti katham ayuktaḥ,	anupalambhād abhāva-siddheḥ. nanu upalabdhi-
SV_01507	pratiṣedha iti. evam ācāryiḥ kaścīd	anupalambhād abhāvaṃ bruvāṇa upālabdhaḥ. api ca,
V2_06412	-a-samprāpta-upalambham vā. tat katham na	anupalambhād abhāvaḥ. na, sarva-upalambha-
VN_00916	keṣāñcid asad-vyavahāram abhyupagacchatā ato	'nupalambhād abhyupagantavyo na vā kvacid viśeṣa-
VN_01006	sarvadā anupalambhasya eva sādhanatvāt.	anupalambhād eva tad-abhyupagame sa yatra eva
HB_03603	na syāt. tathā api vyartho hetur bādḥā-	anupalambhād eva sādhyā-siddheḥ, anupalambhe
V3_11807	viparyaye pratibandha-asiddheḥ. upalambha-	anupalambhābhyām hi tayoh pratibandham jāniyāt,
V1_04002	dvi-candra-ādi-vat. na hy anayor eka-ākāra-	anupalambhe 'nya-upalambho 'sti. na ca etat
V1_00401	prati, janana-khyātyā piṭṛtva-vat. adṛśya-	anupalambhe 'pi nimitta-abhāvāt sad-vyavahāra-
SV_01318	tu ubhaya-nīscita-vācī ity-ādi-vacanāt. tena	anupalambhe 'pi saṃśayād a-nivṛtīṃ manyamānas
V2_09610	tu ubhaya-nīscita-vācī ity-ādi-vacanāt. tena	anupalambhe 'pi saṃśayād a-nivṛtīṃ manyamānas
HB_03603	hetur bādḥā-anupalambhād eva sādhyā-siddheḥ,	anupalambhe bādḥā-a-sambhavāt. upalambha-nivṛttāv
HB_03514	bādḥāyām apy asya sāmartyāt. tathā ca yathā	anupalambhe bādḥāyā bhāva-sambhave 'py
SV_13421	artham katham sādhyet. ko hi viśeṣo 'tyanta-	anupalambhe sad-asator upalambha-sādhyeṣv artheṣu.
HB_03601	bhūt prayuktasya apy a-sāmartyam iti. bādḥā-	anupalambhe sāmartyam iti cet, kim upalambho
V3_06111	syāt. sā ca upalabdhir eva. upalabhyasya	anupalambhena api tasyā eva viśiṣṭa-upalabdher
SV_01420	ca syāt sparśasya a-virodhini ||20|| yadi hy	anupalambhena abhāvaḥ sidhyet, yad āha – yady a-
HB_03013	yena salila-arthī tatra na pravarteta.	anupalambhena salila-abhāvaṃ pratipadyata iti cet,
V3_06205	abhāva-siddhiḥ syāt, tad-abhāvo 'py anyena	anupalambhena sādhanīya ity anavasthānād a-
HB_03310	-siddhiḥ. so 'nya-bhāvaḥ pratyakṣa-lakṣaṇena	anupalambhena siddho 'bhāva-vyavahāram sādhyante
V2_09406	atiprasaṅgāt. na sa tena sādhyate, api tv	anupalambhena svayam. yukto dṛśyasya a-darśane
NB_03116	yathā-avasthita-vastu-sthitiṣv ātma-kārya-	anupalambheṣu. tatra udāharaṇam – yat sarva-deśa
V3_12807	yathā-avasthita-vastu-sthitiṣv ātma-kārya-	anupalambheṣu. tatra udāharaṇam – sarvagataṃ

SV_16719
SV_16328
SV_16721
VN_05607
VN_02219
SV_00107
V1_02811
PV_03283
PV_04150
PV_03378
PV_03194
NB_03015
V2_08311
SV_01903
HB_00410
V2_05203
SV_01801
V2_10011
V2_09111
V2_07211
PV_03052
PV_02049
V1_04401
SV_15004
V2_07613
SV_09806
PV_03372
PV_03044
SV_14119
V2_07405
PV_02222
SV_15712
SV_00703
PV_03011
V3_12905
SV_00629
V3_08211
V3_12810
NB_03118
PV_03512
SV_14922
SV_15002
SV_01821
SV_11919
V2_08312
SV_00626
V3_08209
V2_10009
SV_01720
NB_03122
V3_13205
V1_03402
PV_04267
V3_05710
PV_03365
V1_04212
V1_01505
PV_03144
SV_10706
V3_07001
SV_05413
SV_03506
SV_04215
V1_03601
PV_03436

ca bruvāno loka-saṅketa-prasiddhim
eva adhiṣṭhānāt. tat-kṛtaṃ hi te samayam
kasyacit samīha-abhāvāt. api ca, nyāyam eva
paricchinna-sāmarthyena parihartavyaḥ parān
-udbhāvanena vā, sāksi-pratyakṣaṃ tasya eva
su-ukta-abhyāsa-vivardhita-vyasanam ity atra
nir-vikalpakam tu katham. yasmān na vikalpa-
paśyanti purato 'vasthitān iva || na vikalpa-
|| utara-avayava-apekṣo yo doṣaḥ so
-avalambinā | eka-ākāra-viśeṣeṇa taj-jñānena
-dhiḥ | sāmānya-buddhiḥ ca avaśyam vikalpena
pramāṇaiḥ siddha-sādhana-dharma-mātra-
-hetavo yathāsvam pramāṇaiḥ siddha-tan-mātra-
agnir bhavati. anyathā artha-antarasya tad-
tad-bhāvatayā sādhana-dharma-bhāva-mātra-
artha-antara-svabhāvayoḥ prabhava-tan-mātra-
tena ca pramāṇena sādhyā-dharmasya tan-mātra-
tena ca pramāṇena sādhyā-dharmasya tan-mātra-
siddha-anya-anapekṣanād a-hetutā tan-mātra-
-artham. nanu prayoga-sāmarthyād eva artha-
|| yadi bhāva-āśrayaṃ jñānaṃ bhāve bhāva-
vikriyā || sattā-upakāriṇī yasya nityaṃ tad-
ācākṣita, aparam ā-samsāram a-viśliṣṭa-
| (283ab) ata eva yathoktād vastu-mātra-
yasmād a-hetutvād vināśasya svabhāvād
yasmād a-hetutvād vināśasya svabhāvād
prān na ayam arthavatam kramaḥ | icchā-mātra-
syān naśvaram ca na tan matam || vastu-sattā-
dhvanir anyo vā bhāva iti. sattā-mātra-
ca kārya-vyabhicārāt. tasmāt tad-bhāva-mātra-
| prahāṇir icchā-dveṣa-āder guṇa-doṣa-
nāma-vyavahāra-bhedāt svabhāva-bheda-
anumiyate. sāmagrī-phala-śaktinām pariṇāma-
samhateḥ | nāma-ādi-vacane vaktr-śrotṛ-vācyā-
'pi vyavasthā. tad iyaṃ sva-sattā-mātra-
-yogyatā-anumānāt. yogyatā ca sāmagrī-mātra-
-yogyatā anumiyate. yogyatā ca sāmagrī-mātra-
ākāśa-vad iti. tat-sambandhi-svabhāva-mātra-
sāmānyam iti. tat-sambandhi-svabhāva-mātra-
imām || mālām jñāna-vidām ko 'yaṃ janayaty
jñātāḥ santo na jñāyante, teṣāṃ sattā-
tasya ca vināśa-avyabhicārāt sa sattā-
-bhāve vyaktam ayam asya svabhāvas tan-mātra-
-virodhāt. tasmād indriya-vijñāna-viśeṣa-
-dharme gamakā veditavyāḥ. yo hi bhāva-mātra-
-sannihitān na anyam apekṣata iti tan-mātra-
-sannihitān na anyam apekṣata iti tan-mātra-
hi sādhyā-dharmasya tad-bhāvas tan-mātra-
hi sādhyā-dharmasya tad-bhāvas tan-mātra-
-svabhāvayor ukta-lakṣaṇayor janma-tan-mātra-
viśeṣeṇa kārya-svabhāvayor janma-tan-mātra-
anubhavaḥ. nanv asya eva rūpaṃ vāyam apy
-dhvani || vidyamāne hi viśaye mohād atra an-
vidyamāne 'pi viśaye mohād atra an-
māna-meya-phala-sthitih || tatra apy
māna-meya-phala-sthitih ||55|| tatra apy
ity abhāva eva artha-abhilāpa-anukāriṇo
kathyatām | sāmāyād akṣa-dhiyām uktam anena
-ādih. na hy atra śabda-arthaḥ samarthas tad-
ādih. na hy atra śabda-arthaḥ samarthaḥ, tad-
'pi tad-anukārī pratibhāsa tad-rūpa-
'neka-vyāvṛttaḥ śabdair viśayī-kriyate tad-
'-tad-viśayam api tad-viśayam iva tad-
ity apy ucyate prakāśa-vat. nila-ādy-
tasya apy anubhavo bhavet || na anubhūto

anupālayati iti tato 'pi tad-artha-siddhiḥ syāt,
anupālayantas tad-upadeśena ca vartamānāḥ
anupālayantaḥ paṇḍitā heya-upādeya-tad-āśrayeṣu
anupratibodhya iti. a-vijñātaṃ ca ajñānam.
anuprabodhāya. tad eva nyāya-anusaraṇam satām
anubaddha-spr̥ham || artha-an-artha-vivecanasya
anubaddhasya spaṣṭa-artha-pratibhāsītā |
anubaddhasya spaṣṭa-artha-pratibhāsītā | svapne
'nubadhyate | tena ity uktam ato 'pakṣa-doṣo
anubadhyate || anyathā hy a-tad-ākāram katham
anubadhyate || artha-antara-abhisambandhāj
anubandha eva sādhyā-dharme 'vagantavyāḥ. tasya
anubandha eva sādhyā-dharme gamakā veditavyāḥ. yo
anubandha-niyama-abhāvāt svātantryaṃ bhāvasya syāt.
anubandha-siddhiḥ. sā sādhyā-viparyaye hetor
anubandha-siddhau kāraṇa-bhāva-anupalabdhyā grāhya
anubandhaḥ khyāpyate. sva-kāraṇād eva kṛtakas
anubandho gamyate. hetu-bhāvo vā tasmin saty eva
anubandhaś ca. tato 'pi kasyacid bhāve tad-an-
anubandhaḥ siddhaḥ śabdānām, asati viśaye '-
anubandhataḥ | na ukta-uttaratvād dṛṣṭatvād atīta
anubandhataḥ | sa hetuḥ saptamī tasmād utpādād
anubandham dṛḍha-vāsanatvād iha vyavahāra-
anubandhād vināśasya śabda-vat sambandha-nityatā
anubandhitā | (53ab) na hi bhāvā vinaśyantas tad-
anubandhitā ||193|| na hi bhāvā vinaśyantas tad-
anubandhitvād artha-śaktir na sidhyati || smṛtiś
anubandhitvād vināśasya na nityatā | a-sambandhaś
anubandhitvān nāśasya anityatā dhvaneḥ | (269ab)
anubandhina eva ātmanaḥ svabhāvo gamakaḥ. sa ca
anubandhinaḥ || tayor a-dṛṣṭer viśaye na tu
anubandhinām arthānām anyathātvam asti. tayor
anubandhini | anaikāntikatā kārye pratibandhasya
anubandhini || a-sambandhini nāma-ādāv arthe syād
anubandhini tad-deśa-sannidhau sādhye tat-
anubandhinī iti svabhāva-bhūtā eva anumiyate. kiṃ
anubandhinī iti svabhāva-bhūtā eva. kiṃ punaḥ
anubandhinī tad-deśa-sannihita-svabhāvatā. na hi
anubandhinī tad-deśa-sannihita-svabhāvatā. na hi
anubandhinīm | pūrvā dhiḥ sā eva cen na syāt
anubandhi nāśa iti brūmaḥ. ta eva kṛtakā anityāḥ
anubandhi. pratyākhyeyā ata eva eṣāṃ sambandhasya
anubandhi pramāṇa-dṛṣṭas tad-bhāva-niyamād iti.
anubandhi sabhāga-vāsanā-upādāna-vikalpa-
anubandhi svabhāvaḥ, tatra eva avinābhāvo
anubandhi svabhāvo bhāvasya. tatra hi kevalam
anubandhi svabhāvo bhāvasya. tatra hi kevalam
anubandhena khyāpyate. yaḥ kṛtaka-svabhāvaṃ
anubandhena tat-svabhāvatayā khyāpyate. yaḥ
anubandhau darśaniyāv uktau. tac ca darśayatā,
anubandhau darśaniyāv uktau. tac ca darśayatā -
anububhutsavaḥ. idaṃ dṛṣṭaṃ śrutam vā iti darśana
anubruvan | kevalam siddha-sādharmyāt smāryate
anubruvan | kevalam siddha-sādharmyāt smāryate
anubhava-ātmatvāt te yogyāḥ sva-ātma-saṃvidi |
anubhava-ātmatvāt te yogyāḥ sva-ātma-saṃvidi |
'nubhava-ātmano vikalpasya. sukha-ādi-saṃvedanaṃ
anubhava-ādikam || viśeṣaṇam viśeṣyaṃ ca
anubhava-āptāv api tad-abhāvāt. tad ayam
anubhava-āptāv api tad-abhāvāt. tad ayam
anubhava-āhita-vāsanā-utpatter ātma-bhūta eva
anubhava-āhita-vāsanā-prabodha-janmabhir vikalpair
anubhava-āhita-vāsanā-prabhava-prakṛter
anubhava ity api tat-svabhāvo 'nubhava eva. a-
'nubhava ity artha-vat tad-viniścayaḥ | tasmād a-

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V1_02214
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V1_04205
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PV_03341
SV_06007
SV_11926
PV_03455
V1_02213
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V1_04001
V3_06003

yatra avasāya-pratyayaḥ, te tasya
kiṃ punaḥ kāraṇaṃ sarvato bhinne vastu-rūpe
paścāt smaryete tau pṛthak katham || krameṇa
-vat. nila-ādy-anubhava ity api tat-svabhāvo
-bhūto hi teṣāṃ tair anubhūyate | tena artha-
tad-ātmanāṃ śabda-ādinām anubhavāt tad-
a-bhinna-ākāra-parāmarśa-pratyaya-nimitta-
iti cet. ta eva bhāvās tad-eka-artha-kāriṇo
eva gamyate. tām a-prakaraṇām api viparīta-
khalv evam iti sā syān na bhedinī || na ca
tat tasyāḥ sādhanam yā kriyā yataḥ || tatra
kriyāyāḥ sādhanam, kiṃ tu yā yataḥ. tatra
ādi-rūpatvān nila-ādy-anubhavo mataḥ | tathā
viśaya-dhvani-saṃsṛṣṭam tad eva idam iti sva-
grāhyas tadā syād dhīr an-arthikā || tac ca
tatra pratyāsatti-nibandhana-abhāvāt. asty
sa nāśam katham icchatī | nivṛtta-sarva-
a-niyata-indriya-artha-grāhi kutaścīd
||18|| artha-ālocana-mātre 'pi pratyakṣe
-anubhavaṃ smaraṇāt smṛtir api tat-kāla eva.
| svaṃ ca rūpaṃ na sā vetti ity utsanno
artha-pratipatteḥ. yadi hi iṣṭa-ākāraḥ so
eva na anyo 'nubhāvyo buddhyā asti tasyā na
|| na anyo 'nubhāvya tena asti tasya na
ca saḥ | nila-ādy-anubhavaḥ khyātaḥ svarūpa-
| dhiyo '-nila-ādi-rūpatve sa tasya
-ikṣaṇāt || dhīyā tad-rūpayā jñāne niruddhe
buddhiḥ. adhyavasāyaḥ. kim idam saṃvedanam.
kena tādrūpyād vyabhicāri tat || atha so
asau svabhāvo 'nubhavaś ca saḥ | nila-ādy-
dvayaṃ sakṛt | etena tulya-kāla-anya-vijñāna-
|| nila-ādi-rūpas tasya asau svabhāvo
vā paraḥ | vijñapti-hetur viśayas tasyāś ca
-vic cen na idānīm vit sarūpikā || svayaṃ so
ikṣeta tad dhiyaṃ kim iti ikṣate | asti ca
-doṣataḥ || abhyupāye 'pi bhedenā na syād
38|| vyastam hi viśaya-lakṣaṇam iti na kvacid
viśayaḥ prāpnoti. kva tarhi idānīm ayam
vyavahāro bhavati. vastu-dharmo hy eṣa yad
|| tasmāt prameye bāhye 'pi yuktam sva-
na hi tat tasya vedanam || a-tat-svabhāvo
mataḥ | tathā anubhava-rūpatvāt tasya apy
-ābhe vedane vedanam param || jñāna-antareṇa
-vedanam || yathā nila-ādi-rūpatvān nila-ādy-
-grahaḥ || so '-vikalpaḥ sva-viśayo vijñāna-
eva asti iti niścāyayan na aparo 'sty apara-
jñāna-aṃśe 'rtha-vyavasthiteḥ | tadā ya ātma-
draṣṭur eṣa viniścayaḥ || ātmā sa tasya
-lakṣaṇa-vaidhuryāt. tasmād ātmā eva buddher
-rūpaṃ eva paśyāma iti na anyā buddhir anyo
vā idam iti yatra avasāya-dhīḥ | sa tasya
tad-ātma-bhūtaḥ prakāśate tathā iti nila-ādy-
niścayo bhavati, kāraṇa-antara-apekṣatvāt.
paśyato 'nyatra tad-ākāra-vivekinīm buddhim
abhinirvṛtteḥ. na hi tasmād upakāram an-
'pi hi bhāvās tad-anyaḥ svabhāva-a-bhedam
na sva-ātma-bhūtāny eva na api tata upakāram
|| vidyamāne 'pi bāhye 'rthe yathā-
buddhim anubhavatas tato 'nyad iti yathā-
-kālātadvā antya-varṇa-parisamāpteḥ. yathā-
pratyakṣeṇa sukha-ādikam | vidanti tulya-
na api cetanāḥ. tad-ātmanāṃ śabda-ādinām
yuktam. an-artha-antaratve tu nila-āder
'py artha-antaram eva rūpaṃ nilasya
-pratipatti-prasaṅgāt. tasmāt – viśiṣṭa-rūpa-

anubhava ity cet, nanu sā eva tayoh pratyāsattir
'nubhava-utpattāv api tathā eva na smārto niścayo
anubhava-utpāde 'py artha-artha-manasor ayam |
'nubhava eva. a-vedya-vedaka-ākārā yathā
anubhava-khyātir ālambas tu tad-ābhataḥ || kaścīd
anubhava-khyātir ity aparaḥ. tasya apy a-viśeṣe
anubhava-jananau bhāvau kāraṇaṃ bhinnāv api. na
'nubhava-dvāreṇa prakṛtyā vibhrama-phalāyā
anubhava-pratiśiddha-vṛtṭim balād asti iti
anubhava-mātreṇa kaścīd bhedo vivecakaḥ |
anubhava-mātreṇa jñānasya sadṛśa-ātmanaḥ |
anubhava-mātreṇa sadṛśa-ātmano jñānasya sarvatra
anubhava-rūpatvāt tasya apy anubhavo bhavet || na
anubhava-vāsanā-prabodhena saṃsṛṣṭa-bhedam mithyā-
anubhava-vijñānam ubhaya-aṃśa-avalambinā | eka-
anubhava-viśeṣo 'rtha-kṛtaḥ, yata iyaṃ pratītiḥ,
anubhava-vyavahāra-guṇa-āśrayam || icchet prema
anubhava-sambandhāt saha pṛthag vā grhṇīyāt. api
'nubhava-sāmarthya-bhāvino 'nubhūta-
anubhava-smaraṇa-anukramayor viśeṣa-an-
'nubhavo 'khilāḥ || bahir mukhaṃ ca taj-jñānam
'nubhavo 'n-iṣṭa-ākāro vā, tadā iṣṭo 'n-iṣṭo vā
anubhavo 'paraḥ | grāhya-grāhaka-vaidhuryāt
anubhavo 'paraḥ | tasya api tulya-codyatvāt
anubhavo 'pi san || prakāśamānas tādātmyāt
anubhavaḥ katham || yadā saṃvedana-ātmatvaṃ na
'nubhavaḥ kutaḥ | svaṃ ca rūpaṃ na sā vetti ity
anubhavaḥ. ko 'naylor bhedaḥ. viśaya-ākāraḥ
'nubhavaḥ kva asya tad eva idam vicāryate |
anubhavaḥ khyātaḥ svarūpa-anubhavo 'pi san ||
anubhavo gataḥ || smṛtir bhaved atīte ca sā a-
'nubhavaś ca saḥ | nila-ādy-anubhavaḥ khyātaḥ
anubhavas tathā || yadā sa-viśayaṃ jñānam jñāna-
'nubhavas tasyā na sa sārūpya-kāraṇaḥ | kriyā-
anubhavas tasyāḥ so '-vikalpaḥ katham bhavet ||
anubhavo dvayoh | a-dṛṣṭa-āvaraṇān no cen na nāma
anubhavo na apy asya kaścīd, tatra api grāhya-
anubhavaḥ. nanv asya eva rūpaṃ vyaṃ apy
anubhavaḥ paṭiyān smṛti-bijam ādhatte, tādrśa-
anubhavaḥ phalam | yataḥ svabhāvo 'sya yathā
'nubhavo bauddhāṃs tān samavaiti cet | muktva
anubhavo bhavet || na anubhūto 'nubhava ity artha
anubhavo bhavet tatra api ca smṛtiḥ | dṛṣṭā tad-
anubhavo mataḥ | tathā anubhava-rūpatvāt tasya
anubhavo yathā | a-śakya-samayaṃ tadvad anyad apy
anubhavo vā iti niścāyayati sāmarthyāt. tasmād
anubhavaḥ sa eva artha-viniścayaḥ || yadi iṣṭa-
anubhavaḥ sa ca na anyasya kasyacit | pratyakṣa-
anubhavaḥ. sa ca na anyasya kasyacit. pratyakṣa-
'nubhavaḥ. saṃsargād a-vibhāgaś ced ayo-golaka-
anubhavaḥ sā eva pratyāsattir vicāryate || dṛṣya-
anubhavaḥ syāt. sa ca tādātmyāt tathā prakāśamāno
anubhavo hi yathā a-vikalpa-abhyāsaṃ niścaya-
anubhavatas tato 'nyad iti yathā-anubhavaṃ tad-
anubhavatas tato 'vasthā-viśeṣa-pratilambho
anubhavantas tathāvidhāḥ samunnīyante. hetu-rūpa-
anubhavanti. kiṃ tasya iti tā ucyante. upakāre vā
anubhavam eva saḥ | niścita-ātmā svarūpeṇa na
anubhavaṃ tad-vivecano vaidharmya-niścaya
anubhavaṃ smaraṇāt smṛtir api tat-kāla eva.
anubhavaś tadvat te 'pi syur āturāḥ || viśaya-
anubhavāt tad-anubhava-khyātir ity aparaḥ. tasya
anubhavāt tad-ātma-bhūtaḥ prakāśate tathā iti
anubhavāt tayoh saha-upalambha-niyamād dvi-candra
anubhavād anyā na anya-nirākriyā ||46|| tad-

V3_06006 7|| na hy eka-ākāra-pratiniyatād a-samsargiṇo
PV_04270 na darśitā udāhṛtiḥ pṛthak || eka-upalambha-
V3_05811 na eṣa doṣaḥ, yasmāt – eka-upalambha-
PV_03373 || smṛtiś ca idṛg-vidham jñānam tasyāś ca
SV_03208 tad-vāsanā-abhyāsaḥ prakaraṇam ity-ādayo
PV_04273 bhedaḥ sidhyen na kasyacit || viśiṣṭa-rūpa-
PV_02173 agner auṣṇyād bheda-ṇiṣedhataḥ || tāratamya-
PV_03374 || na arthād bhāvas tadā abhāvāt syāt tathā
PV_03178 so 'vikalpaḥ katham bhavet || tayā eva
PV_03437 na arthe 'py asty eṣa sarvadā || kasmād vā
PV_03515 tām vibandhum hi na prabhuḥ | dhiyaṃ na
SV_04214 yad etaj jñānam vastu-svabhāva-grāhiṇā
SV_03802 vā bhavati, svarga-ādi-śravaṇe 'pi tad-
PV_03327 api tasya tad-ātmatā || na anyo
V1_03508 yo vijñānam sarūpayati. ata eva na anyo
VN_02002 evaṃ-prakārasya prasaṅgasya vistareṇa
VN_01819 -ādibhiḥ prakṣepo ghoṣaṇam ca para-vyāmohana-
VN_05411 doṣasya vaktum a-śakyatvāt. tathā ca dvir-
VN_05412 kṛtam syāt. tatra prathamam sarva-anukrama-
VN_05415 -udbhāvanam dvir-uktiś ca iti sakṛt-sarva-
VN_05614 uttara-viṣaya-pradarśana-prasaṅgam antareṇa
VN_05420 -prasaṅgo na prasajyate. na api tat tasya
VN_05409 anubhāṣaṇe dūṣaṇe ca nyāyaḥ. sakṛt-sarva-
VN_05409 punar anyo 'rtho 'para-doṣa-viṣaya ity ayam
VN_05401 -prasaṅgāt. dūṣaṇa-viṣaya-upadarśana-arthe
VN_05703 nir-ṇiṣayatvāt. an-avadhārita-artho hi na
VN_05714 hi viṣayaṃ samyak pratipadyamānaḥ kaścīn na
PV_03431 -tad-rūpa-saṃvid āropa-viplavāt | nila-āder
PV_03239 -saṅkhyātām svabhāvena iti varṇitam || pūrva-
V1_01810 'pi pratyakṣe 'nubhava-sāmarthya-bhāvino
V1_00412 iti na kiñcit pramāṇam a-pramāṇam vā anyatra
V1_02901 tādr̥g-arthavat ||32|| middha-upaplūtānām apy
PV_03292 na artham pratyakṣam adhyavasyati || tathā
PV_03505 varṇa-ādy-ekatva-niścayaḥ || pūrva-
PV_03436 -rūpatvāt tasya apy anubhavo bhavet || na
SV_03203 aṃśa-rahitaḥ sarvato bhinna-svabhāvo bhāvo
PV_03538 prasajyate || ātma-anubhūtam pratyakṣam na
PV_03538 sarva-an-anubhūtiḥ prasajyate || ātma-
PV_03537 -sañcāre yady antyaṃ na anubhūyate | para-
PV_03463 vyakto 'rtho 'nena varṇitaḥ | vyaktāv an-
PV_03537 na anubhūyate | para-anubhūtavat sarva-an-
PV_03538 pratyakṣam na anubhūtam parair yadi | ātma-
PV_03423 sā api sidhyati saṃsmṛteḥ || bhedenā an-
PV_03431 āropa-viplavāt | nila-āder anubhūta-ākhyā na
PV_02270 ca na bādhakāḥ || a-smṛteḥ kasyacit tena hy
PV_03221 || yad yathā bhāsate jñānam tat tathā eva
PV_03340 || yadi iṣṭa-ākāra ātmā syād anyathā vā
PV_03267 || artha-ātmā sva-ātma-bhūto hi teṣāṃ tair
PV_03490 || anekayā tad-grahaṇe yā antyā dhīḥ sā
PV_03537 || viṣaya-antara-sañcāre yady antyaṃ na
PV_03337 || tasmād dvi-rūpam asty ekaṃ yad evam
PV_03333 | idam eva kim uktaṃ syāt sa bhāyo 'rtho
PV_03333 svasaṃvit phalam iṣyate || yadi bhāyo
SV_12613 aneka-artha-pāthāt. rūḍher apy ekāntena an-
SV_16525 pramāṇam pratyakṣa-ādikaṃ saṃsyandayati so
VN_01111 tad eva paro bruvāṇaḥ kim iti na
SV_03910 bheda-ādibhyas tu tattva-cintakā na a-bhedam
VN_04707 a-pāśyantaḥ saṃskāraṃ keṣāñcic chabdānām
PV_03075 | vikalpena na sāmānya-grahas tasmimś tato
PV_04126 jā | pratihanti pratīty-ākhyā योग्या-विषया
PV_04130 ca prayojanam | ete sa-hetuke prāha na
PV_04118 anumātvataḥ || atha vā bruvato lokasya
PV_03289 -artham ukte dve bhrānti-darśanāt | siddha-
PV_03390 | jñānād a-vyatirekitvaṃ hetu-bheda-
PV_04002 ity eke tat-kṣepāya ātma-drg-vacaḥ ||

'nubhavād anyo 'nya-pratikṣepaḥ. sa eva hi tan-
anubhavād idam na upalabhe iti | buddher upalabhe
anubhavād idam na upalabhe iti | buddher upalabhe
anubhavād bhavaḥ | sa ca artha-ākāra-rahitaḥ sā
'nubhavād bheda-niścaya-utpatti-sahakāriṇaḥ,
anubhavān na ato 'nyā anya-nirākriyā | tad-
anubhavino yasya anyasya sato guṇāḥ | te kvacit
anubhave 'pi saḥ | ākāraḥ sa ca na arthasya
anubhave dr̥ṣṭam na vikalpa-dvayaṃ sakṛt | etena
anubhave na asti sati sattā-nibandhane | api ca
anubhavet kaścīd anyathā arthasya sannidhau || na
anubhavena āhitam vāsanām āśritya vikalpakam
anubhāvinām iva pratibhāsa-a-bheda-prasaṅgāt.
'nubhāvyaḥ tena asti tasya na anubhavo 'paraḥ |
'nubhāvyo buddhyā asti tasyā na anubhavo 'paraḥ |
anubhāṣaṇa-vyājena sambhavād a-niścitatvāc ca.
anubhāṣaṇa-śakti-vighāta-ādi-hetoḥ. tad apy a-
anubhāṣaṇam kṛtam syāt. tatra prathamam sarva-
anubhāṣaṇam niṣ-prayojanam. dūṣaṇa-vādinā dūṣaṇe
anubhāṣaṇam parājaya-adhikaraṇam vācyam. tathā
anubhāṣaṇasya vaiyarthyaḥ, tathā ajñāne 'py
anubhāṣaṇīyam, na ca idam apy asmābhir anujñāyate,
anubhāṣaṇe 'pi doṣa-vacana-kāle punar viṣayaḥ
anubhāṣaṇe dūṣaṇe ca nyāyaḥ. sakṛt-sarva-
'nubhāṣaṇe vādi-vacana-anukrama-ghoṣaṇam vyartham
anubhāṣet. ananubhāṣamāṇo viṣayaṃ a-pradarśya
anubhāṣeta iti na ananubhāṣaṇam pṛthag vācyam.
anubhūta-ākhyā na anubhūteḥ para-ātmanaḥ || dhiyo
anubhūta-grahaṇe mānasasya a-pramānatā | a-dr̥ṣṭa-
'nubhūta-pratisandhāyinaḥ smaraṇāt tad-dr̥ṣṭāv eva
anubhūta-ṇiṣayābhyo 'nirdeśya-lakṣaṇābhyo jñāna-
anubhūta-smaraṇa-ākārā vikalpā bhavanti. na ca te
anubhūta-smaraṇam antareṇa ghaṭa-ādiṣu | na
anubhūta-smaraṇāt tad-dharma-āropaṇād vinā | sa
anubhūto 'nubhava ity artha-vat tad-viniścayaḥ |
'nubhūtas tathā api na sarva-bhedeṣu tāvatā
anubhūtam parair yadi | ātma-anubhūtiḥ sā siddhā
anubhūtam pratyakṣam na anubhūtam parair yadi |
anubhūtavat sarva-an-anubhūtiḥ prasajyate || ātma
anubhūtyām tad-vyaktatva-a-viniścayāt || atha
anubhūtiḥ prasajyate || ātma-anubhūtam pratyakṣam
anubhūtiḥ sā siddhā kuto yena evam ucyate ||
anubhūte 'sminn a-vibhakte sva-gocaraiḥ | evam
anubhūteḥ para-ātmanaḥ || dhiyo nila-ādi-rūpatve
anubhūteḥ smṛta-udbhavaḥ | sthiraṃ sukhaṃ mama
anubhūyate | iti nāma eka-bhāvaḥ syāc citra-
anubhūyate | iṣṭo 'n-iṣṭo 'pi vā tena bhavaty
anubhūyate | tena artha-anubhava-khyātir ālambas
anubhūyate | na dirgha-grāhikā sā ca tan na syād
anubhūyate | para-anubhūtavat sarva-an-anubhūtiḥ
anubhūyate | smaryate ca ubhaya-ākārasya asya
'nubhūyate || yadi buddhis tad-ākārā sā asty
'nubhūyeta ko doṣo na eva kaścāna | idam eva kim
anumateḥ, a-rūḍha-śabda-bāhulyāt, tad-arthasya
'numanyate. tan na, atīndriyeṣv a-dr̥ṣṭa-ādiṣu
anumanyate. tasya nir-anvaya-upajanana-vināśa-
anumanyante. yadi pratipatti-abhiprāyo
anumanyāmahe, tad-anvākhyāna-yatnaṃ vā, guṇa-
'numā || prameya-niyame varṇa-anityatā na
anumā || śabdānām artha-niyamaḥ saṅketa-
anumā-adhyakṣa-bādhanā || tatra apy adhyakṣa-
anumā-abhāva ucyate | kiṃ tena bhinna-ṇiṣayā
anumā-ādi-vacanaṃ sādhanāya eva pūrvayogḥ ||
anumā bhavet || abhāvād akṣa-buddhinām satsv apy
anumā-ṇiṣaye na iṣṭam parikṣita-parigrahāt |

PV_04117	| abhāvam darśayaty evaṃ-pratīter	anumātvataḥ || atha vā bruvato lokasya anumā-
SV_10908	-sāmānyād a-dṛṣṭa-vyabhicārasya pratyakṣa-	anumāna-a-gamyē 'py arthe pratipattes tad-
PV_04129	viṣaya-bhedasya darśanāya pṛthak-kṛtā |	anumāna-a-bahir-bhūtā pratītir api pūrva-vat ||
V3_03910	viṣaya-bhedasya darśanāya pṛthak-kṛtā |	anumāna-a-bahir-bhūtā pratītir api pūrva-vat ||29|
PV_04102	viṣaya-bhedasya darśanāya pṛthak-kṛtaḥ |	anumāna-a-bahir-bhūto 'py abhyupāyāḥ prabādhānāt |
PV_04183	-anyatvaṃ padārtheṣu sāmvr̥teṣu niṣidhyate ||	anumāna-anumeya-artha-vyavahāra-sthitis tv iyam |
V3_09909	anyatvaṃ padārtheṣu sāmvr̥teṣu pratiṣidhyate.	anumāna-anumeya-vyavahāraḥ punaḥ pratyaya-siddham
SV_00223	vakṣyāmaḥ. tathā ca āha – sarva eva ayam	anumāna-anumeya-vyavahāro buddhy-ārūḍhena dharma-
V2_05613	parikalpanāt. tathā ca āha – sarva eva ayam	anumāna-anumeya-vyavahāro buddhy-ārūḍhena dharma-
V2_07306	| (51ab) so 'yaṃ viprakṛṣṭa-viṣayaḥ pratyakṣa-	anumāna-abhāvaḥ saj-jñāna-śabda-vyavahāra-
V3_03802	sūcayati iti. atha vā lokasya bruvato	'numāna-abhāvam āha. tena bhinna-viṣayāḥ pratītir
V3_03510	-siddhatām āha – yatra apy asādhāraṇatvād	anumāna-abhāve śabda-prasiddhena viruddhena
V2_06501	ca te na santy eva. tatra api sati pratyakṣa-	anumāna-āgamānām ekasya vṛttir iti cet, na,
VN_01012	yena na atra ādaram krtavān. na hy	anumāna-ādi-nivṛttir abhāvam gamayati vyabhicārāt,
V3_02809	ca ayam sādhyā-abhyupagamaḥ pratyakṣa-artha-	anumāna-āpta-prasiddhena a-nirākṛtaḥ | nirdeśyaḥ.
SV_00108	-sprham || artha-an-artha-vivecanasya	anumāna-āśrayatvāt tad-vipratipattes tad-
HB_00102	namo mañjunāthāya parokṣa-artha-pratipatter	anumāna-āśrayatvāt saṅkṣepatas tad-vyutpādana-
PV_02285	-dharmakam sarvaṃ tad ity-ādāv anekadhā |	anumāna-āśrayo liṅgam avinābhāva-lakṣaṇam |
V3_11010	'tiprasaṅgo 'py uktaḥ. vyabhicārād an-anya-	anumāna iha avyabhicāra iti kuto niścayaḥ. a-
SV_00921	-anumāne 'tiprasaṅgaḥ, vyabhicārāt. an-anya-	anumāna iha avyabhicāra iti ko niścayaḥ. karaṇa-
PV_03107	a-pāṭavāt || tasya eva vinivṛtṭy-artham	anumāna-upavarṇanam | vyayasyanti iḥṣaṇād eva
V3_02705	-abhāvam api sādhyati iti. anena eva ca	anumāna-kāle śāstra-an-āśraya-vacanena a-
PV_03058	prati || yathā tathā a-yathārthatve 'py	anumāna-tad-ābhayoḥ | arthakriyā-anurodhena
V2_04711	prati ||5|| yathā tathā a-yathārthatve 'py	anumāna-tad-ābhayoḥ | arthakriyā-anurodhena
NB_03050	-nirākṛto yathā – a-śrāvaṇaḥ śabda iti.	anumāna-nirākṛto yathā – nityaḥ śabda iti.
NB_02047	-viṣayā punar anupalabdhiḥ pratyakṣa-	anumāna-nivṛtti-lakṣaṇā saṃśaya-hetuḥ. pramāna-
V3_13711	-vidito janena || pramāna-viniścaye parārtha-	anumāna-paricchedas tṛtīyaḥ. samāptas ca ayam
V2_10112	prayoga-bhedena aneka-prakāra uktaḥ. svārtha-	anumāna-paricchedo dvitīyaḥ. parārtham anumānam
V2_04805	-pūrva-kāriṇaḥ, na tu vyasanitayā. na ca	anumāna-pratibhāsa eva artha-sādhanam, niruddhe
NB_03048	'pi yaḥ sādhyatim iṣṭo 'py arthaḥ pratyakṣa-	anumāna-pratīti-sva-vacanair nirākriyate, na sa
V3_00201	vācaḥ prāmānya-abhāvāt. prāmānye vā na	anumāna-pravṛtṭiḥ syāt, vacana-mātreṇa artha-
V1_01604	-ātmanaś ca sādāraṇatvād anya-buddher apy	anumāna-prasaṅgaḥ. siddhe 'pi hi liṅge 'siddhayā
PV_04117	śabda-siddhānām iti śabda-prasiddha-vāk ||	anumāna-prasādhyeṣu viruddhavyabhicāriṇaḥ |
SV_10502	anupalabdhir eva. ata eva iyaṃ kāraṇāt kārya-	anumāna-lakṣaṇatvāt svabhāva-hetāv antar-bhavati
V3_10901	-ādinām apy artha-antaravād a-gatir vacanād	anumāna-lakṣaṇād abhyūhyā, a-pratibandhāt. asati
SV_00817	| śeṣavat tad a-sāmarthyād dehād rāga-	anumāna-vat ||11|| samagrāny eva hi kāraṇāni
HB_00305	punaḥ svabhāvasya vikalpena a-pratipatteś ca	anumāna-vat. arthakriyā-arthi hi sarvaḥ pramānam
V2_04814	pratiśedha eva draṣṭavyaḥ, na nānā-viṣayatā,	anumāna-vikalpasya nir-viṣayatvāt, tat-
SV_01414	an-āśvāsaḥ. anumāna-viṣaye 'pi pratyakṣa-	anumāna-virodha-darśanād an-āśvāsa-prasaṅga iti
V2_09705	an-āśvāsaḥ. anumāna-viṣaye 'pi pratyakṣa-	anumāna-virodha-darśanād an-āśvāsa-prasaṅga iti
V3_04010	akṣa-gocaraḥ ||32|| ity antara-ślokaḥ.	anumāna-virodhe 'pi, yathā – nityo ghaṭa iti,
SV_10824	-saṃyoga-ādinām ca. tathā an-āgama-apekṣa-	anumāna-viṣaya-abhimatānām tathābhāvaḥ, yathā
V3_04109	a-śaktād an-utpatteḥ. na tādr̥ṣāṃ bhāvo	'numāna-viṣayaḥ. sa hi sandṛṣya eva bhavati. sa
SV_01417	viruddhavyabhicāry a-vacanam iti cet.	anumāna-viṣaye 'vacanād iṣṭam. viṣayaṃ ca asya
V2_09706	viruddhavyabhicāry-a-vacanam iti cet,	anumāna-viṣaye 'vacanād iṣṭam. viṣayaṃ ca asya
V3_12801	api saṃśaya-hetur uktaḥ, sa iha na uktaḥ,	anumāna-viṣaye 'sambhavāt. na hi sambhavo 'sti
NB_03111	saṃśaya-hetur uktaḥ. sa iha kasmān na uktaḥ.	anumāna-viṣaye 'sambhavāt. na hi sambhavo 'sti
SV_01414	eva dūṣitam syād iti sarvatra an-āśvāsaḥ.	anumāna-viṣaye 'pi pratyakṣa-anumāna-virodha-
V2_09704	eva dūṣitam syād iti sarvatra an-āśvāsaḥ.	anumāna-viṣaye 'pi pratyakṣa-anumāna-virodha-
V3_07809	viṣayaṃ paśyati, tam eva pakṣi-kuryāt. na ca	anumāna-viṣaye pratyakṣa-ādi-bādhā asti,
V3_00110	vā, rūpa-ādi-vad iti, tad ayuktam,	anumāna-viṣaye vācaḥ prāmānya-abhāvāt. prāmānye
V3_03607	a-niścayāt, ataḥ pramāṇān niścaya-abhidhānād	anumāna-viṣaye viruddhavyabhicāriṇo 'sambhavam
V3_03801	-pratipakṣa-sambhāvanām astaṅ-gamayati. tato	'numāna-viṣaye viruddhavyabhicāriṇo 'bhāvaṃ
SV_17322	idr̥ṣāṃ ācāryeṇa anumānam naiyāyika-śeṣavad-	anumāna-vyabhicāram udbhāvayatā tulya-rūpatayā
V3_12203	yuktam. evaṃ hy āgama-siddha ātmā syāt, na	anumāna-siddhaḥ. tasmād a-vyatireke 'py asataḥ
PV_04118	ucyate | kiṃ tena bhinna-viṣayā pratītir	anumānataḥ || tena anumānād vastūnām sad-asattā-
V2_05004	-viśeṣo dharmī. tatra darśanam pratyakṣato	'numānato vā. tathā tat-tulya eva ca. dharmi-
HB_00211	pakṣa-dharmasya sādhyā-dharmiṇi pratyakṣato	'numānato vā prasiddhir niścayaḥ, yathā pradeśe
SV_10905	avisamvādaḥ. āpta-vāda-avisamvāda-sāmānyād	anumānatā | buddher a-gatyā abhihitā parokṣe 'py
SV_10801	yat tarhi idam āpta-vāda-avisamvāda-sāmānyād	anumānatā ity āgamasya anumānatvam uktam, tat
SV_10920	ca vaktuḥ. tad etad a-gatyā ubhayathā apy	anumānatvam āgamasya upavarṇitam. varam āgamāt
SV_10802	-avisamvāda-sāmānyād anumānatā ity āgamasya	anumānatvam uktam, tat katham. na ayam puruṣo 'n-
SV_10912	atha vā anyathā āpta-vādasya avisamvādād	anumānatvam ucyate. heya-upādeya-tattvasya sa
SV_01623	asty eva upalambho dadhy-ādinām kṣira-ādiṣv	anumānam, a-śaktād an-utpatteḥ. atha kā iyaṃ
V3_04108	asty eva upalambho dadhy-ādinām kṣira-ādiṣv	anumānam, a-śaktād an-utpatteḥ. na tādr̥ṣāṃ bhāvo

V1_00309	anupalabdhi tarhi prabhava-abhāva-sādhane na	anumānam, an-anvayāt. na hy atra dṛṣṭānto 'sti,
SV_10921	pravṛttāv evaṃ pravṛttir iti. na khalv evaṃ	anumānam an-apāyam a-nāntariyakatvād artheṣu
SV_10911	nivedayatya eva ity artha-avisamvādād	anumānam api. atha vā anyathā āpta-vādasya
SV_02709	-dṛṣṭe pramāṇa-antara-a-vṛttih kvacit. yadā	anumānam api vastu vidhinā pratyāyayati na
SV_00819	yathā deha-indriya-buddhibhyo rāga-ādy-	anumānam. ātma-ātmīya-abhiniveśa-pūrvakā hi rāga-
V3_08310	yathā deha-indriya-buddhibhyo rāga-ādy-	anumānam. ātma-ātmīya-abhiniveśa-pūrvakā hi rāga-
V3_12804	a-vastu-darśana-bala-pravṛttam āgama-āśrayam	anumānam āsṛitya tad-artha-vicāreṣu
NB_03114	a-vastu-darśana-bala-pravṛttam āgama-āśrayam	anumānam āsṛitya tad-artha-vicāreṣu
V3_00807	-ślokaḥ. tri-rūpa-liṅga-ākhyānaṃ parārtham	anumānam ity arthān na pakṣa-vacanaṃ sādhanam ity
NB_03055	bhavati. tri-rūpa-liṅga-ākhyānaṃ parārtha-	anumānam ity uktam. tatra trayāṇāṃ rūpāṇāṃ ekasya
V1_00213	ca sambandhino 'rthasya pratipattir	anumānam iti dve eva pramāṇe, anyathā-pratipatty-
V3_11102	eṣa tulyaḥ prasaṅgaḥ – na ātmani darśanena	anumānam iti. na, tayor iha anvaya-vyatirekābhyāṃ
V1_00408	||2|| sa khalu pratyakṣaṃ pramāṇaṃ na	anumānam iti bruvāṇaḥ kāsāñcij jñāna-vyaktināṃ
SV_00814	-utsaraṇa-matsya-vikāra-āder varṣa-ādy-	anumānam uktam. tatra api bhūta-pariṇāma eva
SV_00708	tu dravya-antara-anapekṣatvān na virudhyate	'numānam. uttara-uttara-śakti-pariṇāmena kārya-
VN_01102	pratyakṣo 'pratyakṣas ca, yena kadācid asya	anumānam upalabdhiḥ kadācit pratyakṣaṃ kadācid
SV_16423	ca sāmāyā-asiddhir ity uktam. tasmāc cheṣavad	anumānam etat. vyatirekasya sandehād a-samartham
V2_08811	viprakṛṣṭāyāṃ tu hetu-paramparāyāṃ an-	anumānam eva ity avyabhicāraḥ. na apy ākāra-bheda
SV_10420	anupalabdher abhāva-gatiḥ. sā punaḥ katham	anumānam. katham ca na syāt, dṛṣṭānta-anapekṣaṇāt.
V2_09112	tan na a-vināśa-svabhāve bhāve tad-	anumānam. katham na anumānaṃ yāvata na anityatā-
V3_00103	tri-rūpa-liṅga-ākhyānaṃ parārtham	anumānam, kāraṇe kārya-upacārāt. atra sva-dṛṣṭa-
NB_03001	iti. tri-rūpa-liṅga-ākhyānaṃ parārtham	anumānam. kāraṇe kārya-upacārāt. tad dvididham.
V3_08506	-saṅkṣobha-ādi-hetuś ca iti. rūpāt sparsā-	anumānaṃ kārya-liṅga-jam, rūpa-ādīnāṃ bhūta-
V1_00109	tad dvididham samyag-jñānaṃ pratyakṣam	anumānaṃ ca (1a) iti. na hy ābhyāṃ arthaṃ
NB_01003	dvididham samyag-jñānaṃ. pratyakṣam	anumānaṃ ca iti. tatra pratyakṣaṃ kalpanā-apoḍham
PV_03154	yad a-skhalaj-jñānaṃ ādi-saṅketa-gocaraḥ ||	anumānaṃ ca jāty-ādau vastuno na asti bhedini |
PV_03476	tasyās ca iṣṭa-abhidhā-ādīkam | para-citta-	anumānaṃ ca na syād ātmany a-darśanāt ||
V1_01605	liṅge 'siddhayā buddhyā sambandha-abhāvād an-	anumānam. tasmāt pratyakṣā iyam an-abhilāpā ca
V3_00101	-anumāna-paricchedo dvitīyaḥ. parārtham	anumānaṃ tu sva-dṛṣṭa-artha-prakāśanam | (1ab)
V3_03806	pratitim icched iti taṃ praty a-dṛṣṭāntam	anumānam. tena asādhāraṇam āha. yasmān na etad
V2_04501	-viniścaye pratyakṣa-paricchedaḥ prathamah.	anumānaṃ dvidhā (1a') svārthaṃ parārthaṃ ca.
NB_02001	tad-vaśād artha-pratiti-siddher iti.	anumānaṃ dvidhā. svārthaṃ parārthaṃ ca. tatra
V1_00612	anumāne 'pi tulya iti na pramāṇa-lakṣaṇam	anumānaṃ na anveti. tatra pratyakṣaṃ kalpanā-
SV_17322	-vidā idrśam ||331|| svayam idrśam ācāryeṇa	anumānaṃ naiyāyika-śeṣavad-anumāna-vyabhicāram
SV_10914	prasiddhitaḥ | pradhāna-artha-avisamvādād	anumānaṃ paratra vā ||217|| heya-upādeya-tad-
PV_03062	dharmād gatiḥ dharminī jāyate | sā	anumānaṃ parokṣāṇāṃ ekāntena eva sādhanam || na
V1_00501	para-avabodha-arthaṃ ca śāstraṃ praṇayann	anumānaṃ pratikṣipati ity ayuktam, tasya a-
V2_04603	yad anumeye 'rthe jñānaṃ, tat svārtham	anumānam. pratyakṣa-vad asya phala-vikalpo
NB_02003	tri-rūpāl liṅgād yad anumeye jñānaṃ tad	anumānam. pramāṇa-phala-vyavasthā atra api
NB_03052	śāśī iti. sva-vacana-nirākṛto yathā – na	anumānaṃ pramāṇam. iti catvāraḥ pakṣa-abhāsā
V3_03311	virundhānaṃ sva-vāg-viruddham, yathā – na	anumānaṃ pramāṇam iti. pratibandho 'pi katham a-
PV_04002	-parigrahāt | vācaḥ prāmāṇyam asmin hi na	anumānaṃ pravartate || bādhanāya āgamasya ukteḥ
PV_03103	eva tat | tad-asiddhau tathā asya eva hy	anumānaṃ prasiddhaye || kvacit tad a-parijñānaṃ
V3_02908	pakṣasya bādha caturvidhā darśitā tridhā	anumānaṃ bhittvā. tatra abhyupāyaḥ kārya-aṅgaṃ
V2_09806	antara-sambhavāt. viśeṣa-hetv-abhāve tu syād	anumānam. yathā – a-dṛṣṭa-karṭṛkam api vākyaṃ
SV_01517	-apekṣatvāt. viśeṣa-hetv-abhāve tu syād	anumānam, yathā a-dṛṣṭa-karṭṛkam api vākyaṃ
PV_03237	gava-ādīnāṃ nivāritam || anvayāc ca	anumānaṃ yad abhidhāna-vikalpayoḥ | dṛṣṭe gava-
SV_02124	-nimitto dharmo bhāve 'vaśyaṃ-bhāvī ity an-	anumānam. yadi tarhi darśana-a-darśane na anvaya-
V2_09113	-svabhāve bhāve tad-anumānam. katham na	anumānaṃ yāvata na anityatā-abhāve kvacit
SV_00707	antare ca pratibandha-sambhavān na kārya-	anumānam. yogyatāyās tu dravya-antara-
V3_08304	antare ca pratibandha-sambhavān na kārya-	anumānam. yogyatāyās tu dravya-antara-
PV_04100	asti tat syād anyasya bādhakam || pratijñāṃ	anumānaṃ vā pratijñā apeta-yuktikā | tulya-
V3_03204	anyathā katham pratijñāṃ tulya-kakṣyām	anumānaṃ vā yathārtham apeta-yuktikā pratijñā
V3_08309	ekānta-a-sāmarthyād iti na tataḥ kārya-	anumānam. vipakṣe vṛtṭy-a-darśane 'pi śeṣavat,
SV_01017	-hetavaḥ pakvā iti. anyathā tu śeṣavad etad	anumānaṃ vyabhicāri. kiṃ punar etac cheṣavat.
V2_09206	pāka-hetavaḥ pakvā iti. anyathā śeṣavad etad	anumānaṃ vyabhicāri. kiṃ punar etac cheṣavat.
V3_08504	-utsaraṇa-matsya-vikāra-āder varṣa-ādy-	anumānaṃ vyākhyātam. tatra api bhūta-pariṇāma eva
SV_10426	-vad anyatra api dṛṣṭānta-anapekṣaṇād an-	anumānam. śṛṅvanṇ api devānāṃ-priyo na avadhāraṇa
SV_17504	apy atyanta-parokṣe 'rthe 'visamvāda-	anumānam. sidhyet pramāṇaṃ yady evaṃ a-pramāṇam
V3_03701	yatas tad-viśeṣa-bahir-bhāvād a-pramāṇam	anumānaṃ syāt. eka-saṅkhyā-vivakṣayā a-pradarśita
PV_02179	'nyeṣu saṅgateṣv api hetuṣu || hetv-antara-	anumānaṃ syān na etan nityeṣu vidyate |
PV_04048	kā kṣatiḥ || uktam ca na āgama-apekṣam	anumānaṃ sva-gocare | siddham tena su-siddham tan
V3_02102	kā kṣatiḥ ||8|| uktam ca na āgama-apekṣam	anumānaṃ sva-gocare | siddham tena su-siddham tan
V2_04803	vastu-viṣayaṃ dvayoḥ (7ab') pratyakṣa-	anumānayoḥ, arthakriyā-yogya-viṣayatvād vicārasya.
SV_02119	a-hetu-phalasya a-sambandhāt, tatra bhāva-	anumānasya a-sambhavāt, tatra paścād bhāvān na

V2_09105	a-hetu-phalasya a-sambandhāt tatra bhāva-	anumānasya a-sambhavāt. tatra paścād bhāvān na
PV_04092	hetu-vacanād vyasto hetor an-āśrayaḥ ||	anumānasya bhedena sā bādhā uktā caturvidhā |
V3_02907	eva. tasmāt sandigdho hetu-vyāpāra-ṽṣayaḥ.	anumānasya bhedena sā bādhā uktā caturvidhā | sā
NB_01017	vastunaḥ. anyat sāmānya-lakṣaṇam. so	'numānasya ṽṣayaḥ. tad eva ca pratyakṣaṃ jñānaṃ
PV_04080	eva nirdeśya iti idaṃ phalavad bhavet ||	anumānasya sāmānya-ṽṣayatvaṃ ca varṇitam | iha
V3_02504	dharmīnaṃ eva sādhyam kuryād iti cet, na,	anumānasya sāmānya-ṽṣayatvena eva gata-arthatvāt.
SV_02707	drṣṭe pramāṇa-antara-ṽṛttiḥ. vastu-grahe	'numānāc ca dharmasya ekasya niścaye | sarva-
SV_11802	indriya-ādiṣv api iti cet. na, teṣāṃ anyathā-	anumānāt. jñānaṃ hi keṣucit satsu vyatireka-
V3_11103	kārya-kāraṇa-bhāva-siddher anyatra	anumānāt. na tv evam a-śubha-abhinandena
SV_11726	-mātreṇa jñāpane 'vyutpannānām api syāt. na	anumānāt pratipattir liṅga-abhāvāt, drṣṭānta-
SV_00628	'numīyate, samagrāṇām kārya-utpādana-yogyatā-	anumānāt. yogyatā ca sāmagrī-mātra-anubandhini
SV_00823	iti. vipakṣa-ṽṛtter a-drṣṭāv api šeṣavad-	anumānāt saṃśayaḥ. tathā vipakṣe 'drṣṭi-mātreṇa
PV_04114	syād bādhā-hetor iha anyathā | tan niṣedho	'numānāt syāc chabda-arthe 'n-akṣa-ṽṛttitaḥ ||
V3_03602	-pramāṇatayā niścayaṃ vā. tan-niṣedho hy	anumānāt syāt, pratyakṣeṇa yogyatā a-niścayāt.
V3_03207	ṽṣaya-bheda-pradarśana-arthaṃ prthak-kṛto	'numānād a-bahir-bhūto 'py abhyupāyaḥ, bādhana-
PV_03101	hetau svabhāve vā adṛṣye drṣyatayā mate ||	anumānād anitya-āder grahaṇe 'yaṃ kramo mataḥ |
V1_01509	a-jñāte 'rthe buddher asiddhes taj-jñāne	'numānād anveti iti cet, jitaṃ jaḍair jaya-
VN_01018	arthasya pratyakṣād anya-upalabdhir yena	anumānād asya upalabdhīḥ syāt. na ca tad-rūpa-
V3_03803	-abhāvam āha. tena bhinna-ṽṣayā pratītir	anumānād ity uktaṃ bhavati. tena anumānād vastu-
V3_03803	pratītir anumānād ity uktaṃ bhavati. tena	anumānād vastu-sad-asattā-anurodhino bhinna-
PV_04119	bhinna-ṽṣayā pratītir anumānataḥ || tena	anumānād vastūnām sad-asattā-anurodhinaḥ |
V1_00403	apekṣata iti na a-pratyakṣaṃ pramāṇam	anumānād vyatiriktaṃ asti. na a-pratyakṣaṃ
SV_17422	ca vināśa ity-ādīkam, anyad api pratyakṣa-	anumānābhyāṃ prasiddhi-viparyayam āgama-āśrayeṇa
SV_01002	-yogyatā-rahite vacana-a-darśanāt tad-	anumāne 'tiprasaṅgaḥ uktaḥ. rāgasya an-upayoge
SV_00920	ātmani rāga-ādi-darśanena anyatra tad-	anumāne 'tiprasaṅgaḥ, vyabhicārāt. an-anya-
V3_11009	ātmani rāga-ādi-darśanena anyatra tad-	anumāne 'tiprasaṅgo 'py uktaḥ. vyabhicārād an-
V3_05503	-arthaṃ ca hetu-vacanam ukta-arthaṃ apy	anumāne 'dhikriyate. tena iha prabheda-mātram
V3_03410	'pi. vacana-guṇa-doṣau hi parārthe	'numāne 'dhikriyete, na arthasya, vaktur
V3_09710	abhivyakti-vādena. tasmāc chāstra-āśraya eva	anumāne 'nyatara-asiddhiḥ śāstreṇa. anyatra tv
PV_02284	-upadeśataḥ || pramāṇa-tattva-siddhy-arthaṃ	anumāne 'py a-vāraṇāt | prayoga-darśanād vā asya
V1_00612	vācyāḥ. sa ca kārya-svabhāvayor liṅgayor	anumāne 'pi tulya iti na pramāṇa-lakṣaṇam
SV_10901	tathābhāvo yathā ātma-ādinām. āgama-apekṣa-	anumāne 'pi yathā rāga-ādi-rūpaṃ tat-prabhavaṃ ca
NB_02044	vyavaccheda-pratītir bhavati iti svārthe 'py	anumāne 'syāḥ prayoga-nirdeśaḥ. sarvatra ca asyām
V2_09811	tadvad anyasya api sambhavād a-sambhava-	anumāne ca bādhaka-hetv-a-sambhavāt, vairāgya-a-
SV_01523	tadvad anyasya api sambhavāt, a-sambhava-	anumāne ca bādhaka-hetv-abhāvāt, vairāgya-a-
V3_03708	vat. lakṣaṇe jñāna-grahaṇāc ca. ukta-lakṣaṇe	'numāne tal-lakṣaṇasya pratiyogino 'sambhavād a-
V3_09707	kṛtakatvam asiddham iti, na tat sarvatra	anumāne, pramāṇa-drṣṭasya pratijñayā asiddhi-
V3_09708	-codanā-ayogāt, an-adhikārāc ca śāstrasya	anumāne. pramāṇena eva bādhane tad-bhāva-pramāṇa-
V3_13010	vastv-anurodhini punar	anumāne yathā virodhinor ekaṭra a-sambhavaḥ,
V2_07513	api pratipattau tathā syād iti svārthe 'py	anumāne vibhajya ucyate. sādharmyeṇa api hi
V3_03709	pratiyogino 'sambhavād a-sambhavo	'numāne viruddhāvyabhicāriṇaḥ. tad eka-saṅkhyā-
V3_11105	utpatti-yogyatā-rahite vacana-a-darśanāt tad-	anumāne vyatireka-asiddher na kārya-kāraṇatā-
V3_03609	arthāpattiyā darśayati. etena pratyakṣa-	anumāne vyākhyāte, dvayor api prāmānya-a-viśeṣāt.
V3_04701	na vai vastu-dharma-samāśrayeṇa eva parārthe	'numāne sādhana-doṣa-udbhāvanam, api tu vakṛ-
SV_10510	cet. etad uttaratra vakṣyāmaḥ. anyatra apy	anumāne sādhyā-dharmaṇa vyāptaṃ sādhanam icchan
HB_03412	na ca atra sādhyā-dharmo bhavet. pratyakṣa-	anumāne hi sādhyā-dharmaṃ bādhane pravṛtte taṃ
V3_02810	yadi nāma nirdeśyaḥ, pratyakṣa-arthena	anumānena āptābhyāṃ prasiddhena ca a-nirākṛto
SV_10818	kaḥ punar asya avisamvādaḥ. pratyakṣeṇa	anumānena dvidvidhena apy a-bādhakam | drṣṭa-a-
V3_08407	rūpa-āde rasato gatīḥ | hetu-dharma-	anumānena dhūma-indhana-vikāra-vat ||64|| tatra
SV_00715	rūpa-āde rasato gatīḥ | hetu-dharma-	anumānena dhūma-indhana-vikāra-vat ||9|| tatra
SV_17422	prasiddhi-viparyayam āgama-āśrayeṇa ca	anumānena bādhitam agni-hotra-ādeḥ pāpa-śodhana-
SV_17410	vā vyasta-gocaram | viruddham āgama-apekṣeṇa	anumānena vā vadat ||333|| virodham a-samādhāya
SV_02713	tad-ātmā a-niścito yuktaḥ. yadā punar	anumānena samāropa-vyavacchedaḥ kriyate, tadā na
SV_00804	rasa utpannas tathābhūtam anumāpayan rūpam	anumāpayati iti (10c) tatra
V2_08807	ākāra-bhedāt. anantaraṃ vā kāraṇam kāryam	anumāpayati. tat-tulya-rūpāṇām kārya-dravyāṇām
V3_11112	iti. tasmān nāntariyakam eva kāryam kāraṇam	anumāpayati, tat-pratibandhāt. na anyad vipakṣe
SV_01005	tasmān nāntariyakam eva kāryam kāraṇam	anumāpayati, tat-pratibandhāt, na anyad vipakṣe '-
V3_08502	rasa utpannas tathābhūtam anumāpayan rūpam	anumāpayati. tatra apy atīta-eka-kālānām gatīḥ,
V3_11108	kāraṇeṣu kārya-an-utpattiḥ kāraṇa-antaraṃ	anumāpayati. na ca evaṃ-vidho vyatireko '-
SV_00804	yathā-bhūtād dheto rasa utpannas tathābhūtam	anumāpayan rūpam anumāpayati iti (10c) tatra
V3_08502	yathā-bhūtād dheto rasa utpannas tathābhūtam	anumāpayan rūpam anumāpayati. tatra apy atīta-eka
SV_00818	||11|| samagrāṇy eva hi kāraṇāni yogyatām apy	anumāpayanty a-samagrasya ekānta-a-sāmarthyāt,
V3_08308	ucyate. samagrāṇy eva kāraṇāni yogyatām apy	anumāpayanti, a-samagrasya ekānta-a-sāmarthyād iti
V3_11101	tasmāt karaṇa-guṇa-vaktu-kāmate vacanam	anumāpayet. nanv atra apy eṣa tulyaḥ prasaṅgaḥ
SV_01001	karaṇa-guṇa-vaktu-kāmate hi vacanam	anumāpayet. rāga-utpādana-yogyatā-rahite vacana-a

SV_10028	||197|| tasmād dvi-prakārā eva vastu-viṣaya-	anumitiḥ kārya-liṅgā svabhāva-liṅgā ca. yathāsvam
SV_10025	iti. yā kācid bhāva-viṣayā dvidhā eva	anumitis tataḥ | sva-sādhye kārya-bhāvābhyām
PV_02012	śabda-sāmyād a-bhedinaḥ | na yuktā	anumitiḥ pāṇḍu-dravyād iva hutāśane || anyathā
V3_09604	śabda-sāmyād a-bhedinaḥ | na yuktā	anumitiḥ pāṇḍu-dravyād iva hutāśane ||70||
PV_03468	apy asti iti syāt sva-dhī-gatiḥ || tasmād	anumitir buddheḥ sva-dharma-nir-apekṣinaḥ |
SV_14026	-āśraye | bādhā abhyupeta-pratyakṣa-pratīta-	anumitaiḥ samam ||267|| yadi vyaktir buddhis tadā
PV_04200	|| vyutpatty-arthī ca hetu-uktir ukta-artha-	anumitau kṛtā | prabheda-mātram ākhyātām lakṣaṇam
SV_04425	||80|| yatra asti vastu-sambandho yathokta-	anumitau yathā | na anyatra bhrānti-sāmye 'pi
SV_00624	-bhavati. hetunā yaḥ samagreṇa kārya-utpādo	'numīyate | artha-antara-anapekṣatvāt sa svabhāvo
V3_08207	-bhavati. hetunā yaḥ samarthena kārya-utpādo	'numīyate | artha-antara-anapekṣatvāt sa svabhāvo
PV_02275	|| phala-vaicitrya-drṣṭeś ca śakti-bhedo	'numīyate | karmanām tāpa-sankleśān na eka-rūpāt
SV_00816	-hetur iti. hetunā tv a-samagreṇa yat kāryam	anumīyate | śeṣavat tad a-sāmarthyād dehād rāga-
PV_02011	| sanniveśa-ādi tad yuktaṁ tasmād yad	anumīyate || vastu-bhede prasiddhasya śabda-
SV_12112	| drṣṭaḥ ko 'bhīhito yena so 'py evam na	anumīyate ||241|| na khalu kiñcid anyad
V3_09602	| sanniveśa-ādi tad yuktaṁ tasmād yad	anumīyate ||69|| vastu-bhede prasiddhasya śabda-
SV_00629	-mātra-anubandhinī iti svabhāva-bhūtā eva	anumīyate. kiṁ punaḥ kāraṇam sāmagryāḥ kāryam eva
SV_10909	tad-anya-pratipatti-vad avisamvādo	'numīyate. tataḥ śabda-prabhavā api satī na śabda
V3_08606	drṣṭvā a-drṣṭo 'py adhastād ādhāra-sambhavo	'numīyate, tad api kārya-liṅga-jam eva, tādrśasya
SV_00716	-vikāra-vat ||9|| tatra hetur eva tathābhūto	'numīyate. pravṛtta-śakti-rūpa-upādāna-kāraṇa-
V3_08408	-vat ||64|| tatra api hetur eva tathābhūto	'numīyate. pravṛtta-śakti-rūpa-upādāna-kāraṇa-
V3_08301	kiṁ punaḥ kāraṇam sāmagryāḥ kāryam eva na	anumīyate. yena na samagrāṇi ity eva kāraṇa-
V3_08211	samagrāṇām kāraṇānām kārya-utpādāna-yogyatā	anumīyate. yogyatā ca sāmagrī-mātra-anubandhinī
V2_08810	tad yato yādrśam drṣṭam, tatas tādrśam	anumīyate. viprakṛṣṭāyām tu hetu-paramparāyām an-
SV_02321	kiṁ tu sāmagrī janikā tat-svabhāvā. sa eva	anumīyate. sa eva ca sāmagrī svabhāva-sthity-
SV_00622	||6|| yas tarhi samagreṇa hetunā kārya-utpādo	'numīyate sa katham trividhe hetāv antar-bhavati.
V3_08205	yas tarhi samarthena hetunā kārya-utpādo	'numīyate, sa katham trividhe hetāv antar-bhavati.
SV_00628	samagrāt kāraṇāt kārya-utpatti-sambhavo	'numīyate, samagrāṇām kārya-utpādāna-yogyatā-
V2_08801	kiṁ tu sāmagrī janikā tat-svabhāvā. sā eva	anumīyate. sā eva ca sāmagrī svabhāva-sthity-
SV_00701	kiṁ punaḥ kāraṇam sāmagryāḥ kāryam eva na	anumīyate. sāmagrī-phala-śaktinām pariṇāma-
SV_01521	kiñcin-mātra-sādharṁyāt sarva-ākāra-sāmyam	anumīyeta, sarva-guṇeṣu viśeṣa-darśanāt, saṁskāra
V2_09809	kiñcin-mātra-sādharṁyāt sarva-ākāra-sāmyam	anumīyeta, sarva-guṇeṣu viśeṣa-darśanāt, saṁskāra
SV_10210	na ca avāśyam eṣām kārya-upalambho yena	anumīyeraṇ. na ca te pramāṇa-traya-nivṛttāv api
V2_06508	na ca avāśyam eṣām kārya-upalambho yena	anumīyeraṇ. na ca te pramāṇa-traya-nivṛttāv api
SV_14107	vakṣyāmaḥ. tata eva puruṣa-kāryatā buddhinām	anumeya-anvaya-vyatireka-liṅgatvād asyāḥ. kiṁ ca,
PV_04183	padārtheṣu sāmvr̥teṣu niśidhyate || anumāna-	anumeya-artha-vyavahāra-sthitis tv iyam | bhedam
V2_05006	anyatra vṛtti-virodho '-viśeṣaṇe vā na	anumeya-dharmatā iti cet, na, ayoga-vyavacchedena
V2_06310	tal-liṅga-darśanāt sambandha-smṛty-apekṣiṇo	'numeya-pratipattau tadutpatteḥ prak kāryam eva
SV_00305	tat-svabhāvasya tadutpatter iti. etau dvāv	anumeya-pratyayau sāksād an-utpatter a-tat-
V2_05712	tat-svabhāvasya tadutpatter iti. etau dvāv	anumeya-pratyayau sāksād an-utpatter a-tat-
V2_07608	sato bhāva iti sāmarthyāt tat-siddher na	anumeya-vacanam. anvayas tv arthāpattyaḥ siddhaḥ.
V3_09909	padārtheṣu sāmvr̥teṣu pratiśidhyate. anumāna-	anumeya-vyavahāraḥ punaḥ pratyaya-siddham bhedam
SV_00223	tathā ca āha – sarva eva ayam anumāna-	anumeya-vyavahāro buddhy-ārūḍhena dharmā-dharmi-
V2_05613	tathā ca āha – sarva eva ayam anumāna-	anumeya-vyavahāro buddhy-ārūḍhena dharmā-dharmi-
NB_02006	sattvam, a-sapakṣe ca asattvam eva niścitam.	anumeyo 'tra jijñāṣita-viśeṣo dharmī. sādhyā-
V2_05004	sad-bhāvo nāstitā asati | niścitā (9abc')	anumeyo 'tra jijñāṣita-viśeṣo dharmī. tatra
V3_01104	-darśanāt tan-nirāsa-artham. sa ca	anumeyaḥ svarūpeṇa eva nirdeśyaḥ svayam iṣṭo '-
V1_00411	yathā-drṣṭa-sādharṁyāt tathā prasādhitam na	anumeyatām atipatati. tac ca asiddham iti na
V3_02701	pratiśidhyate. etena svayaṁ vādinā iṣṭasya	anumeyatva-vacanena an-iṣṭa-saṁśṛṣṭasya iṣṭasya
SV_01309	āgamikatvam ātmani pratipannaṁ syāt. na	anumeyatvam, tasmād a-darśane 'py ātmano nivṛtty-
V2_09605	āgamikatvam ātmani pratipannaṁ syāt, na	anumeyatvam. yā apy asiddhi-yojanā – tathā
SV_11012	atīndriyāḥ sva-prabhava-kāya-vāg-vyavahāra-	anumeyāḥ syuḥ. vyavahārāś ca prāyaśo buddhi-
V2_06701	sva-prabhava-kāya-vāg-vyavahāra-	anumeyāḥ syuḥ. vyavahārāś ca prāyaśo buddhi-
SV_10825	yathā catūrnām ārya-satyānām. an-	anumeyānām tathābhāvo yathā ātma-ādinām. āgama-
V2_05002	-viṣayaṁ prāmānyam. tat punas traīrūpyam	anumeye 'tha tat-tulye sad-bhāvo nāstitā asati |
V2_04603	'rtha-dr̥k | (1'ab) tri-lakṣaṇāl liṅgād yad	anumeye 'rthe jñānam, tat svārtham anumānam.
NB_02003	ca. tatra svārtham tri-rūpāl liṅgād yad	anumeye jñānam tad anumānam. pramāṇa-phala-
NB_02005	api pratyakṣa-vat. traīrūpyam punar liṅgasya	anumeye sattvam eva, sapakṣa eva sattvam, a-
V1_01507	syātām, puruṣa-antara-saṁvedana-vat. an-	anuyamś ca enām pratyakṣeṇa katham ātmany anvīyāt.
PV_03292	-smaṇam antareṇa ghaṭa-ādiṣu | na pratyayo	'nuyamś tac ca pratyakṣāt parihīyate || apavādaś
SV_03919	iyam buddhiḥ pratibhāti, yasmād vyaktayo na	anuyanty anyad anuyāyi na bhāsate | (71ab) na hi
SV_08611	na ca te viśeṣās tena ātmanā parasparam	anuyanti. yad ekasya janakaṁ rūpam anyasya tan na
V1_01706	| (16ab) na hi vyakty-ātmānaḥ parasparam	anuyanti, śakti-pratibhāsa-ādi-bhedāt. na tasmād
PV_03170	avabhāsino vā ete pratyayāḥ śabda-nirmitāḥ |	anuyanti imam artha-amśam iti ca apoha-kṛc
SV_03919	yasmād vyaktayo na anuyanty anyad	anuyāyi na bhāsate | (71ab) na hi imā vyaktayaḥ
VN_06215	ity an-anuyogaḥ. etac ca kasya parājaya ity	anuyuktayā parśadā vaktavyam, na khalu nigrāha-

SV_05405	-janane janane vyaktam asya tat-kāryatā	anuyujyate. kevalasya sāmārthye 'pi vyaktinām
VN_06214	tasya upekṣaṇam nigraha-prāpto 'si ity an-	anuyogaḥ. etac ca kasya parājaya ity anuyuktayā
VN_06409	a-sthāne nigrahassthāna-anuyogo nir-anuyojya-	anuyogaḥ. nigrahassthāna-lakṣaṇasya mithyā-avasāyād
VN_06409	-adhikaraṇam iti. a-sthāne nigrahassthāna-	anuyogo nir-anuyojya-anuyogaḥ. nigrahassthāna-
SV_10707	arthakriyā-arthī tad-a-samarthaṃ prati datta-	anuyogo bhavitum na yuktaḥ. na hi vṛṣasyanti
V3_07002	-arthī tad-a-samarthaṃ prati na datta-	anuyogo bhavitum yuktaḥ. na hi vṛṣasyanti
VN_06411	nigrhīto 'si ity bruvaṇ nir-anuyojya-	anuyogān nigrhīto vaktavyaḥ. atra api yadi tat-
V1_00809	api ca artha-upayoge 'pi punaḥ smārtaṃ śabda-	anuyojanam | akṣa-dhīr yady apekṣeta so 'rtho
VN_06409	iti. a-sthāne nigrahassthāna-anuyogo nir-	anuyojya-anuyogaḥ. nigrahassthāna-lakṣaṇasya mithyā
VN_06411	a-nigrahassthāne nigrhīto 'si ity bruvaṇ nir-	anuyojya-anuyogān nigrhīto vaktavyaḥ. atra api
PV_02249	|| upalambha-antar-aṅgeṣu prakṛtyā eva	anurajyate | pratyutpannāt tu yo duḥkhān nir-vedo
SV_16827	atra bhavān svam eva mukha-varṇam sva-vāda-	anurāgān nūnam vismṛtavān puruṣo rāga-ādibhir
SV_11116	parigraham antareṇa kvacit snehaḥ. na ca an-	anurāgiṇaḥ kvacid dveṣaḥ. ātma-ātmiya-an-
SV_17501	hārakeṇa prārthitā api na saṅgatā. rūpa-guṇa-	anurāgena kila mantri-mukhya-dāraḥ kāmāye 'ham
V1_04102	a-prāmāṇikā na sattā-nibandhanān vyavahārān	anuruṇaddhi. tad-a-prasiddhau viśayasya apy a-
SV_03214	ity api | śabdās ca nīścayās ca eva saṅketam	anurundhate ||59|| tatra apy anya-apohe na
SV_16510	kaścit svabhāva-pratiniyamo yena ekam artham	anurundhate na aparam. kevalam samaya-vaśāt taṃ
PV_03023	kṣapayitum kṣamaḥ || tac ca sāmānya-vijñānam	anurundhan vibhāvvyate | nila-ādy-ākāra-leśo yaḥ
SP_00006	bhāvās tān miśrayati kalpanā || tān eva ca	anurundhānaiḥ kriyā-kāraka-vācīnaḥ | bhāva-bheda-
SV_03825	pratibhānti, tad eṣaṃ buddhi-pratibhāsam	anurundhānaiḥ buddhi-parivartinām eva bhāvānām
VN_04114	iti vatir atra upāttaḥ so 'nyadā apy an-	anurūpaṃ gṛhṇāti ity a-doṣa iti. na, artha-antara
PV_03109	-kāraṇe | pratibhāḥ pratisandhatte sva-	anurūpāḥ svabhāvataḥ || siddho 'tra apy atha vā
SV_17109	ubhayathā api vṛttir iti kaḥ prasiddhāv	anurodhaḥ. api ca iyam utpādītā prasiddhyā eva
SV_14617	ato bhāve hy eṣa vikalpaḥ syād vidher vastv-	anurodhataḥ | (278ab) bhāvo 'vaśyam bhavantam
PV_03006	-vat || etena samaya-ābhoga-ādy-antar-aṅga-	anurodhataḥ | ghaṭa-utkṣepaṇa-sāmānya-saṅkhyā-
SV_06512	||131|| sāmānādhikaraṇyam syāt tadā buddhy-	anurodhataḥ | vastu-dharmasya saṃsparśo viccheda-
PV_04014	|| kalpanā-āgamayoḥ kartur icchā-mātra-	anurodhataḥ | vastunaś ca anyathā-bhāvāt kalpitā
V3_00804	kalpanā-āgamayoḥ kartur icchā-mātra-	anurodhataḥ | vastunaś ca anyathā-bhāvāt tat-kṛtā
V1_03002	-ja ity eke. tan na, aindriye bhāva-abhāva-	anurodhasya tattva-lakṣaṇatvāt tasya iha api
V1_02909	evam vikalpaḥ, tat-pratibhāsyasya vastuny an-	anurodhāt. tasmāt pratyakṣa-ābhāsaḥ. viplavaś ca
PV_03296	|| kiṃ vā aindriyam yad akṣāṇām bhāva-abhāva-	anurodhi cet | tat-tulyam vikriyā-vac cet sā eva
V1_02913	anya-indriya-ja-a-viśeṣāt, asāv api vastv-an-	anurodhi-pratibhāso vipralambhāt pratyakṣa-
SV_07214	vijñāna-utpatti-yogyatvāya ātmany anya-	anurodhi yat | tad vyaṅgyam yogyatāyāś ca kāraṇam
PV_04109	|| artheṣv a-pratiśiddhatvāt puruṣa-icchā-	anurodhinaḥ | iṣṭa-śabda-abhidheyatvasya āpto
PV_04119	|| tena anumānād vastūnām sad-asattā-	anurodhinaḥ | bhinnasya a-tad-vaśā vṛttis tad
SV_03308	dvayoh | saṅketa-bhedasya padaṃ jñātṛ-vāñcā-	anurodhinaḥ ||61|| yadā ayaṃ pratipattā tad-anya-
V3_03504	pratiññā-arthaṃ bādhatte, puruṣa-icchā-	anurodhino 'rtheṣv a-śakya-pratiśedhatvād iṣṭa-
V3_00706	-ayogāc ca. tasmād ete kartur icchā-mātra-	anurodhino dharmā na vastu-svabhāvam anuvidadhati,
V1_02305	-vat. te 'napekṣita-tad-atiśayā bhāvānā-	anurodhino bauddhā eva prajñā-ādi-vat. cetanāś ca
V3_03803	bhavati. tena anumānād vastu-sad-asattā-	anurodhino bhinna-viśayāyāḥ pratīter na vastu-
V3_07610	vata ayaṃ tapasvī saṅketikam icchā-mātra-	anurodhinam arthaṃ niyantū-kāmo jīvati, tasya sa-
SV_02410	svabhāve 'py avinābhāvo bhāva-mātra-	anurodhini | (39ab) yo hi bhāva-mātra-anurodhī
SV_00401	na iṣyate. svabhāve bhāvo 'pi bhāva-mātra-	anurodhini ||2|| hetur iti vartate. tādātmyam hy
SV_00402	iti vartate. tādātmyam hy arthasya tan-mātra-	anurodhiny eva na anya-āyatte, tad-bhāve
V2_07403	| (52ab) tādātmyam hy arthasya tan-mātra-	anurodhiny eva, na anya-āyatte, tad-bhāve
V3_13010	iti sambhavo viruddhāvabhicāriṇaḥ. vastv-	anurodhini punar anumāne yathā virodhinor ekatra
PV_02195	|| vastu-dharma-udaya-utpattir na sā sattva-	anurodhinī | ātma-antara-samāropād rāgo dharme '-
PV_02271	| tatra eva tad-viruddha-artha-tattva-ākāra-	anurodhinī || hanti sā anucarām tṛṣṇām samyag-
SV_15518	-arthavattā pauraṣeyī ca syāt pramāṇa-	anurodhinī ca. api ca idaṃ mantrā apauruṣeyāś ca
PV_04112	vā yogyam viśvam svabhāvataḥ || artha-mātra-	anurodhinyā bhāvinyā bhūtayā api vā | bādhyate
V3_03507	icchā-mātra-vṛtteḥ. tayā artha-mātra-	anurodhinyā bhāvinyā bhūtayā vā śabda-yogyatayā
SV_02414	a-bhedataḥ ||39|| ya eva bhāvo bhāva-mātra-	anurodhī svabhāva ity ucyate. sa eva svayam
V2_08313	tatra eva avinābhāvo bhāvasya. bhāva-mātra-	anurodhī svabhāva ity sa eva svayam vastuto
SV_02411	-mātra-anurodhini | (39ab) yo hi bhāva-mātra-	anurodhī svabhāvas tatra avinābhāvo bhāvasya
SV_15523	anena arthena yojayāmi iti parārtha-paratā-	anurodhena anyato vā kutaścid dhetoḥ kṛtaḥ syāt,
PV_03058	'py anumāna-tad-ābhayoḥ | arthakriyā-	anurodhena pramāṇatvam vyavasthitam || buddhir
V2_04712	'py anumāna-tad-ābhayoḥ | arthakriyā-	anurodhena pramāṇatvam vyavasthitam ||6|| iti
SV_12011	kartur a-smaraṇād varṇyate. santy asya apy	anuvaktāra ity dhig vyāpakam tamaḥ ||239|| tasya
VN_05310	kathāṃ vistārayet, tac ca sarvaṃ yadā na	anuvaktum śaknuyāt, kas tasya vivāda-āśraya-artha
SV_12013	-vismaya-anukampaṃ naś cetaḥ. tad apare 'py	anuvadanti ity nir-dayā-ākṛānta-bhuvanam dhig
V3_08208	| artha-antara-anapekṣatvāt sa svabhāvo	'nuvarṇitaḥ ||63|| asāv api yathā-sannihitān na
SV_00625	| artha-antara-anapekṣatvāt sa svabhāvo	'nuvarṇitaḥ ||7|| asāv api yathā-sannihitān na
SP_00015	|| tad-bhāva-abhāvāt tat-kārya-gatir yā apy	anuvārṇyate | saṅketa-viśaya-ākhyā sā sāsna-āder
SV_02401	anvaya-vyatirekād yo yasya dṛṣṭo	'nuvartakaḥ | svabhāvas tasya tad-dhetur ato
V2_08904	doṣāt. anvaya-vyatireka-ādyo yasya dṛṣṭo	'nuvartakaḥ | svabhāvas tasya tad-dhetur ato

SV_16823 upadiśyamānam a-naṣṭa-sampradāyam eva
PV_02078 yathā || tasmād yasya eva saṃskāraṃ niyamena
V3_08909 toya-samāśrayāt ||66|| kāryaṃ tasya ity
PV_04176 || viśeṣe bhinnam ākhyāya sāmānyasya
PV_04176 | na tad-vyāptiḥ phalaṃ vā kiṃ sāmānyena
SV_05710 a-tat-kārya-viśeṣaḥ (110a) eva tad-anything
VN_05001 -arthayoḥ punar-vacanāṃ punaruktam anyatra
VN_05201 -pratipādanān na bhidyate. yat punaruktam,
V3_00707 -mātra-anurodhino dharmā na vastu-svabhāvam
SV_03818 utpadyamānā vikalpikā sva-vāsanā-prakṛtim
SV_15205 -anuvyavahārāt kim ayaṃ lokaḥ sva-saṅketam
SV_12124 rūpa-viśeṣo vā tathā darśaniyo ya enam hetum
SV_14201 -hetavo bhāvānāṃ dṛśyante. anvaya-vyatiṛeka-
SV_05414 ātma-bhūta eva vijñānasya. bhāva-abhāva-
V2_04901 sva-viśaya-sammata-anvaya-vyatiṛeka-an-
V1_02211 vijñāna-bhāvanā-paṭu-mandatā-ādi-bheda-
SV_15207 anyatra anyathā dṛśyanta iti loka-prasiddhy-
SV_15711 svabhāva-a-bhedāt. na hi puruṣa-icchā-
PV_04127 anumā || śabdānām artha-niyamaḥ saṅketa-
V3_03905 icchāyā nirodha-abhāvāt. etena saṅketa-
SV_15116 hi buddhir niyamena tad-yogyatā-upasthāpana-
SV_13103 eva syāt. na vastv-āśrayaḥ. na ca samāropa-
V3_05203 eva syāt, na vastv-āśrayaḥ. na ca samāropa-
V2_06801 ātmā, sa ca puruṣa-vyāpāra-anvaya-vyatiṛeka-
SV_03911 anumanyante. yadi pratipatṛ-abhiprāyo
SV_04329 vyavahāre sarvathā sa eva kiṃ na buddhir
V3_12008 eva vyatiṛeka iti. nanv evam asya sapakṣe
PV_04219 eva viśeṣas tasya nanv evam ucyate | sādhye
SV_07913 anyonyam an-anvayiṣv api śabda-pratyaya-
SV_02201 yasmāt kāryaṃ dhūmo hutabhujāḥ kārya-dharma-
PV_02263 | sāmartyaṃ karaṇa-utpatter bhāva-abhāva-
PV_02011 vā || siddham yādṛg-adhiṣṭhāṭṛ-bhāva-abhāva-
V3_09601 ca, siddham yādṛg adhiṣṭhāṭṛ-bhāva-abhāva-
V3_09507 samsthānam api, yādṛśaṃ prāsāda-ādi-bhedeṣv
SV_12615 -upadeśa-apekṣānāt. tad-upadeśasya tad-icchā-
SV_00208 dharmatve tad-viśeṣaṇa-apekṣasya anyatra an-
V3_04401 dharmatve tad-viśeṣaṇa-apekṣasya anyatra an-
HB_00202 dharmatve tad-viśeṣaṇa-apekṣasya anyatra an-
SV_15204 bhavati. lokasya sva-icchā-kṛta-saṅketa-
SV_10804 -phalanām keśāñcit pravṛtti-nivṛtṭyor mahā-
VN_04608 loke dṛśyanta iti vyartham śabda-
V1_04404 lokam iti. cintāmayim eva tu prajñām
HB_02002 -viśeṣa-utpādana-yogya-avasthāḥ, yena nitya-
SV_15409 -rūpatvāt. na bhāva-rūpa-vyavacchede bhāva-
SV_15420 na bhāva-siddhiḥ syād iti na anvaya-
V3_02003 abhāvāt. kevalam śāstra-upagama-dvāreṇa eṣām
V3_02510 pakṣasya eva uparodhāt. tasmāt tan-mātra-
V3_10402 ity uktam. itaretara-vibhāgaṃ ca anena sattā-
V1_02203 abhāve 'bhāvāt. na apy an-indriyāḥ, rūpa-ādy-
V3_09805 eva tasya sādhanam bhavati, tad-bhāva-mātra-
PV_03249 -bhāk | teṣām ataḥ svasaṃvittir na abhijalpa-
V1_02106 ca. teṣām ataḥ svasaṃvittir na abhijalpa-
SV_08522 hy anya-apoho nāma kiñcit tasya ca svabhāva-
V1_01504 'rthas tathā-vṛttiḥ. na apy anyāḥ kaścīd iha
PV_02029 -jñānam tat sādhanasya ca | abhāvān na asty
SV_06125 -karmakam. evam ānayanam anyad vā yat kiñcid
SV_15609 sarva-bhraṃṣe tu kasyacid eva samasya an-
SV_15718 so 'saty api jāti-bhede vyāpāra-viśeṣa-
SV_16312 'pi tu pūrvasya karmaṇaḥ. brahma-haty-ādeśa-
SV_15608 'pi kramasya bhraṃśād dṛṣṭaḥ, kasyacid
V3_12712 -sambandham dravyam api na iti cet, priyam
PV_02031 -karaṇe vipralambhana-śaṅkibhiḥ || tasmād
SV_11004 prekṣā-pūrva-kārī na vyasanena. api nāma
SV_04305 -bheda-prabhavate saty api yathā-dṛṣṭa-viśeṣa-
VN_02219 tasya eva anuprabodhāya. tad eva nyāya-

anuvartata ity atra api samayaḥ śaraṇam. āgama-
anuvartate | tan-nāntariyakam cittam ataś citta-
anuvartate. toya-āśritā hi balākāyā vṛttiḥ. tataḥ
anuvartane | na tad-vyāptiḥ phalaṃ vā kiṃ
anuvartane || syān nirākaraṇam śabde sthite na
anuvartinaḥ | (110b) vastuno 'dṛṣṭeḥ pratiśedhāc
anuvādāt. śabda-punaruktam anityaḥ śabdo 'nityaḥ
anuvāde tv a-punaruktam śabda-abhyāsād artha-
anuvidadhati, tasya evam a-vṛtteḥ. tasmān na tato
anuvidadhatī bhinnam eṣām rūpaṃ tiro-dhāya
anuvidadhad evam pratyeti, āhosvic chabda-svabhāva
anuvidadhyāt. yena iṣṭa-an-iṣṭayor iṣṭa-viparyayo
anuvindhānam hetu-tadvator lakṣaṇam āhuḥ. na,
anuvindhānāc ca sāmartyaṃ na pratibhāsanāt, a-
anuvindhānāt pratyakṣa-vat sāmānyasya ca vastuno
anuvindhānāt. hetu-sāmyāt sukha-ādi-bheda-abhāva-
anuvindhāne 'pi sambhavaty eṣām anyathā-bhāvaḥ.
anuvindhāyino nāma-vyavahāra-bhedāt svabhāva-bheda
anuvindhāyinām | na ity anena uktam atra eṣām
anuvindhāyinām śabdānām na kaścīd artha-niyamaḥ,
anuvindhāyinī iti tasmin saty asyāḥ karaṇe yogye
anuvindhāyinyo 'rthakriyāḥ. na hi mānavako dahana-
anuvindhāyinyo 'rthakriyāḥ. na hi mānavako dahana-
anuvindhāyī pauruṣeyaḥ. anyathā api nāntariyakatā-
'nuvidhīyate, anya-apoho 'pi sāmānyam mā bhūt, na
anuvindhīyate. eka-śabda-pramāṇena viśayī-karaṇe
'nuvṛṭṭy-abhāvaḥ kathyate. so 'parasya api tulya
'nuvṛṭṭy-abhāvo 'rthāt tasya anyatra apy asau
anuvṛṭṭir asti. pācakaḥ pāṭhaka iti. na hi teṣv
anuvṛṭṭitaḥ | (34ab) yeṣām upalambhe tal-lakṣaṇam
anuvṛṭṭitaḥ || dṛṣṭam buddher na ca anyasya santi
anuvṛṭṭimat | sanniveśa-ādi tad yuktam tasmād yad
anuvṛṭṭimat | sanniveśa-ādi tad yuktam tasmād yad
anuvṛṭṭimad buddhi-pūrvakam dṛṣṭam yad-dṛṣṭer a-
anuvṛṭṭer a-nirṇaya eva veda-vākya-artheṣu. api
anuvṛṭṭer asādhāraṇatā iti cet. na, ayoga-
anuvṛṭṭer asādhāraṇatā iti cet, na, ayoga-
anuvṛṭṭer asādhāraṇatā iti cet, na, ayoga-
anuvyavahārāt kim ayaṃ lokaḥ sva-saṅketam
anuśamsā-pāpa-śravaṇāt tad-bhāve virodha-a-
anuśāsanam. na vyartham saṃskṛta-śabda-vyutpatty-
anuśilayanto vibhrama-viveka-nir-malam an-apāyi
anuśakta eva eṣām paraspara-kṛto viśeṣaḥ syāt,
anuśaṅgaḥ. abhāva-vyavacchedas tu niyamena bhāva-
anuśaṅgaḥ. tathā a-nairātmye 'pi na bhāva-siddhiḥ.
anuśaṅgaḥ, sa ca sarvatra tulya iti na anayor
anuśaṅgiṇa eva pakṣa-doṣaḥ, pratyakṣa-ādi-virodha
anuśaṅgiṇam prathayatā asattā eva sarvatra
anuśaṅgiṇām tad-viśaya-indriya-virahe 'darśanād
anuśaṅgiṇi punas tan-nirdeśasya vaiarthiyāt. na
anuśaṅgiṇi || a-vedakāḥ parasya api te svarūpaṃ
anuśaṅgiṇi ||21|| a-śakya-samayatvān na sukha-
anuśaṅgiṇyaḥ svabhāva-sthiti-pracyuti-kalpanā na
anuśaṅgi ity abhāva eva artha-abhilāpa-anukāriṇo
anuśthānam iti kecit pracakṣate || jñānavān
anuśthānam vā abhimataṃ tadā ānaya ity api na
anuśthānād a-sannidher na artha-an-arthau. kiṃ ca
anuśthānād anvayāc ca syād vaidya-vaṇig-vyapadeśa
anuśthānād grāma-pratilambha-vat. tasya tv a-
anuśthānād devatā-sannidher a-sākalyena
anuśthitam. yadi idam eva prathamam ucyeta, na
anuśtheya-gataṃ jñānam asya vicāryatām | kiṭa-
anuśtheyam ato jñātvā pravṛtto 'rthavān syām iti.
anusaraṇam parityajya kiñcit sāmānya-grahaṇena
anusaraṇam satām vādaḥ, ukta-nyāye tattva-arthi

HB_00704 vyavasthāpya punas tat-pratipattaye liṅgam
SV_16924 ca, svayam apy ayam na sarvatra prasiddhim
SV_02801 saṁśaya-rahitaś ca tat-pratipattau na liṅgam
VN_02217 tu santo vipratipannaṁ pratipādayanto nyāyam
V3_10501 vibhramam utsrjya artha-vyavasthāpana-nītir
V1_00803 tad-balena udiyamānaṁ vijñānam artha-antaram
VN_00615 kiṁ na utthāpayaṭi. evaṁ hy anena parampara-
PV_02092 bhāsate || śabda-jñāne vikalpena vastu-bheda-
SV_12115 apy ekena racite granthe 'nyasya tulyā. tad-
PV_03091 ca | pramāṇa-uktir niṣedhe yā na sā nyāya-
SV_06505 -eka-dharma-bheda-a-bheda-pratibhāsa-viplava-
SV_15506 -ādikam artham anye 'nyathā vyācakṣate. tad-
SV_07305 asaty api tasmin bhāvāt paramparayā liṅga-
SV_03319 ca. dvitiye tu bhavati, tathā saṅketa-
SV_06211 -śabda-śravaṇāt pratipattir dṛṣṭa-prayoga-
SV_06026 -adhyātmika-bhedān pratipattā pratipattim
HB_00710 asmad-vacanād api svayam siddham eva liṅgam
V1_00304 sā kim a-śabda-liṅgā svayam kathañcid
V1_01305 paśyati, a-paśyamś ca na śabda-viśeṣam
V1_01305 a-paśyamś ca na śabda-viśeṣam anusmarati, an-
SV_10613 ||207|| atīta-a-jātayor vā api na ca syād
V3_06813 ||55|| atīta-a-jātayor vā api na ca syād
PV_02145 sva-dṛṣṭa-mārga-uktir vaiphalyād vakti na
SV_16901 vismṛtavān puruṣo rāga-ādibhir upapluto
SV_11925 ādhikye vibhāgavataḥ paryavasāna-ayogāt.
PV_03494 -ātmā nimeṣa-tulita-sthitiḥ | sa ca kramād
SV_11409 -vaśāt kṛta-samayaḥ sarvaḥ sarvasya dīpakah.
PV_02105 na a-viśeṣāt kramād api | na eka-prāṇe 'py
SV_12613 aneka-vikalpa-sambhavāt. prakṛti-pratyayānām
SV_04406 virudhyante. dharma-dharmi-bhedo 'py asya.
VN_03210 hetubhiḥ śabdasya eka-viśeṣa-an-abhidhānam
VN_03215 yathā. kvacid arthe vipratipattau prasiddham
VN_00818 sattā-bheda-a-bheda-vyavahārah, ekasya apy
SV_16808 -hetuḥ. tatra ko 'tindriya-artha-dṛk |
V2_07011 -vādaś cet tatra ko 'tindriya-artha-dṛk |
SV_12717 api ca, astv artha-antaram vākyam. tad
SV_12718 -avayava-ātmakam vā syād an-avayavam vā.
SV_12804 prthag iti pratyekam te vākyam. tathā ca na
SV_12811 ekasmād eva avayavād vākya-artha-siddher
SV_05501 ākāra-antareṇa ca sva-jñāne pratibhāsanāt,
V1_02506 | ekam eva idaṁ saṁvid-rūpaṁ harṣa-viśāda-ādy-
V1_03613 sarva-jñānānām eka-ākāratva-prasaṅgāt.
PV_03343 no cen na nāma-artha-vaśā gatiḥ || tam
PV_03341 eva saḥ | niścita-ātmā svarūpeṇa na
SV_13227 eka-gati-śakti-pratinīyamād indriyasya
V2_07907 virūpe 'pi dhātau. dhātva-antare tv
V3_11408 -svabhāva-upakāra-sādhanam etat. na eka-kāla-
SV_06912 eka-śabdena ucyante 'pi tv eka-vṛtyā apy
SV_08309 saha-kāriṇaḥ ||164|| yady eka-svabhāvadvād
SV_06901 kṛta-samayaḥ. tathā kāraṇa-apekṣayā apy
SV_04315 -vyatireka-graho vibhramah syāt, tasya eka-
PV_03534 | ekam syād api sāmagryor ity uktam tad
SV_04502 -jñānair vyavahāram pratāryate ||82|| tathā
SV_12826 sarva-vākya-vyāhāra-śravaṇa-smaraṇa-kālasya
PV_03230 -saṅkaraḥ || śabda-ādīnām anekadvāt siddho
SV_11125 tac ca etat pradhāna-nirdeśe sati syād
PV_03524 bhavet || ekā eva cet kriyā ekasmāt kiṁ dīpo
SV_07805 -ākāra-antara-abhāvāt. tasmān na an-avayavam
NB_03044 āha: tac-chāstra-kāreṇa tasmin dharmiṇy
SV_02516 tato bhedaṁ upādāya svabhāva-a-bhede 'py
SV_02011 tad-viruddha-ādy-a-gati-gati-bheda-prayogato
V2_10111 tad-viruddha-ādy-a-gati-gati-prayoga-bhedena
SV_15010 ||283|| ukto hi sambandha-artha-antara-vāde
VN_03303 sādhayitum iṣṭaḥ, kiṁ tarhy abhāva eva eka-
HB_01214 iti. asti tāvat kiñcid eka-svabhāvavte 'py

anusarati iti ko 'yam pratipatti-kramah. pareṇa
anusarati. yasmāt svarga-urvaśy-ādi-śabdaś ca
anusaret. na ca tasya anvaya-vyatirekayor
anusareyuh sat-sādhana-abhidhānena bhūta-doṣa-
anusartavyā. anityaḥ prayatnānantariyakah śabdaḥ,
anusartum yuktam rasa-ādi-jñāna-vat. sato 'pi vā
anusāra-pariśramah parihṛto bhavati. nānā-śabda-
anusāriṇā | guṇa-ādiśv iva kalpya-arthe naṣṭa-a-
anusāriṇā sarvas tathā unneyo na vā kaścit. tasya
anusāriṇī || ukty-ādeḥ sarva-vit pretya-bhāva-ādi
anusāri vyavahāra iti tasya tat-pratibandhe sati
anusāreṇa ca keṣāñcit pratītiḥ. tathā ayam an-
anusāreṇa. na api sāmānya-lakṣaṇa-avabhāsinām
anusāreṇa saṁhṛta-sakala-vyavaccheda-dharmair
anusāreṇa sākāñkṣatvāt sā a-parisamāpta-tad-arthā
anusṛtya ete vṛkṣā iti sva-para-vikalpeṣv eka-
anusṛtya pratyeti iti ko 'nāyor avasthayor
anusmarato na bhavati. asti vā anāyor avasthayor
anusmarati, an-anusmaran na yojayati, a-yojayan
anusmaran na yojayati, a-yojayan na pratyeti ity
anṛta-arthatā | vācaḥ kasyāścid ity eṣā bauddha-
anṛta-arthatā | vācaḥ kasyāścid ity eṣā bauddha-
anṛtam || dayālutvāt parārtham ca sarva-ārambha-
'nṛtam api brūyād iti na asya vacanaṁ pramāṇam
aneka-aṇu-vyatyaya-nimeṣa-tulya-kālatvād antya-
aneka-aṇu-sambandhena nitiṣṭhāti || eka-aṇv-
aneka-artha-abhisambandhe viruddha-vyakti-
aneka-artha-grahaṇān niyamas tataḥ || ekayā aneka
aneka-artha-pāṭhāt. rūdher apy ekāntena an-
aneka-artha-bheda-sambhave tad-eka-artha-bheda-
aneka-artha-sāmānya-abhidhānam ca pratipādyā
aneka-artha-sāmānye śabda-prayogam upadarśya
aneka-arthakriyā-darśanāt, yathā pradīpasya
aneka-artheṣu śabdeṣu yena artho 'yam vivecitah ||
aneka-artheṣu śabdeṣu yena artho 'yam vivecitah ||
aneka-avayava-ātmakam vā syād an-avayavam vā.
aneka-avayava-ātmavte prthag teṣāṁ nirarthatā | (2
aneka-avayavam vākyam. eka-avayava-pratipattiyā ca
aneka-avayavatva-hānir vākyasya iti sakṛt sarva-
aneka-ākāra-ayogād ekasya atiprasaṅgac ca. tasmān
aneka-ākāra-vivartam paśyāmaḥ. tatra yathā-iṣṭam
aneka-ākārās tu vijñāptayaḥ, yena ekam rūpam
aneka-ātmakam bhāvam eka-ātmavtena darśayat | tad
aneka-ātmavta-doṣataḥ || abhyupāye 'pi bhedenā na
aneka-ātmā kalakalo na śrūyeta. dhvanayaḥ kevalam
aneka-upakāra eva syāt. an-ābhoge '-sāmarthyam
aneka-upakāra-sādhanam. upakārasya artha-
aneka eka-śabdena ucyeta. ko virodhaḥ syāt. uktam
aneka ekasya kārakah sa teṣāṁ a-bhinnaḥ svabhāvah.
aneka ekena vyavahāra-artham eva. yathā śābaleyo
aneka-kārya-kāriṇas tathābhāva-jijñāsāsu
aneka-kṛt || artham pūrvaṁ ca vijñānam gṛhṇiyād
aneka-kṛd eko 'pi tad-bhāva-paridīpane | a-tat-
aneka-kṣaṇa-nimeṣa-anukrama-parisamāpteh, varṇa-
'neka-grahaḥ sakṛt | sanniveśa-graha-ayogād a-
aneka-janmanām doṣāṇām eka-utpatti-virodhāt. na
'neka-darśanaḥ | kramēṇa api na śaktam syāt
aneka-deśe yugapad ādhīyate. pūrva-ādhāra-tyāge tu
aneka-dharma-abhyupagame 'pi yas tadā tena vādinā
aneka-dharmāṇaḥ pratīyante. te 'pi śabdāḥ sarva-
'neka-prakāra uktaḥ. tasya a-gatyā tad-viruddha-
aneka-prakāra uktaḥ. svārtha-anumāna-paricchedo
'neka-prakāro doṣah. tena eva sā śabda-śaktir
aneka-pratiśedhāt. ataḥ so 'pi na samūhas tasya
aneka-pratyaya-upadheya-viśeṣatvam iti na nir-

SV_11923	anukrama-grahaṇāt. eka-varṇa-grahaṇa-kāle ca	aneka-buddhi-vyatikramāt. kṣaṇikatvād buddhīnām.
PV_03231	yataḥ | tad-bheda-unnīta-bhedā sā dharmiṇo	'neka-rūpatā || te kalpitā rūpa-bhedā nir-
PV_03102	bhāvāt pūrva-siddhaḥ sa ca aindriyāt | na	aneka-rūpo vācyo 'sau vācyo dharmo vikalpa-jaḥ ||
SV_12612	artha-niveśasya ekasya api vākyasya	aneka-vikalpa-sambhavāt. prakṛti-pratyayānām
PV_02106	aneka-artha-grahaṇān niyamas tataḥ || ekayā	aneka-vijñāne buddhyā astu sakṛd eva tat | a-
V3_00405	-a-vyavacchinna-svabhāva-antara-irahād	aneka-vṛtter ekasya na deśa-ādi-viśeṣavatā anyena
V3_00609	-ādiṣu bahu-mukhair upanyāsair ekatva-	aneka-vṛttyor virodhāt tathāvidha-svabhāva-
SV_09022	tayo rūpayoḥ svabhāva-bhedo 'pi syāt. eka-	aneka-vyavasthiteḥ pratibhāsa-ṣṣayativāt. tathā
SV_03505	-bāhya-tattvo buddhi-pratibhāsa-vaśād eko	'neka-vyāvṛttaḥ śabdair viśayī-kriyate tad-
SV_13221	samskāra-viśeṣāc chruṭi-niyama indriyānām	aneka-śabda-saṅghātasya kalakalasya śrutir na syāt.
SV_13218	-bhedād bhinnatvād eka-artha-niyamo yadi |	aneka-śabda-saṅghāte śrutih kalakale katham ||255|
VN_00612	āyāse vata ayam tapasvī padārthaḥ patito	'neka-sambandhinam upakṛtya anekam śabdām ātmani
SV_02503	vyavasthitam a-miśram eva. artha-antaram apy	aneka-sambandhe 'pi na tat teṣām sāmānyam a-tad-
SV_03930	-vṛttis tataḥ sāmānyam ity atra ucyate.	aneka-sambandhebhyaḥ kārya-dravya-ādibhyo nimitta
SV_08320	viśeṣebhyas tad-udbhavaḥ ||165|| tat-kāryam	aneka-sahakāri-sādhāraṇam eka-viśeṣa-apāye 'pi na
VN_06311	-sādhana-vacana-vat. yathā ekasya arthasya	aneka-sādhana-sad-bhāve 'py ekena eva tat-siddher
PV_03248	-jñā jñāna-ākāra-arpaṇa-kṣamam || kāryam hy	aneka-hetutve 'py anukurvad udeti yat | tat tena
PV_02105	-vyaktis tad-dhetor nitya-sannidheḥ || na	aneka-hetur iti cen na a-viśeṣāt kramād api | na
PV_02110	sakṛj janma dhiyāmataḥ || yady eka-kālīko	'neko 'py eka-caitanya-kāraṇam | ekasya api na
SV_04427	dīpa-tejo maṇau yathā ||81|| tatra eka-kāryo	'neko 'pi tad-a-kārya-anything-āśrayaiḥ | ekatvena
SV_06910	ity upekṣanīyāḥ. atha eka-vṛtter	aneko 'pi yady eka-śrutimān bhavet | (143ab) na
SV_08307	ity asti svabhāva-anvayaḥ. yady eka-ātmatayā	anekaḥ kāryasya ekasya kāraḥ | ātmā ekaṭra api
V3_09409	idānīm a-krama-abhivyakter ghaṭa-dadhy-ādir	anekaḥ, ko vā virodhaḥ karma-abhivyakter a-bheda-
SV_04207	bhedād a-bhinnā ity ucyante, ekena vā	aneko janito '-taj-janyebhyo bhedāt. kiṃ punar
PV_02109	|| tad dhetus tādrśo na asti sati vā	anekatā dhruvam | prāṇānām bhinna-deśatvāt sakṛj
SV_08525	nir-viśayam eva khalv idam mithyā-jñānam yad	anekatra eka-ākāram iti na tad-viśayasya abhāvāt
SV_07509	vyaktir vṛttilḥ sāmānyasya iti. a-vṛtter na	anekatra jñāna-hetuḥ. ata eva vyakter anyā atha
SV_04927	kiṃ tarhi tad eva idam iti. tan na tad ekam	anekatra paśyato 'pi bheda-samsarga-vad yuktam.
SV_06917	iti tasmin na yujyate ||143|| yad etad ekam	anekatra vartamānam ekām śrutim vartayati tasya
SV_04317	-sthitivāt, na vastu-bhedāt, tasya ekasya	anekatva-ayogāt, anekasya ca ekatva-ayogāt,
SV_11920	vākyam ca eka-avabhāsi mithyā eva. eka-	anekatva-ayogāt. na hy ekam. anekayā buddhyā
SV_12801	iśyante. pratyekam sārthakatve 'pi mithyā-	anekatva-kalpanā | eka-avayava-gatyā ca vākya-
PV_02104	api sāmārthye yugapad bahu-sambhavaḥ || na	anekatvasya tulyatvāt prāṇa-apānau niyāmakau |
SV_11929	pada-ādi. a-bheda-pratibhāsanād buddhes tad-	anekatvasya niṣeṣyamānatvāc ca. tan na vastu.
PV_03230	bhavet sambandhi-saṅkaraḥ || śabda-ādīnām	anekatvāt siddho 'neka-grahaḥ sakṛt | sanniveśa-
SV_06921	iśyate. anityatve 'parāpara-utpatter	anekatvād bheda-vad eka-pratyaya-ayogāt. nityasya
PV_03409	'rthasya bāhyasya drśya-adrśya-bhidā kutaḥ |	anekatve 'nuśo bhinne drśya-adrśya-bhidā kutaḥ ||
PV_02086	vā gatiḥ || na asty eka-samudāyo 'smād	anekatve 'pi pūrva-vat | a-viśeṣād aṇutvāc ca na
PV_02285	|| nirodha-dharmakam sarvaṃ tad ity-ādāv	anekadhā | anumāna-āśrayo liṅgam avinābhāva-
SV_02007	iti iyaṃ trividhā apy ukta-anupalabdhir	anekadhā | tat tad-viruddha-ādy-a-gati-gati-bheda
SV_05212	teṣv eka-vijñāna-a-kāraṇatve kāraṇam ucyate.	anekam api yady ekam apekṣya a-bhinna-buddhi-kṛt |
SV_05418	na bhinneṣv iti cen matam | (107ab) na brūmo	'nekam eka-kārya-kṛn na bhavati iti, kiṃ tarhi na
SV_05213	a-bhinna-buddhi-kṛt | (103ab) na brūmo	'nekam ekam pratyayam na janayati bhedād iti. na
SV_06709	kecic chaddāḥ kvacin niveśyante. tatra yady	anekam ekaṭra upayujyeta, tad avaśyam tatra
PV_02178	nityam vā janakam katham || tasmād	anekam ekasmād bhinna-kālam na jāyate | kārya-an-
PV_03197	-gocaram || atha eka-āyatanatve 'pi na	anekam grhyate sakṛt | sakṛd graha-avabhāsaḥ kiṃ
SV_04511	svato 'rthāḥ pāramārthikāḥ | rūpam ekam	anekam ca teṣu buddher upaplavaḥ ||87|| bhedas
V1_03903	tad-rūpam na asti tattvataḥ | yasmād ekam	anekam ca rūpam teṣām na vidyate ||50|| sādharma
SV_11928	viśeṣa-an-upalakṣaṇatvāc ca. na apy	anekam pada-ādi. a-bheda-pratibhāsanād buddhes
PV_03359	tad-rūpam na asti tattvataḥ | yasmād ekam	anekam vā rūpam teṣām na vidyate || sādharma-
VN_00614	anekam sambandhinam upakaroti tair eva	anekam śabdām kiṃ na utthāpayati. evam hy anena
VN_00612	padārthaḥ patito 'neka-sambandhinam upakṛtya	anekam śabdām ātmani tebhyaḥ samāśamsan. sa yaiḥ
VN_00613	tebhyaḥ samāśamsan. sa yaiḥ śakti-bheda	anekam sambandhinam upakaroti tair eva anekam
PV_03043	sāmānye '-vastu-lakṣaṇam | kāryam cet tad	anekam syān naśvaram ca na tan matam || vastu-
PV_03490	apy eṣa varṇānām doṣaḥ samanujyate ||	anekayā tad-grahaṇe yā antyā dhīḥ sā anubhūyate |
SV_11921	mithyā eva. eka-anekatva-ayogāt. na hy ekam.	anekayā buddhyā kramaṇa grahaṇa-ayogāt. na ca tad
PV_04253	tad dr̥ṣṭe kārye 'pi gamyate || ekam katham	anekasmāt kleḍa-vad dugdha-vāriṇaḥ | drava-śakter
VN_00819	-varti-vikāra-jvālā-antara-utpādanāni,	anekasya api cakṣur-āder eka-vijñāna-kriyā-
PV_03206	kramaṇa ca | na citra-dhī-saṅkalanam	anekasya ekayā a-grahāt || nānā-arthā ekā bhavet
SV_04317	vastu-bhedāt, tasya ekasya anekatva-ayogāt,	anekasya ca ekatva-ayogāt, vyatiriktasya ca
VN_04312	a-pratibaddha-artham apārthakam. yatra	anekasya padasya vākyaṣya vā paurvāparyeṇa yogo
PV_03078	meva-bahutvād bahutā api vā || pramāṇānām	anekasya vṛtter ekaṭra vā yathā | viśeṣa-dr̥ṣṭer
HB_01003	hetv-antaram apekṣeta. bija-ādi-vad	anekānta iti cet, syād etat - bija-ādāyo 'nkura-
PV_03065	eva a-prameyatvād asataś cen matam ca naḥ ||	anekānto '-prameyatve hy abhāvasya api niścyāt |
HB_01010	tv avasthā-viśeṣāḥ kāraṇa-kāraṇāni iti na	anekāntaḥ, kṣaṇikeṣu bhāveṣv aparāpara-utpatter

PV_02217	doṣa-virodhinaḥ || sa-ātmatvena an-apāyatvād	anekāntāc ca bhasma-vat | yaḥ paśyaty ātmānam
PV_02155	aṅga-rūpa-ādy api iti cet || na sarveṣām	anekāntān na ca apy a-niyato bhavet | a-guṇa-
V3_05707	kvacid aparaṃ kiñcin nibandhanam asti. sa ca	anena a-sakṛd ācarita-pūrva iti na anayoḥ
PV_03144	api kathyatām | sāmīyād akṣa-dhiyām uktam	anena anubhava-ādikam || viśeṣaṇam viśeṣyam ca
V3_10712	ity a-pratiśedhaḥ. sva-ātmani svasaṃviditena	anena aparatra pariccheda iti cet, nanv evam
NB_03059	-indriya-āyur-nirodha-lakṣaṇasya maraṇasya	anena abhyupagamāt, tasya ca taruṣv a-sambhavāt.
SV_14607	kasyacid bhāvasya eva pratīteḥ. tathā ca	anena artha-antara-bhāva eva uktaḥ syāt. na tayoh
SV_15523	-artha-upanibandhanam vākyam evaṃ niyuñjānam	anena arthena yojayāmi iti parārtha-paratā-
V3_12606	-grāhiṇyaḥ syuḥ. tasmād yathā kathañcid apy	anena asato niścinvatā prameyā vaktavyāḥ. na hi
HB_01803	an-ādrtya etat prasahya kuryāt. evaṃ hy	anena ātmanaḥ sāmartyam api darśitam bhavati.
PV_04127	artha-niyamaḥ sañketa-anuvidhāyinām | na ity	anena uktam atra eṣam pratiśedho virudhyate ||
SV_09719	kāryam a-kāryam vā a-vināśini | (193ab)	anena udāharaṇam anayor darśayati. tatra anvayī
SV_09407	bruvāṇaḥ kaṃ svārtham puṣṇāti. tasmād	anena upātta-bheda eva sādhyāḥ. upātta-bhede
V3_07203	bruvāṇaḥ kaṃ svārtham puṣṇāti. tasmād	anena upātta-bheda eva sādhyāḥ. upātta-bhede
PV_04151	ca dharmināḥ | bādhā-sādhyā-aṅga-bhūtānām	anena eva upadarśitā || tatra udāhṛti-dīn-mātram
V3_02502	āha. na, svarūpeṇa eva nirdeśya ity	anena eva gatavāt. siddha-sādhana-rūpeṇa hi
V3_02705	-anityatva-abhāvam api sādhyati iti.	anena eva ca anumāna-kāle śāstra-an-āśraya-
PV_04078	dharmināḥ | svarūpeṇa eva nirdeśya ity	anena eva tad gatam || siddha-sādhana-rūpeṇa
SV_14311	-sāmartyāni. sarva-pratibandhe ca nanv	anena eva dravyam vināśitam syāt. sarva-śakti-
VN_04207	-vādina iti. sa sarvo nirarthaka-abhidhāy	anena eva nīgrahasthānena nīgraha-arhaḥ. na ca
SV_16409	-kāvyā-ādi-vat. a-śakti-sādhanaṃ puṃsām	anena eva nirākṛtam ||310|| pratipādītā hi puruṣa
SV_16926	ca dṛṣṭo 'rūḍha-artha-vācakaḥ | (320ab)	anena eva nirvarṇyamānaḥ. manuṣya-atiśāyī-puruṣa-
SV_14902	hetuko bhavati ity api viruddham iti. so 'py	anena eva pratyākhyātaḥ. kasyacid bhāva-an-
SV_17603	kiṃ yathārthā na vā iti. tena na yuktam	anena kasyacid vacanena kiñcin niścetum. tasmān
SV_07908	pratipattim antareṇa adṛśya-rūpatvāt. api ca	anena kim a-sambhavad abhisamikṣya evaṃ bahv-
VN_00915	iti pūrvakā eva iyam anupalabdhiḥ. tasmād	anena kvacid keṣāñcid asad-vyavahāram
SV_05122	eva gṛhyeta, a-pratītā eva vyaktiḥ syād	anena jñānena. tadā kadācit sambaddhasya a-
SV_06712	apy asya āyāsasya kiñcit sāphalyam. kevalam	anena tatra yogyās te 'rthās codaniyāḥ. ta ekena
PV_03525	api na śaktam syāt paścād apy a-viśeṣataḥ ||	anena deha-puruṣāv uktau saṃskārato yadi |
SV_09710	bhavati yady asya abhāve na bhavet. tad	anena dvividhasya api sādhanā-prayogasya gamakatā
V2_07509	bhavati, yady asya abhāve na bhavet. tad	anena dvividhasya api hetor gamyā-gamakatā-
VN_06607	kathāṃ prasañjayati. pratijñātam khalv	anena na asad āvir-bhavati, na sat tiro-bhavati
VN_05605	ado vaktavyam. tasmāt tāvad vaktavyam, yāvad	anena na gṛhītam, na trir eva. a-grahaṇa-sāmartye
SV_08926	a-pariniṣṭhānād ākulam pralapanti. tad apy	anena nirastam svabhāvena ekānta-bhedāt. tad-
SV_14529	yadi hi kasyacid bhāvam brūyāt, na bhāvo	'nena nivartitaḥ syāt. tathā ca bhāva-nivṛttau
PV_04226	'sti so 'satsu ca na vidyate | jagaty	anena nyāyena nañ-arthaḥ pralayaṃ gataḥ || deśa-
V2_05413	'sti so 'satsu ca na vartate | jagaty	anena nyāyena nañ-arthaḥ pralayaṃ gataḥ ||18||
HB_01508	iti tasya na kadācid apy anyathā-bhāvaḥ.	anena nyāyena sarvatra hetu-phala-bhāva-
VN_04414	iti. na śabda-anvākhyānam vyartham,	anena padena go-śabdām eva pratipadyate, go-
VN_00615	anekaṃ śabdam kiṃ na utthāpayati. evaṃ hy	anena parampara-anusāra-pariśramaḥ pariḥṛto
SV_12623	-sādhane te tulyāḥ sarvatra iti kim	anena pariśeṣitam. tathā ca sarvo vyavahāro
VN_06714	sva-doṣam paratra upakṣipati. ayam eva doṣo	'nena prakaraṇena ucyaṭa iti cet, eṣa
VN_02616	nīgraha-arhaḥ, na pratipakṣa-dharma-anujñāyā	anena prakāreṇa pratijñā-hāneḥ. pratijñā-artha-
VN_02517	pratijñā-hānau viśeṣa-pratiniyamaḥ kiṃ kṛto	'nena prakāreṇa pratijñāṃ tyajataḥ pratijñā-hānir
VN_02808	pratijñā-sādhanaḥ upādādita. upādādātā ca	anena pratijñā-mātreṇa siddhir iṣṭā bhavati,
SV_03420	-uditāḥ sarvaḥ prasaṅgaḥ samāna iti tad apy	anena prativyūḍham. tatra hy artha-antaram
PV_03273	tato hiyeta bhokṛtā || kārya-kāraṇatā	anena pratyuktā a-kārya-kāraṇe | grāhya-grāhakatā
HB_02301	saty asya vināśe vināśa-svabhāvena eva	anena bhavitavyam. tathā api vyartho vināśa-hetur
SV_04208	janito 'taj-janyebhyo bhedāt. kiṃ punar	anena bheda-lakṣaṇena sāmānyena svalakṣaṇam
V3_01005	iti cet, uktam atra. api ca vinā apy	anena yāvān kaścit kṛtakaḥ sa sarvo 'nityāḥ,
V3_09306	atha kā iyam a-vyaktiḥ. adṛśya-ātmatā. nanv	anena lakṣaṇena pradhāna-puruṣa-ādayo 'py anityāḥ
PV_03463	|| liṅgam sā eva nanu jñānam vyakto 'rtho	'nena varṇitaḥ | vyaktāv an-anubhūtāyāṃ tad-
V3_10402	ity uktam. itaretara-vibhāgam ca	anena sattā-anuṣaṅgiṇam prathayatā asattā eva
SV_09118	na iha ghaṭo na idānim na evam ity uktau na	anena sambandho 'sti, na etad dharmā vā iti
V3_11401	a-saṃhata-para-upakāra-niyama-abhāvād	anaikāntika eva ity a-viruddhaḥ. ko hy eṣa
VN_03701	-sādhana-sāmartyaḥ saṃśaya-hetutvād	anaikāntika eva. prasādhite tu sāmartye gotve '-
V3_12405	atiprasaṅgo hy evaṃ syād ity asādhāraṇa-	anaikāntika eva prāṇa-ādīḥ. sādhanam api khalu
NB_03068	tathā, asya eva rūpasya sandehe 'py	anaikāntika eva. yathā a-sarvajñāḥ kaścīd
VN_03008	yad ubhaya-pakṣa-pratipannaṃ vastu, tena	anaikāntika-codanā iti. atra api pratijñāyāḥ
VN_03707	ubhaya-pakṣa-sampratipannena vastunā	anaikāntika-codanā iti, tatra apy avaśyam saṃśaya
VN_03615	uttaram para-pakṣe sva-siddhena gotva-ādinā	anaikāntika-codanā iti, tad a-sambaddham eva.
VN_03001	para-pakṣe sva-siddhena gotva-ādinā	anaikāntika-codanād virodhaḥ, yaḥ para-pakṣam sva
SV_01212	atiprasaṅgāt. tat katham vaidharmya-vacanena	anaikāntika-parihāraḥ. tasmād vyāvṛttim icchatā
V2_09310	tāvan nyāyo yad ubhayaṃ vaktavyam viruddha-	anaikāntika-pratipakṣeṇa iti, yad vaidharmya-
SV_01107	tāvan nyāyo yad ubhayaṃ vaktavyam, viruddha-	anaikāntika-pratipakṣeṇa iti. vaidharmya-vacanam

SV_01108 -pratipakṣeṇa iti. vaidharmya-vacanam
V2_09311 -pratipakṣeṇa iti, yad vaidharmya-vacanam
VN_03511 a-prasādhite vā tad-vṛtti-niyame
V3_10607 tathā ekasya rūpasya asiddhau sandehe vā
V3_09111 rūpasya asiddhau sandehe vā asiddho
V3_04609 pratibhānāt syāt saṁśayaḥ, sa ca na ekāntena
V3_11012 viprakṛṣṭe punar arthe 'bhāva-nirṇayo
PV_04207 -mātram ādāya kevalam vyatirekitā | uktā
V3_11206 tena ayam apy ekasya rūpasya sandehād
NB_03093 rūpayor ekasya asiddhāv aparasya ca sandehe
NB_03096 sandigdham. anayor eva dvayo rūpayoḥ sandehe
VN_03007 viruddhaḥ. ubhaya-pakṣa-sampratipannas tv
VN_03708 apy avāśyam saṁśaya-hetutva-mukhena eva
NB_03080 -āder nivṛtṭiḥ. iti sandigdha-vyatireko
VN_01809 siddher yan na aṅgam asiddho viruddho
VN_00522 vyavahāraḥ. asad-vyavahāras tu tad-viparyaye
V3_11601 ata eva anvaya-vyatirekayoḥ sandehād
V3_04610 nirdiṣṭa-guṇa-niścayād eva ity a-niścito na
V3_10104 vyavasthām apanudet. hetuś ca evam na kaścīd
VN_00209 eva śaṅkāyāḥ. tato vyatirekasya sandehād
NB_03066 ekasya rūpasya a-sapakṣe 'sattvasya asiddhāv
SV_00704 -phala-śaktinām pariṇāma-anubandhini |
VN_02112 sādhanā-doṣaḥ punar nyūnatvam asiddhir
VN_03704 etena sva-pakṣa-anapekṣa-hetu-prayogasya
VN_02901 iha api yadi nivṛtta-ākāṅkṣe vādini paro
SV_02123 na avāśyam hetau bhāva iti tad-bhāva-hetor
V2_09110 na avāśyam hetau bhāva iti tad-bhāva-hetor
VN_03709 api tulyam iti na ubhaya-siddha-itarayor
VN_04006 kva upayujyate. yadi prak-sādhanā-vādi hetum
V3_08007 pakṣa-dharmān āha. bheda-sāmānyayoś ca
VN_04004 nigrahasthānam. atra api pūrvasya eva hetor
VN_02902 'naikāntikatām udbhāvayet, a-sādhanā-aṅgasya
SV_01102 viruddha-tat-pakṣyānām nirāsaḥ, vyatirekasya
V3_04505 viparīta-sandigdha-pratipatti-śruti-vat.
V2_09306 -tat-pakṣyānām nirāsaḥ, vyatireka-niścayena
NB_03109 sandehe vā yathāyogam asiddha-viruddha-
NB_03107 tata eva anvaya-vyatirekayoḥ sandehād
PV_03111 bhāvo 'nitya ity abhidhīyate || yasya ubhaya-
V3_13604 ||85|| mithyā-uttarāṇi jātayaḥ. teṣāṃ ca na
V1_02210 api pūrvakam eva योग्यं vijñānam utpāśyāmaḥ,
VN_02807 jānāty eva hi, jānan katham a-vikalā-
V1_02411 tat-sa-rūpasya tat-prāptir viśeṣo vā vācyāḥ.
VN_04012 ca nāma hinoter dhātos tu-śabde pratyaye kṛd-
VN_05906 -nigraha-antāyām kathāyām svayam eva kathā-
PV_03112 anityatā na kim | ṣaṣṭhy-ādy-ayogād iti ced
PV_03006 -ādi-buddhi-vat || etena samaya-ābhoga-ādy-
PV_04020 -upagame 'py etat tulyam ity anavasthitiḥ ||
V3_01002 saha sādhanam syāt. tasmāt triṣv eva rūpeṣv
PV_03514 ca tām | ko nāma anyo vibadhnīyād bahir-aṅgo
PV_03261 'kṣṇā na grhyeta kadācana || na hi saty
PV_02249 api snehaḥ snihyan sa ātmani || upalambha-
PV_03212 bahuṣv api na sambhavaḥ || paricchedo
PV_02076 bhraṁśa-ādayo gatāḥ | vikārayati dhīr eva hy
PV_02075 sukha-duḥkha-jā || tayoś ca dhātu-sāmānyā-
PV_03124 || samḥṛtya sarvataś cintām stimitena
V1_01401 yataḥ samḥṛtya sarvataś cintām stimitena
PV_03361 ekasya api tad-ātmanāḥ | asti iyam api yā tv
V1_03907 ekasya api tad-ātmanāḥ | asti iyam api yā tv
V3_08203 gamyo 'stu, tāvatā kārya-parisamāpteh. kim
SV_05317 aparādhaḥ kṛto yat tan na upakurvanti. kim
V2_09204 ||65|| na hi bahulam pāka-darśane 'pi sthāly-
SV_01015 ||13|| na hi bahulam pakva-darśane 'pi sthāly-
PV_04269 || kāraṇāt kārya-saṁsiddhiḥ svabhāva-
V3_05803 ||43|| kāraṇāt kārya-saṁsiddhiḥ svabhāva-
SV_17324 phalānām tulya-rasa-sādhanā-vad eka-sthāly-

anaikāntika-pratipakṣeṇa. yady a-dṛṣṭi-phalam tac
anaikāntika-pratipakṣeṇa, yadi tena vipakṣe '-
'naikāntikaḥ, a-vṛttau vā asādhāraṇaḥ. viruddha-
anaikāntikaḥ. katamasya ekasya. vyatirekasya.
'naikāntikaś ca hetvābhāso bhavati. dharmi-
anaikāntikaḥ. tan niścita-tad-bhāvo nirdiṣṭa-guṇa
'naikāntikaḥ. tasmāt karaṇa-guṇa-vaktu-kāmate
anaikāntikas tasmād anyathā gamako bhavet ||
anaikāntikaḥ. dvayor viruddho 'siddhau ca, yathā
'naikāntikaḥ. yathā vīta-rāgaḥ kaścit sarvajño vā,
'naikāntikaḥ. yathā sa-ātmakam jīvac-charīram
anaikāntikaḥ, yad ubhaya-pakṣa-pratipannam vastu,
anaikāntiko vaktavyaḥ. tad a-samarthite 'nyatra
'naikāntiko vacana-ādiḥ. dvayo rūpayor viparyaya-
'naikāntiko vā hetvābhāsaḥ. tasya api vacanam
'naikāntikaḥ, viprakṛṣṭe 'rthe pratipatṭi-
anaikāntikaḥ, sādhyā-itarayor ato '-niścayāt. na
anaikāntikaḥ syāt. na vai vastu-dharma-
anaikāntikaḥ syāt. vipakṣasya api icchā-kṛtatvād
anaikāntikaḥ syād dhettvābhāsaḥ. na apy a-darśana-
anaikāntiko hetvābhāsaḥ. yathā śabdasya anityatva
anaikāntikatā kārye pratibandhasya sambhavāt ||8||
anaikāntikatā vādināḥ sādhyaitum iṣṭasya arthasya
anaikāntikatā vyākhyātā, so 'pi sva-abhimata-
'naikāntikatām udbhāvayet, a-sādhanā-aṅgasya
anaikāntikatvam. tan na artha-antara-nimitto
anaikāntikatvam. bhāva-mātra-bhāvitve siddha-anya
anaikāntikatvair viśeṣaḥ. yad apy uktam, dṛṣṭānta
anaikāntikam uktvā datta-uttara-avasaraḥ, tena
anaikāntikayor aikāntikatām bruvāṇam prativahan
anaikāntikasya abhidhānān nigrhīte hetv-antara-
anaikāntikasya abhidhānān nigrahasthānam vādināḥ,
anaikāntikasya tat-pakṣasya ca śeṣavad-ādeḥ.
anaikāntikasya tu pakṣa-dharmatvam eva, a-
anaikāntikasya. dvayor ity eka-prasiddha-
anaikāntikās trayo hetvābhāsaḥ.
anaikāntikaḥ. sādhyā-itarayor ato niścaya-abhāvāt.
anta-vyavadhi-sattā-sambandha-vācinī | anityatā-
antaḥ, ayoniśo-vikalpānām a-pratiṣṭhānāt. yathā
antaḥ-karaṇa-abhipātinām sukha-ādinām vijñāna-
antaḥ-karaṇaḥ pratijñām eva pratijñā-sādhanāya
antaḥ-karaṇatva-ādayo 'pi tan-nibandhanā na vā a-
antaṃ padam. padam ca nāma-ākhyāta-upasarga-
antaṃ pratipadyata iti. idam api yadi pūrvā-pakṣa
antayoḥ sa katham bhavet || sattā-sambandhayor
antar-aṅga-anurodhataḥ | ghaṭa-utkṣeṣaṇa-sāmānya-
antar-aṅgam tu sāmartyam triṣu rūpeṣu saṁsthitam
antar-aṅgam artha-siddhau sāmartyam avasthitam,
'ntar-aṅgikām || bāhyaḥ sannihito 'py arthas tām
antar-aṅge 'rthe śakte dhīr bāhya-darśani | artha
antar-aṅgeṣu prakṛtyā eva anurajyate |
'ntar anyo 'yam bhāgo bahir iva sthitaḥ |
antar-artha-viśeṣa-jā || śārdūla-śoṇita-ādinām
antar-arthasya sannidheḥ | etena sannipāta-ādeḥ
antar-ātmanā | sthito 'pi cakṣuṣā rūpam iṅgate sā
antar-ātmanā | sthito 'pi cakṣuṣā rūpam iṅgate sā
antar-upaplava-samudbhavā || doṣa-udbhavā
antar-upaplava-samudbhavā ||52|| doṣa-udbhavāt
antar-gaḍunā sāmānyena iti vyāvṛtti-sādhanena
antar-gaḍunā sāmānyena. yathā-sambhinnānām apy
antar-gata-mātreṇa pākaḥ sidhyati, vyabhicāra-
antar-gamana-mātreṇa pākaḥ sidhyati, vyabhicāra-
antar-gamād iyam | hetu-prabheda-ākhyāne na
antar-gamād iyam | hetu-prabheda-ākhyāne na
antar-gamād dṛṣṭa-vad a-dṛṣṭa-taṇḍula-pāka-sādhanā

V3_05605 sa kiṃ na udāhṛtaḥ. so 'pi svabhāva-hetāv
SV_10502 kārya-anumāna-lakṣaṇatvāt svabhāva-hetāv
V3_07007 etat – svabhāva-anupalabdhiḥ svabhāva-hetāv
VN_06004 -pratipattir apratibhāyām artha-antare vā
SV_05402 kvacit pratibandhaḥ, sa sarvo janyatāyām eva
SV_00623 -utpādo 'numīyate sa katham trividhe hetāv
V3_08206 -utpādo 'numīyate, sa katham trividhe hetāv
V3_13701 ity uktam. tāny api kenacil leśena āsv eva
VN_03612 sarva ete sādhana-virodhā hetvābhāseṣv eva
V3_13610 na hy evam-ādīni yathokta-lakṣaṇāsu jātiṣv
VN_06008 -pratipattir hetvābhāseṣv apratibhāyām vā
VN_05910 syāt. tathā ca idam artha-antara-gamana eva
V3_11606 ayogād yathā saṃśete, tathā iha api sarva-an-
VN_03717 antar-bhāvād dr̥ṣṭāntasya api hetāv
VN_06105 yat kiñcit pralapati, tadā katham hetvābhāsa-
V3_13703 sāmānya-lakṣaṇam vācyam syāt, viśeṣe 'n-
NB_03090 sa iha kasmān na uktaḥ. anayor eva
VN_02022 tu dharmāḥ pṛthag an-ukto 'pi sādhyā-dharme
V1_00202 pramāṇam asti. pramāṇasya sato 'tra eva
VN_03717 -prasaṅgāt. dr̥ṣṭānta-ābhāsānām hetvābhāseṣv
VN_03719 yo dr̥ṣṭānta-sādhyo 'rthas tasya hetāv
VN_06719 kathā-prasaṅgād iti. idam api hetvābhāseṣv
V3_11607 -saṃśaya-rūpā sā ubhaya-bahir-bhāve syāt,
V1_01501 vikalpaḥ saṃvidita upayann apayamś ca kva
PV_03427 -vat | buddheś ca grāhikā buddhir nityam
PV_03336 bhāyo 'sti kevalaḥ || kasyacit kiñcid eva
SV_03312 asya asti iti. yadā punar vyavaccheda-
SV_12810 na yujyate | (250ab) atha mā bhūd avayava-
PV_03228 tat tena eva hi gr̥hyate || svato vastv-
SV_02709 ||46|| na kevalam pratyakṣa-dr̥ṣṭe pramāṇa-
SV_02712 -vyatirekāt sarva-dharma-niścaya iti pramāṇa-
SV_16525 tan na, atīndriyeṣv a-dr̥ṣṭa-ādīṣu pramāṇa-
SV_16527 upayācyate. anyathā saty api tasmin pramāṇa-
VN_00721 -śabda-virodhāt ta eka-rūpāḥ samudāya-
V3_08801 na janakatvād iti cet, sthiter artha-
SV_13020 vyavadhāne tu hetv-abhāvāt samartha-kṣaṇa-
V3_05103 vyavadhāne hetv-abhāvāt samartha-kṣaṇa-
SV_12817 rūpasya saṅghāte 'py a-sambhāvāt. artha-
V2_07905 -prasaṅgaḥ. na, sattva-saṅkhyāta-kṣaṇa-
PV_03138 sakṛd dhiyaḥ || pratibhāsa-a-viśeṣāś ca sa-
VN_03602 -doṣasya prakṛt prasaṅgena parājitasya doṣa-
V3_08208 samarthena kārya-utpādo 'numīyate | artha-
SV_00625 yaḥ samagreṇa kārya-utpādo 'numīyate | artha-
V3_08304 na kārya-anumānam. yogyatāyās tu dravya-
SV_00708 na kārya-anumānam. yogyatāyās tu dravya-
V1_04110 saṃvedanaṃ na sādhyati ity upalambha-
PV_02179 utpādato 'nyeṣu saṅgateṣv api hetuṣu || hetv-
SV_07526 -prasaṅgāt. na ca eka-vyakty-ātmano vyakty-
NB_02036 -bhāvi bhūtasya api bhāvasya vināśaḥ, hetv-
SV_03204 sarva-bhedeṣu tāvatā niścayo bhavati, kāraṇa-
HB_01004 'pi na kevalā janayanti, salila-ādi-kāraṇa-
SV_01516 tathābhūtāḥ sidhyanti, guṇa-antarāṇām kāraṇa-
HB_01712 na sa sāhityam apekṣate, kāryaṃ tu pratyaya-
HB_01908 pratyayatvam, tatra hetu-santānasya pratyaya-
SV_12806 ca vākya-artha-pratipatter avayava-
HB_02110 -ādi-vad iti. sthira-hetu-vādinaḥ pratyaya-
HB_00506 -vṛtti-sādhanam anvaya-niścayaḥ, nimitta-
VN_03715 tad-vacanena gamyamānasya tasmāt sādhana-
HB_03203 -vyavaccheda-vyāpti-sādhanād eva ca prakāra-
HB_03209 a-paricchedāt. atas tad eva pramāṇam prakāra-
SV_12904 a-krameṇa ca vyāhartum a-śakyatvāt, gaty-
V3_04001 śrutau rūpaṃ pratibhāse 'dvayaṃ sambandhy-
SV_13829 -āder viśaya-antarasya ca kasyacid vyañjaka-
V1_00310 -anvayāt. na hy atra dr̥ṣṭānto 'sti, sādhana-
SV_13902 vyaktir āvaraṇa-vigamo vijñānam vā gaty-

antar-bhavati ity udāhṛta eva. tathā hi – na hy
antar-bhavati iti vakṣyāmaḥ. sac-chabda-vyavahāra
antar-bhavati iti, sā tad udāharaṇena eva udāhṛtā.
antar-bhavati. nanu na avasyaṃ sādhanā-
antar-bhavati, parabhāva-utpādane tad-an-upakārāt,
antar-bhavati. hetunā yaḥ samagreṇa kārya-utpādo
antar-bhavati. hetunā yaḥ samarthena kārya-utpādo
antar-bhavanti iti cet, āsām api parasparam eṣa
antar-bhavanti iti hetvābhāsa-vacanena eva uktāḥ.
antar-bhavanti. na ca dūṣaṇāni, śabda-artha-an-
antar-bhavet. bhavati hy a-nibaddhena api kathā-
antar-bhaved a-samartha-sādhanā-abhidhānād
antar-bhāva-ayogāt saṃśayaḥ. a-pratipattir an-
antar-bhāva iṣṭo bhavati, tathā ca na dr̥ṣṭāntaḥ
antar-bhāvaḥ. a-samarthita-sādhanā-abhidhāna evam
antar-bhāvāt. tac ca sāmānya-lakṣaṇam uktam eva
antar-bhāvāt. na hy ayam ābhyāṃ sādhyā-viparyaya-
'ntar-bhāvāt pakṣi-kṛta eva iti na pṛthag asya
antar-bhāvāt pramāṇe (1b')
antar-bhāvād dr̥ṣṭāntasya api hetāv antar-bhāva
antar-bhāvād dhetunā eva sādhitā iti na
antar-bhāvān na pṛthag vācyam. hetvābhāsaś ca
antar-bhāve katham a-pratipattiḥ. evaṃ tarhi
antar-bhāvvyatām arthe buddhau vā. na arthe,
antar-mukhā ātmani || yo yasya viśaya-ābhāsaḥ tam
antar-vāsanāyāḥ prabodhakam | tato dhiyāṃ
antara-a-nir-ākāṅkṣas tam jñātum icchati, tadā a-
antara-a-pratikṣaṇena ekasmād eva avayavād vākya-
antara-a-bhedād guṇa-āder bhedakasya ca | a-
antara-a-vṛttiḥ kvacit. yadā anumānam api vastu
antara-a-vṛttiḥ. na hi tasmin niścite tad-ātmā a-
antara-a-vṛtṭeḥ. tad-a-sambhāvād eva hy āgamas
antara-a-vṛtṭāv a-pratipatteḥ. tataś ca kevalād
antara-a-sambhāvinīm arthakriyām eva na kuryuḥ.
antara-an-artha-antaratve upakāreṇa vyākhyāte.
antara-an-utpatter jñāna-an-utpattiḥ. tasmāt
antara-an-utpatter jñāna-an-utpattiḥ. pūrva-
antara-an-utpattes ca. śabda-utpāda-vādināś tāvad
antara-an-upādānatā-lakṣaṇatvāc caramatvasya.
antara-anantare katham | śuddhe mano-vikalpe ca
antara-anapekṣaṇāt. viśeṣeṇa sādhanā-avayava-
antara-anapekṣatvāt sa svabhāvo 'nuvarṇitaḥ ||63||
antara-anapekṣatvāt sa svabhāvo 'nuvarṇitaḥ ||7||
antara-anapekṣatvād a-viruddham. uttara-uttara-
antara-anapekṣatvān na virudhyate 'numānam.
antara-anugamaḥ. tan na tāvad ayaṃ puruṣaḥ kañcid
antara-anumānam syān na etan nityeṣu vidyate |
antara-anvāveśo 'vyakty-antaratva-prasaṅgāt.
antara-apekṣaṇād iti. kārya-viruddha-upalabdhir
antara-apekṣatvāt. anubhavo hi yathā a-vikalpa-
antara-apekṣatvāt, tadvad bhāvo 'pi vināśe syād
antara-apekṣatvāt. viśeṣa-hetv-abhāve tu syād
antara-apekṣam iti sahitebhya eva jāyate, na
antara-apekṣā iti tataḥ svabhāva-antara-
antara-apekṣā kāla-kṣepāś ca na syāt. tasya niś-
antara-apekṣā vyaktaṃ kāraka-svabhāva-antara-
antara-abhāva-upadarśanāt. vyatireka-niścayo 'pi
antara-abhāva-prasaṅgāt. dr̥ṣṭānta-ābhāsānām
antara-abhāva-siddhiḥ, tasya tad-anyatāyā a-
antara-abhāvaṃ sūcayati, tasmin dr̥ṣyamāne dr̥ṣṭa-
antara-abhāvāc ca. na eva vākye varṇāḥ santi, tad
antara-abhāvāc chabala-ābhāsyā buddher a-dr̥ṣṭeḥ,
antara-abhāvāt. tat-kāraṇāni teṣāṃ vyañjakāni
antara-abhāvāt tat-sādhanatve ca nidarśana-
antara-abhāvāt. tatra na atīśaya-utpattir

SV_15828
SV_13826
SV_07805
SV_15502
VN_00310
HB_03307
V1_00909
SV_15218
PV_04035
SV_03510
VN_04007
VN_02812
SV_06610
PV_03195
SV_04806
PV_02096
V1_01515
V3_00501
V3_00504
V2_09008
SV_03511
VN_04115
V3_09404
V1_00812
HB_01406
V2_06706
HB_02204
HB_02110
SV_11706
V3_11407
PV_02115
SV_14206
VN_00819
SV_14820
SV_13015
V3_05012
VN_01502
VN_05315
SV_08908
SV_02926
PV_02250
HB_00905
SV_04817
VN_00620
SV_12325
VN_01321
VN_03804
VN_05910
VN_03805
VN_05418
VN_02017
V3_02806
VN_02102
PV_04157
PV_02112
VN_04005
SV_04617
PV_04087
SV_05322
SV_14208
V1_00804
SV_14613
V2_06911
HB_03801
SV_08005

śabdas tv avasyaṃ tal-lakṣaṇas tasya lakṣaṇa-
-atiśayāt kārakā eva. upakarakasya gaty-
niścayāt, tasya ca ekasya a-drṣṭa-ākāra-
tu śabdānām etat syād eka-nivṛttau gaty-
-a-krama-yogena vyāptam siddham, prakāra-
sāmānyena pradarśane drṣṭānte 'pi pramāṇa-
-kṛte ca buddhi-janmany abhilāpa-smṛty-
'sti. a-sambhave ca vijātiyasya gaty-
sāmānyena atha sammatam || tad eva artha-
na hy anyo dharmo dharmiṇo 'n-artha-
eva nigryate. a-datta-uttara-avasaraḥ, hetv-
lakṣaṇa-niyamo 'py a-sambaddha eva pratijñā-
katham eka-artha-buddhy-āśrayāḥ syuḥ. artha-
ca avasyaṃ vikalpena anubadhyate || artha-
doṣa-parihārasya kartum a-śakyatvāt, artha-
bhinnno vyāvṛtti-bhedaḥ | syād an-artha-
-vijñāna-hetum vijñānam vidmaḥ, tasya viśaya-
ca abhyupeta-ādi-bādhā, svayam abhyupagama-
-vad iti pratipattir eva sā, na darśana-
-bhede 'pi dharmi-dharmatayā nimittam bheda-
-vācinām iva dharmā-vācinām api vyavaccheda-
-anurūpam gr̥hṇāti ity a-doṣa iti. na, artha-
a-tal-lakṣaṇatvāt. vastv ekam eva avasthā-
a-smaratas tad-yojanā sambhavati, śabda-
viśeṣasya kartum a-śakyatvāt, svabhāva-
a-yogya-ātmanoḥ prāpti-parityāgayoḥ svabhāva-
-ādinām agny-ādibhyo dravatva-ādi-svabhāva-
-antara-apekṣā vyaktam kāraka-svabhāva-
-upādāna-apekṣād jñāna-janana-yogya-kṣaṇa-
-pratyupayogaṃ tebhya upakāryasya svabhāva-
na aṅgatām yadi gacchati | hetur deha-
eva, āhosvid artha-antaram. agner artha-
yathā pradīpasya vijñāna-varti-vikāra-jvālā-
yena svayaṃ na bhavati tena naṣṭaḥ. na artha-
-indriya-ālokāḥ parasparato viśiṣṭa-kṣaṇa-
-indriya-ālokāḥ parasparato viśiṣṭa-kṣaṇa-
na hi svayaṃ svabhāvād a-cyutasya artha-
-prasādhana-mātram na tatra api prasaṅga-
arthaṃ bhinnam a-bhinnam vā pṛcchann artha-
-prasaṅgāt, sva-svāmitva-vat. tasmād artha-
|| na vairāgyam tadā apy asti sneho 'vasthā-
tasya anyato 'bhinirvṛtteh. na api svabhāva-
jāty-artha-prasādhanaṃ ca parityajya artha-
-kāriṇa eka-śabda-vācyā bhavantu, kim artha-
-abhidhāyī dvayaṃ satyaṃ syāt. tatra artha-
na dravyasya pariṇatīḥ. na hy artha-
eva uktāni iti na pṛthag vācyāni syuḥ. artha-
eva vikṣepaḥ syāt. tathā ca idam artha-
na hi samarthe hetau sādhye ca siddhe 'rtha-
-ādinā a-nāntariyaka-abhidhānaṃ vādino 'rtha-
bhavaty eva nāṭaka-ādi-ghoṣaṇe 'rtha-
mātram sādhyam ākarṇaniyam vā. anyathā artha-
anyatra vā upanyāso vyākhyānam vā artha-
-ālāyās tolyatvād aṃśu-pāta-vat || dravya-
| anya-artha-āsakti-vigūṇe jñāne 'n-artha-
anaikāntikasya abhidhānān nigṛhite hetv-
balivarda-doha-codanā-vat. na ca artha-
| kṛtya-antena abhisambandhād uktaṃ kāla-
kaścid upakārako nāma, atiprasaṅgāt. artha-
-vināśāt (270a) kim ity artha-antarād artha-
-jñāna-vat. sato 'pi vā tad-ātmana indriya-
ity uktaṃ syāt. na vai ghoṣa-sāmyād viśaya-
abhāvāt, punar darśane ca bhāvāt, viśeṣa-
saṃyojya punaḥ pratibhāvātā puruṣeṇa hetv-
āśrayo dravyam. tasya karma-sāmānyasya śrutya-

antara-abhāvāt. tatra yadi śabda-ātmanām
antara-abhāvāt. tad etac chabdeṣv api tulyam.
antara-abhāvāt. tasmān na an-avayavam aneka-deśe
antara-abhāvāt. te tv an-arthakā api syur iti na
antara-abhāvāt. tena vyāpaka-dharma-anupalabdhir a
antara-abhāvāt sā eva tad-anya-bhāva-upalabdhiḥ
antara-abhāvāt siddham a-vikalpakam pratyakṣam.
antara-abhāvād iṣṭa-artha-siddhes tat-sādhanaṭvāc
antara-abhāvād deha-an-āptau na sidhyati | vācyam
antara-abhidhānāt. na api sa eva, tad-vācinām iva
antara-abhidhāne 'pi na nigraham arhaty a-virāmāt.
antara-abhidhāne pratijñā-antaram nāma
antara-abhidhāyinaś ca an-ākṣepakāḥ, nir-
antara-abhisambandhāj jāyante ye 'navo 'pare |
antara-abhyupagame prayojana-abhāvāt, tad-arthasya
antara-arthatve 'py a-karma-a-dravya-śabda-vat ||
antara-avadhāna-vaiguṇye 'nyatra vijñāna-an-
antara-avasthānāt. na, parīkṣā-kāle kasyacid an-
antara-avasthitasya doṣa-udbhāvanam. sa hi tasya
antara-ākṣepa-an-ākṣepāv ity-ādi-prasaṅgaḥ
antara-ākṣepa-prasaṅgāt. tathā ca iṣṭa-
antara-āder nigrahasṭhānasya a-vacana-prasaṅgāt,
antara-āvesād bheda-drṣṭir iti cet, sa eva
antara iva. na ca artha-abhipāta-kṛte 'saty
antara-utpatti-lakṣaṇatvād viśeṣa-utpatteḥ.
antara-utpatti-hāni-nāntariyakatvāt, nityam tad-
antara-utpattiḥ pratyuktā. tatra api pūrvakasya
antara-utpattir iti. na a-kāryasya apekṣā ity
antara-utpattir eva ghaṭa-ādinām abhivyaktiḥ.
antara-utpattes tathā upayoginām nānā-svabhāva-
antara-utpattau pañca-āyatanam aihikam || tad-
antara-utpattau bhavet kaṣṭhasya darśanam ||269||
antara-utpādanāni, anekasya api cakṣur-āder eka-
antara-utpādād ity uktam. na hy atīśaya-utpattiyā
antara-utpādād vijñāna-hetavaḥ, an-upakāryasya
antara-utpādād vijñāna-hetavaḥ. an-upakāryasya
antara-utpāde 'nyathā-upalabdhiḥ, atiprasaṅgāt.
antara-upakṣepaḥ, tad avasyaṃ sādhanā-aṅga-
antara-upakṣepeṇa tatra kim iti dvi-mukha-buddhiḥ
antara-upādhi-vāde 'pi samānaḥ prasaṅgaḥ. atha
antara-eṣaṇāt | dveṣasya duḥkha-yonitvāt sa tāvan
antara-karaṇe tad-avasthasya bhāvasya kiñcid iti
antara-kalpanam kevalam an-artha-nirbandha eva,
antara-kalpanayā. bahavo 'pi hy eka-artha-kāriṇo
antara-kalpane tad anyatra api tulyam ity artha-a
antara-gatābhyam nivṛtti-prādur-bhāvābhyam artha-
antara-gamana-āder api hetor a-sāmarthyā eva
antara-gamana eva antar-bhaved a-samartha-sādhanā
antara-gamaṇam kaścid ārabhate 'samarthasya
antara-gamaṇam eva iti sa nigraha-arhaḥ. na
antara-gamaṇāt parājaya iti cet, anyasya apy a-
antara-gamaṇād avasādaḥ syāt. sa ca ayam sādhyā-
antara-gamaṇān nigrahasṭhānam eva. tena jijnāsitā-
antara-gurutvasya gatir na ity aparo 'bravit |
antara-grahāt || śarīrāt sakṛd utpannā dhīḥ sva-
antara-cintā kva upayujyate. yadi prak-sādhanā-
antara-codanena artha-antarasya lakṣaṇam. na hi
antara-cchide || iha an-aṅgam iṣer niṣṭhā tena
antara-janane 'pi tasya kiṃ tena. tasya tad-
antara-janmani kaṣṭham abhūtam nāma na drṣyate vā.
antara-jñāna-utpattāv a-sāmarthyād atiprasaṅgāc
antara-drṣṭo vidhiḥ sarvatra yojanām arhati. na
antara-drṣṭāv anyathā prayoge viparyayāt, yathā-
antara-nidarśanena utkilita-sādhanā-sāmarthyas
antara-nimittatvāt (158a) ca pakāḥ pāka iti hi

HB_00606	-anvayena para-mata-apekṣam. pare hy artha-	antara-nimittam a-tad-bhāva-mātra-anvayinam api
SV_02017	-niyamaḥ kaḥ parasya anyathā paraiḥ | artha-	antara-nimitte vā dharme vāsasi rāga-vat ||32||
V2_08909	-niyamaḥ kaḥ parasya anyathā paraiḥ | artha-	antara-nimitte vā dharme vāsasi rāga-vat ||63||
SV_02123	-bhāva-hetor anaikāntikatvam. tan na artha-	antara-nimitto dharmo bhāve 'vaśyaṃ-bhāvi ity an-
SV_02019	-vat ||32|| ity antara-ślokau. api ca, artha-	antara-nimitto hi dharmāḥ syād anya eva saḥ | (33a
V2_08912	iti saṅgraha-ślokāḥ. api ca artha-	antara-nimitto hi dharmāḥ syād anya eva saḥ | (64a
SV_06227	vastunaḥ kaścīd bhāgo gamyate, śabdō 'rtha-	antara-nivṛtti-viśiṣṭān eva bhāvān āha ity-ādinā
VN_01312	pariṇāma iti. avasthitasya dravyasya dharma-	antara-nivṛttir dharma-antara-prādur-bhāvaś ca
SV_06305	tad-viśiṣṭo gata ity ucyate. na punar artha-	antara-nivṛttir viśeṣaṇa-bhūtā keṣāñcid arthānām
VN_06604	lakṣayitavyam iti. yasya avasthitasya dharma-	antara-nivṛttau dharma-antaram pravartate, sā
SV_00518	anupalabdhī-rūpatvāt. tatra apy artha-	antara-niṣedhe kārya-kāraṇayor an-ubhayasya vā.
V2_06011	anupalabdhī-rūpatvāt. tatra apy artha-	antara-niṣedhe sādhye kārya-kāraṇayor an-
V2_06912	darśana-pratīter darśana-parāvṛttau ca artha-	antara-parigrahāt, kali-māry-ādi-śabdānām iva
SV_12427	a-śakyatvāc ca. tasmād adhyayanam adhyayana-	antara-pūrvakam adhyayanād iti bhārata-adhyayane
SV_12505	kiñcid veda-adhyayanam sarvaṃ tad-adhyayana-	antara-pūrvakam ity api vyāptir na sidhyati.
SV_12203	243|| yathā ādya 'pi pathika-kṛto 'gnir jvālā-	antara-pūrvako na araṇi-nirmathana-pūrvakaḥ.
SV_03307	na syāt. tad apy asty eva. tathā hi bheda-	antara-pratikṣepa-a-pratikṣepau tayor dvayoḥ |
V3_13403	sādṛśya-mātreṇa arthānām kenacid ātma-	antara-pratiniyamaḥ, yena upamānāt sādhanam syāt.
HB_01908	pratyaya-antara-apekṣā iti tataḥ svabhāva-	antara-pratilambha ucyate. tatra sva-rasataḥ
SV_13120	syāt. tasya pracyuteḥ. apekṣyāc ca svabhāva-	antara-pratilambhāt. na hy an-upakāry apekṣyata
V3_05305	-saṃskṛtād indriyād anyato vā svabhāva-	antara-pratilambhāt. na hy an-upakāry apekṣyata
SV_14515	eva svayaṃ jāter ity apara-apekṣa-dharma-	antara-pratiṣedha-arthaṃ tat-svabhāva-jñāpanena
HB_01407	-lakṣaṇatvād viśeṣa-utpatteḥ. svabhāva-	antara-prasava-sambhave ca na antyaḥ syāt. tataś
VN_01312	dravyasya dharma-antara-nivṛttir dharma-	antara-prādur-bhāvaś ca pariṇāmaḥ yat tad dharma-
V3_06311	-saṃsarge tasya abhāvāt. tasmād ayaṃ pramāṇa-	antara-bala-utpanno 'n-akṣa-liṅga-āśrayo
SV_01412	tathā anyatra api sambhāvyaṃ pramāṇa-	antara-bādhanam | (20ab) lakṣaṇa-yukte bādha-
V2_09615	kathaṃ tad-abhāvaṃ na gamayet. pramāṇa-	antara-bādhanān na ubhaya-vyavacchedaḥ. anyonya-
SV_01406	tad-abhāvaṃ kathaṃ na gamayet. pramāṇa-	antara-bādha cet (19c) atha api syād ubhaya-
V2_09703	bādha-sambhavāt. tathā anyatra api pramāṇa-	antara-bādha sambhavyeta. lakṣaṇa-yukte bādha-
PV_04279	siddher vā dhruva-bhāva-vināśa-vat | pramāṇa-	antara-bādhad vā sa-apekṣa-dhruva-bhāva-vat ||
V3_01505	api. tathāvidhasya ca dehasya ghaṭād artha-	antara-bhāva-an-abhyupagame sāmānyena api
V3_01506	api sādhanam na sambhavati, anyatara-artha-	antara-bhāva-abhāvāt. dvayor hi tathābhāva-
SV_14607	bhāvasya eva pratīteḥ. tathā ca anena artha-	antara-bhāva eva uktaḥ syāt. na tayor parasparam
SV_14306	kasmān na dṛśyate ||270|| ko 'yam artha-	antara-bhāva-kāṣṭha-darśanayor virodhaḥ. tat-
V3_01512	syāt, ghaṭasya ātmanā tad-bhāva-artha-	antara-bhāva-virodhāt. yadi dehād eva artha-
V3_11905	anyeṣu hetuṣu kārya-an-utpattiḥ kāraṇa-	antara-bhāvaṃ gamayati ity uktam. buddhy-ādayo
V3_01802	-antara-bhūtasya upagame syād anyatara-artha-	antara-bhāvaḥ. etena iṣṭa-sādhyatva-vacanena
V3_01509	'n-ākāñkṣāyām vā. ito 'pi na anyatara-artha-	antara-bhāvaḥ, ghaṭasya svato 'rtha-antara-
V3_01513	-antara-bhāva-virodhāt. yadi dehād eva artha-	antara-bhāvaḥ syāt, sa eva tathā ucyeta. anyatara
V3_01607	-antara-bhūtam iti sāmānyena anyatara-artha-	antara-bhāvas tayor ekasya tathā-abhyupagame syāt.
V3_01509	-artha-antara-bhāvaḥ, ghaṭasya svato 'rtha-	antara-bhāvasya an-abhyupagamād virodhāc ca deha
SV_04010	anyasya punar jñānasya rūpaṃ syād vyakty-	antara-bhāvinaḥ. tataś ca jñāna-antaram vyakty-
VN_04002	bruvato hetv-antaram bhavati. sati ca hetv-	antara-bhāve pūrvasya hetor a-sādhakatvān
SV_14523	-anyatva-vikalpas tulyaḥ. tadā kim artha-	antara-bhāve bhāvo na dṛśyate, 'n-artha-antaratve
SV_01820	hi yat kṛtakam tad anityam ity ukte 'n-artha-	antara-bhāve vyaktam ayam asya svabhāvas tan-
PV_04037	tadvataḥ sādhanād dhvaneḥ || tathā artha-	antara-bhāve syāt tadvān kumbho 'py anityatā |
SV_01906	idam eva hi kāraṇasya kāraṇatvam, yad artha-	antara-bhāve svabhāva-upadhānam. kāryasya api tad
V3_01510	an-abhyupagamād virodhāc ca deha eva artha-	antara-bhūta iti sāmartyena vākya-artha-
V3_01711	sāmānyena artha-antara-bhūtam, artha-	antara-bhūta-dvaya-ayogāt. na vā kaścīd artha-
V3_01712	-bhūta-dvaya-ayogāt. na vā kaścīd artha-	antara-bhūtaḥ, dvayor ekasya apy an-abhyupagamāt.
VN_01404	'tat-kāraṇatvāt, dharmasya dravyād artha-	antara-bhūtatvāt. artha-antaratve 'pi dharma-
V3_01711	api iti. tasmān na anyatarat sāmānyena artha-	antara-bhūtam, artha-antara-bhūta-dvaya-ayogāt.
V3_01606	tathā ghaṭa-śarīrayor anyatarad artha-	antara-bhūtam iti sāmānyena anyatara-artha-antara-
V3_01801	śabdasya sādhanāt. tathā kasyacid artha-	antara-bhūtasya upagame syād anyatara-artha-
SV_03415	mithyā-vikalpaiḥ. yathā ca na artha-	antara-bhūta kriyā asti tat-samavāyo vā tat
SV_14404	na ato 'nyā vidyate gatiḥ ||273|| an-artha-	antara-bhūto vināśaḥ kāṣṭhāt. tad eva tad bhavati.
PV_02097	| sañkhyā-ādi tadvataḥ śabdais tad dharma-	antara-bhedakam || śrutis tan-mātra-jijñāsor an-
SV_10612	| na syāt pravṛttir artheṣu darśana-	antara-bhediṣu ||207|| atīta-a-jātayor vā api na
V3_06812	| na syāt pravṛttir artheṣu darśana-	antara-bhediṣu ||55|| atīta-a-jātayor vā api na
VN_06802	ca nigrasthānāni. kiṃ punar lakṣaṇa-	antara-yogād dhetvābhāsā nigrasthāna-bhāvam
SV_02116	kim anyayā. svabhāvena vā a-calasya artha-	antara-yoge 'pi tad-bhāva-an-upapatteḥ. sa ca
V2_09103	kim anyayā, svabhāvena vā a-calasya artha-	antara-yoge 'pi tad-bhāva-an-upapatteḥ. sa ca
VN_03910	vyaktaṃ parimitaṃ gṛhyate. tasya prakṛty-	antara-rūpa-samanvaya-abhāve saty eka-
SV_12706	asty anyad vā iti śakyam avasātum, akāra-	antara-vat. anya-a-sambhavi kāryaṃ gamakam iti
SV_05203	tadvati pratipattir na syād artha-	antara-vat. eka-vastu-sahāyāś ced vyaktayo jñāna-

V2_06806	anyathā an-upakāriṇo 'napekṣā syād viṣaya-	antara-vat. tena eva kasmād upakriyata iti cet,
HB_02408	svabhāva iti sakṛd api tato na bhaved artha-	antara-vat. na api sāmāgrī taṃ janayed a-taj-
HB_02409	janayed a-taj-janana-svabhāvāt sāmāgry-	antara-vat. na ca dhūmasya tad-a-taj-janyaḥ
SV_05010	a-viṣayi-kṛtasya a-śakya-samāropāt, ākāra-	antara-vat. sa ca tatra na asti ity a-sāmānyam.
SV_03119	yat tan-niścayanam. tac ced ākāra-	antara-vad a-niścitaṃ katham tair grhītam. katham
SV_07523	eva khalu rūpasya anyatvaṃ yan na tad ākāra-	antara-vad a-viśeṣāt. tac cet sāmānyasya rūpam an
SV_07525	an-anyat tad eva tad bhavati. a-tattve vastv-	antara-vad anyatva-prasaṅgāt. na ca eka-vyakty-
SV_15508	-kṛtaḥ, puruṣa-upadeśa-apekṣaṇāt, artha-	antara-vad eva. na hi prakṛtyā prakāśanās tam
SV_06412	'py asya bheda iti bheda-upādhitvād dravya-	antara-van na bhedaḥ syāt. na hi bheda-upādhir
VN_03713	nigrahasthāneṣu uktā iti, tad apy avayava-	antara-vādino 'yuktam. yo 'vayava-antaram
SV_15010	ca dūṣitā ||283|| ukto hi sambandha-artha-	antara-vāde 'neka-prakāro doṣaḥ. tena eva sā
SV_15504	iti cet. eṣa puruṣa-vyāpāraḥ syāt. artha-	antara-vikalpa-vat. yathā a-tad-arthatve 'pi
V3_11910	pūrvakam ca a-viguṇaṃ vijñānam, tasya viṣaya-	antara-vikṣepa-pratighāta-ādāv uttara-vijñāna-an-
NB_02043	saṅgraham upayānti. pāramparyeṇa artha-	antara-vidhi-pratiśedhābhyāṃ prayoga-bhede 'pi.
V2_04910	anvaya-apekṣaṇāc ca. itarat punar bheda-	antara-vimarśa-vivekena pratiṣṭhitena eva rūpeṇa
V3_00607	prasidhyati. ekasya tu yathokta-svabhāva-	antara-viraha-upagamād eva bhinna-deśa-ādibhir
V3_00405	-eka-dravya-samsarga-a-vyavacchinna-svabhāva-	antara-virahād aneka-vṛtter ekasya na deśa-ādi-
SV_13507	prasaṅgaḥ. teṣāṃ ca na vyavasthānaṃ krama-	antara-virodhataḥ ||259|| yady a-kṛtaka-ānupūrvī
HB_00213	vā kṛtakatvasya. sa-dhūmaṃ hi pradeśam artha-	antara-vivikta-rūpam asādhāraṇa-ātmanā drṣṭavataḥ
SV_07922	viśeṣa-pratyayās ca yathāsvam artha-	antara-vivekād iti. tasmād vyakti-vad bhedaṃ na
V1_02212	-prasaṅga iti cet, na, tasyāḥ sāmāgryā eva	antara-viśeṣa-kṛtatvāt saṃśaya-nirṇaya-ādi-bheda-
V3_05907	anyathā saṃvedanasya api saṃvedana-	antara-viśeṣād viśeṣa-siddhiḥ, tasya apy anyata
SV_16626	syāt. tasmān na asty atīndriyeṣu pramāṇa-	antara-vṛttiḥ. ata eva āgamasya artha-viśeṣa-
SV_02705	tasmān na a-drṣṭa-grahaṇāya drṣṭe pramāṇa-	antara-vṛttiḥ. vastu-grahe 'numānāc ca dharmasya
SV_02610	sākalya-paricchedāt tatra an-avakāśā pramāṇa-	antara-vṛttiḥ syāt. no ced bhrānti-nimittena
SV_15514	na asty atyanta-parokṣe 'rthe pramāṇa-	antara-vṛtṭir iti. samāna-dharminor arthayoḥ
SV_16624	-ālambana-pratītaye pramāṇam āgamaḥ. pramāṇa-	antara-vṛtṭis tu pratyakṣam anvākarṣati iti na
V1_04310	anyeṣu hetuṣu jñāna-kārya-a-niṣpattiḥ kāraṇa-	antara-vaikalyaṃ sūcayati. sa bāhyo 'rthaḥ syāt,
PV_03440	a-vyaktam akhilaṃ jagat || vyakter vyakty-	antara-vyaktāv api doṣa-prasaṅgataḥ | drṣṭyā vā a
SV_06109	syāt, bhavatu nāma ghaṭa-ādi-śabdeṣv artha-	antara-vyavacchedaḥ, atha jñeya-ādi-padeṣu katham,
SV_06302	nirdiṣṭaḥ. sa hi taṃ bhedaṃ kathayann artha-	antara-vyavacchedam ākṣipan eva vartate, eka-gata
VN_05805	asaty api guṇa-atīśaye nigrahasthāna-	antara-vyavasthā kriyate, tathā ajñānāyor api
VN_06507	hetvābhāsebhyo bhidyate. avaśyaṃ hi viṣaya-	antara-vyāpty-arthaṃ hetvābhāsā
SV_06226	-vyāvṛtṭir niveśyata iti. sa eva ayam artha-	antara-vyāvṛtṭyā tasya vastunaḥ kaścid bhāgo
SV_11520	vyakti-vāciṣu, sarvadā jāti-codane viśeṣa-	antara-vyudāsenā pravṛtṭy-ayogāc ca. tasmād
SV_09820	-hetūnām hetuman-nāśa-vādinām ||195|| ity	antara-ślokaḥ. tad ayam bhāvo 'napekṣas tad-
V2_07709	nāśa-hetūnām hetuman-nāśa-vādinām ||54|| ity	antara-ślokaḥ. tad ayam bhāvo 'napekṣas tad-
V3_00303	kena ime siddhānta-viśama-grahāḥ ||2|| ity	antara-ślokaḥ. tad-āgama-viruddha-abhyupagamaś ca
SV_17118	bhāvyaṃ niyāmakam a-paśyatām ||324|| ity	antara-ślokaḥ. tasmād a-vidita-artha-vibhāgeṣu
V2_06408	syād bhasma iva a-śīta-sādhane ||34|| ity	antara-ślokaḥ. na asattā-niścayo viprakaṣiṇām.
V1_01913	-jñā jñāna-ākāra-arpaṇa-kṣamam ||20|| ity	antara-ślokaḥ. na ca idaṃ pūrva-pramāṇa-viṣaya-
SV_08225	eva astu śabda-jñāna-nibandhanam ||162|| ity	antara-ślokaḥ. na nivṛtṭiṃ vihāya asti yadi bhāva
SV_17313	na iṣṭām eva asya yogyatām ||329|| ity	antara-ślokaḥ. yasmāt kila idrṣaṃ satyaṃ yathā
V3_02607	sādhyaṭvam anavasthāṃ ca darśayan ||25|| ity	antara-ślokaḥ. atra svayam-iṣṭa-śrutibhyāṃ gata-
V3_04009	uktaḥ śrāvaṇena akṣa-gocaraḥ ||32|| ity	antara-ślokaḥ. anumāna-virodhe 'pi, yathā -
V2_05103	dharmo na nir-anvaya-doṣa-bhāk ||14|| ity	antara-ślokaḥ. anya-yoga-vyavacchedena ca
V3_05805	na darśita-udāhṛtiḥ pṛthak ||44|| ity	antara-ślokaḥ. asad-vyavahāra-yogyatā vā
V2_07209	na iṣṭām eva asya yogyatām ||50|| ity	antara-ślokaḥ. eka-deśa-avisamvādanam apy āgama-
V2_05603	te 'pi tasmād a-jñāta-viplavāḥ ||28|| ity	antara-ślokaḥ. etal-lakṣaṇā anupalambha-ātma-
V1_03210	vyavasthānād a-kāraṃ api svayam ||37|| ity	antara-ślokaḥ. etena indriya-sannikarṣa-artha-
V2_05710	'nyena tena bhinnā vyavasthitiḥ ||31|| ity	antara-ślokaḥ. kāryasya api svabhāva-pratibandhaḥ,
V3_10601	-artho viśeṣo dharmo-bhedaḥ ||81|| ity	antara-ślokaḥ. tathā svayaṃ tad-āśrayasya vā
V1_02806	tat sphuṭa-a-kalpa-dhī-phalam ||31|| ity	antara-ślokaḥ. tathā hy a-śubha-pṛthivī-kṛtsna-
V3_02301	iyam sādhya-sādhana-saṃsthiḥ ||21|| ity	antara-ślokaḥ. tasmāt sādhya-bādha eva
SV_06516	drṣṭyasya abhāva-niścayāt ||133|| ity	antara-ślokaḥ. tena anya-apoha-viśayāḥ proktāḥ
V3_05603	'niyataś ca na sādhanam ||39|| ity	antara-ślokaḥ. nanu yathokta-lakṣaṇa-anupalabdhir
V1_04302	proktaṃ pramāṇam sva-ātma-vedanam ||57|| ity	antara-ślokaḥ. bāhye 'py arthe tato 'bhedo
V1_03910	-dṛg-ādis taimira-ādi-vat ||53|| ity	antara-ślokaḥ. bhavatu nāma yathā-darśanam
V3_09705	uktaṃ mūrty-ādi-sādhanam ||76|| ity	antara-ślokaḥ. yā punaḥ śāstra-āśrayeṇa anyatara-
SV_02018	nimitte vā dharme vāsasi rāga-vat ||32|| ity	antara-ślokau. api ca, artha-antara-nimitto hi
V1_03712	satyaṃ na jāne 'ham api idrṣaṃ ||43|| ity	antara-ślokau. katham punar asati bāhye 'rthe
V1_03606	sañcodya-grāhya-grāhaka-lakṣaṇā ||40|| ity	antara-ślokau. tadā anya-saṃvido 'bhāvāt
V2_10005	martyena bhāvyaṃ aśvatā api kim ||71|| ity	antara-ślokau. tasmāt svabhāva-pratibandhād eva
V3_06407	hetau niścitena eva sādhanāt ||50|| ity	antara-ślokau. tasyāḥ svayaṃ prayogeṣu svarūpam
V3_03911	-bhūta pratitir api pūrva-vat ||29|| ity	antara-ślokau. pratyakṣa-virodhe 'pi nāna-rūpasya

SV_02905	anya-viṣaya iti paryāyatā bhavet ||51|| ity	antara-śloka. yasya api nānā-upādher dhīr
SV_07812	kim apy etan mahā-adbhutam ||154|| ity	antara-śloka. yasya tu sarvagataṃ sāmānyam tasya
SV_16523	vyākhyānam abhiniviṣṭāḥ, kiṃ tarhi pramāṇa-	antara-saṃvādāt. bahuṣv api vyākhyātrṣu yaḥ
V1_01507	na anugraha-upaghātau tataḥ syātām, puruṣa-	antara-saṃvedana-vat. an-anuyamś ca enām
V3_06310	-niyama-sāmarthyena apara-pratikṣepāt, ākāra-	antara-saṃsarge tasya abhāvāt. tasmād ayam
PV_03537	ca bhāseta bhāsanād ātma-tad-vidoḥ || viṣaya-	antara-sañcāre yady antyaṃ na anubhūyate | para-
PV_03518	-janane śakti-saṅkṣayataḥ śanaiḥ | viṣaya-	antara-sañcāro yadi sā eva artha-dhīḥ kutaḥ ||
SV_11905	parabhāvasya śleṣaḥ syāt. na hi svabhāva-	antara-sattayā anyaḥ śliṣṭo nāma. mā bhūd a-
V3_05910	siddhiḥ. na evaṃ saṃvedanasya saṃvedana-	antara-sattā-viśeṣābhyāṃ tat-siddhiḥ, sarva-a-
V1_00407	-sāmānya-sthiter anya-dhiyo gateḥ | pramāṇa-	antara-sad-bhāvaḥ pratiśedhāc ca kasyacit ||2||
SV_04306	parityajya kiñcit sāmānya-grahaṇena viśeṣa-	antara-samāropād dīpa-prabhāyāṃ iva maṇi-buddheḥ.
PV_02195	-utpattir na sā sattva-anurodhini | ātma-	antara-samāropād rāgo dharme 'tad-ātmake ||
V3_04807	taj-jāti-yogād a-brāhmaṇas ca dharmā-	antara-samāveśāl loke pratiyate, kiṃ tarhi
PV_04280	bādhād vā sa-apekṣa-dhruva-bhāva-vat || hetv-	antara- samūhasya sannidhau niyamaḥ kutaḥ | bhāva
SV_08001	na jātiḥ karma-saṃśrayāt ||157|| na hy artha-	antara-sambandhini jātir artha-antare pratyaya-
SV_15501	nivṛttāv api na satya-arthatvam, prakāra-	antara-sambhavāt. dvairāśye tu śabdānām etat syād
V2_09806	bhavanti, sambhavad-viśeṣa-hetūnām guṇa-	antara-sambhavāt. viśeṣa-hetv-abhāve tu syād
SV_13823	ca vyāpi-nityatve. ghaṭa-ādīnām vyañjaka-	antara-sambhavād a-doṣaḥ. prakāśo hy eṣāṃ
VN_00501	-lakṣaṇa-prāptiḥ svabhāva-viśeṣaḥ kāraṇa-	antara-sākalyaṃ ca. svabhāva-viśeṣo yan na
NB_02013	upalabdhi-lakṣaṇa-prāptir upalambha-pratyaya-	antara-sākalyaṃ svabhāva-viśeṣas ca. yaḥ
SV_04403	-karaṇe 'py a-niścita-anya-ākāram ākāra-	antara-sākāṅkṣa-buddhi-grāhyaṃ bhinna-śabda-artha
SV_03320	iva sandarśanena pratibhāsanāt, vyavaccheda-	antara-sākāṅkṣatvāc ca. bhedo 'yam eva sarvatra
SV_12419	tat-sādhanā-sampradāya-bheda-vad guṇa-	antara-sādhanāny api syuḥ. na api sann api sarvo
VN_02708	tad-artha-nirdeśaḥ. na ca pratijñā pratijñā-	antara-sādhanā samarthā iti nigrāhasthānam. atra
SV_03721	iti na tu kham ity eva. khasya artha-	antara-sādharāṇa-rūpa-a-parāmarśena kha-śabda-
PV_03474	liṅgāt prak prasiddher upavarṇane | dṛṣṭānta-	antara-sādhyatvaṃ tasya api ity anavasthitiḥ ||
V3_06101	na, tatra api tathā-sañcāriṇo hastasya	antara-sparśa-viśeṣa-upalambhād anya-abhāva-gateḥ.
SV_03717	niḥ-svabhāvātva-prasaṅgāt. tasya apy artha-	antara-svabhāvātve 'tiprasaṅgaḥ. tathā ca a-
V2_05203	triṣv api rūpeṣu draṣṭavyam. artha-	antara-svabhāvayogḥ prabhava-tan-mātra-anubandha-
PV_02095	-bhinne 'bhinna-arthatā iti cet || an-artha-	antara-hetutve 'py a-paryāyāḥ sita-ādiṣu |
V2_09005	abhyupagamyā tathā-abhidhānāt. nanv an-artha-	antara-hetutve 'pi bhāva-kāle 'nityatā-a-
SV_02102	abhyupagamyā tathā-abhidhānāt. nanv an-artha-	antara-hetutve 'pi bhāva-kāle 'nityatā-a-niṣpattes
SV_03403	ekas tam eva pratyāyayan pratikṣipta-bheda-	antaraḥ pratyāyayati. anyo 'pratikṣepeṇa ity
V1_03803	iti. viṣaya-ākāraḥ kaścit paricchedaś ca	antaraḥ svasaṃvidīta-rūpo jāyamāno lakṣyate.
SV_02121	kutaḥ ||33|| sa hi niṣpanne bhāve 'rtha-	antarataḥ paścād bhavan katham tasya hetuḥ syāt.
V2_09108	kutaḥ ||64|| sa hi niṣpanne bhāve 'rtha-	antarataḥ paścād bhavan katham tasya hetuḥ syāt.
PV_02207	iti ca | eṣa prakṛtir asyās tu nimitta-	antarataḥ skhalat || vyāvṛttau pratyaya-apekṣam a
SV_07526	-ātmāno vyakty-antara-anvāveśo 'vyakty-	antaratva-prasaṅgāt. tato na a-vyatirekiṇaḥ
VN_02803	hetutvam a-sarvagatve prayuktaṃ na pratijñā-	antaratvam. atyanta-a-sambaddham ca idaṃ pratijñāṃ
SV_11916	'py a-viśeṣāt tulyā syāt pratipattiḥ. artha-	antaratvam api kramasya niṣetsyāmaḥ. tad asati
SV_15604	tat-kramo mantra iti cet. kramasya artha-	antaratvam ca pūrvam eva nirākṛtam | (293ab) na
SV_13006	-janana-sāmarthyasya tad-ātmakatvāt. artha-	antaratvasya ca prāg eva niṣiddhatvāt. na api
V3_05403	vā, tato jñāna-janana-sāmarthyasya an-artha-	antaratvāt, artha-antaratve ca doṣāt. na ca asya
SV_03315	'yam iti. ata eva pūrvatra pratikṣipta-bheda-	antaratvāc chabda-vṛtter na sāmānādhikaraṇyaṃ
V3_13509	iti na dūṣaṇaṃ syāt. na, tasya sādhanā-	antaratvāt. yadi pūrva-pakṣa-vādī sākāṅkṣaḥ syād
V2_06902	ca niyama-ayogāt. śakteś ca an-artha-	antaratvāt sa eva svabhāva-niyamaḥ. artha-
V3_10901	-hetutvam unneyam. rāga-ādīnām apy artha-	antaratvād a-gatir vacanād anumāna-lakṣaṇād
V3_11409	-aneka-upakāra-sādhanam. upakārasya artha-	antaratve 'tad-upakāra-ādayo 'py uktāḥ. an-
SV_15610	na artha-an-arthau. kiṃ ca kramasya artha-	antaratve 'n-artha-antaratve vā varṇa-ātmanas tat
V3_08609	-viśeṣa-pratilambho yuktaḥ. upakārasya artha-	antaratve 'py uktam. na vai tata ātma-viśeṣa-
SV_14524	-antara-bhāve bhāvo na dṛṣyate, 'n-artha-	antaratve 'pi tad eva tad bhavati. tan na kiñcid
SV_14409	'rtha-antaram āhosvit tad eva iti. tad-artha-	antaratve 'pi tasya iti punar upakāratva-ādi-
VN_01406	dravyād artha-antara-bhūtatvāt. artha-	antaratve 'pi dharmā-kāraṇatve dharmā-antarasya
V3_08801	iti cet, sthiter artha-antara-an-artha-	antaratve upakāreṇa vyākhyāte. pāta-pratibandhāt
V3_05403	-sāmarthyasya an-artha-antaratvāt, artha-	antaratve ca doṣāt. na ca asya prayatna-an-
SV_11709	janakatvāt. tasya ca tad-ātmakatvāt. artha-	antaratve ca bhāva-an-upakāra-prasaṅgāt sāmarthyāc
SV_06411	kāryāṇi sva-kāraṇānām vyāvṛttayaḥ syuḥ. rūpa-	antaratve ca bhedasya tato 'py asya bheda iti
V2_06903	-antaratvāt sa eva svabhāva-niyamaḥ. artha-	antaratve tato 'rtheṣu jñāna-utpattir iti śabdo
SV_07116	-antaram eva yaḥ sthāpayitrā kriyeta. artha-	antaratve tatra eva asya upayoga iti kaḥ patataḥ
V3_08804	-antaram eva, yaḥ sthāpayitrā kriyate. artha-	antaratve tatra eva upayoga iti kaḥ patataḥ
V3_08807	atiśaya-pratipattau tasya apy ātma-	antaratve tad eva vastunas tādātmīyāt patanam
SV_13122	ity uktam etat. tad-upakārasya ca artha-	antaratve tasya iti sambandha-abhāva-ādayo 'py
V3_05306	ity ukta-prāyam. tad-upakārasya ca artha-	antaratve tasya iti sambandha-abhāva-ādayo 'py
V1_04204	'pi na tad artha-antare yuktaṃ. an-artha-	antaratve tu nīla-āder anubhavāt tad-ātma-bhūtaḥ
SV_15610	kiṃ ca kramasya artha-antaratve 'n-artha-	antaratve vā varṇa-ātmanas tat-krama-ātmāno vā

SV_11915	vācakā varṇā iti cet. na, kramasya an-artha-	antaratvena a-bhedakatvāt. tad-rūpasya krama-
SV_14216	atiprasaṅgāt. viśeṣa-abhāvāt tasya artha-	antaratvena vastu-bhūtasya tad-anyebhyaḥ. kāṣṭhe
HB_03609	nāma tasmād viśeṣaṇa-antaram syāl lakṣaṇa-	antaratvena vā upādānam arhati, yad-bhāve 'pi
PV_03521	| na apekṣeta anyathā sāmānyam mano-vṛtter mano	'ntaram | mano-jñāna-krama-utpattir apy apekṣā-
SV_02612	no ced bhrānti-nimittena samyojyeta guṇa-	antaram | śuktau vā rajata-ākāro rūpa-sādharmya-
SV_14205	'gni-janmā kiṃ kāṣṭham eva, āhosvid artha-	antaram. agner artha-antara-utpattau bhavet
VN_06501	eva nigrhīta iti na idam ato nigrasthāna-	antaram. atha uttara-vādinam bhūtam sādhanā-doṣam
SV_08518	sāmānyā-bheda-dhīḥ ||168|| tad idam artha-	antaram an-āyattam a-janyatvād asya idam sāmānyam
V3_11108	tad-anyeṣu kāraṇeṣu kārya-an-utpattiḥ kāraṇa-	antaram anumāpayati. na ca evam-vidho vyatireko
V1_00803	na api tad-balena udiyamānam vijñānam artha-	antaram anusartum yuktam rasa-ādi-jñāna-vat. sato
SV_03422	-ādi-doṣair upadrūyate. na ca artha-	antaram anyasmād vyāvṛttir vyāvṛttād dvayor eka-
SV_16605	na syāt. na vai pravṛtta āgame pramāṇa-	antaram anvīṣyate, kiṃ tarhi sā eva āgama-
SV_02503	ca ātmani vyavasthitam a-mīśram eva. artha-	antaram apy aneka-sambandhe 'pi na tat teṣām
V2_08812	tad-a-tattve nibandhanam, api tu svabhāva-	antaram api. kṛtrima-a-kṛtrimāṇām iva maṇi-muktā-
HB_00913	tādṛṣo bhavati, na punas tad-bhāve hetv-	antaram apekṣate prakāśa-drava-uṣṇa-kāthina-
HB_00915	ātmāna utpannāḥ punaḥ prakāśa-ādi-bhāve hetv-	antaram apekṣante, tad-ātmanas tādātmya-abhāve
V2_04509	-jñāḥ, te tat-pratipādane punar upadeśa-	antaram apekṣante. satyam etat, tathā api bāla-
HB_01002	bhāvo niṣpanno na punas tad-ātmatāyām hetv-	antaram apekṣeta. bīja-ādi-vad anekānta iti cet,
VN_01612	ghaṭo 'sti. na hi rūpa-antarasya sattve rūpa-	antaram asti. na ca rūpa-pratibhāsa-bhede vastv-a-
HB_00906	upalabdhy-ādi-prasaṅgaḥ. na api svabhāva-	antaram asya āvaraṇam, tad-avasthe tasminn
SV_13316	eva punaḥ pratyaḥ katham kalakale 'rtha-	antaram ārabheran. na hi kāraṇa-a-bhede kārya-
VN_02714	vyabhicāram pariharati. na punaḥ pratijñā-	antaram āha, a-sarvagatatvasya śabde siddhatvāt
SV_14409	ayam vikalpo 'nveti, sa kim upakāro 'rtha-	antaram āhosvit tad eva iti. tad-artha-antaratve
VN_01505	nir-vivekam avasthā, na api dravyād artha-	antaram iti. uktam idam, na punar yuktam, na hi
VN_01317	kasya tāv iti vaktavyam. avasthitasya dharmā-	antaram iti ca na sidhyati. na hi tad eva tasya
VN_04407	kiñcid doṣam paśyāmaḥ prabhede vā guṇa-	antaram iti yat kiñcid etat. avayava-viparyāsa-
SV_03301	-bhede vyatirikta-arthā vibhaktir artha-	antaram iva a-darśayantī pratibhāty an-artha-
SV_14516	-artham tat-svabhāva-jñāpanena artha-	antaram iva dharmiṇo dharmam cetasā vibhajya tan-
SV_03421	tad apy anena prativyūḍham. tatra hy artha-	antaram upādāya anyatra vartamāno dhvanir a-
SV_02113	-darśanāt tat-pratipatti-vat. anyathā artha-	antaram eva anityatā syāt. anya-nimittatve '-
V2_09101	vyavasthāpyata ity apy uktam. anyathā artha-	antaram eva anityatā syād anya-nimittatve '-
V1_02702	ayo-golake 'pi vahni-sambandhād artha-	antaram eva tat tathā-utpannam ekaṃ dṛśyate, na
SV_03410	na punas tathā-abhidhāna-mātreṇa artha-	antaram eva tad bhavati. tathābhūtasya eva
SV_15006	-āśrayo jaiminiyair varṇyate, sā artha-	antaram eva na bhavati. tathā hi yogyatā iti rūpa
V1_02007	atipātāc ca na asatām grahaṇam. tasmād artha-	antaram eva pratyaḥ viśeṣa-utpatter manaḥ
V3_08803	sa hi tasya pāta-pratibandho na artha-	antaram eva, yaḥ sthāpayitrā kriyate. artha-
SV_07115	sa hi pāta-pratibandho na artha-	antaram eva yaḥ sthāpayitrā kriyeta. artha-
V1_04001	| (54ab) na hi bhinna-avabhāsitve 'py artha-	antaram eva rūpaṃ nīlasya anubhavāt tayoh saha-
SV_13501	na varṇānām a-bhedataḥ | (259ab) na artha-	antaram eva śabda-rūpaṃ vākyam apauruṣeyam. kiṃ
SV_07517	| (151ab) sā hi buddhir eka-bhāvinī vyakty-	antaram evam āskanded bhūta-grāhiṇī yadi tatra
SV_11828	-śliṣṭeṣu padārtheṣu sambhavati. na ca artha-	antaram eṣām sambandhaḥ. yasmāt sad-dravyam syāt
VN_02701	-a-sarvagatatva-dharma-vikalpena pratijñā-	antaram karoti, yathā ghaṭo '-sarvagato 'nitya
SV_07625	aparatra bhāvāt. api ca ayam sāmānyam artha-	antaram kalpayan sva-āśraya-mātra-gataṃ vā
VN_01414	dravyam eva dharmāḥ, na api dravyād artha-	antaram, kiṃ tarhi dravyasya sanniveśo 'vasthā-
SV_11320	kārya-kāraṇa-yogyatā-vat. sā ced artha-	antaram kiṃ śabdasya iti sambandho vācyāḥ.
V3_03306	ādadhā dharminam pratiṣṭhāpayati. dharmā-	antaram ca sa eva punaḥ prativahati iti na
VN_00901	iti sattā-bhedaḥ. sidhyaty evam artha-	antaram, tathā apy avayavī na sidhyati. yathā-
SV_15008	bhāvānām ity āveditam prak. astu vā artha-	antaram. tathā api sambandha-doṣaiḥ prāg uktaiḥ
HB_03607	saha-bhāvaḥ. tena na a-bādhā rūpa-	antaram. tan nāma tasmād viśeṣaṇa-antaram syāl
HB_04013	trailakṣaṇyād a-vyatirekād iti na lakṣaṇa-	antaram. tasmān na hetuḥ ṣaḍ-lakṣaṇa iti. hetu-
V1_00302	ca etac chabdānām asti iti katham na pramāṇa-	antaram. te tarhi tatra a-dṛṣṭāḥ kam artham
VN_03713	avayava-antara-vādino 'yuktam. yo 'vayava-	antaram dṛṣṭāntam hetor āha, tasya na hetvābhāsa-
VN_03015	na upalabhyate ca rūpa-ādibhyo 'rtha-	antaram dravyam ity ukte 'pi gamyata eva sādhya-
VN_01320	dharmā-antaram bhavati. atha dravyād artha-	antaram dharmāḥ, tadā tasya nivṛtti-prādur-
SV_02615	niścaya-pratirodhinā bhrānti-nimittena guṇa-	antaram na samyojyate, yathā śuktau rajata-ākārah.
VN_02703	'py a-sarvagato 'nitya iti. etat pratijñā-	antaram nāma nigrasthānam sādhanā-sāmarthyē 'py
VN_04014	prastutya nāma-ādini vyācāṣṭe, idam artha-	antaram nāma nigrasthānam abhyupagata-artha-a-
VN_02812	eva pratijñā-antara-abhidhāne pratijñā-	antaram nāma nigrasthānam iti. a-sambaddha-
VN_05416	astv iti cet, syād etat, uktam etad artha-	antaram nigrasthānam iti. tatra sādhanā yataḥ
VN_03903	-ukte hetau pratiśiddhe viśeṣam icchato hetv-	antaram. nidarśanam – eka-prakṛti idam vyaktam
VN_01313	-prādur-bhāvaś ca pariṇāmaḥ yat tad dharmā-	antaram nivartate prādur-bhavati ca, kiṃ tat tad
SV_09108	asato niṣedhaḥ, an-uṣṇam sad eva artha-	antaram niṣidhyata iti. katham idāniṃ sad asan
VN_02710	atra api na evam-bruvatā pratijñā-	antaram pūrva-pratijñā-sādhanāya uktam bhavati,
VN_01416	prasāritānām a-muṣṭivāt, na apy artha-	antaram, pṛthak-svabhāvena anupalabdher iti cet,
SV_12206	udbhava-sāmarthyam hy āśritya dahanasya hetv-	antaram pratikṣipyate. yadi hi vinā jvālayā syād

<p>VN_02618 SV_03108 VN_06604 PV_03307 V1_03206 SV_01407 VN_01319 VN_02719 VN_04002 PV_03077 VN_01414 VN_04009 PV_03412 PV_02095 SV_13503 SV_12714 PV_02161 SV_04011 VN_01315 SV_02101 V2_09003 SV_16205 SV_12716 SV_04011 SV_04005 VN_06605 V3_04901 VN_00913 HB_03609 V2_08404 V2_04505 HB_03905 SV_16623 PV_03522 VN_03013 VN_03016 VN_02913 SV_09105 HB_00502 VN_01406 SV_07817 PV_02118 NB_03079 SV_13829 SV_02528 SV_03716 SV_01804 V2_10012 SV_01903 VN_00416 PV_04247 SV_11821 SV_07405 VN_01322 SV_04617 SV_08110 SV_02528 VN_01611 PV_02045 V1_01907 PV_03276 V1_02213 SV_01516 SV_02912 SV_16905</p>	<p>dharma-vikalpāt tad-artha-nirdeśaḥ pratijñā- sa tu bhrāntyā na avadhāryata iti pramāṇa- avasthitasya dharma-antara-nivṛttau dharma- sā ca tasya ātma-bhūtā eva tena na artha- 35 sā ca tasya ātma-bhūtā eva tena na artha- 19c) atha api syād ubhaya-vyavacchede pramāṇa- tasya an-apāsrita-vyapekṣa-a-bhedam dharma- pratijñā-sādhanāya ucyamānā pratijñā- -ukte hetau pratiśiddhe viśeṣam bruvato hetv- sambandhasya a-prasiddhitāḥ tat pramāṇa- kiṃ tarhi dravyasya sanniveśo 'vasthā- praktād arthād a-pratibaddha-artham artha- tatra apy a-dṛṣṭam āśritya bhaved rūpa- saṅkhyā-ādi-yoginaḥ śabdās tatra apy artha- varṇānām ānupūrvyā a-bhedāt. na iyam artha- api syāt. tasmān na vākyam nāma kiñcid artha- ced vinirbhāgo na vastunaḥ śaktir artha- -bhāvinaḥ. tataś ca jñāna-antarām vyakty- tad eva avasthitaṃ dravyam syāt, tato 'rtha- syāt. anyathā ekam ity eva na syāt. nāma- syāt. anyathā ekam ity eva na syān nāma- anvaya-vyatireka-lakṣaṇatvāt tasya. lakṣaṇa- -pakṣe pratyuktam. api ca, astv artha- syād vyakty-antara-bhāvinaḥ. tataś ca jñāna- yasmāj jñānād a-vyatiriktam ca katham artha- pravartate, sā prakṛtiḥ. yat tad dharma- a-sambhavāt. tasmād a-pratikṣipta-dharma- pūrvakād asya. na hi svabhāvād artha- bādā rūpa-antarām. tan nāma tasmād viśeṣaṇa- saha-bhāva-niyama-abhāvāt. yady artha- gamayati, tal-liṅgam śabda iti. na, lakṣaṇa- -sādhanā-pramāṇa-vṛtṭyā boddhavyau, upāya- pratyakṣa-a-vṛtṭer hi teṣu pramāṇa- 'nyasmin saktasya anya-a-gater yadi jñāna- virodho bhavati, yathā rūpa-ādibhyo 'rtha- -sādhanayor virodhaḥ; katham tato 'rtha- dravyam iti pratijñā, rūpa-ādibhyo 'rtha- -svabhāvo 'gnir na an-uṣṇa ity api. svabhāva- siddhiḥ. kārya-kāraṇa-bhāva eva hy artha- artha-antaratve 'pi dharma-kāraṇatve dharma- tasmin svabhāve vyavasthānāt. svabhāva- bhavet cittāc cet tata eva astu janma deha- -ādeś ca kārya-kāraṇa-bhāva-asiddheḥ. artha- dṛṣṭeḥ. tasya eva pradīpa-āder viśaya- vastu-rūpam eva iti, pramāṇa-antarasya śabda- vibhūtvā-ādayo guṇās tathā ucyante, artha- eva bhāvād iti dṛṣṭāntena pradarsyate 'rtha- -bhāvo vā tasmin saty eva bhāvād ity artha- dhūme 'vaśyam agnir bhavati. anyathā artha- a-samarthite tasmin kāryatva-asiddher artha- a-dṛṣṭiś ca kārya-kāraṇatā hi te artha- 236 rūpa-bheda-nibandhanatvād vyavasthā- bhedakaḥ. eka-pratiniyame ca sāmānya- -gatābhyām nivṛtti-prādur-bhāvābhyām artha- -vat. na ca artha-antara-codanena artha- cet kim idānim śaktyā. śakty-upayogāya śakty- vidhinā na vastu-rūpam eva iti, pramāṇa- prāg asattvāt, katham ghaṭo 'sti. na hi rūpa- ato hetur dṛṣṭa eva astu sarvadā citta- eva ca na an-indriya-dṛṣṭir na api viśaya- ekam āvir-bhavad dṛṣṭam na dṛṣṭam tv anyad -kṛtatvāt saṃśaya-nirṇaya-ādi-bheda-vat. na sarvās tattvena tathābhūtāḥ sidhyanti, guṇa- yady apy upādhyo bhinnā eva śabda-jñāna- hi kaiścit puruṣair utsanna-uddhṛtāni śākhā-</p>	<p>antaram. pratijñāto 'rtho 'nityaḥ śabda antaram pravartate. yady evam, tad vyavaccheda- antaram pravartate, sā prakṛtiḥ. yat tad dharma- antaram phalam dadhānam tac ca tām ātmany artha antaram phalam dadhānam tac ca tām ātmany artha antaram bādhakam asti. anyonya-vyavaccheda- antaram bhavati. atha dravyād artha-antarām antaram bhavati, kiṃ tarhi hetv-āder an-anyatamaḥ. antaram bhavati. sati ca hetv-antara-bhāve antaram meya-bahutvād bahutā api vā pramāṇānām antaram, yathā aṅgulīnām muṣṭiḥ. na hy aṅguly eva antaram. yathokta-lakṣaṇe pakṣa-pratipakṣa- antaram yadi anyonya-āvaraṇam teṣām syāt tejo antaram yadi guṇa-dravya-a-viśeṣaḥ syād bhinno antaram varṇebhyaḥ. dṛṣyāyām vibhāga-upalambhāt. antaram varṇebhyo yasya apauruṣeyatvam sādhyeta. antaram vastu naśyen na āśritam āśraye tiṣṭhaty antaram vā a-vyāpnuvat katham sāmānyam syāt. antaram vā anya-vikalpa-abhāvāt. yadi tat tad eva, antaram vā, artha-bhedam abhyupagamyā tathā- antaram vā, artha-bhedam abhyupagamyā tathā- antaram vā vaktavyam. sarve 'pi ghaṭa-ādayo antaram vākyam. tad aneka-avayava-ātmakam vā syād antaram vyakty-antarām vā a-vyāpnuvat katham antaram vrajet 71 jñānasya rūpam katham antaram, sa vikāra iti. so 'yam prakṛta-artha- antaram sādhyā-dharma-sāmānyam samāviśād ghaṭa- antaram sāmartyam, tasya upalabdhi-lakṣaṇa- antaram syāl lakṣaṇa-antaratvena vā upādānam antaram hetuḥ, katham tarhi idānim sa tasya antarasya a-vācyatvāt. yat kvacid dṛṣṭam, tasya antarasya a-sambhavāt. tena tayoh prakāśanāya antarasya a-sambhavād a-tad-ālabhāna-pratītaye antarasya an-udayo na kadācit saha-udayāt sama antarasya anupalabdhiḥ tad guṇa-vyatiriktam, na antarasya anupalabdhis tad-vyatirekaś ca iti. antarasya anupalabdher iti hetuḥ, so 'yam antarasya asataḥ kathañcid a-vyavasthāpanāt. antarasya evam syāt – yatra dhūmaḥ, tatra antarasya kāryasya utpādānād dravyasya pariṇāma antarasya kutaścid an-utpatteḥ. abhyupagamyā api antarasya ca tasmān na hetu-vaikalyāt sarveṣām antarasya ca a-kāraṇasya nivṛttau na vacana-āder antarasya ca kasyacid vyañjaka-antara-abhāvāt. antarasya ca pravṛtṭeḥ. tathā hy ekasya artha- antarasya tat-svabhāvatva-ayogāt, teṣām ca niḥ- antarasya. tathā prasiddhe tad-bhāve hetu-bhāve antarasya. tathā prasiddhe tad-bhāve hetu-bhāve antarasya tad-anubandha-niyama-abhāvāt svāntaryam antarasya tad-bhāva-a-pratibaddha-svabhāvasya antarasya tad-bhāve 'bhāvo niyamato 'gatih antarasya tad-rūpam tad eva syāt. dharma-bhedas antarasya darśako na syāt. vyaktyā ca indriya- antarasya pariṇatih, caitanye 'pi prasaṅgāt. antarasya lakṣaṇam. na hi sambandhe saty api antarasya vyatirekiṇo 'bhyupagame 'tiprasaṅgād antarasya śabda-antarasya ca pravṛtṭeḥ. tathā hy antarasya sattve rūpa-antarām asti. na ca rūpa- antarasya sandhāne ko virodho 'ntyā-cetasāḥ tad antarasya. sva-jñāna-kāla-bhāvi tad-a-tulya-kriyā antarā saṃsargād a-vibhāgaś ced ayo-golaka- antarāḥ sukha-ādayo na api cetanāḥ. tad-ātmanām antarānām kāraṇa-antara-apekṣatvāt. viśeṣa-hetv- antarānām nimittam arthe. sa tu tais tadvān eka antarāni. idānim api kānicid virala-adhyetrkāni.</p>
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VN_05806	-ajñānam ity-ādi-prabhedān nigrasthāna-	antarāṇi kiṃ na ucyante. na ca ubhayasya apy
VN_05803	uttara-ajñānāyor api prabhedān nigrasthāna-	antarāṇi vācyāni. yathā ajñānasya viśaya-ajñānam
SV_06418	codane sarva-bheda-gates tatra śabda-pramāṇa-	antarāṇi vyarthāni na syuḥ. yasmād eka-artha-
HB_01603	so 'kāraka eva, sāmānyā-ākhyāt padārtha-	antarāt kārya-utpatteḥ. api ca sa tadā eva tāvat
V3_11611	-asiddhes tatra prāṇa-ādinām api. artha-	antarād a-kārya-bhūtād asiddhes ca. na hi kārya-
SV_14208	||269|| a-vināśāt (270a') kim ity artha-	antarād artha-antara-janmani kāṣṭham abhūtam nāma
SV_17121	vyājena svam eva matam āha iti na tīrthakara-	antarād asya viśeṣam paśyāmaḥ. tathā hi. tad-
SV_02117	yoge 'pi tad-bhāva-an-upapatteḥ. sa ca artha-	antarād bhavann anityatā anyo vā dharmo hetuḥ
V2_09104	yoge 'pi tad-bhāva-an-upapatteḥ. sa ca artha-	antarād bhavann anityatā anyo vā dharmo hetuḥ
SV_07707	'vicalato bhinna-deśena bhāvena tad-ubhaya-	antarāla-a-vyāpino yogo yuktaḥ. prak sa na ca
V3_12911	-deśair a-pūrvair abhisambandha ekasya tad-	antarāla-vyāpti-nāntariyakaḥ, ātapa-āder iva
SV_08112	eva upayujyata iti kiṃ na iṣyata iti kim	antarāle 'n-arthikayā śaktyā. tasmāc chaktir iti
V3_13001	sāmānyam, upalabdhi-lakṣaṇa-prāptasya tad-	antarāleṣv anupalambhāt. upalabdhi-lakṣaṇa-
NB_03120	ca upalabdhi-lakṣaṇa-prāptam sāmānyam vyakty-	antarāleṣv iti. ayam anupalambhaḥ svabhāvaś ca
SV_10610	vastu-viparīta-ākāra-niveśiṣv api tīrtha-	antariya-pratyayeṣu bhāvāt. paramārtha-eka-
V3_06810	vastu-viparīta-ākāra-niveśiṣv api tīrtha-	antariya-pratyayeṣu bhāvāt. paramārtha-eka-
PV_02240	|| virakto na eva tatra api kāmī iva vanitā-	antare | tyājya-upādeya-bhede hi saktir yā eva
PV_03512	pūrvā dhiḥ sā eva cen na syāt sañcāro viśaya-	antare || tāṃ grāhya-lakṣaṇa-prāptām āsannām
V3_12910	-vyāpini sidhyati. tad eka-sambandhino deśa-	antare 'gatvā a-tad-deśair a-pūrvair
V3_12908	a-kriyasya eka-vyakti-sambandhino deśa-	antare 'pūrva-vyakti-prādūr-bhāve prak tatra
SV_05512	'pi viśeṣa-vat tasya a-vyatirekād artha-	antare '-vṛttir iti bhedān na a-bhinna-pratibhāso
V3_09901	iti cet, tat kim idānīm dharmī dharmy-	antare 'nvayī-bhavitā. pradīpa-ādayas tu svabhāva
SV_11915	antaratvena a-bhedakatvāt. tad-rūpasya krama-	antare 'py a-viśeṣāt tulyā syāt pratipattiḥ.
V3_02307	kr̥te 'pi pratijñā-doṣa iti cet, astu, viśaya-	antare 'pi kiṃ na bhavati. bādhanīya-dharmaṇo
SV_03301	antaram iva a-darśayantī pratibhāty an-artha-	antare 'pi tathā prayoga-darśana-abhyāsāt. na
SV_10917	'bhiyoga-arthasya avisamvādād viśaya-	antare 'pi tathātva-upagamo na vipralambhāya an-
SV_06012	an-anvayād darśanena pratipattau vyakty-	antare 'pi na syāt tathā pratītiḥ. evam tarhi
PV_03187	akṣa-dhiḥ syāt smṛter na vā | tataḥ kāla-	antare 'pi syāt kvacid vyākṣepa-sambhavāt ||
SV_12708	na bhavati teṣām a-viśeṣe 'pi pada-vākya-	antare 'bhāvād iti cet. na, teṣām a-viśeṣa-
SV_11405	tena girām eka-artha-niyame na syād artha-	antare gatiḥ | (228ab) na hi tena sambandhena a-
PV_03532	| cetaso grāhyatā sā eva tato na artha-	antare gatiḥ || nānā-eka-śakty-abhāve 'pi bhāvo
HB_02311	tat kṣaṇikam eva iti vyāpti-siddhiḥ. artha-	antare gamye kāryam hetur avyabhicārāt. kārya-
V3_01207	vyavasthā-mātram bhidyate, na arthaḥ. artha-	antare ca prakṛtād viśeṣe sādhye kas tayoh
SV_00707	pariṇāma-apekṣatvāt kārya-utpādasya. atra	antare ca pratibandha-sambhavān na kārya-anumānam.
V3_08303	pariṇāma-apekṣatvāt kārya-utpādasya. atra	antare ca pratibandha-sambhavān na kārya-anumānam.
SV_03313	icchatī, tadā a-parityakta-vyavaccheda-	antare tatra eva aśva-vyavacchede tathā-
V2_07907	'ntaśaḥ sāmānyam virūpe 'pi dhātau. dhātv-	antare tv aneka-upakāra eva syāt. an-ābhoge '-
V2_08402	parityajya katham anyatra bhaved iti. artha-	antare tu gamye kāryam hetuḥ, avyabhicārāt. na hy
V3_12109	ca ayam artho 'sati nāstitī ity atra	antare. tena na iha pratanyate. na ca asann ātmā,
V3_00705	-abhāvāt. vastu-svabhāvatve ca punar vivakṣā-	antare parāvṛtṭy-ayogāt. yugapad ekatra viruddha-
SV_08001	|| na hy artha-antara-sambandhinī jātir artha-	antare pratyaya-hetur gotvam iva karka-ādiṣu.
PV_02015	bheda-ukti-doṣaḥ kārya-samo mataḥ || jāty-	antare prasiddhasya śabda-sāmānya-darśanāt | na
V3_09609	-ukti-doṣaḥ kārya-samo mataḥ ||72|| jāty-	antare prasiddhasya śabda-sāmānya-darśanāt | na
V3_09503	sāmānyam vṛkṣa-puruṣayoh. yad-darśanāt prāny-	antare mṛta-pratipattiḥ, tādr̥ṣam yadi taruṣu
V1_04204	ātma-samvedana-vat. tato 'pi na tad artha-	antare yuktam. an-artha-antaratve tu nīla-āder
VN_06004	vikṣepa-pratipattir apratibhāyām artha-	antare vā antar-bhavati. nanu na avāśyam sādhanā-
V3_02802	viśeṣa-pratiniyama-arthī bhavati, viśeṣa-	antare vivāda-a-sambhavāc ca. na ca śāstra-
SV_08313	165ab) na hi tasya a-bhinna-svabhāvasya artha-	antare viśeṣo 'sti. viśeṣo '-bheda-hāneḥ. sa ca
PV_03330	tathā dhīr ātma-vedinī || tasyāś ca artha-	antare vedye dur-ghātau vedya-vedakau | a-vedya-
SV_11610	mā bhūn naṣṭa-sambandhasya śabdasya artha-	antare vaiguṇyam arthānām ca a-vācyatā ity
VN_01019	syāt. na ca tad-rūpa-anyathā-bhāvam	antareṇa a-pratyakṣatā anyathā-bhāve ca tad eva
SV_17608	iti, tad asya sarva-viśayatve 'pi vastv-	antareṇa a-vṛttau syāt. tac ca na asti. tataḥ
SV_07908	pradīpa-ghāta-vat. kathañcit tat-pratipattim	antareṇa adṛśya-rūpatvāt. api ca anena kim a-
PV_03511	tu nīla-ābhe vedane vedanam param || jñāna-	antareṇa anubhavo bhavet tatra api ca smṛtiḥ |
VN_05614	uttara-viśaya-pradarśana-prasaṅgam	antareṇa anubhāṣaṇasya vaiyarthiyāt, tathā ajñāne
V3_04105	-ayogāt. na hi tatra apy anupalambham	antareṇa anyañ kaścid vyavasthā-āśrayaḥ. tad idam
SV_16407	vācyāḥ pauraṣeyāś ca. puruṣa-adhiṣṭhānam	antareṇa anyato '-sambhavat-phalānām phala-
SV_13515	kathañcit sthitānām pūrva-avasthā-tyāgam	antareṇa anyathā-bhāva-ayogāt. tyāge vā vināśa-
VN_03120	vaiyarthiyāt. yadi hi tatra apy eka-prayogam	antareṇa aparasya prayogo na sambhavet, na tadā
PV_03196	jñāna-janmanaḥ || anūnām sa viśeṣaś ca na	antareṇa aparān anūn | tad eka-a-niyamāj jñānam
HB_00713	tatra ayam svayam prameya-upadarśanam	antareṇa api pratipadya param pratipādayann a-
HB_00711	-sambandha-vacana-mātrāt pratijñā-vacanam	antareṇa api pratitir iti kas tasya upayogaḥ. sva
V3_06011	-siddhaḥ. nanu sva-viśiṣṭa-pratyayam	antareṇa api bhavaty abhāva-buddhiḥ, yathā
VN_04818	abhiniveśaḥ. pratipāditam ca pratijñā-vacana-	antareṇa api yathārtham pratitir bhaviṣyati iti.
SV_17601	-sāmānyat. vacanānām samihita-artha-sattām	antareṇa api vṛttim paśyato bhavitavyam eva a-

SV_01808	hetuṃ vā antareṇa bhaved ity āśrayam	antareṇa api vaidharmya-dr̥ṣṭānte prasidhyati
V2_10015	hetuṃ vā antareṇa bhaved ity āśrayam	antareṇa api vaidharmya-dr̥ṣṭānte prasidhyati
V3_03001	-pravṛtta-vāg-abhimata āptaḥ. tad-vacanam na	antareṇa artha-tathābhāvaṃ pravartata iti kāryam
VN_06205	cauratvena hetu-darśanena dūṣaṇāt. prasaṅgam	antareṇa āñjasena eva kiṃ na vyabhicārita iti cet,
V3_06306	anyathā bhāva itī bhāva eva kaścīn nāma	antareṇa uktaḥ syāt. tasmān na asya pratyayasya
SV_14708	vācyatā ity api kārya-kāraṇa-bhāva eva śabda-	antareṇa uktaḥ syāt. na artha-bhedaḥ. svabhāva-an
SV_08727	śakter vā vipariṇatāyās tan-niveśinyā rūpa-	antareṇa upayogāt. sa eva khalv ayam paryāyo
HB_00702	prāg eva pratipadyate kiñcit, pramāṇam	antareṇa evaṃ pratīter nimitta-abhāvāt, pratītau
SV_11115	hi na ahaṃ na mama itī paśyataḥ parigrahaṃ	antareṇa kvacit snehaḥ. na ca an-anurāgiṇaḥ
PV_03292	adhyavasyati || tathā anubhūta-smaraṇam	antareṇa ghaṭa-ādiṣu | na pratyayo 'nuyams tac ca
SV_05421	tad-abhāve 'pi tāsām bhāvāt, ākāra-	antareṇa ca sva-jñāne pratibhāsanāt, aneka-ākāra-
SV_05822	bhedo vṛkṣas tasya a-vṛkṣa-grahaṇam	antareṇa tathā grahitum a-śakyatvāt, a-vijñāta-
SV_11613	a-sambandhi-svabhāvasya svabhāva-viparyayam	antareṇa tad-bhāva-ayogāt. arthena saha
V2_08512	tasya hetur bhavati. bhavati ca dhūmo 'gnim	antareṇa, tan na tad-dhetuḥ syāt. anya-hetukatvān
SV_02209	tasya hetur bhavati. bhavati ca dhūmo 'gnim	antareṇa tan na tad-dhetuḥ syāt. anya-hetukatvān
V1_01611	na ca śabda-viśaya eva vastu, ākāra-	antareṇa darśane pratibhāsanād etāvan-mātra-
V3_08401	'nunaya-pratigha-abhāvāt. ayoniśo-manaskāram	antareṇa doṣānām an-utpatteḥ. deha-ādīnām hetutve
SV_04408	-jijñāsāyām tad eva vastu pratikṣipta-bheda-	antareṇa dharma-śabdena sañcodya buddhes tathā-
VN_02021	-lakṣaṇa-saṃskāra-duḥkhatā-ādi-siddhim	antareṇa na anityatā-siddhiḥ, tathāvidhas tu
VN_06608	iti. sad-asatoś ca tiro-bhāva-āvir-bhāvāv	antareṇa na kasyacit pravṛtṭy-uparamaḥ pravṛttir
V3_13507	tarhi puruṣa-sāmarthya-siddhiḥ. sāvacanam	antareṇa na sidhyati itī sa tathābhūtam eva
SV_14308	an-āvaraṇam yataḥ | (271ab) yadi tena artha-	antareṇa parigrhitam itī kāṣṭham na dr̥ṣyeta, tat
VN_01720	tasya upādānam. yadi ca viśaya-upadarśanam	antareṇa pratīter an-utpattiḥ, katham na pratijñā
SV_06701	|142|| yo 'pi manyate katham a-bhinnaṃ artham	antareṇa bahuṣv ekā śrutiḥ, teṣām a-sāmyāt, eka-
V3_07810	pratyakṣa-ādi-bādhā astī, pramāṇasya pramāṇa-	antareṇa bādhāyām tasya a-prāmānya-prasaṅgāt.
SV_01807	hetur vā. katham svaṃ svabhāvaṃ hetuṃ vā	antareṇa bhaved ity āśrayam antareṇa api
V2_10014	svabhāvo hetur vā. katham svabhāvaṃ hetuṃ vā	antareṇa bhaved ity āśrayam antareṇa api
SV_02208	bhāve '-hetumattā eva syāt. na hi yasya yam	antareṇa bhāvaḥ sa tasya hetur bhavati. bhavati
V2_08511	bhāve '-hetutā eva syāt. na hi yasya yam	antareṇa bhāvaḥ, sa tasya hetur bhavati. bhavati
V2_08510	-viśeṣasya agnitvāt. kāryasya ca kāraṇam	antareṇa bhāve '-hetutā eva syāt. na hi yasya yam
SV_02207	sakṛd apy abhāvāt. kāryasya ca sva-kāraṇam	antareṇa bhāve '-hetumattā eva syāt. na hi yasya
SV_07718	-vaṃśa-daṇḍa-ādi-vat. na hi sa-avayavatvam	antareṇa bhinna-deśābhyām yugapat kasyacid yogo
SV_04612	-ādav upatiṣṭhate. na ca tādr̥ṣam prakaraṇam	antareṇa loke śabda-prayogo vyavahāreṣu. vyakter
PV_03477	| prakāśitā katham vā syād buddhir buddhy-	antareṇa vaḥ || a-prakāśa-ātmanoḥ sāmyād vyaṅgya-
VN_05813	-ubhaya-ākṣipteṣu prabhedeṣu guṇa-atīśayam	antareṇa vacana-āder atiprasaṅgād vyarthāḥ
SV_12918	api pada-vākyayor varṇaḥ krama-viśeṣam	antareṇa vibhāvante. a-kramāyām buddhau
V2_06005	a-pratiṣedhaḥ. viruddhasya apy anupalabdhim	antareṇa virodha-a-pratipattiḥ. tathā hy a-
SV_17521	||337|| yady eṣa pratiniyamo vācyam vastv	antareṇa śabdo na pravartata itī. bhinneṣu
SV_11908	tad ayam atiprasaṅgo yady arthāv artha-	antareṇa śliṣyato viśeṣa-abhāvāt. kiṃ ca, varṇā
SV_17008	na, tasya artha-a-parijñānāt. pradeśa-	antareṣv api tathāvidha-artha-kalpanāyā a-
SV_16929	anyām eva artha-kalpanām ayam kurvāṇaḥ śabda-	antareṣu katham prasiddhiṃ pramāṇayet. tatra a-
SV_17007	-vikalpo bhavatv itī, sa na bhavati, pradeśa-	antareṣu tathā tasya carcanāt. na, tasya artha-a-
SV_17012	itī yathā-iṣṭam praṇiyante. tasmāc chabda-	antareṣu tādr̥kṣu tādr̥śy eva astu kalpanā ||320||
V2_07013	ca dr̥ṣṭo 'rūḍha-artha-vācakaḥ | śabda-	antareṣu tādr̥kṣu tādr̥śy eva astu kalpanā ||38|| a
VN_00409	-ucita-deśa-janmanaḥ piṇḍa-kharjūrasya deśa-	antareṣu mātr-vivāha-abhāve 'bhāva-vat. evaṃ
V2_07907	bhavaty eva hi tasya api jñeya-vyāpini jñāne	'ntaśaḥ sāmartyam virūpe 'pi dhātau. dhāt-
PV_03113	bhavet || sattā-sambandhayor dhrauvyād	antābhyām na viśeṣaṇam | a-viśeṣaṇam eva syād
VN_05905	vikṣepo nāma nigrasthānam. ekatara-nigraha-	antāyām kathāyām svayam eva kathā-antaṃ
V3_06608	svabhāvo vā kiṃ na iṣyate. kiṃ pāraparyeṇa,	ante 'pi tat-svabhāvasya eva tad-bhāve sāmartyāt.
PV_03487	dhvanir bhavet || a-krameṇa grahād	ante kramavad-dhīś ca no bhavet | dhiyaḥ svayam
VN_02508	nigrhīto veditavyaḥ. tatra dr̥ṣṭaś ca asāv	ante ca vyavasthita itī dr̥ṣṭantaḥ. sva-dr̥ṣṭantaḥ
VN_01915	pālam nāma nātakam itī prasaṅgam kṛtvā nāndy-	ante tataḥ praviśati sūtra-dhāra itī paṭhen
SV_06506	sati tad-avyabhicāraḥ. tato vitathād apy	ante tathābhūta eva vastuni jñāna-saṃvādāt. na
V2_05202	asati nāstitā tr̥ṭiyam rūpam. sāv ca niścītā.	ante vacanān niścitatvaṃ triṣv api rūpeṣu
PV_04087	gata-arthe 'py avadhāraṇe | kṛtya-	antena abhisambandhād uktaṃ kāla-antara-cchide ||
V3_02608	-śrutibhyām gata-arthe 'py avadhāraṇe kṛtya-	antena abhisambandhān mā bhūn nirdekṣyamāṇe 'pi
PV_03111	-sambandha-vācinī | anityatā-śrutis tena tāv	antāv itī kau smṛtau || prak paścād apy abhāvaś
PV_03113	na viśeṣaṇam | a-viśeṣaṇam eva syād	antau cet kārya-kāraṇe || a-sambandhān na
HB_01517	anyathātva-abhāvāt tad-dharmanas tathābhāvo	'ntya-avasthā-vad a-nivāryaḥ. antya-avasthāyām
V2_06103	na ca śaktiḥ kenacit pratibandhuṃ śakyate,	antya-avasthāyām pariṇāma-abhāvāt kṣaṇasya a-
HB_01601	tathābhāvo 'ntya-avasthā-vad a-nivāryaḥ.	antya-avasthāyām prāg a-samarthasya sāmartya-
HB_01614	a-kṣepa-kriyā-dharmā svabhāvas tadā eva	antya-avasthāyām utpanna āhosvit prāg apy āsit.
V2_06310	-pratipattau tadutpatteḥ prak kāryam eva	antya-kṣaṇa-anantaravād utpannaṃ pratyakṣi-
V2_06308	cet, na, tataḥ kārya-utpatter a-kṣepāt. ā	antya-kṣaṇa-utpatteḥ pratibandhaḥ sambhāvante,
SV_02109	sadr̥śa-apara-utpatti-vipralabdho vā,	antya-kṣaṇa-darśinām niścayāt. paścād asya

V2_09011	sadrśa-apara-utpatti-vipralabdho vā.	antya-kṣaṇa-darśinām niścayāt paścād asya
V2_06309	-kṣaṇa-utpatteh pratibandhaḥ sambhāvya-	antya-kṣaṇo 'pratibandhaḥ. tal-linga-darśanāt
PV_02045	|| citta-antarasya sandhāne ko virodho	'ntya-cetasah | tad yad apy arhataś cittam a-
PV_02119	ca || tasmān na hetu-vaikalyāt sarveśām	antya-cetasām | a-sandhir idrśam tena śeṣavat
SV_11926	aneka-aṇu-vyatyaya-nimeṣa-tulya-kālatvād	antya-varṇa-parisamāpteh. yathā-anubhavam
SV_12913	kramam eka-buddhi-grāhyaṃ vākyam nāma. na ca	antya-varṇa-pratipatter ūrdhvam anyam a-śakalam
PV_03494	-buddhīnām vitathatva-prasaṅgataḥ || sarva-	antyo 'pi hi varṇa-ātmā nimeṣa-tulita-sthitiḥ |
HB_01008	iva prāg api janana-prasaṅgāt. tasmād yo	'ntyo 'vasthā-viśeṣah, sa eva ankura-ādi-janana-
HB_01407	svabhāva-antara-prasava-sambhava ca na	antyaḥ syāt. tataś ca na sāksāt kāraṇam syāt.
PV_03537	ātma-tad-vidoh || viśaya-antara-sañcāre yady	antyaṃ na anubhūyate | para-anubhūtavat sarva-an-
PV_03311	upayoge 'pi kārakānām kriyām prati | yad	antyaṃ bhedakam tasyās tat-sādhakatamam matam ||
SV_12910	na vā kasyacit. samasta-varṇa-saṃskāravatyā	antyaḥ buddhyā vākya-avadhāraṇam ity api mithyā,
V2_06307	-bādhako 'gniḥ, yatas tad-abhāvo gamyeta.	antyaḥ avasthā-viśeṣasya avyabhicāra iti cet,
HB_01403	eka-artha-kāraṇam api yad bahūnām, yathā	antyaḥ kāraṇa-kalāpasya tad eva mukhyaṃ
HB_01404	mukhyaṃ sahakāriṇām sahakāritvam, tasya eva	antyaḥ kāraṇatvāt, tatra ca kṣaṇa ekasya
V1_03213	-asiddheḥ, sarva-kāraka-upayoge 'pi kriyāyām	antyaḥ tasya eva bhedakasya sādhanakatamvāt.
SV_09825	na evam bhāvasya kācid apekṣā. tatra apy	antyaḥ kāraṇa-sāmagrī yā a-vyavahitā kārya-
PV_03490	samanuṣajyate || anekayā tad-grahaṇe yā	antyaḥ dhīḥ sā anubhūyate | na dirgha-grāhikā sā
V2_07713	na evam bhāvasya kadācid apekṣā. tatra apy	antyaḥ sāmagrī yā a-vyavahitā kārya-utpatteh, sā
HB_01409	viśeṣa-utpattiḥ. te samarthā eva svabhāvato	'ntyaḥ pratyayāḥ saha jāyante kṣaṇikā yeśām prak
HB_01012	bhāveṣv aparāpara-utpatter aikya-abhāvāt. te	'ntyaḥ samarthāḥ kiṃ na janayanti iti cet,
HB_01910	-kṣaṇa-viśeṣa-utpatteh, krameṇa atīśayavato	'ntyaḥ kāraṇa-kalāpāt kārya-utpattiḥ. sahakāriṇah
SV_12916	sādhu me syād iti kalyāṇa-kāmatā-mūḍha-matir	antyaḥ buddhau samāpta-kalāḥ śabda bhāti iti
PV_03239	mānasasya a-pramāṇatā | a-drṣṭa-grahaṇe	'ndha-āder api syād artha-darśanam || kṣaṇikatvād
PV_03243	udbhavam | mano 'nyam eva grhṇāti viśayam na	andha-dr̥k tataḥ || svārtha-anvaya-artha-apekṣā
V1_04112	na ca upalambhānām utpatti-niṣṭhā ity	andha-mūkam jagat syāt. kvacin niṣṭhāyām sa
SV_16705	tulya-prasaṅgatvāt. na hy andhena ākr̥ṣyamāno	'ndhaḥ panthānam pratipadyate. na api svayam
SV_17011	tato 'rtha-pratītiḥ syāt. te tu bāhulye 'py	andhā eva sarva iti yathā-iṣṭam praṇīyante.
SV_16704	tasya api tulya-prasaṅgatvāt. na hy	andhena ākr̥ṣyamāno 'ndhaḥ panthānam pratipadyate.
VN_04711	'pi siddheḥ, prakṛta-apa-bhramśa-dramiḍa-	andhra-ādi-bhāṣā-vat. na hi prati-deśam bhāṣānām
PV_02231	| na hy ekāntena tad duḥkham bhūyasā sa-viśa-	anna-vat || viśiṣṭa-sukha-saṅgāt syāt tad-
PV_03523	-udayāt || sama-vṛttau ca tulyatvāt sarvadā	anya-a-gatir bhavet | janma ca ātma-mano yoga-
PV_03522	|| ekatvān manaso 'nyasmin saktasya	anya-a-gater yadi | jñāna-antarasya an-udayo na
PV_02197	kr̥pā matā | na a-muktiḥ pūrva-saṃskāra-kṣaye	'nya-a-pratisandhitah || a-kṣiṇa-śaktiḥ saṃskāro
SV_12618	varṇānām vā sādhyed vākyaḥ vā. tatra	anya-a-viśeṣād varṇānām sādhanē kiṃ phalam bhavet
HB_03009	ucyate. anyathā tat-paricchedena tad-	anya-a-vyavacchede tat-pariccheda eva na syāt,
HB_02803	-siddhyā eva tad-abhāvaḥ sidhyati, tasya tad-	anya-a-saṃsr̥ṣṭa-rūpasya kevalasya tattva-
SV_12706	vā iti śakyam avasātum, ākāra-antara-vat.	anya-a-sambhavi kāryam gamakam iti cet. syād etat
SV_02807	sāmānya-arthaṃ vikalpakaṃ | a-samāropita-	anya-a-mṣe tan-mātra-apoha-gocaram ||48|| yad rūpa
PV_03404	asya vyaktaṃ cakṣur atīndriyam | paśyato	'nya-akṣa-dr̥ṣye 'rthe tad-a-vyaktaṃ kathaṃ punaḥ |
V1_02504	yugapad anayor virodhāt. tasmān na caitanyād	anya-atīśayavati buddhiḥ. tad-rūpa-vyatirekeṇa
SV_03424	ity uktam. katham idānīm ekasya vyāvṛttasya	anya-an-anugamād anya-vyāvṛttiḥ sāmānyam, tad-
PV_04144	kevalasya na | yady evam atra bādhā syān na	anya-an-utpādyā-śaktikah || sakṛc chabda-ādy-a-
SV_02220	tathā ca nityam sattvam asattvam vā a-hetor	anya-anapekṣaṇāt | apekṣāto hi bhāvānām
V2_08609	tathā ca nityam sattvam asattvam vā a-hetor	anya-anapekṣaṇāt | apekṣāto hi bhāvānām
PV_02180	hetutā || nityam sattvam asattvam vā a-hetor	anya-anapekṣaṇāt | taikṣṇya-ādinām yathā na asti
PV_03420	|| vajra-upala-ādir apy arthaḥ sthiraḥ so	'nya-anapekṣaṇāt | sakṛt sarvasya janayej jñānāni
V2_08205	idānīm a-hetuko vināśah, jātasya tad-bhāve	'nya-anapekṣaṇāt. api ca na vināśo nāma anya eva
SV_10002	a-hetuko vināśa uktaḥ. jātasya tad-bhāve	'nya-anapekṣaṇāt. uktaṃ ca atra na vināśo nāma
V2_09110	anaikāntikatvam. bhāva-mātra-bhāvitve siddha-	anya-anapekṣaṇād a-hetutā tan-mātra-anubandhaś ca.
PV_03155	sāmvr̥ttāt || vastu-prāsāda-mālā-ādi-śabdāś ca	anya-anapekṣiṇah | geha yady api saṃyogas tan-
V3_06201	-pratiniyamah. tasmād viśiṣṭa-upalabdhir eva	anya-anupalabdhiḥ. anyathā arthasya nāstitvam
SV_00516	-anityatva-vat. tatra apy eka-upalabdhyā	anya-anupalabdhir eva ucyate. anyathā a-niṣiddha-
V2_06008	-anityatva-vat. tatra apy eka-upalabdhyā	anya-anupalabdhir eva ucyate, anyathā hy a-
V3_06009	sāmartyāt. tasmād eka-niyata-upalambho	'nya-anupalambhas tad-abhāva-vyavahāra-siddhi-
V3_11010	'tiprasaṅgo 'py uktaḥ. vyabhicārād an-	anya-anumāna iha avyabhicāra iti kuto niścayaḥ. a
SV_00921	tad-anumāne 'tiprasaṅgaḥ, vyabhicārāt. an-	anya-anumāna iha avyabhicāra iti ko niścayaḥ.
SV_07214	yasmād vijñāna-utpatti-yogyatvāya ātmany	anya-anurodhi yat | tad vyaṅgyam yogyatāyāś ca
SV_16022	-utthāpanāni pūrva-pūrva-pratyayāni. tad ime	'nya-anya-hetavo varṇāḥ sva-kāraṇa-ānupūrvī-
SV_08202	karmaṇah pratikṣaṇam svabhāva-bhūtasya	anya-anyasya atīśayasya utpattes tad api kṣaṇikam
V3_10312	asantam apy eśām ātmānam vibhāgavantam iva	anya-anyair vyapadeśair vaktārah pradarsāyanti.
SV_04202	75|| yady hy upakuryād an-ādheya-viśeṣasya an-	anya-apekṣaṇāt sakṛt sarvam sva-kāryam janayet.
V3_08307	hetutvāc chakti-prasūteḥ sāmagryā yogyatā an-	anya-apekṣaṇī ity ucyate. samagrāny eva kāraṇāni
SV_15109	'sya a-janakas tadr̥śa eva janako yuktaḥ.	anya-apekṣā api niṣiddhā eva. tasmān na nityānām
PV_04256	tathā gatiḥ || dahana-pratyaya-aṅgād eva	anya-apekṣāt samudbhavāt | dhūmo 'tad-vyabhicāri

SV_00711	hetutvāc chakti-prasūteḥ sāmāgryā योग्यातं an-	anya-apekṣiṇi ity ucyate. yā tarhy a-kārya-kāraṇa
PV_03167	|| śabdo 'rtha-amśam kam āha iti tatra	anya-apoha ucyate | ākāraḥ sa ca na arthe 'sti
SV_06208	prayujyanta iti prayoga-viśaya-cintāyām	anya-apoha ucyate. a-nirdiṣṭa-prayogaṃ tu jñeya-
SV_03915	buddhir utpadyate. tasyāḥ ka āśraya ity	anya-apoha ucyate, tasya vastuṣu bhāvāt, a-
PV_03164	nibadhyate | tato 'nya-apoha-niṣṭhatvād uktā	anya-apoha-kṛc chrutiḥ || vyatireki iva yaj jñāne
PV_03164	-pratibimbeṣu tan-niṣṭheṣu nibadhyate | tato	'nya-apoha-niṣṭhatvād uktā anya-apoha-kṛc chrutiḥ
SV_03504	ca an-iṣṭa-parihāreṇa pravartayati ity	anya-apoha-viśaya uktaḥ. tatra anapekṣita-bāhya-
SV_03115	tatra niścaya iti samāropa-abhāve vartamāno	'nya-apoha-viśayaḥ siddhaḥ. api ca niścayaiḥ |
SV_03113	anya-samāropa-vyavaccheda-phalam iti siddham	anya-apoha-viśayam. tadvad anyad api, a-samāropa-
SV_05815	kasyacid a-saṃsparśāt. tata eva ca sā śrutir	anya-apoha-viśayayā ity ucyate. anya-vyāvṛtṭeṣv
SV_05805	ca arthe na viśamvādikā matā ||112|| tato	'nya-apoha-viśayā tat-karṭṛ-āsrita-bhāvataḥ | (113
SV_06517	-niścayāt ||133|| ity antara-ślokaḥ. tena	anya-apoha-viśayāḥ proktāḥ sāmānya-gocarāḥ |
SV_03417	tat-samavāyo vā tat pratyāyayīṣyāmaḥ. tena	anya-apoha-viśaye tadvat pakṣa-upavarnanam |
SV_04424	padārthānām anyonya-abhāva-saṃśrayaḥ | tena	anya-apoha-viśayo vastu-lābhasya ca āśrayaḥ ||80||
SV_06521	ca iti manyamānaḥ praṇetā nyāya-śāstrasya	anya-apoha-viśayāv etau prāha. tathā hy ekatvād
SV_03902	idānīm anya-apohaḥ sāmānyam, sa eva khalv	anya-apohaḥ. tam eva grhṇati sā prakṛti-vibhramād
SV_02819	iti gamyate ||49|| tad-viveka eva ca	anya-apohaḥ. tasmāt tad api tan-mātra-apoha-
PV_03171	-arthena saṃyutaḥ | sva-pratīti-phalena	anya-apohaḥ sambadhyate śroutau || anyatra a-drṣṭy
SV_03901	sāmānyam ity ucyate, katham idānīm	anya-apohaḥ sāmānyam, sa eva khalv anya-apohaḥ.
SV_08519	sāmānyam bhedo vā iti vyapadeśam na arhati.	anya-apohe 'py eṣa tulyaḥ prasaṅga iti cet. na
SV_03419	syād doṣo jāti-tadvatoḥ ||64|| yad āhuḥ –	anya-apohe 'pi śabda-arthe tad-viśiṣṭasya
SV_03215	ca eva saṅketam anurundhate ||59|| tatra apy	anya-apohe na vyāvṛtṭir anyā anya eva vyāvṛttas
SV_03911	yadi pratipatṭr-abhiprāyo 'nuvidhīyate,	anya-apoho 'pi sāmānyam mā bhūt, na hy evam
SV_08522	na sthāna-a-sthāna-kalpanā | (169ab) na hy	anya-apoho nāma kiñcit tasya ca svabhāva-
V3_06103	sañcarati me hasta iti bhavati, tata eva	anya-abhāva-gatiḥ, tad-abhāve 'bhāva-a-
SV_10417	virodhāt, tayor viruddhayor ekasya bhāve 'py	anya-abhāva-gatir bhavati, yathā uktaṃ prak. idam
V3_06102	hastasya antara-sparśa-viśeṣa-upalambhād	anya-abhāva-gateḥ. yato hi sparśa-viśeṣa-
HB_03103	vyasanam āpannaḥ. tata eva eka-darśanād	anya-abhāva-pratītir iti cet, katham ekaṃ paśyann
SV_00517	upalabdher bhāva-asiddheḥ. ekasya niṣedhena	anya-abhāva-sādhane siddhā eva anupalabdhiḥ,
V2_06010	-upalabdher bhāva-asiddheḥ. eka-niṣedhena	anya-abhāva-sādhane siddhā eva anupalabdhiḥ,
SV_01210	eva khyāpayati. na ca eka-anupalambho	'nya-abhāvaṃ sādhayaty atiprasaṅgāt. na ca tena
V2_09405	eva khyāpayati. na ca eka-anupalambho	'nya-abhāvaṃ sādhayati, atiprasaṅgāt. na sa tena
V2_06012	apy an-ubhayasya a-pratibandhāt tad-abhāve	'nya-abhāvo na yuktaḥ. kārya-anupalabdhāv api na
VN_06106	-sādhana-abhidhāna evam uktam, an-abhidhāna	anya-abhidhānāyor api parājaya eva ity uktam
PV_02112	vijñānam śakti-niyamād ekam ekasya kāraṇam |	anya-artha-āsakti-viguṇe jñāne 'n-artha-antara-
PV_03519	pūrva-dhiyo na hi dhiḥ prāg dhiyā vinā |	anya-artha-āsakti-viguṇe jñāne jñāna-udaya-a-
PV_03290	sādhānyā eva pūrvayoh || saṅketa-saṃśraya-	anya-artha-samāropa-vikalpane | pratyakṣa-āsanna-
HB_03818	tarhi na kartavyam. na na kartavyam, tasya	anya-arthatvāt. sapakṣa-vipakṣayor hi darśana-a-
SV_04403	eka-ākāra-viśayi-karaṇe 'py a-niścita-	anya-ākāram ākāra-antara-sākāṅkṣa-buddhi-grāhyaṃ
SV_09017	vibhāga-abhāvād bhāvānām katham a-saṃśṛṣṭa-	anya-ākāravatyā buddhyā adhimucyeta arthān
SV_06308	eka-bheda-abhidhāne 'pi nāntariyakas tad-	anya-ākṣepo bhavati iti tayor na viśeṣaṇa-viśeṣya
HB_03112	vyavacchedāt. eka-ātma-paricchedāt tasya tad-	anya-ātma-vyavacchedo bhavati, tad-ātma-niyata-
HB_03113	hi tad-ātmā tad-anya-ātmā iti. a-vyavacchede	'nya-ātmanaḥ pravṛtṭi-nivṛtṭyorbhāva iti pūrvaḥ
HB_03213	tad evam eka-upalambhāt tasya tad-	anya-ātmano vyavacchedo bhavati, na tad-deśa-
HB_03113	niyata-pratibhāsa-jñānāt, na hi tad-ātmā tad-	anya-ātmā iti. a-vyavacchede 'nya-ātmanaḥ
V2_07403	hy arthasya tan-mātra-anurodhiny eva, na	anya-āyatte, tad-bhāve 'bhūtasya paścāt tādātmya-
SV_00403	hy arthasya tan-mātra-anurodhiny eva na	anya-āyatte, tad-bhāve 'bhūtasya paścād bhāva-
SV_06201	api kenacid vyavacchedyena bhavitavyam, an-	anya-āśaṅkāyām prayoga-ayogāt. tatra hi yad eva
V1_02115	śāli-bija-ādibhyas tat-prasavās tad-anyebyho	'nya iti, ākasmikatve deśa-kāla-prakṛti-niyama-
SV_16507	brāhmaṇā ayam asmākam artho grāhyo na	anya iti kevalam an-abhivyakta-artha-viśeṣa-
SV_06017	jñāna-ādikam ekaṃ kāryam kecit kurvanti na	anya iti. tān ayam tatra svayam eva tad-dhetūn a-
SV_16503	-saṃyutaḥ ||312|| tatra ekas tattva-vin na	anya iti bhedaś ca kiṃ-kṛtaḥ | tadvat pumṣṭve
SV_08510	yena evam syāt. kaścīd asya ātmā bhinnō na	anya iti bhedaṇ na saha-utpatty-ādayaḥ. evam
SV_16214	kramo varṇānām viśa-nirghāta-ādi-samartho na	anya iti yady anyo 'pi jāniyāt taṃ tathā eva
V1_02912	||33|| yo 'pi kaścīd viplava indriya-jaḥ, tad-	anya-indriya-ja-a-viśeṣāt, asāv api vastv-an-
V3_01904	'pi na itara iti darśana-arthā. tatra sarva-	anya-iṣṭa-nirākaraṇe 'py āśāṅkā-sthāna-vāraṇam
PV_04030	vyāptaḥ sādhyā ātma-arthavan mataḥ || sarva-	anya-iṣṭa-nivṛttāv apy āśāṅkā-sthāna-vāraṇam |
PV_03139	'py arthe kvacid āsakta-cetasah | saktiā	anya-utpatti-vaiguṇyāc codyam ca etad dvayor api |
SV_02924	anyathā tathā api na grhyeta. na hy anya eva	anya-upakārako yo na grhītaḥ syāt. na ca apy
SV_07024	na saṃyogena tadvat syāt. sahitasya tad-	anya-upakārād viśeṣa-utpatteḥ sāmartyam. ko 'yam
V3_08703	na saṃyogena tadvat syāt. sahitasya tad-	anya-upakārād viśeṣa-utpatteḥ sāmartyam. ko 'yam
PV_04005	abhyupagamas tena eva ca katham bhavet | tad-	anya-upagame tasya tyāga-aṅgasya a-pramāṇatā ||
V3_10804	kiṃ tarhi vyatirekād api. tad-abhāvād an-	anya-upanaya iti cet, tulyā vṛtṭi-tat-
HB_02603	-dharmaṭve taj-jñānam upalabdhiḥ. tasmād	anya-upalabdhir anupalabdhiḥ, vivakṣita-
VN_01018	-lakṣaṇa-prāptasya arthasya pratyakṣād	anya-upalabdhir yena anumānād asya upalabdhiḥ

SV_00418	'pi syāt. apārthika-anupalabdhiḥ. atha	anya-upalabdhyā anupalabdhi-siddhir iti pratyakṣa
V2_05806	'pi syād ity apārthikā anupalabdhiḥ. atha	anya-upalabdhyā anupalabdhi-siddhir iti pratyakṣa
V2_06210	eva teṣāṃ tad-viruddhānām ca sannihita-	anya-upalambha-kāraṇād asiddhiḥ siddhiś ca
V1_04107	-upalambha-kāle na siddhaḥ siddher asiddheḥ,	anya-upalambha-kāle tu siddha ity upalambhe 'pi
HB_02606	-lakṣaṇaḥ, yogyatāyā bhāva-rūpatvāt. tasmād	anya-upalambha-janana-yogyā eva svabhāvo
V2_05904	iti cet, na, kārya-kāle 'bhāva-pratipatteḥ,	anya-upalambhe tad-anupalambha-siddheḥ.
V1_04003	-ādi-vat. na hy anayor eka-ākāra-anupalambhe	'nya-upalambho 'sti. na ca etat svabhāva-viveke
SV_02924	anyathā tathā api na grhyeta. na hy	anya eva anya-upakārako yo na grhītaḥ syāt. na ca
SV_03412	sambandha ucyate na pāka eva. na vai pākena	anya eva kaścit pācako nāma abhidhiyate yādṛśo
V2_08206	'nya-anapekṣaṇāt. api ca na vināśo nāma	anya eva kaścic bhāvāt, kiṃ tu bhāva eva vināśaḥ,
SV_10003	-anapekṣaṇāt. uktaṃ ca atra na vināśo nāma	anya eva kaścic bhāvāt, svabhāva eva hi nāśaḥ sa
SV_11403	-ākhyānāt. na tu sa eva sambandhaḥ. astu vā	anya eva nityaḥ sambandhaḥ. tena girām eka-arthā-
VN_00801	pratisamudāyam svabhāva-bheda-upagamāt. yady	anya eva rūpa-ādibhyo ghaṭa ity ekaḥ syāt, kiṃ
SV_03215	||59|| tatra apy anya-apohe na vyāvṛttir anyā	anya eva vyāvṛttas tad-vyāvṛtter nivartamānasya
SV_02019	api ca, artha-antara-nimitto hi dharmah syād	anya eva saḥ | (33ab) na hi tasmin niṣpanne '-
V2_08912	api ca artha-antara-nimitto hi dharmah syād	anya eva saḥ | (64ab) na hi tasmin niṣpanne '-
SV_11818	siddhy-upāyam. atha punar na śabda-arthayor	anya eva sambandhaḥ. tābhyām a-bhede tāv eva na
V2_06709	para-apekṣā, tasya tatra akiñcitkaratvāt,	anya-karaṇe tasya iti sambandha-ayogāt.
SV_11313	sañketāt tad-abhivyaktāv a-samartha-	anya-kalpanā ||227|| na vai sambandho vidyamāno
SV_12821	tv avayaveṣu samartheṣu vyarthā syād	anya-kalpanā. atha punar ekam eva an-avayavaṃ
V1_00210	'yukta-pratipattir eva. na ca anya-darśane	'nya-kalpanā yuktā, atiprasaṅgāt. tasya
PV_04217	-bhāk | etāvaty ātma-bhāvo 'yam anavasthā	anya-kalpane || śrāvaṇatvena tat-tulyaṃ prāṇa-ādi
V3_12002	vyatireka-bhāg ity ayam eva hetuḥ. anavasthā-	anya-kalpane syāt. yasmin sati bhavaty eva yat
SV_00801	praty ābhimukhyena na vinā rasaḥ sā eva	anya-kāraṇam | (10'ab) rūpa-upādāna-hetūnām
V2_04701	tathā sati dr̥ṣṭe vastuny a-vikala-tad-	anya-kāraṇasya darśanasya vyāvṛttiḥ. na ca sa eva
V2_08215	kiñcit, tādavasthyāt. atas tan-nāśano na	anya-kārī. tena ayaṃ tad-a-tad-rūpa-a-karaṇād
V3_02306	-an-uparodhe 'pi śāstra-uparodhād virodhe so	'nya-kṛte 'pi tulya iti virodhaḥ syāt. bhavaty
V3_02307	'pi tulya iti virodhaḥ syāt. bhavaty eva	anya-kṛte 'pi pratijñā-doṣa iti cet, astu, viṣaya
PV_04068	ikṣyate | kevalaṃ śāstra-piḍā iha doṣaḥ sā	anya-kṛte samā || śāstra-abhyupagamāt sādhyāḥ
V2_08214	siddhe hi bhāve kārako na taṃ karoti. na apy	anya-kriyāyāṃ tasya kiñcit, tādavasthyāt. atas
SV_10012	siddhe hi bhāve kārako na taṃ karoti. na apy	anya-kriyāyāṃ tasya kiñcid iti. tad-a-tad-rūpa-a-
SV_06415	eva abhāvaḥ syāt. tasmān na vyatiriktaḥ. tad-	anya-gaty-abhāvāc ca vastuno na paramārthaḥ.
V2_06613	tādṛṣām a-vitatha-abhidhānāt. tathā hi na	anya-guṇa-doṣa-niścaye liṅgam asti. te hi ceto-
PV_03244	-apekṣā eva hetur indriya-jā matiḥ | tato	'nya-grahaṇe 'py asya niyata-grāhyatā matā || tad
V3_04903	kiṃ tarhi tad-dharma-virahīṇi ity a-doṣo	'nya-grahaṇe 'pi. kiṃ punaḥ kāraṇam evaṃ navadhā
PV_03469	| tasya bhedaḥ kuto buddher vyabhicāry-	anya-jaś ca saḥ | rūpa-ādīn pañca viṣayaṃ
SV_04918	||98|| samyojya pratyabhijñānaṃ kuryād apy	anya-darśane | (99ab) uktam etat - bhede 'pi
V1_00210	-rahito 'yukta-pratipattir eva. na ca	anya-darśane 'nya-kalpanā yuktā, atiprasaṅgāt.
PV_03467	'nyena dr̥ṣṭā dr̥ṣṭā na hi kvacit | viśeṣaḥ so	'nya-dr̥ṣṭāv apy asti iti syāt sva-dhī-gatiḥ ||
SV_02303	kim anyat. tasmād eka-deśa-kāla-parihāreṇa	anya-deśa-kālayor vartamāno bhāvas tat-sa-apekṣo
V2_08616	kim anyat. tasmād eka-deśa-kāla-parihāreṇa	anya-deśa-kālayor vartamāno bhāvas tat-sa-apekṣo
SV_11009	-abhidhānāt. tathā hy ayam evaṃ na vā ity	anya-doṣa-a-nir-doṣatā api vā | dur-labhatvāt
SV_07706	na yāti (152a') niṣ-kriyatva-upagamāt. na hy	anya-dravya-vṛtter bhāvasya tato '-vicalato
V3_04805	a-sapakṣe hetv-abhāva-prasaṅgaḥ, sarvasya	anya-dharma-yogāt. na bhavati, yathā - a-
V3_04902	sapakṣayati. tena a-sapakṣa iti na sarva-	anya-dharma-yogini pratītiḥ, kiṃ tarhi tad-dharma-
V2_05208	-artham ity āha. tatra a-sambhavād eva na	anya-dharma-vṛtti-niṣedha-āśaṅkā. viruddha-
V3_09307	-puruṣa-ādayo 'py anityāḥ prasajanti. prāg	anya-dharmaṇo '-vyaktir anityatā iti cet, anya-
V3_09308	anya-dharmaṇo '-vyaktir anityatā iti cet,	anya-dharmā ca prāg a-pracyuta-ātmā iti ca su-
PV_04148	-saṃśrayo vā iti sūcitam || svayaṃ-śrutyā	anya-dharmāṇām bādhā a-bādhā iti kathyate | tathā
PV_04136	īpsitaḥ | tad dharmavati bādhā syān na	anya-dharmaṇa dharmiṇi || anyathā asya uparodhaḥ
PV_03313	punaḥ | a-tādrūpye na bhedo 'pi tadvad	anya-dhiyo 'pi vā || na iṣṭo viṣaya-bhedo 'pi
V1_00406	yasmāt pramāna-itara-sāmānya-sthiter	anya-dhiyo gateḥ | pramāṇa-antara-sad-bhāvaḥ
PV_03179	atīte ca sā a-grhīte katham bhavet | syāc ca	anya-dhī-pariccheda-a-bhinna-rūpā sva-buddhi-dhīḥ
SV_13712	kiñcid apy a-viśeṣāt. tathā hi. sva-jñānena	anya-dhī-hetuḥ siddhe 'rthe vyañjako mataḥ |
SP_00008	katham || krameṇa bhāva ekatra vartamāno	'nya-niḥ-spr̥haḥ | tad-abhāve 'pi tad-bhāvāt
SV_02114	anyathā artha-antaram eva anityatā syāt.	anya-nimittatve '-nimittatve vā. tathā ca bhāvas
V2_09101	anyathā artha-antaram eva anityatā syād	anya-nimittatve '-nimittatve vā. tathā ca bhāvas
PV_03002	ca viṣaya-a-viṣayatvataḥ | śabdasya	anya-nimittānām bhāve dhī-sad-asattvataḥ ||
PV_04273	|| viśiṣṭa-rūpa-anubhavān na ato 'nyā	anya-nirākriyā | tad-viśiṣṭa-upalambho 'taḥ tasya
V3_06003	tasmāt - viśiṣṭa-rūpa-anubhavād anyā na	anya-nirākriyā ||46|| tad-viśiṣṭa-upalambho 'tas
V3_12206	eva vipakṣād api. ekatra hi niyame siddhe	'nya-nivartanaṃ sidhyet. anyathā hi kvacid dr̥ṣṭe
PV_04239	|| ekatra niyame siddhe sidhyaty	anya-nivartanaṃ | dvairāśye saty a-dr̥ṣṭe 'pi syād
SV_06220	||125|| tad-gatāv eva śabdabhyo gamyate	'nya-nivartanaṃ | na tatra gamyate kaścic
V2_10105	ākhyeyā. anyathā a-pratibaddha-nivṛttyā	anya-nivṛtty-asiddheḥ. yukta-upalambhasya tasya
SV_01023	-anupalabdhir gamikā. tasmād eka-nivṛttyā	anya-nivṛttim icchatā tayoh kaścit svabhāva-

V2_09212	abhāva-pratipādikā. tasmād eka-nivṛtṭyā	anya-nivṛttim icchatā tayoḥ kaścit svabhāva-
SV_05909	saṅkete. a-pratipattau ca a-parihṛta-tad-	anya-niveśinaḥ śabdād a-nirākaraṇe teṣāṃ saṅkete
V2_05109	avadhāraṇād dharmiṇy a-vṛttir iti cet, na,	anya-niṣedha-arthatvāt. tatra vṛtttau labdhāyāṃ
SV_13313	śabdāṃ śrṅvaṃs tad-upalambha-pratyayānāṃ tad-	anya-niṣpādane sāmārthya-abhāvaṃ pratyeti. yadi hi
V2_05911	vyavahāro 'pi tan-nimitta-sattayā sādhyate,	anya-naimittika-vat. sā eva tāvad anupalabdhīḥ
SV_05809	mithyā-buddhiṃ śrutir janayanty api tad-	anya-parihāra-aṅga-abhāvāt paramārthatas tad-
SV_05817	upādāya a-viśeṣeṇa niveśanāt, vyavahāre 'py	anya-parihāreṇa pravartanāt. a-vṛkṣa-vyatirekeṇa
SV_04809	ca avaśyaṃ-bhāvītvāt. api ca, tad-	anya-parihāreṇa pravarteta iti ca dhvaniḥ |
SV_05722	tasya vyavahāra-kāle 'py a-saṃsparśān na	anya-parihāreṇa pravarteta. na hi sa teṣāṃ tebhyo
SV_11225	utpanno 'py anyathā samito na uparodhī tad-	anya-puruṣa-dharma-vat. tad ayaṃ nivartamānaḥ sva
SV_12515	yadi puruṣānāṃ ādiḥ syāt. tadā apy	anya-pūrvakaṃ na sidhyati. adhyāpayitur abhāvāt.
V3_06006	-pratiniyatād a-saṃsargiṇo 'nubhavād anyo	'nya-pratikṣepaḥ. sa eva hi tan-niyamāt tad eva
SV_10909	'py arthe pratipattes tad-āśrayatvāt tad-	anya-pratipatti-vad avisamvādo 'numiyate. tataḥ
SV_13714	'sya kārakāt ||262|| sva-pratipatti-dvāreṇa	anya-pratipatti-hetur loke vyañjakaḥ siddhaḥ,
HB_03008	iti, tad-anya-bhāva eva tad-abhāvaḥ, tad-	anya-pratipattir eva ca tad-a-pratipattir ucyate.
SV_13115	eṣāṃ kadācit kvacic chravaṇam iti. kāmam	anya-pratikṣā astu niyamas tu virudhyate ||252||
V1_02509	viśaya-upabhogaḥ, tad-a-pratyakṣatve	'nya-pratyakṣa-vat sarva-a-pratyakṣatva-prasaṅgāt.
SV_10715	api bhāva-abhāva-siddhir iti. tan mā bhūd	anya-pramāṇa-a-nivṛtṭtau nivṛtṭīḥ. tayor a-sakala-
PV_03079	-apoho na vā bhavet || viśaya-a-niyamād	anya-prameyasya ca sambhavāt | yojanād varṇa-
V1_01604	-abhāvāt. artha-ātmanaś ca sādharmaṇatvād	anya-buddher apy anumāna-prasaṅgaḥ. siddhe 'pi hi
SV_08621	prāk. kiṃ ca, pratibhāso 'pi bhedakaḥ | an-	anya-bhāk (170bc) utpatti-sthiti-vināśa-ādi-
V1_02012	a-śakya-samayo hy ātmā sukha-ādīnāṃ an-	anya-bhāk | (21ab) na an-uditaḥ pratiniyataḥ
PV_03220	|| nīla-ādīś citra-vijñāne jñāna-upādhir an-	anya-bhāk | a-śakya-darśanas taṃ hi pataty arthe
PV_03249	|| a-śakya-samayo hy ātmā sukha-ādīnāṃ an-	anya-bhāk | teṣāṃ ataḥ svasamvittir na abhijalpa-
HB_03307	'pi pramāṇa-antara-abhāvāt sā eva tad-	anya-bhāva-upalabdhīḥ sādhyā-dharmasya sādhikā
HB_03305	'sti. na hy evaṃ śakyam darśayitum yatra	anya-bhāva-upalabdhis tatra tad-abhāva iti, tad-
HB_03007	kaivalyam eva aparasya vaikalyam iti, tad-	anya-bhāva eva tad-abhāvaḥ, tad-anya-pratipattir
HB_03005	-bhāvas tad-abhāvasya gamaka iṣyate, api tv	anya-bhāva eva tad-abhāvaḥ, yathā uktaṃ prāk.
HB_03003	asati sambandhe tad-abhāva-anya-bhāvayor	anya-bhāva-gatyā api tad-abhāva-gatir na syāt, na
HB_02701	katham anya-bhāvas tad-abhāvo yena	anya-bhāva-rūpa-anupalabdhīyā abhāva-vyavahāraḥ
HB_02706	anya-bhāvo 'pi tad-abhāva iti vyapadiśyate.	anya-bhāva-lakṣaṇo 'bhāvaḥ svayaṃ pramāṇena
HB_03217	-siddhir yathoktād eva anupalambhāt syāt.	anya-bhāva-viśayā punar upalabdhis tad-abhāvasya
HB_03214	bhavati, na tad-deśa-kālayoḥ sarva-	anya-bhāva-vyavacchedaḥ. tasmād a-tad-ātmā ca
HB_03318	sādhyate. yadi tarhi kāraṇa-vyāpakau tad-	anya-bhāva-siddhi-rūpayā anupalabdhīyā siddha-asad
HB_02709	tad-abhāvasya kiṃ na sādhanam, kiṃ punar	anya-bhāva-siddhir eva tad-abhāva-siddhir iti, a-
HB_03315	api svabhāva-asad-vyavahāra-siddhir	anya-bhāva-siddhir eva. sa tathā-siddhaḥ kārya-
HB_02802	tat tasya liṅgaṃ bhavati dhūma-agni-vat.	anya-bhāva-siddhyā eva tad-abhāvaḥ sidhyati, tasya
HB_03219	-bhāva-kāla eva tad-abhāva-siddheś ca. na hy	anya-bhāvaṃ pratipadya punas tat-pratipatter
HB_00806	na hy ekāntena a-tat-svabhāvasya bhāve	'nya-bhāvaḥ, kṛtakatva-bhāva iva prayatna-utpatti-
HB_02905	na asti ity ucyate, sa eva tena a-saṃsṛṣṭo	'nya-bhāvaḥ. tad-darśanād eva asya ghaṭo na asti
HB_03309	na kutaścil liṅgāt tad-abhāva-siddhiḥ. so	'nya-bhāvaḥ pratyakṣa-lakṣaṇena anupalambhena
HB_02904	-sambandhād iti. na, pradeśa-āder eva tad-	anya-bhāvāt. yatra eva hi pradeśa-ādau yan na
HB_03003	-avastham. nanv asati sambandhe tad-abhāva-	anya-bhāvayor anya-bhāva-gatyā api tad-abhāva-
HB_03004	-gatir na syāt, na vai kutaścit sambandhād	anya-bhāvas tad-abhāvasya gamaka iṣyate, api tv
HB_02701	vyavahāraṃ vā pratiyoginaḥ sādhyati. katham	anya-bhāvas tad-abhāvo yena anya-bhāva-rūpa-
HB_02708	-vyavahāra-siddhi-virodhaḥ syāt. sa eva	anya-bhāvas tad-viśayā ca upalabdhis tad-
HB_02801	iti, a-pṛthak-siddheḥ sambandha-abhāvāc ca.	anya-bhāvas tāvan na sādhanam. yat-siddhau yasya
HB_02903	-sādhanam. na ca liṅga-liṅginor a-sambandho	'nya-bhāvasya pradeśa-ādi-dharmi-sambandhād iti.
HB_02816	bhāvaḥ. anyathā itaretara-āśrayam idaṃ syāt.	anya-bhāvāc ca abhāva-siddhāv a-samudāyaś ca
HB_02914	abhāvasya. asti sambandho virodhaḥ, tato	'nya-bhāvād abhāva-siddhir iti cet, kena kasya
HB_02817	sādhyāḥ syāt. tathā ca – ghaṭa-abhāvas tad-	anya-bhāvād iti ghaṭasya sarvatra sarvadā abhāvaḥ
V3_06504	gamyate. kvacid a-vikala-kāraṇasya bhavato	'nya-bhāve 'bhāvād virodha-gatiḥ, yathā śīta-uṣṇa
NB_03073	virodhaḥ. a-vikala-kāraṇasya bhavato	'nya-bhāve 'bhāvād virodha-gatiḥ. śīta-uṣṇa-
SV_00513	tathā hy a-paryanta-kāraṇasya bhavato	'nya-bhāve 'bhāvād virodha-gatiḥ. sa ca
V2_06006	tathā hy a-paryanta-kāraṇasya bhavato	'nya-bhāve 'bhāvād virodha-gatiḥ. sa ca
SV_01626	upalabhyeta viśeṣa-abhāvāt. anyac cet katham	anya-bhāve tad asti. upacāra-mātraṃ tu syād ity
V3_04208	-abhāvāt. viśeṣe ca uktam. anyac cet, katham	anya-bhāve so 'sti, upacāra-mātraṃ tu syāt. etena
HB_02917	liṅga-liṅginor. abhāvas tu pratiyogino	'nya-bhāvena na virudhyate, saha-avasthānāt.
HB_02915	abhāva-siddhir iti cet, kena kasya virodhaḥ.	anya-bhāvena pratiyoginaḥ. kiṃ nu vai pratiyogi
HB_02705	-siddhir eva aparasya abhāva-siddhir ity	anya-bhāvo 'pi tad-abhāva iti vyapadiśyate. anya-
HB_02913	anvaya-anugamaṃ ca nirarthakam. tasmād	anya-bhāvo na sādhanam abhāvasya. asti sambandho
SV_06911	bhavet | (143ab) na kevalam eka-kāryās tad-	anya-bheda-a-viśeṣād eka-śabdena ucyante 'pi tv
SV_04217	-prasūter a-bhinna-artha-grāhi iva tad-	anya-bheda-paramārtha-samāna-ākāram, tatra yo
SV_07614	sāmānyam asti. tathābhāva-kalpanayā tu tad-	anya-bhedaḥ pratipattir-abhiprāya-vaśāt syāt. tad-
SV_06825	yathā eka-kāryās tat-kārya-codanāyāṃ tad-	anya-bhedenā ghaṭa-ādi-śabdaiḥ kṛta-samayāḥ.

V1_02511	-višeṣāl laiṅgika-upabhogasya ca a-bhogatvād	anya-bhoga-vat. liṅga-ayogād ato 'py asiddhir eva,
V2_05104	-anvaya-doṣa-bhāk ||14|| ity antara-ślokāḥ.	anya-yoga-vyavacchedena ca višeṣaṇa ekasya tad-
V3_04402	višeṣaṇāt, yathā – caitro dhanur-dharaḥ, na	anya-yoga-vyavacchedena, yathā – pārtho dhanur-
SV_00209	višeṣaṇāt, yathā caitro dhanur-dharaḥ. na	anya-yoga-vyavacchedena, yathā pārtho dhanur-
HB_00204	višeṣaṇāt, yathā caitro dhanur-dhara ity, na	anya-yoga-vyavacchedena, yathā pārtho dhanur-
SV_10508	-abhyupagamam pratipādyate, nir-upākhyā-vad	anya-vad vā iti. sa eva tāvad upalabdhy-abhāvaḥ
PV_03120	| dr̥ṣṭe tad-bhāva-siddhiś cet pramāṇād	anya-vastuni || tattva-ārope viparyāsa tat-
PV_03132	indriya-gocaraḥ || a-vyāpṛta-indriyasya	anya-vān-mātreṇa a-vibhāvanāt | na ca an-udita-
VN_01315	dravyam syāt, tato 'rtha-antaraṃ vā	anya-vikalpa-abhāvāt. yadi tat tad eva, tasya
V1_01104	-sāmagrikā punar icchayā nivartyeta tad-	anya-vikalpa-vat. śakyante hi kalpanāḥ
PV_03178	na vikalpa-dvayam sakṛt | etena tulya-kāla-	anya-vijñāna-anubhavo gataḥ || smrtir bhaved
SV_01408	-vyavaccheda-rūpāṇām eka-vyavacchedena	anya-vidhānād a-pratiṣedhaḥ, vidhi-pratiṣedhayor
V2_09701	-vyavaccheda-rūpāṇām eka-vyavacchedena	anya-vidhānād a-pratiṣedhaḥ, vidhi-pratiṣedhayor
SV_01708	eva nivṛtṭiḥ. anyathā eka-nivṛtṭyā	anya-vinivṛtṭiḥ katham bhavet | na aśvavān iti
V2_10001	eva nivṛtṭiḥ. anyathā eka-nivṛtṭyā	anya-vinivṛtṭiḥ katham bhavet | na aśvavān iti
PV_04209	-ādir yadi tac ca na || anyasya vinivṛtṭyā	anya-vinivṛtṭer ayogataḥ | tad-ātmā tat-prasūtas
HB_00814	-artho 'pi vyatireka-prayogo na yuktaḥ,	anya-viruddhayor api vipakṣatvāt. katham idānim
SV_11720	sa ca ayam aindriyaḥ san sva-buddhau tad-	anya-vivekinā a-pratibhāsamāno rūpeṇa katham
SV_03820	sandarśayati, sā ca eka-sādhyā-sādhanatayā	anya-vivekinām bhāvānām tad-vikalpa-vāsanāyās ca
SV_03903	vastu-grāhiṇī iva pratibhāti. sā hi tad-	anya-vivekiṣv eva bhāveṣu bhavanti viveka-viśayā
SV_15511	nisarga-siddhayor upadeśa-apekṣaṇa-a-višeṣād	anya-višeṣa-abhāvāc ca eko naisargiko 'nyas tu
PV_04156	'sāv a-dr̥ṣṭeḥ kārya-rūpayoḥ || tad-bādhā-	anya-višeṣasya nāntariyaka-bhāvinaḥ | ā-sūksmād
SV_04917	tām dr̥ṣṭvā bhede 'pi kurvataḥ | arthāms tad-	anya-viśleṣa-viśayair dhvanibhiḥ saha ||98||
SV_02904	vyāpta ekatra vastuni | buddhyā vā na	anya-viśaya iti paryāyatā bhavet ||51|| ity
V3_02303	api śāstra-bādhāyām yadi viruddhā iṣyate, sā	anya-viśaye 'pi tulyā iti viruddhaḥ syāt. tena
V3_04808	kiṃ tarhi vivakṣita-dharma-an-āśrayo vastu.	anya-viśaye 'pi nañi vibhāgena niyoga-vṛtṭeḥ.
V3_10809	tad ayam puruṣa ātmānam āntariḥ kaiścid an-	anya-vedyair dharmair yuktaṃ pratisamvedayamānas
SV_13702	-a-vyavadhāna-upayogi. siddham eva tad	anya-vaikalyān na upayuktam iti cet. katham
SV_13418	na apy eka eva bhāgaḥ śabdaṃ vyanakti, tad-	anya-vaiarthya-prasaṅgāt, eka-varṇa-bhāga-kāle ca
SV_04330	viśayī-karaṇe vastu-balād a-śeṣa-ākṣepāt tad-	anya-vaiarthyaṃ ca na syāt. buddhi-pratibhāsasya
SV_03817	saṅkalpitaṃ tayā ||70|| buddhiḥ khalu tad-	anya-vyatirekiṇaḥ padārthān āśritya utpadyamānā
SV_14610	-sthiti-lakṣaṇatvāt. tat-sthitiś ca tad-	anya-vyatireke sati syāt. sa ca na asti ity a-
SV_03309	-anurodhinaḥ ||61|| yadā ayam pratipattā tad-	anya-vyavaccheda-bhāva-anapekṣaḥ piṇḍa-višeṣe 'śva
HB_02804	kevalasya tattva-vyavasthāpakād eva pramāṇād	anya-vyavaccheda-siddheḥ. sambandha-abhāvāc ca.
SV_02714	kriyate, tadā na eka-samāropa-vyavacchedād	anya-vyavacchedaḥ kṛto bhavati iti tad-artham
SV_05903	-sāmānyam abhyupagamya itaretara-āśrayam	anya-vyavacchedena saṅkete codayanti. teṣāṃ tatra
SV_06312	ata eva ca śabdasya na dvau vyāpārau, tad-	anya-vyāvartanaṃ svārtha-abhidhānaṃ ca, svārtha-
PV_03169	-abhyāsa-nirmitaḥ || tad-rūpa-āropa-gatyā	anya-vyāvṛtta-adhigateḥ punaḥ | śabda-artho
SV_03213	-ākāra-niścayaḥ. tatra api ca anya-vyāvṛtṭir	anya-vyāvṛtta ity api | śabdāś ca niścayās ca eva
SV_04814	ca eka-codanā-an-ādarād a-vacanam eva syād	anya-vyāvṛtṭy-an-abhidhāne. tasmād avaśyaṃ
SV_06303	eva vartate, eka-gata-bheda-codanāyās tad-	anya-vyāvṛtṭy-ākṣepa-nāntariyakatvāt. sa eva
SV_06313	-abhidhānaṃ ca, svārtha-abhidhānād eva tad-	anya-vyāvṛtṭi-gateḥ. svārthasya bheda-rūpatvāt.
SV_06309	-višeṣya-bhāvaḥ. eka-bheda-abhidhāne 'py	anya-vyāvṛtṭi-gater anvaya-vyatireka-codanayā
PV_03030	-abhyāsa-nirmitā || arthānām yac ca sāmānyam	anya-vyāvṛtṭi-lakṣaṇam | yan niṣṭhās ta ime śabdā
SV_03424	idānim ekasya vyāvṛtṭasya anya-an-anugamād	anya-vyāvṛtṭiḥ sāmānyam, tad-buddhau tathā
SV_03213	ity eva sarva-ākāra-niścayaḥ. tatra api ca	anya-vyāvṛtṭir anya-vyāvṛtta ity api | śabdāś ca
SV_06225	bhede samāna-rūpa-pratibhāsinī ākṣipta-tad-	anya-vyāvṛtṭir niveśyata iti. sa eva ayam artha-
SV_04719	ced astu jātir alam parā ||95|| syād etat –	anya-vyāvṛtṭe 'pi śabda-artho vyāvṛtṭi-viśiṣṭasya
SV_05816	ca sā śrutir anya-apoha-viśayayā ity ucyate.	anya-vyāvṛtṭeṣv artheṣu vyāvṛtṭi-bhedam upādāya a
PV_03173	yogā na arthe teṣu ca na śrutih | saṃyojyate	'nya-vyāvṛtṭau śabdānām eva yojanāt || saṅketa-
SV_06218	samāna-ākāra-bhāsini ||124|| sa ca ayam	anya-vyāvṛtṭyā gamyate tasya vastunaḥ | kaścid
SV_06025	viparivartamānāms taj-jñāna-hetutayā tad-	anya-vyāvṛtṭyā ca a-tathābhūtān api tathā-
SV_04513	'rthe sāmānyam bheda ity api | tasya eva ca	anya-vyāvṛtṭyā dharmā-bhedaḥ prakalpyate ||88||
V1_03607	-lakṣaṇā ||40|| ity antara-ślokau. tadā	anya-saṃvido 'bhāvāt svasaṃvit phalam iṣyate | (41
PV_03332	na saṅcodya-grāhya-grāhaka-lakṣaṇā | tadā	anya-saṃvido 'bhāvāt svasaṃvit phalam iṣyate ||
PV_04147	tasmāt tad-āśrayaḥ | bādhyo na kevalo na	anya-saṃśrayo vā iti sūcitam || svayam-śrutya
V3_11706	ātma-abhāva eva na bhavaty eva ity arthād an-	anya-saṃsargiṇy ātma-vṛtṭiḥ sūcitā bhavati. sā
V3_08202	eva iha na anyad iti. yady avaśyaṃ ete 'n-	anya-saṃsargiṇo gamyāḥ, sa eva eṣam a-saṃsargo
HB_03005	eva tad-abhāvaḥ, yathā uktaṃ prak. tasya an-	anya-saṃsṛṣṭa-rūpasya kevalasya eka-ātmani
SV_12601	paścāt pravṛtṭā iṣyante. na, teṣāṃ apy	anya-saṃskāra-āhitānām yathā-pratyayaṃ prabodhāt.
SV_00419	iti pratyakṣa-siddhā anupalabdhiḥ. tathā	anya-sattayā asattā kiṃ na sidhyati iti. yadā
V2_05807	iti pratyakṣa-siddhā na anupalabdheḥ. tathā	anya-sattayā asattā kiṃ na sidhyati. yadā punar
PV_02080	'-bhedaṭ syād dehe 'pi tato guṇaḥ || an-	anya-sattva-neyasya hīna-sthāna-parigrahaḥ | ātma
PV_04276	sthitir anyatra vāryate | yathā a-liṅgo	'nya-sattveṣu vikalpa-ādir na sidhyati || a-
V3_06404	sthitir anyatra vāryate | yathā a-liṅgo	'nya-sattveṣu vikalpa-ādir na sidhyati ||49|| a-

<p>PV_03298 SV_03112 V1_00504 PV_03520 SV_08910 HB_01512 SV_16403 SV_06710 VN_03509 SV_08909 PV_03080 SV_07808 PV_02269 SV_14705 PV_04012 SV_16022 V2_05902 V2_08512 SV_02210 SV_14116 PV_03158 V1_02208 SV_03403 PV_03405 PV_03188 V1_02602 PV_03327 V1_03508 V3_06006 SV_14215 SV_14214 SV_14305 SV_16509 SV_14021 SV_12512 SV_12119 SV_16326 PV_04071 SV_12108 SV_06613 SV_12017 SV_16215 HB_03617 PV_02102 SV_16515 PV_02148 SV_09001 SV_08605 PV_03212 PV_03060 PV_03419 VN_05408 V3_12803 NB_03113 V3_03611 PV_03480 SV_16208 SV_06427 SV_17514 V1_01504 NB_03008 SV_07504 V3_04105 SV_15605 V3_09002</p>	<p>nivṛtte 'py akṣa-viplave kadācid bhrānti-nivṛtṭy-arthaṃ pravṛtṭaṃ pramāṇam siddhāv api buddhi-vikalpe saṃśayāt. na enam paṭiyasā cittena āhita-vaiguṇyād ālayān na pravartate, yathā gor vāha-doha-ādau na a-samartha-svabhāvayoḥ kriyā-a-kriyā-ayogāt. api ca, so 'pi tādrśaḥ prabhāvavān eva an- codane 'tigauravaṃ syāt. na ca asya an- ca dr̥ṣṭānte yadi pakṣa-dharmasya vṛttir an- -buddhiḥ kriyate. tasmād yo 'sya ātmā eva eva tathā siddhe prasādhanāt anyatra na ca na abhimataḥ. anyatra vartamānasya tato -hāniḥ syāt sāmartyaṃ ca na sidhyati 'yaṃ pratibandho nāma yena sa ca na syāt. na prasaṅgo dvaya-sambandhād eka-abhāve pūrva-pūrva-pratyayāni. tad ime 'nya- sattā-prajñaptir upalabdhi-yogyā-svabhāvasya 'gnim antareṇa, tan na tad-dhetuḥ syāt. dhūmo 'gnim antareṇa tan na tad-dhetuḥ syāt. an-ātyantikena bhavitavyam. sa ca a-hetuko -vijñāna-grāhyatvān na aupacārikaḥ an- sāmartya-a-darśanāt. tan-mātra-bhāvino pratiksipta-bheda-antaraḥ pratyāyayati. ekasya gamyate śaktir hetus tato na ubhaya-hetus cet prāg eva syād a-bhedataḥ ca eka-rūpam eva paśyāma iti na anyā buddhir -prativedyatvam api tasya tad-ātmātā na arthaḥ, yo vijñānaṃ sarūpayati. ata eva na -ākāra-pratiniyatād a-samsargiṇo 'nubhavad mātreṇa kṣāṭhaṃ na dr̥śyata iti yuktam. na ca nāma abhāva iti. tathā api katham (270'b) syād iti katham abhūto nāma. tasmān na tatra ekaḥ puruṣaḥ kañcid arthaṃ kalpayaty apy uttaratra niṣetsyāmaḥ. dūṣyaḥ ku-hetur a-puruṣa-āśrayaḥ tasmād apauruṣeyatve syād sa tasmād agni-kṣāṭha-vat a-dr̥ṣṭa-hetur kṛtair mantraiḥ kiñcit karma kurvanti. tathā an-īpsitam a-sādhyam ced vādinā pada-kramam vaktuṃ samarthaḥ puruṣas tathā 136 yathā hy ekas tasmād bhinnas tathā -vāda iti cet. ka idānim evaṃ pauruṣeyo viṣa-nirghāta-ādi-samartho na anya iti yady eva bhāvāt tena avyabhicārī. tatra eva tad- tac-chakti-bhedāḥ khyāpyante vācyo kuto 'yam atindriya-jñāna-atiśayaḥ. tathā -dharmāḥ prakṛti-saṅkarāt a-doṣaś cet tad- 'pi syād dadhi, na api sa eva uṣṭraḥ, yena yad ekasya taj-janakam tad anyasya na ity bahuṣv api na sambhavaḥ paricchedo 'ntar tasya a-dr̥ṣṭa-ātma-rūpasya gater tad-abhāve 'pi tat-kṛtam na ākārayati ca a-sambhavāt. tasmin dūṣite punar vā viruddhāvvyabhicāritāyām. na ca anupalambhasya ca viruddhatāyāḥ. na ca syāt. na ca pramāṇa-lakṣaṇa-vyatirikto prakāśa-rūpā naḥ svayaṃ dhīḥ samprakāśate tān api hi para-kriyā-darśana-pūrvakam eva vyāpriyante. na ca eka-sādhyam vyavacchedam 'pi vaktur vivakṣā-mātreṇa bhāvāt. na ca na ca prakāśo 'rthas tathā-vṛtṭiḥ. na apy so 'sad-vyavahāra-viṣayaḥ siddhaḥ, yathā -mātram hi vyaktyā saha asya jātam na na hi tatra apy anupalambham antareṇa eva nirākṛtam (293ab) na varṇa-vyatirikto sādhyāḥ. tan na trividhād dhetor</p>	<p>anya-santāne tathā eva arpyeta vācakaiḥ dr̥ṣṭa- anya-samāropa-vyavaccheda-phalam iti siddham anya- anya-sambandhinam puruṣa-mātra-pratyakṣam anveti. anya-sambhavaḥ na apekṣeta anyathā sāmyaṃ mano anya-sambhavinō 'rthasya yathā yuddha-praveśe, sa anya-sahitaḥ karoti, na kevala iti cet, kiṃ anya-sādhāraṇa-śaktitvād iti puruṣa-viśeṣa eva anya-sādhāraṇam rūpam śakyam codayitum. na apy anya-sādhāraṇa prasādhyate, viruddhas tadā anya-sādhāraṇo yaṃ puras-kṛtya puruṣo viśiṣṭa- anya-siddhiś cen na tasya eva prasiddhitaḥ yo 'nya-sthāna-janmani svasmād a-calataḥ sthānād anya-smaraṇa-bhoga-ādi-prasaṅgāś ca na bādhakāḥ anya-svabhāvas ca. janmā iti cet. sarva-kāraṇānām 'nya-hānaye tad-artha-grahaṇam śabda-kalpanā- anya-hetavo varṇāḥ sva-kāraṇa-ānupūrvī-janmānaḥ. anya-hetu-sākalye tad-avyabhicārāc ca upalambhaḥ anya-hetukatvān na a-hetuka iti cet, na, tatra anya-hetukatvān na a-hetukatvam iti cet. na, 'nya-hetuko vā nityaṃ bhaven na ca puruṣa-vyāpārāt. anya-hetutā tulyā sā mukhya-abhimateṣv api 'nya-hetutva-kalpanāyām atiprasaṅgaḥ. saṃskāra anyo '-pratikṣeṣeṇa ity ayam viśeṣaḥ. anyo '-hetuś ca viśayaḥ katham sa eva yadi dhī anyo 'kṣa-buddhi-hetuś cet smṛtis tatra apy an- anyo 'nubhavaḥ. saṃsargād a-vibhāgāś ced ayo- anyo 'nubhāvyaś tena asti tasya na anubhavo anyo 'nubhāvyo buddhyā asti tasyā na anubhavo anyo 'nya-pratikṣeṣaḥ. sa eva hi tan-niyamāt tad anyo 'nyasya vināśaḥ, atiprasaṅgāt. viśeṣa- anyo 'nyasya vināśaḥ. na hi kasyacid arthasya anyo 'nyasya vināśo 'stu kṣāṭhaṃ kasmān na anyo 'param. na ca śabdānām kaścit svabhāva- anyo 'pi (267a) na eva kaścid dharmo yaḥ samāna- anyo 'py a-nara-āśrayaḥ 244 puruṣa eva hi anyo 'py a-viśiṣṭaḥ sampratīyate 242 na a- anyo 'py an-atiśayaś ca kartā ca mantrāṇam iti. anyo 'py an-īpsitaḥ dharmo '-sādhyas tadā a- anyo 'pi iti kaścana 240 tasya api tad eva anyo 'pi iti bhedasya a-sāmānya-doṣo 'pi na asti. 'nyo 'pi. kumāra-sambhava-ādiṣv ātmānam anyam vā anyo 'pi jāniyāt taṃ tathā eva pratipadyeta. na anyo 'pi tad-bādhakasya bhāva eva bhāvād 'nyo 'pi diśā anayā hetutve ca samastānām eka- anyo 'pi draṣṭā deśa-kāla-svabhāva-viprakṣṭānām anyo 'pi dharmāḥ kiṃ tasya na ikṣyate na sarva anyo 'pi syād uṣṭraḥ. tathā dadhy api syād uṣṭraḥ, anyo 'pi svarūpeṇa eva janako na para-rūpeṇa a- anyo 'yaṃ bhāgo bahir iva sthitaḥ jñānasya a- anyo 'rtha-āśrayaḥ tad-āśrayeṇa sambandhī yadi anyo 'rtho 'n-upakārāt saha-uditaḥ vyakto 'n- anyo 'rtho 'para-doṣa-viśaya ity ayam anubhāṣaṇe anyo 'vyabhicārī. tasmād a-vastu-darśana-bala- anyo 'vyabhicārī. tasmād a-vastu-darśana-bala- 'nyo 'sti viśeṣaḥ pratyakṣasya, ya ekānta- anyo 'syām rūpa-saṅkrāntiyā prakāśaḥ samprakāśate anyaḥ karoty a-vidita-kartāraś ca kecid iti anyaḥ karoti. saṅketa-pratiniyamāt. na ca anyaḥ kaścit kasyacid avyabhicārī. vyabhicāre ca anyaḥ kaścid iha anuṣaṅgī ity abhāva eva artha- anyaḥ kaścid dr̥ṣṭaḥ śaśa-viśaṇa-ādiḥ. na anyaḥ kaścid viśeṣa iti. pūrva-vat paścād api na anyaḥ kaścid vyavasthā-āśrayaḥ. tad idam upalabhya 'nyaḥ krama iti niveditam etat. a-vyatireke ca anyo gamako 'sti, a-pratibaddha-svabhāvasya</p>
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VN_00813
 SP_00005
 SV_08603
 PV_04059
 V3_02209
 HB_02612
 SV_05325
 PV_04241
 SV_06404
 PV_03528
 SV_15809
 NB_02009
 SV_03107
 SV_00308
 HB_01703
 PV_03452
 SV_17316
 SV_09826
 SV_15512
 V1_00209
 SV_03509
 SV_08513
 V3_11708
 PV_03454
 SV_02603
 VN_03406
 VN_02221
 SV_15728
 VN_01506
 SV_14711
 V2_07308
 NB_03098
 V3_11509
 VN_01402
 SV_12209
 SV_09411
 V3_07206
 SV_14527
 SV_02118
 V2_09104
 SV_14118
 SV_12111
 V1_02902
 SV_14123
 SV_14912
 SV_16627
 VN_01411
 PV_03514
 SV_16704
 V3_12410
 VN_01005
 SV_11905
 PV_02165
 PV_04152
 SV_14917
 HB_01704
 VN_01722
 SV_07208
 SV_14707
 PV_02123
 PV_03305
 SV_08501
 SV_17126
 V2_07114
 PV_04076

sattā-upagamo na yuktaḥ. tan na rūpa-ādibhyo sambandha-matis tathā || tau ca bhāvau tad-svabhāvaḥ. yat tasya janakaḥ rūpaḥ tato svabhāvān na nivartate || prapadyamānāś ca na nivartate ||18|| prapadyamānāś ca iha iṣṭam. sa kevalas tad-apekṣayā tasmād 'pi tatra eva tat-pratibandha iti kim sandeḥaḥ nivartayet | kvacid viniyamāt ko syād a-tad-rūpaḥ vā. tādrūpye tad eva iti na rūpa-ādir upakāraḥ | grāhyatā-lakṣaṇād vaktṛ-vad aśnuvīta. na hi vaktuḥ kaścīd 'rthaḥ sapakṣaḥ. na sapakṣo 'sapakṣaḥ. tato syād etat – nir-bhāgasya vastuno grahaṇe ko tad-vipralambhāt. avyabhicāraś ca anyasya ko iti. sahitas tat-svabhāvo na kevala iti cet, kiñcana | tasmād artha-avabhāso 'sau na eka-deśatvād anyad apy aparo 'bravīt ||330|| phalavaty eva. sa eva ca tatra aṅkura-hetuḥ. anya-viśeṣa-abhāvāc ca eko naisargiko tad asādhāraṇaḥ vastu-rūpaḥ svalakṣaṇam. -anyatvābhyām a-vācyaḥ pratanyate. na hy sthāna-a-sthānayoṛ eka-ātma-āśrayatve ko ātma-pratibandhas tādātmya-tadutpattibhyām -yoga-ādeḥ saṃvido niyamo yadi | sarvathā -svabhāvasya pratyakṣasya sataḥ svayam | ko eva hetu-doṣa ity asiddha-viruddhābhyām cet pratipadyeta, tad-a-pratipattāv apy | (296ab) yena tataḥ kaścīt phalam aśnute na hi sato vastunas tattva-anything muktavā ca taj-janma-lakṣaṇāt svabhāva-pratibandhād -phalaḥ, upalabdhi-pūrvakatvāt teṣām. iti. na hi sa-ātmaka-nir-ātmakābhyām iti. na hi sa-ātmaka-an-ātmakābhyām sambandha-abhāvāt. na hi kārya-kāraṇa-bhāvād ekatra arthe sambhavāt sa pathika-agnir pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-ātmako pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-ātmako kevalam ||277|| ity uktam. na hy ayaḥ vināśo sa ca artha-antarād bhavann anityatā sa ca artha-antarād bhavann anityatā katham idaṃ gamyate 'n-ātyantiko dhvanir 'pi kim idāniḥ pauraṣeyam ity-ādi. tathā hy tathā-avabhāsiṇaḥ smaryante. tan na viplavo bhāva-mātra-svabhāvaḥ syāt. tena śabda bhedakānām abhāvataḥ ||282|| na vai pratigho -viśeṣa-vṛtter a-parijñānād ayaḥ jaiminir na ca dharmasya dravyāt tattva-anythingābhyām -janane svabhāve niyatām ca tām | ko nāma vyākhyatā na svayaḥ vetti. na apy enam katham a-vyatirekaḥ. na hi sattā-pratiśedhād sa kuta iti vaktavyam. na hy anupalambhād śleṣaḥ syāt. na hi svabhāva-antara-sattayā cet sarva-vastunaḥ | etat sāṅkhyā-paśoḥ ko 'rthasya drṣṭaye | dravya-lakṣaṇa-yukto paśyāmaḥ. yena taj-janmā tathā syān na na kevala iti cet, anyas tarhi kevalaḥ, dharmā-ādi-vacanasya apī pratīti-hetu-bhāvād ayukta iti. kevalam janayed iti. na asty kathañcid upayogī iti na kaścīt kutaścīd āhito yadā | na apekṣeta punar yatnam yatno ghaṭayaty enām na hi muktavā artha-rūpatām | hetu-paramparā bhinnānām hi kaścīd dhetur na sthānur ayaḥ mārga iti vakti iti kaścāna | sthānur ayaḥ mārga iti vakti iti kaścāna | | prasiddhasya gr̥hīty-artham jagāda

'nyo ghaṭaḥ. evaṃ tāvan na buddhi-vyapadeśābhyām anyāś ca sarve te sva-ātmani sthitāḥ | ity a-'nyo janakaḥ katham | (170ab) tatra na brūmo anyas taḥ nāntariyakam īpsitaiḥ | sādhyā-arthair anyas taḥ nāntariyakam īpsitaiḥ | sādhyā-arthair anyah. taj-jñānaḥ tat-svabhāvo vā jñātr-jñeya-anyas tat-karaṇāt tad-upakāri. tad-apekṣasya 'nyas tat-kārya-ātmatayā sa ca || nairātmyād api anyas tato bhidyeta. na hi tasya rūpam anyasya anyas tad-bhāva-niyamo 'sya kaḥ || buddher api anyas tad-bhāvo 'nyatra tad-buddhi-hetutvāt. para 'nyas tad-viruddhas tad-abhāvaś ca iti. tri-'nyas tadā na gr̥hīto nāma. sa tu bhrāntīyā na 'nyas tadutpatteh, an-āyatta-rūpānām saha-bhāva-anyas tarhi kevalaḥ, anyah sahitaḥ, svabhāva-anyas tasyā dhiyas tataḥ || siddhe pratyakṣa-anyas tv apauruṣeyam āgama-lakṣaṇam parityajya anyas tu pūrvaḥ pariñāmas tad-artha eva. na ca 'nyas tu pauraṣeya iti dur-avasānam. asti viśeṣaḥ anyas tu buddhau sāksāt svabhāva-upadhāna-anyo dharmo dharmiṇo 'n-artha-antara-abhidhānāt. 'nyo dharmo bhedaka iti nānātvam eva kvacin na anyo na asti ity uktam. te ca darśanena vinā na anyo na gr̥hṇīyāt saṃvid bhedo 'py apoditaḥ || 'nyo na drṣṭo bhāgaḥ syād yaḥ pramānaiḥ anyo na pratijñayā virodho nāma parājaya-hetuḥ. anyo na pratipadyeta iti. tattva-rakṣaṇa-artham 'nyo na. prayogo yady abhivyaktiḥ sā prāg eva anyah prakāraḥ sambhavati, tayor vastuni anyah pratibandho nāma, an-āyattasya vyabhicāra-a anyah pravartana-phalas tan-nimittasya darśanāt || anyo rāsir asti yatra ayaḥ prāṇa-ādir vartate. anyo rāsir asti, yatra prāṇa-ādir varteta, ātma-anyo vastu-sambandho 'sti. na ca anayoḥ kārya-anyo vā artha-eka-pratiniyato na syād ity 'nyo vā iti yathā-kathañcid api viśeṣitas tat-'nyo vā iti, yathā-kathañcid api viśeṣitas tat-'nyo vā kaścīd bhāvasya bhavati ity āha. kiṃ anyo vā dharmo hetuḥ phalaḥ vā syāt, a-hetu-anyo vā dharmo hetuḥ phalaḥ vā syāt, a-hetu-anyo vā bhāva iti. sattā-mātra-anubandhitvān anyo vā racito granthaḥ sampradāyād ṛte paraiḥ | 'nyo vā vikalpaḥ sphuṭayati. a-vikalpaka eva 'nyo vā sattā-bhājanāḥ sarva eva bhāvo 'n-'nyo vā svabhāvo 'kasmāt pratiniyamavān. yādṛśī anyo vā svayaḥ rāga-ādīmān na artham vetti anyo vikalpaḥ sambhavati, ubhayathā api na anyo vibadhnīyād bahir-aṅgo 'ntar-aṅgikām || anyo vedayati, tasya api tulya-prasaṅgatvāt. na anyo vyatirekaḥ. vipratīṣiddham ca etat – na anyo vyavaccheda-hetur asti, vidhi-anyah śliṣṭo nāma. mā bhūd a-śliṣṭena, śliṣṭena 'nyah sa-lajjo vaktum ihate || a-drṣṭa-pūrvam 'nyah samyoge 'rtho 'sti drṣṭi-bhāk || adṛśyasya anyah. sarva-ākāra-janmanām vināśa-darśanāt. nanv anyah sahitaḥ, svabhāva-bheda-lakṣaṇatvād bhāva-anyah sādhanā-arthah. sa pratijñā-vacane 'pi anyah sthiti-hetuḥ. a-bhede vā sthiteḥ sāmānyāt anyah syāt. evaṃ ca a-vācyaṭā ity api kārya-'nyah syād viśeṣa-kṛt || kṣāṭha-pārada-hema-āder anyah sva-bhedāj jñānasya bhedako 'pi kathañcana | anyah svabhāvād ity atra na kiñcid bādhakam. a-anyah svayaḥ bravīmi iti tayor bhedaḥ parīkṣyatām anyah svayaḥ bravīmi iti tayor bhedaḥ parīkṣyatām anyah svayaḥ-śrutim || vicāra-prastuter eva

V1_00312	smaraṇāt. na hy anvaya-vyatirekābhīyam	anyo hetu-phalayos tad-bhāvaḥ. tathā yukta-
SV_00812	tasmād iyaṃ kārya-liṅga-jā ||10|| tena na	anyo hetur gamako 'sti, a-pratibaddha-svabhāvasya
V2_05313	mahato 'pi mahīyaso yad avamanyata iti kim	anyad an-ātma-jñātāyāḥ. so 'yaṃ tair eva artha-
SV_03919	pratibhāti, yasmād vyaktayo na anuyanty	anyad anuyāyi na bhāsate | (71ab) na hi imā
PV_03276	| ekam āvir-bhavād dṛṣṭam na dṛṣṭam tv	anyad antarā || samsargād a-vibhāgaś ced ayo-
PV_03182	-anubhavo yathā | a-śakya-samayam tadvad	anyad apy a-vikalpakam || sāmānya-vācīnaḥ śabdās
SV_03114	iti siddham anya-apoha-ṣṣayam. tadvad	anyad api, a-samāropa-ṣṣaye vṛtṭeḥ. yatra asya
SV_17315	śīta-nodanaḥ | vākyam veda-eka-deśatvād	anyad apy aparo 'bravīt ||330|| anyas tv
PV_03207	-vikalpikā | vikalpayann apy eka-artham yato	'nyad api paśyati || citra-avabhāseṣv artheṣu
SV_17421	sthānam, kāraṇāc ca vināśa ity-ādikam,	anyad api pratyakṣa-anumānābhīyam prasiddhi-
SV_06905	apy a-svāmīkaḥ sūnya iti. evam yathāyogam	anyad api vācyam. sūnya-anitya-ādi-śabdeṣu yathā-
V1_00201	'rthakriyāyām viśamvādyate. nanv	anyad api śabda-upamāna-ādikam pramāṇam asti.
SV_09002	api syād uṣṭraḥ, na api tad eva dadhi, yena	anyad api syād dadhi. tad anayor ekasya api
SV_12113	evam na anumīyate ||241|| na khalu kiñcid	anyad apauruṣeyatva-āśrayo 'nyatra idānītanānām
PV_02214	|| mithyā-upalabdhir ajñānam ukteś ca	anyad ayuktimat | vyākhyeyo 'tra virodho yas tad-
SV_06007	tad-ākāra-vivekinīm buddhim anubhavatas tato	'nyad iti yathā-anubhavam tad-vivecano vaidharmya
V3_08202	eva sāmānyam a-pratipakṣam – idam eva iha na	anyad iti. yady avaśyam ete 'n-anya-samsargīno
PV_04063	na yuktaṃ pratiśidhyate | bruvāṇo yuktaṃ apy	anyad iti rāja-kula-sthitiḥ || sarvān arthān samī
V3_02212	na yuktaṃ pratiśidhyate | bruvāṇo yuktaṃ apy	anyad iti rāja-kula-sthitiḥ ||20|| sarvān arthān
SV_03106	yadi bhrānti-nivṛṭty-artham gṛhīte 'py	anyad iṣyate | (56ab) syād etat – nir-bhāgasya
SV_07914	asti. pācakaḥ pāṭhaka iti. na hi teṣv	anyad ekam a-bhinnam asti yena bhinnās tathā
SV_04209	svalakṣaṇam samānam iti pratyeyam atha	anyad eva. kiṃ ca ataḥ. yadi svalakṣaṇam katham
SV_12315	vicārayiṣyāmaḥ. api ca, na mantra nāma	anyad eva kiñcit. kiṃ tarhi satya-tapaḥ-
SV_01625	atha kā iyaṃ śaktiḥ, sa eva bhāvaḥ, uta	anyad eva kiñcit. sa eva cet tathā eva
V3_04206	iti. atha kā iyaṃ śaktiḥ. sa eva bhāva uta	anyad eva kiñcit. sa eva cet, tathā eva
SV_12414	-dharmatvāt. uktam atra, na mantra nāma	anyad eva kiñcit satya-ādīmatām vacana-samayād
SV_05006	bhāvau kāraṇam bhinnāv api. na hi tatra	anyad eva kiñcit sāmānyam asti yat tathā
HB_03208	vyavacchinatti, tasya eva paricchedāt, tad-	anyad eva ca tasmāt tad-anyasya tatra a-
SV_16107	-saṃskāra-bheda-bhinnāḥ krama ity ucyate.	anyad eva tato rūpam tad varṇānām padam padam |
VN_04517	ca. na hy arthe 'pi vācakatvam nāma	anyad eva tad-ṣṣaya-pratīti-janānāt. apaśabdaś
SV_02916	upakāratvena grahaṇāt. na hy upakāratvam	anyad eva tasya svarūpeṇa gṛhyamāṇasya a-gṛhītam
SV_14703	svabhāvasya anyatvam. na hi rūpa-rasayor apy	anyad eva parasparam anyatvam. svabhāva-a-
SV_08107	an-anvayāt ||159|| na hi śaktir nāma kiñcid	anyad eva pācaka-ādīnām. tasyā eva pāka-ādy-
HB_01205	-viśeṣābhīyam tayor a-pratibhāsana-prasaṅgāt.	anyad eva samsthānam guṇo mṛd-dravyāt. tena
SV_06406	syāt. na tad eva bhedasya rūpam. rūpam ca	anyad eva syāt. tataś ca bhāvas tasmād vyāvarteta.
PV_03042	tad vastv ekam katham bhavet || tābhyām tad-	anyad eva syād yadi rūpam samam tayoḥ | tayor iti
SV_15602	api phalam syāt. varṇā eva hi mantra na	anyat kiñcit. tat-kramo mantra iti cet. kramasya
SV_06816	viśiṣṭās ta evam ucyante. na punar atra	anyat kiñcid yathā-varṇita-lakṣaṇam dravyam asti
SV_10007	viṣam a-jñaiḥ. tad ayaṃ sattā-vyatirekeṇa na	anyat kiñcid vināśo 'pekṣata iti tad-vyāpī.
V2_08209	viṣam a-jñaiḥ. tad ayaṃ sattā-vyatirekeṇa na	anyat kiñcid vināśo 'pekṣata iti tad-vyāpī.
PV_03449	eva tāḥ || pratyakṣas tad-viviktaṃ ca na	anyat kiñcid vibhāvīyate | yat taj-jñānam paro 'py
PV_04175	śabda evam prakīrtayet | dṛṣṭānta-ākhyānato	'nyat kim asty atra artha-anudarśanam || viśeṣe
HB_02015	sañjanita-viśeṣa-paramparā-utpatti-dharmakam	anyac ca, aṅkura-ādi-vad a-kṣepa-kāri-indriya-
SV_16610	-pravṛṭtir atīndriyā katham anyena siddhā.	anyac ca evam āgama-lakṣaṇam syāt. tathā hi yasya
SV_03921	-abhāvena sāmānyasya eva abhāva-prasaṅgāt.	anyac ca na tābhyo vyatiriktaṃ kiñcit tathā
PV_02053	na tulyam citta-kāraṇe | sthity-āvedhakam	anyac ca yataḥ kāraṇam iṣyate || na doṣair vīguṇo
SV_08102	-rūpam atīta-anāgataṃ karma-nimittam.	anyac ca vyakty-ādīkam na iṣṭam ity a-nimitte te
SV_04309	-abhāvaḥ, yasmān na anityatvam nāma kiñcid	anyac calād vastunaḥ, kṣaṇa-pratyupasthāna-
PV_03202	kevalam dṛṣyate tathā | nila-ādīni nirasya	anyac citram citram yad ikṣase || tulya-artha-
SV_01626	cet tathā eva upalabhyeta viśeṣa-abhāvāt.	anyac cet katham anya-bhāve tad asti. upacāra-
V3_04207	viśeṣa-abhāvāt. viśeṣe ca uktam.	anyac cet, katham anya-bhāve so 'sti, upacāra-
PV_03527	anyasya janana-ātmanāḥ | grāhyatāyā na khalv	anyaj jananam grāhya-lakṣaṇe || sāksān na hy
VN_00406	api tatra abhāve sandigdham asya sāmartyam.	anyat tatra samartham, tad-abhāvāt tan na bhūtam.
SV_07524	-vad a-viśeṣāt. tac cet sāmānyasya rūpam an-	anyat tad eva tad bhavati. a-tattve vastv-antara-
PV_03076	varṇa-anityatā na pratīyate | pramāṇam	anyat tad buddhīr vinā līngena sambhavāt ||
V2_09613	vyavaccheda-hetutā syāt. na hi tad-vyāvṛtter	anyat tad-vyavacchedanam. a-vyavacchedas tu
SV_02303	niyama-ayogāt. sā ca yogyatā hetu-bhāvāt kim	anyat. tasmād eka-deśa-kāla-parihāreṇa anya-deśa-
V2_08615	niyama-ayogāt. sā ca yogyatā hetu-bhāvāt kim	anyat. tasmād eka-deśa-kāla-parihāreṇa anya-deśa-
SP_00011	|| dviṣṭho hi kaścit sambandho na ato	'nyat tasya lakṣaṇam | bhāva-abhāva-upadhir yogāḥ
VN_00105	a-doṣa-udbhāvanam dvayoḥ | nīgrahasthānam,	anyat tu na yuktaṃ iti na iṣyate ||1|| iṣṭasya
VN_02501	nīgrahasthāna-lakṣaṇam uktam asmābhiḥ.	anyat tu na yuktaṃ iti na iṣyate. yatra idam
PV_04163	-ādi-bādhāyāḥ sambhavana tu | udāharaṇam apy	anyad diśā gamyam yathoktayā || tri-kāla-
HB_03103	abhāva-pratītir iti cet, katham ekam paśyann	anyan na asti iti pratīyāt. tasya eva kevalasya
PV_03049	-darśanāt | vyakti-grahe ca tac chabda-rūpād	anyan na dṛṣyate || jñāna-mātra-artha-kāraṇe 'py
VN_05811	-uttara-vādīno hetvābhāsa-apratibhābhīyam	anyan nīgrahasthānam nyāyīyam asti tad-ubhaya-

SV_05915 -vat. atha api syāt – a-vidhāya niṣidhya
SV_02715 -vyavacchedaḥ kṛto bhavati iti tad-artham
PV_03017 -ādi-matir matā | artha-sāmarthya-dṛṣṭeś ced
SV_16007 kaścid varṇa-bhedo na ca varṇa-vyatiriktam
PV_03059 -vyatirekiṇī | tasya svatantram grahaṇam ato
SV_13010 nāma. akiñcitkaraś ca kaḥ kasya āvaraṇam
SV_12706 grahaṇe grāhyatayā iṣṭam asty
SV_13124 śabdo na indriyaṃ na sannikarṣaṃ na ātmānam
V3_05309 śabdo na indriyaṃ na sannikarṣaṃ na ātmānam
V3_05008 nāma. akiñcitkaraṃ ca kiṃ kasya āvaraṇam
V3_05212 sahakāri pratiniyatam asti indriya-upakāry
VN_06104 vādam viphalatayā na kiñcid vakti,
SV_06124 an-ākṣipta-karaṇa-karmakam. evam ānayanam
SV_17409 sthitim ||332|| nivṛttim ca pramāṇābhīyām
PV_03241 viśeṣam a-samādadhāt | karmaṇy aindriyam
SV_01006 kāraṇam anumāpayati, tat-pratibandhāt, na
V3_11113 kāraṇam anumāpayati, tat-pratibandhāt. na
HB_03206 pramāṇam pravṛttam tat paricchinatti, tato
V2_05110 vṛttau labdhīyām samucciyamāna-avadhāraṇam
SV_01403 vyavaccheda-hetutā syāt. na hi tad-vyāvṛtter
SV_12920 bhedo na syāt. na apy a-varṇa-kramam
PV_03003 -samarthaṃ yat tad atra paramārtha-sat |
SV_02512 sāmānya-buddhau niveśa-abhāvāt sāmānyam
V1_00402 a-pitṛtva-vat. tasmāt sarvaṃ svato 'siddham
NB_01016 arthakriyā-sāmarthya-lakṣaṇatvād vastunaḥ.
PV_03126 na anyatra dṛśyate | na tasmād bhinnam asty
V1_01707 -ādi-bhedāt. na tasmād bhinnam asty
PV_03383 artha-samsarga-bhājanam | sārūpyāt tat kim
V3_05908 -antara-viśeṣād viśeṣa-siddhiḥ, tasya apy
SV_16628 rāga-ādimān na arthaṃ vetti vedasya na
V2_07006 rāga-ādimān na arthaṃ vetti vedasya na
SV_04417 |76|| tasyām yad rūpam ābhāti bāhyam ekam iva
SV_04420 | tena a-bhinnā iva ābhānti vyāvṛttāḥ punar
SV_12107 niṣṭhā-āgamanasya a-śakyatvāt. yathā ayam
SV_16407 pauraṣeyāś ca. puruṣa-adhiṣṭhānam antareṇa
SV_03926 ekam sāmānyam na sarvaṃ iti cet. katham
SV_16601 a-sādhanam eva āgamaḥ syāt. kevalād
HB_02407 -kāraṇe. tatra yadi dhūmo 'gny-ādi-sāmagryā
SV_02310 api tathābhūta-kārya-janana-svabhāvaḥ. tasya
V2_08706 hetur api tathābhūta-kārya-janana-svabhāvaḥ.
SV_06417 -bhinnasya vastunaḥ śabdena codane tasya eva
SV_04225 ta eva ca kutaścid vyāvṛttāḥ punar
VN_04710 eva anvākyāne yatnas tat-svabhāvasya
HB_00904 svabhāvam eva karoti, sva-hetubhya eva tasya
PV_04012 tad asiddham kim ātmanaḥ || pareṇa apy
PV_03253 | dṛṣṭam sukha-āder buddher vā tat tato na
SV_06810 teṣu niyuñkte ghaṭa iti. te 'pi sajātiyād
V1_03111 na ca iyam artha-gaṭanā artha-sārūpyād
SV_01803 jāto yo naśvaraḥ kṣaṇa-sthiti-dharmā,
HB_00903 eva bhāvā naśvaraḥ. na eṣāṃ niṣpannānam
V1_00206 sadṛśa-ātmanā | a-pratyakṣasya sambandhād
V3_00402 -lakṣaṇam asiddham kim ātmanaḥ. pareṇa apy
V1_00605 sa ca avisamvādas tasmād ātma-lābhāt,
SV_06725 na punar eṣāṃ anyā tat-kāryatā anyatra
SV_02212 abhāve 'py agnau bhavati iti. katham vā tato
V2_08514 abhāve 'py agnau bhavati iti. katham ca tato
SV_07005 -kāraṇa-bhāvān na vyatiricyante, parasparam
PV_03334 tad-ākārā sā asty ākāra-viśeṣiṇī | sā bāhyād
SV_15619 apekṣaṇe ||293|| yadi mantrā vidhānād
SV_04210 yadi svalakṣaṇam katham vikalpasya viśayaḥ.
SV_16825 tat-pratipanna-khalī-kārāya dhūrta-vyasanena
SV_15523 yojayāmi iti parārtha-paratā-anurodhena
V3_05305 ca prayatnāt prayatna-samskṛtād indriyād
HB_02504 nibandhanam, a-bhinna-ākārāṇām api keśāñcid
SV_11614 tad-bhāva-ayogāt. arthena saha utpannasya

anyat pradarśya ekam puraḥ sthitam | vṛkṣo 'yam
anyat pravartate. nanu na avāsyam viparyāsa-
anyat prāptam an-arthakam || a-pravṛttir a-
anyad yataḥ kārya-bhedāḥ syāt. bhinnām ca tayoḥ
'nyad vastv atindriyam || tasya a-dṛṣṭa-ātma-
anyad vā iti nirloṭhita-prāyam etat. kuḍya-ādayo
anyad vā iti śakyam avasātum, ākāra-antara-vat.
anyad vā kiñcij jñāna-utpatti-samāśrayam sva-
anyad vā kiñcij jñāna-utpatti-samāśrayam sva-
anyad vā. kuḍya-ādayo ghaṭa-ādinām kam atīśayam
anyad vā. tat kadācit kasyacid bhavati iti tat-
anyad vā yat kiñcid pralapati, tadā katham
anyad vā yat kiñcid anuṣṭhānam vā abhimatam tadā
anyad vā vyasta-gocaram | viruddham āgama-
anyad vā sādhanam kim iti iṣyate || sakṛd-bhāvaś
anyad vipakṣe 'darśane 'pi. sarva-darśino hi
anyad vipakṣe 'darśane 'pi. sarva-darśino hi
'nyad vyavacchinatti, trṭīya-prakāra-abhāvam ca
anyad vyavacchinatti, naram ca nārāyaṇam eva ca
anyad vyavacchedanam. a-vyavacchedas tu kutaścid
anyac chabda-rūpaṃ paśyāma ity uktam. sati vā tad
anyat samvṛti-sat proktaṃ te sva-sāmānya-lakṣaṇe |
anyat. sati vā tasya api sva-ātmani vyavasthānād
anyat sādhanam avyabhicāry-ātma-sambandham
anyat sāmānya-lakṣaṇam. so 'numānasya viśayaḥ.
anyat sāmānyam buddhy-a-bhedataḥ || tasmād viśeṣa
anyat sāmānyam buddhy-a-bhedataḥ ||16|| na hi
anyat syād dṛṣṭeś ca yamala-ādiṣu || ādya-an-
anyata ity anavasthānān na kasyacid viśeṣa-
anyataḥ | na vedayati vedo 'pi veda-arthasya kuto
anyataḥ | na vedayati vedo 'pi veda-arthasya kuto
anyataḥ | vyāvṛttam iva nis-tattvaṃ parikṣā-an-
anyataḥ ||78|| ta eva teṣāṃ sāmānya-samāna-ādihāra
anyato 'śrutvā na imaṃ varṇa-pada-kramam |
anyato 'sambhavat-phalānām phala-darśanāt, kṛta-
anyato 'nyatra pratyaya-vṛttih, tat-sambandhāt.
anyato 'py atindriyeṣv a-pratipattir iti cet.
anyato 'pi bhavet, na tasya taj-janyaḥ svabhāva
anyato 'pi bhāve na sa tasya svabhāva iti. sakṛd
anyato 'pi bhāve na sa tasya svabhāva iti sakṛd
anyato 'pi bhedād an-aṃśa-eka-bheda-codane sarva-
anyato 'pi vyāvṛttimanto 'bhinnāś ca pratibhānti
anyato 'pi siddheḥ, prakṛta-apa-bhraṃśa-dramiḍa-
anyato 'bhinirvṛtteh. na api svabhāva-antara-
anyato gantum ayuktaṃ para-kalpitaḥ | prasaṅgo
anyataś ca te || sukha-duḥkha-ādi-bhedaś ca teṣāṃ
anyataś ca bheda-a-viśeṣe 'pi tat-prayojana-
anyato jñānasya sambhavati. na hi paṭu-mandatā-
anyatas tasya tad-bhāva-niṣedhāt. hetu-bhāvo vā
anyato nāśa-utpattiḥ, tasya a-sāmarthyāt. na hi
anyataḥ pratipattitāḥ ||1|| dvidvidha eva hy
anyataḥ pratipattum ayuktam eva. yas tu para-
anyato bhavato 'bhavato vā bhāve niyamena tat-
anyato bhedāt. yathā cakṣu-rūpa-āloka-manaskāresv
'nyato vā a-taj-janana-svabhāvād bhavet, svayam a
'nyato vā a-taj-janana-svabhāvād bhavet. svayam a
anyato vā an-upakāriṇām a-pratibandhāt, a-
anyato vā iti vicāram idam arhati || darśana-
anyato vā kañcit svabhāva-atīśayam āśādayeyuḥ, sa
anyato vā katham arthakriyā. svalakṣaṇe ca
anyato vā kutaścit kāraṇād anyathā racanā-
anyato vā kutaścid dhetoḥ kṛtaḥ syāt, tadā mantra
anyato vā svabhāva-antara-pratīlambhāt. na hy an-
anyato viśeṣāj jāti-bheda-darśanāt. anyathā hi
anyataḥ siddhasya an-upakāriṇī śabde 'samāśrayāc

SV_15806 hi vyakti-kāraṇam ||297|| na hi śabdasya
V2_04904 -viśayatve sāmānyasya pratipattir liṅgād
SV_05307 vyaktayas tatra iti na tena grhyeran. tāsām
PV_04023 pakṣasya siddher a-pratibandhataḥ | triṣv
V3_01008 api pakṣasya siddher a-pratibandhāt triṣv
VN_04907 nyūnam. yasmin vākye pratijñā-ādinām
VN_02719 -antaram bhavati, kiṃ tarhi hetv-āder an-
SV_16915 śrṇumaha. tatra kaścid dviṣṭa-a-jña-dhūrtānām
VN_04906 a-prāpta-kālam pṛthag vācyam syād iti. hīnam
HB_03204 ca prakāra-antara-abhāva-siddhiḥ, tasya tad-
V3_01506 sāmānyena api sādhanam na sambhavati,
V3_01802 kasyacid artha-antara-bhūtasya upagame syād
V3_01509 -a-sambhave 'n-ākāṅkṣāyām vā. ito 'pi na
V3_01606 anyatarad artha-antara-bhūtam iti sāmānyena
V3_09710 -vādena. tasmāc chāstra-āśraya eva anumāne
V3_09706 | ity antara-ślokāḥ. yā punaḥ śāstra-āśrayeṇa
V3_04704 doṣa eva. pakṣa-dharme 'pi tarhi sandeha-
V3_01507 bhāva-abhāvāt. dvayor hi tathābhāva-sambhave
SV_01815 sma. tena eva jñāta-sambandhe dvayor
V3_01511 vākyā-artha-vyavasthāpanād apārthakam
V3_01611 anyatara-grahaṇena a-prasaṅgāt. tasmād idam
V3_01611 eva ity abhiprāyād a-doṣa iti cet, na,
VN_03410 iti. ubhaya-āśritatvād virodhasya vivakṣāto
SV_15320 -niścita-vācī sa sādhanam, dūṣaṇam vā, na
V3_01612 'py a-virodhe samartham bhavati, yathā
V3_01513 -antara-bhāvaḥ syāt, sa eva tathā ucyeta.
V3_01406 -caitanya-śarīra-lakṣaṇa-puruṣa-ghaṭa-
VN_02012 -tattva-nityatā-adhikarāṇa-śabda-ghaṭa-
V3_01609 sambhavaḥ – devadatta-yajñadattayor
V3_01705 sa tathāvidhaḥ śabdāḥ, na pakṣa-sapakṣayor
V3_01711 -sāmarthya-ādikam api iti. tasmān na
PV_03097 kvacana sambhavād | dharmāḥ pakṣa-sapakṣa-
V3_07708 -vṛtṭyā vyabhicārah. tat-pakṣa-sapakṣa-
V3_01703 iti riktā vāco-yuktiḥ. etena pakṣa-sapakṣa-
V3_00702 -samāropito na liṅgam, yathā – pakṣa-sapakṣa-
V3_00710 āhuh – eṣa piṇḍo viśāṇi go-gavayayor
V3_01606 api iti na aindriyam. tathā ghaṭa-śarīrayor
V3_01508 bhavati, yathā – devadatta-yajñadattayor
VN_04915 -udāharāṇa-adhikam adhikam. ekena kṛtatvād
V3_12102 asti, a-sapakṣa eva na asti iti drṣṭāntayor
SV_01817 ||28|| yad āha – arthāpattiyā vā
V2_05310 rūpa-samāsaḥ. tathā hy āha – arthāpattiyā vā
SV_04427 ||81|| tatra eka-kāryo 'neko 'pi tad-a-kārya-
PV_04177 | viruddha-viśaye 'nyasmin vadann āha
PV_04211 -parokṣasya drṣṭy-a-drṣṭi na sidhyataḥ ||
V3_11809 -ādy-abhāvena vyāptāḥ. ghaṭa-ādayaś cet,
PV_03172 -phalena anya-apohaḥ sambadhyate śrutau ||
SV_03124 na evam niścayānām kiñcin niścinvato 'py
V3_10309 'satām parasparato vibhāgaḥ. ekasya hi rūpam
SV_04712 uktam atra – sambandhe 'py ekaṭa kṛtād
SV_06602 vṛtṭir a-vṛtṭiś ca yuktā vyāghātāt. na ca
SV_15227 yuktaḥ, atiprasaṅgāt. na ca ekaṭa drṣṭasya
SV_15215 hetu-vyatirekeṇa sādhyā-vyatirekasya vyāpter
SV_00208 pakṣasya dharmatve tad-viśeṣaṇa-apekṣasya
V3_04401 pakṣasya dharmatve tad-viśeṣaṇa-apekṣasya
HB_00202 pakṣasya dharmatve tad-viśeṣaṇa-apekṣasya
HB_02908 pratipatter eva tad-abhāva-pratītes tasya ca
SV_10513 iti cet. tad itaratra api samānam. so 'yam
SV_12103 upalabhanta iti cet. na, niyama-abhāvāt.
V1_00412 iti na kiñcit pramāṇam a-pramāṇam vā
V3_11103 -vyatirekābhyām kārya-kāraṇa-bhāva-siddher
VN_05001 iti. śabda-arthayoḥ punar-vacanaṃ punaruktam
SV_06725 eva uktāḥ. na punar eṣām anyā tat-kāryatā
SV_15207 -icchayā api parāvartyamānāḥ śabdāḥ punar
V2_09802 kānicid dravyāṇi kathaṅcid drṣṭāni punar

anyataḥ svarūpa-pariṇāmo vyaktir na apy āvaraṇa-
anyataḥ svalakṣaṇasya ity āha – a-tad-rūpa-
anyatama-apekṣam tac cec chaktam na kevalam ||105||
anyatama-rūpasya eva an-uktir nyūnatā uditā ||
anyatama-rūpasya eva an-uktir nyūnatā-sādhanā-
anyatamo 'vayavo na bhavati, tad vākyam hīnam
anyatamaḥ. sādhyā-sādhanāya upādānāt sādhanā-
anyatamaḥ syād api ity an-āśvāsaḥ. tasmān na
anyatamena apy avayavena nyūnam. yasmin vākye
anyatayā a-vyāptau tena tad-artha-a-vyavacchedāt
anyatara-artha-antara-bhāva-abhāvāt. dvayor hi
anyatara-artha-antara-bhāvaḥ. etena iṣṭa-
anyatara-artha-antara-bhāvaḥ, ghaṭasya svato
anyatara-artha-antara-bhāvas tayor ekasya tathā-
'nyatara-asiddhiḥ śāstreṇa. anyatra tv ajñānād
anyatara-asiddhir udbhavyate, yathā abhivyakti-
anyatara-asiddher dūṣaṇam syāt. evam etat, iṣṭa-a-
'nyatara-uktiḥ samarthā bhavati, yathā –
anyatara-uktitaḥ | arthāpattiyā dvitīye 'pi smṛtiḥ
anyatara-grahaṇam. anyathā vipratīṣiddham etad
anyatara-grahaṇam eka-parigrahe 'py a-virodhe
anyatara-grahaṇena a-prasaṅgāt. tasmād idam
'nyatara-nirdeśa iti cet, syād etat pratijñā-
anyatara-prasiddha-sandigdha-vācī, punaḥ sādhanā-
anyatara-bhojana-codanāyām eka-bhojane. vikalpa-
anyatara-vacana-sāmarthyād ghaṭasya api sa iti
anyatara-sa-dvitiyo ghaṭaḥ, an-utpalatvāt, kuḍya-
anyatara-sadvitiyo ghaṭa ity pratijñām uparacayya
anyatara bhojanīyaḥ, na devadatto na yajñadatta
anyataraḥ, vikalpa-eka-pratiniyamayor virodhāt.
anyatara sāmānyena artha-antara-bhūtam, artha-
anyatara-tva-ādir apoditaḥ || tatra api vyāpako
anyatara-tva-ādinām a-vipakṣa-vṛtṭer ubhaya-
anyatara-tvam api pratyuktam. api ca dvayor api
anyatara-tvād anityaḥ śabdo nityo vā iti. na hy
anyatara-tvād iti. atha punar mayā evam-
anyatara artha-antara-bhūtam iti sāmānyena
anyataram bhojaya iti, na ekasya bhojana-a-
anyatara-sya ānarthakyam iti tad etan niyama-
anyatara arthāpattiyā ubhaya-pradarśanam āha.
anyatara ubhaya-pradarśanād iti. tatra api
anyatara ubhaya-pradarśanād iti. na asati
anyatara-āśrayaiḥ | ekatvena abhidhā-jñānair
anyatam śruteḥ || sā ca bheda-a-pratikṣepāt
anyatra a-drṣṭa-rūpasya ghaṭa-ādaḥ na iti vā
anyatra a-drṣṭaḥ sa ghaṭa-ādaḥ na iti kutaḥ. tena
anyatra a-drṣṭy-apekṣatvāt kvacit tad-drṣṭy-
anyatra a-niścayena pravṛtṭi-bhedād grahaṇa-a-
anyatra a-pāśyantī buddhir idam asmād vibhaktam
anyatra a-pratītiḥ, na ca sambandho 'sti iti. api
anyatra a-vartamānaṃ sāmānyam syāt. sāmānyasya
anyatra a-sambhava eva pṛthag viruddha-saha-
anyatra a-sambhavād a-kṛtakam satya-artham iti
anyatra an-anuvṛtṭer asādhāraṇatā iti cet. na,
anyatra an-anuvṛtṭer asādhāraṇatā iti cet, na,
anyatra an-anuvṛtṭer asādhāraṇatā iti cet, na,
anyatra an-anvayāt. pratijñā-artha-eka-deśatvāc
anyatra anupalambha-mātrād asad-vyavahāram
anyatra anupalambhasya upalambhasya vā para-
anyatra anubhūta-viśayābhyo 'nirdeśya-
anyatra anumānāt. na tv evam a-subha-abhinandena
anyatra anuvādāt. śabda-punaruktam anityaḥ śabdo
anyatra anyato bhedaḥ. yathā cakṣu-rūpa-āloka-
anyatra anyathā drṣyanta iti loka-prasiddhy-
anyatra anyathā drṣyante. yathā kaścid ośadhayaḥ

SV_02406 kvacid a-mūrtatve nityatva-darśane 'py
SV_15707 svabhāva-bhede tataḥ samāsādita-atiśayavād
SV_15026 vahny-ādinām krtakatvād yathā-pratyayam
PV_03411 sā na kim | tanutvāt tejaso 'py etad asty
SV_12127 tasmād yaḥ svabhāvo yaj-janmā dr̥ṣṭaḥ so
SV_16931 na, atra apy atīndriye virodha-asiddheḥ,
SV_15526 iva pāthakānām. atha api bhāva-śaktiḥ syād
SV_10510 siddha iti cet. etad uttaratra vakṣyāmaḥ.
SV_01221 bhaved iti cet. tathā śāṅkāyām atiprasaṅgaḥ,
V2_09506 bhaved iti cet, tathā śāṅkāyām atiprasaṅgaḥ,
PV_04219 ucyaṭe | sādhye 'nuvṛṭty-abhāvo 'rthāt tasya
SV_15027 nityeṣu śabdeṣv etad asti. nanv evaṃ-vidho
V3_02309 cet, bādhanīya-arthasya śāstrasya upagamād
SV_09614 sva-vācā ubhaya-dharmatām bruvāṇaḥ sato
V3_07706 ca sva-vācā ubhaya-dharmatām bruvāṇaḥ sato
SV_12114 an-upadeśa-pāṭha-a-śakteḥ. sā ca
V3_10406 kim tarhi tan-mateḥ, punar icchā-parāvṛṭtāv
SV_03608 iti tatas tathā pratipattir bhavati. evam
SV_12327 apauruṣeyam. bauddha-ādinām a-mantratve tad-
VN_00918 na vā kvacid viśeṣa-abhāvāt. so
SV_13619 prajñāpayati. sā varṇeṣv apy asti. sā eva ca
V3_07702 tato 'pi pratīteḥ samāśrayāt. tasya
SV_12325 satyam syāt. tatra artha-antara-kalpane tad
VN_03709 eva anaikāntiko vaktavyaḥ. tad a-samarthite
SV_10426 tasmān nir-upākhyā-abhāva-siddhi-vad
SV_03303 darśana-abhyāsāt. na tāvatā sarvatra bhedaḥ.
V2_09703 a-darśanaṃ pramāṇam, bādha-sambhavāt. tathā
SV_11005 iti. sa śakya-darśana-avisamvāda-pratyayena
SV_17002 pratītiḥ. na ca vacana-vṛṭter eva a-virodho
SV_12311 -dīpano nāma-bhedaḥ puruṣa-kṛtiṃ bādhatē,
SV_15818 bhrānti-mātrāt tad-bhāve 'tiprasaṅgo
SV_04001 -vṛṭtiḥ, tataś ca sāmānya-ātmatā. anyathā
SV_01603 vijātiyatva-upagama-virodhāt, tad-viśeṣāṇām
V2_09901 vijātiyatva-upagama-virodhāt, tad-viśeṣāṇām
V1_03702 apy a-riṣṭa-ādāv a-pratisandhāna-darśanāt,
PV_03135 -dr̥ṣṭi-vad bhāva-pakṣaś ced balavān mataḥ |
V3_02001 viruddhaḥ syāt. a-prakaraṇān na iti cet, tad
SV_01412 a-darśanaṃ pramāṇam bādha-sambhavāt. tathā
PV_03273 -kāraṇe | grāhya-grāhakatā-abhāvād bhāve
V1_02412 -aṅgam ity anughosyāḥ, tathāvidhasya
SV_12207 pratikṣipyate. yadi hi vinā jvālayā syād
SV_12217 -a-niyamāt. yad api vinā jvālayā syād
V2_08309 'napekṣatvāt svabhāvata eva bhavati. tathā
SV_10024 'napekṣatvāt svabhāvata eva bhavati. tathā
SV_10022 eṣa svabhāvataḥ | yatra nāma bhavaty asmād
V2_08308 eṣa svabhāvataḥ | yatra nāma bhavaty asmād
HB_03306 -abhāva iti, tad-eka-upalabdheḥ kvacid apy
SV_10815 puruṣa-artha-abhidhāyī ca śāstraṃ pariṣyeta
SP_00009 na eka-vṛttimān || yady apekṣya tayor ekam
HB_00602 pakṣa-dharmasya. na sa trividhād dhetoḥ
PV_02245 api sad-bhāvād abhāvād guṇavaty api ||
V3_01301 syāt. ukta-dharma-an-anvaya eṣa doṣo na
V3_02304 syāt. tena tatra eva bādhanā bhavati, na
V3_02309 dharmiṇo 'bhidhānād iha eva bhavati, na
SV_17308 vṛṭtiḥ saṅketāḥ sa iha eva kartuṃ śakyate na
SV_12113 || na khalu kiñcid anyad apauruṣeyatva-āśrayo
PV_03497 vitatha-arthikā || ghaṭanaṃ yac ca bhāvānām
SV_03624 abhāvāt. yatnaś ca vyarthaḥ. vastv-a-bhedād
SV_02308 sakṛd apy abhāvāt. sa tat-pratinīyato
V2_08704 sakṛd apy abhāvāt. sa tat-pratinīyato
SV_16220 'pi kathañcit svabhāva-viveka-a-pratīter
PV_03175 -parāmarśa-sūnye tac cākṣuṣe katham ||
PV_03101 grahaṇe 'yaṃ kramo mataḥ | prāmānyam eva na
SV_04812 pravarteta iti ca prayunkte, tatra
SV_04909 an-arthakriyā-yogyatvād a-pravṛṭtiḥ,

anyatra anyathā-dr̥ṣṭeḥ, kvacin nityatva-abhāve
anyatra anyathā syuḥ, na a-bhede, kāraṇa-a-viśeṣe
anyatra anyathātvam, na punar nityeṣu śabdeṣv
anyatra apy a-tānavam || atyāsanne ca su-vyaktaṃ
'nyatra apy a-vibhajyamānaḥ sva-ātmanā tat-kārya-
anyatra apy a-virodhasya dur-anvayatvāt.
anyatra apy a-viśeṣataḥ ||292|| na vai puruṣa-
anyatra apy anumāne sādhyā-dharmaṇa vyāptaṃ
anyatra apy abhāva-niyama-abhāvāt. vṛṭtaṃ
anyatra apy abhāva-niyama-abhāvāt. vṛṭtaṃ pramāṇam
anyatra apy asau samaḥ || a-sādhyād eva viccheda
'nyatra apy asty eva dharmas teṣām api saṅketa-
anyatra apy astu. tasmān na idaṃ pratijñā-doṣa-
'nyatra apy asya vṛṭtiṃ bhāṣate sattāyām ca
'nyatra apy asya vṛṭtiṃ bhāṣate sattāyām ca
anyatra apy ekena racite granthe 'nyasya tulyā.
anyatra apy evaṃ-bhāvasya abhimateḥ. tad iha
anyatra api kathañcit taiḥ prayuktās tathā eva
anyatra api koṣa-pānaṃ syāt karaṇīyam. viśa-karma
'nyatra api tathāvidhe '-viśiṣṭa iti so 'pi tathā
anyatra api tad-āśrayaḥ, na viśeṣaḥ. tat kathaṃ
anyatra api tulyatvāt. tad etad vyavaccheda-
anyatra api tulyam ity artha-a-nirṇayāt kvacid a-
'nyatra api tulyam ity na ubhaya-siddha-itarayor
anyatra api dr̥ṣṭānta-anapekṣānād an-anumānam.
anyatra api puruṣa-icchā-vaśāt pravṛṭtasya
anyatra api pramāṇa-antara-bādha sambhavyeta.
anyatra api pravartate. evaṃ-prāyatvāl loka-
'nyatra api prasaṅgāt. apauruṣeya āgamas tasya
anyatra api prasaṅgāt. yadi tādr̥ṣiṃ racanām
'nyatra api bhrāntīyā pratyaya-darśanāt. sarvathā
anyatra api mā bhūt, viśeṣa-abhāvāt. tathā ca
anyatra api śakya-kriyatvāt, pratyakṣāṇām
anyatra api śakya-kriyatvāt, pratyakṣāṇām
anyatra api śabda-gandha-rasa-viśeṣair a-bhinnaiḥ
anyatra api samānaṃ tad varṇayor vā sakṛc-chrutīḥ
anyatra api samānam. na, atra dharmiṇaḥ
anyatra api sambhāvyaṃ pramāṇa-antara-bādhanam | (
'nyatra api sā bhavet || tasmāt ta āntarā eva
anyatra api sv-acchatva-āder viśeṣasya bhāvāt.
anyatra api syād iti. tatra jvālā-itarā-janmanor
anyatra api syād iti. bhavaty eva. yayā sāmagryā
anyatra api svabhāva-bhāvī, viśeṣa-abhāvāt. evam
anyatra api svabhāva-bhāvī viśeṣa-abhāvād iti. yā
anyatra api svabhāvataḥ ||196|| so 'yaṃ kvacid
anyatra api svabhāvataḥ ||56|| so 'yaṃ kvacid
anyatra abhāvāt. sāmānyena pradārśane dr̥ṣṭānte
anyatra avadhānasya eva ayuktatvāt. tad yadi na
anyatra asau pravartate | upakāri hy apekṣyaḥ
anyatra asti ity atra eva niyata ucyaṭe. tatra
anyatra ātmīyatāyām vā vyatīta-ādaḥ vihānitaḥ |
anyatra iti cet, na, sādhyatva-a-viśeṣāt. a-doṣe
anyatra iti cet, na, hetoḥ sarvasya guṇa-doṣayoḥ
anyatra iti cet, bādhanīya-arthasya śāstrasya
anyatra iti na uparodho 'sti. sa ca puruṣaiḥ sva-
'nyatra idānintanānām an-upadeśa-pāṭha-a-śakteḥ.
anyatra indriya-vibhramāt | bheda-a-lakṣaṇa-
anyatra eka-vacanam iti cet. iha apy astu. tad
'nyatra kathaṃ bhavet. bhavan vā na dhūmaḥ syāt.
'nyatra kathaṃ bhavet. bhavan vā na dhūmaḥ syāt.
anyatra kārya-samvādāt tasya ca karaṇāt prāg
anyatra gata-citto 'pi cakṣuṣā rūpam iṣate | tat
anyatra gr̥hīta-grahaṇān matam || na anyā asya
anyatra ca pravṛṭty-anujñāyām tan-nāma-grahaṇa-
anyatra ca pravṛṭtāv atiprasaṅgaḥ, tadvad-grahaṇe

V1_03007	-ābhāsam āha sa-apavādatva-sūcana-artham,	anyatra cakṣur-ādi-parama-aṅūnām dvi-candra-ñila-
SV_17202	vā svayaṃ vacana-upagame na kaścīd viśeṣo	'nyatra jaḍasya pratipatti-māndyāt. api ca eka-
SV_17017	-kāmitam ||321|| na prasiddhir nāma anyā	anyatra jana-pravādāt. te ca sarve janā rāga-ādy-
SV_07711	ka imaṃ vyāghāta-bhāram udvoḍhuṃ samartho	'nyatra jādyāt. api ca na ca aṃśavat | jahāti
PV_03306	-adhigateḥ sādhanam meya-rūpatā | sādhanē	'nyatra tat-karma-sambandho na prasidhyati || sā
V1_03205	-adhigateḥ sādhanam meya-rūpatā | sādhanē	'nyatra tat-karma-sambandho na prasidhyati ||35||
SV_11122	ata eva abhidhīyate | sat-kāya-drṣṭir	anyatra tat-prahāṇe prahāṇataḥ ||223|| moham
V1_01714	iti. tad ayuktam, yasmād dhī-śabda-vṛtter	anyatra tato na an-upalakṣaṇam | (17ab) a-buddhi-
SV_01514	viśiṣṭa-rasa-vīrya-vipākā bhavanti, na	anyatra, tathā kāla-saṃskāra-bhedāt. na ca tad-
V2_09804	viśiṣṭa-rasa-vīrya-vipākā bhavanti, na	anyatra. tathā kāla-saṃskāra-bhedāt. na ca tad-
SV_00920	an-iṣṭam. vaktary ātmani rāga-ādi-darśanena	anyatra tad-anumāne 'tiprasaṅgaḥ, vyabhicārāt. an
V3_11009	phalasya. vaktary ātmani rāga-ādi-darśanena	anyatra tad-anumāne 'tiprasaṅgo 'py uktaḥ.
SV_06006	su-jñānatvāt. ekaṃ hi kiñcit paśyato	'nyatra tad-ākāra-vivekinim buddhim anubhavatas
SV_15810	na hi vaktuḥ kaścīd anyas tad-bhāvo	'nyatra tad-buddhi-hetutvāt. para-upādhi-buddhiḥ
PV_03013	jñāne tulyam utpattito dhīyaḥ | tathāvidhāyā	anyatra tan na an-upagamād dhīyaḥ || bāhya-artha-
VN_00509	; na hy evaṃ-vidhasya asattva-an-abhyupagame	'nyatra tasya yogaḥ. na hy evaṃ-vidhasya sataḥ
V3_09710	eva anumāne 'nyatara-asiddhiḥ śāstreṇa.	anyatra tv ajñānād iti na vāda-udāharaṇam.
SV_09422	siddhir astu. tathā api kiṃ siddham syāt.	anyatra tu tad eva agni-sāmānyam tatra asiddham
V3_07310	na artha-viśeṣa-sādhanam ity apārthakam.	anyatra tu tad eva agni-sāmānyam tatra asiddham
V3_04508	tathāvidha-udbhāvanam apy atra dūṣaṇam eva.	anyatra tu saṃśaye dvayor ekasya vā viparyaye ca
SV_07516	-pakṣayor na sambhavati. ekatra drṣṭasya	anyatra darśana-a-sambhavāt | (151ab') sā hi
SV_09508	ca āha – liṅgasya avyabhicāras tu dharmeṇa	anyatra darśyate | tatra prasiddham tad-yuktaṃ
V3_07410	ca āha – liṅgasya avyabhicāras tu dharmeṇa	anyatra darśyate | tatra prasiddham tad-yuktaṃ
V1_01705	tathā hy ekatra drṣṭo bhedo hi kvacin na	anyatra drṣyate | (16ab) na hi vyakty-ātmānaḥ
PV_03126	gatau || ekatra drṣṭo bhedo hi kvacin na	anyatra drṣyate | na tasmād bhinnam asty anyat
SV_01513	dravyāṇi kathañcid drṣṭāni punar anyathā	anyatra drṣyante, yathā kāścīd ośadhayaḥ kṣetra-
SV_17402	tatra kadācid avisamvāda-sambhavāt, na tv	anyatra drṣṭa-pramāṇa-uparodhasya puruṣasya
SV_06107	an-upalakṣaṇāt, ākrṭer apy ekatra drṣṭāyā	anyatra draṣṭum a-śakyatvāt, tad-a-tadvator vṛkṣa
PV_04137	|| anyathā asya uparodhaḥ ko bādHITE	'nyatra dharminī | gata-arthe lakṣaṇena asmin sva
PV_03080	-rūpaṃ tasya eva tathā siddhe prasādhanāt |	anyatra na anya-siddhiś cen na tasya eva
SV_09007	yena bhedenā vartate | sa eva dadhi so	'nyatra na asti ity an-ubhayaṃ param ||183|| atha
SV_09011	hi vastu dadhi iti. sa ca tādrṣaḥ svabhāvo	'nyatra na asti iti. pravṛtṭy-abhāvād arthinah.
SV_17225	iti na niyamo na taj-jñānam. svabhāva-niyame	'nyatra na yojeta tayā punaḥ | (328ab) yadi
V2_07205	sā eka-arthatā kutaḥ ||48|| svabhāva-niyame	'nyatra na yojeta tayā punaḥ | sañketaś ca
V2_05207	nāstitā-abhidhānam asaty eva nāstitā na	anyatra na viruddha iti niyama-artham ity āha.
HB_00813	tad-abhāva eva abhāva-khyātir yathā syān na	anyatra na viruddha iti niyama-khyāpana-artho 'pi
SV_07518	bhūta-grāhiṇī yadi tatra drṣṭam kiñcid	anyatra paśyēt. tac ca sataḥ | an-anyatve 'nvaya-
SV_06702	ekā śrutīḥ, teṣāṃ a-sāmyāt, eka-vṛtter	anyatra pratyaya-a-janaṇāt, a-pratyāsattike ca
SV_03926	sāmānyam na sarvam iti cet. katham anyato	'nyatra pratyaya-vṛtṭiḥ, tat-sambandhāt. sañkhyā-
SV_16616	-a-bādhanāt pratipatteḥ, tad-bhāve 'py	anyatra pramāṇa-a-samvādiny an-iṣṭatvāt. kiṃ ca,
NB_03007	ca iti. na anayor arthataḥ kaścīd bhedaḥ.	anyatra prayoga-bhedāt. tatra sādharmyavat-
V2_07512	ca. na anayor vastutaḥ kaścīd bhedo	'nyatra prayoga-bhedāt. tad-darśanāt svayam api
SV_09713	ca iti. na anayor vastutaḥ kaścīd bhedo	'nyatra prayoga-bhedāt. sādharmyeṇa api hi
SV_17105	kiṃ nibandhanam ||322|| prāpta-pratilomanena	anyatra pravṛtṭir guṇa-doṣa-sandarśanena yuktā
SV_04616	evaṃ hy a-sambaddha-pralāpī syāt. na tato	'nyatra pravṛtṭir balivarda-doha-codanā-vat. na
SV_07513	vidyamāno hi padārthaḥ sva-sāmarthyena	anyatra buddhiṃ janayan svarūpa-anukāriṇim tat-
SV_15821	kutaścīd upakāre sati kayācit pratyāsattiyā	anyatra bhavati. sā apy atyanta-an-upakāre na
V2_08314	bhāvaḥ. sa ca ātmānaṃ parityajya katham	anyatra bhaved iti. artha-antare tu gamye kāryam
SV_05504	tasyaṃ pratibhāsamāna ākāro na artheṣv asti.	anyatra bhedaḥ a-bhedinaḥ. sa ca a-rūpaḥ. tam eva
SV_04426	vastu-sambandho yathokta-anumitau yathā | na	anyatra bhrānti-sāmye 'pi dīpa-tejo maṇau yathā ||
SV_01510	dravyeṣu śaktayaḥ | tatra eka-drṣṭiyā na	anyatra yuktas tad-bhāva-niścayaḥ ||21|| yadi
PV_03071	| yac ca rūpaṃ tayor drṣṭam tad eva	anyatra lakṣaṇam || svabhāve sva-nimite vā drṣye
SV_07808	bhinna-deśe 'pi varteta. sa ca na abhimataḥ.	anyatra vartamānasya tato 'nya-sthāna-janmani |
SV_03421	prativyūḍham. tatra hy artha-antaram upādāya	anyatra vartamāno dhvanir a-svātantrya-ādi-doṣair
V3_00408	vivekasya kartum a-śakyatvāt, tasya	anyatra vastutaḥ pratibandhāt. katham idānim a-
VN_02102	a-jijñāsitasya arthasya pratiñāyām	anyatra vā upanyāso vyākhyānaṃ vā artha-antara-
SV_07313	sva-āśraya-samavetaṃ hi tad ātmany	anyatra vā vijñāna-hetur iti. uktam atra a-janya-
SV_09317	-sādhyayoḥ ||187|| yadi sattvam anityatve	'nyatra vā hetuḥ syāt sādhyam api kasmān na
V3_07101	hetu-sādhyayoḥ ||58|| yadi sattvam anityatve	'nyatra vā hetuḥ syāt, sādhyam api kasmān na
PV_04276	|| adṛśye niścaya-ayogāt sthītir	anyatra vāryate | yathā a-liṅgo 'nya-sattveṣu
V3_06403	tau pramāṇam. adṛśye niścaya-ayogāt sthītir	anyatra vāryate | yathā a-liṅgo 'nya-sattveṣu
V1_01515	tasya viśaya-antara-avadhāna-vaiguṇye	'nyatra vijñāna-an-utpatteḥ. tac ca asiddham.
SV_00503	pratiśedha-phalavṃ tulyam, ekatra saṃśayād	anyatra viparyayāt. tatra ādyā sad-vyavahāra-
V2_07312	pratiśedha-phalavṃ tulyam, ekatra saṃśayād	anyatra viparyayāt. tatra dvitīyā sad-vyavahāra-
V2_05006	tathā tat-tulya eva ca. dharmi-viśiṣṭasya	anyatra vṛtṭi-virodho '-viśeṣaṇe vā na anumeya-

SV_07604 eka-vastu-darśanena eka-vṛtṭeḥ pratyayasya
V3_05807 vyāpakāḥ svabhāvaḥ sādhyate. vyāptiś ca
SV_09009 tathā coditaḥ kṣīra-vikāra eva pravartate na
SV_04925 daṇḍiṣu. na hi tatra eka-daṇḍa-yoge 'py
SV_08224 jātīḥ pratyāsattā prasarpati | kvacin na
PV_02229 kalevarāt || cyuteṣu sa-ghṛṇā buddhir jāyate
SV_11124 āhuḥ, a-mūdhasya doṣa-an-utpatteḥ, punar
PV_04044 -kṣateḥ | hetur viruddho '-prakṛter no ced
HB_03415 iti paraṃ bata bhāvānām a-svāsthyaṃ vartate.
PV_03037 | sa mukhyas tatra tat-sāmyād gauṇo
V2_08109 tu vināśasya kasyacit tathābhāve 'py
SV_07522 vā laṅghayati. rūpasya a-tad-bhūtasya
SV_14411 tathā an-anyatve. tasmāt sato rūpasya tattva-
SV_07515 atiprasaṅgāt. sa ca sāmānyasya satas tattva-
SV_07525 eva tad bhavati. a-tattve vastv-antara-vad
SV_14805 artha-rūpasya. tad bhavatā vastutas tattva-
SV_14523 svata eva bhāvasya bhavato 'yaṃ tattva-
PV_03358 syur ākārās tad ekatvasya hānitaḥ || anyasya
V1_03815 ākārās tad-ekatvasya hānitaḥ ||48|| anyasya
SV_14701 vikalpa-dvayaṃ na ativartate tattvam
SV_11719 rūpaṃ hi vastu. tasya a-tattvam eva
SV_14704 parasparam anyatvam. svabhāva-a-pratibandho
HB_02611 eka-jñāna-samsargiṇoḥ paraspara-apekṣam eva
SV_14710 sa ca svabhāvavatāṃ parasparam asty eva ity
PV_03387 niyamena dhiyā saha | viśayasya tato
V1_02006 ca krama-utpatty-ayogāt. ādheya-bhedatve ca
SV_14712 vyabhicāra-a-virodhāt. tato dharma-bhedāc ca
SV_14702 anyatvam iti. a-tattvam eva svabhāvasya
PV_04182 -vicāreṣu tathābhūta-a-prasiddhitaḥ | tattva-
V3_09908 -vicāreṣu tathābhūta-asiddhes tattva-
SV_14709 na artha-bhedāḥ. svabhāva-an-anugamaṃ tv
SV_07523 -a-vyatikramāt. idam eva khalu rūpasya
SV_13517 ānupūrvyāṃ. tad etat pratipadaṃ krama-
SV_07521 sambhavati. svabhāvo hi svabhāvān na tattvam
SV_14703 na hi rūpa-rasayor apy anyad eva parasparam
HB_02604 anupalabdhiḥ, vivakṣita-upalabdher
SV_03508 dharma-dharmi-vyavahāraḥ parasparaṃ tattva-
VN_01411 upagamāt. na ca dharmasya dravyāt tattva-
SV_13518 tad etat pratipadaṃ krama-anyatvaṃ varṇa-
SV_07520 kiñcid anyatra paśyēt. tac ca sataḥ | an-
SV_07520 tac ca sataḥ | an-anyatve 'nvaya-abhāvād
SV_14402 -nivrṭtau ca syād eva asya punar-bhāvaḥ. an-
PV_03027 kalpanayā kim a-kāryaṃ kathañcana ||
SV_14411 -ādi-paryanuyogas tad-avastha eva. tathā an-
SV_07604 pratyayasya anyatra vṛttim icchāms tattva-
VN_01506 na punar yuktam, na hi sato vastunas tattva-
V2_04901 pratyakṣa-vat sāmānyasya ca vastuno
HB_03210 abhāvaṃ sūcayati, tasmin drśyamāne drṣṭa-tad-
PV_04114 || asādhāraṇatā na syād bādha-hetor iha
PV_02160 ca || a-vinirbhāga-vartitvād āśrayo 'yuktam
PV_02084 | ekasmin karmaṇo 'yogāt syāt pṛthak siddhir
PV_04100 | tulya-kakṣyaṃ yathārthaṃ vā bādhetā katham
PV_03052 | na ukta-uttaratvād drṣṭatvād atīta-ādiṣu ca
PV_03145 | grhītvā saṅkalayya etat tathā pratyeti na
PV_02067 | tathā utpatteḥ sa-hetutvād āśrayo 'yuktam
V1_00912 | grhītvā saṅkalayya etat tathā pratyeti na
SV_01024 kaścit svabhāva-pratibandho 'py eṣṭavyaḥ.
V2_09213 kaścit svabhāva-pratibandho 'py eṣṭavyaḥ.
SV_00516 eka-upalabdhyā anya-anupalabdhir eva ucyate.
V2_10105 vā svabhāvasya nivrṭtir hetutvena ākhyeyā.
SV_10204 -artha-sādhanam upāyam āśritya pravartate.
V3_02709 syāt, tad-avabodha-arthitve vā prativādiṇaḥ,
V2_06503 -sādhanam kañcid upāyam āśritya pravartate,
SV_12221 sarvasya tathābhāvaṃ sādhyati. tasya
SV_17116 -arthā iti tata eka-artha-niyamo na yuktaḥ.

anyatra vṛttim icchāms tattva-anyatve na
anyatra vyavahārasya tan-mātra-siddhyā, viśeṣa-
anyatra. sa eva atīśayo 'rthakriyā-arthi-pravṛtti
anyatra sa eva ayam iti bhavati, kiṃ tarhi tad
anyatra sa eva astu śabda-jñāna-nibandhanam ||162||
'nyatra sa-sprhā | samavāya-ādi-sambandha-janitā
anyatra sat-kāya-dṛṣṭim. tac ca etat pradhāna-
anyatra sā samā || atha atra dharmī prakṛtas
anyatra sādhyā-dharmaṇa avinābhāvī hetur na
'nyatra skhalad-gatiḥ || yathā-bhāve 'py abhāva-
anyatra hetor vaikalyād a-vināśo 'pi syād ity a-
anyatva-a-vyatikramāt. idam eva khalu rūpasya
anyatva-a-vyatikramāt. upakāra-utpādanasya ca
anyatva-pakṣayor na sambhavati. ekatra drṣṭasya
anyatva-prasaṅgāt. na ca eka-vyakty-ātmano vyakty
anyatva-bhājā bhavitavyam. yasya tu vināśyato
anyatva-vikalpas tulyaḥ. tadā kim artha-antara-
anyatva-hāneś ca na a-bhedo '-rūpa-darśanāt |
anyatva-hāneś ca na a-bhedo '-rūpa-darśanāt |
anyatvam iti. a-tattvam eva svabhāvasya anyatvam.
anyatvam ity uktam. sa ca ayam aindriyaḥ san sva-
'nyatvam iti cet. ko 'yaṃ pratibandho nāma yena
anyatvam iha iṣṭam. sa kevalas tad-apekṣayā
anyatvam eva. na ca taj-janma-lakṣaṇāt svabhāva-
'nyatvaṃ kena ākāreṇa sidhyati || bhedaś ca
anyatvam. kṣaṇikatvād arthānām atipātāc ca na
anyatvam. jñāna-kṛtaḥ pratibandha iti cet. syād
anyatvam. na hi rūpa-rasayor apy anyad eva
anyatvaṃ padārtheṣu sāmvrṭeṣu niṣidhyate ||
anyatvaṃ padārtheṣu sāmvrṭeṣu pratiśidhyate.
anyatvaṃ brūmaḥ. sa ca svabhāvavatāṃ parasparam
anyatvaṃ yan na tad ākāra-antara-vad a-viśeṣāt.
anyatvaṃ varṇa-anyatve '-pūrva-utpādād varṇa-
anyatvaṃ vā laṅghayati. rūpasya a-tad-bhūtasya
anyatvam. svabhāva-a-pratibandho 'nyatvam iti cet.
anyatvāt, a-bhakṣya-a-sparśaniya-vat paryudāsa-
anyatvābhyām a-vācyaḥ pratanyate. na hy anyo
anyatvābhyām anyo vikalpaḥ sambhavati, ubhayathā
anyatve '-pūrva-utpādād varṇa-bāhulyād vā syāt.
anyatve 'nvaya-abhāvād anyatve 'py an-apāśrayāt ||
anyatve 'py an-apāśrayāt ||151|| na sambhavati.
anyatve 'pi nāśasya syān nāśaḥ kṣṣṭham eva tu |
anyatve tad a-sambaddhaṃ siddhā ato niḥ-
anyatve. tasmāt sato rūpasya tattva-anyatva-a-
anyatve na atikramati ity ayuktam etat. tasmād
anyatve muktvaṃ anyāḥ prakāraḥ sambhavati, tayor
'nyatvena a-vācyaṭvāt. katham idāniṃ dvayor api
anyatvena sarvasya vyavasthāpanād a-tad-anyasya
anyathā | tan niṣedho 'numānāt syāc chabda-arthe
anyathā | mada-ādi-śakter iva ced vinirbhāgo na
anyathā || ekasya ca āvṛtau sarvasya āvṛtīḥ
anyathā || prāmānyam āgamānām ca prāg eva
anyathā || bhāva-dharmatva-hāniś ced bhāva-
anyathā || yathā daṇḍini jāty-āder vivekena a-
anyathā || syād ādhāro jala-ādinām gamana-
anyathā ||7|| kiñcid kenacid viśiṣṭaṃ grhyamānaṃ
anyathā a-gamako hetuḥ syāt. hetos triṣv api
anyathā a-gamako hetuḥ syāt. hetos triṣv api
anyathā a-niṣiddha-upalabdher abhāva-asiddheḥ.
anyathā a-pratibaddha-nivrṭtyā anya-nivrṭty-
anyathā a-baddha-pralāpasya a-prāmānyāt. tatra ca
anyathā a-sambaddha-pralāpa eva ayam ity an-
anyathā a-sambaddha-pralāpasya a-prāmānyāt. tatra
anyathā a-sambhava-abhāvāt. tathāvidhasya tu tat-
anyathā a-sambhava-abhāvān nānā-śakteḥ svayaṃ

V2_07111	pratiṣṭhānād yukter atra na sambhavaḥ ||44||	anyathā a-sambhava-abhāvān nānā-śakteḥ svayaṃ
V2_06104	-viguṇa-utpādana-lakṣaṇatvāt pratibandhasya,	anyathā akiñcitkarasya a-pratibandhāt. bhavaty
V3_03208	-bhūto 'py abhyupāyaḥ, bādhana-abhyupagamāt.	anyathā atiprasaṅgaḥ syāt, vyarthatā vā pṛthak-
PV_04103	-a-bahir-bhūto 'py abhyupāyaḥ prabādhanāt ||	anyathā atiprasaṅgaḥ syād vyarthatā vā pṛthak-
SV_14407	arhati, tasya upakāra-nibandhanatvāt,	anyathā atiprasaṅgāt. pāraparyena upakāre 'py
SV_07514	svarūpa-anukāriṇīm tat-sambandham apekṣate,	anyathā atiprasaṅgāt. sa ca sāmānyasya satas
SV_05012	-sāmānyam. sati sāmānya-grahaṇe tad-āropo na	anyathā atiprasaṅgād iti cet. saty eka-kārya-kāri
SV_12429	kaḥ punar atisāyo veda-adhyayanasya yad	anyathā adhyetum na śakyate. na hi viśeṣaṇam a-
SV_15726	paśyāmaḥ. tad ubhayaṃ viśeṣa-janmani syāt.	anyathā an-ādheya-viśeṣānām kiṃ kurvāṇaḥ
SV_11515	'nityaḥ. apāye 'sya sambandhasya apy apāyaḥ,	anyathā an-āśritaḥ syāt. tato na nityaḥ. tad-
PV_04033	nyastam tac cen na sādhyate | kiṃ sādhyam	anyathā an-iṣṭam bhaved vaiphalyam eva vā || sa-
V2_06806	tad-upakṛtam indriyaṃ jñānam janayati iti,	anyathā an-upakāriṇo 'napekṣā syād viśaya-antara-
SV_11707	-utpattir eva ghaṭa-ādīnām abhivyaktiḥ.	anyathā anapekṣya tad-upakāram jñāna-utpādana-
SV_11802	tulyam indriya-ādīṣv api iti cet. na, teṣām	anyathā-anumānāt. jñānam hi keśucit satsu
SV_04001	pratyaya-vṛttiḥ, tataś ca sāmānya-ātmatā.	anyathā anyatra api mā bhūt, viśeṣa-abhāvāt.
SV_01513	kānicid dravyāṇi kathañcid dṛṣṭāni punar	anyathā anyatra dṛśyante, yathā kāścid ośadhayaḥ
SV_02404	-siddher bhavati tatas tat-pratipattiḥ, na	anyathā, anvaya-vyatirekayor niḥ-śeṣa-darśana-a-
SV_16904	eva upadiśann upaplavād vedaṃ veda-arthaṃ vā	anyathā apy upadiśed iti. śrūyante hi kaiścit
SV_11013	syuḥ. vyavahārās ca prāyaśo buddhi-pūrvam	anyathā api kartum śakyante, puruṣa-icchā-
V2_06701	syuḥ. vyavahārās ca prāyaśo buddhi-pūrvam	anyathā api kartum śakyante, puruṣa-icchā-
HB_00715	kāraṇam. tasmān na prameya-vacanena kiñcit,	anyathā api tat-pratipatter utpatter iti. etena
SV_17515	kasyacid avyabhicārī. vyabhicāre ca tato	'nyathā api tat-sambhavāt tad-bhāvāt tat-pratitir
V2_06801	-anvaya-vyatireka-anuvīdhāyī pauruṣeyaḥ.	anyathā api nāntariyakatā-abhāvān na para-ātmanaḥ
VN_02303	upatāpa-vidhāne 'pi tattva-a-pratiṣṭhāpanāt.	anyathā api nyāya-upavarṇane vidvat-pratiṣṭhānāt.
HB_03605	tasmāt sva-sādhyā-bhāva-abhāvābhyām	anyathā api bhavan dharminī hetur na kiñcid
HB_03501	iti cet, syād etat – yata eva hetur	anyathā api bhavet, ata eva pramāṇābhyām a-
V3_10907	viparyāso mohaḥ. na evaṃ karuṇā-ādayaḥ,	anyathā api bhāvād iti vyākhyātam vārttike. tatra
V2_07213	tu tathā prasiddhāv api icchāyā a-nivāraṇād	anyathā api loke vyavahāro dṛṣṭa iti saṃśayaḥ.
SV_15013	ity eva yathārtha-jñāna-sādhanam | dṛṣṭo	'nyathā api vahny-ādir a-duṣṭaḥ puruṣa-āgasā ||284
SV_00906	'bhiṣvaṅgam rāgam āhuḥ. na evaṃ karuṇā-ādayo	'nyathā api sambhavād iti nivedayiṣyāmaḥ. atra
SV_12208	a-bādhyā-bādhatkatve jvalā-prabhavatvam	anyathā api syād iti dharmayor ekatra arthe
HB_01413	-sannidhāna eva kiṃ janayanti, kadācid	anyathā api syuḥ. tataś ca eko 'pi kvacij janayed
VN_05702	-ajñānam uttara-ajñānam ca nigrāhasthānam,	anyathā apratibhāyā nir-viśayatvāt. an-avadhārita
V3_06305	'sya kṛtaḥ syāt. tataś ca a-hetukatvam.	anyathā abhāva iti bhāva eva kaścin nāma antareṇa
SV_02609	tan-mātra-nibandhanatvād bheda-vyavahārasya.	anyathā abhāva-prasaṅgād ity uktam. tasmāt
SV_01914	na vai na bhavati, tayor eva tataḥ saṃśayāt.	anyathā abhāvena niścitāt kathaṃ tad-bhāva-
V3_04703	-anvaya-vat. tena hi nirṇīta-guṇe vaktavye	'nyathā-abhidhānād doṣa eva. pakṣa-dharme 'pi
V2_04508	vacana-anukrama-darśanaṃ kṛtam eva,	anyathā-abhidhāne gamaka-dharma-a-dyotanāt. na hi
V3_00612	-upagama-nibandhaneṣu vicāra-prastāveṣu,	anyathā abhyupagamya vicāra-ayogāt. an-arthaḥ
SV_01826	asya svabhāvo yena tad-abhāve na bhavati.	anyathā ayogād iti tat-tat-svabhāvāt-pratipattiyā
V3_02806	dharma-mātraṃ sādhyam ākarṇaniyaṃ vā.	anyathā artha-antara-gamaṇād avasādaḥ syāt. sa ca
SV_02113	-bhāvasya kārya-darśanāt tat-pratipatti-vat.	anyathā artha-antaram eva anityatā syāt. anya-
V2_09012	tadā anityatā vyavasthāpyata ity apy uktam.	anyathā artha-antaram eva anityatā syād anya-
SV_01903	dahanasya, yena dhūme 'vaśyam agnir bhavati.	anyathā artha-antarasya tad-anubandha-niyama-
V1_00914	tat-saṅkalanena gṛhyate daṇḍy-ādi-vat. na	anyathā, artha-sambandha-abhidhāna-vyavasthā-a-
PV_04275	-vṛtter gamakas tad-abhāva-vyavasthiteḥ ||	anyathā arthasya nāstitvaṃ gamyate 'nupalambhataḥ
V3_06202	viśiṣṭa-upalabdhir eva anya-anupalabdhiḥ.	anyathā arthasya nāstitvaṃ gamyate 'nupalambhataḥ
PV_03515	hi na prabhuḥ | dhiyaṃ na anubhavet kaścid	anyathā arthasya sannidhau || na ca a-sannihita-
V3_10409	syāt. tatra ca vastu-pratibandho vācyāḥ,	anyathā asiddheḥ. etena ātma-para-upagama-ādayaḥ
PV_04137	bādhyā syān na anya-dharmaṇa dharminī ||	anyathā asya uparodhaḥ ko bādhye 'nyatra
V3_12402	sādhyati iti tato vyatireki varṇyeta.	anyathā ātma-sannidhāyane ko nairātmyād
SV_10911	ity artha-aviśaṃvādād anumānam api. atha vā	anyathā āpta-vādasya aviśaṃvādād anumānatvam
SV_15028	apy asty eva dharmas teṣām api saṅketa-balād	anyathā-āvṛtteḥ kārya-janana-svabhāva-sthītau ca
V2_08405	kathaṃ kārya-kāraṇa-bhāvaḥ. ata eva,	anyathā āśraya-asiddheḥ. nanu ca pradeśa āśrayo
HB_02814	tad-asiddhau na viśaya-viśayi-bhāvaḥ.	anyathā itaretara-āśrayam idaṃ syāt. anya-bhāvāc
VN_06807	yathā-lakṣita-prabhedās tathā eva, āhosvid	anyathā iti. tat tu cintyamānam iha atiprasajyata
V2_05608	yadī hi syāt, upalabhya-sattva eva syān na	anyathā iti, vṛkṣo 'yaṃ śiṃśapātvāt, agnir atra
V1_01108	-ādi-vikalpo 'rtha-sannidhāv eva bhavati. na	anyathā idantayā iti cet ||9|| na hy ayaṃ gaur
SV_14602	ca prasajya-pratiśedha eṣa na paryudāsaḥ.	anyathā iha api kasyacid bhāve na pratiśedha-
SV_07019	eva badara-kāryaṃ janayad ādhāra ity ucyate.	anyathā iha kuṇḍe badarāṇi ity api na syāt. na
PV_03015	|| sarva-jñāna-artha-vattvāc cet svapna-ādāv	anyathā ikṣaṇāt | ayuktaṃ na ca saṃskārān nīla-
SV_16910	anyeṣāṃ vā sambhāvanā-bhraṃśa-bhaya-ādīnā	anyathā upadeśa-sambhavāt. tat-pratyayāc ca tad-
VN_01502	svabhāvād a-cyutasya artha-antara-utpāde	'nyathā-upalabdhiḥ, atiprasaṅgāt. nanu uktam na
SV_04609	vā iti śabdān niyūñjita niyoge vā ādriyeta,	anyathā upekṣaṇiyatvāt. tatra an-artha-kriyā-yogyā
SV_03125	tasmāt tad eva asya grahaṇaṃ yo niścayaḥ.	anyathā eka-ākāre 'pi tan na syāt. kiṃ punaḥ

SV_01723	iti pramāṇam dr̥ṣṭāntena upadarśyate.	anyathā eka-dharma-sad-bhāvāt tad-anyena api
SV_01708	svabhāva-pratibandhād eva nivṛtṭiḥ.	anyathā eka-nivṛtṭyā anya-vinivṛtṭiḥ katham
V2_10001	svabhāva-pratibandhād eva nivṛtṭiḥ.	anyathā eka-nivṛtṭyā anya-vinivṛtṭiḥ katham
SV_02101	-vināśau sarvasya ca sarvatra upayogaḥ syāt.	anyathā ekam ity eva na syāt. nāma-antaram vā,
V2_09003	-vināśau sarvasya ca sarvatra upayogaḥ syāt.	anyathā ekam ity eva na syān nāma-antaram vā,
PV_03087	yā api tasya eva sā a-pramāṇatva-sūcanā ||	anyathā ekasya dharmasya svabhāva-uktyā parasya
PV_03357	'vidyamānā api grāhya-grāhaka-saṃvidām ||	anyathā ekasya bhāvasya nānā-rūpa-avabhāsinaḥ |
V1_03813	vidyamānā api grāhya-grāhaka-saṃvidām ||47||	anyathā ekasya bhāvasya nānā-rūpa-avabhāsinaḥ |
SV_02903	eva śabdās ca tena te bhinna-gocarāḥ ||50||	anyathā ekena śabdena vyāpta ekatra vastuni |
PV_03354	-upapluta-akṣāṇām yathā mṛc-chakala-ādayaḥ |	anyathā eva avabhāsante tad-rūpa-rahitā api ||
V1_03808	-upapluta-akṣāṇām yathā mṛc-chakala-ādayaḥ |	anyathā eva avabhāsante tad-rūpa-rahitā api ||45||
PV_03299	-bhāsinī | sā nir-vikalpā ubhayathā apy	anyathā eva vikalpikā || tasmāt tasya a-vikalpe
PV_04139	āśrayasya virodhena tad-āsrita-virodhanāt ||	anyathā evaṃ-vidho dharmāḥ sādhyā ity
V3_03204	asti, tad aparasya bādhakam bhavati.	anyathā katham pratijñam tulya-kakṣyam anumānam
PV_02013	yuktā anumitiḥ pāṇḍu-dravyād iva hutāsane ||	anyathā kumbha-kāreṇa mṛd-vikārasya kasyacit |
V3_09605	anumitiḥ pāṇḍu-dravyād iva hutāsane ||70||	anyathā kumbha-kāreṇa mṛd-vikārasya kasyacit |
VN_00405	tat-kāryatvaṃ samarthitam bhavati.	anyathā kevalam tad-abhāve na bhavati ity
HB_03805	ca hetuḥ svabhāvatas tad-dharma-bhāvī katham	anyathā kriyeta, vastūnam svabhāva-anyathā-
SV_13028	śabda-ātau śruti-māndya-pāṭava-darśanāt.	anyathā kvacid apy akiñcitkarasya sannidhānasya
V3_05110	śabda-ātau śruti-māndya-pāṭava-darśanāt.	anyathā kvacid apy akiñcitkarasya sannidhānasya
HB_00510	upadarśane 'nupalabdhi-lakṣaṇa-prāptasya	anyathā kvacid abhāva asiddheḥ. an-uddiṣṭa-
PV_04207	vyatirekitā | uktā anaikāntikas tasmād	anyathā gamako bhavet || prāṇa-ādy-abhāvo
V1_02002	-grāhi, an-adhigata-viṣayatvāt pramāṇasya,	anyathā ca atiprasaṅgāt, a-bhraṣṭa-darśana-
NB_02027	sati vastuni tasyā a-sambhavāt.	anyathā ca anupalabdhi-lakṣaṇa-prāpteṣu deśa-kāla
SV_12808	eka-jñāna-utpattau niḥ-śeṣa-avagamāt.	anyathā ca ekatva-virodhāt. sakṛc chrutau ca
SV_12323	-ātma-darśana-ādayo 'n-abhyudaya-hetavo	'nyathā ca varṇyante. tat katham ekatra viruddha-
V2_09912	kāraṇam api nivartamānam kāryam nivartayati.	anyathā tat tasya kāryam eva na syāt. ataḥ kārya-
SV_01705	23|| kāraṇam nivartamānam kāryam nivartayati.	anyathā tat tasya kāryam eva na syāt. siddhas tu
HB_03008	pratipattir eva ca tad-a-pratipattir ucyate.	anyathā tat-paricchedena tad-anya-a-vyavacchede
SV_07720	ca tat-pradeśa-varti-sambandhi-rūpatvāt.	anyathā tat-sambandha-ayogāt. ekasya ādheyasya
SV_11722	viveka-sattā-viparyaya-āśrayatvāt.	anyathā tat-sthiter abhāva-prasaṅgāt.
VN_00307	tatra pramāṇavatā sva-viruddhena bādhyeta.	anyathā tatra asya bādha-asiddhau saṃśayo dur-
SV_02923	-nāntariyakatvād upādhimad-grahaṇasya.	anyathā tathā api na grhyeta. na hy anya eva anya
SV_01823	svabhāvasya abhāve bhāvo bhavaty a-bhedāt.	anyathā tad-bhāve bhavati ity eva na syāt. tathā
HB_03907	api tat-sādhanā-pramāṇa-vṛtṭir ākṣipyate.	anyathā tayor eva sattā-a-prasiddheḥ, jñāna-sattā
V3_01704	api sambhava-a-virodha etad evaṃ syāt.	anyathā tv asiddham eva tac chabde. tathā hi
SV_01017	svabhāvā etat-samāna-pāka-hetavaḥ pakvā iti.	anyathā tu śeṣavad etad anumānam vyabhicāri. kiṃ
PV_03479	buddher buddhau buddhiḥ sva-vedikā | siddhā	anyathā tulya-dharmā viṣayo 'pi dhīyā saha || iti
SV_00218	yadi syād upalabhya-sattva eva syān na	anyathā. tena upalabdhi-lakṣaṇa-prāpta-sattvasya
SV_01008	-dr̥ṣṭānām api deśa-kāla-saṃskāra-bhedena	anyathā darśanāt, yathā āmalakyaḥ kṣīra-avasekena
V3_11201	kvacit tathā-dr̥ṣṭānām api deśa-kāla-bhedena	anyathā-darśanāt, yathā āmalakyaḥ kṣīra-avasekena
V2_04702	'rtho yuktaḥ, tasya punaḥ pratyakṣeṇa	anyathā darśanāt. yo hi bhāvo yathā-bhūtaḥ sa
V3_11104	ca vacanasya tat-siddhiḥ, ātmany eva	anyathā-darśanāt. rāga-utpatti-yogyatā-rahite
VN_05423	kiṃ tu dūṣyatā avaśyam viṣayo darśaniyo	'nyathā dūṣaṇa-a-vṛtṭer iti. evaṃ tarhi na
SV_15207	api parāvartyamānāḥ śabdāḥ punar anyatra	anyathā dr̥ṣyanta iti loka-prasiddhy-anuvidhāne
V2_09802	dravyāṇi kathañcid dr̥ṣṭāni punar anyatra	anyathā dr̥ṣyante. yathā kāścid oṣadhayaḥ kṣetra-
PV_03056	api bhrānteḥ pramāṇatā | gatir apy	anyathā dr̥ṣṭā pakṣaś ca ayam kṛta-uttaraḥ || maṇi
SV_02406	a-mūrtatve nityatva-darśane 'py anyatra	anyathā-dr̥ṣṭeḥ, kvacin nityatva-abhāve 'py a-
VN_02107	prativādinā tathābhāve pratipādite,	anyathā dvayor ekasya api na jaya-parājayāv iti.
VN_03119	tat-sādhyā-sādhanāya vṛtṭeḥ sāmartyam	anyathā dvitīyasya vaiyarthīyāt. yadi hi tatra apy
SV_02804	apoha-viṣayam iti liṅgam prakīrtitam |	anyathā dharmināḥ siddhāv asiddham kim ataḥ param
SV_12926	ca yatna-prerita-a-viguṇa-karaṇānām dr̥ṣṭam,	anyathā na iti. kāraṇa-dharma-darśanāt puruṣa-
SV_04903	vastu-utpattīyā tat-pratibandhe sati bhavati,	anyathā na eva asti, vastu-utpattir a-bhrāntir
SV_11815	ca śabdo yad abhiprāyaḥ prayujyamāno dr̥ṣṭo	'nyathā na dr̥ṣṭo darśana-a-darśanābhyām dhūma-ādi-
SV_04923	samsr̥ṣṭa-bhedam mithyā-pratyayam janayanti.	anyathā na bheda-saṃsargavatī buddhiḥ syāt, yathā
HB_00707	tāvād darśitena ko 'rthaḥ. yadi pratipattir	anyathā na syāt, tadā sarvaṃ śobheta. tasmād eṣa
SV_06401	-viplava eva. tena eva a-paramārtho 'śāv	anyathā na hi vastunaḥ | vyāvṛtṭir vastu bhavati
SV_15415	tad rūpaṃ nairātmyam na ātma-nivṛtṭi-mātram.	anyathā nir-upākhye kṛtakatva-ādy-ayogān na tato
VN_06016	upagama-upanyāse 'vaśyam sādhanam vaktavyam,	anyathā pareṣām a-pratipatteḥ, apareṇa ca tat-
SV_02016	||31|| avaśyam-bhāva-niyamaḥ kaḥ parasya	anyathā pariḥ | artha-antara-nimitte vā dharme
V2_08908	||62|| avaśyam-bhāva-niyamaḥ kaḥ parasya	anyathā pariḥ | artha-antara-nimitte vā dharme
V3_07807	eva hi sa dharmas tasya gamakaḥ syāt, na	anyathā. puruṣa-pravṛtṭer a-vastu-pāratantryāt.
V1_00213	pratipattir anumānam iti dve eva pramāṇe,	anyathā-pratipatty-ayogāt. na vai pratibandha eva
SV_06114	tad-arthasya avadhāraṇāt ||122|| vyartho	'nyathā prayogaḥ syāt taj jñeya-ādi-padeṣv api |
V2_06911	darśane ca bhāvāt, viśeṣa-antara-dr̥ṣṭāv	anyathā prayoge viparyayāt, yathā-darśana-

SV_04220	vyavahāriṇām tathā adhyavasāya pravṛtṭeh,	anyathā pravṛtṭy-ayogāt, tad arthakriyā-kāritayā
HB_01210	paraspara-sambandha-yogyatā-pratīlambhāt.	anyathā prāg api mṛt-piṇḍasya samsthāna-viśeṣa-
SV_17316	tv apauruṣeyam āgama-lakṣaṇam parityajya	anyathā prāmāṇyam vedasya sādhyaitu-kāmaḥ prāha,
PV_03528	anyaj jananaṁ grāhya-lakṣaṇe || sāksān na hy	anyathā buddhe rūpa-ādir upakāraḥ | grāhyatā-
SV_13516	sthitānām pūrva-avasthā-tyāgam antareṇa	anyathā-bhāva-ayogāt. tyāge vā vināśa-prasaṅgāt.
HB_01507	sa samartha-hetur iti tasya na kadācid apy	anyathā-bhāvaḥ. anena nyāyena sarvatra hetu-phala-
HB_02203	bhāvo 'pracyuti-dharme sthita iti na tasya	anyathā-bhāvaḥ. etena kathina-ādinām tāmra-ādinām
HB_03610	vā upādānam arhati, yad-bhāve 'pi yasya	anyathā-bhāvaḥ, tad yathā pakṣa-dharmatvaṁ
SV_15208	-prasiddhy-anuvidhāne 'pi sambhavaty eṣām	anyathā-bhāvaḥ. tasmāt kasyacid a-vaiparītya-
SV_15310	tathā-dṛṣṭānām apy arthānām punaḥ kathañcid	anyathā-bhāvaḥ, yathā kvacid deśe madhurāṇi nimba
HB_02201	vikalpas tatra ca uktam. yaś ca parasmād	anyathā-bhāvaḥ so 'paraḥ svabhāvaḥ, yaś ca aparāḥ
HB_01012	na janayanti iti cet, janayanty eva, na atra	anyathā-bhāvaḥ, svabhāva-a-vaiparītyāt. teṣu
VN_02404	-ābhāsatva-khyāpana eva jaya-parājayau, na	anyathā, bhāvatas tattva-abhidhāne 'pi pratipakṣa
VN_01019	asya upalabdhiḥ syāt. na ca tad-rūpa-	anyathā-bhāvam antareṇa a-pratyakṣatā anyathā-
HB_02115	sthitī-dharmaṇo 'pi kenacit svabhāva-	anyathā-bhāvasya kartum a-śakyatvāt kiṁ nāśa-
HB_03806	katham anyathā kriyeta, vastūnām svabhāva-	anyathā-bhāvasya viruddha-ubhaya-svabhāvasya ca
PV_04014	kartur icchā-mātra-anurodhataḥ | vastunaś ca	anyathā-bhāvāt kalpitā vyabhicāriṇaḥ || arthād
V3_00805	kartur icchā-mātra-anurodhataḥ | vastunaś ca	anyathā-bhāvāt tat-kṛtā vyabhicāriṇaḥ ||3|| iti
VN_01020	-rūpa-anyathā-bhāvam antareṇa a-pratyakṣatā	anyathā-bhāve ca tad eva na syāt. api ca kuta
HB_03116	evam hi sa tayā paricchinnā bhavati, yady	anyathā-bhāvo vyavacchinna tathātvaṁ ca tasya
HB_03117	ca tasya eva bhavati na anyasya ity	anyathā-bhūtāt tathābhūtām vyavacchindaty eva tat
VN_01213	sukha-ādiṣu śakty-avasthāyoś ca eka-ātmani.	anyathā bheda-a-bheda-lakṣaṇa-abhāvād bheda-a-
V3_06204	nāstitvam anyena ity anavasthitiḥ ||48||	anyathā yadi sva-viśaya-jñāna-abhāvena abhāva-
SV_16826	dhūrta-vyasanena anyato vā kutaścit kāraṇād	anyathā racanā-darśanāt. api ca, atra bhavān svam
SV_10810	-dāḍima-ādi-vākyānām iva an-upasamhāra eva.	anyathā vaktur vaiguṇyam udbhāvayet. a-śakya-
PV_03340	-viniścayaḥ || yadi iṣṭa-ākāra ātmā syād	anyathā vā anubhūyate | iṣṭo 'n-iṣṭo 'pi vā tena
SV_13713	siddhe 'rthe vyañjako mataḥ | yathā dīpo	'nyathā vā api ko viśeṣo 'sya kārakāt ||262|| sva
SV_11310	sambandhā eva śabdāḥ. na te 'rtheṣu puruṣair	anyathā viparyasyante. tena a-doṣa iti. kim
V3_01511	vyavasthāpanād apārthakam anyatara-grahaṇam.	anyathā vipratīṣiddham etad vacanaṁ syāt,
VN_03402	svabhāvayor ekatra a-sambhavāt. na ca	anyathā virodhaḥ. asiddhe dharmi-svabhāve
V2_06407	viruddha-kārye 'pi deśa-kāla-ādy-apekṣaṇam |	anyathā vyabhicāri syād bhasma iva a-śīta-sādhane
SV_00621	viruddha-kārye 'pi deśa-kāla-ādy-apekṣaṇam |	anyathā vyabhicāri syād bhasmā iva a-śīta-sādhane
V3_12011	ucyate, pratiśedha-dvayena prakṛta-gamanāt.	anyathā vyavacchedya-abhāvād avadhāraṇasya kiṁ
PV_03471	eko 'pi na ikṣyate || rūpa-darśanato jāto yo	'nyathā vyasta-sambhavaḥ | yad evam a-pratītam
SV_15506	bharata-urvaśy-ādi-carita-ādikam artham anye	'nyathā vyācakṣate. tad-anusāreṇa ca keṣāñcit
SV_13912	ato yuktam ete yac chabdān kuryuḥ.	anyathā śabda-a-viśeṣād anyeṣām api vyaktiḥ
PV_04166	a-prasiddha-dṛṣṭānta-hetu-udāharaṇam kṛtam |	anyathā śāśa-śṛṅga-ādau sarva-asiddhe 'pi
V2_09206	svabhāvā etat samāna-pāka-hetavaḥ pakvā iti.	anyathā śeṣavad etad anumānam vyabhicāri. kiṁ
V3_05907	siddha-viśeṣam artham arthād viśeṣayati.	anyathā samvedanasya api samvedana-antara-viśeṣād
V3_11713	uktaḥ. na tāvatā abhāva-gatir ity uktam.	anyathā samśaya-hetur eva na syāt. na hi yo yatra
SV_02307	punar na dṛṣṭaḥ. taj-janyo 'sya svabhāvaḥ,	anyathā sakṛd apy abhāvāt. sa tat-pratīniyato
V2_08703	punar na dṛṣṭaḥ, taj-janyo 'sya svabhāvaḥ,	anyathā sakṛd apy abhāvāt. sa tat-pratīniyato
SV_11420	niyatā iti cet. na upadeśam apekṣeran, na	anyathā sañketena prakāśayeyuḥ, vyākhyā-vikalpāś
SV_16527	hy āgamas tat-pratīpatty-artham upayācyate.	anyathā sati linge samśayaḥ. atra api sarvam evam
VN_00506	anupalabdho 'sad-vyavahāra-viśayaḥ. tato	anyathā sapakṣa-vipakṣayoḥ sad-asattve yathokta-
V3_13208	yathā ghaṭa-ākāśayor iti darśaniyam. na hy	anyathā sapakṣa-vipakṣayoḥ sad-asattve yathokta-
NB_03122	yathā ghaṭa-ākāśayor iti darśaniyam. na hy	anyathā samayena viparyāsayet. tena a-yathārtham
SV_11305	'pi syāt. śīla-sādhana-svarga-vacanaṁ tad	anyathā samito na uparodhī tad-anya-puruṣa-dharma
SV_11224	tata eva artha-vipralambhāt. utpanno 'py	anyathā sarva-sādhyā-ukteḥ pratījñātvaṁ
PV_04025	-viśeṣa-uktir apy eka-jātiye samśaya-āvahā |	anyathā sarvato vipakṣād vyāvṛtṭer darśayitum a-
V3_08106	iti nitya-vyavacchedena gamakatā iṣṭā syāt,	anyathā sarve hetv-ādi-doṣāḥ pakṣa-doṣāḥ syuḥ,
V3_02509	na pakṣasya, uttara-avayava-apekṣatvāt.	anyathā sāmyam mano-vṛtṭer mano 'ntaram | mano-
PV_03521	ālayān na anya-sambhavaḥ || na apekṣeta	anyathā spaṣṭa-a-spaṣṭa-śruti-bhedo na syāt. sati
SV_13202	-tāratamya-apekṣanād ayas-kānta-ādi-vat.	anyathā syāt. te ca a-vyavahitāḥ pratighātinā
V3_05101	-svabhāvasya nityam jananaṁ a-jananaṁ vā	anyathā syāt padārthānām vidhāna-pratiśedhane |
PV_04230	asti iti so 'pi iṣṭo vyavahāra-bhāk ||	anyathā syāt padārthānām vidhāna-pratiśedhane |
V2_05507	asti iti so 'pi iṣṭo vyavahāra-bhāk ||21||	anyathā syāt. yaś ca bhavati, sa eva na bhavati
HB_01708	yādṛśasya kriyā. sa katham eka-kṣaṇa-bhāvvy	anyathā syuḥ, na a-bhede, kāraṇa-a-viśeṣe kārya-a
SV_15707	-bhede tataḥ samāsādita-atīśayatvād anyatra	anyathā syuḥ, śūdra-vipra-abhidhānayoḥ puruṣayoḥ
SV_15710	-dāyinaḥ kāryā api na śūdra-ādi-prayoge 'py	anyathā hy a-tad-ākāraṁ katham jñāne 'dhirohati |
PV_03379	-ākāra-viśeṣeṇa taj-jñānena anubadhyate ||	anyathā hy a-niśiddha-upalabdher abhāva-asiddheḥ.
V2_06008	eka-upalabdhyā anya-anupalabdhir eva ucyate,	anyathā hy atiprasaṅgaḥ syāt. atītam anāgatam vā
SV_08016	asti ity a-sambandhān na śabda-jñāna-hetuḥ.	anyathā hy anavasthānād bhedaḥ sidhyen na
PV_04272	dhiyor bheda-siddhis tābhyām tad-arthayoḥ |	anyathā hy asati pratibandhe 'darśana-mātreṇa
SV_01105	-asādharāṇayoḥ sapakṣa-vipakṣayor api.	

PV_03386	-ādi-rūpeṇa dhiyaṃ bhāsamānāṃ puras tataḥ ||	anyathā hy ādyam eva ekaṃ saṃyojyeta artha-
V3_12206	hi niyame siddhe 'nya-nivartanaṃ sidhyet.	anyathā hi kvacid dr̥ṣṭe 'bhāva-siddhāv api syād
V3_12601	imaṃ vyavahāra-patham upanīyante.	anyathā hi tatra a-vyavahāra eva syāt. na ca
SV_01912	avaśyam ity arthād anvaya-pratipattiḥ.	anyathā hi tad-abhāve kiṃ na bhaved iti. nanu ca
HB_02504	keṣāñcid anyato viśeṣāj jāti-bheda-darśanāt.	anyathā hi vilakṣaṇāyā api sāmāgryā a-
HB_01007	vastu-bhedo niśceyaḥ, bhāvānāṃ svabhāva-	anyathātva-abhāvāt tat-svabhāvasya paścād iva
HB_01516	nirloḥitam etat. tasmāt tat-svabhāvasya	anyathātva-abhāvāt tad-dharmaṇas tathābhāvo 'ntya-
HB_01510	na sthira-eka-svabhāveṣu bhāveṣu, svabhāva-	anyathātva-abhāvāt samartha-a-samartha-
HB_02115	kartum a-śakyatvāt kiṃ nāśa-kāraṇaiḥ.	anyathātva-pratipattau vā tat-svabhāva eva na
SV_15712	-bhedāt svabhāva-bheda-anubandhinām arthānām	anyathātvaṃ asti. tayoḥ jāti-bheda iti cet. sa
SV_15026	-ādinām kṛtakatvād yathā-pratyayam anyatra	anyathātvaṃ, na punar nityeṣu śabdeṣv etad asti.
V2_05906	na, viśaya-indriyayor ekasya dvayor vā an-	anyathātve 'yogād adhiṣṭhānasya. tat-saṃskāre tu
PV_03222	tathā syād a-vivekitā | vivekīni nirasya	anyadā a-viveki ca na ikṣyate || ko vā virodho
VN_04114	-krama-nirdeśavad iti vatir atra upāttaḥ so	'nyadā apy an-anurūpaṃ gr̥hṇāti ity a-doṣa iti. na,
HB_03807	ca abhāvāt, a-tad-dharma-bhāvī ca katham	anyadā api sādhanam kasyacit. tasmāt svabhāvataḥ
V3_07905	yadā ayaṃ pakṣī-karoti, tadā na vyabhicāraḥ.	anyadā tena vyabhicāra iti su-vyavadātam
V1_04108	tu siddha ity upalambhe 'pi tadā na siddho	'nyadā viparyaye siddha ity su-vyāhṛtam. anyena
SV_12914	nāma. na ca antya-varṇa-pratipatter ūrdhvam	anyam a-śakalam śabda-ātmānam upalakṣayāmaḥ. na
SV_13708	-sāmarthya-upayogo 'vasthā-bhedas tad-	anyam. an-atīśayasya apekṣā ca prāg eva niśiddhā.
SV_00626	||7|| asāv api yathā-sannihitān na	anyam apekṣata iti tan-mātra-anubandhī svabhāvo
V3_08209	||63|| asāv api yathā-sannihitān na	anyam apekṣata iti tan-mātra-anubandhī svabhāvo
SV_07227	tasmād vyañjako na taṃ karoti na apy	anyam ity akiñcitkaraś ca apekṣyata iti vyāhatam
SV_17310	kriyamāṇas tam eva svabhāvaṃ vyanakti na	anyam iti na niyamo 'sti. yatra svātantryam
PV_03243	-vijñāna-anantara-pratyaya-udbhavam | mano	'nyam eva gr̥hṇāti viśayaṃ na andha-dṛk tataḥ ||
SV_10725	na ca tad-a-pratibaddha-svabhāvo bhāvo	'nyam gamayati. yat tarhi idam āpta-vāda-
V2_06607	na ca tad-a-pratibaddha-svabhāvo bhāvo	'nyam gamayati. yathārtha-darśana-ādi-guṇa-yuktaḥ
SV_03923	a-pratibhāsamānam ca katham ātmanā	anyam grāhayed vyapadeśayed vā. na ca taiḥ
SV_06511	sūcayann ekam a-pratikṣipya vartate | yadā	anyam tena sa vyāpta ekatvena ca bhāstate ||131||
SV_15626	kañcit parihareyur yajamānam anyam vā. na hy	anyam prati svabhāvo '-tad-bhāvo bhavati. tasya
HB_03302	tad-abhāvaṃ pratipadyate. kiṃ tarhi tad-	anyam pratipadyamāna eva tad-abhāvaṃ pratyeti,
SV_12704	-pada-vākyeṣu da-kāra-ādi-pratibhāsam muktva	anyam pratibhāsam buddheḥ paśyāmaḥ, dvitīya-varṇa
SV_15626	-pradā na te kañcit parihareyur yajamānam	anyam vā. na hy anyam prati svabhāvo '-tad-bhāvo
SV_12018	'nyo 'pi. kumāra-sambhava-ādiṣv ātmānam	anyam vā praṇetāram upadiśanto yad evaṃ
PV_03158	-abhimateṣv api | padārtha-śabdaḥ kaṃ hetum	anyam ṣaṭsu samikṣate || yo yathā rūḍhitāḥ
PV_04074	sva-icchayā eva gr̥hītavān | kathañcid	anyam sa punar grahituṃ labhate na kim || dr̥ṣṭer
PV_04281	pāramparya-parīśramaiḥ || nāśanam janayitvā	anyam sa hetus tasya nāśanaḥ | tam eva naśvaram
SV_13403	alpīyasaḥ śabda-artha-pratītiḥ. na ca so	'nyam sameti. tad iyaṃ samasta-pada-vākya-rūpa-
SV_00416	liṅgād asattāyām upalabdher abhāvo 'py	anyayā anupalabdhyā sādhyā ity anavasthānād a-
V2_05803	asattāyām sādhyāyām upalabdher abhāvo 'py	anyayā anupalabdhyā sādhyata ity anavasthānād a-
PV_03496	-ādāv a-vicchinna-avabhāsinī | vicchinā apy	anyayā buddhiḥ sarvā syād vitatha-arthikā ||
SV_02116	sa eva asya sva-ātma-bhūto 'nityatā iti kim	anyayā. svabhāvena vā a-calasya artha-antara-yoge
V2_09103	sa eva asya sva-ātma-bhūtā anityatā iti kim	anyayā, svabhāvena vā a-calasya artha-antara-yoge
PV_03265	|| akṣṇor yathā eka āloko naktamcara-tad-	anyayoḥ | rūpa-darśana-vaiguṇya-a-vaiguṇye kurute
SV_02514	anyena. tasmād ime bhāvāḥ sajātiya-abhimatād	anyasmāc ca vyatiriktāḥ svabhāvena eka-rūpatvāt.
PV_04248	kāraṇebhyaḥ samudbhavāt | tair vinā bhavato	'nyasmāt taj-jaṃ rūpaṃ katham bhavet || sāmāgri-
SV_08423	ity ucyate. tasya api taj-janana-ātmatā tad-	anyasmād ity anādir hetu-paramparā bhinnānām hi
VN_01605	-janana-svabhāvaḥ, tata eva tasya janma, na	anyasmād iti niyamaḥ. tasya api sa svabhāva-
SV_08401	utpattiḥ. tasmin sati niyamena bhavatas tad-	anyasmād utpatti-kalpanāyām atiprasaṅgāt. tasmād
HB_03207	hi kvacit pramāṇam pravṛttam tad eva tad-	anyasmād vyavacchinatti, tasya eva paricchedāt,
SV_03422	-ādi-doṣair upadrūyate. na ca artha-antaram	anyasmād vyāvṛttir vyāvṛttād dvayor eka-
PV_02048	-bhedān na sakalād api || a-cetanatvān na	anyasmād dhettv-a-bhedāt saha-sthitiḥ | akṣa-vad
PV_03410	-bhedenā bhāso buddhi-bhidā yadi | bhinne	'nyasminn a-bhinnasya kuto bhedenā bhāsanam ||
PV_04177	na eva ity ato 'bravīt | viruddha-viśaye	'nyasminn vadann āha anyatām śruteḥ || sā ca bheda
PV_03522	apy apekṣā-prasādhanī || ekatvān manaso	'nyasminn saktasya anya-a-gater yadi | jñāna-
V2_05104	-vyavacchedena ca viśeṣaṇa ekasya tad-bhāve	'nyasya a-tattvaṃ syād viśeṣaṇa-viśeṣya-yogināś
SV_02821	-ātmakam. tathā hi kasyacin niścaye 'py	anyasya a-pratipatti-darśanāt. tat-svabhāva-
V1_03614	yena ekaṃ rūpam ekasya mana-āpam	anyasya a-mana-āpam dr̥ṣṭam. iṣṭa-an-iṣṭa-
V1_01310	svabhāvasya. parāvṛtttau ca tasya tādātmyād	anyasya a-samaya-darśino 'pi syāt. na hi prati-
SV_08202	karmaṇaḥ pratikṣaṇam svabhāva-bhūtasya anya-	anyasya atīśayasya utpattes tad api kṣaṇikaṃ syāt.
PV_03417	vināśataḥ || vyaktiḥ kuto 'satām jñānād	anyasya an-upakāriṇaḥ | vyaktau vyajyeta sarvo
SV_05710	sā ca a-tat-kārya-viśeṣaḥ (110a) eva tad-	anyasya anuvartinaḥ | (110b) vastuno '-dr̥ṣṭeḥ
PV_03358	katham syur ākārās tad ekatvasya hānitaḥ ||	anyasya anyatva-hāneś ca na a-bhedo '-rūpa-
V1_03815	syur ākārās tad-ekatvasya hānitaḥ ||48||	anyasya anyatva-hāneś ca na a-bhedo '-rūpa-
VN_02018	'rtha-antara-gamanāt parājaya iti cet,	anyasya apy a-jijñāsitasya kiṃ na bhavati. na hi
PV_03450	vā yadi dhīr veti na aparā | ālambamānasya	anyasya apy asty avaśyam idaṃ dvayam || atha na

SV_08920
V1_02410
VN_00406
SV_12024
SV_08305
SV_07601
SV_17005
SV_01522
V2_09810
SV_16518
VN_01408
PV_03367
SV_00710
V3_08306
SV_02606
SV_08302
HB_03117
HB_01107
V3_05104
SV_13021
PV_03405
SV_14824
HB_03210
PV_02024
V3_12003
PV_03326
PV_03368
V1_03512
V1_04203
PV_04047
V3_02101
SV_00308
HB_02511
SV_03809
SV_05105
SV_05814
SV_16223
PV_03527
SV_08604
VN_00515
HB_03208
SV_08612
VN_00512
SV_12114
PV_03483
PV_04148
SV_08412
SV_08605
SV_08227
SV_02002
SV_04009
PV_03455
VN_01903
SV_01922
PV_04099
SV_13604
V1_00609
PV_04251
HB_03015
PV_03134
SV_11901
VN_00523
SV_14215
SV_14214
SV_14305

arthakriyām tat-svabhāvatvād eva karoti. tad-
a-saṃvedanam sārūpyam buddhi-lakṣaṇam ity
kevalam tad-abhāve na bhavati ity upadarśane
tata eva iṣṭer an-abhyupeta-bādhāyām tad-
janayet. sa hi tasya svabhāvo yo janakaḥ so
na api vyatirekiṇas tasya kvacid an-āśrayād
a-tathābhāvād arthasya a-pramāṇa-vṛtter
saṃskāra-bhedena viśeṣa-pratipatteḥ. tadvad
saṃskāra-bhedena viśeṣa-pratipatteḥ, tadvad
tat-sādhana-sambhavaḥ py asya viśeṣas tathā
pariṇāma iti iṣṭam syāt. tad a-viruddham
hi vijñānam viśayebhyaḥ samudbhavat | tad-
kāraṇa-sāmagrī. śakti-pariṇāma-pratyayasya
kārya-utpādane, śakti-pariṇāma-pratyayasya
eva siddheḥ sarva-ākāra-siddhiḥ, tad-
syāt. yo hi tasya svabhāvo janakaḥ. na hi so
tathātvam ca tasya eva bhavati na
tasya eva ekasya janane samarthā na
utpanna-samartha-nirodhād vā sati vyavadhāne
pūrva-utpanna-samartha-nirodhāt, sati kuḍye
katham punaḥ || āloka-akṣa-manaskārād
tasmān na abhāve kasyacid bhāva-upakṣepo
-tad-anything sarvasya vyavasthāpanād a-tad-
anvayam || yeṣu satsu bhavaty eva yat tebhyo
syāt. yasmin sati bhavaty eva yat tato
|| ātmā sa tasya anubhavaḥ sa ca na
janmani | pitros tad-ekasya ākāraṃ dhatte na
tasmād ātmā eva buddher anubhavaḥ. sa ca na
api tasya tādātmyāt tathā-prathanam, na tad
bādhyate | a-nāntariyake ca arthe bādhyate
bādhyate | a-nāntariyake ca arthe bādhyate
bhāvinas tad-vipralambhāt. avyabhicāraś ca
upādiyeta na aparam, tasya eva tatra śakter
bhāveṣu sāmānyam nāma, teṣāṃ a-saṃsargād
-sañjñā-ādi-vat. maricikāyām jala-jñānasya
tad-viśaya-abhimatasya tasya abhāvāt,
svabhāvataḥ kāraḥ kasyacid āśu-siddher
-an-aṃśake || grāhyatā-śakti-hāniḥ syān na
'nyo janakaḥ katham | (170ab) tatra na brūmo
eva sarva-sāmarthya-vivekina evaṃ pratītiḥ,
eva paricchedāt, tad-anything eva ca tasmāt tad-
anuyanti. yad ekasya janakaḥ rūpam
etāvan-mātra-nimitto 'yam asad-vyavahārah,
sā ca anyatra apy ekena racite granthe
niścayaḥ | tasmād yato 'yam tasya api vācyam
a-bādhā iti kathyate | tathā sva-dharminā
-an-anvayāt tarhy ekasya janakaḥ rūpam
iti, kiṃ tarhi yad ekasya taj-janakaḥ tad
yadi bhāva-anvayo 'paraḥ | ekasya kāryam
a-pratibandhe hi katham ekasya nivṛttir
atha vā jñānād a-vyatiriktam ekasmāt katham
saṃvid bhedo 'py apoditaḥ || yeṣāṃ ca yogino
a-doṣaḥ. jījñāsitaḥ punar arthasya
-pratibandhaḥ pradārśyate. eka-sad-bhāve
ātmakam | tayoḥ pramāṇam yasya asti tat syād
kāla-paurvāparyam. yadā eko na asti tadā
sarva-darśi syāt. jñāna-bhāvaś cet, katham
pāvaka-itarau || tat tasyā jananaḥ rūpam
katham pratipattiḥ. kasyacid api tasya tad-
bhavet | iti ced bhinna-jātya-vikalpe
sad-dravyam syāt para-adhīnam sambandho
viprakṛṣṭe 'rthe pratipatti-pratyakṣasya
kāṣṭham na dr̥śyata iti yuktam. na ca anyo
abhāva iti. tathā api katham (270b) | anyo
syād iti katham abhūto nāma. tasmān na anyo

anyasya api tat tulyam iti so 'pi kiṃ na karoti.
anyasya api tat-sa-rūpasya tat-prāptir viśeṣo vā
'nyasya api tatra abhāve sandigdham asya
anyasya api tulyam ity an-upālambhaḥ. an-atiśaya-
'nyasya api yadi syāt. sa tena svabhāvena tato '
anyasya api vyaṅgya-vyañjaka-bhāva-ādeḥ
anyasya api śaṅkanīyatvāt. yad uktam – agni-
anyasya api sambhavāt, a-sambhava-anumāne ca
anyasya api sambhavād a-sambhava-anumāne ca
anyasya api syād ity an-abhiniveśa eva yuktaḥ.
anyasya api, hetu-phala-santāne mṛd-dravya-ākhye
anyasya api hetutve kathamcid viśaya-ākṛti ||
anyasya apekṣānyasya abhāvād iti. pūrva-sajāti-
anyasya apekṣānyasya abhāvād iti. pūrva-sva-jāti
anyasya asiddhasya abhāvāt. bhāve vā a-tat-
'nyasya asti. yo 'sti sa na janako vyatirekasya
anyasya ity anyathā-bhūtāt tathābhūtām
anyasya iti na aparāpara-jananaḥ. bhinna-
'nyasya utpitsōḥ kāraṇa-abhāve 'n-utpatteḥ kāraṇa
'nyasya utpitsōḥ kāraṇa-abhāvena an-utpatteḥ,
anyasya ekasya gamyate | śaktir hetus tato na
'nyasya. etena a-hetukatve 'pi hy a-bhūtvā nāsa-
anyasya eva ca tattvena vyavasthāpanāt. etena
'nyasya kalpane | tad-dhetutvena sarvatra hetūnām
'nyasya kalpane | tad-dhetutvena sarvatra hetūnām
anyasya kasyacit | pratyakṣa-prativedyatvam api
anyasya kasyacit || tad-dhetutvena tulye 'pi tad-
anyasya kasyacit. pratyakṣa-prativedyatvam apy
anyasya kasyacid ātma-saṃvedana-vat. tato 'pi na
'nyasya kā kṣatīḥ || uktam ca na āgama-apekṣam
'nyasya kā kṣatīḥ ||8|| uktam ca na āgama-apekṣam
anyasya ko 'nyas tadutpatteḥ, an-āyatta-rūpānām
anyasya ca a-śakteḥ, tayos taj-janana-itarā-
anyasya ca abhāvāt, uktam yādṛṣam sāmānyam a-
anyasya ca bhinna-bhāva-utpatter vibhramasya ca a
anyasya ca vastu-dharmasya kasyacid a-saṃsparśāt.
anyasya cirād aparasya vrata-carāṇa-ādy-apekṣānāt.
anyasya janana-ātmanaḥ | grāhyatāyā na khalv
'nyasya taj-janakaḥ rūpam na asti iti, kiṃ tarhi
anyasya tat-pratipatty-upāya-abhāvāt. tat-
anyasya tatra a-paricchedāt. atas tad eva
anyasya tan na asti. na ca tāvatā a-janakāḥ. apy
anyasya tan-nimittasya abhāvāt. sarva-sāmarthya-
'nyasya tulyā. tad-anusāriṇā sarvas tathā unneyo
anyasya darśanam || smṛter apy ātma-vit siddhā
anyasya dharmiṇo 'pi iti kathyate || sarva-
anyasya na asti ity a-janakaḥ syāt. janakatve vā
anyasya na ity anyo 'pi svarūpeṇa eva janako na
anyasya na syād atyanta-bhedataḥ ||163|| yady ete
anyasya nivṛttiḥ sādhyet. yukta-upalambhasya
anyasya punar jñānasya rūpam syād vyakty-antara-
'nyasya pratyakṣeṇa sukha-ādikam | vidanti tulya-
anyasya prasaṅga-paramparayā yeṣa panna-ādinā
'nyasya prasiddhy-artham, tad-abhāve '-sambhavāt.
anyasya bādhakam || pratijñām anumānam vā
anyasya bhāvāt. tad api nityeṣu na sambhavati.
anyasya bhāve '-sambaddhasya bhāva-niyamaḥ.
anyasya yadi sā eva sā | na tasyā jananaḥ rūpam
anyasya vā a-pratipattāv api svāpa-mada-mūrchā-
'nyasya vā katham || alāta-dr̥ṣṭi-vad bhāva-pakṣaś
'nyasya vā katham ||237|| na hi siddham sat param
anyasya vā pramāṇasya nivṛttāv api saṃśayāt. na
'nyasya vināśaḥ, atiprasaṅgāt. viśeṣa-abhāvāt
'nyasya vināśaḥ. na hi kasyacid arthasya nāma-
'nyasya vināśo 'stu kāṣṭham kasmān na dr̥śyate ||27

PV_04209 vinivarteta prāṇa-ādīr yadi tac ca na ||
SV_14203 lakṣaṇam āhuḥ. na, pūrvasya sva-rasa-nirodhe
SP_00018 a-bhinne kārya-kāraṇatā api kā | bhāve hy
SV_12814 arthavatām ekasmād eva tad-artha-siddher
HB_03108 -dik-pratipattyā. yady eka-paricchedād eva
V1_03608 -grāhya-grāhaka-ākārā utpadyate, teṣām
PV_02173 -niṣedhataḥ || tāratamya-anubhavino yasya
PV_02264 -abhāva-anuvṛttitāḥ || dṛṣṭam buddher na ca
SV_01710 kim ||24|| sannidhānāt tathā ekasya katham
V2_10003 kim ||70|| sannidhānāt tathā ekasya katham
PV_03063 || na pratyakṣa-parokṣābhyām meyasya
V3_04911 viruddhau dvau ca nirdiṣṭau. na hi svabhāvād
SV_13017 -svabhāvasya nityam jananam a-jananam vā
HB_03108 eva anyasya vyavaccheda-siddhiḥ, a-viśeṣeṇa
PV_04154 adr̥ṣyeṣv a-sambhavi || a-viśiṣṭasya ca
HB_03319 anupalabdhyā siddha-asad-vyavahārāv abhāvam
SV_11817 eva sambandho 'vinābhāva-ākhyāḥ. na ca atra
SV_06405 na anyas tato bhidyeta. na hi tasya rūpam
SV_07510 na anekatra jñāna-hetuḥ. ata eva vyakter
V3_05606 -bhavati ity udāhṛta eva. tathā hi – na hy
SV_02103 tulyā a-tat-svabhāvatā. na vai kācid
SV_03215 ||59|| tatra apy anyā-apohe na vyāvṛttir
PV_04273 na kasyacit || viśiṣṭa-rūpa-anubhāvān na ato
SV_17017 dviṣṭa-kāmitam ||321|| na prasiddhir nāma
PV_03428 taṃ vetti na tad ity api | prāptam kā samvid
PV_03102 eva na anyatra gr̥hīta-grahaṇān matam || na
V3_05608 tan-nibandhanāḥ ||40|| uktam etat – na
VN_01509 aṅguliṣu punaḥ pratikṣaṇa-vināśiniṣv
SV_07501 syuḥ. na hi vyakter api jñāna-hetutām muktivā
SV_16002 saṃsparṣe na syāt. yad uktam – na varṇebhyo
SV_11823 -bhedaḥ. na ca bheda-a-bhedau muktivā vastuno
SV_14326 -anupalabdhī-lakṣaṇasya. tan-nivṛttau kā
SV_13605 sambhavati. sarvadā sarvasya bhāvāt. na ca
SV_09619 sattā-sādhane na hetu-lakṣaṇa-bhāk, na ca
V3_07910 sattā-sādhane na hetu-lakṣaṇa-bhāk, na ca
PV_03224 nāma indriya-ādi-vat || hetu-bhāvād ṛte na
SV_07202 sā sāmānyād anyā vā syād an-anyā vā. sā
PV_03526 buddheś ced astu sammatam || na grāhyatā
SV_06725 bhinnā eva uktāḥ. na punar eṣām
V3_06003 -prasaṅgāt. tasmāt – viśiṣṭa-rūpa-anubhāvād
PV_04265 -sandeham yathā a-dāhād a-pāvakaḥ || tathā
PV_03481 prakāśaḥ samprakāśate || sādṛṣye 'pi hi dhīr
V1_02602 taṃ ca eka-rūpam eva paśyāma iti na
SV_14104 -ādibhyo bhavanti iti. na ca kāryatā nāma
SV_04802 jātimān iti. astu nāma tadvad-doṣaḥ. jātir
VN_01509 pratikṣaṇa-vināśiniṣv anyā eva prasāritāḥ,
V2_09006 a-tat-svabhāvatā. na vai kācid anityatā nāma
SV_07510 jñāna-hetuḥ. ata eva vyakter anyā atha vā an-
SV_11820 sambandhaḥ. tābhyām a-bhede tāv eva na ato
SV_07202 sāmānyasya. sā sāmānyād anyā vā syād an-
SV_07201 -hetukā sthitiḥ sāmānyasya. sā sāmānyād
SV_14403 eva tu | tasya sattvād a-hetutvaṃ na ato
V1_02409 bhedaḥ. viṣaya-ākāraḥ padārtho 'samvedano
PV_03351 -samvidāḥ || tathā avabhāsamānasya tādr̥ṣo
V1_03708 phalam ucyate. tathā avabhāsamānasya tādr̥ṣo
V2_08603 tādr̥ṣaḥ. tādr̥ṣād dhi bhavaṃs tādr̥ṣaḥ syāt.
SV_02215 syāt. tādr̥ṣād dhi bhavaṃs tādr̥ṣaḥ syāt.
V2_08602 na vai sa eva bhavati, tādr̥ṣasya bhāvāt.
SV_02214 na vai sa eva bhavati tādr̥ṣasya bhāvāt.
SV_16928 urvaśī nāma iti loka-vādaḥ. tam an-ādr̥tya
V3_03805 sa hi śāśinaś candratvam an-icchan kām
SV_04104 ekam eka-ākāraṃ pratyabhijñānaṃ janayanty
SV_08718 -svabhāvatvāt kecid eva kārakāḥ syuḥ, na
SV_15506 'pi bhārata-urvaśy-ādi-carita-ādīkam artham
V1_04113 viṣaya-ākāraṃ ca yugapad upalabhata iti tad-

anyasya vinivṛtṭyā anya-vinivṛtṭer ayogataḥ | tad
'nyasya viśiṣṭa-pratyaya-āśrayeṇa vikṛtasya
anyasya viśiṣṭau śliṣṭau syātām katham ca tau ||
anyasya vaiarthiyāt. sakṛc chrutau ca pṛthag
anyasya vyavaccheda-siddhiḥ, a-viśeṣeṇa anyasya
anyasya samvedyasya abhāvāt svasamvedanam phalam,
anyasya sato guṇāḥ | te kvacit pratihanyante tad-
anyasya santi tāni na yanti kim | dhāraṇa-preraṇa
anyasya sannidhiḥ | gomān ity eva martyena
anyasya sannidhiḥ | gomān ity eva martyena
anyasya sambhavaḥ | tasmāt prameya-dvivena
anyasya sarvatra sapakṣe sattvam, kārya-
anyasya sarvadā syād ity uktam. te ca a-
anyasya sarvasya tatra abhāva-siddhiḥ syāt, na tu
anyasya sādhanē siddha-sādhanaṃ | gurutva-
anyasya sādhyataḥ, sā ca tayor upalabdhī-lakṣaṇa
anyasya sāmartyam paśyāmaḥ. na api siddhy-upāyam.
anyasya syāt. na tad eva bhedasya rūpam. rūpam ca
anyā atha vā an-anyā yeṣām jātis tu vidyate |
anyā an-upalabhyeṣu nāstitā anupalambhanāt | taj
anyā anityatā nāma yā paścān niṣpadyeta. sa eva
anyā anyā eva vyāvṛttas tad-vyāvṛtṭer
'nyā anyā-nirākriyā | tad-viśiṣṭa-upalambho 'taḥ
anyā anyatra jana-pravādāt. te ca sarve janā rāga
anyā asti tādrūpyād iti cen matam || prāptam
anyā asya anityatā bhāvāt pūrva-siddhaḥ sa ca
anyā eva anupalabdher dṛṣya-svabhāva-asattā, tayā
anyā eva prasāritāḥ, anyā muṣṭiḥ. tatra muṣṭy-ādi
anyā kācid asty abhivyaktiḥ sāmānyasya svabhāva-
'nyā kācid ānupūrvi iti, tatra ānupūrvyam asatyām
'nyā gatiḥ. tasya rūpa-lakṣaṇatvāt. rūpasya ca
anyā gatiḥ svabhāva-sthiteḥ. hantā hi caitrasya
anyā gatiḥ asti. tat katham varṇa-paurvāparyam
anyā gatiḥ asti. tasmān na sattā sādhyate.
anyā gatiḥ asti. tasmān na sattā sādhyate.
anyā grāhyatā nāma kācana | tatra buddhir yad-
anyā cet tām eva sa āśrayaḥ karoti. sā ca a-
anyā jananaḥ jananaṃ grāhya-lakṣaṇam | a-grāhyam
anyā tat-kāryatā anyatra anyato bhedaḥ. yathā
anyā na anyā-nirākriyā ||46|| tad-viśiṣṭa-
anyā na upalabhyeṣu na astitā anupalambhanāt |
anyā prakāśyā na tayā matā | svayam prakāśanād
anyā buddhir anyo 'nubhavaḥ. saṃsargād a-vibhāgaś
anyā bhāva-abhāva-viśeṣābhyām. sa ca bhāvaḥ
anyā mā bhūt. jātim api hy abhyupagacchatā
anyā muṣṭiḥ. tatra muṣṭy-ādi-śabdā viśeṣa-viṣayāḥ,
anyā yā paścān niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa
anyā yeṣām jātis tu vidyate | teṣām vyaktiṣv a-
'nyā vastuno gatiḥ ||236|| rūpa-bheda-
anyā vā. sā anyā cet tām eva sa āśrayaḥ karoti.
anyā vā syād an-anyā vā. sā anyā cet tām eva sa
'nyā vidyate gatiḥ ||273 | an-artha-antara-bhūto
'nyā samvit. a-samvedanam sārūpyam buddhi-
'nyādr̥ṣo 'pi vā | jñānasya hetur artho 'pi ity
'nyādr̥ṣo 'pi vā | jñānasya hetur artho 'pi ity
anyādr̥ṣād api tādr̥ṣa-udbhava tac-chakti-niyama-
anyādr̥ṣād api tādr̥ṣo bhāve tac-chakti-niyama-
anyādr̥ṣād bhavan katham tādr̥ṣaḥ. tādr̥ṣād dhi
anyādr̥ṣād bhavan katham tādr̥ṣaḥ syāt. tādr̥ṣād dhi
anyām eva artha-kalpanām ayam kurvāṇaḥ śabda-
anyām pratītim icched iti taṃ praty a-dṛṣṭāntam
anyām vā yathā-pratyayam dahana-gr̥ha-ādīkam
anye 'tat-svabhāvatvād ity atra na eva kiñcid
anye 'nyathā vyācakṣate. tad-anusāreṇa ca
anye 'pi tathā syuḥ, viśeṣa-hetu-abhāvāt. tat

SV_14024	ca yathā-abhidhānam yukti-virodhād	anye 'pi nitya-hetavo vācyā-doṣāḥ. buddher a-
V2_08311	api svabhāva-bhāvī, viśeṣa-abhāvāt. evam	anye 'pi svabhāva-hetavo yathāsvam pramāṇiḥ
SV_09314	yathā tatra eva utpattiḥ. anayā diśā	anye 'pi svabhāva-hetu-pravibhāgā draṣṭavyāḥ.
V2_07502	yathā tatra eva utpattiḥ. anayā diśā	anye 'pi svabhāva-hetu-pravibhāgā draṣṭavyāḥ.
SV_11001	puruṣa āptas tat-praṇayanam avisamvāda ity	anye. iṣṭo 'yam arthaḥ śakyeta jñātum so 'tiśayo
PV_02154	sāmye 'pi na aparāḥ || kṣayād asrḥ-sruto 'py	anye na eka-strī-niyato madaḥ | te na ekasyām na
SV_11215	| apauruṣeyaṁ mithyā-arthaṁ kiṁ na ity	anye pracakṣate ||225 || yathā rāga-ādi-paritāḥ
PV_04083	tan-mātra-saṅgināḥ | pakṣa-doṣā matā na	anye pratyakṣa-ādi-virodha-vat || hetv-ādi-
SV_13509	jātiyāḥ, yena kecid vyavasthita-kramāḥ syuḥ,	anye yathā-iṣṭa-parāvṛttayaḥ, kiṁ tarhy eka eva
SV_02505	api prasaṅgāt. na hi sambandhinā apy anyena	anye samānā nāma. tadvanto nāma syuḥ, bhūta-vat
V3_06205	abhāvena abhāva-siddhiḥ syāt, tad-abhāvo 'py	anyena anupalambhena sādhanīya ity anavasthānād a
SV_02505	api prasaṅgāt. na hi sambandhinā apy	anyena anye samānā nāma. tadvanto nāma syuḥ,
SV_13018	ity uktam. te ca a-vyavahitāḥ pratighātinā	anyena anyonyasya upakāriṇaḥ. a-vyavadhāna-deśa-
V3_05101	syāt. te ca a-vyavahitāḥ pratighātinā	anyena anyonyasya upakāriṇaḥ, a-vyavadhāna-deśa-
V1_02104	a-grāhya-grāhakasya ca samayasya abhāvāt,	anyena apy atīta-rūpasya a-samvedanāt, a-punar-
VN_02518	tyajataḥ pratijñā-hānir iti. sambhavati hy	anyena api prakāreṇa hetu-doṣa-udbhāvāna-ādinā
SV_01723	anyathā eka-dharma-sad-bhāvāt tad-	anyena api bhavitavyam iti niyama-abhāvāt
V1_04108	'nyadā viparyaye siddha iti su-vyāhṛtam.	anyena api samvedana-upalambhe so 'py asiddhaḥ
PV_04275	'nupalambhataḥ | upalambhasya nāstitvam	anyena ity anavasthitiḥ || adṛṣye niścaya-ayogāt
V3_06203	'nupalambhataḥ | upalambhasya nāstitvam	anyena ity anavasthitiḥ ||48|| anyathā yadi sva-
V1_04106	vedayate nāma kiñcit. upalabhyate samvedanam	anyena iti cet, sa tāvad viśayaḥ sva-upalambha-
SV_14314	asya abhighāta-sāmarthya-ādiṣu satā vā tena	anyena kiṁ vināśitam. yadi ca agni-samudbhavasya
SV_15627	tad-bhāvo bhavati. tasya tena an-apakarṣaṇād	anyena ca an-utkarṣaṇāt. kenacit saha kārya-
PV_03442	niścayaḥ || sa-rūpaṁ darśanam yasya dṛṣyate	'nyena cetasā | dṛṣṭa-ākhyā tatra cet siddham
PV_03511	ca smṛtiḥ | dṛṣṭā tad-vedanam kena tasya apy	anyena ced imām || mālām jñāna-vidām ko 'yam
SV_02513	tasya api sva-ātmani vyavasthānād a-miśraṇam	anyena. tasmād ime bhāvāḥ sajātiya-abhimatād
SV_13425	-sādhanam kāryam. tatra api tathā ity alam	anyena. tasmān na varṇeṣu vākye vā apauruṣeyatā.
V2_05709	viśeṣaḥ sampratīyate | na sa śakyas tato	'nyena tena bhinnā vyavasthitiḥ ||31|| ity antara
SV_02423	viśeṣaḥ sampratīyate | na sa śakyas tato	'nyena tena bhinnā vyavasthitiḥ ||42|| sarva eva
PV_03467	api tad gamakam katham || a-dṛṣṭa-dṛṣṭayo	'nyena dṛṣṭā dṛṣṭā na hi kvacit | viśeṣaḥ so 'nya
SV_00919	sarvathā abhūta-a-samāropān nir-doṣaḥ. tad-	anyena doṣavattva-sādhanā na kiñcid an-iṣṭam.
SV_00520	tatra an-ubhayasya a-pratibandhāt tad-abhāve	'nyena na bhavitavyam iti kuta etat. kārya-
VN_02202	na a-nirākaraṇāt. nirākaraṇam hi tasya	anyena parājayaḥ, na siddhy-abhāvaḥ, pratiyogy-
SV_02525	nāmnā yo viśeṣo bhedaḥ pratīyate na sa śakyo	'nyena pratyāyayitum iti na eka-arthaḥ sarva-
V3_00406	aneka-vṛtter ekasya na deśa-ādi-viśeṣavatā	anyena yogaḥ, tathābhūta-svabhāvasya virodhād
SV_00712	ity ucyate. yā tarhy a-kārya-kāraṇa-bhūtena	anyena rasa-ādinā rūpa-ādi-gatiḥ, sā katham. sā
V3_08404	liṅgam. yā tarhy a-kārya-kāraṇa-bhūtena	anyena rasa-ādinā rūpa-ādi-gatiḥ, sā katham. sā
SV_03408	darśayet pācakatvam iti kṛtā api vā pāka ity	anyena vā tathābhūta-jñāpanāya svayaṁ kṛtena
SV_07916	tarhi sa pratyayo 'stu. kim idānim karmaṇā	anyena vā. bhinnam a-bhinna-pratyaya-hetur na
SV_03406	arthaṁ taṁ taddhitena kṛtā api vā |	anyena vā yadi brūyād bhedo na asti tato 'paraḥ ||
SV_06123	syāt, na ghaṭena iti. tathā paṁṣunā vā	anyena vā yena kenacid ānītena artha ānaya ity
PV_03449	| yat taj-jñānam paro 'py enām bhuñjīta	anyena vid yadi || taj-jā tat pratibhāsā vā yadi
PV_03484	|| smṛter apy ātma-vit siddhā jñānasya	anyena vedane | dirgha-ādi-grahaṇam na syād bahu-
SV_04705	sākṣād vyaktiṣv eva na niyujyate. kiṁ tatra	anyena vyavadhīnā. ānantyāc ced idaṁ samam ||94||
PV_03122	eka-siddhir dvayor api || sandhiyamānam ca	anyena vyavasāyam smṛtiṁ viduḥ | tac-cihna-
PV_04196	śeṣo vyāvṛtti-sādhanāḥ || na hi svabhāvād	anyena vyāptir gamyasya kāraṇe | sambhavād
SV_04807	-abhyupagame prayojana-abhāvāt, tad-arthasya	anyena sādhanāt, tad-abhyupagamasya ca avaśyam-
V1_01404	sarva-prāṇinām indriya-buddhir iti kim atra	anyena sādhanena. na ca imāḥ kalpanā a-
SV_16609	-sambaddhā āgama-pravṛttir atindriyā katham	anyena siddhā. anyac ca evam āgama-lakṣaṇam syāt.
V1_02911	-ābhāsaḥ. viplavaś ca akṣa-jatve 'pi tad-	anyebhyo '-viśeṣataḥ ||33|| yo 'pi kaścid viplava
V1_02115	yathā śāli-bija-ādibhyas tat-prasavās tad-	anyebhyo 'nya iti, ākasmikatve deśa-kāla-prakṛti-
VN_04614	samskṛtebhyo 'py a-dharma-utpatteḥ,	anyebhyo 'pi viparyaye dharma-utpatteḥ. śabdasya
SV_14217	tasya artha-antarātvena vastu-bhūtasya tad-	anyebhyaḥ. kṣṛthe 'gni-kṛtaḥ svabhāvo vināśo na
SV_06811	-a-viśeṣe 'pi tat-prayojana-aṅgatayā tad-	anyebhyo bhidyanta ity a-bhedāt tato '-viśeṣeṇa
SV_03503	abhāvāt. tasya sarvasya tat-kārya-kāraṇatayā	anyebhyo bhidyamānā arthāḥ samāśrayo dhvaniś ca
SV_04921	teṣu paśyato vastu-dharmatayā eva	anyebhyo bhidyamānā bhāvās tad-vyāvṛtti-viśaya-
SV_05014	-kārya-janana-śaktir eṣṭavyā. tatas ta eva	anyebhyo bhidyamānās tādrṣam pratyayam janayanti
HB_01114	-ātmanaḥ sataḥ samsthāna-viśeṣa-ātmatayā tad-	anyebhyo bhinnāḥ sūtrāt tasya eva mṛt-samsthāna-
SV_06823	sa-nidarśanāḥ sa-pratighā vā iti tad-	anyebhyo bheda-sāmānyena. yathā eka-kāryās tat-
SV_04716	śabdān niyuñkte, tat-kāriṇām arthānām	anyebhyo bhedaḥ tatra eva ca eṣām a-bhede kiṁ na
SV_04022	punar bhinnānām a-bhinnaṁ kāryam yena tad-	anyebhyo bhedaḥ a-bheda ity ucyate. prakṛtir eṣā
SV_04804	abhāva-prasaṅgāt. sa ca ekasmād bhedaḥ tad-	anyeṣām a-bhedaḥ tad-viśiṣṭeṣv artheṣu
PV_04052	nāntariyaka-bādhanam | parihāryam na ca	anyeṣām anavasthā-prasaṅgataḥ || kena iyam sarva-
V3_02111	sambaddhasya eva bādhanam | parihāryam na ca	anyeṣām anavasthā-prasaṅgataḥ ||13|| kena iyam
SV_13919	prati kārakatve kasyacit tathābhūtānām	anyeṣām api tathābhāva-prasaṅgena sarvasya kāryatā

SV_07506 eva jñāna-hetutve sva-āśraya-samavāyīnām
 SV_13913 yac chabdān kuryuḥ. anyathā śabda-a-viśeṣād
 PV_04233 upekṣakam || niṣedhe tad-viviktaṃ ca tad
 V2_05513 upekṣakam ||24|| niṣedhe tad-viviktaṃ ca tad-
 SV_00608 ca siddhir asiddhiś ca veditavyā,
 PV_04232 -samāśrayam | vidhāv ekasya tad-bhājām iva
 V2_05512 -samāśrayam | vidhāv ekasya tad-bhājām iva
 V3_11908 -ādayo nairātmye na syur iti cet, na, tatra
 V2_08103 evaṃ-rūpām sādhyantas tathāvidha-janmanām
 SV_16213 -krama-kāriṇām | puṃsām jñāna-prabhāvābhyām
 SV_04304 maṇi-prabhāyām iva maṇi-bhrānteḥ, na
 HB_00712 iti kas tasya upayogaḥ. sva-niścaya-vad
 SV_16909 kadācid adhīta-vismṛta-adhyanānām
 NB_02046 eva upalabdhir anupalabdhīś ca veditavyā.
 V2_06211 -kāraṇād asiddhiḥ siddhiś ca veditavyā,
 V2_06901 kāryatām na atipatati, tan-mātra-lakṣaṇatvād
 V3_09001 toyam gamayati deśa-ādyapekṣayā. anayā diśā
 SV_04815 vyavacchedaś codaniyaḥ. sa ca a-bhinnaś tad-
 V3_06105 a-pratipatteḥ. nanu satsu upalambha-kāraṇeṣv
 VN_00510 tasya yogaḥ. na hy evaṃ-vidhasya sataḥ satsv
 VN_00505 -pratyakṣa-pratibhāsa-rūpam. tādrśaḥ satsv
 NB_02014 svabhāva-viśeṣaś ca. yaḥ svabhāvaḥ satsv
 V3_11107 -śakti-siddhiḥ. satsu hi samartheṣu tad-
 SV_10119 asti sambhavo yad upalabdhī-yogyāḥ sakaleṣv
 SV_13312 para-upadeśo gariyān. tad ayam sthiteṣv
 SV_13310 eva ayam varṇa-ādy-ākhyāḥ. api ca, sthiteṣv
 PV_02178 bhinna-kālam na jāyate | kārya-an-utpādato
 PV_03072 sva-nimitte vā drśye darśana-hetuṣu |
 VN_00402 yathā idam asmin sati bhavati. satsv api tad-
 PV_03391 bhavet || abhāvād akṣa-buddhīnām satsv apy
 HB_00414 -prāptam anupalabdham upalabhyate satsv apy
 V3_11905 kāraṇa-sāmarthya-siddhiḥ. satsu samartheṣv
 V1_04310 syād vyatirekataḥ ||58|| satsu samartheṣv
 PV_04062 bādhetā so 'kurvann ayuktaṃ kena duṣyati ||
 V1_02005 ca sarvāsām tad-artha-hetūnām buddhīnām,
 PV_03242 ca sarvāsām dhiyām tad-bhāva-janmanām |
 PV_02070 kiṃ sthiti-hetunā | sa vīnaśyed vinā apy
 VN_03815 tasya tad eva ādyaṃ nigrāhasthānam iti kim
 V3_06604 tasmin bhavati sva-kāraṇa-sāmagry-adhīnair
 VN_03209 -upadarśanena upasaṃhāra-vacanam. etasmāt.
 V2_08107 'napekṣyāḥ sāmarthyam, yāvata skandha-ādayo
 SP_00024 'sya nirucyatām | vibhāga-yoga-gatibhiḥ kim
 PV_03369 kasyacit || tad-dhetutvena tulye 'pi tad-
 V3_10312 apy eṣām ātmānaṃ vibhāgavantaṃ iva anya-
 SV_12121 nāma. a-drṣṭa-hetavo 'pi hi bhāvās tad-
 SV_13019 a-vyavadhāna-deśa-yogyatā-sahakāritvāt teṣām
 SP_00019 saṃyogi-samavāyy-ādi sarvam etena cintitam |
 SV_06222 paraḥ ||126|| na ca api śabdo dvaya-kṛd
 SV_04423 pratanyate ||79|| sa ca sarvaḥ padārthānām
 SV_06528 sāmānyasya tad-ekayogakṣematvāt. tad ayam
 PV_03413 a-drṣṭam āśritya bhaved rūpa-antaraṃ yadi ||
 SV_05820 vṛkṣa-artha-grahaṇe dvayam ||113||
 V3_05107 atha vā sambhavaty api bhāvānām kṣaṇikānām
 SV_13024 atha vā sambhavaty api bhāvānām kṣaṇikānām
 SV_00514 'bhāvād virodha-gatiḥ. sa ca anupalabdheḥ.
 SV_13523 varṇeṣu na sambhavati, vyāpter nityatvāc ca.
 V3_06506 -bheda-siddher vā dhruva-bhāva-vināśa-vat |
 V3_00608 yoga-abhāvaḥ, tad-abhāvasya tad-bhāvasya ca
 SV_14724 abhyupagamāt. abhyupagame vā na kārya-kāraṇe
 PV_04217 -cittibhyas tāḥ sva-jāti-samudbhavaḥ ||
 PV_04279 -bādhana-rūpaṃ vā bhāve bhāvād abhāvataḥ ||
 V3_06505 virodha-gatiḥ, yathā śīta-uṣṇa-sparśayoḥ.
 SV_06721 ekatvāt. yathāśvaṃ vyavasthita-svabhāvānām
 V2_04812 ekasmimś tad-ayogataḥ ||7|| na hy ekasya tāv
 SV_15410 niyamena bhāva-upasthāpanaḥ, bhāva-abhāvayor

anyeṣām api drśyatā-āpattiḥ. tasmāj jñāna-hetutā
 anyeṣām api vyaktiḥ prasajyate | tathā-
 anyeṣām apekṣakam | vyavahāram a-satya-arthaṃ
 anyeṣām apekṣakam | vyavahāram a-satya-arthaṃ
 anyeṣām abhāva-virodha-asiddheḥ. yadi viruddha-
 anyeṣām upekṣakam || niṣedhe tad-viviktaṃ ca tad
 anyeṣām upekṣakam ||24|| niṣedhe tad-viviktaṃ ca
 anyeṣām eva sāmarthya-darśanāt. cakṣur-ādi-
 anyeṣām ca svabhāvam enam ālagayanti. etena dhāt
 anyeṣām tad-abhāvataḥ ||308|| ayam kramo varṇānām
 anyeṣām, tad-bheda-prabhavaḥ saty api yathā-drṣṭa-
 anyeṣām niścaya-utpādanāya ca sādhanam ucyate,
 anyeṣām vā sambhāvanā-bhṛmāśa-bhaya-ādinā anyathā
 anyeṣām virodha-kārya-kāraṇa-bhāva-asiddheḥ.
 anyeṣām hetu-phala-bhāva-abhāva-virodha-asiddheḥ.
 anyeṣv apy asyāḥ, tad-vyatikrame ca niyama-ayogāt.
 anyeṣv api gamakeṣu pratibandhaḥ sādhyāḥ. tan na
 anyeṣv iti jāti-dharmo 'py asti. tan niyata-
 anyeṣu upalabhyasya anupalambhād abhāva-siddhiḥ.
 anyeṣu upalambha-kāraṇeṣv anupalabdhīḥ. an-
 anyeṣu upalambha-pratyayeṣu tathā anupalabdho
 anyeṣu upalambha-pratyayeṣu san pratyakṣa eva
 anyeṣu kāraṇeṣu kārya-an-utpattiḥ kāraṇa-antaraṃ
 anyeṣu kāraṇeṣu san na upalabhyeta. na punaḥ
 anyeṣu vyāhartṣu kevalam eva śabdaṃ śrīnvaṃś tad-
 anyeṣu śabdeṣu śrūyate vācakaḥ katham | (257ab)
 'nyeṣu saṅgateṣv api hetuṣu || hetv-antara-
 anyeṣu satsv adṛśye ca sattā vā tadvataḥ katham ||
 anyeṣu samartheṣu tad-dhetuṣu tad-abhāve na
 anyeṣu hetuṣu | niyamam yadi na brūyāt pratyayāt
 anyeṣu hetuṣv asya abhāve na bhavati iti tad-
 anyeṣu hetuṣu kārya-an-utpattiḥ kāraṇa-antara-
 anyeṣu hetuṣu jñāna-kārya-a-nispattiḥ kāraṇa-
 anyeṣu hetvābhāseṣu sva-iṣṭasya eva a-prasādhānāt
 anyair a-kārya-bhedasya apekṣa-ayogād anapekṣāc
 anyair a-kārya-bhedasya tad-apekṣa-a-virodhataḥ ||
 anyair a-śaktāḥ sthiti-hetavaḥ || sthitimān sa-
 anyair a-śakya-paricchedaiḥ klība-pralāpa-
 anyair api tad-unmukhair bhavitavyam, an-
 anyair eva hetubhiḥ śabdasya eka-viśeṣa-an-
 'nyair eva hetubhir anityāḥ sādhyante. keṣāncid
 anyair gamana-ādibhiḥ || teṣu satsv api tasya iti
 anyair viṣaye matam | viṣayatvaṃ tad-amṣena tad-
 anyair vyapadeśair vaktāraḥ pradārśayanti. na ca
 anyaiḥ svabhāva-a-bhedam anubhavantas tathāvidhāḥ
 anyonya-atiśaya-utpatteḥ. vyavadhāne tu hetv-
 anyonya-an-upakārāc ca na sambandhī ca tādrśaḥ ||
 anyonya-abhāva ity asau | a-rūpo rūpavattvena
 anyonya-abhāva-saṃśrayaḥ | tena anya-apoha-viṣayo
 anyonya-artha-parihāreṇa eka-viṣayayor vṛtty-
 anyonya-āvaraṇam teṣām syāt tejo vihatis tataḥ |
 anyonya-āśrayam ity eka-graha-abhāve dvaya-a-
 anyonya-upakārah, a-cintyatvād dhetu-pratyaya-
 anyonya-upakāro 'cintyatvād dhetu-pratyaya-
 anyonya-upalabdhī-parihāra-sthiti-lakṣaṇatā vā
 anyonya-deśa-parihāreṇa vṛttr hi deśa-
 anyonya-parihāra-sthita-lakṣaṇatayā vā virodhaḥ,
 anyonya-parihāra-sthita-lakṣaṇatvena virodhāt.
 'nyonya-pratīti-pratyupasthāpane. pratīter eva tan
 anyonya-pratyaya-apekṣā anvaya-vyatireka-bhāk |
 anyonya-bheda-siddher vā dhruva-bhāva-vināśa-vat |
 anyonya-bheda-siddher vā dhruva-bhāva-vināśa-vat |
 anyonya-rūpa-a-śleṣāt katham eka-svabhāva-
 anyonya-vilakṣaṇāv ākarau yujyete. tad ālambana-
 anyonya-viveka-rūpatvāt. abhāva-rūpas tu

SV_10415 yena saha na avatiṣṭhate tad-upādānāyor
V2_06007 'bhāvād virodha-gatiḥ. sa ca anupalabdheḥ.
SV_12210 na syād ity āśaṅkyate vyabhicāraḥ. so 'py
NB_03107 niścaya-nāntariyakatvāt. anvaya-vyatirekayor
HB_03211 vyavasthāpanāt. etena krama-a-krama-ādāyo
SV_01408 -vyavacchede pramāṇa-antarām bādhakam asti.
V2_09701 -antara-bādhanān na ubhaya-vyavacchedaḥ.
PV_02042 vinā | tathā apy anyonya-hetutvaṃ tato 'py
PV_02042 buddhir na tāny api tayā vinā | tathā apy
PV_03235 -arthāni iti tat kutaḥ || jāto nāma āśrayo
SV_04628 syāt. na ca jāti-vyaktyoḥ kaścit sambandho
SV_07913 vācakaḥ | (157ab) pācaka-pāṭhaka-ādiṣv
SV_08804 -bheda-a-bhedau ca syātām tadvati vastuni |
SV_05719 tad-vid-arthikaḥ ||110|| eva yuktaḥ. yo 'yam
V3_03212 yathā siddhe vacane prāmānya-itarayor
PV_04252 sambhavet katham || tataḥ svabhāvau niyatāv
SV_13018 te ca a-vyavahitāḥ pratighātinā anyena
V3_05101 syāt. te ca a-vyavahitāḥ pratighātinā anyena
SV_06409 iti so 'sya bheda iti ca na syāt. na hy
PV_04169 -lakṣaṇāḥ || samudāyasya sādhyatve 'py
SV_05518 iti. tad eva tāsām sāmyam iti cet. katham
SV_07717 dvidhā bhavet. nānā-avayava-ātmatayā
V3_09812 a-vivadaś ca, nityam tad-bhāva-siddheḥ.
VN_01811 -upādānāt. tathā sādhyā-ādi-vikalasya an-
SV_15405 pratiṣedha-dvayāc ca vidhi-siddhir iti kā an-
HB_02912 eva siddhaḥ. kasya idānīm tal liṅgam.
SV_15420 -vyavacchede na bhāva-siddhiḥ syād iti na
V2_04909 liṅga-pratipatter api tathā-rūpatvād
SV_09715 -gatiḥ. asati tasmin sādhyena hetor
V2_07601 -gatiḥ, asati tasmin sādhyena hetor
NB_03027 -gatir iti. asati tasmin sādhyena hetor
V3_02508 syāt. a-śakyam etat. kasmāt. hetor viśeṣeṇa
SV_07520 anyatra paśyēt. tac ca sataḥ | an-anyatve
PV_04081 tataḥ kiṃ tan na śakyate | kasmād dhetv-
V3_12510 anvayī nāma. na ca prameyatvasya vipakṣe
V3_12406 khalu prameyatvam a-saṃskṛta-apavādinō 'saty
PV_03244 viśayam na andha-dṛk tataḥ || svārtha-
V3_10009 eva nirdiṣṭa iti pūrva-vat prasaṅgo vācyāḥ.
PV_04038 -yogayoḥ | vyavacchedād ayoge tu vārye na an-
VN_01811 sādhyā-ādi-vikalasya an-anvaya-a-pradarśita-
SV_17106 guṇa-doṣa-sandarśanena yuktā iti prasiddher
VN_01112 bruvāṇaḥ kim iti na anumanyate. tasya nir-
V3_01301 tato na kutaścīd gatiḥ syāt. ukta-dharma-an-
SV_09716 hetor anvaya-abhāvāt. tathā vaidharmye 'py
V2_07602 hetor anvaya-abhāvāt. tathā vaidharmyeṇa apy
NB_03028 hetor anvaya-abhāvāt. tathā vaidharmyeṇa apy
SV_15219 siddhes tat-sādhanatvāc ca liṅgasya vyartham
VN_06514 ekā prakṛtir vyaktasya, vikārāṇām
VN_06616 tad-a-vibhakta-yonikam idaṃ vyaktaṃ tad-
VN_06709 vyakta-lakṣaṇa-virodhād iti. sukha-ādy-
VN_06614 idam uktam eka-prakṛtikam idaṃ vyaktam
PV_04194 -viśeṣaṇam | tad-viśiṣṭatayā dharmo na nir-
V2_05102 -viśeṣaṇam | tad-viśiṣṭatayā dharmo na nir-
V3_01303 yathokte tu dharmo-dharmi-viśeṣa iṣṭa eva an-
PV_04039 | viśiṣṭam dharmiṇā tac ca na nir-
V3_01405 -ādi-doṣāḥ. etena sa-dvitiya-prayogeṣu nir-
HB_00506 -prāpta-anupalabdhi-mātra-vṛtti-sādhanam
V2_09305 prasiddhas tu dvayor api sādhanam iti. tatra
HB_00409 -prṣṭha-bhāvinaḥ prāmānyam pratyuktam.
PV_03140 etad dvayor api || śighra-vṛtter alāta-āder
SV_01911 ukte 'gnir dhūme bhavaty avāśyam ity arthād
V3_12504 atra idam eva punar vācyam – katham asato
V3_12501 anvayo na vyatireka iti. ya eva khalu na ity
V1_01715 na an-upalakṣaṇam | (17ab) a-buddhi-śabda-
NB_03032 tad eva anvaya-vacanam ity ekena api vākyena

anyonya-vaiguṇya-āśrayatvena ārambha-virodhāt,
anyonya-vyatireka-sthita-lakṣaṇatā vā virodho
anyonya-vyatirekī dharmo-dvaya-avatāro vastu-
anyonya-vyavaccheda-rūpatvāt. tata eva anvaya-
'nyonya-vyavaccheda-rūpā vyākhyātāḥ. tad evam eka
anyonya-vyavaccheda-rūpāṇām eka-vyavacchedena
anyonya-vyavaccheda-rūpāṇām eka-vyavacchedena
anyonya-hetuke || na a-kramāt kramiṇo bhāvo na
anyonya-hetutvaṃ tato 'py anyonya-hetuke || na a-
'nyonyaś cetasām tasya vastunaḥ | ekasya eva kuto
'nyonyam a-janya-janakatvena an-upakārāt. tato
anyonyam an-anvayīṣv api śabda-pratyaya-anuvṛttir
anyonyam vā tayor bhedaḥ sadṛśa-a-sadṛśa-ātmanoḥ |
anyonyam viveko bhāvānām tat-pratītaya eva
anyonyam, siddhāyām vā yoṣiti prasava-itara-
anyonyam hetu-kāryayoḥ | tasmāt sva-dṛṣṭāv iva
anyonyasya upakāriṇaḥ. a-vyavadhāna-deśa-yogyatā-
anyonyasya upakāriṇaḥ, a-vyavadhāna-deśa-yogyatā-
anyonyasya bhedo bhavati, sambandha-abhāvāt. sati
anyonyasya viśeṣaṇam | sādhyam dvayam tadā
anyonyasya sāmyam. tat-sambandhād iti cet. na,
anyonyābhyām avayavābhyām tat-sambandhād āloka-
anvaya-a-dṛṣṭer asiddhir iti cet, tat kim idānīm
anvaya-a-pradarśita-anvaya-āder api dṛṣṭānta-
anvaya-a-vyatireka-vyāpti-siddhiḥ. tan na kaścīd
anvaya-anugamaṇam ca nirarthakam. tasmād anya-
anvaya-anuṣaṅgaḥ. tathā a-nairātmye 'pi na bhāva-
anvaya-apekṣaṇāc ca. itarat punar bheda-antara-
anvaya-abhāvāt. tathā vaidharmye 'py anvaya-gatiḥ,
anvaya-abhāvāt. tathā vaidharmyeṇa apy anvaya-
anvaya-abhāvāt. tathā vaidharmyeṇa apy anvaya-
anvaya-abhāvāt. nanv ayam hetu-dṛṣṭāntayor doṣaḥ,
'nvaya-abhāvād anyatve 'py an-apāśrayāt ||151||
anvaya-abhāvān nanu doṣas tayor ayam || uttara-
'nvaya-ayogaḥ. trividho hi dharmo bhāva-abhāva-
anvaya-ayogād a-vyabhicārita-anvayam sapakṣa eva
anvaya-ārtha-apekṣā eva hetur indriya-jā matiḥ |
anvaya-asiddhi-vacane 'pi, na hi sa eva ātmānam
anvaya-āgamaḥ || sāmānyam eva tat sādhyam na ca
anvaya-āder api dṛṣṭānta-abhāsasya a-sādhanā-
anvaya iti cet. na, prāpteḥ pramāṇa-vṛtti-
anvaya-upajanana-vināśa-upagamād iti cet, ko 'yam
anvaya eṣa doṣo na anyatra iti cet, na, sādhyatva
anvaya-gatiḥ, asati tasmin sādhyā-abhāve hetv-
anvaya-gatiḥ, asati tasmin sādhyā-abhāve hetv-
anvaya-gatiḥ. asati tasmin sādhyā-abhāve hetv-
anvaya-darśanaṃ vyatireka-mātreṇa eva siddher iti.
anvaya-darśanāt. mṛd-anvayānām śarāva-ādinām
anvaya-darśanāt. vyaktasya tat-svabhāvataḥ-a-bheda
anvaya-darśanād ity asiddho hetur iti. evam hi
anvaya-darśanād iti. tatra ekā prakṛtiḥ sukha-
anvaya-doṣa-bhāk || svabhāva-kārya-siddhy-artham
anvaya-doṣa-bhāk ||14|| ity antara-ślokaḥ. anya-
anvaya-doṣaḥ. yad āha – ātmā paraś cet so
anvaya-doṣavat || etena dharmi-dharmābhyām
anvaya-doṣo vyākhyātāḥ, yathā – abhivyakta-
anvaya-niścayaḥ, nimitta-antara-abhāva-
anvaya-niścayena viruddha-tat-pakṣyāṇām nirāsaḥ,
anvaya-niścayo 'pi svabhāva-hetau sādhyā-
anvaya-pratighātinī | cakra-bhrāntiṃ dṛśā dhatte
anvaya-pratipattiḥ. anyathā hi tad-abhāve kiṃ na
'nvaya-pratiṣedha iti. vastu-rūpa-anukarṣī khalv
anvaya-pratiṣedhaḥ, sa eva vyatireka iti. tat
anvaya-bhājo hi bhedaṇ ayam sāmānya-darśana-
anvaya-mukhena vyatireka-mukhena vā prayuktena

V3_08009	hetos trīn pakṣa-dharmān āha. tathā hi na	anvaya-mukhena hetur gamakaḥ, anityatvād a-
NB_03032	yac ca pratibandha-upadarśanam tad eva	anvaya-vacanam ity ekena api vākyena anvaya-
SV_11802	-anumānāt. jñānam hi keśucit satsu vyatireka-	anvaya-vat tan-mātra-a-sambhavam tad-vyatirikta-
V3_04702	vakṛt-doṣeṇa api, nyūnatā-an-anvaya-viparīta-	anvaya-vat. tena hi nirṇīta-guṇe vaktavye 'nyathā-
V3_11703	asato nivṛtṭy-ayogāt. tasmād aikāntika-	anvaya-vad aikāntika-vyatireko 'pi gamaka eva. na
V2_08011	-doṣaḥ, a-tad-rūpasya a-pramāṇatayā asiddher	anvaya-vidhāna-ayogāt. tad eva ca naḥ kṛtakam
SV_11022	guṇasya abhyāsād apakarṣiṇaḥ. tat-pāṭave nir-	anvaya-vināśa-dharmāṇaḥ syuḥ. jvālā-ādi-vad eva.
V3_04702	api tu vakṛt-doṣeṇa api, nyūnatā-an-	anvaya-viparīta-anvaya-vat. tena hi nirṇīta-guṇe
PV_04034	eva vā || sa-dvītiya-prayogēsu nir-	anvaya-viruddhate | etena kathite sādhyam
V2_04815	tat-pratibhāsasya sva-viśaya-sammata-	anvaya-vyatireka-an-anuvidhānāt pratyakṣa-vat
SV_14201	ghaṭa iti vināśa-hetavo bhāvānām dṛśyante.	anvaya-vyatireka-anuvidhānam hetu-tadvator
V2_06801	upalambha-yogyā ātmā, sa ca puruṣa-vyāpāra-	anvaya-vyatireka-anuvidhāyī pauruṣeṣyaḥ. anyathā
V2_08904	hetu-viśeṣe 'pi kārya-a-viśeṣe doṣāt.	anvaya-vyatireka-ādya yasya dṛṣṭo 'nuvartakaḥ |
SV_09104	-pratiśedha-ayogāt. tathā ca sarvatra ayam	anvaya-vyatireka-āśrayo vyavahāro na syāt, uṣṇa-
SV_02125	an-anumānam. yadi tarhi darśana-a-darśane na	anvaya-vyatireka-gater āśrayaḥ katham dhūmo 'gnim
SV_06310	eka-bheda-abhidhāne 'py anyā-vyāvṛtti-gater	anvaya-vyatireka-codanayā vyavahāra-aṅgatam
SV_01028	-vipakṣataḥ ||15|| na hy asati pratibandhe	'nvaya-vyatireka-nīścayo 'sti. tena tam eva
V2_09304	-vipakṣataḥ ||67|| na hy asati pratibandhe	'nvaya-vyatireka-nīścayo 'sti. tena tam eva
HB_03202	bhāvān dvairāśye vyavasthāpayati, tasya	anvaya-vyatireka-buddhi-hetutvena eva sāphalyāt.
PV_04217	-jāti-samudbhavāḥ || anyonya-pratyaya-apekṣā	anvaya-vyatireka-bhāk | etāvaty ātma-bhāvo 'yam
V3_12002	ca pratyaya ity etāvato 'yam ātma-bhāvo	'nvaya-vyatireka-bhāg ity ayam eva hetuḥ.
SV_16205	kārya-kāraṇa-bhāvaś ca nirākṛtaḥ syāt.	anvaya-vyatireka-lakṣaṇatvāt tasya. lakṣaṇa-
SV_14107	tata eva puruṣa-kāryatā buddhīnām anumeya-	anvaya-vyatireka-liṅgatvād asyaḥ. kiṃ ca,
HB_02305	naśvaratā-nivṛttau ca sattva-nivṛttir iti,	anvaya-vyatireka-siddhiḥ. svabhāvato naśvaratve
HB_02307	syāt, na hi sarvaḥ sarvasya svabhāva iti na	anvaya-vyatireka-siddhir iti cet, na, a-
V1_01615	hi kāraṇam vijñānasya viśayaḥ. na an-anukṛta-	anvaya-vyatirekam kāraṇam, na a-kāraṇam viśayaḥ.
VN_00926	kvacit kadācid viveka-hetor abhāvāt. an-	anvaya-vyatirekam viśvam syāt, bheda-abhāvāt.
PV_03005	tathā || sā asti sarvatra ced buddher na	anvaya-vyatirekayoḥ | sāmānya-lakṣaṇe '-dṛṣṭeś
V2_05308	-sādhanatvāt. dvi-rūpam tarhi liṅgam. na,	anvaya-vyatirekayoḥ pṛthag-rūpatvāt. te tv ekena
HB_03913	nīścita-śabdaḥ, sator api bhāva-abhāvayor	anvaya-vyatirekayoḥ sattā-samśayāt. yataḥ
V3_11601	anveti, eka-ātmany apy asiddheḥ. ata eva	anvaya-vyatirekayoḥ sandehād anaikāntikaḥ, sādhyā
NB_03107	anyonya-vyavaccheda-rūpatvāt. tata eva	anvaya-vyatirekayoḥ sandehād anaikāntikaḥ. sādhyā
NB_03107	apara-bhāva-nīścaya-nāntariyakatvāt.	anvaya-vyatirekayor anyonya-vyavaccheda-rūpatvāt.
HB_04004	upanaya-artha-vat pakṣa-dharmatvāt.	anvaya-vyatirekayor api tarhi na pṛthaktvam, eka-
NB_03105	na api sa-ātmakād an-ātmakāc ca tasya	anvaya-vyatirekayor abhāva-nīścayaḥ. eka-abhāva-
SV_02802	-pratipattau na liṅgam anusaret. na ca tasya	anvaya-vyatirekayor ādriyeta. tasmād apoha-
SV_02405	bhavati tatas tat-pratipattiḥ, na anyathā,	anvaya-vyatirekayor niḥ-śeṣa-darśana-a-darśana-
V2_05212	syāt. prayoga-darśana-arthatvād a-doṣaḥ –	anvaya-vyatirekayor nīścita-vyāptikam ekam api
HB_00809	anayor eva dharmayor viparyayaṇa. tasmād	anvaya-vyatirekayor yathā-lakṣaṇam eko 'pi
VN_01712	vādino nīgrahasthānam, vyārtha-abhidhānāt.	anvaya-vyatirekayor vā sādharma-yavati
HB_03405	ete prayujyete. ity eṣa eva pakṣa-dharmo	'nvaya-vyatirekavān iti tad-aṃśena vyāptas tri-
V3_09106	asiddha-sandigdha-dharmi-sambandha-	anvaya-vyatirekā dharmā hetvābhāsaḥ. tatra,
SV_02401	vivecita-ākāraṇam kāryam kāraṇam vyabhicarati.	anvaya-vyatirekā yō yasya dṛṣṭo 'nuvartakaḥ |
V3_11102	ātmani darśanena anumānam iti. na, tayor iha	anvaya-vyatirekābhyām kārya-kāraṇa-bhāva-siddher
HB_00209	a-vyāpakasya vā nivṛttau nivṛtṭy-abhāvād ity	anvaya-vyatirekābhyām nīścitābhyām tad-aṃśa-
V1_00312	viśayiṇo vṛtta-sambandhasya smaraṇāt. na hy	anvaya-vyatirekābhyām anyo hetu-phalayos tad-
PV_03059	|| buddhir yatra artha-sāmarthyād	anvaya-vyatirekiṇī | tasya svatantram grahaṇam
PV_03067	eva nīścayaḥ | viruddham sā eva vā liṅgam	anvaya-vyatirekiṇī || siddham ca para-caitanya-
SV_11521	-antara-vyudāsena pravṛtṭy-ayogāc ca. tasmād	anvaya-vyatirekiṇo bhāvasya bhāva-abhāvau
V1_00207	parokṣaś ca. tatra yō jñāna-pratibhāsam	anvaya-vyatirekāv ātmano 'nukārayati, sa
HB_02405	tathāvidha-janma iti kutaḥ. tathā ca na	anvaya-vyatirekāv iti cet, na, a-tad-bhāvinaḥ
SV_06116	kaścana ||123|| śabdaṃ hi prayujñānaḥ sarvo	'nvaya-vyatirekau na ativartate, tasya pravṛtti-
HB_03301	anya-bhāvam pratipadya punas tat-pratipatter	anvaya-vyatirekau prasādhyā tad-abhāvam
SV_00213	eva, vyāpyasya vā tatra eva bhāvaḥ. etena	anvaya-vyatirekau yathāsvam pramāṇena nīścitāv
SV_06524	vastu-rūpasya bhinna-rūpā matiḥ kutaḥ |	anvaya-vyatirekau vā na ekasya eka-artha-gocarau |
HB_00901	sato 'vaśyam naśvaraḥ svabhāva iti yena	anvaya-vyatirekau syātām. vināśa-hetv-ayogāt.
HB_00605	dharmā-bhede 'pi hetuḥ. hetu-svabhāve	'nvaya-vyabhicāra-abhāvād viśeṣaṇam lakṣaṇe tan-
SV_09514	vastu-mātra-vyāpini sādhyā-dharme na	anvaya-vyāghātaḥ. na hi tatra avaśyam viśeṣa-
V3_07504	vastu-mātra-vyāpini sādhyā-dharme na	anvaya-vyāghātaḥ. na hi tatra avaśyam viśeṣa-
V3_01608	-abhyupagame syāt. sa ca na śārīrasya, an-	anvaya-śāṅkayā, na ghaṭasya, virodhād iti
SV_15429	vyatireka-asiddhau. tat-siddhir eva ca	anvaya-siddhiḥ. asiddhau vā tad-vyatireka-nivṛtti
NB_03033	an-upalabhyamānam tādrśam asad iti pratīter	anvaya-siddhiḥ. dvayor apy anayoḥ prayogayor na
V3_11707	sūcitā bhavati. sā eva avinābhavaḥ. tata eva	anvaya-siddhir iti na vyatirekī. pratibandhaś ca
HB_00811	-siddheḥ, tad-abhāve ca abhāva-siddhau tad-	anvaya-siddheḥ. tad-abhāva eva abhāva-khyātir
HB_00810	iṣyate, vaiyarthyaṭ, tat-svabhāvataḥ tad-	anvaya-siddhau tad-abhāve 'bhāva-siddheḥ, tad-

PV_04205
SV_15404
SV_01920
SV_01901
V3_13304
SV_09409
V3_07204
PV_04206
V3_11712
V3_13302
NB_03126
VN_01303
SV_06314
SV_06606
SV_08226
PV_04032
SV_14609
HB_03304
SV_09024
SV_09803
V3_13302
NB_03126
V2_05106
SV_09503
V3_07406
VN_01206
SV_09727
V2_07609
V2_05304
PV_03162
VN_01205
SV_09512
V3_07502
V3_12501
SV_09424
V3_07401
SV_15406
VN_01113
VN_01106
V1_01207
NB_03127
SV_11205
SV_08306
SV_15717
SV_06314
V3_08103
V3_11507
HB_00207
SV_15317
V3_11505
NB_03094
SV_09505
V3_07408
VN_00217
SV_09321
V3_07105
SV_09316
V3_07012
V2_06704
SV_11207
SV_16931
VN_01108
V1_01715
PV_02023
V3_12103

ucyate | tac ca na a-pratibaddheṣu tata eva
eva ca vijātiyayor vyāvṛtti-siddhiḥ sā eva
-siddhiḥ. tathā vaidharmyeṇa abhāva-asiddher
ayogād iti tat-tat-svabhāvātā-pratipattyā
kṛtakatvād ghaṭa-vad iti. tathā viparīta-
upātta-bhede sādhye 'smin bhaved dhetur an-
upātta-bhede sādhye 'smin bhaved dhetur an-
| sidhyaty ato viśeṣe na vyatireko na ca
nivartate. tasmād viśeṣasya na vyatireko na
vacanād rathyā-puruṣa-vad ity-ādayaḥ. an-
-ādimattvād rathyā-puruṣa-vad iti. tathā an-
ca. na ca ghaṭa-ādiṣv api sarva-ātmanā
-gateḥ. svārthasya bheda-rūpatvāt. na hy
ayam a-vibhāgo 'nviyād vā na vā. na punar an-
-ślokaḥ. na nivṛtīm vihāya asti yadi bhāva-
api vāñchāyā bhavet prakaraṇād gatiḥ || an-
ca na paryudāsaḥ. tad evaṃ vyatireka-abhāvād
ca. tac ca tasya liṅgaṃ bhavati yasya yena
sthitam etat, na bhāvānām kaścit svabhāva-
tad-ātma-niyamam arthāt sūcayati iti siddho
-vad ity-ādayaḥ. an-anvayo 'pradarśita-
puruṣa-vad iti. tathā an-anvayo 'pradarśita-
-bhāva unneyaḥ. tena saty api viśeṣeṇa na an-
tad-a-nirdeśe ca katham tad-viśiṣṭena
tad-a-nirdeśe vā katham tad-viśiṣṭena
na tasya janma-vināśau yasya ca tau na tasya
siddheḥ pūrvavān na pratijñā-vacanam.
sāmarthyāt tat-siddher na anumeya-vacanam.
-virodhāt. vṛtti-śānkayā eva tataḥ saṃśayaḥ.
pratyavamarśane | ity a-tat-kārya-viśeṣasya
janma-vināśāv iti na syāt, yasmād yasya
tu sādhanē | tan-mātra-vyāpinaḥ sādhyasya
tu sādhanē | tan-mātra-vyāpinaḥ sādhyasya
vyatirekaḥ. vipratīśiddham ca etat – na
nanu tatra api tad-ayoga-virahinā sāmānyena
ca atra api tad-ayoga-virahinā sāmānyena
-vyāpti-siddhiḥ. tan na kaścit dhetur an-
-upajanana-vināśa-upagamād iti cet, ko 'yam
-upagamāt. so 'tiśayas tasya ātma-bhūto 'n-
pratyavabhāsanāt. tena rūpa-sparśa-vijñāna-
kṛtakatvād ghaṭa-vad iti. tathā viparīta-
-abhyāsāt prahāṇam. sa tu kṣiṇa-doṣo dur-
tato 'bhinnāḥ syād ity asti svabhāva-
pratipadyemahi. yo 'py ayam nāma-bheda-
bheda-rūpatvāt. na hy anvayo 'vyatireko 'n-
a-prādhānyād iti cet, iha tu balavān
vyabhicāra-bhāk. dvayor iti vartate. yatra
eva, vyāpyasya vā tatra eva bhāvaḥ. etena
ity a-niścayād a-vyāptiḥ. tathā hy
iti. vyatireko 'tra asiddhaḥ, sandigdho
iti. vyatireko 'tra asiddhaḥ, sandigdho
ucyate. na punas tathā asya upanyāsa-pūrvako
ucyate. na punas tathā asya upanyāsa-pūrvako
iti sidhyati, tāvatā ca sādhanā-dharma-mātra-
hetāv api tulya-doṣatvāt. na hi hetur an-
hetāv api, tulya-doṣatvāt. na hi hetur an-
hetuś cen na sattā sādhyate katham | an-
hetuś cen na sattā sādhyate katham | an-
puruṣa-āśrayaṃ vacanam āgamaḥ, praṇetur dur-
puruṣa-āśrayaṃ vacanam āgamaḥ praṇetur dur-
-asiddheḥ, anyatra apy a-virodhasya dur-
-nānātvam ākarṣayati sukha-duḥkha-vat. sa-
-bhājo hi bhedaṇ ayam sāmānyā-darśana-balena
| nityasya a-vyatirekitvāt sāmarthyam ca dur-
'n-anvayeṣu na sidhyati. sidhyamś ca balād

anvaya-sthitiḥ || sva-ātmatve hetu-bhāve vā
anvaya-sthitiḥ vipakṣa-vyavaccheda-lakṣaṇatvāt
anvaya-smṛtiḥ. tasmād dṛṣṭāntena ayam eva
anvaya-smṛtir bhavati. tathā yatra dhūmas tatra
anvayaḥ – yad anityam tat kṛtakam iti.
anvayaḥ | sattāyām tena sādhyāyām viśeṣaḥ sādhitō
anvayaḥ | sattāyām tena sādhyāyām viśeṣaḥ sādhitō
anvayaḥ || a-dṛṣṭi-mātram ādāya kevalam
anvayaḥ. a-darśana-mātram āśritya ācāryeṇa
anvayo 'pradarśita-anvayaś ca, yathā – yo vaktā
anvayo 'pradarśita-anvayaś ca, yathā yo vaktā sa
anvayo 'vaiśvarūpya-saha-utpatty-ādi-prasaṅgāt.
anvayo 'vyatireko 'n-anvayo vā vyatirekaḥ. eka-
anvayo 'nvayī ca. yo 'pi bhinnam eva sāmānyam āha.
anvayo 'paraḥ | ekasya kāryam anyasya na syād
anvayo 'pi dṛṣṭānte doṣas tasya yathā-uditam |
anvayo 'pi na syāt, tasya eka-svabhāva-sthiti-
anvayo 'sti. na hy evaṃ śakyam darśayitum yatra
anvayo 'sti, bheda-lakṣaṇam eva tu sāmānyam. atha
'nvayaḥ. katham idānīm kṛtako 'vaśyam anitya iti
anvayaś ca, yathā – yo vaktā sa rāga-ādimān iṣṭa
anvayaś ca, yathā yo vaktā sa rāga-ādimān, iṣṭa-
anvayaḥ. tathā sāmānyam ca sādhyam. na ca siddha-
anvayaḥ. tad ayam agninā avinābhāvī siddhaḥ.
anvayaḥ. tad ayam agninā avinābhāvī siddhaḥ.
anvayaḥ. tayor a-bhedād a-doṣa iti cet, an-
anvayas tv arthāpattyā siddhaḥ. na hy a-tad-ātma-
anvayas tv arthāpattyā siddhaḥ. na hy a-tad-ātma-
anvayas tu na dṛṣṭa iti vyatireki kathyate. na ca
anvayo na eka-vastunaḥ || vastunām vidyate tasmāt
anvayo na tasya janma-vināśau yasya ca tau na
anvayo na vihanyate ||190|| sādhanē punaḥ sattve
anvayo na vihanyate ||61|| sādhanē punaḥ sattve
anvayo na vyatireka iti. ya eva khalu na ity
anvayo na siddha eva. na vai kaścit tathābhūtena
anvayo na siddha eva. na vai kaścit tathābhūtena
anvayo nāma, eka-vyavacchedasya tad-vijātiya-
anvayo nāma bhāvasya janma-vināśayoḥ. śaktiḥ, sā
anvayo nivartamānaḥ pravartamānaś ca katham na
anvayo mānasam eṣa smārto vikalpaḥ. api
anvayaḥ, yad anityam tat kṛtakam iti. sādharmaṇa
anvayo yad-upadeśād ayam pratipadyeta. mā bhūt
anvayaḥ. yady eka-ātmatayā anekāḥ kāryasya ekasya
anvayo loke pratīti-bhedaḥ so 'saty api jāti-
anvayo vā vyatirekaḥ. eka-anvayasya parihārya-
anvayo vyatirekaś ca dur-balaḥ, hetoḥ sapakṣa-
anvayo vyatirekaś ca sandigdhaḥ, yathā – sa-
anvayo vyatireko vā yathāsvam pramāṇena niścita
anvayo vyatireko vā sattvaṃ vā sādhyā-dharmiṇi |
'nvayaḥ. sarvajña-vīta-rāgayor viprakarṣād vacana
'nvayaḥ. sarvajña-vīta-rāgayor viprakarṣād vacana
'nvayaḥ sādhyā-ukter iha an-āṅgatvāt. tat-
'nvayaḥ, sādhyā-ukter iha an-āṅgatvāt. tat-
anvayaḥ sādhyā-dharmasya, svabhāva-hetu-lakṣaṇam
anvayaḥ siddher āṅgaṃ tataḥ saṃśayāt. na eṣa
anvayaḥ siddher āṅgam, tataḥ saṃśayāt. na eṣa
anvayo hi bhedaṇām vyāhato hetu-sādhyayoḥ ||187||
anvayo hi bhedaṇām vyāhato hetu-sādhyayoḥ ||58||
anvayatvāt. apauruṣeyam a-vitatham syāt. na,
anvayatvāt. girām mithyātva-hetūnām doṣaṇām
anvayatvāt. viruddhām apy agni-hotrāt svarga-
anvayatve ca kā kasya pravṛtṭir nivṛtṭir vā iti
anvayan katham an-upalakṣako nāma. na hi yato
anvayam || yeṣu satsu bhavaty eva yat tebhyo
anvayam āpādayati, pratiśedha-niśedhasya vidhāna-

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SV_15430
SV_08106
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PV_03237
SV_15718
V3_01209
SV_06024
SV_08411
V1_00309
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PV_04115
PV_04244
V3_12308
V3_03603
SV_05305
PV_03147
V3_02804
SV_04913
PV_03168
SV_07910
SV_09723
HB_00606
V1_01708
V3_12407
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PV_03168
HB_00603
V2_07402
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SV_06606
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svabhāve sthitasya paścād bhavati iti dur-
na siddha eva. na vai kaścīt tathābhūtena
eva. na vai kaścīt tathābhūtena ātmanā
apavādino 'saty anvaya-ayogād a-vyabharita-
katham idānīm tat-pratiniyama-saṃsādhyaṃ tad-
bhavatv a-sparśatvān nitya iti. na, atra apy
bhūd ato gatiḥ, kevalatvād a-vyatirekatayā
yukto yadi pratibandhaḥ sidhyet. sa ca an-
tena tam eva darśayan niścayam āha. tatra
'vyatireko 'n-anvayo vā vyatirekaḥ. eka-
na prādhānyena gatiḥ. a-prādhānye 'py
asiddhir iti sādhye 'pi prasaṅgaḥ. tan na an-
na karma na sāmānyam iti cen na ca śaktir an-
tathā syus tad-arthā ced asiddham kalpanā-
darśanāt, na a-vyatirikṭasya, vyakti-vad an-
pratyabhijñānaṃ gava-ādinām nivāritam ||
api jāti-bhede vyāpāra-viśeṣa-anuṣṭhānād
syāt, tāvato dharma-kalāpasya kvacid an-
pratyaya-vaśāt tathābhūta-vikalpa-kāraṇānām
eva tata eva tan-niṣpatteḥ. svabhāva-an-
prabhava-abhāva-sādhane na anumānam, an-
eva tad-abhāva-pratītes tasya ca anyatra an-
na ca viśeṣaḥ sādhyaituṃ śakyate, an-
bhavati. na ca viśeṣaḥ sādhyaituṃ śakyate 'n-
bhinnāḥ syāt, tad-bhāve viśeṣasya an-
viśiṣṭa-ādhāra-viśeṣaṇasya tv abhimatasya an-
viśiṣṭa-ādhāra-viśeṣaṇasya tv abhimatasya an-
syāt. saty apy etasmin kasyacid ātmano
ekatra dṛṣṭasya rūpasya kvacid an-
sāmānya-a-pratibhāsanāt pratibhāsinām ca an-
śabdānām pravṛttāv asti sambhavaḥ || an-
vyaktasya, vikāraṇām anvaya-darśanāt. mṛd-
|| asādhāraṇatā tatra hetūnām yatra na
a-vyatirekī ced dhetur hetur ato 'nvayī | na
a-vyatirekī ced dhetur hetur ato 'nvayī | na
-hetūnām asādhāraṇatā, yatra sattvam eva na
na kadācid vyaktayaḥ sāmānya-nir-apekṣā
kalpanā apy atra na asty ataḥ || yady apy
dharmāḥ kvacid a-samaya-sthāyinaṃ praty
iti para-vāda eva āśritaḥ syāt. evaṃ tarhy
taṃ vadann artha-bhāk katham || śabdasya
parasparato bhedād vyatirekiṇiṣu vyaktiṣv
na avaśyam iha pakṣa-nirdeśa iti. ayam
hy artha-antara-nimittam a-tad-bhāva-mātra-
||16|| na hi vyakty-ātmano vyatirikṭam
a-vyabharita-anvayaṃ sapakṣa eva asti ity
bhāvā vyāvṛttiṃ muṅktvā svabhāvena kenacid
katham || śabdasya anvayinaḥ kāryam arthena
ucyate. tatra sādhana-dharma-bhāva-mātra-
pramāṇam, niścaya-phalavāt. tad-bhāva-mātra-
-prasaṅgāt. tato na a-vyatirekiṇaḥ sāmānyād
bhāveṣv apy abhāvasya upacāraṭaḥ || saṅketa-
unneyaḥ pratikṣaṇam aparāpara-svabhāva-bheda-
-rūpa-samāveśena aparāpara-darśane 'py
idānīm asaty a-bhinne vastuni jñāna-śabdāyor
| (157ab) pācaka-pāṭhaka-ādiṣv anyonyam an-
|| sapakṣa-a-vyatirekī ced dhetur hetur ato
sapakṣa-a-vyatirekī ced dhetur hetur ato
| sa eva asya sapakṣaḥ syāt sarvo hetur ato
vibhāgo 'nviyād vā na vā. na punar an-anvayo
|| saṅketa-anvayinī rūḍhir vaktur icchā
anvayinaḥ kāryam arthena anvayinā sa ca | an-
ukta-uttaram etat. tasmān na hetuḥ kaścīd
iti cet, tat kim idānīm dharmī dharmy-antare
3ab) anena udāharaṇam anayor darśayati. tatra

anvayam etat. kriyā-upakāra-apekṣasya vyañjakatve
anvayaṃ karoti. pratipādayatā hi param dhūmo 'gni
anvayaṃ karoti. pratipādayatā hi param dhūmo 'gni
anvayaṃ sapakṣa eva asti ity anvayinam eva hetum
anvayaṃ sādhyeyuḥ. na hy a-pratibaddhas tat-
anvayasya a-prādhānyād iti cet, iha tu balavān
anvayasya iti cet, iha tarhi bhavatv a-sparśatvān
anvayasya na sidhyati iti vakṣyāmaḥ. sarvathā na
anvayasya niścayena viruddha-tat-pakṣyānām nirāsaḥ,
anvayasya parihārya-abhāve niṣ-phala-codanavāt,
anvayasya vyatireka-vyāptāv asti, yathā –
anvayā vyatireka-vyāptiḥ. mithyā-arthatāyās tu
anvayāt ||159|| na hi śaktir nāma kiñcid anyad
anvayāt ||299|| na brūmaḥ sarvā śabda-prabhavā
anvayāt. api ca, parasya api na sā buddhiḥ
anvayāc ca anumānaṃ yad abhidhāna-vikalpayoḥ |
anvayāc ca syād vaidya-vaṇig-vyapadeśa-ādi-vat.
anvayāt. tato na kutaścīd gatiḥ syāt. ukta-dharma
anvayāt tad-draṣṭur buddhau viparivartamānāms taj
anvayāt tarhy ekasya janakaṃ rūpam anyasya na
anvayāt. na hy atra dṛṣṭānto 'sti, sādhana-antara
anvayāt. pratijñā-artha-eka-deśatvāc ca a-
anvayāt. yathā āha – pramāṇa-viśaya-a-parijñānād
anvayāt. yathā āha – pramāṇa-viśaya-ajñānād iti.
anvayāt. sataś ca sarva-ātmanā niṣpanna-
anvayād asiddhiḥ. na vai sa ādhāras taṃ viśeṣi-
anvayād asiddhiḥ. na vai sa ādhāras taṃ viśeṣi-
'nvayād aikyam iti cet, sukha-ādiṣv apy ayam
anvayād darśanena pratipattau vyakty-antare 'pi
anvayād viśiṣṭam eva an-abhilāpyaṃ vastu-rūpam
anvayād viśeṣānām saṅketasya a-pravṛttitaḥ |
anvayānām śarāva-ādinām dṛṣṭam eka-prakṛtikatvam,
anvayī | sattvam ity abhyudāhāro hetor evaṃ-phalo
anvayī a-vyatirekī ced a-nairātmyam na sa-ātmakam
anvayī a-vyatirekī ced a-nairātmyam na sa-ātmakam
anvayī ity udāharaṇam evaṃ-phalam. saṅketa-
anvayī vijñānaṃ janayanti. tasmād a-samarthā eva
anvayī-vijñānaṃ śabda-vyakty-avabhāsi tat | varṇa
anvayinaḥ, avyabharitā vā hetur asti. sa-dvitiya-
anvayinaḥ kasyacid arthasya abhāvāt prakṛti-
anvayinaḥ kāryam arthena anvayinā sa ca | an-
anvayinaḥ pratyayasya ayogāt. katham idānīm
anvayinaḥ prayogaḥ. vyatireke 'pi na anityatva-
anvayinam api dharmam svabhāvam icchanti iti
anvayinam arthaṃ paśyāmaḥ, yaṃ śabdo 'nudhāvet.
anvayinam eva hetum āha. atra api katham a-
anvayinā śūnyāḥ. na eṣāṃ bahūnām ekaṃ kāryam syāt.
anvayinā sa ca | an-anvayī dhiyo '-bhedād darśana
anvayini sādhyā-dharme svabhāvo hetuḥ. vastuto
anvayini svabhāvo hetur ātmani | (52ab) tādātmyam
anvayini buddhiḥ syāt. na api vyatirekiṇas tasya
anvayini rūḍhir vaktur icchā anvayī ca saḥ |
anvayiniṣu bhāva-śaktiṣu, na sthira-eka-
anvayinos taylor darśanāt. na ca tatra tan-
anvayinor vṛttiḥ. yathā pācaka-ādiṣu. nanu tad
anvayīṣv api śabda-pratyaya-anuvṛttir asti.
'nvayī | na anvayī a-vyatirekī ced a-nairātmyam
'nvayī | na anvayī a-vyatirekī ced a-nairātmyam
'nvayī ||291|| yat kiñcin mithyā-arthaṃ tat
'nvayī ca. yo 'pi bhinnam eva sāmānyam āha. tasya
anvayī ca saḥ | kriyate vyavahāra-arthaṃ chandaḥ
anvayī dhiyo '-bhedād darśana-abhyāsa-nirmitaḥ ||
anvayī nāma. na ca prameyatvasya vipakṣe 'nvaya-
'nvayī-bhavitā. pradipa-ādayas tu svabhāva-
anvayī yat kiñcit kṛtakaṃ tat sarvam anityam,

V1_01703	ca śabdāḥ prayujyante. na ca indriya-artho	'nvayī, yataḥ śabdena dṛṣṭa-sambandho vyavahāre
SV_09713	sādharmyeṇa vaidharmyeṇa ca. yathā āhur eke,	'nvayī vyatirekī ca iti. na anayor vastutaḥ
SV_08114	eva tat-kāryam tac ca na anveti iti. tato	'nvayī śabdo na syāt. sāmānyam pācakatva-ādi yadi
V2_07604	yathā ghaṭa-ādayaḥ, śabdaś ca kṛtaka ity	anvayī. sāmārthyād eva atra anityaḥ śabda iti
SV_04103	evam śiṃśapā-ādayo 'pi bhedāḥ paraspara-an-	anvaye 'pi prakṛtyā eva ekam eka-ākāram
SV_08926	anena nirastam svabhāvena ekānta-bhedāt. tad-	anvaye vā. sarvasya ubhaya-rūpatve tad-viśeṣa-
V2_05306	gamakāḥ, sa samvarṇita eva. sa ca na asaty	anvaye śakyo darśayitum, tad-bhāva-hetu-bhāvayor
VN_06707	na tathā sukha-ādayaḥ. vyaktasya sukha-ādy-	anvaye sukha-ādi-svabhāvatāyām pravṛtti-nivṛtti-
SV_08914	gava-ādi-samāveśāt tad ātma-bhūtānām ca an-	anvayena tatra an-ubhaya-rūpatvāt. tam eva ca
HB_00605	-abhāvād viśeṣaṇam lakṣaṇe tan-mātra-	anvayena para-mata-apekṣam. pare hy artha-antara-
SV_15216	a-kṛtakam satya-artham iti syād vinā apy	anvayena. yo hi yena a-vyāptas tatra tad-
SV_01908	tac ca asti dhūme. tasmāt kāryam dhūma ity	anvayena vidhita-tat-kāryatvasya dahana-abhāve
HB_00612	-sute. samś ca śabda iti sarva-upasamhāreṇa	anvayena vyatirekeṇa ca vyāpti-pradarśana-
PV_04221	dvaya-darśanam || idrg-avyabhicāro 'to 'n-	anvayeṣu na sidhyati | pratiśedha-ṇiśedhaś ca
V3_12103	āha. tasmād idrśo vyatireka-avyabhicāro 'n-	anvayeṣu na sidhyati. sidhyamś ca balād anvayam
VN_01205	vibhāgo na kaścīd virodhaḥ, kevalam sa-	anvayau bhāvasya janma-vināśāv iti na syāt,
V3_01208	sambandhaḥ, yena evam uktaḥ sādhyā-dharmo	'nvākaraṣati, atiprasaṅgāt. tathā ca sarvo hetur
SV_16625	āgamaḥ. pramāṇa-antara-vṛttis tu pratyakṣam	anvākaraṣati iti na puruṣa-atīśayo nivāryaḥ syāt.
HB_03909	sattā-vyavasthā eva pramāṇam tat-sādhanam	anvākaraṣati iti. parārthatvāc ca śāstra-
VN_04505	-śabdāt kakuda-ādimaty arthe pratitih, śabda-	anvākhyāna-prayatnena artham na paśyāmaḥ. goṇi-
VN_04707	keṣāñcic chabdānām anumanyāmahe, tad-	anvākhyāna-yatnam vā, guṇa-atīśaya-abhāvāt. veda-
VN_04508	'sāmārthyāt pratipādaka-vyutpatty-artham	anvākhyānam iti cet, nanu goṇī-śabdād api loke
VN_04413	ādimantam artham pratipādayati iti. na śabda-	anvākhyānam vyartham, anena padena go-śabdām eva
VN_04709	saty api guṇa-atīśaye na karaṇīya eva	anvākhyāne yatnas tat-svabhāvasya anyato 'pi
SV_03920	| (71ab) na hi imā vyaktayaḥ parasparam	anvāviśanti, bheda-abhāvena sāmānyasya eva abhāva
SV_07526	na ca eka-vyakty-ātmano vyakty-antara-	anvāveśo '-vyakty-antaratva-prasaṅgāt. tato na a-
PV_02188	iṣṭam upādānam tu vāryate || imām tu yuktim	anvicchan bādhathe sva-mataḥ svayam | janmanā saha
V1_01508	an-anuyamś ca enām pratyakṣeṇa katham ātmany	anviyāt. a-jñāte 'rthe buddher asiddhes taj-jñāne
SV_06606	na syād ity uktam. tad ayam a-vibhāgo	'nviyād vā na vā. na punar an-anvayo 'nvayī ca.
SV_16605	syāt. na vai pravṛtta āgame pramāṇa-antaram	anviṣyate, kiṃ tarhi sā eva āgama-pravṛttir na
V3_10010	-asiddhi-vacane 'pi, na hi sa eva ātmānam	anveti ity a-sambaddham. yadā tarhi vipakṣa-
V1_01509	'rthe buddher asiddhes taj-jñāne 'numānād	anveti iti cet, jitaḥ jaḍair jaya-ghoṣaṇām
SV_08113	chaktir iti dravyam eva tat-kāryam tac ca na	anveti iti. tato 'nvayī śabdo na syāt. sāmānyam
V3_11512	-bhāvāt tābhyām na vyatiricyate. na tatra	anveti, eka-ātmany apy asiddheḥ. ata eva anvaya-
NB_03103	asiddhes tābhyām na vyatiricyate. na tatra	anveti. eka-ātmany apy asiddheḥ. na api sa-
PV_04057	dharmiṇo 'khillān | vāg-dhūma-āder jano	'nveti caitanya-dahana-ādikam || svabhāvam
V3_02206	dharmiṇo 'khillān | vāg-dhūma-āder jano	'nveti caitanya-dahana-ādikam ||17|| svabhāvam
V1_00612	tulya iti na pramāṇa-lakṣaṇam anumānam na	anveti. tatra pratyakṣam kalpanā-apoḍham a-
SV_08409	(166c) arthakriyā-yogyo 'rtho na anveti yo	'nveti na tasmāt kārya-sambhavaḥ ||166|| tasmāt
SV_09413	sa ca tathā na anveti. yad api sattā-mātram	anveti na tena siddhena kiñcit. nanv evam agny-
V3_07208	sa ca tathā na anveti. yad api sattā-mātram	anveti, na tena siddhena kiñcit. nanv evam agny-
PV_04037	kumbho 'py anityatā | viśiṣṭā dhvaninā	anveti no cen na ayoga-vāraṇāt || dvididho hi
V1_00504	anya-sambandhinam puruṣa-mātra-pratyakṣam	anveti. pratiśedham ca ayam kvacit kurvāno na
SV_08901	vyāvṛtityā ca samānatā | asty eva vastu na	anveti pravṛtity-ādi-prasaṅgataḥ ||180 || sarva
SV_09413	svabhāvaḥ prasādhito bhavati. sa ca tathā na	anveti. yad api sattā-mātram anveti na tena
V3_07207	-svabhāvaḥ sādhitō bhavati. sa ca tathā na	anveti. yad api sattā-mātram anveti, na tena
SV_08409	sa ca (166c) arthakriyā-yogyo 'rtho na	anveti yo 'nveti na tasmāt kārya-sambhavaḥ ||166||
SV_03223	vibhaktir vyatirekiṇī | bhinnam artham iva	anveti vācye leśa-viśeṣataḥ ||60|| na vai
SP_00013	darśane tad-a-darśane | a-paśyan kāryam	anveti vinā apy ākhyātrbhīr janaḥ || darśana-a-
PV_03047	cakṣur-ādiṣu | jñāna-kāryeṣu jātir vā yayā	anveti vibhāgataḥ || kathañcid api vijñāne tad-
SV_14408	upakāre 'py avaśyam ayaḥ vikalpo	'nveti, sa kim upakāro 'rtha-antaram āhosvit tad
SV_14022	267a) na eva kaścīd dharmo yaḥ samāna-jātiyam	anveti. sarva-dharmāṇam etad-avasthatvāt. sarva-
SV_14003	pratyabhijñānam sat-prayoga-ādikam kvacid	anveti sthira-eka-rūpe. aparāpara-svabhāva-
SV_11003	| sarva eva āgamam an-āgamam vā pravṛtti-kāmo	'nveṣate prekṣā-pūrva-kārī na vyasanena. api nāma
V2_06611	| sarva eva āgamam an-āgamam vā pravṛtti-kāmo	'nveṣate prekṣā-pūrva-kārī, na vyasanena. tasya
HB_00306	-arthi hi sarvaḥ pramāṇam a-pramāṇam vā	anveṣate prekṣāvān. na ca sāmānyam kāñcid
PV_03180	-a-bhinna-rūpā sva-buddhi-dhīḥ || atitam	apa-dṛṣṭāntam a-liṅgam ca artha-vedanam | siddham
VN_04710	tat-svabhāvasya anyato 'pi siddheḥ, prakṛta-	apa-bhraṃśa-dramiḍa-andhra-ādi-bhāṣā-vat. na hi
VN_06509	abhyupetya a-niyamāt kathā-prasaṅgo	'pa-siddhāntaḥ. kasyacid arthasya tathābhāvam
VN_06610	ātma-hānam asataś ca ātma-lābham abhyupaiti,	apa-siddhānto bhavati. atha na abhyupaiti, pakṣo
VN_06511	-artha-viparyayāt kathā-prasaṅgam kurvato	'pa-siddhānto vijñeyaḥ. yathā na sato vināśaḥ, na
SV_15627	svabhāvo '-tad-bhāvo bhavati. tasya tena an-	apakaraṣānād anyena ca an-utkaraṣānāt. kenacit saha
SV_11020	atīśaya-dharmāṇo vipakṣa-abhibhava-utkaraṣa-	apakaraṣam sādhyanti jvālā-ādi-vat. te hi vikalpa
SV_11022	apy upādāne kasyacin mano-guṇasya abhyāsād	apakaraṣiṇaḥ. tat-pāṭave nir-anvaya-vināśa-
PV_02221	|| na ca asty ātmani nir-doṣe sneha-	apagama-kāraṇam | snehaḥ sa-doṣa iti cet tataḥ

PV_04235 tatah | tais tair upaplavair nīta-sañcaya-
V2_05518 tatah | tais tair upaplavair nīta-sañcaya-
PV_03368 -ākṛti || yathā eva āhāra-kāla-āder hetutve
SV_09305 -eka-deśo hetur iti. sa ca ayam hetutvena
VN_05202 -abhyāsād artha-viśeṣa-upapatteḥ, yathā hetv-
V3_02501 -āśrayaṃ vicāraṃ āśrayate. atha prasiddha-
SV_17208 a-vidheyasya puruṣāṇāṃ kvacid upanayana-
VN_03807 iti. pakṣa-pratiśedhe pratijñāta-artha-
V1_00306 ime kvacit kiñcid asiddham an-upanayanto 'n-
V1_00303 tarhi tatra a-dṛṣṭāḥ kam artham upanayanty
V3_10104 katham vipakṣasya vastu-vaśād vyavasthām
V1_01501 sa eva tāvad ayam vikalpaḥ saṃvidita upayann
V2_08102 -upalambhaś ca pratividitā eva upayanty
VN_01105 virodhāt. na an-atīśaya eka-atīśaya-nivṛtṭyā
V3_06007 tad eva asti iti niścāyayan na aparo 'sty
SV_14515 tathābhūtasya eva svayam jāter ity
V3_10708 'pi na sidhyati, sandehāt. bādha-kā-bhāve hy
HB_02113 tādrśo bhavati. na ca bhūtvā punas tad-bhāve
V3_00510 vakṣyāmaḥ. abhyupagata-eka-dharmaṇo 'vaśyam
VN_03309 api parasparaṃ bādhakam eka-artha-sannidhāv
SV_16513 doṣa-upaplavaḥ kaścit tattvaṃ vyācaṣṭe na
VN_06508 nigrahassthānatvena vaktavyāḥ, tad-uktāv
SV_02109 -śānkā-vipralabdho na vyavasyati sadṛśa-
V2_09010 sarvadā tad-bhāva-śānkā-vipralabdhaḥ sadṛśa-
V1_02705 upādāna-kāraṇa-apekṣiṇaś ca śīta-sparśa-āder
VN_05407 tadā pradarśaniyo na aparah, tad-dūṣaṇe
VN_01508 -parihāra-sthita-lakṣaṇatvena eka-tyāgasya
HB_02206 vināśe saty agny-āder upādānāc ca
SV_14221 cet. an-atīśaya-lābhinaḥ kā apekṣā. lābhe vā
SV_14125 iti siddham. na siddham. tasya eva vināśasya
V3_00611 niśedhaḥ kriyate. viruddhayor eka-upagamasya
PV_03218 -ādi-vat || a-saṃvidita-tattvā ca sā sarva-
VN_05408 a-sambhavāt. tasmin dūṣite punar anyo 'rtho
V3_00407 -deśa-ādi-yogena, sa eka-dharma-upagame
SV_12528 ity ekasya upadeṣṭuḥ prabandhena abhāvād
V3_06310 pramāṇaṃ syāt. tad-ākāra-niyama-sāmarthyena
SV_07903 -bhāvasya tatra abhāvāt. sva-pratipattiyā
HB_01413 utpanna iti cet, sva-kāraṇebhyaḥ. tāny enam
SV_06106 daṇḍa-vad daṇḍiny a-grahaṇāt, a-grhītasya ca
NB_03106 abhāva-niścayaḥ. eka-abhāva-niścayasya
V3_04601 saṃśayād eva saṃśaya-hetuḥ, viniścita-
V3_04208 bhāve so 'sti, upacāra-mātraṃ tu syāt. etena
V3_04111 tal-lakṣaṇa-tyāga eva hi tasya vināśaḥ,
PV_04038 -vāraṇāt || dvividho hi vyavacchedo viyoga-
PV_03104 || kvacit tad a-parijñānaṃ sadṛśa-
V3_06207 'pi prasaṅgāt. saṃvedanaṃ hy ātma-viśeṣād
SV_08226 na nivṛtṭim vihāya asti yadi bhāva-anvayo
V1_03508 'nubhāvyo buddhyā asti tasyā na anubhavo
PV_03327 anyo 'nubhāvyaś tena asti tasya na anubhavo
PV_04225 vidhānaṃ pratiśedhaṃ ca muktṅvā śabdo 'sti na
V2_05410 vidhānaṃ pratiśedhaṃ ca muktṅvā śabdo 'sti na
SV_08414 tena ātmanā hi bhede 'pi hetuḥ kaścīn na ca
PV_02153 | rāgī viśama-doṣo 'pi dṛṣṭaḥ sāmye 'pi na
PV_04221 | pratiśedha-niśedhaś ca vidhānāt kiḍṛśo
PV_03468 na artha-dharmāt kaḥ sva-dharmaḥ sva-dhiyo
SV_03406 | anyena vā yadi brūyād bhedo na asti tato
PV_04157 vat || dravya-antara-gurutvasya gatiḥ na ity
SV_17315 nodanaḥ | vākyam veda-eka-deśatvād anyad apy
V3_06007 tan-niyamāt tad eva asti iti niścāyayan na
V1_02312 a-pracyuteś caitanyasya katham iti cet, ayam
SV_01621 vacana-āder vyāvṛtṭim āha. dadhy-ādikaṃ ca
PV_03375 vivekataḥ || vyatiriktaṃ tad-ākāraṃ pratiyād
V1_00405 asti. na a-pratyakṣam pramāṇaṃ asti ity
VN_05407 eva tad-dūṣaṇa-viśayas tadā pradarśaniyo na
V1_02214 -ādinām anubhavāt tad-anubhava-khyātir ity

apacayair iva || a-tadvān api sambandhāt kutaścid
apacayair iva ||27|| a-tadvān api sambandhāt
'patya-janmani | pitros tad-ekasya ākāraṃ dhatte
apadiśyamānaḥ. upādhi-bheda-apekṣo vā svabhāvaḥ
apadesāt pratijñāyāḥ punar-vacanaṃ nigamanam iti,
apadesena dharmaṇaḥ siddhasya a-sādhyatām āha. na,
apanayana-a-sambhavāt. jñātā vā atīndriyāḥ kena
apanayanaṃ pratijñā-sannyāsaḥ. yaḥ pratijñātam
apanayanto vā katham kasyacit sādhanam. na ca
apanayanti vā. yatra prāg dṛṣṭāś tatra smṛtim
apanudet. hetuś ca evam na kaścīd anaikāntikaḥ
apayamś ca kva antar-bhāvyatām arthe buddhau vā.
apayanti ity anityāḥ. ta evam-prakṛtayaḥ sva-hetu
apara-atīśaya-utpattiyā ca vyavahāra-bheda-upagamāt.
apara-anubhavo vā iti niścāyayati sāmarthyāt.
apara-apekṣa-dharma-antara-pratiśedha-artham tat-
apara-abhāvo niścīyate. na ca a-viruddha-lakṣaṇam
'para-abhisamkāram apekṣata iti. svabhāvato '-
apara-abhyupagamo yukti-kṛta iti. asati tu hetau
apara-artha-a-sambhavāt. tatra hetu-pratijñayoḥ
apara iti na nyāyayam. atha kutaścid atīśayād
apara-uktir an-arthakā iti. siddhāntam abhyupetya
apara-utpatti-vipralabdho vā, antya-kṣaṇa-
apara-utpatti-vipralabdho vā. antya-kṣaṇa-
apara-utpattiḥ. tasmād āntarāḥ sukha-ādayaḥ
'para-upadarśanasya a-sambhavāt. tasmin dūṣite
apara-upādāna-nāntariyakatvāt. aṅguḷiṣu punaḥ
apara eva drava-svabhāva utpanna iti. sa svayam
apara-kāṣṭha-janma syāt. pūrvaṃ tv a-pracyuti-
apara-janma-asiddheḥ. tathā hy agninā kāṣṭham
apara-tyāga-nāntariyakatvān na ubhaya-dharmā asti
apara-darśanaḥ | a-sambhavād vinā teṣāṃ grāhya-
'para-doṣa-viśaya ity ayam anubhāṣaṇe dūṣaṇe ca
'para-dharma-upagama-sandarśana-arthaḥ. tad-an-
apara-pūrvakam ity ucyate. prāg eva yathā-darśana
apara-pratikṣepāt, ākāra-antara-samsarge tasya
apara-pratipatti-hetur hi vyañjakaḥ pradīpa-ādīḥ
apara-pratyaya-sannidhāna eva kiṃ janayanti,
apara-pravibhāgena an-upalakṣaṇāt, ākṛter apy
apara-bhāva-niścaya-nāntariyakatvāt. anvaya-
apara-bhāva-samāna-guṇa-puruṣa-sambhāvita-strī-
apara-bhāvaḥ pratyukta iti. pakṣa-dharma-
apara-bhāvaś ca vailakṣaṇyam, viruddha-svabhāva-
apara-yogayoḥ | vyavacchedād ayoge tu vārye na an
apara-sambhavāt | bhrānter a-paśyato bhedaṃ māyā-
apara-sādhanam, na evam abhāvaḥ. na sva-viśaya-
'parah | ekasya kāryam anyasya na syād atyanta-
'parah | grāhya-grāhaka-vaidhuryāt svayam sā eva
'parah | tasya api tulya-codyatvāt svayam sā eva
aparah | vyavahārah sa ca asatsu na iti prāptā
aparah | vyavahārah sa ca asatsu na iti prāptā
aparah | svabhāvo 'yam (167abc) ekasya janakād
aparah || kṣayād aṣṭk-sruto 'py anye na eka-strī-
'parah || nivṛtṭir na asataḥ sādhyād a-sādhyeṣv
'parah || yaḥ pratyakṣo dhiyo hetuḥ tulya-kāraṇa-
'parah ||63|| etāvantaṃ eva ca bhedaṃ darśayamaś
aparo 'bravit | tasya krameṇa saṃyukte pāṃśu-
aparo 'bravit ||330|| anyas tv apauruṣeyam āgama-
aparo 'sty apara-anubhavo vā iti niścāyayati
aparo 'sya doṣo 'stu. na tv a-sa-rūpaṃ vedakaṃ
aparah kṣīra-ādīṣv a-parārtheṣu saṅghātatva-a-
aparas tathā | nityam ātmani sambandhe pratiyāt
aparah. tad ayuktam, yasmāt pramāṇa-itara-sāmānya
aparah, tad-dūṣaṇe 'para-upadarśanasya a-
aparah. tasya apy a-viśeṣe 'pi bāhyasya viśeṣāt

SV_16514	buddhi-indriya-ādinām sa eva veti na	aparāḥ. tasya kuto 'yam atindriya-jñāna-atiśayaḥ.
VN_06504	-vādinām bhūtaṃ sādhanā-doṣam udbhāvayantam	aparō doṣa-ābhāsa-vacanena abhīyujīta, tasya
V3_00411	yo 'sambhavinā vyāpta iti tad-abhyupagame	'parō niyata-prāptir iti dur-nivāraḥ. nanu tathā
V2_05311	asato hy adhikaraṇatva-ādy-ayogād ity	aparāḥ. paśavo 'pi hi tāvad yad ayuktaṃ paśyanti,
V2_06202	sarva-gamakānām anupalabdhi rūpam. na	aparāḥ pratiśedha-hetuḥ. sā iyaṃ pratiśedha-
V3_02408	-dharmi-parigraha-arthām svayaṃ-śrutim	aparāḥ prāha. tatra api vicāra-prastāvād eva
VN_04911	hīnam eva tan nyūnatāyām api nigrāhād ity	aparāḥ. yaḥ pratiyamāna-artham an-arthakaṃ śabdaṃ
PV_04093	-aṅgaṃ svabhāva-aṅgaṃ jagat-sthitiḥ || ātmā	aparō vā abhimato bhūta-nīścaya-yukta-vāk | āptaḥ
VN_04810	iti teṣu vidita-sambandheṣu kaḥ kasya pūrvo	'parō vā kramaḥ, yena krameṇa vyavasthāpyeran.
V3_03001	līngam, svabhāva-lakṣaṇam prasiddhiḥ. ātmā	aparō vā yathārtha-darśana-pravṛtta-vāg-abhimata
V3_11701	-ādayaḥ, tad-vyatirekasya aikāntikatvād ity	aparāḥ. vipakṣād eva hi prāṇa-ādayo nivartante,
V3_09806	tan-nirdeśasya vaiyarthyāt. na hi tatra	aparō viśeṣo nirdīśyate. sa śabdatayā tathā-
V3_09810	ucyate. sa ca śabdaḥ pakṣī-kṛtaḥ, na ca	aparāḥ śabdaḥ, yo hetuḥ syāt. tasya eva ca
HB_02201	anyathā-bhāvaḥ so 'paraḥ svabhāvaḥ, yaś ca	aparāḥ sa katham tasya svabhāva-bheda-lakṣaṇatvād
SV_08418	'pi kutaścid ātma-atiśayāt kaścij janako na	aparāḥ. sa hi tasya svabhāvo na aparasya. na hi
HB_02208	tasya parasmād vināśaḥ, na ca vināśo nāma	aparāḥ svabhāvaḥ, bhāva-pracyutir eva vināśa iti.
HB_02201	ca uktam. yaś ca parasmād anyathā-bhāvaḥ so	'paraḥ svabhāvaḥ, yaś ca aparāḥ sa katham tasya
VN_05116	ity uktam. paryāya-śabda-kalpo hy	aparō hetur eka-hetu-pratipādite viśaye
V3_10801	iti cet, nanv evam ātmani dr̥ṣṭasya	aparatra-upanaye 'tiprasaṅgaḥ. dr̥ṣṭa-viruddhasya
SV_08304	yaj-janakam tad eva vastu taj-janakam ca	aparatra na asti iti na aparām janayet. sa hi
V3_10712	pratiśedhaḥ. sva-ātmani svasaṃviditena anena	aparatra pariccheda iti cet, nanv evam ātmani
SV_07625	-adhyavasāyāt. tathā bhāva-kalpanāyām eva	aparatra bhāvāt. api ca ayaṃ sāmānyam artha-
V3_03704	vidyata iti. a-viśiṣṭa-lakṣaṇe dr̥ṣṭasya	aparatra vyatireka-nīścayasya kartum a-śakyatvād
VN_06208	eva tat-sādhanā nigrāha-arhaḥ, na	aparatra sva-doṣa-upakṣepāt, tat-sādhanā-nir-
SV_02425	te na ātmānam pareṇa miśrayanti, tasya	aparatva-prasaṅgāt. yad apy eṣām a-bhinnaṃ ātma-
PV_04263	| tatra upalabhyeṣv astitvam upalabdher na ca	aparām | ity a-jñā-jñāpanāya ekā an-upākhyā
PV_03461	|| kārya-kāraṇa-sāmagryām asyām sambandhi na	aparām | sāmārthya-a-darśanāt tatra na indriyam
SV_03110	tad vyavaccheda-viśayam siddham tadvat tato	'param ||56|| a-samāropa-viśaye vṛtteḥ (57ab')
SV_08626	-pratibhāsa-ādir viśeṣa eva. na ca atra	aparām a-bhinnaṃ pratibhāsam paśyāmo yad-balena a
V3_03104	-āśrayam hi śāstram virundhāno vihanyate, na	aparām, an-abhyupagamāt. tasya api snānāc chuddhi
V3_00503	yam artham pratipadyate, taṃ pratipadyamāno	'param api sāmārthya-āyātām abhyupagacchati,
SV_04409	vyatiriktaṃ dharmam iva a-viśeṣeṇa	aparām asya svabhāvam dharmitayā vyavasthāpya
V1_04401	utpaśyann ekam a-pramāṇam ācakṣita,	aparām ā-samsāram a-viśiṣṭa-anubandham dr̥ḍha-
V3_03403	-a-viśeṣa ekam pramāṇam bādhaṃ ca na	aparām iti yat kiñcid etat. puruṣa-icchā-kṛtā ca
SV_16301	sā iva a-viśeṣād vā kañcid anugr̥hṇāti na	aparām iti yuktam. vrata-caryā-bhramāsa-ādinā
PV_03513	dhiyam | a-grhītvā uttarām jñānam gr̥hṇīyād	aparām katham || ātmani jñāna-janane svabhāve
PV_02194	-iṣṭeḥ sahakāri-kṣayād alam || na ākṣeptum	aparām karma bhava-tṛṣṇā-vilāṅghinām | duḥkha-
V3_05706	smāryate. na hy asad-vyavahārasya kvacid	aparām kiñcin nibandhanam asti. sa ca anena a-
SV_16510	-pratiniyamo yena ekam artham anurundhate na	aparām. kevalam samaya-vaśāt taṃ tam āviśanto
PV_02277	a-śeṣam a-kleśa-leśataḥ || yadi iṣṭam	aparām kleśāt tat tapaḥ kleśa eva cet | tat karma
V1_02601	-upalambhe samāpto vyavahāra ity apārthakam	aparām caitanyam. taṃ ca eka-rūpam eva paśyāma
SV_08304	vastu taj-janakam ca aparatra na asti iti na	aparām janayet. sa hi tasya svabhāvo yo janakaḥ
HB_02511	kiñcid eva kasyacit sādhanāya upādīyeta na	aparām, tasya eva tatra śakter anyasya ca a-
PV_03470	indriyaṇy upalambhanam || muḥtvā na kāryam	aparām tasyaḥ samupalabhyate | tatra atyakṣam
V3_05904	dvau vikalpau bhavataḥ – idam upalabhe,	aparām na upalabhe ca iti. yasmād artha-viśeṣa-
SV_16509	ekaḥ puruṣaḥ kañcid artham kalpayaty anyo	'param. na ca śabdānām kaścit svabhāva-
V3_00401	- na kārya-svabhāva-anupalambha-viśeṣebhyo	'param pratipatty-aṅgam asti iti. tad vastutaḥ
SV_07220	sva-viśaya-vijñāna-utpādāna-samartham	aparām sajātiya-upādāna-apekṣam anapekṣam vā
V2_04911	eva rūpeṇa ākriyata iti svalakṣaṇa-viśayam,	aparasmād artha-pratipatteḥ. na tv evaṃ para-
SV_08705	yat punar etat sāmānyam nāma tat tasya eva	aparasmād bhedaḥ. na hi tasya arthatve dr̥ṣṭasya
SV_14514	bhedam āropya cetasā ||276|| na bhāvo jāto	'paramān nāśam pratilabhate, tathābhūtasya eva
SV_13408	atiprasaṅgāś ca evam. karma-bhāgānām pūrveṇa	aparasya a-pratisandhānāt, eka-amśac ca a-
VN_06312	sarva-upādānam iti na doṣam udbhāvayann eva	aparasya an-udbhāvanān nigrāha-arhaḥ. atha pūrva-
VN_01818	-hetuḥ, sa sādhanā-aṅgaḥ. tad-vyatirekeṇa	aparasya apy a-jijñāsitasya viśeṣasya śāstra-
V3_12008	asya sapakṣe 'nuvṛtṭy-abhāvaḥ kathyate. so	'parasya api tulya iti katham a-samaḥ prāṇa-ādīḥ.
HB_02704	tasya a-samsṛṣṭa-rūpasya bhāva-siddhir eva	aparasya abhāva-siddhir ity anya-bhāvo 'pi tad-
V3_09401	ghaṭo 'yam iti, tan-nivṛttāv a-nivṛttāv apy	aparasya asya sarvasya abhāvāt. evaṃ tarhi sā eva
VN_04103	uttara-vādino 'pi doṣa-udbhāvāna-mātrād	aparasya upakṣepa iti. varṇa-krama-nirdeśavan
HB_01101	sarveṣu sahakāriṣu samārtha-svabhāveṣu ko	'parasya upayoga iti cet, na vai bhāvānām kācit
NB_03093	viśeṣa iti. dvayo rūpayor ekasya asiddhāv	aparasya ca sandehe 'naikāntikaḥ. yathā vita-
V3_11503	viruddhaḥ. ca-śabdo dvayor ekasya asiddhāv	aparasya ca sandehe vyabhicāra-bhāg iti sūcana-
SV_08419	janako na aparāḥ. sa hi tasya svabhāvo na	aparasya. na hi svabhāvā bhāvānām paryanuyogam
NB_03030	svabhāva-pratibandhe 'saty ekasya nivṛttāv	aparasya niyamena nivṛtṭiḥ. sa ca dvi-prakāraḥ
VN_03120	yadi hi tatra apy eka-prayogam antareṇa	aparasya prayogo na sambhavet, na tadā dvitīyasya
VN_04101	-sādhanasya samarthane kartavye tad a-kṛtvā	aparasya prasaṅgena a-prasaṅgena vā a-tan-

V3_03203	na śāstreṇa. tayor yasya pramāṇam asti, tad	aparasya bādhakam bhavati. anyathā katham
V3_10204	rāṣim vyatirecayataḥ. tayor ekasya nivṛttir	aparasya vṛttir iti katham anitya-abhāva-
HB_03007	vyavaccheda iti, tasya kaivalyam eva	aparasya vaikalyam iti, tad-anya-bhāva eva tad-
HB_03006	vyavasthitasya tena ātmanā pariccheda eva	aparasya vyavaccheda iti, tasya kaivalyam eva
SV_16223	kāraḥ kasyacid āśu-siddher anyasya cirād	aparasya vrata-caraṇa-ādyapekṣanāt. ekasmād api
PV_03450	| taj-jā tat pratibhāsā vā yadi dhīr vetti na	aparā | ālambamānasya anyasya apy asty avāśyam
PV_02098	| śrutis tan-mātra-jijñāsor an-ākṣiptā akhilā	aparā | bhinnam dharmam iva ācāṣṭe yogo 'ṅgulyā
PV_03203	-arthā kramavaty ekā kim eka-arthā a-kramā	aparā || vaiśvarūpyād dhiyām eva bhāvānām viśva-
SV_04108	| dṛṣṭā yathā vā ośadhayo nānātvē 'pi na ca	aparāḥ ||74|| yathā vā guḍūci-vyakty-ādayaḥ saha
PV_03199	|| kāścīt tās v a-krama-ābhāsāḥ kramavatyō	'parāś ca kim | sarva-artha-graḥṇe tasmād a-
SV_14011	-siddheḥ. svabhāva-viveka-sad-bhāvāt. yady	aparāṇi jñānāni prāk sannihita-kāraṇāni pūrva-
SV_05316	upakurvanti, kaḥ punar āsām vijñānena	aparādhaḥ kṛto yat tan na upakurvanti. kim antar-
SV_07919	-a-bhinnam pratyayam janayet. vyaktibhiḥ ko	'parādhaḥ kṛto yena tās tathā na iṣyante. tāsām
SV_12015	tamaḥ. kaḥ prāṇino hita-ipsā-vipralabdhasya	aparādhaḥ. tathā hi smaranti saugatā mantrāṇām
PV_03196	janmanaḥ || aṇūnām sa viśeśaś ca na antareṇa	aparān aṇūn | tad eka-a-niyamāj jñānam uktaḥ
VN_05308	pratijñā-ādiṣv artha-viśeśa-paramparayā	aparān arthān upakṣipyā kathām vistārayet, tac ca
VN_04703	yat te 'mūn eva śabdān prayujjate, na	aparān. na ca atra kaścic chabde parokṣaḥ sāksī,
SV_06921	(144ab) nityam hi sāmānyam iṣyate. anityatve	'parāpara-utpatter anekatvād bheda-vad eka-
HB_01010	kāraṇāni iti na anekāntaḥ, kṣaṇikeṣu bhāveṣv	aparāpara-utpatter aikya-abhāvāt. te 'ntyāḥ
SV_02620	tato 'sya rajata-samāropaḥ. tathā sadṛśa-	aparāpara-utpattiyā a-lakṣita-nānātvasya tad-bhāva-
HB_01107	eva ekasya janane samarthā na anyasya iti na	aparāpara-jananam. bhinna-svabhāvebhyaś caḥsur-
PV_02117	sva-jātiṣu | vikāra-darśanāt siddham	aparāpara-janma ca || śarīrād yadi taj-janma
SV_08212	samaya-vāsanā-vaśād virodhi-rūpa-samāveśena	aparāpara-darśane 'py anvayinos tayor darśanāt.
HB_00406	hi kārye na teṣām sāmārthya-bhedaḥ,	aparāpara-dhūma-pramita-sannikṛṣṭa-agni-vad agni-
HB_01414	tataś ca eko 'pi kvacij janayed iti cet, tā	aparāpara-pratyaya-yogena pratikṣaṇam bhinna-
HB_00604	svabhāvo hetuḥ. vastuto liṅgi-svabhāva eva	aparāpara-vyāvṛtityā dharma-bhede 'pi hetuḥ. hetu-
SV_14004	-ādikam kvacid anveti sthira-eka-rūpe.	aparāpara-svabhāva-parāvṛtīṣv eva dīpa-ādiṣu
HB_01509	-phala-bhāva-pratiniyama unneyaḥ pratikṣaṇam	aparāpara-svabhāva-bheda-anvayiniṣu bhāva-śaktiṣu,
VN_05307	sva-sādhana-artha-vivaraṇa-vyājena prasāṅgād	aparāparaḥ ghoṣayet, vivāda-āspadam ca jijñāsitam
HB_01106	na upālambham arhanti. samarthāḥ kim na	aparāparaḥ janayanti iti cet, na, tatra eva
SV_03011	eva bhāvāt. evam upādhinām tac-chaktinām ca	aparāparaśv eva śaktiṣv a-paryavasānena ghaṭanāt,
HB_02011	syād iti cet, sarvam uktaḥ – pratikṣaṇam	aparāparaḥ pratyayair yathā bhāva-santāne viśeśa
HB_03407	-dharma-avyabhicārāt. ṣaḍ-lakṣaṇo hetur ity	apare – trīṇi ca etāni, a-bādhita-viṣayatvam
PV_03195	artha-antara-abhisambandhāj jāyante ye 'navo	'pare | uktāś te sañcitāś te hi nimittam jñāna-
SV_03103	tasmād eka-upakārake grāhye na upakāras tato	'pare | dṛṣṭe tasminn a-dṛṣṭā ye tad-grahe sakala
HB_00105	saḥ | avinābhāva-niyamād dhettvābhāsāś tato	'pare || pakṣo dharmī, avayave samudāya-upacārāt.
SV_08701	viśeśa eva. sa eva arthas tasya vyāvṛtityo	'pare ||170|| tat-kāryam kāraṇam ca uktaḥ tat
SV_00111	saḥ | avinābhāva-niyamād dhettvābhāsāś tato	'pare ||1|| pakṣo dharmī, avayave samudāya-
SV_12013	iti sa-vismaya-anukampam naś cetaḥ. tad	apare 'py anuvadanti iti nir-dayā-ākṛānta-bhuvanam
HB_01103	'yam eko 'pi samarthāḥ kim atra asmābhir ity	apare nivarteran. te hi nir-abhiprāya-vyāpārāḥ
SV_10923	etat. puruṣa-atīśaya-apekṣam yathārtham	apare viduḥ | (218ab) yathārtha-darśana-ādi-guṇa-
SV_11010	vā | dur-labhatvāt pramāṇānām dur-bodhā ity	apare viduḥ ||219|| caitasebhyo hi guṇa-doṣebhyaḥ
VN_06016	vaktavyam, anyathā pareṣām a-pratipatteḥ,	apareṇa ca tat-sambandhi dūṣaṇam. ubhayor a-
SV_04821	| śabdānām iti kim tatra sāmānyena	apareṇa vaḥ ||97|| nanu uktaḥ pravṛtti-viṣayaḥ
PV_04190	sūtra-saṅkṣepa ucyate || ayogaḥ yogam	aparair atyanta-ayogam eva ca | vyavacchinatti
V2_05008	ayoga-vyavacchedena viśeṣanāt. ayogaḥ yogam	aparair atyanta-ayogam eva ca | vyavacchinatti
SV_10307	-abhāvād a-tat-phala-sādharmyād viparyasto	'pavadeta api, na tāvatā tad-abhāva eva,
HB_01902	asti indriyasya vā prabhāsvarād	apavarakam praviṣṭasya sva-upakāribhyaḥ sva-
PV_03293	'nuyamś tac ca pratyakṣāt parihīyate ||	apavādaś caturtho 'tra tena uktaḥ upaghāta-jam |
PV_04041	dharmiṇy evam a-sāadhanāt || samudāya-	apavādo hi na dharmiṇi virudhyate | sādhyam yatas
V1_03007	viplavam pratyakṣa-ābhāsam āha sa-	apavādatva-sūcana-artham, anyatra caḥsur-ādi-
V3_01805	śabdo na śabda-anityatvavān vā iti, samudāya-	apavādasya dharmiṇy a-virodhāt. anityo hi śabdaḥ,
SV_12609	āśvāsanam syāt. yathā-iṣṭam tu samāropa-	apavādābhyām nairukta-mimāṃsaka-ādayo veda-
V3_12406	sādhāraṇam api khalu prameyatvam a-saṃskṛta-	apavādinō 'saty anvaya-ayogād a-vyabhicarita-
SV_10627	ca, sad-asat-pakṣa-bhedena śabda-artha-an-	apavādibhiḥ | vastv eva cintyate hy atra
V3_06907	ca, sad-asat-pakṣa-bhedena śabda-artha-an-	apavādibhiḥ | vastv eva cintyate hy atra
SV_12524	nāstikyā-vacāmsi ca a-pūrva-para-loka-ādy-	apavādīni. na hi tāny an-āhita-saṃskārāḥ paraiḥ
VN_04518	nāma anyad eva tad-viṣaya-pratīti-jananāt.	apaśabdaś cec chabde pratītiḥ janayet, artha eva
VN_04602	śabde 'py a-pratīti-jananāc ca. na hy ayam	apaśabdaḥ śabde 'pi svabhāvataḥ pratītiḥ janayati
VN_04511	abhāvāt. yaḥ khalu ubhayaḥ vetti śabdām	apaśbdam ca, sa evam pratipadyate. yas tu nakka-
VN_04513	eva vā vetti, na nāsā-śabdām, sa katham	apaśbdāc chabdam pratipadya tato 'rtham
VN_04607	darśanāc ca. śabdād artham a-pratipadyamānāḥ	apaśbdair eva bahulam vyutpadyamānā loke
NB_03059	cetanāś tarava iti sādhye sarva-tvag-	apaharaṇe maraṇam prativādy-asiddham, vijñāna-
V3_09202	cākṣuṣatvāt. cetanāś taravaḥ sarva-tvag-	apaharaṇe maraṇād iti prativādy-an-abhyupagataḥ,
SV_12421	sarvo draṣṭum śakyāḥ. ata eva a-dṛṣṭasya an-	apahnavaḥ. na api puruṣeṣu utpitoḥ kasyacid

V3_13606	pratijñā-virodho nāma pratijñā-doṣaḥ, artha-	apahnave śabda-prayoga-a-sambhavāt. prayuñjāno
SV_10620	tad-abhāve tad-ayogāt. api ca, śabda-artha-	apahnave sādhye dharma-ādhāra-nirākṛteḥ | na
V3_13611	-bhavanti. na ca dūṣaṇāni, śabda-artha-an-	apahnavena svalakṣaṇa-pratiṣedhāt, sādhyā-dharmi-
V3_13607	-sambhavāt. prayuñjāno 'rtham upasthāpayati,	apahnute ca iti pratijñā-padayor virodhāt
V3_12703	ca ity uttarasya. na hy ayam viśāṇa-mātram	apahnute, yatas tena pratirudhyeta, kiṃ tarhi
SV_10617	atra ayam eva śabda-vikalpa-pratibhāsy artho	'pahnūyate. tasya buddhāv upasthāpanāya śabda-
V3_06905	atra ayam eva śabda-vikalpa-pratibhāsy artho	'pahnūyate, tasya buddhāv upasthāpanāya śabda-
SV_12105	a-nīścaya-arthatvāt. svayam-kṛtānām apy	apahnotr-darśanāt. niṣṭhā-āgamanasya a-śakyatvāt.
SV_09507	tat-pūrvakatve vā kaḥ pratijñām sādhanād	apākaroti. tathā ca āha – liṅgasya avyabhicāras tu
V3_07409	tat-pūrvakatve vā kaḥ pratijñām sādhanād	apākaroti. tathā ca āha – liṅgasya avyabhicāras tu
V3_10705	manda-buddhi-cakṣuṣo 'nupalabdhir arthān	apākuryāt, hanta hato 'si, pitr-vyapadeśa-
PV_02035	iti cen na āśraya-pratiṣedhataḥ || prāṇa-	apāna-indriya-dhiyām dehād eva na kevalāt | sva-
PV_02051	cetasah | tad-bhāva-bhāvād vaśyatvāt prāṇa-	apānau tato na tat || preraṇa-ākaraṇe vāyoḥ
PV_02104	-sambhavaḥ || na anekatvasya tulyatvāt prāṇa-	apānau niyamakau | ekatve 'pi bahu-vyaktis tad-
SV_15915	-bhāya-artha-upanidhayo bhavanti. bhāya-	apāya-an-āgame 'pi bhāvāt. na hi yo yasya sattā-
V3_06301	sāmarthyā-lakṣaṇatvāc ca bhāvasya. tad-	apāya-abhāvāt tan-mātra-bhāvino nityam bhāva-
SV_11515	āśrayo 'nityaḥ. apāye 'sya sambandhasya apy	apāyaḥ, anyathā an-āśritaḥ syāt. tato na nityaḥ.
SV_08314	tatra apy asti iti na eka-sthitāv api tasya	apāyo 'sti. ye viśeṣās teṣām saha-sthiti-niyama-
SV_08315	teṣām saha-sthiti-niyama-abhāvāt syād	apāyaḥ. na ca te janakā iṣṭāḥ. sahakāriṇām eka-
PV_02217	punar doṣa-virodhiṇaḥ || sa-ātmatvena an-	apāyatvād anekāntāc ca bhasma-vat | yaḥ paśyaty
SV_10921	pravṛttir iti. na khalv evam anumānam an-	apāyam a-nāntariyakatvād artheṣu śabdānām iti
HB_02003	eṣām paraspara-kṛto viśeṣaḥ syāt, tad-upāya-	apāyayoḥ kārya-vyakti-virāma-darśanāt. tena ādyo
SV_10609	-samprāpta-niruddhayor apy arthayos tasya an-	apāyāt. vastu-viparita-ākāra-niveśiṣv api tirtha-
V3_06809	a-samprāpta-vinaṣṭayor apy arthayos tasya an-	apāyāt. vastu-viparita-ākāra-niveśiṣv api tirtha-
VN_04313	-arthatā gṛhyate, tat samudāya-arthasya	apāyād apārthakam, daśa-dāḍima-ādi-vākya-vat.
SV_08618	api sāmānye rūpe na tena te janakās tasya an-	apāyād eka-sthitāv api kārya-utpatti-prasaṅgād
V1_04405	anuśīlayanto vibhrama-viveka-nir-malam an-	apāyi pāramārthika-pramāṇam abhimukhī-kurvanti.
SV_08312	na apaity a-bhinnaṃ tad-rūpaṃ viśeṣāḥ khalv	apāyinaḥ | (165ab) na hi tasya a-bhinna-
SV_11624	anityaḥ sa iti, tatra nityatvād āśraya-	apāye 'py a-nāšo yadi jāti-vat | nityeṣv āśraya-
SV_05220	bhāvāt. na eṣa doṣaḥ. yathā nīla-ādiṣv eka-	apāye 'pi cakṣur-vijñānam bhavati iti. na samūhe
SV_08320	-kāryam aneka-sahakāri-sādhāraṇam eka-viśeṣa-	apāye 'pi na bhavati. punar apy a-vikaleṣu
V1_00906	ekatra kriyā-a-kriye syātām. tena syād artha-	apāye 'pi netra-dhīḥ ||6|| arthasya sāksād
SV_05222	a-sāmarthyam. tathā iha api pratyekam eka-	apāye 'pi bhavati iti na sarvadā a-sāmarthyam.
SV_11515	sambandhitā-ayogāt. sa ca āśrayo 'nityaḥ.	apāye 'sya sambandhasya apy apāyaḥ, anyathā an-
SV_04620	na iti cet. tat tulyam jātāv api, vyaktīnām	apāye kevalāyā jāter avasthānāt. bhrātṛ-ādi-śabdās
SV_08319	kārya-utpattiḥ syāt. na ca bhavati. ata eka-	apāye phala-abhāvād viśeṣebhyas tad-udbhavaḥ ||165
SV_05310	-utpattiḥ. tathā na kevalam ekaika-vyakty-	apāye vijñāna-utpattāv api sāmānyam tad-dhetuḥ,
SV_11622	na ca cyavana-dharmāṇaḥ. yad uktam – āśraya-	apāyena āśrita-sambandha-vināśād anityaḥ sa iti,
V3_13312	tad-rūpa-a-sparśane ca syād a-sambandhād	apārthakaḥ ||84|| yadi na hetor avyabhicāra-
V3_13407	tad ayam na svatantraḥ. tad-a-sambandhī ca	apārthakaḥ, tena eva artha-parisamāpter iti.
SV_01012	-darśana-ayoniśo-manaskāreṇa yogāt. tadā apy	apārthako vacana-udāhāraḥ. tasmād vipakṣe '-
V3_11204	-darśana-ayoniśo-manaskāreṇa yogāt. tadā apy	apārthako vacana-udāhāraḥ. tasmān na asya api
V3_01511	iti sāmartyena vākya-artha-vyavasthāpanād	apārthakam anyatara-grahaṇam. anyathā
V3_07310	-sādhanam eva, na artha-viśeṣa-sādhanam ity	apārthakam. anyatra tu tad eva agni-sāmānyam
V1_02601	viśaya-upalambhe samāpto vyavahāra ity	apārthakam aparāṃ caitanyam. taṃ ca eka-rūpam eva
V2_09401	bādhyate. tad-abhāve tu siddha eva ity	apārthakaṃ tat-siddhaye vacanam. na an-
SV_01203	bādhyate. tad-abhāve tu siddha eva ity	apārthakaṃ tat-siddhaye vacanam. na vai
VN_01719	-vākyaḥ bhavaty eva iṣṭa-artha-siddhir ity	apārthakaṃ tasya upādānam. yadi ca viśaya-
VN_04314	gṛhyate, tat samudāya-arthasya apāyād	apārthakam, daśa-dāḍima-ādi-vākya-vat. idam kila
VN_04403	api pṛthag vācyam syāt. na ubhaya-saṅgrahāt	apārthakam, nirarthakasya api saṅgraha-prasaṅgāt.
VN_04311	iti. paurvāparya-ayogād a-pratibaddha-artham	apārthakam. yatra anekasya padasya vākyaṣya vā
VN_04904	na tebhya ānupūrvyā api pratītir iti na idam	apārthakād bhidyata iti; na a-prāpta-kālam pṛthag
VN_05912	-a-sambaddha-pratipatteṣ ca nirarthaka-	apārthakābhyām na bhidyate. atiprasaṅgāc ca evaṃ-
SV_00418	syāt. tathā sattā abhāvo 'pi syāt.	apārthika-anupalabdhīḥ. atha anya-upalabdhya
V2_05805	syāt, tathā sattā abhāvo 'pi syād ity	apārthikā anupalabdhīḥ. atha anya-upalabdhya
SV_06808	kāryam kurvanti teṣām tatra viśeṣa-abhāvād	apārthikā viśeṣa-codanā iti sakṛt sarveṣām
V3_10706	hato 'si, pitṛ-vyapadeśa-nibandhanasya apy	apāvṛtti-prasaṅgāt. vacana-sarvajñatvayor
PV_02069	| vyavasthitatvaṃ jāty-āder nirastam an-	apāśrayāt || parato bhāva-nāśāc cet tasya kiṃ
SV_07520	| an-anything 'nvaya-abhāvād anything 'py an-	apāśrayāt ||151|| na sambhavati. svabhāvo hi
VN_01318	iti ca na sidhyati. na hi tad eva tasya an-	apāśrita-vyapekṣa-a-bhedam dharma-antaram bhavati.
SV_14021	uttaratra niṣeṣyāmaḥ. dūṣyaḥ ku-hetur anyo	'pi (267a) na eva kaścid dharmo yaḥ samāna-
V1_00903	buddher upayoga-a-viśeṣataḥ | sa paścād	api (6abc) syāt. ātma-a-bhedena sāmarthyā-a-
SV_04119	-viśeṣa-prasaṅgataḥ | tāsām kṣetra-ādi-bhede	'pi (75bc) yadi hi sāmānyaj jvara-ādi-śamanaṃ
V3_08405	rasa-ādina rūpa-ādi-gatiḥ, sā katham. sā	api – eka-sāmagry-adhinasya rūpa-āde rasato gatiḥ |
HB_01713	eva jāyate, na kevalebhya iti, tasya	api – katham sa kevalo 'pi karoty eva kāryam ca

NB_03129	sādharmyeṇa dr̥ṣṭānta-doṣāḥ. vaidharmyeṇa	api – parama-aṇu-vat karma-vat ākāśa-vad iti
V3_13306	tat kṛtakam iti. sādharmyeṇa. vaidharmyeṇa	api – parama-aṇu-vat karma-vad ākāśa-vad iti
NB_03036	iti bhavati. tathā vaidharmyavat-prayoge	'pi – yaḥ sad-vyavahāra-viṣaya upalabdhi-lakṣaṇa
NB_03033	avaśyaṃ vākya-dvaya-prayogaḥ. anupalabdihāv	api – yat sad upalabdhi-lakṣaṇa-prāptam tad
NB_03035	pakṣa-nirdeśaḥ. yasmāt sādharmyavat-prayoge	'pi – yad upalabdhi-lakṣaṇa-prāptam san na
SV_12521	hi mleccha-ādi-vyavahārāṇām nāstikyā-vacasām	api | anāditvāt tathābhāvaḥ pūrva-saṃskāra-
PV_03346	artha-ābhāsātā eva asya pramāṇam na tu sann	api | grāhaka-ātmā a-parārthatvād bāhyeṣv artheṣv
SV_04512	tato 'yaṃ bauddhe 'rthe sāmānyam bheda ity	api | tasya eva ca anya-vyāvṛtṭyā dharma-bhedaḥ
PV_02280	|| mithyā-vikalpena vinā na abhilāṣaḥ sukhād	api | tāyāt tattva-sthira-a-śeṣa-viśeṣa-jñāna-
PV_02105	|| na aneka-hetur iti cen na a-viśeṣāt kramād	api | na eka-prāṇe 'py aneka-artha-grahaṇān
PV_04142	vastu-svabhāvo 'san dharmī vyoma-ādir ity	api | na evam iṣṭasya sādhyasya bādhā kācana
PV_02216	|| sambandhe pratipakṣasya tyāga-sandarśanād	api | na kāṭhinya-vad utpattiḥ punar doṣa-
PV_03297	-ādi-bhrānti-vac ca asyāḥ syād akṣa-vikṛtāv	api | nivṛttir na nivarteta nivṛtte 'py akṣa-
PV_03136	-saṅgata-sarva-artheṣv indriyeṣv iha satsv	api | pañcabhir vyavadhāne 'pi bhāty a-vyavahitā
PV_03158	|| an-anya-hetutā tulyā sā mukhya-abhimateṣv	api | padārtha-śabdaḥ kaṃ hetum anyam ṣaṭsu
PV_02073	|| buddhi-vyāpāra-bhedena nirhrāsa-atīśayāv	api | prajñā-āder bhavato deha-nirhrāsa-atīśayau
PV_03428	yo yasya viṣaya-ābhāsaḥ tam vetti na tad ity	api | prāptam kā saṃvid anyā asti tādrūpyād iti
PV_04286	a-dr̥ṣṭa-paramārtha-sāram adhika-abhiyogair	api | matam mama jagaty a-labdha-sadr̥śa-
PV_03210	syāt sā citratā ekasyām na syāt tasyām matāv	api | yadi idam svayam arthānām rocate tatra ke
SV_06114	'nyathā prayogaḥ syāt taj jñeya-ādi-padeṣv	api | vyavahāra-upaniteṣu vyavacchedyo 'sti
SV_03213	api ca anya-vyāvṛttir anya-vyāvṛtta ity	api | śabdās ca niścayās ca eva saṅketam
PV_03117	-artha-āskandinyo 'bhinna-artha-abhimateṣv	api | śabdeṣu vācya-bhedinyo vyatireka-āspadam
PV_04042	| ekasya dharmaṇaḥ śāstre nānā-dharma-sthitāv	api | sādhyāḥ syād ātmanā eva iṣṭa ity upāttā
SV_04504	-pratīti-kathitaḥ śabda-artha 'sāv asann	api | sāmānādhikaranyam ca vastuny asya na
PV_02047	| jñāna-utpādāna-sāmarthya-bhedān na sakalād	api || a-cetanatvān na anyasmād dhetv-a-bhedāt
PV_02244	| doṣavaty api sad-bhāvād abhāvād guṇavaty	api || anyatra ātmīyatāyām vā vyatīta-ādau
PV_03252	dr̥ṣṭam janma sukha-ādinām tat-tulyam manasām	api || asatsu satsu ca eteṣu na janma-a-janma vā
PV_02272	-hetor na udbhavaḥ karma-dehayoḥ sthitayor	api || eka-abhāvād vinā bijam na aṅkurasya iva
PV_03354	| anyathā eva avabhāsante tad-rūpa-rahitā	api || tathā eva a-darśanāt teṣām an-upapluta-
PV_04103	bhedo vān-mātra-vacane pratibandhaḥ sva-vācya	api || tena abhyupagamāc chāstram pramāṇam sarva-
PV_04253	-śakter yataḥ kledaḥ sā tv ekā eva dvayor	api || bhinna-a-bhinnaḥ kim asya ātmā bhinno 'tha
PV_03139	anya-utpatti-vaiguṇyāc codyam ca etad dvayor	api || śighra-vṛtter alāta-āder anvaya-
PV_03488	'yam sakṛd utpanna-a-krama-varṇa-sthitāv	api || sakṛd yatna-udbhavād vyarthāḥ syād yatnās
PV_03121	pratyakṣa-itarayor aikyād eka-siddhir dvayor	api || sandhīyamānam ca anyena vyavasāyam smṛtim
PV_03087	| na astitvam kena gamyeta virodhāc ced asāv	api || siddhaḥ kena a-saha-sthānād iti cet tat
SV_14807	bhāvo bhavati ity uktam abhāvo bhavati ity	api ||278|| yad apy ayam bhāvasya abhāvo bhavati
V1_03808	| anyathā eva avabhāsante tad-rūpa-rahitā	api ||45|| tathā eva a-darśanāt teṣām an-upapluta
VN_05109	ādhykyaṃ eva padasya iti. prapañca-kathāyām	apy a-kathita-eka-artha-sādhana-adhikarāṇāyām
PV_02096	-bhedataḥ | syād an-artha-antara-arthaṭve	'py a-karma-a-dravya-śabda-vat || vyatireki iva
HB_02104	syād ity uktam. a-tat-svabhāvas tu tadā	apy a-kāraka eva. tasmān na a-kṣaṇikeṣu hetuṣv
V3_11813	prasaṅgaḥ, nairātmyād ghaṭa-ādi-vad iti, tad	apy a-kārya-kāraṇa-bhāve na sidhyati. uktam hi
V2_08005	na api yugapat kriyā, tat-svabhāvasya paścād	apy a-kriyā-ayogāt. tad ayam bhāvo nivṛtta-sarva-
HB_03902	hetur bhavati, darśana-a-darśanayoḥ sator	apy a-gamakatva-darśanāt. tena bhāva-abhāvābhyām
V2_05301	syād iti. nanu śrāvaṇatvam vyatireky	apy a-gamakam. na, a-vyatirekāt. na hi
SV_03012	ghaṭanāt, sa ekas tābhiḥ kadācid	apy a-gr̥hītas tad-upakāra-ātmā tadvattvena na
PV_04008	alam || vicchinna-anugamā ye ca sāmānyena	apy a-gocarāḥ | sādhyā-sādhana-cintā asti na teṣv
SV_02925	tathā gr̥hīte upakārya-a-grahaṇam tasya	apy a-grahaṇa-prasaṅgāt, sva-svāmitva-vat. tasmād
V1_02103	viṣaya-pratyastamayāt tad-a-vivekena saṃvido	'py a-grāhya-grāhakaṣya ca samasya abhāvāt,
SV_06903	kṛtako vā iti. tathā tat-kārya-pratiṣedhena	apy a-cākṣuṣaḥ śabdo 'nityo 'n-ātma iti. tat-
VN_02018	-antara-gamanāt parājaya iti cet, anyasya	apy a-jijñāsitasya kiṃ na bhavati. na hi tasya
VN_01818	sa sādhana-aṅgaḥ. tad-vyatirekeṇa aparasya	apy a-jijñāsitasya viśeṣasya śāstra-āśraya-vyāja-
SV_05803	-mātra-bijam an-arthikām ||111|| janayanty	apy a-tat-kāri-parihāra-aṅga-bhāvataḥ | vastu-
HB_00807	-bhāva iva prayatna-utpatti-dharmatāyāḥ. na	apy a-tat-svabhāvasya nivṛttau tan-nivṛttir a-
V1_02311	sārūpyam eva tad-vedana-lakṣaṇam. sārūpyam	apy a-tad-ātmanāḥ prak paścād apy ātma-a-
V3_03201	viṣayayoḥ, tad grāhyam iti. śāstravato	'py a-tad-ālabane vastuni viruddha-uktāv api na
PV_04098	pretya dharmo 'sukha-pradaḥ || śāstriṇo	'py a-tad-ālambe viruddha-uktau tu vastuni | na
PV_03411	kim | tanutvāt tejaso 'py etad asty anyatra	apy a-tānavam || atyāsanne ca su-vyaktam tejas
SV_12502	-darśanād iti cet. idam api prativyūddham. na	apy a-darśana-mātram abhāvam gamayati iti
VN_00210	sandehād anaikāntikaḥ syād dhetvābhāsaḥ. na	apy a-darśana-mātrād vyāvṛtṭiḥ, viprakṣeṣv a-
VN_00219	-hetu-lakṣaṇam ca siddham bhavati. atra	apy a-darśanam a-pramāṇayataḥ krama-yaugapadya-
SV_08524	kalpante. upaplavaś ca sāmānya-dhīyas tena	apy a-dūṣaṇā ||169|| nir-viṣayam eva khalv idam
SV_02112	kārya-utpādāna-śakteḥ kāraṇa-svabhāvavṭve	'py a-dr̥ṣṭa-tat-kāryasya kāraṇa-darśane 'py a-
PV_04286	-adhyavasita-avagāhanam an-alpa-dhī-śaktinā	apy a-dr̥ṣṭa-paramārtha-sāram adhika-abhiyogair
SV_01602	na evam vākyaṇi dr̥śya-viśeṣatvāt, adr̥śyatve	'py a-dr̥ṣṭa-viśeṣānām vijātiyatva-upagama-
V2_09814	na evam vākyaṇi, dr̥śya-viśeṣatvāt. adr̥śyatve	'py a-dr̥ṣṭa-viśeṣānām vijātiyatva-upagama-virodhāt,

PV_03412	su-vyaktaṃ tejas tat syād atisphuṭaṃ | tatra	apy a-dr̥ṣṭam āśritya bhaved rūpa-antaram yadi ||
SV_02407	anyathā-dr̥ṣṭeḥ, kvacin nityatva-abhāve	'py a-dr̥ṣṭasya punar dr̥ṣṭer iti bhavatu kāryasya
V3_07708	-ādinām a-vipakṣa-vṛtter ubhaya-dharmatve	'py a-doṣaḥ. na hi pakṣa eva vyabhicāra-viṣayaḥ.
VN_04614	mithyā-vṛtti-codanebhyaḥ saṃskṛtebhyo	'py a-dharma-utpatteḥ, anyebhyo 'pi viparyaye
SV_12512	-āśrayaḥ | tasmād apauruṣeyatve syād anyo	'py a-nara-āśrayaḥ ||244|| puruṣa eva hi svayam
SV_11624	anityaḥ sa iti, tatra nityatvād āśraya-apāye	'py a-nāśo yadi jāti-vat | nityeṣv āśraya-
PV_02155	api iti cet || na sarveṣām anekāntān na ca	apy a-niyato bhavet | a-guṇa-grāhiṇo 'pi syād
VN_06718	asiddhasya hetor abhidhānād eva nigrahaḥ, na	apy a-niyamāt kathā-prasaṅgād iti. idam api
PV_04124	-nivāraṇāt || tasya vastuni siddhasya śāśiny	apy a-nivāraṇam | tad-vastv-abhāve śāśini vāraṇe
PV_04123	-balena tat | pratīti-siddha-upagame śāśiny	apy a-nivāraṇāt || tasya vastuni siddhasya śāśiny
V3_03901	tat, pratīti-siddha-abhyupagame śāśiny	apy a-nivāraṇāt. tad vastuni siddham śāśiny apy a
PV_02267	-pakṣayoḥ || doṣaḥ sva-bija-santānā dikṣite	'py a-nivāritāḥ | nityasya nir-apekṣatvāt krama-
V3_03902	apy a-nivāraṇāt. tad vastuni siddham śāśiny	apy a-nivāryam eva. tad-vastv-abhāve śāśini
V1_03004	-prasaṅgāt, tathā akṣa-vikāra-nivṛttāv	apy a-nivṛtti-prasaṅgāt. tasmād indriya-jam apy
SV_04402	tad a-bhinnaṃ eka-ākāra-viṣayī-karaṇe	'py a-nīcīta-anya-ākāram ākāra-antara-sākāṅkṣa-
V2_07901	api na asti ity a-samānam. nanv idam	apy a-nīcīyam eva – sarva-sāmagrī-janmāno
SV_14918	-ākāra-janmanām vināśa-darśanāt. nanv idam	apy a-nīcīyam eva sarva-ākāra-janmāno naśyanti
SV_11620	apekṣā-lakṣaṇaḥ sambandhaḥ. so 'yam nityānām	apy a-parāvartayan svabhāvaṃ kutaścīt svayam
VN_02704	nāma nigrahasṭhānaṃ sādhanā-sāmarthyē	'py a-parijñānāt. sa hi pūrvasyā anityaḥ śabda
SV_15815	syāt. tac ca na śakyam, tasya kathañcid	apy a-pariñāmāt. indriya-saṃskāra-ādayo 'py uktāḥ.
PV_02095	-arthatā iti cet || an-ārtha-antara-hetutve	'py a-paryāyāḥ sita-ādiṣu | saṅkhyā-ādi-yoginaḥ
SV_02322	sthity-āśrayaḥ kāryasya. ata eva sahakāriṇām	apy a-paryāyeṇa jananam. yad api kiñcid vijātiyād
V2_08802	sthity-āśrayaḥ kāryasya. ata eva sahakāriṇām	apy a-paryāyeṇa jananam. yad api kiñcid vijātiyād
V3_11603	sādhyā-itarayor ato 'nīcīsyāt. na	apy a-pratipattiḥ, kenacit sambandhāt. a-
SV_02112	'py a-dr̥ṣṭa-tat-kāryasya kāraṇa-darśane	'py a-pratipanna-tad-bhāvasya kārya-darśanāt tat-
SV_00501	-codanā api prativyūdhā, viṣaya-pratipattāv	apy a-pratipanna-viṣayinām darśanāt. evam anayor
V2_05811	-codanā api prativyūdhā, viṣaya-pratipattāv	apy a-pratipanna-viṣayinām darśanāt. bhāva-
SV_01224	anupalambhāt tu kvacid abhāva-siddhāv	apy a-pratibaddhasya tad-abhāve sarvatra abhāva-
V2_09509	anupalambhāt tu kvacid abhāva-siddhāv	apy a-pratibaddhasya tad-abhāve sarvatra abhāva-
V3_04609	asya kena nivāryata iti. nīcīcāya-hetāv	apy a-pratibhānāt syāt saṃśayaḥ, sa ca na
VN_04601	yena taṃ pariharet. a-kṛta-samayasya śabde	'py a-pratīti-jananāc ca. na hy ayam apaśabdaḥ
PV_02009	ayogataḥ | kathañcin na upakāryatvād anitye	'py a-pramāṇatā || sthitvā-pravṛtti-saṃsthāna-
VN_00812	tat-sādhanāya liṅgam ucyate. a-pratyakṣatve	'py a-pramāṇasya sattā-upagamo na yuktaḥ. tan na
SV_01306	iti cet. katham idānīm ātma-siddhiḥ. parasya	apy a-pramāṇikā katham nairātmya-siddhiḥ.
V2_09602	iti cet, katham idānīm ātma-siddhiḥ. parasya	apy a-pramāṇikā nairātmya-siddhiḥ. abhyupagamena
V1_04103	anurūpaddhi. tad-a-prasiddhau viṣayasya	apy a-prasiddhir ity astaṅ-gataṃ viśvaṃ syāt.
SV_10818	pratyakṣeṇa anumānena dvividhena	apy a-bādhakam | dr̥ṣṭa-a-dr̥ṣṭa-arthayor asya
PV_04187	prayatna-utthatayā dhvaniḥ || pakṣa-aṅgatve	'py a-bādhatvān na asiddhir bhinna-dharmini |
V3_10509	-utthatayā dhvaniḥ ||79|| pakṣa-aṅgatve	'py a-bādhatvān na asiddhir bhinna-dharmini |
PV_04134	a-pratyakṣatva-siddhitaḥ | pratikṣepe	'py a-bādhaḥ iti śrāvāṇa-uktyā prakāśitam ||
V3_04006	a-pratyakṣatva-siddhitaḥ | pratikṣepe	'py a-bādhaḥ iti śrāvāṇa-uktyā prakāśitam ||31||
SV_04404	buddhi-grāhyaṃ bhinna-śabda-ārtha-upasamhāre	'py a-bhinnaṃ buddhau pratibhāti iti sāmānya-
SV_05617	a-bhedini | eka-dhī-hetu-bhāvena vyaktimām	apy a-bhinnaṃ ||109|| niveditam etad yathā na
SV_08322	sarveṣu viśeṣeṣu bhavati. na tv a-vikale	'py a-bhinne rūpe. kāryaṃ hi kutaścīd-bhāva-
PV_03046	na sāmānya-buddhiṣv etad vibhāvayate || yā	apy a-bheda-anugā buddhiḥ kācid vastu-dvaye kṣaṇe
V3_09406	kasyacid rūpasya anukārād avasthā-bhede	'py a-bheda iti cet, nanv etad sukha-ādinām
SV_06607	ca. yo 'pi bhinnam eva sāmānyam āha. tasya	apy a-bheda-vyavahārās ca bhede syur a-
HB_01307	eva svabhāvā bhavanti iti na kāraṇa-bhede	'py a-bhedas tat-kārya-viśeṣasya iti ta eva ete
SV_03824	te ca tayā saṃvṛta-bhedāḥ svayaṃ bhedino	'py a-bhedina iva kenacid rūpeṇa pratibhānti, tad
SV_08614	anyasya tan na asti. na ca tāvatā a-janakāḥ.	apy a-bhedo 'pi teṣu cet ||170|| syād etat –
V1_02205	-indriya-upanidhau ca punaḥ sambhavāt. na	apy a-manaskārāḥ, ubhaya-sannidhāv api middha-ādi
PV_03050	anyan na dr̥ṣyate || jñāna-mātra-ārtha-karaṇe	'py a-yogyam ata eva tat | tad a-yogyatayā a-
V1_03701	na indriya-buddhaya iti cet, na, tatra	apy a-riṣṭa-ādāv a-pratisandhāna-darśanāt,
VN_01706	aṅgam pakṣa-dharma-ādi-vacanam. tasya ekasya	apy a-vacanam a-sādhanā-aṅga-vacanam. tad api
PV_03082	vastuni | pratibandhāt tad-ābhāsa-śūnyayor	apy a-vañcanam || tad-rūpa-adhyavasāyāc ca tayos
V2_04706	vastuni | pratibandhāt tad-ābhāsa-śūnyayor	apy a-vañcanam ||3|| tasyās tad-rūpa-śūnyāyās tad
SV_12920	-kṛtaḥ pada-vākya-bhedānām bhedo na syāt. na	apy a-varṇa-kramam anyac chabda-rūpaṃ paśyāma ity
V3_00310	yataḥ para-upagatena siddhiḥ syāt. sato	'py a-vastu-kṛtā pratipattir asat-pratipattiḃ na
SV_11912	|| vācako hi vacana-aṅgena tadvān syāt. santo	'py a-vācakā varṇāḥ. tan na teṣu vākya-vācaka-
SV_13414	ca, dhvanayaḥ sammatā yais te doṣaiḥ kair	apy a-vācakāḥ | dhvanibhir vyajyamāne 'smin
SV_14715	niyamena tat-pratibhāsanāt tad a-tad-rūpam	apy a-vācyam iti. na, tasya niḥ-svabhāvatvāt
PV_02284	|| pramāṇa-tattva-siddhy-artham anumāne	'py a-vāraṇāt | prayoga-darśanād vā asya yat
SV_08321	eka-viśeṣa-apāye 'pi na bhavati. punar	apy a-vikaleṣu sarveṣu viśeṣeṣu bhavati. na tv a-
PV_03182	yathā | a-śakya-samayaṃ tadvad anyad	apy a-vikalpakam || sāmānya-vācinaḥ śabdās tad-
PV_03207	|| nānā-arthā ekā bhavet tasmāt siddhā ato	'py a-vikalpikā | vikalpayam apy eka-artham yato

VN_04215	parṣat-prativādibhyāṃ trir-abhihitam	apy a-vijñātam a-vijñāta-artham. yad vākyaṃ
SV_12127	yah svabhāvo yaj-janmā dṛṣṭaḥ so 'nyatra	apy a-vibhajyamānaḥ sva-ātmanā tat-kārya-
SV_13801	sāmānyena vacane bhinna-viṣayatvasya	apy a-virodhaḥ. eka-viṣayayoś ca pratityoḥ
SV_16931	atra apy atīndriye virodha-asiddheḥ, anyatra	apy a-virodhasya dur-anvayatvāt. viruddhām apy
SV_09606	'paryudāsena vyatireka-mātrasya abhāve	'py a-virodhāt. yathā na bhavati mūrta ity a-
V3_07605	'paryudāsena vyatireka-mātrasya abhāve	'py a-virodhāt, yathā na bhavati mūrta ity a-
V3_01612	tasmād idam anyatara-grahaṇam eka-parigrahe	'py a-virodhe samarthaṃ bhavati, yathā anyatara-
SV_12119	tasmād agni-kāṣṭha-vat | a-dṛṣṭa-hetur anyo	'py a-viśiṣṭaḥ sampratīyate ||242|| na a-darśanād
SV_04117	na sāmānyam (75'a) tat-kārya-kṛt. tasya	apy a-viśeṣa-prasaṅgataḥ | tāsāṃ kṣetra-ādi-bhede
PV_03488	sthiteḥ || sthāne svayaṃ na naśyet sā paścād	apy a-viśeṣataḥ | doṣo 'yaṃ sakṛd utpanna-a-krama
PV_03524	darśanaḥ | kramaṇa api na śaktaṃ syāt paścād	apy a-viśeṣataḥ || anena deha-puruṣāv uktau
SV_15526	atha api bhāva-śaktiḥ syād anyatra	apy a-viśeṣataḥ ||292|| na vai puruṣa-samayān
SV_13710	vyaktau sarvaṃ vyaṅgyaṃ na vā kiñcid	apy a-viśeṣāt. tathā hi. sva-jñānena anya-dhī-
SV_11915	a-bhedakatvāt. tad-rūpasya krama-antare	'py a-viśeṣāt tulyā syāt pratipattiḥ. artha-
SV_08121	iti samayaḥ. tad-vyatikrame tasya paścād	apy a-viśeṣān na tat-samavayaḥ syāt. tat-
V1_02214	tad-anubhava-khyātir ity aparāḥ. tasya	apy a-viśeṣe 'pi bāhyasya viśeṣāt prīti-tāpayoḥ |
SV_16920	āśānkā-a-nivṛtṭeḥ. sarveṣāṃ yathārtha-niyoge	'py a-vaiguṇyena yathā-samayaṃ pratīti-jananāt.
V3_09305	vināśam. nanu vinaṣṭa-tiro-hitayor dvayor	apy a-vyaktis tulyā ity asty eva sāmānyam. atha
PV_03317	| saṃskārāc ced a-tādrūpye na tasya	apy a-vyavasthiteḥ || kriyā-karaṇayor aikya-
SV_08924	ahrikāḥ syād uṣṭro dadhi syān na iti kim	apy a-ślīlam ayuktam a-heya-upādeyam a-
SV_08922	'pi kim na karoti. etena eva yad ahrikāḥ kim	apy a-ślīlam ākulam | pralapanti pratikṣiptaṃ tad
SV_05722	pratīty-arthaḥ saṅketas tasya vyavahāra-kāle	'py a-saṃsparsān na anya-parihāreṇa pravarteta.
PV_02057	yathā kāṣṭha-suvarṇayoḥ || ādyasya alpo	'py a-saṃhāryaḥ pratyāneyas tu yat-kṛtaḥ |
SV_13101	kvacid apy akiñcitkarasya sannidhānasya	apy a-sannidhāna-tulyatvāt tasya idam ity
V3_05201	kvacid apy akiñcitkarasya sannidhānasya	apy a-sannidhāna-tulyatvād asya idam ity
PV_02209	cittaṃ prakṛtyā āgantavo malāḥ || tat prāg	apy a-samarthānām paścād chaktiḥ kva tanmaye | na
SV_03114	iti siddham anya-apoha-viṣayam. tadvad anyad	api, a-samāropa-viṣaye vṛtṭeḥ. yatra asya
HB_03001	līṅga-līṅginor ity a-sambandha eva. atra	apy a-samudāya-sādhyatvaṃ tad-avastham. nanv
VN_02811	parisaṅkhyātum a-śakyatvāt, lakṣaṇa-niyamo	'py a-sambaddha eva pratijñā-antara-abhidhāne
VN_03902	ity-evam-ādy api vācyam syāt, tasmād etad	apy a-sambaddham iti. a-viśeṣa-ukte hetau
VN_04108	iti. sādhanā-an-upādānān nigrhya ta iti. idam	apy a-sambaddham, na hi varṇa-krama-nirdeśād eva
SV_12817	a-doṣaḥ. na, pṛthag asato rūpasya saṅghāte	'py a-sambhavāt. artha-antara-an-utpatteś ca.
SV_04615	chindhi ity ukte daṇḍinaṃ chinatti. na	apy a-sambhavād vyaktau pravṛtṭiḥ. evaṃ hy a-
VN_02702	yathā ghaṭo 'sarvagato 'nitya eva śabda	'py a-sarvagato 'nitya iti. etat pratijñā-antaram
VN_01820	-anubhāṣaṇa-śakti-vighāta-ādi-hetoḥ. tad	apy a-sādhanā-aṅga-vacanam vādino nigrasthānam,
VN_01714	bhāvāt, dvitīyasya a-sāmarthyam iti tasya	apy a-sādhanā-aṅgasya abhidhānam nigrasthānam,
V3_02701	-vacanena an-iṣṭa-saṃsrṣṭasya iṣṭasya	apy a-sādhyatvam, tad-bādhāyāṃ ca a-doṣaḥ pakṣa-
PV_02027	a-śaktānām svabhāva-atīśaye 'sati | saṃhatāv	apy a-sāmarthyam syāt siddho 'tiśayas tataḥ ||
HB_03519	prayogam arhati – mā bhūt prayuktasya	apy a-sāmarthyam iti. bādhā-anupalambhe
SV_14927	kadācij jñānāt. jñāna-mātra-arthakriyāyām	apy a-sāmarthye vastv eva na syāt. tathā hi tal-
SV_06904	'nityo 'n-ātma iti. tat-kāraṇa-pratiśedhena	apy a-svāmikāḥ śūnya iti. evaṃ yathāyogam anyad
SV_03203	'sti pratyayaḥ sa pratīyate ||58|| yady	apy aṃśa-rahitaḥ sarvato bhinna-svabhāvo bhāvo
SV_13028	śruti-māndya-pāṭava-darśanāt. anyathā kvacid	apy akiñcitkarasya sannidhānasya apy a-sannidhāna
V3_05110	śruti-māndya-pāṭava-darśanāt. anyathā kvacid	apy akiñcitkarasya sannidhānasya apy a-sannidhāna
PV_03297	-vikṛtāv api | nivṛtṭir na nivarteta nivṛtte	'py akṣa-viplave || kadācid anya-santāne tathā
PV_03499	yojanā iti vivecitam || vicchinnaṃ paśyato	'py akṣair ghaṭayed yadi kalpanā | arthasya tat
PV_02042	uktaṃ kāya-āśritaṃ manaḥ || yady	apy akṣair vinā buddhir na tāny api tayā vinā |
SV_16932	apy a-virodhasya dur-anvayatvāt. viruddhām	apy agni-hotrāt svarga-avāptiṃ māndyād ayaṃ na
SV_14312	syāt. sarva-śakti-pracyāvanāt. punas tatra	apy agnāv iva prasaṅgād anavasthā. a-pracyuteṣu
V2_08513	cet, na, tatra api tulyatvāt – tad-abhāve	'py agnau bhavati iti. kathaṃ ca tato 'nyato vā a
SV_02211	iti cet. na, tatra api tulyatvāt. tad-abhāve	'py agnau bhavati iti. kathaṃ vā tato 'nyato vā a
V2_08509	abhāvāt. nanv araṇi-nirmathana-ādiṣv asaty	apy agnau bhāvād a-kāryam. na, indhāna-vikāra-
VN_05807	-antarāṇi kim na ucyaṇte. na ca ubhayasya	apy ajñānasya saṅgraha-vacane kaścid doṣaḥ, guṇas
V2_07909	na, an-ābhoga-a-sambhavāt, eka-dharmasya	apy ajñāne parārtha-vṛtṭeḥ kārya-a-kārya-an-
SV_07319	kim tarhi tad-grāhiṇa indriyasya. so	'py añjana-āder iva vyakteḥ saṃskāro na
SV_11322	iti cet. na, nityāyā nir-atīśayatvāt. tatra	apy atiprasaṅgād upakāra-asiddheḥ. yogyatāyāṃ ca
SV_00806	rūpam anumāpayati iti (10c) tatra	apy atīta-eka-kālānām gatiḥ (10'cd) na
V3_08502	anumāpāyan rūpam anumāpayati. tatra	apy atīta-eka-kālānām gatiḥ, na anāgatānām,
V1_02104	-grāhakasya ca samayasya abhāvāt, anyena	apy atīta-rūpasya a-saṃvedanāt, a-punar-bhāvini
SV_11726	līṅga-abhāvāt, dṛṣṭānta-asiddheś ca, tatra	apy atīndriyatvena sādhanā-apekṣānāt. tulyam
SV_16930	a-virodhād abhyupagama iti cet. na, atra	apy atīndriye virodha-asiddheḥ, anyatra apy a-
SV_16602	a-sādhanam eva āgamah syāt. kevalād anyato	'py atīndriyeṣv a-pratipattir iti cet. kathaṃ
V3_03405	-virodhayoḥ pratibandho doṣaḥ, tathā	apy ato 'rtha-saṃśaya eva. so 'n-avadya-pakṣa-
SV_11303	puruṣa-āśrayaḥ | girām apauruṣeyatve	'py ato mithyātva-sambhavaḥ ||226 || kim hy asya
SV_15821	kayācit pratyāsattya anyatra bhavati. sā	apy atyanta-an-upakāre na syāt. tasmād vaktṛ-

SV_17503	-pratikāra-vacanena dṛṣṭa-pramāṇa-virodhasya	apy atyanta-parokṣe 'rthe 'visamvāda-anumānam.
SV_07106	-ādiṣu janana-śaktir eva na sambhavati sā	apy atra (145a) na hy ayam janana-viśeṣa-lakṣaṇa
VN_06304	nyāya-cintāyām punar na dvayor ekasya	apy atra jaya-parājayau, sādhana-ābhāsenā artha-a-
PV_04107	|| virodha-udbhāvāna-prāyā parikṣā	apy atra tad-yathā | a-dharma-mūlaṃ rāga-ādi
V3_04507	-niścaye 'pi tulya iti tathāvidha-udbhāvanam	apy atra dūṣaṇam eva. anyatra tu saṃśaye dvayor
PV_03146	a-nirūpaṇāt | tadvatā yojanā na asti kalpanā	apy atra na asty ataḥ || yady apy anvayi-vijñānam
VN_02406	prahyāpana-a-sāmarthyāt. na prativādinō	'py atra, bhāvato mithyā-pratipatter iti. idaṃ
SP_00014	kārya-buddher a-sambhavāt | kārya-ādi-śrutir	apy atra lāghava-arthaṃ niveśitā || tad-bhāva-
V3_03709	tad eka-saṅkhyā-vivakṣā	apy atra viśaye na iṣṭā eva. viśayaṃ ca asyā
PV_04096	asya saha-uktiḥ sāmāya-dṛṣṭaye || udāharaṇam	apy atra sadṛśaṃ tena varṇitam | pramāṇānām
V3_03007	uktiḥ sāmāya-dṛṣṭaye kṛtā. ata eva udāharaṇam	apy atra sadṛśaṃ āha – na santi pramāṇāni
PV_04144	ity etena varṇitam || tathā eva dharmiṇo	'py atra sādhyatvāt kevalasya na | yady evam atra
SV_05406	kevalasya sāmārthye 'pi vyaktinām kvacid	apy atra sāmārthya-asiddher a-grāhyatvam.
SV_10911	eva ity artha-avisamvādād anumānam	apī. atha vā anyathā āpta-vādasya avisamvādād
PV_03110	sva-anurūpāḥ svabhāvataḥ || siddho 'tra	apy atha vā dhvaṃso liṅgād anupalambhanāt | prāg
PV_04261	ity uktā anupalabdhiḥ pṛthān na tu || tatra	apy adṛśyāt puruṣāt prāṇa-āder a-nivartanāt |
V3_08606	(66abc) 'yo 'pi sthiram ambho dṛṣṭvā a-dṛṣṭo	'py adhastād ādhāra-sambhavo 'numiyate, tad api
PV_02177	|| duḥkhaṃ hetu-vaśatvāc ca na ca ātmā na	apy adhiṣṭhitam | na a-kāraṇam adhiṣṭhātā nityam
PV_04131	prāha na anumā-adhyakṣa-bādhane || tatra	apy adhyakṣa-bādhāyām nānā-rūpatayā dhvaneḥ |
PV_03504	ādāv api spaṣṭa-avabhāsanāt || pratīta-bhede	'py adhyakṣā dhīḥ kathaṃ tādrśī bhavet | tasmān
SV_05503	pratibhāti tad-udbhavā. a-tat-pratibhāsiny	apy adhyavasāya-vibhramād vyavahārayati lokam. sa
SV_12401	api vipratīśiddham. mudrā-maṇḍala-dhyānair	apy an-akṣaraiḥ karmāṇi kriyante. na ca tāny
SV_16326	mantraiḥ kiñcit karma kurvanti. tathā anyo	'py an-atiśayaś ca kartā ca mantrāṇām iti. na,
HB_00312	an-adhigata-artha-viśayaṃ pramāṇam ity	apy an-adhigate svalakṣaṇa iti viśeṣaṇiyam.
VN_04114	-nirdeśavad iti vatir atra upāttaḥ so 'nyadā	apy an-anurūpaṃ grhṇāti ity a-doṣa iti. na, artha
SV_07520	ca sataḥ | an-anyatve 'nvaya-abhāvād anyatve	'py an-apāśrayāt ||151|| na sambhavati. svabhāvo
SV_11314	-kalpanā ||227|| na vai sambandho vidyamāno	'py an-abhivyaktaḥ pratīti-hetuḥ. saṅketas tv
V3_01712	vā kaścīd artha-antara-bhūtaḥ, dvayor ekasya	apy an-abhyupagamāt. śabda-ghaṭa-bhedena kalpane
V1_00104	| tatra upāsita-loka-bhartari kṛtā sv-alpā	apy an-artha-udayā sammohād avadhiraṇā iti kṛpayā
PV_04072	|| pakṣa-lakṣaṇa-bāhya-arthaḥ svayaṃ śabdo	'py an-arthakaḥ | śāstreṣv icchā-pravṛtṭy-artho
V3_00106	-grahaṇam āgamāt para-dṛṣṭam na sādhanam na	apy an-arthataḥ ||1|| siddhir iti jñāpana-artham.
SV_04415	tat-svabhāva-grahaṇād yā dhīs tad-arthā iva	apy an-arthikā | vikalpikā a-tat-kārya-artha-
PV_03188	| anyo 'kṣa-buddhi-hetuś cet smṛtis tatra	apy an-arthikā || yathā-samīta-siddhy-artham
V3_07412	na agny-ādi-sādhanā-vat sattā-sādhanam	apy an-avadyam. a-parāmrṣṭa-tad-bhede vastu-mātre
SV_09510	na agny-ādi-sādhanā-vat sattā-sādhanam	apy an-avadyam iti. a-parāmrṣṭa-tad-bhede vastu-
SV_11508	tena pratipādanam na syāt. icchāyām	apy an-āyattasya kadācid ayogāt. parvata-ādi-vat.
SV_13002	pauruṣeyam syāt. nitya-upalabdhir nityatve	'py an-āvaraṇa-sambhavāt ||251|| atha tac chabda-
V1_03414	na avayavina iti cet, artha-āvaraṇe	'py an-āvṛtatvāt prāg-vad asya darśana-prasaṅgaḥ.
V1_04314	-vāsānā-visandhi-doṣād a-prabuddhasya	apy an-āśvāsikam vyavahāram utpāśyann ekam a-
V1_02203	-ādinām tat-sannidhāna-abhāve 'bhāvāt. na	apy an-indriyāḥ, rūpa-ādy-anuṣaṅginām tad-viśaya-
PV_04071	|| an-īpsitam a-sādhyam ced vādinā anyo	'py an-īpsitaḥ | dharmo '-sādhyas tadā a-sādhyam
SV_13803	-kāraṇatvena utpāda-an-utpādāt, sannidhāne	'py an-utpannasya a-tat-kāraṇatvāt, tayor bhinna-
SV_11716	na evaṃ jāti-sambandha-ādayaḥ kathañcid	apy an-upakāryatvād an-upakāriṇā vyaktā yuyjante.
SV_16219	liṅga-viśeṣasya asiddheḥ, pratyakṣayor	apy an-upadiṣṭayor mantra-a-mantrayor a-
SV_12326	-nirṇayāt kvacid a-pratīpattīḥ. tathā ca sad	apy an-upayogam apauruṣeyam. bauddha-ādinām a-
V1_01405	eva udayante vyayante vā, yena satyo	'py an-upalakṣitāḥ syuḥ. tathā hi punar
SV_15306	ime svabhāva-deśa-kāla-viprakarṣeṇa santo	'py an-upalakṣyāḥ syuḥ. tathā hi – ko 'tyanta-
V2_06012	an-ubhayasya vā niṣedho hetuḥ. tatra	apy an-ubhayasya a-pratibandhāt tad-abhāve 'nya-
VN_05611	na tasya pratīṣedham brūyād iti. etad	apy ananubhāṣaṇa-vad apratibhāyā eva gamyatvād a-
VN_02001	kathaṃ ca evaṃ jaya-parājayau, prativādinō	'py ananubhāṣaṇasya evaṃ-prakārasya prasaṅgasya
PV_04284	-bhāg iṣṭaḥ sa eva udbhūta-nāśakaḥ || kṣaṇam	apy anapekṣatve bhāvo bhāvasya na iti cet | bhāvo
NB_03034	asad iti pratīter anvaya-siddhiḥ. dvayor	apy anayor ekatra vṛtti-niścayaḥ, tādātmyena
V3_11510	-vyavacchedābhyām sarvasya saṅgrahāt. na	apy anayor ekatra vṛtti-niścayaḥ. sa-ātmakatvena
NB_03100	vṛtti-vyavacchedābhyām sarva-saṅgrahāt. na	apy analam eva paśyati, yena salīla-arthī tatra
HB_03011	sa eva na syāt. na hy ayam analam paśyann	'py anale kṣāṭha-vikāra-a-vinivṛtti-vat | tasya a
PV_02055	-kṛte doṣe punar ujīvanam bhavet || nivṛtte	apy analo 'yam na salīlam ity an-adhyavasyan na
HB_03101	-viniścaye. tasmād ayam analam paśyann	'py anityatā | viśiṣṭā dhvaninā anveti no cen na
PV_04037	| tathā artha-antara-bhāve syāt tadvān kumbho	apy anityatvena vyāptiṃ pradārśya śabdasya
SV_09721	-ādayaḥ, śabdaś ca kṛtaka iti kṛtakatvasya	'py anityāḥ prasajanti. prāg anya-dharmaṇo '-
V3_09307	nanv anena lakṣaṇena pradhāna-puruṣa-ādayo	'py anitye ghaṭe darśanāt saṃśayitaḥ syāt. jādyāt
VN_02605	sāmānyasya api nityasya aindriyakatve	'py anukurvad udeti yat | tat tena arpita-tad-
PV_03248	-arpaṇa-kṣamam || kāryam hy aneka-hetutve	'py anukrama-kṛtatvād vākya-bhedasya anukramavati
SV_12829	varṇa-anukrama-pratīteḥ. tad-a-viśeṣe	apy anupalabdhy-abhāvena virodha-a-pratīpattīḥ.
SV_00512	-virodha-abhāvād a-pratīṣedhaḥ. viruddhasya	'py anupalabdhi-lakṣaṇaḥ pratyakṣa-sāmārthya-
SV_14105	-viśeṣābhyām. sa ca bhāvaḥ pratyakṣo 'bhāvo	

V2_06005	-virodha-abhāvād a-pratiṣedhaḥ. viruddhasya	apy anupalabdhim antareṇa virodha-a-pratipattiḥ.
V2_05905	-siddheḥ. prabhāvavato 'dhiṣṭhānāt sato	'py anupalabdhir iti cet, na, viṣaya-indriyayor
V2_05909	kāraṇasya kārya-vyabhicāraḥ pratyuktaḥ. atra	apy anupalabdhya tan-nimittāḥ siddho vyavahāro
V2_07310	prasiddhasya vyavahārasya sādhanāt. dvayor	apy anupalabdhayoḥ sva-viparyaya-hetv-abhāva-
V3_06004	||46|| tad-viśiṣṭa-upalambho 'tas tasya	apy anupalambhanam | tasmād anupalambho 'yaṃ
PV_04273	nirākriyā | tad-viśiṣṭa-upalambho 'taḥ tasya	apy anupalambhanam || tasmād anupalambho 'yaṃ
V3_04105	-rūpa-vivekena vyavasthā-ayogāt. na hi tatra	apy anupalambham antareṇa anyaḥ kaścīd vyavasthā-
V1_03402	ayam anubhavaḥ. nanv asya eva rūpaṃ vayam	apy anububhutsavaḥ. idaṃ dṛṣṭam śrutam vā iti
PV_03365	saṃyojyā māna-meya-phala-sthitiḥ || tatra	apy anubhava-ātmatvāt te yogyāḥ sva-ātma-saṃvidi |
V1_04212	māna-meya-phala-sthitiḥ ||55|| tatra	apy anubhava-ātmatvāt te yogyāḥ sva-ātma-saṃvidi |
PV_03435	mataḥ | tathā anubhava-rūpatvāt tasya	apy anubhavo bhavet || na anubhūto 'nubhava ity
V1_02901	tat tādr̥g-arthavat ||32|| middha-upaplūtānām	apy anubhūta-smaraṇa-ākārā vikalpā bhavanti. na
PV_03058	prati || yathā tathā a-yathārthatve	'py anumāna-tad-ābhayoḥ | arthakriyā-anurodhena
V2_04711	prati ||5|| yathā tathā a-yathārthatve	'py anumāna-tad-ābhayoḥ | arthakriyā-anurodhena
V1_01604	artha-ātmanāś ca sādharmaṇatvād anya-buddher	apy anumāna-prasaṅgaḥ. siddhe 'pi hi liṅge
SV_10920	ca vaktuḥ. tad etad a-gatyā ubhayathā	apy anumānatvam āgamasya upavarṇitam. varam
V3_05503	vyutpatty-arthaṃ ca hetu-vacanam ukta-arthaṃ	apy anumāne 'dhikriyate. tena iha prabheda-mātram
NB_02044	vyavaccheda-pratītir bhavati iti svārthe	'py anumāne 'syāḥ prayoga-nirdeśaḥ. sarvatra ca
V2_07513	api pratipattau tathā syād iti svārthe	'py anumāne vibhajya ucyate. sādharmaṇeṇa api hi
SV_10510	iti cet. etad uttaratra vakṣyāmaḥ. anyatra	apy anumāne sādhyā-dharmaṇeṇa vyāptam sādhanam
SV_00818	||11|| samagrāny eva hi kāraṇāni yogyatām	apy anumāpayanty a-samagrasya ekānta-a-sāmarthyāt,
V3_08308	ity ucyate. samagrāny eva kāraṇāni yogyatām	apy anumāpayanti, a-samagrasya ekānta-a-sāmarthyād
SV_12011	kartur a-smaraṇād varṇyate. santy asya	apy anuvaktāra iti dhig vyāpakam tamaḥ ||239||
SV_12013	sa-vismaya-anukampaṃ naś cetaḥ. tad apare	'py anuvadanti iti nir-dayā-ākṛānta-bhuvanam dhig
SP_00015	|| tad-bhāva-abhāvāt tat-kārya-gatir yā	apy anuvarṇyate | saṅketa-viṣaya-ākhyā sā sāsna-
PV_02105	cen na a-viśeṣāt kramād api | na eka-prāṇe	'py aneka-artha-grahaṇān niyamas tataḥ || ekayā
VN_00818	na sattā-bheda-a-bheda-vyavahāraḥ, ekasya	apy aneka-arthakriyā-darśanāt, yathā pradīpasya
SV_06912	eka-śabdena ucyante 'pi tv eka-vṛtṭyā	apy aneka eka-śabdena ucyeta. ko virodhaḥ syāt.
SV_06901	-śabdaiḥ kṛta-samayāḥ. tathā kāraṇa-apekṣayā	apy aneka ekena vyavahāra-arthaṃ eva. yathā
SV_02516	tatas tato bhedaṃ upādāya svabhāva-a-bhede	'py aneka-dharmāṇaḥ pratiyante. te 'pi śabdāḥ
HB_01214	iti. asti tāvat kiñcid eka-svabhāvātve	'py aneka-pratyaya-upadheya-viśeṣatvam iti na nir
SV_02503	vyavasthitam a-miśram eva. artha-antaram	apy aneka-sambandhe 'pi na tat teṣāṃ sāmānyam a-
SV_11928	-anukramayor viśeṣa-an-upalakṣaṇatvāc ca. na	apy anekam pada-ādi. a-bheda-pratibhāsanād
V3_12606	-grāhīnyaḥ syuḥ. tasmād yathā kathañcid	apy anena asato niścinvatā prameyā vaktavyāḥ. na
SV_14902	a-hetuko bhavati ity api viruddham iti. so	'py anena eva pratyākhyātaḥ. kasyacid bhāva-an-
SV_08926	a-pariniṣṭhānād ākulam pralapanti. tad	apy anena nirastam svabhāvena ekānta-bhedāt. tad-
SV_03420	pakṣa-uditāḥ sarvaḥ prasaṅgaḥ samāna iti tad	apy anena prativyūḍham. tatra hy artha-antaram
V3_01005	sāmarthyam iti cet, uktam atra. api ca vinā	apy anena yāvān kaścīd kṛtakaḥ sa sarvo 'nityaḥ,
NB_03068	vartamānaḥ. tathā, asya eva rūpasya sandehe	'py anaikāntika eva. yathā a-sarvajñāḥ kaścīd
SV_06506	sati tad-avyabhicāraḥ. tato vitathād	apy ante tathābhūta eva vastuni jñāna-saṃvādāt.
SV_09825	na evaṃ bhāvasya kācid apekṣā. tatra	apy antyā kāraṇa-sāmagrī yā a-vyavahitā kārya-
V2_07713	na evaṃ bhāvasya kadācid apekṣā. tatra	apy antyā sāmagrī yā a-vyavahitā kārya-utpatteḥ,
SV_17011	tadā tato 'rtha-pratītiḥ syāt. te tu bāhulye	'py andhā eva sarva ity yathā-iṣṭam praṇiyante.
SV_03215	ca eva saṅketam anurundhate ||59|| tatra	apy anya-apohe na vyāvṛtṭir anyā anya eva
SV_10417	-virodhāt, tayor viruddhāyor ekasya bhāve	'py anya-abhāva-gatir bhavati, yathā uktaṃ prak.
V2_08214	siddhe hi bhāve kārako na taṃ karoti. na	apy anya-kriyāyāṃ tasya kiñcit, tādavasthyāt.
SV_10012	siddhe hi bhāve kārako na taṃ karoti. na	apy anya-kriyāyāṃ tasya kiñcid iti. tad-a-tad-
SV_04918	saha ||98|| saṃyojya pratyabhijñānam kuryād	apy anya-darśane | (99ab) uktam etat – bhede 'pi
SV_05817	upādāya a-viśeṣeṇa niveśanāt, vyavahāre	'py anya-parihāreṇa pravartanāt. a-vṛkṣa-
SV_12515	apauruṣeyā yadi puruṣāṇām ādiḥ syāt. tadā	apy anya-pūrvakam na sidhyati. adhyāpayitur
SV_06309	viśeṣaṇa-viśeṣya-bhāvaḥ. eka-bheda-abhidhāne	'py anya-vyāvṛtṭi-gater anvaya-vyatireka-codanayā
SV_12601	paścāt pravṛtṭā iṣyante. na, teṣāṃ	apy anya-saṃskāra-āhitānām yathā-pratyayam
V1_01504	na ca prakāśo 'rthas tathā-vṛtṭiḥ. na	apy anyaḥ kaścīd iha anuṣaṅgī ity abhāva eva
V3_05908	-antara-viśeṣād viśeṣa-siddhiḥ, tasya	apy anyata ity anavasthānān na kasyacid viśeṣa-
V3_00402	siddha-lakṣaṇam asiddham kim ātmanāḥ. pareṇa	apy anyataḥ pratipattum ayuktam eva. yas tu para-
PV_04012	siddham tad asiddham kim ātmanāḥ || pareṇa	apy anyato gantum ayuktam para-kalpitaḥ |
SV_03124	na evaṃ niścayānām kiñcin niścinvato	'py anyatra a-niścayena pravṛtṭi-bhedād grahaṇa-a
SV_02406	kvacid a-mūrtatve nityatva-darśane	'py anyatra anyathā-dṛṣṭeḥ, kvacin nityatva-
HB_03306	tad-abhāva iti, tad-eka-upalabdheḥ kvacid	apy anyatra abhāvāt. sāmānyena pradarśane
SV_16616	pramāna-a-bādhanāt pratipatteḥ, tad-bhāve	'py anyatra pramāṇa-a-saṃvādinī an-iṣṭatvāt. kiṃ
SV_04925	yathā daṇḍiṣu. na hi tatra eka-daṇḍa-yoge	'py anyatra sa eva ayam iti bhavati, kiṃ tarhi
V2_08109	hetumattve tu vināśasya kasyacit tathābhāve	'py anyatra hetor vaikalpād a-vināśo 'pi syād ity
PV_03299	sphuṭa-bhāsinī | sā nir-vikalpā ubhayathā	apy anyathā eva vikalpikā || tasmāt tasya a-
PV_03056	-avisamvādād api bhrānteḥ pramāṇatā | gatir	apy anyathā dṛṣṭā pakṣaś ca ayam kṛta-uttaraḥ ||
HB_01507	yaḥ, sa samartha-hetur iti tasya na kadācid	apy anyathā-bhāvaḥ. anena nyāyena sarvatra hetu-

SV_11224	tata eva artha-vipralambhāt. utpanno	'py anyathā samito na uparodhī tad-anya-puruṣa-
SV_15710	phala-dāyinaḥ kāryā api na sūdra-ādi-prayoge	'py anyathā syuḥ, sūdra-vipra-abhidhānayoḥ
SV_01105	śeṣavad-asādhāraṇayoḥ sapakṣa-vipakṣayor	api. anyathā hy asati pratibandhe '-darśana-
PV_04063	na yuktaṃ pratiṣidhyate | bruvāṇo yuktaṃ	apy anyad iti rāja-kula-sthitiḥ || sarvān arthān
V3_02212	na yuktaṃ pratiṣidhyate | bruvāṇo yuktaṃ	apy anyad iti rāja-kula-sthitiḥ ||20|| sarvān
SV_03106	-ślokaḥ. yadi bhrānti-nivṛṭty-arthaṃ grhīte	'py anyad iṣyate | (56ab) syād etat – nir-
SV_14703	eva svabhāvasya anyatvam. na hi rūpa-rasayor	apy anyad eva parasparam anyatvam. svabhāva-a-
PV_04163	-vāg-ādi-bādhāyāḥ sambhavena tu | udāharaṇam	apy anyad diśā gamyaṃ yathoktayā || tri-kāla-
SV_07227	prasaṅgaḥ. tasmād vyañjako na taṃ karoti na	apy anyam ity akiñcitkaraś ca apekṣyata iti
SV_00416	liṅgād asattāyām upalabdher abhāvo	'py anyayā anupalabdhyā sādhyā ity anavasthānād a
V2_05803	liṅgād asattāyām sādhyāyām upalabdher abhāvo	'py anyayā anupalabdhyā sādhyata ity anavasthānād
PV_03496	rūpa-ādāv a-vicchinnā-avabhāsini | vicchinnā	apy anyayā buddhiḥ sarvā syād vitatha-arthikā ||
SV_02821	-nīścaya-ātmakam. tathā hi kasyacin nīścaye	'py anyasya a-pratipatti-darśanāt. tat-svabhāva-
PV_02154	sāmye 'pi na aparaḥ || kṣayād aṣṭk-sruto	'py anye na eka-strī-niyato madaḥ | te na ekasyām
V3_06205	-abhāvena abhāva-siddhiḥ syāt, tad-abhāvo	'py anyena anupalambhena sādhanīya ity
SV_02505	-dravyeṣv api prasaṅgāt. na hi sambandhinā	apy anyena anye samānā nāma. tadvanto nāma syuḥ,
PV_03511	api ca smṛtiḥ | dṛṣṭā tad-vedanaṃ kena tasya	apy anyena ced imām || mālām jñāna-vidām ko 'yam
PV_03391	anumā bhavet || abhāvād akṣa-buddhīnām satsv	apy anyeṣu hetuṣu | niyamam yadi na brūyāt
HB_00414	-prāptam anupalabdham upalabhyate satsv	apy anyeṣu hetuṣv asya abhāve na bhavati iti tad-
PV_02070	tasya kiṃ sthiti-hetunā | sa vinaśyed vinā	apy anyair a-śaktāḥ sthiti-hetavaḥ || sthitimān
VN_02221	-arthī cet pratipadyeta, tad-a-pratipattāv	apy anyo na pratipadyeta iti. tattva-rakṣaṇa-
SV_12210	na syād ity āśaṅkyate vyabhicāraḥ. so	'py anyonya-vyāptirekī dharma-dvaya-avatāro vastu-
PV_02042	tayā vinā | tathā apy anyonya-hetutvaṃ tato	'py anyonya-hetuke || na a-kramāt kramiṇo bhāvo
PV_02042	vinā buddhir na tāny api tayā vinā | tathā	apy anyonya-hetutvaṃ tato 'py anyonya-hetuke ||
PV_04169	upagama-lakṣaṇāḥ || samudāyasya sādhyatve	'py anyonyasya viśeṣaṇam | sādhyam dvayam tadā
SV_09716	hetor anvaya-abhāvāt. tathā vaidharmye	'py anvaya-gatiḥ, asati tasmin sādhyā-abhāve hetv
V2_07602	hetor anvaya-abhāvāt. tathā vaidharmyeṇa	apy anvaya-gatiḥ, asati tasmin sādhyā-abhāve hetv
NB_03028	hetor anvaya-abhāvāt. tathā vaidharmyeṇa	apy anvaya-gatiḥ. asati tasmin sādhyā-abhāve hetv
V3_08102	bhavatv a-sparśatvān nitya iti. na, atra	apy anvayasya a-prādhānyād iti cet, iha tu
V3_08109	na sāmyena na prādhānyena gatiḥ. a-prādhānye	'py anvayasya vyāptireka-vyāptāv asti, yathā –
PV_03147	asti kalpanā apy atra na asty atah || yady	apy anvayi-vijñānaṃ śabda-vyakty-avabhāsi tat |
SV_08212	virodhi-rūpa-samāveśena aparāpara-darśane	'py anvayinos tayor darśanāt. na ca tatra tan-
SV_15216	a-kṛtakam satya-artham iti syād vinā	apy anvayena. yo hi yena a-vyāptas tatra tad-
V3_09401	ghaṭo 'yam iti, tan-nivṛttāv a-nivṛttāv	apy aparasya asya sarvasya abhāvāt. evam tarhi sā
SV_17315	-nodanaḥ | vākyam veda-eka-deśatvād anyad	apy aparo 'bravīt ||330|| anyas tv apauruṣeyam
SV_12105	a-nīścaya-arthatvāt. svayam-kṛtānām	apy apahnotṛ-darśanāt. niṣṭhā-āgamanasya a-
SV_11515	ca āśrayo 'nityaḥ. apāye 'sya sambandhasya	apy apāyaḥ, anyathā an-āśritaḥ syāt. tato na
SV_01012	ātma-darśana-ayoniśo-manaskāreṇa yogāt. tadā	apy apārthako vacana-udāhāraḥ. tasmād vipakṣe '-
V3_11204	ātma-darśana-ayoniśo-manaskāreṇa yogāt. tadā	apy apārthako vacana-udāhāraḥ. tasmān na asya api
V3_10706	hanta hato 'si, piṭṛ-vyapadeśa-nibandhanasya	apy apāvṛtti-prasaṅgāt. vacana-sarvajñatvayor
PV_02043	-hetuke || na a-kramāt kramiṇo bhāvo na	apy apekṣā a-viśeṣiṇaḥ | kramād bhavanti dhīḥ
PV_03521	mano 'ntaram | mano-jñāna-krama-utpattir	apy apekṣā-prasādhanī || ekatvān manaso 'nyasmin
PV_03454	| sarvathā anyo na grhṇīyāt saṃvid bhedo	'py apoditaḥ || yeṣāṃ ca yogino 'nyasya
SV_16815	asiddher an-āśvāsaḥ. veda-vat tad-vyākhyānam	apy apauruṣeyam sampradāya-a-vicchedād āgamam,
SV_15025	sarvatra tathā bhavanti iti. tathā śābdānām	apy apauruṣeyatve 'py ubhayaṃ syād iti. bhavatu
SV_12321	darśanāt, teṣāṃ ca puruṣa-kṛteḥ. tatra	apy apauruṣeyatve katham idānim apauruṣeyam a-
SV_17212	-pūrvakāṇām śābdānām artha-niyamaḥ pratiyeta	api. apauruṣeye tu vidyamāno 'py artha-niyamaḥ
VN_00423	pratipattṛ-pratyakṣa-upalabdhi-nivṛttāv	apy abhāva-asiddheḥ. tatra upalabdhi-lakṣaṇa-
PV_03038	gaṇo 'nyatra skhalad-gatiḥ || yathā-bhāve	'py abhāva-ākhyam yathā-kalpanam eva vā | kuryād
V2_06401	śītena virodhāc chīta-vicchede tat-kāryasya	apy abhāva iti. etena tat-kāryād api tad-viruddha
V2_06114	dharmā-anupalabdhyā vyāpya-abhāvam āha, tadā	apy abhāva eva. tad evam vidhi-pratiśedhābhyaṃ
HB_04011	bhāva iti na bhāva eva ucyate, na itareṇa	apy abhāva eva, yena bhāvo 'bhāvo vā dvitīyam
NB_03077	na ca a-viruddha-vidher anupalabdhyā	apy abhāva-gatiḥ. rāga-ādinām vacana-ādeś ca
SV_01221	cet. tathā śaṅkāyām atiprasaṅgaḥ, anyatra	apy abhāva-niyama-abhāvāt. vṛttaṃ pramāṇam
V2_09506	cet, tathā śaṅkāyām atiprasaṅgaḥ, anyatra	apy abhāva-niyama-abhāvāt. vṛttaṃ pramāṇam
SV_04803	bhedo 'bhyupagantavyaḥ, tad-abhāve tasyā	apy abhāva-prasaṅgāt. sa ca ekasmād bhedas tad-
V3_06606	viśeṣa-abhāvād a-pūrvā-bhāvinaḥ paścād	apy abhāva-prasaṅgāt. sa ca tad-dhetur vā
SV_00609	-asiddheḥ. yadi viruddha-kārya-upalabdhyā	apy abhāva-siddhiḥ tat-kāraṇa-upalabdhyā kiṃ na
V2_06304	-ślokaḥ. yadi viruddha-kārya-upalabdhyā	apy abhāva-siddhiḥ, tat-kāraṇa-upalabdhyā kiṃ na
PV_03112	tena tāv antāv iti kau smṛtau || prak paścād	apy abhāvaś cet sa eva anityatā na kim | ṣaṣṭhy-
PV_03159	yas tathā ucyate | mukhyo gaṇaś ca bhāveṣv	apy abhāvasya upacārataḥ || saṅketa-anvayini
HB_03218	iṣṭā eva na punar liṅgatvena eva, tatra	apy abhāvasya pṛthak sādhyatve sambandha-
SV_02207	kāryaḥ siddhaḥ, a-kāryatve '-kāraṇāt sakṛd	apy abhāvāt. kāryasya ca sva-kāraṇam antareṇa
V2_08508	-kāryaḥ siddhaḥ. a-kāryatve '-kāraṇāt sakṛd	apy abhāvāt. nanv arāṇi-nirmathana-ādiṣv asaty
SV_02308	taj-janyo 'sya svabhāvaḥ, anyathā sakṛd	apy abhāvāt. sa tat-pratinīyato 'nyatra katham

V2_08703	taj-janyo 'sya svabhāvaḥ, anyathā sakṛd	apy abhāvāt. sa tat-pratinīyato 'nyatra katham
PV_03213	-pratibhāso hy upaplavaḥ || tatra ekasya	apy abhāvena dvayam apy avahīyate | tasmāt tad
VN_04102	a-prasaṅgena vā a-tan-nāntarīyakasya	apy abhidhānam parājaya-sthānam uttara-vādino 'pi
PV_02001	arthakriyā-sthitiḥ | avisamvādanam śābde	'py abhiprāya-nivedanāt || vakṛ-vyāpāra-ṣaṣṭayo
PV_03031	| artha-bhrāntir api iṣyeta sāmānyam sā	apy abhiplavāt || artha-rūpatayā tattvena abhāvāc
SV_05106	-bhāva-utpatter vibhramasya ca a-viśeṣe	'py abhimata-arthakriyā-yogyā-a-yogyā-utpatter
SV_15517	-vidhāni iti teṣv api prasaṅgaḥ. tadvad eṣām	apy abhimata-arthavattā pauruṣeyī ca syāt pramāṇa-
PV_03226	a-darśane || guṇa-pradhāna-adhigamaḥ saha	apy abhimato yadi | sampūrṇa-aṅgo na grhyeta
HB_03515	ca yathā anupalambhe bādhyā bhāva-sambhave	'py abhyupagamyā prayogaḥ saṁśayitasya an-
PV_04102	prthak-kṛtaḥ | anumāna-a-bahir-bhūto	'py abhyupāyāḥ prabādhanaḥ || anyathā
V3_03208	-artham prthak-kṛto 'numānād a-bahir-bhūto	'py abhyupāyāḥ, bādhyāna-abhyupagamāt. anyathā
VN_01515	viśeṣa iti. nanu sarvatra sarvasya sattve	'py ayam tulyo doṣaḥ. na hi sattve kaścīd viśeṣaḥ.
VN_06115	pareṇa coditaḥ doṣam an-uddhṛtya, bhavato	'py ayam doṣa iti bravīti, yathā bhavāṁś cauraḥ
SV_16923	yato lokāt pratītiḥ syāt. api ca, svayam	apy ayam na sarvatra prasiddhim anusarati. yasmāt
SV_15716	ca katham bhedaḥ pratipadyemahi. yo	'py ayam nāma-bheda-anvayo loke pratīti-bhedaḥ so
VN_01302	ātmano 'nvayād aikyam iti cet, sukha-ādiṣv	apy ayam prasaṅgaś caitanyeṣu ca. na ca ghaṭa-
SV_14808	ity uktam abhāvo bhavati ity api ||278|| yad	apy ayam bhāvasya abhāvo bhavati ity āha. tad api
PV_02169	atiśayato na cet || bhūtānām prāṇitā-a-bhede	'py ayam bhedo yad āśrayaḥ | tan nirhāsa-atiśaya
SV_10018	iti kriyā-pratiśedho 'sya kṛtaḥ syāt. tathā	apy ayam akiñcitkaraḥ kim ity apekṣyata iti
V2_08304	iti kriyā-pratiśedho 'sya kṛtaḥ syāt. tathā	apy ayam akiñcitkaraḥ kim ity apekṣyata iti
SV_06004	pradarśya ayam vṛkṣa ity api bruvāno 'yam	apy ayam eva ity ubhayīm gatiḥ na ativartate.
SV_06003	na a-samānaḥ, yasmāt tatra api taruḥ | ayam	apy ayam eva ity prasaṅgo na nivartate ||118||
SV_13806	-bhede 'pi nāma-sāmyād eka-ṣaṣṭyatvam	apy ayuktam. ghaṭa-ādiṣv api prasaṅgāt. tatra
SV_04629	janya-janakatvena an-upakārāt. tato lakṣaṇam	apy ayuktam. tasmān na jātau śabda-niveśanam
VN_02718	-sādhanāya uttarām pratijñām āha iti tad	apy ayuktam. na hi pratijñā pratijñā-sādhanāya
SV_07130	eva. sā ca na āśraya-āyattā nityatvāt. sā	apy ayuktā eva bheda-a-bheda-vivecane ||145||
SV_03219	nanu ca vācya-viśeṣa-abhāvāt saṅketa-bhedo	'py ayukto dvayor eka-abhidhānāt. tathā ca
HB_00907	āvaraṇam, tad-avasthe tasmīn āvaraṇasya	apy ayogāt. na api vināśa-hetunā bhāva-abhāvaḥ
VN_04802	teṣām vacanānām pratītiḥ, na viparyayo na	apy artha-a-pratītiḥ sāmartyāt. na hy atra
SV_00518	niśedhasya anupalabdhi-rūpatvāt. tatra	apy artha-antara-niśedhe kārya-kāraṇayor an-
V2_06011	niśedhasya anupalabdhi-rūpatvāt. tatra	apy artha-antara-niśedhe sādhye kārya-kāraṇayor
SV_03717	teṣām ca niḥ-svabhāvatva-prasaṅgāt. tasya	apy artha-antara-svabhāvatve 'tiprasaṅgaḥ. tathā
PV_02095	-ādiṣu | saṅkhyā-ādi-yoginaḥ śabdās tatra	apy artha-antaram yadi || guṇa-dravya-a-viśeṣaḥ
V3_10901	sandeha-hetutvam unneyam. rāga-ādinām	apy artha-antaravād a-gatir vacanād anumāna-
V1_04001	tad-dhiyoḥ | (54ab) na hi bhinna-avabhāsitve	'py artha-antaram eva rūpaḥ nīlasya anubhavāt
VN_01416	-vivekā muṣṭiḥ, prasāritānām a-muṣṭitvāt, na	apy artha-antaram, prthak-svabhāvena anupalabdher
V3_11611	vṛtti-vyatireka-asiddhes tatra prāṇa-ādinām	api. artha-antarād a-kārya-bhūtād asiddhes ca. na
NB_02048	-lakṣaṇā saṁśaya-hetuḥ. pramāṇa-nivṛttāv	apy artha-abhāva-asiddher iti. tri-rūpa-liṅga-
PV_03509	tau prthak katham || krameṇa anubhava-utpāde	'py artha-ārtha-manasor ayam | pratibhāśasya
V1_00604	tad-dhetutve samam dvayam ||3|| pratyakṣam	apy artha-avisamvādād eva pramāṇam. sa ca
SV_17212	pratīyeta api. apauruṣeṣe tu vidyamāno	'py artha-niyamaḥ katham vijñeyāḥ, svabhāva-
VN_04612	paśyāmaḥ, na apy eṣām ekāntena śravayatā, na	apy artha-pratyāyane kaścīd atiśayaḥ. na dharmā-
V1_01710	-nānāvam drṣṭam bhūta-guṇa-vat. tad-a-bhede	'py artha-bheda-kalpanāyām atiprasaṅgaḥ. sarva-
PV_03349	tathā | artha-sthites tad-ātmavāt sva-vid	apy artha-vin matā || tasmād ṣaṣṭayo-bhedo 'pi na
PV_03018	an-arthakam || a-pravṛttir a-sambandhe	'py artha-sambandha-vad yadi | atīta-anāgatam
V2_04607	'rtha-adhyavasāyena pravartanād bhrāntir	apy artha-sambandhena tad-avyabhicārāt pramāṇam.
V2_04806	-pratibhāsa eva artha-sādhanam, niruddhe	'py artha-sādhanē vastuni tasya a-nirodhāt tataś
PV_04140	sva-dharmi-vacanaḥ tataḥ || nanv etad	apy artha-siddham satyam kecit tu dharmiṇaḥ |
V3_00308	tasyā vastu-vṛtti-niyama-abhāvāt. san khalv	apy arthaḥ pratītyapekṣaḥ sādhanam. na asan
NB_03048	etal-lakṣaṇa-yoge 'pi yaḥ sādhayitum iṣto	'py arthaḥ pratyakṣa-anumāna-pratīti-sva-vacanair
PV_03420	-ākāreṇa katham bhavet || vajra-upala-ādir	apy arthaḥ sthiraḥ so 'nya-anapekṣanāt | sakṛt
SV_10609	iti śakyam vaktum. a-samprāpta-niruddhayor	apy arthayor tasya an-apāyāt. vastu-viparīta-
V3_06809	iti śakyam vaktum, a-samprāpta-vinaṣṭayor	apy arthayor tasya an-apāyāt. vastu-viparīta-
PV_03370	na tad bhavet || an-ārtha-ākāra-śāṅkā syād	apy arthavati cetasi | atīta-ārtha-grahe siddhe
V2_06810	tad-abhāve 'sya idam iti na sidhyati. na	apy arthavattā. arthebhyo jñāpana-icchā, tayā
VN_04210	sarvatra nirarthakaḥ kvacit prakaraṇe tasya	apy arthavattvāt. tasmād atra eva asya
PV_03515	bahir-aṅgo 'ntar-aṅgikām || bāhyaḥ sannihito	'py arthas tāḥ vibandhuḥ hi na prabhuḥ | dhiyam
SV_09114	na tatra api deśa-ādinām pratiśedho na	apy arthasya. sambandho niśidhyata iti cet. nanu
V3_12208	tathā hy a-sakala-vyakti-bheda-vyāpino	'py arthāḥ kecit taj-jāti-sambhavinō drṣṭāḥ,
PV_04240	syād a-drṣṭeṣu saṁśayaḥ || a-vyakti-vyāpino	'py arthāḥ santi taj-jāti-bhāviṇaḥ | kvacin na
PV_03257	niyamād akṣa-cetasāḥ | sukha-ādy-abhāve	'py arthāc ca jātes tac chakty-asiddhitaḥ ||
PV_04022	śabda idṛṣaḥ | sarve 'nityā iti prokte	'py arthāt tan nāśa-dhīr bhavet || an-uktāv api
SV_15309	pratipāditaḥ ca etat, kvacit tathā-drṣṭānām	apy arthānām punaḥ kathañcid anyathā-bhāvaḥ,
SV_03502	ca vyavasthāpyate, asad-artho	'pi, arthānām saṁsarga-bheda-abhāvāt. tasya
PV_03139	krama-grahaṇam bhavet || yo '-grahaḥ saṅgate	'py arthe kvacid āsakta-cetasāḥ | saktiā anya-

V1_04303	ātma-vedanam ||57|| ity antara-ślokāḥ. bāhye	'py arthe tato 'bhedo bhāsamāna-artha-tad-dhiyoḥ
SV_10908	-vyabhicārasya pratyakṣa-anumāna-a-gamyē	'py arthe pratipattes tad-āśrayatvāt tad-anya-
SV_16711	na artha ity atra kā pramā ||318|| kvacid	apy arthe pratyāsatti-viprakarṣa-rahitasya agni-
SV_10306	-cetanānām abhyudaya-hetutā iti, pratyakṣe	'py arthe phalasya ānantarya-abhāvād a-tat-phala-
V2_06512	-cetanānām abhyudaya-hetutā iti. pratyakṣe	'py arthe phalasya ānantarya-abhāvād a-tat-phala-
PV_03034	-bhedād bheda-upacārataḥ || atīta-anāgate	'py arthe sāmānya-vinibandhanāḥ | śrutayo
SV_07912	katham idānīm pācaka-ādiṣv a-bhinnena vinā	apy arthena vācakaḥ | (157ab) pācaka-pāṭhaka-
PV_04193	iti vā yathā || pratiyogi-vyavacchedas tatra	apy artheṣu gamyate | tathā prasiddheḥ sāmartyād
V2_05014	vā yathā ||12|| pratiyogi-vyavacchedas tatra	apy artheṣu gamyate | tathā prasiddheḥ sāmartyād
V3_01707	-pratiniyamayor virodhāt. sāmānyena vihiteṣv	apy artheṣu sāmartyād viśeṣa-sthiteś ca deha eva
SV_11605	-abhāvād a-sambandhino 'vācyāḥ syuḥ. tatra	apy arthair eva saha utpāde (232a)
PV_02045	sandhāne ko virodho 'ntya-cetasaḥ | tad yad	apy arhataś cittam a-sandhānam kuto matam ||
PV_04017	|| sādhyasya eva abhidhānena pāramparyeṇa na	apy alam | śaktasya sūcakaḥ hetu-vaco 'śaktam
V3_00905	-abhidhānāt pakṣa-uktiḥ pāramparyeṇa na	apy alam | śaktasya sūcakaḥ hetu-vaco 'śaktam
PV_04087	|| svayam-iṣṭa-abhidhānena gata-arthe	'py avadhāraṇe | kṛtya-antena abhisambandhād
V3_02608	atra svayam-iṣṭa-śrutibhyāḥ gata-arthe	'py avadhāraṇe kṛtya-antena abhisambandhān mā
V1_01510	jaya-ghoṣaṇām avaghuṣya, yena evaṃ-vādino	'py avadheya-vacaso loke. artha-jñānam ca nāma
VN_03713	iti na pṛthaṅ nigrahasthāneṣu uktā iti, tad	apy avayava-antara-vādino 'yuktam. yo 'vayava-
SV_12819	tāvād ayam a-doṣa eva. pṛthag a-samarthānām	apy avayavānām upakāra-viśeṣād atīśayavatām kārya
VN_00901	-bhedaḥ. sidhyaty evam artha-antaram, tathā	apy avayavī na sidhyati. yathā-pratyayaḥ saṃskāra
VN_04906	pṛthag vācyam syād iti. hīnam anyatamena	apy avayavena nyūnam. yasmin vākye pratijñā-
VN_03707	vastunā anaikāntika-codanā iti, tatra	apy avāśyam saṃśaya-hetutva-mukhena eva
HB_03403	kāraṇa-vyāpakayor yady abhāvāḥ parasya	apy avāśyam abhāva-nīścaya iti darśana-artham ete
SV_14408	anyathā atiprasaṅgāt. pāramparyeṇa upakāre	'py avāśyam ayaḥ vikalpo 'nveti, sa kim upakāro
V3_13709	mayā āgamitam āgamam adhyupekṣya | tasya	apy avāśyam avadāta-dhiyo 'yam eva bhāvo '-
V3_09309	etena tad-avasthā-nivṛttir vyākhyātā. yo	'py avasthā-nivṛttim tiro-dhāna-sadṛśim śabda-
SV_07109	sambhavati, tasya a-janyatvāt tad-abhāve	'py avasthiteḥ | na sthitiḥ (145bc') atha api
PV_03213	|| tatra ekasya apy abhāvena dvayam	apy avahīyate | tasmāt tad eva tasya api tattvaḥ
SV_02410	svabhāva idānīm katham avinābhāvāḥ. svabhāve	'py avinābhāvo bhāva-mātra-anurodhini | (39ab) yo
PV_02020	-sādhanam || tasya eva vyabhicāra-ādaḥ śabde	'py avyabhicāriṇi | doṣavat sādhanam jñeyam
SV_07803	sarvatra sarva-ākāraḥ syāt. tathā ca gām	apy aśva iti pratīyāt. aśva-sthita-ātmanā
V3_05708	drṣṭi-siddhāv a-sandigdha eva tan-nimittatve	'py asaj-jñāna-śabdayos tad-yogyatā, sāsna-ādi-
V3_12204	syāt, na anumāna-siddhaḥ. tasmād a-vyatireke	'py asataḥ sapakṣād vyatirekaḥ sandigdhaḥ syāt
SV_10116	upalabdhi-lakṣaṇa-prāptānām vastuto	'py asattva-rūpā a-pravṛtti-yogyatvāt. tasyā apy
HB_03816	-ādīnām api tal-lakṣaṇatvaḥ syāt, na hi teṣv	apy asatsu liṅgini jñānam iti. niścita-grahaṇam
V1_02511	tad-bhogasya a-pratyakṣatvād asiddheḥ sato	'py asad-a-viśeṣāl laingika-upabhogasya ca a-
VN_00920	na eva kaścit kvacit kathañcid anupalabdho	'py asad-vyavahāra-viśaya iti cet, sarvasya sarva-
HB_00505	dhūmasya tat-kāryatvam iti. anupalabdhaḥ	apy asad-vyavahārasya upalabdhi-lakṣaṇa-prāpta-
V3_03510	'pi tasmims tat-siddhatām āha – yatra	apy asādhāraṇatvād anumāna-abhāve śabda-
V1_01602	nanu sā vyaktir buddhir eva. tad-upādhiḥ so	'py asiddha eva. na vyaktir buddhir artha-ātmā
NB_03065	tad-āpāta-deśa-vibhrame. dharmy-asiddhāv	apy asiddhaḥ, yathā sarvagata ātmā iti sādhye
V1_04109	-vyāhṛtam. anyena api saṃvedana-upalambhe so	'py asiddhaḥ saṃvedanam na sādhyati ity
V3_00507	sarvo 'bhyupagantavyaḥ, na vā kaścit iti. na	apy asiddhy-ādayaḥ, yady evam idam api syān na vā
V2_09606	ātmani pratipannaḥ syāt, na anumeyatvam. yā	apy asiddhi-yojanā – tathā sapakṣe sann asann
SV_01312	sarvatra nivṛty-asiddher a-gamakatvam. yā	apy asiddhi-yojanā tathā sapakṣe sann asann ity-
V1_02512	a-bhogatvād anya-bhoga-vat. liṅga-ayogād ato	'py asiddhir eva, yathā uktaḥ prak. tatra ca
V3_00501	niyata-prāptir iti dur-nivāraḥ. nanu tathā	apy asiddhir hetoḥ pratijñāyāś ca abhyupeta-ādi-
V3_11601	na vyatiricyate. na tatra anveti, eka-ātmany	apy asiddheḥ. ata eva anvaya-vyatirekayoḥ
NB_03104	na vyatiricyate. na tatra anveti. eka-ātmany	apy asiddheḥ. na api sa-ātmakād an-ātmakāc ca
V1_04103	prasiddhir ity astaṅ-gataḥ viśvaḥ syāt. sato	'py asiddhau sattā-vyavahāra-a-yogyatvāt. tasmān
NB_03056	api rūpasya an-uktau sādhanā-abhāsaḥ. uktāv	apy asiddhau sandeḥ vā pratipādyā-pratipādakayoḥ.
VN_06207	atha tad upakṣepam abhyupagacchaty eva, tadā	apy asāv uttara-a-pratipattiyā eva tat-sādhanē
PV_04219	| sādhye 'nuvṛty-abhāvo 'rthāt tasya anyatra	apy asau samaḥ || a-sādhyād eva viccheda iti
HB_01612	vidmaḥ – ta ete kārakā iti. satyam, idam	apy asti – svabhāvas teṣāḥ kārya-kriyā-dharmā.
SV_08721	a-kāratvam ca iti vyāhatam etat. bhedo	'py asty a-kriyāś cen na kuryuḥ sahakāriṇaḥ | (1
PV_03450	dhīr veti na aparā | ālambamānasya anyasya	apy asty avāśyam idam dvayam || atha na utpadyate
SV_08310	sa teṣāḥ a-bhinnāḥ svabhāvāḥ. eka-sannidhāne	'py asti iti. a-vaikalyāt kāraṇasya eko 'pi
SV_08314	'sti. viśeṣo 'bheda-hāneḥ. sa ca tatra	apy asti iti na eka-sthitāv api tasya apāyo 'sti.
V3_07307	tathā ca pūrva-vad abhidheyam kim	apy asti iti sādhyam syāt. na hi śabda-arthāḥ
PV_03467	drṣṭā na hi kvacit | viśeṣaḥ so 'nya-drṣṭāv	apy asti iti syāt sva-dhī-gatiḥ || tasmād
SV_07825	na drṣyata iti pratisamādadhīta tasya	apy asty eva āśraya-indriya-saṃyoga upakāraka iti
SV_03306	-abhāvāt tu saṅketa-bhedo na syāt. tad	apy asty eva. tathā hi bheda-antara-pratikṣepa-a-
SV_15028	śabdeṣv etad asti. nanv evaṃ-vidho 'nyatra	apy asty eva dharmas teṣāḥ api saṅketa-balād
SV_02324	-ādeḥ śālūka-ādiḥ. tatra api tathā-abhidhāne	'py asty eva sva-bija-prabhavāt svabhāva-bhedaḥ,
V2_08804	-ādeḥ śālūka-ādiḥ, tatra api tathā-abhidhāne	'py asty eva sva-bija-prabhavāt svabhāva-bhedo

PV_03436	-viniścayaḥ | tasmād a-doṣa iti cen na arthe	'py asty eṣa sarvadā || kasmād vā anubhave na
SV_04816	sa ca a-bhinnas tad-anyeṣv iti jāti-dharmo	'py asti. tan niyata-abhyupagamam niyata-codanam
SV_07423	vijñāna-hetutvam gotva-ādiṣu pradīpa-āder	apy asti. tejaḥ-saṃskāra-apekṣiṇaḥ cakṣuṣo 'rtha-
V2_06414	eva pramāṇayan pratikṣipati. sā viprakṛteṣv	apy asti, na ca te na santy eva. tatra api sati
V3_12107	iṣṭā. abhāva-pratiṣedho hi bhāvo 'saty	apy asti, bhāva-pratiṣedhas tu na sambhavati ity
PV_03036	sadā | simhe mānavake ca iti ghoṣaṇā	apy asti laukiki || yatra rūḍhyā asad-artho 'pi
V3_12702	na asti ity abhidhātari kaḥ prastāvah ṣaṣo	'py asti viṣāṇam ca ity uttarasya. na hy ayaṃ
V2_08507	upalabhyate, tat tasya kāryam. tac ca dhūme	'py asti. sa sakṛd api tathā-darśanāt tat-kāryaḥ
SV_13619	lokaḥ kāryatām prajñāpayati. sā varneṣv	apy asti. sā eva ca anyatra api tad-āśrayaḥ, na
V1_01112	-bhede 'pi tad-akṣa-a-gocaravataḥ | sprṣato	'py asti sā buddhiḥ (10abc) ko hi indriya-a-
PV_03233	citra-ābhāḥ kādācitkasya gocarāḥ || yady	apy asti sitatva-ādir yādṛg indriya-gocarāḥ | na
V1_02404	sukha-ādaya iti cet, na, tvat-pakṣe	'py asti sukha-ādi-saṃvedanam iti darśana-
PV_02250	nir-vedo dveṣa idrṣaḥ || na vairāgyam tadā	apy asti sneho 'vasthā-antara-eṣaṇāt | dveṣasya
SV_03625	-a-bhedād anyatra eka-vacanam iti cet. iha	apy astu. tad ayaṃ nir-vastuko niyamaḥ kriyamāṇaḥ
V3_02309	-arthasya sāstrasya upagamād anyatra	apy astu. tasmān na idam pratijñā-doṣa-lakṣaṇam
PV_02041	buddhiḥ || yādṛśy ākṣepikā sā āsit paścād	apy astu tādrśi | taj-jñānair upakāryatvād uktaṃ
V3_11608	katham a-pratipattiḥ. evaṃ tarhi cākṣuṣatvād	apy astu. na, a-sambandhād ity uktaṃ. tasmāt
SV_07126	-karaṇād gatimato dravyasya kaścit sthāpako	'py astu. sāmānyasya a-kriyasya kiṃ-lakṣaṇam
PV_04022	siddhau cet tasya śaktatā || uktaṃ atra vinā	apy asmāt kṛtakaḥ śabda idrṣaḥ | sarve 'nityā iti
VN_05420	na api tat tasya anubhāṣaṇiyam, na ca idam	apy asmābhir anujñāyate, sarvaṃ prāk sakṛd
V2_04814	na pramāṇa-vyāpāra-viṣaya-bhedāt. bheda ity	apy asya a-bheda-pratiṣedha eva draṣṭavyaḥ, na
SV_04406	-pratīti na virudhyante. dharma-dharmi-bhedo	'py asya. aneka-artha-bheda-sambhave tad-eka-
V3_03105	chuddhi-vādiṇaḥ sāstrasya sva-vacanena	apy asya arthasya pratibādhanaṭ. lobha-ādi-mūlo
SV_06711	-anya-sādhāraṇam rūpaṃ śakyam codayitum. na	apy asya āyāsasya kiñcit sāphalyam. kevalam anena
SV_14406	an-upakārāt tena na apekṣyante kathañcit. na	apy asya idam iti sambandham arhati, tasya
SV_14914	-niyamāt phala-svabhāva-niyamaḥ. ākasmikatte	'py asya ukto doṣaḥ. pratighāta-ātmatā-hetu-
V1_03510	hi viṣaya-lakṣaṇam iti na kvacid anubhavo na	apy asya kaścit, tatra api grāhya-grāhaka-lakṣaṇa
V3_00204	cet, uktaṃ atra āgama-prāmāṇya-cintāyām. na	apy asya kaścicid viśeṣaḥ pramāṇa-a-saṃvāde.
SV_01614	sa-apekṣya-siddhyā prasiddhir ucyate. kim	apy asya kāraṇam asti iti. na tv evaṃ bhūtam iti.
SV_08125	vyañjakatte '-vikāriṇaḥ | na apekṣa-atīṣaye	'py asya kṣaṇikatvāt kriyā kutah ||161|| karma-
SV_10906	anumānatā | buddher a-gatyā abhihitā parokṣe	'py asya gocare ||216|| tasya ca asya evaṃ-
PV_03114	sa vāñchati | tad-upādhi-samākhyāne te	'py asya ca na sidhyataḥ || sattā sva-kāraṇa-
SV_13706	hi tatra upayogi yuktam. tad-atīṣaya-upayoge	'py asya tadvat prasaṅgaḥ. tasmād atīṣeta eva a-
SV_08015	karmaṇi na kartari iti sambaddha-sambandho	'py asya na asti ity a-sambandhān na śabda-jñāna-
PV_02255	tādrṣaḥ | ātmīyam eva yo na icched bhoktā	apy asya na vidyate || ātmā api na tadā tasya
PV_03244	hetur indriya-jā matiḥ | tato 'nya-grahaṇe	'py asya niyata-grāhyatā matā || tad a-tulya-
SV_06412	syuḥ. rūpa-antaratte ca bhedasya tato	'py asya bheda iti bheda-upādhitvād dravya-antara
PV_03492	ghaṭanam ca nirākṛtam || vicchinnaṃ śṛṅvato	'py asya yady a-vicchinna-vibhramaḥ | hrasva-
SV_16518	upalīyante. yathā ayaṃ tat-sādhana-sambhave	'py asya viśeṣas tathā anyasya api syād ity an-
SV_09614	-vācā ubhaya-dharmatām bruvāṇaḥ sato 'nyatra	apy asya vṛtīm bhāṣate sattāyām ca avyabhicāram
V3_07706	-vācā ubhaya-dharmatām bruvāṇaḥ sato 'nyatra	apy asya vṛtīm bhāṣate sattāyām ca avyabhicāram
HB_03514	a-bādhita-viṣayatvam hetu-lakṣaṇam, bādhāyām	apy asya sāmartyāt. tathā ca yathā anupalambhe
V1_03512	anyasya kasyacit. pratyakṣa-prativedyatvam	apy asyaṃ tad-ātmatā eva. sā ca tādātmyāt svayaṃ
V2_06901	na atipatati, tan-mātra-lakṣaṇatvād anyeṣv	apy asyāḥ, tad-vyatikrame ca niyama-ayogāt.
V2_08811	an-anumānam eva ity avyabhicāraḥ. na	apy ākāra-bheda eva tad-a-tattve nibandhanam, api
PV_02018	siddhe viśeṣaṇam | a-bādhakam asiddhāv	apy ākāṣa-āśraya-vad dhvaneḥ || asiddhāv api
V3_09702	siddhe viśeṣaṇam | a-doṣa-kṛd asiddhāv	apy ākāṣa-āśraya-vad dhvaneḥ ||75|| asiddhāv api
VN_05715	ca ākṣepāt. viṣaya-ajñānena uttara-ajñānam	apy ākṣiptam eva. na hi viṣayam a-jānann uttaram
SP_00013	tad-a-darśane | a-paśyan kāryam anveti vinā	apy ākhyātrbhīr janaḥ || darśana-a-darśane muktavā
V2_07210	0|| ity antara-ślokaḥ. eka-deśa-avisamvādanam	apy āgama-lakṣaṇam āhuḥ. tad vipakṣe '-darśana-
SV_16613	prāptam nirarthā apauruṣeyatā ||315|| tulye	'py āgama-vāde pramāṇa-balād āgamasya kvacid
SV_16603	-ādi-viṣayaś ca. te punaḥ sva-viṣaye	'py āgamam apekṣya eva sādhakāś cet. an-āgamād
V1_02311	sārūpyam apy a-tad-ātmanah prak paścād	apy ātma-a-pracyuteś caitanyasya katham iti cet,
V3_08807	iti. pratibandhād atīṣaya-pratipattau tasya	apy ātma-antaratte tad eva vastunas tādātmyāt
NB_03047	-aṅga-vad iti. atra ātma-arthā ity an-uktāv	apy ātma-arthatā sādhyā. tena na ukta-mātram eva
SV_00913	a-viparyāsa-samudbhavān na doṣaḥ. asaty	apy ātma-grahe duḥkha-viśeṣa-darśana-mātreṇa
PV_03484	tasya api vācyam anyasya darśanam || smrter	apy ātma-vit siddhā jñānasya anyena vedane |
SV_01309	syāt. na anumeyatvam, tasmād a-darśane	'py ātmano nivrṫty-asiddheḥ, tan-nivrṫtau kvacin
PV_04242	sandigdham vinivartanam | astu nāma tathā	apy ātmā na a-nairātmyāt prasidhyati || yena asau
PV_02236	-bijam tat tad-avastham vyavasthitam | yatne	'py ātmīya-vairāgyam guṇa-leśa-samāśrayāt ||
SV_07104	vyavasthāpyante. tad ayaṃ kuṇḍa-ādinām	apy ādhāra-bhāvo badara-ādiṣu janana-śaktir eva
V3_08708	tad ayaṃ kuṇḍa-bhūta-ādinām	apy ādhāra-bhāvo badara-udaka-ādiṣu janana-śaktir
V3_01708	ca deha eva pratyayaḥ, na ghaṭe. yathā ko	'py āyāta iti na parvate vṛkṣe vā śaṅkā bhavati.
VN_00910	na sidhyati. tatra punar idam an-icchato	'py āyātam, yasya idam sāmartyam upalabdhi-
PV_03319	-saṃsthitih | bhāveṣu bhinna-abhimateṣv	apy āropeṇa vṛttitah || kā artha-saṃvid yad eva

V1_02114	ca paryanuyuktā hetu-prakṛtim eva te	'py ālamberan tad-rūpa-hetu-jās tad-rūpā a-tad-
V1_04007	grāhya-lakṣaṇatvād grhyeta. na vā kevalasya	apy ālokasya darśanād an-ālokasya vā rūpasya
SV_13027	-vaiguṇya-tāratamya-bhedena atiśāyayed	api. āvaraṇa-bhedena śabda-ādau śruti-māndya-
V3_05109	-utpādana-vaiguṇya-tāratamyena atiśāyayed	api, āvaraṇa-bhedena śabda-ādau śruti-māndya-
SV_15806	śabdasya anyataḥ svarūpa-pariṇāmo vyaktir na	apy āvaraṇa-vigamanam. kiṃ tu tad-viṣayā pratītir
SV_13105	yathā-svabhāva-vṛttaya eva syuḥ. tat saty	apy āvaraṇe jñāpayeyur eva indriya-ādayaḥ. na ca
V3_05205	bhāvā yathā-svabhāva-vṛttaya eva. tat saty	apy āvaraṇe jñāpayeyur eva indriya-ādayaḥ, na ca
V3_01904	-arthā. tatra sarva-anya-iṣṭa-nirākaraṇe	'py āśānkā-sthāna-vāraṇam sva-vṛttau svayam-
PV_04030	-arthavan mataḥ || sarva-anya-iṣṭa-nivṛttāv	apy āśānkā-sthāna-vāraṇam | vṛttau svayam śruteḥ
SV_11626	233|| śrūyata etan nityā jātir āśrayitā ca na	apy āśrayeṇa saha naśyati iti. kevalam nityeṣv
HB_01614	eva antya-avasthāyām utpanna āhosvit prāg	apy āsīt. āsīt, a-pracyuta-utpanna-sthira-eka-
V2_09708	iṣṭam. viṣayam ca asya nivedayiṣyāmaḥ. yad	apy āha – yady a-darśana-mātreṇa drṣṭebhyaḥ
V3_11812	ātmā iti na tasya sad-asattva-pratītiḥ. yad	apy āha – yadi na sa-ātmakam jīvac-charīram,
PV_02123	-sthiteḥ || viśeṣasya a-svabhāvatvād vṛddhāv	apy āhito yadā | na apekṣeta punar yatnam yatno
SV_01620	khalv api kaścic caitanyam an-upalabhyamānam	api icchann a-darśanād vacana-āder vyāvṛttim āha.
V3_01202	sādhyā ātma-arthatvam. tad an-uktam	api icchayā vyāptaṃ sādhyam iti darśana-artham
PV_04029	artha-ukta-vādy-abhyupagata-grahaḥ | an-ukto	'pi icchayā vyāptaḥ sādhyā ātma-arthavan mataḥ ||
V3_01403	eṣāṃ sādhana-vaiphalyam. tasmād an-ukto	'pi icchayā vyāptaḥ sādhyāḥ. tad-vaikalya-ādayaś
V3_10105	evaṃ na kaścic anaikāntikaḥ syāt. vipakṣasya	api icchā-kṛtatvād ity ukta-prāyam. sādhyā-
V2_07213	yuktam etat, kiṃ tu tathā prasiddhāv	api icchāyā a-nivāraṇād anyathā api loke
SV_16420	saha sambhava-a-virodhād ity apy uktam. na	api itara-sāmānya-siddhir viśeṣa-a-sambhavasya
SV_16915	kaścic dviṣṭa-a-jña-dhūrtānām anyatamaḥ syād	api ity an-āśvāsaḥ. tasmān na apauruṣeyād
PV_03474	| drṣṭānta-antara-sādhyatvam tasya	api ity anavasthitiḥ || ity arthasya dhiyaḥ
PV_03294	| nila-dvi-candra-ādi-dhiyām hetur akṣāny	api ity ayam || pāramparyeṇa hetuś ced indriya-
PV_03351	'nyādṛṣo 'pi vā | jñānasya hetur artho	'pi ity arthasya iṣṭā prameyatā || yathā
V1_03709	'nyādṛṣo 'pi vā | jñānasya hetur artho	'pi ity arthasya iṣṭā prameyatā ||42|| yathā
SV_03414	abhidheyam tat kathitam tad eva pācakatvena	api ity alam a-pratiṣṭhair mithyā-vikalpaiḥ.
SV_00525	vyāpya-abhāvam āha – tadā abhāvo	'pi iti. iyaṃ pratiṣedha-viṣaya-anupalabdhiḥ
PV_03294	timiram upaghāta-upalakṣaṇam || mānasam tad	api ity eke teṣāṃ grantho virudhyate | nila-dvi-
PV_04148	| tathā sva-dharminā anyasya dharmino	'pi iti kathyate || sarva-sādhana-doṣeṇa pakṣa
SV_12108	kramam | vaktum samarthaḥ puruṣas tathā anyo	'pi iti kaścana ||240|| tasya api tad eva uttaram,
SV_08207	nanu tad eva idam cintyate katham teṣv	api iti. cintitam etad yathā na teṣu sambhavati.
PV_02154	| te na ekasyām na tīvrah syād aṅga-rūpa-ādy	api iti cet || na sarveṣāṃ anekāntān na ca apy a-
VN_02607	saṃśayitaḥ syāt. jādyāt pratipadyeta	api iti cet, tathā api kiṃ sāmānyasya
SV_14008	paurvāparyeṇa cintyatvāt. tathā bhedasya	api iti cet. tena eva saṃśayo 'stu. na ca
V2_05903	sāmagrī-pariṇāma-apekṣatvāt syād vyabhicāro	'pi iti cet, na, kārya-kāle 'bhāva-pratipatteḥ,
SV_11801	sādhana-apekṣaṇāt. tulyam indriya-ādiṣv	api iti cet. na, teṣāṃ anyathā-anumānāt. jñānam
PV_02172	'pi na an-uṣṇo 'gniḥ kadācana | tathā iha	api iti cen na agner auṣṇyād bheda-niṣedhataḥ ||
SV_08723	bhedasya api bhāvāt. tasmāt kaścic a-kārako	'pi iti. tathā api kathañcid bhedaḥ saha-kāriṇo '-
VN_01802	iti cet, tat tulyam pakṣa-dharma-vacanasya	api iti tad api na sādhana-avayavaḥ syāt. na hi
SV_02918	svabhāvena grahaṇam tad eva upakāratvena	api iti. tayor ātmani sambandhād eka-jñāne dvaya-
V3_01710	-hetuḥ, api tu prakaraṇa-sāmarthya-ādīkam	api iti. tasmān na anyatarat sāmānyena artha-
V3_01605	tad-abhāve bhāvāc ca. tathā śrāvaṇa-ādy	api iti na aindriyam. tathā ghaṭa-śarīrayor
V3_13011	ekatra a-sambhavaḥ, tathā tad-abhivyāptayor	api iti na tāv ekatra staḥ. tan na atra
SV_06613	136|| yathā hy ekas tasmād bhinnas tathā anyo	'pi iti bhedasya a-sāmānya-doṣo 'pi na asti.
VN_02224	nakha-capeta-śāstra-prahāra-ādīpana-ādibhir	api iti vaktavyam. tasmān na jyāyān ayam tattva-
SV_00908	atra yathā rakto bravīti tathā virakto	'pi iti vacana-mātrād a-pratipattiḥ, na api
V3_10908	tatra yathā rakto bravīti, tathā virakto	'pi iti vacana-mātrād a-pratītiḥ. na api viśeṣāt,
SV_17211	vivakṣayā sa tām kadācit kvacin nivedayed	api iti vivakṣā-pūrvakāṇām śabdānām artha-niyamaḥ
SV_12229	yadi puruṣāḥ śaktāḥ syur idānīntanā	api iti. viśeṣa-a-sambhava etat syāt. sa ca duḥ-
SV_11218	-āśrayān mithyā-arthatā tathā satya-arthatā	api iti. sa nivartamānas tām api nivartayati ity
VN_06116	ity ukte sa tam pratibrūyāt, bhavān	api iti, sa sva-pakṣe doṣa-abhyupagamāt para-
SV_15808	buddhi-hetur vaktā syāt tat tulyam śrotary	api iti so 'pi phalam vakṛ-vad aśnuvīta. na hi
V3_10403	asattā eva sarvatra utsāditā bhavati. tathā	api idam asiddham eva asato virahād iti,
VN_00806	ātapa-sparśa-ādayaś ca eka-indriya-grāhyatve	'pi. idam eva ca pratyakṣasya pratyakṣatvam, yad
V1_03112	hi paṭu-mandatā-ādibhiḥ sva-bhedair bhedakam	api indriya-ādy-arthena etad ghaṭayati, tatra
V1_03214	tasya eva bhedakasya sādhatamatvāt. satsv	api indriya-ādiṣv a-bhinnasya prativiśayam
SV_11723	abhāva-prasaṅgāt. atīndriyatvād a-pratibhāse	'pi indriya-ādiṣv iva a-doṣa iti cet. na, tato '-
V1_01905	(19abc) pratyakṣam iti vartate. mānasam	api indriya-jñānena samanantara-pratyayena sva-
SV_13827	abhāvāt. tad etac chabdeṣv api tulyam. tatra	api indriya-yogya-deśatā-ādibhyaḥ karaṇānām
SV_13321	bhavet ||257|| tāni pratiniyata-śaktīny	api indriyāni nānā-rūpān prati-śabda-niyatān
SV_10215	phalatvāt pramāṇānām. na hi pravṛtti-niṣedhe	'pi iyaṃ niḥ-śāṅka-paricchedam cetaḥ karoti.
SV_10117	viṣaye. asan-niścaya-phalā api sā. asattāyām	api iyaṃ pramāṇam eva. na hy asti sambhavo yad
SV_10115	śabda-vyavahārān nivartayati. tena yā	api iyaṃ anupalabdhir upalabdhi-lakṣaṇa-prāptānām
SV_12009	api iṣṭā kartṛṇām a-smṛteḥ kila | (239ab) yā	api iyaṃ apauruṣeyatā veda-vākyānām kartur a-

V1_03705	artha-sthiteḥ svasamvedana-rūpatvāt sva-vid	api iyam artha-vid eva kāryato draṣṭavyā. ata eva
V1_01106	buddhim aśvam api kalpayato gor darśanāt. na	api iyam artha-sannidhim apekṣeta. na hi gava-ādi
SV_10505	na kevalam nir-upākhyam. nir-upākhye	'pi iyam eva pravṛttir niṣidhyate. anupalabdhī-
SV_11510	parāvṛtṭy-ayogād iti samam sarva-avasthāne	'pi iṣṭa-pratinīyama-abhāvāt. tato viśeṣa-
NB_03086	viparyaya-sāadhanād viruddhau. nanu ca ṛtīyo	'pi iṣṭa-vighāta-kṛd viruddhaḥ. yathā parārthās
V3_11301	viparyaya-sāadhanād viruddhau. nanu ṛtīyo	'pi iṣṭa-vighāta-kṛd viruddho 'sti, yathā –
SV_14016	samarthe tasya an-upayogāt. prayoga ity	api iṣṭa-sādhana-samartha-utpādanam eva samāna-
V3_09302	eva bhavati. syān mithyā-uttaram yadi dvayor	api iṣṭam kiñcid vastu sāmānyam syāt, yan-
V3_08903	evam vācyaḥ syāt – pātam na karoti iti. tad	api iṣṭam eva. na hi tasya tat-kṛtaḥ pātaḥ,
SV_06622	-a-bhedo na yujyate | tasmāt tat-kāryatā	api iṣṭa a-tat-kāryād eva bhinnatā ||140|| cakṣur
SV_12008	'pi sa eva vipralambhaḥ. apauruṣeyatā	api iṣṭa kartṛnām a-smṛteḥ kila | (239ab) yā api
V3_02004	tulya iti na anayor bhedaḥ. atha vādino	'pi iṣṭim sādhyat sādhyā-dharma-vat, sādhyā-
PV_04229	'pi tādrśaḥ | śabda-pravṛtṭer asti iti so	'pi iṣṭo vyavahāra-bhāk || anyathā syāt
V2_05506	'pi tādrśaḥ | śabda-pravṛtṭer asti iti so	'pi iṣṭo vyavahāra-bhāk ||21|| anyathā syāt
SP_00022	syāt samavāyi parasparam || samyoga-janane	'pi iṣṭau tataḥ samyoginau na tau | karma-ādi-
PV_03031	a-rūpāyām api ikṣanāt | artha-bhrāntir	api iṣyeta sāmānyam sā apy abhiplavāt || artha-
SV_10514	-mātrād asad-vyavahāram pratipadyamāno	'pi iha vyāmūḍha iti smāryate. atha yad idaṁ na
PV_03031	|| sāmānya-buddhau sāmānyena a-rūpāyām	api ikṣanāt | artha-bhrāntir api iṣyeta sāmānyam
PV_03352	| artha-grahaḥ katham satyam na jāne 'ham	api idrśam || a-vibhāgo 'pi buddhy-ātmā
V1_03711	| artha-grahaḥ katham satyam na jāne 'ham	api idrśam ||43|| ity antara-śloka. katham punar
SV_00105	an-arthy eva su-bhāṣitaiḥ parigato vidveṣṭy	api irśyā-malaiḥ || tena ayam na para-upakāra iti
SV_02007	ubhayasya api hetuḥ. iti iyam trividhā	apy ukta-anupalabdhir anekadhā | tat tad-viruddha
VN_02717	ca sādhyā-nirdeśa-lakṣaṇatvāt. yad	apy uktaṁ pūrva-pratijñā-sāadhanāya uttarām
SV_15919	tad-vyaktiḥ. tad-āśrayaḥ prayoktā iti. atra	apy uktaṁ śrotary api prasaṅga iti. taj-jñāne ca
VN_04406	-nigrahasthāna-lakṣaṇa-pralapane 'tiprasaṅgo	'py uktaḥ. na ca saṅgraha-nirdeśe kiñcid doṣam
V3_11009	-darśanena anyatra tad-anumāne 'tiprasaṅgo	'py uktaḥ. vyabhicārād an-anya-anumāna iha
V2_09012	-kāla iti tadā anityatā vyavasthāpyata ity	apy uktaṁ. anyathā artha-antarām eva anityatā
SV_16802	na ato niścayaḥ. tan na pramāṇam āgama ity	apy uktaṁ. apauruṣeyānām śabdānām artha-jñānam na
SV_12116	vā kaścit. tasya tathā an-iṣṭatvād ity-ādāv	apy uktaṁ iṣṭes tad-āśrayatvād ity-ādi. api ca,
VN_03506	-vivakṣayā tad-virodha-vyavasthāpanāt. yad	apy uktaṁ etena pratijñayā dṛṣṭānta-virodha-ādayo
SV_13909	nityasya kiñcid āvaraṇam a-sāmarthyād ity	apy uktaṁ. tasmān na āvaraṇe karaṇa-upakṣepaḥ. na
V3_11011	iha avyabhicāra iti kuto niścayaḥ. a-darśane	'py uktaṁ. dṛṣṭya-ātmanor nāma ayam arvāg-darśanaḥ
VN_03711	-itarayor anaikāntikatvair viśeṣaḥ. yad	apy uktaṁ, dṛṣṭānta-ābhāsa-hetvābhāsa-pūrvakatvāt
SV_16419	a-virodhinā ca saha sambhava-a-virodhād ity	apy uktaṁ. na api itara-sāmānya-siddhir viśeṣa-a-
V3_08609	yuktaḥ. upakārasya artha-antaratve	'py uktaṁ. na vai tata ātma-viśeṣa-utpatter
SV_08918	svabhāva-bhūtasya ca sāmānyasya a-bhede	'py uktaṁ. sva-ātmanā eva a-bhede tu tat-svabhāva
V3_11409	artha-antaratve 'tad-upakāra-ādayo	'py uktaḥ. an-ubhaya-kāriṇām ānarthakyāt
SV_13122	-antaratve tasya iti sambandha-abhāva-ādayo	'py uktaḥ. tasya ca a-jñeyatvam. upakārād eva
V3_05307	-antaratve tasya iti sambandha-abhāva-ādayo	'py uktaḥ. tasya ca a-jñeyatvam, upakārād eva
SV_15815	apy a-pariṇāmāt. indriya-samskāra-ādayo	'py uktaḥ. māṁ śrāvayaty ahaṁ śrāvayāmi iti tayoh
VN_02915	-hetvor virodhaḥ. etena eva pratijñā-virodho	'py ukto yatra pratijñā sva-vacanena virudhyate,
V1_03513	svayam prakāśate. tena ātmanaḥ prakāśikā ity	apy ucyate prakāśa-vat. nila-ādy-anubhava ity api
VN_05615	anubhāṣaṇasya vaiyarthyaḥ, tathā ajñāne	'py uttara-a-pratipattyā eva nigrahasthānatvam, a
VN_06406	-pradarśanena sādhanā-aṅga-samarthanāt. na	apy uttara-vādino bhūta-doṣa-a-pratipādanāt.
SV_14020	pratyakṣād eva sthairya-siddhir iti. tad	apy uttaratra niṣeṭsyāmaḥ. duṣyaḥ ku-hetur anyo
PV_03516	daśā kācid ato dhīyaḥ | utsanna-mūlā smṛtir	apy utsannā ity ujvalam matam || atīta-ādi-
SV_05613	tad dhi tāsām kāryam tac ca bhidyate. yad	apy udaka-āharaṇa-ādīkam ekaṁ ghaṭa-ādi-kāryam,
SV_02924	eva anya-upakārako yo na grhītaḥ syāt. na ca	apy upakārake tathā grhīte upakārya-a-grahaṇam
SV_16319	-caryā-adhimukti-vaiyarthya-prasaṅgāt. tasya	apy upakāratve siddhaḥ puruṣa-viśeṣo 'sādhāraṇa-
SV_16904	upaplavād vedam veda-arthaṁ vā anyathā	apy upadiśed iti. śrūyante hi kaiścit puruṣair
PV_03214	| tad-upaplava-bhāve ca teṣām bhedo	'py upaplavaḥ || na grāhya-grāhaka-ākāra-bāhyam
V2_09503	-prabhavatvād vā, upayukta-phala-vat. atra	apy upayukta-vyatirikta-pakṣi-karaṇe hetoh sādhyā
NB_03133	na sa vaktā, yathā upala-khaṇḍa iti. yady	apy upala-khaṇḍād ubhayaṁ vyāvṛtṭam tathā api
SV_03024	nāntariyakatayā upalakṣyamāna ekena	apy upalakṣaṇe sarva-ātmanā upalakṣita iti tad-
SV_11106	rasasya an-udvejanāc ca. abhūta-arthaṁ khalv	apy upādāna-bala-bhāvi-santānasya viparyaya-
SV_11021	javā-ādi-vat. te hi vikalpa-prabhavaḥ saty	apy upādāne kasyacin mano-guṇasya abhyāsād
PV_03263	sakṛd arthasya sambhave || saty āntare	'py upādāne jñāne duḥkha-ādi-sambhavaḥ | na
VN_00418	ārabdha-artha-asiddheḥ, vastutaḥ kāryasya	apy upādāne tad-a-pratipādanāt. anupalabdhāv api
VN_01717	pratijñā-vacanam a-sādhana-aṅgam	apy upādeyam eva. na, vaiyarthyaḥ. asaty api
SV_02912	upakāryasya ko bhedaḥ syād a-niścitaḥ | yady	apy upādhayo bhinnā eva śabda-jñāna-antarāṇam
SV_04325	grahaṇe 'pratibhāsanāt. upakārya-upakāriṇor	apy upādhi-tadvatoḥ saha-avasthānād a-doṣa iti
VN_01419	-svabhāvā muṣṭy-aṅgulyaḥ, avasthā-dvaye	'py ubhaya-pratipatti-prasaṅgāt. ya eva hi khalu
V3_04510	-pratipatty-aṅgasya a-sāmarthyāt. asādhāraṇo	'py ubhaya-vyāvṛtṭer niścaya-ayogāt, ubhaya-bahir
SV_15025	iti. tathā śabdānām apy apauruṣeyatve	'py ubhayaṁ syād iti. bhavatu vahny-ādīnām
VN_01114	sā asty eva prāg api janmano nirodhād	apy ūrdhvam. tena ayam na a-pūrvaḥ sarvathā

SV_07006	a-pratibaddhasya ca a-sambandhāt. yady	apy eka-artha-samavāyinām parasparam an-upakārah.
PV_03207	siddhā ato 'py a-vikalpikā | vikalpayann	apy eka-arthaṃ yato 'nyad api paśyati || citra-
SV_00515	vā virodho nitya-anityatva-vat. tatra	apy eka-upalabdhyā anya-anupalabdhir eva ucyate.
V2_06008	vā virodho nitya-anityatva-vat. tatra	apy eka-upalabdhyā anya-anupalabdhir eva ucyate,
V3_11307	tata eva tad-viparyaya-sādhano viruddho	'py eka eva. prayoga-bhedāt tu tad-bhedaḥ, kvacid
SV_13417	na eva sakṛt prakāśayanti. krama-bhāvāt. na	apy eka eva bhāgaḥ śabdam vyanakti, tad-anya-
PV_02110	janma dhiyāmataḥ || yady eka-kāliko 'neko	'py eka-caitanya-kāraṇam | ekasya api na vaikalye
PV_04025	hetvābhāsa-a-prasaṅgataḥ || a-viśeṣa-uktir	apy eka-jātiye samśaya-āvahā | anyathā sarva-
PV_04201	bhidyate || tena atra kārya-liṅgena svabhāvo	'py eka-deśa-bhāk | sadṛśa-udāhṛtiś ca ataḥ
V3_05504	eva. etena kārya-liṅga-udāharāṇena svabhāvo	'py eka-deśa-bhāg ukto veditavyaḥ. tena eva ca
V2_06804	-yogyatā niyāmikā iti cet, na, tatra	apy eka-pratinīyamasya taj-janma-lakṣaṇatvāt tad-
SV_04205	tadvad arthā api kecit svabhāva-bhede	'py eka-pratyabhijñāna-ādikām arthakriyām
VN_03120	dvitīyasya vaiyarthīyāt. yadi hi tatra	apy eka-prayogam antareṇa aparasya prayogo na
SV_02517	te 'pi śabdāḥ sarva-bheda-an-ākṣepe	'py eka-bheda-codanāt tat-svalakṣaṇa-niṣṭhā eva
SV_00713	rasa-ādinā rūpa-ādi-gatiḥ, sā katham. sā	apy eka-sāmagry-adhīnasya rūpa-āde rasato gatiḥ |
SV_05318	antar-gaḍunā sāmānyena. yathā-sambhinnānām	apy eka-sāmānya-upakaraṇa-śaktiḥ, evaṃ tad eva
SV_05315	sarvo 'yam ārambhaḥ. tās ced vyaktayo bhinnā	apy ekaṃ sāmānyam upakurvanti, kaḥ punar āsām
VN_03302	ity-ādinā parama-aṅor bhedaṃ āha, na tasya	apy ekaḥ samuccaya-rūpaḥ sādhayitum iṣṭaḥ, kiṃ
VN_00610	-viśayaḥ ekatra upasaṃhārāt. nānā-viśayatve	'py ekatra upasaṃhāras tan-nimittānān tatra
SV_04712	kṛta eva iti cet. uktam atra – sambandhe	'py ekatra kṛtād anyatra a-pratītiḥ, na ca
SV_06107	ca apara-pravibhāgena an-upalakṣaṇāt, ākṛter	apy ekatra dṛṣṭyā anyatra draṣṭum a-śakyatvāt,
PV_02239	pūrvam api tat tathā api na virāgavān | yady	apy ekatra doṣeṇa tat kṣaṇam calitā matiḥ ||
V3_12205	-ādinām, ātmanaḥ sandehāt. ata eva vipakṣād	api. ekatra hi niyame siddhe 'nya-nivartanam
PV_03280	a-bhedau kim āsrayau || tiras-kṛtānām paṭunā	apy ekadā bheda-darśanāt | pravāhe vitti-bhedānām
SV_06706	-coditānām vibhāga-a-parijñānād iti. tasya	apy ekaṃ asti ity eva lokena śabda niveśanīyaḥ,
SV_09016	a-sambhavaḥ ||184|| so 'yam ahrikaḥ kvacid	apy ekaṃ ākāraṃ pratiniyatam a-paśyan vibhāga-
SV_11201	ekaika-nirdeśaḥ para-bhāga-bhāk. ubhayathā	apy ekasya nirdeśe na virodhaḥ. prādhānyam punas
V3_11206	-mātreṇa vyāvṛttir a-sandigdha. tena ayam	apy ekasya rūpasya sandehād anaikāntikaḥ. dvayor
PV_03238	apy etena dūṣitam || darśanāny eva bhinnāny	apy ekaṃ kurvanti kalpanām | pratyabhijñāna-
SV_08923	-ślīlam ākulam | pralapanti pratikṣiptam tad	apy ekānta-sambhavāt ||181|| yad ayam ahrikaḥ
SV_02120	tatra paścād bhāvān na hetutvaṃ phale	'py ekāntatā kutaḥ ||33|| sa hi niṣpanne bhāve
V2_09107	tatra paścād bhāvān na hetutvaṃ phale	'py ekāntatā kutaḥ ||64|| sa hi niṣpanne bhāve
SV_12613	-pratyayānām aneka-artha-pāthāt. rūdher	apy ekāntena an-anumateḥ, a-rūdha-śabda-bāhulyāt,
VN_06311	ekasya arthasya aneka-sādhana-sad-bhāve	'py ekena eva tat-siddher na sarva-upādānam iti
PV_03520	jñāna-udaya-a-gateḥ || sakṛd vijātiya-jātāv	apy ekena paṭīyasā | cittena āhita-vaigunīyād
SV_12114	an-upadeśa-pāṭha-a-śakteḥ. sā ca anyatra	apy ekena racite granthe 'nyasya tulyā. tad-
SV_10116	'py asattva-rūpā a-pravṛtti-yogyatvāt. tasyā	apy etat tulyam prāmānyam atra viśaye. asan-
PV_04019	bhavaṭ prakaraṇa-āśrayaḥ | vipakṣa-upagame	'py etat tulyam ity anavasthitiḥ || antar-aṅgam
PV_03411	kim āvṛtter iha sā na kim | tanutvāt tejaso	'py etad asty anyatra apy a-tānavam || atyāsanne
V3_12709	bhinna-svabhāvaṃ viśāṇam iti cet, vayam	apy etad eva brūmaḥ. yo vā sambandho na asti ity
V1_03005	apy a-nivṛtti-prasaṅgāt. tasmād indriya-jam	apy etad bhrānter a-pratyakṣam. ata eva iti-karaṇa
SV_14102	samayo 'sya bādhyate. pratyakṣam khalv	apy etad yad imā buddhayaḥ puruṣa-saṅkhyātebhyaḥ
SV_07811	'pi na | tad-deśīnam ca vyāpnoti kim	apy etan mahā-adbhutam ||154|| ity antara-ślokaḥ.
VN_01301	bhavati, yady evaṃ bhedaḥ syāt. saty	apy etasmin kasyacid ātmano 'nvayād aikyam iti
SV_15112	na te kathaṅcit kartāra ity ukta-prāyam. yā	apy etā nitya-abhimateṣv ākāśa-ādiṣu
PV_03216	viśeṣataḥ | lakṣaṇam sa ca tattvaṃ na tena	apy ete vilakṣaṇāḥ || yathāsvam-pratyaya-apekṣād
SV_11427	syāt. kṛtakatva-anityatva-vat. na	apy ete vivakṣā-janmāno dhvanayo '-janmāno vā
PV_03237	-vikalpayoḥ | dṛṣye gava-ādaḥ jāty-ādes tad	apy etena dūṣitam || darśanāny eva bhinnāny apy
V3_07705	buddhyaḥ vyavasthāpanāt sādharāṇāḥ santi, te	'py etena vyākhyātāḥ. sa ca sva-vācā ubhaya-
SV_16703	-pratiniyamam vyākhyātā na svayaṃ vetti. na	apy enam anyo vedayati, tasya api tulya-
SV_05118	sāmānyād eva kevalāt ||99|| na hi paro	'py enām buddhiṃ kevala-sāmānya-bhāvinīm vaktum
PV_03449	kiñcid vibhāvīyate | yat taj-jñānam paro	'py enām bhuñjīta anyena vid yadi || taj-jā tat
V3_11309	viśeṣaṇatvena upādānāt. viruddha-vad dhetur	apy evaṃ kiṃ na bhinna iti cet, kaḥ pratiseḍdhā
SV_12112	rte paraiḥ | dṛṣṭaḥ ko 'bhīhito yena so	'py evaṃ na anumīyate ||241|| na khalu kiñcid
V3_03610	-yoge 'pi pratidvandvi-darśanāt pratyakṣasya	apy evaṃ-bhāvaḥ syāt. na ca pramāna-lakṣaṇa-
V3_10406	tan-mateḥ, punar icchā-parāvṛttāv anyatra	apy evaṃ-bhāvasya abhimateḥ. tad iha icchāyām eva
SV_12423	-ādayo 'pi nirvarṇita-uttarāḥ. tatra	apy evaṃ-bhūto yādṛśo 'yam a-sambhavaṭ-tat-
SV_16207	bhāvāḥ kṛtrimā a-kṛtrimā prasajanti, tatra	apy evaṃ vikalpanāyāḥ sambhavāt. viśeṣa-abhāvāc
PV_02226	ātmā cet te 'pi tādrśāḥ || nir-doṣam dvayam	apy evaṃ vairāgyam na dvayos tataḥ | duḥkha-
NB_02044	-bhede 'pi. prayoga-darśana-abhyāsāt svayam	apy evaṃ vyavaccheda-pratītir bhavati iti svārthe
V3_10108	dharmīni. sandigdha-sādhyā-dharmā	apy evam a-vipakṣa iti tad a-vipakṣatvam a-
VN_02513	āha yadi sāmānyam aindriyakam nityam śabda	'py evam astv ity eṣā pratijñā-hāniḥ prak-
VN_02602	sāmānyam nityam aindriyakam ity ukte śabda	'py evam astv iti. kaḥ sva-stha-ātmā svayam
SV_14321	-ghāte caitra-a-punar-bhavaḥ | yathā atra	apy evam iti ced dhantur na a-maraṇatvataḥ ||272||
VN_04803	hy atra kaścit samayaḥ pratyāyana-a-viśeṣe	'py evam eva avayavāḥ prayoktavāḥ iti. sa eva

SV_08519	vā iti vyapadeśam na arhati. anya-apohe	'py eṣa tulyaḥ prasaṅga iti cet. na tulyaḥ. yato
V3_11101	-vaktu-kāmate vacanam anumāpayet. nanv atra	apy eṣa tulyaḥ prasaṅgaḥ – na ātmani darśanena
PV_02238	ato duḥkha-bhāvanā | duḥkha-bhāvanayā	apy eṣa duḥkham eva vibhāvayet || pratyakṣam
SV_05102	evam indriya-jñānāni vikalpakāni. na vā teṣv	apy eṣa doṣo '-dvayānām dvaya-nirbhāsād iti
PV_03489	syād yatnaś ca uttara-uttaraḥ | vyaktāv	apy eṣa varṇānām doṣaḥ samanujayate || anekayā
V1_03309	eva dharmaiḥ pratipatteḥ. tad-a-viśeṣe	'py eṣa viśeṣo buddhi-pratibhāsa-kṛta iti tasya
SV_06104	yasya darśana-a-darśanābhyām bhinna-darśane	'py eṣa vṛkṣa-a-vṛkṣa-vibhāgam kurvīta, tasya
SV_06224	darśanam buddhi-viplavaḥ ||127|| niveśyamāno	'py eṣa śabda yasmād bhidyate tam vinivartya
PV_04074	pramāṇena vācā kena pravartyate || pūrvam	apy eṣa siddhāntam sva-icchayā eva grhītavān |
SV_17513	na tāvad etad vacanam vācyānām svabhāvaḥ. na	apy eṣām kāryam. tad-abhāve 'pi vaktur vivakṣā-
PV_03229	nānātva-pratipad yadi | astu nāma tathā	apy eṣām bhavet sambandhi-saṅkaraḥ || śabda-
SV_02425	miśrayanti, tasya aparatva-prasaṅgāt. yad	apy eṣām a-bhinna ātma-bhūtam rūpam na tat teṣām,
SV_13910	tasmān na āvaraṇe karaṇa-upakṣepaḥ. na	apy eṣām a-sāmarthyam. tad-vyāpāra-abhāve śabda-
SV_16418	a-tad-darśinaḥ pratikṣepaḥ sambhavati, satām	apy eṣām ajñānāt, ata eva virodha-asiddheḥ. a-
V3_10311	sattvasya. kevalam vikalpa-viracitam asantam	apy eṣām ātmānam vibhāgavantam iva anya-anyair
VN_04611	-bāhu-śruty-ādikaṃ saṃskāram paśyāmaḥ, na	apy eṣām ekāntena śravatā, na apy artha-
SV_01024	icchatā tayoh kaścit svabhāva-pratibandho	'py eṣavyaḥ. anyathā a-gamako hetuḥ syāt. hetos
V2_09213	icchatā tayoh kaścit svabhāva-pratibandho	'py eṣavyaḥ. anyathā a-gamako hetuḥ syāt. hetos
V3_10308	virahaṇa tvayā upagatatvād ity arthaḥ. tatra	api kaḥ pāramārthiko 'satām parasparato vibhāgaḥ.
SV_13415	vācakāḥ | dhvanibhir vyajyamāne 'smin vācaka	'pi katham na te ||258|| krama-utpādbhir dhvani-
SV_09119	ca sambandho niśiddho bhavati iti. tathā	api katham niśiddho yāvad asya sambandho dharmo
V1_04312	-abhāva-kṛtam kārya-vyatirekaṃ na brūyāt. so	'pi katham sarva-jñānānām viśayam vyatirecayam
PV_03305	-rūpatām | anyāḥ sva-bhedāj jñānasya bhedako	'pi kathañcana || tasmāt prameya-adhigateḥ
SV_03608	tathā pratipattir bhavati. evam anyatra	api kathañcit taiḥ prayuktās tathā eva pratīti-
SV_16220	mantra-a-mantrayor a-parijñānāt. upadeśe	'pi kathañcit svabhāva-viveka-a-pratīter anyatra
VN_00602	-bheda-a-bheda-sattām vā sādhyanti, asatsv	api kathañcid atīta-anāgata-ādiṣu nānā-eka-
SV_08723	tasmāt kaścid a-kārako 'pi iti. tathā	api kathañcid bhedāt saha-kāriṇo '-kārakāḥ syuḥ.
SV_16912	puruṣād bahulam pratipatti-darśanāt. tato	'pi kathañcid vipralambha-sambhavāt. kiṃ ca,
SV_14212	bhavatu tasya idam nāma abhāva iti. tathā	api katham (270'b) | anyo 'nyasya vināśaḥ. na hi
V3_03312	– na anumānam pramānam iti. pratibandho	'pi katham a-pramānasya. ata eva tulya-kakṣatvāt.
V3_12408	eva asti ity anvayinam eva hetum āha. atra	api katham a-vyatireko vipakṣāt, katham vā
VN_06009	vā antar-bhavet. bhavati hy a-nibaddhena	api kathā-prapañcena vivāda iti, na, a-sambhavāt.
PV_03144	idrśam || yad eva sādhanam bāle tad eva atra	api kathyatām | sāmyād akṣa-dhiyam uktam anena
PV_03309	| hetu-rūpa-graho loke '-kriyāvattve	'pi kathyate || ālocana-akṣa-sambandha-viśeṣaṇa-
PV_02050	utpādād iti ca ucyate || astu upakārako vā	api kadācid citta-santateḥ | vahny-ādi-vad ghaṭa-
SV_09823	avaśyam tad-bhāvo bhūmi-bija-udaka-sāmagryām	api kadācid ankura-an-utpatteḥ. na tatra api
V2_07712	tad-bhāvaḥ, bhūmi-bija-udaka-sāmagryām	api kadācid ankura-an-utpatteḥ. na, tatra api
SV_13915	||265|| yadi sarva-kāraṇa-samāna-dharmāny	api karaṇāni vyañjakāni na kiñcid idāniḥ kāryam
HB_01713	iti, tasya api – katham sa kevalo	'pi karoty eva kāryam ca tasmān na utpadyata iti
SV_11013	vyavahārās ca prāyaśo buddhi-pūrvam anyathā	api kartum śakyante, puruṣa-icchā-vṛttitvāt,
V2_06702	vyavahārās ca prāyaśo buddhi-pūrvam anyathā	api kartum śakyante, puruṣa-icchā-vṛttitvāt teṣām
SV_07918	ity ekaṃ sāmānyam iṣṭam. tad yadi bhinnam	api karma-a-bhinnaṃ pratyayam janayet. vyaktibhiḥ
SV_16223	aparasya vrata-carāṇa-ādy-apekṣanāt. ekasmād	api karmanāḥ kayościd artha-an-artha-sandarśanāt.
PV_03418	'rthas tad-dhetor niyamo yadi || na eṣā	api kalpanā jñāne jñānam tv artha-avabhāsataḥ |
V3_00701	abhyupagamya vicāra-ayogāt. an-arthaḥ khalv	api kalpanā-samāropito na liṅgam, yathā – pakṣa-
SV_13104	dahana-upacārād ādhīyate pāke. tasmāt satyām	api kalpanāyām a-tat-parāvṛttayo bhāvā yathā-
V3_05204	dahana-upacārād ādhīyate pāke. tasmāt satyām	api kalpanāyām a-tat-parāvṛttayo bhāvā yathā-
V1_01106	-sākalye 'pi vinivartya go-buddhim aśvam	api kalpayato gor darśanāt. na api iyam artha-
SV_01619	a-sādhanam vyatirekaṃ sādhyate. mṛdaḥ khalv	api kaścid caitanyam an-upalabhyamānam api
SV_10324	-abhāva eva liṅgini svabhāva-anupalambho	'pi kaścit pramānam eva. yady an-upalabhyamāno
HB_02306	-vyatireka-siddhiḥ. svabhāvato naśvaratve	'pi kaścid a-tat-svabhāvo 'pi syāt, na hi sarvaḥ
VN_05006	eva gatavāt. na hy artha-bhede śabda-sāmye	'pi kaścid doṣaḥ, yathā hasati hasati svāminy
V1_02912	jatve 'pi tad-anyebhyo '-viśeṣataḥ ||33|| yo	'pi kaścid viplava indriya-jaḥ, tad-anya-indriya-
HB_03716	yady atra anityatva-hetum kṛtakatva-ādikaṃ	api kaścin na nirdeśayed iti. idam idāniḥ
V2_07811	deśa-kāla-dravya-niyama-ayogāt. tathā atra	api kaścin niyama-hetur vaktavyo yata ime kecin
SV_09317	anityatve 'nyatra vā hetuḥ syāt sādhyam	api kasmān na iṣyate. tat kila evam
V3_07101	anityatve 'nyatra vā hetuḥ syāt, sādhyam	api kasmān na iṣyate. tat kila evam
SV_16906	-adhyetrkāni. tadvat pracura-adhyetrkānām	api kasmimścit kāle kathañcit saṃhāra-sambhavāt.
SV_12303	bhārata-ādiṣv idānintānām a-śaktāv	api kasyacid chakti-siddheḥ. tasmāt karaṇāni
SV_09003	yena anyad api syād dadhi. tad anayor ekasya	api kasyacid tad-rūpa-abhāvasya abhāvāt,
V2_09111	a-hetutā tan-mātra-anubandhaś ca. tato	'pi kasyacid bhāve tad-an-upayogād a-pracyutir
SV_14602	-pratiśedha eṣa na paryudāsaḥ. anyathā iha	api kasyacid bhāve na pratiśedha-paryudāsayo rūpa
SV_16422	hetutva-pratikṣepāt. pumstva-ādi-sāmye	'pi kasyacid viśeṣasya darśanāt. sambhavad-viśeṣe
SV_03227	tena gaur gotvam ity eka-artha-abhidhāne	'pi kasyacid viśeṣasya pratyāyana-arthaṃ kṛte
SP_00018	|| bhinne kā ghaṭanā a-bhinne kārya-kāraṇatā	api kā | bhāve hy anyasya viśiṣṭau śliṣṭau

V3_05604	-ślokāḥ. nanu yathokta-lakṣaṇa-anupalabdhir	api kācit ṛtīyo hetuḥ, sa kiṃ na udāhṛtaḥ. so
SV_10219	sā iyam a-pravṛtti-phalā proktā. pramāṇam	api kācit syāl liṅga-atīśaya-bhāvinī ||200|| atra
VN_02019	a-jijñāsitasya kiṃ na bhavati. na hi tasya	api kācid vivakṣita-sādhyā-dharma-siddhau
SV_10220	na sarva-anupalabdhir a-pramāṇam. pramāṇam	api kācil liṅga-viśeṣa-bhāvinī, yathā-udāhṛtā prak.
SV_16905	utsanna-uddhṛtāni śākhā-antarāṇi. idānīm	api kānicid virala-adhyetṛkāṇi. tadvat pracura-
PV_02240	kṣaṇam calitā matiḥ || virakto na eva tatra	api kāmī iva vanitā-antare | tyājya-upādeya-bhede
SV_04901	śābdaḥ pratyayaḥ, sa vibhrama-vaśād a-kāra-	'pi kāraḥ-adhyavasāyī pravartayati, vastu-
PV_03392	siddhir iti idṛśī | bhāya-artha-āśrayiṇī yā	api kāraḥ-jñāpaka-sthitiḥ || sā api tad-rūpa-
PV_03311	vyavadhānāt kriyām prati || sarveṣām upayoge	'pi kāraḥ-kānām kriyām prati | yad antyaṃ bhedakam
V2_05814	-nivṛtṭyā vā katham abhāvaḥ, kārya-vyatireke	'pi kāraṇa-abhāva-asiddheḥ. upalambha-nibandhanā
V1_02206	-dhiyo 'bhāvāt. etāvān eva vijñāna-utpatter	api kāraṇa-kalāpaḥ. tat prakṛtes tat-kārya-
PV_03406	| dīpa-mātreṇa dhī-bhāvād ubhayaṃ na	api kāraṇam || dūra-āsanna-ādi-bhedena vyakta-a-
V2_08903	kāryam kāraṇam vyabhicarati. hetu-viśeṣe	'pi kārya-a-viśeṣe doṣāt. anvaya-vyatireka-ādyo
SV_12425	-dṛṣṭa-jñāpako 'tat-svabhāva ity api. satām	api kārya-an-ārambha-sambhavāt. svabhāva-
SV_08619	tena te janakās tasya an-apāyād eka-sthitāv	api kārya-utpatti-prasaṅgād ity uktam prak. kiṃ
SV_08318	a-sthāyinaś ca a-janakatvād eka-sthitāv	api kārya-utpattiḥ syāt. na ca bhavati. ata eka-
SV_14707	kutaścid anyāḥ syāt. evaṃ ca a-vācyatā ity	api kārya-kāraṇa-bhāva eva śabda-antareṇa uktaḥ
SV_07009	buddhyā saṅghaṭayya khyāpyate. tasmāt tatra	api kārya-kāraṇa-bhāva-kṛta eva pratibandhaḥ. tad
VN_01624	prasādhanam samarthanam. kāraṇa-anupalabdhyā	api kārya-kāraṇa-bhāvaṃ prasādhyā kāraṇasya
SV_16216	na ca evam. tasmād ayam anukramāḥ svabhāvato	'pi kārya-kṛt kaiścid eva vijñāta ity asti
V3_08607	'py adhastād ādhāra-sambhavo 'numiyate, tad	api kārya-liṅga-jam eva, tādrśasya ātmano
V3_08503	na anāgatānām, vyabhicārāt. tasmād iyam	api kārya-liṅga-jā. etena pipīlikā-utsaraṇa-
SV_10318	kāraṇe kāryam syāt. nanu kadācit kāraṇa-nāse	'pi kārya-sthitiḥ dṛṣṭā. na brūmaḥ kāraṇa-sthiti-
HB_00507	antara-abhāva-upadarśanāt. vyatireka-niścayo	'pi kārya-svabhāva-hetvoḥ kārya-kāraṇa-vyāpya-
PV_03026	ity abhidhiyate || niṣpatter a-para-adhīnam	api kāryam sva-hetutaḥ | sambadhyate kalpanayā
SV_07301	apekṣyate iti vyāhatam etat. nanv a-janakā	api kāryatvād dhūma-ādayo vyañjakāḥ. satyam
VN_01604	sataḥ kaścij janma-artha ity uktam. asato	'pi kāryasya kāraṇād utpāde, yo yaj-janana-
PV_03382	vyotir manaskāre 'pi sā bhavet || sarveṣām	api kāryānām kāraṇaiḥ syāt tathā grahaḥ | kulāla-
SV_12812	sakṛt sarva-avayavānām śravaṇam iṣyate. tadā	api kāla-kṣepo na yukta eva. eka-avayava-
VN_05513	bhavati. atha para-upatāpana-arthā, tadā	api kiṃ trir abhidhiyate. sāksīnām karṇe nivedya
SV_08921	karoti. tad-anyasya api tat tulyam iti so	'pi kiṃ na karoti. etena eva yad ahrīkāḥ kim apy
HB_01706	-virāmaḥ. yasya api kṣaṇiko bhāvaḥ, tasya	api kiṃ na kevalaḥ karoti. karoty eva yadi
SV_16902	iti na asya vacanam pramāṇam iti. tad iha	api kiṃ na pratyavekṣyate sambhavati na vā iti.
V3_02308	pratijñā-doṣa ity cet, astu, viśaya-antare	'pi kiṃ na bhavati. bādhanīya-dharmaṇo dharmiṇo
V3_04904	tad-dharma-virahīṇi ity a-doṣo 'nya-grahaṇe	'pi. kiṃ punaḥ kāraṇam evaṃ navadhā pakṣa-dharmo
PV_02065	-hetor mato yadi || tulyaḥ prasaṅgas tatra	api kiṃ punaḥ sthiti-hetunā | ā nāśaka-āgamāt
SV_01813	iti kiṃ tad-vacanena tadā. tat-pradarśane	'pi kiṃ vaidharmya-dṛṣṭānta-āśrayeṇa iti
VN_02607	syāt. jādyāt pratipadyeta api iti cet, tathā	api kiṃ sāmānyasya upadarśanena. evam eva nityaḥ
SV_09422	idānīm jñeyam asti iti siddhir astu. tathā	api kiṃ siddham syāt. anyatra tu tad eva agni-
V3_07303	idānīm jñeyam asti iti siddhir astu. tathā	api kiṃ siddham syāt. nanu bauddho vikalpa-
SV_06219	| kaścid bhāga ity prokto rūpaṃ na asya	api kiṃcāna ||125|| tad-gatāv eva śabdebhyo
PV_04080	ca varṇitam | iha evaṃ na hy an-ukte	'pi kiṃcā pakṣe virudhyate || kuryāc ced
PV_04214	na syād yukto dehe na sambhavaḥ || bhinne	'pi kiṃcā sādharṇyād yadi tattvaṃ pratiyate |
SV_13719	siddhi-hetavo na hetu-lakṣaṇam puṣṇanti. yad	api kiṃcā uttarā a-kāra-pratītir a-kāra-pratīteḥ
HB_02417	vyāptiḥ siddhā bhavati. nanu vijātiyād	api kiṃcā bhavad dṛṣṭam tad yathā gomaya-ādeḥ
SV_02322	eva saha-kāriṇām apy a-paryāyeṇa jananam. yad	api kiṃcā vijātiyād bhavad dṛṣṭam gomaya-ādeḥ
V2_08803	eva saha-kāriṇām apy a-paryāyeṇa jananam. yad	api kiṃcā vijātiyād bhavad dṛṣṭam gomaya-ādeḥ
SV_01709	| na aśvavān iti martyena na bhāvyaṃ gomatā	api kim ||24|| sannidhānāt tathā ekasya katham
SV_01711	| gomān ity eva martyena bhāvyaṃ aśvavatā	api kim ||25|| tasmāt svabhāva-pratibandhād eva
V2_10002	| na aśvavān iti martyena na bhāvyaṃ go-matā	api kim ||70|| sannidhānāt tathā ekasya katham
V2_10004	| gomān ity eva martyena bhāvyaṃ aśvavatā	api kim ||71|| ity antara-ślokau. tasmāt svabhāva
SV_12109	api tad eva uttaram, evam apauruṣeyatve	'pi kim idānīm pauruṣeyam ity-ādi. tathā hy anyo
SV_03206	janayati, yathā rūpa-darśana-a-viśeṣe	'pi kuṇapa-kāmini-bhakṣya-vikalpāḥ. tatra buddhi-
SV_08806	syuḥ tad-a-bhinna-svabhāva-ātmatvād bhedasya	api kutaḥ parasparam bhedaḥ. atha na sa tasya
VN_00521	pratyakṣa-a-viśaye tu syāl liṅga-jāyā	api kutaścit sad-vyavahāraḥ. asad-vyavahāras tu
HB_01415	bhinna-śaktayaḥ santanvantaḥ saṃskārā yady	api kutaścit sāmyāt sa-rūpāḥ pratiyante, tathā
SV_08418	na viśeṣaḥ sambhavet. tato bheda-a-viśeṣe	'pi kutaścid ātma-atīśayāt kaścij janako na
SV_15820	sarveṣām parasparam evaṃ prasaṅgāt. bhrāntir	api kutaścid upakāre sati kayācit pratiyāsattā
SV_12017	-vāda ity cet. ka idānīm evaṃ pauruṣeyo 'nyo	'pi. kumāra-sambhava-ādiṣv ātmānam anyam vā
HB_02108	ity na tasya kaścit saha-kāri tataḥ kevalo	'pi kuryād iti, prāyas tu saṅghāta-sthāyī bhāva-
SV_04916	jñāna-ādy-arthakriyām tām tām dṛṣṭvā bhede	'pi kurvataḥ | arthāms tad-anya-viśeṣa-viśayair
SV_05309	paṭam karoti praty ekam. vema-abhāve	'pi kuvindaḥ karoti iti na tata eva paṭa-utpattiḥ.
SV_04711	ca na śakyate. tat-sambandhini karaṇāt tatra	api kṛta eva ity cet. uktam atra – sambandhe 'py
V3_09508	-pūrvakam dṛṣṭam yad-dṛṣṭer a-kriyā-darśino	'pi kṛta-buddhir bhavati, yadi tādrśam syāt,
PV_03083	tad-rūpa-śūnyayoḥ | tad-rūpa-a-vañcakatve	'pi kṛtā bhrānti-vyavasthitiḥ || tasmād vastuni

V2_04708	-rūpa-adhyavasāyataḥ | tad-rūpa-a-vañcakatve	'pi kṛtā bhrānti-vyavasthitiḥ ||4|| maṇi-pradīpa-
V2_08812	-tattve nibandhanam, api tu svabhāva-antarām	api. kṛtrima-a-kṛtrimāṇām iva maṇi-muktā-pravāla-
SV_16325	-ukta-nyāya-vṛttitaḥ ||309|| rathā-puruṣā	api kecana tantra-jñāḥ svayaṃ-kṛtair mantraiḥ
SV_04205	kāryaṃ kuryur ity a-virodhaḥ. tadvad arthā	api kecit svabhāva-bhede 'py eka-pratyabhijñāna-
SV_08222	uktaṃ ca atra kiñcid asmābhiḥ prakṛtyā	api kecid eka-jñāna-kāryāḥ svabhāva-bhedād iti.
SV_12523	-saṃskāra-santateḥ ||245|| mlecca-vyavahārā	api kecin mātr-vivāha-ādayo madana-utsava-ādayāś
SV_17214	svayaṃ pratīti-prasaṅgāt, a-pratyakṣe	'pi kenacij jñātum a-śakyatvāt. na ca asti kaścid
V3_12512	na hi vastu-rūpam eva dharmāḥ, asanto	'pi kenacit prakaraṇena imaṃ vyavahāra-patham
HB_02114	na kiñcin nāśa-kāraṇaiḥ. sthiti-dharmaṇo	'pi kenacit svabhāva-anyathā-bhāvasya kartum a-
SV_06201	tathā vyavahāra-upanītānām jñeya-ādi-padānām	api kenacid vyavacchedyena bhavitavyam, an-anya-
V3_13701	-dharmi-bahir-bhāvāc ca ity uktam. tāny	api kenacil leśena āsv eva antar-bhavanti iti cet,
PV_03040	-grahaṇāt sāmānyam cetasar dvayoḥ | tasya	api kevalasya prāg grahaṇam vivivāritam ||
HB_02010	api syāt. tathā ca tad viśeṣa-bhāvi kāryam	api kevalāt syād iti cet, sarvam uktam –
VN_01804	-utpattiḥ pratyuktā, pakṣa-dharma-vacanād	api kevalād a-pradarśite sambandhe saṃśaya-
HB_03614	-prayoge sati pratijñā-doṣāṇām sambhavaḥ. na	api kevalāyāḥ pratijñāyāḥ prayogo 'sti iti na
SV_05416	vyatirekeṇa sāmānyasya bhāvāt, pratibhāsinām	api keśa-ādi-viplavānām abhāvāt. a-bhinna-
SV_05018	bhrāntayo bhavanti, kiṃ tu viplavād āntarād	api keśa-ādi-vibhrama-vat. a-vidyā-udbhavād
V2_07711	sāmagrī sva-kārya-utpādane. nanv anapekṣānām	api keśāñcit kvacin na avaśyaṃ tad-bhāvaḥ, bhūmi-
SV_09822	sakalā kārya-utpādane. nanv anapekṣānām	api keśāñcit kvacin na avaśyaṃ tad-bhāvo bhūmi-
SV_09908	tat-svabhāva-apekṣāḥ. evaṃ tarhi kṛtakānām	api keśāñcit satām vā sa eva svabhāvo na asti yo
V2_07806	tat-svabhāva-apekṣāḥ. evaṃ tarhi kṛtakānām	api keśāñcit satām vā sa eva svabhāvo na asti yo
SV_12605	ity apauruṣeyatvam iṣtam. tad viśaṃvādakānām	api keśāñcid anāditvād asti iti kim
HB_02503	tattve nibandhanam, a-bhinna-ākārānām	api keśāñcid anyato viśeṣāj jāti-bheda-darśanāt.
VN_00211	abhāva-a-sādhanāt, arvāg-darśanena satām	api keśāñcid arthānām a-darśanāt. bādhaṃ punaḥ
V1_03309	pramāṇam, sarva-ātmanā sannikṛṣṭasya	api kaiścid eva dharmaiḥ pratipatteḥ. tad-a-
VN_00912	sāmarthya-lakṣaṇatvāt sattvasya iti. tathā	api ko 'tiśayaḥ pūrvakād asya. na hi svabhāvād
V3_03502	sarvatra sva-vāg-viruddha-abhidhānam. atra	api ko 'yam avaśyaṃ para-āśrayaḥ. sa eva tam
SV_13713	'rthe vyañjako mataḥ | yathā dīpo 'nyathā vā	api ko viśeṣo 'sya kārakāt ||262|| sva-pratipatti
SV_12327	baudha-ādīnām a-mantratve tad-anyaatra	api koṣa-pānam syāt karaṇiyam. viśa-karma-ādi-
SV_11916	tulyā syāt pratipattiḥ. artha-antaratvam	api kramasya niṣeṣyamaḥ. tad asati varṇānām
SV_15607	phala-dāḥ syuḥ. upaplavas tv alpīyaso	'pi kramasya bhraṃśād dṛṣṭaḥ, kasyacid anuṣṭhānād
SV_05720	viveko bhāvānām tat-pratītaya eva sañketo	'pi kriyamāṇaḥ śobheta, a-tat-kāri-vivekena
PV_03314	anya-dhiyo 'pi vā || na iṣṭo viśaya-bhedo	'pi kriyā-sādhanayor dvayoḥ | eka-arthatve dvayaṃ
V1_03213	-atiśaya-asiddheḥ, sarva-kāraka-upayoge	'pi kriyāyām antyasya tasya eva bhedakasya
SV_16303	-asiddhi iti cet. na, dharmaviruddhānām	api kraurya-steya-maithuna-hīna-karma-ādi-
NB_03044	vādinā. yas tadā sādhanam āha. etena yady	api kvacic chāstre sthitaḥ sādhanam āha: tac-
HB_01414	kadācid anyathā api syuḥ. tataś ca eko	'pi kvacij janayed iti cet, tā aparāpara-pratyaya
V3_11402	niyamaḥ – saṃhataḥ para-upakāriṇa iti. yady	api kvacit kārye 'vadhānavatām arthānām sāmagrī
SV_06210	tathā ghaṭa-ādi-śabdānām api. yā	api kvacit prakaraṇe kevala-śabda-śravaṇāt
SV_09419	tad-ayoga-vyavacchedena. na tathā iha	api kvacit sattāyāḥ sādhanam. pradhāna-ādi-śabda-
V3_07301	tad-ayoga-vyavacchedena. na tathā iha	api kvacit sattāyāḥ sādhanam. pradhāna-ādi-śabda-
SV_01505	tad-bhāve 'pi sparśa-bheda-darśanāt. asya	api kvacid viśeṣe sambhava-āśaṅkayā bhavitavyam
SV_14604	evaṃ ca a-pratiśedhāt kasyacit paryudāso	'pi kvacin na syāt. yadi hi kiñcit kutaścin
SV_04605	-ārambhasya upekṣāniyatvāt. tad ayaṃ śabdān	api kvacin niyuñjanaḥ phalam eva kiñcid ihitum
SV_10216	niḥ-śaṅka-paricchedaṃ cetaḥ karoti. saṃśayād	api kvacil lokasya pravṛtteḥ. tathātve tan nir-
SV_08203	anya-anyasya atiśayasya utpattes tad	api kṣaṇikaṃ syāt. tataḥ sva-utpatti-sthāna-
SV_07124	kadācit tiṣṭhet. tasmāt pāta-pratibandha ity	api kṣaṇikānām bhāvānām upādāna-samāna-deśa-
V3_08906	kadācit tiṣṭhet. tasmāt pāta-pratibandha ity	api kṣaṇikānām bhāvānām upādāna-samāna-deśa-
HB_01706	eva iti katham kadācit kriyā-virāmaḥ. yasya	api kṣaṇiko bhāvaḥ, tasya api kiṃ na kevalaḥ
V3_04201	na, hetoḥ svabhāva-bhedāt. a-tad-ātmatve	'pi kṣīrasya sa tasya svabhāvaḥ, yo dadhi-janano
V3_07704	katham ātmasāt kuryāt. a-vyavaccheda-rūpā	api khalu jñeyatva-ādayo dharmāḥ kathañcid a-
V3_12406	-anaikāntika eva prāṇa-ādiḥ. sādhanānam	api khalu prameyatvam a-saṃskṛta-apavādino 'saty
SV_09005	viśeṣa iti. dadhi khādeti codita uṣtram	api khādet. atha asty atiśayaḥ kaścid yena
VN_05108	sādhanā-vākya ādhikyā-doṣa iti punar-vacane	'pi gata-arthatya ādhikyam eva padasya iti.
VN_00805	pratyakṣā arthā dṛśyante 'prthag-deśatve	'pi gandha-rasa-ādayaḥ, vāta-ātapa-sparśa-ādayāś
V3_11703	aikāntika-anvaya-vad aikāntika-vyatireko	'pi gamaka eva. na ca evaṃ śravaṇatvam, ubhayato
V3_09001	deśa-ādy-apekṣayā. anayā diśā anyeṣv	api gamakeṣu pratibandhaḥ sādhyāḥ. tan na
VN_03015	rūpa-ādibhyo 'rtha-antarām dravyam ity ukte	'pi gamyata eva sādhyā-sādhanayor virodhaḥ; katham
PV_04252	| tasmāt sva-dṛṣṭāv iva tad dṛṣṭe kārye	'pi gamyate || ekam katham anekasmāt kleśa-vad
SV_01112	vipakṣe 'darśanaṃ khyāpyate. tad an-ukte	'pi gamyate ||16|| na hi tasya prāg darśana-
V2_09312	vipakṣe 'darśanaṃ khyāpyate, tad an-ukte	'pi gamyate. na hi tasya prāg darśana-bhrāntiḥ,
VN_04709	-prayojanam eva a-tat-samaya-sthāyinaḥ. saty	api guṇa-atiśaye na karaṇīya eva anvākhyāne
VN_05804	-ajñānam uttara-ajñānam iti prabhedaḥ asaty	api guṇa-atiśaye nigrasthāna-antara-vyavasthā
PV_03226	yadi | sampūrṇa-aṅgo na grhyeta sakṛn na	api guṇa-ādimān || vivakṣā-paratantratvād
PV_02245	vihānitaḥ | tata eva ca na ātmīya-buddher	api guṇa-ikṣaṇam || karaṇam hiyate sā api tasmān

PV_02155	bhavet | a-guṇa-grāhiṇo 'pi syād aṅgam so	'pi guṇa-grahaḥ || yadi sarvo guṇa-grāhī syād
SV_15715	lokaḥ pratipadyate. na tadvad anayoḥ kañcid	api guṇam viniyatam paśyāmaḥ. a-paśyantaś ca
SV_12603	iti cet. tādrśe 'pauruṣeyatve kaḥ siddhe	'pi guṇo bhavet | (246ab) kāmam avisamvādakam ity
SV_03120	katham idānīm a-niścīyamānaṃ pratyakṣeṇa	api gr̥hitam nāma. na pratyakṣam kasyacin
SV_03121	na pratyakṣam kasyacin niścāyakam. tad yam	api gr̥hṇāti tan na niścayena, kiṃ tarhi tat-
SV_03006	śaktibhiḥ. śaktir upakurvan eka upādhinā	api gr̥hyamāṇaḥ sarva-ātmanā gr̥hyata eva. tathā hy
SV_03304	kvacid eka-vacanena khyāpyate tad-a-viśeṣe	'pi gaurava-ādi-khyāpana-arthaṃ bahu-vacanena.
SV_02921	-bhāvasya grahaṇāt. eka-jñāne dvayor	api grahaṇam iti. eka-upādhi-viśiṣṭe 'pi tasmin
V1_01003	yatra api viveka-pratipattir asti, tasya	api grahaṇam. saṅketa-smaraṇa-upāyam dr̥ṣṭa-
V1_03511	na kvacid anubhavo na apy asya kaścit, tatra	api grāhya-grāhaka-lakṣaṇa-vaiddhuryāt. tasmād
PV_03356	-māna-phala-sthitiḥ | kriyate 'vidyamānā	api grāhya-grāhaka-samvidām || anyathā ekasya
V1_03812	-māna-phala-sthitiḥ | kriyate 'vidyamānā	api grāhya-grāhaka-samvidām ||47|| anyathā ekasya
SV_16206	tasya. lakṣaṇa-antaram vā vaktavyam. sarve	'pi ghaṭa-ādayo bhāvāḥ kṛtrimā a-kṛtrimā
SV_13818	vyāpāro 'rtham upalambhayati. kvacit prakāśe	'pi ghaṭa-ādy-anupalabdheḥ. sā iyam niyamena
SV_06813	pratiyante. tatra ghaṭasya rūpa-ādaya ity	api ghaṭa-svabhāvā rūpa-ādaya udaka-dhāraṇa-
VN_04212	atra eva asya ānarthakyān nigrāhasthānatvam.	api ca atyalpam idam ucyate varṇa-krama-nirdeśo
SV_16826	vā kutaścit kāraṇād anyathā racanā-darśanāt.	api ca, atra bhavān svam eva mukha-varṇam sva-
PV_03460	ālamba ātmā vittiḥ svayam sphuṭaḥ ||	api ca adhyakṣatā-abhāve dhiyaḥ syāl liṅgato
SV_15823	'viśeṣāt tulyaḥ phala-sambandhaḥ syāt.	api ca, an-abhivyakta-śabdānām karaṇānām
SV_07908	tat-pratipattim antareṇa adṛśya-rūpatvāt.	api ca anena kim a-sambhavad abhisamikṣya evam
SV_03213	abhūta ity eva sarva-ākāra-niścayaḥ. tatra	api ca anya-vyāvṛttir anya-vyāvṛtta ity api |
VN_03312	bādha-udāharaṇayor na kaścit artha-bhedaḥ.	api ca ayam viruddho 'viruddho vā sati hetu-
SV_07625	tathā bhāva-kalpanāyām eva aparatra bhāvāt.	api ca ayam sāmānyam artha-antaram kalpayan sva-
SV_12616	-anuvṛtter a-nirṇaya eva veda-vākya-artheṣu.	api ca, ayam apauruṣeyatvam sādhyam varṇānām vā
SV_09208	na abhāva-vat sambandhe 'pi prasaṅgaḥ.	api ca, ayam abhāvam abhidheyam bruvāṇam prati
SV_02018	vāsasi rāga-vat ||32|| ity antara-ślokau.	api ca, artha-antara-nimitto hi dharmāḥ syād anya
V2_08911	vāsasi rāga-vat ||63|| iti saṅgraha-ślokāḥ.	api ca artha-antara-nimitto hi dharmāḥ syād anya
V1_00808	anubhava-sambandhāt saha pṛthag vā gr̥hṇiyāt.	api ca artha-upayoge 'pi punaḥ smṛtam śabda-
PV_02246	hiyate sā api tasmān na a-guṇa-darśanāt |	api ca asad-guṇa-āropaḥ snehāt tatra hi dr̥ṣyate ||
SV_12716	api prathama-pakṣe pratyuktam.	api ca, astv artha-antaram vākyaṃ. tad aneka-
SV_14114	buddhi-viṭhāpana-pratyupasthāpanāt.	api ca, ātyantikasya kasyacit svabhāvasya abhāvād
SV_15518	pauruṣeyī ca syāt pramāṇa-anurodhinī ca.	api ca idaṃ mantrā apauruṣeyāś ca iti vyāhatam
PV_03437	vā anubhave na asti sati sattā-nibandhane |	api ca idaṃ yad ābhāti dr̥ṣyamāne sita-ādike ||
V1_01103	matih | na artha-sannidhim ikṣeta (9abc)	api ca iyam viśeṣaṇa-ādi-vikalpa-utthāpitā sati
SV_17110	api vṛttir iti kaḥ prasiddhāv anurodhaḥ.	api ca iyam utpāditā prasiddhyā eva śānkā śabda-
SV_17203	viśeṣo 'nyatra jaḍasya pratipatti-māndyāt.	api ca eka-artha-niyame saty enaṃ jaiminir
SV_06614	asti. pariśiṣṭa-abhāvas tu prāg eva uktaḥ.	api ca, eka-kāryeṣu bhedeṣu tat-kārya-paricodane |
SV_13126	'pekṣate, sarvasya tatra akiñcītkaratvāt.	api ca, ete śabdā vyāpino vā syur a-vyāpino vā.
SV_16424	a-samartham a-darśane 'pi vipakṣa-vṛttheḥ.	api ca evam-vādino jaiminiyāḥ svam eva vādam sva-
SV_13813	bhedāt pratibhāsa-bheda iti pratyavasthātum.	api ca, karaṇānām samagrāṇām vyāpārād
SV_12410	tapāḥ-prabhṛtibhir yuktāḥ syuḥ kurvanty eva.	api ca, kāvyāni puruṣaḥ karoti iti sarvaḥ puruṣaḥ
VN_01021	anyathā-bhāve ca tad eva na syāt.	api ca kuta idam a-mantra-oṣadham indra-jālaṃ
SV_04713	a-pratitiḥ, na ca sambandho 'sti iti.	api ca, tat-kāriṇām a-tat-kāri-bheda-sāmye na kim
SV_04808	tad-abhyupagamasya ca avaśyaṃ-bhāvītvāt.	api ca, tad-anya-parihāreṇa pravarteta iti ca
SV_08222	kecid eka-jñāna-kāryāḥ svabhāva-bhedād iti.	api ca, tulye bhede yayā jātiḥ pratyāsattyā
SV_01508	anupalambhād abhāvam bruvāṇa upālbdaḥ.	api ca, deśa-ādi-bhedād dr̥ṣyante bhinnā dravyeṣu
SV_13519	varṇa-bāhulyād vā syāt. tac ca an-abhimatam.	api ca, deśa-kāla-krama-abhāvo vyāpti-nityatva-
PV_02150	viśiṣṭānām yadi tatra na karmaṇām | viśeṣe	'pi ca doṣānām a-viśeṣād asiddhatā || na vikārād
V3_01703	pakṣa-sapakṣa-nyataratvam api pratyuktam.	api ca dvayor api sambhava-a-virodha etad evam
SV_15011	sā śabda-śaktir dūṣitā iti na punar ucyate.	api ca, na apauruṣeyam ity eva yathārtha-jñāna-
SV_17510	tathābhāve na kaścit puruṣo 'n-āptaḥ syāt.	api ca, na ayam svabhāvāḥ kāryam vā vastūnām
SV_09516	-sāmarthyāt. na sādhyatve, vaiphalyāt.	api ca, na asiddhe bhāva-dharmo 'sti vyabhicāry-
V3_07506	-sāmarthyāt. na sādhyatve, vaiphalyāt.	api ca, na asiddhe bhāva-dharmo 'sti vyabhicāry
VN_03801	iti na dr̥ṣṭāntasya pṛthak kiñcit sāmarthyam.	api ca na kiñcit pūrva-pakṣa-vādino hetvābhāsa-a-
SV_07711	-bhāram udvoḍhuṃ samartho 'nyatra jādyāt.	api ca na ca aṃśavat | jahāti pūrvaṃ na ādhāram (1
SV_15102	asti tasmān na śabdāḥ sthita-svabhāvā iti.	api ca, na jñāna-hetutā eva syāt tasminn a-kṛtake
VN_05810	apratibhā-viṣayatvān na pṛthag-vacanam.	api ca na pūrva-uttara-vādino hetvābhāsa-
SV_12315	kartum. etad uttaratra vicārayiṣyāmaḥ.	api ca, na mantrō nāma anyad eva kiñcit. kim
V2_08205	vināśaḥ, jātasya tad-bhāve 'nya-anapekṣaṇāt.	api ca na vināśo nāma anya eva kaścit bhāvāt, kim
SV_10719	upanibadhyante 'prakarāṇa-āpannatvād iti.	api ca, nāntariyakatā-abhāvāc chabdānām vastubhiḥ
SV_03116	abhāve vartamāno 'nya-apoha-viṣayaḥ siddhaḥ.	api ca niścayaiḥ | yan na niścīyate rūpaṃ tat
SV_16721	śabdānām, tatra kasyacit samīha-abhāvāt.	api ca, nyāyam eva anupālayantaḥ paṇḍitā heya-
SV_03810	-a-saṃsargas tad-vyatirekiṇām samānatā iti,	api ca para-rūpaṃ svarūpeṇa yayā saṃvriyate dhiyā
SV_05115	na a-vyatiriktasya, vyakti-vad an-anvayāt.	api ca, parasya api na sā buddhiḥ sāmānyād eva
SV_12619	(247ab) na hi loka-vedayor nānā varṇāḥ. bhede	'pi ca pratyabhijñāna-a-viśeṣāt tata ekatva-

SV_17013	juhuyāt svarga-kāma ity asya vākyasya.	api ca prasiddhiś ca nr̥ṇām vādaḥ pramāṇam sa ca
SV_11825	rūpasya ca etad-vikalpa-an-ativṛtṭeḥ.	api ca, bhinnatvād vastu-rūpasya sambandhaḥ
SV_08609	ca tat-kāryam kartavyam iti ko 'tra nyāyaḥ.	api ca, bhinnā viśeṣā janakā (170c) ity uktam. na
SV_12117	ādāv apy uktam iṣtes tad-āśrayatvād ity-ādi.	api ca, yaj-jātīyo yataḥ siddhaḥ sa tasmād agni-
V1_01209	-vijñāna-anvayo mānasam eṣa smārto vikalpaḥ.	api ca yat-sannidhāne yo dṛṣṭas tad-dṛṣṭes tad-
SV_15322	tad ayam vyatirekaḥ saṁśayād a-sādhanam.	api ca, yatra sādhya-vipakṣasya varṇyate
SV_08707	-kṛtatvād bhedeṣv a-bhinna-pratyayasya.	api ca, yathā a-bheda-a-viśeṣe 'pi na sarvaṁ
V2_09501	siddhā vyāvṛtṭiḥ. uktam atra kiñcit.	api ca yady a-dṛṣṭyā nivṛtṭiḥ syāc cheṣavad
V2_09801	a-darśana-mātreṇa ayuktaḥ pratiśedhaḥ.	api ca yadi kathañcid vipakṣe 'darśana-mātreṇa a
HB_01206	piṇḍayor upayoga-viśaya iti cet, uktam atra.	api ca yadi tat-saṁsthānam bhinnam mṛdaḥ, kulālaḥ
VN_00716	upālambhaḥ, nimittam ca niyogasya uktam eva.	api ca yadi na rūpa-ādinām ekena śabdena
VN_01608	sva-hetor ity anādi-bhāva-svabhāva-niyamaḥ.	api ca, yadi mṛt-piṇḍe ghaṭo 'sti, katham tad-
SV_08825	-abhāvāt parasparam ghaṭa-ādi-vad ity uktam.	api ca, yam ātmānam puras-kṛtya puruṣo 'yam
SV_03517	uktam atra śabdānām svātantrya-abhāvād iti.	api ca, yeṣāṁ vastu-vaśā vāco na vivakṣā-para-
HB_03619	bhāvād viruddhas tena iti bādhyā samānam.	api ca yo vastuto 'sambhavat-pratihatūḥ, sa kiṁ
VN_00619	tat-sambandhitā api na sidhyati. ghaṭa ity	api ca rūpa-ādaya eva bahava eka-arthakriyā-
SV_05506	eṣā gr̥ṇatī tathā viplavata ity uktam prak.	api ca, vastu-sāmānya-vādino 'pi hi bhinnā eva
SV_06620	na asti tat | a-tat-kārya-parāvṛtṭir dvayor	api ca vidyate ||139|| artha-a-bhedena ca vinā
V3_01005	eva sāmartyam iti cet, uktam atra.	api ca vinā apy anena yāvān kaścit kṛtakaḥ sa
SV_06915	-pratyabhijñāna-ādayo na bhaveyur ity-ādi.	api ca, vṛtṭir ādheyatā vyaktir iti tasmin na
SV_16822	iśa ity a-pratipattir eva tad-arthasya.	api ca, vedas tad-vyākhyānam vā puruṣeṇa puruṣāya
SV_07419	vyakteḥ kāryam eva sāmānyam uktam syāt.	api ca, vyañjakasya ca jātinām jātimattā yadi
SV_14623	na bhavati iti bhāva-pratiśedha eva kriyate.	api ca, vyavahartāra eva etad evaṁ vyāpāra-vad
SV_10619	śabda-prayogāt. tad-abhāve tad-ayogāt.	api ca, śabda-artha-apahnavē sādhye dharma-ādhāra
SV_11505	idaṁ bhavet ||230|| iti saṅgraha-ślokaḥ.	api ca, śabda-arthayoḥ sambandho nityo vā syād
V3_02311	-doṣa-lakṣaṇam nyāyayam, atiprasaṅgāt.	api ca śāstra-upagamāt sarvaḥ śāstra-dṛṣṭaḥ
HB_01604	-ākhyāt padārtha-antarāt kārya-utpatteḥ.	api ca sa tadā eva tāvat sannihita-sakala-
SV_11512	ca pauraṣyatvam iti vipralambha-āśankā.	api ca, sambandhinām anityatvān na sambandhe 'sti
SV_09013	tasmāt tan na bhaya-rūpam ity ekānta-vādaḥ.	api ca, sarva-ātmatve ca sarveṣāṁ bhinnau syātām
VN_03317	tasmims tad-artha-virodha-cintayā na kiñcit.	api ca sarvatra ayam pratijñā-hetvor virodhaḥ
V1_03913	atra – grāhya-grāhaka-lakṣaṇa-ayogād iti.	api ca saha-upalambha-niyamād a-bhedo nīla-tad-
V3_09510	tādṛṣam syāt, sarva eva hetavas tathā syuḥ.	api ca, siddham yādr̥g adhiṣṭhātṛ-bhāva-abhāva-
SV_16402	tad-adhiṣṭhānam eva tat tādṛṣam ity unneyam.	api ca, so 'pi tādṛṣaḥ prabhāvavān eva an-anya-
SV_13309	dhvani-viśeṣa eva ayam varṇa-ādy-ākhyāḥ.	api ca, sthiteṣv anyeṣu śabdeṣu śrūyate vācakaḥ
PV_03511	|| jñāna-antareṇa anubhavo bhavet tatra	api ca smr̥tiḥ | dṛṣṭā tad-vedanam kena tasya apy
SV_16923	ko vivecayed yato lokāt pratītiḥ syāt.	api ca, svayam apy ayam na sarvatra prasiddhim
SV_17227	uktam atra – a-pratibandhād a-niyama iti.	api ca, svābhāvike vācya-vācaka-bhāve na punar
VN_00820	-vikāra-jvālā-antara-utpādanāni, anekasya	api cakṣur-āder eka-vijñāna-kriyā-darśanāt. na
SV_05220	na eṣa doṣaḥ. yathā nīla-ādiṣv eka-apāye	'pi cakṣur-vijñānam bhavati iti. na samūhe 'pi
PV_03175	tac cākṣuṣe katham || anyatra gata-citto	'pi cakṣuṣā rūpam iḥṣate | tat saṅketa-a-grahas
PV_03124	cintām stimitena antar-ātmanā | sthito	'pi cakṣuṣā rūpam iḥṣate sā akṣa-jā matiḥ ||
V1_01402	cintām stimitena antar-ātmanā | sthito	'pi cakṣuṣā rūpam iḥṣate sā akṣa-jā matiḥ ||13||
V2_07911	-aṅga-vikalatvād a-kṣuṇa-vidhāna-ayogāt. na	api caramasya a-sāmartyam eva, kasyacit karaṇāt.
SV_04121	tasya a-viśeṣād vyaktīnām kṣetra-ādi-bhede	'pi cira-śīghra-praśamana-ādayo viśeṣa guṇa-
PV_04036	tad etaj jādyā-cintitam || tulyam nāse	'pi cec chabda-ghaṭa-bhedena kalpane | na
PV_04218	| na tasya vyabhicāritvād vyatireke	'pi cet katham || na a-sādhyād eva viśeṣas tasya
PV_02242	ca jagat kva idānīm sa virajyate | sa-doṣatā	api cet tasya tatra ātmany api sā samā || tatra a
V1_02604	ced ayo-golaka-vahni-vat | vibhaktāv	api cetanā-adhyavasāyau saṁsarga-vipralabdho 'yam
V1_02213	-ādi-bheda-vat. na antarāḥ sukha-ādayo na	api cetanāḥ. tad-ātmanām śabda-ādinām anubhavāt
SV_00106	|| tena ayam na para-upakāra iti naś cintā	api cetaś ciram | su-ukta-abhyāsa-vivardhita-
PV_03344	yadi | an-iṣṭa-ādāv a-sandhānam dṛṣṭam tatra	api cetasām || tasmāt prameye bāhye 'pi yuktaṁ
PV_03252	jam || sa-arthē sati indriye yogye yathāsvam	api cetasi | dṛṣṭam janma sukha-ādinām tat-tulyam
PV_04018	tad-a-śakta-uktir īritā | śaktis tasya	api ced dhetu-vacanasya pravartanāt || tat-
SV_15904	pāramparyeṇa taj-jatvāt tad-vyaktiḥ sā	api cen matiḥ | (299ab) na hi manasā dhyāyato 'pi
PV_02149	| rūpa-ādi-vad a-doṣaś cet tulyam tatra	api codanam || ādhipatyam viśiṣṭānam yadi tatra
SV_08311	'py asti iti. a-vaikalyāt karaṇasya eko	'pi janakaḥ syāt. yasmān na apaity a-bhinnaṁ tad-
HB_01008	-abhāvāt tat-svabhāvasya paścād iva prāg	api janana-prasaṅgāt. tasmād yo 'ntyo 'vasthā-
SV_14014	vā sthairya-ayogāt. tad ayam sat-prayoga ity	api jananam eva prayoktūḥ sāmartyāt. svayam
PV_03037	apy asti laukikī || yatra rūḍhyā asad-artho	'pi janaiḥ śabdo niveśitaḥ | sa mukhyas tatra tat
VN_01114	janma-vināśayoḥ. śaktiḥ, sā asty eva prāg	api janmano nirodhād apy ūrdhvam. tena ayam na a-
VN_02321	doṣavati punaḥ sādhanē na dvayor ekasya	api jaya-parājayau, tattva-a-prakhyāpanād a-doṣa-
SV_04106	-sādhyām arthakriyām, na tu bheda-a-viśeṣe	'pi jala-ādayaḥ, śrotṛ-ādi-vad rūpa-ādi-jñāne.
SV_15717	-bheda-anvayo loke pratīti-bhedaḥ so 'saty	api jāti-bhede vyāpāra-viśeṣa-anuṣṭhānād anvayāc
SV_04622	śrutayaḥ sambandhi-vācinyāḥ, apeta-vyaktīnām	api jātinām tac-chrutibhyo nityam anugamana-
SV_16215	-nirghāta-ādi-samartho na anya iti yady anyo	'pi jāniyāt taṁ tathā eva pratipadyeta. na ca

PV_03066	-śakty-anapekṣaṇe | vyavadhāna-ādi-bhāve	'pi jāyeta indriya-jā matiḥ || abhāve vinivṛttiś
SV_06016	etat prāḡ yathā ete bhāvāḥ prakṛti-bhedino	'pi jñāna-ādikam ekam kāryam kecit kurvanti na
SV_07501	gotva-ādinā tadvantaḥ syuḥ. na hi vyakter	api jñāna-hetutām muktvā anyā kācid asty
HB_04001	tat-sādhana-pramāṇa-ākṣepa-siddhiḥ, tato	'pi jñānam na pṛthag ato lakṣaṇam, tena eva
SV_16504	bhedaś ca kiṃ-kṛtaḥ | tadvat pumstve katham	api jñāni kaścit katham na vaḥ ||313|| na khalv
V2_06510	api na santi iti śakyante 'dhyavasātum. yo	'pi jñāpaka-abhāvād atīndriyaḥ pratikṣipyate
SV_10302	-mātreṇa asan nāma yathā uktaṃ prak. yo	'pi jñāpakasya liṅgasya abhāvād atīndriyaḥ
V2_07906	caramatvasya. bhavaty eva hi tasya	api jñeya-vyāpini jñāne 'ntaśaḥ sāmartyam virūpe
PV_03163	| bhāya-śakti-vyavaccheda-niṣṭhā-abhāve	'pi tac-chrutiḥ || vikalpa-pratibimbeṣu tan-
SV_08423	svabhāvo 'sya sva-hetor ity ucyate. tasya	api taj-janana-ātmatā tad-anyasmād ity anādir
HB_01202	na ca tayoh śakti-viśeṣa-viśaya-bhede	'pi taj-janita-viśeṣa-bhedasya kāryasya svabhāva-
V1_00511	pratipādayanti liṅgam eva. kasyacit saṃvāde	'pi taj-jātyasya vyabhicāra-darśanād an-āśvāsa
SV_14802	yat-pratipatti-nāntariyakam yaj-jñānam ity	api taj-jñāne sati syāt. na hi yo vijñāne
PV_04164	param pratinyastam sādhyam na iṣṭam tadā	api tat || pratyāyana-adhikāre tu sarva-asiddha-
SV_04219	bhāya iva eka iva an-arthakriyā-kāry	api tat-kārī iva vyavahāriṇām tathā adhyavasāya
SV_05807	mithyā-pratibhāsivād a-kārya-kāriṇam	api tat-kārya-kāriṇam iva adhyavasyantīm vastu-
SV_12707	cet. syād etat - yadi teṣu varṇeṣu satsv	api tat kāryam na syāt. na bhavati teṣām a-viśeṣe
SV_11927	yathā-anubhavam smaraṇāt smṛtir	api tat-kāla eva. anubhava-smaraṇa-anukramayor
PV_03418	| tam vyanakti iti kathyeta tad-abhāve	'pi tat-kṛtam || na ākarayati ca anyo 'rtho 'n-
PV_02013	| ghaṭa-ādeḥ karaṇāt sidhyed valmikasya	api tat-kṛtiḥ || sādhyena anugamāt kārye
V3_09606	| ghaṭa-ādeḥ karaṇāt sidhyed valmikasya	api tat-kṛtiḥ ||71|| sādhyena anugamāt kārye
PV_02239	duḥkham eva vibhāvayet || pratyakṣam pūrvam	api tat tathā api na virāgavān | yady apy ekatra
VN_05420	kathita-kriyamāṇa-prasaṅgo na prasajyate. na	api tat tasya anubhāṣaṇīyam, na ca idam apy
SV_08920	tat-svabhāvadvād eva karoti. tad-anyasya	api tat tulyam iti so 'pi kiṃ na karoti. etena
SV_04111	na ca tatra sāmānyam apekṣante, bhede	'pi tat-prakṛtitvāt. na tad-a-viśeṣe 'pi dadhi-
HB_00715	tasmān na prameya-vacanena kiñcit, anyathā	api tat-pratipatter utpatter iti. etena upanaya-
SV_06811	te 'pi sajātyād anyataś ca bheda-a-viśeṣe	'pi tat-prayojana-aṅgatayā tad-anyebhyo bhidyanta
V1_02410	sārūpyam buddhi-lakṣaṇam ity anyasya	api tat-sa-rūpasya tat-prāptir viśeṣo vā vācyāḥ.
SV_12416	drśyante. sarva-puruṣās tad-rahitā ity	api tat-sambhava-virodha-abhāvād a-nirṇayaḥ. na ca
SV_17515	avyabhicārī. vyabhicāre ca tato 'nyathā	api tat-sambhavāt tad-bhāvāt tat-pratītir ayuktā.
HB_03906	yady api bhāva-abhāva-vacana-mātreṇa	api tat-sādhana-pramāṇa-vṛttir ākṣipyate. anyathā
VN_06310	avaśyam vaktavyā a-vacane vā nigrahaḥ, ekena	api tat-sādhana-vighātāt, eka-sādhana-vacana-vat.
SV_13819	chabdasya tad-udbhavē syāt. a-kartur vyāpāre	'pi tat-siddhy-ayogāt. vyāpi-nityatvād upalambha
V3_06608	vā kiṃ na iṣyate. kiṃ pāramparyeṇa, ante	'pi tat-svabhāvasya eva tad-bhāve sāmartyāt.
V1_03601	ucyate prakāśa-vat. nīla-ādy-anubhava ity	api tat-svabhāvo 'nubhava eva. a-vedya-vedaka-
SV_03004	tasya na sva-ātma-bhūtāny eva na	api tata upakāram anubhavanti. kiṃ tasya iti tā
HB_02406	vyatirekāv iti cet, na, a-tad-bhāviṇaḥ sakṛd	api tato 'bhāvāt. paraspara-apekṣayā janya-janaka
PV_02079	cetasi | kālena vyajyate 'bhedaṭ syād dehe	'pi tato guṇaḥ || an-anya-sattva-neyasya hīna-
HB_02408	na tasya taj-janyaḥ svabhāva iti sakṛd	api tato na bhaved artha-antara-vat. na api
VN_02303	mithyā-pralāpād atra para-upatāpa-vidhāne	'pi tattva-a-pratiṣṭhāpanāt. anyathā api nyāya-
PV_03213	dvayam apy avahīyate | tasmāt tad eva tasya	api tattvam yā dvaya-śūnyatā || tad-bheda-
PV_03529	'sya kaḥ || buddher api tad asti iti sā	api tattve vyavasthitā | grāhy-upādāna-saṃvitti
V3_00410	-sambhavinō 'rthasya pratipattir iti cet, so	'pi tatra a-sambhavi yo 'sambhavinā vyāpta iti
V3_08704	siddher a-kāryatvāt. para-rūpa-kriyāyām	api tatra an-upakārāt. ubhayathā a-kārakasya
SV_07101	siddher a-kāryatvāt para-rūpa-kriyāyām	api tatra an-upakārāt. ubhayathā kārakasya
VN_00406	tad-abhāve na bhavati ity upadarśane 'nyasya	api tatra abhāve sandigdham asya sāmartyam.
SV_17508	-abhidhānam tathā atyanta-a-satya-abhidhānam	api. tatra ekasya vacanasya kathañcit saṃvādena a
SV_05324	-āśrayi-bhāvāḥ, atiprasaṅgo vā. upakāre	'pi tatra eva tat-pratibandha iti kim anyas tat-
V2_05208	-vṛtti-niṣedha-āśaṅkā. viruddha-niṣedhe	'pi tatra eva niṣedhe doṣaḥ syāt. na ca tat-tulya
V3_06602	iṣyante, vāsāmsi iva rāge. tad-dhetūnām	api tatra niyamād a-doṣa iti cet, na, teṣām
V2_06814	-śaktir ayam asya eva pratipādaka iti. sā	api tatra pratibaddhā bhāva-abhāvābhyām kāryatām
VN_01907	-vādinā tu tat-sādhane nṛtya-gīty-āder	api tatra prasaṅgāt. yathā pratijñā-abhidhāna-
HB_03111	ca a-vācyam, anupalabdhi-lakṣaṇa-prāptānām	api tatra vyavacchedāt. eka-ātma-paricchedāt
SV_06025	hetutayā tad-anya-vyāvṛtṭyā ca a-tathābhūtān	api tathā-adhyavasitān a-vibhakta-bhāya-
SV_02323	bhavad drṣṭam gomaya-ādeḥ śālūka-ādīḥ. tatra	api tathā-abhidhāne 'py asty eva sva-bija-
V2_08803	bhavad drṣṭam gomaya-ādeḥ śālūka-ādīḥ, tatra	api tathā-abhidhāne 'py asty eva sva-bija-
VN_00918	so 'nyatra api tathāvidhe 'viśiṣṭa iti so	'pi tathā astv iti vyāptiḥ: sarva evam-vidho
SV_13424	dhvanibhir a-śakya-sādhanaṃ kāryam. tatra	api tathā ity alam anyena. tasmān na varṇeṣu
SV_03127	sarvato bhinne vastu-rūpe 'nubhava-utpattāv	api tathā eva na smārto niścayo bhavati. sahakāri
SV_02206	tu hetumattām vīlaṅghayet ||34|| sakṛd	api tathā-darśanāt kāryaḥ siddhaḥ, a-kāryatve '-
V2_08507	kāryam. tac ca dhūme 'py asti. sa sakṛd	api tathā-darśanāt tat-kāryaḥ siddhaḥ. a-kāryatve
SV_03302	iva a-darśayanti pratibhāty an-ārtha-antare	'pi tathā prayoga-darśana-abhyāsāt. na tāvatā
VN_02212	-sat-kāra-śloka-upārjanaṃ satām ācāraḥ. na	api tathā-pravṛttebhyāḥ sva-hasta-dānena prāṇinām
SV_04226	'bhinnāś ca pratibhānti iti. svayam asatām	api tathā buddhyā upadarśanān mithyā-ārtha eva
PV_03162	-jñānam tāms tathā pratipadyate || jñānāny	api tathā bhede '-bheda-pratyavamarśane | ity a-

V3_09502	kṛtaka-śabdaḥ sambandhi-bheda-vyudāse	'pi. tathā maraṇa-sāmānyam vṛkṣa-puruṣayoḥ. yad-
V2_04909	vastu-sattā-viprakaṣāt, liṅga-pratipatter	api tathā-rūpatvād anvaya-apekṣāṅca. itarat
PV_02099	dharmi-vācīni | khyātā eka-artha-abhidhāne	'pi tathā vihita-samsthitiḥ || rūpa-ādi-śakti-
V3_06101	yathā santamase hasta-sañcāreṇa. na, tatra	api tathā-sañcāriṇo hastasya antara-sparśa-viśeṣa
V1_03504	-pratipattau darśane 'lpa-avayava-darśane	'pi tathā sthūlasya darśanam syāt. rakte ca
SV_15408	anitya-nir-ātmatā-ādi-vyavacchede	'pi tathā syāt. na, vyatireka-vyavacchedasya
HB_02104	-dharmā cet, pṛthag-bhāva-sambhavāt, kevalo	'pi tathā syād ity uktam. a-tat-svabhāvas tu tadā
SV_11621	kutaścīt svayam utprekṣya ghaṭayed iti te	'pi tathā syuḥ. na ca cyavana-dharmāṇaḥ. yad
V1_04113	-ākāraṃ ca yugapad upalabhata iti tad-anye	'pi tathā syuḥ, viśeṣa-hetv-abhāvāt. tat siddhaḥ
SV_15909	paramparayā prasūtir asti iti. te (299c')	'pi tathā syus tad-arthā ced asiddham kalpanā-
SV_10918	'bhīyoga-arthasya avisamvādād viśaya-antare	'pi tathātva-upagamo na vipralambhāya an-
SV_13919	kāraṅkatve kasyacit tathābhūtānām anyeṣām	api tathābhāva-prasaṅgena sarvasya kāryatā-
PV_03008	grahād doṣo na abhāveṣu prasajyate || teṣām	api tathābhāve '-pratiśedhāt sphuṭa-ābhatā |
V2_08705	hi svabhāva-viśeṣo dhūma iti. tathā hetur	api tathābhūta-kārya-janana-svabhāvaḥ. anyato 'pi
SV_02310	hi svabhāva-viśeṣo dhūma iti. tathā hetur	api tathābhūta-kārya-janana-svabhāvaḥ. tasya
SV_17008	tasya artha-a-parijñānāt. pradeśa-antareṣv	api tathāvidha-artha-kalpanāyā a-nivāryatvāt. yadi
V2_05907	tat-saṃskāre tu syād anupalambhaḥ. tadā	api tathāvidha-indriya-grāhya-abhāvo 'sty eva.
V3_01504	siddher ākṣepāt, tāvatim tad-dūṣaṇam	api. tathāvidhasya ca dehasya ghaṭād artha-antara
VN_00918	na vā kvacid viśeṣa-abhāvāt. so 'nyatra	api tathāvidhe '-viśiṣṭa iti so 'pi tathā astv
SV_04427	maṇau yathā ||81|| tatra eka-kāryo 'neko	'pi tad-a-kārya-anya-tā-āśrayaiḥ | ekatvena
SV_12304	-siddheḥ. tasmāt kāraṇāni vivecayāt artheṣv	api tad-a-tat-pratibhaveṣu svabhāva-bhedo
V1_02110	tu jñānena samvedyanta ity eke. teṣām	api tad-a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-
V1_01111	na etad asti, yasmād a-vidyamāna-a-bhede	'pi tad-akṣa-a-gocaravataḥ | spr̥ṣato 'py asti sā
SV_05413	tad-viśayāni nir-viśayāni. nir-viśayatve	'pi tad-anukāri pratibhāsas tad-rūpa-anubhava-
SV_03802	pratipāditaṃ vā bhavati, svarga-ādi-śravaṇe	'pi tad-anubhāvinām iva pratibhāsa-a-bheda-
SV_05809	adhyavasāyām mithyā-buddhiṃ śrūtir janayanty	api tad-anya-parihāra-aṅga-abhāvāt paramārthatas
V1_02911	pratyakṣa-ābhāsaḥ. vīplavaś ca akṣa-jatve	'pi tad-anyeḥbhyo '-viśeṣataḥ ||33|| yo 'pi kaścid
VN_00402	yathā idam asmin sati bhavati. satsv	api tad-anyeṣu samartheṣu tad-dhetuṣu tad-abhāve
PV_03369	na anyasya kasyacit || tad-dhetutvena tulye	'pi tad-anyair viśaye matam | viśayatvaṃ tad-
HB_02705	eva aparasya abhāva-siddhir ity anya-bhāvo	'pi tad-abhāva iti vyapadiśyate. anya-bhāva-
HB_03003	tad-abhāva-anya-bhāvayor anya-bhāva-gatyā	api tad-abhāva-gatir na syāt, na vai kutaścīt
SV_10706	śabda-arthaḥ samarthas tad-anubhava-āptāv	api tad-abhāvāt. tad ayam arthakriyā-arthī tad-a-
V3_07001	śabda-arthaḥ samarthaḥ, tad-anubhava-āptāv	api tad-abhāvāt. tad ayam arthakriyā-arthī tad-a-
V3_10804	na darśana-mātreṇa, kiṃ tarhi vyatirekād	api. tad-abhāvād an-anya-upanaya iti cet, tulyā
HB_00112	āśaṅkyeta. sajātīya eva sattvam iti siddhe	'pi tad-abhāve vyatireke sādhyā-abhāve 'sattva-
V3_10404	eva asato virahād iti, vyabhicāri vā. atha	api tad-abhimatāt kutaścīn nānā-bhāva evaṃ-bhāvaḥ
SV_09423	tatra asiddham iti sādhyate. nanu tatra	api tad-ayoga-virahiṇā sāmānyena anvayo na siddha
V3_07401	tatra asiddham iti sādhyate. nanu ca atra	api tad-ayoga-virahiṇā sāmānyena anvayo na siddha
SV_16719	loka-saṅketa-prasiddhim anupālayati iti tato	'pi tad-artha-siddhiḥ syāt, na apauruṣeyānām
V2_09801	vipakṣe '-darśana-mātreṇa a-pratibaddhasya	api tad-avyabhicāraḥ, kvacid deśe kānicid
SV_01511	vipakṣe '-darśana-mātreṇa a-pratibaddhasya	api tad-avyabhicāraḥ. kvacid deśe kānicid dravyāni
SV_15430	asiddhau vā tad-vyatireka-nivṛtti-siddhāv	api tad-asiddhir iti sādhye 'pi prasaṅgaḥ. tan na
PV_03529	anyas tad-bhāva-niyamo 'sya kaḥ || buddher	api tad asti iti sā api tattve vyavasthitā |
SV_16329	-upadeśa-nir-apekṣānām a-sāmarthyāt, tatra	api tad-ākāra-dhyāna-āder eva prayogāt. tasmāt
V2_06710	-upakārayoḥ. ādhāra-ādheya-bhāvaś cet, so	'pi tad-ātma-an-upakāre na sidhyati. para-ātmani
PV_03361	iha tat || a-darśanāj jagaty asminn ekasya	api tad-ātmanaḥ | asti iyam api yā tv antar-
V1_03906	tat ||51|| a-darśanāj jagaty asminn ekasya	api tad-ātmanaḥ | asti iyam api yā tv antar-
SV_13008	upalambha-āvaraṇam sambhavati. tasya sato	'pi tad-ātmānam a-khaṇḍayataḥ sāmārthya-tiras-
SV_13619	sā varṇeṣv apy asti. sā eva ca anyatra	api tad-āśrayaḥ, na viśeṣaḥ. tat katham tulye
SV_05517	iti. dvayasya grahaṇād a-doṣa iti cet. tathā	api tad iha iti syāt. na samāna iti. tad eva
HB_00705	iti ko 'yaṃ pratipatti-kramaḥ. pareṇa	api tad ucyaṃnām plavata eva, upayoga-abhāvāt.
V3_06604	bhavati sva-kāraṇa-sāmagry-adhinair anyair	api tad-unmukhair bhavitavyam, an-āyattatvāt. tad
SV_16322	-karaṇāt. tasmān na mantrāḥ puruṣa-praṇītā	api tad-upayoga-nir-apekṣāḥ svabhāvena phala-dāḥ.
SV_08616	teṣām viśiṣṭam eva rūpaṃ kiṃ tv a-bhinnaṃ	api, tad-eka-śakti-yogāj janakāḥ. tena te '-
SV_06818	tasya tādr̥śasya anupalambhāt. eka-vacanam	api tad-eka-śakti-sūcana-arthaṃ saṅketa-
HB_01705	'pi para-rūpeṇa kartā. svarūpaṃ ca asya prāg	api tad eva iti katham kadācit kriyā-viramaḥ.
SV_12109	tathā anyo 'pi iti kaścana ||240|| tasya	api tad eva uttaram, evam apauruṣeyatve 'pi kim
SV_14524	-bhāve bhāvo na dr̥śyate, 'n-artha-antaratve	'pi tad eva tad bhavati. tan na kiñcid asya jātam
SV_09002	syād uṣṭraḥ. tathā dadhy api syād uṣṭraḥ, na	api tad eva dadhi, yena anyad api syād dadhi. tad
SV_01716	āśrayaḥ | tad-abhāve ca tan na iti vacanād	api tad-gateḥ ||26|| yatas tad-bhāva-hetu-bhāvau
PV_03466	iti tat kutaḥ | jñātatvena a-paricchinnaṃ	api tad gamakaṃ katham || a-dr̥ṣṭa-dr̥ṣṭayo 'nyena
PV_04108	sva-vācā ca na bādhyate | dr̥ṣṭe '-dr̥ṣṭe	'pi tad grāhyam iti cintā pravartate || artheṣv a
SV_02720	tatra a-pratipattir iti. tasmāt tatra	api tad-darśinas tat-svabhāva-a-niścayaḥ. kutaḥ.
V3_12907	hetuḥ. nanu sva-āśraya-vyāpti-vādinā	api tad-deśa-sannidhir iṣyata eva iti kim an-iṣṭam.
V2_04511	'yam ārambhaḥ. yathā-vastu-pratipadyamānā	api tad-dharma-a-vyāpti-vyatirekābhyām nigadanto

PV_02064	na asyāḥ sthātur a-vyatirekataḥ || vyatireke	'pi tad-dhetus tena bhāvasya kiṃ kṛtam | a-vināśa
V1_00803	-kartuṃ yukto rasa-ādaya iva parasparam. na	api tad-balena uḍiyamānaṃ vijñānam artha-antaram
HB_03617	bhāvāt tena avyabhicāri. tatra eva tad-anyo	'pi tad-bādhakasya bhāva eva bhāvād viruddhas
SV_02117	svabhāvena vā a-calasya artha-antara-yoge	'pi tad-bhāva-an-upapatteḥ. sa ca artha-antarād
V2_09103	svabhāvena vā a-calasya artha-antara-yoge	'pi tad-bhāva-an-upapatteḥ. sa ca artha-antarād
SV_01907	-antara-bhāve svabhāva-upadhānam. kāryasya	api tad-bhāva eva bhāvāḥ. tac ca asti dhūme.
SV_04102	-indriya-mano-'rtha-tat-sannikarṣā vā asaty	api tad-bhāva-niyate sāmānye rūpa-vijñānam ekaṃ
SV_04502	pratāryate ||82|| tathā aneka-kṛd eko	'pi tad-bhāva-paridīpane | a-tat-kārya-artha-
HB_00806	bhidyate na arthaḥ, ubhayathā dharma-bhede	'pi tad-bhāvasya eva khyāpanāt. na hy ekāntena a-
SV_05219	sāmarthya-gatiḥ, pratyekaṃ tāsām abhāve	'pi tad-bhāvāt, asati sāmānye 'bhāvād itarathā ca
SP_00008	vartamāno 'nya-niḥ-sprḥaḥ | tad-abhāve	'pi tad-bhāvāt sambandho na eka-vṛttimān || yady
SV_07610	-santateḥ sarva-artha-darśaneṣv anapekṣya	api tad-bhedam tathā adhyavasāyād a-tathābhūta-
PV_03393	āśrayiṇī yā api kāraka-jñāpaka-sthitiḥ || sā	api tad-rūpa-nirbhāsas tathā-niyata-saṅgamāḥ |
SV_06626	artham kaścit sāṅketikim śrutim | kuryād rte	'pi tad-rūpa-sāmānyād vyatirekiṇaḥ ||142|| yo 'pi
SV_12122	tathāvidhāḥ samunniyante. hetu-rūpa-nivṛttāv	api tad-rūpam a-nivṛttam kārya-dharma-vyatikramān
SV_05717	-kalpanā ayuktā iti. tasmāt saṅketāḥ (110d')	api tad-vid-arthikaḥ ||110|| eva yuktaḥ. yo 'yam
SV_00615	-dahana-viśeṣatvāt. etena tat kāryād	api tad-viruddha-kārya-abhāva-gatir uktā
V2_06402	-kāryasya apy abhāva iti. etena tat-kāryād	api tad-viruddha-kārya-abhāva-gatir uktā
SV_07402	viśaya-saṃskāras tv indriya-a-viśeṣe	'pi tad-viśeṣa-ādhanād upakāri syāt. na indriya-
SV_04215	āśritya vikalpakam utpadyate '-tad-viśayam	api tad-viśayam iva tad-anubhava-āhita-vāsanā-
SV_05823	a-śakyatvāt, a-vijñāta-vṛkṣeṇa a-vṛkṣasya	api tad-vyavaccheda-rūpasya a-parijñānāt, buddhāv
V1_04108	anya-upalambha-kāle tu siddha ity upalambhe	'pi tadā na siddho 'nyadā viparyaye siddha iti su
VN_02101	upanyāso vyākhyānaṃ vā. tasmād evam-vidhasya	api tadānīm prativādinā a-jijñāsitasya arthasya
SV_11615	an-upakāriṇī śabde '-samāśrayāc ca. tasya	api tadutpatti-sahakāritve samarthasya nitya-
SV_00306	sākṣād an-utpatter a-tat-pratibhāsitve	'pi tadutpattes tad-avyabhicāriṇāv iti pramānaṃ
V2_05712	sākṣād an-utpatter a-tat-pratibhāsitve	'pi tadutpattes tad-avyabhicāriṇāv iti pramānaṃ
PV_02091	iti vā katham || saṅkhyā-samyoga-karma-āder	api tadvat svarūpataḥ | abhilāpāc ca bhedenā
SV_14322	na vastunaḥ pratyāpattiḥ. na hi hantari hate	'pi tadvataḥ pratyujjivati iti cet. na, hantus
PV_03313	viśeṣaṇa-dhiyām punaḥ | a-tādrūpye na bhedo	'pi tadvad anya-dhiyo 'pi vā || na iṣṭo viśaya-
SV_03126	asya grahaṇam yo niścayaḥ. anyathā eka-ākāre	'pi tan na syāt. kiṃ punaḥ kāraṇam sarvato bhinne
V1_02411	viśeṣo vā vācyaḥ. antaḥ-kāraṇatva-ādayo	'pi tan-nibandhanā na vā a-pratipatty-aṅgam ity
V2_05910	anupalabdhyā tan-nimittaḥ siddho vyavahāro	'pi tan-nimitta-sattayā sādhyate, anya-naimittika
SV_02819	9|| tad-viveka eva ca anya-apohaḥ. tasmāt tad	api tan-mātra-apoha-gocaram, na vastu-svabhāva-
VN_00824	-ādy-arthakriyā ghaṭe drśyamānā, a-drṣṭā	api tantuṣu prāvaraṇa-ādy-arthakriyā paṭe drśyata
SV_16323	upayoga-nir-apekṣāḥ svabhāvena phala-dāḥ. ye	'pi tantra-vidaḥ kecin mantrān kāmścana kurvate |
PV_02276	taj-janyam alpam syān na vijātimat | atha	api tapasaḥ śakti-śakti-saṅkara-saṅkṣayaiḥ |
PV_02042	|| yady apy akṣair vinā buddhir na tāny	api tayā vinā | tathā apy anyonya-hetutvaṃ tato
PV_04066	tadvad asti virodhitā || a-bādhya-bādhakatve	'pi tayoḥ śāstra-artha-viplavāt | a-sambandhe 'pi
V2_09408	na yuktaḥ. kvacid yadr̥cchayā tathābhāve	'pi tayor a-pratibandhād vyāpty-asiddheḥ. na api
SP_00007	'bhidhāyakāḥ || kārya-kāraṇa-bhāvo	'pi tayor a-saha-bhāvataḥ | prasidhyati katham
PV_02053	nirhrāsa-atīśayāt tayoḥ || tulyaḥ prasaṅgo	'pi tayor na tulyam citta-kāraṇe | sthity-
SV_06001	prasaṅgaḥ. na a-samānaḥ, yasmāt tatra	api taruḥ | ayam apy ayam eva iti prasaṅgo na
SV_04626	jāteś codanād a-doṣa iti cet. sā	api tarhi tad-viśeṣaṇatvena avasthitā vyaktir
SV_09112	a-nirdiṣṭa-viśayasya naṅo '-prayogāt. so	'pi tarhi deśa-ādi-pratiśedhaḥ katham. yasmān na
HB_04004	-vat pakṣa-dharmatvāt. anvaya-vyatirekayor	api tarhi na prthaktvam, eka-prayogād ubhaya-gateḥ,
V3_04708	nirdeṣṭavyasya an-ubhaya-siddhiḥ. iha	api tarhi niścayena nirdeṣṭavyasya a-niścayo 'stu
V3_04704	'nyathā-abhidhānād doṣa eva. pakṣa-dharme	'pi tarhi sandeḥa-anyatara-asiddher dūṣaṇam syāt.
HB_03816	'tiprasaṅgāt. evam hi prameya-puruṣa-ādīmām	api tal-lakṣaṇatvaṃ syāt, na hi teṣv apy asatsu
PV_04236	upaniyate | drṣṭiṃ bheda-āśrayais te	'pi tasmād a-jñāta-viplavāḥ || sattā-sādhana-
V2_05602	upaniyate | drṣṭiṃ bheda-āśrayais te	'pi tasmād a-jñāta-viplavāḥ ||28|| ity antara-
VN_05507	gavi vihitam iva sāsna-ādimattvaṃ bāhuleye	'pi. tasmād apratibhā eva nigrāha-adhikāraṇatvena
PV_02246	api guṇa-ikṣaṇam || kāraṇam hiyate sā	api tasmān na a-guṇa-darśanāt | api ca asad-guṇa-
PV_04113	ghaṭito dhvaniḥ | sarvo 'syām a-pratīte	'pi tasmimṣ tat-siddhatā tataḥ || asādhāraṇatā na
V3_03509	ghaṭito 'syām sarvaḥ śabda ity a-pratīte	'pi tasmimṣ tat-siddhatām āha - yatra apy
SV_02921	dvayor api grahaṇam iti. eka-upādhi-viśiṣṭe	'pi tasmin grhyamāṇe sarva-upādhinām grahaṇam.
SV_16527	-pratipatty-artham upayācyate. anyathā saty	api tasmin pramāṇa-antara-a-vṛttāv a-pratipatteḥ.
SV_07305	jñānam utpadyate na viśaya-balena asaty	api tasmin bhāvāt paramparayā liṅga-anusāreṇa. na
SV_17004	virodha-cintāyām an-āśvāsa āgame syāt. saty	api tasminn a-tathābhāvād arthasya a-pramāṇa-
SV_08324	eka-sthitāv api vaikalyam asti. a-vikale	'pi tasminn a-bhavat tasya a-janaka-ātmatam
SV_08314	sa ca tatra apy asti iti na eka-sthitāv	api tasya apāyo 'sti. ye viśeṣas teṣām saha-
PV_04191	kriyayā ca saha-uditaḥ | vivakṣāto '-prayoge	'pi tasya artho 'yam pratiyate || vyavaccheda-
V2_05011	kriyayā ca saha-uditaḥ | vivakṣāto '-prayoge	'pi tasya artho 'yam pratiyate ||11|| vyavaccheda
SV_14410	āhosvit tad eva iti. tad-artha-antaratve	'pi tasya iti punar upakāratva-ādi-paryanuyogas
SP_00025	kim anyair gamana-ādibhiḥ || teṣu satsv	api tasya iti sambandhasya a-prasiddhitaḥ |
HB_02512	bhedāt. taj-janana-svabhāva-vilakṣaṇād	api tasya utpattau na taj-janana-śakti-

SV_13007	-antaratvasya ca prāḡ eva niṣiddhatvāt. na	api tasya upalabhya-ātmanaḥ kiñcid upalambha-
PV_03148	ākāra-sūnyam gotvaḥ hi varṇyate || samānatve	'pi tasya eva na iḡṣaṇam netra-gocare |
PV_03086	-uktis tasya tat-kāraṇasya vā | niṣedhe yā	api tasya eva sā a-pramāṇatva-sūcanā || anyathā
SV_05322	nāma, atiprasaṅgāt. artha-antara-janane	'pi tasya kiṃ tena. tasya tad-āśrayatve 'n-
HB_03015	tasya api vā katham pratipattiḥ. kasyacid	api tasya tad-anyasya vā a-pratipattāv api svāpa-
PV_03326	anyasya kasyacit | pratyakṣa-prativedyatvam	api tasya tad-ātmā || na anyo 'nubhāvya tena
V1_04203	-ayogāt, tasya a-viśeṣāt. samvedanam ity	api tasya tādātmyāt tathā-prathanam, na tad
SV_12719	ātmatve pṛthak teṣāṃ nirarthatā | (248ab) te	'pi tasya bahavo 'vayavāḥ pṛthak prakṛtyā yady an
SV_02519	-svalakṣaṇa-niṣṭhā eva bhavanti. tad ekasmād	api tasya bhedo 'sti iti. tasmād ekasya bhāvasya
SV_03015	-pratipatti-mukhena sarva-pratipattiḥ. tadā	api tasya śabdair an-ākṣepān na syāt tatra
V3_06111	upalabdhir eva. upalabhyasya anupalambhena	api tasyā eva viśiṣṭa-upalabdher eka-ākāra-
V2_08603	tādṛśād dhi bhavaṃs tādṛśaḥ syāt. anyādrśād	api tādṛśa-udbhave tac-chakti-niyama-abhāvān na
PV_04229	|| tābhyāṃ sa dharmī sambaddhaḥ khyāty-abhāve	'pi tādṛśaḥ | śabda-pravṛtter asti iti so 'pi
V2_05505	|| tābhyāṃ sa dharmī sambaddhaḥ khyāty-abhāve	'pi tādṛśaḥ | śabda-pravṛtter asti iti so 'pi
SV_16402	eva tat tādṛśam ity unneyam. api ca, so	'pi tādṛśaḥ prabhāvavān eva an-anya-sādhāraṇa-
SV_07023	tad a-samarthaṃ pṛthak tat sahitam	api tādṛśam eva ity an-upakāratvān na samyogena
V3_08702	tad a-samarthaṃ pṛthak tatra sahitam	api tādṛśam eva ity an-upakāratvān na samyogena
PV_02225	| na tair vinā duḥkha-hetur ātmā cet te	'pi tādṛśaḥ || nir-doṣam dvayam apy evam
SV_02215	tādṛśād dhi bhavaṃs tādṛśaḥ syāt. anyādrśād	api tādṛśo bhāve tac-chakti-niyama-abhāvān na hetu
SV_08919	-arthī samaṃ dvayor api pravarteta. eko	'pi tām arthakriyāṃ tat-svabhāvatvād eva karoti.
SV_16818	samitānām śabdānām arthaṃ śṛṅga-grāhikayā	api tāvad a-budhaṃ bodhayed ity asti pauraṣeyānām
SV_05421	grāhiṇīṣu svalakṣaṇa-pratibhāṣaḥ, tad-abhāve	'pi tāsāṃ bhāvāt, ākāra-antareṇa ca sva-jñāne
SV_10610	an-apāyāt. vastu-viparīta-ākāra-niveśiṣv	api tīrtha-antariya-pratyayeṣu bhāvāt. paramārtha
V3_06810	an-apāyāt. vastu-viparīta-ākāra-niveśiṣv	api tīrtha-antariya-pratyayeṣu bhāvāt. paramārtha
VN_00720	-sambandha-virodhād ekaṃ śabdaṃ na icchāmaḥ,	api tv a-bhinnānām rūpa-ādīnām ghaṭa-kambala-
V2_09406	atiprasaṅgāt. na sa tena sādhyate,	api tv anupalambhena svayam. yukto dṛśyasya a-
HB_03005	anya-bhāvas tad-abhāvasya gamaka iṣyate,	api tv anya-bhāva eva tad-abhāvaḥ, yathā uktaṃ
SV_06912	tad-anya-bheda-a-viśeṣād eka-śabdena ucyante	'pi tv eka-vṛtṭyā apy aneka eka-śabdena ucyeta.
SV_14622	vai śāsa-viṣaṇam kiñcid bhavati ity ucyate.	api tv evam asya na bhavati iti bhāva-pratiśedha
PV_02083	tanu-dhūma-a-gatir yathā || tanutvān mūrtam	api tu kiñcit kvacid a-śaktimat | jala-vat sūta-
SV_13112	na āvaraṇān nityam sarve śabdā na śrūyante.	api tu kiñcit teṣāṃ pratipattau sahakāri
V3_05211	na āvaraṇān nityam sarve śabdā na śrūyante,	api tu kiñcid eṣāṃ pratipattau sahakāri
SV_13013	na brūmas te kañcid atīśāyayanti iti.	api tu na sarve ghaṭa-ḡṣaṇāḥ sarvasya indriya-
V3_05010	na brūmaḥ – te kiñcid atīśāyayanti iti.	api tu na sarve ghaṭa-ḡṣaṇāḥ sarvasya indriya-
V3_00205	siddham. tan na abhyupagamāt pariḡṣā-vṛtṭiḥ,	api tu pariḡṣāyā abhyupagama iti na para-
SV_16311	tasya eva tad iṣṭam phalaṃ vrata-āder vipāko	'pi tu pūrvasya karmaṇaḥ. brahma-haty-ādeśa-
PV_04262	vastv-aṃśo niṣedhaḥ sādhyate 'nayā | vastuny	api tu pūrvābhyāṃ paryudāso vidhānataḥ || tatra
V3_01709	eva sāmānya-śabdānām viśeṣa-avasthiti-hetuḥ,	api tu prakaraṇa-sāmarthya-ādīkam api iti. tasmān
VN_05303	paścād uttaram abhidhātavyam iti,	api tu yathā-kathañcid uttaram vācyam, uttaram ca
V2_06808	tathā hi na yava-añkuraḥ śāli-bijād bhavati,	api tu yava-bijāt. evam śabdānām api yady
V2_06906	nāntariyakatayā śabdād artha-pratipattiḥ,	api tu yogyatayā pradīpād iva rūpe. tan na ayam
V3_00703	śabda-ākāśayor vā vāstavi pratyāsattiḥ,	api tu vaktur vivakṣā-kṛtā, tad-abhāve vivakṣita-
V3_04702	parārthe 'numāne sādhana-doṣa-udbhāvanam,	api tu vakṛt-doṣeṇa api, nyūnatā-an-anvaya-
V2_08812	ākāra-bheda eva tad-a-tattve nibandhanam,	api tu svabhāva-antaram api. kṛtrima-a-kṛtrimāṇam
VN_01722	anyaḥ sādhana-arthaḥ. sa pratijñā-vacane	'pi tulya iti katham na sādhanam. kevalasya a-
V3_03406	-samśaya eva. so 'n-avadya-pakṣa-nirdeśe	'pi tulya iti katham pakṣa-doṣaḥ. na vai tad-
V3_12008	'nuvṛṭty-abhāvaḥ kathyate. so 'parasya	api tulya iti katham a-samaḥ prāṇa-ādīḥ. a-
V3_04507	'pi sandeha-mukhena eva doṣāt. so 'niścaye	'pi tulya iti tathāvidha-udbhāvanam apy atra
V1_00612	sa ca kārya-svabhāvayor liṅgayor anumāne	'pi tulya iti na pramāṇa-lakṣaṇam anumānam na
V2_04912	a-sāmarthyāt. artha-avisamvādas tu dvayor	api tulya iti vastu-viṣayam prāmānyam. tat punas
V3_02306	'pi śāstra-uparodhād virodhe so 'nya-kṛte	'pi tulya iti virodhaḥ syāt. bhavaty eva anya-
PV_03327	tena asti tasya na anubhavo 'paraḥ | tasya	api tulya-codyatvāt svayam sā eva prakāśate ||
SV_09321	na sādhyā eva vyāhanyate. kiṃ tarhi hetāv	api tulya-doṣatvāt. na hi hetur an-anvayaḥ
V3_07104	na sādhyā eva vyāhanyate, kiṃ tarhi hetāv	api, tulya-doṣatvāt. na hi hetur an-anvayaḥ
SV_16704	vetti. na apy enam anyo vedayati, tasya	api tulya-prasaṅgatvāt. na hy andhena ākrṣyamāṇo
V3_08805	patataḥ pratibandhaḥ. pratibandhād a-pāte	'pi tulyaḥ paryanuyogaḥ – kṛto nāma sa tena
SV_07117	patataḥ pratibandhaḥ. pratibandhād a-pāte	'pi tulyaḥ paryanuyogo 'navasthā vā. tasmāt pāta-
SV_07204	iti vācyam. sthiti-karaṇam cet tatra	api tulyaḥ prasaṅgo 'navasthā ca. tata upakāra-an
V2_08513	-hetukatvān na a-hetuka iti cet, na, tatra	api tulyatvāt – tad-abhāve 'py agnau bhavati iti.
V1_03002	-anurodhasya tattva-lakṣaṇatvāt tasya iha	api tulyatvāt, indriya-vikāre ca vikārāt, tan-
SV_02210	na a-hetukatvam iti cet. na, tatra	api tulyatvāt. tad-abhāve 'py agnau bhavati iti.
SV_10112	kadācid anupalambhāt tasya asatsv	api tulyatvāt. tad etat pratipattau pramāṇa-
V3_07702	tato 'pi pratīteḥ samāśrayāt. tasya anyatra	api tulyatvāt. tad etad vyavaccheda-mātram dvayor
SV_12025	eva iṣṭer an-abhyupeta-bādhāyāṃ tad-anyasya	api tulyam ity an-upālambaḥ. an-atīśaya-darśī ca
SV_12325	syāt. tatra artha-antara-kalpane tad anyatra	api tulyam ity artha-a-nirṇayāt kvacid a-

V3_01713	śabda-ghaṭa-bhedena kalpane 'nityatāyām	api tulyam iti cet, na, siddhayā anityatayā
V3_03211	-vacane pratibandhaḥ. a-pramānatvam śāstre	'pi tulyam iti tatra api pratibandho 'stu.
VN_03709	vaktavyaḥ. tad a-samarthite 'nyatra	api tulyam iti na ubhaya-siddha-itarayor
SV_06013	'pi na syāt tathā pratītiḥ. evaṃ tarhi tatra	api tulyam etat. yasmād eka-pratyavamarśa-ākhye
SV_12021	-aṅgam iti kasya bādhā. tat parasya	api tulyam eva. tasya iṣṭatvād a-doṣa iti cet.
SV_13826	gaty-antara-abhāvāt. tad etac chabdeṣv	api tulyam. tatra api indriya-yogya-deśatā-
V3_02303	yadi viruddhā iṣyate, sā anya-viṣaye	'pi tulyā iti viruddhaḥ syāt. tena tatra eva
SV_09115	niṣidhyata iti cet. nanu tan-niṣedhe	'pi tulyo doṣo niṣedhād asati śabda-a-pravṛttir
SV_13417	-bhāḡair vyaktaḥ kila vācako vakti. tam	api te na eva sakṛt prakāśayanti. krama-bhāvāt.
SV_10110	'sya na asti yāvad atra a-pratipattiḥ. satā	api te na tad-artha-a-karaṇāt. vastutas tv an-
PV_03250	na abhijalpa-anuṣaṅginī || a-vedakāḥ parasya	api te svarūpaṃ kathaṃ viduḥ | eka-artha-āśrayiṇā
PV_03411	kuto bhedena bhāsanam || mandam tad	api tejaḥ kim āvṛtter iha sā na kim | tanutvāt
V2_05211	na gamayet. kiṃ tarhi tat-tulya-vyatiरेको	'pi. tena ayam a-doṣa ity a-vācyam eva ṛṭīyaṃ
SV_05917	kriyate tat prapadyate ||117|| vyavahāre	'pi tena ayam a-doṣa iti cet (118ab') na vai
PV_04242	'nyas tat-kārya-ātmatayā sa ca || nairātmayād	api tena asya sandigdham vinivartanam | astu nāma
V2_09408	'pi tayor a-pratibandhād vyāpty-asiddheḥ. na	api tena na asti iti vacanāt tathā bhavati,
SV_08508	ca. virodhinor eka-ātmany a-sambhavāt. bhedo	'pi tena na evaṃ cet (168a) na vai sarva-ākāra-a-
V3_01001	-hetu-vacana-pravṛtteḥ sambhavāt tad	api tena saha sādhanam syāt. tasmāt triṣv eva
SV_05221	'pi cakṣur-vijñānam bhavati iti. na samūhe	'pi teṣām a-sāmarthyam. tathā iha api pratyekam
SV_08614	na asti. na ca tāvatā a-janakāḥ. apy a-bhedo	'pi teṣu cet ||170|| syād etat – satyam viśeṣā
HB_03911	upalakṣaṇatvād eva jñānam siddham iti, tathā	api tāv eva bhāva-abhāvau kecid darśana-a-darśana
SV_12407	prabhāva-yukta-puruṣa-pratijñā-lakṣaṇāv	api tau staḥ. sa prabhāvo gati-siddhi-viśeṣābhyām
SV_04618	-antarasya lakṣaṇam. na hi sambandhe saty	api daṇḍa-śabdād daṇḍini pratipattiḥ. a-niyata-
SV_04111	bhede 'pi tat-prakṛtitvāt. na tad-a-viśeṣe	'pi dadhi-trapusa-ādayaḥ. syād etat – sāmānyam
SV_02403	||38|| iti saṅgraha-ślokaḥ. tasmāt sakṛd	api darśana-a-darśanābhyām kārya-kāraṇa-bhāva-
PV_02244	|| sa ca indriya-ādaṇ na tv evaṃ bāla-āder	api darśanāt | doṣavaty api sad-bhāvād abhāvād
SV_15228	a-sambhava eva pṛthag viruddha-saha-bhāvinām	api darśanāt. anityatva-vat prayatnānantariyaka-
V1_01201	vinivṛtteḥ, parampara-upayogasya atītād	api darśanāt. tad ayam a-viṣayatvād abhūta-a-
HB_01804	kuryāt. evaṃ hy anena ātmanaḥ sāmartyam	api darśitam bhavati. kāryam param apekṣata iti
PV_04255	tad-rūpāyā a-bhedataḥ || tadvad bhede	'pi dahano dahana-pratyaya-āśrayaḥ | yena aṃśena
SV_16123	dāha-vṛtter asaty abhāvād a-dṛṣṭa-indhano	'pi dahano na an-indhanas tasya deśa-kāla-niyama-
PV_02102	| tac-chakti-bhedāḥ khyāpyante vācyo 'nyo	'pi diśā anayā || hetutve ca samastānām eka-aṅga-
SV_04426	-anumitau yathā | na anyatra bhrānti-sāmye	'pi dīpa-tejo maṇau yathā ||81|| tatra eka-kāryo
SV_07506	jñāna-hetutve sva-āśraya-samavāyinām anyeṣām	api dṛṣyatā-āpattiḥ. tasmā jñāna-hetutā eva
PV_03039	|| śabdebhyo yādṛśī buddhir naṣṭe 'naṣṭe	'pi dṛṣyate | tādṛśy eva sad-arthānām na etac
PV_03264	kāraṇam | ādhipatyam tu kurvīta tad-viruddhe	'pi dṛṣyate || akṣnor yathā eka āloko naktamcara-
PV_03355	-cakṣuṣām | dūre yathā vā maruṣu mahān alpo	'pi dṛṣyate || yathā anudarśanam ca iyaṃ meya-
V1_03810	-cakṣuṣā | dūre yathā vā maruṣu mahān alpo	'pi dṛṣyate ||46|| yathā-anudarśanam ca iyaṃ meya
SV_12328	syāt karaṇiyam. viṣa-karma-ādi-kṛto bauddhā	api dṛṣyante. tatra a-mantratvam api
PV_02153	mada-vṛddhiḥ smaras tataḥ | rāḡi viṣama-doṣo	'pi dṛṣṭaḥ sāmye 'pi na aparāḥ || kṣayād aṣṛk-
SV_10426	tasmān nir-upākhyā-abhāva-siddhi-vad anyatra	api dṛṣṭānta-anapekṣaṇād an-anumānam. śṛṇvann api
VN_01811	vikalasya an-anvaya-a-pradarśita-anvaya-āder	api dṛṣṭānta-abhāsasya a-sādhana-aṅgasya vacanam
HB_00113	-vacana-vad dharmi-dharma-vacanam siddhe	'pi dṛṣṭānta-dharmiṇi bhāve tad-aṃśa-vyāpti-
VN_03606	-apekṣayā virodhāś cintām arhati. hetor	api dṛṣṭānta-virodhe 'sādhāraṇatvam viruddhatvam
PV_04032	bhavet prakaraṇād gatih || an-anvayo	'pi dṛṣṭānte doṣas tasya yathā-uditam | ātmā
SV_01817	vā anyatareṇa ubhaya-pradarśanād iti. tatra	api dṛṣṭāntena tad-bhāva-hetu-bhāva-pradarśanam
SV_10426	dṛṣṭānta-anapekṣaṇād an-anumānam. śṛṇvann	api devānām-priyo na avadhāraṇa-ṣaṭuḥ. nimittam
SV_09113	deśa-ādi-pratiśedhaḥ katham. yasmān na tatra	api deśa-ādinām pratiśedho na apy arthasya.
SV_00620	-upalabdhir uktā, tatra iṣṭam viruddha-kārye	'pi deśa-kāla-ādy-apekṣaṇam | anyathā vyabhicāri
V2_06406	daśavidha-anupalabdhīḥ. iṣṭam viruddha-kārye	'pi deśa-kāla-ādy-apekṣaṇam | anyathā vyabhicāri
V3_11201	sarva-abhāvam gamayet. kvacit tathā-dṛṣṭānām	api deśa-kāla-bhedena anyathā-darśanāt, yathā
SV_01008	abhāvam gamayet, kvacit tathā-dṛṣṭānām	api deśa-kāla-samskāra-bhedena anyathā darśanāt,
VN_04103	abhidhānam parājaya-sthānam uttara-vādinō	'pi doṣa-udbhāvana-mātrād aparasya upakṣepa iti.
PV_03440	jagat || vyakter vyakty-antara-vyaktāv	api doṣa-prasaṅgataḥ | dṛṣṭyā vā a-jñāta-
PV_02206	tad-abhyāsād āśrayaḥ parivartate || sātmye	'pi doṣa-bhāvaś cen mārgavan na a-vibhutvataḥ |
VN_05410	dūṣaṇe ca nyāyaḥ. sakṛt-sarva-anubhāṣaṇe	'pi doṣa-vacana-kāle punar viṣayaḥ pradarśaniya
PV_02278	saṅkara-ādikam || utpitsu-doṣa-nirghātād ye	'pi doṣa-virodhiṇaḥ | taj-je karmaṇi śaktāḥ syuḥ
SV_11024	-doṣo nāma. yāvatā doṣa-vipakṣa-sa-ātmatve	'pi doṣa-sa-ātmano vipakṣa-utpatti-vad yathā-
PV_04043	eva sarva-ādānāt prabādhane | tatra ekasya	api doṣaḥ syād yadi hetu-pratijñayoḥ || śabda-
PV_04140	kecit tu dharmiṇaḥ | kevalasya uparodhe	'pi doṣavattām upāgatāḥ || yathā parair an-
SV_11509	ayogāt. parvata-ādi-vat. ayam eva nityatve	'pi doṣas tasya sthira-rūpasya parāvṛtṭy-ayogād
V3_13504	artha-siddhi-pratibandhāt. nanv an-udbhāvite	'pi doṣe 'rthasya eva a-sāmarthyān na bhavati
V3_13508	tasya kartā ity ucyate. yadi punar udbhāvite	'pi doṣe sampūrṇa-vacana-ādinā pratisamādadhīta
VN_03601	-virodho hetvābhāsān ativartate. ubhayathā	api doṣo 'stv iti cet, na, na hetu-doṣasya prak
V1_01204	tat-spārśanam yadi ||10|| tan na. spārśanam	api dravyam sprṣṭvā grhṇāti iti cet, na ayam

VN_01504	uktam na dravyam eva nir-vivekam avasthā, na	api dravyād artha-antaram iti. uktam idam, na
VN_01413	na nir-vivekam dravyam eva dharmah, na	api dravyād artha-antaram, kim tarhi dravyasya
NB_03013	-pratyaya-bheda-bheditva-ādayo	'pi draṣṭavyāḥ. sann utpattimān kṛtako vā śabda
SV_16515	'yam atīndriya-jñāna-atīśayaḥ. tathā anyo	'pi draṣṭā deśa-kāla-svabhāva-viprakṛṣṭānām
VN_01626	samarthanam. tad-viruddha-upalabdhiṣv	api dvayor viruddhayor ekasya viruddhasya
VN_01406	artha-antara-bhūtatvāt. artha-antaratve	'pi dharmā-kāraṇatve dharmā-antarasya kāryasya
HB_00606	-antara-nimittam a-tad-bhāva-mātra-anvayinam	api dharmam svabhāvam icchanti iti viśeṣaṇena
PV_02148	prakṛti-saṅkarāt | a-doṣaś cet tad-anyo	'pi dharmah kim tasya na ikṣyate || na sarva-
V3_07910	-vyavacchedasya bhāvāt. tad ayam tri-prakāro	'pi dharmah sattā-sādhane na hetu-lakṣaṇa-bhāk,
SV_09618	-vyavacchedasya bhāvāt. tad ayam tri-prakāro	'pi dharmah sattā-sādhane na hetu-lakṣaṇa-bhāk, na
VN_01622	svabhāva-anupalabdhou. vyāpaka-anupalabdihāv	api dharmayor vyāpya-vyāpaka-bhāvam prasādhyā
SV_03427	buddhir anādi-vāsanā-sāmarthyād a-saṃsrṣṭān	api dharmān saṃsrjantī jāyate. tasyāḥ pratibhāsa-
SV_00115	ca cākṣuṣatva-ādi-parihāraḥ. dharmā-vacanena	api dharmy-āśraya-siddhau dharmi-grahaṇa-
V3_04307	ca cākṣuṣatva-ādi-parihāraḥ. dharmā-vacanena	api dharmy-āśraya-siddhau dharmi-grahaṇa-
HB_00108	-ādi parihṛtam bhavati. dharmā-vacanena	api dharmy-āśraya-siddhau para-āśrayatvād
V2_09007	anityatā ity ukta-prāyam. vacana-bhede	'pi dharmi-dharmatayā nimittam bheda-antara-ākṣepa
SV_02105	kṣaṇa-sṭhiti-dharmā anityatā. vacana-bhede	'pi dharmi-dharmatayā nimittam vakṣyāmaḥ. tam
V2_07907	-vyāpini jñāne 'ntaśaḥ sāmarthyam virūpe	'pi dhātāu. dhātv-antare tv aneka-upakāra eva
PV_03479	-vedikā | siddhā anyathā tulya-dharmā viśayo	'pi dhīyā saha || iti prakāśa-rūpā naḥ svayam
PV_04266	| tasyāḥ siddhāv a-sandigdhou tat-kāryatve	'pi dhī-dhvanī || vidyamāne hi viśaye mohād atra
V3_05702	| tasyāḥ siddhāv a-sandigdhou tat-kāryatve	'pi dhī-dhvanī ||41|| na hy eṣa pravartaniyo
PV_03395	kāraṇatāyām vā kuta ekāntato gatiḥ || tatra	api dhūma-abhāsā dhiḥ prabodha-ṣaṭu-vāsanām |
SV_07810	|| yatra asau vartate bhāvas tena sambadhyate	'pi na | tad-deśinam ca vyāpnoti kim apy etan
PV_02103	|| hetutve ca samastānām eka-aṅga-vikale	'pi na | pratyekam api sāmarthyē yugapad bahu-
V3_12304	tad-bhāve ca nairātmya-vyāvṛttiḥ, tathā	api na a-nairātmyād ātmā jīvac-charire sidhyati,
HB_03513	yatnaḥ kriyate hetuś ca prayujyate. tathā	api na a-bādhita-viśayatvam hetu-lakṣaṇam,
HB_02507	tathā hi na bhedād bheda ity a-bhedād	api na a-bhedaḥ, tad-vyatiriktaś ca na kaścīd
SV_09414	nanv evam agny-ādiṣv api prasaṅgaḥ. tatra	api na agni-sattā-mātre kaścīd vivādaḥ. viśiṣṭa-
VN_02818	niṣṭhā teṣām a-niṣṭhānāt. drṣyate ca viduṣām	api na atinirūpanād asiddha-abhidhānam iti.
PV_02172	-āder iha api vā || auṣṇyasya tāratamyē	'pi na an-uṣṇo 'gniḥ kadācana | tathā iha api iti
V2_07606	avaśyam pakṣa-nirdeśaḥ kartavyaḥ. vyatireky	api na anityatva-abhāve kṛtakatvam bhavati,
SV_09724	iti. ayam anvayinaḥ prayogaḥ. vyatireke	'pi na anityatva-abhāve kṛtakatvam bhavati śabdaś
PV_03197	uktam sāmānya-gocaram || atha eka-āyatanatve	'pi na anekam grhyate sakṛt | sakṛd graha-
V3_01509	bhojana-a-sambhave 'n-ākāṅkṣāyām vā. ito	'pi na anyatara-artha-antara-bhāvaḥ, ghaṭasya
PV_02153	tataḥ | rāgi viśama-doṣo 'pi drṣṭaḥ sāmye	'pi na aparāḥ || kṣayād aṣṭk-sruto 'py anye na
SV_15418	tad eva vastu-rūpaṃ nairātmyam āyātam. yasya	api na abhāva-rūpo vyatirekas tasya bhāva-rūpa-
SV_11025	-utpatti-vad yathā-pratyayam doṣa-utpattir	api na ayam doṣaḥ. yasmān nir-upadrava-bhūta-
PV_03165	jñāne bhāty artha-pratibimbakam | śabdāt tad	api na artha-ātmā bhrāntiḥ sā vāsanā-udbhavā ||
VN_04816	kṛṣṇām iti. atra padānām yathā-kāmaṃ prayoge	'pi na artha-pratītau viśeṣa iti kaścīd krama-
V3_02403	pakṣa-lakṣaṇa-bāhya-arthaḥ svayam-śabdo	'pi na artham kañcana puṣṇāti. śāstreṣv icchayā
V3_11403	arthānām sāmagrī saṅghātaḥ, tathā	api na avaśyam kāraṇāni kāryavanti bhavanti,
V2_06101	'nya-abhāvo na yuktaḥ. kārya-anupalabdihāv	api na avaśyam kāraṇāni tadvanti bhavanti iti
SV_00521	iti kuta etat. kārya-anupalabdihāv	api na avaśyam kāraṇāni tadvanti bhavanti iti tad
SV_02122	bhavan katham tasya hetuḥ syāt. phalasya	api na avaśyam hetau bhāva iti tad-bhāva-hetor
SV_08018	nimitti-kṛtya tayoh pravṛttir iti cet. karma	api na asaj-jñāna-abhidhānayoḥ | (159'ab)
SV_15702	ata eva asya a-saṃskāryatvāt prayoktā	api na asti. ataḥ prayoktā phalam aśnuvīta.
V2_07815	svabhāva-pravibhāgaḥ. tad-abhāvāt phalasya	api na asti ity a-samānam. nanv idam apy a-
SV_09919	svabhāva-pravibhāgaḥ. tad-abhāvāt phalasya	api na asti ity a-samānam. sā iyam nir-apekṣatā
V2_09404	tad-artham vacanam. yady an-upalabhamāno	'pi na asti ity na pratīyāt, vacanād api na eva
VN_02121	-pratipatter abhāvād a-pratipādakasya jayo	'pi na asty eva. na hi tattva-cintāyām kaścīc
VN_00702	samudāya-śabdasya eka-vacana-virodho	'pi na asty eva. sahitānām sā śaktir ekā na
SV_06614	tathā anyo 'pi ity bhedasya a-sāmānya-doṣo	'pi na asti. pariśiṣṭa-abhāvas tu prāg eva uktaḥ.
VN_01208	atra-bhāvān drṣṭi-rāgeṇa praveśyamāno	'pi na ātmānam cetayati. a-bhedo hi nāma-aikyam
PV_03445	asya sārūpyam so 'dhyavasyati || sārūpyam	api na icched yas tasya na ubhaya-darśanam | tadā
V3_01903	ātmanā eva iṣṭaḥ sādhyāḥ, śāstra-upagame	'pi na itara iti darśana-arthā. tatra sarva-anya-
SV_09609	cet. tat kim idānim vidhi-viśayo 'stu. tad	api na iti cet. katham idānim na pratīśedha-
V3_07607	cet, tat kim idānim vidhi-viśayo 'stu. tad	api na iti cet, katham idānim na pratīśedha-
V3_12711	vāco yuktiḥ. aṅgī-kṛta-sambandham dravyam	api na iti cet, priyam anuṣṭhitam. yadi idam eva
VN_06506	-ābhāsa-vacanena eva nigrhīta iti. evam	api na idam hetvābhāsebhyo bhidyate. avaśyam hi
PV_02039	sarvasya a-viśeṣataḥ || pratyekam upaghāte	'pi na indriyānām mano mateḥ | upaghāto 'sti
PV_03471	| tatra atyakṣam dvayam pañcasv artheṣv eko	'pi na ikṣyate || rūpa-darśanato jāto yo 'nyathā
PV_02189	|| sabhāga-jāteḥ prak siddhiḥ kāraṇatve	'pi na uditam | ajñānam uktaḥ trṣṇā eva santāna-
SV_02203	yad upalabhyate. tatra eka-abhāve	'pi na upalabhyate. tat tasya kāryam. tac ca
V2_08506	yad upalabhyate, tatra eka-abhāve	'pi na upalabhyate, tat tasya kāryam. tac ca
V3_04705	etat, iṣṭa-a-prāpteḥ. nanu viparyaya-prāptir	api na eva asti. na vai viparyaya-prāptyā eva

SV_03914 -a-vyatirikta-eka-nitya-vyāpita-ādy-ākārair
SV_01208 upalabhamāno na asti iti na pratyeti vacanād
V2_09404 'pi na asti iti na pratīyāt, vacanād
SV_16608 puṣṇāti. a-samarthaṃ tv āgama-pravṛttim
SV_05302 -darśanāt ||104|| śakti-siddhiḥ samūhe
VN_02710 -sādhane samarthā iti nigrahasthānam. atra
VN_00114 ghaṭa-ādih, san kṛtako vā śabda iti. atra
HB_00803 iyān eva sādhana-vākya-prayogo jyāyān. atra
VN_06612 abhyupaiti, pakṣo 'sya na sidhyati iti. iha
V3_03903 eva. tad-vastv-abhāve śāśini nivāraṇe
SV_08624 adhyāśaś ca na syāt. sati vā tasminn a-bhede
HB_01004 bīja-ādayo 'nīkura-ādi-janana-svabhāvāḥ santo
SV_00821 sarva-doṣa-utpatteḥ. deha-ādinām hetutve
V3_08402 doṣānām an-utpatteḥ. deha-ādinām hetutve
PV_04106 || tasmāt prasiddheṣv artheṣu śāstra-tyāge
SV_02923 upādhimad-grahaṇasya. anyathā tathā
SV_04108 eva vā | dr̥ṣṭā yathā vā ośadhayo nānātve
SV_10613 -antara-bhediṣu ||207|| atīta-a-jātayor vā
V3_06813 -antara-bhediṣu ||55|| atīta-a-jātayor vā
SV_12310 tayor eva. kiṃ tarhi ḍiṇḍika-purāṇa-itarayor
V2_08706 'pi bhāve na sa tasya svabhāva iti sakṛd
SV_02311 'pi bhāve na sa tasya svabhāva iti. sakṛd
VN_02107 pratipādite, anyathā dvayor ekasya
SV_07505 na anyāḥ kaścīd viśeṣa iti. pūrva-vat paścād
SV_02503 eva. artha-antaram apy aneka-sambandhe
SV_15113 -abhimatesv ākāśa-ādiṣu pratipattayas tā
VN_05019 sākṣi-prabhṛtinām punaḥ punar brūyāt,
V1_04204 anyasya kasyacid ātma-saṃvedana-vat. tato
SV_14718 ca dr̥śyasya abhāvāt. adr̥śyatve
PV_02256 na icched bhoktā apy asya na vidyate || ātmā
SV_10307 a-tat-phala-sādharmyād viparyasto 'pavadeta
PV_04026 || siddha-ukteḥ sādhanatvāc cet parasya
PV_04124 a-nivāraṇam | tad-vastv-abhāve śāśini vāraṇe
VN_04007 datta-uttara-avasaraḥ, hetv-antara-abhidhāne
PV_04227 niśidhyate | na tathā na yathā so 'sti tathā
V2_05502 niśidhyate | na tathā na yathā so 'sti tathā
PV_02212 -bhāvataḥ || rāga-pratighayor bādha bhede
VN_01412 anyo vikalpaḥ sambhavati, ubhayathā
VN_06407 bhūta-doṣa-a-pratipādanāt. tasmād evam
V1_01503 atra vivarteta, sā ca a-pratyakṣā vivṛttā
PV_04224 yadi tasmin na hetor vṛtṭiḥ kiṃ iṣyate | sā
V2_05409 yadi tasmin na hetor vṛtṭiḥ kiṃ iṣyate | sā
V3_03201 'py a-tad-ālambane vastuni viruddha-uktāv
SV_06125 anuṣṭhānaṃ vā abhīmatam tadā ānaya ity
VN_02909 a-samarthīta-sādhana-abhidhānāt tu jetā
SV_08320 aneka-sahakāri-sādhāraṇam eka-viśeṣa-apāye
HB_02009 syuḥ, kiṃ tarhy eka-arthakriyā api. sā
SV_15420 iti na anvaya-anuśaṅgaḥ. tathā a-nairātmye
SV_08808 samāna ātmā. tathā sati tad-ātmanā tena
PV_02023 na kalpyate || svabhāva-bhedena vinā vyāpāro
SV_14422 a-doṣaḥ. asattve 'bhāva-nāśitva-prasaṅgo
SV_05509 sad-bhāvāt. nanu tatra tasya ābhāsaḥ sato
SV_14322 na a-maraṇatvataḥ ||272|| vināśa-vināśe
V2_09607 -evam-ādiṣv api yathāyogam udāhāryam iti, sā
SV_01313 api yathāyogam udāhāryam ity-evam-ādikā. sā
PV_02204 na hi kasyacit || bandha-mokṣāv a-vācye
PV_02239 || pratyakṣam pūrvam api tat tathā
PV_02225 dr̥ṣṭā snehe duḥkha-samāśrayaḥ || tathā
PV_02110 'neko 'py eka-caitanya-kāraṇam | ekasya
V2_09009 tam asya svabhāvaṃ manda-buddhiḥ paśyann
PV_03524 ekasmāt kiṃ dīpo 'neka-darśanaḥ | krameṇa
SV_03520 nāma ete śabdāḥ puruṣaiḥ kvacit praṇiṣitā
SV_16202 nir-ālambanaḥ svayaṃ prakāśeta. yatne
SV_11612 yady utpadyeta, sa sambandha utpanno
SV_15710 svabhāva-atīśayāt phala-dāyinaḥ kāryā

api na eva pratipattiḥ. kevalam a-bhinna-ākārā
api na eva pratyēsyati. tad api hy anupalambham
api na eva pratyēsyati. tad api hy anupalambham
api na eva sādhayiṣyati. sā ca atīndriya-artha-
'pi na evaṃ vyakteḥ kathañcana | (105ab) nila-
api na evam-bruvatā pratijñā-antaram pūrva-
api na kaścīd krama-niyamaḥ, iṣṭa-artha-siddher
api na kaścīd pakṣa-dharma-sambandha-vacanayoḥ
api na kaścīd a-niyamāt kathā-prasaṅgaḥ. yat tena
'pi na kaścīd doṣaḥ. tasmād a-vastu-niyata-
'pi na kaścīd bhedaḥ syāt. tathā ca ayaṃ
'pi na kevalā janayanti, salila-ādi-kāraṇa-antara
'pi na kevalānām sāmartyam asti iti. vipakṣa-
'pi na kevalānām sāmartyam asti iti vipakṣa-
'pi na kṣatiḥ | parokṣeṣv āgama-an-iṣṭau na cintā
api na gr̥hyeta. na hy anya eva anya-upakāraḥ yo
'pi na ca aparāḥ ||74|| yathā vā guḍūci-vyakty-
api na ca syād anṛta-arthatā | vācaḥ kasyāścid
api na ca syād anṛta-arthatā | vācaḥ kasyāścid
api. na ca sva-prakriyā-bheda-dīpano nāma-bhedaḥ
api na janayet. na vā sa dhūmaḥ, a-dhūma-janana-
api na janayet. na vā sa dhūmo '-dhūma-janana-
api na jaya-parājayāv iti. a-doṣa-udbhāvanam
api na jñāna-hetuḥ syāt. samavāyād eva jñāna-
'pi na tat teṣām sāmānyam a-tad-rūpatvāt, dvitva-
api na tat-svabhāva-bhāvinyāḥ. tathā hi vikalpa-
api na tatra kiñcīd chalam. na a-viśayatvād iti
'pi na tad artha-antare yuktam. an-artha-
'pi na tad-rūpaṃ jñānam iti kasya kim āyattā
api na tadā tasya kriyā-bhogau hi lakṣaṇam |
api, na tāvatā tad-abhāva eva, vyavahitānām api
api na duṣyati | idānīm sādhyā-nirdeśaḥ sādhanā-
'pi na duṣyati || tasmād a-vastu-niyata-saṅketa-
'pi na nīgraham arhaty a-virāmāt. prakṛtād arthād
api na niśidhyate || tasmād āśritya śabda-arthaṃ
api na niśidhyate ||19|| tasmād āśritya śabda-
'pi na parasparam | moha-a-virodhān maitry-āder
api na pariṇāmaḥ. na nir-vivekaṃ dravyam eva
api na paryanuyojya-upekṣaṇam nāma parājaya-
api na prakāśeta. na ca prakāśo 'rthas tathā-
api na pratiśedho 'yaṃ nivṛtṭiḥ kiṃ niśidhyate ||
api na pratiśedho 'yaṃ nivṛtṭiḥ kiṃ niśidhyate ||1
api na bādha, pratibandhas tu syāt, dvayos tulya-
api na brūyāt, vyarthatvād vacanasya. tathā
api na bhavati iti. anitya-ākāñkṣe punar vādini
'pi na bhavati. punar apy a-vikaleṣu sarveṣu
api na bhaven nir-viśeṣānām parasparataḥ, bhāve
'pi na bhāva-siddhiḥ. yathā na idaṃ nir-ātmakaṃ
api na yuktam tathā bhavitum. tathābhāve hy a-tad
'pi na yujyate | nityasya a-vyatirekitvāt
'pi na yujyate | yasmād bhāvasya nāśena na
'pi na lakṣyate. sā hi varṇa-saṃsthāna-
'pi na vastunaḥ pratyāpattiḥ. na hi hantari hate
api na vācyā, anupalambha eva saṃśayāt, upalambhe
api na vācyā asiddhi-yojanā ||18|| anupalambha
'pi na vidyete kathañcana | nityam tam āhur
api na virāgavān | yady apy ekatra doṣeṇa tat
api na virāgo 'tra svatva-dr̥ṣṭer yathā ātmani |
api na vaikalpe syān manda-śvasita-ādiṣu || atha
api na vyavasyati sattā-upalambhena sarvadā tad-
api na śaktaṃ syāt paścād apy a-viśeṣataḥ ||
api na śakyante praṇetum vastu-pratibandhād dhūma
'pi na śakyeta, a-tat-prabhavāt. kvacit chaktau
'pi na śabde syāt. tasya tena a-sambandhi-
api na śūdra-ādi-prayoge 'py anyathā syuḥ, śūdra-

SV_17501	-kāṇena grāmya-kāṣṭha-hārakeṇa prārthitā	api na saṅgatā. rūpa-guṇa-anurāgena kila mantri-
SV_15501	pauruṣeyatvena vyāptyā apauruṣeyān nivṛttāv	api na satya-arthatvam, prakāra-antara-sambhavāt.
V2_06509	anumīyeraṇ. na ca te pramāṇa-traya-nivṛttāv	api na santi iti śakyante 'dhyavasātum. yo 'pi
SV_10210	anumīyeraṇ. na ca te pramāṇa-traya-nivṛttāv	api na santi iti śakyante vyavasātum. tasmān na
VN_03303	abhāva eva eka-aneka-pratiṣedhāt. ataḥ so	'pi na samūhas tasya iṣṭaḥ, na tatra śabda iti na
PV_03211	tad-ātmanaḥ | ekatra pratiśiddhatvād bahuṣv	api na sambhavaḥ || paricchedo 'ntar anyo 'yaṃ
V3_12506	'pi. na hi tasya asati virodhaḥ. so	'pi na sambhavati, adhikaraṇa-ādy-arthānām
V3_01608	śaṅkayā, na ghaṭasya, virodhād iti sāmānyena	api na sambhavati. asti nāma īdṛśasya sambhavaḥ
SV_03204	bhinna-svabhāvo bhāvo 'nubhūtas tathā	api na sarva-bhedeṣu tāvatā niścayo bhavati,
VN_05317	-viṣayatvād dūṣaṇena upadarśyata eva. tatra	api na sarvaṃ prāg anukrameṇa uccāritavyam,
SV_08708	-pratyayasya. api ca, yathā a-bheda-a-viśeṣe	'pi na sarvaṃ sarva-sādhanam | tathā bheda-a-
SV_08709	sarvaṃ sarva-sādhanam | tathā bheda-a-viśeṣe	'pi na sarvaṃ sarva-sādhanam ||173|| yad uktam.
SV_13210	a-vikāriṇaḥ | (254ab) syād etat – sann	api na sarvaḥ śabda upalabhyate sarveṇa.
SV_08713	asya svayam a-bheda-vādino 'bheda-a-viśeṣe	'pi na sarvaḥ sarvasya janaka iti tathā bheda-a-
HB_01514	kuvinda-ādayaḥ paṭa-ādi-karaṇe samarthā	api na sarvadā kurvanti iti cet, kṛḍana-śīlo
SV_05117	vyakti-vad an-anvayāt. api ca, parasya	api na sā buddhiḥ sāmānyād eva kevalāt ||99|| na
VN_01802	tulyaṃ pakṣa-dharma-vacanasya api iti tad	api na sādhana-avayavaḥ syāt. na hi pakṣa-dharma-
SV_09304	tena svabhāvasya eva sādhya-sādhana-bhāve	'pi na sādhya-sādhana-samsargaḥ. tau na pratijñā-
V3_01306	eva ca iṣṭasya vighāta-kṛd viruddhaḥ. tad	api na sādhyam an-uktatvād iti cet, yad-vivādena
V3_13105	yac chrāvaṇaṃ tan nityam ity avyabhicāro	'pi na sidhyati iti. hetos tri-lakṣaṇatvān na
VN_00618	mā bhūt, an-upakāre hi teṣāṃ tat-sambandhitā	api na sidhyati. ghaṭa ity api ca rūpa-ādaya eva
V3_10708	sa vaktā na bhavati iti vyatireko 'darśane	'pi na sidhyati, sandehāt. bādhaka-bhāve hy apara
SV_06012	-anvayād darśanena pratipattau vyakty-antare	'pi na syāt tathā pratītiḥ. evaṃ tarhi tatra api
SV_14609	tad evaṃ vyatireka-abhāvād anvayo	'pi na syāt, tasya eka-svabhāva-sthiti-
V3_01302	sādhyatva-a-viśeṣāt. a-doṣe ca iṣṭa-vighāto	'pi na syāt, tasya sādhya-vipakṣa eva vṛttyā tad-
SV_07019	ity ucyate. anyathā iha kuṇḍe badarāṇi ity	api na syāt. na vai tad-upakāra-kṛto 'yaṃ
SV_13720	pūrva-a-bhinna-viṣayā tadvad ity-ādi. tad	api na svalakṣaṇayor a-bheda-sādhanam samartham.
PV_03350	apy artha-vin matā || tasmād viṣaya-bhedo	'pi na svasaṃvedanaṃ phalam | uktaṃ svabhāva-
V2_07705	avaśyaṃ sannidhānam iti kaścīn na vinaśyed	api. na hy avaśyaṃ hetavaḥ phalavantaḥ, vaikalya-
SV_09816	avaśyaṃ sannidhānam iti kaścīn na vinaśyed	api. na hy avaśyaṃ hetavaḥ phalavanto vaikalya-
HB_02502	-itara-janmanoḥ svabhāva-bhedo rūpa-a-bhede	'pi, na hy ākāra-sāmyam eva bhāvānām tattve
SV_05006	-anubhava-jananau bhāvau kāraṇaṃ bhinnāv	api. na hi tatra anyad eva kiñcit sāmānyam asti
V3_12506	naṅo viṣayaḥ, kiṃ tarhi prasajya-pratiṣedho	'pi. na hi tasya asati virodhaḥ. so 'pi na
V3_10009	-vat prasaṅgo vācyaḥ. anvaya-asiddhi-vacane	'pi, na hi sa eva ātmānam anveti ity a-sambaddham.
PV_02230	-dhiḥ || sambandhaḥ sa tathā eva iti dṛṣṭāv	api na hīyate | samavāya-ādy-abhāve 'pi sarvatra
SV_03706	sattāyās ca ekatvāt. nagara-bahutve	'pi nagarāṇi iti bahu-vacanaṃ na syāt. dvayasya
V3_04808	-dharma-an-āśrayo vastu. anya-viṣaye	'pi naṅi vibhāgena niyoga-vṛttech. sapakṣa-lakṣaṇa-
SV_16917	vyavahārād veda-artha-siddhiḥ. a-sāmayikatve	'pi nānā-arthānām śabdānām vyavahāre darśanāt
SV_02909	tatra eva vā tad ayam a-prasaṅga iti. tasya	api nānā-upādhy-upakāra-aṅga-śaktya-a-bhinna-
SV_02906	bhavet ||51|| ity antara-ślokaḥ. yasya	api nānā-upādher dhīr grāhika-arthasya bhedinaḥ |
VN_00604	tad-bhāva sthāpanāya nānā-eka-ātma-abhāve	'pi nānā-eka-rūpāṇām vṛttech, rājā mahā-sammataḥ
V3_03912	||29|| ity antara-ślokaḥ. pratyakṣa-virodhe	'pi nānā-rūpasya yad eva śrutau rūpaṃ
V2_06801	-vyatireka-anuvidhāyī pauruṣeyaḥ. anyathā	api nāntariyakatā-abhāvān na para-ātmanaḥ
SV_11426	yena a-bhinna-ātmatayā vyavasthā-bhede	'pi nāntariyakatā syāt. kṛtakatva-anityatva-vat.
SV_06308	bhedasya ubhaya-gatatvād eka-bheda-abhidhāne	'pi nāntariyakas tad-anya-ākṣepo bhavati iti
SV_11416	ca vyarthā syāt parikalpanā | (229ab)	api nāma a-saṅkirṇam arthaṃ jāniyām iti saṅkara-
SV_11004	'nveṣate prekṣā-pūrva-kāri na vyasanena.	api nāma anuṣṭheyam ato jñātvā pravṛtto 'rthavān
SV_04525	saṅketaś ca vyavahāra-arthaṃ kriyate,	api nāma itaḥ śabdāt kṛta-saṅketād uttara-kālam
SV_06804	yaro rūpa-vijñāna-hetuḥ śaso vā iti.	api nāma sarveṣāṃ tad-dhetūnām sakṛt pratitir
SV_13806	pratīti-pratibhāsa-svabhāva-bhede	'pi nāma-sāmyād eka-viṣayatvam apy ayuktam. ghaṭa
SV_14415	bhāvas tat-svabhāva iti siddham. a-hetutve	'pi nāśasya nityatvād bhāva-nāśayoḥ | saha-bhāva-
SV_14402	ca syād eva asya punar-bhāvaḥ. an-anything	'pi nāśasya syān nāśaḥ kāṣṭham eva tu | tasya
VN_04910	iti pratipāditam. hinam eva tan nyūnatāyām	api nigrahād ity aparaḥ. yaḥ pratiyamāna-arthaṃ
V2_09612	tat-pratiṣedham āha. śrāvaṇatvasya	api nitya-anityayor a-darśanāt tad-vyāvṛttr ity
SV_01402	syād a-darśanāt | (19ab) śrāvaṇatvasya	api nitya-anityayor a-darśanād vyāvṛttr ity tad-
HB_02214	paścād anityo bhavati, kiṃ tarhi paścād	api nitya eva, eka-svabhāvatvāt. sa tarhi bhāvaḥ
SV_14024	ca yathā-abhidhānaṃ yukti-virodhād anye	'pi nitya-hetavo vācya-doṣaḥ. buddher a-puruṣa-
SV_15003	pratyākhyeyā ata eva eṣāṃ sambandhasya	api nityatā | (283ab) ata eva yathoktād vastu-
VN_02605	nityaṃ śabdaṃ pratipadyate. sāmānyasya	api nityasya aindriyakatve 'py anitye ghaṭe
SV_17406	viṣaye pramāṇa-virodhād bahutaram ayuktam	api. nityasya puṃsaḥ kartrtvam nityān bhāvān
SV_13604	yadā eko na asti tadā anyasya bhāvāt. tad	api nityeṣu na sambhavati. sarvadā sarvasya
V1_00401	-khyātyā pitṛtva-vat. adṛśya-anupalambhe	'pi nimitta-abhāvāt sad-vyavahāra-pratiṣedhaḥ, a-
VN_05017	eva gata-arthatvān na pṛthag vācyam. ayam	api niyata-sādhanā-vākya eva doṣo vaktavyaḥ, na
SV_04025	-artha-jñāna-ādy-eka-artha-sādhanam | bhede	'pi niyataḥ kecit svabhāvena indriya-ādi-vat ||73||
HB_04008	etat sāmartyād ubhayam ākṣipati, ekasya	api niyama-khyāpakasya dvitīya-ākṣepa-

SV_09914 deśa-kāla-dravya-niyama-ayogāt. tathā atra
SV_17427 -mātreṇa prajñā-prakarṣa-dur-avagaha-gahane
SV_11023 dharmāṇaḥ syuḥ. jvālā-ādi-vad eva. tena syād
V3_13212 -rūpatvāt tasya. etena eva dṛṣṭānta-doṣā
NB_03123 -rūpatvāt tasya iti. etena eva dṛṣṭānta-doṣā
PV_03171 ca apoha-kṛc chruṭiḥ || tasmāt saṅketa-kāle
PV_03447 darśanena ye | a-pratyakṣām dhiyaṃ prāhuḥ te
SV_12423 asiddheḥ. etena sarva-jñāna-pratiṣedha-ādayo
V2_09912 avyabhicārataḥ ||69|| nivartayet. kāraṇam
SV_11218 satya-arthatā api iti. sa nivartamānas tām
V1_03004 -ādi-bhrānti-van mano-bhrānter akṣa-vikṛtāv
V2_07214 dṛṣṭa iti saṃśayaḥ. tasmān na āgamasya
PV_03065 ca naḥ || anekānto 'prameyatve hy abhāvasya
SV_00916 -ādayo viparyāsa-abhāve 'bhāvāt. kārunikasya
V3_11007 viparyāsa-abhāve 'bhāvāt. kārunikasya
SV_15109 tādrśa eva janako yuktaḥ. anya-apekṣā
SV_09116 -ādi. asato vā asya niṣedhe tadvad dharmaṇo
V1_00906 kriyā-a-kriye syātām. tena syād artha-apāye
V3_05610 nimittāḥ sādhyanta iti. katham nimitta-bhāve
VN_02303 vidhāne 'pi tattva-a-pratiṣṭhāpanāt. anyathā
V3_04702 sādhana-doṣa-udbhāvanam, api tu vakṛt-doṣeṇa
PV_04082 na doṣaḥ pakṣa iṣyate | tathā hetv-ādi-doṣo
PV_04149 sādhana-doṣeṇa pakṣa eva uparudhyate | tathā
PV_04023 'py arthāt tan nāśa-dhīr bhavet || an-uktāv
V3_01007 tan na avaśyam asya nirdeśaḥ. tena an-uktāv
VN_03507 vaktavyā bhaṇḍa-ālekhyā-nyāyena iti tatra
V3_02506 ca pratikṣiptam iti na atra evam a-vacane
SV_13609 ity anityān a-vyāpinaś ca varṇān icchet. tāv
SV_12203 sarve te vyabhicāriṇaḥ ||243|| yathā ādyo
SV_12708 kāryam na syāt. na bhavati teṣām a-viśeṣe
SV_12918 bhāti iti svapnāyate. na hi smaryamāṇayor
V2_06708 upalambha-anupalambha-abhāva-prasaṅgāt. na
V2_09109 bhavan katham tasya hetuḥ syāt. phalasya
SV_09309 tena iyaṃ kṛtaka-śrutiḥ svabhāva-abhidhāyiny
V2_07409 tena iyaṃ kṛtaka-śrutiḥ svabhāva-abhidhāyiny
HB_01705 lakṣaṇatvād bhāva-bhedasya. na hi sa sāhitye
V3_12602 hi tatra a-vyavahāra eva syāt. na ca satām
SV_15907 anavasthā evam syāt. śabda-artha-vikalpānām
VN_03309 bhāvaḥ syāt. sarvo 'rtha-virodho dviṣṭha ity
V3_13701 leśena āsv eva antar-bhavanti iti cet, āsām
VN_06106 evam uktam, an-abhidhāna anya-abhidhānayor
PV_03228 ca | a-grahād eka-buddhiḥ syāt paśyato
SV_15206 -svabhāva-sthiter iti sandehaḥ. loka-icchayā
V1_04403 ca etat pramāṇasya rūpam uktam, atra
VN_02206 tasmād ayam a-samartha-sādhana-abhidhāy
V3_00108 - parasya pratipādyatvāt svayam a-dṛṣṭam
V3_10206 tat kim idānim pakṣo 'pi vipakṣaḥ. syād
V2_05313 na tadā eva tad ācaranti. so 'yaṃ paśor
SV_11617 nityasya an-upakārāt. a-sāmarthyē
PV_03207 | vikalpayann apy eka-arthaṃ yato 'nyad
PV_03282 -unmāda-caura-svapna-ādy-upaplutāḥ | abhūtān
V1_02801 -unmāda-caura-svapna-ādy-upaplutāḥ | abhūtān
SV_08117 no cen na paścād a-viśeṣataḥ ||160|| atha
SV_10005 ūrdhvaṃ vyavasyanti, na prak, darśane
V2_08208 ūrdhvaṃ vyavasyanti, na prak, darśane
SV_07418 tat-sahakāri sāmānyam vijñāna-hetur ity
V3_00907 hetu-vaco 'śaktam api svayam ||5|| na
V3_01401 parārthāś cakṣur-ādayaḥ saṅghātāt siddhā
SV_03210 yathā janakatva-adhyāpakatva-a-viśeṣe
V3_03606 saṃśayād asiddheḥ, ciram a-dṛṣṭānām
VN_00302 asiddheḥ pūrvakasya api hetor a-vyāptiḥ. iha
SV_14013 sūcayanti. samarthasya janānād a-samarthasya
V1_00809 vā grhṇiyāt. api ca artha-upayoge
HB_03106 tīra-a-darśinā iva śakuninā dūram gatvā
VN_05014 kāraṇam iti. gamyamāna-arthaṃ punar-vacanam

api niyama-hetur vaktavyo yata ime kecin naśvara-
'pi nir-atyayatām sādhyaitu-kāmo bandhakīm api
api nir-doṣaḥ. katham nir-doṣo nāma. yāvata doṣa-
api nirastā bhavanti, yathā - nityaḥ śabda '-
api nirastā bhavanti. yathā nityaḥ śabda '-
'pi nirdiṣṭa-arthena samyutaḥ | sva-pratīti-
'pi nirvarṇita-uttarāḥ || āśraya-ālambana-abhyāsa
'pi nirvarṇita-uttarāḥ. tatra apy evam-bhūto
api nivartamānam kāryam nivartayati. anyathā tat
api nivartayati ity ānarthakyaṃ syād viparyayo vā.
api nivṛtti-prasaṅgāt, tathā akṣa-vikāra-nivṛttāv
api nivṛttir artha-abhāvaṃ gamayati. pratyakṣa-
api niścayāt | tan niścaya-pramāṇam vā dvitīyam
api niṣ-phala ārambho '-viparyāsād iti cet, na,
api niṣ-phala ārambho viparyāsād iti cet, na,
api niṣiddhā eva. tasmān na nityānām kvacid
'pi niṣedhaḥ. na vai sambandhasya na asti iti
'pi netra-dhīḥ ||6|| arthasya sāksād buddhāv an-
'pi naimittika-bhāva-a-niyamād evam-pratītiḥ.
api nyāya-upavarṇane vidvat-pratiṣṭhānāt. tasmāt
api, nyūnatā-an-anvaya-viparīta-anvaya-vat. tena
'pi pakṣa-doṣaḥ prasajyate || sarvaiḥ pakṣasya
api pakṣa-doṣatvaṃ pratijñā-mātra- samjñīnaḥ ||
api pakṣasya siddher a-pratibandhataḥ | triṣv
api pakṣasya siddher a-pratibandhāt triṣv
api pakṣi-kṛta-dharma-viparyayavati dṛṣṭānte
'pi pakṣe kiñcid virudhyate. atha dharmaṇam eva
api pakṣau prāg eva nirākṛtāv ity a-parihāraḥ.
'pi pathika-kṛto 'gnir jvālā-antara-pūrvako na
'pi pada-vākya-antare 'bhāvād iti cet, na, teṣām
api pada-vākyayor varṇāḥ krama-viśeṣam antareṇa
api para-apekṣā, tasya tatra akiñcītkaratvāt,
api para-upakāra-apekṣiṇo na avaśyam hetau bhāva
api para-upādhim enam ākṣipati. etena pratyaya-
api para-upādhim enam ākṣipati. etena pratyaya-
'pi para-rūpeṇa kartā. svarūpaṃ ca asya prāg api
api paramārthataḥ kaścīd dharma-dharma-bhāvaḥ.
api paramparayā prasūtir asti iti. te (299c)
api parasparaṃ bādhakam eka-artha-sannidhāv apara
api parasparaṃ eṣa prasaṅga ity ekam eva kiñcit
api parājaya eva ity uktam abhyupagamyā vādam a-
'pi parāparam || guṇa-ādi-bheda-grahaṇān nānātva-
api parāvartyamānāḥ śabdāḥ punar anyatra anyathā
api pare mūḍhā viśamvādayanti lokam iti.
api pareṇa tathābhāve '-pratipāditē '-parājito
api parair dṛṣṭam sādhanam, yathā - a-cetanāḥ
api paryāyeṇa. lakṣaṇa-bhedas tu kathita eva. na
api paśuḥ. mahato 'pi mahīyaso yad avamanyata iti
'pi paścād api svabhāva-a-tyāgād a-śaktiḥ.
api paśyati || citra-avabhāseṣv artheṣu yady
api paśyanti purato 'vasthitān iva || na vikalpa-
api paśyanti purato 'vasthitān iva ||29|| yathā-
api pācakatvam iti sāmānyam eva kiñcid bhavet.
'pi pātava-abhāvād iti tad-vaśena paścād
'pi pātava-abhāvād iti tad-vaśena paścād
api, pāramparyeṇa vyakteḥ kāryam eva sāmānyam
api pāramparyeṇa, sādhyasya eva abhidhānāt. hetu-
api pārarthya-a-viśeṣe na ātma-arthāḥ. saṃhata-
'pi pitaram āyāntam dṛṣṭvā pitā me āgacchati na
api punaḥ pratibhā-utpatti-dṛṣṭeḥ satī sambhave
api punaḥ sādhana-upakrame 'navasthā-prasaṅga iti
api punaḥ sāmārthya-a-pratīlambhāt. pratīlambhe
'pi punaḥ smārtaṃ śabda-anuyojanam | akṣa-dhīr
api punar āgantavyam ity alam a-pratiṣṭhāna-dik-
api punaruktaṃ niyata-pada-prayoge sādhana-vākye

SV_03605	vyatireke saṣṭhī bāhulye jasa-ādaya ity etad	api puruṣa-abhiprāya-nir-apekṣam vastu-sannidhi-
SV_03303	abhyāsāt. na tāvatā sarvatra bhedaḥ. anyatra	api puruṣa-icchā-vaśāt pravṛttasya pratibandha-
SV_17602	bhavitavyam eva a-dṛṣṭa-vyabhicāra-vacasām	api puruṣānām vāci śāṅkayā kiṃ yathārthā na vā
SV_12225	katham viśeṣasya sambhavo yāvatā teṣām	api puruṣānām a-śaktir eva idānīntana-puruṣa-vat.
SV_16318	kṛtatvāt tat-phalasya karmaṇaḥ. vinā	api puruṣeṇa tad-upakārāt phalam iti cet. na,
SV_12421	śakyāḥ. ata eva a-dṛṣṭasya an-apahnavāḥ. na	api puruṣeṣu utpitsōḥ kasyacid guṇasya
SV_12317	samihita-artha-sādhanam vacanam. tad adyatve	'pi puruṣeṣu dṛṣyata eva. yathāsvaṃ satya-
VN_06402	na nigrhṇāti, tadā tayor nyāyena na ekasya	api pūrva-vaj jaya-parājayau. doṣa-ābhāsam
PV_02086	gatiḥ || na asty eka-samudāyo 'smād anekatve	'pi pūrva-vat | a-viśeṣād anutvāc ca na gatiś cen
PV_03421	| āhuḥ pratikṣaṇam bhedaṃ sa doṣo 'tra	api pūrva-vat || samvedanasya tādātmye na vivādo
PV_04129	pṛthak-kṛtā | anumāna-a-bahir-bhūtā pratitir	api pūrva-vat || siddhayoḥ pṛthag-ākhyāne
V3_03910	pṛthak-kṛtā | anumāna-a-bahir-bhūtā pratitir	api pūrva-vat ||29|| ity antara-śloka. pratyakṣa
SV_12301	ekasya a-śaktis tatra sarva-puruṣānām ity	api pūrva-vad vyabhicāri. bhārata-ādiṣv
V3_11912	pūrvakam a-viguṇam vijñānam. indriya-ādinām	api pūrvaḥ pūrvaḥ sabhāga-avasthā-bheda upādāna-
V1_01514	cet, avyabhicāri hetuḥ. mana iti cet, tad	api pūrvakam eva anantara-vijñāna-hetuṃ vijñānam
V1_02209	-kalpanāyām atiprasaṅgaḥ. saṃskāra ity	api pūrvakam eva योगyam vijñānam utpaśyāmaḥ,
HB_02205	-svabhāva-antara-utpattiḥ pratyuktā. tatra	api pūrvakasya sva-rasa-nirodhitvād vināśe saty
VN_04004	hetor a-sādhakatvān nigrasthānam. atra	api pūrvasya eva hetor anaikāntikasya abhidhānān
HB_01506	na paścān na pṛthag bhāva iti samarthān	api pūrvāpara-pṛthag-bhāva-bhāvino doṣa na
V3_03209	vyarthatā vā pṛthak-karaṇasya. sva-vacanasya	api pṛthak-karaṇa-nimittam vān-mātra-vacane
SV_06821	-sāṅketāḥ kathiyanta iti pūrva-vad vācyam. ye	'pi pṛthak samastā vā kvacid upayujyante, ta
V3_11305	ity uktam. viśeṣe tu viruddha-vad dhetur	api pṛthag iṣṭa-sādhano vācyāḥ syāt. ekasya eva tu
VN_04403	pṛthag uktam. nanv evam a-sambaddha-vākyam	api pṛthag vācyam syāt. na ubhaya-saṅgrahāt
VN_02518	pratiijñā-hānir iti. sambhavati hy anyena	api prakāreṇa hetu-doṣa-udbhāvana-ādinā pratipakṣa
SV_11306	samayena viparyāsayet. tena a-yathārtham	api prakāśana-sambhavāt sa eva doṣaḥ. sambandha-
SV_05702	-vivekaḥ. tad api prati-dravyam bhidyamānam	api prakṛtyā eka-pratyavamarśasya a-bheda-
SV_04103	śiṃśapā-ādayo 'pi bhedaḥ paraspara-an-anvaye	'pi prakṛtyā eva ekam eka-ākāram pratyabhijñānam
V3_12706	api viśeṣeṣu, na dravya-svabhāvaḥ. svabhāvo	'pi, prati-kāryam kāraṇa-svabhāva-bhedāt. tat ko
SV_05701	karaṇāt, a-tat-kāri-svabhāva-vivekaḥ. tad	api prati-dravyam bhidyamānam api prakṛtyā eka-
SV_05613	-āharaṇa-ādikam ekaṃ ghaṭa-ādi-kāryam, tad	api prati-dravyam bhedaḥ bhidyata eva iti na ekaṃ
PV_04188	aṅgatā vā na nivṛtter upalakṣya tat | viśeṣo	'pi pratiijñā-artho dharma-bhedān na yujyate ||
V3_02307	iti virodhaḥ syāt. bhavaty eva anya-kṛte	'pi pratiijñā-doṣa iti cet, astu, viśaya-antare
VN_03012	nāma kiñcin nigrasthānam. syād etat, asaty	api pratiijñā-prayoge gamyamāno 'pi pratiijñā-hetvor
VN_01717	apy upādeyam eva. na, vaiyarthiyāt. asaty	api pratiijñā-vacane yathoktāt sādhanā-vākyād
V3_02312	ipsitāś cet, asiddha-hetv-abhidhānam	api pratiijñā syāt. nipāta-vacanena sādhanatvena
VN_03012	etat, asaty api pratiijñā-prayoge gamyamāno	'pi pratiijñā-hetvor virodho bhavati, yathā rūpa-
VN_03009	vastu, tena anaikāntika-codanā iti. atra	api pratiijñāyāḥ sādhanā-vākye prayoga-pratiśedhāt
V3_03610	prāmānya-a-viśeṣāt. ekasya tal-lakṣaṇa-yoge	'pi pratidvandvi-darśanāt pratyakṣasya apy evaṃ-
SV_12608	saṃśayaḥ punaḥ ||246|| yady apauruṣeyatve	'pi pratiniyatām eva tad-artha-pratibhām janayed
VN_02404	na anyathā, bhāvatas tattva-abhidhāne	'pi pratipakṣa-nirākaraṇena tattvasya prakhyāpana-
VN_00420	apy upādāne tad-a-pratipādanāt. anupalabdihāv	api pratipattur upalabdhi-lakṣaṇa-prāptasya
V2_07512	'nyatra prayoga-bhedāt. tad-darśanāt svayam	api pratipattau tathā syād iti svārthe 'py
HB_00713	ayaṃ svayaṃ prameya-upadarśanam antareṇa	api pratipadya paraṃ pratipādayann a-pūrvam artha
SV_05921	ayaṃ arthaṃ tat-sambandhinam vā vyavahāre	'pi pratipadyata iti na samānaḥ prasaṅgaḥ. na a-
V3_09505	śoṣa-ādikam eva maraṇa-śabdēna vadet, tasya	api pratibandhaś caitanyena sampradhāryaḥ, yataḥ
SV_17220	a-pratibandhena sarvatra tulyatvāt. yatra	api pratibandhas tad-abhidhāna-niyama-abhāvāt,
SV_06717	api pravarteta. icchāyām vā ka enām bahuṣv	api pratibandhuṃ samarthāḥ. prayojana-abhāvād eva
V2_09309	-asādhāraṇayoḥ sapakṣa-vipakṣayoḥ. asaty	api pratibandhe 'darśana-mātreṇa vyatireke yad
V3_03211	a-pramānatvaṃ śāstre 'pi tulyam iti tatra	api pratibandho 'stu. pratibandho hy adhikaraṇe
V1_00711	tad-ātmāno vā, yena tasmin pratibhāsamāne te	'pi pratibhāseran. na ca ayam artha-a-saṃsparśi
HB_00708	pratitau viśaya-upasthāpanena kenacid vinā	api pratiyann asmān kāryiṇo dṛṣṭvā parva-brāhmaṇa
VN_02204	siddhy-abhāvasya, sādhanā-abhāve 'saty	api pratiyogini bhāvāt. pratiyogināś ca tan-
VN_02116	punaḥ sādhanasya nir-doṣatvāt, sa-doṣatve	'pi prativādino 'jñānāt pratipādana-a-sāmarthyād
SV_12502	ukta-uttaram etat. a-darśanād iti cet. idam	api prativyūḍham. na apy a-darśana-mātram abhāvam
SV_00424	iti. tathā ca dṛṣṭānta-asiddhi-codanā	api prativyūḍhā, viśaya-pratipattāv apy a-
V2_05811	iti. tathā ca dṛṣṭānta-asiddhi-codanā	api prativyūḍhā, viśaya-pratipattāv apy a-
SV_16411	atīśayavān iti tat-pratikṣepa-sādhanāny	api prativyūḍhāni. buddhi-indriya-ukti-puṃstva-
VN_04902	pradarśyeta iti na niyamaḥ kaścīd ubhayathā	api pratity-utpatter ity uktam. a-pratīyamāna-
VN_04516	pratitīḥ. arthe 'samarthasya śabde	'pi pratīti-janana-a-sāmarthyāc ca. na hy arthe
VN_01721	-avayavaḥ. na hi pakṣa-dharma-ādi-vacanasya	api pratīti-hetu-bhāvād anyāḥ sādhanā-arthaḥ. sa
V1_01613	asad-artha-pratibhāsa-a-viśeṣāt saty	api pratītir a-tad-ātma-grāhiṇī, tad-bhāva-
HB_00711	-vacana-mātrāt pratiijñā-vacanam antareṇa	api pratītir iti kas tasya upayogaḥ. sva-nīścaya-
VN_04904	-sambandheṣu ca padeṣu na tebhya ānupūrvyā	api pratītir iti na idam apārthakād bhidyata iti;
VN_04514	pratipadyeta. dṛṣṭā ca an-ubhaya-vedino	'pi pratītir iti na paramparayā pratītiḥ. arthe
V3_07701	-viśeṣād ubhayatra-a-pratīti-prasaṅgāt. tato	'pi pratīteḥ samāśrayāt. tasya anyatra api

SV_01414	syād iti sarvatra an-āśvāsaḥ. anumāna-viṣaye	'pi pratyakṣa-anumāna-virodha-darśanād an-āśvāsa-
V2_09705	syād iti sarvatra an-āśvāsaḥ. anumāna-viṣaye	'pi pratyakṣa-anumāna-virodha-darśanād an-āśvāsa-
SV_17421	sthānam, kāraṇac ca vināśa ity-ādikam, anyad	api pratyakṣa-anumānābhyāṃ prasiddhi-viparyayam
NB_02004	tad anumānam. pramāṇa-phala-vyavasthā atra	api pratyakṣa-vat. trairūpyam punar līngasya
V1_02009	sva-vedanam (19d) sukha-ādinām svasamvedanam	api pratyakṣam. sukha-ādi-grahaṇam spaṣṭa-
V1_01810	pravartate ||18|| artha-ālocana-mātre	'pi pratyakṣe 'nubhava-sāmarthya-bhāvino 'nubhūta
V2_07912	a-sāmarthyam eva, kasyacit karaṇāt. a-kāriṇo	'pi pratyaya-vaikalye syāt. sākalye tu karoty eva.
V1_01207	-jaṃ yuktaṃ, tathā-samanvahāre varṇasya	api pratyavabhāsanāt. tena rūpa-sparśa-vijñāna-
SV_15005	vināśasya śabda-vat sambandha-nityatā	api pratyākhyeyā. yā ca śabda-śaktir yogyatā-
SV_00202	-siddhir iti cet. na, dṛṣṭānta-dharmino	'pi pratyāsatteḥ. tad-aṃśa-vyāptyā dṛṣṭānta-
HB_00110	-siddhir iti cet, na, dṛṣṭānta-dharmino	'pi pratyāsatteḥ. tad-aṃśa-vyāptyā dṛṣṭānta-
V3_04308	-siddhir iti cet, na, dṛṣṭānta-dharmino	'pi pratyāsatteḥ. sapakṣe sattva-vacanena
V3_01703	-yuktiḥ. etena pakṣa-sapakṣa-anythingam	api pratyuktaṃ. api ca dvayor api sambhava-a-
HB_00716	utpatter iti. etena upanaya-nigama-ādikam	api pratyuktaṃ, etāvata eva prayogeṇa vākya-
V3_02705	-vacanena a-prakaraṇa-āpanna-pakṣi-karaṇam	api pratyuktaṃ. yathā anityaḥ śabda nityo vā iti
HB_03616	-doṣā vācyāḥ. etena eka-saṅkhyā-vivakṣā	api pratyuktā. katham eko hi sva-sādhyā-bhāva eva
SV_04824	etat, tad-dvāreṇa a-codite pravṛttir	api pratyuktā, tadvac-codane ca vyavadhānam, jāti
SV_05216	sahitā janayanty eva. evaṃ tarhi tābhir vinā	api pratyekam kriyamāṇam dhiyam prati ||103||
SV_05222	na samūhe 'pi teṣām a-sāmarthyam. tathā iha	api pratyekam eka-apāye 'pi bhavati iti na
SV_12715	-abhāvād veda-a-viśiṣṭa-varṇa-apauruṣeyatvam	api prathama-pakṣe pratyuktaṃ. api ca, astv artha-
SV_15016	eva artheṣu jñāna-vibhramāḥ. tad-rahitānām	api pradīpa-ādinām nila-utpala-ādiṣu vitatha-jñāna
SV_07819	vyaktā eva sarvatra iti vyakti-śūnyeṣv	api pradeśeṣu dṛśyeta. na ca sā vyakty-apekṣiṇī ||
V3_07306	-upādānatā sādhyate. sādhyatām, kiṃ tv asāv	api pradhāna-ādi-lakṣaṇa-bheda-an-āśrayaḥ śabda-
VN_05802	iti cet, evaṃ tarhi viṣaya-uttara-ajñānāyor	api prabhedān nigrasthāna-antarāṇi vācyāni.
SV_16615	-puruṣa-kriyā. tasyaḥ sarva-artheṣu tulyatve	'pi pramāṇa-a-bādhanāt pratipatteḥ, tad-bhāve 'py
HB_03307	abhāvāt. sāmānyena pradarśane dṛṣṭānte	'pi pramāṇa-antara-abhāvāt sā eva tad-anya-bhāva-
V2_09703	pramāṇam, bādha-sambhavāt. tathā anyatra	api pramāṇa-antara-bādha sambhavyeta. lakṣaṇa-
SV_05103	-nirbhāsād iti vakṣyāmaḥ. sarveṣām viplave	'pi pramāṇa-tad-ābhāsa-vyavasthā, ā āśraya-
SV_10503	vakṣyāmaḥ. sac-chabda-vyavahāra-pratiśedhe	'pi pramāṇa-nivṛtṭyā nimitta-vaikalya-a-bhāvino
V1_00602	hy arthasya a-sambhave 'bhāvāt pratyakṣe	'pi pramāṇatā | pratibaddha-svabhāvasya tad-
HB_00809	anvaya-vyatirekayor yathā-lakṣaṇam eko	'pi prayukto dvitīyam akṣipati iti na ekatra
SV_15724	-vṛttayas teṣām yathā-kathaṅcid vṛtṭeḥ. yad	api prayuktā phalam aśnuta iti prayogaṃ samihita-
HB_00805	sarvathā gamakatvāt. sambandha-vacane	'pi prayoga eva bhidyate na arthaḥ, ubhayathā
NB_02043	-antara-vidhi-pratiśedhābhyāṃ prayoga-bhede	'pi. prayoga-darśana-abhyāsāt svayam apy evaṃ
VN_03220	darśita iti cet, na, samāsa-nirdeśāt, evaṃ	api prayoga-darśanād a-sādhanā-vākyatvāc ca. ata
V3_12913	ātapa-āder iva ghaṭa-ādibhir iti. dvitīyo	'pi prayogaḥ – na sarvagatam sāmānyam, upalabdhi
NB_03120	vyāpnoti iti svabhāva-hetu-prayogaḥ. dvitīyo	'pi prayogaḥ – yad upalabdhi-lakṣaṇa-prāptam san
HB_03516	pravṛtṭy-ayogāt, tathā bādha-upalabdhyā	api prayogaḥ, abhyupagame sati viśeṣa-abhāvāt. na
SV_14616	vidhir nāśe 'pi virodhāt. evaṃ ca abhidhāne	'pi prayojanam āveditam eva. ato bhāve hy eṣa
SV_11005	śakya-darśana-avisamvāda-pratyayena anyatra	api pravartate. evaṃ-prāyatvāl loka-vyavahārasya.
SV_06717	hi na prayoktur icchā katham iyam ekatra	api pravarteta. icchāyāṃ vā ka eṇām bahuṣv api
SV_08919	-nibandhana-arthakriyā-arthī samam dvayor	api pravarteta. eko 'pi tām arthakriyāṃ tat-
SV_04532	-kāla-abhāva-doṣaḥ. na etad asti. yasmād	api pravarteta pumān vijñāya arthakriyā-kṣamān |
SV_05104	-yogya-abhimata-samvādanāt, mithyātve	'pi praśama-anukūlatvān mātr-śaṅjñā-ādi-vat.
VN_05315	-dharma-āvyāpti-prasādhana-mātraṃ na tatra	api praśaṅga-antara-upakṣepaḥ, tad avāśyam sādhanā
SV_15919	āśrayaḥ prayuktā iti. atra apy uktaṃ śrotary	api praśaṅga iti. taj-jñāne ca prayoge śabdaḥ
V3_02609	-antena abhisambandhān mā bhūn nirdeksyamāṇe	'pi praśaṅga iti tad-vyavaccheda-artham āha. tena
SV_03713	a-pratipattiḥ. tad-a-vyatireke vā ādyāyām	api praśaṅga iti yat kiṅcid etat. khasya
SV_03927	tat-sambandhāt. saṅkhyā-kārya-dravya-ādiṣv	api praśaṅgaḥ. a-sāmānya-ātmakatvān na iti cet.
SV_09208	abhidhiyate. tasmān na abhāva-vat sambandhe	'pi praśaṅgaḥ. api ca, ayam abhāvam abhidheyam
SV_09414	tena siddhena kiṅcit. nanv evam agny-ādiṣv	api praśaṅgaḥ. tatra api na agni-sattā-mātre
V3_07209	tena siddhena kiṅcit. nanv evam agny-ādiṣv	api praśaṅgaḥ. tatra api hi na agni-sattāyām
SV_15517	api vākyaṇi kānicid evaṃ-vidhāni iti teṣv	api praśaṅgaḥ. tadvad eṣām apy abhimata-arthavattā
SV_15430	-nivṛtṭi-siddhāv api tad-asiddhir iti sādhye	'pi praśaṅgaḥ. tan na an-anvayā vyatireka-vyāptiḥ.
SV_05019	-udbhavād viplavatve cakṣur-vijñāna-ādiṣv	api praśaṅgaḥ. na, tasyā vikalpa-lakṣaṇatvāt.
SV_15827	tad-atikrame 'tiprasaṅgāt. nanv evam sāmānye	'pi praśaṅgaḥ. na brūmaḥ śabda eva iti. śabdas tv
V3_00910	saṃśayena jijñāsoḥ prakaraṇa-pravṛtṭes teṣv	api praśaṅgaḥ. vipakṣa-vacana-mātrād api saṃśaye
SV_17002	na ca vacana-vṛtṭer eva a-virodho 'nyatra	api praśaṅgāt. apauruṣeya āgamas tasya pravādād
SV_13807	eka-viṣayatvam apy ayuktaṃ. ghaṭa-ādiṣv	api praśaṅgāt. tatra dṛṣṭa-virodhād a-sādhanatvam
SV_07603	abhāvāt. a-sambandhāc ca jñāna-utpattāv	api praśaṅgāt. tad ayam eka-vastu-darśanena eka-
SV_15428	ātma-siddhiḥ syāt, vipakṣa-vyatireka-darśane	'pi praśaṅgāt. tan na viparyaya-vyāptir vyatireka
VN_01323	artha-antarasya pariṇatiḥ, caitanye	'pi praśaṅgāt. dravyasya dharma iti ca vyapadeśo
SV_02505	-rūpatvāt, dvitva-ādi-saṃyoga-kārya-dravyeṣv	api praśaṅgāt. na hi sambandhinā apy anyena anye
SV_12312	nāma-bhedaḥ puruṣa-kṛtīm bādhatē, anyatra	api praśaṅgāt. yadi tādr̥ṣiṃ racanām puruṣaḥ
V3_06206	svataḥ sidhyati, tad-a-viśeṣād viṣaye	'pi praśaṅgāt. samvedanam hy ātma-viśeṣād aparā-

V1_02309	abhivyakti-nimittatvāt. indriya-ādiṣv	api prasaṅgāt sārūpyam eva tad-vedana-lakṣaṇam.
V3_05705	asann iti. sa tu pratipanna-tad-vyavahāro	'pi prasiddheṣu nir-upākhyeṣu saty api viṣaye
SV_16804	lokād iti tatra a-pratipattir nyāyyā. tatra	api prasiddho loka-vādaś cet (319a) pratipatti-
V3_02805	-prayogāś ca pratyuktāḥ. śāstra-āśraye	'pi prastāva-atikrame 'tiprasaṅga uktaḥ. tasmāt
SV_17428	'pi nir-atyayatām sādhyaitu-kāmo bandhakīm	api prāgalbhyena vijayate. kācīt kila bandhakī
SV_15424	ātmani siddhim upasthāpayati. tathā sādhye	'pi prāṇa-ādibhir vyudasyamānaṃ syāt kevalam.
PV_04243	bhāvam icchati | yathā na a-vyatireke	'pi prāṇa-ādir na sapakṣataḥ || sapakṣa-a-
SV_15423	tad-abhāve ca na asti iti svayaṃ na bhavad	api prāṇa-ādīnām na ātmani siddhim upasthāpayati.
SV_01310	-asiddheḥ, tan-nivṛttau kvacin nivṛttāv	api prāṇa-ādīnām a-pratibandhāt. sarvatra nivṛtṭy
PV_02185	-icchoḥ pravṛtṭiḥ sukha-duḥkhaḥ || yato	'pi prāṇīnaḥ kāma-vibhava-icche ca te mate |
V3_03609	etena pratyakṣa-anumāne vyākhyāte, dvayor	api prāmānya-a-viśeṣāt. ekasya tal-lakṣaṇa-yoge
PV_03300	eva vikalpikā || tasmāt tasya a-vikalpe	'pi prāmānyam pratiśidhyate | viśamvādāt tad-
V2_04807	tasmād vastu-rūpa-aviśamvādanam eva asya	api prāmānyam, tat-pratibaddha-vasṭu-liṅga-
V2_04903	'nyatvena a-vācyatvāt. katham idānīm dvayor	api prāmānyasya vasṭu-viṣayatve sāmānyasya
PV_03425	dhīr yamala-ādi-vat || dvairūpya-sādhanena	api prāyaḥ siddham sva-vedanam | svarūpa-bhūta-
SV_15809	vaktā syāt tat tulyam śrotary api iti so	'pi phalaṃ vaktṛ-vad aśnuvīta. na hi vaktuḥ
SV_15602	a-viśiṣṭam iti yathā-kathañcīt prayuktād	api phalaṃ syāt. varṇā eva hi mantra na anyat
PV_02104	tulyatvāt prāṇa-apānau niyāmakau | ekatve	'pi bahu-vyaktis tad-dhetor nitya-sannidheḥ || na
SV_09814	bhavet kvacid a-sambhavaḥ ||194|| yady	api bahulaṃ vināśa-kāraṇāni santi teṣāṃ api sva-
V2_07704	ghaṭa-ādīnām keṣāñcin nityatā api syāt. yady	api bahulaṃ vināśa-kāraṇāni santi, teṣāṃ api sva-
V3_03808	tathā na vṛkṣaḥ śiṃśapā ity uktāv	api bādhanāt. atra api loke karpūra-rajata-ādiṣu
HB_03604	bādhā-a-sambhavāt. upalambha-nivṛttāv	api bādhā-a-nivṛttau tad-avastham hetor a-
PV_04066	tayoḥ śāstra-artha-viplavāt | a-sambandhe	'pi bādhā cet syāt sarvaṃ sarva-bādhanam ||
V2_04510	-antaram apekṣante. satyam etat, tathā	api bāla-vyutpatti-nimitto 'yam ārambhaḥ. yathā-
V1_02301	-khyātir ity aparāḥ. tasya apy a-viśeṣe	'pi bāhyasya viśeṣāt prīti-tāpayoḥ | bhāvanāyā
PV_03341	tena bhavaty arthaḥ praveditaḥ || vidyamāne	'pi bāhye 'rthe yathā-anubhavam eva saḥ | niścīta
V1_04304	bhāsamāna-artha-tad-dhīyoḥ | (58ab) saty	api bāhye 'rthe saha-upalambha-vedanābhyaṃ
PV_03353	satyam na jāne 'ham api idṛśam || a-vibhāgo	'pi buddhy-ātmā viparyāsita-darśanaḥ | grāhya-
V1_03805	eva iyaṃ meya-māna-phala-sthitiḥ. a-vibhāgo	'pi buddhy-ātmā viparyāsita-darśanaḥ | grāhya-
V3_11907	sandigdha-sāmarthya ātmano vyatirekaḥ. te	'pi buddhy-ādayo nairātmye na syur iti cet, na,
V1_00503	na ca śārīram eva buddhiḥ, tat-siddhāv	api buddhi-vikalpe saṃśayāt. na enam anya-
PV_03234	jñānayo rūpa-bhedataḥ || eka-arthatve	'pi buddhīnām nānā-āśrayatā sa cet | śrotṛ-ādi-
SV_11109	tasmān na punar doṣa-utpattiḥ. yatne	'pi buddher guṇa-pakṣa-pātena pratipakṣa eva yatna
PV_02211	viparyayaiḥ || na bādhā yatnavatve	'pi buddhes tat pakṣa-pātataḥ | ātma-graha-eka-
SV_11028	viparyayaiḥ || na bādhā yatnavatve	'pi buddhes tat-pakṣa-pātataḥ ||221 | na hi
V3_07704	jñeyatva-ādayo dharmāḥ kathañcīt a-vastūnām	api buddhyā vyavasthāpanāt sādharāṇaḥ santi, te
SV_07008	ataḥ sva-upakāra-dvāreṇa eva param	api buddhyā saṅghaṭayya khyāpyate. tasmāt tatra
SV_06004	||118|| ekaṃ pradarśya ayam vṛkṣa ity	api bruvāṇo 'yam apy ayam eva ity ubhayīm gatīm
HB_02007	api lokasya nyāya-pratipattiḥ syāt, punar	api brūmaḥ. na viśeṣa-utpādanād eva sahakāriṇām
SV_16901	puruṣo rāga-ādibhir upapluto 'nṛtam	api brūyād iti na asya vacanaṃ pramāṇam iti. tad
SV_15505	-antara-vikalpa-vat. yathā a-tad-arthatve	'pi bharata-urvaśy-ādi-carita-ādikam artham anye
V3_06011	siddhaḥ. nanu sva-viśiṣṭa-pratyayam antareṇa	api bhavaty abhāva-buddhiḥ, yathā santamase hasta
SV_05222	tathā iha api pratyekam eka-apāye	'pi bhavati iti na sarvadā a-sāmarthyam. viśama
HB_03605	tasmāt sva-sādhyā-bhāva-abhāvābhyām anyathā	api bhavan dharmiṇi hetur na kiñcid bhāvayati na
SV_03211	pitā me āgacchati na upādhyāya iti. so	'pi bhavan niścayo 'sati bhrānti-kāraṇe bhavati.
SV_01723	anyathā eka-dharma-sad-bhāvāt tad-anyena	api bhavitavyam iti niyama-abhāvāt sādhanasya
SV_08714	sarvasya janaka iti tathā bheda-a-viśeṣe	'pi bhaviṣyati. atha vā bhede hi kāraṇam kiñcid
HB_03501	iti cet, syād etat – yata eva hetur anyathā	api bhavet, ata eva pramāṇābhyaṃ a-bādhitā-tad-
HB_02407	tatra yadi dhūmo 'gny-ādi-sāmagryā anyato	'pi bhavet, na tasya taj-janyaḥ svabhāva iti
SV_08811	yuktaḥ. na sarva-ātmanā a-bheda eva. tayor	api bhaved bhedo yadi (177ab) na hi kvacid asya
PV_03142	a-vikalpanāt | saṅketa-upāya-vigamāt paścād	api bhaven na saḥ || mano 'vyutpanna-saṅketam
PV_03136	iha satsv api | pañcabhir vyavadhāne	'pi bhāty a-vyavahitā iva yā || sā matir nāma
HB_03906	niścīta-śabdaḥ prayukto lakṣaṇe, yady	api bhāva-abhāva-vacana-mātreṇa api tat-sādhana-
HB_04001	niścīta-vacanaṃ kṛtam asmābhiḥ. yato	'pi bhāva-abhāva-vacana-mātreṇa tat-sādhana-
SV_10715	yad uktam – na pramāna-traya-nivṛttāv	api bhāva-abhāva-siddhir iti. tan mā bhūd anya-
SV_17605	kiñcin niścetum. tasmān na tan-nivṛtṭyā	api bhāva-abhāvaḥ prasidhyati | (339ab) yad uktam
HB_03913	iti tan-niṣedha-artho niścīta-śabdaḥ, sator	api bhāva-abhāvayor anvaya-vyatirekayoḥ sattā-
V2_09005	-abhidhānāt. nanv an-artha-antara-hetutve	'pi bhāva-kāle 'nityatā-a-niṣpattes tulya-a-tat-
SV_02102	-abhidhānāt. nanv an-artha-antara-hetutve	'pi bhāva-kāle 'nityatā-a-niṣpattes tulyā a-tat-
V3_06304	ca bhāvasya abhāvo na syāt. abhāva ity	api bhāva-pratiśedhaḥ. tad abhāvād bhavati iti
V1_00507	-apekṣānāt, anapekṣāyām vyavadhāna-ādi-bhāve	'pi bhāva-prasaṅgāt. pratyakṣasya eva nivṛtṭer
SV_00401	vyabhicārān na iṣyate. svabhāve bhāvo	'pi bhāva-mātra-anurodhini ||2|| hetur iti
SV_15526	yuktā, kavi-samayād iva pāṭhakānām. atha	api bhāva-śaktiḥ syād anyatra apy a-viśeṣataḥ ||29
SV_03803	-prasaṅgāt. tasmād ayam a-pratipadyamāno	'pi bhāva-svabhāvaṃ tathābhūta eva vikalpa-
SV_02813	-bhāvataḥ | na hi sarvato bhinnō drṣṭo	'pi bhāvas tathā eva pratyabhijñāyate, kvacid

HB_03417	mrgayate. yasya dharmiṇi sādhyā-dharme 'saty	api bhāvas tam upadarśya katham dharmī sādhyā-
SV_02614	-darśanāt ||44|| yadi dr̥ṣṭa-sarva-tattvasya	api bhāvasya tathā niścaya-pratirodhiṇā bhrānti-
SV_15704	ataḥ prayoktā phalam aśnūvīta. saṃskāryasya	api bhāvasya vastu-bhedo hi bhedakah | prayoktṛ-
NB_02036	upalabdhir yathā – na dhruva-bhāvi bhūtasya	api bhāvasya vināśaḥ, hetv-antara-apekṣanād iti.
SV_08722	) na vai sarva-ākāra-a-vivekaṃ brūmo bhedasya	api bhāvāt. tasmāt kaścīd a-kārako 'pi iti. tathā
SV_15915	-upanidhayo bhavanti. bāhya-apāya-an-āgame	'pi bhāvāt. na hi yo yasya sattā-upadhānam na
SV_07622	-grāhya-samāveśāt pratyakṣa-vad a-tathābhāve	'pi bhāvād iti nivedayiṣyāmo niveditaṃ ca. bheda-
V3_10907	mohaḥ. na evaṃ karuṇā-ādayaḥ, anyathā	api bhāvād iti vyākhyātam vārttike. tatra yathā
SV_12428	-pūrvakam adhyayanād iti bhārata-adhyayane	'pi bhāvād vyabhicāri. nanu vedena viśeṣanād a-
VN_03108	pratiññā-hetvor virodhaḥ, vyatiriktānām	api bhāvānām kutaścīd viprakarṣiṇām tad-
V3_05107	svabhāva-a-pracyuteḥ. atha vā sambhavaty	api bhāvānām kṣaṇikānām anyonya-upakāraḥ, a-
SV_13024	svabhāvād a-pracyuteḥ. atha vā sambhavaty	api bhāvānām kṣaṇikānām anyonya-upakāro '-
SV_04919	anya-darśane | (99ab) uktam etat – bhede	'pi bhāvās tulya-arthakriyā-kāriṇāś cakṣur-ādi-
HB_02111	apekṣā ity ucyate, kāraka-svabhāvasya prāg	api bhāve '-kriyā-yogāt. tasmād yo yad ātmā sa
SV_14521	bhāva-cintayā ātmānam ākulayanti. svato	'pi bhāve 'bhāvasya vikalpāś ced ayaṃ samaḥ | (277
SV_02311	-kārya-janana-svabhāvaḥ. tasya anyato	'pi bhāve na sa tasya svabhāva iti. sakṛd api na
V2_08706	tathābhūta-kārya-janana-svabhāvaḥ. anyato	'pi bhāve na sa tasya svabhāva iti sakṛd api na
HB_02102	ca iti na anavasthā. tathā yady a-kṣaṇiko	'pi bhāvo 'n-āhita-atiśayaḥ sahakāriṇā ādya-
SV_14808	ayaṃ bhāvasya abhāvo bhavati ity āha. tad	api bhāvo na bhavati ity eva uktam bhavati. evaṃ
PV_03533	artha-antare gatiḥ || nānā-eka-śakty-abhāve	'pi bhāvo nānā-eka-kārya-kṛt | prakṛtyā eva iti
PV_03400	anukruvataḥ | tasya kenacid aṃśena parato	'pi bhidā bhavet || tathā hy āśritya pitaram tad-
HB_01501	kutaścīd sāmyāt sa-rūpāḥ pratiyante, tathā	api bhinna eva eṣāṃ svabhāvaḥ, tena kiñcid eva
SV_06607	vā na vā. na punar an-anvayo 'nvayī ca. yo	'pi bhinnam eva sāmānyam āha. tasya apy a-bheda-
V3_08505	-āder varṣa-ādy-anumānam vyākhyātam. tatra	api bhūta-pariṇāma eva kaścīd varṣa-hetuḥ
SV_00814	-vikāra-āder varṣa-ādy-anumānam uktam. tatra	api bhūta-pariṇāma eva varṣa-hetuḥ pipilikā-ādi
SV_04927	idam iti. tan na tad ekam anekatra paśyato	'pi bheda-saṃsarga-vad yuktam. vibhrama-balāt tu
SV_13703	idānim upayukta-an-upayuktayor a-bhedaḥ. na	api bhedaḥ śabda-svabhāva-a-saṃsparśī tasya eva
SV_08620	prasaṅgād ity uktam prak. kiṃ ca, pratibhāso	'pi bhedakah | an-anya-bhāk (170bc) utpatti-
SV_04103	-vijñānam ekam janayanti, evaṃ śiṃśapā-ādayo	'pi bhedaḥ paraspara-an-anvaye 'pi prakṛtyā eva
SV_05611	tadvat tat-pratibhāsino vijñānasya	api bhedaḥ. katham eka-kāryaḥ. tad dhi tāsām
SV_06417	vastunaḥ śabdena codane tasya eva anyato	'pi bhedaḥ an-aṃśa-eka-bheda-codane sarva-bheda-
PV_03342	na aneka-ātmatva-doṣataḥ || abhyupāye	'pi bhedena na syād anubhavo dvayoḥ | a-dr̥ṣṭa-
PV_03317	syāt sambandhasya a-viśeṣataḥ || tad-a-bhede	'pi bhedo 'yaṃ yasmāt tasya pramānatā | saṃskārāc
V1_03106	-artha-sannikarṣa-ādiṣu hetuṣu vidyamāno	'pi bhedo bhinne karmanya a-bhinna-ātmano jñānasya
PV_03056	bhrānteh pramānatā || abhiprāya-avisamvādād	api bhrānteh pramānatā | gatir apy anyathā dr̥ṣṭā
SV_15818	bhrānti-mātrāt tad-bhāve 'tiprasaṅgo 'nyatra	api bhrāntyā pratyaya-darśanāt. sarvathā upakāra-
SV_15902	prayoktā jāpī na mantra-phalena yujyate na	api manasā japan. na hi tadā śrotreṇa kañcid
SV_15905	cen matih | (299ab) na hi manasā dhyāyato	'pi mantra-ābhāsā buddhiḥ śabda-śravaṇād ṛte.
SV_12319	-darśanāt. śabarānām ca keṣāñcid adya	api mantra-karanāt, a-vaiddikānām ca bauddha-
SV_16224	kayoścīd artha-an-artha-sandarśanāt. vahatām	api mantrānām punaḥ kvacid viśamvādāt. na hy ayaṃ
SV_02107	sva-hetor eva tathā-utpatteḥ paśyann	api manda-buddhiḥ sattā-upalambhena sarvadā
HB_01711	-kārakayoḥ svabhāva-tad-dhetvor virodhāt. yo	'pi manyate – a-kṣepa-kriyā-dharmā eva sa tasya
SV_14827	doṣasya pratyākhyātam prasaṅjanam ||280|| yo	'pi manyate '-hetuke 'pi vināśe '-bhūtvā asya
SV_06701	tad-rūpa-sāmānyād vyatirekiṇaḥ ||142|| yo	'pi manyate katham a-bhinnam artham antareṇa
SV_02907	-upādher dhīr grāhika-arthasya bhedinah | yo	'pi manyate bhinnā eva upādhayaḥ parasparam
SV_14018	-vat karma-ādi-prayoga-vac ca kathyate. yo	'pi manyate samakṣe pratyabhijñānam pratyakṣam
V2_05313	ācaranti. so 'yaṃ paśor api paśuḥ. mahato	'pi mahīyaso yad avamanyata iti kim anyad an-ātma
VN_00617	utthāpana-a-sāmarthyē nānā-sambandhy-upakāro	'pi mā bhūt, an-upakāre hi teṣāṃ tat-sambandhitā
PV_02106	astu sakṛd eva tat | a-virodhāt krameṇa	api mā bhūt tad-a-viśeṣataḥ || bahavaḥ kṣaṇikāḥ
V3_10807	adr̥ṣya-ātmanām tu sva-pratiyogibhir virodho	'pi mā bhūt, yena nirasta-pratipakṣā niyamena
SV_04002	tataś ca sāmānyā-ātmatā. anyathā anyatra	api mā bhūt, viśeṣa-abhāvāt. tathā ca dravya-guṇa
PV_03156	mālā kiṃ nu tad bhavet || jātiś ced geha eko	'pi mālā ity ucyeta vṛkṣa-vat | mālā-bahutve tac-
SV_12801	sārthakā iṣyante. pratyekaṃ sārthakatve	'pi mithyā-anekatva-kalpanā | eka-avayava-gatyā
SV_07902	vyañjaka-rahiteṣu pradeśeṣv a-darśanam ity	api mithyā. tathābhūtasya vyañgya-vyañjaka-
SV_12911	antyayā buddhyā vākya-avadhāraṇam ity	api mithyā, tasya a-varṇa-rūpa-saṃsparśinaḥ
SV_13613	krama-yogini iti tad-ānupūrvī vākyaṃ ity	api mithyā. tasyā nityeṣu prāg eva niśiddhatvāt.
V1_02205	na apy a-manaskārāḥ, ubhaya-sannidhāv	api middha-ādi-vipluta-dhiyo 'bhāvāt. etāvān eva
PV_02259	a-janmane || taila-abhyaṅga-agni-dāha-āder	api mukti-prasaṅgataḥ | prāg guror lāghavāt
HB_01210	sambandha-yogyatā-pratilambhāt. anyathā prāg	api mṛt-piṇḍasya saṃsthāna-viśeṣa-sambandha-
PV_02192	| mithyā-adhyāropa-hāna-artham yatno 'saty	api muktari || avasthā vīta-rāgāṇām dayayā
PV_03131	viśeṣakah || cakṣuṣo 'rtha-avabhāse	'pi yaṃ paro 'sya iti śamsati | sa eva yojyate
NB_03048	bhavati. a-nirākṛta iti – etal-lakṣaṇa-yoge	'pi yaḥ sādhayitum iṣṭo 'py arthaḥ pratyakṣa-
SV_02806	||47|| iti saṅgraha-ślokaḥ. kvacid dr̥ṣṭe	'pi yaj jñānam sāmānyā-artham vikalpakam | a-
SV_12902	-anapekṣaṇe tair yathā kathañcit prayuktair	api yat kiñcid vākyaṃ pratiyeta, vinā vā varṇaiḥ,
V3_11710	tata eva na ātma-nivṛttāv asya nivṛttir	api, yato vyatirekī ity ucyate. na hy a-

PV_03161	eva arthās tādr̥g-vijñāna-kāraṇam | bhede	'pi yatra taj-jñānaṃ tāms tathā pratipadyate ||
VN_02917	garbhīnī, na asty ātmā iti vā, hetu-virodho	'pi yatra pratijñayā hetur virudhyate, yathā
V3_04010	||32|| ity antara-ślokāḥ. anumāna-virodhe	'pi, yathā – nityo ghaṭa iti, abhighāta-sahatvaṃ
V3_10605	iti tad-āpāta-deśa-vibhrame. dharmy-asiddhāv	api, yathā – sarvatra sukha-ādi-sambhavād vibhur
HB_02013	teṣāṃ ca yata utpattiḥ, pratyekam sāmārtheye	'pi yathā kevalānām a-kriyā karṭṛ-viśeṣa-prthag-
V2_08809	tu sākṣād dhetu-bhedaḥ, tatra rūpa-bhedo	'pi, yathā tayor eva bija-kanda-udbhavayoḥ. tad
SV_06213	ghaṭa-ādi-śabdeṣu. tādr̥śo jñeya-ādi-śabdeṣv	api yathā-darśanam asty eva. tasmāt sarva eva
SV_04305	na anyeṣām, tad-bheda-prabhavaḥ saty	api yathā-dṛṣṭa-viśeṣa-anusaraṇam parityajya
SV_10901	yathā ātma-ādinām. āgama-apekṣa-anumāne	'pi yathā rāga-ādi-rūpaṃ tat-prabhavaṃ ca a-
NB_03040	eva iti sādhyatvena eva iṣṭo na sādhanatvena	api. yathā śabdasya anityatve sādhye cākṣuṣatvaṃ
SV_12526	pravartayanti. sva-pratibhā-racita-samayānām	api yathā-śruta-artha-vikalpa-samhāreṇa eva
SV_07609	a-tad-bhūta-bhedeṣv a-bhedena vartante. te	'pi yathā-sanketa-āhita-vāsana-upaskṛtatvād
SV_00626	sa svabhāvo 'nuvarṇitaḥ ||7|| asāv	api yathā-sannihitān na anyam apekṣata iti tan-
V3_08209	sa svabhāvo 'nuvarṇitaḥ ||63|| asāv	api yathā-sannihitān na anyam apekṣata iti tan-
SV_01312	tathā sapakṣe sann asann ity-evam-ādiṣv	api yathāyogam udāhāryam ity-evam-ādikā. sā api
V2_09606	– tathā sapakṣe sann asann ity-evam-ādiṣv	api yathāyogam udāhāryam iti, sā api na vācyā,
VN_04818	pratipāditam ca pratijñā-vacana-antareṇa	api yathārtham pratitir bhaviṣyati iti.
SV_09301	vikalpās ca. ta ete eka-vastu-pratiśaraṇā	api yathāsvam avadhi-bheda-upakalpaitair bhedair
VN_06806	-lakṣaṇena eva nigrāhasthāna-bhāva iti. atra	api yathoktam kṛtvā cintyam eva, kiṃ te yathā-
NB_02025	eva vastu-siddhiḥ. pratiśedha-siddhir	api yathoktāyā eva anupalabdheḥ. sati vastuni
VN_06717	iti. sa eva ayam bhaṇḍa-ālekhyā-nyāyo 'tra	api. yathoktena nyāyena pūrvakasya a-sādhana-
HB_01403	saha-kriyā, kiṃ tarhy eka-artha-kāraṇam	api yad bahūnām, yathā antyasya kāraṇa-kalāpasya
SV_16101	sva-kāraṇa-ānupūrvī-janmānaḥ. śruti-kāle	'pi yadā manda-cāriṇaḥ pūrva-varṇa-jñāna-sahakāri-
SV_00524	eva. tatra kevalam viṣayī sādhyate. asyām	api yadā vyāpaka-dharma-anupalabdhyā vyāpya-
PV_03271	-paritāpayoḥ || sukha-ādy-ātmatayā buddher	api yady a-virodhitā | sa idānīm katham bāhyaḥ
V2_06809	bhavati, api tu yava-bījāt. evam śabdānām	api yady arthebhyo janma syāt, syād yogyatā-
PV_04213	hetor abhāvena ghaṭe prāṇo na dṛṣyate | dehe	'pi yady asau na syād yukto dehe na sambhavaḥ ||
VN_03812	-sannyāso nāma nigrāhasthānam iti. atra	api yady udbhāvite 'pi hetor vyabhicāre na sa
SV_06910	ity upekṣānyāḥ. atha eka-vṛtter aneko	'pi yady eka-śrutimān bhavet | (143ab) na kevalam
SV_05212	-vijñāna-a-kāraṇatve kāraṇam ucyate. anekam	api yady ekam apekṣya a-bhinna-buddhi-kṛt | (103ab)
SV_07114	a-janako 'pi sthāpako bhavet. atra	api yady kaścit pratibandham na paryanuyūñjita.
SV_13118	atiśayasya kārya-upayogāt. tathā śabdo	'pi yady kiñcid apekṣya kāryam kuryāt, karotu,
V3_05303	atiśayasya kārya-upayogāt. tathā śabdo	'pi yady kiñcid apekṣya kāryam kuryāt, karotu.
VN_06412	-anuyojya-anuyogān nigrhīto vaktavyaḥ. atra	api yady tat-sādhana-vādinam abhūtair doṣair
V3_10008	asiddheḥ. etena dharmo 'pi vyākhyātaḥ. tatra	api yady tata eva siddhiḥ, sa prāg eva nirdiṣṭa
VN_04801	lakṣaṇe pravṛttiḥ. avayava-viparyaye	'pi yady teṣāṃ vacanānām pratitih, na viparyayo
VN_02901	-adhikāraṇam vyavasthāpyate. tasmād iha	api yady nirvṛta-ākāṅkṣe vādinī paro
VN_06201	iti mata-anujñā nigrāhasthānam iti. atra	api yady puruṣatvāc cauro bhavān api syāt, na ca
VN_05907	eva kathā-antaṃ pratipadyata iti. idam	api yady pūrva-pakṣa-vādi kuryād vyāja-upakṣepa-
SV_14627	khalv evam vināśo vastuni tad-bhāvāt. asāv	api yady vaktṛbhir evam khyāpyate, na tu svayam
V3_00602	viparyaya-sādhanaṃ, hetor a-pramāṇatvāt. iha	api yady viparyayeṇa evam anityatā-utpatti-
VN_06301	-prāptaḥ sva-kaupīnaṃ vivṛṇuyād iti. atra	api yady sādhana-vādinam nigrāha-prāptam uttara-
SV_08305	sa hi tasya svabhāvo yo janakaḥ so 'nyasya	api yady syāt. sa tena svabhāvena tato 'bhinnāḥ
V3_09413	dharmo dhvasta-itarayor a-bheda-kalpanāyām	api, yam ayam anitya-śabdaḥ samāviśet, yathā-
NB_03044	tasmin dharmiṇy aneka-dharma-abhyupagame	'pi yas tadā tena vādinā dharmāḥ svayam
HB_03610	-antaratvena vā upādānam arhati, yad-bhāve	'pi yasya anyathā-bhāvaḥ, tad yathā pakṣa-
V2_07903	hi sāmagryō dṛṣyante. tatra kācit syād	api yā a-naśvara-ātmānaṃ janayet. na, arthakriyā-
SV_14920	hi sāmagryō dṛṣyante. tatra kācit syād	api yā a-naśvara-ātmānaṃ janayet. na, jñeya-
SV_06210	a-pratipatteḥ. tathā ghaṭa-ādi-śabdānām	api. yā api kvacit prakaraṇe kevala-śabda-
PV_03299	bhāseta parisphuṭam || suptasya jāgrato vā	api yā eva dhīḥ sphuṭa-bhāsinī | sā nir-vikalpā
PV_03361	asminn ekasya api tad-ātmanaḥ | asti iyam	api yā tv antar-upaplava-samudbhavā || doṣa-
V1_03907	asminn ekasya api tad-ātmanaḥ | asti iyam	api yā tv antar-upaplava-samudbhavā ||52|| doṣa-
V3_09507	yataḥ sidhyet. tathā samsthānam	api, yādr̥ṣam prāsāda-ādi-bhedeṣv anuvṛttimad
SV_01421	dṛṣṭebhyaḥ pratiśedhaḥ kriyate, na ca so	'pi yukta iti, katham ayuktaḥ, anupalambhād
V2_09709	dṛṣṭebhyaḥ pratiśedhaḥ kriyate, na ca so	'pi yukta iti katham ayuktaḥ, anupalambhād abhāva
PV_03345	tatra api cetasām || tasmāt prameye bāhye	'pi yuktaṃ sva-anubhavaḥ phalam | yataḥ svabhāvo
SV_11703	utpattir vyaktir iṣyate ||234|| ghaṭa-ādiṣv	api yukti-jñair a-viśeṣe 'vikāriṇām | vyañjakaiḥ
V2_08004	-a-parāvṛtṭeḥ. apekṣāyām ca uktam. na	api yugapat kriyā, tat-svabhāvasya paścād apy a-
VN_03301	ekam samūham icchati yena virodhaḥ syāt. yo	'pi yugapat ṣaṭkena yogād ity-ādinā parama-aṇor
SV_02524	-parihāra-arthāḥ. tasmāt svabhāva-a-bhede	'pi yena yena dharmeṇa nāmnā yo viśeṣo bhedaḥ
SV_13201	-grahaṇa-pakṣe 'doṣa iti cet. na. tatra	api yogya-deśa-sthiti-tāratamya-apekṣānād ayas-
SV_00802	rūpa-upādāna-hetūnām pravṛtti-kāraṇam. sā	api rasa-upādāna-kāraṇa-pravṛtti rūpa-upādāna-
V3_08412	ca rūpa-upādāna-hetūnām pravṛtti-kāraṇam. sā	api rasa-upādāna-kāraṇa-pravṛtti rūpa-upādāna-
PV_02170	-vat tad-bhāvāt tāni hāpayet || na ced bhede	'pi rāga-ādi-hetu-tulya-ātmata-a-kṣayaḥ |
SV_09215	teṣu katham svabhāva-bheda iti. tatra	api. rūpa-abhāvād abhāvasya śabdā rūpa-

V2_05212	anvaya-vyatiyekayor niścita-vyāptikam ekam	api rūpam prayuktam arthāpattya dvitīyam gamayati
NB_03055	ity uktam. tatra trayānām rūpānām ekasya	api rūpasya an-uktau sādhanā-ābhāsaḥ. uktāv apy
VN_00925	idam, idam evam, idam na evam iti, kasyacid	api rūpasya kathañcit kvacit kadācid viveka-hetor
V2_05202	ca niścita. ante vacanān niścitatvaṃ triṣv	api rūpeṣu draṣṭavyam. artha-antara-svabhāvayoh
SV_01026	anyathā a-gamako hetuḥ syāt. hetos triṣv	api rūpeṣu niścayas tena varṇitaḥ | asiddha-
V2_09302	anyathā a-gamako hetuḥ syāt. hetos triṣv	api rūpeṣu niścayas tena varṇitaḥ | asiddha-
V3_07901	eva dūṣitaṃ syād ity uktam. a-bādhanasya	api lakṣaṇatve tasya a-niścaya-lakṣaṇatā. tathā ca
PV_02120	śeṣavat sādhanam matam || abhyāsenā viśeṣe	'pi laṅghana-udaka-tāpa-vat | svabhāva-atikramo
PV_03472	tal liṅgam ity atilaukikam || vidyamāne	'pi liṅge tām tena sārddham a-paśyataḥ | katham
V1_04405	-pramāṇam abhimukhī-kurvanti. tad	api leśataḥ sūcitam eva iti. pramāṇa-viniścaye
V3_07611	-kāmo jīvati, tasya sa-uras-tāḍam krandato	'pi lokasya a-nivṛtṭeḥ. yathā-saṅketam pratipatteḥ,
HB_02006	punaḥ punar vacane kaścīd udvegaḥ. yady evam	api lokasya nyāya-pratipattiḥ syāt, punar api
V3_03809	vṛkṣaḥ śiṃśapā ity uktāv api bādhanāt. atra	api loke karpūra-rajata-ādiṣu dṛṣṭatvān na
PV_04122	a-vṛkṣo dhātṛi ity uktau ca bādhanāt || atra	api loke dṛṣṭatvāt karpūra-rajata-ādiṣu | samayād
VN_04508	artham anvākyānam iti cet, nanu goṇi-śābdād	api loke pratītir dṛṣṭā. satyam dṛṣṭā, na tu
V2_07213	prasiddhāv api icchāyā a-nivāraṇād anyathā	api loke vyavahāro dṛṣṭa iti saṃśayaḥ. tasmān na
VN_03506	etena pratijñayā dṛṣṭānta-virodha-ādayo	'pi vaktavyā bhaṅga-ālekhyā-nyāyena iti tatra api
SV_17514	svabhāvah. na apy eṣāṃ kāryam. tad-abhāve	'pi vaktur vivakṣā-mātṛeṇa bhāvāt. na ca anyaḥ
V3_03410	tathā ekatra viruddhayor upasamhāre	'pi. vacana-guṇa-doṣau hi parārthe 'numāne
VN_01809	viruddho 'naikāntiko vā hetvābhāsaḥ. tasya	api vacanam vādino nigrasthānam a-samartha-
NB_03045	upanyastam tasya siddhim icchatā so 'n-ukto	'pi vacanena sādhyah. tad adhikaraṇatvād
SV_16201	-upādāna-lakṣaṇatvād indhanasya. tathā ayam	api varṇa-anukramah puruṣa-vikalpam yadi na
SV_13522	vā yathā bīja-aṅkura-ādīnām. sā dvividhā	api varṇeṣu na sambhavati, vyāpter nityatvāc ca.
PV_03284	|| a-śubhā-prthivī-kṛtsna-ādy abhūtam	api varṇyate | spaṣṭa-ābham nir-vikalpam ca
SV_07806	ādhiyate. pūrva-ādihāra-tyāge tu bhinna-deśe	'pi varteta. sa ca na abhimataḥ. anyatra
PV_04010	-sa-apekṣo na asan jñānena sādhaḥ | sato	'pi vastv-a-saṃśliṣṭā a-saṅgatya sadṛśi gatiḥ ||
V1_02913	-jaḥ, tad-anya-indriya-ja-a-viśeṣāt, asāv	api vastv-an-anurodhi-pratibhāso vipralambhāt
SV_17608	sādhyati iti, tad asya sarva-viśayatve	'pi vastv-antareṇa a-vṛttau syāt. tac ca na asti.
V3_02002	prakṛtatvād iti cet, na, dharmi-prakrame	'pi vastu-pratibandha-abhāvāt. kevalam śāstra-
SV_02710	-antara-a-vṛttiḥ kvacit. yadā anumānam	api vastu vidhinā pratyāyayati na vyavaccheda-kṛt,
SV_07004	samavāya-samyogāv eka-artha-samavāya-ādayo	'pi vastu-sambandhah kārya-kāraṇa-bhāvān na
HB_01302	eka-upayoga-viśayah kārya-svabhāvasya ekatve	'pi vastuta iti yathā iha kāraṇa-bhedo bhinna-
HB_01306	viśayāt tat-tulya-rūpatā ity a-bhinnavte	'pi vastutaḥ kāryasya kāraṇānām bhinnebhyaḥ
PV_02210	|| bādha-utpatti-sāmarthya-garbhe śakto	'pi vastuni | nir-upadrava-bhūta-artha-
SV_04303	-janmanam vikalpānām a-tat-pratibhāsitve	'pi vastuny avisamvādo maṇi-prabhāyām iva maṇi-
V1_03307	cet, na, dharmā-bheda-abhyupagamāt. a-bhinne	'pi vastuni śakti-bhedena vyavasthā-bheda-
SV_15023	ubhaya-jñāna-hetutvaṃ syāt. na hy apauruṣeyā	api vahny-ādaya ekatra yathārtha-jñāna-hetavo 'pi
SV_15013	eva yathārtha-jñāna-sādhanam | dṛṣṭo 'nyathā	api vahny-ādir a-duṣṭaḥ puruṣa-āgasā ||284||
V1_02702	||27|| iti saṅgraha-śloka. ayo-golake	'pi vahni-sambandhād artha-antaram eva tat tathā-
SV_17502	dāraḥ kāmaye 'ham iti. evam-jātiyakam etad	api vahneḥ śīta-pratikāra-vacanena dṛṣṭa-pramāṇa-
PV_02142	-vāg-buddhi-vaigunyaṃ mārga-ukty-a-paṭutā	api vā | a-śeṣa-hānam abhyāsād ukty-āder doṣa-
SV_03405	jijñāpayiṣur artham tam taddhitena kṛtā	api vā | anyena vā yadi brūyād bhedo na asti tato
PV_02193	|| avasthā vīta-rāgānām dayayā karmaṇā	api vā | akṣipte 'vinivṛtti-iṣṭeḥ saḥkāri-
PV_03351	|| tathā avabhāsamānasya tādrśo 'nyādrśo	'pi vā | jñānasya hetur artho 'pi ity arthasya
V1_03708	tathā avabhāsamānasya tādrśo 'nyādrśo	'pi vā | jñānasya hetur artho 'pi ity arthasya
PV_03152	|| kāraṇa-āropataḥ kaścīd eka-apoddhārato	'pi vā | tantv-ākhyam vartayet kārye darśayann
SV_11009	ayam evam na vā ity anya-doṣa-a-nir-doṣatā	api vā | dur-labhatvāt pramāṇānām dur-bodhā ity
PV_02140	śastam nairātmya-dṛṣṭes tad yuktito	'pi vā | punar āvṛttir ity uktau janma-doṣa-
PV_04112	|| artha-mātra-anurodhinyā bhāvinyā bhūtayā	api vā | bādhyate pratirundhānaḥ śabda-yogyatayā
PV_02059	|| mṛte viśa-ādi-samhārāt tad-damśa-cchedato	'pi vā | vikāra-hetor vīgame sa na ucchvasiti kim
PV_03019	| tan na kevala-sāmānya-a-grahaṇād grahaṇe	'pi vā || a-tat-samānatā a-vyakti tena nitya-
PV_02171	| tāratamyam pṛthivy-ādau prāṇitā-āder iha	api vā || auṣṇyasya tāratamyē 'pi na an-uṣṇo
PV_03313	| a-tādrūpye na bhedo 'pi tadvad anya-dhiyo	'pi vā || na iṣṭo viśaya-bhedo 'pi kriyā-
PV_03077	| tat pramāṇa-antaram meya-bahutvād bahutā	api vā || pramāṇānām anekasya vṛtter ekatra vā
PV_04122	ādiṣu | samayād vartamānasya kā asādhāraṇatā	api vā || yadi tasya kvacit sidhyet siddham vastu
HB_03015	pratipattiḥ pratipatti-hetur vā, tasya	api vā katham pratipattiḥ. kasyacid api tasya tad
V3_05006	hi tasya upalambha-āvaraṇam sambhavati. sato	'pi vā kasyacit tad-ātmānam a-khaṇḍayataḥ
V1_00804	anusartum yuktam rasa-ādi-jñāna-vat. sato	'pi vā tad-ātmana indriya-antara-jñāna-utpattāv a
PV_03340	syād anyathā vā anubhūyate | iṣṭo 'n-iṣṭo	'pi vā tena bhavaty arthaḥ praveditaḥ ||
PV_03095	sad-asattā-viniścayau || bhinnno 'bhinnno	'pi vā dharmah sa viruddhaḥ prayujyate | yathā
SV_02223	-bhāve vaikalya-abhāvād iṣṭa-kāla-vat. tadā	api vā na bhavet, abhāva-kāla-a-viśeṣāt. apekṣayā
V2_08612	-bhāve vaikalya-abhāvād iṣṭa-kāla-vat. tadā	api vā na bhavet, abhāva-kāla-a-viśeṣāt. apekṣayā
PV_03338	|| yadā niṣpanna-tad-bhāva iṣṭo 'n-iṣṭo	'pi vā paraḥ | vijñāpti-hetur viśayas tasyāś ca
SV_03408	taddhitena vā darśayet pācakatvam iti kṛtā	api vā pāka ity anyena vā tathābhūta-jñāpanāya
PV_03460	| tac ca akṣam artho dhiḥ pūrvo manaskāro	'pi vā bhavet || kārya-kāraṇa-sāmagryām asyām

PV_03070	kvacit | tad avas̄yaṃ tato jātaṃ tat svabhāvo	'pi vā bhavet || sva-nimittāt svabhāvād vā vinā
V1_03108	tad-a-viśeṣe tasyā api viśeṣa-asiddheḥ, sato	'pi vā viśeṣasya tad-an-aṅgatayā a-karaṇatvāt.
PV_04060	tena katham a-pratipāditaḥ || ukto 'n-ukto	'pi vā hetur virodhdhā vādino 'tra kim | na hi
SV_12711	a-nidarśanatvāc ca. varṇa-a-viśeṣe	'pi vākya-bhedāt pratipatti-bhedaḥ kārya-bhedaḥ
SV_13610	eva nirākṛtāv ity a-parihāraḥ. vyakti-kramo	'pi vākyaṃ na nitya-vyakti-nirākṛteḥ | (261ab) na
SV_01517	tu syād anumānam, yathā a-dṛṣṭa-kartṛkam	api vākyaṃ puruṣa-saṃskāra-pūrvakam iti, vākyaṣu
V2_09807	tu syād anumānam. yathā – a-dṛṣṭa-kartṛkam	api vākyaṃ puruṣa-saṃskāra-pūrvakam iti, vākyaṣu
SV_12612	samaya-prādhānyād artha-niveśasya ekasya	api vākyaṣya aneka-vikalpa-sambhavāt. prakṛti-
SV_15516	idānim apauruṣeyam. santi puruṣa-kṛtāny	api vākyaṇi kānicid evaṃ-vidhāni iti teṣu api
NB_03032	upadarśanaṃ tad eva anvaya-vacanam ity ekena	api vākyaena anvaya-mukhena vyatireka-mukhena vā
V2_05309	-vyatirekayoḥ pṛthag-rūpatvāt. te tv ekena	api vākyaena śakye darśayitum iti prayoga-samāsa
VN_04517	pratīti-janana-a-sāmarthyāc ca. na hy arthe	'pi vācakatvaṃ nāma anyad eva tad-viśaya-pratīti-
VN_03901	nāma nigrahassthānam ity-evam-ādy	api vācyam syāt, tasmād etad apy a-sambaddham iti.
VN_04214	-vādita-kakṣa-ghaṭṭitakam ity-evam-ādinām	api vācyatvāt. parṣat-prativādbhyāṃ trir-
PV_03483	dṛṣṭam iti niścayaḥ | tasmād yato 'yaṃ tasya	api vācyam anyasya darśanam || smṛter apy ātma-
SV_06905	a-svāmikaḥ śūnya iti. evaṃ yathāyogam anyad	api vācyam. śūnya-anitya-ādi-śabdeṣu yathā-
V3_13006	-virodhaḥ. dṛśya-adrśya-ātmatā-ādi-virodhā	api vācyāḥ. tad ayam anupalambhaḥ svabhāvaś ca
SV_03719	a-pratipattiḥ. evaṃ ṣaṭ-padārtha-varga-ādayo	'pi vācyāḥ. na hi tatra sāmānyam saṅkhyā samyogo
PV_04031	kathito dharma-dharminoḥ | an-uktāv	api vāñchāyā bhavet prakaraṇād gatiḥ || an-anvayo
VN_02118	sāmarthyād vā. na hi duṣṭa-sādhana-abhidhāne	'pi vādināḥ prativādinā a-pratipādite doṣe
VN_02402	ca nirākartavyāḥ. nir-doṣe sādhanā-abhidhāne	'pi vādināḥ prativādinā doṣa-ābhāsa udbhāvite,
VN_02307	atha vā yo na doṣaḥ sādhanasya tad-bhāve	'pi vādinā sādhayitum iṣṭasya arthasya siddher
VN_02311	-uttara-abhidhānāt. yathā sādhyatayā an-iṣṭo	'pi vādino dharmāḥ, śāstra-upagamāt sādhyā iti
VN_01707	apy a-vacanam a-sādhana-aṅga-vacanam. tad	api vādino nigrahassthānam tad-a-vacane hetu-
VN_01812	dṛṣṭānta-ābhāsasya a-sādhana-aṅgasya vacanam	api vādino nigrahassthānam, a-samartha-upādānād
V3_01110	a-nāntariyaka-abhyupagamaś ca śāstra-upagame	'pi vādino nirastaḥ. katham idānim a-śrūyamāṇaḥ
VN_00102	namaḥ samantabhadrāya. nyāya-vādinam	api vādeṣv asad-vyavasthā-upanyāsaḥ śāthā
PV_03503	|| spaṣṭa-avabhāsām pratyakṣām kalpayet so	'pi vāritāḥ | keśa-golaka-dīpa-ādāv api spaṣṭa-
V1_02503	sukham an-atiśaye 'pi śabda-ādi-sukhā ity	api vārttā-mātram, ekaṭra yugapad anayor virodhāt.
V3_05202	-tulyatvād asya idam ity upasamhāro	'pi vikalpa-nirmita eva syāt, na vastv-āśrayaḥ.
SV_00302	dharma-dharmitayā buddhy-ākāra-kṛto na artho	'pi, vikalpa-bhedānām svatantrāṇām an-artha-
V2_05701	dharmitayā bhedo buddhi-parikalpito na artho	'pi, vikalpa-bhedānām svatantrāṇām an-artha-
HB_00402	arthakriyā-yogya-lakṣaṇatvād vastunaḥ, tato	'pi vikalpāt tad-adhyavasāyena vastuny eva
PV_02181	| saty eva yasmin yaj janma vikāre vā	api vikriyā || tat tasya kāraṇam prāhus tat teṣām
V3_02408	-artham svayaṃ-śrutim aparāḥ prāha. tatra	api vicāra-prastāvād eva āśrayaḥ prasiddhaḥ
SV_00205	āśaṅkyeta. sajātīya eva sattvam iti siddhe	'pi vijātīya-vyatireke sādhyā-abhāve 'sattva-
VN_02208	'-parājīto vaktavyāḥ. chala-vyavahāre	'pi vijigīṣūṇām vāda iti cet, na, dur-jana-
PV_03048	jātir vā yayā anveti vibhāgataḥ || kathañcid	api vijñāne tad-rūpa-an-avabhāsataḥ | yadi nāma
PV_02182	|| tat tasya kāraṇam prāhus tat teṣām	api vidyate | sparśasya rūpa-hetutvād darśane
SV_12217	-viśeṣasya ca tādavasthya-a-niyamāt. yad	api vinā jvālayā syād anyatra api syād iti.
HB_00907	-avasthe tasminn āvaraṇasya apy ayogāt. na	api vināśa-hetunā bhāva-abhāvaḥ kriyate,
SV_14522	ayaṃ samaḥ | (277ab) nanv a-para-bhāvitve	'pi vināśasya svata eva bhāvasya bhavato 'yaṃ
SV_14827	prasañjanam ||280|| yo 'pi manyate '-hetuke	'pi vināśe '-bhūtvā asya bhāvāt sattā anityatvaṃ
HB_01005	-ādi-kāraṇa-antara-apekṣatvāt, tadvad bhāvo	'pi vināśe syād iti. na, tat-svabhāvasya jananād
SV_14417	nityatā kutaḥ ||274|| syād etat – yasya	api vināśo '-hetukaḥ so 'vaśyaṃ nitya iti bhāvas
V1_01106	na indriya-buddhiḥ, sāmagri-sākalye	'pi vinivartya go-buddhim āsvam api kalpayato gor
SV_16424	vyatirekasya sandehād a-samartham a-darśane	'pi vipakṣa-vṛtṭeḥ. api ca evaṃ-vādino jaiminiyāḥ
V3_10206	dharminī sidhyet. tat kim idānim pakṣo	'pi vipakṣaḥ. syād api paryāyeṇa. lakṣaṇa-bhedas
HB_00814	-prayogo na yuktaḥ, anya-viruddhayor	api vipakṣatvāt. katham idānim gamyate sato
V3_11205	apārthako vacana-udāhāraḥ. tasmān na asya	api vipakṣe '-dṛṣṭi-mātreṇa vyāvṛttir a-sandigdha.
V3_02007	bhavanti tena eva gamyate. tām a-prakaraṇām	api viparīta-anubhava-pratiśiddha-vṛttim balād
V3_04706	-vighātāt. tathā hi na prameyatva-ādiṣv	api viparyaya-prāptir asti, cākṣuṣatve vā ko
VN_04614	samskṛtebhyo 'py a-dharma-utpatteḥ, anyebhyo	'pi viparyaye dharma-utpatteḥ. śabdasya su-
V2_05204	siddhā, na itarayā iti yāvat. anupalabdihāv	api viparyaye pratyakṣa-vṛttir vyatireka-niścayaḥ.
SV_17611	||339|| tasmān na pramāna-traya-nivṛttāv	api viprakṛteṣv abhāva-niścayaḥ. veda-prāmāṇyam
VN_01014	na ātma-pratyakṣa-a-viśeṣa-nivṛttir	api viprakṛteṣu. tasmāt svabhāva-viśeṣo yataḥ
SV_12401	bauddhā api dṛṣyante. tatra a-mantratvam	api vipratīśiddham. mudrā-maṇḍala-dhyānair apy an
V1_02914	vipralambhāt pratyakṣa-ābhāsaḥ. etena mānaso	'pi viplavo vyākhyātaḥ. na eva dvi-candra-ādi-
SV_03222	tasyā bheda-āśrayatvāt. dvayor eka-abhidhāne	'pi vibhaktir vyatirekiṇī | bhinnam artham iva
SV_03715	ṣaṣṭhī na syāt. na hi tatra sāmānyam asti na	api vibhūtvā-ādayo guṇas tathā ucyante, artha-
PV_02237	tad doṣān samvṛnōti ca | ātmāny	api virāgaś cen na idānim yo virajyate || tyajaty
SV_14901	a-bhūtvā bhavann a-hetuko bhavati ity	api viruddham iti. so 'py anena eva pratyākhyātaḥ.
SV_16933	svarga-avāptim māndyād ayaṃ na lakṣayed	api. virodha-a-virodhau ca bādha-sādha-
SV_13808	dṛṣṭa-virodhād a-sādhanaṭvam iti cet. iha	api virodha-abhāvaḥ kena siddhaḥ. yāvat tathā
V3_06508	vā yadi tattve bādhaṃ syāt tal-liṅgena	api virodhaḥ, yathā sa-apekṣa-dhruva-bhāvayoh.

V3_10707 prasāṅgāt. vacana-sarvajñatvayor dvidvidhasya
SV_14615 putro bhavati ity atra dr̥ṣṭo vidhir nāṣe
V3_03504 punar vyutthāpayati iti. prasiddhiḥ khalv
V3_06610 -anapekṣatayor virodho vyākhyātaḥ. nanv evam
VN_03504 iti pratijñā-virodho yuktaḥ, ubhaya-āśraye
NB_03076 vā bhāva-abhāva-vat. sa ca dvidvidho
SV_01217 śākhā-prabhavatvād vā upayukta-vad iti. atra
V1_01003 -ayogāt kṣīra-udaka-vad a-tad-vedini. yatra
V3_10810 -āśrama-phalaḥ, yaḥ strī-śūdra-sādhāraṇam
V1_03108 karaṇa-tattvasya tad-a-viśeṣe tasyā
SV_05511 a-bhinna ākāro 'sti. ākṛti-sāmānya-vādino
V3_10303 ity asti sādhyā-sādhānāy viśeṣaḥ. atra
V2_05106 ca nipātasya a-viśeṣaḥ. etena sādhyā-dharme
V2_05106 viśeṣaṇa-viśeṣya-bhāva unneyaḥ. tena saty
PV_02026 | buddher hetus tathā idaṃ cen na tatra
SV_01525 rāga-ādy-avyabhicāri-kārya-abhāvāt, sambhave
V2_09813 -ādy-avyabhicāri-kārya-a-sambhavāt, sambhave
SV_00908 'pi iti vacana-mātrād a-pratipattiḥ, na
V3_10909 virakto 'pi iti vacana-mātrād a-pratītiḥ. na
SV_09412 sukha-ādy-ātmako 'nyo vā iti yathā-kathañcid
V3_07207 -ādy-ātmako 'nyo vā iti, yathā-kathañcid
SV_03201 -vaikalyāt. tataś ca pratyakṣeṇa gr̥hīte
PV_03057 buddhyā abhidhāvataḥ | mithyā-jñāna-a-viśeṣe
V2_04710 buddhyā abhidhāvataḥ | mithyā-jñāna-a-viśeṣe
PV_02074 -ādinām āsritānām na vidyate | syāt tato
V1_01907 ata eva ca na an-indriya-dr̥ṣṭir na
V2_07309 'saj-jñāna-śabda-vyavahāra-pravartana-phalo
SV_06519 vidhi-rūpeṇa vastv eva śabdair vikalpair vā
V3_05705 vyavahāro 'pi prasiddheṣu nir-upākhyeṣu saty
VN_05801 iti na eva apratibhāyā viśayo 'sti. jñāte
SV_17405 satya-arthaṃ āha śāstraṃ śakya-paricchede
V3_05710 -ādi-siddhāv iva go-vyavahāraḥ. vidyamāne
SV_00421 anupalabdhir eva asatām asattā, tadā siddhe
V3_12705 kim vai sambandha-mātraṃ viśiṣyate viśāninām
SV_17601 vacanānām samihita-artha-sattām antareṇa
SV_17109 tulyā sva-para-vikalpayor ubhayathā
V3_11001 yuktaḥ, vīta-rāgatvād iti cet, na, karuṇayā
SV_00911 na yukto vīta-rāgatvād iti cet. na, karuṇayā
V3_08908 tādr̥ṣo 'mbhasa ādhārād utpattiḥ. balākā
SV_16701 vetti vedasya na anyataḥ | na vedayati vedo
V2_07007 vetti vedasya na anyataḥ | na vedayati vedo
PV_03389 || na artho '-samvedanaḥ kaścīd an-arthaṃ vā
SV_10412 ayam eva hetur hetu-vyāpakayor abhāve
V1_02306 bauddhā eva prajñā-ādi-vat. cetanaś ca
SV_08324 na ca a-bhinnasya rūpasya eka-sthitāv
SV_01808 vā antareṇa bhaved ity āśrayam antareṇa
V2_10015 vā antareṇa bhaved ity āśrayam antareṇa
PV_03539 vyakter vyaktam icchataḥ | vyakty-asiddhāv
SV_07812 -śloka. yasya tu sarvagatam sāmānyam tasya
V3_04013 sambhavati. na kaścīd anityo ghaṭaḥ, tatra
SV_05415 sāmārthyam na pratibhāsanāt, a-pratibhāsino
SV_07818 antarasya kutaścīd an-utpatteḥ. abhyupagame
SV_13913 kuruḥ. anyathā śabda-a-viśeṣād anyeṣāṃ
SV_05406 tat-kāryatā anuyujyate. kevalasya sāmārthye
SV_04620 tatra na iti cet. tat tulyam jātv
SV_07601 vyatirekiṇas tasya kvacid an-āśrayād anyasya
V3_11903 ātmano na sidhyati ity uktam. darśane
HB_00814 na viruddha iti niyama-khyāpana-artho
VN_03109 viprakarṣiṇām tad-vyatirekeṇa anupalabdhāv
SV_07527 sāmānyād anvayinī buddhiḥ syāt. na
SV_08506 eva hi bheda-a-bheda-lakṣaṇam eka-ākārasya
NB_03071 sarvajñāḥ sa vaktā na bhavati ity a-darśane
HB_02302 -svabhāvena eva anena bhavitavyam. tathā
HB_03603 -sambhava-kṛtam a-sāmārthyam na syāt. tathā
SV_03511 api sa eva, tad-vācīnām iva dharmā-vācīnām
api virodhasya abhāvāt, yaḥ sarvajñāḥ, sa vaktā
'pi virodhāt. evam ca abhidhāne 'pi prajñānam
api virodhinam pratijñā-arthaṃ bādhathe, puruṣa-
api virodhinoḥ paraspara-parihāra-sthita-
'pi virodhe bādhyamāna-vivakṣayā tad-virodha-
'pi virodho vaktṛtva-sarvajñatvayor na sambhavati.
api vivakṣita-a-śeṣa-pakṣi-karaṇe hetoḥ sādhyā-
api viveka-pratipattir asti, tasya api grahaṇam.
api vivekam na avagāhate. tasmād ātmani darśana-
api viśeṣa-asiddheḥ, sato 'pi vā viśeṣasya tad-an
'pi viśeṣa-vat tasya a-vyatirekād artha-antare '-
api viśeṣaṇa-upādānam iṣṭasya eva bādhakam. na hi
'pi viśeṣaṇa-viśeṣya-bhāva unneyaḥ. tena saty api
api viśeṣaṇe na an-anvayaḥ. tathā sāmānyam ca
api viśeṣataḥ || prthak prthag a-śaktānām
'pi viśeṣānām draṣṭum a-śakyatvāt, tādr̥śām ca a-
'pi viśeṣānām draṣṭum a-śakyatvāt teṣāṃ ca a-
api viśeṣāt, abhiprāyasya dur-bodhatvāt,
api viśeṣāt, abhiprāyasya dur-bodhatvād vyavahāra
api viśeṣitas tat-svabhāvaḥ prasādhito bhavati.
api viśeṣitas tat-svabhāvaḥ sādhitō bhavati. sa
'pi viśeṣe 'mśa-vivarjite | yad viśeṣa-avasāye
'pi viśeṣo 'rthakriyām prati || yathā tathā a-
'pi viśeṣo 'rthakriyām prati ||5|| yathā tathā a-
'pi viśeṣo 'sya na citte 'n-upakāriṇi | rāga-ādi-
api viśaya-antarasya. sva-jñāna-kāla-bhāvī tad-a-
'pi, viśaya-darśanena prasiddhasya vyavahārasya
api viśayī-kriyeta, so 'yam sarva-artha-sarva-
api viśaye kathañcid viśayīnam a-smaran smāryate.
'pi viśaye punar uttara-ajñānam apratibhāyā
'pi viśaye pramāṇa-virodhād bahutaram ayuktam api.
'pi viśaye mohād atra an-anubruvan | kevalam
'pi viśaye mohād viśayīno 'saj-jñāna-śabda-
api viśāneṣu, na dravya-svabhāvaḥ. svabhāvo 'pi,
api vṛtṭim paśyato bhavitavyam eva a-dr̥ṣṭa-
api vṛtṭir iti kaḥ prasiddhāv anurodhaḥ. api ca
api vṛtṭeḥ. sā eva rāga iti cet, iṣṭam na nāma
api vṛtṭeḥ. sā eva rāga iti cet. iṣṭam, a-
api vṛtṭes toya-samāśrayāt ||66|| kāryam tasya
'pi veda-arthasya kuto gatiḥ ||317|| sarva eva hi
'pi veda-arthasya kuto gatiḥ ||35|| tena agni-
api vedanam | dr̥ṣṭam samvedyamānam tat tayor na
'pi veditavyaḥ. viruddhasya ca bhāvasya bhāve tad
api vedyatvād a-tad-rūpa-a-pravedanāt | (24ab)
api vaikalyam asti. a-vikale 'pi tasminn a-bhavat
api vaidharmya-dr̥ṣṭānte prasidhyati vyatirekaḥ.
api vaidharmya-dr̥ṣṭānte prasidhyati vyatirekaḥ.
api vyaktam yadi vyaktam idaṃ jagat || parasya
api vyaktā eva ekatra sā vyaktyā a-bhedāt
api vyakti-tiro-dhānād iti cet, a-tādavasthyam
'pi vyakti-vyatirekeṇa sāmānyasya bhāvāt,
api vyaktim vyāpiny ekatra vyaktyā bheda-abhāvād
api vyaktiḥ prasajyate | tathā-abhyupagame sarva-
'pi vyaktinām kvacid apy atra sāmārthya-asiddher
api, vyaktinām apāye kevalāyā jāter avasthānāt.
api vyaṅgya-vyañjaka-bhāva-ādeḥ sambandhasya
'pi vyatireka-asiddher na sidhyati. ghaṭa-ādayo
'pi vyatireka-prayogo na yuktaḥ, anya-viruddhayor
api vyatirekasya bhāvāt. yad uktam pratijñāyāḥ
api vyatirekiṇas tasya kvacid an-āśrayād anyasya
api vyatireko '-vyatirekaś ca. virodhinor eka-
'pi vyatireko na sidhyati sandehāt. dvidvidho hi
api vyartho vināśa-hetur ity uktam, tena
api vyartho hetur bādha-anupalambhād eva sādhyā-
api vyavaccheda-antara-ākṣepa-prasāṅgāt. tathā ca

V3_12904 sambandhau samyoga-samavāyāv iti śāstre
 VN_06206 cet, yat kiñcid etat, santi hy evaṃ-prakārā
 V3_10008 dharmī hetuḥ, ubhaya-asiddheḥ. etena dharmo
 VN_02919 iti. etena pratijñāyā dṛṣṭānta-virodho
 VN_00810 svī-kartum icchati. etena buddhi-śabda-ādayo
 V2_07410 etena pratyaya-bheda-bheditva-ādayo
 SV_16523 kiṃ tarhi pramāṇa-antara-saṃvādāt. bahuṣv
 SV_15223 tasya api śaṅkyate | viruddhānām padārthānām
 V2_06113 tad-bhāva-vyāpinaḥ kāryasya abhāvena. yadā
 PV_03098 -sapakṣa-anyataratva-ādir apoditaḥ || tatra
 VN_00116 dharmini prāk sattvaṃ prasādhyā paścād
 SV_12505 sarvaṃ tad-adhyayana-antara-pūrvakam ity
 SV_04225 ta eva ca kutaścid vyāvṛttāḥ punar anyato
 PV_02043 | kramād bhavanti dhiḥ kāyāt kramaṃ tasya
 V3_00909 upacāreṇa. tato hetu-vacana-pravṛttes tad
 SV_13804 bhinna-akhila-kāraṇatvaṃ. tatra eka-a-bhede
 V3_00908 abhidhānāt. hetu-vacanam tu svayam a-śaktam
 SV_03010 -upādhiṃ iti tad-avasthaḥ prasaṅgaḥ. atha tā
 SV_12225 a-śaktir eva idānīntana-puruṣa-vat. atra
 SV_05304 pratyekam api sāmartyaṃ dṛṣṭam iti samūhe
 SV_03712 -ayogāt. upakāre vā śakty-upakāriṇyā
 PV_03106 ādi-nāśinaṃ janaḥ || bhāva-svabhāva-bhūṭyām
 SV_01603 -upagama-virodhāt, tad-viśeṣānām anyatra
 V2_09901 -upagama-virodhāt, tad-viśeṣānām anyatra
 SV_13812 ekaḥ sādhyate kiṃ na ghaṭa-ādayaḥ. tatra
 SV_17005 arthasya a-pramāṇa-vṛtter anyasya
 HB_03704 pratiyogi-sambhavo 'dṛṣṭa-pratiyogisv
 SV_15222 dhetāv a-sambhave 'n-ukte bhāvas tasya
 SV_03419 jāti-tadvatoḥ ||64|| yad āhuḥ – anya-apohe
 SV_04719 alam parā ||95|| syād etat – anya-vyāvṛtte
 SV_16816 āgatam, tato 'rtha-siddhir iti cet. tasya
 V1_02502 atīśayavac ca baudham sukham an-atīśaye
 V1_03702 riṣṭa-ādāv a-pratisandhāna-darśanāt, anyatra
 SV_07913 pācaka-pāṭhaka-ādiṣv anyonyam an-anvayisv
 SV_15906 śabda-śravaṇād rte. tataḥ śabda-prabhavāt sā
 SV_13908 na ca abhāvah kāryam iti niveditam etat. na
 PV_02019 apy ākāśa-āśraya-vad dhvaneḥ || asiddhāv
 V3_09703 apy ākāśa-āśraya-vad dhvaneḥ ||75|| asiddhāv
 V2_06604 punaḥ paryāyeṇa keśāñcid abhivyakteḥ. na
 SV_02517 -a-bhede 'py aneka-dharmāṇaḥ pratiyante. te
 SV_08622 0bc') utpatti-sthiti-vināśa-ādi-bhedaś ca ity
 SV_11809 viśeṣa-pratīti-niyama-vad artha-pratipādanam
 SV_17328 -pratīṣedha-viśuddhau nāntariyakatva-abhāve
 VN_00723 eva na kuryuḥ. tena tat-prakāśanāya ekena
 V3_01006 sa sarvo 'nityaḥ, śabdaś ca kṛtaka ity ukte
 SV_06222 kaścid viśiṣṭaḥ kenacit paraḥ ||126|| na ca
 V1_00201 'rthakriyāyām viśaṃvadyate. nanv anyad
 V1_01612 -nibandhanatvāc ca a-tattvasya. vastv-abhāve
 V2_07803 ity ukta-prāyam. nanu yava-bija-ādayo
 SV_09905 a-pratibandhakatvāt. nanu yava-bija-ādayo
 V3_02306 cintyatvāt. tasya sva-sādhyā-an-uparodhe
 V3_02303 -bādhyā-bādhakayor ekataḥ siddhir a-viruddhā
 SV_16914 -puruṣa-paramparām eva ca atra bhavatām
 PV_02116 | a-nīścaya-karam proktam indriya-ādy
 V3_08309 kārya-anumānam. vipakṣe vṛtty-a-darśane
 SV_00822 sāmartyam asti iti. vipakṣa-vṛtter a-dṛṣṭāv
 V3_08402 sāmartyam asti iti vipakṣa-vṛtter a-dṛṣṭāv
 SV_01913 nanu ca nitya-anitya-artha-kāryatva-abhāve
 V1_02709 tat pratyakṣam a-kalpakam ||28|| yoginām
 SV_05201 -bhāvena upayujyate, tadā na tau kadācid
 V3_06507 nitya-anityatva-vat. pramāṇa-bādhanād vā
 NB_03105 na tatra anveti. eka-ātmany apy asiddheḥ. na
 V3_01601 ucyeta. anyatara-vacana-sāmartyād ghaṭasya
 SV_09001 ||182|| tathā hy uṣṭro 'pi syād dadhi, na
 SV_03510 dharmiṇo 'n-artha-antara-abhidhānāt. na
 'pi vyavasthā. tad iyaṃ sva-sattā-mātra-
 api vyavahārā loka iti. atha tad upakṣepam
 'pi vyākhyātaḥ. tatra api yadi tata eva siddhiḥ,
 'pi vyākhyātaḥ. hetoś ca dṛṣṭānta-ādibhir
 'pi vyākhyātā yadi tais tat-sādhanam iṣyeta. na
 'pi vyākhyātāḥ. evam upādhi-bheda-apekṣaḥ kvacit
 api vyākhyātrṣu yaḥ pramāṇam pratyakṣa-ādikam
 api vyāpaka-darśanāt ||288|| yadi hetoḥ sādhyā-
 api vyāpaka-dharma-anupalabdhyā vyāpya-abhāvam āha,
 api vyāpako dharmo nivṛtter gamako mataḥ |
 api vyāptiḥ prasādhyata eva yathā sañ śabdaḥ
 api vyāptir na sidhyati. sarvasya tathābhāva-
 'pi vyāvṛttimanto 'bhinnāś ca pratibhānti iti.
 api śamsati || pratikṣaṇam a-pūrvasya pūrvaḥ
 api śaktam eva iti cet, saṃśayena jīñāsoḥ
 'pi śaktasya a-pratikṣaṇād yukti-viruddham
 api śaktasya vācakam iti sādhanam iṣṭam upacāreṇa.
 api śakty-upakāriṇyaḥ śaktayo bhinnā eva bhāvāt.
 api śakti-puruṣayor na kiñcid virodha-darśanam
 'pi śaktir a-viruddhā. tathā na kadācid vyaktayaḥ
 api śakter vyatireka ity anavasthiter a-
 api śaktau phale 'dṛṣṭaḥ | an-ānantaryato moho
 api śakya-kriyatvāt, pratyakṣānām śabdānām a-
 api śakya-kriyatvāt, pratyakṣānām śabdānām a-
 api śakyam evaṃ vyañjaka-bhedāt pratibhāsa-bheda
 api śaṅkanīyatvāt. yad uktam – agni-hotraṃ
 api śaṅkām utpādayati, viśeṣa-abhāvāt. sati vā
 api śaṅkyate | viruddhānām padārthānām api
 'pi śabda-arthe tad-viśiṣṭasya abhidhānāt tadvat-
 'pi śabda-arthe vyāvṛtti-viśiṣṭasya tadvato
 api śabda-ātmakatve tulyaḥ paryanuyogaḥ katham
 'pi śabda-ādi-sukhā ity api vārtā-mātram, ekatra
 api śabda-gandha-rasa-viśeṣair a-bhinnaiḥ prāṇi-
 api śabda-pratyaya-anuvṛttir asti. pācakaḥ
 api śabda-vyaktir eva. anavasthā evaṃ syāt. śabda
 api śabdasya nityasya kiñcid āvaraṇam a-
 api śabdasya siddhe vastuni sidhyati | aulūkyasya
 api śabdasya siddhe vastuni sidhyati | aulūkyasya
 api śabdā yathā-bhāvaṃ vartante, yatas tebhyo
 'pi śabdāḥ sarva-bheda-an-ākṣepe 'py eka-bheda-
 api-śabdāt. yo 'yam a-bhinnān sarva-arthān
 api śabdānām a-nimittam kiṃ na iṣyate. tasmāt tat
 'pi śabdānām artheṣu varaṃ saṃśayitasya vṛttiḥ,
 api śabdena na ucyan. bhavatu nāma kasyacid
 'pi śabdo 'nitya ity arthād gamyata eva. tan na
 api śabdo dvaya-kṛd anyonya-abhāva ity asau | a-
 api śabda-upamāna-ādikaṃ pramāṇam asti.
 'pi śabda-pratibhāsa-a-pracyuter asad-artha-
 'pi śāly-aṅkure janye 'napekṣāḥ, tadutpatti-
 'pi śāly-aṅkure janye na sa-apekṣāḥ. tadutpatti-
 'pi śāstra-uparodhād virodhe so 'nya-kṛte 'pi
 api śāstra-bādhyāyāṃ yadi viruddhā iṣyate, sā anya
 api śṛṇumaḥ. tatra kaścid dviṣṭa-a-jña-dhūrtānām
 api śeṣavat || dṛṣṭā ca śaktiḥ pūrveṣām
 'pi śeṣavat, yathā deha-indriya-buddhibhyo rāga-
 api śeṣavad-anumānāt saṃśayaḥ. tathā vipakṣe '-
 api śeṣavad etad vyabhicāri liṅgam. yā tarhy a-
 'pi śravaṇa-jñānam na bhavati tad-abhāve. na vai
 api śruta-mayena jñānena arthān gṛhītvā yukti-
 api śliṣṭau gṛhītāv iti idam asya sāmānyam ayam
 api sa-apekṣa-dhruva-bhāva-vat ||52|| pramāṇam vā
 api sa-ātmakād an-ātmakāc ca tasya anvaya-
 api sa iti virodhaḥ. itaś ca na sāmānya-āśrayaḥ,
 api sa eva uṣṭraḥ, yena anyo 'pi syād uṣṭraḥ.
 api sa eva, tad-vācīnām iva dharmā-vācīnām api

SV_14818
SV_12007
VN_01606
SV_09910
V2_07808
PV_03155
V3_08710
SV_14614
V3_05907
V1_04109
V1_02405
VN_03514
NB_03110
V3_12801
SV_10403
VN_00524
SV_01318
V2_09610
V3_00910
V1_02812
SV_05705
SV_11524
V3_11405
PV_03374
SV_06820
PV_03268
SV_05903
SV_15028
VN_04404
SV_06810
SV_12425
PV_02190
V2_06501
SV_10910
V3_07208
SV_09413
HB_03512
V3_06109
V3_04303
PV_02244
PV_04223
V2_05406
PV_04049
PV_03328
V3_02105
VN_00207
HB_02107
SV_09824
V2_07712
HB_03703
V3_04506
SV_12420
V1_03308
SV_09906
V2_07804
PV_04238
V3_12305
V1_01103
SV_16823
HB_01805
HB_01102
HB_01802
SV_07317
SP_00021
PV_03135

eva bhāvo naṣṭo nāma. nanv atīśaya-utpattāv
'-niyamah śābdānām ity apauruṣeyatve
tasya janma, na anyasmād iti niyamah. tasya
-apekṣatvān na vinaśvarāḥ. śāli-bija-ādinām
-apekṣatvān na naśvarāḥ. śāly-ādi-bījānām
-ādi-śābdās ca anya-anapekṣiṇaḥ | geha yady
janya-janaka-bhāva-kṛtā eva bhavantu, saty
iti nāma-karaṇād bāleya-dharmā manuṣye
arthād viśeṣayati. anyathā saṃvedanasya
viparyaye siddha iti su-vyāhṛtam. anyena
iti darśana-arthatvād upakṣepasya. tatra
-virodhas ca pratijñayā iti cet, na, tad
trayo hetvābhāsāḥ. viruddhavyabhicāry
devānām-priyaḥ syād iti. viruddhavyabhicāry
vā nivartayati, tad-abhāva-asiddhau nivartye
-pratyakṣasya anyasya vā pramāṇasya nivṛttāv
-vāci ity-ādi-vacanāt. tena anupalambhe
-vāci ity-ādi-vacanāt. tena anupalambhe
teṣv api prasaṅgaḥ. vipakṣa-vacana-mātrād
-artha-vaiśadyo hi sarva eva vipluta-dhiyo
jñāna-āder arthasya hetutvād vyaktayo
1|| tāv eva bhāva-abhāvāv āśritya a-saṃsr̥ṣṭāv
cakṣur-ādayaḥ para-upakāriṇāś cet, atra
bhāvas tadā abhāvāt syāt tathā anubhave
kiñcid ekam sādhyanti sādhyante vā te
-ādīn a-pracetanān | grāhyān āha na tasya
vyavacchedena saṅkete codayanti. teṣāṃ tatra
-vidho 'nyatra apy asty eva dharmas teṣāṃ
ubhaya-saṅgrahāt apārthakam, nirarthakasya
lokaḥ śabdaṃ teṣu niyunkte ghaṭa iti. te
na a-dṛṣṭa-jñāpako '-tat-svabhāva ity
-preraṇād bhave || ānantaryān na karma
apy asti, na ca te na santy eva. tatra
avisamvādo 'numiyate. tataḥ śabda-prabhavā
sādhitō bhavati. sa ca tathā na anveti. yad
bhavati. sa ca tathā na anveti. yad
sādhyā-siddhy-artham. sa kiṃ kvacid bādhāyām
tādṛṣo 'nupalambhasya eva abhāvāt. atra
-dharmah punas tridhā | pratyekam a-sapakṣe
na tv evaṃ bāla-āder api darśanāt | doṣavaty
| nivṛtṭy-abhāvas tu vidhir vastu-bhāvo 'sato
nivṛtṭy-abhāvas tu vidhir vastu-bhāvo 'sato
| upāyo hy abhyupāye 'yam an-aṅgaṃ sa tadā
| nīla-ādy-anubhavaḥ khyātaḥ svarūpa-anubhavo
| upāyo hy abhyupāye 'yam an-aṅgaṃ sa tadā
-abhāvād asya viparyaye vṛtter a-darśane
-arthakriyayā kasyacit sahakāritva-niyamo na
api kadācid aṅkura-an-utpatteḥ. na tatra
api kadācid aṅkura-an-utpatteḥ. na, tatra
sandigdha-pakṣa-dharmatva-vat, na
sattvam asattvam vā niścaya-apekṣam, niścaye
bheda-vad guṇa-antara-sādhanāny api syuḥ. na
ca na ayaṃ vastu-sanniveśī vyavahārah. na
tadutpatti-pratyayānām kadācit tatra
tadutpatti-pratyayānām kadācit tatra
a-pramāṇān na yujyate || asato '-vyatireke
bhāvam icchati, yathā vyatireka-abhāve
viśeṣaṇa-ādi-vikalpa-utthāpitā satī pravṛttā
a-naṣṭa-sampradāyam eva anuvartata ity atra
kevalād an-utpattir uktā bhavati. sa kevalo
kācit prekṣā-pūrva-kāritā, yataḥ - 'yam eko
- karoty eva iti. kāryaṃ ca ayaṃ kevalo
bhāvāt. nityaṃ tat-svabhāva-sad-bhāve prāg
na tato 'tiprasaṅgataḥ || tayor an-upakāre
vad bhāva-pakṣaś ced balavān mataḥ | anyatra

api sa eva tasya atīśaya utpanna iti katham sa
'pi sa eva vipralambhaḥ. apauruṣeyatā api iṣṭā
api sa svabhāva-niyamaḥ sva-hetor ity anādi-bhāva
api sa svabhāvaḥ sva-hetor ity yo na tad-dhetuḥ
api sa svabhāvaḥ sva-hetor ity yo na tad-dhetuḥ
api saṃyogas tan-mālā kiṃ nu tad bhavet || jātiś
api saṃyoge tan-nāntarīyakatvād eṣām, paramparā-
'pi saṃyojyāḥ. tathā na caitrasya putro bhavati
api saṃvedana-antara-viśeṣād viśeṣa-siddhiḥ,
api saṃvedana-upalambhe so 'py asiddhaḥ
api saṃvedanam eva ekam āntaram prīti-paritāpa-
api saṃśaya-hetutva-an-ativṛtṭeḥ. dṛṣṭānta-
api saṃśaya-hetur uktaḥ. sa iha kasmān na uktaḥ.
api saṃśaya-hetur uktaḥ, sa iha na uktaḥ, anumāna
'pi saṃśayāt. katham idānīm bhāvasya svayam
api saṃśayāt. na ca sarve buddhi-vyapadeśās tad-
'pi saṃśayād a-nivṛtṭim manyamānas tat-
'pi saṃśayād a-nivṛtṭim manyamānas tat-
api saṃśaye pratipakṣa-hetu-vacana-pravṛtṭeḥ
'pi saṃsr̥ṣṭa-abhilāpaḥ pratyayaḥ. tan na ayaṃ
'pi saṃsr̥ṣṭa-ākāram svabhāva-bheda-paramārtham
api saṃsr̥ṣṭāv iva puruṣasya vyavahāra-bhāvanātaḥ
api saṃhata-upakāriṇa eva iti kaḥ pratibandha-
'pi saḥ | ākārah sa ca na arthasya spaṣṭa-ākāra-
'pi sakṛt pratyaya-artham vṛihy-ādi-śabdaiḥ kṛta-
api sakṛd yukto dvaya-grahaḥ || sukha-ādy-a-
api saṅketa-karaṇe '-vṛkṣā vyavacchinnā na vā
api saṅketa-balād anyathā-āvṛtṭeḥ kārya-janana-
api saṅgraha-prasaṅgāt. evaṃ-vidhāc ca viśeṣa-
'pi saṅgrahād anyataś ca bheda-a-viśeṣe 'pi tat-
api. satām api kārya-an-ārambha-sambhavāt.
api sati tasminn a-sambhavāt | tad an-ātyantikam
api sati pratyakṣa-anumāna-āgamānām ekasya vṛtṭir
api sati na śabda-vad abhiprāyaṃ nivedayaty eva
api sattā-mātram anveti, na tena siddhena kiñcit.
api sattā-mātram anveti na tena siddhena kiñcit.
api satyāṃ sādhyāṃ sādhyed yena asyā na abhāva-
api satsu upalambha-kāraṇeṣv iti teṣāṃ indriya-
'pi sad-asad-dvividhatvataḥ ||33|| pakṣo dharmī.
api sad-bhāvād abhāvād guṇavaty api || anyatra
'pi san | vastv-abhāvas tu na asti iti paśya
'pi san | vastv-abhāvas tu na asti iti paśya
api san || tathā viśuddhe viśaya-dvaye śāstra-
'pi san || prakāśamānas tādātmyāt svarūpasya
api san ||10|| tathā viśuddhe viśaya-dvaye śāstra
'pi san kṛtako vā syān nityaś ca ity a-nivṛtṭir
api santāna-upakāreṇa iti na tasya kaścit
api santāna-pariṇāma-apekṣatvāt. na evaṃ bhāvasya
api santāna-pariṇāma-apekṣatvāt. na evaṃ bhāvasya
api sandigdha-lakṣaṇo hetur ity na kaścīd dhetuḥ
'pi sandeha-mukhena eva doṣāt. so '-niścaye 'pi
api sann api sarvo draṣṭuṃ śakyah. ata eva a-
api sannikarṣaḥ pramāṇam, sarva-ātmanā
api sannidhānāt. katham na sa-apekṣāḥ. yāvatā sa
api sannidhānāt. katham na sa-apekṣāḥ. yāvatā sa
'pi sapakṣād vinivartanam | sandigdham tasya
'pi sapakṣe prāṇa-ādir na iṣṭaḥ. sapakṣa-a-
api samagra-sāmagrikā punar icchayā nivartyeta tad
api samayaḥ śaraṇam. āgama-bhramāśa-kāriṇām āho-
'pi samartha-svabhāva iti tata utpattir iti, ete
'pi samarthaḥ kim atra asmābhir ity apare
'pi samarthaḥ san param apekṣamāṇam katham
api samavāyād vijñāna-udaya-prasaṅgāt. na vai
'pi samavāye paratra vā | sambandho yadi viśvaṃ
api samānam tad varṇayor vā sakṛc-chrutiḥ ||

SV_02926	-vat. tasmād artha-antara-upādhi-vāde	'pi samānaḥ prasaṅgaḥ. atha api syād bhinnā eva
SV_04708	kartum. evaṃ sati idam ānantyaṃ tadvaty	api samānam. jātyā api hi viśiṣṭā vyaktasya eva
V3_02001	syāt. a-prakaraṇān na iti cet, tad anyatra	api samānam. na, atra dharmaṇaḥ prakṛtatvād iti
SV_10513	smṛty-artho drṣṭānta iti cet. tad itaratra	api samānam. so 'yam anyatra anupalambha-mātrād
V3_08507	idam viśānī gotvād iti tat katham. tatra	api, samudāya-vyavasthāyāḥ kāraṇaṃ samudāyinaḥ |
PV_03316	sādhya-sādhana-saṃsthiṭiḥ || sarva-ātmanā	api sambaddham kaiścid eva avagamyate | dharmaiḥ
SV_15008	āveditaṃ prāk. astu vā artha-antaram. tathā	api sambandha-doṣaiḥ prāg uktaiḥ śabda-śaktiś ca
V2_04606	tad etad a-tasmims tad-grahād bhrāntir	api sambandhataḥ pramā ||1cd|| sva-pratibhāse 'n-
SV_04911	-vaiyarthya-ādayaḥ proktāḥ. jāti-grahaṇe	'pi sambandhāc chliṣṭa-abhāsā buddhiḥ
PV_04236	nīta-sañcaya-apacayair iva || a-tadvān	api sambandhāt kutaścid upānyate | drṣṭiṃ bheda-
V2_05601	nīta-sañcaya-apacayair iva ||27|| a-tadvān	api sambandhāt kutaścid upānyate | drṣṭiṃ bheda-
SV_09207	-abhiprāyam a-pratītiḥ. tad ayaṃ pratīyamāno	'pi sambandhi-rūpa eva iti svarūpeṇa na
SV_04614	jāti-codanā iti cet. a-śabda-codite saty	api sambandhe katham pravarteta. na hi kaścid
V3_01703	-anyataratvam api pratyuktam. api ca dvayor	api sambhava-a-virodha etad evaṃ syāt. anyathā tv
SV_15208	drśyanta iti loka-prasiddhy-anuvidhāne	'pi sambhavaty eṣām anyathā-bhāvaḥ. tasmāt
SV_09611	tad etad vyavaccheda-mātraṃ dvayor	api sambhavad vipakṣa-pracāra-śāṅkā-vyavacchedena
V3_07702	tad etad vyavaccheda-mātraṃ dvayor	api sambhavad-vipakṣa-pracāra-śāṅkā-vyavacchedena
V2_09713	'pi sparśa-bheda-darśanāt. kvacid viśeṣasya	api sambhavāc chaṅkāyā bhavitavyam iti sarvatra a
SV_01522	-bhedena viśeṣa-pratipatteḥ. tadvad anyasya	api sambhavāt, a-sambhava-anumāne ca bādhaka-hetv
V2_09811	-bhedena viśeṣa-pratipatteḥ, tadvad anyasya	api sambhavād a-sambhava-anumāne ca bādhaka-hetv-
SV_00907	rāgam āhuḥ. na evaṃ karuṇā-ādayo 'nyathā	api sambhavād iti nivedayiṣyāmaḥ. atra yathā
SV_16724	kaścil loka-sanniveśa-ādir ayukti-viśayo	'pi sambhāvāniya-puruṣa-vacanād arthaḥ
SV_01412	pramāṇaṃ bādhā-sambhavāt. tathā anyatra	api sambhāvyaṃ pramāṇa-antara-bādhanam | (20ab)
SV_15014	nāma apauruṣeyā vaidikāḥ śabdāḥ, tathā	api sambhāvyaṃ eva eṣām a-yathārtha-jñāna-
SV_17019	tad eṣām pravādo na pramāṇam. na hi kasyacid	api samyak-pratipatter abhāve bāhulyam arthavad
VN_05805	-antara-vyavasthā kriyate, tathā ajñānāyor	api sarva-ajñāna-ardha-ajñānam ity-ādi-prabhedān
V3_11606	'sambandha-ayogād yathā saṃsete, tathā iha	api sarva-an-antar-bhāva-ayogāt saṃśayaḥ. a-
VN_01303	prasaṅgaś caitanyeṣu ca. na ca ghaṭa-ādiṣv	api sarva-ātmanā anvayo '-vaiśvarūpya-saha-
V3_11113	tat-pratibandhāt. na anyad vipakṣe '-darśane	'pi. sarva-darśino hi darśana-vyāvṛttiḥ sarva-
SV_01006	tat-pratibandhāt, na anyad vipakṣe '-darśane	'pi. sarva-darśino hi darśana-vyāvṛttiḥ sarvatra
PV_02230	drṣṭāv api na hiyate | samavāya-ādy-abhāve	'pi sarvatra asty upakāritā || duḥkha-upakārān na
SV_15024	vahny-ādaya ekatra yathārtha-jñāna-hetavo	'pi sarvatra tathā bhavanti iti. tathā śabdānām
HB_03712	lakṣyate. na ca sambhavat-pratihatūnām	api sarvadā tad-upalabdhiḥ, atīśayavati tu prajñā
VN_00507	tato 'nyathā sati liṅge saṃśayaḥ. atra	api sarvam evaṃ-vidham asad-vyavahāra-viśaya iti
HB_02404	na iṣyate. kasyacit kadācit kutaścid bhāve	'pi sarvas tādrśas tathāvidha-janma iti kutaḥ.
SV_15209	bhāvaḥ. tasmāt kasyacid a-vaiparītya-darśane	'pi sarveṣām tathābhāvo na sidhyati. a-kṛtaka-
SV_12420	guṇa-antara-sāadhanāny api syuḥ. na api sann	api sarvo draṣṭuṃ śakyāḥ. ata eva a-drṣṭasya an-
NB_03133	apy upala-khaṇḍād ubhayaṃ vyāvṛttaṃ tathā	api sarvo vīta-rāgo na vaktā iti vyāptyā
V1_04009	rūpasya kaiścit prāṇi-viśeṣair iti na tayor	api saha-upalambha-niyamaḥ. nila-ākāra-
V2_06004	vā vidhiyeta a-viruddho vā. a-viruddhasya	api saha-bhāva-virodha-abhāvād a-pratiśedhaḥ.
HB_01915	sahakāriṇaḥ kāryaṃ kuryuḥ. tena a-kṣaṇikānām	api sahakāry-anapekṣiṇāṃ kāraṇatā syāt. na ca
V3_05311	sāphalyaṃ pratyuktam. indriya-upakāreṇa	api sahakāri-kāraṇaṃ śabdasya upasaṃharet. tac ca
HB_01916	-atīśaya-utpattiḥ. atha viśeṣa-utpattāv	api sahakāriṇā kṛta-viśeṣa eva upatiṣṭhet,
HB_02009	a-sahakāriṇaḥ syuḥ, kiṃ tarhy eka-arthakriyā	api. sā api na bhaven nir-viśeṣānām parasparataḥ,
PV_03089	sā a-pramāṇatā || tasmāt sva-śabdena uktā	api sā abhāvasya prasādhikā | yasya a-pramāṇaṃ sā
SV_10117	pramāṇyaṃ atra viśaye. asan-nīscaya-phalā	api sā. asattāyām api iyaṃ pramāṇam eva. na hy
V3_09310	tiro-dhāna-sadrṣiṃ śabda-viśayam āha, tasya	api sā katham nivṛttā a-pracyutā ca. avasthā
PV_04006	| yuktyā yayā āgamo grāhyo grāhikā asya	api sā na kim || prakṛtasya sataḥ prāg yaiḥ
PV_03273	| grāhya-grāhakatā-abhāvād bhāve 'nyatra	api sā bhavet || tasmāt ta āntarā eva
PV_03381	yadi | bhrāntiyā saṅkalanaṃ jyotir manaskāre	'pi sā bhavet || sarveṣām api kāryānām kāraṇaiḥ
SV_14111	sphoṭa-vicāra-anukrameṇa eva prativilhitā. na	api sā varṇa-svabhāvā. vastu-svabhāvāsya etad-
PV_02242	| sa-doṣatā api cet tasya tatra ātmany	api sā samā || tatra a-viraktas tad-doṣe kva
PV_03154	bhedini | sarvatra vyapadeśo hi daṇḍy-āder	api sāmṃvṛtāt || vastu-prāsāda-māla-ādi-śabdāś ca
VN_00414	nyāyaḥ. evam a-samarthanaṃ kārya-hetāv	api sādhanā-aṅga-a-vacanaṃ tad-vādināḥ parājaya-
VN_00318	'pi sāmārthya-a-pratipādanāt. kārya-hetāv	api sādhanā-aṅgasya samarthanaṃ, yat kārya-liṅgam
VN_06003	atha uttara-pakṣa-vādy evaṃ vikṣipet, tasya	api sādhanā-anantaram uttare pratipattavye tad-a-
V1_02004	-kriye karmaṇy a-viśeṣa-ādhyāi sādhanam ity	api sādhanā-nyāyam atipatati. krama-bhāva-
SV_09710	asya abhāve na bhavet. tad anena dvividhasya	api sādhanā-prayogasya gamakatā-lakṣaṇam uktam
HB_03505	sādhya-siddhir iti vyartho hetuḥ. bādhāyām	api sādhanā-sāmārthya-abhāvāt. a-niyame na ca
SV_09515	viśeṣa-parigrahaḥ kāryaḥ, san-mātra-āśraye	'pi sādhanā-sāmārthyāt. na sādhyatve, vaiphalyāt.
V3_07505	viśeṣa-parigrahaḥ kāryaḥ, san-mātra-āśraye	'pi sādhanā-sāmārthyāt. na sādhyatve, vaiphalyāt.
HB_03807	abhāvāt, a-tad-dharma-bhāvī ca katham anyadā	api sādhanam kasyacit. tasmāt svabhāvataḥ sva-
V3_01505	artha-antara-bhāva-an-abhyupagame sāmānyena	api sādhanam na sambhavati, anyatara-artha-antara
NB_03054	bhavanti. evaṃ siddhasya, asiddhasya	api sādhanatvena abhimatasya, svayaṃ vādinā tadā
V3_01108	yathā – śrāvaṇaḥ śabda iti, asiddham	api sādhanatvena iṣṭam yathā asiddhau hetu-

V2_09305	niścayam āha – prasiddhas tu dvayor	api sādhanam iti. tatra anvaya-niścayena viruddha
PV_02014	-kṛtiḥ || sādhyena anugamāt kārye sāmānyena	api sādhanam | sambandhi-bhedād bheda-ukti-doṣaḥ
V3_09607	||71|| sādhyena anugamāt kārye sāmānyena	api sādhanam | sambandhi-bhedād bheda-ukti-doṣaḥ
V3_02703	guṇatva-eka-artha-samavāyī-anityatva-abhāvam	api sādhyati iti. anena eva ca anumāna-kāle
SV_01926	iti. kasyacid arthasya pratiṣedham	api sādhyaitu-kāmena hetor vyāpakasya vā
V2_10104	iti kasyacid arthasya pratiṣedham	api sādhyaitu-kāmena hetor vyāpakasya vā
V3_10011	-vyatireko hetur ucyate, tadā katham. tatra	api sādhyā-abhāvo vipakṣa iti tad-vyatirekaḥ
PV_04028	eṣa na nyāya iti sūcitam || gamya-arthatve	'pi sādhyā-ukter a-sammohāya lakṣaṇam | tac catur
PV_04052	saṅkrāntau nyāyaḥ śāstra-parigrahaḥ || tatra	api sādhyā-dharmasya nāntarīyaka-bādhānam |
V3_02110	nyāyaḥ śāstra-parigrahaḥ ||12|| tatra	api sādhyā-dharmasya sambaddhasya eva bādhānam |
VN_02022	tathāvidhas tu dharmāḥ pṛthag an-ukto	'pi sādhyā-dharme 'ntar-bhāvāt pakṣī-kṛta eva iti
V3_09803	yathā – anityaḥ śabdaḥ śabdātvdā iti, so	'pi, sādhyā-sādhanayor bhedāt sādhyasya dharmīnaḥ
PV_04166	| anyathā śāśa-śrīṅga-ādau sarva-asiddhe	'pi sādhyatā || sarvasya ca a-prasiddhatvāt
PV_02145	kṣayāt || hetu-svabhāva-jñānena taj-jñānam	api sādhyate | tāyaḥ sva-dṛṣṭa-mārga-ukter
HB_02409	api tato na bhaved artha-antara-vat. na	api sāmāgrī tam janayed a-taj-janana-svabhāvāt
HB_02504	jāti-bheda-darśanāt. anyathā hi vilakṣaṇāyā	api sāmāgrī a-vilakṣaṇasya utpattau na kāraṇa-
PV_03534	sāmāgrīḥ sarva-sambhavaḥ | ekaḥ syād	api sāmāgrīyō ity uktaḥ tad aneka-kṛt || arthaḥ
SV_16916	āśvāsaḥ. tasmān na apauruṣeyād vyākhyānān na	api sāmāyikaloka-vyavahārād veda-artha-siddhiḥ.
VN_00317	vastutaḥ samarthasya hetor upādāne	'pi sāmārthya-a-pratipādanāt. kārya-hetāv api
V3_00503	pratipadyate, tam pratipadyamāno 'param	api sāmārthya-āyātām abhyupagacchati, prabhā-
SV_05217	kriyamāṇam dhiyaḥ prati ||103|| tena ekena	api sāmārthyaḥ tāsāḥ na ity a-graho dhiyā | (104ab
SV_05303	05ab) nīla-ādīnām hi cakṣur-vijñāne pratyekam	api sāmārthyaḥ dṛṣṭam iti samūhe 'pi śaktir a-
PV_02103	eka-aṅga-vikale 'pi na | pratyekam	api sāmārthyaḥ yugapad bahu-sambhavaḥ || na
SV_07305	bhāvāt paramparayā liṅga-anusāreṇa. na	api sāmānya-lakṣaṇa-avabhāsinām pratyayānām
SV_05310	kevalam ekaika-vyaktya-apāye vijñāna-utpattāv	api sāmānyam tad-dhetuḥ, kiṃ tarhi vyaktinām ekam
V2_04807	ca kasyacid arthasya asiddheḥ. ata eva sad	api sāmānyam na arthaḥ. tasmād vastu-rūpa-
SV_03911	-abhiprāyo 'nuvidhīyate, anya-apoho	'pi sāmānyam mā bhūt, na hy evam pratipattir iti.
SV_05013	iti kiṃ na iṣyate. avaśyaḥ ca icchatā	api sāmānyam vyaktinām eka-kārya-janana-śaktir
V1_01712	jagat syāt. atha api syāt, pratibhāsamānam	api sāmānyam an-upalakṣaṇān na vivekena niścīyata
SV_07211	tan na ādheyatā asya vṛttiḥ. atha punaḥ sato	'pi sāmānyasya a-vyaktyasya vyaktyā jñāna-
SV_06527	bhedasya, tasya ca a-bhedāt. tad-ātmano	'pi sāmānyasya tad-ekayogakṣematvāt. tad ayam
SV_08618	tena te 'janakāḥ proktāḥ (170a) saty	api sāmānye rūpe na tena te janakās tasya an-
SV_03621	||67 || yadā ekā api strī dārā ekam	api sikatā-dravyam sikatā iti vyavahāras tatra
NB_03022	mahānasa-ādau. asti ca iha dhūma iti. iha	api siddha eva kārya-kāraṇa-bhāve kāraṇe sādhye
SV_09421	abhāvo jñeya-abhidheya-prameyatvaiḥ so	'pi siddha eva. tat kim idānīm jñeyam asti iti
V3_07303	abhāvo jñeya-abhidheya-prameyatvaiḥ so	'pi siddha eva. tat kim idānīm jñeyam asti iti
SV_13918	a-kāryatvāt, vastu-vad eva jñānasya	api siddhatvāt. jñānam prati kārakatve kasyacit
SV_11818	na ca atra anyasya sāmārthyaḥ paśyāmaḥ. na	api siddhy-upāyam. atha punar na śabda-arthayor
SV_13718	-ādi-vad ghaṭa-ādau. pratyabhijñāna-ādayo	'pi siddhi-hetavo na hetu-lakṣaṇam puṣṇanti. yad
VN_04710	eva anvākhyāne yatnas tat-svabhāvasya anyato	'pi siddheḥ, prakṛta-apa-bhramśa-dramaḍa-andhra-
VN_04411	abhidhānam nigrahasthānam. na, evam	api siddher iti cet, na prayoga-apeta-śabda-
PV_03422	kasyacit | tasya artha-rūpatā asiddhā sā	api siddhyati saṃsmṛteḥ || bhedenā an-anubhūte
V1_02412	-aṅgam ity anughōṣyāḥ, tathāvidhasya anyatra	api sv-acchatva-āder viśeṣasya bhāvāt. saṃvin-
PV_02152	yuyjate || tāpa-ādīṣv iva rāga-āder vikāro	'pi sukha-ādi-jah | vaiṣamya-jena duḥkhena
V1_02607	ekatva-an-adhyavasāyād bhinna-upalambhayor	api sukha-ādi-nīla-ādy-ākārayor a-nānātvāt kam
VN_01222	-bhedād dravya-svabhāva-bhedāt. evam hy asya	api sukha-ādīṣu caitanyeṣu ca bheda-avagamaḥ
PV_03401	bhavet || tathā hy āśrītya pitarām tad-rūpo	'pi sutaḥ pituḥ | bhedaḥ kenacid amśena kutaścid
PV_02097	-a-dravya-śabda-vat || vyatireki iva yac ca	api sūcyate bhāva-vācibhiḥ | saṅkhyā-ādi tadvataḥ
SV_08308	anekaḥ kāryasya ekasya kārakaḥ | ātmā ekatra	api so 'sti iti vyarthāḥ syuḥ sahakāriṇaḥ ||164||
V2_08104	-āyatane vyākhyāte. dharmā-dhātva-āyatane	'pi skandha-traya-svabhāva eva iti na virodhaḥ.
SV_03621	ity atra vā kiṃ nibandhanam ||67 || yadā ekā	api strī dārā ekam api sikatā-dravyam sikatā iti
SV_07112	jananād iti. tad ayuktam. tasya tad-abhāve	'pi sthānāt. patana-dharmāṇām hi bhāvānām pāta-
SV_07113	hi bhāvānām pāta-pratibandhād a-janako	'pi sthāpako bhavet. atra api yadi kaścit
V2_09204	-pāka-vat ||65|| na hi bahulam pāka-darśane	'pi sthāly-antar-gata-mātreṇa pākaḥ sidhyati,
SV_01015	-pāka-vat ||13|| na hi bahulam pāka-darśane	'pi sthāly-antar-gamana-mātreṇa pākaḥ sidhyati,
V3_08606	tādṛṣo 'mḥasah | kāryam tasya (66abc) yo	'pi sthīram ambho dṛṣṭvā a-dṛṣṭo 'py adhastād
V1_03410	tathāvidho na asti iti na tayoh sārūpyam. na	api sthūla eko viśayas tathā-avabhāsi, pāny-ādi-
V3_03104	viḥanyate, na aparam, an-abhyupagamāt. tasya	api snānāc chuddhi-vādīnaḥ śāstrasya sva-vacanena
PV_02248	vetty ayam janah | tasmān na ekatva-dṛṣṭyā	api snehaḥ snihyan sa ātmāni || upalambha-antar-
SV_01505	tatra ca tūla-upala-pallava-ādīṣu tad-bhāve	'pi sparśa-bheda-darśanāt. asya api kvacid viśeṣe
V2_09712	tatra ca tūla-upala-pallava-ādīṣu tad-bhāve	'pi sparśa-bheda-darśanāt. kvacid viśeṣasya api
PV_03503	so 'pi vāritah | keśa-golaka-dīpa-ādāv	api spaṣṭa-avabhāsanāt || pratīta-bhede 'py
V1_02807	a-śubha-pṛthivī-kṛtsna-ādīkam abhūta-viśayam	api spaṣṭa-pratibhāsam nir-vikalpakam ca bhāvānā-
V1_01201	tad ayam a-viśayatvād abhūta-a-viśiṣṭam	api sprṣṭvā ayam ghaṭa iti pratipadan na
PV_03283	spaṣṭa-artha-pratibhāsitā | svapne	'pi smaryate smārtaḥ na ca tat tādṛg-arthavat ||

V1_02814	vikalpako bhavitum arhati. tathā hi svapne	'pi smaryate smārtaṃ na ca tat tādṛg-arthavat ||32
SV_02816	na asti tatra eva asya tad-darśana-a-viśeṣe	'pi smārto niścayo bhavati. samāropa-niścayayor
SV_10512	eva vyāpnuvataḥ siddheḥ. niścita-arthasya	api smṛty-artho dṛṣṭānta iti cet. tad itaratra
SV_01816	anyatara-uktitaḥ | arthāpattyā dvitīye	'pi smṛtiḥ samupajāyate ||28|| yad āha –
PV_03143	asti tena sa cen mataḥ | evam indriya-je	'pi syāc cheṣavac ca idam idṛṣam || yad eva
SV_05914	pravṛttir yuktā, śiṃśapā-ādi-bheda-vat. atha	api syāt – a-vidhāya niṣidhya anyat pradarśya ekaṃ
SV_13219	saṅghāte śrutih kalakale katham ||255|| atha	api syāt – pratiniyatāḥ te saṃskārāḥ śābdānām.
SV_14906	na an-utpattimatām yadi ||281|| atha	api syāt – bhavatu nāma svabhāva eṣa bhāvānām ya
SV_07111	'py avasthiteḥ | na sthitiḥ (145bc') atha	api syāt – sthāpaka āśrayaḥ sāmānyasya tataḥ
SV_00418	vinā anupalabdhyā syāt. tathā sattā abhāvo	'pi syāt. apārthika-anupalabdhīḥ. atha anya-
SV_09022	-bheda-kṛta eva tayo rūpayoḥ svabhāva-bhedo	'pi syāt. eka-aneka-vyavasthiteḥ pratibhāsa-
PV_03187	-dhīḥ syāt smṛter na vā | tataḥ kāla-antare	'pi syāt kvacid vyākṣepa-sambhavāt || krameṇa
HB_01913	na syāt. a-viśiṣṭād viśeṣa-utpattau kāryasya	api syāt. tataś ca parasparato viśeṣa-utpāda-
HB_02010	bhāve vā tad-avasthāyām iva pṛthag	api syāt. tathā ca tad viśeṣa-bhāvi kāryam api
SV_12713	sannidhāna-mātreṇa janane '-vyutpannasya	api syāt. tasmān na vākyaṃ nāma kiñcid artha-
SV_11725	sannidhi-mātreṇa jñāpane '-vyutpannānām	api syāt. na anumānāt pratipattir līṅga-abhāvāt,
VN_06201	iti. atra api yadi puruṣatvāc cauro bhavān	api syāt, na ca bhavatā ātmā evam iṣṭaḥ, tasmān
SV_05308	tac cec chaktaṃ na kevalam ||105|| atha	api syāt, na vema-rahitaḥ kuvindaḥ paṭaṃ karoti
V1_01311	ca tasya tādātmyād anyasya a-samaya-darśino	'pi syāt. na hi prati-puruṣam arthānām ātma-
HB_02306	naśvaratve 'pi kaścīd a-tat-svabhāvo	'pi syāt, na hi sarvaḥ sarvasya svabhāva iti na
V3_07606	na bhavati mūrta ity a-mūrtatvaṃ nir-upākhye	'pi syāt. nir-upākhyasya abhāvād a-pratiṣedha-
SV_09607	na bhavati mūrta ity a-mūrtatvaṃ nir-upākhye	'pi syāt. nir-upākhyasya abhāvād na pratiṣedha-
V1_01712	-pratipatter a-nānā-ekaṃ jagat syāt. atha	api syāt, pratibhāsamānam api sāmānyam an-
V2_07703	-apekṣatve hi ghaṭa-ādīnām keṣāñcin nityatā	api syāt. yady api bahulaṃ vināśa-kāraṇāni santi,
SV_12407	staḥ. sa prabhāvo gati-siddhi-viśeṣābhyām	api syāt. yadi pauraṣeyā mantrāḥ kiṃ na sarve
SV_09812	-apekṣatve hi ghaṭa-ādīnām keṣāñcin nityatā	api syāt. yena bāhulye 'pi hi tad-dhetor bhavet
SV_11305	artha-pratipattiḥ sa pauraṣeyo vitatho	'pi syāt. śīla-sādhana-svarga-vacanaṃ tad anyathā
PV_04239	anya-nivartanam | dvairāṣye saty a-dṛṣṭe	'pi syād a-dṛṣṭeṣu saṃśayaḥ || a-vyakti-vyāpino
PV_03492	-vicchinna-vibhramaḥ | hrasva-dvaya-uccāraṇe	'pi syād a-vicchinna-vibhramaḥ || vicchinne
PV_02155	na ca apy a-niyato bhavet | a-guṇa-grāhiṇo	'pi syād aṅgaṃ so 'pi guṇa-grahaḥ || yadi sarvo
PV_03239	a-pramāṇatā | a-dṛṣṭa-grahaṇe 'ndha-āder	api syād artha-darśanam || kṣaṇikatvād atītasya
V2_08109	'py anyatra hetor vaikalyād a-vināśo	'pi syād ity a-vyāptiḥ. sā iyaṃ nir-apekṣatā
SV_16518	-sambhave 'py asya viśeṣas tathā anyasya	api syād ity an-abhiniveśa eva yuktaḥ. yasya
V2_05805	vinā anupalabdhyā syāt, tathā sattā abhāvo	'pi syād ity apārthikā anupalabdhīḥ. atha anya-
SV_12207	yadi hi vinā jvālayā syād anyatra	api syād iti. tatra jvālā-itara-janmanor a-bādhyā
SV_12208	bādhyā-bādhakatve jvālā-prabhavatvam anyathā	api syād iti dharmayor ekatra arthe sambhavāt sa
SV_12217	a-niyamāt. yad api vinā jvālayā syād anyatra	api syād iti. bhavaty eva. yayā sāmagryā
VN_00622	-sāmarthya-sthāpanāya tatra eka-śabda-niyogo	'pi syād ity yuktaṃ paśyāmaḥ. na ca niḥ-prayojanā
HB_03508	sā ca puruṣasya kvacid bādhyā-sambhave	'pi syād ity sa hetu-prayoga-viśayaḥ. kiṃ nu vai
SV_15210	'pi hy eṣāṃ kaścīn mithyā-artha-niyato	'pi syād ity svabhāva-a-parijñānāt sarvatra
SV_01407	gamayet. pramāṇa-antara-bādhyā cet (19c) atha	api syād ubhaya-vyavacchede pramāṇa-antaram
SV_09001	syād dadhi, na api sa eva uṣṭraḥ, yena anyo	'pi syād uṣṭraḥ. tathā dadhy api syād uṣṭraḥ, na
SV_09002	yena anyo 'pi syād uṣṭraḥ. tathā dadhy	api syād uṣṭraḥ, na api tad eva dadhi, yena anyad
V3_12207	anyathā hi kvacid dṛṣṭe 'bhāva-siddhāv	api syād eva a-dṛṣṭeṣu saṃśayaḥ. tathā hy a-
SV_09003	uṣṭraḥ, na api tad eva dadhi, yena anyad	api syād dadhi. tad anayor ekasya api kasyacit
SV_09001	uṣṭraṃ na abhidhāvati ||182|| tathā hy uṣṭro	'pi syād dadhi, na api sa eva uṣṭraḥ, yena anyo
PV_04138	-dharmi-vacanaṃ punaḥ || bādhyāyām dharmiṇo	'pi syād bādhyā ity asya prasiddhaye | āśrayasya
SV_02927	-upādhi-vāde 'pi samānaḥ prasaṅgaḥ. atha	api syād bhinnā eva śaktayaḥ śaktimato yābhir
PV_02111	-ādiṣu || atha hetur yathā-bhāvaṃ jñāne	'pi syād viśiṣṭatā | na hi tat tasya kāryam yad
SV_08726	sa kiṃ tasya eva vastunaḥ ||175|| atha	api syān na eva kaścīd a-kārako 'sti. sarveṣāṃ
V3_00507	iti. na apy asiddhy-ādayaḥ, yady evam idam	api syān na vā ubhayam iti dharmayoḥ sambandha-
HB_01413	eva kiṃ janayanti, kadācid anyathā	api syuḥ. tataś ca eko 'pi kvacij janayed iti cet,
SV_12420	-sampradāya-bheda-vad guṇa-antara-sādhānāny	api syuḥ. na api sann api sarvo draṣṭuṃ śakyāḥ.
PV_02266	malaiḥ || buddhes teṣāṃ a-sāmarthye jīvato	'pi syur a-kṣamāḥ | nirhrāsa-atīśayāt puṣṭau
SV_12515	śābdā dhvananti yena apauruṣeyāḥ syuḥ.	api syur apauruṣeyā yadi puruṣāṅām ādīḥ syāt.
PV_03455	-ādīkam | vidanti tulya-anubhāvās tadvat te	'pi syur āturāḥ || viśaya-indriya-sampāta-abhāvāt
SV_15503	gaty-antara-abhāvāt. te tv an-arthakā	api syur iti na iṣṭa-siddhiḥ. artha-pratīter na
VN_03704	-hetu-prayogasya anaikāntikatā vyākhyātā, so	'pi sva-abhimata-nitya-gotva-vṛttiṃ hetum
SV_02512	niveśa-abhāvāt sāmānyam anyat. sati vā tasya	api sva-ātmani vyavasthānād a-miśraṇam anyena.
V1_04207	syāt. sa ca tādātmyāt tathā prakāśamāno	'pi sva-para-ātmanoḥ prakāśakaḥ syāt, prakāśa-vat.
SV_09814	yady api bahulaṃ vināśa-kāraṇāni santi teṣāṃ	api sva-pratyaya-adhīna-sannidhitvān na avaśyam
V2_07704	api bahulaṃ vināśa-kāraṇāni santi, teṣāṃ	api sva-pratyaya-adhīna-sannidhitvān na avaśyam
V3_06208	-abhāvād abhāva-siddhiḥ, yato 'yaṃ doṣaḥ. na	api sva-viśiṣṭa-jñāna-bhāvāt, kiṃ tarhi yo 'yam
SV_08717	kriyā-a-kriye ||174|| bheda-mātra-a-viśeṣe	'pi sva-hetu-pratyaya-niyamita-svabhāvāt kecīd
V3_09807	pakṣa-nirdeśa eva tathā sidhyati, punar	api svata eva tathābhāvāt. tasmāt sa svayam

SV_11617 nityasya an-upakārāt. a-sāmarthye 'pi paścād
V2_08003 -mātreṇa kṣepa-ayogāt, prāg a-kartuḥ paścād
SV_01905 svātantryaṃ bhāvasya syāt. atas tad-abhāve
HB_00904 -hetubhya eva tasya anyato 'bhinirvṛtته. na
HB_00906 kiñcid iti tathā-upalabdhy-ādi-prasaṅgaḥ. na
SV_09105 na syāt, uṣṇa-svabhāvo 'gnir na an-uṣṇa ity
V1_02406 ayam ātmā para-upadhāno yuktaḥ, tad-a-višeṣe
HB_03314 anupalabdhiś ca iti. tatra kāraṇa-vyāpakayor
SV_10112 tv an-upalabhyamāno na san na asan. satām
SV_14909 pratigha-ātmatā-vat. satyam etat. tathā
SV_00304 an-artha-pratilambha eva syāt. kāryasya
V2_05711 ||31|| ity antara-ślokaḥ. kāryasya
V2_08309 svabhāvata eva bhavati. tathā anyatra
SV_10024 svabhāvata eva bhavati. tathā anyatra
HB_01606 darśanam, yad idaṃ bhāvān a-tat-svabhāvān
SV_04912 iti cet. tadā na jātir na tadvān ekasya
V2_08311 svabhāva-bhāvī, višeṣa-abhāvāt. evam anye
V2_07502 yathā tatra eva utpattiḥ. anayā diśā anye
SV_09314 yathā tatra eva utpattiḥ. anayā diśā anye
V3_05605 kācit trīyo hetuḥ, sa kiṃ na udāhṛtaḥ. so
HB_00409 prāmānyam pratyuktam. anvaya-niścayo
V2_09913 kāryam eva na syāt. ataḥ kārya-kāraṇa-bhāvo
SV_10022 | yatra nāma bhavaty asmād anyatra
V2_08308 | yatra nāma bhavaty asmād anyatra
VN_04602 -jananāc ca. na hy ayam apaśabdaḥ śabde
PV_04199 -liṅgaṃ jñānam idrśam || etena eva prasiddho
V3_06701 -bādhanād virodhaḥ. satyam, virodhi-vyāptena
PV_04001 idaṃ jagat || parasya pratipādyatvād a-dṛṣṭo
HB_00702 kaścīd agnir atra ity asmai nivedayati. na
SV_16705 ākr̥ṣyamāno 'ndhaḥ panthānam pratipadyate. na
HB_00709 iva vyaktaṃ mūlyam mrgayate. asmad-vacanād
PV_03308 | tad-vaśāt tad-vyavasthānād a-kārakam
PV_04017 alam | śaktasya sūcakam hetu-vaco '-śaktam
V1_03209 | tad-vaśāt tad-vyavasthānād a-kārakam
V3_00906 alam | śaktasya sūcakam hetu-vaco '-śaktam
SV_12914 a-śakalaṃ śabda-ātmānam upalakṣayāmaḥ. na
V3_01902 dharmināḥ śāstre nānā-dharma-vyavasthāyām
SV_08605 ekasya taj-janakam tad anyasya na ity anyo
SV_04308 -viṣayeṣv artheṣv arthakriyā-kāritvam. na
HB_03016 api tasya tad-anyasya vā a-pratipattāv
PV_03312 -hetutvād akṣāṇām asti na idrśam | tad-bhede
SV_12823 ekam eva an-avayavam vākyam. tatra ekatve
SV_14825 bhāva-upakṣepo 'nyasya. etena a-hetukatve
SV_01209 pratyeti vacanād api na eva pratyēṣyati. tad
V2_09405 vacanād api na eva pratyēṣyati. tad
SV_04802 nāma tadvad-doṣaḥ. jātir anyā mā bhūt. jātim
SV_00307 iti pramāṇam pratyakṣa-vat. pratyakṣasya
VN_00621 bhavantu, kim artha-antara-kalpanayā. bahavo
SV_15210 tathābhāvo na sidhyati. a-kṛtaka-svabhāvavte
VN_01309 na syāt. etena pariṇāmaḥ pratyuktaḥ, yo
SP_00020 ca na sambandhī ca tādrśaḥ || janane
V3_11810 vyāvṛtti-vyāptir asiddhā. prāṇa-ādayo
SV_05004 -vāsanāyā hetutvān nimittam. maricikā-ādiṣv
SV_09813 keṣāñcin nityatā api syāt. yena bāhulye
V2_05312 adhikarānatva-ādy-ayogād ity aparāḥ. paśavo
PV_03481 -sankrāntiyā prakāśaḥ samprakāśate || sādṛśye
V2_08406 ca pradeśa āśrayo 'gniḥ kāraṇam dhūmasya. so
V3_07209 nanv evam agny-ādiṣv api prasaṅgaḥ. tatra
VN_04203 iṣṭam iti cet, yasya kasyacid a-vādīno
SV_16208 sambhavāt. višeṣa-abhāvāc ca. tān
VN_06109 ca nigrasthānatvam vyākhyātam, tad
SV_09714 bhedo 'nyatra prayoga-bhedāt. sādharmyeṇa
V2_07513 'py anumāne vibhajya ucyate. sādharmyeṇa
NB_03026 dhūma iti kārya-hetoḥ prayogaḥ. sādharmyeṇa
V3_11906 -bhāvam gamayati ity uktam. buddhy-ādayo

api svabhāva-a-tyāgād a-śaktiḥ. sambandhe na ayam
api svabhāva-a-parāvṛtته. apekṣyāṃ ca uktam. na
'pi svabhāva-a-vaikalyān na abhāvaḥ. kārye tv
api svabhāva-antara-karāṇe tad-avasthasya bhāvasya
api svabhāva-antarām asya āvaraṇam, tad-avasthe
api. svabhāva-antarasya asataḥ kathañcid a-
'pi svabhāva-abhyāsa-višeṣāt tad-ātma-atīśaya-
api svabhāva-asad-vyavahāra-siddhir anya-bhāva-
api svabhāva-ādi-viprakarṣāt kadācid anupalambhāt
api svabhāva-niyamād dhetoḥ svabhāva-niyamaḥ
api svabhāva-pratibandhaḥ, tat-svabhāvasya
api svabhāva-pratibandhaḥ, tat-svabhāvasya
api svabhāva-bhāvī, višeṣa-abhāvāt. evam anye 'pi
api svabhāva-bhāvī višeṣa-abhāvād iti. yā kācid
api svabhāva-mātreṇa citreṣu vyāpāreṣu niyuñkte.
api svabhāva-sthiter a-grahāṇād iti para-vāda eva
'pi svabhāva-hetavo yathāsvam pramāṇaiḥ siddha-
'pi svabhāva-hetu-pravibhāgā draṣṭavyāḥ. tasya ca
'pi svabhāva-hetu-pravibhāgā draṣṭavyāḥ. sattā-
'pi svabhāva-hetāv antar-bhavati ity udāhṛta eva.
'pi svabhāva-hetau sādhyā-dharmasya vastutas tad-
'pi svabhāvam niyamayati ity ubhayathā svabhāva-
api svabhāvataḥ ||196|| so 'yam kvacid bhavan
api svabhāvataḥ ||56|| so 'yam kvacid bhavan
'pi svabhāvataḥ pratītiṃ janayaty a-darśanāt,
'pi svabhāvasya pṛthak kṛtiḥ | kāryeṇa saha
api svabhāvena arthato virodhāt. tad-upanyāseṇa
'pi svayam paraiḥ | dṛṣṭaḥ sādhanam ity eke tat-
api svayam prāg eva pratipadyate kiñcit, pramāṇam
api svayam vedaḥ svārtham vivṛṇoti, upadeśa-
api svayam siddham eva liṅgam anuṣṭya pratyeti
api svayam || yathā phalasya hetūnām sadṛśa-
api svayam || hetv-artha-viṣayatvena tad-a-śakta-
api svayam ||37|| ity antara-ślokaḥ. etena
api svayam ||5|| na api pāraparyeṇa, sādhyasya
api svayam ayam vaktā vibhāvayati. kevalam evam
api svayam ātmanā eva iṣṭaḥ sādhyāḥ, śāstra-
'pi svarūpeṇa eva janako na para-rūpeṇa a-tattvāt.
api svalakṣaṇasya anityatva-ādy-abhāvaḥ, yasmān
api svāpa-mada-mūrchā-vyavadhāna-parāṇmukhya-
'pi hy a-tad-rūpasya asya idam iti tat kutaḥ ||
'pi hy a-bhinnasya kramaśo gaty-a-sambhavāt ||250||
'pi hy a-bhūtvā nāśa-bhāvataḥ | sattā-nāśitva-
api hy anupalambham eva khyāpayati. na ca eka-
api hy anupalambham eva khyāpayati. na ca eka-
api hy abhyupagacchatā avaśyam bhāvānām bhedo
api hy artha-avyabhicāra eva prāmānyam, tad-
'pi hy eka-artha-kāriṇo bhaveyuś cakṣur-ādi-vat.
'pi hy eṣāṃ kaścīn mithyā-artha-niyato 'pi syād
'pi hi kalpayet, yo yasya pariṇāmaḥ, sa tasmād a-
'pi hi kāryasya kenacit samavāyinā | samavāyi
'pi hi kvacid darśanād eva sad-asantaḥ pratiyante,
api hi jala-ādi-bhrāntes tāv eva a-bhinna-ākāra-
'pi hi tad-dhetor bhavet kvacid a-sambhavaḥ ||194||
'pi hi tāvad yad ayuktaṃ paśyanti, na tadā eva
'pi hi dhīr anyā prakāśyā na tayā matā | svayam
'pi hi dhūmasya tat-kāraṇānām vā pratiṣṭhānād
api hi na agni-sattāyāṃ kaścīd vivādaḥ. viśiṣṭa-
'pi hi nirarthaka-abhidhāne kiṃ na nigrāho
api hi para-kriyā-darśana-pūrvakam eva anyāḥ
api hi pratipādita-artha-viparyayatvāt sādhanā-
api hi prayoge 'rthād vaidharmya-gatiḥ. asati
api hi prayoge 'rthād vaidharmya-gatiḥ, asati
api hi prayoge 'rthād vaidharmya-gatir iti. asati
'pi hi prāṇa-āder hetavo ghaṭa-ādau na santi.

PV_04090 || tena an-abhīṣṭa-samsr̥ṣṭasya iṣṭasya
V1_03611 vā viṣayaḥ pratividito bhavati. vidyamāne
SV_12120 dhetor a-hetuko nāma. a-dr̥ṣṭa-hetavo
SV_05506 ity uktam prāk. api ca, vastu-sāmānya-vādino
V1_01604 anya-buddher apy anumāna-prasaṅgaḥ. siddhe
PV_03494 vitathatva-prasaṅgataḥ || sarva-antyo
SV_04708 idam ānantyaṃ tadvaty api samānam. jātyā
V3_09210 buddhi-bhuvana-ādinām vyākhyātāḥ. tatra
PV_04143 sādhyasya bādhā kācana vidyate || dvayasya
SV_07824 kasmād iṣṭaḥ sāmānya-tadvatoḥ ||156|| yo
V2_06513 -sādharmyāt tad-viparyāsa eṣaḥ. vyavahitānām
SV_13512 -bhāvasya vyavasthitatvāt. kṛtakānām
VN_01408 iti iṣṭam syāt. tad a-viruddham anyasya
V3_05501 -śloka. etena eva udāharāṇena nidarṣite
VN_03502 na ca utpatti-dharmakatvān nityam ity atra
VN_02809 siddhir iṣṭā bhavati, tatas ca na prāg
SV_02006 hetu-vyāpaka-anupalabdhir ubhayasya
SV_08414 na etad asti. yasmāt tena ātmanā hi bhede
SV_01301 vyabhicāraḥ śeṣavataḥ. kiṃ ca, vyatireky
V2_09511 vyabhicāraḥ śeṣavataḥ. kiṃ ca vyatireky
HB_00604 eva aparāpara-vyāvṛtyā dharmā-bhede
PV_03367 viṣayebhyaḥ samudbhavat | tad-anyasya
V2_10109 hetu-vyāpaka-anupalabdhir ubhayasya
V3_08408 dhūma-indhana-vikāra-vat ||64|| tatra
PV_03303 || an-ātma-bhūto bhedo 'sya vidyamāno
PV_02178 jāyate | kārya-an-utpādato 'nyeṣu saṅgatesv
PV_02135 -vipakṣam parikṣate || sādhyate tad-vipakṣo
HB_03711 śāṅkayā bhavitavyam. dr̥ṣṭa-pratihetor
SV_10308 api, na tāvatā tad-abhāva eva, vyavahitānām
VN_03206 iti, na atra pratijñāyāḥ prayogaḥ, na
VN_00301 eva a-sāmarthyena vyāpty-asiddheḥ pūrvakasya
VN_03804 vācyāni syuḥ. artha-antara-gamana-āder
V2_07509 asya abhāve na bhavet. tad anena dvividhasya
VN_03517 -dharmavati vastutaḥ sādhyā-avyabhicāre
VN_03812 nigrahasthānam iti. atra api yady udbhāvite
VN_03717 hetvābhāseṣv antar-bhāvād dr̥ṣṭāntasya
PV_02167 rūpaṃ prān na dr̥ṣyate || śatadhā viprakīrṇe
VN_06719 na apy a-niyamāt kathā-prasaṅgād iti. idam
PV_03242 bhāva-janmanām | anyair a-kārya-bhedasya tad-
SV_08125 -apekṣasya vyañjakatve '-vikāriṇaḥ | na
V1_01009 -grahaṇa-a-grahaṇa-ūha-an-ūha-artha-bhāva-
SV_10824 -sāmānya-saṃyoga-ādinām ca. tathā an-āgama-
SV_10901 tathābhāvo yathā ātma-ādinām. āgama-
V1_02005 -hetūnām buddhinām, anyair a-kārya-bhedasya
SV_09923 ity uktam. sa tarhi naśvaraḥ svabhāvo nir-
V2_08113 eva na syāt. sa tarhi vinaśvara-svabhāvo nir-
SV_14512 bhavati ity ucyate. naśyan bhāvo '-para-
V2_08112 kadācid bhavet kvacid vā tat-kāla-dravya-
SV_09922 kadācid bhavet kvacid vā tat-kāla-dravya-
V2_08112 kvacid vā tat-kāla-dravya-apekṣa iti nir-
SV_09922 kvacid vā tat-kāla-dravya-apekṣa iti nir-
SV_11711 ghaṭa-ādinām a-grahaṇa-āpatter an-āloka-
PV_04285 'bhāve bhāvas tathā katham || ye '-para-
SV_14515 tathābhūtasya eva svayaṃ jāter ity aparā-
PV_04279 -vināśa-vat | pramāṇa-antara-bādhād vā sa-
V3_06507 -anityatva-vat. pramāṇa-bādhānād vā api sa-
V3_06508 syāt tal-liṅgena api virodhaḥ, yathā sa-
SV_07824 ||156|| yo 'pi hi sva-āśraya-indriya-saṃyoga-
SV_17303 -ādikam apekṣate, nīla-ādi-bheda-vat. tad-
SV_11814 tat kim anayā paramparayā. sa eva sampradāya-
V3_07008 eva udāhṛtā. sa punar upādhi-bheda-
SV_09311 bheditva-ādayo vyākhyātāḥ. evam upādhi-bheda-
V2_07410 -ādayo 'pi vyākhyātāḥ. evam upādhi-bheda-
PV_04010 vastv-a-samāśrayāt || sann artho jñāna-sa-
PV_04174 pratijñā-doṣatā bhavet || pakṣa-doṣaḥ para-

api hi bādhane | yathā sādhyam a-bādhataḥ pakṣa-
'pi hi bāhye 'rthe yathā-svasaṃvedanam eva artha-
'pi hi bhāvās tad-anyaiḥ svabhāva-a-bhedam
'pi hi bhinnā eva vyaktayaḥ. katham tās v a-bhinna
'pi hi liṅge 'siddhayā buddhyā sambandha-abhāvād
'pi hi varṇa-ātmā nimeṣa-tulita-sthitiḥ | sa ca
api hi viśiṣṭā vyaktasya eva vaktavyā ity a-kṛta-
api hi śabda eva kevalaḥ siddhaḥ, na arthaḥ. na
api hi sādhyatve sādhyā-dharma-uparodhi yat |
'pi hi sva-āśraya-indriya-saṃyoga-apekṣa-
api hi hetoḥ phalānām utpatti-darśanān mūṣika-
api hetu-pariṇāma-niyamavatām a-śakyaḥ krama-
api, hetu-phala-santāne mṛd-dravya-ākhye pūrvakān
'pi hetu-lakṣaṇa-viṣaye svabhāvasya prthak-
api hetu-virodho yuktaḥ, pratijñāyā hi hetor
api hetuṃ brūyāt. evam-prakārānām a-sambaddhānām
api hetuḥ. iti iyaṃ trividhā apy ukta-
'pi hetuḥ kaścin na ca aparāḥ | svabhāvo 'yam (167
api hetuḥ syāt (18c) na idam nir-ātmakam jīvac-
api hetuḥ syāt. na idam nir-ātmakam jīvac-
'pi hetuḥ. hetu-svabhāve 'nvaya-vyabhicāra-
api hetutve kathamcid viṣaya-ākṛti || yathā eva
api hetur iti. eṣa trividha eva pratiśedha-hetur
api hetur eva tathābhūto 'numiyate. pravṛtta-
'pi hetuḥ | bhinne karmaṇy a-bhinnasya na
api hetuḥ || hetv-antara-anumānam syān na etan
'pi heto rūpa-avabodhataḥ | ātma-ātmīya-graha-
api hetoḥ prāg itareṇa na kaścid viśeṣo lakṣyate.
api hetoḥ phalānām utpatti-darśanāt, mūṣika-
api hetoḥ, yena virodhaḥ syāt, kiṃ tarhi
api hetor a-vyāptiḥ. iha api punaḥ sādhanā-
api hetor a-sāmarthyā eva sambhavāt. na hi
api hetor gamya-gamakata-lakṣaṇam uktam
'pi hetor na avyabhicāra-dharmatā śakyā
'pi hetor vyabhicāre na sa pakṣam parityajati,
api hetāv antar-bhāva iṣṭo bhavati, tathā ca na
'pi hetau tad vidyate katham | rāga-ādy-a-niyamo
api hetvābhāseṣv antar-bhāvān na pṛthag vācyam.
apekṣa-a-virodhataḥ || tasmād indriya-vijñāna-
apekṣa-atiśaye 'py asya kṣaṇikatvāt kriyā kutaḥ ||
apekṣa-anapekṣa-ādi-prasaṅgaḥ. mano-vijñāna-
apekṣa-anumāna-viṣaya-abhīmatānām tathābhāvaḥ,
apekṣa-anumāne 'pi yathā rāga-ādi-rūpaṃ tat-
apekṣa-ayogād anapekṣāc ca krama-utpatty-ayogāt.
apekṣa ity a-hetukaḥ syāt. na a-hetukaḥ sattā-
apekṣa ity a-hetukaḥ syāt. na a-hetukaḥ, sattā-
apekṣa iti taj-jñāpanāya sā | avasthā a-hetur
apekṣa iti nir-apekṣa eva na syāt. sa tarhi
apekṣa iti nir-apekṣa eva na syāt ity uktam. sa
apekṣa eva na syāt. sa tarhi vinaśvara-svabhāvo
apekṣa eva na syāt ity uktam. sa tarhi naśvaraḥ
apekṣa-grahaṇa-prasaṅgād anapekṣa-ātma-an-
apekṣa-tad-bhāvās tad-bhāva-niyatā hi te | a-
apekṣa-dharma-antara-pratiśedha-arthaṃ tat-
apekṣa-dhruva-bhāva-vat || hetv-antara- samūhasya
apekṣa-dhruva-bhāva-vat ||52|| pramāṇam vā yadi
apekṣa-dhruva-bhāvayoh. pramāṇam punaḥ – na
apekṣa-pratipattikam sāmānyam āśraya-śūnyeṣu
apekṣa-pratitayas tu na vastu-svabhāvāḥ, kiṃ
apekṣo 'rtha-jñāpanam kiṃ na karoti. sa ca śabdo
apekṣaḥ kevalo vā kṛtakatva-sattva-van nāśe
apekṣaḥ kvacit svabhāvo hetur ucyate, kvacid
apekṣaḥ kvacit svabhāvo hetur ucyate, kvacid
apekṣo na asan jñānena sādhaḥ | sato 'pi vastv-
apekṣo na iti ca pratipāditam | iṣṭa-a-sambhavy-

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V3_00308
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PV_04233
V2_05513
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V2_06406
SV_00620
PV_03172
V1_00506
SV_15508
SV_16223
V2_04808
V2_04909
SV_12614
SV_11801
SV_16811
SV_04202
SV_13423
SV_13202
NB_02036
PV_03122
V3_08307
SV_15029
SV_00710
V3_08306
SV_15618
HB_02412
HB_01804
SV_10008
V2_08210
SV_00626
V3_08209
V1_00403
HB_02113
SV_09919
V2_08109
PV_03406
SP_00003
SP_00003
SV_06204
SV_01223
V2_09508
SV_07514
HB_01712
SV_05401
SV_14414
SV_11903
SV_07415
SV_05327
SV_17303
HB_00913

nanu doṣaḥ tayor ayam || uttara-avayava-
anya-deśa-kālayor vartamāno bhāvas tat-sa-
anya-deśa-kālayor vartamāno bhāvas tat-sa-
na avaśyaṃ-bhāvitā ikṣyate | (194ab) nir-
na avaśyaṃ-bhāvitā ikṣyate ||53|| nir-
nityo bhāvaḥ kenacid gr̥hyamānas tat-kāraṇa-
pratijñā-mātra- samjñīnaḥ || uttara-avayava-
ayam hetutvena apadiśyamānaḥ. upādhi-bheda-
-lakṣaṇaḥ samavāya iti. sva-āśraya-samavāya-
iti tad-vyāpī. katham punar etad gamyate nir-
tad-vyāpī. katham punar etad gamyate – nir-
sa ca ayam hetutvena upādiyamāna upādhy-
svabhāvena sādhayati. yo hi svabhāvo nir-
svabhāvena sādhayati. yo hi svabhāvo nir-
niyama-abhāvāt. san khalv apy arthaḥ pratīty-
tayā punaḥ | (328ab) yadi saṅketa-nir-
|| niṣedhe tad-viviktaṃ ca tad anyeṣāṃ
||24|| niṣedhe tad-viviktaṃ ca tad-anyeṣāṃ
puruṣa-samīta-nisarga-siddhāyora upadeśa-
iṣṭam viruddha-kārye 'pi deśa-kāla-ādy-
tatra iṣṭam viruddha-kārye 'pi deśa-kāla-ādy-
| anyatra a-drṣṭy-apekṣatvāt kvacit tad-drṣṭy-
abhāva-viśayatva-virodhād artha-sāmarthyā-
na tu śabda-svabhāva-kṛtaḥ, puruṣa-upadeśa-
anyasya cirād aparasya vrata-carāṇa-ādy-
api prāmāṇyam, tat-pratibaddha-vastu-liṅga-
liṅga-pratipatter api tathā-rūpatvād anvaya-
-śabda-bāhulyāt, tad-arthasya puruṣa-upadeśa-
ca, tatra apy atīndriyatvena sādhanā-
-samayāt pāṇinīya-ādi-vyavahāra-vat, upadeśa-
hy upakuryād an-ādheya-viśeṣasya an-anya-
na ca sannidhi-mātreṇa sādhanāḥ. vyakty-
na. tatra api yogya-deśa-sthiti-tāratamya-
bhūtasya api bhāvasya vināśaḥ, hetv-antara-
anyena vyavasāyam smṛtiṃ viduḥ | tac-cihna-
chakti-prasūteḥ sāmagryā yogyatā an-anya-
-janana-svabhāva-sthitaḥ ca eṣāṃ samaya-āder
-sāmagrī. śakti-pariṇāma-pratyayasya anyasya
utpādane, śakti-pariṇāma-pratyayasya anyasya
vidhāna-apekṣatvād iti cet. a-sāmarthyam
kāraṇa-svabhāva-kṛtatvād a-kāraṇa-
api darśitaṃ bhavati. kāryam param
sattā-vyatirekeṇa na anyat kiñcid vināśo
sattā-vyatirekeṇa na anyat kiñcid vināśo
||7|| asāv api yathā-sannihitān na anyam
||63|| asāv api yathā-sannihitān na anyam
anyat sādhanam avyabhicāry-ātma-sambandham
bhūtvā punas tad-bhāve 'para-abhisamskāram
api na asti ity a-samānam. sā iyaṃ nir-
a-vināśo 'pi syād ity a-vyāptiḥ. sā iyaṃ nir-
katham || sa eva yadi dhī-hetuḥ kiṃ pradīpam
|| para-apekṣā hi sambandhaḥ so 'san katham
| samś ca sarva-nir-āśaṃso bhāvaḥ katham
an-āśaṅkāmano vā kiṃ parasmād upadeśam
siddha eva sādhanam iti tathābhāva-niścayam
siddha eva sādhanam iti tathābhāve niścayam
janayan svarūpa-anukāriṇiṃ tat-sambandham
eva sa tasya svabhāvaḥ, na sa sāhityam
apekṣate nāma, an-ādheya-atīśaya-ātmā parair
eva iti na kasyacid dhetur a-hetuś ca na
vā katham ||237|| na hi siddham sat param
param nityam tat-svabhāvaṃ kim iti indriyam
-dharmā bhāvaḥ svabhāva-pratibandhād
indriya-gamyāḥ sva-pratītau paribhāṣā-ādikam
bhavati, na punas tad-bhāve hetv-antaram

apekšo na doṣaḥ pakṣa iṣyate | tathā hetv-ādi-
apekšo nāma bhavati. tathā hi tathā-vṛttir eva
apekšo nāma bhavati. tathā hi tathā-vṛttir eva
apekšo bhāvo vināśe. sa-apekṣatve hi ghaṭa-ādinām
apekšo bhāvo vināśe. sa-apekṣatve hi ghaṭa-ādinām
apekšo yadi grahaṇam asya janayet, yuktaṃ yat
apekšo yo doṣaḥ so 'nubadhyate | tena ity uktaṃ
apekšo vā svabhāvaḥ kevalo 'tha vā | ucyate
apekšo vijñāna-hetus tena janya eva syāt. tad-
apekšo vināśa iti. a-sāmarthyāc ca tad-dhetoḥ (196
apekšo vināśa iti. a-sāmarthyāc ca tad-dhetoḥ (56a
apekṣaḥ śuddho vā nāśe kāryatva-sattva-vat ||52||
apekṣaḥ, sa yadi kadācid bhavet kvacid vā tat-
apekṣaḥ sa yadi kadācid bhavet kvacid vā tat-kāla
apekṣaḥ sādhanam. na asan pratīti-mātreṇa, yataḥ
apekṣaḥ svabhāvata eva artheṣu śabda nilīnaḥ syāt,
apekṣakam | vyavahāram a-satya-arthaṃ
apekṣakam | vyavahāram a-satya-arthaṃ
apekṣaṇa-a-viśeṣād anya-viśeṣa-abhāvāc ca eko
apekṣaṇam | anyathā vyabhicāri syād bhasma iva a-
apekṣaṇam | anyathā vyabhicāri syād bhasmā iva a-
apekṣaṇāt | śrutau sambadhyate 'poho na etad
apekṣaṇāt, anapekṣāyāṃ vyavadhāna-ādi-bhāve 'pi
apekṣaṇāt, artha-antara-vad eva. na hi prakṛtyā
apekṣaṇāt. ekasmād api karmaṇaḥ kayościd artha-an
apekṣaṇāc ca. ācāryaḥ punar artha-bhidam jagau |
apekṣaṇāc ca. itarat punar bheda-antara-vimarśa-
apekṣaṇāt. tad-upadeśasya tad-icchā-anuvṛtter a-
apekṣaṇāt. tulyam indriya-ādīṣv api iti cet. na,
apekṣaṇāt. na hy apauruṣeye tasmīn upadeśo
apekṣaṇāt sakṛt sarvaṃ sva-kāryam janayet. na vā
apekṣaṇāt. sā ca iyaṃ krama-bhāvinī sad-asatos
apekṣaṇād ayas-kānta-ādi-vat. anyathā spaṣṭa-a-
apekṣaṇād iti. kārya-viruddha-upalabdhir yathā
apekṣaṇān no cet smṛtir na vyabhicārataḥ ||
apekṣaṇī ity ucyate. samagrāṇy eva kāraṇāni
apekṣaṇīyasya abhāvāt. tataḥ pratītir artheṣu
apekṣaṇīyasya abhāvād iti. pūrva-sajāti-mātra-
apekṣaṇīyasya abhāvād iti. pūrva-sva-jāti-mātra-
apekṣaṇe ||293|| yadi mantrā vidhānād anyato vā
apekṣaṇe vā a-hetukatva-prasaṅgāt. tasmāt so 'gny
apekṣata iti tataḥ kevalād an-utpattir ukta
'pekṣata iti tad-vyāpī. katham punar etad gamyate
'pekṣata iti tad-vyāpī. katham punar etad gamyate
apekṣata iti tan-mātra-anubandhī svabhāvo
apekṣata iti tan-mātra-anubandhī svabhāvo
apekṣata iti na a-pratyakṣam pramāṇam anumānād
apekṣata iti. svabhāvato 'sthitī-dharmaṇo
apekṣatā vināśasya kvacit kadācid ca bhāva-
apekṣatā vināśasya kvacit kadācid ca bhāva-
apekṣate | dipa-mātreṇa dhī-bhāvād ubhayaṃ na api
apekṣate | samś ca sarva-nir-āśaṃso bhāvaḥ katham
apekṣate || dvayor eka-abhisambandhāt sambandho
apekṣate. a-śroṭṛ-samskāram ca bruvāṇaḥ katham na
apekṣate. anupalambhāt tu kvacid abhāva-siddhāv
apekṣate. anupalambhāt tu kvacid abhāva-siddhāv
apekṣate, anyathā atiprasaṅgāt. sa ca sāmānyasya
apekṣate, kāryam tu pratyaya-antara-apekṣam iti
apekṣate ca iti vyāhatam etat. tasmād yaḥ kaścit
apekṣate. tasmāt svayam ayam bhāvas tat-svabhāva
apekṣate. na anapekṣaḥ svatantraḥ sambandhaḥ.
apekṣate. na hi tasya kevalasya yo na tat-
apekṣate nāma, an-ādheya-atīśaya-ātmā parair
apekṣate, nila-ādi-bheda-vat. tad-apekṣa-
apekṣate prakāśa-drava-uṣṇa-kaṭhina-dravya-ādi-

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V3_02509
SV_00706
V3_08303
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V2_06705
HB_01005
V2_07713
SV_09824
SV_01516
V2_05903
SV_15320
SV_15617
SV_02222
V2_08611
V2_07807
SV_09909
SV_09811
V2_07703
V3_06511
V3_06511
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SV_15121
SV_13117
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V2_04509
V2_07614
SV_09807
PV_02208
SV_07220
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PV_04048
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V3_04506
HB_00606
SV_10923
PV_03186
SV_03606
SV_08204
HB_01802
V2_07001
SV_11712
PV_04258
V3_08911
SV_06825
SV_17420
HB_02406
VN_02120
SV_03020
HB_02611
VN_03814
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prasiddhena ca a-nirākṛto 'bhyupagamo hetum
grāhi ca ayam kiṃ punaḥ kvacit sādhanam
| (278ab) bhāvo 'vaśyam bhavantam
bhāvāt. na hi yo yasya sattā-upadhānam na
jñāna-utpatti-samāśrayam sva-vijñāna-janane
tāvataḥ niścayo bhavati, kāraṇa-antara-
doṣaḥ, na pakṣasya, uttara-avayava-
sāmagrī-janmanām śaktinām pariṇāma-
sāmagrī-janmanām śaktinām pariṇāma-
dikṣite 'py a-nivāritāḥ | nityasya nir-
apohaḥ sambadhyate śrutau || anyatra a-dṛṣṭy-
tasya ayogād artha-abhidhāne puruṣa-upadeśa-
kevalā janayanti, salila-ādi-kāraṇa-antara-
-an-utpatteḥ. na, tatra api santāna-pariṇāma-
-an-utpatteḥ. na tatra api santāna-pariṇāma-
-sidhyanti, guṇa-antarānām kāraṇa-antara-
ca upalambhaḥ sattā ucyate. sāmagrī-pariṇāma-
-prasiddha-sandigdha-vācī, punaḥ sādhanā-
mantra-prayogād iṣṭa-siddhis tasya vidhāna-
||35|| sa hi dhūmo '-hetur bhavan nir-
||58|| sa hi dhūmo '-hetur bhavan nir-
svabhāvo na asti yo vinaśvaraḥ. tat-svabhāva-
na asti yo vinaśvaraḥ. tasmāt tat-svabhāva-
| (194ab) nir-apekṣo bhāvo vināse. sa-
ikṣyate ||53|| nir-apekṣo bhāvo vināse. sa-
utpattimanto 'bhyupeyāḥ, tad-bhāve para-
-apekṣatvena upagatatvāt. ye yad-bhāve para-
vā tad-ādheya-ātmakam prakṛtyā kiṃ kulālam
-atīśaya-pratilambha-hetum vastu-viśeṣam
kāraṇānām sahakārīṇi pratikṣipāmaḥ. kiṃ tv
kāraṇānām sahakārīṇi pratikṣipāmaḥ, kiṃ tv
punaḥ prakāśa-ādi-bhāve hetv-antaram
upayogena vijñānam janayantas tatra param
ekam kāryam kurvanti. na ca tatra sāmānyam
-vad eva. na hi prakṛtyā prakāśanās tam
te tat-pratipādane punar upadeśa-antaram
53ab) na hi bhāvā vinaśyantas tad-bhāve hetum
193|| na hi bhāvā vinaśyantas tad-bhāve hetum
-antarataḥ skhalat || vyāvṛttau pratyaya-
-utpādana-samartham aparām sajātiya-upādāna-
samartha-utpādānam eva samāna-jātiya-upādāna-
'nyasya kā kṣatiḥ || uktam ca na āgama-
'nyasya kā kṣatiḥ ||8|| uktam ca na āgama-
sāhityam apekṣate, kāryam tu pratyaya-antara-
-rūpayor eka-jñāna-samsargiṇoḥ paraspara-
tatra iti na tena gṛhyeran. tāsām anyatama-
-vipakṣayoḥ sattvam asattvam vā niścaya-
lakṣaṇe tan-mātra-anvayena para-mata-
śabdānām iti niveditam etat. puruṣa-atīśaya-
-śaktyā eva netra-dhīḥ || saṅketa-smaraṇa-
jasa-ādaya ity etad api puruṣa-abhiprāya-nir-
-utpatti-sthāna-vināśinaḥ kriyā kutaḥ, yad-
ca ayam kevalo 'pi samarthaḥ san param
-deśayoḥ. tasmād ime darśanam a-darśanam ca
tad ime sva-viśaya-jñāna-janane param
|| nāntariyakatā jñeyā yathāsvam hetv-
pratibandhena toyam gamayati deśa-ādy-
ghaṭa-ādi-śabdaiḥ kṛta-samayāḥ. tathā kāraṇa-
an-ādheya-viśeṣasya prāg a-kartuḥ para-
-bhāvinaḥ sakṛd api tato 'bhāvāt. paraspara-
-tayor eva paraspara-sāmarthya-upaghāta-
hi kasyacit pradhānasya aṅga-bhāvāt tad-
eva anyatvam iha iṣṭam. sa kevalas tad-
iti cet, kim idānim uttara-pratijñā-sannyāsa-
bhāvam na icchet. svabhāva eva hi kayācid

apekṣate. pratyakṣe 'rtha-grahaṇam indriya-
apekṣate. yat pauraṣeya-apauraṣeya-cintayā
apekṣate. sa ca svabhāva eva. niḥ-svabhāvasya
apekṣate sa tasya hetuḥ. a-hetuś ca katham
'pekṣate, sarvasya tatra akiñcitkaratvāt. api ca,
apekṣatvāt. anubhavo hi yathā a-vikalpa-abhyāsam
apekṣatvāt. anyathā sarve hetv-ādi-doṣaḥ pakṣa-
apekṣatvāt kārya-utpādasya. atra antare ca
apekṣatvāt kārya-utpādasya. atra antare ca
apekṣatvāt krama-utpattir virudhyate || kriyāyām
apekṣatvāt kvacit tad-dṛṣṭy-apekṣaṇāt | śrutau
apekṣatvāc ca. upalambha-yogya-a-yogya-ātmanoḥ
apekṣatvāt, tadvad bhāvo 'pi vināse syād iti. na,
apekṣatvāt. na evam bhāvasya kadācid apekṣā.
apekṣatvāt. na evam bhāvasya kācid apekṣā. tatra
apekṣatvāt. viśeṣa-hetv-abhāve tu syād anumānam,
apekṣatvāt syād vyabhicāro 'pi iti cet, na, kārya
apekṣatvād iti. ko hy a-dṛṣṭa- virodhasya
apekṣatvād iti cet. a-sāmarthyam apekṣaṇe ||293||
apekṣatvān na kadācin na bhavet, tad-bhāve
apekṣatvān na kadācin na bhavet, tad-bhāve
apekṣatvān na naśvaraḥ. śāly-ādi-bijānām api sa
apekṣatvān na vinaśvaraḥ. śāli-bīja-ādinām api sa
apekṣatve hi ghaṭa-ādinām keṣāñcin nityatā api
apekṣatve hi ghaṭa-ādinām keṣāñcin nityatā api
apekṣatvena upagatatvāt. ye yad-bhāve para-
apekṣatvena upagamante, na te tad-bhāva-niyatā
apekṣanta iti cet, na, tataḥ paraspara-sambandha-
apekṣanta iti yuktam. tathā a-kārya-viśeṣo nityo
apekṣanta eva kāraṇāni tad-avasthā-upakāriṇam.
apekṣanta eva kāraṇāni tad-avasthā-upakāriṇam
apekṣante, tad-ātmanas tādātmya-abhāve nairātmya-
apekṣante, te 'vaśyam tata ātmānam pratilabhante.
apekṣante, bhede 'pi tat-prakṛtitvāt. na tad-a-
apekṣante vahny-ādayaḥ. puruṣas tu sva-samaya-
apekṣante. satyam etat, tathā api bāla-vyutpatti-
apekṣante, sva-hetor eva naśvarānām bhāvāt.
apekṣante. sva-hetor eva vinaśvarānām bhāvāt.
apekṣam a-dṛḍham sarpa-buddhi-vat | prabhāsvaram
apekṣam anapekṣam vā janayan bhāvam eva vyañjaka
apekṣam anapekṣam vā vāsy-ādi-prayoga-vat karma-
apekṣam anumānam sva-gocare | siddham tena su-
apekṣam anumānam sva-gocare | siddham tena su-
apekṣam iti sahitabhya eva jāyate, na kevalebhya
apekṣam eva anyatvam iha iṣṭam. sa kevalas tad-
apekṣam tac cec chaktam na kevalam ||105|| atha
apekṣam, niścaye 'pi sandeha-mukhena eva doṣāt. so
apekṣam. pare hy artha-antara-nimittam a-tad-
apekṣam yathārtham apare viduḥ | (218ab)
apekṣam rūpam yady akṣa-cetasi | anapekṣya na cec
apekṣam vastu-sannidhi-mātreṇa svayam pravṛttam.
apekṣam vyañjakam syāt. katham tarhi idānim asaty
apekṣamānam katham upekṣeta. param an-ādṛṭya etat
apekṣamānās tat-sādhanam avyabhicāram eva
apekṣamānās tataḥ svabhāva-atīśayam svī-kurvanti.
apekṣayā | svabhāvasya yathoktam prāg vināsa-
apekṣayā. anayā diśā anyeṣv api gamakeṣu
apekṣayā apy aneka ekena vyavahāra-artham eva.
apekṣayā janakatvam, niṣpatter a-kārya-rūpasya
apekṣayā janya-janaka-svabhāva-lakṣaṇe hi kārya-
apekṣayā jaya-parājaya-vyavasthāpanāt. kevalam
apekṣayā tathā ucyante. tasya śabdair an-ākṣepān
apekṣayā tasmād anyāḥ. taj-jñānam tat-svabhāvo vā
apekṣayā, tasya tad eva ādyam nigrāhasthānam iti
apekṣayā dharma iti vyatirekī iva dharmiṇo

V3_07601 bhāvaṃ na icchet. svabhāva eva hi kayācid
V1_04402 dṛḍha-vāsanatvād iha vyavahāra-avisamvāda-
V3_04803 nityo 'sparaśtvād iti. katham a-sapakṣa-
VN_03605 hetor doṣeṇa parājaya iti na uttara-dṛṣṭānta-
SV_02520 bhāvasya yāvanti para-rūpāni tāvatyas tad-
HB_02509 sattvam asattvam vā syāt, apekṣya-abhāvāt.
SV_02224 api vā na bhavet, abhāva-kāla-a-viśeṣāt.
V2_08613 api vā na bhavet, abhāva-kāla-a-viśeṣāt.
V3_07803 -dharmaś ca. na hi pakṣa-vipakṣa-pravibhāga-
SV_00208 -vacanam. pakṣasya dharmatve tad-viśeṣaṇa-
V3_04401 bhavati. pakṣasya dharmatve tad-viśeṣaṇa-
HB_00202 bhavati. pakṣasya dharmatve tad-viśeṣaṇa-
SV_05325 iti kim anyas tat-karaṇāt tad-upakāri. tad-
PV_04198 sarvathā an-upayogataḥ || kadācin nir-
V3_05410 sarvathā an-upayogataḥ ||35|| kadācin nir-
VN_03420 eko bhāva ity-ādikam iti. na, sarvatra hetv-
SV_08124 bhavati iti dur-anvayam etat. kriyā-upakāra-
PV_02043 -hetuke || na a-kramāt kramiṇo bhāvo na apy
SV_08201 svabhāvasya an-atīśayād a-viśeṣa-ādhyāyini kā
PV_04217 tāḥ sva-jāti-samudbhavāḥ || anyonya-pratyaya-
SV_05305 tathā na kadācid vyaktayaḥ sāmānya-nir-
SV_15109 a-janakas tādrīsa eva janako yuktaḥ. anya-
PV_03027 niḥ-svabhāvātā | jāti-prasaṅgo 'bhāvasya na
SV_13016 -utpādād vijñāna-hetavaḥ, an-upakāryasya
V3_05013 -utpādād vijñāna-hetavaḥ. an-upakāryasya
PV_03025 -āśrayam | siddham pṛthak cet kāryatvaṃ hy
HB_02110 -svabhāva-antara-utpattir iti. na a-kāryasya
HB_01908 tatra hetu-santānasya pratyaya-antara-
SV_07207 cet kim āśrayeṇa apekṣitena an-upakāriṇā.
V1_01301 || yady eṣa niyamah – sva-abhidhāna-viśeṣaṇa-
SV_05017 vikalpānām a-vidyā-prabhavāt. na vai bāhya-
SV_16103 -jñānam janayanti, tadā pūrva-varṇa-smaraṇa-
PV_03244 na andha-dṛk tataḥ || svārtha-anvaya-arthā-
SV_12806 ca vākya-arthā-pratipatter avayava-antara-
SV_15624 bhāva-śaktir yadi idrīṣi | prayokṭṛ-bheda-
SV_13708 'vasthā-bhedas tad-anyam. an-atīśayasya
SV_02305 nāma bhavati. tathā hi tathā-vṛttir eva
V2_08701 nāma bhavati. tathā hi tathā-vṛttir eva
PV_02007 abhūta-vinivṛttaye | bhūta-uktiḥ sādhana-
SV_09825 -pariṇāma-apekṣatvāt. na evaṃ bhāvasya kācid
V2_07713 -apekṣatvāt. na evaṃ bhāvasya kadācid
V2_06708 -anupalambha-abhāva-prasaṅgāt. na api para-
PV_03190 kim arthikā || sāmānya-mātra-grahaṇe bheda-
SV_07217 matam ||146|| prāg eva asya ca yogyatve tad-
SV_05326 āśrayasya tad-upayoge 'n-upakāryatve kā iyam
PV_03521 mano 'ntaram | mano-jñāna-krama-utpattir apy
SV_11619 -śleṣa-apekṣi puruṣa-bhāvanā-pratibhāsi tad-
SV_14221 a-doṣa iti cet. an-atīśaya-lābhinaḥ kā
V2_08014 -darśanāt, tādavasthye ca teṣāṃ tad-ayogād
HB_02110 vad iti. sthira-hetu-vādiṇaḥ pratyaya-antara-
SV_07414 bhavati iti janyatā eva eṣāṃ parasparato
SP_00003 bhinnānām sambandho na asti bhāvataḥ || para-
SV_09908 tad-utpādanaḥ śāli-bījasya iti tat-svabhāva-
V2_07805 tad-utpādanaḥ śāli-bījasya iti tat-svabhāva-
SV_09905 yava-bīja-ādayo 'pi śāly-ānkure janye na sa-
SV_15017 -jñāna-jananāt. tad ime śabdāḥ saṃskāra-nir-
SV_09906 kadācit tatra api sannidhānāt. katham na sa-
V2_07804 kadācit tatra api sannidhānāt. katham na sa-
SV_16102 -cāriṇaḥ pūrva-varṇa-jñāna-sahakāri-pratyaya-
SV_16322 mantrāḥ puruṣa-praṇītā api tad-upayoga-nir-
SV_16329 vartamānāḥ samarthāḥ. tat-samaya-upadeśa-nir-
PV_02035 -dhiyāṃ dehād eva na kevalāt | sva-jāti-nir-
V2_07702 sa prakṛtyā eva naśvaraḥ. tathā hi sa-
SV_09810 sa prakṛtyā eva naśvaraḥ. tathā hi sa-
PV_04256 gatiḥ || dahana-pratyaya-aṅgād eva anya-

apekṣayā dharma iti vyatirekī iva dharmiṇo
apekṣayā pramānam. sāmvyavahārikasya ca etat
apekṣayā bhede 'sato 'n-adhikaraṇatvād asattvaṃ
apekṣayā virodhaś cintām arhati. hetor api
apekṣayā vyāvṛttayaḥ, tad-a-sambhavi-kārya-
apekṣayā hi bhāvāḥ kādācitkā bhavanti
apekṣayā hi bhāvāḥ kādācitkā bhavanti, bhāva-
apekṣayā hi bhāvāḥ kādācitkā bhavanti, bhāva-
apekṣayā hi bhāvāḥ kādācitkā bhavanti, bhāva-
apekṣayā hetor avyabhicāraḥ, vāstavatvāt. na hy
apekṣasya anyatra an-anuvṛtter asādhāraṇatā iti
apekṣasya anyatra an-anuvṛtter asādhāraṇatā iti
apekṣasya anyatra an-anuvṛtter asādhāraṇatā iti
apekṣasya āśrayasya tad-upayoge 'n-upakāryatve kā
apekṣasya kārya-a-kṛti-virodhataḥ | kādācitka-
apekṣasya kārya-a-kṛti-virodhataḥ | kādācitka-
apekṣasya virodhasya hetvābhāsa-an-atikramāt,
apekṣasya vyañjakatve 'vikāriṇaḥ | na apekṣa-
apekṣā a-viśeṣiṇaḥ | kramād bhavanti dhīḥ kāyāt
apekṣā. atīśaye vā kṣaṇikatvāt karmaṇaḥ
apekṣā anvaya-vyatireka-bhāḥ | etāvaty ātma-bhāvo
apekṣā anvayi vijñānam janayanti. tasmād a-
apekṣā api niśiddhā eva. tasmān na nityānām
apekṣā-abhāvatas tayoḥ || tasmād a-rūpā rūpānām
apekṣā-ayogāt. śakta-svabhāvasya nityam jananam a
apekṣā-ayogāt. śakta-svabhāvasya nityam jananam a
apekṣā ity abhidhiyate || niṣpatter a-para-
apekṣā ity ucyate, kāraka-svabhāvasya prāg api
apekṣā iti tataḥ svabhāva-antara-pratīlambha
apekṣā iti hi tat-pratibandhaḥ sa ca an-ādheya-
apekṣā eva arthā vijñānair vyavasīyanta iti,
apekṣā eva bhrāntayo bhavanti, kiṃ tu viplavād
apekṣā eva smṛtim upalīyante. sa eṣa varṇānām
apekṣā eva hetur indriya-jā matiḥ | tato 'nya-
apekṣā kāla-kṣepaś ca na syāt. tasya niṣ-kala-
apekṣā ca na a-saṃskāryasya yujyate ||294|| yadi
apekṣā ca prāg eva niśiddhā. sa ca karaṇa-
apekṣā tat-kṛta-upakāra-anapekṣasya tan-niyama-
apekṣā, tat-kṛta-upakāra-anapekṣasya tan-niyama-
apekṣā tato yuktā pramānatā || nityam pramānam na
apekṣā. tatra apy antyā kāraṇa-sāmagrī yā a-
apekṣā. tatra apy antyā sāmagrī yā a-vyavahitā
apekṣā, tasya tatra akiñcitkaratvāt, anya-karaṇe
apekṣā na yujyate | tasmāc cakṣuś ca rūpaṃ ca
apekṣā na yujyate | sāmānyasya a-vikāryasya tat
apekṣā nāma. tadutpatti-dharmā bhāvāḥ svabhāva-
apekṣā-prasādhani || ekatvān manaso 'nyasmin
apekṣā-lakṣaṇaḥ sambandhaḥ. so 'yam nityānām apy
apekṣā. lābhe vā apara-kāṣṭha-janma syāt. pūrvaṃ
apekṣā-virodhāc ca. tathā viśayāḥ sukha-duḥkhe
apekṣā vyaktaṃ kāraka-svabhāva-antara-utpattir
'pekṣā. sāmānyam punar an-āsādyā param nityam tat
apekṣā hi sambandhaḥ so 'san katham apekṣate |
apekṣāḥ. evaṃ tarhi kṛtakānām api keṣāñcit satām
apekṣāḥ. evaṃ tarhi kṛtakānām api keṣāñcit satām
apekṣāḥ. tadutpatti-pratyayānām kadācit tatra api
apekṣāḥ prakṛtyā ca artheṣu pratibhāna-hetavaḥ
apekṣāḥ. yāvata sa eva eṣāṃ svabhāvo na asti yas
apekṣāḥ. yāvata sa eva eṣāṃ svabhāvo na asti yas
apekṣāḥ sva-jñānam janayanti, tadā pūrva-varṇa-
apekṣāḥ svabhāvena phala-dāḥ. ye 'pi tantra-vidāḥ
apekṣānām a-sāmarthyāt, tatra api tad-ākāra-
apekṣānām janma janma-parigrahe || atiprasaṅgād
apekṣānām hi dharmānām na avaśyaṃ bhāvitā iḥṣyate
apekṣānām hi bhāvānām na avaśyaṃ bhāvitā iḥṣyate |
apekṣāt samudbhavāt | dhūmo 'tad-vyabhicārī iti

HB_02702	sādhyate. uktam atra yathā paryudāsa-vṛtṭyā	apekṣāto 'bhāva-anupalabdhi, na pratiṣedha-mātram
SV_02221	asattvam vā a-hetor anya-anapekṣaṇāt |	apekṣāto hi bhāvānām kādācitkatva-sambhavaḥ ||35||
V2_08610	asattvam vā a-hetor anya-anapekṣaṇāt |	apekṣāto hi bhāvānām kādācitkatva-sambhavaḥ ||58||
PV_03217	apy ete vilakṣaṇāḥ || yathāsvaṃ-pratyaya-	apekṣād a-vidyā-upapluta-ātmanām | vijñaptir
SV_14220	cet. agner iti kim. kāṣṭhād eva bhāvāt. tad-	apekṣād utpatter a-doṣa iti cet. an-atīśaya-
SV_11706	matāḥ ||235 || sahakāriṇaḥ sakāśād upādāna-	apekṣād jñāna-janana-yogya-kṣaṇa-antara-utpattir
SV_11803	-vat tan-mātra-a-sambhavaṃ tad-vyatirikta-	apekṣāṃ ca sādhyati. tataḥ kārya-dvāreṇa indriya
PV_02009	krama-janmanaḥ || nityād utpatti-viśeṣād	apekṣāyā ayogataḥ | kathañcin na upakāryatvād
V3_06302	nityaṃ bhāva-prasaṅgāt. anapekṣatvāt,	apekṣāyā viśeṣa-pratīlambha-lakṣaṇatvāt, tal-
V3_13005	-virahaś ca. samāna-deśa-āśraya-indriya-yoga-	apekṣāyām āśraya-samāna-a-samāna-deśa-rūpasya a-
V2_08004	a-kartuḥ paścād api svabhāva-a-parāvṛtṭeḥ.	apekṣāyām ca uktam. na api yugapat kriyā, tat-
V2_06712	-janaka-bhāve so 'napekṣasya nityaṃ syāt.	apekṣāyām ca pūrva-vat prasaṅgaḥ. tasmāt
HB_02017	iti. tatra sahakāribhyaḥ santāna-upakāra-	apekṣi-kāraṇa-kārya-janmany ādyaḥ sahakāri-viśeṣo
PV_03468	|| tasmād anumitir buddheḥ sva-dharma-nir-	apekṣiṇaḥ | kevalān na artha-dharmāt kaḥ sva-
V2_06309	tal-liṅga-darśanāt sambandha-smṛty-	apekṣiṇo 'numeya-pratipattau tadutpatteḥ prāk
V1_02704	-vicchedāt tan-nivṛttis tad-upādāna-kāraṇa-	apekṣiṇaś ca śīta-sparśa-āder apara-utpattiḥ.
SV_07423	-ādiṣu pradīpa-āder apy asti. tejaḥ-saṃskāra-	apekṣiṇaḥ cakṣuṣo 'rtha-pratipatteḥ. tataḥ
V2_09109	tasya hetuḥ syāt. phalasya api para-upaskāra-	apekṣiṇo na avaśyaṃ hetau bhāva iti tad-bhāva-
SV_05112	sā tu viśeṣa-lakṣaṇa-a-pāṭavāt pratyaya-	apekṣiṇā sva-vāsanā-prabodhena janyate. tasmād
SV_07820	api pradeśeṣu dṛśyeta. na ca sā vyakty-	apekṣiṇī ||155|| yadi hi vyakty-apekṣiṇī syāt.
SV_00711	chakti-prasūteḥ sāmagryā yogyatā an-anya-	apekṣiṇī ity ucyate. yā tarhy a-kārya-kāraṇa-
PV_03291	parokṣa-artha-kalpanā smarāṇa-ādikā | samaya-	apekṣiṇī na arthaṃ pratyakṣam adhyavasyati ||
SV_07821	ca sā vyakty-apekṣiṇī ||155|| yadi hi vyakty-	apekṣiṇī syāt. vyañjaka-a-pratipattau hi na
SV_00915	etāś ca sajātiya-abhyāsa-vṛttayo na rāga-	apekṣiṇyaḥ, na evaṃ rāga-ādayo viparyāsa-abhāve
NB_03012	yat kṛtakam tad anityam ity upādhi-bhedena.	apekṣita-para-vyāpāro hi bhāvāḥ svabhāva-
SV_09308	-arthaṃ nāśe kāryatva-sattva-vat ||186||	apekṣita-para-vyāpāro hi svabhāva-niṣpattau
V2_07408	nāśe kāryatva-sattva-vat ||52|| upādīyate.	apekṣita-para-vyāpāro hi svabhāva-niṣpattau
SV_07206	ity a-pratītiḥ. jananaṃ cet kim āśrayeṇa	apekṣitena an-upakāriṇā. apekṣā iti hi tat-
SV_11619	doṣo vikalpate ||232|| na hi bhāva-śleṣa-	apekṣī puruṣa-bhāvanā-pratibhāsi tad-apekṣā-
SV_04907	tan-nāntariyakatayā tu saṃvādo na pratibhāsa-	apekṣī, vastuni tu yathā-bhāvam arpita-cetasāḥ
V2_06909	tad-bhāva-abhāvayor darśana-a-darśana-smṛty-	apekṣe hi śabda-liṅge sva-viśayaṃ pratipādayataḥ,
SV_17410	anyad vā vyasta-gocaram | viruddham āgama-	apekṣeṇa anumānena vā vadat ||333|| virodham a-
SV_11312	-pratītiḥ. sa ced apauruṣeyo na ayaṃ samayam	apekṣeta. a-pratīty-āśrayo vā kathaṃ sambandhaḥ.
PV_03521	-vaigunīyād ālayān na anya-sambhavaḥ || na	apekṣeta anyathā sāmyaṃ mano-vṛtṭer mano 'ntaram |
V1_00908	na asya an-upakāriṇo buddhir bhāvam	apekṣeta. artha-abhipāta-kṛte ca buddhi-janmany
PV_03298	tathā eva arpyeta vācakaiḥ | dṛṣṭa-smṛtim	apekṣeta na bhāseta parisphuṭam || suptasya
V1_01107	gor darśanāt. na api iyam artha-sannidhim	apekṣeta. na hi gava-ādi-vikalpo 'rtha-sannidhāv
SV_16201	api varṇa-anukramaḥ puruṣa-vikalpaṃ yadi na	apekṣeta nir-ālambanaḥ svayaṃ prakāśeta. yatne
SV_07225	prāg eva asti iti na vijñāna-janane tam	apekṣeta. para-bhūtāyām ca asyām sā eva tato
PV_02123	a-svabhāvatvād vṛddhāv apy āhito yadā | na	apekṣeta punar yatnaṃ yatno 'nyaḥ syād viśeṣa-kṛt
HB_01002	niṣpanno na punas tad-ātmatāyām hetv-antaram	apekṣeta. bīja-ādi-vad anekānta iti cet, syād
PV_02121	bhūd iti ced āhitaḥ sa cet || punar yatnam	apekṣeta yadi syād a-sthira-āśrayaḥ | viśeṣo na
SV_11812	siddhyā artha-pratīter na kaścit sampradāyam	apekṣeta. sampradāya-sahitasya liṅgatvam iti cet.
V3_05309	jñāna-utpatti-samāśrayaṃ sva-vijñāna-janane	'pekṣeta, sarvasya tatra akiñcitkaratvāt. etena
V1_00810	smārtaṃ śabda-anuyojanam | akṣa-dhīr yady	apekṣeta so 'rtho vyavahito bhavet ||5|| na hi
SV_11420	eva vaidikā niyatā iti cet. na upadeśam	apekṣeran, na anyathā sañketena prakāśayeyuḥ,
SV_07413	hi bhāvāḥ sahakāriṇo viśiṣṭa-ātma-lābhāt tam	apekṣeran. yo hy eṣāṃ janaka ātmā sa tadā eva
SV_14924	-janana-svabhāvāḥ punar a-naṣṭā na janayeyur	apekṣeran vā param. taj-janana-svabhāvasya
SV_05212	kāraṇam ucyate. anekam api yady ekam	apekṣya a-bhinna-buddhi-kṛt | (103ab) na brūmo
SV_07302	vyañjakāḥ. satyaṃ vyañjakā na tu dhūmam	apekṣya agnir ātmani jñānaṃ janayati.
HB_02508	bhāvānām nityaṃ sattvam asattvam vā syāt,	apekṣya-abhāvāt. apekṣayā hi bhāvāḥ kādācitkā
SV_16603	-viśayaś ca. te punaḥ sva-viśaye 'py āgamam	apekṣya eva sādhakāś cet. an-āgamād dhūma-āder
SV_13118	kārya-upayogāt. tathā śabdo 'pi yadi kiñcid	apekṣya kāryaṃ kuryāt, karotu, pūrva-svabhāva-
V3_05303	kārya-upayogāt. tathā śabdo 'pi yadi kiñcid	apekṣya kāryaṃ kuryāt, karotu. pūrva-svabhāva-
SV_16016	-janita-jñānaḥ sa śrutāv a-paṭu-śrutīḥ |	apekṣya tat-smṛtim paścād ādhatte smṛtim ātmani ||
SP_00009	tad-bhāvāt sambandho na eka-vṛttimān || yady	apekṣya tayor ekam anyatra asau pravartate |
SV_08126	kriyā kutaḥ ||161|| karma-upakāram	apekṣya pācakatvam dravyeṇa vyajyata iti cet.
SV_05311	tad-dhetuḥ, kiṃ tarhi vyaktinām ekam kāñcid	apekṣya vijñānam utpādayati. evaṃ sati tad ekam
SV_01613	-ādinām tu vijñāna-kāryasya kādācitkatvāt sa-	apekṣya-siddhyā prasiddhir ucyate. kim apy asya
SP_00009	ekam anyatra asau pravartate | upakāri hy	apekṣyaḥ syāt kathaṃ ca upakaroty asan || yady
SV_15620	-atīśayam āśādayeyuḥ, sa tatra samartho	'pekṣyaḥ syāt. na ca nityeṣv etad asti ity uktam.
SV_14816	sa bhāve na kiñcit karoti ity akiñcitkaro na	apekṣyañīyaḥ. tat katham idānim an-utpanna-
SV_15621	etat asti ity uktam. tat kim ayam a-samartho	'pekṣyata ity anapekṣāḥ sadā kuryur na vā kadācid
V3_05306	-antara-pratīlambhāt. na hy an-upakāry	apekṣyata ity ukta-prāyam. tad-upakārasya ca
SV_13121	-antara-pratīlambhāt. na hy an-upakāry	apekṣyata ity uktam etat. tad-upakārasya ca artha

SV_10013 tad-a-tad-rūpa-a-karaṇāc ca akiñcitkaro na
SV_07227 taṃ karoti na apy anyam ity akiñcitkaraś ca
V2_08305 syāt. tathā apy ayam akiñcitkaraḥ kim ity
SV_10019 syāt. tathā apy ayam akiñcitkaraḥ kim ity
PV_03045 || yac ca vastu-balāj jñānaṃ jāyate tad
PV_03346 | grāhaka-ātmā a-parārthatvād bāhyeṣv artheṣv
SV_14813 kiñcana | yad akiñcitkaraṃ vastu kiṃ kenacid
V2_08216 ayam tad-a-tad-rūpa-a-karaṇād akiñcitkaro na
HB_00512 -viṣayatā anupalabdher vyatireka-sādhane
SV_14406 vahny-ādinām. tasmāt tad-an-upakārāt tena na
V3_05304 -niyata ity etan na syāt, tasya pracyuteḥ,
SV_13120 -niyata ity etan na syāt. tasya pracyuteḥ.
SV_14812 eva asya vināśe na kaścid dhetuḥ. tathā hy
HB_01915 sahakāry-anapekṣiṇām kāraṇatā syāt. na ca
PV_04100 bādhakam || pratijñānam anumānam vā pratijñā
V3_03205 tulya-kakṣyām anumānam vā yathārtham
SV_04622 tathā gotva-ādi-śrutayaḥ sambandhi-vācinyāḥ,
VN_04411 na, evam api siddher iti cet, na prayoga-
VN_04503 unmattasya unmatta-saṃvarṇanam iva prayoga-
HB_01608 patham atikrāmet, hanta, a-prasava-dharmakam
VN_05010 pradhāvati dhāvati | guṇa-samuditam doṣa-
SV_08312 kāraṇasya eko 'pi janakaḥ syāt. yasmān na
SV_13004 ca. sa ca tasya svabhāvaḥ kadācin na
V3_05401 -svabhāvaḥ svasmāt svabhāvāt kadācin na
V1_00702 anumānam na anveti. tatra pratyakṣam kalpanā-
NB_01004 anumānam ca iti. tatra pratyakṣam kalpanā-
PV_03123 na vyabhicārataḥ || pratyakṣam kalpanā-
PV_03097 | dharmāḥ pakṣa-sapakṣa-anyataratva-ādir
PV_03454 | sarvathā anyo na gr̥hṇiyāt saṃvid bhedo 'py
PV_03152 kathañcana || kāraṇa-āropataḥ kaścid eka-
V3_03511 -abhāve śabda-prasiddhena viruddhena arthena
PV_03167 || śabdo 'rtha-aṃśam kam āha iti tatra anya-
SV_06208 prayujyanta iti prayoga-viṣaya-cintāyām anya-
SV_03915 buddhir utpadyate. tasyāḥ ka āśraya ity anya-
PV_03170 -nirmitāḥ | anuyānti imam artha-aṃśam iti ca
PV_03164 | tato 'nya-apoha-niṣṭhatvād uktā anya-
SV_02807 | a-samāropita-anya-aṃśe tan-mātra-
SV_02819 eva ca anya-apohaḥ. tasmāt tad api tan-mātra-
PV_03164 tan-niṣṭheṣu nibadhyate | tato 'nya-
SV_03504 ca an-iṣṭa-parihāreṇa pravartayati ity anya-
SV_03115 niścaya iti samāropa-abhāve vartamāno 'nya-
SV_02803 tasya anvaya-vyatirekayor ādriyeta. tasmād
SV_03113 samāropa-vyavaccheda-phalam iti siddham anya-
SV_05815 a-saṃsparśāt. tata eva ca sā śrutir anya-
SV_05805 arthe na viśamvādikā matā ||112|| tato 'nya-
SV_06517 ||133|| ity antara-ślokaḥ. tena anya-
SV_03417 -samavāyo vā tat pratyāyayisyāmaḥ. tena anya-
SV_04424 anyonya-abhāva-saṃśrayaḥ | tena anya-
SV_06521 iti manyamānaḥ praṇetā nyāya-śāstrasya anya-
SV_03911 yadi pratipatr-abhiprāyo 'nuvidhiyate, anya-
SV_03902 anya-apohaḥ sāmānyam, sa eva khalv anya-
SV_02819 iti gamyate ||49|| tad-viveka eva ca anya-
PV_03172 tad-dṛṣṭy-apekṣanāt | śrutau sambadhyate
PV_03078 vā yathā | viśeṣa-dṛṣṭer eka-tri-saṅkhyā-
SV_08522 sthāna-a-sthāna-kalpanā | (169ab) na hy anya-
PV_03171 -arthena samyutaḥ | sva-pratīti-phalena anya-
SV_03901 sāmānyam ity ucyate, katham idānim anya-
PV_02017 | anitya-ādeś ca caitanyam maraṇāt tvag-
SV_08519 bhedo vā iti vyapadeśam na arhati. anya-
SV_03419 doṣo jāti-tadvatoḥ ||64|| yad āhuḥ – anya-
SV_02708 ekasya niścaye | sarva-dharma-graho
SV_03215 saṅketam anurundhate ||59|| tatra apy anya-
SV_10623 ca kevalaḥ ||209|| yadi hi śabda-artha eva
SV_17002 -vṛtter eva a-virodho 'nyatra api prasāṅgāt.
SV_12519 -krīḍa-ādi-vat puruṣa-vyavahāra iti syāt. na

apekṣyata iti. katham kriyā-pratiśedho vināśa iti
apekṣyata iti vyāhatam etat. nanv a-janakā api
apekṣyata iti siddhā vināśam praty anapekṣatā
apekṣyata iti siddhā vināśam praty anapekṣā
apekṣyate | na saṅketam na sāmānya-buddhiṣv etad
apekṣyate || yasmād yathā nivīṣṭo 'sāv artha-ātmā
apekṣyate ||279|| sati hi kārye kāraṇam bhavati.
apekṣyate. katham kriyā-pratiśedhaḥ. vināśa iti
'pekṣyate. vyatireka-niścayo 'nupalabdhāv
apekṣyante kathañcit. na apy asya idam iti
apekṣyāc ca prayatnāt prayatna-saṃskṛtād indriyād
apekṣyāc ca svabhāva-antara-pratilambhāt. na hy
apekṣyeta paraḥ kāryam yadi vidyeta kiñcana | yad
apekṣyebhyaḥ svabhāva-atīśaya-utpattiḥ. atha
apeta-yuktikā | tulya-kakṣyām yathārtham vā
apeta-yuktikā pratijñā bādheta. pratiśiddham ca
apeta-vyaktinām api jātīnām tac-chrutibhyo nityam
apeta-śabda-tulyatvāt. yathā gaur ity asya
apeta-śabda-vad etad iti. yadi goṇī-śabdāt kakuda-
apeta-santānam syād iti iyaṃ naś cintā cittam
apetaṃ praṇindati nindati | dhana-lava-parikṛitam
apaity a-bhinnaṃ tad-rūpaṃ viśeṣāḥ khalv apāyinaḥ
apaiti iti nityam upalabhyeta. evam hi sa nityaḥ
apaiti iti nityam upalabhyeta. evam hi sa nityaḥ
apodham a-bhrāntam (4ab') timira-āśu-bhramaṇa-
apodham a-bhrāntam. abhilāpa-samsarga-yogya-
apodham pratyakṣeṇa eva sidhyati | pratyātma-
apoditaḥ || tatra api vyāpako dharmo nivṛtter
apoditaḥ || yeṣāṃ ca yogino 'nyasya pratyakṣeṇa
apoddhārato 'pi vā | tantv-ākhyām vartayet kārye
apodyate, na sa pakṣa iti. tata eva bādhā-hetor
apoha ucyate | ākāraḥ sa ca na arthe 'sti taṃ
apoha ucyate. a-nirdiṣṭa-prayogaṃ tu jñeya-
apoha ucyate, tasya vastuḥ bhāvāt, a-virodhāt,
apoha-kṛc chrutiḥ || tasmāt saṅketa-kāle 'pi
apoha-kṛc chrutiḥ || vyatireki iva yaj jñāne
apoha-gocaram ||48|| yad rūpa-ādi-darśana-
apoha-gocaram, na vastu-svabhāva-niścaya-ātmakam.
apoha-niṣṭhatvād uktā anya-apoha-kṛc chrutiḥ ||
apoha-viṣaya uktāḥ. tatra anapekṣita-bāhya-tattvo
apoha-viṣayaḥ siddhaḥ. api ca niścayaḥ | yan na
apoha-viṣayam iti līṅgam prakīrtitam | anyathā
apoha-viṣayam. tadvad anyad api, a-samāropa-
apoha-viṣayayā ity ucyate. anya-vyāvṛtteṣv artheṣu
apoha-viṣayā tat-karṭṭ-āśrita-bhāvataḥ | (113ab)
apoha-viṣayāḥ proktāḥ sāmānya-gocarāḥ | śabdās ca
apoha-viṣaye tadvat pakṣa-upavarṇanam |
apoha-viṣayo vastu-lābhasya ca āśrayaḥ ||80||
apoha-viṣayāv etau prāha. tathā hy ekatvād vastu-
apoho 'pi sāmānyam mā bhūt, na hy evam
apohaḥ. tam eva gr̥hṇati sā prakṛti-vibhramād
apohaḥ. tasmāt tad api tan-mātra-apoha-gocaram,
'poho na etad vastuni yujyate || tasmāj jāty-ādi-
apoho na vā bhavet || viṣaya-a-niyamād anya-
apoho nāma kiñcit tasya ca svabhāva-anuṣaṅginyaḥ
apohaḥ sambadhyate śrutau || anyatra a-dṛṣṭy-
apohaḥ sāmānyam, sa eva khalv anya-apohaḥ. tam
apohataḥ || vastu-svarūpe 'siddhe 'yam nyāyaḥ
apohe 'py eṣa tulyaḥ prasāṅga iti cet. na tulyaḥ.
apohe 'pi śabda-arthe tad-viśiṣṭasya abhidhānāt
'pohe na ayam doṣaḥ prasajyate ||46|| na kevalam
apohe na vyāvṛttir anyā anya eva vyāvṛttas tad-
apohyeta pradhāna-śabda-vācyasya dharmiṇa eva
apauruṣeya āgamas tasya pravādād artha-siddhiḥ.
apauruṣeya iti. anādītvd apauruṣeyatve bahutaram

SV_12023	kvacit sādhanam apekṣate. yat pauruṣeya-	apauruṣeya-cintayā ātmānam āyāsayati. tata eva
SV_14117	bhaven na ca puruṣa-vyāpārāt. tasmān na	apauruṣeyaḥ. katham idaṃ gamyate 'n-ātyantiko
SV_16820	pauruṣeyānām śabdānām artha-gatāv upāyaḥ.	apauruṣeyas tu śabda na evaṃ karoti. na ca asya
SV_11311	sa hi sambandho yato 'rtha-pratitīḥ. sa ced	apauruṣeyo na ayam samayam apekṣeta. a-pratīty-
SV_12623	anena pariśeṣitam. tathā ca sarvo vyavahāro	'pauruṣeyaḥ. na ca sarvo '-vitatha iti vyarthāḥ
SV_12313	kṛtām vā a-kṛta-saṅketo vivecayet, vyaktam	apauruṣeyo vedaḥ. nanu na śaknuvanty eva puruṣā
SV_17009	yadi hi kvacid vidita-artho 'yam	apauruṣeyaḥ śabda-rāśiḥ syāt, tadā tato 'rtha-
SV_11304	ato mithyātva-sambhavaḥ ||226 || kiṃ hy asya	apauruṣeyatayā, yato hi samayād artha-pratipattiḥ
SV_16612	-kṛtām vacaḥ | sa āgama iti prāptam nirarthā	apauruṣeyatā ||315|| tulye 'py āgama-vāde pramāṇa
SV_12008	ity apauruṣeyatve 'pi sa eva vipralambhaḥ.	apauruṣeyatā api iṣṭā kartṛñām a-smṛteḥ kila | (23
SV_13425	ity alam anyena. tasmān na varṇeṣu vākye vā	apauruṣeyatā. varṇa-ānupūrvī vākyam cen na
SV_11422	śakya-vikalpe na asti iti vyarthā eva	apauruṣeyatā. vācyaś ca hetur bhinnānām
SV_12009	kartṛñām a-smṛteḥ kila | (239ab) yā api iyam	apauruṣeyatā veda-vākyānām kartur a-smaraṇād
SV_11415	'niyato niyamam puruṣāt pratipadyate. tadā	apauruṣeyatāyāś ca vyarthā syāt parikalpanā | (229
SV_12113	na anumiyate ||241|| na khalu kiñcid anyad	apauruṣeyatva-āśrayo 'nyatra idānīntanānām an-
SV_14027	vyaktir buddhis tadā ānupūrvī vākyam. tasyā	apauruṣeyatva-prasādhane buddhīnām puruṣa-guṇatva-
SV_12026	-darśī ca ayam vākyeṣv evaṃ-prakārānām	apauruṣeyatva-sādhanānām kārya-dharmānām vā
SV_12622	-prasaṅgāt, an-abhyupagamāc ca. teṣām ca	apauruṣeyatva-sādhane te tulyāḥ sarvatra iti kim
SV_12715	sādhyeta. tad-abhāvād veda-a-viśiṣṭa-varṇa-	apauruṣeyatvam api prathama-pakṣe pratyuktam. api
SV_12602	yathā-pratyayam prabodhāt. bhavatu sarveṣām	apauruṣeyatvam iti cet. tādrśe 'pauruṣeyatve kaḥ
SV_12604	bhavit | (246ab) kāmam avisamvādakam ity	apauruṣeyatvam iṣṭam. tad visamvādakānām api
SV_12616	nirṇaya eva veda-vākyā-artheṣu. api ca, ayam	apauruṣeyatvam sādhyayan varṇānām vā sādhyed
SV_12714	nāma kiñcid artha-antaram varṇebhyo yasya	apauruṣeyatvam sādhyeta. tad-abhāvād veda-a-
SV_11303	-hetur hi saṅketaḥ puruṣa-āśrayaḥ | girām	apauruṣeyatve 'py ato mithyātva-sambhavaḥ ||226 ||
SV_15025	tathā bhavanti iti. tathā śabdānām apy	apauruṣeyatve 'py ubhayaṃ syād iti. bhavatu vahny
SV_12109	||240|| tasya api tad eva uttaram, evam	apauruṣeyatve 'pi kim idānīm pauruṣeyam ity-ādi.
SV_12608	darśanāt saṃśayaḥ punaḥ ||246|| yady	apauruṣeyatve 'pi pratiniyatām eva tad-artha-
SV_12007	ca artha-pratyāyane 'niyamaḥ śabdānām ity	apauruṣeyatve 'pi sa eva vipralambhaḥ.
SV_12606	apauruṣeyatvena. sati vā veda-vākyānām eva	apauruṣeyatve. artha-saṃskāra-bhedānām darśanāt
SV_12603	sarveṣām apauruṣeyatvam iti cet. tādrśe	'pauruṣeyatve kaḥ siddhe 'pi guṇo bhavit | (246ab)
SV_12321	darśanāt, teṣām ca puruṣa-kṛteḥ. tatra apy	apauruṣeyatve katham idānīm apauruṣeyam a-
SV_12519	iti syāt. na apauruṣeya iti. anādītvād	apauruṣeyatve bahutaram idānīm apauruṣeyam. tathā
SV_15515	pramāṇa-samvāda-mātra-viśeṣād ekatra	apauruṣeyatve bahutaram idānīm apauruṣeyam. santi
SV_11308	prakāśana-sambhavāt sa eva doṣaḥ. sambandha-	apauruṣeyatve syāt pratītir a-saṃvidaḥ | (227ab)
SV_12512	sidhyed evaṃ na a-puruṣa-āśrayaḥ | tasmād	apauruṣeyatve syād anyo 'py a-nara-āśrayaḥ ||244||
SV_12605	api keṣāñcid anādītvād asti iti kim	apauruṣeyatvena. sati vā veda-vākyānām eva
V2_06704	vacanam āgamaḥ, praṇetur dur-anvayatvāt.	apauruṣeyam a-vitatham syāt. na, tasya ayogād
SV_12321	kṛteḥ. tatra apy apauruṣeyatve katham idānīm	apauruṣeyam a-vitatham. tathā hi bauddha-itarayor
SV_17316	anyad apy aparo 'bravīt ||330|| anyas tv	apauruṣeyam āgama-lakṣaṇam parityajya anyathā
SV_15012	dūṣitā iti na punar ucyate. api ca, na	apauruṣeyam ity eva yathārtha-jñāna-sādhanam |
SV_12625	vitatha iti vyarthāḥ pariśramaḥ. atha vākyam	apauruṣeyam iṣṭam. vākyam na bhinnam varṇebhyo
SV_13501	59ab) na artha-antaram eva śabda-rūpaṃ vākyam	apauruṣeyam. kiṃ tarhi varṇa-anukrama-lakṣaṇam hi
SV_12520	anādītvād apauruṣeyatve bahutaram idānīm	apauruṣeyam. tathā hi mleccha-ādi-vyavahārānām
SV_12326	a-pratipattiḥ. tathā ca sad apy an-upayogam	apauruṣeyam. bauddha-ādīnām a-mantratve tad-
SV_11215	satya-artha-hetūnām guṇānām puruṣa-āśrayāt |	apauruṣeyam mithyā-artham kiṃ na ity anye
SV_11211	vipralambha-hetūnām doṣānām puruṣa-āśrayād	apauruṣeyam satya-artham ity eke. kāraṇa-abhāvo
SV_11209	mithyātva-hetūnām doṣānām puruṣa-āśrayāt |	apauruṣeyam satya-artham iti kecit pracakṣate ||22
SV_15516	ekatra apauruṣeyatve bahutaram idānīm	apauruṣeyam. santi puruṣa-kṛtāny api vākyāni
SV_16815	an-āśvāsaḥ. veda-vat tad-vyākhyānam apy	apauruṣeyam sampradāya-a-vicechedād āgamam, tato
SV_13502	varṇa-anukrama-lakṣaṇam hi no vākyam. tad	apauruṣeyam sādhyam iti cet. na. varṇānām
SV_13606	tat katham varṇa-paurvāparyam vākyam yad	apauruṣeyam sādhyeta. anitya-a-vyāpitāyām ca
SV_15023	artheṣu ubhaya-jñāna-hetutvam syāt. na hy	apauruṣeyā api vahny-ādāya ekatra yathārtha-jñāna
SV_12515	dhvananti yena apauruṣeyāḥ syuḥ. api syur	apauruṣeyā yadi puruṣānām ādiḥ syāt. tadā apy
SV_15014	a-duṣṭaḥ puruṣa-āgasā ||284|| bhavantu nāma	apauruṣeyā vaidikāḥ śabdāḥ, tathā api sambhāvyaṃ
SV_15519	pramāṇa-anurodhini ca. api ca idaṃ mantra	apauruṣeyāś ca iti vyāhatam paśyāmaḥ. tathā hi
SV_12514	-karaṇānām svayam śabdā dhvananti yena	apauruṣeyāḥ syuḥ. api syur apauruṣeyā yadi
SV_16720	iti tato 'pi tad-artha-siddhiḥ syāt, na	apauruṣeyānām śabdānām, tatra kasyacit samīha-
SV_12402	apy an-akṣaraiḥ karmāṇi kriyante. na ca tāny	apauruṣeyāni nityāni yujyante. teṣām kriyā-
SV_16809	vivecitāḥ ||319|| na hy ayam loka-vyavahāro	'pauruṣeyāc chabda-artha-sambandhāt, kiṃ tarhi
SV_16916	anyatamaḥ syād api ity an-āśvāsaḥ. tasmān na	apauruṣeyād vyākhyānān na api sāmāyikāl loka-
SV_15501	mithyā-arthatāyās tu pauruṣeyatvena vyāptyā	apauruṣeyān nivṛttāv api na satya-arthatvam,
SV_16803	tan na pramāṇam āgama ity apy uktam.	apauruṣeyānām śabdānām artha-jñānam na
SV_14113	vibhramaḥ syād ānupūrvī iti. sā ca katham	apauruṣeyī. buddhi-viṭhāpana-pratyupasthāpanāt.
SV_16811	-ādi-vyavahāra-vat, upadeśa-apekṣanāt. na hy	apauruṣeye tasminn upadeśo yuktaḥ. tasya kenacid
SV_17223	-nivedana-lakṣaṇaḥ saṅketaḥ kriyate.	apauruṣeye tu na vivakṣā na saṅketaḥ kasyacid

SV_17212	śabdānām artha-niyamaḥ pratiyeta api.	apauruṣeye tu vidyamāno 'py artha-niyamaḥ katham
SV_17218	niyame hetuḥ saṅketas tat-prakāśanaḥ |	apauruṣeye sā na asti tasya sā eka-arthatā kutaḥ |
V2_07204	niyame hetuḥ saṅketas tat-prakāśanaḥ |	apauruṣeye sā na asti tasya sā eka-arthatā kutaḥ |
VN_05611	brūyād iti. etad apy ananubhāṣaṇa-vad	apratibhayā eva gamyatvād a-vācyam. yathā
VN_06501	itareṇa uttara-ābhāsatve pratipādite	'pratibhayā eva nigrhīta iti na idam ato
VN_05502	ananubhāṣaṇam pṛthaṅ nigrāhasthānam vācyam	apratibhayā gatavāt, uttarasya hy a-pratipattir
VN_00108	vādino nigrāha-adhikaraṇam, tad abhyupagamyā	apratibhayā tūṣṇīm-bhāvāt, sādhanā-aṅgasya a-
VN_06017	ubhayor a-samyak-pratipattau hetvābhāsa-	apratibhayoḥ prasaṅga iti. sarvo nyāya-pravṛttaḥ
VN_06302	-prāptam uttara-vādī na paryanuyūkte,	apratibhā eva asya uttara-a-pratipatter iti na
VN_05508	iva sāsna-ādimattvaṃ bhāhuleye 'pi. tasmād	apratibhā eva nigrāha-adhikaraṇatvena vācyā, na
VN_05503	gatavāt, uttarasya hy a-pratipattir	apratibhā. na ca uttara-viṣayam a-pradarśayann
VN_05815	prapañca iti. uttarasya a-pratipattir	apratibhā. para-pakṣa-pratiśedha uttaram yadā na
VN_05809	nyāyayam. tasmād ananubhāṣaṇa-jñānāyor	apratibhā-viṣayatvān na pṛthag-vacanam. api ca na
VN_05810	api ca na pūrva-uttara-vādino hetvābhāsa-	apratibhābhyām anyan nigrāhasthānam nyāyayam asti
VN_05711	-ajñānāt tan na pratipadyeta ity asti viṣayo	'pratibhāyā iti cet, evaṃ tarhy ananubhāṣaṇam nir
VN_05702	uttara-ajñānam ca nigrāhasthānam, anyathā	apratibhāyā nir-ṣayāt. an-avadhārita-artho hi
VN_05801	'sti. jñāte 'pi viṣaye punar uttara-ajñānam	apratibhāyā viṣaya iti cet, evaṃ tarhi viṣaya-
VN_05716	viṣayam a-jānann uttaram jānāti iti na eva	apratibhāyā viṣayo 'sti. jñāte 'pi viṣaye punar
VN_05708	bhavaty eva iti tayoh pṛthag vacane	'pratibhāyāḥ ko viṣaya iti vaktavyam, nir-
VN_06004	tad-a-pratipattya vikṣepa-pratipattir	apratibhāyām artha-antare vā antar-bhavati. nanu
VN_06008	na a-samyak-pratipattir hetvābhāseṣv	apratibhāyām vā antar-bhavet. bhavati hy a-
VN_05505	tena ananubhāṣaṇasya vyāpikāyām	apratibhāyām vihitam nigrāhasthānatvam
SV_16928	nānā-upakaraṇaḥ svargaḥ, tan-nivāsiny	apsarā urvaśī nāma iti loka-vādaḥ. tam an-ādṛtya
PV_04157	| dravya-antara-gurutvasya gatir na ity aparo	'bravīt | tasya krameṇa saṃyukte pāṃśu-rāśau
PV_04177	syān nirākaraṇam śabde sthite na eva ity ato	'bravīt | viruddha-ṣayā 'nyasmin vadann āha
SV_17315	| vākyam veda-eka-deśatvād anyad apy aparo	'bravīt ||330|| anyas tv apauruṣeyam āgama-
V3_06108	na viśiṣṭa-upalambha-abhāvāt tatra kasyacid	abhāva-a-pratipattih, kiṃ tarhi tādrśo
V3_05903	-jñāna-bhāvāt, sarva-a-pratipattau kvacid	abhāva-a-pratipatteḥ. tasmāt kasyacid
V3_06104	tata eva anya-abhāva-gatih, tad-abhāve	'bhāva-a-pratipatteḥ. nanu satsu upalambha-
V3_04114	kiṃ na kṣīrāc chaśa-ṣaṇam, ko hi viśeṣo	'bhāva-a-viśeṣa iti cet, na, hetoh svabhāva-bhedāt.
V2_07302	sakala-kāraṇasya asya artha-sattāyām	abhāva-a-sambhavāt. tatra arvāg-darśanasya ātma-
PV_04247	tad-bhāve 'bhāvo niyamato '-gatih |	abhāva-a-sambhavāt teṣām abhāve nitya-bhāvinaḥ ||
VN_00211	viprakṣeṣv a-sarva-darśino '-darśanasya	abhāva-a-sādhanāt, arvāg-darśanena satām api
HB_02702	uktam atra yathā paryudāsa-vṛttyā apekṣāto	'bhāva-anupalabdhi, na pratiśedha-mātram iha
V1_03001	indriya-ja ity eke. tan na, aindriye bhāva-	abhāva-anurodhasya tattva-lakṣaṇatvāt tasya iha
PV_03296	|| kiṃ vā aindriyam yad akṣaṇam bhāva-	abhāva-anurodhi cet | tat-tulyam vikriyā-vac cet
SV_05414	-utpatter ātma-bhūta eva vijñānasya. bhāva-	abhāva-anuvidhānāc ca sāmartyam na pratibhāsanāt,
PV_02263	na cetanā | sāmartyam karaṇa-utpatter bhāva-	abhāva-anuvṛttitaḥ || dṛṣṭam buddher na ca
PV_02011	'tha vā || siddham yādṛg-adhiṣṭhātṛ-bhāva-	abhāva-anuvṛttimat | sanniveśa-ādi tad yuktam
V3_09601	syuḥ. api ca, siddham yādṛg-adhiṣṭhātṛ-bhāva-	abhāva-anuvṛttimat | sanniveśa-ādi tad yuktam
HB_03003	tad-avastham. nanv asati sambandhe tad-	abhāva-anya-bhāvayor anya-bhāva-gatyā api tad-
SV_09220	kasyacid rūpasya abhāvāt, tad-bhāve	'bhāva-ayogāt. tad-bhāva-lakṣaṇatvād bhāvasya.
SV_07120	kaścit kāryaḥ. tasya kathañcit kārya-rūpatve	'bhāva-ayogāt. tasmād bhāva-kriyā-pratiśedha-
V3_08901	nāma kaścit kāryaḥ, tasya kathañcit kāryatve	'bhāva-ayogāt, pūrva-vat prasaṅgāc ca. tasmād
SV_00508	asiddhir hetu-bhāvayoḥ | dṛśya-ātmanor	abhāva-artha-anupalabdhiś caturvidhā ||4|| yāvān
V3_10805	iti cet, tulyā vṛtti-tat-sandehābhyām	abhāva-asiddhir ity an-upanayaḥ. dṛṣyatayā ca
HB_00510	'nupalabdhi-lakṣaṇa-prāptasya anyathā kvacid	abhāva asiddheḥ. an-uddiṣṭa-ṣayam punaḥ sādhyā-
V2_05901	katham abhāvaḥ, kārya-vyatireke 'pi kāraṇa-	abhāva-asiddheḥ. upalambha-nibandhanā hi tādrśam
V2_06009	eva ucyate, anyathā hy a-niśiddha-upalabdher	abhāva-asiddheḥ. eka-niśedhena anya-abhāva-
SV_00516	eva ucyate. anyathā a-niśiddha-upalabdher	abhāva-asiddheḥ. ekasya niśedhena anya-abhāva-
VN_00423	pratipattir-pratyakṣa-upalabdhi-nivṛttāv apy	abhāva-asiddheḥ. tatra upalabdhi-lakṣaṇa-prāptih
SV_01225	apy a-pratibaddhasya tad-abhāve sarvatra	abhāva-asiddheḥ. saṃśayād a-vyatireko vyabhicārah
V2_09509	apy a-pratibaddhasya tad-abhāve sarvatra-	abhāva-asiddheḥ saṃśayād a-vyatireko vyabhicārah
SV_01920	arthād vyatireka-siddhiḥ. tathā vaidharmyeṇa	abhāva-asiddher anvaya-smṛtiḥ. tasmād dṛṣṭāntena
NB_02048	saṃśaya-hetuḥ. pramāṇa-nivṛttāv apy artha-	abhāva-asiddher iti. tri-rūpa-līṅga-ākhyānam
SV_01304	ātma-gatih syāt. adṛśya-anupalambhād	abhāva-asiddhau ghaṭa-ādīnām nairātmya-asiddheḥ
V2_09601	ātma-gatih syāt. adṛśya-anupalambhād	abhāva-asiddhau ghaṭa-ādīnām nairātmya-asiddheḥ
SV_10403	eva sva-kāryam vyāpyam vā nivartayati, tad-	abhāva-asiddhau nivartye 'pi saṃśayāt. katham
PV_03038	'nyatra skhalad-gatih || yathā-bhāve 'py	abhāva-ākhyām yathā-kalpanam eva vā | kuryād a-
SV_13122	ca artha-antaratve tasya iti sambandha-	abhāva-ādayo 'py uktāḥ. tasya ca a-jñeyatvam.
V3_05307	ca artha-antaratve tasya iti sambandha-	abhāva-ādayo 'py uktāḥ. tasya ca a-jñeyatvam,
V3_06304	tal-lakṣaṇatvāc ca bhāvasya abhāvo na syāt.	abhāva ity api bhāva-pratiśedhaḥ. tad abhāvād
SV_06222	||126|| na ca api śabdo dvaya-kṛd anyonya-	abhāva ity asau | a-rūpo rūpavattvena darśanam
V2_06401	virodhāc chīta-vicchede tat-kāryasya apy	abhāva iti. etena tat-kāryād api tad-viruddha-
V3_12108	yas tad-ṣayam pratiśedham na icchaty asad	abhāva ity-eva-ādi ca vyavaharati. nirloṭhitaś

V2_05612
SV_00221
SV_14212
HB_03305
HB_02707
HB_03114
V3_06305
HB_02705
PV_04118
SV_14226
HB_00514
HB_00506
SP_00011
V3_06209
V3_12510
SV_10521
V3_06709
PV_03051
SV_10604
V3_06805
HB_00813
V1_01505
HB_02910
VN_03303
V2_06114
V3_11706
HB_04011
SV_10324
SV_10307
SV_10406
V2_06301
SV_10011
V2_08213
SV_02224
V2_08612
SV_07321
SV_07324
V2_08613
SV_02301
V1_04312
HB_00813
HB_00510
V3_06103
V2_06105
NB_03077
SV_10419
V3_11713
V2_06402
SV_00615
HB_03003
SV_10417
V3_06102
SV_04530
SV_09615
V3_07907
SV_14422
SV_01221
V2_09506
HB_03512
V3_11012
NB_02027
V1_00507
HB_03403
V3_06410
NB_03105

-ātmatvāt. tad-ātmatve sādhyā-sādhana-bheda-
-ātmatvāt. tad-ātmatve sādhyā-sādhana-bheda-
na dṛśyata iti. bhavatu tasya idam nāma
yatra anyā-bhāva-upalabdhis tatra tad-
sādhayet, tat-siddhi-siddho vā tad-
-vyavacchede 'nya-ātmanah pravṛtti-nivṛtṭyor
kṛtaḥ syāt. tataś ca a-hetukatvam. anyathā
abhāva-siddhir ity anyā-bhāvo 'pi tad-
anumātvataḥ || atha vā bruvato lokasya anumā-
dṛśyeta. kāṣṭha-vināśa iti ca kāṣṭha-
upalabdhī-lakṣaṇa-prāptāt sato 'nupalambha-
-sāadhanam anvaya-niścayaḥ, nimitta-antara-
na ato 'nyat tasya lakṣaṇam | bhāva-
'yam upalambho na asti ghaṭa iti, tata eva
'nvaya-ayogaḥ. trividho hi dharmo bhāva-
| śabda-arthas trividho dharmo bhāva-
| śabda-arthas trividho dharmo bhāva-
iṣyate | sāmānyam trividham tac ca bhāva-
pratibhāsy-ākāra-adhyavasāya-vaśena ca bhāva-
pratibhāsy-ākāra-adhyavasāya-vaśena ca bhāva-
ca abhāva-siddhau tad-anvaya-siddheḥ. tad-
vṛtṭiḥ. na apy anyāḥ kaścīd iha anuṣaṅgī ity
tatra ghaṭa-abhāvaḥ. tādrśe kevale pradēse
samuccaya-rūpaḥ sādhyaitum iṣṭaḥ, kiṃ tarhy
-anupalabdhyaḥ vyāpya-abhāvam āha, tadā apy
avinābhāva eva ukto bhavati. tathā hy ātma-
iti na bhāva eva ucyate, na itareṇa apy
svabhāve 'rthasya liṅgini | (202ab) svabhāva-
viparyasto 'pavadeta api, na tāvatā tad-
abhāva-siddhiḥ. dṛśyasya darśana-
-abhāva-virodha-asiddheḥ. dṛśyasya darśana-
iti. a-sāmarthyāc ca tad-dhetoḥ (196a)
vināśa iti. a-sāmarthyāc ca tad-dhetoḥ (56a)
iṣṭa-kāla-vat. tadā api vā na bhavet,
iṣṭa-kāla-vat. tadā api vā na bhavet,
ca | pratipatter a-bhinnatvāt tad-bhāva-
indriyasya kaścīd saṃskāras tad-bhāva-
apekṣayā hi bhāvāḥ kādācitkā bhavanti, bhāva-
apekṣayā hi bhāvāḥ kādācitkā bhavanti, bhāva-
'rthaḥ syāt, yady atra kaścīd upādāna-viśeṣa-
-siddhau tad-anvaya-siddheḥ. tad-abhāva eva
an-uddiṣṭa-viśayaṃ punaḥ sādhyā-abhāve
me hasta iti bhavati, tata eva anyā-
eva tādrśasya kāraṇasya kārya-vivekād
na ca a-viruddha-vidher anupalabdhyā apy
bhavatu nāma evaṃ-vidhāyā anupalabdher
śrāvaṇatve vyatireka uktaḥ. na tāvatā
iti. etena tat-kāryād api tad-viruddha-kārya-
etena tat kāryād api tad-viruddha-kārya-
-anya-bhāvayor anyā-bhāva-gatyā api tad-
taylor viruddhayor ekasya bhāve 'py anyā-
antara-sparśa-viśeṣa-upalambhād anyā-
śabdair abhidhiyate. tan na vyavahāra-kāla-
ca avyabhicāram iti katham na unmattaḥ.
tena vyabhicāra iti su-vyavadātam prāmānyam.
ca vināśo bhavati. tasmād a-doṣaḥ. asattve
tathā śaṅkāyām atiprasaṅgaḥ, anyatra apy
tathā śaṅkāyām atiprasaṅgaḥ, anyatra apy
api satyāṃ sādhyāṃ sādhyed yena asyā na
itarāṃ vā paśyēt, viprakṛṣṭe punar arthe
viprakṛṣṭeṣv artheṣv ātma-pratyakṣa-nivṛtter
bhāva-prasaṅgāt. pratyakṣasya eva nivṛtter
-vyāpakayor yady abhāvaḥ parasya apy avaśyam
vā bhāve bhāvād abhāvataḥ ||51|| sā iyam
an-ātmakāc ca tasya anvaya-vyatirekayor

abhāva iti cet, na, dharmā-bheda-parikalpanāt.
abhāva iti cet. na, dharmā-bheda-parikalpanād iti
abhāva iti. tathā api katham (270'b) | anyo
abhāva iti, tad-eka-upalabdheḥ kvacid apy anyatra
abhāva iti na kaścīd viśeṣo yena anupalabdhyaḥ
abhāva iti pūrvaḥ prasaṅgaḥ. tam ca deśa-kāla-
abhāva iti bhāva eva kaścīd nāma antareṇa uktaḥ
abhāva iti vyapadiśyate. anyā-bhāva-lakṣaṇo
abhāva ucyate | kiṃ tena bhinna-viśayā pratītir
abhāva ucyate. na ca abhāvaḥ kāryaḥ. tat-kāri ca
abhāva-upadarśanam. etal-lakṣaṇas tridhā eva sa
abhāva-upadarśanāt. vyatireka-niścayo 'pi kārya-
abhāva-upadhir yogaḥ kārya-kāraṇatā yadi || yoga-
abhāva-upalambhāt, tac ca svatantram pramāṇam iti.
abhāva-ubhaya-āśraya ity uktam. na abhāvasya
abhāva-ubhaya-āśrayaḥ ||205|| tasmin bhāva-an-
abhāva-ubhaya-āśrayaḥ ||53|| tasmin bhāva-an-
abhāva-ubhaya-āśrayāt || yadi bhāva-āśrayam
abhāva-ubhaya-dharma ity ucyate. tad atra
abhāva-ubhaya-dharma ity ucyate. tad atra
abhāva eva abhāva-khyātir yathā syān na anyatra
abhāva eva artha-abhilāpa-anukāriṇo 'nubhava-
'bhāva eva iti cet, nanu tasya eva kaivalyam iti
abhāva eva eka-aneka-pratiśedhāt. ataḥ so 'pi na
abhāva eva. tad evaṃ vidhi-pratiśedhābhyām
abhāva eva na bhavaty eva ity arthād an-anya-
abhāva eva, yena bhāvo 'bhāvo vā dvitīyam ākṣipet.
abhāva eva liṅgini svabhāva-anupalambho 'pi
abhāva eva, vyavahitānām api hetoḥ phalānām
abhāva-kāraṇa-a-sambhave sati | bhāvasya
abhāva-kāraṇa-a-sambhave sati | bhāvasya
abhāva-kāriṇaḥ kriyā-pratiśedhāc ca iti ca-śabdāt.
abhāva-kāriṇaḥ kriyā-pratiśedhāc ca iti ca-śabdāt.
abhāva-kāla-a-viśeṣāt. apekṣayā hi bhāvāḥ
abhāva-kāla-a-viśeṣāt. apekṣayā hi bhāvāḥ
abhāva-kālayoḥ ||148|| saṃskṛtam añjana-ādibhir
abhāva-kālayoḥ pratipattim praty a-viśeṣāt. viśaya
abhāva-kālayos tad-bhāva-yogyatā-a-yogyatā-ayogāt,
abhāva-kālayos tad-bhāva-yogyatā-a-yogyatā-yogāt
abhāva-kṛtam kārya-vyatirekam na brūyāt. so 'pi
abhāva-khyātir yathā syān na anyatra na viruddha
'bhāva-khyāpanam pratibandha-mātra-siddhau
abhāva-gatiḥ, tad-abhāve 'bhāva-a-pratipatteḥ.
abhāva-gatiḥ, yathā – na iha a-pratibaddha-
abhāva-gatiḥ. rāga-ādinām vacana-ādeś ca kārya-
abhāva-gatiḥ. sā punaḥ katham anumānam. katham ca
abhāva-gatir ity uktam. anyathā saṃśaya-hetur eva
abhāva-gatir uktā veditavyā, yathā – na roma-
abhāva-gatir uktā veditavyā, yathā na roma-harṣa-
abhāva-gatir na syāt, na vai kutaścīd sambandhād
abhāva-gatir bhavati, yathā uktaṃ prak. idam
abhāva-gateḥ. yato hi sparśa-viśeṣa-upalambhāt
abhāva-doṣaḥ. na etad asti. yasmād api pravarteta
abhāva-dharmam tu bhāva-mātra-vyāpino 'rthasya
abhāva-dharmam tu bhāva-mātra-vyāpino 'rthasya
'bhāva-nāsitva-prasaṅgo 'pi na yujyate | yasmād
abhāva-niyama-abhāvāt. vṛttam pramāṇam bādhakam.
abhāva-niyama-abhāvāt. vṛttam pramāṇam bādhakam. a
abhāva-nirṇayam prati yatnaḥ kriyate hetuś ca
'bhāva-nirṇayo 'naikāntikaḥ. tasmāt karaṇa-guṇa-
abhāva-niścaya-abhāvāt. a-mūḍha-smṛti-saṃskārasya
abhāva-niścaya iti cet, vyāhatam etat – tac ca
abhāva-niścaya iti darśana-artham ete prayujyete.
abhāva-niścaya-phalā vyatireka-sādhyā
abhāva-niścayaḥ. eka-abhāva-niścayasya apara-

V3_10201
SV_17611
NB_03106
SV_06515
NB_02029
HB_03017
V2_05904
PV_03074
V2_09212
V3_12106
V3_06106
HB_03103
SV_09122
HB_02908
V3_06211
V1_02211
V3_04805
PV_03507
SV_11723
SV_03921
SV_03225
VN_03716
V2_06708
SV_04803
V3_06606
SV_02609
V3_06011
SV_00502
V2_07311
SV_15411
SV_15418
HB_02308
SV_14418
HB_03906
HB_04001
VN_00410
SV_08325
NB_03075
SV_09208
V3_12612
V2_06211
SV_00609
HB_01701
SV_14104
V1_00505
V2_05404
V3_10205
V3_10207
SV_15409
PV_04215
PV_04274
HB_02703
NB_02028
HB_03110
V2_06209
NB_02045
HB_02708
V3_06009
HB_02601
HB_02613
HB_03316
HB_02706
HB_03310
V3_05902
HB_02701

hy a-vipakṣa-śabdena ucyate. tata eva katham
na pramāna-traya-nivṛttāv api viprakṣeṣv
anvaya-vyatirekayor abhāva-niścayaḥ. eka-
| buddhāv a-bhāsamānasya dr̥śyasya
abhāva-vyavahāra-pravartanī. tasyā eva
-vyavadhāna-parānmukhya-avasthā-ādiṣu kiṃ na
syād vyabhicāro 'pi iti cet, na, kārya-kāle
-śakty-ādāv akṣa-buddher a-sambhavāt |
tad udāhṛtam ||66|| na hi sarva-anupalabdhir
sā eva nivṛtter nivṛttir asataḥ katham iṣṭā.
tan mā bhūt svāpa-ādy-avasthāyām kasyacid
vyasanam āpannaḥ. tata eva eka-darśanād anya-
'bhāveṣu tathā abhāvāt. tasmāt sambandha-
dharmī, tad-viśeṣa-pratipatter eva tad-
tac ca svatantram pramānam iti. sa tarhy
-anuvadhānāt. hetu-sāmyāt sukha-ādi-bheda-
-lakṣaṇa iti. nanv etasminn a-sapakṣe hetv-
ca kevalaḥ | eka-ākāra-mati-grāhye bheda-
-viparyaya-āśrayatvāt. anyathā tat-sthiter
anvāvisanti, bheda-abhāvena sāmānyasya eva
viśaya-svabhāva-āyattā vṛttir icchāto vṛtty-
-vacanena gamyamānasya tasmāt sādhanā-antara-
tad-ātmatāyām kadācid upalambha-anupalambha-
bhedo 'bhyupagantavyaḥ, tad-abhāve tasyā apy
viśeṣa-abhāvād a-pūrva-bhāvinaḥ paścād apy
-nibandhanatvād bheda-vyavahārasya. anyathā
sva-viśiṣṭa-pratyayam antareṇa api bhavaty
evam anayor anupalabdhyoḥ sva-viparyaya-hetv-
dvayor apy anupalabdhyoḥ sva-viparyaya-hetv-
bhāva-abhāvayor anyonya-viveka-rūpatvāt.
vastu-rūpaṃ nairātmyam āyātam. yasya api na
śaktir hi bhāva-lakṣaṇam sarva-śakti-viraho
'-hetukaḥ so 'vaśyam nitya iti bhāvas tad-
-śabdaḥ prayukto lakṣaṇe, yady api bhāva-
-vacanam kṛtam asmābhiḥ. yato 'pi bhāva-
kharjūrasya deśa-antareṣu mātr-vivāha-abhāve
yat-sākalya-vaikalyābhyām ca kāryam bhāva-
-parihāra-sthita-lakṣaṇatayā vā bhāva-
eva iti svarūpeṇa na abhidhiyate. tasmān na
śaśa-viśāṇayoś ca ayam bhāvāc chaśa-viśāṇa-
ca veditavyā, anyeṣāṃ hetu-phala-bhāva-
ca siddhir asiddhiś ca veditavyā, anyeṣāṃ
bhāvānām kadācit kasyacit svabhāvasya
bhavanti iti. na ca kāryatā nāma anyā bhāva-
na pratyakṣeṇa kartum arhati iti, tasya
asati hetor a-pratiśedhe vidhiḥ prāptaḥ,
nivṛttir aparasya vṛttir iti katham anitya-
kathita eva. na hy a-vipakṣa-śāṅkāyām sādhyā-
na bhāva-rūpa-vyavacchede bhāva-anuśaṅgaḥ.
hi sarva-iṣṭinām nibandhanam | bhāva-
gataḥ | sva-mātra-vṛtter gamakas tad-
iha anupalabdhiḥ, tasya sādhanā-asiddher
ca pratipatr-pratyakṣasya nivṛttir
upalabdhi-lakṣaṇa-prāptasya anupalabdhir
śimśapā vṛkṣa-abhāvād iti. sarvatra ca asyām
'syāḥ prayoga-nirdeśaḥ. sarvatra ca asyām
iti na kaścid viśeṣo yena anupalabdhyā
eka-niyata-upalambho 'nya-anupalambhas tad-
lakṣaṇa-prāptasya anupalabdhir abhāva-hetur
-dharma-lakṣaṇā anupalabdhiḥ. sā abhāvam
sa tathā-siddhaḥ kārya-vyāpyayor abhāvam
lakṣaṇo 'bhāvaḥ svayam pramāṇena siddhas tad-
pratyakṣa-lakṣaṇena anupalambhena siddho
evam bhavati idam na upalambha iti yato
tad-abhāvo yena anya-bhāva-rūpa-anupalabdhyā

abhāva-niścayaḥ. yasmād idam iha sandigdham,
abhāva-niścayaḥ. veda-prāmānyam kasyacit kartr-
abhāva-niścayasya apara-bhāva-niścaya-
abhāva-niścayāt ||133|| ity antara-ślokaḥ. tena
abhāva-niścayāt. sā ca prayoga-bhedād ekādaśa-
abhāva-pratipattir iti vicāritam pramāna-
'bhāva-pratipatteḥ, anya-upalambhe tad-
abhāva-pratipattau syād buddher janma a-
abhāva-pratipādikā. tasmād eka-nivṛtṭyā anya-
abhāva-pratiśedho hi bhāvo 'saty apy asti, bhāva-
abhāva-pratītiḥ, tatra indriya-sādguṇya-āder
abhāva-pratītir iti cet, katham ekaṃ paśyann
abhāva-pratīter na ayam iha ity ādyā pratītiḥ. sa
abhāva-pratītes tasya ca anyatra an-anvayāt.
abhāva-pratyayaḥ kuto bhavati. na hy abhāvaḥ
abhāva-prasaṅga iti cet, na, tasyāḥ sāmagryā eva
abhāva-prasaṅgaḥ, sarvasya anya-dharma-yogāt. na
abhāva-prasaṅgataḥ || su-upalakṣeṇa bhedena yau
abhāva-prasaṅgāt. atīndriyatvād a-pratibhāse 'pi
abhāva-prasaṅgāt. anyac ca na tābhyo vyatiriktam
abhāva-prasaṅgāt. te yathā vyatirikte '-
abhāva-prasaṅgāt. dr̥ṣṭānta-abhāsānām hetvābhāseṣv
abhāva-prasaṅgāt. na api para-apekṣā, tasya tatra
abhāva-prasaṅgāt. sa ca ekasmād bhedas tad-anyeṣāṃ
abhāva-prasaṅgāt. sa ca tad-dhetur vā anityatā-
abhāva-prasaṅgād ity uktam. tasmāt pratyakṣe
abhāva-buddhiḥ, yathā santamase hasta-saṅcāreṇa.
abhāva-bhāvābhyām sad-vyavahāra-pratiśedha-
abhāva-bhāvābhyām sad-vyavahāra-pratiśedha-
abhāva-rūpas tu vyatirekaḥ, sa ca vyatiricyamāno
abhāva-rūpo vyatirekas tasya bhāva-rūpa-
'bhāva-lakṣaṇam. na ca a-kṣaṇikasya kvacic chaktiḥ,
abhāva-lakṣaṇo vināśaś ca saha syātām iti. na,
abhāva-vacana-mātreṇa api tat-sādhanā-pramāna-
abhāva-vacana-mātreṇa tat-sādhanā-pramāna-ākṣepa-
'bhāva-vat. evaṃ samarthitam tat tasya kāryam
abhāva-vat tata eva utpattiḥ. tasmin sati
abhāva-vat. sa ca dvividho 'pi virodho vaktṛtva-
abhāva-vat sambandhe 'pi prasaṅgaḥ. api ca, ayam
abhāva-vādinam upahasann ātmānam eva upahasati.
abhāva-virodha-asiddheḥ. dr̥śyasya darśana-abhāva-
abhāva-virodha-asiddheḥ. yadi viruddha-kārya-
abhāva-virodhāt. tat kim idāniṃ mātā ca vandhyā
abhāva-viśeṣābhyām. sa ca bhāvaḥ pratyakṣo 'bhāvo
abhāva-viśayatva-virodhād artha-sāmarthya-
abhāva-vyatireka-lakṣaṇatvād asya. sā eva tāvad
abhāva-vyatireko 'nitye sādhye dharmiṇi sidhyet.
abhāva-vyavaccheda-artham hetur ucyate. na ca
abhāva-vyavacchedas tu niyamena bhāva-
abhāva-vyavasthām kaḥ kartum tena vinā prabhuḥ ||
abhāva-vyavasthiteḥ || anyathā arthasya nāstitvam
abhāva-vyavahāra-asiddhi-prasaṅgāt. tasya a-
abhāva-vyavahāra-pravartanī. tasyā eva abhāva-
abhāva-vyavahāra-sādhanī iti viśeṣaṇam ca a-
abhāva-vyavahāra-sādhanyām anupalabdhyā dr̥śya-
abhāva-vyavahāra-sādhanyām anupalabdhyā yeṣāṃ
abhāva-vyavahāra-siddhi-virodhaḥ syāt. sa eva
abhāva-vyavahāra-siddhi-hetuś ca. sa ca
abhāva-vyavahāra-hetur vā. atra upalabdher
abhāva-vyavahāram vā pratiyoginaḥ sādhyati.
abhāva-vyavahāram vā sādhyati. svabhāva-
abhāva-vyavahāram sādhyati, tat-siddhi-siddho vā
'bhāva-vyavahāram sādhyati mūḍha-pratipattāv ity
'bhāva-vyavahāram, kiṃ tarhi sva-viśiṣṭa-jñāna-
abhāva-vyavahāram sādhyate. uktam atra yathā

SV_04423	||79|| sa ca sarvaḥ padārthānām anyonya-	abhāva-saṃśrayaḥ | tena anya-apoha-ṣayaḥ vastu-
PV_04228	|| tasmād āsṛitya śabda-arthaṃ bhāva-	abhāva-saṃśrayam | a-bāhya-āśrayam atra iṣṭam
V2_05503	||19|| tasmād āsṛitya śabda-arthaṃ bhāva-	abhāva-saṃśrayam | a-bāhya-āśrayam atra iṣṭam
HB_03904	tena an-abhidhānāt. tau hi bhāva-abhāvau tad-	abhāva-sādhana-pramāṇa-vṛṭṭyā boddhavyau, upāya-
VN_00401	saha kārya-kāraṇa-bhāva-prasādhanaṃ bhāva-	abhāva-sādhana-pramāṇābhyām. yathā idam asmin
VN_00303	-upakrame 'navasthā-prasaṅga iti cet. na,	abhāva sādhanasya a-darśanasya a-pratiśedhāt. yad
SV_10418	tata eva virodha-gater virodhāc ca	abhāva-sādhanaṭ. bhavatu nāma evaṃ-vidhāyā
V3_06410	vyatireka-sādhany anupalabdhir yadā svayam	abhāva-sādhanaḥ prayujyate, tadā svarūpeṇa vā
SV_10201	-nivṛṭṭyā sādhyet. tatra na śāstra-nivṛṭṭir	abhāva-sādhani. tasya kvacid an-adhikāre '-
V2_07301	pratyakṣa-nivṛṭṭir eva anupalabdhir	abhāva-sādhani, sakala-kāraṇasya asya artha-
V1_00309	tad-bhāva-bhāva-anupalabdhī tarhi prabhava-	abhāva-sādhane na anumānam, an-anvayāt. na hy
SV_00517	abhāva-asiddheḥ. ekasya niśedhena anya-	abhāva-sādhane siddhā eva anupalabdhiḥ,
V2_06010	abhāva-asiddheḥ. eka-niśedhena anya-	abhāva-sādhane siddhā eva anupalabdhiḥ,
SV_00607	śiṃśapā vṛkṣa-abhāvāt. sarvatra ca asyām	abhāva-sādhanyām anupalabdhyā dṛśya-ātmanām eva
SV_15314	na hi iyam anupalabdhir adṛśya-ātmasv	abhāva-sādhikā ity uktam. tena yat kiñcin mithyā-
SV_10425	tathā ca a-pratipattiḥ. tasmān nir-upākhyā-	abhāva-siddhi-vad anyatra api dṛṣṭānta-
HB_00509	dṛśya-ṣayaḥ abhyām sādhyā-abhāve hetv-	abhāva-siddhiḥ, uddiṣṭa-ṣayaṣya abhāvasya
SV_00609	asiddheḥ. yadi viruddha-kārya-upalabdhyaḥ apy	abhāva-siddhiḥ tat-kāraṇa-upalabdhyaḥ kiṃ na
V2_06304	-ślokaḥ. yadi viruddha-kārya-upalabdhyaḥ apy	abhāva-siddhiḥ, tat-kāraṇa-upalabdhyaḥ kiṃ na
V3_06105	-kāraṇeṣv anyeṣu upalabhyasya anupalambhād	abhāva-siddhiḥ. tan mā bhūt svāpa-ādy-avasthāyām
HB_03203	-vyāpti-sādhanaḥ eva ca prakāra-antara-	abhāva-siddhiḥ, tasya tad-anyatayā a-vyāptau tena
SV_10404	katham idānīm bhāvasya svayam anupalabdher	abhāva-siddhiḥ. dṛśyasya darśana-abhāva-kāraṇa-a-
V3_06208	na evam abhāvaḥ. na sva-ṣaya-jñāna-abhāvād	abhāva-siddhiḥ, yato 'yaṃ doṣaḥ. na api sva-
HB_03309	a-pratipattiḥ. tasmān na kutaścil liṅgāt tad-	abhāva-siddhiḥ. so 'nya-bhāvaḥ pratyakṣa-lakṣaṇena
V3_06204	||48|| anyathā yadi sva-ṣaya-jñāna-abhāvena	abhāva-siddhiḥ syāt, tad-abhāvo 'py anyena
HB_03109	-siddhiḥ, a-viśeṣeṇa anyasya sarvasya tatra	abhāva-siddhiḥ syāt, na tu tulya-yogyā-avasthasya
HB_02710	kiṃ punar anya-bhāva-siddhir eva tad-	abhāva-siddhir iti, a-pṛthak-siddheḥ sambandha-
HB_02704	-saṃśṛṣṭa-rūpasya bhāva-siddhir eva aparasya	abhāva-siddhir ity anya-bhāvo 'pi tad-abhāva iti
HB_02914	asti sambandho virodhaḥ, tato 'nya-bhāvād	abhāva-siddhir iti cet, kena kasya virodhaḥ. anya
SV_10715	uktam - na pramāṇa-traya-nivṛṭṭāv api bhāva-	abhāva-siddhir iti. tan mā bhūd anya-pramāṇa-a-
HB_03215	rūpa-ādi-vat. tasmāt kvacit kadācit kasyacid	abhāva-siddhir yathoktād eva anupalambhāt syāt.
HB_00811	-svabhāvatayā tad-anvaya-siddhau tad-abhāve	'bhāva-siddheḥ, tad-abhāve ca abhāva-siddhau tad-
SV_01501	'pi yukta iti, katham ayuktaḥ, anupalambhād	abhāva-siddheḥ. nanu upalabdhi-lakṣaṇa-prāpṭeḥ
V2_09709	'pi yukta iti katham ayuktaḥ, anupalambhād	abhāva-siddheḥ. nanu upalabdhi-lakṣaṇa-prāpṭeḥ
HB_03219	tulyatvāt. liṅga-āvir-bhāva-kāla eva tad-	abhāva-siddheḥ ca. na hy anya-bhāvaṃ pratipadya
HB_02816	itaretara-āśrayam idam syāt. anya-bhāvāc ca	abhāva-siddhāv a-samudāyāś ca sādhyāḥ syāt. tathā
SV_01224	-niścayam apekṣate. anupalambhāt tu kvacid	abhāva-siddhāv apy a-pratibaddhasya tad-abhāve
V2_09509	niścayam apekṣate. anupalambhāt tu kvacid	abhāva-siddhāv apy a-pratibaddhasya tad-abhāve
V3_12207	-nivartanaṃ sidhyet. anyathā hi kvacid dṛṣṭe	'bhāva-siddhāv api syād eva a-dṛṣṭeṣu saṃśayaḥ.
HB_00811	tad-abhāve 'bhāva-siddheḥ, tad-abhāve ca	abhāva-siddhau tad-anvaya-siddheḥ. tad-abhāva eva
SV_15402	sādhyā-vipakṣasya vyāptiḥ tad-abhāve	'bhāva-siddhau syāt. tad-abhāve bhavatas tena
V3_11806	-ādy-abhāvo nairātmyaṃ vyāpnuyāt. tad-abhāve	'bhāva-siddhyā vyāptir iti sā na sidhyati,
HB_02601	upalabdhi-lakṣaṇa-prāpṭasya anupalabdhir	abhāva-hetur abhāva-vyavahāra-hetur vā. atra
HB_03507	iti na a-bādhāyāḥ sāmartyam. na ca bādhā-	abhāvo '-bādhā. kiṃ tarhi bādhā-anupalabdhiḥ. sā
V3_04406	dharma-sāmānyena samāno 'rthaḥ sapakṣaḥ. tad-	abhāvo '-sapakṣaḥ. katham idānīm abhāve sann ity
SV_01923	tad-abhāve '-sambhavāt. hetu-svabhāva-	abhāvo 'taḥ pratiśedhe ca kasyacit | hetuḥ (29abc'
V2_10101	prasadhyati vyatirekaḥ. hetu-svabhāva-	abhāvo 'taḥ pratiśedhe ca kasyacit | hetuḥ (72abc'
SV_09210	katham pratividadhyaṭ. vacane vā asya katham	abhāvo 'n-uktaḥ. atha abhāvam eva na icchet. tena
SV_10122	'rthā atindriyāḥ | a-liṅgāś ca katham teṣām	abhāvo 'nupalabdhitaḥ ||199|| so 'yam asattām
V2_05813	-ṣayaṇām darśanāt. bhāva-vyatireko hy	abhāvaḥ, anupalabdhir upalabdheḥ. sā katham
SV_14105	-abhāva-viśeṣābhyām. sa ca bhāvaḥ pratyakṣo	'bhāvo 'py anupalabdhi-lakṣaṇaḥ pratyakṣa-
SV_00416	anupalabdher liṅgād asattāyām upalabdher	abhāvo 'py anyayā anupalabdhyaḥ sādhyā ity
V2_05803	liṅgād asattāyām sādhyāyām upalabdher	abhāvo 'py anyayā anupalabdhyaḥ sādhyata ity
V3_06204	-jñāna-abhāvena abhāva-siddhiḥ syāt, tad-	abhāvo 'py anyena anupalambhena sādhanīya ity
SV_00525	-anupalabdhyaḥ vyāpya-abhāvam āha - tadā	abhāvo 'pi iti. iyaṃ pratiśedha-ṣaya-
SV_00418	-abhāvo vinā anupalabdhyaḥ syāt. tathā sattā	abhāvo 'pi syāt. apārthika-anupalabdhiḥ. atha
V2_05805	-abhāvo vinā anupalabdhyaḥ syāt, tathā sattā	abhāvo 'pi syād ity apārthikā anupalabdhiḥ. atha
PV_04219	tasya nanv evam ucyate | sādhye 'nuvṛṭṭy-	abhāvo 'rthāt tasya anyatra apy asau samaḥ || a-
V2_05907	tadā api tathāvidha-indriya-grāhya-	abhāvo 'sty eva. tasmā jñānaṃ tad-yogyatā vā
SV_10509	-vad anya-vad vā iti. sa eva tāvad upalabdhya-	abhāvaḥ katham siddha iti cet. etad uttaratra
V3_12008	iti. nanv evam asya sapakṣe 'nuvṛṭṭy-	abhāvaḥ kathyate. so 'parasya api tulya iti
V3_12611	-lakṣaṇam asti iti prameyo 'bhāvaḥ. na eva	abhāvaḥ kaścit, sarveṣāṃ kathañcid bhāvād iti cet,
V3_05809	anupalambhaḥ katham siddhaḥ, katham vā so	'bhāvaḥ kasyacit kāraṇam. na eṣa doṣaḥ, yasmāt
HB_03014	yadi salila-upalambha-abhāvaḥ, sa katham	abhāvaḥ kasyacit pratipattiḥ pratipatti-hetur vā,
V3_06211	tarhy abhāva-pratyayaḥ kuto bhavati. na hy	abhāvaḥ kasyacin nimittam. a-sāmartyāt,

V2_05814	bhāvasya, upalambha-nivṛtṭyā vā katham	abhāvah, kārya-vyatireke 'pi kāraṇa-abhāva-
SV_14301	-vināsa iti ca kāṣṭha-abhāva ucyate. na ca	abhāvah kāryah. tat-kāri ca a-kāraka eva ity
SV_13908	samarthāni nāma. vigamaś ca abhāvah. na ca	abhāvah kāryam iti niveditam etat. na api
SV_01905	atas tad-abhāve 'pi svabhāva-a-vaikalyān na	abhāvah. kārye tv avaśyam kāraṇam bhavati. idam
SV_00521	avaśyam kāraṇāni tadvanti bhavanti iti tad-	abhāvah kutaḥ. tasmāt kāraṇa-anupalabdhir eva
SV_10401	asya kāraṇasya svabhāvasya vyāpakasya vā	abhāvah kutaścid gamakād dhetoḥ sidhyet. so 'yam
NB_03122	yatra krtakatvaṃ tatra anityatvaṃ, anityatva-	abhāvah krtakatva-a-sambhavo yathā ghaṭa-ākāśayor
SV_13808	a-sādhanatvaṃ iti cet. iha api virodha-	abhāvah kena siddhaḥ. yāvat tathā abhidheyatā-
HB_00907	apy ayogāt. na api vināsa-hetunā bhāva-	abhāvah kriyate, abhāvasya vidhinā kāryatva-
PV_03116	nityau kāryam atha iha kim || yasya	abhāvah kriyeta asau na bhāvah prāg-abhāvavān |
V2_06307	na avaśyam śīta-bādhako 'gniḥ, yatas tad-	abhāvo gamyeta. antyasya avasthā-viśeṣasya
NB_02009	'sapaḥṣaḥ. tato 'nyas tad-viruddhas tad-	abhāvaś ca iti. tri-rūpāni ca trīṇy eva liṅgāni.
PV_02087	ato 'n-aṇuḥ | etena āvaraṇa-ādinām	abhāvaś ca nirākṛtaḥ || katham vā sūta-hema-ādi-
HB_04007	nanu tatra eva bhāvas tad-abhāve 'vaśyam	abhāvaś ca parasparam ākṣipataḥ. vacanam etat
HB_00501	abhāve na bhavati iti tad-bhāve bhāvo 'bhāve	'bhāvaś ca, pratyakṣa-anupalambha-sādhanah kārya-
PV_03112	tāv antāv iti kau smrtau || prāk paścād apy	abhāvaś cet sa eva anityatā na kim | ṣaṣṭhy-ādy-
V1_03305	pratiśiddhaḥ. sakṛd-bhāve sādhyā-sādhanatā-	abhāvah, jñāna-aṃśayor tu sādhyā-sādhanā-bhāvo
SV_09420	kvacid abhāvān nir-viśeṣaṇā eva sā. katham	abhāvo jñeya-abhidheya-prameyatvaiḥ so 'pi siddha
V3_07302	arthasya abhāvān nir-viśeṣaṇā eva sā. katham	abhāvo jñeya-abhidheya-prameyatvaiḥ so 'pi siddha
SV_03704	pareṇa a-saṃyogāc ca. tata eva saṅkhyā-	abhāvah. tat-saṃyoga-puruṣa-viśiṣṭā sattā nagaram
HB_03008	vaikalyam iti, tad-anya-bhāva eva tad-	abhāvah, tad-anya-pratipattir eva ca tad-a-
HB_02817	-samudāyāś ca sādhyah syāt. tathā ca – ghaṭa-	abhāvas tad-anya-bhāvād iti ghaṭasya sarvatra
V3_00607	viraha-upagamād eva bhinna-deśa-ādibhir yoga-	abhāvah, tad-abhāvasya tad-bhāvasya ca anyonya-
SV_14211	cet (270'ab') yadi sa eva artho 'gni-janmā	abhāvas tad idam abhūtātvaṃ na dṛśyata iti.
SV_03217	tad-bhāva-prasaṅgāt. tathā ca vyāvṛtter	abhāvah. tasmād yā eva vyāvṛtṭiḥ, sa eva
HB_02910	na ca yatra pradeśa-mātraṃ tatra ghaṭa-	abhāvah. tādrīśe kevale pradeśe 'bhāva eva iti cet,
PV_04223	tu vidhir vastu-bhāvo 'sato 'pi san | vastv-	abhāvas tu na asti iti paśya bāndhya-vijrmbhitam |
V2_05407	tu vidhir vastu-bhāvo 'sato 'pi san | vastv-	abhāvas tu na asti iti paśya bāndhya-vijrmbhitam |
HB_02916	iṣṭo yena virodhaḥ sambandho liṅga-liṅginoh.	abhāvas tu pratiyogino 'nya-bhāvena na virudhyate,
SV_06614	a-sāmānya-doṣo 'pi na asti. pariśiṣṭa-	abhāvas tu prāg eva uktaḥ. api ca, eka-kāryeṣu
PV_04223	nivṛtṭiḥ kim nivṛtṭer asato matā || nivṛtṭy-	abhāvas tu vidhir vastu-bhāvo 'sato 'pi san |
V2_05406	iti nivṛtṭer nivṛtṭiḥ katham iṣṭā. nivṛtṭy-	abhāvas tu vidhir vastu-bhāvo 'sato 'pi san |
SV_09219	abhidheyam āhosvid bheda iti śānkā syāt.	abhāvas tu viveka-lakṣaṇa eva nimitti-kartavyasya
SV_09212	tena a-vacanam. tad eva idānim katham	abhāvo na asti iti. yat punar etad artha-niṣedhe
V3_12610	tad asya pramāṇa-lakṣaṇam asti iti prameyo	'bhāvah. na eva abhāvah kaścit, sarveṣāṃ
SV_13908	karaṇāni samarthāni nāma. vigamaś ca	abhāvah. na ca abhāvah kāryam iti niveditam etat.
V2_06012	an-ubhayasya a-pratibandhāt tad-abhāve 'nya-	abhāvo na yuktaḥ. kārya-anupalabdhāv api na
V2_06412	-upalambhaṃ vā. tat katham na anupalambhād	abhāvah. na, sarva-upalambha-nivṛtṭer atra a-
V3_06303	-lakṣaṇatvāt, tal-lakṣaṇatvāc ca bhāvasya	abhāvo na syāt. abhāva ity api bhāva-pratiśedhaḥ.
V3_06207	hy ātma-viśeṣād apara-sādhanam, na evam	abhāvah. na sva-viśaya-jñāna-abhāvād abhāva-
V3_08810	kenacit kriyate. abhāvam karoti iti hi na	abhāvo nāma kaścit kāryah, tasya kathañcit
SV_07119	kenacit kriyate. abhāvam karoti iti hi na	abhāvo nāma kaścit kāryah. tasya kathañcit kārya-
SV_10016	hetur abhāvam karoti iti prāptam. tatra yady	abhāvo nāma kaścit kāryah syāt svabhāvah sa eva
V2_08302	hetur abhāvam karoti iti prāptam. tatra yady	abhāvo nāma kaścit kāryah syāt svabhāvah, sa eva
PV_04247	-kāraṇatā hi te || artha-antarasya tad-bhāve	'bhāvo niyamato '-gatiḥ | abhāva-a-sambhavāt
V3_10709	sidhyati, sandehāt. bādhaka-bhāve hy apara-	abhāvo niściyate. na ca a-viruddha-lakṣaṇam
PV_04208	tasmād anyathā gamako bhavet || prāṇa-ādy-	abhāvo nairātmya-vyāpi iti vinivartane | ātmano
V3_11805	te tan-nivṛtṭyā nivarteran. tadā prāṇa-ādy-	abhāvo nairātmyam vyāpnuyāt. tad-abhāve 'bhāva-
HB_03403	siddha-sambandhayoḥ kāraṇa-vyāpakayor yady	abhāvah parasya apy avaśyam abhāva-niścaya iti
SV_07118	tulyah paryanuyogo 'navasthā vā. tasmāt pāta-	abhāvah pāta-pratibandhaḥ sa katham kenacit
SV_10313	ca bhavej jñāpaka-asiddhiḥ. na iyatā tad-	abhāvah. punaḥ paryāyeṇa keśāñcid abhivyakteḥ.
V2_06602	ca bhavej jñāpaka-asiddhiḥ. na iyatā tad-	abhāvah. punaḥ paryāyeṇa keśāñcid abhivyakteḥ. na
HB_03612	viśaye bādhā-sambhava iti na tad-	abhāvah pṛthag anayor lakṣaṇatvena vācyaḥ. tasmān
V3_08809	-kriyām pratibandham abhyupaiti. tasmāt pāta-	abhāvah pratibandhaḥ sa katham kenacit kriyate.
VN_02203	hi tasya anyena parājayaḥ, na siddhy-	abhāvah, pratiyogy-anapekṣaṇāt siddhy-abhāvasya,
SV_10407	sati | bhāvasya anupalabdhasya bhāva-	abhāvah pratiyate ||203|| bhāvo hi yadi bhaved
V2_06302	sati | bhāvasya anupalabdhasya bhāva-	abhāvah pratiyate ||33|| iti saṅgraha-slokaḥ.
SV_10327	syāt, yathā vṛkṣatvaṃ śiṃśapāyāḥ. tad-	abhāvah pratiyeta hetunā yadi kenacit ||202||
SV_17605	niścetum. tasmān na tan-nivṛtṭyā api bhāva-	abhāvah prasidhyati | (339ab) yad uktaṃ sarva-
SV_14807	bhavati. tena na bhāvo bhavati ity uktam	abhāvo bhavati ity api ||278|| yad apy ayam
SV_14808	ity api ||278|| yad apy ayam bhāvasya	abhāvo bhavati ity āha. tad api bhāvo na bhavati
HB_03005	gamaka iṣyate, api tv anya-bhāva eva tad-	abhāvah, yathā uktaṃ prāk. tasya an-anya-saṃsrṣṭa
HB_00611	śabda iti. tathā – kṣaṇikatva-abhāve sattva-	abhāvah, yathā vandhyā-sute. saṃś ca śabda iti
SV_04308	kāritvam. na api svalakṣaṇasya anityatva-ādy-	abhāvah, yasmān na anityatvaṃ nāma kiñcid anyac
HB_02701	sādhayati. katham anya-bhāvas tad-	abhāvo yena anya-bhāva-rūpa-anupalabdhyaḥ abhāva-

V2_06112	asattā eva. tatra kevalaṃ viṣayī sādhyate	'bhāvo vā tad-bhāva-vyāpinaḥ kāryasya abhāvena.
HB_04012	na itareṇa apy abhāva eva, yena bhāvo	'bhāvo vā dvitīyam ākṣipet. na evaṃ jñānam, para-
HB_03701	a-lakṣaṇam etad a-śakya-niścayatvāt. hetv-	abhāvo vā. na hy a-niścita-ātmanaḥ pratipādaka-
V3_12707	-svabhāva-bhedāt. tat ko 'yaṃ sambandha-	abhāvo vācyā ity upālambhaḥ. asti viṣāṇinām
SV_00417	a-pratipattiḥ syāt. atha upalabdhy-	abhāvo vinā anupalabdhyā syāt. tathā sattā abhāvo
V2_05804	a-pratipattiḥ syāt. atha upalabdhy-	abhāvo vinā anupalabdhyā syāt, tathā sattā abhāvo
V3_10012	hetur ucyate, tadā katham. tatra api sādhyat-	abhāvo vipakṣa iti tad-vyatirekaḥ sādhyā-dharma
SV_13520	ta ca an-abhimatam. api ca, deśa-kāla-krama-	abhāvo vyāpti-nityatva-varṇanāt | (260ab) sā ca
V2_06102	kāraṇāni tadvanti bhavanti iti kutas tad-	abhāvaḥ. śaktam kāraṇam na a-śaktam. na ca śaktiḥ
SV_10523	anupalambhanam | tathā hetur na tasya eva	abhāvaḥ śabda-prayogataḥ ||206|| niveditam etat
V3_06711	anupalambhanam | tathā hetur na tasya eva	abhāvaḥ śabda-prayogataḥ ||54|| na ete śabdāḥ
SV_14621	katham syāt. katham idānīm bhavaty	abhāvaḥ śāśa-viṣāṇam ity-ādi-vyavahārah. na vai
V3_12612	iti cet, yathā te na santi, sa prakāro	'bhāvaḥ. śāśa-viṣāṇayoś ca ayaṃ bhāvāc chaśa-
HB_03014	'yam anupalambho nāma. yadi salila-upalambha-	abhāvaḥ, sa katham abhāvaḥ kasyacit pratipattiḥ
V2_09407	svayam. yukto dr̥śyasya a-darśane	'bhāvaḥ, sa tad-abhāve na yuktaḥ. kvacid
SV_01203	tatra smarāṇa-ādhanam. a-darśanam tu darśana-	abhāvaḥ. sa darśanena bādhyate. tad-abhāve tu
V2_09314	-artham vacanam. a-darśanam tu darśana-	abhāvaḥ. sa darśanena bādhyate. tad-abhāve tu
V2_07306	so 'yaṃ viprakṛṣṭa-viṣayaḥ pratyakṣa-anumāna-	abhāvaḥ saj-jñāna-śabda-vyavahāra-pratiśedha-
V3_12710	yo vā sambandho na asti ity ucyate, sa eva	abhāvaḥ. sambandhī vidyate na sambandha iti ca
HB_02902	etat pradeśa-āder dharmiṇo viśeṣaṇa-bhūto	'bhāvaḥ sādhyate na kevalaḥ, tena na a-samudāya-
HB_02803	dhūma-agni-vat. anya-bhāva-siddhyā eva tad-	abhāvaḥ sidhyati, tasya tad-anya-a-samsṛṣṭa-
SV_10322	tat-kārya-vyapadeśaḥ. yady asya kathañcid	abhāvaḥ sidhyet tat-phalaṃ na asti iti niścīyate.
SV_15224	-darśanāt ||288|| yadi hetoḥ sādhyā-vipakṣe	'bhāvaḥ sidhyet, tadā sādhyā-vyatirekaṃ hetu-
SV_01420	a-virodhinī ||20|| yadi hy anupalambhena	abhāvaḥ sidhyet, yad āha – yady a-darśana-mātreṇa
V2_08303	kāryaḥ syāt svabhāvaḥ, sa eva bhāva iti na	abhāvaḥ syāt. tad abhāvaṃ karoti iti bhāvaṃ na
SV_10017	kāryaḥ syāt svabhāvaḥ sa eva bhāva iti na	abhāvaḥ syāt. tasmād abhāvaṃ karoti iti bhāvaṃ na
SV_06414	tataś ca upādhy-abhāve bhedasya eva	abhāvaḥ syāt. tasmān na vyatiriktaḥ. tad-anya-
HB_02817	-anya-bhāvād iti ghaṭasya sarvatra sarvadā	abhāvaḥ syāt. na, pradeśa-ādi-dharmi-viśeṣaṇasya
SV_02413	bhāvasya iṣyate. tad-abhāve svayaṃ bhāvasya	abhāvaḥ syād a-bhedataḥ ||39|| ya eva bhāvo bhāva
V3_06206	a-pratipattir eva abhāvasya. na hi saṃvedana-	abhāvaḥ svataḥ sidhyati, tad-a-viśeṣād viṣaye 'pi
HB_02706	-abhāva iti vyapadiśyate. anya-bhāva-lakṣaṇo	'bhāvaḥ svayaṃ pramāṇena siddhas tad-abhāva-
SV_11212	apauruṣeyaṃ satya-artham ity eke. kāraṇa-	abhāvo hi kārya-abhāvaṃ sādhyati iti. ya evaṃ-
HB_03503	a-bādhyā eva sādhyā-siddheḥ, sādhyā-	abhāvo hi bādhyā-pramāṇa-vṛtti-niyata ity a-
PV_04278	| artha-bādhanā-rūpaṃ vā bhāve bhāvād	abhāvataḥ || anyonya-bheda-siddher vā dhruva-
SV_14911	phale | na anitye rūpa-bhedo 'sti bheda-kānām	abhāvataḥ ||282|| na vai pratigho 'nyo vā
SV_16213	| puṃsām jñāna-prabhāvābhyām anyeṣāṃ tad-	abhāvataḥ ||308|| ayaṃ kramo varṇanām viṣa-
V3_06409	| artha-bādhanā-rūpaṃ vā bhāve bhāvād	abhāvataḥ ||51|| sā iyam abhāva-niścaya-phalā
PV_03027	| jāti-prasaṅgo 'bhāvasya na apekṣā-	abhāvatas tayoḥ || tasmād a-rūpā rūpāṇām āsrayeṇa
HB_03319	-rūpayā anupalabdhyā siddha-asad-vyavahārāv	abhāvaṃ anyasya sādhyataḥ, sā ca tayor upalabdhi
V3_02703	ākāśa-guṇatva-eka-arthā-samavāyī-anityatva-	abhāvaṃ api sādhyati iti. anena eva ca anumāna-
HB_02613	jñātr-jñeya-dharma-lakṣaṇā anupalabdhiḥ. sā	abhāvaṃ abhāva-vyavahāraṃ vā pratiyoginaḥ
HB_03316	eva. sa tathā-siddhaḥ kārya-vyāpyayor	abhāvaṃ abhāva-vyavahāraṃ vā sādhyati. svabhāva-
SV_09209	-vat sambandhe 'pi prasaṅgaḥ. api ca, ayam	abhāvaṃ abhidheyaṃ bruvāṇaṃ prati pratividhad a
SV_00524	api yadā vyāpaka-dharma-anupalabdhyā vyāpya-	abhāvaṃ āha – tadā abhāvo 'pi iti. iyaṃ pratiśedha
V3_04605	-vyāvṛtītyā ca eka-bhāve pratīti-sādhanā-	abhāvaṃ āha. asya hi dvayasya ekatra samuccayāt
V2_06114	yadā api vyāpaka-dharma-anupalabdhyā vyāpya-	abhāvaṃ āha, tadā apy abhāva eva. tad evaṃ vidhi-
V3_03802	iti. atha vā lokasya bruvato 'numāna-	abhāvaṃ āha. tena bhinna-viṣayā pratītir anumānād
V3_04604	tadvatam tat-saṅgrahād iti prabheda-bāhyasya	abhāvaṃ āha, yam ayaṃ vastu-dharmas ṛtīyam
SV_09211	vacane vā asya katham abhāvo 'n-uktaḥ. atha	abhāvaṃ eva na icchet. tena a-vacanam. tad eva
SV_01405	yatra na asti iti niścītaḥ, sa bhavaṃ tad-	abhāvaṃ katham na gamayet. pramāṇa-antara-bādha
V3_07802	punar atra bhavān vipakṣam pratyeti. sādhyā-	abhāvaṃ. katham idānīm hetur a-vipakṣa-vṛttir
SV_10015	-abhāvaṃ manyante. tad ayaṃ vināśa-hetur	abhāvaṃ karoti iti prāptam. tatra yady abhāvo
V2_08302	-abhāvaṃ manyante. tad ayaṃ vināśa-hetur	abhāvaṃ karoti iti prāptam. tatra yady abhāvo
SV_10017	sa eva bhāva iti na abhāvaḥ syāt. tasmād	abhāvaṃ karoti iti bhāvaṃ na karoti iti kriyā-
V2_08303	sa eva bhāva iti na abhāvaḥ syāt. tad	abhāvaṃ karoti iti bhāvaṃ na karoti iti kriyā-
SV_07119	pāta-pratibandhaḥ sa katham kenacit kriyate.	abhāvaṃ karoti iti hi na abhāvo nāma kaścit
V3_08810	pratibandhaḥ sa katham kenacit kriyate.	abhāvaṃ karoti iti hi na abhāvo nāma kaścit
SV_12502	api prativyūḍham. na apy a-darśana-mātram	abhāvaṃ gamayati iti vyabhicāra eva. tasmān na
SV_00522	kutaḥ. tasmāt kāraṇa-anupalabdhir eva	abhāvaṃ gamayati iti. svabhāva-anupalabdhis tu
V2_07214	tasmān na āgamasya api nivṛttir artha-	abhāvaṃ gamayati. pratyakṣa-nivṛttir eva
VN_01012	ādaram kṛtavān. na hy anumāna-ādi-nivṛttir	abhāvaṃ gamayati vyabhicārāt, na sarva-pratyakṣa-
V2_06410	-svabhāva-viprakarṣair na teṣv anupalambho	'bhāvaṃ gamayati. sad avāśyaṃ kenacit upalabhyate
V2_06111	atra dhūma-abhāvād iti. kāraṇa-anupalabdhir	abhāvaṃ gamayati. svabhāva-anupalabdhis tu svayaṃ
SV_01007	sarva-darśino hi darśana-vyāvṛtīḥ sarvatra	abhāvaṃ gamayet, kvacit tathā-dr̥ṣṭānām api deśa-
V3_11201	sarva-darśino hi darśana-vyāvṛtīḥ sarva-	abhāvaṃ gamayet. kvacit tathā-dr̥ṣṭānām api deśa-

HB_03206 PV_04117 V2_09615 HB_03013 HB_03301 V1_00510 HB_03302 SV_13314 SV_12219 SV_01507 PV_04243 V3_12305 SV_10014 V2_08301 HB_03510 SV_10506 PV_03114 SV_01210 V2_09405 SV_17607 SV_11212 V3_03801 HB_03209 SV_09920 V2_08110 V1_01614 SV_15410 HB_03913 V2_06908 HB_04005 V3_10210 HB_02808 PV_03116 SV_13917 SV_01609 SV_14325 PV_03065 SV_09003 NB_03029 HB_02913 PV_03159 HB_00509 HB_03313 SV_10315 V3_12511 HB_03312 HB_02709 HB_03004 SV_14302 HB_03506 V3_00607 HB_03218 PV_03027 V3_06205 V3_03607 HB_03218 PV_03089 SV_09201 SV_14521 HB_00907 V3_11803 SV_09216 V2_07602 SV_09716 SV_14821

tato 'nyad vyavacchinatti, tṛtīya-prakāra-
| anumāna-prasādhyeṣu viruddhāvyaḥcārīṇaḥ |
na asti iti niścitaḥ, sa bhavan katham tad-
tatra na pravarteta. anupalambhena salila-
-pratipatter anvaya-vyatirekau prasādhyā tad-
sa eva avyabhicāro 'nupalabdher iti sā tena
kiṃ tarhi tad-anyam pratipadyamāna eva tad-
-pratyayānām tad-anya-niṣpādane sāmārthya-
sā yadi syāt, asyāḥ sambhavam pradarśya tad-
iti. evam ācāryīyaḥ kaścīd anupalambhād
prasidhyati || yena asau vyatirekasya na
-charīre sidhyati, yena ayam na vyatirekasya
kriyā-pratiśedho vināśa iti hi te bhāva-
kriyā-pratiśedhaḥ. vināśa iti hi bhāva-
sa tarhi hetuḥ paramārthato bādhāyā bhāvam
siddhā eva. so 'yam mūḍho nimittam tad-
-kāraṇe || a-sambandhān na bhāvasya prāg-
eva khyāpayati. na ca eka-anupalambho 'nya-
eva khyāpayati. na ca eka-anupalambho 'nya-
asya vṛttes tan-nivṛtti-lakṣaṇa-anupalabdhir
satya-artham ity eke. kāraṇa-abhāvo hi kārya-
tato 'numāna-viṣaye viruddhāvyaḥcārīṇo
atas tad eva pramāṇam prakāra-antara-
kvacit kadācic ca bhāva-virodhini tad-
kvacit kadācic ca bhāva-virodhini tad-
api pratītir a-tad-ātma-grāhiṇī, tad-bhāva-
tu niyamena bhāva-upasthāpanaḥ, bhāva-
-artho niścita-śabdaḥ, sator api bhāva-
abhāvāt pradipād iva rūpe. tad-bhāva-
-gateḥ, na, hetoḥ sapakṣa-vipakṣayor bhāva-
doṣaḥ syāt. sa hi kevala eva kasyacid bhāva-
janya-janaka-bhāvo vā. na evam kaścīd bhāva-
|| yasya abhāvaḥ kriyeta asau na bhāvaḥ prāg-
vastuno 'n-ādheya-viśeṣatvāt, āvaraṇa-
kasyacit. kiṃ ca, ātma-mṛc-cetanā-ādīnām yo
bhāvena bhavitavyam iti. kiṃ tarhi bhāva-
cen matam ca naḥ || anekānto 'prameyatve hy
tad anayor ekasya api kasyacit tad-rūpa-
-gatiḥ. asati tasmin sādhyā-abhāve hetv-
nirarthakam. tasmād anya-bhāvo na sādhanam
tathā ucyate | mukhyo gaṇaś ca bhāveṣv apy
hetv-abhāva-siddhiḥ, uddiṣṭa-viṣayasya
vyāpya-vyāpaka-bhāva-siddhau siddha-
abhivyaakteḥ. kārye tu kāraka-ajñānam
bhāva-abhāva-ubhaya-āśraya ity uktam. na
- siddhe kārya-kāraṇa-bhāve siddha-
eva anya-bhāvas tad-viṣayā ca upalabdhis tad-
na vai kutaścīt sambandhād anya-bhāvas tad-
eva ity anapekṣaṇīya ity uktam. svabhāva-
a-niyame na ca bādhakam pramāṇam syāt sādhyā-
eva bhinna-deśa-ādibhir yoga-abhāvaḥ, tad-
apy abhāvasya pṛthak sādhyatve sambandha-
siddhā ato niḥ-svabhāvāt | jāti-prasaṅgo
sādhanīya ity anavasthānād a-pratīpattir eva
pratibhā-utpatti-ḍṛṣṭeḥ sati sambhave tad-
iṣṭā eva na punar liṅgatvena eva, tatra apy
-pramāṇatā || tasmāt sva-śabdena uktā api sā
sa tad-abhāve na syāt. pratītau vā tad-
-cintayā ātmānam ākulayanti. svato 'pi bhāve
na api vināśa-hetunā bhāva-abhāvaḥ kriyate,
cet, na, a-pratibaddha-abhāvena an-upayogino
svabhāva-bheda iti. tatra api. rūpa-abhāvād
-gatiḥ, asati tasmin sādhyā-abhāve hetv-
-gatiḥ, asati tasmin sādhyā-abhāve hetv-
na hy atīśaya-utpattyā svayam na bhūto nāma.

abhāvaṃ ca sūcayati ity eka-pramāṇa-vyāpāra eṣaḥ.
abhāvaṃ darśayaty evam-pratīter anumātvataḥ ||
abhāvaṃ na gamayet. pramāṇa-antara-bādhānān na
abhāvaṃ pratipadyata iti cet, ko 'yam anupalambho
abhāvaṃ pratipadyate. kiṃ tarhi tad-anyam
abhāvaṃ pratipādayanti liṅgam eva. kasyacit
abhāvaṃ pratyeti, tad-darśana-anantaram a-
abhāvaṃ pratyeti. yadi hi samarthāḥ syus tat-
abhāvaṃ pradarśayet, tatra vā jvālām, syād etat
abhāvaṃ bruvāṇa upālabdhaḥ. api ca, deśa-ādi-
abhāvaṃ bhāvam icchati | yathā na a-vyatireke 'pi
abhāvaṃ bhāvam icchati, yathā vyatireka-abhāve
abhāvaṃ manyante. tad ayam vināśa-hetur abhāvaṃ
abhāvaṃ manyante. tad ayam vināśa-hetur abhāvaṃ
abhāvaṃ vā anapekṣya bādhā-anupalabdhou
abhāvaṃ vā abhyupagamyā pravṛtti-nivṛtti
abhāvaṃ sa vāñchati | tad-upādhi-samākhyāne te
abhāvaṃ sādhyaty atiprasaṅgāt. na ca tena na
abhāvaṃ sādhyati, atiprasaṅgāt. na sa tena
abhāvaṃ sādhyati iti, tad asya sarva-viṣayatve
abhāvaṃ sādhyati iti. ya evam-vādinā tāt eva
'bhāvaṃ sūcayati iti. atha vā lokasya bruvato
abhāvaṃ sūcayati, tasmin ḍṛśyamāne ḍṛṣṭa-tad-
abhāvaṃ svabhāvena sādhyati. yo hi svabhāvo nir-
abhāvaṃ svabhāvena sādhyati. yo hi svabhāvo nir-
abhāvayor an-anukārāt, rasa-buddhi-vad gandhasya
abhāvayor anyonya-viveka-rūpatvāt. bhāva-rūpas tu
abhāvayor anvaya-vyatirekayoḥ sattā-saṃśayāt.
abhāvayor darśana-a-darśana-smṛtyapekṣe hi śabda-
abhāvayor paraspara-ākṣepata ekam vākyaṃ ubhayam
abhāvayor vṛtti-vyatirekavān upadarśitaḥ svayam
abhāvayor sambandho yena asya sādhanam syāt. asti
abhāvavān | sambandha-an-abhyupagamān nityam
abhāvasya a-kāryatvāt, vastu-vad eva jñānasya api
'bhāvasya a-prasādhakaḥ | sa eva anupalambhaḥ kiṃ
abhāvasya atyanta-anupalabdhī-lakṣaṇasya. tan-
abhāvasya api niścayāt | tan niścaya-pramāṇam vā
abhāvasya abhāvāt, svarūpasya vā a-tad-bhāvinaḥ
abhāvasya asiddheḥ. na hi svabhāva-pratibandhe
abhāvasya. asti sambandho virodhaḥ, tato 'nya-
abhāvasya upacārataḥ || saṅketa-anvayinī rūḍhir
abhāvasya upadarśane 'nupalabdhī-lakṣaṇa-
abhāvasya eva vyāpakasya anupalabdhīḥ, svabhāva-
abhāvasya eva sādhakam ||201|| svabhāva-abhāve
abhāvasya kaścīd dharma iti cet, nanv ayam eva
abhāvasya kāraṇasya anupalabdhīḥ, vyāpya-vyāpaka-
abhāvasya kiṃ na sādhanam, kiṃ punar anya-bhāva-
abhāvasya gamaka iṣyate, api tv anya-bhāva eva
abhāvasya ca tato bhede tato nivartamānasya
abhāvasya ca sambhava iti na a-bādhāyāḥ
abhāvasya tad-bhāvasya ca anyonya-parihāra-sthita
abhāvasya tulyatvāt. liṅga-āvīr-bhāva-kāla eva
'bhāvasya na apekṣā-abhāvatas tayor || tasmād a-
abhāvasya. na hi saṃvedana-abhāvaḥ svataḥ
abhāvasya puruṣa-mātreṇa a-niścayāt, ataḥ
abhāvasya pṛthak sādhyatve sambandha-abhāvasya
abhāvasya prasādhikā | yasya a-pramāṇam sā a-
abhāvasya. yathā-pratītimatas tat-prabhavāḥ
'bhāvasya vikalpaś ced ayam samaḥ | (277ab) nanv
abhāvasya vidhinā kāryatva-upagame vyatireka-a-
'bhāvasya vyāpty-asiddheḥ. yadi prāṇa-ādayas tad-
abhāvasya śabdā rūpa-abhidhāyinaḥ | na āśaṅkyā
abhāvasya sandehād iti vakṣyāmaḥ tau punar hetu
abhāvasya sandehād iti vistareṇa vakṣyāmaḥ.
abhāvasya sarva-atīśaya-upākhyā-nivṛtīyā sarva-

SV_09518	vyabhicāry-ubhaya-āśrayaḥ | dharmo viruddho	'bhāvasya sã sattã sãdhyate katham ||191||
V3_07508	vyabhicāry ubhaya-āśrayaḥ | dharmo viruddho	'bhāvasya sã sattã sãdhyate katham ||62||
SV_01610	a-prasãdhakaḥ | sa eva anupalambhaḥ kiṃ hetv-	abhāvasya sãdhakaḥ ||22|| anupalambhaṃ ca asya
VN_02203	siddhy-abhāvaḥ, pratiyogy-anapekṣaṇāt siddhy-	abhāvasya, sãdhana-abhāve 'saty api pratiyogini
HB_02901	syāt. na, pradeśa-ādi-dharmi-viśeṣasya	abhāvasya sãdhanād iti cet. syād etat pradeśa-
HB_03217	syāt. anya-bhāva-viṣayā punar upalabdhis tad-	abhāvasya sãdhikā iṣṭā eva na punar liṅgatvena
HB_03806	-bhāvasya viruddha-ubhaya-svabhāvasya ca	abhāvāt, a-tad-dharma-bhāvi ca katham anyadā api
HB_03505	hetuḥ. bādhāyām api sãdhana-sāmarthya-	abhāvāt. a-niyame na ca bādhakaṃ pramāṇaṃ syāt
SV_09111	tan-niśedhe tad-viṣaya-śabda-pravṛtṭi-	abhāvāt, a-nirdiṣṭa-viṣayasya nañõ 'prayogāt. so
SV_05416	pratibhāsinām api keśa-ādi-viplavānām	abhāvāt. a-bhinna-pratibhāsā dhīr na bhinneṣv iti
NB_02027	ātma-pratyakṣa-nivṛtṭer abhāva-niścaya-	abhāvāt. a-mūḍha-smṛti-saṃskārasya atītasya
SV_07602	kenacid an-upakāryasya a-pratibandhena	abhāvāt. a-sambandhāc ca jñāna-utpattāv api
SV_15702	-kāraṇa-bhāva-ayogāt. pratyāsatti-viprakarṣa-	abhāvāt. ata eva asya a-saṃskāryatvāt prayoktā
V3_06108	kiṃ tarhi tādr̥ṣõ 'nupalambhasya eva	abhāvāt. atra api satsu upalambha-kāraṇeṣv iti
VN_01708	a-vacane hetu-rūpasya eva a-vacanena siddher	abhāvāt. atha vā tasya eva sãdhanasya yan na
SV_14717	-prasaṅgāt. a-pratibhāsamānasya ca dr̥śyasya	abhāvāt. adr̥śyatve 'pi na tad-rūpaṃ jñānam iti
VN_00925	kathañcit kvacit kadācid viveka-hetor	abhāvāt. an-anvaya-vyatirekaṃ viśvaṃ syāt, bheda-
SV_06913	tasya upalabhya-abhimatasya anupalabdher	abhāvāt, an-upalabhyatāyām vā tad-darśana-āśrayā
SV_01315	[18] anupalambha eva saṃśayāt. upalambhe tad-	abhāvāt, anupalambhāc ca vyatireka iti saṃśayito
V2_09608	anupalambha eva saṃśayāt, upalambhe tad-	abhāvāt. anupalambhāc ca vyatireka iti saṃśayito
SV_01625	sa eva cet tathā eva upalabhyeta viśeṣa-	abhāvāt. anyac cet katham anya-bhāve tad asti.
SV_12103	yatnavanta upalabhanta iti cet. na, niyama-	abhāvāt. anyatra anupalambhasya upalambhasya vā
SV_05814	-jñānābhīyām, tad-viṣaya-abhimatasya tasya	abhāvāt, anyasya ca vastu-dharmasya kasyacid a-
V1_02103	saṃvido 'py a-grāhya-grāhakasya ca samasya	abhāvāt, anyena apy atīta-rūpasya a-saṃvedanāt, a
SV_16721	śabdānām, tatra kasyacit samīha-	abhāvāt. api ca, nyāyam eva anupālayantaḥ paṇḍitā
HB_02508	nityaṃ sattvaṃ asattvaṃ vā syāt, apekṣya-	abhāvāt. apekṣayā hi bhāvāḥ kadācitkā bhavanti
V3_08311	ahaṃ mama iti ca a-pāśyato 'nunaya-pratigha-	abhāvāt. ayoniśõ-manaskāram antareṇa doṣānām an-
V1_01603	a-buddhi-janmā buddhiṃ gamayet, pratibandha-	abhāvāt. artha-ātmanaś ca sãdhāraṇatvād anya-
VN_05117	viṣaye vartamānaḥ pratipādyasya viśeṣa-	abhāvāt. arthaḥ punaḥ-pratipādanān na bhidyate.
HB_00304	ity abhilapato 'pūrva-artha-adhigama-	abhāvāt, arthakriyā-sãdhanasya darśanāt, a-
VN_00926	an-anvaya-vyatirekaṃ viśvaṃ syāt, bheda-	abhāvāt. avasthā-nivṛtṭi-pravṛtṭi-bhedebyo
V1_03113	etat ghaṭayati, tatra pratyāsatti-nibandhana-	abhāvāt. asty anubhava-viśeṣõ 'rtha-kṛtaḥ, yata
SV_03809	sāmānyam nāma, teṣām a-saṃsargād anyasya ca	abhāvāt, uktaṃ yādr̥ṣam sāmānyam a-saṃsṛṣṭānām eka
V1_04313	-itarayoḥ pramāṇa-itaratām brūyāt, viśeṣa-	abhāvāt. upaplava-vāsanā-visandhi-doṣād a-
V3_04510	niścaya-ayogāt, ubhaya-bahir-bhūtasya	abhāvāt. ubhayor ekatra bhāve ca pratīti-sãdhana-
SV_07719	kasyacid yogo yuktaḥ. tasya dvitīya-ātma-	abhāvāt. eka-ātmanaś ca tat-pradeśa-varti-
V1_03407	sthūla-ākārasya pratyekaṃ parama-aṇuṣv	abhāvāt. ekaś ca ayam jñāna-sanniveśī iti na ca
V1_02205	-sannidhāv api middha-ādi-vipluta-dhiyo	'bhāvāt. etāvān eva vijñāna-utpatter api kāraṇa-
SV_00813	a-pratibaddha-svabhāvasya avinābhāva-niyama-	abhāvāt. etena pipīlikā-utsaraṇa-matsya-vikāra-
V3_03904	yogyāḥ sarva-padārthāḥ, icchāyā nirodha-	abhāvāt. etena saṅketa-anuvidhāyinām śabdānām na
SV_04630	tasmān na jātau śabda-niveśanaṃ phala-	abhāvāt. evaṃ tarhi tadvān alam (94'b)
V3_09401	a-nivṛtṭāv apy aparasya asya sarvasya	abhāvāt. evaṃ tarhi sã eva avasthā ghaṭõ 'stu,
VN_05114	-vacanaṃ nyāyām, doṣa-abhāvād eva guṇa-	abhāvāt, evaṃ-prakāranām bhedaṇām vacane ca
SV_12214	tasya jvālā-prabhava-vyatirekeṇa a-sambhava-	abhāvāt. evaṃ-bhūtaḥ pathika-agnir̥ jvālā-prabhava
V2_08310	tathā anyatra api svabhāva-bhāvi, viśeṣa-	abhāvāt. evam anye 'pi svabhāva-hetavo yathasvaṃ
NB_03108	anaikāntikāḥ. sãdhya-itarayor ato niścaya-	abhāvāt. evam eṣām trayāṇām rūpaṇām ekaikasya
SV_01220	vyabhicāra ity eke. na, pakṣi-kṛta-viṣaye	'bhāvāt. kadācid bhaved iti cet. tathā śaṅkāyām
V2_09505	-vyabhicāra ity eke. na, pakṣi-kṛta-viṣaye	'bhāvāt. kadācid bhaved iti cet, tathā śaṅkāyām
V1_03212	tataḥ karma-sambandha-asiddheḥ, a-vyavadhāna-	abhāvāt kāraka-atīśaya-asiddheḥ, sarva-kāraka-
SV_10312	arthānām svabhāvānām vā darśana-pāṭava-	abhāvāt kāraṇānām kārya-utpādana-niyama-abhāvāc ca
V2_06601	svabhāvānām arthānām vā darśana-pāṭava-	abhāvāt kāraṇānām kārya-utpādana-niyama-abhāvāc ca
SV_00403	tad-bhāve 'bhūtasya paścād bhāva-niyama-	abhāvāt, kāraṇānām kārya-vyabhicārāt. a-pravṛtṭiḥ
V3_11006	na evaṃ rāga-ādayaḥ, viparyāsa-abhāve	'bhāvāt. kāruṇikasya api niṣ-phala ārambho
SV_00916	na evaṃ rāga-ādayo viparyāsa-abhāve	'bhāvāt. kāruṇikasya api niṣ-phala ārambho '-
SV_16120	vikalpa-anukrame sati bhāvād asati ca	abhāvāt. kārya-kāraṇatā-siddheḥ puṃsām varṇa-
HB_02014	kevalānām a-kriyā karṭṭr-viśeṣa-prṭhag-bhāva-	abhāvāt, kārya-dvaividhyaṃ ca – sahakāri-
SV_02207	siddhaḥ, a-kāryatve 'kāraṇāt sakṛd apy	abhāvāt. kāryasya ca sva-kāraṇam antareṇa bhāve
SV_11908	yady arthāḥ artha-antareṇa śliṣyato viśeṣa-	abhāvāt. kiṃ ca, varṇā nirarthakāḥ santaḥ pada-
SV_01918	tatra agnir̥ ity eva na syāt, pratibandha-	abhāvāt. kuto 'gny-abhāve dhūmo na asti ity
V3_02002	na, dharmi-prakrame 'pi vastu-pratibandha-	abhāvāt. kevalaṃ śāstra-upagama-dvāreṇa eṣām
V2_06103	śakyate, antya-avasthāyām pariṇāma-	abhāvāt kṣaṇasya a-vivekāt. kārya-utpatti-vigūṇa-
HB_02710	-siddhir̥ iti, a-prṭhak-siddheḥ sambandha-	abhāvāc ca. anya-bhāvas tāvan na sãdhanam. yat-
SV_15511	upadeśa-apekṣaṇa-a-viśeṣād anya-viśeṣa-	abhāvāc ca eko naisargiko 'nyas tu pauraṣeya iti
SV_08008	karma-nimittatve proktam. kiṃ ca, sthity-	abhāvāc ca karmaṇaḥ | (158b) na hy anityaṃ karma
HB_02805	pramāṇād anya-vyavaccheda-siddheḥ. sambandha-	abhāvāc ca. tac ca tasya liṅgaṃ bhavati yena

SV_02511	-saṃyoga-kārya-dravya-ādimentsu bhūta-ādiṣv	abhāvāc ca. tan na tathā sāmānya-buddhau niveśa-
SV_16207	apy evaṃ vikalpanāyāḥ sambhavāt. viśeṣa-	abhāvāc ca. tān api hi para-kriyā-darśana-
SV_12904	ca vyāhartum a-śakyatvāt, gaty-antara-	abhāvāc ca. na eva vākye varṇāḥ santi, tad ekam
VN_05105	vacanāt, punar-vacana-prasaṅge samaya-niyama-	abhāvāc ca. na ca idam adhiḥkāḍ bhidyata iti na
PV_03032	sā apy abhiplavāt || artha-rūpatayā tattvena	abhāvāc ca na rūpiṇī | niḥ-svabhāvatayā a-vācyam
SV_10313	-abhāvāt kāraṇānām kārya-utpādana-niyama-	abhāvāc ca bhavej jñāpaka-asiddhiḥ. na iyatā tad-
V2_06602	-abhāvāt kāraṇānām kārya-utpādana-niyama-	abhāvāc ca bhavej jñāpaka-asiddhiḥ. na iyatā tad-
NB_03071	sandigdḥā. vaktṛtva-sarvajñatvayor virodha-	abhāvāc ca yaḥ sarvajñāḥ sa vaktā na bhavati ity
SV_06415	syāt. tasmān na vyatiriktaḥ. tad-anya-gaty-	abhāvāc ca vastuno na paramārthaḥ. katham tarhya a
V3_04001	rūpaṃ pratibhāsate 'dvayaṃ sambandhy-antara-	abhāvāc chabala-ābhāsāyā buddher a-dṛṣṭeḥ, tasya
SV_10720	-āpannatvād iti. api ca, nāntariyakatā-	abhāvāc chabdānām vastubhiḥ saha | na artha-
V3_04204	tasmāt taj-janana-svabhāvasya hetor	abhāvāc chaśa-viśāṇa-an-utpattiḥ, tad-bhāvād
V1_01001	-sambandha-abhidhāna-vyavasthā-a-parijñāne	'bhāvāt. jāti-guṇa-kriyāvatām etan na sambhavaty
HB_03810	a-lakṣaṇam eka-saṅkhyā-vivakṣā, vyavacchedya-	abhāvāt. jñānaṃ punar a-liṅga-dharmaḥ. katham
SV_13829	viśaya-antarasya ca kasyacid vyañjaka-antara-	abhāvāt. tat-kāraṇāni teṣāṃ vyañjakāni syuḥ.
SP_00015	atra lāghava-arthaṃ niveśitā || tad-bhāva-	abhāvāt tat-kārya-gatir yā apy anuvarṇyate |
VN_00516	evaṃ pratītiḥ, anyasya tat-pratipatty-upāya-	abhāvāt. tat-pratipattau ca satyām asad-vyavahāra
SV_12516	apy anya-pūrvakaṃ na sidhyati. adhyāpayitur	abhāvāt. tat prathamō 'dhyetā kartā eva syāt. tad
V1_00310	na hy atra dṛṣṭānto 'sti, sādhana-antara-	abhāvāt tat-sādhanatve ca nidarśana-anavasthā-
V1_04113	iti tad-anye 'pi tathā syuḥ, viśeṣa-hetv-	abhāvāt. tat siddhaḥ saha-upalambha-niyamaḥ, eka-
HB_01007	bhedo niśceyaḥ, bhāvānām svabhāva-anyathātva-	abhāvāt tat-svabhāvasya paścād iva prāg api
SV_15029	-sthitau ca eṣāṃ samaya-āder apekṣāniyasya	abhāvāt. tataḥ pratītir artheṣu sarvasya sarvadā
V3_00903	na abhidhānam, sambandha-niyama-	abhāvāt. tato na pakṣasya hetor vā vacanaṃ
SV_11510	samaṃ sarva-avasthāne 'pi iṣṭa-pratiniyama-	abhāvāt. tato viśeṣa-pratipattir na syād iti
VN_06011	-abhyupagamayor an-abhyupagamayor vā vivāda-	abhāvāt. tatra avaśyam ekasya prāg-vacana-
V3_06107	eva abhāvāt. tan na viśiṣṭa-upalambha-	abhāvāt tatra kasyacid abhāva-a-pratipattiḥ, kiṃ
SV_13902	āvaraṇa-vigamo vijñānaṃ vā gaty-antara-	abhāvāt. tatra na atīśaya-utpattir anityatā-
SV_15828	tv avaśyam tal-lakṣaṇas tasya lakṣaṇa-antara-	abhāvāt. tatra yadi śabda-ātmanām mantrāṇām
SV_04002	-ātmatā. anyathā anyatra api mā bhūt, viśeṣa-	abhāvāt. tathā ca dravya-guṇa-sāmānyānām rūpa-
SV_09715	-gatiḥ. asati tasmin sādhyena hetor anvaya-	abhāvāt. tathā vaidharmye 'py anvaya-gatiḥ, asati
V2_07601	-gatiḥ, asati tasmin sādhyena hetor anvaya-	abhāvāt. tathā vaidharmyeṇa apy anvaya-gatiḥ,
NB_03027	iti. asati tasmin sādhyena hetor anvaya-	abhāvāt. tathā vaidharmyeṇa apy anvaya-gatiḥ.
V3_00712	-siddhiḥ, tad-icchāyā vastuni vṛtti-niyama-	abhāvāt. tathā hy a-śakya-darśanam etat - yatra
V1_00601	na ca tasya vyabhicāraḥ, tad-abhāve svabhāva-	abhāvāt. tathā hy arthasya a-sambhave 'bhāvāt
SV_06503	tatra ca a-vastuni vastu-sāmarthyā-	abhāvāt. tathābhūta-artha-darśana-dvāreṇa ayam
SV_12221	sādhyati. tasya anyathā a-sambhava-	abhāvāt. tathāvidhasya tu tat-kriyā-pratibhā-
SV_10706	-arthaḥ samarthas tad-anubhava-āptāv api tad-	abhāvāt. tad ayam arthakriyā-arthī tad-a-
V3_07001	arthaḥ samarthaḥ, tad-anubhava-āptāv api tad-	abhāvāt. tad ayam arthakriyā-arthī tad-a-
SV_04806	artha-antara-abhyupagame prayojana-	abhāvāt, tad-arthasya anyena sādhanāt, tad-
SV_13826	kāraḥ eva. upakāraḥ gaty-antara-	abhāvāt. tad etac chabdeṣv api tulyam. tatra api
SV_02426	-bhūtaṃ rūpaṃ na tat teṣāṃ, tadāniṃ teṣāṃ	abhāvāt. tad eva hi syād a-bhinnasya bhāvāt, tad-
HB_01517	etat. tasmāt tat-svabhāvasya anyathātva-	abhāvāt tad-dharmaṇas tathābhāvo 'ntya-avasthā-
SV_06603	vṛttir na viśeṣasya iti cet. na, bheda-	abhāvāt. tad dhy eka-rūpaṃ sāmānyam vā bhaved
SV_04006	rūpaṃ katham arthānām sāmānyam, tasya teṣv	abhāvāt. tad-bhāva-adhyavasāyāt tathā-bhrāntiā
SV_16203	kvacic chaktau sarvas tathā syāt, viśeṣa-	abhāvāt. tad-bhāva-bhāvino 'tad-viśiṣṭasya ca a-
SV_09220	eva nimitti-kartavyasya kasyacid rūpasya	abhāvāt, tad-bhāve 'bhāva-ayogāt. tad-bhāva-
VN_00407	asya sāmarthyam. anyat tatra samartham, tad-	abhāvāt tan na bhūtam. etan-nivṛtttau punar
V3_06107	-sādguṇya-āder upalambha-pratyayasya eva	abhāvāt. tan na viśiṣṭa-upalambha-abhāvāt tatra
V3_06301	sāmarthyā-lakṣaṇatvāc ca bhāvasya. tad-apāya-	abhāvāt tan-mātra-bhāvino nityam bhāva-prasaṅgāt.
SV_00312	na, tad-abhāve bhavatas tadutpatti-niyama-	abhāvāt. tasmāt kāryam svabhāvair yāvadbhir
V2_08409	na, tad-abhāve bhavatas tadutpatti-niyama-	abhāvāt. tasmāt kāryam svabhāvair yāvadbhir
HB_02313	na, tad-abhāve bhavatas tadutpatti-niyama-	abhāvāt. tasmāt kāryam svabhāvair yāvadbhir
SV_11117	-an-uparodhiny uparodha-pratighātini ca tad-	abhāvāt. tasmāt samāna-jātiya-abhyāsa-jam ātma-
SV_09121	kathaṅcid bhāve sambhavo 'bhāveṣu tathā	abhāvāt. tasmāt sambandha-abhāva-pratīter na ayam
V3_06310	-pratikṣepāt, ākāra-antara-samsarge tasya	abhāvāt. tasmād ayam pramāṇa-antara-bala-utpanno
V1_01312	-bhedaḥ, nairātmya-prasaṅgāt, ātma-sthiter	abhāvāt. tasmād ayam a-śabda-saṃyojanam eva
V3_03302	kva kena kiṃ pratibadhyate, prastāvasya eva	abhāvāt. tasmād dharminam pratiṣṭhāpayaṅ śāstraṃ
SV_07805	tasya ca ekasya a-dṛṣṭa-ākāra-antara-	abhāvāt. tasmān na an-avayavam aneka-deśe yugapad
VN_03122	kaścit sādhana-arthaḥ pratīta-pratipādana-	abhāvāt. tasmān na pratijñāyāḥ sva-vacana-virodho
SV_14216	anyo 'nyasya vināśaḥ, atiprasaṅgāt. viśeṣa-	abhāvāt tasya artha-antaratvena vastu-bhūtasya
VN_02308	sādhyaitum iṣṭasya arthasya siddher vighāta-	abhāvāt, tasya udbhāvanam prativādino nigrāha-
SV_02502	bhāvāt, tad-vyatiriktasya bhinnasya ca	abhāvāt, tasya eva ca punar bheda-virodhāt. tac
SV_03502	asad-artho 'pi, arthānām saṃsarga-bheda-	abhāvāt. tasya sarvasya tat-kārya-kāraṇatayā
SV_03305	ādi-khyāpana-arthaṃ bahu-vacanena. prayojana-	abhāvāt tu saṅketa-bhedo na syāt. tad apy asty eva.
HB_01010	kṣaṇikeṣu bhāveṣv aparāpara-utpatter aikya-	abhāvāt. te 'ntyāḥ samarthāḥ kiṃ na janayanti iti

SV_15503	śabdānām etat syād eka-nivṛttau gaty-antara-	abhāvāt. te tv an-arthakā api syur iti na iṣṭa-
VN_00310	krama-yogena vyāptam siddham, prakāra-antara-	abhāvāt. tena vyāpaka-dharma-anupalabdhir a-
SV_12919	vibhāvante. a-kramāyām buddhau paurvāparya-	abhāvāt. teṣām tat-kṛtaḥ pada-vākya-bhedānām bhedo
PV_03456	te 'pi syur āturāḥ || viśaya-indriya-sampāta-	abhāvāt teṣām tad-udbhavam | na udeti duḥkham iti
SV_11726	api syāt. na anumānāt pratipattir liṅga-	abhāvāt, drṣṭānta-asiddheś ca, tatra apy
V3_01506	na sambhavati, anyatara-artha-antara-bhāva-	abhāvāt. dvayor hi tathābhāva-sambhave 'nyatara-
V1_02203	sukha-ādīnām tat-sannidhāna-abhāve	'bhāvāt. na apy an-indriyāḥ, rūpa-ādy-anuṣaṅginām
V3_06412	'nupalabdheḥ, na asti iha śiṃśapā vrkṣa-	abhāvāt, na asti iha dhūmo 'n-agner iti.
SV_09004	svarūpasya vā a-tad-bhāvīnaḥ sva-niyatasya	abhāvāt, na kaścīd viśeṣa iti. dadhi khādeti
VN_02609	iti vaktavyam jaḍasya pratipattau vicāra-	abhāvāt. na ca nitya-sāmānya-upadarśanena tad-
HB_03517	api prayogaḥ, abhyupagame sati viśeṣa-	abhāvāt. na bādhāyām samartha iti cet, yady evam
SV_15108	na evam iti vivecanīyasya rūpa-bhedasya	abhāvāt. na yādṛśo 'sya a-janakas tādṛśa eva
VN_01402	iti ca vyapadeśo na sidhyati sambandha-	abhāvāt. na hi kārya-kāraṇa-bhāvād anyo vastu-
SV_11805	tasya asiddhau tat-kāryasya eva jñānasya	abhāvāt. na hi tatra śabda-rūpam artho vā liṅgam
SV_05108	iti cet, vikalpānām artha-pratibandha-niyama-	abhāvāt. na hi vikalpā yathārtham eva jāyante.
V3_02508	a-śakyam etat. kasmāt. hetor viśeṣeṇa anvaya-	abhāvāt. nanv ayam hetu-drṣṭāntayor doṣaḥ, na
V2_08508	siddhaḥ. a-kāryatve 'kāraṇāt sakṛd apy	abhāvāt. nanv araṇi-nirmathana-ādiśv asaty apy
SV_03514	tu svalakṣaṇe sāmānya-lakṣaṇam a-vācyam	abhāvāt. nanu ca dharma-dharminor a-bhede bhede
SV_05809	śrutir janayanty api tad-anya-parihāra-aṅga-	abhāvāt paramārthatas tad-vyatirekiṣu padārtheṣu
HB_02406	iti cet, na, a-tad-bhāvīnaḥ sakṛd api tato	'bhāvāt. paraspara-apekṣayā janya-janaka-svabhāva
SV_08824	sāmānyavān na sāmānyam bheda-vat sambandha-	abhāvāt parasparam ghaṭa-ādi-vad ity uktam. api
SV_07316	janya eva syāt. tad-dhetoḥ svabhāvasya prāg-	abhāvāt paścāc ca tato bhāvāt. nityam tat-
V2_06910	sandehād bahuṣu darśane ca, ekatra draṣṭur	abhāvāt, punar darśane ca bhāvāt, viśeṣa-antara-
V1_01309	a-svābhāvikatvāt, samaya-a-darśane	'bhāvāt. puruṣa-icchāto 'rthānām svabhāva-a-
SV_04914	syāt. evam tarhy anvayīnaḥ kasyacid arthasya	abhāvāt prakṛti-bhinneṣv artheṣu tad eva idam iti
SV_02416	ya eva tarhi kṛtakaḥ, sa eva anityo bheda-	abhāvāt. pratijñā-artha-eka-deśo hetuḥ syāt. na
VN_02907	parājayo 'bhyupagama-mātreṇa vastu-siddher	abhāvāt prativādinā doṣasya a-pratipāditatvāt.
HB_00703	pramāṇam antareṇa evam pratīter nimitta-	abhāvāt, pratītau vā liṅgasya vaiyarthīyāt. svayam
V1_00602	-abhāvāt. tathā hy arthasya a-sambhave	'bhāvāt pratyakṣe 'pi pramāṇatā | pratibaddha-
V2_06908	pratipādaka iti, na, svabhāvataḥ pratipatter	abhāvāt pradīpād iva rūpe. tad-bhāva-abhāvayor
V3_04511	ubhayor ekatra bhāve ca pratīti-sādhana-	abhāvāt pravṛtti-nivṛttyoḥ samśayād eva samśaya-
SV_15425	vyudasyamānam syāt kevalam. nairātmye	'bhāvāt prāṇa-ādayas tan-nirasanaḥ na ātma-
V3_00110	tad ayuktam, anumāna-viśaye vācaḥ prāmāṇya-	abhāvāt. prāmāṇye vā na anumāna-pravṛtīḥ syāt,
V2_07815	atra kaścīd dhetoḥ svabhāva-pravibhāgaḥ. tad-	abhāvāt phalasya api na asti ity a-samānam. nanv
SV_09918	atra kaścīd dhetoḥ svabhāva-pravibhāgaḥ. tad-	abhāvāt phalasya api na asti ity a-samānam. sā
SV_01604	pratyakṣa-svabhāva-abhāvāt, bhrānti-nimitta-	abhāvāt, bādhaka-abhāvād bhrānti-asiddheḥ.
V2_09902	pratyakṣa-svabhāva-abhāvāt. bhrānti-nimitta-	abhāvāt, bādhaka-abhāvād bhrānti-asiddheḥ.
SV_02606	sarva-ākāra-siddhiḥ, tad-anyasya asiddhasya	abhāvāt. bhāve vā a-tat-svabhāvattvam. na hi yo
V1_00509	iti. nivṛtter vā asya asad iti kutaḥ, niyama-	abhāvāt. bhāve vā sa eva avyabhicāro 'nupalabdher
SV_06704	-śabda-niveśana-vaiphalyāt, eka-artha-niyoga-	abhāvāt, bhinna-svabhāvānām pṛthāḥ niyoge ca
SV_13505	adrśyāyām tato 'pratipatter liṅga-	abhāvāt. bhedavatyāś ca ānupūrvyā bhāve varṇa-
SV_01604	pratyakṣānām śabdānām a-pratyakṣa-svabhāva-	abhāvāt, bhrānti-nimitta-abhāvāt, bādhaka-abhāvād
V2_09902	pratyakṣānām śabdānām a-pratyakṣa-svabhāva-	abhāvāt. bhrānti-nimitta-abhāvāt, bādhaka-abhāvād
VN_04511	punar yuktam, strī-sūdrānām ubhaya-pratīter	abhāvāt. yaḥ khalu ubhayaṃ vetti śabdām apāśabdām
V3_10707	-sarvajñatvayor dvividhasya api virodhasya	abhāvāt, yaḥ sarvajñāḥ, sa vaktā na bhavati iti
SV_03623	utsannam idānim eka-vacanam eka-śakter	abhāvāt. yatnaś ca vyarthāḥ. vastv-a-bhedād
SV_02810	-viśayam bhavati, samāropa-viśaye tasya	abhāvāt. yatra hy asya samāropo yathā sthiraḥ sa-
V3_08104	hetoḥ sapakṣa-vyāpter vipakṣe ca kvacid	abhāvāt, yathā – prayatnānantarīyako 'nityatvād
SV_03303	puruṣa-icchā-vaśāt pravṛttasya pratibandha-	abhāvāt, yathā ekam kvacid eka-vacanena khyāpyate
VN_06102	vitaṇḍā pratyukta-abhyupagama-abhāve vivāda-	abhāvāt. yadā tarhy abhyupagamya vādam
V2_08403	an-āyatta-rūpānām saha-bhāva-niyama-	abhāvāt. yady artha-antaram hetuḥ, katham tarhi
VN_01315	syāt, tato 'rtha-antaram vā anya-vikalpa-	abhāvāt. yadi tat tad eva, tasya avasthānām na
SV_00309	an-āyatta-rūpānām saha-bhāva-niyama-	abhāvāt. yadi tadutpatteḥ kāryam gamakam,
VN_01519	sādhana-vaiphalyam ca, sādhyasya kasyacid	abhāvāt. yasya kasyacid atīśayasya tatra
V1_04003	svabhāva-viveke yuktam, pratibandha-kāraṇa-	abhāvāt. rūpa-ālokayos tu taj-jñāna-utpādana-
V3_00704	-abhāve vivakṣita-itarayor āsatti-viprakarṣa-	abhāvāt. vastu-svabhāvattve ca punar vivakṣā-
V2_09706	an-āśvāsa-prasaṅga iti cet, na, yathokte	'bhāvāt. viruddhāvvyabhicārya-a-vacanam iti cet,
V3_04207	sa eva cet, tathā eva upalabhyeta, viśeṣa-	abhāvāt. viśeṣe ca uktam. anyac cet, katham anya-
HB_00705	api tad ucyaṃānam plavata eva, upayoga-	abhāvāt. viśaya-upadarśanam upayogaś cet, tena
SV_01221	atiprasaṅgaḥ, anyatra apy abhāva-niyama-	abhāvāt. vṛttam pramāṇam bādhakam. a-vṛtta-
V2_09507	atiprasaṅgaḥ, anyatra apy abhāva-niyama-	abhāvāt. vṛttam pramāṇam bādhakam. a-vṛtta-
VN_04707	tad-anvākhyāna-yatnam vā, guṇa-atīśaya-	abhāvāt. veda-rakṣa-ādikaṃ ca a-prayojanam eva a-
SV_01523	a-sambhava-anumāne ca bādhaka-hetv-	abhāvāt, vairāgya-a-drṣṭeḥ, a-drṣṭena ca bādhyā-
SV_07407	-niścayo vā. tasyā a-vibhāgāyās teṣu viśeṣa-	abhāvāt. vyakter yadi indriya-saṃskāro yadi na
NB_03019	tan-niṣpattāv a-niṣpannasya tat-svabhāvattva-	abhāvāt. vyabhicāra-sambhavāc ca. kārya-hetoḥ

SV_14619
NB_02020
SV_02308
V2_08703
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SV_13019
V3_05103
SV_01525
V2_09807
SV_01518
VN_01008
SV_17221
VN_00513
SV_00606
VN_06702
HB_03307
SV_01724
SV_06528
SV_02512
HB_03306
V1_00909
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VN_00917
SV_08601
PV_03374
SV_08315
SV_07903
SV_09004
V1_03607
PV_03332
V1_03609
SV_01904
VN_02802
SV_11628
V2_06513
SV_10306
SV_16123
SV_12417
V3_06605
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SV_10303
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SV_10309
V2_06515
V1_01605
V3_10804
SV_00112
V3_04304
HB_00106

eva. niḥ-svabhāvasya kvacid vyāpāre samāveśa-
tad-a-pratibaddhasya tad-avyabhicāra-niyama-
taj-janyo 'sya svabhāvaḥ, anyathā sakṛd apy
taj-janyo 'sya svabhāvaḥ, anyathā sakṛd apy
'sakala-vākya-gatir na syāt, ekasya śakala-
na vācya-bhedo 'sti. nanu ca vācya-viśeṣa-
-niyamaḥ katham vijñeyaḥ, svabhāva-bhedasya
-pratiyogiṣv api śaṅkā utpādayati, viśeṣa-
na hy anyonyasya bhedo bhavati, sambandha-
pitṛtva-vat. adṛśya-anupalambhe 'pi nimitta-
-hetur vā vastutaḥ, tasyā vastu-vṛtti-niyama-
-eka-svabhāveṣu bhāveṣu, svabhāva-anyathātva-
anyonya-atīśaya-utpatteḥ. vyavadhāne tu hetv-
-yogyatā-sahakāritvāt teṣām. vyavadhāne hetv-
-bhāva-asiddheḥ, rāga-ādy-avyabhicāri-kārya-
puruṣa-saṃskāra-pūrvakam iti, vākyeṣu viśeṣa-
puruṣa-saṃskāra-pūrvakam iti, vākyeṣu viśeṣa-
'sad-vyavahāra-viśaya iti vaktavyam, viśeṣa-
yatra api pratibandhas tad-abhidhāna-niyama-
'yam asad-vyavahāraḥ, anyasya tan-nimittasya
-asiddhir uktā, yathā na atra śiṃśapā vṛkṣa-
iti sukha-ādīnām utpatti-vināśa-abhyupagama-
pradarśane dṛṣṭānte 'pi pramāṇa-antara-
bhāvāt tad-anyaena api bhavitavyam iti niyama-
anyonya-artha-parihāreṇa eka-viśayayor vṛtty-
ca. tan na tathā sāmānya-buddhau niveśa-
iti, tad-eka-upalabdheḥ kvacid apy anyatra
kṛte ca buddhi-janmany abhilāpa-smṛty-antara-
vyavahārasya tan-mātra-siddhyā, viśeṣa-
abhyupagantavyo na vā kvacid viśeṣa-
yad anekatra eka-ākāram iti na tad-viśayasya
tadvatī katham || na arthād bhāvas tadā
'sti. ye viśeṣās teṣām saha-sthiti-niyama-
vyaṅgya-vyañjaka-bhāvasya tatra
ekasya api kasyacit tad-rūpa-abhāvasya
||40|| ity antara-śloka. tadā anya-saṃvido
-grāhya-grāhaka-lakṣaṇā | tadā anya-saṃvido
-ākārā utpadyate, teṣām anyasya saṃvedyasya
anyathā artha-antarasya tad-anubandha-niyama-
a-sarvagatve bhāvāt pratijñā-lakṣaṇasya ca
paśyāmaḥ, yena asāv āśrayaḥ. kṛtasya karaṇa-
iti. pratyakṣe 'py arthe phalasya ānantarya-
iti, pratyakṣe 'py arthe phalasya ānantarya-
-vat ||307|| satī indhane dāha-vṛtter asaty
tad-rahitā ity api tat-sambhava-virodha-
kṣaṇikatā tasya iṣṭā syāt. tattve viśeṣa-
iva rūpe. tan na ayaṃ doṣaḥ pratibandha-
kevalam hetvābhāsād bhūta-pratipatter
nir-upākhye 'pi syāt. nir-upākhyasya
vā. a-viruddhasya vidhau saha-bhāva-virodha-
vā. a-viruddhasya api saha-bhāva-virodha-
-saṅkareṇa sarveṣāṃ vyabhicārāt. prayojana-
-saṅkareṇa sarveṣāṃ vyabhicārāt. prayojana-
utpanna-utpannās ca bhāvāḥ sthita-sambandha-
na dhī-dhvani | bheda-saṃhāra-vādasya tad-
a-vyatirekitvaṃ hetu-bheda-anumā bhavet ||
yathā uktaṃ prak. yo 'pi jñāpakasya līngasya
iti śakyante 'dhyavasātam. yo 'pi jñāpaka-
-alarka-viśa-vikāra-vat. tad-bhāve virodha-
-alarka-viśa-vikāra-vat. tad-bhāva-virodha-
'pi hi līnge 'siddhayā buddhyā sambandha-
-mātreṇa, kiṃ tarhi vyatirekāḍ api. tad-
dharmi, avayave samudāya-upacārāt. prayojana-
||33|| pakṣo dharmi. prayojana-
dharmi, avayave samudāya-upacārāt. prayojana-

abhāvāt. vyāpāra iti hi tathābhūta-svabhāva-
abhāvāt. sa ca pratibandhaḥ sādhye 'rthe līngasya.
abhāvāt. sa tat-pratiniyato 'nyatra katham bhavet.
abhāvāt. sa tat-pratiniyato 'nyatra katham bhavet.
abhāvāt, sakala-śrutir na vā kasyacit. samasta-
abhāvāt saṅketa-bhedo 'py ayukto dvayor eka-
abhāvāt, sati vā pratyakṣasya svayaṃ pratīti-
abhāvāt. sati vā viśeṣe sa eva hetu-lakṣaṇam.
abhāvāt. sati vā sa kārya-kāraṇa-bhāva iti rūpaṃ
abhāvāt sad-vyavahāra-pratiśedhaḥ, a-janana-
abhāvāt. san khalv apy arthaḥ pratītyapekṣaḥ
abhāvāt samartha-a-samartha-svabhāvayor kriyā-a-
abhāvāt samartha-kṣaṇa-antara-an-utpatter jñāna-
abhāvāt samartha-kṣaṇa-antara-an-utpatter jñāna-
abhāvāt, sambhave 'pi viśeṣānām draṣṭum a-
abhāvāt, sarva-prakāraṇām puruṣaiḥ karaṇa-
abhāvāt, sarva-prakāraṇām puruṣaiḥ karaṇasya
abhāvāt. sarva-pramāṇa-nivṛttir anupalabdhiḥ. sā
abhāvāt, sarva-śabdaiḥ karaṇānām abhidhāna-
abhāvāt. sarva-sāmarthya-viveko nimittam iti cet,
abhāvāt. sarvatra ca asyām abhāva-sādhanām
abhāvāt sarvasya tad-ātmakasya na utpatti-vināśāv
abhāvāt sā eva tad-anya-bhāva-upalabdhiḥ sādhyā-
abhāvāt sādhanasya sādhyā-vyabhicāra-āśaṅkā syāt.
abhāvāt sāmānādhikarāṇya-ādir na syāt. na ca vastv
abhāvāt sāmānyam anyat. sati vā tasya api sva-
abhāvāt. sāmānyena pradarśane dṛṣṭānte 'pi
abhāvāt siddham a-vikalpakam pratyakṣam. kiṃ ca
abhāvāt. siddhena anupalambha-ātmanā asattvena
abhāvāt. so 'nyatra api tathāvidhe '-viśiṣṭa iti
abhāvāt sthitiḥ a-sthitiḥ vā. yat punar etad
abhāvāt syāt tathā anubhave 'pi saḥ | ākāraḥ sa
abhāvāt syād apāyaḥ. na ca te janakā iṣṭāḥ.
abhāvāt. sva-pratipattiyā apara-pratipatti-hetur
abhāvāt, svarūpasya vā a-tad-bhāvinaḥ sva-
'bhāvāt svasaṃvit phalam iṣyate | (41ab) yeṣāṃ
'bhāvāt svasaṃvit phalam iṣyate || yadi bāhyo
abhāvāt svasaṃvedanaṃ phalam, tat-svabhāvāt vād
abhāvāt svātantryaṃ bhāvasya syāt. atas tad-
abhāvāt, hetutvam a-sarvagatve prayuktaṃ na
abhāvāt a-kāraṇasya ca anapekṣatvāt. vyaktir
abhāvāt a-tat-phala-sādharmyāt tad-viparyāsa eṣaḥ.
abhāvāt a-tat-phala-sādharmyāt viparyasto
abhāvāt a-dṛṣṭa-indhano 'pi dahano na an-indhanas
abhāvāt a-nirṇayaḥ. na ca atyākṣa-svabhāveṣv
abhāvāt a-pūrva-bhāvinaḥ paścād apy abhāva-
abhāvāt a-pratipādaka iti, na, svabhāvataḥ
abhāvāt a-pratipādakasya jayo 'pi na asty eva. na
abhāvāt a-pratiśedha-viśayatā iti cet, tat kim
abhāvāt a-pratiśedhaḥ. viruddhasya apy
abhāvāt a-pratiśedhaḥ. viruddhasya apy
abhāvāt a-vyāhāra iti cet. na, parārthatvāt. na
abhāvāt a-vyāhāra iti cet, na, parārthatvāt. na
abhāvāt a-sambandhino '-vācyaḥ syuḥ. tatra apy
abhāvāt a-sambhavaḥ ||184|| so 'yam ahrīkaḥ
abhāvāt akṣa-buddhīnām satsv apy anyeṣu hetuṣu |
abhāvāt atīndriyaḥ pratikṣipyate 'rthaḥ svabhāva-
abhāvāt atīndriyaḥ pratikṣipyate 'rthaḥ svabhāva-
abhāvāt atra anupalabdhi-mātram a-pramāṇam. bhāve
abhāvāt atra anupalabdhi-mātram a-pramāṇam. bhāve
abhāvāt an-anumānam. tasmāt pratyakṣā iyam an-
abhāvāt an-anya-upanaya iti cet, tulyā vṛtti-tat-
abhāvāt an-upacāra iti cet. na, sarva-dharmi-
abhāvāt an-upacāra iti cet, na, sarva-dharmi-
abhāvāt an-upacāra iti cet, na, sarva-dharmi-

SV_04326	a-doṣa iti cet. na, niṣpannasya pāratantrya-	abhāvād an-upādhitvam, na a-niṣpannasya svarūpa-
V3_11401	samḥatānām a-samḥata-para-upakāra-niyama-	abhāvād anaikāntika eva ity a-viruddhaḥ. ko hy
SV_07520	paśyēt. tac ca sataḥ | an-anything 'nyaya-	abhāvād anything 'py an-apāśrayāt ||151|| na
SV_14609	-viveke ca na paryudāsaḥ. tad evaṃ vyatireka-	abhāvād anvayo 'pi na syāt, tasya eka-svabhāva-
SV_12527	āgatam ity ekasya upadeṣṭuḥ prabandhena	abhāvād apara-pūrvakam ity ucyate. prāg eva yathā
SV_06808	ekam kāryam kurvanti teṣāṃ tatra viśeṣa-	abhāvād apārthikā viśeṣa-codanā iti sakrt
V3_06208	na evam abhāvaḥ. na sva-viśaya-jñāna-	abhāvād abhāva-siddhiḥ, yato 'yam doṣaḥ. na api
SV_09216	katham svabhāva-bheda iti. tatra api. rūpa-	abhāvād abhāvasya śabdā rūpa-abhidhāyinaḥ | na
SV_15020	-vyaktayaś ca niyamena eva niyama-kāraṇa-	abhāvād ayuktam iti cet. a-vitatha-vyakti-niyame
SV_09011	svabhāvo 'nyatra na asti iti. pravṛtṭi-	abhāvād arthinaḥ. tasmāt tan na ubhaya-rūpam ity
V3_12011	prakṛta-gamanāt. anyathā vyavacchedya-	abhāvād avadhāraṇasya kiṃ phalaṃ syāt. an-
VN_00207	bādhaka-pramāṇa-an-upadarśane virodha-	abhāvād asya viparyaye vṛtter a-darśane 'pi san
VN_00417	-svabhāvasya bhāve tad-bhāva-niyama-	abhāvād ārabdha-artha-asiddheḥ, vastutaḥ kāryasya
SV_05219	tāsām abhāve 'pi tad-bhāvāt, asati sāmānye	'bhāvād itarathā ca bhāvāt. na eṣa doṣaḥ. yathā
HB_00209	-asiddheḥ, a-vyāpakasya vā nivṛttau nivṛtṭi-	abhāvād ity anvaya-vyatirekābhyāṃ niścitābhyāṃ
SV_03517	na syāt. uktam atra śabdānām svātantrya-	abhāvād iti. api ca, yeṣāṃ vastu-vaśā vāco na
V3_09003	a-pratibaddha-svabhāvasya avinābhāva-niyama-	abhāvād iti. asiddha-jñāpana-aṅgasya jñāpanam
V2_06111	-gamaka ucyate, yathā – na agnir atra dhūma-	abhāvād iti. kāraṇa-anupalabdhir abhāvaṃ gamayati.
NB_02039	-anupalabdhir yathā – na atra dhūmo vahny-	abhāvād iti. kāraṇa-viruddha-upalabdhir yathā –
SV_12709	bhavati teṣāṃ a-viśeṣe 'pi pada-vākya-antare	'bhāvād iti cet. na, teṣāṃ a-viśeṣa-asiddheḥ. a-
V2_04504	nibandhane. a-prthag-vacanam śabdasya viśeṣa-	abhāvād iti cet, na, pravṛtṭi-bhedāt. artho hi
PV_03088	iti cet tat kuto matam | dṛṣyasya darśana-	abhāvād iti cet sā a-pramāṇatā || tasmāt sva-
V2_06106	-samarthyāni dhūma-kāraṇāni santi dhūma-	abhāvād iti. tat kāryam hetu-vyāpty-a-vyatirekāt
SV_10006	vyavasyanti, na prāk, darśane 'pi pātava-	abhāvād iti tad-vaśena paścād vyavasthāpyate,
V2_08208	vyavasyanti, na prāk, darśane 'pi pātava-	abhāvād iti tad-vaśena paścād vyavasthāpyate,
SV_17224	tu na vivakṣā na saṅketaḥ kasyacid abhiprāya-	abhāvād iti na niyamo na taj-jñānam. svabhāva-
SV_11518	a-doṣa iti cet. na, tad-vacane prayojana-	abhāvād iti nirloṭhitam etat. sarvatra ca jāty-a-
SV_00710	-pariṇāma-pratyayasya anyasya apekṣāniyasya	abhāvād iti. pūrva-sajāti-mātra-hetutvāc chakti-
V3_08306	-pariṇāma-pratyayasya anyasya apekṣāniyasya	abhāvād iti. pūrva-sva-jāti-mātra-hetutvāc chakti-
SV_10024	tathā anyatra api svabhāva-bhāvi viśeṣa-	abhāvād iti. yā kācid bhāva-viśayā dvidhā eva
NB_02032	-samarthyāni dhūma-kāraṇāni santi dhūma-	abhāvād iti. vyāpaka-anupalabdhir yathā – na
VN_04920	prapañca-kathāyāṃ tu na kaścid doṣo niyama-	abhāvād iti. śabda-arthayoḥ punar-vacanam
V2_06209	veditavyā, yathā – na atra śiṃśapā vṛkṣa-	abhāvād iti. sarvatra ca asyām abhāva-vyavahāra-
NB_02033	anupalabdhir yathā – na atra śiṃśapā, vṛkṣa-	abhāvād iti. svabhāva-viruddha-upalabdhir yathā
SV_15218	'sti. a-sambhave ca vijātiyasya gaty-antara-	abhāvād iṣṭa-artha-siddhes tat-sādhana-tvāc ca
SV_02223	na kadācin na bhavet, tad-bhāve vaikalya-	abhāvād iṣṭa-kāla-vat. tadā api vā na bhavet,
V2_08611	na kadācin na bhavet, tad-bhāve vaikalya-	abhāvād iṣṭa-kāla-vat. tadā api vā na bhavet,
PV_03517	yeṣāṃ na arthasya sannidhiḥ | sañcāra-kāraṇa-	abhāvād utsided artha-cintanam || ātmani jñāna-
SV_06718	bahuṣv api pratibandhuṃ samarthāḥ. prayojana-	abhāvād eva a-pravartanam iti cet. uktam
VN_05114	-doṣa iti saṅgraha-vacanam nyāyāṃ, doṣa-	abhāvād eva guṇa-abhāvāt, evaṃ-prakārānām
V3_05901	||45|| na hi bhāvānām sva-viśaya-jñāna-	abhāvād evaṃ bhavati idaṃ na upalabha iti yato
PV_02244	-āder api darśanāt | doṣavaty api sad-bhāvād	abhāvād guṇavaty api || anyatra ātmīyatāyāṃ vā
PV_04035	atha sammatam || tad eva artha-antara-	abhāvād deha-an-āptau na sidhyati | vācyaṃ śūnyam
SV_09608	nir-upākhye 'pi syāt. nir-upākhyasya	abhāvād na pratiṣedha-viśayatā iti cet. tat kim
PV_03148	na iṣṭanam netra-gocare | pratibhāsa-dvaya-	abhāvād buddher bhedaś ca dur-labhaḥ || samavāya-
SV_14115	api ca, ātyantikasya kasyacit svabhāvasya	abhāvād bhavatā dhvaninā an-ātyantikena
V3_06304	syāt. abhāva ity api bhāva-pratiṣedhaḥ. tad	abhāvād bhavati iti bhāvān na bhavati iti hetu-
VN_03116	virodha-udbhāvanam parājita-parājaya-	abhāvād bhasmī-kṛta-prajvalana-vat. ye tu kecid
SV_09017	ekam ākāraṃ pratiniyatam a-paśyan vibhāga-	abhāvād bhāvānām katham a-saṃsrṣṭa-anya-
PV_03273	pratyuktā a-kārya-kāraṇe | grāhya-grāhakatā-	abhāvād bhāve 'nyatra api sā bhavet || tasmāt ta
VN_01214	ca eka-ātmani. anyathā bheda-a-bheda-lakṣaṇa-	abhāvād bheda-a-bhedayor a-vyavasthā syāt
SV_01604	-abhāvāt, bhrānti-nimitta-abhāvāt, bādhaka-	abhāvād bhrānti-asiddheḥ. puruṣeṣu viśeṣa-
V2_09903	-abhāvāt. bhrānti-nimitta-abhāvāt, bādhaka-	abhāvād bhrānti-asiddheḥ. puruṣeṣu viśeṣa-
PV_02273	udbhavaḥ karma-dehayoḥ sthitayor api || eka-	abhāvād vinā bijam na ānkurasya iva janmanaḥ | a-
SV_05001	-balāt tu tathā jāne na virodhaḥ. nimitta-	abhāvād vibhramo 'yukta iti cet. ta eva bhāvās
V3_06504	kvacid a-vikala-kāraṇasya bhavato 'nya-bhāve	'bhāvād virodha-gatiḥ, yathā śīta-uṣṇa-sparśayoḥ.
NB_03073	a-vikala-kāraṇasya bhavato 'nya-bhāve	'bhāvād virodha-gatiḥ. śīta-uṣṇa-sparśa-vat.
SV_00514	hy a-paryanta-kāraṇasya bhavato 'nya-bhāve	'bhāvād virodha-gatiḥ. sa ca anupalabdheḥ.
V2_06006	hy a-paryanta-kāraṇasya bhavato 'nya-bhāve	'bhāvād virodha-gatiḥ. sa ca anupalabdheḥ.
V3_00605	ekasya bhāve '-vikala-kāraṇasya prāg-bhavato	'bhāvād virodhaḥ, paraspara-parihāra-sthita-
HB_02008	eva sahakāriṇām sahakāritvam, yena tad-	abhāvād viśeṣa-utpattāv a-sahakāriṇaḥ syuḥ, kiṃ
HB_00605	'pi hetuḥ. hetu-svabhāve 'nyaya-vyabhicāra-	abhāvād viśeṣaṇam lakṣaṇe tan-mātra-anvayena para
SV_08319	syāt. na ca bhavati. ata eka-apāye phala-	abhāvād viśeṣebhyas tad-udbhavaḥ ||165|| tat-
SV_12715	varṇebhyo yasya apauruṣeyatvam sādhyeta. tad-	abhāvād veda-a-viśiṣṭa-varṇa-apauruṣeyatvam api
SV_07818	api vyaktim vyāpiny ekatra vyaktyā bheda-	abhāvād vyaktā eva sarvatra iti vyakti-śūnyeṣv

VN_05112
PV_02029
SV_01916
SV_09405
V3_07201
V2_06802
VN_01002
SV_14804
PV_02265
SV_02216
V2_08604
PV_04081
SV_17116
V2_07111
SV_09420
V3_07302
SV_10113
VN_04111
HB_03605
V2_06814
HB_03902
SV_01922
V3_05104
PV_03100
V2_09414
SV_01214
SV_01218
V2_09503
V2_06012
PV_04012
SV_00520
SV_02407
SV_09606
V3_07605
V2_08513
SV_02211
PV_03257
SV_07109
SV_05309
PV_03163
PV_03418
SV_05219
SP_00008
PV_04229
V2_05505
SV_05420
SV_02203
V2_08506
VN_00604
PV_03533
SV_17514
SV_10411
SV_17328
V1_01612
SV_01913
V3_12305
PV_02230
SV_07112
SV_01904
V3_06103
HB_00510
VN_00409
HB_00811
SV_15402
V3_11806

punar-vacanasya a-doṣatvāt pratīta-pratyaya-
ca parokṣa-artha-jñānam tat sādhanasya ca |
saṁśayaḥ syāt. kevalam tu bhāva-nīscaya-
-viśeṣasya kasyacit sattā-mātre virodha-
-viśeṣasya kasyacit sattā-mātre virodha-
pauruṣeyaḥ. anyathā api nāntariyakatā-
ta eva sarva-viśayasya asad-vyavahārasya
na pratibhāsate tasya kiñcij jñānam. tad-
dikṣā-ādy-anantaram | atha buddhes tadā
anyādṛśād api tādrśo bhāve tac-chakti-niyama-
api tādrśa-udbhave tac-chakti-niyama-
kiṁ tan na śakyate | kasmād dhettv-anvaya-
-artha-niyamo na yuktaḥ. anyathā a-sambhava-
atra na sambhavaḥ ||44|| anyathā a-sambhava-
-ādi-śabda-vācyasya eva arthasya kvacid
-ādi-śabda-vācyasya eva kasyacid arthasya
api tulyatvāt. tad etat pratipattuh pramāṇa-
sādhyā-siddhy-upayogino 'bhidheyasya
ity a-prayogaḥ. tasmāt sva-sādhyā-bhāva-
iti. sā api tatra pratibaddhā bhāva-
sator apy a-gamakatva-darśanāt. tena bhāva-
eka-sad-bhāve 'nyasya prasiddhy-artham, tad-
vā sati vyavadhāne 'nyasya utpitsoḥ kāraṇa-
go-pālam a-saṁvṛteḥ || etāvan nīscaya-phalam
gamyate ||68|| iti saṅgraha-ślokaḥ. nanu tad-
yato 'sya vyāvṛttam iti bhavati. nanu tad-
vivakṣita-a-śeṣa-pakṣi-karaṇe hetoḥ sādhyā-
-vyatirikta-pakṣi-karaṇe hetoḥ sādhyā-
tatra apy an-ubhayasya a-pratibandhāt tad-
-kalpitaiḥ | prasaṅgo dvaya-sambandhād eka-
vā. tatra an-ubhayasya a-pratibandhāt tad-
'py anyatra anyathā-dṛṣṭeḥ, kvacin nityatva-
-vastuno 'paryudāseṇa vyatireka-mātrasya
-vastuno 'paryudāseṇa vyatireka-mātrasya
iti cet, na, tatra api tulyatvāt – tad-
iti cet. na, tatra api tulyatvāt. tad-
-jñānam niyamād akṣa-cetasāḥ | sukha-ādy-
-āśrayasya sambhavati, tasya a-janyatvāt tad-
kuvindaḥ paṭam karoti praty ekam. vema-
śrutih | bhāya-śakti-vyavaccheda-niṣṭhā-
-avabhāsataḥ | taṁ vyanakti iti kathyeta tad-
tatra jñāne sāmārthya-gatiḥ, pratyekam tāsām
bhāva ekatra vartamāno 'nya-nih-sprhaḥ | tad-
|| tābhyaṁ sa dharmī sambaddhaḥ khyāty-
||20|| tābhyaṁ sa dharmī sambaddhaḥ khyāty-
-grāhiṇiṣu svalakṣaṇa-pratibhāsaḥ, tad-
anupalabdham yad upalabhyate. tatra eka-
anupalabdham yad upalabhyate, tatra eka-
artheṣu tad-bhāva sthāpanāya nānā-eka-ātma-
tato na artha-antare gatiḥ || nānā-eka-śakty-
vācyānām svabhāvaḥ. na apy eṣām kāryam. tad-
avyabhicārāt. ayam eva hetur hetu-vyāpakayor
vidhi-pratiśedha-viśuddhau nāntariyakatva-
-mātra-nibandhanatvāc ca a-tattvasya. vastv-
iti. nanu ca nitya-anitya-artha-kāryatva-
abhāvaḥ bhāvam icchati, yathā vyatireka-
eva iti dṛṣṭāv api na hiyate | samavāya-ādy-
na janānād iti. tad ayuktam. tasya tad-
-abhāvāt svātantryam bhāvasya syāt. atas tad-
iti bhavati, tata eva anya-abhāva-gatiḥ, tad-
asiddheḥ. an-uddiṣṭa-viśayam punaḥ sādhyā-
piṇḍa-kharjūrasya deśa-antareṣu mātr-vivāha-
tat-svabhāvatayā tad-anvaya-siddhau tad-
hetu-vipakṣeṇa sādhyā-vipakṣasya vyāptis tad-
prāṇa-ādy-abhāvo nairātmyam vyāpnuyāt. tad-

abhāvād dhettv-ādi-bāhulyam vacana-bāhulyam ca
abhāvān na asty anuṣṭhānam iti kecit pracakṣate ||
abhāvān na asti ity ucyate. yadā punar dṛṣṭāntena
abhāvān na iha sattā-sādhanā-pratiśedhaḥ. kiṁ tu
abhāvān na iha sattā-sādhanā-pratiśedhaḥ, kiṁ tu
abhāvān na para-ātmanaḥ pratipattir arthasya. na
abhāvān na sambhavanti, yatas tebhyo vyavasthā
abhāvān na sidhyaty a-vācyatā-lakṣaṇam artha-
abhāvān na syuḥ sandhīyate malaiḥ || buddhes
abhāvān na hetu-bhedo bhedaka ity a-kāraṇam
abhāvān na hetu-bhedo bhedaka ity a-kāraṇam
abhāvān nanu doṣas tayor ayam || uttara-avayava-
abhāvān nānā-śakteḥ svayaṁ dhvaneḥ | avaśyam
abhāvān nānā-śakteḥ svayaṁ dhvaneḥ | avaśyam
abhāvān nir-viśeṣaṇā eva sā. katham abhāvo jñeya-
abhāvān nir-viśeṣaṇā eva sā. katham abhāvo jñeya-
abhāvān nivṛttam sattvam anupalabdhi-lakṣaṇam sva
abhāvān niṣ-prayojanatvāc ca iti. prakāra-viśeṣa-
abhāvābhyām anyathā api bhavan dharminī hetur na
abhāvābhyām kāryatām na atipatati, tan-mātra-
abhāvābhyām gamaka iti jñāpana-artham nīscita-
abhāve 'sambhavāt. hetu-svabhāva-abhāvo 'taḥ
abhāve 'n-utpatteḥ kāraṇa-vaikalyāj jñāna-an-
abhāve 'nupalambhanam | tac ca hetau svabhāve vā
abhāve 'nupalambhāt siddhā vyāvṛttih. uktam atra
abhāve 'nupalambhāt siddhā vyāvṛttih. yady a-
abhāve 'nupalambho 'sti iti katham vyabhicārah.
abhāve 'nupalambho 'sti iti katham vyabhicārah.
abhāve 'nya-abhāvo na yuktaḥ. kārya-anupalabdhyā
abhāve 'nya-hānaye || tad-artha-grahaṇam śabda-
abhāve 'nyena na bhavitavyam iti kuta etat. kārya
abhāve 'py a-dṛṣṭasya punar dṛṣṭer iti bhavatu
abhāve 'py a-virodhāt. yathā na bhavati mūrta ity
abhāve 'py a-virodhāt, yathā na bhavati mūrta ity
abhāve 'py agnau bhavati iti. katham ca tato
abhāve 'py agnau bhavati iti. katham vā tato
abhāve 'py arthāc ca jātes tac chakty-asiddhitāḥ |
abhāve 'py avasthiteḥ | na sthitiḥ (145bc) atha
abhāve 'pi kuvindaḥ karoti iti na tata eva paṭa-
abhāve 'pi tac-chrutih || vikālpa-pratibimbeṣu
abhāve 'pi tat-kṛtam || na ākārayati ca anyo
abhāve 'pi tad-bhāvāt, asati sāmānye 'bhāvād
abhāve 'pi tad-bhāvāt sambandho na eka-vṛttimān ||
abhāve 'pi tādrśaḥ | śabda-pravṛtter asti iti so
abhāve 'pi tādrśaḥ | śabda-pravṛtter asti iti so
abhāve 'pi tāsām bhāvāt, ākāra-antareṇa ca sva-
abhāve 'pi na upalabhyate. tat tasya kāryam. tac
abhāve 'pi na upalabhyate, tat tasya kāryam. tac
abhāve 'pi nānā-eka-rūpāṇām vṛtteḥ, rājā mahā-
abhāve 'pi bhāvo nānā-eka-kārya-kṛt | prakṛtyā
abhāve 'pi vaktur vivakṣā-mātreṇa bhāvāt. na ca
abhāve 'pi veditavyaḥ. viruddhasya ca bhāvasya
abhāve 'pi śabdānām artheṣu varam saṁśayitasya
abhāve 'pi śabda-pratibhāsa-a-pracyuter asad-artha
abhāve 'pi śravaṇa-jñānam na bhavati tad-abhāve.
abhāve 'pi sapakṣe prāṇa-ādir na iṣṭaḥ. sapakṣa-a
abhāve 'pi sarvatra asty upakāritā || duḥkha-
abhāve 'pi sthānāt. patana-dharmāṇām hi bhāvānām
abhāve 'pi svabhāva-a-vaikalyān na bhāvaḥ. kārye
abhāve 'bhāva-a-pratipatteḥ. nanu satsu upalambha
abhāve 'bhāva-khyāpanam pratibandha-mātra-siddhau
abhāve 'bhāva-vat. evam samarthitam tat tasya
abhāve 'bhāva-siddheḥ, tad-abhāve ca abhāva-
abhāve 'bhāva-siddhau syāt. tad-abhāve bhavatas
abhāve 'bhāva-siddhyā vyāptir iti sā na sidhyati,

HB_00501	asya abhāve na bhavati iti tad-bhāve bhāvo	'bhāve 'bhāvas ca, pratyakṣa-anupalambha-sādhanaḥ
SV_00916	-apekṣiṇyaḥ, na evaṃ rāga-ādayo viparyāsa-	abhāve 'bhāvāt. kārūṇikasya api niṣ-phala ārambho
V3_11006	-vṛttayaḥ. na evaṃ rāga-ādayaḥ, viparyāsa-	abhāve 'bhāvāt. kārūṇikasya api niṣ-phala ārambho
V1_02203	upanibandhanānām sukha-ādīnām tat-sannidhāna-	abhāve 'bhāvāt. na apy an-indriyāḥ, rūpa-ādy-
VN_05304	-kathañcid uttaram vācyam, uttaram ca āsraya-	abhāve 'yuktam iti, yuktam a-pratyuccāraṇam
PV_03066	-pramāṇam vā dvitīyam na akṣa-jā matiḥ ||	abhāve 'rtha-balāj jāter artha-śakty-anapekṣane |
HB_04007	'rtho dvitīyasya. nanu tatra eva bhāvas tad-	abhāve 'vaśyam abhāvas ca parasparam ākṣipataḥ.
VN_02204	-anapekṣaṇāt siddhy-abhāvasya, sādhana-	abhāve 'saty api pratiyogini bhāvāt. pratiyogināś
SV_00206	iti siddhe 'pi vijātīya-vyatireke sādhya-	abhāve 'sattva-vacana-vat. sāmartyād artha-gatau
HB_00113	iti siddhe 'pi tad-abhāve vyatireke sādhya-	abhāve 'sattva-vacana-vad dharmi-dharma-vacanam
VN_00306	pramāṇam ucyate. evaṃ hi sa hetuḥ sādhya-	abhāve 'san sidhyet, yadi tatra pramāṇavatā sva-
V2_06809	janma syāt, syād yogyatā-niyamaḥ. tad-	abhāve 'sya idam iti na sidhyati. na apy
SV_13906	-rūpa-āvaraṇānām ca vyaktis te vigamo yadi |	abhāve karaṇa-grāma-sāmartyam kiṃ nu tad bhavet |
SV_14823	ca utpatti-samāveśa-lakṣaṇatvāt. tasmān na	abhāve kasyacid bhāva-upakṣepo 'nyasya. etena a-
SV_01912	arthād anvaya-pratipattiḥ. anyathā hi tad-	abhāve kiṃ na bhaved iti. nanu ca nitya-anitya-
SV_01822	jñāta-tad-bhāvasya arthāpattiyā anityatva-	abhāve kṛtakatvam na bhavati iti bhavati. na hi
SV_01805	prasiddhe tad-bhāve hetu-bhāve vā anityatva-	abhāve kṛtakatvam na bhavati dahana-abhāve ca
V2_10013	prasiddhe tad-bhāve hetu-bhāve vā anityatva-	abhāve kṛtakatvam na bhavati dahana-abhāve ca
SV_09724	prayogaḥ. vyatireke 'pi na anityatva-	abhāve kṛtakatvam bhavati śabdaś ca kṛtaka iti.
V2_07606	kartavyaḥ. vyatireky api na anityatva-	abhāve kṛtakatvam bhavati, śabdaś ca kṛtaka iti.
V3_13207	yatra kṛtakatvam tatra anityatvam, anityatva-	abhāve kṛtakatvasya a-sambhavaḥ, yathā ghaṭa-
V2_09113	katham na anumānam yāvatā na anityatā-	abhāve kvacid utpattir dṛṣṭā, a-darśanāc ca
HB_00811	-siddhau tad-abhāve 'bhāva-siddheḥ, tad-	abhāve ca abhāva-siddhau tad-anvaya-siddheḥ. tad-
HB_00517	gamye sattvam agnimati pradēse dhūmo	'bhāve ca upalabdhi-lakṣaṇa-prāptasya
SV_15818	bhrāntīyā pratyaya-darśanāt. sarvathā upakāra-	abhāve ca tathā pratyayo na yuktaḥ. sarveśam
SV_01716	-dṛṣṭānte na iṣṭo 'vaśyam iha āśrayaḥ | tad-	abhāve ca tan na iti vacanād api tad-gateḥ ||26||
SV_01806	-abhāve kṛtakatvam na bhavati dahana-	abhāve ca dhūmaḥ. tathā hi sa tasya svabhāvo
V2_10013	-abhāve kṛtakatvam na bhavati dahana-	abhāve ca dhūmaḥ. tathā hi sa tasya svabhāvo
SV_15423	a-prāṇa-ādīmattva eva nairātmyam dṛṣṭam. tad-	abhāve ca na asti iti svayam na bhavad api prāṇa-
SV_09617	hetuḥ syāt. tasya bhāve kvacid a-sambhavāt,	abhāve ca bhāva-vyavacchedasya bhāvāt. tad ayam
V3_07908	hetuḥ syāt, tasya bhāve kvacid a-sambhavāt,	abhāve ca sarvatra bhāva-vyavacchedasya bhāvāt.
V2_04609	a-bhedād ātma-niṣpatteś ca. tathā tayor	abhāve taj-jaṃ jñānam tat-prabhavā vā bhāva-
V3_01602	ca na sāmānya-āśrayaḥ, sarva-vyakti-sambhava-	abhāve tat-sāmānya-ayogāt, yathā a-brāhmaṇa-
SV_10618	buddhāv upasthāpanāya śabda-prayogāt. tad-	abhāve tad-ayogāt. api ca, śabda-artha-apahnavē
V3_06906	buddhāv upasthāpanāya śabda-prayogāt, tad-	abhāve tad-ayogāt. kiṃ ca, sad-asat-pakṣa-bhedena
V1_02908	ucyate. vastu-pratibhāsam hi pratyakṣam, tad-	abhāve tad-ābhāsa-pracyuter ity uktam. na ca evaṃ
SV_04803	avaśyam bhāvānām bhedo 'bhyupagantavyaḥ, tad-	abhāve tasyā apy abhāva-prasaṅgāt. sa ca ekasmād
V1_01211	tad-dhvanau smṛtiḥ ||11|| yuktā tad-gaty-	abhāve tu śabda-bhede smṛtiḥ katham | tad-a-
SV_01203	darśana-abhāvaḥ. sa darśanena bādhyate. tad-	abhāve tu siddha eva ity apārthakam tat-siddhaye
V2_09401	darśana-abhāvaḥ. sa darśanena bādhyate. tad-	abhāve tu siddha eva ity apārthakam tat-siddhaye
V2_09806	-hetūnām guṇa-antara-sambhavāt. viśeṣa-hetv-	abhāve tu syād anumānam. yathā – a-dṛṣṭa-karṭṛkam
SV_01517	kāraṇa-antara-apekṣatvāt. viśeṣa-hetv-	abhāve tu syād anumānam, yathā a-dṛṣṭa-karṭṛkam
SV_02205	kāryam. tac ca dhūme 'sti. sa bhavaṃ tad-	abhāve tu hetumattām vilaṅghayet ||34|| sakṛd api
SV_05820	dvayam ||113|| anyonya-āśrayam ity eka-graha-	abhāve dvaya-a-grahaḥ | sañketa-a-sambhavas
PV_03460	vittiḥ svayam sphuṭaḥ || api ca adhyakṣatā-	abhāve dhiyaḥ syāl liṅgato gatiḥ | tac ca akṣam
SV_01919	eva na syāt, pratibandha-abhāvāt. kuto 'gny-	abhāve dhūmo na asti ity arthād vyatireka-siddhiḥ.
SV_01909	ity anvayena vidhita-tat-kāryatvasya dahana-	abhāve dhūmo na bhavati ity arthād vyatireka-
PV_03369	viśaye matam | viśayatvam tad-amṣena tad-	abhāve na tad bhavet || an-artha-ākāra-sañkā syād
SV_09725	ca kṛtaka iti. siddha-tat-svabhāvatayā tad-	abhāve na bhavataḥ. kṛtakatvasya śabde ca bhāva-
V2_07607	ca kṛtaka iti. siddha-tat-svabhāvatayā tad-	abhāve na bhavataḥ kṛtakatvasya śabde ca bhāva-
SV_01826	tathā hy ayam asya svabhāvo yena tad-	abhāve na bhavati. anyathā ayogād iti tat-tat-
SV_01824	tad-bhāve bhavati ity eva na syāt. tathā tad-	abhāve na bhavati ity ukte. tata eva tad-bhāvātā-
VN_00405	samarthitam bhavati. anyathā kevalam tad-	abhāve na bhavati ity upadarśane 'nyasya api
VN_00403	api tad-anyeṣu samartheṣu tad-dhetuṣu tad-	abhāve na bhavati iti. evaṃ hy asya a-sandigdham
HB_00414	upalabhyate satsv apy anyeṣu hetuṣv asya	abhāve na bhavati iti tad-bhāve bhāvo 'bhāve
SV_09710	ayam asya vyāpakaḥ siddho bhavati yady asya	abhāve na bhavet. tad anena dvididhasya api
V2_07509	ayam asya vyāpakaḥ siddho bhavati, yady asya	abhāve na bhavet. tad anena dvididhasya api hetor
V2_09407	yukto dṛṣṭasya a-darśane 'bhāvaḥ, sa tad-	abhāve na yuktaḥ. kvacid yadṛcchayā tathābhāve
SV_01913	-abhāve 'pi śravaṇa-jñānam na bhavati tad-	abhāve. na vai na bhavati, tayor eva tataḥ
V1_03405	āśritya draṣṭur eṣa viniścayaḥ. sa tad-	abhāve na syāt. na ca viśaya-sārūpyam vijñānasya,
SV_09122	na ayam iha ity ādyā pratītiḥ. sa tad-	abhāve na syāt. pratītau vā tad-abhāvasya. yathā-
V3_08602	-vyavasthā samudāyi-nibandhanatvāt tad-	abhāve na syāt. bhavanti sva-nimitta-sanmidhiṃ
PV_04247	niyamato '-gatiḥ | abhāva-a-sambhavāt teṣām	abhāve nitya-bhāvināḥ || kārya-svabhāva-bhedānām
PV_03183	-vācīnāḥ śabdās tad-eka-arthā ca kalpanā |	abhāve nir-vikalpasya viśeṣa-adhigamaḥ katham ||
SV_06315	vā vyatirekaḥ. eka-anvayasya parihārya-	abhāve niṣ-phala-codanatvāt, tathā eka-

HB_01001	hetv-antaram apekṣante, tad-ātmanas tādātmya-	abhāve nairātmya-prasaṅgāt. tadvad a-sthiti-
VN_05707	etad uttara-a-pratipatteḥ kāraṇam iti. tad-	abhāve pratipattir bhavaty eva iti tayoh pṛthag
VN_04909	-asiddheḥ. na pratijñā-nyūnaṃ hīnaṃ tad-	abhāve pratiti-bhāvād iti pratipāditam. hīnam eva
SV_17020	na hi kasyacid api samyak-pratipatter	abhāve bāhulyam arthavad bhavati. pāraśika-mātr-
SV_00311	bhāvaḥ sarvathā janya-janaka-bhāvāt. na, tad-	abhāve bhavatas tadutpatti-niyama-abhāvāt. tasmāt
V2_08409	sarvathā janya-janaka-bhāvāt. na, tad-	abhāve bhavatas tadutpatti-niyama-abhāvāt. tasmāt
HB_02313	janya-janaka-bhāvād iti cet, na, tad-	abhāve bhavatas tadutpatti-niyama-abhāvāt. tasmāt
SV_15402	vyāptis tad-abhāve 'bhāva-siddhau syāt. tad-	abhāve bhavatas tena vyāpty-ayogāt. yā eva ca
PV_04284	bhāvasya na iti cet | bhāvo hi sa tathābhūto	'bhāve bhāvas tathā katham || ye '-para-apekṣa-
V3_01605	-a-pratipatteḥ, tad-vikāra-an-anukārāt, tad-	abhāve bhāvāc ca. tathā śrāvāṇa-ādy api iti na
SV_00307	api hy artha-avyabhicāra eva prāmāṇyam, tad-	abhāve bhāvinas tad-vipralambhāt. avyabhicāraś ca
SV_01823	na bhavati iti bhavati. na hi svabhāvasya	abhāve bhāvo bhavaty a-bhedāt. anyathā tad-bhāve
SV_06414	ata iti viśeṣa-nirdeśāt. tataś ca upādhy-	abhāve bhedasya eva abhāvaḥ syāt. tasmān na
VN_02302	-upāyaḥ sādhanā-ābhāsa-dūṣaṇam ca, tad-	abhāve mithyā-pralāpād atra para-upatāpa-vidhāne
SV_07007	an-upakārah. tata ekasmād upakāreṇa bhāvya-	abhāve yathokta-doṣa-prasaṅgāt. ataḥ sva-upakāra-
PV_03099	paricchinnā kathañcana || yad a-pramāṇatā	abhāve liṅgaṃ tasya eva kathyate | tad atyanta-
SV_13505	liṅga-abhāvāt. bhedavatyāś ca ānupūrvyā	abhāve varṇa-mātram avaśiṣṭam sarvatra iti pūrva-
SV_03115	asya samāropo na tatra niścaya iti samāropa-	abhāve vartamāno 'nya-apoha-viśayaḥ siddhaḥ. api
PV_03067	-ādi-bhāve 'pi jāyeta indriya-jā matiḥ ||	abhāve vinivṛttiś cet pratyakṣasya eva niścayaḥ |
V3_00704	api tu vaktur vivakṣā-kṛtā, tad-	abhāve vivakṣita-itarayor āsatti-viprakaṣa-
VN_06102	etena eva vitaṅdā pratyukta-abhyupagama-	abhāve vivāda-abhāvāt. yadā tarhy abhyupagamyā
HB_00112	sajātiya eva sattvam iti siddhe 'pi tad-	abhāve vyatireke sādhyā-abhāve 'sattva-vacana-vad
SV_13911	na apy eṣām a-sāmarthyam. tad-vyāpāra-	abhāve śabda-anupalabdheḥ. ato yuktam ete yac
V3_03902	siddham śāśiny apy a-nivāryam eva. tad-vastv-	abhāve śāśini nivāraṇe 'pi na kaścid doṣaḥ.
PV_04124	siddhasya śāśiny apy a-nivāraṇam | tad-vastv-	abhāve śāśini vāraṇe 'pi na duṣyati || tasmād a-
V3_03510	āha – yatra apy asādhāraṇatvād anumāna-	abhāve śabda-prasiddhena viruddhena arthena
V3_03008	pramāṇāni prameya-arthāni iti, pramāṇānām	abhāve śāstra-sva-vacanayor ayogāt. sva-vacana-
SV_06316	tathā eka-parihārasya kvacit sthity-	abhāve. sa ca ayam bhedo '-rūpaḥ. rūpavattvena tv
VN_03910	grhyate. tasya prakṛty-antara-rūpa-samanvaya-	abhāve saty eka-prakṛtikatvam iti. tad idam a-
HB_00611	samś ca śabda iti. tathā – kṣaṇikatva-	abhāve sattva-abhāvaḥ, yathā vandhyā-sute. samś
VN_00406	na bhavati ity upadarśane 'nyasya api tatra	abhāve sandigdham asya sāmarthyam. anyat tatra
V3_04407	tad-abhāvo '-sapaḥṣaḥ. katham idānīm	abhāve sann ity ucyate. na vai tan-niṣedha-mātram
SV_01224	abhāva-siddhāv apy a-pratibaddhasya tad-	abhāve sarvatra abhāva-asiddheḥ. samśayād a-
V2_09509	abhāva-siddhāv apy a-pratibaddhasya tad-	abhāve sarvatra-abhāva-asiddheḥ samśayād a-
SV_12304	-pratibhaveṣu svabhāva-bhedo darśaniyaḥ. tad-	abhāve sarvas tad-ātmā na vā kaścit. na ca atra
SV_00612	prayujyate | nimittayor viruddhatva-	abhāve sā vyabhicāriṇī ||5|| yathā na śīta-sparśo
VN_04908	'vayavo na bhavati, tad vākyam hīnaṃ sādhanā-	abhāve sādhyā-asiddheḥ. na pratijñā-nyūnaṃ hīnaṃ
SV_10316	abhāvasya eva sādhakam ||201|| svabhāva-	abhāve sādhye tad-anupalambha eva a-pramāṇam
V1_00601	liṅga-lakṣaṇam. na ca tasya vyabhicārah, tad-	abhāve svabhāva-abhāvāt. tathā hy arthasya a-
SV_02413	tatra avinābhāvo bhāvasya iṣyate. tad-	abhāve svayaṃ bhāvasya abhāvaḥ syād a-bhedataḥ ||3
PV_04096	apy atra sadṛśam tena varṇitam | pramāṇānām	abhāve hi śāstra-vācor ayogataḥ || sva-vāg-
HB_00508	-anupalabdhibhyām dṛśya-viśayābhyām sādhyā-	abhāve hetv-abhāva-siddhiḥ, uddiṣṭa-viśayasya
NB_03029	apy anvaya-gatiḥ. asati tasmin sādhyā-	abhāve hetv-abhāvasya asiddheḥ. na hi svabhāva-
V2_07602	apy anvaya-gatiḥ, asati tasmin sādhyā-	abhāve hetv-abhāvasya sandehād iti vakṣyāmaḥ tau
SV_09716	'py anvaya-gatiḥ, asati tasmin sādhyā-	abhāve hetv-abhāvasya sandehād iti vistareṇa
SV_08421	iti. nir-hetukatve 'napekṣiṇo niyama-	abhāvena atiprasaṅgāt. tasmāt svabhāvo 'sya sva-
SV_13021	nirodhāt, sati kuḍye 'nyasya utpitsoḥ kāraṇa-	abhāvena an-utpatteḥ, kāraṇa-vaikalyāj jñāna-an-
V3_11803	-ādi-nivṛtteri iti cet, na, a-pratibaddha-	abhāvena an-upayogino 'bhāvasya vyāpty-asiddheḥ.
V3_06204	||48|| anyathā yadi sva-viśaya-jñāna-	abhāvena abhāva-siddhiḥ syāt, tad-abhāvo 'py
SV_01308	ca sa-ātmaka-an-ātmakau vibhajya tatra	abhāvena gamakatvaṃ kathayatā āgamikatvam ātmani
V2_09604	ca sa-ātmaka-an-ātmakau vibhajya tatra	abhāvena gamakatvaṃ kathayatā āgamikatvam ātmani
PV_04213	sattva-asattvaṃ pratiyate || yasya hetor	abhāvena ghaṭe prāṇo na dṛśyate | dehe 'pi yady
PV_03213	-pratibhāso hy upaplavaḥ || tatra ekasya apy	abhāvena dvayam apy avahīyate | tasmāt tad eva
SV_01915	bhavati, tayor eva tataḥ samśayāt. anyathā	abhāvena niścītāt katham tad-bhāva-parāmarśena
V3_11802	-upalabdhyā tatra samśayo yuktaḥ. prāṇa-ādy-	abhāvena nairātmyasya vyāpter ātma-nivṛtttau prāṇa
V2_06113	'bhāvo vā tad-bhāva-vyāpinaḥ kāryasya	abhāvena. yadā api vyāpaka-dharma-anupalabdhyā
PV_03035	ced vartamāna-ghaṭasya kā | pratyāsattir	abhāvena yā paṭa-ādaḥ na vidyate || buddher a-
SV_00512	a-pratiśedhaḥ. viruddhasya apy anupalabdhy-	abhāvena virodha-a-pratipattiḥ. tathā hy a-
V3_11808	na sidhyataḥ. ke ca nir-ātmānaḥ prāṇa-ādy-	abhāvena vyāptāḥ. ghaṭa-ādayaś cet, anyatra a-
VN_00312	iti krama-yaugapadya-ayogasya sāmarthyā-	abhāvena vyāpti-siddher na anavasthā-prasaṅgaḥ.
V2_09512	ghaṭa-ādinām dṛṣṭa-a-dṛṣṭānām prāṇa-ādy-	abhāvena vyāptes tan-nivṛtttau vyāpy-a-nivṛtter
V1_03501	asya a-pratipattir iti cet, na, bheda-	abhāvena sarvathā a-pratipatti-prasaṅgāt. sarva-
SV_03920	imā vyaktayaḥ parasparam anvāśanti, bheda-	abhāvena sāmānyasya eva abhāva-prasaṅgāt. anyac
SV_09121	na ca asyāḥ kathañcid bhāve sambhavo	'bhāveṣu tathā abhāvāt. tasmāt sambandha-abhāva-
PV_03007	-abhiniveśataḥ jñeyatvena grahād doṣo na	abhāveṣu prasajyate teṣām api tathābhāve '-

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SV_14023
VN_05603

ity atra uttaram vaksyate. tasmāt santy
supta-taimirika-upalabdheṣv artheṣv
puruṣair dhiyā ||231|| tāv eva bhāva-
jñānaṃ siddham iti, tathā api tāv eva bhāva-
-viśeṣasya tena an-abhidhānāt. tau hi bhāva-
-nāntariyakatvāt. na punaḥ kevalau bhāva-
ca. tasmād anvaya-vyatiरेकिṇo bhāvasya bhāva-
yuktam. āvaraṇaṃ hi darśanaṃ bibadhnīyān na
-virodhe 'pi, yathā – nityo ghaṭa iti,
prasaṅgād anavasthā. a-pracyuteṣu vā asya
an-anya-bhāk | teṣām ataḥ svasaṃvittir na
vaiyarthiyāc ca. teṣām ataḥ svasaṃvittir na
sā akṣa-jā matiḥ ||13|| a-pratibhāsamāna-
nibandhanāḥ | yathāsvaṃ śabdā bhinnam artham
-ayogāt. tad eva ca naḥ kṛtakam yathoktam
|| pūrva-avadhāraṇe tena pratijñā-lakṣaṇa-
|| pratyakṣam ca dhiyaṃ dṛṣṭvā tasyāś ca iṣṭa-
'pi tad-a-kārya-anya-tā-āśrayaiḥ | ekatvena
śāśa-avayava-bhūtaṃ viśāṇaṃ na asti ity
pūrvaṃ sarvaṃ uccārayitavyam, paścād uttaram
sa nigrahaṃ arhet. na artha-upasaṃhitasya
-upadarśanaṃ kṛtvā yugapad doṣaḥ śakyate
-samarthita-sādhana-abhidhāna evam uktam, an-
-antar-bhāvaḥ. a-samarthita-sādhana-
tulyatvāt. yatra api pratibandhas tad-
-āder api tatra prasaṅgāt. yathā pratijñā-
bhavaty atiprasaṅgād ity uktam. a-bhinna-
-niyama-abhāvāt, sarva-śabdaiḥ karaṇānām
svayaṃ kṛtena samayena. na punas tathā-
a-pradarśya atyanta-prasiddha-viśaya-satya-
dvidhā (1a) svārthaṃ parārthaṃ ca. jñāna-
vijigīṣu-vāda-pratiśedhatvāt, trir-
-avabhāsi tat || vṛtter dṛśya-a-parāmarśena
-ādīnām nivāritam || anvayāc ca anumānaṃ yad
asau katham ||12|| yady eṣa niyamaḥ – sva-
iti, nivṛttā idānim indriya-vijñāna-vārttā,
an-upalakṣako nāma. na hi yato yatra jñāna-
an-uparodhāt, niṣ-prayojana-vitatha-
daṇḍy-ādi-vat. na anyathā, artha-sambandha-
tatra viśayi pratiśidhyate | jñāna-
|| anyathā evaṃ-vidho dharmāḥ sādhyā ity
vācyam vastu na kiñcana ||129|| yasya
vaktavye yan na tatra upayujyate, tasya
-artha-viparyayatvāt sādhanā-sāmarthya-an-
-viśayaḥ, sarvatra sva-vāg-viruddha-
-vākya-prayoga-pūrvako vicāraḥ, tatra adhika-
anyair eva hetubhiḥ śabdasya eka-viśeṣa-an-
-satya-abhidhānaṃ tathā atyanta-a-satya-
dṛṣṭaḥ sādhyatvena īpsitāś cet, asiddha-hetv-
eva asti iti vyatiरेके siddhe 'sati nāstitā-
ca viduṣām api na atinirūpaṇād asiddha-
samihante. sambandhasya tu svarūpeṇa an-
-janaka-bhāvāt saha-anavasthiter dvayor an-
-upasaṃhitasya abhidhātā ity a-samīkṣita-
eka-viśeṣa-an-abhidhānaṃ aneka-artha-sāmānya-
dvau vyāpārau, tad-anya-vyāvartanaṃ svārtha-
||335|| yathā idam atiduṣkaram atyanta-satya-
ucyate. nanu sarvato vyāvṛttasya rūpasya
artha-vacana-vyāpāra-śūnyasya tat-samāropeṇa
antaraṃ nāma nigrahassthānam iti. a-sambaddha-
-vaśāt kramaḥ, tatra avayavānām viparyayeṇa
a-sāmarthyam iti tasya apy a-sādhana-aṅgasya
a-prasaṅgena vā a-tan-nāntariyakasya apy
sarva-sthairya-pratijñāyāś ca yathā-
-prayoga-druta-uccāritāni nivāryante trir-

abhāveṣu śabdāḥ. teṣu katham svabhāva-bheda iti.
abhāveṣu samaya-vāsanā-āropita-rūpa-viśeṣeṣu ca
abhāvāv āsṛitya a-saṃsrṣṭāv api saṃsrṣṭāv iva
abhāvau kecid darśana-a-darśana-mātreṇa
abhāvau tad-abhāva-sādhana-pramāṇa-vṛtṭyā
abhāvau parasparam ākṣipataḥ, niyamavantau ca na
abhāvau sambandhaḥ. arthair ataḥ sa śabdānām
abhighāta-ādīni dravya-sāmarthyāni. sarva-
abhighāta-sahatvaṃ paśyato bhrāntīyā etat syāt.
abhighāta-sāmarthya-ādiṣu satā vā tena anyena kiṃ
abhijalpa-anuṣaṅgiṇī || a-vedakāḥ parasya api te
abhijalpa-anuṣaṅgiṇī ||21|| a-śakya-samayatvān na
abhijalpā pratibhāsamānā pratyakṣā eva sarva-
abhidhānāḥ katham eka-artha-buddhy-āśrayāḥ syuḥ.
abhidharṇe – katame dharmāḥ saṃskṛtāḥ. pañca-
abhidhā | vyarthā vyāpti-phalā sā ukṭiḥ
abhidhā-ādīkam | para-citta-anumānaṃ ca na syād
abhidhā-jñānair vyavahāraṃ pratāryate ||82||
abhidhātari kaḥ prastāvāḥ śāśo 'py asti viśāṇaṃ
abhidhātavyam iti, api tu yathā-kathañcid uttaram
abhidhātā ity a-samīkṣita-abhidhānam etat. ata
'bhidhātum, pratyartham doṣa-bhedāt. tasmād yaṃ
abhidhāna anyā-abhidhānāyor api parājaya eva ity
abhidhāna evam uktam, an-abhidhāna anyā-
abhidhāna-niyama-abhāvāt, sarva-śabdaiḥ karaṇānām
abhidhāna-pūrvakam kaścit kuryāt. na asty ātmā
abhidhāna-pratyaya-nimittam ekaṃ sāmānyam na
abhidhāna-prasaṅgāt. tasmād vivakṣā-prakāśanāya
abhidhāna-mātreṇa artha-antaraṃ eva tad bhavati.
abhidhāna-mātreṇa prajñā-prakarṣa-dur-avagaha-
abhidhāna-rūpatvān na parāpara-pratipatti-
abhidhāna-vacanāt, punar-vacana-prasaṅge samaya-
abhidhāna-vikalpayoḥ | darśanāt pratyabhijñānaṃ
abhidhāna-vikalpayoḥ | dṛṣṭe gava-ādaū jāty-ādes
abhidhāna-viśeṣaṇa-apekṣā eva arthā vijñānair
abhidhāna-viśeṣe smṛter ayogāt. sati hy artha-
abhidhāna-vṛtṭiḥ, tad-an-upalakṣaṇe tasya tathā a
abhidhāna-vaiphalyāc ca vaktuḥ. tad etad a-gatyā
abhidhāna-vyavasthā-a-parijñāne 'bhāvāt. jāti-
abhidhāna-sandeham yathā a-dāhād a-pāvakaḥ ||
abhidhānataḥ | tad bādham eva manyeta sva-dharmi-
abhidhānato vastu-sāmarthyād akhile gatiḥ |
abhidhānam a-doṣa-udbhāvanam dvir-ukṭiś ca iti
abhidhānam. a-pratīta-pratyayatayā lakṣaṇāt
abhidhānam. atra api ko 'yam avaśyam para-āśrayaḥ.
abhidhānam an-arthakam iti nigrahassthānam.
abhidhānam aneka-artha-sāmānya-abhidhānaṃ ca
abhidhānam api. tatra ekasya vacanasya kathañcit
abhidhānam api pratijñā syāt. nipāta-vacanena
abhidhānam asaty eva nāstitā na anyatra na
abhidhānam iti. vyavahāra-darśanāt tādrśam
abhidhānam uktam. abhidhāne sambandhitvena
abhidhānam, ekasya buddhyā adhyāhāre na vastu-
abhidhānam etat. ata eva ca pratijñāyā na sādhanā
abhidhānaṃ ca pratipādyā sarvasya śabda-arthasya
abhidhānaṃ ca, svārtha-abhidhānād eva tad-anya-
abhidhānaṃ tathā atyanta-a-satya-abhidhānaṃ api.
abhidhānaṃ na sambhavati. na vai tad eva rūpaṃ
abhidhānaṃ na sva-vacanam atīsete. tat-kāriṇā
abhidhānaṃ nigrahassthānam ity evaṃ-prakāraṇām
abhidhānaṃ nigrahassthānam. na, evam api siddher
abhidhānaṃ nigrahassthānam, vyārtha-abhidhānād eva.
abhidhānaṃ parājaya-sthānam uttara-vādinō 'pi doṣa
abhidhānaṃ yukti-virodhād anye 'pi nitya-hetavo
abhidhānaṃ vā vidhīyate. na ca para-upatāpāya

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VN_03813
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SV_02323
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PV_02099
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VN_02117
VN_02402
SV_03222
VN_04203

yataḥ kutaścit prasaṅga-ādinā a-nāntariyaka-
vahnēḥ śīta-pratighāta-sāmarthyasya
eva hy arthaṃ gamayati, nāntariyakatvāt. na
pravṛttir iti cet. karma api na asaj-jñāna-
|| arthād artha-gateḥ śaktiḥ pakṣa-hetv-
tāvāt – arthād artha-gateḥ śaktiḥ pakṣa-hetv-
śrutiḥ | bhedaś ca ayam mato jāti-samudāya-
-abhidhāna evam uktam, an-abhidhāna anya-
-patnyām pratyayam a-kṛtvā ātmīyayor netra-
syātām. tathā ca na jāti-siddhis tasyā jñāna-
-ādi-prayoge 'py anyathā syuḥ, śūdra-vipra-
-utpattiḥ. tataḥ śabdāḥ. na punar vikalpa-
-artha-pratiśedhe dharmi-vācino '-prayogād
-artha-pratiśedhe dharmi-vācino '-prayogād
samutthānā hi vāg-vijñaptir varṇa-pada-vākya-
upādānaṃ vādino nigrāhasthānam, vyartha-
tu na tatra śabda-coditāḥ yathāsvaṃ pṛthag-
-ābhāsenā artha-a-pratipādanād bhūta-doṣa-an-
sa jātaḥ śāstra-bādhanāḥ || bādhakasya
-abhāvāt saṅketa-bhedo 'py ayukto dvayor eka-
-vacanaṃ vādino nigrāhasthānam, a-prastuta-
a-śakyatvāt, na an-iṣṭeḥ. tādrśām a-vitatha-
a-śakyatvāt. na an-iṣṭeḥ, tādrśām a-vitatha-
anya-apohe 'pi śabda-arthe tad-viśiṣṭasya
pramāṇair a-samarthita-sādhanā-
rūpaṃ lakṣaṇam, lūṅga-rūpa-viśeṣasya tena an-
na hy anyo dharmo dharmiṇo 'n-artha-antara-
evam hi tā na pṛthag vācyā nirarthakena eva
-antaram vā, artha-bhedam abhyupagamyā tathā-
-antaram vā, artha-bhedam abhyupagamyā tathā-
na niścaya iti sākṣān na sādhanam. sādhya-
pratipādyatvāt, tad-a-pratipādane doṣa-
nigraha-adhikaraṇam, mithyā-uttara-
prayatna-anantaram vyakti-janmanos tathā-
tad iha sādhyatvena eva iṣṭam, sādhanatvena
||5|| na api pāramparyeṇa, sādhyasya eva
-ayogāt, tad-upādher ekasya dvābhyām
-mātreṇa a-niścayāt, ataḥ pramāṇān niścaya-
eva vaktavyā ity a-kṛta-sambandhasya an-
anyasmād vyāvṛttir vyāvṛttād dvayor eka-
kiṃ na grhyeta. niḡṛhita eva hetvābhāsa-
kiṃ na bhavati. bādhanīya-dharmaṇo dharmiṇo
-vyāvartanaṃ svārtha-abhidhānaṃ ca, svārtha-
-aṅgasya abhidhānaṃ nigrāhasthānam, vyartha-
a-sādhanā-aṅgasya asiḍdhasya hetor
-vat. tena hi nirṇīta-guṇe vaktavye 'nyathā-
ca vicchinnaṃ kiñcid vastv ākṣipyate, yasya
-gamana eva antar-bhaved a-samartha-sādhanā-
'pi śabda-arthe vyāvṛtti-viśiṣṭasya tadvato
atra api pūrvasya eva hetor anaikāntikasya
udbhāvayet, a-sādhanā-aṅgasya anaikāntikasya
sambandha-anugūṇa-upāya-puruṣa-artha-
taylor na viśeṣaṇa-viśeṣya-bhāvaḥ. eka-bheda-
gomaya-ādeḥ śālūka-ādiḥ. tatra api tathā-
gomaya-ādeḥ śālūka-ādiḥ, tatra api tathā-
prakāśayanti. tena gaur gotvam ity eka-artha-
ākṣepād dharmi-vācini | khyātā eka-artha-
a-datta-uttara-avasaraḥ, hetv-antara-
bhedasya ubhaya-gatatvād eka-bheda-
jaya-parājayau, na anyathā, bhāvatas tattva-
atra drṣṭo vidhir nāśe 'pi virodhāt. evam ca
-a-sāmarthyād vā. na hi doṣa-sādhanā-
-pakṣaś ca nirākartavyaḥ. nir-doṣe sādhanā-
ayogas tasyā bheda-āśrayatvāt. dvayor eka-
yasya kasyacid a-vādino 'pi hi nirarthaka-

abhidhānaṃ vādino 'rtha-antara-gamanam eva iti sa
abhidhānaṃ satya-artham upadarśya sarvaṃ satya-
abhidhānaṃ, sambandha-niyama-abhāvāt. tato na
abhidhānayoḥ | (159'ab) nimittam. tayor a-
abhidhānayoḥ | na arthe tena tayor na asti svataḥ
abhidhānayoḥ | na arthe tena tayor na asti svataḥ
abhidhānayoḥ || rūpa-ādayo ghaṭasya iti tat-
abhidhānayoḥ api parājaya eva ity uktam
abhidhānayoḥ jala-budbudayoḥ karoti. tena jarat-
abhidhānayoḥ. nimittatve na iṣṭatvāt. śaktiḥ
abhidhānayoḥ puruṣayoḥ svabhāva-a-bhedāt. na hi
abhidhānayoḥ vastu-sattā samāśraya ity ukta-
abhidhānasya, tasya pratiśedhāt, nir-ṣiṣayasya ca
abhidhānasya nir-ṣiṣayasya ca pratiśedhasya
abhidhānā. tatra sa-kāra-samutthāpana-cetasā
abhidhānāt. anvaya-vyatirekayor vā sādharṇyavati
abhidhānāt. arthasya tad-avyabhicārāt tato gatiḥ
abhidhānāc ca. atha kañcid doṣam udbhāvayati,
abhidhānāc ced doṣo yadi vaden na saḥ | kiṃ na
abhidhānāt. tathā ca vyatirekiṇyā vibhakter
abhidhānāt, tathā viśeṣa-sahitasya arthasya
abhidhānāt. tathā hy ayam evam na vā ity anya-
abhidhānāt. tathā hi na anya-guṇa-doṣa-niścaye
abhidhānāt tadvat-pakṣa-uditaḥ sarvaḥ prasaṅgaḥ
abhidhānāt tu jetā api na bhavati iti. anitya-
abhidhānāt. tau hi bhāva-abhāvau tad-abhāva-
abhidhānāt. na api sa eva, tad-vācinām iva dharmo
abhidhānāt. na sādhyā-siddhāv an-arthakam
abhidhānāt. nanv an-artha-antara-hetutve 'pi
abhidhānāt. nanv an-artha-antara-hetutve 'pi
abhidhānāt pakṣa-uktiḥ pāramparyeṇa na apy alam |
abhidhānāt, pratipādyasya śiṣyatvāt, vijigīṣu-
abhidhānāt. yathā sādhyatayā an-iṣṭo 'pi vādino
abhidhānāt. yan-nāntariyakā sattā yo vā ātmā svo
abhidhānāt. svayam iti vādinā. yas tadā sādhanam
abhidhānāt. hetu-vacanaṃ tu svayam a-śaktam api
abhidhānād a-doṣa iti cet, an-upakāriṇi
abhidhānād anumāna-ṣiṣaye viruddhāvvyabhicāriṇo '-
abhidhānād avaśyaṃ tatra sambandhaḥ karaṇīyaḥ. sa
abhidhānād ity uktam. katham idānim ekasya
abhidhānād iti cet, kim idānim uttara-pratijñā-
'bhidhānād iha eva bhavati, na anyatra iti cet,
abhidhānād eva tad-anya-vyāvṛtti-gateḥ.
abhidhānād eva. nanu ca ṣiṣaya-upadarśanāya
abhidhānād eva nigrahaḥ, na apy a-niyamāt kathā-
abhidhānād doṣa eva. pakṣa-dharme 'pi tarhi
abhidhānād vastu-balena akhile gatiḥ syāt,
abhidhānād dhettvābhāseṣu vā. prakṛta-sādhanā-a-
'bhidhānān na tadvat-pakṣād viśeṣaḥ. ko hy atra
abhidhānān niḡṛhite hetv-antara-cintā kva
abhidhānān nigrāhasthānaṃ vādināḥ, evam yadi
abhidhānāni ca śāstra-dharmān a-pradarśya atyanta
abhidhāne 'py anya-vyāvṛtti-gater anvaya-vyatireka
abhidhāne 'py asty eva sva-bija-prabhavāt
abhidhāne 'py asty eva sva-bija-prabhavāt
abhidhāne 'pi kasyacid viśeṣasya pratyāyana-
abhidhāne 'pi tathā vihita-samsthitiḥ || rūpa-ādi
abhidhāne 'pi na nigrāham arhaty a-virāmāt.
abhidhāne 'pi nāntariyakas tad-anya-ākṣepo
abhidhāne 'pi pratipakṣa-nirākaraṇena tattvasya
abhidhāne 'pi prayojanam āveditam eva. ato bhāve
abhidhāne 'pi vādināḥ prativādinā a-pratipādite
abhidhāne 'pi vādināḥ prativādinā doṣa-ābhāsa
abhidhāne 'pi vibhaktir vyatirekiṇi | bhinnam
abhidhāne kiṃ na nigraho nigraha-nimitta-a-viśeṣāt.

V2_04508 vacana-anukrama-darśanam kṛtam eva, anyathā-
SV_04814 -ādarād a-vacanam eva syād anya-vyāvṛtṭy-an-
VN_04309 vijetā na syān na nigrāha-arhaḥ. a-sambaddha-
V2_06705 a-vitatham syāt. na, tasya ayogād artha-
VN_02812 -niyamo 'py a-sambaddha eva pratijñā-antara-
PV_03166 -ātmā bhrāntiḥ sā vāsanā-udbhavā || tasya
SV_09205 tu svarūpeṇa an-abhidhānam uktam.
VN_03712 dṛṣṭānta-ābhāsa-hetvābhāsa-pūrvakatvāt tad-
PV_04087 śeṣe 'lakṣaṇa-vṛttitaḥ || svayam-iṣṭa-
VN_02519 hetu-doṣa-udbhāvāna-ādinā pratipakṣa-sādhana-
PV_04062 -iṣṭasya eva a-prasāadhanāt | duṣyed vyartha-
PV_04017 tataḥ sāksān na sādhanam || sādhyasya eva
VN_02218 pratipādayanto nyāyam anusareyuḥ sat-sādhana-
V3_03411 na arthasya, vaktur upālambhād a-yathārtha-
VN_01713 vaidharṇyavati ca sādhanā-prayoga ekasya eva
VN_02910 ākāṅkṣe punar vādini na kaścīd doṣo viśeṣaṇa-
SV_04422 teṣāṃ sāmānya-samāna-ādhāra-gocaraiḥ | jñāna-
SV_10807 tac ca sambaddha-anuṅga-upāyaṃ puruṣa-artha-
SP_00006 | bhāva-bheda-pratīty-arthaṃ saṃyojyante
SV_04601 | tat sādhanāya ity artheṣu saṃyojyante
VN_04207 sādhanā-aṅga-vādina iti. sa sarvo nirarthaka-
VN_02206 a-parājayaḥ. tasmād ayam a-samartha-sādhana-
SV_10814 upasaṃhāra-vac chakya-upāyaṃ puruṣa-artha-
SV_12324 ca varṇyante. tat katham ekatra viruddha-
SV_09216 tatra api. rūpa-abhāvād abhāvasya śabdā rūpa-
SV_06610 eka-artha-buddhy-āśrayaḥ syuḥ. artha-antara-
SV_06514 32|| syāt satyaṃ sa hi tatra iti na eka-vastv-
SV_09309 kṛtakaḥ. tena iyaṃ kṛtaka-śrutiḥ svabhāva-
V2_07409 kṛtakaḥ. tena iyaṃ kṛtaka-śrutiḥ svabhāva-
SV_03322 ca. bhedo 'yam eva sarvatra dravya-bhāva-
PV_03057 || maṇi-pradīpa-prabhayor maṇi-buddhyā
V2_04709 ||4|| maṇi-pradīpa-prabhayor maṇi-buddhyā
PV_02202 || na ca ātmani vinā preṃṇā sukha-kāmo
SV_08928 | codito dadhi khādeti kim uṣṭraṃ na
SV_11121 ity ucyate. moho nidānam doṣāṅam ata eva
PV_03025 | siddham pṛthak cet kāryatvaṃ hy apekṣā ity
PV_03110 | prāḡ bhūtvā hy a-bhavan bhāvo 'nitya ity
SV_04530 vyatiriktaṃ a-vyatiriktaṃ vā vyāpi śabdair
SV_09207 'pi sambandhi-rūpa eva iti svarūpeṇa na
SV_03412 na vai pākena anya eva kaścīd pācako nāma
PV_03233 sitatva-ādir yādṛg indriya-gocaraḥ | na so
VN_05514 atha para-upatāpana-arthā, tadā api kiṃ trir
SV_08003 -jātir na ca tāni karmāṇi pācaka-śabdena
VN_05512 para-pratipādāna-arthā pravṛttiḥ, kiṃ trir
SV_09421 nir-viśeṣaṇā eva sā. katham abhāvo jñeya-
V3_07302 nir-viśeṣaṇā eva sā. katham abhāvo jñeya-
SV_04627 avasthītā vyaktir ākṣiptā eva iti tadvān
SV_13808 virodha-abhāvaḥ kena siddhaḥ. yāvat tathā
PV_04109 puruṣa-icchā-anurodhinaḥ | iṣṭa-śabda-
V3_03505 'rtheṣv a-śakya-pratiṣedhatvād iṣṭa-śabda-
PV_03011 tad-vyāvṛtṭi-samāśrayāt || tad a-vastv-
SV_09218 ||185|| vastu-vṛttināṃ śabdānāṃ kiṃ rūpam
V3_07307 -mātratāyām avatiṣṭhate. tathā ca pūrva-vad
SV_03413 abhidhīyate yādṛšo varṇyate. yat punar asya
SV_09209 'pi prasaṅgaḥ. api ca, ayam abhāvam
VN_04111 tad eva an-arthakam sādhyā-siddhy-upayogino
V3_10905 -ākṣiptam sāsrava-dharma-viṣayam abhūta-guṇa-
V3_11002 na nāma nivāryate. rūpam tu bhinnam, a-śubha-
V3_11103 siddher anyatra anumānāt. na tv evam a-śubha-
HB_01901 svabhāva-atiśaya-an-utpattāv odana-ādy-
V3_08604 -pratipattiḥ kārya-liṅga-jā. ādhārato
V3_08607 eva, tādrśasya ātmano 'mbhasas tata ādhārād
HB_00904 eva karoti, sva-hetubhya eva tasya anyato
SV_16523 vayaṃ puruṣa-prāmānyāt kasyacid vyākhyānam
PV_03376 pratisandhir na yujyate | eka-artha-

abhidhāne gamaka-dharma-a-dyotanāt. na hi ye
abhidhāne. tasmād avaśyaṃ śabdena vyavacchedaś
abhidhāne nirarthakam eva iti na pṛthag a-vijñāta
abhidhāne puruṣa-upadeśa-apekṣatvāc ca. upalambha
abhidhāne pratijñā-antaram nāma nigrāhasthānam
abhidhāne śrutibhir arthe ko 'mśo 'vagamyate |
abhidhāne sambandhitvena buddhāv upasthānāt.
abhidhānena eva uktā iti na pṛthān
abhidhānena gata-arthe 'py avadhāraṇe | kṛtya-
abhidhānena ca sva-pakṣa-parityāgaḥ para-pakṣa-
abhidhānena na atra tasya prasāadhanāt || yadi
abhidhānena pāramparyeṇa na apy alam | śaktasya
abhidhānena bhūta-doṣa-udbhāvanena vā, sāksi-
abhidhānena. yadi sva-vacana-upagama-virodhayor
abhidhānena siddher bhāvāt, dvitīyasya a-
abhidhānena hetoḥ samarthana-upakramāt. pratijñā-
abhidhānair mithyā-artho vyavahāraḥ pratanyate ||7
abhidhāyakam | parikṣā-adhikṛtam vākyam ato 'n-
'bhidhāyakāḥ || kārya-kāraṇa-bhāvo 'pi tayor a-
'bhidhāyakāḥ ||93|| na khalu vai vyasanam eva
abhidhāy anena eva nigrāhasthānena nigrāha-arhaḥ.
abhidhāy api pareṇa tathābhāve 'pratipādite '-
abhidhāyi ca śāstraṃ parikṣyeta anyatra
abhidhāyi dvayaṃ satyaṃ syāt. tatra artha-antara-
abhidhāyinaḥ | na āśaṅkyā eva siddhās te
abhidhāyinaś ca an-ākṣepakāḥ, nir-ākāṅkṣatvāt,
abhidhāyini | buddhāv a-bhāsamānasya drśyasya
abhidhāyiny api para-upādhim enam ākṣipati. etena
abhidhāyiny api para-upādhim enam ākṣipati. etena
abhidhāyinoḥ | śabdāyor na tayor vācye viśeṣas
abhidhāvataḥ | mithyā-jñāna-a-viśeṣe 'pi viśeṣo
abhidhāvataḥ | mithyā-jñāna-a-viśeṣe 'pi viśeṣo
'bhidhāvati | duḥkha-utpādasya hetutvaṃ bandho
abhidhāvati ||182|| tathā hy uṣṭro 'pi syād dadhi,
abhidhīyate | sat-kāya-dṛṣṭir anyatra tat-prahāṇe
abhidhīyate || niṣpatter a-para-adhīnam api
abhidhīyate || yasya ubhaya-anta-vyavadhī-sattā-
abhidhīyate. tan na vyavahāra-kāla-abhāva-doṣaḥ.
abhidhīyate. tasmān na abhāva-vat sambandhe 'pi
abhidhīyate yādṛšo varṇyate. yat punar asya
'bhidhīyate śabdair jñānayo rūpa-bhedaḥ || eka-
abhidhīyate. sāksīnāṃ karṇe nivedya prativādi
abhidhīyante, kiṃ tarhi tat-karma-āśrayo dravyam.
abhidhīyeta. tathā tathā sa grāhaṇīyaḥ, yathā
abhidheya-prameyatvaih so 'pi siddha eva. tat kim
abhidheya-prameyatvaih so 'pi siddha eva. tat kim
abhidheyaḥ syāt. na ca jāti-vyaktyoḥ kaścīd
abhidheyatā-artha-a-bhedena vyāptā na sādhyate
abhidheyatvasya apto 'tra a-kṣata-vāg janaḥ ||
abhidheyatvasya. sa dharmo vyavahāra-jaḥ
abhidheyatvāt sāphalyād akṣa-saṃhateḥ | nāma-ādi-
abhidheyam āhosvid bheda iti śaṅkā syāt. abhāvas
abhidheyam kim apy asti iti sādhyam syāt. na hi
abhidheyam tat kathitam tad eva pācakatvena api
abhidheyam bruvāṇam prati pratividhad a-
'bhidheyasya abhāvān niṣ-prayojanatvāc ca iti.
abhinandanam rāgam āhuḥ. tad-ānanda-viṣaya-
abhinandinaḥ pratisandhi-bandhāt. ata eva a-
abhinandena viparyāsena ca vacanasya tat-siddhiḥ,
abhinirvṛttir asti indriyasya vā prabhāsvarād
'bhinirvṛtter ātmanas tādrśo 'mbhasaḥ | kāryam
abhinirvṛtteḥ. na hi tasmād upakāram an-
'bhinirvṛtteḥ. na api svabhāva-antara-karaṇe tad-
abhiniviṣṭāḥ, kiṃ tarhi pramāṇa-antara-saṃvādāt.
abhiniveśa-ātmā pravakṛ-śrotṛ-cetasoḥ || tad eka

VN_00718	sambandha iti kevalam ayam asad-bhūta-	abhiniveśa eva. na vyaṃ eka-sambandha-virodhād
VN_00709	artheṣu saṅketa-vaśād vṛttir ity an-	abhiniveśa eva. nānā-eko rūpa-ādir eka-śabda-
SV_16519	asya viśeṣas tathā anyasya api syād ity an-	abhiniveśa eva yuktaḥ. yasya pramāṇa-samvādi
V3_08310	-buddhibhyo rāga-ādy-anumānam. ātma-ātmīya-	abhiniveśa-pūrvakā hi rāga-ādayaḥ, ahaṃ mama iti
SV_00820	-buddhibhyo rāga-ādy-anumānam. ātma-ātmīya-	abhiniveśa-pūrvakā hi rāga-ādayo 'yoniśo-
SV_16209	ca kecid iti sarveṣāṃ keṣāñcid vā a-kriyā-	abhiniveśo 'stu. tasmāt sarvā eva iyaṃ varṇa-
VN_04816	na artha-pratītau viśeṣa iti kaścit krama-	abhiniveśaḥ. pratipāditaṃ ca pratijñā-vacana-
PV_02219	mama iti tat sādhanāny upādatte || tena ātma-	abhiniveśo yāvat tāvat sa saṃsāre | ātmani sati
PV_03007	gataḥ || keśa-ādayo na sāmānyam an-artha-	abhiniveśataḥ | jñeyatvena grahād doṣo na
SV_10702	-artham uparuṇaddhi samādadhāti vā, yathā-	abhiniveśam a-tattvāt, yathā-tattvaṃ ca a-
V3_06910	-artham uparuṇaddhi samādadhāti vā, yathā-	abhiniveśam a-tattvāt, yathā-tattvaṃ ca a-
PV_03055	rūpābhyāṃ gater meya-dvayaṃ matam || a-yathā-	abhiniveśena dvitīyā bhrāntir iṣyate | gatiś cet
V1_01307	ity āyātam āndhyam a-śeṣasya jagataḥ.	abhipatann eva arthaḥ prabodhayaty āntaram
SV_16508	an-abhivyakta-artha-viśeṣa-saṃsargāḥ śrutim	abhipatanti. tatra ekaḥ puruṣaḥ kañcid arthaṃ
V1_00812	sambhavati, śabda-antara iva. na ca artha-	abhipāta-kṛte 'saty āntare vikāre śabda-viśeṣe
V1_00908	an-upakāriṇo buddhir bhāvam apekṣeta. artha-	abhipāta-kṛte ca buddhi-janmany abhilāpa-smṛty-
V1_02210	eva yogaṃ vijñānam utpaśyāmaḥ, antaḥ-karaṇa-	abhipātināṃ sukha-ādināṃ vijñāna-bhāvanā-ṣaṭ-
SV_17224	tu na vivakṣā na saṅketaḥ kasyacid	abhiprāya-abhāvād iti na niyamo na taj-jñānam.
PV_03056	cet para-rūpeṇa na ca bhrānteḥ pramāṇatā ||	abhiprāya-avisamvādād api bhrānteḥ pramāṇatā |
SV_03605	bāhulye jasa-ādaya ity etad api puruṣa-	abhiprāya-nir-apekṣam vastu-sannidhi-mātreṇa
SV_17222	-prasaṅgāt. tasmād vivakṣā-prakāśanāya	abhiprāya-nivedana-lakṣaṇaḥ saṅketaḥ kriyate.
PV_02001	arthakriyā-sthitiḥ | avisamvādanam śābde 'py	abhiprāya-nivedanāt || vakṛ-vyāpāra-viśayo yo
PV_04016	-samsthitih || tat pakṣa-vacanaṃ vaktur	abhiprāya-nivedane | pramāṇam saṃśaya-utpattes
SV_16717	āhosvid viparyayam iti. na, upadeṣṭuḥ sva-	abhiprāya-prakāśanena sampradāya-sambhavāt. na hy
PV_04009	-cintā asti na teṣv artheṣu kācana || puṃsām	abhiprāya-vaśāt tattva-a-tattva-vyavasthītau |
SV_00211	ākṣepsyāmaḥ. tad-amśas tad-dharmaḥ, vaktur	abhiprāya-vaśāt. na tad-eka-deśaḥ, pakṣa-śabdena
SV_06714	vaktuḥ. tad iyaṃ ekā śrutir bahuṣu vakṛ-	abhiprāya-vaśāt pravartamānā na upālambham arhati.
SV_03815	ābhānti bhāvā rūpeṇa kenacit ||69|| tasyā	abhiprāya-vaśāt sāmānyam sat prakīrtitam | tad
SV_07615	-kalpanayā tu tad-anya-bhedaḥ pratipattṛ-	abhiprāya-vaśāt syāt. tad-abhiprāyād eva sāmānyam
V3_11311	-ākṣiptam iṣṭam paro 'bhipraiti iti tad-	abhiprāya-vaśād iṣṭa-vighāta-kṛd ity ucyate, na
V3_10307	syāt. parasya ayam abhiprāyo 'sad iti. tad-	abhiprāya-vaśād evam uktam. tena itara-asad-
SV_03908	-vikalpyāv arthāv ekī-kṛtya pravartante. tad-	abhiprāya-vaśād evam ucyate. tat-kāritayā a-tat-
SV_17201	iti tayor bhedaḥ parikṣyatām ||325|| nir-	abhiprāya-vyāpāra-vacane sthānau samāropya
HB_01103	asmābhir ity apare nivarteran. te hi nir-	abhiprāya-vyāpārāḥ sva-hetu-pariṇāma-upanidhi-
SV_10721	saha | na artha-siddhis tatas te hi vakṛ-	abhiprāya-sūcakāḥ ||213|| na hi śabdā yathā-
SV_03911	na a-bhedam anumanyante. yadi pratipattṛ-	abhiprāyo 'nuvidhiyate, anya-apoho 'pi sāmānyam
V3_10307	bhojaniya ity eva vācyam syāt. parasya ayam	abhiprāyo 'sad iti. tad-abhiprāya-vaśād evam
SV_16718	śabdānāṃ sambhavati. loka-pratyāyana-	abhiprāyaś ca bruvāṇo loka-saṅketa-prasiddhim
VN_06203	tasmān na ayaṃ caurya-hetur iti yady ayam	abhiprāyaḥ, tadā na kaścid doṣaḥ, an-abhimate tad
V3_03408	tasya a-samarthanāt. sambhavī sva-	abhiprāyaḥ pratijñā-vacanena darśaniyaḥ. sa ca
SV_10714	tasya vastv-āśraya-anupalambho dharma ity	abhiprāyaḥ. yad uktam – na pramāṇa-traya-nivṛttāv
V3_07006	-āśraya-anupalambho dharma ity ayam atra	abhiprāyaḥ. sthitam etat – svabhāva-anupalabdhiḥ
SV_09206	sambandhitvena buddhāv upasthānāt. yathā-	abhiprāyam a-pratītiḥ. tad ayaṃ pratiyamāno 'pi
SV_16715	parokṣa-daiśikānāṃ vacanānāṃ arthaṃ yathā-	abhiprāyam idānīntanāḥ kiṃ samanuyanti, āhosvid
SV_11507	vā. a-puruṣa-adhīnatve puruṣānāṃ yathā-	abhiprāyam deśa-ādi-parāvṛtīyā tena pratipādanam
SV_10910	tataḥ śabda-prabhavā api satī na śabda-vad	abhiprāyam nivedayaty eva ity artha-avisamvādād
SV_00909	vacana-mātrād a-pratītiḥ, na api viśeṣāt,	abhiprāyasya dur-bodhatvāt, vyavahāra-saṅkareṇa
V3_10909	vacana-mātrād a-pratītiḥ. na api viśeṣāt,	abhiprāyasya dur-bodhatvād vyavahāra-saṅkareṇa
SV_12003	svābhāvikaḥ śabda-arthayoḥ sambandhaḥ. tad-	abhiprāyasya prayogād utpanno 'bhivyakto vā
PV_02006	a-vijñāte svalakṣaṇe | yaj jñānam ity	abhiprāyāt svalakṣaṇa-vicārataḥ || tadvat
V3_01610	na yajñadatta iti. na devadatta eva ity	abhiprāyād a-doṣa iti cet, na, anyatara-grahaṇena
SV_07615	-bhedaḥ pratipattṛ-abhiprāya-vaśāt syāt. tad-	abhiprāyād eva sāmānyam kiṃ na iti cet. tena
HB_02810	iti cet, na, śabda-arthayos tat-pratipādana-	abhiprāye sati prayogāt tena saha kārya-kāraṇa-
SV_11815	-jñāpanam kiṃ na karoti. sa ca śabdō yad	abhiprāyaiḥ prayujyamāno drṣṭo 'nyathā na drṣṭo
SV_08913	-ādi sāmānyam. tac-codanayā tadā prāptum an-	abhipretavāt. gava-ādi-samāveśāt tad ātma-
V1_00307	teṣāṃ tatra pratibandha-asiddheḥ. vaktur	abhipretam tv arthaṃ sūcayeyur iti sa eva ca
V2_06110	santy agner iti kāraṇa-dravya-sāmānyam	abhipretya kārya-anupalambho 'gamaka ucyate,
V3_11310	an-ukta-sāmarthya-ākṣiptam iṣṭam paro	'bhipraiti iti tad-abhiprāya-vaśād iṣṭa-vighāta-
PV_03031	| artha-bhrāntir api iṣyeta sāmānyam sā apy	abhiplavāt || artha-rūpatayā tattvena abhāvāc ca
SV_11020	doṣā hi nirhrāsa-atīśaya-dharmāno vipakṣa-	abhibhava-utkarṣa-apakarṣam sādhyanti jvalā-ādi-
VN_00811	tat-sādhanam iṣyeta. na ca pratyakṣasya an-	abhibhāvyate | bhāvanā-pariṇiṣṭattau tat sphuṭa-a
PV_03285	|| tasmād bhūtam abhūtam vā yad yad eva	abhimata-artha-upanibandhanam vākyam evam
SV_15522	kasyacid samayo yathā mat-praṇītam etad	abhimata-arthakriyā-yogya-a-yogya-utpatter artha-
SV_05106	-bhāva-utpatter vibhramasya ca a-viśeṣe 'py	abhimata-arthavattā pauraṣeyi ca syāt pramāṇa-
SV_15517	iti teṣv api prasaṅgaḥ. tadvad eṣām apy	

V3_03001	ātma aparo vā yathārtha-darśana-pravṛtta-vāg-	abhimata āptaḥ. tad-vacanaṃ na antareṇa artha-
VN_03704	anaikāntikatā vyākhyātā, so 'pi sva-	abhimata-nitya-gotva-vṛttiṃ hetum anityatve
SV_05104	ā āśraya-parāvṛtter arthakriyā-yogya-	abhimata-saṃvādanāt, mithyātve 'pi praśama-
SV_07807	-tyāge tu bhinna-deśe 'pi varteta. sa ca na	abhimataḥ. anyatra vartamānasya tato 'nya-sthāna-
SV_13921	kāryatā-prasaṅgāt. tasmād ayam kāraka-	abhimato 'rtha-kalāpo na vyaktau na kriyāyām iti
PV_03329	svarūpasya prakāśakaḥ | yathā prakāśo	'bhimatas tathā dhīr ātma-vedinī || tasyās ca
PV_04093	-aṅgaṃ jagat-sthitiḥ || ātmā aparo vā	abhimato bhūta-nīscaya-yukta-vāk | āptaḥ sva-
PV_03226	-darśane || guṇa-pradhāna-adhigamaḥ saha apy	abhimato yadi | sampūrṇa-aṅgo na grhyeta sakṛn na
NB_03054	ca viparyayeṇa sādhyāḥ. tena eva svarūpeṇa	abhimato vādina iṣṭo 'nirākṛtaḥ pakṣa iti pakṣa-
SV_00318	iti cet. na, taj-janya-viśeṣa-grahaṇe	'bhimatatvāt, liṅga-viśeṣa-upādhinām ca
HB_02401	iti cet, na, taj-janya-viśeṣa-grahaṇe	'bhimatatvāt, liṅga-viśeṣa-upādhinām ca
V2_08501	iti cet, na, taj-janya-viśeṣa-grahaṇe	'bhimatatvāl liṅga-viśeṣa-upādhinām ca sāmānyānām.
VN_03515	pratiññāyāḥ sādharṃye doṣaḥ, na vaidharṃye,	abhimatatvāt. sādharṃya-dṛṣṭānte ca viparita-
SV_13518	-utpādād varṇa-bāhulyād vā syāt. tac ca an-	abhimatam. api ca, deśa-kāla-krama-abhāvo vyāpti-
VN_03617	ākāṅkṣeta, tasya tat sva-pakṣa-viruddhaṃ na	abhimatam iti virodha yujyeta. sa hi svayam
SV_16712	-kāma ity-ādi-vākyasya bhūta-viśeṣe yathā-	abhimatam gṛhta-ādi prakṣiped ity ayam arthaḥ, na
SV_06125	ānayanam anyad vā yat kiñcid anuṣṭhānam vā	abhimatam tadā ānaya ity api na brūyāt,
SV_16619	| atīndriya-artha-vit kaścīd asti ity	abhimatam bhavet ||316|| yady āgama-anapekṣam
SV_06121	añjalīnā vā udaka-ānayanam yathā-kathañcid	abhimatam syāt, udakam ānaya ity eva vaktavyam
SV_09415	vivādaḥ. viśiṣṭa-ādhāra-viśeṣaṇasya tv	abhimatasya an-anvayād asiddhiḥ. na vai sa
V3_07210	vivādaḥ. viśiṣṭa-ādhāra-viśeṣaṇasya tv	abhimatasya an-anvayād asiddhiḥ. na vai sa
SV_06913	virodhaḥ syāt. uktam atra. tasya upalabhya-	abhimatasya anupalabdher abhāvāt, an-
SV_05814	eva vastu syāc chabda-jñānābhyām, tad-viśaya-	abhimatasya tasya abhāvāt, anyasya ca vastu-
HB_02212	-anitya-svabhāva-bhedam, pūrvakasya nitya-	abhimatasya svayam nāsam a-nāsam ca sarvadā prāha
NB_03054	evam siddhasya, asiddhasya api sādhanatvena	abhimatasya, svayam vādinā tadā sādhayitum an-
V3_10404	virahād iti, vyabhicāri vā. atha api tad-	abhimatāt kutaścīn nānā-bhāva evam-bhāvaḥ syāt.
SV_02514	-miśraṇam anyena. tasmād ime bhāvāḥ sajātiya-	abhimatād anyasmāc ca vyatiriktāḥ svabhāvena eka-
SV_10820	||215|| pratyakṣeṇa a-bādhanaṃ pratyakṣa-	abhimatānām arthānām tathābhāvaḥ, yathā nila-ādi-
SV_10822	-upalakṣaṇa-rāga-ādi-buddhinām. a-tathā-	abhimatānām ca a-pratyakṣatā, yathā śabda-ādi-
SV_10824	ca. tathā an-āgama-apekṣa-anumāna-viśaya-	abhimatānām tathābhāvaḥ, yathā catūrnām ārya-
SV_11412	kārya-kāraṇatāyāḥ. tatra pratiniyata-sādhanē	'bhimate 'rthe sarva-sādhya-sādhana-sādhāraṇasya
SV_17001	-sādhaka-pramāṇa-vṛtti. te ca atyakṣe na	abhimate. tat katham tad-vaśāt pratītiḥ. na ca
VN_06203	ayam abhiprāyaḥ, tadā na kaścīd doṣaḥ, an-	abhimate tad-ātmani cauratvena hetu-darśanena
V3_10406	icchā-parāvṛttāv anyatra apy evam-bhāvasya	abhimateḥ. tad iha icchāyām eva sāmārthyam
VN_00717	śabdena sambandhaḥ, katham ekena eṣām āśraya-	abhimatena dravyeṇa sambandha iti kevalam ayam
PV_03158	|| an-anya-hetutā tulyā sā mukhya-	abhimateṣv api | padārtha-śabdaḥ kaṃ hetum anyam
PV_03117	|| tasmād an-artha-āskandinyo 'bhinna-artha-	abhimateṣv api | śabdeṣu vācya-bhedinyo vyatireka
PV_03319	eva kriyā-kāraka-saṃsthiṭiḥ | bhāveṣu bhinna-	abhimateṣv apy āropeṇa vṛttitāḥ || kā artha-
SV_15112	kartāra ity ukta-prāyam. yā apy etā nitya-	abhimateṣv ākāśa-ādiṣu pratipattayas tā api na
V1_04405	-nir-malam an-apāyi pāramārthika-pramāṇam	abhimukhī-kurvanti. tad api leśataḥ sūcitam eva
PV_02132	itaḥ || dayāvān duḥkha-hāna-artham upāyeṣv	abhiyujyate | parokṣa-upeya-tad-dhetos tad-
VN_06504	udbhāvayantam aparo doṣa-ābhāsa-vacanena	abhiyujīta, tasya tena bhūta-doṣatve pratipādite
VN_06413	-sādhana-vādinam abhūtair doṣair uttara-vādy	abhiyujīta, so 'sthāne nir-doṣe
VN_06413	so 'sthāne nir-doṣe nīgrahasthānasya	abhiyoktā udbhāvayitā na bhavati. tathā ca bhūta-
SV_10917	-nityā. tasya asya puruṣa-artha-upayogino	'bhiiyoga-arthasya avisamvādād viśaya-antare 'pi
PV_02146	|| dayālutvāt parārtham ca sarva-ārambha-	abhiyogataḥ | tataḥ pramāṇam tāyo vā catuḥ-satya-
PV_02283	ācaṣṭe jñānād bhūtam sa-sādhanaṃ || tac ca	abhiyogavān vaktum yatas tasmāt pramāṇatā |
PV_04286	-śaktinā apy a-dṛṣṭa-paramārtha-sāram adhika-	abhiyogair api | matam mama jagaty a-labdha-
HB_00303	prāg asādhāraṇam dṛṣṭvā asādhāraṇam ity	abhilapato 'pūrva-artha-adhigama-abhāvāt,
HB_00302	asādhāraṇas tad-asādhāraṇatām tato bhedaṃ	abhilapanā smṛtir utpannā pratyakṣa-balena a-tad
SV_09018	-anya-ākāravatyā buddhyā adhimucyeta arthān	abhilaped vā. tato bheda-a-grahāt tat-saṃhāra-vādo
V1_01505	kaścīd iha anuṣaṅgī ity abhāva eva artha-	abhilāpa-anukāriṇo 'nubhava-ātmano vikalpasya.
V1_02102	ātmani virodhāt, tad-rūpasya prāg a-darśanād	abhilāpa-ābhoge ca viśaya-pratyastamayāt tad-a-
PV_03536	-artha-bhāsitvāc cintā-ādāv eka-cetasi ||	abhilāpa-dvayam nityam syād dṛṣṭa-kramam a-kramam
V1_00707	abhilāpinī | pratītiḥ | kalpanā (4'bc)	abhilāpa-saṃsarga-yogya-pratibhāsā pratītiḥ
NB_01005	tatra pratyakṣam kalpanā-apoḍham a-bhrāntam.	abhilāpa-saṃsarga-yogya-pratibhāsā pratītiḥ
V1_00811	bhavet ||5|| na hi saṅketa-kāla-bhāvitam	abhilāpa-sāmānyam a-smaratas tad-yojanā
V1_00908	artha-abhipāta-kṛte ca buddhi-janmany	abhilāpa-smṛty-antara-abhāvāt siddham a-vikalpakam
V1_02812	hi sarva eva vipluta-dhiyo 'pi saṃsṛṣṭa-	abhilāpaḥ pratyayaḥ. tan na ayam sphuṭa-
V1_01605	an-anumānam. tasmāt pratyakṣā iyam an-	abhilāpā ca pratibhāti iti. śabdena a-vyāpṛta-
V1_02107	na sukha-ādinām ātma-saṃvittir āviṣṭa-	abhilāpā. sā pratyakṣam pramāṇam. na eva sukha-
PV_02091	-saṃyoga-karma-āder api tadvat svarūpataḥ |	abhilāpāc ca bhedena rūpaṃ buddhau na bhāsatē ||
V1_00705	jñānam pratyakṣam. kā punar iyam kalpanā.	abhilāpinī | pratītiḥ | kalpanā (4'bc) abhilāpa-
V1_02101	tasyās tad-ātma-rūpatvāt. na enam iyam	abhilāpena saṃsṛjati, tathā-vṛtter ātmani
V1_01609	vedakam ||15|| tac ca idaṃ pratyakṣam an-	abhilāpya-viśayam, a-vyāpṛta-indriyasya darśana-

V1_01804	pratibhāsinām ca an-anvayād viśiṣṭam eva an-	abhilāpyam vastu-rūpam indriya-matayaḥ
PV_03448	-bhedād bhinna-pravṛttayaḥ | sukha-duḥkha-	abhilāṣa -ādi-bhedā buddhaya eva tāḥ || pratyakṣās
V1_01811	smaraṇāt tad-dṛṣṭāv eva dṛṣṭeṣv	abhilāṣa -itarābhyām vyavahāro bhavati. vastu-
V1_01902	bijam ādhatte, tādrśa-darśanād asya prabodho	' bhilāṣa -vāsanā-vivṛttir ato vṛttis ca. mānasam
PV_02280	na viparyayāt || mithyā-vikalpena vinā na	abhilāṣaḥ sukhād api | tāyāt tattva-sthira-a-śeṣa
V1_01809	dṛṣṭeṣu samvit-sāmarthya-bhāvinaḥ | smaraṇād	abhilāṣeṇa vyavahāraḥ pravartate ||18|| artha-
SV_16507	asmākam artho grāhyo na anya iti kevalam an-	abhivyakta -artha-viśeṣa-samsargāḥ śrutim
V3_01406	nir-anvaya-doṣo vyākhyātaḥ, yathā –	abhivyakta -caitanya-śarīra-lakṣaṇa-puruṣa-ghaṭa-
SV_15824	tulyaḥ phala-sambandhaḥ syāt. api ca, an-	abhivyakta -śabdānām karaṇānām prayojanam | mano-
SV_15829	-ātmanām mantrānām vyakti-hetuḥ prayoktā an-	abhivyakta -śruti-viśayānām karaṇānām prayoktā jāpi
SV_11314	||227 || na vai sambandho vidyamāno 'py an-	abhivyaktaḥ pratīti-hetuḥ. saṅketas tv enam
SV_12003	tad-abhiprāyasya prayogād utpanno	' bhivyakto vā śabdaḥ tad-avyabhicārī iti tattvam
V1_02309	idam asya samvedanam iti sambandhasya	abhivyakti -nimittatvāt. indriya-ādiṣv api
SV_13612	kiṃ tarhi tad-vyakteḥ. sā yathā-sva-varṇa-	abhivyakti -pratyaya-kramād bhavanti krama-yoginī
PV_03438	dṛṣyamāne sita-ādike || pumsaḥ sita-ādy-	abhivyakti -rūpam samvedanam sphuṭam | tat kiṃ
V3_09706	āśrayeṇa anyatara-asiddhir udbhāvayate, yathā	abhivyakti -vādinaḥ kṛtakatvam asiddham iti, na
V3_09709	bādhane tad-bhāva-pramāṇa-a-pratītau vā kim	abhivyakti -vādena. tasmāc chāstra-āśraya eva
V3_09408	-ādīnām puruṣānām ca tulyam. bhede krama-	abhivyakti -virodhād aikyam iti cet, tat kim
V3_13002	anupalambhāt. upalabdhi-lakṣaṇa-prāptir	abhivyaktiḥ . a-bhedād eka-vyaktyā sarva-vyakter a
SV_11707	yogya-kṣaṇa-antara-utpattir eva ghaṭa-ādīnām	abhivyaktiḥ . anyathā anapekṣya tad-upakāram jñāna
SV_15801	eva nirākṛtā ||296|| na hi nityānām kācid	abhivyaktir ity uktam, yato 'bhivyañjakaḥ
SV_07503	-atīśayasya ādhātum a-śakyatvāt. samavāyo	' bhivyaktir iti cet. ukta-uttaram etat. tasya
SV_12005	iti tattvam asya sambandhaḥ. sā ca utpattir	abhivyaktir vā avyabhicāra-āśrayaḥ pauruṣeyī iti
SV_15729	kaścit phalam aśnute 'nyo na. prayogo yady	abhivyaktiḥ sā prāg eva nirākṛtā ||296|| na hi
SV_07502	api jñāna-hetutām muktā anyā kācid asty	abhivyaktiḥ sāmānyasya svabhāva-atīśayasya
V3_09409	-dadhy-ādir anekaḥ, ko vā virodhaḥ karma-	abhivyakter a-bheda-vyāpana-asiddhau. kramas tu
SV_10314	iyatā tad-abhāvaḥ. punaḥ paryāyeṇa keṣāñcid	abhivyakteḥ . kārye tu kāraka-ajñānam abhāvasya
V3_09408	aikyam iti cet, tat kim idānīm a-krama-	abhivyakter ghaṭa-dadhy-ādir anekaḥ, ko vā
V2_06603	iyatā tad-abhāvaḥ. punaḥ paryāyeṇa keṣāñcid	abhivyakteḥ . na api śabdā yathā-bhāvaṃ vartante,
PV_03438	-rūpam samvedanam sphuṭam | tat kiṃ sita-ādy-	abhivyakteḥ para-rūpam atha ātmanaḥ || para-rūpe
SV_06919	kunḍe badarāṇi vartanta iti. vyaktir vā tair	abhivyakteḥ . yady ādheyatā, nityasya an-
SV_11313	-āśrayo vā katham sambandhaḥ. saṅketāt tad-	abhivyaktāv a-samartha-anya-kalpanā ||227 || na
SV_15801	nityānām kācid abhivyaktir ity uktam, yato	' bhivyañjakaḥ prayoktā syāt. vyaktiś ca buddhiḥ
SV_11315	-abhivyaktaḥ pratīti-hetuḥ. saṅketas tv enam	abhivyanakti . sa tarhi siddha-upasthāyī kim a-
V3_13405	-ātmakam syāt. na ca etad yuktam. tasmāt tad-	abhivyāpta -dharma-yogād eva bhāvās tadvantaḥ syur
V3_13011	virodhinor ekaṭra a-sambhavaḥ, tathā tad-	abhivyāptayor api iti na tāv ekaṭra staḥ. tan na
V3_13406	-dharma-yogād eva bhāvās tadvantaḥ syur ity	abhivyāptir asya dṛṣṭāntena pradārśyate. tad ayaṃ
SV_00906	-ākṣiptam sāsrava-dharma-viśayam cetaso	' bhiṣvaṅgam rāgam āhuḥ. na evaṃ karuṇā-ādayo
HB_02113	bhavati. na ca bhūtvā punas tad-bhāve 'para-	abhisamskāram apekṣata iti. svabhāvato 'sthitī-
V1_01011	-apekṣa-anapekṣa-ādi-prasaṅgaḥ. mano-vijñāna-	abhisamskṛtam indriya-jñānam pratyeti iti cet, na,
SV_11014	puruṣa-icchā-vṛttitvāt, teṣāṃ ca citra-	abhisandhitvāt . tad ayaṃ liṅga-saṅkarāt katham a-
V2_06702	puruṣa-icchā-vṛttitvāt teṣāṃ ca citra-	abhisandhitvāt . tad ayaṃ liṅga-saṅkarāt katham a-
V3_03003	tad evaṃ sva-vacanam śāstram ca	abhisamasya sāmnyād ekam uktam. yathā ātmano '-
V3_00709	syāt, yathā tādrśam rūpa-sādharmyaṃ kvacid	abhisamīkṣya āhuḥ – eṣa piṇḍo viśaṇī go-
SV_07908	-rūpatvāt. api ca anena kim a-sambhavad	abhisamīkṣya evaṃ bahv-āyasaḥ sāmānya-vāda
NB_03117	tat sarvagatam, yathā ākāśam.	abhisambadhyate ca sarva-deśa-avasthitaiḥ sva-
NB_03117	-deśa-avasthitaiḥ sva-sambandhibhir yugapad	abhisambadhyate tat sarvagatam, yathā ākāśam.
V3_12911	deśa-antare 'gatvā a-tad-deśair a-pūrvair	abhisambandha ekasya tad-antarāla-vyāpti-
SP_00010	katham ca upakaroty asan || yady eka-artha-	abhisambandhāt kārya-kāraṇatā tayoh | prāptā
PV_02022	matam na iṣṭam a-kāraṇam || śāstra-oṣadha-	abhisambandhāc caitrasya vraṇa-rohaṇe | a-
PV_03195	vikalpena anubadhyate || artha-antara-	abhisambandhāj jāyante ye 'ṇavo 'pare | uktās te
SP_00004	-āsaṃso bhāvaḥ katham apekṣate || dvayor eka-	abhisambandhāt sambandho yadi tad-dvayoh | kaḥ
V3_01308	vaiphalyam eva vā. yathā prak sañjīnā	abhisambandhād arthavac chabda-rūpam vibhakti-
PV_04087	gata-arthe 'py avadhāraṇe | kṛtya-antena	abhisambandhād uktam kāla-antara-cchide || iha an
V3_02608	gata-arthe 'py avadhāraṇe kṛtya-antena	abhisambandhān mā bhūn nirdeksyamāṇe 'pi prasaṅga
PV_03376	pratiyāt kathitam ca na || ekaikena	abhisambandhe pratisandhir na yujyate | eka-artha
SV_11409	samayaḥ sarvaḥ sarvasya dipakaḥ. aneka-artha-	abhisambandhe viruddha-vyakti-sambhavaḥ ||228 ||
SV_12112	granthaḥ sampradāyād ṛte paraiḥ | dṛṣṭaḥ ko	' bhihito yena so 'py evaṃ na anumiyate ||241|| na
VN_04215	api vācyatvāt. parṣat-prativādibhyām trir-	abhihitam apy a-vijñātam a-vijñāta-artham. yad
VN_04216	yad vākyam parṣadā prativādinā ca trir-	abhihitam na vijñāyate śliṣṭa-śabdām a-pratīta-
VN_03403	ca anyathā virodhaḥ. asiddhe dharmi-svabhāve	' bhihitayor hetu-pratijñā-arthayor virodhād
VN_05206	ayuktaṃ nigamanam. vijñātasya parṣadā trir-	abhihitasya a-pratyuccāraṇam ananubhāṣaṇam.
VN_05510	kaś ca ayaṃ samaya-niyamas trir-	abhihitasya ananubhāṣaṇam iti. yadi tāvat para-
VN_05208	-vākya-arthasya parṣadā prativādinā trir-	abhihitasya yad a-pratyuccāraṇam, tad
SV_10906	-sāmānyād anumānatā | buddher a-gatyā	abhihitā parokṣe 'py asya gocare ||216|| tasya ca

PV_04090	śāstram tad-abhiṣṭasya sādhyatā || tena an-	abhiṣṭa-saṃsrṣṭasya iṣṭasya api hi bādhanē |
PV_04089	ātmanā | anapekṣya akhilaṃ śāstram tad-	abhiṣṭasya sādhyatā || tena an-abhiṣṭa-
V1_01201	atītād api darśanāt. tad ayam a-ṣṣayadvād	abhūta-a-ṣṣṣṭam api sprṣṭvā ayam ghaṭa iti
SV_00918	icchā-lakṣaṇatvāt phalasya. sarvathā	abhūta-a-samāropān nir-doṣaḥ. tad-anyena
SV_11106	praśama-sukha-rasasya an-udvejanāc ca.	abhūta-arthaṃ khalv apy upādāna-bala-bhāvi-
SV_11108	na tu bhūta-arthaṃ, vastu-bala-utpatteḥ.	abhūta-arthāś ca doṣā na pratipakṣa-sātmya-
SV_05008	sad-artha-grāhiṇī buddhir bhrāntir na syāt.	abhūta-ākāra-samāropād bhrāntir iti cet. na tarhi
SV_03212	'sati bhrānti-kāraṇe bhavati. tasmān na	abhūta ity eva sarva-ākāra-niścayaḥ. tatra api ca
V3_10905	-darśana-ākṣiptam sāsra-va-dharma-ṣṣayam	abhūta-guṇa-abhinandanam rāgam āhuḥ. tad-ānanda-
NB_03140	-pratibandhāt. dūṣaṇa-abhāsās tu jātayaḥ.	abhūta-doṣa-udbhāvanāni jāty-uttarāni iti. namo
PV_02007	-vicārataḥ || tadvat pramāṇam bhagavān	abhūta-vinivṛttaye | bhūta-uktiḥ sādhanā-apekṣā
V1_02807	tathā hy a-śubha-prṥthivī-kṛtsna-ādikam	abhūta-ṣṣayam api spaṣṭa-pratibhāsam nir-
SV_14304	svabhāva eva samarthitaḥ syād iti katham	abhūto nāma. tasmān na anyo 'nyasya vināśo 'stu
SV_14211	sa eva artho 'gni-janmā abhāvas tad idam	abhūtātvaṃ na drṣyata iti. bhavatu tasya idam
PV_03284	tādrḡg-arthavat || a-śubhā-prṥthivī-kṛtsna-ādy	abhūtam api varṇyate | spaṣṭa-abhāsam nir-vikalpam
SV_14208	artha-antarād artha-antara-janmani kāṣṭham	abhūtam nāma na drṣyate vā. atiprasaṅgo hy evam
V1_02804	tathā-vṛtter a-darśanāt ||30|| tasmād bhūtam	abhūtam vā yad yad eva atibhāvyyate | bhāvanā-
PV_03285	ca bhāvanā-bala-nirmitam || tasmād bhūtam	abhūtam vā yad yad eva abhibhāvyyate | bhāvanā-
V2_07403	-anurodhiny eva, na anya-āyatte, tad-bhāve	'bhūtasya paścāt tādatmya-virodhāt kāraṇānām ca
SV_00403	-anurodhiny eva na anya-āyatte, tad-bhāve	'bhūtasya paścād bhāva-niyama-abhāvāt, kāraṇānām
PV_03282	-bhaya-unmāda-caura-svapna-ādy-upaplutāḥ |	abhūtān api paśyanti purato 'vasthitān iva || na
V1_02801	-bhaya-unmāda-caura-svapna-ādy-upaplutāḥ |	abhūtān api paśyanti purato 'vasthitān iva ||29||
PV_02271	mama aham ca ity-ādi satya-catuṣṭaye ||	abhūtān ṣoḍaśa-ākārān āropya paritṛṣyati | tatra
VN_06412	vaktavyaḥ. atra api yadi tat-sādhanā-vādinam	abhūtair doṣair uttara-vādy abhiyujjīta, so '-
PV_02259	-saṃsiddho vidhiḥ puṃsām a-janmane || taila-	abhyaṅga-agni-dāha-āder api mukti-prasaṅgataḥ |
VN_02511	pratipakṣaḥ. pratipakṣasya dharmam sva-pakṣe	'bhyanujānan parājitaḥ. yathā anityaḥ śabda
VN_02508	drṣṭāntasya yo dharmas tam yadā sva-drṣṭānte	'bhyanujānāti nigrhīto veditavyaḥ. tatra drṣṭas
VN_02504	iti na uktam asmābhiḥ. prati-drṣṭānta-dharma-	abhyanujñā sva-drṣṭānte pratijñā-hānir
VN_02611	śabde pratipadyamāne pratipakṣa-dharma-	abhyanujñāto bhavati, anityaḥ śabda iti ca vadato
VN_01111	kasyacit svabhāvasya pravṛtti-nivṛtti svayam	abhyanujñāyete, tad eva paro bruvāṇaḥ kim iti na
PV_02137	upāyam kālena bahunā asya ca || gacchanty	abhyaśyatas tatra guṇa-doṣaḥ prakāśatām | buddheś
PV_02034	abhyāsāt sā buddher deha-saṃśrayāt | asiddho	'bhyaśa iti cen na āśraya-pratiśedhataḥ || praṇa-
PV_02138	khadga-āder viśeṣo 'yam mahā-muneḥ | upāya-	abhyaśa eva ayam tādarthyāc chāsanam matam ||
SV_11117	ca tad-abhāvāt. tasmāt samāna-jātiya-	abhyaśa-jam ātma-darśanam ātmiya-graham prasūte.
PV_02124	-pārada-hema-āder agny-āder iva cetasi |	abhyaśa-jāḥ pravartante sva-rasena kṛpā-ādayaḥ ||
PV_03168	sa ca | an-anvayī dhiyo '-bhedād darśana-	abhyaśa-nirmitaḥ || tad-rūpa-āropa-gatyā anya-
PV_03029	vā grahaḥ | bhrāntiḥ sā anādi-kālīna-darśana-	abhyaśa-nirmitā || arthānām yac ca sāmānyam anya-
SV_00913	apy ātma-grahe duḥkha-viśeṣa-darśana-mātreṇa	abhyaśa-bala-utpādinī bhavaty eva karuṇā. tathā
V3_11004	ātma-grahe duḥkha-viśeṣa-darśana-mātreṇa	abhyaśa-bala-utpādinī bhavaty eva karuṇā. tathā
PV_03448	te 'pi nirvarṇita-uttarāḥ || āśraya-ālambana-	abhyaśa-bhedād bhinna-pravṛttayaḥ | sukha-duḥkha-
SV_00107	iti naś cintā api cetaś ciram | su-ukta-	abhyaśa-vivardhita-vyasanam ity atra anubaddha-
V1_02406	-upadhāno yuktaḥ, tad-a-viśeṣe 'pi svabhāva-	abhyaśa-viśeṣāt tad-ātma-atiśaya-siddheḥ. buddhir
V3_11006	-ādayaḥ sūtre deśitāḥ. etāś ca sajātiya-	abhyaśa-vṛttayaḥ. na evam rāga-ādayaḥ, viparyāsa-
SV_00915	maity-ādaya iṣyante. etāś ca sajātiya-	abhyaśa-vṛttayo na rāga-apekṣiṇyaḥ, na evam rāga-
PV_02130	prayāty atyanta-sa-ātmatām || tathā hi mūlam	abhyaśaḥ pūrvāḥ pūrvāḥ parasya tu | kṛpā-vairāgya
SV_03207	-vikalpāḥ. tatra buddhi-pāṭavaṃ tad-vāsanā-	abhyaśaḥ prakaraṇam ity-ādayo 'nubhavād bheda-
PV_02144	parikalpayat | hetumattvād viruddhasya hetor	abhyaśataḥ kṣayāt || hetu-svabhāva-jñānena taj-
SV_03205	-apekṣatvāt. anubhavo hi yathā a-vikalpa-	abhyaśam niścaya-pratyayān janayati, yathā rūpa-
SV_03610	-vṛttinām śabdānām a-vasu-sandarśinām yathā-	abhyaśam vikalpa-prabodha-hetūnām pravṛtti-cintā.
SV_03302	an-artha-antare 'pi tathā prayoga-darśana-	abhyaśāt. na tāvatā sarvatra bhedaḥ. anyatra api
SV_11204	doṣānām tat-pratipakṣa-nairātmya-darśana-	abhyaśāt prahāṇam. sa tu kṣiṇa-doṣo dur-anvayo
SV_11112	punar eṣām doṣānām prabhavo yat-pratipakṣa-	abhyaśāt prahiyante. sarvāsām doṣa-jātinām jātiḥ
PV_02034	ced eta grḥhrān upāśmahe || sādhanam karuṇā-	abhyaśāt sā buddher deha-saṃśrayāt | asiddho
NB_02044	prayoga-bhede 'pi. prayoga-darśana-	abhyaśāt svayam apy evam vyavaccheda-pratitir
SV_11021	saty apy upādāne kasyacin mano-guṇasya	abhyaśād apakarṣiṇaḥ. tat-pāṭave nir-anvaya-
VN_05201	punaruktam, anuvāde tv a-punaruktam śabda-	abhyaśād artha-viśeṣa-upapatteḥ, yathā hetv-
PV_02205	ato nityaḥ sa kathyatām | ukto mārgas tad-	abhyaśād āśrayaḥ parivartate || sātmye 'pi doṣa-
PV_02142	mārga-ukty-a-paṭutā api vā | a-śeṣa-hānam	abhyaśād ukty-āder doṣa-saṅkṣayaḥ || na ity eke
PV_02131	citta-dharmasya pāṭave || kṛpā-ātmakatvam	abhyaśād ghrṇā-vairāgya-rāga-vat | nispanna-
SV_11018	nirhrāsa-atiśaya-śritām | sa ātmi-bhāvāt tad-	abhyaśād dhiyeran āśravāḥ kvacit ||220|| sa tu
PV_02147	skandhā rāga-ādeḥ pāṭava-ikṣaṇāt |	abhyaśān na yadṛcchāto '-hetor janma-virodhataḥ ||
PV_02126	pravṛddhayaḥ | kṛpā-ādi-buddhayaś tāsām saty	abhyaśe kutaḥ sthitiḥ || na ca evam laṅghanād eva
PV_02120	idrṣām tena śeṣavat sādhanam matam ||	abhyaśena viśeṣe 'pi laṅghana-udaka-tāpa-vat |
HB_03719	-prakṛtini kṛtvā tat-pramāṇakān puruṣān	abhyudaya-niḥśreyasābhyām saṃyojya punaḥ
SV_12323	himśā-maithuna-ātma-darśana-ādayo 'n-	abhyudaya-hetavo 'nyathā ca varṇyante. tat katham

SV_10305	vā, na asti dāna-himsā-virati-cetanānām	abhyudaya-hetutā iti, pratyakṣe 'py arthe
V2_06512	vā, na asti dāna-himsā-ādi-virati-cetanānām	abhyudaya-hetutā iti. pratyakṣe 'py arthe
PV_04115	tatra hetūnām yatra na anvayi | sattvam ity	abhyudāhāro hetor evaṃ-phalo mataḥ || sūketa-
VN_00916	tasmād anena kvacid keṣāñcid asad-vyavahāram	abhyupagacchatā ato 'nupalambhād abhyupagantavyo
SV_04802	-doṣaḥ. jātir anyā mā bhūt. jātim api hy	abhyupagacchatā avaśyaṃ bhāvānām bhedo
VN_06207	api vyavahārā loka iti. atha tad upakṣepam	abhyupagacchaty eva, tadā apy asāv uttara-a-
V3_00503	pratipadyamāno 'param api sāmārthya-āyātam	abhyupagacchati, prabhā-abhyupagame pradīpa-
VN_04015	idam artha-antarām nāma nigrahassthānam	abhyupagata-artha-a-saṅgatatvād iti. nyāyām etan
VN_02110	nigrahassthānam. vādinā sādhanē prayukte	'bhyupagata-uttara-pakṣo yatra viṣaye prativādi
V3_00510	yukti-bādhane samārtha iti vakṣyāmaḥ.	abhyupagata-eka-dharmaṇo 'vaśyam apara-
PV_04029	-padaiḥ || asiddha-a-sādhana-artha-ukta-vādy-	abhyupagata-grahaḥ | an-ukto 'pi icchayā vyāptaḥ
V3_09202	-tvag-apaharaṇe maraṇād iti prativādy-an-	abhyupagataḥ, vijñāna-indriya-āyur-nirodha-
VN_01911	ke buddhāḥ. ye buddhasya bhagavataḥ śāsanam	abhyupagatāḥ. ko buddho bhagavān. yasya śāsane
SV_04803	hy abhyupagacchatā avaśyaṃ bhāvānām bhedo	'bhyupagantavyaḥ, tad-abhāve tasyā apy abhāva-
V3_00506	artho yukti-sāmārthyād āpatati, sa sarvo	'bhyupagantavyaḥ, na vā kaścid iti. na apy
VN_00917	-vyavahāram abhyupagacchatā ato 'nupalambhād	abhyupagantavyo na vā kvacid viśeṣa-abhāvāt. so
SV_13410	-pratipatti-hetuḥ samasta-rūpaḥ karma-ātma-	abhyupagantavyaḥ syāt, śabda-vad eva. krama-
SV_12020	'bhyupeta-bādhā iti cet. nanv idam eva	abhyupagama-aṅgam iti kasya bādhā. tat parasya
V3_00501	pratiññāyās ca abhyupeta-ādi-bādhā, svayam	abhyupagama-antara-avasthānāt. na, parikṣā-kāle
VN_06702	-upalabdher iti sukha-ādinām utpatti-vināśa-	abhyupagama-abhāvāt sarvasya tad-ātmakasya na
VN_06101	na atipatati. etena eva vitaṇḍā pratyukta-	abhyupagama-abhāve vivāda-abhāvāt. yadā tarhy
V3_10304	iṣṭasya eva bādhakam. na hi tasya asattā-an-	abhyupagama itara-grahaṇam samārtham bhavati,
SV_16930	prasiddhim pramāṇayet. tatra a-virodhād	abhyupagama iti cet. na, atra apy atindriye
V3_00206	parikṣā-vṛttiḥ, api tu parikṣāyā	abhyupagama iti na para-upagatena sādhanam. tad-
VN_06209	-upakṣepāt, tat-sādhana-nir-doṣatāyām hi tad-	abhyupagama eva uttara-a-pratipattir iti tāvatā
V3_01107	-padaiḥ, asiddha-a-sādhana-artha-ukta-vādy-	abhyupagama-grahaḥ ||6|| veditavyaḥ. tena siddham
SV_13620	tad-āśrayaḥ, na viśeṣaḥ. tat katham tulye	'bhyupagama-nibandhane na varṇāḥ kāryāḥ. na ca
V3_13012	tan na atra viruddhāvhyabhicārī. tad ayam	abhyupagama-bala-pravṛttaḥ. ācāryeṇa punar diṅ-
VN_02907	bhūta-doṣa-udbhāvanam iti na kaścit parājayo	'bhyupagama-mātreṇa vastu-siddher abhāvāt
V3_00504	abhyupagacchati, prabhā-abhyupagame pradīpa-	abhyupagama-vad iti pratipattir eva sā, na
V3_03309	pratiṣṭhāpitam uttaram pratihanti ity	abhyupagama-virodhaḥ. ata eva pūrva-abhyupagamena
V3_03405	ca asya paripūrṇā pramāṇatā. yadi sva-vacana-	abhyupagama-virodhayoḥ pratibandho doṣaḥ, tathā
V3_00304	||2|| ity antara-ślokaḥ. tad-āgama-viruddha-	abhyupagamaś ca tena eva katham bhavet, tad-
V3_01110	a-prakaraṇa-āśrayaḥ, a-nāntariyaka-	abhyupagamaś ca śāstra-upagame 'pi vādino
PV_04005	sa siddhaḥ katham āgamaḥ || tad-viruddha-	abhyupagamas tena eva ca katham bhavet | tad-anya
PV_04086	iṣṭa-śrutir a-vyāpti-bādhani || sādhya-	abhyupagamaḥ pakṣa-lakṣaṇam teṣv a-pakṣatā |
V3_02603	iṣṭa-śrutir a-vyāpti-bādhani ||23|| sādhya-	abhyupagamaḥ pakṣa-lakṣaṇam teṣv a-pakṣatā |
V3_02808	-gamaṇād avasādaḥ syāt. sa ca ayam sādhya-	abhyupagamaḥ pratyakṣa-artha-anumāna-āpta-
V3_00510	abhyupagata-eka-dharmaṇo 'vaśyam apara-	abhyupagamo yukti-kṛta iti. asati tu hetau
V3_00509	-prāptasya avaśyaṃ parigraha-arhatvāt. na ca	abhyupagamo yukti-bādhane samārtha iti vakṣyāmaḥ.
V3_02811	āptābhyām prasiddhena ca a-nirākṛto	'bhyupagamo hetum apekṣate. pratyakṣe 'rtha-
V3_01905	sūtra-kāraḥ – svayam iti śāstra-anapekṣam	abhyupagamam darśayati iti. śāstra-upagamāt
SV_04816	-anyeṣv iti jāti-dharmo 'py asti. tan niyata-	abhyupagamam niyata-codanam jāty-artha-
SV_10507	pravṛtti-nivṛtti vilomayan yathā	abhyupagamam pratipadyate, nir-upākhyā-vad anya-
VN_06011	-abhyupagamayor vivādaḥ syāt, a-viruddha-	abhyupagamayor an-abhyupagamayor vā vivāda-
VN_06011	vivādaḥ syāt, a-viruddha-abhyupagamayor an-	abhyupagamayor vā vivāda-abhāvāt. tatra avaśyam
VN_06010	na, a-sambhavāt. ekaṭra adhikaraṇe viruddha-	abhyupagamayor vivādaḥ syāt, a-viruddha-
SV_04807	-abhāvāt, tad-arthasya anyena sādhanāt, tad-	abhyupagamasya ca avaśyaṃ-bhāvītvāt. api ca, tad-
V1_03306	aikya-virodha iti cet, na, dharma-bheda-	abhyupagamāt. a-bhinne 'pi vastuni śakti-bhedena
V3_03208	a-bahir-bhūto 'py abhyupāyaḥ, bādhana-	abhyupagamāt. anyathā atiprasaṅgaḥ syāt,
SV_14724	upādāna-arthaḥ. na kārya-kāraṇa-bhāvo 'n-	abhyupagamāt. abhyupagame vā na kārya-kāraṇe
SV_12621	pratyabhijñānād a-pratipatti-prasaṅgāt, an-	abhyupagamāc ca. teṣāṃ ca apauruṣeyatva-sādhane
PV_04104	-vacane pratibandhaḥ sva-vācy api || tena	abhyupagamāc chāstram pramāṇam sarva-vastuḥ |
SV_08316	sahakāriṇām eka-svabhāvatayā janakatva-	abhyupagamāt. tato janakasya sthānāt. a-sthāyinaś
V3_12201	na ca pareṇa tathā upagata ity a-pramāṇād	abhyupagamāt tathā eva bhavati, atiprasaṅgāt. na
SV_01616	artham puṣṇāti, yena kenacit kāraṇavattva-	abhyupagamāt. tathā ca anupalambha eva ātmanāḥ
V3_03104	śāstram virundhāno vihanyate, na aparam, an-	abhyupagamāt. tasya api snānāc chuddhi-vādināḥ
NB_03059	-āyur-nirodha-lakṣaṇasya maraṇasya anena	abhyupagamāt, tasya ca taruṣv a-sambhavāt. a-
VN_06116	bhavān api iti, sa sva-pakṣe doṣa-	abhyupagamāt para-pakṣe taṃ doṣam prasañjayan
VN_06113	iti nigrahassthānam iti. sva-pakṣa-doṣa-	abhyupagamāt para-pakṣe doṣa-prasaṅgo mata-anujñā.
V3_00205	na tat-siddham parasya eva siddham. tan na	abhyupagamāt parikṣā-vṛttiḥ, api tu parikṣāyā
SV_14902	anena eva pratyakhyātaḥ. kasyacid bhāva-an-	abhyupagamāt. yathā keṣāñcid eva iṣṭaḥ pratigho
SV_14425	ity a-prasaṅga eva. vināśād bhāva-nāśa-an-	abhyupagamāt. yo hi vināśa iti kiñcin na ity āha,
V3_01712	artha-antara-bhūtaḥ, dvayor ekasya apy an-	abhyupagamāt. śabda-ghaṭa-bhedena kalpane
V3_00502	-avasthānāt. na, parikṣā-kāle kasyacid an-	abhyupagamāt. sa yam artham pratipadyate, taṃ

SV_14101	-prasādhane buddhīnām puruṣa-ḡuṇatva-	abhyupagamāt samayo 'sya bādhyate. pratyakṣam
V3_03107	a-lubdha-a-dviṣṭa-a-mūdhānām pāpa-an-	abhyupagamāt. sā vyavasthā snāna-ādinām pāpa-
PV_04069	-pīḍā iha doṣaḥ sā anya-kr̥te samā || śāstra-	abhyupagamāt sādhyah śāstra-dṛṣṭo 'khilo yadi |
SV_08916	a-bādhaka eva. sarvatra svabhāvena bhedasya	abhyupagamāt, sāmānyasya ca vyāvṛtti-lakṣaṇasya,
SV_01305	nairātmya-asiddheḥ prāṇa-āder a-nivṛtīḥ.	abhyupagamāt siddham iti cet. katham idānim ātma-
V2_09602	nairātmya-asiddheḥ prāṇa-āder a-nivṛtīḥ.	abhyupagamāt siddham iti cet, katham idānim ātma-
V3_03304	katham dharminam pratiṣṭhāpayati. prāmānyena	abhyupagamāt. sva-upagama eva tarhi prāmānyam
PV_04237	ca sandigdhaḥ syād asan na saḥ | asattvam ca	abhyupagamād a-pramāṇān na yujyate || asato '-
PV_04043	eva iṣṭa ity upātā svayam-śrutīḥ || śāstra-	abhyupagamād eva sarva-ādānāt prabādhane | tatra
PV_03318	aikya-virodha iti ced asat | dharma-bheda-	abhyupagamād vastv-a-bhinnaṃ iti iṣyate || evam-
V3_01510	ghaṭasya svato 'rtha-antara-bhāvasya an-	abhyupagamād virodhāc ca deha eva artha-antara-
SV_08515	sarva-ākāra-viveka- a-vivekinor vā arthayor	abhyupagamān nāma kevalam na iṣṭam syān na vastv
PV_03116	asau na bhāvaḥ prāg-abhāvavān | sambandha-an-	abhyupagamān nityam viśvam idam tataḥ || tasmād
SV_08110	śakty-upayogāya śakty-antarasya vyatirekiṇo	'bhyupagame 'tiprasaṅgād dravyam eva upayujyate
VN_00509	-a-viśeṣāt; na hy evam-vidhasya asattva-an-	abhyupagame 'nyatra tasya yogaḥ. na hy evam-
V3_00411	a-sambhavī yo '-sambhavinā vyāpta iti tad-	abhyupagame 'paro niyata-prāptir iti dur-nivārah.
NB_03044	-chāstra-kāreṇa tasmin dharminy aneka-dharma-	abhyupagame 'pi yas tadā tena vādinā dharmah
V3_00407	-dharma-upagama-sandarśana-arthaḥ. tad-an-	abhyupagame ca ubhaya-nivṛtīḥ, vivekasya kartum
SV_05408	-upakāraṇam pratibhāsa iti sa eva sāmānya-	abhyupagame cintyate, yasmān na an-upakārako
VN_00508	vyavahāra-viṣaya iti vyāptīḥ, kasyacid asato	'bhyupagame tal-lakṣaṇa-a-viśeṣāt; na hy evam-
V3_00504	api sāmārthya-āyātam abhyupagacchati, prabhā-	abhyupagame pradīpa-abhyupagama-vad iti
SV_04806	parihārasya kartum a-śakyatvāt, artha-antara-	abhyupagame prayojana-abhāvāt, tad-arthasya anyena
HB_03515	'py abhyupagamya prayogaḥ saṃśayitasya an-	abhyupagame pravṛtṭy-ayogāt, tathā bādhā-
PV_03479	tad-rūpaḥ svayam eva prakāśate || tathā-	abhyupagame buddher buddhau buddhiḥ sva-vedikā |
SV_14724	na kārya-kāraṇa-bhāvo 'n-abhyupagamāt.	abhyupagame vā na kārya-kāraṇe 'nyonya-pratīti-
VN_04916	anyatarasya ānarthakyam iti tad etan niyama-	abhyupagame veditavyam. yatra eka-sādhana-vākya-
V3_03901	siddham vastu-balena tat, pratīti-siddha-	abhyupagame śāśiny apy a-nivāraṇāt. tad vastuni
VN_01007	eva sādhanatvāt. anupalambhād eva tad-	abhyupagame sa yatra eva asti sarvo 'sad-
HB_03516	ayogāt, tathā bādhā-upalabdhyān api prayogaḥ,	abhyupagame sati viśeṣa-abhāvāt. na bādhāyām
SV_13914	anyeṣām api vyaktīḥ prasajyate | tathā-	abhyupagame sarva-kāraṇānām nirarthaṭā ||265||
SV_04319	teṣām prakṛti-bhedād yathā-vasu śabda-artha-	abhyupagame sāmānādhikarānya-ayogāt, tad-upādher
V3_01505	ca dehasya ghaṭād artha-antara-bhāva-an-	abhyupagame sāmānyena api sādhanam na sambhavati,
V3_01607	-artha-antara-bhāvas tayor ekasya tathā-	abhyupagame syāt. sa ca na śārīrasya, an-anvaya-
V3_03310	ity abhyupagama-virodhaḥ. ata eva pūrva-	abhyupagamena ity āha. tad eva vākyaṃ svārtham
SV_01307	apy a-pramāṇikā katham nairātmya-siddhiḥ.	abhyupagamena ca sa-ātmaka-an-ātmakau vibhajya
V2_09603	parasya apy a-pramāṇikā nairātmya-siddhiḥ.	abhyupagamena ca sa-ātmaka-an-ātmakau vibhajya
SV_07817	svabhāva-antarasya kutaścid an-utpatteḥ.	abhyupagamya api vyaktim vyāpiny ekaṭra vyaktyā
VN_00108	an-uccāraṇam vādino nigrāha-adhikarānam, tad	abhyupagamya apratibhayā tūṣṇīm-bhāvāt, sādhana-
SV_05902	na vā (115ab') ya evam ekaṃ vastu-sāmānyam	abhyupagamya itaretara-āśrayam anya-vyavacchedena
SV_10902	rāga-ādi-rūpaṃ tat-prabhavaṃ ca a-dharmam	abhyupagamya tat-prahāṇāya snāna-agni-hotra-āder
SV_02101	eva na syāt. nāma-antaram vā, artha-bhedam	abhyupagamya tathā-abhidhānāt. nanv an-artha-
V2_09003	eva na syān nāma-antaram vā, artha-bhedam	abhyupagamya tathā-abhidhānāt. nanv an-artha-
HB_03515	yathā anupalambhe bādhāyā bhāva-sambhave 'py	abhyupagamya prayogaḥ saṃśayitasya an-abhyupagame
SV_10507	eva. so 'yam mūḍho nimittam tad-abhāvam vā	abhyupagamya pravṛtṭi-nivṛtṭi vilomayan yathā-
VN_06103	-abhāve vivāda-abhāvāt. yadā tarhy	abhyupagamya vādam viphalatayā na kiñcid vakti,
VN_06107	anya-abhidhānāyor api parājaya eva ity uktam	abhyupagamya vādam a-sādhana-aṅga-vacanāt. etena
V3_00612	-nibandhaneṣu vicāra-prastāveṣu, anyathā	abhyupagamya vicāra-ayogāt. an-arthaḥ khalv api
V3_09203	-lakṣaṇatvān maraṇasya. katham ca maraṇam	abhyupayan na caitanyam abhyupeyāt. maraṇa-śabda-
PV_04101	prāmānyam āgamānām ca prāg eva vinivāritam |	abhyupāya-vicāreṣu tasmād doṣo 'yam iṣyate ||
PV_04092	bhedena sā bādhā uktā caturvidhā | tatra	abhyupāyah kārya-aṅgaṃ svabhāva-aṅgaṃ jagat-
V3_02909	darśitā tridhā-anumānam bhittvā. tatra	abhyupāyah kārya-aṅgaṃ svabhāva-aṅgaṃ jagat-
PV_04102	prṥthak-kr̥taḥ | anumāna-a-bahir-bhūto 'py	abhyupāyah prabādhānāt || anyathā atiprasaṅgaḥ
V3_03208	prṥthak-kr̥to 'numānād a-bahir-bhūto 'py	abhyupāyah, bādhana-abhyupagamāt. anyathā
PV_04163	akṣeṇa a-dṛṣṭe rūpa-ādāv adhika-adhike ||	abhyupāyah sva-vāg-ādi-bādhāyāḥ sambhavena tu |
PV_04049	|| vāda-tyāgas tadā syāc cen na tadā an-	abhyupāyataḥ | upāyo hy abhyupāye 'yam an-aṅgaṃ
V3_02104	||9|| vāda-tyāgas tadā syāc cen na tadā an-	abhyupāyataḥ | upāyo hy abhyupāye 'yam an-aṅgaṃ
PV_02032	kva upayujyate || heya-upādeya-tattvasya sa-	abhyupāyasya vedakaḥ | yaḥ pramāṇam asāv iṣṭo na
PV_03342	-ātmā svarūpeṇa na aneka-ātmatva-doṣataḥ ||	abhyupāye 'pi bhedena na syād anubhavo dvayoḥ | a
PV_04049	syāc cen na tadā an-abhyupāyataḥ | upāyo hy	abhyupāye 'yam an-aṅgaṃ sa tadā api san || tathā
V3_02105	syāc cen na tadā an-abhyupāyataḥ | upāyo hy	abhyupāye 'yam an-aṅgaṃ sa tadā api san ||10||
V3_00501	nanu tathā apy asiddhir hetoḥ pratijñāyās ca	abhyupeta-ādi-bādhā, svayam abhyupagama-antara-
SV_14026	vācya-doṣaḥ. buddher a-puruṣa-āśraye | bādhā	abhyupeta-pratyakṣa-pratīta-anumitaiḥ samam ||267||
SV_12019	yad evam prativyūhyeran. tatra prativahane	'bhyupeta-bādhā iti cet. nanv idam eva abhyupagama
V3_03102	na tīrtha-snāna-ādir a-dharma-śodhana iti na	abhyupeta-bādhā. sarveṣām a-dṛṣṭa-pratipatti-
SV_12024	cintayā ātmānam āyāsayati. tata eva iṣṭer an-	abhyupeta-bādhāyām tad-anyasya api tulyam ity an-

SV_12101	kārya-dharmānām vā kvacid atīśayam	abhyupeti ity a-pratyayā eva asya vṛttiḥ.
VN_06509	uktāv apara-uktir an-arthakā iti. siddhāntam	abhyupetya a-niyamāt kathā-prasaṅgo 'pa-
VN_06513	vināśaḥ, na asad utpadyata iti siddhāntam	abhyupetya pakṣam avasthāpayaty ekā prakṛtir
V3_03206	pratiśiddham ca āgamānām prāmānyam. tasmād	abhyupetya vicāreṣv ayam doṣaḥ. ata eva viśaya-
V3_13101	śrāvaṇatvād iti. atra hi trayam a-pramāṅakam	abhyupeyam – vyatireki-śabdatva-sāmānyam indriya-
V3_06511	-niyatās tat-kāraṇa-vādinā utpattimanto	'bhyupeyāḥ, tad-bhāve para-apekṣatvena
V3_09204	katham ca maraṇam abhyupayan na caitanyam	abhyupeyāt. maraṇa-śabda-pravṛttheḥ siddham eva
VN_06610	yadi sata ātma-hānam asataś ca ātma-lābham	abhyupaiti, apa-siddhānto bhavati. atha na
HB_03715	yathā āha – yadā tarhi śabdatvaṃ nityam	abhyupaiti, tadā ayam hetur eva syāt, yady atra
V3_08809	na ca tathābhūta-ātma-kriyām pratibandham	abhyupaiti. tasmāt pāta-abhāvaḥ pratibandhaḥ sa
VN_06611	abhyupaiti, apa-siddhānto bhavati. atha na	abhyupaiti, pakṣo 'sya na sidhyati iti. iha api
SV_12513	a-nara-āśrayaḥ ||244|| puruṣa eva hi svayam	abhyūhya parato vā ādhīyate. na eṣam a-vyāpṛta-
PV_04259	-gati-nyāyaḥ sarvo 'yaṃ vyatirekiṇaḥ |	abhyūhyaḥ śrāvaṇatva-ukteḥ kṛtāyāḥ sāmāya-dṛṣṭaye |
V3_10901	-antaravād a-gatir vacanād anumāna-lakṣaṇād	abhyūhyā, a-pratibandhāt. asati rāge vacanaṃ na
PV_04054	guṇa-doṣam a-paśyataḥ | vilabdhā bata kena	amī siddhānta-viśama-grahāḥ || yadi sādhana
VN_01104	kadācid āgamaḥ, etasminn eva an-atīśaye	'mīśam prakārānām virodhāt. na an-atīśaya eka-
PV_04095	prastāva-āśrayatve hi śāstraṃ bādhakam ity	amum | vaktum arthaṃ sva-vācā asya saha-uktiḥ
V3_03006	iti prastāva-āśrayatve śāstraṃ bādhakam ity	amum arthaṃ vaktum sva-vacanaṃ asya saha uktiḥ
VN_04703	-utkarṣa-anapekṣo 'lika-nirbandhaḥ, yat te	'mūn eva śabdān prayuñjate, na aparān. na ca atra
V3_08606	| kāryam tasya (66abc) yo 'pi sthiram	ambho dṛṣṭvā a-dṛṣṭo 'py adhastād ādhāra-sambhavo
V3_08907	-deśa-utpāda ucyate. tasmāt siddhā tādrśo	'mbhasa ādhārād utpattiḥ. balākā api vṛttes toya-
V3_08604	-jā. ādhārato 'bhinirvṛtter ātmanas tādrśo	'mbhasaḥ | kāryam tasya (66abc) yo 'pi sthiram
V3_08607	api kārya-liṅga-jam eva, tādrśasya ātmano	'mbhasas tata ādhārād abhinirvṛttheḥ. na hi tasmād
V3_08610	'py uktam. na vai tata ātma-viśeṣa-utpatter	ambhasas tathā-sthitiḥ, kiṃ tarhi saṃyogāt. kiṃ
SV_08415	'pi hetuḥ kaścin na ca aparāḥ | svabhāvo	'yam (167abc) ekasya janakād ātmano bhidyamānāḥ
PV_03304	yato 'sya ātma-bhedād asya adhigatir ity	ayam | kriyāyāḥ karma-niyamaḥ siddhā sā tat-
PV_03509	anubhava-utpāde 'py artha-artha-manasor	ayam | pratibhāsasya nānātva-codya-doṣo dur-
PV_04081	kasmād dhetv-anvaya-abhāvān nanu doṣas tayor	ayam || uttara-avayava-apekṣo na doṣaḥ pakṣa
PV_03294	-dvi-candra-ādi-dhiyām hetur akṣāṇy api ity	ayam || pāramparyeṇa hetuś ced indriya-jñāna-
SV_07025	anya-upakārād viśeṣa-utpatter sāmartyam. ko	'yam a-janya-janaka-bhūtānām upakāraḥ. svarūpasya
V3_08703	anya-upakārād viśeṣa-utpatter sāmartyam. ko	'yam a-janya-janaka-bhūtānām upakāraḥ, svarūpasya
VN_01022	-oṣadham indra-jālam bhāvena śikṣitam, yad	ayam a-jāta-a-naṣṭa-rūpa-atīśayo '-vyavadhāna-a-
SV_16718	-prakāśanena sampradāya-sambhavāt. na hy	ayam a-daiśikānām śabdānām sambhavati. loka-
V2_05211	kiṃ tarhi tat-tulya-vyatireko 'pi. tena	ayam a-doṣa ity a-vācyam eva tṛtiyaṃ rūpaṃ syāt.
SV_05917	tat prapadyate ||117|| vyavahāre 'pi tena	ayam a-doṣa iti cet (118ab) na vai vastu-sat-
SV_12818	-an-utpatter ca. śabda-utpāda-vādinas tāvad	ayam a-doṣa eva. pṛthag a-samarthānām apy
SV_15721	dāḥ syuḥ. yadā tu samayād ebhyaḥ phalaṃ tadā	ayam a-doṣaḥ. samaya-kārasya ruceḥ phala-utpatti-
SV_16706	vivṛṇoti, upadeśa-vaiyarthyā-prasaṅgāt. tad	ayam a-parijñāta-arthaḥ śabda-gaḍur evaṃ śalya-
SV_03803	iva pratibhāsa-a-bheda-prasaṅgāt. tasmād	ayam a-pratipadyamāno 'pi bhāva-svabhāvaṃ
SV_13419	-kāle ca samasta-rūpa-an-upalakṣaṇāt. tad	ayam a-pratiśamhita-sakala-upalambho dhvani-vad
SV_02909	tad-ādhāreṣu vartante. tatra eva vā tad	ayam a-prasaṅga iti. tasya api nānā-upādhy-
SV_08622	-vināśa-ādi-bhedaś ca ity api-śabdāt. yo	'yam a-bhinnān sarva-arthān manyate, tasya ayam
SV_06606	sati vā a-vyatireko na syād ity uktam. tad	ayam a-vibhāgo 'nviyād vā na vā. na punar an-
V1_01201	-upayogasya atītād api darśanāt. tad	ayam a-viśayatvād abhūta-a-viśiṣṭam api sprṣṭvā
V1_01312	-prasaṅgāt, ātma-sthiter abhāvāt. tasmād	ayam a-śabda-saṃyojanam eva arthaṃ paśyati
V1_01304	tataḥ smṛtiḥ syāt, agni-dhūma-vat. na ca	ayam a-śabdakam arthaṃ paśyati, a-paśyamś ca na
V1_01411	-vikalpe darśane '-vibhāvitā nāma. tad	ayam a-saṃsrṣṭa-vikalpo vā pratyakṣo darśana-ātmā
SV_04602	|| na khalu vai vyasanam eva etal lokasya yad	ayam a-saṅketayann a-prayuñjāno vā śabdān duḥkham
VN_02206	parājayasya an-utpatter a-parājayaḥ. tasmād	ayam a-samartha-sādhana-abhidhāy api pareṇa
SV_15621	na ca nityeṣv etad asti ity uktam. tat kim	ayam a-samartho 'pekṣyata ity anapekṣāḥ sadā
SV_12424	-uttarāḥ. tatra apy evaṃ-bhūto yādrśo	'yam a-sambhavat-tat-sādhana-sampradāyo na iti
SV_10018	kriyā-pratiśedho 'sya kṛtaḥ syāt. tathā apy	ayam akiñcitkaraḥ kim ity apekṣyata iti siddhā
V2_08304	kriyā-pratiśedho 'sya kṛtaḥ syāt. tathā apy	ayam akiñcitkaraḥ kim ity apekṣyata iti siddhā
SV_09503	nirdeśe ca katham tad-viśiṣṭena anvayaḥ. tad	ayam agninā avinābhāvi siddhaḥ. arthād eva agnes
V3_07406	nirdeśe vā katham tad-viśiṣṭena anvayaḥ. tad	ayam agninā avinābhāvi siddhaḥ. arthād eva agnes
SV_06413	bhedaḥ syāt. na hi bheda-upādhir eva bhedo	'yam ata iti viśeṣa-nirdeśāt. tataś ca upādhy-
SV_11907	sa eva asiddho yas tau śleṣayet. tad	ayam atiprasaṅgo yady arthāv artha-antareṇa
SV_16515	-ādinām sa eva vetti na aparāḥ. tasya kuto	'yam atindriya-jñāna-atīśayaḥ. tathā anyo 'pi
V3_08904	dharmatayā pātāt, ākāśa-kṣipta-vat. tathā ca	ayam atra akiñcitkaraḥ katham asya sthāpayitā.
V3_07006	tasya vastv-āśraya-anupalambho dharmā ity	ayam atra abhiprāyaḥ. sthitam etat – svabhāva-
PV_04049	na tadā an-abhyupāyataḥ | upāyo hy abhyupāye	'yam an-aṅgaṃ sa tadā api san || tathā viśuddhe
V3_02105	na tadā an-abhyupāyataḥ | upāyo hy abhyupāye	'yam an-aṅgaṃ sa tadā api san ||10|| tathā
SV_15507	tad-anusāreṇa ca keśāñcit pratitiḥ. tathā	ayam an-arthakeṣv artha-vikalpaḥ puruṣa-kṛtaḥ, na
SV_07411	sahakāritvāt kevalam a-samartham iti cet. ko	'yam an-ādheya-atīśayasya sahakāra-arthaḥ. anityā
HB_03011	-artho vyavahāraḥ, sa eva na syāt. na hy	ayam analam paśyann apy analam eva paśyati, yena

HB_03017	iti vicāritam pramāṇa-viniścaye. tasmād	ayam	analam paśyann apy analo 'yam na salilam ity
PV_04217	anvaya-vyatireka-bhāk | etāvaty ātma-bhāvo	'yam	anavasthā anya-kalpane || śrāvaṇatvena tat-
SV_12517	tat prathamō 'dhyetā kartā eva syāt. tad	ayam	anādiḥ pūrva-pūrva-darśana-pravṛtto ḍimbhaka-
V3_09303	kiñcid vastu sāmānyam syāt, yan-nibandhano	'yam	anitya-śabdaḥ, kṛtakatva-ādi-vat. nanv asty
V3_09413	dhvasta-itarayor a-bheda-kalpanāyām api, yam	ayam	anitya-śabdaḥ samāviśet, yathā-utpattim
SV_04311	grahaṇād etad evam bhavaty anityo	'yam	anityatvam asya iti vā, tad-dharmatām eva
SV_16222	ca karaṇāt prāḡ draṣṭum a-śakyatvāt. na ca	ayam	anukramaḥ svabhāvataḥ kārakaḥ kasyacid āsu-
SV_16216	tathā eva pratipadyeta. na ca evam. tasmād	ayam	anukramaḥ svabhāvato 'pi kārya-kṛt kaiścīd
V3_13007	-adrśya-ātmatā-ādi-virodhā api vācyāḥ. tad	ayam	anupalambhaḥ svabhāvas ca paraspara-viruddha
NB_03120	-prāptam sāmānyam vyakty-antarāleṣv iti.	ayam	anupalambhaḥ svabhāvas ca paraspara-viruddha
V2_05913	iti cet, etad uttaratra vakṣyāmaḥ. sa ca	ayam	anupalambhaś caturvidhaḥ | (32'b) pravṛtti-
HB_03013	salila-abhāvam pratipadyata iti cet, ko	'yam	anupalambho nāma. yadi salila-upalambha-
V1_03401	-viṣayam viṣayaḥ prāpnoti. kva tarhi idānīm	ayam	anubhavaḥ. nanv asya eva rūpaṃ vayam apy
VN_05409	punar anyo 'rtho 'para-doṣa-viṣaya ity	ayam	anubhāṣaṇe dūṣaṇe ca nyāyaḥ. sakṛt-sarva-
SV_00223	iti vakṣyāmaḥ. tathā ca āha – sarva eva	ayam	anumāna-anumeya-vyavahāro buddhy-ārūḍhena
V2_05613	-parikalpanāt. tathā ca āha – sarva eva	ayam	anumāna-anumeya-vyavahāro buddhy-ārūḍhena
SV_06218	samāna-ākāra-bhāsinī ||124|| sa ca	ayam	anya-vyāvṛtṭyā gamyate tasya vastunaḥ |
SV_12107	niṣṭhā-āgamanasya a-śakyatvāt. yathā	ayam	anyato '-śrutvā na imaṃ varṇa-pada-kramam |
SV_10513	iti cet. tad itaratra api samānam. so	'yam	anyatra anupalambha-mātrād asad-vyavahāram
SV_06527	'pi sāmānyasya tad-ekayogakṣematvāt. tad	ayam	anyonya-artha-parihāreṇa eka-viṣayayor vṛtṭy
SV_05719	api tad-vid-arthikaḥ ||110|| eva yuktaḥ. yo	'yam	anyonyam viveko bhāvānām tat-pratītaya eva
SV_09104	vidhi-pratiṣedha-ayogāt. tathā ca sarvatra	ayam	anvaya-vyatireka-āśrayo vyavahāro na syāt,
SV_09723	tasmān na avaśyam iha pakṣa-nirdeśa iti.	ayam	anvayinaḥ prayogaḥ. vyatireke 'pi na
VN_01113	anvaya-upajanana-vināśa-upagamād iti cet, ko	'yam	anvayo nāma bhāvasya janma-vināśayoḥ. śaktiḥ,
V1_02312	ātma-a-pracyuteś caitanyasya katham iti cet,	ayam	aparo 'sya doṣo 'stu. na tv a-sa-rūpaṃ
VN_04602	śabde 'py a-pratīti-jananāc ca. na hy	ayam	apaśabdaḥ śabde 'pi svabhāvataḥ pratītim
SV_06004	8|| ekaṃ pradarśya ayam vṛkṣa ity api bruvāno	'yam	apy ayam eva ity ubhayīm gatiṃ na ativartate.
SV_06003	na a-samānaḥ, yasmāt tatra api taruḥ |	ayam	apy ayam eva iti prasaṅgo na nivartate ||118||
V3_11206	'-drṣṭi-mātreṇa vyāvṛtṭir a-sandigdha. tena	ayam	apy ekasya rūpasya sandehād anaikāntikaḥ.
VN_05016	eva gata-arthatvān na pṛthag vācyam.	ayam	api niyata-sādhana-vākya eva doṣo vaktavyaḥ,
SV_16125	dahana-upādāna-lakṣaṇatvād indhanasya. tathā	ayam	api varṇa-anukramaḥ puruṣa-vikalpaṃ yadi na
SV_17009	a-nivāryatvāt. yadi hi kvacid vidīta-artho	'yam	apauruṣeyaḥ śabda-rāśiḥ syāt, tadā tato
SV_12616	a-nirṇaya eva veda-vākya-artheṣu. api ca,	ayam	apauruṣeyatvaṃ sādhanayan varṇānām vā sādhyed
SV_09208	abhāva-vat sambandhe 'pi prasaṅgaḥ. api ca,	ayam	abhāvam abhidheyam bruvānaṃ prati
VN_06203	iṣṭaḥ, tasmān na ayam caurya-hetur iti yady	ayam	abhiprāyaḥ, tadā na kaścīd doṣaḥ, an-
V3_10307	bhojaniya ity eva vācyam syāt. parasya	ayam	abhiprāyo 'sad iti. tad-abhiprāya-vaśād evam
V3_13012	staḥ. tan na atra viruddhāvyaḥcārī. tad	ayam	abhyupagama-bala-pravṛttaḥ. ācāryeṇa punar
V1_00712	pratibhāsamāne te 'pi pratibhāseran. na ca	ayam	artha-a-saṃsparśī saṃvedana-dharmaḥ, artheṣu
SV_14306	'stu kāṣṭham kasmān na drśyate ||270|| ko	'yam	artha-antara-bhāva-kāṣṭha-darśanayor
SV_06226	-tad-anya-vyāvṛtṭir niveśyata iti. sa eva	ayam	artha-antara-vyāvṛtṭyā tasya vastunaḥ kaścīd
V3_13707	a-śakya-nirdeśa iti na nirdīśyate. yukto	'yam	artha iti sūtram a-mogha-nīter draṣṭur mayā
SV_05921	kriyate. saṅketa-kāle tathā-drṣṭam eva	ayam	arthaṃ tat-sambandhinam vā vyavahāre 'pi
SV_16713	yathā-abhimataṃ ghrta-ādi prakṣīped ity	ayam	arthaḥ, na punaḥ śva-māmsaṃ khāded iti na
SV_16502	ayam artho na iti śabdā vadanti na | kalpyo	'yam	arthaḥ puruṣais te ca rāga-ādi-saṃyutāḥ ||312
SV_11002	tat-praṇayanam avisamvāda ity anye. iṣṭo	'yam	arthaḥ śakyeta jñātuṃ so 'tiśayo yadi ||218||
V2_06610	tat-praṇīta āgamo 'visamvādī iti cet, iṣṭo	'yam	arthaḥ śakyeta jñātuṃ so 'tiśayo yadi ||32||
SV_16217	ity asti parokṣa-artha-darśī puruṣaḥ. na hy	ayam	arthaḥ samartho na ayam iti śakyam unnetum,
SV_10707	tad-anubhava-āptāv api tad-abhāvāt. tad	ayam	arthakriyā-arthī tad-a-samarthaṃ prati datta
V3_07002	tad-anubhava-āptāv api tad-abhāvāt. tad	ayam	arthakriyā-arthī tad-a-samarthaṃ prati na
PV_03372	katham || nāma-ādikaṃ niṣiddham prāñ na	ayam	arthavatam kramaḥ | icchā-mātra-
SV_04013	katham sāmānyam syāt. tasmān mithyā-vikalpo	'yam	artheṣv eka-ātmatā-grahaḥ | (72ab) na hy
SV_08623	'yam a-bhinnān sarva-arthān manyate, tasya	ayam	artheṣu buddhi-pratibhāsa-bhedo viruddha-
SV_04715	kiṃ kṛtaḥ | (95ab) yām arthakriyām adhikṛtya	ayam	artheṣu śabdān niyuñkte, tat-kāriṇām arthānām
V3_12109	ity-evam-ādi ca vyavaharati. nirloṭhitaś ca	ayam	artha 'sati nāstitā ity atra antare. tena na
SV_16501	-vācā vidhurayanti. tathā hy artho 'yam na	ayam	artha na iti śabdā vadanti na | kalpyo 'yam
V3_11011	a-darśane 'py uktam. drśya-ātmanor nāma	ayam	arvāg-darśanaḥ saha-bhāvam itaram vā paśyet,
V3_03502	sva-vāg-viruddha-abhidhānam. atra api ko	'yam	avaśyam para-āśrayaḥ. sa eva tam arthaṃ para
SV_10123	teṣām abhāvo 'nupalabdhitāḥ ||199|| so	'yam	asattām sādhanann anupalabdhī-mātreṇa sarva-
VN_00718	-abhimatena dravyeṇa sambandha iti kevalam	ayam	asad-bhūta-abhiniveśa eva. na vayam eka-
VN_00512	tv idrṣam na asti ity etāvan-mātra-nimitto	'yam	asad-vyavahāraḥ, anyasya tan-nimittasya
SV_10402	abhāvaḥ kutaścīd gamakād dhetoḥ sidhyet. so	'yam	asann eva sva-kāryam vyāpyam vā nivartayati,
SV_16507	śabdā evam vikrośanty eta bhavanto brāhmaṇā	ayam	asmākam artho grāhyo na anya iti kevalam an-
V2_07004	vyavasthām vidhurayati. vistareṇa ca	ayam	asmābhir vādaḥ pramāṇa-vārttike pratiṣiddha
V2_06814	yatas tadutpattiḥ. kiṃ tarhi jñāpana-śaktir	ayam	asya eva pratipādaka iti. sā api tatra
SV_09709	vyāpako dharmāḥ svayam nivartamānaḥ. evam hy	ayam	asya vyāpakaḥ siddho bhavati yady asya

V2_07508 vyāpaka-dharmaḥ svayaṃ nivartamānaḥ. evaṃ hy
 SV_15814 tata iti. a-sambandhāt. viśaya-upanayanād
 SV_01820 ity ukte 'n-artha-antara-bhāve vyaktam
 SV_01825 ukte. tata eva tad-bhāvātā-vedinaḥ. tathā hy
 V1_03110 'sya ātma-bhedād asya iyam adhigatir ity
 SV_09016 -vādasya tad-abhāvād a-sambhavaḥ ||184|| so
 SV_08924 tad apy ekānta-sambhavāt ||181|| yad
 V2_06413 ātma-parayor a-pratipatteḥ. tasmād
 SV_07309 te 'vaśyaṃ tata ātmānaṃ pratilabhante. na ca
 V3_12001 -hetuḥ, buddhiś ca pratyaya ity etāvato
 V1_03202 idantayā śakyam nirdeṣṭum. a-nirūpitena nāma
 V1_02405 prīti-paritāpa-rūpaṃ paśyāmaḥ. na ca asya
 SV_10624 nir-ādharmaḥ sādhyā-dharmaḥ syāt. tad
 V3_11304 sa kasmān na uktaḥ. sādhyatā-a-bhedāt. na hy
 NB_03091 na uktaḥ. anayor eva antar-bhāvāt. na hy
 SV_05314 eka-artha-upakriyā virodhinī iti sarvo
 V2_04510 etat, tathā api bāla-vyutpatti-nimitto
 SV_07314 -hetur iti. uktam atra a-janya-janakayoḥ ko
 SV_05323 tena. tasya tad-āśrayatve 'n-upakāriṇaḥ ko
 SV_07010 -kāraṇa-bhāva-kṛta eva pratibandhaḥ. tad
 V1_02608 -ādi-nīla-ādy-ākārayor a-nānātvāt kaṃ bata
 SV_04019 jñātvā tat-parihāreṇa pravarteta iti, so
 SV_03314 tathā-prakāśanāya prayuñjate 'n-aśvo
 V3_02709 anyathā a-sambaddha-pralāpa eva
 V3_11604 cākṣuṣatvāc chabde. sambandhāt kiṃ-sambaddho
 PV_03505 -smaraṇāt tad-dharma-āropanād vinā | sa eva
 V3_09401 yām ayam jantur adhyakṣam adhyavasyati ghaṭo
 SV_04925 hi tatra eka-daṇḍa-yoge 'py anyatra sa eva
 SV_16218 darśī puruṣaḥ. na hy ayam arthaḥ samartho na
 SV_05916 anyat pradarśya ekaṃ puraḥ sthitam | vṛkṣo
 SV_05920 agrato vyavasthitam vastu sandarśya vṛkṣo
 SV_04607 tyāga-āpti-lakṣaṇam iṣṭa-an-iṣṭayoḥ. tena
 PV_04101 vinivāritam | abhyupāya-vicāreṣu tasmād doṣo
 SV_09122 abhāvāt. tasmāt sambandha-abhāva-pratīter na
 HB_01806 iti, ete ca ekatra katham syātām. tad
 V3_00606 -parihāra-sthita-lakṣaṇatayā vā. na ca
 V1_00801 tato 'rthānām a-pratīti-prasaṅgāt. tasmād
 V3_05401 tac ca anapekṣatvād asya nirastam. tad
 V3_06209 api sva-viśiṣṭa-jñāna-bhāvāt, kiṃ tarhi yo
 SV_14723 pratiyamānasya tad-upādānatā iti cet. ko
 SV_03601 vastu-pratibandhād dhūma-ādi-vat, tadā
 SV_07603 ca jñāna-utpattāv api prasaṅgāt. tad
 SV_03005 tā ucyante. upakāre vā sva-ātma-bhūtabhir
 HB_01102 bhāvānām kācit prekṣā-pūrva-kāritā, yataḥ –
 V3_06703 syād iti darśana-artham etad uktam, yathā
 V3_12511 na bhāvasya kaścīd dharma iti cet, nanv
 SV_06004 ayam vṛkṣa ity api bruvāno 'yam apy
 SV_06003 a-samānaḥ, yasmāt tatra api taruḥ | ayam apy
 SV_02021 bhinna-hetuko vā tat-svabhāvo yuktaḥ.
 V3_00609 -parihāra-sthita-lakṣaṇatvena virodhāt.
 VN_06714 pratānayan sva-doṣaṃ paratra upakṣipati.
 V3_01203 sādhyam iti darśana-artham iṣṭa-grahaṇam.
 SV_11509 -āyattasya kadācid ayogāt. parvata-ādi-vat.
 V3_13709 | tasya apy avaśyam avadāta-dhiyo
 SV_01920 -asiddher anvaya-smṛtiḥ. tasmād dṛṣṭāntena
 SV_06009 vivecano vaidharmya-niścaya utpadyate. sa hy
 SV_10617 na sādhana-dharma-asiddhiḥ. na punar atra
 V3_06905 na sādhana-dharma-asiddhiḥ. na tu punar atra
 SV_09221 tad-bhāva-lakṣaṇatvād bhāvasya. tasmād
 SV_03322 vyavaccheda-antara-sākāṅkṣatvāc ca. bhedo
 V3_12002 'yam ātma-bhāvo 'nvaya-vyatireka-bhāg ity
 SV_10411 tādrśaḥ sata upalambha-avyabhicārāt.
 SV_11009 tādrśām a-vitatha-abhidhānāt. tathā hy
 V3_08902 eṣa bhāvaṃ na karoti iti yāvat. tena
 SV_01627 -bhāve tad asti. upacāra-mātraṃ tu syād ity

ayam asya vyāpakaḥ siddho bhavati, yady asya
 ayam asya śrāvakaḥ syāt. tac ca na śakyam, tasya
 ayam asya svabhāvas tan-mātra-anubandhī pramāṇa-
 ayam asya svabhāvo yena tad-abhāve na bhavati.
 ayam asyāḥ karmaṇi niyamaḥ, tat sādhanam. na ca
 'yam ahrikaḥ kvacid apy ekam ākāraṃ pratiniyatam
 ayam ahrikaḥ syād uṣṭro dadhi syān na iti kim apy
 ayam ātma-upalambha-nivṛttim eva pramāṇayan
 ayam ātma-pratilambhaḥ sāmānyasya nityasya
 'yam ātma-bhāvo 'nvaya-vyatireka-bhāg ity ayam
 ayam ātmanā bhāvān vyavasthāpayati idam asya idam
 ayam ātmā para-upadhāno yuktaḥ, tad-a-viśeṣe 'pi
 ayam ādhāra-vyavaccheda-anapekṣo na vivāda-āśraya
 ayam ābhyāṃ sādhyā-viparyaya-sādhanatvena
 ayam ābhyāṃ sādhyā-viparyaya-sādhanatvena
 'yam ārambhaḥ. tās ced vyaktayo bhinnā apy ekaṃ
 'yam ārambhaḥ. yathā-vastu-pratipadyamānā api tad
 'yam āśraya-āśrayi-bhāva-lakṣaṇaḥ samavāya iti.
 'yam āśraya-āśrayi-bhāvaḥ, atiprasaṅgo vā.
 ayam āśrayaḥ sāmānyasya sva-ātmany an-upakurvāno
 ayam āśritya hetuṃ bheda-a-bhedau vyavasthāpayet.
 'yam itaretara-bhedas tasya eka-ātmā-
 'yam iti. ata eva pūrvatra pratikṣipta-bheda-
 ayam ity an-avadheyāḥ syāt. dvayor an-āśrita-
 'yam iti katham na vimṛset. a-parijñāta-
 ayam iti jñānaṃ na asti tac ca akṣa-je kutaḥ ||
 'yam iti, tan-nivṛttāv a-nivṛttāv apy aparasya
 ayam iti bhavati, kiṃ tarhi tad iha iti. na ca
 ayam iti śakyam unnetum, a-saṅkīrṇasya liṅga-
 'yam iti saṅketaḥ kriyate tat prapadyate ||117||
 'yam iti saṅketaḥ kriyate. saṅketa-kāle tathā-
 ayam iṣṭa-an-iṣṭayoḥ sādhanam a-sādhanam ca
 'yam iṣyate || tasmād viśaya-bhedasya darśanāya
 ayam iha ity ādyā pratītiḥ. sa tad-abhāve na syāt.
 ayam īrṣyā-śalya-vitudyamāna-marmā viklavam
 ayam utpatti-vināśābhyāṃ caitanyasya prasidhyati.
 ayam upanipatya vijñānaṃ janayan na an-ātma-
 ayam upalabhya-svabhāvaḥ svasmāt svabhāvāt
 'yam upalambho na asti ghaṭa iti, tata eva bhāva
 'yam upādāna-arthaḥ. na kārya-kāraṇa-bhāvo 'n-
 ayam upālambhaḥ syāt – katham ṣaṣṭhy-ādaya iti.
 ayam eka-vastu-darśanena eka-vṛtṭeḥ pratyayasya
 ayam ekaḥ śaktibhiḥ. śaktir upakurvan eka
 'yam eko 'pi samarthaḥ kim atra asmābhir ity
 ayam eva anantara-udāhṛtaḥ prayogaḥ. atha yad
 ayam eva asya dharma-viraho dharmaḥ. na hi vastu-
 ayam eva ity ubhayiṃ gatim na ativartate. tayoś
 ayam eva iti prasaṅgo na nivartate ||118|| ekaṃ
 ayam eva khalu bhedo bheda-hetur vā bhāvānām
 ayam eva ca ācāryair avayavi-pratiṣedha-ādiṣu
 ayam eva doṣo 'nena prakaraṇena ucyata iti cet,
 ayam eva dharma-dharminor viśeṣa ukto vyapekṣātaḥ.
 ayam eva nityatve 'pi doṣas tasya sthira-rūpasya
 'yam eva bhāvo '-vibhāvita-dhiyā a-vidito janena |
 ayam eva yathokta-svabhāva-pratibandhaḥ
 ayam eva vṛkṣa iti pradarśya vyutpāditaḥ. yatra
 ayam eva śabda-vikalpa-pratibhāsy artho
 ayam eva śabda-vikalpa-pratibhāsy artho
 ayam eva sa mukhyo vivekaḥ. tasya tathābhāva-
 'yam eva sarvatra dravya-bhāva-abhidhāyinoḥ |
 ayam eva hetuḥ. anavasthā-anya-kalpane syāt.
 ayam eva hetur hetu-vyāpakayor abhāve 'pi
 ayam evaṃ na vā ity anya-doṣa-a-nir-doṣatā api vā
 ayam evaṃ vācyāḥ syāt – pātaṃ na karoti iti. tad
 ayam eṣāṃ paraspara-vyāghātaḥ. tasmāt tan-mātra-

SV_11720
SV_13920
SV_12022
SV_07104
V3_08707
SV_16929
PV_03056
SV_07123
HB_01802
PV_03101
SV_16214
V1_00505
SV_10023
V2_08309
SV_08906
VN_05021
V1_01109
V1_01206
V1_01205
V1_01201
HB_02811
VN_06202
V1_00103
PV_02248
SV_15107
SV_07107
PV_03512
V3_09312
SV_16627
V1_03407
SP_00025
SV_16518
SV_14523
VN_02224
SV_06017
SV_09008
SV_03725
V2_08215
SV_14819
VN_00611
HB_03416
V3_07610
V3_09205
VN_06812
PV_03483
PV_02138
VN_01515
V2_05401
V3_07910
SV_09618
PV_02200
VN_02014
PV_04266
V3_05701
SV_13608
VN_05402
VN_06115
V3_03206
V3_06208
V2_06907
PV_03079
SV_02708
V1_01807
SV_11025
V3_10209

a-tattvam eva anyatvam ity uktam. sa ca sarvasya kāryatā-prasaṅgāt. tasmād a-pramāṇikā prāg āsīt. a-kasmād grāhī ca kārya-kāraṇa-bhāvād vyavasthāpyante. tad kārya-kāraṇa-bhāvād vyavasthāpyante. tad tam an-ādṛtya anyām eva artha-kalpanām | gatiṛ apy anyathā dṛṣṭā pakṣas ca ca kaḥ kasya sthāpako nāma. tena bhavati – karoty eva iti. kāryam ca mate || anumānād anitya-āder grahaṇe -prabhāvābhyām anyeṣām tad-abhāvataḥ ||308|| -mātra-pratyakṣam anveti. pratiśedham ca asmād anyatra api svabhāvataḥ ||196|| so asmād anyatra api svabhāvataḥ ||56|| so syāt. nirloṭhitam ca etad ācāryeṇa. tad kiñcīc chalam. na a-viṣayatvād iti cet, na na anyathā idantayā iti cet ||9|| na hy jñāne varṇa-pratyavabhāsanāt | (11ab) na hy api dravyam sprṣṭvā grṇṇāti iti cet, na a-viṣayatvād abhūta-a-viśiṣṭam api sprṣṭvā 'vinābhāva-lakṣaṇo vā sambandhaḥ syāt. na ca bhavatā ātmā evam iṣṭaḥ, tasmān na āryo 'nujagrāha yaṃ vyaktaṃ tasya na vetty || indriya-ādeḥ pṛthag-bhūtam ātmānaṃ vetty -janmani sāmārthya-sambhāvanā-ayogāt. evam eva na sambhavati sā apy atra (145a) na hy apy anyena ced imām || mālām jñāna-vidām ko -dhāraṇa-ādy-arthakriyāyām upanidhiyate, yām āgamasya artha-viśeṣa-vṛtter a-parijñānād pratyekam parama-aṇuṣv abhāvāt. ekaś ca a-prasiddhitaḥ | yuktaḥ svabhāva-bhedo kāñcīd yāni na enam upaliyante. yathā 'pi vināśasya svata eva bhāvasya bhavato -ādibhir api iti vaktavyam. tasmān na jyāyān ekam kāryam kecīc kurvanti na anya iti. tān ||183|| atha anayoḥ kaścīd atīśayo 'sti yena an-atīndriyatva-prasaṅgāt. kevalam atas tan-nāśano na anya-kārī. tena utpanna iti katham sa naṣṭo nāma. tena na tatra samavāyād iti cet, āyāse vata na sādhyā-dharmiṇy eva iti cet, tat kim a-mūrtatva-ādīkam iti cet, duḥkham vata vastu-sthitiḥ, atiprasaṅgāt. tasmāc choṣam -ālokaṃ timirayati taṃ dur-vidagdho jano mātrena na dṛṣṭam iti niścayaḥ | tasmād yato viśeṣo 'yam mahā-muneḥ | upāya-abhyāsa eva iti. nanu sarvatra sarvasya sattve 'py iti kim anyad an-ātma-jñātāyāḥ. so ca sarvatra bhāva-vyavacchedasya bhāvāt. tad abhāve ca bhāva-vyavacchedasya bhāvāt. tad hāner na hānu vā bhavaḥ kutaḥ | sukhi bhave dvādaśa-lakṣaṇa-artha-vyākhyānam. sarvo tan-nibandhanāḥ || siddho hi vyavahāro a-niyamād evaṃ-pratītiḥ. siddho hi vyavahāro doṣaḥ prāg eva kirtitaḥ ||260|| atha mā bhūd vyartham iti, na kāryam eva dūṣayatā asya coditaṃ doṣam an-uddhṛtya, bhavato 'py prāmānyam. tasmād abhyupetya vicāreṣv -viśaya-jñāna-abhāvād abhāva-siddhiḥ, yato api tu yogyatayā pradīpād iva rūpe. tan na ca sambhavāt | yojanād varṇa-sāmānye na ekasya niścaye | sarva-dharma-graho 'pohe na -sādhanayoḥ prāpti-parihārāya pravartate. na -vad yathā-pratyayam doṣa-utpattir api. na upadarśana-kāle pakṣa-ādi-vikalpo 'sti, yato

ayam aindriyaḥ san sva-buddhau tad-anya-vivekinā ayam kāraka-abhimato 'rtha-kalāpo na vyaktau na ayam kiṃ punaḥ kvacit sādhanam apekṣate. yat ayam kuṇḍa-ādinām apy ādhāra-bhāvo badara-ādiṣu ayam kuṇḍa-bhūtala-ādinām apy ādhāra-bhāvo badara ayam kurvāṇaḥ śabda-antareṣu katham prasiddhiṃ ayam kṛta-uttaraḥ || maṇi-pradīpa-prabhayor maṇi-ayam kenacid a-pratibaddha iti na kadācit tiṣṭhet. ayam kevalo 'pi samarthaḥ san param apekṣamānaṃ 'yam kramo mataḥ | prāmānyam eva na anyatra ayam kramo varṇānām viśa-nirghāta-ādi-samartho na ayam kvacit kurvāṇo na pratyakṣeṇa kartum arhati 'yam kvacid bhavan dṛṣṭo 'napekṣatvāt svabhāvata 'yam kvacid bhavan dṛṣṭo 'napekṣatvāt svabhāvata ayam gava-ādi-śabda-pratyupasthāpitam artham ayam gurur na śiṣya iti na yatnataḥ ayam gaur ity a-sannihite 'rthe bhavati. idaṃ ca ayam ghaṭa iti jñānaṃ sparśana-indriya-jaṃ yuktaṃ, ayam ghaṭa iti jñāne varṇa-pratyavabhāsanāt | (11a ayam ghaṭa iti pratipadan na pratyakṣi bhavitum ayam ca prakāro 'tra na sambhavati. kuto viśaya-ayam caurya-hetur iti yady ayam abhiprāyaḥ, tadā ayam jaḍa-matir loko garīyaḥ padam | tatra ayam janaḥ | tasmān na ekatva-dṛṣṭyā api snehaḥ ayam janako na evam iti vivecanīyasya rūpa-ayam janana-viśeṣa-lakṣaṇa ādhāra-bhāvāḥ sāmānye 'yam janayaty anubandhinim | pūrvā dhiḥ sā eva ayam jantur adhyakṣam adhyavasyati ghaṭo 'yam iti, ayam jaiminir anyo vā svayam rāga-ādimān na ayam jñāna-sanniveśī iti na ca bahūni rūpāṇi 'yam tat pratikṣaṇa-janmanām || namo mañjughoṣāya. ayam tat-sādhanā-sambhave 'py asya viśeṣas tathā 'yam tattva-anythinga-vikalpas tulyaḥ. tadā kim ayam tattva-rakṣaṇa-upāyaḥ. sādhanā-prakhyāpanam ayam tatra svayam eva tad-dhetūn a-tad-dhetūm ca ayam tathā coditaḥ kṣīra-vikāra eva pravartate na ayam tathābhūtam pratyāyayīṣyāmi iti śabdena ayam tad-a-tad-rūpa-a-karaṇād akiñcītkaro na ayam tad-avastho naṣṭo nāma. yena svayam na ayam tapasvī padārthaḥ patito 'neka-sambandhinam ayam tapasvī ṣaṇḍham udvāhya putram mṛgayate. ayam tapasvī sāñketikam icchā-mātra-anurodhanam ayam taruṣu maraṇam āha. na ca idṛṣam prāṇi-'yam tasmād yatnaḥ kṛta iha mayā tat-'yam tasya api vācyam anyasya darśanam || smṛter ayam tādarthyāc chāsanam matam || niṣpatteḥ ayam tulyo doṣaḥ. na hi sattve kaścīd viśeṣaḥ. 'yam tair eva artha-vyatireka-samāveśibhiḥ padair ayam tri-prakāro 'pi dharmāḥ sattā-sādhanā na ayam tri-prakāro 'pi dharmāḥ sattā-sādhanā na hetu 'yam duḥkhi vā mā bhūvam iti tṛṣyataḥ || yā eva 'yam dur-matinām a-sāmārthya-pracchādāna-upāyaḥ, 'yam dṛṣya-a-dṛṣṭāv asann iti | tasyāḥ siddhāv a-'yam dṛṣya-a-dṛṣṭāv asann iti | tasyāḥ siddhāv a-ayam doṣa ity anityān a-vyāpinaś ca varṇān icchet. ayam doṣa ity nāntarīyatvāt pratidoṣa-vacanam ayam doṣa ity bravīti, yathā bhavāṃś cauraḥ ayam doṣaḥ. ata eva viśaya-bheda-pradarśana-'yam doṣaḥ. na api sva-viśiṣṭa-jñāna-bhāvāt, kiṃ ayam doṣaḥ pratibandha-abhāvād a-pratīpādaka iti, ayam doṣaḥ prasajyate || na a-vastu-rūpaṃ tasya ayam doṣaḥ prasajyate ||46|| na kevalam pratyakṣa ayam doṣaḥ, yasmāt tad-dṛṣṭāv eva dṛṣṭeṣu samvit-ayam doṣaḥ. yasmān nir-upadrava-bhūta-artha-'yam doṣaḥ syāt. sa hi kevala eva kasyacid bhāva-

SV_11618	api svabhāva-a-tyāgād a-śaktiḥ. sambandhe na	ayam doṣo vikalpīte ||232|| na hi bhāva-śleṣa-
SV_03508	adhyavasita-tad-bhāva-arthaiḥ. tatra eva ca	ayam dharma-dharmi-vyavahāraḥ parasparam tattva-
VN_01114	prāg api janmano nirodhād apy ūrdhvam. tena	ayam na a-pūrvaḥ sarvathā jāyate, na pūrvo
SV_16501	vādaṃ sva-vācā vidhurayanti. tathā hy artho	'yam na ayam artho na iti śabdā vadanti na |
SV_06117	tasya pravṛtti-nivṛtṭy-arthatvāt. yadi hy	ayam na kasyacit kutaścīn nivartayet pravartayed
SV_07121	eṣa bhāvaṃ na karoti iti yāvat. tathā ca	ayam na kiñcit karoti ity akiñcitkaraś ca kaḥ
V3_08905	akiñcitkaraḥ katham asya sthāpayitā. tad	ayam na kenacit pratibaddha iti na kadācit
SV_00106	parigato vidveṣṭy api irṣyā-malaiḥ || tena	ayam na para-upakāra iti naś cintā api cetaś
VN_05215	iti. na, uttara-viṣaya-a-parijñānāt. yady	ayam na pratyuccārayati, nir-viṣayam uttaram
SV_16932	apy agni-hotrāt svarga-avāptim māndyād	ayam na lakṣayed api. virodha-a-virodhau ca
V1_02604	api cetanā-adhyavasāyau samsarga-vipralabdho	'yam na vivecayaty ayo-golakam iva vahneḥ, tad-
V3_12304	nairātmyād ātmā jīvac-charīre sidhyati, yena	ayam na vyatirekasya abhāvaṃ bhāvaṃ icchatī,
SV_16923	yato lokāt pratītiḥ syāt. api ca, svayam apy	ayam na sarvatra prasiddhim anusarati. yasmāt
HB_03101	tasmād ayam analaṃ paśyann apy analo	'yam na salilam ity an-adhyavasyan na tiṣṭhen na
V3_13406	abhivyāptir asya dṛṣṭāntena pradarśyate. tad	ayam na svatantraḥ. tad-a-sambandhī ca apārthakaḥ,
SV_06504	-abhāvāt. tathābhūta-artha-darśana-dvāreṇa	ayam nānā-eka-dharma-bheda-a-bheda-pratibhāsa-
SV_15716	ca katham bhedaṃ pratipadyemahi. yo 'py	ayam nāma-bheda-anvayo loke pratīti-bhedaḥ so
SV_11620	tad-apekṣā-lakṣaṇaḥ sambandhaḥ. so	'yam nityānām apy a-parāvartayan svabhāvaṃ
SV_03625	eka-vacanam iti cet. iha apy astu. tad	ayam nir-vastuko niyamaḥ kriyamāṇaḥ svātantryam
V2_07507	gamako vyāpako gamyaḥ. tasya vyāpyasya	ayam nivartako vyāpaka-dharmaḥ svayam nivartamānaḥ.
SV_09708	nivartakaḥ ||192|| tasya vyāpyasya dharmasya	ayam nivartako vyāpako dharmāḥ svayam
SV_11225	na uparodhī tad-anya-puruṣa-dharma-vat. tad	ayam nivartamānaḥ sva-kṛta-samaya-sambhavām artha
PV_04224	vṛtṭiḥ kim iṣyate | sā api na pratiśedho	'yam nivṛtṭiḥ kim niśidhyate || vidhānam
V2_05409	vṛtṭiḥ kim iṣyate | sā api na pratiśedho	'yam nivṛtṭiḥ kim niśidhyate ||16|| vidhānam
SV_09707	tasya dharmiṇo dharmo gamyaḥ. tasya	ayam nivṛtṭtau vā nivartakaḥ ||192|| tasya
SV_10223	anupalabdhir iti. svabhāva-jñāpaka-ajñānasya	ayam nyāya udāhṛtaḥ | (201ab) yasya kasyacit
V3_09701	sidhyati ||74|| vastu-svarūpe 'siddhe	'yam nyāyaḥ siddhe viśeṣaṇam | a-doṣa-kṛd
PV_02018	tvag-apohataḥ || vastu-svarūpe 'siddhe	'yam nyāyaḥ siddhe viśeṣaṇam | a-bādhakam
V3_07904	-icchayā vastu-dharmo vyavatiṣṭhate. yadā	ayam pakṣi-karoti, tadā na vyabhicāraḥ. anyadā
V1_00413	tābhīḥ sva-santāna-bhāvinībhīr a-lakṣitābhīr	ayam paraṃ vyavahārayitum īśa ity a-praṇayanam
SV_08728	rūpa-antareṇa upayogāt. sa eva khalv	ayam paryāyo bheda-āśraya ekasya katham. pariñāmo
V2_05313	paśyanti, na tadā eva tad ācaranti. so	'yam paśor api paśuḥ. mahato 'pi mahīyaso yad
VN_00808	rūpa-vivekena svarūpasya buddhau samarpaṇam.	ayam punar ghaṭo '-mūlya-dāna-krayī, yaḥ svarūpaṃ
V3_06912	vastv eva adhiṣṭhāni-karoti, yatra	ayam puruṣa-arthaḥ pratibaddhaḥ, yathā agnau śīta
SV_10704	vastv eva adhiṣṭhāni-karoti, yatra	ayam puruṣa-arthaḥ pratibaddho yathā agnau śīta-
V3_10808	nirasta-pratipakṣā niyamena niściyante. tad	ayam puruṣa ātmānam āntaraiḥ kaiścid an-anya-
SV_15303	sandigdhā vyatirekitā ||289|| na hy	ayam puruṣa-mātrakaḥ sarvaṃ draṣṭuṃ samartho yena
V1_04110	ity upalambha-antara-anugamaḥ. tan na tāvad	ayam puruṣaḥ kañcid arthaṃ pratyety upalambha-
SV_10802	āgamasya anumānatvam uktam, tat katham. na	ayam puruṣo 'n-āśritya āgama-prāmānyam āsitum
NB_03125	vacanād rathyā-puruṣa-vat. maraṇa-dharmā	ayam puruṣo rāga-ādimmattvād rathyā-puruṣa-vat. a-
SV_12228	virodha-gatir asti ity uktam. na ca	ayam pūrva-prayogād bhidyate. yadi puruṣaḥ śaktāḥ
VN_03305	na tatra śabda iti na virodhaḥ. na virodho	'yam pūrvakāt pratijñā-hetu-virodhād bhidyate
SV_16225	api mantrāṇaṃ punaḥ kvacid viśamvādāt. na hy	ayam prakāraḥ svabhāve yuktaḥ, svabhāvasya
VN_02006	-prasaṅga-vitatha-pralāpāś ca. sarvaś ca	ayam prakāro dur-matibhīḥ śaṭhair nyāya-
VN_06704	vikāra-prakṛti-lakṣaṇaṃ pṛcchan svayam	ayam prakṛta-a-sambandhena a-niyamāt kathāṃ
VN_06605	yat tad dharma-antaram, sa vikāra iti. so	'yam prakṛta-artha-viparyayād a-niyamāt kathāṃ
VN_02914	'rtha-antarasya anupalabdher iti hetuḥ, so	'yam pratijñā-hetvor virodhaḥ. etena eva pratijñā
VN_03317	-virodha-cintayā na kiñcit. api ca sarvatra	ayam pratijñā-hetvor virodhaḥ sambhavan na dvayīm
SV_03309	padam jānātr-vāñcā-anurodhinaḥ ||61|| yadā	ayam pratipattā tad-anya-vyavaccheda-bhāva-
HB_00704	tat-pratipattaye liṅgam anusarati iti ko	'yam pratipatti-kramaḥ. pareṇa api tad ucyaṃnam
SV_11205	sa tu kṣiṇa-doṣo dur-anvayo yad-upadeśād	ayam pratipadyeta. mā bhūt puruṣa-āśrayam vacanam
SV_14704	svabhāva-a-pratibandho 'nyatvam iti cet. ko	'yam pratibandho nāma yena sa ca na syāt. na anya
SV_01504	a-pratiśedhāt. pṛthivy-ādi sāmānyena grhītvā	ayam pratiśedham āha. tatra ca tūla-upala-pallava
V2_09711	a-pratiśedhāt. pṛthivy-ādi sāmānyena grhītvā	ayam pratiśedham āha. tatra ca tūla-upala-pallava
SV_16009	-bhedo yuktaḥ. tasmād asti sā bhedavati yato	'yam pratīti-bhedaḥ. satyam asti sā puruṣa-āśrayā
PV_04191	uditaḥ | vivakṣāto '-prayoge 'pi tasya artho	'yam pratiyate || vyavaccheda-phalaṃ vākyaṃ yataś
V2_05011	uditaḥ | vivakṣāto '-prayoge 'pi tasya artho	'yam pratiyate ||11|| vyavaccheda-phalaṃ vākyaṃ
SV_09206	upasthānāt. yathā-abhiprāyam a-pratītiḥ. tad	ayam pratiyamāno 'pi sambandhi-rūpa eva iti
V3_06005	apy anupalambhanam | tasmād anupalambho	'yam pratyakṣeṇa eva sidhyati ||47|| na hy eka-
V3_12901	ca ghaṭa-ādīn vyāpnuvanti. āstām tāvad	ayam pradeśa-pradeśi-bhāvo yaḥ samyoga-
NB_02041	- na roma-harṣa-ādi-viśeṣa-yukta-puruṣavān	ayam pradeśaḥ, dhūmād iti. ime sarve kārya-
SV_00616	na roma-harṣa-ādi-viśeṣa-yukta-puruṣavān	ayam pradeśo dhūmāt. iyaṃ ca hetv-asiddhyā eva
V2_06403	- na roma-harṣa-ādi-viśeṣa-yukta-puruṣavān	ayam pradeśo dhūmād iti. iyaṃ ca hetv-asiddhyā
SV_10605	vyavasthitāḥ sad-asattvaṃ cintayanti, kim	ayam pradhāna-śabda-pratibhāsy artho bhāva-
V3_06806	vyavasthitāḥ sad-asattvaṃ cintayanti - kim	ayam pradhāna-śabda-pratibhāsy artho bhāva-upādāno

V3_06311	ākāra-antara-samsarge tasya abhāvāt. tasmād	ayam pramāṇa-antara-bala-utpanno 'n-akṣa-liṅga-
V3_13712	-anumāna-paricchedas tṛtīyaḥ. samāptaś ca	ayam pramāṇa-viniścayaḥ. samyag-jñāna-pūrvikā
SV_08826	api ca, yam ātmānam puras-kṛtya puruṣo	'yam pravartate | tat-sādhya-phala-vāñchāvān
SV_10703	yathā-tattvaṃ ca a-samihitatvāt. tad	ayam pravartamānaḥ sarvadā sad-asac-cintāyām
V3_06910	yathā-tattvaṃ ca a-samihitatvāt. tasmād	ayam pravartamānaḥ sarvadā sad-asac-cintāyām
SV_08625	a-bhede 'pi na kaścīd bhedaḥ syāt. tathā ca	ayam pravibhāgo na syād eka-ātma-vat. tasmād ayam
SV_06605	vā bhaved viśeṣo vā. na hy asati rūpa-bhede	'yam pravibhāgo yuktaḥ sati vā a-vyatireko na
SV_08809	tathābhāve hy a-tad-dharmā syāt. na hy	ayam pravṛtti-nivṛttimān svabhāva eko yuktaḥ. na
V3_08004	tadā na virodha-vyabhicārāv iti na	ayam prasaṅga iti. eṣa dvididho hetuḥ svabhāva-
SV_02928	śaktimato yābhir upādhiṃ upakaroti. tato na	ayam prasaṅga iti. dharma-upakāra-śaktinām bhede
SV_09623	niścīyate, na virodha-vyabhicārāv iti na	ayam prasaṅgaḥ. a-niścītāyām tu vyāptau dharmi-
HB_01709	yaś ca bhavati, sa eva na bhavati iti na	ayam prasaṅgaḥ, kāraka-a-kārayoḥ svabhāva-tad-
V3_09904	liṅgi-pratipādanam. dharmiṇas tu sva-sādhane	'yam prasaṅgaḥ. sarva-bhāveṣu dharmi-dharma-bheda
VN_01302	'nvayād aikyam iti cet, sukha-ādiṣv apy	ayam prasaṅgaś caitanyeṣu ca. na ca ghaṭa-ādiṣv
PV_03199	ca kim | sarva-artha-grahaṇe tasmād a-kramo	'yam prasajyate || na ekaṃ citra-patamga-ādi
NB_03098	ātmaka-nir-ātmakābhīyām anyo rāśir asti yatra	ayam prāṇa-ādir vartate. ātmano vṛtti-
SV_04512	ca teṣu buddher upaplavaḥ ||87|| bhedas tato	'yam bauddhe 'rthe sāmānyam bheda ity api | tasya
VN_06716	artham pratipattum samartha iti. sa eva	ayam bhaṇḍa-ālekhya-nyāyo 'tra api. yathoktena
PV_03212	api na sambhavaḥ || paricchedo 'ntar anyo	'yam bhāgo bahir iva sthitaḥ | jñānasya a-bhedino
SV_08914	tatra an-ubhaya-rūpatvāt. tam eva ca	ayam bhāvaṃ prakāraiḥ paryanuyunkte. tasya bhede
SV_14414	dhetur a-hetuś ca na apekṣate. tasmāt svayam	ayam bhāvas tat-svabhāva iti siddham. a-hetutve
SV_14808	uktam abhāvo bhavati ity api ||278|| yad apy	ayam bhāvasya abhāvo bhavati ity āha. tad api
V3_12612	santi, sa prakāro 'bhāvaḥ. śaśa-viśāṇayoś ca	ayam bhāvāc chaśa-viśāṇa-abhāva-vādinam upahasann
SV_09820	-nāśa-vādinām ||195|| ity antara-ślokaḥ. tad	ayam bhāvo 'napekṣas tad-bhāvaṃ prati tad-bhāva-
V2_07709	-nāśa-vādinām ||54|| ity antara-ślokaḥ. tad	ayam bhāvo 'napekṣas tad-bhāvaṃ prati tad-bhāva-
V2_08005	-svabhāvasya paścād apy a-kriyā-ayogāt. tad	ayam bhāvo nivṛtta-sarva-sāmarthyāḥ sattā-
SV_08626	ayam pravibhāgo na syād eka-ātma-vat. tasmād	ayam bhinna-pratibhāsa-ādir viśeṣa eva. na ca
SV_06316	eka-parihārasya kvacit sthity-abhāve. sa ca	ayam bhedo 'rūpaḥ. rūpavattvena tv asya darśanam
PV_02169	na cet || bhūtānām prāṇitā-a-bhede 'py	ayam bhedo yad āśrayaḥ | tan nirhāsa-atīśaya-vat
PV_02101	ghaṭa ity eka-adhikaraṇā śrutih | bhedaś ca	ayam mato jāti-samudāya-abhidhānayoḥ || rūpa-
PV_02138	|| padārtha-vṛtteḥ khadga-āder viśeṣo	'yam mahā-muneḥ | upāya-abhyāsa eva ayam
SV_17125	samuddyotitā syāt tathā hy eṣa sthānur	ayam mārga iti vakti iti kaścana | anyāḥ svayam
V2_07113	niyāmakam a-paśyatām ||45|| eṣa sthānur	ayam mārga iti vakti iti kaścana | anyāḥ svayam
SV_10506	anupalabdhi-lakṣaṇā asattā siddhā eva. so	'yam mūḍho nimittam tad-abhāvaṃ vā abhyupagamyā
PV_03053	-grahaṇa-pūrvakam | taj-jñānam ity a-doṣo	'yam meyam tv ekaṃ svalakṣaṇam || tasmād
PV_03317	a-viśeṣataḥ || tad-a-bhede 'pi bhedo	'yam yasmāt tasya pramāṇatā | saṃskārāc ced a-
NB_03125	-ādimattvād rathyā-puruṣa-vat. a-sarvajño	'yam rāga-ādimattvād rathyā-puruṣa-vad iti. tathā
SV_11015	teṣāṃ ca citra-abhisandhitvāt. tad	ayam liṅga-saṅkarāt katham a-niścinvan
V2_06703	vṛttitvāt teṣāṃ ca citra-abhisandhitvāt. tad	ayam liṅga-saṅkarāt katham a-niścinvan
SV_16809	yena artho 'yam vivecitaḥ ||319|| na hy	ayam loka-vyavahāro 'pauruṣeyāc chabda-artha-
SV_06809	iti sakṛt sarveṣāṃ niyojana-artham ekaṃ	ayam lokaḥ śabdaṃ teṣu niyunkte ghaṭa iti. te 'pi
SV_15204	sva-icchā-kṛta-saṅketa-anuvyavahārāt kim	ayam lokaḥ sva-saṅketam anuvidadhad evam pratyeti,
SV_12915	śabda-ātmānam upalakṣayāmaḥ. na api svayam	ayam vaktā vibhāvayati. kevalam evam yadi syāt
NB_03133	vyatirekaḥ. a-vyatireko yathā - a-vīta-rāgo	'yam vaktṛtvāt. vaidharmyeṇa udāharaṇam, yatra a-
NB_03125	-sādhyā-dharma-ādayaś ca, yathā rāga-ādimān	ayam vacanād rathyā-puruṣa-vat. maraṇa-dharmā
SV_13308	pravartayāmaḥ. tasmād dhvani-viśeṣa eva	ayam varṇa-ādy-ākhyāḥ. api ca, sthiteṣv anyeṣu
V3_04604	iti prabheda-bāhyasya abhāvaṃ āha, yam	ayam vastu-dharmas tṛtīyam āśrayet. ekānta-
V1_03308	śakti-bhedena vyavasthā-bheda-darśanāc ca na	ayam vastu-sanniveśi vyavahāraḥ. na api
SV_05202	api śliṣṭau grhītāv iti idam asya sāmānyam	ayam vā tadvān iti na syāt. tathā ca tat-
SV_12025	ity an-upālambhaḥ. an-atīśaya-darśi ca	ayam vākyeṣv evam-prakārānām apauruṣeyatva-
VN_00723	śabdena na ucyan. bhavatu nāma kasyacid	ayam vāñchā bhaveyur eka-rūpā rūpa-ādayaḥ sarva-
V1_01501	vikalpa-upagame bādḥā syāt. sa eva tāvad	ayam vikalpaḥ saṃvidita upayann apayamś ca kva
SV_14419	nitya-anitya-dharma-ayogāt. na hy asaty	ayam vikalpaḥ sambhavati. tayor vastu-dharmatvāt.
SV_14408	pāramparyeṇa upakāre 'py avāśyam	ayam vikalpo 'nveti, sa kim upakāro 'rtha-antaram
SV_03928	a-sāmānya-ātmakatvān na iti cet. nanu sa eva	ayam vicāryate. ko 'yam sāmānya-ātmā iti. tatra
SV_10015	vināśa iti hi te bhāva-abhāvaṃ manyante. tad	ayam vināśa-hetur abhāvaṃ karoti iti prāptam.
V2_08301	vināśa iti hi bhāva-abhāvaṃ manyante. tad	ayam vināśa-hetur abhāvaṃ karoti iti prāptam.
SV_14527	bhavaty eva kevalam ||277|| ity uktam. na hy	ayam vināśo 'nyo vā kaścīd bhāvasya bhavati ity
V2_07306	so 'pravṛtti-phalo mataḥ | (51ab) so	'yam viprakṛṣṭa-viśayaḥ pratyakṣa-anumāna-abhāvaḥ
SV_14113	tad-rūpa-samāropa-pratibhāsinyā buddher	ayam vibhramaḥ syād ānupūrvī iti. sā ca katham
VN_03312	-udāharaṇayor na kaścīd artha-bhedaḥ. api ca	ayam viruddho 'viruddho vā sati hetu-prayoge
VN_01203	avasthā ity eko bhāvo 'vibhāga iti pakṣe	'yam virodha uktaḥ. atha asty anayor vibhāgo na
V3_06503	'gner ity udāharaṇāni pūrva-vat. sa punar	ayam virodhaḥ katham gamyate. kvacid a-vikala-
VN_03018	tad-vyatirekaś ca iti. satyam, syād	ayam virodhaḥ, yadi hetuḥ sādhyā-dharma-viparyayam
SV_16808	artha-drk | aneka-artheṣu śabdeṣu yena artho	'yam vivecitaḥ ||319|| na hy ayam loka-vyavahāro

V2_07011	artha-dṛk | aneka-artheṣu śabdeṣu yena artho	'yam vivecitaḥ ||37|| svarga-urvaśy-ādi-śabdaś ca
SV_03404	pratyāyayati. anyo 'pratikṣeṣeṇa ity	ayam viśeṣaḥ. jijñāpayiṣur arthaṃ taṃ taddhitena
SV_09320	yathā āha – pramāṇa-viśaya-ajñānād iti. so	'yam viśeṣo na sādhya eva vyāhanyate. kiṃ tarhi
V3_07103	āha – pramāṇa-viśaya-a-parijñānād iti. so	'yam viśeṣo na sādhya eva vyāhanyate, kiṃ tarhi
V3_12703	'py asti viśāṇaṃ ca ity uttarasya. na hy	ayam viśāṇa-mātram apahnute, yatas tena
SV_06004	prasaṅgo na nivartate ||118|| ekaṃ pradarśya	ayam vṛkṣa ity api bruvāṇo 'yam apy ayam eva ity
VN_06515	-ādīnāṃ dṛṣṭam eka-prakṛtikatvam, tathā ca	ayam vyakta-bhedas sukha-duḥkha-moha-samanvito
SV_15321	-virodhasya sambhavaṃ pratyācakṣita. tad	ayam vyatirekaḥ saṃśayād a-sādhanaṃ. api ca,
PV_04259	-kṛtakatvayoḥ || a-hetutva-gati-nyāyaḥ sarvo	'yam vyatirekiṇaḥ | abhyūhyaḥ śrāvaṇatva-ukteḥ
SV_07020	ity api na syāt. na vai tad-upakāra-kṛto	'yam vyapadeśaḥ, kiṃ tarhi saṃyoga-kṛtaḥ. kiṃ
VN_01116	an-atiśayā kim idānīm atiśayavad yat kṛto	'yam vyavahāra-vibhāgaḥ. tā avasthā atiśayavatya
SV_15922	ca puruṣaḥ śabdānāṃ prayoktā ity a-laukiko	'yam vyavahāraḥ. sarvathā śabda-svabhāvānāṃ
V3_04310	-vacanāt sādhya-dharmi-parigrahaḥ. karaṇīyo	'yam vyākhyāne yatnaḥ sa pakṣa-vacanena samāhitaḥ.
SV_04605	niṣ-phala-ārambhasya upekṣāniyatvāt. tad	ayam śabdān api kvacin niyuñjanaḥ phalam eva
VN_04610	-śabda-vyutpatty-arthatvād iti cet, ko	'yam śabdānāṃ saṃskāraḥ. na hy eṣāṃ prajñā-bāhu-
SP_00012	kārya-kāraṇatā atra kim | bhedāc cen nanv	ayam śabdo niyoktāraṃ samāśritaḥ || paśyann ekam
V2_05608	-sattva eva syān na anyathā iti, vṛkṣo	'yam śiṃśapātvāt, agnir atra dhūmāt. atra dvau
SV_00216	hetavaḥ, yathā agnir atra dhūmāt, vṛkṣo	'yam śiṃśapātvāt, pradeśa-viśeṣe kvacin na ghaṭa
NB_02016	-bhāvini sādhya-dharme hetuḥ. yathā vṛkṣo	'yam śiṃśapātvād iti. kāryaṃ yathā vahnir atra
PV_03488	na naśyet sā paścād apy a-viśeṣataḥ | doṣo	'yam sakṛd utpanna-a-krama-varṇa-sṭhitāv api ||
SV_14014	pratilambhe vā sthairya-ayogāt. tad	ayam sat-prayoga ity api jananaṃ eva prayoktuḥ
SV_10007	vikāra-darśanena iva viśam a-jñaiḥ. tad	ayam sattā-vyatirekeṇa na anyat kiñcid vināśo
V2_08209	vikāra-darśanena iva viśam a-jñaiḥ. tad	ayam sattā-vyatirekeṇa na anyat kiñcid vināśo
SV_14521	svato 'pi bhāve 'bhāvasya vikalpāś ced	ayam samaḥ | (277ab) nanv a-para-bhāvitve 'pi
VN_05510	vācyā, na ananubhāṣaṇam. kaś ca	ayam samaya-niyamas trir-abhilitasya
SV_11311	yato 'rtha-pratītiḥ. sa ced apauruṣeyo na	ayam samayam apekṣeta. a-pratīty-āśrayo vā katham
SV_07001	tasya tatra samavāyād ādhāra iti cet ko	'yam samavāyo nāma. a-pṛthak-siddhānāṃ āśraya-
V3_12707	prati-kāryaṃ kāraṇa-svabhāva-bhedāt. tat ko	'yam sambandha-abhāvo vācyā ity upālambhaḥ. asti
SV_11718	syād bhedād buddhi-citratā | (236ab) sa ca	ayam sambandho vastu bhavan niyamena śabda-
SV_17523	-upasaṃhāreṇa vacana-vṛttir na syāt. na hy	ayam sambhavo 'sty ekaḥ śabdo niṣ-paryāyam nityaś
SV_14923	ta eva kṛtakā anityāḥ sādhyante. na hy	ayam sambhavo 'sti yat te jñāna-janana-svabhāvāḥ
SV_06520	śabdair vikalpāir vā api viśayi-kriyeta, so	'yam sarva-artha-sarva-ākāra-pratīti-prasaṅgo '-
SV_03616	vā yathā-vasu-vṛttāv iti vakṣyāmaḥ. yaś ca	ayam sarvatra vastu-kṛtam eva śabda-pravṛtti-
SV_16714	māmsaṃ khāded iti na atiśayaṃ paśyāmaḥ. nanv	ayam sarvatra samānaḥ prasaṅgaḥ. parokṣa-
HB_03813	avisamvādakasya rūpam ucyate, yad-darśanād	ayam sādhana-a-sādhane pravivecyā tasya iṣṭa-
V3_02808	artha-antara-gamanād avasādaḥ syāt. sa ca	ayam sādhya-abhyupagamaḥ pratyakṣa-artha-anumāna-
SV_03928	na iti cet. nanu sa eva ayam vicāryate. ko	'yam sāmānya-ātmā iti. tatra satī sambandhe
V1_01715	(17ab) a-buddhi-śabda-anvaya-bhājo hi bhedān	ayam sāmānya-darśana-balena anvayan katham an-
SV_07625	bhāva-kalpanāyām eva aparatra bhāvāt. api ca	ayam sāmānyam artha-antaraṃ kalpayan sva-āśraya-
SV_00423	-pradarśanena samaye pravartyate, yathā gaur	ayam sāsnā-ādi-samudāya-ātmakatvād iti. tathā ca
V2_05810	samaye pravartanāt, yathā – gaur	ayam sāsnā-ādi-samudāya-ātmakatvād iti. tathā ca
VN_02506	bhāṣya-kāra-mataṃ dūṣayitvā vārttika-kāro	'yam sthita-pakṣam āha. tam eva brūmaḥ. prati-
SV_13312	hi pratyakṣe 'rthe para-upadeśo gariyān. tad	ayam sthiteṣv anyeṣu vyāhartṛṣu kevalam eva
V1_02813	'pi saṃśṛṣṭa-abhilāpaḥ pratyayaḥ. tan na	ayam sphuṭa-pratibhāso vikalpako bhavitum arhati.
SV_08421	uṣṇo vā na udakam iti. etāvāt tu syāt, kuto	'yam svabhāva iti. nir-hetukatve 'napekṣiṇo
SV_17511	na kaścit puruṣo 'n-āptaḥ syāt. api ca, na	ayam svabhāvāḥ kāryaṃ vā vastūnāṃ vaktari dhvaniḥ
PV_04274	apy anupalambhanam || tasmād anupalambho	'yam svayaṃ pratyakṣato gataḥ | sva-mātra-vṛtter
HB_00713	nīscaya-utpādanāya ca sādhanam ucyate, tatra	ayam svayaṃ prameya-upadarśanam antareṇa api
SV_04302	-vyavahāraḥ kriyate. sarvaś ca	ayam svalakṣaṇānām eva darśana-āhita-vāsanā-kṛto
V2_08914	bhinna-hetuko vā tat-svabhāvo yuktaḥ.	ayam hi bhedo bheda-hetur vā bhāvānāṃ yad uta
V3_02508	kasmāt. hetor viśeṣeṇa anvaya-abhāvāt. nanv	ayam hetu-dṛṣṭāntayor doṣaḥ, na pakṣasya, uttara-
SV_09305	na pratijñā-artha-eka-deśo hetur iti. sa ca	ayam hetutvena apadiśyamānaḥ. upādhi-bheda-apekṣo
V2_07406	eva ātmanaḥ svabhāvo gamakaḥ. sa ca	ayam hetutvena upādīyamāna upādhy-apekṣaḥ śuddho
HB_03716	yadā tarhi śabdatvaṃ nityam abhyupaiti, tadā	ayam hetur eva syāt, yady atra anityatva-hetuṃ
HB_03718	ca katham nirvoḍhuṃ śakyeta. sa tāvad	ayam hetur vastūni sva-sādhya-tattva-prakṛtīni
SV_13202	api yoga-deśa-sthiti-tāratamya-apekṣānād	ayas-kānta-ādi-vat. anyathā spaṣṭa-a-spaṣṭa-śruti
PV_03277	tv anyad antarā || saṃsargād a-vibhāgaś ced	ayo-golaka-vahni-vat | bheda-a-bheda-vyavasthā
V1_02603	anyo 'nubhavaḥ. saṃsargād a-vibhāgaś ced	ayo-golaka-vahni-vat | vibhaktāv api cetanā-
V1_02605	saṃsarga-vipralabdho 'yam na vivecayaty	ayo-golakam iva vahneḥ, tad-rūpa-sparśa-
V1_02702	kim āśrayau ||27|| iti saṅgraha-ślokaḥ.	ayo-golake 'pi vahni-sambandhād artha-antaram eva
SV_07208	sa ca an-ādheya-viśeṣasya sāmānyasya	ayukta iti. kevalam janayed iti. na asty anyāḥ
SV_05002	jñāne na virodhaḥ. nimitta-abhāvād vibhramo	'yukta iti cet. ta eva bhāvās tad-eka-artha-
V1_00209	sākṣāt svabhāva-upadhāna-sāmarthyā-rahito	'yukta-pratipattir eva. na ca anya-darśane 'nya-
SV_01501	kriyate, na ca so 'pi yukta iti, katham	ayuktaḥ, anupalambhād abhāva-siddheḥ. nanu
V2_09709	kriyate, na ca so 'pi yukta iti katham	ayuktaḥ, anupalambhād abhāva-siddheḥ. nanu

SV_17305	ādi-vat. yaś ca sāmāyikāḥ sa svabhāva-niyato	'yuktas tasya icchā-vṛtṭeḥ. ata eva saṅketāt
SV_03219	ca vācya-viśeṣa-abhāvāt saṅketa-bhedo 'py	ayukto dvayor eka-abhidhānāt. tathā ca
SV_01506	bhavitavyam iti sarvatra a-darśana-mātreṇa	ayuktaḥ pratiśedha iti. evam ācāryīyaḥ kaścid
V2_09714	bhavitavyam iti sarvatra a-darśana-mātreṇa	ayuktaḥ pratiśedhaḥ. api ca yadi kathañcid
SV_10815	śāstraṃ parikṣyeta anyatra avadhānasya eva	ayuktatvāt. tad yadi na parikṣāyāṃ viśamvāda-bhāk
VN_02016	phala-ādi-pratisaraṇa-daṇḍa-prayoga-ādinām	ayuktatvāt. bhavaty eva nāṭaka-ādi-ghoṣaṇe 'rtha-
SV_17417	bhāvānām a-kṣaṇikasya vastu-dharma-atikramād	ayuktam, a-pratyakṣāny eva hi sāmānya-ādini
SV_04113	vidyate, tata eva tad ekaṃ kāryam iti. tad	ayuktam. a-viśeṣān (75a')
SV_08925	uṣṭro dadhi syān na iti kim apy a-ślīlam	ayuktam a-heya-upādeyam a-pariniṣṭhānād ākulam
V3_00110	anityatvād vā, rūpa-ādi-vad iti, tad	ayuktam, anumāna-viśaye vācaḥ prāmānya-abhāvāt.
PV_02160	āśrayeṇa ca || a-vinirbhāga-vartitvād āśrayo	'yuktam anyathā | mada-ādi-śakter iva ced
PV_02067	santateḥ | tathā utpatteḥ sa-hetutvād āśrayo	'yuktam anyathā || syād ādhāro jala-ādinām gamana
SV_17406	'pi viśaye pramāṇa-virodhād bahutaram	ayuktam api. nityasya puṃsaḥ kartṛtvam nityān
SV_17416	adhiṣṭhāna-bhāva-ādinā ity āha vedaḥ, tac ca	ayuktam ity āvedita-prāyam, nityatvam ca keṣāñcid
SV_15020	ca niyamena eva niyama-kāraṇa-abhāvād	ayuktam iti cet. a-vitatha-vyakti-niyame kim
VN_02503	-lakṣaṇam na asti tasya nigrahasṭhānatvam	ayuktam iti na uktam asmābhiḥ. prati-drṣṭānta-
VN_05304	uttaram vācyaṃ, uttaram ca āśraya-abhāve	'yuktam iti, yuktam a-pratyuccāraṇam
SV_07605	icchams tattva-anything na atikramati ity	ayuktam etat. tasmād iyam arthesv eka-rūpā
SV_07801	tat-sthita-a-sthita-ātmanor ekasya virodhād	ayuktam etat. sarvatra sarvadā sarva-ākāra-sthita
V3_00403	kim ātmanaḥ. pareṇa apy anyataḥ pratipattum	ayuktam eva. yas tu para-parikalpitaiḥ prasaṅgaḥ,
PV_04061	vaden na saḥ | kim na bādhetā so '-kurvan	ayuktaḥ kena duṣyati || anyeṣu hetvābhāseṣu sva-
SV_13807	-bhede 'pi nāma-sāmyād eka-viśayatvam apy	ayuktam. ghaṭa-ādiṣv api prasaṅgāt. tatra drṣṭa-
SV_04629	-janakatvena an-upakārāt. tato lakṣaṇam apy	ayuktam. tasmān na jātau śabda-niveśaṇam phala-
V1_00502	śāstraṃ praṇayann anumānam pratikṣipati ity	ayuktam, tasya a-prāmāṇye vṛtti-vaiphalyāt. na ca
SV_07112	sthiti-hetutvād ādhāro na janād iti. tad	ayuktam. tasya tad-abhāve 'pi sthānāt. patana-
SV_04822	-viśayaḥ pradārśyate iti, uktam idam,	ayuktaḥ tu uktam, tathā hi na sā pravṛtti-yogyā
PV_04089	-hetv-ādi pratiśidhyate || a-vācakatvāc ca	ayuktaḥ tena iṣṭam svayam ātmanā | anapekṣya
PV_03015	cet svapna-ādāv anyathā iksaṇāt |	ayuktaḥ na ca saṃskārān nila-ādi-pratibhāsataḥ ||
VN_02718	-sādhanāya uttarāṃ pratijñāṃ āha iti tad apy	ayuktam. na hi pratijñā pratijñā-sādhanāya
VN_05205	-vacanam, kim punar asyāḥ punar-vacanam ity	ayuktaḥ nigamanam. vijñātasya parśadā trir-
PV_04012	kim ātmanaḥ || pareṇa apy anyato gantum	ayuktaḥ para-kalpitaḥ | prasaṅgo dvaya-
V2_05312	-ayogād ity aparāḥ. paśavo 'pi hi tāvad yad	ayuktaḥ paśyanti, na tadā eva tad ācaranti. so
V1_00405	a-pratyakṣam pramāṇam asti ity aparāḥ. tad	ayuktam, yasmāt pramāṇa-itara-sāmānya-sthiter
V1_01713	-upalakṣaṇān na vivekena niściyate iti. tad	ayuktam, yasmād dhī-śabda-vṛtṭer anyatra tato na
VN_03713	uktā iti, tad apy avayava-antara-vādino	'yuktam. yo 'vayava-antaram drṣṭāntam hetor āha,
SV_08012	bhāvāt. tata eva a-sambandhān na sāmānyam na	ayuktaḥ śabda-kāraṇam ||158|| atiprasaṅgāt (159a')
SV_05715	iti. pratiśedhasya ca vidhānāt tat-kalpanā	ayuktā iti. tasmāt saṅketaḥ (110d')
SV_07130	sā ca na āśraya-āyattā nityatvāt. sā apy	ayuktā eva bheda-a-bheda-vivecane ||145|| astu
SV_17516	api tat-sambhavāt tad-bhāvāt tat-pratitir	ayuktā. pravṛttir vācakānām ca vācya-drṣṭi-kṛtā
SV_16724	nanu kaścil loka-sanniveśa-ādir	ayukti-viśayo 'pi sambhāvāniya-puruṣa-vacanād
SV_01419	ca asya nivedayīṣyāmaḥ. kim ca, drṣṭā	ayuktir a-drṣṭeś ca syāt sparśasya a-virodhinī ||2
PV_02214	|| mithyā-upalabdhir ajñānam ukteś ca anyad	ayuktimat | vyākhyeyo 'tra virodho yas tad-
PV_04037	anityatā | viśiṣṭā dhvaninā anveti no cen na	ayoga-vāraṇāt || dvididho hi vyavacchedo viyoga-
SV_09424	asiddham iti sādhyate. nanu tatra api tad-	ayoga-virahinā sāmānyena anvayo na siddha eva. na
V3_07401	asiddham iti sādhyate. nanu ca atra api tad-	ayoga-virahinā sāmānyena anvayo na siddha eva. na
V2_05107	ca sādhyam. na ca siddha-sādhanam, tad-	ayoga-vyavacchedasya asiddheḥ. tat-tulya eva ity
PV_04194	sāmarthyād vivakṣā-anugamād dhvaneḥ || tad	ayoga-vyavacchedād dharmi-dharma-viśeṣaṇam | tad-
V2_05101	vivakṣā-anugamād dhvaneḥ ||13|| tad	ayoga-vyavacchedād dharmi dharma-viśeṣaṇam | tad-
SV_09418	ca. tasmāt tatra sāmānyam eva sādhyate tad-	ayoga-vyavacchedena. na tathā iha api kvacit
V3_07212	tasmāt tatra sāmānyam eva sādhyate tad-	ayoga-vyavacchedena. na tathā iha api kvacit
V2_05007	viśeṣaṇe vā na anumeya-dharmatā iti cet, na,	ayoga-vyavacchedena viśeṣaṇāt. ayogaṃ yogam
V3_04402	an-anuvṛtṭer asādhāraṇatā iti cet, na,	ayoga-vyavacchedena viśeṣaṇāt, yathā – caitro
SV_00208	an-anuvṛtṭer asādhāraṇatā iti cet. na,	ayoga-vyavacchedena viśeṣaṇāt, yathā caitro
HB_00203	an-anuvṛtṭer asādhāraṇatā iti cet, na,	ayoga-vyavacchedena viśeṣaṇāt, yathā caitro
SV_09417	na vai sa ādhāras taṃ viśeṣi-karoti. tad-	ayoga-vyavacchedena viśeṣaṇād ity uktam vakṣyate
V3_07211	na vai sa ādhāras taṃ viśeṣi-karoti,	ayoga-vyavacchedena viśeṣaṇād ity uktam. tasmāt
V3_12909	prādur-bhāve prak tatra asatas tat-sambandha-	ayogaḥ. tasmād bhinna-deśair yugapat-sambandhaḥ
SV_03220	-abhidhānāt. tathā ca vyatirekinyā vibhakter	ayogas tasyā bheda-āśrayatvāt. dvayor eka-
V3_12510	nāma. na ca prameyatvasya vipakṣe 'nvaya-	ayogaḥ. trividho hi dharmo bhāva-abhāva-ubhaya-
VN_00213	punaḥ pramāṇam, yatra krama-yaugapadya-	ayogaḥ, na tasya kvacit sāmarthyam, asti ca a-
SV_11519	etat. sarvatra ca jātya-sambhavād	ayogo yādṛcchikeṣu vyakti-vāciṣu, sarvadā jāti-
PV_02009	janmanaḥ || nityād utpatti-viśeṣād apekṣāyā	ayogataḥ | kathañcin na upakāryatvād anitye 'py a
PV_04209	ca na || anyasya vinivṛtṭyā anya-vinivṛtṭer	ayogataḥ | tad-ātmā tat-prasūtaś cen na etad ātma
PV_04051	|| tad-virodhena cintāyās tat siddha-arthesv	ayogataḥ | trṭiya-sthāna-saṅkrāntau nyāyaḥ śāstra
V3_02108	1|| tad-virodhena cintāyās tat-siddha-arthesv	ayogataḥ | trṭiya-sthāna-saṅkrāntau nyāyāḥ

PV_04096	varṇitam | pramāṇānām abhāve hi śāstra-vācor	ayogataḥ || sva-vāg-virodhe vispaṣṭam udāharaṇam
V2_04811	| pratibhāsasya bhinnatvād ekasmiṃs tad-	ayogataḥ ||7|| na hy ekasya tāv anyonya-
SV_04517	| bhedānām bahu-bhedānām tatra ekasminn	ayogataḥ ||90|| tad-rūpaṃ sarvato bhinnam tathā
PV_04190	ucyate || ayogaṃ yogam aparair atyanta-	ayogam eva ca | vyavacchinatti dharmasya nipāto
V2_05008	viśeṣaṇāt. ayogaṃ yogam aparair atyanta-	ayogam eva ca | vyavacchinatti dharmasya nipāto
V2_05402	-samāveśibhiḥ padair asatsu vyavahāra-	ayogaṃ darśayan paraṃ pratirūṇaddhi iti vyaktam
PV_04190	-prakaraṇa-arthasya sūtra-saṅkṣepa ucyate ||	ayogaṃ yogam aparair atyanta-ayogam eva ca |
V2_05008	iti cet, na, ayoga-vyavacchedena viśeṣaṇāt.	ayogaṃ yogam aparair atyanta-ayogam eva ca |
SV_09504	siddhaḥ. arthād eva agnes tat-pradeśa-	ayogaṃ vyavacchinatti iti sa tathā sādhyā ucyate.
V3_07407	siddhaḥ. arthād eva agnes tat-pradeśa-	ayogaṃ vyavacchinatti iti sa tathā sādhyā ucyate.
VN_00219	a-darśanam a-pramāṇayataḥ krama-yaugapadya-	ayogasya eva a-sāmarthyena vyāpty-asiddheḥ
VN_00312	sāmarthyam bādḥata iti krama-yaugapadya-	ayogasya sāmarthyā-abhāvena vyāpti-siddher na
SV_12903	tair anukramavadbhir a-kramasya upakāra-	ayogāt, a-krameṇa ca vyāhartum a-śakyatvāt, gaty-
SV_08214	paraspara-virodhinor yugapad ekatra samāveśa-	ayogāt. a-niyamena tarhi syāt. na hy a-nimittam
SV_05520	iti cet. na, pratibaddhasya sambandha-	ayogāt, atiprasaṅgāc ca. katham tā bhinna-dhī-
SV_02617	a-pratipattau vā vivekena dvitva-ikalpa-	ayogāt. atiprasaṅgāc ca. tasmāt paśyaṅ śukti-
V3_09708	pramāṇa-dṛṣṭasya pratijñayā asiddhi-codanā-	ayogāt, an-adhikārāc ca śāstrasya anumāne.
V3_00612	-prastāveṣu, anyathā abhyupagamya vicāra-	ayogāt. an-arthaḥ khalv api kalpanā-samāropito na
SV_12001	sa katham tad-āśrayaḥ syāt. āśrayaṇīya-	ayogāt. an-āśrito hy evaṃ syāt. tathā ca a-
SV_11925	-kālatvāt. ādhikye vibhāgavataḥ paryavasāna-	ayogāt. aneka-aṇu-vyatyaya-nimeṣa-tulya-kālatvād
SV_04317	na vastu-bhedāt, tasya ekasya anekatva-	ayogāt, anekasya ca ekatva-ayogāt, vyatirikṭasya
HB_01511	-a-samartha-svabhāvayoh kriyā-a-kriyā-	ayogāt. anya-sahitaḥ karoti, na kevala iti cet,
SV_10619	upasthāpanāya śabda-prayogāt. tad-abhāve tad-	ayogāt. api ca, śabda-artha-apahnavē sādhye
SV_11613	svabhāva-viparyayam antareṇa tad-bhāva-	ayogāt. arthena saha utpannasya anyataḥ siddhasya
V1_02005	apekṣa-ayogād anapekṣāc ca krama-utpatty-	ayogāt. ādheya-bhedatve ca anyatvam. kṣaṇikatvād
SV_13212	upalambho 'n-ādheya-vikārasya saṃskāra-	ayogāt. indriyasya hi saṃskāraḥ śṛṇuyān nikhilaṃ
V2_06709	anya-karaṇe tasya iti sambandha-	ayogāt. upakārasya tat-sambandhe kaḥ sambandho 'n
SV_03711	vyatireke vā an-upakāryasya pāratantrya-	ayogāt. upakāre vā śakty-upakāriṇyā api śakter
V3_04510	asādhāraṇo 'py ubhaya-vyāvṛtṭer niścaya-	ayogāt, ubhaya-bahir-bhūtasya abhāvāt. ubhayor
SV_07721	-sambandhi-rūpatvāt. anyathā tat-sambandha-	ayogāt. ekasya ādheyasya tatra sthānam tadā eva
SV_15107	rūpasya pratīti-janmani sāmartya-sambhāvanā-	ayogāt. evam ayam janako na evam iti
SV_07910	vyatirekiṇiṣu vyaktiṣv anvayinaḥ pratyayasya	ayogāt. katham idāniṃ pācaka-ādiṣv a-bhinnena
V3_06906	upasthāpanāya śabda-prayogāt, tad-abhāve tad-	ayogāt. kiṃ ca, sad-asat-pakṣa-bhedena śabda-
V2_05303	sandeha-sādhanaṭ. vyatirekiṇāś ca sandeha-	ayogāt kṛtakatva-ādinā anityatve, vastu-dharmasya
V1_01002	viveka-sambandhayor a-pratibhāsanena ghaṭana-	ayogāt kṣīra-udaka-vad a-tad-vedini. yatra api
SV_11520	jāti-codane viśeṣa-antara-vyudāseṇa pravṛtṭy-	ayogāc ca. tasmād anvaya-vyatirekiṇo bhāvasya
V3_00705	yugapad ekatra viruddha-guṇa-upasamhāra-	ayogāc ca. tasmād ete kartur icchā-mātra-
V3_01701	-dvitīyo dehena eva vā iti na iṣyate. vidher	ayogāc ca dvayor ekasya vidhiyamānasya vikalpa-
V1_01503	parisyandād ihā-vaśeṇa udaya-astamaya-	ayogāc ca. buddhir atra vivarteta, sā ca a-
V1_02201	iti, ākasmikatve deśa-kāla-prakṛti-niyama-	ayogāt. tatra sukha-ādy-utpattir na a-viśayā,
SV_06202	bhavitavyam, an-anya-āśaṅkāyāṃ prayoga-	ayogāt. tatra hi yad eva mūḍha-mater āśaṅkā-
V2_07810	yuktaḥ, anapekṣasya deśa-kāla-dravya-niyama-	ayogāt. tathā atra api kaścin niyama-hetur
SV_09914	yuktaḥ. anapekṣasya deśa-kāla-dravya-niyama-	ayogāt. tathā atra api niyama-hetur vaktavyo yata
SV_09104	kathaṅcid a-vyavasthāpitesu vidhi-pratiśedha-	ayogāt. tathā ca sarvatra ayam anvaya-vyatireka-
HB_03516	saṃśayitasya an-abhyupagame pravṛtṭy-	ayogāt, tathā bādḥa-upalabdḥāv api prayogaḥ,
V2_08005	kriyā, tat-svabhāvasya paścād apy a-kriyā-	ayogāt. tad ayam bhāvo nivṛtta-sarva-sāmarthyāḥ
SV_14014	-a-pratilambhāt. pratilambhe vā sthairyā-	ayogāt. tad ayam sat-prayoga ity api jananam eva
SV_04220	adhivasāya pravṛtṭeḥ, anyathā pravṛtṭy-	ayogāt, tad arthakriyā-kāritayā pratibhāsanāt tad
SV_04319	śabda-artha-abhyupagame sāmānādhikaraṇya-	ayogāt, tad-upādher ekasya dvābhyām abhidhānād a-
V2_08011	a-pramāṇatayā asiddher anvaya-vidhāna-	ayogāt. tad eva ca naḥ kṛtakam yathoktam
SV_09220	kasyacid rūpasya abhāvāt, tad-bhāve 'bhāva-	ayogāt. tad-bhāva-lakṣaṇatvād bhāvasya. tasmād
SV_14002	ca parataḥ. sattāyā ākasmikatva-	ayogāt. tan na idaṃ pratyabhijñānam sat-prayoga-
SV_02306	tat-kṛta-upakāra-anapekṣasya tan-niyama-	ayogāt. tan-niyata-deśa-kālatvād dhūmo 'tra
V2_08702	tat-kṛta-upakāra-anapekṣasya tan-niyama-	ayogāt. tan niyata-deśa-kālatvād dhūmo yatra
V3_11703	ādayo nivartante, na sapakṣāt, asato nivṛtṭy-	ayogāt. tasmād aikāntika-anvaya-vad aikāntika-
SV_02702	dṛṣṭatvāt, an-aṃśasya ca eka-deśeṇa darśana-	ayogāt. tasmād dṛṣṭasya bhāvasya dṛṣṭa eva akhilo
SV_07120	kāryaḥ. tasya kathaṅcit kārya-rūpatve 'bhāva-	ayogāt. tasmād bhāva-kriyā-pratiśedha-nirdeśa eṣa
V1_04201	saha-upalambha-niyamaḥ, eka-vyāpāre krama-	ayogāt, tasya a-viśeṣāt. saṃvedanam ity api tasya
SV_05812	na eko vyatirikto 'vyatirikto vā sarvathā	ayogāt. tasya samāveśane vastuni dūra-utsrṣṭam
V2_08614	-abhāva-kālayos tad-bhāva-yogyatā-a-yogyatā-	ayogāt, tulya-yogyatā-a-yogyatayor deśa-kālayos
SV_11222	nisarga-siddheṣv icchā-vaśāt pratipādana-	ayogāt. te 'n-arthakāḥ puruṣa-saṃskārād
SV_03716	ucyante, artha-antarasya tat-svabhāvav-	ayogāt, teṣāṃ ca niḥ-svabhāvavta-prasaṅgāt. tasya
SV_13516	pūrva-avasthā-tyāgam antareṇa anyathā-bhāva-	ayogāt. tyāge vā vināśa-prasaṅgāt. viśeṣeṇa
V2_07911	-ajñāne tad-aṅga-vikalatvād a-kṣūṇa-vidhāna-	ayogāt. na api caramasya a-sāmarthyam eva,
HB_00907	āvaraṇam, tad-avasthe tasminn āvaraṇasya apy	ayogāt. na api vināśa-hetunā bhāva-abhāvaḥ

V1_00605	'bhavato vā bhāve niyamena tat-saṃvāda-	ayogāt. na artha-avyabhicārād artha-saṃvādanam
V3_06707	pratiśedhāt, nir-ṣayasya ca pratiśedhasya	ayogāt. na eṣa doṣaḥ, yasmāt – anādi-vāsanā-
SV_10518	abhidhānasya nir-ṣayasya ca pratiśedhasya	ayogāt. na eṣa doṣaḥ. yasmāt. anādi-vāsanā-
SV_11921	na hy ekam. anekayā buddhyā krameṇa grahaṇa-	ayogāt. na ca tad ekayā grāhyaṃ varṇa-anukrama-
V3_04505	pakṣa-dharmatvam eva, a-sambaddhād vimarśa-	ayogāt. na tu sapakṣa-vipakṣayoḥ sattvam asattvam
V3_01711	-antara-bhūtam, artha-antara-bhūta-dvaya-	ayogāt. na vā kaścīd artha-antara-bhūtaḥ, dvayor
V1_00213	iti dve eva pramāṇe, anyathā-pratipatty-	ayogāt. na vai pratibandha eva liṅga-lakṣaṇam,
SV_04818	an-artha-nirbandha eva, yathā-kalpanam asya	ayogāt, na vai vyavacchedo na kriyate, pravṛtti-
SV_14419	syātām iti. na, tasya nitya-anitya-dharma-	ayogāt. na hy asaty ayam vikalpaḥ sambhavati.
SV_11921	ca eka-avabhāsi mithyā eva. eka-anekatva-	ayogāt. na hy ekam. anekayā buddhyā krameṇa
V3_05007	-ātmānam a-khaṇḍayataḥ sāmārthya-tiras-kāra-	ayogāt. na hi tatra atīśayam an-utpādayat
SV_13009	-ātmānam a-khaṇḍayataḥ sāmārthya-tiras-kāra-	ayogāt. na hi tatra atīśayam an-utpādayan
V3_04105	ca evaṃ paraspara-rūpa-vivekena vyavasthā-	ayogāt. na hi tatra apy anupalambham antareṇa
SV_03613	-vastu-bhedād iti kuta etat, tathā-vyavahāra-	ayogāt. na hi dharma-dharminor bhede tattva-
SV_06922	-utpatter anekatvād bheda-vad eka-pratyaya-	ayogāt. nityasya ca kiṃ kurvāṇa ādhāraḥ syāt.
SV_16124	dahano na an-indhanas tasya deśa-kāla-niyama-	ayogāt. niyame ca tasya eva indhanatvād dahana-
SV_11508	na syāt. icchāyām apy an-āyattasya kadācid	ayogāt. parvata-ādi-vat. ayam eva nityatve 'pi
V3_08901	kāryaḥ, tasya kathañcit kāryatve 'bhāva-	ayogāt, pūrva-vat prasaṅgāc ca. tasmād bhāva-
SV_15701	-utkarṣaṇāt. kenacit saha kārya-kāraṇa-bhāva-	ayogāt. pratyāsatti-viprakarṣa-abhāvāt. ata eva
V3_05004	-anantaram jñānasya prak sato niyamena	ayogāt, prayatnasya āvaraṇa-indriya-śabdeṣv an-
V2_08003	anapekṣasya kartuḥ sva-sattā-mātreṇa kṣepa-	ayogāt, prāg a-kartuḥ paścād api svabhāva-a-
HB_01810	prthak-kāraṇa-sambhavana sahakāritva-niyama-	ayogāt. yatra tu santāna-upakāreṇa bhāvāḥ
V3_01602	sarva-vyakti-sambhava-abhāve tat-sāmānya-	ayogāt, yathā a-brāhmaṇa-ādितve varṇatvasya
SV_15403	syāt. tad-abhāve bhavatas tena vyāpty-	ayogāt. yā eva ca vijātiyayor vyāvṛtti-siddhiḥ sā
SV_02821	-darśanāt. tat-svabhāva-nīscaye ca tasya	ayogāt. yāvanto 'mśa-samāropās tan-nirāse
V3_00705	ca punar vivakṣā-antare parāvṛtity-	ayogāt. yugapad ekatra viruddha-guṇa-upasaṃhāra-
V3_02904	-pramāṇasya. viruddhayor ekatra samyag-jñāna-	ayogāt. viśaya-upadarśana-arthaṃ ca pakṣa ucyate.
SV_04318	ekasya anekatva-ayogāt, anekasya ca ekatva-	ayogāt, vyatiriktasya ca niśedhāt, teṣāṃ prakṛti-
SV_13819	syāt. a-kartur vyāpāre 'pi tat-siddhy-	ayogāt. vyāpi-nityatvād upalambha iti cet. ka
SV_13016	vijñāna-hetavaḥ, an-upakāryasya apekṣā-	ayogāt. śakta-svabhāvasya nityaṃ jananam a-
V3_05013	vijñāna-hetavaḥ. an-upakāryasya apekṣā-	ayogāt. śakta-svabhāvasya nityaṃ jananam a-
V2_06902	anyeṣv apy asyāḥ, tad-vyatikrame ca niyama-	ayogāt. śakteś ca an-artha-antaratvāt sa eva
SV_11514	hi sambandho 'pratibandhe tayoḥ sambandhitā-	ayogāt. sa ca āśrayo 'nityaḥ. apāye 'sya
V3_11606	saṃśete, tathā iha api sarva-an-antar-bhāva-	ayogāt saṃśayaḥ. a-pratipattir an-ubhaya-
V1_01303	-vijñāna-vārttā, abhidhāna-viśeṣe smrter	ayogāt. sati hy artha-darśane 'rtha-sannidhau
SV_13802	eka-ṣayayoś ca pratityoḥ pūrvāpara-bhāva-	ayogāt, sannihita-a-sannihita-kāraṇatvena utpāda-
SV_02302	deśa-kālayos tadvattā-itarayor niyama-	ayogāt. sā ca yogyatā hetu-bhāvāt kim anyat.
V2_08615	deśa-kālayos tadvattā-itarayor niyama-	ayogāt. sā ca yogyatā hetu-bhāvāt kim anyat.
PV_04276	anyena ity anavasthitiḥ || adṛṣye nīscaya-	ayogāt sthitir anyatra vāryate | yathā a-liṅgo
V3_06403	iti. tasmān na tau pramāṇam. adṛṣye nīscaya-	ayogāt sthitir anyatra vāryate | yathā a-liṅgo
PV_02084	kampa-prāpter virodhinaḥ | ekasmin karmaṇo	'yogāt syāt prthak siddhir anyathā || ekasya ca
V3_03008	iti, pramāṇānām abhāve śāstra-sva-vacanayor	ayogāt. sva-vacana-virodhe spaṣṭam udāharaṇam,
HB_00902	yena anvaya-vyatirekau syātām. vināśa-hetv-	ayogāt. svabhāvata eva bhāvā naśvarāḥ. na eṣāṃ
PV_03230	siddho 'neka-grahaḥ sakṛt | sanniveśa-graha-	ayogād a-grahe sanniveśinām || sarvato
VN_04311	-artham nāma nīgrahasthānam iti. paurvāparya-	ayogād a-pratibaddha-arthaṃ apārthakam. yatra
V1_01012	na, yathokta-a-grāhiṇas tathā-pratipatty-	ayogād a-ṣayāe 'pravṛtter jāty-ādi-sambandha-
V3_12406	a-saṃskṛta-apavādino 'saty anvaya-	ayogād a-vyabharita-anvayaṃ sapakṣa eva asti ity
V1_02511	ca a-bhogatvād anya-bhoga-vat. liṅga-	ayogād ato 'py asiddhir eva, yathā uktaṃ prak.
V2_05906	-indriyayor ekasya dvayor vā an-anyathātve	'yogād adhiṣṭhānasya. tat-saṃskāre tu syād
SV_04321	a-doṣa iti cet, an-upakāriṇi pāratantrya-	ayogād an-upādhiḥ, pāratantrye ca janya-janaka-
V1_02005	buddhinām, anyair a-kārya-bhedasya apekṣa-	ayogād anapekṣāc ca krama-utpatty-ayogāt. ādheya-
V2_08014	-vikāra-darśanāt, tādavasthye ca teṣāṃ tad-	ayogād apekṣā-virodhāc ca. tathā ṣayāḥ sukha-
V2_06705	apauruṣeyam a-vitathaṃ syāt. na, tasya	ayogād artha-abhidhāne puruṣa-upadeśa-apekṣatvāc
VN_00203	-kṣaṇikasya krama-yaugapadyābhyām arthakriyā-	ayogād arthakriyā-sāmārthya-lakṣaṇato nivṛttam
PV_04065	-saṃsthitih || viruddhayor eka-dharminy	ayogād astu bādhanam | viruddha-aikāntike na atra
V3_12503	tat punar idam āyātām – asato vyatireka-	ayogād iti. atra idam eva punar vācyam – katham
V2_05311	nāstitā-siddhiḥ, asato hy adhikāraṇatva-ādy-	ayogād ity aparāḥ. paśavo 'pi hi tāvad yad
V1_03912	uktam atra – grāhya-grāhaka-lakṣaṇa-	ayogād iti. api ca saha-upalambha-niyamād a-bhedo
V3_12508	pratiśedha-ṣayaya-upadarśaninām vibhaktinām	ayogād iti cet, ukta-uttaram etat. tasmān na
SV_02510	cet. tad-darśiniḥ iti kutaḥ. nir-bija-bhrānty-	ayogād iti cet. ta eva tad-eka-kāryā bijam,
PV_03112	cet sa eva anityatā na kim | ṣaṣṭhy-ādy-	ayogād iti ced antayoḥ sa katham bhavet || sattā-
SV_01826	svabhāvo yena tad-abhāve na bhavati. anyathā	ayogād iti tat-tat-svabhāvata-pratipattyā anvaya-
SV_11510	'pi doṣas tasya sthira-rūpasya parāvṛtity-	ayogād iti samam sarva-avasthāne 'pi iṣṭa-
SV_07503	iti cet. ukta-uttaram etat. tasya samavāya-	ayogād iti. samavāya-mātram hi vyaktyā saha asya
SV_05501	ca sva-jñāne pratibhāsanāt, aneka-ākāra-	ayogād ekasya atiprasaṅgāc ca. tasmān na iyaṃ

V3_11605	garbhāt puruṣa-viśeṣa-sambandhe 'sambandha-	ayogād yathā samśete, tathā iha api sarva-an-
SV_15415	-mātram. anyathā nir-upākhye kṛtakatva-ādy-	ayogān na tato nairātmya-siddhiḥ syāt. ātma-
V3_01701	ekasya vidhīyamānasya vikalpa-samuccaya-	ayoge kim idāniṃ vidheḥ sāmārthyam iti riktā vāco
PV_04038	viyoga-apara-yogayoḥ | vyavacchedād	ayoge tu vārye na an-anvaya-āgamah || sāmānyam
SV_00820	ātma-ātmīya-abhiniveśa-pūrvakā hi rāga-ādayo	'yonīśo-manaskāra-pūrvakatvāt sarva-doṣa-utpatteḥ.
V3_08401	iti ca a-pāśyato 'nunaya-pratiḡha-abhāvāt.	ayoniśo-manaskāram antareṇa doṣānām an-utpatteḥ.
SV_01011	rāga-utpatti-pratyaya-viśeṣeṇa ātma-darśana-	ayoniśo-manaskāreṇa yogāt. tadā apy apārthako
V3_11204	rāga-utpatti-pratyaya-viśeṣeṇa ātma-darśana-	ayoniśo-manaskāreṇa yogāt. tadā apy apārthako
V3_13604	| mithyā-uttarāṇi jātayaḥ. teṣāṃ ca na antaḥ,	ayoniśo-vikalpānām a-pratiṣṭhānāt. yathā āha
VN_00903	svabhāva-bheda-utpatter arthakriyā-bhedaḥ,	araṇi-nirmathana-avasthā-bhedād iva agneḥ sthūla-
V2_08509	a-kāryatve 'kāraṇāt sakṛd apy abhāvāt. nanv	araṇi-nirmathana-ādiṣv asaty apy agnau bhāvād a-
SV_12203	pathika-kṛto 'gnir jvālā-antara-pūrvako na	araṇi-nirmathana-pūrvakaḥ. pathika-agnivāt.
SV_10110	yāvād atra a-pratipattiḥ. satā api te na tad-	artha-a-karaṇāt. vastutas tv an-upalabhyamāno na
PV_03447	-prakāśitaḥ || etena an-ātma-vit pakṣe sarva-	artha-a-darśanena ye | a-pratyakṣāṃ dhiyaṃ prāhus
SV_12325	-antara-kalpane tad anyatra api tulyam ity	artha-a-nirṇayāt kvacid a-pratipattiḥ. tathā ca
SV_17008	-antareṣu tathā tasya carcanāt. na, tasya	artha-a-parijñānāt. pradeśa-antareṣv api
V3_01604	tathā hi na tac cākṣuṣaṃ taj-jñāna-vat, tad-	artha-a-pratipatteḥ, tad-vikāra-an-anukārāt, tad-
VN_06305	apy atra jaya-parājayau, sādhana-abhāsena	artha-a-pratipādanād bhūta-doṣa-an-abhidhānāc ca.
VN_04802	vacanānām pratītiḥ, na viparyayo na apy	artha-a-pratītiḥ sāmārthyāt. na hy atra kaścit
VN_00316	vacanaṃ tad-vādinah parājaya-sthānam ārabdha-	artha-a-prasādhanāt, vastutaḥ samarthasya hetor
SV_06723	vyāvṛttis tu bhinnānām a-viruddhā iti sa eva	artha-a-bhedaḥ śabda-a-bhedasya kāraṇaṃ bhavatu.
SV_06621	-parāvṛttir dvayor api ca vidyate ||139||	artha-a-bhedena ca vinā śabda-a-bhedo na yujyate |
SV_13809	kena siddhaḥ. yāvāt tathā abhidheyatā-	artha-a-bhedena vyāptā na sādhyate tāvat
HB_03204	tasya tad-anyatayā a-vyāptau tena tad-	artha-a-vyavacchedāt punar bhāva-a-pariccheda-
V1_00712	te 'pi pratibhāseran. na ca ayam	artha-a-saṃsparśi saṃvedana-dharmaḥ, artheṣu tan-
VN_04015	-antaram nāma nigrasthānam abhyupagata-	artha-a-saṅgatatvād iti. nyāyyam etan
VN_03310	bādhakam eka-artha-sannidhāv apara-	artha-a-sambhavāt. tatra hetu-pratijñayoḥ pṛthag
PV_03167	saṅketa-kriyā vyarthā tad-arthikā || śabdo	'rtha-aṃśam kam āha iti tatra anya-apoha ucyate |
PV_03170	ete pratyayāḥ śabda-nirmitāḥ | anuyānti imam	artha-aṃśam iti ca apoha-kṛc chruṭiḥ || tasmāt
HB_00304	dr̥ṣṭvā asādhāraṇam ity abhilapato 'pūrva-	artha-adhigama-abhāvāt, arthakriyā-sādhanasya
PV_03307	-antaram phalam | dadhānam tac ca tām ātmany	artha-adhigamana-ātmanā || sa-vyāpāram iva ābhāti
V1_03207	-antaram phalam | dadhānam tac ca tām ātmany	artha-adhigamana-ātmanā ||36|| sa-vyāpāram iva
PV_03001	| arthakriyāyām keśa-ādir na artho 'n-	artha-adhimokṣataḥ || sadṛśa-a-sadr̥śatvāc ca
V2_04607	pramā ||1cd|| sva-pratibhāse 'n-arthe	'rtha-adhyavasāyena pravartanād bhrāntir apy
SV_10627	syāt. kim ca, sad-asat-pakṣa-bhedena śabda-	artha-an-apavādibhiḥ | vastv eva cintyate hy atra
V3_06907	ayogāt. kim ca, sad-asat-pakṣa-bhedena śabda-	artha-an-apavādibhiḥ | vastv eva cintyate hy atra
V3_13611	jātiṣv antar-bhavanti. na ca dūṣāṇāni, śabda-	artha-an-apahnavena svalakṣaṇa-pratiṣedhāt,
SV_00108	-vyasanam ity atra anubaddha-spr̥ham ||	artha-an-artha-vivecanasya anumāna-āśrayatvāt tad
SV_16224	ādy-apekṣānāt. ekasmād api karmaṇaḥ kayościd	artha-an-artha-sandarśanāt. vahatām api mantrānām
SV_15610	eva samayasya an-anuṣṭhānād a-sannidher na	artha-an-arthau. kim ca kramasya artha-antaratve
PV_03414	-a-sphuṭaṃ rūpam eko 'dr̥ṣṭena vāraṇe |	artha-an-arthau na yena stas tad-a-dr̥ṣṭaṃ karoti
V1_01904	-vijñāna-anantara-pratyaya-udbhavam | tad-	artha-anantara-grāhi (19abc) pratyakṣam iti
PV_04175	| dr̥ṣṭānta-ākhyānato 'nyat kim asty atra	artha-anudarśanam || viśeṣe bhinnam ākhyāya
SV_00508	hetu-bhāvayoḥ | dr̥ṣṭya-ātmanor abhāva-	artha-anupalabdhiś caturvidhā ||4|| yāvān kaścit
V2_07211	-niścita-artham. nanu prayoga-sāmārthyād eva	artha-anubandhaḥ siddhaḥ śabdānām, asati viśaye
PV_03267	-ātma-bhūto hi teṣāṃ tair anubhūyate | tena	artha-anubhava-khyātir ālambas tu tad-ābhatā ||
V3_02809	sa ca ayaṃ sādhyā-abhyupagamaḥ pratyakṣa-	artha-anumāna-āpta-prasiddhena a-nirākṛtaḥ |
PV_04200	idr̥śam || vyutpatty-arthi ca hetu-uktir ukta-	artha-anumitau kṛtā | prabheda-mātram ākhyātām
V3_08801	ādharāḥ, na janakatvād iti cet, sthiter	artha-antara-an-artha-antaratve upakāreṇa
SV_12817	asato rūpasya saṅghāte 'py a-sambhavāt.	artha-antara-an-utpatteḥ ca. śabda-utpāda-vādinā
SV_00625	yaḥ samagreṇa kārya-utpādo 'numiyate |	artha-antara-anapekṣatvāt sa svabhāvo 'nuvarṇitaḥ
V3_08208	yaḥ samarthena kārya-utpādo 'numiyate |	artha-antara-anapekṣatvāt sa svabhāvo 'nuvarṇitaḥ
PV_04035	sādhyam sāmānyena atha sammatam || tad eva	artha-antara-abhāvād deha-an-āptau na sidhyati |
SV_03509	pratanyate. na hy anyo dharmo dharmiṇo 'n-	artha-antara-abhidhānāt. na api sa eva, tad-
SV_06610	katham eka-artha-buddhy-āśrayāḥ syuḥ.	artha-antara-abhidhāyinaś ca an-ākṣepakāḥ, nir-
PV_03195	-buddhiś ca avaśyaṃ vikalpena anubadhyate ||	artha-antara-abhisambandhāj jāyante ye 'navo
SV_04806	doṣa-parihārasya kartum a-śakyatvāt,	artha-antara-abhyupagame prayojana-abhāvāt, tad-
PV_02096	syād bhinnno vyāvṛtti-bhedataḥ | syād an-	artha-antara-arthatve 'py a-karma-a-dravya-śabda-
VN_04115	apy an-anurūpaṃ gr̥hṇāti ity a-doṣa iti. na,	artha-antara-āder nigrasthānasya a-vacana-
SV_14206	kāṣṭham eva, āhosvid artha-antaram. agner	artha-antara-utpattau bhavet kāṣṭhasya darśanam ||
SV_14820	nāma. yena svayaṃ na bhavati tena naṣṭaḥ. na	artha-antara-utpādād ity uktam. na hy atīśaya-
VN_01502	na hi svayaṃ svabhāvād a-cyutasya	artha-antara-utpāde 'nyathā-upalabdhiḥ,
SV_08908	arthaṃ bhinnam a-bhinnaṃ vā pṛcchann	artha-antara-upakṣepeṇa tatra kim iti dvi-mukha-
SV_02926	-grahaṇa-prasaṅgāt, sva-svāmitva-vat. tasmād	artha-antara-upādhi-vāde 'pi samānaḥ prasaṅgaḥ.
SV_04817	codanaṃ jāty-artha-prasādhanam ca parityajya	artha-antara-kalpanam kevalam an-artha-nirbandha

VN_00620	-kāriṇa eka-śabda-vācyā bhavantu, kim	artha-antara-kalpanayā. bahavo 'pi hy eka-artha-
SV_12325	viruddha-abhidhāyī dvayaṃ satyaṃ syāt. tatra	artha-antara-kalpane tad anyatra api tulyam ity
VN_01321	-bhāvābhyāṃ na dravyasya pariṇatīḥ. na hy	artha-antara-gatābhyāṃ nivṛtti-prādur-bhāvābhyāṃ
VN_03804	eva uktāni iti na prthag vācyāni syuḥ.	artha-antara-gamana-āder api hetor a-sāmarthya
VN_05910	paricchedād eva vikṣepaḥ syāt. tathā ca idam	artha-antara-gamana eva antar-bhaved a-samartha-
VN_03805	na hi samarthe hetau sādhye ca siddhe	'rtha-antara-gamanam kaścīd ārabhate '-samarthasya
VN_05418	-ādinā a-nāntariyaka-abhidhānam vādino	'rtha-antara-gamanam eva iti sa nigrāha-arhaḥ. na
VN_02017	ayuktatvāt. bhavaty eva nāṭaka-ādi-ghoṣaṇe	'rtha-antara-gamanāt parājaya iti cet, anyasya
V3_02806	-mātram sādhyam ākarṇaniyam vā. anyathā	artha-antara-gamanād avasādaḥ syāt. sa ca ayam
VN_02102	anyatra vā upanyāso vyākhyānam vā	artha-antara-gamanān nigrāhasthānam eva. tena
PV_02112	kāraṇam | anya-artha-āsakti-viguṇe jñāne 'n-	artha-antara-grahāt || śarīrāt sakṛd utpannā dhiḥ
SV_04617	pravṛttir balīvarda-doha-codanā-vat. na ca	artha-antara-codanena artha-antarasya lakṣaṇam.
SV_05322	kaścīd upakārako nāma, atiprasaṅgāt.	artha-antara-janane 'pi tasya kiṃ tena. tasya tad
SV_14208	269|| a-vināśāt (270a') kim ity artha-antarād	artha-antara-janmani kāṣṭham abhūtam nāma na
HB_00606	-mātra-anvayena para-mata-apekṣam. pare hy	artha-antara-nimittam a-tad-bhāva-mātra-anvayinam
SV_02017	-bhāva-niyamaḥ kaḥ parasya anyathā paraiḥ |	artha-antara-nimittē vā dharme vāsasi rāga-vat ||3
V2_08909	-bhāva-niyamaḥ kaḥ parasya anyathā paraiḥ |	artha-antara-nimittē vā dharme vāsasi rāga-vat ||6
SV_02123	iti tad-bhāva-hetor anaikāntikatvam. tan na	artha-antara-nimittō dharmo bhāve 'vaśyam-bhāvi
SV_02019	rāga-vat ||32|| ity antara-ślokaḥ. api ca,	artha-antara-nimittō hi dharmāḥ syād anya eva saḥ
V2_08912	iti saṅgraha-ślokaḥ. api ca	artha-antara-nimittō hi dharmāḥ syād anya eva saḥ
SV_06227	tasya vastunaḥ kaścīd bhāgo gamyate, śabda	'rtha-antara-nivṛtti-viśiṣṭān eva bhāvān āha ity-
SV_06305	tad-viśiṣṭo gata ity ucyate. na punar	artha-antara-nivṛttir viśeṣaṇa-bhūtā keṣāñcid
SV_00518	niśedhasya anupalabdhi-rūpatvāt. tatra apy	artha-antara-niśedhe kārya-kāraṇayor an-ubhayasya
V2_06011	niśedhasya anupalabdhi-rūpatvāt. tatra apy	artha-antara-niśedhe sādhye kārya-kāraṇayor an-
V2_06912	yathā-darśana-pratīter darśana-parāvṛttau ca	artha-antara-parigrahāt, kali-māry-ādi-śabdānām
V3_01505	dūṣaṇam api. tathāvidhasya ca dehasya ghaṭād	artha-antara-bhāva-an-abhyupagame sāmānyena api
V3_01506	api sādhanam na sambhavati, anyatara-	artha-antara-bhāva-abhāvāt. dvayor hi tathābhāva-
SV_14607	bhāvasya eva pratīteḥ. tathā ca anena	artha-antara-bhāva eva uktaḥ syāt. na tayoh
SV_14306	kāṣṭham kasmān na dr̥śyate ||270|| ko 'yam	artha-antara-bhāva-kāṣṭha-darśanayor virodhaḥ.
V3_01512	etad vacanam syāt, ghaṭasya ātmanā tad-bhāva-	artha-antara-bhāva-virodhāt. yadi dehād eva artha
V3_01802	artha-antara-bhūtasya upagame syād anyatara-	artha-antara-bhāvaḥ. etena iṣṭa-sādhyatva-
V3_01509	'n-ākāñkṣāyāṃ vā. ito 'pi na anyatara-	artha-antara-bhāvaḥ, ghaṭasya svato 'rtha-antara-
V3_01513	-artha-antara-bhāva-virodhāt. yadi dehād eva	artha-antara-bhāvaḥ syāt, sa eva tathā ucyeta.
V3_01607	artha-antara-bhūtam iti sāmānyena anyatara-	artha-antara-bhāvas tayor ekasya tathā-
V3_01509	anyatara-artha-antara-bhāvaḥ, ghaṭasya svato	'rtha-antara-bhāvasya an-abhyupagamād virodhāc ca
SV_14523	tattva-anything-vikalpas tulyaḥ. tadā kim	artha-antara-bhāve bhāvo na dr̥śyate, 'n-artha-
SV_01820	tathā hi yat kṛtakam tad anityam ity ukte 'n-	artha-antara-bhāve vyaktam ayam asya svabhāvas
PV_04037	vināśena tadvataḥ sādhanād dhvaneḥ || tathā	artha-antara-bhāve syāt tadvān kumbho 'py
SV_01906	idam eva hi kāraṇasya kāraṇatvam, yad	artha-antara-bhāve svabhāva-upadhānam. kāryasya
V3_01510	an-abhyupagamād virodhāc ca deha eva	artha-antara-bhūta iti sāmānyena vākya-artha-
V3_01711	na anyatarat sāmānyena artha-antara-bhūtam,	artha-antara-bhūta-dvaya-ayogāt. na vā kaścīd
V3_01712	-antara-bhūta-dvaya-ayogāt. na vā kaścīd	artha-antara-bhūtaḥ, dvayor ekasya apy an-
VN_01404	-ātmano 'tat-kāraṇatvāt, dharmasya dravyād	artha-antara-bhūtatvāt. artha-antaratve 'pi
V3_01711	api iti. tasmān na anyatarat sāmānyena	artha-antara-bhūtam, artha-antara-bhūta-dvaya-
V3_01606	aindriyam. tathā ghaṭa-śarīrayor anyatarad	artha-antara-bhūtam iti sāmānyena anyatara-artha-
V3_01801	tadvataḥ śabdasya sādhanāt. tathā kasyacid	artha-antara-bhūtasya upagame syād anyatara-artha
SV_03415	a-pratiṣṭhāir mithyā-vikalpaiḥ. yathā ca na	artha-antara-bhūta kriyā asti tat-samavāyo vā tat
SV_14404	na ato 'nyā vidyate gatīḥ ||273|| an-	artha-antara-bhūto vināśaḥ kāṣṭhāt. tad eva tad
SV_02116	iti kim anyayā. svabhāvena vā a-calasya	artha-antara-yoge 'pi tad-bhāva-an-upapatteḥ. sa
V2_09103	iti kim anyayā, svabhāvena vā a-calasya	artha-antara-yoge 'pi tad-bhāva-an-upapatteḥ. sa
SV_05203	tat-pratipattyā tadvati pratipattir na syād	artha-antara-vat. eka-vastu-sahāyāś ced vyaktayo
HB_02408	janyaḥ svabhāva iti sakṛd api tato na bhaved	artha-antara-vat. na api sāmāgrī tam janayed a-
SV_15508	-svabhāva-kṛtaḥ, puruṣa-upadeśa-apekṣānāt,	artha-antara-vad eva. na hi prakṛtyā prakāśanās
SV_15010	-śaktīś ca dūṣitā ||283|| ukto hi sambandha-	artha-antara-vāde 'neka-prakāro doṣaḥ. tena eva
SV_15504	-arthakā iti cet. eṣa puruṣa-vyāpāraḥ syāt.	artha-antara-vikalpa-vat. yathā a-tad-arthatve
NB_02043	saṅgraham upayānti. pāramparyeṇa	artha-antara-vidhi-pratiśedhābhyāṃ prayoga-bhede
HB_00213	śabde vā kṛtakatvasya. sa-dhūmam hi pradēśam	artha-antara-vivikta-rūpam asādhāraṇa-ātmanā
SV_07922	vyatireko viśeṣa-pratyayāś ca yathāsvam	artha-antara-vivekād iti. tasmād vyakti-vad
SV_06109	vṛkṣaḥ syāt, bhavatu nāma ghaṭa-ādi-śabdeṣv	artha-antara-vyavacchedaḥ, atha jñeya-ādi-padeṣu
SV_06302	-ādinā nirdiṣṭaḥ. sa hi tam bhedaṃ kathayann	artha-antara-vyavacchedam ākṣipan eva vartate,
SV_06226	-anya-vyāvṛttir niveśyata iti. sa eva ayam	artha-antara-vyāvṛttyā tasya vastunaḥ kaścīd
SV_08001	cet. na jātiḥ karma-saṃśrayāt ||157|| na hy	artha-antara-sambandhini jātir artha-antare
SV_03721	svabhāva iti na tu kham ity eva. khasya	artha-antara-sādhāraṇa-rūpa-a-parāmarśena kha-
SV_03717	ca niḥ-svabhāvavta-prasaṅgāt. tasya apy	artha-antara-svabhāvavte 'tiprasaṅgaḥ. tathā ca a
V2_05203	niścitatvam triṣv api rūpeṣu draṣṭavyam.	artha-antara-svabhāvayoh prabhava-tan-mātra-

PV_02095	kuto ' -bhinne ' -bhinna-arthatā iti cet || an-	artha-antara-hetutve 'py a-paryāyāḥ sita-ādiṣu |
SV_02102	abhyupagamyā tathā-abhidhānāt. nanv an-	artha-antara-hetutve 'pi bhāva-kāle 'nityatā-a-
V2_09005	abhyupagamyā tathā-abhidhānāt. nanv an-	artha-antara-hetutve 'pi bhāva-kāle 'nityatā-a-
SV_07625	eva aparatra bhāvāt. api ca ayam sāmānyam	artha-antaram kalpayan sva-āśraya-mātra-gaṭam vā
SV_11320	yogyatā, kārya-karaṇa-yogyatā-vat. sā ced	artha-antaram kiṃ śabdasya iti sambandho vācyaḥ.
VN_03015	-vyatiriktaṃ, na upalabhyate ca rūpa-ādibhyo	'rtha-antaram dravyam ity ukte 'pi gamyata eva
VN_01320	-bhedaṃ dharma-antaram bhavati. atha dravyād	artha-antaram dharmāḥ, tadā tasya nivṛtti-prādur-
VN_04014	iti prastutya nāma-ādini vyācāṣṭe, idam	artha-antaram nāma nigrahassthānam abhyupagata-
VN_05416	tathā astv iti cet, syād etat, uktam etad	artha-antaram nigrahassthānam iti. tatra sādhanē
SV_09108	kasyacid asato niṣedhaḥ, an-uṣṇam sad eva	artha-antaram niṣidhyata iti. katham idānīm sad
PV_03307	|| sā ca tasya ātma-bhūtā eva tena na	artha-antaram phalam | dadhānam tac ca tām ātmany
V1_03206	||35|| sā ca tasya ātma-bhūtā eva tena na	artha-antaram phalam | dadhānam tac ca tām ātmany
PV_02095	ādiṣu | saṅkhyā-ādi-yoginaḥ śabdās tatra apy	artha-antaram yadi || guṇa-dravya-a-viśeṣaḥ syād
SV_13503	na. varṇānām ānupūrvyā a-bhedāt. na iyam	artha-antaram varṇebhyaḥ. dṛṣyāyām vibhāga-
SV_12714	api syāt. tasmān na vākyam nāma kiñcid	artha-antaram varṇebhyo yasya apauruṣeyatvaṃ
PV_02161	iva ced vinirbhāgo na vastunaḥ || śaktir	artha-antaram vastu naśyen na āśritam āśraye |
VN_01315	tat tad eva avasthitam dravyam syāt, tato	'rtha-antaram vā anya-vikalpa-abhāvāt. yadi tat
SV_12716	api prathama-pakṣe pratyuktam. api ca, astv	artha-antaram vākyam. tad aneka-avayava-ātmakam
SV_04005	na, yasmā jñānād a-vyatiriktaṃ ca katham	artha-antaram vrajet ||71|| jñānasya rūpaṃ katham
VN_00913	ko 'tiśayaḥ pūrvakād asya. na hi svabhāvād	artha-antaram sāmartyam, tasya upalabdhi-lakṣaṇa
V2_08404	-rūpānām saha-bhāva-niyama-abhāvāt. yady	artha-antaram hetuḥ, katham tarhi idānīm sa tasya
SV_02121	ekāntatā kutaḥ ||33|| sa hi niṣpanne bhāve	'rtha-antarataḥ paścād bhavan katham tasya hetuḥ
V2_09108	ekāntatā kutaḥ ||64|| sa hi niṣpanne bhāve	'rtha-antarataḥ paścād bhavan katham tasya hetuḥ
SV_15604	kiñcit. tat-kramo mantra iti cet. kramasya	artha-antaratvam ca pūrvam eva nirākṛtam | (293ab)
SV_11916	antare 'py a-viśeṣāt tulyā syāt pratipattiḥ.	artha-antaratvam api kramasya niṣeṣyamaḥ. tad
SV_13006	jñāna-janana-sāmartyasya tad-ātmakatvāt.	artha-antaratvasya ca prāg eva niṣiddhatvāt. na
V3_05403	vā, tato jñāna-janana-sāmartyasya an-	artha-antaratvāt, artha-antaratve ca doṣāt. na ca
V2_06902	-vyatikrame ca niyama-ayogāt. śakteś ca an-	artha-antaratvāt sa eva svabhāva-niyamaḥ. artha-
V3_10901	sandeha-hetutvam unneyam. rāga-ādinām apy	artha-antaratvād a-gatir vacanād anumāna-lakṣaṇād
V3_11409	eka-kāla-aneka-upakāra-sādhanam. upakārasya	artha-antaratve '-tad-upakāra-ādayo 'py uktāḥ. an
SV_15610	na artha-an-arthau. kiṃ ca kramasya	artha-antaratve 'n-artha-antaratve vā varṇa-
V3_08609	-viśeṣa-pratilambho yuktaḥ. upakārasya	artha-antaratve 'py uktam. na vai tata ātma-
SV_14524	kim artha-antara-bhāve bhāvo na dṛṣyate, 'n-	artha-antaratve 'pi tad eva tad bhavati. tan na
SV_14409	'rtha-antaram āhosvit tad eva iti. tad-	artha-antaratve 'pi tasya iti punar upakāratva-
VN_01406	dharmasya dravyād artha-antara-bhūtāt.	artha-antaratve 'pi dharmā-kāraṇatve dharmā-
V3_08801	janakatvād iti cet, sthiter artha-antara-an-	artha-antaratve upakāreṇa vyākhyāte. pāta-
V3_05403	-janana-sāmartyasya an-artha-antaratvāt,	artha-antaratve ca doṣāt. na ca asya prayatna-an-
SV_11709	ca janakatvāt. tasya ca tad-ātmakatvāt.	artha-antaratve ca bhāva-an-upakāra-prasaṅgāt
V2_06903	an-artha-antaratvāt sa eva svabhāva-niyamaḥ.	artha-antaratve tato 'rtheṣu jñāna-utpattir iti
SV_07116	artha-antaram eva yaḥ sthāpayitrā kriyeta.	artha-antaratve tatra eva asya upayoga iti kaḥ
V3_08804	artha-antaram eva, yaḥ sthāpayitrā kriyate.	artha-antaratve tatra eva upayoga iti kaḥ patataḥ
SV_13122	apekṣyata ity uktam etat. tad-upakārasya ca	artha-antaratve tasya iti sambandha-abhāva-ādayo
V3_05306	apekṣyata ity ukta-prāyam. tad-upakārasya ca	artha-antaratve tasya iti sambandha-abhāva-ādayo
V1_04204	vat. tato 'pi na tad artha-antare yuktaṃ. an-	artha-antaratve tu nila-āder anubhavāt tad-ātma-
SV_15610	-arthau. kiṃ ca kramasya artha-antaratve 'n-	artha-antaratve vā varṇa-ātmanas tat-krama-ātmano
SV_11914	vācakā varṇā iti cet. na, kramasya an-	artha-antaratvena a-bhedakatvāt. tad-rūpasya krama
SV_14216	vināśaḥ, atiprasaṅgāt. viśeṣa-abhāvāt tasya	artha-antaratvena vastu-bhūtasya tad-anyebhyaḥ.
SV_14205	vināśo 'gni-janmā kiṃ kṣāṭham eva, āhosvid	artha-antaram. agner artha-antara-utpattau bhavet
SV_08518	na syāt sāmānya-bheda-dhīḥ ||168|| tad idam	artha-antaram an-āyattam a-janyatvād asya idaṃ
V1_00803	na api tad-balena udiyamānaṃ vijñānam	artha-antaram anusartuṃ yuktaṃ rasa-ādi-jñāna-vat.
SV_03422	a-svātantrya-ādi-doṣair upadrūyate. na ca	artha-antaram anyasmād vyāvṛttir vyāvṛttād dvayor
SV_02503	tac ca ātmani vyavasthitam a-miśram eva.	artha-antaram apy aneka-sambandhe 'pi na tat
SV_13316	svabhāvā eva punaḥ pratyaḥ katham kalakale	'rtha-antaram ārabheran. na hi kāraṇa-a-bhede
SV_14409	avaśyam ayam vikalpo 'nveti, sa kim upakāro	'rtha-antaram āhosvit tad eva iti. tad-artha-
VN_01505	eva nir-vivekam avasthā, na api dravyād	artha-antaram iti. uktam idam, na punar yuktaṃ,
SV_03301	saṅketa-bhede vyatirikta-arthā vibhaktir	artha-antaram iva a-darśayantī pratibhāty an-
SV_14516	-pratiśedha-artham tat-svabhāva-jñāpanena	artha-antaram iva dharmiṇo dharmam cetasā
SV_03421	iti tad apy anena prativyūḍham. tatra hy	artha-antaram upādāya anyatra vartamāno dhvanir a
SV_02113	kārya-darśanāt tat-pratipatti-vat. anyathā	artha-antaram eva anityatā syāt. anya-nimittatve
V2_09101	vyavasthāpyata ity apy uktam. anyathā	artha-antaram eva anityatā syād anya-nimittatve
V1_02702	-śloka. ayo-golake 'pi vahni-sambandhād	artha-antaram eva tat tathā-utpannam ekaṃ dṛṣyate,
SV_03410	samayena. na punas tathā-abhidhāna-mātreṇa	artha-antaram eva tad bhavati. tathābhūtasya eva
SV_15006	-pratipatty-āśrayo jaiminīyair varṇyate, sā	artha-antaram eva na bhavati. tathā hi yogyatā
V1_02007	atipātāc ca na asatām grahaṇam. tasmād	artha-antaram eva pratyaḥ-viśeṣa-utpatter manaḥ
V3_08803	sa hi tasya pāta-pratibandho na	artha-antaram eva, yaḥ sthāpayitrā kriyate. artha

SV_07115	na paryanuyuñjita. sa hi pāta-pratibandho na	artha-antaram eva yaḥ sthāpayitrā kriyeta. artha-
V1_04001	dhiyoḥ | (54ab) na hi bhinna-avabhāsivte 'py	artha-antaram eva rūpaṃ nilasya anubhavāt tayoh
SV_13501	cen na varṇānām a-bhedataḥ | (259ab) na	artha-antaram eva śabda-rūpaṃ vākyam apauruṣeyam.
SV_11828	'-śliṣṭeṣu padārtheṣu sambhavati. na ca	artha-antaram eṣaṃ sambandhaḥ. yasmāt sad-dravyaṃ
VN_01414	-vivekaṃ dravyam eva dharmāḥ, na api dravyād	artha-antaram, kiṃ tarhi dravyasya sanniveśo
VN_00901	paṭe drśyata iti sattā-bhedaḥ. sidhyaty evam	artha-antaram, tathā apy avayavī na sidhyati.
SV_15008	eva bhāvānām ity āveditaṃ prak. astu vā	artha-antaram. tathā api sambandha-doṣaiḥ prāg
VN_01416	muṣṭiḥ, prasāritānām a-muṣṭivāt, na apy	artha-antaram, pṛthak-svabhāvena anupalabdher iti
VN_04009	prakṛtād arthād a-pratibaddha-artham	artha-antaram. yathokta-lakṣaṇe pakṣa-pratipakṣa-
VN_03013	-hetvor virodho bhavati, yathā rūpa-ādibhyo	'rtha-antarasya anupalabdhīḥ tad guṇa-vyatiriktaṃ,
VN_03016	eva sādhyā-sādhanayor virodhaḥ; kathaṃ tato	'rtha-antarasya anupalabdhis tad-vyatiṛekāś ca
VN_02913	dravyam iti pratijñā, rūpa-ādibhyo	'rtha-antarasya anupalabdher iti hetuḥ, so 'yaṃ
HB_00502	tasya siddhiḥ. kārya-kāraṇa-bhāva eva hy	artha-antarasya evaṃ syāt – yatra dhūmaḥ, tatra
NB_03079	vacana-ādeś ca kārya-kāraṇa-bhāva-asiddheḥ.	artha-antarasya ca a-kāraṇasya nivṛttau na vacana
SV_03716	na api vibhūtvā-ādayo guṇās tathā ucyante,	artha-antarasya tat-svabhāvatva-ayogāt, teṣāṃ ca
SV_01804	saty eva bhāvād iti dṛṣṭāntena pradarśyate	'rtha-antarasya. tathā prasiddhe tad-bhāve hetu-
V2_10012	hetu-bhāvo vā tasmin saty eva bhāvād ity	artha-antarasya. tathā prasiddhe tad-bhāve hetu-
SV_01903	yena dhūme 'vaśyam agnir bhavati. anyathā	artha-antarasya tad-anubandha-niyama-abhāvāt
VN_00416	a-samarthite tasmin kāryatva-asiddher	artha-antarasya tad-bhāva-a-pratibaddha-
PV_04247	dṛṣṭir a-dṛṣṭiś ca kārya-kāraṇatā hi te ||	artha-antarasya tad-bhāve 'bhāvo niyamato 'gatiḥ
VN_01322	-antara-gatābhyāṃ nivṛtti-prādur-bhāvābhyāṃ	artha-antarasya pariṇatiḥ, caitanye 'pi prasaṅgāt.
SV_04617	doha-codanā-vat. na ca artha-antara-codanena	artha-antarasya lakṣaṇam. na hi sambandhe saty
V3_11611	-vyatiṛeka-asiddhes tatra prāṇa-ādinām api.	artha-antarād a-kārya-bhūtād asiddheś ca. na hi
SV_14208	darśanam ||269|| a-vināśāt (270a) kim ity	artha-antarād artha-antara-janmani kāṣṭham
SV_02117	-yoge 'pi tad-bhāva-an-upapatteḥ. sa ca	artha-antarād bhavann anityatā anyo vā dharmo
V2_09104	-yoge 'pi tad-bhāva-an-upapatteḥ. sa ca	artha-antarād bhavann anityatā anyo vā dharmo
SV_05512	-vādino 'pi viśeṣa-vat tasya a-vyatiṛekād	artha-antare '-vṛttir iti bhedān na a-bhinna-
SV_03301	artha-antaram iva a-darśayanti pratibhāty an-	artha-antare 'pi tathā prayoga-darśana-abhyāsāt.
SV_11405	tena girām eka-artha-niyame na syād	artha-antare gatiḥ | (228ab) na hi tena
PV_03532	-hetutā | cetaso grāhyatā sā eva tato na	artha-antare gatiḥ || nānā-eka-śakty-abhāve 'pi
HB_02311	yat sat tat kṣaṇikam eva iti vyāpti-siddhiḥ.	artha-antare gamye kāryaṃ hetur avyabhicārāt.
V3_01207	iti vyavasthā-mātraṃ bhidyate, na arthaḥ.	artha-antare ca prakṛtād viśeṣe sādhye kas tayoh
V2_08402	parityajya katham anyatra bhaved iti.	artha-antare tu gamye kāryaṃ hetuḥ, avyabhicārāt.
SV_08001	||157|| na hy artha-antara-sambandhinī jātir	artha-antare pratyaya-hetur gotvam iva karka-
V1_04204	kasyacid ātma-saṃvedana-vat. tato 'pi na tad	artha-antare yuktam. an-artha-antaratve tu nīla-
VN_06004	pratipattyā vikṣepa-pratipattir apratibhāyām	artha-antare vā antar-bhavati. nanu na avaśyaṃ
SV_08313	| (165ab) na hi tasya a-bhinna-svabhāvasya	artha-antare viśeṣo 'sti. viśeṣo '-bheda-hāneḥ. sa
PV_03330	tathā dhīr ātma-vedinī || tasyāś ca	artha-antare vedye dur-ghaṭau vedya-vedakau | a-
SV_11610	) atha mā bhūn naṣṭa-sambandhasya śabdasya	artha-antare vaiguṇyam arthānām ca a-vācyatā ity
SV_14308	tena an-āvaraṇaṃ yataḥ | (271ab) yadi tena	artha-antareṇa pariḡhītam iti kāṣṭham na drśyeta,
SV_11908	śleṣayet. tad ayam atiprasaṅgo yady arthāv	artha-antareṇa śliṣyato viśeṣa-abhāvāt. kiṃ ca,
VN_03807	-pravṛtter iti. pakṣa-pratiśedhe pratijñāta-	artha-apanayanam pratijñā-sannyāsaḥ. yaḥ
V3_13606	iti pratijñā-virodho nāma pratijñā-doṣaḥ,	artha-apahnavē śabda-prayoga-a-sambhavāt.
SV_10620	tad-abhāve tad-ayogāt. api ca, śabda-	artha-apahnavē sādhye dharmā-ādharma-nirākṛteḥ |
V1_00906	ekatra kriyā-a-kriye syātām. tena syād	artha-apāye 'pi netra-dhīḥ ||6|| arthasya sāksād
PV_03244	viśayaṃ na andha-dṛk tataḥ || svārtha-anvaya-	artha-apekṣā eva hetur indriya-jā matiḥ | tato
NB_02048	-lakṣaṇā saṃśaya-hetuḥ. pramāṇa-nivṛttāv apy	artha-abhāva-asiddher iti. tri-rūpa-liṅga-
V2_07214	saṃśayaḥ. tasmān na āgamasya api nivṛttir	artha-abhāvaṃ gamayati. pratyakṣa-nivṛttir eva
SV_17425	sambandha-anuḡaṇa-upāya-puruṣa-	artha-abhidhānāni ca śāstra-dharmān a-pradarśya
SV_03227	prakāśayanti. tena gaur gotvam ity eka-	artha-abhidhāne 'pi kasyacid viśeṣasya pratyāyana
PV_02099	sarveṣāṃ ākṣepād dharmi-vācinī | khyātā eka-	artha-abhidhāne 'pi tathā vihita-saṃsthiḥ ||
V2_06705	a-vitathaṃ syāt. na, tasya ayogād	artha-abhidhāne puruṣa-upadeśa-apekṣatvāc ca.
SV_10807	āha. tac ca sambaddha-anuḡaṇa-upāyaṃ puruṣa-	artha-abhidhāyakam | pariḡkṣā-adhikṛtaṃ vākyam ato
SV_10814	upasaṃhāra-vac chakya-upāyaṃ puruṣa-	artha-abhidhāyī ca śāstraṃ pariḡkṣyeta anyatra
PV_03376	abhisambandhe pratisandhir na yujyate | eka-	artha-abhiniveśa-ātmā pravakṛ-śrotṛ-cetasoh ||
PV_03007	dhiyo gatāḥ || keśa-ādayo na sāmānyam an-	artha-abhiniveśataḥ | jñeyatvena grahād doṣo na
V1_00812	-yojanā sambhavati, śabda-antara iva. na ca	artha-abhipāta-kṛte 'saty āntare vikāre śabda-
V1_00908	asya an-upakāriṇo buddhir bhāvam apekṣeta.	artha-abhipāta-kṛte ca buddhi-janmany abhilāpa-
PV_03117	tataḥ || tasmād an-artha-āskandinyo '-bhinna-	artha-abhimateṣv api | śabdeṣu vācyā-bhedinyo
V1_01505	apy anyaḥ kaścid iha anuṣaṅgī ity abhāva eva	artha-abhilāpa-anukāriṇo 'nubhava-ātmāno
SP_00010	syāt kathaṃ ca upakaroty asan || yady eka-	artha-abhisambandhāt kārya-kāraṇatā tayoh |
SV_11409	kṛta-samayaḥ sarvaḥ sarvasya dīpakāḥ. aneka-	artha-abhisambandhe viruddha-vyakti-sambhavaḥ ||22
SV_04319	teṣāṃ prakṛti-bhedād yathā-vastu śabda-	artha-abhyupagame sāmānādhikarānya-ayogāt, tad-
PV_04132	-ābhāsasya a-dṛṣṭer buddhi-janmanaḥ | tad-	artha-artha-uktir asya eva kṣepe 'dhyakṣeṇa
PV_03506	sambhavo yataḥ | lakṣyate pratibhāso vā na	artha-artha-jñānayoḥ pṛthak || na hy artha-ābhāsi

PV_03508	bhedena yau samvittau na lakṣitau |	artha-artha-pratyayau paścāt smaryete tau pṛthak
PV_03509	pṛthak katham || krameṇa anubhava-utpāde 'py	artha-artha-manasor ayam | pratibhāsasya nānātva-
PV_03418	yadi || na eṣā api kalpanā jñāne jñānam tv	artha-avabhāsataḥ | taṃ vyanakti iti kathyeta tad
PV_03131	-bhedo hi padārthānām viśeṣakaḥ || cakṣuṣo	'rtha-avabhāse 'pi yaṃ paro 'sya iti śamsati | sa
PV_03452	iti proktaṃ na ca tad-vastu kiñcana | tasmād	artha-avabhāso 'sau na anyas tasyā dhiyas tataḥ ||
V2_04912	para-āṅgāt pratītiḥ, tasya a-sāmarthyāt.	artha-avisamvādas tu dvayor api tulya iti vastu-
SV_10914	sa upāyasya prasiddhitaḥ | pradhāna-	artha-avisamvādād anumānam paratra vā ||217||
SV_10911	na śabda-vad abhiprāyam nivedayaty eva ity	artha-avisamvādād anumānam api. atha vā anyathā
V1_00604	-dhetutve samam dvayam ||3|| pratyakṣam apy	artha-avisamvādād eva pramānam. sa ca avisamvādas
SV_00307	pramānam pratyakṣa-vat. pratyakṣasya api hy	artha-avyabhicāra eva prāmānyam, tad-abhāve
V1_00606	vā bhāve niyamena tat-samvāda-ayogāt. na	artha-avyabhicārād artha-samvādanam pratyakṣasya,
VN_00417	bhāve tad-bhāva-niyama-abhāvād ārabdha-	artha-asiddheḥ, vastutaḥ kāryasya apy upādāne tad-
PV_03203	anyac citraṃ citraṃ yad ikṣase || tulya-	artha-ākāra-kālatvena upalakṣitayor dhiyoḥ | nānā
PV_03373	jñānam tasyāś ca anubhavād bhavaḥ | sa ca	artha-ākāra-rahitaḥ sā idānīm tadvatī katham ||
PV_03370	tad-amṣena tad-abhāve na tad bhavet || an-	artha-ākāra-śānkā syād apy arthavati cetasi |
SV_04218	-bheda-paramārtha-samāna-ākāram, tatra yo	'rtha-ākāraḥ pratibhāti bāhya iva eka iva an-
V1_01603	-janmā buddhiṃ gamayet, pratibandha-abhāvāt.	artha-ātmanas ca sādharmaṇatvād anya-buddher apy
V1_01602	so 'py asiddha eva. na vyaktir buddhir	artha-ātmā iti cet, sa kim a-buddhi-janmā buddhiṃ
PV_03348	|| ity artha-samvit sā eva iṣṭā yato	'rtha-ātmā na dṛśyate | tasyā buddhi-niveśy-
PV_03347	apekṣyate || yasmād yathā nivṛṣṭo 'sāv	artha-ātmā pratyaye tathā | niścīyate nivṛṣṭo
PV_03165	artha-pratibimbakam | śabdāt tad api na	artha-ātmā bhrāntiḥ sā vāsanā-udbhavā || tasya
SV_02604	syād yaḥ pramānaiḥ parīkṣyate ||43|| eko hy	artha-ātmā. sa pratyakṣaḥ, asiddhe dharminī
PV_03267	-ātmanas ca eṣām arthebhyo janma kevalam ||	artha-ātmā sva-ātma-bhūto hi teṣāṃ tair
SV_06123	paṃśunā vā anyena vā yena kenacid ānītena	artha ānaya ity eva syād an-ākṣipta-kāraṇa-
PV_03346	yathā tathā eva artha-viniścayaḥ || tadā	artha-abhāsataḥ eva asya pramānam na tu sann api |
PV_03507	vā na artha-artha-jñānayoḥ pṛthak || na hy	artha-abhāsi ca jñānam artho bāhyaś ca kevalaḥ |
SV_11428	dhvanayo 'janmāno vā vivakṣā-vyaṅgyāḥ, na	artha-āyattāḥ. tataḥ katham idānīm tat-
V1_01810	abhilāṣeṇa vyavahāraḥ pravartate ||18||	artha-ālocana-mātre 'pi pratyakṣe 'nubhava-
V1_03211	| ity antara-ślokaḥ. etena indriya-sannikarṣa-	artha-ālocana-viśeṣaṇa-jñānāni pratyuktāni, tataḥ
V1_03301	na artha-ālocanam, a-tādrūpye tasya eva tad-	artha-ālocanatva-asiddheḥ. tathā viśeṣaṇa-jñānam,
V1_03215	bhedakāni, sarva-jñāna-hetutvāt. na	artha-ālocanam, a-tādrūpye tasya eva tad-artha-
PV_03060	|| tasya a-dṛṣṭa-ātma-rūpasya gater anyo	'rtha-āśrayaḥ | tad-āśrayeṇa sambandhī yadi syād
SV_00302	artha 'pi, vikalpa-bhedānām svatantrānām an-	artha-āśrayatvāt. tat-kalpita-viśayād artha-
V2_05702	artha 'pi, vikalpa-bhedānām svatantrānām an-	artha-āśrayatvāt. tat-kalpita-viśayād artha-
V2_07109	kiṃ na yuktyā na bādhitam ||43|| āgama-	artha-āśrayā yuktir atyakṣeṣu na ca itarā | tad-
PV_03250	parasya api te svarūpaṃ katham viduḥ | eka-	artha-āśrayiṇā vedyā vijñānena iti kecana || tad-
PV_03392	janma-agner dhūmāt siddhir iti idrṣī | bāhya-	artha-āśrayiṇī yā api kāraka-jñāpaka-sthitiḥ ||
PV_03400	arthāc cet tasya na asti tad-abhataḥ ||	artha-āśrayeṇa udbhavatas tad-rūpam anukruvataḥ |
PV_02112	śakti-niyamād ekam ekasya kāraṇam | anya-	artha-āśakti-vigṇe jñāne 'n-artha-antara-grahāt |
PV_03519	-dhiyo na hi dhiḥ prāg dhiyā vinā | anya-	artha-āśakti-vigṇe jñāne jñāna-udaya-a-gateḥ ||
PV_03117	nityam viśvam idaṃ tataḥ || tasmād an-	artha-āskandinyo 'bhinna-artha-abhimateṣv api |
SV_16710	iti śrutau | khādec chva-māmsam ity eṣa na	artha ity atra kā pramā ||318|| kvacid apy arthe
V2_07009	iti śrutau | khādec chva-māmsam ity eṣa na	artha ity atra kā pramā ||36|| prasiddho loka-
VN_01603	jāyeta. na ca sarvathā sataḥ kaścij janma-	artha ity uktam. asato 'pi kāryasya kāraṇād
V3_02404	kañcana puṣṇāti. śāstreṣv icchayā pravṛtity-	artha iti cet, kutaḥ punar iyaṃ śānkā, yena tad-
HB_01402	-viśeṣeṣu pratyayeṣu parasparaṃ kaḥ sahakāra-	artha iti cet, na vai sarvatra atīśaya-utpādanam
PV_03245	katham sva-jñāna-kālikaḥ | sahakāri bhaved	artha iti ced akṣa-cetasāḥ || asataḥ prāg a-
SV_06209	a-nirdiṣṭa-prayogaṃ tu jñeya-śabdasya ko	'rtha iti praśne na kaścīd arthaḥ, tataḥ kvacid a
VN_03203	hi virodhaḥ syāt. na ca svalakṣaṇam śabda-	artha iti. yaḥ punaḥ pratijñayā bādhanād dhetu-
VN_01704	atha vā sādhyate tena pareṣām a-pratīto	'rtha iti sādhanam tri-rūpa-hetu-vacana-samudāyaḥ.
V3_13707	-śakya-nirdeśa iti na nirdiśyate. yukto 'yam	artha iti sūtram a-mogha-nīter draṣṭur mayā
PV_04029	-iṣṭa-svayaṃ-padaīḥ || asiddha-a-sādhanā-	artha-ukta-vādy-abhyupagata-grahaḥ | an-ukto 'pi
V3_01107	nipāta-iṣṭa-svayaṃ-padaīḥ, asiddha-a-sādhanā-	artha-ukta-vādy-abhyupagama-grahaḥ ||6||
V3_04002	yathā - a-śrāvaṇaḥ śabda iti. tad-arthā ca	artha-uktiḥ. tad eva rūpaṃ tatra arthaḥ ṣeṣam
PV_04132	a-dṛṣṭer buddhi-janmanah | tad-artha-	artha-uktir asya eva kṣepe 'dhyakṣeṇa bādhanam ||
VN_02707	ity āha. tad-arthaḥ pūrva-ukta-sādhyā-siddhy-	artha uttara-pratijñā-nirdeśas tad-artha-nirdeśaḥ.
V1_00104	upāsita-loka-bhartari kṛtā sv-alpā apy an-	artha-udayā sammohād avadhīranā iti kṛpayā tan-
SV_05314	ca na | (106ab) bhinnānām hy arthānām eka-	artha-upakriyā virodhīni iti sarvo 'yam ārambhaḥ.
VN_03207	yena virodhaḥ syāt, kiṃ tarhi pratipādita-	artha-upadarśanena upasamhāra-vacanam. etasmāt.
SV_15915	vikalpa-vāsanā-prabodhād anapekṣita-bāhya-	artha-upanidhayo bhavanti. bāhya-apāya-an-āgame
SV_15522	samayo yathā mat-praṇitam etad abhimata-	artha-upanibandhanam vākyam evaṃ niyuñjanam anena
SV_10917	satyānām vaksyamāna-nityā. tasya asya puruṣa-	artha-upayogino 'bhīyoga-arthasya avisamvādād
V1_00809	vā gṛhṇīyāt. api ca	artha-upayoge 'pi punaḥ smṛtaṃ śabda-anuyojanam |
V1_00814	-prasaṅgāt. tataḥ smṛtyā vyavadhānān na	artha-upayogo 'nantara-vyāpāra-phalaḥ syāt. ataś
V1_02607	evam utsannā sarva-vastuḥ ||25|| sarva-	artha-upalambheṣu śamsarga-śānkayā ekatva-an-

SV_10809
SV_04403
VN_04912
SV_07612
V3_07309
VN_02315
V3_13609
V3_10503
V3_10504
HB_02909
V3_09802
SV_02416
SV_02526
SV_09304
SV_12209
SV_10623
SV_10713
V3_07005
SV_11323
VN_04518
VN_04604
SV_09901
SV_04301
V3_00902
HB_01403
PV_03050
SV_13921
PV_03291
SV_16928
SV_17008
SV_05002
VN_00621
PV_03090
PV_03381
SV_01913
V1_03113
HB_00714
SV_11220
V3_01503
SV_17016
V2_07102
PV_04015
V3_00811
HB_00201
SV_16819
SV_00206
V3_04311
PV_02223
SV_15115
SV_06524
PV_03352
V1_03711
PV_04013
V3_00105
V3_02811
PV_02105
PV_03199
SV_05819
PV_03370
PV_03261
SV_04217
V1_00806
PV_03287
SV_05501
SV_05007

param ||214|| sambandho vākyaṅam eka-
-antara-sākāṅkṣa-buddhi-grāhyam bhinna-śabda-
śabdam prayunkte, sa nigraham arhet. na
-vyavacchedena vikalpa-vijñāna-pratibhāsiny
na sambhavati. tad ime nir-viśeṣaṅgāḥ. teṣv
iti hetor dharmi-viśeṣatvāt pratijñā-
śabdaḥ prayatnānantarīyakatvād iti pratijñā-
ity eṣa katham na pratijñā-
sādhyā-dharmināḥ sādhanatve pratijñā-
tasya ca anyatra an-anvayāt. pratijñā-
-diśam tv ācāryaḥ prāha. yaḥ punaḥ pratijñā-
sa eva anityo bheda-abhāvāt. pratijñā-
na eka-arthāḥ sarva-śabdāḥ. tan na pratijñā-
na sādhyā-sādhanā-samsargaḥ. tau na pratijñā-
arthe sambhavāt sa pathika-agnir anyo vā
dharmaś ca kevalaḥ ||209|| yadi hi śabda-
-vādinā ||212|| kalpanā-viśayatvāc chabda-
tasya ko 'rthaḥ. kalpanā-viśayatvāc chabda-
-asiddheḥ. yogyatāyām ca svato yogyatve
apaśabdaś cec chabde pratītiṃ janayet,
eva tu janayet. samaya-vaśād vartamāno
aṅkura-hetuḥ. anyas tu pūrvaḥ pariṅgamas tad-
asatām api tathā buddhyā upadarśanān mithyā-
na asti svataḥ sādhanā-samsthitiḥ ||4||
atiśaya-utpādanam saha-kriyā, kiṃ tarhy eka-
chabda-rūpād anyan na dr̥śyate || jñāna-mātra-
-prasaṅgāt. tasmād ayaṃ kāraṇa-abhimato
bhrānti-kāraṇam || yathā eva iyaṃ parokṣa-
nāma iti loka-vādaḥ. tam an-ādṛṣṭya anyām eva
-parijñānāt. pradeśa-antareṣv api tathāvidha-
'yukta iti cet. ta eva bhāvās tad-eka-
artha-antara-kalpanayā. bahavo 'pi hy eka-
niśedhas tena sarvathā || etena tad-viruddha-
| dvitīyasya tṛtīyena jñānena hi vivicyate ||
kiṃ na bhaved iti. nanu ca nitya-anitya-
-nibandhana-abhāvāt. asty anubhava-viśeṣo
api pratipadya paraṃ pratipādayann a-pūrvam
hi śabdāḥ prakṛtyā arthavantaḥ. samayāt tato
iyaṃ rāja-kula-sthitiḥ. tasmād yāvatiṃ
pramāṇam sa ca na iṣyate | tataś ca bhūyo
pramāṇam sa ca na iṣyate | tataś ca bhūyo
-bhāvāt kalpitā vyabhicāriṇaḥ || arthād
an-utpatteḥ. sāksāt tāvat – arthād
-niyama-artham āśaṅkyeta. tat-sāmarthyād
bodhayed ity asti pauruṣeṅyānam śabdānām
sādhyā-abhāve 'sattva-vacana-vat. sāmarthyād
sa pakṣa-vacanena samāhitaḥ. sāmarthyād
yaḥ kramāḥ | na hi sneha-guṇāt snehaḥ kiṃ tv
gocarāḥ | jāyante buddhayaś tatra kevalam na
kutaḥ | anvaya-vyatirekau vā na ekasya eka-
tasya artha-rūpaṃ muktva avabhāsinaḥ |
tasya artha-rūpaṃ muktva avabhāsinaḥ |
-sambandhād eka-abhāve 'nya-hānaye || tad-
kāraṇe kārya-upacārāt. atra sva-dr̥ṣṭa-
'bhyupagamo hetum apekṣate. pratyakṣe
-viśeṣāt kramād api | na eka-prāṇe 'py aneka-
-ābhāsāḥ kramavatyo 'parāś ca kim | sarva-
pravartanāt. a-vṛkṣa-vyatirekeṇa vṛkṣa-
-śāṅkā syād apy arthavati cetasi | atīta-
antar-aṅge 'rthe śakte dhīr bāhya-darśanī |
a-bhinna-kārya-padārtha-prasūter a-bhinna-
vikalpa-vāsana-utthāpitam a-niyata-indriya-
jaṃ pratyakṣam iṣṭam śeṣā upaplavāḥ || śabda-
atiprasaṅgāc ca. tasmān na iyaṃ bhinna-
asti yat tathā pratīyeta. sattve vā sad-

artha-upasamhāra-upakāraḥ. na daśa-dāḍima-ādi-
artha-upasamhāre 'py a-bhinnaṃ buddhau pratibhāti
artha-upasamhitasya abhidhātā ity a-samikṣita-
artha-upādāna-bala-prabhava-vikalpa-samutthitāḥ
artha-upādānatva-sādhanam artha-sattā-mātra-
artha-eka-deśa ity asiddha-udbhāvanam, sarvāṇi
artha-eka-deśa iti, na hy evam-ādini yathokta-
artha-eka-deśaḥ. tasya eva a-bhinna-vyāvṛtti-
artha-eka-deśatvam uktam. viśeṣam punaḥ sādhyā-
artha-eka-deśatvāc ca a-liṅgatvam. na ca yatra
artha-eka-deśo 'siddha ucyate, yathā – anityaḥ
artha-eka-deśo hetuḥ syāt. na eṣa doṣaḥ. yasmāt
artha-eka-deśo hetur iti. katham punar etad
artha-eka-deśo hetur iti. sa ca ayaṃ hetutvena
artha-eka-pratiniyato na syād ity āśaṅkyate
artha eva apohyeta pradhāna-śabda-vācyasya
artha eva kalpitaḥ. tasya vastv-āśraya-
artha eva kalpitaḥ. tasya vastv-āśraya-
'rtha eva kiṃ na iṣyate. samayaś tarhi katham
artha eva kiṃ na janayati. na hy etasya arthāt
'rtha eva kiṃ na pravartate. evam hi pratipatti-
artha eva. na ca tāṃ tatra kaścit pratibandham
artha eva sāmānya-sāmānādhikarāṇya-vyavahāraḥ
artha eva hy artham gamayati, nāntarīyakatvāt. na
artha-kāraṇam api yad bahūnām, yathā antyasya
artha-kāraṇe 'py a-yogyam ata eva tat | tad a-
'rtha-kalāpo na vyaktaḥ na kriyāyām iti vyartha
artha-kalpanā smarāṇa-ādikā | samaya-apekṣiṇī na
artha-kalpanām ayaṃ kurvāṇaḥ śabda-antareṣu
artha-kalpanayā a-nivāryatvāt. yadi hi kvacid
artha-kāriṇo 'nubhava-dvāreṇa prakṛtyā vibhrama-
artha-kāriṇo bhavyeś caḥsur-ādi-vat. tat-
artha-kārya-uktir upavarnitā | prayogaḥ kevalam
artha-kāryatayā jñāna-smṛtāv artha-smṛter yadi |
artha-kāryatva-abhāve 'pi śravaṇa-jñānam na
'rtha-kṛtaḥ, yata iyaṃ pratītiḥ, na sārūpyād iti
artha-kramam āśrayata iti kim atra kāraṇam.
'rtha-khyāteḥ kāya-saṅjñā-ādi-vat. a-prātikūlyam
artha-gatiṃ sādhanam sāmarthyena vyāpnoti siddher
'rtha-gatiḥ kim etad dviṣṭa-kāmitam ||321|| na
'rtha-gatiḥ kim etad dviṣṭa-kāmitam ||40|| atha
artha-gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ | na
artha-gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ | na
artha-gatāv upacāra-mātrāt samāna-nirdeśāt
artha-gatāv upāyaḥ. apauruṣeṅyas tu śabda na evam
artha-gatau pratipatti-gaurava-parihāra-artham ca
artha-gatau pratipatti-gauravaṃ ca pariḥṛtam
artha-guṇa-darśanāt || kāraṇe '-vikale tasmin
artha-gocarāḥ ||286|| svalakṣaṇa-viśayā hi
artha-gocarau ||135|| tad ekam an-aṃśam vastu
artha-grahaḥ katham satyaṃ na jāne 'ham api
artha-grahaḥ katham satyaṃ na jāne 'ham api
artha-grahaṇam śabda-kalpanā-āropita-ātmanām | a-
artha-grahaṇam āgamāt para-dr̥ṣṭam na sādhanam na
'rtha-grahaṇam indriya-jñānasya kasyacid vitatha-
artha-grahaṇam niyamas tataḥ || ekayā aneka-
artha-grahaṇe tasmād a-kramo 'yam prasajyate ||
artha-grahaṇe dvayam ||113|| anyonya-āśrayam ity
artha-grahe siddhe dvi-rūpatva-ātma-vedane ||
artha-grahe sukha-ādinām taj-jānām syād a-vedanam
artha-grāhi iva tad-anya-bheda-paramārtha-samāna-
artha-grāhi kutaścid anubhava-sambandhāt saha
artha-grāhi yad yatra taj jñānam tatra kalpanā |
artha-grāhiṇy a-bhinnaḥ pratibhāti tad-udbhavā. a-
artha-grāhiṇī buddhir bhrāntir na syāt. abhūta-

V1_03110	karmani niyamaḥ, tat sādhanam. na ca iyam	artha-ghaṭanā artha-sārūpyād anyato jñānasya
VN_02009	-vyākhyā-vyājena sakala-vaiśeṣika-śāstra-	artha-ghoṣaṇam, nityaḥ śabda 'nityo vā iti vāde
PV_03517	sannidhiḥ | sañcāra-kāraṇa-abhāvād utsided	artha-cintanam || ātmani jñāna-janane śakti-
SV_06207	jñeya-ādi-śabda 'sti, vākya-gatasya padasya	artha-cintanāt. kva punar ete śabdāḥ prayujyanta
SV_04024	prakṛtir eṣā bhavānām yad eka-pratyavamarśa-	artha-jñāna-ādy-eka-artha-sādhane | bhede 'pi
PV_03506	jñānam na asti tac ca akṣa-je kutaḥ || na ca	artha-jñāna-saṁvittiyor yugapat sambhavo yataḥ |
V1_01511	yena evaṁ-vādino 'py avadheya-vacaso loke.	artha-jñānam ca nāma buddhi-sādhanaṁ pratyeti na
PV_02029	-āder a-bhedataḥ || prāmānyam ca parokṣa-	artha-jñānam tat sādhanasya ca | abhāvān na asty
SV_16803	āgama ity apy uktam. apauruṣeyānām śabdānām	artha-jñānam na sampradāyān na yukter na lokād
V1_01513	iti ślāghaniya-prajño devānām-priya iti. na	artha-jñānam buddher liṅgam, kiṁ tarhi indriya-
PV_03506	yataḥ | lakṣyate pratibhāso vā na artha-	artha-jñānayoḥ pṛthak || na hy artha-abhāsi ca
SV_05606	eka-kāryatā | sādṛśyam (108'bc') na hi vayam	artha-jñāne dvāv ākārāu paśyāmaḥ. a-paśyantaś ca
SV_11302	eva pauruṣeyatā. na samaya-ākhyānam.	artha-jñāpana-hetur hi sañketaḥ puruṣa-āśrayaḥ |
SV_11814	anayā paramparayā. sa eva sampradāya-apekṣo	'rtha-jñāpanam kiṁ na karoti. sa ca śabda yad
V2_06811	arthavattā. arthebhyo jñāpana-icchā, tayā	artha-jñāpanāya prayujyanta iti tais tadvantaḥ
SV_04101	-viṣaya-āloka-manaskārā ātma-indriya-mano-	'rtha-tat-sannikarṣā vā asaty api tad-bhāva-
SV_06726	-rūpa-āloka-manaskāresv ātma-indriya-mano-	'rtha-tat-sannikarṣeṣu vā rūpa-vijñāna-eka-kāryeṣu
PV_02271	āropya paritṛṣyati | tatra eva tad-viruddha-	artha-tattva-ākāra-anurodhini || hanti sā
PV_02002	prakāśate | prāmānyam tatra śabdasya na	artha-tattva-nibandhanam || grhīta-grahaṇān na
V3_03002	-vāg-abhimata āptaḥ. tad-vacanaṁ na antareṇa	artha-tathābhāvaṁ pravartata iti kāryam tasya. sa
V1_04303	bāhye 'py arthe tato 'bhedo bhāsamāna-	artha-tad-dhiyoḥ | (58ab) saty api bāhye 'rthe
V3_02409	etat. na hi sva-icchā-kalpita-bhedeṣv an-	artha-tantra-upayogiṣu padārtheṣu vyavasthām
SV_06504	-vastuni vastu-sāmarthya-abhāvāt. tathābhūta-	artha-darśana-dvāreṇa ayam nānā-eka-dharma-bheda-
PV_03239	| a-dṛṣṭa-grahaṇe 'ndha-āder api syād	artha-darśanam || kṣaṇikatvād atītasya darśane ca
V1_00607	kiṁ tarhy artha-darśanād iti cet, tat punar	artha-darśanam artha-bhāvo jñāna-bhāvo vā syāt.
SV_12816	arthavattā ca na sidhyati. sahiteṣv	artha-darśanād a-doṣaḥ. na, pṛthag asato rūpasya
V1_00606	artha-saṁvādanam pratyakṣasya, kiṁ tarhy	artha-darśanād iti cet, tat punar artha-darśanam
V1_01307	āntaram saṁskāram. tena smrṭiḥ, na	artha-darśanād iti cet, na, tat-sambandhasya a-
V1_01303	abhidhāna-viśeṣe smrṭer ayogāt. sati hy	artha-darśane 'rtha-sannidhau dṛṣṭe śabde tataḥ
SV_07610	-vāsanā-upaskṛtatvād vijñāna-santateḥ sarva-	artha-darśaneṣv anapekṣya api tad-bhedam tathā
SV_16217	-kṛt kaiścid eva vijñāta ity asti parokṣa-	artha-darśi puruṣaḥ. na hy ayam arthaḥ samartho
V2_04602	ca prayogāt tatra svārtham tri-rūpāl liṅgato	'rtha-dṛk | (1'ab) tri-lakṣaṇāl liṅgād yad
SV_16807	(319a) pratipatti-hetuḥ. tatra ko 'tindriya-	artha-dṛk | aneka-artheṣu śabdeṣu yena artho 'yam
V2_07010	| prasiddho loka-vādaś cet tatra ko 'tindriya-	artha-dṛk | aneka-artheṣu śabdeṣu yena artho 'yam
SV_16621	iṣyate parokṣe 'rthe, santi puruṣā atindriya-	artha-dṛṣā iti iṣṭam syāt. pratyakṣa-pūrvakānām
V1_04013	iti cet, a-pratyakṣa-upalambhasya na	artha-dṛṣṭiḥ prasidhyati ||54|| na hi viṣaya-
V2_07201	pariḥṣyatām ||46|| sarvatra yogyasya eka-	artha-dyotane niyatih kutaḥ | jñātā vā atindriyāḥ
SV_17205	sa eva śabdasya sarvatra yogyasya eka-	artha-dyotane niyamaḥ kutaḥ | (326ab) na hi
SV_05607	dvāv ākārāu paśyāmaḥ. a-paśyantaś ca katham	artha-dvaya-kalpanena ātmānam eva vipralabhāmahe.
PV_02048	bhedāt saha-sthitiḥ | akṣa-vad rūpa-rasa-vad	artha-dvāreṇa vikriyā || sattā-upakāriṇi yasya
PV_03468	sva-dharma-nir-apekṣiṇaḥ | kevalān na	artha-dharmāt kaḥ sva-dharmaḥ sva-dhiyo 'paraḥ ||
PV_03518	śanaiḥ | viṣaya-antara-sañcāro yadi sā eva	artha-dhiḥ kutaḥ || śakti-kṣaye pūrva-dhiyo na hi
V1_01709	artham paśyāmaḥ, yaṁ śabda 'nudhāvet.	artha-nānātve hi buddhi-nānātvaṁ dṛṣṭam bhūta-
SV_15210	kṛtaka-svabhāvatve 'pi hy eṣāṁ kaścin mithyā-	artha-niyato 'pi syād iti svabhāva-a-parijñānāt
V3_03905	sañketa-anuvidhāyinām śabdānām na kaścid	artha-niyamaḥ, atra ca eṣāṁ pratiṣedhe virodha
SV_17212	pratiyeta api. apauruṣeye tu vidyamāno 'py	artha-niyamaḥ katham vijñeyaḥ, svabhāva-bhedasya
SV_17211	api iti vivakṣā-pūrvakānām śabdānām	artha-niyamaḥ pratiyeta api. apauruṣeye tu
PV_04127	-ākhyā yogyatā-viṣayā anumā || śabdānām	artha-niyamaḥ sañketa-anuvidhāyinām | na ity
SV_16512	taṁ tam āviśanto dṛśyante. teṣāṁ a-vidita-	artha-niyamānām atyakṣa-āveśād a-vidvān eva doṣa-
SV_11405	anya eva nityaḥ sambandhaḥ. tena girām eka-	artha-niyame na syād artha-antare gatiḥ | (228ab)
SV_17203	jaḍasya pratipatti-māndyāt. api ca eka-	artha-niyame saty enaṁ jaiminir jāniyāt. sa eva
SV_17115	ca pratih. ata eva nānā-arthā iti tata eka-	artha-niyamo na yuktaḥ. anyathā a-sambhava-
SV_13217	nivṛtta eva. saṁskāra-bhedād bhinnatvād eka-	artha-niyamo yadi | aneka-śabda-saṅghāte śrutiḥ
SV_06704	teṣu ca eka-śabda-niveśana-vaiphalyāt, eka-	artha-niyoga-abhāvāt, bhinna-svabhāvānām pṛthān
VN_02706	śabda iti pratijñām āha. tad-darśanāya tad-	artha-nirdeśa ity āha. tad-arthāḥ pūrva-ukta-
VN_02707	-siddhy-artha uttara-pratijñā-nirdeśas tad-	artha-nirdeśaḥ. na ca pratijñā pratijñā-antara-
VN_02617	-artha-pratiṣedhe dharma-vikalpāt tad-	artha-nirdeśaḥ pratijñā-antaram. pratijñāto 'rtho
SV_04818	parityajya artha-antara-kalpanam kevalam an-	artha-nirbandha eva, yathā-kalpanam asya ayogāt,
SV_12611	teṣāṁ na saṅghaṭante. samaya-prādhānyād	artha-niveśasya ekasya api vākyaṣya aneka-vikalpa
V1_01109	bhavati. idaṁ ca naḥ pratyakṣam, sannihita-	artha-niścaya-lakṣaṇatvāt. na etad asti, yasmād a
SV_17526	| pratipattuḥ prasidhyanti kutas tebhyo	'rtha-niścayaḥ ||338|| āgamaṁ pramāṇam tad-
SV_17113	tatra dṛśyate ||323|| na prasiddher eka-	artha-niścayaḥ śabdānām tata eva śaṅkā-utpatteḥ.
SV_17111	ca iyam utpādita prasiddhyā eva śaṅkā śabda-	artha-niścaye | yasmān nānā-artha-vṛttitvaṁ
V2_07105	||41|| utpādita prasiddhyā eva śaṅkā śabda-	artha-niścaye | yasmān nānā-artha-vṛttitvaṁ
SV_09212	katham abhāvo na asti iti. yat punar etad	artha-niṣedhe 'n-arthaka-śabda-a-prayogaṅ nir-

VN_03202	-arthasya bhāva-upādānātva-niṣedhāt. śabda-	artha-niṣedhe hi virodhaḥ syāt. na ca svalakṣaṇam
SV_15524	kṛtaḥ syāt, tadā mantra-prayogāt kadācid	artha-niṣpattir yuktā, kavi-samayād iva pāthakānām.
V1_03612	'pi hi bāhye 'rthe yathā-svasamvedanam eva	artha-niṣpattes tad eva phalaṃ yuktam. na hy
V3_02708	-yuktaḥ śabda iti. sati hi śāstra-āśraye tad-	artha-pakṣī-karaṇam yuktam syāt, tad-avabodha-
PV_02163	manaḥ || rūpa-ādi-vad vikalpasya kā eva	artha-paratantratā | anapekṣya yadā kāyam vāsanā-
VN_04814	puruṣaḥ, puruṣo rajña iti. yāvadbhiḥ padair	artha-parisamāptiḥ tadā ekaṃ vākyam, yathā
V3_13407	tad-a-sambandhī ca apārthakaḥ, tena eva	artha-parisamāpter iti. dūṣaṇā nyūnatā-ādy-uktiḥ (
SV_06528	tad-ekayogakṣematvāt. tad ayam anyonya-	artha-parihāreṇa eka-viṣayayor vṛtty-abhāvāt
SV_12613	vikalpa-sambhavāt. prakṛti-pratyayānām aneka-	artha-pāthāt. rūḍher apy ekāntena an-anumateḥ, a-
VN_05005	iti. atra na śabda-punaruktaṃ pṛthag vācyam	artha-punarukta-vacanena eva gatavāt. na hy artha
VN_05003	-punaruktam anityaḥ śabdo 'nityaḥ śabda iti.	artha-punaruktam anityaḥ śabdo nirodha-dharmako
VN_05016	sādhana-vākye yathā pratijñā-vacanam iti.	artha-punaruktena eva gata-arthatvān na pṛthag
V3_00101	dvitīyaḥ. parārtham anumānam tu sva-dṛṣṭa-	artha-prakāśanam | (1ab) yathā eva hi svayaṃ tri-
PV_02005	śāstram moha-nivartanam | a-jñāta-	artha-prakāśo vā svarūpa-adhigateḥ param ||
SV_10722	hi śabdā yathā-bhāvaṃ vartante yatas tebhyo	'rtha-prakṛtir niścīyeta. te hi vaktur vivakṣā-
V2_06604	śabdā yathā-bhāvaṃ vartante, yatas tebhyo	'rtha-prakṛtir niścīyeta. te hi vaktur vivakṣā-
SV_17527	||338|| āgamam pramānam tad-ādarśita-	artha-pratipattaye 'jño janaḥ samanveṣate
V1_01703	tasmān na vastu-viṣayāḥ śabda-vikalpāḥ.	artha-pratipattaye ca śabdāḥ prayujyante. na ca
SV_15006	yā ca śabda-śaktir yogyatā-ākhyā	artha-pratipatty-āśrayo jaiminīyair varṇyate, sā
HB_01903	-upakāribhyaḥ sva-santāna-viṣeṣa-an-utpattāv	artha-pratipatti-jananam. a-kṣepa-kāriṣu punar
SV_13409	tad-vyatirekī hasta-sañjñā-ādiṣv	artha-pratipatti-hetuḥ samasta-rūpaḥ karma-ātma-
V2_06906	eva dīpayati. na vai nāntariyakatayā śabdād	artha-pratipattiḥ, api tu yogyatayā pradīpād iva
SV_11304	| kiṃ hy asya apauruṣeyatayā, yato hi samayād	artha-pratipattiḥ sa pauraṣeyo vitatho 'pi syāt.
SV_07424	apy asti. tejaḥ-saṃskāra-apekṣiṇaḥ cakṣuṣo	'rtha-pratipatteḥ. tataḥ pradīpa-ādayo gotva-
V2_04911	ākriyata iti svalakṣaṇa-viṣayam, aparasmād	artha-pratipatteḥ. na tv evaṃ para-aṅgāt pratītiḥ,
SV_13402	siddhā iti katham na siddhāḥ. vacanād	artha-pratipatteḥ. na hi dhvani-bhāgād alpiyasah
V1_03609	svasamvedanam phalam, tat-svabhāvadvād	artha-pratipatteḥ. yadi hi iṣṭa-ākāraḥ so
SV_16601	-a-vṛttāv a-pratipatteḥ. tatas ca kevalād	artha-pratipatter a-sādhanam eva āgamah syāt.
HB_00102	namo mañjunāthāya parokṣa-	artha-pratipatter anumāna-āśrayatvāt saṅkṣepatas
SV_12805	vākyam. eka-avayava-pratipattyā ca vākya-	artha-pratipatter avayava-antara-apekṣā kāla-
SV_03805	santuṣyati. tathābhūtadvād eva śabda-	artha-pratipattes tena etad evam ucyate śabdaḥ
SV_12802	-kalpanā | eka-avayava-gatyā ca vākya-	artha-pratipad bhavet ||249|| parisamāpta-artham
SV_11809	a-nimittāyām tad-viṣeṣa-pratīti-niyama-vad	artha-pratipādanam api śabdānām a-nimittam kiṃ na
VN_02007	dur-matibhiḥ śāthair nyāya-sāmarthyena	artha-pratipādane 'samarthaiḥ pravartitaḥ. yathā
VN_04507	prayatnena artham na paśyāmaḥ. goṇī-śabdasya	artha-pratipādane 'sāmarthyāt pratipādaka-
SV_05108	-yogyāt. katham utpattir iti cet, vikalpānām	artha-pratibandha-niyama-abhāvāt. na hi vikalpā
PV_03165	kṛc chruṭiḥ || vyatireki iva yaj jñāne bhāty	artha-pratibimbakam | śabdāt tad api na artha-
SV_12608	| yady apauruṣeyatve 'pi pratīniyatām eva tad-	artha-pratibhām janayed āśvāsanam syāt. yathā-
SV_11226	ayam nivartamānaḥ sva-kṛta-samaya-sambhavām	artha-pratibhām nivartayati. tat kutas tan-
V1_01613	abhāve 'pi śabda-pratibhāsa-a-pracyuter asad-	artha-pratibhāsa-a-viṣeṣāt saty api pratītir a-
PV_03427	'khilāḥ || bahir mukham ca taj-jñānam bhāty	artha-pratibhāsa-vat | buddheś ca grāhikā buddhir
PV_03014	anyatra tan na an-upagamād dhiyaḥ || bāhya-	artha-pratibhāsāyā upāye vā a-pramānatā | vijñāna
V1_02811	yasmān na vikalpa-anubaddhasya spaṣṭa-	artha-pratibhāsītā | pratyastamita-artha-vaiśadyo
PV_03283	iva || na vikalpa-anubaddhasya spaṣṭa-	artha-pratibhāsītā | svapne 'pi smaryate smārtaṃ
SV_03812	-rūpaṃ svarūpeṇa yayā samvriyate dhiyā | eka-	artha-pratibhāsinyā bhāvān āśritya bhedināḥ ||68||
SV_00303	tat-kalpita-viṣayād artha-pratītāv an-	artha-pratīlambha eva syāt. kāryasya api svabhāva
V2_05703	tat-kalpita-viṣayād artha-pratītāv an-	artha-pratīlambhaḥ syāt. sarva-bhāvāḥ svabhāvena
VN_02617	anena prakāreṇa pratijñā-hāneḥ. pratijñā-	artha-pratiṣedhe dharmā-vikalpāt tad-artha-
SV_10517	vyavahāra-niṣedho vā. katham ca na syāt. tad-	artha-pratiṣedhe dharmi-vācino 'prayogād
V3_06706	-pratiṣedho vā. katham ca na syāt. tad-	artha-pratiṣedhe dharmi-vācino 'prayogād
SV_15201	śabdāḥ. tattve vā kuta etad a-vitatha-	artha-pratītaya eva iti. na hy agnir himasya
SV_11316	poṣyate. nanv iyaṃ sambandhasya vyāpāro yad	artha-pratīti-jananam. tat samayena eva kṛtam iti.
NB_01019	tad eva ca pratyakṣam jñānam pramāna-phalam.	artha-pratīti-rūpatvāt. artha-sārūpyam asya
NB_01021	artha-sārūpyam asya pramānam. tad-vaśād	artha-pratīti-siddher iti. anumānam dvidhā.
SV_13413	vā krameṇa vikalpa-viṣayā yathā-saṅketam eva	artha-pratītiṃ janayanti iti nyāyayam. kiṃ ca,
V1_03704	utpatteḥ. tasmāt svasamvedana-rūpā eva	artha-pratītiḥ. tasyāś ca viṣaya-ākāratā eva
SV_13403	na hi dhvani-bhāgād alpiyasah śabda-	artha-pratītiḥ. na ca so 'nyam sameti. tad iyam
SV_11311	kim idāniṃ saṅketena. sa hi sambandho yato	'rtha-pratītiḥ. sa ced apauruṣeyo na ayam samayam
SV_17010	'yam apauruṣeyaḥ śabda-rāsiḥ syāt, tadā tato	'rtha-pratītiḥ syāt. te tu bāhulye 'py andhā eva
SV_13404	tad iyam samasta-pada-vākya-rūpa-sādhyā-	artha-pratītir a-samasta-bhāgeṣu dhvaniṣu na
NB_03121	janayataḥ. tri-rūpo hetur uktaḥ. tāvatā ca	artha-pratītir iti na pṛthag dṛṣṭānto nāma
V3_13202	| (84ab) tri-lakṣaṇo hetur uktaḥ. tāvatā ca	artha-pratītir iti na pṛthag dṛṣṭānto nāma kaścit
VN_04805	iti. sa eva teṣāṃ kramo yathā-avasthitebhyo	'rtha-pratītir bhavati iti na viparyayāt pratītiḥ,
SV_15503	tv an-arthakā api syur iti na iṣṭa-siddhiḥ.	artha-pratīter na an-arthakā iti cet. eṣa puruṣa-
SV_11812	syāt, sarvasya ca. tasmāt sambandha-siddhyā	artha-pratīter na kaścit sampradāyam apekṣeta.

HB_00614
SV_00303
V2_05702
VN_04816
PV_03508
SV_12006
VN_04612
PV_03046
SV_17215
SV_04817
PV_04013
SV_10812
PV_03066
V3_06501
PV_04278
V3_06409
PV_04045
SV_06609
PV_03167
V1_01009
NB_01011
V1_00611
V1_00607
V1_00607
PV_03535
V2_04810
PV_04234
V2_05515
V1_01710
SV_04416
SV_04407
SV_04406
VN_03311
SV_14708
SV_02101
V2_09003
VN_05006
SV_04503
PV_03031
PV_03509
PV_04112
V3_03507
VN_05310
V3_07306
VN_05308
V2_04907
PV_03454
V2_07014
SV_15725
PV_03352
V1_03710
VN_03211
PV_03032
PV_03422
PV_03322
PV_03305
V1_03101
PV_03010
SV_14804
V1_02302
PV_03380
PV_03476
SV_17121
PV_03436
HB_04002

-prayogau. atra sāmartyāḍ eva pratijñā-
an-artha-āśrayatvāt. tat-kalpita-ṣiṣyāḍ
an-artha-āśrayatvāt. tat-kalpita-ṣiṣyāḍ
iti. atra padānām yathā-kāmam prayoge 'pi na
bhedena yau samvittau na lakṣitau | artha-
iti pauruṣeya eva sambandhas tad-dvāreṇa ca
na apy eṣām ekāntena śravatā, na apy
kācid vastu-dvaye kṣaṇe | saṅketena vinā sā
ca asti kaścid viśeṣaḥ. sarva-śabdā hi sarva-
tan niyata-abhyupagamam niyata-codanam jāty-
ātmanām | a-liṅgatva-prasiddhy-artham arthād
-arthi na ādriyeta vicārayitum, a-puruṣa-
vā dvitīyam na akṣa-jā matiḥ || abhāve
na asti iha dhūmo 'n-agner iti. pratiśedhya-
svayam prayogeṣu svarūpam vā prayujyate |
svayam prayogeṣu svarūpam vā prayujyate |
|| atha atra dharmī prakṛtas tatra śāstra-
śabdā bhinnam artham abhidhānāḥ katham eka-
| ākāraḥ sa ca na arthe 'sti tam vadann
-vastu-prabheda-grahaṇa-a-grahaṇa-ūha-an-ūha-
sarva-citta-caittānām ātma-samvedanam. bhūta-
idaṃ darśanam nāma iti. tasmā jñāna-bhāvād
-darśanam artha-bhāvo jñāna-bhāvo vā syāt.
-darśanād iti cet, tat punar artha-darśanam
vijñānam grhṇīyād yadi dhiḥ parā | pūrvāpara-
-vastu-liṅga-apekṣaṇāc ca. ācāryaḥ punar
dhīr yathā || tam tathā eva a-ikalpya-
dhīr yathā ||25|| tam tathā eva a-ikalpya
dṛṣṭam bhūta-guṇa-vat. tad-a-bhede 'py
iva apy an-arthikā | vikalpikā a-tat-kārya-
'py asya. aneka-artha-bheda-sambhave tad-eka-
dharma-dharmi-bhedo 'py asya. aneka-
pṛthag bādha-udāharanayor na kaścid
-bhāva eva śabda-antareṇa uktaḥ syāt. na
ekam ity eva na syāt. nāma-antaram vā,
ekam ity eva na syān nāma-antaram vā,
artha-punarukta-vacanena eva gatavāt. na hy
eko 'pi tad-bhāva-paridīpane | a-tat-kārya-
-buddhau sāmānyena a-rūpāyām api iksaṇāt |
katham || krameṇa anubhava-utpāde 'py artha-
a-kṛtānām vā योग्याṃ viśvam svabhāvataḥ ||
a-kṛtānām śabdānām, icchā-mātra-vṛtteḥ. tayā
anuvaktum śaknuyāt, kas tasya vivāda-āśraya-
pradhāna-ādi-lakṣaṇa-bheda-an-āśrayaḥ śabda-
ghoṣayet, vivāda-āspadam ca jijñāsitam
jñātam iṣṭaḥ, tad-viparyaya-vyatirekiṇo
eṣa kuto bhedaḥ samarthayoḥ || a-dṛṣṭa-eka-
tādṛśy eva astu kalpanā ||38|| a-prasiddha-
prayoktā phalam aśnuta iti prayogaṃ samīhita-
iṣṭā prameyatā || yathā kathañcit tasya
iṣṭā prameyatā ||42|| yathā kathañcit tasya
ca pratipādyā sarvasya śabda-arthasya nānā-
api iṣyeta sāmānyam sā apy abhiplavāt ||
tādātmye na vivādo 'sti kasyacit | tasya
kena sthūla-ābhāsam ca te 'navaḥ || tan na
|| arthena ghatayaty enām na hi muktvā
tatra arthena ghatayaty enām na hi muktvā
cet prasajyate || tathā-iṣṭatvād a-doṣo
tad-abhāvān na sidhyaty a-vācyatā-lakṣaṇam
pṛti-tāpayaḥ | bhāvanāyā viśeṣeṇa na
jñānam tathā hy uttaram uttaram || tasya
a-darśanāt || sambandhasya mano-buddhāv
antarād asya viśeṣam paśyāmaḥ. tathā hi. tad-
anubhavo bhavet || na anubhūto 'nubhava ity
ato lakṣaṇam, tena eva avagatatvāt, upanaya-

artha-pratiter na pratijñā-prayogaḥ. a-pradarśite
artha-pratitāv an-artha-pratilambha eva syāt.
artha-pratitāv an-artha-pratilambhaḥ syāt. sarva-
artha-pratitau viśeṣa iti kaścit krama-
artha-pratyayau paścāt smaryete tau pṛthak katham
artha-pratyāyane 'niyamāḥ śabdānām ity
artha-pratyāyane kaścid atiśayaḥ. na dharmā-
artha-pratyāsatti-nibandhanā || pratyāsattir vinā
artha-pratyāsatti-viprakarṣa-rahitaḥ. tatas teṣām
artha-prasādhanaṃ ca parityajya artha-antara-
artha-prasiddhitaḥ || kalpanā-āgamayoḥ kartur
artha-phalāni ca. viśa-sāmanāya takṣaka-phāṇa-
'rtha-balāj jāter artha-śakty-anapekṣaṇe |
artha-bādhaka-rūpa-upanyāsenā vā prayujyate,
artha-bādhana-rūpam vā bhāve bhāvād abhāvataḥ ||
artha-bādhana-rūpam vā bhāve bhāvād abhāvataḥ ||51
artha-bādhanaṃ | atha vādi-iṣṭatam brūyād dharmi-
artha-buddhy-āśrayāḥ syuḥ. artha-antara-
artha-bhāk katham || śabdasya anvayinaḥ kāryam
artha-bhāva-apekṣa-anapekṣa-ādi-prasaṅgaḥ. mano-
artha-bhāvanā-prakarṣa-paryanta-jam yogi-jñānam
artha-bhāvam icchatā jñānasya tat-pratibandho
artha-bhāvaś cet, sarve 'rthāḥ pratyakṣā iti
artha-bhāvo jñāna-bhāvo vā syāt. artha-bhāvaś cet,
artha-bhāsitvāc cintā-ādāv eka-cetasi || abhilāpa
artha-bhidam jagau | pratibhāsasya bhinnatvād
artha-bheda-āśrayam upāgatāḥ | anādi-vāsanā-
artha-bheda-āśrayam upāgatāḥ | anādi-vāsanā-
artha-bheda-kalpanāyām atiprasaṅgaḥ. sarva-ātmasv
artha-bheda-niṣṭhā prajāyate ||76|| tasyam yad
artha-bheda-vidhi-pratiśedha-jijñāsāyam tad eva
artha-bheda-sambhave tad-eka-artha-bheda-vidhi-
artha-bhedaḥ. api ca ayam viruddho 'viruddho vā
artha-bhedaḥ. svabhāva-an-anugamaṇam tv anyatvam
artha-bhedam abhyupagamya tathā-abhidhānāt. nanv
artha-bhedam abhyupagamya tathā-abhidhānāt. nanv
artha-bhede śabda-sāmye 'pi kaścid doṣaḥ, yathā
artha-bhedena nānā-dharmā pratiyate ||83|| yathā-
artha-bhrāntir api iṣyeta sāmānyam sā apy
artha-manasor ayam | pratibhāsasya nānātva-codya-
artha-mātra-anurodhinyā bhāvinyā bhūtayā api vā |
artha-mātra-anurodhinyā bhāvinyā bhūtayā vā śabda
artha-mātra-uttara-vacane sāmartya-vighātaḥ, yena
artha-mātratāyām avatiṣṭhate. tathā ca pūrva-vad
artha-mātram uktvā pratijñā-ādiśv artha-viśeṣa-
'rtha-mātrasya upanidhāyakam liṅgam iti sāmānya-
artha-yoga-ādeḥ samvido niyamo yadi | sarvathā
artha-yogasya tat-prasiddhi-prasādhane | na
artha-yogasya utpādanam santāna-pariṇāmanam vā
artha-rūpam muktvā avabhāsināḥ | artha-grahaḥ
artha-rūpam muktvā avabhāsināḥ | artha-grahaḥ
artha-rūpatayā eka-vastu-viśeṣa-svabhāvataḥ-bhāvam
artha-rūpatayā tattvena abhāvāc ca na rūpiṇi |
artha-rūpatā asiddhā sā api sidhyati samsmṛteḥ ||
artha-rūpatā tasya satyām vā vyabhicāriṇi | tat-
artha-rūpatām | anyāḥ sva-bhedāj jñānasya bhedako
artha-rūpatām | tasmāt prameya-adhigateḥ pramāṇam
'rtha-rūpatvena samānatā | sarvatra sama-rūpatvāt
artha-rūpasya. tad bhavatā vastutas tattva-anyatva
artha-rūpāḥ sukha-ādayaḥ ||23|| yadi hi śabda-ādy
artha-rūpeṇa ākārāv ātma-ākāraś ca kaścana |
artha-liṅga-a-prasiddhitaḥ | prakāśitā katham vā
artha-vacana-vyāpāra-śūnyasya tat-samāropeṇa
artha-vat tad-viniścayaḥ | tasmād a-doṣa iti cen
artha-vat pakṣa-dharmatvāt. anvaya-vyatirekayor

HB_02809	syāt. asti viṣaya-viṣayi-bhāvaḥ śabda-	artha-vat sambandha iti cet, na, śabda-arthatoyos
PV_03342	dvayoh | a-drṣṭa-āvarānān no cen na nāma-	artha-vaśā gatiḥ || tam aneka-ātmakam bhāvam eka-
VN_04409	prāpta-kālam. pratijñā-ādinām yathā-lakṣaṇam	artha-vaśāt kramaḥ, tatra avayavānām viparyayaṇa
SV_16925	svarga-urvaśy-ādi-śabdaś ca drṣṭo 'rūḍha-	artha-vācakaḥ | (320ab) anena eva nirvarṇyamānaḥ.
V2_07012	7|| svarga-urvaśy-ādi-śabdaś ca drṣṭo 'rūḍha-	artha-vācakaḥ | śabda-antareṣu tādrkṣu tādrśy eva
HB_00405	-prasaṅga iti cet, na, kṣaṇa-viśeṣa-sādhyā-	artha-vāñchāyām nānā-yogakṣematvāt. sādharmaṇe hi
SV_03727	aripayati. yad āha – a-drṣṭa-arthe	'rtha-vikalpa-mātram iti. na evaṃ pratipādyā-
SV_12526	-pratibhā-racita-samayānām api yathā-śruta-	artha-vikalpa-saṃhāreṇa eva pravṛtteḥ. tat kiñcit
SV_15507	keśāñcit pratītiḥ. tathā ayam an-arthakeṣv	artha-vikalpaḥ puruṣa-kṛtaḥ, na tu śabda-svabhāva-
SV_15907	-vyaktir eva. anavasthā evaṃ syāt. śabda-	artha-vikalpānām api paramparayā prasūtir asti
V3_12805	pravṛttam āgama-āśrayam anumānam āśritya tad-	artha-vicāreṣu viruddhāvabhicārī sādhanā-doṣa
NB_03114	pravṛttam āgama-āśrayam anumānam āśritya tad-	artha-vicāreṣu viruddhāvabhicārī sādhanā-doṣa
SV_16619	'rthe 'n-āgama-jñāna-sambhavaḥ | atīndriya-	artha-vit kaścid asti ity abhimatam bhavet ||316||
V1_03706	svasaṃvedana-rūpatvāt sva-vid api iyam	artha-vid eva kāryato draṣṭavyā. ata eva na
SV_16520	eva yuktaḥ. yasya pramāṇa-saṃvādi vacanaṃ so	'rtha-vid yadi | na hy atyanta-parokṣeṣu
PV_03349	| artha-sthites tad-ātmatvāt sva-vid apy	artha-vin matā || tasmād viṣaya-bhedo 'pi na
PV_03345	phalam | yataḥ svabhāvo 'sya yathā tathā eva	artha-viniścayaḥ || tadā artha-ābhāsata eva asya
PV_03339	vyavasthiteḥ | tadā ya ātma-anubhavaḥ sa eva	artha-viniścayaḥ || yadi iṣṭa-ākāra ātmā syād
VN_06109	vyākhyātam, tad api hi pratipādita-	artha-viparyayatvāt sādhanā-sāmarthya-an-
VN_06511	arthasya tathābhāvaṃ pratijñāya pratijñāta-	artha-viparyayāt kathā-prasaṅgam kurvato 'pa-
VN_06606	-antaram, sa vikāra iti. so 'yaṃ prakṛta-	artha-viparyayād a-niyamāt kathām prasañjayati.
SV_11224	eṣāṃ pauraṣeyatā yuktā na utpattiḥ. tata eva	artha-vipralambhāt. utpanno 'py anyathā samito na
PV_04066	|| a-bādhyā-bādhakatve 'pi tayoḥ śāstra-	artha-vid eva kāryato draṣṭavyā. ata eva na
SV_17118	||324|| ity antara-ślokaḥ. tasmād a-vidita-	artha-vid yadi | na hy atyanta-parokṣeṣu
VN_03315	parājayam ānayati. parājite tasmimś tad-	artha-vin matā || tasmād viṣaya-bhedo 'pi na
VN_03320	sādhyā-dharma-viparyaya eva bhāvena pratijñā-	artha-viniścayaḥ || tadā artha-ābhāsata eva asya
VN_03307	iha pratijñāyā hetor ity asti bheda iti cet,	artha-viniścayaḥ || yadi iṣṭa-ākāra ātmā syād
VN_03308	bādhyā-bādhaka-bhāvaḥ syāt. sarvo	artha-viparyayatvāt sādhanā-sāmarthya-an-
VN_05306	iti. yadi nāma vādi sva-sādhanā-	artha-viparyayāt kathā-prasaṅgam kurvato 'pa-
SV_14625	prakaraṇena kenacit. na tu tat tathā. sarva-	artha-viparyayād a-niyamāt kathām prasañjayati.
SV_00108	ity atra anubaddha-sprḥam || artha-an-	artha-vipralambhāt. utpanno 'py anyathā samito na
VN_05202	anuvāde tv a-punaruktaṃ śabda-abhyāsād	artha-vid eva kāryato draṣṭavyā. ata eva na
V3_05905	upalabhe, aparāṃ na upalabhe ca iti. yasmād	artha-vid yadi | na hy atyanta-parokṣeṣu
PV_02076	-ādayo gatāḥ | vikārayati dhīr eva hy antar-	artha-vin matā || tasmād viṣaya-bhedo 'pi na
VN_05308	jijñāsitam artha-mātram uktvā pratijñā-ādiṣv	artha-viniścayaḥ || tadā artha-ābhāsata eva asya
SV_16703	'n-atikrānta-doṣa-viplavas tam atīndriyam	artha-viniścayaḥ || yadi iṣṭa-ākāra ātmā syād
SV_16626	pramāṇa-antara-vṛttiḥ. ata eva āgamasya	artha-viparyayatvāt sādhanā-sāmarthya-an-
SV_16508	grāhyo na anya iti kevalam an-abhivyakta-	artha-viparyayāt kathā-prasaṅgam kurvato 'pa-
SV_11325	sambandho 'bheda-prasaṅgāt, anapekṣaṇāc ca.	artha-viparyayād a-niyamāt kathām prasañjayati.
V3_07310	-sādhanam artha-sattā-mātra-sādhanam eva, na	artha-vipralambhāt. utpanno 'py anyathā samito na
V2_06803	pratipattir arthasya. na hi sattā śabdasya	artha-vid eva kāryato draṣṭavyā. ata eva na
HB_00312	-arthakriyā sādhyate. tasmād an-adhigata-	artha-vid yadi | na hy atyanta-parokṣeṣu
PV_04018	hetu-vaco 'śaktam api svayam || hetv-	artha-vin matā || tasmād viṣaya-bhedo 'pi na
SV_10614	-arthatā | vācaḥ kasyāścid ity eṣā buddha-	artha-viniścayaḥ || tadā artha-ābhāsata eva asya
V3_06901	-arthatā | vācaḥ kasyāścid ity eṣā buddha-	artha-viniścayaḥ || yadi iṣṭa-ākāra ātmā syād
SV_17112	eva śānkā śabda-artha-niścaye | yasmān nānā-	artha-viparyayatvāt sādhanā-sāmarthya-an-
V2_07106	eva śānkā śabda-artha-niścaye | yasmān nānā-	artha-viparyayāt kathā-prasaṅgam kurvato 'pa-
V1_03312	prativedanam. asti idaṃ vedanam, tad	artha-viparyayād a-niyamāt kathām prasañjayati.
PV_03320	yad eva idaṃ pratyakṣaṃ prativedanam | tad-	artha-vipralambhāt. utpanno 'py anyathā samito na
PV_03180	-dhīḥ || atītam apa-drṣṭāntam a-liṅgam ca	artha-vid eva kāryato draṣṭavyā. ata eva na
V1_02812	spaṣṭa-artha-pratibhāsītā | pratyastamita-	artha-vid yadi | na hy atyanta-parokṣeṣu
V2_05401	kim anyad an-ātma-jñātāyāḥ. so 'yaṃ tair eva	artha-vin matā || tasmād viṣaya-bhedo 'pi na
PV_03336	prabodhakam | tato dhiyām viniyamo na bāhya-	artha-viniścayaḥ || tadā artha-ābhāsata eva asya
SV_01027	niścayās tena varṇitaḥ | asiddha-viparīta-	artha-viniścayaḥ || yadi iṣṭa-ākāra ātmā syād
V2_09303	niścayās tena varṇitaḥ | asiddha-viparīta-	artha-viparyayatvāt sādhanā-sāmarthya-an-
V3_10501	vacana-parāvṛtti-kṛtaṃ vibhramam utsrjya	artha-viparyayāt kathā-prasaṅgam kurvato 'pa-
V3_01511	eva artha-antara-bhūta iti sāmarthyena vākya-	artha-viparyayād a-niyamāt kathām prasañjayati.
PV_03339	tathā || yadā sa-viṣayaṃ jñānaṃ jñāna-aṃṣe	artha-vipralambhāt. utpanno 'py anyathā samito na
PV_04183	sāṃvṛteṣu niṣidhyate || anumāna-anumeya-	artha-vid eva kāryato draṣṭavyā. ata eva na
VN_02013	iti pratijñāṃ uparacayya dvādaśa-lakṣaṇa-	artha-vid yadi | na hy atyanta-parokṣeṣu
PV_04260	sāmya-drṣṭaye || hetu-svabhāva-vyāvṛtṭyā eva	artha-vin matā || tasmād viṣaya-bhedo 'pi na
PV_03066	na akṣa-jā matiḥ || abhāve 'rtha-balāj jāter	artha-viniścayaḥ || tadā artha-ābhāsata eva asya
PV_04007	-akṣa-sambhavau | sādhanaiḥ sādhanāny	artha-viniścayaḥ || yadi iṣṭa-ākāra ātmā syād
V1_00805	atiprasaṅgāc ca. vikalpakam tu mano-vijñānam	artha-viparyayatvāt sādhanā-sāmarthya-an-
PV_03372	kramaḥ | icchā-mātra-anubandhitvād	artha-viparyayāt kathā-prasaṅgam kurvato 'pa-

V3_00711
SV_15127
SV_06419
V1_01013
SV_05107
V1_00606
PV_03348
PV_03320
V1_03311
PV_03350
V1_03707
V3_03406
PV_03415
PV_03383
SV_12607
PV_03385
V3_07310
SV_17601
V2_07301
SV_16224
V1_03106
HB_03813
V1_01107
V1_01102
VN_03309
V1_01107
V1_01303
SV_07003
HB_02807
V3_02703
V3_02707
V1_02109
SV_07006
HB_02806
PV_03290
SV_17021
VN_04302
SV_16609
V1_00914
PV_03018
SV_11323
SV_16809
V2_04607
PV_03386
SV_06520
VN_05109
VN_05110
V2_06502
SV_12316
SV_10203
V2_04805
NB_03120
SV_04024
V2_04806
V3_13007
SV_15126
V1_00506
PV_03017
PV_03059
V1_00710
VN_03210
VN_03215
NB_01020
PV_03459
V1_03111

evam-vivakṣitatvād ity āha, tadā sidhyaty
vikalpa-vāsanā-prabodham āsṛitya bāhya-
-antarāni vyarthāni na syuḥ. yasmād eka-
jñāna-a-ṣṛiyatvāt. tasmān na indriya-jñānam
abhimata-arthakriyā-yogya-a-yogya-utpatter
tat-saṃvāda-ayogāt. na artha-avyabhicārād
niviṣṭo 'sāv evam ity ātma-saṃvidāḥ || ity
bhinna-abhimateṣv apy āropeṇa vṛttitāḥ || kā
iti tasya eva prāmānyam yukta. atha kā iyam
phalam | uktaṃ svabhāva-cintāyām tādātmyād
viṣaya-bhedaḥ. svabhāva-cintāyām tādātmyād
-virodhayoḥ pratibandho doṣaḥ, tathā apy ato
kim || tasmāt saṃvid yathā-hetu jāyamāna-
ghaṭas tataḥ || yasmād atīśayāj jñānam
sati vā veda-vākyaṇām eva apauruṣeyatve.
dviṭiyam vyatiricyeta na parāmarśa-cetasā ||
-viśeṣaṇāḥ. teṣv artha-upādānatva-sādhanam
-vivecane 'sāmarthyāt. vacanānām samīhita-
abhāva-sādhanī, sakala-kāraṇasya asya
eksmād api karmaṇaḥ kayościd artha-an-
vibhajyate. an-ātma-bhūtaś ca asya indriya-
ayam sādhanā-a-sādhane pravivecyā tasya iṣṭa-
api kalpayato gor darśanāt. na api iyam
sā ca nivartyeta icchayā matiḥ | na
dviṣṭha ity api parasparam bādhakam eka-
-sannidhim apekṣeta. na hi gava-ādi-vikalpo
-viśeṣe smṛter ayogāt. sati hy artha-darśane
-bhayāt. tasmāt samavāya-saṃyogāv eka-
-artha-samavāyo dhūmasya vā sva-liṅginy eka-
-sādhyam a-bādhanaṭ. yathā ākāśa-guṇatva-eka-
vyatirikta-indriya-grāhya-sāmānya-eka-
na eva sukha-ādayaḥ saṃvedana-rūpāḥ. eka-
pratibaddhasya ca a-sambandhāt. yady apy eka-
sambandho yathā kṛtakatva-anityatvayor eka-
eva pūrvayor || saṅketa-saṃśraya-anya-
teṣām eva puruṣāṇām vacanāt punaḥ parokṣa-
idaṃ nirarthakād bhidyate. sa yadi prakṛta-
api na eva sādhaiṣyati. sā ca atindriya-
grhyate daṇḍy-ādi-vat. na anyathā,
an-arthakam || a-pravṛttir a-sambandhe 'py
kiṃ na iṣyate. samayas tarhi katham śabda-
na hy ayam loka-vyavahāro 'pauruṣeyāc chabda-
'rtha-adhyavasāyena pravartanād bhrāntir apy
|| anyathā hy ādyam eva ekaṃ saṃyojyeta
vā api viṣayi-kriyeta, so 'yam sarva-
iti. prapañca-kathāyām apy a-kathita-eka-
kathita-eka-artha-sādhanā-adhikaraṇāyām nānā-
-adhikārāt. śāstraṃ hi pravartamānam puruṣa-
kiṃ tarhi satya-tapaḥ-prabhāvavatām samīhita-
śāstraṃ hi pravartamānam kañcit puruṣa-
tu vyasanitayā. na ca anumāna-pratibhāsa eva
anupalambhaḥ svabhāvaś ca paraspara-viruddha-
yad eka-pratyavamarśa-artha-jñāna-ādy-eka-
-pratibhāsa eva artha-sādhanam, niruddhe 'py
anupalambhaḥ svabhāvaś ca paraspara-viruddha-
atindriyaḥ syāt, na ca etad asti. tasmād
arhati iti, tasya abhāva-ṣṛiyatva-virodhād
iṣṭā arthavati kena cakṣur-ādi-matir matā |
pramāṇatvaṃ vyavasthitam || buddhir yatra
sāmarthyena samudbhavāt ||4|| tad dhy
śabdasya eka-viśeṣa-an-abhidhānam aneka-
kvacid arthe vipratipattau prasiddham aneka-
pramāṇa-phalam. artha-pratīti-rūpatvāt.
jñānasya sarvasya tena ālambana-vedane |
tat sādhanam. na ca iyam artha-ghaṭanā

artha-sūnyam vivakṣā-mātram. tato na artha-
artha-sūnyā bhrāntaya eva ākāśa-ādiṣu sarvasya
artha-śleṣa-viccheda eko vyāpriyate dhvaniḥ |
artha-saṃyojanām kalpanām āviśati. vikalpa-
artha-saṃvāda-itarau, a-yogyāt. katham utpattir
artha-saṃvādanam pratyakṣasya, kiṃ tarhy artha-
artha-saṃvit sā eva iṣṭā yato 'rtha-ātmā na
artha-saṃvid yad eva idaṃ pratyakṣam prativedanam
artha-saṃvid yā pramāṇa-phalam. yad eva idaṃ
artha-saṃvidāḥ || tathā avabhāsamānasya tādṛśo
artha-saṃvidāḥ svasaṃvit phalam ucyate. tathā
'rtha-saṃśaya eva. so 'n-avadya-pakṣa-nirdeśe 'pi
artha-saṃśrayāt | pratibhāsa-bhidām dhatte śeṣāḥ
artha-saṃsarga-bhājanam | sārūpyāt tat kim anyat
artha-saṃskāra-bhedānām darśanāt saṃśayaḥ punaḥ ||
artha-saṅkalana-āśleṣā dhīr dviṭiyā avalambate |
artha-sattā-mātra-sādhanam eva, na artha-viśeṣa-
artha-sattām antareṇa api vṛttim paśyato
artha-sattāyām abhāva-a-sambhavāt. tatra arvāg-
artha-sandarśanāt. vahatām api mantrāṇām punaḥ
artha-sannikarṣa-ādiṣu hetuṣu vidyamāno 'pi bhedo
artha-sannidhāpana-pratyayāt pravartate. tatra
artha-sannidhim apekṣeta. na hi gava-ādi-vikalpo
artha-sannidhim ikṣeta (9abc) api ca iyam
artha-sannidhāv apara-artha-a-sambhavāt. tatra
'rtha-sannidhāv eva bhavati. na anyathā idantayā
'rtha-sannidhau dṛṣṭe śabde tataḥ smṛtiḥ syāt,
artha-samavāya-ādayo 'pi vastu-sambandhāḥ kārya-
artha-samavāya ādhāra-ādheya-bhāvo vā janya-
artha-samavāyy-anityatva-abhāvam api sādhaiṣyati
artha-samavāyy-anityatva-yuktaḥ śabda iti. sati
artha-samavāyinā tu jñānena saṃvedyanta ity eke.
artha-samavāyinām parasparam an-upakāraḥ. tata
artha-samavāyo dhūmasya vā sva-liṅginy eka-artha-
artha-samāropa-vikalpane | pratyakṣa-āsanna-
artha-sampratipattir iti katham tad eva yugapad
artha-sambaddham gamakam eva kuryāt, na asya a-
artha-sambaddhā āgama-pravṛttir atindriyā katham
artha-sambandha-abhidhāna-vyavasthā-a-parijñāne
artha-sambandha-vad yadi | atīta-anāgatam vācyam
artha-sambandhāḥ. puruṣeṣu vṛtteḥ. na a-miśrāṇām
artha-sambandhāt, kiṃ tarhi samayāt, sva-śāstra-
artha-sambandhena tad-avyabhicārāt pramāṇam. na
artha-sambhavāt | jñānam na a-dṛṣṭa-sambandham
artha-sarva-ākāra-pratīti-prasaṅgo '-
artha-sādhanā-adhikaraṇāyām nānā-artha-sādhanā-
artha-sādhanā-īpsāyām nānā-sādhanā-īpsāyām vā
artha-sādhanam kañcid upāyam āsṛitya pravartate,
artha-sādhanam vacanam. tad adyatve 'pi puruṣeṣu
artha-sādhanam upāyam āsṛitya pravartate. anyathā
artha-sādhanam, niruddhe 'py artha-sādhanam
artha-sādhanād ekaṃ saṃśayam janayataḥ. tri-
artha-sādhanam | bhede 'pi niyatāḥ kecit
artha-sādhanam vastuni tasya a-nirodhāt tataś ca
artha-sādhanāv ekaṃ saṃśayam janayataḥ. śāstra-
artha-sāmarthya-anapekṣāḥ samāropita-gocarā
artha-sāmarthya-apekṣāṇāt, anapekṣāyām vyavadhāna
artha-sāmarthya-dṛṣṭeś ced anyat prāptam an-
artha-sāmarthyād anvaya-vyatirekiṇi | tasya
artha-sāmarthyena utpadyamānam tad-rūpam eva
artha-sāmānya-abhidhānam ca pratipādyā sarvasya
artha-sāmānye śabda-prayogam upadarśya pratipādita
artha-sārūpyam asya pramāṇam. tad-vaśād artha-
artha-sārūpyam ālamba ātmā vittīḥ svayam sphuṭaḥ |
artha-sārūpyād anyato jñānasya sambhavati. na hi

PV_04140	sva-dharmi-vacanaṃ tataḥ || nanv etad apy	artha-siddhaṃ satyaṃ kecit tu dharmiṇaḥ |
NB_03138	teṣāṃ udbhāvaṇaṃ dūṣaṇaṃ. tena para-iṣṭa-	artha-siddhi-pratibandhāt. dūṣaṇa-ābhāsās tu
V3_13503	teṣāṃ udbhāvaṇaṃ dūṣaṇaṃ, tena para-iṣṭa-	artha-siddhi-pratibandhāt. nanv an-udbhāvite 'pi
SV_16917	na api sāmāyikāl loka-vyavahārād veda-	artha-siddhiḥ. a-sāmāyikatve 'pi nānā-arthānām
SV_15527	||292|| na vai puruṣa-samayān mantrebhyo	'rtha-siddhiḥ, kiṃ tarhi bhāva-svabhāva eṣa yad
SV_17003	prasaṅgāt. apauruṣeya āgamas tasya pravādād	artha-siddhiḥ. tatra punar virodha-cintāyām an-
V3_00712	artha-śūnyaṃ vivakṣā-mātram. tato na	artha-siddhiḥ, tad-icchāyā vastuni vṛtti-niyama-
V1_00306	vā kathāṃ kasyacit sādhanam. na ca tebhyo	'rtha-siddhiḥ, teṣāṃ tatra pratibandha-asiddheḥ.
VN_05314	-samarthaḥ. yad-vacana-nāntariyakā jñānāsita-	artha-siddhiḥ yathā pakṣa-dharmatā-vyāpti-
V3_00707	tasya evam a-vṛtṭeḥ. tasmān na tato	'rtha-siddhiḥ, vastu-rūpayoḥ pratyāsatti-
SV_15613	nityasya nityaṃ sannidhānam iti nityaṃ tad-	artha-siddhiḥ syāt (293c) yato hi bhāva-śakteḥ
SV_16720	-prasiddhim anupālayati iti tato 'pi tad-	artha-siddhiḥ syāt, na apauruṣeyānām śabdānām,
VN_01718	yathoktāt sādhanā-vākyaḍ bhavaty eva iṣṭa-	artha-siddhir ity apārthakaṃ tasya upādānam. yadi
SV_16816	sampradāya-a-vicchedād āgatam, tato	'rtha-siddhir iti cet. tasya api śabda-ātmakatve
NB_01001	samyag-jñāna-pūrvikā sarva-puruṣa-	artha-siddhir iti tad vyutpādyate. dvididhaṃ
SV_10721	-abhāvāc chabdānām vastubhiḥ saha | na	artha-siddhis tatas te hi vakṭṛ-abhiprāya-sūcakāḥ
V3_00903	na pakṣasya hetor vā vacanaṃ sādhanam svato	'rtha-siddheḥ. saṃśayas tu pakṣa-vacanād arthe
SV_12811	-a-pratikṣaṇena ekasmād eva avayavād vākya-	artha-siddher aneka-avayavatva-hānir vākyaṣya iti
SV_12814	śravaṇe ca pṛthag arthavatām ekasmād eva tad-	artha-siddher anyasya vaiarthyaṭ. sakṛc chrutau
VN_00115	iti. atra api na kaścit krama-niyamaḥ, iṣṭa-	artha-siddher ubhayatra a-viṣeṣāt. dharmiṇi prak
V3_00201	vā na anumāna-pravṛtṭiḥ syāt, vacana-mātreṇa	artha-siddher hetv-ādi-vaiarthyaṭ. vacana-
SV_15218	ca vijātiyasya gaty-antara-abhāvād iṣṭa-	artha-siddhes tat-sādhanatvāc ca liṅgasya
VN_04109	na hi varṇa-krama-nirdeśād eva iṣṭa-	artha-siddhāv ānarthakyam. yad eva kiñcid a-
PV_02016	na śabdāḥ santi kutra vā | tad-bhāvād	artha-siddhau tu sarvaṃ sarvasya sidhyati ||
V3_09612	na śabdāḥ santi kutra vā | tad-bhāvād	artha-siddhau tu sarvaṃ sarvasya sidhyati ||74||
VN_03401	asiddhatā punar dharmiṇi pratijñāta-	artha-siddhau viruddhayoḥ svabhāvayor ekatra a-
V3_01002	syāt. tasmāt triṣv eva rūpeṣv antar-aṅgam	artha-siddhau sāmartyam avasthitam, tatra ca
V1_03705	eva sādhanam, yathā-ākāram asyaḥ prathanāt.	artha-sthiteḥ svasaṃvedana-rūpatvāt sva-vid api
PV_03349	niviśate so 'rtho yataḥ sā prathate tathā |	artha-sthites tad-ātmatvāt sva-vid apy artha-vin
PV_03381	hi vivicyate || artha-kāryatayā jñāna-smṛtāv	artha-smṛter yadi | bhrāntyaḥ saṅkalanam jyotir
SV_02602	-antarasya ca pravṛtṭeḥ. tathā hy ekasya	artha-svabhāvasya pratyakṣasya sataḥ svayam | ko
PV_02210	śakto 'pi vastuni | nir-upadrava-bhūta-	artha-svabhāvasya viparyayaḥ || na bādḥā
SV_11027	na ayam doṣaḥ. yasmān nir-upadrava-bhūta-	artha-svabhāvasya viparyayaḥ || na bādḥā
SV_11214	ya evam-vādināṣ tān eva prati. girām satya-	artha-hetūnām guṇānām puruṣa-āśrayāt |
V1_02004	krama-bhāva-virodhaṣ ca sarvāsām tad-	artha-hetūnām buddhīnām, anyair a-kārya-bhedasya
SV_15611	varṇa-ātmanas tat-krama-ātmano vā mantrasya	artha-hetor a-kṛtakatvān nityasya nityaṃ
HB_01702	mātā ca vandhyā ca, ko vā asya bhāṣitasya	arthaḥ – a-kṣepa-kriyā-dharmi svabhāvo na karoti
PV_03389	-niyamo na asti bhinnayor nīla-pītayoḥ || na	artha -saṃvedanaḥ kaścīd an-arthaṃ vā api
SV_14211	asya vināśa iti cet (270'ab') yadi sa eva	artha 'gni-janmā abhāvas tad idam abhūtātvan na
PV_03001	-a-śaktitaḥ | arthakriyāyām keśa-ādir na	artha 'n-artha-adhimokṣataḥ || sadṛśa-a-
PV_03419	abhāve 'pi tat-kṛtam || na ākārayati ca anyo	'rtha 'n-upakārāt saha-uditaḥ | vyakto 'n-
VN_02618	-artha-nirdeśaḥ pratijñā-antaram. pratijñāto	'rtha 'nityaḥ śabda aindriyakatvād ity eva, tasya
SV_07412	cet. ko 'yam an-ādheya-atīṣayasya sahakāra-	arthaḥ. anityā hi bhāvāḥ sahakāriṇo viśiṣṭa-ātma-
PV_03333	kaścāna | idam eva kim uktaṃ syāt sa bāhyo	'rtha 'nubhūyate || yadi buddhis tad-ākārā sā
PV_03463	cen matā || liṅgaṃ sā eva nanu jñānaṃ vyakto	'rtha 'nena varṇitaḥ | vyaktāv an-anubhūyāyām tad
V1_01703	ca śabdāḥ prayujyante. na ca indriya-	artha 'nvayī, yataḥ śabdena dṛṣṭa-sambandho
VN_05408	a-sambhavāt. tasmin dūṣite punar anyo	'rtha 'para-doṣa-viṣaya ity ayam anubhāṣaṇe
SV_10617	punar atra ayam eva śabda-vikalpa-pratibhāsy	artha 'pahnūyate. tasya buddhāv upasthāpanāya
V3_06905	punar atra ayam eva śabda-vikalpa-pratibhāsy	artha 'pahnūyate, tasya buddhāv upasthāpanāya
SV_03502	sāmānādhikaraṇyaṃ ca vyavasthāpyate, asad-	artha 'pi, arthānām saṃsarga-bheda-abhāvāt. tasya
PV_03351	tādṛśo 'nyādṛśo 'pi vā | jñānasya hetur	artha 'pi ity arthasya iṣṭā prameyatā || yathā
V1_03709	tādṛśo 'nyādṛśo 'pi vā | jñānasya hetur	artha 'pi ity arthasya iṣṭā prameyatā ||42||
PV_03037	apy asti laukikī || yatra rūḍhyā asad-	artha 'pi janaiḥ śabdo niveśitaḥ | sa mukhyas
SV_00301	bhedo dharmā-dharmīyā buddhy-ākāra-kṛto na	artha 'pi, vikalpa-bhedānām svatantrāṇām an-artha
V2_05701	-dharmīyā bhedo buddhi-parikalpito na	artha 'pi, vikalpa-bhedānām svatantrāṇām an-artha
HB_00814	na anyatra na viruddha iti niyama-khyāpana-	artha 'pi vyatireka-prayogo na yuktaḥ, anya-
SV_16501	eva vādam sva-vācā vidhurayanti. tathā hy	artha 'yaṃ na ayam artho na iti śabdā vadanti na |
PV_04191	saha-uditaḥ | vivakṣāto 'prayoḡe 'pi tasya	artha 'yaṃ pratiyate || vyavaccheda-phalaṃ vākyaṃ
V2_05011	saha-uditaḥ | vivakṣāto 'prayoḡe 'pi tasya	artha 'yaṃ pratiyate ||11|| vyavaccheda-phalaṃ
SV_16808	-artha-dṛk | aneka-artheṣu śabdeṣu yena	artha 'yaṃ vivicitāḥ ||319|| na hy ayam loka-
V2_07011	-artha-dṛk | aneka-artheṣu śabdeṣu yena	artha 'yaṃ vivicitāḥ ||37|| svarga-urvaśy-ādi-
SV_17009	a-nivāryatvāt. yadi hi kvacid vidita-	artha 'yam apauruṣeyaḥ śabda-rāśiḥ syāt, tadā
V3_01206	viṣeṣa iti vyavasthā-mātram bhidyate, na	arthaḥ. artha-antare ca prakṛtād viṣeṣe sādhye
NB_02019	-hetuḥ. svabhāva-pratibandhe hi saty	artha 'rthaṃ gamayet. tad-a-pratibaddhasya tad-
SV_00220	-hetuḥ. svabhāva-pratibandhe hi saty	artha 'rthaṃ na vyabhicarati. sa ca tad-ātmatvāt.

V2_05610 -hetuḥ. svabhāva-pratibandhe hi saty
 PV_03169 -gatyā anya-vyāvṛtta-adhigateḥ punaḥ | śabda-
 PV_04058 -dahana-ādikam || svabhāvaṃ kāraṇam vā
 V3_02207 -dahana-ādikam ||17|| svabhāvaṃ kāraṇam vā
 V3_12109 evam-ādi ca vyavaharati. nirloṭhitaś ca ayam
 SV_10701 kāmīnyāḥ kiṃ parikṣayā ||211|| na hi śabda-
 SV_04504 ||83|| yathā-pratīti-kathitaḥ śabda-
 V3_07110 sādhitō bhavati. bhāva-mātra-viśeṣaṇo
 PV_04152 dṛṣṭaye | dravya-lakṣaṇa-yukto 'nyaḥ samyoge
 HB_00805 sambandha-vacane 'pi prayoga eva bhidyate na
 PV_03377 cet sādṛśyād a-tad-ābhayoḥ | bhinna-ātma-
 SV_10711 dharma iti, tasya ko 'rthaḥ. śabda-
 V3_07004 kalpitasya anupalabdhir dharma iti tasya ko
 PV_03432 para-ātmanah || dhiyo nīla-ādi-rūpatve bāhyo
 VN_01906 kathā-viccheda eva karaṇīyah, na hi kaścīd
 V3_00701 anyathā abhyupagamyā vicāra-ayogāt. an-
 SV_16507 eta bhavanto brāhmaṇā ayam asmākam
 SV_11516 an-āśritaḥ syāt. tato na nityaḥ. tad-āśraya-
 PV_03371 -ātma-vedane || nīla-ādy-ābhāsa-bheditvān na
 PV_04010 tad-ābhāsau tasya vastv-a-samāśrayāt || sann
 PV_03445 icched yas tasya na ubhaya-darśanam | tadā
 SV_06215 kutaścīd buddhiṃ nivartya kvacin niveśana-
 SV_06209 jñeya-śabdasya ko 'rtha iti praśne na kaścīd
 PV_03287 jñānam tatra kalpanā | svarūpaṃ ca na śabda-
 V3_10308 itara-asad-virahēṇa tvayā upagatatvād ity
 V1_01504 vivṛtā api na prakāśeta. na ca prakāśo
 V3_00407 -upagame 'para-dharma-upagama-sandarśana-
 PV_03417 an-upakāriṇaḥ | vyaktaḥ vyajyeta sarvo
 PV_03481 prakāśyā na tayā matā | svayaṃ prakāśanād
 VN_04202 an-arthaḥ nirarthakam, yasya na eva kaścīd
 SV_02523 śrāvaṇa ity a-tat-kārya-kāraṇa-parihāra-
 V2_04807 asiddheḥ. ata eva sad api sāmānyam na
 V3_07304 syāt. nanu bauddho vikalpa-pratibhāsaḥ śabda-
 SV_08701 -bheda-pratītiḥ syāt. ato viśeṣa eva. sa eva
 VN_03719 syād a-pṛthag-vṛtteḥ. yo dṛṣṭānta-sādhyo
 PV_03515 -aṅgo 'ntar-aṅgikām || bāhyaḥ sannihito 'py
 SV_07512 buddhayaḥ ||150|| vidyata eva ity avadhāraṇa-
 SV_10521 vāsanā-udbhūta-vikalpa-pariniṣṭhitaḥ | śabda-
 V3_06709 vāsanā-udbhūta-vikalpa-pariniṣṭhitaḥ | śabda-
 SV_10512 siddheḥ. niścita-arthasya api smṛty-
 HB_04006 vākyaṃ ubhayaṃ gamayati ity ucyate, na eko
 PV_04188 nivṛtter upalakṣya tat | viśeṣo 'pi pratijñā-
 SV_10607 sa eva pratyātma-vedyatvād a-pratikṣepa-arho
 V3_06808 sa ca pratyātma-vedyatvād a-pratikṣepa-arho
 PV_03462 tatra na indriyaṃ vyabhicāraṭaḥ || tathā
 PV_03460 dhiyaḥ syāl liṅgato gatiḥ | tac ca akṣam
 SV_08408 vaksyāmaḥ. sa ca (166c) arthakriyā-yogyo
 SV_16501 vidhurayanti. tathā hy artho 'yam na ayam
 SV_14723 tad-upādānatā iti cet. ko 'yam upādāna-
 PV_04161 -an-upalakṣaṇāt || nanv a-dṛṣṭo 'mśu-vat so
 V2_07802 eva tatra aṅkura-hetuḥ, pūrvaḥ pariṇāmas tad-
 SV_16713 yathā-abhimatam gṛhta-ādi prakṣeped ity ayam
 PV_03090 | prayogaḥ kevalam bhinnah sarvatra
 V3_09211 tatra api hi śabda eva kevalaḥ siddhaḥ, na
 HB_03912 -mātreṇa vyavasthāpayanti iti tan-niṣedha-
 SV_04604 tarhi sarva eva asya avadheya ārambhaḥ phala-
 VN_05117 vartamānaḥ pratipādyasya viśeṣa-abhāvāt.
 SV_16502 artho na iti śabdā vadanti na | kalpyo 'yam
 VN_02706 tad-darśanāya tad-artha-nirdeśa ity āha. tad-
 HB_03812 liṅgasya lakṣaṇam syāt. kiṃ-rūpāl liṅgād
 SV_16725 -viśayo 'pi sambhāvaniya-puruṣa-vacanād
 V3_06912 eva adhiṣṭhāni-karoti, yatra ayam puruṣa-
 SV_10705 eva adhiṣṭhāni-karoti, yatra ayam puruṣa-
 VN_03121 sambhavet, na tadā dvitīyasya kaścīd sādhanā-
 V3_00308 vastu-vṛtti-niyama-abhāvāt. san khalv apy
 artho 'rthaṃ na vyabhicarati. sa ca tad-ātmavāt.
 artho 'rthaḥ sa eva iti vacane na virudhyate ||
 artho 'vyabhicāreṇa sādhyān | kasyacid vāda-
 artho 'vyabhicāreṇa sādhyān | kasyacid vāda-
 artho 'sati nāstitā ity atra antare. tena na iha
 artho 'san san vā kañcit puruṣa-artham
 artho 'sāv asann api | sāmānādhikaraṇyaṃ ca
 'rtho 'sti kaścīd dharmī iti prasādhayato '-
 'rtho 'sti dṛṣṭi-bhāk || adṛśyasya a-viśiṣṭasya
 arthaḥ, ubhayathā dharma-bhede 'pi tad-bhāvasya
 arthaḥ katham grāhyas tadā syād dhīr an-arthikā ||
 arthaḥ kalpanā-jñāna-viśayatvena kalpitaḥ |
 'rthaḥ. kalpanā-viśayatvāc chabda-artha eva
 'rthaḥ kiṃ pramāṇakaḥ | dhiyo '-nīla-ādi-rūpatve
 arthaḥ kvacit kriyamāna-prasaṅge na prayujyate,
 arthaḥ khalv api kalpanā-samāropito na liṅgam,
 artho grāhyo na anya iti kevalam an-abhivyakta-
 arthaś ca vaktavyaḥ. nityasya an-upakāryatvāt. an
 artho jātir a-tadvatī | sā ca anityā na jātiḥ
 artho jñāna-sa-apekṣo na asan jñānena sādhaḥ |
 artho jñānam iti ca jñāte ca iti gatā kathā ||
 arthaḥ, tat-sāphalyāt. niveśanam ca yo yasmād
 arthaḥ, tatha kvacid a-pratipatteḥ. tathā ghaṭa-
 arthas tatra adhyakṣam ato 'khilam || trividham
 arthaḥ. tatra api kaḥ pāramārthiko 'satām
 'rthas tathā-vṛttiḥ. na apy anyā kaścīd iha
 arthaḥ. tad-an-abhyupagame ca ubhaya-nivṛttiḥ,
 'rthas tad-dhetor niyamo yadi || na eṣā api
 arthas tad-rūpeṇa prakāśate || yathā pradīpayor
 arthaḥ, tan nirarthakam iṣṭam iti cet, yasya
 arthaḥ. tasmāt svabhāva-a-bhede 'pi yena yena
 arthaḥ. tasmād vastu-rūpa-avisamvādanam eva asya
 arthaḥ, tasya ca svalakṣaṇa-upādānatā sādhyate.
 arthas tasya vyāvṛttayo 'pare ||170|| tat-kāryam
 'rthas tasya hetāv antar-bhāvād dhetunā eva
 arthas tām vibandhuṃ hi na prabhuḥ | dhiyam na
 arthas tu-śabdaḥ. vidyamāno hi padārthaḥ sva-
 arthas trividho dharmo bhāva-abhāva-ubhaya-
 arthas trividho dharmo bhāva-abhāva-ubhaya-
 artho dṛṣṭānta iti cet. tad itaratra api samānam.
 'rtho dvitīyasya. nanu tatra eva bhāvas tad-
 artho dharma-bhedān na yujyate || pakṣa-dharma-
 'rtho dharmī. na ca sa eva arthaḥ svalakṣaṇam iti
 'rtho dharmī. na ca sa eva arthaḥ svalakṣaṇam iti
 artho dhī-manaskārau jñānam tau ca na sidhyataḥ |
 artho dhīḥ pūrvo manaskāro 'pi vā bhavet || kārya
 'rtho na anveti yo 'nveti na tasmāt kārya-
 artho na iti śabdā vadanti na | kalpyo 'yam
 arthaḥ. na kārya-kāraṇa-bhāvo 'n-abhyupagamāt.
 'rtho na ca tat-kāryam iṅsyate | gurutva-a-gati-
 arthaḥ. na ca tām kaścīd pratibanddhuṃ samartha
 arthaḥ, na punaḥ śva-māmsam khāded iti na
 artho na bhidyate || viruddham tac ca sa-upāyam a
 arthaḥ. na hi pare 'pracyuta-ātmana upalayanam
 artho niścita-śabdaḥ, sator api bhāva-abhāvayor
 arthaḥ, niṣ-phala-ārambhasya upekṣāniyatvāt. tad
 arthaḥ punaḥ-pratipādanān na bhidyate. yat
 arthaḥ puruṣais te ca rāga-ādi-samyutāḥ ||312||
 arthaḥ pūrva-ukta-sādhyā-siddhy-artha uttara-
 arthaḥ pratipattavya iti cintāyām pratipattur
 arthaḥ pratipadyate. na, a-pratyayāt. na hi
 arthaḥ pratibaddhaḥ, yathā agnau śita-vinodana-
 arthaḥ pratibaddho yathā agnau śita-pratikāra-
 arthaḥ pratita-pratipādana-abhāvāt. tasmān na
 arthaḥ pratīty-apekṣaḥ sādhanam. na asan pratīti-

NB_03048
V1_00207
V1_01307
PV_02046
PV_04226
V2_05413
PV_03340
PV_03507
PV_03335
PV_02002
SV_10606
V3_06807
PV_04235
V2_05517
V1_01610
PV_03349
V3_11504
SV_04507
HB_00706
PV_04072
V2_04701
V3_00506
V1_03506
SV_11806
SV_16817
PV_03061
V3_10512
SV_11704
V1_02501
SV_04422
HB_03010
V1_00810
SV_11002
V2_06610
SV_10710
SV_16707
PV_04133
V3_04003
PV_03169
VN_01722
SV_05721
V3_06909
V3_04406
NB_02007
V3_07001
SV_10706
SV_16217
SV_11611
V1_01908
PV_03348
SV_01812
SV_09402
V3_07108
PV_03420
V1_04311
PV_03446
PV_02159
PV_03246
SV_17206
V2_06510
SV_10303
V2_07015
PV_04072
V3_02403
SV_10608

-lakṣaṇa-yoge 'pi yaḥ sādhyaitum iṣṭo 'py anyataḥ pratipattitaḥ ||1|| dvidvidha eva hy āndhryam a-śeṣasya jagataḥ. abhipatann eva cittam a-sandhānam kuto matam || asiddha-ca na vidyate | jagaty anena nyāyena nañ-ca na vartate | jagaty anena nyāyena nañ- | iṣṭo 'n-iṣṭo 'pi vā tena bhavaty pṛthak || na hy artha-ābhāsi ca jñānam -grāhe grahāt | darśanam nīla-nirbhāsam na -nivedanāt || vakṛ-vyāpāra-viṣayo yo kim ayam pradhāna-śabda-pratibhāsy – kim ayam pradhāna-śabda-pratibhāsy na laukikam || tat-phalo 'tat-phalaś ca na laukikam ||26|| tat-phalo 'tat-phalaś ca śabdena a-pratibhāsanāt. na hi sa śabda-sādhanam tasya sā kriyā || yathā nivīśate so ca sandeḥ vyabhicāra-bhāg iti sūcana- 'bhedaś ca yādṛśaḥ | a-samikṣita-tattva-upayogaś cet, tena eva tāvad darśitena ko 'py an-arthakaḥ | śāstreṣv icchā-pravṛtṭy-vyāvṛtṭiḥ. na ca sa eva pratibhāso sa hi tasya upagama-kālah. tatra yāvān -a-rakṭam dṛśyeta. tasmān na ekaḥ kaścid jñānasya abhāvāt. na hi tatra śabda-rūpam -ātmakatve tulyaḥ paryanuyogaḥ katham asya eva tadā gatiḥ | tasmāt sarvaḥ parokṣo nivṛtṭer upalakṣya tat | tata eva a-pratijñā- 'vikāriṇām | vyañjakaiḥ svaiḥ kutaḥ ko viṣaya-vyavasthitayaḥ. tāḥ katham a-cetano -ādhāra-gocaraiḥ | jñāna-abhidhānair mithyā-eṣa kasyacid darśanāt kvacit prāpti-parihāra-anuyojanam | akṣa-dhīr yady apekṣeta so -praṇayanam avisamvāda ity anye. iṣṭo 'yam -praṇīta āgamo 'viśamvādī iti cet, iṣṭo 'yam kalpitasya anupalabdhir dharma iti, tasya ko -vaiyarthya-prasaṅgāt. tad ayam a-parijñāta- 'dhyakṣeṇa bādhanam || tad eva rūpam tatra -arthā ca artha-uktiḥ. tad eva rūpam tatra anya-vyāvṛtta-adhigateḥ punaḥ | śabda-artho api pratīti-hetu-bhāvād anyāḥ sādhanā-pravṛtṭy-arthatayā. yadi hi na tat-pratīty-pratibaddhaḥ phala-udayaḥ ||57|| na hi śabda-ca ity evam. sādhyā-dharma-sāmānyena samāno dharmī. sādhyā-dharma-sāmānyena samāno agnau śīta-vinodana-ādīḥ. na hy atra śabda-agnau śīta-pratikāra-ādīḥ. na hy atra śabda-asti parokṣa-artha-darśī puruṣaḥ. na hy ayam vaiguṇyam arthānām ca a-vācyatā ity utpanno -jñāna-kāla-bhāvī tad-a-tulya-kriyā-kālo na 'rtha-ātmā na dṛśyate | tasyā buddhi-niveśy-kevalaḥ ||27|| yad-arthe dṛṣṭānta ucyaṭe, so mātre tu sādhye sāmānya-dharmiṇi | na kaścid mātre tu sādhye sāmānya-dharmiṇi | na kaścid katham bhavet || vajra-upala-ādir apy kāraṇa-antara-vaikalyam sūcayati. sa bāhyo eva prakāśate | yat tasyām a-prakāśāyām dhavala-ādayaḥ | tad-upādāya śabdaś ca hetv- | prāg-bhāvaḥ sarva-hetūnām na ato kutaḥ | (326ab) na hi śabdasya kaścid 'pi jñāpaka-abhāvād atīndriyaḥ pratikṣipyate liṅgasya abhāvād atīndriyaḥ pratikṣipyate tat-prasiddhi-prasādhane | na asiddha-virodhi kim || pakṣa-lakṣaṇa-bāhya-a-śakyatvāt. pakṣa-lakṣaṇa-bāhya-a-pratikṣepa-arho 'rtho dharmī. na ca sa eva

arthah pratyakṣa-anumāna-pratīti-sva-vacanair arthah pratyakṣaḥ parokṣaś ca. tatra yo jñāna-arthah prabodhayaty āntaram saṃskāram. tena arthah pramāṇena kiṃ siddhānto 'nugamyate | hetor arthah pralayaḥ gataḥ || deśa-kāla-niṣedhaś ced arthah pralayaḥ gataḥ ||18|| deśa-kāla-niṣedhaś arthah praveditaḥ || vidyamāne 'pi bāhye 'rthe artho bāhyaś ca kevalaḥ | eka-ākāra-mati-grāhye artho bāhyo 'sti kevalaḥ || kasyacid kiñcid eva 'rtho buddhau prakāśate | prāmānyam tatra artho bhāva-upādāno na vā iti. tasya bhāva-an-artho bhāva-upādāno na vā iti. tasya bhāva-an-artho bhinna ekas tatas tataḥ | tais tair artho bhinna ekas tatas tataḥ | tais tair arthah, yaḥ śabde na pratibhāsat. na ca śabda-'rtho yataḥ sā prathate tathā | artha-sthites tad arthah, yathā – vīta-rāgaḥ sarvajño vā vacanād artho yathā loke pratīyate ||85|| tam tathā eva 'rthah. yadi pratipattir anyathā na syāt, tadā artho yadi śānkā kuto nv iyam || so 'niśiddhaḥ 'rtho yuktaḥ, tasya punaḥ pratyakṣeṇa anyathā artho yukti-sāmarthyād āpatati, sa sarvo arthah, yo vijñānam sarūpayati. ata eva na anyo artho vā liṅgam tayoḥ sarvatra yogyatvāt. viśeṣa-artho vidita iti. puruṣo hi svayaḥ samitānām 'rtho viśeṣeṇa na gamyate || yā ca sambandhino artho viśeṣo dharma-bhedataḥ ||81|| ity antara-'rtho vyaktās tais te yato matāḥ ||235|| 'rtho vyavasthāpayet, atiprasaṅgāt. atīśayavac ca artho vyavahāraḥ pratanyate ||79|| sa ca sarvaḥ artho vyavahāraḥ, sa eva na syāt. na hy ayam 'rtho vyavahito bhavet ||5|| na hi śānketa-kāla-arthah śakyeta jñātum so 'tīśayo yadi ||218|| arthah śakyeta jñātum so 'tīśayo yadi ||32|| 'rthah. śabda-arthah kalpanā-jñāna-viśayatvena arthah śabda-gaḍur evam śalya-bhūto 'sad-darśana-arthah śeṣam vyāvṛtti-lakṣaṇam | a-vastu-rūpam arthah śeṣam vyāvṛtti-lakṣaṇam | a-vastu-rūpam 'rthah sa eva iti vacane na virudhyate || mithyā-arthah. sa pratijñā-vacane 'pi tulya iti katham arthah śāṅketas tasya vyavahāra-kāle 'py a-arthah sann asan vā kañcit puruṣa-artham 'rthah sapakṣaḥ. tad-abhāvo 'sapakṣaḥ. katham 'rthah sapakṣaḥ. na sapakṣo 'sapakṣaḥ. tato arthah samarthaḥ, tad-anubhava-āptāv api tad-arthah samarthas tad-anubhava-āptāv api tad-arthah samartho na ayam iti śakyam unnetum, a-'rthah sambandhāvān yady utpadyeta, sa sambandha arthah saḥakāri iti cet, na, ubhayos tulya-arthah sādhanam tasya sā kriyā || yathā nivīśate 'rthah siddha iti kiṃ tad-vacanena tadā. tat-arthah siddhaḥ syād a-niśiddham ca tādrśam ||188|| arthah siddhaḥ syād a-niśiddham ca tādrśam ||59|| arthah sthiraḥ so 'nya-anapekṣanāt | sakṛt 'rthah syāt, yady atra kaścid upādāna-viśeṣa-arthah syād a-prakāśitaḥ || etena an-ātma-vit arthah sva-āśrayeṇa ca || a-vinirbhāga-vartitvād 'rthah sva-dhiyā saha || bhinna-kālam katham arthah svabhāva-niyataḥ sarvatra yogyatvāt. a-'rthah svabhāva-viśeṣo vā, yathā – na asti 'rthah svabhāva-viśeṣo vā, yathā na asti virakṭam arthah svayaḥ śaktas tulyaḥ paryanuyogataḥ ||39|| arthah svayaḥ śabdo 'py an-arthakaḥ | śāstreṣv arthah svayaḥ-śabdo 'pi na artham kañcana puṣṇāti. arthah svalakṣaṇam iti śakyam vaktum. a-samprāpta

V3_06808 a-pratikṣepa-arho 'rtho dharmī. na ca sa eva
 VN_05703 apratibhāyā nir-ṣayativāt. an-avadhārita-
 V2_04504 viśeṣa-abhāvād iti cet, na, pravṛtti-bhedāt.
 SV_09212 na asti iti. yat punar etad artha-ṣiṣṭhe 'n-
 PV_04072 -lakṣaṇa-bāhya-arthah svayam śabda 'py an-
 PV_03009 punaḥ || sāmānya-ṣayā keśa-pratibhāsam an-
 PV_03017 | artha-sāmarthya-dṛṣṭeś ced anyat prāptam an-
 VN_04919 -pūrvako vicārah, tatra adhika-abhidhānam an-
 VN_04201 eva abhidhānāt. na sādhyā-siddhāv an-
 VN_04911 ity aparah. yaḥ pratīyamāna-artham an-
 VN_04110 kiñcid a-sādhana-aṅgasya vacanam, tad eva an-
 SV_15503 eka-nivṛttau gaty-antara-abhāvāt. te tv an-
 SV_15504 iti na iṣṭa-siddhiḥ. artha-pratīter na an-
 VN_06508 vaktavyāḥ, tad-uktāv apara-uktir an-
 SV_12719 bahavo 'vayavāḥ pṛthak prakṛtyā yady an-
 SV_12721 eva ātmā vākyam. te ca avayavāḥ svayam an-
 SV_11222 icchā-vaśāt pratipādana-ayogāt. te 'n-
 SV_15507 ca keṣāñcit pratītiḥ. tathā ayam an-
 HB_02106 kāraka eva. tasmān na a-kṣaṇikeṣu hetuṣv eka-
 SV_10629 hy atra pratibaddhaḥ phala-udayaḥ ||210||
 PV_03058 a-yathārthatve 'py anumāna-tad-ābhayoḥ |
 V2_04712 a-yathārthatve 'py anumāna-tad-ābhayoḥ |
 HB_02009 -utpattāv a-sahakāriṇaḥ syuḥ, kiṃ tarhy eka-
 VN_00203 syāt, a-kṣaṇikasya krama-yaugapadyābhyām
 SV_09009 eva pravartate na anyatra. sa eva atīśayo
 SV_10707 tad-anubhava-āptāv api tad-abhāvāt. tad ayam
 V3_07002 tad-anubhava-āptāv api tad-abhāvāt. tad ayam
 SV_08910 -sādhāraṇo yaṃ puras-kṛtya puruṣo viśiṣṭa-
 SV_08919 eva a-bhede tu tat-svabhāva-nibandhana-
 HB_00306 vikalpena a-pratipatteś ca anumāna-vat.
 VN_01610 a-prādur-bhāvād iti cet, tasya eva tad-
 PV_02010 || sthītvā-pravṛtti-samsthāna-viśeṣa-
 SV_03017 pravṛtṭir iti vyarthah śabda-prayogaḥ syāt.
 V3_01401 -a-viśeṣe na ātma-arthāḥ. samhata-para-
 SV_08108 anyad eva pācaka-ādīnām. tasyā eva pāka-ādy-
 VN_01121 ekatvaṃ nānātvaṃ pratyakṣatā-a-pratyakṣatā
 HB_01410 yato 'nantaraṃ kārya-utpattīḥ, tatra eka-
 HB_01906 jñāna-hetutvaṃ pratipadyanta iti tatra eka-
 SV_04219 'rtha-ākāraḥ pratibhāti bāhya iva eka iva an-
 HB_00309 eva hi nīla-svalakṣaṇaṃ tathāvidha-sādhyā-
 SV_08704 sarvāḥ puruṣānām pravṛttayaḥ ||172|| yad
 VN_00619 ghaṭa ity api ca rūpa-ādaya eva bahava eka-
 SV_04919 | (99ab) uktam etat – bhede 'pi bhāvās tulya-
 SV_04220 pravṛtteḥ, anyathā pravṛtṭy-ayogāt, tad
 SV_04308 -buddheḥ. tena na vikalpa-ṣayāṣv artheṣv
 VN_00603 api kathañcid atīta-anāgata-ādīṣu nānā-eka-
 SV_08404 vastu. yasmāt sa pāramārthiko bhāvo ya eva
 SV_04532 asti. yasmād api pravarteta pumān vijñāya
 VN_00824 yathā mṛdy a-dṛṣṭā saty udaka-dhāraṇa-ādy-
 VN_00818 -bheda-a-bheda-vyavahārah, ekasya apy aneka-
 VN_00825 dṛṣyamānā, a-dṛṣṭā api tantuṣu prāvaraṇa-ādy-
 VN_00821 -āder eka-vijñāna-kriyā-darśanāt. na brūmo
 VN_00903 samskāra-santatau svabhāva-bheda-utpatter
 VN_00905 svabhāva-bheda-utpattes tantv-ādīṣv
 VN_00822 -mātreṇa sattā-bheda iti, kiṃ tarhy a-dṛṣṭa-
 VN_00822 kiṃ tarhy a-dṛṣṭa-arthakriyā-bhedena. yā
 SV_05107 vibhramasya ca a-viśeṣe 'py abhimata-
 SV_05104 -tad-ābhāsa-vyavasthā, ā āsraya-parāvṛtter
 HB_00401 -yogyā-ṣayativāt tad-arthi-pravṛtteḥ,
 HB_00315 vastv-adhiṣṭhānavāt pramāṇa-vyavasthāyāḥ,
 V2_04803 -ṣayam dvayoḥ (7ab') pratyakṣa-anumānyoḥ,
 SV_03907 na vyavahartārah. te tu sva-āmbanam eva
 SV_08405 idam eva hi vastv-a-vastunor lakṣaṇaṃ yad
 SV_04909 -cetasah pravṛttau grāhyasya sāmānyasya an-
 SV_08410 -sambhavaḥ ||166|| tasmāt sarvaṃ sāmānyam an-

arthah svalakṣaṇam iti śakyam vaktum, a-samprāpta
 artho hi na anubhāset. ananubhāsamāṇo ṣayam a-
 artho hi liṅginam gamayati, tal-liṅgam śabda iti.
 arthaka-śabda-a-prayogān nir-ṣayasya nañō '-
 arthakah | śāstreṣv icchā-pravṛtṭy-artho yadi
 arthakam | jñāna-rūpatayā arthatve sāmānye cet
 arthakam || a-pravṛtṭir a-sambandhe 'py artha-
 arthakam iti nigrahasthānam. prapañca-kathāyām tu
 arthakam nirarthakam, yasya na eva kaścid arthah,
 arthakam śabdaṃ prayunkte, sa nigraham arhet. na
 arthakam sādhyā-siddhy-upayogino 'bhidheyasya
 arthakā api syur iti na iṣṭa-siddhiḥ. artha-
 arthakā iti cet. eṣa puruṣa-vyāpārah syāt. artha-
 arthakā iti. siddhāntam abhyupetya a-niyamāt
 arthakāḥ. a-tad-rūpe ca tādrūpyam kalpitam
 arthakāḥ. teṣu sa ātmā kalpanā-samāropitaḥ syāt.
 arthakāḥ puruṣa-samskārād arthavantaḥ syuḥ. tat-
 arthakeṣv artha-vikalpaḥ puruṣa-kṛtaḥ, na tu
 arthakriyayā kasyacit sahakāritva-niyamo na api
 arthakriyā-a-samarthasya vicāraiḥ kiṃ tad-
 arthakriyā-anurodhena pramāṇatvaṃ vyavasthitam ||
 arthakriyā-anurodhena pramāṇatvaṃ vyavasthitam ||6
 arthakriyā api. sā api na bhaven nir-ṣeṣānām
 arthakriyā-ayogād arthakriyā-sāmarthya-lakṣaṇato
 'rthakriyā-arthi-pravṛtṭi-ṣayo dadhi. tat-phala
 arthakriyā-arthī tad-a-samarthaṃ prati datta-
 arthakriyā-arthī tad-a-samarthaṃ prati na datta-
 arthakriyā-arthī pravartate, yathā gor vāha-doha-
 arthakriyā-arthī samaṃ dvayor api pravarteta. eko
 arthakriyā-arthī hi sarvaḥ pramāṇam a-pramāṇam vā
 arthakriyā-ādi-bhāve ghaṭatvāt, tad-rūpasya ca
 arthakriyā-ādīṣu | iṣṭa-siddhir asiddhir vā
 arthakriyā-āśrayo hi sarvo vidhi-pratiśedhābhyām
 arthakriyā-upagamād eṣāṃ sādhyā-vaiphalyam.
 arthakriyā-upayogena dravyasya an-upayogitva-
 arthakriyā-upayogo 'n-upayogaś ca ity-ādi. asti
 arthakriyā eva sahakāriṇām sahakāritvam.
 arthakriyā eva sahakāritvam. yatra tu viśeṣa-
 arthakriyā-kāryaḥ api tat-kāri iva vyavahāriṇām
 arthakriyā-kāri. tac ca tena ātmanā pratyakṣeṇa
 arthakriyā-kāri tad eva vastv ity uktam. sa ca
 arthakriyā-kāriṇa eka-śabda-vācyā bhavantu, kim
 arthakriyā-kāriṇaś cakṣur-ādi-vad iti. tām ekam
 arthakriyā-kāritayā pratibhāsanāt tad-a-kāribhyo
 arthakriyā-kāritvam. na api svalakṣaṇasya
 arthakriyā-kāriṣu vā artheṣu tad-bhāva sthāpanāya
 arthakriyā-kṣamaḥ | (166ab) idam eva hi vastv-a-
 arthakriyā-kṣamān | tat sādhanāya ity artheṣu
 arthakriyā ghaṭe dṛṣyamānā, a-dṛṣṭā api tantuṣu
 arthakriyā-darśanāt, yathā pradīpasya vijñāna-
 arthakriyā paṭe dṛṣyata iti sattā-bhedaḥ.
 'rthakriyā-bheda-mātreṇa sattā-bheda iti, kiṃ
 arthakriyā-bhedaḥ, araṇi-nirmathana-avasthā-
 arthakriyā-bhedaḥ. etena buddhi-vyapadeśa-bheda-a
 arthakriyā-bhedena. yā arthakriyā yasminn a-dṛṣṭā
 arthakriyā yasminn a-dṛṣṭā punar dṛṣyate sā sattā
 arthakriyā-yogyā-a-yogyā-utpatter artha-saṃvāda-
 arthakriyā-yogyā-abhimata-saṃvādanāt, mithyātve
 arthakriyā-yogyā-lakṣaṇatvād vastunaḥ, tato 'pi
 arthakriyā-yogyā-ṣayativāt tad-arthi-pravṛtteḥ,
 arthakriyā-yogyā-ṣayativād vicārasya. sukha-
 arthakriyā-yogyam manyamānā dṛṣya-vikalpyāv
 arthakriyā-yogyatā a-yogyatā ca iti vakṣyamaḥ. sa
 arthakriyā-yogyatvād a-pravṛtṭiḥ, anyatra ca
 arthakriyā-yogyatvād a-vastu. vastu tu viśeṣa eva

SV_06424	buddhiḥ svam eva ābhāsam vyavahāra-ṣṣayam	arthakriyā-yogyam adhyavasāya śabda-artham
SV_04610	ādriyeta, anyathā upekṣaṇīyatvāt. tatra an-	arthakriyā-yogyā jātiḥ (94ab') na hi jātiḥ kvacid
SV_08408	ca iti vakṣyāmaḥ. sa ca (166c')	arthakriyā-yogyo 'rtho na anveti yo 'nveti na
HB_01808	ity upekṣām arhati. tasmād idam eka-	arthakriyā-lakṣaṇam sahakāritvam kṣaṇikānām eva
VN_01609	tad-avasthāyām na paścād-vad upalabdhiḥ, tad-	arthakriyā vā. vyakter a-prādur-bhāvād iti cet,
HB_00411	yat sat, tat kṣaṇikam eva. a-kṣaṇikatve	'rthakriyā-virodhāt tal-lakṣaṇam vastutvam hīyata
HB_02309	kvacid chaktiḥ, krama-yaugapadyābhyām	arthakriyā-virodhāt. tasmāt – yat sat tat
V2_07903	syād api yā a-naśvara-ātmānam janayet. na,	arthakriyā-śakti-lakṣaṇatvād vastunaḥ. sarva-
VN_00625	hy eka-śabdo niyujyate yadi, kiṃ syāt. tad-	arthakriyā-śakti-sthāpanāya niyuktasya samudāya-
VN_00721	rūpa-ādinām ghaṭa-kambala-ādiṣu nānā-	arthakriyā-śabda-virodhāt ta eka-rūpāḥ samudāya-
PV_03003	anya-nimittānām bhāve dhī-sad-asattvataḥ ||	arthakriyā-samarthaṃ yat tad atra paramārtha-sat |
V2_08007	-sarva-sāmarthyāḥ sattā-lakṣaṇam atipatati.	arthakriyā-samarthaṃ yat tad atra paramārtha-sat |
V2_08001	a-sambhavāt. na hi tasya a-kṣaṇikasya	arthakriyā sambhavati, krama-yaugapadya-virodhāt.
HB_00304	abhilapato 'pūrva-artha-adhigama-abhāvāt,	arthakriyā-sādhanasya darśanāt, a-dṛṣṭasya tat-
HB_00311	bhāvino nīla-vikalpasya viṣayeṇa nīla-sādhya-	arthakriyā sādhyate. tasmād an-adhigata-artha-
VN_00204	krama-yaugapadyābhyām arthakriyā-ayogād	arthakriyā-sāmarthya-lakṣaṇato nivṛttam ity asad
NB_01015	tat svalakṣaṇam. tad eva paramārtha-sat.	arthakriyā-sāmarthya-lakṣaṇatvād vastunaḥ. anyat
PV_03054	'yaṃ meyaṃ tv ekaṃ svalakṣaṇam || tasmād	arthakriyā-siddheḥ sad-asattā-vicāraṇāt | tasya
PV_02001	paricchedaḥ || || pramāṇam avisamvādi jñānam	arthakriyā-sthitiḥ | avisamvādanam śabde 'py
SV_04211	katham vikalpasya viṣayaḥ. anyato vā katham	arthakriyā. svalakṣaṇe ca anityatva-ādy-a-
SV_13103	vastv-āśrayaḥ. na ca samāropa-anuvīdhāyīnyo	'rthakriyāḥ. na hi mānavako dahana-upacārād
V3_05203	vastv-āśrayaḥ. na ca samāropa-anuvīdhāyīnyo	'rthakriyāḥ. na hi mānavako dahana-upacārād
VN_00817	vā. ata eva na tad-viparyayād viparyayaḥ.	arthakriyātas tu sattā-vyavahāraḥ syāt, na sattā-
VN_00907	-bheda-a-bhedau vyākhyātau. tatra yad uktam	arthakriyātaḥ sattā-vyavahāra-siddhiḥ, viparyayād
VN_00518	idam tan-nimittam ucyate. buddhi-vyapadeśa-	arthakriyābhyāḥ sad-vyavahāro viparyaye ca asad-
SV_04715	-kāri-bheda-sāmye na kiṃ kṛtaḥ | (95ab) yām	arthakriyām adhikṛtya ayam artheṣu śabdān
HB_00307	vā anveṣate prekṣāvān. na ca sāmānyam kāñcid	arthakriyām upakalpayati svalakṣaṇa-pratipatter
VN_00722	ta eka-rūpāḥ samudāya-antara-a-sambhāvinīm	arthakriyām eva na kuryuḥ. tena tat-prakāśanāya
V2_07506	pradīpas tad-rūpa-a-pratipattau svām	arthakriyām karoti. tasmān niścito vyāpyo gamako
SV_09702	pradīpas tad-rūpa-a-pratipattau svām	arthakriyām karoti. vyāpakas tasya niścitaḥ |
SV_04206	svabhāva-bhede 'py eka-pratyabhijñāna-ādikām	arthakriyām kurvantas tad-a-kāribhyo bhedaḥ a-
SV_08920	samaṃ dvayor api pravarteta. eko 'pi tām	arthakriyām tat-svabhāvatvād eva karoti. tad-
SV_04916	na syāt. na eṣa doṣaḥ. yasmāj jñāna-ādy-	arthakriyām tām tām dṛṣṭvā bhede 'pi kurvataḥ |
SV_04920	cakṣur-ādi-vad iti. tām ekām jñāna-ādikām	arthakriyām teṣu paśyato vastu-dharmatayā eva
SV_04105	-pratyayam dahana-grha-ādikām kṣāṭha-sādhyām	arthakriyām, na tu bheda-a-viśeṣe 'pi jala-ādayaḥ,
PV_03057	| mithyā-jñāna-a-viśeṣe 'pi viśeṣo	'rthakriyām prati || yathā tathā a-yathārthatve
V2_04710	| mithyā-jñāna-a-viśeṣe 'pi viśeṣo	'rthakriyām prati ||5|| yathā tathā a-
SV_14927	sarvasya kenacit kadācij jñānāt. jñāna-mātra-	arthakriyāyām apy a-sāmarthye vastv eva na syāt.
V3_09312	kā iyam avasthā. yā iyam udaka-dhāraṇa-ādy-	arthakriyāyām upanidhiyate, yām ayaṃ jantur
SV_08111	upayujyata iti vācyam. tasya upayoge śaktāv	arthakriyāyām eva upayujyata iti kiṃ na iṣyata
PV_03001	viṣaya-dvaividhyāc chakty-a-śaktiṭaḥ |	arthakriyāyām keśa-ādir na artho 'n-artha-
V1_00110	na hy ābhyām arthaṃ paricchidya pravartamāno	'rthakriyāyām viśamvādyate. nanv anyad api śabda-
SV_04701	-abhāvāt. evaṃ tarhi tadvān alam (94b')	arthakriyāsv iti tatra śabdo niyojyate. sa ca | (9
V3_00106	āgamāt para-dṛṣṭam na sādhanam na apy an-	arthataḥ ||1|| siddhir iti jñāpana-artham. yathā
NB_03006	sādharṃyavad vaidharṃyavac ca iti. na anayor	arthataḥ kaścid bhedaḥ. anyatra prayoga-bhedāt.
V3_06702	satyam, virodhi-vyāptena api svabhāvena	arthato virodhāt. tad-upanyāsenā anupalabdheḥ
SV_06805	atra anugāmi kiñcid rūpam asti. kevalam tad-	arthatayā te bhāvā a-tad-arthebhyo bhinnā iti
SV_05720	śobheta, a-tat-kāri-vivekena pravṛtṭy-	arthatayā. yadi hi na tat-pratīty-arthaḥ sañketas
SV_10613	207|| atīta-a-jātayor vā api na ca syād anṛta-	arthatā | vācaḥ kasyāścid ity eṣā bauddha-artha-
V3_06813	|55|| atīta-a-jātayor vā api na ca syād anṛta-	arthatā | vācaḥ kasyāścid ity eṣā bauddha-artha-
SV_11227	nivartayati. tat kutas tan-nivṛtṭyā satya-	arthatā. atha punar utpattir eva pauraṣeyatā. na
SV_11218	puruṣa-āśrayān mithyā-arthatā tathā satya-	arthatā api iti. sa nivartamānas tām api
PV_02094	| mukhyam ity eva ca kuto 'bhinne 'bhinna-	arthatā iti cet || an-artha-antara-hetutve 'py a-
SV_17218	| apauruṣeye sā na asti tasya sā eka-	arthatā kutaḥ ||327|| vivakṣayā hi śabdo 'rthe
V2_07204	| apauruṣeye sā na asti tasya sā eka-	arthatā kutaḥ ||48|| svabhāva-niyame 'nyatra na
VN_04313	paurvāparyeṇa yogo na asti ity a-sambaddha-	arthatā gṛhyate, tat samudāya-arthasya apāyād
SV_11217	tad yathā vacanasya puruṣa-āśrayān mithyā-	arthatā tathā satya-arthatā api iti. sa
NB_03047	iti. atra ātma-arthā ity an-uktāv apy ātma-	arthatā sādhyā. tena na ukta-mātram eva sādhyam
SV_15431	tan na an-anvayā vyatireka-vyāptiḥ. mithyā-	arthatāyās tu pauraṣeyatvena vyāptyā apauruṣeyān
V3_01202	yathā samhatānām pārārthye sādhyā ātma-	arthatvam. tad an-uktam api icchayā vyāptam
SV_15501	vyāptyā apauruṣeyān nivṛtṭāv api na satya-	arthatvam, prakāra-antara-sambhavāt. dvairāṣye tu
PV_03008	'pratīṣedhāt sphuṭa-ābhata | jñāna-rūpatayā	arthatvāt keśa-ādi iti matiḥ punaḥ || sāmānya-
V3_02812	-grahaṇam indriya-jñānasya kasyacid vitatha-	arthatvāt tat-parihāreṇa pramāṇa-viṣaya-parigraha
V2_05109	dharmiṇy a-vṛtṭir iti cet, na, anya-niṣedha-	arthatvāt. tatra vṛtṭtau labdhāyām samucciyamāna-
SV_00113	iti cet. na, sarva-dharṃi-dharma-pratīṣedha-	arthatvāt. tad-eka-deśatvāt tad-upacāra-yogyā-

V3_04305	iti cet, na, sarva-dharmi-dharma-pratiṣedha-	arthatvāt. tad-eka-deśatvāt tad-upacāra-yogya-
V3_02505	na, anumānasya sāmānya-viṣayatvena eva gata-	arthatvāt. dharmi-sattāyām sādhyāyām svalakṣaṇam
SV_06117	na ativartate, tasya pravṛtti-nivṛtity-	arthatvāt. yadi hy ayam na kasyacit kutaścīn
HB_03818	na kartavyam. na na kartavyam, tasya anya-	arthatvāt. sapakṣa-vipakṣayor hi darśana-a-
SV_12104	vā para-upadeśād a-pratyayād a-niścaya-	arthatvāt. svayam-kṛtānām apy apahnotṛ-darśanāt.
V3_13203	tena na asya lakṣaṇam pṛthag ucyate, gata-	arthatvāt. hetoḥ sapakṣa eva sattvam vipakṣāc ca
NB_03121	tena na asya lakṣaṇam pṛthag ucyate gata-	arthatvāt. hetoḥ sapakṣa eva sattvam a-sapakṣāc
V2_05212	eva tṛtīyam rūpaṃ syāt. prayoga-darśana-	arthatvād a-doṣaḥ – anvaya-vyatirekayor niścita-
VN_04609	na vyartham saṃskṛta-śabda-vyutpatty-	arthatvād iti cet, ko 'yam śabdānām saṃskāraḥ. na
V1_02404	'py asti sukha-ādi-saṃvedanam iti darśana-	arthatvād upakṣepasya. tatra api saṃvedanam eva
HB_00107	iti cet, na, sarva-dharmi-dharma-pratiṣedha-	arthatvād upacārasya. evam hi cākṣuṣatva-ādi
PV_02281	sthira-a-śeṣa-viśeṣa-jñāna-sādhanam || bodha-	arthatvād gamer bāhya-śaikṣa-a-śaikṣa-adhikas
PV_03024	tasmin kena nirmitaḥ || pratyakṣa-pratyaya-	arthatvān na akṣāṇām vyarthatā iti cet | sā eva
VN_05016	-vacanam iti. artha-punaruktena eva gata-	arthatvān na pṛthag vācyam. ayam api niyata-
PV_02096	vyāvṛtti-bhedataḥ | syād an-artha-antara-	arthatve 'py a-karma-a-dravya-śabda-vat ||
PV_03234	śabdair jñānayo rūpa-bhedataḥ || eka-	arthatve 'pi buddhīnām nānā-āśrayatā sa cet |
SV_15505	syāt. artha-antara-vikalpa-vat. yathā a-tad-	arthatve 'pi bharata-urvaśy-ādi-carita-ādikam
PV_04028	tathā hy eṣa na nyāya iti sūcitam || gamya-	arthatve 'pi sādhyā-ukter a-sammohāya lakṣaṇam |
SV_08706	tat tasya eva aparasmād bhedaḥ. na hi tasya	arthatve dr̥śyasya rūpa-an-upalakṣaṇam yuktam. tad
PV_03314	-bhedo 'pi kriyā-sādhanayor dvayoh | eka-	arthatve dvayam vyartham na ca syāt krama-bhāvitā
PV_03009	-pratibhāsam an-arthakam | jñāna-rūpatayā	arthatve sāmānye cet prasajyate || tathā-iṣṭatvād
PV_03258	vat sukham | gṛhyeta kevalam tasya tad-dhetv-	artham a-gṛhṇataḥ || na hi saṃvedanam yuktam
VN_04606	bhavati. viparyaya-darśanāc ca. śabdād	artham a-pratipadyamānāḥ apaśabdair eva bahulam
PV_04084	muktvā pakṣasya lakṣaṇam | ucyate parihāra-	artham a-vyāpti-vyatirekayoh || svayam-nipāta-
V3_02513	muktvā pakṣasya lakṣaṇam | ucyate parihāra-	artham a-vyāpti-vyatirekayoh ||22|| svayam-nipāta
VN_04218	ity-evam-ādinā kāraṇena, tad a-vijñāta-	artham, a-sāmarthya-saṃvaraṇāya prayuktaṃ
SV_16921	a-viśeṣāt. a-viśiṣṭānām sarva-artheṣv ekam	artham atyakṣa-saṃyogam an-atyakṣa-darśini puruṣa
SV_17119	tasmād a-vidita-artha-vibhāgeṣu śabdeṣv ekam	artham atyakṣa-saṃyogam an-ālabhana-samāropanam
VN_03212	-viśeṣa-svabhāvatā-bhāvam upadarśayaṃ śabda-	artham adhikṛtya sarvaṃ pṛthag iti brūyāt. etena
VN_04911	api nigrahād ity aparāḥ. yaḥ pratiyamāna-	artham an-arthakam śabdaṃ prayuṅkte, sa nigraham
V3_04909	viparyaye vā viparyāsanam iti darśana-	artham anityaḥ kṛtakatvāt prayatnānantariyakatvāc
VN_03808	pratiijñā-sannyāsaḥ. yaḥ pratiijñātam	artham anityaḥ śabda aindriyakatvād iti sāmānya-
PV_03107	vinīscetur a-pāṭavāt || tasya eva vinivṛtity-	artham anumāna-upavarṇanam | vyayasyanti iḥṣaṇād
PV_02284	tad-upadeśataḥ || pramāṇa-tattva-siddhy-	artham anumāne 'py a-vāraṇāt | prayoga-darśanād
SV_16510	kaścīc svabhāva-pratiniyamo yena ekam	artham anurundhate na aparam. kevalam samaya-
SV_06701	||142|| yo 'pi manyate katham a-bhinnam	artham antareṇa bahuṣv ekā śrutīḥ, teṣām a-sāmyāt,
SV_02714	anya-vyavacchedaḥ kṛto bhavati iti tad-	artham anyat pravartate. nanu na avaśyam
V1_03007	pratyakṣa-ābhāsam āha sa-apavādatva-sūcana-	artham, anyatra cakṣur-ādi-parama-aṅūnām dvi-
SV_15505	'pi bharata-urvaśy-ādi-carita-ādikam	artham anye 'nyathā vyācakṣate. tad-anusāreṇa ca
VN_04508	'sāmarthyāt pratipādaka-vyutpatty-	artham anvākhyānam iti cet, nanu goṇī-śabdād api
VN_04311	iti. paurvāparya-ayogād a-pratibaddha-	artham apārthakam. yatra anekasya padasya
V3_05503	iti. vyutpatty-arthaṃ ca hetu-vacanam ukta-	artham apy anumāne 'dhikriyate. tena iha prabheda
SV_06609	syur a-nibandhanāḥ | yathāsvam śabdā bhinnam	artham abhidadhānāḥ katham eka-artha-buddhy-
VN_04009	a-virāmāt. prakṛtād arthād a-pratibaddha-	artham artha-antaram. yathokta-lakṣaṇe pakṣa-
PV_04128	pratiṣedho virudhyate || naimittikyāḥ śruter	artham arthaṃ vā pāramārthikam | śabdānām
V3_03907	ity uktaṃ bhavati. naimittikyāḥ śruter	artham arthaṃ vā pāramārthikam | śabdānām
PV_03399	rūpatvād eka-rūpaṃ bhaven manaḥ | sarvaṃ tad-	artham arthāc cet tasya na asti tad-ābhatā ||
PV_04013	-āropita-ātmanām | a-liṅgatva-prasiddhy-	artham arthād artha-prasiddhitaḥ || kalpanā-
V3_05906	-pratītiḥ. tat svayam svataḥ siddha-viśeṣam	artham arthād viśeṣayati. anyathā saṃvedanasya
VN_00712	āhosvit puruṣaiḥ śabdā vyavahāra-	artham artheṣu niyujyante. svayam utthāpane hi
V3_07902	ca a-gamakatvam iti kiṃ kasya sādhanam, yad-	artham avyabhicāraś cintyate. tasmād vastuto yad
PV_03099	tasya eva kathyate | tad atyanta-vimūḍha-	artham ā-go-pālam a-saṃvṛteḥ || etāvan niścaya-
HB_00114	-aṃśa-vyāpti-vacanāt tatra eva bhāva-niyama-	artham āśaṅkyeta. tat-sāmarthyād artha-gatāv
SV_00204	-parigrahaḥ. siddhe punar vacanaṃ niyama-	artham āśaṅkyeta. sajātiya eva sattvam iti siddhe
HB_00111	-parigrahaḥ. siddhe punar vacanaṃ niyama-	artham āśaṅkyeta. sajātiya eva sattvam iti siddhe
V3_02609	'pi prasaṅga iti tad-vyavaccheda-	artham āha. tena an-aṅgam iṣer niṣṭhā atra,
SV_17404	satya-arthaṃ upadarśya sarvaṃ satya-	artham āha śāstraṃ śakya-paricchede 'pi viṣaye
V2_05207	nāstiti na anyatra na viruddha iti niyama-	artham ity āha. tatra a-sambhavād eva na anya-
SV_11211	doṣāṇām puruṣa-āśrayād apauruṣeyaṃ satya-	artham ity eke. kāraṇa-abhāvo hi kārya-abhāvaṃ
SV_11209	doṣāṇām puruṣa-āśrayāt | apauruṣeyaṃ satya-	artham iti kecit pracakṣate ||224 || na khalu
VN_04501	ānupūrvīm pratipadyate, ānupūrvyā ca	artham iti, tathā hi pūrvaṃ karma-upādīyate tataḥ
SV_15216	vyāpter anyatra a-sambhavād a-kṛtakam satya-	artham iti syād vinā apy anvayena. yo hi yena a-
VN_00103	-upanyāsaiḥ śathā nigrhṇanti, tan-niṣedha-	artham idam ārabhyate. a-sādhana-aṅga-vacanam a-
V1_00107	-jñāna-pūrvakatvād a-viduṣāṃ tad-vyutpādana-	artham idam ārabhyate. tad dvividham samyag-
HB_00102	-āśrayatvāt saṅkṣepatas tad-vyutpādana-	artham idam ārabhyate. pakṣa-dharmas tad-aṃśena

SV_03223
V3_01203
PV_03189
PV_03289
SV_17404
SV_06425
V1_00303
SV_16526
SV_10701
V3_06909
SV_13817
V3_13607
PV_02132
SV_06809
V3_06703
HB_03403
SV_06901
V3_02403
SV_13421
SV_16509
SV_06802
SV_06625
SV_11215
V3_02812
SV_03228
SV_04525
SV_11106
SV_06823
V3_09104
V3_00902
NB_02019
SV_03106
SV_17411
SV_15313
PV_03444
V3_02904
SV_00207
PV_03300
V1_00501
V3_05502
PV_03160
SV_04613
SV_11416
SV_03405
SV_03604
PV_04202
V3_05508
SV_05921
SV_15315
SV_15401
SV_14515
V3_05302
NB_03048
SV_03310
SV_00114
V3_04305
SV_01922
V1_00410
PV_02134
SV_07404
PV_04195
V3_04906
VN_04505
PV_04234
V2_05516

'pi vibhaktir vyatirekiṇī | bhinnam
api icchayā vyāptam sādhyam iti darśana-
tatra apy an-arthikā || yathā-samita-siddhy-
-ābham caturvidham || an-akṣa-jatva-siddhy-
-pratighāta-sāmarthyasya abhidhānam satya-
-viṣayam arthakriyā-yogyam adhyavasāya śabda-
-pramāṇa-antaram. te tarhi tatra a-dṛṣṭāḥ kam
tad-a-sambhavād eva hy āgamas tat-pratipatty-
| na hi śabda-artho 'san san vā kañcit puruṣa-
hi śabda-arthaḥ sann asan vā kañcit puruṣa-
anupalabdhiḥ. na ca avāśyam vyañjaka-vyāpāro
śabda-prayoga-a-sambhavāt. prayuñjāno
-duḥkha-kṣamer itaḥ || dayāvān duḥkha-hāna-
viśeṣa-codanā iti sakṛt sarveṣāṃ niyojana-
anupalabdheḥ prayogaḥ syād iti darśana-
apy avāśyam abhāva-niścaya iti darśana-
kāraṇa-apekṣayā apy aneka ekena vyavahāra-
-lakṣaṇa-bāhya-arthaḥ svayam-śabdo 'pi na
-vad upalambha-sākalya-sannidhāna-sādhyam
abhipatanti. tatra ekaḥ puruṣaḥ kañcid
kuto rūpa-vijñānam iti vyavahāra-lāghava-
-sambhave sati ||141|| sakṛt sarva-pratity-
-guṇānām puruṣa-āśrayāt | apauruṣeyam mithyā-
-tat-parihāreṇa pramāṇa-viṣaya-parigraha-
-abhidhāne 'pi kasyacid viśeṣasya pratyāyana-
artham prakāśayanti. sañketaś ca vyavahāra-
-sukha-rasasya an-udvejanāc ca. abhūta-
-viśeṣa-vācibhiḥ sakṛd eva śabdaiḥ pratyaya-
na jñāpakāḥ, śabda-vat. trairūpyāc ca hetur
svataḥ sādhana-samsthitiḥ ||4|| artha eva hy
-hetuḥ. svabhāva-pratibandhe hi saty artho
5|| iti saṅgraha-ślokaḥ. yadi bhrānti-nivṛtity-
vā vadat ||333|| virodham a-samādhāya śāstra-
iti. tasmād a-kṛtakam ca syād syān mithyā-
-pratipādītā || dṛṣṭayor eva sārūpya-graho
samyag-jñāna-ayogāt. viṣaya-upadarśana-
-artha-gatau pratipatti-gaurava-parihāra-
'pi prāmānyam pratiśidhyate | viṣamvādāt tad-
-vṛtṭim sva-vācā viḍambayati. para-avabodha-
-tādātmya-pratītir mā bhūd iti. vyutpatty-
-icchā anvayī ca saḥ | kriyate vyavahāra-
-vyakter a-śakya-codanātvāl lakṣita-lakṣaṇa-
-parikalpanā | (229ab) api nāma a-sañkīrṇam
-pratikṣeṇa ity ayam viśeṣaḥ. jijñāpayiṣur
vakṛtḥbhīr viniyamate | anapekṣita-bāhya-
'-vibhāgavān | sa tena avyabhicāri syād ity
'-vibhāgavān | sa tena avyabhicāri syād ity
kriyate. sañketa-kāle tathā-dṛṣṭam eva ayam
-sādhikā ity uktam. tena yat kiñcin mithyā-
-hetur ato 'nvayī ||291|| yat kiñcin mithyā-
-ity apara-apekṣa-dharma-antara-pratiśedha-
-eva kāraṇāni tad-avasthā-upakāriṇam
nirākriyate, na sa pakṣa iti pradarśana-
-mātram jijñāsate tathābhūta-jñāpana-
-tad-upacāra-yogya-dharmi-dharma-pratipatty-
-deśātvāt tad-upacāra-yogya-dharmi-pratipatty-
-pradarśyate. eka-sad-bhāve 'nyasya prasiddhy-
-yathā-upadeśam pravartamānasya a-vipralambha-
-na iti paśyati | phalasya hetor hāna-
-ādhānād upakāraka iti cet. so 'tindriyam
-anvaya-doṣa-bhāḥ || svabhāva-kārya-siddhy-
-dharmo vibhajyate. svabhāva-kārya-siddhy-
-arthe pratītiḥ, śabda-anvākyāna-prayatnena
upāgatāḥ | anādi-vāsanā-udbhūtam bādhante
upāgatāḥ | anādi-vāsanā-udbhūtam bādhante

artham iva anveti vācye leśa-viśeṣataḥ ||60|| na
artham iṣṭa-grahaṇam. ayam eva dharma-dharminor
artham iṣyate samaya-smṛtiḥ | bhedaś ca a-samito
artham ukte dve bhrānti-darśanāt | siddha-anumā-
artham upadarśya sarvaṃ satya-artham āha śāstram
artham upanayati iti. tatra eva ca te śabdās tais
artham upanayanty apanayanti vā. yatra prāg
artham upayācyate. anyathā saty api tasmin
artham uparuṇaddhi samādadhāti vā, yathā-
artham uparuṇaddhi samādadhāti vā, yathā-
'rtham upalambhayati. kvacit prakāśe 'pi ghaṭa-
'rtham upasthāpayati, apahnute ca iti pratijñā-
artham upāyeṣv abhiyujyate | parokṣa-ūpeya-tad-
artham ekam ayam lokaḥ śabdaṃ teṣu niyunkte ghaṭa
artham etad uktam, yathā ayam eva anantara-
artham ete prayujyete. ity eṣa eva pakṣa-dharmo
artham eva. yathā śābaleyo bāhuleyaḥ
artham kañcana puṣṇāti. śāstreṣv icchayā pravṛtity
artham katham sādhyat. ko hi viśeṣo 'tyanta-
artham kalpayaty anyo 'param. na ca śabdānām
artham kañcit sāṅketikīm śrutim niveśayed yaro
artham kañcit sāṅketikīm śrutim | kuryād rte 'pi
artham kiṃ na ity anye pracakṣate ||225|| yathā
artham. kiṃ punar nirākṛto na pakṣaḥ. sandigdhe
artham kṛte sañketa-bhede vyatirikta-arthā
artham kriyate, api nāma itaḥ śabdāt kṛta-
artham khalv apy upādāna-bala-bhāvi-santānasya
artham khyāpyante sa-nidarśanāḥ sa-pratighā vā
artham gamayati, a-sambaddhād a-pratipatteḥ,
artham gamayati, nāntariyakatvāt. na abhidhānam,
'rtham gamayet. tad-a-pratibaddhasya tad-
artham gṛhīte 'py anyad iṣyate | (56ab) syād etat
artham ca a-pradarśya saḥ | satya-artham
artham ca iti na virodham paśyāmaḥ. na hi iyam
'rtham ca na dṛṣṭavān | prāk katham darśanena
artham ca pakṣa ucyate. sa nirākṛte viṣayiṇo '-
artham ca pakṣa-vacanam. pakṣasya dharmatve tad-
artham ca pratyakṣa-ābham dvidhā uditam || kriyā-
artham ca śāstram praṇayann anumānam pratikṣipati
artham ca hetu-vacanam ukta-artham apy anumāne
artham chandaḥ śabda-aṃśa-nāma-vat || vastu-
artham jāti-codanā iti cet. a-śabda-codite saty
artham jāniyām iti sañketa-hetuḥ puruṣa-upākīrṇaḥ.
artham tam taddhitena kṛtā api vā | anyena vā
artham tat tathā vācakam vacaḥ ||66|| na hi
artham tat-prabhedanam || saṃyogy-ādiṣu yeṣv asti
artham tat-prabhedanam ||37|| saṃyogya-ādiṣu yeṣv
artham tat-sambandhinam vā vyavahāre 'pi
artham tat sarvaṃ pauruṣeyam ity a-niścayād a-
artham tat sarvaṃ pauruṣeyam iti hetu-vipakṣeṇa
artham tat-svabhāva-jñāpanena artha-antaram iva
artham, tato labhyasya atīśayasya kārya-upayogāt.
artham. tatra pratyakṣa-nirākṛto yathā - a-
artham tathā-kṛta-sañketaśa śabdena prabodhyata
artham. tathā ca cākṣuṣatva-ādi-parihāraḥ. dharma
artham. tathā ca cākṣuṣatva-ādi-parihāraḥ. dharma
artham, tad-abhāve '-sambhavāt. hetu-svabhāva-
artham. tad yathā-dṛṣṭa-sādharmyāt tathā
artham tad-vipakṣam pariḥkṣate || sādhyate tad-
artham darśayan katham na pratipatter bhedakaḥ.
artham dvau dvau hetu-viparyayau | vivādād bheda-
artham dvau dvau hetu-viparyayau | vivādād bheda-
artham na paśyāmaḥ. goṇi-śabdasya artha-
'rtham na laukikam || tat-phalo '-tat-phalaś ca
'rtham na laukikam ||26|| tat-phalo '-tat-phalaś

SV_00220	-hetuḥ. svabhāva-pratibandhe hi saty artho	'rtham na vyabhicarati. sa ca tad-ātmavāt. tad-
V2_05610	-hetuḥ. svabhāva-pratibandhe hi saty artho	'rtham na vyabhicarati. sa ca tad-ātmavāt. tad-
V2_07211	-mātrād avyabhicāra-asiddhyā a-niścita-	artham. nanu prayoga-sāmarthyād eva artha-
VN_04310	nirarthakam eva iti na prthag a-vijñāta-	artham nāma nigrasthānam iti. paurvāparya-
SV_09307	kevalo 'tha vā | ucyate sādhyā-siddhy-	artham nāše kāryatva-sattva-vat ||186|| apekṣita-
V3_07610	tapasvī sāṅketikam icchā-mātra-anurodhinam	artham niyantū-kāmo jīvati, tasya sa-uras-tādām
SP_00014	| kārya-ādi-śrutir apy atra lāghava-	artham niveśitā || tad-bhāva-abhāvāt tat-kārya-
HB_03903	tena bhāva-abhāvābhyām gamaka iti jñāpana-	artham niścita-grahaṇam. tena na para-rūpaṃ
SV_15929	samayam ārocayet, yathā-samayam ca	artham niṣpādayed iti na mano-japa-ādāu doṣaḥ.
V3_03503	api ko 'yam avaśyam para-āśrayaḥ. sa eva tam	artham para-mukhena vyavasthāpya punar
V1_00110	anumānam ca (1a) iti. na hy ābhyām	artham paricchidya pravartamāno 'rthakriyāyām
V1_01304	syāt, agni-dhūma-vat. na ca ayam a-śabdakam	artham paśyati, a-paśyaṃś ca na śabda-viśeṣam
V1_01312	abhāvāt. tasmād ayam a-śabda-saṃyojanam eva	artham paśyati darśanāt. atha vā pratyakṣa-
V1_01708	6|| na hi vyakty-ātmano vyatiriktam anvayinam	artham paśyāmaḥ, yaṃ śabdo 'nudhāvet. artha-
VN_05014	tasya kāryam, itarat kāraṇam iti. gamyamāna-	artham punar-vacanam api punaruktaṃ niyata-pada-
SV_17506	atha iha kim | na hy ekaṃ na asti satya-	artham puruṣe bahu-bhāṣiṇi ||335|| yathā idam
SV_01615	na evaṃ sukha-ādi-kāryam prasādhitaṃ kañcid	artham puṣṇāti, yena kenacit kāraṇavattva-
PV_03535	api sāmagryor ity uktaṃ tad aneka-kṛt ||	artham pūrvaṃ ca vijñānam grhṇīyād yadi dhīḥ parā
V3_03207	ayaṃ doṣaḥ. ata eva viśaya-bheda-pradarśana-	artham pṛthak-kṛto 'numānād a-bahir-bhūto 'py
PV_04233	tad anyeṣāṃ apekṣakam | vyavahāram a-satya-	artham prakalpayati dhīr yathā || taṃ tathā eva a
V2_05514	tad-anyeṣāṃ apekṣakam | vyavahāram a-satya-	artham prakalpayati dhīr yathā ||25|| taṃ tathā
SV_04524	tatra na ||92 || na hi śabdā a-sāṅketitam	artham prakāśayanti. sāṅketāś ca vyavahāra-artham
SV_17412	śāstra-artham ca a-pradarśya saḥ | satya-	artham pratijñāno jayed dhārṣṭyena bandhakīm ||33
VN_06715	viśayaḥ, na lokaḥ śabdair a-pratipāditam	artham pratipattum samartha iti. sa eva ayam
V3_00502	-kāle kasyacid an-abhyupagamāt. sa yam	artham pratipadyate, taṃ pratipadyamāno 'param
SV_04526	itaḥ śabdāt kṛta-sāṅketād uttara-kālam imam	artham pratipadyeta iti. na ca prāk-kṛta-
VN_04514	sa katham apaśabdāc chabdam pratipadya tato	'rtham pratipadyeta. drṣṭā ca an-ubhaya-vedino
VN_04413	iti prayujyamānam padaṃ kakuda-ādimantam	artham pratipādayati iti. na śabda-anvākyānam
SV_03226	vā prayoktum iṣyante, tathā niyuktās tam	artham pratibandhena prakāśayanti. tena gaur
PV_03291	-kalpanā smarāna-ādikā | samaya-apekṣiṇi na	artham pratyakṣam adhyavasyati || tathā anubhūta-
V1_04110	-anugamaḥ. tan na tāvad ayaṃ puruṣaḥ kañcid	artham pratyety upalambha-niṣṭhāṃ pratikṣamāṇaḥ,
HB_03511	bādhā-anupalabdau prayoktavayaḥ. sa kim	artham prayujyate. sādhyā-siddhy-artham. sa kim
SV_03112	vṛtteḥ (57ab') tat tarhi bhrānti-nivṛṭty-	artham pravṛttaṃ pramāṇam anya-samāropa-
SV_03305	tad-a-viśeṣe 'pi gaurava-ādi-khyāpana-	artham bahu-vacanena. prayojana-abhāvāt tu
V3_03504	prasiddhiḥ khalv api virodhinam pratijñā-	artham bādhate, puruṣa-icchā-anurodhino 'rtheṣv a
SV_09204	ko vacanasya niṣeddhā. na hy a-vācyam	artham buddhayaḥ samīhante. sambandhasya tu
PV_04228	api na niṣidhyate || tasmād āsritya śabda-	artham bhāva-abhāva-samāśrayam | a-bāhya-āśrayam
V2_05503	na niṣidhyate ||19|| tasmād āsritya śabda-	artham bhāva-abhāva-samāśrayam | a-bāhya-āśrayam
SV_08907	tad ayaṃ gava-ādi-śabda-pratyupasthāpitam	artham bhinnam a-bhinnam vā pṛcchann artha-antara
PV_03207	ato 'py a-vikalpikā | vikalpayann apy eka-	artham yato 'nyad api paśyati || citra-avabhāseṣv
VN_02815	vivādeṣu drṣṭa-pūrvo vyavahāro yena tad-	artham yatnaḥ kriyate. na ca bāla-pralāpān
V3_02404	iti cet, kutaḥ punar iyaṃ śānkā, yena tad-	artham yatnaḥ kriyate. so 'nivāritaḥ pramāṇena
PV_02274	sṭhitāyām punar udbhavāt | dvaya-kṣaya-	artham yatne ca vyarthaḥ karma-kṣaye śramaḥ ||
PV_02192	sva-stho 'vatiṣṭhate | mithyā-adhyāropa-hāna-	artham yatno 'saty api muktari || avasthā vīta-
SV_16715	prasaṅgaḥ. paroḥṣa-daiśikānām vacanānām	artham yathā-abhiprāyam idānintanāḥ kim
V3_00107	na apy an-arthataḥ ||1|| siddhir iti jñāpana-	artham. yathā āhur eke – parasya pratipādyatvāt
VN_04216	trir-abhihitam apy a-vijñātam a-vijñāta-	artham. yad vākyam parśadā prativādinā ca trir-
V3_03006	prastāva-āśrayatve śāstraṃ bādhakam ity amum	artham vaktuṃ sva-vacanena asya saha ukṭiḥ sāmya-
SV_15214	-vyāpanād yadi ||287|| atha yan mithyā-	artham vacanam tad akhilaṃ kṛtakam iti hetu-
V2_09314	an-aṅgam iti yuktaṃ tatra smarāna-	artham vacanam. a-darśanam tu darśana-abhāvaḥ. sa
SV_01205	tāvātā na asti iti bhavati tad-	artham vacanam iti cet. na ca na asti iti vacanāt
V2_09403	tāvātā na asti iti bhavati. tad-	artham vacanam. yady an-upalabhamāno 'pi na asti
SV_11107	viparyaya-upādānān na syāt. na tu bhūta-	artham, vastu-bala-utpatteḥ. abhūta-arthāś ca doṣā
SV_16903	iti. sa eva upadiśann upaplavād vedaṃ veda-	artham vā anyathā apy upadiśed iti. śrūyante hi
PV_03389	-pītaḥ || na artho 'samvedanaḥ kañcid an-	artham vā api vedanam | drṣṭam saṃvedyamānam tat
PV_04128	virudhyate || naimittikyāḥ śruter artham	artham vā pāramārthikam | śabdānām pratirundhāno
V3_03907	uktaṃ bhavati. naimittikyāḥ śruter artham	artham vā pāramārthikam | śabdānām pratirundhāno
SV_02806	-ślokaḥ. kvacid drṣṭe 'pi yaj jñānam sāmānya-	artham vikalpakam | a-samāropita-anya-amṣe tan-
PV_03323	saṃvedya-lakṣaṇam | saṃvedyaṃ syāt samāna-	artham vijñānam samanantaram || idam drṣṭam
V2_04508	gamaka-dharma-a-dyotanāt. na hi ye yathā yam	artham vidanti vacana-jñāḥ, te tat-pratipādane
SV_15902	api manasā japan. na hi tadā śrotreṇa kañcid	artham vibhāvayāmaḥ. na ca a-śabda-ātmā mantraḥ.
SV_10525	anādi-vāsanā-prabhava-vikalpa-pratibhāsinam	artham viśayatvena ātmasāt kurvanti. vaktuḥ
V3_06801	-kāla-vāsanā-prabhava-vikalpa-pratibhāsinam	artham viśayatvena ātmasāt kurvanti. vaktuḥ
SV_16628	ayaṃ jaiminir anyo vā svayaṃ rāga-ādimān na	artham vetti vedasya na anyataḥ | na vedayati
V2_07006	iti na iha pratanyate. svayaṃ rāga-ādimān na	artham vetti vedasya na anyataḥ | na vedayati

SV_11715
SV_15213
SV_06820
SV_16818
HB_03511
V3_01103
SP_00006
V1_01212
SV_06818
SV_04017
VN_02222
V1_02010
SV_11326
V1_00307
PV_04095
SV_12803
V3_04301
V3_10207
V3_10106
V3_08009
VN_06507
VN_04415
PV_04272
SV_10819
SV_11818
SV_08514
SV_10819
HB_02810
SV_10609
V3_06809
VN_05001
SV_15515
VN_03403
SV_12002
SV_11505
PV_03283
V1_02814
V3_01309
V3_01309
V3_01308
SV_12814
PV_03372
PV_03370
PV_03017
SV_07619
V2_06810
SV_12816
SV_15518
V3_01310
PV_03015
VN_04210
SV_17020
PV_04029
SV_11219
SV_11223
SV_12721
SV_11005
SV_06907
V2_07110
SV_17004
SV_16918
PV_03399
PV_03130
PV_02282
V1_00602

kārya-atīśaya-vācinā śabdena viśeṣa-khyāty-
eva dṛṣṭam ity a-kṛtaṃ vacaḥ | satya-
sādhyanthe vā te 'pi sakṛt pratyaya-
iti. puruṣo hi svayaṃ samitānām śabdānām
sa kim arthaṃ prayujyate. sādhyā-siddhy-
viparyayaṇa vipratipatti-darśanāt tan-nirāsa-
kriyā-kāraka-vācināḥ | bhāva-bheda-pratitya-
-bhede smṛtiḥ katham | tad-a-smṛtau ca tena
eka-vacanam api tad-eka-śakti-sūcana-
sañjñā yad-arthikā ||72|| yasya pratyāyana-
apy anyo na pratipadyeta iti. tattva-rakṣaṇa-
-ādi-grahaṇam spaṣṭa-saṃvedana-pradarśana-
ata idam iti viduṣaḥ sva-nidāna-ābhāsinam
pratibandha-asiddheḥ. vaktur abhipretam tv
hi śāstraṃ bādhakam ity amum | vaktum
-artha-pratipad bhavet ||249|| parisamāpta-
iti. pakṣa-dharma-prabhedena sukha-grahaṇa-
a-vipakṣa-śaṅkāyām sādhyā-abhāva-vyavaccheda-
yadi dharminī siddhaḥ, kim asiddham, yad-
vakṣyāmaḥ. vyāvṛtti-prādhānya-sādhana-
bhidyate. avaśyaṃ hi viśaya-antara-vyāpty-
eva pratipadyate, go-śabdāt kakuda-ādīmantam
svato dhiyor bheda-siddhis tābhyām tad-
| dṛṣṭa-a-dṛṣṭa-arthayor asya avisamvādas tad-
na api siddhy-upāyam. atha punar na śabda-
na syāt. sarva-ākāra-viveka- a-vivekinor vā
dvividhena apy a-bādhakam | dṛṣṭa-a-dṛṣṭa-
śabda-artha-vaṭ sambandha iti cet, na, śabda-
śakyam vaktum. a-samprāpta-niruddhayor apy
śakyam vaktum, a-samprāpta-vinaṣṭayor apy
tu na kaścīd doṣo niyama-abhāvād iti. śabda-
pramāṇa-antara-vṛttir iti. samāna-dharminor
dharminī-svabhāve 'bhīhitayor hetu-pratijñā-
ca a-sambandhaḥ. tasmān na svābhāvikaḥ śabda-
||230|| iti saṅgraha-ślokaḥ. api ca, śabda-
| svapne 'pi smaryate smārtam na ca tat tādṛg-
svapne 'pi smaryate smārtam na ca tat tādṛg-
-darśanāt sādhyam. na ca svarūpa-mātra-
sādhyam. na ca svarūpa-mātra-arthavat.
eva vā. yathā prak sañjñānā abhisambandhād
sarveṣāṃ śravanāt. krama-śravaṇe ca pṛthag
katham || nāma-ādikaṃ niśiddham prāñ na ayam
tad bhavet || an-artha-ākāra-śaṅkā syād apy
nāma-ādy etena varṇitam || sā eva iṣṭā
asatsu vā bhāveṣu sāmānya-buddhir na iyam
tad-abhāve 'sya idam iti na sidhyati. na apy
ca pṛthag artheṣv a-dṛṣṭa-sāmarthyānām
teṣv api prasaṅgaḥ. tadvad eṣām apy abhimata-
-arthavat. arthavac ca. tato bāhyena arthena
vyatireka-a-prasiddhitaḥ || sarva-jñāna-
nirarthakaḥ kvacit prakaraṇe tasya apy
api samyak-pratipatter abhāve bāhulyam
| an-ukto 'pi icchayā vyāptaḥ sādhyā ātma-
syād viparyayo vā. na hi śabdāḥ prakṛtyā
-ayogāt. te 'n-arthakāḥ puruṣa-saṃskārād
tādrūpyam kalpitam śiṃhatā-ādi-vaṭ ||248||
api nāma anuṣṭheyam ato jñātvā pravṛtto
samihā sandarśita-vibhāgatvāt sarvasya śabda-
-āśrayā yuktir atyakṣeṣu na ca itarā | tad-
āgame syāt. saty api tasmīn a-tathābhāvād
vyavahāre darśanāt kasyacid a-prasiddha-
-bhīdām arthe bibhrad ekaṭra dṛśyate ||
indriya-gocaraḥ || viśada-pratibhāsasya tadā
dayā || tataḥ parārtha-tantratvam siddha-
tad-abhāve svabhāva-abhāvāt. tathā hy

artham vyaṅgyāḥ khyāpyante. na evaṃ jāti-
artham vyatirekasya virodhi-vyāpanād yadi ||287||
artham vṛhiy-ādi-śabdaiḥ kṛta-saṅketāḥ kathayanta
artham śṛṅga-grāhikayā api tāvad a-budham
artham. sa kim kvacid bādhyām api satyām sādhyam
artham. sa ca anumeyaḥ svarūpeṇa eva nirdeśyaḥ
artham samyojyante 'bhīdhāyakaḥ || kārya-kāraṇa-
artham saṃsṛṣṭam vetty asau katham ||12|| yady
artham saṅketa-paratantram vā. tathā ye hetu-
artham saṅketaḥ kriyate, a-bhinna-sādhyān bhāvān
artham sadbhir upahartavyam eva chala-ādi
artham, sarva-jñānānām ātma-saṃvedanasya
artham sūcayati iti buddhi-rūpa-vāg vijñāptyor
artham sūcayeyur iti sa eva ca tathā-
artham sva-vācā asya saha-uktiḥ sāmya-dṛṣṭaye ||
artham hi śabda-rūpaṃ vākyam. te ca avayavās
artham hetu-prakaraṇasya sūtra-saṅkṣepa ucyate -
artham hetur ucyate. na ca hetoḥ sambandha-
artham hetur ucyate. na vai sādhyā-asiddhi-
artham hetos trīn pakṣa-dharmān āha. tathā hi na
artham hetvābhāsā nigrāhasthānatvena vaktavyāḥ,
artham; tathā pratijñā-ādy-avayava-viparyayaṇa
arthayoh | anyathā hy anavasthānād bhedaḥ sidhyen
arthayoh ||215|| pratyakṣeṇa a-bādhanam pratyakṣa
arthayor anyā eva sambandhaḥ. tābhyām a-bhede tāv
arthayor abhyupagamān nāma kevalam na iṣṭam syān
arthayor asya avisamvādas tad-arthayoh ||215||
arthayos tat-pratipādana-abhiprāye sati prayogāt
arthayos tasya an-apāyāt. vastu-viparīta-ākāra-
arthayos tasya an-apāyāt. vastu-viparīta-ākāra-
arthayoh punar-vacanam punaruktam anyatra
arthayoh pramāṇa-saṃvāda-mātra-viśeṣād ekaṭra
arthayor virodhād virodha-sambhava iti cet, a-
arthayoh sambandhaḥ. tad-abhiprāyasya prayogād
arthayoh sambandho nityo vā syād anityo vā. yady
arthavat || a-śubhā-pṛthivī-kṛtsna-ādy abhūtam
arthavat ||32|| middha-upaplūtānām apy anubhūta-
arthavat. arthavac ca. tato bāhyena arthena
arthavac ca. tato bāhyena arthena arthavattvam an
arthavac chabda-rūpaṃ vibhakti-darśanāt sādhyam.
arthavatām ekasmād eva tad-artha-siddher anyasya
arthavatām kramaḥ | icchā-mātra-anubandhitvād
arthavati cetasi | atīta-artha-grahe siddhe dvi-
arthavati kena cakṣur-ādi-matir matā | artha-
arthavati kevalam viplava eva iti na asmākam asyā
arthavattā. arthebhyo jñāpana-icchā, tayā artha-
arthavattā ca na sidhyati. sahiteṣv artha-
arthavattā pauruṣeyī ca syāt pramāṇa-anurodhini
arthavattvam an-iṣṭam syāt. tathā parārthās
arthavattvāt cet svapna-ādāv anyathā ikṣaṇāt |
arthavattvāt. tasmād atra eva asya ānarthakyān
arthavad bhavati. pāraśika-māṭṛ-mithyā-ācāra-vaṭ.
arthavan mataḥ || sarva-anya-iṣṭa-nivṛttāv apy
arthavantaḥ. samayāt tato 'rtha-khyāteḥ kāya-
arthavantaḥ syuḥ. tat-saṃskāryatā eva ca eṣām
arthavān eva ātmā vākyam. te ca avayavāḥ svayam
'rthavān syām iti. sa śakya-darśana-avisamvāda-
arthasya. a-pratipakṣa-doṣa-upakṣepa-ādāyo dur-
arthasya a-pratiṣṭhānād yukter atra na sambhavaḥ |
arthasya a-pramāṇa-vṛtter anyasya api
arthasya a-prasiddhasya vā punar vyutpatti-
arthasya a-bhinna-rūpatvād eka-rūpaṃ bhaven manaḥ
arthasya a-vibhāvanāt | vijñāna-abhāsa-bhedo hi
arthasya a-virāmataḥ | dayayā śreya ācāṣṭe jñānād
arthasya a-sambhāve 'bhāvāt pratyakṣe 'pi

VN_06311	eka-sādhana-vacana-vat. yathā ekasya	arthasya aneka-sādhana-sad-bhāve 'py ekena eva
VN_01903	jijñāsāyām a-doṣaḥ. jijñāsitaṃ punar	arthasya anyasya prasaṅga-paramparayā yeṣa panna-
SV_04807	-antara-abhyupagame prayojana-abhāvāt, tad-	arthasya anyena sādhanāt, tad-abhyupagamasya ca
VN_04313	a-sambaddha-arthaṭā grhyate, tat samudāya-	arthasya apāyād apārthakam, daśa-dāḍima-ādi-vākya
SV_16822	niyamam jñātum īśa ity a-pratipattir eva tad-	arthasya. api ca, vedas tad-vyākhyānam vā
SV_10512	-nirdeśād eva vyāpnuvataḥ siddheḥ. niścita-	arthasya api smṛty-artho dṛṣṭānta iti cet. tad
SV_04914	āśritaḥ syāt. evam tarhy anvayinaḥ kasyacid	arthasya abhāvāt prakṛti-bhinneṣv artheṣu tad eva
V3_07302	pradhāna-ādi-śabda-vācyasya eva kasyacid	arthasya abhāvān nir-viśeṣaṇā eva sā. katham
SV_06113	kutaścana | buddheḥ prayujyate śabdas tad-	arthasya avadhāraṇāt ||122|| vyartho 'nyathā
SV_10917	tasya asya puruṣa-artha-upayogino 'bhiyoga-	arthasya avisamvādād viśaya-antare 'pi tathātva-
V2_04806	vastuni tasya a-nirodhāt tataś ca kasyacid	arthasya asiddheḥ. ata eva sad api sāmānyam na
VN_05108	vākya ādhikyā-doṣa iti punar-vacane 'pi gata-	arthasya ādhikyam eva padasya iti. prapañca-
V3_02006	-icchā bhavati, tad-bhāva-a-parityāgād	arthasya icchā-pravṛtṭyor a-virāma-prasaṅgāt.
HB_03910	- tri-rūpaṃ liṅgaṃ vaḥ samvādakam	arthasya iti. tad rūpaṃ ye na vidanti na teṣāṃ
PV_03351	'pi vā | jñānasya hetur artho 'pi ity	arthasya iṣṭā prameyatā || yathā kathañcit tasya
V1_03709	'pi vā | jñānasya hetur artho 'pi ity	arthasya iṣṭā prameyatā ||42|| yathā kathañcit
V3_13504	-pratibandhāt. nanv an-udbhāvite 'pi doṣe	'rthasya eva a-sāmarthyān na bhavati prasiddhiḥ.
PV_03464	tad-vyaktatva-a-viniścayāt || atha	arthasya eva kaścit sa viśeṣo vyaktir iṣyate | na
PV_03464	iṣyate | na an-utpāda-vyayavato viśeṣo	'rthasya kaścana || tad-iṣṭau vā pratijñānam
SV_16701	na anyataḥ | na vedayati vedo 'pi veda-	arthasya kuto gatiḥ ||317|| sarva eva hi puruṣo
V2_07007	na anyataḥ | na vedayati vedo 'pi veda-	arthasya kuto gatiḥ ||35|| tena agni-hotram
V3_13403	yena upamānāt sādhanam syāt. na hy	arthasya kenacit kathañcin na sāmānyam. tatas tad-
SV_09420	sādhanam. pradhāna-ādi-śabda-vācyasya eva	arthasya kvacid abhāvān nir-viśeṣaṇā eva sā.
VN_04819	pratitir bhaviṣyati iti. pratīyamāna-	arthasya ca śabdasya prayoge 'tiprasaṅgaḥ.
PV_03462	| na a-prasiddhasya liṅgatvaṃ vyaktir	arthasya cen matā || liṅgaṃ sā eva nanu jñānam
PV_03499	paśyato 'py akṣair ghaṭayed yadi kalpanā |	arthasya tat samvitteś ca satataṃ bhāsamānayoḥ ||
VN_06510	kathā-prasaṅgo 'pa-siddhāntaḥ. kasyacid	arthasya tathābhāvaṃ pratijñāya pratijñāta-artha-
SV_08905	śabda-coditāḥ yathāśvaṃ pṛthag-abhidhānāt.	arthasya tad-avyabhicārāt tato gatiḥ syāt.
V1_01113	sā buddhiḥ (10abc) ko hi indriya-a-viśayasya	arthasya tad-indriya-jñāna-utpattāv a-vidyamānād
SV_00402	||2|| hetur iti vartate. tādātmyam hy	arthasya tan-mātra-anurodhiny eva na anya-āyatte,
V2_07403	svabhāvo hetur ātmani | (52ab) tādātmyam hy	arthasya tan-mātra-anurodhiny eva, na anya-āyatte,
V3_05908	na kasyacid viśeṣa-siddhiḥ syāt.	arthasya tu sva-sattā-viśeṣābhyaṃ na tat-siddhiḥ,
PV_03343	darśayat | tad a-dṛṣṭam katham nāma bhaved	arthasya darśakam || iṣṭa-an-iṣṭa-avabhāsinyaḥ
PV_03390	tat tayor na asti vivekitā || tasmād	arthasya dur-vāram jñāna-kāla-avabhāsināḥ |
PV_04152	|| tatra udāhṛti-dīn-mātram ucyate	'rthasya dṛṣṭaye | dravya-lakṣaṇa-yukto 'nyaḥ
V1_01608	a-vyāpṛta-akṣasya buddhāv a-pratibhāsanāt |	arthasya dṛṣṭāv iva tad a-nirdeśyasya vedakam ||15
PV_03474	sādhyatvaṃ tasya api ity anavasthitiḥ || ity	arthasya dhiyaḥ siddhir na arthāt tasyāḥ
V2_06802	-abhāvān na para-ātmanaḥ pratipattir	arthasya. na hi sattā śabdasya artha-viśeṣe
VN_03210	-abhidhānam ca pratipādyā sarvasya śabda-	arthasya nānā-artha-rūpatayā eka-vastu-viśeṣa-
SV_14214	270'b) | anyo 'nyasya vināśaḥ. na hi kasyacid	arthasya nāma-karaṇa-mātreṇa kṣṭham na dṛśyata
PV_04275	gamakas tad-abhāva-vyavasthiteḥ || anyathā	arthasya nāstitvaṃ gamyate 'nupalambhataḥ |
V3_06202	-upalabdhir eva anya-anupalabdhiḥ. anyathā	arthasya nāstitvaṃ gamyate 'nupalambhataḥ |
PV_03255	buddher māndya-pāṭava-saṃśayaḥ || yasya	arthasya nipātena te jātā dhī-sukha-ādayaḥ |
SV_14315	yadi ca agni-samudbhavasya vināśa-ākhyasya	arthasya parigrahāt kṣṭham na dṛṣṭam. vināśasya
VN_05207	-pratyuccāraṇam ananubhāṣaṇam. vijñāta-vākya-	arthasya parśadā prativādinā trir-abhihitasya yad
SV_12614	an-anumateḥ, a-rūḍha-śabda-bāhulyāt, tad-	arthasya puruṣa-upadeśa-apekṣānāt. tad-upadeśasya
VN_02101	api tadānīm prativādinā a-jijñāsitasya	arthasya pratijñāyām anyatra vā upanyāso
V1_00212	sūcayati. sāmānyena ca sambandhino	'rthasya pratipattir anumānam iti dve eva pramāṇe,
V3_00410	pratibandhāt. katham idānīm a-sambhavino	'rthasya pratipattir iti cet, so 'pi tatra a-
V3_03105	-vādināḥ śāstrasya sva-vacanena apy asya	arthasya pratibādhānāt. lobha-ādi-mūlo 'dharma
VN_01902	-prastuta-abhidhānāt, tathā viśeṣa-sahitasya	arthasya prativādino 'jijñāsitatvāt. jijñāsāyām
SV_01926	sva-pratibaddham nivartayata iti. kasyacid	arthasya pratiṣedham api sādhayitu-kāmena hetor
V2_10103	sva-pratibaddham nivartayata iti kasyacid	arthasya pratiṣedham api sādhayitu-kāmena hetor
VN_01017	vyāpṭeḥ. na ca upalabdhī-lakṣaṇa-prāptasya	arthasya pratyakṣād anya-upalabdhir yena anumānād
PV_03409	na mandena dṛśyate 'to bhidā yadi || ekatve	'rthasya bāhyasya dṛśya-adrśya-bhidā kutaḥ |
VN_03202	kaścit pratijñā-virodho na asty ātma-śabda-	arthasya bhāva-upādānatva-niṣedhāt. śabda-artha-
SV_02906	-ślokau. yasya api nānā-upādher dhīr grāhika-	arthasya bhedināḥ | yo 'pi manyate bhinnā eva
SV_08911	yathā gor vāha-doha-ādaḥ na anya-sambhavino	'rthasya yathā yuddha-praveśe, sa eva svabhāvo
V1_03612	artha-niṣpattes tad eva phalaṃ yuktam. na hy	arthasya yathā-svabhāvaṃ vyavasthitiḥ, sarva-
SV_10323	niścīyate. svabhāva-anupalambhaś ca svabhāve	'rthasya liṅgini | (202ab) svabhāva-abhāva eva
V3_03411	-doṣau hi parārthe 'numāne 'dhikriyete, na	arthasya, vaktur upālambhād a-yathārtha-
PV_03029	|| tasyām rūpa-avabhāso yas tattvena	arthasya vā grahaḥ | bhrāntiḥ sā anādi-kālīna-
VN_02113	anaikāntikatā vādināḥ sādhayitum iṣṭasya	arthasya viparyaya-sādhanam aṣṭādaśa dṛṣṭānta-
VN_01816	vā siddhiḥ sādhanam, tad-aṅgaṃ dharmo yasya	arthasya vivāda-āśrayasya vāda-prastāva-hetoḥ, sa
SV_09616	abhāva-dharmam tu bhāva-mātra-vyāpino	'rthasya vyavacchedam hetuṃ sattāyām vadato 'sya

V3_07907	abhāva-dharmam tu bhāva-mātra-vyāpino	'rthasya vyavacchedam hetum sattāyām vadato 'sya
V3_02309	eva bhavati, na anyatra iti cet, bādhanīya-	arthasya śāstrasya upagamād anyatra apy astu.
NB_01013	ca iti. tasya viśayaḥ svalakṣaṇam. yasya	arthasya sannidhāna-a-sannidhānābhyām jñāna-
PV_03517	matam || atīta-ādi-vikalpānām yeṣām na	arthasya sannidhiḥ | sañcāra-kāraṇa-abhāvād
PV_02075	duḥkha-jā || tayos ca dhātu-sāmya-āder antar-	arthasya sannidheḥ | etena sannipāta-ādeḥ smṛti-
PV_03515	prabhuḥ | dhiyaṃ na anubhavet kaścīd anyathā	arthasya sannidhau || na ca a-sannihita-arthā
SV_09114	na tatra api deśa-ādinām pratiśedho na apy	arthasya. sambandho niśidhyata iti cet. nanu tan-
PV_03071	bhavet || sva-nimittāt svabhāvād vā vinā na	arthasya sambhavaḥ | yac ca rūpaṃ tayor dṛṣṭam
PV_03262	-sambhavāt | sukha-duḥkha-vidau syātām sakṛd	arthasya sambhave || saty āntare 'py upādāne
V1_00907	tena syād artha-apāye 'pi netra-dhiḥ ||6||	arthasya sāksād buddhāv an-upayogāt smṛti-
V1_00709	kalpanā. na hi sā indriya-jñāne sambhavati,	arthasya sāmartyena samudbhavāt ||4|| tad dhy
VN_00106	tu na yuktaṃ iti na iṣyate ||1|| iṣṭasya	arthasya siddhiḥ sādhanam, tasya nirvartakam
VN_02308	tad-bhāve 'pi vādinā sādhayitum iṣṭasya	arthasya siddher vighāta-abhāvāt, tasya
PV_04189	sukha-grahaṇa-siddhaye | hetu-prakaraṇa-	arthasya sūtra-saṅkṣepa ucyate || ayogaṃ yogam
PV_03374	tathā anubhave 'pi saḥ | ākāraḥ sa ca na	arthasya spaṣṭa-ākāra-vivekataḥ || vyatiriktaṃ
PV_03475	arthāt tasyāḥ kathañcana | tad-a-prasiddhāv	arthasya svayam eva a-prasiddhitaḥ || pratyakṣam
SV_05704	-hetor a-bheda-avabhāsino jñāna-āder	arthasya hetutvād vyaktayo 'pi saṃsrṣṭa-ākāram
PV_03203	dhiyoḥ | nānā-arthā kramavaty ekā kim eka-	arthā a-kramā aparā || vaiśvarūpyād dhiyaṃ eva
SV_10121	yasmāc chāstra-adhikāra-a-sambaddhā bahavo	'rthā atīndriyāḥ | a-liṅgās ca katham teṣām
SV_04205	-vat kāryaṃ kuryur ity a-virodhaḥ. tadvad	arthā api kecit svabhāva-bhede 'py eka-
PV_03516	arthasya sannidhau || na ca a-sannihita-	arthā asti daśā kācid ato dhiyaḥ | utsanna-mūlā
NB_03047	chayana-āsana-ādy-aṅga-vad iti. atra ātma-	arthā ity an-uktāv apy ātma-arthatā sādhyā. tena
SV_17115	loka-vādaś ca pratītiḥ. ata eva nānā-	arthā iti tata eka-artha-niyamo na yuktaḥ.
V3_01206	parārthāḥ santaś cakṣur-ādayo 'samhata-	arthā iti dharmino viśeṣa iti vyavasthā-mātraṃ
SV_04415	iti. tat-svabhāva-grahaṇād yā dhīs tad-	arthā iva apy an-arthikā | vikalpikā a-tat-kārya-
SV_10718	gamikā iti. uktam atra – na āgameṣu sarva-	arthā upanibadhyante 'prakaraṇa-āpannatvād iti.
PV_03207	-saṅkalanam anekasya ekayā a-grahāt || nānā-	arthā ekā bhavet tasmāt siddhā ato 'py a-
SV_17520	-vṛtṭeḥ. evaṃ satī. paraspara-viruddha-	arthā katham ekatra sā bhavet ||337|| yady eṣa
PV_03203	-ākāra-kālatvena upalakṣitayor dhiyoḥ | nānā-	arthā kramavaty ekā kim eka-arthā a-kramā aparā ||
SP_00017	-gocarāḥ | vikalpā darśayanty arthān mithyā-	arthā ghaṭitān iva || bhinne kā ghaṭanā a-bhinne
V3_04002	virodhaḥ, yathā – a-śrāvaṇaḥ śabda iti. tad-	arthā ca artha-uktiḥ. tad eva rūpaṃ tatra arthaḥ
PV_03183	vikalpakam || sāmānya-vācīnaḥ śabdās tad-eka-	arthā ca kalpanā | abhāve nir-vikalpasya viśeṣa-
SV_15910	te (299c) 'pi tathā syus tad-	arthā ced asiddham kalpanā-anvayāt ||299|| na
V2_04907	bheda-a-pratiṣṭhiteḥ ||8|| yat-prayojanā hy	arthā jñātum iṣṭāḥ, tad-viparyaya-vyatirekiṇo
SV_04419	nis-tattvaṃ parikṣā-an-aṅga-bhāvataḥ ||77||	arthā jñāna-niviṣṭās te yato vyāvṛtti-rūpiṇaḥ |
V3_01903	śāstra-upagame 'pi na itara iti darśana-	arthā. tatra sarva-anya-iṣṭa-nirākaraṇe 'py āśānkā
VN_05513	pratipattir bhavati. atha para-upatāpana-	arthā, tadā api kiṃ trir abhidhiyate. sāksīnām
VN_00804	pratibhāsamanāś ca vivekena pratyakṣā	arthā dṛśyante 'prthag-deśatve 'pi gandha-rasa-
SV_10205	a-prāmāṇyāt. tatra ca prakaraṇe bahavo	'rthā na avaśyaṃ nirdeśyāḥ. yathā pratyātma-
V2_06504	a-prāmāṇyāt. tatra ca prakaraṇe bahavo	'rthā na avaśyaṃ nirdeśyāḥ, yathā pratyātma-
VN_05511	iti. yadi tāvat para-pratipādana-	arthā pravṛttiḥ, kiṃ trir abhidhiyeta. tathā
SV_04222	-an-aṅgatvād iti pratipādayiṣyāmaḥ. te	'rthā buddhi-niveśinas tena samānā iti gṛhyante,
PV_03185	bhedaḥ phala-ātmanām || anapekṣita-bāhya-	arthā yojanā samaya-smṛteḥ | tathā anapekṣya
V1_01301	niyamāḥ – sva-abhidhāna-viśeṣaṇa-apekṣā eva	arthā vijñānair vyavasiyanta iti, nivṛttā idānim
SV_06212	-anusāreṇa sākāñkṣatvāt sā a-parisamāpta-tad-	arthā viplava eva ghaṭa-ādi-śabdeṣu. tādrṣo jñeya
SV_03228	-artham kṛte saṅketa-bhede vyatirikta-	arthā vibhaktir artha-antaram iva a-darśayantī
SV_04014	artheṣv eka-ātmatā-grahaḥ | (72ab) na hy	arthā vyatiriktana a-vyatiriktana vā kenacid
SV_11425	bhinnānām sambandhasya vyavasthiteḥ ||229 ||	arthā hi bāhyā na rūpaṃ śabdasya na śabdo
SV_17114	śabdānām tata eva śānkā-utpatteḥ. nānā-	arthā hi śabdā loke dṛśyante. loka-vādaś ca
SP_00017	-anupalambhataḥ || etāvan-mātra-tattva-	arthāḥ kārya-kāraṇa-gocarāḥ | vikalpā darśayanty
V3_12208	tathā hy a-sakala-vyakti-bheda-vyāpino 'py	arthāḥ kecit taj-jāti-sambhavino dṛṣṭāḥ, pārthiva
SV_11108	tu bhūta-artham, vastu-bala-utpatteḥ. abhūta-	arthāś ca doṣā na pratipakṣa-sātmya-bādhiṇaḥ.
PV_03209	-āyātaṃ yad vadanti vipaścītaḥ | yathā yathā	arthāś cintyante viśīryante tathā tathā || kiṃ
SV_06712	sāphalyam. kevalam anena tatra yogyās te	'rthāś codaniyāḥ. ta ekena vā śabdena coderan
PV_03161	śabda-amśa-nāma-vat || vastu-dharmatayā eva	arthāś tādrḡ-vijñāna-kāraṇam | bhede 'pi yatra
SV_12611	veda-vākyāni viśasanto dṛśyante. na ca te	'rthāś teṣām na saṅghaṭante. samaya-prādhānyād
SV_04510	||86|| saṃsrjyante na bhidyante svato	'rthāḥ pāramāthikāḥ | rūpaṃ ekam anekam ca teṣu
V1_00608	jñāna-bhāvo vā syāt. artha-bhāvaś cet, sarve	'rthāḥ pratyakṣā iti sarvaḥ sarva-darśī syāt.
SV_02522	'-tat-kārya-kāraṇa-parihāreṇa vyavahāra-	arthāḥ, yathā prayatnānantariyakāḥ śabdaḥ śrāvaṇa
PV_02253	-dṛg-āśrayaḥ | muktis tu śūnyatā-dṛṣṭes tad-	arthāḥ śeṣa-bhāvanāḥ || anityāt prāha tena eva
SV_03813	āśritya bhedinaḥ ||68|| tayā saṃvṛta-nānā-	arthāḥ saṃvṛtyā bhedinaḥ svayam | a-bhedina iva
V3_01401	siddhā api pārārthya-a-viśeṣe na ātma-	arthāḥ. saṃhata-para-arthakriyā-upagamād eṣām
PV_04240	a-dṛṣṭeṣu saṃśayaḥ || a-vyakti-vyāpino 'py	arthāḥ santi taj-jāti-bhāvinaḥ | kvacin na niyamo
SV_03503	tat-kārya-kāraṇatayā anyebhyo bhidyamānā	arthāḥ samāśrayo dhvaniś ca an-iṣṭa-parihāreṇa
SV_02525	na sa śakyo 'nyena pratyāyayitum iti na eka-	arthāḥ sarva-śabdāḥ. tan na pratijñā-artha-eka-

VN_00624 lokasya artheṣu śabda-yojanā. tatra ye
 V3_07307 kim apy asti iti sādhyam syāt. na hi śabda-
 VN_00711 cet, kiṃ vai puruṣa-vṛtter anapekṣāḥ śabdān
 VN_04519 artha eva kiṃ na janayati. na hy etasya
 PV_03257 niyamād akṣa-cetasah | sukha-ādy-abhāve 'py
 PV_03399 eka-rūpaṃ bhaven manaḥ | sarvaṃ tad-artham
 PV_04022 śabda idṛśah | sarve 'nityā iti prokte 'py
 PV_04219 nanv evam ucyate | sādhye 'nuvṛṭty-abhāvo
 PV_03474 || ity arthasya dhiyaḥ siddhir na
 SV_09803 vaktavyā. sā cet sidhyati tad-ātma-niyamam
 VN_04009 'pi na nigraham arhaty a-virāmāt. prakṛtād
 V3_11706 tathā hy ātma-abhāva eva na bhavaty eva ity
 SV_01911 ity ukte 'gnir dhūme bhavaty avaśyam ity
 PV_04015 ca anyathā-bhāvāt kalpitā vyabhicāriṇah ||
 V3_00811 an-utpatteḥ. sāksāt tāvat –
 PV_04013 -ātmanām | a-liṅgatva-prasiddhy-artham
 SV_09504 anvayaḥ. tad ayam agninā avinābhāvī siddhaḥ.
 V3_07407 anvayaḥ. tad ayam agninā avinābhāvī siddhaḥ.
 PV_03085 'nupalambhataḥ | siddhiṃ pramāṇair vadatām
 V3_01006 ca kṛtaka ity ukte 'pi śabdo 'nitya ity
 V2_08606 kārya-bheda-a-bhedau. tan na dhūmo
 SV_02218 kārya-bheda-a-bhedau. tan na dhūmo
 PV_03374 ākāra-rahitaḥ sā idāniṃ tadvatī katham || na
 V3_05906 tat svayaṃ svataḥ siddha-viśeṣam artham
 SV_09714 prayoga-bhedāt. sādharmyeṇa api hi prayoge
 V2_07601 vibhaja ucyate. sādharmyeṇa api hi prayoge
 NB_03026 -hetoḥ prayogaḥ. sādharmyeṇa api hi prayoge
 SV_01909 dahana-abhāve dhūmo na bhavati ity
 SV_01919 -abhāvāt. kuto 'gny-abhāve dhūmo na asti ity
 V3_10705 bhavato manda-buddhi-cakṣuṣo 'nupalabdhir
 SV_09018 saṃsrṣṭa-anya-ākāravatyā buddhyā adhimucyeta
 VN_05309 -ādiṣv artha-viśeṣa-paramparayā aparān
 PV_03276 ākāraṃ saṃvittim buddhir atra kā || tāms tām
 V1_02709 ||28|| yoginām api śruta-mayena jñānena
 SV_04917 tām tām drṣṭvā bhede 'pi kurvataḥ |
 V3_00807 -rūpa-liṅga-ākhyānaṃ parārtham anumānam ity
 SV_08623 ca ity api-śabdāt. yo 'yam a-bhinnān sarva-
 SP_00017 kārya-kāraṇa-gocarāḥ | vikalpā darśayanty
 SV_06015 hi sthitaḥ | prapattā tad-a-tad-dhetūn
 PV_04064 apy anyad iti rāja-kula-sthitiḥ || sarvān
 V3_02213 anyad iti rāja-kula-sthitiḥ ||20|| sarvān
 VN_00212 sādhanāt, arvāg-darśanena satām api keṣāñcid
 VN_02906 a-pramāṇakam śāstra-upagamam pramāṇena eṣām
 V1_00801 -dharmah, artheṣu tan-niyojanāt, tato
 V1_02006 ādheya-bhedatve ca anyatvam. kṣaṇikatvād
 SV_15712 vyavahāra-bhedāt svabhāva-bheda-anubandhinām
 SV_04716 ayam artheṣu śabdān niyuñkte, tat-kāriṇām
 SV_09913 svarūpeṇa pratīta eva. na ca svabhāva-niyamo
 V2_07810 svarūpeṇa pratīta eva. na ca svabhāva-niyamo
 V1_01311 samaya-darśino 'pi syāt. na hi prati-puruṣam
 SV_05314 ekam dhiyaṃ ca na | (106ab) bhinnānām hy
 SV_16516 'pi draṣṭā deśa-kāla-svabhāva-viprakṛṣṭānām
 V3_13402 -sambandhāt. na hi kathañcit sādṛśya-mātreṇa
 SV_11611 sambandhasya śabdasya artha-antare vaiguṇyam
 SV_10820 pratyakṣeṇa a-bādhanam pratyakṣa-abhimatānām
 PV_03039 naṣṭe 'naṣṭe 'pi drṣyate | tādrśy eva sad-
 V3_13505 na bhavati prasiddhiḥ. evam etat. kiṃ tu na
 SV_15309 ca etat, kvacit tathā-drṣṭānām apy
 V3_12507 so 'pi na sambhavati, adhikarāṇa-ādy-
 VN_00704 vācye eka-vacanaṃ ghaṭa iti. jāti-śabdeṣv
 SV_10123 asattām sādhayann anupalabdhī-mātreṇa sarva-
 PV_03030 sā anādi-kālīna-darśana-abhyāsa-nirmīta ||
 SV_06306 -antara-nivṛttrī viśeṣaṇa-bhūta keṣāñcid
 SV_11425 || arthā hi bāhyā na rūpaṃ śabdasya na śabdo
 PV_03210 na syāt tasyām matāv api | yadi idaṃ svayam
 'rthāḥ saha pṛthag vā eka-prayojanās teṣām tad-
 arthāḥ svataḥ kañcid guṇa-viśeṣam āviśanti.
 arthāḥ svayam utthāpayanti, āhosvit puruṣaiḥ
 arthāt kiñcid bhayaṃ paśyāmo yena taṃ pariharet.
 arthāc ca jātes tac chakty-asiddhitaḥ || pṛthak
 arthāc cet tasya na asti tad-ābhatā || artha-
 arthāt tan nāśa-dhīr bhavet || an-uktāv api
 'rthāt tasya anyatra apy asau samaḥ || a-sādhyād
 arthāt tasyāḥ kathañcana | tad-a-prasiddhāv
 arthāt sūcayati iti siddho 'nvayaḥ. katham idāniṃ
 arthād a-pratibaddha-artham artha-antaram.
 arthād an-anya-saṃsargiṇy ātma-vṛtṭiḥ sūcitā
 arthād anvaya-pratipattiḥ. anyathā hi tad-abhāve
 arthād artha-gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ
 arthād artha-gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ
 arthād artha-prasiddhitaḥ || kalpanā-āgamayoḥ
 arthād eva agnes tat-pradeśa-ayogaṃ
 arthād eva agnes tat-pradeśa-ayogaṃ
 arthād eva viparyayāt || drṣṭā viruddha-dharma-
 arthād gamyata eva. tan na avaśyam asya nirdeśaḥ.
 'rthād drṣṭa-ākāra-vijātyād bhavati, a-hetukatva
 'rthād drṣṭa-ākāra-vijātyād bhavaty a-hetukatva-
 arthād bhāvas tadā bhāvāt syāt tathā anubhave
 arthād viśeṣayati. anyathā saṃvedanasya api
 'rthād vaidharmya-gatiḥ. asati tasmin sādhyena
 'rthād vaidharmya-gatiḥ, asati tasmin sādhyena
 'rthād vaidharmya-gatir iti. asati tasmin
 arthād vyatireka-pratipattir bhavati. tathā asaty
 arthād vyatireka-siddhiḥ. tathā vaidharmyeṇa
 arthān apākuryāt, hanta hato 'si, pitṛ-vyapadeśa-
 arthān abhilaped vā. tato bheda-a-grahāt tat-
 arthān upakṣipya kathāṃ vistārayet, tac ca sarvaṃ
 arthān upādāya sukha-duḥkha-ādi-vedanam | ekam
 arthān grhītvā yukti-cintā-mayena vyavasthāpya
 arthāms tad-anya-viśeṣa-viśayair dhvanibhiḥ saha
 arthān na pakṣa-vacanaṃ sādhanam ity uktaṃ
 arthān manyate, tasya ayam artheṣu buddhi-
 arthān mithyā-arthā ghaṭitān iva || bhinne kā
 arthān vibhajate svayam ||119|| niveditam etat
 arthān samī-kṛtya vaktum śakyam na sādhanam |
 arthān samī-kṛtya vaktum śakyam na sādhanam |
 arthānām a-darśanāt. bādhaḥ punaḥ pramāṇam,
 arthānām a-pratipādane na bhūta-doṣa-udbhāvanam
 'rthānām a-pratīti-prasaṅgāt. tasmād ayam
 arthānām atipātāc ca na asatām grahaṇam. tasmād
 arthānām anyathātvam asti. tayor jāti-bheda iti
 arthānām anyebhyo bhedāt tatra eva ca eṣām a-
 'rthānām ākasmiko yuktaḥ. anapekṣasya deśa-kāla-
 'rthānām ākasmiko yuktaḥ, anapekṣasya deśa-kāla-
 arthānām ātma-bhedaḥ, nairātmya-prasaṅgāt, ātma-
 arthānām eka-artha-upakriyā virodhinī iti sarvo
 arthānām kim a-sambhavī drṣṭaḥ. na hi tat-
 arthānām kenacid ātma-antara-pratiniyamah, yena
 arthānām ca a-vācyatā ity utpanno 'rthāḥ
 arthānām tathābhāvaḥ, yathā nila-ādi-sukha-duḥkha
 arthānām na etac chroṭṛ-ādi-cetasām || sāmānya-
 arthānām niṣpatty-a-niṣpattī sādhanā-dūṣaṇābhyaṃ
 arthānām punaḥ kathañcid anyathā-bhāvaḥ, yathā
 arthānām pratiśedha-viśaya-upadarśanīnām
 arthānām pratyekaṃ sahitānām ca śakter nānā-ekā
 arthānām pramāṇa-traya-nivṛṭtyā sādhyet. tatra
 arthānām yac ca sāmānyam anya-vyāvṛtti-lakṣaṇam |
 arthānām yayā viśiṣṭāḥ śabdaiś codyante, daṇḍi-
 'rthānām. yena a-bhinna-ātmatayā vyavasthā-bhede
 arthānām rocate tatra ke vayam || tasmān na

V2_06601
PV_03092
PV_04271
SV_02420
V2_05706
SV_16917
SV_03502
V3_11403
SV_04006
PV_03266
V1_01309
SV_10311
PV_03234
V3_03007
PV_04220
SV_01822
V3_12102
SV_01818
NB_03136
V3_13308
V3_03608
V2_05213
SV_01816
SV_01817
V2_05310
V3_04410
SV_09801
V2_07609
SV_11718
PV_04076
V3_02407
VN_05203
SV_00105
SV_09009
HB_00401
SV_05718
SV_08112
SV_04415
PV_03496
PV_03377
PV_03188
PV_04030
PV_03166
PV_03189
SV_04016
SV_05802
SV_05908
V3_02708
SV_09012
SV_10629
PV_04200
VN_02220
HB_03012
SV_10707
V3_07002
SV_10811
SV_08910
V3_02801
V3_02801
SV_08919
HB_00306
SV_03710
SV_03512
VN_04516
V1_01502

a-pratikṣepaḥ. tad atra keṣāñcid svabhāvānām
-bhāva-ādi-pratiṣedha-vat | atīndriyānām
iti kalpikāyāḥ samudbhavaḥ || viśeṣo gamyate
vyāvṛtti-bhāgiṇaḥ ||40|| tasmād yato yato
vyāvṛtti-bhāgiṇaḥ ||29|| tasmād yato yato
veda-artha-siddhiḥ. a-sāmayikatve 'pi nānā-
ca vyavasthāpyate, asad-artho 'pi,
iti. yady api kvacit kārye 'vadhānavatām
-antaram vrajet ||71|| jñānasya rūpaṃ katham
-vaiguṇye kurute sakṛt || tasmāt sukha-ādayo
samaya-a-darśane 'bhāvāt. puruṣa-icchāto
ity a-pratikṣepaḥ. tad atra keṣāñcid
sa cet | śrotr-ādi-cittāni idānīm bhinna-
sadṛśam āha – na santi pramāṇāni prameya-
eva viccheda iti sādhye 'stitā ucyate |
tad-bhāva-niyamād iti. jñāta-tad-bhāvasya
eva na asti iti dṛṣṭāntayor anyatareṇa
tad-bhāva-hetu-bhāva-pradarśanam manyamāno
śakyam darśayitum viśeṣa-lakṣaṇam vā. tad
viśeṣa-lakṣaṇam vā śakyam darśayitum. tad
-viśaye viruddhāvhyabhicāriṇo 'sambhavam
niścita-vyāptikam ekam api rūpaṃ prayuktam
jñāta-sambandhe dvayor anyatara-uktitaḥ |
'pi smṛtiḥ samupajāyate ||28|| yad āha –
ucyate na rūpa-samāsaḥ. tathā hy āha –
vyatireka-gateḥ sarvatra tulyatvāt sāksād
pūrvavān na pratijñā-vacanam. anvayas tv
tat-siddher na anumeya-vacanam. anvayas tv
ayam sambandho vastu bhavan niyamena śabda-
parihāreṇa dharmināḥ | prasiddhasya gr̥hītya-
parihāreṇa prasiddha-dharmin-para-graha-
nigamanam iti, pratijñāyā eva gamyamāna-
a-pratibala-prajño janaḥ kevalam | na an-
na anyatra. sa eva atīśayo 'rthakriyā-
arthakriyā-yogya-viśayatvāt tad-
sañketaḥ (110d') api tad-vid-
iti kiṃ na iṣyate iti kim antarāle 'n-
-grahaṇād yā dhīḥ tad-arthā iva apy an-
apy anyayā buddhiḥ sarvā syād vitatha-
ātma-arthaḥ katham grāhyas tadā syād dhīr an-
'kṣa-buddhi-hetuś cet smṛtis tatra apy an-
| vṛttau svayam śruteḥ prāha kṛtā ca eṣā tad-
| tasya a-gatau ca sañketa-kriyā vyarthā tad-
| bhedaś ca a-samito grāhyaḥ smṛtis tatra kim
eva. itaretara-bhedo 'sya bijam sañjñā yad-
| dhiyam vastu-prthag-bhāva-mātra-bijam an-
vr̥kṣam vetti na a-vr̥kṣam taj-jñānāya eva tad-
-pakṣi-karaṇam yuktam syāt, tad-avabodha-
'nyatra na asti iti. pravṛtṭy-abhāvād
0|| arthakriyā-a-samarthasya vicāriḥ kiṃ tad-
nirdeśe mā jñāsit sarvam idṛśam || vyutpatty-
-anusaraṇam satām vādaḥ, ukta-nyāye tattva-
paśyann apy analam eva paśyati, yena salila-
-āptāv api tad-abhāvāt. tad ayam arthakriyā-
-āptāv api tad-abhāvāt. tad ayam arthakriyā-
a-śakya-upāya-phalāni ca śāstrāṇi phala-
yam puras-kṛtya puruṣo viśiṣṭa-arthakriyā-
hy avaśyam sāmānya-arthī viśeṣa-pratiniyama-
iṣṭi-gatir ity ucyate. na hy avaśyam sāmānya-
-bhede tu tat-svabhāva-nibandhana-arthakriyā-
a-pratipatteś ca anumāna-vat. arthakriyā-
iti katham eka-vacanam. tathābhūtānām kvacid
sañketa-bheda-a-karaṇam iti. etac chabda-
'pi pratitir iti na paramparayā pratitīḥ.
ca kva antar-bhāvyatām arthe buddhau vā. na

arthānām vā darśana-pāṭava-abhāvāt kāraṇānām
arthānām virodhasya a-prasiddhitaḥ || bādhya-
'rthānām viśiṣṭād eva vedanāt | tathābhūta-ātma-
'rthānām vyāvṛttis tan-nibandhanāḥ | jāti-bhedāḥ
'rthānām vyāvṛttis tan-nibandhanāḥ | jāti-bhedāḥ
arthānām śabdānām vyavahāre darśanāt kasyacid a-
arthānām saṃsarga-bheda-abhāvāt. tasya sarvasya
arthānām sāmāgrī saṅghātaḥ, tathā api na avaśyam
arthānām sāmānyam, tasya teṣv abhāvāt. tad-bhāva-
'rthānām sva-saṅkrānta-avabhāsinām | vedakāḥ sva-
'rthānām svabhāva-a-parāvṛtter na samaya-kāla-
arthānām svabhāvānām vā darśana-pāṭava-abhāvāt
arthāni iti tat kutaḥ || jāto nāma āśrayo
arthāni iti, pramāṇānām abhāve śāstra-sva-
arthāpattyā ata eva uktam ekena dvaya-darśanam ||
arthāpattyā anityatva-abhāve kṛtakatvam na
arthāpattyā ubhaya-pradarśanam āha. tasmād idṛśo
'rthāpattyā eka-vacanena dvitīya-siddhim āha.
arthāpattyā eṣām nirāso draṣṭavyaḥ. dūṣaṇā
arthāpattyā eṣām nirāso veditavyaḥ. yadi punar
arthāpattyā darśayati. etena pratyakṣa-anumāne
arthāpattyā dvitīyam gamayati iti. ata ekasya
arthāpattyā dvitīye 'pi smṛtiḥ samupajāyate ||28||
arthāpattyā vā anyatareṇa ubhaya-pradarśanād iti.
arthāpattyā vā anyatareṇa ubhaya-pradarśanād iti.
arthāpattyā vā. tasya asya pakṣa-dharmasya
arthāpattyā siddhaḥ. na hy a-tad-ātma-niyatasya
arthāpattyā siddhaḥ. na hy a-tad-ātma-niyatasya
arthābhyām bheda-a-bhedau na ativartate. rūpaṃ hi
arthām jagāda anyāḥ svayam-śrutim || vicāra-
arthām svayam-śrutim aparāḥ prāha. tatra api
arthāyā vacanam punar-vacanam, kiṃ punar asyāḥ
arthī eva su-bhāṣitaiḥ parigato vidveṣṭy api
arthī-pravṛtṭi-viśayo dadhi. tat-phala-viśeṣa-
arthī-pravṛtṭeḥ, arthakriyā-yogya-lakṣaṇatvād
arthikāḥ ||110|| eva yuktaḥ. yo 'yam anyonyam
arthikayā śaktyā. tasmāc chaktir iti dravyam eva
arthikā | vikalpikā a-tat-kārya-artha-bheda-
arthikā || ghaṭanam yac ca bhāvānām anyatra
arthikā || tac ca anubhava-vijñānam ubhaya-aṃśa-
arthikā || yathā-samita-siddhy-artham iṣyate
arthikā || viśeṣas tad-vyapekṣātaḥ kathito dharma
arthikā || śabda 'rtha-aṃśam kam āha iti tatra
arthikā || sāmānya-mātra-grahaṇe bheda-apekṣā na
arthikā ||72|| yasya pratyāyana-artham sañketaḥ
arthikām ||111|| janayanty apy a-tat-kāri-
arthitayā upagamāt. so 'jānānaḥ katham a-vr̥kṣa-
arthitve vā prativādināḥ, anyathā a-sambaddha-
arthinaḥ. tasmāt tan na ubhaya-rūpam ity ekānta-
arthinām | ṣaṅdhasya rūpa-vairūpye kāmīnyāḥ kiṃ
arthī ca hetu-uktir ukta-artha-anumitau kṛtā |
arthī cet pratipadyeta, tad-a-pratipattāv apy
arthī tatra na pravarteta. anupalambhena salila-
arthī tad-a-samartham prati datta-anuyogo
arthī tad-a-samartham prati na datta-anuyogo
arthī na ādriyeta vicārayitum, a-puruṣa-artha-
arthī pravartate, yathā gor vāha-doha-ādau na
arthī bhavati, viśeṣa-antare vivāda-a-sambhāvāc
arthī viśeṣa-pratiniyama-arthī bhavati, viśeṣa-
arthī samaṃ dvayor api pravarteta. eko 'pi tām
arthī hi sarvaḥ pramāṇam a-pramāṇam vā anveṣate
arthe 'bhinnā śaktir asti sā nimittam iti cet.
arthe 'vācyatvam dharma-dharminōḥ. vastuni tu
arthe 'samarthasya śabde 'pi pratiti-janana-a-
arthe, adhyātmanam parisyandād ihā-vaśena udaya-

PV_04114	anyathā | tan niṣedho 'numānāt syāc chabda-	arthe 'n-akṣa-vṛttitaḥ || asādhāraṇatā tatra
SV_16618	an-iṣṭatvāt. kiṃ ca, yady atyanta-parokṣe	'rthe 'n-āgama-jñāna-sambhavaḥ | atīndriya-artha-
VN_05401	uccāraṇa-prasaṅgāt. dūṣaṇa-viṣaya-upadarśana-	arthe 'nubhāṣaṇe vādi-vacana-anukrama-ghoṣaṇam
PV_04087	-vṛttitaḥ || svayam-iṣṭa-abhidhānena gata-	arthe 'py avadhāraṇe | kṛtya-antena
V3_02608	-ślokāḥ. atra svayam-iṣṭa-śrutibhyāṃ gata-	arthe 'py avadhāraṇe kṛtya-antena abhisambandhān
PV_03436	tad-viniścayaḥ | tasmād a-doṣa iti cen na	arthe 'py asty eṣa sarvadā || kasmād vā anubhave
VN_04517	'pi pratīti-janana-a-sāmarthyāc ca. na hy	arthe 'pi vācakatvaṃ nāma anyad eva tad-viṣaya-
V3_11012	-bhāvam itaram vā paśyēt, viprakṛṣṭe punar	arthe 'bhāva-nirṇayo 'naikāntikaḥ. tasmāt karaṇa-
V2_04607	sambandhataḥ pramā ||1cd|| sva-pratibhāse 'n-	arthe 'rtha-adhyavasāyena pravartanād bhrāntir
SV_03727	-pratibimbam arpayati. yad āha – a-dṛṣṭa-	arthe 'rtha-vikalpa-mātram iti. na evam
SV_17504	dṛṣṭa-pramāṇa-virodhasya apy atyanta-parokṣe	'rthe 'visamvāda-anumānam. sidhyet pramāṇam yady
PV_03167	tatra anya-apoha ucyate | ākāraḥ sa ca na	arthe 'sti taṃ vadann artha-bhāk katham ||
HB_00407	-sannikṛṣṭa-agni-vad agni-mātra-sādhye	'rthe. etena dharmi-dharma-liṅga-ādi-vikalpasya
PV_03166	vāsanā-udbhavā || tasya abhidhāne śrutibhir	arthe ko 'mśo 'vagamyate | tasya a-gatau ca
PV_03139	-grahaṇam bhavet || yo 'grahaḥ saṅgate 'py	arthe kvacid āsakta-cetasah | saktiyā anya-utpatti
VN_05609	a-vijñātam, tad ajñānam nāma nigrahasṭhānam.	arthe khalv a-vijñāte na tasya pratiṣedham brūyād
SV_10105	tu hetur anupalabdhir a-viśeṣeṇa kvacid	arthe gamaka ity ucyate. san-niścaya-śabda-
VN_04412	śabda-tulyatvāt. yathā gaur ity asya padasya	arthe goṇī iti prayujyamānam padaṃ kakuda-
PV_03012	a-pravartanam | sārūpyād bhrāntito vṛttir	arthe cet syān na sarvadā || deśa-bhrāntīś ca na
V2_04603	dr̥k | (1'ab) tri-lakṣaṇāl liṅgād yad anumeye	'rthe jñānam, tat svārtham anumānam. pratyakṣa-
SV_08117	iti sāmānyam eva kiñcid bhavet. saty	arthe tat-samavāyasya a-kādācitkatvāt sattā-ādi-
V1_04303	-vedanam ||57|| ity antara-ślokāḥ. bāhye 'py	arthe tato 'bhedo bhāsamāna-artha-tad-dhiyoḥ | (5
PV_03404	caḥṣur atīndriyam | paśyato 'nya-akṣa-dr̥śye	'rthe tad-a-vyaktaṃ katham punaḥ || āloka-akṣa-
SV_03419	||64|| yad āhuḥ – anya-apohe 'pi śabda-	arthe tad-viśiṣṭasya abhidhānāt tadvat-pakṣa-
PV_04015	-gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ | na	arthe tena tayor na asti svataḥ sādhanā-
V3_00901	-gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ | na	arthe tena tayor na asti svataḥ sādhanā-
PV_03173	yujyate || tasmā jāty-ādi-tad-yogā na	arthe teṣu ca na śrutih | samyojyate 'nya-
V3_13210	-pratiniyamah svabhāva-vyāptir vā. asmimś ca	arthe darśite darśita eva dṛṣṭānto bhavati,
NB_03122	-liṅgasya ca svabhāvena vyāptiḥ. asmimś ca	arthe darśite darśita eva dṛṣṭānto bhavati.
V3_00904	'rtha-siddheḥ. samśayā tu pakṣa-vacanād	arthe dṛṣṭaḥ, na niścaya iti sāksān na sādhanam.
SV_01812	vācyo hetur eva hi kevalaḥ ||27|| yad-	arthe dṛṣṭānta ucyate, so 'rthaḥ siddha iti kiṃ
SV_05804	-aṅga-bhāvataḥ | vastu-bheda-āśrayāc ca	arthe na visamvādikā matā ||112|| tato 'nya-apoha
SV_05824	-rūpasya a-parijñānāt, buddhāv an-ārūḍhe	'rthe na saṅketah śakyata ity eke. teṣāṃ a-vṛkṣāḥ
PV_02092	-bheda-anusāriṇā | guṇa-ādiṣv iva kalpya-	arthe naṣṭa-a-jāteṣu vā yathā || mato yady
SV_17219	eka-arthatā kutah ||327|| vivakṣayā hi śabda	'rthe niyamate, na svabhāvataḥ, tasya kvacid a-
SV_03401	dharmā-dharmi-vācinoḥ śabdāyor vācye	'rthe niścaya-pratyaya-viśayatvena kaścīd viśeṣaḥ.
SV_13312	bhinna tena saha pṛthag vā. na hi pratyakṣe	'rthe para-upadeśo gariyān. tad ayaṃ sthiteṣv
VN_00523	tu tad-viparyaye 'naikāntikaḥ, viprakṛṣṭe	'rthe pratipatṭ-pratyakṣasya anyasya vā
SV_10908	-vyabhicārasya pratyakṣa-anumāna-a-gamye 'py	arthe pratipattes tad-āśrayatvāt tad-anya-
VN_04505	etad iti. yadi goṇī-śabdāt kakuda-ādimaty	arthe pratītiḥ, śabda-anvākyāna-prayatnena
SV_11406	| (228ab) na hi tena sambandhena a-sambaddhe	'rthe pratītir yuktā, tasya vaiphalya-prasaṅgāt.
PV_03502	vikalpāḥ krama-bhāviṇaḥ | etena yaḥ samakṣe	'rthe pratyabhijñāna-kalpanām || spaṣṭa-avabhāsām
SV_16711	artha ity atra kā pramā ||318|| kvacid apy	arthe pratyāsatti-viprakaṛṣa-rahitasya agni-
SV_15514	niśetsyāmaḥ, na asty atyanta-parokṣe	'rthe pramāṇa-antara-vṛttir iti. samāna-dharmiṇor
V1_03801	| ity antara-ślokau. katham punar asati bāhye	'rthe pramāṇa-prameya-phala-sthitiḥ. uktam atra
HB_03401	sādhikā iti, katham tayoh parokṣe	'rthe prayogaḥ. na eva prayogaḥ pramāṇatayā liṅga
PV_03108	tasmin vyāvṛtti-vinibandhanāḥ | buddhāyo	'rthe pravartante 'bhinne bhinna-āśrayā iva ||
SV_10306	abhyudaya-hetutā iti, pratyakṣe 'py	arthe phalasya ānantarya-abhāvād a-tat-phala-
V2_06512	abhyudaya-hetutā iti. pratyakṣe 'py	arthe phalasya ānantarya-abhāvād a-tat-phala-
PV_04047	tam vyabhicāreṇa bādhyate | a-nāntariyake ca	arthe bādhyate 'nyasya kā kṣatih || uktam ca na
V3_02101	tam vyabhicāreṇa bādhyate | a-nāntariyake ca	arthe bādhyate 'nyasya kā kṣatih ||8|| uktam ca na
PV_03398	paṭu-manda-āvila-ādikām | pratibhāsa-bhidām	arthe bibhrad ekatra dṛśyate || arthasya a-bhinna
V1_01509	pratyakṣeṇa katham ātmāny anviyāt. a-jñāte	'rthe buddher asiddhes taj-jñāne 'numānād anveti
V1_01502	upayann apayamś ca kva antar-bhāvātām	arthe buddhau vā. na arthe, adhyātmaṃ parisyandād
V1_01109	cet ||9|| na hy ayaṃ gaur ity a-sannihite	'rthe bhavati. idam ca naḥ pratyakṣam, sannihita-
PV_03341	arthaḥ praveditaḥ || vidyamāne 'pi bāhye	'rthe yathā-anubhavam eva saḥ | niścita-ātmā
V1_03611	pratividito bhavati. vidyamāne 'pi hi bāhye	'rthe yathā-svasamvedanam eva artha-niṣpattes tad
PV_04137	uparodhaḥ ko bādhyate 'nyatra dharmiṇi | gata-	arthe lakṣaṇena asmin sva-dharmi-vacanam punaḥ ||
NB_02021	-niyama-abhāvāt. sa ca pratibandhaḥ sādhye	'rthe liṅgasya. vastutas tādātmyāt tadutpattēś ca.
PV_04094	na pravartate | śāstra-siddhe tathā na	arthe vicāras tad-an-āśraye || tat praśṭāva-
SV_06112	na eṣa doṣaḥ, yasmāt kvacin niveśanāya	arthe vinivartya kutaścana | buddheḥ prayujyate
VN_03215	śabdaḥ kṛtaka-anityatvād iti yathā. kvacid	arthe vipratipattau prasiddham aneka-artha-
NB_03045	na itara ity uktam bhavati. iṣṭa iti yatra	arthe vivādena sādhanam upanyastam tasya siddhim
PV_03220	-anya-bhāk | a-śakya-darśanas tam hi pataty	arthe vivecayan || yad yathā bhāsate jñānam tat
SV_13712	tathā hi. sva-jñānena anya-dhi-hetuḥ siddhe	'rthe vyañjako mataḥ | yathā dipo 'nyathā vā api

SV_04719	||95|| syād etat – anya-vyāvṛtte 'pi śabda-	arthe vyāvṛtti-viśiṣṭasya tadvato 'bhidhānān na
PV_03261	na gr̥hyeta kadācana || na hi saty antar-āṅge	'rthe śakte dhīr bāhya-darśanī | artha-grahe
V1_00710	utpadyamānaṃ tad-rūpam eva anukuryāt. na hy	arthe śabdāḥ santi tad-ātmāno vā, yena tasmin
SV_02913	bhinnā eva śabda-jñāna-antarāṅgānāṃ nimittam	arthe. sa tu tais tadvān eka eva upalīyate. tasya
SV_15307	syuḥ. tathā hi – ko 'tyanta-parokṣe	'rthe saṃvādanam itarad vā sarva-darśī vacanasya
PV_03252	kim ajñānaṃ vijñāna-a-bhinna-hetu-jam || sa-	arthe sati indriye yogye yathāsvam api cetasi |
SV_16621	jñāna-yāthātathyam puruṣasya iṣyate parokṣe	'rthe, santi puruṣā atīndriya-artha-dṛśa iti
SV_08119	prāg eva vyaktaṃ syāt. yāvanti hi sāmānyāny	arthe samavāya-dharmāṇi tāni saha utpādena asya
SV_12209	anyathā api syād iti dharmayor ekatra	arthe sambhavāt sa pathika-agnir anyo vā artha
SV_11412	tatra pratiniyata-sādhane 'bhimate	'rthe sarva-sādhya-sādhana-sādhāraṇasya śabdasya
V1_04304	-artha-tad-dhīyoḥ | (58ab) saty api bāhye	'rthe saha-upalambha-vedanābhyāṃ bhāsamānasya
PV_04261	a-nivartanāt | sandeha-hetutā-ākhyātyā dṛśya-	arthe sā iti sūcitam || an-aṅgī-kṛta-vastv-aṃśo
PV_04171	|| sādhanā-ākhyāna-sāmarthyāt tad-	arthe sādhyatā gatā | hetv-ādi-lakṣaṇair vyāpter
PV_03034	bhedād bheda-upacārataḥ || atīta-anāgate 'py	arthe sāmānya-vinibandhanāḥ | śrutayo nivīśante
SV_04212	-dharmatā. na eṣa doṣaḥ. jñāna-pratibhāsiny	arthe sāmānya-sāmānādhikarāṇya-dharma-dharmi-
SV_04512	upaplavaḥ ||87|| bhedas tato 'yam bauddhe	'rthe sāmānyam bheda ity api | tasya eva ca anya-
PV_03012	vācyā-anubandhini || a-sambandhini nāma-ādāv	arthe syād a-pravartanam | sārūpyād bhrāntito
V3_02810	| nirdeśyaḥ. yadi nāma nirdeśyaḥ, pratyakṣa-	arthena anumānena āptābhyāṃ prasiddhena ca a-
PV_03168	-bhāk katham || śabdasya anvayinaḥ kāryam	arthena anvayinā sa ca | an-anvayī dhiyo 'bhedād
V3_03511	anumāna-abhāve śabda-prasiddhena viruddhena	arthena apodyate, na sa pakṣa iti. tata eva bādḥā
V3_01309	-mātra-arthavat. arthavac ca. tato bāhyena	arthena arthavattvam an-iṣṭam syāt. tathā
PV_03386	| jñānaṃ na a-dṛṣṭa-sambandham pūrva-	arthena uttara-uttaram || sakṛt-saṃvedyamānasya
PV_03433	nibandhanam | siddham tat svata eva asya kim	arthena upanīyate || sarva-ātmanā hi sārūpye
V1_03112	ādibhiḥ sva-bhedair bhedakam api indriya-ādy-	arthena etad ghaṭayati, tatra pratyāsatti-
PV_03259	artham a-gr̥hṇataḥ || na hi saṃvedanam yuktam	arthena eva saha-grahe | kiṃ sāmārthyam sukha-
PV_03305	karma-niyamaḥ siddhā sā tat-prasādhanaḥ ||	arthena ghaṭayaty enām na hi muktavā artha-rūpatām
V1_03101	a-vyavadhānā tattvam pratilabhate. tatra	arthena ghaṭayaty enām na hi muktavā artha-rūpatām
PV_03018	-vad yadi | atīta-anāgataṃ vācyam na syād	arthena tat kṣayāt || sāmānya-grahaṇāc chabdād a-
SV_15523	-upanibandhanam vākyam evaṃ niyuñjānam anena	arthena yojayāmi iti parārtha-paratā-anurodhena
SV_07912	idāniṃ pācaka-ādiṣv a-bhinnena vinā apy	arthena vācakaḥ | (157ab) pācaka-pāṭhaka-ādiṣv
PV_03171	chrutiḥ || tasmāt saṅketa-kāle 'pi nirdiṣṭa-	arthena saṃyutaḥ | sva-pratīti-phalena anya-
SV_11614	-viparyayam antareṇa tad-bhāva-ayogāt.	arthena saha utpannasya anyataḥ siddhasya an-
PV_03260	-ādinām na iṣṭā dhīr yat tad udbhavā || vinā	arthena sukha-ādinām vedane cakṣur-ādibhiḥ | rūpa
SV_05111	na tu yathā-svabhāvam a-jala-vivekinā	arthena svabhāva-anukāra-pratyarpaṇena janānāt.
PV_03266	-avabhāsinām | vedakāḥ sva-ātmanāś ca eṣām	arthebhyo janma kevalam || artha-ātmā sva-ātma-
V2_06809	api tu yava-bījāt. evaṃ śabdānām api yady	arthebhyo janma syāt, syād yogyatā-niyamaḥ. tad-
V2_06810	idam iti na sidhyati. na apy arthavattā.	arthebhyo jñāpana-icchā, tayā artha-jñāpanāya
SV_06806	asti. kevalam tad-arthatayā te bhāvā a-tad-	arthebhyo bhinnā iti bheda eva eṣām a-bhedāḥ.
SV_12815	anyasya vaiyarthiyāt. sakṛc chrutau ca pṛthag	artheṣv a-dṛṣṭa-sāmarthyānām arthavattā ca na
PV_04109	'pi tad grāhyam iti cintā pravartate ||	artheṣv a-pratiśiddhatvāt puruṣa-icchā-
V3_03505	-artham bādḥate, puruṣa-icchā-anurodhino	'rtheṣv a-śakya-pratiśedhatvād iṣṭa-śabda-
V2_07003	-upadeśād a-pratipatter upadeśe ca śabdānām	artheṣv an-āvaranāt tad evaṃ puruṣa-icchāyāḥ
SV_04811	ca saḥ ||96|| śabdaṃ hy eṣa prayuñjāno	'rtheṣv an-iṣṭa-parihāreṇa pravarteta iti ca
SV_12615	tad-icchā-anuvṛtter a-nirṇaya eva veda-vākya-	artheṣu. api ca, ayam apauruṣeyatvam sādḥayan
SV_12303	chakti-siddheḥ. tasmāt kāraṇāni vivecayatā	artheṣv api tad-a-tat-pratibhaveṣu svabhāva-bhedo
PV_03346	api | grāhaka-ātmā a-parārthatvād bāhyeṣv	artheṣv apekṣyate || yasmād yathā nivīṣṭo 'sāv
SV_08218	na bhavitavyam. supta-taimirika-upalabdheṣv	artheṣv abhāveṣu samaya-vāsanā-āropita-rūpa-
PV_04051	|| tad-virodhena cintāyās tat siddha-	artheṣv ayogataḥ | ṭṭīya-sthāna-saṅkrāntau
V3_02108	||11|| tad-virodhena cintāyās tat-siddha-	artheṣv ayogataḥ | ṭṭīya-sthāna-saṅkrāntau
SV_04307	iva maṇi-buddheḥ. tena na vikalpa-viṣayeṣv	artheṣv arthakriyā-kāritvam. na api svalakṣaṇasya
SV_05419	-kṛṇ na bhavati iti, kiṃ tarhi na bhinneṣv	artheṣv arpita-tad-ākārā buddhir a-bhinna-
SV_05504	lokam. sa tu tasyām pratibhāsamāna ākāro na	artheṣv asti. anyatra bhedād a-bhedinaḥ. sa ca a-
NB_02027	-prāpteṣu deśa-kāla-svabhāva-viprakṛṣṭeṣv	artheṣv ātma-pratyakṣa-nivṛtter abhāva-niścaya-
PV_03136	vā sakṛc-chrutiḥ || sakṛt-saṅgata-sarva-	artheṣv indriyeṣv iha satsv api | pañcabhir
SV_15022	kiṃ na kalpyate. atha vā vahny-ādi-vad eva	artheṣu ubhaya-jñāna-hetutvam syāt. na hy
SV_04013	sāmānyam syāt. tasmān mithyā-vikalpo 'yam	artheṣv eka-ātmatā-grahaḥ | (72ab) na hy arthā
SV_07605	na atikrāmati ity ayuktam etat. tasmād iyam	artheṣv eka-rūpā pratītir vikalpa-vāsanā-
SV_16921	-an-iṣṭayor a-viśeṣāt. a-viśiṣṭānām sarva-	artheṣv ekam artham atyakṣa-samyogam an-atyakṣa-
PV_03471	| tatra atyakṣam dvayam pañcasv	artheṣv eko 'pi na ikṣyate || rūpa-darśanato jāto
PV_04008	-gocarāḥ | sādhyā-sādhana-cintā asti na teṣv	artheṣu kācana || puṃsām abhiprāya-vaśāt tattva-a
PV_04193	vā yathā || pratiyogi-vyavacchedas tatra apy	artheṣu gamyate | tathā prasiddheḥ sāmārthyād
V2_05014	||12|| pratiyogi-vyavacchedas tatra apy	artheṣu gamyate | tathā prasiddheḥ sāmārthyād
V2_06903	eva svabhāva-niyamaḥ. artha-antaratve tato	'rtheṣu jñāna-utpattir iti śabdo 'vācakaḥ syāt
SV_15016	-hetutvam. na hi puruṣa-doṣa-upadhānād eva	artheṣu jñāna-vibhramaḥ. tad-rahitānām api
SV_04914	kasyacid arthasya abhāvāt prakṛti-bhinneṣv	artheṣu tad eva idam iti prayabhiñjānam na syāt.

VN_00603	-anāgata-ādiṣu nānā-eka-arthakriyā-kāriṣu vā	artheṣu tad-bhāva sthāpanāya nānā-eka-ātma-abhāve
V1_00712	ca ayam artha-a-saṃsparśī saṃvedana-dharmaḥ,	artheṣu tan-niyōjanāt, tato 'rthānām a-pratīti-
SV_05806	-bhāvataḥ | (113ab) eka-svabhāva-rahiteṣv	artheṣu tam adhyāropya utpadyamānām mithyā-
SV_16615	syāt. na a-puruṣa-kriyā. tasyāḥ sarva-	artheṣu tulyatve 'pi pramāṇa-a-bādhanāt
SV_10612	śabdānām a-nibandhanā | na syāt pravṛttir	artheṣu darśana-antara-bhediṣu ||207|| atīta-a-
V3_06812	śabdānām a-nibandhanā | na syāt pravṛttir	artheṣu darśana-antara-bhediṣu ||55|| atīta-a-
SV_13422	-anupalambhe sad-asator upalambha-sādhyeṣv	artheṣu. na ca sannidhi-mātreṇa sādhanāḥ. vyakty-
PV_03211	arthānām rocate tatra ke vayam || tasmān na	artheṣu na jñāne sthūla-ābhāsas tad-ātmanāḥ |
VN_00712	āhosvit puruṣaiḥ śabdā vyavahāra-artham	artheṣu niyujyante. svayam utthāpane hi bhāva-
SV_11309	etat - a-kārya-sambandhā eva śabdāḥ. na te	'rtheṣu puruṣair anyathā viparyasyante. tena a-
SV_04805	bhedas tad-anyeṣām a-bhedas tad-viśiṣṭeṣv	artheṣu pratipattir astu, sarvathā doṣa-
SV_15018	ime śabdāḥ saṃskāra-nir-apekṣāḥ prakṛtyā ca	artheṣu pratibhāna-hetavaḥ syuḥ. svabhāva-viśeṣād
SV_15105	||285|| yady a-kṛtakah śabda na tasmād	artheṣu pratītir eva syāt. pratīti-janma-itara-
SV_08623	a-bhinnān sarva-arthān manyate, tasya ayam	artheṣu buddhi-pratibhāsa-bhedo viruddha-dharma-
V3_12805	sādhana-doṣa uktaḥ, śāstra-kārāṇām	artheṣu bhrāntyā viparīta-svabhāva-upasamhāra-
NB_03115	sādhana-doṣa uktaḥ. śāstra-kārāṇām	artheṣu bhrāntyā viparīta-svabhāva-upasamhāra-
V2_06813	ghaṭa-ādiṣu. na vai śabda-svabhāvo niyato	'rtheṣu, yatas tadutpattiḥ. kiṃ tarhi jñāpana-
PV_03208	yato 'nyad api paśyati || citra-avabhāseṣv	artheṣu yady ekatvaṃ na yujyate | sā eva tāvat
SV_17328	viśuddhau nāntariyakatva-abhāve 'pi śabdānām	artheṣu varam saṃśayitasya vṛttiḥ, tatra kadācid
V3_03109	ślaiṣmikasya iti. ata eva śāstra-drṣṭeṣv	artheṣu virodha-udbhāvana-prāyā cintā. yac
SV_05816	-apoha-viṣayayā ity ucyate. anya-vyāvṛtteṣv	artheṣu vyāvṛtti-bhedam upādāya a-viśeṣeṇa
VN_00623	yuktam paśyāmaḥ. na ca niḥ-prayojanā lokasya	artheṣu śabda-yojanā. tatra ye 'rthāḥ saha prthag
SV_04715	| (95ab) yām arthakriyām adhikṛtya ayam	artheṣu śabdān niyuṅkte, tat-kārīṇām arthānām
SV_10922	evam anumānam an-apāyam a-nāntariyakatvād	artheṣu śabdānām iti niveditam etat. puruṣa-
SV_16808	-hetuḥ. tatra ko 'tīndriya-artha-dṛk | aneka-	artheṣu śabdeṣu yena artho 'yaṃ vivecitāḥ ||319||
V2_07011	cet tatra ko 'tīndriya-artha-dṛk | aneka-	artheṣu śabdeṣu yena artho 'yaṃ vivecitāḥ ||37||
SV_17226	28ab) yadi saṅketa-nir-apekṣāḥ svabhāvata eva	artheṣu śabda nilīnaḥ syāt, uktam atra - a-
PV_04106	paripūrṇā pramāṇatā || tasmāt prasiddheṣv	artheṣu śāstra-tyāge 'pi na kṣatiḥ | parokṣeṣv
SV_04601	arthakriyā-kṣamān | tat sādhanāya ity	artheṣu saṃyojyante 'bhīdhāyakaḥ ||93|| na khalu
VN_00708	eka-vacanam iti. asmākaṃ tu saṅketikeṣv	artheṣu saṅketa-vaśād vṛttir ity an-abhiniveśa eva.
SV_15101	-āder apekṣāṇiyasya abhāvāt. tataḥ pratītir	artheṣu sarvasya sarvadā syāt. na ca asti tasmān
V3_01707	virodhāt. sāmānyena vihiteṣv apy	artheṣu sāmāthyād viśeṣa-sthiteṣu ca deha eva
SV_11523	bhāvasya bhāva-abhāvau sambandhaḥ.	arthair ataḥ sa śabdānām saṃskāryaḥ puruṣair
SV_11606	a-sambandhino 'vācyāḥ syuḥ. tatra apy	arthair eva saha utpāde (232a) kalpyamāne na
PV_03219	-grāhaka-viplavaiḥ || tad-upekṣita-tattva-	arthaiḥ kṛtvā gaja-nimīlanam | kevalam loka-
PV_03028	āśrayeṇa upakalpitaḥ | tad-viśeṣa-avagāha-	arthair jātiḥ śabdaiḥ prakāśyate || tasyām rūpa-
SV_03507	-janmabhir vikalpair adhyavasita-tad-bhāva-	arthaiḥ. tatra eva ca ayam dharma-dharmi-
PV_04059	ca anyas taṃ nāntariyakam īpsitaiḥ | sādhyā-	arthair hetunā tena katham a-pratipāditāḥ || ukto
V3_02210	ca anyas taṃ nāntariyakam īpsitaiḥ | sādhyā-	arthair hetunā tena katham a-pratipāditāḥ ||19||
SV_11908	yas tau śleṣayet. tad ayam atiprasaṅgo yady	arthāḥ artha-antareṇa śliṣyato viśeṣa-abhāvāt.
V1_01513	-jñānam buddher liṅgam, kiṃ tarhi indriya-	arthāḥ iti cet, avyabhicāri hetuḥ. mana iti cet,
SV_03907	arthakriyā-yogyam manyamānā dr̥śya-vikalpyāv	arthāḥ ekī-kṛtya pravartante. tad-abhiprāya-vaśād
SV_15610	an-anuṣṭhānād a-sannidher na artha-an-	arthau. kiṃ ca kramasya artha-antaratve 'n-artha-
PV_03414	rūpam eko 'dr̥ṣṭeṇa vāraṇe | artha-an-	arthau na yena stas tad-a-dr̥ṣṭam karoti kim ||
PV_03129	sa eva taiḥ || asya idam iti sambandhe yāv	arthau pratibhāsinau | tayor eva hi sambandho na
VN_05805	kriyate, tathā ajñānāyor api sarva-ajñāna-	ardha-ajñānam ity-ādi-prabhedān nigrāhasthāna-
V1_03414	avayavasya āvaraṇam, na avayavina iti cet,	ardha-āvaraṇe 'py an-āvṛtatvāt prāg-vad asya
V1_01615	cakṣur-buddhi-vac ca rūpasya. ākāra-	arpaṇa-kṣamam hi kāraṇam vijñānasya viśayaḥ. na
PV_03247	viduḥ | hetutvam eva yukti-jñā jñāna-ākāra-	arpaṇa-kṣamam || kāryam hy aneka-hetutve 'py
V1_01912	viduḥ | hetutvam eva yukti-jñā jñāna-ākāra-	arpaṇa-kṣamam ||20|| ity antara-ślokaḥ. na ca
SV_03726	a-saṃr̥ṣṭa-tat-svabhāvam vikalpa-pratibimbam	arpayati. yad āha - a-dr̥ṣṭa-arthe 'rtha-vikalpa-
SV_04908	pratibhāsa-apekṣī, vastuni tu yathā-bhāvam	arpita-cetasāḥ pravṛttau grāhyasya sāmānyasya an-
SV_05419	bhavati iti, kiṃ tarhi na bhinneṣv artheṣv	arpita-tad-ākārā buddhir a-bhinna-pratibhāsinī
PV_03248	-hetutve 'py anukurvad udeti yat | tat tena	arpita-tad-rūpam gr̥hītam iti ca ucyate || a-śakya
PV_03298	-viplave || kadācid anya-santāne tathā eva	arpyeta vācakaiḥ | dr̥ṣṭa-smṛtim apekṣeta na
V3_11011	a-darśane 'py uktam. dr̥śya-ātmanor nāma ayam	arvāg-darśanaḥ saha-bhāvam itaram vā paśyet,
V2_07302	artha-sattāyām abhāva-a-sambhavāt. tatra	arvāg-darśanasya ātma-pratyakṣa-nivṛtti-
VN_00211	-darśino 'darśanasya abhāva-a-sādhanāt,	arvāg-darśanena satām api keṣāncid arthānām a-
VN_05819	kālam gamayan kartavya-a-pratipattyā nigrāha-	arha iti nyāyayam nigrāhasthānam iti. kārya-
VN_04306	parṣat-prajñām a-parikalpya vacanān nigrāha-	arha eva iti cet, nyāya-vādinō jādyād uktam a-
VN_04309	-a-sāmarthya iti vijetā na syān na nigrāha-	arhaḥ. a-sambaddha-abhidhāne nirarthakam eva iti
VN_06313	eva aparasya an-udbhāvanān nigrāha-	arhaḥ. atha pūrva-pakṣa-vādy uttara-pakṣa-vādinam
SV_10607	sa eva pratyātma-vedyatvād a-pratikṣepa-	arho 'rtho dharmī. na ca sa eva arthaḥ
V3_06808	sa ca pratyātma-vedyatvād a-pratikṣepa-	arho 'rtho dharmī. na ca sa eva arthaḥ
VN_06208	uttara-a-pratipattyā eva tat-sādhanē nigrāha-	arhaḥ, na aparatra sva-doṣa-upakṣepāt, tat-

VN_05419	'rtha-antara-gamanam eva iti sa nigraha-	arhaḥ . na kaścīt tat-kathita-kriyamāṇa-prasaṅgo
VN_04208	-abhidhāy anena eva nigrahassthānena nigraha-	arhaḥ . na ca varṇa-krama-nirdeśaḥ sarvatra
VN_02615	a-sādhana-aṅgasya upādānān nigraha-	arhaḥ , na pratipakṣa-dharma-anujñāyā anena
PV_02045	ko virodho 'ntya-cetasah | tad yad apy	arhataś cittam a-sandhānam kuto matam || asiddha-
HB_03519	evam na a-nirṇīta-bādhā-a-sambhavaḥ prayogam	arhati – mā bhūt prayuktasya apy a-sāmarthyam
PV_03334	| sā bāhyād anyato vā iti vicāram idam	arhati || darśana-upādhi-rahitasya a-grahāt tad-
VN_04008	hetv-antara-abhidhāne 'pi na nigraham	arhaty a-virāmāt. prakṛtād arthād a-pratibaddha-
SV_08519	idam sāmānyam bhedo vā iti vyapadeśam na	arhati . anya-apohe 'py eṣa tulyaḥ prasaṅga iti
V1_00505	ca ayam kvacit kurvāno na pratyakṣeṇa kartum	arhati iti, tasya abhāva-viṣayatva-virodhād artha-
VN_06307	udbhāvayati, kañcin na, na tadā nigraham	arhaty uttara-pratipatteḥ. arhaty eva, sarvasya
VN_06308	na tadā nigraham arhaty uttara-pratipatteḥ.	arhaty eva, sarvasya sato doṣasya an-udbhāvanād
V1_02813	na ayam sphuṭa-pratibhāso vikalpako bhavitum	arhati . tathā hi svapne 'pi smaryate smārtaṃ na
HB_01807	-marmā viklavam vikrośati ity upekṣām	arhati . tasmād idam eka-arthakriyā-lakṣaṇam
SV_14407	kathañcit. na apy asya idam iti sambandham	arhati , tasya upakāra-nibandhanatvāt, anyathā
V1_01202	ghaṭa iti pratipadan na pratyakṣi bhavitum	arhati . dravyam tat-spārśanam yadi ||10|| tan na.
SV_08216	kvacid bhavati kvacin na bhavati iti niyamam	arhati . na khalu vai tad a-nimittam vāsanā-viśeṣa
SV_06715	-abhiprāya-vaśāt pravartamānā na upālambham	arhati . na ca iyam a-śakya-pravartanā, icchā-
SV_14613	viṣaya-antara-drṣṭo vidhiḥ sarvatra yojanām	arhati . na hi gardabha iti nāma-karaṇād bāleya-
SV_05119	enām buddhiṃ kevala-sāmānya-bhāvinīm vaktum	arhati . nityam tan-mātra-vijñāne vyakty-ajñāna-
VN_04305	na pratipadyanta iti na vidvān nigraham	arhati . parṣat-prajñām a-parikalpya vacanān
HB_03609	antaram syāl lakṣaṇa-antaratvena vā upādānam	arhati , yad-bhāve 'pi yasya anyathā-bhāvaḥ, tad
VN_03606	na uttara-drṣṭānta-apekṣayā virodhaś cintām	arhati . hetor api drṣṭānta-virodhe 'sādhāraṇatvam
SV_01601	draṣṭum a-śakyatvāt, tādrṣām ca a-pratikṣepa-	arhatvāt . na evam vākyāni drṣya-viśeṣatvāt,
V2_09813	draṣṭum a-śakyatvāt teṣām ca a-pratikṣepa-	arhatvāt . na evam vākyāni, drṣya-viśeṣatvāt.
V3_00509	hetau, yukti-prāptasya avaśyam parigraha-	arhatvāt . na ca abhyupagamo yukti-bādhane
SV_08420	na hi svabhāvā bhāvānām paryanuyogam	arhanti , kim agnir dahaty uṣṇo vā na udakam iti.
SV_15723	-vṛttayo hi bhāvās tan-mukhena prasaṅgam	arhanti . na puruṣa-icchā-vṛttayas teṣām yathā-
HB_01104	tat-prakṛtes tathā-bhavanto na upālambham	arhanti . samarthāḥ kim na aparāparaṃ janayanti
V2_04804	vicārasya. sukha-duḥkha-sādhane jñātvā yathā-	arham pratipitsavo hi kiñcit parikṣante prekṣā-
VN_04912	an-arthakam śabdaṃ prayuñkte, sa nigraham	arhet . na artha-upasaṃhitasya abhidhātā ity a-
VN_05214	na pratyuccāraṇe, na asau tāvatā nigraham	arhed iti. na, uttara-viṣaya-a-parijñānāt. yady
SV_10813	ca. viṣa-śamanāya takṣaka-phāṇa-ratna-	alañkāra -upadeśa-vat, kāka-danta-parikṣā-vac ca.
SV_04631	-niveśanam phala-abhāvāt. evam tarhi tadvān	alam (94'b) arthakriyāsv iti tatra śabdo
PV_04017	eva abhidhānena pāramparyeṇa na apy	alam | śaktasya sūcakaṃ hetu-vaco 'śaktam api
V3_00905	-abhidhānāt pakṣa-uktiḥ pāramparyeṇa na apy	alam | śaktasya sūcakaṃ hetu-vaco 'śaktam api
PV_02235	ātma-grahaḥ sneham ātmani draḍhayaty	alam || ātmīya-sneha-bijaṃ tat tad-avastham
PV_02193	| ākṣipte 'vinivṛtti-iṣṭeḥ sahakāri-kṣayād	alam || na ākṣeptum aparaṃ karma bhava-trṣṇā-
PV_04007	sādhanaṅy artha-śakti-jñāne 'sya tāny	alam || vicchinna-anugamā ye ca sāmānyena apy a-
HB_03106	dūram gatvā api punar āgantavyam ity	alam a-pratiṣṭhāna-dik-pratipattyā. yady eka-
SV_03414	tat kathitaṃ tad eva pācakatvena api ity	alam a-pratiṣṭhair mithyā-vikalpaiḥ. yathā ca na
SV_13425	a-śakya-sādhanaṃ kāryam. tatra api tathā ity	alam anyena. tasmān na varṇeṣu vākye vā
SV_04718	tadvad-doṣasya sāmīyāc ced astu jātir	alam parā ||95|| syād etat – anya-vyāvṛtte 'pi
PV_02209	-samarthānām paścāc chaktiḥ kva tanmaye | na	alam praroḍhum atyantam syandinyām agni-vad bhuvi
HB_03311	-vyavahāram sādhayen mūḍha-pratipattāv ity	alam prasaṅgena. sā iyam trividha-anupalabdhiḥ
PV_02258	āgama-mātreṇa vadan na paritoṣa-kṛt | na	alam bija-ādi-samsiddho vidhiḥ pumsām a-janmane ||
PV_04170	-śabdo dharmi-vṛttir yadi iṣyate | śāstreṇa	alam yathāyogaṃ loka eva pravartatām || sādhana-
PV_04277	na sidhyati || a-nīścaya-phalā hy eṣā na	alam vyāvṛtti-sādhane | ādyā adhikriyate hetor
V3_06405	na sidhyati ||49|| a-nīścaya-phalā hy eṣā na	alam vyāvṛtti-sādhane | ādyā adhikriyate hetau
V2_06514	hi hetoḥ phalānām utpatti-darśanān mūṣika-	alarka -viṣa-vikāra-vat. tad-bhāva-virodha-abhāvād
SV_10308	api hetoḥ phalānām utpatti-darśanāt, mūṣika-	alarka -viṣa-vikāra-vat. tad-bhāve virodha-abhāvād
PV_03140	codyam ca etad dvayor api || śīghra-vṛtter	alāta -āder anvaya-pratighātinī | cakra-bhrāntiṃ
PV_03135	bhinna-jātiya-vikalpe 'nyasya vā katham ||	alāta -drṣṭi-vad bhāva-pakṣaś ced balavān mataḥ |
VN_04702	yuktāḥ. kaḥ punar eṣām guṇa-utkarṣa-anapekṣo	'līka-nirbandhaḥ, yat te 'mūn eva śabdān
V1_03503	katipaya-avayava-pratipattau darśane	'lpa-avayava-darśane 'pi tathā sthūlasya darśanam
PV_04286	-karmaṇi || an-adhyavasita-avagāhanam an-	alpa -dhi-śaktinā apy a-drṣṭa-paramārtha-sāram
PV_02057	agnir yathā kṣāṭha-suvarṇayoḥ || ādyasya	alpo 'py a-saṃhāryaḥ pratyāneyas tu yat-kṛtaḥ |
PV_03355	-cakṣuṣām | dūre yathā vā maruṣu mahān	alpo 'pi drṣyate || yathā anudarśanam ca iyam
V1_03810	-cakṣuṣā | dūre yathā vā maruṣu mahān	alpo 'pi drṣyate ||46|| yathā-anudarśanam ca iyam
PV_04160	|| ā sarṣapād gurutvam tad dur-lakṣitam an-	alpam | taulyam tat-kāraṇam kārya-gaurava-an-
PV_02276	tataḥ kṣayaḥ || phalaṃ kathañcit taj-janyam	alpam syān na vijātimat | atha api tapasaḥ śaktyā
V1_00104	padam | tatra upāsita-loka-bhartari kṛtā sv-	alpā apy an-ārtha-udayā sammohād avadhīraṇā iti
SV_15607	iti sarvadā phala-dāḥ syuḥ. upaplavas tv	alpiyaso 'pi kramasya bhraṃśād drṣṭaḥ, kasyacid
SV_13403	ārtha-pratipatteḥ. na hi dhvani-bhāgād	alpiyasaḥ śabda-ārtha-pratītiḥ. na ca so 'nyam
PV_03495	nitiṣṭhāti || eka-aṅv-atyaya-kālaś ca kālo	'lpiyān kṣaṇo mataḥ | buddhiś ca kṣaṇikā tasmāt
SV_04509	samsthitiḥ paramārtha-avatārāya vidvadbhir	avakalpyate 86 saṃsrjyante na bhidyante svato

SV_02610
 HB_04002
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 VN_01223
 SV_12807
 V3_05003
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 V3_10811
 PV_04286
 V2_05707
 SV_02421
 V1_01510
 SV_04312
 SV_12211
 SV_04509
 PV_02192
 V3_07306
 SV_10415
 V3_13709
 V3_03406
 V3_07412
 SV_09510
 SV_05609
 NB_03054
 SV_10217
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 V3_07003
 V1_01515
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 PV_04087
 V3_02608
 V3_12012
 PV_04172
 VN_05702
 SV_03108
 SV_09302
 V1_00105
 SV_10704
 V3_06911
 SV_04603
 V1_01510
 V3_02709
 V1_00501
 V3_02708
 PV_02162
 PV_02135
 V2_07909
 V1_02903
 PV_03452

tat-svabhāva-sākalya-paricchedāt tatra an-
 'pi jñānam na pṛthag ato lakṣaṇam, tena eva
 vyoma-kusuma-ādi dṛṣṭāntaḥ. tad asat katham
 -dharma-mātra-anubandha eva sādhyā-dharma
 hy asya api sukha-ādiṣu caitanyeṣu ca bheda-
 pratipatter eka-jñāna-utpattau niḥ-śeṣa-
 tena tat sapakṣe dvidhā vartate. katham idam
 || tasya abhidhāne śrutibhir arthe ko 'mśo
 || sarva-ātmanā api sambaddham kaiścid eva
 -satya-abhidhāna-mātreṇa prajñā-prakarṣa-dur-
 rūpānām āsrayeṇa upakalpita | tad-viśeṣa-
 yaḥ strī-sūdra-sādhāraṇam api vivekaṃ na
 ca sāmāgrī kārya-karmaṇi || an-adhyavasita-
 | jāti-bhedāḥ prakalpyante tad-viśeṣa-
 | jāti-bhedāḥ prakalpyante tad-viśeṣa-
 anveti iti cet, jitaṃ jaḍair jaya-ghoṣaṇām
 anityatvam asya iti vā, tad-dharmatām eva
 so 'py anyonya-vyatirekī dharma-dvaya-
 sādhyā-sādhana-saṃsthitih | paramārtha-
 || tāvad duḥkhitam āropya na ca sva-stho
 -bheda-an-āsrayaḥ śabda-artha-mātratāyām
 viniścayaḥ ||204|| yo hi bhāvo yena saha na
 āgamam adhyupekṣya | tasya apy avāśyam
 tathā apy ato 'rtha-saṃśaya eva. so 'n-
 agny-ādi-sādhana-vat sattā-sādhanam apy an-
 agny-ādi-sādhana-vat sattā-sādhanam apy an-
 tathā anayā vibhramān miśrī-kriyanta ity an-
 iṣṭo 'nirākṛtaḥ pakṣa iti pakṣa-lakṣaṇam an-
 kvacil lokasya pravṛtteḥ. tathātve tan nir-
 ṣaṇḍhasya rūpa-vairūpya-parikṣāyām
 ṣaṇḍhasya rūpa-vairūpya-parikṣāyām
 -hetuṃ vijñānam vidmaḥ, tasya viśaya-antara-
 para-upakāriṇa iti. yady api kvacit kārye
 -abhidhāyī ca śāstraṃ parikṣyeta anyatra
 sāmānya-buddhayaḥ ||150|| vidyata eva ity
 yugapat-pravṛttau paraspara-vacana-śravaṇa-
 -vyavahāreṣu na kiñcid vyāharet, vyāhārasya
 an-anumānam. śṛṅvanṇ api devānām-priyo na
 tatra vṛttau labdhāyām samucciyamāna-
 -varṇa-saṃskāravatyā antyayā buddhyā vākya-
 -gamanāt. anyathā vyavacchedya-abhāvād
 katham vā sapakṣa eva asti iti. kiṃ hy asya
 | buddheḥ prayujyate śabdā tad-arthasya
 prasaṅgo 'navasthā ca. tata upakāra-an-
 -vyavacchedasya asiddheḥ. tat-tulya eva ity
 || svayam-iṣṭa-abhidhānena gata-arthe 'py
 atra svayam-iṣṭa-śrutibhyām gata-arthe 'py
 -abhāvād avadhāraṇasya kiṃ phalaṃ syāt. an-
 vyāpter an-āśaṅkyam ca sādhanam || pūrva-
 anyathā apratibhāyā nir-viśayatvāt. an-
 'nyas tadā na gr̥hīto nāma. sa tu bhrāntīyā na
 ta ete eka-vastu-pratiśaraṇā api yathāsvam
 kṛtā sv-alpā apy an-artha-udayā sammohād
 ayam pravartamānaḥ sarvadā sad-asac-cintāyām
 ayam pravartamānaḥ sarvadā sad-asac-cintāyām
 duḥkham āsīta, kiṃ tarhi sarva eva asya
 -ghoṣaṇām avaghuṣya, yena evaṃ-vādino 'py
 anyathā a-sambaddha-pralāpa eva ayam ity an-
 svām eva vṛttem sva-vācā viḍambayati. para-
 tad-artha-pakṣi-karaṇam yuktaṃ syāt, tad-
 || bhūta-cetanayor bhinna-pratibhāsa-
 || sādhyate tad-vipakṣo 'pi heto rūpa-
 apy ajñāne parārtha-vṛtteḥ kārya-a-kārya-an-
 vikalpaṃ sphuṭayati. a-vikalpaka eva sphuṭa-
 na ca tad-vastu kiñcana | tasmād artha-

avakāśā pramāṇa-antara-vṛttiliḥ syāt. no ced
 avagatatvāt, upanaya-artha-vat pakṣa-dharmatvāt.
 avagantavyam yena evaṃ syāt. anupalabdher eva iti
 'vagantavyāḥ. tasya eva tat-svabhāvavāt.
 avagamaḥ samartho bhavati, yady evaṃ bhedaḥ syāt.
 avagamāt. anyathā ca ekatva-virodhāt. sakṛc
 avagamyate – prayatna-anantara-bhāvi-jñānam
 'vagamyate | tasya a-gatau ca saṅketa-kriyā
 avagamyate | dharmailiḥ sa niyamo na syāt
 avagaha-gahane 'pi nir-atyayatām sādhyaitu-kāmo
 avagāha-arthair jātiḥ śabdailiḥ prakāśyate ||
 avagāhate. tasmād ātmani darśana-mātreṇa an-
 avagāhanam an-alpa-dhī-śaktinā apy a-dṛṣṭa-
 avagāhinaḥ ||30|| tasmād yo yena dharmeṇa viśeṣaḥ
 avagāhinaḥ ||41|| tasmād yo yena dharmeṇa viśeṣaḥ
 avaghuṣya, yena evaṃ-vādino 'py avadheya-vacaso
 avataranto vikalpā nānā-eka-dharma-vyatirekān
 avatāro vastu-sāmānye 'viruddha ity ucyate, na
 avatāraya vidvadbhir avakalpyate ||86||
 'vatiṣṭhate | mithyā-adhyāropa-hāna-arthaṃ yatno
 avatiṣṭhate. tathā ca pūrva-vad abhidheyaṃ kim
 avatiṣṭhate tad-upādānāyor anyonya-vaiguṇya-
 avadāta-dhiyo 'yam eva bhāvo '-vibhāvita-dhiyā a-
 avadya-pakṣa-nirdeśe 'pi tulya iti katham pakṣa-
 avadyam. a-parāmṛṣṭa-tad-bhede vastu-mātre tu
 avadyam iti. a-parāmṛṣṭa-tad-bhede vastu-mātre tu
 avadyam etat. nanu dhiḥ kāryam tāsām sā ca
 avadyam darśitaṃ bhavati. tri-rūpa-liṅga-ākhyānam
 avadyam yadi niścaya-pūrvaṃ vyavahared iti sā
 avadhatte. yat punar etad uktaṃ kalpitasya
 avadhatte. yat punar etad uktaṃ kalpitasya
 avadhāna-vaiguṇye 'nyatra vijñāna-an-utpatteḥ.
 'vadhānavatām arthānām sāmāgrī saṅghātaḥ, tathā
 avadhānasya eva ayuktatvāt. tad yadi na
 avadhāraṇa-arthas tu-śabdaḥ. vidyamāno hi
 avadhāraṇa-uttarāṇām a-sambhavana pravṛtti-
 avadhāraṇa-nāntariyakatvāt, yathā ghaṭena udakam
 avadhāraṇa-paṭuḥ. nimittaṃ hy asac-chabda-
 avadhāraṇam anyad vyavacchinatti, naraṃ ca
 avadhāraṇam ity api mithyā, tasya a-varṇa-rūpa-
 avadhāraṇasya kiṃ phalaṃ syāt. an-avadhāraṇe ca
 avadhāraṇasya phalaṃ yadi na vipakṣe 'stivam
 avadhāraṇāt ||122|| vyartho 'nyathā prayogaḥ syāt
 avadhāraṇād asya iyaṃ sthitir ity a-pratītiḥ.
 avadhāraṇād dharminy a-vṛttiliḥ ity cet, na, anya-
 avadhāraṇe | kṛtya-antena abhisambandhād uktaṃ
 avadhāraṇe kṛtya-antena abhisambandhān mā bhūn
 avadhāraṇe ca vākyaṃ vyatirekasya avyabhicāra-
 avadhāraṇe tena pratijñā-lakṣaṇa-abhidhā |
 avadhārita-artha hi na anubhāṣet. ananubhāṣamāno
 avadhāryata iti pramāṇa-antaraṃ pravartate. yady
 avadhī-bheda-upakalpitair bhedair bhinneṣv eva
 avadhīraṇā iti kṛpayā tan-nītir uddyotyate ||
 avadhīrita-vikalpa-pratibhāso vastv eva
 avadhīrita-vikalpa-pratibhāso vastv eva
 avadheya ārambhaḥ phala-arthaḥ, niṣ-phala-
 avadheya-vacaso loke. artha-jñānam ca nāma buddhi
 avadheyaḥ syāt. dvayor an-āśrita-śāstrayoh
 avabodha-arthaṃ ca śāstraṃ praṇayann anumānam
 avabodha-arthitve vā prativādināḥ, anyathā a-
 avabodhataḥ | ā-vikāraṃ ca kāyasya tulya-rūpaṃ
 avabodhataḥ | ātma-ātmiya-graha-kṛtaḥ snehaḥ
 avabodhāt, sarvatra śaṅkā-utpatteḥ, sarvasya
 avabhāsa iti. svapna-jñānam tarhi viśada-ābhaṃ
 avabhāso 'sau na anyas tasyā dhiyas tataḥ ||

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VN_03713
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PV_04150
SV_12717
SV_07716
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V3_12701
V1_03505
PV_03202
VN_04801
VN_04416
VN_04408
SV_13225

'pi na anekam grhyate sakṛt | sakṛd graha-
jātiḥ śabdaiḥ prakāśyate || tasyāṃ rūpa-
|| na eṣā api kalpanā jñāne jñānaṃ tv artha-
|| kathañcid api vijñāne tad-rūpa-an-
-mayam | vidhūta-kalpanā-jālam spaṣṭam eva
vāritāḥ | keśa-golaka-dīpa-ādāv api spaṣṭa-
yathā mṛc-chakala-ādayaḥ | anyathā eva
yathā mṛc-chakala-ādayaḥ | anyathā eva
-cintāyāṃ tādātmyād artha-saṃvidāḥ || tathā
-saṃvidāḥ svasaṃvit phalam ucyate. tathā
'rthe pratyabhijñāna-kalpanāṃ || spaṣṭa-
|| yady apy anvayi-vijñānaṃ śabda-vyakty-
| ekasya eva kuto rūpaṃ bhinna-ākāra-
bhāvayatāṃ tan-niṣpattau yat spaṣṭa-
-pratibhāsa-vibhramāḥ padam. vākyaṃ ca eka-
pradeśam āsṛitya brūmo vicchinna-a-vicchinna-
smaraṇam tad-vikalpakam || tasya spaṣṭa-
-bhedo nīla-tad-dhiyoḥ | (54ab) na hi bhinna-
|| yathā kathañcit tasya artha-rūpaṃ muktivā
42|| yathā kathañcit tasya artha-rūpaṃ muktivā
|| tasmād arthasya dur-vāraṃ jñāna-kāla-
|| anyathā ekasya bhāvasya nānā-rūpa-
||47|| anyathā ekasya bhāvasya nānā-rūpa-
tathābhūta-pratyavamarśa-hetor a-bheda-
sa eva iti vacane na virudhyate || mithyā-
-ākārā vikalpā bhavanti. na ca te tathā-
|| tasmāt sukha-ādayo 'rthānāṃ sva-saṅkrānta-
liṅga-anusāreṇa. na api sāmānya-lakṣaṇa-
|| iti varṇeṣu rūpa-ādāv a-vicchinna-
| sā eva tāvat katham buddhir ekā citra-
ca śrutīḥ. a-kārya-kṛti-tat-kāri-tulya-rūpa-
pāvakam || tad-yogya-vāsanā-garbha eva dhūma-
rūpatvān nīla-ādeś cet sakṛd-grahaḥ | bhinna-
bhaved arthasya darśakam || iṣṭa-an-iṣṭa-
anyasya a-mana-āpaṃ dṛṣṭam. iṣṭa-an-iṣṭa-
hi na pratyakṣam na laiṅgikam || tat svarūpa-
sārūpyam. na api sthūla eko viśayas tathā-
hi padārthānāṃ viśeṣakaḥ || cakṣuṣo 'rtha-
eka-arthaṃ yato 'nyad api paśyati || citra-
paśor api paśuḥ. mahato 'pi mahiyo yad
doṣa-antara-anapekṣānāt. viśeṣeṇa sādhanā-
kāla-bhedo na yujyate | (250ab) atha mā bhūd
-pratipattiyā ca vākya-artha-pratipatter
na pṛthān nigrāhasthāneṣu uktā iti, tad apy
tad apy avayava-antara-vādino 'yuktam. yo
hetu-dṛṣṭāntayor doṣaḥ, na pakṣasya, uttara-
-abhāvān nanu doṣas tayor ayam || uttara-
doṣatvaṃ pratijñā-mātra- saṃjñīnaḥ || uttara-
api ca, astv artha-antaram vākyaṃ. tad aneka-
hi bhāvayoḥ sambandho dvidhā bhavet. nānā-
-ātmakam vā syād an-avayavaṃ vā. aneka-
vivecane || prāg-asiddha-svabhāvatvāt sādhyā-
'pi mithyā-anekatva-kalpanā | eka-
katipaya-avayava-pratipattau darśane 'lpa-
-āvṛtatvāt prāg-vad asya darśana-prasaṅgaḥ.
tadā api kāla-kṣepo na yukta eva. eka-
ca asya a-darśana-prasaṅgaḥ. katipaya-
tathā ca na aneka-avayavaṃ vākyaṃ. eka-
upahasann ātmānam eva upahasati. śāsa-
rakte ca ekasmin rāgaḥ, a-raktasya vā gatīḥ.
ca tulyaś citra-paṭa-ādiṣu || tatra
eva eṣā, yā śabdānāṃ lakṣaṇe pravṛttiḥ.
kakuda-ādīmantam artham; tathā pratijñā-ādy-
vā guṇa-antaram iti yat kiñcid etat.
iti cet. vaṃśa-ādi-svara-dhārāyāṃ gamaka-

avabhāsaḥ kim viyukteṣu tila-ādiṣu || pratyuktaṃ
avabhāso yas tattvena arthasya vā grahaḥ |
avabhāsataḥ | taṃ vyanakti iti kathyeta tad-
avabhāsataḥ | yadi nāma indriyāṇāṃ syād draṣṭā
avabhāsate || kāma-śoka-bhaya-unmāda-caura-svapna
avabhāsanāt || pratīta-bhede 'py adhyakṣā dhīḥ
avabhāsante tad-rūpa-rahitā api || tathā eva a-
avabhāsante tad-rūpa-rahitā api ||45|| tathā eva
avabhāsamānasya tādrśo 'nyādrśo 'pi vā | jñānasya
avabhāsamānasya tādrśo 'nyādrśo 'pi vā | jñānasya
avabhāsāṃ pratyakṣāṃ kalpayet so 'pi vāritāḥ |
avabhāsi tat | varṇa-ākṛty-akṣara-ākāra-sūnyam
avabhāsi tat || vṛtter dṛśya-a-parāmarśena
avabhāsi bhaya-ādāv iva, tad a-vikalpakam a-
avabhāsi mithyā eva. eka-anekatva-ayogāt. na hy
avabhāsi-vijñāna-utpādāna-yogyatā-lakṣaṇam. yuta-
avabhāsītvaṃ jalpa-saṃsargīnaḥ kutaḥ | na akṣa-
avabhāsītve 'py artha-antaram eva rūpaṃ nīlasya
avabhāsīnaḥ | artha-grahaḥ katham satyaṃ na jāne
avabhāsīnaḥ | artha-grahaḥ katham satyaṃ na jāne
avabhāsīnaḥ | jñānād a-vyatirekitvaṃ hetu-bheda-
avabhāsīnaḥ | satyaṃ katham syur ākārās tad
avabhāsīnaḥ | satyaṃ katham syur ākārās tad-
avabhāsīno jñāna-āder arthasya hetutvād vyaktayo
avabhāsīno vā ete pratyayāḥ śabda-nirmīṭāḥ |
avabhāsīnaḥ smaryante. tan na viplavo 'nyo vā
avabhāsīnām | vedakāḥ sva-ātmanāś ca eṣāṃ
avabhāsīnām pratyayānāṃ sannihita-viśayatā,
avabhāsīnī | vicchinā apy anyayā buddhiḥ sarvā
avabhāsīnī || idam vastu-bala-āyātāṃ yad vadanti
avabhāsīnīm | dhiyaṃ vastu-prthag-bhāva-mātra-
avabhāsīnīm | vyanakti citta-santāno dhiyaṃ dhūmo
avabhāsīnor grāhyaṃ cetāso tad a-bhedi kim ||
avabhāsīnyaḥ kalpanā na akṣa-dhīr yadi | an-iṣṭa-
avabhāsīnyaḥ kalpanā na indriya-buddhaya iti cet,
avabhāsīnyā buddhyā anantarayā yadi | rūpa-ādir
avabhāsi, pāṇy-ādi-kampe sarvasya kampa-prāpteh.
avabhāse 'pi yaṃ paro 'sya iti śamsati | sa eva
avabhāseṣv artheṣu yady ekatvaṃ na yujyate | sā
avamanyata iti kim anyad an-ātma-jñātāyāḥ. so
avayava-anukrama-niyama-vādīna udāharaṇa-
avayava-antara-a-pratīkṣaṇena ekasmād eva
avayava-antara-apekṣā kāla-kṣepāś ca na syāt.
avayava-antara-vādino 'yuktam. yo 'vayava-antaram
'vayava-antaram dṛṣṭāntam hetor āha, tasya na
avayava-apekṣatvāt. anyathā sarve hetv-ādi-doṣāḥ
avayava-apekṣo na doṣaḥ pakṣa iṣyate | tathā hetv
avayava-apekṣo yo doṣaḥ so 'nubadhyaṭe | tena ity
avayava-ātmakam vā syād an-avayavaṃ vā. aneka-
avayava-ātmatayā anyonyābhyām avayavābhyām tat-
avayava-ātmatve pṛthak teṣāṃ nirarthatā | (248ab)
avayava ity asat | tulyasiddhāntatā te hi yena
avayava-gatyā ca vākya-artha-pratīpad bhavet ||249
avayava-darśane 'pi tathā sthūlasya darśanaṃ syāt.
avayava-dvāreṇa tad-darśanād a-dṛṣṭa-avayavasya
avayava-pratīpatti-kāla eva sarveṣāṃ śraṇānāt.
avayava-pratīpattau darśane 'lpa-avayava-darśane
avayava-pratīpattiyā ca vākya-artha-pratīpatter
avayava-bhūtam viśaṇam na asti ity abhidhātari
avayava-rāge vā avayavi-rūpam a-raktam iti rakta-
avayava-rūpam cet kevalam dṛśyate tathā | nīla-
avayava-viparyaye 'pi yadi teṣāṃ vacanānāṃ
avayava-viparyayeṇa ānupūrvīm pratīpadyate,
avayava-viparyāsa-vacanam a-prāpta-kālam.
avayava-saṃhārāt saṅkulā pratīpattiḥ syāt.

PV_04026 na duṣyati | idānīm sādhyā-nirdeśaḥ sādhanā-
 NB_03121 pratitir iti na pṛthag dr̥ṣṭānto nāma sādhanā-
 V3_13203 iti na pṛthag dr̥ṣṭānto nāma kaścit sādhanā-
 VN_04907 yasmin vākye pratijñā-ādinām anyatamo
 VN_01721 an-utpattiḥ, katham na pratijñā sādhanā-
 V3_13310 -a-saṃsparśī svatantra eva dr̥ṣṭāntaḥ sādhanā-
 VN_01802 -dharma-vacanasya api iti tad api na sādhanā-
 VN_03718 tathā ca na dr̥ṣṭāntaḥ pṛthak sādhanā-
 SV_12811 eva avayavād vākya-artha-siddher aneka-
 SV_07718 āloka-rajju-vaṃśa-daṇḍa-ādi-vat. na hi sa-
 SV_07805 a-dr̥ṣṭa-ākāra-antara-abhāvāt. tasmān na an-
 SV_12717 vākyam. tad aneka-avayava-ātmakam vā syād an-
 SV_12805 iti pratyekam te vākyam. tathā ca na aneka-
 SV_12821 syād anya-kalpanā. atha punar ekam eva an-
 V1_03501 avayava-dvāreṇa tad-darśanād a-dr̥ṣṭa-
 V1_03413 vā kasyacid āvaraṇam ity a-vikalam dr̥ṣyeta.
 SV_12803 -artham hi śabda-rūpam vākyam. te ca
 SV_12719 nirarthatā | (248ab) te 'pi tasya bahavo
 VN_04803 samayaḥ pratyāyana-a-viśeṣe 'py evam eva
 SV_12724 eva. atha mā bhūd eṣa doṣa iti pratyekam te
 SV_12721 -vat ||248|| arthavān eva ātmā vākyam. te ca
 SV_12810 avayava-antara-a-pratīkṣaṇena ekasmād eva
 SV_12819 ayam a-doṣa eva. pṛthag a-samarthānām apy
 V1_03502 sarvathā a-pratipatti-prasaṅgāt. sarva-
 VN_04409 yathā-lakṣaṇam artha-vaśāt kramaḥ, tatra
 SV_12812 -avayavatva-hānir vākyasya iti sakṛt sarva-
 SV_07717 bhavet. nānā-avayava-ātmataḥ anyonyābhyām
 V3_00609 -lakṣaṇatvena virodhāt. ayam eva ca ācāryair
 V1_03505 rāgaḥ, a-raktasya vā gatiḥ. avayava-rāge vā
 V1_03413 a-vikalam dr̥ṣyeta. avayavasya āvaraṇam, na
 PV_04153 -viśiṣṭasya pratijñā niṣ-prayojanā | iṣṭo hy
 PV_03225 ākārā tasyās tad grāhyam ucyate || katham vā
 VN_00901 sidhyaty evam artha-antaram, tathā apy
 SV_00112 dhetvābhāsās tato 'pare ||1|| pakṣo dharmī,
 HB_00106 dhetvābhāsās tato 'pare || pakṣo dharmī,
 VN_04906 pṛthag vācyam syād iti. hīnam anyatamena apy
 SV_12820 kārya-viśeṣa-upayogāt. pratyekam tv
 PV_03225 || katham vā avayavī grāhyaḥ sakṛt sva-
 V3_04011 paśyato bhrāntyā etat syāt. tac ca dr̥ṣṭa-
 V3_04101 brūmaḥ, tādavasthyam ca tattvam. tad
 PV_04165 tat || pratyāyana-adhikāre tu sarva-asiddha-
 PV_03385 || artha-saṅkalana-āśleṣā dhīr dvitīyā
 PV_04165 | tasmāt sādhyā-śrutir na iṣṭam viśeṣam
 PV_03401 sutaḥ pituḥ | bhedaṃ kenacid aṃśena kutaścīd
 V2_07002 avyabhicāram eva pratipādane liṅga-vad
 PV_03378 || tac ca anubhava-vijñānam ubhaya-aṃśa-
 PV_04183 sthitis tv iyam | bhedaṃ pratyaya-saṃsiddham
 V3_09909 -vyavahāraḥ punaḥ pratyaya-siddham bhedaṃ
 SV_17614 kartṛ-vādaḥ snāne dharmā-icchā jāti-vāda-
 SV_13506 bhedaḥ vācā ca ānupūrvyā abhāve varṇa-mātram
 HB_00503 -antarasya evam syāt – yatra dhūmaḥ, tatra
 SV_01903 ity ukte kāryam dhūmo dahanasya, yena dhūme
 V2_07611 nivṛttir vaktavyā. katham idānīm kṛtako
 SV_09804 iti siddho 'nvayah. katham idānīm kṛtako
 V3_00510 iti vakṣyāmaḥ. abhyupagata-eka-dharmaṇo
 HB_03403 kāraṇa-vyāpakayor yady abhāvaḥ parasya apy
 HB_04007 dvitīyasya. nanu tatra eva bhāvas tad-abhāve
 SV_14408 atiprasaṅgāt. pāramparyeṇa upakāre 'py
 V3_13709 mayā āgamitam āgamam adhyupekṣya | tasya apy
 V3_01007 śabdo 'nitya ity arthād gamyata eva. tan na
 V3_03501 kasmīncit samaye na pravartate vicāraḥ, so
 SV_01911 dhūmo na asti ity ukte 'gnir dhūme bhavaty
 PV_03450 na aparā | ālambamānasya anyasya apy asty
 SV_01715 tasmād vaidharmya-dr̥ṣṭānte na iṣṭo
 V2_10008 pradarśyate. ata eva vaidharmya-dr̥ṣṭānte
 avayavaḥ katham || sa-ābhāsa-ukty-ādy-upakṣepa-
 avayavaḥ kaścit. tena na asya lakṣaṇam pṛthag
 avayavaḥ. tena na asya lakṣaṇam pṛthag ucyate,
 'vayavo na bhavati, tad vākyam hīnam sādhanā-
 avayavaḥ. na hi pakṣa-dharma-ādi-vacanasya api
 avayavaḥ syāt, tadā tad-rūpa-a-sparśane ca syād a
 avayavaḥ syāt. na hi pakṣa-dharma-vacanāt kevalāt
 avayavaḥ syād a-pṛthag-vṛtṭeḥ. yo dr̥ṣṭānta-sādhyo
 avayavatva-hānir vākyasya iti sakṛt sarva-
 avayavatvam antareṇa bhinna-deśābhyām yugapat
 avayavam aneka-deśe yugapat ādhiyate. pūrva-ādhāra
 avayavam vā. aneka-avayava-ātmate pṛthak teṣām
 avayavam vākyam. eka-avayava-pratipattī ca vākyā
 avayavam vākyam. tatra ekatve 'pi hy a-bhinnasya
 avayavasya asya a-pratipattir iti cet, na, bheda-
 avayavasya āvaraṇam, na avayavina iti cet, ardha-
 avayavās tathāvidhāḥ pṛthak pṛthag iti pratyekam
 'vayavāḥ pṛthak prakṛtyā yady an-arthakāḥ. a-tad-
 avayavāḥ prayoktavyā iti. sa eva teṣām kramo
 'vayavāḥ sārthakā iṣyante. pratyekam sārthakatve
 avayavāḥ svayam an-arthakāḥ. teṣu sa ātmā kalpanā
 avayavād vākya-artha-siddher aneka-avayavatva-
 avayavānām upakāra-viśeṣād atīśayavatām kārya-
 avayavānām ca yugapat draṣṭum a-śakyatvāt sarvadā
 avayavānām viparyayeṇa abhidhānam nigrāhasthānam.
 avayavānām śravaṇam iṣyate. tadā api kāla-kṣepo
 avayavābhyām tat-sambandhād āloka-rajju-vaṃśa-
 avayavi-pratiśedha-ādiṣu bahu-mukhair upanyāsair
 avayavi-rūpam a-raktam iti rakta-a-raktam dr̥ṣyeta.
 avayavina iti cet, ardha-āvaraṇe 'py an-āvṛtatvāt
 avayavī kāryam dr̥ṣṭyā adr̥ṣyeshv a-sambhavi || a-
 avayavī grāhyaḥ sakṛt sva-avayavaiḥ saha | na hi
 avayavī na sidhyati. yathā-pratyayam saṃskāra-
 avayave samudāya-upacārāt. prayojana-abhāvād an-
 avayave samudāya-upacārāt. prayojana-abhāvād an-
 avayavena nyūnam. yasmin vākye pratijñā-ādinām
 avayaveṣu samartheṣu vyarthā syād anya-kalpanā.
 avayavaiḥ saha | na hi go-pratyayo dr̥ṣṭaḥ sāsna-
 avarugṇa-ghaṭa-vad utpattī-āder na sambhavati. na
 avarugṇe 'sti, vināśāt tiro-dhānād vā iti na atra
 avarodhinī | tasmāt sādhyā-śrutir na iṣṭam
 avalambate | nīla-ādi-rūpeṇa dhiyam bhāsamānām
 avalambate || tena a-prasiddha-dr̥ṣṭānta-hetu-
 avalambate || mayūra-candraka-ākāram nīla-lohita-
 avalambante, an-upadeśād a-pratipatter upadeśe ca
 avalambinā | eka-ākāra-viśeṣeṇa taj-jñānena
 avalambya ca kalpyate || yathāsvam bheda-niṣṭheṣu
 avalambya prakalpyate. yathāsvam bheda-niṣṭheṣu
 avalepaḥ | santāpa-ārambhaḥ pāpa-hānyā ca iti
 avaśiṣṭam sarvatra iti pūrva-vat prasaṅgaḥ. teṣām
 avaśyam agnir iti. agni-bhāva eva hi bhāvo
 'vaśyam agnir bhavati. anyathā artha-antarasya
 'vaśyam anitya iti pratyetyaḥ, yena evam ucyate.
 'vaśyam anitya iti pratyetyavo yena evam ucyate.
 'vaśyam apara-abhyupagamo yukti-kṛta iti. asati
 avaśyam abhāva-niścaya iti darśana-artham ete
 'vaśyam abhāvaś ca parasparam ākṣipataḥ. vacanam
 avaśyam ayam vikalpo 'nveti, sa kim upakāro 'rtha
 avaśyam avadāta-dhiyo 'yam eva bhāvo '-vibhāvita-
 avaśyam asya nirdeśaḥ. tena an-uktāv api pakṣasya
 'vaśyam āśrayaṇīyaḥ, nāntariyakatvād iti sa eva
 avaśyam ity arthād anvaya-pratipattiḥ. anyathā hi
 avaśyam idam dvayam || atha na utpadyate tasmān
 'vaśyam iha āśrayaḥ | tad-abhāve ca tan na iti
 'vaśyam iha āśrayo na iṣṭaḥ. dr̥ṣṭānte hi sādhyā-

SV_09723
VN_06012
V3_08202
V3_03101
SV_10209
V2_06508
SV_01905
V3_11403
V2_06101
SV_00521
V2_06411
SV_05013
SV_07309
PV_03070
SV_06709
SV_04710
V2_07711
SV_09822
SV_15828
HB_00901
SV_14417
SV_10205
V2_06504
V2_07605
NB_03034
V3_03502
SV_01622
V3_00509
SV_14618
SV_02016
V2_08908
SV_04802
SV_09810
V2_07702
SV_04807
SV_02124
VN_06309
NB_03032
PV_03194
SV_14224
SV_02715
SV_09514
V3_07504
VN_05422
SV_13816
SV_17117
V2_07112
SV_09102
SV_04814
V2_06306
VN_03707
SV_09925
V2_08201
SV_09815
V2_07705
VN_05316
VN_06006
VN_06015
V3_02801
SV_12924
SV_14318
SV_07616
VN_06506
V2_07706
SV_09816

sāmarthyād eva anityaḥ śabda iti. tasmān na an-abhyupagamayor vā vivāda-abhāvāt. tatra
– idam eva iha na anyad iti. yady
pratyastamayān na viśeṣa-cintā-pravṛtṭir ity
-upadhānāj jñāna-utpādana-śaktir asti. na ca
-upadhānāj jñāna-utpādana-śaktiḥ. na ca
svabhāva-a-vaikalyān na abhāvaḥ. kārye tv
arthānām sāmāgrī saṅghātaḥ, tathā api na
-abhāvo na yuktaḥ. kārya-anupalabdḥāv api na
iti kuta etat. kārya-anupalabdḥāv api na
na teṣv anupalambho 'bhāvaḥ gamayati. sad
eka-kārya-kāri-grahaṇa iti kiṃ na iśyate.
janayantas tatra param apekṣante, te
siddhā asya pratītir vastunaḥ kvacit | tad
tatra yady anekam ekatra upayujyeta, tad
ity a-kṛta-sambandhasya an-abhidhānād
nanv anapekṣānām api keśāñcit kvacin na
nanv anapekṣānām api keśāñcit kvacin na
na brūmaḥ śabda eva iti. śabdas tv
api vipakṣatvāt. katham idānīm gamyate sato
|| syād etat – yasya api vināśo 'hetukaḥ so
tatra ca prakaraṇe bahavo 'rthā na
tatra ca prakaraṇe bahavo 'rthā na
atra anityaḥ śabda iti bhavati. tasmān na
-siddhiḥ. dvayor apy anayoḥ prayogayor na
-vāg-viruddha-abhidhānam. atra api ko 'yam
vyatirekam. ko hy atra niyamaḥ saṃhatair
eṣa doṣaḥ. na vā sati hetau, yukti-prāptasya
vidher vastv-anurodhataḥ | (278ab) bhāvo
-niyamo '-darśanān na na darśanāt ||31||
-niyamo '-darśanān na na darśanāt ||62||
anyā mā bhūt. jātim api hy abhyupagacchatā
tathā hi sa-apekṣānām hi bhāvānām na
tathā hi sa-apekṣānām hi dharmānām na
anyena sādhanāt, tad-abhyupagamasya ca
tan na artha-antara-nimitto dharmo bhāve
iti cet, na santa iti kṛtvā sarve doṣā
sad-asattva-khyāpanam kṛtam bhavati iti na
tatra ca akṣa-dhīḥ | sāmānya-buddhiś ca
iti sa eva prasaṅgo '-paryavasānaś ca. tad
iti tad-artham anyat pravartate. nanu na
-dharma na anvaya-vyāghātaḥ. na hi tatra
-dharma na anvaya-vyāghātaḥ. na hi tatra
paścād dūṣaṇam iti, kiṃ tu dūṣayatā
vyāpṛteṣu karaṇeṣu śabda-anupalabdhiḥ. na ca
-abhāvān nānā-śakteḥ svayaṃ dhvaneḥ |
-abhāvān nānā-śakteḥ svayaṃ dhvaneḥ |
kathaṃ svabhāva-bheda-viśayaḥ śabdāḥ. teṣv
eva syād anya-vyāvṛtṭy-an-abhidhāne. tasmād
iti. kāraṇānām kārya-ārambha-a-niyamān na
vastunā anaikāntika-codanā iti, tatra apy
sato hi bhavatas tādrśasya eva bhāvāt. na
sato hi bhavatas tādrśasya eva bhāvāt. na
api sva-pratyaya-adhīna-sannidhitvān na
api sva-pratyaya-adhīna-sannidhitvān na
na tatra api prasaṅga-antara-upakṣepaḥ, tad
artha-antare vā antar-bhavati. nanu na
a-pravṛtṭeḥ. tena ca sva-upagama-upanyāse
sādhya-dharma-iṣṭi-gatir ity ucyate. na hy
sambhūtam pauraṣeyam kathaṃ na tat | (251ab)
punar ||271|| kṣāthasya darśanam (272a)
abhiprāyād eva sāmānyam kiṃ na iti cet. tena
evam api na idam hetvābhāsebhyo bhidyate.
iti kaścin na vinaśyed api. na hy
iti kaścin na vinaśyed api. na hy

avaśyam iha pakṣa-nirdeśa iti. ayam anvayinaḥ
avaśyam ekasya prāg-vacana-pravṛtṭiḥ, yugapat-
avaśyam ete 'n-anya-samsargiṇo gamyāḥ, sa eva
avaśyam evam-vidhe viśaye śāstram pramāṇayitavyam.
avaśyam eṣām kārya-upalambho yena anumīyeraṇ. na
avaśyam eṣām kārya-upalambho yena anumīyeraṇ. na
avaśyam kāraṇam bhavati. idam eva hi kāraṇasya
avaśyam kāraṇāni kāryavanti bhavanti, pratibandha
avaśyam kāraṇāni tadvanti bhavanti iti kutas tad-
avaśyam kāraṇāni tadvanti bhavanti iti tad-
avaśyam kenacid upalabhyate vyatīta-a-samprāpta-
avaśyam ca icchatā api sāmānyam vyaktinām eka-
'vaśyam tata ātmānam pratilabhante. na ca ayam
avaśyam tato jātam tat svabhāvo 'pi vā bhavet ||
avaśyam tatra codanīyam. tasya pṛthak pṛthak
avaśyam tatra sambandhaḥ karaṇīyaḥ. sa ca na
avaśyam tad-bhāvaḥ, bhūmi-bija-udaka-sāmagryām api
avaśyam tad-bhāvo bhūmi-bija-udaka-sāmagryām api
avaśyam tal-lakṣaṇas tasya lakṣaṇa-antara-abhāvāt.
'vaśyam naśvaraḥ svabhāva iti yena anvaya-
'vaśyam nitya iti bhāvas tad-abhāva-lakṣaṇo
avaśyam nirdeśyāḥ. yathā pratyātma-niyatāḥ
avaśyam nirdeśyāḥ, yathā pratyātma-niyatāḥ
avaśyam pakṣa-nirdeśaḥ kartavyaḥ. vyatireky api
avaśyam pakṣa-nirdeśaḥ. yasmāt sādharma-yavat-
avaśyam para-āśrayaḥ. sa eva tam artham para-
avaśyam parārthair bhavitavyam iti. asty eva
avaśyam parigraha-arhatvāt. na ca abhyupagamo
'vaśyam bhavantam apekṣate. sa ca svabhāva eva.
avaśyam-bhāva-niyamaḥ kaḥ parasya anyathā paraiḥ |
avaśyam-bhāva-niyamaḥ kaḥ parasya anyathā paraiḥ |
avaśyam bhāvānām bhedo 'bhyupagantavyaḥ, tad-
avaśyam-bhāvītā ikṣyate | (194ab) nir-apekṣo
avaśyam-bhāvītā ikṣyate ||53|| nir-apekṣo bhāvo
avaśyam-bhāvītvāt. api ca, tad-anya-parihāreṇa
'vaśyam-bhāvī ity an-anumānam. yadi tarhi darśana
avaśyam vaktavyā a-vacane vā nigrahaḥ, ekena api
avaśyam vākya-dvaya-prayogaḥ. anupalabdḥāv api
avaśyam vikalpena anubadhate || artha-antara-
avaśyam vināśa-sambandha-yogyam uttaram atīśayam
avaśyam viparyāsa-pūrvaka eva a-pratīta-niścayo
avaśyam viśeṣa-parigrahaḥ kāryaḥ, san-mātra-
avaśyam viśeṣa-parigrahaḥ kāryaḥ, san-mātra-
avaśyam viśayo darśaniyo 'nyathā dūṣaṇa-a-vṛtter
avaśyam vyañjaka-vyāpāro 'rtham upalambhayati.
avaśyam śaṅkayā bhāvyaṃ niyamakam a-paśyatām ||324
avaśyam śaṅkayā bhāvyaṃ niyamakam a-paśyatām ||45||
avaśyam śabda-pravṛtṭyā bhāvyaṃ. kathañcid a-
avaśyam śabdena vyavacchedaś codanīyaḥ. sa ca a-
avaśyam śīta-bādhako 'gniḥ, yatas tad-abhāvo
avaśyam saṃśaya-hetutva-mukhena eva anaikāntiko
avaśyam sataḥ kutaścid bhāva iti cet. ākasmikī
avaśyam sataḥ kutaścid bhāva iti cet, ākasmikī
avaśyam sannidhānam iti kaścin na vinaśyed api.
avaśyam sannidhānam iti kaścin na vinaśyed api.
avaśyam sādhanā-aṅga-viśayatvād dūṣaṇena
avaśyam sādhanā-dūṣaṇābhyām eva sarvasya
'vaśyam sādhanam vaktavyam, anyathā pareṣām a-
avaśyam sāmānya-arthī viśeṣa-pratīnyama-arthī
avaśyam hy anityam utpattimat kutaścid bhavati.
avaśyam hy utpattimatā vināśena vinaṣṭavyam.
avaśyam hi tatra bhedo nāntarīyakatvād eṣṭavyaḥ.
avaśyam hi viśaya-antara-vyāpty-artham hetvābhāse
avaśyam hetavaḥ phalavantaḥ, vaikalya-pratibandha
avaśyam hetavaḥ phalavanto vaikalya-pratibandha-

SV_02122
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SV_03024
PV_02156
HB_01714
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SV_14226
HB_03002
PV_02236
HB_03604
VN_01213
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SV_04625
HB_03109
HB_00905
SV_14513
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V3_09404
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V3_09402
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V3_09311
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V3_09309
V3_09309
V3_11912
SV_13707
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VN_00903

katham tasya hetuḥ syāt. phalasya api na syāt. phalasya api para-upaskāra-apekṣiṇo na dīpa-ādiṣu bhāvāt. a-bhinna-janmā iti kena prativahan dvau. tac ca hetvābhāseṣv eva -vādi hetum anaikāntikam uktvā datta-uttara-syād a-samāpta-vākya eva iti na dūṣaṇa-avasaraḥ, tena eva nigrhyate. a-datta-uttara-ca evaṃ-vidho dharma-svabhāva iti ca yathā-iti na samānaḥ prasaṅgaḥ. tac ca yathā-grāhyatayā iṣṭam asty anyad vā iti śakyam ākarṇaniyam vā. anyathā artha-antara-gamanād -krta eva parājayo 'sya prastāva-upasamhāra-ca eko naisargiko 'nyas tu pauraṣeya iti durpara-pakṣa-pratiśedham kuryād iti. uttarena || idam drṣṭam śrutam vā idam iti yatra śrutam vā iti darśana-śravaṇābhyām yatra -anuyogaḥ. nigrasthāna-lakṣaṇasya mithyā-'pi viśeṣe 'mśa-vivarjite | yad viśeṣa-idam me karaṇiyam parihīyate, asminn anyathā darśanāt, yathā āmalakyaḥ kṣīra-anyathā-darśanāt, yathā āmalakyaḥ kṣīra-api prakṛtyā eka-pratyavamarśasya a-bheda-iti punar upakāratva-ādi-paryanuyogas tad-tat katham idānīm an-utpanna-atīśayas tad-iti katham sa naṣṭo nāma. tena na ayam tad-śaktir grāhayati, tās ca sva-upādhiṇi iti tad-upalakṣaṇe sarva-ātmanā upalakṣita iti tad-guṇa-grāhi syād dhetoḥ a-viśeṣataḥ | yad eva kāryam ca tasmān na utpadyata iti tad-samāna-jātiyam anveti. sarva-dharmānām etad-'gnir a-pūrvam eva janayati iti pūrvam tad-eva. atra apy a-samudāya-sādhyatvam tad-alam || ātmīya-sneha-bijam tat tad-upalambha-nivṛttāv api bādhā-a-nivṛttau tad-virahaś ca a-bhedo yathā sukha-ādiṣu śaktya-ca a-tat-svabhāvatvāt. ata eva tayor anusmarato na bhavati. asti vā anayor eva liṅgam anusṛtya pratyeti iti ko 'nayor tarhi go-śabdād a-pravṛtṭiḥ, sahita-a-sahita-tatra abhāva-siddhiḥ syāt, na tu tulya-yogyana api svabhāva-antara-karaṇe tad-bhāvo 'para-apekṣa iti taj-jñāpanāya sā | yat kṛto 'yam vyavahāra-vibhāgaḥ. tā bhāvikaḥ, a-tal-lakṣaṇatvāt. vastv ekam eva idṛṣaḥ || na vairāgyam tadā apy asti sneho artha-antaram, kiṃ tarhi dravyasya sanniveśo api svāpa-mada-mūrchā-vyavadhāna-parāṇmukhya-priyaḥ prakaraṇam na lakṣayati. śaktir '-vyavadhāna-a-dūra-sthānas tasya eva tad-kiṃ tv apekṣanta eva karaṇāni tad-kiṃ tv apekṣanta eva karaṇāni tad-asya sarvasya abhāvāt. evaṃ tarhi sā eva -upasarpaṇa-ādy-āśrayair ye yogya-deśa-ādy-a-kṛtakānām kathañcit sthitanām pūrva-āngulyo nir-viveka-svabhāvā muṣṭy-āngulyaḥ, nanu uktam na dravyam eva nir-vivekam pūrvaḥ prasaṅgaḥ. tam ca deśa-kāla-svabhāva-tasya api sā katham nivṛttā a-pracyutā ca. -vyatirekam viśvam syāt, bheda-abhāvāt. etena tad-avasthā-nivṛtṭir vyākhyātā. yo 'py -pracyuta-ātmā iti ca su-vyāhṛtam. etena tad-indriya-ādinām api pūrvaḥ pūrvaḥ sabhāga-atīśeta eva a-vyavahita-sāmarthya-upayogo -santāne viśeṣa-utpattiḥ, yogya-deśata-ādy-utpatter arthakriyā-bhedāḥ, araṇi-nirmathana-

avaśyam hetau bhāva iti tad-bhāva-hetoḥ
avaśyam hetau bhāva iti tad-bhāva-hetoḥ
avaṣṭambhena ucyate. tasya eva a-bhedasya
avasara-prāptam vaksyāmaḥ. vyāvṛtti-prādhānya-
avasaraḥ, tena eva nigrhyate. a-datta-uttara-
avasaraḥ, sthita-vacane tu tasmin doṣam
avasaraḥ, hetv-antara-abhidhāne 'pi na nigrham
avasaram nivedayiṣyāmaḥ. maitri-śauca-dharma-
avasaram pratipādayiṣyāmaḥ. nanu kaścil loka-
avasātum, ākāra-antara-vat. anya-a-sambhavi
avasādāḥ syāt. sa ca ayam sādhyā-abhyupagamaḥ
avasānatvāt. vyartham virodha-udbhāvanam parājita
avasānam. asti viśeṣaḥ pramāṇa-saṃvāda iti cet.
avasānān na idam nigrasthānam iti cet, syād
avasāya-dhīḥ | sa tasya anubhavaḥ sā eva
avasāya-pratyayaḥ, te tasya anubhava iti cet,
avasāyād a-nigrasthāne nigrhīto 'si iti bruvan
avasāye 'sti pratyayaḥ sa pratīyate ||58|| yady
avasite paścāt kariṣyāmi, pratiśyāya-kalā me
avasekena madhura-phalā bhavanti. na ca evaṃ
avasekena madhura-phalā bhavanti, na ca evaṃ
avaskandino hetur bhavad a-bhinnaṃ khyāti.
avastha eva. tathā an-anyatve. tasmāt sato
avastha eva bhāvo naṣṭo nāma. nanv atīśaya-
avastho naṣṭo nāma. yena svayam na bhavati tena
avasthaḥ prasaṅgaḥ. atha tā api śakty-upakāriṇyaḥ
avasthaḥ prasaṅgaḥ. ko hy atra viśeṣaḥ śabdā vā
avastho mato rāgī na dveṣi syāc ca tādrṣaḥ ||
avastho virodhaḥ. na kevalaḥ karoty eva iti cet,
avasthatvāt. sarva-sthairya-pratijñāyās ca yathā-
avastham drīyeta. kṣṣṭha-vināśa iti ca kṣṣṭha-
avastham. nanv asati sambandhe tad-abhāva-anya-
avastham vyavasthitam | yatne 'py ātmīya-
avastham hetor a-sāmarthya ity a-prayogaḥ.
avasthayaś ca eka-ātmani. anyathā bheda-a-bheda-
avasthayor vastu-bhedo niśceyaḥ. bhāvānām svabhāva
avasthayor viśeṣaḥ. tad ime kvacit kiñcid
avasthayor viśeṣaḥ. drīṣṭā ca pakṣa-dharma-
avasthayor viśeṣeṇa an-ākṣepāt. vyakti-
avasthasya eva. upalabdhi-lakṣaṇa-prāptasya
avasthasya bhāvasya kiñcid iti tathā-upalabdhy-
avasthā a-hetur uktā asyā bhedaṃ āropya cetasa ||2
avasthā atīśayavatya iti cet, tā avasthāḥ sā ca
avasthā-antara-āveśād bheda-drīṣṭir iti cet, sa
'vasthā-antara-eṣaṇāt | dveṣasya duḥkha-yonitvāt
'vasthā-antaram, yathā āngulinām muṣṭiḥ. na hy
avasthā-ādiṣu kiṃ na abhāva-pratipattir iti
avasthā ity eko bhāvo '-vibhāga iti pakṣe 'yam
avasthā-indriya-āder eva puruṣasya kadācit
avasthā-upakāriṇam artham, tato labhyasya
avasthā-upakāriṇam. tato labhyasya atīśayasya
avasthā ghaṭo 'stu, yathokta-lakṣaṇatvād asya. sa
avasthā jātāḥ, te saha svabhāva-niṣpattiyā jñāna-
avasthā-tyāgam antareṇa anyathā-bhāva-ayogāt.
avasthā-dvaye 'py ubhaya-pratipatti-prasaṅgāt. ya
avasthā, na api dravyād artha-antaram iti. uktam
avasthā-niyatam tad-ātmanā upalabhamānā buddhis
avasthā nivartate, na avasthātā iti cet, kā iyam
avasthā-nivṛtṭi-pravṛtṭi-bhedeḥ vyavasthā iti
avasthā-nivṛtṭim tiro-dhāna-sadrīṣim śabda-viśayam
avasthā-nivṛtṭir vyākhyātā. yo 'py avasthā-
avasthā-bheda upādāna-hetuḥ, buddhiś ca pratyaya
'vasthā-bhedas tad-anyam. an-atīśayasya apekṣā ca
avasthā-bhedāḥ kārya-kāriṇaḥ, teṣāṃ ca yata
avasthā-bhedād iva agneḥ sthūla-kariṣa-trṇa-

SV_12211 vastu-sāmānye '-viruddha ity ucyate, na
V3_09406 bhedo bhavati. kasyacid rūpasya anukārād
V3_09405 -antara-āveśād bheda-dṛṣṭir iti cet, sa eva
V3_09311 nivartate, na avasthātā iti cet, kā iyam
HB_01517 -abhāvāt tad-dharmanas tathābhāvo 'ntya-
V3_04110 sandṛśya eva bhavati. sa ced bhaven madhya-
V3_00404 -parikalpitaiḥ prasaṅgaḥ, yathā – deśa-kāla-
V3_08608 na hi tasmād upakāram an-anubhavatas tato
SV_06822 'pi pṛthak samastā vā kvacid upayujyante, ta
SV_06807 bhedaḥ. evaṃ-jātiyās ca sarve samūha-santāna-
HB_01008 prāg api janana-prasaṅgāt. tasmād yo 'ntyo
V2_06307 'gniḥ, yatas tad-abhāvo gamyeta. antyasya
HB_01009 -ādi-janana-svabhāvaḥ. pūrva-bhāvinas tv
PV_02193 -hāna-arthaṃ yatno 'saty api moktari ||
VN_01201 upayogo 'n-upayogaś ca ity-ādi. asti paryāyo
SV_13514 ṛtu-saṃvatsara-ādinām ca. kiṃ punar a-calita-
HB_02002 kārya-utpāda-anugūṇa-viśeṣa-utpādana-yogya-
VN_01117 tā avasthā atīśayavatya iti cet, tā
V3_09403 asya. sa ca nivṛtta ity a-nivṛtto
V3_09311 nivṛttā a-pracyutā ca. avasthā nivartate, na
HB_02917 pratiyogino 'nya-bhāvena na virudhyate, saha-
HB_02207 sthiti-dharmā eva, vināśa-hetv-a-sambhave
V3_00502 -ādi-bādhā, svayam abhyupagama-antara-
SV_04620 jātāv api, vyaktinām apāye kevalāyā jāter
SV_04326 upakārya-upakāriṇor apy upādhi-tadvatoḥ saha-
VN_01316 -vikalpa-abhāvāt. yadi tat tad eva, tasya
SV_11510 -rūpasya parāvṛtṭy-ayogād iti samam sarva-
VN_06513 utpadyata iti siddhāntam abhyupetya pakṣam
PV_03125 me kalpanā idṛśi | iti vetti na pūrva-ukta-
V1_01408 me kalpanā idṛśi | iti vetti na pūrva-ukta-
VN_01518 an-anvayāt. sataś ca sarva-ātmanā niṣpanna-
HB_02010 nir-viśeṣānām parasparataḥ, bhāve vā tad-
HB_01614 -kṣepa-kriyā-dharmā svabhāvas tadā eva antya-
V3_06106 abhāva-siddhiḥ. tan mā bhūt svāpa-ādy-
VN_01608 ca, yadi mṛt-piṇḍe ghaṭo 'sti, kathaṃ tad-
SV_14503 hy asad-vināśā naṣṭā ganyante pratyutpanna-
V2_06103 śaktiḥ kenacit pratibandhuṃ śakyate, antya-
HB_01601 'ntya-avasthā-vad a-nivāryaḥ. antya-
V3_12806 -sambhavāt. na hy asti sambhavo yathā-
NB_03116 -sambhavāt. na hy asya sambhavo yathā-
V3_09403 asya. sa ca nivṛtta ity a-nivṛtto 'vasthātā
V3_10407 abhimateḥ. tad iha icchāyām eva sāmartyam
V3_01002 rūpeṣv antar-aṅgam artha-siddhau sāmartyam
VN_01314 nivartate prādur-bhavati ca, kiṃ tat tad eva
V3_00505 iti pratipattir eva sā, na darśana-antara-
VN_01311 iti, kiṃ ca idam uktaṃ bhavati pariṇāma iti.
VN_06603 vikāra iti kathaṃ lakṣayitavyam iti. yasya
VN_01317 -prādur-bhāvāv iti kasya tāv iti vaktavyam.
SV_04627 doṣa iti cet. sā api tarhi tad-viśeṣānatvena
PV_03282 -ādy-upaplutāḥ | abhūtān api paśyanti purato
V1_02801 -ādy-upaplutāḥ | abhūtān api paśyanti purato
VN_04811 -pratipattau sa eva teṣāṃ kramaḥ, yo yathā-
V3_01709 -śabda-sannidhir eva sāmānya-śabdānām viśeṣa-
SV_07109 sambhavati, tasya a-janyatvāt tad-abhāve 'py
VN_04805 prayoktavāyā iti. sa eva teṣāṃ kramo yathā-
V3_12808 – sarvagatam sāmānyam, sarva-deśa-
NB_03117 yathā ākāśam. abhisambadhyate ca sarva-deśa-
NB_03117 tatra udāharaṇam – yat sarva-deśa-
PV_03485 -grahaṇam na syād bahu-mātra-anavasthiteḥ ||
HB_00906 na api svabhāva-antaram asya āvaraṇam, tad-
VN_06701 pravṛtti-nivṛtti-dharmatā-lakṣaṇam
PV_03213 || tatra ekasya apy abhāvena dvayam apy
SV_16932 anvayatvāt. viruddhām apy agni-hotrāt svarga-
SV_16001 -japa-ādāu doṣaḥ. vastu-svabhāvāt tu phala-
SV_15923 śabda-svabhāvānām mantrāṇām prayogāt phala-

avasthā-bhedini viśeṣe. niṣ-kalasya ātmanas tad-a-
avasthā-bhede 'py a-bheda iti cet, nanv etat
avasthā-bhedo vastu-bheda-lakṣaṇam kiṃ na iṣyate.
avasthā. yā iyam udaka-dhāraṇa-ādy-arthakriyāyām
avasthā-vad a-nivāryaḥ. antya-avasthāyām prāg a-
avasthā-vad upalabhyeta. tal-lakṣaṇa-tyāga eva hi
avasthā-viśeṣa-niyata-eka-dravya-samsarga-a-
'avasthā-viśeṣa-pratilambho yuktaḥ. upakārasya
avasthā-viśeṣa-vācibhiḥ sakṛd eva śabdaiḥ
avasthā-viśeṣa-śabdā ye samastāḥ kiñcid ekaṃ
'avasthā-viśeṣaḥ, sa eva ankura-ādi-janana-
avasthā-viśeṣasya avyabhicāra iti cet, na, tatha
avasthā-viśeṣāḥ kāraṇa-kāraṇāni iti na anekāntaḥ,
avasthā vīta-rāgānām dayayā karmaṇā api vā |
'avasthā śaktir iti tena a-virodha iti cet,
avasthā-svabhāvānām a-kṛtakānām kathañcit
avasthāḥ, yena nitya-anuśakta eva eṣāṃ paraspara-
avasthāḥ sā ca śaktiḥ, kim eko bhāva āhosvin nānā.
'avasthātā avasthitaḥ paryanuyojyaḥ. san vā na
avasthātā iti cet, kā iyam avasthā. yā iyam udaka
avasthānāt. tasmin prameye kathaṃ virodho liṅga-
'avasthānāt. tasya parasmād vināśaḥ, na ca vināśo
avasthānāt. na, parikṣā-kāle kasyacid an-
avasthānāt. bhrāṭṛ-ādi-śabdās tu sambandhi-
avasthānād a-doṣa iti cet. na, niṣpannasya
avasthānām na nivṛtti-prādur-bhāvāv iti kasya tāv
avasthāne 'pi iṣṭa-pratiniyama-abhāvāt. tato
avasthāpayaty ekā prakṛtir vyaktasya, vikārānām
avasthāyām indriyād gatau || ekatra dṛṣṭo bhedo
avasthāyām indriyād gatau ||14|| sa punaḥ
avasthāyām iva kiṃ jāyate. sādhana-vaiphalyam ca,
avasthāyām iva pṛthag api syāt. tathā ca tad
avasthāyām utpanna āhosvit prāg apy āsit. āsit, a
avasthāyām kasyacid abhāva-pratītiḥ, tatra
avasthāyām na paścād-vad upalabdhīḥ, tad-
avasthāyām. na hi yo yena a-tadvān sa tena tathā
avasthāyām pariṇāma-abhāvāt kṣaṇasya a-vivekāḥ.
avasthāyām prāg a-samarthasya sāmartya-utpattau
avasthita-vasu-sthitiṣv ātma-kārya-anupalambheṣu.
avasthita-vasu-sthitiṣv ātma-kārya-anupalambheṣu.
avasthitaḥ paryanuyojyaḥ. san vā na ghaṭo
avasthitam iti sā eva iṣṭa-vasu-svabhāva-
avasthitam, tatra ca smṛti-samādhānam tad-vacasi
avasthitam dravyam syāt, tato 'rtha-antaram vā
avasthitasya doṣa-udbhāvanam. sa hi tasya upagama
avasthitasya dravyasya dharma-antara-nivṛttir
avasthitasya dharma-antara-nivṛttau dharma-
avasthitasya dharma-antaram iti ca na sidhyati.
avasthitā vyaktir ākṣiptā eva iti tadvān
'avasthitān iva || na vikalpa-anubaddhasya spaṣṭa-
'avasthitān iva ||29|| yathā-viplavam āvega-
avasthitānām sambandhaḥ pratiyate. na hi vākyeṣu
avasthiti-hetuḥ, api tu prakaraṇa-sāmartya-
avasthiteḥ | na sthitiḥ (145bc) atha api syāt
avasthitebhyo 'rtha-pratītir bhavati iti na
avasthitaḥ sva-sambandhibhir yugapat-sambandhāt,
avasthitaḥ sva-sambandhibhir yugapat sāmānyam
avasthitaḥ sva-sambandhibhir yugapat
avasthitāv a-kramāyām sakṛd-ābhāsanān matau |
avasthe tasmin āvaraṇasya apy ayogāt. na api
avahiyata iti. na tad-rahita-sukha-ādi-svabhāvātā
avahiyate | tasmāt tad eva tasya api tattvaṃ yā
avāptim māndyād ayaṃ na lakṣayed api. virodha-a-
avāptāv a-tat-svabhāva-samsparśe na syāt. yad
avāptau vyartho mano-japo vikalpasya śabda-rūpa-a

V2_04512	-a-vyāpti-vyatirekābhyāṃ nigadanto dr̥ṣṭāḥ,	avinābhāva-a-vacanād upamāna-sādhyā-tad-āvṛtti-
SV_11817	tat-pratītiṃ janayati iti sa eva sambandho	'vinābhāva-ākhyāḥ. na ca atra anyasya sāmārthyam
PV_04205	ca na sādhanam || aikāntikatvaṃ vyāvṛtter	avinābhāva ucyate | tac ca na a-pratibaddheṣu
V3_11705	iti. tena evaṃ-prakāraṃ vyatirekaṃ varṇayatā	avinābhāva eva ukto bhavati. tathā hy ātma-abhāva
SV_00812	hetur gamako 'sti, a-pratibaddha-svabhāvasya	avinābhāva-niyama-abhāvāt. etena pipilikā-utsaraṇa
V3_09002	anyo gamako 'sti, a-pratibaddha-svabhāvasya	avinābhāva-niyama-abhāvād iti. asiddha-jñāpana-
HB_00601	anupalabdhir iti, asminn eva tri-prakāre	'vinābhāva-niyamāt. yathoktā vyāptir avinābhāvaḥ
HB_00105	tad-amśena vyāpto hetus tridhā eva saḥ |	avinābhāva-niyamād dhetvābhāsās tato 'pare ||
SV_00111	tad-amśena vyāpto hetus tridhā eva saḥ |	avinābhāva-niyamād dhetvābhāsās tato 'pare ||1||
SV_02015	-kāraṇa-bhāvād vā svabhāvād vā niyāmakāt |	avinābhāva-niyamo '-darśanān na na darśanāt ||31||
V2_08907	-kāraṇa-bhāvād vā svabhāvād vā niyāmakāt |	avinābhāva-niyamo '-darśanān na na darśanāt ||62||
PV_02285	ity-ādāv anekadhā | anumāna-āśrayo liṅgam	avinābhāva-lakṣaṇam | vyāpti-pradarśanād dhetoḥ
HB_02811	tena saha kārya-kāraṇa-bhāva-lakṣaṇo	'vinābhāva-lakṣaṇo vā sambandhaḥ syāt. ayam ca
VN_03518	śakyā darśayitum iti na a-pradarśita-	avinābhāva-sambaddhād dhetor niścayaḥ. tan na
PV_04204	'stu sa eva gati-sādhanāḥ | niyamo hy	avinābhāvo '-niyataś ca na sādhanam ||
V3_05602	'stu sa eva gati-sādhanāḥ | niyamo hy	avinābhāvo '-niyataś ca na sādhanam ||39|| ity
V3_11707	ātma-vṛttiḥ sūcitā bhavati. sā eva	avinābhāvaḥ. tata eva anvaya-siddhir iti na
SV_02408	punar dr̥ṣṭer iti bhavatu kāryasya kāraṇena	avinābhāvas tadutpatteḥ. svabhāva idānīm katham
V2_10006	bhāva-lakṣaṇas tadutpatti-lakṣaṇo vā. sa eva	avinābhāvo dr̥ṣṭāntābhyāṃ pradarśyate. ata eva
SV_01713	bhāva-lakṣaṇas tadutpatti-lakṣaṇo vā. sa eva	avinābhāvo dr̥ṣṭāntābhyāṃ pradarśyate. tasmād
HB_00601	prakāre 'vinābhāva-niyamāt. yathoktā vyāptir	avinābhāvaḥ pakṣa-dharmasya. na sa trividhād
SV_02410	idānīm katham avinābhāvaḥ. svabhāve 'py	avinābhāvo bhāva-mātra-anurodhini | (39ab) yo hi
SV_02411	yo hi bhāva-mātra-anurodhī svabhāvas tatra	avinābhāvo bhāvasya iṣyate. tad-abhāve svayam
V2_08313	bhāva-mātra-anubandhī svabhāvaḥ, tatra eva	avinābhāvo bhāvasya. bhāva-mātra-anurodhī
V3_11708	-siddhir iti na vyatirekī. pratibandhaś ca	avinābhāvaḥ. sa ca ātma-pratibandhas tādātmya-
SV_02408	tadutpatteḥ. svabhāva idānīm katham	avinābhāvaḥ. svabhāve 'py avinābhāvo bhāva-mātra-
HB_03410	lakṣaṇam, bādhā-avinābhāvayor virodhāt.	avinābhāvo hi hetoḥ saty eva sādhyā-dharme bhāvaḥ.
V3_07803	hetor avyabhicāraḥ, vāstavatvāt. na hy	avinābhāvo hetor vyavasthayā darśyate – sarvo '-
HB_03409	-viṣayatvaṃ tāvan na prthag lakṣaṇam, bādhā-	avinābhāvayor virodhāt. avinābhāvo hi hetoḥ saty
HB_03607	iti na tad-upakṣepaḥ samārthaḥ. tan na bādhā-	avinābhāvayoḥ saha-bhāvaḥ. tena na a-bādhā rūpa-
SV_11401	-bhāvaḥ sambandhaḥ, tataḥ śabdāt pratipattir	avinābhāvāt. tad-ākhyānaṃ samayaḥ, tataḥ
SV_00313	-abhāvāt. tasmāt kāryam svabhāvair yāvadbhir	avinābhāvi kāraṇe | (2ab) teṣāṃ hetuḥ (2c')
V2_08411	-abhāvāt. tasmāt kāryam svabhāvair yāvadbhir	avinābhāvi kāraṇe | (57ab) teṣāṃ
HB_02314	-abhāvāt. tasmāt kāryam svabhāvair yāvadbhir	avinābhāvi kāraṇe teṣāṃ hetus tat-kāryatva-
HB_03612	iti na hetu-viruddhayoḥ sādhyā-viparyaya-	avinābhāvinor viṣaye bādhā-sambhava iti na tad-
HB_03808	kasyacit. tasmāt svabhāvataḥ sva-sādhyā-	avinābhāvinor vihita-lakṣaṇayoḥ kārya-svabhāvayos
V3_11709	ca darśanena vinā na sidhyataḥ. tan na ātma-	avinābhāvī prāṇa-ādīḥ. tata eva na ātma-nivṛttāv
SV_09503	tad-viśiṣṭena anvayaḥ. tad ayam agninā	avinābhāvī siddhaḥ. arthād eva agnes tat-pradeśa-
V3_07406	tad-viśiṣṭena anvayaḥ. tad ayam agninā	avinābhāvī siddhaḥ. arthād eva agnes tat-pradeśa-
HB_03415	a-svāsthyam vartate. anyatra sādhyā-dharmaṇa	avinābhāvī hetur na sādhyā-dharmiṇy eva iti cet,
HB_03611	sapakṣe ca bhāva iti. na ca etad a-bādhāyā	avinābhāve sati sambhavati iti na hetu-
SV_17504	pramāṇa-virodhasya apy atyanta-parokṣe 'rthe	'viśamvāda-anumānam. sidhyet pramāṇam yady evam a
V1_04402	-anubandham dr̥ḍha-vāsanatvād iha vyavahāra-	avisamvāda-apekṣayā pramāṇam. sāmvyavahārikasya
SV_10924	-ādi-guṇa-yuktaḥ puruṣa āptas tat-praṇayanam	avisamvāda ity anye. iṣṭo 'yam arthaḥ śakyeta
SV_11005	pravṛtto 'rthavān syām iti. sa śakya-darśana-	avisamvāda-pratyayena anyatra api pravartate.
V3_12607	vaktavyāḥ. na hi bhāva-viṣayam eva pramāṇam,	avisamvāda-lakṣaṇatvāt pramāṇasya. tat sad-asatī
SV_17401	varam saṃśayitasya vṛttiḥ, tatra kadācid	avisamvāda-sambhavāt, na tv anyatra dr̥ṣṭa-pramāṇa
SV_10907	16|| tasya ca asya evaṃ-bhūtasya āpta-vādasya	avisamvāda-sāmānyād a-dr̥ṣṭa-vyabhicārasya
SV_10905	śeṣa-viṣaya-viśuddhir avisamvādaḥ. āpta-vāda-	avisamvāda-sāmānyād anumānatā | buddher a-gatyā
SV_10801	'nyam gamayati. yat tarhi idam āpta-vāda-	avisamvāda-sāmānyād anumānatā ity āgamasya
SV_10909	tad-āśrayatvāt tad-anya-pratipatti-vad	avisamvādo 'numiyate. tataḥ śabda-prabhavā api
SV_07620	viṣaya-nirūpaṇam prati kaścīd ādaraḥ kvacid	avisamvādo 'syā vastuni kārya-kāraṇa-bhāva-
SV_10904	śakya-pariccheda-a-śeṣa-viṣaya-viśuddhir	avisamvādaḥ. āpta-vāda-avisamvāda-sāmānyād
SV_10819	apy a-bādhakam | dr̥ṣṭa-a-dr̥ṣṭa-artthayor asya	avisamvādas tad-artthayoḥ ||215|| pratyakṣeṇa a-
V1_00604	apy artha-avisamvādād eva pramāṇam. sa ca	avisamvādas tasmād ātma-lābhāt, anyato bhavato '-
V2_04912	-aṅgāt pratītiḥ, tasya a-sāmārthyāt. artha-	avisamvādas tu dvayor api tulya iti vastu-viṣayam
SV_10817	-bhāk pravartamānaḥ śobheta. kaḥ punar asya	avisamvādaḥ. pratyakṣeṇa anumānena dvidvidhena apy
SV_04304	vikalpānām a-tat-pratibhāsitive 'pi vastuny	avisamvādo maṇi-prabhāyām iva maṇi-bhrānteḥ, na
SV_10915	-tad-upāyānām tad-upadiṣṭānām a-vaiparityam	avisamvādaḥ. yathā catūrṇām ārya-satyānām
SV_12604	kaḥ siddhe 'pi guṇo bhavet | (246ab) kāmam	avisamvādakam ity apauruṣeyatvam iṣṭam. tad
HB_03812	pratipattavya iti cintāyām pratipattur	avisamvādakasya rūpam ucyate, yad-darśanād ayam
V2_07210	yogyatām ||50|| ity antara-ślokaḥ. eka-deśa-	avisamvādanam apy āgama-lakṣaṇam āhuḥ. tad
V2_04807	api sāmānyam na arthaḥ. tasmād vastu-rūpa-	avisamvādanam eva asya api prāmāṇyam, tat-
PV_02001	avisamvādi jñānam arthakriyā-sthitiḥ |	avisamvādanam śabde 'py abhiprāya-nivedanāt ||
SV_16814	svatantrānām yathā-tattvam upadeśena	avisamvādasya asiddher an-āśvāsaḥ. veda-vat tad-

PV_03069
SV_10914
SV_10912
SV_10911
PV_03056
V1_00604
SV_10917
PV_02001
V1_02708
V2_06608
SV_17606
SV_16801
V3_12012
V2_07211
SV_12005
V3_11010
SV_00921
V2_06307
V2_09201
SV_00307
V3_13401
VN_03517
NB_02020
SV_02313
V2_08708
PV_04221
V3_12103
V2_08402
V1_00509
V3_13105
SV_01703
V2_09910
SV_01512
V2_09801
SV_00308
V3_07902
SV_06506
SV_09508
V3_07410
V2_08811
V3_07803
SV_01704
V2_09911
V2_09203
SV_09614
V3_07707
V2_07001
V2_05802
SV_10411
VN_00413
HB_02311
V2_05902
SV_08905
V2_08402
V1_04006
V2_04608
HB_03406
SV_15002
V1_00606
V1_00403
V2_09812
SV_01524
PV_02020
SV_00306
V2_05713

ca siddhas tad-bhāva-niścayaḥ || pramāṇam
sa upāyasya prasiddhitaḥ | pradhāna-artha-
anumānam api. atha vā anyathā āpta-vādasya
-vad abhiprāyaṃ nivedayatya eva ity artha-
rūpeṇa na ca bhrānteḥ pramāṇatā || abhiprāya-
samam dvayam ||3|| pratyakṣam apy artha-
puruṣa-artha-upayogino 'bhīyoga-arthasya
prathamam paricchedaḥ || || pramāṇam
spaṣṭam bhaya-ādāv iva bhāsate | yaj jñānam
-guna-yuktaḥ puruṣa āptaḥ, tat-praṇīta āgama
uktam sarva-viśayatvād āgamasya sati vastunya
tathā. vyabhicāra-darśanāt. tat-pravṛtter
syāt. an-avadhāraṇe ca vākyaśya vyatirekasya
-lakṣaṇam āhuḥ. tad vipakṣe 'darśana-mātrād
sambandhaḥ. sā ca utpattir abhivyaktir vā
'py uktaḥ. vyabhicārād an-anya-anumāna iha
vyabhicārāt. an-anya-anumāna iha
-abhāvo gamyeta. antyasya avasthā-viśeṣasya
a-darśanāc ca vipakṣe vyatirekaḥ, tato
pratyakṣa-vat. pratyakṣasya api hy artha-
a-sambandhād apārthakaḥ ||84|| yadi na hetor
vastutaḥ sādhyā-avyabhicāre 'pi hetor na
'rtham gamayet. tad-a-pratibaddhasya tad-
bhāvāt. tat-svabhāvavate ca sa eva agnir ity
bhāvāt. tat-svabhāvavate ca sa eva agnir ity
ata eva uktam ekena dvaya-darśanam || idṛḡ-
-pradarśanam āha. tasmād idṛṣo vyatireka-
hetuḥ, avyabhicārāt. na hy a-tadutpatter
iti kutaḥ, niyama-abhāvāt. bhāve vā sa eva
ca pratibandho yac chrāvaṇam tan nityam ity
bhāvavād ity tasya svabhāva-pratibandhād
bhāvavād ity tasya svabhāva-pratibandhād
'-darśana-mātreṇa a-pratibaddhasya api tad-
'-darśana-mātreṇa a-pratibaddhasya api tad-
tad-abhāve bhāvinas tad-vipralambhāt.
iti kiṃ kasya sādhanam, yad-artham
vyavahāra ity tasya tat-pratibandhe sati tad-
sādhanād apākaroti. tathā ca āha – liṅgasya
sādhanād apākaroti. tathā ca āha – liṅgasya
tu hetu-paramparāyām an-anumānam eva ity
hi pakṣa-vipakṣa-pravibhāga-apekṣayā hetor
pratibandhād avyabhicāraḥ. kāraṇam vā kāryam
pratibandhād avyabhicāraḥ. kāraṇam vā kāryam
-mātreṇa vipakṣe 'vyabhicārītā | sambhāvya-
'nyatra apy asya vṛtīm bhāṣate sattāyām ca
'nyatra apy asya vṛtīm bhāṣate sattāyām ca
a-darśanam ca apekṣamānās tat-sādhanam
avyabhicārī, siddhe vyavahāre sato viśayasya
asann ity niścīyate. tādrśaḥ sata upalambha-
tat-sambhavam sādhyati, kāryasya kāraṇa-
-siddhiḥ. artha-antare gamyete kāryam hetur
-yogyā-svabhāvasya anya-hetu-sākalye tad-
yathāsvam pṛthag-abhidhānāt. arthasya tad-
iti. artha-antare tu gamyete kāryam hetuḥ,
-āloko rūpa-upalambhaḥ syāt, kāryasya kāraṇa-
bhrāntir apy artha-sambandhena tad-
eva hetur gamakaḥ, sva-sādhyā-dharma-
vastv ity vakṣyāmaḥ. tasya ca vināśa-
bhāve niyamena tat-saṃvāda-ayogāt. na artha-
tasmāt sarvam svato 'siddham anyat sādhanam
ca bādhyā-bādhyā-bhāva-asiddheḥ, rāga-ādy-
ca bādhyā-bādhyā-bhāva-asiddheḥ, rāga-ādy-
|| tasya eva vyabhicāra-ādau śabde 'py
a-tat-pratibhāsitve 'pi tadutpattes tad-
a-tat-pratibhāsitve 'pi tadutpattes tad-

avisamvādāt tat kvacid vyabhicārataḥ | na āśvāsa
avisamvādād anumānam paratra vā ||217|| heya-
avisamvādād anumānatvam ucyate. heya-upādeya-
avisamvādād anumānam api. atha vā anyathā āpta-
avisamvādād api bhrānteḥ pramāṇatā | gatiḥ apy
avisamvādād eva pramāṇam. sa ca avisamvādas
avisamvādād viśaya-antare 'pi tathātva-upagamo na
avisamvādi jñānam arthakriyā-sthitih |
avisamvādi tat pratyakṣam a-kalpakaḥ ||28||
'visamvādi iti cet, iṣṭo 'yam arthaḥ śakyeta
avisamvādēna asya vṛttes tan-nivṛtti-lakṣaṇa-
avisamvādēna vyāpty-asiddheḥ ca. a-gatyā ca idam
avyabhicāra-asiddheḥ. tata eva sapakṣa eva asti,
avyabhicāra-asiddhyā a-niścita-artham. nanu
avyabhicāra-āśrayaḥ pauruṣeyī iti pauruṣeya eva
avyabhicāra iti kuto niścayaḥ. a-darśane 'py
avyabhicāra iti ko niścayaḥ. kāraṇa-guṇa-vaktu-
avyabhicāra iti cet, na, tathaḥ kārya-utpatter a-
'vyabhicāra iti. na yukta a-dṛṣṭi-mātreṇa vipakṣe
avyabhicāra eva prāmānyam, tad-abhāve bhāvinas
avyabhicāra-dharmatā dṛṣṭāntena pradarśyeta, kaḥ
avyabhicāra-dharmatā śakyā darśayitum iti na a-
avyabhicāra-niyama-abhāvāt. sa ca pratibandhaḥ
avyabhicāraḥ. agni-svabhāvaḥ śakrasya mūrdhā yady
avyabhicāraḥ. agni-svabhāvaḥ śakrasya mūrdhā yady
avyabhicāro 'to 'n-anvayeṣu na sidhyati |
avyabhicāro 'n-anvayeṣu na sidhyati. sidhyamś ca
avyabhicāraḥ, an-āyatta-rūpānām saha-bhāva-niyama
avyabhicāro 'nupalabdher iti sā tena abhāvam
avyabhicāro 'pi na sidhyati iti. hetos tri-
avyabhicāraḥ. kāraṇam vā kāryam avyabhicārataḥ ||2
avyabhicāraḥ. kāraṇam vā kāryam avyabhicārataḥ ||6
avyabhicāraḥ. kvacid deśe kānicid dravyāṇi
avyabhicāraḥ, kvacid deśe kānicid dravyāṇi
avyabhicāraś ca anyasya ko 'nyas tadutpatter, an-
avyabhicāraś cintyate. tasmād vastuto yad yena
avyabhicāraḥ. tato vitathād apy ante tathābhūta
avyabhicāras tu dharmeṇa anyatra darśyate | tatra
avyabhicāras tu dharmeṇa anyatra darśyate | tatra
avyabhicāraḥ. na apy ākāra-bheda eva tad-a-tattve
avyabhicāraḥ, vāstavatvāt. na hy avinābhāvo hetor
avyabhicārataḥ ||23|| kāraṇam nivartamānam kāryam
avyabhicārataḥ ||69|| nivartayet. kāraṇam api
avyabhicāratvāt sthālī-taṇḍula-pāka-vat ||65|| na
avyabhicāram iti katham na unmattaḥ. abhāva-
avyabhicāram iti katham na unmattaḥ. vipakṣa-
avyabhicāram eva pratipādane liṅga-vad
avyabhicārāt. anupalabdher liṅgād asattāyām
avyabhicārāt. ayam eva hetur hetu-vyāpakayor
avyabhicārāt. avyabhicāre ca sva-kāraṇaiḥ sarva-
avyabhicārāt. kārya-kāraṇa-bhāvena gamakatve
avyabhicārāc ca upalambhaḥ sattā ucyate. sāmagrī-
avyabhicārāt tato gatiḥ syāt. nirloṭhitam ca etad
avyabhicārāt. na hy a-tadutpatter avyabhicāraḥ,
avyabhicārāt. nāntariyakatayā ālokaḥ saha rūpeṇa
avyabhicārāt pramāṇam. na hi svabhāvaḥ kāryam vā
avyabhicārāt. ṣaḍ-lakṣaṇo hetur ity apare –
avyabhicārāt sa sattā-anubandhī. pratyākhyeyā ata
avyabhicārād artha-saṃvādanam pratyakṣasya, kiṃ
avyabhicāry-ātma-sambandham apekṣata iti na a-
avyabhicārī-kārya-a-sambhāvāt, sambhāve 'pi
avyabhicārī-kārya-abhāvāt, sambhāve 'pi viśeṣānām
avyabhicārīṇi | doṣavat sādhanam jñeyam vastuno
avyabhicārīṇāv iti pramāṇam pratyakṣa-vat.
avyabhicārīṇāv iti pramāṇam pratyakṣa-vat. asattā

V2_09202	iti. na yuktā a-dr̥ṣṭi-mātreṇa vipakṣe	'vyabhicāritā | sambhāvy-avyabhicāratvāt sthāli-
SV_01013	a-hetuḥ. na ca a-darśana-mātreṇa vipakṣe	'vyabhicāritā | sambhāvya-vyabhicāratvāt sthāli-
SV_17512	dhvaniḥ | na ca tad-vyatirikṭasya vidyate	'vyabhicāritā ||336|| na tāvad etad vacanam
SV_12004	prayogād utpanno 'bhivyakto vā śabdaḥ tad-	avyabhicārī iti tattvam asya sambandhaḥ. sā ca
HB_03617	eko hi sva-sādhyā-bhāva eva bhāvāt tena	avyabhicārī. tatra eva tad-anyo 'pi tad-
V3_12803	vā viruddhāvyabhicāritāyām. na ca anyo	'vyabhicārī. tasmād a-vastu-darśana-bala-
NB_03113	anupalambhasya ca viruddhatāyāḥ. na ca anyo	'vyabhicārī. tasmād a-vastu-darśana-bala-
V3_02804	kvacid a-samaya-sthāyinaṃ praty anvayinaḥ,	avyabhicārī vā hetur asti. sa-dvitiya-prayogās ca
SV_17515	-mātreṇa bhāvāt. na ca anyāḥ kaścit kasyacid	avyabhicārī. vyabhicāre ca tato 'nyathā api tat-
V2_05801	-vyavahāra-pravartana-phalo 'nupalambhas tad-	avyabhicārī, siddhe vyavahāre sato viṣayasya
PV_04202	sattā yo vā ātmā svo '-vibhāgavān | sa tena	avyabhicārī syād ity arthaṃ tat-prabhedanam ||
V3_05508	sattā yo vā ātmā svo '-vibhāgavān | sa tena	avyabhicārī syād ity arthaṃ tat-prabhedanam ||37||
V1_01513	liṅgam, kiṃ tarhi indriya-arthāv iti cet,	avyabhicārī hetuḥ. mana iti cet, tad api pūrvakam
VN_03516	ca viparīta-dharmavati vastutaḥ sādhyā-	avyabhicāre 'pi hetor na avyabhicāra-dharmatā
VN_00413	sādhyati, kāryasya kāraṇa-avyabhicārāt.	avyabhicāre ca sva-kāraṇaiḥ sarva-kāryāṇāṃ sadṛśo
PV_04058	-dahana-ādikam || svabhāvaṃ kāraṇam vā artho	'vyabhicāreṇa sādhyam | kasyacid vāda-bādhāyām
V3_02207	-ādikam ||17|| svabhāvaṃ kāraṇam vā artho	'vyabhicāreṇa sādhyam | kasyacid vāda-bādhāyām
SV_15724	-kathañcid vṛtṭeḥ. yad api prayoktā phalam	āsnuta iti prayogaṃ samihita-artha-yogyasya
SV_15728	| (296ab) yena tataḥ kaścit phalam	āsnute 'nyo na. prayogo yady abhivyaktiḥ sā prāg
SV_16310	-phalam iṣṭam a-dharma-ātmano vrata-āder	āsnute. na vai tasya eva tad iṣṭam phalam vrata-
SV_15809	śrotary api iti so 'pi phalam vakṛ- vad	āsnuvīta. na hi vaktuḥ kaścic anyas tad-bhāvo
SV_15703	prayoktā api na asti. ataḥ prayoktā phalam	āsnuvīta. saṃskāryasya api bhāvasya vastu-bhedo
SV_07803	sarvatra sarva-ākāraḥ syāt. tathā ca gām apy	āsva iti pratiyāt. āsva-sthita-ātmanā dravyatvena
SV_15714	sa khalv ākṛti-guṇa-śakti-bhede dr̥ṣṭo gava-	āsva-vat. an-upadeśam ca enam lokāḥ pratipadyate.
SV_03310	-vyavaccheda-bhāva-anapekṣaḥ piṇḍa-viśeṣe	'śva-vyavaccheda-mātram jijñāsate tathābhūta-
SV_03313	a-parityakta-vyavaccheda-antare tatra eva	āsva-vyavacchede tathā-prakāśanāya prayuñjate 'n-
SV_07803	syāt. tathā ca gām apy āsva iti pratiyāt.	āsva-sthita-ātmanā dravyatvena sambandhāt, tat-
SV_03314	-vyavacchede tathā-prakāśanāya prayuñjate 'n-	āsvo 'yam iti. ata eva pūrvatra pratikṣipta-bheda
PV_04187	na asiddhir bhinna-dharmini | yathā	āsvo na viśāñitvād eṣa piṇḍo viśāṇavān ||
V3_10510	na asiddhir bhinna-dharmini | yathā	āsvo na viśāñitvād eṣa piṇḍo viśāṇavān ||80||
SV_14504	tena tathā vyapadiśyate pratiyate vā. yathā	āsvo viśāṇena. na vai vināśo na asty eva. sa tu
VN_01912	ko buddho bhagavān. yasya śāsane bhadanta-	āsvaghoṣaḥ pravrajitaḥ. kaḥ punar bhadanta-
VN_01913	-āsvaghoṣaḥ pravrajitaḥ. kaḥ punar bhadanta-	āsvaghoṣaḥ. yasya rāṣṭra-pālam nāma nātakam.
SV_03311	tathā-kṛta-saṅketena śabdena prabodhyata an-	āsvatvam asya asti iti. yadā punar vyavaccheda-
V1_01106	sāmagrī-sākalye 'pi vinivartya go-buddhim	āsvam api kalpayato gor darśanāt. na api iyam
SV_01711	sannidhiḥ | gomān ity eva martyena bhāvyaṃ	āsvavatā api kim ||25|| tasmāt svabhāva-
V2_10004	sannidhiḥ | gomān ity eva martyena bhāvyaṃ	āsvavatā api kim ||71|| ity antara-śloka. tasmāt
V2_10002	-nivṛṭtyā anya-vinivṛṭtiḥ katham bhavet | na	āsvavān iti martyena na bhāvyaṃ go-matā api kim ||
SV_01709	-nivṛṭtyā anya-vinivṛṭtiḥ katham bhavet | na	āsvavān iti martyena na bhāvyaṃ gomatā api kim ||2
SV_08902	-ādi-prasaṅgataḥ ||180 || sarva eva gaur	āsvād bhinno '-bhinno vā iti bhedaṃ a-bhedaṃ vā
SV_12016	tathā hi smaranti saugatā mantrāṇāṃ kartṛṇ	aṣṭaka-ādīn. hiraṇya-garbhāṃ ca kāṇādāḥ. teṣāṃ sa
SV_00618	prāg eva nirdiṣṭā iti iyam prayoga-bhedād	aṣṭadhā anupalabdhiḥ. tatra yā iyam viruddha-
VN_02114	iṣṭasya arthasya viparyaya-sādhanam	aṣṭādaśa dr̥ṣṭānta-doṣās ca. teṣāṃ an-udbhāvanam a
PV_04168	prāg-asiddha-svabhāvatvāt sādhyā-avayava ity	asad | tulyasiddhāntatā te hi yena upagama-
PV_03318	|| kriyā-karaṇayor aikya-virodha iti ced	asad | dharma-bheda-abhyupagamād vastv-a-bhinnaṃ
PV_04067	| sambandhas tena tatra eva bādhanād asti ced	asad | hetoḥ sarvasya cintyatvāt sva-sādhye guṇa-
V1_02511	-bhogasya a-pratyakṣatvād asiddheḥ sato 'py	asad-a-viśeṣāl laingika-upabhogasya ca a-
V3_12108	yas tad-viṣayaṃ pratiśedham na icchaty	asad abhāva ity-evam-ādi ca vyavaharati.
V1_01613	-abhāve 'pi śabda-pratibhāsa-a-pracyuter	asad-artha-pratibhāsa-a-viśeṣāt saty api pratītir
SV_03502	sāmānādhikarāṇyaṃ ca vyavasthāpyate,	asad-artho 'pi, arthānāṃ saṃsarga-bheda-abhāvāt.
PV_03037	iti ghoṣaṇā apy asti laukiki || yatra rūḍhyā	asad-artho 'pi janaiḥ śabdo niveśitaḥ | sa
VN_06607	prasañjayati. pratijñātam khalv anena na	asad āvir-bhavati, na sat tiro-bhavati iti. sad-
V1_00509	tena ca pratipattir iti. nivṛṭter vā asya	asad iti kutaḥ, niyama-abhāvāt. bhāve vā sa eva
V3_10307	ity eva vācyam syāt. parasya ayam abhiprāyo	'sad iti. tad-abhiprāya-vaśād evam uktam. tena
NB_03033	eva ity ukte, an-upalabhyamānaṃ tadṛśam	asad iti pratīter anvaya-siddhiḥ. dvayor apy
VN_06512	vijñeyāḥ. yathā na sato vināśaḥ, na	asad utpadyata iti siddhāntam abhyupetya pakṣam
VN_06613	kathā-prasaṅgaḥ. yat tena upagatan na	asad utpadyate, na sad vinaśyati iti tasya
V3_12605	-kṛtā ca ghaṭanā asatsu kena nivāryate. sad-	asad-ubhaya-an-ubhaya-vyavasthās ca tad-a-tat-
V3_06804	viṣayatvena adhyavasātum. sa tu vikalpaḥ sad-	asad-ubhaya-pratyaya-āhita-vāsanā-prabhava iti
SV_10602	viṣayatvena adhyavasātum. sa tu vikalpaḥ sad-	asad-ubhaya-pratyaya-āhita-vāsanā-prabhava iti tat
VN_01513	aṅgulyāḥ prasāritā na muṣṭiḥ. tad yadī prāg	asad eva kāraṇe kāryam bhavet, kiṃ na sarvaḥ
PV_02083	| jala-vat sūta-vad dhemi na a-dr̥ṣṭer	asad eva vā || pāny-ādi-kampe sarvasya kampa-
VN_00204	arthakriyā-sāmarthya-lakṣaṇato nivṛṭtam ity	asad eva syāt. sarva-sāmarthya-upākhyā-viraha-
SV_10422	nir-upākhyam vyoma-kusuma-ādi dr̥ṣṭāntaḥ. tad	asad katham avagantavyam yena evam syāt.
PV_02246	sā api tasmān na a-guṇa-darśanāt | api ca	asad-guṇa-āropaḥ snehāt tatra hi dr̥ṣyate ||

SV_10703	tad ayam pravartamānaḥ sarvadā sad-	asac-cintāyām avadhīrita-vikalpa-pratibhāso vastv
V3_06911	tasmād ayam pravartamānaḥ sarvadā sad-	asac-cintāyām avadhīrita-vikalpa-pratibhāso vastv
SV_08018	-kṛtya tayoh pravṛttir iti cet. karma api na	asaj-jñāna-abhidhānayoḥ | (159'ab) nimittam.
SV_00413	-vṛtteḥ. asatām ca asattvam anupalabdhir	asaj-jñāna-phalā kācid dhetu-bheda-vyapekṣayā ||3|
V2_07309	darśanāt ||51|| pūrvakaḥ punar anupalambho	'saj-jñāna-śabda-vyavahāra-pravartana-phalo 'pi,
SV_00422	tadā siddhe 'pi viṣaye mohād viṣayaṇo	'saj-jñāna-śabda-vyavahārān a-pratipadyamāno
V2_05809	asattā, tadā siddhena viṣayeṇa viṣayaṇo	'saj-jñāna-śabda-vyavahārān pratipadyate
V3_05708	-siddhāv a-sandigdā eva tan-nimittatve 'py	asaj-jñāna-śabdāyos tad-yogyatā, sāsna-ādi-siddhāv
V3_05608	drśya-svabhāva-asattā, tayā siddhayā	asaj-jñāna-śabdās tan-nimittāḥ sādhyanta iti.
SV_09110	idānīm sad asan nāma. na brūmaḥ sarvatra	asat, tatra na asti iti deśa-kāla-dharma-ṇiṣedha
SV_16707	-arthaḥ śabda-gaḍur evaṃ śalya-bhūto	'sad-darśana-snāyu-vinibaddho dur-uddharo duḥkham
V3_04303	punas tridhā | pratyekam a-sapakṣe 'pi sad-	asad-dvividhatvataḥ ||33|| pakṣo dharmī.
PV_03034	-vinibandhanāḥ | śrutayo niviśante sad-	asad-dharmaḥ katham bhavet || upacārāt tad iṣṭam
SV_08021	tayor a-naimittikatā-āpatteḥ (159c)	asad dhi nir-upākhyam katham nimittam syāt. kārya
PV_04237	|| sattā-sādhana-vṛtteś ca sandigdhaḥ syād	asan na saḥ | asattvam ca abhyupagamād a-pramāṇān
SV_09109	-antarām ṇiṣidhyata iti. katham idānīm sad	asan nāma. na brūmaḥ sarvatra asat, tatra na asti
SV_10302	-viprakarṣāt, na sa tad-anupalambha-mātreṇa	asan nāma yathā uktam prāk. yo 'pi jñāpakasya
SV_10117	tasyā apy etat tulyam prāmāṇyam atra viṣaye.	asan-niścaya-phalā api sā. asattāyām api iyam
SV_10213	sādhaniḥ nivṛtti-niścayasya. tad iyam. sad-	asan-niścaya-phalā na iti syād vā a-pramāṇatā | (2
SV_10627	iti na upanyasaniya eva syāt. kiṃ ca, sad-	asad-pakṣa-bhedena śabda-artha-an-apavātibhiḥ |
V3_06907	prayogāt, tad-abhāve tad-ayogāt. kiṃ ca, sad-	asad-pakṣa-bhedena śabda-artha-an-apavātibhiḥ |
SV_03816	-vaśāt sāmānyam sat prakīrtitam | tad	asad paramārthena yathā saṅkalpitam tayā ||70||
SV_04327	na a-ṇiṣpannasya svarūpa-asiddheḥ. sarvathā	asad pāratantryam iti kalpanā-āropitam kṛtvā
V3_00310	syāt. sato 'py a-vastu-kṛtā pratipattir	asad-pratipattim na atīsete, a-pratyayatvāt.
SV_00409	upalabdhī-pūrvakatvāt teṣām iti. idaṃ sad-	asad-pratiśedha-vidhi-hetvos tulyam rūpam. tathā
VN_00718	dravyeṇa sambandha iti kevalam ayam	asad-bhūta-abhiniveśa eva. na vayam eka-sambandha
VN_00215	a-kṣaṇike sa iti pravartamānam a-sāmarthyam	asal-lakṣaṇam ākarṣati. tena yat sat kṛtakam vā
SV_14502	idānīm asati vināśe bhāvo naṣṭo nāma. na hy	asad-vināśā naṣṭā gaṇyante pratyutpanna-
V3_10307	tad-abhiprāya-vaśād evam uktam. tena itara-	asad-virahena tvayā upagatatvād ity arthaḥ. tatra
VN_01009	-pramāṇa-nivṛttir anupalabdhīḥ. sā yatra so	'sad-viṣaya iṣṭa iti cet, su-kumāra-prajño
VN_00102	samantabhadrāya. nyāya-vādinam api vādeṣv	asad-vyavasthā-upanyāsaiḥ śathā nigṛhṇanti, tan-
VN_00516	-upāya-abhāvāt. tat-pratipattau ca satyām	asad-vyavahāra iti idaṃ tan-nimittam ucyate.
VN_00519	-arthakriyābhyah sad-vyavahāro viparyaye ca	asad-vyavahāra iti cet, bhavati buddher yathokta-
VN_01003	yatas tebhyo vyavasthā syāt. kvacid viṣaye	'sad-vyavahāra-upagame sa kuta iti vaktavyam. na
VN_01617	-a-sṭhitayor iva duḥkha-sukhayor iti vyāptir	asad-vyavahāra-niścayena anupalabdhī-viśeṣasya.
V2_05801	asattā-niścaya-phalo 'nupalambhaḥ (32ab)	asad-vyavahāra-pravartana-phalo 'nupalambhas tad-
V3_05806	-udāhṛtiḥ pṛthak ||44|| ity antara-ślokaḥ.	asad-vyavahāra-yogyatā vā anupalabdher vyāpakāḥ
SV_10516	-ādayo 'nupalabdher iti. tatra katham	asad-vyavahāra-vidhiḥ, sad-vyavahāra-ṇiṣedho vā.
V3_06704	-ādayo 'nupalabdher iti. tatra katham	asad-vyavahāra-vidhiḥ sad-vyavahāra-pratiśedho vā.
VN_00920	eva kaścit kvacit kathaṅcid anupalabdho 'py	asad-vyavahāra-viṣaya iti cet, sarvasya sarva-
VN_00919	iti vyāptiḥ: sarva evaṃ-vidho 'nupalabdho	'sad-vyavahāra-viṣaya iti. na eva kaścit kvacit
VN_01007	eva tad-abhyupagame sa yatra eva asti sarvo	'sad-vyavahāra-viṣaya iti vaktavyam, viśeṣa-
VN_00507	liṅge saṃśayaḥ. atra api sarvam evaṃ-vidham	asad-vyavahāra-viṣaya iti vyāptiḥ, kasyacid asato
VN_00505	upalambha-pratyayeṣu tathā anupalabdho	'sad-vyavahāra-viṣayaḥ. tato 'nyathā sati liṅge
NB_03035	-lakṣaṇa-prāptam san na upalabhyate so	'sad-vyavahāra-viṣayaḥ. na upalabhyate ca atra
VN_00911	-lakṣaṇa-prāptam san na upalabhyate, so	'sad-vyavahāra-viṣayaḥ, sāmarthya-lakṣaṇatvāt
NB_03008	-lakṣaṇa-prāptam san na upalabhyate so	'sad-vyavahāra-viṣayaḥ siddhaḥ, yathā anyaḥ
HB_03315	ca iti. tatra kāraṇa-vyāpakayor api svabhāva-	asad-vyavahāra-siddhir anya-bhāva-siddhir eva. sa
VN_00422	samarthanam, tādrśyā eva anupalabdher	asad-vyavahāra-siddheḥ, anupalabdhī-lakṣaṇa-
SV_10514	samānam. so 'yam anyatra anupalambha-mātrād	asad-vyavahāram pratipadyamāno 'pi iha vyāmūḍha
VN_01016	-vyavahāram pratipadyate, tan-nivṛttis tasya	asad-vyavahāram sādhyati, tat-svabhāva-sattāyās
VN_00512	idrśam na asti ity etāvan-mātra-nimitto 'yam	asad-vyavahāraḥ, anyasya tan-nimittasya abhāvāt.
VN_00520	-pratibhāsāyāḥ sad-vyavahāraḥ, viparyaye	'sad-vyavahāraḥ. pratyakṣa-a-viṣaye tu syāl liṅga
V3_05808	siddhena anupalambha-ātmanā asattvena	asad-vyavahāraḥ sādhyata ity uktam. sa eva
VN_00916	anupalabdhīḥ. tasmād anena kvacit keṣāncid	asad-vyavahāram abhyupagacchatā ato 'nupalambhād
VN_00522	syāl liṅga-jāyā api kutaścit sad-vyavahāraḥ.	asad-vyavahāras tu tad-viparyaye 'naikāntikaḥ,
VN_01002	iti cet, nanu ta eva sarva-viṣayasya	asad-vyavahārasya abhāvān na sambhavanti, yatas
HB_00505	dhūmasya tat-kāryatvam iti. anupalabdhyā apy	asad-vyavahārasya upalabdhī-lakṣaṇa-prāpta-
V3_05706	kathaṅcid viṣayaṇam a-smaran smāryate. na hy	asad-vyavahārasya kvacid aparām kiñcin
HB_03401	sā ca tayor upalabdhī-lakṣaṇa-prāptāv eva	asad-vyavahārasya sādhiḥ iti, katham tayoh
VN_02211	-ārambha-ātma-utkarṣa-para-paṃsana-ādin	asad-vyavahārān upadiśanti. na ca para-
HB_03318	anya-bhāva-siddhī-rūpayā anupalabdhīyā siddha-	asad-vyavahārāv abhāvam anyasya sādhyataḥ, sā ca
SV_10427	-priyo na avadhāraṇa-paṭuḥ. nimittam hy	asac-chabda-vyavahārānām upalabhya-anupalabdhīḥ.
V3_10302	sādhyā-dharmaḥ syāt, na punaḥ kutaścic	asata ity asti sādhyā-sādhanaḥ viśeṣaḥ. atra
V3_04114	-svabhāvaḥ sidhyet, na tad-bhāvaḥ. yady	asata utpattiḥ kiṃ na kṣīrāc chaśa-viṣaṇam, ko hi

VN_01520 yasya kasyacid atīśayasya tatra kathañcid
 PV_04238 ca abhyupagamād a-pramāṇān na yujyate ||
 V3_04803 iti. katham a-sapakṣa-apekṣayā bhede
 V3_12504 iti. atra idam eva punar vācyam – katham
 VN_01604 sarvathā sataḥ kaścij janma-artha ity uktam.
 PV_04223 || nivṛtṭy-abhāvas tu vidhir vastu-bhāvo
 V2_05406 iṣṭā. nivṛtṭy-abhāvas tu vidhir vastu-bhāvo
 VN_00508 asad-vyavahāra-viṣaya iti vyāptiḥ, kasyacid
 SV_09106 'gnir na an-uṣṇa ity api. svabhāva-antarasya
 V3_12106 iti cet, na iti sā eva nivṛtṭer nivṛtṭir
 VN_06610 ity evaṃ pratyavasthito yadi sata ātma-hānam
 PV_03064 -dvaya-darśanāt | ekam eva a-prameyatvād
 V3_12909 'pūrva-vyakti-prādur-bhāve prāk tatra
 V2_05405 -vyatireka-lakṣaṇatvād asya. sā eva tāvad
 SV_14416 bhāva-nāśayoḥ | saha-bhāva-prasaṅgāś ced
 V3_11702 eva hi prāṇa-ādayo nivartante, na sapakṣāt,
 V3_12606 syuḥ. tasmād yathā kathañcid apy anena
 SV_09108 jagat syāt. syād etat, na tatra kasyacid
 PV_03246 bhaved artha iti ced akṣa-cetasah ||
 V1_01909 iti cet, na, ubhayos tulya-kālatvāt.
 PV_04222 tataḥ | na iti sā eva nivṛtṭiḥ kiṃ nivṛtṭer
 SV_12817 sahiteṣv artha-darśanād a-doṣaḥ. na, pṛthag
 SV_09115 niṣedhād asati śabda-a-pravṛtṭir ity-ādi.
 V3_10403 bhavati. tathā api idam asiddham eva
 V3_12503 eva vyatireka iti. tat punar idam āyātam –
 V3_12204 na anumāna-siddhaḥ. tasmād a-vyatireke 'py
 V3_12105 pratiṣedha-niṣedhasya vidhāna-rūpatvāt.
 PV_04222 ca vidhānāt kidrṣo 'paraḥ || nivṛtṭir na
 V2_05311 -pradarśanād iti. na asati nāstitā-siddhiḥ,
 HB_00208 veditavyaḥ. pakṣa-dharmaś ca, sarvatra hetāv
 SV_04226 'bhinnās ca pratibhānti iti. svayam
 SV_00421 iti. yadā punar evaṃ-vidhā anupalabdhir eva
 V2_05808 yadā punar evaṃ-vidhā anupalabdhir eva
 SV_05411 -viṣayatve 'tīta-anāgata-ādīnām a-viṣayatvam
 V1_02006 kṣaṇikatvād arthānām atipātāc ca na
 SV_00411 tataḥ saj-jñāna-śabda-vyavahāra-vṛtṭeḥ.
 PV_03417 kṣaṇikānām vināśataḥ || vyaktiḥ kuto
 V3_10308 ity arthaḥ. tatra api kaḥ pāramārthiko
 SV_00407 (3a) anupalabdhir a-pravṛtṭi-phalā
 V2_05002 anumeye 'tha tat-tulye sad-bhāvo nāstitā
 PV_02027 || pṛthak pṛthag a-śaktānām svabhāva-atīśaye
 SV_08205 -apekṣaṃ vyañjakam syāt. katham tarhi idānīm
 SV_01910 arthād vyatireka-pratipattir bhavati. tathā
 V3_13206 ca darśayatā – yatra dhūmas tatra agniḥ,
 NB_03122 tac ca darśayatā, yatra dhūmas tatra agniḥ,
 NB_03025 kṛtako vā iti svabhāva-hetoḥ prayogaḥ.
 SV_03720 saṅkhyā saṃyogo vā sambhavati. katham idānīm
 NB_03024 ghaṭasya ity anupalabdhi-prayogaḥ.
 V3_12406 api khalu prameyatvam a-saṃskṛta-apavādīno
 V2_05306 yas tu gamakaḥ, sa saṃvarṇita eva. sa ca na
 V2_08509 apy abhāvāt. nanv araṇi-nirmathana-ādiṣv
 V3_12107 katham iṣṭā. abhāva-pratiṣedho hi bhāvo
 SV_00912 iṣṭam, a-viparyāsa-samudbhavān na doṣaḥ.
 VN_05804 viṣaya-ajñānam uttara-ajñānam iti prabhedād
 SV_15717 nāma-bheda-anvayo loke pratīti-bhedaḥ so
 SV_04102 ātma-indriya-mano-'rtha-tat-sannikarṣā vā
 SV_07304 eva tatra jñānam utpadyate na viṣaya-balena
 VN_03012 nāma kiñcin nigrasthānam. syād etat,
 VN_01717 -āṅgam apy upādeyam eva. na, vaiyarthyaṭ.
 V2_09309 śeṣavad-asādhāraṇayoḥ sapakṣa-vipakṣayoḥ.
 VN_02204 anapekṣanāt siddhy-abhāvasya, sādhanā-abhāve
 HB_03417 mṛgayate. yasya dharmiṇi sādhyā-dharme
 PV_02192 | mithyā-adhyāropa-hāna-arthaṃ yatno
 SV_16123 -yukti-vat ||307|| sati indhane dāha-vṛtṭer
 SV_14419 na, tasya nitya-anitya-dharma-ayogāt. na hy
 asata utpattau, so 'tīśayas tatra asan katham
 asato 'vyatireke 'pi sapakṣād vinivartanam |
 'sato 'n-adhikaraṇatvād asattvam sattvam vā iti
 asato 'nvaya-pratiṣedha iti. vastu-rūpa-anukarṣī
 asato 'pi kāryasya kāraṇād utpāde, yo yaj-janana-
 'sato 'pi san | vastv-abhāvas tu na asti iti
 'sato 'pi san | vastv-abhāvas tu na asti iti
 asato 'bhyupagame tal-lakṣaṇa-a-viśeṣāt; na hy
 asataḥ kathañcid a-vyavasthāpanāt. sarvathā a-
 asataḥ katham iṣṭā. abhāva-pratiṣedho hi bhāvo
 asataś ca ātma-lābham abhyupaiti, apa-siddhānto
 asataś cen matam ca naḥ || anekānto 'prameyatve
 asatas tat-sambandha-ayogaḥ. tasmād bhinna-deśair
 asato na nivṛtṭir iti nivṛtṭer nivṛtṭiḥ katham
 asato nityatā kutaḥ ||274|| syād etat – yasya
 asato nivṛtṭy-ayogāt. tasmād aikāntika-anvaya-vad
 asato niścinvatā prameyā vaktavyāḥ. na hi bhāva-
 asato niṣedhaḥ, an-uṣṇam sad eva artha-antaram
 asataḥ prāg a-sāmarthyāt pāścād vā an-upayogataḥ |
 asataḥ prāg a-sāmarthyāt sāmarthya-kāle ca kārya-
 asato matā || nivṛtṭy-abhāvas tu vidhir vastu-
 asato rūpasya saṅghāte 'py a-sambhavāt. artha-
 asato vā asya niṣedhe tadvad dharmino 'pi
 asato virahād iti, vyabhicāri vā. atha api tad-
 asato vyatireka-ayogād iti. atra idam eva punar
 asataḥ sapakṣād vyatirekaḥ sandigdhaḥ syāt prāṇa-
 asataḥ sapakṣān na nivṛtṭir ity a-sapakṣa eva na
 asataḥ sādhyād a-sādhyeṣv eva no tataḥ | na iti
 asato hy adhikaraṇatva-ādy-ayogād ity aparāḥ.
 asatā sādhyā-dharmaṇa hetor vyāpty-asiddheḥ, a-
 asatām api tathā buddhyā upadarśanān mithyā-artha
 asatām asattā, tadā siddhe 'pi viṣaye mohād
 asatām asattā, tadā siddhena viṣayeṇa viṣayiṇo
 asatām upakāra-a-sāmarthyād iti cet. bhavantu
 asatām grahaṇam. tasmād artha-antaram eva
 asatām ca asattvam anupalabdhir asaj-jñāna-phalā
 'satām jñānād anyasya an-upakāriṇaḥ | vyaktau
 'satām parasparato vibhāgaḥ. ekasya hi rūpam
 asati | (3b) saj-jñāna-śabda-vyavahāra pratiṣedha
 asati | niścītā (9abc) anumeyo 'tra jijñāsita-
 'sati | saṃhatāv apy a-sāmarthyam syāt siddho
 asaty a-bhinne vastuni jñāna-śabdāyor anvayinor
 asaty agnau dhūmo na asti ity ukte 'gnir dhūme
 asaty agnau na kvacid dhūmaḥ, yathā mahānasa-
 asaty agnau na kvacid dhūmo yathā mahānasa-
 asaty agnau na bhavaty eva dhūmaḥ, atra ca asti
 asaty atīśaye khasya svabhāva iti na tu kham ity
 asaty anityatve na asty eva sattvam
 'saty anvaya-ayogād a-vyabhicarita-anvayam sapakṣa
 asaty anvaye śakyo darśayitum, tad-bhāva-hetu-
 asaty apy agnau bhāvād a-kāryam. na, indhana-
 'saty apy asti, bhāva-pratiṣedhas tu na
 asaty apy ātma-grahe duḥkha-viśeṣa-darśana-
 asaty api guṇa-atīśaye nigrasthāna-antara-
 'saty api jāti-bhede vyāpāra-viśeṣa-anuṣṭhānād
 asaty api tad-bhāva-niyate sāmānye rūpa-vijñānam
 asaty api tasmin bhāvāt paramparayā liṅga-
 asaty api pratijñā-prayoge gamyamāno 'pi pratijñā
 asaty api pratijñā-vacane yathoktāt sādhanā-vākyaḥ
 asaty api pratibandhe '-darśana-mātreṇa vyatireke
 'saty api pratiyogini bhāvāt. pratiyogināś ca tan
 'saty api bhāvas tam upadarśya katham dharmi
 'saty api moktari || avasthā vita-rāgāṇām dayayā
 asaty abhāvād a-dṛṣṭa-indhano 'pi dahano na an-
 asaty ayam vikalpaḥ sambhavati. tayor vastu-

V3_11003	ata eva a-viparyāsa-udbhavā sā na doṣaḥ.	asaty ātma-grahe duḥkha-viśeṣa-darśana-mātreṇa
V1_00812	śabda-antara iva. na ca artha-abhipāta-kṛte	'saty āntare vikāre śabda-viśeṣe smṛtir yuktā,
NB_03030	asiddheḥ. na hi svabhāva-pratibandhe	'saty ekasya nivṛttāv aparasya niyamena nivṛtṭiḥ.
V2_05206	vyatireke siddhe 'sati nāstitā-abhidhānam	asaty eva nāstitā na anyatra na viruddha iti
SV_10318	tu pramāṇam eva. na hy asti sambhavo yad	asati kāraṇe kāryam syāt. nanu kadācit kāraṇa-
VN_03620	ātmanas tathā khyāpayati. sa ca hetuḥ saty	asati gotve '-prasādhita-sādhana-sāmarthyāḥ
SV_16120	-saṅkhyāte vikalpa-anukrame sati bhāvād	asati ca abhāvāt. kārya-kāraṇatā-siddheḥ puṃsām
SV_12306	laukika-vaidikayoḥ svabhāva-bhedam paśyāmaḥ.	asati tasmimś tayoḥ sāmānyasya eva dṛṣṭer ekasya
SV_08217	tathābhūtam dṛśyam na asti iti brūmaḥ. na ca	asati tasmin na bhavitavyam. supta-taimirika-
SV_09716	-abhāvāt. tathā vaidharmye 'py anvaya-gatiḥ,	asati tasmin sādhyā-abhāve hetv-abhāvasya
V2_07602	tathā vaidharmyeṇa apy anvaya-gatiḥ,	asati tasmin sādhyā-abhāve hetv-abhāvasya
NB_03029	tathā vaidharmyeṇa apy anvaya-gatiḥ.	asati tasmin sādhyā-abhāve hetv-abhāvasya
SV_09715	api hi prayoge 'rthād vaidharmya-gatiḥ.	asati tasmin sādhyena hetor anvaya-abhāvāt. tathā
V2_07601	api hi prayoge 'rthād vaidharmya-gatiḥ,	asati tasmin sādhyena hetor anvaya-abhāvāt. tathā
NB_03027	api hi prayoge 'rthād vaidharmya-gatiḥ.	asati tasmin sādhyena hetor anvaya-abhāvāt. tathā
V3_00511	'vaśyam apara-abhyupagamo yukti-kṛta iti.	asati tu hetau maulasya hetor vyāpya-vyāpaka-bhāva
V2_05206	tat-tulya eva asti iti vyatireke siddhe	'sati nāstitā-abhidhānam asaty eva nāstitā na
V3_12109	ca vyavaharati. nirloṭhitaś ca ayam artho	'sati nāstitā ity atra antare. tena na iha
V2_05201	tasya sādhyā-sajātīya-vṛttino liṅgasya	asati nāstitā tṛtīyam rūpam. sā ca niścītā. ante
V2_05311	vā anyatareṇa ubhaya-pradarśanād iti. na	asati nāstitā-siddhiḥ, asato hy adhikarāṇatva-ādy
V3_04804	sattvam vā iti cet, uktam atra – yathā	asati niṣedhaḥ, a-sapakṣaś ca a-tattva-lakṣaṇa
SV_01105	sapakṣa-vipakṣayor api. anyathā hy	asati pratibandhe '-darśana-mātreṇa vyatireke.
SV_01028	-artha-vyabhicāri-vipakṣataḥ ||15|| na hy	asati pratibandhe 'nvaya-vyatireka-niścayo 'sti.
V2_09304	-artha-vyabhicāri-vipakṣataḥ ||67|| na hy	asati pratibandhe 'nvaya-vyatireka-niścayo 'sti.
SV_14726	pratyāsattir iti cet. nanu sā eva	asati pratibandhe na yuktā ity ucyate. na a-kārya
V3_12505	-pratiśedha iti. vastu-rūpa-anukarṣi khalv	asati pratiśedho na sambhavet. na hi paryudāsa
V1_03801	||43|| ity antara-ślokaḥ. katham punar	asati bāhye 'rthe pramāṇa-prameya-phala-sthitiḥ.
PV_03109	-āśrayā iva || yathā-codanam ākhyāś ca so	'sati bhrānti-kāraṇe | pratibhāḥ pratisandhatte
SV_03211	na upādhyāya iti. so 'pi bhavan niścayo	'sati bhrānti-kāraṇe bhavati. tasmān na abhūta ity
V3_10902	anumāna-lakṣaṇād abhyūhyā, a-pratibandhāt.	asati rāge vacanam na asti ity a-niścito
SV_06604	-rūpam sāmānyam vā bhaved viśeṣo vā. na hy	asati rūpa-bhede 'yam pravibhāgo yuktaḥ sati vā a
SV_11917	-antaratvam api kramasya niṣetsyāmaḥ. tad	asati varṇānām vācakatve pada-ādi vācakam syāt.
V3_06102	gateḥ. yato hi sparśa-viśeṣa-upalambhāt saty	asati vā prayatne sañcarati me hasta iti bhavati,
SV_14502	tato bhāva-nāśam icchet. katham idānim	asati vināśe bhāvo naṣṭo nāma. na hy asad-vināśā
V3_12506	tarhi prasajya-pratiśedho 'pi. na hi tasya	asati virodhaḥ. so 'pi na sambhavati, adhikarāṇa-
V2_07212	eva artha-anubandhaḥ siddhaḥ śabdānām,	asati viśaye '-prayogāt. yuktam etat, kiṃ tu
SV_09115	nanu tan-niśedhe 'pi tulyo doṣo niśedhād	asati śabda-a-pravṛttir ity-ādi. asato vā asya
PV_03500	saṃvitteś ca satataḥ bhāsamānayoḥ || bādḥake	'sati san-nyāye vicchinna iti tat kutaḥ |
SV_02809	a-liṅgam niścaya-jñānam bhavati. tat katham	asati samārope bhavad vyavaccheda-viśayam bhavati,
SV_11807	a-pratyāyanād a-pratitir asya. na hy	asati sambandha-viśeṣe sā yuktā. tasyām vā a-
HB_03003	apy a-samudāya-sādhyatvam tad-avastham. nanv	asati sambandhe tad-abhāva-anya-bhāvayor anya-
HB_02813	-mukhena viśaya-viśayi-bhāvaḥ syāt. sa eva	asati sambandhe na sidhyati. tad-asiddhau na
SV_05219	pratyekam tāsām abhāve 'pi tad-bhāvāt,	asati sāmānye 'bhāvād itarathā ca bhāvāt. na eṣa
V2_05404	iśo bruvan vā doṣam imaḥ parihartum.	asati hetor a-pratiśedhe vidhiḥ prāptaḥ, abhāva-
V3_12608	avisamvāda-lakṣaṇatvāt pramāṇasya. tat sad-	asati tad-bhāvena vyavasthāpayan na cet sva-
SV_13422	ko hi viśeṣo 'tyanta-anupalambhe sad-	asator upalambha-sādhyeṣv artheṣu. na ca sannidhi
VN_06608	āvir-bhavati, na sat tiro-bhavati iti. sad-	asatoś ca tiro-bhāva-āvir-bhāvāv antareṇa na
SV_13423	-apekṣaṇāt. sā ca iyaḥ krama-bhāvinī sad-	asatos tulya-upayogā iti dhvanibhir a-śakya-
PV_02063	agni-tāmra-dravatva-vat || an-āśrayāt sad-	asator na āśrayaḥ sthiti-kāraṇam | sataś ced
V3_10303	-upādānam iṣṭasya eva bādḥakam. na hi tasya	asattā-an-abhyupagama itara-grahaṇam samartham
PV_04119	anumānataḥ || tena anumānād vastūnām sad-	asattā-anurodhinaḥ | bhinnasya a-tad-vaśā vṛttis
V3_03803	ity uktam bhavati. tena anumānād vastu-sad-	asattā-anurodhino bhinna-viśayāyāḥ pratīter na
V2_06112	gamayati. svabhāva-anupalabdhis tu svayam	asattā eva. tatra kevalam viśayī sādhyate 'bhāvo
SV_00523	iti. svabhāva-anupalabdhis tu svayam	asattā eva. tatra kevalam viśayī sādhyate. asyām
V3_10402	ca anena sattā-anuṣaṅginam prathayatā	asattā eva sarvatra utsāditā bhavati. tathā api
SV_00420	-siddhā anupalabdhiḥ. tathā anya-sattayā	asattā kiṃ na sidhyati iti. yadā punar evam-vidhā
V2_05807	-siddhā na anupalabdheḥ. tathā anya-sattayā	asattā kiṃ na sidhyati. yadā punar evam-vidhā
SV_00421	punar evam-vidhā anupalabdhir eva asatām	asattā, tadā siddhe 'pi viśaye mohād viśayiṇo
V2_05808	punar evam-vidhā anupalabdhir eva asatām	asattā, tadā siddhena viśayeṇa viśayiṇo 'saj-
V2_05908	vā asya sattā, tad-vyatireko 'nupalabdhir	asattā. tayā viśayī sādhyate. etena iha kāraṇasya
V3_05608	– na anyā eva anupalabdher dṛśya-svabhāva-	asattā, tayā siddhayā asaj-jñāna-śabdās tan-
V2_05714	-avyabhicāriṇāv iti pramāṇam pratyakṣa-vat.	asattā-niścaya-phalo 'nupalambhaḥ (32ab') asad-
V2_06409	a-śīta-sādhane ||34|| ity antara-ślokaḥ. na	asattā-niścayo viprakarṣiṇām. trividhā hi
SV_10501	-yogyā-sannidhānaḥ sarvo 'tra dṛṣṭāntaḥ.	asattā punar atra anupalabdhir eva. ata eva iyaḥ
V2_05813	abhāvaḥ, anupalabdhir upalabdheḥ. sā katham	asattā bhāvasya, upalambha-nivṛtṭyā vā katham

PV_03054	svalakṣaṇam || tasmād arthakriyā-siddheḥ sad-	asattā-vicāraṇāt | tasya sva-para-rūpābhyām gater
PV_03094	| tan na atyanta-parokṣeṣu sad-	asattā-viniścayau || bhinno 'bhinno 'pi vā
SV_10120	kāraṇeṣu san na upalabhyeta. na punaḥ pūrvā	asattā-sādhani. yasmāc chāstra-adhikāra-a-
SV_10506	pravṛttir niṣidhyate. anupalabdhi-lakṣaṇā	asattā siddhā eva. so 'yaṃ mūḍho nimittam tad-
SV_10424	eva iti cet. tatra katham a-drṣṭāntikā	asattā-siddhiḥ, sa-drṣṭāntatve vā anavasthā-
SV_15301	a-darśanād asattvam eva. yasmān na	asattā-siddhir ity uktam sarvato 'nupalambhanāt |
SV_10123	teṣām abhāvo 'nupalabdhitāḥ ||199|| so 'yam	asattām sādhyann anupalabdhi-mātreṇa sarva-
SV_10414	-bādhanāt | tad-viruddha-upalabdhou syād	asattāyā viniścayaḥ ||204|| yo hi bhāvo yena saha
SV_10117	atra viṣaye. asan-niścaya-phalā api sā.	asattāyām api iyaṃ pramāṇam eva. na hy asti
SV_00415	-prāpta-sattvam. atra anupalabdher liṅgād	asattāyām upalabdher abhāvo 'py anyayā
SV_15302	uktam sarvato 'nupalambhanāt | asiddhāyām	asattāyām sandigdā vyatirekitā ||289|| na hy
V2_05803	viṣayasya avyabhicārāt. anupalabdher liṅgād	asattāyām sādhyāyām upalabdher abhāvo 'py anyayā
VN_00509	tal-lakṣaṇa-a-viṣeṣāt; na hy evaṃ-vidhasya	asattva-an-abhyupagame 'nyatra tasya yogaḥ. na hy
NB_03032	prayuktena sapakṣa-a-sapakṣayor liṅgasya sad-	asattva-khyāpanam kṛtam bhavati iti na avaśyam
V3_11811	pratīyante, na ca evam ātmā iti na tasya sad-	asattva-pratītiḥ. yad apy āha – yadi na sa-
SV_10116	upalabdhi-lakṣaṇa-prāptānām vastuto 'py	asattva-rūpā a-pravṛtti-yogyatvāt. tasyā apy etat
SV_00206	siddhe 'pi vijātiya-vyatireke sādhyā-abhāve	'sattva-vacana-vat. sāmartyād artha-gatau
HB_00113	'pi tad-abhāve vyatireke sādhyā-abhāve	'sattva-vacana-vad dharmi-dharma-vacanam siddhe
SV_14010	ekatvam iti cet. na, jñāna-paurvāryeṇa sad-	asattva-siddheḥ. svabhāva-viveka-sad-bhāvāt. yady
PV_03002	| śabdasya anya-nimittānām bhāve dhī-sad-	asattvataḥ || arthakriyā-samartham yat tad atra
PV_04264	ekā an-upākhyā udāhṛtir matā || viṣaya-	asattvatas tatra viṣayi pratiśidhyate | jñāna-
NB_03084	sādhye viruddho hetvābhāsaḥ. anayoḥ sapakṣe	'sattvam, a-sapakṣe ca sattvam iti viparyaya-
SV_00412	saj-jñāna-śabda-vyavahāra-vṛttech. asattām ca	asattvam anupalabdhir asaj-jñāna-phalā kācid
SV_10108	ity uktāḥ. tathā hy anupalabdhir eva	asattvam ity uktam prak. tac ca pratipattṛ-vaśān
NB_03136	sapakṣa eva sattvam vipakṣe ca sarvatra	asattvam eva niścayena śakyam darśayitum viṣeṣa-
NB_02005	eva, sapakṣa eva sattvam, a-sapakṣe ca	asattvam eva niścitam. anumeyo 'tra jijñāṣita-
SV_15229	-itarayoḥ, na ca tathāvidhasya a-darśanād	asattvam eva. yasmān na asattā-siddhir ity uktam
PV_04237	-vṛtteś ca sandigdhaḥ syād asan na saḥ |	asattvam ca abhyupagamād a-pramāṇān na yujyate ||
V3_04501	-dharmasya tattvam sapakṣa-vipakṣayoḥ sad-	asattvam ca yathāyogaṃ hetv-ādiṣu yathāsvam
V3_06806	ucyate. tad atra dharmiṇi vyavasthitāḥ sad-	asattvam cintayanti – kim ayaṃ pradhāna-śabda-
SV_10605	ucyate. tad atra dharmiṇi vyavasthitāḥ sad-	asattvam cintayanti, kim ayaṃ pradhāna-śabda-
PV_04212	kutaḥ || prāna-ādeś ca kvacid drṣṭyā sattva-	asattvam pratīyate | tathā ātmā yadi drīyeta
PV_04212	pratīyate | tathā ātmā yadi drīyeta sattva-	asattvam pratīyate || yasya hetor abhāvena ghaṭe
SV_02220	hetukatva-prasaṅgāt. tathā ca nityam sattvam	asattvam vā a-hetor anya-anapekṣaṇāt | apekṣāto
V2_08609	hetukatva-prasaṅgāt. tathā ca nityam sattvam	asattvam vā a-hetor anya-anapekṣaṇāt | apekṣāto
PV_02180	duḥkhasya asya sa-hetutā || nityam sattvam	asattvam vā a-hetor anya-anapekṣaṇāt | taikṣṇya-
V3_04506	-ayogāt. na tu sapakṣa-vipakṣayoḥ sattvam	asattvam vā niścaya-apekṣam, niścaye 'pi sandeha-
NB_03095	viprakarṣād vacana-ādeś tatra sattvam	asattvam vā sandigdham. anayor eva dvayo rūpayoḥ
V3_11506	viprakarṣād vacana-ādeś tatra sattvam	asattvam vā sandigdham. sandehe vyabhicāra-bhāk.
HB_02508	ity a-hetukatvād bhāvānām nityam sattvam	asattvam vā syāt, apekṣya-abhāvāt. apekṣyā hi
V3_11208	nityatva-sādhane, tayoḥ sapakṣe	'sattvam vipakṣe bhāvaś ca iti dvayo rūpayor
V3_04803	-apekṣyā bhede 'sato 'n-adhikaraṇatvād	asattvam sattvam vā iti cet, uktam atra – yathā
NB_03066	-guṇatvam. tathā ekasya rūpasya a-sapakṣe	'sattvasya asiddhāv anaikāntiko hetvābhāsaḥ.
NB_03083	dvayoḥ. sapakṣe sattvasya, a-sapakṣe ca	asattvasya, yathā kṛtakatvam
VN_01611	-ādi-bhāve ghaṭatvāt, tad-rūpasya ca prāg	asattvāt, katham ghaṭo 'sti. na hi rūpa-antarasya
SV_14422	syāt. na ca vināśo bhavati. tasmād a-doṣaḥ.	asattve 'bhāva-nāsitva-prasaṅgo 'pi na yujyate |
VN_01514	kiṃ na sarvaḥ sarvasmād bhavati. na hy	asattve kaścid viṣeṣa iti. nanu sarvatra sarvasya
V3_13209	na hy anyathā sapakṣa-vipakṣayoḥ sad-	asattve yathokta-prakāre śakye darśayitum, tat-
NB_03122	na hy anyathā sapakṣa-vipakṣayoḥ sad-	asattvena asad-vyavahāraḥ sādhyata ity uktam. sa
V3_05808	viṣeṣa-abhāvāt. siddhena anupalambha-ātmanā	asatyām syāt saro rasa iti śrutau | na kārya-
SV_16004	'nyā kācid ānupūrvī iti, tatra ānupūrvyam	asatsv api kathañcid atīta-anāgata-ādiṣu nānā-eka
VN_00602	vastu-bheda-a-bheda-sattām vā sādhyanti,	asatsv api tulyatvāt. tad etat pratipattūḥ
SV_10112	-ādi-viprakarṣāt kadācid anupalambhāt tasya	'satsu utpadyanta iti sarvatra sarva-ākārāḥ.
SV_08220	viṣeṣeṣu ca tathā vikalpa-utpattech. na ca te	asatsu upalabhya eva. anupalabdhas tv asann iti
SV_10409	sa darśana-pratibandhiṣu vyavadhāna-ādiṣv	asatsu kena nivāryate. sad-asad-ubhaya-an-ubhaya-
V3_12603	ity uktam vārttike. buddhi-kṛtā ca ghaṭanā	'satsu ca na vartate | jagaty anena nyāyena nañ-
V2_05412	mūkatā ||17|| satām ca na niṣedho 'sti so	'satsu ca na vidyate | jagaty anena nyāyena nañ-
PV_04226	atra mūkatā || satām ca na niṣedho 'sti so	asatsu teṣu sā na syād iti gotvād viṣaṇitā ||65||
V3_08509	samudāya-vyavasthāyāḥ kāraṇam samudāyinaḥ |	asatsu na iti prāptā atra mūkatā || satām ca na
PV_04225	śabdo 'sti na aparāḥ | vyavahāraḥ sa ca	asatsu na iti prāptā atra mūkatā ||17|| satām ca
V2_05411	śabdo 'sti na aparāḥ | vyavahāraḥ sa ca	asatsu liṅgini jñānam iti. niścita-grahaṇam tarhi
HB_03816	api tal-lakṣaṇatvam syāt, na hi teṣv apy	asatsu vā bhāveṣu sāmānya-buddhir na iyaṃ
SV_07618	niḥ-prayojanā sāmānya-kalpanā. yadi satsv	asatsu vyavahāra-ayogaṃ darśayan param
V2_05401	tair eva artha-vyatireka-samāveśibhiḥ padair	asatsu satsu ca eteṣu na janma-a-janma vā kvacit |
PV_03253	janma sukha-ādinām tat-tulyam manasām api ||	

SP_00009	upakārī hy apekṣyaḥ syāt katham ca upakaroty	asan || yady eka-artha-abhisambandhāt kārya-
SV_04504	|83|| yathā-pratīti-kathitaḥ śabda-artho 'sāv	asann api | sāmānādhikaraṇyaṃ ca vastuny asya na
V3_12111	atra antare. tena na iha pratanyate. na ca	asann ātmā, sattā-sādhana-vṛtṭeḥ. sandigdhaḥ syāt.
PV_04266	|| siddho hi vyavahāro 'yam dṛśya-a-dṛṣṭāv	asann iti | tasyāḥ siddhāv a-sandigdhou tat-
V3_05701	siddho hi vyavahāro 'yam dṛśya-a-dṛṣṭāv	asann iti | tasyāḥ siddhāv a-sandigdhou tat-
V2_09606	yā apy asiddhi-yojanā – tathā sapakṣe sann	asann ity-evam-ādiṣv api yathāyogam udāhāryam iti,
SV_01312	yā apy asiddhi-yojanā tathā sapakṣe sann	asann ity-evam-ādiṣv api yathāyogam udāhāryam ity
SV_10410	-ādiṣv asatsu upalabhya eva. anupalabdhas tv	asann iti niścīyate. tādrśaḥ sata upalambha-
V3_05704	siddha eva dṛśyasya svabhāvasya a-dṛṣṭāv	asann iti. sa tu pratipanna-tad-vyavahāro 'pi
SV_10402	kutaścid gamakād dhetoḥ sidhyet. so 'yam	asann eva sva-kāryaṃ vyāpyaṃ vā nivartayati, tad-
VN_01520	kathañcid asata utpattau, so 'tiśayas tatra	asan katham jāyate. jātau vā sarvaḥ sarvasmāj
VN_01602	iti cet, yathā na asti, sa prakāras tatra	asan katham jāyeta. na ca sarvathā sataḥ kaścij
SP_00003	bhāvataḥ || para-apekṣā hi sambandhaḥ so	'san katham apekṣate | samś ca sarva-nir-āśaṃso
PV_04010	-samāśrayāt || sann artho jñāna-sa-apekṣo na	asan jñānena sādhakāḥ | sato 'pi vastv-a-
V3_04405	punas tridhā bhavati – a-sapakṣe sann	asan dvedhā ca ity evam. sādhyā-dharma-sāmānyena
V3_04404	-dharmaḥ tridhā bhidyate – sapakṣe sann	asan dvedhā ca iti. sa trividhaḥ pratyekaṃ punas
V3_04302	sūtra-saṅkṣepa ucyate – sapakṣe sann	asan dvedhā pakṣa-dharmaḥ punas tridhā |
PV_04142	ukte prāha dūṣakaḥ || tadvad vastu-svabhāvo	'san dharmī vyoma-ādir ity api | na evam iṣṭasya
V3_00309	apy arthaḥ pratīty-apekṣaḥ sādhanam. na	asan pratīti-mātreṇa, yataḥ para-upagatena
V3_06909	phala-udayaḥ ||57|| na hi śabda-arthaḥ sann	asan vā kañcit puruṣa-artham uparuṇaddhi
SV_14424	nāśena na vināśanam iṣyate ||275|| katham	asan vināśo bhāvaṃ nāśayet. ato '-vināśī bhāvaḥ
SV_10111	vastutas tv an-upalabhyamāno na san na	asan. satām api svabhāva-ādi-viprakaṛṣāt kadācid
SV_10701	kiṃ parikṣayā ||211|| na hi śabda-artho	'san san vā kañcit puruṣa-artham uparuṇaddhi
VN_00306	ucyate. evaṃ hi sa hetuḥ sādhyā-abhāve	'san sidhyet, yadi tatra pramānavatā sva-
V2_08008	-samarthaṃ yat tad atra paramārtha-sat |	asanto '-kṣaṇikās tasyāṃ krama-a-krama-virodhataḥ
V3_12512	dharmāḥ. na hi vastu-rūpam eva dharmāḥ,	asanto 'pi kenacit prakaraṇena imaṃ vyavahāra-
V3_11811	prāṇa-ādayo 'pi hi kvacid darśanād eva sad-	asantaḥ pratiyante, na ca evam ātmā iti na tasya
V3_10310	pratyeti. tad a-rūpāṇāṃ kutaḥ. bhāve vā na	asantaḥ syuḥ, tal-lakṣaṇatvāt sattvasya. kevalaṃ
V3_10311	sattvasya. kevalaṃ vikalpa-viracitam	asantam apy eṣāṃ ātmānaṃ vibhāgavantam iva anya-
V3_12405	iti vaktavyam. atiprasaṅgo hy evaṃ syād ity	asādhāraṇa-anaikāntika eva prāṇa-ādiḥ. sādharmaṇam
HB_00213	hi pradeśam artha-antara-vivikta-rūpam	asādhāraṇa-ātmanā dṛṣṭavataḥ pratyakṣeṇa yathā-
SV_16320	tasya apy upakāratve siddhaḥ puruṣa-viśeṣo	'sādhāraṇa-guṇaḥ. tad-adhimukter eva hi viṣa-
HB_00215	liṅga-jñānam utpadyate. tatra tad ādyam	asādhāraṇa-viśayaṃ darśanam eva pramānam. tasmimś
V3_04510	tathā-pratipatty-aṅgasya a-sāmartyāṭ.	asādhāraṇo 'py ubhaya-vyāvṛtter niścaya-ayogāt,
HB_00301	tasmimś tathābhūte dṛṣṭe sa yena yena	asādhāraṇas tad-asādhāraṇatām tato bhedom
VN_03511	tad-vṛtti-niyame 'naikāntikaḥ, a-vṛttau vā	asādhāraṇaḥ. viruddha-dṛṣṭānta-a-vṛttau viparyaya
V3_11609	a-sambandhād ity uktam. tasmāt samśaya-hetur	asādhāraṇaḥ. viśeṣataḥ prāṇa-ādayaḥ. viprakaṛṣād
V3_04602	strī-garbha iva puruṣeṣu. yathā āha – yo hy	asādhāraṇaḥ sādhyā-dharmaḥ, sa yāvatā bhedenā
PV_04122	-rajata-ādiṣu | samayād vartamānasya kā	asādhāraṇatā api vā || yadi tasya kvacit sidhyet
SV_00208	tad-viśeṣaṇa-apekṣasya anyatra an-anuvṛtter	asādhāraṇatā iti cet. na, ayoga-vyavacchedena
V3_04401	tad-viśeṣaṇa-apekṣasya anyatra an-anuvṛtter	asādhāraṇatā iti cet, na, ayoga-vyavacchedena
HB_00202	tad-viśeṣaṇa-apekṣasya anyatra an-anuvṛtter	asādhāraṇatā iti cet, na, ayoga-vyavacchedena
PV_04115	syāc chabda-arthe 'n-akṣa-vṛttitaḥ ||	asādhāraṇatā tatra hetūnām yatra na anvayi |
PV_04114	a-pratīte 'pi tasmimś tat-siddhatā tataḥ ||	asādhāraṇatā na syād bādhā-hetur iha anyathā |
V3_03603	yogyatā a-niścayāt. tatra ca sarva-hetūnām	asādhāraṇatā, yatra sattvam eva na anvayi ity
V3_03810	syāt. na ca samayād vartamānasya kācid	asādhāraṇatā. yadi hi tasya kvacit sidhyet,
SV_16212	-dharma-an-atikramāt puruṣa-kṛtā. ata eva	asādhāraṇatā siddhā mantra-ākhyā-krama-kāriṇām |
V3_03809	api loke karpūra-rajata-ādiṣu dṛṣṭatvān na	asādhāraṇatā syāt. na ca samayād vartamānasya
HB_00301	dṛṣṭe sa yena yena asādhāraṇas tad-	asādhāraṇatām tato bhedom abhilapantī smṛtir
V3_03512	na sa pakṣa iti. tata eva bādhā-hetur	asādhāraṇatvam, kvacid a-candre 'siddheḥ. a-śakya
VN_03606	cintām arhati. hetor api dṛṣṭānta-virodhe	'sādhāraṇatvam viruddhatvam vā vaidharmye yadi
V3_03510	'pi tasmimś tat-siddhatām āha – yatra apy	asādhāraṇatvād anumāna-abhāve śabda-prasiddhena
V3_03806	iti taṃ praty a-dṛṣṭāntam anumānam. tena	asādhāraṇam āha. yasmān na etad eva ekam
HB_00303	na pramānam, prāg asādhāraṇam dṛṣṭvā	asādhāraṇam ity abhilapato '-pūrva-artha-adhigama
HB_00303	yathā-dṛṣṭa-ākāra-grahaṇān na pramānam, prāg	asādhāraṇam dṛṣṭvā asādhāraṇam ity abhilapato '-
PV_04120	sa vāñchati | iti taṃ praty a-dṛṣṭāntam tad-	asādhāraṇam matam || na udāharaṇam eva idam
V1_00208	ātmano 'nukārayati, sa pratyakṣaḥ. tad	asādhāraṇam vastu-rūpam svalakṣaṇam. anyas tu
V2_09307	prasiddha iti sandigdhayoḥ śeṣavad-	asādhāraṇayoḥ sapakṣa-vipakṣayoḥ. asaty api
SV_01104	prasiddha-vacanena sandigdhayoḥ śeṣavad-	asādhāraṇayoḥ sapakṣa-vipakṣayor api. anyathā hy
VN_06214	codaniyaḥ, tasya upekṣaṇam nigrāha-prāpto	'si ity an-anuyogaḥ. etac ca kasya parājaya ity
VN_06411	mithyā-avasāyād a-nigrāhasthāne nigrhīto	'si ity ity bruvaṇ nir-anuyojya-anuyogān nigrhīto
V3_10705	'nupalabdhir arthān apākuryāt, hanta hato	'si, pitṛ-vyapadeśa-nibandhanasya apy apāvṛtti-
PV_04029	-lakṣaṇam rūpa-nipāta-iṣṭa-svayaṃ-padaih ||	asiddha-a-sādhana-artha-ukta-vādy-abhyupagata-
V3_01107	caturbhiḥ svarūpa-nipāta-iṣṭa-svayaṃ-padaih,	asiddha-a-sādhana-artha-ukta-vādy-abhyupagama-
VN_02818	dṛśyate ca viduṣām api na atinirūpaṇād	asiddha-abhidhānam iti. vyavahāra-darśanāt tādrśam

PV_02046	apy arhataś cittam a-sandhānaṃ kuto matam ||	asiddha-arthaḥ pramāṇena kiṃ siddhānto 'nugamyate
V2_07015	-artha-yogasya tat-prasiddhi-prasādhane | na	asiddha-arthaḥ svayaṃ śaktas tulyaḥ
PV_04165	tadā api tat || pratyāyana-adhikāre tu sarva-	asiddha-avarodhinī | tasmāt sādhyā-śrutir na
PV_04150	| tena ity uktam ato 'pakṣa-doṣo	'siddha-āśraya-ādikaḥ || dharmi-dharma-viśeṣānāṃ
VN_03313	vā sati hetu-prayoge vyadhikaraṇatvād	asiddha ity asiddhatā hetor nigrāhasthānam. sa
PV_04032	doṣas tasya yathā-uditam | ātmā paraś cet so	'siddha iti tatra iṣṭa-ghāta-kṛt || sādhanam yad-
V3_01304	-anvaya-doṣaḥ. yad āha – ātmā paraś cet so	'siddha iti. tasya eva ca iṣṭasya vighāta-kṛd
V3_09804	sva-sādhane sādhanatva-asiddher hetu-bhāvena	asiddha ucyate. na hi sa eva tasya sādhanam
V3_09802	prāha. yaḥ punaḥ pratijñā-artha-eka-deśo	'siddha ucyate, yathā – anityaḥ śabdaḥ śabdatvād
V3_09810	śabdaḥ. sa ātmani hetu-rūpo na siddha ity	asiddha ucyate. sa ca śabdaḥ pakṣī-kṛtaḥ, na ca
VN_02316	-viśeṣatvāt pratijñā-artha-eka-deśa ity	asiddha-udbhāvanam, sarvāṇi sādharma-vaidharmya-
SV_05408	vijñāne pratibhāsanād iti cet. katham	asiddha-upakāraṇam pratibhāsa iti sa eva sāmānya-
SV_13717	tasya tat-sāmagrī-pratyayatvāt. ye punar	asiddha-upalambhanāḥ kārakā eva kulāla-ādi-vad
V3_07308	upādāna-dharmas teṣu upacaryate. tad	asiddha-upādāneṣu na sambhavati. tad ime nir-
V1_01602	sā vyaktir buddhir eva. tad-upādhiḥ so 'py	asiddha eva. na vyaktir buddhir artha-ātmā iti
V3_09101	-svabhāvasya avinābhāva-niyama-abhāvād iti.	asiddha-jñāpana-aṅgasya jñāpanam praty a-śaktitaḥ
PV_04069	sādhyāḥ śāstra-dṛṣṭo 'khilo yadi | pratijñā	asiddha-dṛṣṭānta-hetu-vādaḥ prasajyate || uktayoḥ
SV_01027	triṣv api rūpeṣu niścayas tena varṇitaḥ |	asiddha-viparīta-artha-vyabhicāri-vipakṣataḥ ||15|
V2_09303	triṣv api rūpeṣu niścayas tena varṇitaḥ |	asiddha-viparīta-artha-vyabhicāri-vipakṣataḥ ||67|
NB_03109	vā rūpayor asiddhau sandehe vā yathāyogam	asiddha-viruddha-anaikāntikāś trayo hetvābhāsāḥ.
VN_03406	bhāva-saṃśaye 'siddhatā eva hetu-doṣa ity	asiddha-viruddhābhyām anyo na pratijñayā virodho
VN_03407	na pratijñayā virodho nāma parājaya-hetuḥ.	asiddha-viruddhe ca hetvābhāsa-vacanād eva ukta
SV_09601	yadi bhāva-dharmo hetur ucyate. sa katham	asiddha-sattāke syāt. yo hi bhāva-dharmaṃ tatra
V3_07511	yadi bhāva-dharmo hetur ucyate, sa katham	asiddha-sattāke syāt. yo hi bhāva-dharmaṃ hetum
V3_09106	-prasaṅgāt. tasmāt pratipādyā-pratipādakayor	asiddha-sandigdha-dharmi-sambandha-anvaya-
PV_04168	-bheda-upakṣepa-parihāra-a-vivecane || prāg-	asiddha-svabhāvatvāt sādhyā-avayava ity asat |
V3_02311	śāstra-dṛṣṭaḥ sādhyatvena īpsitāś cet,	asiddha-hetv-abhidhānam api pratijñā syāt. nipāta-
PV_04088	tena īpsitā-pade punaḥ | aṅgam eva tayā	asiddha-hetv-ādi pratiśidhyate || a-vācakatvāc ca
V3_02610	atra, īpsitā-pade punar aṅgam eva. tayā	asiddha-hetv-ādiḥ pratiśidhyate. etena svayaṃ
V3_09111	||68|| ekaikasya rūpasya asiddhau sandehe vā	asiddho 'naikāntikāś ca hetvābhāso bhavati.
PV_02034	karuṇā-abhyāsāt sā buddher deha-saṃśrayāt |	asiddho 'bhyaśa iti cen na āśraya-pratiśedhataḥ ||
V3_09808	tathābhāvāt. tasmāt sa svayam ātmano hetur	asiddhaḥ. katham vai śabdo 'siddhaḥ. siddhaḥ
PV_04174	na iti ca pratipāditam | iṣṭa-a-sambhavy-	asiddhaś ca sa eva syān nirākṛtaḥ || anityatva-sa
V3_03302	sa dharma-gataḥ. yatra tu dharmy eva	asiddhas tatra kva kena kiṃ pratibadhyate,
V3_10012	iti tad-vyatiṛekaḥ sādhyā-dharma eva ity	asiddhaḥ. nanu pakṣa-ādīnām parasparato bhedaḥ a-
PV_04185	-bheda-dhīḥ | sādhyāḥ sādhanatām nītas tena	asiddhaḥ prakāśitaḥ || bheda-sāmānyayor dharmā-
V3_10005	-bheda-dhīḥ | sādhyāḥ sādhanatām nītas tena	asiddhaḥ prakāśitaḥ ||78|| iti saṅgraha-śloka.
V3_09201	bhavati. dharmi-sambandha-asiddhāv	asiddhaḥ, yathā – anityaḥ śabdaś cākṣuṣatvāt.
NB_03062	'gni-siddhāv upadiśyamānaḥ sandigdha-	asiddhaḥ. yathā iha nikuṅje mayūraḥ kekāyitād iti.
NB_03061	tathā svayaṃ tad-āśrayaṇasya vā sandehe	'siddhaḥ. yathā bāṣpa-ādi-bhāvena sandihyamāno
NB_03065	tad-āpāta-deśa-vibhrame. dharmy-asiddhāv apy	asiddhaḥ, yathā sarvagata ātmā iti sādhye
SV_11907	na, tasya eva tābhyām śleṣa-asiddheḥ, sa eva	asiddho yas tau śleṣayet. tad ayam atiprasaṅgo
VN_01808	atha vā sādhanasya siddher yan na aṅgam	asiddho viruddho 'naikāntiko vā hetvābhāsaḥ.
V1_04109	anyena api saṃvedana-upalambhe so 'py	asiddhaḥ saṃvedanam na sādhyati ity upalambha-
V3_11505	sarvajño vā vacanād iti. vyatiṛeko 'tra	asiddhaḥ, sandigdho 'nvayaḥ. sarvajña-vīta-
NB_03094	sarvajño vā, vakṛtvād iti. vyatiṛeko 'tra	asiddhaḥ, sandigdho 'nvayaḥ. sarvajña-vīta-
V3_09809	ātmano hetur asiddhaḥ. katham vai śabdo	'siddhaḥ. siddhaḥ śabdaḥ. sa ātmani hetu-rūpo na
PV_04180	-bhāvināḥ | asiddher jñāpakatvasya dharmy-	asiddhaḥ sva-sādhane || dharmā-dharmi-vivekasya
VN_06709	-virodhād iti. sukha-ādy-anvaya-darśanād ity	asiddho hetur iti. evaṃ hi tasya sādhanā-doṣa-
V3_10606	-dharmasya hetu-rūpasya asiddhau sandehe vā	asiddho hetvābhāsaḥ. tathā ekasya rūpasya
VN_03609	yathā na dahano 'gniḥ śaitiṃ ity-ādi hy	asiddho hetvābhāsaḥ. pratijñayāḥ pramāṇa-virodhaḥ
NB_03057	dharmi-sambandhasya asiddhau sandehe vā	asiddho hetvābhāsaḥ. yathā, anityaḥ śabda iti
PV_02150	karmanām | viśeṣe 'pi ca doṣānām a-viśeṣād	asiddhatā || na vikārād vikāreṇa sarveṣāṃ na ca
VN_03406	tathā sati hetor dharmiṇi bhāva-saṃśaye	'siddhatā eva hetu-doṣa ity asiddha-viruddhābhyām
VN_03320	eva bhāvena pratijñā-artha-virodhāt.	asiddhatā punar dharmiṇi pratijñāta-artha-siddhau
VN_03313	hetu-prayoge vyadhikaraṇatvād asiddha ity	asiddhatā hetor nigrāhasthānam. sa khalu ucyaṃnā
VN_03318	dvayim hetu-doṣa-jātim atipatati viruddhatām	asiddhatām ca iti. viruddhatā siddhe hetor
NB_03041	anityatve sādhye cākṣuṣatvaṃ hetuḥ, śabde	'siddhatvāt sādhyam. na punas tad iha sādhyatvena
V1_00305	avasthāyor viśeṣaḥ. tad ime kvacit kiñcid	asiddham an-upanayanto 'n-apanayanto vā katham
V1_00402	-khyātyā a-pitṛtva-vat. tasmāt sarvaṃ svato	'siddham anyat sādhanam avyabhicāry-ātma-
V3_01108	tena siddham yathā – śrāvāṇaḥ śabda iti,	asiddham api sādhanatvena iṣṭam yathā asiddhau
V3_00207	-uktes tadā asya a-pramānyāt tat-siddham	asiddham iti katham tataḥ siddhiḥ. tad-āgamavatas
V1_00411	prasādhitam na anumeyatām atipatati. tac ca	asiddham iti na kiñcit pramāṇam a-pramāṇam vā
V3_09707	yathā abhivyakti-vādināḥ kṛtakatvam	asiddham iti, na tat sarvatra anumāne, pramāṇa-
V3_07311	anyatra tu tad eva agni-sāmānyam tatra	asiddham iti sādhyate. nanu ca atra api tad-ayoga

SV_09423
V3_10403
V3_01704
SV_13701
SV_15910
SV_02804
PV_04011
V3_00402
NB_03058
PV_04003
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SV_15913
V3_10106
NB_03059
V1_01601
PV_04169
V1_01604
NB_03054
SV_02606
VN_06717
V3_11810
PV_03422
SV_15302
SV_13623
V3_00507
SV_00424
V2_05811
V3_09707
V3_09301
SV_13625
HB_02704
SV_12620
V3_10107
V2_09606
SV_01314
SV_01312
V3_10009
V3_09102
VN_02112
SV_10712
V3_10805
SV_16422
SV_17609
V3_09812
SV_15430
SV_00606
V2_06208
V3_09706
V1_02512
SV_00608
SV_09621
V3_08003
SV_10313
V2_06602
V3_06904
SV_10616
SV_09416
V3_07210
SV_12621
PV_04187
V3_10509
PV_02010
V3_11209
V3_03604
PV_04116

syāt. anyatra tu tad eva agni-sāmānyam tatra sarvatra utsāditā bhavati. tathā api idam -a-virodha etad evam syāt. anyathā tv -siddhir yā asiddhi-pūrvikā. nanu tad rūpam te (299c) 'pi tathā syus tad-arthā ced prakīrtitam | anyathā dharmināḥ siddhāv eva vā | sambaddham vastutaḥ siddham tad aṅgam asti iti. tad vastutaḥ siddha-lakṣaṇam anityaḥ śabda iti sādhye cākṣuṣatvam ubhaya-sādhanasya param prati | so '-pramāṇam tadā anityatvam vā sānkhyasya svayaṁ vādino vyaktir iti. mano-vikalpasya tad-viśayatvam tad-vyatireko yadi dharmini siddhaḥ, kim sarva-tvag-apaharaṇe maraṇam prativādy-vaiguṇye 'nyatra vijñāna-an-utpatteḥ. tac ca anyonyasya viśeṣaṇam | sādhyam dvayam tadā apy anumāna-prasaṅgaḥ. siddhe 'pi hi liṅge -ābhāsā nirākr̥tā bhavanti. evam siddhasya, eva siddheḥ sarva-ākāra-siddhiḥ, tad-anyasya nyāyena pūrvakasya a-sādhana-aṅgasya tena a-jñāta-vyatirekasya vyāvṛtti-vyāptir na vivādo 'sti kasyacit | tasya artha-rūpatā -siddhir ity uktam sarvato 'nupalambhanāt | kutaḥ siddhā yena kāryatām sādhyet. na hy 'bhyupagantavyaḥ, na vā kaścid iti. na apy -samudāya-ātmakatvād iti. tathā ca dr̥ṣṭānta-samudāya-ātmakatvād iti. tathā ca dr̥ṣṭānta-anumāne, pramāṇa-dr̥ṣṭasya pratijñāyā siddham eva. tat-siddhau viśeṣa-vikalpena na sattā siddhā syāt. sā hi sattā-siddhir yā tasya sādhanā-asiddher abhāva-vyavahāra-'pi ca pratyabhijñāna-a-viśeṣāt tata ekatva-yad-arthaṁ hetur ucyate. na vai sādhyā-pratipannaṁ syāt, na anumeyatvam. yā apy udāhāryam ity-evam-ādikā. sā api na vācyā nivṛtṭy-asiddher a-gamakatvam. yā apy iti pūrvā-vat prasaṅgo vācyāḥ. anvaya-jñāpanam praty a-śaktiḥ | trairūpya-vaktavyaḥ. sādhanā-doṣaḥ punar nyūnatvam -viśayatvena kalpitaḥ | dharmo vastv-āśraya-iti cet, tulyā vṛtti-tat-sandehābhyām abhāva-darśanāt. sambhavad-viśeṣe ca sāmānyatā ca na asti. tataḥ pratipattu-kāmasya nityam tad-bhāva-siddheḥ. anvaya-a-dr̥ṣṭer vā tad-vyatireka-nivṛtṭi-siddhāv api tad-dhūmo 'nupalabdheḥ. etena vyāpaka-svabhāva-'nupalabdher iti. etena vyāpaka-svabhāva-ślokaḥ. yā punaḥ śāstra-āśrayeṇa anyatara-anya-bhoga-vat. liṅga-ayogād ato 'py ātmanām eva teṣāṁ tad-viruddhānām ca siddhir vastu-dharme siddha-sattāke dharmini na vastu-dharme siddha-sattāke dharmini na -utpādāna-niyama-abhāvāc ca bhavet jñāpakā-utpādāna-niyama-abhāvāc ca bhavet jñāpakā-dharmo 'sti iti na sādhanā-dharma-'sya dharmo 'sti iti na sādhanā-dharma-ādhāra-viśeṣaṇasya tv abhīmatasya an-anvayād ādhāra-viśeṣaṇasya tv abhīmatasya an-anvayād bheda-an-upalakṣaṇāc ca vaidika-varṇa-dhvanīḥ || pakṣa-aṅgatve 'py a-bādhatvān na ||79|| pakṣa-aṅgatve 'py a-bādhatvān na -viśeṣa-arthakriyā-ādiṣu | iṣṭa-siddhir 'sattvam vipakṣe bhāvaś ca iti dvayo rūpayor śabdāḥ, sa ca icchā-mātra-āśrayaḥ. tan na śabdāḥ sa ca icchā-mātra-saṁśrayaḥ | na

asiddham iti sādhyate. nanu tatra api tad-ayoga-asiddham eva asato virahād iti, vyabhicāri vā. asiddham eva tac chabde. tathā hi pakṣa eva sa asiddham eva yat tathābhūta-vijñāna-a-vyavadhāna-asiddham kalpanā-anvayāt ||299|| na brūmaḥ sarvā asiddham kim ataḥ param ||47|| iti saṅgraha-asiddham kim ātmanaḥ || pareṇa apy anyato gantum asiddham kim ātmanaḥ. pareṇa apy anyataḥ asiddham. cetanās tarava iti sādhye sarva-tvag-asiddham tat-siddham akhilaṁ tataḥ || tad-'siddham. tathā svayaṁ tad-āśrayaṇasya vā sandehe asiddham. na hi svalakṣaṇe vikalpānām vṛttir iti asiddham, yad-arthaṁ hetur ucyate. na vai sādhyā-asiddham, vijñāna-indriya-āyur-nirodha-lakṣaṇasya asiddham. vyakto viśaya iti cet, nanu sā vyaktir asiddham hetu-dr̥ṣṭānta-lakṣaṇam || a-sambhavāt 'siddhayā buddhyā sambandha-abhāvād an-anumānam. asiddhasya api sādhanatvena abhīmatasya, svayaṁ asiddhasya abhāvāt. bhāve vā a-tat-svabhāvatvam. asiddhasya hetor abhidhānād eva nigrahaḥ, na apy asiddhā. prāṇa-ādāyo 'pi hi kvacid darśanād eva asiddhā sā api sidhyati saṁsmṛteḥ || bhedenā an-asiddhāyām asattāyām sandigdhā vyatirekitā ||289|| asiddhāyām asyām evam bhavati iti. tasmāt sattā-asiddhy-ādāyaḥ, yady evam idam api syān na vā asiddhi-codanā api prativyūdhā, viśaya-asiddhi-codanā api prativyūdhā, viśaya-asiddhi-codanā-ayogāt, an-adhikārāc ca śāstrasya asiddhi-codanā mithyā-uttaram eva bhavati. syān asiddhi-pūrvikā. nanu tad rūpam asiddham eva yat asiddhi-prasaṅgāt. tasya a-saṁsr̥ṣṭa-rūpasya bhāva asiddhi-prasaṅgād bheda-an-upalakṣaṇāc ca vaidika asiddhi-mātreṇa sarvo vipakṣaḥ, kiṁ tarhi tad-asiddhi-yojanā – tathā sapakṣe sann asann ity-asiddhi-yojanā ||18|| anupalambha eva saṁśayāt. asiddhi-yojanā tathā sapakṣe sann asann ity-evam-asiddhi-vacane 'pi, na hi sa eva ātmānam anveti asiddhi-sandehe prapattīṅnam a-sādhanam ||67|| asiddhir anaikāntikatā vādināḥ sādhayitum iṣṭasya asiddhir asya ukto nyāya-vādinā ||212|| kalpanā-asiddhir ity an-upanayaḥ. dr̥ṣyatayā ca tayor asiddhir ity uktam. tasmāc cheṣavad anumānam etat. asiddhir ity uktam. tena a-sannīścaya-phalā asiddhir iti cet, tat kim idānīm dharmī dharmy-asiddhir iti sādhye 'pi prasaṅgaḥ. tan na an-asiddhir uktā, yathā na atra śimśapā vṛkṣa-asiddhir uktā veditavyā, yathā – na atra śimśapā asiddhir udbhāvyaḥ, yathā abhivyakti-vādināḥ asiddhir eva, yathā uktaṁ prak. tatra ca asiddhiś ca veditavyā, anyeṣāṁ abhāva-virodha-asiddhiḥ. tena ca sādhyā-dharmaṇa vyāptir yadi asiddhiḥ. tena ca sādhyā-dharmaṇa vyāptir yadi asiddhiḥ. na iyatā tad-abhāvaḥ. punaḥ paryāyeṇa asiddhiḥ. na iyatā tad-abhāvaḥ. punaḥ paryāyeṇa asiddhiḥ. na tu punar atra ayam eva śabda-vikalpa-asiddhiḥ. na punar atra ayam eva śabda-vikalpa-asiddhiḥ. na vai sa ādhāras taṁ viśeṣi-karoti. asiddhiḥ. na vai sa ādhāras taṁ viśeṣi-karoti, asiddhiḥ, pratyabhijñānād a-pratipatti-prasaṅgāt, asiddhir bhinna-dharmini | yathā aśvo na asiddhir bhinna-dharmini | yathā aśvo na asiddhir vā dr̥ṣṭānte saṁśayo 'tha vā || siddham asiddhir viparyaya-siddhir iti yāvat. tad etau asiddhiḥ śabda-siddhānām iti darśayan, śabda-asiddhiḥ śabda-siddhānām iti śabda-prasiddha-vāk |

V3_09710	tasmāc chāstra-āsraya eva anumāne 'nyatara-	asiddhiḥ śāstreṇa. anyatra tv ajñānād iti na vāda
V2_06211	ca sannihita-anya-upalambha-kāraṇād	asiddhiḥ siddhiś ca veditavyā, anyeṣāṃ hetu-phala
SV_00507	ca prayoga-bhedād viruddha-kāryayoḥ siddhir	asiddhir hetu-bhāvayoḥ | dṛśya-ātmanor abhāva-
V3_00501	-prāptir iti dur-nivāraḥ. nanu tathā apy	asiddhir hetoḥ pratijñāyās ca abhyupeta-ādi-bādhā,
PV_04181	|| dharmā-dharmi-vivekasya sarva-bhāveṣv	asiddhitaḥ | sarvatra doṣas tulyās cen na
PV_03257	-ādy-abhāve 'py arthāc ca jātes tac chakty-	asiddhitaḥ || pṛthak pṛthak ca sāmārthye dvayor
PV_02215	| na a-kṣayaḥ prāṇi-dharmatvād rūpa-ādi-vad	asiddhitaḥ || sambandhe pratipakṣasya tyāga-
SV_09520	tad-dhetur na trayiṃ doṣa-jātim atipatati.	asiddhiṃ vyabhicāraṃ virodhaṃ ca. tatra yadi
V3_07509	tad-dhetur na trayiṃ doṣa-jātim ativartate,	asiddhiṃ vyabhicāraṃ virodhaṃ ca. tatra yadi
SV_16303	dharmā-a-dharma-ātmanor vā prakṛtyā siddhy-	asiddhiḥ iti cet. na, dharmā-viruddhānām api
PV_04166	kṛtam | anyathā śāśa-śrṅga-ādau sarva-	asiddhe 'pi sādhyatā || sarvasya ca a-
V3_09701	sarvasya sidhyati ||74|| vastu-svarūpe	'siddhe 'yaṃ nyāyaḥ siddhe viśeṣaṇam | a-doṣa-kṛd
PV_02018	marānāt tvag-apohataḥ || vastu-svarūpe	'siddhe 'yaṃ nyāyaḥ siddhe viśeṣaṇam | a-bādhakam
VN_03403	ekatra a-sambhavāt. na ca anyathā virodhaḥ.	asiddhe dharmi-svabhāve 'bhihitayor hetu-pratijñā
SV_02604	||43|| eko hy arthā-ātmā. sa pratyakṣaḥ,	asiddhe dharmiṇi sādhanā-a-sambhavāt, yathā
SV_09517	na sādhyatve, vaiphalyāt. api ca, na	asiddhe bhāva-dharmo 'sti vyabhicāry-ubhaya-
V3_07507	na sādhyatve, vaiphalyāt. api ca, na	asiddhe bhāva-dharmo 'sti vyabhicāry ubhaya-
SV_01311	-ādinām a-pratibandhāt. sarvatra nivṛtty-	asiddher a-gamakatvam. yā apy asiddhi-yojanā
SV_05406	'pi vyaktinām kvacid apy atra sāmārthya-	asiddher a-grāhyatvam. samarthā vyaktayo vijñāne
SV_16418	satām apy eṣāṃ ajñānāt, ata eva virodha-	asiddheḥ. a-virodhiṇā ca saha sambhava-a-virodhād
SV_12709	-antare 'bhāvād iti cet. na, teṣāṃ a-viśeṣa-	asiddheḥ. a-viśeṣaḥ pratyabhijñānāt siddha iti
NB_03133	vīta-rāgo na vaktā iti vyāptyā vyatireka-	asiddher a-vyatirekaḥ. a-pradarśita-vyatireko
V1_03212	-jñānāni pratyuktāni, tataḥ karma-sambandha-	asiddheḥ, a-vyavadhāna-abhāvāt kāraka-atīśaya-
HB_00208	hetāv asatā sādhyā-dharmena hetor vyāpty-	asiddheḥ, a-vyāpakasya vā nivṛttau nivṛtty-
V3_03512	bādhā-hetor asādhāraṇatvam, kvacid a-candre	'siddheḥ. a-śakya-niśedhatām asya darśayann evam
V3_11601	na tatra anveti, eka-ātmany apy	asiddheḥ. ata eva anvaya-vyatirekayoḥ sandehād
V2_04806	tasya a-nirodhāt tataś ca kasyacid arthasya	asiddheḥ. ata eva sad api sāmānyam na arthaḥ.
V3_10812	-mātreṇa an-upasamhāraḥ, tāvatā vyāpty-	asiddheḥ. ataḥ sandigdho vyatirekaḥ. pūrva-uktāc
VN_01703	nigrahassthānam, a-samarthane tasmin sādhyā-	asiddheḥ. atha vā sādhyate tena pareṣāṃ a-pratīto
SV_16814	yathā-tattvam upadeśena avisamvādasya	asiddher an-āśvāsāḥ. veda-vat tad-vyākhyānam apy
HB_00510	-lakṣaṇa-prāptasya anyathā kvacid abhāva	asiddheḥ. an-uddiṣṭa-viśayam punaḥ sādhyā-abhāve
V1_04107	sva-upalambha-kāle na siddhaḥ siddher	asiddheḥ, anya-upalambha-kāle tu siddha ity
SV_16931	iti cet. na, atra apy atīndriye virodha-	asiddheḥ, anyatra apy a-virodhasya dur-anvayatvāt.
V2_08011	a-doṣaḥ, a-tad-rūpasya a-pramāṇatayā	asiddher anvaya-vidhāna-ayogāt. tad eva ca naḥ
SV_01920	vyatireka-siddhiḥ. tathā vaidharmyena abhāva-	asiddher anvaya-smṛtiḥ. tasmād dṛṣṭāntena ayam
HB_02703	-mātram iha anupalabdhiḥ, tasya sādhanā-	asiddher abhāva-vyavahāra-asiddhi-prasaṅgāt. tasya
NB_03078	-ādinām vacanā-ādeś ca kārya-kāraṇa-bhāva-	asiddheḥ. arthā-antarasya ca a-kāraṇasya nivṛttau
VN_00416	-sthānam, a-samarthite tasmin kāryatva-	asiddher arthā-antarasya tad-bhāva-a-pratibaddha-
NB_02048	-hetuḥ. pramāṇa-nivṛttāv apy arthā-abhāva-	asiddher iti. tri-rūpa-liṅga-ākhyānam parārtham
SV_01612	syāt, a-pratyakṣatvād ātmanas tat-kārya-	asiddheḥ. indriya-ādinām tu vijñāna-kāryasya
V3_11807	iti sā na sidhyati, viparyaye pratibandha-	asiddheḥ. upalambha-anupalambhābhyāṃ hi tayor
V2_05901	abhāvaḥ, kārya-vyatireke 'pi kāraṇa-abhāva-	asiddheḥ. upalambha-nibandhanā hi tādrṣāṃ sattā-
V2_06009	anyathā hy a-niśiddha-upalabdher abhāva-	asiddheḥ. eka-niśedhena anya-abhāva-sādhane
SV_00517	ucyate. anyathā a-niśiddha-upalabdher abhāva-	asiddheḥ. ekasya niśedhena anya-abhāva-sādhane
V3_10409	tatra ca vastu-pratibandho vācyāḥ, anyathā	asiddheḥ. etena ātma-para-upagama-ādayaḥ puruṣa-
V3_10007	-ślokaḥ. tasmān na dharmī hetuḥ, ubhaya-	asiddheḥ. etena dharmo 'pi vyākhyātaḥ. tatra api
SV_12422	bādhya-a-dṛṣṭer bādhya-bādhaka-bhāva-	asiddheḥ. etena sarva-jñāna-pratiśedha-ādayo 'pi
V3_01407	vad iti. tathābhūtena puruṣeṇa sa-dvītyatva-	asiddheḥ kuḍyasya. atha sāmānyena sādhyam iṣṭam
V1_03302	-jñāna-viśeṣya-jñāna-a-viśeṣād vyavasthā-	asiddheḥ. kriyā-sādhanayor viśaya-nānātva-
SV_16801	-darśanāt. tat-pravṛtter avisamvādena vyāpty-	asiddheś ca. a-gatyā ca idam āgama-lakṣaṇam iṣṭam.
HB_03304	asti idam na asti iti vyavasāyāt, dṛṣṭānta-	asiddheś ca. tac ca tasya liṅgam bhavati yasya
SV_11726	anumānāt pratipattir liṅga-abhāvāt, dṛṣṭānta-	asiddheś ca, tatra apy atīndriyatvena sādhanā-
V3_11611	-ādinām api. arthā-antarād a-kārya-bhūtād	asiddheś ca. na hi kārya-kāraṇa-bhāvaḥ prāṇa-
V3_03606	ity āha. śāṅkita-pratibandhānām samśayaḥ	asiddheḥ, ciraṃ a-dṛṣṭānām api punaḥ pratibhā-
PV_04180	-jñāpakayor bhedād dharmiṇo hetu-bhāvinaḥ |	asiddher jñāpakatvasya dharmy-asiddhaḥ sva-
V1_01509	katham ātmany anvīyāt. a-jñāte 'rthe buddher	asiddhes taj-jñāne 'numānād anveti iti cet, jitaṃ
V2_05108	ca siddha-sāadhanam, tad-ayoga-vyavacchedasya	asiddheḥ. tat-tulya eva ity avadhāraṇād dharmiṇy
V3_12012	ca vākyasya vyatirekasya avyabhicāra-	asiddheḥ. tata eva sapakṣa eva asti, a-sapakṣa
V3_09908	-bheda iti. paramārtha-vicāreṣu tathābhūta-	asiddhes tattva-anythingam padārtheṣu sāmvrteṣu
VN_00423	-pratyakṣa-upalabdhi-nivṛttāv apy abhāva-	asiddheḥ. tatra upalabdhi-lakṣaṇa-prāptiḥ
V3_11610	-ādayaḥ. viprakarṣād ātmano vṛtti-vyatireka-	asiddhes tatra prāṇa-ādinām api. arthā-antarād a-
V1_03301	a-tādrūpye tasya eva tad-arthā-ālocanatva-	asiddheḥ. tathā viśeṣaṇa-jñānam, a-viśaya-kṛta-
SV_14125	na siddham. tasya eva vināśasya apara-janma-	asiddheḥ. tathā hy agninā kṣāṭham daṇḍena ghaṭa
SV_01310	tasmād a-darśane 'py ātmano nivṛtty-	asiddheḥ, tan-nivṛttau kvacin nivṛttāv api prāṇa-
V3_11511	ekatra vṛtti-niścayaḥ, tādatmyena prasiddhe	'siddheḥ. tasmāj jīvac-charira-sambandhi prāṇa-

NB_03101	an-ātmakatvena vā prasiddhe prāṇa-āder	asiddheḥ. tasmā jīvac-charīra-sambandhī prāṇa-
NB_03102	an-ātmakāc ca sarvasmād vyāvṛttatvena	asiddhes tābhyāṃ na vyatiricyate. na tatra anveti.
V3_04704	eva. pakṣa-dharme 'pi tarhi sandeha-anyatara-	asiddher dūṣaṇaṃ syāt. evam etat, iṣṭa-a-prāpteḥ.
V2_06211	anyeṣāṃ hetu-phala-bhāva-abhāva-virodha-	asiddheḥ. dṛśyasya darśana-abhāva-kāraṇa-a-
V2_09408	tathābhāve 'pi tayor a-pratibandhād vyāpty-	asiddheḥ. na api tena na asti iti vacanāt tathā
NB_03104	na tatra anveti. eka-ātmany apy	asiddheḥ. na api sa-ātmakād an-ātmakāc ca tasya
VN_01013	vyabhicārāt, na sarva-pratyakṣa-nivṛttir	asiddheḥ, na ātma-pratyakṣa-a-viśeṣa-nivṛttir api
V3_11105	vacana-a-darśanāt tad-anumāne vyatireka-	asiddher na kārya-kāraṇatā-siddhiḥ. a-cetanā
V1_04111	-niṣṭhāṃ pratikṣamāṇaḥ, eka-asiddhau sarva-	asiddheḥ. na ca upalambhānāṃ utpatti-niṣṭhā ity
SV_15426	-nirasanā na ātma-upasthāpanāḥ, tatra bhāva-	asiddheḥ. na ca nairātmya-nivṛtṭyā ātma-siddhiḥ
VN_04908	tad vākyam hīnaṃ sādhanā-abhāve sādhyā-	asiddheḥ. na pratijñā-nyūnaṃ hīnaṃ tad-abhāve
V3_11903	na sidhyati ity uktam. darśane 'pi vyatireka-	asiddher na sidhyati. ghaṭa-ādāyo vyatireka-
NB_03029	asati tasmin sādhyā-abhāve hetv-abhāvasya	asiddheḥ. na hi svabhāva-pratibandhe 'saty ekasya
V2_08405	kārya-kāraṇa-bhāvāḥ. ata eva, anyathā āśraya-	asiddheḥ. nanu ca pradeśa āśrayo 'gniḥ kāraṇaṃ
SV_01605	-nimitta-abhāvāt, bādhaka-abhāvād bhrānty-	asiddheḥ. puruṣeṣu viśeṣa-darśanasya bādhakatvād
V2_09903	-nimitta-abhāvāt, bādhaka-abhāvād bhrānty-	asiddheḥ. puruṣeṣu viśeṣa-darśanasya bādhakatvād
VN_00301	yaugapadya-ayogasya eva a-sāmarthyena vyāpty-	asiddheḥ pūrvakasya api hetor a-vyāptiḥ. iha api
SV_16218	unnetum, a-saṅkīrṇasya liṅga-viśeṣasya	asiddheḥ, pratyakṣayor apy an-upadiṣṭayor mantra-
V3_00603	evam kartum, caitanyena anayor virodha-	asiddheḥ prasaṅga-viparyaya-sādhanayor a-
SV_01305	abhāva-asiddhau ghaṭa-ādināṃ nairātmya-	asiddheḥ prāṇa-āder a-nivṛtṭiḥ. abhyupagamāt
V2_09601	abhāva-asiddhau ghaṭa-ādināṃ nairātmya-	asiddheḥ prāṇa-āder a-nivṛtṭiḥ. abhyupagamāt
V3_11803	-abhāvena an-upayogino 'bhāvasya vyāpty-	asiddheḥ. yadi prāṇa-ādāyas tad-ātmatayā
SV_00609	ca veditavyā, anyeṣāṃ bhāva-virodha-	asiddheḥ. yadi viruddha-kārya-upalabdhyā apy
SV_12506	api vyāptir na sidhyati. sarvasya tathābhāva-	asiddheḥ. yādṛṣaṃ tu tan-nimittam dṛṣṭam tat
V2_10105	anyathā a-pratibaddha-nivṛtṭyā anya-nivṛtṭy-	asiddheḥ. yukta-upalambhasya tasya ca
SV_11322	-atiśaytvāt. tatra apy atiprasaṅgād upakāra-	asiddheḥ. yogyatāyāṃ ca svato yogyatve 'rtha eva
V2_09812	-a-dṛṣṭer a-dṛṣṭena ca bādhyā-bādhaka-bhāva-	asiddheḥ, rāga-ādy-avyabhicāri-kārya-a-sambhavāt,
SV_01524	-a-dṛṣṭeḥ, a-dṛṣṭena ca bādhyā-bādhaka-bhāva-	asiddheḥ, rāga-ādy-avyabhicāri-kārya-abhāvāt,
V1_00307	'rtha-siddhiḥ, teṣāṃ tatra pratibandha-	asiddheḥ. vaktur abhipretam tv arthaṃ sūcayeyur
VN_00418	bhāve tad-bhāva-niyama-abhāvād ārabdha-arthā-	asiddheḥ, vastutaḥ kāryasya apy upādāne tad-a-
SV_16308	ca tan-nimittam eva kasyācid siddher	asiddher viparyaye ca punaḥ siddheḥ. na ca eka-
NB_02046	anyeṣāṃ virodha-kārya-kāraṇa-bhāva-	asiddheḥ. viprakṛṣṭa-viṣayā punar anupalabdhiḥ
V3_00802	yatra tad-icchā tatra vastu-bhāva iti vyāpty-	asiddher vyabhicāraḥ. etena mad-upagama-ādāyo
SV_11907	tu syād iti cet. na, tasya eva tābhyāṃ śleṣa-	asiddheḥ, sa eva asiddho yas tau śleṣayet. tad
SV_01225	a-pratibaddhasya tad-abhāve sarvatra bhāva-	asiddheḥ. saṃśayād a-vyatireko vyabhicāraḥ
V2_09509	a-pratibaddhasya tad-abhāve sarvatra bhāva-	asiddheḥ saṃśayād a-vyatireko vyabhicāraḥ
V1_02510	prāptaḥ, tad-bhogasya a-pratyakṣatvād	asiddheḥ sato 'py asad-a-viśeṣāl laṅgika-
V1_03108	-tattvasya tad-a-viśeṣe tasyā api viśeṣa-	asiddheḥ, sato 'pi vā viśeṣasya tad-an-aṅgatayā a
V3_12210	prāṇa-ādināṃ ukta-lakṣaṇasya virodhasya	asiddheḥ sandigdho nairātmyād vyatirekaḥ. ātma-
V1_03212	a-vyavadhāna-abhāvāt kāraka-atiśaya-	asiddheḥ, sarva-kāraka-upayoge 'pi kriyāyāṃ
V3_09906	prasaṅgaḥ. sarva-bhāveṣu dharmi-dharma-bheda-	asiddheḥ sarvatra eṣa doṣas tulya iti cet, uktam
SV_04327	an-upādhitvam, na a-niṣpannasya svarūpa-	asiddheḥ. sarvathā asat pāratantryam iti kalpanā-
SV_13721	a-bheda-sādhanā samartham. tat-svabhāva-	asiddheḥ. sāmānyena vacane bhinna-viṣayatvasya
V3_00708	vastu-rūpayoḥ pratyāsatti-viprakarṣayor	asiddheḥ. siddhau tu syāt, yathā tadṛṣaṃ rūpa-
V3_09804	sādhyasya dharmiṇaḥ sva-sādhanā sādhanatva-	asiddher hetu-bhāvena asiddha ucyate. na hi sa
NB_03066	tathā ekasya rūpasya a-sapakṣe 'sattvasya	asiddhāv anaikāntiko hetvābhāsaḥ. yathā śabdasya
NB_03093	kaścid viśeṣa iti. dvayo rūpayor ekasya	asiddhāv aparasya ca sandehe 'naikāntikaḥ. yathā
V3_11503	iti viruddhaḥ. ca-śabdo dvayor ekasya	asiddhāv aparasya ca sandehe vyabhicāra-bhāg iti
NB_03065	iti. tad-āpāta-deśa-vibhrame. dharmy-	asiddhāv apy asiddhaḥ, yathā sarvagata ātmā iti
PV_02018	'yam nyāyaḥ siddhe viśeṣaṇam | a-bādhakam	asiddhāv apy ākāśa-āśraya-vad dhvaneḥ || asiddhāv
V3_09702	'yam nyāyaḥ siddhe viśeṣaṇam | a-doṣa-kṛd	asiddhāv apy ākāśa-āśraya-vad dhvaneḥ ||75||
V3_10605	iti tad-āpāta-deśa-vibhrame. dharmy-	asiddhāv api, yathā – sarvatra sukha-ādi-
PV_03539	syān na vyakter vyaktam icchataḥ | vyakty-	asiddhāv api vyaktaṃ yadi vyaktaṃ idaṃ jagat ||
PV_02019	asiddhāv apy ākāśa-āśraya-vad dhvaneḥ ||	asiddhāv api śabdasya siddhe vastuni sidhyati |
V3_09703	asiddhāv apy ākāśa-āśraya-vad dhvaneḥ ||75||	asiddhāv api śabdasya siddhe vastuni sidhyati |
V3_09201	ca hetvābhāso bhavati. dharmi-sambandha-	asiddhāv asiddhaḥ, yathā – anityaḥ śabdaś
V3_09409	virodhaḥ karma-abhivyakter a-bheda-vyāpana-	asiddhau. kramas tu tat-kāryatvāt tasya tad-a-
SV_01304	ātma-gatiḥ syāt. adṛśya-anupalambhād bhāva-	asiddhau ghaṭa-ādināṃ nairātmya-asiddheḥ prāṇa-
V2_09601	ātma-gatiḥ syāt. adṛśya-anupalambhād bhāva-	asiddhau ghaṭa-ādināṃ nairātmya-asiddheḥ prāṇa-
V3_11207	sandehād anaikāntikaḥ. dvayor viruddho	'siddhau ca, yathā kṛtakatva-
V3_09110	-prasiddho vyabhicāra-bhāk | dvayor viruddho	'siddhau ca sandehe vyabhicāra-bhāk ||68||
SV_11804	indriya-siddhiḥ. na evam sambandhasya. tasya	asiddhau tat-kāryasya eva jñānasya bhāvāt. na hi
SV_15428	tan na viparyaya-vyāptir vyatireka-	asiddhau. tat-siddhir eva ca anvaya-siddhiḥ.
PV_03103	-saṃsiddhau sāmānyam siddham eva tat | tad-	asiddhau tathā asya eva hy anumānaṃ prasiddhaye ||
HB_02814	sa eva asati sambandhe na sidhyati. tad-	asiddhau na viṣaya-viṣayi-bhāvāḥ. anyathā

PV_04056 sthitiḥ || a-sambaddhasya dharmasya kim
V3_02203 sthitiḥ ||15|| a-sambaddhasya dharmasya kim
SV_10403 -kāryaṃ vyāpyaṃ vā nivartayati, tad-abhāva-
V3_10609 katamasya ekasya. vyatirekasya.
SV_15429 asiddhau. tat-siddhir eva ca anvaya-siddhiḥ.
VN_00308 bādhyeta. anyathā tatra asya bādha-
V1_04103 ity astaṅ-gataṃ viśvaṃ syāt. sato 'py
V3_10607 vā asiddho hetvābhāsaḥ. tathā ekasya rūpasya
V3_09111 vyabhicāra-bhāk ||68|| ekaikasya rūpasya
V3_10606 evam ekasya pakṣa-dharmasya hetu-rūpasya
NB_03057 ekasya rūpasya dharmi-sambandhasya
V3_09103 jñāpako hi hetur yad-ātmatayā jñāpayati, tad-
NB_03056 rūpasya an-uktau sādhanā-abhāsaḥ. uktāv apy
NB_03109 rūpānām ekaikasya dvayor dvayor vā rūpayor
V1_04111 upalambha-niṣṭhāṃ pratikṣamāṇaḥ, eka-
V3_01109 iti, asiddham api sādhanatvena iṣṭaṃ yathā
V2_07211 tad vipakṣe 'darśana-mātrād avyabhicāra-
SV_00617 -puruṣavān ayaṃ pradeśo dhūmāt. iyaṃ ca hetv-
V2_06404 ayaṃ pradeśo dhūmād iti. iyaṃ ca hetv-
V2_06207 - na dhūmo 'tra an-agner iti. svabhāva-
V2_06206 - na śīta-sparśo 'tra dhūmād iti. hetv-
SV_00604 yathā na śīta-sparśo 'tra dhūmāt. hetv-
SV_00605 yathā na atra dhūmo 'n-agneḥ. svabhāva-
PV_02154 'pi drṣṭaḥ sāmye 'pi na aparāḥ || kṣayād
SV_06222 na ca api śabda dvaya-kṛd anyonya-abhāva ity
PV_04155 samavāyī na kāraṇam | tata eva na dr̥śyo
VN_02508 nigr̥hīto veditavyaḥ. tatra dr̥ṣṭāś ca
SV_06401 buddhi-viplava eva. tena eva a-paramārtho
PV_03087 tat | na astitvaṃ kena gamyeta virodhāc ced
V3_07305 -upādānatā sādhyate. sādhyatām, kiṃ tv
SV_00626 -anapekṣatvāt sa svabhāvo 'nuvarṇitaḥ ||7||
V3_08209 -anapekṣatvāt sa svabhāvo 'nuvarṇitaḥ ||63||
SV_14627 na khalv evaṃ vināśo vastuni tad-bhāvāt.
V1_02913 indriya-jaḥ, tad-anya-indriya-ja-a-viśeṣāt,
PV_03347 artheṣv apekṣyate || yasmād yathā niviṣṭo
SV_04504 ||83|| yathā-pratīti-kathitaḥ śabda-artho
SV_11627 nityeṣv āśraya-sāmarthyam na paśyāmaḥ, yena
PV_02066 ced vastu-dharmatā || nāśasya saty a-bādho
PV_03466 liṅgatā || yadi jñāne 'paricchinne jñāto
PV_02032 sa-abhyupāyasya vedakaḥ | yaḥ pramāṇam
VN_06208 tad upakṣepam abhyupagacchaty eva, tadā apy
PV_03347 -ātmā pratyaye tathā | niścīyate niviṣṭo
V1_01212 | tad-a-smṛtau ca tena arthaṃ saṃśṛṣṭaṃ vetty
SV_05320 kurvantu. kiṃ ca, kāryāś ca tāsāṃ prāpto
VN_05214 kaścīd uttare samartho na pratyuccāraṇe, na
SV_02315 yady agnir eva saḥ | atha an-agni-svabhāvo
V2_08710 yady agnir eva saḥ | atha an-agni-svabhāvo
PV_03452 ca tad-vasu kiñcana | tasmād artha-avabhāso
SP_00020 kenacit samavāyīnā | samavāyī tadā na
PV_03116 kāryam atha iha kim || yasya abhāvaḥ kriyeta
PV_04213 ghaṭe prāṇo na dr̥śyate | dehe 'pi yady
SP_00009 -vṛttimān || yady apekṣya tayor ekam anyatra
PV_02238 cen na idānīm yo virajyate || tyajaty
SV_07810 sthānād vṛttir ity atiyuktimat ||153|| yatra
PV_03102 sa ca aindriyāt | na aneka-rūpo vācyo
PV_04243 apy ātmā na a-nairātmyāt prasidhyati || yena
PV_04257 -pade dahana-sthiteḥ | an-agniś ced a-dhūmo
PV_04219 'nuvṛtṭy-abhāvo 'rthāt tasya anyatra apy
PV_04154 -sādhanam | gurutva-adhogatī syātām yady
PV_03328 sā eva prakāśate || nīla-ādi-rūpas tasya
V1_04103 -a-prasiddhau viśayasya apy a-prasiddhir ity
V3_03711 āha. tataḥ sa-pratipakṣa-sambhāvanām
V1_01502 adhyātmaṃ parisandād ihā-vaśena udaya-
HB_01612 - ta ete kārakā iti. satyam, idam apy
SV_08721 a-kāratvaṃ ca iti vyāhatam etat. bhedo 'py

asiddhau na sidhyati | hetus tat-sādhanāya uktaḥ
asiddhau na sidhyati | hetus tat-sādhanāya uktaḥ
asiddhau nivartye 'pi saṃśayāt. katham idānīm
asiddhau, yathā caturvidhaḥ sādhanāṇaḥ pakṣa-
asiddhau vā tad-vyatireka-nivṛtti-siddhāv api tad-
asiddhau saṃśayo dur-nivāraḥ. na ca sarva-
asiddhau sattā-vyavahāra-a-yogyatvāt. tasmān na an
asiddhau sandehe vā anaikāntikaḥ. katamasya
asiddhau sandehe vā asiddho 'naikāntikaś ca
asiddhau sandehe vā asiddho hetvābhāsaḥ. tathā
asiddhau sandehe vā asiddho hetvābhāsaḥ. yathā,
asiddhau sandehe vā na jñāpakaḥ, śabda-vat.
asiddhau sandehe vā pratipādyā-pratipādayoḥ.
asiddhau sandehe vā yathāyogam asiddha-viruddha-
asiddhau sarva-asiddheḥ. na ca upalambhānām
asiddhau hetu-dr̥ṣṭāntau, a-prakaraṇa-āśrayaḥ, a-
asiddhyā a-nīcīta-artham. nanu prayoga-
asiddhyā eva tad-viruddha-siddhiḥ prāg eva
asiddhyā eva tad-viruddha-siddhiḥ prāg eva
asiddhyā, yathā - na atra dhūmo 'nupalabdher iti.
asiddhyā, yathā - na dhūmo 'tra an-agner iti.
asiddhyā, yathā na atra dhūmo 'n-agneḥ. svabhāva-
asiddhyā, yathā na atra dhūmo 'nupalabdheḥ. etena
asṛk-sruto 'py anye na eka-strī-niyato madaḥ | te
asau | a-rūpo rūpavattvena darśanaṃ buddhi-
'sāv a-dr̥ṣṭeḥ kārya-rūpayoḥ || tad-bādha-anya-
asāv ante ca vyavasthita iti dr̥ṣṭāntaḥ. sva-
'sāv anyathā na hi vastunaḥ | vyāvṛttir vastu
asāv api || siddhaḥ kena a-saha-sthānād iti cet
asāv api pradhāna-ādi-lakṣaṇa-bheda-an-āśrayaḥ
asāv api yathā-sannihitān na anyam apekṣata iti
asāv api yathā-sannihitān na anyam apekṣata iti
asāv api yadi vaktṛbhir evaṃ khyāpyate, na tu
asāv api vastv-an-anurodhi-pratibhāso
'sāv artha-ātmā pratyaye tathā | niścīyate
'sāv asann api | sāmānādhikaraṇyam ca vastuny
asāv āśrayaḥ. kṛtasya karaṇa-abhāvād a-kārakasya
'sāv iti kiṃ sthiti-hetunā | yathā jala-āder
'sāv iti tat kutaḥ | jñātatvena a-paricchinnaṃ
asāv iṣṭo na tu sarvasya vedakaḥ || dūraṃ paśyatu
asāv uttara-a-pratipattī eva tat-sādhanā nigrāha
'sāv evam ity ātma-saṃvidāḥ || ity artha-saṃvit
asau katham ||12|| yady eṣa niyamaḥ - sva-
'sau jananaṃ yad upakriyā ||106|| na hy an-
asau tāvatā nigrāham arhed iti. na, uttara-viśaya
'sau dhūmas tatra katham bhavet ||36|| dhūma-hetu
'sau dhūmas tatra katham bhavet ||59|| dhūma-hetu
'sau na anyas tasyā dhiyas tataḥ || siddhe
asau na tato 'tiprasaṅgataḥ || tayor an-upakāre
asau na bhāvaḥ prāg-abhāvavān | sambandha-an-
asau na syād yukto dehe na sambhavaḥ || bhinne
asau pravartate | upakāri hy apekṣyaḥ syāt katham
asau yathā ātmānaṃ vyarthā ato duḥkha-bhāvanā |
asau vartate bhāvas tena sambadhyaḥ 'pi na | tad
'sau vācyo dharmo vikalpa-jaḥ || sāmānya-āśraya-
asau vyatirekasya na abhāvaṃ bhāvam icchati |
'sau sa-dhūmaś cet sa-pāvakaḥ || nāntariyakatā
asau samaḥ || a-sādhyād eva viccheda iti sādhye
asau syāt tulā-natiḥ || tan nir-guṇa-kriyas
asau svabhāvo 'nubhavaś ca saḥ | nīla-ādy-
astaṅ-gataṃ viśvaṃ syāt. sato 'py asiddhau sattā-
astaṅ-gamayati. tato 'numāna-viśaye
astamaya-ayogāc ca. buddhir atra vivarteta, sā ca
asti - svabhāvas teṣāṃ kārya-kriyā-dharmā. tena
asty a-kriyāś cen na kuryuḥ saha-kāriṇaḥ | (175ab

SV_00812
V3_09002
SV_08324
V3_12101
SV_15218
PV_02058
PV_03146
SV_15702
SV_09006
SV_16625
SV_15513
PV_04175
VN_04712
VN_01204
V1_03113
PV_02029
SV_07208
PV_03126
V1_01707
PV_03411
SV_05504
SV_12705
SV_01407
V3_06007
SV_07501
PV_03450
PV_03334
SV_05511
VN_03201
PV_02221
VN_03201
VN_02312
V3_13605
VN_03416
VN_01909
VN_02916
SV_08412
V3_10902
SV_14610
SV_08310
V2_07815
SV_09919
VN_04313
SV_08015
SV_05011
HB_00602
SV_09007
V3_12407
V1_00405
SV_04713
V3_12702
SV_16619
SV_01919
V1_00313
VN_03103
SV_09605
SV_05713
SV_15621
SV_01004
V3_11709
SV_12228
SV_01910
SV_10320
SV_01916
V3_12710

-liṅga-jā ||10|| tena na anyo hetur gamako
sādhyah. tan na trividhād dhetor anyo gamako
-bhinnasya rūpasya eka-sthitāv api vaikalyam
avyabhicāra-asiddheḥ. tata eva sapakṣa eva
śaṅkyeta. na ca viruddhayor ekatra sambhavo
iritam | āyuh-ḥṣayād vā doṣe tu kevale na
| tadvatā yojanā na asti kalpanā apy atra na
ata eva asya a-saṃskāryatvāt prayoktā api na
dadhi khādeti codita uṣtram api khādet. atha
na puruṣa-atīśayo nivāryah syāt. tasmān na
iti cet. etad uttaratra niṣetsyāmaḥ, na
prakīrtayet | dṛṣṭānta-ākhyānato 'nyat kim
na hi prati-deśam bhāṣānām kiñcil lakṣaṇam
'-vibhāga iti pakṣe 'yam virodha uktaḥ. atha
tatra pratyāsatti-nibandhana-abhāvāt.
-artha-jñānam tat sādhanasya ca | abhāvān na
ayukta iti. kevalam janayed iti. na
na anyatra dṛśyate | na tasmād bhinnam
-pratibhāsa-ādi-bhedāt. na tasmād bhinnam
iha sā na kim | tanutvāt tejaso 'py etad
sa tu tasyām pratibhāsamāna ākāro na artheṣv
a-pratibhāsamānam grahaṇe grāhyatayā iṣtam
ubhaya-vyavacchede pramāṇa-antaram bādhakam
niyamāt tad eva asti iti niścāyayan na aparo
vyakter api jñāna-hetutām muktavā anyā kācid
vetti na aparā | ālambamānasya anyasya apy
'nubhūyate || yadi buddhis tad-ākārā sā
na ca tato vyatiriktaḥ kaścīd a-bhinna ākāro
ātmā ity atra kaścīd pratijñā-virodho na
ātmani snihyaṃs tadiye na virajyate || na ca
virodho nāma kiñcin nigrasthānam. na ca na
iti tad-viparyāseṇa virodha-udbhāvanam. na
a-pratiṣṭhānāt. yathā āha paraḥ – na
-dharmakatvād iti, pratijñā-virodhasya na
-abhidhāna-pūrvakam kaścīd kuryāt. na
virudhyate, yathā śramaṇa garbhīnī, na
tarhy ekasya janakam rūpam anyasya na
a-pratibandhāt. asati rāge vacanam na
ca tad-anya-vyatireke satī syāt. sa ca na
a-bhinnaḥ svabhāvaḥ. eka-sannidhāne 'py
-pravibhāgaḥ. tad-abhāvāt phalasya api na
-pravibhāgaḥ. tad-abhāvāt phalasya api na
padasya vākyaṣya vā paurvāparyeṇa yogo na
kartari iti sambaddha-sambandho 'py asya na
-samāropāt, ākāra-antara-vat. sa ca tatra na
-dharmasya. na sa trividhād dhetor anyatra
bhedenā vartate | sa eva dadhi so 'nyatra na
-ayogād a-vyabhicārita-anvayam sapakṣa eva
vyatiriktam asti. na a-pratyakṣam pramāṇam
kṛtād anyatra a-pratītiḥ, na ca sambandho
upahasati. śāśa-avayava-bhūtam viśāṇam na
jñāna-sambhavaḥ | atīndriya-artha-vit kaścīd
-abhāvāt. kuto 'gny-abhāve dhūmo na
tathā yukta-upalambham an-upalabhamānā na
-anupalabdhīḥ, tat tad-vyatirekeṇa na
-dharmi-vācinoḥ śabdāyor vācye kaścīd viśeṣo
10c) na hi dṛśyam vibhāgena a-pratibhāsamānam
samartho 'pekṣyah syāt. na ca nityeṣv etad
-upayoge hi sa eva upayuktaḥ syāt, tac ca na
tādātmya-tadutpattibhyām anyo na
gamakaḥ. na hy atīndriyeṣu virodha-gatir
bhavati. tathā asaty agnau dhūmo na
kāryam iti. hetu-rahitā tu bhāva-utpattir na
syāt. kevalam tu bhāva-nīścaya-abhāvān na
apy etad eva brūmaḥ. yo vā sambandho na

'sti, a-pratibaddha-svabhāvasya avinābhāva-niyama-
'sti, a-pratibaddha-svabhāvasya avinābhāva-niyama-
asti. a-vikale 'pi tasmīn a-bhavat tasya a-
asti, a-sapakṣa eva na asti iti dṛṣṭāntayor
'sti. a-sambhavo ca vijātiyasya gaty-antara-
asty a-sādhyatā || mrte viśa-ādi-saṃhārāt tad-
asty ataḥ || yady apy anvayi-vijñānam śabda-
asti. ataḥ prayoktā phalam aśnuvīta. saṃskāryasya
asty atīśayaḥ kaścīd yena bhedenā vartate | sa
asty atīndriyeṣu pramāṇa-antara-vṛttīḥ. ata eva
asty atyanta-parokṣe 'rthe pramāṇa-antara-vṛttir
asty atra artha-anudarśanam || viśeṣe bhinnam
asti, atha ca sampradāya-vaśāt tā lokas tathā eva
asty anayor vibhāgo na kaścīd virodhaḥ, kevalam
asty anubhava-viśeṣo 'rtha-kṛtaḥ, yata iyam
asty anuṣṭhānam iti kecīd pracakṣate || jñānavān
asty anyah sthiti-hetuḥ. a-bhede vā sthiteḥ
asty anyat sāmānyam buddhy-a-bhedataḥ || tasmād
asty anyat sāmānyam buddhy-a-bhedataḥ ||16|| na
asty anyatra apy a-tānavam || atyāsanne ca su-
asti. anyatra bhedād a-bhedinaḥ. sa ca a-rūpaḥ.
asty anyad vā iti śakyam avasātam, ākāra-antara-
asti. anyonya-vyavaccheda-rūpānām eka-
'sty apara-anubhavo vā iti niścāyayati sāmartyāt.
asty abhivyaktiḥ sāmānyasya svabhāva-atīśayasya
asty avaśyam idam dvayam || atha na utpadyate
asty ākāra-viśeṣiṇī | sā bhāyād anyato vā iti
'sti. ākrīti-sāmānyā-vādīno 'pi viśeṣa-vat tasya a
asty ātma-śabda-arthasya bhāva-upādānatva-niśedhāt.
asty ātmani nir-doṣe sneha-apagama-kāraṇam |
asty ātmā ity atra kaścīd pratijñā-virodho na
asty ātmā iti tava pratijñā-padāyor virodha iti
asty ātmā iti pratijñā-virodho nāma pratijñā-
asty ātmā iti, pratijñā-hetvoḥ paraspara-viruddha
asty ātmā iti vayam bauddhā brūmaḥ. ke bauddhāḥ.
asty ātmā iti vā, hetu-virodho 'pi yatra
asti ity a-janakaḥ syāt. janakatve vā bheda-a-
asti ity a-nīścīto vyatirekaḥ. na hi rāga-ādīnām
asti ity a-pravṛtti-nivṛttikam jagat syāt. tasmād
asti ity a-vaikalyāt kāraṇasya eko 'pi janakaḥ
asti ity a-samānam. nanv idam apy a-nīśceyam eva
asti ity a-samānam. sā iyam nir-apekṣatā
asti ity a-sambaddha-arthatā grhyate, tat
asti ity a-sambandhān na śabda-jñāna-hetuḥ.
asti ity a-sāmānyam. satī sāmānyā-grahaṇe tad-
asti ity atra eva niyata ucyate. tatra sādhanā-
asti ity an-ubhayaṃ param ||183|| atha anayoḥ
asti ity anvayinam eva hetum āha. atra api katham
asti ity aparāḥ. tad ayuktam, yasmāt pramāṇa-
'sti ity. api ca, tat-kāriṇām a-tat-kāri-bheda-
asti ity abhidhātari kaḥ prastāvaḥ śāśo 'py asti
asti ity abhimatam bhavet ||316|| yady āgama-
asti ity arthād vyatireka-siddhiḥ. tathā
asti ity āhuḥ. tan nimitta-upadarśanena
asti ity iṣṭa-vyatireka-viparyaya-sādhanād
'sti ity uktam etat. atha punar ubhaya-dharmam
asti ity uktam etat, satī vā kvacid an-āśritam
asti ity uktam. tat kim ayam a-samartho 'pekṣyata
asti ity uktam. tasmān nāntariyakam eva kāryam
asti ity uktam. te ca darśanena vinā na sidhyataḥ.
asti ity uktam. na ca ayam pūrva-prayogād
asti ity ukte 'gnir dhūme bhavaty avaśyam ity
asti ity ucyate. na ca tathā sthāyī bhāvas tad-
asti ity ucyate. yadā punar dṛṣṭāntena na agni-
asti ity ucyate, sa eva abhāvaḥ. sambandhi

HB_02905	-bhāvātāt. yatra eva hi pradeśa-ādau yan na	asti ity ucyate, sa eva tena a-saṃsr̥ṣṭo 'nya-
VN_00511	anupalabdhīḥ. an-upalabhyamānaṃ tv idr̥śaṃ na	asti ity etāvan-mātra-nimitto 'yam asad-vyavahāraḥ,
SV_06706	vibhāga-a-parijñānād iti. tasya apy ekam	asti ity eva lokena śabda niveśanīyaḥ, tad vā
V1_00302	dharminī ca darśanam. na ca etac chabdānām	asti iti katham na pramāṇa-antaram. te tarhi
SV_01218	pakṣī-karaṇe hetoḥ sādhyā-abhāve 'nupalambho	'sti iti katham vyabhicāraḥ. pratyakṣa-bādhā-
V2_09504	pakṣī-karaṇe hetoḥ sādhyā-abhāve 'nupalambho	'sti iti katham vyabhicāraḥ. pratyakṣa-bādhā-
SV_08604	) tatra na brūmo 'nyasya taj-janakam rūpaṃ na	asti iti, kiṃ tarhi yad ekasya taj-janakam tad
V3_12408	a-vyatireko vipakṣāt, katham vā sapakṣa eva	asti iti. kiṃ hy asya avadhāraṇasya phalaṃ yadi
SV_14405	tad eva tad bhavati. tac ca prāg eva	asti iti kim atra sāmartyam vahny-ādīnām. tasmāt
SV_12605	tad viśayā-ākāro buddher a-bhinnaḥ, tato bhinnam	asti iti kim apauruṣeyatvena. sati vā veda-
V1_04308	viśaya-ākāro buddher a-bhinnaḥ, tato bhinnam	asti iti kutaḥ. bāhya-siddhiḥ syād vyatirekataḥ ||
SV_01207	yadi | na asti sa khyāpyate nyāyas tadā na	asti iti gamyate ||17|| yady an-upalabhamāno na
V2_09412	yadi | na asti sa khyāpyate nyāyas tadā na	asti iti gamyate ||68|| iti saṅgraha-ślokaḥ. nanu
V3_12010	katham a-samaḥ prāṇa-ādīḥ. a-sapakṣa eva na	asti iti ca asya sapakṣe 'stīti ucyate,
V1_02510	-vat sarva-a-pratyakṣatva-prasaṅgāt. viśayo	'sti iti ca viśaya-upabhogaḥ prāptaḥ, tad-
V3_10201	idam iha sandigdham, tasmād idam iha na	asti iti ca su-bhāṣitam. tasmād anapekṣita-pakṣa-
V3_12105	sapakṣān na nivṛttir ity a-sapakṣa eva na	asti iti cet, na iti sā eva nivṛtter nivṛttir
VN_03802	-a-saṃsparśe nyāyayam nigrahassthānam	asti iti tat-sambandhīni sarvāṇy eva hetvābhāsa-
SV_05618	etad yathā na bhāvānām svabhāva-saṃsargo	'sti iti. tatra saṃsr̥ṣṭa-ākārā buddhir bhrāntir
SV_15305	sa evaṃ bruvāṇaḥ śobheta a-darśanān na	asti iti. tad ime svabhāva-deśa-kāla-viprakaṣeṇa
V3_00402	-viśeṣebhyo 'param pratipatty-aṅgam	asti iti. tad vastutaḥ siddha-lakṣaṇam asiddham
SV_02519	eva bhavanti. tad ekasmād api tasya bhedo	'sti iti. tasmād ekasya bhāvasya yāvanti para-
V3_11111	so 'samarthaḥ, na tatra śakteḥ sāmartyam	asti iti. tasmān nāntarīyakam eva kāryam kāraṇam
PV_02166	sa-lajjo vaktum ihate || a-dṛṣṭa-pūrvam	asti iti tṛṇa-agre karīṇam śatam | yad rūpaṃ
SV_15907	-artha-vikalpānām api paramparayā prasūtir	asti iti. te (299c)
V3_12101	tata eva sapakṣa eva asti, a-sapakṣa eva na	asti iti dṛṣṭāntayor anyatareṇa arthāpattyā
SV_09110	asan nāma. na brūmaḥ sarvatra asat, tatra na	asti iti deśa-kāla-dharma-niṣedha eva sarva-
SV_08304	tad eva vastu taj-janakam ca aparatra na	asti iti na aparām janayet. sa hi tasya svabhāvo
SV_08314	'sti. viśeṣo 'bheda-hāneḥ. sa ca tatra apy	asti iti na eka-sthitāv api tasya apāyo 'sti. ye
V1_03409	bāhulya-virodhāt. bahuṣu ca tathāvidho na	asti iti na tayoh sārūpyam. na api sthūla eko
SV_01614	prasiddhir ucyate. kim apy asya kāraṇam	asti iti. na tv evaṃ-bhūtam iti. na evaṃ sukha-
HB_03614	na api kevalāyāḥ pratijñāyāḥ prayogo	'sti iti na pratijñā-doṣā vācyāḥ. etena eka-
V2_09404	-artham vacanam. yady an-upalabhamāno 'pi na	asti iti na pratiyāt, vacanād api na eva
SV_01208	iti gamyate ||17|| yady an-upalabhamāno na	asti iti na pratyeti vacanād api na eva
SV_07224	sā asya svabhāva-bhūta yogyatā prāg eva	asti iti na vijñāna-janane tam apekṣeta. para-
V3_06904	-upādānatve sādhye tathā anupalambho dharmo	'sti iti na sādhana-dharma-asiddhiḥ. na tu punar
SV_10616	sādhye tathā anupalambho 'sya dharmo	'sti iti na sādhana-dharma-asiddhiḥ. na punar
SV_07210	svarūpam eva tat tasya. tac ca nityam	asti iti. na sthitir asya kenacit kriyate. tasmān
V3_07602	-dharmi-vācinoḥ śabdayor vācye kaścīd viśeṣo	'sti iti nirloṭhitam etat pramāṇa-vārttike. atha
V3_06007	-pratīkṣepaḥ. sa eva hi tan-niyamāt tad eva	asti iti niścāyayan na aparo 'sty apara-anubhavo
SV_01405	vyāvṛtter eva a-niścayāt. yo hi yatra na	asti iti niścītaḥ, sa bhavaṃs tad-abhāvaṃ katham
V2_09614	vyāvṛtter eva a-niścayāt. yo hi yatra na	asti iti niścītaḥ, sa bhavan katham tad-abhāvaṃ
SV_10322	asya kathaṅcīd abhāvaḥ sidhyet tat-phalaṃ na	asti iti niścīyate. svabhāva-anupalambhaś ca
SV_09117	'pi niṣedhaḥ. na vai sambandhasya na	asti iti niṣedhaḥ, kiṃ tarhi na iha ghaṭo na
V3_04107	-ādiṣv an-upalabhyamānaṃ kṣīraṃ vā tatra na	asti iti nyāyā eṣaḥ. asty eva upalambho dadhy-
PV_04223	-bhāvo 'sato 'pi san | vastv-abhāvas tu na	asti iti paśya bāndhya-vijṛmbhitam || nivṛttir
V2_05407	-bhāvo 'sato 'pi san | vastv-abhāvas tu na	asti iti paśya bāndhya-vijṛmbhitam ||15||
HB_03104	iti cet, katham ekam paśyann anyan na	asti iti pratiyāt. tasya eva kevalasya darśanād
V3_12609	pareṇa bādhyate. tad asya pramāṇa-lakṣaṇam	asti iti prameyo 'bhāvaḥ. na eva abhāvaḥ kaścīd,
SV_09011	dadhi iti. sa ca tādr̥śaḥ svabhāvo 'nyatra na	asti iti. pravṛtty-abhāvād arthinaḥ. tasmāt tan
VN_03222	hetor bādhanam. na ca ekam eva kiñcin na	asti iti bruvāṇaḥ kaścīd tat-samuccaya-rūpam ekam
V3_04103	upalabhya-madhya-rūpaṃ pūrvāparayoḥ koṭyor	asti iti bruvāṇaḥ padārtha-vyavasthāṃ bādhatē.
SV_08217	nimittatvāt. bāhyaṃ tu tathābhūtaṃ dr̥ṣyaṃ na	asti iti brūmaḥ. na ca asati tasmin na
HB_02906	'nya-bhāvaḥ. tad-darśanād eva asya ghaṭo na	asti iti bhavati. katham tasya eva liṅga-liṅgi-
SV_01205	vacanam. na vai anupalambhamānasya tāvatā na	asti iti bhavati tad-artham vacanam iti cet. na
V2_09403	vacanam. na an-upalabhamānasya tāvatā na	asti iti bhavati. tad-artham vacanam. yady an-
SV_09120	niśiddho yāvad asya sambandho dharmo vā na	asti iti matir na bhavati. na ca asyāḥ kathaṅcīd
SV_09212	a-vacanam. tad eva idānīm katham abhāvo na	asti iti. yat punar etad artha-niṣedhe 'n-arthaka
SV_03311	śabdena prabodhyata an-aśvatvam asya	asti iti. yadā punar vyavaccheda-antara-a-nir-
V3_12704	tarhi śaśa-sambandhi. yady evaṃ sambandho na	asti iti vaktavyam, na viśāṇam. kiṃ vai sambandha
V2_09409	pratibandhād vyāpty-asiddheḥ. na api tena na	asti iti vacanāt tathā bhavati, atiprasaṅgāt.
SV_01211	sādhayaty atiprasaṅgāt. na ca tena na	asti iti vacanāt tathā bhavaty atiprasaṅgāt. tat
SV_01206	bhavati tad-artham vacanam iti cet. na ca na	asti iti vacanāt tan na asty eva yathā yadi | na
V2_09411	yato 'sya vyāvṛttam iti bhavati. na ca na	asti iti vacanāt tan na asty eva yathā yadi | na
SV_00822	-ādīnām hetutve 'pi na kevalānām sāmartyam	asti iti. vipakṣa-vṛtter a-dṛṣṭāv api śeṣavad-

V3_08402	-ādinām hetutve 'pi na kevalānām sāmārthyam	asti iti vipakṣa-vṛtter a-dṛṣṭāv api śeṣavad etad
V2_05206	-vṛttir vyatireka-niścayaḥ. tat-tulya eva	asti iti vyatireke siddhe 'sati nāstitā-
SV_11421	upadeśasya ca iṣṭa-saṃvādaḥ śakya-vikalpe na	asti iti vyarthā eva apauruṣeyatā. vācyaś ca
SV_08308	kāryasya ekasya kāraḥ | ātmā ekatra api so	'sti iti vyarthāḥ syuḥ saḥakāriṇaḥ ||164|| yady
HB_03303	a-vyavadhānena – idam asti idaṃ na	asti iti vyavasāyāt, dṛṣṭānta-asiddheś ca. tac ca
V1_00314	tan nimitta-upadarśanena anupalabdher na	asti iti vyavahāraḥ sādhyate mūḍhaṃ prati, janana
SV_13304	na dhvaniṣu. tatra dhvanibhyo bhinnam	asti iti śraddhā iyam atibahv idam ||256|| na hi
SV_13206	yadi ||253|| na hi kaścic chabda kvacin na	asti iti sarve yugapad upalabhyeran sarva-deśa-
PV_03529	tad-bhāva-niyamo 'sya kaḥ || buddher api tad	asti iti sā api tattve vyavasthitā | grāhy-
V3_02008	viparīta-anubhava-pratiśiddha-vṛttim balād	asti iti sādhyann adhyakṣa-viruddham ācarati.
V3_07307	tathā ca pūrva-vad abhidheyam kim apy	asti iti sādhyam syāt. na hi śabda-arthāḥ svataḥ
V3_00611	apara-tyāga-nāntariyakatvān na ubhaya-dharmā	asti iti. siddhānta-upagama-nibandhaneṣu vicāra-
SV_09422	so 'pi siddha eva. tat kim idānīm jñeyam	asti iti siddhir astu. tathā api kiṃ siddham syāt.
V3_07303	so 'pi siddha eva. tat kim idānīm jñeyam	asti iti siddhir astu. tathā api kiṃ siddham syāt.
PV_04229	khyāty-abhāve 'pi tādrśaḥ | śabda-pravṛtter	asti iti so 'pi iṣṭo vyavahāra-bhāk || anyathā
V2_05506	khyāty-abhāve 'pi tādrśaḥ | śabda-pravṛtter	asti iti so 'pi iṣṭo vyavahāra-bhāk ||21||
PV_03467	na hi kvacit | viśeṣaḥ so 'nya-dṛṣṭāv apy	asti iti syāt sva-dhī-gatiḥ || tasmād anumitir
SV_15423	eva nairātmyam dṛṣṭam. tad-abhāve ca na	asti iti svayam na bhavad api prāṇa-ādinām na
HB_03303	tad-darśana-anantaram a-vyavadhānena – idam	asti idaṃ na asti iti vyavasāyāt, dṛṣṭānta-
V1_03312	yad eva idaṃ pratyakṣam prativedanam.	asti idaṃ vedanam, tad artha-vedanam kena.
V3_05212	eṣāṃ pratipattau saḥakāri pratiniyatam	asti indriya-upakāry anyad vā. tat kadācit
HB_01901	-atiśaya-an-utpattāv odana-ādy-abhinirvṛttir	asti indriyasya vā prabhāsvarād apavarakam
PV_03361	jagaty asminn ekasya api tad-ātmanaḥ |	asti iyam api yā tv antar-upaplava-samudbhavā ||
V1_03907	jagaty asminn ekasya api tad-ātmanaḥ |	asti iyam api yā tv antar-upaplava-samudbhavā ||52
V3_06412	na asti iha śiṃśapā vṛkṣa-abhāvāt, na	asti iha dhūmo 'n-agner iti. pratiśedhya-artha-
V3_06411	tadā svarūpeṇa vā prayujyate, yathā – na	asti iha dhūmo 'nupalabdheḥ, na asti iha śiṃśapā
V3_06412	yathā – na asti iha dhūmo 'nupalabdheḥ, na	asti iha śiṃśapā vṛkṣa-abhāvāt, na asti iha dhūmo
PV_02230	na hiyate | samavāya-ādy-abhāve 'pi sarvatra	asty upakāritā || duḥkha-upakārān na bhaved
V3_04208	ca uktam. anyac cet, katham anya-bhāve so	'sti, upacāra-mātram tu syāt. etena apara-bhāvaḥ
SV_01626	-abhāvāt. anyac cet katham anya-bhāve tad	asti. upacāra-mātram tu syād ity ayam eṣāṃ
VN_02015	-sāmārthya-pracchādāna-upāyaḥ, na tu satyair	asty upetaḥ, tattva-parikṣāyām phala-ādi-
PV_02086	ca ekasmin rāgo 'raktasya vā gatiḥ || na	asty eka-samudāyo 'smād anekatve 'pi pūrva-vat |
PV_03337	bāhya-artha-vyapekṣayā || tasmād dvi-rūpam	asty ekaṃ yad evam anubhūyate | smaryate ca
SV_17523	vacana-vṛttir na syāt. na hy ayam sambhavo	'sty ekaḥ śabdo niṣ-paryāyam nityaś ca syād
SV_08719	ity atra na eva kiñcid viruddham	asti. ekatve tu tasya tatra eva tathā kārakatvam
VN_03418	-ādi, pratijñayā hetu-virodha-udāharaṇam na	asty eko bhāva ity-ādikam iti. na, sarvatra hetv-
SV_06707	śrutim vastu-śaktyā eva dhvanayati iti. na	asty etat, kiṃ tarhi kenacit prayojanena kecic
SV_07826	na dṛṣyata iti pratisamādadhīta tasya apy	asty eva āśraya-indriya-samyoga upakāraka iti
SV_14710	brūmaḥ. sa ca svabhāvavatām parasparam	asty eva ity anyatvam eva. na ca taj-janma-
SV_01623	avaśyam parārthair bhavitavyam iti.	asty eva upalambho dadhy-ādinām kṣira-ādiṣv
V3_04108	kṣīraṃ vā tatra na asti iti nyāya eṣaḥ.	asty eva upalambho dadhy-ādinām kṣira-ādiṣv
V3_10101	parasparato bhedād a-vipakṣatvam pakṣe	'sty eva. kaḥ pakṣaḥ ko vā vipakṣaḥ. yatra kaścic
SV_03306	-abhāvāt tu sañketa-bhedo na syāt. tad apy	asty eva. tathā hi bheda-antara-pratikṣepa-a-
V2_05907	tadā api tathāvidha-indriya-grāhya-abhāvo	'sty eva. tasmā jñānam tad-yogyatā vā asya sattā,
SV_06213	tādrśo jñeya-ādi-śabdeṣv api yathā-darśanam	asty eva. tasmāt sarva eva śabda-prayogaḥ
V3_09304	'yam anitya-śabdaḥ, kṛtakatva-ādi-vat. nanv	asty eva tiro-dhānam. na vai paras tad anityatvam
SV_15028	etat asti. nanv evaṃ-vidho 'nyatra apy	asty eva dharmas teṣāṃ api sañketa-balād anyathā-
VN_02121	abhāvād a-pratipādakasya jayo 'pi na	asty eva. na hi tattva-cintāyām kaścic chala-
VN_01615	-lakṣaṇa-prāpta-svabhāvo 'nupalabdhaḥ, sa na	asty eva. na hi tasya tat-svabhāva-sthitāv
VN_01113	nāma bhāvasya janma-vināśayoḥ. śaktiḥ, sā	asty eva prāg api janmano nirodhād apy ūrdhvam.
SV_01206	iti cet. na ca na asti iti vacanāt tan na	asty eva yathā yadi | na asti sa khyāpyate nyāyas
V2_09411	bhavati. na ca na asti iti vacanāt tan na	asty eva yathā yadi | na asti sa khyāpyate nyāyas
SV_08901	sva-ātmanā bhedo vyāvṛtṭyā ca samānatā |	asty eva vastu na anveti pravṛtṭy-ādi-prasaṅgataḥ
HB_03710	-sambhava-a-sambhavāv utpaśyāmaḥ. tasmān na	asty eva viśeṣa iti sarvatra śaṅkayā bhavitavyam.
SV_12309	kriyate. nanu veda-a-vedayos tattva-lakṣaṇo	'sty eva viśeṣaḥ. satyam asti. na kevalam tayor
SV_14505	vā. yathā aśvo viśaṇena. na vai vināśo na	asty eva. sa tu na asti yo bhāvasya bhavati.
NB_03024	ity anupalabdhi-prayogaḥ. asaty anityatve na	asty eva sattvam utpattimattvam kṛtakatvam vā.
VN_00702	samudāya-śabdasya eka-vacana-virodho 'pi na	asty eva. sahitānām sā śaktir ekā na pratyekam
V3_09305	-tiro-hitayor dvayor apy a-vyaktis tulyā ity	asty eva sāmānyam. atha kā iyam a-vyaktiḥ. adṛśya
SV_02324	śālūka-ādiḥ. tatra api tathā-abhidhāne 'py	asty eva sva-bija-prabhavāt svabhāva-bhedāḥ, hetu
V2_08804	śālūka-ādiḥ, tatra api tathā-abhidhāne 'py	asty eva sva-bija-prabhavāt svabhāva-bhedo hetu-
PV_03397	citta-santāno dhiyam dhūmo 'gnitas tataḥ ||	asty eṣa viduṣāṃ vādo bāhyam tv āśritya varṇyate |
PV_03436	| tasmād a-doṣa iti cen na arthe 'py	asty eṣa sarvadā || kasmād vā anubhave na asti
VN_01608	-niyamaḥ. api ca, yadi mṛt-piṇḍe ghaṭo	'sti, katham tad-avasthāyām na paścād-vad
VN_01601	paryanuyogaḥ. na atiśayas tatra sarvathā na	asti, kathañcit sata eva bhāvād iti cet, yathā na

PV_03146 vivekena a-nirūpanāt | tadvatā yojanā na
SV_06115 api | vyavahāra-upanīteṣu vyavacchedyo
SV_16411 tad-adhiṣṭhānāc ca phala-dā mantrāḥ. tad
SV_09406 sattā-sādhana-pratiṣedhaḥ. kiṃ tu sa tathā
V3_07201 iha sattā-sādhane pratiṣedhaḥ, kiṃ tu tathā
SV_09404 sādhitō bhavati. bhāva-mātra-viśeṣaṇo
V3_07110 sādhitō bhavati. bhāva-mātra-viśeṣaṇo 'rtho
SV_17215 'pi kenacij jñātum a-śakyatvāt. na ca
PV_03422 pūrva-vat || samvedanasya tādātmye na vivādo
SV_15104 | nityebhyo 'vastu-sāmarthyān na hi janma
PV_02180 anya-anapekṣanāt | taikṣṇya-ādinām yathā na
V3_12802 anumāna-viśaye '-sambhavāt. na hi sambhavo
NB_03112 anumāna-viśaye '-sambhavāt. na hi sambhavo
SV_10421 -anapekṣanāt. na hy asyām kaścīd drṣṭānto
SV_06805 syād iti. na ca atra anugāmi kiñcid rūpam
PV_03335 | darśanam nīla-nirbhāsam na artho bāhyo
V3_06209 jñāna-bhāvāt, kiṃ tarhi yo 'yam upalambho na
VN_00214 -ayogaḥ, na tasya kvacit sāmarthyam,
PV_03177 rūpam iti ikṣeta tad dhiyam kim iti ikṣate |
NB_03021 dhūmas tatra agniḥ, yathā mahānasa-ādau.
HB_02502 -bhedaḥ. prabandha-vṛttau tu śarād bhāvaḥ.
PV_03215 upaplavaḥ || na grāhya-grāhaka-ākāra-bāhyam
V3_04707 hi na prameyatva-ādiṣv api viparyaya-prāptir
SV_07915 asti yena bhinnās tathā pratiyeran. karma
PV_04067 || sambandhas tena tatra eva bādhanād
SV_04820 tu kathayadbhir jātir uktā, vyavacchedo
PV_03184 nir-vikalpasya viśeṣa-adhigamaḥ katham ||
VN_05717 uttaram jñāti iti na eva apratibhāyā viśayo
PV_03167 anya-apoha ucyate | ākāraḥ sa ca na arthe
PV_03505 -āropanād vinā | sa eva ayam iti jñānam na
SV_06619 ||138|| yad rūpam śābaleyasya bāhuleyasya na
SV_13605 sarvadā sarvasya bhāvāt. na ca anyā gatir
SV_13113 teṣam pratipattau sahakāri pratiniyatam
SV_03415 yathā ca na artha-antara-bhūtā kriyā
PV_04099 sva-vacana-ātmakam | tayoh pramāṇam yasya
SV_17609 'pi vastv-antareṇa a-vṛttau syāt. tac ca na
SV_03406 kṛtā api vā | anyena vā yadi brūyād bhedo na
V1_03902 ||49|| bhāvā yena nirūpyante tad-rūpam na
PV_03359 || bhāvā yena nirūpyante tad-rūpam na
SV_02815 yatra tu pratipattur bhrānti-nimittam na
SV_09101 yeṣam tu nir-upākhyānām svabhāva eva na
PV_04227 asti sa niśidhyate | na tathā na yathā so
V2_05502 asti sa niśidhyate | na tathā na yathā so
SV_07614 kiñcid vyatiriktam a-vyatiriktam vā sāmānyam
V3_03203 virodhaḥ, na śāstreṇa. tayor yasya pramāṇam
PV_03399 | sarvam tad-artham arthāc cet tasya na
VN_05811 -apratibhābhyām anyan nigrāhasthānam nyāyām
V2_07107 tatra drṣyate ||42|| na yukti-bādha yatra
NB_03119 deśa-sannihita-svabhāvatā. na hi yo yatra na
PV_03192 vyapadeśo niyujyate | tac ca akṣa-vyapadeśe
NB_03120 -prāptam san na upalabhyate na tat tatra
SV_13604 vṛttiḥ kāla-paurvāparyam. yadā eko na
SV_05206 na tu kevalāḥ. yadā punar āsām ekam sahakāry
SV_07211 kenacit kriyate. tasmān na sāmānyasya ādhāro
SV_04816 ca a-bhinnas tad-anyeṣv iti jāti-dharmo 'py
SV_15125 -bheda-anubandhinām arthānām anyathātvam
SV_15101 na nityaḥ kaścīd atindriyaḥ syāt, na ca etad
SV_09619 artheṣu sarvasya sarvadā syāt. na ca
V3_08001 na hetu-lakṣaṇa-bhāk, na ca anyā gatir
V1_01003 na hetu-lakṣaṇa-bhāk, na ca anyā gatir
SV_08009 a-tad-vedini. yatra api viveka-pratipattir
SV_06817 | (158b) na hy anityam karma sarvadā
PV_03327 anyat kiñcid yathā-varṇita-lakṣaṇam dravyam
VN_02502 tasya tad-ātmātā || na anyo 'nubhāvya tena
idam yathoktam nigrāhasthāna-lakṣaṇam na
asti kalpanā apy atra na asty atah || yady apy
'sti kaścana ||123|| śabdām hi prayuñjānaḥ sarvo
asti kaścīd atīśayavān iti tat-pratikṣepa-
asti kaścīd iti kaścana asya bhedaṃ a-parāmṛśan
asti kaścīd iti kaścana asya bhedaṃ a-parāmṛśan
'sti kaścīd dharmī iti prasādhayato 'nirdiṣṭa-
'sti kaścīd dharmī iti prasādhayato 'nirdiṣṭa-
asti kaścīd viśeṣaḥ. sarva-śabdā hi sarva-artha-
'sti kasyacit | tasya artha-rūpatā asiddhā sā api
asti kasyacit ||285|| yady a-kṛtakāḥ śabdo na
asti kāraṇam kaṇṭaka-ādiṣu || tathā a-kāraṇam
'sti kārya-svabhāvayor ukta-lakṣaṇayor
'sti kārya-svabhāvayor ukta-lakṣaṇayor
'sti. kiṃ na nir-upākhyam vyoma-kusuma-ādi
asti. kevalam tad-arthatayā te bhāvā a-tad-
'sti kevalaḥ || kasyacit kiñcid eva antar-
asti ghaṭa iti, tata eva abhāva-upalambhāt, tac ca
asti ca a-kṣaṇike sa iti pravartamānam a-
asti ca anubhavas tasyāḥ so '-vikalpaḥ katham
asti ca iha dhūma iti. iha api siddha eva kārya-
asti ca gomaya-itara-janmanoḥ svabhāva-bhedo rūpa
asti ca lakṣaṇam | ato lakṣaṇa-śūnyatvān niḥ-
asti, cākṣuṣatve vā ko viparyayaḥ. ubhaya-siddhyā
asti cet. vyaktibhya eva tarhi sa pratyayo 'stu.
asti ced asat | hetoḥ sarvasya cintyatvāt sva-
'sti ced asya nanv etāvat prayojanam | śabdānām
asti cen nir-vikalpam ca kiñcit tat-tulya-hetukam
'sti. jñāte 'pi viśaye punar uttara-ajñānam
'sti tam vadann artha-bhāk katham || śabdasya
asti tac ca akṣa-je kutaḥ || na ca artha-jñāna-
asti tat | a-tat-kārya-parāvṛttir dvayor api ca
asti. tat katham varṇa-paurvāparyam vākyaṃ yad
asti. tat kadācit kasyacid bhavati iti tat-kṛtam
asti tat-samavāyo vā tat pratyāyaviśyāmaḥ. tena
asti tat syād anyasya bādhakam || pratijñām
asti. tataḥ pratipattu-kāmasya asiddhir ity uktam.
asti tato 'paraḥ ||63|| etāvantam eva ca bhedaṃ
asti tattvataḥ | yasmād ekam anekam ca rūpam
asti tattvataḥ | yasmād ekam anekam vā rūpam
asti tatra eva asya tad-darśana-a-viśeṣe 'pi
asti tatra katham svabhāva-bheda-viśayāḥ śabdāḥ.
'sti tathā api na niśidhyate || tasmād āśritya
'sti tathā api na niśidhyate ||19|| tasmād
asti. tathābhāva-kalpanayā tu tad-anya-bhedaḥ
asti, tad aparasya bādhakam bhavati. anyathā
asti tad-ābhatā || artha-āśrayeṇa udbhavatas tad-
asti tad-ubhaya-vacanena eva sarvam uktam iti. tad
asti tad-grāhyam laukikam yadi | grhyate vāta-
asti tad-deśam ātmanā vyāpnoti iti svabhāva-hetu-
'sti tad-dharmaś ca niyojyātām || tato liṅga-
asti. tad yathā – kvacid a-vidyamāno ghaṭaḥ. na
asti tadā anyasya bhāvāt. tad api nityeṣu na
asti, tadā tat-sahitā grhyanta iti. tad ekam
'sti. tan na ādheyatā asya vṛttiḥ. atha punaḥ
asti. tan niyata-abhyupagamam niyata-codanam jāty
asti. tayor jāti-bheda iti cet. sa khalv ākṛti-
asti. tasmād artha-sāmarthyā-anapekṣāḥ samāropita
asti tasmān na śabdāḥ sthita-svabhāvā iti. api ca,
asti. tasmān na sattā sādhyate. sādhanatve punar
asti. tasmān na sattā sādhyate. sādhanatve punar
asti, tasya api grahaṇam. saṅketa-smaraṇa-upāyam
asti. tasya ca pratyayasya karma-nimittatve
asti tasya tādrśasya anupalambhāt. eka-vacanam
asti tasya na anubhavo 'paraḥ | tasya api tulya-
asti tasya nigrāhasthānatvam ayuktam iti na uktam

SV_17218	sañketas tat-prakāśanaḥ | apauruṣeṣyā sā na	asti tasya sā eka-arthatā kutaḥ ||327|| vivakṣayā
V2_07204	sañketas tat-prakāśanaḥ | apauruṣeṣyā sā na	asti tasya sā eka-arthatā kutaḥ ||48|| svabhāva-
V1_03508	ata eva na anyo 'nubhāvyo buddhyā	asti tasyā na anubhavo 'paraḥ | grāhya-grāhaka-
PV_03428	na tad ity api | prāptam kā samvid anyā	asti tādrūpyād iti cen matam || prāptam
HB_01213	-bhedaḥ, bhede vā pūrva-vat prasāṅgād iti.	asti tāvat kiñcid eka-svabhāvatve 'py aneka-
V2_06614	tathā hi na anya-guṇa-doṣa-niścaye liṅgam	asti. te hi ceto-dharmatvena atīndriyatvāt sva-
SV_07423	-hetutvaṃ gotva-ādiṣu pradīpa-āder apy	asti. tejaḥ-saṃskāra-apekṣiṇaḥ cakṣuṣo 'rtha-
V1_00508	-niścaya iti cet, vyāhatam etat – tac ca na	asti tena ca pratipattir iti. nivṛtter vā asya
V2_09304	asati pratibandhe 'nvaya-vyatireka-niścayo	'sti. tena tam eva darśayan niścayam āha –
SV_01028	asati pratibandhe 'nvaya-vyatireka-niścayo	'sti. tena tam eva darśayan niścayam āha. tatra
PV_03143	bhaven na saḥ || mano '-vyutpanna-sañketam	asti tena sa cen mataḥ | evam indriya-je 'pi syāc
PV_03516	sannidhau || na ca a-sannihita-arthā	asti daśā kācid ato dhiyaḥ | utsanna-mūlā smṛtir
V2_06511	na asti virakṣam ceto devatā-viśeṣo vā, na	asti dāna-hiṃsā-ādi-virati-cetanānām abhyudaya-
SV_10305	na asti virakṣam ceto devatā-viśeṣo vā, na	asti dāna-hiṃsā-virati-cetanānām abhyudaya-hetutā
PV_04152	| dravya-lakṣaṇa-yukto 'nyaḥ saṃyoge 'rtho	'sti dṛṣṭi-bhāk || adṛśyasya a-viśiṣṭasya
NB_03025	asaty agnau na bhavaty eva dhūmaḥ, atra ca	asti dhūma iti kārya-hetoḥ prayogaḥ. sādharmyeṇa
SV_01908	kāryasya api tad-bhāva eva bhāvaḥ. tac ca	asti dhūme. tasmāt kāryam dhūma ity anvayena
V1_00404	a-pratyakṣam pramāṇam anumānād vyatiriktam	asti. na a-pratyakṣam pramāṇam asti ity aparāḥ.
PV_04225	|| vidhānam pratiśedham ca muktā śabda	'sti na aparāḥ | vyavahāraḥ sa ca asatsu na iti
V2_05410	||16|| vidhānam pratiśedham ca muktā śabda	'sti na aparāḥ | vyavahāraḥ sa ca asatsu na iti
SV_03715	-āśrayā ṣaṣṭhi na syāt. na hi tatra sāmānyam	asti na api vibhutva-ādayo guṇās tathā ucyante,
PV_03312	matam || sarva-sāmānya-hetutvād akṣānām	asti na idrṣam | tad-bhede 'pi hy a-tad-rūpasya
SV_09118	idānīm na evam ity uktau na anena sambandho	'sti, na etad dharmā vā iti pratītiḥ. tathā ca
SV_05614	bhidyata eva iti na ekaṃ bhedaṇām kāryam	asti. na eṣa doṣaḥ, yasmād eka-pratyavamarśasya
SV_12309	tattva-lakṣaṇo 'sty eva viśeṣaḥ. satyam	asti. na kevalam tayor eva. kim tarhi dīṇḍika-
VN_01403	hi kārya-kāraṇa-bhāvād anyo vastu-sambandho	'sti. na ca anayoḥ kārya-kāraṇa-bhāvaḥ, svayam a-
SV_10209	-sāmarthya-upadhānāj jñāna-utpādana-śaktir	asti. na ca avāśyam eṣām kārya-upalambho yena
V1_04003	anayor eka-ākāra-anupalambhe 'nya-upalambho	'sti. na ca etat svabhāva-viveke yuktam,
SV_08612	yad ekasya janakaṃ rūpam anyasya tan na	asti. na ca tāvatā a-janakāḥ. apy a-bhedo 'pi
V2_06414	pramāṇayan pratikṣipati. sā viprakṛṣṭeṣv apy	asti, na ca te na santy eva. tatra api sati
VN_01612	na hi rūpa-antarasya sattve rūpa-antaram	asti. na ca rūpa-pratibhāsa-bhede vastv-a-bhedo
PV_03526	grāhya-lakṣaṇam | a-grāhyam na hi tejo	'sti na ca saukṣmya-ādy-an-aṃśake || grāhyatā-
PV_04008	apy a-gocarāḥ | sādhyā-sādhana-cintā	asti na teṣv artheṣu kācana || pūṃsām abhiprāya-
V3_04705	a-prāpteḥ. nanu viparyaya-prāptir api na eva	asti. na vai viparyaya-prāptyā eva dūṣaṇam, kim
NB_03133	udāharaṇam, yatra a-vīta-rāgatvaṃ na	asti na sa vaktā, yathā upala-khaṇḍa iti. yady
HB_03304	ca tasya liṅgam bhavati yasya yena anvayo	'sti. na hy evam śakyam darśayitum yatra anya-
VN_01611	tad-rūpasya ca prāg asattvāt, katham ghaṭo	'sti. na hi rūpa-antarasya sattve rūpa-antaram
SV_16414	yat tu varṇyate | pramāṇa-abham yathārthā	asti na hi śeṣavato gatiḥ ||311|| yat tu buddhi-
SV_15027	anyathātvam, na punar nityeṣu śabdeṣv etad	asti. nanv evam-vidho 'nyatra apy asty eva
SV_03218	-bhedas tu sañketa-bhedāt. na vācyā-bhedo	'sti. nanu ca vācyā-viśeṣa-abhāvāt sañketa-bhedo
V3_03703	-pratidvandvinaḥ prāmānyād a-doṣa iti cet,	asti nāma idrṣasya viniścaye sambhavo na asya
V3_01609	virodhād iti sāmānyena api na sambhavati.	asti nāma idrṣasya sambhavaḥ – devadatta-
SV_11513	api ca, sambandhinām anityatvān na sambandhe	'sti nityatā | (231ab) para-āśrayo hi sambandho
PV_02182	vidyate | sparśasya rūpa-hetutvād darśane	'sti nimittatā || nityānām pratiśedhena na īśvara
SV_08213	na ca tatra tan-nibandhanaḥ kaścit svabhāvo	'sti paraspara-virodhinor yugapad ekatra samāveśa
SV_06614	anyo 'pi iti bhedasya a-sāmānya-doṣo 'pi na	asti. pariśiṣṭa-abhāvas tu prāg eva uktaḥ. api ca,
SV_16217	'pi kārya-kṛt kaiścid eva vijñāta ity	asti parokṣa-artha-darśī puruṣaḥ. na hy ayam
VN_01201	arthakriyā-upayogo 'n-upayogaś ca ity-ādi.	asti paryāyo 'vasthā śaktir iti tena a-virodha
SV_07709	yogo yuktaḥ. prak sa na ca tatra āśid	asti paścāt (152'ab') na ca tatra utpanno na
PV_02036	-śaktimat | kim āsīt tasya yan na	asti paścād yena na sandhimat || na sa kaścit
SV_07914	an-anvayīṣv api śabda-pratyaya-anuvṛttir	asti. pācakaḥ pāṭhaka iti. na hi teṣv anyad ekam
SV_16819	-grāhikayā api tāvad a-budham bodhayed ity	asti pauruṣeyānām śabdānām artha-gatāv upāyaḥ.
V1_04005	-jñāna-utpādana-yogyatā-pratīlambha-lakṣaṇo	'sti pratibandha indriya-yogyatā-utpatti-lakṣaṇo
V3_05509	tat-prabhedanam ||37|| saṃyogya-ādiṣu yeṣv	asti pratibandho na tādrṣaḥ | na te hetava ity
PV_04203	artham tat-prabhedanam || saṃyogy-ādiṣu yeṣv	asti pratibandho na tādrṣam | na te hetava ity
SV_03202	viśeṣe 'mśa-vivarjite | yad viśeṣa-avasāye	'sti pratyayaḥ sa pratiyate ||58|| yady apy aṃśa-
V3_07809	na ca anumāna-viśaye pratyakṣa-ādi-bādhā	asti, pramāṇasya pramāṇa-antareṇa bādhāyām tasya a
V1_00201	nanv anyad api śabda-upamāna-ādikaṃ pramāṇam	asti. pramāṇasya sato 'tra eva antar-bhāvāt
PV_02008	yuktā pramāṇatā || nityam pramāṇam na eva	asti prāmānyād vastu-sad-gateḥ | jñeya-anityatayā
PV_02039	'pi na indriyānām mano mateḥ | upaghāto	'sti bhaṅge 'syās teṣām bhaṅgaś ca dṛśyate ||
V3_12107	iṣṭā. bhāva-pratiśedho hi bhāvo 'saty apy	asti, bhāva-pratiśedhas tu na sambhavati ity a-
SP_00002	| tasmāt prakṛti-bhinnānām sambandho na	asti bhāvataḥ || para-apekṣā hi sambandhaḥ so
SP_00001	| tasmāt sarvasya bhāvasya sambandho na	asti bhāvataḥ || rūpa-śleṣo hi sambandho dvitve
PV_03388	indāv iva a-dvaye | saṃvitti-niyamo na	asti bhinnayor nīla-pīṭayoḥ || na artho '-
VN_03307	bādhānam, iha pratijñayā hetor ity	asti bheda iti cet, artha-virodhe hi hetu-

SV_09024	etat, na bhāvānām kaścit svabhāva-anvayo	'sti, bheda-lakṣaṇam eva tu sāmānyam. atha ca
SV_14911	-niyamaḥ phale | na anitye rūpa-bhedo	'sti bheda-kānām abhāvataḥ ||282|| na vai pratigho
PV_03154	-gocaraḥ || anumānam ca jāty-ādau vastuno na	asti bhedini | sarvatra vyapadeśo hi daṇḍy-āder
SV_05006	api. na hi tatra anyad eva kiñcit sāmānyam	asti yat tathā pratiyeta. sattve vā sad-artha-
SV_14923	anityaḥ sādhyante. na hy ayaṃ sambhavo	'sti yat te jñāna-janana-svabhāvāḥ punar a-naṣṭā
HB_01410	kṣaṇikā yeṣāṃ prāk paścāt prthag-bhāvo na	asti, yato 'nantaram kārya-utpattiḥ, tatra eka-
V3_10209	sambandha-upadarśana-kāle pakṣa-ādi-vikalpo	'sti, yato 'yaṃ doṣaḥ syāt. sa hi kevala eva
SV_06110	-ādi-padeṣu katham, na hy a-jñeyam kiñcid	asti yato bhedaḥ syāt, tato bhedena viṣayi-karaṇa
NB_03098	na hi sa-ātmaka-nir-ātmakābhyām anyo rāsir	asti yatra ayaṃ prāṇa-ādir vartate. ātmano vṛtti-
V3_11509	na hi sa-ātmaka-an-ātmakābhyām anyo rāsir	asti, yatra prāṇa-ādir varteta, ātma-vṛtti-
SV_17310	svabhāvaṃ vyanakti na anyam iti na niyamo	'sti. yatra svātantryam icchāyā niyamo nāma tatra
V3_08109	a-prādhānye 'py anvayasya vyatireka-vyāptāv	asti, yathā – anityaḥ prayatnānantariyakatvād
V3_11301	nanu ṛtīyo 'pi iṣṭa-vighāta-kṛd viruddho	'sti, yathā – parārthās cakṣur-ādayaḥ
SV_03917	na punar vastu-bhūtaṃ kiñcit sāmānyam nāma	asti, yathā iyaṃ buddhiḥ pratibhāti, yasmād
SV_08226	||162|| ity antara-ślokaḥ. na nivṛttiṃ vihāya	asti yadi bhāva-anvayo 'paraḥ | ekasya kāryam
SV_09907	sa-apekṣāḥ. yāvatā sa eva eṣāṃ svabhāvo na	asti yas tad-utpādanaḥ śāli-bijasya iti tat-
V2_07805	sa-apekṣāḥ. yāvatā sa eva eṣāṃ svabhāvo na	asti yas tad-utpādanaḥ śāli-bijasya iti tat-
SV_08413	bheda-a-viśeṣāt sarvo janakaḥ syāt. na etad	asti. yasmāt tena ātmanā hi bhede 'pi hetuḥ
V1_01110	sannihita-artha-niścaya-lakṣaṇatvāt. na etad	asti, yasmād a-vidyamāna-a-bhede 'pi tad-akṣa-a-
SV_04531	tan na vyavahāra-kāla-abhāva-doṣaḥ. na etad	asti. yasmād api pravarteta pumān vijñāya
SV_06103	pratibhāti. na punar ekaṃ vastu tatra dṛṣyam	asti. yasya darśana-a-darśanābhyām bhinna-darśane
SV_10110	na vastu-vaśāt. tāvad dhi sa bhāvo 'sya na	asti yāvad atra a-pratipattiḥ. satā api te na tad
SV_08314	apy asti iti na eka-sthitāv api tasya apāyo	'sti. ye viśeṣās teṣāṃ saha-sthiti-niyama-abhāvāt
SV_09008	param ||183|| atha anayoḥ kaścid atiśayo	'sti yena ayaṃ tathā coditaḥ kṣīra-vikāra eva
SV_07915	pāṭhaka iti. na hi teṣv anyad ekaṃ a-bhinnaṃ	asti yena bhinnās tathā pratiyeran. karma asti
SV_08302	hi tasya svabhāvo janakaḥ. na hi so 'nyasya	asti. yo 'sti sa na janako vyatirekasya niḥ-
SV_11016	atha kiṃ na eva sa tādrśaḥ puruṣo	'sti yo nir-doṣaḥ. sarveṣāṃ sa-vipakṣatvān
SV_14505	na vai vināśo na asty eva. sa tu na	asti yo bhāvasya bhavati. bhāva eva tu kṣaṇa-
V2_07807	api keṣāñcit satām vā sa eva svabhāvo na	asti yo vinaśvaraḥ. tat-svabhāva-apekṣatvān na
SV_09909	api keṣāñcit satām vā sa eva svabhāvo na	asti yo vinaśvaraḥ. tasmāt tat-svabhāva-
PV_03036	sadā | siṃhe māṇavake ca iti ghoṣaṇā apy	asti laukiki || yatra rūḍhyā asad-artho 'pi
SV_04903	tat-pratibandhe sati bhavati, anyathā na eva	asti, vastu-utpatter a-bhrāntir iti cet, na, a-
SV_04425	vastu-lābhasya ca āśrayaḥ ||80|| yatra	asti vastu-sambandho yathokta-anumitau yathā | na
V1_00305	svayaṃ kathañcid anusmarato na bhavati.	asti vā anayor avasthayor viśeṣaḥ. tad ime kvacit
SV_06206	-upanītaś ca na eva kaścij jñeya-ādi-śabda	'sti, vākya-gatasya padasya artha-cintanāt. kva
VN_01005	na hy anupalambhād anyo vyavaccheda-hetur	asti, vidhi-pratiśedhābhyām vyavacchede sarvadā
V3_04102	tādavasthyaṃ ca tattvam. tad avarugṇe	'sti, vināśāt tiro-dhānād vā iti na atra nir-
SV_10304	'rthaḥ svabhāva-viśeṣo vā, yathā na	asti viraktaṃ cetō devatā-viśeṣo vā, na asti dāna
V2_06511	'rthaḥ svabhāva-viśeṣo vā, yathā – na	asti viraktaṃ cetō devatā-viśeṣo vā, na asti dāna
PV_04065	bādhanam | viruddha-aikāntike na atra tadvad	asti virodhitā || a-bādhyā-bādhakatve 'pi tayoḥ
PV_03389	vedanam | dṛṣṭaṃ saṃvedyamānam tat tayor na	asti vivekitā || tasmād arthasya dur-vāraṃ jñāna-
V3_03611	syāt. na ca pramāṇa-lakṣaṇa-vyatirikto 'nyo	'sti viśeṣaḥ pratyakṣasya, ya ekānta-sādhanatvaṃ
SV_15512	'nyas tu pauraṣeya iti dur-avasānam.	asti viśeṣaḥ pramāṇa-saṃvāda iti cet. etad
SV_08313	a-bhinna-svabhāvasya artha-antare viśeṣo	'sti. viśeṣo 'bheda-hāneḥ. sa ca tatra apy asti
HB_02809	abhāvayoḥ sambandho yena asya sādhanam syāt.	asti viṣaya-viṣayi-bhāvāḥ śabda-artha-vat
VN_05711	uttara-ajñānāt tan na pratipadyeta ity	asti viṣayo 'pratibhāyā iti cet, evaṃ tarhy
V3_12702	asti ity abhidhātari kaḥ prastāvāḥ śaśo 'py	asti viṣāṇaṃ ca ity uttarasya. na hy ayaṃ viṣāṇa-
V3_12708	'yaṃ sambandha-abhāvo vācyā ity upālambhaḥ.	asti viṣāṇināṃ viṣāṇa-svabhāva-bhedaḥ, na tadvat
SV_09517	vaiphalyāt. api ca, na asiddhe bhāva-dharmo	'sti vyabhicāry-ubhaya-āśrayaḥ | dharmo viruddho
V3_07507	vaiphalyāt. api ca, na asiddhe bhāva-dharmo	'sti vyabhicāry ubhaya-āśrayaḥ | dharmo viruddho
SV_03426	pratibhāsanāt. na vai kiñcit sāmānyam nāma	asti. śabda-āśrayā buddhir anādi-vāsanā-
PV_03498	jalpa-saṃsargiṇaḥ kutaḥ | na akṣa-grāhye	'sti śabdānāṃ yojanā iti vivecitam || vicchinnaṃ
SV_01207	iti vacanāt tan na asty eva yathā yadi | na	asti sa khyāpyate nyāyas tadā na asti iti gamyate
V2_09412	iti vacanāt tan na asty eva yathā yadi | na	asti sa khyāpyate nyāyas tadā na asti iti gamyate
V3_05707	kvacid aparaṃ kiñcin nibandhanam	asti. sa ca anena a-sakṛd ācarita-pūrva iti na
SV_17309	kartuṃ śakyate na anyatra iti na uparodho	'sti. sa ca puruṣaiḥ sva-icchayā kriyamāṇas tam
V3_12811	deśa-sannihita-svabhāvātā. na hi yo yatra na	asti, sa tad-deśam ātmanā vyāpnoti. nanu na ākāśa
V3_02804	praty anvayinaḥ, avyabhicārī vā hetur	asti. sa-dvītiya-prayogāś ca pratyuktāḥ. śāstra-
SV_08302	svabhāvo janakaḥ. na hi so 'nyasya asti. yo	'sti sa na janako vyatirekasya niḥ-svabhāvātāt.
PV_04227	gataḥ || deśa-kāla-niśedhaś ced yathā	asti sa niśidhyate | na tathā na yathā so 'sti
V2_05501	gataḥ ||18|| deśa-kāla-niśedhaś ced yathā	asti sa niśidhyate | na tathā na yathā so 'sti
VN_01602	kathañcit sata eva bhāvād iti cet, yathā na	asti, sa prakāras tatra asan katham jāyeta. na ca
SV_02204	upalabhyate. tat tasya kāryam. tac ca dhūme	'sti. sa bhavaṃ tad-abhāve tu hetumattam
V2_08507	tat tasya kāryam. tac ca dhūme 'py	asti. sa sakṛd api tathā-darśanāt tat-kāryaḥ
PV_02206	| viṣaya-grahaṇam dharmo vijñānasya yathā	asti saḥ || gr̥hyate so 'sya janako vidyamāna-

SV_04523	vyavahārāya sa smṛtaḥ | tadā svalakṣaṇam na	asti saṅketas tena tatra na ||92 || na hi śabdā a
PV_02109	ādyasya sambhavaḥ || tad dhetus tādrśo na	asti sati vā anekatā dhruvam | prāṇānām bhinna-
PV_03437	asty eṣa sarvadā || kasmād vā anubhave na	asti sati sattā-nibandhane | api ca idaṃ yad
SV_17506	evam a-pramāṇam atha iha kim | na hy ekaṃ na	asti satya-arthaṃ puruṣe bahu-bhāṣiṇi ||335||
PV_02171	sadrśa-ātmanaḥ || na hi go-pratyayasya	asti samāna-ātma-bhuvāḥ kvacit | tāratamyam
SV_05515	||107|| na eva tāsv a-bhinnaḥ pratibhāso	'sti samānā iti grahāt. na hy ekasmin pratibhāse
V3_09413	na sidhyati iti vakṣyāmaḥ. sarvathā na	asti samāno dharmo dhvasta-itarayor a-bheda-
HB_02914	tasmād anya-bhāvo na sādhanam abhāvasya.	asti sambandho virodhaḥ, tato 'nya-bhāvād abhāva-
PV_03127	-jā matiḥ | na viśeṣeṣu śabdānām pravṛttāv	asti sambhavaḥ || an-anvayād viśeṣānām saṅketasya
SV_16521	yadi | na hy atyanta-parokṣeṣu pramāṇasya	asti sambhavaḥ ||314|| syād etat – na vayam
V3_12806	-svabhāva-upasamhāra-sambhavāt. na hy	asti sambhavo yathā-avasthita-vastu-sthitiṣv ātma-
SV_10317	kāraka-anupalambhas tu pramāṇam eva. na hy	asti sambhavo yad asati kāraṇe kāryam syāt. nanu
SV_10118	sā. asattāyām api iyaṃ pramāṇam eva. na hy	asti sambhavo yad upalabdhi-yogyaḥ sakaleṣv
SV_09915	jātā na ca atra kaścīn niyāmakaḥ svabhāvasya	asti sarva-janminām vināśa-siddheḥ. janmi-
V2_07812	na ca atra kaścīn niyāmakaḥ svabhāvasya	asti, sarva-janminām vināśa-siddheḥ. janmi-
PV_03005	matā sā cet samvṛtyā astu yathā tathā || sā	asti sarvatra ced buddher na anvaya-vyatirekayoḥ |
SV_14606	samśprīyeta. tat-paryudāse. tac ca na	asti, sarvatra nivṛttir bhavati ity ukte kasyacid
SV_14926	jñānam nivarteta. na ca evaṃ-bhūtam kiñcid	asti. sarvasya kenacit kadācī jñānāt. jñāna-
SV_08726	||175|| atha api syān na eva kaścīd a-kārako	'sti. sarveṣāṃ sarvatra paryāyeṇa upayogāt.
VN_01007	eva tad-abhyupagame sa yatra eva	asti sarvo 'sad-vyavahāra-viṣaya iti vaktavyam,
SV_13619	lokaḥ kāryatām prajñāpayati. sā varṇeṣv apy	asti. sā eva ca anyatra api tad-āśrayaḥ, na
SV_03710	tathābhūtānām kvacid arthe 'bhinnā śaktir	asti sā nimittam iti cet. na, śakter vastu-rūpa-a-
SV_16011	bhedavati yato 'yaṃ pratīti-bhedaḥ. satyam	asti sā puruṣa-āśrayā ||301|| tathā hi yo yad-
V1_01112	'pi tad-akṣa-a-gocaravataḥ | sprāto 'py	asti sā buddhiḥ (10abc) ko hi indriya-a-viṣayasya
SV_16009	ca kāraṇa-a-bhede kārya-bhedo yuktaḥ. tasmād	asti sā bhedavati yato 'yaṃ pratīti-bhedaḥ.
V1_00310	na anumānam, an-anvayāt. na hy atra dr̥ṣṭānto	'sti, sādhana-antara-abhāvāt tat-sādhanatve ca
V3_10302	-dharmah syāt, na punaḥ kutaścīd asata ity	asti sādhyā-sādhanayor viśeṣaḥ. atra api viśeṣaṇa
SV_04519	tathā tat-pratipādikā | na śrutiḥ kalpanā vā	asti sāmānyena eva vṛttitāḥ ||91|| iti saṅgraha-
PV_03233	citra-ābhāḥ kādācitkasya gocarāḥ || yady apy	asti sitatva-ādir yādr̥g indriya-gocarāḥ | na so
V1_02404	sukha-ādaya iti cet, na, tvat-pakṣe 'py	asti sukha-ādi-samvedanam iti darśana-arthatvād
V2_05412	atra mūkatā ||17|| satām ca na niṣedho	'sti so 'satsu ca na vartate | jagaty anena
PV_04226	prāptā atra mūkatā || satām ca na niṣedho	'sti so 'satsu ca na vidyate | jagaty anena
PV_02250	-vedo dveṣa idr̥śaḥ || na vairāgyam tadā apy	asti sneho 'vasthā-antara-eṣaṇāt | dveṣasya
PV_04015	-hetv-abhidhānayoḥ | na arthe tena tayor na	asti svataḥ sādhana-samsthitiḥ || tat pakṣa-
V3_00901	-hetv-abhidhānayoḥ | na arthe tena tayor na	asti svataḥ sādhana-samsthitiḥ ||4|| artha eva hy
SV_08306	sa tena svabhāvena tato 'bhinnāḥ syād ity	asti svabhāva-anvayaḥ. yady eka-ātmatayā anekaḥ
VN_05213	-mūḍhatvaṃ gamyata iti kiṃ punar-uccāritena.	asti hi kaścīd uttare samarthaḥ na pratyuccāraṇe,
PV_04265	a-pāvakaḥ || tathā anyā na upalabhyeṣu na	astitā anupalambhanāt | taj-jñāna-śabdāḥ
PV_04220	samaḥ || a-sādhyād eva viccheda iti sādhye	'stītā ucyate | arthāpattyā ata eva uktam ekena
V3_12010	a-sapakṣa eva na asti iti ca asya sapakṣe	'stītā ucyate, pratiṣedha-dvayena prakṛta-gamanāt.
PV_04263	paryudāso vidhānataḥ || tatra upalabhyeṣv	astitvam upalabdher na ca aparam | ity a-jñā-
PV_03087	dharmasya svabhāva-uktyā parasya tat | na	astitvam kena gamyeta virodhac ced asāv api ||
V3_12409	hy asya avadhāraṇasya phalaṃ yadi na vipakṣe	'stitvam vyavacchidyeta. vyavacchede vā katham a-
SV_12716	api prathama-pakṣe pratyuktam. api ca,	astv artha-antaram vākyaṃ. tad aneka-avayava-
VN_02513	sāmānyam aindriyakam nityam śabda 'py evam	astv ity eṣā pratijñā-hāniḥ prak-pratijñātasya
VN_02602	nityam aindriyakam ity ukte śabda 'py evam	astv iti. kaḥ sva-stha-ātmā svayam aindriykatvād
VN_03601	hetvābhāsān ativartate. ubhayathā api doṣo	'stv iti cet, na, na hetu-doṣasya prak-prasaṅgena
VN_05416	parājaya-adhikaraṇam vācyam. tathā	astv iti cet, syād etat, uktam etad artha-antaram
VN_00918	api tathāvidhe '-viśiṣṭa iti so 'pi tathā	astv iti vyāptiḥ: sarva evaṃ-vidho 'nupalabdho
PV_02050	saptamī tasmād utpādād iti ca ucyate ||	astu upakārako vā api kadācīd citta-santateḥ |
SV_17012	tasmāc chabda-antareṣu tādr̥kṣu tādr̥śy eva	astu kalpanā ||320|| yādr̥śy agni-hotram juhuyāt
V2_07013	-vācakaḥ | śabda-antareṣu tādr̥kṣu tādr̥śy eva	astu kalpanā ||38|| a-prasiddha-artha-yogasya tat
SV_14305	abhūto nāma. tasmān na anyo 'nyasya vināśo	'stu kṣāṭhaṃ kasmān na dr̥śyate ||270|| ko 'yam
SV_07916	asti cet. vyaktibhya eva tarhi sa pratyayo	'stu. kim idāniṃ karmaṇā anyena vā. bhinnam a-
PV_02118	pūrva-vad bhavet | cittāc cet tata eva	astu janma deha-antarasya ca || tasmān na hetu-
SV_04718	śabdaḥ prayujyate. tadvad-doṣasya sāmāyāc ced	astu jātir alaṃ parā ||95|| syād etat – anya-
SV_09422	eva. tat kim idāniṃ jñeyam asti iti siddhir	astu. tathā api kiṃ siddham syāt. anyatra tu tad
V3_07303	eva. tat kim idāniṃ jñeyam asti iti siddhir	astu. tathā api kiṃ siddham syāt. nanu bauddho
SV_04324	-pratibhāsa-ṣaṣyatve ca sarvaṃ tathā eva	astu, tathā-bhinna-upādhimata ekasya grahaṇe '-
SV_09609	iti cet. tat kim idāniṃ vidhi-ṣaṣyato	'stu. tad api na iti cet. katham idāniṃ na
V3_07607	iti cet, tat kim idāniṃ vidhi-ṣaṣyato	'stu. tad api na iti cet, katham idāniṃ na
SV_03625	-bhedaḍ anyatra eka-vacanam iti cet. iha apy	astu. tad ayaṃ nir-vastuko niyamaḥ kriyamāṇaḥ
V1_00308	iti sa eva ca tathā-pratipādyamāna āśrayo	'stu. tad-bhāva-bhāva-anupalabdhi tarhi prabhava-
SV_16209	iti sarveṣāṃ keṣāñcid vā a-kriyā-abhiniveśo	'stu. tasmāt sarvā eva iyaṃ varṇa-ānupūrvī
V3_02309	-arthasya śāstrasya upagamād anyatra apy	astu. tasmān na idaṃ pratijñā-doṣa-lakṣaṇam

PV_02041	|| yādṛśy ākṣepikā sā āsīt paścād apy	astu tādrśī | taj-jñānair upakāryatvād uktam kāya
V3_08203	gamyāḥ, sa eva eṣām a-saṃsargo gamyo	'stu, tāvatā kārya-parisamāpteḥ. kim antar-gaḍunā
V3_11608	a-pratipattiḥ. evaṃ tarhi cākṣuṣatvād apy	astu. na, a-sambandhād ity uktam. tasmāt saṃśaya-
SV_14008	tathā bhedasya api iti cet. tena eva saṃśayo	'stu. na ca saṃśayitāt siddhiḥ. viveka-a-darśanād
V1_02312	katham iti cet, ayam aparo 'sya doṣo	'stu. na tv a-sa-rūpaṃ vedakaṃ nāma. na hi vitti-
SV_07125	upādāna-samāna-deśa-utpādanam ucyate.	astu nāma a-jananam pātinam tat-pratibandhaḥ. tat
SV_07201	ayuktā eva bheda-a-bheda-vivecane ||145||	astu nāma āśraya-hetukā sthitiḥ sāmānyasya. sā
PV_04242	api tena asya sandigdham vinivartanam |	astu nāma tathā apy ātmā na a-nairātmyāt
PV_03229	-ādi-bheda-grahaṇān nānātva-pratipad yadi |	astu nāma tathā apy eṣām bhavet sambandhi-
SV_04801	vyāvṛttir jātir vyāvṛttimān jātimān iti.	astu nāma tadvad-doṣaḥ. jātir anyā mā bhūt. jātim
V3_12303	virodhaḥ syāt. sa ca na sidhyati ity uktam.	astu nāma nir-ātmakebhyo vyatirekaḥ prāṇa-ādinām
V1_02809	vikalpakaṃ ca bhāvanā-bala-niṣpannam iṣyate.	astu nāma bhāvanā-balena spaṣṭa-ābham, nir-
SV_13115	kvacīn chravaṇam iti. kāmam anya-pratikṣā	astu niyamas tu virudhyate ||252|| na vai vayam
PV_02090	viruddha upacārataḥ | iṣṭas ced buddhi-bhedo	'stu pañktir dirghā iti vā katham || saṅkhyā-
V3_03211	śāstre 'pi tulyam iti tatra api pratibandho	'stu. pratibandho hy adhikaraṇe sati bhavati,
SV_05513	na a-bhinna-pratibhāso yuhyate. atha vā	astu pratibhāso dhiyaṃ bhinnāḥ samānā iti tad-
VN_00802	rūpa-ādibhyo ghaṭa ity ekaḥ syāt, kiṃ syāt.	astu, pratyakṣasya sato '-rūpa-ādi-rūpasya tad-
PV_04065	|| viruddhayor eka-dharminy ayogād	astu bādhanam | viruddha-aikāntike na atra tadvad
SV_10310	bhāve kiṃ pramāṇam iti cet. ata eva saṃśayo	'stu, bhaved vā pramāṇam ity a-pratikṣepaḥ. tad
V2_06516	bhāve kiṃ pramāṇam iti cet, ata eva saṃśayo	'stu, bhaved vā pramāṇam ity a-pratikṣepaḥ. tad
PV_03004	-ādiṣu | drṣṭā śaktir matā sā cet saṃvṛtyā	astu yathā tathā || sā asti sarvatra ced buddher
V3_09402	abhāvāt. evaṃ tarhi sā eva avasthā ghaṭo	'stu, yathokta-lakṣaṇatvād asya. sa ca nivṛtta
SV_14204	-pratyaya-āśrayeṇa vikṛtasya utpatteḥ.	astu vā agniḥ kṣāṭha-vināśa-hetuḥ. sa vināśo 'gni
SV_11403	sambandha-ākhyānāt. na tu sa eva sambandhaḥ.	astu vā anya eva nityaḥ sambandhaḥ. tena girām
SV_15008	rūpa-atīśaya eva bhāvanām ity āveditam prak.	astu vā artha-antarām. tathā api sambandha-doṣaiḥ
V3_04708	api tarhi niścayena nirdeṣṭavyasya a-nīścayo	'stu viparyayaḥ. tasmād dhetu-viruddhayor eva
V3_02307	eva anya-kṛte 'pi pratijñā-doṣa iti cet,	astu, viśaya-antare 'pi kiṃ na bhavati. bādhanīya
SV_12509	vacana-ādayo rāga-ādi-sādhanē pratyuktāḥ.	astu vedam adhyayanam adhyayana-pūrvatā-sādhanam.
SV_08224	prasarpati | kvacin na anyatra sa eva	astu śabda-jñāna-nibandhanam ||162|| ity antara-
PV_04204	sambhavāt || sati vā pratibandhe	'stu sa eva gati-sādhanāḥ | niyamo hy avinābhāvo
V3_05601	sambhavāt ||38|| sati vā pratibandhe	'stu sa eva gati-sādhanāḥ | niyamo hy avinābhāvo
PV_02106	niyamas tataḥ || ekayā aneka-vijñāne buddhyā	astu sakṛd eva tat | a-virodhāt krameṇa api mā
SV_11319	sambandhaś cet. tat kiṃ vai śabdaḥ sambandho	'stu. samartham hi rūpaṃ śabdasya yogyatā, kārya-
PV_03525	yadi | niyamaḥ sa kutaḥ paścād buddheś ced	astu sammatam || na grāhyatā anyā janānāḥ jananam
SV_04805	a-bhedas tad-viśiṣṭeṣv artheṣu pratipattir	astu, sarvathā doṣa-parihārasya kartum a-
PV_02044	bhavet | tasya hetur ato hetur drṣṭa eva	astu sarvadā || citta-antarasya sandhāne ko
SV_07126	gatimato dravyasya kaścīt sthāpako 'py	astu. sāmānyasya a-kriyasya kiṃ-lakṣaṇam sthitiṃ
HB_01610	na vai vayam a-tat-svabhāvānām bhāvānām	asmad-darśanāt kārya-kriyāṃ brūmaḥ. kiṃ tarhi tat
HB_00709	parva-brāhmaṇa iva vyaktaṃ mūlyam mṛgayate.	asmad-vacanād api svayaṃ siddham eva liṅgam
SV_16507	evaṃ vikrośanty eta bhavanto brāhmaṇā ayam	asmākam artho grāhyo na anya iti kevalam an-
SV_07619	na iyam arthavatī kevalam viplava eva iti na	asmākam asyā viśaya-nirūpaṇam prati kaścīd ādaraḥ
VN_00708	eva bahu-vacanam, ekasminn eka-vacanam iti.	asmākam tu sāṅketikeṣv artheṣu saṅketa-vaśād
HB_02006	nir-upakārasya na utpadyeta iti. na	asmākam punaḥ punar vacane kaścīd udvegaḥ. yady
HB_01215	-upadheya-viśeṣatvam iti na nir-bandho	'smākam mṛt-saṃsthānāyor eka-svabhāvatva-sādhanē.
PV_04022	cet tasya śaktatā || uktam atra vinā apy	asmāt kṛtakaḥ śabda idrṣaḥ | sarve 'nityā iti
SV_06407	tataś ca bhāvas tasmād vyāvarteta. tato	'smāt tasya bheda iti na syāt. yat khalu yad-
PV_02086	'raktasya vā gatiḥ || na asty eka-samudāyo	'smād anekatve 'pi pūrva-vat | a-viśeṣād aṇutvāc
SV_10022	bhavaty eṣa svabhāvataḥ | yatra nāma bhavaty	asmād anyatra api svabhāvataḥ ||196|| so 'yam
V2_08308	bhavaty eṣa svabhāvataḥ | yatra nāma bhavaty	asmād anyatra api svabhāvataḥ ||56|| so 'yam
SV_06402	| vyāvṛttir vastu bhavati bhedo 'sya	asmād iti irāṇāt ||128|| rūpaṃ hi paramārthaḥ.
V3_10309	hi rūpam anyatra a-pāśyantī buddhir idam	asmād vibhaktam iti pratyeti. tad a-rūpānām kutaḥ.
SV_12430	na hi viśeṣaṇam a-viruddham vipakṣeṇa	asmād dhetuṃ vyāvartayati. a-viruddhayor ekaṭra
HB_00708	-upasthāpanena kenacid vinā api pratiyann	asmān kāryiṇo drṣṭvā parva-brāhmaṇa iva vyaktaṃ
PV_02278	tapāḥ kleśa eva cet | tat karma-phalam ity	asmān na śakteḥ saṅkara-ādikam || utpitsu-doṣa-
VN_05421	api tat tasya anubhāṣaṇīyam, na ca idam apy	asmābhir anujñāyate, sarvaṃ prak sakṛd vaktavyam
VN_02407	idaṃ nyāyāṃ nigrāhasthāna-lakṣaṇam uktam	asmābhiḥ. anyat tu na yuktam iti na iṣyate. yatra
HB_01103	yataḥ - 'yam eko 'pi samarthaḥ kim atra	asmābhir ity apare nivarteran. te hi nir-
VN_03104	-vyatireka-viparyaya-sādhanād viruddho hetur	asmābhir ukta eva iti bhavaty eva idaṃ nigrāha-
HB_03104	eva kevalasya darśanād iti cet, idam eva	asmābhir ucyamānam kim atra-bhavataḥ paruṣam iva
SV_17326	eva uktaḥ. uktam ca idam āgama-lakṣaṇam	asmābhiḥ, tat tu sarvasya śakya-vicārasya
SV_08221	vikalpanāt. uktam ca atra kiñcid	asmābhiḥ prakṛtyā api kecid eka-jñāna-kāryāḥ
VN_02503	tasya nigrāhasthānatvam ayuktam iti na uktam	asmābhiḥ. prati-drṣṭānta-dharma-abhyānujñā sva-
V1_02712	ārya-satya-darśana-vad yathā nirṇitam	asmābhiḥ pramāṇa-vārttike. kāma-śoka-bhaya-unmāda
HB_03915	iti jñāpanāya niścita-vacanam kṛtam	asmābhiḥ. yato 'pi bhāva-abhāva-vacana-mātreṇa
V2_07004	vyavasthāṃ vidhurayati. vistareṇa ca ayam	asmābhir vādaḥ pramāṇa-vārttike pratiśiddha iti

PV_03423	sidhyati saṃsmṛteḥ || bhedena an-anubhūte	'sminn a-vibhakte sva-gocaraiḥ | evam etan na
VN_05903	vicchinatti, idaṃ me karaṇīyaṃ parihīyate,	asminn avasite paścāt kariṣyāmi, pratiśyāya-kalā
PV_03361	-vyavasāyena na iha tat || a-darśanāj jagaty	asminn ekasya api tad-ātmanaḥ | asti iyam api yā
V1_03906	na iha tat ||51|| a-darśanāj jagaty	asminn ekasya api tad-ātmanaḥ | asti iyam api yā
HB_00517	-lakṣaṇa-prāptasya anupalabdhir iti,	asminn eva tri-prakāre 'vinābhāva-niyamāt.
V3_13210	-kāryatā-pratiniyamaḥ svabhāva-vyāptir vā.	asmimś ca arthe darśite darśita eva drṣṭānto
NB_03122	svabhāva-liṅgasya ca svabhāvena vyāptiḥ.	asmimś ca arthe darśite darśita eva drṣṭānto
SV_09409	-bheda eva sādhyah. upātta-bhede sādhye	'smin bhaved dhetur an-anvayaḥ | sattāyām tena
V3_07204	-bheda eva sādhyah. upātta-bhede sādhye	'smin bhaved dhetur an-anvayaḥ | sattāyām tena
SV_13415	kair apy a-vācakāḥ | dhvanibhir vyajyamāne	'smin vācake 'pi katham na te ||258|| krama-
VN_00402	-abhāva-sādhana-pramāṇābhyām. yathā idaṃ	asmin sati bhavati. satsv api tad-anyeṣu
PV_03043	tu na duṣyate || tasmāt samānatā eva	asmin sāmānye '-vastu-lakṣaṇam | kāryam cet tad
PV_04137	'nyatra dharmiṇi | gata-arthe lakṣaṇena	asmin sva-dharmi-vacanaṃ punaḥ || bādhyām
PV_04002	iṣṭam parikṣita-parigrahāt | vācaḥ prāmānyam	asmin hi na anumānam pravartate || bādhanāya
HB_00701	bhavati. na ca tatra kaścīd agnir atra ity	asmai nivedayati. na api svayam prāg eva
SV_07923	iti. tasmād vyakti-vad bhedān na hetuḥ karma	asya (157c) pācaka-ādy-a-bheda-pratyayasya. tat-
SV_15108	rūpa-bhedasya abhāvāt. na yādṛśo	'sya a-janakas tādrśa eva janako yuktaḥ. anya-
V1_03503	ca yugapad draṣṭum a-śakyatvāt sarvadā ca	asya a-darśana-prasaṅgaḥ. katipaya-avayava-
V1_03501	-dvāreṇa tad-darśanād a-drṣṭa-avayavasya	asya a-pratipattir iti cet, na, bheda-abhāvena
V3_00207	-bādhanāya param prati sādhanā-uktes tadā	asya a-prāmānyāt tat-siddham asiddham iti katham
SV_08916	tasya bhede dravyatva-ādy-a-bhedo	'sya a-bādhaka eva. sarvatra svabhāvena bhedasya
V2_04814	pramāṇa-vyāpāra-viśaya-bhedāt. bheda ity apy	asya a-bheda-pratiśedha eva draṣṭavyaḥ, na nānā-
SV_04810	iti ca dhvaniḥ | ucyate tena tebhyo	'sya a-vyavacchede katham ca saḥ ||96|| śabdaṃ hy
SV_15702	pratyāsatti-viprakarṣa-abhāvāt. ata eva	asya a-saṃskāryatvāt prayoktā api na asti. ataḥ
VN_00404	-dhetuṣu tad-abhāve na bhavati iti. evam hy	asya a-sandigdham tat-kāryatvaṃ samarthitam
VN_04303	-artha-sambaddham gamakam eva kuryāt, na	asya a-sāmarthyam, tatra jādyāt parśad-ādayo na
PV_03304	niyāmakaḥ || tasmād yato 'sya ātma-bhedād	asya adhigatir ity ayam | kriyāyāḥ karma-niyamaḥ
SV_06710	prthak prthak codane 'tigauravaṃ syāt. na ca	asya an-anya-sādhāraṇam rūpaṃ śakyam codayitum. na
V1_00907	-upayogāt smr̥ti-prabodhe ca upayuktatvān na	asya an-upakāriṇo buddhir bhāvam apekṣeta. artha-
PV_03102	na anyatra gr̥hita-grahaṇān matam || na anyā	asya anityatā bhāvāt pūrva-siddhaḥ sa ca
SV_02110	vā, antya-kṣaṇa-darśinām niścayāt. paścād	asya anupalabdhyā a-sthiti-pratipatter niścaya-
V2_09011	vā. antya-kṣaṇa-darśinām niścayāt paścād	asya anupalabdhyā a-sthiti-pratipatter niścaya-
SV_10522	||205|| tasmin bhāva-an-upādāne sādhye	'sya anupalambhanam | tathā hetur na tasya eva
V3_06710	||53|| tasmin bhāva-an-upādāne sādhye	'sya anupalambhanam | tathā hetur na tasya eva
VN_01102	pratyakṣo '-pratyakṣaś ca, yena kadācid	asya anumānam upalabdhiḥ kadācit pratyakṣam
SV_04406	na virudhyante. dharma-dharmi-bhedo 'py	asya. aneka-artha-bheda-sambhave tad-eka-artha-
SV_12011	-vākyānām kartur a-smaraṇād varṇyate. santy	asya apy anuvaktāra iti dhig vyāpakaṃ tamaḥ ||239||
SV_06219	vastunaḥ | kaścīd bhāga iti prokto rūpaṃ na	asya api kiñcana ||125|| tad-gatāv eva śabdebhyo
SV_01505	-ādiṣu tad-bhāve 'pi sparśa-bheda-darśanāt.	asya api kvacid viśeṣe sambhava-āśaṅkayā
V2_04807	arthaḥ. tasmād vastu-rūpa-avisamvādanam eva	asya api prāmānyam, tat-pratibaddha-vastu-liṅga-
V3_11205	apy apārthako vacana-udāhāraḥ. tasmān na	asya api vipakṣe '-drṣṭi-mātreṇa vyāvṛttir a-
PV_04006	udbhavā | yuktyā yayā āgamo grāhyo grāhikā	asya api sā na kim || prakṛtasya sataḥ prāg yaiḥ
VN_01222	-bhedād dravya-svabhāva-bhedāt. evam hy	asya api sukha-ādiṣu caitanyeṣu ca bheda-avagamaḥ
SV_11304	'py ato mithyātva-sambhavaḥ ||226|| kim hy	asya apauruṣeyatayā, yato hi samayād artha-
HB_00414	upalabhyate satsv apy anyeṣu hetuṣv	asya abhāve na bhavati iti tad-bhāve bhāvo 'bhāve
SV_09710	hy ayam asya vyāpakaḥ siddho bhavati yady	asya abhāve na bhavet. tad anena dvidvidhasya api
V2_07509	hy ayam asya vyāpakaḥ siddho bhavati, yady	asya abhāve na bhavet. tad anena dvidvidhasya api
SV_14313	iva prasaṅgād anavasthā. a-pracyuteṣu vā	asya abhighāta-sāmarthya-ādiṣu satā vā tena
SV_03413	nāma abhidhiyate yādṛśo varṇyate. yat punar	asya abhidheyam tat kathitam tad eva pācakatvena
VN_05402	vyartham iti, na kāryam eva duṣyatā	asya ayam doṣa iti nāntariyatvāt pratidoṣa-
V1_02405	āntaram pṛiti-paritāpa-rūpaṃ paśyāmaḥ. na ca	asya ayam ātmā para-upadhāno yuktaḥ, tad-a-viśeṣe
SV_04818	an-artha-nirbandha eva, yathā-kalpanam	asya ayogāt, na vai vyavacchedo na kriyate,
V2_07301	abhāva-sādhani, sakala-kāraṇasya	asya artha-sattāyām abhāva-a-sambhavāt. tatra
V3_03105	chuddhi-vādinah sāstrasya sva-vacanena apy	asya arthasya pratibādhānāt. lobha-ādi-mūlo '-
SV_16817	śabda-ātmakatve tulyaḥ paryanuyogaḥ katham	asya artho vidita iti. puruṣo hi svayam samitānām
V3_12409	katham vā sapakṣa eva asti iti. kim hy	asya avadhāraṇasya phalaṃ yadi na vipakṣe
SV_04603	vā śabdān duḥkham āsita, kim tarhi sarva eva	asya avadheya ārambhaḥ phala-arthaḥ, niṣ-phala-
SV_10817	-bhāk pravartamānaḥ śobheta. kaḥ punar	asya avisamvādaḥ. pratyakṣeṇa anumānena
SV_10819	apy a-bādhakam | drṣṭa-a-drṣṭa-arthayor	asya avisamvādas tad-arthayoḥ ||215|| pratyakṣeṇa
V1_00508	na asti tena ca pratipattir iti. nivṛtter vā	asya asad iti kutaḥ, niyama-abhāvāt. bhāve vā sa
SV_03311	-saṅketena śabdena prabodhyata an-aśvatvam	asya asti iti. yadā punar vyavaccheda-antara-a-
SV_06402	hi vastunaḥ | vyāvṛttir vastu bhavati bhedo	'sya asmād iti irāṇāt ||128|| rūpaṃ hi
PV_02217	ca bhasma-vat | yaḥ paśyaty ātmānam tatra	asya aham iti śāsvataḥ snehaḥ || snehāt sukheṣu
PV_03304	na bhedena niyāmakaḥ || tasmād yato	'sya ātma-bhedād asya adhigatir ity ayam |
V1_03109	tad-an-āṅgatayā a-karaṇatvāt. tasmād yato	'sya ātma-bhedād asya iyam adhigatir ity ayam

HB_03814 sannidhāpana-pratyayāt pravartate. tatra yad
 SV_08909 kim iti dvi-mukha-buddhiḥ kriyate. tasmād yo
 PV_04254 ekā eva dvayor api || bhinna-a-bhinnaḥ kim
 SV_08509 -a-vyatirekaṃ brūmo yena evaṃ syāt. kaścīd
 VN_04210 tasya apy arthavattvāt. tasmād atra eva
 SV_06711 -sādhāraṇaṃ rūpaṃ śakyaṃ codayitum. na apy
 HB_00906 -ādi-prasaṅgaḥ. na api svabhāva-antaram
 SV_04311 etad evaṃ bhavaty anityo 'yam anityatvam
 PV_03131 || cakṣuṣo 'rtha-avabhāse 'pi yaṃ paro
 V1_03203 nāma ayam ātmanā bhāvān vyavasthāpayati idam
 SV_08518 idam artha-antaram an-āyattam a-janyatvād
 V3_05201 sannidhānasya apy a-sannidhāna-tulyatvād
 PV_03312 na idṛśam | tad-bhede 'pi hy a-tad-rūpasya
 V2_06810 janma syāt, syād yogyatā-niyamaḥ. tad-abhāve
 V1_03105 karmaṇi tena ātmanā bhavitavyam, yena
 SV_07920 tās tathā na iṣyante. tāsām eka-rūpatvāt.
 SV_14406 tena na apeksyante kathañcit. na apy
 PV_03129 yaś ca śabdānām samyojyeta sa eva taiḥ ||
 V1_03106 prati-karma vibhajyate. an-ātma-bhūtaś ca
 SV_07205 'navasthā ca. tata upakāra-an-avadhāraṇād
 V1_03109 a-karaṇatvāt. tasmād yato 'sya ātma-bhedād
 SV_12021 eva. tasya iṣṭatvād a-doṣa iti cet. kuto
 SV_14914 phala-svabhāva-niyamaḥ. ākasmikātve 'py
 SV_10712 kalpitaḥ | dharmo vastv-āśraya-asiddhir
 VN_06302 uttara-vādī na paryanuyunkte, apratibhā eva
 V3_07408 iti sa tathā sādhyā ucyate. na punas tathā
 SV_09505 iti sa tathā sādhyā ucyate. na punas tathā
 VN_02023 'ntar-bhāvāt pakṣi-kṛta eva iti na pṛthag
 SV_07116 kriyeta. artha-antarātve tatra eva
 PV_04137 syān na anya-dharmaṇa dharminī || anyathā
 VN_03106 pratijñā-hetvor virodha iṣṭaḥ. atha punar
 VN_01018 pratyakṣād anya-upalabdhir yena anumānād
 HB_00413 hetau kārya-kāraṇa-bhāva-siddhiḥ, yathā idam
 SV_08812 api bhaved bhedo yadi (177ab') na hi kvacid
 PV_04132 buddhi-janmanaḥ | tad-artha-artha-uktir
 V2_06814 tadutpattiḥ. kiṃ tarhi jñāpana-śaktir ayam
 V1_03402 kva tarhi idānim ayam anubhavaḥ. nanv
 NB_03068 sarvatra eka-deśe vā vartamānaḥ. tathā,
 PV_03103 siddham eva tat | tad-asiddhau tathā
 SV_10907 parokṣe 'py asya gocare ||216|| tasya ca
 PV_03528 | grāhyatā-lakṣaṇād anyas tad-bhāva-niyamo
 SV_14223 tata eva agneḥ pūrva-vināśa iti cet. pūrveṇa
 SV_10322 santāna-upakārāt tat-kārya-vyapadeśaḥ. yady
 SV_09210 a-bruvāṇaḥ kathaṃ pratividadhyāt. vacane vā
 V1_03214 -ādiṣv a-bhinnaṃ prativīṣayaṃ bhedakam
 SV_16820 apauruṣeyas tu śabda na evaṃ karoti. na ca
 V1_03510 -lakṣaṇam iti na kvacid anubhavo na apy
 SV_13822 śabdaḥ kim iṣṭas tat-samāna-dharmā. na ca
 V3_05405 kadācid upalambhaḥ. tena tad-ātmānaṃ praty
 V3_00204 uktam atra āgama-prāmānya-cintāyām. na apy
 SV_13713 mataḥ | yathā dīpo 'nyathā vā api ko viśeṣo
 SV_01614 -apekṣya-siddhyā prasiddhir ucyate. kim apy
 SV_10401 pratyeta hetunā yadi kenacit ||202|| yady
 PV_03119 yadi | nidarśanatvāt siddhasya pramāṇena
 PV_03433 sārūpya-nibandhanam | siddham tat svata eva
 V3_06305 iti bhāvān na bhavati iti hetu-pratiśedho
 SV_10018 iti bhāvaṃ na karoti iti kriyā-pratiśedho
 V2_08304 iti bhāvaṃ na karoti iti kriyā-pratiśedho
 V3_04607 -niścaye viśeṣasya vyavaccheda-hetutā
 SV_07210 tasya. tac ca nityam asti iti. na sthitiḥ
 SV_02106 -dharmaṭayā nimittaṃ vakṣyāmaḥ. tāṃ punar
 SV_08125 'vikāriṇaḥ | na apekṣa-atīśaye 'py
 SV_10906 | buddher a-gatyā abhihitā parokṣe 'py
 SV_03125 -bhedād grahaṇa-a-grahaṇam. tasmāt tad eva
 HB_02906 a-saṃsrṣṭo 'nya-bhāvaḥ. tad-darśanād eva
 asya ātma-rūpaṃ tal lakṣaṇam na para-rūpaṃ,
 'sya ātmā an-anya-sādhāraṇo yaṃ puras-kṛtya
 asya ātmā bhinno 'tha dravatā katham | a-bhinna
 asya ātmā bhinno na anya iti bhedaṃ na saha-
 asya ānarthakyān nigrahasthānatvam. api ca
 asya āyāsasya kiñcit sāphalyam. kevalam anena
 asya āvaraṇam, tad-avasthe tasminn āvaraṇasya apy
 asya iti vā, tad-dharmatām eva avataranto vikalpā
 'sya iti śaṃsati | sa eva yojyate śabdair na
 asya idam na iti su-vyavasthitā bhāvāḥ | tasmāt
 asya idam sāmānyam bhedo vā iti vyapadeśam na
 asya idam ity upasaṃhāro 'pi vikalpa-nirmita eva
 asya idam iti tat kutaḥ || etena śeṣam vyākhyātam
 'sya idam iti na sidhyati. na apy arthavattā.
 asya idam iti prati-karma vibhajyate. an-ātma-
 asya idam iti vyatireka-pratītir a-tad-ākāra-
 asya idam iti sambandham arhati, tasya upakāra-
 asya idam iti sambandhe yāv arthau pratibhāsinau |
 asya indriya-artha-sannikarṣa-ādiṣu hetuṣu
 asya iyaṃ sthitiḥ ity a-pratītiḥ. jananaṃ cet kim
 asya iyaṃ adhigatir ity ayam asyāḥ karmaṇi
 'sya iyaṃ iṣṭir a-pramāṇikā prāg āsīt. a-kasmād
 asya ukto doṣaḥ. pratighāta-ātmataḥ-hetu-svabhāva-
 asya ukto nyāya-vādinā ||212|| kalpanā-viṣayatvāc
 asya uttara-a-pratipatter iti na paryanuyojya-
 asya upanyāsa-pūrvako 'nvayaḥ, sādhyā-ukter iha
 asya upanyāsa-pūrvako 'nvayaḥ sādhyā-ukter iha an
 asya upanyāso vyākhyānaṃ vā. tasmād evaṃ-vidhasya
 asya upayoga iti kaḥ patataḥ pratibandhaḥ.
 asya uparodhaḥ ko bādHITE 'nyatra dharminī | gata
 asya upalabdhi-lakṣaṇa-prāptir lupyate, tadā na
 asya upalabdhiḥ syāt. na ca tad-rūpa-anyathā-
 asya upalambha upalabdhi-lakṣaṇa-prāptam
 asya ekāntiko bhedo '-bhedo vā vivekena
 asya eva kṣepe 'dhyakṣeṇa bādhanam || tad eva
 asya eva pratipādaka iti. sā api tatra
 asya eva rūpaṃ vāyam apy anububhutsavaḥ. idam
 asya eva rūpasya sandehe 'py anaikāntika eva.
 asya eva hy anumānaṃ prasiddhaye || kvacit tad a-
 asya evaṃ-bhūtasya āpta-vādasya avisamvāda-
 'sya kaḥ || buddher api tad asti iti sā api
 asya kaḥ sambandha iti sa eva prasaṅgo '-
 asya kathañcid abhāvaḥ sidhyet tat-phalaṃ na asti
 asya katham abhāvo 'n-uktaḥ. atha abhāvam eva na
 asya karaṇam iti. na hi indriyāṇi bhedakāni,
 asya kaścit kvacit sambandha-niyamaṃ jñātum īśa
 asya kaścit, tatra api grāhya-grāhaka-lakṣaṇa-
 asya kaścīd atīśaya ity uktam. pratiśiddhe ca
 asya kaścīd upakāraḥ sambhavyate, kāraṇa-dharma-
 asya kaścīd viśeṣaḥ pramāṇa-a-saṃvāde. saṃvāde vā
 'sya kārakāt ||262|| sva-pratipatti-dvāreṇa anya-
 asya karaṇam asti iti. na tv evaṃ-bhūtam iti. na
 asya karaṇasya svabhāvasya vyāpakasya vā abhāvaḥ
 asya kiṃ punaḥ || vismṛtatvād a-doṣaś cet tata
 asya kim arthena upānyate || sarva-ātmānā hi
 'sya kṛtaḥ syāt. tataś ca a-hetukatvam. anyathā
 'sya kṛtaḥ syāt. tathā apy ayam akiñcitkaraḥ kim
 'sya kṛtaḥ syāt. tathā apy ayam akiñcitkaraḥ kim
 asya kena nivāryata iti. niścaya-hetāv apy a-
 asya kenacit kriyate. tasmān na sāmānyasya ādhāro
 asya kṣaṇa-sthiti-dharmatām svabhāvaṃ sva-hetor
 asya kṣaṇikatvāt kriyā kutaḥ ||161|| karma-
 asya gocare ||216|| tasya ca asya evaṃ-bhūtasya
 asya grahaṇam yo niścayaḥ. anyathā eka-ākāre 'pi
 asya ghaṭo na asti iti bhavati. kathaṃ tasya eva

PV_02136	| bahuśo bahudhā upāyam kālena bahunā	asya ca || gacchanty abhyasyatas tatra guṇa-doṣāḥ
PV_04271	| tathābhūta-ātma-saṃvittir bheda-dhī-hetur	asya ca || tasmāt svato dhiyor bheda-siddhis
PV_03114	sa vāñchati | tad-upādhi-samākhyāne te 'py	asya ca na sidhyataḥ || sattā sva-kāraṇa-āśleṣa-
SV_07217	ca kāraṇam kārakam matam ||146|| prāg eva	asya ca yogyatve tad-apekṣā na yujyate |
SV_08710	uktam. katham taj-janaka-svabhāvād bhinno	'sya janakaḥ syāt. janakatve vā a-viśeṣāt sarvo
PV_02207	vijñānasya yathā asti saḥ || grhyate so	'sya janako vidyamāna-ātmanā iti ca | eṣa
SV_15122	grhyamāṇas tat-kāraṇa-apekṣo yadi grahaṇam	asya janayet, yuktam yat tena eva grhyeta. tac ca
SV_07504	-ayogād iti. samavāya-mātram hi vyaktyā saha	asya jātam na anyañ kaścīd viśeṣa iti. pūrva-vat
SV_14525	'pi tad eva tad bhavati. tan na kiñcid	asya jātam iti katham vinaṣṭo nāma. nanv atra na
SV_05405	sāmānyasya vijñāna-janane janane vyaktam	asya tat-kāryatā anuyujyate. kevalasya sāmartye
V3_01613	-codanāyām eka-bhojane. vikalpa-viṣayatvād	asya. tatra hi ghaṭena eva sa-dvitiyo dehena eva
SV_16607	iti cet. svayam samarthasya prasādhane	'sya tad-āgama-upadhānam kam atīśayam puṣṇāti. a-
PV_03321	vyabhicāri tat || atha so 'nubhavaḥ kva	asya tad eva idaṃ vicāryate | sarūpayanti tat
SV_02815	bhrānti-nimittam na asti tatra eva	asya tad-darśana-a-viśeṣe 'pi smārto niścayo
PV_02004	ca dhiyo 'dhigama-bhedataḥ | bhāvād eva	asya tad-bhāve svarūpasya svato gatiḥ ||
PV_04099	-kaksyatayā dvayoh || yathā sva-vāci tac ca	asya tadā sva-vacana-ātmakam | tayoh pramāṇam
SV_14716	svabhāvo yaḥ pratibhāti. svabhāvavattve	'sya tadvat pratibhāsa-prasaṅgāt. a-
SV_13706	upayogi yuktam. tad-atīśaya-upayoge 'py	asya tadvat prasaṅgaḥ. tasmād atīśeta eva a-
PV_04007	| sādhanaiḥ sādhanāny artha-śakti-jñāne	'sya tāny alam || vicchinna-anugamā ye ca
SV_11713	tataḥ svabhāva-atīśayam svī-kurvanti. tena	asya te janyāḥ. jñeya-rūpa-a-sādhanāt tu jñāna-
SV_15303	puruṣa-mātrakaḥ sarvaṃ draṣṭum samartho yena	asya darśana-nivṛtṭyā na tathā syāt. yasya hi
V1_03414	cet, ardha-āvaraṇe 'py an-āvṛtatvāt prāg-vad	asya darśana-prasaṅgaḥ. avayava-dvāreṇa tad-
SV_06317	sa ca ayam bhedo 'rūpaḥ. rūpavattvena tv	asya darśanam kevalam buddhi-viplava eva. tena
V3_03601	kvacid a-candre 'siddheḥ. a-śakya-niṣedhatām	asya darśayann evam āha, a-prati-pramāṇatayā
V3_13406	eva bhāvās tadvantaḥ syur ity abhivyāptir	asya dṛṣṭāntena pradarśyate. tad ayam na
V1_02312	caitanyaḥ katham iti cet, ayam aparo	'sya doṣo 'stu. na tv a-sa-rūpaṃ vedakam nāma. na
V3_12511	kaścīd dharma iti cet, nanv ayam eva	asya dharma-viraho dharmah. na hi vastu-rūpam eva
SV_10616	-rūpa-an-upādānatve sādhye tathā anupalambho	'sya dharmo 'sti iti na sādhana-dharma-asiddhiḥ.
SV_08015	na kartari iti sambaddha-sambandho 'py	asya na asti ity a-sambandhān na śabda-jñāna-hetuḥ.
SV_10110	-vaśān na vastu-vaśāt. tāvad dhi sa bhāvo	'sya na asti yāvad atra a-pratipattiḥ. satā api
PV_02074	āśritānām na vidyate | syāt tato 'pi viśeṣo	'sya na citte 'n-upakāriṇi | rāga-ādi-vṛddhiḥ
PV_02260	pāpa-haraṇam kṛtam || mā bhūd gauravam eva	asya na pāpaṃ gurv-a-mūrtitaḥ | mithyā-jñāna-tad-
SV_14623	kiñcid bhavati ity ucyate. api tv evam	asya na bhavati iti bhāva-pratiśedha eva kriyate.
V3_08107	vyāvṛtter darśayitum a-śakyatvāt. tad	asya na bhāva-mātreṇa na sāmyena na prādhānyena
PV_02255	| ātmīyam eva yo na icched bhoktā apy	asya na vidyate || ātmā api na tadā tasya kriyā-
SV_04505	asann api | sāmānādhikaranyam ca vastuny	asya na sambhavaḥ ||84|| dharma-dharmi-
PV_03278	evam tad-vibheda-vat | sidhyed a-sādhanatve	'sya na siddham bheda-sādhanam || bhinna-ābhaḥ
V1_02611	evam tad-vibheda-vat | sidhyed a-sādhanatve	'sya na siddham bheda-sādhanam ||26|| bhinna-
VN_06611	siddhānto bhavati. atha na abhyupaiti, pakṣo	'sya na sidhyati iti. iha api na kaścīd a-niyamāt
SV_11807	-samāśrayasya a-pratyāyanād a-pratitir	asya. na hy asati sambandha-viśeṣe sā yuktā.
VN_00913	iti. tathā api ko 'tiśayaḥ pūrvakād	asya. na hi svabhāvād artha-antaraṃ sāmartyam,
SV_04820	jātir uktā, vyavacchedo 'sti ced	asya nanv etāvat prayojanam | śabdānām iti kiṃ
PV_03244	indriya-jā matiḥ | tato 'nya-grahaṇe 'py	asya niyata-grāhyatā matā || tad a-tulya-kriyā-
V3_05312	śabdasya upasaṃharet. tac ca anapekṣatvād	asya nirastam. tad ayam upalabhya-svabhāvaḥ
SP_00024	|| iti tad-yogyatā-vācyah svabhāvo	'sya nirucyatām | vibhāga-yoga-gatibhiḥ kim
V3_01007	ity arthād gamyata eva. tan na avaśyam	asya nirdeśaḥ. tena an-uktāv api pakṣasya siddher
V3_11710	prāṇa-ādiḥ. tata eva na ātma-nivṛttāv	asya nivṛttir api, yato vyatirekī ity ucyate. na
SV_01417	anumāna-viśaye 'vacanād iṣṭam. viśayam ca	asya nivedayaṣyāmaḥ. kiṃ ca, dṛṣṭā ayuktir a-
V2_09707	anumāna-viśaye 'vacanād iṣṭam. viśayam ca	asya nivedayaṣyāmaḥ. yad apy āha – yady a-
SV_09115	asati śabda-a-pravṛttir ity-ādi. asato vā	asya niṣedhe tadvad dharmiṇo 'pi niṣedhaḥ. na vai
V3_04501	tulyatvāt sāksād arthāpattiyā vā. tasya	asya pakṣa-dharmasya tattvaṃ sapakṣa-vipakṣayoh
VN_04412	-apeta-śabda-tulyatvāt. yathā gaur ity	asya padasya arthe goṇī iti prayujyamānam padaṃ
SV_02622	tad-bhāva-samāropāt sthiti-bhrāntiḥ. yāvanto	'sya parabhāvās tāvanta eva yathāsvam nimitta-
PV_04105	vāk-śāstra-virodhayoh | puruṣa-icchā kṛtā ca	asya paripūrṇā pramānatā || tasmāt prasiddheṣv
V3_03404	iti yat kiñcid etat. puruṣa-icchā-kṛtā ca	asya paripūrṇā pramānatā. yadi sva-vacana-
SV_14401	hy asya maraṇam. tan-nivṛttau ca syād eva	asya punar-bhāvaḥ. an-anyatve 'pi nāśasya syān
SV_10916	ārya-satyānām vakṣyamāṇa-nityā. tasya	asya puruṣa-artha-upayogino 'bhīyoga-arthasya
SV_05321	upakriyā ||106|| na hy an-atīśayam ātmānam	asya pūrva-vad bibhrataḥ kaścīd upakārako nāma,
V3_03703	asti nāma idrśasya viniścaye sambhavo na	asya pratidvandvī vidyata iti. a-viśiṣṭa-lakṣaṇe
VN_05512	tathā tathā sa grāhaṇiyah, yathā	asya pratipattir bhavati. atha para-upatāpana-
PV_03070	-dṛṣṭer etad idrśam || yataḥ kadācit siddhā	asya pratitir vastunaḥ kvacid | tad avaśyam tato
V3_06306	kaścīn nāma antareṇa uktaḥ syāt. tasmān na	asya pratyayasya sambhavaḥ. darśana-ānantaryam ca
V1_01902	paṭiyān smṛti-bījam ādhatte, tādrśa-darśanād	asya prabodho 'bhilāṣa-vāsanā-vivṛttir ato vṛttis
V3_12609	na cet sva-viśaye pareṇa bādhyate. tad	asya pramāna-lakṣaṇam asti iti prameyo 'bhāvaḥ.
PV_03346	artha-viniścayaḥ || tadā artha-ābhāsatā eva	asya pramāṇam na tu sann api | grāhaka-ātmā a-

NB_01020	artha-pratīti-rūpatvāt. artha-sārūpyam	asya pramānam. tad-vaśād artha-pratīti-siddher
SV_01611	-abhāvasya sādhaḥ ||22|| anupalambhaṃ ca	asya pramānayata ātma-vādo nir-ālambhaḥ syāt, a-
V1_03009	-ābhāsa-vijñāna-hetutva-vacanāt. kiṃ punar	asya pramānasya phalam. prameya-adhigatiḥ. sā hi
V3_13103	-sāmānyam indriya-gamyam nityam ca. ato	'sya pramānasya vṛttiḥ. tan na etad vastu-bala-
V3_05405	-antaravāt, artha-antaratve ca doṣāt. na ca	asya prayatna-an-ārambha-virāme kadācid
SV_02818	-bādha-bhāvāt. niścayasya samāropa-viveke	'sya pravṛtṭir iti gamyate ||49|| tad-viveka eva
PV_04138	|| bādhyām dharmiṇo 'pi syād bādha ity	asya prasiddhaye | āśrayasya virodhena tad-āśrita
VN_03115	punas tat-prayoga-kṛta eva parājayo	'sya prastāva-upasamhāra-avasānatvāt. vyartham
HB_01705	sāhitye 'pi para-rūpeṇa kartā. svarūpaṃ ca	asya prāg api tad eva iti katham kadācit kriyā-
V2_04604	jñānam, tat svārtham anumānam. pratyakṣa-vad	asya phala-vikalpo vijñeyaḥ. tad etad a-tasmims
VN_00308	sva-viruddhena bādhyeta. anyathā tatra	asya bādha-asiddhau samśayo dur-nivārah. na ca
SV_14102	buddhīnām puruṣa-guṇatva-abhyupagamāt samayo	'sya bādhyate. pratyakṣam khalv apy etad yad imā
SV_04016	grahaṇam mithyā-vikalpa eva. itaretara-bhedo	'sya bijaṃ sañjñā yad-arthikā ||72|| yasya
SV_14827	| yo 'pi manyate '-hetuke 'pi vināśe '-bhūtvā	asya bhāvāt sattā anityatvaṃ ca dur-nivāram. a-
HB_01702	tat kim idānim mātā ca vandhyā ca, ko vā	asya bhāsitasya arthaḥ - a-kṣepa-kriyā-dharmī
SV_14507	svabhāvam uttara-kālam vibhāvayanto vināśo	'sya bhūta iti yathā-pratīti vyapadiśanti ity
SV_06408	vyāvartate, tad eva tad bhavati iti so	'sya bheda iti ca na syāt. na hy anyonyasya bhedo
SV_06412	syuḥ. rūpa-antaratve ca bhedasya tato 'py	asya bheda iti bheda-upādhitvād dravya-antara-van
SV_09406	kiṃ tu sa tathā asti kaścid iti kañcana	asya bhedaṃ a-parāmṛśan bruvāṇaḥ kaṃ svārtham
V3_07202	kiṃ tu tathā asti kaścid iti kañcana	asya bhedaṃ a-parāmṛśan bruvāṇaḥ kaṃ svārtham
SV_10004	sa eva hy eka-kṣaṇa-sthāyī jāta iti. tam	asya mandāḥ svabhāvam ūrdhvaṃ vyavasyanti, na
V2_08207	vināśaḥ, sa eva kṣaṇa-sthāyī jāta iti. tam	asya mandāḥ svabhāvam ūrdhvaṃ vyavasyanti, na
SV_14401	kiṃ tarhi daṇḍa-ādi-kalpaḥ. nāsa-kalpaṃ hy	asya maraṇam. tan-nivṛttau ca syād eva asya punar
PV_02284	anumāne 'py a-vāraṇāt | prayoga-darśanād vā	asya yat kiñcid udaya-ātmakam || nirodha-
PV_03345	yuktaṃ sva-anubhavaḥ phalam | yataḥ svabhāvo	'sya yathā tathā eva artha-viniścayaḥ || tadā
PV_03492	ca nirākṛtam || vicchinnaṃ śṛṇvato 'py	asya yady a-vicchinna-vibhramaḥ | hrasva-dvaya-
SV_14510	bhavatā sa naṣṭaḥ. kiṃ tarhi svabhāva eva	asya yena sa naṣṭo nāma. katham tarhi idānim a-
SV_17312	kaḥ | dyotayet tena sañketo na iṣṭām eva	asya yogyatām ||329|| ity antara-ślokaḥ. yasmāt
V2_07208	kaḥ | dyotayet tena sañketo na iṣṭām eva	asya yogyatām ||50|| ity antara-ślokaḥ. eka-deśa-
SV_02620	tat-sāmānyam paśyāmi iti manyate. tato	'sya rajata-samāropaḥ. tathā sadṛśa-aparāpara-
SV_00614	punar virodhe gamikā eva, yathā na	asya roma-harṣa-ādi-viśeṣāḥ santi sannihita-
V2_06313	punar virodhe gamikā eva, yathā - na	asya roma-harṣa-ādi-viśeṣāḥ santi sannihita-
NB_02040	iti. kāraṇa-viruddha-upalabdhir yathā - na	asya roma-harṣa-ādi-viśeṣāḥ, sannihita-dahana-
V3_13203	nāma kaścit sādhana-avayavaḥ. tena na	asya lakṣaṇam pṛthag ucyate, gata-arthatvāt.
NB_03121	nāma sādhana-avayavaḥ kaścit. tena na	asya lakṣaṇam pṛthag ucyate gata-arthatvāt. hetoḥ
PV_03473	hi na a-dṛṣṭasya prakāśakam || tata eva	asya līngāt prak prasiddher upavarṇane | dṛṣṭānta
SV_16901	-ādibhir upapluto 'nṛtam api brūyād iti na	asya vacanaṃ pramānam iti. tad iha api kiṃ na
SV_11911	| a-vastuni katham vṛttiḥ sambandhasya	asya vastunaḥ ||238|| vācako hi vacana-aṅgena
SV_17013	|| yādṛśy agni-hotraṃ juhuyāt svarga-kāma ity	asya vākyasya. api ca prasiddhiś ca nṛṇām vādaḥ
V3_08111	so 'nitya eva iti nitya-vyavacchedena,	asya vākyasya śabda-pradeśa-ādiṣu nitya-an-agni-
PV_02031	-śaṅkibhiḥ || tasmād anuṣṭheya-gataṃ jñānam	asya vicāryatām | kiṭa-saṅkhyā-parijñānam tasya
PV_03303	-karma vibhajyate || an-ātma-bhūto bhedo	'sya vidyamāno 'pi hetuṣu | bhinne karmaṇy a-
SV_14210	drṣyate vā. atiprasaṅgo hy evaṃ syāt. sa eva	asya vināśa iti cet (270'ab') yadi sa eva artho
SV_14810	pratiśedhe vidher a-sambhavāt. tata eva	asya vināśe na kaścid dhetuḥ. tathā hy apekṣyeta
HB_02301	paraspara-parihāra-rūpatvāt. tasmāt saty	asya vināśe vināśa-svabhāvena eva anena
VN_00207	-pramāṇa-an-upadarśane virodha-abhāvād	asya viparyaye vṛtter a-darśane 'pi san kṛtako vā
VN_00305	sādhayati hetoḥ sādhyā-viparyaye, tad	asya viruddha-pratyupasthāpanād bādhaṃ pramānam
SV_09616	'rthasya vyavacchedaṃ hetuṃ sattāyām vadato	'sya viruddho hetuḥ syāt. tasya bhāve kvacid a-
V3_07908	'rthasya vyavacchedaṃ hetuṃ sattāyām vadato	'sya viruddho hetuḥ syāt, tasya bhāve kvacid a-
SV_17121	svam eva matam āha iti na tīrthakara-antarād	asya viśeṣam paśyāmaḥ. tathā hi. tad-artha-vacana
SV_16518	yathā ayam tat-sādhana-sambhave 'py	asya viśeṣas tathā anyasya api syād ity an-
PV_02222	iti cet tataḥ kiṃ tasya varjanam || a-dūṣite	'sya viśaye na śakyam tasya varjanam | prahāṇir
SV_09614	ubhaya-dharmatām bruvāṇaḥ sato 'nyatra apy	asya vṛttiṃ bhāṣate sattāyām ca avyabhicāram iti
V3_07706	ubhaya-dharmatām bruvāṇaḥ sato 'nyatra apy	asya vṛttiṃ bhāṣate sattāyām ca avyabhicāram iti
SV_07211	na sāmānyasya ādhāro 'sti. tan na ādheyatā	asya vṛttiḥ. atha punaḥ sato 'pi sāmānyasya a-
SV_12101	kvacid atīśayam abhyupeti ity a-pratyayā eva	asya vṛttiḥ. dṛśyante ca vicchinna-kriyā-
SV_17607	āgamasya sati vastuny avisamvādena	asya vṛttes tan-nivṛtti-lakṣaṇa-anupalabdhir
PV_03404	ca upahata-indriyaḥ || śodhitam timireṇa	asya vyaktaṃ cakṣur atīndriyam | paśyato 'nya-
VN_03905	śarāva-prabhṛtinām dṛṣṭam parimānam iti.	asya vyabhicāreṇa pratyavasthānam nānā-prakṛtīnām
HB_03115	upalabhamānā buddhis tathātva-pracyutim	asya vyavacchinatti. evaṃ hi sa tayā paricchinno
V2_07508	-dharmāḥ svayam nivartamānaḥ. evaṃ hy ayam	asya vyāpakaḥ siddho bhavati, yady asya abhāve na
SV_09709	dharmāḥ svayam nivartamānaḥ. evaṃ hy ayam	asya vyāpakaḥ siddho bhavati yady asya abhāve na
V2_09410	icchatā tatra nyāyo vaktavyaḥ, yato	'sya vyāvṛttam iti bhavati. na ca na asti iti
SV_01213	icchatā tatra nyāyo vaktavyaḥ, yato	'sya vyāvṛttam iti bhavati. nanu tad-abhāve
SV_03316	viśeṣaṇa-viśeṣya-bhāvo vā. gotvam	asya śuklam iti. tan-mātra-viśeṣeṇa buddhes tad-

SV_15814	iti. a-sambandhāt. viṣaya-upanayanād ayam	asya śrāvakaḥ syāt. tac ca na śakyam, tasya
V3_09402	eva avasthā ghaṭo 'stu, yathokta-lakṣaṇatvād	asya. sa ca nivṛtta ity a-nivṛtto 'vasthātā
PV_02179	vidyate | kādācitkatayā siddhā duḥkhasya	asya sa-hetutā || nityam sattvam asattvam vā a-
PV_03337	anubhūyate | smaryate ca ubhaya-ākārasya	asya saṃvedanam phalam || yadā niṣpanna-tad-bhāva
V1_02309	-rūpam iva sukha-ādi-saṃvedanam, idam	asya saṃvedanam iti sambandhasya abhivyakti-
V2_05908	'sty eva. tasmā jñānam tad-yogyatā vā	asya sattā, tad-vyatireko 'nupalabdhir asattā.
PV_04242	-kārya-ātmatayā sa ca || nairātmyād api tena	asya sandigdham vinivartanam | astu nāma tathā
PV_02143	-āder doṣa-saikṣayaḥ || na ity eke vyatireko	'sya sandigdho vyabhicāry ataḥ | a-kṣayitvam ca
SV_15324	-vipakṣasya varṇyate vyatirekitā | sa eva	asya sapakṣaḥ syāt sarvo hetur ato 'nvayī ||291||
V3_12008	a-sapakṣād eva vyatireka iti. nanv evam	asya sapakṣe 'nūvṛtty-abhāvaḥ kathyate. so
V3_12010	prāṇa-ādih. a-sapakṣa eva na asti iti ca	asya sapakṣe 'stitā ucyate, pratiśedha-dvayena
SV_08120	arthe samavāya-dharmāni tāni saha utpādena	asya samavayanti iti samayaḥ. tad-vyatikrame
SV_03114	anyad api, a-samāropa-viṣaye vṛtthe. yatra	asya samāropo na tatra niścaya iti samāropa-
SV_02810	samāropa-viṣaye tasya abhāvāt. yatra hy	asya samāropo yathā sthiraḥ sa-ātmaka iti vā, na
SV_12004	vā śabdaḥ tad-avyabhicārī iti tattvam	asya sambandhaḥ. sā ca utpattir abhivyaktir vā
SV_11515	-ayogāt. sa ca āśrayo 'nityaḥ. apāye	'sya sambandhasya apy apāyaḥ, anyathā an-āśritāḥ
SV_09120	bhavati iti. tathā api katham niśiddho yāvad	asya sambandho dharmo vā na asti iti matir na
NB_03116	-svabhāva-upasamhāra-sambhavāt. na hy	asya sambhavo yathā-avasthita-vastu-sthitiṣv ātma
SV_17608	-anupalabdhir abhāvam sādhyati iti, tad	asya sarva-viṣayatve 'pi vastv-antareṇa a-vṛttau
V3_09401	iti, tan-nivṛttāv a-nivṛttāv apy aparasya	asya sarvasya abhāvāt. evam tarhi sā eva avasthā
PV_04095	bādhakam ity amum | vaktum artham sva-vācā	asya saha-uktiḥ sāmāya-dṛṣṭaye || udāharaṇam apy
V3_03006	bādhakam ity amum artham vaktum sva-vacanena	asya saha uktiḥ sāmāya-dṛṣṭaye kṛtā. ata eva
PV_03421	jagataḥ svayam || kramād bhavanti tāny	asya saha-uktiḥ sāmāya-dṛṣṭaye kṛtā. ata eva
V2_05404	vidhiḥ prāptaḥ, abhāva-vyatireka-lakṣaṇatvād	asya saha-uktiḥ sāmāya-dṛṣṭaye kṛtā. ata eva
HB_02808	evam kaścid bhāva-abhāvayoḥ sambandho yena	asya sādhanam syāt. asti viṣaya-viṣayi-bhāvaḥ
VN_00406	'nyasya api tatra abhāve sandigdham	asya sāmāthyam. anyat tatra samartham, tad-
HB_03514	-viṣayatvam hetu-lakṣaṇam, bādhāyām apy	asya sāmāthyāt. tathā ca yathā anupalambhe
SV_05201	na tau kadācid api śliṣṭau grhitāv iti idam	asya sāmānyam ayam vā tadvān iti na syāt. tathā
PV_03444	ca na dṛṣṭavān | prak katham darśanena	asya sārūpyam so 'dhyavasyati || sārūpyam api na
SV_10325	eva. yady an-upalabhyamāno vyāpakāḥ svabhāvo	'sya siddhiḥ syāt, yathā vṛkṣatvam śiṃśapāyāḥ.
V3_08904	-vat. tathā ca ayam atra akiñcitkaraḥ katham	asya sthāpayitā. tad ayam na kenacit pratibaddha
V2_09102	na syāt, an-upayogāt. upayoge vā sa eva	asya sva-ātma-bhūtā anityatā iti kim anyayā,
SV_02115	na syāt, tad-an-upayogāt. upayoge vā sa eva	asya sva-ātma-bhūto 'nityatā iti kim anyayā.
V3_03202	tulya-kakṣatvāt, yathā sva-vacane. tadā ca	asya sva-vacanena virodhaḥ, na śāstreṇa. taylor
PV_03442	| dṛṣṭa-ākhyā tatra cet siddham sārūpye	'sya sva-vedanam || atha ātma-rūpam no vetti para
SV_08422	-abhāvena atiprasaṅgāt. tasmāt svabhāvo	'sya sva-hetor ity ucyate. tasya api taj-janana-
SV_07224	pratilabhate sa cen na tasya janyaḥ syāt. sā	asya svabhāva-bhūtā yogyatā prāg eva asti iti na
SV_04409	vyatiriktam dharmam iva a-viśeṣeṇa aparam	asya svabhāvam dharmitayā vyavasthāpya
V2_09009	ādi-prasaṅgaḥ pramāṇa-vārttike nirṇītaḥ. tam	asya svabhāvam manda-buddhiḥ paśyann api na
SV_02307	sakṛd vaikalye ca punar na dṛṣṭaḥ. taj-janyo	'sya svabhāvaḥ, anyathā sakṛd apy abhāvāt. sa tat
V2_08703	sakṛd vaikalye ca punar na dṛṣṭaḥ, taj-janyo	'sya svabhāvaḥ, anyathā sakṛd apy abhāvāt. sa tat
SV_14506	eva tu kṣaṇa-sthiti-dharmā vināśaḥ. tam	asya svabhāvam uttara-kālam vibhāvayanto vināśo
SV_01820	ity ukte 'n-artha-antara-bhāve vyaktam ayam	asya svabhāvas tan-mātra-anubandhī pramāṇa-dṛṣṭas
SV_08122	dhi sa tasya prān na āsit tatra eva ca	asya svabhāve sthitasya paścād bhavati iti dur-
SV_02917	grhyamāṇasya a-grhitam nāma. ato yad eva	asya svabhāvena grahaṇam tad eva upakāratvena api
HB_02103	-hetu-vat kāryam kurvīta, karotu. sa punar	asya svabhāvo 'kṣepa-kartṛ-dharmā cet, pṛthag-
SV_01825	tata eva tad-bhāvātā-vedinaḥ. tathā hy ayam	asya svabhāvo yena tad-abhāve na bhavati. anyathā
SV_08712	yady a-viśeṣaḥ syāt syād etad iti. yathā ca	asya svayam a-bheda-vādino 'bheda-a-viśeṣe 'pi
V3_04606	ca eka-bhāve pratiti-sādhanā-abhāvam āha.	asya hi dvayasya ekatra samuccayāt sarveṣu
V2_08505	dhūmo 'gnim vyabhicarati iti. tad-vyabhicāre	'sya hetumattā-vyatikramāt ||57|| yeṣāṃ upalambhe
HB_03512	bādhāyām api satyām sādhyam sādhyed yena	asyā na abhāva-nirṇayam prati yatnaḥ kriyate
SV_03705	-puruṣa-viśiṣṭā sattā nagaram iti cet. kim	asyā nir-atīśayā viśeṣaṇam, sattāyās ca ekatvāt.
V3_03710	apy atra viṣaye na iṣṭā eva. viṣayam ca	asyā nivedayīṣyamaḥ. tad evam pramāṇe bādhake
SV_07623	niveditam ca. bheda-viṣayatvam punar	asyā bahulam bhinna-padārtha-darśana-balena teṣu
SV_14513	iti taj-jñāpanāya sā | avasthā a-hetur uktā	asyā bhedaḥ āropya cetasā ||276|| na bhāvo jāto
SV_07620	prati kaścid ādaraḥ kvacid avisamvādo	'syā vastuni kārya-kāraṇa-bhāva-pratibandhān na
SV_00414	-vyapekṣayā ||3|| hetur anupalabdhīḥ. bhedo	'syā viśeṣaṇam upalabdhī-lakṣaṇa-prāpta-sattvam.
SV_05009	yam eva khalv ākāram iyam āropayati, sa eva	asyā viṣaya iti, a-viṣayi-kṛtasya a-śakya-
SV_07619	arthavatī kevalam viplava eva iti na asmākam	asyā viṣaya-nirūpaṇam prati kaścid ādaraḥ kvacid
SV_09120	vā na asti iti matir na bhavati. na ca	asyāḥ kathañcid bhāve sambhavo 'bhāveṣu tathā
V1_03110	ātma-bhedād asya iyam adhigatir ity ayam	asyāḥ karmaṇi niyamaḥ, tat sādhanam. na ca iyam
SV_15117	-upasthāpana-anuvīdhāyini iti tasmin saty	asyāḥ kāraṇe yogye sā bhavaty eva. tad yadi
SV_14107	buddhinām anumeya-anvaya-vyatireka-liṅgatvād	asyāḥ. kiṃ ca, ānupūrvyās ca varṇebhyo bhedaḥ
V1_04209	-ākāraḥ svasamvidāḥ sādhanam iṣṭam, tato	'syās tad-bhāva-vyavasthāpanāt. tatra ātma-viṣaye
V2_06901	atipatati, tan-mātra-lakṣaṇatvād anyeṣv apy	asyāḥ, tad-vyatikrame ca niyama-ayogāt. śakteś ca

PV_02207
 PV_02039
 VN_05204
 V1_03705
 NB_02044
 SV_12218
 SV_09620
 V3_08002
 PV_02063
 PV_03297
 PV_04113
 SV_00524
 V2_06209
 NB_02045
 SV_00607
 SV_13623
 SV_10421
 V1_03512
 PV_03480
 PV_03461
 V3_03509
 SV_07225
 PV_03352
 V1_03711
 SV_17502
 PV_02201
 PV_02217
 PV_02201
 PV_02270
 SV_11115
 V3_08311
 SV_15816
 PV_02226
 SV_07715
 SV_09016
 SV_08924
 SV_08922
 V2_06308
 SV_05103
 PV_03099
 PV_02065
 PV_03105
 PV_04159
 PV_02162
 V1_04401
 PV_04160
 PV_04156
 V3_02806
 PV_02052
 VN_00215
 VN_01108
 SV_12126
 SV_09913
 V2_07810
 SV_14002
 SV_14914
 V1_02115
 SV_12924
 SV_10001
 V2_08204
 SV_09926
 V2_08201
 SV_03312
 SV_06611
 SV_03318

vidyamāna-ātmanā iti ca | eṣa prakṛtir
 indriyānām mano mateḥ | upaghāto 'sti bhaṅge
 -arthāyā vacanam punar-vacanam, kiṃ punar
 ca viṣaya-ākāratā eva sādhanam, yathā-ākāram
 -pratitir bhavati iti svārthe 'py anumāne
 eva. yayā sāmagryā sambhavati sā yadi syāt,
 tasmān na sattā sādhyate. sādhanatve punar
 tasmān na sattā sādhyate. sādhanatve punar
 āśrayaḥ sthiti-kāraṇam | sataś ced āśrayo na
 kiṃ niśidhyate || sarpa-ādi-bhrānti-vac ca
 -balād eva vastuto ghaṭito dhvaniḥ | sarvo
 asattā eva. tatra kevalam viṣayī sādhyate.
 atra śiṃśapā vṛkṣa-abhāvād iti. sarvatra ca
 anumāne 'syāḥ prayoga-nirdeśaḥ. sarvatra ca
 na atra śiṃśapā vṛkṣa-abhāvāt. sarvatra ca
 yena kāryatām sādhyate. na hy asiddhāyām
 ca na syāt, drṣṭānta-anapekṣanāt. na hy
 kasyacit. pratyakṣa-prativedyatvam apy
 -rūpā naḥ svayaṃ dhīḥ samprakāśate | anyo
 'pi vā bhavet || kārya-kāraṇa-sāmagryām
 tad-yogyatā-balād eva vastuto ghaṭito
 -janane tam apekṣeta. para-bhūtāyām ca
 | artha-grahaḥ katham satyaṃ na jāne
 | artha-grahaḥ katham satyaṃ na jāne
 -anurāgena kila mantri-mukhya-dāraḥ kāmāye
 duḥkhī vā mā bhūvam iti tṛṣyataḥ || yā eva
 bhasma-vat | yaḥ paśyaty ātmānaṃ tatra asya
 saha-jaṃ sattva-darśanam | na hy a-paśyann
 smṛta-udbhavaḥ | sthiraṃ sukhaṃ mama
 tasmād dveṣa-ādi-sambhavaḥ ||222 || na hi na
 -ātmīya-abhiniveśa-pūrvakā hi rāga-ādayaḥ,
 -saṃskāra-ādayo 'py uktāḥ. māṃ śrāvayaty
 na dvayos tataḥ | duḥkha-bhāvanayā syāc ced
 -deśād bhinna-deśam. tayoś ca vartata iti.
 tad-abhāvād a-sambhavaḥ ||184|| so 'yam
 tad apy ekānta-sambhavāt ||181|| yad ayam
 iti so 'pi kiṃ na karoti. etena eva yad
 iti cet, na, tataḥ kārya-utpatter a-kṣepāt.
 viplave 'pi pramāṇa-tad-ābhāsa-vyavasthā,
 eva kathyate | tad atyanta-vimūḍha-artham
 tatra api kiṃ punaḥ sthiti-hetunā |
 māyā-golaka-bheda-vat || tathā hy a-liṅgam
 ādinām saṅkhyā-sāmyaṃ na yujyate || sarṣapād
 -cetanayor bhinna-pratibhāsa-avabodhataḥ |
 utpaśyann ekam a-pramāṇam ācakṣita, अपराम
 kāryam ālāya yadi na eva upalākṣyate ||
 -bādhā-anya-viśeṣasya nāntariyaka-bhāvinaḥ |
 eva a-viśeṣaṇam dharma-mātraṃ sādhyam
 prāṇa-apānau tato na tat || preraṇa-
 iti pravartamānam a-sāmarthyam asal-lakṣaṇam
 pravartamānaś ca katham na svabhāva-nānātvam
 ca hetor a-bhedane bhāvānām bhedaḥ syād
 pratīta eva. na ca svabhāva-niyamo 'rthānām
 pratīta eva. na ca svabhāva-niyamo 'rthānām
 ca. utpattimantāś ca parataḥ. sattāyā
 -svabhāva-niyamāt phala-svabhāva-niyamaḥ.
 ādibhyas tat-prasavās tad-anyebhyo 'nya iti,
 utpattimat kutaścid bhavati. tathā hy
 cet. niyamavatī na syāt. tasmān na iyam
 iti cet, na niyamavatī syāt. tasmān na iyam
 na avaśyaṃ sataḥ kutaścid bhāva iti cet.
 na avaśyaṃ sataḥ kutaścid bhāva iti cet,
 iti. yadā punar vyavaccheda-antara-a-nir-
 -antara-abhidhāyinaś ca an-ākṣepakāḥ, nir-
 āśraya-bhūtāyā ekatvena a-pratibhāsanāt. nir-

asyās tu nimitta-antarataḥ skhalat || vyāvṛttau
 'syās teṣāṃ bhaṅgaś ca dr̥ṣyate || tasmāt sthity-
 asyāḥ punar-vacanam ity ayuktaṃ nigamanam.
 asyāḥ prathanāt. artha-sthiteḥ svasaṃvedana-
 'syāḥ prayoga-nirdeśaḥ. sarvatra ca asyām abhāva-
 asyāḥ sambhavam pradarśya tad-abhāvam pradarśayet,
 asyāḥ sāmānyena tan-mātra-vyāpini vastu-dharme
 asyāḥ sāmānyena tan-mātra-vyāpini vastu-dharme
 asyāḥ sthātūr a-vyāpini-kataḥ || vyāpini 'pi tad
 asyāḥ syād akṣa-vikṛtāv api | nivṛttir na
 'syām a-pratīte 'pi tasmimś tat-siddhatā tataḥ ||
 asyām api yadā vyāpaka-dharma-anupalabdhyā vyāpya
 asyām abhāva-vyavahāra-sādhanāyām anupalabdhyā
 asyām abhāva-vyavahāra-sādhanāyām anupalabdhyā
 asyām abhāva-sādhanāyām anupalabdhyā dr̥ṣya-ātmanām
 asyām evaṃ bhavati iti. tasmāt sattā-siddhis tat-
 asyām kaścid dr̥ṣṭānto 'sti. kiṃ na nir-upākhyam
 asyām tad-ātmatā eva. sā ca tādātmyāt svayaṃ
 'syām rūpa-saṅkrāntī prakāśaḥ samprakāśate ||
 asyām sambandhi na aparam | sāmārthya-a-darśanāt
 'syām sarvaḥ śabda ity a-pratīte 'pi tasmimś tat-
 asyām sā eva tato bhavati iti sthiti-vat
 'ham api idṛśam || a-vibhāgo 'pi buddhy-ātmā
 'ham api idṛśam ||43|| ity antara-śloka. katham
 'ham iti. evaṃ-jātiyakam etad api vahneḥ śīta-
 aham iti dhīḥ sā eva saha-jaṃ sattva-darśanam |
 aham iti śāśvataḥ snehaḥ || snehāt sukheṣu
 aham iti snihyaty ātmani kaścana || na ca ātmani
 aham ca ity-ādi satya-catustaye || abhūtān ṣoḍaśa
 aham na mama iti paśyataḥ parigraham antareṇa
 aham mama iti ca a-paśyato 'nunaya-pratigha-
 aham śrāvayāmi iti tayoḥ pratyayād vaktṛ-śrotṛ-
 ahi-daṣṭa-aṅga-hāni-vat || ātmīya-buddhi-hānyā
 aho vyaśana-santatiḥ ||152|| bhinna-deśayor hi
 ahrīkaḥ kvacid apy ekam ākāraṃ pratiniyatam a-
 ahrīkaḥ syād uṣṭro dadhi syān na iti kim apy a-
 ahrīkāḥ kim apy a-ślīlam ākulam | pralapanti
 ā antya-kṣaṇa-utpatteḥ pratibandhaḥ sambhavyate,
 ā āśraya-parāvṛtter arthakriyā-yogya-abhimata-
 ā-go-pālam a-saṃvṛteḥ || etāvan niścaya-phalam
 ā nāśaka-āgamāt sthānaṃ tataś ced vastu-dharmatā |
 ā-bālam a-saṃśliṣṭa-uttara-udayaṃ | paśyan
 ā mahā-rāṣer uttara-uttara-vṛddhimat | gurutvam
 ā-vikāraṃ ca kāyasya tulya-rūpaṃ bhaven manaḥ ||
 ā-saṃsāram a-viśliṣṭa-anubandham dṛḍha-vāsanatvād
 ā sarṣapād gurutvam tad dur-lakṣitam an-alpakam |
 ā-sūksmād dravyam ālāyās tolyatvād aṃśu-pāta-vat |
 ākarṇanīyam vā. anyathā artha-antara-gamanād
 ākarṣaṇe vāyoḥ prayatnena vinā kutaḥ | nirhāsa-
 ākarṣati. tena yat sat kṛtakam vā tad anityam eva
 ākarṣayati sukha-duḥkha-vat. sa-anvayatve ca kā
 ākasmika iti na kvacid vinivarteta. tasmād yaḥ
 ākasmiko yuktaḥ. anapekṣasya deśa-kāla-dravya-
 ākasmiko yuktaḥ, anapekṣasya deśa-kāla-dravya-
 ākasmikatva-ayogāt. tan na idaṃ pratyabhijñānam
 ākasmikatve 'py asya ukto doṣaḥ. pratighāta-
 ākasmikatve deśa-kāla-prakṛti-niyama-ayogāt.
 ākasmikatve sattvasya deśa-ādi-niyamo na syād iti
 ākasmiki kvacit. katham tarhi idānim a-hetuko
 ākasmiki kvacit. katham tarhi idānim a-hetuko
 ākasmiki tarhi sattā iti. na iyam kasyacit
 ākasmiki tarhi sattā iti na iyam kasyacit kvacit
 ākāṅkṣas taṃ jñātum icchati, tadā a-parityakta-
 ākāṅkṣatvāt, katham viśeṣaṇa-viśeṣya-bhāva-
 ākāṅkṣatvāc ca. dvitīye tu bhavati, tathā saṅketa

V3_01508	bhojaya iti, na ekasya bhojana-a-sambhave 'n-	ākāṅkṣāyām vā. ito 'pi na anyatara-artha-antara-
VN_02910	tu jetā api na bhavati iti. anitya-	ākāṅkṣe punar vādini na kaścīd doṣo viśeṣaṇa-
VN_02901	vyavasthāpyate. tasmād iha api yadi nivṛtta-	ākāṅkṣe vādini paro 'naikāntikatām udbhāvayet, a-
VN_03616	gotva-ādīnā parasya vyabhicāra-siddhim	ākāṅkṣeta, tasya tat sva-pakṣa-viruddham na
SV_08722	na kuryuḥ sahakāriṇaḥ | (175ab) na vai sarva-	ākāra-a-vivekaṃ brūmo bhedasya api bhāvāt. tasmāt
SV_08509	'pi tena na evaṃ cet (168a) na vai sarva-	ākāra-a-vyatirekaṃ brūmo yena evaṃ syāt. kaścīd
SV_10603	-āhita-vāsanā-prabhava iti tat-pratibhāsy-	ākāra-adhyavasāya-vaśena ca bhāva-abhāva-ubhaya-
V3_06805	-āhita-vāsanā-prabhava iti tat-pratibhāsy-	ākāra-adhyavasāya-vaśena ca bhāva-abhāva-ubhaya-
V1_04002	niyamād dvi-candra-ādi-vat. na hy anayor eka-	ākāra-anupalambhe 'nya-upalambho 'sti. na ca etat
PV_02271	| tatra eva tad-viruddha-artha-tattva-	ākāra-anurodhinī || hanti sā anucarām tṛṣṇām
SV_07805	ca tathā niścayāt, tasya ca ekasya a-dṛṣṭa-	ākāra-antara-abhāvāt. tasmān na an-avayavam aneka
SV_12706	iṣṭam asty anyad vā iti śakyam avasātum,	ākāra-antara-vat. anya-a-sambhavi kāryam gamakam
SV_05010	iti, a-viṣayī-kṛtasya a-śakya-samāropāt,	ākāra-antara-vat. sa ca tatra na asti ity a-
SV_03119	-pratipattir yat tan-niścayanam. tac ced	ākāra-antara-vad a-niścitaṃ katham tair grhītam.
SV_07523	idam eva khalu rūpasya anyatvaṃ yan na tad	ākāra-antara-vad a-viśeṣāt. tac cet sāmānyasya
V3_06310	-ākāra-niyama-sāmarthyena apara-pratikṣepāt,	ākāra-antara-samsarge tasya abhāvāt. tasmād ayam
SV_04403	-viṣayī-karaṇe 'py a-niścita-anya-ākāram	ākāra-antara-sākāṅkṣa-buddhi-grāhyam bhinna-śabda
SV_05421	-pratibhāsaḥ, tad-abhāve 'pi tāsām bhāvāt,	ākāra-antareṇa ca sva-jñāne pratibhāsanāt, aneka-
V1_01611	pratibhāsatē. na ca śabda-viṣaya eva vastu,	ākāra-antareṇa darśane pratibhāsanād etāvan-mātra
SV_05501	-antareṇa ca sva-jñāne pratibhāsanāt, aneka-	ākāra-ayogād ekasya atiprasaṅgac ca. tasmān na
V1_01615	-vad gandhasya cakṣur-buddhi-vac ca rūpasya.	ākāra-arpaṇa-kṣamam hi kāraṇam vijñānasya viṣayaḥ.
PV_03247	viduḥ | hetutvam eva yukti-jñā jñāna-	ākāra-arpaṇa-kṣamam || kāryam hy aneka-hetutve
V1_01912	viduḥ | hetutvam eva yukti-jñā jñāna-	ākāra-arpaṇa-kṣamam ||20|| ity antara-ślokaḥ. na
PV_03235	vastunaḥ | ekasya eva kuto rūpaṃ bhinna-	ākāra-avabhāsi tat || vṛtter dṛṣya-a-parāmarśena
PV_03340	sa eva artha-viniścayaḥ || yadi iṣṭa-	ākāra ātmā syād anyathā vā anubhūyate | iṣṭo 'n-
PV_03379	a-tad-ākāram katham jñāne 'dhirohati | eka-	ākāra-uttaram jñānam tathā hy uttaram uttaram ||
PV_03510	codya-doṣo dur-uddharah || tathā hi nila-ādy-	ākāra eka ekaṃ ca vedanam | lakṣyate na tu nila-
PV_03203	citram citram yad ikṣase || tulya-artha-	ākāra-kālatvena upalakṣitayor dhiyoḥ | nānā-arthā
SV_00301	-bhedena iti. bhedo dharma-dharmitayā buddhy-	ākāra-kṛto na artho 'pi, vikalpa-bhedānām
HB_00303	-balena a-tad-vyāvṛtti-viṣayā yathā-dṛṣṭa-	ākāra-grahaṇān na pramāṇam, prāg asādhāraṇam
SV_06507	eva vastuni jñāna-samvādāt. na punar bhinna-	ākāra-grāhiṇām jñāna-śabdānām eka-vastu-
SV_14917	yena taj-janmā tathā syān na anyaḥ. sarva-	ākāra-janmanām vināśa-darśanāt. nanv idam apy a-
SV_14918	darśanāt. nanv idam apy a-niśceyam eva sarva-	ākāra-janmāno naśyanti iti. tāsām a-niḥ-śeṣa-
SV_16401	-nir-apekṣānām a-sāmarthyāt, tatra api tad-	ākāra-dhyāna-āder eva prayogāt. tasmāt tad-
V3_06309	sāmarthyam iti tad eva pramāṇam syāt. tad-	ākāra-niyama-sāmarthyena apara-pratikṣepāt, ākāra-
SV_10609	apy arthayos tasya an-apāyāt. vastu-viparīta-	ākāra-niveśiṣv api tīrtha-antariya-pratyayeṣu
V3_06810	apy arthayos tasya an-apāyāt. vastu-viparīta-	ākāra-niveśiṣv api tīrtha-antariya-pratyayeṣu
SV_03212	bhavati. tasmān na abhūta ity eva sarva-	ākāra-niścayaḥ. tatra api ca anya-vyāvṛttir anya-
SV_05004	api hi jala-ādi-bhrāntes tāv eva a-bhinna-	ākāra-parāmarśa-pratyaya-nimitta-anubhava-jananau
V3_06006	pratyakṣeṇa eva sidhyati ||47|| na hy eka-	ākāra-pratiniyatād a-samsargiṇo 'nubhavād anyo
V3_06112	api tasyā eva viśiṣṭa-upalabdher eka-	ākāra-pratiniyamaḥ. tasmād viśiṣṭa-upalabdhir eva
SV_06520	viṣayī-kriyeta, so 'yam sarva-artha-sarva-	ākāra-pratīti-prasaṅgo '-sāmānādhikarāṇya-ādayaś
PV_03215	bhedo 'py upaplavaḥ || na grāhya-grāhaka-	ākāra-bāhyam asti ca lakṣaṇam | ato lakṣaṇa-
SV_06217	tam | tad-bhede bhidyamānānām samāna-	ākāra-bhāsinī ||124|| sa ca ayam anya-vyāvṛtṭyā
SV_06526	bhinna-ākārābhir buddhibhir viṣayī-kriyate,	ākāra-bheda-āśrayatvād bhedasya, tasya ca a-
V2_08811	an-anumānam eva ity avyabhicārah. na apy	ākāra-bheda eva tad-a-tattve nibandhanam, api tu
PV_02004	pradhānatvād dheya-upādeya-vastuni || viṣaya-	ākāra-bhedāc ca dhiyo 'dhigama-bhedataḥ | bhāvād
V2_08806	sphuṭam eva tādrśam bhedaṃ loko vivecayaty	ākāra-bhedāt. anantaram vā kāraṇam kāryam
SV_02326	udbhavā. sphuṭam eva tādrśam loko vivecayaty	ākāra-bhedāt. tasmān na su-vivecita-ākāram kāryam
PV_03507	ca jñānam artho bāhyaś ca kevalaḥ | eka-	ākāra-mati-grāhye bheda-abhāva-prasaṅgataḥ || su-
PV_03373	tasyāś ca anubhavād bhavaḥ | sa ca artha-	ākāra-rahitaḥ sā idāniṃ tadvatī katham || na
PV_03023	-vijñānam anurundhan vibhāvayate | nila-ādy-	ākāra-leśo yaḥ sa tasmin kena nirmitaḥ ||
SV_10527	-vastu-pratipādana-samiha-a-prayogāt, tad-	ākāra-vikalpa-jananāc ca. na ca upādāna-kārya-
V3_06802	-vastu-pratipādana-samihā-prayogāt, tad-	ākāra-vikalpa-jananāc ca. na ca upādāna-kārya-
SV_02219	-bheda-a-bhedau. tan na dhūmo 'rthād dṛṣṭa-	ākāra-vijātiyād bhavaty a-hetukatva-prasaṅgāt.
V2_08606	-bheda-a-bhedau. tan na dhūmo 'rthād dṛṣṭa-	ākāra-vijātiyād bhavati, a-hetukatva-prasaṅgāt.
PV_03331	|| vibhakta-lakṣaṇa-grāhya-grāhaka-	ākāra-viplavā | tathā kṛta-vyavasthā iyaṃ keśa-
V1_03603	nirikṣyate | vibhakta-lakṣaṇa-grāhya-grāhaka-	ākāra-viplavā ||39|| tathā kṛta-vyavasthā iyaṃ
V1_02506	eva idam samvid-rūpaṃ harṣa-viśāda-ādy-aneka-	ākāra-vivartaṃ paśyamaḥ. tatra yathā-iṣṭam
SV_08514	iti nānātvam eva kvacin na syāt. sarva-	ākāra-viveka- a-vivekinor vā arthayor
PV_03374	'pi saḥ | ākārah sa ca na arthasya spaṣṭa-	ākāra-vivekataḥ || vyatiraktaṃ tad-ākāram
SV_06007	ekaṃ hi kiñcit paśyato 'nyatra tad-	ākāra-vivekinīm buddhim anubhavatas tato 'nyad
SV_03826	buddhi-parivartinām eva bhāvānām	ākāra-viśeṣa-parigrahād bahir iva parisphuratam
SV_07920	asya idam iti vyatireka-pratītir a-tad-	ākāra-viśeṣavati ca na syād iti cet. uktam atra
PV_03334	'nubhūyate || yadi buddhis tad-ākārā sā asty	ākāra-viśeṣiṇī | sā bāhyād anyato vā iti vicāram

PV_03378 -vijñānam ubhaya-amśa-avalambinā | eka-
SV_04402 doṣānām a-prasaṅgaḥ. tad a-bhinna-eka-
PV_03370 -amśena tad-abhāve na tad bhavet || an-artha-
PV_03147 -vyakty-avabhāsi tat | varṇa-ākṛty-akṣara-
V1_04009 na tayor api saha-upalambha-niyamaḥ. nila-
PV_03366 mānam ātmā meyaḥ phalaṃ sva-vit || grāhaka-
V1_04214 ātmā meyaḥ phalaṃ sva-vit ||56|| grāhaka-
SV_02722 buddhyā katham a-viparyasto nāma. tad-
SV_05008 -grāhiṇī buddhir bhrāntir na syāt. abhūta-
PV_03363 -ādi-vat || tatra buddheḥ paricchedo grāhaka-
SV_01521 vacana-ādeḥ kiñcin-mātra-sādharmyāt sarva-
V2_09809 vacana-ādeḥ kiñcin-mātra-sādharmyāt sarva-
HB_02502 svabhāva-bheda rūpa-a-bhede 'pi, na hy
SV_02606 śabdaḥ. tasya pratyakṣeṇa eva siddheḥ sarva-
SV_07801 ayuktam etat. sarvatra sarvadā sarva-
SV_16318 tad-upakārāt phalaṃ iti cet. na, puruṣa-
SV_05511 na ca tato vyatiriktaḥ kaścīd a-bhinna
V1_03802 vyavasthā, na tu yathā-tattvam iti. viśaya-
PV_03380 uttaram || tasya artha-rūpeṇa ākārāv ātma-
SV_05504 lokam. sa tu tasyām pratibhāsamāna
SV_02616 -antaram na saṃyojyate, yathā śuktau rajata-
V1_02409 anubhavaḥ. ko 'nayor bhedaḥ. viśaya-
SV_04218 -paramārtha-samāna-ākāram, tatra yo 'rtha-
V1_04308 siddhā bhavati. yadi bhāsamāno viśaya-
SV_02613 saṃyojyeta guṇa-antaram | śuktau vā rajata-
V1_03610 yadi hi iṣṭa-ākāraḥ so 'nubhavo 'n-iṣṭa-
PV_03374 tadā abhāvāt syāt tathā anubhavaḥ 'pi saḥ |
PV_03167 -amśam kam āha iti tatra anya-apoha ucyate |
V1_03610 svabhāvadvād artha-pratipatteḥ. yadi hi iṣṭa-
SV_07802 -darśana-āśrayaḥ pratyayaḥ sarvatra sarva-
V1_04208 prakāśakaḥ syāt, prakāśa-vat. tasmād grāhaka-
V1_03704 -rūpā eva artha-pratītiḥ. tasyāś ca viśaya-
V1_03613 -svabhāvaṃ vyavasthitiḥ, sarva-jñānānam eka-
V1_03705 tasyāś ca viśaya-ākāratā eva sādhanam, yathā-
SV_04403 eka-ākāra-viśayī-karaṇe 'py a-niścita-anya-
SV_08525 khalv idam mithyā-jñānaṃ yad anekatra eka-
SV_05009 tarhi sā tat-sāmānya-grāhiṇī. yam eva khalv
PV_03379 taj-jñānena anubadhyate || anyathā hy a-tad-
SV_02326 ākāra-bhedāt. tasmān na su-vivēcita-
V1_04112 kvacin niṣṭhāyām sa svayam ātmānaṃ viśaya-
SV_04218 -grāhi iva tad-anya-bheda-paramārtha-samāna-
PV_03368 hetutve 'patya-janmani | pitros tad-ekasya
PV_03402 kutaścīd avalambate || mayūra-candraka-
SV_09016 ||184|| so 'yam ahrīkaḥ kvacid apy ekam
PV_03375 spaṣṭa-ākāra-vivekataḥ || vyatiriktaṃ tad-
SV_04104 -an-anvaye 'pi prakṛtyā eva ekam eka-
SV_06906 -anitya-ādi-śabdeṣu yathā-kalpanam samīhita-
V1_02307 -ādayaḥ saṃvedyatvāt. na hi yad yad-viśaya-
SV_05705 āder arthasya hetutvād vyaktayo 'pi saṃsrṣṭa-
PV_03419 iti kathyeta tad-abhāve 'pi tat-kṛtam || na
PV_03419 'rtho 'n-upakārāt saha-uditaḥ | vyakto 'n-
V1_02608 bhinna-upalambhāyor api sukha-ādi-nīla-ādy-
SV_09017 -abhāvād bhāvānām katham a-saṃsrṣṭa-anya-
SV_08506 idam eva hi bheda-a-bheda-lakṣaṇam eka-
PV_03337 yad evam anubhūyate | smaryate ca ubhaya-
PV_03221 anubhūyate | iti nāma eka-bhāvaḥ syāc citra-
V1_03406 vijñānasya, tat-pratibhāsināḥ sthūla-
V1_03608) yeṣāṃ buddhir eva upadarśita-grāhya-grāhaka-
PV_03217 a-vidyā-upapluta-ātmanām | vijñaptir vitatha-
PV_03224 grāhyatā nāma kācana | tatra buddhir yad-
SV_05419 kiṃ tarhi na bhinneṣv artheṣv arpita-tad-
SV_05507 bhinnā eva vyaktayaḥ. katham tāsv a-bhinna-
SV_03914 api na eva pratipattiḥ. kevalam a-bhinna-
SV_05619 svabhāva-saṃsargo 'sti iti. tatra saṃsrṣṭa-
V1_03602 tat-svabhāvo 'nubhava eva. a-vedya-vedaka-

ākāra-viśeṣeṇa taj-jñānena anubadhyate || anyathā
ākāra-viśayī-karaṇe 'py a-niścita-anya-ākāram
ākāra-śānkā syād apy arthavati cetasi | atīta-
ākāra-sūnyam gotvaṃ hi varṇyate || samānatve 'pi
ākāra-saṃvedanayos tu niyama eva. na sa nānātve
ākāra-saṅkhyātā pariccheda-ātmatā ātmani | sā
ākāra-saṅkhyātā pariccheda-ātmatā ātmani | sā
ākāra-samāropa-saṃśaya-rahitaś ca tat-pratipattau
ākāra-samāropād bhrāntir iti cet. na tarhi sā tat
ākāra-sammataḥ | tādātmyād ātmavit tasya sa
ākāra-sāmyam anumiyeta, sarva-guṇeṣu viśeṣa-
ākāra-sāmyam anumiyeta, sarva-guṇeṣu viśeṣa-
ākāra-sāmyam eva bhāvānām tattve nibandhanam, a-
ākāra-siddhiḥ, tad-anyasya asiddhasya abhāvāt.
ākāra-sthita-ātmā iti cet. tat-svabhāva-darśana-
ākāra-svabhāva-caryā-adhimukti-vaiarthya-
ākāro 'sti. ākṛti-sāmānya-vādīno 'pi viśeṣa-vat
ākāraḥ kaścīd paricchedaś ca antaraḥ svasaṃvidita
ākāraś ca kaścāna | dvitīyasya tṛtīyena jñānena
ākāro na artheṣv asti. anyatra bhedaḥ a-bhedinaḥ.
ākāraḥ. na hi śuktau dve rūpe samānaṃ viśiṣṭam ca,
ākāraḥ padārtho 'saṃvedano 'nyā saṃvit. a-
ākāraḥ pratibhāti bāhya iva eka iva an-arthakriyā
ākāro buddher a-bhinnaḥ, tato bhinnam asti iti
ākāro rūpa-sādharmya-darśanāt ||44|| yadi dṛṣṭa-
ākāro vā, tadā iṣṭo 'n-iṣṭo vā viśayaḥ
ākāraḥ sa ca na arthasya spaṣṭa-ākāra-vivekataḥ ||
ākāraḥ sa ca na arthe 'sti taṃ vadann artha-bhāk
ākāraḥ so 'nubhavo 'n-iṣṭa-ākāro vā, tadā iṣṭo 'n
ākāraḥ syāt. tathā ca gām apy aśva iti pratīyāt.
ākāraḥ svasaṃvidiḥ sādhanam iṣṭam, tato 'syās tad
ākāratā eva sādhanam, yathā-ākāram asyāḥ
ākāratva-prasaṅgāt. aneka-ākārās tu vijñaptayaḥ,
ākāram asyāḥ prathanāt. artha-sthiteḥ
ākāram ākāra-antara-sākāṅkṣa-buddhi-grāhyam
ākāram iti na tad-viśayasya abhāvāt sthitir a-
ākāram iyam āropayati, sa eva asyā viśaya iti, a-
ākāram katham jñāne 'dhirohati | eka-ākāra-
ākāram kāryam kāraṇam vyabhicarati. anvaya-
ākāram ca yugapad upalabhata iti tad-anye 'pi
ākāram, tatra yo 'rtha-ākāraḥ pratibhāti bāhya
ākāram dhatte na anyasya kasyacit || tad-
ākāram nila-lohita-bhāsvaram | sampaśyanti
ākāram pratiniyatam a-paśyan vibhāga-abhāvād
ākāram pratīyād aparas tathā | nityam ātmani
ākāram pratyabhijñānaṃ janayanty anyam vā yathā-
ākāram buddhāv āropya tad-vyavacchedena
ākāram saṃvedanaṃ na bhavati, tat tasya vedakam,
ākāram svabhāva-bheda-paramārthaṃ svabhāvata ekam
ākārayati ca anyo 'rtho 'n-upakārāt saha-uditaḥ |
ākārayam jñānaṃ sva-ākāreṇa katham bhavet ||
ākārayor a-nānātvāt kam bata ayam āśritya hetuṃ
ākāravatyā buddhyā adhimucyeta arthān abhilaped
ākārasya api vyatireko 'vyatirekaś ca.
ākārasya asya saṃvedanaṃ phalaṃ || yadā niṣpanna-
ākārasya cetasi || paṭa-ādi-rūpasya ekatve tathā
ākārasya pratyekam parama-aṇuṣv abhāvāt. ekaś ca
ākārā utpadyate, teṣāṃ anyasya saṃvedyasya
ākārā jāyate timira-ādi-vat || a-saṃvidita-tattvā
ākārā tasyās tad grāhyam ucyate || katham vā
ākārā buddhir a-bhinna-pratibhāsinī syāt. na vai
ākārā buddhir iti tulyam codyam. na tulyam tatra
ākārā buddhir utpadyate. tasyāḥ ka āśraya ity
ākārā buddhir bhrāntir eva. tāṃ tu bhedinaḥ
ākārā yathā bhrāntair nirikṣyate | vibhakta-

PV_03330 dur-ghaṭau vedyā-vedakau | a-vedyā-vedaka-
V1_02901 |32| middha-upaplutānām apy anubhūta-smaraṇa-
PV_03334 bāhyo 'rtho 'nubhūyate || yadi buddhis tad-
PV_03357 nānā-rūpa-avabhāsinah | satyaṃ kathaṃ syur
V1_03814 nānā-rūpa-avabhāsinah | satyaṃ kathaṃ syur
V1_03613 sarva-jñānānām eka-ākāratva-prasaṅgāt. aneka-
SV_08220 ca te 'satsu utpadyanta iti sarvatra sarva-
HB_02503 eva bhāvānām tattve nibandhanam, a-bhinna-
PV_02271 ca ity-ādi satya-catuṣṭaye || abhūtān ṣoḍaśa-
PV_03107 -upavarṇanam | vyayasyanti ikaṣṇād eva sarva-
SV_06525 ||135| tad ekam an-aṃśam vastu kathaṃ bhinna-
PV_03275 tān samavaiti cet | muktavā adhyakṣa-smṛta-
SV_03125 eva asya grahaṇam yo nīcayaḥ. anyathā eka-
PV_03419 saha-uditah | vyakto 'n-ākārayam jñānam sva-
PV_03387 dhiyā saha | viṣayasya tato 'nyatvam kena
SV_03914 -a-vyatirikta-eka-nitya-vyāpita-ādy-
SV_04516 na atra svalakṣaṇam ||89| samāna-bhinna-ādy-
PV_03380 hy uttaram uttaram || tasya artha-rūpeṇa
SV_05606 (108'bc') na hi vayam artha-jñāne dvāv
SV_09020 dadhi syān na iti. atha punar a-saṃsṛṣṭāv
V2_04812 ||7|| na hy ekasya tāv anyonya-vilakṣaṇāv
SV_07701 -mātra-gataṃ vā kalpayet, sarvagataṃ vā
SV_15112 ity ukta-prāyam. yā apy etā nitya-abhimateṣv
SV_15128 āsṛitya bāhya-artha-śūnyā bhrāntaya eva
PV_02018 siddhe viśeṣaṇam | a-bādhakam asiddhāv apy
V3_09702 siddhe viśeṣaṇam | a-doṣa-kṛd asiddhāv apy
V3_08904 kṛtaḥ pātaḥ, svayaṃ patina-dharmatayā pātāt,
V3_02703 veditavyaḥ, yathā-sādhyam a-bādhanaṭ. yathā
V3_12811 asti, sa tad-deśam ātmanā vyāpnoti. nanu na
V3_12809 sva-sambandhibhir yugapat-sambandhāt,
NB_03134 yathā – anityaḥ śabdaḥ, kṛtakatvād
V3_13306 vaidharmyeṇa api – parama-aṇu-vat karma-vad
NB_03129 vaidharmyeṇa api – parama-aṇu-vat karma-vat
NB_03117 abhisambadhyate tat sarvagataṃ, yathā
V3_13208 abhāve kṛtakatvasya a-sambhavaḥ, yathā ghaṭa-
NB_03122 -abhāvaḥ kṛtakatva-a-sambhavo yathā ghaṭa-
V3_00703 vā iti. na hy atra śabda-ghaṭayoḥ śabda-
V2_06812 -ādi-vat. a-tad-āgamebhyo na tatra pratitir
SV_08922 etena eva yad ahrīkāḥ kim apy a-ślīlam
SV_08925 ayuktam a-heyā-upādeyam a-pariṇiṣṭhānād
SV_14520 a-pratiṣṭhita-tattvayā bhāva-cintayā ātmānam
PV_03367 | tad-anyasya api hetutve kathaṃcid viśaya-
PV_03147 -vijñānam śabda-vyakty-avabhāsi tat | varṇa-
SV_15713 asti. tayor jāti-bheda iti cet. sa khalv
SV_05511 tato vyatiriktaḥ kaścid a-bhinna ākāro 'sti.
SV_06106 ca apara-pravibhāgena an-upalakṣaṇāt,
SV_16704 tasya api tulya-prasaṅgatvāt. na hy andhena
SV_12014 cetaḥ. tad apare 'py anuvadanti iti nir-dayā-
V2_04910 -vimarśa-vivekena pratiṣṭhitena eva rūpeṇa
HB_04009 na punaḥ kevalau bhāva-abhāvau parasparam
HB_04007 tad-abhāve 'vaśyam abhāvaś ca parasparam
HB_00809 yathā-lakṣaṇam eko 'pi prayukto dvitīyam
HB_04008 ākṣipataḥ. vacanam etat sāmartyād ubhayam
SV_09310 svabhāva-abhidhāyiny api para-upādhim enam
V2_07409 svabhāva-abhidhāyiny api para-upādhim enam
SV_06302 bhedaṃ kathayann artha-antara-vyavacchedam
HB_04012 abhāva eva, yena bhāvo 'bhāvo vā dvitīyam
SV_04621 bhrāṭṛ-ādi-śabdās tu sambandhi-śabdatvād
VN_05504 uttaram pratipattum samarthaḥ. na hy an-
SV_06123 kenacid ānītena artha ānaya ity eva syād an-
SV_06225 bhidyamānānām bhede samāna-rūpa-pratibhāsiny
NB_03032 darśaniyaḥ. tasmān nirvṛtti-vacanam
V3_11310 kaḥ pratiśeddhā vibhettuḥ. an-ukta-sāmartya-
VN_05716 ākṣepāt. viśaya-ajñānena uttara-ajñānam apy
SV_00905 syāt. nitya-sukha-ātma-ātmiya-darśana-

ākārā yathā bhrāntair nirīkṣyate || vibhakta-
ākārā vikalpā bhavanti. na ca te tathā-
ākārā sā asty ākāra-viśeṣiṇī | sā bāhyād anyato
ākārās tad ekatvasya hānitaḥ || anyasya anyatva-
ākārās tad-ekatvasya hānitaḥ ||48|| anyasya
ākārās tu vijñaptayaḥ, yena ekam rūpam ekasya
ākārāḥ. vibhāgena eva tathā-upalabdhanām
ākārāṇām api keṣāñcid anyato viśeṣaj jāti-bheda-
ākārān āropya paritṛṣyati | tatra eva tad-
ākārān mahā-dhiyaḥ || vyāvṛtṭeḥ sarvatas tasmīn
ākārābhir buddhibhir viśayī-kriyate, ākāra-bheda-
ākārām samvittim buddhir atra kā || tāms tān
ākāre 'pi tan na syāt. kim punaḥ kāraṇam sarvato
ākāreṇa kathaṃ bhavet || vajra-upala-ādir apy
ākāreṇa sidhyati || bhedaś ca bhrānti-vijñānair
ākārair api na eva pratipattiḥ. kevalam a-bhinna-
ākārair na tad grāhyam kathañcana | bhedañam bahu
ākārāv ātma-ākāraś ca kaścana | dvitīyasya
ākārau paśyāmaḥ. a-paśyantaś ca katham artha-
ākārau pratipadya saṃharet. eka-rūpa-saṃsargiṇyāḥ
ākārau yujyete. tad ālambana-viśaya-bhedāt
ākāśa-ādi-vat. tatra yadi sva-āśraya-mātra-gataṃ
ākāśa-ādiṣu pratipattayas tā api na tat-svabhāva-
ākāśa-ādiṣu sarvasya sambhavanti iti. tasmān na a
ākāśa-āśraya-vad dhvaneḥ || asiddhāv api śabdasya
ākāśa-āśraya-vad dhvaneḥ ||75|| asiddhāv api
ākāśa-kṣipta-vat. tathā ca ayam atra akiñcitkaraḥ
ākāśa-guṇatva-eka-artha-samavāyy-anityatva-
ākāśa-deśe rūpa-ādayas tad-deśamś ca ghaṭa-ādin
ākāśa-vad iti. tat-sambandhi-svabhāva-mātra-
ākāśa-vad iti vaidharmyeṇa. viparīta-vyatireko
ākāśa-vad iti sādhyā-ādy-a-vyatirekiṇaḥ. tathā
ākāśa-vad iti sādhyā-ādy-a-vyatirekiṇaḥ. tathā
ākāśam. abhisambadhyate ca sarva-deśa-avasthitaiḥ
ākāśayor iti darśaniyam. na hy anyathā sapakṣa-
ākāśayor iti darśaniyam. na hy anyathā sapakṣa-
ākāśayor vā vāstavi pratyāsattiḥ, api tu vaktur
ākāśād iva ghaṭa-ādiṣu. na vai śabda-svabhāvo
ākulam | pralapanti pratikṣiptam tad apy ekānta-
ākulam pralapanti. tad apy anena nirastam
ākulayanti. svato 'pi bhāve 'bhāvasya vikalpaś
ākṛti || yathā eva āhāra-kāla-āder hetutve 'patya
ākṛty-akṣara-ākāra-śūnyam gotvam hi varṇyate ||
ākṛti-guṇa-śakti-bhede dṛṣṭo gava-aśva-vat. an-
ākṛti-sāmānya-vādinō 'pi viśeṣa-vat tasya a-
ākṛter apy ekatra dṛṣṭāyā anyatra draṣṭum a-
ākṛṣyamāṇo 'ndhaḥ panthānam pratipadyate. na api
ākṛānta-bhuvanam dhig vyāpakam tamaḥ. kaḥ prāṇino
ākriyata iti svalakṣaṇa-viśayam, aparasmād artha-
ākṣipataḥ, niyamavantau ca na kevalau, niyamasya
ākṣipataḥ. vacanam etat sāmartyād ubhayam
ākṣipati iti na ekatra sādhana-vākye dvayoḥ
ākṣipati, ekasya api niyama-khyāpakasya dvitīya-
ākṣipati. etena pratyaya-bheda-bheditva-ādayo
ākṣipati. etena pratyaya-bheda-bheditva-ādayo 'pi
ākṣipan eva vartate, eka-gata-bheda-codanāyās tad
ākṣipet. na evam jñānam, para-upalakṣaṇāt
ākṣipeyuḥ param. na tathā gotva-ādi-śrutayaḥ
ākṣipta-an-uttara-pratipattikam ananubhāṣaṇam.
ākṣipta-karaṇa-karmakam. evam ānayanam anyad vā
ākṣipta-tad-anya-vyāvṛttir niveśyata iti. sa eva
ākṣipta-pratibandha-upadarśanam eva bhavati. yac
ākṣiptam iṣṭam paro 'bhīpraiti iti tad-abhiprāya-
ākṣiptam eva. na hi viśayam a-jānann uttaram
ākṣiptam sāsrava-dharma-viśayam cetaso

V3_10905	a-doṣaḥ. nitya-sukha-ātma-ātmīya-darśana-	ākṣiptam sāsra-va-dharma-ṣayam abhūta-guṇa-
PV_02098	-bhedakam || śrutis tan-mātra-jijñāsar an-	ākṣiptā akhilā aparā | bhinnam dharmam iva ācāṣṭe
SV_04627	tarhi tad-viśeṣaṇatvena avasthitā vyaktir	ākṣiptā eva iti tadvān abhidheyaḥ syāt. na ca
SV_07222	ucyate. paratra tu jñāna-janana-śaktir an-	ākṣiptā janyasya iti janana-mātreṇa kārakatvam.
PV_02193	avasthā vīta-rāgānām dayayā karmaṇā api vā |	ākṣipte 'vinivṛtti-iṣṭeḥ sahakāri-kṣayād alam ||
VN_05812	-vacanena eva sarvam uktam iti. tad-ubhaya-	ākṣipteṣu prabhedeṣu guṇa-atīśayam antareṇa
HB_03907	-mātreṇa api tat-sādhana-pramāṇa-vṛttir	ākṣipyate. anyathā tayor eva sattā-a-prasiddheḥ,
SV_06501	-pratiniyamāt. na ca vicchinnaṁ kiñcid vastv	ākṣipyate, yasya abhidhānād vastu-balena akhile
V2_09008	'pi dharmi-dharmatayā nimittam bheda-antara-	ākṣepa-an-ākṣepāv ity-ādi-prasaṅgaḥ pramāṇa-
HB_04009	ekasya api niyama-khyāpakasya dvitīya-	ākṣepa-nāntarīyakatvāt. na punaḥ kevalau bhāva-
SV_06303	eka-gata-bheda-codanāyās tad-anya-vyāvṛtity-	ākṣepa-nāntarīyakatvāt. sa eva bhedas tad-
SV_03511	iva dharma-vācīnām api vyavaccheda-antara-	ākṣepa-prasaṅgāt. tathā ca iṣṭa-pratyāyanāt
HB_04001	-abhāva-vacana-mātreṇa tat-sādhana-pramāṇa-	ākṣepa-siddhiḥ, tato 'pi jñānam na pṛthag ato
V3_01409	atha sāmānyena sādhyam iṣṭam iti na viśeṣa-	ākṣepaḥ. uktam atra – tad-an-ākṣepe kiṁ sādhana-
SV_06308	-bheda-abhidhāne 'pi nāntarīyakas tad-anya-	ākṣepo bhavati iti tayor na viśeṣaṇa-viśeṣya-
SV_06610	syuḥ. artha-antara-abhidhāyinaś ca an-	ākṣepakāḥ, nir-ākāṅkṣatvāt, katham viśeṣaṇa-
HB_04005	sapakṣa-vipakṣayor bhāva-abhāvayoḥ paraspara-	ākṣepata ekaṁ vākyam ubhayaṁ gamayati ity ucyate,
V3_02711	-pakṣi-karaṇasya. nanu viśeṣasya sāmānya-	ākṣepāt tat-siddhau siddham eva iṣṭam bhavati. na,
SV_04330	-pramāṇena viśayī-karaṇe vastu-balād a-śeṣa-	ākṣepāt tad-anya-vaiarthyaṁ ca na syāt. buddhi-
V3_01503	-gatim sādhanam sāmartyena vyāpnoti siddher	ākṣepāt, tāvatim tad-dūṣaṇam api. tathāvidhasya
VN_05713	tarhy ananubhāṣaṇam nir-ṣayam, ajñānena	ākṣepāt. na hi viśayaṁ samyak pratipadyamānaḥ
VN_05715	pṛthag vācyam. uttara-ajñānasya ca	ākṣepāt. viśaya-ajñānena uttara-ajñānam apy
SV_04625	sahita-a-sahita-avasthayor viśeṣeṇa an-	ākṣepāt. vyakti-sambandhinyā jāteś codanād a-doṣa
PV_02099	iti kvacit || yuktā aṅgulī iti sarveṣām	ākṣepād dharmi-vācīnī | khyātā eka-artha-
SV_03021	tad-apekṣayā tathā ucyante. tasya śabdair an-	ākṣepān na te kasyacid aṅga-bhūtā iti kim
SV_03016	sarva-pratipattiḥ. tadā api tasya śabdair an-	ākṣepān na syāt tatra pravṛttir iti vyarthaḥ
PV_02041	akṣāṇām tasmād akṣāṇi buddhitaḥ || yādṛśy	ākṣepikā sā āsit paścād apy astu tādṛśī | taj-
SV_02517	pratīyante. te 'pi śabdāḥ sarva-bheda-an-	ākṣepe 'py eka-bheda-codanāt tat-svalakṣaṇa-niṣṭhā
V3_01410	iti na viśeṣa-ākṣepaḥ. uktam atra – tad-an-	ākṣepe kiṁ sādhana-phalam, an-iṣṭam ca iti. yadi
PV_02100	-samsthitih || rūpa-ādi-śakti-bhedānām an-	ākṣepeṇa vartate | tat-samāna-phalā a-hetu-
V2_09008	-dharmatayā nimittam bheda-antara-ākṣepa-an-	ākṣepāv ity-ādi-prasaṅgaḥ pramāṇa-vārttike
PV_02194	'vinivṛtti-iṣṭeḥ sahakāri-kṣayād alam || na	ākṣeptum aparaṁ karma bhava-tṛṣṇā-vilāṅghinām |
SV_00210	vyavacchedena, yathā pārtho dhanur-dhara ity	ākṣepsyāmaḥ. tad-amśas tad-dharmaḥ, vaktur
SV_16212	-kṛtā. ata eva asādhāraṇatā siddhā mantra-	ākhyā-krama-kāriṇām | pumsām jñāna-prabhāvābhyām
PV_03150	loke syāc chr̥ṅge gaur ity a-laukikam | gava-	ākhyā-pariśiṣṭa-aṅga-viccheda-anupalambhanāt ||
SV_13309	tasmād dhvani-viśeṣa eva ayaṁ varṇa-ādy-	ākhyāḥ. api ca, sthiteṣv anyeṣu śabdeṣu śrūyate
SV_11817	janayati iti sa eva sambandho 'vinābhāva-	ākhyāḥ. na ca atra anyasya sāmartyam paśyāmaḥ.
V3_08806	-kṛto nāma sa tena pratibandha-	ākhyāḥ padārthaḥ, sa tu bhāvaḥ prasarpaṇa-dharma-
SV_08903	vā pṛcchan viśeṣam eva bhāvasya svabhāva-	ākhyam adhikṛtya pravartate. sa eva hi tathā
SV_14314	vināśitam. yadi ca agni-samudbhavasya vināśa-	ākhyasya arthasya parigrahāt kṣṭham na dṛṣṭam.
SV_15005	api pratīkhyeyā. yā ca śabda-śaktir yogyatā-	ākhyā artha-pratipatty-āśrayo jaiminiyair
PV_03443	para-rūpasya vit katham | sārūpyād vedanā-	ākhyā ca prāg eva pratipādītā || dṛṣṭayor eva
PV_03442	darśanam yasya dṛśyate 'nyena cetasā | dṛṣṭa-	ākhyā tatra cet siddham sārūpye 'sya sva-vedanam |
PV_03431	-samvid āropa-viplavāt | nila-āder anubhūta-	ākhyā na anubhūteḥ para-ātmanaḥ || dhiyo nila-ādi
PV_04126	sañketa-a-pratiśedha-jā | pratihanti pratītya-	ākhyā yogyatā-viśayā anumā || śabdānām artha-
PV_04085	a-vyāpti-vyatirekayoḥ || svayaṁ-nipāta-rūpa-	ākhyā vyatirekasya bādhikāḥ | saha a-nirākṛtena
V3_02601	-vyatirekayoḥ ||22|| svayaṁ-nipāta-rūpa-	ākhyā vyatirekasya bādhikāḥ | saha a-nirākṛtena
SP_00015	-gatir yā apy anuvarṇyate | sañketa-viśaya-	ākhyā sā sāsnā-āder go-gatir yathā || bhāve
V2_05605	-ślokāḥ. etal-lakṣaṇā anupalambha-ātma-kārya-	ākhyā hetavas trayāḥ ||9|| eva. anupalabdhiḥ
PV_03109	'bhinne bhinna-āśrayā iva || yathā-codanam	ākhyāś ca so 'sati bhrānti-kāraṇe | pratibhāḥ
HB_01603	a-tat-svabhāvavte so 'kāraka eva, sāmartya-	ākhyāt padārtha-antarāt kārya-utpatteḥ. api ca sa
VN_04013	pratayate kṛd-antaṁ padam. padam ca nāma-	ākhyāta-upasarga-nipātā ity prastutya nāma-ādini
SV_13615	-upadhānena jñāna-janakānām vyaktir ity	ākhyātam etat. vyāpārād eva tat-siddheḥ karaṇānām
V3_05503	'dhikriyate. tena iha prabheda-mātram	ākhyātam, lakṣaṇam tu tad eva. etena kārya-līnga-
PV_04200	ukta-artha-anumitau kṛtā | prabheda-mātram	ākhyātam lakṣaṇam tu na bhidyate || tena atra
SP_00013	-a-darśane | a-paśyan kāryam anveti vinā apy	ākhyātr̥bhir janaḥ || darśana-a-darśane muktavā
PV_04261	prāṇa-āder a-nivartanāt | sandeha-hetutā-	ākhyātyā dṛśya-arthe sā iti sūcitam || an-aṅgī-
SV_09502	nirdeśena na kiñcit, tatra darśana-sambandha-	ākhyāna-mātrād iṣṭa-siddheḥ. tad-a-nirdeśe ca
V3_07405	nirdeśena na kiñcit, tatra darśana-sambandha-	ākhyāna-mātrād iṣṭa-siddheḥ. tad-a-nirdeśe vā
PV_04171	yathāyogaṁ loka eva pravartatām || sādhanā-	ākhyāna-sāmartyāt tad-arthe sādhyatā gatā | hetv
PV_04175	sa-hetutve śabda evaṁ prakīrtayet | dṛṣṭānta-	ākhyānato 'nyat kim asty atra artha-anudarśanam ||
SV_11301	punar utpattir eva pauraṣyatā. na samaya-	ākhyānam. artha-jñāpāna-hetur hi sañketaḥ puruṣa-
NB_03055	an-avadyam darśitam bhavati. tri-rūpa-līnga-	ākhyānam parārtha-anumānam ity uktam. tatra
V3_00807	||3|| iti saṅgraha-ślokaḥ. tri-rūpa-līnga-	ākhyānam parārtham anumānam ity arthān na pakṣa-
V3_00103	līngi-jñāna-utpādayiṣyā tri-rūpa-līnga-	ākhyānam parārtham anumānam, kāraṇe kārya-

NB_03001	artha-abhāva-asiddher iti. tri-rūpa-liṅga-	ākhyānam parārtham anumānam. kāraṇe kārya-
SV_11401	tataḥ śabdāt pratipattir avinābhāvāt. tad-	ākhyānam samayaḥ. tataḥ pratyāyaka-sambandha-
PV_02132	abhiyujyate | parokṣa-upeya-tad-dhetos tad-	ākhyānam hi duṣ-karam || yukty-āgamābhyāṃ vimṛśan
SV_11402	tataḥ pratyāyaka-sambandha-siddheḥ sambandha-	ākhyānāt. na tu sa eva sambandhaḥ. astu vā anya
PV_04130	pratitir api pūrva-vat || siddhayoḥ pṛthag-	ākhyāne darśayamś ca prayojanam | ete sa-hetuke
V3_05804	svabhāva-antar-gamād iyam | hetu-prabheda-	ākhyāne na darśita-udāhṛtiḥ pṛthak ||44|| ity
PV_04269	svabhāva-antar-gamād iyam | hetu-prabheda-	ākhyāne na darśitā udāhṛtiḥ pṛthak || eka-
PV_03038	skhalad-gatiḥ || yathā-bhāve 'py abhāva-	ākhyāṃ yathā-kalpanam eva vā | kuryād a-śakte
PV_03152	kaścid eka-apoddhārato 'pi vā | tantv-	ākhyāṃ vartayet kārye darśayann āśrayam śruteḥ ||
PV_04176	atra artha-anudarśanam || viśeṣe bhinnam	ākhyāya sāmānyasya anuvartane | na tad-vyāptiḥ
SV_06616	| gaurava-a-śakti-vaiphalyād bheda-	ākhyāyāḥ samā śrutiḥ ||137|| kṛtā vṛddhair a-tat-
SV_06014	api tulyam etat. yasmād eka-pratyavamarśa-	ākhye jñāna ekatra hi sthitaḥ | prapattā tad-a-
VN_01408	anyasya api, hetu-phala-santāne mṛd-dravya-	ākhye pūrvakān mṛt-piṇḍa-dravyāt kāraṇād
SV_06815	-ādi-śabdaiḥ prasiddhā viśiṣṭa-kārya-sādhana-	ākhyena viśeṣeṇa viśiṣṭas ta evam ucyanṭe. na
SV_02001	vyāpakasya vā svabhāvasya nivṛttir hetutvena	ākhyeyā. a-pratibandhe hi katham ekasya nivṛttir
V2_10105	vyāpakasya vā svabhāvasya nivṛttir hetutvena	ākhyeyā. anyathā a-pratibaddha-nivṛtṭyā anya-
SV_03211	-a-viśeṣe 'pi pitaram āyāntam dṛṣṭvā pitā me	āgacchati na upādhyāya iti. so 'pi bhavan niścayo
PV_03073	|| a-prāmāṇye ca sāmānya-buddhes tal-lopa	āgataḥ | pretya-bhāva-vad akṣais cet paryāyeṇa
SV_12527	samhāreṇa eva pravṛtteḥ. tat kiñcit kutaścid	āgatam ity ekasya upadeṣṭuḥ prabandhena abhāvād
SV_16816	apy apauruṣeyam sampradāya-a-vicchedād	āgatam, tato 'rtha-siddhir iti cet. tasya api
PV_02082	te na sto na sa janma adhigacchati || gaty-	āgatī na dṛṣṭe ced indriyānām a-pātavāt | a-
PV_02208	-vat | prabhāsvaram idam cittam prakṛtyā	āgantavo malāḥ || tat prāg apy a-samarthānām
HB_03106	a-darśinā iva śakuninā dūram gatvā api punar	āgantavyam ity alam a-pratiṣṭhāna-dik-pratipattyaḥ.
PV_04106	śāstra-tyāge 'pi na kṣatiḥ | parokṣeṣv	āgama-an-iṣṭau na cintā eva pravartate || virodha
SV_16620	asti ity abhimatam bhavet ||316|| yady	āgama-anapekṣam jñāna-yāthātathyam puruṣasya
SV_10824	-karma-sāmānya-saṃyoga-ādinām ca. tathā an-	āgama-apekṣa-anumāna-viśaya-abhimatānām
SV_10901	an-anumeyānām tathābhāvo yathā ātma-ādinām.	āgama-apekṣa-anumāne 'pi yathā rāga-ādi-rūpaṃ tat-
PV_04048	bādHITE 'nyasya kā kṣatiḥ || uktam ca na	āgama-apekṣam anumānam sva-gocare | siddham tena
V3_02102	bādHITE 'nyasya kā kṣatiḥ ||8|| uktam ca na	āgama-apekṣam anumānam sva-gocare | siddham tena
SV_17410	anyad vā vyasta-gocaram | viruddham	āgama-apekṣeṇa anumānena vā vadat ||333||
V2_07109	-putriyam kiṃ na yuktyā na bādhitam ||43||	āgama-artha-āśrayā yuktir atyakṣeṣu na ca itarā |
NB_03114	tasmād a-vastu-darśana-bala-pravṛttam	āgama-āśrayam anumānam āsṛitya tad-artha-vicāreṣu
V3_12804	tasmād a-vastu-darśana-bala-pravṛttam	āgama-āśrayam anumānam āsṛitya tad-artha-vicāreṣu
V3_13104	pratibaddhnāti. kṛtakatva-prastāve ca an-	āgama-āśrayān na āgama-upanyāsaḥ. sādhyāś ca
SV_17422	pratyakṣa-anumānābhyāṃ prasiddhi-viparyayam	āgama-āśrayeṇa ca anumānena bādhitam agni-hotra-
SV_16802	iṣṭam. na ato niścayaḥ. tan na pramāṇam	āgama ity apy uktam. apauruṣeyānām śabdānām artha
SV_16612	pramāṇa-saṃvādi vacanam tat-kṛtam vacaḥ | sa	āgama iti prāptam nirarthā apauruṣeyatā ||315||
SV_16607	cet. svayam samarthasya prasādhane 'sya tad-	āgama-upadhānam kam atīśayam puṣṇāti. a-samartham
V3_13104	kṛtakatva-prastāve ca an-āgama-āśrayān na	āgama-upanyāsaḥ. sādhyāś ca pratibandho yac
SV_16618	kiṃ ca, yady atyanta-parokṣe 'rthe 'n-	āgama-jñāna-sambhavaḥ | atindriya-artha-vit
SV_16608	kam atīśayam puṣṇāti. a-samartham tv	āgama-pravṛttim api na eva sādhyaiṣyati. sā ca
SV_16609	sā ca atindriya-artha-sambaddhā	āgama-pravṛttir atindriyā katham anyena siddhā.
SV_16606	pramāṇa-antaram anviṣyate, kiṃ tarhi sā eva	āgama-pravṛttir na jñāyata iti cet. svayam
V3_00203	prāmāṇyād a-doṣa iti cet, uktam atra	āgama-prāmāṇya-cintāyām. na apy asya kaścid
SV_10802	uktam, tat katham. na ayam puruṣo 'n-āsṛitya	āgama-prāmāṇyam āsitum samarthāḥ. atyakṣa-phalānām
V3_00207	iti na para-upagatena sādhanam. tad-	āgama-bādhanāya param prati sādhanā-uktes tadā
SV_16824	eva anuvartata ity atra api samayaḥ śaraṇam.	āgama-bhramśa-kāriṇām āho-puruṣikayā tad-darśana-
PV_02258	tathā-bhāva-nibandhanam a-pāsyatām || muktim	āgama-mātreṇa vadan na paritoṣa-kṛt | na alam
SV_17316	aparo 'bravīt ||330|| anyas tv apauruṣeyam	āgama-lakṣaṇam parityajya anyathā prāmāṇyam
SV_16610	katham anyena siddhā. anyac ca evam	āgama-lakṣaṇam syāt. tathā hi yasya pramāṇa-
SV_16614	kvacid āgamatve pramāṇa-saṃvādo vacanānām	āgama-lakṣaṇam syāt. na a-puruṣa-kriyā. tasyāḥ
SV_17326	-nyāyaś ca pūrvam eva uktaḥ. uktam ca idam	āgama-lakṣaṇam asmābhiḥ, tat tu sarvasya śakya-
V2_07210	antara-ślokaḥ. eka-deśa-avisamvādanam apy	āgama-lakṣaṇam āhuḥ. tad vipakṣe 'darśana-mātrād
SV_16801	vyāpty-asiddheś ca. a-gatyā ca idam	āgama-lakṣaṇam iṣṭam. na ato niścayaḥ. tan na
SV_16613	nirarthā apauruṣeyatā ||315|| tulye 'py	āgama-vāde pramāṇa-balād āgamasya kvacid āgamatve
V3_00304	-viśama-grahāḥ ||2|| ity antara-ślokaḥ. tad-	āgama-viruddha-abhyupagamaś ca tena eva katham
V3_12203	pramāṇa-pravartanam yuktam. evam hy	āgama-siddha ātmā syāt, na anumāna-siddhaḥ.
V3_00803	mad-upagama-ādayo hetu-prayogā vyākhyātāḥ,	āgama-siddhāś ca. vacanasya vaktur icchā-mātreṇa
PV_02141	|| ātma-darśana-bijasya hānād a-punar-	āgamaḥ | tad-bhūta-bhinna-ātmatayā śeṣam a-kleśa-
PV_04004	|| tad-āgamavataḥ siddham yadi kasya ka	āgamaḥ | bādhyamānaḥ pramāṇena sa siddhaḥ katham
PV_04004	| bādhyamānaḥ pramāṇena sa siddhaḥ katham	āgamaḥ || tad-viruddha-abhyupagamas tena eva ca
PV_04038	| vyavacchedād ayoge tu vārye na an-anvaya-	āgamaḥ || sāmānyam eva tat sādhyam na ca siddha-
V2_06608	-ādi-guṇa-yuktaḥ puruṣa āptaḥ, tat-praṇita	āgamo 'visamvādi iti cet, iṣṭo 'yam arthaḥ
VN_01103	upalabdhiḥ kadācit pratyakṣam kadācid	āgamaḥ, etasminn eva an-atīśaye 'miśam prakārānām
PV_04006	uktam sva-pratitir yad udbhavā | yuktyā yayā	āgamo grāhyo grāhikā asya api sā na kim ||

SV_16526 -antara-a-vṛtteḥ. tad-a-sambhavād eva hy
V3_00305 a-pratipatti-yogyatvāt. tad-upagamād
SV_17002 a-virodho 'nyatra api prasaṅgāt. apauruṣeya
SV_10716 nivṛttau nivṛtṭiḥ. tayor a-sakala-viṣayatvād
V2_06704 pratipadyeta. mā bhūt puruṣa-āśrayaṃ vacanam
SV_11206 pratipadyeta. mā bhūt puruṣa-āśrayaṃ vacanam
SV_16624 -sambhavād a-tad-ālabhana-pratītaye pramāṇam
V3_00209 tad-āgamavatas tat-siddham iti cet, kasya ka
V3_00209 āgamaḥ. bādhyamānaś ca pramāṇena sa katham
SV_11210 keci pracakṣate ||224 || na khalu sarva eva
SV_16601 ca kevalād artha-pratipatter a-sādhanaṃ eva
SV_16613 'py āgama-vāde pramāṇa-balād āgamasya kvacid
SV_12105 svayaṃ-kṛtānām apy apahnotr-darśanāt. niṣṭhā-
V3_13708 sūtram a-mogha-nīter draṣṭur mayā āgamitam
SV_11003 jñātum so 'tisāyo yadi ||218|| sarva eva
V2_06611 jñātum so 'tisāyo yadi ||32|| sarva eva
SV_16603 -ādi-viṣayaś ca. te punaḥ sva-viṣaye 'py
SV_17527 kutas tebhyo 'rtha-niścayaḥ ||338||
V2_06611 so 'tisāyo yadi ||32|| sarva eva āgamam an-
SV_11003 so 'tisāyo yadi ||218|| sarva eva āgamam an-
PV_04014 -artham arthād artha-prasiddhitaḥ || kalpanā-
V3_00804 vaktur icchā-mātreṇa pravṛtteḥ. kalpanā-
V3_00208 asiddham iti katham tataḥ siddhiḥ. tad-
PV_04004 asiddham tat-siddham akhilaṃ tataḥ || tad-
SV_10801 āpta-vāda-avisamvāda-sāmānyād anumānatā ity
V2_07214 loke vyavahāro dṛṣṭa iti samśayaḥ. tasmān na
SV_16626 atīndriyeṣu pramāṇa-antara-vṛtṭiḥ. ata eva
PV_04003 asmin hi na anumānaṃ pravartate || bādhanāya
SV_10920 tad etad a-gatyā ubhayathā apy anumānatvam
SV_16613 ||315|| tulye 'py āgama-vāde pramāṇa-balād
PV_02257 -mūlāṃ kurute sattva-dṛṣṭim mumukṣavaḥ |
V3_00304 ca tena eva katham bhavet, tad-upagama
SV_17606 | (339ab) yad uktaṃ sarva-viṣayatvād
SV_17525 nityaś ca syād anityaś ca iti. vastubhir na
V3_00106 -upacārāt. atra sva-dṛṣṭa-artha-grahaṇam
SV_10920 apy anumānatvam āgamasya upavarṇitam. varam
PV_02065 tatra api kiṃ punaḥ sthiti-hetunā | ā nāśaka-
SV_16604 'py āgamam apekṣya eva sādhakāś cet. an-
VN_04616 -ghoṣaṇā vacana-mātram. na ca evaṃ-vidhān
V2_06501 santy eva. tatra api sati pratyakṣa-anumāna-
PV_04101 vā bādhetā katham anyathā || prāmāṇyam
V3_03205 -yuktikā pratijñā bādhetā. pratiśiddham ca
PV_02133 -dhetos tad-ākhyānaṃ hi duṣ-karam || yukty-
SV_01308 vibhajya tatra abhāvena gamakatvaṃ kathayatā
V2_09604 vibhajya tatra abhāvena gamakatvaṃ kathayatā
V3_13708 artha iti sūtram a-mogha-nīter draṣṭur mayā
PV_04097 || sva-vāg-virodhe viṣpaṣṭam udāharaṇam
SV_15915 -artha-upanidhāyo bhavanti. bāhya-apāya-an-
V3_03009 sva-vacana-virodhe spaṣṭam udāharaṇam,
SV_16605 agny-ādi-pratyayo na syāt. na vai pravṛtta
SV_17004 tatra punar virodha-cintāyām an-āśvāsa
V2_06812 tadvantaḥ syuḥ kāya-vijñāpty-ādi-vat. a-tad-
SV_10718 katham na gamikā iti. uktaṃ atra - na
SV_15013 dṛṣṭo 'nyathā api vahny-ādir a-duṣṭaḥ puruṣa-
SV_16313 -vat. tasya tv a-dharma-ātmano vratasya
NB_03132 iti. ṛṣabha-āder a-vīta-rāgatva-parigraha-
NB_03132 - a-vīta-rāgāḥ kapila-ādayaḥ, parigraha-
NB_03132 - yo vīta-rāgo na tasya parigraha-
SV_15510 vahny-ādayaḥ. puruṣas tu sva-samaya-vyāpāram
V1_04401 vyavahāram utpaśyann ekam a-pramāṇam
V3_02008 balād asti iti sādhayann adhyakṣa-viruddham
V2_05312 tāvad yad ayuktaṃ paśyanti, na tadā eva tad
V3_05707 kiñcin nibandhanam asti. sa ca anena a-sakṛd
PV_02282 siddha-arthasya a-virāmataḥ | dayayā śreya
PV_02098 -ākṣiptā akhilā aparā | bhinnam dharmam iva

āgamas tat-pratipatty-artham upayācyate. anyathā
āgamaḥ, tataḥ sādhana-dharmaḥ, tasmād vastu-
āgamas tasya pravādād artha-siddhiḥ. tatra punar
āgamaḥ punar na kiñcin na vyāpnoti. tan-nivṛtṭiḥ
āgamaḥ, praṇetur dur-anvayatvāt. apauruṣeyam a-
āgamaḥ praṇetur dur-anvayatvāt. girāṃ mithyātva-
āgamaḥ. pramāṇa-antara-vṛtṭis tu pratyakṣam
āgamaḥ. bādhyamānaś ca pramāṇena sa katham āgamaḥ.
āgamaḥ. riktasya jantor jātasya guṇa-doṣam a-
āgamaḥ sambhāvya-vipralambhaḥ. vipralambha-hetūnām
āgamaḥ syāt. kevalād anyato 'py atīndriyeṣv a-
āgamatve pramāṇa-samvādo vacanānām āgama-lakṣaṇam
āgamanasya a-śakyatvāt. yathā ayam anyato '-
āgamam adhyupekṣya | tasya apy avaśyam avadāta-
āgamam an-āgamam vā pravṛtti-kāmo 'nveṣate prekṣā
āgamam an-āgamam vā pravṛtti-kāmo 'nveṣate prekṣā
āgamam apekṣya eva sādhakāś cet. an-āgamād dhūma-
āgamam pramāṇam tad-ādarsita-artha-pratipattaye
āgamam vā pravṛtti-kāmo 'nveṣate prekṣā-pūrva-
āgamam vā pravṛtti-kāmo 'nveṣate prekṣā-pūrva-kāri
āgamayoḥ kartur icchā-mātra-anurodhataḥ |
āgamayoḥ kartur icchā-mātra-anurodhataḥ |
āgamavatas tat-siddham iti cet, kasya ka āgamaḥ.
āgamavataḥ siddham yadi kasya ka āgamaḥ |
āgamasya anumānatvam uktaṃ, tat katham. na ayam
āgamasya api nivṛttir artha-abhāvaṃ gamayati.
āgamasya artha-viśeṣa-vṛtter a-parijñānād ayam
āgamasya ukteḥ sādhanasya paraṃ prati | so '-
āgamasya upavarṇitam. varam āgamāt pravṛttāv evaṃ
āgamasya kvacid āgamatve pramāṇa-samvādo
āgamasya tathā-bhāva-nibandhanam a-paśyatām ||
āgamasya tyāga-aṅgasya a-pramāṇatvena a-
āgamasya sati vastuny avisamvādena asya vṛttes
āgamās tena kathañcin nāntariyakāḥ | pratipattuḥ
āgamāt para-dṛṣṭam na sādhanam na apy an-arthataḥ
āgamāt pravṛttāv evaṃ pravṛttir iti. na khalv
āgamāt sthānaṃ tataś ced vastu-dharmatā ||
āgamād dhūma-āder agny-ādi-pratyayo na syāt. na
āgamān ādriyante yukti-jñāḥ. na ca dāna-ādi-
āgamānām ekasya vṛttir iti cet, na, śāstrasya
āgamānām ca prāg eva vinivāritam | abhyupāya-
āgamānām prāmāṇyam. tasmād abhyupetya vicāreṣv
āgamābhyām vimṛśan duḥkha-hetum pariṣṭate | tasya
āgamikatvam ātmani pratipannaṃ syāt. na
āgamikatvam ātmani pratipannaṃ syāt, na
āgamitam āgamam adhyupekṣya | tasya apy avaśyam
āgame | diṅ-mātra-darśanaṃ tatra pretya dharmo '-
āgame 'pi bhāvāt. na hi yo yasya sattā-upadhānaṃ
āgame tu diṅ-mātra-darśanaṃ etat. atra udāharaṇam
āgame pramāṇa-antaram anviṣyate, kiṃ tarhi sā eva
āgame syāt. saty api tasminn a-tathābhāvād
āgamebhyo na tatra pratītir ākāsād iva ghaṭa-
āgameṣu sarva-arthā upanibadhyante 'prakarāṇa-
āgasā ||284|| bhavantu nāma apauruṣeyā vaidikāḥ
āgāmi phalam an-iṣṭam. sa tu mantra-ādi-prayogas
āgraha-yogayoḥ sādhyā-sādhanā-dharmayoḥ sandigdho
āgraha-yogād iti. atra vaidharmyeṇa udāharaṇam
āgrahaḥ, yathā ṛṣabha-āder iti. ṛṣabha-āder a-
ācakṣāṇa upadiśati iti nyāyām. puruṣa-samita-
ācakṣita, aparam ā-saṃsāram a-viśliṣṭa-anubandham
ācarati. kaiścit prakaraṇair icchā bhavet sā
ācaranti. so 'yam paśor api paśuḥ. mahato 'pi
ācarita-pūrva iti na anayoḥ sambandhaḥ sādhanīyaḥ.
ācaṣṭe jñānād bhūtaṃ sa-sādhanaṃ || tac ca
ācaṣṭe yogo 'ṅgulyā iti kvacid || yukta āṅguli

SV_17020	arthavad bhavati. pāraśika-mātr-mithyā-	ācāra-vat. teṣām eva puruṣānām vacanāt punaḥ
VN_02212	lābha-sat-kāra-śloka-upārjanam satām	ācārah. na api tathā-pravṛttebhyaḥ sva-hasta-
HB_04102	hetuḥ ṣaḍ-lakṣaṇa iti. hetu-bindu-prakaraṇam	ācārya-dharmakīrti-kṛtam samāptam. namaḥ
V2_04809	tat-pratibaddha-vastu-liṅga-apekṣaṇāc ca.	ācāryaḥ punar artha-bhidāṃ jagau | pratibhāsasya
V3_09801	iti na vāda-udāharaṇam. udāharaṇa-diśam tv	ācāryaḥ prāha. yaḥ punaḥ pratijñā-artha-eka-deśo
PV_02186	bhava-āśrayaḥ | virakta-janma-a-dṛṣṭer ity	ācāryaḥ sampracakṣate || a-deha-rāga-a-dṛṣṭeś ca
SV_01507	darśana-mātreṇa ayuktaḥ pratiṣedha iti. evam	ācāryīyaḥ kaścīd anupalambhād abhāvaṃ bruvāṇa
SV_17322	nyāya-vidā idṛśam ||331|| svayam idṛśam	ācāryeṇa anumānam naiyāyika-śeṣavad-anumāna-
SV_08906	tato gatiḥ syāt. nirloṭhitam ca etad	ācāryeṇa. tad ayam gava-ādi-śabda-
V3_13013	tad ayam abhyupagama-bala-pravṛttaḥ.	ācāryeṇa punar diṅ-mātra-darśanāya idam
V3_11712	na anvayaḥ. a-darśana-mātram āsṛitya	ācāryeṇa śrāvaṇatve vyatireka uktaḥ. na tāvatā
V3_00609	-stitha-lakṣaṇatvena virodhāt. ayam eva ca	ācāryair avayavi-pratiṣedha-ādiṣu bahu-mukhair
VN_02612	anīyaḥ śabda iti ca vadato nīyaḥ śabda ity	āñjasaḥ pratipakṣaḥ syāt, na nīyam sāmānyam iti.
VN_06205	hetu-darśanena dūṣaṇāt. prasaṅgam antareṇa	āñjasena eva kiṃ na vyabhicārita iti cet, yat
V3_12911	ekasya tad-antarāla-vyāpti-nāntariyakaḥ,	ātapa-āder iva ghaṭa-ādibhir iti. dvitīyo 'pi
SV_13602	tulya-deśatvād varṇeṣu na sambhavati, vāta-	ātapa-vad ātma-ādi-vac ca. tathā kāla-parihāreṇa
VN_00805	-pṛthag-deśatve 'pi gandha-rasa-ādayaḥ, vāta-	ātapa-sparśa-ādayaś ca eka-indriya-grāhyatve 'pi.
PV_03455	| vidanti tulya-anubhavās tadvat te 'pi syur	āturāḥ || viśaya-indriya-sampāta-abhāvāt teṣām
VN_01310	sa tasmād a-bhinna iti, na hi śakter	ātma-a-pariṇāma iti, kiṃ ca idam uktaṃ bhavati
V1_02311	sārūpyam apy a-tad-ātmanaḥ prak paścād apy	ātma-a-pracyuteś caitanyasya katham iti cet, ayam
V1_00904	-a-viśeṣataḥ | sa paścād api (6abc') syāt.	ātma-a-bhedena sāmārthya-a-viśeṣān na ekasya
V1_02407	-a-viśeṣe 'pi svabhāva-abhyāsa-viśeṣāt tad-	ātma-atiśaya-siddheḥ. buddhir atiśayavatī na
SV_08418	sambhavet. tato bheda-a-viśeṣe 'pi kutaścīd	ātma-atiśayāt kaścij janako na aparāḥ. sa hi
SV_11711	an-āloka-apekṣa-grahaṇa-prasaṅgād anapekṣa-	ātma-an-upakārāt. tad ime sva-viśaya-jñāna-janane
V2_06711	ādihāra-ādheya-bhāvaś cet, so 'pi tad-	ātma-an-upakāre na sidhyati. para-ātmani tulyaḥ
PV_03339	jñāna-aṃṣe 'rtha-vyavasthiteḥ | tadā ya	ātma-anubhavaḥ sa eva artha-viniścayaḥ || yadi
PV_03538	anubhūtavat sarva-an-anubhūtiḥ prasajyate ||	ātma-anubhūtam pratyakṣam na anubhūtam parair
PV_03538	pratyakṣam na anubhūtam parair yadi |	ātma-anubhūtiḥ sā siddhā kuto yena evam ucyate ||
V3_13403	kathañcit sādrśya-mātreṇa arthānām kenacid	ātma-antara-pratiniyamāḥ, yena upamānāt sādhanam
PV_02195	-udaya-utpattir na sā sattva-anurodhini |	ātma-antara-samāropād rāgo dharme '-tad-ātmake ||
V3_08807	pratibandhād atiśaya-pratipattau tasya apy	ātma-antaratve tad eva vastunas tādātmyāt patanam
V3_11706	avinābhāva eva ukto bhavati. tathā hy	ātma-abhāva eva na bhavaty eva ity arthād an-anya
SV_07719	yugapat kasyacid yogo yuktaḥ. tasya dvitīya-	ātma-abhāvāt. eka-ātmanāś ca tat-pradeśa-varti-
VN_00604	vā artheṣu tad-bhāva sthāpanāya nānā-eka-	ātma-abhāve 'pi nānā-eka-rūpānām vṛttech, rājā
PV_02219	mama iti tat sādhanāny upādatte || tena	ātma-abhiniveśo yāvat tāvat sa saṃsāre | ātmani
SV_13410	artha-pratipatti-hetuḥ samasta-rūpaḥ karma-	ātma-abhyupagantavyaḥ syāt, śabda-vad eva. krama-
PV_03377	cet sādrśyād a-tad-ābhayoḥ | bhinna-	ātma-arthaḥ katham grāhyas tadā syād dhīr an-
NB_03047	-vad iti. atra ātma-arthā ity an-uktāv apy	ātma-arthatā sādhyā. tena na ukta-mātram eva
V3_01202	yathā saṃhatānām pārārthye sādhyā	ātma-arthatvam. tad an-uktam api icchayā vyāptam
PV_04029	-grahaḥ | an-ukto 'pi icchayā vyāptaḥ sādhyā	ātma-arthavan mataḥ || sarva-anya-iṣṭa-nivṛttāv
NB_03047	chayana-āsana-ādy-aṅga-vad iti. atra	ātma-arthā ity an-uktāv apy ātma-arthatā sādhyā.
V3_01401	siddhā api pārārthya-a-viśeṣe na	ātma-arthāḥ. saṃhata-para-arthakriyā-upagamād
V3_11709	te ca darśanena vinā na sidhyataḥ. tan na	ātma-avinābhāvi prāṇa-ādiḥ. tata eva na ātma-
PV_03380	uttaram uttaram || tasya artha-rūpeṇa ākārāv	ātma-ākāraś ca kaścana | dvitīyasya tṛtīyena
SV_11116	snehaḥ. na ca an-anurāgiṇaḥ kvacid dveṣaḥ.	ātma-ātmīya-an-uparodhiny uparodha-pratighātini
V3_08310	deha-indriya-buddhibhyo rāga-ādy-anumānam.	ātma-ātmīya-abhiniveśa-pūrvakā hi rāga-ādayaḥ,
SV_00820	deha-indriya-buddhibhyo rāga-ādy-anumānam.	ātma-ātmīya-abhiniveśa-pūrvakā hi rāga-ādayo
PV_02135	tad-vipakṣo 'pi heto rūpa-avabodhataḥ |	ātma-ātmīya-graha-kṛtaḥ snehaḥ saṃskāra-gocaraḥ ||
SV_00905	na kiñcid bādhitam syāt. nīya-sukha-	ātma-ātmīya-darśana-ākṣiptam sāsrava-dharma-
V3_10904	rāga iti cet, iṣṭatvād a-doṣaḥ. nīya-sukha-	ātma-ātmīya-darśana-ākṣiptam sāsrava-dharma-
SV_13602	varṇeṣu na sambhavati, vāta-ātapa-vad	ātma-ādi-vac ca. tathā kāla-parihāreṇa vṛtṭiḥ
SV_10901	-satyānām. an-anumeyānām tathābhāvo yathā	ātma-ādinām. āgama-apekṣa-anumāne 'pi yathā rāga-
SV_08513	(168bc') bhedaḥ. sthāna-a-sthānayoḥ eka-	ātma-āśrayatve ko 'nyo dharmo bhedaka iti
SV_06903	-pratiṣedhena apy a-cākṣuṣaḥ śabdo 'nīyo 'n-	ātma iti. tat-kāraṇa-pratiṣedhena apy a-svāmīkaḥ
SV_04101	||73|| yathā indriya-viśaya-āloka-manaskārā	ātma-indriya-mano-'rtha-tat-sannikarṣā vā asaty
SV_06726	bhedāt. yathā cakṣū-rūpa-āloka-manaskāresv	ātma-indriya-mano 'rtha-tat-sannikarṣeṣu vā rūpa-
VN_02210	-anugraha-pravṛtta mithyā-pralāpa-ārambha-	ātma-utkarṣa-para-paṃsana-ādin asad-vyavahārān
PV_04282	naśvaraṃ bhāvaṃ janayed yadi kiṃ bhavet ||	ātma-upakārakaḥ kaḥ syāt tasya siddha-ātmanaḥ
PV_04282	kaḥ syāt tasya siddha-ātmanaḥ sataḥ | na	ātma-upakārakaḥ kaḥ syāt tena yaḥ samapekṣyate ||
V2_06413	ātma-parayoḥ a-pratipatteḥ. tasmād ayam	ātma-upalambha-nivṛttim eva pramāṇayan
PV_04209	ayogataḥ | tad-ātmā tat-prasūtaś cen na etad	ātma-upalambhane || tasya upalabdhy a-gatāv a-
SV_15426	'bhāvāt prāṇa-ādayas tan-nirasānā na	ātma-upasthāpanāḥ, tatra bhāva-asiddheḥ. na ca
V3_12807	asti sambhavo yathā-avasthita-vastu-sthitiṣv	ātma-kārya-anupalambheṣu. tatra udāharaṇam -
NB_03116	asya sambhavo yathā-avasthita-vastu-sthitiṣv	ātma-kārya-anupalambheṣu. tatra udāharaṇam - yat
V2_05605	ity antara-ślokaḥ. etal-lakṣaṇā anupalambha-	ātma-kārya-ākhyā hetavas trayāḥ ||9|| eva.

V3_08808
V3_12310
SV_01304
V2_09513
PV_02211
PV_02235
SV_00913
V3_11003
V1_01613
V2_05401
PV_03536
SV_01011
V3_11204
SV_12323
PV_02141
SV_11118
PV_04001
V1_00802
HB_03112
SV_09801
V2_07609
SV_09803
V3_12404
SV_15414
V3_11710
V3_11802
V2_04609
V3_10409
V2_06412
HB_03111
V3_09902
V3_12210
V3_11804
V3_11708
V3_04908
SV_07310
VN_01013
V2_07302
NB_02027
V3_12001
PV_04217
PV_02171
SV_05414
V3_08806
SV_03008
SV_02426
V1_04205
V1_03105
SV_02920
V2_09102
PV_03307
V1_03206
SV_08913
SV_03003
SV_03005
SV_08805
VN_01106
SV_02116
PV_03303
PV_03267
V1_01311
PV_03304
V1_03109
PV_03523
SV_01609

patanam anavasthā ca. na ca tathābhūta-
prāṇa-ādi-sambhavana nairātmya-vyāvartanād
a-dṛṣṭeṣu prāṇa-ādy-a-darśanāt. tan-nivṛtṭyā
vyāptes tan-nivṛtṭtau vyāpy-a-nivṛtṭer
yatnavattve 'pi buddhes tat pakṣa-pātaḥ |
premaṅṅ prakṛtir na hi tādrśī | sarvathā
a-viparyāsa-samudbhavān na doṣaḥ. asaty apy
eva a-viparyāsa-udbhavā sā na doṣaḥ. asaty
pratibhāsa-a-viśeṣāt saty api pratītir a-tad-
'pi mahīyaso yad avamanyata iti kim anyad an-
-kramam | dvir dvir ekaṃ ca bhāseta bhāsanād
rāgī iti rāga-utpatti-pratyaya-viśeṣeṇa
rāgī iti, rāga-utpatti-pratyaya-viśeṣeṇa
-itarayor mantra-kalpayor himsā-maithuna-
āvṛttir ity uktau janma-doṣa-samudbhavau ||
-abhāvāt. tasmāt samāna-jātīya-abhyāsa-jam
paraiḥ | dṛṣṭaḥ sādhanam ity eke tat-kṣepāya
ayam upanipatyā vijñānaṃ janayan na an-
tasya tad-anya-ātma-vyavacchedo bhavati, tad-
anvayas tv arthāpattiyā siddhaḥ. na hy a-tad-
anvayas tv arthāpattiyā siddhaḥ. na hy a-tad-
nivṛtṭir vaktavyā. sā cet sidhyati tad-
vyatirekasya upayogaḥ. katham vā a-prasiddha-
lakṣaṇatvād ātmanaḥ. tad rūpaṃ nairātmyaṃ na
na ātma-avinābhāvī prāṇa-ādiḥ. tata eva na
prāṇa-ādy-abhāvena nairātmyasya vyāpter
vā bhāva-kāraṇa-vyatireke bhavataḥ, a-bhedād
-pratibandho vācyāḥ, anyathā asiddheḥ. etena
sarva-upalambha-nivṛtṭer atra a-liṅgatvāt,
-prāptānām api tatra vyavacchedāt. eka-
jñānam utpādayantas tathā prakāśamānāḥ sva-
asiddheḥ sandigdho nairātmyād vyatirekaḥ.
prāṇa-ādayas tad-ātmataḥ tadutpattiyā vā
pratibandhaḥ ca avinābhavaḥ. sa ca
-sādhanāḥ ||34|| svabhāva-kāryayor eva
tata ātmānaṃ pratilabhante. na ca ayam
na sarva-pratyakṣa-nivṛtṭir asiddheḥ, na
abhāva-a-sambhavāt. tatra arvāg-darśanasya
deśa-kāla-svabhāva-viprakṣeṣv artheṣv
-hetuḥ, buddhiś ca pratyaya ity etāvato 'yam
-apekṣā anvaya-vyatireka-bhāk | etāvaty
-ātmanaḥ || na hi go-pratyayasya asti samāna-
tad-rūpa-anubhava-āhita-vāsanā-utpatter
prasarpaṇa-dharma-a-pracyuta-an-utpanna-
grahaṇam. tad-grahaṇe tad-upakāri bhāvaḥ sva-
aparātva-prasaṅgāt. yad apy eṣām a-bhinnaṃ
-artha-antaratve tu nila-āder anubhavāt tad-
asya idam iti prati-karma vibhajyate. an-
sambandhād eka-jñāne dvaya-grahaḥ ||53||
an-upayogāt. upayoge vā sa eva asya sva-
-sambandho na prasidhyati || sā ca tasya
-sambandho na prasidhyati ||35|| sā ca tasya
an-abhipretatvāt. gava-ādi-samāveṣāt tad
yadi pratyupādhy upakāratvāni tasya na sva-
kim tasya iti tā ucyante. upakāre vā sva-
||176|| bhāvās ced a-bhinna ātmanā sva-
vyavahāra-bheda-upagamāt. so 'tisayas tasya
tad-an-upayogāt. upayoge vā sa eva asya sva-
ātmanā yena prati-karma vibhajyate || an-
arthebhyo janma kevalam || artha-ātmā sva-
'pi syāt. na hi prati-puruṣam arthānām
na bhedenā niyāmakaḥ || tasmād yato 'sya
-an-aṅgatayā a-kāraṇatvāt. tasmād yato 'sya
sarvadā anya-a-gatir bhavet | janma ca
puruṣa-kriyā na vā kasyacit. kim ca,

ātma-kriyām pratibandham abhyupaiti. tasmāt pāta-
ātma-gatiḥ, kim tarhi vidhi-mukhena eva prāṇa-
ātma-gatiḥ syāt. adrśya-anupalambhād abhāva-
ātma-gatiḥ syāt. adrśya-anupalambhād abhāva-
ātma-graha-eka-yonitvāt kārya-kāraṇa-bhāvataḥ ||
ātma-grahaḥ sneham ātmani draḍhayaty alam ||
ātma-grahe duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-
ātma-grahe duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-
ātma-grāhiṇī, tad-bhāva-abhāvayor an-anukārāt,
ātma-jñatāyāḥ. so 'yam tair eva artha-vyatireka-
ātma-tad-vidoh || viśaya-antara-saṅcāre yady
ātma-darśana-ayoniśo-manaskāreṇa yogāt. tadā apy
ātma-darśana-ayoniśo-manaskāreṇa yogāt. tadā apy
ātma-darśana-ādayo 'n-abhyudaya-hetavo 'nyathā ca
ātma-darśana-bījasya hānād a-punar-āgamaḥ | tad-
ātma-darśanam ātmīya-grahaṃ prasūte. tau ca tat-
ātma-dṛg-vacaḥ || anumā-viśaye na iṣṭam pariḥṣita
ātma-nāntariyakam pratibhāsam puras-kartum yukto
ātma-niyata-pratibhāsa-jñānāt, na hi tad-ātmā tad-
ātma-niyatasya tan-nivṛtṭtau nivṛtṭiḥ. tasmāt tan-
ātma-niyatasya tan-nivṛtṭyā nivṛtṭiḥ. tasmān
ātma-niyamam arthāt sūcayati iti siddho 'nvayaḥ.
ātma-niyamāḥ prāṇa-ādaya ātmānaṃ vidadhāti iti
ātma-nivṛtṭi-mātram. anyathā nir-upākhye kṛtakatva
ātma-nivṛtṭāv asya nivṛtṭir api, yato vyatirekī
ātma-nivṛtṭtau prāṇa-ādi-nivṛtṭir iti cet, na, a-
ātma-niṣpatteś ca. tathā tayor abhāve taj-jam
ātma-para-upagama-ādayaḥ puruṣa-vyavasthā-
ātma-parayor a-pratipatteḥ. tasmād ayam ātma-
ātma-paricchedāt tasya tad-anya-ātma-vyavacchedo
ātma-prakāśakā ity ucyante. na evaṃ liṅga-
ātma-pratiniyame hi tat-kārya-ātmataḥ prāṇa-
ātma-pratibaddhāḥ syuḥ, te tan-nivṛtṭyā nivarteran.
ātma-pratibandhas tādātmya-tadutpattibhyām anyo
ātma-pratibandhād gamakatvaṃ viparyaye vā
ātma-pratilambhaḥ sāmānyasya nityasya kutaścit
ātma-pratyakṣa-a-viśeṣa-nivṛtṭir api viprakṣeṣu.
ātma-pratyakṣa-nivṛtṭi-pramāṇayatas tad-grahaṇa-
ātma-pratyakṣa-nivṛtṭer abhāva-niścaya-abhāvāt. a
ātma-bhāvo 'nvaya-vyatireka-bhāg ity ayam eva
ātma-bhāvo 'yam anavasthā anya-kalpane ||
ātma-bhūvaḥ kvacit | tāratmyaṃ pṛthivy-ādau
ātma-bhūta eva vijñānasya. bhāva-abhāva-
ātma-bhūta-viśeṣaḥ kim na patati iti.
ātma-bhūta-sakala-śakty-upakāro gṛhītaḥ sarvāḥ
ātma-bhūtaṃ rūpaṃ na tat teṣām, tadānīm teṣām
ātma-bhūtaḥ prakāśate tathā iti nila-ādy-
ātma-bhūtaś ca asya indriya-artha-sannikarṣa-ādiṣu
ātma-bhūtasya upādhi-tadvator upakārya-upakāraka-
ātma-bhūta anityatā iti kim anyayā, svabhāvena vā
ātma-bhūta eva tena na artha-antaram phalam |
ātma-bhūta eva tena na artha-antaram phalam |
ātma-bhūtānām ca an-anvayena tatra an-ubhaya-
ātma-bhūtāny eva na api tata upakāram anubhavanti.
ātma-bhūtābhir ayam ekaḥ śaktibhiḥ. śaktir
ātma-bhūtena bhedinas tadvantaḥ syuḥ tad-a-bhinna
ātma-bhūto 'n-anvayo nivartamānaḥ pravartamānaś
ātma-bhūto 'nityatā iti kim anyayā. svabhāvena vā
ātma-bhūto bhedo 'sya vidyamāno 'pi hetuṣu |
ātma-bhūto hi teṣām tair anubhūyate | tena artha-
ātma-bhedaḥ, nairātmya-prasaṅgāt, ātma-sthiter
ātma-bhedād asya adhigatir ity ayam | kriyāyāḥ
ātma-bhedād asya iyam adhigatir ity ayam asyāḥ
ātma-mano yoga-mātra-jānaṃ sakṛd bhavet || ekā
ātma-mṛc-cetanā-ādinām yo 'bhāvasya a-prasādhakaḥ

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trividhena viprakarṣena viprakrṣtam, yad an-
 eva ca pratyakṣasya pratyakṣatvam, yad an-
 -pratyayāt pravartate. tatra yad asya
 cet siddham sārūpye 'sya sva-vedanam || atha
 -ātmā viṣayī-kriyate samvittiyā, tasyās tad-
 ato 'nyad vastv atīndriyam || tasya a-dṛṣṭa-
 vā tasya pratyāsattiḥ. tatra yat tasminn an-
 yadi sata ātma-hānam asataś ca
 eva pramāṇam. sa ca avisamvādas tasmād
 -arthaḥ. anityā hi bhāvāḥ sahakāriṇo viśiṣṭa-
 syāt. tathā ca ayam pravibhāgo na syād eka-
 ||167|| a-bhedāt. svabhāvena eva viśvasya sva-
 ||22|| anupalambham ca asya pramāṇayata
 arthaḥ syād a-prakāśitaḥ || etena an-
 api vācyam anyasya darśanam || smṛter apy
 tasyā dhiyas tataḥ || siddhe pratyakṣa-bhāva-
 vidhāna-pratiśedhane | eka-dharmasya sarva-
 vidhāna-pratiśedhane | eka-dharmasya sarva-
 artha-antaratve 'py uktam. na vai tata
 -viśeśād viṣaye 'pi prasaṅgāt. samvedanam hy
 ity evam-prakāryasya anupalambhasya adṛśya-
 ity evam-prakāryasya anupalambhasya adṛśya-
 tasya sa tasyāḥ sādhanam tataḥ || tatra
 tato 'syās tad-bhāva-vyavasthāpanāt. tatra
 anyo rāśir asti, yatra prāṇa-ādir varteta,
 na bhavaty eva ity arthād an-anya-samsargiṇy
 | sā yogyatā iti ca proktaṁ pramāṇam sva-
 | sā yogyatā iti ca proktaṁ pramāṇam sva-
 | atīta-artha-grahe siddhe dvi-rūpatva-
 | yathā prakāśo 'bhimatas tathā dhīr
 -ādy-ayogān na tato nairātmya-siddhiḥ syāt.
 eka-ātma-paricchedāt tasya tad-anya-
 ity atra kaścit pratijñā-virodho na asty
 ||21|| a-śakya-samayatvān na sukha-ādimām
 'rthānām viśiṣṭād eva vedanāt | tathābhūta-
 tathā | niściyate niṣiṣṭo 'sāv evam ity
 || tatra apy anubhava-ātmavāt te yogyāḥ sva-
 5|| tatra apy anubhava-ātmavāt te yogyāḥ sva-
 tathā-prathanam, na tad anyasya kasyacid
 tan mano-vijñānam. sarva-citta-caittānām
 -samvedana-pradarśana-artham, sarva-jñānām
 -viśeśāt. samvedanasya tu tathāvidha-
 pratyakṣatvāt. na hi sukha-ādimām
 iti tato vyatirekī varṇyeta. anyathā
 svato 'siddham anyat sādhanam avyabhicāry-
 abhyupagamāt siddham iti cet. katham idānim
 abhyupagamāt siddham iti cet, katham idānim
 bhāva-asiddheḥ. na ca nairātmya-nivṛtṭiyā
 arthānām ātma-bhedaḥ, nairātmya-prasaṅgāt,
 anya-sattva-neyasya hīna-sthāna-parigrahaḥ |
 kāma-vibhava-icche ca te mate | sarvatra ca
 -sukha-trṣṇayā || nairāśye tu yathā-lābham
 vā ity evam pratyavasthito yadi sata
 -charīraṁ prāṇa-ādimattvād iti. na hi sa-
 nairātmya-siddhiḥ. abhyupagamena ca sa-
 nairātmya-siddhiḥ. abhyupagamena ca sa-
 yatra hy asya samāropo yathā sthiraḥ sa-
 -charīraṁ prāṇa-ādimattvād iti. na hi sa-
 dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-
 dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-
 -bodha-ādeś citta-dharmasya pāṭave || kṛpā-
 pracyavet. jñāna-janana-sāmartyasya tad-
 -kāriṇaś ca janakatvāt. tasya ca tad-
 yathā gaur ayam sāsna-ādi-samudāya-
 yathā – gaur ayam sāsna-ādi-samudāya-
 ātma-rūpa-pratibhāsa-vivekena pratipatr-
 ātma-rūpa-vivekena svarūpasya buddhau samarpanam.
 ātma-rūpaṁ tal lakṣaṇam na para-rūpaṁ, pratipatti
 ātma-rūpaṁ no vetti para-rūpasya vit katham |
 ātma-rūpatvāt. na enam iyam abhilāpena samsrjati,
 ātma-rūpasya gater anyo 'rtha-āśrayaḥ | tad-
 ātma-rūpe pratīyamāne sa svayam pratyupatiṣṭhate.
 ātma-lābham abhyupaiti, apa-siddhānto bhavati.
 ātma-lābhāt, anyato bhavato 'bhavato vā bhāve
 ātma-lābhāt tam apekṣeran. yo hy eṣām janaka ātmā
 ātma-vat. tasmād ayam bhinna-pratibhāsa-ādir
 ātma-vad vibhāga-utpatti-sthiti-nirodha-ādayo na
 ātma-vādo nir-ālambaḥ syāt, a-pratyakṣatvād
 ātma-vit pakṣe sarva-artha-a-darśanena ye | a-
 ātma-vit siddhā jñānasya anyena vedane | dīrgha-
 ātma-vidau grhṇāti tān punaḥ | na adhyakṣam iti
 ātma-vidhāna-pratiśedhanam || a-nānā-ātmatayā
 ātma-vidhāna-pratiśedhanam ||22|| a-nānā-ātmatayā
 ātma-viśeṣa-utpatter ambhasas tathā-sthitiḥ, kiṁ
 ātma-viśeśād apara-sādhanam, na evam abhāvaḥ. na
 ātma-viśayatvena sandeha-hetutvāt. tato '-
 ātma-viśayatvena sandeha-hetutvād ity uktam. ko
 ātma-viśaye māne yathā rāga-ādi-vedanam | iyam
 ātma-viśaye māne yathā rāga-ādi-vedanam | iyam
 ātma-vṛtti-vyavacchedābhyām sarvasya saṅgrahāt.
 ātma-vṛttiḥ sūcitā bhavati. sā eva avinābhāvaḥ.
 ātma-vedanam || sarvam eva hi vijñānam
 ātma-vedanam ||57|| ity antara-ślokaḥ. bāhye 'py
 ātma-vedane || nila-ādy-ābhāsa-bheditvān na artho
 ātma-vedinī || tasyāś ca artha-antare vedye dur-
 ātma-vyavacchedena nir-ātmano bhāvasya parāmarśād
 ātma-vyavacchedo bhavati, tad-ātma-niyata-
 ātma-śabda-arthasya bhāva-upādānava-niśedhāt.
 ātma-samvittir āviṣṭa-abhilāpā. sā pratyakṣam
 ātma-samvittir bheda-dhī-hetur asya ca || tasmāt
 ātma-samvidāḥ || ity artha-samvit sā eva iṣṭā
 ātma-samvidi | iti sā yogyatā mānam ātmā meyaḥ
 ātma-samvidi | iti sā yogyatā mānam ātmā meyaḥ
 ātma-samvedana-vat. tato 'pi na tad artha-antare
 ātma-samvedanam. bhūta-artha-bhāvanā-prakarṣa-
 ātma-samvedanasya pratyakṣatvāt. na hi sukha-
 ātma-samvedanād eva bheda-pratītiḥ. tat svayam
 ātma-samvedane vikalpaḥ sambhavati, yasmād a-
 ātma-sannidhāyane ko nairātmyād vyatirekasya
 ātma-sambandham apekṣata iti na a-pratyakṣam
 ātma-siddhiḥ. parasya apy a-pramāṇikā katham
 ātma-siddhiḥ. parasya apy a-pramāṇikā nairātmya-
 ātma-siddhiḥ syāt, vipakṣa-vyatireka-darśane 'pi
 ātma-sthiter abhāvāt. tasmād ayam a-śabda-
 ātma-snehavato duḥkha-sukha-tyāga-āpti-vāñchayā ||
 ātma-snehasya hetutvāt sampravartate || a-sukhe
 ātma-snehāt pravartate | a-lābhe matta-kāśinyā
 ātma-hānam asataś ca ātma-lābham abhyupaiti, apa-
 ātmaka-an-ātmakābhyām anyo rāśir asti, yatra
 ātmaka-an-ātmakau vibhajya tatra abhāvena
 ātmaka-an-ātmakau vibhajya tatra abhāvena
 ātmaka iti vā, na tatra bhede niścayo bhavati.
 ātmaka-nir-ātmakābhyām anyo rāśir asti yatra ayam
 ātmako 'nyo vā iti yathā-kathañcid api viśeṣitas
 ātmako 'nyo vā iti, yathā-kathañcid api viśeṣitas
 ātmakatvam abhyāsād grhṇā-vairāgya-rāga-vat |
 ātmakatvāt. artha-antaratvasya ca prāg eva
 ātmakatvāt. artha-antaratve ca bhāva-an-upakāra-
 ātmakatvād iti. tathā ca dṛṣṭānta-asiddhi-codanā
 ātmakatvād iti. tathā ca dṛṣṭānta-asiddhi-codanā

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-kārya-dravya-ādiṣv api prasaṅgaḥ. a-sāmānya-
tato 'rtha-siddhir iti cet. tasya api śabda-
na apy anayor ekatra vṛtti-niścayaḥ. sa-
ekatra vṛtti-niścayaḥ. sa-ātmakatvena an-
|| tri-kāla-viṣayatvāt tu kṛtyānām a-tathā-
|| yathā sva-vāci tac ca asya tadā sva-vacana-
|| saṅketa-smaraṇa-upāyaṃ dṛṣṭa-saṅkalana-
saṅketa-smaraṇa-upāyaṃ dṛṣṭa-saṅkalana-
| prayoga-darśanād vā asya yat kiñcid udaya-
na anvay a-vyatirekī ced a-nairātmyaṃ na sa-
na anvay a-vyatirekī ced a-nairātmyaṃ na sa-
prayatnānantariyakaḥ, kṛtakatvān nityaḥ, sa-
'pi na bhāva-siddhiḥ. yathā na idaṃ nir-
anvayo vyatirekaś ca sandigdhaḥ, yathā – sa-
dvayo rūpayoḥ sandehe 'naikāntikaḥ. yathā sa-
vyatireky api hetuḥ syāt (18c) na idaṃ nir-
kiṃ ca vyatireky api hetuḥ syāt. na idaṃ nir-
-asattva-pratītiḥ. yad apy āha – yadi na sa-
| saṃsveda-ja-ādyā jāyante sarvaṃ bija-
-apoha-gocaram, na vastu-svabhāva-niścaya-
na pṛthak siddhir iti. tat-saṃsthāna-ādhāra-
ātmakam tad dravyaṃ saṃsthānaṃ vā tad-ādheya-
no cen na nāma-artha-vaśā gatiḥ || tam aneka-
tathā hi tat tebhyaḥ samastebhya upalambha-
astv artha-antaraṃ vākyam. tad aneka-avayava-
na sāmīyam. tatas tad-ātmatāyāṃ sarvaṃ sarva-
-vināśa-abhyupagama-abhāvāt sarvasya tad-
ca. na saṃyogaḥ, prāsādasya svayaṃ saṃyoga-
-ātmany apy asiddheḥ. na api sa-ātmakād an-
-charīra-sambandhī prāṇa-ādīḥ sa-ātmakād an-
anveti. eka-ātmany apy asiddheḥ. na api sa-
tasmā jīvac-charīra-sambandhī prāṇa-ādīḥ sa-
a-prāṇa-ādimattva-prasaṅgād iti. nir-
prāṇa-ādimattvād iti. na hi sa-ātmaka-nir-
prāṇa-ādimattvād iti. na hi sa-ātmaka-an-
| ātma-antara-samāropād rāgo dharme 'tad-
sa ca na sidhyati ity uktam. astu nāma nir-
a-prāṇa-ādimattva-prasaṅgād iti, nir-
-siddhiḥ. abhyupagamena ca sa-ātmaka-an-
-siddhiḥ. abhyupagamena ca sa-ātmaka-an-
syād ity asti svabhāva-anvayaḥ. yady eka-
sambandho dvidhā bhavet. nānā-avayava-
api svayam || yathā phalasya hetūnāṃ sadṛśa-
a-sādhanam ||67|| jñāpako hi hetur yad-
tasya eva mṛd-ātmanaḥ sataḥ saṃsthāna-viśeṣa-
vyāpty-asiddheḥ. yadi prāṇa-ādayas tad-
vyatirekaḥ. ātma-pratīnyame hi tat-kārya-
syān na pṛīti-paritāpayoḥ || sukha-ādy-
sarva-ātma-vidhāna-pratiśedhanam || a-nānā-
-ātma-vidhāna-pratiśedhanam ||22|| a-nānā-
śabdasya na śabdo 'rthānām. yena a-bhinna-
hānād a-punar-āgamaḥ | tad-bhūta-bhinna-
| kvacid viniyamāt ko 'nyas tat-kārya-
-bhedaḥ, mṛt-saṃsthānāyor a-paraspara-
-dhetvoḥ sthita-śaktitvāl laṅghanasya sthita-
| pratyakṣa-prativedyatvam api tasya tad-
|| na ced bhede 'pi rāga-ādi-hetu-tulya-
'pūrva-prādur-bhāve prasajyate || bhūta-
-sambhavāt pratyaya-vṛttiḥ, tataś ca sāmānya-
-vit || grāhaka-ākāra-saṅkhyātā pariccheda-
||56|| grāhaka-ākāra-saṅkhyātā pariccheda-
-deśa-rūpasya a-bheda-virodhaḥ. dṛśya-adṛśya-
-vijātiya-siddhi-nāntariyakatvāt. anitya-nir-
-virahaḥ. a-vyavadhānam a-dūra-sthānaṃ dṛśya-
pratyakṣa-prativedyatvam apy asyaṃ tad-

ātmakatvān na iti cet. nanu sa eva ayam vicāryate.
ātmakatve tulyaḥ paryanuyogaḥ katham asya artho
ātmakatvena an-ātmakatvena vā prasiddhe prāṇa-
ātmakatvena vā prasiddhe prāṇa-āder asiddheḥ.
ātmakam | tathā paraṃ pratinyastam sādhyam na
ātmakam | tayoḥ pramāṇam yasya asti tat syād
ātmakam | pūrvāpara-parāmarśa-śūnye tac cākṣuṣe
ātmakam | pūrvāpara-parāmarśa-śūnye tac cākṣuṣe
ātmakam || nirodha-dharmakam sarvaṃ tad ity-ādāv
ātmakam || yan nāntariyakaḥ sva-ātmā yasya
ātmakam ||83|| iti saṅgraha-ślokaḥ. na prāṇa-ādi-
ātmakam jīvac-charīraṃ prāṇa-ādimattvāt,
ātmakam jīvac-charīraṃ prāṇa-ādimattvād iti
ātmakam jīvac-charīraṃ prāṇa-ādimattvād iti. na
ātmakam jīvac-charīraṃ prāṇa-ādimattvād iti. na
ātmakam jīvac-charīraṃ a-prāṇa-ādimattva-
ātmakam jīvac-charīraṃ a-prāṇa-ādimattva-prasaṅgād
ātmakam jīvac-charīraṃ, prāṇa-ādi-viraha-
ātmakam tataḥ || tat sva-jāty-anapekṣānām akṣa-
ātmakam. tathā hi kasyacin niścaye 'py anyasya a-
ātmakam tad dravyaṃ saṃsthānaṃ vā tad-ādheya-
ātmakam prakṛtyā kiṃ kulālam apekṣanta iti cet,
ātmakam bhāvam eka-ātmatvena darśayat | tad a-
ātmakam rūpa-grahaṇa-pratīnyatam viśaya-rūpaṃ ca
ātmakam vā syād an-avayavaṃ vā. aneka-avayava-
ātmakam syāt. na ca etad yuktam. tasmāt tad-
ātmakasya na utpatti-vināśāv iti siddham bhavati.
ātmakasya pareṇa a-saṃyogāc ca. tata eva saṅkhyā-
ātmakāc ca tasya anvaya-vyatirekayor abhāva-
ātmakāc ca sarvasmād vyāvṛttatvena asiddhes
ātmakād an-ātmakāc ca tasya anvaya-vyatirekayor
ātmakād an-ātmakāc ca sarvasmād vyāvṛttatvena
ātmakānām ghaṭa-ādinām dṛṣṭa-a-dṛṣṭānām prāṇa-ādy
ātmakābhyām anyo rāśir asti yatra ayam prāṇa-ādir
ātmakābhyām anyo rāśir asti, yatra prāṇa-ādir
ātmake || duḥkha-santāna-saṃsparśa-mātreṇa eva
ātmakebhyo vyatirekaḥ prāṇa-ādinām tad-bhāve ca
ātmakeṣu ghaṭa-ādiṣu dṛṣṭa-a-dṛṣṭeṣu prāṇa-ādy-a-
ātmakau vibhajya tatra abhāvena gamakatvaṃ
ātmakau vibhajya tatra abhāvena gamakatvaṃ
ātmatayā anekaḥ kāryasya ekasya kāraḥ | ātmā
ātmatayā anyonyābhyām avayavābhyām tat-sambandhā
ātmatayā udbhavāt | hetu-rūpa-graho loke '-
ātmatayā jñāpayati, tad-asiddhau sandehe vā na
ātmatayā tad-anyebhyo bhinnāḥ sūtrāt tasya eva
ātmatayā tadutpattyaḥ vā ātma-pratibaddhāḥ syuḥ,
ātmatayā prāṇa-ādinām nairātmyena saha virodhaḥ
ātmatayā buddher api yady a-virodhitā | sa idānīm
ātmatayā bhede nānā-vidhi-niśedha-vat | eka-
ātmatayā bhede nānā-vidhi-niśedha-vat | eka-
ātmatayā vyavasthā-bhede 'pi nāntariyakatā syāt.
ātmatayā śeṣam a-kleśa-nir-jvaram || kāya-vāg-
ātmatayā sa ca || nairātmyād api tena asya
ātmatayā saṃsthāna-mṛt-svabhāva-viśeṣābhyām tayor
ātmatā || tasya ādau deha-vaigunyat paścād-vad a-
ātmatā || na anyo 'nubhāvyas tena asti tasya na
ātmatā-a-kṣayaḥ | sarvatra rāgaḥ sadṛśaḥ syād
ātmatā-an-atikrānteḥ sarvo rāga-ādimān yadi |
ātmatā. anyathā anyatra api mā bhūt, viśeṣa-
ātmatā ātmani | sā योग्या ity ca proktaṃ
ātmatā ātmani | sā योग्या ity ca proktaṃ
ātmatā-ādi-virodhā api vācyaḥ. tad ayam
ātmatā-ādi-vyavacchede 'pi tathā syāt. na,
ātmatā indriyasya sva-āśrayeṇa sambandhaḥ, a-
ātmatā eva. sā ca tādātmyāt svayaṃ prakāśate.

SV_04013 syāt. tasmān mithyā-vikalpo 'yam artheṣv eka-
SV_08423 sva-hetor ity ucyate. tasya api taj-janana-
HB_01304 vijñānāc cakṣur-vijñānasya upalambha-
V3_09306 eva sāmānyam. atha kā iyam a-vyaktiḥ. adrśya-
SV_04019 iti, so 'yam itaretara-bhedas tasya eka-
V3_11512 jīvac-charira-sambandhī prāṇa-ādir an-ubhaya-
SV_14908 sarvaḥ sarvasya svabhāvo bhavati pratigha-
SV_14915 ākasmikatve 'py asya ukto doṣaḥ. pratighāta-
PV_02254 || anityāt prāha tena eva duḥkham duḥkhān nir-
PV_02129 vipakṣair bādhyate cet te prayāty atyanta-sa-
SV_08324 a-vikale 'pi tasminn a-bhavat tasya a-janaka-
V2_06707 -utpatti-hāni-nāntariyakatvāt, nityam tad-
V3_13404 kenacit kathañcin na sāmānyam. tatas tad-
HB_01002 cet svabhāvato bhāvo niṣpanno na punas tad-
PV_03341 eva saḥ | niścita-ātmā svarūpeṇa na aneka-
V3_09411 bheda eva atitarām a-kramatva-prasaṅgaḥ, eka-
PV_04214 pratiyate | prameyatvād ghaṭa-ādinām sa-
PV_03433 sa tasya anubhavaḥ katham || yadā samvedana-
SV_00221 saty artho 'rtham na vyabhicarati. sa ca tad-
V2_05610 saty artho 'rtham na vyabhicarati. sa ca tad-
PV_03365 -meya-phala-sthitiḥ || tatra apy anubhava-
V1_04212 meya-phala-sthitiḥ ||55|| tatra apy anubhava-
PV_03349 yataḥ sā prathate tathā | artha-sthites tad-
SV_08806 tadvantaḥ syuḥ tad-a-bhinna-svabhāva-
V3_04201 iti cet, na, hetoḥ svabhāva-bhedāt. a-tad-
SV_11024 katham nir-doṣo nāma. yāvataḥ doṣa-vipakṣa-sa-
SV_09014 ubhaya-rūpam ity ekānta-vādaḥ. api ca, sarva-
SV_12718 vā syād an-avayavaḥ vā. aneka-avayava-
SV_00221 na vyabhicarati. sa ca tad-ātmavāt. tad-
V2_05612 na vyabhicarati. sa ca tad-ātmavāt. tad-
PV_04206 pratibaddheṣu tata eva anvaya-sthitiḥ || sva-
PV_02217 -vad utpattiḥ punar doṣa-virodhinaḥ || sa-
PV_03343 -vaśā gatiḥ || tam aneka-ātmakam bhāvam eka-
V1_00804 yuktam rasa-ādi-jñāna-vat. sato 'pi vā tad-
V3_09212 siddhaḥ, na arthaḥ. na hi pare 'pracyuta-
SV_06601 sāmānādhikaraṇya-ādir na syāt. na ca vastv-
PV_03361 || a-darśanāj jagaty asminn ekasya api tad-
V1_03906 |51|| a-darśanāj jagaty asminn ekasya api tad-
PV_03211 na artheṣu na jñāne sthūla-ābhāsas tad-
PV_02268 || kriyāyām a-kriyāyām ca kriyā ca sadṛśa-
PV_03527 | grāhyatā-śakti-hāniḥ syān na anyasya janana-
PV_03302 || tatra anubhava-mātreṇa jñānasya sadṛśa-
PV_03431 | nila-āder anubhūta-ākhyā na anubhūteḥ para-
PV_02170 | sarvatra rāgaḥ sadṛśaḥ syād dhetoḥ sadṛśa-
PV_03438 tat kiṃ sita-ādy-abhivyakteḥ para-rūpam atha
PV_04011 sambaddham vastutaḥ siddham tad asiddham kim
VN_01403 ca anayoḥ kārya-kāraṇa-bhāvaḥ, svayam a-tad-
SV_12828 ca eka-buddhi-pratibhāsinaḥ śabda-
PV_04094 śāstram ca ekam uktam samatvataḥ || yathā
V3_03004 ca abhisamasya sāmānyād ekam uktam. yathā
VN_01307 śakty-ātmani prādur-bhāva iti tasyaḥ sva-
V1_00208 tatra yo jñāna-pratibhāsam anvaya-vyatirekāv
VN_01301 evaḥ bhedaḥ syāt. saty apy etasmin kasyacid
SV_06527 -āśrayatvād bhedasya, tasya ca a-bhedāt. tad-
V3_08607 tad api kārya-liṅga-jam eva, tādrśasya
SV_11111 yatna-ādhānāt, parikṣāvato viśeṣeṇa a-duṣṭa-
SV_13007 eva niṣiddhatvāt. na api tasya upalabhya-
SV_12807 kāla-kṣepaś ca na syāt. tasya niṣ-kala-
SV_02910 api nānā-upādhy-upakāra-aṅga-śakty-a-bhinna-
SV_09903 -an-utpatteḥ. utpattau vā ekatva-hāneḥ. tad-
V2_10110 hetos tathābhāva-niścaye vyāpakasya sva-
SV_02010 hetos tathābhāva-niścaye vyāpakasya sva-
PV_03266 sva-saṅkrānta-avabhāsinām | vedakāḥ sva-
SV_07720 yogo yuktaḥ. tasya dvitiya-ātma-abhāvāt. eka-
V1_01603 buddhiḥ gamayet, pratibandha-abhāvāt. artha-

ātmatā-grahaḥ | (72ab) na hy arthā vyatiriktena a
ātmatā tad-anyasmād ity anādir hetu-paramparā
ātmatā, tasya eva upalambha-ātmanaḥ sataś cakṣur-
ātmatā. nanv anena lakṣaṇena pradhāna-puruṣa-ādayo
ātmatā-pratibhāsino mithyā-vikalpasya bijam. tam
ātmatā-bahir-bhāvāt tābhyām na vyatiricyate. na
ātmatā-vat. satyam etat. tathā api svabhāva-
ātmatā-hetu-svabhāva-pratinīyamavan na naśvara-
ātmatām | a-viraktaś ca tṛṣṇāvān sarva-ārambha-
ātmatām || tathā hi mūlam abhyāsaḥ pūrvaḥ pūrvaḥ
ātmatām sūcayati. yat-sākalya-vaikalyābhyām ca
ātmatāyām kadācid upalambha-anupalambha-abhāva-
ātmatāyām sarvaḥ sarva-ātmakam syāt. na ca etad
ātmatāyām hetv-antaram apekṣeta. bīja-ādi-vad
ātmatva-doṣataḥ || abhyupāye 'pi bhedena na syād
ātmatva-vat. kāryatvād eva a-bheda iti cet, yukto
ātmatvaḥ kiṃ na mīyate || an-iṣṭam cet pramāṇam
ātmatvaḥ na sārūpya-nibandhanam | siddham tat
ātmatvāt. tad-ātmatve sādhyā-sādhana-bheda-abhāva
ātmatvāt. tad-ātmatve sādhyā-sādhana-bheda-abhāva
ātmatvāt te yogyāḥ sva-ātma-samvidi | iti sā
ātmatvāt te yogyāḥ sva-ātma-samvidi | iti sā
ātmatvāt sva-vid apy artha-vin matā || tasmād
ātmatvād bhedasya api kutaḥ parasparam bhedaḥ.
ātmatve 'pi kṣīrasya sa tasya svabhāvaḥ, yo dadhi
ātmatve 'pi doṣa-sa-ātmano vipakṣa-utpatti-vad
ātmatve ca sarveṣām bhinnau syātām na dhī-dhvanī |
ātmatve pṛthak teṣām nirarthatā | (248ab) te 'pi
ātmatve sādhyā-sādhana-bheda-abhāva iti cet. na,
ātmatve sādhyā-sādhana-bheda-abhāva iti cet, na,
ātmatve hetu-bhāve vā siddhe hi vyatirekitā |
ātmatvena an-apāyatvād anekāntāc ca bhasma-vat |
ātmatvena darśayat | tad a-dṛṣṭam katham nāma
ātmana indriya-antara-jñāna-utpattāv a-sāmarthyād
ātmana upalayanam anityatām icchanti, nanv a-
ātmana ekasya tatra eva vṛttir a-vṛttīś ca yuktā
ātmanaḥ | asti iyam api yā tv antar-upaplava-
ātmanaḥ | asti iyam api yā tv antar-upaplava-
ātmanaḥ | ekaṭra pratiśiddhatvād bahuṣv api na
ātmanaḥ | aikyam ca hetu-phalayor vyatireke tatas
ātmanaḥ | grāhyatāyā na khalv anyaj jananaḥ
ātmanaḥ | bhāvyaḥ tena ātmanā yena prati-karma
ātmanaḥ || dhiyo nila-ādi-rūpatve bāhyo 'rthaḥ
ātmanaḥ || na hi go-pratyayasya asti samāna-ātma-
ātmanaḥ || para-rūpe 'prakāśāyām vyaktau vyaktaḥ
ātmanaḥ || pareṇa apy anyato gantum ayuktaḥ para-
ātmano 'tat-kāraṇatvāt, dharmasya dravyād artha-
ātmano 'pratibhāsanāt, varṇa-anukrama-pratīteḥ.
ātmano 'pramāṇatve vacanaḥ na pravartate |
ātmano 'pramāṇye vacanasya a-pravṛttiḥ, tathā
ātmano 'bhedo na syāt. etena pariṇāmaḥ
ātmano 'nukārayati, sa pratyakṣaḥ. tad
ātmano 'nvayād aikyam iti cet, sukha-ādiṣv apy
ātmano 'pi sāmānyasya tad-ekayogakṣematvāt. tad
ātmano 'mbhasas tata ādhārād abhinirvṛteḥ. na hi
ātmanaḥ. kaḥ punar eṣaḥ doṣānām prabhavo yat-
ātmanaḥ kiñcid upalambha-āvaraṇam sambhavati.
ātmanaḥ kṣaṇena pratipatter eka-jñāna-utpattau
ātmano grahe ||52|| sarva-ātmanā upakāryasya ko
ātmanaś ca a-pracyutasya tad-utpādanam prati
ātmanaś ca anupalabdhir iti sa tat-tad-viruddha-
ātmanaś ca anupalabdhir iti. sa prayoga-vaśena
ātmanaś ca eṣaḥ arthebhyo janma kevalam || artha-
ātmanaś ca tat-pradeśa-varti-sambandhi-rūpatvāt.
ātmanaś ca sādharmaṇatvād anya-buddher apy anumāna

V3_11612
 HB_01115
 SV_09915
 V1_03107
 V1_03104
 SV_01612
 SV_15611
 VN_03619
 SV_12212
 SV_15414
 HB_00915
 V3_08604
 V3_11902
 SV_01310
 V3_00402
 SV_11103
 V1_03513
 V2_06802
 HB_03702
 V1_01806
 HB_03113
 V1_02311
 V3_11701
 SV_15416
 SV_08416
 SV_15611
 V1_01412
 V1_01505
 PV_04208
 SV_11024
 V3_11610
 NB_03099
 SV_07525
 V1_01708
 V3_11907
 HB_03213
 SV_16310
 SV_16313
 PV_04282
 HB_01113
 HB_01304
 V2_07608
 SV_09726
 V3_12205
 SV_17123
 HB_01803
 SV_01617
 V2_07405
 V3_09807
 V1_00205
 PV_04089
 PV_03124
 V1_01401
 PV_03307
 SV_08815
 V1_03207
 SV_08810
 SV_07722
 SV_03923
 V3_07402
 VN_01303
 PV_03316
 V3_05808
 PV_02207
 SV_02911

ca. na hi kārya-kāraṇa-bhāvaḥ prāṇa-ādinām
 sūtrāt tasya eva mṛt-samsthāna-viśeṣa-
 niyama-hetur vaktavyo yata ime kecin naśvara-
 vidyamāno 'pi bhedo bhinne karmany a-bhinna-
 tu yā yataḥ. tatra anubhava-mātreṇa sadṛśa-
 ātma-vādo nir-ālambaḥ syāt, a-pratyakṣatvād
 artha-antaratve 'n-artha-antaratve vā varṇa-
 gotve hetu-vṛttheḥ samśayāno 'pratipattim
 na avasthā-bhedini viśeṣe. niṣ-kalasya
 hy ātmā nir-ātmā, tat-svātantrya-lakṣaṇatvād
 -ādi-bhāve hetv-antaram apekṣante, tad-
 kārya-liṅga-jā. ādhārato 'bhinirvṛtter
 gamaka iti. sa ca kāraṇa-bhāvo 'darśanād
 syāt. na anumeyatvam, tasmād a-darśane 'py
 tad vastutaḥ siddha-lakṣaṇam asiddham kim
 -doṣa-darśanena kriyeta. tac ca vipakṣa-sa-
 eva. sā ca tādātmyāt svayam prakāśate. tena
 anyathā api nāntariyakatā-abhāvān na para-
 niścayavāt. hetv-abhāvo vā. na hy a-niścita-
 pratyāviśanti. katham tarhi idānim a-niścaya-
 -ātmā tad-anya-ātmā iti. a-vyavacchede 'nya-
 eva tad-vedana-lakṣaṇam. sārūpyam apy a-tad-
 bhāve bhāva iti samśayaḥ. gamakā eva
 -siddhiḥ syāt. ātma-vyavacchedena nir-
 | svabhāvo 'yam (167abc') ekasya janakād
 -artha-antaratve vā varṇa-ātmanas tat-krama-
 -vikalpo vā pratyakṣo darśana-ātmā drśya-
 abhāva eva artha-abhilāpa-anukāriṇo 'nubhava-
 ādy-abhāvo nairātmya-vyāpī iti vinivartane |
 yāvataḥ doṣa-vipakṣa-sa-ātmatve 'pi doṣa-sa-
 viśeṣataḥ prāṇa-ādayaḥ. viprakarṣād
 rāśir asti yatra ayam prāṇa-ādir vartate.
 -vad anyatva-prasaṅgāt. na ca eka-vyakty-
 buddhy-a-bhedataḥ ||16|| na hi vyakty-
 -ādaḥ na santi. tasmāt sandigdha-sāmarthyā
 tad evam eka-upalambhāt tasya tad-anya-
 katham idānim dharma-phalam iṣṭam a-dharma-
 grāma-pratilambha-vat. tasya tv a-dharma-
 || ātma-upakāraḥ kaḥ syāt tasya siddha-
 bhinnāḥ svabhāvaḥ kulālāt tasya eva mṛd-
 upalambha-ātmātā, tasya eva upalambha-
 kṛtakatvasya śabde ca bhāva-khyātau tad-
 kṛtakatvasya śabde ca bhāva-khyātau tad-
 vyatirekaḥ sandigdhaḥ syāt prāṇa-ādinām,
 tat-kāriṇā kevalam mithyā-vinītātā eva
 -ādṛtya etat prasahya kuryāt. evam hy anena
 -abhyupagamāt. tathā ca anupalambha eva
 tasmāt tad-bhāva-mātra-anubandhina eva
 api svata eva tathābhāvāt. tasmāt sa svayam
 pramāṇe (1b') eva sadṛśa-
 || a-vācakatvāc ca ayuktaḥ tena iṣṭam svayam
 || samḥṛtya sarvataś cintām stimitena antar-
 samḥṛtya sarvataś cintām stimitena antar-
 | dadhānam tac ca tām ātmany artha-adhigamana-
 | bhedaḥ sāmānyam ity etad yadi bhedaḥ tad-
 | dadhānam tac ca tām ātmany artha-adhigamana-
 -nirvṛttimān svabhāva eko yuktaḥ. na sarva-
 tatra sthānam tadā eva tatra tena eva
 pratibhāty a-pratibhāsamānam ca katham
 na siddha eva. na vai kaścit tathābhūtena
 caitanyeṣu ca. na ca ghaṭa-ādiṣv api sarva-
 sādhyā-sādhana-samsthitiḥ || sarva-
 viśeṣa-abhāvāt. siddhena anupalambha-
 asti saḥ || gr̥hyate so 'sya janako vidyamāna-
 -śakty-a-bhinna-ātmano grahe ||52|| sarva-

ātmanas ca sidhyati, tasya upalambha-anupalambha-
 ātmanas cakra-āder vibhaktaḥ svabhāvo bhavati.
 ātmano jātā na ca atra kaścin niyāmakaḥ
 ātmano jñānasya na bhedena niyāmakaḥ, kriyā-
 ātmano jñānasya sarvatra karmaṇi tena ātmanā
 ātmanas tat-kārya-asiddheḥ. indriya-ādinām tu
 ātmanas tat-krama-ātmano vā mantrasya artha-hetor
 ātmanas tathā khyāpayati. sa ca hetuḥ saty asati
 ātmanas tad-a-tattva-virodhāt. na ca jvālā-itara-
 ātmanaḥ. tad rūpaṃ nairātmyam na ātma-nivṛtti-
 ātmanas tādātmya-abhāve nairātmya-prasaṅgāt.
 ātmanas tādṛśo 'mbhasaḥ | kāryam tasya (66abc')
 ātmano na sidhyati ity uktam. darśane 'pi
 ātmano nivṛtṭy-asiddheḥ, tan-nivṛttau kvacin
 ātmanaḥ. pareṇa apy anyataḥ pratipattum ayuktam
 ātmanaḥ puruṣasya doṣeṣu na sambhavati. tasya nir
 ātmanaḥ prakāśikā ity apy ucyaṭe prakāśa-vat. nila
 ātmanaḥ pratipattir arthasya. na hi sattā
 ātmanaḥ pratipādaka-dharmasya tal-lakṣaṇatvam
 ātmanaḥ pratyakṣād vyavahāraḥ. niścinvan hi
 ātmanaḥ pravṛtṭi-nivṛtṭyor abhāva iti pūrvaḥ
 ātmanaḥ prak paścād apy ātma-a-pracyuteś
 ātmanaḥ prāṇa-ādayaḥ, tad-vyatirekasya
 ātmano bhāvasya parāmarśād a-doṣa iti cet.
 ātmano bhidyamānāḥ sarve samaṃ janakā na vā
 ātmano vā mantrasya artha-hetor a-kṛtakatvān
 ātmano vā vikalpasya darśane 'drṣṭir vikalpa-
 ātmano vikalpasya. sukha-ādi-samvedanam ca buddhiḥ.
 ātmano vinivarteta prāṇa-ādir yadi tac ca na ||
 ātmano vipakṣa-utpatti-vad yathā-pratyayam doṣa-
 ātmano vṛtṭi-vyatireka-asiddhes tatra prāṇa-
 ātmano vṛtṭi-vyavacchedābhyām sarva-saṅgrahāt. na
 ātmano vyakty-antara-anvāveṣo 'vyakty-antaratva-
 ātmano vyatiriktam anvayinam artham paśyāmaḥ, yaṃ
 ātmano vyatirekaḥ. te 'pi buddhy-ādayo nairātmye
 ātmano vyavacchedo bhavati, na tad-deśa-kālayoḥ
 ātmano vrata-āder aśnute. na vai tasya eva tad
 ātmano vratasya āgāmi phalam an-iṣṭam. sa tu
 ātmanaḥ sataḥ | na ātma-upakāraḥ kaḥ syāt tena
 ātmanaḥ sataḥ samsthāna-viśeṣa-ātmatayā tad-
 ātmanaḥ sataś cakṣur-indriyād rūpa-grahaṇa-
 ātmanaḥ sato bhāva iti sāmartyāt tat-siddher na
 ātmanaḥ sato bhāva iti sāmartyāt siddheḥ
 ātmanaḥ sandehāt. ata eva vipakṣād api. ekatra hi
 ātmanaḥ samuddhotitā syāt tathā hy eṣa sthānur
 ātmanaḥ sāmartyam api darśitaḥ bhavati. kāryam
 ātmanaḥ syāt. taṃ tena pratyācākṣāṇaḥ kim iti
 ātmanaḥ svabhāvo gamakaḥ. sa ca ayam hetutvena
 ātmano hetur asiddhaḥ. katham vai śabdo 'siddhaḥ.
 ātmanā | a-pratyakṣasya sambandhād anyataḥ
 ātmanā | anapekṣya akhilam śāstraṃ tad-abhīṣṭasya
 ātmanā | sthito 'pi cakṣuṣā rūpam iṣṭate sā akṣa-
 ātmanā | sthito 'pi cakṣuṣā rūpam iṣṭate sā akṣa-
 ātmanā || sa-vyāpāram iva ābhāti vyāpāreṇa sva-
 ātmanā ||177|| bheda eva (178a') yadi sāmānya-
 ātmanā ||36|| sa-vyāpāram iva ābhāti vyāpāreṇa
 ātmanā a-bheda eva. tayor api bhaved bhedo yadi (1
 ātmanā a-sthānam iti tat-sthita-a-sthita-ātmanor
 ātmanā anyam grāhayed vyapadeśayed vā. na ca taiḥ
 ātmanā anvayam karoti. pratipādayatā hi param
 ātmanā anvayo '-vaiśvarūpya-saha-utpatty-ādi-
 ātmanā api sambaddham kaiścid eva avagamyate |
 ātmanā asattvena asad-vyavahāraḥ sādhyata ity
 ātmanā iti ca | eṣa prakṛtir asyās tu nimitta-
 ātmanā upakāryasya ko bhedaḥ syād a-niścitaḥ |

SV_03024	upalakṣyamāṇa ekena apy upalakṣaṇe sarva-	ātmanā upalakṣita iti tad-avasthaḥ prasaṅgaḥ. ko
HB_03115	ca deśa-kāla-svabhāva-avasthā-niyataṃ tad-	ātmanā upalabhamānā buddhis tathātva-pracyutim
SV_08918	ca sāmānyasya a-bhede 'py uktam. sva-	ātmanā eva a-bhede tu tat-svabhāva-nibandhana-
PV_04042	nānā-dharma-sthitāḥ api | sādhyāḥ syād	ātmanā eva iṣṭa ity upāttā svayaṃ-śrutiḥ ||
V3_01903	śāstre nānā-dharma-vyavasthāyām api svayam	ātmanā eva iṣṭaḥ sādhyāḥ, śāstra-upagame 'pi na
SV_03006	upakurvan eka upādhiṇā api gr̥hyamāṇaḥ sarva-	ātmanā gr̥hyata eva. tathā hy eka-upādhi-grahaṇe
SV_02914	-śakti-svabhāvasya sva-ātmany a-bhedāt sarva-	ātmanā grahaṇe ka eva upādhi-bhedo '-niścitaḥ
SV_12128	dr̥ṣṭaḥ so 'nyatra apy a-vibhajyamāṇaḥ sva-	ātmanā tat-kārya-dharmatām na ativartate, agni-
V3_01512	vipratīśiddham etad vacanaṃ syāt, ghaṭasya	ātmanā tad-bhāva-artha-antara-bhāva-virodhāt.
SV_08814	vyavasthāpanāt. sāmānyam viśeṣa iti. yena	ātmanā tayoh | bhedaḥ sāmānyam ity etad yadi
SV_08807	atha na sa tasya samāna ātmā. tathā sati tad-	ātmanā tena api na yuktaṃ tathā bhavitum.
HB_00213	artha-antara-vivikta-rūpam asādhāraṇa-	ātmanā dr̥ṣṭavataḥ pratyakṣeṇa yathā-dr̥ṣṭa-bheda-
SV_07803	ca gām apy aśva iti pratiyāt. aśva-sthita-	ātmanā dravyatvena sambandhāt, tat-svabhāva-
VN_01517	-bhāve viśeṣasya an-anvayāt. sataś ca sarva-	ātmanā niṣpanna-avasthāyām iva kiṃ jāyate.
SV_08611	(170c) ity uktam. na ca te viśeṣāś tena	ātmanā parasparam anuyanti. yad ekasya janakaṃ
HB_03006	kevalasya eka-ātmani vyavasthitasya tena	ātmanā pariccheda eva aparasya vyavaccheda iti,
HB_00310	-sādhyā-arthakriyā-kāri. tac ca tena	ātmanā pratyakṣeṇa dr̥ṣṭam eva. na ca tat-
V1_03105	sadr̥śa-ātmano jñānasya sarvatra karmaṇi tena	ātmanā bhavitavyam, yena asya idam iti prati-
V1_03202	śakyam nirdeṣṭum. a-nirūpita nāma ayam	ātmanā bhāvān vyavasthāpayati idam asya idam na
SV_08818	āśritya sāmānyam viśeṣa iti sthitis tena	ātmanā bhedaś tadā bheda eva. yasmāt tau hi tayoh
SV_08828	-a-bhedau tad-āśrayau ||179|| cintyete sva-	ātmanā bhedo vyāvṛtṭyā ca samānatā | asty eva
PV_03302	jñānasya sadr̥śa-ātmanaḥ | bhāvyaṃ tena	ātmanā yena prati-karma vibhajyate || an-ātma-
SV_06814	iti yāvat. sāmānyā-kārya-sādhana-prasiddhena	ātmanā rūpa-ādi-śabdaiḥ prasiddhā viśiṣṭa-kārya-
V3_08709	-ādiṣu janana-śaktir eva. tasmād eteṣu tad-	ātmanā vyapadeśa-ādayo janya-janaka-bhāva-kṛtā
NB_03119	svabhāvātā. na hi yo yatra na asti tad-deśam	ātmanā vyāpnoti iti svabhāva-hetu-prayogaḥ.
V3_12811	na hi yo yatra na asti, sa tad-deśam	ātmanā vyāpnoti. nanu na ākāśa-deśe rūpa-ādayas
V1_03308	na api sannikarṣaḥ pramāṇam, sarva-	ātmanā sannikṛṣṭasya api kaiścid eva dharmaiḥ
SV_04014	arthā vyatiriktena a-vyatiriktena vā kenacid	ātmanā samānāḥ tathā eṣāṃ grahaṇam mithyā-vikalpa
SV_08805	sadr̥śa-ātmanoḥ ||176|| bhāvāś ced a-bhinnena	ātmanā sva-ātma-bhūtena bhedinas tadvantaḥ syuḥ
SV_08414	janakaḥ syāt. na etad asti. yasmāt tena	ātmanā hi bhede 'pi hetuḥ kaścin na ca aparāḥ |
PV_03434	eva asya kim arthena upaniyate || sarva-	ātmanā hi sārūpye jñānam ajñānatām vrajet | sāmye
PV_04013	|| tad-artha-grahaṇam śabda-kalpanā-āropita-	ātmanām | a-liṅgatva-prasiddhy-artham arthād
PV_03217	| yathāsvam-pratyaya-apekṣād a-vidyā-upapluta-	ātmanām | vijñaptir vitatha-ākārā jāyate timira-
PV_03184	tathā eva hetor hi bhedaḥ phala-	ātmanām || anapekṣita-bāhya-arthā yojanā samaya-
VN_06014	a-sambhavena pravṛtti-vaiphalyāt sva-stha-	ātmanām a-pravṛtṭeḥ. tena ca sva-upagama-upanyāse
V2_06210	-vyavahāra-sādhanyām anupalabdḥau dr̥śya-	ātmanām eva teṣāṃ tad-viruddhānām ca sannihita-
SV_00607	ca asyām abhāva-sādhanyām anupalabdḥau dr̥śya-	ātmanām eva teṣāṃ tad-viruddhānām ca siddhir
V3_10806	virodha-upalabdhir ity a-sādhayatvam. adr̥śya-	ātmanām tu sva-pratiyogibhir virodho 'pi mā bhūt,
SV_15829	lakṣaṇa-antara-abhāvāt. tatra yadi śabda-	ātmanām mantrāṇam vyakti-hetuḥ prayoktā an-
V1_02213	na antarāḥ sukha-ādayo na api cetanāḥ. tad-	ātmanām śabda-ādinām anubhavāt tad-anubhava-
V2_07402	tad-bhāva-mātra-anvayini svabhāvo hetur	ātmani | (52ab) tādātmyam hy arthasya tan-mātra-
PV_02225	tathā api na virāgo 'tra svatva-dr̥ṣṭer yathā	ātmani | na tair vinā duḥkha-hetur ātmā cet te
PV_03366	|| grāhaka-ākāra-saṅkhyātā pariccheda-ātmatā	ātmani | sā योगyatā iti ca proktaṃ pramāṇam sva-
V1_04214	6|| grāhaka-ākāra-saṅkhyātā pariccheda-ātmatā	ātmani | sā योगyatā iti ca proktaṃ pramāṇam sva-
PV_02248	na ekatva-dr̥ṣṭyā api snehaḥ snihyan sa	ātmani || upalambha-antar-aṅgeṣu prakṛtyā eva
PV_03427	ca grāhikā buddhir nityam antar-mukhā	ātmani || yo yasya viśaya-ābhāśas taṃ vetti na
SV_16016	| apekṣya tat-smṛtiṃ paścād ādhatte smṛtiṃ	ātmani ||303|| ity eṣā pauraṣeyy eva tad-dhetu-
PV_03476	-ādikam | para-citta-anumānam ca na syād	ātmany a-darśanāt || sambandhasya mano-buddhāv
SV_02914	upakāra-āśraya-śakti-svabhāvasya sva-	ātmany a-bhedāt sarva-ātmanā grahaṇe ka eva
SV_08507	vyatireko '-vyatirekaś ca. virodhinor eka-	ātmany a-sambhavāt. bhedo 'pi tena na evaṃ cet (16
SV_15921	tasya jñāna-jananāt. na puruṣaḥ śabde, tad-	ātmany an-upakārāt. atha ca puruṣaḥ śabdānām
SV_07011	tad ayam āśrayaḥ sāmānyasya sva-	ātmany an-upakurvāṇo 'napekṣasya ādhāra iti
SV_07214	bhavitum. yasmād vijñāna-utpatti-yogyatvāya	ātmany anya-anurodhi yat | tad vyaṅgyam
SV_07313	-samavāyam. sva-āśraya-samavetaṃ hi tad	ātmany anyatra vā vijñāna-hetur iti. uktam atra a
VN_01213	yathā sukha-ādiṣu śakty-avasthayoś ca eka-	ātmani. anyathā bheda-a-bheda-lakṣaṇa-abhāvād
V1_01507	-vat. an-anuyamś ca enām pratyakṣeṇa katham	ātmany anvīyāt. a-jñāte 'rthe buddher asiddhes
V3_11601	na vyatiricyate. na tatra anveti, eka-	ātmany apy asiddheḥ. ata eva anvaya-vyatirekayoḥ
NB_03104	na vyatiricyate. na tatra anveti. eka-	ātmany apy asiddheḥ. na api sa-ātmakād an-ātmakāc
PV_02237	pratibadhnāti tad doṣān samvṛnoti ca |	ātmany api virāgaś cen na idāniṃ yo virajyate ||
PV_02242	sa virajyate | sa-doṣatā api cet tasya tatra	ātmany api sā samā || tatra a-viraktas tad-doṣe
PV_03307	artha-antaram phalam | dadhānam tac ca tām	ātmany artha-adhigamana-ātmanā || sa-vyāpāram iva
V1_03207	artha-antaram phalam | dadhānam tac ca tām	ātmany artha-adhigamana-ātmanā ||36|| sa-vyāpāram
V3_11104	viparyāsenā ca vacanasya tat-siddhiḥ,	ātmany eva anyathā-darśanāt. rāga-utpatti-yogyatā
PV_02201	darśanam | na hy a-paśyann aham iti snihyaty	ātmani kaścana || na ca ātmani vinā premṇā sukha-
VN_01219	lakṣaṇam, tena a-virodha iti cet, na vai mṛd-	ātmani ghaṭasya prādur-bhāvaḥ, kiṃ tarhi mṛd-ātmā

VN_06203	tadā na kaścīd doṣaḥ, an-abhimate tad-	ātmani cauratvena hetu-darśanena dūṣaṇāt.
PV_03021	yadi vyaktir vyakteḥ pratyakṣatām prati ||	ātmani jñāna-janane yac chaktaṃ śaktam eva tat |
PV_03518	-kāraṇa-abhāvād utsīder artha-cintanam ||	ātmani jñāna-janane śakti-saṅkṣayataḥ śanaīḥ |
PV_03514	uttaram jñānam gr̥hṇīyād aparām katham ||	ātmani jñāna-janane svabhāve niyatām ca tām | ko
SV_07302	satyaṃ vyañjakā na tu dhūmam apekṣya agnir	ātmani jñānam janayati. tathābhūtasya agneḥ
V3_09902	pradīpa-ādayas tu svabhāva-yogyatayā	ātmani jñānam utpādayantas tathā prakāśamānāḥ sva
PV_03360	loke bhrāntir nāma upajāyate | a-tad-	ātmani tādātmya-vyavasāyena na iha tat || a-
V1_03905	loke bhrāntir nāma upajāyate | a-tad-	ātmani tādātmya-vyavasāyena na iha tat ||51|| a-
V2_06711	so 'pi tad-ātma-an-upakāre na sidhyati. para-	ātmani tulyaḥ paryanuyogo 'navasthā ca. janya-
VN_00612	'neka-sambandhinam upakṛtya anekam śabdām	ātmani tebhyaḥ samāśamsan. sa yaiḥ śakti-bhedair
V3_10811	-sādhāraṇam api vivekam na avagāhate. tasmād	ātmani darśana-mātreṇa an-upasamhāraḥ, tāvatā
V3_11102	nanv atra apy eṣa tulyaḥ prasaṅgaḥ – na	ātmani darśanena anumānam iti. na, tayor iha
V3_10801	anena aparatra pariccheda iti cet, nanv evam	ātmani dṛṣṭasya aparatra-upanaye 'tiprasaṅgaḥ.
PV_02235	na hi tādr̥śī | sarvathā ātma-grahaḥ sneham	ātmani draḍhayaty alam || ātmīya-sneha-bījaṃ tat
PV_02191	-nirmokṣo na iṣṭatvād a-prasiddhitaḥ | yāvad	ātmani na premṇo hāniḥ sa paritasyati || tāvad
PV_02221	snihyams tadiye na virajyate || na ca asty	ātmani nir-doṣe sneha-apagama-kāraṇam | snehaḥ sa
VN_01119	cet, katham idānīm idam ekatra a-vibhakta-	ātmani niṣ-paryāyaṃ paraspara-vyāhatam yokṣyate:
SV_01309	abhāvena gamakatvaṃ kathayatā āgamikatvam	ātmani pratipannaṃ syāt. na anumeyatvam, tasmād a
V2_09604	abhāvena gamakatvaṃ kathayatā āgamikatvam	ātmani pratipannaṃ syāt, na anumeyatvam. yā apy
VN_01217	-bhāvo 'bhedaḥ, viparyaye bhedaḥ, yathā mṛd-	ātmani prādur-bhavato ghaṭasya tasmād a-bhedaḥ,
VN_01307	-upalakṣaṇa evam bhavati. na ca śakteḥ śakty-	ātmani prādur-bhāva iti tasyaḥ sva-ātmano 'bhedo
VN_01216	-a-bhedayor a-vyavasthā syāt sarvatra. tad-	ātmani prādur-bhāvo 'bhedaḥ, viparyaye bhedaḥ,
SV_00920	-sādhane na kiñcid an-iṣṭam. vaktary	ātmani rāga-ādi-darśanena anyatra tad-anumāne
V3_11009	tal-lakṣaṇatvāc ca phalasya. vaktary	ātmani rāga-ādi-darśanena anyatra tad-anumāne
PV_02202	aham iti snihyaty ātmani kaścana || na ca	ātmani vinā premṇā sukha-kāmo 'bhidhāvati |
V1_02101	enam iyam abhilāpena saṃsr̥jati, tathā-vṛtter	ātmani virodhāt, tad-rūpasya prāg a-darśanād
SV_02513	sāmānyam anyat. sati vā tasya api sva-	ātmani vyavasthānād a-miśraṇam anyena. tasmād ime
SV_02502	tasya eva ca punar bheda-virodhāt. tac ca	ātmani vyavasthitam a-miśram eva. artha-antaram
HB_03006	tasya an-anya-saṃsr̥ṣṭa-rūpasya kevalasya eka-	ātmani vyavasthitasya tena ātmanā pariccheda eva
PV_02219	ātma-abhiniveśo yāvat tāvat sa saṃsāre |	ātmani sati para-sañjñā sva-para-vibhāgāt
SV_02919	grahaṇam tad eva upakāratvena api iti. tayor	ātmani sambandhād eka-jñāne dvaya-grahaḥ ||53||
PV_03375	tad-ākāraṃ pratiyād aparas tathā | nityam	ātmani sambandhe pratiyāt kathitam ca na ||
SV_15424	iti svayaṃ na bhavad api prāṇa-ādīnām na	ātmani siddhim upasthāpayati. tathā sādhye 'pi
SP_00005	|| tau ca bhāvau tad-anyaś ca sarve te sva-	ātmani sthitāḥ | ity a-miśrāḥ svayaṃ bhāvās tān
PV_02220	sarve doṣaḥ prajāyante | niyamena	ātmani snihyams tadiye na virajyate || na ca asty
V3_10712	evam sarvajñāḥ syād ity a-pratiṣedhaḥ. sva-	ātmani svasaṃviditena anena aparatra pariccheda
V3_09809	vai śabdo 'siddhaḥ. siddhaḥ śabdaḥ. sa	ātmani hetu-rūpo na siddha ity asiddha ucyate. sa
SV_08804	| anyonyaṃ vā tayor bhedaḥ sadṛśa-a-sadṛśa-	ātmanoḥ ||176|| bhāvās ced a-bhinnena ātmanā sva-
SV_00508	siddhir asiddhir hetu-bhāvayoḥ | dṛśya-	ātmanor abhāva-artha-anupalabdhiś caturvidhā ||4||
SV_07722	eva ātmanā a-sthānam iti tat-sthita-a-sthita-	ātmanor ekasya virodhād ayuktam etat. sarvatra
V3_11011	kuto niścayaḥ. a-darśane 'py uktam. dṛśya-	ātmanor nāma ayam arvāg-darśanaḥ saha-bhāvam
V1_04207	ca tādātmyāt tathā prakāśamāno 'pi sva-para-	ātmanoḥ prakāśakaḥ syāt, prakāśa-vat. tasmād
V2_06706	-apekṣatvāc ca. upalambha-yogya-a-yogya-	ātmanoḥ prāpti-parityāgayoḥ svabhāva-antara-
SV_16302	dharmā-a-dharma-upacaye dharmā-a-dharma-	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
V3_10806	asiddhir ity an-upanayaḥ. dṛśyatayā ca tayor	ātmanor virodha-upalabdhir ity a-sādhyatvam.
PV_03477	buddhir buddhy-antareṇa vaḥ || a-prakāśa-	ātmanoḥ sāmīyād vyaṅgya-vyañjakatā kutāḥ |
PV_03363	grāhaka-ākāra-sammataḥ | tādātmyād	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
V3_07703	-vyavacchedena labhyaṃ gamakatvaṃ katham	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
SV_09612	-vyavacchedena labhyaṃ gamakatvaṃ katham	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
SV_10525	-vikalpa-pratibhāsinam arthaṃ viśayatvena	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
V3_06801	-vikalpa-pratibhāsinam arthaṃ viśayatvena	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
SV_15314	paśyāmaḥ. na hi iyam anupalabdhir adṛśya-	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
V1_01710	artha-bheda-kalpanāyām atiprasaṅgaḥ. sarva-	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
SV_02712	-antara-a-vṛttiḥ. na hi tasmin niścite tad-	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
PV_03346	eva asya pramāṇam na tu sann api | grāhaka-	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
SV_08909	dvi-mukha-buddhiḥ kriyate. tasmād yo 'sya	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
PV_04093	kārya-aṅgaṃ svabhāva-aṅgaṃ jagat-sthitiḥ ||	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
V3_03001	liṅgam, svabhāva-lakṣaṇam prasiddhiḥ.	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
PV_02256	yo na icched bhoktā apy asya na vidyate ||	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
HB_03113	-pratibhāsa-jñānāt, na hi tad-ātmā tad-anya-	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
VN_03201	nāma kiñcin nigrāhasthānam. na ca na asty	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
V3_10605	yathā – sarvatra sukha-ādi-sambhavād vibhur	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
PV_03271	| sa idānīm katham bāhyaḥ sukha-ādy-	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
V3_09308	iti cet, anya-dharmā ca prāg a-pracyuta-	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,
SV_07801	etat. sarvatra sarvadā sarva-ākāra-sthita-	ātmanor vā prakṛtyā siddhy-asiddhī iti cet. na,

V1_01602
SV_03928
VN_02313
V3_11811
V3_13605
VN_03416
VN_01910
VN_02916
NB_03065
SV_08308
VN_01220
V1_03511
VN_06202
SV_13227
SV_12722
HB_03214
PV_02072
PV_02072
PV_02225
V3_12304
PV_04209
SV_15413
SV_08807
HB_03113
SV_03013
V1_01412
PV_04242
PV_02177
SV_08512
PV_03348
SV_12305
PV_03494
SV_15413
V1_02406
PV_04032
V3_01304
SV_05401
VN_01221
PV_03347
PV_03376
PV_04254
SV_08509
PV_03165
SV_15903
PV_03365
V1_04213
PV_04212
PV_04245
PV_02234
SV_12721
PV_03459
PV_03353
V1_03805
V1_02013
V2_06713
SV_07413
PV_03326
SV_02604
HB_02112
V3_12111
V1_02012
PV_03249
V3_12203
PV_03340
PV_03267

so 'py asiddha eva. na vyaktir buddhir arthana-
nanu sa eva ayam vicāryate. ko 'yam sāmānya-
tad-viparyāseṇa virodha-udbhāvanam. na asty
eva sad-asantaḥ pratiyante, na ca evam
a-pratiṣṭhānāt. yathā āha paraḥ – na asty
iti, pratijñā-virodhasya na asty
-abhidhāna-pūrvakaṃ kaścit kuryāt. na asty
virudhyate, yathā śramaṇa garbhīṇi, na asty
-asiddhāv apy asiddhaḥ, yathā sarvagata
-ātmatayā anekaḥ kāryasya ekasya kārakaḥ |
ātmani ghaṭasya prādur-bhāvaḥ, kiṃ tarhi mṛd-
grāhya-grāhaka-lakṣaṇa-vaidhuryāt. tasmād
cauro bhavān api syāt, na ca bhavatā
eka-gati-śakti-pratinīyamād indriyasya aneka-
te ca avayavāḥ svayam an-arthakāḥ. teṣu sa
sarva-anya-bhāva-vyavacchedaḥ. tasmād a-tad-
na vināśaḥ kadācana || svayaṃ vinaśvara-
kaḥ sthāpakaḥ paraḥ | svayaṃ na naśvara-
yathā ātmani | na tair vinā duḥkha-hetur
-vyāvṛttiḥ, tathā api na a-nairātmyād
vinivṛtṭyā anya-vinivṛtṭer ayogataḥ | tad-
-bhoga-adhiṣṭhāna-a-svatanthro hy ātmā nir-
parasparaṃ bhedaḥ. atha na sa tasya samāna
tad-ātma-niyata-pratibhāsa-jñānāt, na hi tad-
tābhiḥ kadācid apy a-grhītas tad-upakāra-
ayam a-saṃsṛṣṭa-vikalpo vā pratyakṣo darśana-
vinivartanam | astu nāma tathā apy
-niśrayāt || duḥkhaṃ hetu-vaśatvāc ca na ca
evam tarhi ya ekasmin vinaśyati | tiṣṭhaty
|| ity artha-saṃvit sā eva iṣṭā yato 'rtha-
-bhedo darśaniyaḥ. tad-abhāve sarvas tad-
-prasaṅgataḥ || sarva-antyo 'pi hi varṇa-
kriyā-bhoga-adhiṣṭhāna-a-svatanthro hy
-paritāpa-rūpaṃ paśyāmaḥ. na ca asya ayam
'pi dṛṣṭānte doṣas tasya yathā-uditam |
-viśeṣa iṣṭa eva an-anvaya-doṣaḥ. yad āha –
apekṣate nāma, an-ādheya-atīśaya-
eva kaścīd ghaṭaḥ. na hy ekas trailokye mṛd-
apekṣyate || yasmād yathā nivīṣṭo 'sāv artha-
na yujyate | eka-artha-abhiniveśa-
eva dvayor api || bhinna-a-bhinnaḥ kim asya
vyatirekaṃ brūmo yena evaṃ syāt. kaścīd asya
-pratibimbakam | śabdāt tad api na artha-
kañcid arthaṃ vibhāvayāmaḥ. na ca a-śabda-
sva-ātma-saṃvidi | iti sā yogyatā mānam
sva-ātma-saṃvidi | iti sā yogyatā mānam
dṛṣṭyā sattva-asattvaṃ pratiyate | tathā
na sa-ātmakam || yan nāntariyakaḥ sva-
matta-kāśīnyā dṛṣṭā tiryakṣu kāmītā || yasya
siṃhatā-ādi-vat ||248|| arthavān eva
tena ālambana-vedane | artha-sārūpyam ālamba
jāne 'ham api idrīṣam || a-vibhāgo 'pi buddhy-
-māna-phala-sthitiḥ. a-vibhāgo 'pi buddhy-
| (21ab) na an-uditaḥ pratinīyataḥ sukha-ādy-
tasmāt kādācitkaḥ śabdasya upalambha-yogyā
ātma-lābhāt tam apekṣeran. yo hy eṣāṃ janaka
sambandham āśrītya draṣṭur eṣa viniścayaḥ ||
yaḥ pramāṇaiḥ parīkṣyate ||43|| eko hy artha-
prāg api bhāve '-kriyā-yogāt. tasmād yo yad
antare. tena na iha pratanyate. na ca asann
sambhavati, yasmād a-śakya-samayo hy
grhītam iti ca ucyate || a-śakya-samayo hy
-pravartanam yuktam. evaṃ hy āgama-siddha
sa eva artha-viniścayaḥ || yadi iṣṭa-ākāra
ca eṣāṃ arthebhyo janma kevalam || artha-

ātmā iti cet, sa kim a-buddhi-janmā buddhiṃ
ātmā iti. tatra sati sambandhe pratyaya-vṛttis
ātmā iti tava pratijñā-padayor virodha iti
ātmā iti na tasya sad-asattva-pratitiḥ. yad apy
ātmā iti pratijñā-virodho nāma pratijñā-doṣaḥ,
ātmā iti, pratijñā-hetvoḥ paraspara-viruddha-
ātmā iti vayaṃ bauddhā brūmaḥ. ke bauddhāḥ. ye
ātmā iti vā, hetu-virodho 'pi yatra pratijñayā
ātmā iti sādhye sarvatra-upalambhamāna-guṇatvam.
ātmā ekatra api so 'sti iti vyarthāḥ syuḥ
ātmā eva kaścīd ghaṭaḥ. na hy ekas trailokye mṛd-
ātmā eva buddher anubhavaḥ. sa ca na anyasya
ātmā evam iṣṭaḥ, tasmān na ayam caurya-hetur iti
ātmā kalakalo na śrūyeta. dhvanayaḥ kevalam tatra
ātmā kalpanā-samāropitaḥ syāt. siṃhatā-ādi-van
ātmā ca syāt tad-deśa-kālās ca, rasa-rūpa-ādi-vat.
ātmā cet tasya kaḥ sthāpakaḥ paraḥ | svayaṃ na
ātmā cet tasya kaḥ sthāpakaḥ paraḥ || buddhi-
ātmā cet te 'pi tādrśāḥ || nir-doṣaṃ dvayam apy
ātmā jīvac-charīre sidhyati, yena ayam na
ātmā tat-prasūtas cen na etad ātma-upalambhane ||
ātmā, tat-svātantrya-lakṣaṇatvād ātmanaḥ. tad
ātmā. tathā sati tad-ātmanā tena api na yuktaṃ
ātmā tad-anya-ātmā iti. a-vyavacchede 'nya-
ātmā tadvattvena na grhyate. yadi punaḥ kevalān
ātmā dṛṣya-ātmano vā vikalpasya darśane '-dṛṣṭir
ātmā na a-nairātmyāt prasidhyati || yena asau
ātmā na apy adhiṣṭhitam | na a-kāraṇam adhiṣṭhātā
ātmā na tasya (168bc) bhedaḥ. sthāna-a-sthānayoḥ
ātmā na dṛṣyate | tasyā buddhi-niveśy-arthaḥ
ātmā na vā kaścīd. na ca atra laukika-vaidikayoḥ
ātmā nimeṣa-tulita-sthitiḥ | sa ca kramād aneka-
ātmā nir-ātmā, tat-svātantrya-lakṣaṇatvād ātmanaḥ.
ātmā para-upadhāno yuktaḥ, tad-a-viśeṣe 'pi
ātmā paraś cet so 'siddha iti tatra iṣṭa-ghāta-
ātmā paraś cet so 'siddha iti. tasya eva ca
ātmā parair apekṣate ca iti vyāhatam etat. tasmād
ātmā, prati-vijñapti-pratibhāsa-bhedād dravya-
ātmā pratyaye tathā | niściyate nivīṣṭo 'sāv evam
ātmā pravakṛt-śrotṛ-cetasoḥ || tad eka-vyavahāras
ātmā bhinno 'tha dravatā katham | a-bhinnaḥ ity
ātmā bhinno na anya iti bhedaṇ na saha-utpatty-
ātmā bhrāntiḥ sā vāsanā-udbhavaḥ || tasya
ātmā mantraḥ. pāraparyeṇa taj-jatvāt tad-vyaktiḥ
ātmā meyaḥ phalaṃ sva-vit || grāhaka-ākāra-
ātmā meyaḥ phalaṃ sva-vit ||56|| grāhaka-ākāra-
ātmā yadi dṛṣyeta sattva-asattvaṃ pratiyate ||
ātmā yasya siddhaḥ pravṛttiṣu | nivartakaḥ sa eva
ātmā vallabhas tasya sa nāśaṃ katham icchatī |
ātmā vākyam. te ca avayavāḥ svayam an-arthakāḥ.
ātmā vittīḥ svayaṃ sphuṭaḥ || api ca adhyakṣatā-
ātmā viparyāsita-darśanaiḥ | grāhya-grāhaka-
ātmā viparyāsita-darśanaiḥ | grāhya-grāhaka-
ātmā viśayī-kriyate saṃvittiyā, tasyās tad-ātma-
ātmā, sa ca puruṣa-vyāpāra-anvaya-vyatireka-
ātmā sa tadā eva tato bhavati iti janyatā eva
ātmā sa tasya anubhavaḥ sa ca na anyasya kasyacit
ātmā. sa pratyakṣaḥ, asiddhe dharminī sādhanā-a-
ātmā sa sva-sattā-mātreṇa tādrśo bhavati. na ca
ātmā, sattā-sādhanā-vṛtṭeḥ. sandigdhaḥ syāt. na
ātmā sukha-ādinām an-anya-bhāk | (21ab) na an-
ātmā sukha-ādinām an-anya-bhāk | teṣāṃ ataḥ
ātmā syāt, na anumāna-siddhaḥ. tasmād a-vyatireke
ātmā syād anyathā vā anubhūyate | iṣṭo 'n-iṣṭo
ātmā sva-ātma-bhūto hi teṣāṃ tair anubhūyate |

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ukte śabda 'py evam astv iti. kaḥ sva-stha-
'rthe yathā-anubhavam eva saḥ | niścita-
-janmanaḥ || yan-nāntariyakā sattā yo vā
-abhidhānāt. yan-nāntariyakā sattā yo vā
-dravya-ādi-vat. na hi prakāśa-ādayas tad-
niyama-hetur vaktavyo yata ime kecin naśvara-
na anyatra drśyate | (16ab) na hi vyakty-
atyanta-parokṣasya na sidhyataḥ. ke ca nir-
eva anukuryāt. na hy arthe śabdāḥ santi tad-
tat-kārya-svabhāva-niyame na anupalambha-
-rūpāḥ sukha-ādayaḥ ||23|| yadi hi śabda-ādy-
-āvaraṇaṃ sambhavati. tasya sato 'pi tad-
sambhavati. sato 'pi vā kasyacit tad-
pauruṣeyo 'nyo 'pi. kumāra-sambhava-ādiṣv
eṣa śabda na indriyaṃ na sannikarṣaṃ na
eṣa śabda na indriyaṃ na sannikarṣaṃ na
anvaya-asiddhi-vacane 'pi, na hi sa eva
yad upakriyā ||106|| na hy an-atīśayam
vā a-pratiṣṭhita-tattvayā bhāva-cintayā
niyamena niścīyante. tad ayaṃ puruṣa
apekṣate. yat pauruṣeya-apauruṣeya-cintayā
bheda eva (178a') yadi sāmānya-viśeṣayor yam
-pratipatter ūrdhvam anyam a-śakalaṃ śabda-
bhāvāc chaśa-viśāṇa-abhāva-vādinam upahasann
a-pāsyantaś ca katham artha-dvaya-kalpanena
na a-bhinna-pratyaya-viśayāḥ, bhūta-vat. tad-
kim tarhi vidhi-mukhena eva prāṇa-ādaya
saha-utpatty-ādi-prasaṅgāt. na ca ghaṭaṃ mṛd-
atra-bhavān dṛṣṭi-rāgeṇa praveśyamāno 'pi na
drśyante. tatra kācit syād api yā a-naśvara-
drśyante. tatra kācit syād api yā a-naśvara-
anekāntāc ca bhasma-vat | yaḥ paśyaty
ucyate. sa eva svayaṃ vastuto bhāvaḥ. sa ca
iti sa eva svayaṃ vastuto bhāvaḥ. sa ca
sarva eva hi bhāvāḥ svarūpa-sthītaḥ. te na
ghaṭa-ādi-vad ity uktam. api ca, yam
-ārambha-virāme kadācid upalambhaḥ. tena tad-
tatra param apekṣante, te 'vaśyaṃ tata
vā a-prasiddha-ātma-niyamāḥ prāṇa-ādaya
kevalaṃ vikalpa-viracitam asantam apy eṣāṃ
mūkaṃ jagat syāt. kvacin niṣṭhāyāṃ sa svayaṃ
-buddhitaḥ || indriya-ādeḥ pṛthag-bhūtam
na idānīm yo virajyate || tyajaty asau yathā
ekam eva ekadā varṇa-anukrama-śravaṇe śabda-
tadā bheda eva. yasmāt tau hi tayoḥ sva-
sa-vipakṣatvān nirrāsa-atīśaya-śrītām | sa
na ca an-anurāgiṇaḥ kvacid dveṣaḥ. ātma-
-indriya-buddhibhyo rāga-ādy-anumānam. ātma-
-indriya-buddhibhyo rāga-ādy-anumānam. ātma-
-tad-vipakṣo 'pi heto rūpa-avabodhataḥ | ātma-
samāna-jātiya-abhyāsa-jam ātma-darśanam
na kiñcid bādhitam syāt. nitya-sukha-ātma-
iti cet, iṣṭatvād a-doṣaḥ. nitya-sukha-ātma-
syāc ced ahi-daṣṭa-aṅga-hāni-vat ||
vā vyatīta-ādau vihānitaḥ | tata eva ca na
tat tad-avasthaṃ vyavasthitam | yatne 'py
ātma-grahaḥ sneham ātmani draḍhayaty alam ||
sad-bhāvād abhāvād guṇavaty api || anyatra
eṣāṃ rūpaṃ tiro-dhāya pratibhāsam a-bhinnaṃ
kleśa-karmābhyāṃ saṃsārī nāma tādrśaḥ |
mayi dharmā-patnyāṃ pratyayam a-kṛtvā
'nyo vā sattā-bhājanaḥ sarva eva bhāvo 'n-
na apauruṣeyaḥ. katham idaṃ gamyate 'n-
karma api satī tasminn a-sambhavāt | tad an-
buddhi-viṭhāpana-pratyupasthāpanāt. api ca,

ātmā svayaṃ aindriyakatvād anityaḥ śabda ghaṭa-
ātmā svarūpeṇa na aneka-ātmatva-doṣataḥ ||
ātmā svo '-vibhāgavān | sa tena avyabhicārī syād
ātmā svo '-vibhāgavān | sa tena avyabhicārī syād
ātmāna utpannāḥ punaḥ prakāśa-ādi-bhāve hetv-
ātmāno jātāḥ. na ca atra kaścīn niyāmakaḥ
ātmānaḥ parasparam anuyanti, śakti-pratibhāsa-ādi
ātmānaḥ prāṇa-ādy-abhāvena vyāptāḥ. ghaṭa-ādayas
ātmāno vā, yena tasmin pratibhāsamāne te 'pi
ātmānaḥ sukha-ādayaḥ. saṃskārān niyama iti cet,
ātmānaḥ sukha-ādayaḥ syuḥ, śabda-ādy-a-viśeṣe
ātmānam a-khaṇḍayataḥ sāmārthya-tiras-kāra-ayogāt.
ātmānam a-khaṇḍayataḥ sāmārthya-tiras-kāra-ayogāt.
ātmānam anyam vā praṇetāram upadiśanto yad evam
ātmānam anyad vā kiñcij jñāna-utpatti-samāśrayam
ātmānam anyad vā kiñcij jñāna-utpatti-samāśrayam
ātmānam anveti ity a-sambaddham. yadā tarhi
ātmānam asya pūrva-vad bibhrataḥ kaścīd upakārako
ātmānam ākulayanti. svato 'pi bhāve 'bhāvasya
ātmānam āntarāḥ kaiścīd an-anya-vedyair dharmair
ātmānam āyāsayati. tata eva iṣṭer an-abhyupeta-
ātmānam āśritya sāmānyam viśeṣa iti sthitis tena
ātmānam upalakṣayāmaḥ. na api svayaṃ ayaṃ vaktā
ātmānam eva upahasati. śāśa-avayava-bhūtam
ātmānam eva vipralabhāmahe. eka-kāryās tu
ātmānam eva hi buddhiḥ saṃsrjanti sāmānya-viśayā
ātmānam gamayanti iti cet, kim idānīm nairātmyād
ātmānam ca kaścīd vivekena upalakṣayati, yena
ātmānam cetayati. a-bhedo hi nāma-aikyaṃ tāv iti
ātmānam janayet. na, arthakriyā-śakti-lakṣaṇatvād
ātmānam janayet. na, jñeya-adhikārāt. ye kadācit
ātmānam tatra asya aham iti śāśvataḥ snehaḥ ||
ātmānam parityajya katham bhavet. ya eva tarhi
ātmānam parityajya katham anyatra bhaved iti.
ātmānam pareṇa miśrayanti, tasya aparatva-
ātmānam puras-kṛtya puruṣo 'yam pravartate | tat-
ātmānam praty asya kaścīd upakārah sambhavyate,
ātmānam pratilabhante. na ca ayaṃ ātma-
ātmānam vidadhati iti vaktavyam. atiprasaṅgo hy
ātmānam vibhāgavantaṃ iva anya-anyair vyapadeśair
ātmānam viśaya-ākāraṃ ca yugapad upalabhata iti
ātmānam vetty ayaṃ janaḥ | tasmān na ekatva-
ātmānam vyarthā ato duḥkha-bhāvanā | duḥkha-
ātmānam vyavasyāmaḥ. tat katham vyavasyā-
ātmānau tau ced vyatirekīnau vyatireka eva
ātmī-bhāvāt tad-abhyāsād dhiyeran āśravāḥ kvacit |
ātmīya-an-uparodhiny uparodha-pratighātini ca tad
ātmīya-abhiniveśa-pūrvakā hi rāga-ādayaḥ, ahaṃ
ātmīya-abhiniveśa-pūrvakā hi rāga-ādayo 'yoniśo-
ātmīya-graha-kṛtaḥ snehaḥ saṃskāra-gocaraḥ ||
ātmīya-grahaṃ prasūte. tau ca tat-snehaṃ sa ca
ātmīya-darśana-ākṣiptam sāsrava-dharma-viśayam
ātmīya-darśana-ākṣiptam sāsrava-dharma-viśayam
ātmīya-buddhi-hānyā atra tyāgo na tu viparyaye |
ātmīya-buddher api guṇa-ikṣaṇam || kāraṇam hiyate
ātmīya-vairāgyam guṇa-leśa-samāśrayāt || vṛttimān
ātmīya-sneha-bījaṃ tat tad-avasthaṃ vyavasthitam |
ātmīyatāyāṃ vā vyatīta-ādau vihānitaḥ | tata eva
ātmīyam adhyasya tān saṃsrjanti sandarśayati, sā
ātmīyam eva yo na icched bhoktā apy asya na
ātmīyayor netra-abhidhānayor jala-budbudayoḥ
ātyantika iti siddham. na siddham. tasya eva
ātyantiko dhvanir anyo vā bhāva iti. sattā-mātra-
ātyantikam hetoḥ pratibandha-ādi-sambhavāt ||
ātyantikasya kasyacit svabhāvasya abhāvād bhavātā

SV_14115	svabhāvasya abhāvād bhavatā dhvaninā an-	ātyantikena bhavitavyam. sa ca a-hetuko 'nya-
V1_00303	vā. yatra prāg dṛṣṭās tatra smrtim	ādadhāti. sā kim a-śabda-liṅgā svayaṃ kathañcid
V3_03305	sva-upagama eva tarhi prāmānyam	ādadhād dharmaṇaṃ pratiṣṭhāpayati. dharma-antaraṃ
PV_04255	dahano dahana-pratyaya-āśrayaḥ | yena aṃsena	ādadhād dhūmaṃ tena aṃsena tathā gatiḥ || dahana-
V3_12311	-gatiḥ, kiṃ tarhi vidhi-mukhena eva prāṇa-	ādāya ātmānaṃ gamayanti iti cet, kim idānim
V3_12404	kathaṃ vā a-prasiddha-ātma-niyamāḥ prāṇa-	ādāya ātmānaṃ vidadhati iti vaktavyam.
V3_11501	vipraṭiṣṭiddham. tasmād upakurvānās cakṣur-	ādāya ādheya-atiśayam eva upakurvate. sa tasmād
SV_13022	kāraṇa-vaikalyāj jñāna-an-utpattir iti kuḍya-	ādāya āvaraṇam ucyante. na prāg yogyasya
V3_05105	kāraṇa-vaikalyāj jñāna-an-utpattir iti kuḍya-	ādāya āvaraṇam ucyante. na prāg yogyasya
SV_06812	'-viśeṣeṇa pratiyante. tatra ghaṭasya rūpa-	ādāya ity api ghaṭa-svabhāvā rūpa-ādāya udaka-
SV_03605	||66|| na hi vyatireke ṣaṣṭhi bāhulye jasa-	ādāya ity etad api puruṣa-abhiprāya-nir-apekṣaṃ
V1_02403	saṃvedanasya tādātmye '-saṃvedanāḥ sukha-	ādāya iti cet, na, tvat-pakṣe 'py asti sukha-ādi-
SV_03602	tadā ayam upālambhaḥ syāt – kathaṃ ṣaṣṭhy-	ādāya iti. yadā punar yad yathā vācakatvena
NB_03060	tasya ca taruṣv a-sambhavāt. a-cetanāḥ sukha-	ādāya iti sādhyā utpattimattvam anityatvaṃ vā
V1_00802	pratibhāsaṃ puras-kartuṃ yukto rasa-	ādāya iva parasparam. na api tad-balena
SV_00914	tathā hi sattva-dharma-ādy-ālambanā maitry-	ādāya iṣyante. etās ca sajātiya-abhyāsa-vṛttayo
SV_06813	rūpa-ādāya ity api ghaṭa-svabhāvā rūpa-	ādāya udaka-dhāraṇa-viśeṣa-ādi-kārya-samarthā iti
SV_15023	-hetutvaṃ syāt. na hy apauruṣeyā api vahny-	ādāya ekatra yathārtha-jñāna-hetavo 'pi sarvatra
VN_00619	api na sidhyati. ghaṭa ity api ca rūpa-	ādāya eva bahava eka-arthakriyā-kāriṇa eka-śabda-
PV_03354	-ādy-upapluta-akṣāṇāṃ yathā mṛc-chakala-	ādāyaḥ | anyathā eva avabhāsante tad-rūpa-rahitā
V1_03807	-ādy-upapluta-akṣāṇāṃ yathā mṛc-chakala-	ādāyaḥ | anyathā eva avabhāsante tad-rūpa-rahitā
PV_02159	|| niṣedhān na pṛthivy-ādi-nisṛitā dhavala-	ādāyaḥ | tad-upādāya śabdaś ca hetv-arthāḥ sva-
PV_03255	|| yasya arthasya nipātena te jātā dhī-sukha-	ādāyaḥ | muktvaṃ taṃ pratipadyeta sukha-ādīn eva
PV_02124	| abhyāsa-jāḥ pravartante sva-rasena kṛpā-	ādāyaḥ || tasmāt sa teṣāṃ utpannaḥ svabhāvo
V1_02302	| bhāvanāyā viśeṣeṇa na artha-rūpāḥ sukha-	ādāyaḥ ||23|| yadi hi śabda-ādy-ātmānaḥ sukha-
V3_09209	sidhyati. etena anityatva-saṃsthāna-viśeṣa-	ādāyo '-cetanatva-viśiṣṭa-buddhi-pūrvakatva-ādi-
V3_01205	tasya viśeṣaḥ. parārthāḥ santaś cakṣur-	ādāyo '-saṃhata-arthā iti dharmaṇo viśeṣa iti
HB_01003	-ādi-vad anekānta iti cet, syād etat – bija-	ādāyo 'nkura-ādi-janana-svabhāvāḥ santo 'pi na
V3_13302	rāga-ādīmān vacanād rathyā-puruṣa-vad ity-	ādāyaḥ. an-anvayo '-pradarśita-anvayaś ca, yathā
SV_12323	mantra-kalpāyora hiṃsā-maithuna-ātma-darśana-	ādāyo 'n-abhyudaya-hetavo 'nyathā ca varṇyante.
NB_03130	-vyatireka-ādāyaḥ, yathā a-sarvajñāḥ kapila-	ādāyo 'n-āptā vā a-vidyamāna-sarvajñātā-āptatā-
V3_10411	a-vipakṣatvāt, tat-samudāya-eka-deśatvād ity-	ādāyaḥ. anayā diśā sarva-prayogeṣu vacana-
SV_10515	smāryate. atha yad idaṃ na santi pradhāna-	ādāyo 'nupalabdher iti. tatra katham asad-
V3_06704	prayogaḥ. atha yad idaṃ na santi pradhāna-	ādāyo 'nupalabdher iti. tatra katham asad-
SV_03208	-pāṭavaṃ tad-vāsanā-abhyāsaḥ prakaraṇam ity-	ādāyo 'nubhavād bheda-niścaya-utpatti-sahakāriṇaḥ,
V3_10907	pūrvako viparyāso moḥaḥ. na evaṃ karuṇā-	ādāyaḥ, anyathā api bhāvād iti vyākhyātāṃ
SV_00906	'bhiṣvaṅgaṃ rāgam āhuḥ. na evaṃ karuṇā-	ādāyo 'nyathā api sambhavād iti nivedayiṣyāmaḥ.
V2_08106	'napekṣyāḥ sāmartyam, yāvatā skandha-	ādāyo 'nyair eva hetubhir anityāḥ sādhyante.
HB_03211	tattvena vyavasthāpanāt. etena krama-a-krama-	ādāyo 'nyonya-vyavaccheda-rūpā vyākhyātāḥ. tad
V3_09307	ātmatā. nanv anena lakṣaṇena pradhāna-puruṣa-	ādāyo 'py anityāḥ prasajanti. prāg anya-dharmaṇo
V3_11409	upakārasya artha-antaratve '-tad-upakāra-	ādāyo 'py uktāḥ. an-ubhaya-kāriṇāṃ ānarthakyāt
SV_13122	artha-antaratve tasya iti sambandha-abhāva-	ādāyo 'py uktāḥ. tasya ca a-jñeyatvam. upakārād
V3_05307	artha-antaratve tasya iti sambandha-abhāva-	ādāyo 'py uktāḥ. tasya ca a-jñeyatvam, upakārād
SV_15815	kathañcid apy a-pariṇāmāt. indriya-saṃskāra-	ādāyo 'py uktāḥ. māṃ śrāvayaty ahaṃ śrāvayāmi iti
V1_02411	-prāptir viśeṣo vā vācyāḥ. antaḥ-karaṇatva-	ādāyo 'pi tan-nibandhanā na vā a-pratipatty-aṅgam
NB_03013	-pratyaya-bheda-bheditva-	ādāyo 'pi draṣṭavyāḥ. sann utpattimān kṛtako vā
SV_12423	bhāva-asiddheḥ. etena sarva-jñāna-pratiṣedha-	ādāyo 'pi nirvarṇita-uttarāḥ. tatra apy evaṃ-
SV_04103	rūpa-vijñānam ekaṃ janayanti, evaṃ śiṃśapā-	ādāyo 'pi bhedaḥ paraspara-an-anvaye 'pi prakṛtyā
VN_03506	apy uktam etena pratijñayā dṛṣṭānta-virodha-	ādāyo 'pi vaktavyā bhaṇḍa-ālekhyā-nyāyena iti
SV_07004	tasmāt samavāya-saṃyogāv eka-ārtha-samavāya-	ādāyo 'pi vastu-sambandhāḥ kārya-kāraṇa-bhāvān na
SV_03718	ca a-pratipattīḥ. evaṃ ṣaṭ-padārtha-varga-	ādāyo 'pi vācyāḥ. na hi tatra sāmānyam sañkhyā
VN_00810	ca svī-kartum icchati. etena buddhi-śabda-	ādāyo 'pi vyākhyātā yadi tais tat-sādhanam iṣyeta.
V2_07410	enam ākṣipati. etena pratyaya-bheda-bheditva-	ādāyo 'pi vyākhyātāḥ. evaṃ upādhi-bheda-apekṣaḥ
V2_07803	samartha ity ukta-prāyam. nanu yava-bija-	ādāyo 'pi śāly-ānkure janye 'napekṣāḥ, tadutpatti
SV_09905	-hetor a-pratibandhakatvāt. nanu yava-bija-	ādāyo 'pi śāly-ānkure janye na sa-apekṣāḥ.
SV_13718	kulāla-ādi-vad ghaṭa-ādau. pratyabhijñāna-	ādāyo 'pi siddhi-hetavo na hetu-lakṣaṇaṃ puṣṇanti.
V3_11810	vyatirekasya vyāvṛtti-vyāptir asiddhā. prāṇa-	ādāyo 'pi hi kvacid darśanād eva sad-asantaḥ
V3_11906	-antara-bhāvaṃ gamayati ity uktam. buddhy-	ādāyo 'pi hi prāṇa-āder hetavo ghaṭa-ādau na
SV_00820	ātma-ātmiya-abhiniveśa-pūrvakā hi rāga-	ādāyo 'yoniso-manaskāra-pūrvakatvāt sarva-doṣa-
PV_03266	-a-vaiguṇye kurute sakṛt || tasmāt sukha-	ādāyo 'rthānāṃ sva-sañkrānta-avabhāsinām |
V3_08311	ātma-ātmiya-abhiniveśa-pūrvakā hi rāga-	ādāyaḥ, ahaṃ mama iti ca a-paśyato 'nunaya-
SV_08510	bhinno na anya iti bhedaṃ na saha-utpatty-	ādāyaḥ. evaṃ tarhi ya ekasmin vinaśyati |
SV_11715	vyaṅgyāḥ khyāpyante. na evaṃ jāti-sambandha-	ādāyaḥ kathañcid apy an-upakāryatvād an-upakāriṇā
PV_02076	| etena sannipāta-ādeḥ smṛti-bhraṃśa-	ādāyo gatāḥ | vikārayati dhīr eva hy antar-ārtha-
SV_03715	na hi tatra sāmānyam asti na api vibhutva-	ādāyo guṇaś tathā ucyante, artha-antarasya tat-

SV_07424	ca kṣuṣo 'rtha-pratipatteḥ. tataḥ pradīpa-	ādayo gotva-ādinā tadvantaḥ syuḥ. na hi vyakter
SV_13011	anyad vā iti nirloṭhita-prāyam etat. kuḍya-	ādayo ghaṭa-ādinām kam atīṣayam utpādayanti
V3_05009	ca kiṃ kasya āvaraṇam anyad vā. kuḍya-	ādayo ghaṭa-ādinām kam atīṣayam utpādayanti
PV_02102	ayaṃ mato jāti-samudāya-abhidhānayoḥ || rūpa-	ādayo ghaṭasya iti tat-sāmānya-upasarjanāḥ | tac-
SV_12523	api kecin māṭṭṛ-vivāha-ādayo madana-utsava-	ādayas ca anādayaḥ. nāstikya-vacāmsi ca a-pūrva-
SV_06521	-ākāra-pratīti-prasaṅgo 'sāmānādhikaraṇya-	ādayas ca iti manyamānaḥ praṇeta nyāya-śāstrasya
VN_00805	'pi gandha-rasa-ādayaḥ, vāta-ātapa-sparśa-	ādayas ca eka-indriya-grāhyatve 'pi. idam eva ca
V3_01403	'pi icchayā vyāptaḥ sādhyāḥ. tad-vaikalya-	ādayas ca dṛṣṭānta-ādi-doṣāḥ. etena sa-dvītiya-
NB_03125	-vikalāḥ. tathā sandigdha-sādhyā-dharma-	ādayas ca, yathā rāga-ādimān ayaṃ vacanād rathya-
V3_11809	-ātmānaḥ prāṇa-ādy-abhāvena vyāptāḥ. ghaṭa-	ādayas cet, anyatra a-dṛṣṭāḥ sa ghaṭa-ādaḥ na iti
V1_02402	yat sātmaṃ samvedanam iti siddhāḥ sukha-	ādayas cetanāḥ. viśaya-sārūpyāt samvedanasya
V3_08709	eva. tasmād eteṣu tad-ātmanā vyapadeśa-	ādayo janya-janaka-bhāva-kṛtā eva bhavantu, saty
SV_13811	nivīśamāno yadā ekaḥ sādhyate kiṃ na ghaṭa-	ādayaḥ. tatra api śakyam evaṃ vyañjaka-bhedāt
HB_01812	-aṅkura-ādi-janmani dahana-udaka-pṛthivy-	ādayaḥ, tatra viśeṣa-utpādanam pratyayānām saha-
V3_11804	'bhāvasya vyāpty-asiddheḥ. yadi prāṇa-	ādayas tad-ātmatayā tadutpattiyā vā ātma-
HB_00914	-uṣṇa-kaṭhina-dravya-ādi-vat. na hi prakāśa-	ādayas tad-ātmāna utpannāḥ punaḥ prakāśa-ādi-
V3_12901	ātmanā vyāpnoti. nanu na ākāśa-deśe rūpa-	ādayas tad-deśāms ca ghaṭa-ādin vyāpnuvanti.
V3_11701	bhāva iti samśayaḥ. gamakā eva ātmanāḥ prāṇa-	ādayaḥ, tad-vyatirekasya aikāntikatvād ity aparāḥ.
SV_15426	syāt kevalam. nairātmye 'bhāvāt prāṇa-	ādayas tan-nirasanā na ātma-upasthāpanāḥ, tatra
PV_02158	-bheda-pratibaddha-pravṛttayaḥ || yasya rāga-	ādayas tasya na ete doṣāḥ prasaṅgināḥ | etena
SV_08904	sa eva hi tathā ucyate. dravyatva-	ādayas tu na tatra śabda-coditāḥ yathāsvam pṛthag
V3_09901	dharmī dharmy-antare 'nvayī-bhavitā. pradīpa-	ādayas tu svabhāva-yogyatayā ātmani jñānam
NB_02042	dhūmād iti. ime sarve kārya-anupalabdhy-	ādayo daśa-anupalabdhi-prayogaḥ svabhāva-
SV_06908	śabda-arthasya. a-pratipakṣa-doṣa-upakṣepa-	ādayo dur-mati-vispanditāni ity upekṣaniyāḥ. atha
SV_10504	-nivṛtṭiyā nimitta-vaikalya-a-bhāvino 'nkura-	ādayo dṛṣṭāntaḥ, na kevalam nir-upākhyam. nir-
NB_03131	na te rāga-ādimantaḥ. tad yathā gautama-	ādayo dharmā-śāstrānām praṇetāra iti. gautama-
V3_07704	a-vyavaccheda-rūpā api khalu jñeyatva-	ādayo dharmāḥ kathañcid a-vastūnām api buddhya
V1_02213	-nirṇaya-ādi-bheda-vat. na antarāḥ sukha-	ādayo na api cetanāḥ. tad-ātmanām śabda-ādinām
SV_13106	tat saty apy āvaraṇe jñāpayeyur eva indriya-	ādayaḥ. na ca tathā. tasmāt tena ādheya-viśeṣā
V3_05205	tat saty apy āvaraṇe jñāpayeyur eva indriya-	ādayaḥ, na ca tathā. tasmāt tena ādheya-viśeṣā
VN_04304	na asya a-sāmarthyam, tatra jādyāt parśad-	ādayo na pratipadyanta iti na vidvān nigraham
SV_06915	tad-darśana-āśrayā vyapadeśa-pratyabhijñāna-	ādayo na bhaveyur ity-ādi. api ca, vṛttir
PV_03007	-sāmānya-saṅkhyā-ādiṣu dhiyo gatāḥ || keśa-	ādayo na sāmānyam an-artha-abhiniveśataḥ |
SV_08505	sva-ātma-vad vibhāga-utpatti-sthiti-nirodha-	ādayo na syuḥ, tathā upalakṣaṇād a-bhedasya. idam
V3_11702	ity aparāḥ. vipakṣād eva hi prāṇa-	ādayo nivartante, na sapakṣāt, asato nivṛtṭy-
V3_11908	-sāmarthyā ātmano vyatirekaḥ. te 'pi buddhy-	ādayo nairātmye na syur iti cet, na, tatra
HB_01514	karoti. a-kurvan katham samarthaḥ, kuvinda-	ādayaḥ paṭa-ādi-karaṇe samarthā api na sarvadā
V3_11405	eva. a-pratibaddha-upakārās cakṣur-	ādayaḥ para-upakāriṇas cet, atra api samhata-
NB_03132	-vyatireko yathā – a-vīta-rāgāḥ kapila-	ādayaḥ, parigraha-āgraha-yogād iti. atra
V3_10409	anyathā asiddheḥ. etena ātma-para-upagama-	ādayaḥ puruṣa-vyavasthā-samāśrayāḥ sarve hetavo
SV_15509	hi prakṛtyā prakāśanās tam apekṣante vahny-	ādayaḥ. puruṣas tu sva-samaya-vyāpāram ācakṣāna
SV_04910	tadvad-grahaṇe ca sāmānya-vaiyarthyā-	ādayaḥ proktāḥ. jāti-grahaṇe 'pi sambandhāc
V3_00109	dṛṣṭam sādhanam, yathā – a-cetanāḥ sukha-	ādayo buddhir vā, utpatter anityatvād vā, rūpa-
SV_16206	-antarām vā vaktavyam. sarve 'pi ghaṭa-	ādayo bhāvāḥ kṛtrimā a-kṛtrimā prasajanti, tatra
SV_12523	245|| mleccha-vyavahārā api kecin māṭṭṛ-vivāha-	ādayo madana-utsava-ādayas ca anādayaḥ. nāstikya-
V3_11005	bhavaty eva karuṇā. tathā hi dharmā-ālambana-	ādayo maitry-ādayaḥ sūtre deśitāḥ. etās ca
NB_03130	tathā sandigdha-sādhyā-vyatireka-	ādayaḥ, yathā a-sarvajñāḥ kapila-ādayo 'n-āptā vā
V3_00507	na vā kaścid iti. na apy asiddhy-	ādayaḥ, yady evam idam api syān na vā ubhayam iti
SV_12509	samsiddhau paṇḍu-dravyatva-vat. etena vacana-	ādayo rāga-ādi-sādhanā pratyuktāḥ. astu vedam
SV_00903	na hi rāga-ādinām eva kāryam spandana-vacana-	ādayaḥ, vaktu-kāmatā-sāmānya-hetutvāt. sā eva rāga
V3_10903	na hi rāga-ādinām eva kāryam spanda-vacana-	ādayaḥ, vaktu-kāmatā-sāmānya-hetutvāt. sā eva rāga
V3_13307	-a-vyatirekiṇāḥ. tathā sandigdha-vyatireka-	ādayo vācyāḥ. na hy ebhir hetoḥ sāmānya-lakṣaṇam
VN_00805	dṛṣyante 'pṛthag-deśatve 'pi gandha-rasa-	ādayaḥ, vāta-ātapa-sparśa-ādayas ca eka-indriya-
V3_11006	ca sajātiya-abhyāsa-vṛttayaḥ. na evaṃ rāga-	ādayaḥ, viparyāsa-abhāve 'bhāvāt. kāruṇikasya api
SV_00916	-vṛttayo na rāga-apekṣinyaḥ, na evaṃ rāga-	ādayo viparyāsa-abhāve 'bhāvāt. kāruṇikasya api
V3_11610	samśaya-hetur asādhāraṇāḥ. viśeṣataḥ prāṇa-	ādayaḥ. viprakarṣād ātmano vṛtti-vyatireka-
SV_04121	kṣetra-ādi-bhede 'pi cira-śighra-prasāmana-	ādayo viśeṣā guṇa-tāratamyam ca na syāt. viśeṣe
V2_08101	sukha-duḥkhe nimitta-upalakṣaṇam rāga-	ādayo viśaya-upalambhas ca pratividitā eva
SV_12610	tu samāropa-apavādābhyām nairukta-mīmāṃsaka-	ādayo veda-vākyāni viśasanto dṛṣyante. na ca te
VN_06707	pravṛtti-nivṛtti-dharmakam, na tathā sukha-	ādayaḥ. vyaktasya sukha-ādy-anvaye sukha-ādi-
SV_07301	etat. nanv a-janakā api kāryatvād dhūma-	ādayo vyañjakāḥ. satyam vyañjakā na tu dhūmam
V3_11903	'pi vyatireka-asiddher na sidhyati. ghaṭa-	ādayo vyatireka-viśayā iti cet, na evaṃ-vidhād
SV_09310	enam ākṣipati. etena pratyaya-bheda-bheditva-	ādayo vyākhyātāḥ. evam upādhi-bheda-apekṣāḥ
V2_07604	kṛtakam tat sarvam anityam, yathā ghaṭa-	ādayaḥ, śabdaś ca kṛtaka ity anvayī. sāmarthyād
SV_09720	kṛtakam tat sarvam anityam, yathā ghaṭa-	ādayaḥ, śabdaś ca kṛtaka ity kṛtakatvasya apy

SV_04106	arthakriyām, na tu bheda-a-viśeṣe 'pi jala-	ādayaḥ, śrotṛ-ādi-vad rūpa-ādi-jñāne. jvara-ādi-
V1_02109	sā pratyakṣam pramāṇam. na eva sukha-	ādayaḥ samvedana-rūpāḥ. eka-artha-samavāyīnā tu
V1_02706	-āder apara-utpattiḥ. tasmād āntarāḥ sukha-	ādayaḥ samvedanāś ca. bhāvanā-balataḥ spaṣṭam
V1_02307	-a-pravedanāt | (24ab) cetanāś ca ete sukha-	ādayaḥ samvedyatvāt. na hi yad yad-viśaya-ākāram
HB_00610	yat sat, tat sarvaṁ kṣaṇikam, yathā ghaṭa-	ādayaḥ. samś ca śabda iti. tathā – kṣaṇikatva-
V1_02207	svabhāva-niyame na anupalambha-ātmānaḥ sukha-	ādayaḥ. samskārān niyama iti cet, na, tasya
V3_11302	kṛd viruddho 'sti, yathā – parārthāś cakṣur-	ādayaḥ saṅghātadvāc chayana-āsana-ādy-aṅga-vad
NB_03047	vivādasya. yathā parārthāś cakṣur-	ādayaḥ saṅghātadvāc chayana-āsana-ādy-aṅga-vad
NB_03087	-kṛd viruddhaḥ. yathā parārthāś cakṣur-	ādayaḥ saṅghātadvāc chayana-āsana-ādy-aṅga-vad
V3_01310	an-iṣṭam syāt. tathā parārthāś cakṣur-	ādayaḥ saṅghātadvāt siddhā api pārārthya-a-viśeṣe
PV_02077	-śoṇita-ādinām santāna-atīśaye kvacit | moha-	ādayaḥ sambhavanti śravaṇa-ikṣaṇato yathā ||
VN_00724	kasyacid ayaṁ vāñchā bhaveyur eka-rūpā rūpa-	ādayaḥ sarva-samudāyeṣv iti. kim idam paraspara-
SV_04109	na ca aparāḥ ||74|| yathā vā guḍūci-vyakty-	ādayaḥ saha pratyekam vā jvara-ādi-śamana-lakṣaṇam
V3_13502	nyūnatā-ādy-uktiḥ (85a) ye pūrvaṁ nyūnatā-	ādayaḥ sādhana-doṣā uktāḥ, teṣāṁ udbhāvanam
NB_03138	dūṣaṇā nyūnatā-ādy-uktiḥ. ye pūrvaṁ nyūnatā-	ādayaḥ sādhana-doṣā uktāś teṣāṁ udbhāvanam
V3_11005	tathā hi dharma-ālambana-ādayo maitrya-	ādayaḥ sūtre deśitāḥ. etāś ca sajātiya-abhyāsa-
SV_04111	na tad-a-viśeṣe 'pi dadhi-trapusa-	ādayaḥ. syād etat – sāmānyam eva kiñcit tāsū
V1_02303	||23|| yadi hi śabda-ādy-ātmānaḥ sukha-	ādayaḥ syuḥ, śabda-ādy-a-viśeṣe bhāvanā-viśeṣāt
SV_15412	bhāvam upasthāpayati, na evaṁ nairātmya-	ādayaḥ, svabhāva-viśeṣāt. kriyā-bhoga-adhiṣṭhāna-
V3_00802	-asiddher vyabhicāraḥ. etena mad-upagama-	ādayo hetu-prayogā vyākhyātāḥ, āgama-siddhāś ca.
SV_07620	asmākam asyā viśaya-nirūpaṇam prati kaścid	ādarāḥ kvacid avisamvādo 'syā vastuni kārya-
VN_01011	-cintā-vyavahāra-parikleṣam yena na atra	ādarāṁ kṛtavān. na hy anumāna-ādi-nivṛttir
SV_04813	pravṛtti-nivṛtṭy-anujñāyām ca eka-codanā-an-	ādarād a-vacanam eva syād anya-vyāvṛtṭy-an-
SV_01201	bhrāntir yā vacanena nivartyeta. smṛtir vācā	ādarśane kriyata iti cet. darśanam khalv a-
SV_14624	eva etad evaṁ vyāpāra-vad iva samāropya	ādarśayanti prakaraṇena kenacit. na tu tat tathā.
SV_17527	'rtha-niścayaḥ ||338|| āgamaṁ pramāṇam tad-	ādarśita-artha-pratipattaye 'jñō janaḥ
SV_06027	vṛkṣā iti sva-para-vikalpeṣv eka-pratibhāsān	ādarśya vikalpa-vijñāne vyavasthitas tad-vijñāna-
SV_04611	jātiḥ (94ab) na hi jātiḥ kvacid vāha-doha-	ādav upatiṣṭhate. na ca tādrīṣam prakaraṇam
SV_16001	ca artham niṣpādayed iti na mano-japa-	ādāu doṣaḥ. vastu-svabhāvāt tu phala-avāptāv a-
PV_04043	-śrutih || śāstra-abhyupagamād eva sarva-	ādānāt prabādhane | tatra ekasya api doṣaḥ syād
PV_04207	na vyatireko na ca anvayaḥ || a-dṛṣṭi-mātram	ādāya kevalam vyatirekitā | uktā anaikāntikas
V2_10111	ca anupalabdhir iti sa tat-tad-viruddha-	ādy-a-gati-gati-prayoga-bhedena aneka-prakāra
SV_02008	-anupalabdhir anekadhā | tat tad-viruddha-	ādy-a-gati-gati-bheda-prayogataḥ ||30|| trividha
SV_02011	iti. sa prayoga-vaśena tat-tad-viruddha-	ādy-a-gati-gati-bheda-prayogato 'neka-prakāra
SV_01303	-ātmakeṣu ghaṭa-ādiṣu dṛṣṭa-a-dṛṣṭeṣu prāṇa-	ādy-a-darśanāt. tan-nivṛtṭyā ātma-gatiḥ syāt.
PV_02167	'pi hetau tad vidyate katham | rāga-	ādy-a-niyamo '-pūrva-prādur-bhāve prasajyate ||
PV_03016	ca saṁskārān nila-ādi-pratibhāsataḥ || nila-	ādy-a-pratighātān na jñānam tad-yogya-deśakih |
SV_04211	katham arthakriyā. svalakṣaṇe ca anityatva-	ādy-a-pratīter a-tādrūpyam, teṣāṁ ca a-vastu-
PV_03269	tasya api sakṛd yukto dvaya-grahaḥ || sukha-	ādy-a-bhinna-rūpatvān nila-ādeś cet sakṛd-grahaḥ |
SV_11928	-an-upalakṣaṇatvāc ca. na apy anekam pada-	ādi. a-bheda-pratibhāsanād buddhes tad-
SV_07924	vad bhedaṁ na hetuḥ karma asya (157c) pācaka-	ādy-a-bheda-pratyayasya. tat-karma jātir a-bhedād
SV_08915	paryanuyunkte. tasya bhede dravyatva-	ādy-a-bhedo 'sya a-bādhaka eva. sarvatra
SV_17018	anyatra jana-pravādāt. te ca sarve janā rāga-	ādy-a-vidyā-paritātvād a-sambhāvaniya-yāthātathya
V1_02303	śabda-ādy-ātmānaḥ sukha-ādayaḥ syuḥ, śabda-	ādy-a-viśeṣe bhāvanā-viśeṣāt priti-paritāpa-
V3_13306	-aṇu-vat karma-vad ākāśa-vad iti sādhyā-	ādy-a-vyatirekiṇaḥ. tathā sandigdha-vyatireka-
NB_03129	-aṇu-vat karma-vad ākāśa-vad iti sādhyā-	ādy-a-vyatirekiṇaḥ. tathā sandigdha-sādhyā-
PV_03457	tu duḥkha-jñāna-samudbhavaḥ | na hi duḥkha-	ādy-a-samvedyaṁ piḍā-anugraha-kāraṇam ||
PV_04145	na anya-an-utpādyā-śaktikaḥ || sakṛc chabda-	ādy-a-hetutvāt sukha-ādir iti pūrva-vat |
PV_04141	pūrva-rūpaṁ na kha-ādikam | sakṛc chabda-	ādy-a-hetutvād ity ukte prāha dūśakaḥ || tadvad
NB_03047	cakṣur-ādayaḥ saṅghātadvāc chayana-āsana-	ādy-aṅga-vad iti. atra ātma-arthā ity an-uktāv
V3_11302	cakṣur-ādayaḥ saṅghātadvāc chayana-āsana-	ādy-aṅga-vad iti. tad iṣṭa-a-saṁhata-pārārthya-
NB_03087	cakṣur-ādayaḥ saṅghātadvāc chayana-āsana-	ādy-aṅga-vad iti. tad-iṣṭa-a-saṁhata-pārārthya-
PV_03526	| a-grāhyaṁ na hi tejo 'sti na ca saukṣmya-	ādy-an-aṁśake || grāhyatā-śakti-hāniḥ syān na
NB_01006	timira-āśu-bhramaṇa-nauyaṇa-saṅkṣobha-	ādy-an-āhita-vibhramam jñānam pratyakṣam. tat
V1_00703	(4ab) timira-āśu-bhramaṇa-nauyaṇa-saṅkṣobha-	ādy-an-āhita-vibhramam a-vikalpakam jñānam
PV_02265	|| na syus teṣāṁ a-sāmarthyē tasya dikṣā-	ādy-anantaram | atha buddhes tadā abhāvān na syuḥ
SV_13818	upalambhayati. kvacit prakāśe 'pi ghaṭa-	ādy-anupalabdheḥ. sā iyaṁ niyamena upalabdhis tad
V1_03601	prakāśikā ity apy ucyate prakāśa-vat. nila-	ādy-anubhava ity api tat-svabhāvo 'nubhava eva. a
PV_03328	tasya asau svabhāvo 'nubhavaś ca saḥ | nila-	ādy-anubhavaḥ khyātaḥ svarūpa-anubhavo 'pi san ||
V1_04205	tad-ātma-bhūtaḥ prakāśate tathā iti nila-	ādy-anubhavaḥ syāt. sa ca tādātmīyāt tathā
PV_03435	-vedanam || yathā nila-ādi-rūpatvān nila-	ādy-anubhavo mataḥ | tathā anubhava-rūpatvāt
V3_08504	pipilikā-utsaraṇa-matsya-vikāra-āder varṣa-	ādy-anumānam vyākhyātam. tatra api bhūta-pariṇāma
SV_00819	yathā deha-indriya-buddhibhyo rāga-	ādy-anumānam. ātma-ātmiya-abhiniveśa-pūrvakā hi
V3_08310	śeṣavat, yathā deha-indriya-buddhibhyo rāga-	ādy-anumānam. ātma-ātmiya-abhiniveśa-pūrvakā hi
SV_00814	pipilikā-utsaraṇa-matsya-vikāra-āder varṣa-	ādy-anumānam uktam. tatra api bhūta-pariṇāma eva

V1_02203	-abhāve 'bhāvāt. na apy an-indriyāḥ, rūpa-	ādy-anuṣaṅginām tad-viṣaya-indriya-virahe '-
V1_02506	|24| ekam eva idaṃ samvid-rūpaṃ harṣa-viśāda-	ādy-aneka-ākāra-vivartaṃ paśyāmaḥ. tatra yathā-
PV_03006	-rūpa-ādi-buddhi-vat || etena samaya-ābhoga-	ādy-antar-aṅga-anurodhataḥ | ghaṭa-utkṣeṣaṇa-
VN_06709	vyakta-lakṣaṇa-virodhād iti. sukha-	ādy-anvaya-darśanād ity asiddho hetur iti. evaṃ
VN_06707	na tathā sukha-ādayaḥ. vyaktasya sukha-	ādy-anvaye sukha-ādi-svabhāvātāyāṃ pravṛtti-
SV_12524	nāstikya-vacāmsi ca a-pūrva-para-loka-	ādy-apavādini. na hi tāny an-āhita-saṃskārāḥ
PV_02154	| te na ekasyāṃ na tīvraḥ syād aṅga-rūpa-	ādy api iti cet || na sarveṣāṃ anekāntān na ca
V3_01605	tad-abhāve bhāvāc ca. tathā śrāvaṇa-	ādy api iti na aindriyam. tathā ghaṭa-śarīrayor
SV_12116	ity-ādāv apy uktam iṣṭes tad-āśrayatvād ity-	ādi. api ca, yaj-jātiyo yataḥ siddhaḥ sa tasmād
SV_06915	-pratyabhijñāna-ādayo na bhaveyur ity-	ādi. api ca, vṛttir ādheyatā vyaktir iti tasmin
VN_03901	prapalāyitvaṃ nāma nigrahasthānam ity-evam-	ādy api vācyam syāt, tasmād etad apy a-sambaddham
PV_02116	| a-nīcāya-karam proktam indriya-	ādy api śeṣavat || dṛṣṭā ca śaktiḥ pūrveṣāṃ
V2_06406	iṣṭam viruddha-kārye 'pi deśa-kāla-	ādy-apekṣaṇam | anyathā vyabhicāri syād bhasma
SV_00620	tatra iṣṭam viruddha-kārye 'pi deśa-kāla-	ādy-apekṣaṇam | anyathā vyabhicāri syād bhasmā
SV_16223	-siddher anyasya cirād aparasya vrata-caraṇa-	ādy-apekṣaṇāt. ekasmād api karmaṇaḥ kayościd
V3_08911	-kāryatayā pratibandhena toyam gamayati deśa-	ādy-apekṣayā. anayā diśā anyeṣv api gamakeṣu
SV_04308	-kāritvam. na api svalakṣaṇasya anityatva-	ādy-abhāvaḥ, yasmān na anityatvaṃ nāma kiñcid
PV_03257	dvaya-jñānam niyamād akṣa-cetasah | sukha-	ādy-abhāve 'py arthāc ca jātes tac chakty-
PV_02230	eva iti dṛṣṭāv api na hīyate | samavāya-	ādy-abhāve 'pi sarvatra asty upakāritā || duḥkha-
V3_11802	tad-upalabdhyā tatra saṃśayo yuktaḥ. prāṇa-	ādy-abhāvena nairātmyasya vyāpter ātma-nivṛttau
V3_11808	na sidhyataḥ. ke ca nir-ātmānaḥ prāṇa-	ādy-abhāvena vyāptāḥ. ghaṭa-ādayaś cet, anyatra a
V2_09512	ghaṭa-ādinām dṛṣṭa-a-dṛṣṭānām prāṇa-	ādy-abhāvena vyāptes tan-nivṛttau vyāpy-a-
PV_04208	tasmād anyathā gamako bhavet || prāṇa-	ādy-abhāvo nairātmya-vyāpī iti vinivartane |
V3_11805	syuḥ, te tan-nivṛtṭyā nivarteran. tadā prāṇa-	ādy-abhāvo nairātmyam vyāpnuyāt. tad-abhāve 'bhāva
HB_01901	krameṇa svabhāva-atīśaya-an-utpattāv odana-	ādy-abhinivṛttir asti indriyasya vā prabhāsvarād
PV_03438	ābhāti dṛśyamāne sita-ādike || puṃsaḥ sita-	ādy-abhiviyakti-rūpaṃ saṃvedanam sphuṭam | tat kiṃ
PV_03438	-rūpaṃ saṃvedanam sphuṭam | tat kiṃ sita-	ādy-abhiviyakteḥ para-rūpaṃ atha ātmanah || para-
PV_03284	tat tādrḡ-arthavat || a-śubhā-prthivi-kṛtsna-	ādy abhūtam api varṇyate | spaṣṭa-ābham nir-
V2_05311	nāstitā-siddhiḥ, asato hy adhikaraṇatva-	ādy-ayogād ity aparāḥ. paśavo 'pi hi tāvad yad
PV_03112	abhāvaś cet sa eva anityatā na kim | saṣṭhy-	ādy-ayogād iti ced antayoḥ sa katham bhavet ||
SV_15415	-mātram. anyathā nir-upākhye kṛtakatva-	ādy-ayogān na tato nairātmya-siddhiḥ syāt. ātma-
SV_08108	anyad eva pācaka-ādinām. tasyā eva pāka-	ādy-arthakriyā-upayogena dravyasya an-upayogitva-
VN_00824	yathā mṛdy a-dṛṣṭā saty udaka-dhāraṇa-	ādy-arthakriyā ghaṭe dṛśyamānā, a-dṛṣṭā api
VN_00825	dṛśyamānā, a-dṛṣṭā api tantuṣu prāvaraṇa-	ādy-arthakriyā paṭe dṛśyata iti sattā-bhedāḥ.
SV_04916	na syāt. na eṣa doṣaḥ. yasmāj jñāna-	ādy-arthakriyāṃ tām tām dṛṣṭvā bhede 'pi kurvataḥ
V3_09312	cet, kā iyam avasthā. yā iyam udaka-dhāraṇa-	ādy-arthakriyāyāṃ upanidhiyate, yām ayam jantur
V3_12507	virodhaḥ. so 'pi na sambhavati, adhikaraṇa-	ādy-arthānām pratiśedha-viṣaya-upadarśaninām
V1_03112	-ādibhiḥ sva-bhedair bhedakam api indriya-	ādy-arthena etad ghaṭayati, tatra pratyāsatti-
VN_04415	kakuda-ādimantam artham; tathā pratijñā-	ādy-avayava-viparyayeṇa ānupūrvīm pratipadyate,
HB_01905	-upasarpaṇa-ādy-āśrayair ye yogya-deśa-	ādy-avasthā jātāḥ, te saha svabhāva-niṣpattiyā
HB_02012	bhāva-santāne viśeṣa-utpattiḥ, yogya-deśatā-	ādy-avasthā-bhedāḥ kārya-kāriṇaḥ, teṣāṃ ca yata
V3_06106	abhāva-siddhiḥ. tan mā bhūt svāpa-	ādy-avasthāyāṃ kasyacid abhāva-pratītiḥ, tatra
V2_09812	ca bādhyā-bādhyā-bhāva-asiddheḥ, rāga-	ādy-avyabhicāri-kārya-a-sambhavāt, sambhave 'pi
SV_01524	ca bādhyā-bādhyā-bhāva-asiddheḥ, rāga-	ādy-avyabhicāri-kārya-abhāvāt, sambhave 'pi
SV_09115	doṣo niṣedhād asati śabda-a-pravṛttir ity-	ādi. asato vā asya niṣedhe tadvad dharmaṇo 'pi
VN_01122	arthakriyā-upayogo 'n-upayogaś ca ity-	ādi. asti paryāyo 'vasthā śaktir iti tena a-
PV_03510	-codya-doṣo dur-uddharaḥ || tathā hi nila-	ādy-ākāra eka ekaṃ ca vedanam | lakṣyate na tu
PV_03023	-vijñānam anurundhan vibhāvayate | nila-	ādy-ākāra-leśo yaḥ sa tasmin kena nirmitaḥ ||
V1_02608	bhinna-upalambhayor api sukha-ādi-nila-	ādy-ākārayor a-nānāvāt kaṃ bata ayam āśritya
SV_03913	-vyatirikta-a-vyatirikta-eka-nitya-vyāpita-	ādy-ākārair api na eva pratipattiḥ. kevalam a-
SV_04516	na atra svalakṣaṇam ||89|| samāna-bhinna-	ādy-ākārair na tad grāhyam kathaṅcana | bhedanām
SV_13309	tasmād dhvani-viśeṣa eva ayam varṇa-	ādy-ākhyāḥ. api ca, sthiteṣv anyeṣu śabdeṣu
SV_09411	hi dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-	ādy-ātmako 'nyo vā iti yathā-kathaṅcid api
V3_07206	hi dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-	ādy-ātmako 'nyo vā iti, yathā-kathaṅcid api
PV_03271	buddhau syān na prīti-paritāpayoḥ || sukha-	ādy-ātmatayā buddher api yady a-virodhitā | sa
PV_03271	a-virodhitā | sa idāniṃ katham bāhyaḥ sukha-	ādy-ātmā iti gamyate || a-grāhya-grāhakatvāc ced
V1_02013	| (21ab) na an-uditaḥ pratiniyataḥ sukha-	ādy-ātmā viṣayī-kriyate saṃvittiyā, tasyās tad-
V1_02303	-rūpāḥ sukha-ādayaḥ ||23|| yadi hi śabda-	ādy-ātmānaḥ sukha-ādayaḥ syuḥ, śabda-ādy-a-viśeṣe
PV_03371	grahe siddhe dvi-rūpatva-ātma-vedane || nila-	ādy-ābhāsa-bheditvān na artho jātir a-tadvatī |
V1_03008	-cākṣur-ādi-parama-añūnām dvi-candra-nila-	ādy-ābhāsa-vijñāna-hetutva-vacanāt. kiṃ punar
V1_02304	-viśeṣāt prīti-paritāpa-viśeṣo na syān nila-	ādy-ābhāsa-viśeṣa-vat. te 'napekṣita-tad-atīśayā
SV_00914	bhavaty eva karuṇā. tathā hi sattva-dharma-	ādy-ālabanā maitry-ādaya iṣyante. etāś ca
HB_01504	hetuḥ. yas teṣāṃ paraspara-upasarpaṇa-	ādy-āśrayaḥ pratyaya-viśeṣaḥ, sa tad-dhetu-janane
SP_00023	-āpatteḥ sthitiś ca prativṛtī || saṃyoga-	ādy-āśraye yogyam a-yogyam tac ca jāyate | nitya-
HB_01905	yathāsvam pratyayaiḥ paraspara-upasarpaṇa-	ādy-āśrayair ye yogya-deśa-ādy-avasthā jātāḥ, te

PV_03008
V3_13501
NB_03137
V1_02202
SV_07703
PV_04027
HB_01516
PV_03354
V1_03807
PV_03282
V1_02713
VN_02215
SV_04024
PV_03504
PV_03016
V1_03410
PV_02084
SV_16321
HB_01514
HB_01503
SV_14327
SV_12530
SV_13827
HB_01004
SV_07608
SV_06813
SV_01615
SV_05613
PV_03251
V1_02112
SV_12328
V3_04106
SV_03305
V3_08404
SV_00713
V2_06608
SV_10924
VN_04702
PV_03484
V1_02009
VN_02017
V3_12108
SV_15505
PV_03234
PV_02017
PV_03039
SV_03519
PV_02152
HB_01009
HB_01003
HB_01812
V1_03604
PV_03331
V1_00803
SV_04106
SV_12110
SV_13720
PV_02011
V3_09602
PV_03173
PV_02097
VN_01710
SV_02808
V3_11911
SV_00920

-ābhatā | jñāna-rūpatayā arthatvāt keśa-
eva artha-parisamāpter iti. dūṣaṇā nyūnatā-
eṣāṃ nirāso draṣṭavyaḥ. dūṣaṇā nyūnatā-
deśa-kāla-prakṛti-niyama-ayogāt. tatra sukha-
-gataṃ ghaṭatva-ādi-sūnyeṣu pradeṣeṣu ghaṭa-
sādhana-avayavaḥ katham || sa-ābhāsa-ukty-
kṛtaṃ kṛtaṃ punaḥ kārayati. tathā hi bija-
-samvitti-bhedavān iva lakṣyate || mantra-
-bhedavān iva lakṣyate ||44||. mantra-
|| kāmā-śoka-bhaya-unmāda-caura-svapna-
kāmā-śoka-bhaya-unmāda-caura-svapna-
yuktam. na ca nyāya-śāstrāṇi sadbhīr lābha-
bhavānām yad eka-pratyavamarśa-artha-jñāna-
bhavet | tasmān na pratyabhijñānād varṇa-
-deśakāḥ | a-jñātasya svayaṃ jñānān nāma-
api sthūla eko viṣayas tathā-avabhāsi, pāny-
-vad dhemi na a-dṛṣṭer asad eva vā || pāny-
-guṇaḥ. tad-adhimukter eva hi viṣa-karma-
kurvan katham samarthaḥ, kuvinda-ādayaḥ paṭa-
-tatra yo 'vyavadhāna-ādi-deśa-rūpa-indriya-
hi caitrasya na nāśa-kalpaḥ. kim tarhi daṇḍa-
-mithyā-pravṛttayo loka-vyavahārāḥ. nanv
-deśatā-ādibhyaḥ karaṇānām atisāyāt. ghaṭa-
-santo 'pi na kevalā janayanti, salila-
-etat. katham tarhi idānīm pradhāna-iśvara-
-svabhāvā rūpa-ādaya udaka-dhāraṇa-viśeṣa-
-iti. na tv evaṃ-bhūtam iti. na evaṃ sukha-
-yad apy udaka-āharaṇa-ādikam ekaṃ ghaṭa-
-bhāvās tad-a-tad-rūpa-hetu-jāḥ | tat-sukha-
-bhāvās tad-a-tad-rūpa-hetu-jāḥ | tat sukha-
-api koṣa-pānaṃ syāt karaṇīyam. viṣa-karma-
-āśrayaḥ. tad idam upalabhya-lakṣaṇaṃ dadhy-
-vacanena khyāpyate tad-a-viśeṣe 'pi gaurava-
-kārya-kāraṇa-bhūtena anyena rasa-ādinā rūpa-
-kārya-kāraṇa-bhūtena anyena rasa-ādinā rūpa-
-bhāvo 'nyam gamayati. yathārtha-darśana-
-apare viduḥ | (218ab) yathārtha-darśana-
-iti cet, ke śiṣṭāḥ. ye vidita-vedyatā-
-vit siddhā jñānasya anyena vedane | dīrgha-
-ādinām svasamvedanam api pratyakṣam. sukha-
-ādinām ayuktatvāt. bhavaty eva nāṭaka-
-pratiśedham na icchaty asad abhāva ity-evam-
-vat. yathā a-tad-arthatve 'pi bhārata-urvaśy-
-pi buddhinām nānā-āśrayatā sa cet | śrotṛ-
-sidhyati || etena kāpila-ādinām a-caitanya-
-| tādrśy eva sad-arthānām na etac chrotṛ-
-vivakṣā-para-āśrayāḥ | ṣaṣṭhī-vacana-bheda-
-|| tāpa-ādiṣv iva rāga-āder vikāro 'pi sukha-
-yo 'ntyo 'vasthā-viśeṣaḥ, sa eva anikura-
-iti cet, syād etat – bija-ādayo 'nikura-
-yathā taṇḍula-bija-ādibhya odana-anikura-
-||39|| tathā kṛta-vyavasthā iyaṃ keśa-
-viplavā | tathā kṛta-vyavasthā iyaṃ keśa-
-vijñānam artha-antaram anusartuṃ yuktaṃ rasa-
-a-viśeṣe 'pi jala-ādayaḥ, śrotṛ-ādi-vad rūpa-
-apauruṣeyatve 'pi kim idānīm pauruṣeyam ity-
-pratīteḥ pūrva-a-bhinna-viṣayā tadvad ity-
-bhāva-abhāva-anuvṛttimat | sanniveśa-
-bhāva-abhāva-anuvṛttimat | sanniveśa-
-poho na etad vastuni yujyate || tasmā jaty-
-yac ca api sūcyate bhāva-vācibhiḥ | saṅkhyā-
-yan na aṅgaṃ pratijñā-upanaya-nigamana-
-maṣe tan-mātra-apoha-gocaram ||48|| yad rūpa-
-ādāv uttara-vijñāna-an-utpatti-vyākūlatā-
-na kiñcid an-iṣṭam. vaktary ātmani rāga-

ādi iti matiḥ punaḥ || sāmānya-viṣayā keśa-
-ādy-uktiḥ (85a) ye pūrvaṃ nyūnatā-ādayaḥ sādhana-
-ādy-uktiḥ. ye pūrvaṃ nyūnatā-ādayaḥ sādhana-doṣā
-ādy-utpattir na a-viṣayā, yathāsvaṃ viṣaya-
-ādy-utpattau katham teṣu bhinna-deśa-dravya-
-ādy-upakṣepa-parihārau viḍambanā | a-sambaddhā
-ādy-upanyāse nirloṭhitam etat. tasmāt tat-
-ādy-upapluta-akṣāṇām yathā mṛc-chakala-ādayaḥ |
-ādy-upapluta-akṣāṇām yathā mṛc-chakala-ādayaḥ |
-ādy-upaplutāḥ | abhūtān api paśyanti purato
-ādy-upaplutāḥ | abhūtān api paśyanti purato
-ādy-upārjanāya praṇīyante. tasmān na yoga-vihitāḥ
-ādy-eka-artha-sādhane | bhede 'pi niyatāḥ kecit
-ādy-ekatva-niścayaḥ || pūrva-anubhūta-smaraṇāt
-ādy etena varṇitam || sā eva iṣṭā arthavati kena
-ādi-kampe sarvasya kampa-prāpteḥ. a-kampane vā
-ādi-kampe sarvasya kampa-prāpter virodhinaḥ |
-ādi-karaṇāt. tasmān na mantrāḥ puruṣa-praṇītā api
-ādi-karaṇe samarthā api na sarvadā kurvanti iti
-ādi-kalpāḥ, sa vijñāna-janane samartho hetuḥ.
-ādi-kalpaḥ. nāśa-kalpaṃ hy asya maraṇam. tan-
-ādi-kalpikēṣv a-dṛṣṭā eva vyavahārāḥ paścāt
-ādi-kāraka-dharmasya ca karaṇeṣu dṛṣṭeḥ. tasya eva
-ādi-kāraṇa-antara-apekṣatvāt, tadvad bhāvo 'pi
-ādi-kārya-śabdā bhāveṣv a-tad-bhūta-bhedeṣv a-
-ādi-kārya-samarthā iti yāvat. sāmānya-kārya-
-ādi-kāryam prasādhitam kañcid artham puṣṇāti,
-ādi-kāryam, tad api prati-dravyam bhedād bhidyata
-ādi kim ajñānam vijñāna-a-bhinna-hetu-jam || sa-
-ādi kim ajñānam vijñāna-a-bhinna-hetu-jam ||22||
-ādi-kṛto bauddhā api dṛśyante. tatra a-mantratvam
-ādi kṣīra-ādiṣv an-upalabhyamānam kṣīram vā tatra
-ādi-khyāpana-artham bahu-vacanena. prayojana-
-ādi-gatiḥ, sā katham. sā api – eka-sāmagry-
-ādi-gatiḥ, sā katham. sā apy eka-sāmagry-
-ādi-guṇa-yuktaḥ puruṣa āptaḥ, tat-praṇīta āgamo
-ādi-guṇa-yuktaḥ puruṣa āptas tat-praṇayanam
-ādi-guṇa-yuktaḥ. kaḥ punar eṣāṃ guṇa-utkarṣa-
-ādi-grahaṇam na syād bahu-mātra-anavasthiteḥ ||
-ādi-grahaṇam spaṣṭa-samvedana-pradarśana-artham,
-ādi-ghoṣaṇe 'rtha-antara-gamaṇāt parājaya iti cet,
-ādi ca vyavaharati. nirloṭhitaś ca ayam artho
-ādi-carita-ādikam artham anye 'nyathā vyācakṣate.
-ādi-cittāni idānīm bhinna-arthāni iti tat kutaḥ ||
-ādi cintitam | anitya-ādeś ca caitanyaṃ maraṇāt
-ādi-cetasām || sāmānya-mātra-grahaṇāt sāmānyam
-ādi-codyam tān prati yuktimat ||65|| yadi nāma
-ādi-jāḥ | vaiśamya-jena duḥkhena rāgasya an-
-ādi-janana-svabhāvāḥ. pūrva-bhāvinas tv avasthā-
-ādi-janana-svabhāvāḥ santo 'pi na kevalā janayanti,
-ādi-janmani dahana-udaka-prthivy-ādayaḥ, tatra
-ādi-jñāna-bheda-vat | yadā tadā na sañcodya-
-ādi-jñāna-bheda-vat || yadā tadā na sañcodya-
-ādi-jñāna-vat. sato 'pi vā tad-ātmana indriya-
-ādi-jñāne. jvara-ādi-śamane kāścit saha pratyekam
-ādi. tathā hy anyo vā racito granthaḥ sampradāyād
-ādi. tad api na svalakṣaṇayor a-bheda-sādhane
-ādi tad yuktaṃ tasmād yad anumīyate || vastu-
-ādi tad yuktaṃ tasmād yad anumīyate ||69|| vastu-
-ādi-tad-yogā na arthe teṣu ca na śrutīḥ |
-ādi tadvataḥ śabdais tad dharma-antara-bhedakam ||
-ādi, tasya a-sādhana-aṅgasya sādhanā-vākya
-ādi-darśana-anantaram a-liṅgaṃ niścaya-jñānam
-ādi-darśanāt. mano-vijñānasya pūrvakam a-viḡuṇam
-ādi-darśanena anyatra tad-anumāne 'tiprasaṅgaḥ,

V3_11009	lakṣaṇatvāc ca phalasya. vaktary ātmani rāga-	ādi-darśanena anyatra tad-anumāne 'tiprasaṅgo 'py
V3_09105	a-sambaddhād a-pratipatteḥ, mahānasa-	ādi-dṛṣṭa-dhūmād iva udadhāv agneḥ, a-
SV_10422	'sti. kiṃ na nir-upākhyam vyoma-kusuma-	ādi-dṛṣṭāntaḥ. tad asat katham avagantavyam yena
HB_01503	eva kasyacit kāraṇam. tatra yo '-vyavadhāna-	ādi-deśa-rūpa-indriya-ādi-kalāpaḥ, sa vijñāna-
V3_01403	sādhyāḥ. tad-vaikalya-ādayaś ca dṛṣṭānta-	ādi-doṣāḥ. etena sa-dvitiya-prayogeṣu nir-anvaya-
V3_02509	-avayava-apekṣatvāt. anyathā sarve hetv-	ādi-doṣāḥ pakṣa-doṣāḥ syuḥ, sarvatra pakṣasya eva
SV_03422	anyatra vartamāno dhvanir a-svātantrya-	ādi-doṣair upadrūyate. na ca artha-antaram
PV_04082	-apekṣo na doṣāḥ pakṣa iṣyate | tathā hetv-	ādi-doṣo 'pi pakṣa-doṣāḥ prasajyate || sarvaiḥ
VN_04617	āgamān ādriyante yukti-jñāḥ. na ca dāna-	ādi-dharma-sādhana-codanā-śūnya-kevala-śabda-su-
PV_02148	janma-virodhataḥ || vyabhicārān na vāta-	ādi-dharmaḥ prakṛti-saṅkarāt | a-doṣas cet tad-
HB_02901	sarvatra sarvadā abhāvaḥ syāt. na, pradeśa-	ādi-dharmi-viśeṣaṇasya abhāvasya sādhanād iti cet.
HB_02903	-liṅginor a-sambandho 'nya-bhāvasya pradeśa-	ādi-dharmi-sambandhād iti. na, pradeśa-āder eva
PV_03294	teṣāṃ grantho virudhyate | nīla-dvi-candra-	ādi-dhiyāṃ hetur akṣāny api ity ayam ||
PV_03105	-udayam | paśyan paricchinatty eva dipa-	ādi-nāśinaṃ janaḥ || bhāva-svabhāva-bhūtāyām api
HB_02501	utpattiḥ. tathāvidham eva hi kāraṇam tādrśām	ādi-nimittam iti na kāraṇa-bhedaḥ. prabandha-
SV_12925	bhavati. tathā hy ākasmikatve sattvasya deśa-	ādi-niyamo na syād ity uktam. tac ca yatna-prerita
VN_01012	yena na atra ādaram kṛtavān. na hy anumāna-	ādi-nivṛttir abhāvaṃ gamayati vyabhicārāt, na
V3_11802	nairātmyasya vyāpter ātma-nivṛttau prāṇa-	ādi-nivṛttir iti cet, na, a-pratibaddha-abhāvena
PV_02159	nīśrayasya ca || niśedhān na pṛthivy-	ādi-nīśritā dhavala-ādayaḥ | tad-upādāya śabdaś
V1_02608	-adhyavasāyād bhinna-upalambhāyor api sukha-	ādi-nīla-ādy-ākārayor a-nānātvāt kaṃ bata ayam
SV_12703	'nupalambhanāt ||247|| na hi vyaṃ devadatta-	ādi-pada-vākyeṣu da-kāra-ādi-pratibhāsam muktṡvā
SV_06126	vacanasya. tathā vyavahāra-upanītānām jñeya-	ādi-padānām api kenacid vyavacchedyena bhavitavyam,
SV_06114	122|| vyartho 'nyathā prayogaḥ syāt taj jñeya-	ādi-padeṣv api | vyavahāra-upanīteṣu vyavacchedyo
SV_06109	artha-antara-vyavacchedaḥ, atha jñeya-	ādi-padeṣu katham, na hy a-jñeyam kiñcid asti
SV_16006	-bheda iti cet (301abc) na hi saro rasa ity-	ādi-padeṣu kaścid varṇa-bhedo na ca varṇa-
V1_03007	sa-apavādātva-sūcana-artham, anyatra cakṣur-	ādi-parama-añūnām dvi-candra-nīla-ādy-ābhāsa-
SV_11507	-adhīnatve puruṣānām yathā-abhiprāyam deśa-	ādi-parāvṛtṭyā tena pratipādanam na syāt.
SV_11910	kiṃ ca, varṇā nirarthakāḥ santaḥ pada-	ādi-parikalpitam | a-vastuni katham vṛtṭiḥ
SV_00115	-pratipatty-artham. tathā ca cākṣuṣatva-	ādi-parihāraḥ. dharma-vacanena api dharmy-āśraya-
V3_04306	-pratipatty-artham. tathā ca cākṣuṣatva-	ādi-parihāraḥ. dharma-vacanena api dharmy-āśraya-
HB_00108	-arthatvād upacārasya. evaṃ hi cākṣuṣatva-	ādi-parihṛtam bhavati. dharma-vacanena api dharmy
SV_11216	na ity anye pracakṣate ||225|| yathā rāga-	ādi-pariṭaḥ puruṣo mṛṣā-vādi dṛṣṭas tathā dayā-
SV_14410	-antaratve 'pi tasya iti punar upakāratva-	ādi-paryanuyogas tad-avastha eva. tathā an-
SV_16713	-vākyasya bhūta-viśeṣe yathā-abhimatam gṛṣṭa-	ādi prakṣiped ity ayam arthaḥ, na punaḥ śva-
VN_03418	-viruddha-udāharaṇam guṇa-vyatiriktam ity-	ādi, pratijñayā hetu-virodha-udāharaṇam na asty
SV_06105	vṛkṣa-a-vṛkṣa-vibhāgam kurvīta, tasya śākhā-	ādi-pratibhāsa-vibhāgena daṇḍa-vad daṇḍiny a-
VN_03102	-prāptatvena upagatasya sato dravyasya rūpa-	ādi-pratibhāsa-vivekena sva-pratibhāsa-
SV_12703	hi vyaṃ devadatta-ādi-pada-vākyeṣu da-kāra-	ādi-pratibhāsam muktṡvā anyam pratibhāsam buddheḥ
PV_03015	ikṣaṇāt | ayuktaṃ na ca saṃskārān nīla-	ādi-pratibhāsataḥ || nīla-ādy-a-pratighātān na
PV_04088	-pade punaḥ | aṅgam eva tayā asiddha-hetv-	ādi pratiśidhyate || a-vācakatvāc ca ayuktaṃ tena
PV_03092	|| ukty-ādeḥ sarva-vit pretya-bhāva-	ādi-pratiśedha-vat | atīndriyānām arthānām
SV_09112	viśayasya nañō '-prayogāt. so 'pi tarhi deśa-	ādi-pratiśedhaḥ katham. yasmān na tatra api deśa-
VN_02015	satyair asty upetaḥ, tattva-pariṅkṣāyām phala-	ādi-pratisaraṇa-daṇḍa-prayoga-ādmām ayuktatvāt.
SV_16604	eva sādha-kāś cet. an-āgamād dhūma-āder agny-	ādi-pratyayo na syāt. na vai pravṛtta āgame
VN_05806	ajñānāyor api sarva-ajñāna-ardha-ajñānam ity-	ādi-prabhedān nigrasthāna-antarāṇi kiṃ na
SV_14018	anapekṣam vā vāsy-ādi-prayoga-vat karma-	ādi-prayoga-vac ca kathyate. yo 'pi manyate
SV_14017	-jātiya-upādāna-apekṣam anapekṣam vā vāsy-	ādi-prayoga-vat karma-ādi-prayoga-vac ca kathyate.
SV_16313	vratasya āgāmi phalam an-iṣṭam. sa tu mantra-	ādi-prayogas tasya iṣṭa-phalasya karmaṇaḥ
SV_15710	-atiśayāt phala-dāyinaḥ kāryā api na śūdra-	ādi-prayoge 'py anyathā syuḥ, śūdra-vipra-
PV_03201	citraṃ hi maṇi-rūpaṃ yathā eva tat | nīla-	ādi-pravibhāgaś ca tulyaś citra-ṭa-ādiṣu ||
HB_00905	bhāvasya kiñcid iti tathā-upalabdhy-	ādi-prasaṅgaḥ. na api svabhāva-antaram asya
V2_09008	nimittam bheda-antara-ākṣepa-an-ākṣepāv ity-	ādi-prasaṅgaḥ pramāṇa-vārttike nirñītaḥ. tam asya
V1_01010	-ūha-an-ūha-ārtha-bhāva-apekṣa-anapekṣa-	ādi-prasaṅgaḥ. mano-vijñāna-abhisamṣkṛtam indriya
SV_08901	samānatā | asty eva vastu na anveti pravṛtṭy-	ādi-prasaṅgataḥ ||180|| sarva eva gaur aśvād
VN_01303	-ātmanā anvayo '-vaiśvarūpya-saha-utpatty-	ādi-prasaṅgāt. na ca ghaṭam mṛd-ātmānam ca kaścid
PV_02269	ca na sidhyati | anya-smaraṇa-bhoga-	ādi-prasaṅgāś ca na bādha-kāḥ || a-smṛteḥ kasyacit
SV_09026	sāmānyam. atha ca prakṛtyā kecid eka-jñāna-	ādi-phalāḥ kecin na iti. bhavatu nāma bhāvānām
SV_16304	api kraurya-steya-maithuna-hīna-karma-	ādi-bahulānām vratānām ḍākinī-bhagini-tantra-ādiṣu
V3_07809	pakṣi-kuryāt. na ca anumāna-viśaye pratyakṣa-	ādi-bādhā asti, pramāṇasya pramāṇa-antareṇa
V3_00501	apy asiddhir hetoḥ pratijñayāś ca abhyupeta-	ādi-bādhā, svayam abhyupagama-antara-avasthānāt.
PV_04163	-ādāv adhika-adhike || abhyupāyāḥ sva-vāg-	ādi-bādhāyāḥ sambhavana tu | udāharaṇam apy anyad
VN_05112	a-doṣatvāt pratita-pratyaya-abhāvād dhetv-	ādi-bāhulyam vacana-bāhulyam ca sādhanā-doṣa iti
VN_05111	-īpsāyām nānā-sādhanā-īpsāyām vā śrotur hetv-	ādi-bāhulyasya punar-vacanasya a-doṣatvāt pratita
V2_07807	tat-svabhāva-apekṣatvān na naśvarāḥ. śāly-	ādi-bijānām api sa svabhāvaḥ sva-hetor iti yo na
PV_02126	tulya-jātiya-pūrva-bija-pravṛddhayaḥ | kṛpā-	ādi-buddhayas tāsām saty abhyāse kutāḥ sthitiḥ ||

PV_03005 | sāmānya-lakṣaṇe 'drṣṭeś cakṣū-rūpa-
V3_11909 tatra anyeṣām eva sāmārthya-darśanāt. cakṣur-
SV_10821 -ādi-sukha-duḥkha-nimitta-upalakṣaṇa-rāga-
PV_03531 -bhāvena grāhyam a-grāhyatām vrajet | rūpa-
PV_03066 jāter artha-śakty-anapekṣaṇe | vyavadhāna-
V1_00506 -sāmārthya-apekṣanāt, anapekṣāyām vyavadhāna-
VN_01610 -bhāvād iti cet, tasya eva tad-arthakriyā-
HB_00915 -ādayas tad-ātmāna utpannāḥ punaḥ prakāśa-
PV_03531 iyam a-cintyā yoginām gatiḥ || tatra sūkṣma-
V3_10602 -āśrayasya vā sandehe 'hetuḥ, yathā bāṣpa-
NB_03062 āśrayasya vā sandehe 'siddhaḥ. yathā bāṣpa-
VN_04711 siddheḥ, prākṛta-apa-bhramśa-dramiḍa-andhra-
V1_02211 sukha-ādinām vijñāna-bhāvanā-ṣaṭ-mandatā-
V1_02211 -ādi-bheda-anuvidhānāt. hetu-sāmyāt sukha-
PV_04167 kathañcit tena na kṣamaḥ | karma-
PV_03229 -buddhiḥ syāt paśyato 'pi parāparam || guṇa-
SV_02013 tad-viruddha-gatyā viruddha-kārya-gatyā ity-
SV_05914 tat-parihāreṇa pravṛttir yuktā, śiṃśapā-
SV_17303 sva-pratitau paribhāṣā-ādikam apekṣate, nila-
V1_02212 eva antara-viśeṣa-kṛtatvāt saṃśaya-nirṇaya-
SV_08622 | an-anya-bhāk (170bc) utpatti-sthiti-vināśa-
PV_03254 vā tat tato na anyataś ca te || sukha-duḥkha-
PV_03448 bhinna-pravṛttayah | sukha-duḥkha-abhilāṣa-
V1_01706 parasparam anuyanti, śakti-pratibhāsa-
SV_03209 teṣām eva ca pratyāsatti-tāratamya-
SV_01509 abhāvaṃ bruvāṇa upālabdhaḥ. api ca, deśa-
SV_04119 apy a-viśeṣa-prasaṅgataḥ | tāsām kṣetra-
SV_04121 syāt. tasya a-viśeṣād vyaktinām kṣetra-
PV_03407 bhāvād ubhayaṃ na api kāraṇam || dūra-āsanna-
V3_09507 tathā saṃsthānam api, yadr̥śam prāsāda-
PV_03260 vedane cakṣur-ādibhiḥ | rūpa-ādiḥ sṛya-
PV_03297 -vac cet sā eva iyaṃ kiṃ niśidhyate || sarpa-
V1_03003 tan-nibandhanatvāc ca āśraya-sthiteḥ, sarpa-
V1_03001 'pi viplavo vyākhyātaḥ. na eva dvi-candra-
SV_05004 nimittam. maricikā-ādiṣv api hi jala-
PV_03017 || sā eva iṣṭā arthavati kena cakṣur-
PV_04110 dharmas tad vyavahāra-jaḥ | pratyakṣa-
PV_02088 abhāvaś ca nirākṛtaḥ || katham vā sūta-hema-
V3_03106 apy asya arthasya pratibādhānāt. lobha-
SV_08115 'nvayī śabda na syāt. sāmānyam pācakatva-
SV_13924 ca sādhanam pratyabhijñānam sat-prayoga-
SV_11217 puruṣo mṛṣā-vādī dr̥ṣṭas tathā dayā-dharmatā-
PV_02090 cet kuto 'dr̥śya-āśraye gatiḥ || rasa-rūpa-
SP_00022 'pi iṣṭau tataḥ saṃyogināu na tau | karma-
PV_02095 -hetutve 'py a-paryāyāḥ sita-ādiṣu | saṅkhyā-
V3_00406 tathābhūta-svabhāvasya virodhād bhinna-deśa-
SV_10822 -abhimatānām ca a-pratyakṣatā, yathā śabda-
PV_02133 duḥkha-hetuṃ parikṣate | tasya anitya-
SV_10901 -ādinām. āgama-apekṣa-anumāne 'pi yathā rāga-
PV_03200 'yam prasajyate || na ekaṃ citra-pataṅga-
PV_03435 syāt sarvaṃ sarva-vedanam || yathā nila-
PV_03432 na anubhūteḥ para-ātmanāḥ || dhiyo nila-
PV_03432 bāhyo 'rthaḥ kiṃ pramāṇakaḥ | dhiyo 'nila-
PV_03328 -codyatvāt svayaṃ sā eva prakāśate || nila-
PV_03222 -bhāvaḥ syāc citra-ākāśasya cetasi || paṭa-
VN_00802 kiṃ syāt. astu, pratyakṣasya sato 'rūpa-
PV_03385 -āśleṣā dhīr dvitīyā avalambate | nila-
V3_07306 sādhyatām, kiṃ tv asāv api pradhāna-
PV_04084 na anye pratyakṣa-ādi-virodha-vat || hetv-
V3_02512 pakṣa-doṣāḥ, pratyakṣa-ādi-virodha-vat. hetv-
PV_04171 -sāmārthyāt tad-arthe sādhyatā gatā | hetv-
HB_02015 aṅkura-ādi-vad a-kṣepa-kāri-indriya-vijñāna-
SV_13602 varṇeṣu na sambhavati, vāta-ātapa-vad ātma-
PV_03289 ukte dve bhrānti-darśanāt | siddha-anumā-
VN_01706 -vacana-samudāyah. tasya aṅgam pakṣa-dharma-

ādi-buddhi-vat || etena samaya-ābhoga-ādy-antar-
ādi-buddhinām tāvad yathāsvam indriya-viśayau
ādi-buddhinām. a-tathā-abhimatānām ca a-
ādi-buddheḥ kiṃ jātam paścād yat prān na vidyate |
ādi-bhāve 'pi jāyeta indriya-jā matiḥ || abhāve
ādi-bhāve 'pi bhāva-prasaṅgāt. pratyakṣasya eva
ādi-bhāve ghaṭatvāt, tad-rūpasya ca prāg asattvāt,
ādi-bhāve hetv-antaram apekṣante, tad-ātmanas
ādi-bhāvena grāhyam a-grāhyatām vrajet | rūpa-ādi
ādi-bhāvena sandigdho bhūta-saṃhāto 'gni-siddhau.
ādi-bhāvena sandihyamāno bhūta-saṅghāto 'gni-
ādi-bhāṣā-vat. na hi prati-deśam bhāṣānām kiñcil
ādi-bheda-anuvidhānāt. hetu-sāmyāt sukha-ādi-
ādi-bheda-abhāva-prasaṅga iti cet, na, tasyāḥ
ādi-bheda-upakṣepa-parihāra-a-vivecane || prāg-
ādi-bheda-grahaṇān nānātvā-pratipad yadi | astu
ādi-bheda-prayogair yathā uktaṃ prāk. kārya-
ādi-bheda-vat. atha api syāt – a-vidhāya niśidhya
ādi-bheda-vat. tad-apekṣa-pratītyas tu na vastu-
ādi-bheda-vat. na antarāḥ sukha-ādayo na api
ādi-bhedaś ca ity api-śabdāt. yo 'yam a-bhinnān
ādi-bhedaś ca teṣām eva viśeṣataḥ | tasyā eva
ādi-bheda buddhaya eva tāḥ || pratyakṣas tad-
ādi-bhedāt. na tasmād bhinnam asty anyat sāmānyam
ādi-bhedāt paurvāparyam, yathā janakatva-
ādi-bhedād dr̥ṣyante bhinnā dravyeṣu śaktayah |
ādi-bhede 'pi (75bc) yadi hi sāmānyaj jvara-ādi-
ādi-bhede 'pi cira-śighra-prasaṃmana-ādayo viśeṣā
ādi-bhedena vyakta-a-vyaktaṃ na yujyate | tat
ādi-bhedeṣv anuvṛttimad buddhi-pūrvakam dr̥ṣṭam
ādi-bhedo 'kṣṇā na gr̥hyeta kadācana || na hi saty
ādi-bhrānti-vac ca asyāḥ syād akṣa-vikṛtāv api |
ādi-bhrānti-van mano-bhrānter akṣa-vikṛtāv api
ādi-bhrāntir indriya-ja ity eke. tan na, aindriye
ādi-bhrāntes tāv eva a-bhinna-ākāra-parāmarśa-
ādi-matir matā | artha-sāmārthya-dr̥ṣṭeś ced anyat
ādi-mitā māna-śrutya-āropeṇa sūcitāḥ || tad-āśraya
ādi-miśram tapta-upala-ādi vā | dr̥ṣyam pṛthag a-
ādi-mūlo 'dharma iti sarva-śāstreṣu vyavasthā, a
ādi yadi prāg eva tad bhavet | vyaktaṃ sattā-ādi-
ādi yan matam | an-udāharaṇam sarva-bhāvanām
ādi-yuktaḥ satya-vāk. tad yathā vacanasya puruṣa-
ādi-yogaś ca viruddha upacārataḥ | iṣṭāś ced
ādi-yogitā-āpatteḥ sthitiś ca prativarnitā ||
ādi-yoginaḥ śabdās tatra apy artha-antaram yadi ||
ādi-yogena, sa eka-dharma-upagame 'para-dharma-
ādi-rūpa-sanniveśinām sukha-ādinām dravya-karma-
ādi-rūpaṃ ca duḥkhasya eva viśeṣanaiḥ || yatas
ādi-rūpaṃ tat-prabhavaṃ ca a-dharmam abhyupagamya
ādi rūpaṃ vā dr̥ṣyate katham | citram tad ekam iti
ādi-rūpatvān nila-ādy-anubhavo mataḥ | tathā
ādi-rūpatve bāhyo 'rthaḥ kiṃ pramāṇakaḥ | dhiyo
ādi-rūpatve sa tasya anubhavaḥ katham || yadā
ādi-rūpas tasya asau svabhāvo 'nubhavaś ca saḥ |
ādi-rūpasya ekatve tathā syād a-vivekitā |
ādi-rūpasya tad-vivekena buddhau svarūpeṇa
ādi-rūpeṇa dhiyam bhāsamānām puras tataḥ ||
ādi-lakṣaṇa-bheda-an-āśrayaḥ śabda-artha-
ādi-lakṣaṇair bādhyam muktva pakṣasya lakṣaṇam |
ādi-lakṣaṇair bādhyam muktva pakṣasya lakṣaṇam |
ādi-lakṣaṇair vyāpter an-āśaṅkyam ca sādhanam ||
ādi-vac ca, kārya-kāraṇa-svabhāva-bhedād iti.
ādi-vac ca. tathā kāla-parihāreṇa vṛttih kāla-
ādi-vacanaṃ sādhanāya eva pūrvayoh || saṅketa-
ādi-vacanam. tasya ekasya apy a-vacanam a-sādhanā

VN_01721	sādhana-avayavaḥ. na hi pakṣa-dharma-	ādi-vacanasya api pratīti-hetu-bhāvād anyaḥ
SV_01317	cet. na, ya eva tu ubhaya-nīścita-vācī ity-	ādi-vacanāt. tena anupalambhe 'pi samśayād a-
V2_09610	cet, na, ya eva tu ubhaya-nīścita-vācī ity-	ādi-vacanāt. tena anupalambhe 'pi samśayād a-
PV_03011	abhidheyatvāt sāphalyād akṣa-saṃhateḥ | nāma-	ādi-vacane vakṛ-śrotr-vācya-anubandhini || a-
PV_02173	| te kvacit pratihanyante tad-bhede dhavala-	ādi-vat | rūpa-ādi-van na niyamas teṣāṃ bhūta-a-
PV_03217	| vijñaptir vitatha-ākārā jāyate timira-	ādi-vat || a-saṃvidita-tattvā ca sā sarva-apara-
PV_02061	| upādānaṃ na tat tasya yuktaṃ go-gavaya-	ādi-vat || cetah-śarīrayor evaṃ tad-dhetoh kārya-
PV_03362	| anapekṣita-sādharmya-drg-ādis taimira-	ādi-vat || tatra buddheḥ paricchedo grāhaka-ākāra
PV_03424	| vivekinī na ca a-spaṣṭa-bhede dhīr yamala-	ādi-vat || dvairūpya-sāadhanena api prāyaḥ siddham
PV_03223	| bhaveyuḥ kāraṇaṃ buddher yadi nāma indriya-	ādi-vat || hetu-bhāvād ṛte na anyā grāhyatā nāma
SV_00902	| hetu-jñānaṃ pramāṇa-ābhaṃ vacanād rāgitā-	ādi-vat ||12|| na hi rāga-ādinām eva kāryaṃ
SV_12720	a-tad-rūpe ca tādrūpyaṃ kalpitaṃ siṃhatā-	ādi-vat ||248|| arthavān eva ātmā vākyam. te ca
V1_03909	| anapekṣita-sādharmya-drg-ādis taimira-	ādi-vat ||53|| ity antara-ślokāḥ. bhavatu nāma
SV_04025	| bhede 'pi niyatāḥ kecit svabhāvena indriya-	ādi-vat ||73|| yathā indriya-viṣaya-āloka-
V2_06811	iti tais tadvantaḥ syuḥ kāya-vijñapti-	ādi-vat. a-tad-āgamebhyo na tatra pratītir ākāśād
SV_11220	samayāt tato 'rtha-khyateḥ kāya-sañjñā-	ādi-vat. a-prātikūlyam tu yogyatā, samaye tad-
SV_16408	-phalānāṃ phala-darśanāt, kṛta-samaya-kāvya-	ādi-vat. a-śakti-sādhanaṃ puṃsām anena eva
SV_13202	-deśa-sthiti-tāratamya-apekṣanād ayas-kānta-	ādi-vat. anyathā spaṣṭa-a-spaṣṭa-śruti-bhedo na
SV_11509	apy an-āyattasya kadācid ayogāt. parvata-	ādi-vat. ayam eva nityatve 'pi doṣas tasya sthira
SV_16813	svayaṃ pratipatti-prasaṅgāt, rūpa-	ādi-vat. upadeśe ca puruṣānāṃ svatantrānāṃ yathā-
V1_02305	bhāvanā-anurodhino bauddhā eva prajñā-	ādi-vat. cetanās ca api vedyatvād a-tad-rūpa-a-
SV_11816	na dṛṣṭo darśana-a-darśanābhyāṃ dhūma-	ādi-vat tat-pratītiṃ janayati iti sa eva
VN_00621	'pi hy eka-artha-kāriṇo bhaveyuṣ cakṣur-	ādi-vat. tat-sāmarthya-sthāpanāya tatra eka-śabda-
SV_07701	mātra-gataṃ vā kalpayet, sarvagataṃ vā ākāśa-	ādi-vat. tatra yadi sva-āśraya-mātra-gataṃ
SV_15718	anvayāc ca syād vaidya-vaṇig-vyapadeśa-	ādi-vat. tad ime '-viśiṣṭena prayujyamānā mantrās
SV_03601	śakyante praṇetuṃ vastu-pratibandhād dhūma-	ādi-vat, tadā ayam upālambhaḥ syāt – kathaṃ
HB_03215	-ātmā ca syāt tad-deśa-kālās ca, rasa-rūpa-	ādi-vat. tasmāt kvacit kadācit kasyacid abhāva-
SV_11020	abhibhava-utkarṣa-apakarṣaṃ sādhyanti jvālā-	ādi-vat. te hi vikalpa-prabhavāḥ saty apy upādāne
V1_00914	-pratītau tat-saṅkalanena grhyate daṇḍy-	ādi-vat. na anyathā, artha-sambandha-abhidhāna-
V1_04002	tayoḥ saha-upalambha-niyamād dvi-candra-	ādi-vat. na hy anayor eka-ākāra-anupalambhe 'nya-
HB_00914	apekṣate prakāśa-drava-uṣṇa-kaṭhina-dravya-	ādi-vat. na hi prakāśa-ādayas tad-ātmāna utpannāḥ
SV_07718	tat-sambandhād āloka-rajju-vaṃśa-daṇḍa-	ādi-vat. na hi sa-avayavatvam antareṇa bhinna-
V3_09303	yan-nibandhano 'yam anitya-śabdaḥ, kṛtakatva-	ādi-vat. nanv asty eva tiro-dhānam. na vai paras
SV_12518	pūrva-darśana-pravṛtto ḍimbhaka-pāṃsu-kriḍa-	ādi-vat puruṣa-vyavahāra iti syāt. na apauruṣeya
SV_08118	arthe tat-samavāyasya a-kādācitkatvāt sattā-	ādi-vat. prāg eva vyaktaṃ syāt. yāvanti hi
SV_05105	'pi praśama-anukūlatvān mātr-sañjñā-	ādi-vat. marīcikāyāṃ jala-jñānasya anyasya ca
SV_17304	-svabhāvāḥ, kiṃ tarhi sāmāyikā rāja-cihna-	ādi-vat. yaś ca sāmāyikaḥ sa svabhāva-niyato
SV_15019	-hetavaḥ syuḥ. svabhāva-viśeṣād vahny-	ādi-vat. vitatha-vyaktayaś ca niyama eva niyama
SV_13715	-hetur loke vyañjakaḥ siddhaḥ, dīpa-	ādi-vat, sa cet prak siddhaḥ syāt, samāna-jātiya-
PV_03258	|| pṛthak pṛthak ca sāmarthyē dvayor nīla-	ādi-vat sukham | grhyeta kevalaṃ tasya tad-dhetv-
HB_02015	paramparā-utpatti-dharmakam anyac ca, aṅkura-	ādi-vad a-kṣepa-kāri-indriya-vijñāna-ādi-vac ca,
PV_02149	sarveṣāṃ sama-rāga-prasaṅgataḥ | rūpa-	ādi-vad a-doṣaś cet tulyaṃ tatra api codanam ||
HB_01003	tad-ātmatāyāṃ hetv-antaram apekṣeta. bija-	ādi-vad anekānta iti cet, syād etat – bija-ādayo
PV_02215	| na a-kṣayaḥ prāṇi-dharmatvād rūpa-	ādi-vad asiddhitaḥ || sambandhe pratipakṣasya
SV_08824	bheda-vat sambandha-abhāvāt parasparaṃ ghaṭa-	ādi-vad ity uktam. api ca, yam ātmānaṃ puras-
V3_11813	prāṇa-ādi-viraha-prasaṅgaḥ, nairātmyād ghaṭa-	ādi-vad iti, tad apy a-kārya-kāraṇa-bhāve na
V3_00110	buddhir vā, utpatter anityatvād vā, rūpa-	ādi-vad iti, tad ayuktam, anumāna-viṣaye vācaḥ
SV_04919	'pi bhāvās tulya-arthakriyā-kāriṇaś cakṣur-	ādi-vad iti. tām ekāṃ jñāna-ādikāṃ arthakriyāṃ
HB_02109	-viśeṣaḥ sva-kāryaṃ kurvan dṛṣṭo bija-	ādi-vad iti. sthira-hetu-vādināḥ pratyaya-antara-
SV_15022	-niyamaḥ kiṃ na kalpyate. atha vā vahny-	ādi-vad eva artheṣu ubhaya-jñāna-hetutvaṃ syāt.
SV_11023	nir-anvaya-vināśa-dharmāṇaḥ syuḥ. jvālā-	ādi-vad eva. tena syād api nir-doṣaḥ. kathaṃ nir-
PV_02050	vā api kadācic citta-santateḥ | vahny-	ādi-vad ghaṭa-ādinām vinivṛttir na tāvatā || a-
SV_13717	punar asiddha-upalambhanāḥ kārakā eva kulāla-	ādi-vad ghaṭa-ādayo. pratyabhijñāna-ādayo 'pi
PV_02054	iṣyate || na doṣair viguṇo deho hetur varty-	ādi-vad yadi | mṛte śamī-kṛte doṣe punar
SV_04106	na tu bheda-a-viśeṣe 'pi jala-ādayaḥ, śrotr-	ādi-vad rūpa-ādi-jñāne. jvara-ādi-śamane kāścit
PV_02163	ca kāyasya tulya-rūpaṃ bhaven manaḥ || rūpa-	ādi-vad vikalpasya kā eva artha-paratantratā |
PV_02174	tad-bhede dhavala-ādi-vat | rūpa-	ādi-van na niyamas teṣāṃ bhūta-a-vibhāgataḥ ||
SV_08116	ādi yadi prāg eva tad bhavet | vyaktaṃ sattā-	ādi-van no cen na paścād a-viśeṣataḥ ||160|| atha
SV_12722	sa ātmā kalpanā-samāropitaḥ syāt. siṃhatā-	ādi-van māṇavaka-ādiṣv iti pauruṣeya eva. atha mā
SV_16227	tu sva-icchā-pravṛttiḥ sattva-sabhāgatā-	ādi-vaśāt sā iva a-viśeṣād vā kañcid anugrṇāti
PV_02088	|| kathaṃ vā sūta-hema-ādi-miśraṃ tapta-upala-	ādi vā | dṛśyaṃ pṛthag a-śaktānām akṣa-ādinām
VN_04314	-arthasya apāyād apārthakam, daśa-dāḍima-	ādi-vākya-vat. idaṃ kila padānām a-sambandhād a-
SV_17319	-deśatvāt, yathā agnir himasya bheṣajam ity-	ādi-vākyaṃ iti. tasya idaṃ rasa-vat tulya-
SV_16712	agni-hotraṃ juhuyāt svarga-kāma ity-	ādi-vākyaṃ bhūta-viśeṣe yathā-abhimataṃ gṛhta-
SV_10809	-artha-upasaṃhāra-upakāraḥ. na daśa-dāḍima-	ādi-vākyaṇām iva an-upasaṃhāra eva. anyathā vaktur

SV_11917 tad asati varṇānām vācakatve pada-
 VN_01811 a-samartha-upādānāt. tathā sādhya-
 V3_13301 -vat parama-aṇu-vad ghaṭa-vad iti sādhya-
 V1_01103 sannidhim ikṣeta (9abc) api ca iyaṃ viśeṣaṇa-
 HB_00407 -sādhye 'rthe. etena dharmi-dharma-liṅga-
 PV_03517 apy utsannā ity ujjvalaṃ matam || atīta-
 V1_01107 iyaṃ artha-sannidhim apekṣeta. na hi gava-
 V3_10208 na ca hetoḥ sambandha-upadarśana-kāle pakṣa-
 VN_02222 -artham sadbhir upahartavyam eva chala-
 SV_10112 na san na asan. satām api svabhāva-
 SV_10301) yasya kasyacit svabhāvo na upalabhyate deśa-
 SV_05416 sāmānyasya bhāvāt, pratibhāsinām api keśa-
 V1_02205 a-manaskārāḥ, ubhaya-sannidhāv api middha-
 SV_03515 -dharminor a-bhede bhede vā dṛṣṭāḥ ṣaṣṭhy-
 SV_05018 bhavanti, kiṃ tu viplavād āntarād api keśa-
 V2_06512 ceto devatā-viśeṣo vā, na asti dāna-hiṃsā-
 V3_11812 – yadi na sa-ātmakam jīvac-charīram, prāṇa-
 PV_04083 saṅginah | pakṣa-doṣā matā na anye pratyakṣa-
 V3_02511 -mātra-anuṣaṅgiṇa eva pakṣa-doṣāḥ, pratyakṣa-
 V3_13006 a-bheda-virodhaḥ. dr̥ṣya-adr̥ṣya-ātmatā-
 PV_03382 kāryānām kāraṇaiḥ syāt tathā grahaḥ | kulāla-
 NB_02041 -kārya-upalabdhir yathā – na roma-harṣa-
 SV_00616 -gatir uktā veditavyā, yathā na roma-harṣa-
 V2_06403 gatir uktā veditavyā, yathā – na roma-harṣa-
 V2_06314 sannihita-dahana-viśeṣatvāt. roma-harṣa-
 NB_03023 -prāptam tad upalabhyata eva, yathā nila-
 V3_00406 -antara-virahād aneka-vṛtter ekasya na deśa-
 SV_00614 virodhe gamikā eva, yathā na asya roma-harṣa-
 V2_06313 gamikā eva, yathā – na asya roma-harṣa-
 NB_02040 -upalabdhir yathā – na asya roma-harṣa-
 SV_16603 iti cet. katham atindriyaś ca nāma pratyakṣa-
 PV_02075 'pi viśeṣo 'sya na citte 'n-upakarīṇi | rāga-
 PV_03364 tataḥ || tatra ātma-viśaye māne yathā rāga-
 V1_04210 tatra ātma-viśaye māne yathā rāga-
 PV_03276 kā || tāṃs tān arthān upādāya sukha-duḥkha-
 V3_00201 syāt, vacana-mātreṇa artha-siddher hetv-
 PV_04218 -kalpane || śrāvaṇatvena tat-tulyam prāṇa-
 SV_15407 -siddhi-nāntariyakatvāt. anitya-nir-ātmatā-
 V1_03911 -ślokaḥ. bhavatu nāma yathā-darśanam pramāṇa-
 SV_16810 samayāt, sva-śāstra-kāra-samayāt paṇinīya-
 SV_14621 idānīm bhavaty abhāvah śāsa-viśāṇam ity-
 SV_12521 idānīm apauruṣeyam. tathā hi mleccha-
 PV_02100 'pi tathā vihita-saṃsthitih || rūpa-
 PV_02160 -vartitvād āśrayo 'yuktam anyathā | mada-
 SV_08104 nimittatve na iṣṭatvāt. śaktih pācaka-
 SV_08906 nirloṭhitam ca etad ācāryeṇa. tad ayaṃ gava-
 VN_01511 -viśayaḥ, bīja-aṅkura-ādi-śabda-vad vṛihy-
 VN_01511 aṅgulī-śabdaḥ sāmānya-viśayaḥ, bīja-aṅkura-
 SV_09419 iha api kvacit sattāyāḥ sādhanam. pradhāna-
 V3_07301 iha api kvacit sattāyāḥ sādhanam. pradhāna-
 SV_16925 prasiddhim anusarati. yasmāt svarga-urvaśy-
 V2_07012 artho 'yaṃ vivecitah ||37|| svarga-urvaśy-
 VN_00608 pratigham, ghaṭaś ca iti. na hi sa-nidarśana-
 VN_01510 eva prasāritāḥ, anyā muṣṭih. tatra muṣṭy-
 PV_04268 yadvat sādhyate dṛṣṭy-a-dṛṣṭitah | kārya-
 V3_05802 yadvat sādhyate dṛṣṭy-a-dṛṣṭitah | kārya-
 SV_06210 tataḥ kvacid a-pratipatteḥ. tathā ghaṭa-
 V2_06913 ca artha-antara-parigrahāt, kali-māry-
 PV_03155 -āder api sāmṃvṛtāt || vastu-prāsāda-mālā-
 PV_03149 -a-darśanam sthitam | paṭas tantuṣv iha ity-
 SV_04620 apāye kevalāyā jāter avasthānāt. bhrātr-
 SV_06213 viplava eva ghaṭa-ādi-śabdeṣu. tādr̥ṣo jñeya-
 SV_06108 ekā eva vṛkṣaḥ syāt, bhavatu nāma ghaṭa-
 SV_06212 sā a-parisamāpta-tad-arthā viplava eva ghaṭa-
 SV_06905 yathāyogam anyad api vācyam. śūnya-anitya-
 ādi vācakaṃ syāt. tac ca na kiñcid vyatireka-a-
 ādi-vikalasya an-anvaya-a-pradarśita-anvaya-āder
 ādi-vikalāḥ. sandigdhas ca – rāga-ādimān vacanād
 ādi-vikalpa-utthāpitā satī pravṛttā api samagra-
 ādi-vikalpasya pramāṇa-prṣṭha-bhāvinaḥ prāmānyam
 ādi-vikalpānām yeṣāṃ na arthasya sannidhiḥ |
 ādi-vikalpo 'rtha-sannidhāv eva bhavati. na
 ādi-vikalpo 'sti, yato 'yaṃ doṣaḥ syāt. sa hi
 ādi vijigīsubhir iti cet, na, nakha-capeṭa-śāstra
 ādi-viprakarṣāt kadācid anupalambhāt tasya asatsv
 ādi-viprakarṣāt, na sa tad-anupalambha-mātreṇa
 ādi-viplavānām abhāvāt. a-bhinna-pratibhāsā dhīr
 ādi-vipluta-dhiyo 'bhāvāt. etāvān eva vijñāna-
 ādi-vibhaktayo dharma-bahutvāt tatra dṛṣṭo vacana
 ādi-vibhrama-vat. a-vidyā-udbhavād viplavatve
 ādi-virati-cetanānām abhyudaya-hetutā iti.
 ādi-viraha-prasaṅgaḥ, nairātmyād ghaṭa-ādi-vad
 ādi-virodha-vat || hetv-ādi-lakṣaṇair bādhyam
 ādi-virodha-vat. hetv-ādi-lakṣaṇair bādhyam
 ādi-virodhā api vācyāḥ. tad ayam anupalambhaḥ
 ādi-vivekena na smaryeta ghaṭas tataḥ || yasmād
 ādi-viśeṣa-yukta-puruṣavān ayaṃ pradeśaḥ, dhūmād
 ādi-viśeṣa-yukta-puruṣavān ayaṃ pradeśo dhūmāt.
 ādi-viśeṣa-yukta-puruṣavān ayaṃ pradeśo dhūmād
 ādi-viśeṣa-viruddhasya paritāpasya hetor agneḥ
 ādi-viśeṣaḥ. na ca evam iha upalabdhi-lakṣaṇa-
 ādi-viśeṣavatā anyena yogaḥ, tathābhūta-
 ādi-viśeṣāḥ santi sannihita-dahana-viśeṣatvāt.
 ādi-viśeṣāḥ santi sannihita-dahana-viśeṣatvāt.
 ādi-viśeṣāḥ, sannihita-dahana-viśeṣatvād iti.
 ādi-viśayaś ca. te punaḥ sva-viśaye 'py āgamam
 ādi-vṛddhiḥ puṣṭy-ādeḥ kadācid sukha-duḥkha-jā ||
 ādi-vedanam | iyaṃ sarvatra saṃyojyā māna-meya-
 ādi-vedanam | iyaṃ sarvatra saṃyojyā māna-meya-
 ādi-vedanam | ekam āvir-bhavād dṛṣṭam na dṛṣṭam
 ādi-vaiyarthiyāt. vacana-viśeṣasya prāmānyād a-
 ādi-vyabhicārataḥ | na tasya vyabhicāritvād
 ādi-vyavacchede 'pi tathā syāt. na, vyatireka-
 ādi-vyavasthā, vijñapti-mātratāyāṃ sā eva katham
 ādi-vyavahāra-vat, upadeśa-apekṣānāt. na hy
 ādi-vyavahārah. na vai śāsa-viśāṇam kiñcid
 ādi-vyavahārānām nāstikya-vacasām api | anāditvāt
 ādi-śakti-bhedānām an-ākṣepeṇa vartate | tat-
 ādi-śakter iva ced vinirbhāgo na vastunaḥ ||
 ādi-śabda-nimittam na karma na sāmānyam iti cen
 ādi-śabda-pratyupasthāpitam artham bhinnam a-
 ādi-śabda-vac ca. tena aṅgulyaḥ prasāritā na
 ādi-śabda-vad vṛihy-ādi-śabda-vac ca. tena
 ādi-śabda-vācyasya eva arthasya kvacid abhāvān
 ādi-śabda-vācyasya eva kasyacid arthasya abhāvān
 ādi-śabdaś ca dṛṣṭo '-rūḍha-artha-vācakaḥ | (320ab
 ādi-śabdaś ca dṛṣṭo '-rūḍha-artha-vācakaḥ | śabda
 ādi-śabdā nānā-vastu-viśayā ekatra upasaṃhārāt.
 ādi-śabdā viśeṣa-viśayāḥ, aṅgulī-śabdaḥ sāmānya-
 ādi-śabdā hi tayor vyavahārāya kalpitāḥ ||
 ādi-śabdā hi tayor vyavahārāya kalpitāḥ ||43||
 ādi-śabdānām api. yā api kvacit prakaraṇe kevala-
 ādi-śabdānām iva matta-kāla-atīśaya-varṣa-
 ādi-śabdāś ca anya-anapekṣiṇaḥ | geho yady api
 ādi-śabdāś ca ime svayaṃ kṛtāḥ || śṛṅgaṃ gavi iti
 ādi-śabdāś tu sambandhi-śabdatvād ākṣipeyuḥ param.
 ādi-śabdeṣv api yathā-darśanam asty eva. tasmāt
 ādi-śabdeṣv artha-antara-vyavacchedaḥ, atha jñeya-
 ādi-śabdeṣu. tādr̥ṣo jñeya-ādi-śabdeṣv api yathā-
 ādi-śabdeṣu yathā-kalpanam samihita-ākāram buddhāv

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SV_00423
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PV_02229
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PV_03263
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V3_10605
V3_12310
SP_00019
V3_07412
SV_09510
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vā te 'pi sakṛt pratyaya-arthaṃ vrīhyat-kārya-codanāyāṃ tad-anya-bhedena ghaṭa-kārya-sādhana-prasiddhena ātmanā rūpa-a-vyavahāra-upanītaś ca na eva kaścij jñeyaguḍūci-vyakty-ādayaḥ saha pratyekaṃ vā jvara-ādi-bhede 'pi (75bc) yadi hi sāmānyā jvara-ādayaḥ, śrotṛ-ādi-vad rūpa-ādi-jñāne. jvara-tatra yadi sva-āśraya-mātra-gataṃ ghaṭatva-pratipannaṃ pratipāditam vā bhavati, svarga-śabdadvād ākṣipeyuh param. na tathā gotva-eva vā | kuryād a-śakte śakte vā pradhāna-muktavā kārya-buddher a-sambhavāt | kārya-na | kalpyo 'yam arthaḥ puruṣais te ca rāga-na tat teṣāṃ sāmānyam a-tad-rūpatvāt, dvitva-anukāriṇo 'nubhava-ātmano vikalpasya. sukha-ādaya iti cet, na, tvat-pakṣe 'py asti sukha-tasya vedakam, a-paraspara-rūpam iva sukha-mātrena vadan na paritoṣa-kṛt | na alam bija-cittam atas citta-samāśritam || yathā śrutatu kevale na asty a-sādhyaṭ || mṛte viṣa-drṣṭir eva vā | mukhyaṃ yad a-skhalaj-jñānam api bhūta-pariṇāma eva varṣa-hetuḥ pipilikā-udbhavaḥ | sthiraṃ sukhaṃ mama ahaṃ ca ity-lakṣaṇam vyavahāra-yogyam, pakṣa-dharmatva-||308|| ayam kramo varṇānām viṣa-nirghāta-codanayā tadā prāptum an-abhipretatvāt. gava-samaye pravartyate, yathā gaur ayam sāsnā-samaye pravartanāt, yathā – gaur ayam sāsnā-syād iti gotvād viṣānītā ||65|| sāsnā-viṣāṇa-pratipatty-ayogād a-viṣaye 'pravṛtter jāty-buddhir jāyate 'nyatra sa-sprhā | samavāyā-kārya-kāraṇatā tayoh | prāptā dvitva-|| saty āntare 'py upādāne jñāne duḥkha-|| sā a-vidyā tatra tat-snehas tasmād dveṣa-| tad an-ātyantikam hetoh pratibandha-kāraṇāni kāryavanti bhavanti, pratibandha-dharmy-asiddhāv api, yathā – sarvatra sukha-ātmakam ||83|| iti saṅgraha-ślokaḥ. na prāṇa-syātām katham ca tau || saṃyogi-samavāy-dharminam gamayīṣyati || iti. tasmān na agny-dharminam gamayīṣyati || tasmān na agny-prativyūdhāni. buddhi-indriya-ukti-puṃstva-| aulūkyasya yathā bauddhena uktaṃ mūrty-| aulūkyasya yathā bauddhena uktaṃ mūrty-ādayo 'cetanatva-viśiṣṭa-buddhi-pūrvakatva-pāṇḍu-dravyatva-vat. etena vacana-ādayo rāga-| atha vādi-iṣṭatām brūyād dharmi-dharma-viśeṣo yo dhūma-janakaḥ, sa dhūmo yo 'gny-vā a-hetukatva-prasaṅgāt. tasmāt so 'gny-hi kārya-kāraṇe. tatra yadi dhūmo 'gny-svabhāvo yathāsvam śabda-codito na dravyatva-svabhāva-viṣaya-mātra-a-pratiśedhāt. pṛthivy-svabhāva-viṣaya-mātra-a-pratiśedhāt. pṛthivy-ca anupalabdher hetutva-pratikṣepāt. puṃstva-pāratantya-lakṣaṇa-saṃskāra-duḥkhatā- 'py asaj-jñāna-śabdāyos tad-yogyatā, sāsnā-abhimatānām arthānām tathābhavaḥ, yathā nila-ca bauddham sukham an-atīśaye 'pi śabda-yathāsvam satya-adhiṣṭhāna-balā viṣa-dahana-apy atra tad-yathā | a-dharma-mūlam rāga-ādīnām tāma-ādīnām agny-ādibhyo dravatva-lakṣaṇam avahiyata iti. na tad-rahita-sukha-ādayaḥ. vyaktasya sukha-ādy-anvaye sukha-vṛtteḥ sakṛc-chrutir bhrāntir iti cet. vaṃśa-tu hetoh, yathā na dahano 'gniḥ śaityād ity-

ādi-śabdaiḥ kṛta-saṅketāḥ kathyanta iti pūrva-vad ādi-śabdaiḥ kṛta-samayāḥ. tathā kāraṇa-apekṣayā ādi-śabdaiḥ prasiddhā viśiṣṭa-kārya-sādhana-ādi-śabdo 'sti, vākya-gatasya padasya artha-ādi-śamana-lakṣaṇam ekaṃ kāryam kurvanti. na ca ādi-śamanaṃ kāryam syāt. tasya a-viśeṣād ādi-śamane kāścit saha pratyekaṃ eva vā | drṣṭā ādi-śūnyeṣu pradeśeṣu ghaṭa-ādy-utpattau katham ādi-śravaṇe 'pi tad-anubhāvinām iva pratibhāsa-ādi-śrutayaḥ sambandhi-vācinyāḥ, apeta-vyaktinām ādi-śrutim janaḥ || śabdebhyo yādṛśi buddhir ādi-śrutir apy atra lāghava-arthaṃ niveśitā || ādi-saṃyutāḥ ||312|| tatra ekas tattva-vin na ādi-saṃyoga-kārya-dravyeṣv api prasaṅgāt. na hi ādi-saṃvedanaṃ ca buddhiḥ. sā ca parokṣā iti na ādi-saṃvedanaṃ iti darśana-arthatvād upakṣepasya. ādi-saṃvedanaṃ, idam asya saṃvedanaṃ iti ādi-saṃsiddho vidhiḥ puṃsām a-janmane || taila-ādi-saṃskārah kṛtāś cetasi cetasi | kālena ādi-saṃhārāt tad-damśa-cchedato 'pi vā | vikāra-ādi-saṅketa-gocaraḥ || anumānaṃ ca jāty-ādau ādi saṅkṣobha-ādi-hetur iti. hetunā tv a-ādi satya-catuṣṭaye || abhūtān ṣoḍaśa-ākārān ādi-sandeha-vat. lakṣaṇe jñāna-grahaṇac ca. ukta-ādi-samartho na anya iti yady anyo 'pi jānīyāt ādi-samāveśāt tad ātma-bhūtānām ca an-anvayena ādi-samudāya-ātmakatvād iti. tathā ca drṣṭānta-ādi-samudāya-ātmakatvād iti. tathā ca drṣṭānta-ādi-samudāyo hi gauḥ. tad iyam samudāya-vyavasthā ādi-sambandha-atīta-śabda-vyavahāra-ādīnām indriya ādi-sambandha-janītā tatra hi sva-dhiḥ || ādi-sambandhāt savya-itara-viṣāṇayoh || dviṣṭho ādi-sambhavaḥ | na upādānaṃ viruddhasya tac ca ādi-sambhavaḥ ||222 || na hi na ahaṃ na mama iti ādi-sambhavāt || saṃsāritvād a-nirmokṣo na ādi-sambhavād iti vyabhicāra eva. a-pratibaddha-ādi-sambhavād vibhur ātmā iti. evam ekasya pakṣa-ādi-sambhavana nairātmya-vyāvartanād ātma-gatiḥ, ādi sarvam etena cintitam | anyonya-an-upakārāc ādi-sādhana-vat sattā-sādhanaṃ apy an-avadyam. a-ādi-sādhana-vat sattā-sādhanaṃ apy an-avadyam iti. ādi sādhanaṃ yat tu varṇyate | pramāṇa-ābham ādi-sādhanaṃ || tasya eva vyabhicāra-ādau śabde ādi-sādhanaṃ ||76|| ity antara-ślokaḥ. yā punaḥ ādi-sādhanaḥ buddhi-bhavana-ādīnām vyākhyātāḥ. ādi-sādhane pratyuktāḥ. astu vedam adhyayanam ādi-sādhanaḥ || kaiścit prakaraṇair icchā bhavet ādi-sāmagrī-viśeṣa-janīta iti kārya-kāraṇayor evam ādi-sāmagrī-viśeṣo yo dhūma-janakaḥ, sa dhūmo yo ādi-sāmagryā anyato 'pi bhavet, na tasya taj-ādi sāmānyam. tac-codanayā tadā prāptum an-ādi sāmānyena grhītvā ayam pratiśedham āha. tatra ādi sāmānyena grhītvā ayam pratiśedham āha. tatra ādi-sāmye 'pi kasyacid viśeṣasya darśanāt. ādi-siddhim antareṇa na anityatā-siddhiḥ, ādi-siddhāv iva go-vyavahārah. vidyamāne 'pi ādi-sukha-duḥkha-nimitta-upalakṣaṇa-rāga-ādi-ādi-sukhā ity api vārtā-mātram, ekatra yugapad ādi-stambhana-darśanāt. śabarāṇam ca keṣāncid ādi snānaṃ ca a-dharma-śodhanaṃ || śāstraṃ yat ādi-svabhāva-antara-utpattiḥ pratyuktā. tatra api ādi-svabhāvāt vyakta-lakṣaṇa-virodhād iti. sukha-ādi-svabhāvātāyāṃ pravṛtti-nivṛtti-dharmatā-ādi-svara-dhārayām gamaka-avayava-saṃhārāt saṅkulā ādi hy asiddho hetvābhāsaḥ. pratijñāyāḥ pramāṇa-

PV_02170	bhāvāt tāni hāpayet || na ced bhede 'pi rāga-	ādi-hetu-tulya-ātmatā-a-kṣayaḥ | sarvatra rāgaḥ
SV_00815	eva varṣa-hetuḥ pipilikā-ādi saṅkṣobha-	ādi-hetur iti. hetunā tv a-samagreṇa yat kāryam
HB_01507	upalīyante. tena eṣāṃ paraspara-upasarpaṇa-	ādi-hetur yaḥ, sa samartha-hetur iti tasya na
V3_08505	eva kaścīd varṣa-hetuḥ pipilikā-saṅkṣobha-	ādi-hetuś ca iti. rūpāt sparśa-anumānaṃ kārya-
VN_01820	ca para-vyāmohana-anubhāṣaṇa-śakti-vighāta-	ādi-hetoḥ. tad apy a-sādhana-aṅga-vacanaṃ vādino
SV_15013	-jñāna-sādhanaṃ | dr̥ṣṭo 'nyathā api vahny-	ādir a-duṣṭaḥ puruṣa-āgasā ||284|| bhavantu nāma
V3_03102	katham idānīm na tīrtha-snāna-	ādir a-dharma-śodhana iti na abhyupeta-bādhā.
PV_03279	bheda-sādhanaṃ || bhinna-ābhāḥ sita-duḥkha-	ādir a-bhinno buddhi-vedane | a-bhinna-ābhe
V1_02612	-sādhanaṃ ||26|| bhinna-ābhāḥ sita-duḥkha-	ādir a-bhinno buddhi-vedane | a-bhinna-ābhe
V3_12009	'parasya api tulya iti katham a-samaḥ prāṇa-	ādiḥ. a-sapakṣa eva na asti iti ca asya sapakṣe
V3_11512	tasmāj jīvac-charīra-sambandhī prāṇa-	ādir an-ubhaya-ātmatā-bahir-bhāvāt tābhyāṃ na
V3_09409	kim idānīm a-krama-abhivyakter ghaṭa-dadhy-	ādir anekāḥ, ko vā virodhaḥ karma-abhivyakter a-
PV_03420	sva-ākāreṇa katham bhavet || vajra-upala-	ādir apy arthaḥ sthiraḥ so 'nya-anapekṣanāt |
PV_03097	| dharmāḥ pakṣa-sapakṣa-anyataratva-	ādir apoditaḥ || tatra api vyāpako dharmo
SV_16724	nanu kaścīl loka-sanniveśa-	ādir ayukti-viśayo 'pi sambhāvaniya-puruṣa-vacanaḥ
VN_00118	yaś ca evam, sa sarvo 'nityaḥ, yathā ghaṭa-	ādir iti. atra vyāpti-sādhanaṃ viparyaye bādhaka-
PV_04142	|| tadvad vastu-svabhāvo 'san dharmī vyoma-	ādir ity api | na evam iṣṭasya sādhyasya bādhā
NB_03130	upadiṣṭavān, yathā – ṛṣabha-varḍhamāna-	ādir iti. tatra a-sarvajñatā-an-āptatayoḥ sādhyā-
PV_04145	|| sakṛc chabda-ādy-a-hetutvāt sukha-	ādir iti pūrva-vat | virodhitā bhaved atra hetur
NB_03009	– yat sat tat sarvam anityam, yathā ghaṭa-	ādir iti śuddhasya svabhāva-hetoḥ prayogaḥ. yad
PV_03181	-avabhāsinyā buddhyā anantarayā yadi | rūpa-	ādir iva gr̥hyeta na syāt tat pūrva-dhī-grahaḥ ||
PV_03157	jāter a-jātitaḥ || mālā-ādau ca mahattva-	ādir iṣṭo yaś ca aupacārikaḥ | mukhya-a-viśiṣṭa-
PV_03528	-lakṣaṇe || sāksān na hy anyathā buddhe rūpa-	ādir upakāraḥ | gr̥hyatā-lakṣaṇād anyas tad-
VN_00710	vṛttir ity an-abhiniveśa eva. nānā-eko rūpa-	ādir eka-śabda-utthāpane śakta iti cet, kiṃ vai
PV_03220	-buddhyā eva bāhya-cintā pratanyate || nila-	ādis citra-vijñāne jñāna-upādhir an-anya-bhāk | a
V3_11710	na sidhyataḥ. tan na ātma-avinābhāvī prāṇa-	ādiḥ. tata eva na ātma-nivṛttāv asya nivṛttir api,
SV_02323	vijātiyād bhavad dr̥ṣṭam gomaya-ādeḥ śālūka-	ādiḥ. tatra api tathā-abhidhāne 'py asty eva sva-
V2_08803	vijātiyād bhavad dr̥ṣṭam gomaya-ādeḥ śālūka-	ādiḥ, tatra api tathā-abhidhāne 'py asty eva sva-
PV_04216	|| smṛti-icchā-yatna-jah prāṇa-nimeṣa-	ādis tad-udbhavaḥ | viśaya-indriya-cittibhyas tāḥ
PV_02025	-pariṇāmena hetur aṅkura-janmani | bhūmy-	ādis tasya saṃskāre tad-viśeṣasya darśanāt ||
PV_03362	-pratibhāsinī | anapekṣita-sādharmya-dṛg-	ādis taimira-ādi-vat || tatra buddheḥ paricchedo
V1_03909	-pratibhāsinī | anapekṣita-sādharmya-dṛg-	ādis taimira-ādi-vat ||53|| ity antara-ślokaḥ.
NB_03080	iti sandigdha-vyatireko 'naikāntiko vacana-	ādiḥ. dvayo rūpayor viparyaya-siddhau viruddhaḥ.
PV_03001	chakty-a-śaktitaḥ | arthakriyāyāṃ keśa-	ādir na artho 'n-artha-adhimokṣataḥ || sadṛśa-a-
V3_12306	yathā vyatireka-abhāve 'pi sapakṣe prāṇa-	ādir na iṣṭaḥ. sapakṣa-a-vyatirekī ced dhetur
NB_03008	yathā anyaḥ kaścīd dr̥ṣṭaḥ śāśa-viśāṇa-	ādiḥ. na upalabhyate ca kaścit pradeśa-viśeṣa
HB_02417	bhavad dr̥ṣṭam tad yathā gomaya-ādeḥ śālūka-	ādiḥ. na vijātiyād utpattiḥ. tathāvidham eva hi
PV_04243	icchatī | yathā na a-vyatireke 'pi prāṇa-	ādir na sapakṣataḥ || sapakṣa-a-vyatirekī ced
PV_04276	| yathā a-liṅgo 'nya-sattveṣu vikalpa-	ādir na sidhyati || a-niścaya-phalā hy eṣā na
V3_06404	| yathā a-liṅgo 'nya-sattveṣu vikalpa-	ādir na sidhyati ||49|| a-niścaya-phalā hy eṣā na
SV_06601	eka-viśayayor vṛtty-abhāvāt sāmānādhikarāṇya-	ādir na syāt. na ca vastv-ātmana ekasya tatra eva
V3_07001	pratibaddhaḥ, yathā agnau śīta-vinodana-	ādiḥ. na hy atra śabda-arthaḥ samarthaḥ, tad-
SV_10705	pratibaddho yathā agnau śīta-pratikāra-	ādiḥ. na hy atra śabda-arthaḥ samarthas tad-
SV_07421	iśyate | prāpto gotva-ādinā tadvān pradīpa-	ādiḥ prakāśakaḥ ||149|| yo hi yad-viśaya-vijñāna-
V3_02610	-pade punar aṅgam eva. tayā asiddha-hetv-	ādiḥ pratiśidhyate. etena svayaṃ vādinā iṣṭasya
PV_04208	iti vinivartane | ātmano vinivarteta prāṇa-	ādir yadi tac ca na || anyasya vinivṛtṭyā anya-
PV_03233	gocaraḥ || yady apy asti sitatva-	ādir yādṛg indriya-gocaraḥ | na so 'bhidhiyate
NB_03098	ātmakābhyāṃ anyo rāśir asti yatra ayaṃ prāṇa-	ādir vartate. ātmano vṛtti-vyavacchedābhyāṃ sarva
V3_11509	-an-ātmakābhyāṃ anyo rāśir asti, yatra prāṇa-	ādir varteta, ātma-vṛtti-vyavacchedābhyāṃ
SV_08626	eka-ātma-vat. tasmād ayaṃ bhinna-pratibhāsa-	ādir viśeṣa eva. na ca atra apāram a-bhinnaṃ
V3_12006	-ślokaḥ. tulyaś ca śrāvaṇatvena prāṇa-	ādir vyabhicāreṇa. na, tad-vyatirekasya
NB_03102	tasmāj jīvac-charīra-sambandhī prāṇa-	ādiḥ sa-ātmakād an-ātmakāc ca sarvasmād
VN_00113	kṛtakam vā, tat sarvam anityam, yathā ghaṭa-	ādiḥ, san kṛtako vā śabda iti. atra api na kaścit
V3_12405	syād ity asādhāraṇa-anaikāntika eva prāṇa-	ādiḥ. sādharmaṇam api khalu prameyatvam a-saṃskṛta
PV_03260	sukha-ādināṃ vedane cakṣur-ādibhiḥ | rūpa-	ādiḥ stry-ādi-bhedo 'kṣṇā na gr̥hyeta kadācana ||
SV_12515	syuḥ. api syur apauruṣeyā yadi puruṣāṅgāṃ	ādiḥ syāt. tadā apy anya-pūrvakam na sidhyati.
SV_07904	apara-pratipatti-hetur hi vyañjakaḥ pradīpa-	ādiḥ svarūpa-śūnye deśe sva-vyaṅgyaṃ na darśayati.
PV_04150	ity uktam ato 'pakṣa-doṣo 'siddha-āśraya-	ādikāḥ || dharmi-dharma-viśeṣāṅgāṃ svarūpasya ca
NB_03069	puruṣo rāga-ādimān vā iti sādhye vaktṛtva-	ādiko dharmāḥ sandigdha-vipakṣa-vyāvṛttikāḥ.
NB_03067	anityatva-ādike dharme sādhye prameyatva-	ādiko dharmāḥ sapakṣa-vipakṣayoḥ sarvatra eka-
PV_03475	ca dhiyaṃ dr̥ṣṭvā tasyāś ca iṣṭa-abhidhā-	ādikam | para-citta-anumānaṃ ca na syād ātmany a-
PV_03455	|| yeṣāṃ ca yogino 'nyasya pratyakṣeṇa sukha-	ādikam | vidanti tulya-anubhavās tadvat te 'pi
PV_04141	|| yathā parair an-utpādya pūrva-rūpaṃ na kha-	ādikam | sakṛc chabda-ādy-a-hetutvād ity ukte
PV_02278	tat karma-phalam ity asmān na śakteḥ saṅkara-	ādikam || utpitsu-doṣa-nirghātad ye 'pi doṣa-
PV_03144	| sāmyād akṣa-dhiyaṃ uktam anena anubhava-	ādikam || viśeṣaṇaṃ viśeṣyaṃ ca sambandhaṃ

PV_04057	| vāg-dhūma-āder jano 'nveti caitanya-dahana-	ādikam || svabhāvaṃ kāraṇaṃ vā artho
V3_02206	| vāg-dhūma-āder jano 'nveti caitanya-dahana-	ādikam ||17|| svabhāvaṃ kāraṇaṃ vā artho
SV_17421	āśraya-vaśena sthānam, kāraṇāc ca vināśa ity-	ādikam, anyad api pratyakṣa-anumānābhyāṃ prasiddhi
V3_01710	-avasthiti-hetuḥ, api tu prakaraṇa-sāmarthya-	ādikam api iti. tasmān na anyatarat sāmānyena
HB_03716	syāt, yady atra anityatva-hetuṃ kṛtakatva-	ādikam api kaścin na nirdeśayed iti. idam idānīm
HB_00716	utpatter iti. etena upanaya-nigamana-	ādikam api pratyuktam, etāvātā eva prayogeṇa
SV_17302	-bheda indriya-gamyah sva-pratītau paribhāṣā-	ādikam apekṣate, nīla-ādi-bheda-vat. tad-apekṣa-
V1_02807	-ślokāḥ. tathā hy a-śubha-pṛthivī-kṛtsna-	ādikam abhūta-viśayam api spaṣṭa-pratibhāṣam nir-
SV_15505	a-tad-arthatve 'pi bharata-urvaśy-ādi-carita-	ādikam artham anye 'nyathā vyācakṣate. tad-
V3_07609	-vṛttir iṣṭā, tan na an-upākhyeṣv a-mūrtatva-	ādikam iti cet, duḥkhaṃ vata ayam tapasvī
VN_03419	-virodha-udāharaṇam na asty eko bhāva ity-	ādikam iti. na, sarvatra hetv-apekṣasya
NB_03130	yaḥ sarvajña apto vā sa jyotir-jñāna-	ādikam upadiṣṭavān, yathā – ṛṣabha-varḍhamāna-
SV_06016	yathā ete bhāvāḥ prakṛti-bhedino 'pi jñāna-	ādikam ekaṃ kāryam kecit kurvanti na anya iti.
SV_05613	tac ca bhidyate. yad apy udaka-āharaṇa-	ādikam ekaṃ ghaṭa-ādi-kāryam, tad api prati-
V3_09504	taruṣu upalabhyeta, syād etat. atha śoṣa-	ādikam eva maraṇa-śabdena vadet, tasya api
SV_14003	tan na idam pratyabhijñānam sat-prayoga-	ādikam kvacid anveti sthira-eka-rūpe. aparāpara-
VN_04708	-yatnaṃ vā, guṇa-atīśaya-abhāvāt. veda-rakṣa-	ādikam ca a-prayojanam eva a-tat-samaya-sthāyinaḥ.
SV_01620	a-darśanād vacana-āder vyāvṛttim āha. dadhy-	ādikam ca aparāḥ kṣīra-ādiṣv a-parārtheṣu
SV_17423	agni-hotra-ādeḥ pāpa-śodhana-sāmarthya-	ādikam. tasya evaṃ-vādino vedasya sarvatra śāstra
SV_08102	-anāgataṃ karma-nimittam. anyac ca vyakty-	ādikam na iṣṭam ity a-nimittite te syātām. tathā ca
VN_01211	niṣṛṭti-prādur-bhāvau, sthītāv a-sthītir ity-	ādikam nānātva-lakṣaṇam ca katham yojyate. eṣa hi
PV_03372	na jātiḥ syān nityā vā janikā katham || nāma-	ādikam niśiddham prān na ayam arthavatām kramaḥ |
V1_00201	visamvādyate. nanv anyad api śabda-upamāna-	ādikam pramāṇam asti. pramāṇasya sato 'tra eva
VN_04502	karma-upādīyate tataḥ kāraṇam mṛt-piṇḍa-	ādikam loka iti. tad etad unmattasya unmatta-
VN_02805	yo hi prakṛtījñām uktvā hetu-udāharaṇa-	ādikam vaktuṃ jānāti, sa kiñcid anukramaṃ
VN_04611	samskāraḥ. na hy eṣāṃ prajñā-bāhu-śruty-	ādikam samskāraṃ paśyāmaḥ, na apy eṣāṃ ekāntena
SV_16524	api vyākhyātrṣu yaḥ pramāṇam pratyakṣa-	ādikam samśyandayati so 'numanyate. tan na,
V3_04902	sādhyā-dharma-sāmānyam samāviśād ghaṭa-	ādikam sapakṣayati. tena a-sapakṣa iti na sarva-
PV_03291	yathā eva iyaṃ parokṣa-artha-kalpanā smarāṇa-	ādikā | samaya-apekṣiṇī na artham pratyakṣam
SV_01313	evam-ādiṣv api yathāyogam udāhāryam ity-evam-	ādikā. sā api na vācyā asiddhi-yojanā ||18||
PV_03398	|| jñānam indriya-bhedena paṭu-manda-āvila-	ādikām | pratibhāsa-bhidām arthe bibhrad ekatra
SV_04206	kecit svabhāva-bhede 'py eka-pratyabhijñāna-	ādikām arthakriyāṃ kurvantas tad-a-kāribhyo
SV_04920	-kāriṇāś cakṣur-ādi-vad iti. tām ekaṃ jñāna-	ādikām arthakriyāṃ teṣu paśyato vastu-dharmatayā
SV_04105	anyam vā yathā-pratyayaṃ dahana-gr̥ha-	ādikām kṣāṭha-sādhyām arthakriyām, na tu bheda-a-
PV_03437	| api ca idam yad ābhāti dṛśyamāne sita-	ādike || puṃsaḥ sita-ādy-abhivyakti-rūpaṃ
NB_03067	hetvābhāsaḥ. yathā śabdasya anityatva-	ādike dharme sādhye prameyatva-ādiko dharmāḥ
V3_01603	-abhāve tat-sāmānya-ayogāt, yathā a-brāhmaṇa-	ādīte varṇatvasya aindriyatvasya iva vā
PV_02060	| kartum śakyā a-vikāreṇa mṛdaḥ kuṇḍa-	ādino yathā || a-vikṛtya hi yad vastu yaḥ
VN_05417	iti. tatra sādhanē yataḥ kutaścit prasaṅga-	ādīnā a-nāntariyaka-abhidhānam vādino 'rtha-
V2_05303	vyatirekiṇāś ca sandeha-ayogāt kṛtakatva-	ādīnā anityatve, vastu-dharmasya sarva-vastuno
VN_03614	uttaram para-pakṣe sva-siddhena gotva-	ādīnā anaikāntika-codanā iti, tad a-sambaddham
VN_03001	vaktavyaḥ. para-pakṣe sva-siddhena gotva-	ādīnā anaikāntika-codanād virodhaḥ, yaḥ para-
SV_16910	anyeṣāṃ vā sambhāvanā-bhraṃśa-bhaya-	ādīnā anyathā upadeśa-sambhāvāt. tat-pratyayāc ca
SV_17415	ca bhoktā samavāyi-kāraṇa-adhiṣṭhāna-bhāva-	ādīnā ity āha vedaḥ, tac ca ayuktam ity āvedita-
VN_05904	pratiśyāya-kalā me kaṅṭham kṣiṇoty evam-	ādīnā katham vicchinatti, sa vikṣepo nāma
VN_04218	pratīta-prayogam atidruta-uccāritam ity-evam-	ādīnā kāraṇena, tad a-vijñāta-artham, a-sāmarthya
VN_05818	tad-ajñāna-krama-ghoṣaṇa-śloka-pāṭha-	ādīnā kālam gamayan kartavya-a-pratipattīyā nigrāha
SV_07424	'rtha-pratipatteḥ. tataḥ pradīpa-ādāyo gotva-	ādīnā tadvantaḥ syuḥ. na hi vyakter api jñāna-
SV_07421	jātinām jātimattā yadi iṣyate | prāpto gotva-	ādīnā tadvān pradīpa-ādīḥ prakāśakaḥ ||149|| yo
SV_16302	na aparam iti yuktam. vrata-caryā-bhraṃśa-	ādīnā dharma-a-dharma-upacaye dharma-a-dharma-
SV_06301	-antara-nivṛtti-viśiṣṭān eva bhāvān āha ity-	ādīnā nirdiṣṭaḥ. sa hi tam bhedaṃ kathayann artha
VN_03301	syāt. yo 'pi yugapat ṣaṭkena yogād ity-	ādīnā parama-aṇor bhedaṃ āha, na tasya apy ekaḥ
VN_03616	a-sambaddham eva. yadi hi sva-siddhena gotva-	ādīnā parasya vyabhicāra-siddhim ākāṅkṣeta, tasya
VN_02519	hy anyena api prakāreṇa hetu-doṣa-udbhāvana-	ādīnā pratipakṣa-sādhanā-abhidhānena ca sva-pakṣa
V3_13508	punar udbhāvite 'pi doṣe sampūrṇa-vacana-	ādīnā pratisamādadhīta na tad iṣṭa-pratibandha
VN_01904	anyasya prasaṅga-paramparayā yeṣa panna-	ādīnā bahiḥ pravādināḥ prāśnikānām ca nyāya-
V3_08404	yā tarhy a-kārya-kāraṇa-bhūtena anyena rasa-	ādīnā rūpa-ādi-gatiḥ, sā katham. sā api – eka-
SV_00712	yā tarhy a-kārya-kāraṇa-bhūtena anyena rasa-	ādīnā rūpa-ādi-gatiḥ, sā katham. sā apy eka-
VN_03002	virodhaḥ, yaḥ para-pakṣam sva-siddhena gotva-	ādīnā vyabhicārayati, tad viruddham uttaram
PV_03260	|| vinā arthena sukha-ādīnām vedane cakṣur-	ādibhiḥ | rūpa-ādīḥ sthī-ādi-bhedo 'kṣṇā na
SP_00024	| vibhāga-yoga-gatibhiḥ kim anyair gamana-	ādibhiḥ || teṣu satsv api tasya iti sambandhasya
VN_02223	cet, na, nakha-capeta-śāstra-prahāra-ādīpana-	ādibhir api iti vaktavyam. tasmān na jyāyān ayam
V3_12912	-vyāpti-nāntariyakaḥ, ātapa-āder iva ghaṭa-	ādibhir iti. dvitīyo 'pi prayogaḥ – na
SV_07322	-abhāva-kālayoḥ ||148|| samskṛtam añjana-	ādibhir indriyam pratipattau kiñcid atīśayam
VN_05515	prativādī kaṣṭa-a-pratīta-druta-saṅkṣipta-	ādibhir upadrotavyaḥ, yathā-uttara-pratipatti-

SV_16901	-vāda-anurāgān nūnaṃ viśmṛtavān puruṣo rāga-	āḍibhir upapluto 'nṛtam api brūyād iti na asya
VN_06601	-duḥkha-moha-samanvito gr̥hyate. tat sukha-	āḍibhir eka-prakṛtir iti. sa evam uktavān
VN_01819	a-jijñāsitasya viśeṣasya śāstra-āśraya-vyāja-	āḍibhiḥ prakṣepo ghoṣaṇaṃ ca para-vyāmohana-
V3_00607	-antara-viraha-upagamād eva bhinna-deśa-	āḍibhir yoga-abhāvaḥ, tad-abhāvasya tad-bhāvasya
VN_02919	-virodho 'pi vyākhyātaḥ. hetoḥ ca dr̥ṣṭānta-	āḍibhir virodhaḥ pramāṇa-virodhaś ca pratijñā-
SV_15424	upasthāpayati. tathā sādhye 'pi prāṇa-	āḍibhir vyudasyamānaṃ syāt kevalam. nairātmye
V1_03111	jñānasya sambhavati. na hi paṭu-mandatā-	āḍibhiḥ sva-bhedair bhedakam api indriya-ādy-
HB_01812	pratipadyante, yathā taṇḍula-bija-	āḍibhya odana-ānkura-ādi-janmani dahana-udaka-
VN_00813	sattā-upagamo na yuktaḥ. tan na rūpa-	āḍibhyo 'nyo ghaṭaḥ. evaṃ tāvan na buddhi-
VN_03014	tad guṇa-vyatiriktaṃ, na upalabhyate ca rūpa-	āḍibhyo 'rtha-antaraṃ dravyam ity ukte 'pi
VN_03013	pratijñā-hetvor virodho bhavati, yathā rūpa-	āḍibhyo 'rtha-antarasya anupalabdhiḥ tad guṇa-
VN_02913	guṇa-vyatiriktaṃ dravyam iti pratijñā, rūpa-	āḍibhyo 'rtha-antarasya anupalabdher iti hetuḥ,
SV_13827	api tulyam. tatra api indriya-yogya-deśatā-	āḍibhyaḥ karaṇānām atīśayāt. ghaṭa-ādi-kāraka-
HB_01814	-utpatteḥ. na hi taṇḍula-ādinām dahana-udaka-	āḍibhyaḥ krameṇa svabhāva-atīśaya-an-utpattāv
VN_00801	svabhāva-bheda-upagamāt. yady anya eva rūpa-	āḍibhyo ghaṭa ity ekaḥ syāt, kiṃ syāt. astu,
V1_02115	-rūpa-hetu-jā a-tad-rūpāḥ, yathā śāli-bija-	āḍibhyas tat-prasavās tad-anyebhyo 'nya iti,
SV_03909	śabdena pratipādayanti iti. pratibhāsa-bheda-	āḍibhyas tu tattva-cintakā na a-bhedam
HB_02204	etena kaṭhina-ādinām tāmra-ādinām agny-	āḍibhyo dravatva-ādi-svabhāva-antara-utpattiḥ
SV_03930	ucyate. aneka-sambandhebhyaḥ kārya-dravya-	āḍibhyo nimitta-sambhavāt pratyaya-vṛttiḥ, tataś
HB_01112	-a-saṅkarāt. yathā mṛt-piṇḍa-kulāla-sūtra-	āḍibhyo bhavato ghaṭasya mṛt-piṇḍād a-mṛt-
SV_14103	-saṅkhyātebhyaḥ puruṣa-guṇebhyo vā manaskāra-	āḍibhyo bhavanti iti. na ca kāryatā nāma anyā
HB_01113	ghaṭasya mṛt-piṇḍād a-mṛt-svabhāvebhyo vṛkṣa-	āḍibhyo bhinnaḥ svabhāvaḥ kulālāt tasya eva mṛd-
NB_03131	dharmā-sāstrāṇām praṇetāra iti. gautama-	āḍibhyo rāga-ādimattvasya sādhana-dharmasya
HB_01303	-viśeṣa-upayogān na eka-kāryaḥ, tathā cakṣur-	āḍibhyo vijñāna-utpattāv unneyaḥ. tathā hi
HB_01109	-jananam. bhinna-svabhāvebhyas cakṣur-	āḍibhyaḥ sahakāribhya eka-kārya-utpattau na
SV_12415	atra, na mantra nāma anyad eva kiñcit satya-	āḍimatām vacana-samayād iti. tāni ca kvacit
VN_04504	-śabda-vad etad iti. yadi goṇī-śabdāt kakuda-	āḍimaty arthe pratītiḥ, śabda-anvākhyāna-
SV_15422	vyāpya-vyāpaka-bhāva-cintāyām a-prāṇa-	āḍimattva eva nairātmyaṃ dr̥ṣṭam. tad-abhāve ca na
V2_09512	na idaṃ nir-ātmakam jīvac-charīram a-prāṇa-	āḍimattva-prasaṅgād iti. nir-ātmakānām ghaṭa-
SV_01302	na idaṃ nir-ātmakam jīvac-charīram a-prāṇa-	āḍimattva-prasaṅgād iti, nir-ātmakeṣu ghaṭa-āḍiṣu
VN_05507	labdham eva, gavi vihitaṃ iva sāsnā-	āḍimattvaṃ bāhuleye 'pi. tasmād apratibhā eva
NB_03131	praṇetāra iti. gautama-āḍibhyo rāga-	āḍimattvasya sādhana-dharmasya vyāvṛttiḥ
V3_04713	nityaḥ, sa-ātmakam jīvac-charīram prāṇa-	āḍimattvāt, prayatnānantariyakatvān nityaḥ,
NB_03131	grāhya-vacanaḥ kaścid vivakṣitaḥ puruṣo rāga-	āḍimattvād iti. atra vaidharṃya-udāharaṇam – ye
V3_11508	yathā – sa-ātmakam jīvac-charīram prāṇa-	āḍimattvād iti. na hi sa-ātmaka-an-ātmakābhyām
NB_03097	yathā sa-ātmakam jīvac-charīram prāṇa-	āḍimattvād iti. na hi sa-ātmaka-nir-ātmakābhyām
SV_15421	na idaṃ nir-ātmakam jīvac-charīram prāṇa-	āḍimattvād iti vipakṣayor vyāpya-vyāpaka-bhāva-
NB_03125	-puruṣa-vat. maraṇa-dharmā ayaṃ puruṣo rāga-	āḍimattvād rathyā-puruṣa-vat. a-sarvajño 'yaṃ
NB_03125	rathyā-puruṣa-vat. a-sarvajño 'yaṃ rāga-	āḍimattvād rathyā-puruṣa-vad iti. tathā an-anvayo
SV_02511	-kāryā bijam, saṅkhyā-samyoga-kārya-dravya-	āḍimatsu bhūta-ādiṣv abhāvāc ca. tan na tathā
V2_09908	(69abc) yathā vṛkṣaḥ śiṃśapām, śākhā-	āḍimad-viśeṣasya eva kasyacit tathā-prasiddheḥ.
SV_01630	(23abc) yathā vṛkṣaḥ śiṃśapām. śākhā-	āḍimad-viśeṣasya eva kasyacit tathā-prasiddheḥ, sa
NB_03131	-udāharaṇam – ye grāhya-vacanā na te rāga-	āḍimantaḥ. tad yathā gautama-ādayo dharmā-
VN_04413	arthe goṇī iti prayujyamānaṃ padaṃ kakuda-	āḍimantaṃ arthaṃ pratipādayati iti. na śabda-
VN_04415	go-śabdāṃ eva pratipadyate, go-śabdāt kakuda-	āḍimantaṃ artham; tathā pratijñā-ādy-avayava-
PV_03226	| sampūrṇa-aṅgo na gr̥hyeta sakṛn na api guṇa-	āḍimān || vivakṣā-paratantratvād viśeṣaṇa-
NB_03125	-sādhyā-dharma-ādayaś ca, yathā rāga-	āḍimān ayaṃ vacanād rathyā-puruṣa-vat. maraṇa-
NB_03126	-anvayaś ca, yathā yo vaktā sa rāga-	āḍimān, iṣṭa-puruṣa-vat. anityaḥ śabdaḥ
V3_13303	-anvayaś ca, yathā – yo vaktā sa rāga-	āḍimān iṣṭa-puruṣa-vat. anityaḥ śabdaḥ kṛtakatvād
SV_16628	parijñānād ayaṃ jaiminir anyo vā svayaṃ rāga-	āḍimān na arthaṃ vetti vedasya na anyataḥ | na
V2_07006	iti na iha pratanyate. svayaṃ rāga-	āḍimān na arthaṃ vetti vedasya na anyataḥ | na
PV_02168	|| bhūta-ātmā-an-atikrānteḥ sarvo rāga-	āḍimān yadi | sarvaḥ samāna-rāgaḥ syād bhūta-
V3_13302	sādhyā-ādi-vikalāḥ. sandigdhaś ca – rāga-	āḍimān vacanād rathyā-puruṣa-vad ity-ādayaḥ. an-
NB_03069	a-sarvajñaḥ kaścid vivakṣitaḥ puruṣo rāga-	āḍimān vā iti sādhye vaktṛtva-ādiko dharmāḥ
V3_10610	a-sarvajñaḥ kaścid vivakṣitaḥ puruṣo rāga-	āḍimān vā, vacana-āder iti. sandigdho 'tra
PV_02010	sthitvā-pravṛtti-samsthāna-viśeṣa-arthakriyā-	āḍiṣu | iṣṭa-siddhir asiddhir vā dr̥ṣṭānte samśayo
PV_03047	|| pratyāsattir vinā jātyā yathā-iṣṭā cakṣur-	āḍiṣu | jñāna-kāryeṣu jātir vā yayānveti
PV_03004	|| a-śaktaṃ sarvam iti ced bija-āder ānkura-	āḍiṣu | dr̥ṣṭā śaktir matā sā cet samvṛtyā astu
PV_03292	|| tathā anubhūta-smaraṇam antareṇa ghaṭa-	āḍiṣu | na pratyayo 'nuyamaś tac ca pratyakṣāt
PV_02095	| an-artha-antara-hetutve 'py a-paryāyāḥ sita-	āḍiṣu | saṅkhyā-ādi-yoginaḥ śabdās tatra apy
PV_04122	|| atra api loke dr̥ṣṭatvāt karpūra-rajata-	āḍiṣu | samayād vartamānasya kā asādhāraṇatā pi
PV_02110	| ekasya api na vaikalāye syān manda-śvasita-	āḍiṣu || atha hetur yathā-bhavaṃ jñāne 'pi syād
PV_03383	sārūpyāt tat kim anyat syād dr̥ṣṭeś ca yamala-	āḍiṣu || ādya-an-ubhaya-rūpatve hy eka-rūpe
PV_03201	| nīla-ādi-pravibhāgaś ca tulyaś citra-paṭa-	āḍiṣu || tatra avayava-rūpaṃ cet kevalaṃ dr̥ṣyate
PV_02180	-ādinām yathā na asti karaṇam kaṅṭhaka-	āḍiṣu || tathā a-karaṇam etat syād iti kecit

PV_03197	| sakṛd graha-avabhāsaḥ kiṃ viyukteṣu tila-	ādiṣu || pratyuktaṃ lāghavaṃ ca atra teṣu eva
PV_02227	| upabhoga-āśrayatvena grhīteṣv indriya-	ādiṣu || svatva-dhīḥ kena vāryeta vairāgyaṃ tatra
SV_07015	| śaktis tad-deśa-jananam kuṇḍa-āder badara-	ādiṣu ||144|| prakṛtyā eva guruṇo dravyasya a-
SV_01621	vyāvṛttim āha. dadhy-ādikaṃ ca aparāḥ kṣīra-	ādiṣv a-parārtheṣu saṅghātata-a-darśanād
V1_03214	sādhakatamatvāt. satsv api indriya-	ādiṣv a-bhinnasya prativīṣayaṃ bhedakam asya
SV_07912	pratyayasya ayogāt. katham idānīm pācaka-	ādiṣv a-bhinnena vinā apy arthena vācakaḥ | (157ab
V3_04106	tad idam upalabhya-lakṣaṇam dadhy-ādi kṣīra-	ādiṣv an-upalabhyamānam kṣīraṃ vā tatra na asti
SV_01623	iti. asty eva upalambho dadhy-ādinām kṣīra-	ādiṣv anumānam, a-śaktād an-utpatteḥ. atha kā
V3_04108	eṣaḥ. asty eva upalambho dadhy-ādinām kṣīra-	ādiṣv anumānam, a-śaktād an-utpatteḥ. na tādrśam
SV_07913	apy arthena vācakaḥ | (157ab) pācaka-pāṭhaka-	ādiṣv anyonyam an-anvayiṣv api śabda-pratyaya-
VN_01302	ātmano 'nvayād aikyam iti cet, sukha-	ādiṣv apy ayam prasaṅgaś caitanyeṣu ca. na ca
SV_11801	sādhana-apekṣanāt. tulyam indriya-	ādiṣv api iti cet. na, teṣām anyathā-anumānāt.
SV_03927	vṛttiḥ, tat-sambandhāt. saṅkhyā-kārya-dravya-	ādiṣv api prasaṅgaḥ. a-sāmānya-ātmakatvān na iti
SV_09414	na tena siddhena kiñcit. nanv evam agny-	ādiṣv api prasaṅgaḥ. tatra api na agni-sattā-
V3_07209	na tena siddhena kiñcit. nanv evam agny-	ādiṣv api prasaṅgaḥ. tatra api hi na agni-
SV_05019	a-vidyā-udbhavād viplavatve cakṣur-vijñāna-	ādiṣv api prasaṅgaḥ. na, tasyā vikalpa-
SV_13807	-sāmyād eka-viṣayatvam apy ayuktam. ghaṭa-	ādiṣv api prasaṅgāt. tatra drṣṭa-virodhād a-
V1_02309	sambandhasya abhivyakti-nimittatvāt. indriya-	ādiṣv api prasaṅgāt sārūpyam eva tad-vedana-
SV_01312	-yojanā tathā sapakṣe sann asann ity-evam-	ādiṣv api yathāyogam udāhāryam ity-evam-ādikā. sā
V2_09606	-yojanā – tathā sapakṣe sann asann ity-evam-	ādiṣv api yathāyogam udāhāryam iti, sā api na
SV_11703	utpattir vyaktir iṣyate ||234|| ghaṭa-	ādiṣv api yukti-jñair a-viśeṣe 'vikāriṇām |
V3_04706	-sāmarthya-vidhātāt. tathā hi na prameyatva-	ādiṣv api viparyaya-prāptir asti, cākṣuṣatve vā ko
VN_01303	ayam prasaṅgaś caitanyeṣu ca. na ca ghaṭa-	ādiṣv api sarva-ātmanā anvayo 'vaiśvarūpya-saha-
SV_05004	vikalpa-vāsanāyā hetutvān nimittam. marīcikā-	ādiṣv api hi jala-ādi-bhrāntes tāv eva a-bhinna-
SV_02511	saṅkhyā-sāmyoga-kārya-dravya-ādimentsu bhūta-	ādiṣv abhāvāc ca. tan na tathā sāmānya-buddhau
SV_13409	ca a-pratipatteḥ, tad-vyatireki hasta-sañjñā-	ādiṣv artha-pratipatti-hetuḥ samasta-rūpaḥ karma-
VN_05308	ca jijñāsitam artha-mātram uktvā pratijñā-	ādiṣv artha-viśeṣa-paramparayā aparān arthān
VN_00905	-pratyayam svabhāva-bheda-utpattes tantv-	ādiṣv arthakriyā-bhedaḥ. etena buddhi-vyapadeśa-
V2_08509	sakṛd apy abhāvāt. nanv araṇi-nirmathana-	ādiṣv asaty apy agnau bhāvād a-kāryam. na,
SV_10409	bhavet. sa darśana-pratibandhiṣu vyavadhāna-	ādiṣv asatsu upalabhya eva. anupalabdhas tv asann
SV_12018	evam pauruṣeyo 'nyo 'pi. kumāra-sambhava-	ādiṣv ātmānam anyam vā praṇetāram upadiśanto yad
SV_12723	-samāropitaḥ syāt. simhatā-ādi-van mānavaka-	ādiṣv iti pauruṣeya eva. atha mā bhūd eṣa doṣa
SV_12302	ity api pūrva-vad vyabhicāri. bhārata-	ādiṣv idānintanānam a-śaktāv api kasyacic chakti-
SV_11723	atīndriyatvād a-pratibhāse 'pi indriya-	ādiṣv iva a-doṣa iti cet. na, tato 'pratipatti-
PV_02092	jñāne vikalpena vastu-bheda-anusāriṇā | guṇa-	ādiṣv iva kalpya-arthe naṣṭa-a-jāteṣu vā yathā ||
PV_02152	vardhamāne ca kārya-hānir na yujyate || tāpa-	ādiṣv iva rāga-āder vikāro 'pi sukha-ādi-jah |
SV_05220	itarathā ca bhāvāt. na eṣa doṣaḥ. yathā nila-	ādiṣv eka-apāye 'pi cakṣur-vijñānam bhavati iti.
PV_02228	tat kutaḥ | pratyakṣam eva sarvasya keśa-	ādiṣu kalevarāt || cyuteṣu sa-ghṛṇā buddhir
HB_03016	-mada-mūrchā-vyavadhāna-parānmukhya-avasthā-	ādiṣu kiṃ na abhāva-pratipattir iti vicāritam
PV_03052	| na ukta-uttaratvād drṣṭatvād atīta-	ādiṣu ca anyathā || bhāva-dharmatva-hāniś ced
VN_01222	-svabhāva-bhedāt. evam hy asya api sukha-	ādiṣu caitanyeṣu ca bheda-avagamaḥ samartho
V3_08708	bhūtala-ādinām apy ādhāra-bhāvo badara-udaka-	ādiṣu janana-śaktir eva. tasmād eteṣu tad-ātmanā
SV_07105	ayam kuṇḍa-ādinām apy ādhāra-bhāvo badara-	ādiṣu janana-śaktir eva na sambhavati sā apy atra
SV_01505	pratiṣedham āha. tatra ca tūla-upala-pallava-	ādiṣu tad-bhāve 'pi sparśa-bheda-darśanāt. asya
V2_09712	pratiṣedham āha. tatra ca tūla-upala-pallava-	ādiṣu tad-bhāve 'pi sparśa-bheda-darśanāt. kvacid
SV_16305	ādi-bahulānam vratānam ḍākinī-bhagīnī-tantra-	ādiṣu darśanāt, taiś ca siddhi-viśeṣāt. na ca
SV_01303	-ādimattva-prasaṅgād iti, nir-ātmakeṣu ghaṭa-	ādiṣu drṣṭa-a-drṣṭeṣu prāṇa-ādy-a-darśanāt. tan-
V3_03809	api bādhanāt. atra api loke karpūra-rajata-	ādiṣu drṣṭatvān na asādhāraṇatā syāt. na ca
SV_14004	aparāpara-svabhāva-parāvṛttiṣv eva dīpa-	ādiṣu drṣṭam iti viruddham eva. na, a-bhinna-
V2_06913	iva matta-kāla-atīśaya-varṣa-upasarga-	ādiṣu dramīḍa-ārya-deśayoḥ. tasmād ime darśanam a
PV_03006	| ghaṭa-utkṣepaṇa-sāmānya-saṅkhyā-	ādiṣu dhiyo gatāḥ || keśa-ādayo na sāmānyam an-
HB_01904	-jananam. a-kṣepa-kāriṣu punar indriya-	ādiṣu na parasparato viśeṣa-utpattiḥ. tatra
SV_03612	tathā-kṛta-vyavasthāḥ śābdā dharmā-dharmy-	ādiṣu na punar vyatireka-vasu-bhedād iti kuta
V2_06812	āgamebhyo na tatra pratītir ākāśād iva ghaṭa-	ādiṣu. na vai śabda-svabhāvo niyato 'rtheṣu,
SV_08206	-śābdayor anvayinor vṛttiḥ. yathā pācaka-	ādiṣu. nanu tad eva idam cintyate katham teṣu api
VN_00720	api tv a-bhinnānam rūpa-ādinām ghaṭa-kambala-	ādiṣu nānā-arthakriyā-śabda-virodhāt ta eka-rūpāḥ
VN_00603	asatsv api kathañcid atīta-anāgata-	ādiṣu nānā-eka-arthakriyā-kāriṣu vā artheṣu tad-
V3_08112	-vyavacchedena, asya vākyasya śabda-pradeśa-	ādiṣu nitya-an-agni-vyavacchedena vyatireka-gatau
SV_08002	artha-antare pratyaya-hetur gotvam iva karka-	ādiṣu. pācaka-karmasu ca karma-jātir na ca tāni
SV_15112	-prāyam. yā apy etā nitya-abhimateṣv ākāśa-	ādiṣu pratipattayas tā api na tat-svabhāva-
SV_07423	sa tasya vyañjakaḥ. vijñāna-hetutvam gotva-	ādiṣu pradīpa-āder apy asti. tejaḥ-saṃskāra-
SV_16525	so 'numanyate. tan na, atīndriyeṣv a-drṣṭa-	ādiṣu pramāṇa-antara-a-vṛtteḥ. tad-a-sambhavād
V3_00609	ayam eva ca ācāryair avayavi-pratiṣedha-	ādiṣu bahu-mukhair upānyāsair ekatva-aneka-vṛttyor
SV_14006	sādharmya-vipralambhād bhrāntīyā dīpa-	ādiṣu bhāvāt. a-bhinna-janmā iti kena
V3_04502	-vipakṣayoḥ sad-asattvam ca yathāyogaṃ hetv-	ādiṣu yathāsvam pratipatti-sādhanaḥ niścitam

V3_05509
PV_04203
SV_15017
VN_01213
SV_15202
SV_14313
SV_13820
SV_15128
V1_03106
PV_03268
VN_02211
PV_03255
PV_03470
V3_12901
SV_12016
SV_11710
PV_02017
PV_03225
SV_01310
SV_12327
V3_07708
SV_05411
V3_09405
HB_02204
V1_02012
PV_03249
NB_02045
V1_02213
PV_03230
VN_04907
V3_10901
V3_11610
SV_07104
V3_08708
HB_03815
V3_11912
VN_04213
SV_09910
PV_02087
SV_11707
VN_02016
SV_10901
V1_02107
V1_02011
V3_12205
V3_11612
PV_02074
V1_01013
V3_12209
VN_06701
SV_14319
NB_02045
SV_13513
VN_00716
V3_10903
SV_00903
SV_13011
V3_05009
SV_14720
SV_15026
V2_07703
SV_09811
V2_08813
SV_01623
V3_04108

ity arthaṃ tat-prabhedanam ||37|| samyogya-
syād ity arthaṃ tat-prabhedanam || samyogy-
tad-rahitanām api pradīpa-ādinām nila-utpala-
bheda etad-virahaś ca a-bhedo yathā sukha-
eva iti. na hy agnir himasya bheṣajam ity-
a-pracyuteṣu vā asya abhigāta-sāmarthyā-
nityatvād upalambha iti cet. ka idānim ghaṭa-
bāhya-artha-śūnyā bhrāntaya eva ākāśa-
ātma-bhūtaś ca asya indriya-artha-sannikarṣa-
tad-ābhatā || kaścid bahiḥ-sthitān eva sukha-
-pralāpa-ārambha-ātma-utkarṣa-para-paṃsana-
sukha-ādayaḥ | muktivā taṃ pratipadyeta sukha-
buddher vyabhicāry-anya-jaś ca saḥ | rūpa-
ākāśa-deśe rūpa-ādayas tad-deśamś ca ghaṭa-
hi smaranti saugatā mantrānām kartṛn aṣṭaka-
sāmarthyāc ca jñāna-utpatter nityam ghaṭa-
tu sarvaṃ sarvasya sidhyati || etena kāpila-
saha | na hi go-pratyayo dṛṣṭaḥ sāsna-
tan-nivṛttau kvacin nivṛttāv api prāṇa-
ca sad apy an-upayogam apauruṣeyam. bauddha-
vyabhicāraḥ. tat-pakṣa-sapakṣa-anythingariva-
an-upakāra-kasya a-ṣayātve 'tita-anāgata-
-bheda-lakṣaṇam kiṃ na iṣyate. evam hi sukha-
anyathā-bhāvaḥ. etena kaṭhina-ādinām tāmra-
yasmād a-śakya-samayo hy ātmā sukha-
ca ucyate || a-śakya-samayo hy ātmā sukha-
svabhāva-viruddha-ādinām upalabdhyā kāraṇa-
-ādayo na api cetanāḥ. tad-ātmanām śabda-
apy eṣām bhavet sambandhi-saṅkaraḥ || śabda-
apy avayavena nyūnam. yasmin vākye pratijñā-
prayogaṇām sandeha-hetutvam unneyam. rāga-
ātmano vṛtti-vyatireka-asiddhes tatra prāṇa-
-bhāvād vyavasthāpyante. tad ayaṃ kuṇḍa-
vyavasthāpyante. tad ayaṃ kuṇḍa-bhūtala-
'tiprasaṅgāt. evam hi prameya-puruṣa-
pūrvakam a-viguṇam vijñānam. indriya-
iti kapola-vādita-kakṣa-ghaṭṭitakam ity-evam-
svabhāva-apekṣatvān na vinaśvarāḥ. śāli-bija-
a-indriyatvam ato 'n-aṇuḥ | etena āvaraṇa-
janana-yogya-kṣaṇa-antara-utpattir eva ghaṭa-
phala-ādi-pratisaraṇa-daṇḍa-prayoga-
an-anumeyānām tathābhāvo yathā ātma-
||21|| a-śakya-samayātvan na sukha-
ātma-saṃvedanasya pratyakṣatvāt. na hi sukha-
sapakṣād vyatirekaḥ sandigdhaḥ syāt prāṇa-
asiddheś ca. na hi kārya-kāraṇa-bhāvaḥ prāṇa-
-nirhrāsa-atīśayau vinā || idaṃ dīpa-prabhā-
jāty-ādi-sambandha-atīta-śabda-vyavahāra-
ca a-dṛṣṭeḥ sandeha eva. nairātmyena prāṇa-
tat-svabhāvatā-a-bhedo-upalabdher iti sukha-
vinaṣṭavyam. tasmin vinaṣṭe punaḥ kāṣṭha-
anupalabdhou yeṣām svabhāva-viruddha-
-viparyayaḥ kartum. yathā bija-aṅkura-pattra-
ca niyogasya uktam eva. api ca yadi na rūpa-
na asti ity a-nīcīto vyatirekaḥ. na hi rāga-
vacanād rāgītā-ādi-vat ||12|| na hi rāga-
nirloṭhita-prāyam etat. kuḍya-ādayo ghaṭa-
kasya āvaraṇam anyad vā. kuḍya-ādayo ghaṭa-
naśyati. prakāśa-āyatta-pratītinām iva nila-
'py ubhayaṃ syād iti. bhavatu vahny-
-apekṣo bhāvo vināśe. sa-apekṣatve hi ghaṭa-
-apekṣo bhāvo vināśe. sa-apekṣatve hi ghaṭa-
-kṛtrima-a-kṛtrimānām iva maṇi-muktā-pravāla-
bhavitavyam iti. asty eva upalambho dadhy-
iti nyāya eṣaḥ. asty eva upalambho dadhy-

ādiṣu yeṣv asti pratibandho na tādrśaḥ | na te
ādiṣu yeṣv asti pratibandho na tādrśam | na te
ādiṣu vitatha-jñāna-jananāt. tad ime śabdāḥ
ādiṣu śakty-avasthayoś ca eka-ātmani. anyathā
ādiṣu śīta-pratighāta-sāmarthyam loka-prasiddham
ādiṣu satā vā tena anyena kiṃ vināśitam. yadi ca
ādiṣu samāśvāsaḥ. teṣām tathā an-iṣṭer iti cet.
ādiṣu sarvasya sambhavanti iti. tasmān na a-
ādiṣu hetuṣu vidyamāno 'pi bhedo bhinne karmany a
ādīn a-pracetanān | grāhyān āha na tasya api
ādīn asad-vyavahārān upadiśanti. na ca para-
ādīn eva sā katham || a-vicchinā na bhāseta tat-
ādīn pañca viṣayān indriyāny upalambhanam ||
ādīn vyāpnuvanti. āstām tāvad ayaṃ pradeśa-pradeśi
ādīn. hiraṇya-garbham ca kāṇādāḥ. teṣām sa mithyā
ādīnām a-grahaṇa-āpatter an-āloka-apekṣa-grahaṇa-
ādīnām a-caitanya-ādi cintitam | anitya-ādeś ca
ādīnām a-darśane || guṇa-pradhāna-adhigamaḥ saha
ādīnām a-pratibandhāt. sarvatra nivṛtty-asiddher
ādīnām a-mantratve tad-anythingra api koṣa-pānam
ādīnām a-vipakṣa-vṛtter ubhaya-dharmatve 'py a-
ādīnām a-ṣayātvaṃ asatām upakāra-a-sāmarthyād
ādīnām a-sandigdho bhedo bhavati. kasyacid
ādīnām agny-ādibhyo dravatva-ādi-svabhāva-antara-
ādīnām an-anya-bhāk | (21ab) na an-uditaḥ
ādīnām an-anya-bhāk | teṣām ataḥ svasaṃvittir na
ādīnām anupalabdhyā ca pratīsedha uktas teṣām
ādīnām anubhavāt tad-anubhava-khyātir ity aparāḥ.
ādīnām anekatvāt siddho 'neka-grahaḥ sakṛt |
ādīnām anyatamo 'vayavo na bhavati, tad vākyam
ādīnām apy artha-antaravād a-gatir vacanād
ādīnām api. artha-antarād a-kārya-bhūtād asiddheś
ādīnām apy ādhāra-bhāvo badara-ādiṣu janana-
ādīnām apy ādhāra-bhāvo badara-udaka-ādiṣu janana
ādīnām api tal-lakṣaṇatvaṃ syāt, na hi teṣv apy
ādīnām api pūrvaḥ pūrvaḥ sabhāga-avasthā-bhedo
ādīnām api vācyatvāt. parṣat-prativādibhyām trir-
ādīnām api sa svabhāvaḥ sva-hetor iti yo na tad-
ādīnām abhāvaś ca nirākṛtaḥ || katham vā sūta-
ādīnām abhivyaktiḥ. anyathā anapekṣya tad-
ādīnām ayuktatvāt. bhavaty eva nāṭaka-ādi-ghoṣaṇe
ādīnām. āgama-apekṣa-anumāne 'pi yathā rāga-ādi-
ādīnām ātma-saṃvittir āviṣṭa-abhilāpā. sā
ādīnām ātma-saṃvedane vikalpaḥ sambhavati, yasmād
ādīnām, ātmanāḥ sandehāt. ata eva vipakṣād api.
ādīnām ātmanāś ca sidhyati, tasya upalambha-
ādīnām āśritānām na vidyate | syāt tato 'pi
ādīnām indriya-jñāna-a-ṣayātvat. tasmān na
ādīnām ukta-lakṣaṇasya virodhasya asiddheḥ
ādīnām utpatti-vināśa-abhyupagama-abhāvāt sarvasya
ādīnām unmajjanam syāt. hanṭr-ghāte caitra-a-
ādīnām upalabdhyā kāraṇa-ādinām anupalabdhyā ca
ādīnām ṛtu-saṃvatsara-ādinām ca. kiṃ punar a-
ādīnām ekena śabdena sambandhaḥ, katham ekena
ādīnām eva kāryam spanda-vacana-ādayaḥ, vaktu-
ādīnām eva kāryam spandana-vacana-ādayaḥ, vaktu-
ādīnām kam atīśayam utpādayanti khaṇḍayanti vā
ādīnām kam atīśayam utpādayanti khaṇḍayanti vā,
ādīnām. kā vā tasya pratyāsattiḥ. tatra yat
ādīnām kṛtakatvād yathā-pratyayam anyatra
ādīnām keṣāñcin nityatā api syāt. yady api
ādīnām keṣāñcin nityatā api syāt. yena bāhulye
ādīnām. kvacit puṣpe bhedo nila-itara-kusumayor
ādīnām kṣīra-ādiṣv anumānam, a-śaktād an-utpatteḥ.
ādīnām kṣīra-ādiṣv anumānam, a-śaktād an-utpatteḥ.

PV_02088	upala-ādi vā | drśyaṃ prthag a-śaktānām akṣa-	ādinām gatiḥ katham || saṃyogāc cet samāno 'tra
PV_02068	āśrayo 'yuktam anyathā || syād ādhāro jala-	ādinām gamana-pratibandhataḥ | a-gatinām kim
VN_00720	śabdaṃ na icchāmaḥ, api tv a-bhinnānām rūpa-	ādinām ghaṭa-kambala-ādiṣu nānā-arthakriyā-śabda-
SV_13514	bija-aṅkura-pattra-ādinām ṛtu-saṃvatsara-	ādinām ca. kiṃ punar a-calita-avasthā-svabhāvānām
SV_10823	sukha-ādinām dravya-karma-sāmānya-saṃyoga-	ādinām ca. tathā an-āgama-apekṣa-anumāna-viśaya-
SV_16118	himavad-vindhya-malaya-ādinām bija-aṅkura-	ādinām ca sva-icchayā krama-racanā śakyate kartum.
PV_03261	śakte dhīr bāhya-darśanī | artha-grahe sukha-	ādinām taj-jānām syād a-vedanam || dhiyor yugapad
PV_03252	yathāsvam api cetasi | dr̥ṣṭam janma sukha-	ādinām tat-tulyam manasām api || asatsu satsu ca
V1_02202	yathāsvam viśaya-upanibandhanānām sukha-	ādinām tat-sannidhāna-abhāve 'bhāvāt. na apy an-
V3_12303	astu nāma nir-ātmakebhyo vyatirekaḥ prāṇa-	ādinām tad-bhāve ca nairātmya-vyāvṛtīḥ, tathā
SV_14405	prāḡ eva asti iti kim atra sāmartyam vahny-	ādinām. tasmāt tad-an-upakārāt tena na apeksyante
SV_08107	9|| na hi śaktir nāma kiñcid anyad eva pācaka-	ādinām. tasyā eva pāka-ādy-arthakriyā-upayogena
HB_02204	iti na tasya anyathā-bhāvaḥ. etena kaṭhina-	ādinām tāmra-ādinām agny-ādibhyo dravatva-ādi-
SV_01612	ātmanas tat-kārya-asiddheḥ. indriya-	ādinām tu vijñāna-kāryasya kādācitkatvāt sa-
HB_01814	dravye viśeṣa-an-utpatteḥ. na hi taṇḍula-	ādinām dahana-udaka-ādibhyaḥ krameṇa svabhāva-
V2_09512	ādimattva-prasaṅgād iti. nir-ātmakānām ghaṭa-	ādinām dr̥ṣṭa-a-dr̥ṣṭānām prāṇa-ādy-abhāvena
VN_06515	anvaya-darśanāt. mṛd-anvayānām śarāva-	ādinām dr̥ṣṭam eka-prakṛṭikatvam, tathā ca ayam
SV_10823	yathā śabda-ādi-rūpa-sanniveśinām sukha-	ādinām dravya-karma-sāmānya-saṃyoga-ādinām ca.
SV_15423	ca na asti iti svayam na bhavad api prāṇa-	ādinām na ātmani siddhim upasthāpayati. tathā
PV_03259	eva saha-grahe | kiṃ sāmartyam sukha-	ādinām na iṣṭā dhīr yat tad udbhavā || vinā
PV_03236	-vikalpayoḥ | darśanāt pratyabhijñānam gava-	ādinām nivāritam || anvayāc ca anumānam yad
SV_15016	jñāna-vibhramāḥ. tad-rahitānām api pradīpa-	ādinām nila-utpala-ādiṣu vitatha-jñāna-jananāt.
SV_01304	adr̥śya-anupalambhād abhāva-asiddhau ghaṭa-	ādinām nairātmya-asiddheḥ prāṇa-āder a-nivṛtīḥ.
V2_09601	adr̥śya-anupalambhād abhāva-asiddhau ghaṭa-	ādinām nairātmya-asiddheḥ prāṇa-āder a-nivṛtīḥ.
V3_12301	ātma-pratiniyame hi tat-kārya-ātmatayā prāṇa-	ādinām nairātmyena saha virodhaḥ syāt. sa ca na
V3_10101	sādhyā-dharma eva ity asiddhaḥ. nanu pakṣa-	ādinām parasparato bhedād a-vipakṣatvam pakṣe
SV_08822	-viśeṣatā | bheda-sāmānyayor yadvad ghaṭa-	ādinām parasparam ||178|| vyatireke ca bheda-
V3_03107	pāpa-an-abhyupagamāt. sā vyavasthā snāna-	ādinām pāpa-śodhana-vādam bādhatē, nidāna-a-
V3_09407	-bhede 'py a-bheda iti cet, nanv etat sukha-	ādinām puruṣānām ca tulyam. bhede krama-
SV_09113	pratiśedhaḥ katham. yasmān na tatra api deśa-	ādinām pratiśedho na apy arthasya. sambandho
VN_00726	enām upekṣate. an-iṣṭam ca idaṃ rūpa-	ādinām pratisamudāyam svabhāva-bheda-upagamāt.
SV_16118	kramānām deśa-kālayor himavad-vindhya-malaya-	ādinām bija-aṅkura-ādinām ca sva-icchayā krama-
V3_08506	rūpāt sparśa-anumānam kārya-liṅga-jam, rūpa-	ādinām bhūta-āśrayatvāt. yat tarhi idaṃ viśānī
SV_12320	api mantra-karaṇāt, a-voidikānām ca bauddha-	ādinām mantra-kalpānām darśanāt, teṣām ca puruṣa-
PV_02180	vā a-hetor anya-anapekṣānāt | taikṣṇya-	ādinām yathā na asti karaṇam kaṅṭaka-ādiṣu ||
VN_04408	-viparyāsa-vacanam a-prāpta-kālam. pratijñā-	ādinām yathā-lakṣaṇam artha-vaśāt kramaḥ, tatra
SV_01609	na vā kasyacit. kiṃ ca, ātma-mṛc-cetanā-	ādinām yo 'bhāvasya a-prasādhaḥ | sa eva
NB_03078	-vidher anupalabdhyā apy abhāva-gatiḥ. rāga-	ādinām vacana-ādeś ca kārya-kāraṇa-bhāva-asiddheḥ.
SV_03701	kutas teṣām samāhāraḥ. prāsāda-puruṣa-	ādinām vijātiyānām an-ārambhāt kutas tat-samudāyo
V1_02210	utpaśyāmaḥ, antaḥ-karaṇa-abhipātinām sukha-	ādinām vijñāna-bhāvanā-ṣaṭu-mandatā-ādi-bheda-
PV_02050	kadācic citta-santateḥ | vahny-ādi-vad ghaṭa-	ādinām vinivṛtīr na tāvatā || a-nivṛtī-
PV_03216	|| vyāpāra-upādhiḥ sarvam skandha-	ādinām viśeṣataḥ | lakṣaṇam sa ca tattvam na tena
PV_02015	-darśanāt | na yuktam sādhanam gotvāc vāg-	ādinām viśānī-vat || vivakṣā-paratantratvān na
V3_09610	-darśanāt | na yuktam sādhanam gotvād vāg-	ādinām viśānī-vat ||73|| vivakṣā-paratantratvān
V3_06109	satsu upalambha-kāraṇeṣv iti teṣām indriya-	ādinām vṛtī-sādguṇyena upalambha-vṛttim
PV_03260	dhīr yat tad udbhavā || vinā arthena sukha-	ādinām vedane cakṣur-ādibhiḥ | rūpa-ādiḥ stry-ādi
SV_13823	uktam. pratiśiddhe ca vyāpi-nityatve. ghaṭa-	ādinām vyañjaka-antara-sambhavād a-doṣaḥ. prakāśo
SV_13824	prakāśo hy eṣām vyañjakāḥ siddhaḥ. kulāla-	ādinām vyañjakatve tādr̥śā eva syuḥ, atīśerate ca.
V3_09210	buddhi-pūrvakatva-ādi-sādhanā buddhi-bhuvana-	ādinām vyākhyātāḥ. tatra api hi śabda eva kevalaḥ
PV_04214	yadi tattvam pratiyate | prameyatvād ghaṭa-	ādinām sa-ātmatvam kiṃ na miyate || an-iṣṭam cet
SV_16514	atha kutaścid atīśayād buddhi-indriya-	ādinām sa eva vetti na aparāḥ. tasya kuto 'yam
PV_04158	prthag saha ca tolite | krameṇa māśaka-	ādinām saṅkhyā-sāmyam na yujyate || sarṣapād ā
PV_02077	hy antar-artha-viśeṣa-jā || śārdūla-śoṇita-	ādinām santāna-atīśaye kvacit | moha-ādayaḥ
PV_02038	tataḥ || tat sva-jāty-anapekṣānām akṣa-	ādinām samudbhavaḥ | pariṇāmo yathā ekasya syāt
SV_13522	paṅktau. kāla-kṛtā vā yathā bija-aṅkura-	ādinām. sā dvividhā api varṇeṣu na sambhavati,
V1_02008	-viśeṣa-utpatter manāḥ pratyeti. sukha-	ādinām sva-vedanam (19d) sukha-ādinām
V1_02009	sukha-ādinām sva-vedanam (19d) sukha-	ādinām svasaṃvedanam api pratyakṣam. sukha-ādi-
SV_05303	na evam vyakteḥ kathañcana | (105ab) nila-	ādinām hi cakṣur-vijñāne pratyekam api sāmartyam
SV_00821	-pūrvakatvāt sarva-doṣa-utpatteḥ. deha-	ādinām hetutve 'pi na kevalānām sāmartyam asti
V3_08401	antareṇa doṣānām an-utpatteḥ. deha-	ādinām hetutve 'pi na kevalānām sāmartyam asti
VN_02008	puruṣa-atīśaya-pūrvakāni tanu-karaṇa-bhuvana-	ādinī iti pratijñāya tanu-karaṇa-bhuvana-vyākhyā-
SV_11119	prasūte. tau ca tat-sneham sa ca dveṣa-	ādinī iti sat-kāya-darśana-jāḥ sarva-doṣaḥ. tad
VN_02316	sarvāni sādharma-vaidharma-sama-	ādinī jāty-uttarāni ity-evam-āder doṣasya
SV_14310	hi darśanam bibadhnīyān na abhighāta-	ādinī dravya-sāmartyāni. sarva-pratibandhe ca
PV_03202	-rūpaṃ cet kevalam dr̥śyate tathā | nila-	ādinī nirasya anyac citram citram yad ikṣase ||

SV_17418	ayuktam, a-pratyakṣāny eva hi sāmānya-	ādini pratyakṣāni, janma-sthiti-nivṛttis ca
V3_13610	iti pratijñā-artha-eka-deśa iti, na hy evam-	ādini yathokta-lakṣaṇāsu jātiṣv antar-bhavanti.
VN_04014	-ākhyāta-upasarga-nipātā iti prastutya nāma-	ādini vyācaṣṭe, idam artha-antaram nāma
VN_02223	iti cet, na, nakha-capēṭa-śāstra-prahāra-	ādīpana-ādibhir api iti vaktavyam. tasmān na
HB_03509	bibheti na bādhāyāḥ, yena bādhām an-	ādr̥tya anupalabdḥau prayoktavya iṣṭaḥ. sa tarhi
SV_16928	apsarā urvaśi nāma iti loka-vādaḥ. tam an-	ādr̥tya anyām eva artha-kalpanām ayaṃ kurvāṇaḥ
HB_01803	param apekṣamāṇam katham upekṣeta. param an-	ādr̥tya etat prasahya kuryāt. evam hy anena
SV_00714	sā katham. sā apy eka-sāmagry-adhīnasya rūpa-	āde rasato gatiḥ | hetu-dharma-anumānena dhūma-
V3_08406	katham. sā api – eka-sāmagry-adhīnasya rūpa-	āde rasato gatiḥ | hetu-dharma-anumānena dhūma-
PV_04261	na tu || tatra apy adṛśyāt puruṣāt prāṇa-	āder a-nivartanāt | sandeha-hetutā-ākhyātyā dr̥śya
SV_01305	ghaṭa-ādīnām nairātmya-asiddheḥ prāṇa-	āder a-nivṛttiḥ. abhyupagamāt siddham iti cet.
V2_09601	ghaṭa-ādīnām nairātmya-asiddheḥ prāṇa-	āder a-nivṛttiḥ. abhyupagamāt siddham iti cet,
PV_02028	guṇaḥ | samhatau hetutā teṣām na īśvara-	āder a-bhedataḥ || prāmānyam ca parokṣa-artha-
VN_04308	kiṃ na prativādī nigrhyate. jādyāt parśad-	āder a-vijñāta-pratipādana-a-sāmarthya iti vijetā
NB_03132	-āgrahaḥ, yathā ṛṣabha-āder iti. ṛṣabha-	āder a-vīta-rāgatva-parigraha-āgraha-yogayoḥ
PV_02037	yena na sandhimat || na sa kaścit pṛthivy-	āder aṃśo yatra na jantavaḥ | saṃsveda-ja-ādyā
SV_16604	apekṣya eva sādhakāś cet. an-āgamād dhūma-	āder agny-ādi-pratyayo na syāt. na vai pravṛtta
PV_02124	'nyaḥ syād viśeṣa-kṛt || kāṣṭha-pārada-hema-	āder agny-āder iva cetasi | abhyāsa-jāḥ
PV_03004	-lakṣaṇe || a-śaktam sarvam iti ced bija-	āder aṅkura-ādiṣu | dr̥ṣṭā śaktir matā sā cet
VN_05813	prabhedeṣu guṇa-atīśayam antareṇa vacana-	āder atiprasaṅgād vyarthaḥ prapañca iti.
VN_02719	pratijñā-antaram bhavati, kiṃ tarhi hetv-	āder an-anyatamaḥ. sādhyā-sādhanāya upādānāt
PV_04162	-vat sarva-tad-guṇa-an-upalakṣaṇāt || māśaka-	āder an-ādhiyam a-natiḥ sa-upalakṣaṇam |
SV_10903	abhyupagamya tat-prahāṇāya snāna-agni-hotra-	āder an-upadeśaḥ. sa iyaṃ śakya-pariccheda-a-śeṣa
VN_03005	iti, tasya sva-siddhasya gotva-	āder anityatva-virodhād viruddhaḥ. ubhaya-pakṣa-
V1_04205	-antare yuktam. an-artha-antaratve tu nīla-	āder anubhavāt tad-ātma-bhūtaḥ prakāśate tathā
PV_03431	-bhūta-tad-rūpa-saṃvid āropa-viplavāt | nīla-	āder anubhūta-ākhyā na anubhūteḥ para-ātmanaḥ ||
PV_02075	sukha-duḥkha-jā || tayoś ca dhātu-sāmya-	āder antar-arthasya sannidheḥ | etena sannipāta-
PV_03140	ca etad dvayor api || śighra-vṛtter alāta-	āder anvaya-pratighātini | cakra-bhrāntiṃ dr̥śā
V1_02705	tad-upādāna-kāraṇa-apekṣiṇaś ca śīta-sparśa-	āder apara-utpattiḥ. tasmād āntarāḥ sukha-ādayaḥ
SV_07423	vijñāna-hetutvam gotva-ādiṣu pradīpa-	āder apy asti. tejaḥ-saṃskāra-apekṣiṇaḥ cakṣuṣo
VN_01907	nairātmya-vādinā tu tat-sādhane nr̥tya-gīty-	āder api tatra prasaṅgāt. yathā pratijñā-
PV_02091	iti vā katham || saṅkhyā-samyoga-karma-	āder api tadvat svarūpataḥ | abhilāpāc ca bhedenā
PV_02244	-dṛk || sa ca indriya-ādaḥ na tv evam bāla-	āder api darśanāt | doṣavaty api sad-bhāvād
VN_01811	-ādi-vikalasya an-anvaya-a-pradarśita-anvaya-	āder api dr̥ṣṭānta-ābhāsasya a-sādhana-aṅgasya
PV_02259	pumsām a-janmane || taila-abhyaṅga-agni-dāha-	āder api mukti-prasaṅgataḥ | prāg guror lāghavāt
PV_03154	asti bhedini | sarvatra vyapadeśo hi daṇḍy-	āder api saṃvṛtāt || vastu-prāsāda-mālā-ādi-
PV_03239	a-pramāṇatā | a-dr̥ṣṭa-grahaṇe 'ndha-	āder api syād artha-darśanam || kṣaṇikatvād
VN_03804	na pṛthag vācyāni syuḥ. artha-antara-gamana-	āder api hetor a-sāmarthya eva sambhavāt. na hi
SV_15029	kārya-janana-svabhāva-sthitau ca eṣām samaya-	āder apekṣaṇīyasya abhāvāt. tataḥ pratītir
SV_05704	pratyavamarśa-hetor a-bheda-avabhāsino jñāna-	āder arthasya hetutvād vyaktayo 'pi saṃsr̥ṣṭa-
SV_16310	dharma-phalam iṣṭam a-dharma-ātmano vrata-	āder aśnute. na vai tasya eva tad iṣṭam phalam
NB_03101	an-ātmakatvena vā prasiddhe prāṇa-	āder asiddheḥ. tasmāj jīvac-charīra-sambandhī
PV_02066	'sāv iti kiṃ sthiti-hetunā | yathā jala-	āder ādhāra iti cet tulyam atra ca || pratikṣaṇa-
NB_03132	na tasya parigraha-āgrahaḥ, yathā ṛṣabha-	āder iti. ṛṣabha-āder a-vīta-rāgatva-parigraha-
V3_10701	vivakṣitaḥ puruṣo rāga-ādīmān vā, vacana-	āder iti. sandigdho 'tra vyatirekaḥ, sarvajño
V3_12911	tad-antarāla-vyāpti-nāntariyakāḥ, ātapa-	āder iva ghaṭa-ādibhir iti. dvitīyo 'pi prayogaḥ
PV_02124	viśeṣa-kṛt || kāṣṭha-pārada-hema-āder agny-	āder iva cetasi | abhyāsa-jāḥ pravartante sva-
SV_07320	tarhi tad-grāhiṇa indriyasya. so 'py añjana-	āder iva vyakteḥ saṃskāro na indriyasya ca |
PV_02171	kvacit | tāratamyam pṛthivy-ādaḥ prāṇitā-	āder iha api vā || auṣṇyasya tāratamye 'pi na an-
V3_06106	abhāva-pratītiḥ, tatra indriya-sādguṇya-	āder upalambha-pratyayasya eva abhāvāt. tan na
HB_02206	sva-rasa-nirodhitvād vināśe saty agny-	āder upādānāc ca apara eva drava-svabhāva utpanna
VN_00820	jvālā-antara-utpādanāni, anekasya api cakṣur-	āder eka-vijñāna-kriyā-darśanāt. na brūmo
HB_02904	-ādi-dharmi-sambandhād iti. na, pradeśa-	āder eva tad-anya-bhāvāt. yatra eva hi pradeśa
V3_11109	'cetaneṣu sambhavati. caitanya-kāraṇa-guṇa-	āder eva dr̥ṣṭa-śakter hetos teṣv a-sambhavāt
VN_01101	a-dūra-sthānas tasya eva tad-avasthā-indriya-	āder eva puruṣasya kadācit pratyakṣo 'pratyakṣāś
SV_16401	a-sāmarthyāt, tatra api tad-ākāra-dhyāna-	āder eva prayogāt. tasmāt tad-adhiṣṭhānam eva tat
PV_02075	citte 'n-upakāriṇi | rāga-ādi-vṛddhiḥ puṣṭy-	ādeḥ kadācit sukha-duḥkha-jā || tayoś ca dhātu-
PV_02013	kumbha-kāreṇa mṛd-vikārasya kasyacit | ghaṭa-	ādeḥ karanāt sidhyed valmīkasya api tat-kṛtiḥ ||
V3_09606	kumbha-kāreṇa mṛd-vikārasya kasyacit | ghaṭa-	ādeḥ karanāt sidhyed valmīkasya api tat-kṛtiḥ ||71
SV_05621	sa tv eṣām a-bhinno bheda ity ucyate, jñāna-	ādeḥ kasyacid ekasya karanāt, a-tat-kāri-svabhāva
SV_01520	-sambhavad-viśeṣa-hetavaḥ puruṣā yena vacana-	ādeḥ kiñcin-mātra-sādharmyāt sarva-ākāra-sāmyam
V2_09809	-viśeṣa-hetavaḥ puruṣāḥ, yena vacana-	ādeḥ kiñcin-mātra-sādharmyāt sarva-ākāra-sāmyam
PV_02222	śakyam tasya varjanam | prahāṇir icchā-dveṣa-	āder guṇa-doṣa-anubandhinaḥ || tayor a-dr̥ṣṭer
SP_00015	anuvṛṇyate | saṅketa-viṣaya-ākhyā sā sāsna-	āder go-gatir yathā || bhāve bhāvini tad-bhāvo
PV_03101	vā adṛśye dr̥śyatayā mate || anumānād anitya-	āder grahaṇe 'yaṃ kramo mataḥ | prāmānyam eva na

NB_03078	apy abhāva-gatiḥ. rāga-ādīnām vacana-	ādeś ca kārya-kāraṇa-bhāva-asiddheḥ. artha-
PV_04212	vyāvṛtter vyāpitā kutaḥ || prāṇa-	ādeś ca kvacid dr̥ṣṭyā sattva-asattvaṃ pratiyate |
PV_02017	-ādīnām a-caitanya-ādi cintitam | anitya-	ādeś ca caitanyaṃ maraṇāt tvag-apohataḥ || vastu-
PV_02183	nimittatā || nityānām pratiśedhena na īśvara-	ādeś ca sambhavaḥ | a-sāmarthyād ato hetur bhava-
VN_02801	syān na sādhyā-nirdeśaḥ. udāharaṇa-sādharmya-	ādeś ca hetu-lakṣaṇasya a-sarvagatve bhāvāt
PV_02130	pūrvaḥ parasya tu | kṛpā-vairāgya-bodha-	ādeś citta-dharmasya pāṭave || kṛpā-ātmakatvam
PV_03269	-grahaḥ || sukha-ādy-a-bhinna-rūpatvān nila-	ādeś cet sakṛd-grahaḥ | bhinna-avabhāsinor
PV_03530	-saṃvittī cetaso grāhya-lakṣaṇam || rūpa-	ādeś cetasaś ca evam a-viśuddha-dhiyaṃ prati |
PV_04057	eva dr̥ṣṭānte dharmiṇo 'khilān | vāg-dhūma-	āder jano 'nveti caitanya-dahana-ādikam ||
V3_02206	eva dr̥ṣṭānte dharmiṇo 'khilān | vāg-dhūma-	āder jano 'nveti caitanya-dahana-ādikam ||17||
V1_04304	saha-upalambha-vedanābhyāṃ bhāsamānasya nila-	ādes tat-saṃvidāś ca a-vivekaḥ siddhaḥ.
V3_11505	sarvajña-vīta-rāgayor viprakarṣād vacana-	ādes tatra sattvam asattvaṃ vā sandigdham.
NB_03095	sarvajña-vīta-rāgayor viprakarṣād vacana-	ādes tatra sattvam asattvaṃ vā sandigdham. anayor
PV_03237	abhidhāna-vikalpayoḥ | dr̥ṣṭe gava-ādau jātya-	ādes tad apy etena dūṣitam || darśanāny eva
PV_02142	a-paṭutā api vā | a-śeṣa-hānam abhyāsād ukty-	āder doṣa-saṅkṣayaḥ || na ity eke vyatireko 'sya
VN_02317	vaidharmya-sama-ādīni jāty-uttarāṇi ity-evam-	āder doṣasya udbhāvanam a-doṣa-udbhāvanam. tasya
SV_01103	anaikāntikasya tat-pakṣasya ca śeṣavad-	ādeḥ. dvayor ity eka-siddha-pratiśedhaḥ.
HB_02902	sādhanaḥ iti cet. syād etat pradeśa-	āder dharmiṇo viśeṣaṇa-bhūto 'bhāvaḥ sādhyate na
PV_02212	'pi na parasparam | moha-a-virodhān maitrya-	āder na atyantam doṣa-nigrahaḥ || tan-mūlās ca
V3_04011	tac ca dr̥ṣṭa-avarugṇa-ghaṭa-vad utpatty-	āder na sambhavati. na kaścid anityo ghaṭaḥ,
VN_04115	grhṇāti ity a-doṣa iti. na, artha-antara-	āder nigrahasṭhānasya a-vacana-prasaṅgāt, evaṃ hi
PV_02175	na niyāmakāḥ | sabhāga-hetu-virahād rāga-	āder niyamo na vā || sarvadā sarva-buddhīnām
PV_02069	samavāyī ca kāraṇam | vyavasthitatvaṃ jātya-	āder nirastam an-apāśrayāt || parato bhāva-nāśās
NB_03079	-antarasya ca a-kāraṇasya nivṛttau na vacana-	āder nivṛttiḥ. iti sandigdha-vyatireko
SV_14324	-hetutvāt. na brūmo vināśa-hetor agni-daṇḍa-	āder nivṛttau bhāvena bhavitavyam iti. kiṃ tarhi
SV_05301	-sāmarthyam. viśama upanyāsaḥ. tathā hi nila-	āder netra-vijñāne pṛthak sāmārthya-darśanāt ||104
PV_02147	|| duḥkham saṃsāriṇaḥ skandhā rāga-	ādeḥ pāṭava-īkṣaṇāt | abhyāsān na yadṛcchāto '-
SV_17423	-āśrayeṇa ca anumānena bādhitam agni-hotra-	ādeḥ pāpa-śodhana-sāmārthya-ādikam. tasya evaṃ-
PV_02248	vināśa-utpatti-buddhitāḥ || indriya-	ādeḥ pṛthag-bhūtam ātmānam vetty ayam janaḥ |
SV_07015	| śaktis tad-deśa-jananam kuṇḍa-	āder badara-ādiṣu ||144|| prakṛtyā eva guruṇo
PV_03141	na dr̥śam ghaṭanena sā || kecid indriya-jatva-	āder bāla-dhī-vad a-kalpanām | āhur bāla-a-
PV_03253	na janma-a-janma vā kvacit | dr̥ṣṭam sukha-	āder buddher vā tat tato na anyataś ca te ||
PV_02073	-bhedenā nirhrāsa-atiśayāv api | prajñā-	āder bhavato deha-nirhrāsa-atiśayau vinā || idam
PV_03024	vyarthatā iti cet | sā eva eka-rūpāc chabda-	āder bhinna-ābhāsā matiḥ kutaḥ || na jātir
PV_03228	grhyate || svato vastv-antara-a-bhedād guṇa-	āder bhedakasya ca | a-grahād eka-buddhiḥ syāt
PV_03402	nīla-lohita-bhāsvaram | sampaśyanti pradīpa-	āder maṇḍalam manda-cakṣuṣaḥ || tasya tad-bāhya-
VN_06108	etena adhikasya punaruktasya ca pratijñā-	āder vacanasya ca nigrahasṭhānatvaṃ vyākhyātam,
V3_08504	-jā. etena pipilikā-utsaraṇa-matsya-vikāra-	āder varṣa-ādy-anumānam vyākhyātam. tatra api
SV_00813	etena pipilikā-utsaraṇa-matsya-vikāra-	āder varṣa-ādy-anumānam uktam. tatra api bhūta-
PV_02152	-hānir na yujyate || tāpa-ādiṣv iva rāga-	āder vikāro 'pi sukha-ādi-jaḥ | vaiśamya-jena
SV_02319	sahakāriṇaḥ kārya-utpattir yathā cakṣū-rūpa-	āder vijñānasya. na vai kiñcid ekaṃ janakaṃ tat-
V2_08714	sahakāriṇaḥ kārya-utpattir yathā cakṣū-rūpa-	āder vijñānasya. na vai kiñcid ekaṃ janakaṃ tat-
SV_16311	na vai tasya eva tad iṣṭam phalam vrata-	āder vipāko 'pi tu pūrvasya karmaṇaḥ. brahma-haty
HB_01115	tasya eva mṛt-saṃsthāna-viśeṣa-ātmanaś cakra-	āder vibhaktaḥ svabhāvo bhavati. tad evaṃ na
PV_03146	pratyeti na anyathā || yathā daṇḍini jātya-	āder vivekena a-nirūpaṇāt | tadvatā yojanā na
V1_02412	tathāvidhasya anyatra api sv-acchatva-	āder viśeṣasya bhāvāt. saṃvin-niṣṭhāś ca viśaya-
PV_02138	prahiyate || padārtha-vṛtṭeḥ khadga-	āder viśeṣo 'yam mahā-muneḥ | upāya-abhyāsa eva
SV_13828	ca karaṇeṣu dr̥ṣṭeḥ. tasya eva pradīpa-	āder viśaya-antarasya ca kasyacid vyañjaka-antara
NB_03070	tato '-sarvajña-viparyayād vaktṛtva-	āder vyāvṛttiḥ sandigdha. vaktṛtva-sarvajñatvayor
SV_01620	upalabhyamānam api icchann a-darśanād vacana-	āder vyāvṛttim āha. dadhy-ādikam ca aparahaḥ kṣīra-
SV_02323	api kiñcid vijātiyād bhavad dr̥ṣṭam gomaya-	ādeḥ śālūka-ādiḥ. tatra api tathā-abhidhāne 'py
V2_08803	api kiñcid vijātiyād bhavad dr̥ṣṭam gomaya-	ādeḥ śālūka-ādiḥ, tatra api tathā-abhidhāne 'py
HB_02417	api kiñcid bhavad dr̥ṣṭam tad yathā gomaya-	ādeḥ śālūka-ādiḥ. na vijātiyād utpattiḥ.
PV_03454	bhedāḥ samarthayoḥ || a-dr̥ṣṭa-eka-artha-yoga-	ādeḥ saṃvido niyamo yadi | sarvathā anyo na
SV_07601	-āśrayād anyasya api vyaṅgya-vyañjaka-bhāva-	ādeḥ sambandhasya kenacid an-upakāryasya a-
PV_03092	niśedhe yā na sā nyāya-anusāriṇi || ukty-	ādeḥ sarva-vit pretya-bhāva-ādi-pratiśedha-vat |
PV_02174	bhūta-a-vibhāgataḥ || tat-tulyam cen na rāga-	ādeḥ saha-utpatti-prasaṅgataḥ | vikalpya-
PV_02076	antar-arthasya sannidheḥ | etena sannipāta-	ādeḥ smṛti-bhraṃśa-ādayo gataḥ | vikārayati dhīr
V3_11906	ity uktam. buddhy-ādayo 'pi hi prāṇa-	āder hetavo ghaṭa-ādau na santi. tasmāt sandigdha
PV_03368	viśaya-ākṛti || yathā eva āhāra-kāla-	āder hetutve 'patya-janmani | pitros tad-ekasya
SV_16312	vipāko 'pi tu pūrvasya karmaṇaḥ. brahma-haty-	ādeśa-anuṣṭhānād grāma-pratilambha-vat. tasya tv
PV_04078	a-vivādātāḥ || a-sādhyatām atha prāha siddha-	ādeśena dharmiṇaḥ | svarūpeṇa eva nirdeśya ity
V1_03702	-buddhaya iti cet, na, tatra apy a-riṣṭa-	ādāv a-pratisandhāna-darśanāt, anyatra api śabda-
PV_03496	kramād varṇān prapadyate || iti varṇeṣu rūpa-	ādāv a-vicchinna-avabhāsinī | vicchinā apy
PV_03344	kalpanā na akṣa-dhīr yadi | an-iṣṭa-	ādāv a-sandhānam dr̥ṣṭam tatra api cetasaṃ ||

PV_03074
 PV_04162
 PV_02285
 PV_03015
 SV_12116
 PV_03503
 PV_03012
 NB_03021
 SV_07508
 V1_02710
 V1_02707
 V3_11910
 V2_07313
 SV_00505
 PV_03535
 PV_03157
 PV_03237
 PV_02128
 SV_08910
 V3_11809
 PV_04211
 PV_02244
 PV_03035
 V3_11906
 SV_13718
 PV_03068
 PV_02171
 SV_03618
 SV_06623
 HB_02905
 PV_03154
 PV_03205
 PV_02245
 PV_02020
 SV_13028
 V3_05110
 PV_04166
 V2_05112
 PV_03384
 PV_02199
 HB_02102
 SV_12203
 V2_08904
 HB_02004
 HB_02017
 HB_00215
 PV_03386
 VN_03815
 PV_02057
 PV_02108
 PV_04277
 V3_06406
 PV_02037
 SV_09122
 SV_00504
 SV_03713
 VN_04616
 SV_04609
 SV_02802
 SV_10811
 V1_01901
 SV_16016
 SV_07502
 SV_01202
 SV_11110

pratiyate || tac ca na indriya-śakty-
 -upalakṣaṇam | yathāsvam akṣeṇa a-dr̥ṣṭe rūpa-
 -ātmakam || nirodha-dharmakam sarvaṃ tad ity-
 || sarva-jñāna-arthavattvāc cet svapna-
 na vā kaścīt. tasya tathā an-iṣṭatvād ity-
 kalpayet so 'pi vāritaḥ | keśa-golaka-dīpa-
 -vācya-anubandhini || a-sambandhini nāma-
 - yatra dhūmas tatra agniḥ, yathā mahānasa-
 eva vyañjakatvam. tac ca tulyaṃ pradīpa-
 tan-niṣpattau yat spaṣṭa-avabhāsi bhaya-
 samvedanāś ca. bhāvanā-balataḥ spaṣṭam bhaya-
 tasya viśaya-antara-vikṣepa-pratighāta-
 pramāṇam uktā. na tu vyatireka-darśana-
 pramāṇam uktā. na tu vyatireka-darśana-
 dhiḥ parā | pūrvāpara-ārtha-bhāsivāc cintā-
 tac-chabdaḥ katham jāter a-jātitaḥ || mālā-
 yad abhidhāna-vikalpayoḥ | dr̥ṣṭe gava-
 śaktitvāl laṅghanasya sthita-ātmatā || tasya
 -arthī pravartate, yathā gor vāha-doha-
 ghaṭa-ādayaś cet, anyatra a-dr̥ṣṭaḥ sa ghaṭa-
 sidhyataḥ || anyatra a-dr̥ṣṭa-rūpasya ghaṭa-
 sneham badheta doṣa-dr̥k || sa ca indriya-
 -ghaṭasya kā | pratyāsattir abhāvena yā paṭa-
 buddhy-ādayo 'pi hi prāṇa-āder hetavo ghaṭa-
 upalambhanāḥ kārakā eva kulāla-ādi-vad ghaṭa-
 -caitanya-pratipatteḥ pramā-dvayam | vyāhāra-
 -ātmā-bhavaḥ kvacit | tāratamyam pṛthivy-
 -bhedaṃ icchati, tasya dārāḥ ṣaṅ-ṇagarī ity-
 a-tat-kāryād eva bhinnatā ||140|| cakṣur-
 eva tad-anya-bhāvavāt. yatra eva hi pradeśa-
 ādi-saṅketa-gocaraḥ || anumānam ca jāty-
 || vijātinām an-ārambhān na ālekhyā-
 api || anyatra ātmīyatāyām vā vyatīta-
 mūrty-ādi-sādhanam || tasya eva vyabhicāra-
 atiśāyayed api. āvaraṇa-bhedena śabda-
 atiśāyayed api, āvaraṇa-bhedena śabda-
 -hetu-udāharaṇam kṛtam | anyathā śaśa-śṛṅga-
 vyavacchinatti, naraṃ ca nārāyaṇam eva ca
 tat kim anyat syād dr̥ṣṭeś ca yamala-ādiṣu ||
 tu mahatī kṛpā | sat-kāya-dr̥ṣṭer vigamād
 'pi bhāvo 'n-āhita-atiśayaḥ sahakāriṇā
 sarve te vyabhicāriṇaḥ ||243|| yathā
 'pi kārya-a-viśeṣe doṣāt. anvaya-vyatireka-
 -apāyayoḥ kārya-vyakti-virāma-darśanāt. tena
 santāna-upakāra-apekṣi-kāraṇa-kārya-janmany
 smārtam liṅga-jñānam utpadyate. tatra tad
 dhiyaṃ bhāsamānām puras tataḥ || anyathā hy
 -pratijñā-sannyāsa-apekṣayā, tasya tad eva
 viparyayād agnir yathā kṣāṭha-suvarṇayoḥ ||
 vinā | pūrvā-śva-jāti-hetutve na syād
 -phalā hy eṣā na alaṃ vyāvṛtti-sādhanē |
 -phalā hy eṣā na alaṃ vyāvṛtti-sādhanē |
 -āder aṃśo yatra na jantavaḥ | saṃsveda-ja-
 sambandha-abhāva-pratīter na ayam iha ity
 ekatra saṃśayād anyatra viparyayāt. tatra
 a-pratipattiḥ. tad-a-vyatireke vā
 vacana-mātram. na ca evaṃ-vidhān āgamān
 kārayeṃ vā iti śabdān niyuñjita niyoge vā
 anusaret. na ca tasya anvaya-vyatirekayor
 -upāya-phalāni ca śāstrāṇi phala-arthī na
 hy eṣa yad anubhavaḥ paṭiyān smṛti-bijam
 a-paṭu-śrutiḥ | apekṣya tat-smṛtim paścād
 abhivyaktiḥ sāmānyasya svabhāva-atiśayasya
 an-aṅgam iti yuktaṃ tatra smarāṇa-
 gūṇa-pakṣa-pātena pratipakṣa eva yatna-

ādāv akṣa-buddher a-sambhavāt | abhāva-
 ādāv adhika-adhike || abhyupāyaḥ sva-vāg-ādi-
 ādāv anekadhā | anumāna-āśrayo liṅgam avinābhāva-
 ādāv anyathā ikṣaṇāt | ayuktaṃ na ca saṃskārān
 ādāv apy uktam iṣṭes tad-āśrayatvād ity-ādi. api
 ādāv api spaṣṭa-avabhāsanāt || pratīta-bhede 'py
 ādāv arthe syād a-pravartanam | sārūpyād
 ādau. asti ca iha dhūma iti. iha api siddha eva
 ādāv iti sa eva prasaṅgaḥ. tan na ādheyatā na
 ādāv iva, tad a-vikalpakam a-vitatha-viśayam
 ādāv iva bhāsate | yaj jñānam avisamvādi tat
 ādāv uttara-vijñāna-an-utpatti-vyākulata-ādi-
 ādāv upayujyate, saṃśayāt, a-niścita-jñāpana-aṅgād
 ādāv upayujyate, saṃśayāt. dvitīyā tv atra
 ādāv eka-cetasi || abhilāpa-dvayam nityam syād
 ādau ca mahattva-ādir iṣṭo yaś ca aupacārikaḥ |
 ādau jāty-ādes tad apy etena dūṣitam || darśanāny
 ādau deha-vaiguṇyāt paścād-vad a-vilaṅghanam |
 ādau na anya-sambhavo 'rthasya yathā yuddha-
 ādau na iti kutaḥ. tena a-jñāta-vyatirekasya
 ādau na iti vā kutaḥ | a-jñāta-vyatirekasya
 ādau na tv evaṃ bāla-āder api darśanāt | doṣavaty
 ādau na vidyate || buddher a-skhalitā vṛttir
 ādau na santi. tasmāt sandigdha-sāmarthya ātmano
 ādau. pratyabhijñāna-ādayo 'pi siddhi-hetavo na
 ādau pravṛtteś ca siddhas tad-bhāva-niścayaḥ ||
 ādau prāṇitā-āder iha api vā || auṣṇyasya
 ādau bheda-a-bheda-vyavasthiteḥ | kṣasya
 ādau yathā rūpa-vijñāna-eka-phale kvacit | a-
 ādau yan na asti ity ucyate, sa eva tena a-
 ādau vastuno na asti bhedini | sarvatra vyapadeśo
 ādau vicitra-dhiḥ | a-rūpatvān na saṃyogaś citro
 ādau vihanītaḥ | tata eva ca na ātmīya-buddher
 ādau śabde 'py avyabhicāriṇi | doṣavat sādhanam
 ādau śruti-māndya-pāṭava-darśanāt. anyathā kvacid
 ādau śruti-māndya-pāṭava-darśanāt. anyathā kvacid
 ādau sarva-asiddhe 'pi sādhyatā || sarvasya ca a-
 ādau svataḥ sutau dvau janayām babhūva. iti yathā.
 ādya-an-ubhaya-rūpatve hy eka-rūpe vyavasthitam |
 ādya eva a-bhavo bhavet || mārgē cet saha-ja-a-
 ādya-viśeṣa-hetu-vat kāryam kurvīta, karotu. sa
 ādya 'pi pathika-kṛto 'gnir jvālā-antara-pūrvako
 ādya yasya dr̥ṣṭo 'nuvartakaḥ | svabhāvas tasya
 ādya viśeṣaḥ sahakāribhyo nir-upakārasya na
 ādyaḥ sahakāri-viśeṣo na sahakāri-kṛta-viśeṣa-
 ādyam asādhāraṇa-viśayam darśanam eva pramāṇam.
 ādyam eva ekaṃ saṃyojyeta artha-sambhavāt |
 ādyam nigrasthānam iti kim anyair a-śakya-
 ādyasya alpo 'py a-saṃhāryaḥ pratyāneyas tu yat-
 ādyasya sambhavaḥ || tad dhetus tādr̥śo na asti
 ādyā adhikriyate hetor niścayena eva sādhanē ||
 ādyā adhikriyate hetau niścitena eva sādhanāt ||50
 ādyā jāyante sarvaṃ bija-ātmakam tataḥ || tat sva
 ādyā pratītiḥ. sa tad-abhāve na syāt. pratītau vā
 ādyā sad-vyavahāra-niṣedha-upayogāt pramāṇam uktā.
 ādyāyām api prasaṅga iti yat kiñcid etat. kṣasya
 ādriyante yukti-jñāḥ. na ca dāna-ādi-dharma-
 ādriyeta, anyathā upekṣaṇiyatvāt. tatra an-
 ādriyeta. tasmād apoha-viśayam iti liṅgam
 ādriyeta vicārayitum, a-puruṣa-ārtha-phalāni ca.
 ādhatte, tādr̥śa-darśanād asya prabodho 'bhilāṣa-
 ādhatte smṛtim ātmani ||303|| ity eṣā pauraṣeyy
 ādhātum a-śakyatvāt. samavāyo 'bhivyaktir iti cet.
 ādhānam. a-darśanam tu darśana-abhavaḥ. sa
 ādhānāt, parikṣāvato viśeṣeṇa a-duṣṭa-ātmanāḥ. kaḥ

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indriya-saṃskāraḥ. prāg adṛṣye darśana-śakty-
saṃskāras tv indriya-a-viśeṣe 'pi tad-viśeṣa-
a-viśeṣāt. niṣpādita-kriye karmaṇy a-viśeṣa-
cet. sthira-svabhāvasya an-atīṣayād a-viśeṣa-
na pṛthak siddhir iti. tat-saṃsthāna-
kaḥ sambandho 'n-upakārya-upakārayoḥ.
dhūmasya vā sva-liṅginy eka-artha-samavāya
kuṇḍam tatra eva badara-kāryam janayad
kurvāṇa ādhāraḥ syāt. tasya tatra samavāyād
'sāv iti kiṃ sthiti-hetunā | yathā jala-āder
sva-ātmany an-upakurvāṇo 'napekṣasya
-dharmaṇaḥ samāna-deśa-kārya-utpādana-bhāva
anyataḥ ||78|| ta eva teṣāṃ sāmānya-samāna-
-avayavam aneka-deśe yugapad ādhīyate. pūrva-
api ca, śabda-artha-apahnavē sādhye dharmā-
atra (145a) na hy ayam janana-viśeṣa-lakṣaṇa
vyavasthāpyante. tad ayam kuṇḍa-ādinām apy
tad ayam kuṇḍa-bhūta-ādinām apy
na agni-sattā-mātre kaścīd vivādaḥ. viśiṣṭa-
hi na agni-sattāyām kaścīd vivādaḥ. viśiṣṭa-
nir-ādhāraḥ sādhyā-dharmaḥ syāt. tad ayam
sthiram ambho dṛṣṭvā a-dṛṣṭo 'py adhastād
yady ādheyatā, nityasya an-upakāryatvān na
asya kenacit kriyate. tasmān na sāmānyasya
sa-hetutvād āśrayo 'yuktam anyathā || syād
abhimatasya an-anvayād asiddhiḥ. na vai sa
abhimatasya an-anvayād asiddhiḥ. na vai sa
-kalpanāyās ca vaiarthiyāt. sthāpakatvād
āśrayaḥ sāmānyasya tataḥ sthiti-hetutvād
tarhi idānīm a-janakam kuṇḍam badarāṇam
akhile gatiḥ | bhaven nānā-phalaḥ śabda eka-
eka-vastu-viśayātvan nānā-phalaḥ śabda eka-
-śabda-vācyasya dharmaṇa eva nirākaraṇān nir-
eka-pratyaya-ayogāt. nityasya ca kiṃ kurvāṇa
gotvād viśānitā-pratipattiḥ kārya-liṅga-jā.
api ca na ca aṃśavat | jahāti pūrvaṃ na
-jam eva, tādrśasya ātmano 'mbhasas tata
-utpāda ucyate. tasmāt siddhā tādrśo 'mbhasa
āśrayāc ca. tan-nibandhanāḥ śrutayas tad-
ādinām gamana-pratibandhataḥ | a-gatīnām kim
viniyata-pada-prayoge hi sādhana-vākya
bāhulyam vacana-bāhulyam ca sādhana-doṣa iti
-tad-guṇa-an-upalakṣaṇāt || māśaka-āder an-
-doṣa iti punar-vacane 'pi gata-arthasya
kṣaṇasya eka-parama-aṇu-vyatikrama-kālatvāt.
ajñānasya vijñānaṃ kena upādāna-kāraṇam |
-vad a-doṣas cet tulyam tatra api codanam ||
244|| puruṣa eva hi svayam abhyūhya parato vā
'rthakriyāḥ. na hi mānavako dahana-upacārād
'rthakriyāḥ. na hi mānavako dahana-upacārād
tasmān na an-avayavam aneka-deśe yugapad
svabhāva-pratibandhād apekṣate nāma, an-
tasmād upakurvāṇās cakṣur-ādāya
kevalam a-samartham iti cet. ko 'yam an-
ādhāra-ātmakam tad dravyam saṃsthānam vā tad-
sambandho 'n-upakārya-upakārayoḥ. ādhāra-
vā sva-liṅginy eka-artha-samavāya ādhāra-
-ayogād anapekṣāc ca krama-utpatty-ayogāt.
iti. tatra na saṃskṛtasya upalambho 'n-
-kāraṇānām ānarthakya-prasaṅgāt, vastuno 'n-
-an-upakārataḥ ||75|| yadi hy upakuryād an-
-sthiti-nivṛttiś ca viśamāḥ padārthānām, an-
apekṣā iti hi tat-pratibandhaḥ sa ca an-
eva indriya-ādāyaḥ. na ca tathā. tasmāt tena
eva indriya-ādāyaḥ, na ca tathā. tasmāt tena

ādhānād upakāraka iti cet. so 'tindriyam artham
ādhānād upakāri syāt. na indriya-saṃskāraḥ. prāg
ādhāyī sādhanam ity api sādhanā-nyāyam atipatati.
ādhāyini kā apekṣā. atīṣaye vā kṣaṇikatvāt
ādhāra-ātmakam tad dravyam saṃsthānam vā tad-
ādhāra-ādheya-bhāvaś cet, so 'pi tad-ātma-an-
ādhāra-ādheya-bhāvo vā janya-janaka-bhāvo vā. na
ādhāra ity ucyate. anyathā iha kuṇḍe badarāṇi ity
ādhāra iti cet ko 'yam samavāyo nāma. a-pṛthak-
ādhāra iti cet tulyam atra ca || pratikṣaṇa-
ādhāra iti yācitaka-maṇḍanam etat. katham tarhi
ādhāra-kṛtaḥ. tasmāt tat-pūrva-kṣaṇa-sahakāri
ādhāra-gocaraiḥ | jñāna-abhidhānair mithyā-artho
ādhāra-tyāge tu bhinna-deśe 'pi varteta. sa ca na
ādhāra-nirākṛteḥ | na sādhyāḥ samudāyaḥ syāt
ādhāra-bhāvaḥ sāmānye sāmānya-āśrayasya sambhavati,
ādhāra-bhāvo badara-ādiṣu janana-śaktir eva na
ādhāra-bhāvo badara-udaka-ādiṣu janana-śaktir eva.
ādhāra-viśeṣaṇasya tv abhimatasya an-anvayād
ādhāra-viśeṣaṇasya tv abhimatasya an-anvayād
ādhāra-vyavaccheda-anapekṣo na vivāda-āśraya iti
ādhāra-sambhavo 'numiyate, tad api kārya-liṅga-
ādhāraḥ (144ab') nityam hi sāmānyam iṣyate.
ādhāro 'sti. tan na ādheyatā asya vṛttiḥ. atha
ādhāro jala-ādinām gamana-pratibandhataḥ | a-
ādhāras taṃ viśeṣi-karoti, ayoga-vyavacchedena
ādhāras taṃ viśeṣi-karoti. tad-ayoga-
ādhāraḥ, na janakatvād iti cet, sthiter artha-
ādhāro na janatvād iti. tad ayuktam. tasya tad-
ādhāraḥ. pravisarpataḥ | śaktis tad-deśa-jananam
ādhāro bhavaty ataḥ ||130|| uktam prāg yathā
ādhāro vyāghātāt. yathā-varṇite tu buddhi-
ādhāraḥ sādhyā-dharmaḥ syāt. tad ayam ādhāra-
ādhāraḥ syāt. tasya tatra samavāyād ādhāra iti
ādhārato 'bhinirvṛtter ātmanas tādrśo 'mbhasaḥ |
ādhāram (152'bc) utpitsu-deśād bhinna-deśam.
ādhārād abhinirvṛtteḥ. na hi tasmād upakāram an-
ādhārād utpattiḥ. balākā api vṛttes toya-
ādhāreṣu vartante. tatra eva vā tad ayam a-
ādhārair guṇa-sāmānya-karmaṇām || etena samavāyaś
ādhikya-doṣa iti punar-vacane 'pi gata-arthasya
ādhikya-punar-vacanayos tulya-doṣa iti saṅgraha-
ādhikyam a-natiḥ sa-upalakṣaṇam | yathāsvam
ādhikyam eva padasya iti. prapañca-kathāyām apy a
ādhikye vibhāgavataḥ paryavasāna-ayogāt. aneka-
ādhīpatyam tu kurvīta tad-viruddhe 'pi dṛṣyate ||
ādhīpatyam viśiṣṭānām yadi tatra na karmaṇām |
ādhīyate. na eṣām a-vyāpṛta-kāraṇānām svayam śabdā
ādhīyate pāke. tasmāt satyām api kalpanāyām a-tat
ādhīyate pāke. tasmāt satyām api kalpanāyām a-tat
ādhīyate. pūrva-ādhāra-tyāge tu bhinna-deśe 'pi
ādheya-atīṣaya-ātmā parair apekṣate ca iti
ādheya-atīṣayam eva upakurvate. sa tasmād eka-
ādheya-atīṣayasya sahakāra-arthaḥ. anityā hi
ādheya-ātmakam prakṛtyā kiṃ kulālam apekṣanta iti
ādheya-bhāvaś cet, so 'pi tad-ātma-an-upakāre na
ādheya-bhāvo vā janya-janaka-bhāvo vā. na evam
ādheya-bhedatve ca anyatvam. kṣaṇikatvād arthānām
ādheya-vikārasya saṃskāra-ayogāt. indriyasya hi
ādheya-viśeṣatvāt, āvaraṇa-abhāvasya a-kāryatvāt,
ādheya-viśeṣasya an-anya-apekṣaṇāt sakṛt sarvaṃ
ādheya-viśeṣasya prāg a-kartuḥ para-apekṣayā
ādheya-viśeṣasya sāmānyasya ayukta iti. kevalam
ādheya-viśeṣā iti gamyante. na khalv evam
ādheya-viśeṣā iti gamyante. na tv evam nityānām

SV_15706	niyamaḥ śaktau na samaye bhavet ||295||	ādheya-viśeṣā hy anityā bhāvāḥ. tad-dhetoh
SV_15727	tad ubhayaṃ viśeṣa-janmani syāt. anyathā an-	ādheya-viśeṣānām kiṃ kurvāṇaḥ prayojakaḥ | (296ab)
HB_01401	-śaktikeṣv anantara-kāryeṣu kṣaṇikeṣv an-	ādheya-viśeṣeṣu pratyayeṣu parasparaṃ kaḥ
SV_07211	tasmān na sāmānyasya ādhāro 'sti. tan na	ādheyatā asya vṛttilḥ. atha punaḥ sato 'pi
SV_07508	pradīpa-ādāv iti sa eva prasaṅgaḥ. tan na	ādheyatā na vyaktir vṛttilḥ sāmānyasya iti. a-
SV_06919	iti. vyaktir vā tair abhivyakteḥ. yady	ādheyatā, nityasya an-upakāryatvān na ādhārah | (144
SV_06918	ekam śrutim vartayati tasya kā iyaṃ vṛttilḥ.	ādheyatā vā syāt. yathā kuṇḍe badarāṇi vartanta
SV_06916	-ādayo na bhaveyur ity-ādi. api ca, vṛttir	ādheyatā vyaktir iti tasmin na yujyate ||143||
SV_07721	anyathā tat-sambandha-ayogāt. ekasya	ādheyasya tatra sthānaṃ tadā eva tatra tena eva
V2_06512	-hetutā iti. pratyakṣe 'py arthe phalasya	ānantarya-abhāvād a-tat-phala-sādharmyāt tad-
SV_10306	-hetutā iti, pratyakṣe 'py arthe phalasya	ānantarya-abhāvād a-tat-phala-sādharmyād
PV_03106	-bhūtāyām api śaktau phale 'drśaḥ | an-	ānantaryato moho viniścetur a-pāṭavāt || tasya
V3_06308	na asya pratyayasya sambhavaḥ. darśana-	ānantaryam ca svatantrasya na syāt. tad-bala-
PV_02190	uktā tṛṣṇā eva santāna-preraṇād bhave ||	ānantaryān na karma api sati tasminn a-sambhavāt |
SV_04708	śabdena sambandhaḥ kartum. evaṃ sati idam	ānantaryam tadvaty api samānam. jātyā api hi
SV_04706	na niyujyate. kiṃ tatra anyena vyavadhinā.	ānantaryāc ced idam samam ||94|| syād etat -
V3_13603	tad-ābhāsās tu jātayaḥ. mithyā-uttarāṇām	ānantaryāt pratanyante na tā iha ||85|| mithyā-
V3_13706	-ābhāsatvena su-jñānāḥ. prabhedāḥ punar āsām	ānantaryād a-śakya-nirdeśa iti na nirdiśyate. yukto
SV_04707	ānantaryāc ced idam samam ||94|| syād etat -	ānantaryād vyaktinām a-śakyaḥ śabdena sambandhaḥ
V3_10905	abhūta-guṇa-abhinandanam rāgam āhuḥ. tad-	ānanda-viśaya-uparodhini tat-kṛtās cetaso vyāroṣo
SV_06125	vā yat kiñcid anuṣṭhānam vā abhimatam tadā	ānaya ity api na brūyāt, vyarthatvād vacanasya.
SV_06122	yathā-kathañcid abhimatam syāt, udakam	ānaya ity eva vaktavyam syāt, na ghaṭena iti.
SV_06123	vā anyena vā yena kenacid ānītena artha	ānaya ity eva syād an-ākṣipta-karaṇa-karmakam.
SV_06120	-nāntariyakatvāt, yathā ghaṭena udakam	ānaya iti. yadi ghaṭena añjalīnā vā udaka-
VN_04815	tadā ekam vākyam, yathā devadatta gām	ānaya kṛṣṇām iti. atra padānām yathā-kāmaṃ
VN_03315	a-tad-dharmatayā pratīto vaktuḥ parājayam	ānayaṭi. parājite tasmims tad-artha-virodha-
SV_06124	eva syād an-ākṣipta-karaṇa-karmakam. evam	ānayanam anyad vā yat kiñcid anuṣṭhānam vā
SV_06121	ānaya iti. yadi ghaṭena añjalīnā vā udaka-	ānayanam yathā-kathañcid abhimatam syāt, udakam
SV_13917	syāt. na ca etad yuktam. sarva-kāraṇānām	ānarthakya-prasaṅgāt, vastuno 'n-ādheya-
VN_04916	-adhikam adhikam. ekena kṛtatvād anyatarasya	ānarthakyam iti tad etan niyama-abhyupagame
VN_04109	varṇa-krama-nirdeśād eva iṣṭa-artha-siddhāv	ānarthakyam. yad eva kiñcid a-sādhana-aṅgasya
SV_11219	iti. sa nivartamānas tām api nivartayati ity	ānarthakyam syād viparyayo vā. na hi śabdāḥ
V3_11409	-upakāra-ādayo 'py uktāḥ. an-ubhaya-kāriṇām	ānarthakyāt tādarthya-sādhanaṃ vipratīṣiddham.
VN_04210	tasya apy arthavattvāt. tasmād atra eva asya	ānarthakyān nigrasthānatvam. api ca atyalpam
SV_06123	iti. tathā paṃsunā vā anyena vā yena kenacid	ānītena artha ānaya ity eva syād an-ākṣipta-karaṇa
SV_16114	-pratyaya-utpanna-svabhāva-viśeṣo varṇānām	ānupūrvī ity uktam. sā ca puruṣa-vitarka-vicāra-
SV_16018	dhetu-grāhi-cetasām | kārya-kāraṇatā varṇeṣv	ānupūrvī iti kathyate ||304|| citta-samutthānā hi
SV_16003	syāt. yad uktam - na varṇebhyo 'nyā kācid	ānupūrvī iti, tatra ānupūrvyām asatyām syāt saro
SV_14113	-pratibhāsinyā buddher ayaṃ vibhramāḥ syād	ānupūrvī iti. sā ca katham apauruṣeyī. buddhi-
SV_16101	tad ime 'nya-anya-hetavo varṇāḥ sva-kāraṇa-	ānupūrvī-janmānaḥ. śruti-kāle 'pi yadā manda-
VN_04807	iti cet, na a-pratīyamāna-sambandhebhya	ānupūrvī-pratipattilḥ. yeṣāṃ śabdānām kaścit
VN_04806	bhavati iti na viparyayāt pratītilḥ, tata	ānupūrvī-pratipattiyā pratītir iti cet, na a-
SV_16210	abhiniveśo 'stu. tasmāt sarvā eva iyaṃ varṇa-	ānupūrvī prasiddha-kārya-kāraṇa-bhāva-vastu-dharma
SV_13508	-antara-virodhataḥ ||259|| yady a-kṛtaka-	ānupūrvī varṇānām te ca na bahavaḥ samāna-jātyāḥ,
SV_13521	-nityatva-varṇanāt | (260ab) sā ca iyaṃ	ānupūrvī varṇānām deśa-kṛtā vā syāt, yathā
SV_16112	paraspara-sahitaḥ kārya-bheda-hetuḥ. sā ca	ānupūrvī varṇānām pravṛttā racanā-kṛtaḥ | icchā-a
SV_13426	na varṇeṣu vākye vā apauruṣeyatā. varṇa-	ānupūrvī vākyam cen na varṇānām a-bhedataḥ | (259a
SV_13613	-kramād bhavanti krama-yoginī iti tad-	ānupūrvī vākyam ity api mithyā. tasyā nityeṣu
SV_13611	-vyakti-nirākṛteḥ | (261ab) na varṇānām rūpa-	ānupūrvī vākyam. kiṃ tarhi tad-vyakteḥ. sā yathā-
SV_14027	samam ||267|| yadi vyaktir buddhis tadā	ānupūrvī vākyam. tasyā apauruṣeyatva-prasādhane
SV_14110	vā a-puruṣa-āśrayā ||268|| varṇa-vyatirekiṇy	ānupūrvī sphoṭa-vicāra-anukrameṇa eva prativihitā.
SV_16008	syāt. bhinnām ca tayoḥ pratibhāṃ paśyāmaḥ	ānupūrvīm eva ca a-tulyām. na ca kāraṇa-a-bhede
VN_04416	; tathā pratijñā-ādy-avayava-viparyayeṇa	ānupūrvīm pratipadyate, ānupūrvyā ca artham iti,
SV_13503	apauruṣeyam sādhyam iti cet. na. varṇānām	ānupūrvyā a-bhedāt. na iyaṃ artha-antaram
VN_04904	-pratīyamāna-sambandheṣu ca padeṣu na tebhya	ānupūrvyā api pratītir iti na idam apārthakād
SV_13505	'-pratipatter liṅga-abhāvāt. bhedavatyāś ca	ānupūrvyā abhāve varṇa-mātram avasiṣṭam sarvatra
VN_04416	-avayava-viparyayeṇa ānupūrvīm pratipadyate,	ānupūrvyā ca artham iti, tathā hi pūrvaṃ karma-
SV_14108	-anvaya-vyatireka-liṅgatvād asyāḥ. kiṃ ca,	ānupūrvyāś ca varṇebhyo bhedaḥ sphotena cintitaḥ |
SV_16004	na varṇebhyo 'nyā kācid ānupūrvī iti, tatra	ānupūrvyām asatyām syāt saro rasa iti śrutau | na
SV_13517	tyāge vā vināśa-prasaṅgāt. viśeṣeṇa nityāyām	ānupūrvyām. tad etat pratipadam krama-anyatvam
SV_15126	artha-sāmarthya-anapekṣāḥ samāropita-gocarā	āntaram eva upādānam vikalpa-vāsanā-prabodham
V1_02405	upakṣepasya. tatra api saṃvedanam eva ekam	āntaram prīti-paritāpa-rūpaṃ paśyāmaḥ. na ca asya
V1_01307	jagataḥ. abhipatann eva arthaḥ prabodhayaty	āntaram saṃskāram. tena smṛtilḥ, na artha-darśanād
PV_03274	bhāve 'nyatra api sā bhavet || tasmāt ta	āntarāḥ eva saṃvedyatvāc ca cetanāḥ | saṃvedanam
V1_02706	ca śīta-sparśa-āder apara-utpattilḥ. tasmād	āntarāḥ sukha-ādayaḥ saṃvedanāś ca. bhāvanā-

SV_05018	eva bhrāntayo bhavanti, kiṃ tu viplavād	āntarād api keśa-ādi-vibhrama-vat. a-vidyā-
SV_15914	vṛttir iti nivedayiṣyāmaḥ. te hi yathāsvam	āntarād vikalpa-vāsanā-prabodhād anapekṣita-bāhya-
PV_03263	vidau syātām sakṛd arthasya sambhave || saty	āntare 'py upādāne jñāne duḥkha-ādi-sambhavaḥ |
V1_00812	-antara iva. na ca artha-abhipāta-kṛte 'saty	āntare vikāre śabda-viśeṣe smṛtir yuktā, tasyā a-
V3_10808	niyamena niścīyante. tad ayaṃ puruṣa ātmānam	āntaraiḥ kaiścid an-anya-vedyair dharmair yuktaṃ
PV_03486	a-saṃśliṣyan varṇa-bhāgaḥ parasparam |	āntyaṃ pūrva-sthitāḥ ūrdhvaṃ vardhamāno dhvanir
V1_01306	yojayati, a-yojayan na pratyeti ity āyātam	āndhyam a-śeṣasya jagataḥ. abhipatann eva arthaḥ
V3_00506	-kālah. tatra yāvān artho yukti-sāmarthyād	āpatati, sa sarvo 'bhyupagantavyaḥ, na vā kaścid
HB_01613	samasta-pratyayānām kāryam a-kṛtvā na upekṣā-	āpattir iti, sa kiṃ teṣām a-kṣepa-kriyā-dharmā
SV_07507	sva-āśraya-samavāyinām anyeṣām api dṛṣyatā-	āpattiḥ. tasmā jñāna-hetutā eva vyañjakatvam.
PV_02052	prayatnena vinā kutaḥ | nirhrāsa-atīśaya-	āpattir nirhrāsa-atīśayāt tayoḥ || tulyaḥ
SV_08020	| (159'ab) nimittam. tayor a-naimittikatā-	āpatteḥ (159c) asad dhi nir-upākhyam katham
SV_11711	jñāna-utpatter nityam ghaṭa-ādīnām a-grahaṇa-	āpatter an-āloka-apekṣa-grahaṇa-prasaṅgād
SP_00022	tataḥ saṃyogināu na tau | karma-ādi-yogitā-	āpatteḥ sthitiś ca prativarnitā || saṃyoga-ādy-
VN_06803	-yogād dhetvābhāsā nigrahassthāna-bhāvam	āpadyante, yathā pramāṇāni prameyatvam ity ata
VN_06210	uttara-a-pratipattir iti tāvatā eva pūrvam	āpanna-nigrahasya para-doṣa-upakṣepasya
V3_02705	-kāle śāstra-an-āśraya-vacanena a-prakaraṇa-	āpanna-pakṣi-karaṇam api pratyuktam. yathā
HB_03102	na pratiṣṭheta iti dus-taraṃ vyasanam	āpannaḥ. tata eva eka-darśanād anya-abhāva-
SV_10718	sarva-arthā upanibadhyante 'prakaraṇa-	āpannatvād iti. api ca, nāntarīyakatā-abhāvāc
V3_02805	atikrame 'tiprasaṅga uktaḥ. tasmāt prakaraṇa-	āpannam eva a-viśeṣaṇam dharmā-mātram sādhyam
SV_14309	na dṛṣyeta, tat kaṣṭhasya āvaraṇam ity	āpannam. na ca etad yuktaṃ. āvaraṇam hi darśanam
V1_03614	tu vijñaptayaḥ, yena ekaṃ rūpam ekasya mana-	āpam anyasya a-mana-āpam dṛṣtam. iṣṭa-an-iṣṭa-
V1_03614	ekaṃ rūpam ekasya mana-āpam anyasya a-mana-	āpam dṛṣtam. iṣṭa-an-iṣṭa-avabhāsinyāḥ kalpanā na
NB_03064	yathā iha nikuñje mayūrah kekāyitād iti. tad-	āpāta-deśa-vibhrame. dharmy-asiddhāv apy asiddhaḥ,
V3_10604	ca – iha nikuñje mayūrah, kekāyitād iti tad-	āpāta-deśa-vibhrame. dharmy-asiddhāv api, yathā
V3_10211	svayaṃ bhavat-sāmarthyena tat tathābhūtam	āpādayati iti sa tasya pāścātyaḥ sāmartya-
V3_12103	na sidhyati. sidhyamś ca balād anvayam	āpādayati, pratiśedha-niśedhasya vidhāna-rūpatvāt.
V3_02809	sādhyā-abhyupagamaḥ pratyakṣa-artha-anumāna-	āpta-prasiddhena a-nirākṛtaḥ | nirdeśyaḥ. yadi
V3_02910	-aṅgam svabhāva-aṅgam jagat-sthitiḥ ||27||	āpta-vacanam kārya-lakṣaṇam liṅgam, svabhāva-
SV_10905	-a-śeṣa-viśaya-viśuddhir avisamvādaḥ.	āpta-vāda-avisamvāda-sāmānyād anumānatā | buddher
SV_10801	bhāvo 'nyam gamayati. yat tarhi idam	āpta-vāda-avisamvāda-sāmānyād anumānatā ity
SV_10907	gocare ||216|| tasya ca asya evaṃ-bhūtasya	āpta-vādasya avisamvāda-sāmānyād a-dṛṣṭa-
SV_10911	-avisamvādād anumānam api. atha vā anyathā	āpta-vādasya avisamvādād anumānatvam ucyate. heya
PV_04109	-anurodhinaḥ | iṣṭa-śabda-abhidheyatvasya	āpto 'tra a-kṣata-vāg janaḥ || uktaḥ prasiddha-
SV_10924	8ab) yathārtha-darśana-ādi-guṇa-yuktaḥ puruṣa	āptas tat-praṇayanam avisamvāda ity anye. iṣṭo
V2_06608	yathārtha-darśana-ādi-guṇa-yuktaḥ puruṣa	āptaḥ, tat-praṇīta āgamo 'visamvādī iti cet, iṣṭo
V3_03001	vā yathārtha-darśana-pravṛtta-vāg-abhimata	āptaḥ. tad-vacanam na antareṇa artha-tathābhāvam
NB_03130	atra vaidharmya-udāharaṇam, yaḥ sarvajña	āpto vā sa jyotir-jñāna-ādikam upadiṣṭavān, yathā
SV_17509	-vacana-rāśes tathābhāve na kaścit puruṣo 'n-	āptaḥ syāt. api ca, na ayaṃ svabhāvaḥ kāryam vā
PV_04093	aparo vā abhimato bhūta-niścaya-yukta-vāk |	āptaḥ sva-vacanam śāstram ca ekam uktaṃ
NB_03130	-vardhamāna-ādir iti. tatra a-sarvajñatā-an-	āptatayoḥ sādhyā-dharmayoḥ sandigdho vyatirekaḥ.
NB_03130	-ādayo 'n-āptā vā a-vidyamāna-sarvajñatā-	āptatā-liṅga-bhūta-pramāṇa-atīśaya-śāsanatvād iti.
NB_03130	-ādayaḥ, yathā a-sarvajñāḥ kapila-ādayo 'n-	āptā vā a-vidyamāna-sarvajñatā-āptatā-liṅga-bhūta
V3_02810	nāma nirdeśyaḥ, pratyakṣa-arthena anumānena	āptābhyāṃ prasiddhena ca a-nirākṛto 'bhyupagamo
PV_02184	tat prāpty-āśā-kṛto nṛṇām | sā bhava-icchā	āpty-an-āpti-icchōḥ pravṛttiḥ sukha-duḥkhayoḥ ||
PV_02184	-āśā-kṛto nṛṇām | sā bhava-icchā āpty-an-	āpti-icchōḥ pravṛttiḥ sukha-duḥkhayoḥ || yato 'pi
SV_08703	ca uktaṃ tat svalakṣaṇam iṣyate | tat-tyāga-	āpti-phalāḥ sarvāḥ puruṣāṇām pravṛttayaḥ ||172||
SV_04606	kiñcid ihituṃ yuktaḥ. tac ca sarvaṃ tyāga-	āpti-lakṣaṇam iṣṭa-an-iṣṭayoḥ. tena ayam iṣṭa-an-
PV_02080	| ātma-snehavato duḥkha-sukha-tyāga-	āpti-vāñchayā || duḥkhe viparyāsa-matis tṛṣṇā ca
SV_10706	hy atra śabda-arthaḥ samarthas tad-anubhava-	āptāv api tad-abhāvāt. tad ayam arthakriyā-arthī
V3_07001	hy atra śabda-arthaḥ samarthaḥ, tad-anubhava-	āptāv api tad-abhāvāt. tad ayam arthakriyā-arthī
PV_04035	|| tad eva artha-antara-abhāvād deha-an-	āptau na sidhyati | vācyam śūnyam pralapatām tad
PV_02081	-vāñchayā || duḥkhe viparyāsa-matis tṛṣṇā ca	ābandha-kāraṇam | janmino yasya te na sto na sa
V1_02907	-nirbhāsād visamvādād upaplavaḥ | pratyakṣa-	ābhaḥ (33abc) dvividha ucyate. vastu-pratibhāsam
PV_03279	'sya na siddham bheda-sādhanam || bhinna-	ābhaḥ sita-duḥkha-ādir a-bhinno buddhi-vedane | a
V1_02612	'sya na siddham bheda-sādhanam ||26|| bhinna-	ābhaḥ sita-duḥkha-ādir a-bhinno buddhi-vedane | a
PV_03008	|| teṣām api tathābhāve 'pratiśedhāt sphuṭa-	ābhatā | jñāna-rūpatayā arthatvāt keśa-ādi iti
PV_03399	tad-artham arthāc cet tasya na asti tad-	ābhatā || artha-āśrayeṇa udbhavatas tad-rūpam
PV_03267	| tena artha-anubhava-khyātir ālambas tu tad-	ābhatā || kaścid bahiḥ-sthitān eva sukha-ādīn a-
PV_03491	saṃvittau tad-dhvani-śruteḥ | a-vicchinna-	ābhatā na syād ghaṭanam ca nirākṛtam ||
PV_03288	-udbhavam | a-vikalpakam ekaṃ ca pratyakṣa-	ābham caturvidham || an-akṣa-jatva-siddhy-artham
PV_03300	| visamvādāt tad-artham ca pratyakṣa-	ābham dvidhā uditam || kriyā-sādhanam ity eva
PV_03284	-kṛtsna-ādy abhūtam api varṇyate | spaṣṭa-	ābham nir-vikalpaṃ ca bhāvanā-bala-nirmitam ||
V1_02809	iṣyate. astu nāma bhāvanā-balena spaṣṭa-	ābham, nir-vikalpakam tu katham. yasmān na
V1_02904	-avabhāsa iti. svapna-jñānam tarhi viśāda-	ābham pratyakṣam bhavtv a-vikalpanāt. na, a-

SV_16414
SV_00902
PV_03058
V2_04711
PV_03377
PV_03137
PV_03232
HB_03105
PV_03437
SV_04417
SV_06426
PV_03308
V1_03208
SV_03814
SV_04420
PV_04027
VN_03714
VN_02403
VN_02302
V1_02908
PV_03371
PV_03130
VN_06504
VN_06505
V1_03008
V1_02304
SV_05103
PV_03082
V2_04706
VN_03711
NB_03055
V1_02913
PV_03428
PV_03211
V1_02910
SV_05509
PV_03346
VN_02403
VN_02319
VN_06415
V3_13705
PV_03485
V1_03006
PV_03321
VN_06403
SV_06424
V3_00307
PV_04132
VN_01812
PV_03425
PV_03395
NB_03053
SV_04911
SV_15905
PV_03024
PV_03199
V3_13703
NB_03139
V3_13602
NB_03124
VN_03716
V3_04001
PV_03507
SV_11326
VN_06305

-ādi sādhanam yat tu varṇyate | pramāṇa-
kārya-sāmānya-darśanāt | hetu-jñānam pramāṇa-
|| yathā tathā a-yathārthatve 'py anumāna-tad-
|| yathā tathā a-yathārthatve 'py anumāna-tad-
|| tad eka-vyavahāras cet sādṛśyād a-tad-
paryanta-kṣaṇika-jñāna-miśraṇāt | vicchinna-
nir-vikalpasya cetasaḥ | na vicitrasya citra-
ucyamānam kim atra-bhavataḥ parūṣam iva
asti sati sattā-nibandhane | api ca idam yad
-niṣṭhā prajāyate ||76|| tasyām yad rūpam
tais tair bhrānti-kāraṇaiḥ saṃsṛṣṭa-rūpa iva
artha-adhigamana-ātmanā || sa-vyāpāram iva
-adhigamana-ātmanā ||36|| sa-vyāpāram iva
saṃvṛtyā bhedināḥ svayam | a-bhedina iva
te yato vyāvṛtti-rūpiṇaḥ | tena a-bhinnā iva
-nirdeśaḥ sādhanā-avayavaḥ katham || sa-
āha, tasya na hetvābhāsa-uktyā drṣṭānta-
-abhidhāne 'pi vādināḥ prativādinā doṣa-
satām tattva-rakṣaṇa-upāyaḥ sādhanā-
-pratibhāsam hi pratyakṣam, tad-abhāve tad-
siddhe dvi-rūpatva-ātma-vedane || nila-ādy-
tadā arthasya a-vibhāvanāt | vijñāna-
sādhanā-doṣam udbhāvayantam aparo doṣa-
tasya tena bhūta-doṣatve pratipādite sādhanā-
cakṣur-ādi-parama-aṅgūnām dvi-candra-nila-ādy-
pṛīti-paritāpa-viśeṣo na syān nila-ādy-
vakṣyāmaḥ. sarveṣāṃ viplave 'pi pramāṇa-tad-
evam pāramparyeṇa vastuni | pratibandhāt tad-
evam pāramparyeṇa vastuni | pratibandhāt tad-
viśeṣaḥ. yad apy uktam, drṣṭānta-
rūpānām ekasya api rūpasya an-uktau sādhanā-
-anurodhi-pratibhāso vipralambhāt pratyakṣa-
nityam antar-mukhā ātmani || yo yasya viśaya-
vayam || tasmān na artheṣu na jñāne sthūla-
vastuny an-anurodhāt. tasmāt pratyakṣa-
sāmānyasya sad-bhāvāt. nanu tatra tasya
tathā eva artha-viniścayaḥ || tadā artha-
prativādinā doṣa-ābhāsa udbhāvite, dūṣaṇa-
a-doṣa-udbhāvanam. tasya vādinā doṣa-
uttarasya a-pratipatter itareṇa uttara-
pratibandha-lakṣaṇa-virahāc ca, uttara-
-anavasthiteḥ || avasthitāv a-kramāyām sakṛd-
-tāmirā-upalakṣitam viplavam pratyakṣa-
idam vicāryate | sarūpayanti tat kena sthūla-
na ekasya api pūrva-vaj jaya-parājayau. doṣa-
-bāhya-adhyātmika-bhedā buddhiḥ svam eva
vastūni. puruṣa-icchayā ca hetu-tad-
yad eva pratibhāsate || a-dvayam śabala-
anvaya-a-pradarśita-anvaya-āder api drṣṭānta-
prāyaḥ siddham sva-vedanam | svarūpa-bhūta-
vā kuta ekāntato gatiḥ || tatra api dhūma-
-na anumānam pramāṇam. iti catvāraḥ pakṣa-
proktāḥ. jāti-grahaṇe 'pi sambandhāc chliṣṭa-
| (299ab) na hi manasā dhyāyato 'pi mantra-
cet | sā eva eka-rūpāc chabda-āder bhinna-
sarvāś ca buddhayaḥ || kāścit tāsv a-krama-
tac ca sāmānya-lakṣaṇam uktam eva dūṣaṇa-
para-iṣṭa-artha-siddhi-pratibandhāt. dūṣaṇa-
udbhāvayan dūṣaka eva tasya sādhanasya. tad-
parama-aṅgu-vad ghaṭa-vad iti. ete drṣṭānta-
sādhanā-antara-abhāva-prasaṅgāt. drṣṭānta-
'-dvayam sambandhy-antara-abhāvāc chabala-
artha-artha-jñānayoḥ pṛthak || na hy artha-
-preritā vāg ata idam iti viduṣaḥ sva-nidāna-
ekasya apy atra jaya-parājayau, sādhanā-

ābhaṃ yathārthā asti na hi śeṣavato gatiḥ ||311||
ābhaṃ vacanād rāgitā-ādi-vat ||12|| na hi rāga-
ābhayoḥ | arthakriyā-anurodhena pramāṇatvam
ābhayoḥ | arthakriyā-anurodhena pramāṇatvam
ābhayoḥ | bhinna-ātma-arthaḥ katham grāhyas tadā
ābhā iti tac citram tasmāt santu sakṛd dhiyaḥ ||
ābhāḥ kādācitkasya gocaraḥ || yady apy asti
ābhāti. tasmāt tīra-a-darśinā iva śakuninā dūram
ābhāti drṣyamāne sita-ādike || pumsaḥ sita-ādy-
ābhāti bāhyam ekam iva anyataḥ | vyāvṛttam iva
ābhāti yathā-saṅketam vicchedāya vyāprijante. na
ābhāti vyāpāreṇa sva-karmaṇi | tad-vaśāt tad-
ābhāti vyāpāreṇa sva-karmaṇi | tad-vaśāt tad-
ābhānti bhāvā rūpeṇa kenacit ||69|| tasyā
ābhānti vyāvṛttāḥ punar anyataḥ ||78|| ta eva
ābhāsa-ukty-ādy-upakṣepa-parihārau viḍambanā | a-
ābhāsa-uktir vyāpyā, tad-vacanena gamyamānasya
ābhāsa udbhāvite, dūṣaṇa-ābhāsātva-khyāpana eva
ābhāsa-dūṣaṇam ca, tad-abhāve mithyā-pralāpād
ābhāsa-pracyuter ity uktam. na ca evam vikalpaḥ,
ābhāsa-bheditvān na artho jātir a-tadvatī | sā ca
ābhāsa-bhedo hi padārthānām viśeṣakaḥ || cakṣuṣo
ābhāsa-vacanena abhiyujjita, tasya tena bhūta-
ābhāsa-vacanena eva nigṛhita iti. evam api na
ābhāsa-vijñāna-hetutva-vacanāt. kim punar asya
ābhāsa-viśeṣa-vat. te 'napekṣita-tad-atīśayā
ābhāsa-vyavasthā, ā āśraya-parāvṛtter arthakriyā-
ābhāsa-śūnyayor apy a-vañcanam || tad-rūpa-
ābhāsa-śūnyayor apy a-vañcanam ||3|| tasyās tad-
ābhāsa-hetvābhāsa-pūrvakatvāt tad-abhidhānena eva
ābhāsaḥ. uktāv apy asiddhau sandehe vā pratipādyā
ābhāsaḥ. etena mānaso 'pi viplavo vyākhyātaḥ. na
ābhāsas tam vetti na tad ity api | prāptam kā
ābhāsas tad-ātmanaḥ | ekaṭra pratīśiddhatvād
ābhāsaḥ. viplavaś ca akṣa-jatve 'pi tad-anyebhyo
ābhāsaḥ sato 'pi na lakṣyate. sā hi varṇa-
ābhāsātā eva asya pramāṇam na tu sann api |
ābhāsātva-khyāpana eva jaya-parājayau, na anyathā,
ābhāsātve prakhyāpīte prativādi parājīto
ābhāsātve pratipādite 'pratibhāyā eva nigṛhita
ābhāsātvena su-jñānāḥ. prabhedāḥ punar āsām
ābhāsanān matau | varṇaḥ syād a-kramo 'dirghaḥ
ābhāsam āha sa-apavādatva-sūcana-artham, anyatra
ābhāsam ca te 'navaḥ || tan na artha-rūpatā tasya
ābhāsam bruvāṇam uttara-vādinam sva-sādhanād an-
ābhāsam vyavahāra-viśayam arthakriyā-yogyam
ābhāsayos tattva-vyavasthāne ka idānim hetur a-
ābhāsasya a-drṣṭer buddhi-janmanaḥ | tad-artha-
ābhāsasya a-sādhanā-aṅgasya vacanam api vādino
ābhāsasya tadā saṃvedana-ikṣaṇāt || dhiyā tad-
ābhāsa dhiḥ prabodha-ṭaṭu-vāsanām | gamayed agni-
ābhāsa nirākṛtā bhavanti. evam siddhasya,
ābhāsa buddhiḥ pravartayati iti cet. tadā na
ābhāsa buddhiḥ śabda-śravaṇād ṛte. tataḥ śabda-
ābhāsa matiḥ kutaḥ || na jātir jātimad vyakti-
ābhāsaḥ kramavatyo 'parāś ca kim | sarva-artha-
ābhāsaś tu jātaya iti. tāḥ sādhanā-dūṣaṇa-lakṣaṇa
ābhāsaś tu jātayaḥ. abhūta-doṣa-udbhāvanāni jāty-
ābhāsaś tu jātayaḥ. mithyā-uttarāṇam ānanyat
ābhāsaḥ sādhyā-sādhanā-dharma-ubhaya-vikalāḥ.
ābhāsanām hetvābhāseṣv antar-bhāvād drṣṭāntasya
ābhāsiyā buddher a-drṣṭeḥ, tasya eva pratikṣepe
ābhāsi ca jñānam artho bāhyaś ca kevalaḥ | eka-
ābhāsinam arthaṃ sūcayati iti buddhi-rūpa-vāg
ābhāsena artha-a-pratipādanād bhūta-doṣa-an-

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tan nityam bhavati iti. na hy ebhir dr̥ṣṭānta-
-a-tattva-vyavasthitau | luptau hetu-tad-
(10a') sva-kāraṇasya phala-utpādanam praty
tathā hi sva-kāraṇasya phala-utpādanam praty
-ādir a-bhinno buddhi-vedane | a-bhinna-
-ādir a-bhinno buddhi-vedane | a-bhinna-
eka ekaṃ ca vedanam | lakṣyate na tu nila-
syāt. an-ābhoge 'sāmarthyam iti cet, na, an-
cakṣū-rūpa-ādi-buddhi-vat || etena samaya-
dhātṅ-antare tv aneka-upakāra eva syāt. an-
tad-rūpasya prāg a-darśanād abhilāpa-
pratyakṣam anumānam ca (1a) iti. na hy
na uktaḥ. sādhyatā-a-bhedāt. na hy ayam
uktaḥ. anayor eva antar-bhāvāt. na hy ayam
madhurāṇi nimba-phalāni saṃskāra-viśeṣād
-saṃskāra-bhedena anyathā darśanāt, yathā
deśa-kāla-bhedena anyathā-darśanāt, yathā
||55|| iti saṅgraha-ślokaḥ. skandha-dhātṅ-
jñānam uktaṃ sāmānya-gocaram || atha eka-
gacchati | hetur deha-antara-utpattau pañca-
etena dhātṅ-āyatane vyākhyāte. dharma-dhātṅ-
ca svabhāvam enam ālagayanti. etena dhātṅ-
svabhāva-pratibhāsa eva naśyati. prakāśa-
ca anyasya ko 'nyas tadutpatteḥ, an-
na hy a-tadutpatter avyabhicāraḥ, an-
-hetavo bhavanti. tatra vācyeṣu puruṣa-
-vyatirekayor niḥ-śeṣa-darśana-a-darśana-
anyair api tad-unmukhair bhavitavyam, an-
bheda-dhīḥ ||168|| tad idam artha-antaram an-
tena pratipādanam na syāt. icchāyām apy an-
-pratibandhād anyāḥ pratibandho nāma, an-
svarūpa-a-pracyutir eva. sā ca na āsraya-
'pi na tad-rūpaṃ jñānam iti kasya kim
kasya kim āyattā pratipattiḥ. na ca yad yad
||60|| na vai śabdānām kācid viṣaya-svabhāva-
'-janmāno vā vivakṣā-vyaṅgyāḥ, na artha-
arthasya tan-mātra-anurodhiny eva, na anya-
hy arthasya tan-mātra-anurodhiny eva na anya-
(152'ab') na ca tatra utpanno na kutaścid
deha eva pratyayaḥ, na ghaṭe. yathā ko 'py
pakṣa ucyate. tena tal-lakṣaṇa-mukhena
sa eva vyatireka iti. tat punar idam
iti. idam idānīm kaṣṭataram vyasanam
taṃ pratipadyamāno 'param api sāmarthyā-
na yojayati, a-yojayan na pratyeti ity
-viśeṣāt. na, tasya iha a-prastāvād iti cet,
pramāṇasya vṛttiḥ. tan na etad vastu-bala-
ekā citra-avabhāsinī || idam vastu-bala-
-saṃsparsāt tad eva vastu-rūpaṃ nairātmyam
na sidhyati. tatra punar idam an-icchato 'py
kṛtakō 'nitya iti, kiṃ tarhi vastu-bala-
janakatva-adhyāpakatva-a-viśeṣe 'pi pitaram
anena kim a-sambhavad abhisamīkṣya evaṃ bah-
yat pauruṣeya-apauruṣeya-cintayā ātmānam
rūpaṃ śakyam codayitum. na apy asya
tan-nimittānān tatra samavāyād iti cet,
samādhātṅ a-sādhyam kiñcid iritam |
prativādy-an-abhyupagataḥ, vijñāna-indriya-
maraṇam prativādy-asiddham, vijñāna-indriya-
-aṅga-a-vacanam tad-vādināḥ parājaya-sthānam
-svabhāvasya bhāve tad-bhāva-niyama-abhāvād
sādhye ca siddhe 'rtha-antara-gamanam kaścid
pratyayāḥ katham kalakale 'rtha-antaram
śāthā nigrhṇanti, tan-niṣedha-artham idam
a-viduṣāṃ tad-vyutpādana-artham idam

ābhāsair hetoḥ sāmānya-lakṣaṇam sapakṣa eva
ābhāsau tasya vastv-a-samāśrayāt || sann artho
ābhīmukhyena na vinā rasaḥ sā eva anya-kāraṇam | (
ābhīmukhyena vinā na rasaḥ. tad eva ca rūpa-
ābhe vibhinne ced bheda-a-bhedau kim āsrayau ||
ābhe vibhinne ced bheda-a-bhedau kim āsrayau ||27||
ābhe vedane vedanam param || jñāna-antareṇa
ābhoga-a-sambhavāt, eka-dharmasya apy ajñāne
ābhoga-ādy-antar-aṅga-anurodhataḥ | ghaṭa-
ābhoge 'sāmarthyam iti cet, na, an-ābhoga-a-
ābhoge ca viṣaya-pratyastamayāt tad-a-vivekena
ābhyām artham paricchidya pravartamāno
ābhyām sādhyā-viparyaya-sādhanatvena bhidyate. na
ābhyām sādhyā-viparyaya-sādhanatvena bhidyate. na
āmalakī-phalāni ca, na ca idānīm a-tad-darśinā
āmalakyaḥ kṣīra-avasekena madhura-phalā bhavanti.
āmalakyaḥ kṣīra-avasekena madhura-phalā bhavanti,
āyatana-lakṣaṇasya vā kṛtakasya anityatā-sādhanād
āyatanatve 'pi na anekam gr̥hyate sakṛt | sakṛd
āyatanam aihikam || tad-aṅga-bhāva-hetutva-
āyatane 'pi skandha-traya-svabhāva eva iti na
āyatane vyākhyāte. dharma-dhātṅ-āyatane 'pi
āyatta-pratītīnām iva nila-ādīnām. kā vā tasya
āyatta-rūpānām saha-bhāva-niyama-abhāvāt. yadi
āyatta-rūpānām saha-bhāva-niyama-abhāvāt. yady
āyatta-vṛttīnām śabdānām a-vastu-sandarśinām yathā
āyattatvāt, kvacid a-mūrtatve nityatva-darśane
āyattatvāt. tad-dharmatāyām vā tataḥ kṣaṇikatā
āyattam a-janyatvād asya idam sāmānyam bhedo vā
āyattasya kadācid ayogāt. parvata-ādi-vat. ayam
āyattasya vyabhicāra-a-virodhāt. tato dharma-
āyattā nityatvāt. sā apy ayuktā eva bheda-a-bheda
āyattā pratipattiḥ. na ca yad yad āyattā-
āyattā-pratītikam tasya svabhāva-pratibhāsa eva
āyattā vṛttir icchāto vṛtty-abhāva-prasaṅgāt. te
āyattāḥ. tataḥ katham idānīm tat-pratīnyama-
āyatte, tad-bhāve 'bhūtasya paścāt tādātmya-
āyatte, tad-bhāve 'bhūtasya paścād bhāva-niyama-
āyāta iti ka imam vyāghāta-bhāram udvodhum
āyāta iti na parvate vṛkṣe vā śānkā bhavati. na
āyāto dharmo na pratyāyana-kāla-bhāvī ity an-
āyātam – asato vyatireka-ayogād iti. atra idam
āyātam a-prakāśyam a-saṃvaraṇiyam ca katham
āyātam abhyupagacchati, prabhā-abhyupagame
āyātam āndhyam a-śeṣasya jagataḥ. abhipatann eva
āyātam iha yo nirarthakam bravīti, tasya tena eva
āyātam kṛtakatvam pratibadhnāti. kṛtakatva-
āyātam yad vadanti vipaścitāḥ | yathā yathā
āyātam. yasya api na abhāva-rūpo vyatirekas tasya
āyātam, yasya idam sāmarthyam upalabdhi-lakṣaṇa-
āyātā eva khalu vyāptiḥ pramāṇair upadarśyate –
āyātam dr̥ṣṭvā pitā me āgacchati na upādhyāya iti.
āyasaḥ sāmānya-vāda āsritaḥ. parasparato bhedād
āyāsayati. tata eva iṣṭer an-abhyupeta-bādhāyām
āyāsasya kiñcid sāphalyam. kevalam anena tatra
āyāse vata ayam tapasvī padārthaḥ patito 'neka-
āyuh-ḥkṣayād vā doṣe tu kevale na asty a-sādhyatā |
āyur-nirodha-lakṣaṇatvān maraṇasya. katham ca
āyur-nirodha-lakṣaṇasya maraṇasya anena
ārabdha-artha-a-prasādhāt, vastutaḥ samarthasya
ārabdha-artha-asiddheḥ, vastutaḥ kāryasya apy
ārabhate 'samarthasya mithyā-pravṛtter iti.
ārabheran. na hi kāraṇa-a-bhede kārya-bhedo
ārabhyate. a-sādhana-aṅga-vacanam a-doṣa-
ārabhyate. tad dvidham samyag-jñānam pratyakṣam

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sañkṣepatas tad-vyutpādana-artham idam
-sparśo 'tra kāṣṭhād iti. kāraṇānām kārya-
na anṛtam || dayālutvāt parārtham ca sarva-
na hi para-anugraha-pravṛttā mithyā-pralāpa-
sambhavati, a-niścaya-phalatvād an-
-antaratve ca doṣāt. na ca asya prayatna-an-
tad-upādānāyor anyonya-vaiguṇya-āśrayatvena
nir-ātmātām | a-viraktaś ca tṛṣṇānvān sarva-
'-tat-svabhāva ity api. satām api kārya-an-
-abhāve 'bhāvāt. kāruṇikasya api niṣ-phala
eka-artha-upakriyā virodhinī iti sarvo 'yam
dharma-icchā jāti-vāda-avalepaḥ | santāpa-
āsīta, kiṃ tarhi sarva eva asya avadheya
etat, tathā api bāla-vyutpatti-nimitto 'yam
-abhāve 'bhāvāt. kāruṇikasya api niṣ-phala
avadheya ārambhaḥ phala-arthaḥ, niṣ-phala-
prāsāda-puruṣa-ādinām vijātyānām an-
siddhā bheda-vyavasthitiḥ || vijātinām an-
sarve prayatna-anantara-bhāvi-jñāna-kārya-
-dharmā sa dharmas tena kṛtaḥ sa tathā tad-
vyavaccheda-rūpasya a-parijñānāt, buddhāv an-
eva ayam anumāna-anumeya-vyavahāro buddhy-
eva ayam anumāna-anumeya-vyavahāro buddhy-
yathā-vyavahāraṃ saṃvṛtyā sañkalayya samayam
-bhedaḥ darśana-abhyāsa-nirmitaḥ || tad-rūpa-
vā, na tatra bhede niścayo bhavati. niścaya-
|| svabhāva-bhūta-tad-rūpa-saṃvid
ity a-sāmānyam. sati sāmānya-grahaṇe tad-
tasmān na a-guṇa-darśanāt | api ca asad-guṇa-
|| pūrva-anubhūta-smaraṇāt tad-dharma-
-sambhūtaṃ na eka-kālam kathaṅcana || kāraṇa-
-sāmānya-grāhiṇī. yam eva khalv ākāraṃ iyam
-hānaye || tad-artha-grahaṇam śabda-kalpanā-
-upalabdheṣv artheṣv abhāveṣu samaya-vāsanā-
sarvathā asat pāratantryam iti kalpanā-
vidyate || buddher a-skhalitā vṛttir mukhya-
varṇebhyo bhedaḥ sphoṭena cintitaḥ | kalpanā-
-siddhiś cet pramāṇād anya-vastuni || tattva-
-saṃsthiṭiḥ | bhāveṣu bhinna-abhimateṣv apy
-jaḥ | pratyakṣa-ādi-mitā māna-śruty-
sā | avasthā a-hetur uktā asyā bhedaṃ
yathā-kalpanam samihita-ākāraṃ buddhāv
hāniḥ sa paritasyati || tāvad duḥkhitam
ādi satya-catuṣṭaye || abhūtān ṣoḍāśa-ākārān
-vipralabdhā nāṣaṃ guṇam tasya ca bhāvam
-kāla-atīśaya-varṣa-upasarga-ādiṣu dramaḍa-
a-vitatha-viśayaṃ pramāṇam pratyakṣam,
a-vaiparītyam avisamvādaḥ. yathā catūrṇām
-abhimatānām tathābhāvaḥ, yathā catūrṇām
sa śrīmān akalaṅka-dhīḥ svayam upetya
-janmanām anyeṣāṃ ca svabhāvam enam
tena ālabana-vedane | artha-sārūpyam
anubhūyate | tena artha-anubhava-khyātir
ca asya pramāṇayata ātma-vādo nir-
prāhus te 'pi nirvarṇita-uttarāḥ || āśraya-
utpādini bhavaty eva karuṇā. tathā hi dharmā-
hi teṣu pramāṇa-antarasya a-sambhavād a-tad-
lab) yadā sāmānya-grāhiṇo vijñānasya na bheda
||101|| syād etat – bhavanti vyaktayas tasya
tāv anyonya-vilakṣaṇāv ākārau yujyete. tad
prasajyate || bhinne jñānasya sarvasya tena
śabdeṣv ekam artham atyakṣa-saṃyogam an-
puruṣa-vikalpaṃ yadi na apekṣeta nir-
evam vivecayanti na vyavahartāraḥ. te tu sva-
svarūpeṇa piḍā duḥkham svayam yadā | na tad-

ārabhyate. pakṣa-dharmas tad-amśena vyāpto hetus
ārambha-a-niyamān na avāśyaṃ śīta-bādhako 'gniḥ,
ārambha-abhiyogataḥ | tataḥ pramāṇam tāyo vā
ārambha-ātma-utkarṣa-para-paṃsana-ādin asad-
ārambha eva vādasya. katham ca evam jaya-
ārambha-virāme kadācid upalambhaḥ. tena tad-
ārambha-virodhāt, tayor viruddhayor ekasya bhāve
ārambha-samāśritaḥ || so '-muktaḥ kleśa-
ārambha-sambhavāt. svabhāva-viprakaṛṣeṇa draṣṭum a
ārambho '-viparyāsād iti cet. na, parārthasya eva
ārambhaḥ. tās ced vyaktayo bhinnā apy ekam
ārambhaḥ pāpa-hānāya ca iti dhvasta-prajñāne
ārambhaḥ phala-arthaḥ, niṣ-phala-ārambhasya
ārambhaḥ. yathā-vastu-pratipadyamānā api tad-
ārambho viparyāsād iti cet, na, parārthasya eva
ārambhasya upekṣanīyatvāt. tad ayam śabdān api
ārambhāt kutas tat-samudāyo dravyam, a-saṃyogāś
ārambhān na ālekhyā-ādau vicitra-dhīḥ | a-
ārambhiṇaḥ. tena tat sapakṣe dvidhā vartate.
ārādhanaena phalati iti. tat-prayoga-upakāra-
ārūḍhe 'rthe na sañketaḥ śakyata ity eke. teṣāṃ a
ārūḍhena dharmā-dharmi-nyāyena iti. dharmā-
ārūḍhena dharmā-dharmi-bhedena iti. bhedo dharmā-
ārocayet, yathā-samayam ca artham niṣpādayed iti
āropa-gatyā anya-vyāvṛtta-adhigateḥ punaḥ | śabda
āropa-manasor bādhyā-bādhaka-bhāvataḥ | na hi
āropa-viplavāt | nīla-āder anubhūta-ākhyā na
āropo na anyathā atiprasaṅgād iti cet. saty eka-
āropaḥ snehāt tatra hi dṛśyate || tasmāt tat-
āropanād vinā | sa eva ayam iti jñānam na asti
āropataḥ kaścid eka-apoddhārato 'pi vā | tantv-
āropayati, sa eva asyā viśaya iti, a-viśayī-
āropita-ātmanām | a-liṅgatva-prasiddhy-artham
āropita-rūpa-viśeṣeṣu ca tathā vikalpa-utpatteḥ.
āropitaṃ kṛtvā vyavahāre sarvathā sa eva kiṃ na
āropitayoḥ sadā | siṃhe māṇavake ca iti ghoṣaṇā
āropitā sā syāt katham vā a-puruṣa-āśrayā ||268||
ārope viparyāśas tat-siddher a-pramāṇatā |
āropeṇa vṛttitaḥ || kā artha-saṃvid yad eva idam
āropeṇa sūcitaḥ || tad-āśraya-bhuvām icchā-
āropeya cetasā ||276|| na bhāvo jāto 'parasmān
āropeya tad-vyavacchedena vyapadeśaḥ kriyate.
āropeya na ca sva-stho 'vatiṣṭhate | mithyā-
āropeya paritṛṣyati | tatra eva tad-viruddha-artha
āropeya sa-hetukam a-hetukam vā a-pratiṣṭhita-
ārya-deśayoḥ. tasmād ime darśanam a-darśanam ca
ārya-satya-darśana-vad yathā nirṇitam asmābhīḥ
ārya-satyānām vaksyamāṇa-nītyā. tasya asya puruṣa
ārya-satyānām. an-anumeyānām tathābhāvo yathā
āryo 'nujagrāha yaṃ vyaktaṃ tasya na vetty ayam
ālagayanti. etena dhātva-āyatane vyākhyāte. dharmā
ālabna ātmā vittīḥ svayam sphuṭaḥ || api ca
ālabna tu tad-ābhatā || kaścid bahīḥ-sthitān eva
ālabnaḥ syāt, a-pratyakṣatvād ātmanas tat-kārya-
ālabna-abhyāsa-bhedaḥ bhinna-pravṛttayaḥ |
ālabna-ādayo maitry-ādayaḥ sūtre deśitāḥ. etāś
ālabna-pratītye pramāṇam āgamāḥ. pramāṇa-
ālabna-bhāvena upayujyate, tadā na tau kadācid
ālabna-bhāvena kāraṇam na tu kevalāḥ. yadā
ālabna-viśaya-bhedaḥ pramāṇāyor viśaya-bhedaṃ
ālabna-vedane | artha-sārūpyam ālabna ātmā
ālabna-samāropeṇa viniścitya vyācakṣaṇo jaiminis
ālabnaḥ svayam prakāśeta. yatne 'pi na śakyeta,
ālabnam eva arthakriyā-yogyam manyamānā dṛṣya-
ālabnam jñānam na tadā evam prasajyate ||

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eva karuṇā. tathā hi sattva-dharma-ādy-
tad grāhyam iti. śāstravato 'py a-tad-
tat pratibhāsā vā yadi dhīr veti na aparā |
dharma 'sukha-pradaḥ || śāstriṇo 'py a-tad-
ca paryanuyuktā hetu-prakṛtim eva te 'py
apy ekena paṭīyasā | cittena āhita-vaiguṇyād
uttara-uttara-vṛddhimat | gurutvaṃ kāryam
nāntariyaka-bhāviṇaḥ | ā-sūkṣmād dravyam
-vyavasthitiḥ || vijātīnām an-ārambhān na
dṛṣṭānta-virodha-ādāyo 'pi vaktavyā bhaṇḍa-
pratipattum samartha iti. sa eva ayaṃ bhaṇḍa-
-dṛṣṭe 'rthe tad-a-vyaktaṃ kathaṃ punaḥ ||
nityaṃ ghaṭa-ādīnām a-grahaṇa-āpatter an-
vyakta-a-vyaktaṃ na yujyate | tat syād
indriya-ādi-vat ||73|| yathā indriya-
viśaya-
anyatra anyato bhedaḥ. yathā cakṣu-rūpa-
anyonyābhyām avayavābhyām tat-sambandhād
tad-viruddhe 'pi dṛṣyate || akṣṇor yathā eka
indriya-yogyatā-utpatti-lakṣaṇo vā iti na an-
kāraṇa-avyabhicārāt. nāntariyakatayā
-hita-ratair eṣa sadbhiḥ praṇītaḥ | tattva-
yuktam, pratibandha-kāraṇa-abhāvāt. rūpa-
-lakṣaṇatvād grhyeta. na vā kevalasya apy
na vā kevalasya apy ālokasya darśanād an-
hetavaḥ. paraspara-sahitās tu viśaya-indriya-
hetavaḥ. paraspara-sahitās tu viśaya-indriya-
a-dṛṣṭir vā sūkṣmo 'mśas tasya kaścana |
-graho loke 'kriyāvattve 'pi kathyate ||
vyavahāraḥ pravartate ||18|| artha-
-ślokaḥ. etena indriya-sannikarṣa-artha-
-ālocanam, a-tādrūpye tasya eva tad-artha-
bheda-kāni, sarva-jñāna-hetutvāt. na artha-
-prasaṅgāt, vastuno 'n-ādheya-viśeṣatvāt,
viśiṣṭānām aindriyatvam ato 'n-anuḥ | etena
prāk sato niyamena ayogāt, prayatnasya
vastra-udaka-vat. ekasya ca āvaraṇe sarvasya
-vaiguṇya-tāratamya-bhedena atīśāyayed api.
-vaiguṇya-tāratamyena atīśāyayed api,
anyataḥ svarūpa-pariṇāmo vyaktir na apy
karaṇebhyo 'tīśāyavattā vā śabdasya vyaktir
syāt. nitya-upalabdhir nityatve 'py an-
etat. na api śabdasya nityasya kiñcid
kiñcitkaro nāma. akiñcitkaraś ca kaḥ kasya
kiñcitkaraṃ nāma. akiñcitkaraṃ ca kiṃ kasya
āvaraṇa-prasaṅgaḥ, a-bhedāt. na vā kasyacid
iti kāṣṭhaṃ na dṛṣyeta, tat kāṣṭhasya
atīśāyam utpādayanti khaṇḍayanti vā, yena
kam atīśāyam utpādayanti khaṇḍayanti vā yena
-vaikalyāj jñāna-an-utpattir iti kuḍya-ādāya
-vaikalyāj jñāna-an-utpattir iti kuḍya-ādāya
vidā. tena yad indriya-
viśaya-madhyasthitam
-ādi-prasaṅgaḥ. na api svabhāva-antaram asya
āśritya bhaved rūpa-antaraṃ yadi || anyonya-
vidā. tena yad indriya-
viśaya-madhyasthitam
āvaraṇam ity a-vikalaṃ dṛṣyeta. avayavasya
-vivekena buddhau svarūpeṇa pratibhāseṇa kim
virodhaḥ. tat-parigrahataś cen na tena an-
api tasya upalabhya-ātmanah kiñcid upalambha-
-śabdeṣv an-upayogāt. na hi tasya upalambha-
āvaraṇam ity āpannam. na ca etad yuktam.
-sāmarthyam kiṃ nu tad bhavet ||264|| na hy
-antaram asya āvaraṇam, tad-avasthe tasminn
a-pratipatter upadeśe ca śabdānām artheṣv an-
sahakāriṇaḥ | (252ab) syād etat – na
kiñcid ity ekānta eṣaḥ. syād etat, na

ālabanā maitry-ādāya iṣyante. etāś ca sa-jātīya-
ālabane vastuni viruddha-uktāv api na bādhā,
ālabamānasya anyasya apy asty avaśyam idaṃ
ālambe viruddha-uktau tu vastuni | na bādhā
ālambran tad-rūpa-hetu-jās tad-rūpā a-tad-rūpa-
ālayān na anya-sambhavaḥ || na apekṣeta anyathā
ālaya yadi na eva upalaksyate || ā sarṣapād
ālayās tolyatvād aṃśu-pāta-vat || dravya-antara-
ālekhyā-ādau vicitra-dhīḥ | a-rūpatvān na
ālekhyā-nyāyena iti tatra api pakṣi-kṛta-dharma-
ālekhyā-nyāyo 'tra api. yathoktena nyāyena
āloka-akṣa-manaskārād anyasya ekasya gamyate |
āloka-apekṣa-grahaṇa-prasaṅgād anapekṣa-ātma-an-
āloka-bhedac cet tat pidhāna-a-pidhānayoḥ ||
āloka-manaskārā ātma-indriya-mano-'rtha-tat-
āloka-manaskāresv ātma-indriya-mano 'rtha-tat-
āloka-rajju-vaṃśa-daṇḍa-ādi-vat. na hi sa-
āloko naktamcara-tad-anyayoḥ | rūpa-darśana-
āloko rūpa-upalambhaḥ syāt, kāryasya kāraṇa-
ālokaḥ saha rūpeṇa grāhya-lakṣaṇatvād grhyeta. na
ālokaṃ timirayati taṃ dur-vidagdho jano 'yaṃ
ālokayos tu taj-jñāna-utpādāna-yogyatā-
ālokasya darśanād an-ālokasya vā rūpasya kaiścit
ālokasya vā rūpasya kaiścit praṇi-viśeṣair iti na
ālokāḥ parasparato viśiṣṭa-kṣaṇa-antara-utpādād
ālokāḥ parasparato viśiṣṭa-kṣaṇa-antara-utpādād
ālokena na mandena dṛṣyate 'to bhidā yadi ||
ālocana-akṣa-sambandha-viśeṣaṇa-dhīyām ataḥ | na
ālocana-mātre 'pi pratyakṣe 'nubhava-sāmarthyā-
ālocana-viśeṣaṇa-jñānāni pratyuktāni, tataḥ karma
ālocanatva-asiddheḥ. tathā viśeṣaṇa-jñānam, a-
ālocanam, a-tādrūpye tasya eva tad-artha-
āvaraṇa-abhāvasya a-kāryatvāt, vastu-vad eva
āvaraṇa-ādīnām abhāvaś ca nirākṛtaḥ || kathaṃ vā
āvaraṇa-indriya-śabdeṣv an-upayogāt. na hi tasya
āvaraṇa-prasaṅgaḥ, a-bhedāt. na vā kasyacid
āvaraṇa-bhedena śabda-ādau śruti-māndya-pāṭava-
āvaraṇa-bhedena śabda-ādau śruti-māndya-pāṭava-
āvaraṇa-vigamanam. kiṃ tu tad-
viśayā pratitir a-
āvaraṇa-vigamo vijñānaṃ vā gaty-antara-abhāvāt.
āvaraṇa-sambhavāt ||251|| atha tac chabda-rūpaṃ
āvaraṇam a-sāmarthyād ity apy uktam. tasmān na
āvaraṇam anyad vā iti nirloṭhita-prāyam etat.
āvaraṇam anyad vā. kuḍya-ādāyo ghaṭa-ādīnām kam
āvaraṇam ity a-vikalaṃ dṛṣyeta. avayavasya
āvaraṇam ity āpannam. na ca etad yuktam. āvaraṇam
āvaraṇam iṣyante. na brūmaḥ – te kiñcid
āvaraṇam iṣyante. na brūmas te kañcid
āvaraṇam ucyante. na prāg yogyasya pratibandhāt,
āvaraṇam ucyante. na prāg yogyasya pratibandhāt,
āvaraṇam tat tau vijñāna-utpatti-vaiguṇya-
āvaraṇam, tad-avasthe tasminn āvaraṇasya apy
āvaraṇam teṣāṃ syāt tejo vihatis tataḥ | tatra
āvaraṇam, tau vijñāna-utpādāna-vaiguṇya-
āvaraṇam, na avayavina iti cet, artha-āvaraṇe 'py
āvaraṇam. pratibhāsamānāś ca vivekena pratyakṣā
āvaraṇam yataḥ | (271ab) yadi tena artha-antareṇa
āvaraṇam sambhavati. tasya sato 'pi tad-ātmānam a
āvaraṇam sambhavati. sato 'pi vā kasyacit tad-
āvaraṇam hi darśanaṃ bibadhnīyān na abhighāta-
āvaraṇasya akiñcitkarāṇi karaṇāni samarthāni nāma.
āvaraṇasya apy ayogāt. na api vināśa-hetunā bhāva
āvaraṇāt tad evaṃ puruṣa-icchāyāḥ svāntaryam
āvaraṇān nityaṃ sarve śabdā na śrūyante. api tu
āvaraṇān nityaṃ sarve śabdā na śrūyante, api tu

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bhedena na syād anubhavo dvayoḥ | a-dṛṣṭa-
-hāny-upajanana-lakṣaṇatvāt. atha tad-rūpa-
āvaraṇam, na avayavina iti cet, ardha-
a-sāmarthyād ity apy uktam. tasmān na
-svabhāva-vṛttaya eva syuḥ. tat saty apy
yathā-svabhāva-vṛttaya eva. tat saty apy
tataḥ | tatra ekam eva dṛśyeta tasya an-
siddhi-prasaṅgād vastra-udaka-vat. ekasya ca
|| a-viśeṣa-uktir apy eka-jātiye saṁśaya-
pratijñātaṁ khalv anena na asad
upādāya sukha-duḥkha-ādi-vedanam | ekam
sambandha-abhāvasya tulyatvāt. liṅga-
tiro-bhavati iti. sad-asatoś ca tiro-bhāva-
|| jñānam indriya-bhedena paṭu-manda-
sarva-vedana-prasaṅgāt. tām tu sārūpyam
na indriya-jñānam artha-saṁyojanām kalpanām
sa tarhi bhāvaḥ svabhāvena vināśam an-
na aparam. kevalam samaya-vaśāt tam tam
hi śabda-arthāḥ svataḥ kañcid guṇa-viśeṣam
-samayatvān na sukha-ādinām ātma-saṁvittir
na avayavina iti cet, ardha-āvaraṇe 'py an-
jñānam prāk sato niyamena na | tasya
jñānam prāk sato niyamena na | tasya
avinābhāva-a-vacanād upamāna-sādhyā-tad-
nairātmya-dṛṣṭes tad yuktito 'pi vā | punar
anyathā || ekasya ca āvṛttau sarvasya
bhedena bhāsanam || mandam tad api tejaḥ kim
eva dharmas teṣām api saṅketa-balād anyathā-
|| ekasya ca āvṛttau sarvasya āvṛtṭiḥ syād an-
syāt pṛthak siddhir anyathā || ekasya ca
purato 'vasthitān iva ||29|| yathā-viplavam
-ādinā ity āha vedaḥ, tac ca ayuktam ity
virodhāt. evam ca abhidhāne 'pi prayojanam
hi योग्याति ity rūpa-atiśaya eva bhāvānām ity
'pi tayor na tulyam citta-kāraṇe | sthity-
teṣām a-vidita-artha-niyamānām atyakṣa-
-lakṣaṇatvāt. vastv ekam eva avasthā-antara-
so 'san katham apekṣate | saṁś ca sarva-nir-
-mater āśānkā-sthānam tad eva nivartyam. an-
-darśanāt. asya api kvacid viśeṣe sambhava-
vā punar vyutpatti-darśanena sarvatra tad-
-vṛttau ca pauraṣeyatvam iti vipralambha-
a-sambhavād eva na anya-dharma-vṛtti-niṣedha-
-upagamāt sarvas tad-dṛṣṭaḥ sādhyā iti syād
-arthā. tatra sarva-anya-iṣṭa-nirākaraṇe 'py
mataḥ || sarva-anya-iṣṭa-nivṛttāv apy
prayoga-ayogāt. tatra hi yad eva mūḍha-mater
niyama-abhāvāt sādhanasya sādhyā-vyabhicāra-
kiṁ viveka-viśayā ity a-sthānam eva etad
kenacid vyavacchedyena bhavitavyam, an-anya-
vivecayamṣ tat-svabhāva-sambhavinā tena
anyo vā artha eka-pratinityato na syād ity
gatā | hetv-ādi-lakṣaṇair vyāpter an-
abhāvasya śabdā rūpa-abhidhāyinaḥ | na
vyāpti-vacanāt tatra eva bhāva-niyama-artham
vyatireko na niścita iti vipakṣe vṛttir
siddhe punar vacanam niyama-artham
siddhe punar vacanam niyama-artham
tasya vyatireko 'niścita iti vipakṣe vṛttir
|| yasmād deśa-viśeṣasya tat prāpty-
kalpanā-apoḍham a-bhrāntam (4ab') timira-
pratitīḥ kalpanā. tayā rahitam timira-
ayam anukramāḥ svabhāvataḥ kāraḥ kasyacid
sarvatra vyavaharan prakāmam āsādita-vidyā-
sva-āśrayeṇa sambandhaḥ, a-bhedād eva,

āvaraṇān no cen na nāma-artha-vaśā gatiḥ || tam
āvaraṇānām ca vyaktis te vigamo yadi | abhāve
āvaraṇe 'py an-āvṛtatvāt prāg-vad asya darśana-
āvaraṇe karaṇa-upakṣepaḥ. na apy eṣām a-
āvaraṇe jñāpayeyur eva indriya-ādayaḥ. na ca
āvaraṇe jñāpayeyur eva indriya-ādayaḥ, na ca
āvaraṇe sakṛt || paśyēt sphuṭa-a-sphuṭam rūpam
āvaraṇe sarvasya āvaraṇa-prasaṅgaḥ, a-bhedāt. na
āvahā | anyathā sarva-sādhyā-ukteḥ pratijñātvam
āvīr-bhavati, na sat tiro-bhavati iti. sad-asatoś
āvīr-bhavād dṛṣṭam na dṛṣṭam tv anyad antarā ||
āvīr-bhāva-kāla eva tad-abhāva-siddheś ca. na hy
āvīr-bhāvāv antareṇa na kasyacit pravṛtṭy-uparamaḥ
āvīla-ādikām | pratibhāsa-bhidām arthe bibhrad
āvīśat sarūpayantaṁ ghaṭayet. idam eva ca naḥ
āvīśati. vikalpa-utthāpitā sā ca nivartyeta
āvīśan katham naṣṭo nāma, tat-svabhāva-vināśayoḥ
āvīśanto dṛśyante. teṣām a-vidita-artha-niyamānām
āvīśanti. upādāna-dharmas teṣu upacaryate. tad
āvīṣṭa-abhilāpā. sā pratyakṣam pramānam. na eva
āvṛtatvāt prāg-vad asya darśana-prasaṅgaḥ.
āvṛty-akṣa-śabdeṣu sarvathā an-upayogataḥ ||
āvṛty-akṣa-śabdeṣu sarvathā an-upayogataḥ ||35||
āvṛtṭi-vacanānām ca prayogāt tatra svārtham tri-
āvṛtṭir ity uktau janma-doṣa-samudbhavau || ātma-
āvṛtṭiḥ syād an-āvṛttau | dṛśyeta rakte ca
āvṛtṭer iha sā na kim | tanutvāt tejaso 'py etad
āvṛtṭeḥ kārya-janana-svabhāva-sthitau ca eṣām
āvṛttau | dṛśyeta rakte ca ekasmin rāgo '-
āvṛttau sarvasya āvṛtṭiḥ syād an-āvṛttau |
āvega-pratipatti-pradarśanāt | parokṣa-gati-
āvedita-prāyam, nityatvam ca keṣāñcid bhāvānām a-
āveditam eva. ato bhāve hy eṣa vikalpaḥ syād
āveditam prāk. astu vā artha-antaram. tathā api
āvedhakam anyac ca yataḥ kāraṇam iṣyate || na
āveśād a-vidvān eva doṣa-upaplavaḥ kañcit tattvam
āveśād bheda-dṛṣṭir iti cet, sa eva avasthā-bhedo
āśaṁso bhāvaḥ katham apekṣate || dvayor eka-
āśānkamāno vā kiṁ parasmād upadeśam apekṣate. a-
āśānkayā bhavitavyam iti sarvatra a-darśana-
āśānkā-a-nivṛtṭeḥ. sarveṣām yathārtha-niyoge 'py
āśānkā. api ca, sambandhinām anityatvān na
āśānkā. viruddha-niṣedhe 'pi tatra eva niṣedhe
āśānkā-sambhavaḥ. vipratipattis tu dṛśyeta eva.
āśānkā-sthāna-vāraṇam sva-vṛttau svayam-śruter
āśānkā-sthāna-vāraṇam | vṛttau svayam-śruteḥ
āśānkā-sthānam tad eva nivartyam. an-āśānkamāno
āśānkā syāt. tena ca pramāṇena sādhyā-dharmasya
āśānkayāḥ. tasmāt siddham etat sarve śabdā viveka
āśānkayām prayoga-ayogāt. tatra hi yad eva mūḍha-
āśānkya-vyabhicāra-vādaḥ kriyate. nanu veda-a-
āśānkyaḥ vyabhicāraḥ. so 'py anyonya-vyatirekī
āśānkyaḥ ca sādhanam || pūrva-avadhāraṇe tena
āśānkyaḥ eva siddhās te vyavacchedasya vācakāḥ ||18
āśānkyaḥ. tat-sāmarthyād artha-gatāv upacāra-
āśānkyaḥ, vyatireka-sādhanasya a-darśana-mātrasya
āśānkyaḥ. sajātiya eva sattvam iti siddhe 'pi
āśānkyaḥ. sajātiya eva sattvam iti siddhe 'pi
āśānkhyate. vyatireka-sādhanasya a-darśana-
āśā-kṛto nṛṇām | sā bhava-icchā āpty-an-āpti-
āśu-bhramaṇa-nauyāna-saṅkṣobha-ādy-an-āhita-
āśu-bhramaṇa-nauyāna-saṅkṣobha-ādy-an-āhita-
āśu-siddher anyasya cirād aparasya vrata-caraṇa-
āśrama-phalaḥ, yaḥ strī-śūdra-sādharmaṇam api
āśraya-a-samaveta-rūpa-virahaś ca. samāna-deśa-

SV_10713	chabda-artha eva kalpitaḥ. tasya vastv-	āśraya-anupalambho dharma ity abhiprāyaḥ. yad
V3_07005	chabda-artha eva kalpitaḥ. tasya vastv-	āśraya-anupalambho dharma ity ayam atra
SV_11624	-vināśād anityaḥ sa iti, tatra nityatvād	āśraya-apāye 'py a-nāšo yadi jāti-vat | nityeṣv
SV_11622	syuḥ. na ca cyavana-dharmāṇaḥ. yad uktam –	āśraya-apāyena āśrita-sambandha-vināśād anityaḥ sa
VN_05304	yathā-kathañcid uttaram vācyam, uttaram ca	āśraya-abhāve 'yuktam iti, yuktam a-
VN_00717	ekena śabdena sambandhaḥ, katham ekena eṣām	āśraya-abhimatena dravyeṇa sambandha iti kevalam
VN_05310	yadā na anuvaktum śaknuyāt, kas tasya vivāda-	āśraya-artha-mātra-uttara-vacane sāmārthya-
SV_11516	anyathā an-āśritaḥ syāt. tato na nityaḥ. tad-	āśraya-arthaś ca vaktavyaḥ. nityasya an-
SV_10712	-jñāna-viśayatvena kalpitaḥ | dharmo vastv-	āśraya-asiddhir asya ukto nyāya-vādinā ||212||
V2_08405	katham kārya-kāraṇa-bhāvaḥ. ata eva, anyathā	āśraya-asiddheḥ. nanu ca pradeśa āśrayo 'gniḥ
PV_04150	| tena ity uktam ato 'pakṣa-doṣo 'siddha-	āśraya-ādikaḥ || dharmi-dharma-viśeṣānām
SV_07128	hi tasya svarūpa-a-pracyutir eva. sā ca na	āśraya-āyattā nityatvāt. sā apy ayuktā eva bheda-
PV_03448	dhiyaṃ prāhuḥ te 'pi nirvarṇita-uttarāḥ ||	āśraya-ālambana-abhyāsa-bhedād bhinna-pravṛttayaḥ
SV_07314	iti. uktam atra a-janya-janakayoḥ ko 'yam	āśraya-āśrayi-bhāva-lakṣaṇaḥ samavāya iti. sva-
SV_05323	tasya tad-āśrayatve 'n-upakāriṇaḥ ko 'yam	āśraya-āśrayi-bhāvaḥ, atiprasaṅgo vā. upakāre 'pi
SV_07001	ko 'yam samavāyo nāma. a-pṛthak-siddhānām	āśraya-āśrayi-bhāvaḥ. tad eva idam an-
SV_14218	na sarva iti cet. kāṣṭhā iti kaḥ sambandhaḥ.	āśraya-āśrayi-sambandhaś cet. na, tasya
SV_03915	a-bhinna-ākārā buddhir utpadyate. tasyāḥ ka	āśraya ity anya-apoha ucyate, tasya vastuṣu
V3_12511	trividho hi dharmo bhāva-abhāva-ubhaya-	āśraya ity uktam. na abhāvasya kaścid dharma iti
HB_01310	kṣaṇikatvāt sāmagrī-kāryasya svabhāva-sthity-	āśraya ity ucyante. tathā hi tat tebhyaḥ
SV_11629	upakāro jāteḥ sambandhasya ca āśrayāt, tena	āśraya iti cet. jñāna-utpādana-hetūnām sambandhāt
SV_10625	ayam ādhāra-vyavaccheda-anapekṣo na vivāda-	āśraya iti na upanyasaniya eva syāt. kiṃ ca, sad-
SV_07607	eva. bhāva-bhedo vāsanā-prakṛtiś ca tasya	āśraya iti nirloṭhitam etat. katham tarhi idānīm
V3_13004	-a-samaveta-rūpa-virahaś ca. samāna-deśa-	āśraya-indriya-yoga-apekṣāyām āśraya-samāna-a-
SV_07824	iṣṭaḥ sāmānya-tadvatoḥ ||156|| yo 'pi hi sva-	āśraya-indriya-samyoga-apekṣa-pratipattikaṃ
SV_07826	iti pratisamādadhita tasya apy asty eva	āśraya-indriya-samyoga upakāraka iti tatas tad-
PV_03288	ato 'khilam || trividham kalpanā-jñānam	āśraya-upaplava-udbhavam | a-vikalpakam ekaṃ ca
SV_08728	upayogāt. sa eva khalv ayam paryāyo bheda-	āśraya ekasya katham. pariṇāmo vā a-vyatirekiṇyaḥ.
V3_09709	vā kim abhivyakti-vādena. tasmāc chāstra-	āśraya eva anumāne 'nyatara-asiddhiḥ śāstreṇa.
SV_05103	viplave 'pi pramāṇa-tad-ābhāsa-vyavasthā, ā	āśraya-parāvṛtter arthakriyā-yogya-abhimata-
PV_02034	deha-saṃśrayāt | asiddho 'bhyāsa iti cen na	āśraya-pratiśedhataḥ || prāṇa-apāna-indriya-
PV_04111	-ādi-mitā māna-śruty-āropeṇa sūcitāḥ || tad-	āśraya-bhuvām icchā-vartitvād a-niśedhinām |
SV_03317	śūklam iti. tan-mātra-viśeṣeṇa buddhes tad-	āśraya-bhūtāyā ekatvena a-pratibhāsanāt. nir-
SV_07702	sarvagataṃ vā ākāśa-ādi-vat. tatra yadi sva-	āśraya-mātra-gataṃ ghaṭatva-ādi-śūnyeṣu pradeśeṣu
SV_07701	ca ayam sāmānyam artha-antaraṃ kalpayan sva-	āśraya-mātra-gataṃ vā kalpayet, sarvagataṃ vā
V3_02705	iti. anena eva ca anumāna-kāle śāstra-an-	āśraya-vacanena a-prakaraṇa-āpanna-pakṣi-karaṇam
PV_02018	viśeṣaṇam | a-bādhakam asiddhāv apy ākāśa-	āśraya-vad dhvaneḥ || asiddhāv api śabdasya
V3_09702	viśeṣaṇam | a-doṣa-kṛd asiddhāv apy ākāśa-	āśraya-vad dhvaneḥ ||75|| asiddhāv api śabdasya
SV_17420	janakatvam, niṣpatter a-kārya-rūpasya	āśraya-vāśena sthānam, kāraṇac ca vināśa ity-
SV_11602	iti pauraṣeḇo bhāvānām saṃśleṣaḥ. kiṃ ca,	āśraya-vināśān naṣṭe sambandhe sa śabdaḥ punar a-
SV_16315	citratvād upakāraka-śakteḥ. puruṣa-viśeṣa-	āśraya-vipāka-dharmā sa dharmas tena kṛtaḥ sa
VN_01818	aparasya apy a-jijñāsitasya viśeṣasya śāstra-	āśraya-vyāja-ādibhiḥ prakṣepo ghoṣaṇam ca para-
V3_12907	sādhye tat-sambandhitā hetuḥ. nanu sva-	āśraya-vyāpti-vādinā api tad-deśa-sannidhir
SV_02914	eva upaliyate. tasya nānā-upādhinām upakāra-	āśraya-śakti-svabhāvasya sva-ātmany a-bhedāt
SV_07825	-samyoga-apekṣa-pratipattikaṃ sāmānyam	āśraya-śūnyeṣu pradeśeṣu na dṛṣyata iti
PV_03103	'sau vācyo dharmo vikalpa-jah || sāmānya-	āśraya-saṃsiddhau sāmānyam siddham eva tat | tad-
SV_07315	-āśrayi-bhāva-lakṣaṇaḥ samavāya iti. sva-	āśraya-samavāya-apekṣo vijñāna-hetus tena janya
SV_07312	sāmānyasya vyaktiṃ brūmaḥ, kiṃ tarhi sva-	āśraya-samavāyam. sva-āśraya-samavetaṃ hi tad
SV_07506	-hetuḥ syāt. samavāyād eva jñāna-hetutve sva-	āśraya-samavāyinām anyeṣām api dṛṣyatā-āpattiḥ.
SV_07313	brūmaḥ, kiṃ tarhi sva-āśraya-samavāyam. sva-	āśraya-samavetaṃ hi tad ātmany anyatra vā vijñāna
V3_13005	samāna-deśa-āśraya-indriya-yoga-apekṣāyām	āśraya-samāna-a-samāna-deśa-rūpasya a-bheda-
SV_11625	-apāye 'py a-nāšo yadi jāti-vat | nityeṣv	āśraya-sāmārthyaṃ kiṃ yena iṣṭaḥ sa āśrayaḥ ||233||
SV_11627	āśrayeṇa saha naśyati iti. kevalam nityeṣv	āśraya-sāmārthyaṃ na paśyāmaḥ, yena aśāv āśrayaḥ.
SV_00115	-ādi-parihāraḥ. dharma-vacanena api dharmy-	āśraya-siddhau dharmi-grahaṇa-sāmārthyāt
V3_04307	-ādi-parihāraḥ. dharma-vacanena api dharmy-	āśraya-siddhau dharmi-grahaṇa-sāmārthyāt
HB_00108	bhavati. dharma-vacanena api dharmy-	āśraya-siddhau para-āśrayatvād dharmasya dharmi-
PV_02122	prati | sādhanānām a-sāmārthyān nityaṃ ca an-	āśraya-sthiteḥ || viśeṣasya a-svabhāvatvād
V1_03003	-vikāre ca vikārāt, tan-nibandhanatvāc ca	āśraya-sthiteḥ, sarpa-ādi-bhrānti-van mano-
SV_07201	eva bheda-a-bheda-vivecane ||145|| astu nāma	āśraya-hetukā sthitiḥ sāmānyasya. sā sāmānyād
SV_11302	artha-jñāpana-hetur hi sañketaḥ puruṣa-	āśrayaḥ | girām apauruṣeyatve 'py ato mithyātva-
SV_01715	vaidharmya-dṛṣṭānte na iṣṭo 'vaśyam iha	āśrayaḥ | tad-abhāve ca tan na iti vacanād api
PV_03060	| tasya a-dṛṣṭa-ātma-rūpasya gater anyo 'rtha-	āśrayaḥ | tad-āśrayeṇa sambandhi yadi syād
PV_02169	| bhūtānām prāṇitā-a-bhede 'py ayam bhedo yad	āśrayaḥ | tan nirhrāsa-atīśaya-vat tad-bhāvāt
PV_02071	sa-āśrayaḥ sarvaḥ sarva-utpattā ca sa-	āśrayaḥ | tasmāt sarvasya bhāvasya na vināśaḥ
SV_12511	sarvathā anādītā sidhyed evaṃ na a-puruṣa-	āśrayaḥ | tasmād apauruṣeyatve syād anyo 'py a-

SV_09517	asiddhe bhāva-dharmo 'sti vyabhicāry-ubhaya-	āśrayaḥ	dharmo viruddho 'bhāvasya sā sattā
V3_07507	asiddhe bhāva-dharmo 'sti vyabhicāry ubhaya-	āśrayaḥ	dharmo viruddho 'bhāvasya sā sattā
PV_04147	| svayam iṣṭo yato dharmāḥ sādhyas tasmāt tad-	āśrayaḥ	bādhyo na kevalo na anya-saṁśrayo vā
PV_02253	sā ca naḥ pratyaya-utpattiḥ sā nairātmya-dṛg-	āśrayaḥ	muktis tu śūnyatā-dṛṣṭes tad-arthāḥ
PV_04255	|| tadvad bhede 'pi dahano dahana-pratyaya-	āśrayaḥ	yena aṁśena ādadhad dhūmaṁ tena aṁśena
PV_04019	|| tat-saṁśayena jijñāsor bhavet prakaraṇa-	āśrayaḥ	vipakṣa-upagame 'py etat tulyam ity
PV_02186	|| a-sukhe sukha-sañjñasya tasmāt tṛṣṇā bhava-	āśrayaḥ	virakta-janma-a-dṛṣṭer ity ācāryāḥ
PV_02121	|| punar yatnam apekṣeta yadi syād a-sthira-	āśrayaḥ	viśeṣo na eva bardheta svabhāvaś ca na
PV_03482	|| yathā pradīpayor dīpa-ghaṭayōś ca tad-	āśrayaḥ	vyaṅgya-vyañjaka-bhāvena vyavahāraḥ
PV_04077	|| vicāra-prastuter eva prasiddhaḥ siddha	āśrayaḥ	| sva-icchā-kalpita-bhedeṣu padārtheṣv a-
PV_04091	| sandigdhe hetu-vacanād vyasto hetor an-	āśrayaḥ	|| anumānasya bhedenā sā bādḥā uktā
PV_03205	| a-rūpatvān na saṁyogaś citro bhakteś ca na	āśrayaḥ	|| pratyekam a-vicitravād gṛhīteṣu
PV_04184	| dharmī dharmās ca bhāsante vyavahāras tad-	āśrayaḥ	|| vyavahāra-upanīto 'tra sa eva a-śliṣṭa
SV_10521	-arthas trividho dharmo bhāva-abhāva-ubhaya-	āśrayaḥ	||205 || tasmin bhāva-an-upādāne sādhye
SV_11625	| nityeṣv āśraya-sāmarthyam kiṁ yena iṣṭaḥ sa	āśrayaḥ	||233 || śrūyata etan nityā jātir āśrayitā
SV_12512	| tasmād apauruṣeyatve syād anyo 'py a-nara-	āśrayaḥ	||244 || puruṣa eva hi svayam abhyūhya
V3_02902	sandigdhe hetu-vacanād vyasto hetor an-	āśrayaḥ	||26 || vyastaḥ pramāṇabhyaṁ nirākṛto
V3_06709	-arthas trividho dharmo bhāva-abhāva-ubhaya-	āśrayaḥ	||53 || tasmin bhāva-an-upādāne sādhye
V3_10003	| dharmī dharmās ca bhāsante vyavahāras tad-	āśrayaḥ	||77 || vyavahāra-upanīto 'tra sa eva
SV_04424	| tena anya-apoha-viśayo vastu-lābhasya ca	āśrayaḥ	||80 || yatra asti vastu-sambandho
V3_01109	yathā asiddhau hetu-dṛṣṭāntau, a-prakaraṇa-	āśrayaḥ	āśrayaḥ, a-nāntariyaka-abhyupagamaś ca śāstra-
V2_08406	anyathā āśraya-asiddheḥ. nanu ca pradeśa	āśrayo	'gniḥ kāraṇaṁ dhūmasya. so 'pi hi dhūmasya
SV_11515	-pratibandhe tayoh sambandhitā-ayogāt. sa ca	āśrayo	'nityaḥ. apāye 'sya sambandhasya apy
V3_06311	pramāṇa-antara-bala-utpanno 'n-akṣa-liṅga-	āśrayo	'nupalambha-vikalpo na pramāṇam. darśanam
SV_12113	||241 || na khalu kiñcid anyad apauruṣeyatva-	āśrayo	'nyatra idānītanānām an-upadeśa-pāṭha-a-
PV_03235	bhinna-arthāni iti tat kutaḥ || jāto nāma	āśrayo	'nyonyas cetasāṁ tasya vastunaḥ | ekasya
PV_02160	sva-āśrayeṇa ca || a-vinirbhāga-vartitvād	āśrayo	'yuktam anyathā | mada-ādi-śakter iva ced
PV_02067	bhāva-santateḥ | tathā utpatteḥ sa-hetutvād	āśrayo	'yuktam anyathā || syād ādhāro jala-ādinām
V1_00308	sūcayeyur iti sa eva ca tathā-pratipādyamāna	āśrayo	'stu. tad-bhāva-bhāva-anupalabdhi tarhi
SV_02125	darśana-a-darśane na anvaya-vyatireka-gater	āśrayaḥ	kathaṁ dhūmo 'gnim na vyabharati iti
SV_07202	vā syād an-anyā vā. sā anyā cet tām eva sa	āśrayaḥ	karoti. sā ca a-pratibaddhā sāmānya iti
SV_02321	anumiyate. sa eva ca sāmāgrī svabhāva-sthity-	āśrayaḥ	kāryasya. ata eva sahakāriṇām apy a-
V2_08801	anumiyate. sā eva ca sāmāgrī svabhāva-sthity-	āśrayaḥ	kāryasya. ata eva sahakāriṇām apy a-
SV_11627	āśraya-sāmarthyam na paśyāmaḥ, yena asāv	āśrayaḥ	kṛtasya karaṇa-abhāvād a-kārakasya ca
SV_11517	an-upakāryatvāt. an-upakurvānaś ca an-	āśrayaḥ	jāter vācyatvād a-doṣa iti cet. na, tad-
SV_15006	śabda-śaktir yogyatā-ākhyā artha-pratipatty-	āśrayo	jaiminiyair varṇyate, sā artha-antaram eva
VN_03010	sādhana-vākye prayoga-pratiśedhāt tad-	āśrayas	tat-kṛto vā hetu-dṛṣṭāntayor na virodha
V3_04106	anupalambham antareṇa anyāḥ kaścid vyavasthā-	āśrayaḥ	tad idam upalabhya-lakṣaṇaṁ dadhy-ādi
V3_03604	sañketa-āśrayāḥ śabdāḥ, sa ca icchā-mātra-	āśrayaḥ	tan na asiddhiḥ śabda-siddhānām iti
PV_02262	janma-kāraṇam | gati-pratityoh kāraṇāny	āśrayas	tāny a-dṛṣṭataḥ || a-dṛṣṭa-nāśād a-gatis
SV_08003	-śabdena abhidhiyante, kiṁ tarhi tat-karma-	āśrayo	dravyam. tasya karma-sāmānyasya śruty-
PV_02063	asator na āśrayaḥ sthiti-kāraṇam | sataś ced	āśrayo	na asyāḥ sthātur a-vyatirekataḥ ||
V2_10008	ata eva vaidharmya-dṛṣṭānte 'vaśyam iha	āśrayo	na iṣṭaḥ. dṛṣṭānte hi sādhyā-dharmasya tad-
SV_13102	vikalpa-nirmīta eva syāt. na vastv-	āśrayaḥ	na ca samāropa-anuvidhāyinyo 'rthakriyāḥ.
V3_05202	'pi vikalpa-nirmīta eva syāt, na vastv-	āśrayaḥ	na ca samāropa-anuvidhāyinyo 'rthakriyāḥ.
SV_13619	varṇeṣv apy asti. sā eva ca anyatra api tad-	āśrayaḥ	na viśeṣaḥ. tat kathaṁ tulye 'bhyupagama
PV_02205	sa kathyatām | ukto mārgas tad-abhyāsād	āśrayaḥ	parivartate || sātmye 'pi doṣa-bhāvaś cen
V3_10906	-kṛtāś cetaso vyāroṣo dveṣaḥ. sa eva ubhaya-	āśrayaḥ	pūrvako viparyāso moḥaḥ. na evaṁ karuṇā-
SV_12005	sā ca utpattir abhivayaktir vā avyabhicāra-	āśrayaḥ	pauruṣeyī iti pauruṣeya eva sambandhas
V3_02903	nirākṛto viparyaye pramāṇa-vṛtter an-	āśrayaḥ	prati-pramānasya. viruddhayor ekatra
VN_03114	-anapekṣo virodhaḥ syāt, syāt parājaya-	āśrayaḥ	prati-jñā-adhikaraṇatve punas tat-prayoga
HB_01504	hetuḥ. yas teṣāṁ paraspara-upasarpaṇa-ādy-	āśrayaḥ	pratyaya-viśeṣaḥ, sa tad-dhetu-janane
SV_07802	-sthita-ātmā iti cet. tat-svabhāva-darśana-	āśrayaḥ	pratyayaḥ sarvatra sarva-ākāraḥ syāt.
SV_15919	-prasūtā tad-viśayā buddhis tad-vyaktiḥ. tad-	āśrayaḥ	prayoktā iti. atra apy uktam śrotary api
V3_02408	aparāḥ prāha. tatra api vicāra-prastāvād eva	āśrayaḥ	prasiddhaḥ siddha iti na kiñcid etat. na
PV_02040	teṣāṁ bhaṅgaś ca dṛṣyate || tasmāt sthity-	āśrayo	buddher buddhim eva samāśritāḥ | kaścin
VN_03412	virodha iti pratijñā-hetu āśritya ubhaya-	āśrayo	bhavati. tatra yadā pratijñā-virodho
PV_02285	sarvam tad ity-ādāv anekadhā | anumāna-	āśrayo	liṅgam avinābhāva-lakṣaṇam | vyāpti-
V3_04808	pratiyate, kiṁ tarhi vivakṣita-dharma-an-	āśrayo	vastu. anya-viśaye 'pi nañi vibhāgena
SV_11312	na ayam samayam apekṣeta. a-pratity-	āśrayo	vā kathaṁ sambandhaḥ. sañketāt tad-
SV_09104	tathā ca sarvatra ayam anvaya-vyatireka-	āśrayo	vyavahāro na syāt, uṣṇa-svabhāvo 'gnir na
V3_07306	tv asāv api pradhāna-ādi-lakṣaṇa-bheda-an-	āśrayaḥ	śabda-artha-mātratāyām avatiṣṭhate. tathā
V3_03502	-abhidhānam. atra api ko 'yam avaśyam para-	āśrayaḥ	sa eva tam arthaṁ para-mukhena
V3_01602	api sa iti virodhaḥ. itaś ca na sāmānya-	āśrayaḥ	sarva-vyakti-sambhava-abhāve tat-sāmānya
PV_02071	a-śaktāḥ sthiti-hetavaḥ || sthitiṁ sa-	āśrayaḥ	sarvaḥ sarva-utpattā ca sa-āśrayaḥ |

SV_07111 sthitiḥ (145bc) atha api syāt – sthāpaka
SV_07010 kāraṇa-bhāva-kṛta eva pratibandhaḥ. tad ayam
PV_02063 -dravatva-vat || an-āśrayāt sad-asator na
SV_12001 vastu ca sambandhaḥ. sa katham tad-
SV_11514 na sambandhe 'sti nityatā | (231ab) para-
SV_03017 iti vyarthaḥ śabda-prayogaḥ syāt. arthakriyā-
NB_03061 svayaṃ vādino 'siddham. tathā svayaṃ tad-
SV_12001 ca sambandhaḥ. sa katham tad-āśrayaḥ syāt.
V3_03501 samaye na pravartate vicāraḥ, so 'vaśyam
HB_00714 paraṃ pratipādayann a-pūrvam artha-kramam
PV_03234 -bhedataḥ || eka-arthatve 'pi buddhīnām nānā-
V3_02411 -rūpa-sāmānyo viśeṣa-āśrayaṃ vicāram
SV_07002 -āśrayi-bhāvaḥ. tad eva idam an-upakāraḥ
SV_11722 a-viveka-a-darśanayor viveka-sattā-viparyaya-
SV_13224 yugapac chravaṇāt, svabhāva-bheda-
V2_05702 'pi, vikalpa-bhedānām svatantrānām an-artha-
SV_00302 'pi, vikalpa-bhedānām svatantrānām an-artha-
SV_10909 -anumāna-a-gamye 'py arthe pratipattes tad-
V3_09903 ity ucyante. na evaṃ liṅga-liṅgiṇoḥ, bheda-
SV_00108 sprham || artha-an-artha-vivecanasya anumāna-
V3_11612 ca sidhyati, tasya upalambha-anupalambha-
SV_03221 ca vyatirekiṇyā vibhakter ayogas tasyā bheda-
SV_04313 na ca te nir-āśrayās tad-bheda-darśana-
V3_08506 -anumānaṃ kārya-liṅga-jam, rūpa-ādīnām bhūta-
V1_03305 -amśayos tu sādhyā-sādhana-bhāvo vyavasthā-
HB_00102 parokṣa-artha-pratipatter anumāna-
SV_12116 an-iṣṭatvād ity-ādāv apy uktam iṣṭes tad-
HB_00108 -vacanena api dharmy-āśraya-siddhau para-
SV_06526 buddhibhir viśayī-kriyate, ākāra-bheda-
SV_05323 -antara-janane 'pi tasya kiṃ tena. tasya tad-
SV_08513 (168bc) bhedaḥ. sthāna-a-sthānāyor eka-ātma-
V3_03005 -āśraye tat-prasiddhe vicārasya iti prastāva-
PV_04095 arthe vicāras tad-an-āśraye || tat prastāva-
SV_10416 avatiṣṭhate tad-upādānāyor anyonya-vaiguṇya-
PV_02227 -hānyā atra tyāgo na tu viparyaye | upabhoga-
PV_03315 sakṛd-bhāve dhiyo 'mśayoḥ | tad-vyavasthā-
PV_03025 || na jātir jātimad vyakti-rūpaṃ yena a-para-
PV_02234 | nivṛtta-sarva-anubhava-vyavahāra-guṇa-
PV_04228 -arthaṃ bhāva-abhāva-samāśrayaṃ | a-bāhya-
V2_05504 -arthaṃ bhāva-abhāva-samāśrayaṃ | a-bāhya-
V3_12804 tasmād a-vastu-darśana-bala-pravṛttam āgama-
NB_03114 tasmād a-vastu-darśana-bala-pravṛttam āgama-
SV_01808 svaṃ svabhāvaṃ hetuṃ vā antareṇa bhaved ity
V2_10014 svabhāvaṃ hetuṃ vā antareṇa bhaved ity
SV_05902 ekaṃ vastu-sāmānyam abhyupagamy itaretara-
SV_05820 vṛkṣa-artha-grahaṇe dvayam ||113|| anyonya-
HB_02814 na viśaya-viśayi-bhāvaḥ. anyathā itaretara-
PV_04234 || taṃ tathā eva a-vikalpya-artha-bheda-
V2_05515 ||25|| taṃ tathā eva a-vikalpya artha-bheda-
PV_03052 ca bhāva-abhāva-ubhaya-āśrayāt || yadi bhāva-
VN_05209 nāma nigrasthānam. a-pratyuccārayan kim-
SV_01814 vaidharmya-dṛṣṭānta-āśrayeṇa iti manyamāna
SV_11206 -upadeśād ayam pratipadyeta. mā bhūt puruṣa-
V2_06704 a-niścīnan pratipadyeta. mā bhūt puruṣa-
V3_02411 -uparacito 'prasiddha-rūpa-sāmānyo viśeṣa-
PV_03152 vā | tantv-ākhyāṃ vartayet kārye darśayann
V3_03103 a-vacanān na pratiśedhe doṣaḥ. sva-upagama-
SV_04008 tathā-jñāna-utpatteḥ kiṃ nibandhanam an-
SV_03916 bhāvāt, a-virodhāt, vyavahārasya ca śabda-
SV_05325 anyas tat-karaṇāt tad-upakāri. tad-apekṣasya
V3_10602 ||81|| ity antara-ślokaḥ. tathā svayaṃ tad-
VN_01817 tad-aṅgaṃ dharmo yasya arthasya vivāda-
PV_04138 'pi syād bādhā ity asya prasiddhaye |
SV_07108 viśeṣa-lakṣaṇa ādhāra-bhāvaḥ sāmānye sāmānya-
SV_14109 | kalpanā-āropitā sā syāt katham vā a-puruṣa-

āśrayaḥ sāmānyasya tataḥ sthiti-hetutvād ādhāro
āśrayaḥ sāmānyasya sva-ātmany an-upakurvāṇo
āśrayaḥ sthiti-kāraṇam | sataś ced āśrayo na
āśrayaḥ syāt. āśrayaṇīya-ayogāt. an-āśrito hy
āśrayo hi sambandho '-pratibandhe tayoh
āśrayo hi sarvo vidhi-pratiśedhābhyāṃ vyavahāraḥ.
āśrayaṇasya vā sandehe 'siddhaḥ. yathā bāṣpa-ādi-
āśrayaṇīya-ayogāt. an-āśrito hy evaṃ syāt. tathā
āśrayaṇīyaḥ, nāntariyakatvād iti sa eva tasya
āśrayata iti kim atra kāraṇam. tasmān na prameya-
āśrayatā sa cet | śrotr-ādi-cittāni idānīm bhinna
āśrayate. atha prasiddha-apadeśena dharmiṇaḥ
āśrayatvaṃ na sambhāvayāmaḥ. atiprasaṅga-bhayaḥ.
āśrayatvāt. anyathā tat-sthiter abhāva-prasaṅgāt.
āśrayatvāc ca bheda-vyavasthiteḥ. laghu-vṛtteḥ
āśrayatvāt. tat-kalpita-viśayād artha-pratītāv an
āśrayatvāt. tat-kalpita-viśayād artha-pratītāv an-
āśrayatvāt tad-anya-pratipatti-vad avisamvādo
āśrayatvāt tad-bhāvasya. na hi svayaṃ jñāna-
āśrayatvāt tad-vipratipattes tad-vyavasthāpanāya
āśrayatvāt. tena na a-pratibaddhasya bhāve bhāva
āśrayatvāt. dvayor eka-abhidhāne 'pi vibhaktir
āśrayatvāt. na a-vastu-dharmatā tat-svabhāvasya
āśrayatvāt. yat tarhi idam viśaṇī gotvād iti tat
āśrayatvāt. vastv-a-bhedāt kriyā-karaṇayor aikya-
āśrayatvāt saṅkṣepatas tad-vyutpādana-artham idam
āśrayatvād ity-ādi. api ca, yaj-jātiyo yataḥ
āśrayatvād dharmasya dharmi-vacanāt pratyāsatteḥ
āśrayatvād bhedasya, tasya ca a-bhedāt. tad-
āśrayatve 'n-upakāriṇaḥ ko 'yam āśraya-āśrayi-
āśrayatve ko 'nyo dharmo bhedaka iti nānātvam eva
āśrayatve śāstraṃ bādhakam ity amum arthaṃ vaktum
āśrayatve hi śāstraṃ bādhakam ity amum | vaktum
āśrayatvena ārambha-virodhāt, tayor viruddhayor
āśrayatvena gr̥hīteṣv indriya-ādiṣu || svatva-dhīḥ
āśrayatvena sādhyā-sādhana-saṃsthitih || sarva-
āśrayam | siddham pṛthak cet kāryatvaṃ hy apekṣā
āśrayam || icchet prema katham premaṇaḥ prakṛtir
āśrayam atra iṣṭam sarvaṃ vidhi-niṣedhanam ||
āśrayam atra iṣṭam sarvaṃ vidhi-niṣedhanam ||20||
āśrayam anumānam āśritya tad-artha-vicāreṣu
āśrayam anumānam āśritya tad-artha-vicāreṣu
āśrayam antareṇa api vaidharmya-dṛṣṭānte
āśrayam antareṇa api vaidharmya-dṛṣṭānte
āśrayam anya-vyavacchedena saṅkete codayanti.
āśrayam ity eka-graha-abhāve dvaya-a-grahaḥ |
āśrayam idam syāt. anya-bhāvāc ca abhāva-siddhāv
āśrayam upāgatāḥ | anādi-vāsanā-udbhūtaṃ bādhante
āśrayam upāgatāḥ | anādi-vāsanā-udbhūtaṃ bādhante
āśrayam jñānaṃ bhāve bhāva-anubandhataḥ | na ukta
āśrayam para-pakṣa-pratiśedham kuryād iti.
āśrayam pratikṣipati sma. tena eva jñāta-
āśrayam vacanam āgamaḥ praṇetur dur-anvayatvāt.
āśrayam vacanam āgamaḥ, praṇetur dur-anvayatvāt.
āśrayam vicāram āśrayate. atha prasiddha-
āśrayam śruteḥ || upakārya-upakāritvaṃ viccheda-a
āśrayam hi śāstraṃ virundhāno vihanyate, na
āśrayasya ca utpattau sarvatra syāt. atha vā
āśrayasya tathā-darśanāt. na punar vastu-bhūtaṃ
āśrayasya tad-upayoge 'n-upakāryatve kā iyam
āśrayasya vā sandehe '-hetuḥ, yathā bāṣpa-ādi-
āśrayasya vāda-prastāva-hetoh, sa sādhanā-aṅgaḥ.
āśrayasya virodhena tad-āśrita-virodhanāt ||
āśrayasya sambhavati, tasya a-janyatvāt tad-
āśrayā ||268|| varṇa-vyatirekiṇy ānupūrvī sphaṭa-

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V3_01501
V3_01501
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SV_05323
SV_07001
SV_14218
PV_03250
PV_03214
PV_03392
SV_11626
PV_02161
SV_14025
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'yam pratīti-bhedaḥ. satyam asti sā puruṣa-
| buddhayo 'rthe pravartante 'bhinne bhinna-
na varṇaḥ kāryaḥ. na ca etad upalabdhy-
na vai kiñcit sāmānyam nāma asti. śabda-
kiṃ na yuktyā na bādhitam ||43|| āgama-ārtha-
upalabdhir eva vastu-yogyatā-lakṣaṇā tad-
abhāvāt, an-upalabhyatāyām vā tad-darśana-
etat. kṣaya svabhāvaḥ khatvam iti vyatireka-
kiṃ tarhi yat saty eva bhavati iti sattā-
ca, yeṣāṃ vastu-vaśā vāco na vivakṣā-para-
-vyatirekān sandarśayanti. na ca te nir-
anvayi ity udāharaṇam evaṃ-phalam. saṅketa-
-ākāṅkṣatvāt, katham viśeṣaṇa-viśeṣya-bhāva-
artham abhidhānāḥ katham eka-ārtha-buddhy-
girām satya-ārtha-hetūnām guṇānām puruṣa-
girām mithyātva-hetūnām doṣānām puruṣa-
trividham tac ca bhāva-abhāva-ubhaya-
katham tarhi idānīm sa tasya dharmāḥ. tad-
-kāri-parihāra-aṅga-bhāvataḥ | vastu-bheda-
'pi manyate bhinnā eva upādhyayaḥ parasparam
-prado dharmā iti. dharmi-vyavasthites tad-
vyaktir upakāro jāteḥ sambandhasya ca
saha-sthānam agni-tāmra-dravātva-vat || an-
syāt. na api vyatirekiṇas tasya kvacid an-
vipralambha-hetūnām doṣānām puruṣa-
kṛtakatva-prastāve ca an-āgama-
cet samarthasya dehasya viratiḥ kutaḥ || an-
yuktaḥ satya-vāk. tad yathā vacanasya puruṣa-
vā katham a-viśayaḥ. viśayaś cet, sva-
doṣa-gatiṃ katham na spr̥set. sa ca nāma tad-
uktam atra a-janya-janakayoḥ ko 'yam āśraya-
tad-āśrayatve 'n-upakāriṇaḥ ko 'yam āśraya-
samavāyo nāma. a-prthak-siddhānām āśraya-
iti cet. kāṣṭhā iti kaḥ sambandhaḥ. āśraya-
api te svarūpaṃ katham viduḥ | eka-ārtha-
api tattvam yā dvaya-śūnyatā || tad-bheda-
agner dhūmāt siddhir iti idr̥śī | bhāya-ārtha-
sa āśrayaḥ ||233|| śrūyata etan nityā jātir
śaktir artha-antaraṃ vastu naśyen na āśritam
nitya-hetavo vācyā-doṣāḥ. buddher a-puruṣa-
| śāstra-siddhe tathā na arthe vicāras tad-an-
sa-dvitiya-prayogāś ca pratyuktāḥ. śāstra-
bādhyata iti pratijñā-virodho yuktaḥ, ubhaya-
avaśyaṃ viśeṣa-parigrahaḥ kāryaḥ, san-mātra-
avaśyaṃ viśeṣa-parigrahaḥ kāryaḥ, san-mātra-
sūtaḥ | dr̥śyaḥ saṃyoga iti cet kuto 'dr̥śya-
vacanasya a-pravṛttiḥ, tathā śāstra-an-
-anityatva-yuktaḥ śabda iti. sati hi śāstra-
yathā-varṇite tu buddhi-pratibhāsa-
sthiṭiś ca prativarṇitā || saṃyoga-ādy-
||76|| ity antara-ślokaḥ. yā punaḥ śāstra-
iyam sthitiḥ ity a-pratitīḥ. jananaṃ cet kim
tat-pradarśane 'pi kiṃ vaidharṃya-dr̥ṣṭānta-
-utpādanaṃ pratyayānām saha-kriyā santāna-
arthāc cet tasya na asti tad-ābhataḥ || artha-
-abhāvatas tayoh || tasmād a-rūpā rūpānām
-kriyā santāna-āśrayeṇa ucyaṭe, na dravya-
| tad-upādāya śabdaś ca hetv-ārthaḥ sva-
-anumānbhyāṃ prasiddhi-viparyayam āgama-
ca a-pratibaddhā sāmānya iti kiṃ sāmānyasya
sva-rasa-nirodhe 'nyasya viśiṣṭa-pratyaya-
a-dūra-sthānam dr̥śya-ātmatā indriyasya sva-
-ātma-rūpasya gater anyo 'rtha-āśrayaḥ | tad-
| śrūyata etan nityā jātir āśrayitā ca na apy
abhāvam āha, yam ayaṃ vastu-dharmas ṛtīyam

āśrayā ||301|| tathā hi yo yad-varṇa-samutthāna-
āśrayā iva || yathā-codanam ākhyāś ca so 'sati
āśrayā kāryatā-sthitiḥ. kiṃ tarhi yat saty eva
āśrayā buddhir anādi-vāsanā-sāmarthyād a-
āśrayā yuktir atyakṣeṣu na ca itarā | tad-
āśrayā vā jñāna-pravṛttiḥ, tataḥ saj-jñāna-śabda-
āśrayā vyapadeśa-pratyabhijñāna-ādayo na bhavye
āśrayā ṣaṣṭhi na syāt. na hi tatra sāmānyam asti
āśrayā. sā sattā kutaḥ siddhā yena kāryatām
āśrayāḥ | ṣaṣṭhi-vacana-bheda-ādi-codyam tām
āśrayāś tad-bheda-darśana-āśrayatvāt. na a-
vastu-āśrayāḥ śabdāḥ, sa ca icchā-mātra-āśrayaḥ. tan na
āśrayāḥ. sarvatra bhāvād vyāvṛtter na ete doṣāḥ
āśrayāḥ syuḥ. artha-antara-abhidhāyinaś ca an-
āśrayāt | apauruṣeyam mithyā-artham kiṃ na ity
āśrayāt | apauruṣeyam satya-artham iti kecit
āśrayāt || yadi bhāva-āśrayam jñānam bhāve bhāva-
āśrayāt. katham kārya-kāraṇa-bhāvaḥ. ata eva,
āśrayāc ca arthe na viśaṃvādikā matā ||112|| tato
āśrayāc ca. tan-nibandhanāḥ śrutayas tad-ādharmaṣu
āśrayāt tat-prabādhanē 'dhikaraṇa-pratyastamayān
āśrayāt, tena āśraya iti cet. jñāna-utpādana-
āśrayāt sad-asator na āśrayaḥ sthiti-kāraṇam |
āśrayād anyasya api vyaṅgya-vyañjaka-bhāva-ādeḥ
āśrayād apauruṣeyam satya-artham ity eke. kāraṇa-
āśrayān na āgama-upanyāsaḥ. sādhyāś ca
āśrayān nivṛtte syāc charire cetasaḥ sthitiḥ |
āśrayān mithyā-arthatā tathā satya-arthatā api
āśrayāṃ doṣa-gatiṃ katham na spr̥set. sa ca nāma
āśrayāṃ siddhiṃ sādhanād upajīvati, na paro
āśrayi-bhāva-lakṣaṇaḥ samavāya iti. sva-āśraya-
āśrayi-bhāvaḥ, atiprasaṅgo vā. upakāre 'pi tatra
āśrayi-bhāvaḥ. tad eva idam an-upakārakasya
āśrayi-sambandhaś cet. na, tasya niṣetsyamānatvāt.
āśrayiṇā vedyā vijñānena iti kecana || tad-a-tad-
āśrayiṇī ca iyaṃ bhāvānām bheda-samsthiḥ | tad-
āśrayiṇī yā api kāraṇa-jñāpaka-sthitiḥ || sā api
āśrayitā ca na apy āśrayeṇa saha naśyati iti.
āśraye | tiṣṭhaty a-vikale yāti tat-tulyam cen na
āśraye | bādhyā abhyupeta-pratyakṣa-pratīta-
āśraye || tat prastāva-āśrayatve hi śāstram
āśraye 'pi prastāva-atikrame 'tiprasaṅga uktaḥ.
āśraye 'pi virodhe bādhyamāna-vivakṣayā tad-
āśraye 'pi sādhanā-sāmarthyāt. na sādhyatve,
āśraye 'pi sādhanā-sāmarthyāt. na sādhyatve,
āśraye gatiḥ || rasa-rūpa-ādi-yogaś ca viruddha
āśraye tat-prasiddhe vicārasya iti prastāva-
āśraye tad-ārtha-pakṣi-kāraṇam yuktaṃ syāt, tad-
āśraye na doṣa iti. vicchedam sūcayann ekam a-
āśraye yogyam a-yogyam tac ca jāyate | nitya-
āśrayeṇa anyatara-asiddhir udbhāvyaṭe, yathā
āśrayeṇa apekṣitena an-upakāriṇā. apekṣā iti hi
āśrayeṇa iti manyamāna āśrayam pratikṣipati sma.
āśrayeṇa ucyaṭe, na dravya-āśrayeṇa, kṣaṇike
āśrayeṇa udbhavatas tad-rūpam anukruvataḥ | tasya
āśrayeṇa upakalpitaḥ | tad-viśeṣa-avagāha-arthair
āśrayeṇa, kṣaṇike dravye viśeṣa-an-utpatteḥ. na
āśrayeṇa ca || a-vinirbhāga-vartitvād āśrayo
āśrayeṇa ca anumānena bādhitam agni-hotra-ādeḥ
āśrayeṇa. pratibandhe vā kaḥ pratibandha iti
āśrayeṇa vikṛtasya utpatteḥ. astu vā agniḥ kāṣṭha
āśrayeṇa sambandhaḥ, a-bhedād eva, āśraya-a-
āśrayeṇa sambandhī yadi syād gamakas tadā ||
āśrayeṇa saha naśyati iti. kevalam nityeṣv āśraya
āśrayet. ekānta-vyāvṛtṭyā ca eka-bhāve pratīti-

SV_16722
SV_04427
PV_04236
V2_05602
HB_01905
PV_03279
SV_08827
V1_02613
SV_11019
SV_11018
SV_05805
SV_09606
V3_07604
PV_04138
V3_02709
SV_11622
SV_07909
SV_04913
SV_11515
SV_12001
VN_03410
PV_02161
SV_05714
PV_02041
V3_08909
PV_02074
V3_03413
SV_11524
SV_10802
V3_11712
SV_03817
VN_03411
PV_03393
V3_12804
NB_03114
SV_12206
PV_03325
V1_03405
PV_03401
SV_10203
V2_06503
SV_15127
V3_12902
PV_03412
SV_03812
SV_13618
PV_03397
SV_04214
PV_04228
V2_05503
SV_08817
V1_02608
V3_10004
PV_03115
PV_03385
SV_17003
V1_00511
PV_03069
SV_01415
V2_09705
SV_01414
V2_09704
SV_16915
SV_16814
SV_01222

eva anupālayantaḥ paṇḍitā heya-upādeya-tad-
tatra eka-kāryo 'neko 'pi tad-a-kārya-anya-tā-
sambandhāt kutaścīd upanīyate | dr̥ṣṭiṃ bheda-
sambandhāt kutaścīd upanīyate | dr̥ṣṭiṃ bheda-
pratyayaiḥ paraspara-upasarpaṇa-ādy-
-bhinna-ābhe vibhinne ced bheda-a-bhedau kim
-sādhyā-phala-vāñchāvān bheda-a-bhedau tad-
-bhinna-ābhe vibhinne ced bheda-a-bhedau kim
āśravāḥ kvacit ||220 || sa tu prahīṇa-
| sa ātmī-bhāvāt tad-abhyāsād dhīyeraṇ
||112|| tato 'nya-apoha-viṣayā tat-kartr-
etat. atha punar ubhaya-dharmaṃ brūyāt. an-
atha punar ubhaya-dharmaṃ brūyāt, an-
asya prasiddhaye | āśrayasya virodhena tad-
eva ayam ity an-avadheyāḥ syāt. dvayor an-
-dharmāṇaḥ. yad uktam – āśraya-apāyena
abhisamīkṣya evaṃ bahv-āyāsaḥ sāmānya-vāda
-sthiter a-grahaṇād iti para-vāda eva
'sya sambandhasya apy apāyaḥ, anyathā an-
tad-āśrayaḥ syāt. āśrayaṇīya-ayogāt. an-
pr̥thak pratijñā-virodho vaktavya iti. ubhaya-
|| śaktir artha-antaram vastu naśyen na
asti ity uktam etat, sati vā kvacid an-
tādṛśī | taj-jñānair upakāryatvād uktam kāya-
||66|| kāryam tasya ity anuvartate. toya-
-atīśayau vinā || idam dīpa-prabhā-ādīnām
-bhedaḥ pūrva-upagama-virodhasya. yatra an-
puruṣair dhīyā ||231|| tāv eva bhāva-abhāvāv
uktam, tat katham. na ayam puruṣo 'n-
na vyatireko na anvayaḥ. a-darśana-mātram
khalu tad-anya-vyatirekiṇaḥ padārthān
pratijñā-hetvor virodha iti pratijñā-hetū
-nirbhāsās tathā-niyata-saṅgamāḥ | buddhīr
-bala-pravṛttam āgama-āśrayam anumānam
-bala-pravṛttam āgama-āśrayam anumānam
vyabhicāraḥ. jvālā-udbhava-sāmarthyam hy
tasya tad-darśanam matam | tayoḥ sambandham
tat tasya darśanam iti. tayor hi sambandham
amśena parato 'pi bhidā bhavet || tathā hy
kañcit puruṣa-artha-sādhanam upāyam
puruṣa-artha-sādhanam kañcid upāyam
eva upādānam vikalpa-vāsanā-prabodham
saṃyoga-samavāyābhyām, laukikam tu pradeśam
tat syād atisphuṭam | tatra apy a-dr̥ṣṭam
dhīyā | eka-artha-pratibhāsīnyā bhāvān
tad-upalabdhi-nāntariyakām upalabdhim eva
tataḥ || asty eṣa viduṣāṃ vādo bāhyaṃ tv
-svabhāva-grāhiṇā anubhavana āhitam vāsanām
so 'sti tathā api na niṣidhyate || tasmād
'sti tathā api na niṣidhyate ||19|| tasmād
(178a) yadi sāmānya-viśeṣayor yam ātmānam
-nila-ādy-ākārayor a-nānātvāt kam bata ayam
āśrayaḥ ||77|| vyavahāra-upanīto 'tra sa eva
'py asya ca na sidhyataḥ || sattā sva-kāraṇa-
na parāmarśa-cetasā || artha-saṅkalana-
-siddhiḥ. tatra punar virodha-cintāyām an-
'pi taj-jātīyasya vyabhicāra-darśanād an-
avisamvādāt tat kvacid vyabhicāraṭaḥ | na
'pi pratyakṣa-anumāna-virodha-darśanād an-
'pi pratyakṣa-anumāna-virodha-darśanād an-
-lakṣaṇam eva dūṣitam syād iti sarvatra an-
-lakṣaṇam eva dūṣitam syād iti sarvatra an-
-a-jñā-dhūrtānām anyatamaḥ syād api ity an-
-tattvam upadeśena avisamvādasya asiddher an-
bādhakam. a-vṛtta-bādhane sarvatra an-

āśrayeṣu saṅghaṭante, na tu pravāda-mātreṇa iti
āśrayaiḥ | ekatvena abhidhā-jñānair vyavahāram
āśrayais te 'pi tasmād a-jñāta-viplavāḥ || sattā-
āśrayais te 'pi tasmād a-jñāta-viplavāḥ ||28||
āśrayair ye yogya-deśa-ādy-avasthā jātāḥ, te saha
āśrayau || tiras-krtānām paṭunā apy ekadā bheda-
āśrayau ||179|| cintyete sva-ātmanā bhedo
āśrayau ||27|| iti saṅgraha-ślokau. ayo-golake
āśravo dur-jñānaḥ. doṣā hi nirhrāsa-atīśaya-
āśravāḥ kvacit ||220 || sa tu prahīṇa-āśravo dur-
āśrita-bhāvataḥ | (113ab) eka-svabhāva-rahiteṣv
āśrita-vastuno 'paryudāsena vyatireka-mātrasya
āśrita-vastuno 'paryudāsena vyatireka-mātrasya
āśrita-virodhanāt || anyathā evaṃ-vidho dharmāḥ
āśrita-śāstrayoḥ kasyacit parikṣāyām kaḥ prastāvo
āśrita-sambandha-vināśād anityaḥ sa iti, tatra
āśritaḥ. parasparato bhedaḥ vyatirekiṇiṣu
āśritaḥ syāt. evaṃ tarhy anvayinaḥ kasyacid
āśritaḥ syāt. tato na nityaḥ. tad-āśraya-arthaś
āśrito hy evaṃ syāt. tathā ca a-sambandhaḥ.
āśritatvād virodhasya vivakṣāto 'nyatara-nirdeśa
āśritam āśraye | tiṣṭhaty a-vikale yāti tat-
āśritam katham jñāna-hetur iti. pratiśedhasya ca
āśritam manaḥ || yady apy akṣair vinā buddhir na
āśritā hi balākāyā vṛttiḥ. tataḥ śarīra-sthitim
āśritānām na vidyate | syāt tato 'pi viśeṣo 'sya
āśrite kasmimścīt samaye na pravartate vicāraḥ,
āśritya a-saṃsr̥ṣṭāv api saṃsr̥ṣṭāv iva puruṣasya
āśritya āgama-prāmānyam āsitum samarthaḥ. atyakṣa-
āśritya ācāryeṇa śrāvaṇatve vyatireka uktaḥ. na
āśritya utpadyamānā vikalpikā sva-vāsanā-prakṛtim
āśritya ubhaya-āśrayo bhavati. tatra yadā
āśritya kalpyeta yadi kiṃ vā virudhyate || an-
āśritya tad-artha-vicāreṣu viruddhavyabhicāri
āśritya tad-artha-vicāreṣu viruddhavyabhicāri
āśritya dahanasya hetv-antaram pratikṣipyate.
āśritya draṣṭur eṣa viniścayaḥ || ātmā sa tasya
āśritya draṣṭur eṣa viniścayaḥ. sa tad-abhāve na
āśritya pitarāṃ tad-rūpo 'pi sutaḥ pituḥ | bhedaṃ
āśritya pravartate. anyathā a-baddha-pralāpasya a
āśritya pravartate, anyathā a-sambaddha-
āśritya bāhya-artha-śūnyā bhrāntaya eva ākāśa-
āśritya brūmo vicchinna-a-vicchinna-avabhāsi-
āśritya bhaved rūpa-antaram yadi || anyonya-
āśritya bhedinaḥ ||68|| tayā saṃvṛta-nānā-arthāḥ
āśritya lokaḥ kāryatam prajñāpayati. sā varṇeṣv
āśritya varṇyate | dvairūpyam saha-saṃvitti-
āśritya vikalpakam utpadyate 'tad-viṣayam api
āśritya śabda-arthaṃ bhāva-abhāva-samāśrayam | a-
āśritya śabda-arthaṃ bhāva-abhāva-samāśrayam | a-
āśritya sāmānyam viśeṣa iti sthitis tena ātmānā
āśritya hetuṃ bheda-a-bhedau vyavasthāpayet. a-
āśliṣṭa-bheda-dhīḥ | sādhyāḥ sādhanatām nītas
āśleṣa-karaṇāt karaṇam kila | sā sattā sa ca
āśleṣā dhīr dvitīyā avalambate | nila-ādi-rūpeṇa
āśvāsa āgame syāt. saty api tasminn a-tathābhāvād
āśvāsa iti cet, na, tad-rūpa-an-upalakṣaṇāt.
āśvāsa iti cel liṅgam dur-dr̥ṣṭer etad idr̥ṣam ||
āśvāsa-prasaṅga iti cet. na, yathokte 'sambhavāt,
āśvāsa-prasaṅga iti cet, na, yathokte 'bhāvāt.
āśvāsaḥ. anumāna-viśaye 'pi pratyakṣa-anumāna-
āśvāsaḥ. anumāna-viśaye 'pi pratyakṣa-anumāna-
āśvāsaḥ. tasmān na apauruṣeyād vyākhyānān na api
āśvāsaḥ. veda-vat tad-vyākhyānam apy apauruṣeyam
āśvāsaḥ. vyatirekas tu siddha eva sādhanam iti

V2_09507	bādhakam. a-vṛtta-bādhane sarvatra an-	āśvāsah. vyatirekas tu siddha eva sādhanam iti
SV_12609	pratiniyatām eva tad-artha-pratibhām janayed	āśvāsanam syāt. yathā-iṣṭam tu samāropa-
V1_04314	-vāsanā-visandhi-doṣād a-prabuddhasya apy an-	āśvāsikam vyavahāram utpaśyann ekam a-pramāṇam
PV_03139	|| yo 'grahaḥ saṅgate 'py arthe kvacid	āsakta-cetasah | sakyā anya-utpatti-vaiguṇyāc
PV_02112	-niyamād ekam ekasya kāraṇam | anya-artha-	āsakti-viguṇe jñāne 'n-artha-antara-grahāt ||
PV_03519	na hi dhīḥ prāg dhiyā vinā | anya-artha-	āsakti-viguṇe jñāne jñāna-udaya-a-gateḥ || sakṛd
V3_00704	vivakṣā-kṛtā, tad-abhāve vivakṣita-itarayor	āsatti-viprakaṛṣa-abhāvāt. vastu-svabhāvatve ca
NB_03047	parārthās cakṣur-ādayaḥ saṅghātavāc chayana-	āsana-ādy-aṅga-vad iti. atra ātma-arthā ity an-
V3_11302	parārthās cakṣur-ādayaḥ saṅghātavāc chayana-	āsana-ādy-aṅga-vad iti. tad iṣṭa-a-saṃhata-
NB_03087	parārthās cakṣur-ādayaḥ saṅghātavāc chayana-	āsana-ādy-aṅga-vad iti. tad-iṣṭa-a-saṃhata-
PV_03407	dhī-bhāvād ubhayaṃ na api kāraṇam || dūra-	āsanna-ādi-bhedena vyakta-a-vyaktaṃ na yujyate |
PV_03290	-anya-artha-samāropa-vikalpane | pratyakṣa-	āsanna-vṛttitvāt kadācid bhrānti-kāraṇam || yathā
PV_03513	viṣaya-antare || tām grāhya-lakṣaṇa-prāptām	āsannam janikām dhiyam | a-grhītvā uttaram jñānam
SV_16708	darśana-snāyu-vinibaddho dur-uddharo duḥkham	āsayati. tena agni-hotram juhuyāt svarga-kāma iti
SV_07323	ādibhir indriyaṃ pratipattau kiñcid atīśayam	āsādayati. spaṣṭa-a-spaṣṭa-bhedāt. a-tat-kāriṇāś
SV_15720	mantrās tato 'viśiṣṭam eva svabhāvam	āsādayanti. tena a-viśeṣeṇa eva phala-dāh syuḥ.
SV_15619	vidhānād anyato vā kañcit svabhāva-atīśayam	āsādayeyuḥ, sa tatra samartho 'pekṣyaḥ syāt. na
V3_10810	-upasaṃhāreṇa sarvatra vyavaharan prakāmam	āsādita-vidyā-āśrama-phalaḥ, yaḥ strī-sūdra-
SV_07414	eṣām parasparato 'pekṣā. sāmānyam punar an-	āsādyā paraṃ nityam tat-svabhāvam kim iti
V3_13701	leśena āsv eva antar-bhavanti iti cet,	āsām api parasparam eṣa prasaṅga ity ekam eva
V3_13706	-abhāsatvena su-jñānāḥ. prabhedah punar	āsām ānanyād a-śakya-nirdeśa iti na nirdīśyate.
SV_05206	-bhāvena kāraṇam na tu kevalāḥ. yadā punar	āsām ekam sahakāryaḥ asti, tadā tat-sahitā grhyanta
SV_05316	apy ekam sāmānyam upakurvanti, kaḥ punar	āsām vijñānena aparādhaḥ kṛto yat tan na
SV_10803	na ayam puruṣo 'n-āśritya āgama-prāmānyam	āsitum samarthaḥ. atyakṣa-phalānām keṣāñcit
SV_12022	cet. kuto 'sya iyam iṣṭir a-pramānikā prāg	āsīt. a-kasmād grāhī ca ayam kim punaḥ kvacit
HB_01614	-avasthāyām utpanna āhosvit prāg apy āsīt.	āsīt, a-pracyuta-utpanna-sthira-eka-svabhāvānām
HB_01614	antya-avasthāyām utpanna āhosvit prāg apy	āsīt. āsīt, a-pracyuta-utpanna-sthira-eka-
SV_08122	-svabhāva-vaiguṇyād dhi sa tasya prāñ na	āsīt tatra eva ca asya svabhāve sthitasya paścād
PV_02036	yad dṛṣṭam pratisandhāna-śaktimat | kim	āsīt tasya yan na asti paścād yena na sandhimat ||
PV_02041	akṣāñi buddhitaḥ || yādṛśy ākṣepikā sā	āsīt paścād apy astu tādrśī | taj-jñānair
SV_04603	a-saṅketayann a-prayujjāno vā śabdān duḥkham	āsīta, kim tarhi sarva eva asya avadheya ārambhaḥ
SV_07709	-a-vyāpino yogo yuktaḥ. prāk sa na ca tatra	āsīd asti paścāt (152'ab') na ca tatra utpanno na
V1_01410	saṅkalayaty evam ca evam ca kalpanā mama	āsīd iti. tad imāḥ kalpanāḥ pratyakṣa-bhāvinyaḥ
PV_03125	sā akṣa-jā matih || punar vikalpayan kiñcid	āsīn me kalpanā idrśī | iti vetti na pūrva-ukta-
V1_01407	syuḥ. tathā hi punar vikalpayan kiñcid	āsīn me kalpanā idrśī | iti vetti na pūrva-ukta-
SV_05601	cet (108ab') nanu samānā iti grahaṇād eva	āsv a-bhinna-pratibhāsaḥ. na vai tad-darśane
V3_13701	bhāvāc ca ity uktam. tāny api kenacil leśena	āsv eva antar-bhavanti iti cet, āsām api
PV_03117	nityam viśvam idaṃ tataḥ || tasmād an-artha-	āskandinyo 'bhinna-artha-abhimateṣv api |
SV_07517	hi buddhir eka-bhāvinī vyakty-antaram evam	āskanded bhūta-grāhīṇī yadi tatra dṛṣṭam kiñcid
SV_04528	yuktaḥ, tasya deśa-kāla-vyaktyi-bheda-an-	āskandhanāt. tasmān na svalakṣaṇe samayaḥ.
V3_12901	ādayas tad-deśāmś ca ghaṭa-ādīm vyāpnuvanti.	āstām tāvad ayam pradeśa-pradeśi-bhāvo yaḥ samyoga
VN_05307	prasaṅgād aparāparam ghoṣayet, vivāda-	āspadam ca jijñāsitam artha-mātram uktvā pratijñā
PV_03117	api | śabdeṣu vācyā-bhedinyo vyatireka-	āspadam dhiyaḥ || viśeṣa-pratyabhijñānam na
V2_04904	pratipattir liṅgād anyataḥ svalakṣaṇasya ity	āha – a-tad-rūpa-parāvṛtta-vasu-mātra-prasādhanāt
SV_03727	-svabhāvam vikalpa-pratibimbam arpayati. yad	āha – a-dṛṣṭa-arthe 'rtha-vikalpa-mātram iti. na
SV_01817	dvitiye 'pi smṛtiḥ samupajāyate ||28|| yad	āha – arthāpattiyā vā anyatareṇa ubhaya-
V2_05310	-samāsa ucyaṭe na rūpa-samāsaḥ. tathā hy	āha – arthāpattiyā vā anyatareṇa ubhaya-
V3_01304	-dharmi-viśeṣa iṣṭa eva an-anvaya-doṣaḥ. yad	āha – ātmā paraś cet so 'siddha iti. tasya eva
V2_09309	pratibandhe 'darśana-mātreṇa vyatireke yad	āha – eṣa tāvan nyāyo yad ubhayaṃ vaktavyam
SV_01107	vaidharmya-vacanam ca yat | (16ab) yad	āha – eṣa tāvan nyāyo yad ubhayaṃ vaktavyam,
SV_00524	vyāpaka-dharma-anupalabdhyā vyāpya-abhāvam	āha – tadā abhāvo 'pi iti. iyam pratiśedha-viṣaya-
V3_13608	padayor virodhāt pratijñā-doṣa iti. yathā ca	āha – dharmi-viśeṣaṇatvena upādānād anityaḥ
V3_03007	kṛtā. ata eva udāharaṇam apy atra sadṛśam	āha – na santi pramāṇāni prameya-arthāni iti,
SV_00109	tad-vipratipattes tad-vyavasthāpanāya	āha – pakṣa-dharmas tad-amśena vyāpto hetus tridhā
V3_07103	sādhayitum śakyate, an-anvayāt. yathā	āha – pramāṇa-viṣaya-a-parijñānād iti. so 'yam
SV_09319	viśeṣaḥ sādhayitum śakyate 'n-anvayāt. yathā	āha – pramāṇa-viṣaya-ajñānād iti. so 'yam viśeṣo
V2_09305	niścayo 'sti. tena tam eva darśayan niścayam	āha – prasiddhas tu dvayor api sādhanam iti.
V3_03510	ity a-pratīte 'pi tasmims tat-siddhatām	āha – yatra apy asādhāraṇatvād anumāna-abhāve
HB_03715	atha a-pradarśita-pratihetur hetuḥ, yathā	āha – yadā tarhi śabdatvam nityam abhyupaiti,
SV_01420	|| yadi hy anupalambhena abhāvaḥ sidhyet, yad	āha – yady a-darśana-mātreṇa dṛṣṭebhyaḥ
V2_09708	viṣayam ca asya nivedayiṣyāmaḥ. yad apy	āha – yady a-darśana-mātreṇa dṛṣṭebhyaḥ
V3_11812	iti na tasya sad-asattva-pratītiḥ. yad apy	āha – yadi na sa-ātmakam jivac-chariram, prāṇa-
V3_04602	-sambhāvita-strī-garbha iva puruṣeṣu. yathā	āha – yo hy asādhāraṇaḥ sādhyā-dharmaḥ, sa
SV_09507	kaḥ pratijñām sādhanād apākaroti. tathā ca	āha – liṅgasya avyabhicāras tu dharmeṇa anyatra
V3_07409	kaḥ pratijñām sādhanād apākaroti. tathā ca	āha – liṅgasya avyabhicāras tu dharmeṇa anyatra

SV_00222	-bheda-parikalpanād iti vaksyāmaḥ. tathā ca	āha – sarva eva ayam anumāna-anumeya-vyavahāro
V2_05613	cet, na, dharma-bheda-parikalpanāt. tathā ca	āha – sarva eva ayam anumāna-anumeya-vyavahāro
V3_03601	a-śakya-niṣedhatām asya darśayann evam	āha, a-prati-pramāṇatayā niścayaṃ vā. tan-niṣedho
VN_02714	pariharati. na punaḥ pratijñā-antarām	āha, a-sarvagatatvasya śabde siddhatvāt
SV_06311	tad-vyāvṛtṭyā gamyate, tad-viśiṣṭo vā ity	āha. ata eva ca śabdasya na dvau vyāpārau, tad-
V3_12407	sapakṣa eva asti ity anvayinam eva hetum	āha. atra api katham a-vyatireko vipakṣāt, katham
VN_03810	-pradarśanena pratiṣedhe kṛte ka evam	āha anityaḥ śabda iti parityajati, tasya pratijñā
PV_04177	'bravīt | viruddha-viṣaye 'nyasmin vadann	āha anyatām śruteḥ || sā ca bheda-a-pratikṣepāt
V3_04606	ca eka-bhāve pratīti-sādhana-abhāvam	āha. asya hi dvayasya ekaṭra samuccayāt sarveṣu
SV_06301	'rtha-antara-nivṛtti-viśiṣṭān eva bhāvān	āha ity-ādinā nirdiṣṭaḥ. sa hi tam bhedaṃ
PV_03167	vyarthā tad-arthikā || śabdo 'rtha-amśam kam	āha iti tatra anya-apoha ucyate | ākāraḥ sa ca na
VN_02718	pūrva-pratijñā-sādhanaṭya uttarām pratijñām	āha iti tad apy ayuktam. na hi pratijñā pratijñā-
SV_17120	jaiminis tad-vyājena svam eva matam	āha iti na tīrthakara-antarād asya viśeṣam
SV_03806	tena etad evam ucyate śabdaḥ svarūpam	āha iti, na punaḥ svarūpa-pratibhāsasya eva
VN_03706	-sādhana-aṅgatayā saṃśaya-hetum eva	āha iti. yat punaruktam ubhaya-pakṣa-
VN_02804	ca idaṃ pratijñām pratijñā-sādhanaṭya	āha iti. yo hi prakṛti-pratijñām uktvā hetu-
VN_03907	ca dṛṣṭam parimāṇam ity evam pratyavasthita	āha eka-prakṛti-samanvaya-vikāraṇām parimāṇa-
NB_03043	svayam iti vādinā. yas tadā sādhanam	āha. etena yady api kvacic chāstre sthitaḥ
SV_01319	a-nivṛtṭim manyamānas tat-pratiṣedham	āha. kiṃ ca, viśeṣasya vyavaccheda-hetutā syād a-
V3_09304	eva tiro-dhānam. na vai paras tad anityatvam	āha, kiṃ tarhi vināśam. nanu vinaṣṭa-tiro-hitayor
SV_14528	vināśo 'nyo vā kaścid bhāvasya bhavati ity	āha. kiṃ tarhi sa eva bhāvo na bhavati iti. yadi
SV_10806	varam evam pravṛtta iti parikṣayā prāmānyam	āha. tac ca sambaddha-anuṅga-upāyam puruṣa-artha
V3_03711	evam pramāṇe bādḥake bruvāṇas tato niścayam	āha. tataḥ sa-pratipakṣa-sambhāvanām astaṅ-
V2_05207	na anyatra na viruddha iti niyama-artham ity	āha. tatra a-sambhavād eva na anya-dharma-vṛtti-
SV_01101	niścayo 'sti. tena tam eva darśayan niścayam	āha. tatra anvayasya niścayena viruddha-tat-
V2_09712	-ādi sāmānyena grhītvā ayam pratiṣedham	āha. tatra ca tūla-upala-pallava-ādiṣu tad-bhāve
SV_01504	-ādi sāmānyena grhītvā ayam pratiṣedham	āha. tatra ca tūla-upala-pallava-ādiṣu tad-bhāve
V3_08009	-sādhana-artham hetos trīn pakṣa-dharmān	āha. tathā hi na anvaya-mukhena hetur gamakaḥ,
SV_01819	'rthāpattiyā eka-vacanena dvitīya-siddhim	āha. tathā hi yat kṛtakam tad anityam ity ukte 'n
SV_14808	78|| yad apy ayam bhāvasya bhāvo bhavati ity	āha. tad api bhāvo na bhavati ity eva uktam
VN_02706	āha. tad-darśanāya tad-artha-nirdeśa ity	āha. tad-arthaḥ pūrva-ukta-sādhyā-siddhy-artha
V3_03310	-virodhaḥ. ata eva pūrva-abhyupagamena ity	āha. tad eva vākyam svārtham virundhānam sva-vāg-
VN_02706	uttarām a-sarvagataḥ śabda iti pratijñām	āha. tad-darśanāya tad-artha-nirdeśa ity āha. tad
V2_06114	vyāpaka-dharma-anupalabdhyā vyāpya-abhāvam	āha, tadā apy abhāva eva. tad evam vidhi-
V3_00711	iti. atha punar mayā evam-vivakṣitatvād ity	āha, tadā sidhyaty artha-śūnyam vivakṣā-mātram.
VN_02506	dūṣayitvā vārttika-kāro 'yam sthita-pakṣam	āha. tam eva brūmaḥ. prati-dṛṣṭāntasya yo dharmas
V3_12102	anyatareṇa arthāpattiyā ubhaya-pradarśanam	āha. tasmād idṛśo vyatireka-avyabhicāro 'n-
SV_06607	'nvayī ca. yo 'pi bhinnam eva sāmānyam	āha. tasya apy a-bheda-vyavahārās ca bhede syur a
V3_09310	-nivṛtṭim tiro-dhāna-sadrśim śabda-viṣayam	āha, tasya api sā katham nivṛtṭā a-pracyutā ca.
VN_03714	'yuktam. yo 'vayava-antarām dṛṣṭāntam hetor	āha, tasya na hetvābhāsa-uktyā dṛṣṭānta-ābhāsa-
V3_02609	'pi prasaṅga iti tad-vyavaccheda-artham	āha. tena an-aṅgam iṣer niṣṭhā atra, ipsita-pade
V3_03802	iti. atha vā lokasya bruvato 'numāna-abhāvam	āha. tena bhinna-viṣayā pratītir anumānād ity
SV_01620	api icchann a-darśanād vacana-āder vyāvṛtṭim	āha. dadhy-ādikaṃ ca aparāḥ kṣīra-ādiṣv a-
V3_09206	tasmāc choṣam ayam taruṣu maraṇam	āha. na ca idṛśam prāṇi-maraṇam iti na idaṃ
VN_03302	ṣaṭkena yogād ity-ādinā parama-aṅor bhedaṃ	āha, na tasya apy ekaḥ samuccaya-rūpaḥ sādhyatam
PV_03268	eva sukha-ādīn a-pracetanān | grāhyān	āha na tasya api sakṛd yukto dvaya-grahaḥ ||
V2_04813	-viṣaya-bhedāt pramāṇayor viṣaya-bhedam	āha, na pramāṇa-vyāpāra-viṣaya-bhedāt. bheda ity
V3_02501	-apadeśena dharmiṇaḥ siddhasya a-sādhyatām	āha. na, svarūpeṇa eva nirdeśya ity anena eva
V3_13605	ayoniśo-vikalpānām a-pratiṣṭhānāt. yathā	āha paraḥ – na asty ātmā iti pratijñā-virodho
V3_05505	veditavyaḥ. tena eva ca sadṛśam udāharaṇam	āha, prayatna-anantaram vyakti-janmanos tathā-
V3_08006	viruddha iti darśayaṃś caturaḥ pakṣa-dharmān	āha. bheda-sāmānyayoś ca anaikāntikayor
HB_00608	tasmin sādhye hetor vyabhicāram ca	āha, yathā vināśe hetumati kṛtakatvasya. tasya
VN_06804	yathā pramāṇāni prameyatvam ity ata	āha yathokta-hetvābhāsa-lakṣaṇena eva
VN_02512	pratipakṣa-vādinī sāmānyena pratyavasthite	āha yadi sāmānyam aindriyakam nityam śabdo 'py
V3_04604	tat-saṅgrahād iti prabheda-bāhyasya abhāvam	āha, yam ayam vastu-dharmas tṛṭiyam āśrayet.
V3_03806	praty a-dṛṣṭāntam anumānam. tena asādhāraṇam	āha. yasmān na etad eva ekam udāharaṇam adhikṛtya
SV_17416	samavāyi-kāraṇa-adhiṣṭhāna-bhāva-ādinā ity	āha vedaḥ, tac ca ayuktam ity āvedita-prāyam,
V3_03605	iti darśayan, śabda-prasiddhena ity	āha. śānkita-pratibandhānām saṃśayād asiddheḥ,
SV_17404	satya-artham upadarśya sarvaṃ satya-artham	āha śāstram śakya-paricchede 'pi viṣaye pramāṇa-
V2_09611	a-nivṛtṭim manyamānas tat-pratiṣedham	āha. śrāvaṇatvasya api nitya-anityayor a-darśanāt
V1_03007	-upalakṣitam viplavam pratyakṣa-ābhāsam	āha sa-apavādatva-sūcana-artham, anyatra cakṣur-
SV_14501	abhyupagamāt. yo hi vināśa iti kiñcin na ity	āha, sa katham tato bhāva-nāśam icchet. katham
V3_01904	-sthāna-vāraṇam sva-vṛttau svayam-śruter	āha sūtra-kāraḥ – svayam iti śāstra-anapekṣam
NB_03044	yady api kvacic chāstre sthitaḥ sādhanam	āha: tac-chāstra-kāreṇa tasmin dharmiṇy aneka-
SV_05613	tāsām kāryam tac ca bhidyate. yad apy udaka-	āharaṇa-ādikaṃ ekam ghaṭa-ādi-kāryam, tad api

PV_03368	hetutve kathamcid viṣaya-ākṛti || yathā eva	āhāra-kāla-āder hetutve 'patya-janmani | pitros
HB_02102	anavasthā. tathā yady a-kṣaṇiko 'pi bhāvo 'n-	āhita-atiśayaḥ sahakāriṇā ādya-viśeṣa-hetu-vat
V3_02407	vācā kena pravartyate. samaya-lakṣaṇa-	āhita-bhedasya dharmiṇaḥ parihāreṇa prasiddha-
PV_04076	-sādhyatvam anavasthām ca darśayan || samaya-	āhita-bhedasya parihāreṇa dharmiṇaḥ |
SV_05413	tad-anukāri pratibhāsas tad-rūpa-anubhava-	āhita-vāsanā-utpatter ātma-bhūta eva vijñānasya.
SV_07609	a-bhedena vartante. te 'pi yathā-saṅketa-	āhita-vāsanā-upaskṛtatvād vijñāna-santateḥ sarva-
SV_04302	sarvas ca ayaṃ svalakṣaṇānām eva darśana-	āhita-vāsanā-kṛto viplava iti tat-pratibaddha-
SV_03506	śabdair viṣayi-kriyate tad-anubhava-	āhita-vāsanā-prabodha-janmabhir vikalpair
SV_10602	sa tu vikalpaḥ sad-asad-ubhaya-pratyaya-	āhita-vāsanā-prabhava iti tat-pratibhāsy-ākāra-
V3_06804	sa tu vikalpaḥ sad-asad-ubhaya-pratyaya-	āhita-vāsanā-prabhava iti tat-pratibhāsy-ākāra-
SV_04216	tad-viṣayam api tad-viṣayam iva tad-anubhava-	āhita-vāsanā-prabhava-prakṛter adhyavasita-tad-
NB_01006	timira-āṣu-bhramaṇa-nauyāna-saṅkṣobha-ādy-an-	āhita-vibhramam jñānam pratyakṣam. tat
V1_00703	timira-āṣu-bhramaṇa-nauyāna-saṅkṣobha-ādy-an-	āhita-vibhramam a-vikalpakam jñānam pratyakṣam.
PV_03520	vijātiya-jātāv apy ekena paṭiyasā | cittena	āhita-vaiguṇyād ālayān na anya-sambhavaḥ || na
SV_12525	pūrva-para-loka-ādy-apavādini. na hi tāny an-	āhita-saṃskārāḥ paraiḥ pravartayanti. sva-
PV_02123	|| viśeṣasya a-svabhāvatvād vṛddhāv apy	āhito yadā | na apekṣeta punar yatnam yatno 'nyaḥ
PV_02120	tāpa-vat | svabhāva-atikramo mā bhūd iti ced	āhitaḥ sa cet || punar yatnam apekṣeta yadi syād
SV_12601	iṣyante. na, teṣām apy anya-saṃskāra-	āhitānām yathā-pratyayam prabodhāt. bhavatu
SV_04214	jñānam vastu-svabhāva-grāhiṇā anubhavana	āhitām vāsanām āśritya vikalpakam utpadyate 'tad
SV_03419	hi syād doṣo jāti-tadvatoḥ ||64|| yad	āhuḥ – anya-apohe 'pi śabda-arthe tad-viśiṣṭasya
V3_00709	tādṛṣam rūpa-sādharmyam kvacid abhisamikṣya	āhuḥ – eṣa piṇḍo viśāṇi go-gavayayor
SV_11123	prahānataḥ ||223 || moham doṣa-nidānam	āhuḥ, a-mūḍhasya doṣa-an-utpatteḥ, punar anyatra
V3_00108	||1|| siddhir iti jñāpana-artham. yathā	āhur eke – parasya pratipādyatvāt svayam a-
SV_09712	prayogaḥ sādharmyeṇa vaidharmyeṇa ca. yathā	āhur eke, 'nvayī vyatirekī ca iti. na anayor
V3_10905	-viṣayam abhūta-guṇa-abhinandanam rāgam	āhuḥ. tad-ānanda-viṣaya-uparodhini tat-kṛtās
V2_07210	eka-deśa-avisamvādanam apy āgama-lakṣaṇam	āhuḥ. tad vipakṣe 'darśana-mātrād avyabhicāra-
V1_00313	yukta-upalambham an-upalabhamānā na asti ity	āhuḥ. tan nimitta-upadarśanena anupalabdher na
SV_00906	-dharma-viṣayam cetaso 'bhiṣvaṅgam rāgam	āhuḥ. na evam karuṇā-ādayo 'nyathā api sambhavād
SV_14202	vyatireka-anuvidhānam hetu-tadvator lakṣaṇam	āhuḥ. na, pūrvasya sva-rasa-nirodhe 'nyasya
PV_03421	bhavanti tāny asya sahakāry-upakārataḥ |	āhuḥ pratikṣaṇam bhedaḥ sa doṣo 'tra api pūrva-
PV_03141	indriya-jatva-āder bāla-dhī-vad a-kalpanām |	āhur bāla-a-vikalpe ca hetuḥ saṅketa-mandatām ||
PV_02204	vācye 'pi na vidyete kathamcana | nityam tam	āhur vidvāṃso yaḥ svabhāvo na naśyati || tyaktvā
SV_16824	api samayaḥ śaraṇam. āgama-bhramāśa-kāriṇām	āho-puruṣikayā tad-darśana-vidveṣeṇa vā tat-
SV_14409	vikalpo 'nveti, sa kim upakāro 'rtha-antaram	āhosvit tad eva iti. tad-artha-antaratve 'pi
VN_00712	anapekṣāḥ śabdān arthāḥ svayam utthāpayanti,	āhosvit puruṣaiḥ śabdā vyavahāra-artham artheṣu
HB_01614	svabhāvas tadā eva antya-avasthāyām utpanna	āhosvit prāg apy āsit. āsit, a-pracyuta-utpanna-
SV_15205	sva-saṅketam anuvidadhad evam pratyeti,	āhosvit chabda-svabhāva-sthiter iti sandehaḥ. loka
HB_03620	sa kim samyag-jñāna-viparyaya-hetur iṣṭaḥ,	āhosvit a-pradarśita-pratihetuḥ. kim ca atāḥ.
HB_02210	atikrāmati. kim nityo bhāvaḥ svabhāvata	āhosvit anitya iti vikalpe prāñ nityo bhūtvā
VN_06807	kim te yathā-lakṣita-prabhedās tathā eva,	āhosvit anyathā iti. tat tu cintyamānam iha
SV_14205	hetuḥ. sa vināśo 'gni-janmā kim kāṣṭham eva,	āhosvit artha-antaram. agner artha-antara-
SV_09218	vastu-vṛttinām śabdānām kim rūpam abhidheyam	āhosvit bheda iti saṅkā syāt. abhāvas tu viveka-
SV_16716	-abhiprāyam idānintanāḥ kim samanuyanti,	āhosvit viparyayam iti. na, upadeṣṭuḥ sva-
VN_01118	cet, tā avasthāḥ sā ca śaktiḥ, kim eko bhāva	āhosvit nānā. ekaś cet, katham idānim idam ekatra
PV_03539	-hetv-a-prasiddhiḥ syān na vyakter vyaktam	icchataḥ | vyakty-asiddhāv api vyaktaḥ yadi
VN_00910	-prāpteṣu na sidhyati. tatra punar idam an-	icchato 'py āyātam, yasya idam sāmartyam
VN_03903	iti. a-viśeṣa-ukte hetau pratiśiddhe viśeṣam	icchato hetv-antaram. nidarśanam – eka-prakṛti
SV_05013	-kāri-grahaṇa iti kim na iṣyate. avaśyam ca	icchatā api sāmānyam vyaktinām eka-kārya-janana-
SV_16406	a-prayuktebhyah phalam iti prayogāt phalam	icchatā kṛtakā mantrā vācyaḥ pauruṣeṣā ca.
V1_00611	nāma iti. tasmā jñāna-bhāvād artha-bhāvam	icchatā jñānasya tat-pratibandho vācyaḥ. sa ca
SV_01212	anaikāntika-parihāraḥ. tasmād vyāvṛttim	icchatā tatra nyāyo vaktavyaḥ, yato 'sya
V2_09409	bhavati, atiprasaṅgāt. tasmād vyāvṛttim	icchatā tatra nyāyo vaktavyaḥ, yato 'sya
SV_01023	gamikā. tasmād eka-nivṛtṭyā anya-nivṛtṭim	icchatā tayoh kaścit svabhāva-pratibandho 'py
V2_09213	tasmād eka-nivṛtṭyā anya-nivṛtṭim	icchatā tayoh kaścit svabhāva-pratibandho 'py
NB_03045	vivādena sādhanam upanyastam tasya siddhim	icchatā so 'n-ukto 'pi vacanena sādhyāḥ. tad
HB_03901	hi darśana-a-darśanābhyām gamakam hetum	icchatām na eva samartho hetur bhavati, darśana-a
PV_02234	|| yasya ātmā vallabhas tasya sa nāṣam katham	icchati | nivṛtta-sarva-anubhava-vyavahāra-guṇa-
PV_04243	|| yena asau vyatirekasya na abhāvam bhāvam	icchati | yathā na a-vyatireke 'pi prāṇa-ādir na
V3_12108	-priyaḥ, yas tad-viṣayam pratiśedham na	icchaty asad abhāva ity-evam-ādi ca vyavaharati.
VN_00809	na upadarśayati pratyakṣatām ca svī-kartum	icchati. etena buddhi-śabda-ādayo 'pi vyākhyātā
SV_03312	vyavaccheda-antara-a-nir-ākāṅkṣas tam jñātum	icchati, tadā a-parityakta-vyavaccheda-antare
SV_03617	vastu-kṛtam eva śabda-pravṛtti-bhedam	icchati, tasya dārāḥ ṣaṇ-ṇagarī ity-ātau bheda-a-
V3_12305	yena ayaṃ na vyatirekasya abhāvam bhāvam	icchati, yathā vyatireka-abhāve 'pi sapakṣe prāṇa
VN_03223	kaścit tat-samuccaya-rūpam ekaḥ samūham	icchati yena virodhaḥ syāt. yo 'pi yugapat
SV_09602	-sattāke syāt. yo hi bhāva-dharmaḥ tatra	icchati, sa katham bhāvam na icchet. svabhāva eva

V3_07512	-sattāke syāt. yo hi bhāva-dharmaṃ hetum	icchatī, sa katham bhāvaṃ na icchet. svabhāva eva
V3_07808	-pāratantryāt. yaṃ hi puruṣaḥ sādhayitum	icchatī, sa pakṣaḥ. sa yaṃ evaṃ vyabhicāra-
SV_01620	apī kaścic caitanyam an-upalabhyamānam apī	icchann a-darśanād vacana-āder vyāvṛttim āha.
PV_04120	icchā-jā iti sūcitam || candratām śaśino 'n-	icchan kām pratītiṃ sa vāñchati | iti taṃ praty a
V3_03805	sūcitam bhavati. sa hi śaśinaś candratvam an-	icchan kām anyāṃ pratītim icched iti taṃ praty a-
SV_10511	apy anumāne sādhyā-dharmaṇa vyāptam sādhanam	icchan kim iti dṛṣṭāntena pratyāyyo vyāpya-
SV_07604	eka-vṛtṭeḥ pratyayasya anyatra vṛttim	icchams tattva-anything na atikrāmati ity ayuktam
HB_00607	-bhāva-mātra-anvayinam apī dharmam svabhāvam	icchanti iti viśeṣaṇena tathāvidhasya a-tat-
V3_09212	pare 'pracyuta-ātmana upalayanam anityatām	icchanti, nanv a-vivakṣita-viśeṣam sāmānyam
SV_15206	chabda-svabhāva-sthiter iti sandehaḥ. loka-	icchayā apī parāvartyamānāḥ śabdāḥ punar anyatra
PV_04074	pravartyate || pūrvam apy eṣa siddhāntam sva-	icchayā eva grhītavān | kathañcid anyam sa punar
SV_16118	-malaya-ādīnām bija-añkura-ādīnām ca sva-	icchayā krama-racanā śakyate kartum. tata eva
SV_17309	iti na uparodho 'sti. sa ca puruṣaiḥ sva-	icchayā kriyamāṇas tam eva svabhāvaṃ vyanakti na
V3_00307	iti ca su-vyavasthitāni vastūni. puruṣa-	icchayā ca hetu-tad-ābhāsayos tattva-vyavasthāne
V1_01104	satī pravṛttā apī samagra-sāmagrikā punar	icchayā nivartyeta tad-anya-vikalpa-vat. śakyante
V3_02403	'pi na artham kañcana puṣṇāti. śāstreṣv	icchayā pravṛtṭy-artha iti cet, kutaḥ punar iyam
V1_01101	āviśati. vikalpa-utthāpitā sā ca nivartyeta	icchayā matiḥ | na artha-sannidhim ikṣeta (9abc)
V3_07904	tat tasya gamakam a-gamakam ca iti na puruṣa-	icchayā vastu-dharmo vyavatiṣṭhate. yadā ayam
V3_10103	sa pakṣaḥ. tad-vyatireko vipakṣaḥ. sa tarhi	icchayā vyavasthita-lakṣaṇaḥ katham vipakṣasya
V3_01202	sādhyā ātma-arthatvam. tad an-uktam apī	icchayā vyāptam sādhyam iti darśana-artham iṣṭa-
PV_04029	-ukta-vādy-abhyupagata-grahaḥ | an-ukto 'pi	icchayā vyāptaḥ sādhyā ātma-arthavan mataḥ ||
V3_01403	eṣāṃ sādhanā-vaiphalyam. tasmād an-ukto 'pi	icchayā vyāptaḥ sādhyāḥ. tad-vaikalya-ādayaś ca
SV_16116	-vicāra-kṛtā iti na sthita-kramā varṇāḥ,	icchā-a-viruddha-siddhi-kramatvāt, krama-viśeṣa-
SV_16113	ca ānupūrvī varṇānām pravṛttā racanā-kṛtaḥ |	icchā-a-viruddha-siddhīnām sthita-krama-
SV_06716	arhati. na ca iyam a-śakya-pravartanā,	icchā-adhīnatvāt, yadi hi na prayoktur icchā
PV_04109	|| artheṣv a-pratiśiddhatvāt puruṣa-	icchā-anurodhinaḥ | iṣṭa-śabda-abhidheyatvasya
V3_03504	virodhinam pratijñā-artham bādhat, puruṣa-	icchā-anurodhino 'rtheṣv a-śakya-pratiśedhatvād
SV_15711	puruṣayoḥ svabhāva-a-bhedāt. na hi puruṣa-	icchā-anuvidhāyino nāma-vyavahāra-bhedāt svabhāva
SV_12615	puruṣa-upadeśa-apekṣaṇāt. tad-upadeśasya tad-	icchā-anuvṛtṭer a-nirṇaya eva veda-vākya-artheṣu.
PV_03160	upacārataḥ || sañketa-anvayinī rūdhir vaktur	icchā anvayī ca saḥ | kriyate vyavahāra-artham
PV_02184	tat prāpty-āśā-kṛto nṛṇām | sā bhava-	icchā āpty-an-āpti-icchoḥ pravṛtṭiḥ sukha-
PV_04046	icchā bhavet sā gamyate ca taiḥ | balāt tava	icchā iyam iti vyaktam īśvara-ceṣṭitam || vadann
V3_02010	icchā bhavet sā gamyate ca taiḥ | balāt tava	icchā iyam iti vyaktam īśvara-ceṣṭitam ||7||
SV_06716	icchā-adhīnatvāt, yadi hi na prayoktur	icchā katham iyam ekatra apī pravarteta. icchāyām
V3_02409	siddha iti na kiñcid etat. na hi sva-	icchā-kalpita-bhedeṣv an-artha-tantra-upayogiṣu
PV_04077	eva prasiddhaḥ siddha āśrayaḥ | sva-	icchā-kalpita-bhedeṣu padārtheṣv a-vivādātaḥ || a
SV_15204	iti sarvaṃ tathā bhavati. lokasya sva-	icchā-kṛta-sañketa-anuvyavahārāt kim ayam lokaḥ
V3_10105	na kaścīd anaikāntikaḥ syāt. vipakṣasya apī	icchā-kṛtatvād ity ukta-prāyam. sādhyā-vyatireke
PV_04105	syāt sva-vāk-śāstra-virodhayoḥ | puruṣa-	icchā kṛtā ca asya paripūrṇā pramāṇatā || tasmāt
V3_03404	ca na aparam iti yat kiñcid etat. puruṣa-	icchā-kṛtā ca asya paripūrṇā pramāṇatā. yadi sva-
PV_04119	| bhinnasya a-tad-vaśā vṛttis tad	icchā-jā iti sūcitam || candratām śaśino 'n-
SV_17614	-prāmānyam kasyacit karṭṭ-vādaḥ snāne dharmā-	icchā jāti-vāda-avalepaḥ | santāpa-ārambhaḥ pāpa-
V3_00801	tathā hy a-śakya-darśanam etat – yatra tad-	icchā tatra vastu-bhāva iti vyāpty-asiddher
V2_06810	na apy arthavattā. arthebhyo jñāpana-	icchā, tayā artha-jñāpanāya prayujyanta iti tais
PV_02222	viśaye na śakyam tasya varjanam | prahāñir	icchā-dveṣa-āder guṇa-doṣa-anubandhinaḥ || tayor
V3_10406	-bhāvo bhavati, kiṃ tarhi tan-mateḥ, punar	icchā-parāvṛttāv anyatra apy evaṃ-bhāvasya
SV_11221	-vat. a-prātikūlyam tu yogyatā, samaye tad-	icchā-praṇayanāt. nisarga-siddheṣv icchā-vaśāt
PV_04072	svayam śabdo 'py an-arthakaḥ | śāstreṣv	icchā-pravṛtṭy-artho yadi śāñkā kuto nv iyam ||
SV_16227	sarvatra a-viśeṣāt. puruṣas tu sva-	icchā-pravṛtṭiḥ sattva-sabhāgatā-ādi-vaśāt sā iva
V3_02006	bhavati, tad-bhāva-a-parityāgād arthasya	icchā-pravṛtṭyor a-virāma-prasaṅgāt. tasmād iyam
V3_02005	samudāya-eka-deśa-viśeṣa ity eva a-prakaraṇa-	icchā bhavati, tad-bhāva-a-parityāgād arthasya
PV_04046	-dharma-ādi-sādhanaiḥ || kaiścīc prakaraṇair	icchā bhavet sā gamyate ca taiḥ | balāt tava
V3_02009	-viruddham ācarati. kaiścīc prakaraṇair	icchā bhavet sā gamyate ca taiḥ | balāt tava
PV_03372	niśiddham prāñ na ayam arthavatām kramaḥ |	icchā-mātra-anubandhitvād artha-śaktir na
PV_04014	-prasiddhitaḥ || kalpanā-āgamayoḥ kartur	icchā-mātra-anurodhataḥ | vastunaś ca anyathā-
V3_00804	-mātreṇa pravṛtṭeḥ. kalpanā-āgamayoḥ kartur	icchā-mātra-anurodhataḥ | vastunaś ca anyathā-
V3_07610	cet, duḥkham vata ayam tapasvī sāñketikam	icchā-mātra-anurodhinam artham niyantū-kāmo
V3_00706	guṇa-upasamhāra-ayogāc ca. tasmād ete kartur	icchā-mātra-anurodhino dharmā na vastu-svabhāvam
V3_03604	evaṃ-phalam. sañketa-āśrayāḥ śabdāḥ, sa ca	icchā-mātra-āśrayaḥ. tan na asiddhiḥ śabda-
V3_03507	viśvam svabhāvataḥ kṛta-a-kṛtānām śabdānām,	icchā-mātra-vṛtṭeḥ. tayā artha-mātra-anurodhinyā
PV_04116	mataḥ || sañketa-saṃśrayāḥ śabdāḥ sa ca	icchā-mātra-saṃśrayaḥ | na asiddhiḥ śabda-
V3_00803	āgama-siddhāś ca. vacanasya vaktur	icchā-mātreṇa pravṛtṭeḥ. kalpanā-āgamayoḥ kartur
PV_04216	kaḥ kartum tena vinā prabhuḥ || smṛti-	icchā-yatna-jaḥ prāṇa-nimeṣa-ādis tad-udbhavaḥ |
SV_00918	na, parārthasya eva phalatvena iṣṭatvāt,	icchā-lakṣaṇatvāt phalasya. sarvathā abhūta-a-
PV_04111	-śrutya-āropeṇa sūcitāḥ tad-āśraya-bhuvām	icchā-vartitvād a-niṣedhinām kṛtānām a-kṛtānām

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V3_10406
SV_06717
PV_02185
SV_14501
SV_09211
SV_13608
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V3_01509
V3_01602
SV_04525
V3_10307
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V3_01903
SV_15106
V2_08813
V3_10304
V3_10214
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SV_12207
SV_12213
V3_10214
V3_03301
SP_00010
SV_16420
V1_00406
HB_02512
V3_10304
VN_05013
V2_04910

yuktā, tasya vaiphalya-prasaṅgāt. dr̥ṣṭāś ca tad-icchā-praṇayanāt. nisarga-siddheṣv tāvatā sarvatra bhedaḥ. anyatra api puruṣatan-mukhena prasaṅgam arhanti. na puruṣa-na hy anapekṣita-vastukaṃ śabda-mātram vyaktau ca niyamaḥ kutaḥ ||328|| sva-pūrvam anyathā api kartuṃ śakyante, puruṣa-pūrvam anyathā api kartuṃ śakyante, puruṣanītyo vā syād anītyo vā. yady anītyaḥ puruṣasāmayikaḥ sa svabhāva-niyato 'yuktas tasya pratipattir na syād iti pūrva-vat prasaṅgaḥ. nāntarīyakās tām eva gamayeyuḥ. na ca puruṣanāntarīyakās tām eva gamayeyuḥ. na ca puruṣasamaya-a-darśane 'bhāvāt. puruṣa-kaḷpanās tatra yatra śabda niveṣitaḥ | tena śakti-vivakṣāyāṃ bahu-vacanam eka-vacanam ca śabdānāṃ kācid viśaya-svabhāva-āyattā vṛttir maraṇa-śabda-pravṛtṭeḥ siddham eva iti cet, vyayam eka-sambandha-virodhād ekaṃ śabdaṃ na -dhvani-bhāvinām | yogyāḥ padārthā dharmānām yuktam etat, kiṃ tu tathā prasiddhāv api anyam iti na niyamo 'sti. yatra svātantryam ca niyamaḥ kutaḥ ||49|| yatra svātantryam -bhāvinām dharmānām yogyāḥ sarva-padārthāḥ, vivakṣā-mātram. tato na artha-siddhiḥ, tad-nir-vastuko niyamaḥ kriyamāṇaḥ svātantryam śabdānāṃ artheṣv an-āvaraṇāt tad evaṃ puruṣa-ādi-parāvṛtṭiyā tena pratipādanam na syāt. anyatra apy evaṃ-bhāvasya abhimateḥ. tad iha icchā katham iyam ekatra api pravarteta. -duḥkhaḥ || yato 'pi prāṇinaḥ kāma-vibhavana ity āha, sa katham tato bhāva-nāśam katham abhāvo 'n-uktaḥ. atha abhāvam eva na ayam doṣa ity anītyān a-vyāpinaś ca varṇān -sarva-anubhava-vyavahāra-guṇa-āśrayam || pramāṇam sarva-vastuṣu | bādhaḥ yadi na -dharmam tatra icchati, sa katham bhāvam na -dharmam hetum icchati, sa katham bhāvam na candratvam an-icchan kāṃ anyāṃ pratītim saṃsārī nāma tādr̥ṣaḥ | ātmīyam eva yo na sārūpyam so 'dhyavasyati || sārūpyam api na āśā-kṛto nṛṇām | sā bhava-icchā āpty-an-āpti- | niṣpanna-karuṇā-utkarṣa-para-duḥkha-kṣamer ekasya bhojana-a-sambhave 'n-ākāṅkṣāyāṃ vā. -sāmarthyād ghaṭasya api sa iti virodhaḥ. ca vyavahāra-arthaṃ kriyate, api nāma iti. tad-abhiprāya-vaśād evam uktam. tena svayam sādhayitum iṣṭaḥ, sa eva sādhyo na eva iṣṭaḥ sādhyāḥ, śāstra-upagame 'pi na artheṣu pratītir eva syāt. pratīti-janma-pravāla-ādinām. kvacit puṣpe bhedo nila-bādhaḥ. na hi tasya asattā-an-abhyupagama -vinirmuktatvād iti. na tatra eṣa doṣaḥ, -vṛttau tu śarād bhāvaḥ. asti ca gomaya-syād anyatra api syād iti. tatra jvālā-ātmanas tad-a-tattva-virodhāt. na ca jvālā-kāla-bhāvī ity an-aṅgam. yat tarhi idam anyonyam, siddhāyāṃ vā yoṣiti prasavata-yoḥ | prāptā dvitva-ādi-sambandhāt savya-sambhava-a-virodhād ity apy uktam. na api asti ity aparāḥ. tad ayuktam, yasmāt pramāṇa-śakter anyasya ca a-śakteḥ, tayos taj-janana-samarthaṃ bhavati, yathā - māṭharād na bhavati na bhavati, tat tasya kāryam, api tathā-rūpatvād anvaya-apekṣāṅca.

icchā-vaśāt kṛta-samayaḥ sarvaḥ sarvasya dipakaḥ. icchā-vaśāt pratipādana-ayogāt. te 'n-arthakāḥ icchā-vaśāt pravṛttasya pratibandha-abhāvāt, icchā-vṛttayas teṣāṃ yathā-kathaṅcid vṛtṭeḥ. yad icchā-vṛtti vidyata iti vastu-gamyam vastu icchā-vṛtṭiḥ saṅketāḥ sa iha eva kartuṃ śakyate icchā-vṛtṭitvāt, teṣāṃ ca citra-abhisandhitvāt. icchā-vṛtṭitvāt teṣāṃ ca citra-abhisandhitvāt. icchā-vṛtṭir a-vṛtṭir vā. a-puruṣa-adhīnatve icchā-vṛtṭeḥ. ata eva saṅketāt svabhāva-viśeṣasya icchā-vṛttau ca pauruṣeyatvam iti vipralambha-icchāḥ sarvā yathārtha-bhāvīnyāḥ. na ca tad-a-icchāḥ sarvā yathārtha-bhāvīnyāḥ. na ca tad-a-icchāto 'rthānām svabhāva-a-parāvṛtṭer na samaya-icchātaḥ pravarteran na iḥseran bhāyam akṣa-jāḥ || icchāto vṛkṣā vṛkṣa ity syāt, yady eṣa niyamo icchāto vṛtṭy-abhāva-prasaṅgāt. te yathā icchātaḥ śabdāḥ pravartante. na tad-vaśād vastu-icchāmaḥ, api tv a-bhinnānām rūpa-ādinām ghaṭa-icchāyā a-nirodhanāt || tāṃ yogyatām nirundhānam icchāyā a-nivāraṇād anyathā api loke vyavahāro icchāyā niyamo nāma tatra kaḥ | dyotayet tena icchāyā niyamo nāma tatra kaḥ | dyotayet tena icchāyā nirodha-abhāvāt. etena saṅketa-icchāyā vastuni vṛtṭi-niyama-abhāvāt. tathā hy a-icchāyāḥ śabda-prayoge khyāpayati. ṣaṇ-ṇagari iti icchāyāḥ svātantryam vyavasthām vidhurayati. icchāyām apy an-āyattasya kadācid ayogāt. parvata icchāyām eva sāmartyam avasthitam iti sā eva icchāyām vā ka enām bahuṣv api pratibandham icche ca te mate | sarvatra ca ātma-snehasya icchet. katham idānīm asati vināśe bhāvo naṣṭo icchet. tena a-vacanam. tad eva idānīm katham icchet. tāv api pakṣau prāg eva nirākṛtvā ity a-icchet prema katham premaḥ prakṛtir na hi tādr̥ṣī icchet sa bādhaḥ kiṃ punar bhavet || sva-vāg-icchet. svabhāva eva hi kayācid apekṣayā dharmā icchet. svabhāva eva hi kayācid apekṣayā dharmā icched iti taṃ praty a-dr̥ṣṭāntam anumānam. tena icched bhoktā apy asya na vidyate || ātmā api na icched yas tasya na ubhaya-darśanam | tadā artho icchoḥ pravṛtṭiḥ sukha-duḥkhaḥ || yato 'pi itaḥ || dayāvān duḥkha-hāna-arthaṃ upāyeṣv ito 'pi na anyatara-artha-antara-bhāvaḥ, ghaṭasya itaś ca na sāmānya-āśrayaḥ, sarva-vyakti-sambhava itaḥ śabdāt kṛta-saṅketād uttara-kālam imam itara-asad-virahēna tvayā upagatatvād ity arthaḥ. itara ity uktam bhavati. iṣṭa ity yatra arthe itara ity darśana-arthā. tatra sarva-anya-iṣṭa-itara-kālayos tulya-rūpasya pratīti-janmani itara-kusumayor iva sūryayoḥ, kvacit phale itara-grahaṇam samarthaṃ bhavati, yathā - itara-grahaṇāt. kevalo hi tad-viparīta-virahā itara-janmanoḥ svabhāva-bhedo rūpa-a-bhede 'pi, itara-janmanor a-bādhyā-bādhaḥ kvacit jvālā-itara-janmanor bādhyā-bādhaḥ kvacit pathika-agnau. itara-tad-viparīta-vinirmuktatvād iti. na tatra itara-dharmatvayoḥ sa dharmā-gataḥ. yatra tu itara-viśāṇayoḥ || dviṣṭho hi kaścit sambandho na itara-sāmānya-siddhir viśeṣa-a-sambhavasya jñātum itara-sāmānya-sthiter anya-dhiyo gateḥ | pramāṇa-itara-svabhāvatvena bhedaḥ. taj-janana-svabhāva-itaro brāhmaṇo bhojanīya ity. māṭharasya a-itarat kāraṇam iti. gamyamāna-arthaṃ punar-itarat punar bheda-antara-vimārśa-vivekena

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SV_10513
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V3_11011
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V3_03212
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V3_00704
V2_08814
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PV_03121
SV_15229
SV_02302
V2_08615
V1_04313
SV_12322
V3_13207
NB_03122
V3_04204
PV_03416
SV_15308
V2_07109
V1_01811
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PV_02262
SV_05217
SV_08412
PV_04263
SV_02523
PV_03162
V2_05209
SV_06724
SV_14702
HB_03706
NB_03071
VN_04114
VN_02108
VN_03415
V3_04903
PV_03053

vyatirecayann upaplava-itarayoh pramāna-
api smrty-artho dr̥ṣṭānta iti cet. tad
abhāve 'pi tad-bhāvāt, asati sāmānye 'bhāvād
hi – ko 'tyanta-parokṣe 'rthe samvādanam
ātmanor nāma ayam arvāg-darśanaḥ saha-bhāvam
-anupalabdhyā grāhya-ṣiṣayā siddhā, na
sarvathā na asti samāno dharmo dhvasta-
-vyatirekayoh sandehād anaikāntikaḥ, sādhya-
-vyatirekayoh sandehād anaikāntikaḥ. sādhya-
'nyatra api tulyam iti na ubhaya-siddha-
sati bhavati, yathā siddhe vacane prāmānya-
kevalam tayor eva. kiṃ tarhi dīṇḍika-purāṇa-
tu vaktur vivakṣā-kṛtā, tad-abhāve vivakṣita-
kusumayor iva sūryayoh, kvacit phale vandhyā-
itarayor iva karkoṭakayoh, kvacid rase vanya-
tat-siddher a-pramānatā | pratyakṣa-
darśanāt. anityatva-vat prayatnānantariyaka-
-yogyatā-a-yogyatayor deśa-kālayos tadvattā-
-yogyatā-a-yogyatayor deśa-kālayos tadvattā-
-jñānānām ṣiṣayam vyatirecayann upaplava-
apauruṣeyam a-vitatham. tathā hi bauddha-
asaty agnau na kvacid dhūmaḥ, yathā mahānasa-
asaty agnau na kvacid dhūmo yathā mahānasa-
abhāvāc chaśa-ṣiṣāna-an-utpattiḥ, tad-bhāvād
nayāḥ || jñāna-śabda-pradīpānām pratyakṣasya
itarad vā sarva-darśi vacanasya a-kṛtakasya
3|| āgama-artha-āśrayā yuktir atyakṣeṣu na ca
smaranāt tad-dr̥ṣṭāv eva dr̥ṣṭeṣv abhilāṣa-
tatra eva bhāva iti na bhāva eva ucyate, na
udbhāvana-lakṣaṇasya uttarasya a-pratipatter
bhavitavyam. dr̥ṣṭa-pratihetor api hetoh prāg
) ya evam ekaṃ vastu-sāmānyam abhyupagamyā
-asiddhau na ṣiṣaya-ṣiṣayi-bhāvāḥ. anyathā
tat-parihāreṇa pravarteta iti, so 'yam
tathā eṣām grahaṇam mithyā-vikalpa eva.
samāśrayaḥ, atiprasaṅgād ity uktam.
rūpatā | ekasya nānā-rūpatve dve rūpe pāvaka-
-yogya-a-yogya-utpatter artha-samvāda-
tathābhūtam anumāpayan rūpam anumāpayati
eva sādhyam ity uktam bhavati. a-nirākṛta
hi vyavahāro 'yam dr̥ṣya-a-dr̥ṣṭāv asann
hi vyavahāro 'yam dr̥ṣya-a-dr̥ṣṭāv asann
|| eka-upalambha-anubhavad idaṃ na upalabhe
– eka-upalambha-anubhavad idaṃ na upalabhe
-kāraḥ, tadā agnir ity eva syāt, na gaganam
-chakti-niyama-abhāvān na hetu-bhedo bhedaka
-chakti-niyama-abhāvān na hetu-bhedo bhedaka
jātyā api hi viśiṣṭā vyaktasya eva vaktavyā
syāt. mithyātvaṃ kṛtakeṣv eva dr̥ṣṭam
tan-mātra-bhāvataḥ || te cetane svayaṃ karma
||103|| tena ekena api sāmartyam tāsām na
tarhy ekasya janakaṃ rūpam anyasya na asti
astitvam upalabdher na ca aparam |
yathā prayatnānantariyakaḥ śabdaḥ śrāvāṇa
api tathā bhede '-bheda-pratyavamarśane |
doṣaḥ syāt. na ca tat-tulya eva vṛttir
kāraṇam bhavatu. tena ime tat-prayojanā
-dvayaṃ na ativartate tattvam anyatvam
nirasta-pratipakṣaḥ sva-sādhyam niścāyayati
abhāvāc ca yaḥ sarvajñaḥ sa vaktā na bhavati
upāttaḥ so 'nyadā apy an-anurūpam gr̥hṇāti
anyathā dvayor ekasya api na jaya-parājayāv
iti. ataḥ pratijñā-virodho hetu-virodho vā
pratitīḥ, kiṃ tarhi tad-dharma-virahīṇi
ced bhāva-grahaṇa-pūrvakam | taj-jñānam

itaratām brūyāt, viśeṣa-abhāvāt. upaplava-vāsanā-
itaratra api samānam. so 'yam anyatra anupalambha
itarathā ca bhāvāt. na eṣa doṣaḥ. yathā nila-
itarad vā sarva-darśi vacanasya a-kṛtakasya
itaram vā paśyēt, viprakṛṣṭe punar arthe 'bhāva-
itarayā iti yāvāt. anupalabdhyā api viparyaye
itarayor a-bheda-kalpanāyām api, yam ayam anitya-
itarayor ato '-niścāyāt. na apy a-pratipattiḥ,
itarayor ato niścāya-abhāvāt. evam eṣām trayānām
itarayor anaikāntikatvair viśeṣaḥ. yad apy uktam,
itarayor anyonyam, siddhāyām vā yoṣiti prasava-
itarayor api. na ca sva-prakriyā-bheda-dīpano nāma
itarayor āsatti-viprakaṣa-abhāvāt. vastu-
itarayor iva karkoṭakayoh, kvacid rase vanya-
itarayor iva trapaṣayoh, kvacit prabhāve sparśa-
itarayor aikyād eka-siddhir dvayor api ||
itarayoh, na ca tathāvidhasya a-darśanād asattvam
itarayor niyama-ayogāt. sā ca yogyatā hetu-bhāvāt
itarayor niyama-ayogāt. sā ca yogyatā hetu-bhāvāt
itarayoh pramāna-itaratām brūyāt, viśeṣa-abhāvāt.
itarayor mantra-kalpayor himsā-maithuna-ātma-
itarayoh. yatra kṛtakatvaṃ tatra anityatvam,
itarayoh, yatra kṛtakatvaṃ tatra anityatvam,
itarasya iti. atha kā iyaṃ śaktiḥ. sa eva bhāva
itarasya vā | janakatvena pūrveṣām kṣaṇikānām
itarasya vā vibhāvayitum samarthaḥ. pratipāditaṃ
itarā | tad-arthasya a-pratiṣṭhānād yukter atra
itarābhyām vyavahāro bhavati. vastu-dharmo hy eṣa
itareṇa apy abhāva eva, yena bhāvo 'bhāvo vā
itareṇa uttara-ābhāsatve pratipādite 'pratibhayā
itareṇa na kaścid viśeṣo lakṣyate. na ca
itaretara-āśrayam anya-vyavacchedena saṅkete
itaretara-āśrayam idaṃ syāt. anya-bhāvāc ca
itaretara-bhedas tasya eka-ātmatā-pratibhāsino
itaretara-bhedo 'sya bījaṃ sañjñā yad-arthikā ||72
itaretara-vibhāgaṃ ca anena sattā-anuṣaṅgiṇam
itarau || tat tasyā jananaṃ rūpam anyasya yadi sā
itarau, a-yogyāt. katham utpattir iti cet,
iti (10c') tatra apy atīta-eka-kālānām gatiḥ (10c'
iti – etal-lakṣaṇa-yoge 'pi yaḥ sādhyaitum iṣṭo
iti | tasyāḥ siddhāv a-sandigdhaḥ tat-kāryatve
iti | tasyāḥ siddhāv a-sandigdhaḥ tat-kāryatve
iti | buddher upalabhe vā iti kalpikāyāḥ
iti | buddher upalabhe vā iti kalpikāyāḥ
iti, a-kāra-ga-kārayoh pūrvāpara-bhāvasya
ity a-kāraṇam viśvasya vaiśvarūpyam syāt. tatra
ity a-kāraṇam viśvasya vaiśvarūpyam syāt. sarvaṃ
ity a-kṛta-sambandhasya an-abhidhānād avaśyam
ity a-kṛtaṃ vacaḥ | satya-arthaṃ vyatirekasya
ity a-khaṇḍam janma-kāraṇam | gati-pratītyoh
ity a-graho dhiyā | (104ab) katham idānīm
ity a-janakaḥ syāt. janakatve vā bheda-a-viśeṣāt
ity a-jñā-jñāpanāya ekā an-upākhyā udāhṛtir matā |
ity a-tat-kārya-kāraṇa-parihāra-arthaḥ. tasmāt
ity a-tat-kārya-viśeṣasya anvayo na eka-vastunaḥ
ity a-tat-tulyo viruddha eva, yena tata eva
ity a-tat-prayojanebhyo bhinnā eva uktāḥ. na
iti. a-tattvam eva svabhāvasya anyatvam. na hi
ity a-tal-lakṣaṇo na hetuḥ syāt. tathā ca eka-
ity a-darśane 'pi vyatireko na sidhyati sandehāt.
ity a-doṣa iti. na, artha-antara-āder
iti. a-doṣa-udbhāvanam prativādino nigrasthānam.
ity a-doṣaḥ. tatra hetor udāharaṇam nityaḥ śabda
ity a-doṣo 'nya-grahaṇe 'pi. kiṃ punaḥ kāraṇam
ity a-doṣo 'yam meyaṃ tv ekaṃ svalakṣaṇam ||

SV_08102	-nimittam. anyac ca vyakty-ādikaṃ na iṣṭam	ity a-nimitte te syātām. tathā ca na jāti-siddhis
VN_00208	a-darśane 'pi san kṛtako vā syān nityaś ca	ity a-nivṛttir eva śaṅkāyāḥ. tato vyatirekasya
V3_09402	yathokta-lakṣaṇatvād asya. sa ca nivṛtta	ity a-nivṛtto 'vasthātā avasthitaḥ paryanuyojaḥ.
V3_10108	kiṃ tarhi tad-vyatirekeṇa ubhaya-niścita	ity a-niścayāt siddham a-vipakṣatvaṃ dharmini.
SV_15315	kiñcin mithyā-arthaṃ tat sarvaṃ pauraṣeyam	ity a-niścayād a-vyāptiḥ. tathā hy anvayo
HB_03714	tena a-niścayaḥ sambhava-a-sambhavayor	ity a-niścita-lakṣaṇatvān na kaścīd dhetuḥ syāt.
V3_04610	niścita-tad-bhāvo nirdiṣṭa-guṇa-niścayād eva	ity a-niścito na anaikāntikaḥ syāt. na vai vastu-
V3_10902	a-pratibandhāt. asati rāge vacanaṃ na asti	ity a-niścito vyatirekaḥ. na hi rāga-ādinām eva
SV_09510	-sādhana-vat sattā-sādhanam apy an-avadyam	iti. a-parāmrṣṭa-tad-bhede vastu-mātre tu sādhanē
SV_13609	icchet. tāv api pakṣau prāg eva nirākṛtāv	ity a-parihāraḥ. vyakti-kramo 'pi vākyam na nitya
SV_12412	-kṛt syāt. a-karaṇe vā na eva kaścīt tadvad	ity a-pūrvā eṣā vāco-yuktiḥ. satyaṃ mantra-kriyā-
HB_02710	anya-bhāva-siddhir eva tad-abhāva-siddhir	iti, a-pṛthak-siddheḥ sambandha-abhāvāc ca. anya-
V1_00414	a-lakṣitābhir ayam paraṃ vyavahārayitum iśa	ity a-praṇayanam eva śāstrasya. praṇayan vā svām
V2_06516	ata eva saṃśayo 'stu, bhaved vā pramāṇam	ity a-pratikṣepaḥ. tad atra keṣāñcit svabhāvānām
SV_10311	ata eva saṃśayo 'stu, bhaved vā pramāṇam	ity a-pratikṣepaḥ. tad atra keṣāñcid arthānām
VN_05301	ucyate, na uccārayaty uttaram ca bravīti	iti. a-pratijñānāc ca. na ca idam pratijñāyate,
SV_16821	kaścīt kvacit sambandha-niyamaṃ jñātum iśa	ity a-pratipattir eva tad-arthasya. api ca, vedas
HB_01312	ca iti prativiśiṣṭa-svabhāvam ekam eva jātam	iti. a-pratirodha-śaktikeśv anantara-kāryeṣu
V2_07303	-yogya-pratiśedho yuktaḥ, na ca sarvam evam	ity a-pratiśedhaḥ sarvatra. pravṛtter buddhi-
V3_10712	a-śakyatvāt. sa eva hy evaṃ sarvajñaḥ syād	ity a-pratiśedhaḥ. sva-ātmani svasaṃviditena
SV_07206	upakāra-an-avadhāraṇād asya iyaṃ sthitir	ity a-pratītiḥ. jananaṃ cet kim āsrayeṇa
V3_03509	balād eva vastuto ghaṭito 'syāṃ sarvaḥ śabda	ity a-pratīte 'pi tasmimś tat-siddhatām āha –
SV_12101	kārya-dharmānām vā kvacid atīśayam abhyupeti	ity a-pratyayā eva asya vṛttiḥ. drśyante ca
V3_12201	sandigdhaḥ syāt. na ca pareṇa tathā upagata	ity a-pramāṇād abhyupagamāt tathā eva bhavati,
HB_03605	-a-nivṛttau tad-avasthaṃ hetor a-sāmarthyam	ity a-prayogaḥ. tasmāt sva-sādhya-bhāva-
SV_14610	tad-anya-vyatireke sati syāt. sa ca na asti	ity a-pravṛtti-nivṛttikaṃ jagat syāt. tasmād yasya
SV_14425	bhāvaṃ nāśayet. ato 'vināśī bhāvaḥ syād	ity a-prasaṅga eva. vināśād bhāva-nāśa-an-
HB_03504	-abhāvo hi bādhaka-pramāṇa-vṛtti-niyata	ity a-bādhāyāṃ sādhyā-siddhir iti vyartho hetuḥ.
HB_01306	-pratiniyamaḥ, viśayāt tat-tulya-rūpatā	ity a-bhinnatve 'pi vastutaḥ kāryasya kāraṇānām
SV_06812	-prayojana-aṅgatayā tad-anyebhyo bhidyanta	ity a-bhedāt tato 'viśeṣeṇa pratiyante. tatra
HB_02507	-a-bhedau syātām. tathā hi na bhedād bheda	ity a-bhedād api na a-bhedaḥ, tad-vyatiriktaś ca
SP_00005	tad-anyaś ca sarve te sva-ātmani sthitāḥ |	ity a-miśraḥ svayaṃ bhāvās tān miśrayati kalpanā |
SV_09607	'py a-virodhāt. yathā na bhavati mūrta	ity a-mūrtatvaṃ nir-upākhye 'pi syāt. nir-
V3_07605	'py a-virodhāt, yathā na bhavati mūrta	ity a-mūrtatvaṃ nir-upākhye 'pi syāt. nir-
PV_03150	|| śrīṅgaṃ gavi iti loke syāc chrīṅge gaur	ity a-laukikam | gava-ākhyā-pariśiṣṭa-aṅga-
SV_15922	-upakārāt. atha ca puruṣaḥ śabdānām prayoktā	ity a-laukiko 'yaṃ vyavahāraḥ. sarvathā śabda-
V2_05211	tat-tulya-vyatireko 'pi. tena ayam a-doṣa	ity a-vācyam eva tṛtīyaṃ rūpaṃ syāt. prayoga-
V1_03413	prasaṅgaḥ, a-bhedāt. na vā kasyacid āvaraṇam	ity a-vikalaṃ drśyeta. avayavasya āvaraṇam, na
VN_05607	parihartavyaḥ parān anupratibodhya	iti. a-vijñātaṃ ca ajñānam. vijñātaṃ parśadā
V3_11401	-para-upakāra-niyama-abhāvād anaikāntika eva	ity a-viruddhaḥ. ko hy eṣa niyamaḥ – saṃhatāḥ
SV_04205	viśiṣṭa-utpattayo viśeṣa-vat kāryam kuryur	ity a-virodhaḥ. tadvad arthā api kecit svabhāva-
V3_03704	sambhavo na asya pratidvandvī vidyata	iti. a-viśiṣṭa-lakṣaṇe drṣṭasya aparatra
VN_03902	vācyam syāt, tasmād etad apy a-sambaddham	iti. a-viśeṣa-ukte hetau pratiśiddhe viśeṣam
SV_06410	-kāraṇa-bhāva iti rūpaṃ taj-janitaṃ bheda	ity a-viśeṣāt. sarva-kāryāṇi sva-kāraṇānām
SV_05010	ākāram iyam āropayati, sa eva asyā viśaya	iti, a-viśayī-kṛtasya a-śakya-samāropāt, ākāra-
SV_07509	tan na ādheyatā na vyaktir vṛttiḥ sāmānyasya	iti. a-vṛtter na anekatra jñāna-hetuḥ. ata eva
SV_08310	a-bhinnaḥ svabhāvaḥ. eka-sannidhāne 'py asti	iti. a-vaikalyāt kāraṇasya eko 'pi janakaḥ syāt.
PV_03439	kathaṃ sitam | jñānaṃ vyaktir na sā vyaktā	ity a-vyaktam akhilaṃ jagat || vyakter vyakty-
HB_03113	-jñānāt, na hi tad-ātmā tad-anya-ātmā	iti. a-vyavacchede 'nya-ātmanaḥ pravṛtti-nivṛttyor
V2_08109	anyatra hetor vaikalyād a-vināśo 'pi syād	ity a-vyāptiḥ. sā iyaṃ nir-apekṣatā vināśasya
PV_03256	krama-grahe | tal-lāghavāc cet tat-tulyam	ity a-saṃvedanaṃ na kim || na ca ekayā dvaya-
SV_11502	sādhayeyuḥ. na hy a-pratibaddhas tat-sādhana	iti. a-saṃskāryatayā pumbhiḥ sarvathā syān
SV_13214	tat ||254|| tatra yadi saṃskṛtena upalambha	ity a-saṃskṛta-indriyo na upalabhate. yasya
SV_05706	svabhāvata ekam pratyaayaṃ janayanti	ity a-sakṛd uktam etat. tasmād eka-kāryatā eva
V1_01109	idantayā iti cet ||9|| na hy ayam gaur	ity a-sannihite 'rthe bhavati. idam ca naḥ
V3_12105	-rūpatvāt. asataḥ sapakṣān na nivṛttir	ity a-sapakṣa eva na asti iti cet, na iti sā eva
HB_02212	svayaṃ nāśam a-nāśam ca sarvadā prāha	ity a-samarthaḥ pūrvasmin pakṣe vināśa-hetuḥ. na
V2_07815	tad-abhāvāt phalasya api na asti	ity a-samānam. nanv idam apy a-niśceyam eva –
SV_09919	tad-abhāvāt phalasya api na asti	ity a-samānam. sā iyaṃ nir-apekṣatā vināśasya
VN_04912	arhet. na artha-upasaṃhitasya abhidhātā	ity a-samikṣita-abhidhānam etat. ata eva ca
VN_02812	pratijñā-antaraṃ nāma nigrasthānam	iti. a-sambaddha-abhidhānam nigrasthānam ity
VN_04313	vākyasya vā paurvāparyeṇa yogo na asti	ity a-sambaddha-arthatā gr̥hyate, tat samudāya-
V3_10010	-vacane 'pi, na hi sa eva ātmānam anveti	ity a-sambaddham. yadā tarhi vipakṣa-vyatireko
HB_03001	tasmin prameye kathaṃ virodho liṅga-liṅginor	ity a-sambandha eva. atra apy a-samudāya-
SV_15813	nanu tad eva idam paryanuyujyate kathaṃ tata	iti. a-sambandhāt. viśaya-upanayanād ayam asya

SV_08015	iti sambaddha-sambandho 'py asya na asti	ity a-sambandhān na śabda-jñāna-hetuḥ. anyathā hy
V3_10806	ca tayor ātmanor virodha-upalabdhir	ity a-sādhayatvam. adrśya-ātmanām tu sva-
SV_10009	katham punar etad gamyate nir-apekṣo vināśa	iti. a-sāmarthyāc ca tad-dhetoḥ (196a) abhāva-
V2_08211	punar etad gamyate – nir-apekṣo vināśa	iti. a-sāmarthyāc ca tad-dhetoḥ (56a) abhāva-
SV_05011	ākāra-antara-vat. sa ca tatra na asti	ity a-sāmānyam. sati sāmānya-grahaṇe tad-āropo na
V3_12107	apy asti, bhāva-pratiśedhas tu na sambhavati	ity a-skhalita-prajñō devānām-priyaḥ, yas tad-
SV_09222	-khyāpinaḥ śabdāḥ kiṃ viveka-viśayā	ity a-sthānam eva etad āśaṅkāyāḥ. tasmāt siddham
VN_06408	-upekṣaṇam nāma parājaya-adhikaraṇam	iti. a-sthāne nigrasthāna-anuyogo nir-anuyojya-
V2_08113	syāt. sa tarhi vinaśvara-svabhāvo nir-apekṣa	ity a-hetukaḥ syāt. na a-hetukaḥ, sattā-hetor eva
SV_09923	uktam. sa tarhi naśvaraḥ svabhāvo nir-apekṣa	ity a-hetukaḥ syāt. na a-hetukaḥ sattā-hetor eva
HB_02507	tad-vyatiriktaś ca na kaścid bhāva-svabhāva	ity a-hetukatvād bhāvānām nityam sattvam asattvam
HB_02506	-bheda-a-bhedābhyām kārya-bheda-a-bhedāv	ity a-hetukau viśvasya bheda-a-bhedau syātām.
SV_07227	tasmād vyañjako na taṃ karoti na apy anyam	ity akiñcitkaraś ca apekṣyata iti vyāhatam etat.
SV_07122	iti yāvat. tathā ca ayam na kiñcit karoti	ity akiñcitkaraś ca kaḥ kasya sthāpako nāma. tena
SV_14816	yo nāma nāśa-hetuḥ sa bhāve na kiñcit karoti	ity akiñcitkaro na apekṣyañiyāḥ. tat katham
HB_00503	syāt – yatra dhūmaḥ, tatra avaśyam agnir	iti. agni-bhāva eva hi bhāvo dhūmasya tat-
VN_06804	āpadyante, yathā pramāṇāni prameyatvam	ity ata āha yathokta-hetvābhāsa-lakṣaṇena eva
V2_05213	prayuktam arthāpattiyā dvitīyam gamayati	iti. ata ekasya prayogaḥ syād iti. nanu
SV_03314	tathā-prakāśanāya prayuñjate 'n-aśvo 'yam	iti. ata eva pūrvatra pratikṣipta-bheda-
V3_03109	-śītala-sniḡdhair iva vyādheḥ ślaiśmikasya	iti. ata eva śāstra-dṛṣṭeṣv artheṣu virodha-
VN_03414	hetor vā virodhas tadā viruddho hetur	iti. ataḥ pratijñā-virodho hetu-virodho vā ity a-
SV_07809	-janmani | svasmād a-calataḥ sthānād vṛttir	ity atiyuktimat ||153|| yatra asau vartate bhāvas
PV_03472	-sambhavaḥ | yad evam a-pratītam tal liṅgam	ity atilaukikam || vidyamāne 'pi liṅge tām tena
PV_04177	|| syān nirākaraṇam śabde sthite na eva	ity ato 'bravīt | viruddha-viśaye 'nyasmin vadann
SV_00107	ciram | su-ukta-abhyāsa-vivardhita-vyasanam	ity atra anubaddha-spr̥ham || artha-an-arthā-
V3_12109	nirloḥitaś ca ayam artho 'sati nāstitā	ity atra antare. tena na iha pratanyate. na ca
SV_15919	buddhis tad-vyaktiḥ. tad-āśrayaḥ prayuktā	iti. atra apy uktam śrotary api prasaṅga iti. taj
VN_00114	yathā ghaṭa-ādīḥ, san kṛtako vā śabda	iti. atra api na kaścit krama-niyamaḥ, iṣṭa-arthā-
VN_03008	-pratipannaṃ vastu, tena anaikāntika-codanā	iti. atra api pratijñāyāḥ sādhana-vākye prayoga-
VN_06805	hetvābhāsa-lakṣaṇena eva nigrasthāna-bhāva	iti. atra api yathoktam kṛtvā cintyam eva, kiṃ te
VN_03811	tasya pratijñā-sannyāso nāma nigrasthānam	iti. atra api yady udbhāvite 'pi hetor vyabhicāre
VN_06118	anujānāti iti mata-anujñā nigrasthānam	iti. atra api yadi puruṣatvāc cauro bhavān api
VN_06216	khalu nigrāha-prāptaḥ sva-kaupīnam vivṛṇuyād	iti. atra api yadi sādhana-vādinam nigrāha-
SV_01217	eka-śākhā-prabhavatvād vā upayukta-vad	iti. atra api vivakṣita-a-śeṣa-pakṣi-karaṇe hetoḥ
SV_16823	a-naṣṭa-sampradāyam eva anuvartata	ity atra api samayaḥ śaraṇam. āgama-bhramśa-
VN_03501	na ca utpatti-dharmakatvān nityam	ity atra api hetu-virodho yuktaḥ, pratijñāyā hi
NB_03047	saṅghātavāc chayana-āsana-ādy-aṅga-vad	iti. atra ātma-arthā ity an-uktāv apy ātma-
V3_12503	punar idam āyātam – asato vyatireka-ayogād	iti. atra idam eva punar vācyam – katham asato
SV_03929	sambandhe pratyaya-vṛttis tataḥ sāmānyam	ity atra ucyate. aneka-sambandhebhyaḥ kārya-
SV_09213	-a-prayogān nir-viśayasya naṅo 'prayoga	ity atra uttaram vakṣyate. tasmāt santy abhāveṣu
VN_02515	prāk-pratijñātasya śabda-anityatvasya tyāgād	iti. atra upagata-pratijñā-tyāgāt pratijñā-hānau
HB_00602	na sa trividhād dhetoḥ anyatra asti	ity atra eva niyata ucyate. tatra sādhana-dharma-
VN_03201	kiñcin nigrasthānam. na ca na asty ātmā	ity atra kaścit pratijñā-virodho na asty ātma-
SV_16710	śrutau | khādec chva-māmsam ity eṣa na artha	ity atra kā pramā ||318|| kvacid apy arthe
V2_07009	śrutau | khādec chva-māmsam ity eṣa na artha	ity atra kā pramā ||36|| prasiddho loka-vādaś cet
SV_14615	saṃyojyāḥ. tathā na caitrasya putro bhavati	ity atra dṛṣṭo vidhir nāśe 'pi virodhāt. evam ca
NB_02017	iti. kāryam yathā vahnir atra dhūmād	iti. atra dvau vastu-sādhanau, ekaḥ pratiśedha-
SV_08718	eva kārakāḥ syuḥ, na anye 'tat-svabhāvatvād	ity atra na eva kiñcid viruddham asti. ekatve tu
SV_08501	hi kaścid dhetoḥ na anyāḥ svabhāvād	ity atra na kiñcid bādhakam. a-bhede tu syātām
VN_05004	anityaḥ śabdo nirodha-dharmako dhvāna	iti. atra na śabda-punaruktaṃ pṛthag vācyam artha
VN_04815	vākyam, yathā devadatta gām ānaya kṣṇām	iti. atra padānām yathā-kāmaṃ prayoge 'pi na
VN_02505	sva-dṛṣṭānte pratijñā-hānir nigrasthānam	ity atra bhāṣya-kāra-mataṃ dūṣayitvā vārttika-
V3_04810	pratītiḥ. sādhyā-dharma-sāmānyena samāna	ity atra yadi sādhyā-dharma-sāmānyena eva iti,
SV_03619	-vyavasthiteḥ | khasya svabhāvaḥ khatvam ca	ity atra vā kiṃ nibandhanam ||67|| yadā ekā api
NB_03131	kaścid vivakṣitaḥ puruṣo rāga-ādimmātvād	iti. atra vaidharṃya-udāharaṇam – ye grāhya-
NB_03130	-liṅga-bhūta-pramāṇa-atīśaya-śāsanatvād	iti. atra vaidharṃya-udāharaṇam, yaḥ sarvajña
NB_03132	-rāgāḥ kapila-ādayaḥ, parigrāha-āgrāha-yogād	iti. atra vaidharṃyena udāharaṇam – yo vīta-rāgo
VN_00118	ca evam, sa sarvo 'nityaḥ, yathā ghaṭa-ādir	iti. atra vyāpti-sādhanam viparyaye bādhaka-
SV_17006	yad uktam – agni-hotram juhuyāt svarga-kāma	ity atra śva-māmsa-bhākṣaṇa-deśanā-vikalpo
V3_13101	śabdāḥ kṛtakatvāt, nityaḥ śrāvānatvād	iti. atra hi trayam a-pramāṇakam abhyupeyam –
V3_04205	-viśāṇa-an-utpattiḥ, tad-bhāvād itarasya	iti. atha kā iyam śaktiḥ. sa eva bhāva uta anyad
VN_06207	santi hy evam-prakārā api vyavahārā loka	iti. atha tad upakṣepam abhyupagacchaty eva, tadā
SV_09019	-vādo na syāt, syād uṣṭro dadhi syān na	iti. atha punar a-saṃsr̥ṣṭāv ākārau pratipadya
V3_00710	eṣa piṇḍo viśāṇi go-gavayayor anyataratvād	iti. atha punar mayā evam-vivakṣitatvād ity āha,
V3_03801	viśaye viruddhāvvyabhicāriṇo 'bhāvam sūcyati	iti. atha vā lokasya bruvato 'numāna-abhāvam āha.

VN_05604	santaḥ pravartante sāstrāṇi vā prañiyante	ity ado vaktavyam. tasmāt tāvad vaktavyam, yāvad
V3_10212	āyāto dharmo na pratyāyana-kāla-bhāvī	ity an-aṅgam. yat tarhi idam itara-tad-viparīta-
HB_03101	analaṃ paśyann apy analo 'yaṃ na salilam	ity an-adhyavasyan na tiṣṭhen na pratiṣṭheta iti
SV_02124	-antara-nimitto dharmo bhāve 'vaśyaṃ-bhāvī	ity an-anumānam. yadi tarhi darśana-a-darśane na
VN_06214	tasya upekṣaṇaṃ nigraha-prāpto 'si	ity an-anuyogaḥ. etac ca kasya parājaya ity
VN_00709	tu sāṅketikeṣv artheṣu saṅketa-vaśād vṛttir	ity an-abhiniveśa eva. nānā-eko rūpa-ādir eka-
SV_16519	'py asya viśeṣas tathā anyasya api syād	ity an-abhiniveśa eva yuktaḥ. yasya pramāṇa-
SV_05609	tathā anayā vibhramān miśri-kriyanta	ity an-avadyam etat. nanu dhiḥ kāryaṃ tāsām sā ca
V3_02709	anyathā a-sambaddha-pralāpa eva ayam	ity an-avadheyaḥ syāt. dvayor an-āsrita-śāstrayoḥ
SV_16915	dviṣṭa-a-jña-dhūrtānām anyatamaḥ syād api	ity an-āśvāsaḥ. tasmān na apauruṣeyād vyākhyānān
NB_03047	-āsana-ādy-aṅga-vad iti. atra ātma-arthā	ity an-uktāv apy ātma-arthatā sādhyā. tena na
VN_05613	-viśayatvād uttara-pratipattir a-śakyā	ity an-uttara-pratipattiyā eva nigrahassthānatvam
SV_07023	samarthaṃ pṛthak tat sahitam api tādrśam eva	ity an-upakāratvān na saṃyogena tadvat syāt.
V3_08702	pṛthak tatra sahitam api tādrśam eva	ity an-upakāratvān na saṃyogena tadvat syāt.
V3_10805	tulyā vṛtti-tat-sandehābhyām abhāva-asiddhir	ity an-upanayaḥ. dr̥ṣyatayā ca tayor ātmanor
SV_12504	eva. tasmān na viśeṣaṇam atīśaya-bhāg	ity an-upātta-samam. yat kiñcid veda-adhyayanam
SV_12025	an-abhyupeta-bādhāyām tad-anyasya api tulyam	ity an-upālambhaḥ. an-atīśaya-darśi ca ayam
SV_09007	varitate | sa eva dadhi so 'nyatra na asti	ity an-ubhayaṃ param ||183|| atha anayoḥ kaścīd
SV_14301	ca abhāvaḥ kāryaḥ. tat-kārī ca a-kāraka eva	ity anapekṣaṇīya ity uktam. svabhāva-abhāvasya ca
SV_15621	ity uktam. tat kim ayam a-samartho 'pekṣyata	ity anapekṣāḥ sadā kuryur na vā kadācid an-
SV_00416	abhāvo 'py anyayā anupalabdhyā sādhyā	ity anavasthānād a-pratipattih̄ syāt. atha
V2_05804	abhāvo 'py anyayā anupalabdhyā sādhyata	ity anavasthānād a-pratipattih̄ syāt. atha
V3_06205	-abhāvo 'py anyena anupalambhena sādhanīya	ity anavasthānād a-pratipattir eva abhāvasya. na
V3_05908	-viśeṣād viśeṣa-siddhiḥ, tasya apy anyata	ity anavasthānān na kasyacid viśeṣa-siddhiḥ syāt.
PV_04275	| upalambhasya nāstitvam anyena	ity anavasthitiḥ || adṛṣye niścaya-ayogāt sthitiḥ
PV_04019	-āśrayaḥ | vipakṣa-upagame 'py etat tulyam	ity anavasthitiḥ || antar-aṅgaṃ tu sāmartyam
PV_03474	| dr̥ṣṭānta-antara-sādhyatvam tasya api	ity anavasthitiḥ || ity arthasya dhiyaḥ siddhir
V3_06203	| upalambhasya nāstitvam anyena	ity anavasthitiḥ ||48|| anyathā yadi sva-viśaya-
SV_03712	vā śakty-upakāriṇyā api śakter vyatireka	ity anavasthiter a-pratipattih̄. tad-a-vyatireke
VN_01606	tasya api sa svabhāva-niyamaḥ sva-hetor	ity anādi-bhāva-svabhāva-niyamaḥ. api ca, yadi
V3_04203	sa tasya kuta iti cet, sva-hetu-samuttha	ity anādi-hetu-prakṛti-paramparā, tasmāt taj-
SV_12519	vat puruṣa-vyavahāra iti syāt. na apauruṣeya	iti. anāditvād apauruṣeyatve bahutaram idānīm
SV_08423	tasya api taj-janana-ātmatā tad-anyasmād	ity anādir hetu-paramparā bhinnānām hi kaścīd
VN_02909	-sādhana-abhidhānāt tu jetā api na bhavati	iti. anitya-ākāṅkṣe punar vādini na kaścīd doṣo
V2_08102	ca pratividitā eva upayanty apayanti	ity anityāḥ. ta evam-prakṛtayaḥ sva-hetu-prakṛtim
SV_13608	eva kīrtitaḥ ||260|| atha mā bhūd ayaṃ doṣa	ity anityān a-vyāpinaś ca varṇān icchet. tāv api
V1_02411	'pi tan-nibandhanā na vā a-pratipatty-aṅgam	ity anughošyāḥ, tathāvidhasya anyatra api sv-
NB_03023	-lakṣaṇa-prāptasya sata upalabdhir ghaṭasya	ity anupalabdhi-prayogaḥ. asaty anityatve na asty
NB_03008	-viśeṣa upalabdhi-lakṣaṇa-prāpto ghaṭa	ity anupalabdhi-prayogaḥ. tathā svabhāva-hetoḥ
HB_00504	-bhāva eva hi bhāvo dhūmasya tat-kāryatvam	iti. anupalabdhāv apy asad-vyavahārasya upalabdhī
NB_03049	pratyakṣa-nirākṛto yathā – a-śrāvaṇaḥ śabda	iti. anumāna-nirākṛto yathā – nityaḥ śabda iti.
NB_01021	pramāṇam. tad-vaśād artha-pratīti-siddher	iti. anumānam dvidhā. svārthaṃ parārthaṃ ca.
VN_06215	'si ity an-anuyogaḥ. etac ca kasya parājaya	ity anuyuktayā parśadā vaktavyam, na khalu
V3_08909	vṛttes toya-samāśrayāt ||66|| kāryaṃ tasya	ity anuvartate. toya-āsritā hi balākāyā vṛttih̄.
PV_04127	artha-niyamaḥ saṅketa-anuvidhāyinām | na	ity anena uktam atra eṣaṃ pratiśedho virudhyate ||
V3_02502	a-sādhyatām āha. na, svarūpeṇa eva nirdeśya	ity anena eva gatavāt. siddha-sādhana-rūpeṇa hi
V3_02704	-samavāyy-anityatva-abhāvam api sādhyati	iti. anena eva ca anumāna-kāle sāstra-an-āśraya-
PV_04078	-ādeśena dharmināḥ | svarūpeṇa eva nirdeśya	ity anena eva tad gatam || siddha-sādhana-rūpeṇa
SV_09820	nāśa-hetūnām hetuman-nāśa-vādinām ||195||	ity antara-ślokaḥ. tad ayaṃ bhāvo 'napekṣas tad-
V2_07709	nāśa-hetūnām hetuman-nāśa-vādinām ||54||	ity antara-ślokaḥ. tad ayaṃ bhāvo 'napekṣas tad-
V3_00303	vata kena ime siddhānta-viśama-grahāḥ ||2||	ity antara-ślokaḥ. tad-āgama-viruddha-
SV_17118	śaṅkayā bhāvyaṃ niyamakam a-paśyatām ||324||	ity antara-ślokaḥ. tasmād a-vidita-artha-
V2_06408	syād bhasma iva a-śīta-sādhane ||34||	ity antara-ślokaḥ. na asattā-niścayo
V1_01913	yukti-jñā jñāna-ākāra-arpaṇa-kṣamam ||20||	ity antara-ślokaḥ. na ca idam pūrva-pramāṇa-
SV_08225	sa eva astu śabda-jñāna-nibandhanam ||162||	ity antara-ślokaḥ. na nivṛtīm vihāya asti yadi
SV_17313	saṅketo na iṣṭām eva asya yogyatām ||329||	ity antara-ślokaḥ. yasmāt kila idr̥ṣaṃ satyaṃ
V3_02607	a-sādhyatvam anavasthāṃ ca darśayan ||25||	ity antara-ślokaḥ. atra svayam-iṣṭa-śrutibhyām
V3_04009	-balena uktaḥ śrāvaṇena akṣa-gocaraḥ ||32||	ity antara-ślokaḥ. anumāna-virodhe 'pi, yathā –
V2_05103	dharmo na nir-anvaya-doṣa-bhāk ||14||	ity antara-ślokaḥ. anya-yoga-vyavacchedena ca
V3_05805	-ākhyāne na darśita-udāhṛtiḥ pṛthak ||44||	ity antara-ślokaḥ. asad-vyavahāra-yogyatā vā
V2_07209	saṅketo na iṣṭām eva asya yogyatām ||50||	ity antara-ślokaḥ. eka-deśa-avisamvādanam apy
V2_05603	te 'pi tasmād a-jñāta-viplavāḥ ||28||	ity antara-ślokaḥ. etal-lakṣaṇā anupalambha-ātma-
V1_03210	tad-vyavasthānād a-kārakam api svayam ||37||	ity antara-ślokaḥ. etena indriya-sannikarṣa-artha
V2_05710	tato 'nyena tena bhinnā vyavasthitiḥ ||31||	ity antara-ślokaḥ. kāryasya api svabhāva-
V3_10601	pratijñā-artha viśeṣo dharmā-bhedataḥ ||81||	ity antara-ślokaḥ. tathā svayaṃ tad-āśrayasya vā

V1_02806	tat sphuṭa-a-kalpa-dhī-phalam	||31||	ity antara-ślokāḥ. tathā hy a-śubha-pṛthivī-
V3_02301	iyam sādhyā-sādhana-saṁsthitih	||21||	ity antara-ślokāḥ. tasmāt sādhyā-bādhaka eva
SV_06516	dr̥śyasya abhāva-niścayāt	||133||	ity antara-ślokāḥ. tena anya-apoha-viśayāḥ
V3_05603	avinābhāvo 'niyataś ca na sādhanam	||39||	ity antara-ślokāḥ. nanu yathokta-lakṣaṇa-
V1_04302	ca proktaṁ pramāṇam sva-ātma-vedanam	||57||	ity antara-ślokāḥ. bāhye 'py arthe tato 'bhedo
V1_03910	-sādharmya-drg-ādis taimira-ādi-vat	||53||	ity antara-ślokāḥ. bhavatu nāma yathā-darśanam
V3_09705	bauddhena uktaṁ mūrty-ādi-sādhanam	||76||	ity antara-ślokāḥ. yā punaḥ śāstra-āśrayeṇa
SV_02018	-nimitte vā dharme vāsasi rāga-vat	||32||	ity antara-ślokau. api ca, artha-antara-nimitto
V1_03712	kathaṁ satyaṁ na jāne 'ham api idṛśam	||43||	ity antara-ślokau. kathaṁ punar asati bāhye 'rthe
V1_03606	na sañcodya-grāhya-grāhaka-lakṣaṇā	||40||	ity antara-ślokau. tadā anya-saṁvido 'bhāvāt
V2_10005	eva martyena bhāvyaṁ aśvavatā api kim	||71||	ity antara-ślokau. tasmāt svabhāva-pratibandhād
V3_06407	hetau niścitena eva sādhanāt	||50||	ity antara-ślokau. tasyāḥ svayaṁ prayogeṣu
V3_03911	-a-bahir-bhūtā pratītir api pūrva-vat	||29||	ity antara-ślokau. pratyakṣa-virodhe 'pi nānā-
SV_02905	na anya-viśaya iti paryāyatā bhavet	||51||	ity antara-ślokau. yasya api nānā-upādher dhīr
SV_07812	vyāpnoti kim apy etan mahā-adbhutam	||154||	ity antara-ślokau. yasya tu sarvagataṁ sāmānyam
V1_04112	-asiddheḥ. na ca upalambhānām utpatti-niṣṭhā		ity andha-mūkaṁ jagat syāt. kvacin niṣṭhāyām sa
SV_03915	-ākārā buddhir utpadyate. tasyāḥ ka āśraya		ity anya-apoha ucyate, tasya vastuṣu bhāvāt, a-
SV_03504	dhvaniś ca an-iṣṭa-parihāreṇa pravartayati		ity anya-apoha-viśaya uktaḥ. tatra anapekṣita-
SV_11009	vitatha-abhidhānāt. tathā hy ayam evaṁ na vā		ity anya-doṣa-a-nir-doṣatā api vā | dur-labhatvāt
HB_02705	bhāva-siddhir eva aparasya abhāva-siddhir		ity anya-bhāvo 'pi tad-abhāva iti vyapadiśyate.
SV_14710	sa ca svabhāvavatām parasparam asty eva		ity anyatvam eva. na ca taj-janma-lakṣaṇāt
V2_06805	tad-upakṛtam indriyaṁ jñānam janayati		iti, anyathā an-upakāriṇo 'napekṣā syād viśaya-
SV_01017	evaṁ-svabhāvā etat-samāna-pāka-hetavaḥ pakvā		iti. anyathā tu śeṣavad etad anumānam vyabhicāri.
HB_03117	tathātvaṁ ca tasya eva bhavati na anyasya		ity anyathā-bhūtāt tathābhūtam vyavacchindaty eva
V2_09206	evaṁ-svabhāvā etat samāna-pāka-hetavaḥ pakvā		iti. anyathā śeṣavad etad anumānam vyabhicāri.
V1_02410	a-saṁvedanam sārūpyam buddhi-lakṣaṇam		ity anyasya api tat-sa-rūpasya tat-prāptir viśeṣo
SV_11001	puruṣa āptas tat-praṇayanam avisamvāda		ity anye. iṣṭo 'yam arthaḥ śakyeta jñātum so
SV_11215	-āśrayāt | apauruṣeyaṁ mithyā-arthaṁ kim na		ity anye pracakṣate ||225 || yathā rāga-ādi-
SV_03408	vā darśayet pācakatvam iti kṛtā api vā pāka		ity anyena vā tathābhūta-jñāpanāya svayaṁ kṛtena
SV_08605	tarhi yad ekasya taj-janakam tad anyasya na		ity anyo 'pi svarūpeṇa eva janako na para-rūpeṇa
V3_12501	na anvayo na vyatireka iti. ya eva khalu na		ity anvaya-pratiśedhaḥ, sa eva vyatireka iti. tat
HB_02305	naśvaratā-nivṛttau ca sattva-nivṛttir		iti, anvaya-vyatireka-siddhiḥ. svabhāvato
HB_00209	a-vyāpakasya vā nivṛttau nivṛtṭy-abhāvād		ity anvaya-vyatirekābhyām niścitābhyām tad-amśa-
V3_12407	a-vyabhicarita-anvayaṁ sapakṣa eva asti		ity anvayinam eva hetum āha. atra api katham a-
V2_07604	yathā ghaṭa-ādayaḥ, śabdaś ca kṛtaka		ity anvayī. sāmāthyād eva atra anityaḥ śabda iti
SV_01908	tac ca asti dhūme. tasmāt kāryam dhūma		ity anvayena vidhita-tat-kāryatvasya dahana-abhāve
SV_14515	pratilabhate, tathābhūtasya eva svayaṁ jāter		ity apara-apekṣa-dharma-antara-pratiśedha-arthaṁ
V1_00405	asti. na a-pratyakṣam pramāṇam asti		ity aparaḥ. tad ayuktam, yasmāt pramāṇa-itara-
V1_02214	śabda-ādinām anubhavāt tad-anubhava-khyātir		ity aparaḥ. tasya apy a-viśeṣe 'pi bāhyasya
V2_05311	-siddhiḥ, asato hy adhikaraṇatva-ādy-ayogād		ity aparaḥ. paśavo 'pi hi tāvad yad ayuktam
VN_04910	hīnam eva tan nyūnatāyām api nigrhād		ity aparaḥ. yaḥ pratiyamāna-arthaṁ an-arthaḥ
V3_11701	prāṇa-ādayaḥ, tad-vyatirekasya aikāntikatvād		ity aparaḥ. vipakṣād eva hi prāṇa-ādayo
HB_03407	-dharma-avyabhicārāt. ṣaḍ-lakṣaṇo hetur		ity apare – trīṇi ca etāni, a-bādhita-viśayatvam
HB_01103	- 'yam eko 'pi samarthaḥ kim atra asmābhīr		ity apare nivarteran. te hi nir-abhiprāya-
SV_11010	api vā | dur-labhatvāt pramāṇānām dur-bodhā		ity apare viduḥ ||219|| caitasebhyo hi guṇa-
PV_04157	-vat || dravya-antara-gurutvasya gatir na		ity aparo 'bravīt | tasya krameṇa saṁyukte pāṁśu-
V2_09401	darśanena bādhyate. tad-abhāve tu siddha eva		ity apārthakaṁ tat-siddhaye vacanam. na an-
SV_01203	darśanena bādhyate. tad-abhāve tu siddha eva		ity apārthakaṁ tat-siddhaye vacanam. na vai
VN_01719	-vākyād bhavaty eva iṣṭa-artha-siddhir		ity apārthakaṁ tasya upādānam. yadi ca viśaya-
V3_07310	mātra-sādhanam eva, na artha-viśeṣa-sādhanam		ity apārthakam. anyatra tu tad eva agni-sāmānyam
V1_02601	pratyakṣe viśaya-upalambhe samāpto vyavahāra		ity apārthakam aparaṁ caitanyam. taṁ ca eka-rūpam
V2_05805	syāt, tathā sattā bhāvo 'pi syād		ity apārthikā anupalabdhiḥ. atha anya-upalabdhyā
SV_04512	tato 'yam bauddhe 'rthe sāmānyam bheda		ity api | tasya eva ca anya-vyāvṛtṭyā dharmā-
PV_04142	tadvad vastu-svabhāvo 'san dharmī vyoma-ādir		ity api | na evam iṣṭasya sādhyasya bādhā kācana
PV_03428	|| yo yasya viśaya-ābhāśas taṁ vetti na tad		ity api | prāptaṁ kā saṁvid anyā asti tādrūpyād
SV_03213	tatra api ca anya-vyāvṛtṭir anya-vyāvṛtṭa		ity api | śabdāś ca niścayāś ca eva sañketam
SV_14807	na bhāvo bhavati ity uktam abhāvo bhavati		ity api ||278|| yad apy ayam bhāvasya abhāvo
HB_00312	tasmād an-adhigata-artha-viśayaṁ pramāṇam		ity apy an-adhigate svalakṣaṇa iti viśeṣaṇyam.
V2_04814	āha, na pramāṇa-vyāpāra-viśaya-bhedāt. bheda		ity apy asya a-bheda-pratiśedha eva draṣṭavyaḥ,
SV_14016	svayaṁ samarthe tasya an-upayogāt. prayoga		ity api iṣṭa-sādhana-samartha-utpādānam eva
V2_09012	-kāla iti tadā anityatā vyavasthāpyata		ity apy uktam. anyathā artha-antaram eva anityatā
SV_16802	na ato niścayaḥ. tan na pramāṇam āgama		ity apy uktam. apauruṣeyānām śabdānām artha-
SV_13909	nityasya kiñcid āvaraṇam a-sāmāthyād		ity apy uktam. tasmān na āvaraṇe karaṇa-upakṣepaḥ.
SV_16419	a-virodhinā ca saha sambhava-a-virodhād		ity apy uktam. na api itara-sāmānya-siddhir
V1_03513	svayaṁ prakāśate. tena ātmanaḥ prakāśikā		ity apy ucyate prakāśa-vat. nila-ādy-anubhava ity

SV_14707	kutaścid anyah syāt. evaṃ ca a-vācyatā	ity api kārya-kāraṇa-bhāva eva śabda-antareṇa
SV_07124	na kadācit tiṣṭhet. tasmāt pāta-pratibandha	ity api kṣaṇikānām bhāvānām upādāna-samāna-deśa-
V3_08906	na kadācit tiṣṭhet. tasmāt pāta-pratibandha	ity api kṣaṇikānām bhāvānām upādāna-samāna-deśa-
SV_06813	pratiyante. tatra ghaṭasya rūpa-ādaya	ity api ghaṭa-svabhāvā rūpa-ādaya udaka-dhāraṇa-
SV_04713	anyatra a-pratītiḥ, na ca sambandho 'sti	iti. api ca, tat-kāriṇām a-tat-kāri-bheda-sāmye
SV_08222	api kecid eka-jñāna-kāryāḥ svabhāva-bhedād	iti. api ca, tulye bhede yayā jātiḥ pratyāsattiyā
SV_15102	na ca asti tasmān na śabdāḥ sthita-svabhāvā	iti. api ca, na jñāna-hetutā eva syāt tasminn a-
SV_10719	-arthā upanibadhyante 'prakaraṇa-āpannatvād	iti. api ca, nāntariyakatā-abhāvāc chabdānām
SV_03810	eka-a-saṃsargas tad-vyatirekiṇām samānatā	iti, api ca para-rūpaṃ svarūpeṇa yayā saṃvriyate
SV_03517	syāt. uktam atra śabdānām svāntarya-abhāvād	iti. api ca, yeṣāṃ vastu-vaśā vāco na vivakṣā-
VN_00619	teṣāṃ tat-sambandhitā api na sidhyati. ghaṭa	ity api ca rūpa-ādaya eva bahava eka-arthakriyā-
V1_03912	uktam atra – grāhya-grāhaka-lakṣaṇa-ayogād	iti. api ca saha-upalambha-niyamād a-bhedo nila-
SV_17227	syāt, uktam atra – a-pratibandhād a-niyama	iti. api ca, svābhāvike vācyā-vācaka-bhāve na
SV_14014	vā sthairya-ayogāt. tad ayam sat-prayoga	ity api jananam eva prayoktuḥ sāmartyāt. svayam
SV_14802	yat-pratipatti-nāntariyakam yaj-jñānam	ity api taj-jñāne sati syāt. na hi yo vijñāne
SV_12416	puruṣeṣu dr̥śyante. sarva-puruṣās tad-rahitā	ity api tat-sambhava-virodha-abhāvād a-nirṇayaḥ.
V1_03601	apy ucyate prakāśa-vat. nila-ādy-anubhava	ity api tat-svabhāvo 'nubhava eva. a-vedya-vedaka
V1_04203	krama-ayogāt, tasya a-viśeṣāt. saṃvedanam	ity api tasya tādātmyāt tathā-prathanam, na tad
SV_13013	iṣyante. na brūmas te kañcid atīśāyanti	iti. api tu na sarve ghaṭa-kṣaṇāḥ sarvasya
V3_05010	iṣyante. na brūmaḥ – te kiñcid atīśāyanti	iti. api tu na sarve ghaṭa-kṣaṇāḥ sarvasya
VN_05303	uccārayitavyam, paścād uttaram abhidhātavyam	iti, api tu yathā-kathañcid uttaram vācyam,
SV_06125	kiñcid anuṣṭhānam vā abhimataṃ tadā ānaya	ity api na brūyāt, vyarthatvād vacanasya. tathā
SV_07019	ity ucyate. anyathā iha kuṇḍe badarāṇi	ity api na syāt. na vai tad-upakāra-kṛto 'yam
SV_06804	niveśayed yaro rūpa-vijñāna-hetuḥ śaso vā	iti. api nāma sarveṣāṃ tad-dhetūnām sakṛt
VN_03309	-bhāvaḥ syāt. sarvo 'rtha-virodho dviṣṭha	ity api parasparam bādhakam eka-artha-sannidhāv
SV_07418	tat-sahakāri sāmānyam vijñāna-hetur	ity api, pāraparyeṇa vyakteḥ kāryam eva sāmānyam
SV_12301	yatra ekasya a-śaktis tatra sarva-puruṣāṇām	ity api pūrva-vad vyabhicāri. bhārata-ādiṣv
V1_02209	-hetutva-kalpanāyām atiprasaṅgaḥ. saṃskāra	ity api pūrvakam eva योगyam vijñānam utpaśyāmaḥ,
SV_06004	nivartate ||118|| ekaṃ pradarśya ayam vṛkṣa	ity api bruvāno 'yam apy ayam eva ity ubhayim
V3_06304	ca bhāvasya abhāvo na syāt. abhāva	ity api bhāva-pratiśedhaḥ. tad abhāvād bhavati
SV_07902	vyañjaka-rahiteṣu pradeśeṣv a-darśanam	ity api mithyā. tathābhūtasya vyañgya-vyañjaka-
SV_12911	antyayā buddhyā vākya-avadhāraṇam	ity api mithyā, tasya a-varṇa-rūpa-saṃsparśinaḥ
SV_13613	krama-yoginī iti tad-ānupūrvī vākyam	ity api mithyā. tasyā nityeṣu prāg eva
V1_02503	sukham an-atīśaye 'pi śabda-ādi-sukhā	ity api vārttā-mātram, ekaṭra yugapad anayor
SV_14901	-nivāram. a-bhūtvā bhavann a-hetuko bhavati	ity api viruddham iti. so 'py anena eva
SV_12505	sarvaṃ tad-adhyayana-antara-pūrvakam	ity api vyāptir na sidhyati. sarvasya tathābhāva-
SV_08622	(170bc') utpatti-sthiti-vināśa-ādi-bhedaś ca	ity api-śabdāt. yo 'yam a-bhinnān sarva-arthān
SV_12425	nyāyaḥ. na a-dr̥ṣṭa-jñāpako 'tat-svabhāva	ity api. satām api kārya-an-ārambha-sambhavāt.
V1_02003	-kriye karmany a-viśeṣa-ādhyāi sādhanam	ity api sādhana-nyāyam atipatati. krama-bhāva-
SV_09105	na syāt, uṣṇa-svabhāvo 'gnir na an-uṣṇa	ity api. svabhāva-antarasya asataḥ kathañcid a-
V2_08305	kṛtaḥ syāt. tathā apy ayam akiñcitkaraḥ kim	ity apekṣyata iti siddhā vināśam praty anapekṣatā
SV_10019	kṛtaḥ syāt. tathā apy ayam akiñcitkaraḥ kim	ity apekṣyata iti siddhā vināśam praty anapekṣā
SV_12604	guṇo bhavet | (246ab) kāmam avisaṃvādakam	ity apauruṣeyatvam iṣṭam. tad visaṃvādakānām api
SV_12007	ca artha-pratyāyane 'niyamaḥ śabdānām	ity apauruṣeyatve 'pi sa eva vipralambhaḥ.
V1_01504	-vṛtītiḥ. na apy anyah kaścid iha anuṣaṅgī	ity abhāva eva artha-abhilāpa-anukāriṇo 'nubhava-
V3_04010	anumāna-virodhe 'pi, yathā – nityo ghaṭa	iti, abhighāta-sahatvaṃ paśyato bhrāntiyā etat
V3_12702	śāśa-avayava-bhūtaṃ viśāṇam na asti	ity abhidhātari kaḥ prastāvaḥ śaśo 'py asti
PV_04139	|| anyathā evaṃ-vidho dharmāḥ sādhyā	ity abhidhānataḥ | tad bādham eva manyeta sva-
PV_03025	| siddham pṛthak cet kāryatvaṃ hy apekṣā	ity abhidhīyate || niṣpatter a-para-adhīnam api
PV_03110	| prāg bhūtvā hy a-bhavan bhāvo 'nitya	ity abhidhīyate || yasya ubhaya-anta-vyavadhi-
SV_10714	tasya vastv-āśraya-anupalambho dharmā	ity abhiprāyaḥ. yad uktam – na pramāṇa-traya-
PV_02006	-vijñānam a-vijñāte svalakṣaṇe | yaj jñānam	ity abhiprāyāt svalakṣaṇa-vicārataḥ || tadvat
V3_01610	na yajñadatta iti. na devadatta eva	ity abhiprāyād a-doṣa iti cet, na, anyatara-
SV_16619	-sambhavaḥ | atindriya-artha-vit kaścid asti	ity abhimataṃ bhavet ||316|| yady āgama-anapekṣam
HB_00303	prāg asādharmaṇam dr̥ṣṭvā asādharmaṇam	ity abhilapato 'pūrva-artha-adhigama-abhāvāt,
V3_13406	-dharmā-yogād eva bhāvās tadvantaḥ syur	ity abhivyāptir asya dr̥ṣṭāntena pradarśyate. tad
PV_04115	tatra hetūnām yatra na anvayi | sattvam	ity abhyudāhāro hetor evaṃ-phalo mataḥ || saṅketa
V3_03309	pūrveṇa pratiṣṭhāpitam uttaram pratihanti	ity abhyupagama-virodhaḥ. ata eva pūrva-
PV_04095	|| tat prastāva-āśrayatve hi śāstraṃ bādhakam	ity amum | vaktum arthaṃ sva-vācā asya saha-uktiḥ
V3_03005	iti prastāva-āśrayatve śāstraṃ bādhakam	ity amum arthaṃ vaktum sva-vacanena asya saha
SV_03404	-antaraḥ pratyāyayati. anyo 'pratikṣeṇa	ity ayam viśeṣaḥ. jijñāpayiṣur arthaṃ taṃ
PV_03304	| tasmād yato 'sya ātma-bhedād asya adhigatir	ity ayam | kriyāyāḥ karma-niyamaḥ siddhā sā tat-
PV_03294	| nila-dvi-candra-ādi-dhiyam hetur akṣāny api	ity ayam || pāraparyeṇa hetuś ced indriya-jñāna-
V3_07006	tasya vastv-āśraya-anupalambho dharmā	ity ayam atra abhiprāyaḥ. sthitam etat –
NB_03120	-lakṣaṇa-prāptaṃ sāmānyam vyakty-antarāleṣv	iti. ayam anupalambhaḥ svabhāvāś ca paraspara-

VN_05408	dūṣite punar anyo 'rtho 'para-doṣa-viṣaya	ity ayam anubhāṣaṇe dūṣaṇe ca nyāyaḥ. sakṛt-sarva
SV_09723	iti. tasmān na avaśyam iha pakṣa-nirdeśa	iti. ayam anvayinaḥ prayogaḥ. vyatireke 'pi na
SV_16713	-viśeṣe yathā-abhimataṃ ghr̥ta-ādi prakṣiped	ity ayam arthaḥ, na punaḥ śva-māmsam khādedi iti
V1_03110	yato 'sya ātma-bhedād asya iyam adhigatir	ity ayam asyāḥ karmaṇi niyamaḥ, tat sādhanam. na
V3_12002	'yam ātma-bhāvo 'nvaya-vyatireka-bhāg	ity ayam eva hetuḥ. anavasthā-anya-kalpane syāt.
SV_01627	anya-bhāve tad asti. upacāra-mātram tu syād	ity ayam eṣāṃ paraspara-vyāghātaḥ. tasmāt tan-
VN_05205	punar-vacanam, kiṃ punar asyāḥ punar-vacanam	ity ayuktam nigamanam. vijñātasya parśadā trir-
SV_07605	vṛttim icchams tattva-anything na atikrāmati	ity ayuktam etat. tasmād iyam artheṣv eka-rūpā
V1_00502	ca śāstram praṇayann anumānam pratikṣipati	ity ayuktam, tasya a-prāmāṇye vṛtti-vaiphalyāt.
SV_12325	artha-antara-kalpane tad anyatra api tulyam	ity artha-a-nirṇayāt kvacid a-pratipattiḥ. tathā
V2_10012	hetu-bhāvo vā tasmin saty eva bhāvād	ity artha-antarasya. tathā prasiddhe tad-bhāve
SV_14208	darśanam ||269|| a-vināśāt (270a') kim	ity artha-antarād artha-antara-janmani kāṣṭham
V2_08401	ca ātmānam parityajya katham anyatra bhaved	iti. artha-antare tu gamye kāryam hetuḥ,
SV_10911	satī na śabda-vad abhiprāyam nivedayaty eva	ity artha-avisamvādād anumānam api. atha vā
VN_05002	śabda-punaruktam anityaḥ śabdo 'nityaḥ śabda	iti. artha-punaruktam anityaḥ śabdo nirodha-
VN_05015	prayoge sādhana-vākya yathā pratijñā-vacanam	iti. artha-punaruktena eva gata-arthatvān na
PV_03436	apy anubhavo bhavet || na anubhūto 'nubhava	ity artha-vat tad-viniścayaḥ | tasmād a-doṣa iti
PV_03348	niviṣṭo 'sāv evam ity ātma-samvidaḥ ||	ity artha-samvit sāv eva iṣṭā yato 'rtha-ātmā na
PV_04202	svo 'vibhāgavān | sa tena avyabhicārī syād	ity arthaṃ tat-prabhedanam || samyogy-ādiṣu yeṣv
V3_05508	svo 'vibhāgavān | sa tena avyabhicārī syād	ity arthaṃ tat-prabhedanam ||37|| samyogya-ādiṣu
V3_10308	tena itara-asad-virahaṇa tvayā upagatatvād	ity arthaḥ. tatra api kaḥ pāramārthiko 'satām
PV_03351	'nyādr̥ṣo 'pi vā | jñānasya hetur artho 'pi	ity arthasya iṣṭā prameyatā || yathā kathañcit
V1_03709	'nyādr̥ṣo 'pi vā | jñānasya hetur artho 'pi	ity arthasya iṣṭā prameyatā ||42|| yathā
PV_03474	-sādhyatvaṃ tasya api ity anavasthitiḥ ||	ity arthasya dhiyaḥ siddhir na arthāt tasyāḥ
V3_11706	tathā hy ātma-abhāva eva na bhavaty eva	ity arthād an-anya-samsargiṇy ātma-vṛttiḥ sūcitā
SV_01911	na asti ity ukte 'gnir dhūme bhavaty avaśyam	ity arthād anvaya-pratipattiḥ. anyathā hi tad-
V3_01006	śabdaś ca kṛtaka ity ukte 'pi śabdo 'nitya	ity arthād gamyata eva. tan na avaśyam asya
SV_01909	-kāryatvasya dahana-abhāve dhūmo na bhavati	ity arthād vyatireka-pratipattir bhavati. tathā
SV_01919	-abhāvāt. kuto 'gny-abhāve dhūmo na asti	ity arthād vyatireka-siddhiḥ. tathā vaidharmyaṇa
V3_00807	tri-rūpa-liṅga-ākhyānam parārtham anumānam	ity arthān na pakṣa-vacanam sādhanam ity uktaṃ
SV_04601	vijñāya arthakriyā-kṣamān | tat sādhanāya	ity artheṣu samyojyante 'bhidhāyakaḥ ||93|| na
HB_03311	'bhāva-vyavahāram sādhyen mūḍha-pratipattāv	ity alam prasaṅgena. sāv iyam trividha-
HB_03106	śakuninā dūram gatvā api punar āgantavyam	ity alam a-pratiṣṭhāna-dik-pratipattiyā. yady eka-
SV_03414	tat kathitaṃ tad eva pācakatvena api	ity alam a-pratiṣṭhair mithyā-vikalpaiḥ. yathā ca
SV_13425	a-śakya-sādhanam kāryam. tatra api tathā	ity alam anyena. tasmān na varṇeṣu vākya vā
SV_07512	katham sāmānya-buddhayaḥ ||150|| vidyata eva	ity avadhāraṇa-arthas tu-śabdaḥ. vidyamāno hi
V2_05109	ayoga-vyavacchedasya asiddheḥ. tat-tulya eva	ity avadhāraṇād dharṃiṇy a-vṛttir iti cet, na,
V3_03101	-pratyastamayān na viśeṣa-cintā-pravṛttir	ity avaśyam evam-vidhe viśaye śāstram
VN_01311	iti, kiṃ ca idam uktaṃ bhavati pariṇāma	iti. avasthitasya dravyasya dharma-antara-
SV_02313	bhāvāt. tat-svabhāvavate ca sa eva agnir	ity avyabhicāraḥ. agni-svabhāvaḥ śakrasya mūrdhā
V2_08708	bhāvāt. tat-svabhāvavate ca sa eva agnir	ity avyabhicāraḥ. agni-svabhāvaḥ śakrasya mūrdhā
V2_08811	tu hetu-paramparāyām an-anumānam eva	ity avyabhicāraḥ. na apy ākāra-bheda eva tad-a-
V3_13105	ca pratibandho yac chrāvaṇam tan nityam	ity avyabhicāro 'pi na sidhyati iti. hetos tri-
PV_04168	|| prāg-asiddha-svabhāvavāt sādhyā-avayava	ity asat | tulyasiddhāntatā te hi yena upagama-
NB_03026	api hi prayoge 'rthād vaidharmya-gatir	iti. asati tasmin sādhyena hetor anvaya-abhāvāt.
V3_00511	'vaśyam apara-abhyupagamo yukti-kṛta	iti. asati tu hetau maulasya hetor vyāpya-vyāpaka
VN_00204	arthakriyā-sāmarthya-lakṣaṇato nivṛttam	ity asad eva syāt. sarva-sāmarthya-upākhyā-viraha
V3_12405	iti vaktavyam. atiprasaṅgo hy evam syād	ity asādharma-anaikāntika eva prāṇa-ādiḥ.
V3_09810	śabdaḥ. sa ātmani hetu-rūpo na siddha	ity asiddha ucyate. sa ca śabdaḥ pakṣi-kṛtaḥ, na
VN_02315	dharmi-viśeṣatvāt pratijñā-artha-eka-deśa	ity asiddha-udbhāvanam, sarvaṇi sādharma-
V3_09003	-svabhāvasya avinābhāva-niyama-abhāvād	iti. asiddha-jñāpana-aṅgasya jñāpanam praty a-
VN_03406	bhāva-samśaye 'siddhatā eva hetu-doṣa	ity asiddha-viruddhābhyām anyo na pratijñāyā
V3_10012	vipakṣa iti tad-vyatirekaḥ sādhyā-dharma eva	ity asiddhaḥ. nanu pakṣa-ādīnām parasparato
VN_03313	sati hetu-prayoge vyadhikaraṇatvād asiddha	ity asiddhatā hetor nigrāhasthānam. sa khalu
V3_01108	tena siddham yathā – śrāvaṇaḥ śabda	iti, asiddham api sādhanatvena iṣṭam yathā
VN_06709	-virodhād iti. sukha-ādy-anvaya-darśanād	ity asiddho hetur iti. evam hi tasya sādhanā-doṣa
SV_06222	26|| na ca api śabdo dvaya-kṛd anyonya-abhāva	ity asau | a-rūpo rūpavattvena darśanam buddhi-
V1_04103	tad-a-prasiddhau viśayasya apy a-prasiddhir	ity astaṅ-gataṃ viśvam syāt. sato 'py asiddhau
SV_01622	samhatair avaśyam parārthair bhavitavyam	iti. asty eva upalambho dadhy-ādīnām kṣīra-ādiṣv
V3_09305	-tiro-hitayor dvayor apy a-vyaktis tulyā	ity asty eva sāmānyam. atha kā iyam a-vyaktiḥ.
HB_01213	-bhedaḥ, bhede vā pūrva-vat prasaṅgād	iti. asti tāvat kiñcid eka-svabhāvavate 'py aneka-
SV_16216	svabhāvato 'pi kārya-kṛt kaiścid eva vijñāta	ity asti parokṣa-artha-darśi puruṣaḥ. na hy ayam
SV_16819	śṛṅga-grāhikayā api tāvad a-budham bodhayed	ity asti pauraṣyānām śabdanām artha-gatāv upāyaḥ.
VN_03307	-pratijñayor bādhanam, iha pratijñāyā hetor	ity asti bheda iti cet, artha-virodhe hi hetu-
VN_05711	hi viśaya uttara-ajñānāt tan na pratipadyeta	ity asti viśayo 'pratibhāyā iti cet, evam tarhy

V3_10302	sādhya-dharmaḥ syāt, na punaḥ kutaścīd asata	ity asti sādhyā-sādhanayor viśeṣaḥ. atra api
SV_08306	syāt. sa tena svabhāvena tato 'bhinnāḥ syād	ity asti svabhāva-anvayaḥ. yady eka-ātmatayā
SV_04801	viśeṣo vyāvṛttir jātir vyāvṛttimān jātimān	iti. astu nāma tadvad-doṣaḥ. jātir anyā mā bhūt.
VN_00708	eva bahu-vacanam, ekasminn eka-vacanam	iti. asmākaṃ tu sāṅketikeṣv artheṣu saṅketa-vaśād
PV_02278	tat tapaḥ kleśa eva cet | tat karma-phalam	ity asmān na śakteḥ saṅkara-ādikam || utpitsu-
HB_00517	ca upalabdhi-lakṣaṇa-prāptasya anupalabdhir	iti, asminn eva tri-prakāre 'vinābhāva-niyamāt.
HB_00701	iti bhavati. na ca tatra kaścīd agnir atra	ity asmaī nivedayati. na api svayaṃ prāḡ eva
VN_04412	na prayoga-apeta-śabda-tulyatvāt. yathā gaur	ity asya padasya arthe goṇī iti prayujyamānaṃ
PV_04138	punaḥ || bādhāyāṃ dharmiṇo 'pi syād bādhā	ity asya prasiddhaye | āśrayasya virodhena tad-
SV_17013	[320] yādṛśy agni-hotraṃ juhuyāt svarga-kāma	ity asya vākyasya. api ca prasiddhiś ca nṛṇām
VN_03905	śarāva-prabhṛtinām dṛṣṭam parimāṇam	iti. asya vyabhicāreṇa pratyavasthānaṃ nānā-
SV_07714	utpitsu-deśād bhinna-deśam. tayoś ca vartata	iti. aho vyasana-santatiḥ ||152|| bhinna-deśayor
V1_02115	bija-ādibhyas tat-prasavās tad-anyebhyo 'nya	iti, ākasmikatve deśa-kāla-prakṛti-niyama-ayogāt.
SV_00210	-vyavacchedena, yathā pārtho dhanur-dhara	ity ākṣepsyāmaḥ. tad-amśas tad-dharmaḥ, vaktur
SV_13615	-chakty-upadhānena jñāna-janakānām vyaktir	ity ākhyātam etat. vyāpārād eva tat-siddheḥ
SV_10801	idam āpta-vāda-avisamvāda-sāmānyād anumānatā	ity āgamasya anumānatvam uktam, tat katham. na
PV_02186	trṣṇā bhava-āśrayaḥ | virakta-janma-a-dṛṣṭer	ity ācāryāḥ sampracakṣate || a-deha-rāga-a-dṛṣṭeś
VN_02612	anityaḥ śabda iti ca vadato nityaḥ śabda	ity āñjasaḥ pratipakṣaḥ syāt, na nityaṃ sāmānyam
PV_03347	pratyaye tathā | niścīyate nivīṣṭo 'sāv evam	ity ātma-samvidāḥ || ity artha-samvit sāv eva iṣṭā
V3_13302	ca – rāga-ādimān vacanād rathyā-puruṣa-vad	ity-ādayaḥ. an-anvayo 'pradarśita-anvayaś ca,
V3_10411	– a-vipakṣatvāt, tat-samudāya-eka-deśatvād	ity-ādayaḥ. anayā diśā sarva-prayogeṣu vacana-
SV_03208	-pāṭavam tad-vāsanā-abhyāsaḥ prakaraṇam	ity-ādayo 'nubhavād bheda-niścaya-utpatti-
SV_12116	ity-ādāv apy uktam iṣṭes tad-āśrayatvād	ity-ādi. api ca, yaj-jātīyo yataḥ siddhaḥ sa
SV_06915	vyapadeśa-pratyabhijñāna-ādayo na bhaveyur	ity-ādi. api ca, vṛttir ādheyatā vyaktir iti
SV_09115	tulyo doṣo niṣedhād asati śabda-a-pravṛttir	ity-ādi. asato vā asya niṣedhe tadvad dharmiṇo
VN_01122	arthakriyā-upayogo 'n-upayogaś ca	ity-ādi. asti paryāyo 'vasthā śaktir iti tena a-
SV_12110	evam apauruṣeyatve 'pi kim idānim pauruṣeyam	ity-ādi. tathā hy anyo vā racito granthaḥ
SV_13720	a-kāra-pratīteḥ pūrva-a-bhinna-viṣayā tadvad	ity-ādi. tad api na svalakṣaṇayor a-bheda-sādhane
SV_16006	kārya-bheda iti cet (301abc) na hi saro rasa	ity-ādi-padeṣu kaścīd varṇa-bhedo na ca varṇa-
VN_03418	-viruddha-udāharaṇam guṇa-vyatiriktam	ity-ādi, pratijñayā hetu-virodha-udāharaṇam na
VN_05806	ajñānayor api sarva-ajñāna-ardha-ajñānam	ity-ādi-prabhedān nigrasthāna-antarāṇi kim na
V2_09008	nimittam bheda-antara-ākṣepa-an-ākṣepāv	ity-ādi-prasaṅgaḥ pramāṇa-vārttike nirṇītaḥ. tam
SV_02013	tad-viruddha-gatyā viruddha-kārya-gatyā	ity-ādi-bheda-prayogair yathā uktam prak. kārya-
SV_01317	iti cet. na, ya eva tu ubhaya-niścita-vācī	ity-ādi-vacanāt. tena anupalambhe 'pi samśayād a-
V2_09610	iti cet, na, ya eva tu ubhaya-niścita-vācī	ity-ādi-vacanāt. tena anupalambhe 'pi samśayād a-
SV_17319	-eka-deśatvāt, yathā agnir himasya bheṣajam	ity-ādi-vākyam iti. tasya idaṃ rasa-vat tulya-
SV_16712	-rahitasya agni-hotraṃ juhuyāt svarga-kāma	ity-ādi-vākyasya bhūta-viśeṣe yathā-abhimataṃ
SV_14621	katham idānim bhavaty abhāvaḥ śaśa-viṣāṇam	ity-ādi-vyavahāraḥ. na vai śaśa-viṣāṇam kiñcid
PV_03149	-a-darśanaṃ sthitam | paṭas tantuṣv iha	ity-ādi-śabdāś ca ime svayaṃ kṛtāḥ || śṛṅgaṃ gavi
PV_02270	smṛta-udbhavaḥ | sthiraṃ sukhaṃ mama ahaṃ ca	ity-ādi satya-catuṣṭaye || abhūtān ṣoḍaśa-ākārān
VN_03609	tu hetoḥ, yathā na dahano 'gniḥ śaitiād	ity-ādi hy asiddho hetvābhāsaḥ. pratijñayāḥ
VN_01211	a-nivṛtti-prādur-bhāvau, sthitāv a-sthitir	ity-ādikam nānātva-lakṣaṇam ca katham yojyate.
SV_17421	āśraya-vaśena sthānam, kāraṇac ca vināśa	ity-ādikam, anyad api pratyakṣa-anumānābhyaṃ
VN_03419	hetu-virodha-udāharaṇam na asty eko bhāva	ity-ādikam iti. na, sarvatra hetv-apekṣasya
SV_06301	'rtha-antara-nivṛtti-viśiṣṭān eva bhāvān āha	ity-ādinā nirdiṣṭaḥ. sa hi taṃ bhedaṃ kathayann
VN_03301	virodhaḥ syāt. yo 'pi yugapat ṣaṭkena yogād	ity-ādinā parama-aṅor bhedaṃ āha, na tasya apy
SV_15202	eva iti. na hy agnir himasya bheṣajam	ity-ādiṣu śīta-pratighāta-sāmarthyam loka-
PV_02285	-ātmakam || nirodha-dharmakam sarvaṃ tad	ity-ādāv anekadhā | anumāna-āśrayo liṅgam
SV_12116	unneyo na vā kaścīd. tasya tathā an-iṣṭatvād	ity-ādāv apy uktam iṣṭes tad-āśrayatvād ity-ādi.
SV_03618	-bhedaṃ icchati, tasya dārāḥ ṣaṅ-ṇagari	ity-ādau bheda-a-bheda-vyavasthiteḥ | khasya
SV_09122	tasmāt sambandha-abhāva-pratīter na ayam iha	ity ādyā pratītiḥ. sa tad-abhāve na syāt.
VN_05113	ādi-bāhulyaṃ vacana-bāhulyaṃ ca sādhana-doṣa	iti ādhikya-punar-vacanayos tulya-doṣa iti
SV_11219	api iti. sa nivartamānas tām api nivartayati	ity ānarthakyaṃ syād viparyayo vā. na hi śabdāḥ
SV_14309	kāṣṭhaṃ na dṛśyeta, tat kāṣṭhasya āvaraṇam	ity āpannam. na ca etad yuktam. āvaraṇam hi
V1_01306	anusmaran na yojayati, a-yojayan na pratyeti	ity āyātam āndhyam a-śeṣasya jagataḥ. abhipatann
SV_17416	-bhāva-ādinā ity āha vedaḥ, tac ca ayuktam	ity āvedita-prāyam, nityatvaṃ ca keṣāncid
SV_15007	hi yogyatā iti rūpa-atīśaya eva bhāvānām	ity āveditaṃ prak. astu vā artha-antarām. tathā
SV_12210	-agnir anyo vā artha-eka-pratiniyato na syād	ity āśāṅkyate vyabhicāraḥ. so 'py anyonya-
SV_01808	svaṃ svabhāvaṃ hetuṃ vā antareṇa bhaved	ity āśrayam antareṇa api vaidharmya-dṛṣṭānte
V2_10014	katham svabhāvaṃ hetuṃ vā antareṇa bhaved	ity āśrayam antareṇa api vaidharmya-dṛṣṭānte
V2_04904	pratipattir liṅgād anyataḥ svalakṣaṇasya	ity āha – a-tad-rūpa-parāvṛtta-vastu-mātra-
SV_06311	tad-vyāvṛtyā gamyate, tad-viśiṣṭo vā	ity āha. ata eva ca śabdasya na dvau vyāpārau,
SV_14527	ayaṃ vināśo 'nyo vā kaścīd bhāvasya bhavati	ity āha. kim tarhi sa eva bhāvo na bhavati iti.
V2_05207	na anyatra na viruddha iti niyama-artham	ity āha. tatra a-sambhavād eva na anya-dharma-
SV_14808	||278|| yad apy ayaṃ bhāvasya abhāvo bhavati	ity āha. tad api bhāvo na bhavati ity eva uktam

VN_02706	āha. tad-darśanāya tad-artha-nirdeśa	ity āha. tad-arthaḥ pūrva-ukta-sādhyā-siddhy-
V3_03310	-virodhaḥ. ata eva pūrva-abhyupagamena	ity āha. tad eva vākyam svārthaṃ virundhānam sva-
V3_00711	iti. atha punar mayā evaṃ-vivakṣitatvād	ity āha, tadā sidhyaty artha-sūnyam vivakṣā-
SV_17416	samavāyi-kāraṇa-adhiṣṭhāna-bhāva-ādinā	ity āha vedaḥ, tac ca ayuktam ity āvedita-prāyam,
V3_03605	-siddhānām iti darśayan, śabda-prasiddhena	ity āha. śānkita-pratibandhānam saṃśayād asiddheḥ,
SV_14501	-an-abhyupagamāt. yo hi vināśa iti kiñcin na	ity āha, sa katham tato bhāva-nāśam icchet.
V1_00313	yukta-upalambham an-upalambhānā na asti	ity āhuḥ. tan nimitta-upadarśanena anupalabdher
VN_00517	tat-pratipattau ca satyām asad-vyavahāra	iti idaṃ tan-nimittam ucyate. buddhi-vyapadeśa-
VN_02406	'py atra, bhāvato mithyā-pratipatter	iti. idaṃ nyāyayam nigrasthāna-lakṣaṇam uktam
VN_02522	pratijñā hātavyā hānau ca parājaya	iti. idaṃ punar a-sambaddham eva sāmānyam nityam
V3_02503	hi nirdeśa-sambhave sādhyatvena eva nirdeśya	iti idaṃ phalavat syāt. svayam-siddhasya
PV_04079	hi sambhave | sādhyatvena eva nirdeśya	iti idaṃ phalavad bhavet || anumānasya sāmānya-
VN_01218	-bhedaḥ, bhedaś ca viparyaye sukha-duḥkhaḥ	iti, idaṃ bheda-a-bheda-lakṣaṇam, tena a-virodha
SV_00409	-phalā, upalabdhi-pūrvakatvāt teṣām	iti. idaṃ sad-asat-pratiśedha-vidhi-hetvos tulyam
VN_04107	-vad iti. sādhanā-an-upādānān nigrhyata	iti. idaṃ apy a-sambaddham, na hi varṇa-krama-
VN_05906	kathāyām svayam eva kathā-antaṃ pratipadyata	iti. idaṃ api yadi pūrva-pakṣa-vādī kuryād vyāja-
VN_06719	nigrahaḥ, na apy a-niyamāt kathā-prasaṅgād	iti. idaṃ api hetvābhāseṣv antar-bhāvān na pṛthag
SV_05201	tadā na tau kadācid api śliṣṭau grhītāv	iti idaṃ asya sāmānyam ayaṃ vā tadvān iti na syāt.
HB_03717	kṛtakatva-ādikam api kaścin na nirdeśayed	iti. idaṃ idānīm kaṣṭataram vyasanam āyātam a-
SV_07415	an-āsādyā param nityam tat-svabhāvam kim	iti indriyam apekṣate. na hi tasya kevalasya yo
NB_02041	viśeṣa-yukta-puruṣavān ayaṃ pradeśaḥ, dhūmād	iti. ime sarve kārya-anupalabdhy-ādayo daśa-
V2_06403	-viśeṣa-yukta-puruṣavān ayaṃ pradeśo dhūmād	iti. iyaṃ ca hetv-asiddhyā eva tad-viruddha-
SV_02007	-vyāpaka-anupalabdhir ubhayasya api hetuḥ.	iti iyaṃ trividhā apy ukta-anupalabdhir anekadhā |
HB_01609	a-prasava-dharmakam apeta-santānam syād	iti iyaṃ naś cintā cittam dunoti. na vai vyaṃ a-
SV_00525	vyāpya-abhāvam āha – tadā abhāvo 'pi	iti. iyaṃ pratiśedha-viśaya-anupalabdhīḥ prayoga-
SV_00618	eva tad-viruddha-siddhiḥ prāg eva nirdiṣṭā	iti iyaṃ prayoga-bhedād aṣṭadhā anupalabdhīḥ.
V2_06404	eva tad-viruddha-siddhiḥ prāg eva nirdiṣṭā	iti iyaṃ prayoga-bhedād daśavidhā-anupalabdhīḥ.
HB_00802	syān na vā iti. bhāve vā kiṃ prapañca-mālayā	iti iyān eva sādhanā-vākya-prayogo jyāyān. atra
VN_03103	-anupalabdhīḥ, tat tad-vyatirekeṇa na asti	iti iṣṭa-vyatireka-viparyaya-sādhanād viruddho
VN_01407	kāryasya utpādanād dravyasya pariṇāma	iti iṣṭam syāt. tad a-viruddham anyasya api, hetu
SV_16621	'rthe, santi puruṣā atindriya-artha-dṛśa	iti iṣṭam syāt. pratyakṣa-pūrvakāṇām pramāṇānām a-
SV_14628	na tu svayam tathā, tadā na kiñcid bhavati	iti iṣṭam eva. tasmāt svayam bhavan svabhāvo
PV_03318	| dharma-bheda-abhyupagamād vastv-a-bhinnaṃ	iti iṣyate || evaṃ-prakārā sarvā eva kriyā-kāraka
PV_03241	| karmanya indriyam anyad vā sādhanam kim	iti iṣyate || sakṛd-bhāvaś ca sarvāsām dhiyam tad
VN_06611	atha na abhyupaiti, pakṣo 'sya na sidhyati	iti. iha api na kaścid a-niyamāt kathā-prasaṅgaḥ.
NB_03021	yathā mahānasa-ādau. asti ca iha dhūma	iti. iha api siddha eva kārya-kāraṇa-bhāve kāraṇe
PV_03177	jāḥ || rūpaṃ rūpaṃ iti ikṣeta tad dhiyam kim	iti ikṣate | asti ca anubhavas tasyāḥ so '-
PV_03177	na ikṣeran bāhyam akṣa-jāḥ || rūpaṃ rūpaṃ	iti ikṣeta tad dhiyam kim iti ikṣate | asti ca
PV_03392	|| bījād ānkura-janma-agner dhūmāt siddhir	iti idrī | bāhya-artha-āśrayiṇī yā api kāraka-
SV_06402	| vyāvṛttir vastu bhavati bhedo 'sya asmād	iti iranāt ||128|| rūpaṃ hi paramārthaḥ. bhedaś
SV_10104	tad-bhāva-anupalambhane | pravartitavyam na	ity ukta-anupalabdheḥ pramāṇatā ||198|| trtīyas
SV_08210	vikalpa-abhidhānāyor vastu-sattā samāśraya	ity ukta-prāyam etat. yathāsvam samaya-vāsanā-
SV_15708	-viśeṣāt. viśeṣe tasya a-hetukatva-prasaṅgād	ity ukta-prāyam. tad ime mantrāḥ svabhāva-atiśayāt
V3_05306	-pratilambhāt. na hy an-upakāry apekṣyata	ity ukta-prāyam. tad-upakārasya ca artha-
V3_08706	-kārakasya akiñcitkaratvena an-upakāratvād	ity ukta-prāyam. tasmāt sarva eva vastu-sambandhā
SV_07102	kārakasya akiñcitkaratvena an-upakāratvād	ity ukta-prāyam. tasmāt sarva eva vastu-sambandhā
V3_04111	viruddha-svabhāva-lakṣaṇatvād bhedasya	ity ukta-prāyam. tasmād utpattes tat-kāraṇasya taj
V2_07802	na ca tāṃ kaścit pratibanddham samartha	ity ukta-prāyam. nanu yava-bīja-ādayo 'pi śāly-
SV_15111	-a-darśanāc ca na te kathañcit kartāra	ity ukta-prāyam. yā apy etā nitya-abhimateṣv
V2_09007	eva hi bhāvaḥ kṣaṇa-sṭhiti-dharmā anityatā	ity ukta-prāyam. vacana-bhede 'pi dharmi-
V3_04403	-vyavacchedena, yathā – pārtho dhanur-dhara	ity ukta-prāyam. sa eṣa pakṣa-dharmas tridhā
V3_10105	syāt. vipakṣasya api icchā-kṛtatvād	ity ukta-prāyam. sādhyā-vyatireke ca vipakṣe tad-
PV_03534	sarva-sambhavaḥ | ekam syād api sāmagryor	ity uktaṃ tad aneka-kṛt || arthaṃ pūrvaṃ ca
SV_06722	eka-svabhāva-nimittaḥ śabdo bhinneṣu bhaved	ity uktaṃ prak. a-tat-prayojana-vyāvṛttis tu
SV_05505	a-rūpaḥ. tam eva eṣā grhṇatī tathā viplavata	ity uktaṃ prak. api ca, vastu-sāmānya-vādino 'pi
SV_08619	eka-sṭhītāv api kārya-utpatti-prasaṅgād	ity uktaṃ prak. kiṃ ca, pratibhāso 'pi bhedakaḥ |
SV_10109	uktāḥ. tathā hy anupalabdhir eva asattvam	ity uktaṃ prak. tac ca pratipattṛ-vaśān na vastu-
SV_11827	-rūpasya sambandhaḥ kalpanā-kṛtaḥ | (237ab)	ity uktaṃ prak. na hi śleṣa-lakṣaṇaḥ sambandho '-
NB_03047	sādhyā. tena na ukta-mātram eva sādhyam	ity uktaṃ bhavati. a-nirākṛta iti – etal-lakṣaṇa
NB_03044	sādhayitum iṣṭaḥ, sa eva sādhyo na itara	ity uktaṃ bhavati. iṣṭa iti yatra arthe vivādena
SV_00218	tena upalabdhi-lakṣaṇa-prāpta-sattvasya	ity uktaṃ bhavati. tatra dvau vastu-sādhanāv ekaḥ
V3_03803	āha. tena bhinna-viśayā pratītir anumānād	ity uktaṃ bhavati. tena anumānād vastu-sad-asattā
V3_03906	-niyamāḥ, atra ca eṣām pratiśedhe virodha	ity uktaṃ bhavati. naimittikyāḥ śruter artham
SV_14001	hi sarva-bhāvā vināśasya a-kāraṇatvād	ity uktaṃ vakṣyate ca. utpattimantāś ca parataḥ.
SV_09417	-karoti. tad-ayoga-vyavacchedena viśeṣaṇād	ity uktaṃ vakṣyate ca. tasmāt tatra sāmānyam eva

V3_12603	kevalam buddhir evam-sambandham uparacayati	ity uktaṃ vārttike. buddhi-kṛtā ca ghaṭanā asatsu
V3_00807	ity arthān na pakṣa-vacanaṃ sādhanam	ity uktaṃ veditavyam. katham na sādhanam. sāksāt
V3_01008	-rūpasya eva an-uktir nyūnatā-sādhana-doṣa	ity uktaṃ veditavyam. na tarhi idānīm sādhanasya
PV_04203	asti pratibandho na tādrśam | na te hetava	ity uktaṃ vyabhicārasya sambhavāt || sati vā
V3_05510	asti pratibandho na tādrśaḥ | na te hetava	ity uktaṃ vyabhicārasya sambhavāt ||38|| sati vā
SV_15301	asattvam eva. yasmān na asattā-siddhir	ity uktaṃ sarvato 'nupalambhanāt | asiddhāyām
SV_14612	bhavati ity ucyate sa svayam eva na bhavati	ity uktaṃ syāt. na vai ghoṣa-sāmyād viśaya-antara-
SV_02004	pratiśedha-viśaya-vyavahāra-hetus tad-dhetur	ity uktaḥ, svayaṃ tathābhūta-anupalambhasya
V2_10107	pratiśedha-viśaya-vyavahāra-hetus tad-dhetur	ity uktaḥ, svayaṃ tathābhūta-anupalambhasya
HB_02104	-bhāva-sambhavāt, kevalo 'pi tathā syād	ity uktam. a-tat-svabhāvas tu tadā apy a-kāraka
VN_04903	kaścīd ubhayathā api pratīty-utpatter	ity uktam. a-pratīyamāna-sambandheṣu ca padeṣu na
V3_07901	bādhā-sambhave tal-lakṣaṇam eva dūṣitaṃ syād	ity uktam. a-bādhanasya api lakṣaṇatve tasya a-
SV_03924	ekam ity eva sāmānyam bhavaty atiprasaṅgād	ity uktam. a-bhinna-abhidhāna-pratyaya-nimittam
V3_09811	syāt. tasya eva ca hetutve '-punar-nirdeśya	ity uktam. a-vivādaś ca, nityaṃ tad-bhāva-siddheḥ.
PV_04150	-apekṣo yo doṣaḥ so 'nubadhyate | tena	ity uktam ato '-pakṣa-doṣo 'siddha-āśraya-ādikaḥ |
SV_10717	na vyāpnoti. tan-nivṛttiḥ katham na gamikā	iti. uktam atra - na āgameṣu sarva-arthā
SV_07313	hi tad ātmany anyatra vā vijñāna-hetur	iti. uktam atra a-janya-janakayoḥ ko 'yam āśraya-
SV_08711	janakatve vā a-viśeṣāt sarvo janakaḥ syād	iti. uktam atra. yady a-viśeṣaḥ syāt syād etad
V3_11713	vyatireka uktaḥ. na tāvatā abhāva-gatir	ity uktam. anyathā saṃśaya-hetur eva na syāt. na
SV_08825	sambandha-abhāvāt parasparam ghaṭa-ādi-vad	ity uktam. api ca, yam ātmānaṃ puras-kṛtya puruṣo
SV_14807	na kiñcid bhavati. tena na bhāvo bhavati	ity uktam abhāvo bhavati ity api ||278|| yad apy
VN_06106	abhidhāna anya-abhidhānāyor api parājaya eva	ity uktam abhyupagamyā vādam a-sādhanā-aṅga-
VN_01603	na ca sarvathā sataḥ kaścij janma-artha	ity uktam. asato 'pi kāryasya kāraṇād utpāde, yo
V3_12302	saha virodhaḥ syāt. sa ca na sidhyati	ity uktam. astu nāma nir-ātmakebhyo vyatirekaḥ
V3_10401	vastu-vyavasthāyāḥ samāśrayaḥ, atiprasaṅgād	ity uktam. itaretara-vibhāgaṃ ca anena sattā-
SV_04822	[97] nanu uktaṃ pravṛtti-viśayaḥ pradārśyata	iti, uktam idam, ayuktaṃ tu uktam, tathā hi na sā
VN_01505	avasthā, na api dravyād artha-antarām	iti. uktam idam, na punar yuktam, na hi sato
VN_04509	pratītir dṛṣṭā. satyaṃ dṛṣṭā, na tu sāksād	ity uktam. uktam etan na punar yuktam, strī-
SV_09605	-vācinoḥ śabdāyor vācye kaścīd viśeṣo 'sti	ity uktam etat. atha punar ubhaya-dharmaṃ brūyāt.
SV_13121	-pratīlambhāt. na hy an-upakārya apekṣyata	ity uktam etat. tad-upakārasya ca artha-antaratve
SV_05713	hi dṛśyaṃ vibhāgena a-pratibhāsamānam asti	ity uktam etat, sati vā kvacid an-āśritaṃ katham
SV_03423	vyāvṛttir vyāvṛttād dvayor eka-abhidhānād	ity uktam. katham idānīm ekasya vyāvṛttasya anya-
V3_10703	adrśya-ātma-viśayatvena sandeha-hetutvād	ity uktam. ko hy atra virodho yadi vaktā ca syāt
SV_12925	sattvasya deśa-ādi-niyamo na syād	ity uktam. tac ca yatna-prerita-a-vigūṇa-karaṇānām
SV_15621	'pekṣyaḥ syāt. na ca nityeṣv etad asti	ity uktam. tat kim ayam a-samartho 'pekṣyata ity
NB_03055	tri-rūpa-liṅga-ākhyānaṃ parārtha-anumānam	ity uktam. tatra trayāṇām rūpāṇām ekasya api
V3_07009	vā kṛtakatva-sattva-van nāśe nirdīśyata	ity uktam. tatra, sattā-svabhāvo hetuś cen na
SV_06605	yuktaḥ sati vā a-vyatireko na syād	ity uktam. tad ayam a-vibhāgo 'nvīyād vā na vā.
SV_08516	nāma kevalam na iṣṭaṃ syān na vastv	ity uktam. tad ime na ekayogakṣemā bhāvāḥ bhinnā
SV_16423	darśanāt. sambhavad-viśeṣe ca sāmāya-asiddhir	ity uktam. tasmāc cheṣavad anumānam etat.
V3_07211	viśeṣī-karoti, ayoga-vyavacchedena viśeṣaṅgād	ity uktam. tasmāt tatra sāmānyam eva sādhyate tad
SV_02609	bhedā-vyavahārasya. anyathā abhāva-prasaṅgād	ity uktam. tasmāt pratyakṣe dharmaṇi tat-svabhāva
V3_11609	tarhi cākṣuṣatvād apy astu. na, a-sambandhād	ity uktam. tasmāt saṃśaya-hetur asādhāraṇaḥ.
SV_14815	na ca naśyato bhāvasya kiñcit kāryam	ity uktam. tasmād yo nāma nāśa-hetuḥ sa bhāve na
SV_01004	hi sa eva upayuktaḥ syāt, tac ca na asti	ity uktam. tasmān nāntariyakam eva kāryaṃ kāraṇam
V3_13611	-pratīśedhāt, sādhyā-dharmi-bahir-bhāvāc ca	ity uktam. tāny api kenacil leśena āsv eva antar-
SV_13017	jananam a-jananaṃ vā anyasya sarvadā syād	ity uktam. te ca a-vyavahitāḥ pratighātinā anyena
V3_11709	tādātmya-tadutpattibhyām anyo na asti	ity uktam. te ca darśanena vinā na sidhyataḥ. tan
SV_17609	na asti. tataḥ pratīpattu-kāmasya asiddhir	ity uktam. tena a-sannīścaya-phalā anupalabdhir
SV_15314	anupalabdhir adrśya-ātmasv abhāva-sādhikā	ity uktam. tena yat kiñcin mithyā-arthaṃ tat
HB_02302	bhavitavyam. tathā api vyartho vināśa-hetur	ity uktam, tena svabhāvato naśvare '-naśvare vā
NB_03031	tādātmya-lakṣaṇas tadutpatti-lakṣaṇaś ca	ity uktam. tena hi nivṛttiṃ kathayatā pratibandho
V3_11902	kāraṇa-bhāvo '-darśanād ātmano na sidhyati	ity uktam. darśane 'pi vyatireka-asiddher na
V3_12511	hi dharmo bhāva-abhāva-ubhaya-āśraya	ity uktam. na abhāvasya kaścīd dharmā iti cet,
SV_12228	na hy atīndriyeṣu virodha-gatir asti	ity uktam. na ca ayam pūrva-prayogād bhidyate.
V1_02909	pratyakṣam, tad-abhāve tad-ābhāsa-pracyuter	ity uktam. na ca evaṃ vikalpaḥ, tat-pratibhāsasya
SV_13317	bhedo yuktaḥ. bhedasya a-hetukatva-prasaṅgād	ity uktam. na ca kalakale vācako na śrūyate. pada
SV_08611	nyāyah. api ca, bhinnā viśeṣā janakā (170c)	ity uktam. na ca te viśeṣāś tena ātmanā
V3_03705	vyatireka-nīścayasya kartum a-śakyatvād	ity uktam. na ca puruṣa-pratibhā-vaśāt pramāṇāyor
SV_06720	ekasmāt pratītir a-tat-prayojana-bhedena	ity uktam. na punaḥ svabhāvasya ekatvāt.
SV_14820	bhavati tena naṣṭaḥ. na artha-antara-utpādād	ity uktam. na hy atīśaya-utpattiyā svayaṃ na bhūto
SV_14527	bhavati na bhavaty eva kevalam ||277||	ity uktam. na hy ayam vināśo 'nyo vā kaścīd
SV_14508	'sya bhūta iti yathā-pratīti vyapadiśanti	ity uktam. na hi bhāvasya kiñcit kadācid bhavati.
V3_11312	lakṣaṇa-bhedāt. ata eva a-prṛthān-nirdeśa	ity uktam. nanu saṃhatānām a-saṃhata-para-upakāra
VN_05115	-prakārānām bhedanām vacane ca atiprasaṅgād	ity uktam. paryāya-śabda-kalpo hy aparo hetur eka

SV_13822	tat-samāna-dharmā. na ca asya kaścīd atīśaya	ity uktam. pratiśiddhe ca vyāpi-nityatve. ghaṭa-
V3_11906	-an-utpattiḥ kāraṇa-antara-bhāvaṃ gamayati	ity uktam. buddhy-ādayo 'pi hi prāṇa-āder hetavo
SV_15801	||296|| na hi nityānām kācīd abhivyaktir	ity uktam, yato 'bhivyañjakaḥ prayoktā syāt.
V3_11305	na hi iṣṭa-uktayoḥ sādhyatve kaścīd viśeṣa	ity uktam. viśeṣe tu viruddha-vad dhetur api
V3_05808	-ātmanā asattvena asad-vyavahārāḥ sādhyata	ity uktam. sa eva anupalambhaḥ katham siddhaḥ,
SV_11720	rūpaṃ hi vastu. tasya a-tattvam eva anyatvam	ity uktam. sa ca ayam aindriyaḥ san sva-buddhau
SV_08704	||172|| yad arthakriyā-kāri tad eva vastv	ity uktam. sa ca viśeṣa eva. yat punar etat
SV_09923	-dravya-apekṣa iti nir-apekṣa eva na syād	ity uktam. sa tarhi naśvaraḥ svabhāvo nir-apekṣa
SV_12921	a-varṇa-kramam anyac chabda-rūpaṃ paśyāma	ity uktam. sati vā tad anityaṃ vā syān nityaṃ vā.
SV_16115	-utpanna-svabhāva-viśeṣo varṇānām ānupūrvī	ity uktam. sā ca puruṣa-vitarka-vicāra-kṛtā iti
SV_14302	tat-kāri ca a-kāraka eva ity anapekṣaṇīya	ity uktam. svabhāva-abhāvasya ca tato bhede tato
PV_04260	artha-vyāvṛtti-varṇanāt | siddha-udāharaṇā	ity uktā anupalabdhiḥ pṛthān na tu || tatra apy
SV_10108	śabda-vyavahārāḥ pravartante. te pravṛttir	ity uktāḥ. tathā hy anupalabdhir eva asattvam ity
SV_06101	tad-vijñāna-hetūn bhedena pratipadyeta	ity uktim a-tad-dhetubhyo bhede niyunkte. taṃ
SV_06021	iva svayam ||120|| bhedena pratipadyeta	ity uktir bhede niyujyate | taṃ tasyāḥ pratiyati
SV_01910	bhavati. tathā asaty agnau dhūmo na asti	ity ukte 'gnir dhūme bhavaty avaśyam ity arthād
SV_01820	āha. tathā hi yat kṛtakaṃ tad anityam	ity ukte 'n-artha-antara-bhāve vyaktam ayam asya
NB_03033	-lakṣaṇa-prāptam tad upalabhyata eva	ity ukte, an-upalabhyamānaṃ tādrśam asad iti
VN_03015	ca rūpa-ādibhyo 'rtha-antaraṃ dravyam	ity ukte 'pi gamyata eva sādhyā-sādhanaḥ
V3_01006	kṛtakaḥ sa sarvo 'nityaḥ, śabdaś ca kṛtaka	ity ukte 'pi śabdo 'nitya ity arthād gamyata eva.
SV_14606	tac ca na asti, sarvatra nivṛttir bhavati	ity ukte kasyacid bhāvasya eva pratīteḥ. tathā ca
SV_01902	bhavati. tathā yatra dhūmas tatra agnir	ity ukte kāryaṃ dhūmo dahanasya, yena dhūme
SV_01825	ity eva na syāt. tathā tad-abhāve na bhavati	ity ukte. tata eva tad-bhāvātā-vedinaḥ. tathā hy
SV_04615	pravarteta. na hi kaścīd daṇḍam chindhi	ity ukte daṇḍinaṃ chinatti. na apy a-sambhavād
PV_04141	na kha-ādīkam | sakṛc chabda-ādy-a-hetutvād	ity ukte prāha dūśakaḥ || tadvad vastu-svabhāvo
VN_02602	a-sambaddham eva sāmānyam nityam aindriyakam	ity ukte śabdo 'py evam astv iti. kaḥ sva-stha-
VN_06116	iti bravīti, yathā bhavāṃś cauraḥ puruṣatvād	ity ukte sa taṃ pratibrūyāt, bhavān api iti, sa
NB_03035	ca atra upalabdhī-lakṣaṇa-prāpto ghaṭa	ity ukte sāmartyād eva na iha ghaṭa iti bhavati.
NB_03036	eva. na tathā atra tādrśo ghaṭa upalabhyata	ity ukte sāmartyād eva na iha sad-vyavahāra-
V3_03808	lakṣaṇatvāt. tathā na vṛkṣaḥ śiṃśapā	ity uktāv api bādhanāt. atra api loke karpūra-
PV_04121	ucyate | lakṣaṇatvāt tathā a-vṛkṣo dhātṛ	ity uktau ca bādhanāt || atra api loke drṣṭatvāt
PV_02140	-drṣṭes tad yuktito 'pi vā | punar āvṛttir	ity uktau janma-doṣa-samudbhavaḥ || ātma-darśana-
SV_09117	kim tarhi na iha ghaṭo na idānīm na evam	ity uktau na anena sambandho 'sti, na etad dharmā
HB_03502	eva pramāṇābhyām a-bādhitā-tad-dharmā dharmī	ity ucyata iti. tat kim idānīm hetoḥ sāmartyam a
HB_03417	tam upadarśya katham dharmī sādhyā-dharmavān	ity ucyate. ata eva a-bādhitā-grahaṇam iti cet,
SV_05816	tata eva ca sā śrutir anya-apoha-viśayayā	ity ucyate. anya-vyāvṛttesv artheṣu vyāvṛtti-
SV_07019	tatra eva badara-kāryaṃ janayad ādhāra	ity ucyate. anyathā iha kuṇḍe badarāṇi ity api na
SV_16106	puruṣa-saṃskāra-bheda-bhinnaḥ krama	ity ucyate. anyad eva tato rūpaṃ tad varṇānām
SV_14622	na vai śāśa-viśāṇam kiñcid bhavati	ity ucyate. api tv evam asya na bhavati iti bhāva
SV_03901	-parigrahād bahir iva pariśphuratāṃ sāmānyam	ity ucyate, katham idānīm anya-apohaḥ sāmānyam,
HB_02111	-antara-utpattir iti. na a-kāryasya apekṣā	ity ucyate, kāraka-svabhāvasya prāg api bhāve '-
SV_05621	svabhāvata iti ca. sa tv eṣām a-bhinno bheda	ity ucyate, jñāna-ādeḥ kasyacid ekasya karanāt, a
SV_05810	tad-vyatirekiṣu padārtheṣu na viśaṃvādikā	ity ucyate. tathā hi sa teṣu vyatireko bhūtaḥ,
SV_10604	-vaśena ca bhāva-abhāva-ubhaya-dharma	ity ucyate. tad atra dharmiṇi vyavasthitāḥ sad-
V3_06805	-vaśena ca bhāva-abhāva-ubhaya-dharma	ity ucyate. tad atra dharmiṇi vyavasthitāḥ sad-
SV_08422	atiprasaṅgāt. tasmāt svabhāvo 'sya sva-hetor	ity ucyate. tasya api taj-janana-ātmatā tad-
SV_14726	cet. nanu sā eva asati pratibandhe na yuktā	ity ucyate. na a-kārya-kāraṇayoḥ kaścīd
SV_12211	-dvaya-avatāro vastu-sāmānye '-viruddha	ity ucyate, na avasthā-bhedini viśeṣe. niṣ-kalasya
HB_04006	-ākṣepata ekaṃ vākyam ubhayaṃ gamayati	ity ucyate, na eko 'rtho dvitīyasya. nanu tatra
SV_10320	iti. hetu-rahitā tu bhāva-utpattir na asti	ity ucyate. na ca tathā sthāyī bhāvas tad-
SV_05110	-darśane jala-bhrāntir iti tad-udbhavā	ity ucyate, na tu yathā-svabhāvam a-jala-vivekinā
SV_06305	tad-gates tad-upādhitvāt tad-viśiṣṭo gata	ity ucyate. na punar artha-antara-nivṛttir
V3_11311	iti tad-abhiprāya-vaśād iṣṭa-vighāta-kṛd	ity ucyate, na punar lakṣaṇa-bhedāt. ata eva a-
V3_04407	abhāvo '-sapakṣaḥ. katham idānīm abhāve sann	ity ucyate. na vai tan-niśedha-mātram a-sapakṣaḥ,
V3_11711	-nivṛttāv asya nivṛttir api, yato vyatirekī	ity ucyate. na hy a-pratibaddhaḥ kasyacin
V3_02801	ata eva prakaraṇena sādhyā-dharma-iṣṭi-gatir	ity ucyate. na hy avaśyam sāmānya-arthī viśeṣa-
SV_14511	katham tarhi idānīm a-hetuko vināśo bhavati	ity ucyate. naśyan bhāvo '-para-apekṣa iti taj-
SV_04022	kāryaṃ yena tad-anyebhyo bhedaḥ a-bheda	ity ucyate. prakṛtir eṣā bhavānām yad eka-
SV_12528	upadeṣṭuḥ prabandhena abhāvād apara-pūrvakam	ity ucyate. prāg eva yathā-darśana-pravṛttayaḥ
PV_04254	ātmā bhinno 'tha dravatā katham | a-bhinna	ity ucyate buddhes tad-rūpāyā a-bhedataḥ ||
SV_11120	-darśana-jāḥ sarva-doṣāḥ. tad eva ca ajñānam	ity ucyate. moho nidānaṃ doṣānām ata eva
SV_01916	kevalam tu bhāva-niścaya-abhāvān na asti	ity ucyate. yadā punar drṣṭāntena na agni-
VN_03413	-virodho vivakṣitas tadā pratijñā-virodha	ity ucyate, yadā pratijñāyā hetor vā virodhas
V3_13507	sa tathābhūtam eva khyāpayams tasya kartā	ity ucyate. yadi punar udbhāvite 'pi doṣe
SV_00712	-prasūteḥ sāmagryā yogyatā an-anya-apekṣiṇī	ity ucyate. yā tarhy a-kārya-kāraṇa-bhūtena

V3_12710 apy etad eva brūmaḥ. yo vā sambandho na asti
 HB_02905 yatra eva hi pradeśa-ādau yan na asti
 SV_02414 || ya eva bhāvo bhāva-mātra-anurodhī svabhāva
 SV_14611 jagat syāt. tasmād yasya nāśo bhavati
 SV_10105 anupalabdhir a-viśeṣeṇa kvacid arthe gamaka
 V3_08307 -prasūteḥ sāmagryā yogyatā an-anya-apekṣānī
 SV_04207 kurvantas tad-a-kāribhyo bhedād a-bhinnā
 HB_01310 sāmagrī-kāryasya svabhāva-sthity-āśraya
 V3_09902 tathā prakāśamānāḥ sva-ātma-prakāśakā
 SV_08010 karma-nimittatve niruddhe karmaṇi na pācaka
 PV_03156 nu tad bhavet || jātiś ced geha eko 'pi mālā
 PV_03516 ato dhiyaḥ | utsanna-mūlā smṛtir apy utsannā
 PV_03151 -anupalambhanāt || tais tantubhir iyam śāṭī
 VN_05704 a-pradarśya uttaram pratipattum na śaknuyād
 VN_05814 vacana-āder atiprasaṅgād vyarthah prapañca
 V3_12702 kaḥ prastāvaḥ śāśo 'py asti viśāṇam ca
 VN_05210 kim-āśrayam para-pakṣa-pratiśedham kuryād
 SV_11611 artha-antare vaiguṇyam arthānām ca a-vācyatā
 PV_03426 'nubhavaḥ kutaḥ | svam ca rūpam na sā vetti
 V3_03603 asādhāraṇatā, yatra sattvam eva na anvayi
 V3_06502 yathā – na atra śīta-sparśo 'gner
 V3_05605 so 'pi svabhāva-hetāv antar-bhavati
 SV_16402 tasmāt tad-adhiṣṭhānam eva tat tādṛśam
 VN_00405 anyathā kevalam tad-abhāve na bhavati
 NB_02012 upalabdhi-lakṣaṇa-prāptasya anupalabdher
 V1_04109 so 'py asiddhaḥ samvedanam na sādhyati
 V1_04107 asiddheḥ, anya-upalambha-kāle tu siddha
 V3_05201 apy a-sannidhāna-tulyatvād asya idam
 SV_13101 apy a-sannidhāna-tulyatvāt tasya idam
 PV_04042 -sthitāv api | sādhyah syād ātmanā eva iṣṭa
 NB_03011 prayogaḥ. yat kṛtakam tad anityam
 V3_12707 -bhedāt. tat ko 'yam sambandha-abhāvo vācyā
 SV_06908 -doṣa-upakṣepa-ādayo dur-mati-vispanditāni
 HB_01807 -śalya-vitudyamāna-marmā viklavam vikrośati
 VN_03409 ukta iti na prthak pratijñā-virodho vaktavya
 SV_01707 tu kārya-kāraṇa-bhāvaḥ svabhāvaṃ niyamayati
 V2_09914 kārya-kāraṇa-bhāvo 'pi svabhāvaṃ niyamayati
 SV_06004 ayam vṛkṣa ity api bruvāṇo 'yam apy ayam eva
 NB_03132 tasya parigraha-āgrahaḥ, yathā ṛṣabha-āder
 PV_02101 ghaṭa-śrutiḥ || ato na rūpam ghaṭa
 SV_03227 pratibandhena prakāśayanti. tena gaur gotvam
 SV_02921 grahaṇāt. eka-jñāne dvayor api grahaṇam
 SV_05820 artha-grahaṇe dvayam ||113|| anyonya-āśrayam
 HB_03201 vyavacchindaty eva tat paricchinnati
 HB_03206 ṭṭīya-prakāra-abhāvaṃ ca sūcyati
 V2_09307 vyatireka-niścayena anaikāntikasya. dvayor
 SV_01103 tat-pakṣasya ca śeṣavad-ādeḥ. dvayor
 V2_09001 na bheda-siddhiḥ, na kasyacit kutaścid bheda
 SV_02023 na bhedakau, tadā na kasyacit kutaścid bheda
 SV_07917 bhinnam a-bhinna-pratyaya-hetur na bhavati
 VN_00801 -upagamāt. yady anya eva rūpa-ādibhyo ghaṭa
 V3_13702 iti cet, āsām api parasparam eṣa prasaṅga
 SV_12527 eva pravṛtteḥ. tat kiñcit kutaścid āgatam
 SV_13110 janayeyuḥ. no cen na kadācit kasyacit kiñcid
 V3_05209 na cet, na kadācit kasyacit kiñcid
 SV_09012 abhāvād arthinaḥ. tasmāt tan na ubhaya-rūpam
 SV_11211 puruṣa-āśrayād apauruṣeyam satya-artham
 PV_04001 a-dṛṣṭo 'pi svayam paraiḥ | dṛṣṭaḥ sādhanam
 V1_03001 na eva dvi-candra-ādi-bhrāntir indriya-ja
 V3_01908 tat-prabādhane ca hetu-pratijñayor doṣa
 PV_03294 upaghāta-upalakṣaṇam || mānasam tad api
 SV_05825 buddhāv an-ārūḍhe 'rthe na saṅketah śakyata
 V1_02110 eka-artha-samavāyīnā tu jñānena samvedyanta
 SV_01219 pratyakṣa-bādhā-śāṅkā vyabhicāra
 V2_09505 pratyakṣa-bādhā-śāṅkā-vyabhicāra
 ity ucyate, sa eva abhāvaḥ. sambandhī vidyate na
 ity ucyate, sa eva tena a-samsṛṣṭo 'nya-bhāvaḥ.
 ity ucyate. sa eva svayam vastuto bhāvaḥ. sa ca
 ity ucyate sa svayam eva na bhavati ity uktam
 ity ucyate. san-niścaya-śabda-vyavahāra-
 ity ucyate. samagrāṇy eva kāraṇāni yogyatām apy
 ity ucyante, ekena vā aneko janito '-taj-
 ity ucyante. tathā hi tat tebhyaḥ samastebhya
 ity ucyante. na evam liṅga-liṅginoh, bheda-
 ity ucyeta. pacata eva karma-sad-bhāvāt. tata eva
 ity ucyeta vṛkṣa-vat | mālā-bahutve tac-chabdaḥ
 ity ujvalam matam || atīta-ādi-vikalpānām yeṣām
 ity uttaram kāryam ucyate | tantu-saṃskāra-
 ity uttaram na pratipadyeta jñāta-uttara-tad-
 iti. uttarasya a-pratipattir apratibhā. para-
 ity uttarasya. na hy ayam viśāṇa-mātram apahnute,
 iti. uttareṇa avasānān na idam nigrahasthānam iti
 ity utpanno 'rthah sambandhavān yady utpadyeta,
 ity utsanno 'nubhavo 'khilāḥ || bahir mukham ca
 ity udāharaṇam evam-phalam. saṅketa-āśrayah
 ity udāharaṇāni pūrva-vat. sa punar ayam virodhaḥ
 ity udāhṛta eva. tathā hi – na hy anyā an-
 ity unneyam. api ca, so 'pi tādṛśah prabhāvavān
 ity upadarśane 'nyasya api tatra abhāve
 iti. upalabdhi-lakṣaṇa-prāptir upalambha-pratyaya
 ity upalambha-antara-anugamaḥ. tan na tāvad ayam
 ity upalambhe 'pi tadā na siddho 'nyadā viparyaye
 ity upasamhāro 'pi vikalpa-nirmita eva syāt, na
 ity upasamhāro vikalpa-nirmita eva syāt. na vastv
 ity upāttā svayam-śrutiḥ || śāstra-abhyupagamād
 ity upādhi-bhedena. apekṣita-para-vyāpāro hi
 ity upālambhaḥ. asti viśāṇinām viśāṇa-svabhāva-
 ity upekṣānyāḥ. atha eka-vṛtter aneko 'pi yady
 ity upekṣām arhati. tasmād idam eka-arthakriyā-
 iti. ubhaya-āśritatvād virodhasya vivakṣāto
 ity ubhayathā svabhāva-pratibandhād eva nivṛttiḥ.
 ity ubhayathā svabhāva-pratibandhād eva nivṛttiḥ.
 ity ubhayīm gatiṃ na ativartate. tayoś ca sa eva
 iti. ṛṣabha-āder a-vīta-rāgatva-parigraha-āgraha-
 ity eka-adhikaraṇā śrutiḥ | bhedaś ca ayam mato
 ity eka-artha-abhidhāne 'pi kasyacid viśeṣasya
 iti. eka-upādhi-viśiṣṭe 'pi tasmīn grhyamāṇe
 ity eka-graha-abhāve dvaya-a-grahaḥ | saṅketa-a-
 ity eka-pramāṇa-vṛttiḥ sarvān bhāvān dvairāśye
 ity eka-pramāṇa-vyāpāra eṣaḥ. tathā hi kvacit
 ity eka-prasiddha-pratiśedhaḥ, prasiddha iti
 ity eka-siddha-pratiśedhaḥ. prasiddha-vacanena
 ity ekaṃ dravyam viśvam syāt. tataḥ saha-utpatti-
 ity ekaṃ dravyam viśvam syāt. tataś ca saha-
 ity ekaṃ sāmānyam iṣṭam. tad yadi bhinnam api
 ity ekaḥ syāt, kiṃ syāt. astu, pratyakṣasya sato
 ity ekaṃ eva kiñcit sāmānya-lakṣaṇam vācyam syāt,
 ity ekasya upadeṣṭuḥ prabandhena abhāvād aparā-
 ity ekānta eṣaḥ. a-śrutir vikalatvāc cet kasyacit
 ity ekānta eṣaḥ. syād etat, na āvaraṇān nityam
 ity ekānta-vādaḥ. api ca, sarva-ātmatve ca
 ity eke. kāraṇa-abhāvo hi kārya-abhāvaṃ sādhyati
 ity eke tat-kṣepāya ātma-dṛg-vacaḥ || anumā-
 ity eke. tan na, aindriye bhāva-abhāva-anurodhasya
 ity eke. teṣām kṛtakatvena śabda-nāśe sādhye
 ity eke teṣām grantho virudhyate | nila-dvi-
 ity eke. teṣām a-vṛkṣāḥ saṅkete vyavacchinnā na
 ity eke. teṣām api tad-a-tad-rūpiṇo bhāvās tad-a-
 ity eke. na, pakṣi-kṛta-viśaye 'bhāvāt. kadācid
 ity eke. na, pakṣi-kṛta-viśaye 'bhāvāt. kadācid

PV_02143	abhyāsād ukty-āder doṣa-saṅkṣayaḥ || na	ity eke vyatireko 'sya sandigdho vyabhicārya atah |
NB_03032	-upadarśanam tad eva anvaya-vacanam	ity ekena api vākyaena anvaya-mukhena vyatireka-
VN_01203	prakaraṇam na lakṣayati. śaktir avasthā	ity eko bhāvo '-vibhāga iti pakṣe 'yam virodha
SV_03512	ca iṣṭa-pratyāyanāt saṅketa-bheda-a-karaṇam	iti. etac chabda-arthe '-vācyatvaṃ dharmā-
VN_02703	'nitya eva śabda 'py a-sarvagato 'nitya	iti. etat pratijñā-antaram nāma nigrahasthānam
VN_05610	khalv a-vijñāte na tasya pratiśedham brūyād	iti. etad apy ananubhāṣaṇa-vad apratibhayaḥ eva
SV_03605	6|| na hi vyatireke ṣaṣṭhī bhūlye jasa-ādāya	ity etad api puruṣa-abhiprāya-nir-apekṣam vastu-
SV_08815	iti. yena ātmanā tayoḥ | bhedaḥ sāmānyam	ity etad yadi bhedas tad-ātmanā ||177|| bheda eva
SV_13119	kāryam kuryāt, karotu, pūrva-svabhāva-niyata	ity etan na syāt. tasya pracyuteḥ. apekṣyāc ca
V3_05304	kāryam kuryāt, karotu. pūrva-svabhāva-niyata	ity etan na syāt, tasya pracyuteḥ, apekṣyāc ca
SV_08420	arhanti, kim agnir dahaty uṣṇo vā na udakam	iti. etāvāt tu syāt, kuto 'yam svabhāva iti. nir-
V3_12001	-bheda upādāna-hetuḥ, buddhiś ca pratyaya	ity etāvato 'yam ātma-bhāvo 'nvaya-vyatireka-bhāg
VN_00511	an-upalabhyamānam tv idrśam na asti	ity etāvan-mātra-nimitto 'yam asad-vyavahārah,
VN_06809	hetvābhāsāś ca yathā-nyāyam nigrahasthānam	ity etāvan-mātram iṣṭam iti. loke '-vidyā-timira-
HB_01806	'pi samartha-svabhāva iti tata utpattir	iti, ete ca ekatra katham syātām. tad ayam irṣyā-
NB_03124	karma-vat parama-aṇu-vad ghaṭa-vad	iti. ete dṛṣṭānta-ābhāsāḥ sādhyā-sādhana-dharma-
HB_00715	kiñcit, anyathā api tat-pratipatter utpatter	iti. etena upanaya-nigamana-ādikam api pratyuktam,
NB_03122	bhavati. etāvān-mātra-rūpatvāt tasya	iti. etena eva dṛṣṭānta-doṣa api nirastā bhavanti.
V2_06402	chīta-vicchede tat-kāryasya apy abhāva	iti. etena tat-kāryād api tad-viruddha-kārya-
VN_02918	sarvaṃ pṛthak samūhe bhāva-śabda-prayogād	iti. etena pratijñayā dṛṣṭānta-virodho 'pi
PV_04143	yat | bādhanam dharminas tatra bādha	ity etena varṇitam || tathā eva dharmino 'py atra
V2_06204	-siddhyā, yathā – na śīta-sparśo 'tra agner	iti. etena vyāpaka-viruddha-siddhir uktā
V2_06208	yathā – na atra dhūmo 'nupalabdher	iti. etena vyāpaka-svabhāva-asiddhir uktā
SV_00304	-pratibandhaḥ, tat-svabhāvasya tadutpatter	iti. etau dvāv anumeya-pratyayau sāksād an-
V2_05711	-pratibandhaḥ, tat-svabhāvasya tadutpatter	iti. etau dvāv anumeya-pratyayau sāksād an-
VN_01905	prativādinah prāśnikānām ca nyāya-darśinām	iti. ebhiḥ kathā-viccheda eva karaṇiyah, na hi
V3_02005	na sādhyā-samudāya-eka-deśa-viśeṣa	ity eva a-prakaraṇa-icchā bhavati, tad-bhāva-a-
SV_14809	bhavati ity āha. tad api bhāvo na bhavati	ity eva uktam bhavati. evam hi sa nivartito
SV_00705	sambhavāt ||8|| na hi samagrāṇi	ity eva kāraṇa-dravyāṇi sva-kāryam janayanti,
V3_08302	kāryam eva na anumiyate. yena na samagrāṇi	ity eva kāraṇa-dravyāṇi sva-kāryam janayanti,
SV_03721	asaty atīśaye kṣaya svabhāva iti na tu kham	ity eva. kṣaya artha-antara-sādhāraṇa-rūpa-a-
PV_02094	na sarvatra yadi bhinna-viśeṣaṇam | mukhyam	ity eva ca kuto '-bhinne '-bhinna-arthatā iti cet
VN_02619	'rtho 'nityah śabda aindriyakatvād	ity eva, tasya hetu-vyabhicāra-upadarśanena
SV_01824	bhavaty a-bhedāt. anyathā tad-bhāve bhavati	ity eva na syāt. tathā tad-abhāve na bhavati ity
SV_02101	ca sarvatra upayogaḥ syāt. anyathā ekam	ity eva na syāt. nāma-antaram vā, artha-bhedam
SV_01918	pradarśyate, tadā yatra dhūmas tatra agnir	ity eva na syāt, pratibandha-abhāvāt. kuto 'gny-
V2_09003	ca sarvatra upayogaḥ syāt. anyathā ekam	ity eva na syān nāma-antaram vā, artha-bhedam
SV_01711	ekasya katham anyasya sannidhiḥ | gomān	ity eva martyena bhāvyaṃ aśvavatā api kim ||25||
V2_10004	ekasya katham anyasya sannidhiḥ | gomān	ity eva martyena bhāvyaṃ aśvavatā api kim ||71||
SV_15012	iti na punar ucyate. api ca, na apauruṣeyam	ity eva yathārtha-jñāna-sādhanam | dṛṣṭo 'nyathā
SV_06706	-a-parijñānād iti. tasya apy ekam asti	ity eva lokena śabda niveśaniyah, tad vā ekam
SV_06122	yathā-kathañcid abhimatam syāt, udakam ānaya	ity eva vaktavyam syāt, na ghaṭena iti. tathā
V3_10305	māṭharasya a-brāhmaṇe brāhmaṇo bhojaniya	ity eva vācyam syāt. parasya ayam abhiprāyo 'sad
SV_03212	bhrānti-kāraṇe bhavati. tasmān na abhūta	ity eva sarva-ākāra-nīscayaḥ. tatra api ca anya-
PV_03301	-ābham dvidhā uditam || kriyā-sādhanam	ity eva sarvaṃ sarvasya karmaṇah | sādhanam na hi
V1_03103	meya-rūpatā ||34|| na hi kriyā-sādhanam	ity eva sarvaṃ sarvasyaḥ kriyāyāḥ sādhanam, kiṃ
V3_05001	sapakṣe dvidhā-vṛtti kāryam. na hy anityā	ity eva sarve prayatna-anantara-bhāvi-jñāna-kārya-
SV_03924	vyapadeśayed vā. na ca taiḥ sambaddham ekam	ity eva sāmānyam bhavaty atiprasaṅgād ity uktam.
SV_13510	trailokye '-kāras tathā ga-kārah, tadā agnir	ity eva syāt, na gaganam iti, a-kāra-ga-kārayoḥ
SV_06123	anyena vā yena kenacid ānītena artha ānaya	ity eva syād an-ākṣipta-kāraṇa-karmakam. evam
SV_17502	kila mantri-mukhya-dāraṇam kāmāye 'ham	iti. evam-jātiyakam etad api vahneḥ śīta-
VN_05423	viśayo darśaniyo 'nyathā dūṣaṇa-a-vṛtter	iti. evam tarhi na ananubhāṣaṇam pṛthān
SV_04003	tathā ca dravya-guṇa-sāmānyānām rūpa-saṅkara	iti. evam tarhi buddher eva pratibhāso jñāna-
V3_10702	'tra vyatirekaḥ, sarvajño vaktā na upalabdha	ity evam-prakārasya anupalambhasya adṛśya-ātma-
NB_03070	-vyāvṛttikaḥ. sarvajño vaktā na upalabhyata	ity evam-prakārasya anupalambhasya adṛśya-ātma-
VN_02813	iti. a-sambaddha-abhidhānam nigrahasthānam	ity evam-prakāraṇām ekam eva lakṣaṇam vācyam syāt.
VN_03907	eka-prakṛtīnām ca dṛṣṭam parimāṇam	ity evam pratyavasthita āha eka-prakṛti-samanvaya
VN_06609	na kasyacit pravṛtṭy-uparamaḥ pravṛtṭir vā	ity evam pratyavasthito yadi sata ātma-hānam
NB_03012	-vyāpāro hi bhāvah svabhāva-niṣpattau kṛtaka	iti. evam prayatnānantariyakatva-pratyaya-bheda-
SV_06904	tat-kāraṇa-pratiśedhena apy a-svāmikaḥ śūnya	iti. evam yathāyogam anyad api vācyam. śūnya-
VN_00205	-upākhyā-viraha-lakṣaṇam hi nir-upākhyam	iti. evam sādhanasya sādhyā-viparyaye bādha-
VN_00403	samartheṣu tad-dhetuṣu tad-abhāve na bhavati	iti. evam hy asya a-sandigdham tat-kāryatvaṃ
VN_06711	sukha-ādy-anvaya-darśanād ity asiddho hetur	iti. evam hi tasya sādhanā-doṣa-udbhāvanena pakṣo
VN_06505	sādhana-ābhāsa-vacanena eva nigrhīta	iti. evam api na idaṃ hetvābhāsebhya bhidyate.
SV_01507	a-darśana-mātreṇa ayuktaḥ pratiśedha	iti. evam ācāryiyah kaścid anupalambhād abhāvaṃ

VN_03901	prapalāyitvaṃ nāma nigrahasthānam	ity-evam-ādy api vācyam syāt, tasmād etad apy a-
V3_12108	-viṣayaṃ pratiṣedhaṃ na icchaty asad abhāva	ity-evam-ādi ca vyavaharati. nirloṭhitaś ca ayam
SV_01313	ity-evam-ādiṣv api yathāyogam udāhāryam	ity-evam-ādikā. sā api na vācyā asiddhi-yojanā ||1
VN_04218	śabdām a-pratīta-prayogam atidruta-uccāritam	ity-evam-ādinā kāraṇena, tad a-vijñāta-artham, a-
SV_01312	apy asiddhi-yojanā tathā sapakṣe sann asann	ity-evam-ādiṣv api yathāyogam udāhāryam ity-evam-
V2_09606	asiddhi-yojanā – tathā sapakṣe sann asann	ity-evam-ādiṣv api yathāyogam udāhāryam iti, sā
VN_04213	iti kapola-vādita-kakṣa-ghaṭṭitakam	ity-evam-ādinām api vācyatvāt. parṣat-
VN_02317	-vaidharmya-sama-ādini jāty-uttarāṇi	ity-evam-āder doṣasya udbhāvanam a-doṣa-
V3_10605	– sarvatra sukha-ādi-sambhavād vibhur ātmā	iti. evam ekasya pakṣa-dharmasya hetu-rūpasya
V3_04405	bhavati – a-sapakṣe sann asan dvedhā ca	ity evam. sādhyā-dharma-sāmānyena samāno 'rthaḥ
HB_03405	-niścaya iti darśana-artham ete prayujyete.	ity eṣa eva pakṣa-dharmo 'nvaya-vyatirekavān iti
V3_10502	śabdāḥ, prayatnānantariyakatvād	ity eṣa katham na pratijñā-artha-eka-deśaḥ. tasya
V2_10109	-vyāpaka-anupalabdhir ubhayasya api hetur	iti. eṣa trividha eva pratiṣedha-hetur upalabhya-
V3_08004	na virodha-vyabhicārāv iti na ayam prasaṅga	iti. eṣa dvividho hetuḥ svabhāva-lakṣaṇaḥ kārya-
SV_16710	svarga-kāma iti śrutau | khādec chva-māmsam	ity eṣa na artha ity atra kā pramā ||318|| kvacid
V2_07009	svarga-kāma iti śrutau | khādec chva-māmsam	ity eṣa na artha ity atra kā pramā ||36||
SV_16017	-smṛtiṃ paścād ādhatte smṛtiṃ ātmani ||303||	ity eṣā pauraṣeyy eva tad-dhetu-grāhi-cetasām |
VN_02513	aindriyakam nityam śabdo 'py evam astv	ity eṣā pratijñā-hāniḥ prak-pratijñātasya śabda-
SV_10614	na ca syād anṛta-arthatā | vācaḥ kasyāścīd	ity eṣā bauddha-artha-viṣayā matā ||208|| iti
V3_06901	na ca syād anṛta-arthatā | vācaḥ kasyāścīd	ity eṣā bauddha-artha-viṣayā matā ||56|| iti
PV_04055	śāstraṃ nidarśane | darśayet sādhanam syād	ity eṣā loka-uttarā sthitiḥ || a-sambaddhasya
V3_02202	śāstraṃ nidarśane | darśayet sādhanam syād	ity eṣā loka-uttarā sthitiḥ ||15|| a-sambaddhasya
SV_07710	52'ab') na ca tatra utpanno na kutaścīd āyāta	iti ka imam vyāghāta-bhāram udvodhuṃ samartho
SV_07116	artha-antaratve tatra eva asya upayoga	iti kaḥ patataḥ pratibandhaḥ. pratibandhād a-pāte
V3_08804	kriyate. artha-antaratve tatra eva upayoga	iti kaḥ patataḥ pratibandhaḥ. pratibandhād a-pāte
V3_11406	cet, atra api samhata-upakāriṇa eva	iti kaḥ pratibandha-niyamaḥ. pratyupayogaṃ tebhya
SV_17109	sva-para-vikalpayor ubhayathā api vṛttir	iti kaḥ prasiddhāv anurodhaḥ. api ca iyam
SV_13322	-niyatān dhvaniṃ śṛṇvanti, na tv evam śabdān	iti, kaḥ śabdeṣv eṣāṃ nir-vedaḥ. yad uktaṃ na
SV_14218	svabhāvo vināśo na sarva iti cet. kāṣṭhā	iti kaḥ sambandhaḥ. āśraya-āśrayi-sambandhaś cet.
VN_02602	aindriyakam ity ukte śabdo 'py evam astv	iti. kaḥ sva-stha-ātmā svayam aindriyakatvād
SV_09406	-pratiṣedhaḥ. kiṃ tu sa tathā asti kaścīd	iti kañcana asya bhedaṃ a-parāmrśan bruvāṇaḥ kam
V3_07202	pratiṣedhaḥ, kiṃ tu tathā asti kaścīd	iti kañcana asya bhedaṃ a-parāmrśan bruvāṇaḥ kam
HB_01705	kartā. svarūpaṃ ca asya prāg api tad eva	iti katham kadācit kriyā-virāmaḥ. yasya api
SV_10014	-rūpa-a-karaṇac ca akiñcitkaro na apeksyata	iti. katham kriyā-pratiṣedho vināśa iti hi te
V2_08514	tulyatvāt – tad-abhāve 'py agnau bhavati	iti. katham ca tato 'nyato vā a-taj-janana-
V3_00208	tadā asya a-prāmānyāt tat-siddham asiddham	iti katham tataḥ siddhiḥ. tad-āgamavatas tat-
SV_17101	vacanāt punaḥ parokṣa-artha-sampratipattir	iti katham tad eva yugapad dveṣyam ca kāmyam ca.
HB_03401	-prāptāv eva asad-vyavahārasya sādhikā	iti, katham tayoh parokṣe 'rthe prayogaḥ. na eva
SV_03905	bāhyā vivekino na ca teṣu vikalpa-pravṛttir	iti katham teṣu bhavati. vyākhyātāraḥ khalv evam
SV_09614	asya vṛttim bhāṣate sattāyāṃ ca avyabhicāram	iti katham na unmattaḥ. abhāva-dharmam tu bhāva-
V3_07707	asya vṛttim bhāṣate sattāyāṃ ca avyabhicāram	iti katham na unmattaḥ. vipakṣa-vṛtṭyā
V1_00302	ca darśanam. na ca etac chabdānām asti	iti katham na pramāṇa-antaram. te tarhi tatra a-
V3_11604	chabde. sambandhāt kiṃ-sambaddho 'yam	iti katham na vimṛset. a-parijñāta-sambandhād
VN_01722	sādhanā-arthaḥ. sa pratijñā-vacane 'pi tulya	iti katham na sādhanam. kevalasya a-sāmarthyād a-
SV_13402	uktaṃ na dhvanayo bhedenā vācakebhyaḥ siddhā	iti katham na siddhāḥ. vacanād artha-pratipatteḥ.
V3_05609	asaj-jñāna-śabdās tan-nimittāḥ sādhyanta	iti. katham nimitta-bhāve 'pi naimittika-bhāva-a-
V3_03406	eva. so 'n-avadya-pakṣa-nirdeśe 'pi tulya	iti katham pakṣa-doṣaḥ. na vai tad-vacanād a-
SV_12204	pathika-agnitvāt. anantara-agni-vad	iti. katham punaḥ pathika-agner vyabhicāraḥ.
SV_02526	śabdāḥ. tan na pratijñā-artha-eka-deśo hetur	iti. katham punar etad gamyate, vyavacchedaḥ
VN_06603	uktavān paryanuyujyate. atha prakṛtir vikāra	iti katham lakṣayitavyam iti. yasya avasthitasya
SV_02211	api tulyatvāt. tad-abhāve 'py agnau bhavati	iti. katham vā tato 'nyato vā a-taj-janana-
SV_14525	eva tad bhavati. tan na kiñcid asya jātam	iti katham vinaṣṭo nāma. nanv atra na tasya
SV_01218	-karaṇe hetoh sādhyā-abhāve 'nupalambho 'sti	iti katham vyabhicāraḥ. pratyakṣa-bādhā-śāṅkā
V2_09504	-karaṇe hetoh sādhyā-abhāve 'nupalambho 'sti	iti katham vyabhicāraḥ. pratyakṣa-bādhā-śāṅkā-
SV_14818	-utpattāv api sa eva tasya atīśaya utpanna	iti katham sa naṣṭo nāma. tena na ayam tad-
V3_04802	prayatnānantariyakatvāt, nityo '-sparṣatvād	iti. katham a-sapakṣa-apeksayā bhede 'sato 'n-
V3_12008	-abhāvaḥ kathyate. so 'parasya api tulya	iti katham a-samaḥ prāṇa-ādīḥ. a-sapakṣa eva na
SV_01618	iti prativyūdhō 'nupalambhasya a-sādhanatvād	iti. katham a-sādhanam vyatirekam sādhyate. mṛdaḥ
V3_10205	tayor ekasya nivṛttir aparasya vṛttir	iti katham anitya-abhāva-vyatireko 'nitye sādhye
SV_14303	bhāvasya svabhāva eva samarthitaḥ syād	iti katham abhūto nāma. tasmān na anyo 'nyasya
SV_01501	pratiṣedhaḥ kriyate, na ca so 'pi yukta	iti, katham ayuktaḥ, anupalambhād abhāva-siddheḥ.
V2_09709	pratiṣedhaḥ kriyate, na ca so 'pi yukta	iti katham ayuktaḥ, anupalambhād abhāva-siddheḥ.
SV_09109	an-uṣṇam sad eva artha-antaram niṣidhyata	iti. katham idānīm sad asan nāma. na brūmaḥ
SV_03709	puruṣa-samyoga-sattānām ca bahutvān nagaram	iti katham eka-vacanam. tathābhūtānām kvacid
PV_04148	|| svayam-śrutyaṃ anya-dharmānām bādha a-bādha	iti kathyate | tathā sva-dharminā anyasya

PV_04148 | tathā sva-dharminā anyasya dharmino 'pi
SV_16018 -cetasām | kārya-kāraṇatā varṇeṣv ānupūrvī
PV_03418 jñānaṃ tv artha-avabhāsatāḥ | taṃ vyanakti
VN_04213 ucyate varṇa-krama-nirdeśo nigrāhasthānam
V1_03005 -jam apy etad bhrānter a-pratyakṣam. ata eva
SV_04328 svarūpa-asiddheḥ. sarvathā asat pāratantryam
PV_04270 idam na upalabhe iti | buddher upalabhe vā
V3_05812 idam na upalabhe iti | buddher upalabhe vā
SV_12916 kevalam evaṃ yadi syāt sādhu me syād
SV_17125 tathā hy eṣa sthānur ayaṃ mārga iti vakti
V2_07113 ||45|| eṣa sthānur ayaṃ mārga iti vakti
SV_12108 | vaktuṃ samarthaḥ puruṣas tathā anyo 'pi
VN_04816 -kāmam prayoge 'pi na artha-pratītau viśeṣa
SV_09815 -adhīna-sannidhitvān na avaśyaṃ sannidhānam
V2_07705 -adhīna-sannidhitvān na avaśyaṃ sannidhānam
VN_00715 teṣāṃ niyoge yathā-iṣṭam niyuñjīrann
HB_00711 pratijñā-vacanam antareṇa api pratītir
SV_14718 abhāvāt. adṛśyatve 'pi na tad-rūpaṃ jñānam
VN_01317 tasya avasthānām na nivṛtti-prādur-bhāvāv
SV_12020 iti cet. nanv idam eva abhyupagama-aṅgam
VN_00924 idāniṃ na idam, idam evam, idam na evam
SV_01925 hi nivartamānau sva-pratibaddham nivartayata
V2_10103 hi nivartamānau sva-pratibaddham nivartayata
SV_15405 pratiśedha-dvayāc ca vidhi-siddhir
SV_13114 iti tat-kṛtam eṣāṃ kadācit kvacit chravaṇam
V2_06111 ucyate, yathā – na agnir atra dhūma-abhāvād
NB_02038 yathā, na atra tuṣāra-sparśo vahner
V2_06109 -sāmarthyāni śīta-kāraṇāni santy agner
SV_12926 -a-viḡuṇa-kāraṇānām dṛṣṭam, anyathā na
NB_02039 yathā – na atra dhūmo vahny-abhāvād
NB_02040 -ādi-viśeṣāḥ, sannihita-dahana-viśeṣatvād
V2_06305 yathā – na śīta-sparśo 'tra kāṣṭhād
NB_02031 upalabdhi-lakṣaṇa-prāptasya anupalabdher
HB_02414 sa dhūmo yo 'gny-ādi-sāmagrī-viśeṣa-janīta
NB_02036 api bhāvasya vināśaḥ, hetv-antara-apekṣaṇād
VN_05820 nigrāha-arha iti nyāyāṃ nigrāhasthānam
NB_03025 na bhavaty eva dhūmaḥ, atra ca asti dhūma
HB_00412 -virodhāt tal-lakṣaṇam vastutvaṃ hīyata
HB_01802 etad eva paridīpitaṃ bhavati – karoty eva
V3_03002 na antareṇa artha-tathābhāvaṃ pravartata
NB_02016 -dharṃe hetuḥ. yathā vṛkṣo 'yaṃ śiṃśapātvād
SV_14308 (271ab) yadi tena artha-antareṇa pariḡṛhītam
V3_07902 a-nīścaya-lakṣaṇatā. tathā ca a-gamakatvam
VN_01311 a-bhinna iti, na hi śakter ātma-a-pariṇāma
SV_04821 ced asya nanv etāvāt prayojanam | śabdānām
SV_01812 | yad-arthe dṛṣṭānta ucyate, so 'rthaḥ siddha
VN_00821 brūmo 'rthakriyā-bheda-mātreṇa sattā-bheda
SV_05418 7ab) na brūmo 'nekam eka-kārya-kṛṇ na bhavati
SV_14325 agni-daṇḍā-āder nivṛttau bhāvena bhavitavyam
SV_08604 na brūmo 'nyasya taj-janakaṃ rūpaṃ na asti
V3_07804 darśyate – sarvo 'pakṣaḥ kṛtako 'nitya
VN_05422 sarvaṃ prakṛd vaktavyaṃ paścād dūṣaṇam
SV_08112 upayoge śaktāv arthakriyāyām eva upayujyata
SV_05012 iti cet. saty eka-kārya-kāri-grahaṇa
VN_05212 guṇa-doṣavatā mūḍha-a-mūḍhatvaṃ gamyata
SV_03019 tatra a-samarthāḥ samarthaś ca na eva ucyata
SV_07203 āśrayaḥ karoti. sā ca a-pratibaddhā sāmānya
PV_02066 vastu-dharmatā || nāśasya saty a-bādho 'sāv
V3_12408 vipakṣāt, kathaṃ vā sapakṣa eva asti
SV_14501 bhāva-nāśa-an-abhyupagamāt. yo hi vināśa
V1_01404 pratyakṣā eva sarva-prāṇinām indriya-buddhir
HB_00714 pratipādayann a-pūrvam artha-kramam āśrayata
HB_03803 bhraṣṭa-rājya iva rājā tapo-vanaṃ gacchati
SV_14405 tad eva tad bhavati. tac ca praḡ eva asti
SV_05015 bhidyamānās tadṛśam pratyayaṃ janayanti

iti kathyate || sarva-sādhana-doṣeṇa pakṣa eva
iti kathyate ||304|| citta-samutthānā hi vāg-
iti kathyeta tad-abhāve 'pi tat-kṛtam || na
iti kapola-vādita-kakṣa-ghaṭṭitakam ity-evam-
iti-kāraṇa-vyavacchinnād vikalpa-vargāt pṛthak
iti kalpanā-āropitaṃ kṛtvā vyavahāre sarvathā sa
iti kalpikāyāḥ samudbhavaḥ || viśeṣo gamyate
iti kalpikāyāḥ samudbhavaḥ ||45|| na hi bhāvānām
iti kalyāṇa-kāmatā-mūḍha-matir antyāyām buddhau
iti kaścana | anyāḥ svayaṃ bravīmi iti tayor
iti kaścana | anyāḥ svayaṃ bravīmi iti tayor
iti kaścana ||240|| tasya api tad eva uttaram,
iti kaścit krama-abhiniveśaḥ. pratipāditam ca
iti kaścīn na vinaśyed api. na hy avaśyaṃ hetavaḥ
iti kaścīn na vinaśyed api. na hy avaśyaṃ hetavaḥ
iti kas tatra upālambhaḥ, nimittam ca niyogasya
iti kas tasya upayogaḥ. sva-nīścaya-vad anyeṣāṃ
iti kasya kim āyattā pratipattiḥ. na ca yad yad
iti kasya tāv iti vaktavyam. avasthitasya dharmā-
iti kasya bādha. tat parasya api tulyam eva.
iti, kasyacid api rūpasya kathaṅcit kvacit
iti. kasyacid arthasya pratiśedham api sādhayitu-
iti kasyacid arthasya pratiśedham api sādhayitu-
iti kā an-anvaya-a-vyatireka-vyāpti-siddhiḥ. tan
iti. kāmam anya-pratikṣā astu niyamas tu
iti. kāraṇa-anupalabdhir abhāvaṃ gamayati.
iti. kāraṇa-anupalabdhir yathā – na atra dhūmo
iti kāraṇa-dravya-sāmānyam abhipretya kārya-
iti. kāraṇa-dharma-darśanāt puruṣa-vyāpāra eva
iti. kāraṇa-viruddha-upalabdhir yathā – na asya
iti. kāraṇa-viruddha-kārya-upalabdhir yathā – na
iti. kāraṇānām kārya-ārambha-a-niyamān na avaśyaṃ
iti. kārya-anupalabdhir yathā – na iha a-
iti kārya-kāraṇayor evaṃ svabhāva-niyamān na
iti. kārya-viruddha-upalabdhir yathā – na iha a-
iti. kārya-vyāsaṅgāt kathā-vicchedo vikṣepaḥ. yat
iti kārya-hetoḥ prayogaḥ. sādharṃyena api hi
iti. kārya-hetau kārya-kāraṇa-bhāva-siddhiḥ,
iti. kāryam ca ayaṃ kevalo 'pi samarthaḥ san
iti kāryam tasya. sa sva-kārya-samsūcītaḥ sva-
iti. kāryam yathā vahnir atra dhūmād iti. atra
iti kāṣṭham na dṛśyeta, tat kāṣṭhasya āvaraṇam
iti kiṃ kasya sādhanam, yad-artham avyabhicāraś
iti, kiṃ ca idam uktaṃ bhavati pariṇāma iti.
iti kiṃ tatra sāmānyena apareṇa vaḥ ||97|| nanu
iti kiṃ tad-vacanena tadā. tat-pradarśane 'pi kiṃ
iti, kiṃ tarhy a-dṛṣṭa-arthakriyā-bhedena. yā
iti, kiṃ tarhi na bhinneṣv artheṣv arpita-tad-
iti. kiṃ tarhi bhāva-abhāvasya atyanta-
iti, kiṃ tarhi yad ekasya taj-janakaṃ tad anyasya
iti, kiṃ tarhi vastu-bala-āyātā eva khalu vyāptiḥ
iti, kiṃ tu dūṣyatā avaśyaṃ viśayo darśaniyo
iti kiṃ na iṣyata iti kim antarāle 'n-arthikayā
iti kiṃ na iṣyate. avaśyaṃ ca icchatā api
iti kiṃ punar-uccāritena. asti hi kaścīd uttare
iti kiṃ śabda-prayogaḥ. tataś ca upādhayo na
iti kiṃ sāmānyasya āśrayeṇa. pratibandhe vā kaḥ
iti kiṃ sthiti-hetunā | yathā jala-āder ādhāra
iti. kiṃ hy asya avadhāraṇasya phalaṃ yadi na
iti kiṅcīn na ity āha, sa kathaṃ tato bhāva-nāśam
iti kim atra anyena sādhanena. na ca imāḥ kalpanā
iti kim atra kāraṇam. tasmān na prameya-vacanena
iti kim atra brūmaḥ. puruṣa-pratibhā-kṛte ca
iti kim atra sāmārthyam vahny-ādīnām. tasmāt tad-
iti kim atra sāmānyena. yathā-bhāvam eva a-

V3_12907	-vādinā api tad-deśa-sannidhir iṣyata eva	iti kim an-iṣtam. a-kriyasya eka-vyakti-
SV_12623	ca apauruṣeyatva-sādhane te tulyāḥ sarvatra	iti kim anena pariśeṣitam. tathā ca sarvo
SV_08112	eva upayujyata iti kim na iṣyata	iti kim antarāle 'n-arthikayā śaktyā. tasmāc
V2_05313	paśuḥ. mahato 'pi mahīyaso yad avamanyata	iti kim anyad an-ātma-jñātāyāḥ. so 'yaṃ tair eva
SV_02116	vā sa eva asya sva-ātma-bhūto 'nityatā	iti kim anyayā. svabhāvena vā a-calasya artha-
V2_09103	vā sa eva asya sva-ātma-bhūtā anityatā	iti kim anyayā, svabhāvena vā a-calasya artha-
SV_05325	vā. upakāre 'pi tatra eva tat-pratibandha	iti kim anyas tat-karaṇāt tad-upakāri. tad-
VN_03815	apekṣayā, tasya tad eva ādyaṃ nigrahasthānam	iti kim anyair a-śakya-paricchedaiḥ klība-pralāpa
SV_08924	1|| yad ayam ahrikaḥ syād uṣtro dadhi syān na	iti kim apy a-ślīlam ayuktam a-heya-upādeyam a-
SV_12605	viśamvādakānām api keṣāñcid anāditvād asti	iti kim apauruṣeyatvena. sati vā veda-vākyānām
VN_00724	eka-rūpā rūpa-ādayaḥ sarva-samudāyeṣv	iti. kim idaṃ paraspara-vivikta-rūpa-pratibhāsa-
V1_03010	-adhigatiḥ. sā hi jñānam, tac ca phalam	iti kim idānīm pramāṇam. yata iyaṃ prameya-
SV_11310	puruṣair anyathā viparyasyante. tena a-doṣa	iti. kim idānīm sañketena. sa hi sambandho yato
SV_03022	śabdair an-ākṣepān na te kasyacid aṅga-bhūtā	iti kim upādhayaḥ. lakṣita-lakṣaṇād a-doṣa iti
SV_14219	janya-janaka-bhāvās cet. agner	iti kim. kāṣṭhād eva bhāvāt. tad-apekṣād utpatter
SV_13022	utpatteḥ, kāraṇa-vaikalyāj jñāna-an-utpattir	iti kuḍya-ādaya āvaraṇam ucyante. na prāg
V3_05105	-utpatteḥ kāraṇa-vaikalyāj jñāna-an-utpattir	iti kuḍya-ādaya āvaraṇam ucyante. na prāg
SV_00520	tad-abhāve 'nyena na bhavitavyam	iti kuta etat. kārya-anupalabdhyā api na avaśyaṃ
SV_03613	dharmy-ādiṣu na punar vyatireka-vastu-bhedād	iti kuta etat, tathā-vyavahāra-ayogāt. na hi
SV_11413	iṣṭa-vyaktim eva samaya-kāraḥ karoti	iti kuta etat, so 'niyato niyamaṃ puruṣāt
HB_02405	bhāve 'pi sarvas tādrśas tathāvidha-janma	iti kutaḥ. tathā ca na anvaya-vyatirekāv iti cet,
V3_11809	cet, anyatra a-drṣṭaḥ sa ghaṭa-ādaḥ na	iti kutaḥ. tena a-jñāta-vyatirekasya vyāvṛtti-
V1_00509	ca pratipattir iti. nivṛtter vā asya asad	iti kutaḥ, niyama-abhāvāt. bhāve vā sa eva
SV_02509	-darśinyāḥ sā bhrāntir iti cet. tad-darśinī	iti kutaḥ. nir-bīja-bhrānti-ayogād iti cet. ta
V1_04308	-ākāro buddher a-bhinnaḥ, tato bhinnam asti	iti kutaḥ. bāhya-siddhiḥ syād vyatirekataḥ ||58||
SV_12712	bhedāḥ syāt. sā ca vākyāt. tac ca atindriyam	iti kutaḥ syāt. sannidhāna-mātreṇa janane '-
V2_06101	api na avaśyaṃ kāraṇāni tadvanti bhavanti	iti kutas tad-abhāvaḥ. śaktam kāraṇam na a-śaktam.
V3_11010	vyabhicārād an-anya-anumāna iha avyabhicāra	iti kuto niścayaḥ. a-darśane 'py uktam. dr̥ṣya-
SV_09721	yathā ghaṭa-ādayaḥ, śabdaś ca kṛtaka	iti kṛtakatvasya apy anityatvena vyāptim
SV_03408	darśayaṃs taddhitena vā darśayet pācakatvam	iti kṛtā api vā pāka ity anyena vā tathābhūta-
VN_06309	sato doṣasya an-udbhāvanād iti cet, na santa	iti kṛtvā sarve doṣā avaśyaṃ vaktavyā a-vacane vā
V1_00105	-alpā apy an-artha-udayaḥ sammohād avadhiraṇā	iti kṛpayā tan-nītir uddyotyate || hita-a-hita-
PV_03250	viduḥ | eka-artha-āśrayiṇā vedyā vijñānena	iti kecana || tad-a-tad-rūpiṇo bhāvās tad-a-tad-
PV_02181	kaṇṭaka-ādiṣu || tathā a-kāraṇam etat syād	iti kecit pracakṣate | saty eva yasmin yaj janma
PV_02029	sādhanaś ca | abhāvān na asty anuṣṭhānam	iti kecit pracakṣate || jñānavān mṛgyate kaścit
SV_05821	dvaya-a-grahaḥ | sañketa-a-sambhavas tasmād	iti kecit pracakṣate ||114|| yady a-vṛkṣebhyo
SV_11209	puruṣa-āśrayāt | apauruṣeyaṃ satya-artham	iti kecit pracakṣate ||224 || na khalu sarva eva
SV_14006	bhrāntiā dipa-ādiṣu bhāvāt. a-bhinna-janmā	iti kena avaṣṭambhena ucyate. tasya eva a-
SV_07208	sa ca an-ādheya-viśeṣasya sāmānyasya ayukta	iti. kevalam janayed iti. na asty anyāḥ sthiti-
SV_11626	āśrayitā ca na apy āśrayeṇa saha naśyati	iti. kevalam nityeṣv āśraya-sāmarthyam na
SV_16507	brāhmaṇā ayam asmākam artho grāhyo na anya	iti kevalam an-abhivyakta-artha-viśeṣa-samsargāḥ
VN_00718	eṣāṃ āśraya-abhimatena dravyeṇa sambandha	iti kevalam ayam asad-bhūta-abhiniveśa eva. na
SV_08608	tat-kāryaḥ. tena eva ca tat-kāryam kartavyam	iti ko 'tra nyāyaḥ. api ca, bhinnā viśeṣā janakā (
SV_08607	bhinnāś ca taj-janakāś ca svabhāvena	iti ko 'tra virodhaḥ. eka-rūpa-vikalas tad-rūpo
HB_00710	svayaṃ siddham eva liṅgam anuṣṭya pratyeti	iti ko 'nayo avasthāyora viśeṣaḥ. dr̥ṣṭā ca pakṣa-
HB_00704	punas tat-pratipattaye liṅgam anusarati	iti ko 'yaṃ pratipatti-kramaḥ. pareṇa api tad
SV_00921	vyabhicārāt. an-anya-anumāna iha avyabhicāra	iti ko niścayaḥ. karaṇa-guṇa-vaktu-kāmate hi
SV_15321	-sandigdha-vācī, punaḥ sādhanā-apekṣatvād	iti. ko hy a-dr̥ṣṭa-virodhasya sambhavam
PV_03111	-vācīnī | anityatā-śrutis tena tāv antāv	iti kau smṛtau || prāk paścād apy abhāvās cet sa
VN_00311	-anupalabdhir a-kṣaṇike sāmartyam bādhatā	iti krama-yaugapadya-ayogasya sāmartya-abhāvena
SV_10017	tasmād abhāvam karoti iti bhāvam na karoti	iti kriyā-pratiśedho 'sya kṛtaḥ syāt. tathā apy
V2_08304	tad abhāvam karoti iti bhāvam na karoti	iti kriyā-pratiśedho 'sya kṛtaḥ syāt. tathā apy
PV_02098	| bhinnam dharmam iva ācaṣṭe yogo 'ṅgulyā	iti kvacit || yuktā aṅgulī iti sarveṣāṃ ākṣepād
PV_03445	darśanam | tadā artho jñānam iti ca jñāte ca	iti gatā kathā || atha svarūpaṃ sā tarhi svayam
PV_03533	'pi bhāvo nānā-eka-kārya-kṛt | prakṛtyā eva	iti gaditam nānā-ekasmān na ced bhavet || na
PV_03271	| sa idānīm katham bāhyaḥ sukha-ādy-ātmā	iti gamyate || a-grāhya-grāhakatvāc ced bhinna-
SV_01207	| na asti sa khyāpyate nyāyas tadā na asti	iti gamyate ||17|| yady an-upalabhamāno na asti
SV_02818	niścayasya samāropa-viveke 'sya pravṛttir	iti gamyate ||49|| tad-viveka eva ca anya-apohaḥ.
V2_09412	| na asti sa khyāpyate nyāyas tadā na asti	iti gamyate ||68|| iti saṅgraha-ślokaḥ. nanu tad-
SV_03904	-vivekiṣv eva bhāveṣu bhavanti viveka-viśayā	iti gamyate. nanu bāhyā vivekino na ca teṣu
V3_01201	katham idānīm a-śrūyamāṇaḥ sādhyatvena iṣṭa	iti gamyate. prakaraṇāt, yathā saṃhatānām
SV_02126	āśrayaḥ katham dhūmo 'gñim na vyabhicarati	iti gamyate, yasmāt kāryam dhūmo hutabhujaḥ kārya
SV_13107	na ca tathā. tasmāt tena ādheya-viśeṣā	iti gamyante. na khalv evaṃ nityānām śabdānām
V3_05206	na ca tathā. tasmāt tena ādheya-viśeṣā	iti gamyante. na tv evaṃ nityānām śabdānām
VN_05013	na bhavati, tat tasya kāryam, itarat kāraṇam	iti. gamyamāna-artham punar-vacanam api

SV_04223	te 'rthā buddhi-niveśinas tena samānā	iti grhyante, kutaścid vyāvṛtṭyā pratibhāsanāt,
V3_08509	kāraṇaṃ samudāyinaḥ | asatsu teṣu sā na syād	iti gotvād viśāṇitā ||65|| sāsna-viśāṇa-ādi-
V3_08603	bhavanti sva-nimitta-sannidhiṃ sūcayati	iti gotvād viśāṇitā-pratipattiḥ kārya-liṅga-jā.
NB_03131	gautama-ādayo dharmā-śāstrāṇāṃ praṇetāra	iti. gautama-ādibhyo rāga-ādimattvasya sādhanā-
SV_05601	-dhi-grāhyāḥ samās cet (108ab') nanu samānā	iti grahaṇād eva āsv a-bhinna-pratibhāsaḥ. na vai
SV_05515	na eva tāsv a-bhinnaḥ pratibhāso 'sti samānā	iti grahāt. na hy ekasmin pratibhāse samānā iti
HB_02911	'bhāva eva iti cet, nanu tasya eva kaivalyam	iti ghaṭa-viraha ucyate. sa ca iha liṅga-bhūta-
HB_02817	tathā ca – ghaṭa-abhāvas tad-anya-bhāvād	iti ghaṭasya sarvatra sarvadā abhāvaḥ syāt. na,
PV_03036	mukhya-āropitayoḥ sadā | siṃhe māṇavake ca	iti ghoṣaṇā apy asti laukikī || yatra rūḍhyā asad
PV_02207	|| grhyate so 'sya janako vidyamāna-ātmanā	iti ca | eṣa prakṛtir asyās tu nimitta-antarataḥ
V3_08311	abhiniveśa-pūrvakā hi rāga-ādayaḥ, ahaṃ mama	iti ca a-paśyato 'nunaya-pratigha-abhāvāt.
PV_03170	śabda-nirmittāḥ | anuyānti imam artha-aṃśam	iti ca apoha-kṛc chrutiḥ || tasmāt saṅketa-kāle
V3_12010	a-samaḥ prāṇa-ādīḥ. a-sapakṣa eva na asti	iti ca asya sapakṣe 'stitā ucyate, pratiśedha-
SV_14801	na a-kārya-kāraṇayoḥ kaścit pratibandha	iti ca uktam. yat-pratipatti-nāntariyakam yaj-
PV_03248	yat | tat tena arpita-tad-rūpaṃ gr̥hitam	iti ca ucyate || a-śakya-samayo hy ātmā sukha-
PV_02049	| sa hetuḥ saptamī tasmād utpādād	iti ca ucyate || astu upakārako vā api kadācic
SV_03626	śabda-prayoge khyāpayati. ṣaṇ-ṇagari	iti ca katham bahuṣv eka-vacanam. na hi nagarāṇy
SV_14226	pūrvam tad-avastham dr̥śyeta. kāṣṭha-vināśa	iti ca kāṣṭha-abhāva ucyate. na ca abhāvaḥ kāryaḥ.
PV_03445	tasya na ubhaya-darśanam | tadā artho jñānam	iti ca jñāte ca iti gatā kathā || atha svarūpaṃ
SV_04809	api ca, tad-anya-parihāreṇa pravarteta	iti ca dhvaniḥ | ucyate tena tebhyo 'sya a-
VN_01317	iti vaktavyam. avasthitasya dharmā-antaram	iti ca na sidhyati. na hi tad eva tasya an-
SV_06408	tad eva tad bhavati iti so 'sya bheda	iti ca na syāt. na hy anyonyasya bhedo bhavati,
V3_12711	eva abhāvaḥ. sambandhī vidyate na sambandha	iti ca nipuṇā vāco yuktiḥ. aṅgī-kṛta-sambandham
PV_04174	-doṣatā bhavet || pakṣa-doṣaḥ para-apekṣo na	iti ca pratipāditam | iṣṭa-a-sambhavy-asiddhaś ca
SV_04811	'rtheṣv an-iṣṭa-parihāreṇa pravarteta	iti ca prayunkte, tatra anyatra ca pravṛtṭy-
SV_14601	na bhūto yadi svayam na bhavet. na bhavati	iti ca prasajya-pratiśedha eṣa na paryudāsaḥ.
PV_03366	pariccheda-ātmatā ātmani | sā yogyatā	iti ca proktaṃ pramāṇam sva-ātma-vedanam ||
V1_04301	pariccheda-ātmatā ātmani | sā yogyatā	iti ca proktaṃ pramāṇam sva-ātma-vedanam ||57||
VN_01209	ātmānam cetayati. a-bhedo hi nāma-aikyam tāv	iti ca bheda-adhiṣṭhāno bhāviko vyavahāraḥ.
SV_16306	-viśeṣāt. na ca evaṃ-vidho dharmā-svabhāva	iti ca yathā-avasaram nivedayiṣyāmaḥ. maitrī-śauca
VN_02612	-dharmā-abhyanuḥjñāto bhavati, anityaḥ śabda	iti ca vadato nityaḥ śabda ity āñjasaḥ
V1_02510	sarva-a-pratyakṣatva-prasaṅgāt. viśayo 'sti	iti ca viśaya-upabhogaḥ prāptaḥ, tad-bhogasya a-
VN_01401	caitanya 'pi prasaṅgāt. dravyasya dharmā	iti ca vyapadeśo na sidhyati sambandha-abhāvāt. na
SV_10011	(196a) abhāva-kāriṇaḥ kriyā-pratiśedhāc ca	iti ca-śabdāt. katham a-sāmarthyam. siddhe hi
V2_08213	(56a) abhāva-kāriṇaḥ kriyā-pratiśedhāc ca	iti ca-śabdāt. katham a-sāmarthyam. siddhe hi
SV_05621	vikalpa-hetavo bhavanto janayanti svabhāvata	iti ca. sa tv eṣāṃ a-bhinno bheda ity ucyate,
V3_10201	idam iha sandigdham, tasmād idam iha na asti	iti ca su-bhāṣitam. tasmād anapekṣita-pakṣa-
V3_00306	tataḥ sādhanā-dharmaḥ, tasmād vastu-sthitir	iti ca su-vyavasthitāni vastūni. puruṣa-icchayā
V3_09308	iti cet, anya-dharmā ca prāg a-pracyuta-ātmā	iti ca su-vyāhṛtam. etena tad-avasthā-nivṛttir
SV_11904	na anapekṣaḥ svatantraḥ sambandhaḥ. dravyam	iti ca svabhāva ucyate. sa katham parabhāvasya
NB_03053	-nirākṛto yathā – na anumānam pramāṇam.	iti catvāraḥ pakṣa-abhāsā nirākṛtā bhavanti. evaṃ
PV_04108	na bādhyate | dr̥ṣṭe '-dr̥ṣṭe 'pi tad grāhyam	iti cintā pravartate || artheṣv a-pratiśiddhatvāt
V1_04404	atra api pare mūḍhā viśamvādayanti lokam	iti. cintāmayim eva tu prajñam anuśilayanto
HB_03812	syāt. kiṃ-rūpāl liṅgād arthaḥ pratipattavya	iti cintāyāṃ pratipattur avisaṃvādakasya rūpaṃ
SV_08207	nanu tad eva idaṃ cintyate katham teṣv api	iti. cintitam etad yathā na teṣu sambhavati. tat
PV_02114	syāc charire cetasaḥ sthitiḥ | kevalasya	iti cec citta-santānam sthiti-kāraṇam || tad-
SV_05917	||117|| vyavahāre 'pi tena ayam a-doṣa	iti cet (118ab') na vai vastu-sat-sāmānya-vādinā
SV_14210	atiprasaṅgo hy evaṃ syāt. sa eva asya vināśa	iti cet (270'ab') yadi sa eva artho 'gni-janmā
SV_16005	syāt saro rasa iti śrutau | na kārya-bheda	iti cet (301abc) na hi saro rasa ity-ādi-padeṣu
SV_17517	pravṛttir vācakānām ca vācyā-dr̥ṣṭi-kṛtā	iti cet | (337ab) syād etat – kāryam eva vacanam
PV_04284	|| kṣaṇam apy anapekṣatve bhāvo bhāvasya na	iti cet | bhāvo hi sa tathābhūto 'bhāve bhāvas
PV_03024	-pratyaya-arthatvān na akṣāṇām vyarthatā	iti cet | sā eva eka-rūpāc chabda-āder bhinna-
PV_02094	ity eva ca kuto 'bhinne '-bhinna-arthatā	iti cet || an-artha-antara-hetutve 'py a-paryāyāḥ
PV_02154	na ekasyāṃ na tivraḥ syād aṅga-rūpa-ādy api	iti cet || na sarveṣāṃ anekāntān na ca apy a-
V1_01108	-sannidhāv eva bhavati. na anyathā idantayā	iti cet ||9|| na hy ayam gaur ity a-sannihite
V3_04013	anityo ghaṭaḥ, tatra api vyakti-tiro-dhānād	iti cet, a-tādavasthyam anityatāṃ brūmaḥ,
V1_04011	prāg upalambhaḥ paścāt saṃvedanasya	iti cet, a-pratyakṣa-upalambhasya na artha-dr̥ṣṭiḥ
VN_03404	-pratijñā-arthayor virodhād virodha-sambhava	iti cet, a-pramāṇa-yoge tu ubhayor dharminī
SV_15020	niyamena eva niyama-kāraṇa-abhāvād ayuktam	iti cet. a-vitatha-vyakti-niyame kiṃ kāraṇam.
SV_05016	bhāvam eva a-saṃsr̥ṣṭa-bhedaṃ kiṃ na pratyeti	iti cet. a-śaktir eṣā vikalpānām a-vidyā-
SV_04613	lakṣita-lakṣaṇa-arthaṃ jāti-codanā	iti cet. a-śabda-codite saty api sambandhe katham
SV_15617	iṣṭa-siddhis tasya vidhāna-apekṣatvād	iti cet. a-sāmarthyam apekṣaṇe ||293|| yadi
SV_10310	-mātram a-pramāṇam. bhāve kiṃ pramāṇam	iti cet. ata eva saṃśayo 'stu, bhaved vā pramāṇam
V2_06515	-mātram a-pramāṇam. bhāve kiṃ pramāṇam	iti cet, ata eva saṃśayo 'stu, bhaved vā pramāṇam
V2_06807	-antara-vat. tena eva kasmād upakriyata	iti cet, atra vastu-svabhāvair uttaram vācyam, ya

V1_03201	'rtha-kṛtaḥ, yata iyam pratītiḥ, na sārūpyād	iti cet, atha katham idānim sato rūpaṃ na
SV_14220	eva bhāvāt. tad-apekṣād utpatter a-doṣa	iti cet. an-atiśaya-lābhinaḥ kā apekṣā. lābhe vā
VN_01207	tau na tasya anvayaḥ. tayor a-bhedād a-doṣa	iti cet, an-uttaram bata, doṣa-saṅkaṭam atra-
SV_04320	-upādher ekasya dvābhyām abhidhānād a-doṣa	iti cet, an-upakāriṇi pāratantrya-ayogād an-
SV_03707	vacanaṃ na syāt. dvayasya paraspara-sahitatā	iti cet. an-upakārya-upakārayoḥ kaḥ sahāyī-
SV_15817	iti tayor pratyayād vaktr-śrotṛ-bheda	iti cet. an-upakārya-upakārakād bhrānti-mātrāt
SV_12906	anukrama-vad varṇa-vibhāga-vac ca pratibhāti	iti cet. anukramavatā vyañjakena a-kramasya
SV_01416	-lakṣaṇatvāt. viruddhāvvyabhicāry a-vacanam	iti cet. anumāna-viśaye '-vacanād iṣṭam. viśayaṃ
V2_09706	'bhāvāt. viruddhāvvyabhicāry-a-vacanam	iti cet, anumāna-viśaye '-vacanād iṣṭam. viśayaṃ
V3_09307	prāg anya-dharmaṇo '-vyaktir anityatā	iti cet, anya-dharmā ca prāg a-pracyuta-ātmā iti
HB_01703	ca iti. sahitas tat-svabhāvo na kevala	iti cet, anyas tarhi kevalaḥ, anyāḥ sahitaḥ,
VN_02018	-ādi-ghoṣaṇe 'rtha-antara-gamanāt parājaya	iti cet, anyasya apy a-jijñāsitasya kiṃ na
V1_02312	apy ātma-a-pracyuteś caitanyasya katham	iti cet, ayam aparo 'sya doṣo 'stu. na tv a-sa-
VN_03307	iha pratijñayā hetor ity asti bheda	iti cet, artha-virodhe hi hetu-pratijñayor bādhya-
V1_03414	dr̥ṣyeta. avayavasya āvaraṇam, na avayavina	iti cet, ardha-āvaraṇe 'py an-āvṛtatvāt prāg-vad
V1_01513	buddher liṅgam, kiṃ tarhi indriya-arthāv	iti cet, avyabhicāri hetuḥ. mana iti cet, tad api
V3_03703	-pradarśita-pratidvandvinaḥ prāmānyād a-doṣa	iti cet, asti nāma idṛśasya viniścaye sambhavo na
V3_02307	bhavaty eva anya-kṛte 'pi pratijñā-doṣa	iti cet, astu, viśaya-antare 'pi kiṃ na bhavati.
SV_09926	eva bhāvāt. na avāśyaṃ sataḥ kutaścīd bhāva	iti cet. ākasmikī tarhi sattā iti. na iyam
V2_08201	eva bhāvāt. na avāśyaṃ sataḥ kutaścīd bhāva	iti cet, ākasmikī tarhi sattā iti na iyam
VN_04205	nimitta-a-viśeṣāt. na, tasya iha a-prastāvād	iti cet, āyātam iha yo nirarthakaṃ bravīti, tasya
VN_00611	upasaṃhāras tan-nimittānān tatra samavāyād	iti cet, āyāse vata ayam tapasvī padārthaḥ patito
V3_13701	api kenacil leśena āsv eva antar-bhavanti	iti cet, āsām api parasparam eṣa prasaṅga ity
V3_09204	marāṇa-śabda-pravṛttheḥ siddham eva	iti cet, icchātaḥ śabdāḥ pravartante. na tad-
SV_12502	iti cet. ukta-uttaram etat. a-darśanād	iti cet. idam api prativyūḍham. na apy a-darśana-
HB_03104	iti pratiyāt. tasya eva kevalasya darśanād	iti cet, idam eva asmābhir ucyamānaṃ kim atra-
V3_11001	cet, na, karuṇayā api vṛttheḥ. sā eva rāga	iti cet, iṣṭam na nāma nivāryate. rūpaṃ tu
V3_10904	vaktu-kāmatā-sāmānya-hetutvāt. sā eva rāga	iti cet, iṣṭatvād a-doṣaḥ. nitya-sukha-ātma-
SV_00904	vaktu-kāmatā-sāmānya-hetutvāt. sā eva rāga	iti cet. iṣṭatvān na kiñcid bādhitam syāt. nitya-
SV_00912	cet. na, karuṇayā api vṛttheḥ. sā eva rāga	iti cet. iṣṭam, a-viparyāsa-samudbhavān na doṣaḥ.
V2_06609	puruṣa āptaḥ, tat-praṇīta āgamo 'visamvādī	iti cet, iṣṭo 'yam arthaḥ śakyeta jñātum so
SV_03624	vyarthaḥ. vastv-a-bhedād anyatra eka-vacanam	iti cet. iha apy astu. tad ayam nir-vastuko
SV_13808	tatra dṛṣṭa-virodhād a-sādhanatvam	iti cet. iha api virodha-abhāvaḥ kena siddhaḥ.
V3_08101	gatiḥ, kevalatvād a-vyatirekatayā anvayasya	iti cet, iha tarhi bhavatv a-sparśatvān nitya iti.
V3_08102	iti. na, atra apy anvayasya a-prādhānyād	iti cet, iha tu balavān anvayo vyatirekaś ca dur-
SV_12501	ekatra sambhavāt. idānīntanānām adhyayanād	iti cet. ukta-uttaram etat. a-darśanād iti cet.
V3_12508	-viśaya-upadarśanīnām vibhaktīnām ayogād	iti cet, ukta-uttaram etat. tasmān na hetuḥ
SV_07503	ādhatum a-śakyatvāt. samavāyo 'bhivyaktir	iti cet. ukta-uttaram etat. tasya samavāya-ayogād
SV_06718	prayojana-abhāvād eva a-pravartanam	iti cet. uktam prayojanam. bhinneṣv ekasmāt
V3_09906	-bheda-asiddheḥ sarvatra eṣa doṣas tulya	iti cet, uktam atra – bhāvānām vyāvṛtti-
V3_04803	'sato 'n-adhikaraṇatvād asattvaṃ sattvaṃ vā	iti cet, uktam atra – yathā asati niṣedhaḥ, a-
SV_04711	tat-sambandhini karaṇāt tatra api kṛta eva	iti cet. uktam atra – sambandhe 'py ekatra kṛtād
HB_01206	svabhāvaḥ kulāla-mṛt-piṇḍayor upayoga-viśaya	iti cet, uktam atra. api ca yadi tat-samsthānaṃ
V3_01004	a-sambhavād viśaya-khyāpanād eva sāmartyam	iti cet, uktam atra. api ca vinā apy anena yāvān
V3_00203	vacana-viśeṣasya prāmānyād a-doṣa	iti cet, uktam atra āgama-prāmānya-cintāyām. na
SV_07921	-pratitir a-tad-ākāra-viśeṣavatī ca na syād	iti cet. uktam atra yathā vyatireko viśeṣa-
SV_15513	dur-avasānam. asti viśeṣaḥ pramāṇa-samvāda	iti cet. etad uttaratra niṣetsyāmaḥ, na asty
SV_10509	sa eva tāvad upalabdhy-abhāvaḥ katham siddha	iti cet. etad uttaratra vakṣyāmaḥ. anyatra apy
V2_05912	vat. sā eva tāvad anupalabdhiḥ katham siddhā	iti cet, etad uttaratra vakṣyāmaḥ. sa ca ayam
VN_05712	na pratipadyeta ity asti viśayo 'pratibhāyā	iti cet, evaṃ tarhy ananubhāṣaṇam nir-viśayam,
V3_08105	na bhavati, sarvato vipakṣād a-vyāvṛtter	iti cet, evaṃ tarhi yaḥ kṛtakaḥ so 'nitya eva iti
VN_05802	punar uttara-ajñānam apratibhāyā viśaya	iti cet, evaṃ tarhi viśaya-uttara-ajñānāyor api
VN_00514	abhāvāt. sarva-sāmartya-viveko nimittam	iti cet, evam etat tasya eva sarva-sāmartya-
VN_06714	ayam eva doṣo 'nena prakaraṇena ucyata	iti cet, eṣa naimittikānām viśayaḥ, na lokaḥ
SV_15504	iṣṭa-siddhiḥ. artha-pratīter na an-arthakā	iti cet. eṣa puruṣa-vyāpāraḥ syāt. artha-antara-
SV_13820	tat-siddhy-ayogāt. vyāpi-nityatvād upalambha	iti cet. ka idānim ghaṭa-ādiṣu samāśvāsaḥ. teṣāṃ
SV_12017	-garbham ca kāṇādāḥ. teṣāṃ sa mithyā-vāda	iti cet. ka idānim evaṃ pauruṣeyo 'nyo 'pi.
SV_15811	-upādhi-buddhiḥ śrotur na vaktur iti viśeṣa	iti cet. kaḥ punar upayogo vaktuḥ śrotari yena
V3_08802	vyākhyāte. pāta-pratibandhāt sthāpaka	iti cet, kaḥ pratibandhaḥ. sa hi tasya pāta-
V3_11310	viruddha-vad dhetur apy evaṃ kiṃ na bhinna	iti cet, kaḥ pratīśeddhā vibhettuḥ. an-ukta-
V3_03402	pramāṇam sarva-vastuṣu śāstraṃ bādhakam eva	iti cet, katham punar upagama-a-viśeṣa ekam
V3_10110	-tal-lakṣaṇatvāt. tena eva niścayaḥ kriyata	iti cet, katham a-niścayān niścayaḥ. vyatireka-a-
SV_16602	kevalād anyato 'py atīndriyeṣv a-pratipattir	iti cet. katham atīndriyaś ca nāma pratyakṣa-ādi-
SV_03926	-pratyaya-nimittam ekam sāmānyam na sarvam	iti cet. katham anyato 'nyatra pratyaya-vṛtīḥ,
SV_05518	syāt. na samāna iti. tad eva tāsām sāmyam	iti cet. katham anyonyasya sāmyam. tat-sambandhād

SV_05407	samarthā vyaktayo vijñāne pratibhāsanād	iti cet. katham asiddha-upakārānām pratibhāsa iti
SV_09609	tat kim idānīm vidhi-ṣayayo 'stu. tad api na	iti cet. katham idānīm na pratiṣedha-ṣayayaḥ.
V3_07607	tat kim idānīm vidhi-ṣayayo 'stu. tad api na	iti cet, katham idānīm na pratiṣedha-ṣayayaḥ,
SV_01306	prāṇa-āder a-nivṛttiḥ. abhyupagamāt siddham	iti cet. katham idānīm ātma-siddhiḥ. parasya apy
V2_09602	prāṇa-āder a-nivṛttiḥ. abhyupagamāt siddham	iti cet, katham idānīm ātma-siddhiḥ. parasya apy
SV_13702	siddham eva tad anya-vaikalyān na upayuktam	iti cet. katham idānīm upayukta-an-upayuktayor a-
HB_03103	tata eva eka-darśanād anya-abhāva-pratitir	iti cet, katham ekaṃ paśyann anyan na asti iti
SV_08017	anāgatam vā nimitti-kṛtya tayoh pravṛttir	iti cet. karma api na asaj-jñāna-abhidhānayoḥ | (1
V3_00208	tataḥ siddhiḥ. tad-āgamavatas tat-siddham	iti cet, kasya ka āgamaḥ. bādhyamānaś ca
V1_02407	-siddheḥ. buddhir atīśayavatī na samvedanam	iti cet, kā iyaṃ buddhiḥ. adhyavasāyaḥ. kim idaṃ
V3_09311	pracyutā ca. avasthā nivartate, na avasthātā	iti cet, kā iyaṃ avasthā. yā iyaṃ udaka-dhāraṇa-
SV_14217	kāṣṭhe 'gni-kṛtaḥ svabhāvo vināśo na sarva	iti cet. kāṣṭhā iti kaḥ sambandhaḥ. āśraya-āśrayi
HB_01512	kriyā-ayogāt. anya-sahitaḥ karoti, na kevala	iti cet, kiṃ kevalasya sva-kārya-karaṇe '-
VN_00710	nānā-eko rūpa-ādir eka-śabda-utthāpane śakta	iti cet, kiṃ vai puruṣa-vṛtter anapekṣāḥ śabdān
SV_03705	tat-samyoga-puruṣa-ṣiṣṭā sattā nagaram	iti cet. kim asyā nir-atīśayāyā viśeṣaṇam,
V3_12311	-mukhena eva prāṇa-ādaya ātmānam gamayanti	iti cet, kim idānīm nairātmyād vyatirekasya
SV_08109	-upayogitva-prasaṅgāt. tasyām tasya upayoga	iti cet kim idānīm śaktyā. śakty-upayogāya śakty-
VN_03814	grhyeta. niḡṛhīta eva hetvābhāsa-abhidhānād	iti cet, kim idānīm uttara-pratijñā-sannyāsa-
HB_03601	sāmartyam iti. bādḥā-anupalambhe sāmartyam	iti cet, kim upalambho bādḥām vyāpnoti, yena tan-
V3_02404	puṣṇāti. śāstreṣv icchayā pravṛtṭy-artha	iti cet, kutaḥ punar iyaṃ śaṅkā, yena tad-arthaṃ
PV_02089	'tra prasaṅgo hema-sūtaḥ | dr̥śyaḥ samyoga	iti cet kuto 'dr̥śya-āśraye gatiḥ || rasa-rūpa-ādi
SV_12021	api tulyam eva. tasya iṣṭatvād a-doṣa	iti cet. kuto 'sya iyaṃ iṣṭir a-pramāṇikā prāḡ
VN_04701	nāma kaścic chabdaḥ. śiṣṭa-prayogaḥ saṃskāra	iti cet, ke śiṣṭāḥ. ye vidita-vedyatā-ādi-guṇa-
HB_02914	virodhaḥ, tato 'nya-bhāvād abhāva-siddhir	iti cet, kena kasya virodhaḥ. anya-bhāvena
SV_14704	anyatvam. svabhāva-a-pratibandho 'nyatvam	iti cet. ko 'yaṃ pratibandho nāma yena sa ca na
VN_04609	vyartham saṃskṛta-śabda-vyutpatty-arthatvād	iti cet, ko 'yaṃ śabdānām saṃskāraḥ. na hy eṣāṃ
SV_06923	ādhāraḥ syāt. tasya tatra samavāyād ādhāra	iti cet ko 'yaṃ samavāyo nāma. a-pṛthak-siddhānām
SV_07411	-indriya-sahakāritvāt kevalam a-samartham	iti cet. ko 'yam an-ādheya-atīśayasya saha-kāra-
HB_03013	anupalambhena salila-abhāvaṃ pratipadyata	iti cet, ko 'yam anupalambho nāma. yadi salila-
VN_01112	tasya nir-anvaya-upajanana-vināśa-upagamād	iti cet, ko 'yam anvayo nāma bhāvasya janma-
SV_14723	hy evaṃ syāt. pratiyamānasya tad-upādānatā	iti cet. ko 'yam upādāna-arthaḥ. na kārya-kāraṇa-
SV_15603	hi mantra na anyat kiñcit. tat-kramo mantra	iti cet. kramasya artha-antaratvaṃ ca pūrvam eva
HB_01514	-ādi-karaṇe samarthā api na sarvadā kurvanti	iti cet, kriḍana-śilo devānām-priyaḥ sukha-
HB_01012	te 'ntyāḥ samarthāḥ kiṃ na janayanti	iti cet, janayanty eva, na atra anyathā-bhāvaḥ,
V1_01509	buddher asiddhes taj-jñāne 'numānād anveti	iti cet, jitaṃ jaḍair jaya-ghoṣaṇām avaghuṣya,
SV_11629	jāteḥ sambandhasya ca āśrayāt, tena āśraya	iti cet. jñāna-utpādana-hetūnām sambandhāt
SV_02510	-darśinī iti kutaḥ. nir-bīja-bhrānti-ayogād	iti cet. ta eva tad-eka-kāryā bijam, saṅkhyā-
SV_05002	na virodhaḥ. nimitta-abhāvād vibhramo 'yukta	iti cet. ta eva bhāvās tad-eka-artha-kāriṇo
SV_11813	apekṣeta. sampradāya-sahitasya liṅgatvam	iti cet. tat kim anayā paramparayā. sa eva
HB_03415	avinābhāvi hetur na sādhyā-dharmīny eva	iti cet, tat kim ayaṃ tapasvī ṣaṅgham udvāhya
V3_09812	tad-bhāva-siddheḥ. anvaya-a-dr̥ṣṭer asiddhir	iti cet, tat kim idānīm dharmī dharmy-antare
SV_09608	-upākhyasya abhāvād na pratiṣedha-ṣayatā	iti cet. tat kim idānīm vidhi-ṣayayo 'stu. tad
V3_07606	nir-upākhyasya abhāvād a-pratiṣedha-ṣayatā	iti cet, tat kim idānīm vidhi-ṣayayo 'stu. tad
V3_09408	bhede krama-abhivyaṅgi-virodhād aikyam	iti cet, tat kim idānīm a-krama-abhivyaṅgi-ghaṭa
PV_03088	ced asāv api || siddhaḥ kena a-saha-sthānād	iti cet tat kuto matam | dr̥śyasya darśana-abhāvād
SV_04619	pratipattiḥ. a-niyata-sambandhatvāt tatra na	iti cet. tat tulyaṃ jātāv api, vyaktinām apāye
VN_01801	kevalasya a-sāmartyād a-sādhanatvam	iti cet, tat tulyaṃ pakṣa-dharma-vacanasya api
V1_00606	pratyakṣasya, kiṃ tarhy artha-darśanād	iti cet, tat punar artha-darśanam artha-bhāvo
SV_07801	sarvatra sarvadā sarva-ākāra-sthita-ātmā	iti cet. tat-svabhāva-darśana-āśrayaḥ pratyayaḥ
PV_02221	-doṣe sneha-apagama-kāraṇam | snehaḥ sa-doṣa	iti cet tataḥ kiṃ tasya varjanam || a-dūṣṭe 'sya
SV_10423	yena evaṃ syāt. anupalabdher eva	iti cet. tatra katham a-dr̥ṣṭāntikā asattā-siddhiḥ,
SV_04007	-bhāva-adhyavasāyāt tathā-bhrāntiā vyavahāra	iti cet. tatra tathā-jñāna-utpatteḥ kiṃ
VN_02607	saṃśayitaḥ syāt. jādyāt pratipadyeta api	iti cet, tathā api kiṃ sāmānyasya upadarśanena.
SV_05517	tarhi tad eva iti. dvayasya grahaṇād a-doṣa	iti cet. tathā api tad iha iti syāt. na samāna
SV_01220	pakṣi-kṛta-ṣayayo 'bhāvāt. kadācid bhaved	iti cet. tathā śaṅkāyām atiprasaṅgaḥ, anyatra apy
V2_09506	pakṣi-kṛta-ṣayayo 'bhāvāt. kadācid bhaved	iti cet, tathā śaṅkāyām atiprasaṅgaḥ, anyatra apy
V3_01909	dhetur viruddhaḥ syāt. a-prakaraṇān na	iti cet, tad anyatra api samānam. na, atra
V1_01514	-arthāv iti cet, avyabhicāri hetuḥ. mana	iti cet, tad api pūrvakam eva anantara-vijñāna-
SV_10512	nīcīta-arthasya api smr̥ty-artho dr̥ṣṭānta	iti cet. tad itaratra api samānam. so 'yam
SV_02509	iti bhūta-vat. tad-darśinyāḥ sā bhrāntir	iti cet. tad-darśinī iti kutaḥ. nir-bīja-bhrānti-
SV_04912	chliṣṭa-ābhāsā buddhiḥ pravartayati	iti cet. tadā na jātir na tadvān ekasya api
SV_16816	-a-vicchedād āgatam, tato 'rtha-siddhir	iti cet. tasya api śabda-ātmakatve tulyaḥ
VN_01610	tad-arthakriyā vā. vyakter a-prādur-bhāvād	iti cet, tasya eva tad-arthakriyā-ādi-bhāve
HB_01414	api suyḥ. tataś ca eko 'pi kvacij janayed	iti cet, tā aparāpara-pratyaya-yogena pratikṣaṇam
VN_01117	vyavahāra-vibhāgaḥ. tā avasthā atīśayavatya	iti cet, tā avasthāḥ sā ca śaktiḥ, kim eko bhāva

SV_12602 prabodhāt. bhavatu sarveṣām apauruṣeyatvam
SV_04827 tat tulyam jāteḥ, tadvataḥ sādhanād a-doṣa
PV_02066 kiṃ sthiti-hetunā | yathā jala-āder ādhāra
V3_10804 vyatirekād api. tad-abhāvād an-anya-upanaya
V3_10802 'tiprasaṅgaḥ. dr̥ṣṭa-viruddhasya an-upanaya
SV_07616 syāt. tad-abhiprāyād eva sāmānyam kiṃ na
SV_14008 paurvāparyeṇa cintyatvāt. tathā bhedasya api
SV_01201 nivartyeta. smṛtir vācā ādarśane kriyata
V2_09313 nivartyeta. smṛtir vācā a-darśane kriyata
V3_07609 iṣṭā, tan na an-upākhyeṣv a-mūrtatva-ādikam
HB_02307 svabhāva iti na anvaya-vyatireka-siddhir
SV_04903 na eva asti, vastu-utpatter a-bhrāntir
HB_02405 iti kutaḥ. tathā ca na anvaya-vyatirekāv
V3_11802 vyāpter ātma-nivṛttau prāṇa-ādi-nivṛttir
VN_04807 pratītiḥ, tata ānupūrvī-pratipattyā pratītir
SV_16930 pramāṇayet. tatra a-virodhād abhyupagama
V2_07908 -upakāra eva syāt. an-ābhoge 'sāmarthyam
V3_02504 -a-vacane dharminam eva sādhyam kuryād
V2_05109 -tulya eva ity avadhāraṇād dharminy a-vṛttir
V3_01610 iti. na devadatta eva ity abhiprāyād a-doṣa
VN_00303 punaḥ sādhanā-upakrame 'navasthā-prasaṅga
VN_05021 api na tatra kiñcic chalam. na a-ṣayatyād
V1_01204 na. spārśanam api dravyam spr̥ṣṭvā gr̥hṇāti
V2_05006 -virodho 'viśeṣaṇe vā na anumeya-dharmatā
SV_00208 -apekṣasya anyatra an-anuvṛtter asādhāraṇatā
V3_04401 -apekṣasya anyatra an-anuvṛtter asādhāraṇatā
HB_00203 -apekṣasya anyatra an-anuvṛtter asādhāraṇatā
V3_12105 na nivṛttir ity a-sapakṣa eva na asti
SV_11419 -a-parijñānāt. prakṛtyā eva vaidikā niyatā
V1_01908 tad-a-tulya-kriyā-kālo na arthaḥ sahakāri
V3_11904 na sidhyati. ghaṭa-ādayo vyatireka-ṣayā
V3_11106 -kāraṇatā-siddhiḥ. a-cetanā vyatireka-ṣaya
SV_00911 na, parārthatvāt. na yukto vīta-rāgatvād
V3_11001 na, parārthatvāt. na yuktaḥ, vīta-rāgatvād
V2_05903 -pariṇāma-apekṣatvāt syād vyabhicāro 'pi
SV_11914 -hāni-prasaṅgāt. krama-ṣeṣeṇa vācakā varṇā
HB_00404 -upayogadvād uttaraṣām a-prāmānya-prasaṅga
SV_01205 na asti iti bhavati tad-arthaṃ vacanam
SV_07925 pratyayasya. tat-karma jātir a-bhedād dhetur
SV_14009 siddhiḥ. viveka-a-darśanād ekatvam
SV_00317 na bhavanti. aṃśeṇa janya-janakatva-prasaṅga
V2_08501 na bhavanti. aṃśeṇa janya-janakatva-prasaṅga
HB_02401 na bhavanti. aṃśeṇa janya-janakatva-prasaṅga
V1_01308 saṃskāram. tena smṛtiḥ, na artha-darśanād
V2_06307 antyasya avasthā-ṣeṣasya avyabhicāra
HB_01209 -ātmakam prakṛtyā kiṃ kulālam apekṣanta
SV_11724 a-pratibhāse 'pi indriya-ādiṣv iva a-doṣa
V3_11908 te 'pi buddhy-ādayo nairātmye na syur
V1_03701 -avabhāsinyah kalpanā na indriya-buddhaya
V2_06804 -ṣaya-vat paraspara-yogyatā niyāmikā
V2_08513 tad-dhetuḥ syāt. anya-hetukatvān na a-hetuka
SV_02210 dhetuḥ syāt. anya-hetukatvān na a-hetukatvam
SV_13201 upalabheta. a-prāpta-grahaṇa-pakṣe 'doṣa
HB_01106 samarthāḥ kiṃ na aparāparaṃ janayanti
VN_03513 dhetu-doṣo dr̥ṣṭānta-virodhāś ca pratijñayā
HB_02313 -gamaka-bhāvaḥ, sarvathā janya-janaka-bhāvād
V1_00511 taj-jātiyasya vyabhicāra-darśanād an-āśvāsa
SV_11518 ca an-āśrayaḥ. jāter vācyatvād a-doṣa
SV_05008 na syāt. abhūta-ākāra-samāropād bhrāntir
SV_11906 nāma. mā bhūd a-śliṣṭeṇa, śliṣṭeṇa tu syād
SV_12710 -asiddheḥ. a-ṣeṣaḥ pratyabhijñānāt siddha
V1_02207 -ātmānaḥ sukha-ādayaḥ. saṃskārān niyama
V1_02211 hetu-sāmyāt sukha-ādi-bheda-abhāva-prasaṅga
SV_08520 arhati. anya-apohe 'py eṣa tulyaḥ prasaṅga
V3_06602 rāge. tad-dhetunām api tatra niyamād a-doṣa

iti cet. tādr̥ṣe 'pauruṣeyatve kaḥ siddhe 'pi guṇo
iti cet, tulyam tad vyāvṛttimataḥ, a-vastu-grāhi
iti cet, tulyam atra ca || pratikṣaṇa-vināse hi
iti cet, tulyā vṛtti-tat-sandehābhyām abhāva-
iti cet, tulye nyāye kiṃ na upanayaḥ. na ca eṣa
iti cet, tena avāśyam hi tatra bhedo
iti cet, tena eva saṃśayo 'stu. na ca saṃśayitāt
iti cet, darśanam khalv a-pratīyamānam an-aṅgam
iti cet, darśanam khalv a-pratīyamānam an-aṅgam
iti cet, duḥkham vata ayam tapasvī sāṅketikam
iti cet, na, a-kṣaṇikatve 'vastutva-prasaṅgāt.
iti cet, na, a-tat-pratibhāsinas tad-adhyavasāyāt,
iti cet, na, a-tad-bhāvinaḥ sakṛd api tato
iti cet, na, a-pratibaddha-abhāvena an-upayogino
iti cet, na a-pratīyamāna-sambandhebhya ānupūrvī-
iti cet, na, atra apy atīndriye virodha-asiddheḥ,
iti cet, na, an-ābhoga-a-sambhavāt, eka-dharmasya
iti cet, na, anumānasya sāmānya-ṣayatvena eva
iti cet, na, anya-niṣedha-arthatvāt. tatra vṛttau
iti cet, na, anyatara-grahaṇeṇa a-prasaṅgāt.
iti cet, na, abhāva sādhanasya a-darśanasya a-
iti cet, na, ayam gurur na śiṣya iti na yatnataḥ
iti cet, na, ayam ghaṭa iti jñāne varṇa-
iti cet, na, ayoga-vyavacchedena viśeṣaṇāt.
iti cet, na, ayoga-vyavacchedena viśeṣaṇāt, yathā
iti cet, na, ayoga-vyavacchedena viśeṣaṇāt, yathā
iti cet, na, ayoga-vyavacchedena viśeṣaṇāt, yathā
iti cet, na, ity eva nivṛtter nivṛttir asataḥ
iti cet, na upadeśam apekṣeran, na anyathā
iti cet, na, ubhayos tulya-kālatvāt. asataḥ prāg
iti cet, na, evam-vidhād vyatirekāt kāraṇa-
iti cet, na, evam-vidhād vyatirekāt kāraṇa-śakti-
iti cet, na, karuṇayā api vṛtteḥ. sā eva rāga iti
iti cet, na, karuṇayā api vṛtteḥ. sā eva rāga iti
iti cet, na, kārya-kāle 'bhāva-pratipatteḥ, anya-
iti cet, na, kramasya an-artha-antaratvena a-
iti cet, na, kṣaṇa-ṣeṣa-sādhyā-artha-vāñchāyām
iti cet, na ca na asti iti vacanāt tan na asty
iti cet, na jātiḥ karma-saṃśrayāt ||157|| na hy
iti cet, na, jñāna-paurvāparyeṇa sad-asattva-
iti cet, na, taj-janya-ṣeṣa-grahaṇe
iti cet, na, taj-janya-ṣeṣa-grahaṇe
iti cet, na, taj-janya-ṣeṣa-grahaṇe
iti cet, na, tat-sambandhasya a-svābhāvikatvāt,
iti cet, na, tataḥ kārya-utpatter a-kṣepāt. ā
iti cet, na, tataḥ paraspara-sambandha-yogyatā-
iti cet, na, tato 'pratipatti-prasaṅgāt, a-
iti cet, na, tatra anyeṣām eva sāmarthyā-darśanāt.
iti cet, na, tatra apy a-riṣṭa-ādāv a-
iti cet, na, tatra apy eka-pratiniyamasya taj-
iti cet, na, tatra api tulyatvāt – tad-abhāve
iti cet, na, tatra api tulyatvāt. tad-abhāve 'py
iti cet, na, tatra api yoga-deśa-sthiti-
iti cet, na, tatra eva ekatra sāmarthyāt, tasya
iti cet, na, tad api saṃśaya-hetutva-an-ativṛtteḥ.
iti cet, na, tad-abhāve bhavatas tadutpatti-
iti cet, na, tad-rūpa-an-upalakṣaṇāt. svabhāva-
iti cet, na, tad-vacane prayojana-abhāvād iti
iti cet, na tarhi sā tat-sāmānya-grāhiṇi. yam eva
iti cet, na, tasya eva tābhyām śleṣa-asiddheḥ, sa
iti cet, na, tasya vyabhicārād a-nidarśanatvāc ca.
iti cet, na, tasya sāmarthyā-a-darśanāt. tan-
iti cet, na, tasyaḥ sāmagryā eva antara-ṣeṣa-
iti cet, na, tulyaḥ. yato nivṛtter niḥ-
iti cet, na, teṣāṃ sākalya-a-pratibandha-niyama-a-

SV_12709	teṣām a-viśeṣe 'pi pada-vākya-antare 'bhāvād	iti cet. na, teṣām a-viśeṣa-asiddheḥ. a-viśeṣaḥ
SV_11801	sādhana-apekṣānāt. tulyam indriya-ādiṣv api	iti cet. na, teṣām anyathā-anumānāt. jñānaṃ hi
V1_02403	tādātmye 'samvedanāḥ sukha-ādaya	iti cet. na, tvat-pakṣe 'py asti sukha-ādi-
VN_02208	chala-vyavahāre 'pi vijigīṣūṇāṃ vāda	iti cet. na, dur-jana-vipratipatty-adhikāre satām
SV_00202	pratyāsattyā sādhya-dharmi-siddhir	iti cet. na, dṛṣṭānta-dharmino 'pi pratyāsatteḥ.
V3_04308	pratyāsattyā sādhya-dharmi-siddhir	iti cet. na, dṛṣṭānta-dharmino 'pi pratyāsatteḥ.
HB_00109	-vacanāt pratyāsatteḥ sādhya-dharmi-siddhir	iti cet. na, dṛṣṭānta-dharmino 'pi pratyāsatteḥ.
V1_03306	vastv-a-bhedāt kriyā-karaṇayor aikya-virodha	iti cet. na, dharmā-bheda-abhyupagamāt. a-bhinne
V2_05612	tad-ātmatve sādhya-sādhana-bheda-abhāva	iti cet. na, dharmā-bheda-parikalpanāt. tathā ca
SV_00221	tad-ātmatve sādhya-sādhana-bheda-abhāva	iti cet. na, dharmā-bheda-parikalpanāt iti
SV_16303	-a-dharma-ātmanor vā prakṛtyā siddhy-asiddhi	iti cet. na, dharmā-viruddhānām api kraurya-steya-
V3_02001	api samānam. na, atra dharmiṇaḥ prakṛtatvād	iti cet. na, dharmi-prakrame 'pi vastu-
VN_03601	ativartate. ubhayathā api doṣo 'stv	iti cet. na, na hetu-doṣasya prāk prasaṅgena
VN_02223	upahartavyam eva chala-ādi vijigīṣubhir	iti cet. na, nakha-capēṭa-śāstra-prahāra-ādiṣv
SV_11321	iti sambandho vācyaḥ. yogyatā-upakāra	iti cet. na, nityāyā nir-atiśaytvāt. tatra apy
SV_12103	kṛtakāś ca. tān yatnavanta upalabhanta	iti cet. na, niyama-abhāvāt. anyatra
V2_08203	vā. sā iyaṃ sattā a-pratibandhini	iti cet. na, niyamavati syāt. tasmān na iyaṃ
SV_04326	apy upādhi-tadvatoḥ saha-avasthānād a-doṣa	iti cet. na, niṣpannasya pāratantrya-abhāvād an-
V3_02401	sādhana-ātmanor iṣṭasya pratikṣepād a-doṣa	iti cet. na, nyāya-prāptasya sādhyasya vacanena
V3_10911	vyabhicārāt. prayojana-abhāvād a-vyāhāra	iti cet. na, parārthatvāt. na yuktaḥ, vīta-
SV_00910	vyabhicārāt. prayojana-abhāvād a-vyāhāra	iti cet. na, parārthatvāt. na yukto vīta-rāgatvād
SV_00917	api niṣ-phala ārambho '-viparyāsād	iti cet. na, parārthatvāt. na phalatvena iṣṭatvāt,
V3_11007	kāruṇikasya api niṣ-phala ārambho viparyāsād	iti cet. na, parārthatvāt. na phalatvena iṣṭatvāt,
SV_16318	vinā api puruṣeṇa tad-upakārāt phalam	iti cet. na, puruṣa-ākāra-svabhāva-caryā-adhimukti
SV_05519	katham anyonyasya sāmnyam. tat-sambandhād	iti cet. na, pratibaddhasya sambandha-ayogāt,
VN_04411	nigrahasthānam. na, evam api siddher	iti cet. na, prayoga-apeta-śabda-tulyatvāt. yathā
V2_04504	a-prthag-vacanāṃ śabdasya viśeṣa-abhāvād	iti cet. na, pravṛtti-bhedāt. artho hi liṅginam
SV_17106	-sandarśanena yuktā iti prasiddher anvaya	iti cet. na, prāpteḥ pramāna-vṛtti-lakṣaṇatvāt.
SV_06603	syāt. sāmānyasya vṛttir na viśeṣasya	iti cet. na, bheda-abhāvāt. tad dhy eka-rūpaṃ
V1_03501	a-dṛṣṭa-avayavasya asya a-pratipattir	iti cet. na, bheda-abhāvena sarvathā a-pratipattir
VN_01417	-antaram, prthak-svabhāvena anupalabdher	iti cet. na, muṣṭer aṅguli-viśeṣatvāt. aṅgulya
V2_09609	syāt. yathāyoga-vacanād a-nivārita eva	iti cet. na, ya eva tu ubhaya-niścita-vācī ity-ādi
SV_01317	syāt. yathāyoga-vacanād a-nivārita eva	iti cet. na, ya eva tu ubhaya-niścita-vācī ity-
HB_01110	-utpattau na kāraṇa-bhedāt kārya-bhedaḥ syād	iti cet. na, yathāsvam svabhāva-bhedena tad-
V1_01011	-abhisamskṛtam indriya-jñānaṃ pratyeti	iti cet. na, yathokta-a-grāhiṇas tathā-pratipatty-
SV_01415	-anumāna-virodha-darśanād an-āśvāsa-prasaṅga	iti cet. na, yathokte '-sambhavāt, sambhavināś ca
V2_09705	-anumāna-virodha-darśanād an-āśvāsa-prasaṅga	iti cet. na, yathokte 'bhāvāt. viruddhavyabhicāry
SV_04905	vyabhicārāc ca, bhrānter a-vastu-samvāda	iti cet. na, yathoktena eva vyabhicārāt, vitatha-
SV_13503	hi no vākyam. tad apauruṣeyaṃ sādhyam	iti cet. na, varṇānām ānupūrvyā a-bhedāt. na iyaṃ
V2_05905	'dhiṣṭhānāt sato 'py anupalabdhir	iti cet. na, viśaya-indriyayor ekasya dvayor vā
V2_07813	janmināṃ vināśa-siddheḥ. janmi-svabhāvo nāśi	iti cet. na, vai janma nāśi-svabhāvasya hetuḥ, na
SV_09916	janmināṃ vināśa-siddheḥ. janmi-svabhāvo nāśi	iti cet. na, vai janma nāśi-svabhāvasya hetur na
HB_01101	samartha-svabhāveṣu ko 'parasya upayoga	iti cet. na, vai bhāvānām kācīt prekṣā-pūrva-
VN_01219	idaṃ bheda-a-bheda-lakṣaṇam, tena a-virodha	iti cet. na, vai mṛd-ātmani ghaṭasya prādur-bhāvaḥ,
HB_01402	pratyayeṣu parasparaṃ kaḥ saha-kāra-ārtha	iti cet. na, vai sarvatra atiśaya-utpādanam saha-
SV_03710	arthe '-bhinnā śaktir asti sā nimittam	iti cet. na, śakter vastu-rūpa-a-vyatirekāt,
HB_02809	-viśayi-bhāvaḥ śabda-ārtha-vat sambandha	iti cet. na, śabda-arthayos tat-pratipādana-
V2_06501	pratyakṣa-anumāna-āgamānām ekasya vṛttir	iti cet. na, śāstrasya kvacid an-adhikārāt.
VN_06308	eva, sarvasya sato doṣasya an-udbhāvanād	iti cet. na, santa iti kṛtvā sarve doṣā avāśyam
VN_03219	vipratipatti-viśayaś ca kiṃ na darśita	iti cet. na, samāsa-nirdeśāt, evam api prayoga-
SV_00113	-upacārāt. prayojana-abhāvād an-upacāra	iti cet. na, sarva-dharmi-dharma-pratiṣedha-
V3_04304	|| pakṣo dharmī. prayojana-abhāvād an-upacāra	iti cet. na, sarva-dharmi-dharma-pratiṣedha-
HB_00107	-upacārāt. prayojana-abhāvād an-upacāra	iti cet. na, sarva-dharmi-dharma-pratiṣedha-
VN_05102	punar ucyata iti punar-vacane nigraha eva	iti cet. na, sākṣiṇāṃ yatnena pratipādyatvāt, tad
V3_01301	ukta-dharma-an-anvaya eṣa doṣo na anyatra	iti cet. na, sādhyatva-a-viśeṣāt. a-doṣe ca iṣṭa-
V3_01713	ghaṭa-bhedena kalpane 'nityatāyām api tulyam	iti cet. na, siddhayā anityatāyā tadvataḥ
SV_14323	hi hantari hate 'pi tadvataḥ pratyujjivati	iti cet. na, hantus tad-ghāta-hetutvāt. na brūmo
V3_02304	tena tatra eva bādthane bhavati, na anyatra	iti cet. na, hetoḥ sarvasya guṇa-doṣayoḥ sva-
V3_04201	chāśa-viśāṇam, ko hi viśeṣo 'bhāva-a-viśeṣa	iti cet. na, hetoḥ svabhāva-bhedāt. a-tad-ātmatve
V3_12511	āśraya ity uktam. na abhāvasya kaścīd dharmā	iti cet. na, nanv ayam eva asya dharmā-viraho dharmāḥ.
SV_12020	tatra prativahane 'bhyupeta-bādha	iti cet. na, nanv idam eva abhyupagama-aṅgam iti
V3_09407	rūpasya anukārād avasthā-bhede 'py a-bheda	iti cet. na, nanv etat sukha-ādināṃ puruṣāṇāṃ ca
V3_10801	svasamviditena anena aparatra pariccheda	iti cet. na, nanv evam ātmani dṛṣṭasya aparatra-
VN_04508	pratipādaka-vyutpatty-artham anvākyānam	iti cet. na, nanu goṇi-śabdād api loke pratitir dṛṣṭā.
VN_01001	avasthā-nivṛtti-pravṛtti-bhedebyo vyavasthā	iti cet. na, nanu ta eva sarva-viśayasya asad-

V1_00609	bhāva-niyamaḥ. darśanād bhāva-siddhir	iti cet, nanu tad eva idaṃ paryanuyuktam – kim
SV_15812	yena upādhir iṣyate. tataḥ śabda-śrutir	iti cet, nanu tad eva idaṃ paryanuyujyate katham
SV_09114	na apy arthasya. sambandho niṣidhyata	iti cet, nanu tan-niṣedhe 'pi tulyo doṣo niṣedhād
HB_02910	-abhāvaḥ. tādrśe kevale pradeśe 'bhāva eva	iti cet, nanu tasya eva kaivalyam iti ghaṭa-
SV_03928	ādiṣv api prasaṅgaḥ. a-sāmānya-ātmakatvān na	iti cet, nanu sa eva ayam vicāryate. ko 'yam
SV_14726	pratīter eva tan-nāntariyakatā pratyāsattir	iti cet, nanu sā eva asati pratibandhe na yuktā
V1_03403	yatra avasāya-pratyayaḥ, te tasya anubhava	iti cet, nanu sā eva tayoḥ pratyāsattir atra
V1_01601	-an-utpatteḥ. tac ca asiddham. vyakto viṣaya	iti cet, nanu sā vyaktir buddhir eva. tad-upādhiḥ
VN_04306	a-parikalpya vacanān nigrāha-arha eva	iti cet, nyāya-vādinō jādyād uktam a-jānan kiṃ na
SV_15417	nir-ātmano bhāvasya parāmarśād a-doṣa	iti cet, paryudāseṇa vastu-saṃsparśāt tad eva
SV_14223	eva dr̥ṣyeta. tata eva agneḥ pūrva-vināśa	iti cet, pūrveṇa asya kaḥ sambandha iti sa eva
V1_02508	a-pratyakṣā saṃvit pratyakṣo buddhi-vivarta	iti cet, pratyakṣo viṣaya-upabhogaḥ, tad-a-
V3_12712	yuktiḥ. aṅgī-kṛta-sambandham dravyam api na	iti cet, priyam anuṣṭhitam. yadi idam eva
V3_02309	'bhidhānād iha eva bhavati, na anyatra	iti cet, bādhaniya-arthasya śāstrasya upagamād
VN_00519	sad-vyavahāro viparyaye ca asad-vyavahāra	iti cet, bhavati buddher yathokta-pratibhāsāyāḥ
SV_05412	a-viṣayatvam asatām upakāra-a-sāmarthyād	iti cet, bhavantu nāma tad-viṣayāni nir-viṣayāni.
VN_06205	antareṇa āñjasena eva kiṃ na vyabhicārīta	iti cet, yat kiñcid etat, santi hy evaṃ-prakārā
V3_12611	abhāvaḥ kaścit, sarveṣāṃ kathañcid bhāvād	iti cet, yathā te na santi, sa prakāro 'bhāvaḥ.
VN_01602	sarvathā na asti, kathañcit sata eva bhāvād	iti cet, yathā na asti, sa prakāras tatra asan
V3_01306	viruddhaḥ. tad api na sādhyam an-uktatvād	iti cet, yad-vivādena sādhanam upanyastam tac cen
HB_03518	sati viśeṣa-abhāvāt. na bādhāyāṃ samartha	iti cet, yady evaṃ na a-nirṇīta-bādhā-a-sambhavaḥ
VN_04202	na eva kaścid arthaḥ, tan nirarthakam iṣtam	iti cet, yasya kasyacid a-vādinō 'pi hi
V3_09411	eka-ātmatva-vat. kāryatvād eva a-bheda	iti cet, yukto yadi pratibandhaḥ sidhyet. sa ca
SV_13225	laghu-vṛtteḥ sakṛc-chrutir bhrāntir	iti cet, vaṃśa-ādi-svara-dhārāyāṃ gamaka-avayava-
V3_12709	kiñcid chaśasya bhinna-svabhāvaṃ viśāṇam	iti cet, vāyam apy etad eva brūmaḥ. yo vā
SV_05108	-saṃvāda-itarau, a-yogyāt. katham utpattir	iti cet, vikalpānām artha-pratibandha-niyama-
VN_01201	paryāyo 'vasthā śaktir iti tena a-virodha	iti cet, vismaraṇa-śīlo devānām-priyaḥ prakaraṇam
V1_00507	pratyakṣasya eva nivṛtter abhāva-niścaya	iti cet, vyāhatam etat – tac ca na asti tena ca
SV_13821	ghaṭa-ādiṣu samāśvāsaḥ. teṣāṃ tathā an-iṣṭer	iti cet, śabdaḥ kim iṣṭas tat-samāna-dharmā. na ca
V3_09404	ekam eva avasthā-antara-āveśād bheda-dr̥ṣṭir	iti cet, sa eva avasthā-bhedo vastu-bheda-
HB_01714	tad-avastho virodhaḥ. na kevalaḥ karoty eva	iti cet, sa katham idānīm a-kṣepa-kriyā-svabhāvaḥ.
V1_01602	asiddha eva. na vyaktir buddhir artha-ātmā	iti cet, sa kim a-buddhi-janmā buddhiṃ gamayet,
PV_03500	iti tat kutaḥ | buddhinām śakti-niyamād	iti cet sa kuto mataḥ || yugapad buddhy-a-dr̥ṣṭeṣ
SV_15713	arthānām anyathātvam asti. tayor jāti-bheda	iti cet, sa khalv ākr̥ti-guṇa-śakti-bhede dr̥ṣṭo
V1_04106	nāma kiñcid. upalabhyate saṃvedanam anyena	iti cet, sa tāvad viṣayaḥ sva-upalambha-kāle na
V3_00909	hetu-vacana-pravṛttes tad api śaktam eva	iti cet, saṃśayena jijñāsoḥ prakaraṇa-pravṛttes
SV_05012	-grahaṇe tad-āropo na anyathā atiprasaṅgād	iti cet, saty eka-kārya-kāri-grahaṇa iti kiṃ na
SV_03022	iti kim upādhyayaḥ. lakṣita-lakṣaṇād a-doṣa	iti cet samānaḥ prasaṅgaḥ. sa tāvat tair
SV_14705	sa ca na syāt. na anya-svabhāvaś ca. janmā	iti cet, sarva-kāraṇānām parasparam a-vācyatā
SV_03622	kiṃ bāhulyaṃ yena evaṃ bhavati. śakti-bheda	iti cet, sarvatra utsannam idānīm eka-vacanam eka
SV_04624	tat-sambandha-yogyatā-pratīter iṣtam eva	iti cet, sarvadā tarhi go-śabdād a-pravṛttili,
HB_02011	ca tad viśeṣa-bhāvi kāryam api kevalāt syād	iti cet, sarvam uktam – pratikṣaṇam aparāparaiḥ
VN_00921	anupalabdho 'py asad-vyavahāra-viṣaya	iti cet, sarvasya sarva-rūpānām sarvadā a-
PV_03088	tat kuto matam | dr̥ṣyasya darśana-abhāvād	iti cet sā a-pramāṇatā || tasmāt sva-śabdena uktā
SV_04626	vyakti-sambandhinyā jāteś codanād a-doṣa	iti cet, sā api tarhi tad-viśeṣaṇatvena avasthitā
VN_01010	anupalabdhiḥ. sā yatra so 'sad-viṣaya iṣṭa	iti cet, su-kumāra-prajñō devānām-priyo na sahate
VN_01301	apy etasmin kasyacid ātmano 'nvayād aikyam	iti cet, sukha-ādiṣv apy ayam prasaṅgaś
SV_07403	prāg adṛṣye darśana-śakty-ādhānād upakāraka	iti cet, so 'tindriyam arthaṃ darśayan katham na
V3_00410	idānīm a-sambhavinō 'rthasya pratipattir	iti cet, so 'pi tatra a-sambhavi yo '-sambhavinā
V3_08801	sthāpakatvād ādhāraḥ, na janakatvād	iti cet, sthiter artha-antara-an-artha-antaratve
SV_08126	apekṣya pācakatvaṃ dravyeṇa vyajyata	iti cet, sthira-svabhāvasya an-atīṣayād a-viśeṣa-
HB_01003	hetv-antaram apekṣeta. bīja-ādi-vad anekānta	iti cet, syād etat – bīja-ādayo 'nkura-ādi-
SV_14713	-bhedāc ca anyatvam. jñāna-kṛtaḥ pratibandha	iti cet, syād etat – yat-pratipattī-nāntariyakam
HB_03501	ity ucyate. ata eva a-bādhā-grahaṇam	iti cet, syād etat – yata eva hetur anyathā api
SV_12707	-antara-vat. anya-a-sambhavi kāryam gamakam	iti cet, syād etat – yadi teṣu varṇeṣu satsv api
VN_05416	parājaya-adhikaraṇam vācyam. tathā astv	iti cet, syād etat, uktam etad artha-antaram
VN_05211	uttareṇa avasānān na idaṃ nigrāhasthānam	iti cet, syād etat, uttareṇa guṇa-doṣavatā mūḍha-
VN_03410	virodhasya vivakṣāto 'nyatara-nirdeśa	iti cet, syād etat pratijñā-hetvor virodha iti
HB_02901	-ādi-dharmi-viśeṣaṇasya bhāvasya sādhanād	iti cet, syād etat pradeśa-āder dharmiṇo viśeṣaṇa
VN_04113	upādānam a-sambaddham. vater upādānād a-doṣa	iti cet, syād etat, varṇa-krama-nirdeśavad iti
HB_01412	sahakāritvam. samarthaḥ kuta utpanna	iti cet, sva-kāraṇebhyaḥ. tāny enam aparā-
V3_04203	janano na śāśa-viśāṇa-jananaḥ. sa tasya kuta	iti cet, sva-hetu-samuttha ity anādi-hetu-prakṛti
HB_00615	a-pradarśite prameye katham tat-pratītir	iti cet, svayam pratipattau kaḥ prameyasya
SV_16606	kiṃ tarhi sā eva āgama-pravṛtṭir na jñāyata	iti cet, svayam samarthasya prasādhane 'sya tad-
PV_03245	sva-jñāna-kālikāḥ | sahakāri bhaved artha	iti cet akṣa-cetasāḥ || asataḥ prāg a-sāmarthyāt

PV_03112	sa eva anityatā na kim | śaṣṭhy-ādy-ayogād	iti ced antayoḥ sa katham bhavet || sattā-
PV_03318	|| kriyā-karaṇayor aikya-virodha	iti ced asat | dharma-bheda-abhyupagamād vastv-a-
PV_02120	-udaka-tāpa-vat | svabhāva-atikramo mā bhūd	iti ced āhitaḥ sa cet || punar yatnam apekṣeta
PV_03200	rūpaṃ vā dr̥śyate katham | citraṃ tad ekam	iti ced idam citrataram tataḥ || na ekam
PV_03453	-ātma-vidau gr̥hṇāti tān punaḥ | na adhyakṣam	iti ced eṣa kuto bhedaḥ samarthayoḥ || a-dr̥ṣṭa-
PV_03247	-dhiyā saha || bhinna-kālam katham grāhyam	iti ced grāhyatām viduḥ | hetutvam eva yukti-jñā
V1_01911	bhāvo viruddhaḥ, bhinna-kālam katham grāhyam	iti ced grāhyatām viduḥ | hetutvam eva yukti-jñā
SV_14321	caitra-a-punar-bhavaḥ | yathā atra apy evam	iti ced dhantur na a-maraṇatvataḥ ||272|| vināśa-
PV_03456	teṣāṃ tad-udbhavam | na udeti duḥkham	iti ced na vai duḥkha-samudbhavaḥ || duḥkhasya
PV_03004	te sva-sāmānya-lakṣaṇe || a-śaktam sarvam	iti ced bīja-āder aṅkura-ādiṣu | dr̥ṣṭā śaktir
PV_03134	-vyavadhānena vicchinnaṃ darśanaṃ bhavet |	iti ced bhinna-jātiya-vikalpe 'nyasya vā katham ||
PV_02105	tad-dhetor nitya-sannidheḥ || na aneka-hetur	iti cen na a-viśeṣāt kramād api | na eka-prāṇe
PV_02172	na an-uṣṇo 'gniḥ kadācana | tathā iha api	iti cen na agner auṣṇyād bheda-niṣedhataḥ ||
PV_03436	ity artha-vat tad-viniścayaḥ | tasmād a-doṣa	iti cen na arthe 'py asty eṣa sarvadā || kasmād
PV_02034	sā buddher deha-saṃśrayāt | asiddho 'bhyāsa	iti cen na āśraya-pratiśedhataḥ || prāṇa-apāna-
SV_08105	-ādi-śabda-nimittaṃ na karma na sāmānyam	iti cen na ca śaktir an-anvayāt ||159|| na hi
PV_02055	-vikāra-a-vinivṛtti-vat | tasya a-nivṛttir	iti cen na cikitsā-prayogataḥ || a-punar-bhāvataḥ
SV_05417	a-bhinna-pratibhāsā dhīr na bhinneṣv	iti cen matam | (107ab) na brūmo 'nekam eka-kārya
PV_03263	| na upādānaṃ viruddhasya tac ca ekam	iti cen matam || tad ajñānasya vijñānaṃ kena
PV_03428	api | prāptaṃ kā saṃvid anyā asti tādrūpyād	iti cen matam || prāptaṃ saṃvedanaṃ sarva-
PV_03069	tat kvacid vyabhicārataḥ | na āśvāsa	iti cel liṅgaṃ dur-dr̥ṣṭer etad idṛśam || yataḥ
VN_04714	saṃskṛtānāṃ śabdānāṃ pratitir bhaviṣyati	iti. jaḍa-pravṛttir eva eṣā, yā śabdānāṃ lakṣaṇe
SV_07222	tu jñāna-janana-śaktir an-ākṣiptā janyasya	iti janana-mātreṇa kāratvatvam. yo hi yato vijñāna
SV_07414	hy eṣāṃ janaka ātmā sa tadā eva tato bhavati	iti janyatā eva eṣāṃ parasparato 'pekṣā. sāmānyam
SV_04816	codaniyaḥ. sa ca a-bhinnaṃ tad-anyeṣv	iti jāti-dharmo 'py asti. tan niyata-abhyupagamam
VN_00704	ekasmin samudāye vācye eka-vacanaṃ ghaṭa	iti. jāti-śabdeṣv arthānāṃ pratyekaṃ sahitānāṃ ca
SV_01821	-anubandhī pramāṇa-dr̥ṣṭas tad-bhāva-niyamād	iti. jñāta-tad-bhāvasya arthāpattiyā anityatva-
PV_03505	tad-dharma-āropanād vinā | sa eva ayam	iti jñānaṃ na asti tac ca akṣa-je kutaḥ || na ca
V1_01206	-pratyavabhāsanāt | (11ab) na hy ayam ghaṭa	iti jñānaṃ sparśana-indriya-jaṃ yuktam, tathā-
HB_00308	-jñāna-grāhyam, yathā nilaṃ dr̥ṣṭvā nilam	iti jñāne. tad eva hi nila-svalakṣaṇam tathāvidha
V1_01205	spr̥ṣṭvā gr̥hṇāti iti cet, na ayam ghaṭa	iti jñāne varṇa-pratyavabhāsanāt | (11ab) na hy
HB_03903	-darśanāt. tena bhāva-abhāvābhyāṃ gamaka	iti jñāpana-arthaṃ niścita-grahaṇam. tena na para
V3_00107	na sādhanam na apy an-arthataḥ ||1|| siddhīr	iti jñāpana-artham. yathā āhur eke – parasya
HB_03914	anayor niścayaḥ, tad-adhīnā sattā-prasiddhīr	iti jñāpanāya niścita-vacanaṃ kṛtam asmābhiḥ.
HB_00717	etāvata eva prayogeṇa vākya-pratīter bhāvād	iti diṇḍika-rāgaṃ parityajya akṣiṇī nimilya
HB_01308	-bhede 'py a-bhedas tat-kārya-viśeṣasya	iti ta eva ete kāraṇa-śakti-bhedā yathāsvam
PV_04120	śāśino 'n-icchān kām pratītiṃ sa vāñchati |	iti taṃ praty a-dr̥ṣṭāntam tad-asādhāraṇam matam ||
V3_03805	an-icchān kām anyāṃ pratītiṃ icched	iti taṃ praty a-dr̥ṣṭāntam anumānam. tena
PV_03137	-kṣaṇika-jñāna-miśraṇāt | vicchinna-ābhā	iti tac citraṃ tasmāt santu sakṛd dhiyaḥ ||
SV_15920	iti. atra apy uktaṃ śrotary api prasaṅga	iti. taj-jñāne ca prayoge śabdaḥ puruṣe
SV_14512	ity ucyate. naśyan bhāvo 'para-apekṣa	iti taj-jñāpanāya sā | avasthā a-hetur ukta asyā
V3_08507	-āśrayatvāt. yat tarhi idam viśāṇi gotvād	iti tat katham. tatra api, samudāya-vyavasthāyāḥ
SV_06903	apy a-cākṣuṣaḥ śabdo 'nityo 'n-ātma	iti. tat-kāraṇa-pratiśedhena apy a-svāmikaḥ śūnya
V2_06107	dhūma-kāraṇāni santi dhūma-abhāvād	iti. tat kāryam hetu-vyāpty-a-vyatirekāt tat-
HB_03502	a-bādhitā-tad-dharmā dharmī ity ucyata	iti. tat kim idāniṃ hetoḥ sāmartyam a-bādhayā
PV_03466	|| yadi jñāne 'paricchinne jñāto 'sāv	iti tat kutaḥ | jñātatvena a-paricchinnaṃ api tad
PV_03500	|| bādhaḥ 'sati san-nyāye vicchinna	iti tat kutaḥ | buddhināṃ śakti-niyamād iti cet
PV_03312	| tad-bhede 'pi hy a-tad-rūpasya asya idam	iti tat kutaḥ || etena śeṣam vyākhyātam viśeṣaṇa-
PV_03234	| śrotṛ-ādi-cittāni idāniṃ bhinna-arthāni	iti tat kutaḥ || jāto nāma āśrayo 'nyonyaś
SV_13114	asti. tat kadācit kasyacid bhavati	iti tat-kṛtam eṣāṃ kadācit kvacic chravaṇam iti.
V3_05213	anyad vā. tat kadācit kasyacid bhavati	iti tat-kṛtam eṣāṃ kadācit kvacic chravaṇam iti.
SV_01826	yena tad-abhāve na bhavati. anyathā ayogād	iti tat-tat-svabhāvata-pratipattiyā anvaya-smṛtir
V3_03303	śāstraṃ pratiśṭhāpayati, tatas tad bādhaḥ kam	iti. tat tarhi śāstraṃ a-pramāṇakaṃ katham
VN_06807	lakṣita-prabhedās tathā eva, āhosvid anyathā	iti. tat tu cintyamānam iha atiprasajyata iti na
VN_04206	nirarthakaṃ bravīti, tasya tena eva nigraha	iti. tat tulyam sarvasya a-sādhana-aṅga-vādina iti.
V3_12502	na ity anvaya-pratiśedhaḥ, sa eva vyatireka	iti. tat punar idam āyātam – asato vyatireka-
SV_16411	phala-dā mantrāḥ. tad asti kaścid atīśayavān	iti tat-pratikṣepa-sādhanaṃ api prativyūḍhāni.
SV_04303	eva darśana-āhita-vāsanā-kṛto viplava	iti tat-pratibaddha-janmanāṃ vikalpānām a-tat-
SV_10603	-asad-ubhaya-pratyaya-āhita-vāsanā-prabhava	iti tat-pratibhāsy-ākāra-adhyavasāya-vaśena ca
V3_06804	-asad-ubhaya-pratyaya-āhita-vāsanā-prabhava	iti tat-pratibhāsy-ākāra-adhyavasāya-vaśena ca
SV_16316	tena kṛtaḥ sa tathā tad-ārādhana phalati	iti. tat-prayoga-upakāra-vipāka-dharmaṇaḥ
HB_01208	dravya-pāratantryā na pṛthak siddhīr	iti. tat-saṃsthāna-ādhāra-ātmakaṃ tad dravyam
V3_12809	-sambandhibhir yugapat-sambandhāt, ākāśa-vad	iti. tat-sambandhi-svabhāva-mātra-anubandhini tad
NB_03117	sva-sambandhibhir yugapat sāmānyam	iti. tat-sambandhi-svabhāva-mātra-anubandhini tad
VN_03802	-a-saṃsparṣe nyāyāṃ nigrahasṭhānam asti	iti tat-sambandhini sarvāṇy eva hetvābhāsa-

PV_02218	tiras-kurute | guṇa-darśī paritr̥ṣyan mama	iti tat sādhanāny upādatte || tena ātma-
PV_02102	samudāya-abhidhānayoḥ || rūpa-ādayo ghaṭasya	iti tat-sāmānya-upasarjanāḥ | tac-chakti-bhedāḥ
SV_07722	tadā eva tatra tena eva ātmanā a-sthānam	iti tat-sthita-a-sthita-ātmanor ekasya virodhād
SV_09908	na asti yas tad-utpādanāḥ śāli-bijasya	iti tat-svabhāva-apekṣāḥ. evaṃ tarhi kṛtakānām
V2_07805	na asti yas tad-utpādanāḥ śāli-bijasya	iti tat-svabhāva-apekṣāḥ. evaṃ tarhi kṛtakānām
SV_04414	-bhedais tat-svabhāva-pratipattaye kriyata	iti. tat-svabhāva-grahaṇād yā dhīs tad-arthā iva
HB_01805	bhavati. sa kevalo 'pi samartha-svabhāva	iti tata utpattir iti, ete ca ekatra katham
SV_17115	loka-vādaś ca pratītiḥ. ata eva nānā-arthā	iti tata eka-artha-niyamo na yuktaḥ. anyathā a-
V3_06209	kiṃ tarhi yo 'yam upalambho na asti ghaṭa	iti, tata eva abhāva-upalambhāt, tac ca svatantram
V3_03511	viruddhena arthena apodyate, na sa pakṣa	iti. tata eva bādhā-hetor asādhāraṇatvam, kvacid
HB_01804	api darśitam bhavati. kāryam param apekṣata	iti tataḥ kevalād an-utpattir uktā bhavati. sa
HB_01908	tatra hetu-santānasya pratyaya-antara-apekṣā	iti tataḥ svabhāva-antara-pratilambha ucyate.
SV_03607	pravṛttam. te tu tatra tathā prayuñjata	iti tatas tathā pratipattir bhavati. evaṃ anyatra
SV_07826	asty eva āśraya-indriya-samyoga upakāraka	iti tatas tad-darśī yathā-sthitām paśyēt. na hi
SV_08113	iti dravyam eva tat-kāryam tac ca na anveti	iti. tato 'nvayī śabda na syāt. sāmānyam
SV_16719	bruvāṇo loka-saṅketa-prasiddhim anupālayati	iti tato 'pi tad-artha-siddhiḥ syāt, na
V3_12402	sva-sambhavena tad-a-sambhavam sādhyati	iti tato vyatirekī varṇyeta. anyathā ātma-
VN_02221	tad-a-pratipattāv apy anyo na pratipadyeta	iti. tattva-rakṣaṇa-artham sadbhir upahartavyam
SV_12004	utpanno 'bhivyakto vā śabdaḥ tad-avyabhicārī	iti tattvam asya sambandhaḥ. sā ca utpattir
SV_16804	-jñānam na sampradāyān na yukter na lokād	iti tatra a-pratipattir nyāyyā. tatra api
HB_03408	vivakṣita-eka-saṅkhyatvam jñātatvam ca	iti. tatra a-bādhita-viśayatvam tāvan na pṛthag
NB_03130	upadiṣṭavān, yathā – ṛṣabha-varḍhamāna-ādir	iti. tatra a-sarvajñatā-an-āptatayoḥ sādhyā-
NB_02011	liṅgāni. anupalabdhiḥ svabhāvaḥ kāryam ca	iti. tatra anupalabdhiḥ yathā – na pradeśa-
PV_03167	tad-arthikā || śabda 'rtha-aṃśam kam āha	iti tatra anya-apoha ucyate | ākāraḥ sa ca na
V2_09305	āha – prasiddhas tu dvayor api sādhanam	iti. tatra anvaya-nīscayena viruddha-tat-
VN_03707	-sampratipannena vastunā anaikāntika-codanā	iti, tatra apy avaśyam saṃśaya-hetutva-mukhena
SV_01817	arthāpattiyā vā anyatareṇa ubhaya-pradarśanād	iti. tatra api dṛṣṭāntena tad-bhāva-hetu-bhāva-
VN_03507	-ādayo 'pi vaktavyā bhaṇḍa-ālekhyā-nyāyena	iti tatra api pakṣi-kṛta-dharma-viparyayavati
V3_03211	a-pramāṇatvam śāstre 'pi tulyam	iti tatra api pratibandho 'stu. pratibandho hy
SV_09214	abhāveṣu śabdāḥ. teṣu katham svabhāva-bheda	iti. tatra api. rūpa-abhāvād abhāvasya śabdā rūpa
SV_16003	uktam – na varṇebhyo 'nyā kācid ānupūrvī	iti, tatra ānupūrvyām asatyām syāt saro rasa iti
VN_03111	sva-vacana-virodhe pratijñā-virodha	iti tatra idam eva nigrāha-adhikaraṇam a-sādhana-
PV_04032	yathā-uditam | ātmā paraś cet so 'siddha	iti tatra iṣṭa-ghāta-kṛt || sādhanam yad-vivādena
HB_01906	-niṣpattiyā jñāna-hetutām pratipadyanta	iti tatra eka-arthakriyā eva sahakāritvam. yatra
VN_06615	eka-prakṛtikam idam vyaktam anvaya-darśanād	iti. tatra ekā prakṛtiḥ sukha-duḥkha-mohaḥ. tad-a
SV_06425	-yogyam adhyavasāya śabda-artham upanayati	iti. tatra eva ca te śabdās tais tair bhrānti-
SV_10516	idam na santi pradhāna-ādayo 'nupalabdher	iti. tatra katham asad-vyavahāra-vidhiḥ, sad-
V3_06704	idam na santi pradhāna-ādayo 'nupalabdher	iti. tatra katham asad-vyavahāra-vidhiḥ sad-
HB_03314	anupalabdhiḥ, svabhāva-anupalabdhiś ca	iti. tatra kāraṇa-vyāpakayor api svabhāva-asad-
SV_12207	yadi hi vinā jvālayā syād anyatra api syād	iti. tatra jvālā-itara-janmanor a-bādhya-
SV_13211	saṃskṛtasya saṃskṛtena eva upalambhād	iti. tatra na saṃskṛtasya upalambho 'n-ādheya-
SV_11623	-apāyena āśrita-sambandha-vināśād anityaḥ sa	iti, tatra nityatvād āśraya-apāye 'py a-nāśo yadi
V2_08012	– katame dharmāḥ saṃskṛtāḥ. pañca-skandhā	iti. tatra pañca-indriyaṇi svabhāva-cyutimanti,
NB_01003	samyag-jñānam. pratyakṣam anumānam ca	iti. tatra pratyakṣam kalpanā-apoḍham a-bhrāntam.
SV_04701	evaṃ tarhi tadvān alam (94'b) arthakriyāsv	iti tatra śabda niyojyate. sa ca | (94'b) sāksān
SV_05618	yathā na bhāvānām svabhāva-saṃsargo 'sti	iti. tatra saṃsṛṣṭa-ākārā buddhir bhrāntir eva.
SV_03929	sa eva ayam vicāryate. ko 'yam sāmānya-ātmā	iti. tatra sati sambandhe pratyaya-vṛttis tataḥ
HB_02016	-ādi-vac ca, kārya-kāraṇa-svabhāva-bhedād	iti. tatra sahakāribhyaḥ santāna-upakāra-apekṣi-
VN_05417	uktam etad artha-antaram nigrāhasthānam	iti. tatra sādhanē yataḥ kutaścit prasaṅga-ādinā
HB_00610	kṣaṇikam, yathā ghaṭa-ādayaḥ. saṃś ca śabda	iti. tathā – kṣaṇikatva-abhāve sattva-abhāvaḥ,
NB_03125	'yam rāga-ādimattvād rathyā-puruṣa-vad	iti. tathā an-anvayo 'pradarśita-anvayaś ca,
SV_09119	tathā ca sambandho niṣiddho bhavati	iti. tathā api katham niṣiddho yāvad asya
SV_08723	api bhāvāt. tasmāt kaścid a-kārako 'pi	iti. tathā api kathañcid bhedāt sahakāriṇo '-
SV_14212	dṛṣyata iti. bhavatu tasya idam nāma abhāva	iti. tathā api katham (270'b) | anyo 'nyasya
VN_00912	-viśayaḥ, sāmārthya-lakṣaṇatvāt sattvasya	iti. tathā api ko 'tiśayaḥ pūrvakād asya. na hi
HB_03911	iti para-upalakṣaṇatvād eva jñānam siddham	iti, tathā api tāv eva bhāva-abhāvau kecid
HB_00905	antara-karaṇe tad-avasthasya bhāvasya kiñcid	iti tathā-upalabdhy-ādi-prasaṅgaḥ. na api
SV_00424	gaur ayam sāsna-ādi-samudāya-ātmakatvād	iti. tathā ca dṛṣṭānta-asiddhi-codanā api
V2_05810	– gaur ayam sāsna-ādi-samudāya-ātmakatvād	iti. tathā ca dṛṣṭānta-asiddhi-codanā api
SV_08820	viśeṣayoḥ svabhāva-bhedāt. svabhāvo hi bhāva	iti. tathā ca syān niḥ-sāmānya-viśeṣatā | bheda-
SV_06902	prayatnānantariyakaḥ śabdaḥ kṛtako vā	iti. tathā tat-kārya-pratiṣedhena apy a-cākṣuṣaḥ
SV_06122	ānaya ity eva vaktavyam syāt, na ghaṭena	iti. tathā paṃśunā vā anyena vā yena kenacid
SV_08713	bheda-a-viśeṣe 'pi na sarvaḥ sarvasya janaka	iti tathā bheda-a-viśeṣe 'pi bhaviṣyati. atha vā
V3_13304	-vat. anityaḥ śabdaḥ kṛtakatvād ghaṭa-vad	iti. tathā viparīta-anvayaḥ – yad anityam tat
NB_03126	-vat. anityaḥ śabdaḥ kṛtakatvād ghaṭa-vad	iti. tathā viparīta-anvayaḥ, yad anityam tat

SV_15024	-jñāna-hetavo 'pi sarvatra tathā bhavanti	iti. tathā śabdānām apy apauruṣeyatve 'py ubhayam
V3_07806	upadarśyate – sarvaṃ kṛtakam anityam	iti. tathā-siddhāv eva hi sa dharmas tasya
VN_04501	ānupūrvīm pratipadyate, ānupūrvyā ca artham	iti, tathā hi pūrvaṃ karma-upādīyate tataḥ
SV_02310	syāt. taj-janito hi svabhāva-viśeṣo dhūma	iti. tathā hetur api tathābhūta-kārya-janana-
V2_08705	syāt. taj-janito hi svabhāva-viśeṣo dhūma	iti. tathā hetur api tathābhūta-kārya-janana-
SV_01223	-āśvāṣaḥ. vyatirekas tu siddha eva sādhanam	iti tathābhāva-niścayam apekṣate. anupalambhāt tu
V2_09508	-āśvāṣaḥ. vyatirekas tu siddha eva sādhanam	iti tathābhāve niścayam apekṣate. anupalambhāt tu
SV_12222	tu tat-kriyā-pratibhā-rahitasya tathā syād	iti. tathābhūtam evaṃ vācyam syāt tad a-viśeṣeṇa
V3_01407	-sa-dvitiyo ghaṭaḥ, an-utpalatvāt, kuḍya-vad	iti. tathābhūtena puruṣeṇa sa-dvitiyatva-asiddheḥ
V3_04507	-mukhena eva doṣāt. so 'niścaye 'pi tulya	iti tathāvidha-udbhāvanam apy atra dūṣaṇam eva.
SV_10013	karoti. na apy anya-kriyāyām tasya kiñcid	iti. tad-a-tad-rūpa-a-karaṇāc ca akiñcitkaro na
V3_10109	sandigdha-sādhya-dharmā apy evam a-vipakṣa	iti tad a-vipakṣatvam a-niścita-sādhya-vyatireka-
VN_03615	sva-siddhena gotva-ādinā anaikāntika-codanā	iti, tad a-sambaddham eva. yadi hi sva-siddhena
HB_00204	-vyavacchedena, yathā pārtho dhanur-dhara	iti. tad-aṃśas tad-dharmaḥ. vyāptir vyāpakasya
HB_03405	ity eṣa eva pakṣa-dharmo 'nvaya-vyatirekavān	iti tad-aṃśeṇa vyāptas tri-lakṣaṇa eva trividha
V2_06107	-vyāpty-a-vyatirekāt tat-svabhāva-a-viśiṣṭam	iti tad-anupalambhaḥ svabhāva-anupalambha eva
HB_03007	iti, tasya kaivalyam eva aparasya vaikalyam	iti, tad-anya-bhāva eva tad-abhāvaḥ, tad-anya-
V1_04113	ātmānam viśaya-ākāraṃ ca yugapad upalabhata	iti tad-anye 'pi tathā syuḥ, viśeṣa-hetv-abhāvāt.
SV_06823	khyāpyante sa-nidarśanāḥ sa-pratighā vā	iti tad-anyebyho bheda-sāmānyena. yathā eka-
V3_11813	-viraha-prasaṅgaḥ, nairātmyād ghaṭa-ādi-vad	iti, tad apy a-kārya-kāraṇa-bhāve na sidhyati.
SV_03420	tadvat-pakṣa-uditaḥ sarvaḥ prasaṅgaḥ samāna	iti tad apy anena prativyūḍham. tatra hy artha-
VN_02718	-pratijñā-sādhanāya uttarām pratijñām āha	iti tad apy ayuktam. na hi pratijñā pratijñā-
VN_03712	eva uktā iti na prthaṇ nigrāhasthāneṣu uktā	iti, tad apy avayava-antara-vādino 'yuktam. yo
V3_08902	ayam evaṃ vācyāḥ syāt – pātaṃ na karoti	iti. tad api iṣṭam eva. na hi tasya tat-kṛtaḥ
SV_14020	eva, tataḥ pratyakṣād eva sthairyā-siddhir	iti. tad apy uttaratra niṣetsyāmaḥ. dūṣyaḥ ku-
VN_01802	cet, tat tulyam pakṣa-dharma-vacanasya api	iti tad api na sādhanā-avayavaḥ syāt. na hi pakṣa
SV_00521	api na avaśyaṃ kāraṇāni tadvanti bhavanti	iti tad-abhāvaḥ kutaḥ. tasmāt kāraṇa-anupalabdhir
VN_05706	ubhayam etad uttara-a-pratipatteḥ kāraṇam	iti. tad-abhāve pratipattir bhavaty eva iti tayoḥ
V3_11311	-sāmarthya-ākṣiptam iṣṭam paro 'bhīpraiti	iti tad-abhiprāya-vaśād iṣṭa-vighāta-kṛd ity
V3_10307	eva vācyam syāt. parasya ayam abhiprāyo 'sad	iti. tad-abhiprāya-vaśād evam uktam. tena itara-
V3_00411	'pi tatra a-sambhavī yo 'sambhavinā vyāpta	iti tad-abhyupagame 'paro niyata-prāptir iti dur-
SV_04113	vidyate, tata eva tad ekaṃ kāryam	iti. tad ayuktam. a-viśeṣān (75a')
V3_00110	vā, utpatter anityatvād vā, rūpa-ādi-vad	iti, tad ayuktam, anumāna-viśaye vācaḥ prāmānya-
SV_07112	tataḥ sthiti-hetutvād ādhāro na jananād	iti. tad ayuktam. tasya tad-abhāve 'pi sthānāt.
V1_01713	an-upalakṣaṇān na vivekena niścīyata	iti. tad ayuktam, yasmād dhī-śabda-vṛtter anyatra
SV_14409	sa kim upakāro 'rtha-antarām āhosvit tad eva	iti. tad-artha-antaratve 'pi tasya iti punar
SV_02714	-vyavacchedād anya-vyavacchedaḥ kṛto bhavati	iti tad-artham anyat pravartate. nanu na avaśyaṃ
V3_04002	virodhaḥ, yathā – a-śrāvaṇaḥ śabda	iti. tad-arthā ca artha-uktiḥ. tad eva rūpaṃ
SV_03009	sarvāḥ śaktir grāhayati, tās ca sva-upādhiṃ	iti tad-avasthaḥ prasaṅgaḥ. atha tā api śakty-
SV_03024	ekena apy upalakṣaṇe sarva-ātmanā upalakṣita	iti tad-avasthaḥ prasaṅgaḥ. ko hy atra viśeṣaḥ
HB_01714	'pi karoty eva kāryam ca tasmān na utpadyata	iti tad-avastho virodhaḥ. na kevalaḥ karoty eva
SV_17608	-lakṣaṇa-anupalabdhir abhāvaṃ sādhyati	iti, tad asya sarva-viśayatve 'pi vastv-antareṇa
SV_13613	-pratraya-kramād bhavanti krama-yoginī	iti tad-ānupūrvī vākyam ity api mithyā. tasyā
V3_10604	yathā ca – iha nikuñje mayūraḥ, kekāyitād	iti tad-āpāta-deśa-vibhrame. dharmy-asiddhāv api,
NB_03063	yathā iha nikuñje mayūraḥ kekāyitād	iti. tad-āpāta-deśa-vibhrame. dharmy-asiddhāv apy
VN_04001	rūpa-samanvaya-abhāve saty eka-prakṛtikatvam	iti. tad idam a-viśeṣa-ukte hetau pratiśiddhe
V1_01410	evaṃ ca evaṃ ca kalpanā mama āsīd	iti. tad imāḥ kalpanāḥ pratyakṣa-bhāvinyāḥ katham
SV_15305	sa evaṃ bruvāṇaḥ śobheta a-darśanān na asti	iti. tad ime svabhāva-deśa-kāla-viprakarṣeṇa
V3_11302	saṅghātavāc chayana-āsana-ādy-aṅga-vad	iti. tad iṣṭa-a-saṃhata-pārārthya-viparyaya-
NB_03087	saṅghātavāc chayana-āsana-ādy-aṅga-vad	iti. tad-iṣṭa-a-saṃhata-pārārthya-viparyaya-
SV_16902	api brūyād iti na asya vacanaṃ pramāṇam	iti. tad iha api kiṃ na pratyavekṣyate sambhavati
SV_05110	jāyante. sati marīcikā-darśane jala-bhrāntir	iti tad-udbhavā ity ucyate, na tu yathā-svabhāvam
VN_05812	asti tad-ubhaya-vacanena eva sarvam uktam	iti. tad-ubhaya-ākṣipteṣu prabhedeṣu guṇa-
HB_03305	yatra anya-bhāva-upalabdhis tatra tad-abhāva	iti, tad-eka-upalabdheḥ kvacid apy anyatra
SV_05207	ekaṃ sahakāry asti, tadā tat-sahitā grhyanta	iti. tad ekaṃ vastu kiṃ tāsāṃ nānātvaṃ samapohati
VN_04502	tataḥ karaṇam mṛt-piṇḍa-ādikaṃ loka	iti. tad etad unmattasya unmatta-saṃvarṇanam iva
VN_04916	ekena kṛtatvād anyatarasya ānarthakyam	iti tad etan niyama-abhyupagame veditavyam. yatra
SV_05518	cet. tathā api tad iha iti syāt. na samāna	iti. tad eva tāsāṃ sāmyam iti cet. katham
V3_06309	-bala-utpattau ca tasya eva tatra sāmarthyam	iti tad eva pramāṇam syāt. tad-ākāra-niyama-
V3_01003	tatra ca smṛti-samādhānam tad-vacasi	iti tad eva sādhanam. a-khyāpīte viśaye hetu-
SV_05514	vā astu pratibhāso dhiyam bhinnāḥ samānā	iti tad-grahāt ||107|| na eva tāsv a-bhinnaḥ
SV_02122	syāt. phalasya api na avaśyaṃ hetau bhāva	iti tad-bhāva-hetor anaikāntikatvam. tan na artha-
V2_09109	-upakāra-apekṣiṇo na avaśyaṃ hetau bhāva	iti tad-bhāva-hetor anaikāntikatvam. bhāva-mātra-
HB_00501	apy anyeṣu hetuṣv asya abhāve na bhavati	iti tad-bhāve bhāvo 'bhāve 'bhāvaś ca, pratyakṣa-
SP_00024	yogya-svabhāvāsya tad-vaikalya-virodhataḥ ||	iti tad-yogyatā-vācyāḥ svabhāvo 'sya nirucyatām |

HB_03910	- tri-rūpaṃ liṅgaṃ vaḥ saṃvādakam arthasya	iti. tad rūpaṃ ye na vidanti na teṣāṃ tataḥ
SV_10006	na prāk, darśane 'pi pātava-abhāvād	iti tad-vaśena paścād vyavasthāpyate, vikāra-
V2_08208	na prāk, darśane 'pi pātava-abhāvād	iti tad-vaśena paścād vyavasthāpyate, vikāra-
V3_00402	-viśeṣebhyo 'paraṃ pratipatty-aṅgam asti	iti. tad vastutaḥ siddha-lakṣaṇam asiddhaṃ kim
VN_02312	'pi vādino dharmāḥ, śāstra-upagamāt sādhya	iti tad-viparyāseṇa virodha-udbhāvanam. na asty
V3_10012	tadā katham. tatra api sādhya-abhāvo vipakṣa	iti tad-vyatirekaḥ sādhya-dharma eva ity asiddhaḥ.
V2_08504	idaṃ gamyate - na dhūmo 'gñiṃ vyabhicarati	iti. tad-vyabhicāre 'sya hetumattā-vyatikramāt ||5
V3_02609	mā bhūn nirdeksyamāṇe 'pi prasaṅga	iti tad-vyavaccheda-artham āha. tena an-aṅgam
SV_01402	api nitya-anityayor a-darśanād vyāvṛttir	iti tad-vyavaccheda-hetutā syāt. na hi tad-
V2_09612	api nitya-anityayor a-darśanāt tad-vyāvṛttir	iti tad-vyavaccheda-hetutā syāt. na hi tad-
SV_02623	eva yathāsvam nimitta-bhāvinaḥ samāropā	iti tad-vyavacchedakāni bhavanti pramāṇāni sa-
V2_08210	-vyatirekeṇa na anyat kiñcid vināśo 'pekṣata	iti tad-vyāpī. katham punar etad gamyate - nir-
SV_10008	-vyatirekeṇa na anyat kiñcid vināśo 'pekṣata	iti tad-vyāpī. katham punar etad gamyate nir-
NB_01001	-jñāna-pūrvikā sarva-puruṣa-artha-siddhir	iti tad vyutpādyate. dvididham samyag-jñānam.
V2_09012	a-sthiti-pratipatter niścaya-kāla	iti tadā anityatā vyavasthāpyata ity apy uktam.
SV_02110	a-sthiti-pratipatter niścaya-kāla	iti tadā anityatā vyavasthāpyate, kārya-utpādana-
V3_04603	tadvatam tat-saṅgrahād ekānta-vyāvṛtteś ca	iti. tadvatam tat-saṅgrahād iti prabheda-bāhyasya
SV_04627	-viśeṣaṇatvena avasthitā vyaktir ākṣiptā eva	iti tadvān abhidheyāḥ syāt. na ca jāti-vyaktyoḥ
SV_13406	śabda-rūpaṃ. kramavad-bhāgāś ca dhvanir	iti. tan na. a-kramasya kramavad-vyatirekiṇaḥ
SV_04926	evaṃ pratyabhijñānam, kiṃ tarhi tad eva idam	iti. tan na tad ekam anekatra paśyato 'pi bheda-
SV_10723	niścīyeta. te hi vaktur vivakṣā-vṛttaya	iti tan-nāntariyakās tām eva gamayeyuḥ. na ca
V2_06605	niścīyeta. te hi vaktur vivakṣā-vṛttaya	iti tan-nāntariyakās tām eva gamayeyuḥ. na ca
V3_09401	jantur adhyakṣam adhyavasyati ghaṭo 'yam	iti, tan-nivṛttāv a-nivṛttāv apy aparasya asya
HB_03912	darśana-a-darśana-mātreṇa vyavasthāpayanti	iti tan-niśedha-artho niścita-śabdaḥ, sator api
SV_10715	-traya-nivṛttāv api bhāva-abhāva-siddhir	iti. tan mā bhūd anya-pramāṇa-a-nivṛttau nivṛttiḥ.
SV_00626	| asāv api yathā-sannihitān na anyam apekṣata	iti tan-mātra-anubandhī svabhāvo bhāvasya. tatra
V3_08209	| asāv api yathā-sannihitān na anyam apekṣata	iti tan-mātra-anubandhī svabhāvo bhāvasya. tatra
SV_03316	-viśeṣya-bhāvo vā. gotvam asya śuklam	iti. tan-mātra-viśeṣeṇa buddhes tad-āśraya-
SV_10004	eva hi nāśaḥ sa eva hy eka-kṣaṇa-sthāyī jāta	iti. tam asya mandāḥ svabhāvam ūrdhvaṃ
V2_08207	bhāva eva vināśaḥ, sa eva kṣaṇa-sthāyī jāta	iti. tam asya mandāḥ svabhāvam ūrdhvaṃ
VN_05707	iti. tad-abhāve pratipattir bhavaty eva	iti tayoḥ prthag vacane 'pratibhāyāḥ ko viśaya
SV_15816	'py uktāḥ. māṃ śrāvayaty ahaṃ śrāvayāmi	iti tayoḥ pratyayād vaktṛ-śrotṛ-bheda iti cet. an
SV_02918	svabhāvena grahaṇam tad eva upakāratvena api	iti. tayor ātmani sambandhād eka-jñāne dvaya-
SV_06308	'pi nāntariyakas tad-anya-ākṣepo bhavati	iti tayor na viśeṣaṇa-viśeṣya-bhāvaḥ. eka-bheda-
SV_17126	iti vakti iti kaścana | anyāḥ svayaṃ bravīmi	iti tayor bhedaḥ parikṣyatām ||325|| nir-
V2_07114	iti vakti iti kaścana | anyāḥ svayaṃ bravīmi	iti tayor bhedaḥ parikṣyatām ||46|| sarvatra
V1_03404	atra vicāryate - katham tat tasya darśanam	iti. tayor hi sambandham āśritya draṣṭur eṣa
VN_02313	viparyāseṇa virodha-udbhāvanam. na asty ātmā	iti tava pratijñā-padayor virodha iti pratijñā-
V1_00610	idaṃ paryanuyuktam - kim idaṃ darśanam nāma	iti. tasmāj jñāna-bhāvād artha-bhāvam icchatā
SV_02719	bhede vā a-sambaddhasya tatra a-pratipattir	iti. tasmāt tatra api tad-darśinas tat-svabhāva-a
SV_05715	pratiśedhasya ca vidhānāt tat-kalpanā ayuktā	iti. tasmāt saṅketāḥ (110d)
SV_13623	na hy asiddhāyām asyām evaṃ bhavati	iti. tasmāt sattā-siddhis tat-sādhanī. sā ca
SV_15312	a-tad-darśinā tāni pratikṣeptavyāny eva	iti. tasmād a-kṛtakam ca syād syān mithyā-artham
SV_02519	bhavanti. tad ekasmād api tasya bhedo 'sti	iti. tasmād ekasya bhāvasya yāvanti para-rūpāni
V3_08110	yathā - anityāḥ prayatnānantariyakatvād	iti. tasmād eva eva hetur gamakaḥ - yaḥ
VN_02613	āñjasaḥ pratipakṣaḥ syāt, na nityaṃ sāmānyam	iti. tasmād aindriyakatvasya nitya-anitya-pakṣa-
SV_07922	-pratyayāś ca yathāsvam artha-antara-vivekā	iti. tasmād vyakti-vad bhedaṇ na hetuḥ karma asya
SV_15128	eva ākāśa-ādiṣu sarvasya sambhavanti	iti. tasmān na a-parāvṛtti-dharmāṇaḥ śabdāḥ.
V3_07412	tad-yuktaṃ dharminam gamayīṣyati ||	iti. tasmān na agny-ādi-sādhana-vat sattā-
V3_01710	hetuḥ, api tu prakaraṇa-sāmarthya-ādikam api	iti. tasmān na anyatarat sāmānyena artha-antara-
SV_09722	kathite sāmarthyād eva anityāḥ śabda	iti. tasmān na avaśyam iha pakṣa-nirdeśa iti.
V3_06401	yathā nilaṃ paśyato nilam etan na pitam	iti. tasmān na tau pramāṇam. adṛṣye niścaya-
V3_11111	'samarthaḥ, na tatra śakteḥ sāmarthyam asti	iti. tasmān nāntariyakam eva kāryam kāraṇam
SV_06916	ity-ādi. api ca, vṛttir ādheyatā vyaktir	iti tasmin na yujyate ||143|| yad etad ekam
SV_15117	tad-yogyatā-upasthāpana-anuvidhāyini	iti tasmin saty asyāḥ kāraṇe yogye sā bhavaty eva.
HB_01713	iti sahitebhya eva jāyate, na kevalebhya	iti, tasya api - katham sa kevalo 'pi karoty eva
VN_01714	siddher bhāvāt, dvitīyasya a-sāmarthyam	iti tasya apy a-sādhana-aṅgasya abhidhānam
SV_06706	ca tathā-coditanam vibhāga-a-parijñānād	iti. tasya apy ekam asti ity eva lokena śabda
SV_02909	varante. tatra eva vā tad ayam a-prasaṅga	iti. tasya api nānā-upādhy-upakāra-aṅga-śaktya-
V1_00505	kvacit kurvāno na pratyakṣeṇa kartum arhati	iti, tasya abhāva-viśayatva-virodhād artha-
SV_17319	yathā agnir himasya bheṣajam ity-ādi-vākyam	iti. tasya idaṃ rasa-vat tulya-rūpatvād eka-
V3_01304	-doṣaḥ. yad āha - ātmā paraś cet so 'siddha	iti. tasya eva ca iṣṭasya vighāta-kṛd viruddhaḥ.
V1_03310	viśeṣe 'py eṣa viśeṣo buddhi-pratibhāsa-kṛta	iti tasya eva prāmāṇyam yuktam. atha kā iyam
SV_08006	pākāḥ pāka iti hi tataḥ syān na punaḥ pācaka	iti. tasya karma-nimittatve proktam. kiṃ ca,
HB_03007	ātmanā pariccheda eva aparasya vyavaccheda	iti, tasya kaivalyam eva aparasya vaikalyam iti,

V3_07004	etad uktam kalpitasya anupalabdhir dharmā	iti tasya ko 'rthaḥ. kalpanā-ṣaḥ
SV_10710	etad uktam kalpitasya anupalabdhir dharmā	iti, tasya ko 'rthaḥ. śabda-arthaḥ kalpanā-jñāna-
SV_06505	a-bheda-pratibhāsa-viplava-anusārī vyavahāra	iti tasya tat-pratibandhe sati tad-avyabhicāraḥ.
HB_01507	-upasarpaṇa-ādi-hetur yaḥ, sa samartha-hetur	iti tasya na kadācid apy anyathā-bhāvaḥ. anena
SV_10606	-śabda-pratibhāsy artho bhāva-upādāno na vā	iti. tasya bhāva-an-upādānatve sādhye sa eva
V3_06807	-śabda-pratibhāsy artho bhāva-upādāno na vā	iti. tasya bhāva-an-upādānatve sādhye sa ca
NB_01011	bhāvanā-prakarṣa-paryanta-jaṃ yogi-jñānam ca	iti. tasya ṣaḥ svalakṣaṇam. yasya arthasya
VN_06613	upagatan na asad utpadyate, na sad vinaśyati	iti tasya samarthanāya idam uktam eka-prakṛtikam
VN_03005	hetuṃ prayuñkte 'nityaḥ śabda aindriyakatvād	iti, tasya sva-siddhasya gotva-āder anityatva-
SV_01702	bhāvo bhavet. svabhāvasya eva bhāvatvād	iti tasya svabhāva-pratibandhād avyabhicāraḥ.
V2_09910	bhāvo bhavet, svabhāvasya eva bhāvatvād	iti tasya svabhāva-pratibandhād avyabhicāraḥ.
VN_01307	na ca śakteḥ śakty-ātmani prādur-bhāva	iti tasyaḥ sva-ātmano 'bhedo na syāt. etena
SV_03004	na api tata upakāram anubhavanti. kiṃ tasya	iti tā ucyante. upakāre vā sva-ātma-bhūtābhir
V3_13704	-lakṣaṇam uktam eva dūṣaṇa-ābhāsas tu jātaya	iti. tāḥ sādhana-dūṣaṇa-lakṣaṇa-jñānād eva a-
SV_06017	-ādikam ekaṃ kāryaṃ kecit kurvanti na anya	iti. tān ayaṃ tatra svayam eva tad-dhetūn a-tad-
SV_12415	eva kiñcit satya-ādīmatāṃ vacana-samayād	iti. tāni ca kvacit puruṣeṣu dṛṣyante. sarva-
NB_02024	ca tādātmya-tadutpattī svabhāva-kāryayor eva	iti tābhyāṃ eva vastu-siddhiḥ. pratiśedha-siddhir
SV_04920	tulya-arthakriyā-kāriṇas cakṣur-ādi-vad	iti. tāṃ ekāṃ jñāna-ādikāṃ arthakriyāṃ teṣu
VN_06210	hi tad-abhyupagama eva uttara-a-pratipattir	iti tāvatā eva pūrvam āpanna-nigrahasya para-doṣa
SV_14918	a-niśceyam eva sarva-ākāra-janmāno naśyanti	iti. tāsam a-niḥ-śeṣa-darśanāt. vicitra-śaktayo
V2_07901	eva – sarva-sāmagrī-janmāno naśyanti	iti, tāsam a-niḥ-śeṣa-darśanāt. vicitra-śaktayo
SV_05507	kathaṃ tāsv a-bhinna-ākārā buddhir	iti tulyaṃ codyam. na tulyaṃ tatra a-bhinnasya
VN_01521	jāyate. jātau vā sarvaḥ sarvasmāj jāyeta	iti tulyaḥ paryanuyogaḥ. na atīśayas tatra
PV_02166	sa-lajjo vaktum ihate || a-drṣṭa-pūrvam asti	iti ṛṇa-agre kariṇāṃ śatam | yad rūpaṃ dṛṣyatāṃ
PV_02200	kutaḥ | sukhī bhavet 'yaṃ duḥkhī vā mā bhūvam	iti ṛṣyataḥ || yā eva aham iti dhīḥ sā eva saha-
SV_15907	-vikalpānām api paramparayā prasūtīr asti	iti. te (299c')
SV_11621	svabhāvaṃ kutaścīt svayam utprekṣya ghaṭayed	iti te 'pi tathā syuḥ. na ca cyavana-dharmāṇaḥ.
SV_06810	ekam ayaṃ lokaḥ śabdaṃ teṣu niyunkte ghaṭa	iti. te 'pi sa-jātīyād anyataś ca bheda-a-viśeṣe
SV_03823	saṃvriyate 'nayā svarūpeṇa para-rūpam	iti, te ca tayā saṃvṛta-bhedāḥ svayaṃ bhedinō 'py
VN_01201	ca ity-ādi. asti paryāyo 'vasthā śaktir	iti tena a-virodha iti cet, vismaraṇa-śīlo devānām
V3_11704	na ca evaṃ śrāvaṇatvam, ubhayato vyāvṛtter	iti. tena evaṃ-prakāraṃ vyatirekaṃ varṇayātā
SV_17603	puruṣāṇām vāci śāṅkayā kiṃ yathārthā na vā	iti. tena na yuktam anena kasyacid vacanena
V3_01901	dharmi-mukhena tad-viśeṣa-mukhena vā kriyata	iti tena vyapadiśyate. svayaṃ-śrutiḥ punar ekasya
V3_06109	abhāvāt. atra api satsu upalambha-kāraṇeṣv	iti teṣāṃ indriya-ādinām vṛtti-sādgunyena
SV_15517	-kṛtāny api vākyāni kānicid evaṃ-vidhāni	iti teṣv api prasaṅgaḥ. tadvad eṣāṃ apy abhimata-
VN_04809	sambandho jāyate, idam iha sambadhya	iti teṣu vidita-sambandheṣu kaḥ kasya pūrvō 'paro
V2_06811	-icchā, tayā artha-jñāpanāya prayujyanta	iti tais tadvantaḥ syuḥ kāya-vijñāpty-ādi-vat. a-
NB_02048	pramāṇa-nivṛttāv apy artha-abhāva-asiddher	iti. tri-rūpa-liṅga-ākhyānaṃ parārtham anumānam.
NB_02009	tato 'nyas tad-viruddhas tad-abhāvaś ca	iti. tri-rūpāni ca triṇy eva liṅgāni.
V2_05606	||9|| eva. anupalabdhiḥ svabhāvaḥ kāryaṃ ca	iti triṇy eva liṅgāni. yathā pradeśa-viśeṣe
SV_09005	sva-niyatasya abhāvāt, na kaścīd viśeṣa	iti. dadhi khādeti codita uṣṭram api khādet. atha
V1_02404	na, tvat-pakṣe 'py asti sukha-ādi-saṃvedanam	iti darśana-arthatvād upakṣepasya. tatra api
V3_04908	gamakatvaṃ viparyaye vā viparyāsanam	iti darśana-artham anityaḥ kṛtakatvāt
V3_01203	tad an-uktam api icchayā vyāptam sādhyam	iti darśana-artham iṣṭa-grahaṇam. ayam eva dharmā
V3_06702	tad-upanyāsenā anupalabdheḥ prayogaḥ syād	iti darśana-artham etad uktam, yathā ayam eva
HB_03403	abhāvaḥ parasya apy avaśyam abhāva-niścaya	iti darśana-artham ete prayujyete. ity eṣa eva
V3_01903	iṣṭaḥ sādhyāḥ, śāstra-upagame 'pi na itara	iti darśana-arthā. tatra sarva-anya-iṣṭa-
V1_03402	apy anububhutsavaḥ. idam dṛṣṭam śrutam vā	iti darśana-śrāvaṇābhyāṃ yatra avasāya-pratyayaḥ,
V3_13208	a-sambhavaḥ, yathā ghaṭa-ākāśayor	iti darśaniyam. na hy anyathā sapakṣa-vipakṣayoḥ
NB_03122	kṛtakatva-a-sambhavo yathā ghaṭa-ākāśayor	iti darśaniyam. na hy anyathā sapakṣa-vipakṣayoḥ
V3_08006	sa eva sva-vyāpaka-viparyaye sādhye viruddha	iti darśayaṃś caturaḥ pakṣa-dharmān āha. bheda-
V3_03605	-āśrayaḥ. tan na asiddhiḥ śabda-siddhānām	iti darśayan, śabda-prasiddhena ity āha. śāṅkita-
SV_08123	ca asya svabhāve sthitasya paścād bhavati	iti dur-anvayam etat. kriyā-upakāra-apekṣasya
SV_15512	abhāvāt ca eko naisargiko 'nyas tu pauraśeṣa	iti dur-avasānam. asti viśeṣaḥ pramāṇa-saṃvāda
V3_00411	iti tad-abhyupagame 'paro niyata-prāptir	iti dur-nivāraḥ. nanu tathā apy asiddhir hetoḥ
HB_03101	ity an-adhyavasyan na tiṣṭhen na pratiṣṭheta	iti dus-taraṃ vyasanam āpannaḥ. tata eva eka-
V3_13407	ca apārthakāḥ, tena eva artha-parisamāpter	iti. dūṣaṇā nyūnatā-ādy-uktiḥ (85a) ye pūrvam
HB_03308	-bhāva-upalabdhiḥ sādhyā-dharmasya sādhiḥ	iti dṛṣṭānta-anavasthāyām a-pratipattīḥ. tasmān
VN_02509	tatra dṛṣṭaś ca asāv ante ca vyavasthita	iti dṛṣṭāntaḥ. sva-dṛṣṭāntaḥ sva-pakṣaḥ, prati-
V3_12101	eva sapakṣa eva asti, a-sapakṣa eva na asti	iti dṛṣṭāntayor anyatareṇa arthāpattīyā ubhaya-
SV_10511	sādhyā-dharmena vyāptam sādhanam icchan kim	iti dṛṣṭāntena pratyāyō vyāpya-nirdeśād eva
SV_01804	hetu-bhāvo vā tasmin saty eva bhāvād	iti dṛṣṭāntena pradarśyate 'rtha-antarasya. tathā
PV_02230	tatra hi sva-dhīḥ || sambandhaḥ sa tathā eva	iti dṛṣṭāv api na hīyate | samavāya-ādy-abhāve
SV_09110	nāma. na brūmaḥ sarvatra asat, tatra na asti	iti deśa-kāla-dharma-niśedha eva sarva-bhāveṣu
SV_08113	antarāle 'n-arthikayā śaktyā. tasmāc chaktir	iti dravyam eva tat-kāryaṃ tac ca na anveti iti.

SV_05516 samānā iti yuktaṃ, kiṃ tarhi tad eva
V3_11208 tayoh sapakṣe 'sattvaṃ vipakṣe bhāvaś ca
NB_03092 na hi iṣṭa-uktayoh sādhyatvena kaścīd viśeṣa
SV_08908 pṛcchann artha-antara-upakṣeṇa tatra kim
V3_12912 -nāntariyakah, ātapa-āder iva ghaṭa-ādibhir
V1_00213 ca sambandhino 'rthasya pratipattir anumānam
V3_04909 kṛtakatvāt prayatnānantariyakatvāc ca
SV_02928 upādhiṃ upakaroti. tato na ayam prasāṅga
V2_05701 buddhy-ārūḍhena dharma-dharmi-nyāyena
V3_00507 yady evam idam api syān na vā ubhayaṃ
SV_12208 jvālā-prabhavatvam anyathā api syād
V3_03010 udāharaṇam – pretya a-sukha-prado dharma
V3_01206 santaś cakṣur-ādayo 'samhata-arthā
SV_12011 smaraṇād varṇyate. santy asya apy anuvaktāra
PV_02201 vā mā bhūvam iti tṛṣyataḥ || yā eva aham
SV_13424 iyaṃ krama-bhāvinī sad-asatos tulya-upayogā
SV_17615 -avalepaḥ | santāpa-ārambhaḥ pāpa-hānāya ca
HB_02110 vyaktaṃ kāraka-svabhāva-antara-utpattir
V1_00403 avyabhicāry-ātma-sambandham apekṣata
VN_03518 na avyabhicāra-dharmatā śakyā darśayitum
HB_03506 pramāṇam syāt sādhyā-abhāvasya ca sambhava
SV_11317 -pratīti-jananam. tat samayena eva kṛtam
SV_12226 śakti-puruṣayor na kiñcid virodha-darśanam
VN_06009 hy a-nibaddhena api kathā-prapañcena vivāda
SV_16714 ity ayam arthaḥ, na punaḥ śva-māmsam khāded
V3_08102 cet, iha tarhi bhavatv a-sparśatvān nitya
V3_02506 sādhyam syāt, tac ca pratikṣiptam
V3_04102 tad avarugne 'sti, vināśāt tiro-dhānād vā
VN_03205 sarvaṃ pṛthak samūhe bhāva-śabda-prayogād
V1_04005 indriya-yogyatā-utpatti-lakṣaṇo vā
VN_05714 samyak pratipadyamānaḥ kaścīn na anubhāṣeta
V3_05707 asti. sa ca anena a-sakṛd ācarita-pūrva
NB_03005 -bhedaṭ. sādharmyavad vaidharmyavac ca
V3_02003 dvāreṇa eṣām anuṣaṅgaḥ, sa ca sarvatra tulya
SV_09713 ca. yathā āhur eke, 'nvayī vyatirekī ca
HB_02101 -janmānas tat-prakṛtikatvāt, tasya teṣāṃ ca
V1_01506 -ādi-samvedanaṃ ca buddhiḥ. sā ca parokṣā
VN_01111 abhyanujñāyete, tad eva paro bruvāṇaḥ kim
HB_01010 -bhāvinas tv avasthā-viśeṣāḥ kāraṇa-kāraṇāni
HB_00204 viśeṣaṇāt, yathā caitro dhanur-dhara
SV_06404 vā syād a-tad-rūpaṃ vā. tādrūpye tad eva
V1_02602 caitanyam. taṃ ca eka-rūpaṃ eva paśyāma
SV_15419 bhāva-rūpa-vyavacchede na bhāva-siddhiḥ syād
HB_02307 'pi syāt, na hi sarvaḥ sarvasya svabhāva
SV_08304 eva vastu taj-janakam ca aparatra na asti
HB_01107 tasya eva ekasya janane samarthā na anyasya
V3_00507 sa sarvo 'bhyupagantavyaḥ, na vā kaścīd
V2_08303 kaścīt kāryaḥ syāt svabhāvaḥ, sa eva bhāva
SV_10016 kaścīt kāryaḥ syāt svabhāvaḥ sa eva bhāva
V3_03102 idāniṃ na tirtha-snāna-ādir a-dharma-śodhana
V3_08004 niścīyeta, tadā na virodha-vyabhicārāv
SV_09623 kathañcin niścīyate, na virodha-vyabhicārāv
HB_01709 syāt. yaś ca bhavati, sa eva na bhavati
VN_04115 so 'nyadā apy an-anurūpaṃ gṛhṇāti ity a-doṣa
V1_01512 buddhim iti ślāghaniya-prajño devānām-priya
NB_03032 liṅgasya sad-asattva-khyāpanam kṛtam bhavati
V2_05310 arthāpattiyā vā anyatareṇa ubhaya-pradarśanād
SV_07208 sāmānyasya ayukta iti. kevalam janayed
SV_06707 ekam enām śrutim vastu-śaktyā eva dhvanayati
HB_02005 sahakāribhyo nir-upakārasya na utpadyeta
SV_07619 na iyaṃ arthavati kevalam viplava eva
SV_16901 rāga-ādibhir upapluto 'nṛtam api brūyād
V3_09206 maraṇam āha. na ca idrśam prāṇi-maraṇam
VN_04301 -samvaraṇāya prayuktaṃ nigrāhasthānam
VN_06501 pratipādite 'pratibhayā eva nigrhīta

iti. dvayasya grahaṇād a-doṣa iti cet. tathā api
iti dvayo rūpayor asiddhir viparyaya-siddhir iti
iti. dvayo rūpayor ekasya asiddhāv aparasya ca
iti dvi-mukha-buddhiḥ kriyate. tasmād yo 'sya
iti. dvitīyo 'pi prayogaḥ – na sarvagataṃ
iti dve eva pramāṇe, anyathā-pratipatty-ayogāt.
iti dvau hetū, nityaḥ kṛtakatvāt
iti. dharma-upakāra-śaktinām bhede tās tasya kim
iti. dharma-dharmityā bhedo buddhi-parikalpito
iti dharmayoḥ sambandha-upadarśanāt. ekānta-
iti dharmayor ekatra arthe sambhavāt sa pathika-
iti. dharmi-vyavasthites tad-āśrayāt tat-
iti dharmiṇo viśeṣa iti vyavasthā-mātram bhidyate,
iti dhig vyāpakam tamaḥ ||239|| tasya eva tāvad
iti dhīḥ sā eva saha-jaṃ sattva-darśanam | na hy
iti dhvanibhir a-śakya-sādhanam kāryam. tatra api
iti dhvasta-prajñāne pañca liṅgāni jāḍye ||340||
iti. na a-kāryasya apekṣā ity ucyate, kāraka-
iti na a-pratyakṣam pramāṇam anumānād vyatiriktam
iti na a-pradarśita-avinābhāva-sambaddhād dhetoḥ
iti na a-bādhāyāḥ sāmartyam. na ca bādhā-abhāvo
iti. na a-yogye samayaḥ samartha iti yogyatā tat-
iti na a-viruddha-vidhir anupalabधि-prayogo
iti, na, a-sambhavāt. ekatra adhikaraṇe viruddha-
iti na atīśayam paśyāmaḥ. nanv ayam sarvatra
iti. na, atra apy anvayasya a-prādhānyād iti cet,
iti na atra evam a-vacane 'pi pakṣe kiñcid
iti na atra nir-bandhaḥ. tac ca upalabhya-madhya-
iti, na atra pratijñāyāḥ prayogaḥ, na api hetoḥ,
iti na an-āloko rūpa-upalambhaḥ syāt, kāryasya
iti na ananubhāṣaṇam pṛthag vācyam. uttara-
iti na anayoḥ sambandhaḥ sādhanīyaḥ. tasmād dṛṣya
iti. na anayor arthataḥ kaścīd bhedaḥ. anyatra
iti na anayor bhedaḥ. atha vādino 'pi iṣṭim
iti. na anayor vastutaḥ kaścīd bhedo 'nyatra
iti na anavasthā. tathā yady a-kṣaṇiko 'pi bhāvo
iti na anugraha-upaghātau tataḥ syātām, puruṣa-
iti na anumanyate. tasya nir-anvaya-upajanana-
iti na anekāntaḥ, kṣaṇikeṣu bhāveṣv aparāpara-
iti, na anya-yoga-vyavacchedena, yathā pārtho
iti na anyas tato bhidyeta. na hi tasya rūpaṃ
iti na anyā buddhir anyo 'nubhavaḥ. samsargād a-
iti na anvaya-anuṣaṅgaḥ. tathā a-nairātmye 'pi na
iti na anvaya-vyatireka-siddhir iti cet, na, a-
iti na aparām janayet. sa hi tasya svabhāvo yo
iti na aparāpara-jananam. bhinna-svabhāvebhyaś
iti. na apy asiddhy-ādayaḥ, yady evam idam api
iti na abhāvaḥ syāt. tad abhāvaṃ karoti iti
iti na abhāvaḥ syāt. tasmād abhāvaṃ karoti iti
iti na abhyupeta-bādhā. sarveṣām a-dṛṣṭa-
iti na ayam prasāṅga iti. eṣa dvividho hetuḥ
iti na ayam prasāṅgaḥ. a-niścītāyām tu vyāptau
iti na ayam prasāṅgaḥ, kāraka-a-kārayoḥ svabhāva
iti. na, artha-antara-āder nigrāhasthānasya a-
iti. na artha-jñānam buddher liṅgam, kiṃ tarhi
iti na avāśyam vākya-dvaya-prayogaḥ. anupalabdāv
iti. na asati nāstitā-siddhiḥ, asato hy
iti. na asty anyāḥ sthiti-hetuḥ. a-bhede vā
iti. na asty etat, kiṃ tarhi kenacit prayojanena
iti. na asmākam punaḥ punar vacane kaścīd udvegāḥ.
iti na asmākam asyā viśaya-nirūpanam prati kaścīd
iti na asya vacanam pramāṇam iti. tad iha api kim
iti na idam taruṣu sidhyati. na hy anapekṣita-
iti. na idam nirarthakād bhidyate. sa yadi
iti na idam ato nigrāhasthāna-antaram. atha

VN_04904	ca padeṣu na tebhya ānupūrvyā api pratitir	iti na idam apārthakād bhidyata iti; na a-prāpta-
HB_02209	aparaḥ svabhāvaḥ, bhāva-pracyutir eva vināśa	iti. na idam uttaram vikalpa-dvayam atikrāmati.
SV_09926	kutaścīd bhāva iti cet. ākasmikī tarhi sattā	iti. na iyaṃ kasyacit kadācit kvacid viramet. tad
V2_08201	kutaścīd bhāva iti cet, ākasmikī tarhi sattā	iti na iyaṃ kasyacit kvacit kadācid viramet. tad
V3_01807	anitya-śabdaḥ śabdaḥ syāt. sa ca na iṣṭa	iti na iṣṭa-vighātaḥ kaścit. tasmāt kevala eva
SV_15503	-antara-abhāvāt. te tv an-arthakā api syur	iti na iṣṭa-siddhiḥ. artha-pratiter na an-arthakā
VN_00105	dvayoḥ | nigrāhasthānam, anyat tu na yuktam	iti na iṣyate ||1|| iṣṭasya arthasya siddhiḥ
VN_02501	-lakṣaṇam uktam asmābhiḥ. anyat tu na yuktam	iti na iṣyate. yatra idam yathoktam nigrāhasthāna
V3_01613	hi ghaṭena eva sa-dvitiyo dehena eva vā	iti na iṣyate. vidher ayogāc ca dvayor ekasya
V2_07004	asmābhir vādaḥ pramāṇa-vārttike pratiśiddha	iti na iha pratanyate. svayaṃ rāga-ādimān na
VN_02503	na asti tasya nigrāhasthānatvam ayuktam	iti na uktam asmābhiḥ. prati-drṣṭānta-dharma-
VN_03605	iti prakṛyuktasya hetor doṣeṇa parājaya	iti na uttara-drṣṭānta-apekṣayā virodhāś cintām
VN_05214	pratyuccāraṇe, na asau tāvatā nigrāham arhed	iti. na, uttara-viṣaya-a-parijñānāt. yady ayaṃ na
SV_16716	kiṃ samanuyanti, āhosvid viparyayam	iti. na, upadeṣṭuḥ sva-abhiprāya-prakāśanena
SV_10625	ādhāra-vyavaccheda-anapekṣo na vivāda-āśraya	iti na upanyasaniya eva syāt. kiṃ ca, sad-asat-
SV_17308	sa iha eva kartuṃ śakyate na anyatra	iti na uparodho 'sti. sa ca puruṣaiḥ sva-icchayā
VN_03709	tad a-samarthite 'nyatra api tulyam	iti na ubhaya-siddha-itarayor anaikāntikatvair
SV_02525	pratiyate na sa śakyo 'nyena pratiyayitum	iti na eka-arthāḥ sarva-śabdāḥ. tan na pratijñā-
SV_06514	dhvaneḥ ||132|| syāt satyaṃ sa hi tatra	iti na eka-vastv-abhidhāyini | buddhāv a-
SV_08314	viśeṣo 'bheda-hāneḥ. sa ca tatra apy asti	iti na eka-sthitāv api tasya apāyo 'sti. ye
SV_05614	tad api prati-dravyaṃ bhedād bhidyata eva	iti na ekaṃ bhedānāṃ kāryam asti. na eṣa doṣaḥ,
HB_00809	-lakṣaṇam eko 'pi prayukto dvitīyam ākṣipati	iti na ekatra sādhana-vākye dvayoḥ prayoga iṣyate,
V3_01508	devadatta-yajñadattayor anyataram bhojaya	iti, na ekasya bhojana-a-sambhave 'n-ākāṅkṣāyāṃ
VN_05716	eva. na hi viṣayam a-jānann uttaram jānāti	iti na eva apratibhāyā viṣayo 'sti. jñāte 'pi
VN_00919	evaṃ-vidho 'nupalabdho 'sad-vyavahāra-viṣaya	iti. na eva kaścit kvacit kathañcid anupalabdho
SV_03727	āha – a-drṣṭa-arthe 'rtha-vikalpa-mātram	iti. na evaṃ pratipādyā-pratipādakābhyāṃ
SV_01614	apy asya kāraṇam asti iti. na tv evaṃ-bhūtam	iti. na evaṃ sukha-ādi-kāryaṃ prasādhitam kañcid
V3_01605	tad-abhāve bhāvāc ca. tathā śrāvaṇa-ādy api	iti na aindriyam. tathā ghaṭa-śarīrayor anyatarad
SV_07123	nāma. tena ayaṃ kenacid a-pratibaddha	iti na kadācit tiṣṭhet. tasmāt pāta-pratibandha
V3_08905	sthāpayitā. tad ayaṃ na kenacid pratibaddha	iti na kadācit tiṣṭhet. tasmāt pāta-pratibandha
SV_14707	tathā ca sarvaḥ sarvasya kathañcid upayogī	iti na kaścit kutaścīd anyāḥ syāt. evaṃ ca a-
SV_12123	kārya-dharma-vyatikramān na tataḥ syād	iti na kaścit tathā vacaniyaḥ. rūpa-viśeṣo vā
VN_02906	a-pratipādane na bhūta-doṣa-udbhāvanam	iti na kaścit parājayo 'bhyupagama-mātreṇa vastu-
HB_03703	-vat, na api sandigdha-lakṣaṇo hetur	iti na kaścīd dhetuḥ syāt. tulya-lakṣaṇe hi
HB_02707	sādhayet, tat-siddhi-siddho vā tad-abhāva	iti na kaścīd viśeṣo yena anupalabdhyaḥ abhāva-
SV_14413	tad-a-tat-kriyā-vikalo na kartā eva	iti na kasyacid dhetur a-hetuś ca na apekṣate.
HB_02501	eva hi kāraṇam tādrṣām ādi-nimittam	iti na kāraṇa-bhedaḥ. prabandha-vṛtttau tu śarād
HB_01307	svabhāvebhyo bhinnā eva svabhāvā bhavanti	iti na kāraṇa-bhede 'py a-bhedas tat-kārya-
HB_02514	syāt, taj-janana-śakti-sāmye tu tad eva	iti na kāryaṃ drṣṭam kāraṇam vyabharati.
VN_05402	vādi-vacana-anukrama-ghoṣaṇam vyartham	iti, na kāryam eva dūṣayātā asya ayaṃ doṣa iti
V1_00411	na anumeyatām atipatati. tac ca asiddham	iti na kiñcit pramāṇam a-pramāṇam vā anyatra
SV_03102	sa tāvat tadāniṃ niścīyate sarva-upakāraka	iti na kiñcid etat. tasmād eka-upakārake grāhye
V3_02408	-prastāvād eva āśrayaḥ prasiddhaḥ siddha	iti na kiñcid etat. na hi sva-icchā-kalpita-
V1_03510	prakāśate ||38|| vyastam hi viṣaya-lakṣaṇam	iti na kvacid anubhavo na apy asya kaścit, tatra
SV_12126	a-bhedane bhāvānāṃ bhedaḥ syād ākasmika	iti na kvacid vinivarteta. tasmād yaḥ svabhāvo
SV_10921	varam āgamāt pravṛttāv evaṃ pravṛttir	iti. na khalv evaṃ anumānam an-apāyam a-
SV_06805	tad-dhetūnāṃ sakṛt pratitir yathā syād	iti. na ca atra anugāmi kiñcid rūpam asti.
HB_03611	tad yathā pakṣa-dharmatvaṃ sapakṣe ca bhāva	iti. na ca etad a-bādhāyā avinābhāve sati
SV_04925	sa eva ayaṃ iti bhavati, kiṃ tarhi tad iha	iti. na ca evaṃ pratyabhijñānam, kiṃ tarhi tad
SV_14104	-guṇebhyo vā manaskāra-ādibhyo bhavanti	iti. na ca kāryatā nāma anyā bhāva-abhāva-
HB_03709	virodhena upanipāte viruddhāvyabhicārī	iti. na ca tasya viśeṣasya rūpaṃ nirdiśyate, yat
SV_04526	uttara-kālam imam arthaṃ pratipadyeta	iti. na ca prakṛ-kṛta-sambandhasya ekatra
V1_03407	-aṅuṣv abhāvāt. ekaś ca ayaṃ jñāna-sanniveśī	iti na ca bahūni rūpāni sañcitāni tathā
V3_03706	vastu-sthityā. sā ca evaṃ a-śakya-niścayā	iti na tat sandigdha-lakṣaṇam vyavahāra-yogyam,
V3_09707	yathā abhivyakti-vādināḥ kṛtakatvam asiddham	iti, na tat sarvatra anumāne, pramāṇa-drṣṭasya
HB_01005	-apekṣatvāt, tadvad bhāvo 'pi vināśe syād	iti. na, tat-svabhāvasya janānād a-janakasya ca a
SV_05309	praty ekam. vema-abhāve 'pi kuvindaḥ karoti	iti na tata eva paṭa-utpattiḥ. tathā na kevalam
V3_08309	a-samagrasya ekānta-a-sāmartyād	iti na tataḥ kārya-anumānam. vipakṣe vṛtṭy-a-
V3_10214	tarhi idam itara-tad-viparīta-vinirmuktatvād	iti. na tatra eṣa doṣaḥ, itara-grahaṇāt. kevalo
HB_00511	khyāpanam pratibandha-mātra-siddhau sidhyati	iti na tatra drṣya-viṣayatā anupalabdher
HB_03612	-avinābhāvinor viṣaye bādhā-sambhava	iti na tad-abhāvaḥ pṛthag anayor lakṣaṇatvena
HB_03606	hetur na kiñcid bhāvayati na vibhāvayati	iti na tad-upakṣepaḥ samarthaḥ. tan na bādhā-
VN_06701	pravṛtti-nivṛtti-dharmatā-lakṣaṇam avahīyata	iti. na tad-rahita-sukha-ādi-svabhāvātā vyakta-
SV_08601	idam mithyā-jñānam yad anekatra eka-ākāram	iti na tad-viṣayasya abhāvāt sthitiḥ a-sthitiḥ vā.
V1_03409	-virodhāt. bahuṣu ca tathāvidho na asti	iti na tayoh sārūpyam. na api sthūla eko viṣayas

V1_04008	-ālokasya vā rūpasya kaiścīt prāṇi-viśeṣair	iti na tayor api saha-upalambha-niyamaḥ. nīla-
V3_11102	prasaṅgaḥ – na ātmani darśanena anumānam	iti. na, tayor iha anvaya-vyatiṛekābhyaṃ kārya-
HB_02203	ca pūrvako bhāvo 'pracyuti-dharme sthita	iti na tasya anyathā-bhāvaḥ. etena kaṭhina-ādinām
HB_02107	sahakāritva-niyamo na api santāna-upakāreṇa	iti na tasya kaścīt sahakārī tataḥ kevalo 'pi
SV_14715	-pratibhāsanāt tad a-tad-rūpam apy a-vācyam	iti. na, tasya niḥ-svabhāvatvāt svayam. sa eva hi
SV_14418	tad-abhāva-lakṣaṇo vināśaś ca saha syātām	iti. na, tasya nitya-anitya-dharma-ayogāt. na hy
V3_11811	eva sad-asantaḥ pratīyante, na ca evam ātmā	iti na tasya sad-asattva-pratītiḥ. yad apy āha
SV_17120	jaiminis tad-vyājena svam eva matam āha	iti na tīrthakara-antarād asya viśeṣaṃ paśyāmaḥ.
SV_01614	prasiddhir ucyate. kim apy asya kāraṇam asti	iti. na tv evaṃ-bhūtam iti. na evaṃ sukha-ādi-
SV_03720	katham idānīm asaty atīśaye khasya svabhāva	iti na tu kham ity eva. khasya artha-antara-
SV_05306	tasmād a-samarthā eva vyaktayas tatra	iti na tena grhyeran. tāsām anyatama-apekṣaṃ tac
SV_16327	anyo 'py an-atīśayaś ca kartā ca mantrāṇām	iti. na, teṣāṃ prabhāvavatā eva adhiṣṭhānāt. tat-
V3_13011	a-sambhavaḥ, tathā tad-abhivyāptayor api	iti na tāv ekatra staḥ. tan na atra
V3_13510	-vādī sākāṅkṣaḥ syād a-samāpta-vākya eva	iti na dūṣaṇa-avasaraḥ, sthita-vacane tu tasmin
V3_13509	pratisamādadhīta na tad iṣṭa-pratibandha	iti na dūṣaṇaṃ syāt. na, tasya sādhana-antaravāt.
VN_03720	tasya hetāv antar-bhāvād dhetunā eva sādhitā	iti na dṛṣṭāntasya pṛthak kiñcīt sāmartyam. api
V3_01610	bhojanīyaḥ, na devadatto na yajñadatta	iti. na devadatta eva ity abhiprāyād a-doṣa iti
VN_06312	'py ekena eva tat-siddher na sarva-upādānam	iti na doṣaṃ udbhāvayann eva aparasya an-
VN_04902	bhāvaṃ pradarśya sambandhaḥ pradarśyeta	iti na niyamaḥ kaścīt ubhayathā api pratīty-
SV_17310	tam eva svabhāvaṃ vyanakti na anyam	iti na niyamo 'sti. yatra svātantryam icchāyā
SV_17224	na saṅketaḥ kasyacid abhiprāya-abhāvād	iti na niyamo na taj-jñānam. svabhāva-niyame
HB_01214	'py aneka-pratyaya-upadheya-viśeṣatvam	iti na nir-bandho 'smākaṃ mṛt-samsthānāyor eka-
V3_13706	punar āsām ānantyād a-śakya-nirdeśa	iti na nirdīśyate. yukto 'yam artha iti sūtram a-
SV_16513	-upaplavaḥ kaścīt tattvaṃ vyācāṣṭe na apara	iti na nyāyyam. atha kutaścīt atīśayād buddhi-
V3_00206	parīkṣā-vṛttīḥ, api tu parīkṣāyā abhyupagama	iti na para-upagatena sādhanam. tad-āgama-
VN_04515	dṛṣṭā ca an-ubhaya-vedino 'pi pratītir	iti na paramparayā pratītiḥ. arthe 'samarthasya
VN_06302	apratibhā eva asya uttara-a-pratipatter	iti na paryanuyojya-upekṣaṇaṃ pṛthān
V3_01708	eva pratyayaḥ, na ghaṭe. yathā ko 'py āyāta	iti na parvate vṛkṣe vā śaṅkā bhavati. na hi
SV_03806	tena etad evam ucyate śabdaḥ svarūpam āha	iti, na punaḥ svarūpa-pratibhāśasya eva vijñānasya
SV_15011	doṣaḥ. tena eva sā śabda-śaktir dūṣitā	iti na punar ucyate. api ca, na apauruṣeyam ity
SV_16625	-antara-vṛttis tu pratyakṣam anvākarṣati	iti na puruṣa-atīśayo nivāryaḥ syāt. tasmān na
V3_07904	a-vyāptam vā, tat tasya gamakam a-gamakam ca	iti na puruṣa-icchayā vastu-dharmo vyavatiṣṭhate.
VN_03408	-viruddhe ca hetvābhāsa-vacanād eva ukta	iti na pṛthag pratijñā-virodho vaktavya iti.
VN_04310	arhaḥ. a-sambaddha-abhidhāne nirarthakam eva	iti na pṛthag a-vijñāta-arthaṃ nāma
VN_02023	sādhyā-dharme 'ntar-bhāvāt pakṣi-kṛta eva	iti na pṛthag asya upanyāso vyākhyānaṃ vā. tasmād
V3_13202	hetur uktaḥ. tāvatā ca artha-pratītir	iti na pṛthag dṛṣṭānto nāma kaścīt sādhana-
NB_03121	-rūpo hetur uktaḥ. tāvatā ca artha-pratītir	iti na pṛthag dṛṣṭānto nāma sādhana-avayavaḥ
VN_05106	-abhāvāc ca. na ca idam adhikād bhidyata	iti na pṛthag vācyam. viniyata-pada-prayoge hi
VN_03803	sarvāṇy eva hetvābhāsa-vacanena eva uktāni	iti na pṛthag vācyāni syuḥ. artha-antara-gamana-
VN_03712	-pūrvakatvāt tad-abhidhānena eva uktā	iti na pṛthān nigrāhasthāneṣu uktā iti, tad apy
VN_06808	iti. tat tu cintyamānam iha atiprasajyata	iti na pratanyate. hetvābhāśāś ca yathā-nyāyam
HB_03614	na api kevalāyāḥ pratijñāyāḥ prayogo 'sti	iti na pratijñā-doṣa vācyāḥ. etena eka-saṅkhyā-
VN_03010	tat-kṛto vā hetu-dṛṣṭāntayor na virodha	iti na pratijñā-virodho nāma kiñcin nigrāhasthānam.
V2_09404	vacanam. yady an-upalabhamāno 'pi na asti	iti na pratīyāt, vacanād api na eva pratyēṣyati.
SV_01208	gamyate ||17|| yady an-upalabhamāno na asti	iti na pratyeti vacanād api na eva pratyēṣyati.
HB_02904	'nya-bhāvasya pradeśa-ādi-dharmi-sambandhād	iti. na, pradeśa-āder eva tad-anya-bhāvavāt.
V3_06701	pratiyoginam sādhyati, bādhaḥ punas tata eva	iti na pramāṇa-bādhanād virodhaḥ. satyam, virodhi
V1_00612	kārya-svabhāvayor liṅgayor anumāne 'pi tulya	iti na pramāṇa-lakṣaṇam anumānam na anveti. tatra
SV_15614	hi bhāva-śakteḥ phala-utpattīḥ sā a-ikalā	iti na phala-vaikalyam syāt. na hi kāraṇa-sākalye
V3_08104	yathā – prayatnānantariyako 'nityatvād	iti. na bhavati, sarvato vipakṣād a-vyāvṛtter iti
HB_04011	ubhaya-rūpatvāt. tasmāt tatra eva bhāva	iti na bhāva eva ucyate, na itareṇa apy abhāva
V3_03306	dharma-antaram ca sa eva punaḥ prativahati	iti na bhidyate sva-vacana-virodhāc chāstra-
SV_05213	'nekam ekam pratyayaṃ na janayati bhedād	iti. na bhedo janana-virodhī, kim tarhi kaivalyam.
SV_15929	ārocayet, yathā-samayaṃ ca arthaṃ niṣpādayed	iti na mano-japa-ādāu doṣaḥ. vastu-svabhāvāt tu
VN_05021	a-viṣayatvād iti cet, na ayam gurur na śiṣya	iti na yatnataḥ pratipādaniyaḥ, yena punaḥ punar
V2_09201	ca vipakṣe vyatiṛekaḥ, tato 'vyabhicāra	iti. na yukta a-dṛṣṭi-mātreṇa vipakṣe
SV_13220	samskṛtam indriyaṃ kasyacid eva grāhakam	iti na yugapat sarva-śabda-śrūtir iti. samskāra-
HB_04013	para-upalakṣaṇāt trailakṣaṇyād a-vyatiṛekād	iti na lakṣaṇa-antaram. tasmān na hetuḥ ṣaḍ-
V2_04505	artho hi liṅginam gamayati, tal-liṅgam śabda	iti. na, lakṣaṇa-antarasya a-vācyatvāt. yat
V3_09710	-asiddhiḥ śāstreṇa. anyatra tv ajñānād	iti na vāda-udāharaṇam. udāharaṇa-dīṣaṃ tv
SV_07225	sā asya svabhāva-bhūtā yogyatā prāg eva asti	iti na vijñāna-janane tam apekṣeta. para-bhūtāyāṃ
VN_04304	tatra jādyāt parṣad-ādāyo na pratipadyanta	iti na vidvān nigrāham arhati. parṣat-prajñam a-
HB_00910	iti syāt. tathā ca a-kartur a-hetutvam	iti na vināśa-hetuḥ kaścīt. vaiyarthīyāc ca. yadi
VN_04805	yathā-avasthitebhyo 'rtha-pratītir bhavati	iti na viparyayāt pratītiḥ, tata ānupūrvī-
SV_15313	a-kṛtakam ca syād syān mithyā-arthaṃ ca	iti na virodham paśyāmaḥ. na hi iyam anupalabdhir

V2_08105	dhātṽ-āyatane 'pi skandha-traya-svabhāva eva	iti na virodhaḥ. etena sattā vyākhyātā. kiṃ tarhi
VN_03304	'pi na samūhas tasya iṣṭaḥ, na tatra śabda	iti na virodhaḥ. na virodho 'yaṃ pūrvakāt
V3_01409	kuḍyasya. atha sāmānyena sādhyam iṣṭam	iti na viśeṣa-ākṣepaḥ. uktam atra – tad-an-ākṣepe
SV_03912	'pi sāmānyam mā bhūt, na hy evaṃ pratipattir	iti. na vai kevalam evam a-pratipattiḥ. vyakti-
V3_05213	iti tat-kṛtam eṣāṃ kadācit kvacin chravaṇam	iti. na vai vyaṃ kārāṇānāṃ sahakāriṇi
V3_11707	sā eva avinābhāvaḥ. tata eva anvaya-siddhir	iti na vyatirekī. pratibandhaś ca avinābhāvaḥ. sa
VN_04413	padam kakuda-ādīmantam artham pratipādayati	iti. na śabda-anvākhyānam vyartham, anena padena
SV_16722	-āśrayeṣu saṅghaṭante, na tu pravāda-mātreṇa	iti na samānaḥ prasaṅgaḥ. tac ca yathā-avasaram
SV_06001	-sambandhinam vā vyavahāre 'pi pratipadyata	iti na samānaḥ prasaṅgaḥ. na a-samānaḥ, yasmāt
SV_05221	-ādiṣṭv eka-apāye 'pi cakṣur-vijñānam bhavati	iti. na samūhe 'pi teṣāṃ a-sāmarthyam. tathā iha
PV_03042	eva syād yadi rūpaṃ samaṃ tayoḥ | tayor	iti na sambandho vyāvṛttis tu na duṣyate ||
V3_04902	ghaṭa-ādikaṃ sapakṣayati. tena a-sapakṣa	iti na sarva-anya-dharma-yogini pratītiḥ, kiṃ
VN_03419	-udāharaṇam na asty eko bhāva ity-ādikam	iti. na, sarvatra hetv-apekṣasya virodhasya
SV_05222	iha api pratyekam eka-apāye 'pi bhavati	iti na sarvadā a-sāmarthyam. viśama upanyāsaḥ.
V3_06904	sādhye tathā anupalambho dharmo 'sti	iti na sādhana-dharma-asiddhiḥ. na tu punar atra
SV_10616	sādhye tathā anupalambho 'sya dharmo 'sti	iti na sādhana-dharma-asiddhiḥ. na punar atra
V2_06810	syād yogyatā-niyamaḥ. tad-abhāve 'sya idam	iti na sidhyati. na apy arthavattā. arthebhyo
SV_16115	ity uktam. sā ca puruṣa-vitarka-vicāra-kṛtā	iti na sthita-kramā varṇāḥ, icchā-a-viruddha-
SV_07210	svarūpam eva tat tasya. tac ca nityam asti	iti. na sthitiḥ asya kenacit kriyate. tasmān na
SV_05202	iti idam asya sāmānyam ayaṃ vā tadvān	iti na syāt. tathā ca tat-pratipattiyā tadvati
SV_06407	tasmād vyāvarteta. tato 'smāt tasya bheda	iti na syāt. yat khalu yad-bhedād vyāvartate, tad
VN_01205	kevalam sa-anvayau bhāvasya janma-vināśāv	iti na syāt, yasmād yasya anvayo na tasya janma-
V3_05910	kiṃ tarhi sva-jñāna-sattā-viśeṣābhyām	iti na svatantrā siddhiḥ. na evaṃ saṃvedanasya
V2_06907	ayaṃ doṣaḥ pratibandha-abhāvād a-pratipādaka	iti, na, svabhāvataḥ pratipatter abhāvāt pradīpād
SV_15202	vā kuta etad a-vitatha-artha-pratītaya eva	iti. na hy agnir himasya bheṣajam ity-ādiṣu śīta-
V3_00702	-sapakṣa-anyataratvād anityaḥ śabdo nityo vā	iti. na hy atra śabda-ghaṭayoḥ śabda-ākāśayor vā
VN_01305	yena evaṃ syād idam iha prādur-bhūtam	iti. na hy adhiṣṭhāna-adhiṣṭhāninor vivekena an-
V1_00110	samyag-jñānam pratyakṣam anumānam ca (1a)	iti. na hy ābhyām artham paricchidya pravartamāno
V1_03214	bhinnasya pratīviṣayam bhedakam asya karaṇam	iti. na hi indriyāṇi bhedakāni, sarva-jñāna-
NB_03135	yathā – yad a-kṛtakam tan nityam bhavati	iti. na hy ebhir drṣṭānta-ābhāsair hetoḥ sāmānya-
V3_13609	iti pratijñā-artha-eka-deśa	iti, na hy evam-ādīni yathokta-lakṣaṇāsu jātiṣṭv
SV_07914	-pratyaya-anuvṛttir asti. pācakaḥ pāthaka	iti. na hi teṣṭv anyad ekam a-bhinnam asti yena
VN_01310	yo yasya pariṇāmaḥ, sa tasmād a-bhinna	iti, na hi śakter ātma-a-pariṇāma ity, kiṃ ca
V3_11508	sa-ātmakam jivac-charīram prāṇa-ādīmatvād	iti. na hi sa-ātmaka-an-ātmakābhyām anyo rāśir
NB_03097	sa-ātmakam jivac-charīram prāṇa-ādīmatvād	iti. na hi sa-ātmaka-nir-ātmakābhyām anyo rāśir
V3_04806	-yogāt. na bhavati, yathā – a-brāhmaṇa	iti. na hi sa eva brāhmaṇas taj-jāti-yogād a-
VN_00608	rūpaṃ sa-nidarśanam sa-pratigham, ghaṭaś ca	iti. na hi sa-nidarśana-ādi-śabdā nānā-vastu-
HB_03611	ca etad a-bādhāyā avinābhāve sati sambhavati	iti na hetu-viruddhayoḥ sādhyā-viparyaya-
V3_04805	nīṣedhaḥ, a-sapakṣaś ca a-tattva-lakṣaṇa	iti. nanv etasminn a-sapakṣe hetv-abhāva-
V3_12007	na hi tasya a-sapakṣād eva vyatireka	iti. nanv evam asya sapakṣe 'nuvṛtṭy-abhāvaḥ
SV_01912	anyathā hi tad-abhāve kiṃ na bhaved	iti. nanu ca nitya-anitya-artha-kāryatva-abhāve
V2_05214	gamayati iti. ata ekasya prayogaḥ syād	iti. nanu śrāvaṇatvaṃ vyatireky apy a-gamakam. na,
VN_01514	bhavati. na hy asattve kaścid viśeṣa	iti. nanu sarvatra sarvasya sattve 'py ayaṃ tulyo
NB_03140	abhūta-doṣa-udbhāvanāni jāty-uttarāni	iti. namo
SV_00106	īrṣyā-malaiḥ || tena ayaṃ na para-upakāra	iti naś cintā api cetaś ciram | su-ukta-abhyāsa-
VN_00705	sahitānām ca śakter nānā-ekā ca śaktir	iti, nānā-eka-śakti-vivakṣāyāṃ bahu-vacanam eka-
SV_08514	eka-ātma-āśrayatve ko 'nyo dharmo bhedaka	iti nānātvam eva kvacin na syāt. sarva-ākāra-
VN_05403	iti, na kāryam eva dūṣyatā asya ayaṃ doṣa	iti nāntarīyatvāt pratidoṣa-vacanam viśaya-
PV_03221	bhāstate jñānam tat tathā eva anubhūyate |	iti nāma eka-bhāvaḥ syāc citra-ākārasya cetasi ||
SV_14613	sarvatra yojanām arhati. na hi gardabha	iti nāma-karaṇād bāleya-dharmā manuṣye 'pi
SV_07617	eṣṭavyaḥ. sa eva sāmānya-kārye paryāpta	iti niḥ-prayojanā sāmānya-kalpanā. yadi satsv
VN_06211	para-doṣa-upakṣepasya anapekṣāniyatvād	iti. nigrāha-prāptasya a-nigrāhaḥ paryanuyojya-
VN_02709	ca pratijñā pratijñā-antara-sādhanā samarthā	iti nigrāhasthānam. atra api na evam-bruvatā
VN_06111	lakṣaṇāt sādhanasya a-sādhanā-aṅga-vacanam	iti nigrāhasthānam iti. sva-pakṣa-doṣa-
VN_04919	vicāraḥ, tatra adhika-abhidhānam an-arthakam	iti nigrāhasthānam. prapañca-kathāyāṃ tu na
V3_08111	– yaḥ prayatnānantariyaḥ so 'nitya eva	iti nitya-vyavacchedena, asya vākyasya śabda-
V3_08106	cet, evaṃ tarhi yaḥ kṛtakaḥ so 'nitya eva	iti nitya-vyavacchedena gamakatā iṣṭā syāt,
SV_15612	a-kṛtakatvān nityasya nityam sannidhānam	iti nityam tad-artha-siddhiḥ syāt (293c) yato hi
SV_13004	ca. sa ca tasya svabhāvaḥ kadācin na apaiti	iti nityam upalabhyeta. evaṃ hi sa nityaḥ syād
V3_05401	svasmāt svabhāvāt kadācin na apaiti	iti nityam upalabhyeta. evaṃ hi sa nityaḥ syād
SV_00613	||5|| yathā na śīta-sparśo 'tra kāṣṭhād	iti. nimittayoḥ punar virodhe gamikā eva, yathā
SV_01724	dharma-sad-bhāvāt tad-anyena api bhavitavyam	iti niyama-abhāvāt sādhanasya sādhyā-vyabhicāra-
V2_05207	asaty eva nāstitā na anyatra na viruddha	iti niyama-artham ity āha. tatra a-sambhavād eva
HB_00813	-khyātir yathā syān na anyatra na viruddha	iti niyama-khyāpana-artho 'pi vyatireka-prayogo na
VN_01605	svabhāvaḥ, tata eva tasya janma, na anyasmād	iti niyamaḥ. tasya api sa svabhāva-niyamaḥ sva-

SV_08215	bhavat kvacid bhavati kvacin na bhavati	iti niyamam arhati. na khalu vai tad a-nimittam
V2_08112	bhavet kvacid vā tat-kāla-dravya-apekṣa	iti nir-apekṣa eva na syāt. sa tarhi vinaśvara-
SV_09922	bhavet kvacid vā tat-kāla-dravya-apekṣa	iti nir-apekṣa eva na syād ity uktam. sa tarhi
V2_09512	jīvac-charīram a-prāṇa-ādimattva-prasaṅgād	iti. nir-ātmakānām ghaṭa-ādinām drṣṭa-a-drṣṭānām
SV_01302	jīvac-charīram a-prāṇa-ādimattva-prasaṅgād	iti, nir-ātmakeṣu ghaṭa-ādiṣu drṣṭa-a-drṣṭeṣu
SV_12013	naś cetaḥ. tad apare 'py anuvadanti	iti nir-dayā-ākrānta-bhuvanam dhig vyāpakam tamaḥ.
SV_08421	iti. etāvāt tu syāt, kuto 'yaṃ svabhāva	iti. nir-hetukatve 'napekṣiṇo niyama-abhāvena
V1_02905	bhavatv a-vikalpanāt. na, a-bhrāntam	iti nirdeśāt. ata eva vikalpo '-vastu-nirbhāsād
NB_03037	-viṣaya iti bhavati. kīdrśaḥ punaḥ pakṣa	iti nirdeśyaḥ. svarūpeṇa eva svayam iṣṭo '-
SV_13011	akiñcitkaraś ca kaḥ kasya āvaraṇam anyad vā	iti nirloṭhita-prāyam etat. kuḍya-ādayo ghaṭa-
SV_07607	bhāva-bhedo vāsanā-prakṛtiś ca tasya āśraya	iti nirloṭhitam etat. katham tarhi idānīm
V3_07602	-vācinoḥ śabddayor vācye kaścid viśeṣo 'sti	iti nirloṭhitam etat pramāṇa-vārttike. atha punar
SV_11518	iti cet. na, tad-vacane prayojana-abhāvād	iti nirloṭhitam etat. sarvatra ca jātya-a-
V1_01302	-apekṣā eva arthā vijñānair vyavasīyanta	iti, nivṛttā idānīm indriya-vijñāna-vārttā,
V2_05405	asya. sā eva tāvad asato na nivṛttir	iti nivṛtter nivṛtṭiḥ katham iṣṭā. nivṛtṭy-
V1_00508	etat – tac ca na asti tena ca pratipattir	iti. nivṛtter vā asya asad iti kutaḥ, niyama-
SV_00907	na evaṃ karuṇā-ādayo 'nyathā api sambhavād	iti nivedayiṣyāmaḥ. atra yathā rakto bravīti
SV_15913	asiddham. na hi svalakṣaṇe vikalpānām vṛttir	iti nivedayiṣyāmaḥ. te hi yathāsvam āntarād
SV_07622	pratyakṣa-vad a-tathābhāve 'pi bhāvād	iti nivedayiṣyāmo niveditam ca. bheda-viṣayatvam
SV_15605	| (293ab) na varṇa-vyatirikto 'nyaḥ krama	iti niveditam etat. a-vyatireke ca varṇā eva
SV_04823	tu uktam, tathā hi na sā pravṛtti-yogyā	iti niveditam etat, tad-dvāreṇa a-codite
SV_13908	vigamaś ca abhāvaḥ. na ca abhāvaḥ kāryam	iti niveditam etat. na api śabdasya nityasya
SV_07307	-viṣayatā, viṣaya-balena utpattir vā	iti niveditam etat. nivedayiṣyate ca. tasmād ye
SV_10922	an-apāyam a-nāntarīyakatvād artheṣu śabdānām	iti niveditam etat. puruṣa-atīśaya-apekṣam
V3_04608	vyavaccheda-hetutā asya kena nivāryata	iti. niścaya-hetāv apy a-pratibhānāt syāt
PV_03483	|| viṣaya-indriya-mātreṇa na drṣṭam	iti niścayaḥ | tasmād yato 'yaṃ tasya api vācyam
PV_03441	| dvayoḥ samsrṣṭayor drṣṭau syād drṣṭam	iti niścayaḥ || sa-rūpaṃ darśanam yasya drṣṭyate
V3_06007	niścāyayan na aparo 'sty apara-anubhavo vā	iti niścāyayati sāmartyāt. tasmād eka-niyata-
V3_06007	sa eva hi tan-niyamāt tad eva asti	iti niścāyayan na aparo 'sty apara-anubhavo vā
HB_03817	syāt, na hi teṣv apy asatsu liṅgini jñānam	iti. niścita-grahaṇam tarhi na kartavyam. na na
SV_01405	eva a-niścayāt. yo hi yatra na asti	iti niścitaḥ, sa bhavaṃś tad-abhāvam katham na
V2_09614	eva a-niścayāt. yo hi yatra na asti	iti niścitaḥ, sa bhavan katham tad-abhāvam na
SV_10410	asatsu upalabhya eva. anupalabdhas tv asann	iti niścīyate. tādrśaḥ sata upalambha-
SV_10322	kathañcid abhāvaḥ sidhyet tat-phalaṃ na asti	iti niścīyate. svabhāva-anupalambhaś ca svabhāve
SV_07815	(155abc) na jāter nityāyāḥ kācid vyaktir	iti niṣiddham etat. tasmān nityam anapekṣita-para
SV_09117	'pi niṣedhaḥ. na vai sambandhasya na asti	iti niṣedhaḥ, kiṃ tarhi na iha ghaṭo na idānīm na
V1_04205	anubhavāt tad-ātma-bhūtaḥ prakāśate tathā	iti nīla-ādy-anubhavaḥ syāt. sa ca tādātmyāt
SV_12424	'yam a-sambhavat-tat-sādhana-sampradāyo na	iti nyāyaḥ. na a-drṣṭa-jñāpako '-tat-svabhāva ity
V3_04107	an-upalabhyamānam kṣīram vā tatra na asti	iti nyāyā eṣaḥ. asty eva upalambho dadhy-ādinām
VN_05819	gamayan kartavya-a-pratipattiyā nigraha-arha	iti nyāyayam nigrasthānam iti. kārya-vyāsaṅgāt
VN_04015	abhyupagata-artha-a-saṅgatavād	iti. nyāyayam etan nigrasthānam, pūrva-uttara-
SV_13413	yathā-saṅketam eva artha-pratītiṃ janayanti	iti nyāyayam. kiṃ ca, dhvanayaḥ sammatā yais te
SV_15510	tu sva-samaya-vyāpāram ācakṣaṇa upadiśati	iti nyāyayam. puruṣa-samita-nisarga-siddhāyor
NB_03014	draṣṭavyāḥ. sann utpattimān kṛtako vā śabda	iti pakṣa-dharma-upadarśanam. sarva ete sādhanā-
V3_04209	mātram tu syāt. etena apara-bhāvaḥ pratyukta	iti. pakṣa-dharma-prabhedenā sukha-grahaṇa-arthaṃ
VN_03806	ārabhate '-samarthasya mithyā-pravṛtter	iti. pakṣa-pratiśedhe pratijñāta-artha-apanayanam
NB_03054	abhimato vādina iṣṭo '-nirākṛtaḥ pakṣa	iti pakṣa-lakṣaṇam an-avadyam darśitam bhavati.
VN_01203	śaktir avasthā ity eko bhāvo '-vibhāga	iti pakṣe 'yaṃ virodha uktaḥ. atha asty anāyor
VN_01915	kṛtvā nāndy-ante tataḥ praviśati sūtra-dhāra	iti paṭhen nṛtyed gāyec ca. prativādī taṃ ca
HB_03911	rūpaṃ ye na vidanti na teṣāṃ tataḥ pravṛttir	iti para-upalakṣaṇatvād eva jñānam siddham iti,
SV_04913	ekasya api svabhāva-sthiter a-grahaṇād	iti para-vāda eva āśritaḥ syāt. evaṃ tarhy
HB_03413	bhavan hetus taṃ tatra dharmiṇi pravartayati	iti param bata bhāvānām a-svāsthyam vartate.
V3_09907	-vyavahāra-bhedāt sādhyā-sādhana-bheda	iti. paramārtha-vicāreṣu tathābhūta-asiddhes
VN_01917	taṃ ca sarva-prasaṅgam na anukartuṃ samartha	iti parājitaḥ syād iti. sabhyaḥ sādhu-sammatānām
SV_15523	evaṃ niyuñjānam anena arthena yojayāmi	iti parārtha-paratā-anurodhena anyato vā kutaścid
HB_03909	eva pramāṇam tat-sādhanam anvākarṣati	iti. parārthatvāc ca śāstra-praṇayanasya – tri-
VN_03810	pratiśedhe kṛte ka evam āha anityaḥ śabda	iti parityajati, tasya pratijñā-sannyāso nāma
SV_10806	tat satī pravartitavye varam evaṃ pravṛtta	iti parīkṣayā pramāṇyam āha. tac ca sambaddha-
SV_02904	ekatra vastuni | buddhyā vā na anya-viṣaya	iti paryāyatā bhavet ||51|| ity antara-ślokau.
PV_04223	'sato 'pi san | vastv-abhāvas tu na asti	iti paśya bāndhya-vijṛmbhitam || nivṛttir yadi
V2_05407	'sato 'pi san | vastv-abhāvas tu na asti	iti paśya bāndhya-vijṛmbhitam ||15|| nivṛttir
SV_11115	ādi-sambhavaḥ ||222|| na hi na ahaṃ na mama	iti paśyataḥ parigraham antareṇa kvacit snehaḥ.
PV_02134	|| yatas tathā sthite hetau nivṛttir na	iti paśyati | phalasya hetor hāna-arthaṃ tad-
SV_14410	tad eva iti. tad-artha-antaratve 'pi tasya	iti punar upakāratva-ādi-paryanuyogas tad-avastha
VN_05107	-pada-prayoge hi sādhanā-vākya ādhikya-doṣa	iti punar-vacane 'pi gata-arthasya ādhikyam eva

VN_05101 pratipādaniyaḥ, yena punaḥ punar ucya-
SV_16415 | yat tu buddhi-indriya-vacana-yogāt puṁstvd
SV_16403 prabhāvavān eva an-anya-sādhāraṇa-śaktitvd
SV_16817 tulyaḥ paryanuyogaḥ katham asya artho vidita
PV_04145 || sakrc chabda-ādy-a-hetutvāt sukha-ādir
SV_07505 saha asya jātam na anyaḥ kaścīd viśeṣa
SV_11511 -abhāvāt. tato viśeṣa-pratipattir na syād
SV_13506 abhāve varṇa-mātram avasiṣṭam sarvatra
V3_10009 yadi tata eva siddhiḥ, sa prāg eva nirdiṣṭa
SV_06821 vṛihy-ādi-śabdaiḥ kṛta-saṅketāḥ kathyanta
SV_00710 -pratyayasya anyasya apekṣaṇiyasya abhāvād
V3_08306 -pratyayasya anyasya apekṣaṇiyasya abhāvād
SV_14225 pratyupakurvāno 'gnir a-pūrvam eva janayati
HB_03114 'nya-ātmanāḥ pravṛtti-nivṛttyor abhāva
V2_09111 kasyacid bhāve tad-an-upayogād a-pracyutir
VN_00915 prāptasya yo 'nupalambhaḥ sa svabhāvasya eva
HB_02116 -pratipattau vā tat-svabhāva eva na syād
SV_12723 syāt. siṃhatā-ādi-van māṇavaka-ādiṣv
SV_12005 abhivyaktir vā avyabhicāra-āśrayaḥ pauruṣeyī
SV_11601 puruṣasya vyavahāra-bhāvanātaḥ pratibhāta
VN_04310 prthag a-vijñāta-arthaṁ nāma nigrahasthānam
V3_02706 api pratyuktam. yathā anityaḥ śabda nityo vā
VN_04111 'bhidheyasya abhāvān niṣ-prayojanatvāc ca
PV_03480 tulya-dharmā viśayo 'pi dhiyā saha ||
V1_03105 tena ātmanā bhavitavyam, yena asya idam
V3_13609 śabdaḥ prayatnānantariyakatvād
VN_02313 asty ātmā iti tava pratijñā-padayor virodha
V3_13607 prayuñjāno 'rtham upasthāpayati, apahnute ca
VN_02913 -virodhaḥ. yathā guṇa-vyatiriktaṁ dravyam
VN_03416 udāharaṇam nityaḥ śabda utpatti-dharmakatvād
V3_13605 yathā āha paraḥ – na asty ātmā
VN_03503 -virodhaḥ. iha tu hetunā pratijñā bādhyata
VN_03411 iti cet, syād etat pratijñā-hetvor virodha
VN_03416 iti, pratijñā-virodhasya na asty ātmā
VN_02705 sādhanāya uttarām a-sarvagataḥ śabda
VN_02012 -śabda-ghaṭa-anyatara-sadvitiyo ghaṭa
VN_02008 -atiśaya-pūrvakāni tanu-karaṇa-bhuvana-ādīni
VN_05203 apadeśāt pratijñāyāḥ punar-vacanaṁ nigamanaṁ
VN_02704 a-parijñānāt. sa hi pūrvasyā anityaḥ śabda
V3_00504 prabhā-abhyupagame pradīpa-abhyupagama-vad
V1_01202 abhūta-a-viśiṣṭam api sprṣṭvā ayam ghaṭa
SV_04222 iva, na ca tat tattvaṁ pariṅkā-an-āngatvād
VN_04909 -nyūnaṁ hīnaṁ tad-abhāve pratīti-bhāvād
V3_08807 -an-utpanna-ātma-bhūta-viśeṣaḥ kiṁ na patati
V3_03311 vāg-viruddham, yathā – na anumānaṁ pramāṇam
SV_03909 bhinnāms tathā śabdena pratipādayanti
V3_09202 cetanās taravaḥ sarva-tvag-apaharaṇe maraṇād
HB_01311 rūpa-grahaṇa-pratīnyatam viśaya-rūpaṁ ca
SV_01617 ātmanāḥ syāt. tam tena pratyācākṣaṇaḥ kim
SV_05714 sati vā kvacid an-āśritaṁ katham jñāna-hetur
V3_06413 vṛkṣa-abhāvāt, na asti iha dhūmo 'n-agner
SV_07825 sāmānyam āśraya-śūnyeṣu pradeśeṣu na dṛṣyata
NB_03050 iti. anumāna-nirākṛto yathā – nityaḥ śabda
SV_05602 bhinna-a-bhinnayoḥ pratibhāsanāt samānā
SV_09118 na anena sambandho 'sti, na etad dharmā vā
NB_03033 eva ity ukte, an-upalabhyamānaṁ tādrṣam asad
VN_04819 -antareṇa api yathārthaṁ pratītir bhaviṣyati
SV_07803 sarva-ākāraḥ syāt. tathā ca gām apy aśva
HB_03104 iti cet, katham ekaṁ paśyann anyan na asti
SV_00419 atha anya-upalabdhyā anupalabdhi-siddhir
V2_05806 atha anya-upalabdhyā anupalabdhi-siddhir
SV_10305 dāna-himsā-virati-cetanānām abhyudaya-hetutā
V2_06512 -himsā-ādi-virati-cetanānām abhyudaya-hetutā
SV_05114 bhāva-janmano vikalpa-vibhramāt tad eva idam
SV_04914 prakṛti-bhinneṣv artheṣu tad eva idam

iti punar-vacane nigraha eva iti cet, na,
iti puruṣa-atiśaya-pratikṣepa-sādhanaṁ tat tv a-
iti puruṣa-viśeṣa eva samarthitah. kṛtakāḥ
iti. puruṣo hi svayaṁ samitānām śabdānām arthaṁ
iti pūrva-vat | virodhitā bhaved atra hetur
iti. pūrva-vat paścād api na jñāna-hetuḥ syāt.
iti pūrva-vat prasaṅgaḥ. icchā-vṛttau ca
iti pūrva-vat prasaṅgaḥ. teṣāṁ ca na vyavasthānam
iti pūrva-vat prasaṅgo vācyah. anvaya-asiddhi-
iti pūrva-vad vācyam. ye 'pi pṛthak samastā vā
iti. pūrva-sajāti-mātra-hetutvāc chakti-prasūteḥ
iti. pūrva-sva-jāti-mātra-hetutvāc chakti-prasūteḥ
iti pūrvaṁ tad-avasthaṁ dṛṣyeta. kāṣṭha-vināśa
iti pūrvaḥ prasaṅgaḥ. tam ca deśa-kāla-svabhāva-
iti pūrvaḥ prasaṅgaḥ. tan na a-vināśa-svabhāve
iti pūrvakā eva iyam anupalabdhiḥ. tasmād anena
iti pūrvo vikalpas tatra ca uktam. yaś ca
iti pauruṣeya eva. atha mā bhūd eṣa doṣa iti
iti pauruṣeya eva sambandhas tad-dvāreṇa ca artha
iti pauruṣeyo bhāvānām saṁśleṣaḥ. kiṁ ca, āśraya-
iti. paurvāparya-ayogād a-pratibaddha-arthaṁ
iti prakaraṇe vyatirikta-indriya-grāhya-sāmānya-
iti. prakāra-viśeṣa-upādānam a-sambaddham. vater
iti prakāsa-rūpā naḥ svayaṁ dhīḥ samprakāśate |
iti prati-karma vibhajyate. an-ātma-bhūtaś ca asya
iti pratijñā-artha-eka-deśa iti, na hy evam-ādīni
iti pratijñā-doṣa-udbhāvanam.
iti pratijñā-padayor virodhāt pratijñā-doṣa iti.
iti pratijñā, rūpa-ādibhyo 'rtha-antarasya
iti, pratijñā-virodhasya na asty ātmā iti,
iti pratijñā-virodho nāma pratijñā-doṣaḥ, artha-
iti pratijñā-virodho yuktaḥ, ubhaya-āśraye 'pi
iti pratijñā-hetū āśritya ubhaya-āśrayo bhavati.
iti, pratijñā-hetvoḥ paraspara-viruddha-
iti pratijñām āha. tad-darśanāya tad-artha-
iti pratijñām uparacayya dvādaśa-lakṣaṇa-artha-
iti pratijñāya tanu-karaṇa-bhuvana-vyākhyā-
iti, pratijñāyā eva gamyamāna-arthāyā vacanaṁ
iti pratijñāyāḥ sādhanāya uttarām a-sarvagataḥ
iti pratipattir eva sā, na darśana-antara-
iti pratipadan na pratyakṣi bhavitum arhati.
iti pratipādayiṣyāmaḥ. te 'rthā buddhi-niveśinas
iti pratipāditam. hīnam eva tan nyūnatāyām api
iti. pratibandhād atiśaya-pratipattau tasya apy
iti. pratibandho 'pi katham a-pramāṇasya. ata eva
iti. pratibhāsa-bheda-ādibhyas tu tattva-cintakā
iti prativādy-an-abhyupagataḥ, vijñāna-indriya-
iti prativiśiṣṭa-svabhāvam ekam eva jātam iti. a-
iti prativyūḍho 'nupalambhasya a-sādhanatvād iti.
iti. pratiśedhasya ca vidhānāt tat-kalpanā ayuktā
iti. pratiśedhya-artha-bādhaka-rūpa-upanyāsenā vā
iti pratisamādadhīta tasya apy asty eva āśraya-
iti. pratīti-nirākṛto yathā – a-candraḥ śaśi iti.
iti pratītiḥ, kiṁ tarhy eka-kāryatā |
iti pratītiḥ. tathā ca sambandho niṣiddho bhavati
iti pratīter anvaya-siddhiḥ. dvayor apy anayoḥ
iti. pratiyamāna-arthasya ca śabdasya prayoge
iti pratīyāt. aśva-sthita-ātmanā dravyatvena
iti pratīyāt. tasya eva kevalasya darśanād iti
iti pratyakṣa-siddhā anupalabdhiḥ. tathā anya-
iti pratyakṣa-siddhā na anupalabdheḥ. tathā anya-
iti, pratyakṣe 'py arthe phalasya ānantarya-
iti. pratyakṣe 'py arthe phalasya ānantarya-
iti pratyabhijñānaṁ na vyatiriktasya sāmānyasya
iti pratyabhijñānaṁ na syāt. na eṣa doṣaḥ. yasmāj

SV_13812	śakyam evaṃ vyañjaka-bhedāt pratibhāsa-bheda	iti pratyavasthātum. api ca, karaṇānām samagrāṇām
SV_12723	iti pauruṣeya eva. atha mā bhūd eṣa doṣa	iti pratyekaṃ te 'vayavāḥ sārthakā iṣyante.
SV_12804	te ca avayavās tathāvidhāḥ pṛthak pṛthag	iti pratyekaṃ te vākyaṃ. tathā ca na aneka-
V2_07611	katham idānīm kṛtako 'vaśyam anitya	iti pratyetavyaḥ, yena evaṃ ucyate. yasmād a-
SV_09804	'nvayaḥ. katham idānīm kṛtako 'vaśyam anitya	iti pratyetavyo yena evaṃ ucyate. yasmād a-
V3_10310	a-paśyanti buddhir idam asmād vibhaktam	iti pratyeti. tad a-rūpāṇām kutaḥ. bhāve vā na
SV_04209	-lakṣaṇena sāmānyena svalakṣaṇaṃ samānam	iti pratyeyam atha anyad eva. kiṃ ca ataḥ. yadi
NB_03048	-sva-vacanair nirākriyate, na sa pakṣa	iti pradarśana-artham. tatra pratyakṣa-nirākṛto
SV_06009	-niścaya utpadyate. sa hy ayam eva vṛkṣa	iti pradarśya vyutpāditaḥ. yatra eva taṃ na
VN_05108	'pi gata-arthasya ādhikyam eva padasya	iti. prapañca-kathāyām apy a-kathita-eka-arthā-
V3_04604	-vyāvṛtteṣa ca iti. tadvatām tat-saṅgrahād	iti prabheda-bāhyasya abhāvam āha, yam ayam vastu
VN_05804	ajñānasya viśaya-ajñānam uttara-ajñānam	iti prabhedaḥ asaty api guṇa-atiśāye
SV_02711	tad-a-vyatirekāt sarva-dharma-niścaya	iti pramāṇa-antara-a-vṛttiḥ. na hi tasmin niścite
SV_03108	grhīto nāma. sa tu bhrāntyā na avadhāryata	iti pramāṇa-antaraṃ pravartate. yady evaṃ, tad
SV_02528	pratipādyate vidhinā na vastu-rūpam eva	iti, pramāṇa-antarasya śabda-antarasya ca
SV_17617	dhvasta-prajñāne pañca liṅgāni jādye ||340||	iti pramāṇa-vārttike prathamāḥ paricchedaḥ || ||
V1_04406	-kurvanti. tad api leśataḥ sūcitam eva	iti. pramāṇa-viniścaye pratyakṣa-paricchedaḥ
SV_01722	so 'nitya-svabhāvaṃ santaṃ janayati	iti pramāṇaṃ dṛṣṭāntena upadarśyate. anyathā eka-
V2_10010	so 'nityaṃ svabhāvaṃ santaṃ janayati	iti pramāṇaṃ dṛṣṭāntena upadarśyate. tena ca
V2_05713	'pi tadutpattes tad-avyabhicāriṇāv	iti pramāṇaṃ pratyakṣa-vat. asattā-niścaya-phalo
SV_00306	'pi tadutpattes tad-avyabhicāriṇāv	iti pramāṇaṃ pratyakṣa-vat. pratyakṣasya api hy
V3_03007	āha – na santi pramāṇāni prameya-arthāni	iti, pramāṇānām abhāve śāstra-sva-vacanayor
HB_00703	vaiyarthyaḥ. svayam eva akasmād agnir atra	iti prameyaṃ vyavasthāpya punas tat-pratipattaye
V3_12609	bādhyate. tad asya pramāṇa-lakṣaṇam asti	iti prameyo 'bhāvaḥ. na eva abhāvaḥ kaścit,
V3_05003	prayatna-anantara-bhāvi-jñānam anitya-kāryam	iti. prayatna-anantaraṃ jñānasya prāk sato
VN_04412	yathā gaur ity asya padasya arthe goṇī	iti prayujyamānaṃ padaṃ kakuda-ādimantam arthaṃ
SV_06207	-cintanāt. kva punar ete śabdāḥ prayujyanta	iti prayoga-viśaya-cintāyām anya-apoha ucyate. a-
V2_05309	te tv ekena api vākyaena śakye darśayitum	iti prayoga-samāsa ucyate na rūpa-samāsaḥ. tathā
SV_15724	vṛtteḥ. yad api prayoktā phalam aśnuta	iti prayogaṃ samihita-arthā-yogyasya utpādanam
SV_16406	sambhavati na ca a-prayuktebhyaḥ phalam	iti prayogāt phalam icchatā kṛtakā mantrā vācyāḥ
VN_00214	kvacit sāmartyam, asti ca a-kṣaṇike sa	iti pravartamānam a-sāmartyam asal-lakṣaṇam
SV_09011	iti. sa ca tādrśaḥ svabhāvo 'nyatra na asti	iti. pravṛtṭy-abhāvād arthinaḥ. tasmāt tan na
SV_06209	nirdiṣṭa-prayogaṃ tu jñeya-śabdasya ko 'rtha	iti praśne na kaścid arthaḥ, tataḥ kvacid a-
VN_01914	nātakam. kīdrśaṃ rāṣṭra-pālaṃ nāma nātakam	iti prasaṅgaṃ kṛtvā nāndy-ante tataḥ praviśati
SV_13216	kṛtaḥ sa sarva-śabdān yugapac chr̥ṇuyād	iti prasaṅgo 'nivṛtta eva. saṃskāra-bhedād
SV_06003	yasmāt tatra api taruḥ | ayam apy ayam eva	iti prasaṅgo na nivartate ||118|| ekaṃ pradarśya
SV_09404	bhāva-mātra-viśeṣaṇo 'sti kaścid dharmī	iti prasādhayato 'nirdiṣṭa-svabhāva-viśeṣasya
V3_07110	-mātra-viśeṣaṇo 'rtho 'sti kaścid dharmī	iti prasādhayato 'nirdiṣṭa-svabhāva-viśeṣasya
V3_03503	-mukhena vyavasthāpya punar vyutthāpayati	iti. prasiddhiḥ khalv api virodhinam pratijñā-
SV_17106	pravṛtṭir guṇa-doṣa-sandarśanena yuktā	iti prasiddher anvaya iti cet. na, prāpteḥ
V3_03005	śāstra-an-āśraye tat-prasiddhe vicāryasya	iti prastāva-āśrayatve śāstraṃ bādhakam ity amum
VN_04013	padam. padaṃ ca nāma-ākhyāta-upasarga-nipātā	iti prastutya nāma-ādīni vyācāṣṭe, idam artha-
VN_03604	-lakṣaṇam viruddhe dṛṣṭānte na sambhavati	iti prāk prayuktasya hetor doṣeṇa parājaya iti na
SV_16612	-samvādi vacanaṃ tat-kṛtaṃ vacaḥ | sa āgama	iti prāptaṃ nirarthā apauruṣeyatā ||315|| tulye
SV_10015	tad ayam vināśa-hetur abhāvaṃ karoti	iti prāptam. tatra yady abhāvo nāma kaścit kāryaḥ
V2_08302	tad ayam vināśa-hetur abhāvaṃ karoti	iti prāptam. tatra yady abhāvo nāma kaścit kāryaḥ
PV_04225	'sti na aparāḥ | vyavahāraḥ sa ca asatsu na	iti prāptā atra mūkatā || satām ca na niṣedho
V2_05411	'sti na aparāḥ | vyavahāraḥ sa ca asatsu na	iti prāptā atra mūkatā ||17|| satām ca na niṣedho
HB_02108	kaścit sahakāri tataḥ kevalo 'pi kuryād	iti, prāyas tu saṅghāta-sthāyī bhāva-santānaḥ
PV_03452	prāptā sāmānyam ca tad-a-grahe || na gr̥hyata	iti proktaṃ na ca tad-vastu kiñcana | tasmād
PV_04022	asmāt kṛtakaḥ śabda idr̥śaḥ | sarve 'nityā	iti prokte 'py arthāt tan nāśa-dhīr bhavet || an-
SV_06219	gamyate tasya vastunaḥ | kaścid bhāga	iti prokto rūpaṃ na asya api kiñcana ||125|| tad-
SV_03706	ca ekatvāt. nagara-bahutve 'pi nagarāṇi	iti bahu-vacanaṃ na syāt. dvayasya paraspara-
HB_03618	-bādhakasya bhāva eva bhāvād viruddhas tena	iti bādhayā samānam. api ca yo vastuto '-
HB_03519	– mā bhūt prayuktasya apy a-sāmartyam	iti. bādhā-anupalambhe sāmartyam iti cet, kim
SV_11327	viduṣaḥ sva-nidāna-ābhāsinam arthaṃ sūcayati	iti buddhi-rūpa-vāg vijñāpyor janya-janaka-
VN_06115	doṣam an-uddhṛtya, bhavato 'py ayam doṣa	iti bravīti, yathā bhavāṃś cauraḥ puruṣatvād ity
VN_06411	mithyā-avasāyād a-nigrahasthāne nigrhīto 'si	iti bruvan nir-anujoya-anuyogān nigrhīto
VN_02512	yathā anityaḥ śabda aindriyakatvād	iti bruvan pratipakṣa-vādinī sāmānyena
VN_02603	aindriyakatvād anityaḥ śabdo ghaṭa-vad	iti bruvan sāmānyena upadarśana-mātreṇa nityam
VN_03222	bādhanam. na ca ekam eva kiñcin na asti	iti bruvāṇaḥ kaścit tat-samuccaya-rūpam ekaṃ
V1_00408	[2] sa khalu pratyakṣaṃ pramāṇaṃ na anumānam	iti bruvāṇaḥ kāsāñcij jñāna-vyaktinām pravṛttau
V3_04103	-madhya-rūpaṃ pūrvāparayoḥ koṭyor asti	iti bruvāṇaḥ padārtha-vyavasthāṃ bādhate. sattva-
VN_04618	-śūnya-kevala-śabda-su-prayogaṃ naraka-pātam	iti bruvāṇasya kasyacin mukhaṃ vakri-bhavati.
HB_02211	prān nityo bhūtvā paścād anityo bhavati	iti bruvāṇo bhāva-dvayaṃ nitya-anitya-svabhāva-

SV_14922	na jñāyante, teṣāṃ sattā-anubandhī nāśa	iti brūmaḥ. ta eva kṛtakā anityāḥ sādhyante. na
SV_08217	bāhyaṃ tu tathābhūtaṃ dṛśyaṃ na asti	iti brūmaḥ. na ca asati tasmin na bhavitavyam.
HB_01605	kiṃ karoti. kurvan dṛṣṭaḥ, tena karoti	iti brūmaḥ. mahā-sāmarthyam mahā-prabhāvasya
VN_03213	śabda-artham adhikṛtya sarvaṃ pṛthag	iti brūyāt. etena tad-virodhaḥ pratyuktaḥ.
VN_03104	-sādhanād viruddho hetur asmābhir ukta eva	iti bhavaty eva idam nigraha-adhikaraṇam, yady
SV_12217	yad api vinā jvālayā syād anyatra api syād	iti. bhavaty eva. yayā sāmagryā sambhavati sā
HB_02906	-bhāvaḥ. tad-darśanād eva asya ghaṭo na asti	iti bhavati. kathaṃ tasya eva liṅga-liṅgi-bhāvaḥ.
SV_04925	tatra eka-daṇḍa-yoge 'py anyatra sa eva ayam	iti bhavati, kiṃ tarhi tad iha iti. na ca evam
NB_03036	sāmarthyād eva na iha sad-vyavahāra-viśaya	iti bhavati. kīdṛśaḥ punaḥ pakṣa iti nirdeśyaḥ.
V3_06103	satya asati vā prayatne sañcarati me hasta	iti bhavati, tata eva anya-abhāva-gatiḥ, tad-
NB_03035	ghaṭa ity ukte sāmarthyād eva na iha ghaṭa	iti bhavati. tathā vaidharṃyavat-prayoge 'pi –
SV_01205	na vai anupalambhamānasya tāvatā na asti	iti bhavati tad-arthaṃ vacanam iti cet. na ca na
V2_09403	na an-upalambhamānasya tāvatā na asti	iti bhavati. tad-arthaṃ vacanam. yady an-
V2_07605	anvayī. sāmarthyād eva atra anityāḥ śabda	iti bhavati. tasmān na avaśyaṃ pakṣa-nirdeśaḥ
HB_00701	vyāpti-smaraṇe tat-sāmarthyād eva agnir atra	iti bhavati. na ca tatra kaścīd agnir atra ity
V2_09410	tatra nyāyo vaktavyaḥ, yato 'sya vyāvṛttam	iti bhavati. na ca na asti iti vacanāt tan na
SV_01822	anityatva-abhāve kṛtakatvaṃ na bhavati	iti bhavati. na hi svabhāvasya abhāve bhāvo
SV_01213	tatra nyāyo vaktavyaḥ, yato 'sya vyāvṛttam	iti bhavati. nanu tad-abhāve 'nupalambhāt siddhā
SV_02407	nityatva-abhāve 'py a-dṛṣṭasya punar dṛṣṭer	iti bhavatu kāryasya kāraṇena avinābhāvas
SV_14212	janmā abhāvas tad idam abhūtatvān na dṛśyata	iti. bhavatu tasya idam nāma abhāva iti. tathā
SV_09026	prakṛtyā kecid eka-jñāna-ādi-phalāḥ kecin na	iti. bhavatu nāma bhāvānām svabhāva-bhedaḥ
SV_15025	śabdānām apy apauruṣeyatve 'py ubhayaṃ syād	iti. bhavatu vahny-ādīnām kṛtakatvād yathā-
SV_12427	adhyayana-antara-pūrvakam adhyayanād	iti bhārata-adhyayane 'pi bhāvād vyabhicāri. nanu
V3_06306	syāt. tatas ca a-hetukatvam. anyathā abhāva	iti bhāva eva kaścīn nāma antareṇa uktaḥ syāt.
SV_14623	ity ucyate. api tv evam asya na bhavati	iti bhāva-pratiśedha eva kriyate. api ca,
SV_10017	iti na abhāvaḥ syāt. tasmād abhāvaṃ karoti	iti bhāvaṃ na karoti iti kriyā-pratiśedho 'sya
V2_08303	iti na abhāvaḥ syāt. tad abhāvaṃ karoti	iti bhāvaṃ na karoti iti kriyā-pratiśedho 'sya
SV_14417	yasya api vināśo 'hetukaḥ so 'vaśyaṃ nitya	iti bhāvas tad-abhāva-lakṣaṇo vināśaś ca saha
V3_06304	api bhāva-pratiśedhaḥ. tad abhāvād bhavati	iti bhāvān na bhavati iti hetu-pratiśedho 'sya
HB_00801	tāvat – kim iyatā pratītiḥ syān na vā	iti. bhāve vā kiṃ prapañca-mālayā iti iyān eva
SV_17522	vācyaṃ vastv antareṇa śabdo na pravartata	iti. bhinneṣu pravādeṣv ekatra vastuni viruddha-
SV_02508	-viśayā pratibhāsate. na eka-sambandhināv	iti bhūta-vat. tad-darśinyāḥ sā bhrāntir iti cet.
SV_06412	-antaratve ca bhedasya tato 'py asya bheda	iti bheda-upādhitvād dravya-antara-van na bhedaḥ
SV_06806	-arthatayā te bhāvā a-tad-arthebhyo bhinnā	iti bheda eva eṣāṃ a-bhedaḥ. evam-jātiyāś ca
SV_08902	80 || sarva eva gaur aśvād bhinnō 'bhinnō vā	iti bhedaṃ a-bhedaṃ vā pṛcchan viśeṣam eva
SV_16503	||312|| tatra ekas tattva-vin na anya	iti bhedaś ca kiṃ-kṛtaḥ | tadvat pumstve katham
SV_06613	| yathā hy ekas tasmād bhinnas tathā anyo 'pi	iti bhedasya a-sāmānya-doṣo 'pi na asti. pariśiṣṭa
SV_05512	vat tasya a-vyatirekād artha-antare 'vṛttir	iti bhedaṃ na a-bhinna-pratibhāso yujyate. atha
SV_08510	evam syāt. kaścīd asya ātmā bhinnō na anya	iti bhedaṃ na saha-utpatty-ādayaḥ. evam tarhi ya
SV_00301	buddhy-ārūḍhena dharmā-dharmi-bhedena	iti. bhedo dharmā-dharmitayā buddhy-ākāra-kṛto na
VN_06118	taṃ doṣaṃ prasañjayan para-matam anujānāti	iti mata-anujñā nigrahasthānam iti. atra api yadi
PV_03008	-ābhata | jñāna-rūpatayā arthatvāt keśa-ādi	iti matiḥ punaḥ || sāmānya-viśayā keśa-
SV_09120	yāvād asya sambandho dharmo vā na asti	iti matir na bhavati. na ca asyāḥ kathañcid bhāve
SV_15912	iti. yā tu tad-viśayā sā tasya vyaktir	iti. mano-vikalpasya tad-viśayatvam asiddham. na
SV_02620	tv a-niścinvan tat-sāmānyaṃ paśyāmi	iti manyate. tato 'sya rajata-samāropaḥ. tathā
SV_01813	'pi kiṃ vaidharṃya-dṛṣṭānta-āśrayeṇa	iti manyamāna āśrayaṃ pratikṣipati sma. tena eva
SV_06521	-prasaṅgo 'sāmānādhikaraṇya-ādayaś ca	iti manyamānaḥ praṇetā nyāya-śāstrasya anya-apoḥa
V2_10002	anya-vinivṛttīḥ kathaṃ bhavet | na aśvavān	iti martyena na bhāvyaṃ go-matā api kim ||70||
SV_01709	anya-vinivṛttīḥ kathaṃ bhavet | na aśvavān	iti martyena na bhāvyaṃ gomatā api kim ||24||
V3_10305	yathā – māṭharād itaro brāhmaṇo bhojaniya	iti. māṭharasya a-brāhmaṇye brāhmaṇo bhojaniya
SV_09023	tathā ca na ekas tad-ubhaya-rūpaḥ syād	iti mithyā-vāda eṣaḥ. sthitam etat, na bhāvānām
V3_12501	ca etat – na anvayo na vyatireka	iti. ya eva khalu na ity anvaya-pratiśedhaḥ, sa
SV_11212	kāraṇa-abhāvo hi kārya-abhāvaṃ sādhyati	iti. ya evam-vādinān tān eva prati. girāṃ satya-
HB_03010	eva na syāt, tad-a-tad-rūpayor a-vivekād	iti. ya eṣa kasyacid darśanāt kvacit prāpti-
VN_03203	virodhaḥ syāt. na ca svalakṣaṇam śabda-artha	iti. yaḥ punaḥ pratijñayā bādhanād dhetu-virodha
SV_17402	-pramāṇa-uparodhasya puruṣasya pravṛttir	iti. yaḥ punaḥ prakṛta-viśayasya vahneḥ śīta-
HB_02304	vināśe 'napekṣo bhāvas tad-bhāva-niyata	iti yaḥ san sa vināśī, naśvaratā-nivṛttau ca
VN_01109	-anvayatve ca kā kasya pravṛttir nivṛttir vā	iti yat kiñcid etat. atha vā yadi kasyacid
VN_04407	doṣaṃ paśyāmaḥ prabhede vā guṇa-antaram	iti yat kiñcid etat. avayava-viparyāsa-vacanam a-
SV_08802	viśeṣe vā kathañcid ekatva-hānir	iti yat kiñcid etat. kim ca, atyanta-bheda-a-
SV_03713	tad-a-vyatireke vā ādyāyām api prasaṅga	iti yat kiñcid etat. khasya svabhāvaḥ khatvam iti
V3_03403	a-viśeṣa ekam pramāṇam bādhaḥ ca na aparam	iti yat kiñcid etat. puruṣa-icchā-kṛtā ca asya
HB_02513	utpattau na taj-janana-śakti-pratiniyama	iti yat kiñcid yataḥ kutaścīt syāt, taj-janana-
SV_09212	tad eva idāniṃ katham abhāvo na asti	iti. yat punar etad artha-niśedhe 'n-arthaka-
VN_03706	-sādhana-aṅgatayā saṃśaya-hetum eva āha	iti. yat punaruktam ubhaya-pakṣa-sampratipannena

V3_05901	-jñāna-abhāvād evaṃ bhavati idaṃ na upalabha	iti yato 'bhāva-vyavahārah, kiṃ tarhi sva-viśiṣṭa
NB_03045	eva sādhyo na itara ity uktam bhavati. iṣṭa	iti yatra arthe vivādena sādhanam upanyastam
PV_03324	samanantaram || idaṃ dṛṣṭam śrutam vā idaṃ	iti yatra avasāya-dhīḥ | sa tasya anubhavaḥ sā
HB_00516	eva – svabhāvaḥ kāryam anupalabdhīś ca	iti, yathā anitye kasmimścid gamye sattvam
SV_06007	-vivekinim buddhim anubhavatas tato 'nyad	iti yathā-anubhavam tad-vivecano vaidharmya-
SV_17011	syāt. te tu bāhulye 'py andhā eva sarva	iti yathā-iṣṭam praṇīyante. tasmāc chabda-
HB_01302	viśayāḥ kārya-svabhāvasya ekatve 'pi vastuta	iti yathā iha kāraṇa-bhedo bhinna-viśeṣa-upayogān
SV_15601	tat tarhi rūpaṃ varṇānām sarvatra a-viśiṣṭam	iti yathā-kathañcit prayuktād api phalam syāt.
SV_09412	-lakṣaṇa eko nityaḥ sukha-ādy-ātmako 'nyo vā	iti yathā-kathañcid api viśeṣitas tat-svabhāvaḥ
V3_07206	-lakṣaṇa eko nityaḥ sukha-ādy-ātmako 'nyo vā	iti, yathā-kathañcid api viśeṣitas tat-svabhāvaḥ
VN_03214	ca etad anityaḥ śabdaḥ kṛtaka-anityatvād	iti yathā. kvacid arthe vipratipattau prasiddham
SV_08712	uktam atra. yady a-viśeṣaḥ syāt syād etad	iti. yathā ca asya svayam a-bheda-vādino 'bheda-
V3_13608	iti pratijñā-padayor virodhāt pratijñā-doṣa	iti. yathā ca āha – dharmi-viśeṣaṇatvena
V2_05113	ca ādau svataḥ sutau dvau janayām babhūva.	iti yathā. tasya sādhyā-sajātiyā-vṛttino liṅgasya
PV_04178	sāmānyānām na vidyate | vṛkṣo na śiṃśapā eva	iti yathā prakaraṇe kvacit || sarva-śruter eka-
SV_14507	uttara-kālam vibhāvayanto vināśo 'sya bhūta	iti yathā-pratīti vyapadiśanti ity uktam. na hi
V2_09310	vaktavyam viruddha-anaikāntika-pratipakṣeṇa	iti, yad vaidharmya-vacanam anaikāntika-
SV_00420	tathā anya-sattayā asattā kiṃ na sidhyati	iti. yadā punar evaṃ-vidhā anupalabdhir eva
SV_03602	ayam upālabhaḥ syāt – katham ṣaṣṭhy-ādāya	iti. yadā punar yad yathā vācakatvena vaktṛbhir
SV_03312	śabdena prabodhyata an-aśvatvam asya asti	iti. yadā punar vyavaccheda-antara-a-nir-ākāṅkṣas
SV_16214	varṇānām viśa-nirghāta-ādi-samartho na anya	iti yady anyo 'pi jānīyāt tam tathā eva
NB_03133	na asti na sa vaktā, yathā upala-khaṇḍa	iti. yady apy upala-khaṇḍād ubhayaṃ vyāvṛttam
V3_11402	ko hy eṣa niyamaḥ – samhatāḥ para-upakāriṇa	iti. yady api kvacit kārye 'vadhānavatām arthānām
VN_06202	ātmā evam iṣṭaḥ, tasmān na ayam caurya-hetur	iti yady ayam abhiprāyaḥ, tadā na kaścid doṣaḥ,
V3_08202	a-pratipakṣam – idam eva iha na anyad	iti. yady avasāyam ete 'n-anya-samsargiṇo gamyāḥ,
VN_04504	samvarṇanam iva prayoga-apeta-śabda-vad etad	iti. yadi goṇī-śabdāt kakuda-ādimaty arthe
SV_06120	-nāntariyakatvāt, yathā ghaṭena udakam ānaya	iti. yadi ghaṭena añjalīnā vā udaka-ānayanam
V3_01410	-an-ākṣepe kiṃ sādhanā-phalam, an-iṣṭam ca	iti. yadi ca na viśayi-kṛtam eva tat sādhanena,
VN_05511	-niyamas trir-abhihitasya ananubhāṣaṇam	iti. yadi tāvat para-pratipādāna-arthā pravṛttiḥ,
VN_03217	sthānaḥ sāmānyena upasamharati sarvaṃ pṛthag	iti. yadi dṛṣṭānta-prayogaḥ kiṃ ṛjunā eva tat-
VN_05305	iti, yuktam a-pratyuccāraṇam nigrahasthānam	iti. yadi nāma vādī sva-sādhanā-arthā-vivaraṇa-
VN_01115	a-pūrvaḥ sarvathā jāyate, na pūrvo vinaśyati	iti. yadi sā sarvadā an-atīśayā kim idānim
SV_14528	ity āha. kiṃ tarhi sa eva bhāvo na bhavati	iti. yadi hi kasyacid bhāvam brūyāt, na bhāvo
V3_05904	– idam upalabhe, aparām na upalabhe ca	iti. yasmād artha-viśeṣa-gatiḥ samvedana-viśeṣāt.
VN_06603	prakṛtir vikāra iti katham lakṣayitavyam	iti. yasya avasthitasya dharmā-antara-nivṛttau
SV_10024	anyatra api svabhāva-bhāvī viśeṣa-abhāvād	iti. yā kācid bhāva-viśayā dvidhā eva anumitis
SV_15911	sarvā śabda-prabhavā buddhis tad-vyaktir	iti. yā tu tad-viśayā sā tasya vyaktir iti. mano-
SV_07011	sva-ātmany an-upakurvāṇo 'napekṣasya ādhāra	iti yācitaka-maṇḍanam etat. katham tarhi idānim a
V2_05204	grāhya-viśayayā siddhā, na itarayā	iti yāvat. anupalabdhāv api viparyaye pratyakṣa-
SV_07121	-pratiśedha-nirdeśa eṣa bhāvam na karoti	iti yāvat. tathā ca ayam na kiñcit karoti ity
V3_11209	iti dvayo rūpayor asiddhir viparyaya-siddhir	iti yāvat. tad etau dvau hetu viparyaya-sādhanād
V3_08902	bhāva-kriyā-pratiśedha eṣa bhāvam na karoti	iti yāvat. tena ayam evaṃ vācyāḥ syāt – pātam na
SV_06814	udaka-dhāraṇa-viśeṣa-ādi-kārya-samarthā	iti yāvat. sāmānya-kārya-sādhanā-prasiddhena
VN_04813	kaścit, yathā rājñāḥ puruṣaḥ, puruṣo rājña	iti. yāvadbhiḥ padair artha-parisamāptiḥ tadā
V2_09314	cet, darśanam khalv a-pratīyamānam an-aṅgam	iti yuktam tatra smarāṇa-artham vacanam. a-
SV_01202	cet. darśanam khalv a-pratīyamānam an-aṅgam	iti yuktam tatra smarāṇa-ādhānam. a-darśanam tu
VN_00622	-sthāpanāya tatra eka-śabda-niyogo 'pi syād	iti yuktam paśyāmaḥ. na ca niḥ-prayojanā lokasya
VN_05304	vācyam, uttaram ca āśraya-abhāve 'yuktam	iti, yuktam a-pratyuccāraṇam nigrahasthānam iti.
V1_03408	ca bahūni rūpāṇi sañcitāni tathā pratibhānti	iti yuktam, eka-rūpasya bāhulya-virodhāt. bahuṣu
SV_05516	iti grahāt. na hy ekasmin pratibhāse samānā	iti yuktam, kiṃ tarhi tad eva iti. dvayasya
SV_15121	-pratilambha-hetum vastu-viśeṣam apekṣanta	iti yuktam. tathā a-kārya-viśeṣo nityo bhāvaḥ
SV_14215	nāma-karaṇa-mātreṇa kṣāṭham na dṛṣyata	iti yuktam. na ca anyo 'nyasya vināśaḥ,
SV_16301	iva a-viśeṣād vā kañcid anugrṇāti na aparām	iti yuktam. vrata-caryā-bhraṃśa-ādinā dharmā-a-
HB_00901	gamyate sato 'vaśyam naśvaraḥ svabhāva	iti yena anvaya-vyatirekau syātām. vināśa-hetv-
SV_08813	vā vivekena vyavasthāpanāt. sāmānyam viśeṣa	iti. yena ātmanā tayoh | bhedaḥ sāmānyam ity etad
SV_09911	śāli-bija-ādinām api sa svabhāvaḥ sva-hetor	iti yo na tad-dhetuḥ so 'tat-svabhāvaḥ syāt.
V2_07808	śāly-ādi-bijānām api sa svabhāvaḥ sva-hetor	iti yo na tad-dhetuḥ so 'tat-svabhāvaḥ syāt.
VN_02804	ca idaṃ pratijñam pratijñā-sādhanāya āha	iti. yo hi prakṛt pratijñam uktvā hetu-udāharaṇa-
SV_11318	eva kṛtam iti. na a-yogye samayaḥ samartha	iti yogyatā tat-sambandhaś cet. tat kiṃ vai
V1_03505	avayava-rāge vā avayavi-rūpam a-raktam	iti rakta-a-raktam dṛṣyeta. tasmān na ekaḥ kaścid
SV_01010	evaṃ syād yuktam vaktum – mādrśo vaktā rāgī	iti rāga-utpatti-pratyaya-viśeṣeṇa ātma-darśana-
V3_11203	evaṃ syād yuktam vaktum – mādrśo vaktā rāgī	iti, rāga-utpatti-pratyaya-viśeṣeṇa ātma-darśana-
PV_04063	pratiśidhyate | bruvāṇo yuktam apy anyad	iti rāja-kula-sthitiḥ || sarvān arthān samī-kṛtya
V3_02212	pratiśidhyate | bruvāṇo yuktam apy anyad	iti rāja-kula-sthitiḥ ||20|| sarvān arthān samī-
V3_01702	samuccaya-ayoge kim idānim vidheḥ sāmāthyam	iti riktā vāco-yuktiḥ. etena pakṣa-sapakṣa-

SV_15007	-antaram eva na bhavati. tathā hi yogyatā	iti rūpa-atīśaya eva bhāvānām ity āveditam prak.
SV_06410	-abhāvāt. sati vā sa kārya-kāraṇa-bhāva	iti rūpaṃ taj-janitam bheda ity a-viśeṣāt. sarva-
V3_08505	varṣa-hetuḥ pipilikā-saṅkṣobha-ādi-hetuś ca	iti. rūpāt sparsā-anumānam kārya-liṅga-jam, rūpa-
SV_02803	-vyatirekayor ādriyeta. tasmād apoha-viṣayam	iti liṅgaṃ prakīrtitam | anyathā dharmaṇaḥ
SV_15207	śabdāḥ punar anyatra anyathā dr̥ṣyanta	iti loka-prasiddhy-anuvidhāne 'pi sambhavaty eṣām
SV_16928	svargaḥ, tan-nivāsiny apsarā urvaśī nāma	iti loka-vādaḥ. tam an-ādṛtya anyām eva artha-
VN_06809	nigrahasthānam ity etāvan-mātram iṣṭam	iti. loke '-vidyā-timira-ṭāḥ-ullekhanas tattva
PV_03150	-śabdās ca ime svayam kṛtāḥ || śṛṅgaṃ gavi	iti loke syāc chr̥ṅge gaur ity a-laukikam | gava-
VN_02608	upadarśanena. evam eva nityaḥ śabda	iti vaktavyam jaḍasya pratipattau vicāra-abhāvāt.
V3_12404	-ātma-niyamāḥ prāṇa-ādaya ātmānam vidadhāti	iti vaktavyam. atiprasaṅgo hy evam syād ity
VN_01317	na nivṛtti-prādur-bhāvāv iti kasya tāv	iti vaktavyam. avasthitasya dharma-antaram iti ca
VN_02224	-capeṭa-śāstra-prahāra-ādīpana-ādibhir api	iti vaktavyam. tasmān na jyāyān ayam tattva-
V3_12704	śāśa-sambandhi. yady evam sambandho na asti	iti vaktavyam, na viśāṇam. kiṃ vai sambandha-
VN_01004	kvacid viṣaye 'sad-vyavahāra-upagame sa kuta	iti vaktavyam. na hy anupalambhād anyo
VN_05708	tayoḥ pṛthag vacane 'pratibhāyāḥ ko viṣaya	iti vaktavyam, nir-viṣayatvād a-vācya eva syāt.
VN_01008	yatra eva asti sarvo 'sad-vyavahāra-viṣaya	iti vaktavyam, viśeṣa-abhāvāt. sarva-pramāṇa-
SV_17125	syāt tathā hy eṣa sthāṇur ayam mārḡa	iti vakti iti kaścana | anyāḥ svayam bravīmi iti
V2_07113	a-pāśyatām ||45|| eṣa sthāṇur ayam mārḡa	iti vakti iti kaścana | anyāḥ svayam bravīmi iti
V3_00510	na ca abhyupagamo yukti-bādhane samartha	iti vakṣyāmaḥ. abhyupagata-eka-dharmaṇo 'vaśyam
SV_14106	-lakṣaṇaḥ pratyakṣa-sāmarthya-siddha	iti vakṣyāmaḥ. tata eva puruṣa-kāryatā buddhīnām
SV_00222	iti cet. na, dharma-bheda-parikalpanād	iti vakṣyāmaḥ. tathā ca āha – sarva eva ayam
SV_15001	eva na syāt. tathā hi tal-lakṣaṇam vastv	iti vakṣyāmaḥ. tasya ca vināśa-avyabhicārāt sa
V2_07603	tasmin sādhya-abhāve hetv-abhāvasya sandehād	iti vakṣyāmaḥ tau punar hetū yat kiñcit kṛtakam
SV_03616	uyjyante śabdānām vā yathā-vastu-vṛttāv	iti vakṣyāmaḥ. yaś ca ayam sarvatra vastu-kṛtam
SV_08406	lakṣaṇam yad arthakriyā-yogyatā a-yogyatā ca	iti vakṣyāmaḥ. sa ca (166c) arthakriyā-yogyo
SV_10502	-lakṣaṇatvāt svabhāva-hetāv antar-bhavati	iti vakṣyāmaḥ. sac-chabda-vyavahāra-pratiśedhe
V3_09412	sidhyet. sa ca an-anvayasya na sidhyati	iti vakṣyāmaḥ. sarvathā na asti samāno dharmo
SV_05102	teṣv apy eṣa doṣo '-dvayānām dvaya-nirbhāsād	iti vakṣyāmaḥ. sarveṣām viplave 'pi pramāṇa-tad-
SV_00908	atra yathā rakto bravīti tathā virakto 'pi	iti vacana-mātrād a-pratipattiḥ, na api viśeṣāt,
V3_10908	tatra yathā rakto bravīti, tathā virakto 'pi	iti vacana-mātrād a-pratitiḥ. na api viśeṣāt,
SV_01211	sādhayaty atiprasaṅgāt. na ca tena na asti	iti vacanāt tathā bhavaty atiprasaṅgāt. tat
V2_09409	vyāpty-asiddheḥ. na api tena na asti	iti vacanāt tathā bhavati, atiprasaṅgāt. tasmād
SV_01206	tad-arthaṃ vacanam iti cet. na ca na asti	iti vacanāt tan na asty eva yathā yadi | na asti
V2_09411	'sya vyāvṛttam iti bhavati. na ca na asti	iti vacanāt tan na asty eva yathā yadi | na asti
SV_01716	'vaśyam iha āśrayaḥ | tad-abhāve ca tan na	iti vacanād api tad-gateḥ ||26|| yatas tad-bhāva-
V3_01204	a-saṃhata-viṣayam pārārthiyam eṣām	iti vacane dharma-viśeṣaṇatvena upādānāt tasya
PV_03169	-adhigateḥ punaḥ | śabda-artho 'rthaḥ sa eva	iti vacane na virudhyate || mithyā-avabhāsino vā
VN_04114	iti cet, syād etat, varṇa-krama-nirdeśavad	iti vatir atra upāttaḥ so 'nyadā apy an-anurūpaṃ
VN_01910	-pūrvakam kaścit kuryāt. na asty ātmā	iti vayam bauddhā brūmaḥ. ke bauddhāḥ. ye
VN_04104	'pi doṣa-udbhāvana-mātrād aparasya upakṣepa	iti. varṇa-krama-nirdeśavan nirarthakam. yathā
PV_03238	| pratyabhijñāna-saṅkhyātām svabhāvena	iti varṇitam || pūrva-anubhūta-grahaṇe mānasasya
PV_03496	kṣaṇikā tasmāt kramād varṇān prapadyate ||	iti varṇeṣu rūpa-ādāv a-vicchinna-avabhāsini |
SV_00402	bhāvo 'pi bhāva-mātra-anurodhini ||2|| hetur	iti vartate. tādatmyam hy arthasya tan-mātra-
V1_01905	| tad-artha-anantara-grāhi (19abc) pratyakṣam	iti vartate. mānasam api indriya-jñānena
V3_11507	sandigdham. sandehe vyabhicāra-bhāk. dvayor	iti vartate. yatra anvayo vyatirekaś ca
V2_04506	tad-vidas tasya tad-gamakaṃ tatra	iti vastu-gatiḥ. tatra gamaka-lakṣaṇa-vidhānena
V3_09207	-vastukam śabda-mātram icchā-vṛtti vidyata	iti vastu-gamyam vastu sidhyati. etena anityatva-
V3_12504	vācyam – katham asato 'nvaya-pratiśedha	iti. vastu-rūpa-anukarṣī khalv asati pratiśedho
V2_04913	artha-avisamvādas tu dvayor api tulya	iti vastu-viṣayam prāmāṇyam. tat punas trairūpyam
SV_17524	śabdo niṣ-paryāyam nityaś ca syād anityaś ca	iti. vastubhir na āgamās tena kathaṅcin
PV_02090	| iṣṭaś ced buddhi-bhedo 'stu pañktir dīrghā	iti vā katham || saṅkhyā-samyoga-karma-āder api
PV_04211	|| anyatra a-dr̥ṣṭa-rūpasya ghaṭa-ādau na	iti vā kutaḥ | a-jñāta-vyatirekasya vyāvṛtter
SV_04311	evam bhavaty anityo 'yam anityatvam asya	iti vā, tad-dharmatām eva avataranto vikalpā nānā
SV_02811	hy asya samāropo yathā sthiraḥ sa-ātmaka	iti vā, na tatra bhede nīścayo bhavati. nīścaya-
PV_02144	an-upāyataḥ || upāyasya a-parijñānād	iti vā parikalpayet | hetumattvād viruddhasya
PV_04192	-dharāḥ | pārtho dhanur-dharo nīlam sarojam	iti vā yathā || pratiyogi-vyavacchedas tatra apy
V2_05013	-dharāḥ | pārtho dhanur-dharo nīlam sarojam	iti vā yathā ||12|| pratiyogi-vyavacchedas tatra
VN_02916	yathā śramaṇā garbhīṇī, na asty ātmā	iti vā, hetu-virodho 'pi yatra pratijñayā hetur
SV_01518	karṭṛkam api vākyaṃ puruṣa-saṃskāra-pūrvakam	iti, vākyaṃ viśeṣa-abhāvāt, sarva-prakāraṇām
V2_09807	karṭṛkam api vākyaṃ puruṣa-saṃskāra-pūrvakam	iti, vākyaṃ viśeṣa-abhāvāt, sarva-prakāraṇām
SV_08111	'tiprasaṅgād dravyam eva upayujyata	iti vācyam. tasya upayoge śaktāv arthakriyāyām
SV_07204	āśrayeṇa. pratibandhe vā kaḥ pratibandha	iti vācyam. sthiti-karaṇam cet tatra api tulyaḥ
NB_03042	eva iṣṭam, sādhanatvena abhidhānāt. svayam	iti vādinā. yas tadā sādhanam āha. etena yady api
VN_02010	-artha-ghoṣaṇam, nityaḥ śabdo 'nityo vā	iti vāde dvādaśa-lakṣaṇa-prapañca-prakāśana-śāstra
HB_02210	kiṃ nityo bhāvaḥ svabhāvata āhosvid anitya	iti vikalpe prān nityo bhūtvā paścād anityo

PV_03334	sā asty ākāra-viśeṣiṇī | sā bāhyād anyato vā	iti vicāram idam arhati || darśana-upādhi-
HB_03017	-avasthā-ādiṣu kiṃ na abhāva-pratipattir	iti vicāritam pramāṇa-viniścaye. tasmād ayam
SV_06509	-varṇite tu buddhi-pratibhāsa-āśraye na doṣa	iti. vicchedam sūcayann ekam a-pratikṣipya
VN_04308	-āder a-vijñāta-pratipādana-a-sāmarthya	iti vijetā na syān na nigrāha-arhaḥ. a-sambaddha-
SV_11326	artha-viśeṣa-samiha-a-preritā vāg ata idam	iti viduṣaḥ sva-nidāna-abhāsinam artham sūcayati
SV_14201	tathā hy agninā kāṣṭham daṇḍena ghaṭa	iti vināśa-hetavo bhāvānām dṛśyante. anvaya-
PV_04208	bhavit || prāṇa-ādy-abhāvo nairātmya-vyāpī	iti vinivartane | ātmano vinivarteta prāṇa-ādir
SV_00822	hetutve 'pi na kevalānām sāmarthyam asti	iti. vipakṣa-vṛtter a-dṛṣṭāv api śeṣavad-anumānāt
V3_08402	hetutve 'pi na kevalānām sāmarthyam asti	iti vipakṣa-vṛtter a-dṛṣṭāv api śeṣavad etad
SV_15421	nir-ātmakam jīvac-charīram prāṇa-ādimattvād	iti vipakṣayor vyāpya-vyāpaka-bhāva-cintāyām a-
SV_01021	||14|| sa tasya vyatireko na niścita	iti vipakṣe vṛttir āśaṅkyeta, vyatireka-sādhanasya
V2_09209	| (66ab) sa tasya vyatireko 'niścita	iti vipakṣe vṛttir āśaṅkhyate. vyatireka-
NB_03084	sapakṣe 'sattvam, a-sapakṣe ca sattvam	iti viparyaya-siddhiḥ. etau ca sādhyā-viparyaya-
SV_11512	vat prasaṅgaḥ. icchā-vṛttau ca pauruṣeyatvam	iti vipralambha-āśaṅkā. api ca, sambandhinām
NB_02034	yathā – na atra śīta-sparśo vahner	iti. viruddha-kārya-upalabdhir yathā – na atra
V2_06205	yathā – na tuṣāra-sparśo 'tra agner	iti. viruddha-kārya-siddhyā, yathā – na śīta-
NB_02035	yathā – na atra śīta-sparśo dhūmād	iti. viruddha-vyāpta-upalabdhir yathā – na
V3_11502	sa tasmād eka-svabhāvo na bhavati	iti viruddhaḥ. ca-śabdo dvayor ekasya asiddhāv
V3_02303	viruddhā iṣyate, sā anya-viśaye 'pi tulyā	iti viruddhaḥ syāt. tena tatra eva bādhanē
VN_03319	-jātim atipatati viruddhatām asiddhatām ca	iti. viruddhatā siddhe hetor dharmiṇi bhāve
SV_14005	-svabhāva-parāvṛttiṣv eva dīpa-ādiṣu dṛṣṭam	iti viruddham eva. na, a-bhinna-janmanaḥ
V3_12713	ucyeta, na parikleśito devānām-priyaḥ syād	iti. viruddhavyabhicāry api saṃśaya-hetur uktaḥ,
V3_04910	nityaḥ kṛtakatvāt prayatnānantariyakatvāc ca	iti viruddhau dvau ca nirdiṣṭau. na hi svabhāvād
VN_03617	tasya tat sva-pakṣa-viruddham na abhimatam	iti virodha yujyeta. sa hi svayam pratipanne
V3_01601	anyatara-vacana-sāmarthyād ghaṭasya api sa	iti virodhaḥ. itaś ca na sāmānya-āśrayaḥ, sarva-
V3_02306	-uparodhād virodhe so 'nya-kṛte 'pi tulya	iti virodhaḥ syāt. bhavaty eva anya-kṛte 'pi
SV_17211	sa tāṃ kadācit kvacin nivedayed api	iti vivakṣā-pūrvakāṇām śabdānām artha-niyamaḥ
SV_15107	-sambhāvanā-ayogāt. evam ayam janako na evam	iti vivecanīyasya rūpa-bhedasya abhāvāt. na
PV_03498	kutaḥ | na akṣa-grāhye 'sti śabdānām yojanā	iti vivecitam || vicchinnaṃ paśyato 'py akṣair
SV_12229	yadi puruṣaḥ śaktāḥ syur idānītanā api	iti. viśeṣa-a-sambhava etat syāt. sa ca duḥ-
SV_15811	para-upādhi-buddhiḥ śrotur na vaktur	iti viśeṣa iti cet. kaḥ punar upayogo vaktuḥ
SV_06414	syāt. na hi bheda-upādhir eva bhedo 'yam ata	iti viśeṣa-nirdeśāt. tataś ca upādhy-abhāve
HB_03110	anupalabdhir abhāva-vyavahāra-sādhanī	iti viśeṣaṇam ca a-vācyam, anupalabdhī-lakṣaṇa-
HB_00312	pramāṇam ity apy an-adhigate svalakṣaṇa	iti viśeṣaṇīyam. adhigate tu svalakṣaṇe tat-
HB_00607	-anvayinam api dharmam svabhāvam icchanti	iti viśeṣaṇena tathāvidhasya a-tat-svabhāvātām
VN_05701	uttaram uttara-viśayam ca uttaram brūyād	iti viśaya-ajñānam uttara-ajñānam ca
V1_03802	darśanam iyaṃ vyavasthā, na tu yathā-tattvam	iti. viśaya-ākāraḥ kaścit paricchedaś ca antaraḥ
SV_09717	tasmin sādhyā-abhāve hetv-abhāvasya sandehād	iti vistareṇa vakṣyāmaḥ. anityatve yathā kāryam a
V2_05608	syāt, upalabhya-sattva eva syān na anyathā	iti, vṛkṣo 'yam śiṃśapātvāt, agnir atra dhūmāt.
PV_03125	vikalpayan kiñcid āsin me kalpanā idṛśī |	iti vetti na pūrva-ukta-avasthāyām indriyād gatau
V1_01408	vikalpayan kiñcid āsin me kalpanā idṛśī |	iti vetti na pūrva-ukta-avasthāyām indriyād gatau
SV_01108	vaktavyam, viruddha-anaikāntika-pratipakṣeṇa	iti. vaidharmya-vacanam anaikāntika-pratipakṣeṇa.
NB_03134	– anityaḥ śabdaḥ, kṛtakatvād ākāśa-vad	iti vaidharmyeṇa. viparīta-vyatireko yathā – yad
V3_01502	siddhiṃ sādhanād upajīvati, na paro dūṣaṇam	iti vyaktam iyaṃ rāja-kula-sthitiḥ. tasmād yāvatiṃ
PV_04046	sā gamyate ca taiḥ | balāt tava icchā iyaṃ	iti vyaktam īśvara-ceṣṭitam || vadann a-kārya-
V3_02010	sā gamyate ca taiḥ | balāt tava icchā iyaṃ	iti vyaktam īśvara-ceṣṭitam ||7|| vadann a-kārya-
V2_05402	-ayogaṃ darśayan paraṃ pratirūṇaddhi	iti vyaktam etad rāja-śāsanam. na ca svayam a-
SV_07819	vyaktyā bheda-abhāvād vyaktā eva sarvatra	iti vyakti-sūnyeṣv api pradeśeṣu dṛśyeta. na ca
SV_06919	vā syāt. yathā kuṇḍe badarāṇi vartanta	iti. vyaktir vā tair abhivyakteḥ. yady ādheyatā,
SV_03714	yat kiñcid etat. khasya svabhāvaḥ khatvam	iti vyatireka-āśrayā ṣaṣṭhī na syāt. na hi tatra
SV_07920	na iṣyante. tāsām eka-rūpatvāt. asya idam	iti vyatireka-pratītir a-tad-ākāra-viśeṣavati ca
SV_09603	svabhāva eva hi kayācid apekṣayā dharmā	iti vyatirekī iva dharmiṇo nirdiśyate. na hi
V3_07601	svabhāva eva hi kayācid apekṣayā dharmā	iti vyatirekī iva dharmiṇo nirdiśyate. na hi
V2_05304	eva tataḥ saṃśayaḥ. anvayas tu na dṛṣṭa	iti vyatirekī kathyate. na ca evaṃ-vidho
V2_05206	vyatireka-niścayaḥ. tat-tulya eva asti	iti vyatireke siddhe 'sati nāstīta-abhidhānam
V3_10707	abhāvāt, yaḥ sarvajñaḥ, sa vaktā na bhavati	iti vyatireko 'darśane 'pi na sidhyati, sandehāt.
V3_11504	yathā – vīta-rāgaḥ sarvajño vā vacanād	iti. vyatireko 'tra asiddhaḥ, sandigdho 'nvayaḥ.
NB_03094	vīta-rāgaḥ kaścit sarvajño vā, vaktṛtvād	iti. vyatireko 'tra asiddhaḥ, sandigdho 'nvayaḥ.
HB_02705	abhāva-siddhir ity anya-bhāvo 'pi tad-abhāva	iti vyapadiśyate. anya-bhāva-lakṣaṇo 'bhāvaḥ
SV_08519	a-janyatvād asya idam sāmānyam bhedo vā	iti vyapadeśam na arhati. anya-apohe 'py eṣa
V3_11404	bhavanti, pratibandha-ādi-sambhāvād	iti vyabhicāra eva. a-pratibaddha-upakārāś cakṣur-
SV_12503	na apy a-darśana-mātram abhāvaṃ gamayati	iti vyabhicāra eva. tasmān na viśeṣaṇam atīśaya-
V3_10403	tathā api idam asiddham eva asato virahād	iti, vyabhicāri vā. ātha api tad-abhimatāt
SV_13921	abhimato 'rtha-kalāpo na vyaktau na kriyāyām	iti vyartha eva syāt. tathā ca idam an-upakārya-
VN_04608	eva bahulam vyutpadyamānā loke dṛśyanta	iti vyartham śabda-anuśāsanam. na vyartham

SV_12624	vyavahāro 'pauruṣeyaḥ. na ca sarvo 'vitatha	iti vyarthaḥ pariśramaḥ. atha vākyam apauruṣeyam
SV_03016	śabdair an-ākṣepān na syāt tatra pravṛttir	iti vyarthaḥ śabda-prayogaḥ syāt. arthakriyā-
SV_11421	ca iṣṭa-samvādaḥ śakya-vikalpe na asti	iti vyarthā eva apauruṣeyatā. vācyaś ca hetur
SV_08308	ekasya kārakaḥ | ātmā ekatra api so 'sti	iti vyarthāḥ syuḥ sahakāriṇaḥ ||164|| yady eka-
HB_03504	-vṛtti-niyata ity a-bādhāyām sādhyā-siddhir	iti vyartho hetuḥ. bādhāyām api sādhana-sāmarthyā
HB_03303	a-vyavahānena – idam asti idam na asti	iti vyavasāyāt, dṛṣṭānta-asiddheś ca. tac ca tasya
V3_01206	-ādayo 'samhata-arthā itī dharmino viśeṣa	iti vyavasthā-mātraṃ bhidyate, na arthaḥ. artha-
VN_02818	api na atinirūpaṇād asiddha-abhidhānam	iti. vyavahāra-darśanāt tādṛśam parājaya-
SV_06802	-sāmānya-codanā-sambhave kuto rūpa-vijñānam	iti vyavahāra-lāghava-artham kaścit sāṅketikīm
V1_00314	nimitta-upadarśanena anupalabdher na asti	iti vyavahārah sādhyate mūḍham prati, janana-
SV_03621	api strī dārā ekam api sikatā-dravyam sikatā	iti vyavahāras tatra kiṃ bāhulyam yena evam
VN_01410	kāryasya utpattau mrd-dravyam pariṇatam	iti vyavahārasya upagamāt. na ca dharmasya
V3_10907	na evam karuṇā-ādayaḥ, anyathā api bhāvād	iti vyākhyātam vārttike. tatra yathā rakto
NB_02032	dhūma-kāraṇāni santi dhūma-abhāvād	iti. vyāpaka-anupalabdhir yathā – na atra
NB_02037	-sāmarthyāni śīta-kāraṇāni santi, vahner	iti. vyāpaka-viruddha-upalabdhir yathā, na atra
V3_00801	etat – yatra tad-icchā tatra vastu-bhāva	iti vyāpty-asiddher vyabhicārah. etena mad-upagama
HB_02310	virodhāt. tasmāt – yat sat tat kṣaṇikam eva	iti vyāpti-siddhiḥ. artha-antare gamye kāryam
VN_00507	api sarvam evam-vidham asad-vyavahāra-viśaya	iti vyāptiḥ, kasyacid asato 'bhyupagame tal-
VN_00918	tathāvidhe 'viśiṣṭa itī so 'pi tathā astv	iti vyāptiḥ: sarva evam-vidho 'nupalabdho 'sad-
VN_01617	-svabhāva-a-sthitayor iva duḥkha-sukhayor	iti vyāptir asad-vyavahāra-niścayena anupalabdhī-
NB_03133	vyāvṛttam tathā api sarvo vīta-rāgo na vaktā	iti vyāptyā vyatireka-asiddher a-vyatirekaḥ. a-
SV_09107	a-pratipatter agni-svabhāvasya a-pratipattir	iti vyāmūḍham jagat syāt. syād etat, na tatra
V3_08204	-parisamāpteḥ. kim antar-gaḍunā sāmānyena	iti vyāvṛtti-sādhanena darśayati. yas tarhi
SV_15519	ca. api ca idam mantrā apauruṣeyāś ca	iti vyāhatam paśyāmaḥ. tathā hi samayatve hi
SV_05401	an-ādheya-atīśaya-ātmā parair apekṣate ca	iti vyāhatam etat. tasmād yaḥ kaścit kasyacit
SV_07227	na apy anyam ity akiñcitkaraś ca apekṣyata	iti vyāhatam etat. nanv a-janakā api kāryatvād
SV_08720	tatra eva tathā kāratvam a-kāratvam ca	iti vyāhatam etat. bhedo 'py asty a-kriyātaś cen
V3_05502	sarvasya tādātmya-pratitir mā bhūd	iti. vyutpatty-artham ca hetu-vacanam ukta-artham
PV_03131	|| cakṣuṣo 'rtha-avabhāse 'pi yaṃ paro 'sya	iti śamsati | sa eva jojyate śabdair na khalv
SV_10608	dharmī. na ca sa eva arthaḥ svalakṣaṇam	iti śakyam vaktum. a-samprāpta-niruddhayor apy
V3_06809	dharmī. na ca sa eva arthaḥ svalakṣaṇam	iti śakyam vaktum, a-samprāpta-vinaṣṭayor apy
V2_06509	na ca te pramāṇa-traya-nivṛttāv api na santi	iti śakyante 'dhyavasātum. yo 'pi jñāpaka-abhāvād
SV_10211	na ca te pramāṇa-traya-nivṛttāv api na santi	iti śakyante vyavasātum. tasmān na sarva-
SV_12706	grahṇe grāhyatayā iṣṭam asty anyad vā	iti śakyam avasātum, ākāra-antara-vat. anya-a-
SV_16218	puruṣaḥ. na hy ayam arthaḥ samartho na ayam	iti śakyam unnetum, a-sāṅkīrṇasya liṅga-viśeṣasya
SV_09219	śabdānām kiṃ rūpam abhidheyam āhosvid bheda	iti śāṅkā syāt. abhāvas tu viveka-lakṣaṇa eva
VN_04920	-kathāyām tu na kaścid doṣo niyama-abhāvād	iti. śabda-arthayoḥ punar-vacanam punaruktam
SV_15827	sāmānye 'pi prasaṅgaḥ. na brūmaḥ śabda eva	iti. śabdas tv avāśyam tal-lakṣaṇas tasya lakṣaṇa
SV_16501	tathā hy artho 'yam na ayam artho na	iti śabdā vadanti na | kalpyo 'yam arthaḥ
SV_04608	tatra pravṛtti-nivṛtti kuryām kārayeyam vā	iti śabdān niyuñjīta niyoge vā ādriyeta, anyathā
V1_01606	pratyakṣā iyam an-abhilāpā ca pratibhāti	iti. śabdena a-vyāpṛta-akṣasya buddhāv a-
SV_03725	kevalam ayam tathābhūtam pratyāyayīṣyāmi	iti śabdena śrotary a-samsrṣṭa-tat-svabhāvam
V2_06903	artha-antaratve tato 'rtheṣu jñāna-utpattir	iti śabdo 'vācakaḥ syāt tasya iti sambandhaś ca
PV_04116	-samśrayaḥ | na asiddhiḥ śabda-siddhānām	iti śabda-prasiddha-vāk || anumāna-prasādhyeṣu
PV_02217	-vat | yaḥ paśyaty ātmānam tatra asya aham	iti śāśvataḥ snehaḥ || snehāt sukheṣu tṛṣyati
V3_01905	svayam-śruter āha sūtra-kārah – svayam	iti śāstra-anapekṣam abhyupagamaṃ darśayati iti.
V3_01905	iti śāstra-anapekṣam abhyupagamaṃ darśayati	iti. śāstra-upagamāt sarvas tad-dṛṣṭaḥ sādhyā itī
V3_03111	dṛśya-adṛśyayor viśayayoḥ, tad grāhyam	iti. śāstravato 'py a-tad-ālabane vastuni
V3_12904	-yuta-siddhayoḥ sambandhau samyoga-samavāyāv	iti śāstre 'pi vyavasthā. tad iyaṃ sva-sattā-
NB_03009	yat sat tat sarvam anityam, yathā ghaṭa-ādir	iti śuddhasya svabhāva-hetoḥ prayogaḥ. yad
SV_13304	na dhvaniṣu. tatra dhvanibhyo bhinnam asti	iti śraddhā iyam atibahv idam ||256|| na hi vayam
PV_04134	-siddhitaḥ | pratikṣepe 'py a-bādhā	iti śrāvṇa-uktyā prakāśitam || sarvathā a-vācya-
V3_04006	-siddhitaḥ | pratikṣepe 'py a-bādhā	iti śrāvṇa-uktyā prakāśitam ||31|| sarvathā a-
SV_16709	tena agni-hotram juhuyāt svarga-kāma	iti śrutau | khādec chva-māṃsam ity eṣa na artha
V2_07008	||35|| tena agni-hotram juhuyāt svarga-kāma	iti śrutau | khādec chva-māṃsam ity eṣa na artha
SV_16004	iti, tatra ānupūrvyām asatyām syāt saro rasa	iti śrutau | na kārya-bheda itī cet (301abc) na
SV_16904	vedam veda-artham vā anyathā apy upadiśed	iti. śrūyante hi kaiścit puruṣair utsanna-
V1_01511	ca nāma buddhi-sādhanam pratyeti na buddhim	iti ślāghaniya-prajño devānām-priya itī. na artha
VN_06716	a-pratipāditam artham pratipattum samartha	iti. sa eva ayam bhaṇḍa-ālekhyā-nyāyo 'tra api.
SV_06226	ākṣipta-tad-anya-vyāvṛttir niveśyata	iti. sa eva ayam artha-antara-vyāvṛtītyā tasya
SV_06723	-prayojana-vyāvṛttis tu bhinnānām a-viruddhā	iti sa eva artha-a-bhedaḥ śabda-a-bhedasya
SV_16903	api kiṃ na pratyavekṣyate sambhavati na vā	iti. sa eva upadiśann upaplavād vedam veda-artham
V1_00307	vaktur abhipretam tv artham sūcayeyur	iti sa eva ca tathā-pratipādyamāna āśrayo 'stu.
V3_03501	so 'vaśyam āśrayaṇīyaḥ, nāntariyakatvād	iti sa eva tasya pratibandha-viśayaḥ, sarvatra
SV_10508	pratipādyate, nir-upākhyā-vad anya-vad vā	iti. sa eva tāvad upalabdhī-abhāvaḥ katham siddha

VN_04804	-a-višeṣe 'py evam eva avayavāḥ prayoktavā	iti. sa eva teṣāṃ kramo yathā-avasthitebhyo 'rtha
SV_07508	eva vyañjakatvam. tac ca tulyaṃ pradīpa-ādāv	iti sa eva prasaṅgaḥ. tan na ādheyatā na vyaktir
SV_14223	-vināśa iti cet. pūrveṇa asya kaḥ sambandha	iti sa eva prasaṅgo '-paryavasānās ca. tad
SV_11816	dhūma-ādi-vat tat-pratītiṃ janayati	iti sa eva sambandho 'vinābhāva-ākhyāḥ. na ca
SV_05408	cet. katham asiddha-upakārānāṃ pratibhāsa	iti sa eva sāmānya-abhyupagame cintyate, yasmān
V2_08313	bhāvasya. bhāva-mātra-anurodhī svabhāva	iti sa eva svayaṃ vastuto bhāvaḥ. sa ca ātmānaṃ
VN_06602	gr̥hyate. tat sukha-ādibhir eka-prakṛtir	iti. sa evam uktavān paryanuyujyate. atha
HB_01613	pratyayānāṃ kāryam a-kṛtvā na upekṣā-āpattir	iti, sa kiṃ teṣāṃ a-kṣepa-kriyā-dharmā svabhāvas
SV_09305	tau na pratijñā-artha-eka-deśo hetur	iti. sa ca ayaṃ hetutvena apadiśyamānaḥ. upādhi-
V3_11901	a-kārya-kāraṇa-pratiśedho gamaka	iti. sa ca kāraṇa-bhāvo '-darśanād ātmano na
SV_09011	-bhāva-lakṣita-svabhāvam hi vastu dadhi	iti. sa ca tādrśaḥ svabhāvo 'nyatra na asti iti.
V2_10110	vyāpakasya sva-ātmanās ca anupalabdhir	iti sa tat-tad-viruddha-ādy-a-gati-gati-prayoga-
V3_07403	darśaniyāḥ – yatra dhūmas tatra agnir	iti. sa tathā agni-mātreṇa vyāptaḥ siddhaḥ –
SV_09426	darśaniyo yatra dhūmas tatra agnir	iti. sa tathā agni-mātreṇa vyāptaḥ siddho yatra
SV_09504	eva agnes tat-pradeśa-ayogaṃ vyavacchinatti	iti sa tathā sādhyā ucyate. na punas tathā asya
V3_07407	eva agnes tat-pradeśa-ayogaṃ vyavacchinatti	iti sa tathā sādhyā ucyate. na punas tathā asya
V3_13507	-siddhiḥ. sā vacanam antareṇa na sidhyati	iti sa tathābhūtam eva khyāpayams tasya kartā ity
V3_06210	-upalambhāt, tac ca svatantraṃ pramāṇam	iti. sa tarhy abhāva-pratyayaḥ kuto bhavati. na
V3_10211	bhavat-sāmarthyena tat tathābhūtam āpādayati	iti sa tasya pāścātyaḥ sāmārthya-viśayaḥ pakṣa
V3_05704	eva dr̥śyasya svabhāvasya a-dr̥ṣṭāv asann	iti. sa tu pratipanna-tad-vyavahāro 'pi
V3_04404	bhidhyate – sapakṣe sann asan dvedhā ca	iti. sa trividhaḥ pratyekaṃ punas tridhā bhavati
SV_17007	śva-māmsa-bhakṣaṇa-deśanā-vikalpo bhavativ	iti, sa na bhavati, pradeśa-antareṣu tathā tasya
VN_05418	-abhidhānaṃ vādino 'rtha-antara-gamanam eva	iti sa nigrāha-arhaḥ. na kaścit tat-kathita-
SV_11218	mithyā-arthatā tathā satya-arthatā api	iti. sa nivartamānas tām api nivartayati ity
SV_02010	vyāpakasya sva-ātmanās ca anupalabdhir	iti. sa prayoga-vaśena tat-tad-viruddha-ādy-a-
SV_12012	idr̥śam prajñā-a-skhalitaṃ katham vṛttam	iti sa vismaya-anukampaṃ naś cetaḥ. tad apare 'py
SV_11005	anuṣṭheyam ato jñātvā pravṛtto 'rthavān syām	iti. sa śakya-darśana-avisamvāda-pratyayena
VN_04207	tat tulyaṃ sarvasya a-sādhana-aṅga-vādina	iti. sa sarvo nirarthaka-abhidhāy anena eva
VN_06116	ity ukte sa taṃ pratibrūyāt, bhavān api	iti, sa sva-pakṣe doṣa-abhyupagamāt para-pakṣe
HB_02206	upādānāc ca apara eva drava-svabhāva utpanna	iti. sa svayaṃ sthiti-dharmā eva, vināśa-hetv-a-
HB_03508	ca puruṣasya kvacid bādhā-sambhave 'pi syād	iti sa hetu-prayoga-viśayaḥ. kiṃ nu vai hetur
V3_11613	tena na a-pratibaddhasya bhāve bhāva	iti saṃśayaḥ. gamakā eva ātmanaḥ prāṇa-ādayaḥ,
V2_07214	a-nivāraṇād anyathā api loke vyavahāro dr̥ṣṭa	iti saṃśayaḥ. tasmān na āgamasya api nivṛttir
SV_01316	tad-abhāvāt, anupalambhāc ca vyatireka	iti saṃśayito '-nivāryaḥ syāt. yathāyoga-vacanād
V2_09608	tad-abhāvāt. anupalambhāc ca vyatireka	iti saṃśayito '-nivāryaḥ syāt. yathāyoga-vacanād
SV_13221	grāhakam iti na yugapat sarva-śabda-śrutir	iti. saṃskāra-višeṣāc chruti-niyama indriyānāṃ
VN_05414	abhidhānam a-doṣa-udbhāvanam dvir-uktiś ca	iti sakṛt-sarva-anubhāṣaṇam parājaya-adhikaraṇam
SV_12811	-siddher aneka-avayavatva-hānir vākyasya	iti sakṛt sarva-avayavānāṃ śravaṇam iṣyate. tadā
SV_06809	tatra višeṣa-abhāvād apārthikā višeṣa-codanā	iti sakṛd api tato na bhaved artha-antara-vat. na
HB_02408	'pi bhavet, na tasya taj-janyaḥ svabhāva	iti sakṛd api na janayet. na vā sa dhūmaḥ, a-
V2_08706	anyato 'pi bhāve na sa tasya svabhāva	iti. sakṛd api na janayet. na vā sa dhūmo '-dhūma
SV_02311	tasya anyato 'pi bhāve na sa tasya svabhāva	iti saṅkara-hetuḥ puruṣa-upākīrṇaḥ. tatra yādr̥śaḥ
SV_11416	| (229ab) api nāma a-saṅkīrṇam arthaṃ jāniyam	iti saṅketaḥ kriyate tat prapadyate ||117||
SV_05916	pradarśya ekam puraḥ sthitam | vṛkṣo 'yam	iti saṅketaḥ kriyate. saṅketa-kāle tathā-dr̥ṣṭam
SV_05920	vyavasthitaṃ vastu sandarśya vṛkṣo 'yam	iti saṅgraha-vacanaṃ nyāyayam. tasmād ananubhāṣaṇa
VN_05808	saṅgraha-vacane kaścīd doṣaḥ, guṇas tu syād	iti saṅgraha-vacanaṃ nyāyayam, doṣa-abhāvād eva
VN_05113	-doṣa iti ādhikya-punar-vacanayos tulya-doṣa	iti saṅgraha-ślokaḥ. api ca, śabda-arthatyoh
SV_11505	mukhyaṃ gaja-snānam idaṃ bhavet ||230||	iti saṅgraha-ślokaḥ. kvacid dr̥ṣṭe 'pi yaj jñānaṃ
SV_02805	siddhāv asiddham kim ataḥ param ||47||	iti saṅgraha-ślokaḥ. tasmāt sakṛd api darśana-a-
SV_02403	tad-dhetur ato bhinnān na sambhavaḥ ||38||	iti saṅgraha-ślokaḥ. tasmān na a-dr̥ṣṭa-grahaṇāya
SV_02705	na iti sādhanam sampravartate ||45||	iti saṅgraha-ślokaḥ. tulyaś ca śravaṇatvena prāṇa
V3_12005	sarvatra hetūnām anavasthitiḥ ||82||	iti saṅgraha-ślokaḥ. tri-rūpa-liṅga-ākhyānaṃ
V3_00806	anyathā-bhāvāt tat-kṛtā vyabhicāriṇaḥ ||3||	iti saṅgraha-ślokaḥ. na prāṇa-ādi-sambhavana
V3_12309	ced a-nairātmyam na sa-ātmakam ||83||	iti saṅgraha-ślokaḥ. nanu tad-abhāve 'nupalambhāt
V2_09413	nyāyas tadā na asti iti gamyate ||68||	iti saṅgraha-ślokaḥ. yadi bhrānti-nivṛtyi-artamaṃ
SV_03105	a-dr̥ṣṭā ye tad-grahe sakala-grahaḥ ||55||	iti saṅgraha-ślokaḥ. yadi viruddha-kārya-
V2_06303	bhāva-abhāvaḥ pratiyate ||33||	iti saṅgraha-ślokaḥ. skandha-dhātva-āyatana-
V2_08009	tasyaṃ krama-a-krama-virodhataḥ ||55||	iti saṅgraha-ślokaḥ. ata eva prāmānyam vastu-
V2_04713	-anurodhena pramāṇatvam vyavasthitaṃ ||6||	iti saṅgraha-ślokaḥ. api ca artha-antara-nimitto
V2_08910	-nimitte vā dharme vāsasi rāga-vat ||63||	iti saṅgraha-ślokaḥ. kiṃ punaḥ kāraṇam svalakṣaṇe
SV_04520	vā asti sāmānyena eva vṛttitaḥ ||91||	iti saṅgraha-ślokaḥ. ayo-golake 'pi vahni-
V1_02701	ced bheda-a-bhedau kim āsrayau ||27||	iti saṅgraha-ślokaḥ. etena eva udāharaṇena
V3_05412	siddham tal-liṅgam jñānam idr̥śam ||36||	iti saṅgraha-ślokaḥ. katham tarhi idāniṃ bhinnāt
SV_02318	dhūmasya bhāve sa syād a-hetukaḥ ||37||	iti saṅgraha-ślokaḥ. katham tarhi idāniṃ bhinnāt
V2_08713	dhūmasya bhāve sa syād a-hetukaḥ ||60||	

V3_10006	nītas tena asiddhaḥ prakāśitaḥ ||78||	iti saṅgraha-ślokau. tasmān na dharmī hetuḥ,
SV_10615	ity eṣā bauddha-artha-ṣayā matā ||208||	iti saṅgraha-ślokau. tasya ca yathā samīhita-rūpa
V3_06902	ity eṣā bauddha-artha-ṣayā matā ||56||	iti saṅgraha-ślokau. tasya ca yathā-samīhita-rūpa
SV_11119	prasūte. tau ca tat-snehaṃ sa ca dveṣa-ādīni	iti sat-kāya-darśana-jāḥ sarva-doṣāḥ. tad eva ca
V3_02707	-eka-artha-samavāyy-anityatva-yuktaḥ śabda	iti. sati hi śāstra-āśraye tad-artha-pakṣi-
SV_13622	-sthiṭiḥ. kiṃ tarhi yat saty eva bhavati	iti sattā-āśrayā. sā sattā kutaḥ siddhā yena
VN_00825	prāvaraṇa-ādy-arthakriyā paṭe dṛṣyata	iti sattā-bhedaḥ. sidhyaty evam artha-antaram,
SV_14118	gamyate 'n-ātyantiko dhvanir anyo vā bhāva	iti. sattā-mātra-anubandhitvān nāśasya anityatā
HB_01611	eva te. tān paśyanto vidmaḥ – ta ete kārakā	iti. satyam, idam apy asti – svabhāvas teṣāṃ
SV_15220	-darśanaṃ vyatireka-mātreṇa eva siddher	iti. satyam etat – yadi vipakṣayor vyāpya-
VN_00908	-vyavahāra-siddhiḥ, viparyayād viparyaya	iti satyam etat. sa eva tu viparyayo 'nupalabdhi-
VN_03017	-antarasya anupalabdhis tad-vyatirekaś ca	iti. satyam, syād ayaṃ virodhaḥ, yadi hetuḥ
VN_06607	na asad āvir-bhavati, na sat tiro-bhavati	iti. sad-asatoś ca tiro-bhāva-āvir-bhāvāv
SV_15124	iti. sarveṇa samaṃ gr̥hyeta na vā kenacid	iti san kenacid dṛṣṭo na nityaḥ kaścid atīndriyaḥ
NB_03080	-kāraṇasya nivṛtttau na vacana-āder nivṛttiḥ.	iti sandigdha-vyatireko 'naikāntiko vacana-ādiḥ.
V2_09307	ity eka-prasiddha-pratiṣedhaḥ, prasiddha	iti sandigdhayoḥ śeṣavad-asādhāraṇayoḥ sapakṣa-
V3_10701	puruṣo rāga-ādimān vā, vacana-āder	iti. sandigdho 'tra vyatirekaḥ, sarvajño vaktā na
SV_15206	pratyeti, āhosvic chabda-svabhāva-sthiter	iti sandehaḥ. loka-icchayā api parāvartyamānāḥ
VN_01917	na anukartuṃ samartha itī parājitaḥ syād	iti. sabhyaḥ sādhu-sammatānāṃ viduṣāṃ tattva-
SV_11510	doṣas tasya sthira-rūpasya parāvṛṭty-ayogād	iti samaṃ sarva-avasthāne 'pi iṣṭa-pratiniyama-
SV_08120	dharmāni tāni saha utpādena asya samavayanti	iti samayaḥ. tad-vyatikrame tasya paścād apy a-
HB_01505	teṣāṃ ca na pūrvaṃ na paścān na pṛthag bhāva	iti samarthān api pūrvāpara-pṛthag-bhāva-bhāvino
SV_07504	ukta-uttaram etat. tasya samavāya-ayogād	iti. samavāya-mātraṃ hi vyaktyā saha asya jātaṃ
SV_15514	atyanta-parokṣe 'rthe pramāṇa-antara-vṛṭtir	iti. samāna-dharminor arthayoḥ pramāṇa-saṃvāda-
SV_03115	vṛṭteḥ. yatra asya samāropo na tatra niścaya	iti samāropa-abhāve vartamāno 'nya-apoha-ṣayāḥ
V3_01805	anitya-śabdaḥ śabdo na śabda-anityatvān vā	iti, samudāya-apavādasya dharmiṇy a-virodhāt.
VN_00703	eva. sahitānāṃ sā śaktir ekā na pratyekam	iti samudāya-śabda ekasmin samudāye vācye eka-
SV_05304	-vijñāne pratyekam api sāmartyaṃ dṛṣṭam	iti samūhe 'pi śaktir a-viruddhā. tathā na
SV_08014	karmaṇi tat sāmānyaṃ na karmaṇi na kartari	iti sambaddha-sambandho 'py asya na asti ity a-
SV_13122	tad-upakārasya ca artha-antaratve tasya	iti sambandha-abhāva-ādayo 'py uktāḥ. tasya ca a-
V3_05307	tad-upakārasya ca artha-antaratve tasya	iti sambandha-abhāva-ādayo 'py uktāḥ. tasya ca a-
V2_06709	tatra akiñcitkaratvāt, anya-karaṇe tasya	iti sambandha-ayogāt. upakārasya tat-sambandhe
SV_03411	kṛta-saṅketatvāt. nanu ca pācakatvam	iti sambandha ucyate na pāka eva. na vai pākena
SV_14406	na apekṣyante kathañcit. na apy asya idam	iti sambandham arhati, tasya upakāra-
V2_06903	-utpattir iti śabdo '-vācakaḥ syāt tasya	iti sambandhaś ca na sidhyati. tasmāt sarvathā
SP_00025	gamana-ādibhiḥ || teṣu satsv api tasya	iti sambandhasya a-prasiddhitaḥ | yuktaḥ svabhāva
V1_02309	sukha-ādi-saṃvedanam, idam asya saṃvedanam	iti sambandhasya abhivyakti-nimittatvāt. indriya-
PV_03129	śabdānāṃ saṃyojyeta sa eva taiḥ || asya idam	iti sambandhe yāv arthau pratibhāsinau | tayor
SV_11320	-vat. sā ced artha-antarāṃ kiṃ śabdasya	iti sambandho vācyaḥ. yogyatā-upakāra itī cet. na,
VN_02518	prakāreṇa pratijñāṃ tyajataḥ pratijñā-hānir	iti. sambhavati hy anyena api prakāreṇa hetu-doṣa
V3_13010	a-pāśyaṃs tayor a-virodha-darśitayā prāha	iti sambhavo viruddhāvvyabhicāriṇaḥ. vastv-
HB_00611	-abhāvaḥ, yathā vandhyā-sute. saṃś ca śabda	iti sarva-upasaṃhāreṇa anvayena vyatirekeṇa ca
VN_03611	-virodhaḥ sva-vacana-virodhena vyākhyāta	iti. sarva ete sādhana-virodhā hetvābhāseṣv eva
SV_13709	niśiddhā. sa ca karaṇa-vyāpārād eva siddha	iti sarva-kārya-tulya-dharmā. tasya tādṛśasya
V3_10710	tan na vyāpti-siddhiḥ sarvo vaktā a-sarvajña	iti. sarva-vakṛṭ-dharmatā-paricchedasya ca kartum
V3_03106	pratibādhanāt. lobha-ādi-mūlo '-dharma	iti sarva-śāstreṣu vyavasthā, a-lubdha-a-dviṣṭa-a
SV_15203	-sāmartyaṃ loka-prasiddham agneḥ khyāpyata	iti sarvaṃ tathā bhavati. lokasya sva-icchā-kṛta-
SV_16726	na, a-pratyayāt. na hi kvacid a-skhalita	iti sarvaṃ tathā. vyabhicāra-darśanāt. tat-
SV_12410	kurvanty eva. api ca, kāvyāni puruṣaḥ karoti	iti sarvaḥ puruṣaḥ kāvya-kṛt syāt. a-karaṇe vā na
V1_00608	artha-bhāvaś cet, sarve 'rthāḥ pratyakṣā	iti sarvaḥ sarva-darśī syāt. jñāna-bhāvaś cet,
SV_14908	utpattimatām eva bhaviṣyati. na hi svabhāva	iti sarvaḥ sarvasya svabhāvo bhavati pratigha-
V2_09713	viśeṣasya api sambhavāc chaṅkayā bhavitavyam	iti sarvatra a-darśana-mātreṇa ayuktaḥ
SV_01506	kvacid viśeṣe sambhava-aśāṅkayā bhavitavyam	iti sarvatra a-darśana-mātreṇa ayuktaḥ pratiṣedha
SV_01413	bādhā-sambhave tal-lakṣaṇam eva dūṣitaṃ syād	iti sarvatra an-āśvāsaḥ. anumāna-ṣayāe 'pi
V2_09704	bādhā-sambhave tal-lakṣaṇam eva dūṣitaṃ syād	iti sarvatra an-āśvāsaḥ. anumāna-ṣayāe 'pi
V2_06209	yathā – na atra śimśapā vṛkṣa-abhāvād	iti. sarvatra ca asyām abhāva-vyavahāra-sādhanyām
HB_03711	utpaśyāmaḥ. tasmān na asty eva viśeṣa	iti sarvatra śāṅkayā bhavitavyam. dṛṣṭa-
SV_08220	vikalpa-utpatteḥ. na ca te 'satsu utpadyanta	iti sarvatra sarva-ākārāḥ. vibhāgena eva tathā-
SV_15606	varṇā eva mantrāḥ. te ca a-viśiṣṭāḥ sarvatra	iti sarvadā phala-dāḥ syuḥ. upaplavas tv alpiyaso
V2_09805	-bhedaḥ. na ca tad-deśais tathā-dṛṣṭā	iti sarvās tattvena tathā bhavanti, sambhavad-
SV_01515	-bhedaḥ. na ca tad-deśais tathā-dṛṣṭā	iti sarvās tattvena tathābhūtāḥ sidhyanti, guṇa-
SV_13206	||253|| na hi kaścid chabda kvacin na asti	iti sarve yugapad upalabhyeran sarva-deśa-
SV_11410	||228 || atha mā bhūd dṛṣṭa-virodha	iti sarve sarvasya vācakāḥ. tathā na sarvaḥ sarva
SV_15124	tac ca sthita-svabhāvatvān na sambhavati	iti. sarveṇa samaṃ gr̥hyeta na vā kenacid itī san
SV_16209	eva anyaḥ karoty a-vidita-kartāraś ca kecid	iti sarveṣāṃ keṣāñcid vā a-kriyā-abhiniveśo 'stu.

PV_02099 yogo 'ngulyā iti kvacit || yuktā aṅguli
SV_05314 hy arthānām eka-artha-upakriyā virodhīnī
VN_06018 pratipattau hetvābhāsa-apratibhayaḥ prasaṅga
HB_01702 a-kṣepa-kriyā-dharmī svabhāvo na karoti ca
HB_01712 apekṣate, kāryam tu pratyaya-antara-apekṣam
PV_03529 -niyamo 'sya kaḥ || buddher api tad asti
V2_06814 jñāpana-śaktir ayam asya eva pratipādaka
V2_09607 ity-evam-ādiṣv api yathāyogam udāhāryam
SV_10217 nir-avadyam yadi niścaya-pūrvaṃ vyavahared
V3_10407 tad iha icchāyām eva sāmāthyam avasthitam
PV_04222 asataḥ sādhyād a-sādhyeṣv eva no tataḥ | na
V3_12105 ity a-sapakṣa eva na asti iti cet, na
SV_14113 buddher ayam vibhramah syād ānupūrvī
SV_05723 na hi sa teṣāṃ tebhya vivekaḥ śabdena codita
V3_07007 -anupalabdhiḥ svabhāva-hetāv antar-bhavati
V1_00510 bhāve vā sa eva avyabhicāro 'nupalabdher
V3_11806 vyāpnuyāt. tad-abhāve 'bhāva-siddhyā vyāptir
PV_03365 -ātmavāt te yogyāḥ sva-ātma-saṃvidi |
V1_04213 -ātmavāt te yogyāḥ sva-ātma-saṃvidi |
PV_03423 sva-gocaraiḥ | evam etan na khalv evam
V3_00904 tu pakṣa-vacanād arthe drṣṭaḥ, na niścaya
VN_04106 jabagaḍadaśatvāt jhabhaṅghadhadhaṣa-vad
VN_01704 vā sādhyate tena pareṣām a-pratīto 'rtha
SV_02704 eva akhilo guṇaḥ | bhrānter niścīyate na
V3_00908 tu svayam a-śaktam api śaktasya vācakam
V3_02008 -anubhava-pratiśiddha-vṛtīm balād asti
NB_03127 viparīta-anvayaḥ, yad anityam tat kṛtakam
V3_13305 viparīta-anvayaḥ - yad anityam tat kṛtakam
V3_13306 api - parama-aṅu-vat karma-vad ākāśa-vad
NB_03129 api - parama-aṅu-vat karma-vat ākāśa-vad
V3_13301 mūrtatvāt karma-vat parama-aṅu-vad ghaṭa-vad
NB_03060 ca taruṣv a-sambhavāt. a-cetanāḥ sukha-ādaya
V3_07307 tathā ca pūrva-vad abhidheyam kim apy asti
V3_07311 tu tad eva agni-sāmānyam tatra asiddham
SV_09423 tu tad eva agni-sāmānyam tatra asiddham
NB_03039 svayam iṣṭo 'nirākṛtaḥ pakṣa iti. svarūpeṇa
NB_03040 iti sādhyatvena iṣṭaḥ. svarūpeṇa eva
SV_15430 -vyatireka-nivṛtti-siddhāv api tad-asiddhir
PV_04220 apy asau samaḥ || a-sādhyād eva viccheda
NB_03058 vā asiddho hetvābhāsaḥ. yathā, anityaḥ śabda
NB_03069 kaścid vivakṣitaḥ puruṣo rāga-ādimān vā
NB_03059 cākṣuṣatvam ubhaya-asiddham. cetanās tarava
NB_03065 -asiddhāv apy asiddhaḥ, yathā sarvagata ātmā
V2_07608 ca bhāva-khyātau tad-ātmanāḥ sato bhāva
SV_09726 ca bhāva-khyātau tad-ātmanāḥ sato bhāva
V3_01510 virodhāc ca deha eva artha-antara-bhūta
PV_03119 -sāmyena tad-grahāt || nidarśanam tad eva
SV_04404 -upasamhāre 'py a-bhinnaṃ buddhau pratibhāti
V2_04908 'rtha-mātrasya upanidhāyakam liṅgam
VN_03809 artham anityaḥ śabda aindriyakatvād
SV_08117 a-viśeṣataḥ ||160|| atha api pācakatvam
V3_01606 -śārīrayor anyatarad artha-antara-bhūtam
V3_01608 an-anvaya-śāṅkayā, na ghaṭasya, virodhād
SV_09725 -abhāve kṛtakatvam bhavati śabdaś ca kṛtaka
V2_07606 -abhāve kṛtakatvam bhavati, śabdaś ca kṛtaka
PV_04256 apekṣāt samudbhavāt | dhūmo 'tad-vyabhicāri
VN_06703 sarvasya tad-ātmakasya na utpatti-vināśāv
SV_13405 a-samasta-bhāgeṣu dhvaniṣu na sambhavati
SV_14414 tasmāt svayam ayam bhāvas tat-svabhāva
SV_03113 pramāṇam anya-samāropa-vyavaccheda-phalam
SV_14124 sattā-bhājanāḥ sarva eva bhāvo 'n-ātyantika
V3_05407 -bhāvi-jñānam anitya-svabhāva-kāraṇa-kāryam
V2_08305 apy ayam akiñcitkaraḥ kim ity apekṣyata
SV_10019 apy ayam akiñcitkaraḥ kim ity apekṣyata
V1_02402 idam eva ca naḥ sukham yat sātām saṃvedanam
iti sarveṣām ākṣepād dharmi-vācīnī | khyātā eka-
iti sarvo 'yam ārambhaḥ. tās ced vyaktayo bhinnā
iti. sarvo nyāya-pravṛttaḥ pūrva-uttara-pakṣa-
iti. sahitas tat-svabhāvo na kevala iti cet,
iti sahitebhya eva jāyate, na kevalebhya iti,
iti sā api tattve vyavasthitā | grāhy-upādāna-
iti. sā api tatra pratibaddhā bhāva-abhāvābhyām
iti, sā api na vācyā, anupalambha eva saṃśayāt,
iti sā iyam a-pravṛtti-phalā proktā. pramāṇam api
iti sā eva iṣṭa-vastu-svabhāva-anukarṣiṇī proktā
iti sā eva nivṛtīḥ kim nivṛtter asato matā ||
iti sā eva nivṛtter nivṛtīr asataḥ katham iṣṭā.
iti. sā ca katham apauruṣeyī. buddhi-viṭhāpana-
iti. sā ca śrutiḥ. a-kārya-kṛti-tat-kāri-tulya-
iti, sā tad udāharāṇena eva udāhṛtā. sa punar
iti sā tena abhāvaṃ pratipādayanti liṅgam eva.
iti sā na sidhyati, viparyaye pratibandha-asiddheḥ.
iti sā yogyatā mānam ātmā meyaḥ phalam sva-vit ||
iti sā yogyatā mānam ātmā meyaḥ phalam sva-vit ||5
iti sā syān na bhedinī || na ca anubhava-mātreṇa
iti sākṣān na sādhanam. sādhyā-abhidhānāt pakṣa-
iti. sādhanā-an-upādānān nigrhyata iti. idam apy
iti sādhanam tri-rūpa-hetu-vacana-samudāyaḥ.
iti sādhanam sampravartate ||45|| iti saṅgraha-
iti sādhanam iṣṭam upacāreṇa. tato hetu-vacana-
iti sādhyann adhyakṣa-viruddham ācarati. kaiścit
iti. sādharmyeṇa drṣṭānta-doṣāḥ. vaidharmyeṇa api
iti. sādharmyeṇa. vaidharmyeṇa api - parama-aṅu-
iti sādhyā-ādy-a-vyatirekiṇaḥ. tathā sandigdha-
iti sādhyā-ādy-a-vyatirekiṇaḥ. tathā sandigdha-
iti sādhyā-ādi-vikalāḥ. sandigdhaś ca - rāga-
iti sādhyā utpattimattvam anityatvam vā
iti sādhyam syāt. na hi śabda-arthāḥ svataḥ
iti sādhyate. nanu ca atra api tad-ayoga-virahiṇā
iti sādhyate. nanu tatra api tad-ayoga-virahiṇā
iti sādhyatvena iṣṭaḥ. svarūpeṇa eva iti
iti sādhyatvena eva iṣṭo na sādhanatvena api.
iti sādhye 'pi prasaṅgaḥ. tan na an-anvayā
iti sādhye 'stīta ucyate | arthāpattiyā ata eva
iti sādhye cākṣuṣatvam ubhaya-asiddham. cetanās
iti sādhye vaktṛtva-ādiko dharmāḥ sandigdha-
iti sādhye sarva-tvag-apaharaṇe maraṇam prativādy
iti sādhye sarvatra-upalambhamāna-guṇatvam. tathā
iti sāmāthyāt tat-siddher na anumeya-vacanam.
iti sāmāthyāt siddheḥ pūrvavān na pratijñā-
iti sāmāthyena vākya-artha-vyavasthāpanād
iti sāmānya-a-grahaṇam yadi | nidarśanatvāt
iti sāmānya-viśeṣaṇa-viśeṣya-bhāva-
iti sāmānya-viṣayam proktam, tato bheda-a-
iti sāmānya-vṛtīyā hetor vyabhicāra-pradarśanena
iti sāmānyam eva kiñcid bhavet. saty arthe tat-
iti sāmānyena anyatara-artha-antara-bhāvas tayor
iti sāmānyena api na sambhavati. asti nāma
iti. siddha-tat-svabhāvatayā tad-abhāve na
iti. siddha-tat-svabhāvatayā tad-abhāve na
iti siddham kāryam tathā param || dhūma-indhana-
iti siddham bhavati. atra tad-uktasya hetor doṣam
iti siddham a-krama-sattvam śabda-rūpam. kramavad
iti siddham. a-hetutve 'pi nāśasya nityatvād
iti siddham anya-apoha-viṣayam. tadvad anyad api,
iti siddham. na siddham. tasya eva vināśasya
iti siddham. prayatna-anantaram jñānam prak sato
iti siddhā vināśam praty anapekṣatā bhāvasya.
iti siddhā vināśam praty anapekṣā bhāvasya.
iti siddhāḥ sukha-ādayaś cetanāḥ. viśaya-sārūpyāt

V3_00611	-tyāga-nāntarīyakatvān na ubhaya-dharmā asti	iti. siddhānta-upagama-nibandhaneṣu vicāra-
VN_06508	vaktavyāḥ, tad-uktāv apara-uktir an-arthakā	iti. siddhāntam abhyupetya a-niyamāt kathā-
VN_06512	yathā na sato vināśaḥ, na asad utpadyata	iti siddhāntam abhyupetya pakṣam avasthāpayaty
SV_09422	'pi siddha eva. tat kim idānīm jñeyam asti	iti siddhir astu. tathā api kiṃ siddham syāt.
V3_07303	'pi siddha eva. tat kim idānīm jñeyam asti	iti siddhir astu. tathā api kiṃ siddham syāt.
HB_00112	-artham āśaṅkyeta. sajātiya eva sattvam	iti siddhe 'pi tad-abhāve vyatireke sādhyā-abhāve
SV_00205	-artham āśaṅkyeta. sajātiya eva sattvam	iti siddhe 'pi vijātiya-vyatireke sādhyā-abhāve
SV_09803	sidhyati tad-ātma-niyamam arthāt sūcayati	iti siddho 'nvayaḥ. katham idānīm kṛtako 'vaśyam
VN_00216	tena yat sat kṛtakam vā tad anityam eva	iti sidhyati, tāvatā ca sādhanā-dharma-mātra-
V3_07905	tadā na vyabhicāraḥ. anyadā tena vyabhicāra	iti su-vyavadātam prāmāṇyam. abhāva-dharmam tu
V1_03203	bhāvān vyavasthāpayati idam asya idam na	iti su-vyavasthitā bhāvāḥ | tasmāt prameya-
V1_04108	'pi tadā na siddho 'nyadā viparyaye siddha	iti su-vyāhṛtam. anyena api saṃvedana-upalambhe
VN_06709	sukha-ādi-svabhāvatā vyakta-lakṣaṇa-virodhād	iti. sukha-ādy-anvaya-darśanād ity asiddho hetur
VN_06701	vyaktasya tat-svabhāvatā-a-bheda-upalabdher	iti sukha-ādinām utpatti-vināśa-abhyupagama-
V3_11503	asiddhāv aparasya ca sandehe vyabhicāra-bhāg	iti sūcana-arthaḥ, yathā – vīta-rāgaḥ sarvajño vā
V3_03804	-viṣayāyāḥ pratīter na vastu-vaśād vṛttir	iti sūcitam bhavati. sa hi śaśinaś candratvam an-
PV_04261	| sandeha-hetutā-ākhyātyā dr̥ṣya-arthe sā	iti sūcitam || an-aṅgī-kṛta-vastv-aṃśo niṣedhaḥ
PV_04027	| a-sambaddhā tathā hy eṣa na nyāya	iti sūcitam || gamya-arthatve 'pi sādhyā-ukter a-
PV_04119	| bhinnasya a-tad-vaśā vṛttis tad icchā-jā	iti sūcitam || candratam śaśino 'n-icchān kām
PV_04147	| bādhyo na kevalo na anya-saṃśrayo vā	iti sūcitam || svayam-śrutyā anya-dharmāṇām bādha
V3_13707	-nirdeśa iti na nirdiśyate. yukto 'yam artha	iti sūtram a-mogha-nīter draṣṭur mayā āgamitam
SV_14902	bhavann a-hetuko bhavati ity api viruddham	iti. so 'py anena eva pratyākhyātaḥ. kasyacid
PV_04229	-abhāve 'pi tādr̥śaḥ | śabda-pravṛtter asti	iti so 'pi iṣṭo vyavahāra-bhāk || anyathā syāt
V2_05506	-abhāve 'pi tādr̥śaḥ | śabda-pravṛtter asti	iti so 'pi iṣṭo vyavahāra-bhāk ||21|| anyathā
SV_08921	eva karoti. tad-anyasya api tat tulyam	iti so 'pi kiṃ na karoti. etena eva yad ahrīkāḥ
VN_00918	abhāvāt. so 'nyatra api tathāvidhe '-viśiṣṭa	iti so 'pi tathā astv iti vyāptiḥ: sarva evam-
SV_15808	-hetur vaktā syāt tat tulyam śrotary api	iti so 'pi phalam vaktṛ-vad aśnuvīta. na hi
SV_03211	dr̥ṣṭvā pitā me āgacchati na upādhyāya	iti. so 'pi bhavan niścayo 'sati bhrānti-kāraṇe
V3_09803	ucyate, yathā – anityaḥ śabdaḥ śabdatvād	iti, so 'pi, sādhyā-sādhanayor bhedāt sādhyasya
VN_06605	prakṛtiḥ. yat tad dharma-antaram, sa vikāra	iti. so 'yam prakṛta-artha-viparyayād a-niyamāt
SV_09320	anvayāt. yathā āha – pramāṇa-viśaya-ajñānād	iti. so 'yam viśeṣo na sādhyā eva vyāhanayate. kiṃ
V3_07103	yathā āha – pramāṇa-viśaya-a-parijñānād	iti. so 'yam viśeṣo na sādhyā eva vyāhanayate, kiṃ
SV_04018	bhedena jñātvā tat-parihāreṇa pravarteta	iti, so 'yam itaretara-bhedas tasya eka-ātmatā-
SV_06408	yad-bhedād vyāvartate, tad eva tad bhavati	iti so 'sya bheda iti ca na syāt. na hy
SV_07226	para-bhūtāyām ca asyām sā eva tato bhavati	iti sthiti-vat prasaṅgaḥ. tasmād vyañjako na tam
PV_04053	|| kena iyam sarva-cintāsu śāstraṃ grāhyam	iti sthitiḥ | kṛtā idānīm a-siddhāntair grāhyo
V3_02112	[13]|| kena iyam sarva-cintāsu śāstraṃ grāhyam	iti sthitiḥ | kṛtā idānīm a-siddhāntair grāhyo
SV_08818	yam ātmānam āsṛitya sāmānyam viśeṣa	iti sthitis tena ātmanā bhedas tadā bheda eva.
HB_02109	viśeṣaḥ sva-kāryam kurvan dr̥ṣṭo bija-ādi-vad	iti. sthira-hetu-vādināḥ pratyaya-antara-apekṣā
PV_02201	-jam sattva-darśanam | na hy a-paśyann aham	iti snihyaty ātmani kaścana || na ca ātmani vinā
SV_10514	-vyavahāram pratipadyamāno 'pi iha vyāmūḍha	iti smāryate. atha yad idam na santi pradhāna-
HB_00909	bhāva-pratiśedha-rūpatve ca bhāvam na karoti	iti syāt. tathā ca a-kartur a-hetutvam iti na
V3_04810	ity atra yadi sādhyā-dharma-sāmānyena eva	iti, syāt tadā na eva kaścit sapakṣaḥ,
SV_12507	yādr̥ṣam tu tan-nimittam dr̥ṣtam tat tathā	iti syāt. dr̥ṣṭe viśeṣe tan-nimittatayā tat-
SV_12518	-pāṃsu-krīḍa-ādi-vat puruṣa-vyavahāra	iti syāt. na apauruṣeya iti. anāditvād
SV_05517	grahaṇād a-doṣa iti cet. tathā api tad iha	iti syāt. na samāna iti. tad eva tāsām sāmīyam iti
SV_12215	evam-bhūtaḥ pathika-agnir jvālā-prabhava	iti syāt. na sarvaḥ. tatra viśeṣa-pratikṣepasya
VN_00706	-vacanam eka-vacanam ca icchāto vṛkṣa vṛkṣa	iti syāt, yady eṣa niyamō bahuvṣv eva bahu-vacanam,
PV_03467	hi kvacit | viśeṣaḥ so 'nya-dr̥ṣṭāv apy asti	iti syāt sva-dhī-gatiḥ || tasmād anumitir buddheḥ
V3_01906	śāstra-upagamāt sarvas tad-dr̥ṣṭaḥ sādhyā	iti syād āśaṅkā-sambhavaḥ. vipratipattis tu
SV_08417	bhidyamānāḥ sarve samam janakā na vā kaścīd	iti syād etad yady eṣām na viśeṣaḥ sambhavet.
SV_10213	tad iyam. sad-asan-niścaya-phalā na	iti syād vā a-pramānatā | (200ab) na eva vā iyam
SV_15216	anyatra a-sambhavād a-kṛtakam satya-artham	iti syād vinā apy anvayena. yo hi yena a-vyāptas
SV_04922	-viśaya-dhvani-saṃśṛṣṭam tad eva idam	iti sva-anubhava-vāsanā-prabodhena saṃśṛṣṭa-bhedam
SV_07315	'yam āśraya-āśrayi-bhāva-lakṣaṇaḥ samavāya	iti. sva-āśraya-samavāya-apekṣo vijñāna-hetus
SV_10429	sva-sannidhānāt sva-nimittān etān sādhyati	iti sva-nimitta-sāmagrī-yogya-sannidhānaḥ sarvo
VN_06112	a-sādhanā-aṅga-vacanam iti nigrasthānam	iti. sva-pakṣa-doṣa-abhyupagamāt para-pakṣe doṣa-
SV_06027	pratipattā pratipattim anusṛtya ete vṛkṣā	iti sva-para-vikalpeṣv eka-pratibhāsān ādarśya
NB_03051	pratīti-nirākṛto yathā – a-candraḥ śaśi	iti. sva-vacana-nirākṛto yathā – na anumānam
V1_02903	sphuṭayati. a-vikalpaka eva sphuṭa-avabhāsa	iti. svapna-jñānam tarhi viśada-ābham pratyakṣam
SV_12917	antyāyam buddhau samāpta-kalāḥ śabdo bhāti	iti svapnāyate. na hi smāryamānayor api pada-
SV_15210	hy eṣām kaścīn mithyā-artha-niyato 'pi syād	iti svabhāva-a-parijñānāt sarvatra saṃśayaḥ syāt.
SV_00522	kāraṇa-anupalabdhir eva abhāvam gamayati	iti. svabhāva-anupalabdhis tu svayam asattā eva.
V2_06207	-asiddhyā, yathā – na dhūmo 'tra an-agner	iti. svabhāva-asiddhyā, yathā – na atra dhūmo
SV_10221	prak. yat punaruktam a-pramānam anupalabdhir	iti. svabhāva-jñāpaka-ajñānasya ayam nyāya

NB_03010	-hetoḥ prayogaḥ. yad utpattimat tad anityam	iti svabhāva-bhūta-dharma-bhedena svabhāvasya
SV_00629	yogyatā ca sāmāgrī-mātra-anubandhini	iti svabhāva-bhūta eva anumīyate. kiṃ punaḥ
V3_08211	yogyatā ca sāmāgrī-mātra-anubandhini	iti svabhāva-bhūta eva. kiṃ punaḥ kāraṇam
NB_02033	yathā – na atra śiṃśapā, vṛkṣa-abhāvād	iti. svabhāva-viruddha-upalabdhir yathā – na
NB_03119	yo yatra na asti tad-deśam ātmanā vyāpnoti	iti svabhāva-hetu-prayogaḥ. dvitīyo 'pi prayogaḥ
NB_03024	vā. samś ca śabda utpattimān kṛtako vā	iti svabhāva-hetoḥ prayogaḥ. asaty agnau na
HB_02113	punas tad-bhāve 'para-abhisamskāram apekṣata	iti. svabhāvato 'sthiti-dharmaṇo bhāvasya na
SV_07409	samskāraḥ sāmānyasya vijñāna-janana-svabhāva	iti svabhāvād a-pracyuter anapekṣya eva indriya-
SV_15423	eva nairātmyaṃ dṛṣṭam. tad-abhāve ca na asti	iti svayaṃ na bhavad api prāṇa-ādīnām na ātmani
SV_04226	'pi vyāvṛttimanto 'bhinnās ca pratibhānti	iti. svayam asatām api tathā buddhyā upadarśanān
NB_03038	svarūpeṇa eva svayam iṣṭo 'nirākṛtaḥ pakṣa	iti. svarūpeṇa iti sādhyatvena iṣṭaḥ. svarūpeṇa
SV_09207	tad ayaṃ pratiyamāno 'pi sambandhi-rūpa eva	iti svarūpeṇa na abhidhīyate. tasmān na abhāva-
V2_04911	-vivekena pratiṣṭhitena eva rūpeṇa ākriyata	iti svalakṣaṇa-ṣayam, aparasmād artha-
SV_06713	ta ekena vā śabdena codyeran bahubhir vā	iti svātantryam atra vaktuḥ. tad iyam ekā śrutir
NB_02044	svayam apy evaṃ vyavaccheda-pratītir bhavati	iti svārthe 'py anumāne 'syāḥ prayoga-nirdeśaḥ.
V2_07513	-darśanāt svayam api pratipattau tathā syād	iti svārthe 'py anumāne vibhajya ucyate.
SV_07207	kim āsrayeṇa apekṣitena an-upakāriṇā. apekṣā	iti hi tat-pratibandhaḥ sa ca an-ādheya-viśeṣasya
SV_08006	-antara-nimittatvāt (158a) ca pākaḥ pāka	iti hi tathaḥ syān na punaḥ pācaka iti. tasya
SV_14619	kvacid vyāpāre samāveśa-abhāvāt. vyāpāra	iti hi tathābhūta-svabhāva-utpattiḥ. sā niḥ-
SV_10014	iti. kathaṃ kriyā-pratiśedho vināśa	iti hi te bhāva-abhāvaṃ manyante. tad ayaṃ vināśa
SV_07119	sa kathaṃ kenacit kriyate. abhāvaṃ karoti	iti hi na abhāvo nāma kaścit kāryaḥ. tasya
V3_08810	sa kathaṃ kenacit kriyate. abhāvaṃ karoti	iti hi na abhāvo nāma kaścit kāryaḥ, tasya
V2_08301	apekṣyate. kathaṃ kriyā-pratiśedhaḥ. vināśa	iti hi bhāva-abhāvaṃ manyante. tad ayaṃ vināśa-
VN_04905	iti; na a-prāpta-kālam pṛthag vācyam syād	iti. hīnam anyatamena apy avayavena nyūnam.
V2_06206	siddhyā, yathā – na śīta-sparśo 'tra dhūmād	iti. hetv-asiddhyā, yathā – na dhūmo 'tra an-
VN_04914	ata eva ca pratijñāyā na sādhana-aṅga-bhāva	iti. hetu-udāharaṇa-adhikam adhikam. ekena
VN_03422	-virodhe vivakṣite pratijñā-hetvor virodha	iti hetu-grahaṇam a-sambaddham. na ca utpatti-
V3_06304	tad abhāvād bhavati iti bhāvān na bhavati	iti hetu-pratiśedho 'sya kṛtaḥ syāt. tataś ca a-
HB_04101	lakṣaṇa-antaram. tasmān na hetuḥ ṣaḍ-lakṣaṇa	iti. hetu-bindu-prakaraṇam ācārya-dharmakīrti-
SV_10319	na brūmaḥ kāraṇa-sthiti-kāla-bhāvi kāryam	iti. hetu-rahitā tu bhāva-utpattir na asti ity
SV_15401	kiñcin mithyā-arthaṃ tat sarvaṃ pauraṣeyam	iti hetu-vipakṣeṇa sādhyā-vipakṣasya vyāptis tad-
SV_15214	mithyā-arthaṃ vacanaṃ tad akhilaṃ kṛtakam	iti hetu-vyatirekeṇa sādhyā-vyatirekasya vyāpter
SV_14913	-hetoḥ śakti-sthitis tādrśam phalaṃ bhavati	iti hetu-svabhāva-niyamāt phala-svabhāva-niyamaḥ.
VN_02914	rūpa-ādibhyo 'rtha-antarasya anupalabdher	iti hetuḥ, so 'yaṃ pratijñā-hetvor virodhaḥ.
VN_04011	prakṛtāyāṃ kuryān nityaḥ śabdo 'sparśatvād	iti hetuḥ, hetuś ca nāma hinoter dhātos tu-śabde
SV_00815	varṣa-hetuḥ pipīlikā-ādi saṅkṣobha-ādi-hetur	iti. hetunā tv a-samagreṇa yat kāryam anumīyate |
VN_02315	śabdo 'nityaḥ prayatnānantariyakatvād	iti hetor dharmi-viśeṣatvāt pratijñā-artha-eka-
V3_13105	tan nityam ity avyabhicāro 'pi na sidhyati	iti. hetos tri-lakṣaṇatvān na dṛṣṭāntaḥ pṛthag
VN_03613	-virodhā hetvābhāseṣv eva antar-bhavanti	iti hetvābhāsa-vacanena eva uktāḥ. yat tu
VN_04905	api pratītir iti na idam apārthakād bhidyata	iti; na a-prāpta-kālam pṛthag vācyam syād iti.
V1_01108	'rtha-sannidhāv eva bhavati. na anyathā	idantayā iti cet ||9|| na hy ayaṃ gaur ity a-
V1_03201	idānīm sato rūpaṃ na nirdīśyate. na idam	idantayā śakyaṃ nirdeṣṭum. a-nirūpitena nāma ayam
V1_01806	-ātmanah pratyakṣād vyavahāraḥ. niścinvan hi	idantayā sukha-duḥkha-sādhanayoḥ prāpti-
SV_13304	bhinnam asti iti śraddhā iyam atibahv	idam ||256|| na hi vayaṃ dhvaniṃ śabdaṃ ca
VN_01021	-bhāve ca tad eva na syāt. api ca kuta	idam a-mantra-oṣadham indra-jālam bhāvena
VN_04001	-abhāve saty eka-prakṛtikatvam iti. tad	idam a-viśeṣa-ukte hetau pratiśiddhe viśeṣam
VN_00923	sarvadā samupayujyeta. idam ca na syāt:	idam ataḥ, na ata idam, iha idam, iha na idam,
SV_17507	-arthaṃ puruṣe bahu-bhāṣiṇi ||335|| yathā	idam atiduṣkaram atyanta-satya-abhidhānam tathā
VN_06501	pratipādite 'pratibhayā eva nigrhīta iti na	idam ato nigrasthāna-antaram. atha uttara-
VN_05106	-prasaṅge samaya-niyama-abhāvāc ca. na ca	idam adhikād bhidyata iti na pṛthag vācyam.
PV_04121	tad-asādhāraṇam matam || na udāharaṇam eva	idam adhikṛtya idam ucyate | lakṣaṇatvāt tathā a-
VN_00909	-lakṣaṇa-prāpteṣu na sidhyati. tatra punar	idam an-icchato 'py āyātam, yasya idam sāmartyam
SV_07002	-siddhānām āsraya-āśrayi-bhāvaḥ. tad eva	idam an-upakāraḥ āsrayatvaṃ na sambhāvayāmaḥ.
SV_13922	na kriyāyām iti vyartha eva syāt. tathā ca	idam an-upakārya-upakāraḥ nir-īham jagat syāt.
SV_10417	anya-abhāva-gatir bhavati, yathā uktaṃ prak.	idam anupalabdher na pṛthag vyavasthāpyate. tata
V3_01611	na, anyatara-grahaṇena a-prasaṅgāt. tasmād	idam anyatara-grahaṇam eka-parigrahe 'py a-
VN_04904	na tebhya ānupūrvyā api pratītir iti na	idam apārthakād bhidyata iti; na a-prāpta-kālam
V2_07901	phalasya api na asti ity a-samānam. nanv	idam apy a-niśceyam eva – sarva-sāmāgrī-janmāno
SV_14918	sarva-ākāra-janmanām vināśa-darśanāt. nanv	idam apy a-niśceyam eva sarva-ākāra-janmāno
VN_04108	-vad iti. sādhana-an-upādānān nigrhīyate iti.	idam apy a-sambaddham, na hi varṇa-krama-nirdeśād
HB_01612	vidmaḥ – ta ete kārakā iti. satyam,	idam apy asti – svabhāvas teṣāṃ kārya-kriyā-
VN_05420	na api tat tasya anubhāṣaṇīyam, na ca	idam apy asmābhir anujñāyate, sarvaṃ prak sakṛd
SV_12502	cet. ukta-uttaram etat. a-darśanād iti cet.	idam api prativyūḍham. na apy a-darśana-mātram
VN_05907	svayam eva kathā-antaṃ pratipadyata iti.	idam api yadi pūrva-pakṣa-vādī kuryād vyāja-
V3_00507	kaścicid iti. na apy asiddhy-ādayaḥ, yady evam	idam api syān na vā ubhayam iti dharmayoḥ

VN_06719
SV_14211
SV_04822
VN_05910
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VN_00402
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HB_00413
V1_02308
SV_05201
SV_17326
SV_16801
SV_04708
SV_10801
V3_12503
VN_00103
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V3_10214
V3_05201
SV_13101
PV_03312
SV_04926
V2_06810
V1_03105
SV_05114
SV_04914
PV_03324
SV_11326
SV_07920
SV_14406
PV_03129
SV_04922
V1_03201
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VN_01305
V3_10201
VN_04808
PV_03143
VN_01311
VN_06614
PV_04121
VN_04212
V3_03807
HB_02209
V3_13013
V3_05904
V3_04106
HB_01808
VN_01119
SV_12020
HB_03104

na apy a-niyamāt kathā-prasaṅgād iti.
) yadi sa eva artho 'gni-janmā abhāvas tad
pravṛtti-viśayaḥ pradarsyata iti, uktam
-paricchedād eva vikṣepaḥ syāt. tathā ca
-nipātā iti prastutya nāma-ādini vyācāṣṭe,
ato na syāt sāmānya-bheda-dhīḥ ||168|| tad
-viśeṣiṇī | sā bhāyād anyato vā iti vicāram
tena tat sapakṣe dvidhā vartate. katham
eva sarvatra utsāditā bhavati. tathā api
tad-darśana-anantaram a-vyavadhānena –
ekasya hi rūpam anyatra a-paśyanti buddhir
bhāva-abhāva-sādhana-pramāṇābhīyām. yathā
nāma ayam ātmanā bhāvān vyavasthāpayati
-hetau kārya-kāraṇa-bhāva-siddhiḥ, yathā
a-paraspara-rūpam iva sukha-ādi-saṃvedanam,
tadā na tau kadācid api śliṣṭau grhītāv iti
-nyāyāś ca pūrvam eva uktaḥ. uktam ca
avisamvādena vyāpty-asiddheś ca. a-gatyā ca
-śakyāḥ śabdena sambandhaḥ kartum. evaṃ sati
-svabhāvo bhāvo 'nyam gamayati. yat tarhi
pratiśedhaḥ, sa eva vyatireka iti. tat punar
śāthā nigrhṇanti, tan-niśedha-artham
-pūrvakatvād a-viduṣāṃ tad-vyutpādana-artham
āśrayatvāt saṅkṣepatas tad-vyutpādana-artham
-kāla-bhāvi ity an-aṅgam. yat tarhi
apy a-sannidhāna-tulyatvād asya
apy a-sannidhāna-tulyatvāt tasya
idr̥śam | tad-bhede 'pi hy a-tad-rūpasya asya
ca evaṃ pratyabhijñānam, kiṃ tarhi tad eva
syāt, syād yogyatā-niyamaḥ. tad-abhāve 'sya
karmani tena ātmanā bhavitavyam, yena asya
-bhāva-janmano vikalpa-vibhramāt tad eva
abhāvāt prakṛti-bhinneṣv artheṣu tad eva
samanantaram || idam dr̥ṣṭam śrutam vā
ca. artha-viśeṣa-samīha-a-preritā vāg ata
tathā na iśyante. tāsām eka-rūpatvāt. asya
tena na apekṣyante kathañcit. na apy asya
ca śabdānāṃ saṃyojyeta sa eva taiḥ || asya
tad-vyāvṛtti-viśaya-dhvani-saṃsr̥ṣṭam tad eva
katham idānīm sato rūpaṃ na nirdiśyate. na
idam, iha na idam, idānīm idam, idānīm na
-ādīkam api kaścīn na nirdeśayed iti.
na ata idam, iha idam, iha na idam, idānīm
: idam ataḥ, na ata idam, iha idam, iha na
-sūnye tac cākṣuṣe katham ||8|| na hi
idam ca na syāt: idam ataḥ, na ata
niścayaḥ. yasmād idam iha sandigdham, tasmād
idam ca na syāt: idam ataḥ, na ata idam, iha
kaścīd vivekena upalakṣayati, yena evaṃ syād
tata eva katham abhāva-niścayaḥ. yasmād
yeṣāṃ śabdānāṃ kaścīd sambandho jāyate,
mataḥ | evam indriya-je 'pi syāc cheṣavac ca
na hi śakter ātma-a-pariṇāma iti, kiṃ ca
na sad vinaśyati iti tasya samarthanāya
matam || na udāharaṇam eva idam adhikṛtya
nigrahasthānatvam. api ca atyālpam
yasmān na etad eva ekam udāharaṇam adhikṛtya
bhāva-pracyutir eva vināśa iti. na
ācāryeṇa punar diṅ-mātra-darśanāya
tat-pramāṇa-balena dvau vikalpau bhavataḥ –
antareṇa anyāḥ kaścīd vyavasthā-āśrayaḥ. tad
vikrośati ity upekṣām arhati. tasmād
bhāva āhosvin nānā. ekaś cet, katham idānīm
prativahane 'bhyupeta-bādhā iti cet. nanv
tasya eva kevalasya darśanād iti cet,

idam api hetvābhāseṣv antar-bhāvān na pṛthag
idam abhūtātvaṅ na dr̥śyata iti. bhavatu tasya
idam, ayuktam tu uktam, tathā hi na sā pravṛtti-
idam artha-antara-gamana eva antar-bhaved a-
idam artha-antaram nāma nigrahasthānam
idam artha-antaram an-āyattam a-janyatvād asya
idam arhati || darśana-upādhi-rahitasya a-grahāt
idam avagamyate – prayatna-anantara-bhāvi-jñānam
idam asiddham eva asato virahād iti, vyabhicāri
idam asti idam na asti iti vyavasāyāt, dr̥ṣṭānta-
idam asmād vibhaktam iti pratyeti. tad a-rūpānām
idam asmin sati bhavati. satsv api tad-anyeṣu
idam asya idam na iti su-vyavasthitā bhāvāḥ |
idam asya upalambha upalabdhi-lakṣaṇa-prāptam
idam asya saṃvedanam iti sambandhasya abhivyakti-
idam asya sāmānyam ayaṃ vā tadvān iti na syāt.
idam āgama-lakṣaṇam asmābhiḥ, tat tu sarvasya
idam āgama-lakṣaṇam iṣṭam. na ato niścayaḥ. tan
idam ānantyam tadvaty api samānam. jātyā api hi
idam āpta-vāda-avisamvāda-sāmānyād anumānatā ity
idam āyātām – asato vyatireka-ayogād iti. atra
idam ārabhyate. a-sādhana-aṅga-vacanam a-doṣa-
idam ārabhyate. tad dvividham samyag-jñānam
idam ārabhyate. pakṣa-dharmas tad-am̐sena vyāpto
idam itara-tad-viparīta-vinirmuktatvād iti. na
idam ity upasam̐hāro 'pi vikalpa-nirmita eva syāt,
idam ity upasam̐hāro vikalpa-nirmita eva syāt. na
idam iti tat kutaḥ || etena śeṣam vyākhyātām
idam iti. tan na tad ekam anekatra paśyato 'pi
idam iti na sidhyati. na apy arthavattā.
idam iti prati-karma vibhajyate. an-ātma-bhūtas ca
idam iti pratyabhijñānam na vyatiriktasya
idam iti pratyabhijñānam na syāt. na eṣa doṣaḥ.
idam iti yatra avasāya-dhīḥ | sa tasya anubhavaḥ
idam iti viduṣaḥ sva-nidāna-abhāsinam artham
idam iti vyatireka-pratitir a-tad-ākāra-
idam iti sambandham arhati, tasya upakāra-
idam iti sambandhe yāv arthau pratibhāsinau |
idam iti sva-anubhava-vāsanā-prabodhena saṃsr̥ṣṭa-
idam idantayā śakyam nirdeṣṭum. a-nirūpitena nāma
idam, idam evam, idam na evam iti, kasyacid api
idam idānīm kaṣṭataram vyasanam āyātām a-
idam, idānīm na idam, idam evam, idam na evam iti,
idam, idānīm idam, idānīm na idam, idam evam,
idam iyato vyāpārān kartum samartham, sannihita-
idam, iha idam, iha na idam, idānīm idam, idānīm
idam iha na asti iti ca su-bhāṣitam. tasmād
idam, iha na idam, idānīm idam, idānīm na idam,
idam iha prādur-bhūtam iti. na hy adhiṣṭhāna-
idam iha sandigdham, tasmād idam iha na asti iti
idam iha sambadhyata iti teṣu vidita-sambandheṣu
idam idr̥śam || yad eva sādhanam bāle tad eva atra
idam uktam bhavati pariṇāma iti. avasthitasya
idam uktam eka-prakṛtikam idam vyaktam anvaya-
idam ucyate | lakṣaṇatvāt tathā a-vṛkṣo dhātṛ
idam ucyate varṇa-krama-nirdeśo nigrahasthānam
idam ucyate, sarva-pratīti-virodhānāṃ sāmānyena
idam uttaram vikalpa-dvayam atikrāmati. kiṃ nityo
idam udāharaṇam uktam – anityaḥ śabdaḥ
idam upalabhe, aparaṃ na upalabhe ca iti. yasmād
idam upalabhya-lakṣaṇam dadhy-ādi kṣīra-ādiṣv an-
idam eka-arthakriyā-lakṣaṇam sahakāritvam
idam eka a-vibhakta-ātmani niṣ-paryāyam
idam eva abhyupagama-aṅgam iti kasya bādhā. tat
idam eva asmābhir ucyamānam kim atra-bhavataḥ

V3_08202 kim tu tad eva sāmānyam a-pratipakṣam –
 PV_03333 bhāhyo 'nubhūyeta ko doṣo na eva kaścana |
 SV_07522 a-tad-bhūtasya anyatva-a-vyatikramāt.
 V1_02401 tu sārūpyam āviśat sarūpayantaṃ ghaṭayet.
 VN_02520 sva-pakṣa-parityāgaḥ para-pakṣa-upagamaś ca.
 VN_00806 -sparśa-ādayaś ca eka-indriya-grāhyatve 'pi.
 VN_03111 -vacana-virodhe pratijñā-virodha iti tatra
 V3_12503 āyātām – asato vyatireka-ayogād iti. atra
 V3_12712 api na iti cet, priyam anuṣṭhitam. yadi
 SV_01906 abhāvaḥ. kārye tv avāśyam kāraṇam bhavati.
 SV_08505 ādayo na syuḥ, tathā upalakṣaṇād a-bhedasya.
 SV_08405 bhāvo ya eva arthakriyā-kṣamaḥ | (166ab)
 VN_04704 ca atra kaścic chabde parokṣaḥ sāksi, yata
 VN_00924 iha na idam, idānīm idam, idānīm na idam,
 VN_04401 apārthakam, daśa-dāḍima-ādi-vākya-vat.
 V2_08504 -vivakṣāyām vyabhicārān na iṣyate. katham
 SV_14117 -vyāpārāt. tasmān na apauruṣeyaḥ. katham
 VN_00922 sarvaṃ sarvatra sarvadā samupayujyeta.
 V1_01109 hy ayaṃ gaur ity a-sannihite 'rthe bhavati.
 PV_02208 a-dṛḍham sarpa-buddhi-vat | prabhāsvaram
 PV_03200 vā dṛśyate katham | citraṃ tad ekam iti ced
 SV_08206 vṛtṭiḥ. yathā pācaka-ādiṣu. nanu tad eva
 PV_02026 -indriya-saṃhatiḥ | buddher hetus tathā
 PV_03539 | vyakty-asiddhāv api vyaktaṃ yadi vyaktam
 PV_04249 rūpatā | sā cen na bhedikā prāptam eka-rūpam
 PV_03116 | sambandha-an-abhyupagamān nityaṃ viśvam
 VN_00517 tat-pratipattau ca satyām asad-vyavahāra iti
 V3_09206 āha. na ca idṛśam prāṇi-maraṇam iti na
 V1_00610 cet, nanu tad eva idam paryanuyuktam – kim
 PV_02074 -āder bhavato deha-nirhrāsa-atīśayau vinā ||
 V1_03402 asya eva rūpaṃ vyaṃ apy anububhutsavaḥ.
 PV_03324 syāt samāna-arthaṃ vijñānaṃ samanantaram ||
 PV_02139 || niṣpatteḥ prathamam bhāvād dhetur uktam
 PV_03450 | ālambamānasya anyasya apy asty avāśyam
 HB_03303 -anantaram a-vyavadhānena – idam asti
 V1_03203 ayam ātmanā bhāvān vyavasthāpayati idam asya
 V3_05901 sva-viśaya-jñāna-abhāvād evaṃ bhavati
 PV_04270 udāhṛtiḥ pṛthak || eka-upalambha-anubhavād
 V3_05811 eṣa doṣaḥ, yasmāt – eka-upalambha-anubhavād
 VN_00924 idānīm idam, idānīm na idam, idam evam,
 VN_01505 na api dravyād artha-antaram iti. uktam
 SV_10515 'pi iha vyāmūḍha iti smāryate. atha yad
 V3_06704 eva anantara-udāhṛtaḥ prayogaḥ. atha yad
 SV_14212 abhūtātvaṃ na dṛśyate iti. bhavatu tasya
 VN_03105 hetur asmābhir ukta eva iti bhavaty eva
 VN_05211 pratīṣedham kuryād iti. uttaraṇa avasānān na
 SV_15421 a-nairātmye 'pi na bhāva-siddhiḥ. yathā na
 SV_01302 kim ca, vyatireky api hetuḥ syāt (18c) na
 V2_09511 kim ca vyatireky api hetuḥ syāt. na
 VN_04302 saṃvaraṇāya prayuktaṃ nigrasthānam iti. na
 VN_02407 'py atra, bhāvato mithyā-pratipatter iti.
 VN_00725 -rūpā rūpa-ādayaḥ sarva-samudāyeṣv iti. kim
 V1_00610 darśanād bhāva-siddhir iti cet, nanu tad eva
 SV_15812 tataḥ śabda-śrutir iti cet. nanu tad eva
 VN_02601 pratijñā hātavyā hānau ca parājaya iti.
 V1_02001 -kṣamam ||20|| ity antara-ślokaḥ. na ca
 V3_02310 upagamād anyatra apy astu. tasmān na
 VN_02804 pratijñā-antaratvam. atyanta-a-sambaddham ca
 VN_05301 ca bravīti iti. a-pratijñānāc ca. na ca
 PV_03320 āropeṇa vṛttitaḥ || kā artha-saṃvid yad eva
 V1_03311 iyam artha-saṃvid yā pramāṇa-phalam. yad eva
 V1_01609 iva tad a-nirdeśyasya vedakam ||15|| tac ca
 SV_14003 parataḥ. sattāyā ākasmikatva-ayogāt. tan na
 V3_02503 -sambhave sādhyatvena eva nirdeśya iti
 PV_04079 hi sambhave | sādhyatvena eva nirdeśya iti

idam eva iha na anyad iti. yady avāśyam ete 'n-
 idam eva kim uktaṃ syāt sa bhāhyo 'rtho 'nubhūyate
 idam eva khalu rūpasya anyatvaṃ yan na tad ākāra-
 idam eva ca naḥ sukhaṃ yat sātām saṃvedanam iti
 idam eva ca pratijñā-hāneḥ pradhānam nimittam
 idam eva ca pratyakṣasya pratyakṣatvam, yad an-
 idam eva nigrāha-adhikaraṇam a-sādhana-aṅga-
 idam eva punar vācyam – katham asato 'nvaya-
 idam eva prathamam ucyeta, na parikleśito devānām
 idam eva hi kāraṇasya kāraṇatvam, yad artha-
 idam eva hi bheda-a-bheda-lakṣaṇam eka-ākārasya
 idam eva hi vastv-a-vastunor lakṣaṇam yad
 idam evaṃ niścinumaḥ. prayuñjate nāma śiṣṭāḥ.
 idam evam, idam na evam iti, kasyacid api rūpasya
 idam kila padānām a-sambandhād a-sambaddha-varṇān
 idam gamyate – na dhūmo 'gñim vyabharati iti.
 idam gamyate 'n-ātyantiko dhvanir anyo vā bhāva
 idam ca na syāt: idam ataḥ, na ata idam, iha idam,
 idam ca naḥ pratyakṣam, sannihita-artha-niścaya-
 idam cittam prakṛtyā āgantavo malāḥ || tat prāg
 idam citratarām tataḥ || na ekam svabhāvaṃ citram
 idam cintyate katham teṣv api iti. cintitam etad
 idam cen na tatra api viśeṣataḥ || pṛthak pṛthag
 idam jagat || parasya pratipādyatvād a-dṛṣṭo 'pi
 idam jagat || bhedaka-a-bhedakatve syād vyāhatā
 idam tataḥ || tasmād an-artha-āskandinyo 'bhinna
 idam tan-nimittam ucyate. buddhi-vyapadeśa-
 idam taruṣu sidhyati. na hy anapekṣita-vastukaṃ
 idam darśanam nāma iti. tasmāj jñāna-bhāvād artha
 idam dīpa-prabhā-ādinām āsritānām na vidyate |
 idam dṛṣṭam śrutam vā iti darśana-śravaṇābhyām
 idam dṛṣṭam śrutam vā idam iti yatra avasāya-dhīḥ
 idam dvayam | hetoḥ prahāṇam tri-guṇam sugatavm
 idam dvayam || atha na utpadyate tasmān na ca tat
 idam na asti iti vyavasāyāt, dṛṣṭanta-asiddheś ca.
 idam na iti su-vyavasthitā bhāvāḥ | tasmāt
 idam na upalabha iti yato 'bhāva-vyavahāraḥ, kim
 idam na upalabhe iti | buddher upalabhe vā iti
 idam na upalabhe iti | buddher upalabhe vā iti
 idam na evam iti, kasyacid api rūpasya kathañcit
 idam, na punar yuktam, na hi sato vastunas tattva
 idam na santi pradhāna-ādayo 'nupalabdher iti.
 idam na santi pradhāna-ādayo 'nupalabdher iti.
 idam nāma bhāva iti. tathā api katham (270'b) |
 idam nigrāha-adhikaraṇam, yady evaṃ-vidhaḥ
 idam nigrasthānam iti cet, syād etat, uttaraṇa
 idam nir-ātmakaṃ jīvac-charīram prāṇa-ādimattvād
 idam nir-ātmakaṃ jīvac-charīram a-prāṇa-ādimattva
 idam nir-ātmakaṃ jīvac-charīram a-prāṇa-ādimattva-
 idam nīrarthakād bhidyate. sa yadi prakṛta-artha-
 idam nyāyāyā nigrasthāna-lakṣaṇam uktam
 idam paraspara-vivikta-rūpa-pratibhāsa-adhiyakṣa-
 idam paryanuyuktam – kim idam darśanam nāma iti.
 idam paryanuyujyate katham tata iti. a-sambandhāt.
 idam punar a-sambaddham eva sāmānyam nityam
 idam pūrva-pramāṇa-viśaya-grāhi, an-adhigata-
 idam pratijñā-doṣa-lakṣaṇam nyāyāyā, atiprasaṅgāt.
 idam pratijñāṃ pratijñā-sādhanaḥ āha iti. yo hi
 idam pratijñāyate, pūrvaṃ sarvaṃ uccārayitavyam,
 idam pratyakṣam prativedanam | tad-artha-vedanam
 idam pratyakṣam prativedanam. asti idam vedanam,
 idam pratyakṣam an-abhilāpya-viśayam, a-vyāpṛta-
 idam pratyabhijñānam sat-prayoga-ādikaṃ kvacid
 idam phalavat syāt. svayaṃ-siddhasya dharmīṇaḥ
 idam phalavad bhavet || anumānasya sāmānya-

SV_11504	| saṃskāra-upagame mukhyaṃ gaja-snānam	idam bhavet ||230|| iti saṅgraha-ślokaḥ. api ca,
HB_01606	mahā-prabhāvasya bhavato darśanam, yad	idam bhāvān a-tat-svabhāvān api svabhāva-mātreṇa
VN_01218	bhedaś ca viparyaye sukha-duḥkhaḥayor iti,	idam bheda-a-bheda-lakṣaṇam, tena a-virodha iti
SV_15519	ca syāt pramāṇa-anurodhini ca. api ca	idam mantrā apauruṣeyāś ca iti vyāhatam paśyāmaḥ.
SV_08525	apy a-dūṣaṇā ||169|| nir-viṣayam eva khalv	idam mithyā-jñānam yad anekatra eka-ākāram iti na
VN_05902	kartavyam vyāsajya kathāṃ vicchinatti,	idam me karaṇīyam parihīyate, asminn avasite
VN_02502	anyat tu na yuktam iti na iṣyate. yatra	idam yathoktam nigrahassthāna-lakṣaṇam na asti
PV_03437	na asti sati sattā-nibandhane | api ca	idam yad ābhāti dṛśyamāne sita-ādike || puṃsaḥ
SV_17319	himasya bheṣajam ity-ādi-vākyam iti. tasya	idam rasa-vat tulya-rūpatvād eka-bhāṇḍe ca pāka-
VN_00726	-darśanam enām upekṣate. an-iṣṭam ca	idam rūpa-ādinām pratisamudāyam svabhāva-bheda-
PV_03209	tāvāt kathāṃ buddhir ekā citra-avabhāsinī ||	idam vastu-bala-āyātam yad vadanti vipāścitaḥ |
PV_03501	mataḥ || yugapad buddhy-a-dṛṣṭeś cet tad eva	idam vicāryate | tāsām samāna-jātye sāmārthya-
PV_03321	tat || atha so 'nubhavaḥ kva asya tad eva	idam vicāryate | sarūpayanti tat kena sthūla-
V3_08507	jam, rūpa-ādinām bhūta-āśrayatvāt. yat tarhi	idam viṣāṇī gotvād iti tat katham. tatra api,
V1_03312	yad eva idam pratyakṣam prativedanam. asti	idam vedanam, tad artha-vedanam kena. utpatti-
VN_06616	sukha-duḥkha-mohaḥ. tad-a-vibhakta-yonikam	idam vyaktam tad-anvaya-darśanāt. vyaktasya tat-
VN_03904	hetv-antaram. nidarśanam – eka-prakṛti	idam vyaktam parimānāt, mṛt-pūrvakāṇām śarāva-
VN_06614	tasya samarthanāya idam uktam eka-prakṛtikam	idam vyaktam anvaya-darśanād iti. tatra ekā
SV_06010	tam eva a-vṛkṣam svayam eva pratipadyate. na	idam vyavaccheda-vādinaḥ sambhavati. eka
VN_05217	uttaram bravīti, kathāṃ na uccārayati. tad	idam vyāhatam ucyate, na uccārayaty uttaram ca
V1_02506	buddher an-upalakṣaṇāt ||24|| ekam eva	idam saṃvid-rūpaṃ harṣa-viṣāda-ādy-aneka-ākāra-
V1_02408	iti cet, kā iyaṃ buddhiḥ. adhyavasāyaḥ. kim	idam saṃvedanam. anubhavaḥ. ko 'nayor bhedaḥ.
SV_00409	-phalā, upalabdhī-pūrvakatvāt teṣām iti.	idam sad-asat-pratiśedha-vidhi-hetvos tulyam
SV_04706	kiṃ tatra anyena vyavadhinā. ānanyāc ced	idam samam ||94|| syād etat – ānanyād vyaktīnām
VN_03909	-darśanāt, sukha-duḥkha-moha-samanvitam hi	idam sarvam vyaktam parimitam gṛhyate. tasya
VN_00910	punar idam an-icchato 'py āyātam, yasya	idam sāmārthyam upalabdhī-lakṣaṇa-prāptam san na
SV_08518	artha-antaram an-āyattam a-janyatvād asya	idam sāmānyam bhedo vā iti vyapadeṣam na arhati.
HB_02814	-viṣayi-bhāvaḥ. anyathā itaretara-āśrayam	idam syāt. anya-bhāvāc ca abhāva-siddhāv a-
VN_06706	a-niyamāt kathāṃ pravartayati. tatra	idam syād vācyam, vyaktam nāma pravṛtti-nivṛtti-
PV_03210	ekasyām na syāt tasyām matāv api | yadi	idam svayam arthānām rocate tatra ke vayam ||
VN_06506	-vacanena eva niḡṛhīta iti. evam api na	idam hetvābhāsebhyo bhidyate. avaśyam hi viṣaya-
SV_12225	yāvātā teṣām api puruṣāṇām a-śaktir eva	idānīntana-puruṣa-vat. atra api śakti-puruṣayor
SV_12229	-prayogād bhidyate. yadi puruṣāḥ śaktāḥ syur	idānīntanā api iti. viśeṣa-a-sambhava etat syāt.
SV_16715	daiśīkānām vacanānām artham yathā-abhiprāyam	idānīntanāḥ kiṃ samanuyanti, āhosvid viparyayam
SV_12302	ity api pūrva-vad vyabhicāri. bhārata-ādiṣv	idānīntanānām a-śaktāv api kasyacic chakti-
SV_12431	a-viruddhayor eka sambhavāt.	idānīntanānām adhyayanād iti cet. ukta-uttaram
SV_12113	kiñcid anyad apauruṣeyatva-āśrayo 'nyatra	idānīntanānām an-upadeśa-pāṭha-a-śakteḥ. sā ca
V3_09408	-abhivyakti-virodhād aikyam iti cet, tat kim	idānīm a-krama-abhivyakter ghaṭa-dadhy-ādir
HB_01801	na kevalaḥ karoty eva iti cet, sa katham	idānīm a-kṣepa-kriyā-svabhāvaḥ. nanv etad eva
SV_07012	iti yācitaka-maṇḍanam etat. katham tarhi	idānīm a-janakaṃ kuṇḍam badarāṇām ādhāraḥ.
SV_15312	saṃskāra-viśeṣād āmalakī-phalāni ca, na ca	idānīm a-tad-darśinā tāni pratikṣeptavyāny eva
V2_09702	vidhi-pratiśedhayor virodhāt. na tarhi	idānīm a-darśanam pramāṇam, bādha-sambhavāt.
SV_08207	etat yathā na teṣu sambhavati. tat kim	idānīm a-nimite te syātām. na a-nimite, kiṃ
V1_01805	indriya-matayaḥ pratyāviśanti. katham tarhi	idānīm a-niścaya-ātmanāḥ pratyakṣād vyavahāraḥ.
SV_03120	-vad a-niścitam katham tair gṛhītam. katham	idānīm a-niścīyamānam pratyakṣeṇa api gṛhītam
V3_01201	śāstra-upagame 'pi vādino nirastaḥ. katham	idānīm a-śrūyamāṇaḥ sādhyatvena iṣṭa iti gamyate.
V3_00410	tasya anyatra vastutaḥ pratibandhāt. katham	idānīm a-sambhavino 'rthasya pratipattir iti cet,
PV_04053	-cintāsu śāstram grāhyam iti sthitiḥ | kṛtā	idānīm a-siddhāntair grāhyo dhūmena na analaḥ ||
V3_02113	-cintāsu śāstram grāhyam iti sthitiḥ | kṛtā	idānīm a-siddhāntair grāhyo dhūmena na analaḥ ||14
SV_10002	tasmān na iyam ākasmikī kvacit. katham tarhi	idānīm a-hetuko vināśa uktaḥ. jātasya tad-bhāve
V2_08204	tasmān na iyam ākasmikī kvacit. katham tarhi	idānīm a-hetuko vināśaḥ, jātasya tad-bhāve 'nya-
SV_14511	eva asya yena sa naṣṭo nāma. katham tarhi	idānīm a-hetuko vināśo bhavati ity ucyate. naśyan
VN_01116	iti. yadi sā sarvadā an-atiśayā kim	idānīm atiśayavad yat kṛto 'yam vyavahāra-
SV_14816	ity akiñcitkaro na apekṣyaṇīyaḥ. tat katham	idānīm an-utpanna-atiśayas tad-avastha eva bhāvo
V3_03308	tataḥ pratibandha eva, na bādha. kas tarhi	idānīm anayor bhedaḥ. na kaścit. katham tarhi
SV_03901	parisphuratām sāmānyam ity ucyate, katham	idānīm anya-apohaḥ sāmānyam, sa eva khalv anya-
SV_16905	puruṣair utsanna-uddhṛtāni śākhā-antarāṇi.	idānīm api kānicid virala-adhyetrkāṇi. tadvat
SV_12321	puruṣa-kṛteḥ. tatra apy apauruṣeyatve katham	idānīm apauruṣeyam a-vitatham. tathā hi bauddha-
SV_12519	iti. anāditvād apauruṣeyatve bahutaram	idānīm apauruṣeyam. tathā hi mleccha-ādi-
SV_15516	mātra-viśeṣād ekaṭra apauruṣeyatve bahutaram	idānīm apauruṣeyam. santi puruṣa-kṛtāny api
V3_04407	sapakṣaḥ. tad-abhāvo 'sapakṣaḥ. katham	idānīm abhāve sann ity ucyate. na vai tan-niṣedha
V1_03401	tulya-viṣayam viṣayaḥ prāpnoti. kva tarhi	idānīm ayam anubhavaḥ. nanv asya eva rūpaṃ vayam
SV_08205	yad-apekṣam vyañjakaṃ syāt. katham tarhi	idānīm asaty a-bhinne vastuni jñāna-śabdayor
SV_03720	saṅkhyā saṃyogo vā sambhavati. katham	idānīm asaty atiśaye khasya svabhāva iti na tu
SV_14502	sa katham tato bhāva-nāśam icchet. katham	idānīm asati vināśe bhāvo naṣṭo nāma. na hy asad-

SV_01306	abhyupagamāt siddham iti cet. katham	idānīm ātma-siddhiḥ. parasya apy a-pramāṇikā
V2_09602	abhyupagamāt siddham iti cet, katham	idānīm ātma-siddhiḥ. parasya apy a-pramāṇikā
VN_00923	ataḥ, na ata idam, iha idam, iha na idam,	idānīm idam, idānīm na idam, idam evam, idam na
VN_01118	kim eko bhāva āhosvin nānā. ekaś cet, katham	idānīm idam ekatra a-vibhakta-ātmani niṣ-paryāyaṃ
V1_01302	arthā vijñānair vyavasiyanta iti, nivṛttā	idānīm indriya-vijñāna-vārttā, abhidhāna-viśeṣe
VN_03814	eva hetvābhāsa-abhidhānād iti cet, kim	idānīm uttara-pratijñā-sannyāsa-apekṣayā, tasya
SV_13703	anya-vaikalpān na upayuktam iti cet. katham	idānīm upayukta-an-upayuktayor a-bhedaḥ. na api
SV_03623	śakti-bheda iti cet. sarvatra utsannam	idānīm eka-vacanam eka-śakter abhāvāt. yatnaś ca
SV_03424	dvayor eka-abhidhānād ity uktam. katham	idānīm ekasya vyāvṛttasya anya-an-anugamād anya-
SV_03807	eva vijñānasya jananāt. katham tarhi	idānīm ekānta-vyāvṛtta-rūpeṣu bhāveṣu sāmānyam
SV_12017	ca kāṇādāḥ. teṣāṃ sa mithyā-vāda iti cet. ka	idānīm evaṃ pauraṣeyo 'nyo 'pi. kumāra-sambhava-
PV_03271	-ātmatayā buddher api yady a-virodhitā | sa	idānīm katham bāhyaḥ sukha-ādy-ātmā iti gamyate ||
SV_09211	eva na icchet. tena a-vacanam. tad eva	idānīm katham abhāvo na asti iti. yat punar etad
SV_02408	kāraṇena avinābhāvas tadutpatteḥ. svabhāva	idānīm katham avinābhāvaḥ. svabhāve 'py
SV_07916	vyaktibhya eva tarhi sa pratyayo 'stu. kim	idānīm karmaṇā anyena vā. bhinnam a-bhinna-
HB_03717	-ādīkam api kaścin na nirdeśayed iti. idam	idānīm kaṣṭatarāṃ vyasanam āyātam a-prakāśyam a-
SV_13916	-dharmāny api karaṇāni vyañjakāni na kiñcid	idānīm kāryam syāt. na ca etad yuktam. sarva-
V2_07611	niyamam prasādhya nivṛttir vaktavyā. katham	idānīm kṛtako 'vaśyam anitya iti pratyetavyaḥ,
SV_09804	arthāt sūcayati iti siddho 'nvayaḥ. katham	idānīm kṛtako 'vaśyam anitya iti pratyetavyo yena
HB_00901	anya-viruddhayor api vipakṣatvāt. katham	idānīm gamyate sato 'vaśyam naśvaraḥ svabhāva iti
SV_13820	vyāpi-nityatvād upalambha iti cet. ka	idānīm ghaṭa-ādiṣu samāśvāsaḥ. teṣāṃ tathā an-
SV_09421	-prameyatvaih so 'pi siddha eva. tat kim	idānīm jñeyam asti iti siddhir astu. tathā api
V3_07303	-prameyatvaih so 'pi siddha eva. tat kim	idānīm jñeyam asti iti siddhir astu. tathā api
SV_11428	-vyaṅgyāḥ, na artha-āyattāḥ. tataḥ katham	idānīm tat-pratiniyama-saṃsādhyam tad-anvayaṃ
PV_03373	bhavaḥ | sa ca artha-ākāra-rahitaḥ sā	idānīm tadvatī katham || na arthād bhāvas tadā
HB_02912	bhūta-pradeśa-pratipattāv eva siddhaḥ. kasya	idānīm tal liṅgam. anvaya-anugamanam ca
V2_04903	ca vastuno 'nyatvena a-vācyatvāt. katham	idānīm dvayor api prāmānyasya vastu-viśayatve
SV_16309	-virodhī dharmo yukto '-dharmāś ca. katham	idānīm dharmā-phalam iṣtam a-dharma-ātmano vrata-
V3_09901	anvaya-a-dṛṣṭer asiddhir iti cet, tat kim	idānīm dharmī dharmy-antare 'nvayī-bhavitā.
VN_00924	idam, iha idam, iha na idam, idānīm idam,	idānīm na idam, idam evam, idam na evam iti,
SV_09117	asti iti niṣedhaḥ, kiṃ tarhi na iha ghaṭo na	idānīm na evam ity uktau na anena sambandho 'sti,
V3_03102	vidhe viśaye śāstram pramāṇayitavyam. katham	idānīm na tīrtha-snāna-ādir a-dharma-śodhana iti
SV_09609	-viśayo 'stu. tad api na iti cet. katham	idānīm na pratiśedha-viśayaḥ. vidhi-nivṛtti-
V3_07607	-viśayo 'stu. tad api na iti cet, katham	idānīm na pratiśedha-viśayaḥ, vidhi-nivṛtti-
SV_01410	vidhi-pratiśedhayor virodhāt. na	idānīm nāstitā a-dṛśaḥ ||19|| na evam a-darśanam
V3_12311	prāṇa-ādaya ātmānam gamayanti iti cet, kim	idānīm nairātmyād vyatirekasya phalam. sa hi
V3_10206	'nitye sādhye dharmiṇi sidhyet. tat kim	idānīm pakṣo 'pi vipakṣaḥ. syād api paryāyeṇa.
SV_07911	anvayinaḥ pratyayasya ayogāt. katham	idānīm pācaka-ādiṣv a-bhinnena vinā apy arthena
SV_12109	tad eva uttaram, evam apauruṣeyatve 'pi kim	idānīm pauraṣeyam ity-ādi. tathā hy anyo vā
SV_07607	āśraya iti nirloṭhitam etat. katham tarhi	idānīm pradhāna-iśvara-ādi-kārya-śabdā bhāveṣv a-
V1_03010	sā hi jñānam, tac ca phalam iti kim	idānīm pramāṇam. yata iyaṃ prameya-adhigatir a-
SV_14621	sā niḥ-svabhāvasya katham syāt. katham	idānīm bhavaty abhāvaḥ śāśa-viśānam ity-ādi-
SV_10404	-asiddhau nivartye 'pi saṃśayāt. katham	idānīm bhāvasya svayam anupalabdher abhāva-siddhiḥ.
PV_03234	nānā-āśrayatā sa cet | śrotṛ-ādi-cittāni	idānīm bhinna-arthāni iti tat kutaḥ || jāto nāma
SV_02318	||37|| iti saṅgraha-ślokau. katham tarhi	idānīm bhinnāt saḥakāriṇaḥ kārya-utpattir yathā
V2_08714	||60|| iti saṅgraha-ślokau. katham tarhi	idānīm bhinnāt saḥakāriṇaḥ kārya-utpattir yathā
HB_01701	svabhāvasya abhāva-virodhāt. tat kim	idānīm mātā ca vandhyā ca, ko vā asya bhāṣitasya
PV_02237	saṃvṛnoti ca | ātmany api viragāś cen na	idānīm yo virajyate || tyajaty asau yathā ātmānam
HB_03804	puruṣa-pratibhā-kṛte ca sādhanatve kim	idānīm vastutaḥ sādhanam a-sādhanam vā. sa ca
PV_03429	parasparam | buddhiḥ sa-rūpā tad-vic cen na	idānīm vit sarūpikā || svayaṃ so 'nubhavas tasyā
SV_09609	na pratiśedha-viśayatā iti cet. tat kim	idānīm vidhi-viśayo 'stu. tad api na iti cet.
V3_07607	a-pratiśedha-viśayatā iti cet, tat kim	idānīm vidhi-viśayo 'stu. tad api na iti cet,
V3_01701	vidhīyamānasya vikalpa-samuccaya-ayoge kim	idānīm vidheḥ sāmartyam iti riktā vāco-yuktiḥ.
V2_08106	virodhaḥ. etena sattā vyākhyatā. kiṃ tarhi	idānīm vināśe 'napekṣayāḥ sāmartyam, yāvatā
SV_05218	tāsāṃ na ity a-graho dhiyā | (104ab) katham	idānīm vyaktinām tatra jñāne sāmartya-gatiḥ,
SV_08109	-prasaṅgāt. tasyāṃ tasya upayoga iti cet kim	idānīm śaktyā. śakty-upayogāya śakty-antarasya
V2_08404	yady artha-antaram hetuḥ, katham tarhi	idānīm sa tasya dharmāḥ. tad-āśrayāt. katham
PV_02243	api sā samā || tatra a-viraktas tad-doṣe kva	idānīm sa virajyate | guṇa-darśana-sambhūtam
PV_02242	sādhanāni ca || etāvad eva ca jagat kva	idānīm sa virajyate | sa-doṣatā api cet tasya
SV_11310	anyathā viparyasyante. tena a-doṣa iti. kim	idānīm saṅketena. sa hi sambandho yato 'rtha-
V1_03201	pratītiḥ, na sārūpyād iti cet, atha katham	idānīm sato rūpaṃ na nirdiśyate. na idam idantayā
SV_12405	tasmān na kiñcid a-śakya-kriyam eṣām. katham	idānīm satya-prabhavau mantra-kalpau paraspara-
SV_09109	sad eva artha-antaram niśidhyata iti. katham	idānīm sad asan nāma. na brūmaḥ sarvatra asat,
V3_01101	-sādhanā-doṣa ity uktam veditavyam. na tarhi	idānīm sādhanasya a-tan-nirdeśa-a-nāntariyakatvāt
PV_04026	sādhanatvāc cet parasya api na duṣyati |	idānīm sādhyā-nirdeśaḥ sādhanā-avayavaḥ katham ||

V3_01307	sāadhanam upanyastam tac cen na sādhyam, kim	idānīm sādhyam. tathā ca viparyaya-siddhir
V3_07802	vipakṣam pratyeti. sādhyā-abhāvam. katham	idānīm hetur a-vipakṣa-vṛttir ubhaya-dharmas ca.
V3_00307	ca hetu-tad-ābhāsayos tattva-vyavasthāne ka	idānīm hetur a-hetur vā vastutaḥ, tasyā vastu-
HB_03502	-tad-dharmā dharmī ity ucyata iti. tat kim	idānīm hetoḥ sāmārthyam a-bādhayā eva sādhyā-
PV_03388	|| bhedaś ca bhrānti-vijñānair dṛṣyeta	indāv iva a-dvaye | samvitti-niyamo na asti
VN_01021	na syāt. api ca kuta idam a-mantra-ośadham	indra-jālam bhāvena śikṣitam, yad ayam a-jāta-a-
SV_07401	praty a-viśeṣāt. viśaya-samskāras tv	indriya-a-viśeṣe 'pi tad-viśeṣa-ādhānād upakāri
V1_01113	| sprśato 'py asti sā buddhiḥ (10abc) ko hi	indriya-a-viśayasya arthasya tad-indriya-jñāna-
V1_00804	rasa-ādi-jñāna-vat. sato 'pi vā tad-ātmana	indriya-antara-jñāna-utpattāv a-sāmārthyād
V1_00806	anapekṣam vikalpa-vāsanā-utthāpitam a-niyata-	indriya-artha-grāhi kutaścid anubhava-sambandhāt
V1_03106	-karma vibhajyate. an-ātma-bhūtaś ca asya	indriya-artha-sannikarṣa-ādiṣu hetuṣu vidyamāno
V1_01703	-pratipattaye ca śabdāḥ prayujyante. na ca	indriya-artho 'nvayī, yataḥ śabdena dṛṣṭa-
V1_01513	na artha-jñānam buddher liṅgam, kiṃ tarhi	indriya-arthāv iti cet, avyabhicāri hetuḥ. mana
SV_13106	syuḥ. tat saty apy āvaraṇe jñāpayeyur eva	indriya-ādayaḥ. na ca tathā. tasmāt tena ādheya-
V3_05205	eva. tat saty apy āvaraṇe jñāpayeyur eva	indriya-ādayaḥ, na ca tathā. tasmāt tena ādheya-
PV_02116	'nupalambhanam | a-niścaya-karam proktam	indriya-ādy api śeṣavat || dṛṣṭā ca śaktiḥ
V1_03112	-mandatā-ādibhiḥ sva-bhedair bhedakam api	indriya-ādy-arthena etad ghaṭayati, tatra
HB_01503	kāraṇam. tatra yo 'vyavadhāna-ādi-deśa-rūpa-	indriya-ādi-kalāpaḥ, sa vijñāna-janane samartho
PV_03223	sakṛt | bhavyeḥ kāraṇam buddher yadi nāma	indriya-ādi-vat || hetu-bhāvād rte na anyā
SV_04025	sādhane | bhede 'pi niyatāḥ kecid svabhāvena	indriya-ādi-vat ||73|| yathā indriya-viśaya-āloka
PV_02227	tu viparyaye | upabhoga-āśrayatvena gr̥hiteṣv	indriya-ādiṣu || svatva-dhīḥ kena vāryeta
V1_03214	eva bhedakasya sādhatamatvāt. tatsv api	indriya-ādiṣv a-bhinnasya prativiśayam bhedakam
SV_11801	apy atīndriyatvena sādhanā-apekṣanāt. tulyam	indriya-ādiṣv api iti cet. na, teṣām anyathā-
V1_02309	iti sambandhasya abhivyakti-nimittatvāt.	indriya-ādiṣv api prasaṅgāt sārūpyam eva tad-
SV_11723	-prasaṅgāt. atīndriyatvād a-pratibhāse 'pi	indriya-ādiṣv iva a-doṣa iti cet. na, tato '-
HB_01904	-pratipatti-jananam. a-kṣepa-kāriṣu punar	indriya-ādiṣu na parasparato viśeṣa-utpattiḥ.
SV_01612	a-pratyakṣatvād ātmanas tat-kārya-asiddheḥ.	indriya-ādīnām tu vijñāna-kāryasya kādācitkatvāt
V3_06109	atra api satsu upalambha-kāraṇeṣv iti teṣām	indriya-ādīnām vṛtti-sādguṇyena upalambha-vṛttim
SV_16514	na nyāyām. atha kutaścid atīśayād buddhi-	indriya-ādīnām sa eva vetti na aparāḥ. tasya kuto
V3_11912	mano-vijñānasya pūrvakam a-viḡuṇam vijñānam.	indriya-ādīnām api pūrvāḥ pūrvāḥ sabhāga-avasthā-
PV_02248	-prārthanāto vināśa-utpatti-buddhitāḥ ||	indriya-ādeḥ pṛthag-bhūtam ātmānam vetty ayam
VN_01101	-a-dūra-sthānas tasya eva tad-avasthā-	indriya-āder eva puruṣasya kadācit pratyakṣo '-
PV_02244	-sambhūtam sneham badheta doṣa-dṛk || sa ca	indriya-ādaḥ na tv evam bāla-āder api darśanāt |
V3_09203	iti prativādy-an-abhyupagataḥ, vijñāna-	indriya-āyur-nirodha-lakṣaṇatvān maraṇasya.
NB_03059	marāṇam prativādy-asiddham, vijñāna-	indriya-āyur-nirodha-lakṣaṇasya maraṇasya anena
SV_13014	vijñāna-hetavaḥ. paraspara-sahitās tu viśaya-	indriya-ālokāḥ parasparato viśiṣṭa-kṣaṇa-antara-
V3_05012	hetavaḥ. paraspara-sahitās tu viśaya-	indriya-ālokāḥ parasparato viśiṣṭa-kṣaṇa-antara-
SV_16413	-sāadhanāny api prativyūdhāni. buddhi-	indriya-ukti-puṃstva-ādi sādhanam yat tu varṇyate
V3_05212	eṣām pratipattau sahakāri pratiniyatam asti	indriya-upakāry anyad vā. tat kadācit kasyacid
V3_05311	indriya-śabda-upayogāt sāphalyam pratyuktam.	indriya-upakāreṇa api sahakāri-kāraṇam śabdasya
V1_02204	-viśaya-indriya-virahe '-darśanād an-upahata-	indriya-upanidhau ca punaḥ sambhavāt. na apy a-
V3_13102	abhyupeyam - vyatireki-śabdātva-sāmānyam	indriya-gamyam nityam ca. ato 'sya pramāṇasya
SV_17302	nirarthaḥ syāt (328c) na hi svabhāva-bheda	indriya-gamyāḥ sva-pratītau paribhāṣā-ādikam
PV_03233	gocaraḥ || yady apy asti sitatva-ādir yādṛg	indriya-gocaraḥ | na so 'bhidhiyate śabdair
PV_03131	śamsati | sa eva yojyate śabdair na khalv	indriya-gocaraḥ || a-vyāpṛta-indriyasya anya-vān-
PV_03129	| tayor eva hi sambandho na tadā	indriya-gocaraḥ || viśada-pratibhāṣasya tadā
V2_05907	tu syād anupalambhaḥ. tadā api tathāvidha-	indriya-grāhya-abhāvo 'sty eva. tasmāj jñānam tad
V3_02706	śabdo nityo vā iti prakaraṇe vyatirikta-	indriya-grāhya-sāmānya-eka-artha-samavāyy-
VN_00805	rasa-ādayaḥ, vāta-ātapa-sparsā-ādayaś ca eka-	indriya-grāhyatve 'pi. idam eva ca pratyakṣasya
PV_04216	-jaḥ prāṇa-nimeṣa-ādis tad-udbhavaḥ | viśaya-	indriya-cittibhyas tāḥ sva-jāti-samudbhavaḥ ||
V1_02912	| yo 'pi kaścid viplava indriya-jaḥ, tad-anya-	indriya-ja-a-viśeṣāt, asāv api vastv-an-anurodhi-
V1_03001	vyākhyātaḥ. na eva dvi-candra-ādi-bhrāntir	indriya-ja ity eke. tan na, aindriye bhāva-abhāva
V1_01206	| (11ab) na hy ayam ghaṭa iti jñānam sparśana-	indriya-jaḥ yuktam, tathā-samanvahāre varṇasya
V1_02912	'-viśeṣataḥ ||33|| yo 'pi kaścid viplava	indriya-jaḥ, tad-anya-indriya-ja-a-viśeṣāt, asāv
PV_03141	dṛśā dhatte na dṛśām ghaṭanena sā || kecid	indriya-jatva-āder bāla-dhī-vad a-kalpanām | āhur
V1_03005	-nivṛttāv apy a-nivṛtti-prasaṅgāt. tasmād	indriya-jam apy etad bhrānter a-pratyakṣam. ata
PV_03244	|| svārtha-anvaya-artha-apekṣā eva hetur	indriya-jā matiḥ | tato 'nya-grahaṇe 'py asya
PV_03127	a-bhedataḥ || tasmād viśeṣa-viśayā sarvā eva	indriya-jā matiḥ | na viśeṣeṣu śabdānām pravṛttāv
PV_03066	anapekṣaṇe | vyavadhāna-ādi-bhāve 'pi jāyeta	indriya-jā matiḥ || abhāve vinivṛttiś cet
V1_01803	daṇḍi-vat. tasmād viśeṣa-viśayā sarvā eva	indriya-jā matiḥ ||17|| tatra sāmānya-a-
PV_03143	-saṅketam asti tena sa cen mataḥ | evam	indriya-je 'pi syāc cheṣavac ca idam idṛśam ||
V1_01013	-ādi-sambandha-atīta-śabda-vyavahāra-ādīnām	indriya-jñāna-a-viśayatvāt. tasmān na indriya-
V1_01113	10abc) ko hi indriya-a-viśayasya arthasya tad-	indriya-jñāna-utpattāv a-vidyamānād bhedaḥ, tat-
PV_03295	api ity ayam || pāraparyeṇa hetuś ced	indriya-jñāna-gocare | vicāryamāṇe prastāvo
V1_01011	-ādi-prasaṅgaḥ. mano-vijñāna-abhisamkṛtam	indriya-jñānam pratyeti iti cet, na, yathokta-a-

V1_01013	ādinām indriya-jñāna-a-ṣaṣayātvāt. tasmān na	indriya-jñānam artha-saṃyojanām kalpanām āviṣati.
NB_01008	jñānam pratyakṣam. tat caturvidham.	indriya-jñānam. sva-ṣaṣaya-anantara-ṣaṣaya-
V3_02811	hetum apekṣate. pratyakṣe 'rtha-grahaṇam	indriya-jñānasya kasyacid vitatha-arthatvāt tat-
V1_01414	pratihanti. na vai buddhiḥ pratyakṣā, yena	indriya-jñānasya vikalpa-upagame bādhā syāt. sa
V3_05011	iti. api tu na sarve ghaṭa-kṣaṇāḥ sarvasya	indriya-jñānasya hetavaḥ. paraspara-sahitās tu
SV_05101	sā svabhāvena eva viparyasyati. na evam	indriya-jñānāni vikalpakāni. na vā teṣv apy eṣa
V1_01413	vikalpasya darśane 'drṣṭir vikalpa-kalpanām	indriya-jñāne pratihanti. na vai buddhiḥ
V1_00708	-yogya-pratibhāsā pratītiḥ kalpanā. na hi sā	indriya-jñāne sambhavati, arthasya sāmartyena
NB_01009	sva-ṣaṣaya-anantara-ṣaṣaya-sahakāriṇā	indriya-jñānena samanantara-pratyayena janitaṃ
V1_01905	(19abc) pratyakṣam iti vartate. mānasam api	indriya-jñānena samanantara-pratyayena sva-ṣaṣaya
V1_01907	janitaṃ pratyakṣam. ata eva ca na an-	indriya-drṣṭir na api ṣaṣaya-antarasya. sva-jñāna
V1_01314	darśanāt. atha vā pratyakṣa-sādhana eva	indriya-dhiyaḥ kalpanā-virahaḥ. yataḥ saṃhṛtya
PV_02035	cen na āśraya-pratiṣedhataḥ || prāna-apāna-	indriya-dhiyaṃ dehād eva na kevalāt | sva-jāti-
V1_03701	drṣṭam. iṣṭa-an-iṣṭa-avabhāsinyaḥ kalpanā na	indriya-buddhaya iti cet, na, tatra apy a-riṣṭa-
V1_01105	kalpanāḥ pratisaṅkhyānena nivartayitum, na	indriya-buddhiḥ, sāmagrī-sākalye 'pi vinivartya
SV_00819	a-samagrasya ekānta-a-sāmarthyāt, yathā deha-	indriya-buddhibhyo rāga-ādy-anumānam. ātma-ātmīya
V3_08310	vṛṭty-a-darśane 'pi śeṣavat, yathā deha-	indriya-buddhibhyo rāga-ādy-anumānam. ātma-ātmīya
V1_01403	pratibhāsamānā pratyakṣā eva sarva-prāṇinām	indriya-buddhir iti kim atra anyena sādhanena. na
PV_03398	-saṃvitti-niyamāt tac ca sidhyati || jñānam	indriya-bhedena paṭu-manda-āvila-ādikām |
V1_01805	viśiṣṭam eva an-abhilāpyaṃ vastu-rūpam	indriya-matayaḥ pratyāviśanti. kathaṃ tarhi
SV_04101	3|| yathā indriya-ṣaṣaya-āloka-manaskārā ātma-	indriya-mano-'rtha-tat-sannikarṣā vā asaty api
SV_06726	yathā cakṣū-rūpa-āloka-manaskāresv ātma-	indriya-mano 'rtha-tat-sannikarṣeṣu vā rūpa-
V1_01008	utpatter a-vicāraakatvāt, vicāraakatve ca	indriya-mano-vijñānāyor a-bheda-prasaṅgāt. a-
PV_03483	-bhāvena vyavahāraḥ pratanyate || ṣaṣaya-	indriya-mātreṇa na drṣṭam iti niścayaḥ | tasmād
V3_13004	samaveta-rūpa-virahaś ca. samāna-deśa-āśraya-	indriya-yoga-apekṣāyām āśraya-samāna-a-samāna-deśa
SV_13827	tad etac chabdeṣv api tulyam. tatra api	indriya-yogya-deśatā-ādibhyaḥ karaṇānām atīśayāt.
V1_04005	yogyatā-pratīlambha-lakṣaṇo 'sti pratibandha	indriya-yogyatā-utpatti-lakṣaṇo vā iti na an-
SV_16415	na hi śeṣavato gatiḥ ||311|| yat tu buddhi-	indriya-vacana-yogāt puṃstvdā iti puruṣa-atīśaya-
V1_03002	tattva-lakṣaṇatvāt tasya iha api tulyatvāt,	indriya-vikāre ca vikārāt, tan-nibandhanatvāc ca
PV_03243	-bhedasya tad-apekṣa-a-virodhataḥ || tasmād	indriya-vijñāna-anantara-pratyaya-udbhavam | mano
HB_02015	anyac ca, aṅkura-ādi-vad a-kṣepa-kāri-	indriya-vijñāna-ādi-vac ca, kārya-kāraṇa-svabhāva-
V1_01302	vijñānair vyavasiyanta iti, nivṛttā idānīm	indriya-vijñāna-vārttā, abhidhāna-viśeṣe smrter
SV_11918	vyatireka-a-vyatireka-virodhāt. tasmād	indriya-vijñāna-viśeṣa-anubandhī sabhāga-vāsanā-
SV_13013	iti. api tu na sarve ghaṭa-kṣaṇāḥ sarvasya	indriya-vijñāna-hetavaḥ. paraspara-sahitās tu
PV_03497	-arthikā || ghaṭaṇam yac ca bhāvānām anyatra	indriya-vibhramāt | bheda-a-lakṣaṇa-vibhrāntam
V1_02204	an-indriyāḥ, rūpa-ādy-anuṣaṅgiṇām tad-ṣaṣaya-	indriya-virahe 'darśanād an-upahata-indriya-
SV_04101	svabhāvena indriya-ādi-vat ||73|| yathā	indriya-ṣaṣaya-āloka-manaskārā ātma-indriya-mano
SV_13026	pratyaya-sāmarthyasya a-sarva-vidā. tena yad	indriya-ṣaṣaya-madhya-sṭhitam āvaraṇam tat tau
V3_05108	pratyaya-sāmarthyasya a-sarva-vidā. tena yad	indriya-ṣaṣaya-madhya-sṭhitam āvaraṇam, tau
V2_06804	pratibaddhā, tasyāḥ sarvatra a-viśeṣāt.	indriya-ṣaṣaya-vat paraspara-yogyatā niyamikā iti
SV_15927	vastuni ||300|| samaya-kāras tu svalakṣaṇam	indriya-ṣaṣayaṃ sāmānya-lakṣaṇam ca vikalpa-
V3_11909	cakṣur-ādi-buddhīnām tāvad yathāsvam	indriya-ṣaṣayau hetū. pūrvakaṃ ca a-viḡuṇam
PV_03074	akṣaiś cet paryāyeṇa pratiyate || tac ca na	indriya-śakty-ādāv akṣa-buddher a-sambhavāt |
V3_05310	tatra akiñcitkaratvāt. etena prayatnasya	indriya-śabda-upayogāt sāphalyaṃ pratyuktam.
V3_05004	sato niyamena ayogāt, prayatnasya āvaraṇa-	indriya-śabdeṣv an-upayogāt. na hi tasya
SV_07824	-tadvatoḥ ||156|| yo 'pi hi sva-āśraya-	indriya-saṃyoga-apekṣa-pratipattikaṃ sāmānyam
SV_07826	pratisamādhāta tasya apy asty eva āśraya-	indriya-saṃyoga upakāraka iti tatas tad-darśī
SV_15815	na śakyam, tasya kathañcid apy a-pariṇāmāt.	indriya-saṃskāra-ādayo 'py uktāḥ. māṃ śrāvayaty
SV_07410	iti svabhāvād a-pracyuter anapekṣya eva	indriya-saṃskāraṃ vijñānaṃ janayet. saṃskṛta-
SV_07417	-svabhāvaḥ sa punaḥ kathañcid bhāvi vyakter	indriya-saṃskāraḥ. tat-sahakāri sāmānyam vijñāna-
SV_07402	'pi tad-viśeṣa-ādhanād upakāri syāt. na	indriya-saṃskāraḥ. prāg adṛśye darśana-śakty-
SV_07408	vyakter yadi indriya-saṃskāro yadi na	indriya-saṃskāraḥ sāmānyasya vijñāna-janana-
SV_07405	-antarasya darśako na syāt. vyaktyā ca	indriya-saṃskārāt tad-darśane tad-vyaṅgyeṣu
SV_07408	vibhāgāyās teṣu viśeṣa-abhāvāt. vyakter yadi	indriya-saṃskāro yadi na indriya-saṃskāraḥ
PV_02026	darśanāt || yathā viśeṣeṇa vinā ṣaṣaya-	indriya-saṃhatih | buddher hetus tathā idaṃ cen
V1_03211	api svayam ||37|| ity antara-ślokaḥ. etena	indriya-sannikarṣa-artha-ālocana-viśeṣaṇa-jñānāni
PV_03456	tadvat te 'pi syur āturāḥ || ṣaṣaya-	indriya-sampāta-abhāvāt teṣāṃ tad-udbhavam | na
SV_07410	indriya-saṃskāraṃ vijñānaṃ janayet. saṃskṛta-	indriya-sahakāritvāt kevalam a-samartham iti cet.
V3_06106	-avasthāyām kasyacid abhāva-pratītiḥ, tatra	indriya-sādguṇya-āder upalambha-pratyayasya eva
SV_11804	-apekṣāṃ ca sādhyati. tataḥ kārya-dvāreṇa	indriya-siddhiḥ. na evaṃ sambandhasya. tasya
PV_03403	paśyāṃś ca tad-darśī kathaṃ ca upahata-	indriyaḥ || śodhitam timireṇa asya vyaktaṃ cakṣur
SV_13214	yadi saṃskṛtena upalambha ity a-saṃskṛta-	indriyo na upalabhate. yasya saṃskāra indriyasya
SV_13207	upalabhyeran sarva-deśa-sṭhitaiś ca. yogya-	indriyatvād ṣaṣaya-sannidhānād a-pratibandhāc ca.
SV_07415	an-āsādyā param nityam tat-svabhāvaṃ kim iti	indriyam apekṣate. na hi tasya kevalasya yo na
SV_13220	saṃskārāḥ śabdānām. tatra kenacit saṃskṛtam	indriyam kasyacid eva grāhakam iti na yugapat

V2_06805 taj-janma-lakṣaṇatvāt tad-upakṛtam
SV_13302 śravaṇāt. vācake ca pratiniyata-śakti-
SV_13123 eva jñāna-utpatteḥ. tasmād eṣa śabdō na
V3_05308 eva jñāna-utpatteḥ. tasmād eṣa śabdō na
SV_07322 -kālayoḥ ||148|| saṃskṛtam añjana-ādibhir
PV_03461 na aparam | sāmārthya-a-darśanāt tatra na
V2_05905 sato 'py anupalabdhir iti cet, na, viśaya-
SV_13227 tasmād eka-gati-śakti-pratiniyamād
PV_03132 na khalv indriya-gocaraḥ || a-vyāpṛta-
SV_07324 ca a-tat-saṃskāratvāt. na evaṃ vyakter
SV_13215 -indriyo na upalabhate. yasya saṃskāra
SV_07320 so 'py añjana-āder iva vyakteḥ saṃskāro na
V1_01609 pratyakṣam an-abhilāpya-viśayam, a-vyāpṛta-
HB_01901 -an-utpattāv odana-ādy-abhinirvṛttir asti
SV_07319 saṃskārād vyañjikā, kiṃ tarhi tad-grāhiṇa
V3_13003 a-vyavadhānam a-dūra-sthānam dr̥śya-ātmatā
SV_13213 'n-ādheya-vikārasya saṃskāra-ayogāt.
V1_02203 tat-sannidhāna-abhāve 'bhāvāt. na apy an-
PV_02082 adhigacchati || gaty-āgatī na dr̥ṣṭe ced
SV_13221 -śrutir iti. saṃskāra-viśeṣāc chrutī-niyama
PV_02039 a-viśeṣataḥ || pratyekam upaghāte 'pi na
PV_03048 vijñāne tad-rūpa-an-avabhāsataḥ | yadī nāma
PV_02117 -ādy api śeṣavat || dr̥ṣṭā ca śaktiḥ pūrveṣām
PV_03470 -anya-jaś ca saḥ | rūpa-ādīn pañca viśayān
SV_13321 bhavet ||257|| tāni pratiniyata-śaktīny api
V1_03215 bhedakam asya karaṇam iti. na hi
V2_08013 saṃskṛtāḥ. pañca-skandhā iti. tatra pañca-
PV_02047 -dhī-vad grahaṇa-prāpter mano-jñānam na sa-
V3_05305 apekṣyāc ca prayatnāt prayatna-saṃskṛtād
PV_03125 idṛśī | iti vetti na pūrva-ukta-avasthāyām
V1_01408 idṛśī | iti vetti na pūrva-ukta-avasthāyām
HB_01305 tasya eva upalambha-ātmanah sataś cakṣur-
PV_03252 vijñāna-a-bhinna-hetu-jam || sa-arthe sati
PV_03136 sakṛc-chrutih || sakṛt-saṅgata-sarva-arthesv
SV_16122 ca | sarvo varṇa-kramaḥ pumbhyo dahana-
SV_12128 tat-kārya-dharmatām na ativartate, agni-
PV_04257 iti siddham kāryam tathā param || dhūma-
V3_08409 -pratyayo hi rasa-hetū rasam janayati,
V3_08407 rasato gatiḥ | hetu-dharma-anumānena dhūma-
SV_00715 rasato gatiḥ | hetu-dharma-anumānena dhūma-
SV_00717 -pratyayo hi rasa-hetū rasam janayati,
V2_08509 -ādīṣv asaty apy agnau bhāvād a-kāryam. na,
SV_16123 indhane dāha-vṛtter asaty abhāvād a-dr̥ṣṭa-
SV_16124 abhāvād a-dr̥ṣṭa-indhano 'pi dahano na an-
SV_16124 deśa-kāla-niyama-ayogāt. niyame ca tasya eva
SV_16125 eva indhanatvād dahana-upādāna-lakṣaṇatvād
SV_16123 dahana-indhana-yukti-vat ||307|| sati
PV_03170 vā ete pratyayāḥ śabda-nirmitāḥ | anuyānti
SV_04526 nāma itaḥ śabdāt kṛta-saṅketād uttara-kālam
V2_05403 -bruvan param bodhayitum īso bruvan vā doṣam
SV_12107 a-śakyatvāt. yathā ayam anyato '-śrutvā na
V3_12601 eva dharmāḥ, asanto 'pi kenacit prakaraṇena
SV_07710 na ca tatra utpanno na kutaścid āyāta iti ka
SV_14102 'sya bādhyate. pratyakṣam khalv apy etad yad
SV_03920 anyad anuyāyī na bhāsate | (71ab) na hi
V1_01404 buddhir iti kim atra anyena sādhanena. na ca
V1_01410 evaṃ ca evaṃ ca kalpanā mama āsid iti. tad
PV_03511 | dr̥ṣṭā tad-vedanam kena tasya apy anyena ced
PV_02188 -upagamād iṣṭam upādānam tu vāryate ||
PV_02205 vidvāmsō yaḥ svabhāvo na naśyati || tyaktvā
SV_15719 ca syād vaidya-vaṇig-vyapadeśa-ādi-vat. tad
SV_16022 -utthāpanāni pūrva-pūrva-pratyayāni. tad
SV_15528 -siddhiḥ, kiṃ tarhi bhāva-svabhāva eṣa yad
SV_09914 tathā atra api niyama-hetur vaktavyo yata
V2_07811 atra api kaścin niyama-hetur vaktavyo yata

indriyam jñānam janayati iti, anyathā an-
indriyam na dhvaniṣu. tatra dhvanibhyo bhinnam
indriyam na sannikarṣam na ātmānam anyad vā
indriyam na sannikarṣam na ātmānam anyad vā
indriyam pratipattau kiñcid atīśayam āsādayati.
indriyam vyabhicārataḥ || tathā artho dhī-
indriyayor ekasya dvayor vā an-anyathātve 'yogād
indriyasya aneka-ātmā kalakalo na śrūyeta.
indriyasya anya-vān-mātreṇa a-vibhāvanāt | na ca
indriyasya kaścit saṃskāras tad-bhāva-abhāva-
indriyasya kṛtaḥ sa sarva-śabdān yugapac chṛṇuyād
indriyasya ca | pratipatter a-bhinnatvāt tad-
indriyasya darśana-vad buddhau śabdena a-
indriyasya vā prabhāsvarād apavarakam praviṣṭasya
indriyasya. so 'py añjana-āder iva vyakteḥ
indriyasya sva-āśrayeṇa sambandhaḥ, a-bhedād eva,
indriyasya hi saṃskāraḥ śṛṇuyān nikhilam ca tat ||
indriyāḥ, rūpa-ādy-anuṣaṅginām tad-viśaya-indriya
indriyānām a-pāṭavāt | a-dr̥ṣṭir manda-netrasya
indriyānām aneka-śabda-saṅghātasya kalakalasya
indriyānām mano mateḥ | upaghāto 'sti bhaṅge
indriyānām syād draṣṭā bhāseta tad-vapuḥ ||
indriyānām sva-jātiṣu | vikāra-darśanāt siddham
indriyāny upalambhanam || muktva na kāryam aparam
indriyāni nānā-rūpān prati-śabda-niyatān dhvaniḥ
indriyāni bhedakāni, sarva-jñāna-hetutvāt. na
indriyāni svabhāva-cyutimanti, tat-kārya-vijñāna-
indriyāt | jñāna-utpādāna-sāmārthya-bhedān na
indriyād anyato vā svabhāva-antara-pratīlambhāt.
indriyād gatau || ekatra dr̥ṣṭo bhedo hi kvacin na
indriyād gatau ||14|| sa punaḥ pratisaṃhārād
indriyād rūpa-grahaṇa-yogyatā-pratiniyamāḥ,
indriye yogye yathāsvam api cetasi | dr̥ṣṭam janma
indriyeṣv iha satsv api | pañcabhir vyavadhāne
indhana-yukti-vat ||307|| sati indhane dāha-
indhana-vat. tatra a-pradarśya ye bhedam kārya-
indhana-vikāra-aṅgatā-pade dahana-sthiteḥ | an-
indhana-vikāra-upādāna-hetu-sahakāri-pratyaya-agni
indhana-vikāra-vat ||64|| tatra api hetur eva
indhana-vikāra-vat ||9|| tatra hetur eva
indhana-vikāra-viśeṣa-upādāna-hetu-sahakāri-
indhana-vikāra-hetur uṣṇa-sparśa-viśeṣasya
indhano 'pi dahano na an-indhanas tasya deśa-kāla
indhanas tasya deśa-kāla-niyama-ayogāt. niyame ca
indhantvād dahana-upādāna-lakṣaṇatvād indhanasya.
indhanasya. tathā ayam api varṇa-anukramaḥ puruṣa
indhane dāha-vṛtter asaty abhāvād a-dr̥ṣṭa-indhano
imam artha-aṃśam iti ca apoha-kṛc chrutih ||
imam artham pratipadyeta iti. na ca prak-kṛta-
imam parihartum. asati hetor a-pratiśedhe vidhiḥ
imam varṇa-pada-kramam | vaktum samarthaḥ puruṣas
imam vyavahāra-patham upaniyante. anyathā hi
imam vyāghāta-bhāram udvoḍhum samartha 'nyatra
imā buddhayaḥ puruṣa-saṅkhyātebhyāḥ puruṣa-
imā vyaktayaḥ parasparam anvāśanti, bheda-
imāḥ kalpanā a-pratisaṃviditā eva udayante
imāḥ kalpanāḥ pratyakṣa-bhāvinyaḥ katham saṃhṛta-
imām || mālām jñāna-vidām ko 'yam janayaty
imām tu yuktim anvicchan bādhatē sva-matam svayam
imām hrepaṇim dr̥ṣṭim ato nityaḥ sa kathyatām |
ime '-viśiṣṭena prayujyamānā mantrās tato '-
ime 'nya-anya-hetavo varṇāḥ sva-kāraṇa-ānupūrvī-
ime kathañcin niyuktāḥ phala-dāḥ. tat tarhi rūpam
ime kecin naśvara-ātmāno jātā na ca atra kaścin
ime kecin naśvara-ātmāno jātāḥ. na ca atra kaścin

V1_00305	asti vā anayor avasthayor viśeṣaḥ. tad	ime kvacit kiñcid asiddham an-upanayanto 'n-
SV_14906	– bhavatu nāma svabhāva eṣa bhāvānām ya	ime kṣaṇa-sṭhiti-dharmānāḥ. sa tu utpattimatām eva
SV_06724	śabda-a-bhedasya kāraṇam bhavatu. tena	ime tat-prayojanā ity a-tat-prayojanebhyo bhinnā
V2_07001	-upasarga-ādiṣu dramīḍa-ārya-deśayoḥ. tasmād	ime darśanam a-darśanam ca apekṣamānās tat-
SV_08516	na iṣṭam syān na vastv ity uktam. tad	ime na ekayogakṣemā bhāvāḥ bhinnā eva ato na syāt
V3_07309	tad asiddha-upādāneṣu na sambhavati. tad	ime nir-viśeṣanāḥ. teṣv artha-upādānatva-sādhanam
SV_02513	vyavasthānād a-miśraṇam anyena. tasmād	ime bhāvāḥ sajātiya-abhimatād anyasmāc ca
SV_15709	a-hetukatva-prasaṅgād ity ukta-prāyam. tad	ime mantrāḥ svabhāva-atīśayāt phala-dāyinaḥ kāryā
PV_03030	anya-vyāvṛtti-lakṣaṇam | yan niṣṭhās ta	ime śabdā na rūpaṁ tasya kiñcana || sāmānya-
SV_15017	nīla-utpala-ādiṣu vitatha-jñāna-jananāt. tad	ime śabdāḥ saṁskāra-nir-apekṣāḥ prakṛtyā ca
NB_02042	-yukta-puruṣavān ayam pradeśaḥ, dhūmād iti.	ime sarve kārya-anupalabdhy-ādayo daśa-
V3_00302	guṇa-doṣam a-paśyataḥ | vilabdhā vata kena	ime siddhānta-viśama-grahāḥ ||2|| ity antara-
SV_11712	-prasaṅgād anapekṣa-ātma-an-upakārāt. tad	ime sva-viśaya-jñāna-janane param apekṣamānās
SV_15306	bruvāṇaḥ śobheta a-darśanān na asti iti. tad	ime svabhāva-deśa-kāla-viprakaṣeṇa santo 'py an-
PV_03149	| paṭas tantuṣv iha ity-ādi-śabdās ca	ime svayaṁ kṛtāḥ || śṛṅgaṁ gavi iti loke syāc
V1_01007	-śūnye tac cākṣuṣe katham ||8|| na hi idam	iyato vyāpārān kartuṁ samartham, sannihita-viśaya
SV_10313	-abhāvāc ca bhaveḥ jñāpaka-asiddhiḥ. na	iyatā tad-abhāvaḥ. punaḥ paryāyeṇa keśāñcid
V2_06602	-abhāvāc ca bhaveḥ jñāpaka-asiddhiḥ. na	iyatā tad-abhāvaḥ. punaḥ paryāyeṇa keśāñcid
HB_00801	akṣiṇī nimīlya cintaya tāvat – kim	iyatā pratītiḥ syān na vā iti. bhāve vā kim
PV_04183	|| anumāna-anumeya-artha-vyavahāra-sṭhitis tv	iyam | bhedaṁ pratyaya-saṁsiddham avalambya ca
V3_05803	kārya-saṁsiddhiḥ svabhāva-antar-gamād	iyam | hetu-prabheda-ākhyāne na darśita-udāhṛtiḥ
PV_04269	kārya-saṁsiddhiḥ svabhāva-antar-gamād	iyam | hetu-prabheda-ākhyāne na darśitā udāhṛtiḥ
PV_04072	icchā-pravṛtṭy-artho yadi śaṅkā kuto nv	iyam || so '-niśiddhaḥ pramāṇena grhṇan kena
PV_03530	viśuddha-dhiyaṁ prati | grāhya-lakṣaṇa-cintā	iyam a-cintyā yogināṁ gatiḥ || tatra sūkṣma-ādi-
SV_10217	yadi niścaya-pūrvam vyavahared iti sā	iyam a-pravṛtṭi-phalā proktā. pramāṇam api kācit
V3_09306	vyaktis tulyā ity asty eva sāmānyam. atha kā	iyam a-vyaktiḥ. adṛśya-ātmatā. nanv anena
SV_06715	pravartamānā na upāmbham arhati. na ca	iyam a-śakya-pravartanā, icchā-adhīnatvāt, yadi hi
SV_13304	tatra dhvanibhyo bhinnam asti iti śraddhā	iyam atibahv idam ||256|| na hi vayaṁ dhvaniṁ
V1_03109	tasmād yato 'sya ātma-bhedād asya	iyam adhigatir ity ayam asyāḥ karmaṇi niyamaḥ,
V1_01605	-abhāvād an-anumānam. tasmāt pratyakṣā	iyam an-abhilāpā ca pratibhāti iti. śabdena a-
VN_00915	sa svabhāvasya eva iti pūrvakā eva	iyam anupalabdhiḥ. tasmād anena kvacit keśāñcid
SV_10214	iti syād vā a-pramānatā | (200ab) na eva vā	iyam anupalabdhiḥ pramāṇam vyavasāya-phalatvāt
SV_15314	-artham ca iti na virodham paśyāmaḥ. na hi	iyam anupalabdhir adṛśya-ātmasv abhāva-sādhiḥ
SV_10115	śabda-vyavahārān nivartayati. tena yā api	iyam anupalabdhir upalabdhi-lakṣaṇa-prāptānām
V3_08503	gatiḥ, na anāgatānām, vyabhicārāt. tasmād	iyam api kārya-liṅga-jā. etena pipilikā-utsaraṇa-
PV_03361	jagaty asminn ekasya api tad-ātmanaḥ | asti	iyam api yā tv antar-upaplava-samudbhavā || doṣa-
V1_03907	jagaty asminn ekasya api tad-ātmanaḥ | asti	iyam api yā tv antar-upaplava-samudbhavā ||52||
SV_05326	āśrayasya tad-upayoge 'n-upakāryatve kā	iyam apekṣā nāma. tadutpatti-dharmā bhāvaḥ
SV_12009	iṣṭā kartṛṇām a-smṛteḥ kila | (239ab) yā api	iyam apauruṣeyatā veda-vākyānām kartur a-smaraṇād
V3_06410	-rūpaṁ vā bhāve bhāvād abhāvataḥ ||51|| sā	iyam abhāva-niścaya-phalā vyatireka-sādhanā
V1_02101	saṁvittiyā, tasyās tad-ātma-rūpatvāt. na enam	iyam abhilāpena saṁsṛjati, tathā-vṛtṭer ātmani
SV_13503	iti cet. na. varṇānām ānupūrvyā a-bhedāt. na	iyam artha-antaram varṇebhyaḥ. dṛśyāyām vibhāga-
V1_03110	asyāḥ karmaṇi niyamaḥ, tat sādhanam. na ca	iyam artha-ghaṭanā artha-sārūpyād anyato jñānasya
V1_03705	-sthitēḥ svasaṁvedana-rūpatvāt sva-vid api	iyam artha-vid eva kāryato draṣṭavyā. ata eva na
V1_03311	kṛta iti tasya eva prāmānyam yuktam. atha kā	iyam artha-saṁvid yā pramāṇa-phalam. yad eva idaṁ
V1_01106	aśvam api kalpayato gor darśanāt. na api	iyam artha-sannidhim apekṣeta. na hi gava-ādi-
SV_07619	satsv asatsu vā bhāveṣu sāmānya-buddhir na	iyam arthavati kevalam viplava eva iti na asmākam
SV_07605	na atikrāmati ity ayuktam etat. tasmād	iyam artheṣv eka-rūpā pratītir vikalpa-vāsanā-
V3_09311	avasthā nivartate, na avasthātā iti cet, kā	iyam avasthā. yā iyam udaka-dhāraṇa-ādy-
SV_10001	cet. niyamavati na syāt. tasmān na	iyam ākasmikī kvacit. katham tarhi idānim a-
V2_08204	iti cet, na niyamavati syāt. tasmān na	iyam ākasmikī kvacit. katham tarhi idānim a-hetuko
SV_13521	vyāpti-nityatva-varṇanāt | (260ab) sā ca	iyam ānupūrvī varṇānām deśa-kṛtā vā syāt, yathā
SV_05009	bhavet sā gamyate ca taiḥ | balāt tava icchā	iyam āropayati, sa eva asyā viśaya iti, a-viśayī-
PV_04046	bhavet sā gamyate ca taiḥ | balāt tava icchā	iyam iti vyaktam īśvara-ceṣṭitam || vadann a-
V3_02010	tasya iṣṭatvād a-doṣa iti cet. kuto 'sya	iyam iti vyaktam īśvara-ceṣṭitam ||7|| vadann a-
SV_12021	vṛtṭir iti kaḥ prasiddhāv anurodhaḥ. api ca	iyam iṣṭir a-pramāṇikā prāg āsīt. a-kasmād grāhi
SV_17110	na avasthātā iti cet, kā iyam avasthā. yā	iyam utpādītā prasiddhyā eva śaṅkā śabda-artha-
V3_09311	yadi hi na prayoktur icchā katham	iyam udaka-dhāraṇa-ādy-arthakriyāyām upanidhiyate,
SV_06717	bahubhir vā iti svāntantryam atra vaktuḥ. tad	iyam ekatra api pravarteta. icchāyām vā ka enām
SV_06714	rūpaṁ tat teṣām viśayaḥ katham ||57||	iyam ekā śrutir bahuṣu vakṛ-abhiprāya-vaśāt
SV_03118	na kevalam nir-upākhyam. nir-upākhye 'pi	iyam eva khalu niścayānām svārtha-pratipattir yat
SV_10505	a-vikalpakaṁ jñānam pratyakṣam. kā punar	iyam eva pravṛtṭir niśidhyate. anupalabdhi-lakṣaṇā
V1_00704	bhāva iti cet. ākasmikī tarhi sattā iti. na	iyam kalpanā. abhilāpini | pratītiḥ | kalpanā (4'b
SV_09926	bhāva iti cet, ākasmikī tarhi sattā iti na	iyam kasyacit kadācit kvacit viramet. tad dhi
V2_08201	bhāva iti cet, ākasmikī tarhi sattā iti na	iyam kasyacit kvacit kadācid viramet. tad dhi

V3_08305	uttara-uttara-śakti-pariṇāmena samarthā	iyam kārāṇa-sāmagrī kārya-utpādane, śakti-pariṇāma
SV_00709	-śakti-pariṇāmena kārya-utpādana-samarthā	iyam kārāṇa-sāmagrī. śakti-pariṇāma-pratyayasya
SV_10501	asattā punar atra anupalabdhir eva. ata eva	iyam kārāṇāt kārya-anumāna-lakṣaṇatvāt svabhāva-
SV_00810	na anāgatānām vyabhicārāt tat (10'd) tasmād	iyam kārya-liṅga-jā ||10|| tena na anyo hetur
PV_03296	cet | tat-tulyam vikriyā-vac cet sā eva	iyam kiṃ niśidhyate || sarpa-ādi-bhrānti-vac ca
V3_02007	icchā-pravṛtṭyor a-virāma-prasaṅgāt. tasmād	iyam kutaścīt prakaraṇād bhavanti tena eva
SV_09309	hi svabhāva-niṣpattau bhāvaḥ kṛtakaḥ. tena	iyam kṛtaka-śrutih svabhāva-abhidhāyiny api para-
V2_07409	hi svabhāva-niṣpattau bhāvaḥ kṛtakaḥ. tena	iyam kṛtaka-śrutih svabhāva-abhidhāyiny api para-
V1_03604	-ākāra-viplavā ||39|| tathā kṛta-vyavasthā	iyam keśa-ādi-jñāna-bheda-vat | yadā tadā na
PV_03331	grāhaka-ākāra-viplavā | tathā kṛta-vyavasthā	iyam keśa-ādi-jñāna-bheda-vat || yadā tadā na
SV_13423	-mātreṇa sādhanāḥ. vyakty-apekṣaṇāt. sā ca	iyam krama-bhāvinī sad-asatos tulya-upayogā iti
SV_00617	-viśeṣa-yukta-puruṣavān ayam pradeśo dhūmāt.	iyam ca hetv-asiddhyā eva tad-viruddha-siddhiḥ
V2_06404	-yukta-puruṣavān ayam pradeśo dhūmāt iti.	iyam ca hetv-asiddhyā eva tad-viruddha-siddhiḥ
HB_03312	mūḍha-pratipattāv ity alam prasaṅgena. sā	iyam trividha-anupalabdhiḥ – siddhe kārya-kārāṇa
SV_02007	-anupalabdhir ubhayasya api hetuḥ. iti	iyam trividhā apy ukta-anupalabdhir anekadhā |
HB_01609	a-prasava-dharmakam apeta-santānam syād iti	iyam naś cintā cittam dunoti. na vai vayam a-tat-
SV_10215	pramāṇānām. na hi pravṛtti-niśedhe 'pi	iyam niḥ-śaṅka-paricchedam cetaḥ karoti. samśayād
SV_13818	prakāṣe 'pi ghaṭa-ādy-anupalabdheḥ. sā	iyam niyamena upalabdhis tad-vyāpārāc chabdasya
SV_09919	phalasya api na asti ity a-samānam. sā	iyam nir-apekṣatā vināśasya kvacit kadācic ca
V2_08109	a-vināśo 'pi syād ity a-vyāptih. sā	iyam nir-apekṣatā vināśasya kvacit kadācic ca
V3_02908	bhedena sā bādha uktā caturvidhā | sā	iyam pakṣasya bādha caturvidhā darśitā tridhā-
PV_03291	kadācic bhrānti-kāraṇam || yathā eva	iyam parokṣa-artha-kalpanā smarāṇa-ādikā | samaya
SV_00525	vyāpya-abhāvam āha – tadā abhāvo 'pi iti.	iyam pratiśedha-viśaya-anupalabdhiḥ prayoga-
V2_06203	rūpam. na aparāḥ pratiśedha-hetuḥ. sā	iyam pratiśedha-viśayā anupalabdhiḥ prayoga-
V1_03113	asty anubhava-viśeṣo 'rtha-kṛtaḥ, yata	iyam pratītiḥ, na sārūpyād iti cet, atha katham
SV_10117	asan-niścaya-phalā api sā. asattāyām api	iyam pramāṇam eva. na hy asti sambhavo yad
V1_03010	tac ca phalam iti kim idānīm pramāṇam. yata	iyam prameya-adhigatir a-vyavadhānā tattvam
SV_00618	tad-viruddha-siddhiḥ prāg eva nirdiṣṭā iti	iyam prayoga-bhedād aṣṭadhā anupalabdhiḥ. tatra
V2_06404	tad-viruddha-siddhiḥ prāg eva nirdiṣṭā iti	iyam prayoga-bhedād daśavidha-anupalabdhiḥ. iṣṭam
V1_02407	atiśayavati na samvedanam iti cet, kā	iyam buddhiḥ. adhyavasāyaḥ. kim idam samvedanam.
SV_03918	-bhūtam kiñcit sāmānyam nāma asti, yathā	iyam buddhiḥ pratibhāti, yasmād vyaktayo na
PV_03214	yā dvaya-sūnyatā || tad-bheda-āśrayiṇī ca	iyam bhāvānām bheda-samsthitiḥ | tad-upaplava-
SV_05501	-ayogād ekasya atiprasaṅgāc ca. tasmān na	iyam bhinna-artha-grāhiṇy a-bhinnā pratibhāti tad-
PV_03356	alpo 'pi dr̥śyate || yathā anudarśanam ca	iyam meya-māna-phala-sthitiḥ | kriyate '-
V1_03811	alpo 'pi dr̥śyate ||46|| yathā-anudarśanam ca	iyam meya-māna-phala-sthitiḥ | kriyate '-
V1_03804	jāyamāno lakṣyate. tatra yathā-lakṣaṇam eva	iyam meya-māna-phala-sthitiḥ. a-vibhāgo 'pi
V3_01502	upajīvati, na paro dūṣaṇam iti vyaktam	iyam rāja-kula-sthitiḥ. tasmād yāvatim artha-gatiḥ
SV_16210	vā a-kriyā-abhiniveśo 'stu. tasmāt sarvā eva	iyam varṇa-ānupūrvī prasiddha-kārya-kārāṇa-bhāva-
SV_00619	-bhedād aṣṭadhā anupalabdhiḥ. tatra yā	iyam viruddha-kārya-upalabdhir uktā, tatra iṣṭam
V1_01103	| na artha-sannidhim ikṣeta (9abc) api ca	iyam viśeṣaṇa-ādi-vikalpa-utthāpitā satī pravṛttā
SV_06918	vartamānam ekām śrutim vartayati tasya kā	iyam vṛtīḥ. ādheyatā vā syāt. yathā kuṇḍe
V1_03802	-phala-sthitiḥ. uktam atra – yathā-darśanam	iyam vyavasthā, na tu yathā-tattvam iti. viśaya-
V3_04206	-utpattiḥ, tad-bhāvād itarasya iti. atha kā	iyam śaktiḥ. sa eva bhāva uta anyad eva kiñcit.
SV_01624	anumānam, a-śaktād an-utpatteḥ. atha kā	iyam śaktiḥ, sa eva bhāvaḥ, uta anyad eva kiñcit.
SV_10903	snāna-agni-hotra-āder an-upadeśaḥ. sa	iyam śakya-pariccheda-a-śeṣa-viśaya-viśuddhir
V3_02404	icchayā pravṛtṭy-artha iti cet, kutaḥ punar	iyam śaṅkā, yena tad-arthaḥ yatnaḥ kriyate. so '-
PV_03151	-viccheda-anupalambhanāt || tais tantubhir	iyam śāṭī ity uttaram kāryam ucyate | tantu-
SV_03822	yad evam eṣā pratibhāti tad-udbhavā, sā ca	iyam samvṛtiḥ samvriyate 'nayā svarūpeṇa para-
V2_08203	kiñcit pratibaddham a-pratibaddham vā. sā	iyam sattā a-pratibandhini iti cet, na niyamavati
SV_09928	kiñcit pratibaddham a-pratibaddham vā. sā	iyam sattā a-pratibandhini cet. niyamavati na
SV_10212	anupalabdhiḥ sādhanī nivṛtti-niścayasya. tad	iyam. sad-asan-niścaya-phalā na iti syād vā a-
SV_13404	-artha-pratītiḥ. na ca so 'nyam sameti. tad	iyam samasta-pada-vākya-rūpa-sādhyā-artha-
V3_08601	||65|| sāsna-viśāṇa-ādi-samudāyo hi gauḥ. tad	iyam samudāya-vyavasthā samudāyī-nibandhanatvāt
PV_04053	na ca anyeṣām anavasthā-prasaṅgataḥ || kena	iyam sarva-cintāsu śāstram grāhyam iti sthitiḥ |
V3_02112	na ca anyeṣām anavasthā-prasaṅgataḥ ||13|| kena	iyam sarva-cintāsu śāstram grāhyam iti sthitiḥ |
PV_03364	ātma-viśaye māne yathā rāga-ādi-vedanam |	iyam sarvatra samyojyā māna-meya-phala-sthitiḥ ||
V1_04211	ātma-viśaye māne yathā rāga-ādi-vedanam |	iyam sarvatra samyojyā māna-meya-phala-sthitiḥ ||5
PV_04064	śakyam na sādhanam | sarvatra tena utsannā	iyam sādhyā-sādhana-samsthitiḥ || viruddhayor eka
V3_02214	śakyam na sādhanam | sarvatra tena utsannā	iyam sādhyā-sādhana-samsthitiḥ ||21|| ity antara-
PV_03204	viśva-rūpatā | tac ced an-aṅgam kena	iyam siddhā bheda-vyavasthitiḥ || vijātinām an-
SV_07205	ca. tata upakāra-an-avadhāraṇād asya	iyam sthitiḥ ity a-pratītiḥ. jananam cet kim
V3_12905	-samavāyāv iti śāstre 'pi vyavasthā. tad	iyam sva-sattā-mātra-anubandhini tad-deśa-
HB_00802	na vā iti. bhāve vā kiṃ prapañca-mālayā iti	iyam eva sādhana-vākya-prayogo jyāyān. atra api
SV_11316	siddha-upasthāyī kim a-kāraṇam poṣyate. nanv	iyam sambandhasya vyāpāro yad artha-pratīti-
PV_04235	| tais tair upaplavair nīta-saṅcaya-apacayair	iva || a-tadvān api sambandhāt kutaścīd upaniyate

PV_03282	| abhūtān api paśyanti purato 'vasthitān	iva || na vikalpa-anubaddhasya spaṣṭa-artha-
SP_00017	darśayanty arthān mithyā-arthā ghaṭitān	iva || bhinne kā ghaṭanā a-bhinne kārya-kāraṇatā
PV_03108	'rthe pravartante 'bhinne bhinna-āśrayā	iva || yathā-codanam ākhyās ca so 'sati bhrānti-
V2_05518	| tais tair upaplavair nīta-sañcaya-apacayair	iva ||27|| a-tadvān api sambandhāt kutaścid
V1_02801	| abhūtān api paśyanti purato 'vasthitān	iva ||29|| yathā-viplavam āvega-pratipatti-
SV_03301	vyatirikta-arthā vibhaktir artha-antaram	iva a-darśayanti pratibhāty an-artha-antare 'pi
SV_11723	atindriyatvād a-pratibhāse 'pi indriya-ādiṣv	iva a-doṣa iti cet. na, tato 'pratipatti-
PV_03388	|| bhedaś ca bhrānti-vijñānair dṛṣyeta indāv	iva a-dvaye | saṃvitti-niyamo na asti bhinnayor
SV_16227	-pravṛtīḥ sattva-sabhāgatā-ādi-vaśāt sā	iva a-viśeṣād vā kañcid anugrhnāti na aparam iti
SV_04409	tathā-pratibhāsanād vyatiriktaṃ dharmam	iva a-viśeṣeṇa aparam asya svabhāvaṃ dharmitayā
V2_06407	-apekṣaṇam | anyathā vyabhicāri syād bhasma	iva a-śīta-sādhane ||34|| ity antara-ślokaḥ. na
SV_00621	-apekṣaṇam | anyathā vyabhicāri syād bhasmā	iva a-śīta-sādhane ||6|| yas tarhi samagreṇa
VN_00903	-bhedaḥ, araṇi-nirmathana-avasthā-bhedād	iva agneḥ sthūla-karīṣa-tṛṇa-kāṣṭha-dahana-śakti-
SV_05807	a-kārya-kāriṇam api tat-kārya-kāriṇam	iva adhyavasyantīm vastu-pṛthag-bhāva-mātra-bijām
SV_04219	yo 'rtha-ākāraḥ pratibhāti bāhya iva eka	iva an-arthakriyā-kāry api tat-kāri iva
SV_10810	-upakāraḥ. na daśa-dāḍima-ādi-vākyaṇām	iva an-upasaṃhāra eva. anyathā vaktur vaiguṇyam
V3_10312	asantam apy eṣām ātmānaṃ vibhāgavantam	iva anya-anyair vyapadeśair vaktāraḥ
SV_04417	||76|| tasyām yad rūpam ābhāti bāhyam ekam	iva anyataḥ | vyāvṛttam iva nis-tattvaṃ parikṣā-
PV_04232	dharmā-samāśrayam | vidhāv ekasya tad-bhājām	iva anyeṣām upekṣakam || niṣedhe tad-viviktaṃ ca
V2_05512	dharmā-samāśrayam | vidhāv ekasya tad-bhājām	iva anyeṣām upekṣakam ||24|| niṣedhe tad-viviktaṃ
SV_03223	'pi vibhaktir vyatirekiṇi | bhinnam artham	iva anveti vācye leśa-viśeṣataḥ ||60|| na vai
SV_04415	iti. tat-svabhāva-grahaṇād yā dhīs tad-arthā	iva apy an-arthikā | vikalpikā a-tat-kārya-artha-
PV_02098	an-ākṣiptā akhilā aparā | bhinnam dharmam	iva ācaṣṭe yogo 'ngulyā iti kvacit || yuktā
HB_03105	asmābhir ucyamānaṃ kim atra-bhavataḥ paruṣam	iva ābhāti. tasmāt tīra-a-darśinā iva śakuninā
SV_06426	tais tair bhrānti-kāraṇaiḥ saṃsṛṣṭa-rūpa	iva ābhāti yathā-saṅketam vicchedāya vyāpriyante.
PV_03308	artha-adhigamana-ātmanā || sa-vyāpāram	iva ābhāti vyāpāreṇa sva-karmaṇi | tad-vaśāt tad-
V1_03208	artha-adhigamana-ātmanā ||36|| sa-vyāpāram	iva ābhāti vyāpāreṇa sva-karmaṇi | tad-vaśāt tad-
SV_03814	-arthāḥ saṃvṛtyā bhedinaḥ svayam | a-bhedina	iva ābhānti bhāvā rūpeṇa kenacit ||69|| tasyā
SV_04420	te yato vyāvṛtti-rūpiṇaḥ | tena a-bhinnā	iva ābhānti vyāvṛttāḥ punar anyataḥ ||78|| ta eva
SV_06022	tasyāḥ pratiyati dhīr bhrānti ekam vastv	iva ikṣyate ||121|| teṣām prakṛtyā eva pratyaya-
V3_09105	a-pratipatteḥ, mahānasa-ādi-dṛṣṭa-dhūmād	iva udadhāv agneḥ, a-pratibandhāc ca, sarvataḥ
SV_04219	tatra yo 'rtha-ākāraḥ pratibhāti bāhya	iva eka iva an-arthakriyā-kāry api tat-kāri iva
SV_08002	jātir artha-antare pratyaya-hetur gotvam	iva karka-ādiṣu. pācaka-karmasu ca karma-jātir na
V2_08814	iva sūryayoḥ, kvacit phale vandhyā-itarayor	iva karkoṭakayoḥ, kvacid rase vanya-itarayor iva
PV_02092	vikalpena vastu-bheda-anusāriṇā | guṇa-ādiṣv	iva kalpya-arthe naṣṭa-a-jāteṣu vā yathā || mato
SV_09821	tad-bhāva-niyato 'sambhavat-pratibandhā	iva kāraṇa-sāmagrī sakalā kārya-utpādane. nanv
V2_07710	tad-bhāva-niyataḥ, a-sambhavat-pratibandhā	iva kāraṇa-sāmagrī sva-kārya-utpādane. nanv
VN_01518	sataś ca sarva-ātmanā niṣpanna-avasthāyām	iva kiṃ jāyate. sādhanā-vaiphalyam ca, sādhyasya
SV_03824	saṃvṛta-bhedāḥ svayam bhedino 'py a-bhedina	iva kenacid rūpeṇa pratibhānti, tad eṣām buddhi-
PV_03181	buddhyā anantarayā yadi | rūpa-ādir	iva gṛhyeta na syāt tat pūrva-dhī-grahaḥ || so '-
V3_05709	-śabdayos tad-yogyatā, sāsnā-ādi-siddhāv	iva go-vyavahāraḥ. vidyamāne 'pi viṣaye mohād
V3_12911	tad-antarāla-vyāpti-nāntariyakāḥ, ātapa-āder	iva ghaṭa-ādibhir iti. dvitīyo 'pi prayogaḥ - na
V2_06812	a-tad-āgamebhyo na tatra pratitir ākāśād	iva ghaṭa-ādiṣu. na vai śabda-svabhāvo niyato
PV_02231	|| duḥkha-upakārān na bhaved aṅgulyām	iva cet sva-dhīḥ | na hy ekāntena tad duḥkham
PV_02124	-kṛt || kāṣṭha-pārada-hema-āder agny-āder	iva cetasi | abhyāsa-jāḥ pravartante sva-rasena
PV_02160	āśrayo 'yuktam anyathā | mada-ādi-śakter	iva ced vinirbhāgo na vastunaḥ || śaktir artha-
PV_02273	api || eka-abhāvād vinā bijam na aṅkurasya	iva janmanaḥ | a-sambhavād vipakṣasya na hāniḥ
V1_01608	buddhāv a-pratibhāsanāt | arthasya dṛṣṭāv	iva tad a-nirdeśyasya vedakam ||15|| tac ca idaṃ
V1_02710	tan-niṣpattau yat spaṣṭa-avabhāsi bhaya-ādāv	iva, tad a-vikalpakam a-vitatha-viṣayam pramāṇam
SV_04215	utpadyate 'tad-viṣayam api tad-viṣayam	iva tad-anubhava-āhita-vāsanā-prabhava-prakṛter
SV_04217	kārya-padārtha-prasūter a-bhinna-artha-grāhi	iva tad-anya-bheda-paramārtha-samāna-ākāram, tatra
PV_04252	anyonyam hetu-kāryayoḥ | tasmāt sva-dṛṣṭāv	iva tad dṛṣṭe kārye 'pi gamyate || ekam katham
V2_08901	iva karkoṭakayoḥ, kvacid rase vanya-itarayor	iva trapuṣayoḥ, kvacit prabhāve sparśa-upayoga-
VN_01617	ca a-tattvam. paraspara-svabhāva-a-sthitayor	iva duḥkha-sukhayor iti vyāptir asad-vyavahāra-
SV_03510	-abhidhānāt. na api sa eva, tad-vācīnām	iva dharmā-vācīnām api vyavaccheda-antara-ākṣepa-
SV_14516	-artham tat-svabhāva-jñāpanena artha-antaram	iva dharmiṇo dharmam cetasā vibhajya tan-mātra-
SV_09603	eva hi kayācid apekṣayā dharmā iti vyatireki	iva dharmiṇo nirdiśyate. na hi dharmā-dharmi-
V3_07601	eva hi kayācid apekṣayā dharmā iti vyatireki	iva dharmiṇo nirdiśyate. na hi dharmā-dharmi-
V1_00812	smaratas tad-yojanā sambhavati, śabda-antara	iva. na ca artha-abhipāta-kṛte 'sati āntare
SV_04221	pratibhāsanāt tad-a-kāribhyo bhinnam	iva, na ca tat tattvaṃ parikṣā-an-aṅgatvād iti
SV_04418	ābhāti bāhyam ekam iva anyataḥ | vyāvṛttam	iva nis-tattvaṃ parikṣā-an-aṅga-bhāvataḥ ||77||
SV_14720	eva naśyati. prakāśa-āyatta-pratītinām	iva nīla-ādinām. kā vā tasya pratyāsattiḥ. tatra
V1_00802	pratibhāsam puras-kartum yukto rasa-ādāya	iva parasparam. na api tad-balena udiyamānaṃ
SV_03826	eva bhāvānām ākāra-viśeṣa-parigrahad bahir	iva parisphuratam sāmānyam ity ucyate, katham
SV_15525	kadācid artha-niṣpattir yuktā, kavi-samayād	iva pāṭhakānām. atha api bhāva-śaktiḥ syād

SV_11524	-abhāvāv āsṛitya a-samsṛṣṭāv api samsṛṣṭāv	iva puruṣasya vyavahāra-bhāvanātaḥ pratibhāta iti
V3_04602	-samāna-guṇa-puruṣa-sambhāvita-stri-garbha	iva puruṣeṣu. yathā āha – yo hy aśādhāraṇaḥ
HB_02010	parasparataḥ, bhāve vā tad-avasthāyām	iva pṛthag api syāt. tathā ca tad viśeṣa-bhāvi
SV_06102	bhrānti-vaśād eva eka-vastu-graḥiṇī	iva pratibhāti. na punar ekaṃ vastu tatra dṛśyam
SV_03903	prakṛti-vibhramād vikalpānām vastu-grāhiṇī	iva pratibhāti. sā hi tad-anya-vivekiṣv eva
SV_09302	avadhi-bheda-upakalpaitair bhedair bhinneṣv	iva pratibhātsu buddhau vivekeṣu upalayanād
SV_03802	svarga-ādi-śravaṇe 'pi tad-anubhāvinām	iva pratibhāsa-a-bheda-prasaṅgāt. tasmād ayam a-
HB_00807	bhāve 'nya-bhāvaḥ, kṛtakatva-bhāva	iva prayatna-utpatti-dharmatāyāḥ. na apy a-tat-
VN_04503	iti. tad etad unmattasya unmatta-saṃvarṇanam	iva prayoga-apeta-śabda-vad etad iti. yadi goṇi-
SV_14312	-śakti-pracyāvanāt. punas tatra apy agnāv	iva prasaṅgād anavasthā. a-pracyuteṣu vā asya
HB_01008	-anyathātva-abhāvāt tat-svabhāvasya paścād	iva prāg api janana-prasaṅgāt. tasmād yo 'ntyo
SV_04411	ca aṃśena dharma-dharminor bhedād bhedavati	iva buddhiḥ pratibhāti. na vastu-bhedāt, yathokta
V1_02707	ca. bhāvanā-balataḥ spaṣṭam bhaya-ādāv	iva bhāsate | yaj jñānam avisamvādi tat
SV_04307	viśeṣa-antara-samāropād dīpa-prabhāyām	iva maṇi-buddheḥ. tena na vikalpa-viṣayeṣv
SV_04304	'pi vastuny avisamvādo maṇi-prabhāyām	iva maṇi-bhrānteḥ, na anyeṣām, tad-bheda-prabhave
V2_08812	svabhāva-antaram api. kṛtrima-a-kṛtrimānām	iva maṇi-muktā-pravāla-ādīnām. kvacit puṣpe bhedo
V2_06913	-antara-parigrahāt, kali-māry-ādi-śabdānām	iva matta-kāla-atīśaya-varṣa-upasarga-ādiṣu
PV_02097	'py a-karma-a-dravya-śabda-vat || vyatireki	iva yac ca api sūcyate bhāva-vācibhiḥ | saṅkhyā-
PV_03165	uktā anya-apoha-kṛc chrutih || vyatireki	iva yaj jñāne bhāty artha-pratibimbakam | śabdāt
PV_03136	| pañcabhir vyavadhāne 'pi bhāty a-vyavahitā	iva yā || sā matir nāma paryanta-kṣaṇika-jñāna-
PV_02152	ca kārya-hānir na yujyate || tāpa-ādiṣv	iva rāga-āder vikāro 'pi sukha-ādi-jaḥ | vaiśamya
V3_06601	na te tad-bhāva-niyatā iṣyante, vāsāmsi	iva rāge. tad-dhetūnām api tatra niyamād a-doṣa
HB_03803	tad-bhāva-sampadaḥ pracyāvya bhraṣṭa-rājya	iva rājā tapo-vanaṃ gacchati iti kim atra brūmaḥ.
V2_06908	na, svabhāvataḥ pratipatter abhāvāt pradīpād	iva rūpe. tad-bhāva-abhāvayor darśana-a-darśana-
V2_06907	artha-pratipattiḥ, api tu yogyatayā pradīpād	iva rūpe. tan na ayam doṣaḥ pratibandha-abhāvād a
PV_03353	darśanaih | grāhya-grāhaka-saṃvitti-bhedavān	iva lakṣyate || mantra-ādy-upapluta-akṣānām yathā
V1_03806	darśanaih | grāhya-grāhaka-saṃvitti-bhedavān	iva lakṣyate ||44||. mantra-ādy-upapluta-akṣānām
PV_02240	matih || virakto na eva tatra api kāmī	iva vanitā-antare | tyājya-upādeya-bhede hi
V1_02605	-vipralabdho 'yam na vivecayaty ayo-golakam	iva vahneḥ, tad-rūpa-sparśa-adhyavasāyāt. bheda-a
V3_01603	brāhmaṇa-ādīve varṇatvasya aindriyakatvasya	iva vā nitīraṇā-jñāne. tathā hi na tac cākṣuṣam
SV_10007	paścād vyavasthāpyate, vikāra-darśanena	iva viṣam a-jñāih. tad ayam sattā-vyatirekeṇa na
V2_08209	paścād vyavasthāpyate, vikāra-darśanena	iva viṣam a-jñāih. tad ayam sattā-vyatirekeṇa na
HB_00709	asmān kāryiṇo dṛṣṭvā parva-brāhmaṇa	iva vyaktaṃ mūlyam mṛṅgayate. asmād-vacanād api
SV_07320	tad-grāhiṇa indriyasya. so 'py añjana-āder	iva vyakteḥ saṃskāro na indriyasya ca |
SV_04219	iva eka iva an-arthakriyā-kāry api tat-kārī	iva vyavahāriṇām tathā adhyavasāya pravṛtteḥ,
V3_03108	'vicchedāt, madhura-śītala-snigdhair	iva vyādheḥ ślaiṣmikasya iti. ata eva śāstra-
HB_03106	paruṣam iva ābhāti. tasmāt tīra-a-darśinā	iva śakuninā dūram gatvā api punar āgantavyam ity
SV_03320	-vyavaccheda-dharmair vibhāgavata ekasya	iva sandarśanena pratibhāsanāt, vyavaccheda-
SV_14624	ca, vyavahartāra eva etad evaṃ vyāpāra-vad	iva samāropya ādarśayanti prakaraṇena kenacit. na
VN_05507	ananubhāṣaṇe labdham eva, gavi vihitam	iva sāsnā-ādimattvaṃ bāhuleye 'pi. tasmād
V1_02308	tat tasya vedakam, a-paraspara-rūpam	iva sukha-ādi-saṃvedanam, idam asya saṃvedanam
V2_08813	kvacit puṣpe bhedo nīla-itara-kusumayor	iva sūryayoḥ, kvacit phale vandhyā-itarayor iva
PV_03212	|| paricchedo 'ntar anyo 'yam bhāgo bahir	iva sthitaḥ | jñānasya a-bhedino bheda-pratibhāso
PV_04286	-pratigrāhakaṃ prayāsyati payo-nidheḥ paya	iva sva-dehe jarām || pāratantryam hi sambandhaḥ
SV_06020	dhiyaḥ | a-hetu-rūpa-vikalān eka-rūpān	iva svayam ||120|| bhedena pratipadyeta ity uktir
V2_08901	kvacit prabhāve sparśa-upayoga-sraṃsinyor	iva haritakyoh. tasmān na su-vivecitam kāryam
PV_02012	a-bhedinaḥ | na yuktā anumitiḥ pāṇḍu-dravyād	iva hutāśane || anyathā kumbha-kāreṇa mṛd-
V3_09604	a-bhedinaḥ | na yuktā anumitiḥ pāṇḍu-dravyād	iva hutāśane ||70|| anyathā kumbha-kāreṇa mṛd-
V3_02609	tad-vyavaccheda-artham āha. tena an-aṅgam	īṣer niṣṭhā atra, īpsita-pade punar aṅgam eva.
PV_04088	uktaṃ kāla-antara-cchide || iha an-aṅgam	īṣer niṣṭhā tena īpsita-pade punaḥ | aṅgam eva
PV_04075	vipratipattinām atra akārṣit svayam śrutim |	iṣṭa-a-kṣatim a-sādhyatvam anavasthām ca darśayan
V3_02606	vipratipattinām atra akārṣit svayam-śrutim |	iṣṭa-a-kṣatim a-sādhyatvam anavasthām ca darśayan
V3_04704	-anyatara-asiddher dūṣaṇam syāt. evam etat,	iṣṭa-a-prāpteḥ. nanu viparyaya-prāptir api na eva
V3_07612	tan-mātra-prayojanatvāc chabda-prayogasya.	iṣṭa-a-viśeṣād ubhayatra-a-pratīti-prasaṅgāt.
V3_11302	chayana-āsana-ādy-aṅga-vad iti. tad	iṣṭa-a-saṃhata-pārārthya-viparyaya-sādhanād
NB_03088	chayana-āsana-ādy-aṅga-vad iti. tad-	iṣṭa-a-saṃhata-pārārthya-viparyaya-sādhanād
PV_04173	uktiḥ sāmartyād gamyate tataḥ || viruddhātā	iṣṭa-a-sambandho 'n-upakāra-saha-a-sthiti | evaṃ
PV_04174	-doṣaḥ para-apekṣo na iti ca pratipāditam |	iṣṭa-a-sambhavy-asiddhaś ca sa eva syān nirākṛtaḥ
PV_03344	katham nāma bhaved arthasya darśakam ||	iṣṭa-an-iṣṭa-avabhāsinyaḥ kalpanā na akṣa-dhīr
V1_03701	ekasya mana-āpam anyasya a-mana-āpam dṛṣṭam.	iṣṭa-an-iṣṭa-avabhāsinyaḥ kalpanā na indriya-
V3_04503	grāhyam, sandigdha-viparyasta-rūpayor	iṣṭa-an-iṣṭa-prakāśanayor a-pratipatti-
SV_04606	yuktaḥ. tac ca sarvaṃ tyāga-āpti-lakṣaṇam	iṣṭa-an-iṣṭayoḥ. tena ayam iṣṭa-an-iṣṭayoḥ
SV_04607	-āpti-lakṣaṇam iṣṭa-an-iṣṭayoḥ. tena ayam	iṣṭa-an-iṣṭayoḥ sādhanam a-sādhanam ca jñātvā
SV_16921	a-vaiguṇyena yathā-samayaṃ pratīti-jananāt.	iṣṭa-an-iṣṭayor a-viśeṣāt. a-viśiṣṭānām sarva-
SV_12124	darśaniyo ya enaṃ hetum anuvidadhyāt. yena	iṣṭa-an-iṣṭayor iṣṭa-viparyayo na syāt. svabhāva-

PV_03475	|| pratyakṣām ca dhiyaṃ dṛṣṭvā tasyāś ca	iṣṭa-abhidhā-ādikam | para-citta-anumānam ca na
PV_04087	bādhanataḥ śeṣe 'lakṣaṇa-vṛttitaḥ || svayam-	iṣṭa-abhidhānena gata-arthe 'py avadhāraṇe |
HB_03813	ayaṃ sādhanā-a-sādhane pravivecyā tasya	iṣṭa-artha-sannidhāpana-pratyayāt pravartate.
NB_03138	uktās teṣāṃ udbhāvanam dūṣaṇam. tena para-	iṣṭa-artha-siddhi-pratibandhāt. dūṣaṇa-ābhāsās tu
V3_13503	uktāḥ, teṣāṃ udbhāvanam dūṣaṇam, tena para-	iṣṭa-artha-siddhi-pratibandhāt. nanv an-udbhāvite
VN_01718	-vacane yathoktāt sādhanā-vākyād bhavaty eva	iṣṭa-artha-siddhir ity apārthakam tasya upādānam.
VN_00115	śabda iti. atra api na kaścit krama-niyamaḥ,	iṣṭa-artha-siddher ubhayatra a-viśeṣāt. dharmiṇi
SV_15218	-sambhave ca vijātiyasya gaty-antara-abhāvād	iṣṭa-artha-siddhes tat-sādhanatvāc ca liṅgasya
VN_04108	a-sambaddham, na hi varṇa-krama-nirdeśād eva	iṣṭa-artha-siddhāv ānarthakyam. yad eva kiñcid a-
PV_03344	nāma bhaved arthasya darśakam || iṣṭa-an-	iṣṭa-avabhāsinyaḥ kalpanā na akṣa-dhīr yadi | an-
V1_03701	-āpam anyasya a-mana-āpam dṛṣṭam. iṣṭa-an-	iṣṭa-avabhāsinyaḥ kalpanā na indriya-buddhaya iti
PV_03340	-anubhavaḥ sa eva artha-viniścayaḥ || yadi	iṣṭa-ākāra ātmā syād anyathā vā anubhūyate | iṣṭo
V1_03610	tat-svabhāvatvād artha-pratipatteḥ. yadi hi	iṣṭa-ākāraḥ so 'nubhavo 'n-iṣṭa-ākāro vā, tadā
V1_03610	yadi hi iṣṭa-ākāraḥ so 'nubhavo 'n-	iṣṭa-ākāro vā, tadā iṣṭo 'n-iṣṭo vā viśayaḥ
PV_03344	-avabhāsinyaḥ kalpanā na akṣa-dhīr yadi | an-	iṣṭa-ādāv a-sandhānam dṛṣṭam tatra api cetasām ||
PV_04042	dharma-sthitāḥ api | sādhyāḥ syād ātmanā eva	iṣṭa ity upāttā svayaṃ-śrutih || śāstra-
V3_01201	katham idānim a-śrūyamāṇaḥ sādhyatvena	iṣṭa ity gamyate. prakaraṇāt, yathā samhatānām
VN_01010	anupalabdhīḥ. sā yatra so 'sad-viśaya	iṣṭa ity cet, su-kumāra-prajño devānām-priyo na
V3_01807	anitya-śabdaḥ śabdaḥ syāt. sa ca na	iṣṭa ity na iṣṭa-vighātaḥ kaścit. tasmāt kevala
NB_03045	sa eva sādhyo na itara ity uktam bhavati.	iṣṭa ity yatra arthe vivādena sādhanam upanyastam
V3_11304	-viparyaya-sādhanatvena bhidyate. na hi	iṣṭa-uktayoḥ sādhyatve kaścid viśeṣa ity uktam.
NB_03092	-viparyaya-sādhanatvena bhidyate. na hi	iṣṭa-uktayoḥ sādhyatvena kaścid viśeṣa iti. dvayo
V3_01303	yathokte tu dharma-dharmi-viśeṣa	iṣṭa eva an-anvaya-doṣaḥ. yad āha – ātmā paraś
SV_02223	na bhavet, tad-bhāve vaikalya-abhāvād	iṣṭa-kāla-vat. tadā api vā na bhavet, abhāva-kāla
V2_08612	na bhavet, tad-bhāve vaikalya-abhāvād	iṣṭa-kāla-vat. tadā api vā na bhavet, abhāva-kāla
V3_01203	icchayā vyāptam sādhyam iti darśana-artham	iṣṭa-grahaṇam. ayam eva dharma-dharminor viśeṣa
PV_04032	uditam | ātmā paraś cet so 'siddha iti tatra	iṣṭa-ghāta-kṛt || sādhanam yad-vivādena nyastam
V3_01904	na itara iti darśana-arthā. tatra sarva-anya-	iṣṭa-nirākarāṇe 'py āśānkā-sthāna-vāraṇam sva-
PV_04030	sādhyā ātma-arthavan mataḥ || sarva-anya-	iṣṭa-nivṛttāv apy āśānkā-sthāna-vāraṇam | vṛttau
SV_13509	kecid vyavasthita-kramāḥ syuḥ, anye yathā-	iṣṭa-parāvṛttayaḥ, kiṃ tarhy eka eva trailokye '-
SV_03504	bhidyamānā arthāḥ samāśrayo dhvaniś ca an-	iṣṭa-parihāreṇa pravartayati ity anya-apoha-
SV_04811	||96|| śabdaṃ hy eṣa prayuñjāno 'rtheṣv an-	iṣṭa-parihāreṇa pravarteta iti ca prayuñkte,
V3_13303	anvayaś ca, yathā – yo vaktā sa rāga-ādimān	iṣṭa-puruṣa-vat. anityaḥ śabdaḥ kṛtakatvād ghaṭa-
NB_03126	-anvayaś ca, yathā yo vaktā sa rāga-ādimān,	iṣṭa-puruṣa-vat. anityaḥ śabdaḥ kṛtakatvād ghaṭa-
V3_04503	sandigdha-viparyasta-rūpayor iṣṭa-an-	iṣṭa-prakāśanayor a-pratipatti-sādhanatvāt,
SV_11510	-ayogād iti samam sarva-avasthāne 'pi	iṣṭa-pratiniyama-abhāvāt. tato viśeṣa-pratipattir
V3_13509	-vacana-ādinā pratisamādadhīta na tad	iṣṭa-pratibandha iti na dūṣaṇam syāt. na, tasya
SV_03511	-antara-ākṣepa-prasaṅgāt. tathā ca	iṣṭa-pratyāyanāt saṅketa-bheda-a-karaṇam iti.
SV_16314	an-iṣṭam. sa tu mantra-ādi-prayogas tasya	iṣṭa-phalasya karmaṇaḥ kathañcid upakārāt pācakaś
V3_10407	eva sāmarthyam avasthītam iti sā eva	iṣṭa-vastu-svabhāva-anukarṣiṇi proktā syāt. tat
V3_11311	paro 'bhīpraiti iti tad-abhiprāya-vāśād	iṣṭa-vighāta-kṛd ity ucyate, na punar lakṣaṇa-
NB_03086	-sādhanād viruddhau. nanu ca ṛṭiyo 'pi	iṣṭa-vighāta-kṛd viruddhaḥ. yathā parārthāś
V3_11301	-sādhanād viruddhau. nanu ṛṭiyo 'pi	iṣṭa-vighāta-kṛd viruddho 'sti, yathā –
V3_01807	-śabdaḥ śabdaḥ syāt. sa ca na iṣṭa iti na	iṣṭa-vighātaḥ kaścit. tasmāt kevala eva dharmo
V3_01302	ity cet, na, sādhyatva-a-viśeṣāt. a-doṣe ca	iṣṭa-vighāto 'pi na syāt, tasya sādhyā-vipakṣa
SV_12125	hetum anuvidadhyāt. yena iṣṭa-an-iṣṭayor	iṣṭa-viparyayo na syāt. svabhāva-nivṛtteś ca
SV_11413	sarva-sādhyā-sādhanā-sādharāṇasya śabdasya	iṣṭa-vyaktim eva samaya-kāraḥ karoti iti kuta
VN_03103	tat tad-vyatirekeṇa na asti iti	iṣṭa-vyatireka-viparyaya-sādhanād viruddho hetur
PV_04109	a-pratiśiddhatvāt puruṣa-icchā-anurodhinaḥ |	iṣṭa-śabda-abhidheyatvasya āpto 'tra a-kṣata-vāg
V3_03505	-anurodhino 'rtheṣv a-śakya-pratiśedhatvād	iṣṭa-śabda-abhidheyatvasya. sa dharmo vyavahāra-
V3_02608	||25|| ity antara-ślokaḥ. atra svayam-	iṣṭa-śrutibhyāṃ gata-arthe 'py avadhāraṇe kṛtya-
PV_04085	vyatirekasya bādhiḥ | saha a-nirākṛtena	iṣṭa-śrutir a-vyāpti-bādhanī || sādhyā-
V3_02602	vyatirekasya bādhiḥ | saha a-nirākṛtena	iṣṭa-śrutir a-vyāpti-bādhanī ||23|| sādhyā-
SV_11421	vyākhyā-vikalpaś ca na syāt. upadeśasya ca	iṣṭa-samvādaḥ śakya-vikalpe na asti iti vyarthā
V3_02701	svayaṃ vādinā iṣṭasya anumeyatva-vacanena an-	iṣṭa-samsṛṣṭasya iṣṭasya apy a-sādhyatvam, tad-
V3_01810	dharmiṇi sādhyo viparyāsanīyo vā. tathā-	iṣṭa-samudāyasya siddhir vighāto vā kṛto bhavati.
SV_14016	samarthe tasya an-upayogāt. prayoga ity api	iṣṭa-sādhanā-samartha-utpādanam eva samāna-jātiya-
V3_11305	viśeṣe tu viruddha-vad dhetur api pṛthag	iṣṭa-sādhanā vācyaḥ syāt. ekasya eva tu vacanena
V3_01803	syād anyatara-artha-antara-bhāvaḥ. etena	iṣṭa-sādhyatva-vacanena dharmi-dharmābhyāṃ
SV_15503	-abhāvāt. te tv an-arthakā api syur iti na	iṣṭa-siddhiḥ. artha-pratīter na an-arthakā iti
PV_02010	pravṛtti-samsthāna-viśeṣa-arthakriyā-ādiṣu |	iṣṭa-siddhir asiddhir vā dṛṣṭānte samśayo 'tha vā
SV_15616	-prasaṅgāt. na kevalān mantra-prayogād	iṣṭa-siddhis tasya vidhāna-apekṣatvād iti cet. a-
SV_09502	tatra darśana-sambandha-ākhyāna-mātrād	iṣṭa-siddheḥ. tad-a-nirdeśe ca katham tad-
V3_07405	tatra darśana-sambandha-ākhyāna-mātrād	iṣṭa-siddheḥ. tad-a-nirdeśe vā katham tad-
PV_04028	lakṣaṇam | tac catur-lakṣaṇam rūpa-nipāta-	iṣṭa-svayaṃ-padaiḥ || asiddha-a-sādhanā-arthā-

V3_01106	| (6ab) atra caturbhiḥ svarūpa-nipāta-	iṣṭa-svayam-padaiḥ, asiddha-a-sādhana-artha-ukta-
V3_01105	ca anumeyaḥ svarūpeṇa eva nirdeśyaḥ svayam	iṣṭo 'nirākṛtaḥ | (6ab) atra caturbhiḥ svarūpa-
NB_03054	sādhyāḥ. tena eva svarūpeṇa abhimato vādina	iṣṭo 'nirākṛtaḥ pakṣa iti pakṣa-lakṣaṇam an-
NB_03038	pakṣa iti nirdeśyaḥ. svarūpeṇa eva svayam	iṣṭo 'nirākṛtaḥ pakṣa iti. svarūpeṇa iti
VN_03106	yady evaṃ-vidhaḥ pratijñā-hetvor virodha	iṣṭaḥ. atha punar asya upalabdhi-lakṣaṇa-prāptir
PV_03340	iṣṭa-ākāra ātmā syād anyathā vā anubhūyate |	iṣṭo 'n-iṣṭo 'pi vā tena bhavaty arthaḥ
PV_03338	saṃvedanaṃ phalam || yadā niṣpanna-tad-bhāva	iṣṭo 'n-iṣṭo 'pi vā paraḥ | vijñapti-hetur
V1_03610	-ākāraḥ so 'nubhavo 'n-iṣṭa-ākāro vā, tadā	iṣṭo 'n-iṣṭo vā viśayaḥ pratividito bhavati.
NB_03048	iti – etal-lakṣaṇa-yoge 'pi yaḥ sādhayitum	iṣṭo 'py arthaḥ pratyakṣa-anumāna-pratīti-sva-
PV_03340	ātmā syād anyathā vā anubhūyate | iṣṭo 'n-	iṣṭo 'pi vā tena bhavaty arthaḥ praveditaḥ ||
PV_03338	phalam || yadā niṣpanna-tad-bhāva iṣṭo 'n-	iṣṭo 'pi vā paraḥ | vijñapti-hetur viśayas tasyāś
VN_02311	-uttara-abhidhānāt. yathā sādhyatayā an-	iṣṭo 'pi vādino dharmāḥ, śāstra-upagamāt sādhyā
SV_11002	āptas tat-praṇayanam avisamvāda ity anye.	iṣṭo 'yam arthaḥ śakyeta jñātum so 'tiśayo yadi ||
V2_06610	āptaḥ, tat-praṇīta āgamo 'visamvādī iti cet,	iṣṭo 'yam arthaḥ śakyeta jñātum so 'tiśayo yadi ||
SV_01715	pradarśyate. tasmād vaidharṃya-dṛṣṭānte na	iṣṭo 'vaśyam iha āśrayaḥ | tad-abhāve ca tan na
HB_03620	sa kiṃ samyag-jñāna-viparyaya-hetur	iṣṭaḥ, āhosvid a-pradarśita-pratīhetuḥ. kiṃ ca
VN_03303	na tasya apy ekaḥ samuccaya-rūpaḥ sādhayitum	iṣṭaḥ, kiṃ tarhy abhāva eva eka-aneka-pratiśedhāt.
PV_02090	rasa-rūpa-ādi-yogaś ca viruddha upacārataḥ |	iṣṭaś ced buddhi-bhedo 'stu panktir dīrghā iti vā
SV_13821	teṣāṃ tathā an-iṣṭer iti cet. śabdaḥ kim	iṣṭas tat-samāna-dharmā. na ca asya kaścīd atiśaya
VN_06202	bhavān api syāt, na ca bhavatā ātmā evam	iṣṭaḥ, tasmān na ayam caurya-hetur iti yady ayam
V2_10008	vaidharṃya-dṛṣṭānte 'vaśyam iha āśrayo na	iṣṭaḥ. dṛṣṭānte hi sādhyā-dharmasya tad-bhāvas tan
VN_03304	-pratiśedhāt. ataḥ so 'pi na samūhas tasya	iṣṭaḥ, na tatra śabda iti na virodhaḥ. na virodho
PV_02032	sa-abhyupāyasya vedakaḥ | yaḥ pramāṇam asāv	iṣṭo na tu sarvasya vedakaḥ || dūraṃ paśyatu vā
NB_03040	iṣṭaḥ. svarūpeṇa eva iti sādhyatvena eva	iṣṭo na sādhanatvena api. yathā śabdasya
SV_14904	bhāva-an-abhyupagamāt. yathā keśāñcid eva	iṣṭaḥ pratigho janmināṃ tathā | nāśaḥ svabhāvo
VN_03717	-bhāvād dṛṣṭāntasya api hetāv antar-bhāva	iṣṭo bhavati, tathā ca na dṛṣṭāntaḥ pṛthak
PV_04147	saṃśayād eṣa śeṣavad bheda iṣyate || svayam	iṣṭo yato dharmāḥ sādhyas tasmāt tad-āśrayaḥ |
PV_02093	jāteṣu vā yathā || mato yady upacāro 'tra sa	iṣṭo yan nibandhanaḥ | sa eva sarva-bhāveṣu hetuḥ
PV_03157	a-jātitaḥ || mālā-ādau ca mahattva-ādir	iṣṭo yaś ca aupacārikaḥ | mukhya-a-viśiṣṭa-
HB_02916	pratiyoginaḥ. kiṃ nu vai pratiyogī pramāṭum	iṣṭo yena virodhaḥ sambandho liṅga-liṅgiṇoḥ.
V1_03610	so 'nubhavo 'n-iṣṭa-ākāro vā, tadā iṣṭo 'n-	iṣṭo vā viśayaḥ pratividito bhavati. vidyamāne
PV_03314	na bhedo 'pi tadvad anya-dhiyo 'pi vā || na	iṣṭo viśaya-bhedo 'pi kriyā-sādhanayor dvayoḥ |
PV_04229	tādṛśaḥ | śabda-pravṛtter asti iti so 'pi	iṣṭo vyavahāra-bhāk || anyathā syāt padārthānāṃ
V2_05506	tādṛśaḥ | śabda-pravṛtter asti iti so 'pi	iṣṭo vyavahāra-bhāk ||21|| anyathā syāt
SV_11625	-vat | nityeṣv āśraya-sāmarthyam kiṃ yena	iṣṭaḥ sa āśrayaḥ ||233|| śrūyata etan nityā jātir
PV_04283	'tathābhūtaḥ kadācana | yathā na kṣepa-bhāg	iṣṭaḥ sa eva udbhūta-nāśakaḥ || kṣaṇam apy
NB_03044	tadā tena vādina dharmāḥ svayam sādhayitum	iṣṭaḥ, sa eva sādhyo na itara ity uktaṃ bhavati.
HB_03510	bādhām an-ādṛtya anupalabdḥau prayoktavya	iṣṭaḥ. sa tarhi hetuḥ paramārthato bādhāyā bhāvam
V3_10102	vā vipakṣaḥ. yatra kaścīd dharmāḥ sādhayitum	iṣṭaḥ, sa pakṣaḥ. tad-vyatireko vipakṣaḥ. sa
V3_12306	vyatireka-abhāve 'pi sapakṣe prāṇa-ādir na	iṣṭaḥ. sapakṣa-a-vyatirekī ced dhetur hetur ato
V3_01903	-dharma-vyavasthāyām api svayam ātmanā eva	iṣṭaḥ sādhyāḥ, śāstra-upagame 'pi na itara iti
SV_07823	sampratiyate | viparyayaḥ punaḥ kasmād	iṣṭaḥ sāmānya-tadvatoḥ ||156|| yo 'pi hi sva-
NB_03039	pakṣa iti. svarūpeṇa iti sādhyatvena	iṣṭaḥ. svarūpeṇa eva iti sādhyatvena eva iṣṭo na
PV_04153	a-viśiṣṭasya pratijñā niṣ-prayojanā |	iṣṭo hy avayavī kāryam dṛṣṭyā adṛśyeṣv a-sambhavi
PV_04045	tatra śāstra-artha-bādhanaṃ | atha vādi-	iṣṭatām brūyād dharmi-dharma-ādi-sādhanaiḥ ||
SV_00918	iti cet. na, parārthasya eva phalatvena	iṣṭatvāt, icchā-lakṣaṇatvāt phalasya. sarvathā
SV_16616	tad-bhāve 'py anyatra pramāṇa-a-saṃvādinī an-	iṣṭatvāt. kiṃ ca, yady atyanta-parokṣe 'rthe 'n-
V3_11008	iti cet, na, parārthasya eva phalatvena	iṣṭatvāt, tal-lakṣaṇatvāc ca phalasya. vaktary
SV_08104	tasyā jñāna-abhidhānayoḥ. nimittatve na	iṣṭatvāt. śaktiḥ pācaka-ādi-śabda-nimittam na
SV_12021	bādhā. tat parasya api tulyam eva. tasya	iṣṭatvād a-doṣa iti cet. kuto 'sya iyam iṣṭir a-
V3_10904	-sāmānya-hetutvāt. sā eva rāga iti cet,	iṣṭatvād a-doṣaḥ. nitya-sukha-ātma-ātmiya-darśana-
PV_03010	arthatve sāmānye cet prasajyate || tathā-	iṣṭatvād a-doṣo 'rtha-rūpatvena samānatā |
PV_02191	-ādi-sambhavāt || saṃsāritvād a-nirmokṣo na	iṣṭatvād a-prasiddhitaḥ | yāvād ātmani na premṇo
SV_12116	tathā unneyo na vā kaścīd. tasya tathā an-	iṣṭatvād ity-ādāv apy uktaṃ iṣṭes tad-āśrayatvād
SV_00904	-sāmānya-hetutvāt. sā eva rāga iti cet.	iṣṭatvān na kiñcid bādhitaṃ syāt. nitya-sukha-
PV_02021	-a-kāraṇam | yadā tat kāraṇam kena mataṃ na	iṣṭam a-kāraṇam || śāstra-ośadha-abhisambandhāc
V3_12908	api tad-deśa-sannidhir iṣyate eva iti kim an-	iṣṭam. a-kriyasya eka-vyakti-sambandhino deśa-
SV_16310	'-dharmaś ca. katham idānīm dharmā-phalam	iṣṭam a-dharma-ātmano vrata-āder āsnute. na vai
SV_00912	karuṇayā api vṛtṭeḥ. sā eva rāga iti cet.	iṣṭam, a-viparyāsa-samudbhavān na doṣaḥ. asaty
PV_02277	dhiyeta a-śeṣam a-kleśa-leśataḥ || yadi	iṣṭam aparaṃ kleśāt tat tapaḥ kleśa eva cet | tat
SV_12705	na ca a-pratibhāsamānaṃ grahaṇe grāhyatayā	iṣṭam asty anyad vā iti śakyam avasātum, ākāra-
SV_08102	karma-nimittam. anyac ca vyakty-ādikaṃ na	iṣṭam ity a-nimitte te syātām. tathā ca na jāti-
VN_04202	yasya na eva kaścīd arthaḥ, tan nirarthakam	iṣṭam iti cet, yasya kasyacid a-vādino 'pi hi
V3_01409	-asiddheḥ kuḍyasya. atha sāmānyena sādhyam	iṣṭam iti na viśeṣa-ākṣepaḥ. uktaṃ atra – tad-an-
VN_06809	-nyāyam nigrahasṭhānam ity etāvan-mātram	iṣṭam iti. loke 'vidyā-timira-paṭala-ullekhanas

V3_00908	a-śaktam api śaktasya vācakam iti sādhanam	iṣṭam upacāreṇa. tato hetu-vacana-pravṛttes tad
PV_02187	ca dehād rāga-samudbhavaḥ | nimitta-upagamād	iṣṭam upādānam tu vāryate || imāṃ tu yuktim
SV_04624	sarvadā tat-sambandha-yogyatā-pratīter	iṣṭam eva iti cet. sarvadā tarhi go-śabdād a-
SV_14628	tu svayaṃ tathā, tadā na kiñcid bhavati iti	iṣṭam eva. tasmāt svayaṃ bhavan svabhāvo vikalpa-
V3_08903	vācyaḥ syāt – pātaṃ na karoti iti. tad api	iṣṭam eva. na hi tasya tat-kṛtaḥ pātaḥ, svayaṃ
V3_09302	bhavati. syān mithyā-uttaram yadi dvayor api	iṣṭam kiñcid vastu sāmānyam syāt, yan-nibandhano
V3_01410	atra – tad-an-ākṣepe kiṃ sādhanā-phalam, an-	iṣṭam ca iti. yadi ca na viśayī-kṛtam eva tat
VN_00726	-adhiyakṣa-darśanam enām upekṣate. an-	iṣṭam ca idam rūpa-ādīnām pratisamudāyam svabhāva
PV_04215	ghaṭa-ādīnām sa-ātmatvaṃ kiṃ na miyate || an-	iṣṭam cet pramāṇam hi sarva-iṣṭīnām nibandhanam |
PV_02165	ca sidhyati || vijñāna-śakti-sambandhād	iṣṭam cet sarva-vastunaḥ | etat sāṅkhyā-paśoḥ ko
PV_03035	-asad-dharmaḥ katham bhavet || upacārāt tad	iṣṭam ced vartamāna-ghaṭasya kā | pratyāsattir
V1_04208	tasmād grāhaka-ākāraḥ svasamvidāḥ sādhanam	iṣṭam, tato 'syās tad-bhāva-vyavasthāpanāt. tatra
SV_07917	-pratyaya-hetur na bhavati ity ekaṃ sāmānyam	iṣṭam. tad yadi bhinnam api karma-a-bhinnam
SV_12604	246ab) kāmam avisamvādakam ity apauruṣeyatvam	iṣṭam. tad visamvādakānām api keśāñcid anāditvād
PV_04164	| tathā param pratinyastam sādhyam na	iṣṭam tadā api tat || pratyāyana-adhikāre tu
PV_02033	vedakaḥ || dūram paśyatu vā mā vā tattvam	iṣṭam tu paśyatu | pramāṇam dūra-darśi ced eta
SV_12609	-pratibhāṃ janayed āsvāsanam syāt. yathā-	iṣṭam tu samāropa-apavādābhyāṃ nairukta-mīmāṃsaka
SV_16802	-asiddhes ca. a-gatyā ca idam āgama-lakṣaṇam	iṣṭam. na ato niścayaḥ. tan na pramāṇam āgama ity
V3_11002	karuṇayā api vṛtteḥ. sā eva rāga iti cet,	iṣṭam na nāma nivāryate. rūpaṃ tu bhinnam, a-
SV_17228	vācya-vācaka-bhāve na punar vivakṣayā yathā-	iṣṭam niyujyeta. saṅketaś ca nirarthaḥ syāt (328c)
VN_00714	ca tad yuktam. puruṣais teṣāṃ niyoge yathā-	iṣṭam niyuñjirann iti kas tatra upālabhaḥ,
PV_04002	-kṣepāya ātma-dṛg-vacaḥ || anumā-viśaye na	iṣṭam parikṣita-parigrahāt | vācaḥ prāmānyam
V3_11310	vibhettuḥ. an-ukta-sāmarthya-ākṣiptam	iṣṭam paro 'bhipraiti iti tad-abhiprāya-vaśād
SV_17011	te tu bāhulye 'py andhā eva sarva iti yathā-	iṣṭam praṇiyante. tasmāc chabda-antareṣu tādrkṣu
PV_03310	-akṣa-sambandha-viśeṣaṇa-dhiyām ataḥ | na	iṣṭam prāmānyam eteṣāṃ vyavadhānāt kriyām prati ||
SV_16311	vrata-āder āsnute. na vai tasya eva tad	iṣṭam phalaṃ vrata-āder vipāko 'pi tu pūrvasya
V3_02711	sāmānya-ākṣepāt tat-siddhau siddham eva	iṣṭam bhavati. na, pratipattī-vāñchāyāḥ
PV_04033	tac cen na sādhyate | kiṃ sādhyam anyathā an-	iṣṭam bhaved vaiphalyam eva vā || sa-dvitiya-
V3_01109	śabda iti, asiddham api sādhanatvena	iṣṭam yathā asiddhau hetu-dṛṣṭāntau, a-prakarāṇa-
SV_00920	tad-anyena doṣavattva-sādhane na kiñcid an-	iṣṭam. vaktary ātmani rāga-ādi-darśanena anyatra
SV_12625	vyarthaḥ pariśramaḥ. atha vākyam apauruṣeyam	iṣṭam. vākyam na bhinnam varṇebhyo vidyate
SV_00620	iyam viruddha-kārya-upalabdhir uktā, tatra	iṣṭam viruddha-kārye 'pi deśa-kāla-ādyapekṣaṇam |
V2_06406	iyam prayoga-bhedād daśavidha-anupalabdhiḥ.	iṣṭam viruddha-kārye 'pi deśa-kāla-ādyapekṣaṇam |
PV_04165	asiddha-avarodhini | tasmāt sādhyā-śrutir na	iṣṭam viśeṣam avalambate || tena a-prasiddha-
SV_01417	a-vacanam iti cet. anumāna-viśaye '-vacanād	iṣṭam. viśayaṃ ca asya nivedayiṣyāmaḥ. kiṃ ca,
V2_09707	-a-vacanam iti cet, anumāna-viśaye '-vacanād	iṣṭam. viśayaṃ ca asya nivedayiṣyāmaḥ. yad apy
PV_03286	-vastu-vat | tad-bhāvanā-jaṃ pratyakṣam	iṣṭam šeṣā upaplavāḥ || śabda-artha-grāhi yad
HB_02611	paraspara-apekṣam eva anyatvam iha	iṣṭam. sa kevalas tad-apekṣayā tasmād anyāḥ. taj-
SV_16313	tv a-dharma-ātmano vratasya āgāmi phalam an-	iṣṭam. sa tu mantra-ādi-prayogas tasya iṣṭa-
V1_02507	-aneka-ākāra-vivartaṃ paśyāmaḥ. tatra yathā-	iṣṭam sañjñāḥ kriyantām. a-pratyakṣā samvit
PV_04228	-abhāva-samāśrayam | a-bāhya-āśrayam atra	iṣṭam sarvaṃ vidhi-niṣedhanam || tābhyāṃ sa
V2_05504	-abhāva-samāśrayam | a-bāhya-āśrayam atra	iṣṭam sarvaṃ vidhi-niṣedhanam ||20|| tābhyāṃ sa
PV_02003	-tattva-nibandhanam || grhīta-grahaṇān na	iṣṭam samvṛtaṃ dhī-pramāṇatā | pravṛttes tat-
NB_03041	sādhyam. na punas tad iha sādhyatvena eva	iṣṭam, sādhanatvena abhidhānāt. svayam iti vādinā.
PV_04041	dharmiṇi virudhyate | sādhyam yatas tathā na	iṣṭam sādhyo dharmo 'tra kevalaḥ || ekasya
V3_01310	ca. tato bāhyena arthena arthavattvam an-	iṣṭam syāt. tathā parārthāś cakṣur-ādayaḥ
VN_01407	kāryasya utpādanād dravyasya pariṇāma iti	iṣṭam syāt. tad a-viruddham anyasya api, hetu-
SV_16621	'rthe, santi puruṣā atīndriya-artha-dṛśā iti	iṣṭam syāt. pratyakṣa-pūrvakāṇām pramāṇānām a-tad-
SV_08515	vā arthayor abhyupagamān nāma kevalam na	iṣṭam syān na vastv ity uktam. tad ime na
PV_04089	|| a-vācakatvāc ca ayuktaṃ tena	iṣṭam svayam ātmanā | anapekṣya akhilaṃ śāstraṃ
SV_16921	yathā-samayaṃ pratīti-jananāt. iṣṭa-an-	iṣṭayor a-viśeṣāt. a-viśiṣṭānām sarva-artheṣv
SV_12125	ya enaṃ hetum anuvidadhyāt. yena iṣṭa-an-	iṣṭayor iṣṭa-viparyayo na syāt. svabhāva-nivṛtteś
SV_04606	tac ca sarvaṃ tyāga-āpti-lakṣaṇam iṣṭa-an-	iṣṭayoḥ. tena ayam iṣṭa-an-iṣṭayoḥ sādhanam a-
SV_04607	-lakṣaṇam iṣṭa-an-iṣṭayoḥ. tena ayam iṣṭa-an-	iṣṭayoḥ sādhanam a-sādhanam ca jñātvā tatra
V3_02701	hetv-ādīḥ pratiśidhyate. etena svayaṃ vādinā	iṣṭasya anumeyatva-vacanena an-iṣṭa-samsrṣṭasya
V3_02701	anumeyatva-vacanena an-iṣṭa-samsrṣṭasya	iṣṭasya apy a-sādhyatvam, tad-bādhāyāṃ ca a-doṣaḥ
PV_04090	sādhyatā || tena an-abhiṣṭa-samsrṣṭasya	iṣṭasya api hi bādhane | yathā sādhyam a-bādhātaḥ
VN_02113	asiddhir anaikāntikatā vādināḥ sādhayitum	iṣṭasya arthasya viparyaya-sādhanam aṣṭādaśa
VN_00106	anyat tu na yuktam iti na iṣyate ||1||	iṣṭasya arthasya siddhiḥ sādhanam, tasya
VN_02308	sādhanasya tad-bhāve 'pi vādinā sādhayitum	iṣṭasya arthasya siddher vighāta-abhāvāt, tasya
NB_03054	svayaṃ vādinā tadā sādhayitum an-	iṣṭasya, ukta-mātrasya nirākṛtasya ca viparyayaṇa
PV_04062	kena duṣyati || anyeṣu hetvābhāseṣu sva-	iṣṭasya eva a-prasādhanāt | duṣyed vyartha-
V3_10303	viśeṣaḥ. atra api viśeṣaṇa-upādānam	iṣṭasya eva bādhakam. na hi tasya asattā-an-
V3_02312	pratijñā syāt. nipāta-vacanena sādhanatvena	iṣṭasya pratikṣepād a-doṣa iti cet, na, nyāya-
V3_01304	ātmā paraś cet so 'siddha iti. tasya eva ca	iṣṭasya vighāta-kṛd viruddhaḥ. tad api na sādhyam

PV_04142	'san dharmī vyoma-ādir ity api | na evam	iṣṭasya sādhyasya bādhā kācana vidyate ||
SV_06622	-a-bhedo na yujyate | tasmāt tat-kāryatā api	iṣṭā a-tat-kāryād eva bhinnatā ||140|| cakṣur-
V3_12106	iti sā eva nivṛtṭer nivṛtṭir asataḥ katham	iṣṭā. abhāva-pratiṣedho hi bhāvo 'saty apy asti,
PV_03017	jñānān nāma-ādy etena varṇitam || sā eva	iṣṭā arthavati kena cakṣur-ādi-matir matā | artha
HB_03217	punar upalabdhis tad-abhāvasya sādhyā	iṣṭā eva na punar liṅgatvena eva, tatra apy
V3_03710	tad eka-saṅkhyā-vivakṣā apy atra viṣaye na	iṣṭā eva. viṣayaṃ ca asyā nivedayiṣyāmaḥ. tad
SV_12008	'pi sa eva vipralambhaḥ. apauruṣeyatā api	iṣṭā kartṛnām a-smṛteḥ kila | (239ab) yā api iyam
PV_03047	-nibandhanā || pratyāsattir vinā jātyā yathā-	iṣṭā cakṣur-ādiṣu | jñāna-kāryeṣu jātir vā yayā
V3_07609	parisaṅkhyāteṣv eva pratiṣedha-vṛtṭir	iṣṭā, tan na an-upākhyeṣv a-mūrtatva-ādikam iti
PV_03259	saha-grahe | kiṃ sāmārthyaṃ sukha-ādinām na	iṣṭā dhīr yat tad udbhavā || vinā arthena sukha-
V2_05405	na nivṛtṭir iti nivṛtṭer nivṛtṭiḥ katham	iṣṭā. nivṛtṭy-abhāvas tu vidhir vastu-bhāvo 'sato
PV_03351	vā | jñānasya hetur artho 'pi ity arthasya	iṣṭā prameyatā || yathā kathañcit tasya artha-
V1_03709	vā | jñānasya hetur artho 'pi ity arthasya	iṣṭā prameyatā ||42|| yathā kathañcit tasya artha
VN_02809	upādadaṭā ca anena pratijñā-mātreṇa siddhir	iṣṭā bhavati, tatas ca na prāg api hetuṃ brūyāt.
PV_03348	ity ātma-saṃvidāḥ || ity artha-saṃvit sā eva	iṣṭā yato 'rtha-ātmā na dr̥ṣyate | tasyā buddhi-
V3_08106	'nitya eva iti nitya-vyavacchedena gamakatā	iṣṭā syāt, anyathā sarvato vipakṣād vyāvṛtṭer
V3_06605	tad-dharmatāyām vā tataḥ kṣaṇikatā tasya	iṣṭā syāt. tattve viśeṣa-abhāvād a-pūrva-bhāvināḥ
V2_04907	||8|| yat-prayojanā hy arthā jñātum	iṣṭāḥ, tad-viparyaya-vyatirekiṇo 'rtha-mātrasya
SV_08316	-niyama-abhāvāt syād apāyaḥ. na ca te janakā	iṣṭāḥ. sahakāriṇām eka-svabhāvatayā janakatva-
SV_17312	nāma tatra kaḥ | dyotayet tena saṅketo na	iṣṭām eva asya yogyatām ||329|| ity antara-ślokaḥ.
V2_07208	nāma tatra kaḥ | dyotayet tena saṅketo na	iṣṭām eva asya yogyatām ||50|| ity antara-ślokaḥ.
V3_02712	ata eva prakaraṇena sādhyā-dharma-	iṣṭi-gatir ity ucyate. na hy avāsyam sāmānya-arthi
SV_12022	iṣṭatvād a-doṣa iti cet. kuto 'sya iyam	iṣṭir a-pramāṇikā prāg āsit. a-kasmād grāhi ca
V3_02004	tulya iti na anayor bhedaḥ. atha vādino 'pi	iṣṭim sādhyet sādhyā-dharma-vat, sādhyā-samudāya
PV_04215	na mīyate || an-iṣṭam cet pramāṇam hi sarva-	iṣṭinām nibandhanam | bhāva-abhāva-vyavasthām kaḥ
SV_12024	-cintayā ātmānam āyāsayati. tata eva	iṣṭer an-abhyupeta-bādhāyām tad-anyasya api
SV_13821	ghaṭa-ādiṣu samāśvāsaḥ. teṣāṃ tathā an-	iṣṭer iti cet. śabdaḥ kim iṣṭas tat-samāna-dharmā.
SV_12116	tasya tathā an-iṣṭatvād ity-ādāv apy uktam	iṣṭes tad-āśrayatvād ity-ādi. api ca, yaj-jātyo
V2_06613	eva, tathābhūtasya jñātum a-śakyatvāt. na an-	iṣṭeḥ, tādr̥śām a-vitatha-abhidhānāt. tathā hi na
SV_11008	tathābhūtasya jñātum a-śakyatvāt, na an-	iṣṭeḥ. tādr̥śām a-vitatha-abhidhānāt. tathā hy
PV_02193	dayayā karmaṇā api vā | ākṣipte 'vinivṛtṭi-	iṣṭeḥ sahakāri-kṣayād alam || na ākṣeptum aparaṃ
SP_00022	samavāyi parasparam || saṃyoga-janane 'pi	iṣṭau tataḥ saṃyoginau na tau | karma-ādi-yogitā-
V3_01806	śabdaḥ, na anitya-śabdaḥ śabdaḥ. tad-bhāva-	iṣṭau na anityaḥ śabdaḥ syāt, śabde 'nitya-
PV_04106	-tyāge 'pi na kṣatiḥ | parokṣeṣv āgama-an-	iṣṭau na cintā eva pravartate || virodha-
PV_03465	-vyayavato viśeṣo 'rthasya kaścana || tad-	iṣṭau vā pratijñānam kṣaṇa-bhaṅgaḥ prasajyate |
SV_08112	arthakriyāyām eva upayujyate iti kiṃ na	iṣyate iti kim antarāle 'n-arthikayā śaktyā.
V3_12907	-āśraya-vyāpti-vādinā api tad-deśa-sannidhir	iṣyate eva iti kim an-iṣṭam. a-kriyasya eka-vyakti
V1_03607	tadā anya-saṃvido 'bhāvāt svasaṃvit phalam	iṣyate | (41ab) yeṣāṃ buddhir eva upadarśita-
SV_03106	yadi bhrānti-nivṛtṭy-arthaṃ grhīte 'py anyad	iṣyate | (56ab) syād etat – nir-bhāgasya vastuno
PV_03055	|| a-yathā-abhiniveśena dvitīyā bhrāntir	iṣyate | gatiḥ cet para-rūpeṇa na ca bhrānteḥ
SV_08702	| tat-kāryam kāraṇam ca uktaṃ tat svalakṣaṇam	iṣyate | tat-tyāga-āpti-phalāḥ sarvāḥ puruṣānām
SV_17015	prasiddhiś ca nṛṇām vādaḥ pramāṇam sa ca na	iṣyate | tatas ca bhūyo 'rtha-gatiḥ kim etad
V2_07101	| prasiddhiś ca nṛṇām vādaḥ pramāṇam sa ca na	iṣyate | tatas ca bhūyo 'rtha-gatiḥ kim etad
PV_04082	ayam || uttara-avayava-apekṣo na doṣaḥ pakṣa	iṣyate | tathā hetv-ādi-doṣo 'pi pakṣa-doṣaḥ
PV_03464	|| atha arthasya eva kaścit sa viśeṣo vyaktir	iṣyate | na an-utpāda-vyayavato viśeṣo 'rthasya
SV_07420	ca, vyañjakasya ca jātīnām jātimattā yadi	iṣyate | prāpto gotva-ādinā tadvān pradīpa-ādiḥ
V3_10507	bheda-sāmānyayor dharmā-bhedād aṅga-aṅgitā	iṣyate | yathā anityaḥ prayatna-utthaḥ prayatna-
PV_04170	| a-sambhavāt sādhyā-śabdo dharmī-vṛtṭir yadi	iṣyate | śāstreṇa alam yathāyogaṃ loka eva
PV_04091	|| a-niṣiddhaḥ pramāṇābhyām sa ca upagama	iṣyate | sandigdhe hetu-vacanād vyasto hetor an-
PV_04224	|| nivṛtṭir yadi tasmin na hetor vṛtṭiḥ kim	iṣyate | sā api na pratiṣedho 'yam nivṛtṭiḥ kiṃ
V2_05408	15|| nivṛtṭir yadi tasmin na hetor vṛtṭiḥ kim	iṣyate | sā api na pratiṣedho 'yam nivṛtṭiḥ kiṃ
PV_03051	|| yathokta-viparītaṃ yat tat svalakṣaṇam	iṣyate | sāmānyam trividham tac ca bhāva-abhāva-
PV_03318	-bheda-abhyupagamād vastv-a-bhinnaṃ iti	iṣyate || evaṃ-prakārā sarvā eva kriyā-kāraka-
PV_04101	| abhyupāya-vicāreṣu tasmād doṣo 'yam	iṣyate || tasmād viṣaya-bhedasya darśanāya pṛthak
PV_03063	| tasmāt prameya-dvītena pramāṇa-dvītvam	iṣyate || try-eka-saṅkhyā-nirāso vā prameya-dvaya
PV_02053	| sthity-āvedhakam anyac ca yataḥ kāraṇam	iṣyate || na doṣair viguṇo deho hetur varty-ādi-
PV_03332	| tadā anya-saṃvido 'bhāvāt svasaṃvit phalam	iṣyate || yadi bāhyo 'nubhūyeta ko doṣo na eva
PV_03241	| karmaṇy aindriyam anyad vā sādhanam kim iti	iṣyate || sakṛd-bhāvaś ca sarvāsāṃ dhiyām tad-
PV_04146	| vyāvṛtṭeḥ saṃśayād eṣa śeṣavad bheda	iṣyate || svayam iṣṭo yato dharmāḥ sādhyas tasmāt
SV_05209	| nānātvāc ca eka-vijñāna-hetutā tāsu na	iṣyate ||102|| kiṃ vai teṣāṃ bhedaṇām tena ekena
VN_00105	| nigrāhasthānam, anyat tu na yuktam iti na	iṣyate ||1|| iṣṭasya arthasya siddhiḥ sādhanam,
SV_11702	| tad-utpādana-yogyatvena utpattir vyaktir	iṣyate ||234|| ghaṭa-ādiṣv api yukti-jñair a-
SV_14423	| yasmād bhāvasya nāśena na vināśanam	iṣyate ||275|| katham asan vināśo bhāvaṃ nāśayet.
SV_06921	na ādhāraḥ (144ab') nityam hi sāmānyam	iṣyate. anityatve 'parāpara-utpatter anekatvād
HB_03005	sambandhād anya-bhāvas tad-abhāvasya gamaka	iṣyate, api tv anya-bhāva eva tad-abhāvaḥ, yathā

SV_05013	cet. saty eka-kārya-kāri-grahaṇa iti kiṃ na	iṣyate. avaśyaṃ ca icchatā api sāmānyam vyaktinām
V1_02808	nir-vikalpakam ca bhāvanā-bala-niṣpannam	iṣyate. astu nāma bhāvanā-balena spaṣṭa-ābham,
V3_09405	avasthā-bhedo vastu-bheda-lakṣaṇam kiṃ na	iṣyate. evaṃ hi sukha-ādinām a-sandigdho bhedo
V2_08503	a-viśiṣṭa-sāmānya-vivakṣāyām vyabhicārān na	iṣyate. katham idam gamyate – na dhūmo 'gnim
HB_02403	a-viśiṣṭa-sāmānya-vivakṣāyām vyabhicārān na	iṣyate. kasyacit kadācit kutaścid bhāve 'pi
V3_06607	tat-svabhāva-janana-svabhāvo vā kiṃ na	iṣyate. kiṃ pāraparyeṇa, ante 'pi tat-
SV_09318	'nyatra vā hetuḥ syāt sādhyam api kasmān na	iṣyate. tat kila evaṃ prasādhyamānam viśeṣi-
V3_07101	'nyatra vā hetuḥ syāt, sādhyam api kasmān na	iṣyate. tat kila evaṃ prasādhyamānam viśeṣi-
SV_15812	punar upayogo vaktuḥ śrotari yena upādhir	iṣyate. tataḥ śabda-śrutir iti cet. nanu tad eva
SV_02411	anurodhī svabhāvas tatra avinābhāvo bhāvasya	iṣyate. tad-abhāve svayaṃ bhāvasya abhāvaḥ syād a
SV_12812	vākyasya iti sakṛt sarva-avayavānām śravaṇam	iṣyate. tadā api kāla-kṣepo na yukta eva. eka-
PV_02093	| sa eva sarva-bhāveṣu hetuḥ kiṃ na	iṣyate. tayoh || upacāro na sarvatra yadi bhinna-
SV_11809	-pratipādanam api śabdānām a-nimittam kiṃ na	iṣyate. tasmāt tat sadṛṣam liṅgam sarva-sambandhe
SV_16620	āgama-anapekṣam jñāna-yāthātathyam puruṣasya	iṣyate. parokṣe 'rthe, santi puruṣa atindriya-
VN_02501	uktam asmābhiḥ. anyat tu na yuktam iti na	iṣyate. yatra idam yathoktam nigrahassthāna-
V3_01613	ghaṭena eva sa-dvitiyo dehena eva vā iti na	iṣyate. vidher ayogāc ca dvayor ekasya
HB_00810	iti na ekatra sādhanā-vākye dvayoh prayoga	iṣyate. vaiyarthiyāt, tat-svabhāvatayā tad-anvaya-
PV_03189	apy an-arthikā || yathā-samita-siddhy-artham	iṣyate. samaya-smṛtiḥ | bhedaś ca a-samito grāhyaḥ
SV_11323	ca svato yogyatve 'rtha eva kiṃ na	iṣyate. samayas tarhi katham śabda-artha-
V3_02303	a-viruddhā api śāstra-bādhāyām yadi viruddhā	iṣyate, sā anya-viśaye 'pi tulyā iti viruddhaḥ
SV_00319	a-viśiṣṭa-sāmānya-vivakṣāyām vyabhicārān na	iṣyate. svabhāve bhāvo 'pi bhāva-mātra-anurodhini
SV_00915	hi sattva-dharma-ādy-ālambanā maitry-ādaya	iṣyante. etāś ca sajātiya-abhyāsa-vṛttayo na rāga
SV_03226	yathā vyatirikte '-vyatirikte vā prayoktum	iṣyante, tathā niyuktās tam artham pratibandhena
SV_07919	ko 'parādhaḥ kṛto yena tās tathā na	iṣyante. tāsām eka-rūpatvāt. asya idam iti
SV_12530	a-dṛṣṭā eva vyavahārāḥ pāścāt pravṛttā	iṣyante. na, teṣām apy anya-saṃskāra-āhitānām
V3_05010	utpādayanti khaṇḍayanti vā, yena āvaraṇam	iṣyante. na brūmaḥ – te kiñcid atīśāyanti iti.
SV_13012	utpādayanti khaṇḍayanti vā yena āvaraṇam	iṣyante. na brūmas te kañcid atīśāyanti iti.
SV_12724	eṣa doṣa iti pratyekam te 'vayavāḥ sārthakā	iṣyante. pratyekam sārthakatve 'pi mithyā-
V3_06601	upagamyante, na te tad-bhāva-niyatā	iṣyante, vāsāmsi iva rāge. tad-dhetūnām api tatra
VN_00810	-ādayo 'pi vyākhyatā yadi tais tat-sādhanam	iṣyeta. na ca pratyakṣasya an-abhibhave rūpa-an-
PV_03031	a-rūpāyām api iksaṇāt | artha-bhrāntir api	iṣyeta sāmānyam sā apy abhiplavāt || artha-
SV_04826	pravṛtti-viśayatve vyāvṛtti-tadvantau kiṃ na	iṣyete, vyāvṛtter a-vastutvena a-sādhanatvāc cet,
V3_13603	mithyā-uttarāṇām ānantyāt pratanyante na tā	iha ||85|| mithyā-uttarāṇi jātayaḥ. teṣām ca na
V2_06106	kārya-vivekād abhāva-gatiḥ, yathā – na	iha a-pratibaddha-sāmarthyāni dhūma-kāraṇāni
NB_02032	iti. kārya-anupalabdhir yathā – na	iha a-pratibaddha-sāmarthyāni dhūma-kāraṇāni
NB_02037	iti. kārya-viruddha-upalabdhir yathā – na	iha a-pratibaddha-sāmarthyāni śīta-kāraṇāni santi,
V2_06109	tathā tad-viruddha-upalambhaḥ, yathā – na	iha a-pratibaddha-sāmarthyāni śīta-kāraṇāni santy
VN_04205	nigraho nigraha-nimitta-a-viśeṣāt. na, tasya	iha a-prastāvād iti cet, āyātam iha yo
VN_06808	eva, āhosvid anyathā iti. tat tu cintyamānam	iha atiprasajyata iti na pratanyate. hetvābhāsāś
SV_09506	asya upanyāsa-pūrvako 'nvayaḥ sādhyā-ukter	iha an-āngatvāt. tat-pūrvakatve vā kaḥ pratijñam
V3_07408	asya upanyāsa-pūrvako 'nvayaḥ, sādhyā-ukter	iha an-āngatvāt. tat-pūrvakatve vā kaḥ pratijñam
PV_04088	abhisambandhād uktam kāla-antara-cchide ||	iha an-āngam iṣer niṣṭhā tena ipsita-pade punaḥ |
HB_02703	'bhāva-anupalabdhi, na pratiśedha-mātram	iha anupalabdhiḥ, tasya sādhanā-asiddher abhāva-
V1_01504	'rthas tathā-vṛttiḥ. na apy anyāḥ kaścīd	iha anuṣaṅgī ity abhāva eva artha-abhilāpa-
PV_04114	tataḥ || asādhāraṇatā na syād bādhā-hetor	iha anyathā | tan niṣedho 'numānāt syāc chabda-
V3_11102	na ātmani darśanena anumānam iti. na, tayor	iha anvaya-vyatirekābhyaṃ kārya-kāraṇa-bhāva-
SV_03625	vastv-a-bhedād anyatra eka-vacanam iti cet.	iha apy astu. tad ayaṃ nir-vastuko niyamaḥ
PV_02172	'pi na an-uṣṇo 'gnih kadācana | tathā	iha api iti cen na agner auṣṇyād bheda-niṣedhataḥ
SV_14602	-pratiśedha eṣa na paryudāsaḥ. anyathā	iha api kasyacid bhāve na pratiśedha-paryudāsayo
SV_16902	brūyād iti na asya vacanam pramāṇam iti. tad	iha api kiṃ na pratyavekṣyate sambhavati na vā
SV_09419	sādhyate tad-ayoga-vyavacchedena. na tathā	iha api kvacit sattāyāḥ sādhanam. pradhāna-ādi-
V3_07301	sādhyate tad-ayoga-vyavacchedena. na tathā	iha api kvacit sattāyāḥ sādhanam. pradhāna-ādi-
V3_04708	-siddhyā nirdeṣṭavyasya an-ubhaya-siddhiḥ.	iha api tarhi niścayena nirdeṣṭavyasya a-niścayo
V1_03002	-abhāva-anurodhasya tattva-lakṣaṇatvāt tasya	iha api tulyatvāt, indriya-vikāre ca vikārāt, tan
VN_06612	na abhyupaiti, pakṣo 'sya na sidhyati iti.	iha api na kaścīd a-niyamāt kathā-prasaṅgaḥ. yat
VN_00302	-asiddheḥ pūrvakasya api hetor a-vyāptiḥ.	iha api punaḥ sādhanā-upakrame 'navasthā-prasaṅga
SV_05222	iti. na samūhe 'pi teṣām a-sāmarthyam. tathā	iha api pratyekam eka-apāye 'pi bhavati iti na
VN_02901	parājaya-adhikaraṇam vyavasthāpyate. tasmād	iha api yadi nivṛtta-ākāṅkṣe vādini paro
V3_00602	na viparyaya-sādhanam, hetor a-pramāṇatvāt.	iha api yadi viparyayaṇa evaṃ anityatā-utpatti-
PV_02171	| tāratamyam pṛthivy-ādau prāṇitā-āder	iha api vā || auṣṇyasya tāratamyē 'pi na an-uṣṇo
SV_13808	tatra dṛṣṭa-virodhād a-sādhanatvam iti cet.	iha api virodha-abhāvaḥ kena siddhaḥ. yāvat tathā
V3_11606	'-sambandha-ayogād yathā saṃsete, tathā	iha api sarva-an-antar-bhāva-ayogāt saṃśayaḥ. a-
NB_03022	yathā mahānasa-ādau. asti ca iha dhūma iti.	iha api siddha eva kārya-kāraṇa-bhāve kāraṇe
V3_11010	'py uktaḥ. vyabhicārād an-anya-anumāna	iha avyabhicāra iti kuto niścayaḥ. a-darśane 'py
SV_00921	'tiprasaṅgaḥ, vyabhicārāt. an-anya-anumāna	iha avyabhicāra iti ko niścayaḥ. kāraṇa-guṇa-

SV_01715	tasmād vaidharmya-dṛṣṭānte na iṣṭo 'vaśyam	iha āśrayaḥ | tad-abhāve ca tan na iti vacanād
V2_10008	ata eva vaidharmya-dṛṣṭānte 'vaśyam	iha āśrayo na iṣṭaḥ. dṛṣṭānte hi sādhyā-dharmasya
V3_10406	anyatra apy evaṃ-bhāvasya abhimateḥ. tad	iha icchāyām eva sāmartyam avasthitam iti sā eva
PV_03149	sambandha-a-darśanam sthitam | paṭas tantuṣv	iha ity-ādi-śabdās ca ime svayaṃ kṛtāḥ || śṛṅgam
SV_09122	tasmāt sambandha-abhāva-pratīter na ayam	iha ity-ādyā pratītiḥ. sa tad-abhāve na syāt.
SV_04925	sa eva ayam iti bhavati, kiṃ tarhi tad	iha iti. na ca evaṃ pratyabhijñānam, kiṃ tarhi
SV_05517	grahaṇād a-doṣa iti cet. tathā api tad	iha iti syāt. na samāna iti. tad eva tāsām sāmyam
VN_00923	idaṃ ca na syāt: idaṃ ataḥ, na ata idaṃ,	iha idaṃ, iha na idaṃ, idānīm idaṃ, idānīm na
HB_02611	-samsarginoḥ paraspara-apekṣam eva anyatvam	iha iṣṭam. sa kevalas tad-apekṣayā tasmād anyaḥ.
NB_03023	eva, yathā nila-ādi-viśeṣaḥ. na ca evaṃ	iha upalabdhi-lakṣaṇa-prāptasya sata upalabdhir
SV_17308	kutaḥ ||328|| sva-icchā-vṛttiḥ saṅketaḥ sa	iha eva kartuṃ śakyate na anyatra iti na uparodho
V3_02308	bādhaniya-dharmaṇo dharmiṇo 'bhidhānād	iha eva bhavati, na anyatra iti cet, bādhaniya-
PV_04080	| anumānasya sāmānya-viśayatvam ca varṇitam |	iha evaṃ na hy an-ukte 'pi kiñcit pakṣe
NB_03089	-pārārthya-viparyaya-sādhanaḥ viruddhaḥ. sa	iha kasmān na uktaḥ. anayor eva antar-bhāvāt. na
NB_03110	api samśaya-hetur uktaḥ. sa	iha kasmān na uktaḥ. anumāna-viśaye 'sambhavāt.
HB_01302	-svabhāvasya ekatve 'pi vastuta iti yathā	iha kāraṇa-bhedo bhinna-viśeṣa-upayogān na eka-
V2_05909	asattā. tayā viśayī sādhyate. etena	iha kāraṇasya kārya-vyabhicāraḥ pratyuktaḥ. atra
SV_17505	sidhyet pramāṇam yady evaṃ a-pramāṇam atha	iha kim | na hy ekaṃ na asti satya-arthaṃ puruṣe
PV_03115	| sā sattā sa ca sambandho nityau kāryam atha	iha kim || yasya abhāvaḥ kriyeta asau na bhāvaḥ
PV_03295	-gocare | vicāryamāṇe prastāvo mānasasya	iha kīdṛśaḥ || kiṃ vā aindriyaṃ yad akṣāṇām bhāva
SV_07019	-kāryam janayad ādhāra ity ucyate. anyathā	iha kuṇḍe badarāṇi ity api na syāt. na vai tad-
NB_03035	-prāpto ghaṭa ity ukte sāmartyād eva na	iha ghaṭa iti bhavati. tathā vaidharmyavat-
SV_09117	na asti iti niṣedhaḥ, kiṃ tarhi na	iha ghaṭo na idānīm na evaṃ ity uktau na anena
PV_03360	| a-tad-ātmani tādātmya-vyavasāyena na	iha tat || a-darśanāj jagaty asminn ekasya api
V1_03905	| a-tad-ātmani tādātmya-vyavasāyena na	iha tat ||51|| a-darśanāj jagaty asminn ekasya
V3_08101	a-vyatirekatayā anvayasya iti cet,	iha tarhi bhavatv a-sparśatvān nitya iti. na,
V3_08102	na, atra apy anvayasya a-prādhānyād iti cet,	iha tu balavān anvayo vyatirekaś ca dur-balaḥ,
VN_03503	pratijñayā hi hetor bādhane hetu-virodhaḥ.	iha tu hetunā pratijñā bādhyata iti pratijñā-
PV_04068	sā iha na ikṣyate | kevalam śāstra-piḍā	iha doṣaḥ sā anya-kṛte samā || śāstra-
NB_03021	tatra agniḥ, yathā mahānasa-ādaḥ. asti ca	iha dhūma iti. iha api siddha eva kārya-kāraṇa-
V3_06412	na asti iha śiṃśapā vṛkṣa-abhāvāt, na asti	iha dhūmo 'n-agner iti. pratiśedhya-artha-bādhaka
V3_06412	svarūpeṇa vā prayujyate, yathā – na asti	iha dhūmo 'nupalabdheḥ, na asti iha śiṃśapā vṛkṣa
V3_08202	tu tad eva sāmānyam a-pratipakṣam – idaṃ eva	iha na anyad iti. yady avaśyam ete 'n-anya-
V3_10201	yasmād idaṃ iha sandigdham, tasmād idaṃ	iha na asti iti ca su-bhāṣitam. tasmād anapekṣita
VN_00923	na syāt: idaṃ ataḥ, na ata idaṃ, iha idaṃ,	iha na idaṃ, idānīm idaṃ, idānīm na idaṃ, idaṃ
PV_04068	|| nāntariyakatā sādhye sambandhaḥ sā	iha na ikṣyate | kevalam śāstra-piḍā iha doṣaḥ sā
V3_12801	api samśaya-hetur uktaḥ, sa	iha na uktaḥ, anumāna-viśaye 'sambhavāt. na hi
V3_10603	bhūta-saṃhāto 'gni-siddhau. yathā ca –	iha nikuñje mayūraḥ, kekāyitād iti tad-āpāta-deśa
NB_03063	upadiśyamānaḥ sandigdha-asiddhaḥ. yathā	iha nikuñje mayūraḥ kekāyitād iti. tad-āpāta-deśa
SV_09723	eva anityaḥ śabda iti. tasmān na avaśyam	iha pakṣa-nirdeśa iti. ayam anvayinaḥ prayogaḥ.
V3_12109	artho 'sati nāstitā ity atra antare. tena na	iha pratanyate. na ca asann ātmā, sattā-sādhana-
V2_07004	vādaḥ pramāṇa-vārttike pratiśiddha iti na	iha pratanyate. svayaṃ rāga-ādimān na arthaṃ
VN_03306	ucyeta. tatra hetu-pratijñayor bādhanam,	iha pratijñayā hetor ity asti bheda iti cet,
V3_05503	ukta-arthaṃ apy anumāne 'dhikriyate. tena	iha prabheda-mātram ākhyātam, lakṣaṇam tu tad eva.
VN_01305	vivekena upalakṣayati, yena evaṃ syād idaṃ	iha prādur-bhūtam iti. na hy adhiṣṭhāna-
VN_06813	dur-vidagdho jano 'yaṃ tasmād yatnaḥ kṛta	iha mayā tat-samujjvālanāya ||3|| vāda-nyāyo nāma
VN_04205	na, tasya iha a-prastāvād iti cet, āyātam	iha yo nirarthakaṃ bravīti, tasya tena eva
HB_02911	eva kaivalyam iti ghaṭa-viraha ucyate. sa ca	iha liṅga-bhūta-pradeśa-pratipattāv eva siddhaḥ.
V1_04402	a-viśliṣṭa-anubandham dṛḍha-vāsanatvād	iha vyavahāra-avisamvāda-apekṣayā pramāṇam.
SV_10514	-mātrād asad-vyavahāram pratipadyamāno 'pi	iha vyāmūḍha iti smāryate. atha yad idaṃ na santi
V3_06412	– na asti iha dhūmo 'nupalabdheḥ, na asti	iha śiṃśapā vṛkṣa-abhāvāt, na asti iha dhūmo 'n-
SV_09405	kasyacit sattā-mātre virodha-abhāvān na	iha sattā-sādhana-pratiśedhaḥ. kiṃ tu sa tathā
V3_07201	kasyacit sattā-mātre virodha-abhāvān na	iha sattā-sādhane pratiśedhaḥ, kiṃ tu tathā asti
PV_03136	|| sakṛt-saṅgata-sarva-artheṣv indriyeṣv	iha satsv api | pañcabhir vyavadhāne 'pi bhāty a-
NB_03036	ghaṭa upalabhyata ity ukte sāmartyād eva na	iha sad-vyavahāra-viśaya iti bhavati. kīdṛśaḥ
V3_10201	tata eva katham abhāva-niścayaḥ. yasmād idaṃ	iha sandigdham, tasmād idaṃ iha na asti iti ca su
VN_04808	yeṣām śabdānām kaścit sambandho jāyate, idaṃ	iha sambadhya ity iteṣu vidita-sambandheṣu kaḥ
PV_03411	bhāsanam || mandam tad api tejaḥ kim āvṛtter	iha sā na kim | tanutvāt tejaso 'py etad asty
NB_03041	śabde 'siddhatvāt sādhyam. na punas tad	iha sādhyatvena eva iṣṭam, sādhanatvena
PV_02077	kvacit | moha-ādayaḥ sambhavanti śravaṇa-	ikṣaṇato yathā || tasmād yasya eva samskāram
PV_02245	| tata eva ca na ātmīya-buddher api guṇa-	ikṣaṇam || kāraṇam hiyate sā api tasmān na a-guṇa
PV_03148	hi varṇyate || samānatve 'pi tasya eva na	ikṣaṇam netra-gocare | pratibhāsa-dvaya-abhāvād
PV_02147	| duḥkham saṃsāriṇaḥ skandhā rāga-ādeḥ pāṭava-	ikṣaṇāt | abhyāsān na yadṛcchāto 'hetor janma-
PV_03015	-jñāna-artha-vattvāc cet svapna-ādāv anyathā	ikṣaṇāt | ayuktaṃ na ca samskārān nila-ādi-
PV_03031	|| sāmānya-buddhau sāmānyena a-rūpāyām api	ikṣaṇāt | artha-bhrāntir api iṣyeta sāmānyam sā

PV_03425	| svarūpa-bhūta-ābhāsasya tadā samvedana-	ikṣaṇāt || dhiyā tad-rūpayā jñāne niruddhe
PV_03107	-artham anumāna-upavarṇanam | vyayasyanti	ikṣaṇād eva sarva-ākārān mahā-dhiyaḥ || vyāvṛtteḥ
PV_03403	|| tasya tad-bāhya-rūpatve kā prasanna-	ikṣaṇe 'kṣamā | bhūtaṃ paśyaṃs ca tad-darśi
PV_03177	|| rūpaṃ rūpam iti ikṣeta tad dhiyaṃ kim iti	ikṣate | asti ca anubhavas tasyāḥ so 'vikalpaḥ
PV_03175	|| anyatra gata-citto 'pi cakṣuṣā rūpam	ikṣate | tat saṅketa-a-grahas tatra spaṣtas taj-
PV_03124	antar-ātmanā | sthito 'pi cakṣuṣā rūpam	ikṣate sā akṣa-jā matiḥ || punar vikalpayan
V1_01402	antar-ātmanā | sthito 'pi cakṣuṣā rūpam	ikṣate sā akṣa-jā matiḥ ||13|| a-pratibhāsamāna-
PV_03202	| nila-ādini nirasya anyac citraṃ citraṃ yad	ikṣase || tulya-artha-ākāra-kālatvena
V1_01102	icchayā matiḥ | na artha-sannidhim	ikṣeta (9abc) api ca iyam viśeṣaṇa-ādi-vikalpa-
PV_03177	ikṣeran bāhyam akṣa-jāḥ || rūpaṃ rūpam iti	ikṣeta tad dhiyaṃ kim iti ikṣate | asti ca
PV_03176	niveśitaḥ | tena icchātaḥ pravarteran na	ikṣeran bāhyam akṣa-jāḥ || rūpaṃ rūpam iti ikṣeta
SV_09810	sa-apekṣānām hi bhāvānām na avasyam-bhāvita	ikṣyate | (194ab) nir-apekṣo bhāvo vināse. sa-
PV_04068	|| nāntariyakatā sādhye sambandhaḥ sā iha na	ikṣyate | kevalam śāstra-piḍā iha doṣaḥ sā anya-
PV_04161	a-dṛṣṭo 'mśu-vat so 'rtho na ca tat-kāryam	ikṣyate | gurutva-a-gati-vat sarva-tad-guṇa-an-
PV_02157	|| tayor a-sama-rūpatvān niyamaś ca atra na	ikṣyate | sajāti-vāsanā-bheda-pratibaddha-
PV_03222	| vivekīni nirasya anyadā a-viveki ca na	ikṣyate || ko vā virodho bahavaḥ sañjāta-atīśayāḥ
PV_02148	-doṣaś cet tad-anyo 'pi dharmāḥ kiṃ tasya na	ikṣyate || na sarva-dharmāḥ sarveṣāṃ sama-rāga-
PV_03471	atyakṣam dvayaṃ pañcasv artheṣv eko 'pi na	ikṣyate || rūpa-darśanato jāto yo 'nyathā vyasta-
PV_04048	| siddham tena su-siddham tan na tadā śāstram	ikṣyate || vāda-tyāgas tadā syāc cen na tadā an-
SV_06022	pratiyati dhīr bhrāntyā ekam vastv iva	ikṣyate ||121|| teṣāṃ prakṛtyā eva pratyaya-vaśāt
V2_07702	sa-apekṣānām hi dharmānām na avasyam-bhāvita	ikṣyate ||53|| nir-apekṣo bhāvo vināse. sa-
V3_02103	| siddham tena su-siddham tan na tadā śāstram	ikṣyate ||9|| vāda-tyāgas tadā syāc cen na tadā
PV_03094	sā eva sādhanam || a-nīścaya-karam proktam	idr̥kṣa-anupalambhanam | tan na atyanta-parokṣeṣu
PV_04221	ata eva uktam ekena dvaya-darśanam ||	idr̥g-avyabhicāro 'to 'n-anvayeṣu na sidhyati |
PV_03373	artha-śaktir na sidhyati || smṛtiś ca	idr̥g-vidham jñānam tasyāś ca anubhavād bhavaḥ |
PV_04022	|| uktam atra vinā apy asmāt kṛtakāḥ śabda	idr̥śaḥ | sarve 'nityā iti prokte 'py arthāt tan
PV_02249	| pratyutpannāt tu yo duḥkhān nir-vedo dveṣa	idr̥śaḥ || na vairāgyam tadā apy asti sneho
V3_12102	arthāpattyaḥ ubhaya-pradarśanam āha. tasmād	idr̥śo vyatireka-avyabhicāro 'n-anvayeṣu na
PV_03312	|| sarva-sāmānya-hetutvād akṣānām asti na	idr̥śam | tad-bhede 'pi hy a-tad-rūpasya asya idam
PV_03352	| artha-grahaḥ katham satyam na jāne 'ham api	idr̥śam || a-vibhāgo 'pi buddhy-ātmā viparyāsita-
PV_04198	| kādācitka-phalam siddham tal-liṅgam jñānam	idr̥śam || etena eva prasiddho 'pi svabhāvasya
PV_03069	| na āśvāsa iti cel liṅgam dur-dṛṣṭer etad	idr̥śam || yataḥ kādācit siddhā asya pratitir
PV_03143	| evam indriya-je 'pi syāc cheṣavac ca idam	idr̥śam || yad eva sādhanam bāle tad eva atra api
PV_04199	| kāryeṇa saha nirdeśe mā jñāsīt sarvam	idr̥śam || vyutpatty-arthī ca hetu-uktir ukta-
SV_17321	| śeṣavad vyabhicāritvāt kṣiptam nyāya-vidā	idr̥śam ||331|| svayam idr̥śam ācāryeṇa anumānam
V3_05411	| kādācitka-phalam siddham tal-liṅgam jñānam	idr̥śam ||36|| iti saṅgraha-ślokau. etena eva
V1_03711	| artha-grahaḥ katham satyam na jāne 'ham api	idr̥śam ||43|| ity antara-ślokau. katham punar
SV_17322	| kṣiptam nyāya-vidā idr̥śam ||331|| svayam	idr̥śam ācāryeṇa anumānam naiyāyika-śeṣavad-
PV_02119	vaikalyāt sarveṣāṃ antya-cetasām | a-sandhir	idr̥śam tena śeṣavat sādhanam matam || abhyāseṇa
VN_00511	-kāraṇeṣv anupalabdhiḥ. an-upalabhyamānam tv	idr̥śam na asti ity etāvan-mātra-nimitto 'yam asad-
SV_12012	dhig vyāpakam tamaḥ ||239|| tasya eva tāvad	idr̥śam prajñā-a-skhalitaṃ katham vṛttam iti sa-
V3_09206	tasmāc choṣam ayam taruṣu maraṇam āha. na ca	idr̥śam prāṇi-maraṇam iti na idam taruṣu sidhyati.
SV_17314	||329|| ity antara-ślokaḥ. yasmāt kila	idr̥śam satyam yathā agniḥ śīta-nodanaḥ | vākyam
SV_05510	-samsthāna-pratibhāsavatī vibhāvayate. na ca	idr̥śam sāmānyam. na ca tato vyatiriktaḥ kaścīd a-
V3_03703	prāmānyād a-doṣa iti cet, asti nāma	idr̥śasya viniścaye sambhavo na asya pratidvandvī
V3_01609	iti sāmānyena api na sambhavatī. asti nāma	idr̥śasya sambhavaḥ – devadatta-yajñadattayor
V3_10813	pūrva-uktāc ca anupalabdhi-lakṣaṇād	idr̥śam prayogaṇām sandeha-hetutvam unneyam. rāga-
PV_03125	|| punar vikalpayan kiñcid āsin me kalpanā	idr̥śi | iti vetti na pūrva-ukta-avasthāyām
V1_01407	hi punar vikalpayan kiñcid āsin me kalpanā	idr̥śi | iti vetti na pūrva-ukta-avasthāyām
SV_15623	sarvasya sādhanam te syur bhāva-śaktir yadi	idr̥śi | prayokṭṛ-bheda-apekṣā ca na a-
PV_03392	| bijād ānkura-janma-agner dhūmāt siddhir iti	idr̥śi | bāhya-artha-āśrayiṇi yā api kāraka-
SV_16421	viśeṣa-a-sambhavasya jñātum a-śakyatvāt.	idr̥śeṣu ca anupalabdher hetutva-pratikṣepāt.
SV_12014	dhig vyāpakam tamaḥ. kaḥ prāṇino hita-	īpsā-vipralabdhasya aparādhaḥ. tathā hi smaranti
VN_05110	-sādhanā-adhikaraṇāyām nānā-artha-sādhanā-	īpsāyām nānā-sādhanā-īpsāyām vā śrotur hetv-ādi-
VN_05110	nānā-artha-sādhanā-īpsāyām nānā-sādhanā-	īpsāyām vā śrotur hetv-ādi-bāhulyasya punar-
PV_04088	-cchide || iha an-aṅgam iṣer niṣṭhā tena	īpsita-pade punaḥ | aṅgam eva tayā asiddha-hetv-
V3_02610	-artham āha. tena an-aṅgam iṣer niṣṭhā atra,	īpsita-pade punar aṅgam eva. tayā asiddha-hetv-
PV_04070	prasajyate || uktayoḥ sādhanatvena no ced	īpsita-vādataḥ | nyāya-prāptam na sādhyatvam
PV_04136	|| sarvatra vādino dharmo yaḥ sva-sādhyatayā	īpsitaḥ | tad dharmavati bādā syān na anya-
PV_04071	| an-īpsitam a-sādhyam ced vādinaḥ anyo 'py an-	īpsitaḥ | dharmo 'sādhyas tadā a-sādhyam
V3_02311	-upagamāt sarvaḥ śāstra-dṛṣṭaḥ sādhyatvena	īpsitaś cet, asiddha-hetv-abhidhānam api pratijñā
PV_04071	na sādhyatvam vacanād vinivartate || an-	īpsitam a-sādhyam ced vādinaḥ anyo 'py an-īpsitaḥ |
PV_04059	|| prapadyamānaś ca anyas taṃ nāntariyakam	īpsitaḥ | sādhyā-arthair hetunā tena katham a-
V3_02209	||18|| prapadyamānaś ca anyas taṃ nāntariyakam	īpsitaḥ | sādhyā-arthair hetunā tena katham a-
SV_16404	kṛtakāḥ pauruṣeyāś ca vācyā mantrāḥ phala-	īpsunā | (310ab) na hy a-kṛtakānām prayogaḥ

SV_06402	vyāvṛttir vastu bhavati bhedo 'sya asmād iti	iraṇāt ||128|| rūpaṃ hi paramārthaḥ. bhedaś ced
PV_02058	|| dur-labhatvāt samādhātūr a-sādhyaṃ kiñcid	īritam | āyuh-kṣayād vā doṣe tu kevale na asty a-
PV_04018	|| hetv-artha-ṣayyatvena tad-a-śakta-uktir	īritā | śaktis tasya api ced dhetu-vacanasya
SV_00105	arthy eva su-bhāsitaiḥ parigato vidveṣṭy api	īrṣyā-malaiḥ || tena ayaṃ na para-upakāra iti naś
HB_01806	iti, ete ca ekatra katham syātām. tad ayam	īrṣyā-śalya-vitudyamāna-marmā viklavam vikrośati
V1_00414	a-lakṣitābhīr ayaṃ paraṃ vyavahārayitum	īśa ity a-praṇayanam eva śāstrasya. praṇayan vā
SV_16821	asya kaścit kvacit sambandha-niyamaṃ jñātum	īśa ity a-pratipattir eva tad-arthasya. api ca,
V2_05403	na ca svayam a-bruvan paraṃ bodhayitum	īśo bruvan vā doṣam imaṃ parihartum. asati hetor
SV_07608	etat. katham tarhi idānīm pradhāna-	īśvara-ādi-kārya-śabdā bhāveṣv a-tad-bhūta-
PV_02028	sambhāvyyate guṇaḥ | samhatau hetutā teṣām na	īśvara-āder a-bhedataḥ || prāmānyam ca parokṣa-
PV_02183	'sti nimittatā || nityānām pratiṣedhena na	īśvara-ādeś ca sambhavaḥ | a-sāmarthyād ato hetur
PV_04046	ca taiḥ | balāt tava icchā iyaṃ iti vyaktam	īśvara-ceṣṭitam || vadann a-kārya-liṅgām tām
V3_02010	ca taiḥ | balāt tava icchā iyaṃ iti vyaktam	īśvara-ceṣṭitam ||7|| vadann a-kārya-liṅgām tām
PV_02165	| etat sānkhya-paśoḥ ko 'nyaḥ sa-lajjo vaktum	īhate || a-drṣṭa-pūrvam asti iti ṛṇa-agre
SV_13922	tathā ca idam an-upakārya-upakāraṃ nir-	īham jagat syāt. śabda-nityatve ca sādhanam
V1_01502	buddhau vā. na arthe, adhyātmanā parisyandād	īhā-vaśena udaya-astamaya-ayogāc ca. buddhir atra
SV_04606	api kvacin niyuñjanaḥ phalam eva kiñcid	īhitum yuktaḥ. tac ca sarvaṃ tyāga-āpti-lakṣaṇam
SV_02007	ubhayasya api hetuḥ. iti iyaṃ trividhā apy	ukta-anupalabdhir anekadhā | tat tad-viruddha-ādy
SV_10104	-bhāva-anupalambhane | pravartitavyam na ity	ukta-anupalabdheḥ pramāṇatā ||198|| trṭīyas tu
SV_00107	-upakāra iti naś cintā api cetaś ciram | su-	ukta-abhyāsa-vivardhita-vyasanam ity atra
PV_04200	idrṣam || vyutpatty-arthī ca hetu-uktir	ukta-artha-anumitau kṛtā | prabheda-mātram
V3_05503	bhūd iti. vyutpatty-artham ca hetu-vacanam	ukta-artham apy anumāne 'dhikriyate. tena iha
PV_03125	āsīn me kalpanā idrṣī | iti vetti na pūrva-	ukta-avasthāyām indriyād gatau || ekatra drṣṭo
V1_01408	āsīn me kalpanā idrṣī | iti vetti na pūrva-	ukta-avasthāyām indriyād gatau ||14|| sa punaḥ
VN_03408	asiddha-viruddhe ca hetvābhāsa-vacanād eva	ukta iti na pṛthak pratijñā-virodho vaktavya iti.
PV_03052	āśrayam jñānam bhāve bhāva-anubandhataḥ | na	ukta-uttaratvād drṣṭatvād atīta-ādiṣu ca anyathā |
SV_12501	sambhavāt. idānīntanānām adhyayanād iti cet.	ukta-uttaram etat. a-darśanād iti cet. idam api
V3_12508	-upadarśanīnām vibhaktīnām ayogād iti cet,	ukta-uttaram etat. tasmān na hetuḥ kaścid anvayī
SV_07503	a-śakyatvāt. samavāyo 'bhivyaktir iti cet.	ukta-uttaram etat. tasya samavāya-ayogād iti.
VN_03104	-viparyaya-sādhanād viruddho hetur asmābhīr	ukta eva iti bhavaty eva idam nigraha-adhikaraṇam,
SV_11822	tad eva syāt. dharma-bhedas tu syāt pūrva-	ukta-krameṇa. sa ca a-viruddha eva, na vastu-
V3_01301	an-anvayāt. tato na kutaścid gatiḥ syāt.	ukta-dharma-an-anvaya eṣa doṣo na anyatra iti cet,
SV_16324	kurvate | prabhu-prabhāvas teṣām sa tad-	ukta-nyāya-vṛttitaiḥ ||309|| rathyā-puruṣā api
VN_02220	tad eva nyāya-anusaraṇam satām vādaḥ,	ukta-nyāye tattva-arthī cet pratipadyeta, tad-a-
PV_02030	pracakṣate || jñānavān mṛgyate kaścit tad-	ukta-pratipattaye | a-jñā-upadeśa-karaṇe
SV_08210	-abhidhānāyor vastu-sattā samāśraya ity	ukta-prāyam etat. yathāsvam samaya-vāsanā-vaśād
SV_15708	viśeṣe tasya a-hetukatva-prasaṅgād ity	ukta-prāyam. tad ime mantrāḥ svabhāva-atīśayāt
V3_05306	pratilambhāt. na hy an-upakārya apekṣyata ity	ukta-prāyam. tad-upakārasya ca artha-antaratve
SV_07102	akiñcitkaratvena an-upakāratvād ity	ukta-prāyam. tasmāt sarva eva vastu-sambandhā
V3_08706	akiñcitkaratvena an-upakāratvād ity	ukta-prāyam. tasmāt sarva eva vastu-sambandhā
V3_04111	viruddha-svabhāva-lakṣaṇatvād bhedasya ity	ukta-prāyam. tasmād utpattes tat-kāraṇasya taj-
V2_07802	na ca tām kaścit pratibanddham samartha ity	ukta-prāyam. nanu yava-bīja-ādayo 'pi śāly-ānkure
SV_15112	-a-darśanāc ca na te kathañcit kartāra ity	ukta-prāyam. yā apy etā nitya-abhimateṣv ākāśa-
V2_09007	hi bhāvaḥ kṣaṇa-sthiti-dharmā anityatā ity	ukta-prāyam. vacana-bhede 'pi dharmi-dharmatayā
V3_04403	yathā - pārtho dhanur-dhara ity	ukta-prāyam. sa eṣa pakṣa-dharmas tridhā bhidyate
V3_10105	syāt. vipakṣasya api icchā-kṛtatvād ity	ukta-prāyam. sādhyā-vyatireke ca vipakṣe tad-
NB_03047	an-uktāv apy ātma-arthatā sādhyā. tena na	ukta-mātram eva sādhyam ity uktaṃ bhavati. a-
NB_03054	svayam vādinā tadā sādhayitum an-iṣṭasya,	ukta-mātrasya nirākṛtasya ca viparyayeṇa sādhyāḥ.
NB_03112	na hi sambhavo 'sti kārya-svabhāvāyor	ukta-lakṣaṇāyor anupalambhasya ca viruddhatāyāḥ.
V3_12802	na hi sambhavo 'sti kārya-svabhāvāyor	ukta-lakṣaṇāyor anupalambhasya vā
NB_03122	a-bhedena. punar viśeṣeṇa kārya-svabhāvāyor	ukta-lakṣaṇāyor janma-tan-mātra-anubandhau
V3_12209	drṣṭeḥ sandeha eva. nairātmyena prāṇa-ādinām	ukta-lakṣaṇasya virodhasya asiddheḥ sandigdho
V3_03708	-ādi-sandeha-vat. lakṣaṇe jñāna-grahaṇāc ca.	ukta-lakṣaṇe 'numāne tal-lakṣaṇasya pratiyogino
PV_04029	-svayam-padaīḥ || asiddha-a-sādhanā-artha-	ukta-vādy-abhyupagata-grahaḥ | an-ukto 'pi
V3_01107	-iṣṭa-svayam-padaīḥ, asiddha-a-sādhanā-artha-	ukta-vādy-abhyupagama-grahaḥ ||6|| veditavyāḥ.
VN_02707	tad-artha-nirdeśa ity āha. tad-arthaḥ pūrva-	ukta-sādhyā-siddhy-artha uttara-pratijñā-nirdeśas
V3_11310	iti cet, kaḥ pratiṣeddhā vibhettuḥ. an-	ukta-sāmarthyā-ākṣiptam iṣṭam paro 'bhīpraiti iti
SV_09210	vacane vā asya katham abhāvo 'n-	uktaḥ. atha abhāvam eva na icchet. tena a-vacanam.
VN_01203	eko bhāvo '-vibhāga iti pakṣe 'yaṃ virodha	uktaḥ. atha asty anāyor vibhāgo na kaścid
PV_04060	arthair hetunā tena katham a-pratipāditaiḥ ||	ukto 'n-ukto 'pi vā hetur virodhā vādino 'tra
NB_03089	-sādhanād viruddhaḥ. sa iha kasmān na	uktaḥ. anāyor eva antar-bhāvāt. na hy ayaṃ ābhyām
V3_12801	api saṃśaya-hetur uktaḥ, sa iha na	uktaḥ, anumāna-ṣayāe '-sambhavāt. na hi sambhavo
NB_03110	api saṃśaya-hetur uktaḥ. sa iha kasmān na	uktaḥ, anumāna-ṣayāe '-sambhavāt. na hi sambhavo
PV_04029	-artha-ukta-vādy-abhyupagata-grahaḥ | an-	ukto 'pi icchayā vyāptaḥ sādhyā ātma-arthavan
V3_01403	-upagamād eṣām sādhanā-vaiphalyam. tasmād an-	ukto 'pi icchayā vyāptaḥ sādhyāḥ. tad-vaikalya-

SV_06614	'pi na asti. pariśiṣṭa-abhāvas tu prāg eva	uktaḥ. api ca, eka-kāryeṣu bhedeṣu tat-kārya-
NB_03045	upanyastam tasya siddhim icchatā so 'n-	ukto 'pi vacanena sādhyah. tad adhikaraṇatvād
PV_04060	hetunā tena katham a-pratipāditaḥ || ukto 'n-	ukto 'pi vā hetur viroddhā vādino 'tra kim | na
VN_02022	-siddhiḥ, tathāvidhas tu dharmah pṛthag an-	ukto 'pi sādhyā-dharme 'ntar-bhāvāt pakṣi-kṛta
SV_17326	uktam. tad-a-sādhana-tva-nyāyāś ca pūrvam eva	uktaḥ. uktaḥ ca idam āgama-lakṣaṇam asmābhiḥ, tat
PV_04056	asiddhau na sidhyati | hetus tat-sādhanaīya	uktaḥ kiṃ duṣṭas tatra sidhyati || dharmān an-
V3_02204	asiddhau na sidhyati | hetus tat-sādhanaīya	uktaḥ kiṃ duṣṭas tatra sidhyati ||16|| dharmān an
SV_10002	kvacit. katham tarhi idānim a-hetuko vināśa	uktaḥ. jātasya tad-bhāve 'nya-anapekṣaṇāt. uktaḥ
SV_03504	pravartayati ity anya-apoha-viṣaya	uktaḥ. tatra anapekṣita-bāhya-tattvo buddhi-
V2_06108	tad-anupalambhaḥ svabhāva-anupalambha eva	uktaḥ. tathā tad-viruddha-upalambhaḥ, yathā – na
V3_02805	-āśraye 'pi prastāva-atikrame 'tiprasaṅga	uktaḥ. tasmāt prakaraṇa-āpannam eva a-viśeṣaṇam
SV_02012	-a-gati-gati-bheda-prayogato 'neka-prakāra	uktaḥ. tasya a-gatyā tad-viruddha-gatyā viruddha-
V3_13202	pṛthag ucyate | (84ab) tri-lakṣaṇo hetur	uktaḥ. tāvatā ca artha-pratītir iti na pṛthag
NB_03121	ekatra samśayaṃ janayataḥ. tri-rūpo hetur	uktaḥ. tāvatā ca artha-pratītir iti na pṛthag
NB_02045	kāraṇa-ādinām anupalabdhyā ca pratiśedha	uktas teṣām upalabdhi-lakṣaṇa-prāptānām eva
SV_14914	phala-svabhāva-niyamaḥ. ākasmikatte 'py asya	ukto doṣaḥ. pratighāta-ātmatā-hetu-svabhāva-
V2_08605	kāraṇam viśvasya vaiśvarūpyam syāt. tatra ca	ukto doṣaḥ. sarvaṃ ca sarvasmāj jāyeta. tasmāt
VN_04406	-lakṣaṇa-pralapane 'tiprasaṅgo 'py	uktaḥ. na ca saṅgraha-nirdeśe kiñcid doṣam
V3_11713	mātram āśrity ācāryeṇa śrāvaṇatve vyatireka	uktaḥ. na tāvatā abhāva-gatir ity uktam. anyathā
SV_10712	kalpitaḥ | dharmo vastv-āśraya-asiddhir asya	ukto nyāya-vādinā ||212|| kalpanā-viṣayatvāc
PV_04110	āpto 'tra a-kṣata-vāg janaḥ ||	uktaḥ prasiddha-śabdena dharmas tad vyavahāra-jaḥ
V3_11705	prakāram vyatirekam varṇayātā avinābhāva eva	ukto bhavati. tathā hy ātma-abhāva eva na bhavaty
PV_02205	hrepaṇiṃ dṛṣṭim ato nityaḥ sa kathyatām |	ukto mārgas tad-abhyāsād āśrayaḥ parivartate ||
VN_02915	virodhaḥ. etena eva pratijñā-virodho 'py	ukto yatra pratijñā sva-vacanena virudhyate,
VN_03204	yaḥ punaḥ pratijñayā bādhanād dhetu-virodha	uktaḥ, yathā sarvaṃ pṛthak samūhe bhāva-śabda-
V3_03506	sa dharmo vyavahāra-jaḥ prasiddhi-śabdena	uktaḥ. योग्याṃ hi viśvaṃ svabhāvataḥ kṛta-a-
SV_01003	vacana-a-darśanāt tad-anumāne 'tiprasaṅgaḥ	uktaḥ. rāgasya an-upayoge katham tac-chaktir
V3_05505	liṅga-udāharaṇena svabhāvo 'py eka-deśa-bhāg	ukto veditavyaḥ. tena eva ca sadṛśam udāharaṇam
HB_00207	vyatireko vā yathāsvam pramāṇena niścita	ukto veditavyaḥ. pakṣa-dharmaś ca, sarvatra hetāv
V3_02702	tad-bādhāyam ca a-doṣaḥ pakṣa-hetvor	ukto veditavyaḥ, yathā-sādhyam a-bādhanāt. yathā
V3_01204	-grahaṇam. ayam eva dharmo-dharminor viśeṣa	ukto vyapekṣātaḥ. a-samhata-viṣayaṃ pārārthyaṃ
V3_11009	anyatra tad-anumāne 'tiprasaṅgo 'py	uktaḥ. vyabhicārād an-anya-anumāna iha
V3_12805	-vicāreṣu viruddhavyabhicārī sādhanā-doṣa	uktaḥ. śāstra-kāraṇām artheṣu bhrāntyā viparīta-
NB_03114	-vicāreṣu viruddhavyabhicārī sādhanā-doṣa	uktaḥ. śāstra-kāraṇām artheṣu bhrāntyā viparīta-
PV_04135	tasya samāśrayāt | bādhanāt tad-balena	uktaḥ śrāvaṇena akṣa-gocaraḥ || sarvatra vādino
V3_04008	tasya samāśrayāt | bādhanāt tad-balena	uktaḥ śrāvaṇena akṣa-gocaraḥ ||32|| ity antara-
NB_03110	viruddhavyabhicāry api samśaya-hetur	uktaḥ. sa iha kasmān na uktaḥ. anumāna-viṣaye '-
V3_12801	iti. viruddhavyabhicāry api samśaya-hetur	uktaḥ. sa iha na uktaḥ, anumāna-viṣaye '-sambhavāt.
V3_01207	sādhye kas tayoh sambandhaḥ, yena evam	uktaḥ sādhyā-dharmo 'nvākarṣati, atiprasaṅgāt.
V3_11303	-viparyaya-sādhanaḥ viruddhaḥ. sa kasmān na	uktaḥ. sādhyatā-a-bhedāt. na hy ayam ābhyām
V3_06306	abhāva iti bhāva eva kaścīn nāma antareṇa	uktaḥ syāt. tasmān na asya pratyayasya sambhavaḥ.
SV_14708	api kārya-kāraṇa-bhāva eva śabda-antareṇa	uktaḥ syāt. na artha-bhedaḥ. svabhāva-an-
SV_14607	tathā ca anena artha-antara-bhāva eva	uktaḥ syāt. na tayoh parasparaṃ vivekaḥ. a-viveke
SV_02005	-viṣaya-vyavahāra-hetus tad-dhetur ity	uktaḥ. svayaṃ tathābhūta-anupalambhasya
V2_10107	-viṣaya-vyavahāra-hetus tad-dhetur ity	uktaḥ. svayaṃ tathābhūta-anupalambhasya pratiśedha
V2_10111	-a-gati-gati-prayoga-bhedena aneka-prakāra	uktaḥ. svārtha-anumāna-paricchedo dvitīyaḥ.
SV_15010	prāg uktaḥ śabda-śaktiś ca dūṣitā ||283||	ukto hi sambandha-artha-antara-vāde 'neka-prakāro
V3_01306	vighāta-kṛd viruddhaḥ. tad api na sādhyam an-	uktatvād iti cet, yad-vivādena sādhanam
SV_17005	-vṛtter anyasya api śaṅkaniyatvāt. yad	uktam – agni-hotraṃ juhuyāt svarga-kāma ity atra
V3_13013	punar diṅ-mātra-darśanaīya idam udāharaṇam	uktam – anityaḥ śabdaḥ kṛtakatvāt, nityaḥ
SV_11622	'pi tathā syuḥ. na ca cyavana-dharmāṇaḥ. yad	uktam – āśraya-apāyena āśrita-sambandha-vināśād
SV_10714	-anupalambho dharmo ity abhiprāyaḥ. yad	uktam – na pramāṇa-traya-nivṛttāv api bhāva-
SV_16002	a-tat-svabhāva-saṃsparśe na syāt. yad	uktam – na varṇebhyo 'nyā kācid ānupūrvī iti,
HB_02011	kāryam api kevalāt syād iti cet, sarvaṃ	uktam – pratikṣaṇam aparāparaiḥ pratyayair yathā
VN_04307	-arha eva iti cet, nyāya-vādino jādyād	uktam a-jānan kiṃ na pratīvādī nigṛhyate. jādyāt
HB_02104	-bhāva-sambhavāt, kevalo 'pi tathā syād ity	uktam. a-tat-svabhāvas tu tadā apy a-kāraka eva.
VN_04903	kaścīd ubhayathā api pratīty-utpatter ity	uktam. a-pratīyamāna-sambandheṣu ca padeṣu na
V3_07901	-sambhave tal-lakṣaṇam eva dūṣitaṃ syād ity	uktam. a-bādhanasya api lakṣaṇatve tasya a-niścaya
SV_03924	ity eva sāmānyam bhavaty atiprasaṅgād ity	uktam. a-bhinna-abhidhāna-pratyaya-nimittam ekaṃ
V3_13204	sattvaṃ vipakṣāc ca sarvato vyāvṛtti rūpam	uktam a-bhedena. punar viśeṣeṇa kārya-svabhāvayor
NB_03122	sattvam a-sapakṣāc ca sarvato vyāvṛtti rūpam	uktam a-bhedena. punar viśeṣeṇa kārya-svabhāvayor
V3_09811	tasya eva ca hetutve 'punar-nirdeśya ity	uktam. a-vivādaś ca, nityam tad-bhāva-siddheḥ.
PV_04150	-apekṣo yo doṣaḥ so 'nubadhyaṭe | tena ity	uktam ato 'pakṣa-doṣo 'siddha-āśraya-ādikaḥ ||
SV_17227	svabhāvata eva artheṣu śabdo nilinaḥ syāt,	uktam atra – a-pratibandhād a-niyama iti. api ca,
V1_03912	vijñapti-mātratrayām sā eva katham sidhyati.	uktam atra – grāhya-grāhaka-lakṣaṇa-ayogād iti.

V3_01409	sādhyam iṣṭam iti na viśeṣa-ākṣepaḥ.	uktam atra – tad-an-ākṣepe kiṃ sādhana-phalam, an-
SV_02718	tan na sarvatra vyavacchedaḥ kriyate.	uktam atra – dharmi-pratipattāv a-bhedāt sarva-
SV_10717	vyāpnoti. tan-nivṛtṭiḥ katham na gamikā iti.	uktam atra – na āgameṣu sarva-arthā
V3_09906	-asiddheḥ sarvatra eṣa doṣas tulya iti cet,	uktam atra – bhāvānām vyāvṛtti-samāśraya-
V3_04804	-adhikaraṇatvād asattvaṃ sattvaṃ vā iti cet,	uktam atra – yathā asati niśedhaḥ, a-sapakṣaś ca
V1_03801	bāhye 'rthe pramāṇa-prameya-phala-sthitiḥ.	uktam atra – yathā-darśanam iyaṃ vyavasthā, na tu
SV_04711	karaṇāt tatra api kṛta eva iti cet.	uktam atra – sambandhe 'py ekatra kṛtād anyatra
SV_07314	hi tad ātmany anyatra vā vijñāna-hetur iti.	uktam atra a-janya-janakayoḥ ko 'yam āśraya-
HB_01206	kulāla-mṛt-piṇḍayor upayoga-viśaya iti cet,	uktam atra. api ca yadi tat-samsthānam bhinnam
V3_01005	viśaya-khyāpanād eva sāmartyam iti cet,	uktam atra. api ca vinā apy anena yāvān kaścit
V1_04403	sāmvyavahārikasya ca etat pramāṇasya rūpam	uktam, atra api pare mūdhā viśamvādayanti lokam
V3_00203	vacana-viśeṣasya prāmāṇyād a-doṣa iti cet,	uktam atra āgama-prāmāṇya-cintāyām. na apy asya
PV_04127	niyamaḥ saṅketa-anuvidhāyinām | na ity anena	uktam atra eṣām pratiśedho virudhyate ||
V2_09414	tad-abhāve 'nupalambhāt siddhā vyāvṛtṭiḥ.	uktam atra kiñcit. api ca yady a-dṛṣṭyā nivṛtṭiḥ
SV_06913	aneka eka-śabdena ucyeta. ko virodhaḥ syāt.	uktam atra. tasya upalabhya-abhimatasya
SV_12414	na paśyāmaḥ. puruṣānām samāna-dharmatvāt.	uktam atra, na mantra nāma anyad eva kiñcit satya
HB_02702	-anupalabdhyā abhāva-vyavahāraḥ sādhyate.	uktam atra yathā paryudāsa-vṛtṭyā apekṣāto 'bhāva
SV_07921	a-tad-ākāra-viśeṣavati ca na syād iti cet.	uktam atra yathā vyatireko viśeṣa-pratyayāś ca
SV_08711	vā a-viśeṣāt sarvo janakaḥ syād iti.	uktam atra. yady a-viśeṣaḥ syāt syād etad iti.
HB_01708	kevalaḥ syāt. kiṃ na bhavati. kṣaṇikatvāt,	uktam atra yādṛśasya kriyā. sa katham eka-kṣaṇa-
PV_04022	-khyāpanād eva siddhau cet tasya śaktatā ||	uktam atra vinā apy asmāt kṛtakaḥ śabda īdṛśaḥ |
SV_03516	dṛṣṭo vacana-bhedaś ca dharmiṇi na syāt.	uktam atra śabdānām svāntarya-abhāvād iti. api ca,
VN_06105	-bhāvaḥ. a-samarthita-sādhana-abhidhāna evam	uktam, an-abhidhāna anya-abhidhānāyor api
PV_03144	eva atra api kathyatām | sāmyād akṣa-dhiyām	uktam anena anubhava-ādikam || viśeṣaṇam viśeṣyam
V3_04207	eva upalabhyeta, viśeṣa-abhāvāt. viśeṣe ca	uktam. anyac cet, katham anya-bhāve so 'sti,
V2_09012	iti tadā anityatā vyavasthāpyata ity apy	uktam. anyathā artha-antaram eva anityatā syād
V3_11713	vyatireka uktaḥ. na tāvatā abhāva-gatir ity	uktam. anyathā samśaya-hetur eva na syāt. na hi yo
V3_01202	pārārthye sādhyā ātma-arthatvam. tad an-	uktam api icchayā vyāptam sādhyam iti darśana-
SV_08825	-abhāvāt parasparaṃ ghaṭa-ādi-vad ity	uktam. api ca, yam ātmānam puras-kṛtya puruṣo
SV_16802	ato niścayaḥ. tan na pramāṇam āgama ity apy	uktam. apauruṣeyānām śabdānām artha-jñānam na
SV_14807	na kiñcid bhavati. tena na bhāvo bhavati ity	uktam abhāvo bhavati ity api ||278|| yad apy ayam
SV_09205	sambandhasya tu svarūpeṇa an-abhidhānam	uktam. abhidhāne sambandhitvena buddhāv
VN_06106	anya-abhidhānāyor api parājaya eva ity	uktam abhyupagamya vādam a-sādhana-aṅga-vacanāt.
VN_00907	-bheda-a-bhedau vyākhyātau. tatra yad	uktam arthakriyātaḥ sattā-vyavahāra-siddhiḥ,
VN_01603	na ca sarvathā sataḥ kaścij janma-artha ity	uktam. asato 'pi kāryasya kāraṇād utpāde, yo yaj-
V3_12302	saha virodhaḥ syāt. sa ca na sidhyati ity	uktam. astu nāma nir-ātmakebhyo vyatirekaḥ prāṇa-
VN_02407	iti. idaṃ nyāyānam nigrāhasthāna-lakṣaṇam	uktam asmābhiḥ. anyat tu na yuktam iti na iṣyate.
VN_02503	asti tasya nigrāhasthānatvam ayuktam iti na	uktam asmābhiḥ. prati-dṛṣṭānta-dharma-abhyānujñā
V3_10401	-vyavasthāyāḥ samāśrayaḥ, atiprasaṅgād ity	uktam. itaretara-vibhāgaṃ ca anena sattā-
VN_05812	nyāyānam asti tad-ubhaya-vacanena eva sarvam	uktam iti. tad-ubhaya-ākṣipteṣu prabhedeṣu guṇa-
PV_02139	matam || niṣpatteḥ prathamam bhāvād dhetur	uktam idaṃ dvayam | hetoḥ prahāṇam tri-guṇam
SV_04822	nanu uktam pravṛtti-viśayaḥ pradarsyata iti,	uktam idam, ayuktam tu uktam, tathā hi na sā
VN_01505	avasthā, na api dravyād artha-antaram iti.	uktam idam, na punar yuktam, na hi sato vastunas
SV_12116	kaścit. tasya tathā an-iṣṭatvād ity-ādāv apy	uktam iṣṭeṣ tad-āśrayatvād ity-ādi. api ca, yaj-
VN_04509	dṛṣṭā. satyaṃ dṛṣṭā, na tu sāksād ity	uktam. uktam etan na punar yuktam, strī-sūdrāṇām
PV_03293	parihyate || apavādaś caturtho 'tra tena	uktam upaghāta-jam | kevalam tatra timiram
VN_06614	na sad vinaśyati iti tasya samarthanāya idam	uktam eka-prakṛtikam idaṃ vyaktam anvaya-darśanād
PV_04220	sādhye 'stitā ucyate | arthāpattiyā ata eva	uktam ekena dvaya-darśanam || īdṛg-avyabhicāro
V3_05608	sādhyante tad-bhāvāt tan-nibandhanāḥ ||40||	uktam etat – na anyā eva anupalabdher dṛśya-
SV_04919	kuryād apy anya-darśane | (99ab)	uktam etat – bhede 'pi bhāvās tulya-arthakriyā-
SV_09605	śabdāyor vācye kaścicid viśeṣo 'sti ity	uktam etat. atha punar ubhaya-dharmaṃ brūyāt. an-
SV_13121	pratilambhāt. na hy an-upakārya apekṣyata ity	uktam etat. tad-upakāryasya ca artha-antaratve
SV_05706	ekaṃ pratyayaṃ janayanti ity a-sakṛd	uktam etat. tasmād eka-kāryatā eva bhāvānām a-
SV_05713	dṛśyaṃ vibhāgena a-pratibhāsamānam asti ity	uktam etat, sati vā kvacid an-āśritaṃ katham
VN_05416	vācyaṃ. tathā astv ity cet, syād etat,	uktam etad artha-antaram nigrāhasthānam iti.
VN_04510	dṛṣṭā. satyaṃ dṛṣṭā, na tu sāksād ity uktam.	uktam etan na punar yuktam, strī-sūdrāṇām ubhaya-
VN_03506	tad-virodha-vyavasthāpanāt. yad apy	uktam etena pratijñayā dṛṣṭānta-virodha-ādāyo 'pi
VN_00716	kas tatra upālambhaḥ, nimittam ca niyogasya	uktam eva. api ca yadi na rūpa-ādinām ekena
V3_13703	'n-antar-bhāvāt. tac ca sāmānya-lakṣaṇam	uktam eva dūṣaṇa-ābhāsās tu jātaya iti. tāḥ
SV_08710	'pi na sarvaṃ sarva-sādhanam ||173|| yad	uktam. katham taj-janaka-svabhāvād bhinnō 'sya
SV_03423	vyāvṛttād dvayor eka-abhidhānād ity	uktam. katham idānim ekasya vyāvṛttasya anya-an-
SV_10709	-parikṣāyām avadhatte. yat punar etad	uktam kalpitasya anupalabdhir dharmā iti, tasya
V3_07004	-parikṣāyām avadhatte. yat punar etad	uktam kalpitasya anupalabdhir dharmā iti tasya ko
PV_02041	apy astu tādrśī | taj-jñānair upakāryatvād	uktam kāya-āśritaṃ manaḥ || yady apy akṣair vinā
SV_09818	-pratibandha-sambhavāt. etena vyabhicāritvam	uktam kārya-a-vyavasthiteḥ | sarveṣām nāsa-

V2_07707	-pratibandha-sambhavāt. etena vyabhicāritvam	uktam kārya-a-vyavasthiteḥ | sarveṣāṃ nāṣa-
PV_04087	'py avadhāraṇe | kṛtya-antena abhisambandhād	uktam kāla-antara-cchide || iha an-aṅgam iṣer
V3_10703	adr̥śya-ātma-viśayatvena sandeha-hetutvād ity	uktam . ko hy atra virodho yadi vaktā ca syāt
V3_00401	asat-pratipattiṃ na atīsete, a-pratyayatvāt.	uktam ca – na kārya-svabhāva-anupalambha-
V3_04606	samuccayāt sarveṣu prabhedeṣu saṃśayaḥ.	uktam ca – vyāvṛtti-niścaye viśeṣasya
SV_08221	vibhāgena eva tathā-upalabdhanām vikalpanāt.	uktam ca atra kiñcid asmābhiḥ prakṛtyā api kecid
SV_10003	uktaḥ. jātasya tad-bhāve 'nya-anapekṣaṇāt.	uktam ca atra na vināśo nāma anya eva kaścīd
SV_17326	tad-a-sādhanatva-nyāyaś ca pūrvam eva uktaḥ.	uktam ca idam āgama-lakṣaṇam asmābhiḥ, tat tu
PV_02285	| vyāpti-pradarśanād dhetoḥ sādhyena	uktam ca tat sphuṭam || mānaṃ dvividham viśaya-
PV_04048	ca arthe bādHITE 'nyasya kā kṣatiḥ ||	uktam ca na āgama-apekṣam anumānaṃ sva-gocare |
V3_02102	ca arthe bādHITE 'nyasya kā kṣatiḥ ||8||	uktam ca na āgama-apekṣam anumānaṃ sva-gocare |
SV_12925	sattvasya deśa-ādi-niyamo na syād ity	uktam . tac ca yatna-prerita-a-vigūṇa-karaṇānām
SV_08601	abhāvāt sthitiḥ a-sthitiḥ vā. yat punar etad	uktam taj-janako hi sa tasya svabhāvaḥ. yat tasya
SV_10802	-sāmānyād anumānatā ity āgamasya anumānatvam	uktam , tat katham. na ayam puruṣo 'n-āśritya
SV_15621	'pekṣyaḥ syāt. na ca nityeṣv etad asti ity	uktam . tat kim ayam a-samartho 'pekṣyata ity
SV_08702	'pare ||170|| tat-kāryam kāraṇam ca	uktam tat svalakṣaṇam iṣyate | tat-tyāga-āpti-
SV_00814	-matsya-vikāra-āder varṣa-ādy-anumānam	uktam . tatra api bhūta-pariṇāma eva varṣa-hetuḥ
NB_03055	-rūpa-līṅga-ākhyānaṃ parārtha-anumānam ity	uktam . tatra trayāṇām rūpāṇām ekasya api rūpasya
V3_07009	vā kṛtakatva-sattva-van nāśe nirdiśyata ity	uktam . tatra, sattā-svabhāvo hetuś cen na sattā
SV_04823	pradarśyata iti, uktam idam, ayuktam tu	uktam , tathā hi na sā pravṛtti-yogyā iti
SV_17325	dr̥ṣṭa-taṇḍula-pāka-sādhanā-vac ca a-sādhanam	uktam . tad-a-sādhanatva-nyāyaś ca pūrvam eva
PV_03534	-sambhavaḥ | ekaṃ syād api sāmāgryor ity	uktam tad aneka-kṛt || arthaṃ pūrvam ca vijñānaṃ
SV_06605	yuktaḥ sati vā a-vyatireko na syād ity	uktam . tad ayam a-vibhāgo 'nvīyād vā na vā. na
SV_08516	nāma kevalam na iṣṭam syān na vastv ity	uktam . tad ime na ekayogakṣemā bhāvāḥ bhinnā eva
SV_16423	sambhavad-viśeṣe ca sāmāya-asiddhir ity	uktam . tasmāc cheṣavad anumānam etat.
V3_07211	-karoti, ayoga-vyavacchedena viśeṣaṇād ity	uktam . tasmāt tatra sāmānyam eva sādhyate tad-
SV_02609	-vyavahārasya. anyathā abhāva-prasaṅgād ity	uktam . tasmāt pratyakṣe dharminī tat-svabhāva-
V3_11609	cākṣuṣatvād apy astu. na, a-sambandhād ity	uktam . tasmāt saṃśaya-hetur asādhāraṇaḥ.
SV_14815	na ca naśyato bhāvasya kiñcit kāryam ity	uktam . tasmād yo nāma nāśa-hetuḥ sa bhāve na
SV_13909	kiñcid āvaraṇam a-sāmarthyād ity apy	uktam . tasmān na āvaraṇe karaṇa-upakṣepaḥ. na apy
SV_01004	hi sa eva upayuktaḥ syāt, tac ca na asti ity	uktam . tasmān nāntariyakam eva kāryam kāraṇam
V3_13611	sādhyā-dharminī-bahir-bhāvāc ca ity	uktam . tāny api kenacil leśena āsv eva antar-
SV_13017	a-jananaṃ vā anyasya sarvadā syād ity	uktam . te ca a-vyavahitāḥ pratighātinā anyena
V3_11709	tādātmya-tadutpattibhyām anyo na asti ity	uktam . te ca darśanena vinā na sidhyataḥ. tan na
SV_17609	asti. tataḥ pratipattu-kāmasya asiddhir ity	uktam . tena a-sannīścaya-phalā anupalabdhir na
V3_10307	abhiprāyo 'sad iti. tad-abhiprāya-vaśād evam	uktam . tena itara-asad-virahena tvayā upagatatvād
SV_15314	adr̥śya-ātmasv abhāva-sādhikā ity	uktam . tena yat kiñcin mithyā-arthaṃ tat sarvaṃ
HB_02302	tathā api vyartho vināśa-hetur ity	uktam , tena svabhāvato naśvare 'naśvare vā bhāve
NB_03031	tādātmya-lakṣaṇas tadutpatti-lakṣaṇaś ca ity	uktam . tena hi nivṛttiṃ kathayatā pratibandho
V3_11902	-bhāvo 'darśanād ātmano na sidhyati ity	uktam . darśane 'pi vyatireka-asiddher na sidhyati.
V3_11011	avyabhicāra iti kuto niścayaḥ. a-darśane 'py	uktam . dr̥śya-ātmanor nāma ayam arvāg-darśanaḥ
VN_03711	-itarayor anaikāntikatvair viśeṣaḥ. yad apy	uktam , dr̥ṣṭānta-ābhāsa-hetvābhāsa-pūrvakatvāt tad
SV_16419	ca saha sambhava-a-virodhād ity apy	uktam . na api itara-sāmānya-siddhir viśeṣa-a-
V2_08004	api svabhāva-a-parāvṛtteḥ. apekṣāyām ca	uktam . na api yugapat kriyā, tat-svabhāvasya
V3_12511	hi dharmo bhāva-abhāva-ubhaya-āśraya ity	uktam . na abhāvasya kaścīd dharma iti cet, nanv
SV_12228	na hy atīndriyeṣu virodha-gatir asti ity	uktam . na ca ayam pūrva-prayogād bhidyate. yadi
V1_02909	tad-abhāve tad-ābhāsa-pracyuter ity	uktam . na ca evaṃ vikalpaḥ, tat-pratibhāsasya
SV_13317	yuktaḥ. bhedasya a-hetukatva-prasaṅgād ity	uktam . na ca kalakale vācako na śrūyate. pada-
SV_08611	api ca, bhinnā viśeṣā janakā (170c) ity	uktam . na ca te viśeṣā tena ātmanā parasparam
V3_03705	vyatireka-niścayasya kartum a-śakyatvād ity	uktam . na ca puruṣa-pratibhā-vaśāt pramāṇayor
VN_01504	'nyathā-upalabdhiḥ, atiprasaṅgāt. nanu	uktam na dravyam eva nir-vivekam avasthā, na api
SV_13401	śabdān iti, kaḥ śabdeṣv eṣāṃ nir-vedāḥ. yad	uktam na dhvanayo bhedena vācakebhyāḥ siddhā iti
SV_06720	ekasmāt pratītir a-tat-prayojana-bhedena ity	uktam . na punaḥ svabhāvasya ekatvāt. yathāsvam
V3_08609	yuktaḥ. upakārasya artha-antaratve 'py	uktam . na vai tata ātma-viśeṣa-utpatter ambhasas
SV_14820	tena naṣṭaḥ. na artha-antara-utpādād ity	uktam . na hy atīśaya-utpattiyā svayaṃ na bhūto
SV_14527	bhavati na bhavaty eva kevalam ||277|| ity	uktam . na hy ayam vināśo 'nyo vā kaścīd bhāvasya
SV_14508	bhūta iti yathā-pratīti vyapadiśanti ity	uktam . na hi bhāvasya kiñcit kadācid bhavati. sa
VN_04402	a-sambaddha-varṇān nirarthakāt pṛthag	uktam . nanv evam a-sambaddha-vākyam api pṛthag
V3_11312	lakṣaṇa-bhedāt. ata eva a-pṛthān-nirdeśa ity	uktam . nanu samhatānām a-samhata-para-upakāra-
VN_05115	bhedānām vacane ca atiprasaṅgād ity	uktam . paryāya-śabda-kalpo hy aparo hetur eka-
VN_02717	ca sādhyā-nirdeśa-lakṣaṇatvāt. yad apy	uktam pūrva-pratijñā-sādhanāya uttarām pratijñām
VN_03110	anupalabdhyā api vyatirekasya bhāvāt. yad	uktam pratijñāyāḥ sva-vacana-virodhe pratijñā-
SV_13822	sāmāna-dharmā. na ca asya kaścīd atīśaya ity	uktam . pratīśiddhe ca vyāpi-nityatve. ghaṭa-
SV_06719	prayojana-abhāvād eva a-pravartanam iti cet.	uktam prayojanam. bhinneṣv ekasmāt pratītir a-tat
SV_04822	kiṃ tatra sāmānyena apareṇa vaḥ ||97|| nanu	uktam pravṛtti-viśayaḥ pradarśyata iti, uktam

SV_06722	-svabhāva-nimittaḥ śabda bhinneṣu bhaved ity	uktam prāk. a-tat-prayojana-vyāvṛttis tu
VN_03421	virodhasya hetvābhāsa-an-atikramāt, yathā	uktam prāk. anapekṣe ca kevale svataḥ pratijñā-
SV_05506	tam eva eṣā grhṇāti tathā viplavata ity	uktam prāk. api ca, vastu-sāmānya-vādino 'pi hi
SV_10417	bhāve 'py anya-abhāva-gatir bhavati, yathā	uktam prāk. idam anupalabdher na pṛthag
SV_02013	-kārya-gatyā ity-ādi-bheda-prayogair yathā	uktam prāk. kārya-kāraṇa-bhāvād vā svabhāvād vā
SV_08619	eka-sthitāv api kārya-utpatti-prasaṅgād ity	uktam prāk. kiṃ ca, pratibhāso 'pi bhedakaḥ | an-
SV_10109	tathā hy anupalabdhir eva asattvam ity	uktam prāk. tac ca pratipatṭṛ-vaśān na vastu-
V1_02512	liṅga-ayogād ato 'py asiddhir eva, yathā	uktam prāk. tatra ca pratyakṣe viśaya-upalambhe
HB_03005	api tv anya-bhāva eva tad-abhāvaḥ, yathā	uktam prāk. tasya an-anya-saṃsṛṣṭa-rūpasya
SV_11827	sambandhaḥ kalpanā-kṛtaḥ | (237ab) ity	uktam prāk. na hi śleṣa-lakṣaṇaḥ sambandho '-
SV_10102	eva pratibandhāl liṅgayor liṅgini, yathā	uktam prāk. pravṛtter buddhi-pūrvatvāt tad-bhāva-
SV_10302	sa tad-anupalambha-mātreṇa asan nāma yathā	uktam prāk. yo 'pi jñāpakasya liṅgasya abhāvād
SV_06423	phalaḥ śabda eka-ādihāro bhavaty ataḥ ||130||	uktam prāk. buddhy-ādayo 'pi hi prāṇa-āder hetavo
V3_11906	-utpattiḥ kāraṇa-antara-bhāvaṃ gamayati ity	uktam bhavati. a-nirākṛta iti – etal-lakṣaṇa-
NB_03047	sādhyā. tena na ukta-mātram eva sādhyam ity	uktam bhavati. iṣṭa iti yatra arthe vivādena
NB_03044	sādhayitum iṣṭaḥ, sa eva sādhyo na itara ity	uktam bhavati. evaṃ hi sa nivartito bhavati.
SV_14809	ity āha. tad api bhāvo na bhavati ity eva	uktam bhavati, kiṃ tarhi viśeṣaṇam.
VN_02711	pratijñā-antaram pūrva-pratijñā-sādhanāya	uktam bhavati. tatra dvau vastu-sādhanāv ekaḥ
SV_00218	tena upalabdhī-lakṣaṇa-prāpta-sattvasya ity	uktam bhavati. tena anumānād vastu-sad-asattā-
V3_03803	tena bhinna-viśayā pratītir anumānād ity	uktam bhavati. naimittikyāḥ śruter artham artham
V3_03906	niyamaḥ, atra ca eṣāṃ pratiśedhe virodha ity	uktam bhavati pariṇāma iti. avasthitasya
VN_01311	hi śakter ātma-a-pariṇāma iti, kiṃ ca idam	uktam mūrty-ādi-sādhanam || tasya eva vyabhicāra-
PV_02019	sidhyati | aulūkyasya yathā bauddhena	uktam mūrty-ādi-sādhanam ||76|| ity antara-ślokāḥ.
V3_09704	sidhyati | aulūkyasya yathā bauddhena	uktam . ya eva tu ubhaya-niścita-vācī sa sādhanam,
SV_15319	sidhyanti yadi sādhanam ||290|| tathā ca	uktam . yat-pratipatti-nāntariyakam yaj-jñānam ity
SV_14801	a-kārya-kāraṇayoḥ kaścit pratibandha iti ca	uktam , yato 'bhivyāñjakaḥ prayoktā syāt. vyaktiś
SV_15801	||296|| na hi nityānām kācid abhivyaktir ity	uktam , yathā ayam eva anantara-udāhṛtaḥ prayogaḥ.
V3_06703	prayogaḥ syād iti darśana-artham etad	uktam . yathā ātmano '-prāmāṇye vacanasya a-
V3_03004	-vacanam śāstraṃ ca abhisamasya sāmyād ekam	uktam . yaś ca parasmād anyathā-bhāvaḥ so 'paraḥ
HB_02116	eva na syād iti pūrvo vikalpas tatra ca	uktam yādṛṣṭam sāmānyam a-saṃsṛṣṭānām eka-a-
SV_03809	nāma, teṣāṃ a-saṃsargād anyasya ca abhāvāt,	uktam yoginām jñānam teṣāṃ tad bhāvanā-mayam |
PV_03281	-bhedanām siddhā bheda-vyavasthitiḥ || prāg	uktam vakṣyate ca. utpattimantāś ca parataḥ.
SV_14001	hi sarva-bhāvā vināśasya a-kāraṇatvād ity	uktam vakṣyate ca. tasmāt tatra sāmānyam eva
SV_09417	tad-ayoga-vyavacchedena viśeṣaṇād ity	uktam vārttike. buddhi-kṛtā ca ghaṭanā asatsu
V3_12603	buddhir evaṃ-sambandham uparacayati ity	uktam . viśeṣam punaḥ sādhyā-dharminam kṛtvā
V3_10505	sādhanatve pratijñā-artha-eka-deśatvam	uktam . viśeṣe tu viruddha-vad dhetur api pṛthag
V3_11305	hi iṣṭa-uktayoḥ sādhyatve kaścīd viśeṣa ity	uktam veditavyam. katham na sādhanam. sāksāt
V3_00807	ity arthān na pakṣa-vacanam sādhanam ity	uktam veditavyam. dvididho hi prayogaḥ
SV_09711	api sādhanā-prayogasya gamakatā-lakṣaṇam	uktam veditavyam. dvididho hi hetuḥ prayogataḥ
V2_07510	api hetor gamyā-gamakata-lakṣaṇam	uktam veditavyam. na tarhi idāniṃ sādhanasya a-
V3_01008	eva an-uktir nyūnatā-sādhanā-doṣa ity	uktam vyabhicārasya sambhavāt || sati vā
PV_04203	pratibandho na tādrṣam | na te hetava ity	uktam vyabhicārasya sambhavāt ||38|| sati vā
V3_05510	pratibandho na tādrṣaḥ | na te hetava ity	uktam śrotary api prasaṅga iti. taj-jñāne ca
SV_15919	-vyaktiḥ. tad-āśrayaḥ prayoktā iti. atra apy	uktam . sa eva anupalambhaḥ katham siddhaḥ, katham
V3_05808	asattvena asad-vyavahāraḥ sādhyata ity	uktam . sa ca ayam aindriyaḥ san sva-buddhau tad-
SV_11720	hi vastu. tasya a-tattvam eva anyatvam ity	uktam . sa ca viśeṣa eva. yat punar etat sāmānyam
SV_08704	||172|| yad arthakriyā-kāri tad eva vastv ity	uktam . sa tarhi naśvaraḥ svabhāvo nir-apekṣa ity
SV_09923	dravya-apekṣa iti nir-apekṣa eva na syād ity	uktam . sati vā tad anityam vā syān nityam vā.
SV_12921	-varṇa-kramam anyac chabda-rūpaṃ paśyāma ity	uktam samatvataḥ || yathā ātmano '-pramāṇatve
PV_04093	-vāk | āptaḥ sva-vacanam śāstraṃ ca ekam	uktam sarva-viśayatvād āgamasya sati vastuny
SV_17606	api bhāva-abhāvaḥ prasidhyati | (339ab) yad	uktam sarvato 'nupalambhanāt | asiddhāyām
SV_15301	asattvam eva. yasmān na asattā-siddhir ity	uktam . sā ca puruṣa-vitarka-vicāra-kṛtā iti na
SV_16115	-svabhāva-viśeṣo varṇānām ānupūrvī ity	uktam sāmānya-gocaram || atha eka-āyatanatve 'pi
PV_03196	aparān aṇūn | tad eka-a-niyamāj jñānam	uktam syāt. api ca, vyañjakasya ca jātinām
SV_07419	pāramparyeṇa vyakteḥ kāryam eva sāmānyam	uktam syāt. na vai ghoṣa-sāmyād viśaya-antara-
SV_14612	ity ucyate sa svayam eva na bhavati ity	uktam syāt. na hi kasyacid bhāvena bhāvo na bhūto
SV_14530	bhāva-nivṛttau prastutāyām a-prastutam eva	uktam syāt sa bāhyo 'rtho 'nubhūyate || yadi
PV_03333	ko doṣo na eva kaścana | idam eva kim	uktam . sva-ātmanā eva a-bhede tu tat-svabhāva-
SV_08918	svabhāva-bhūtasya ca sāmānyasya a-bhede 'py	uktam sva-pratītir yad udbhavā | yuktyā yayā
PV_04006	a-pramāṇatā || tat kasmāt sādhanam na	uktam . svabhāva-abhāvasya ca tato bhede tato
SV_14302	-kāri ca a-kāraka eva ity anapekṣāniya ity	uktam svabhāva-cintāyām tādātmyād artha-saṃvidāḥ |
PV_03350	viśaya-bhedo 'pi na svasaṃvedanam phalam |	uktam hi prāk – na anupalabdhāv a-kārya-kāraṇa-
V3_11813	tad apy a-kārya-kāraṇa-bhāve na sidhyati.	uktayoh sādhanatvena no ced ipsita-vādataḥ |
PV_04070	asiddha-dṛṣṭānta-hetu-vādaḥ prasaṅgyate ||	uktayoh sādhyatve kaścīd viśeṣa ity uktam. viśeṣe
V3_11304	-viparyaya-sādhanatvena bhidyate. na hi iṣṭa-	

NB_03092	-viparyaya-sādhanatvena bhidyate. na hi iṣṭa-	uktayoḥ sādhyatvena kaścīd viśeṣa iti. dvayo
VN_06602	tat sukha-ādibhir eka-prakṛtir iti. sa evam	uktavān paryanuyujyate. atha prakṛtir vikāra iti
VN_06703	-vināśāv iti siddham bhavati. atra tad-	uktasya hetor doṣam an-udbhāvya vikāra-prakṛti-
PV_04260	-vyāvṛtti-varṇanāt | siddha-udāharaṇā ity	uktā anupalabdhiḥ pṛthan na tu || tatra apy
PV_04207	|| a-dṛṣṭi-mātram ādaya kevalam vyatirekitā |	uktā anaikāntikas tasmād anyathā gamako bhavet ||
PV_03164	nibadhyate | tato 'nya-apoha-niṣṭhatvād	uktā anya-apoha-kṛc chruṭiḥ || vyatireki iva yaj
PV_03089	iti cet sā a-pramāṇatā || tasmāt sva-śabdena	uktā api sā abhāvasya prasādhikā | yasya a-
SV_14513	iti taj-jñāpanāya sā | avasthā a-hetur	uktā asyā bhedaṃ āropya cetasā ||276|| na bhāvo
VN_03712	eva uktā iti na pṛthan nigrasthāneṣu	uktā iti, tad apy avayava-antara-vādino 'yuktam.
VN_03712	-hetvābhāsa-pūrvakatvāt tad-abhidhānena eva	uktā iti na pṛthan nigrasthāneṣu uktā iti, tad
PV_04092	an-āśrayaḥ || anumānasya bhedenā sā bādha	uktā caturvidhā | tatra abhyupāyaḥ kārya-aṅgam
V3_02907	vyāpāra-viśayaḥ. anumānasya bhedenā sā bādha	uktā caturvidhā | sā iyaṃ pakṣasya bādha
SV_00619	tatra yā iyaṃ viruddha-kārya-upalabdhir	uktā , tatra iṣṭam viruddha-kārye 'pi deśa-kāla-
PV_02189	siddhiḥ kāraṇatve 'pi na uditam | ajñānam	uktā tṛṣṇā eva santāna-preraṇād bhave ||
SV_00505	ādya sad-vyavahāra-niṣedha-upayogāt pramāṇam	uktā . na tu vyatireka-darśana-ādāv upayujyate,
V2_07313	sad-vyavahāra-niṣedha-upayogāt pramāṇam	uktā . na tu vyatireka-darśana-ādāv upayujyate,
HB_01805	param apekṣata iti tataḥ kevalād an-utpattir	uktā bhavati. sa kevalo 'pi samartha-svabhāva iti
SV_00606	etena vyāpaka-svabhāva-asiddhir	uktā , yathā na atra śiṃśapā vṛkṣa-abhāvāt.
V2_06208	iti. etena vyāpaka-svabhāva-asiddhir	uktā veditavyā, yathā – na atra śiṃśapā vṛkṣa-
V2_06205	agner iti. etena vyāpaka-viruddha-siddhir	uktā veditavyā, yathā – na tuṣāra-sparśo 'tra
V2_06402	-kāryād api tad-viruddha-kārya-abhāva-gatir	uktā veditavyā, yathā – na roma-harṣa-ādi-viśeṣa
SV_00602	'tra agneḥ. etena vyāpaka-viruddha-siddhir	uktā veditavyā, yathā na tuṣāra-sparśo 'tra agneḥ.
SV_00616	kāryād api tad-viruddha-kārya-abhāva-gatir	uktā veditavyā, yathā na roma-harṣa-ādi-viśeṣa-
SV_04819	pravṛtti-viśayaṃ tu kathayadbhir jātir	uktā , vyavacchedo 'sti ced asya nanv etāvāt
V3_11409	artha-antaratve 'tad-upakāra-ādayo 'py	uktāḥ . an-ubhaya-kāriṇām ānarthakyāt tādarthya-
SV_10108	-vyavahārāḥ pravartante. te pravṛttir ity	uktāḥ . tathā hy anupalabdhir eva asattvam ity
SV_13122	tasya iti sambandha-abhāva-ādayo 'py	uktāḥ . tasya ca a-jñeyatvam. upakārād eva jñāna-
V3_05307	tasya iti sambandha-abhāva-ādayo 'py	uktāḥ . tasya ca a-jñeyatvam, upakārād eva jñāna-
PV_03195	-abhisambandhāḥ jāyante ye 'navo 'pare |	uktāḥ te sañcitās te hi nimittaṃ jñāna-janmanah ||
V3_13502	(85a) ye pūrvam nyūnatā-ādayaḥ sādhanā-doṣā	uktāḥ , teṣāṃ udbhāvanam dūṣaṇam, tena para-iṣṭa-
NB_03138	uktiḥ. ye pūrvam nyūnatā-ādayaḥ sādhanā-doṣā	uktāḥ teṣāṃ udbhāvanam dūṣaṇam. tena para-iṣṭa-
SV_06725	prayojanā ity a-tat-prayojanebhyo bhinnā eva	uktāḥ . na punar eṣāṃ anyā tat-kāryatā anyatra
SV_15815	apy a-pariṇāmāt. indriya-saṃskāra-ādayo 'py	uktāḥ . māṃ śrāvayaty aham śrāvayāmi iti tayoh
VN_03613	antar-bhavanti iti hetvābhāsa-vacanena eva	uktāḥ . yat tu viruddham uttaram para-pakṣe sva-
V3_10813	-asiddheḥ. ataḥ sandigdho vyatirekaḥ. pūrva-	uktāc ca anupalabdhī-lakṣaṇād idrśam prayogaṇām
VN_03803	sarvāny eva hetvābhāsa-vacanena eva	uktāni iti na pṛthag vācyāni syuḥ. artha-antara-
PV_02142	-jvaram || kāya-vāg-buddhi-vaigunyaṃ mārga-	uktya -a-ṣeṣa-ādi-viśeṣa-ādi-abhyāsād ukty
PV_04027	sādhanā-avayavaḥ katham || sa-ābhāsa-	ukty -ādy-upakṣepa-parihārau viḍambanā | a-
PV_03092	-uktir niṣedhe yā na sā nyāya-anusāriṇī ||	ukty -ādeḥ sarva-vit pretya-bhāva-ādi-pratiśedha-
PV_02142	uktya-a-ṣeṣa-ādi-viśeṣa-ādi-abhyāsād	ukty -āder doṣa-saṅkṣayaḥ || na ity eke vyatireko
PV_02014	api sādhanā | sambandhi-bhedād bheda-	ukti -doṣaḥ kārya-samo mataḥ || jāty-antare
V3_09608	api sādhanā | sambandhi-bhedād bheda-	ukti -doṣaḥ kārya-samo mataḥ ||72|| jāty-antare
PV_04060	hetur virodhā vādino 'tra kim | na hi tasya	ukti -doṣeṇa sa jātaḥ śāstra-bādhanah ||
SV_16413	-sādhanāny api prativyūdhāni. buddhi-indriya-	ukti -pūṃstva-ādi sādhanam yat tu varṇyate |
V3_11308	eva. prayoga-bhedāt tu tad-bhedaḥ, kvacid	ukti -sāmarthyābhyaṃ, kvacid vivakṣayā, dharmā-
V3_13501	artha-parisamāpter iti. dūṣaṇā nyūnatā-ādy-	uktiḥ (85a) ye pūrvam nyūnatā-ādayaḥ sādhanā-doṣā
VN_06508	vaktavyāḥ, tad-uktāv aparā-	uktir an-arthakā iti. siddhāntam abhyupetya a-
PV_04025	eva hetvābhāsa-a-prasaṅgataḥ || a-viśeṣa-	uktir apy eka-jātye saṃśaya-āvahā | anyathā
PV_04132	a-dṛṣṭer buddhi-janmanah | tad-artha-ārtha-	uktir asya eva kṣepe 'dhyakṣeṇa bādhanam || tad
PV_04018	svayam || hetv-ārtha-viśayatvena tad-a-śakta-	uktir iritā | śaktis tasya api ced dhetu-
PV_04200	sarvam idrśam || vyutpatty-arthī ca hetu-	uktir ukta-ārtha-anumitau kṛtā | prabheda-mātram
PV_03090	sarvathā || etena tad-viruddha-ārtha-kārya-	uktir upavarṇitā | prayogaḥ kevalam bhinnah
VN_05414	tasya abhidhānam a-doṣa-udbhāvanam dvir-	uktiś ca iti sakṛt-sarva-anubhāṣaṇam parājaya-
V3_04002	– a-śrāvaṇaḥ śabda iti. tad-arthā ca artha-	uktiḥ . tad eva rūpaṃ tatra arthaḥ śeṣam vyāvṛtti-
PV_03086	eva viparyayāt || dṛṣṭā viruddha-dharma-	uktis tasya tat-kāraṇasya vā | niṣedhe yā api
PV_03091	sa-upāyam a-vidhāya a-pidhāya ca | pramāṇa-	uktir niṣedhe yā na sā nyāya-anusāriṇī || ukty-
PV_04023	| triṣv anyatama-rūpasya eva an-	uktir nyūnatā uditā || sādhyā-uktiḥ vā pratijñam
V3_01008	a-pratibandhāt triṣv anyatama-rūpasya eva an-	uktir nyūnatā-sādhanā-doṣa ity uktaṃ veditavyam.
V3_00905	sākṣaṇ na sādhanam. sādhyā-abhidhānāt pakṣa-	uktiḥ pāramparyeṇa na apy alam | śaktasya sūcakam
SV_06021	iva svayam ||120|| bhedenā pratipadyeta ity	uktir bhede niyujyate | taṃ tasyāḥ pratiyatī dhir
NB_03137	eṣāṃ nirāso draṣṭavyaḥ. dūṣaṇā nyūnatā-ādy-	uktiḥ . ye pūrvam nyūnatā-ādayaḥ sādhanā-doṣā
PV_02145	-jñānam api sādhyate | tāyaḥ sva-dṛṣṭa-mārga-	uktir vaiphalyād vakti na anṛtam || dayālutvāt
VN_03715	tasya na hetvābhāsa-uktyā dṛṣṭānta-ābhāsa-	uktir vyāpyā, tad-vacanena gamyamānasya tasmāt
V3_01507	dvayor hi tathābhāva-sambhāve 'nyatara-	uktiḥ samarthā bhavati, yathā – devadatta-
PV_02007	pramāṇam bhagavān abhūta-vinivṛttaye | bhūta-	uktiḥ sādhanā-apekṣā tato yuktā pramāṇatā ||

PV_04172
PV_04095
V3_03006
SV_01815
SV_06101
PV_04024
SV_01911
SV_01820
NB_03033
PV_04080
VN_03015
SV_01112
V2_09312
V3_01006
SV_14606
SV_01902
SV_01825
SV_04615
PV_03289
PV_04141
SV_15222
VN_02602
VN_06116
NB_03035
NB_03036
VN_04001
VN_03903
PV_04028
SV_09506
V3_07408
PV_04259
PV_02214
V3_00207
PV_04025
SV_15926
PV_04026
PV_04003
SV_15009
VN_06508
NB_03056
NB_03047
V3_03201
PV_04023
V3_01007
V3_03808
PV_04031
PV_04121
PV_02140
V3_13205
NB_03122
PV_04098
SV_09117
SV_00214
PV_03525
NB_03055
VN_03714
PV_03087
PV_04134
V3_04006
VN_04006
VN_05308
VN_02805
VN_00408
VN_05318
VN_00107

-lakṣaṇa-abhidhā | vyarthā vyāpti-phalā sā
ity amum | vaktum arthaṃ sva-vācā asya saha-
amum arthaṃ vaktum sva-vacanena asya saha
tena eva jñāta-sambandhe dvayor anyatara-
tad-vijñāna-hetūn bhedenā pratipadyeta ity
rūpasya eva an-uktir nyūnatā uditā || sādhya-
bhavati. tathā asaty agnau dhūmo na asti ity
āha. tathā hi yat kṛtakam tad anityam ity
-lakṣaṇa-prāptam tad upalabhyata eva ity
-viśayatvam ca varṇitam | iha evam na hy an-
ca rūpa-ādibhyo 'rtha-antaraṃ dravyam ity
tena vipakṣe '-darśanaṃ khyāpyate. tad an-
tena vipakṣe '-darśanaṃ khyāpyate, tad an-
sa sarvo 'nityaḥ, śabdaś ca kṛtaka ity
ca na asti, sarvatra nivṛttir bhavati ity
bhavati. tathā yatra dhūmas tatra agnir ity
eva na syāt. tathā tad-abhāve na bhavati ity
pravarteta. na hi kaścid daṇḍam chindhi ity
caturvidham || an-akṣa-jatva-siddhy-arthaṃ
kha-ādīkam | sakṛc chabda-ādy-a-hetutvād ity
tu na siddhaḥ. yasmād dhetāv a-sambhave 'n-
eva sāmānyam nityam aindriyakam ity
bravīti, yathā bhavāms cauraḥ puruṣatvād ity
ca atra upalabdhi-lakṣaṇa-prāpto ghaṭa ity
na tathā atra tādrśo ghaṭa upalabhyata ity
eka-prakṛtikatvam iti. tad idam a-viśeṣa-
tasmād etad apy a-sambaddham iti. a-viśeṣa-
iti sūcitam || gamya-arthatve 'pi sādhya-
tathā asya upanyāsa-pūrvako 'nvayaḥ sādhya-
tathā asya upanyāsa-pūrvako 'nvayaḥ, sādhya-
'yam vyatirekiṇaḥ | abhyūhyaḥ śrāvaṇatva-
upalabdhitāḥ || mithyā-upalabdhir ajñānam
tad-āgama-bādhanāya paraṃ prati sādhana-
-jātiye saṃśaya-āvahā | anyathā sarva-sādhya-
-sāmānya-svabhāvānām eka-bhāva-vivakṣayā |
-ukteḥ pratijñātvaṃ prasajyate || siddha-
na anumānam pravartate || bādhanāya āgamasya
-antaram. tathā api sambandha-doṣaiḥ prāg
hetvābhāsā nigrāhasthānatvena vaktavyāḥ, tad-
ekasya api rūpasya an-uktau sādhanā-ābhāsaḥ.
-ādy-aṅga-vad iti. atra ātma-arthā ity an-
'py a-tad-ālambane vastuni viruddha-
prokte 'py arthāt tan nāśa-dhīr bhavet || an-
eva. tan na avāśyam asya nirdeśaḥ. tena an-
lakṣaṇatvāt. tathā na vṛkṣaḥ śiṃṣapā ity
-vyapekṣātaḥ kathito dharmā-dharmaṇoḥ | an-
| lakṣaṇatvāt tathā a-vṛkṣo dhātṛ ity
tad yuktito 'pi vā | punar āvṛttir ity
janma-tan-mātra-anubandhau darśanīyāv
janma-tan-mātra-anubandhau darśanīyāv
pradaḥ || śāstrīṇo 'py a-tad-ālambe viruddha-
kiṃ tarhi na iha ghaṭo na idāniṃ na evam ity
-vyatirekau yathāsvam pramāṇena niścitāv
paścād apy a-viśeṣataḥ || anena deha-puruṣāv
tatra trayāṇām rūpāṇām ekasya api rūpasya an-
drṣṭāntam hetor āha, tasya na hetvābhāsa-
-sūcanā || anyathā ekasya dharmasya svabhāva-
| pratikṣepe 'py a-bādha iti śrāvaṇa-
| pratikṣepe 'py a-bādha iti śrāvaṇa-
yadi prāk-sādhanā-vādī hetum anaikāntikam
vivāda-āspadam ca jijñāsitam artha-mātram
-sādhanāya āha iti. yo hi prāk pratijñān
nivṛttir yadṛcchā-saṃvādaḥ, mātr-vivāha-
uccāritavyam, paścād dūṣaṇam vācyam dvir-
aṅgam, tasya a-vacanam tasya aṅgasya an-

uktiḥ sāmartyād gamyate tataḥ || viruddhatā iṣṭa
uktiḥ sāmartya-drṣṭaye || udāharaṇam apy atra
uktiḥ sāmartya-drṣṭaye kṛtā. ata eva udāharaṇam apy
uktitaḥ | arthāpattiyā dvitīye 'pi smṛtiḥ
uktim a-tad-dhetubhyo bhede niyunkte. tam tasyāḥ
uktim vā pratijñān sa vadan doṣair na yujyate |
ukte 'gnir dhūme bhavaty avāśyam ity arthād
ukte 'n-artha-antara-bhāve vyaktam ayam asya
ukte, an-upalabhyamānam tādrśam asad iti pratīter
ukte 'pi kiñcit pakṣe virudhyate || kuryāc ced
ukte 'pi gamyate eva sādhya-sādhanayor virodhaḥ;
ukte 'pi gamyate ||16|| na hi tasya prāg darśana-
ukte 'pi gamyate. na hi tasya prāg darśana-
ukte 'pi śabdo 'nitya ity arthād gamyate eva. tan
ukte kasyacid bhāvasya eva pratīteḥ. tathā ca
ukte kāryam dhūmo dahanasya, yena dhūme 'vaśyam
ukte. tata eva tad-bhāvātā-vedinaḥ. tathā hy ayam
ukte daṇḍinaṃ chinatti. na apy a-sambhavād
ukte dve bhrānti-darśanāt | siddha-anumā-ādi-
ukte prāha dūṣakaḥ || tadvad vastu-svabhāvo 'san
ukte bhāvas tasya api śaṅkyate | viruddhānām
ukte śabdo 'py evam astv iti. kaḥ sva-stha-ātmā
ukte sa tam pratibrūyāt, bhavān api iti, sa sva-
ukte sāmartyād eva na iha ghaṭa iti bhavati.
ukte sāmartyād eva na iha sad-vyavahāra-viśaya
ukte hetau pratiśiddhe viśeṣam bruvato hetv-
ukte hetau pratiśiddhe viśeṣam icchato hetv-
ukter a-sammohāya lakṣaṇam | tac catur-lakṣaṇam
ukter iha an-aṅgatvāt. tat-pūrvakatve vā kaḥ
ukter iha an-aṅgatvāt. tat-pūrvakatve vā kaḥ
ukteḥ kṛtāyāḥ sāmartya-drṣṭaye || hetu-svabhāva-
ukteś ca anyad ayuktimat | vyākhyeyo 'tra virodho
uktes tadā asya a-prāmānyāt tat-siddham asiddham
ukteḥ pratijñātvaṃ prasajyate || siddha-ukteḥ
ukteḥ samaya-kārānām a-virodho na vastuni ||300||
ukteḥ sādhanatvāc cet parasya api na duṣyati |
ukteḥ sādhanasya paraṃ prati | so 'pramāṇam tadā
uktaiḥ śabda-śaktiś ca dūṣitā ||283|| ukto hi
uktāv apara-uktir an-arthakā iti. siddhāntam
uktāv apy asiddhau sandehe vā pratipādyā-
uktāv apy ātma-arthatā sādhyā. tena na ukta-
uktāv api na bādha, pratibandhas tu syāt, dvayos
uktāv api pakṣasya siddher a-pratibandhataḥ |
uktāv api pakṣasya siddher a-pratibandhāt triṣv
uktāv api bādhanāt. atra api loke karpūra-rajata-
uktāv api vāñchāyā bhavet prakaraṇād gatiḥ || an-
uktau ca bādhanāt || atra api loke drṣṭatvāt
uktau janma-doṣa-samudbhavau || ātma-darśana-
uktau. tac ca darśayatā – yatra dhūmas tatra
uktau. tac ca darśayatā, yatra dhūmas tatra agniḥ,
uktau tu vastuni | na bādha pratibandhaḥ syāt
uktau na anena sambandho 'sti, na etad dharmā vā
uktau pakṣa-dharmaś ca. ta ete kārya-svabhāva-
uktau saṃskārato yadi | niyamaḥ sa kutaḥ paścād
uktau sādhanā-ābhāsaḥ. uktāv apy asiddhau sandehe
uktyā drṣṭānta-ābhāsa-uktir vyāpyā, tad-vacanena
uktyā parasya tat | na astitvam kena gamyeta
uktyā prakāśitam || sarvathā a-vācyā-rūpatvāt
uktyā prakāśitam ||31|| sarvathā a-vācyā-rūpatvāt
uktvā datta-uttara-avasaraḥ, tena eva nigrhyate.
uktvā pratijñā-ādiṣv artha-viśeṣa-paramparayā
uktvā hetu-udāharaṇa-ādīkam vaktum jānāti, sa
ucita-deśa-janmanāḥ piṇḍa-kharjūrasya deśa-
uccāraṇa-prasaṅgāt. dūṣaṇa-viśaya-upadarśana-arthe
uccāraṇam vādino nigrāha-adhikaraṇam, tad

PV_03492	yady a-vicchinna-vibhramah | hrasva-dvaya-	uccāraṇe 'pi syād a-vicchinna-vibhramah ||
VN_05217	na uccārayati. tad idam vyāhatam ucyate, na	uccārayaty uttarām ca bravīti iti. a-pratijñānāc
VN_05217	prasajyeta. atha uttarām bravīti, katham na	uccārayati. tad idam vyāhatam ucyate, na
VN_05302	ca. na ca idam pratijñāyate, pūrvam sarvam	uccārayitavyam, paścād uttarām abhidhātavyam iti,
VN_04218	śliṣṭa-śabdām a-pratīta-prayogam atidruta-	uccāritam ity-evam-ādinā kāraṇena, tad a-vijñāta-
VN_05317	eva. tatra api na sarvam prāg anukrameṇa	uccāritavyam, paścād dūṣaṇam vācyam dvir-uccāraṇa
VN_05602	nyāyaḥ, yena kaṣṭa-a-pratīta-prayoga-druta-	uccāritāni nivāryante trir-abhidhānam vā
VN_05213	mūḍha-a-mūḍhatvam gamyata iti kiṃ punar-	uccāritena. asti hi kaścīd uttare samartho na
VN_05008	kaścīd doṣaḥ, yathā hasati hasati svāmīny	uccai rudaty atiroditi | kṛta-parikaram sveda-
PV_03277	-vahni-vat | bheda-a-bheda-vyavasthā evam	ucchinnā sarva-vastuṣu || a-bhinna-vedanasya
PV_02059	-cchedato 'pi vā | vikāra-hetor vigame sa na	ucchvasiti kiṃ punaḥ || upādāna-a-vikāreṇa na
SV_03018	ca tatra a-samarthāḥ samarthāś ca na eva	ucyata iti kiṃ śabda-prayogaḥ. tataś ca upādhayo
VN_06714	upakṣipati. ayam eva doṣo 'nena prakaraṇena	ucyata iti cet, eṣa naimittikāṇām viṣayaḥ, na
HB_03502	pramāṇābhyām a-bādhita-tad-dharmā dharmī ity	ucyata iti. tat kim idānīm hetoḥ sāmartyam a-
VN_05101	na yatnataḥ pratipādāniyaḥ, yena punaḥ punar	ucyata iti punar-vacane nigrāha eva iti cet, na,
PV_03093	yad yukti-saṃvidau | tādrśo 'nupalabdheś ced	ucyatām sā eva sādhanam || a-nīścaya-karam
V3_04301	-artham hetu-prakaraṇasya sūtra-saṅkṣepa	ucyate – sapakṣe sann asan dvedhā pakṣa-dharmah
V3_13201	hetos tri-lakṣaṇatvān na drṣṭāntaḥ pṛthag	ucyate | (84ab) tri-lakṣaṇo hetur uktaḥ. tāvatā
PV_04220	|| a-sādhyād eva viccheda iti sādhye 'stītā	ucyate | arthāpattiyā ata eva uktam ekena dvaya-
PV_03167	'rtha-aṃśam kam āha iti tatra anya-apoha	ucyate | ākāraḥ sa ca na arthe 'sti tam vadann
PV_04118	|| atha vā bruvato lokasya anumā-abhāva	ucyate | kiṃ tena bhinna-viṣayā pratītir
PV_04205	|| aikāntikatvam vyāvṛtter avinābhāva	ucyate | tac ca na a-pratibaddheṣu tata eva
PV_03151	| tais tantubhir iyam śatī ity uttarām kāryam	ucyate | tantu-saṃskāra-sambhūtam na eka-kālam
PV_03159	yathā rūḍhitaḥ siddhas tat-sāmyād yas tathā	ucyate | mukhyo gaunaś ca bhāveṣv apy abhāvasya
PV_04121	|| na udāharaṇam eva idam adhikṛtya idam	ucyate | lakṣaṇatvāt tathā a-vṛkṣo dhātrī ity
PV_04219	|| na a-sādhyād eva viśleṣas tasya nanv evam	ucyate | sādhye 'nuvṛtṭy-abhāvo 'rthāt tasya
PV_03248	| tat tena arpita-tad-rūpaṃ grhītam iti ca	ucyate || a-śakya-samayo hy ātmā sukha-ādinām an-
PV_04189	| hetu-prakaraṇa-arthasya sūtra-saṅkṣepa	ucyate || ayogaṃ yogam aparair atyanta-ayogaṃ eva
PV_02049	| sa hetuḥ saptamī tasmād utpādād iti ca	ucyate || astu upakārako vā api kadācic citta-
PV_03224	| tatra buddhir yad-ākārā tasyās tad grāhyam	ucyate || katham vā avayavi grāhyaḥ sakṛt sva-
PV_03538	| ātma-anubhūtiḥ sā siddhā kuto yena evam	ucyate || vyakti-hetv-a-prasiddhiḥ syān na
PV_03191	| atha kasmād dvaya-adhīna-janma tat tena na	ucyate || samīkṣya gamakatvam hi vyapadeśo
SV_06208	iti prayoga-viṣaya-cintāyām anya-apoha	ucyate. a-nirdiṣṭa-prayogaṃ tu jñeya-śabdasya ko
VN_00812	-an-upalakṣaṇam, yena tat-sādhanāya liṅgam	ucyate. a-pratyakṣatve 'py a-pramāṇasya sattā-
HB_03417	upadarśya katham dharmī sādhyā-dharmavān ity	ucyate. ata eva a-bādhā-grahaṇam iti cet, syād
SV_03930	pratyaya-vṛttis tataḥ sāmānyam ity atra	ucyate. aneka-sambandhebhyaḥ kārya-dravya-ādibhyo
SV_05211	hi teṣv eka-vijñāna-a-kāraṇatve kāraṇam	ucyate. anekam api yady ekam apekṣya a-bhinna-
SV_05816	eva ca sā śrutir anya-apoha-viṣayayā ity	ucyate. anya-vyāvṛtṭeṣv artheṣu vyāvṛtṭi-bhedam
SV_00516	apy eka-upalabdhyā anya-anupalabdhir eva	ucyate. anyathā a-niśiddha-upalabdher abhāva-
SV_07019	tatra eva badara-kāryam janayad ādhāra ity	ucyate. anyathā iha kuṇḍe badarāṇi ity api na
HB_03008	-anya-pratipattir eva ca tad-a-pratipattir	ucyate. anyathā tat-paricchedena tad-anya-a-
V2_06008	apy eka-upalabdhyā anya-anupalabdhir eva	ucyate, anyathā hy a-niśiddha-upalabdher abhāva-
SV_16106	puruṣa-saṃskāra-bheda-bhinnaḥ krama ity	ucyate. anyad eva tato rūpaṃ tad varṇānām padam
SV_15011	tena eva sā śabda-śaktir dūṣitā iti na punar	ucyate. api ca, na apauruṣeyam ity eva yathārtha-
SV_14622	na vai śaśa-viṣāṇam kiñcid bhavati ity	ucyate. api tv evam asya na bhavati iti bhāva-
PV_04152	eva upadarśitā || tatra udāhṛti-dīn-mātram	ucyate 'rthasya drṣṭaye | dravya-lakṣaṇa-yukto
SV_07125	bhāvānām upādāna-samāna-deśa-utpādanam	ucyate. astu nāma a-jananaṃ pātinām tat-
VN_00306	viruddha-pratyupasthāpanād bādhakam pramāṇam	ucyate. evam hi sa hetuḥ sādhyā-abhāve 'san
SV_03901	bahir iva parisphuratām sāmānyam ity	ucyate, katham idānīm anya-apohaḥ sāmānyam, sa
SV_10316	abhāve sādhye tad-anupalambha eva a-pramāṇam	ucyate. kāraka-anupalambhas tu pramāṇam eva. na
HB_02111	-utpattir iti. na a-kāryasya apekṣā ity	ucyate, kāraka-svabhāvasya prāg api bhāve 'kriyā
V3_03705	ca puruṣa-pratibhā-vaśāt pramāṇayor lakṣaṇam	ucyate, kiṃ tarhi vastu-sthityā. sā ca evam a-
SV_01613	kādācītkatvāt sa-apekṣya-siddhyā prasiddhir	ucyate. kim apy asya kāraṇam asti iti. na tv evam
SV_09311	upādhi-bheda-apekṣaḥ kvacit svabhāvo hetur	ucyate, kvacid anapekṣaḥ sāmānyena, yathā
V2_07411	upādhi-bheda-apekṣaḥ kvacit svabhāvo hetur	ucyate, kvacid anapekṣo yathā anityatva eva
V3_13203	-avayavaḥ. tena na asya lakṣaṇam pṛthag	ucyate, gata-arthatvāt. hetoḥ sapakṣa eva sattvam
NB_03121	kaścīd. tena na asya lakṣaṇam pṛthag	ucyate gata-arthatvāt. hetoḥ sapakṣa eva sattvam
SV_05621	iti ca. sa tv eṣām a-bhinno bheda ity	ucyate, jñāna-ādeḥ kasyacid ekasya karanāt, a-tat
SV_03908	-kṛtya pravartante. tad-abhiprāya-vaśād evam	ucyate. tat-kāritayā a-tat-kāribhyo bhinnāmś
V3_10111	vyatireka-a-nīścayo hy a-vipakṣa-śabdena	ucyate. tata eva katham abhāva-nīścayaḥ. yasmād
HB_00712	-vad anyeṣām nīścaya-utpādanāya ca sādhanam	ucyate, tatra ayaṃ svayaṃ prameya-upadarśanam
HB_00602	dhetor anyatra asti ity atra eva niyata	ucyate. tatra sādhanā-dharma-bhāva-mātra-anvayini
HB_01909	apekṣā iti tataḥ svabhāva-antara-pratīlambha	ucyate. tatra sva-rasataḥ pūrva-kṣaṇa-nivṛttau
V1_03707	tādātmyād artha-saṃvidāḥ svasaṃvit phalam	ucyate. tathā avabhāsamānasya tādrśo 'nyādrśo 'pi
SV_05810	-vyatirekiṣu padārtheṣu na viśaṃvādikā ity	ucyate. tathā hi sa teṣu vyatireko bhūtaḥ,

SV_10604	-vaśena ca bhāva-abhāva-ubhaya-dharma ity	ucyate. tad atra dharmiṇi vyavasthitāḥ sad-
V3_06805	-vaśena ca bhāva-abhāva-ubhaya-dharma ity	ucyate. tad atra dharmiṇi vyavasthitāḥ sad-
SV_14517	tan-mātra-jijñāsāyāṃ svabhāva eva tathā	ucyate. tad etan manda-buddhayaḥ kvacit tathā
V3_10011	yadā tarhi vipakṣa-vyatireko hetur	ucyate, tadā katham. tatra api sādhyā-abhāvo
VN_05312	vādi-vacana-ananubhāṣaṇaṃ nigrāhasthānam	ucyate. tasmāt sarvāṃ vādi-kathāṃ ananubhāṣamāṇo
V3_08906	bhāvānāṃ upādāna-samāna-deśa-utpāda	ucyate. tasmāt siddhā tādrśo 'mbhasa ādhārād
SV_08422	tasmāt svabhāvo 'sya sva-hetor ity	ucyate. tasya api taj-janana-ātmatā tad-anyasmād
SV_14007	bhāvāt. a-bhinna-janmā iti kena avaṣṭambhena	ucyate. tasya eva a-bhedasya sarvatra
SV_03915	utpadyate. tasyāḥ ka āśraya ity anya-apoha	ucyate, tasya vastuṣu bhāvāt, a-virodhāt,
V3_10211	sa tasya pāścātyaḥ sāmārthya-viśayaḥ pakṣa	ucyate. tena tal-lakṣaṇa-mukhena āyāto dharmo na
SV_04810	-anya-parihāreṇa pravarteta iti ca dhvaniḥ |	ucyate tena tebhyo 'sya a-vyavacchede katham ca
SV_08904	ākhyam adhikṛtya pravartate. sa eva hi tathā	ucyate. dravyatva-ādayas tu na tatra śabda-
SV_14726	nanu sā eva asati pratibandhe na yuktā ity	ucyate. na a-kārya-kāraṇayoḥ kaścit pratibandha
SV_12211	-dvaya-avatāro vastu-sāmānye 'viruddha ity	ucyate, na avasthā-bhedini viśeṣe. niṣ-kalasya
HB_04011	tasmāt tatra eva bhāva iti na bhāva eva	ucyate, na itareṇa apy abhāva eva, yena bhāvo
VN_05217	katham na uccārayati. tad idaṃ vyāhatam	ucyate, na uccārayaty uttaraṃ ca bravīti iti. a-
HB_04006	-ākṣepata ekaṃ vākyam ubhayaṃ gamayati ity	ucyate, na eko 'rtho dvitīyasya. nanu tatra eva
SV_14301	drśyeta. kāṣṭha-vināśa iti ca kāṣṭha-abhāva	ucyate. na ca abhāvaḥ kāryaḥ. tat-kāri ca a-
SV_10320	hetu-rahitā tu bhāva-utpattir na asti ity	ucyate. na ca tathā sthāyī bhāvas tad-upādānaḥ.
V3_10208	sādhyā-abhāva-vyavaccheda-arthaṃ hetur	ucyate. na ca hetoḥ sambandha-upadarśana-kāle
SV_05110	-darśane jala-bhrāntir iti tad-udbhavā ity	ucyate, na tu yathā-svabhāvam a-jala-vivekinā
HB_01813	pratyañānāṃ saha-kriyā santāna-āśrayeṇa	ucyate, na dravya-āśrayeṇa, kṣaṇike dravye viśeṣa
SV_03412	nanu ca pācakatvam iti sambandha	ucyate na pāka eva. na vai pākena anya eva kaścit
SV_06305	-gates tad-upādhitvāt tad-viśiṣṭo gata ity	ucyate. na punar artha-antara-nivṛttir viśeṣaṇa-
V3_11311	iti tad-abhiprāya-vaśād iṣṭa-vighāta-kṛd ity	ucyate, na punar lakṣaṇa-bhedāt. ata eva a-pṛthai
SV_09505	-ayogaṃ vyavacchinatti iti sa tathā sādhyā	ucyate. na punas tathā asya upanyāsa-pūrvako
V3_07407	-ayogaṃ vyavacchinatti iti sa tathā sādhyā	ucyate. na punas tathā asya upanyāsa-pūrvako
V2_05309	vākyena śakye darśayitum iti prayoga-samāsa	ucyate na rūpa-samāsaḥ. tathā hy āha -
V3_04407	'sapakṣaḥ. katham idānīm abhāve sann ity	ucyate. na vai tan-niśedha-mātram a-sapakṣaḥ, kim
V3_10106	siddhaḥ, kim asiddham, yad-arthaṃ hetur	ucyate. na vai sādhyā-asiddhi-mātreṇa sarvo
V3_11711	asya nivṛttir api, yato vyatireki ity	ucyate. na hy a-pratibaddhaḥ kasyacin nivṛttau
V3_02801	eva prakaraṇena sādhyā-dharma-iṣṭi-gatir ity	ucyate. na hy avaśyaṃ sāmānya-arthī viśeṣa-
V3_09804	sādhana-tva-asiddher hetu-bhāvena asiddha	ucyate. na hi sa eva tasya sādhanam bhavati, tad-
SV_03722	-nibandhanam rūpaṃ tathā-jijñāsāyāṃ evam	ucyate. nanu sarvato vyāvṛttasya rūpasya
SV_14511	tarhi idānīm a-hetuko vināśo bhavati ity	ucyate. naśyan bhāvo 'para-apekṣa iti taj-
SV_07221	anapekṣam vā janayan bhāvam eva vyañjaka	ucyate. paratra tu jñāna-janana-śaktir an-ākṣiptā
PV_04084	lakṣaṇair bādhyam muktavā pakṣasya lakṣaṇam |	ucyate parihāra-arthaṃ a-vyāpti-vyatirekayoḥ ||
V3_02513	lakṣaṇair bādhyam muktavā pakṣasya lakṣaṇam |	ucyate parihāra-arthaṃ a-vyāpti-vyatirekayoḥ ||22|
V1_03513	prakāśate. tena ātmanaḥ prakāśikā ity apy	ucyate prakāśa-vat. nīla-ādy-anubhava ity api tat-
SV_04022	kāryam yena tad-anyebhyo bhedaḥ a-bheda ity	ucyate. prakṛtir eṣā bhavānām yad eka-
V3_12010	eva na asti iti ca asya sapakṣe 'stītā	ucyate, pratiśedha-dvayena prakṛta-gamanāt.
SV_12528	prabandhena abhāvād apara-pūrvakam ity	ucyate. prāg eva yathā-darśana-pravṛttayaḥ samyañ-
VN_00517	satyām asad-vyavahāra iti idaṃ tan-nimittam	ucyate. buddhi-vyapadeśa-arthakriyābhyāḥ sad-
PV_04254	bhinno 'tha dravatā katham | a-bhinna ity	ucyate buddhes tad-rūpāyā a-bhedataḥ || tadvad
SV_11120	-jāḥ sarva-doṣāḥ. tad eva ca ajñānam ity	ucyate. moho nidānam doṣānām ata eva abhidhiyate |
V3_09802	yaḥ punaḥ pratijñā-artha-eka-deśo 'siddha	ucyate, yathā - anityaḥ śabdaḥ śabdatvād iti, so
V2_06110	abhipretya kārya-anupalambho 'gamaka	ucyate, yathā - na agnir atra dhūma-abhāvād iti.
HB_03812	cintāyāṃ pratipattur avisaṃvādakasya rūpam	ucyate, yad-darśanād ayaṃ sādhanā-a-sādhane
SV_01916	kevalam tu bhāva-niścaya-abhāvān na asti ity	ucyate. yadā punar drṣṭāntena na agni-dhūmayoḥ
VN_03413	virodho vivakṣitas tadā pratijñā-virodha ity	ucyate, yadā pratijñāyā hetor vā virodhas tadā
V3_13507	tathābhūtam eva khyāpayams tasya kartā ity	ucyate. yadi punar udbhāvite 'pi doṣe sampūrṇa-
SV_09805	'vaśyam anitya ity pratyetavyo yena evam	ucyate. yasmād a-hetutvād vināśasya svabhāvād
V2_07611	'vaśyam anitya ity pratyetavyaḥ, yena evam	ucyate. yasmād a-hetutvād vināśasya svabhāvād
SV_00712	sāmagryā yogyatā an-anya-apekṣiṇi ity	ucyate. yā tarhy a-kārya-kāraṇa-bhūtena anyena
VN_04212	nigrāhasthānatvam. api ca atyālpam idaṃ	ucyate varṇa-krama-nirdeśo nigrāhasthānam iti
V1_02908	upaplavaḥ | pratyakṣa-ābhaḥ (33abc) dvididha	ucyate. vastu-pratibhāsam hi pratyakṣam, tad-
SV_03806	eva śabda-artha-pratipattes tena etad evam	ucyate śabdaḥ svarūpam āha iti, na punaḥ svarūpa-
V3_12710	etad eva brūmaḥ. yo vā sambandho na asti ity	ucyate, sa eva abhāvaḥ. sambandhī vidyate na
HB_02905	yatra eva hi pradeśa-ādau yan na asti ity	ucyate, sa eva tena a-saṃsrṣṭo 'nya-bhāvaḥ. tad-
SV_02414	eva bhāvo bhāva-mātra-anurodhī svabhāva ity	ucyate. sa eva svayaṃ vastuto bhāvaḥ. sa ca
SV_11904	sambandhaḥ. dravyam iti ca svabhāva	ucyate. sa katham parabhāvasya śleṣaḥ syāt. na hi
SV_09601	virodham ca. tatra yadi bhāva-dharmo hetur	ucyate. sa katham asiddha-sattāke syāt. yo hi
V3_07511	virodham ca. tatra yadi bhāva-dharmo hetur	ucyate, sa katham asiddha-sattāke syāt. yo hi
HB_02911	nanu tasya eva kaivalyam iti ghaṭa-viraha	ucyate. sa ca iha līnga-bhūta-pradeśa-pratipattāv
V3_09810	sa ātmani hetu-rūpo na siddha ity asiddha	ucyate. sa ca śabdaḥ pakṣi-kṛtaḥ, na ca aparāḥ

V3_02905	-ayogāt. viṣaya-upadarśana-arthaṃ ca pakṣa	ucyate. sa nirākṛte viṣayīno 'sambhavad a-pakṣa
SV_14611	jagat syāt. tasmād yasya nāśo bhavati ity	ucyate sa svayam eva na bhavati ity uktam syāt.
SV_10106	a-viśeṣeṇa kvacid arthe gamaka ity	ucyate. san-niścaya-śabda-vyavahāra-pratiśedhe hi
V3_08307	sāmagryā yogyatā an-anya-apekṣaṇī ity	ucyate. samagrāṇy eva kāraṇāni yogyatām apy
V3_03807	na etad eva ekam udāharaṇam adhikṛtya idam	ucyate, sarva-pratīti-virodhānām sāmānyena
V2_07513	tathā syād iti svārthe 'py anumāne vibhajya	ucyate. sādharmyeṇa api hi prayoge 'rthād
SV_09307	-bheda-apekṣo vā svabhāvaḥ kevalo 'tha vā |	ucyate sādhyā-siddhy-arthaṃ nāśe kāryatva-sattva-
V2_05903	sākalye tad-avyabhicārāc ca upalambhaḥ sattā	ucyate. sāmagrī-pariṇāma-apekṣatvāt syād
SV_01812	eva hi kevalaḥ ||27|| yad-arthe dṛṣṭānta	ucyate, so 'rthaḥ siddha iti kiṃ tad-vacanena
SV_10912	anyathā āpta-vādasya avisamvādād anumānatvam	ucyate. heya-upādeya-tattvasya sa upāyasya
SV_06911	-kāryās tad-anya-bheda-a-viśeṣād eka-śabdena	ucyante 'pi tv eka-vṛtṭyā apy aneka eka-śabdena
SV_03716	asti na api vibhūtvā-ādayo guṇās tathā	ucyante, artha-antarasya tat-svabhāvatva-ayogāt,
SV_03004	tata upakāram anubhavanti. kiṃ tasya iti tā	ucyante. upakāre vā sva-ātma-bhūtabhir ayam ekaḥ
SV_04207	kurvantas tad-a-kāribhyo bhedād a-bhinnā ity	ucyante, ekena vā aneko janito 'taj-janyebhyo
HB_01310	sāmagrī-kāryasya svabhāva-sthity-āśraya ity	ucyante. tathā hi tat tebhyaḥ samastebhya
SV_03021	pradhānasya aṅga-bhāvāt tad-apekṣayā tathā	ucyante. tasya śabdair an-ākṣepān na te kasyacid
VN_03118	-prasaṅgeṣv ekaṭra sādhye bahavo hetava	ucyante, teṣāṃ vikalpena tat-sādhyā-sādhanāya
V3_09903	tathā prakāśamānāḥ sva-ātma-prakāśakā ity	ucyante. na evaṃ līṅga-līṅgiṇoḥ, bheda-āśrayatvāt
VN_05806	-ādi-prabhedān nigrāhasthāna-antarāṇi kiṃ na	ucyante. na ca ubhayasya apy ajñānasya saṅgraha-
SV_06816	-sādhanā-ākhyena viśeṣeṇa viśiṣṭās ta evam	ucyante. na punar atra anyat kiñcid yathā-varṇita
SV_13023	jñāna-an-utpattir iti kuḍya-ādaya āvaraṇam	ucyante. na prāg yogyasya pratibandhāt, tasya
V3_05105	jñāna-an-utpattir iti kuḍya-ādaya āvaraṇam	ucyante. na prāg yogyasya pratibandhāt, tasya
VN_03314	ity asiddhatā hetor nigrāhasthānam. sa khalu	ucyamāna eva a-tad-dharmatayā pratīto vaktuḥ
HB_03105	darśanād iti cet, idam eva asmābhir	ucyamānaṃ kim atra-bhavataḥ paruṣam iva ābhāti.
SV_12223	vācyam syāt tad a-viśeṣeṇa sambhavad-viśeṣam	ucyamānaṃ chāyāṃ na puṣṇāti. katham viśeṣasya
HB_00705	ko 'yaṃ pratipatti-kramaḥ. pareṇa api tad	ucyamānaṃ plavata eva, upayoga-abhāvāt. viṣaya-
VN_02719	ayuktam. na hi pratijñā pratijñā-sādhanāya	ucyamānā pratijñā-antaraṃ bhavati, kiṃ tarhi hetv
V3_01513	eva artha-antara-bhāvaḥ syāt, sa eva tathā	ucyeta. anyatara-vacana-sāmarthyād ghaṭasya api sa
SV_06912	'pi tv eka-vṛtṭyā apy aneka eka-śabdena	ucyeta. ko virodhaḥ syāt. uktam atra. tasya
VN_03306	pratijñā-hetu-virodhād bhidyate yena pṛthag	ucyeta. tatra hetu-pratijñayor bādhanam, iha
V3_12712	priyam anuṣṭhitam. yadi idam eva prathamam	ucyeta, na parikleśito devānām-priyaḥ syād iti.
SV_08010	-nimittatve niruddhe karmaṇi na pācaka ity	ucyeta. pacata eva karma-sad-bhāvāt. tata eva a-
PV_03156	bhavet || jātiś ced geha eko 'pi mālā ity	ucyeta vṛkṣa-vat | mālā-bahutve tac-chabdaḥ
VN_00723	tena tat-prakāśanāya ekena api śabdena na	ucyeraṇ. bhavatu nāma kasyacid ayam vāñchā
PV_02054	-ādi-vad yadi | mṛte śamī-kṛte doṣe punar	ujjīvanam bhavet || nivṛtte 'py anale kāṣṭha-
PV_03516	dhiyaḥ | utsanna-mūlā smṛtir apy utsannā ity	ujjīvalam matam || atīta-ādi-vikalpānām yeṣāṃ na
SV_01625	atha kā iyaṃ śaktiḥ, sa eva bhāvaḥ,	uta anyad eva kiñcit. sa eva cet tathā eva
V3_04206	iti. atha kā iyaṃ śaktiḥ. sa eva bhāva	uta anyad eva kiñcit. sa eva cet, tathā eva
V2_08914	ayam hi bhedo bheda-hetur vā bhāvānām yad	uta viruddha-dharma-adhyāsaḥ kāraṇa-bhedaś ca.
VN_04702	vedyatā-ādi-guṇa-yuktāḥ. kaḥ punar eṣāṃ guṇa-	utkarṣa-anapekṣo 'lika-nirbandhaḥ, yat te 'mūn
SV_11020	nirhrāsa-atīśaya-dharmāṇo vipakṣa-abhibhava-	utkarṣa-apakarṣam sādhyanti jvalā-ādi-vat. te hi
PV_02131	ghṛṇā-vairāgya-rāga-vat | niṣpanna-karuṇā-	utkarṣa-para-duḥkha-kṣamer itaḥ || dayāvān duḥkha
VN_02210	-pravṛtā mithyā-pralāpa-ārambha-ātma-	utkarṣa-para-pāmsana-ādīn asad-vyavahārān
SV_15627	tasya tena an-apakarṣaṇād anyena ca an-	utkarṣaṇāt. kenacit saha kārya-kāraṇa-bhāva-
HB_03801	puruṣeṇa hetv-antara-nidarśanena	utkilīta-sādhanā-sāmarthyas tāni vastūni tāmś ca
PV_03006	-ābhoga-ādy-antar-aṅga-anurodhataḥ | ghaṭa-	utkṣeṣaṇa-sāmānya-saṅkhyā-ādiṣu dhiyo gatāḥ ||
PV_02257	tasmād anādi-santāna-tulya-jātiya-bijakam ||	utkhāta-mūlām kurute sattva-dṛṣṭiṃ mumukṣavaḥ |
VN_06210	sādhanā-nir-doṣatāyāṃ hi tad-abhyupagama eva	uttara-a-pratipattir iti tāvatā eva pūrvam āpanna
VN_05706	-a-pratipatter a-sambhavāt. ubhayam etad	uttara-a-pratipatteḥ kāraṇam iti. tad-abhāve
VN_05705	na pratipadyeta jñāta-uttara-tad-viṣayasya	uttara-a-pratipatter a-sambhavāt. ubhayam etad
VN_06302	-vādī na paryanuyunkte, apratibhā eva asya	uttara-a-pratipatter iti na paryanuyojya-
VN_06208	upakṣepam abhyupagacchaty eva, tadā apy asāv	uttara-a-pratipattiyā eva tat-sādhanā nigrāha-
VN_05615	anubhāṣaṇasya vaiyarthiyāt, tathā ajñāne 'py	uttara-a-pratipattiyā eva nigrāhasthānatvam, a-
VN_05701	viṣayam ca uttaram brūyād iti viṣaya-ajñānam	uttara-ajñānaṃ ca nigrāhasthānam, anyathā
VN_05710	nir-viṣayatvād a-vācyā eva syāt. na	uttara-ajñānaṃ ajñānaṃ kiṃ tarhi viṣaya-ajñānam,
VN_05715	uttara-ajñānasya ca ākṣepāt. viṣaya-ajñānena	uttara-ajñānaṃ apy ākṣiptam eva. na hi viṣayam a-
VN_05801	viṣayo 'sti. jñāte 'pi viṣaye punar	uttara-ajñānaṃ apratibhāyā viṣaya iti cet, evaṃ
VN_05803	vācyāni. yathā ajñānasya viṣaya-ajñānaṃ	uttara-ajñānaṃ iti prabhedād asaty api guṇa-
VN_05802	viṣaya iti cet, evaṃ tarhi viṣaya-	uttara-ajñānāyor api prabhedān nigrāhasthāna-
VN_05715	iti na ananubhāṣaṇam pṛthag vācyam.	uttara-ajñānasya ca ākṣepāt. viṣaya-ajñānena
VN_05711	kiṃ tarhi viṣaya-ajñānaṃ, a-jñāte hi viṣaya	uttara-ajñānāt tan na pratipadyeta ity asti
VN_02309	pratīvādino nigrāha-adhikaraṇam, mithyā-	uttara-abhidhānāt. yathā sādhyatayā an-iṣṭo 'pi
V3_02509	ayam hetu-dṛṣṭāntayor doṣaḥ, na pakṣasya,	uttara-avayava-apekṣatvāt. anyathā sarve hetv-ādi
PV_04082	-anvaya-abhāvān nanu doṣas tayor ayam ||	uttara-avayava-apekṣo na doṣaḥ pakṣa iṣyate |
PV_04150	pakṣa-doṣatvam pratijñā-mātra- samjñīnaḥ ||	uttara-avayava-apekṣo yo doṣaḥ so 'nubadhyate |

VN_04006	-sādhana-vādi hetum anaikāntikam uktvā datta-	uttara-avasaraḥ, tena eva nigṛhyate. a-datta-
VN_04007	uttara-avasaraḥ, tena eva nigṛhyate. a-datta-	uttara-avasaraḥ, hetv-antara-abhidhāne 'pi na
VN_06415	-lakṣaṇasya uttarasya a-pratipatter itareṇa	uttara-ābhāsatve pratipādite 'pratibhayā eva
V3_13705	pratibandha-lakṣaṇa-virahāc ca,	uttara-ābhāsatvena su-jñānāḥ. prabhedaḥ punar
PV_04159	-sāmyam na yujyate || sarṣapād ā mahā-rāser	uttara-uttara-vṛddhimat | gurutvaṃ kāryam ālāya
SV_00708	-antara-anapekṣatvān na virudhyate 'numānam.	uttara-uttara-śakti-pariṇāmena kārya-utpādana-
V3_08304	tu dravya-antara-anapekṣatvād a-viruddham.	uttara-uttara-śakti-pariṇāmena samarthā iyaṃ
PV_03489	sakṛd yatna-udbhavād vyarthaḥ syād yatnaś ca	uttara-uttaraḥ | vyaktāv apy eṣa varṇānām doṣaḥ
PV_03386	| jñānam na a-dṛṣṭa-sambandham pūrva-arthena	uttara-uttaram || sakṛt-saṃvedyamānasya niyamena
PV_02125	teṣām utpannaḥ svabhāvo jāyate guṇaḥ | tad-	uttara-uttaro yatno viśeṣasya vidhāyakaḥ ||
PV_03105	vat || tathā hy a-liṅgam ā-bālam a-saṃśliṣṭa-	uttara-udayam | paśyan paricchinatty eva dīpa-ādi
HB_00310	dṛṣṭam eva. na ca tat-svalakṣaṇa-grahaṇa-	uttara-kāla-bhāvino nila-vikalpasya viśayeṇa nila-
SV_14506	-sthiti-dharmā vināśaḥ. tam asya svabhāvam	uttara-kālam vibhāvayanto vināśo 'sya bhūta iti
SV_04526	kriyate, api nāma itaḥ śabdāt kṛta-saṅketād	uttara-kālam imam arthaṃ pratipadyeta iti. na ca
VN_05705	śaknuvād ity uttaram na pratipadyeta jñāta-	uttara-tad-viśayasya uttara-a-pratipatter a-
VN_03605	prayuktasya hetor doṣeṇa parājaya iti na	uttara-dṛṣṭānta-apekṣayā virodhaś cintām arhati.
VN_06018	prasaṅga iti. sarvo nyāya-pravṛttaḥ pūrva-	uttara-pakṣa-upanyāso dvayam na atipatati. etena
VN_06002	-nigrahasthāna-vyavasthāpane proktaḥ. atha	uttara-pakṣa-vādy evaṃ vikṣipet, tasya api
VN_06401	nigraha-arhaḥ. atha pūrva-pakṣa-vādy	uttara-pakṣa-vādinam nigraha-prāptam na nigṛhṇāti,
VN_04016	iti. nyāyam etan nigrahasthānam, pūrva-	uttara-pakṣa-vādinoh pratipādite doṣe prakṛtam
VN_02110	vādinā sādhanē prayukte 'bhuyagata-	uttara-pakṣo yatra viśaye prativādī yadā na doṣam
VN_02707	tad-arthaḥ pūrva-ukta-sādhyā-siddhy-artha	uttara-pratijñā-nirdeśas tad-artha-nirdeśaḥ. na ca
VN_03814	hetvābhāsa-abhidhānād iti cet, kim idānīm	uttara-pratijñā-sannyāsa-apekṣayā, tasya tad eva
VN_05515	-druta-saṅkṣipta-ādibhir upadrotavyaḥ, yathā-	uttara-pratipatti-vimūḍhas tūṣṇīm-bhavati. na hi
VN_05504	pratipattum samarthaḥ. na hy an-ākṣipta-an-	uttara-pratipattikam ananubhāṣaṇam. tena
VN_05612	yathā ananubhāṣaṇe 'pradarśita-viśayatvād	uttara-pratipattir a-śakyā ity an-uttara-
VN_06307	kañcin na, na tadā nigraham arhaty	uttara-pratipatteḥ. arhaty eva, sarvasya sato
VN_05613	viśayatvād uttara-pratipattir a-śakyā ity an-	uttara-pratipattyā eva nigrahasthānatvam uttara-
VN_05310	kas tasya vivāda-āśraya-artha-mātra-	uttara-vacane sāmārthya-vighātaḥ, yena vādi-vacana
VN_06412	api yadi tat-sādhana-vādinam abhūtair doṣair	uttara-vādy abhiyujjita, so 'sthāne nir-doṣe
VN_06503	iti na idam ato nigrahasthāna-antaram. atha	uttara-vādinam bhūtam sādhanā-doṣam udbhāvayantam
VN_06403	-vaj jaya-parājayau. doṣa-ābhāsam bruvāṇam	uttara-vādinam sva-sāadhanād an-utsārayato '-
VN_04103	apy abhidhānam parājaya-sthānam	uttara-vādino 'pi doṣa-udbhāvana-mātrād aparasya
VN_06406	sādhana-aṅga-samarthanāt. na apy	uttara-vādino bhūta-doṣa-a-pratipādanāt. tasmād
VN_05810	na pṛthag-vacanam. api ca na pūrva-	uttara-vādino hetvābhāsa-apratibhābhyām anyan
VN_06301	api yadi sādhanā-vādinam nigraha-prāptam	uttara-vādī na paryanuyunkte, apratibhā eva asya
V3_11911	tasya viśaya-antara-vikṣepa-pratighāta-ādāv	uttara-vijñāna-an-utpatti-vyākulata-ādi-darśanāt.
VN_05215	na asau tāvatā nigraham arhed iti. na,	uttara-viśaya-a-parijñānāt. yady ayam na
VN_05614	an-uttara-pratipattyā eva nigrahasthānatvam	uttara-viśaya-pradarśana-prasaṅgam antareṇa
VN_05616	nigrahasthānatvam, a-jānānaḥ katham uttaram	uttara-viśayam ca uttaram brūyād iti viśaya-
VN_05503	uttarasya hy a-pratipattir apratibhā. na ca	uttara-viśayam a-pradarśayann uttaram pratipattum
PV_04159	na yujyate || sarṣapād ā mahā-rāser uttara-	uttara-vṛddhimat | gurutvaṃ kāryam ālāya yadi na
SV_00708	-anapekṣatvān na virudhyate 'numānam. uttara-	uttara-śakti-pariṇāmena kārya-utpādana-samarthā
V3_08305	-antara-anapekṣatvād a-viruddham. uttara-	uttara-śakti-pariṇāmena samarthā iyaṃ kāraṇa-
PV_03489	-udbhavād vyarthaḥ syād yatnaś ca uttara-	uttaraḥ | vyaktāv apy eṣa varṇānām doṣaḥ
PV_03056	| gatir apy anyathā dṛṣṭā pakṣaś ca ayam kṛta-	uttaraḥ || maṇi-pradīpa-prabhayor maṇi-buddhyā
PV_02125	utpannaḥ svabhāvo jāyate guṇaḥ | tad-uttara-	uttaro yatno viśeṣasya vidhāyakaḥ || yasmāc ca
SV_14020	pratyakṣād eva sthairya-siddhir iti. tad apy	uttaratra niṣetsyāmaḥ. dūṣyaḥ ku-hetur anyo 'pi (2
SV_15513	asti viśeṣaḥ pramāṇa-saṃvāda iti cet. etad	uttaratra niṣetsyāmaḥ, na asty atyanta-parokṣe
SV_10509	-abhāvaḥ katham siddha iti cet. etad	uttaratra vakṣyāmaḥ. anyatra apy anumāne sādhyā-
V2_05912	anupalabdhīḥ katham siddhā iti cet, etad	uttaratra vakṣyāmaḥ. sa ca ayam anupalambhaś
SV_12315	śaknuvanty eva puruṣā mantrān kartum. etad	uttaratra vicārayiṣyāmaḥ. api ca, na mantra nāma
PV_03052	jñānam bhāve bhāva-anubandhataḥ | na ukta-	uttaratvād dṛṣṭatvād atīta-ādiṣu ca anyathā ||
PV_03379	| eka-ākāra-uttaram jñānam tathā hy uttaram	uttaram || tasya artha-rūpeṇa ākārāv ātma-ākāraś
PV_03386	na a-dṛṣṭa-sambandham pūrva-arthena uttara-	uttaram || sakṛt-saṃvedyamānasya niyamena dhiyā
SV_14224	ca. tad avaśyam vināśa-sambandha-yogyam	uttaram atīśayam pratyupakurvāno 'gnir a-pūrvam
VN_05302	pūrvam sarvam uccārayitavyam, paścād	uttaram abhidhātavyam iti, api tu yathā-kathañcid
VN_05616	eva nigrahasthānatvam, a-jānānaḥ katham	uttaram uttara-viśayam ca uttaram brūyād iti
PV_03379	| eka-ākāra-uttaram jñānam tathā hy	uttaram uttaram || tasya artha-rūpeṇa ākārāv ātma
SV_12501	idānintanānām adhyayanād iti cet. ukta-	uttaram etat. a-darśanād iti cet. idam api
V3_12508	vibhaktinām ayogād iti cet, ukta-	uttaram etat. tasmān na hetuḥ kaścid anvayī nāma.
SV_07503	samavāyo 'bhivyaktir iti cet. ukta-	uttaram etat. tasya samavāya-ayogād iti. samavāya
V3_09302	viśeṣa-vikalpena asiddhi-codanā mithyā-	uttaram eva bhavati. syān mithyā-uttaram yadi
SV_12109	'pi iti kaścana ||240|| tasya api tad eva	uttaram, evam apauruṣeyatve 'pi kim idānīm
PV_03151	tais tantubhir iyaṃ śātī ity	uttaram kāryam ucyate tantu-saṃskāra-sambhūtam

VN_05304
VN_05301
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VN_05816
V3_09302
SV_09213
VN_05303
V2_06807
HB_02209
VN_03003
VN_05815
VN_06415
VN_01409
V3_12702
VN_05502
SV_13719
PV_04055
V3_02202
PV_03447
SV_12423
VN_06013
V3_13603
VN_02317
NB_03140
V3_13604
PV_02122
VN_02705
VN_02717
VN_05313
VN_06003
VN_05817
VN_05213
VN_05211
VN_05212
HB_00404
PV_04186
V3_10508
PV_04186
V3_10508
VN_00616
SV_16020
SV_16021
VN_00710
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VN_00614
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VN_00606
V1_00806
V1_01103
V1_01101
SV_16021
SV_04204
PV_02071
V1_02005

iti, api tu yathā-kathañcid uttaram vācyam,
tad idam vyāhatam ucyate, na uccārayaty
apy ākṣiptam eva. na hi viṣayam a-jānann
-prāptām āsannām janikām dhiyam | a-grhītvā
-ākāram katham jñāne 'dhirohati | eka-ākāra-
uttaram pratipattum na śaknuyād ity
-vacanena eva uktāḥ. yat tu viruddham
ananubhāsamāno viṣayam a-pradarśya
na ca uttara-viṣayam a-pradarśyann
-bhedād etat syāt. pūrveṇa pratiṣṭhāpitam
yady ayam na pratyuccārayati, nir-viṣayam
anvayaḥ. tayor a-bhedād a-doṣa iti cet, an-
nir-viṣayam uttaram prasajyeta. atha
a-jānānaḥ katham uttaram uttara-viṣayam ca
pratipattir apratibhā. para-pakṣa-pratiṣedha
mithyā-uttaram eva bhavati. syān mithyā-
nir-viṣayasya naṅo 'prayoga ity atra
abhidhātavyam iti, api tu yathā-kathañcid
upakriyata iti cet, atra vastu-svabhāvair
bhāva-pracyutir eva vināśa iti. na idam
gotva-ādinā vyabhicārayati, tad viruddham
-āder atiprasaṅgād vyarthah prapañca iti.
tathā ca bhūta-doṣa-udbhāvana-lakṣaṇasya
-ākhye pūrvakān mṛt-piṇḍa-dravyāt kāraṇād
kaḥ prastāvaḥ śaśo 'py asti viṣāṇam ca ity
nigrahasthānam vācyam apratibhayā gatavāt,
na hetu-lakṣaṇam puṣṇanti. yad api kiñcid
| darśayet sādhanam syād ity eṣā loka-
| darśayet sādhanam syād ity eṣā loka-
a-pratyakṣam dhiyam prāhus te 'pi nirvarṇita-
sarva-jñāna-pratiṣedha-ādayo 'pi nirvarṇita-
paraspara-vacana-śravaṇa-avadhāraṇa-
sādhanasya. tad-ābhāsas tu jātayaḥ. mithyā-
sarvāni sādharṇya-vaidharṇya-sama-ādini jāty-
tu jātayaḥ. abhūta-doṣa-udbhāvanāni jāty-
ānantyāt pratanyante na tā iha ||85|| mithyā-
tādrśaḥ || tatra upayukta-śaktinām viśeṣa-an-
anityaḥ śabda iti pratijñāyāḥ sādhanāya
yad apy uktam pūrva-pratijñā-sādhanāya
tasmāt sarvām vādi-kathām ananubhāsamāno na
evam vikṣipet, tasya api sādhanā-anantaram
sādhanā-vacana-anantaram prativiṣayam
iti kiṃ punar-uccāritena. asti hi kaścid
-āśrayam para-pakṣa-pratiṣedham kuryād iti.
na idam nigrahasthānam iti cet, syād etat,
-kṣaṇena kvacid a-bhinna-upayogatvād
aṅga-aṅgitā tataḥ | yathā anityaḥ prayatna-
aṅga-aṅgitā iṣyate | yathā anityaḥ prayatna-
| yathā anityaḥ prayatna-utthaḥ prayatna-
| yathā anityaḥ prayatna-utthaḥ prayatna-
-pariśramah parihṛto bhavati. nānā-śabda-
-cetasā samanantara-pratyayena a-kāra-
utthāpyate. tathā repha-a-kāra-visarjaniya-
abhiniveśa eva. nānā-eko rūpa-ādir eka-śabda-
vyavahāra-artham artheṣu niyujyante. svayam
upakaroti tair eva anekam śabdaṃ kiṃ na
puruṣa-vṛtter anapekṣāḥ śabdān arthāḥ svayam
cakra-vartī mahā-sammata-nirmitasya yūpasya
-śakti-sannidhāna-anapekṣam vikalpa-vāsanā-
(9abc) api ca iyam viśeṣa-ādi-vikalpa-
artha-saṃyojanām kalpanām āviśati. vikalpa-
-pratyayena a-kāra-utthāpana-cittam
tu kāla-deśa-samskāra-vaśena viśiṣṭa-
hetavaḥ || sthitimān sa-āśrayaḥ sarvaḥ sarva-
-bhedasya apekṣa-ayogād anapekṣac ca krama-

uttaram ca āśraya-abhāve 'yuktam iti, yuktam a-
uttaram ca bravīti iti. a-pratijñānāc ca. na ca
uttaram jānāti iti na eva apratibhāyā viṣayo 'sti.
uttaram jñānam grhṇīyād aparam katham || ātmani
uttaram jñānam tathā hy uttaram uttaram || tasya
uttaram na pratipadyeta jñāta-uttara-tad-
uttaram para-pakṣe sva-siddhena gotva-ādinā
uttaram pratipattum na śaknuyād ity uttaram na
uttaram pratipattum samarthaḥ. na hy an-ākṣipta-
uttaram pratihanti ity abhyupagama-virodhaḥ. ata
uttaram prasajyeta. atha uttaram bravīti, katham
uttaram bata, doṣa-saṅkaṭam atra-bhāvān dṛṣṭi-
uttaram bravīti, katham na uccārayati. tad idam
uttaram brūyād iti viṣaya-ajñānam uttara-ajñānam
uttaram yadā na pratipadyate, tadā nigṛhīto
uttaram yadi dvayor api iṣṭam kiñcid vastu
uttaram vakṣyate. tasmāt santy abhāveṣu śabdāḥ.
uttaram vācyam, uttaram ca āśraya-abhāve 'yuktam
uttaram vācyam, ya evam bhavanti. tathā hi na
uttaram vikalpa-dvayam atikrāmati. kiṃ nityo
uttaram veditavyam. sva-pakṣa-anapekṣam ca, yaś
uttarasya a-pratipattir apratibhā. para-pakṣa-
uttarasya a-pratipatter itareṇa uttara-ābhāsatve
uttarasya ghaṭa-dravyasya kāryasya utpattau mṛd-
uttarasya. na hy ayam viṣāṇa-mātram apahnute,
uttarasya hy a-pratipattir apratibhā. na ca
uttarā a-kāra-pratītir a-kāra-pratīteḥ pūrva-a-
uttarā sthitiḥ || a-sambaddhasya dharmasya kim
uttarā sthitiḥ ||15|| a-sambaddhasya dharmasya
uttarāḥ || āśraya-ālambana-abhyāsa-bhedād bhinna-
uttarāḥ. tatra apy evam-bhūto yādṛśo 'yam a-
uttarāṇām a-sambhavana pravṛtti-vaiphalyāt sva-
uttarāṇām ānantyāt pratanyante na tā iha ||85||
uttarāṇi ity-evam-āder doṣasya udbhāvanam a-doṣa-
uttarāṇi iti. namo
uttarāṇi jātayaḥ. teṣāṃ ca na antaḥ, ayoniśo-
uttarān prati | sādhanānām a-sāmarthyān nityam ca
uttarām a-sarvagataḥ śabda iti pratijñām āha. tad
uttarām pratijñām āha iti tad apy ayuktam. na hi
uttare '-samarthaḥ. yad-vacana-nāntariyakā
uttare pratipattavye tad-a-pratipattyaḥ vikṣepa-
uttare vyartham tad-ajñāna-krama-ghoṣaṇa-śloka-
uttare samartho na pratyuccāraṇe, na asau tāvatā
uttareṇa avasānān na idam nigrahasthānam iti cet,
uttareṇa guṇa-doṣavatā mūḍha-a-mūḍhatvam gamyata
uttareṣām a-prāmānya-prasaṅga iti cet, na, kṣaṇa-
utthaḥ prayatna-utthatayā dhvaniḥ || pakṣa-
utthaḥ prayatna-utthatayā dhvaniḥ ||79|| pakṣa-
utthatayā dhvaniḥ || pakṣa-aṅgatve 'py a-
utthatayā dhvaniḥ ||79|| pakṣa-aṅgatve 'py a-
utthāpana-a-sāmarthyē nānā-sambandhy-upakāro 'pi
utthāpana-cittam utthāpyate. tathā repha-a-kāra-
utthāpanāni pūrva-pūrva-pratyayāni. tad ime 'nya-
utthāpane śakta iti cet, kiṃ vai puruṣa-vṛtter
utthāpayati. evam hy anena parampara-anusāra-
utthāpayanti, āhosvit puruṣaiḥ śabdā vyavahāra-
utthāpayitā, śaśa-viṣāṇam, rūpaṃ sa-nidarśanam sa
utthāpitam a-niyata-indriya-artha-grāhi kutaścid
utthāpitā satī pravṛttā api samagra-sāmagrikā
utthāpitā sā ca nivartyeta icchayā matiḥ | na
utthāpyate. tathā repha-a-kāra-visarjaniya-
utpattayo viśeṣa-vat kāryam kuryur ity a-virodhaḥ.
utpattā ca sa-āśrayaḥ | tasmāt sarvasya bhāvasya
utpatty-ayogāt. ādheya-bhedatve ca anyatvam.

SV_08510	asya ātmā bhinnō na anyā iti bhēdān na saha-	utpatty-ādayaḥ. evaṃ tarhi ya ekasmin vinas̄yati |
VN_01303	api sarva-ātmanā anvayo 'vaiśvarūpya-saha-	utpatty-ādi-prasaṅgāt. na ca ghaṭaṃ mṛd-ātmānaṃ
V3_04011	etat syāt. tac ca dṛṣṭa-avarugṇa-ghaṭa-vad	utpatty-āder na sambhavati. na kaścīd anityo
SV_08401	tasmin sati niyamena bhavatas tad-anyasmād	utpatti-kalpanāyāṃ atiprasaṅgāt. tasmād viśeṣā eva
SV_10308	-abhāva eva, vyavahitānām api hetoḥ phalānām	utpatti-darśanāt, mūṣika-alarka-viṣa-vikāra-vat.
V2_06514	eṣaḥ. vyavahitānām api hi hetoḥ phalānām	utpatti-darśanān mūṣika-alarka-viṣa-vikāra-vat.
V3_03606	ciram a-dṛṣṭānām api punaḥ pratibhā-	utpatti-dṛṣṭeḥ sati sambhave tad-abhāvasya puruṣa
VN_03416	a-doṣaḥ. tatra hetor udāharaṇaṃ nityaḥ śabda	utpatti-dharmakatvād iti, pratijñā-virodhasya na
VN_03501	iti hetu-grahaṇaṃ a-sambaddham. na ca	utpatti-dharmakatvān nityam ity atra api hetu-
HB_02015	ca – sahakāri-sañjanita-viśeṣa-paramparā-	utpatti-dharmakam anyac ca, aṅkura-ādi-vad a-
HB_00807	'nya-bhāvaḥ, kṛtakatva-bhāva iva prayatna-	utpatti-dharmatāyāḥ. na apy a-tat-svabhāvasya
SV_15722	ayam a-doṣaḥ. samaya-kārasya ruceḥ phala-	utpatti-niyamāt. svabhāva-vṛttayo hi bhāvās tan-
V3_00602	iha api yadi viparyayeṇa evam anityatā-	utpatti-niṣedhaḥ kriyate, na kaścīd evaṃ karoti.
V1_04111	-asiddhau sarva-asiddheḥ. na ca upalambhānām	utpatti-niṣṭhā ity andha-mūkaṃ jagat syāt. kvacin
SV_01011	yuktaṃ vaktum – māḍṛso vaktā rāgī iti rāga-	utpatti-pratyaya-viśeṣeṇa ātma-darśana-ayoniśo-
V3_11203	yuktaṃ vaktum – māḍṛso vaktā rāgī iti, rāga-	utpatti-pratyaya-viśeṣeṇa ātma-darśana-ayoniśo-
PV_02174	|| tat-tulyaṃ cen na rāga-ādeḥ saha-	utpatti-prasaṅgataḥ | vikalpya-viṣayatvāc ca
SV_08619	tasya an-apāyād eka-sthitāv api kārya-	utpatti-prasaṅgād ity uktaṃ prak. kim ca,
PV_02247	bādhate katham | parāpara-prārthanāto vināśa-	utpatti-buddhitaḥ || indriya-ādeḥ pṛthag-bhūtam
V3_11105	-siddhiḥ, ātmany eva anyathā-darśanāt. rāga-	utpatti-yogyatā-rahite vacana-a-darśanāt tad-
SV_07214	na yuktaṃ evaṃ bhavitum. yasmād vijñāna-	utpatti-yogyatvāya ātmany anya-anurodhi yat | tad
HB_01406	kartum a-śakyatvāt, svabhāva-antara-	utpatti-lakṣaṇatvād viśeṣa-utpatteḥ. svabhāva-
V1_04005	-lakṣaṇo 'sti pratibandha indriya-yogyatā-	utpatti-lakṣaṇo vā iti na an-āloko rūpa-
SV_11024	-sa-ātmatve 'pi doṣa-sa-ātmano vipakṣa-	utpatti-vad yathā-pratyayaṃ doṣa-utpattir api. na
V2_06104	pariṇāma-abhāvāt kṣaṇasya a-vivekāt. kārya-	utpatti-viguṇa-utpādana-lakṣaṇatvāt
VN_06701	-a-bheda-upalabdher iti sukha-ādīnām	utpatti-vināśa-abhyupagama-abhāvāt sarvasya tad-
V3_00606	-parihāra-sthita-lakṣaṇatayā vā. na ca ayam	utpatti-vināśābhyāṃ caitanyasya prasidhyati.
VN_06702	-abhāvāt sarvasya tad-ātmakasya na	utpatti-vināśāv iti siddham bhavati. atra tad-
SV_02024	ity ekaṃ dravyaṃ viśvaṃ syāt. tataś ca saha-	utpatti-vināśau sarvasya ca sarvatra upayogaḥ
V2_09002	ity ekaṃ dravyaṃ viśvaṃ syāt. tataḥ saha-	utpatti-vināśau sarvasya ca sarvatra upayogaḥ
SV_02109	śānkā-vipralabdho na vyavasyati sadṛśa-apara-	utpatti-vipralabdho vā, antya-kṣaṇa-darśinām
V2_09010	tad-bhāva-śānkā-vipralabdhaḥ sadṛśa-apara-	utpatti-vipralabdho vā. antya-kṣaṇa-darśinām
SV_11125	nirdeśe sati syād aneka-janmanām doṣānām eka-	utpatti-virodhāt. na ca dvayoḥ prādhānye ekaika-
PV_02009	tasyā a-dhrauvyāt krama-janmanaḥ || nityād	utpatti-viśeṣād apekṣāyā ayogataḥ | kathañcin na
SV_13026	-madhya-sthitam āvaraṇaṃ tat tau vijñāna-	utpatti-vaiguṇya-tāratamya-bhedena atīśāyayed api.
PV_03139	arthe kvacid āsakta-cetaṣaḥ | saktiā anya-	utpatti-vaiguṇyāc codyaṃ ca etad dvayor api ||
V3_11911	-vikṣepa-pratighāta-ādāv uttara-vijñāna-an-	utpatti-vyākulata-ādi-darśanāt. mano-vijñānasya
SV_14823	bhāva-dharma-viveka-lakṣaṇatvāt. bhāvasya ca	utpatti-samāveśa-lakṣaṇatvāt. tasmān na abhāve
SV_13124	sannikarṣaṃ na ātmānam anyad vā kiñcij jñāna-	utpatti-samāśrayaṃ sva-vijñāna-janane 'pekṣate,
V3_05309	sannikarṣaṃ na ātmānam anyad vā kiñcij jñāna-	utpatti-samāśrayaṃ sva-vijñāna-janane 'pekṣeta,
SV_00627	tatra hi kevalaṃ samagrāt kāraṇāt kārya-	utpatti-sambhavo 'numiyate, samagrāṇaṃ kārya-
SV_03208	prakaraṇaṃ ity-ādayo 'nubhavād bheda-niścaya-	utpatti-sahakāriṇaḥ, teṣāṃ eva ca pratyāsatti-
PV_02210	syandinyām agni-vad bhuvī || bādhaka-	utpatti-sāmarthya-garbhe śakto 'pi vastuni | nir-
V1_03312	asti idaṃ vedanam, tad artha-vedanaṃ kena.	utpatti-sārūpyābhyām. anantaraṃ tarhi vijñānaṃ
SV_08203	utpattes tad api kṣaṇikaṃ syāt. tataḥ sva-	utpatti-sthāna-vināśinaḥ kriyā kutaḥ, yad-apekṣaṃ
SV_08504	svabhāvena eva viśvasya sva-ātma-vad vibhāga-	utpatti-sthiti-nirodha-ādayo na syuḥ, tathā
SV_08622	'pi bhedakaḥ | an-anya-bhāk (170bc)	utpatti-sthiti-vināśa-ādi-bhedaś ca ity api-
V2_06706	-ātmanoḥ prāpti-parityāgayoḥ svabhāva-antara-	utpatti-hāni-nāntariyakatvāt, nityaṃ tad-ātmatāyāṃ
HB_01916	syāt. na ca apekṣyebhyaḥ svabhāva-atīśaya-	utpattiḥ. atha viśeṣa-utpattāv api sahakāriṇā
SV_09313	-dharma-viśeṣa-parigraheṇa, yathā tatra eva	utpattiḥ. anayā diśā anye 'pi svabhāva-hetu-
V2_07501	-dharma-bheda-parigraheṇa yathā tatra eva	utpattiḥ. anayā diśā anye 'pi svabhāva-hetu-
SV_13902	vā gaty-antara-abhāvāt. tatra na atīśaya-	utpattir anityatā-prasaṅgāt. tasyāḥ pūrvāpara-rūpa
PV_03521	mano-vṛtter mano 'ntaram | mano-jñāna-krama-	utpattir apy apekṣā-prasādhani || ekatvān manaso
SV_11025	vipakṣa-utpatti-vad yathā-pratyayaṃ doṣa-	utpattir api. na ayam doṣaḥ. yasmān nir-upadrava-
SV_12004	iti tattvam asya sambandhaḥ. sā ca	utpattir abhivyaktir vā avyabhicāra-āśrayaḥ
HB_01805	sa kevalo 'pi samartha-svabhāva iti tata	utpattir iti, ete ca ekatra katham syātām. tad
SV_13022	an-utpatteḥ, kāraṇa-vaikalyāj jñāna-an-	utpattir iti kuḍya-ādaya āvaraṇaṃ ucyante. na
V3_05105	abhāve 'n-utpatteḥ kāraṇa-vaikalyāj jñāna-an-	utpattir iti kuḍya-ādaya āvaraṇaṃ ucyante. na
SV_05108	artha-saṃvāda-itarau, a-yogyāt. katham	utpattir iti cet, vikalpānām artha-pratibandha-
HB_02110	antara-apekṣā vyaktaṃ kārika-svabhāva-antara-	utpattir iti. na a-kāryasya apekṣā ity ucyate,
V2_06903	-niyamaḥ. artha-antaratve tato 'rtheṣu jñāna-	utpattir iti śabdo '-vācakaḥ syāt tasya iti
HB_01805	kāryaṃ param apekṣata iti tataḥ kevalād an-	utpattir uktā bhavati. sa kevalo 'pi samartha-
VN_01803	hi pakṣa-dharma-vacanāt kevalāt pratipatter	utpattiḥ. etena saṃśaya-utpattiḥ pratyuktā, pakṣa
SV_11707	-apekṣād jñāna-janana-yogya-kṣaṇa-antara-	utpattir eva ghaṭa-ādīnām abhivyaktiḥ. anyathā
SV_11227	kutas tan-nivṛtyā satya-arthatā. atha punar	utpattir eva pauruṣeyatā. na samaya-ākhyānam.

HB_01602 sāmārthyasya tat-svabhāvavte 'pūrva-
 VN_01720 ca viṣaya-upadarśanam antareṇa pratīter an-
 V3_11905 satsu samartheṣv anyeṣu hetuṣu kārya-an-
 V3_11108 hi samartheṣu tad-anyeṣu kāraṇeṣu kārya-an-
 V3_04114 svabhāvaḥ sidhyet, na tad-bhāvaḥ. yady asata
 SV_11224 saṃskāryatā eva ca eṣāṃ pauraṣeyatā yuktā na
 SV_08209 -nimitte. yathāsvaṃ vāsānā-prabodhād vikalpa-
 HB_01410 pṛthag-bhāvo na asti, yato 'nantaram kārya-
 HB_01904 punar indriya-ādiṣu na parasparato viśeṣa-
 SV_05309 'pi kuvindaḥ karoti iti na tata eva paṭa-
 HB_02418 yathā gomaya-ādeḥ śālūka-ādiḥ. na vijātiyād
 V3_04204 -svabhāvasya hetor abhāvāc chaśa-viśāṇa-an-
 HB_02415 kāraṇayor evaṃ svabhāva-niyamān na vijātiyād
 SV_13020 samārtha-kṣaṇa-antara-an-utpatter jñāna-an-
 V1_02705 -kāraṇa-apekṣiṇāś ca śīta-sparśa-āder aparā-
 SV_08401 ca kāryam bhāva-abhāva-vat tata eva
 HB_00903 naśvarāḥ. na eṣāṃ niṣpannānām anyato nāśa-
 HB_01408 tasmān na kāraṇasya sahakāribhyo viśeṣa-
 V2_09113 na anumānam yāvata na anityatā-abhāve kvacid
 V1_02202 -kāla-prakṛti-niyama-ayogāt. tatra sukha-ādy-
 SV_10320 -kāla-bhāvi kāryam iti. hetu-rahitā tu bhāva-
 PV_02195 pūrva-saṃskāra-vāhinī || vastu-dharma-udaya-
 HB_01912 viśeṣāt kāraṇāt kārya-utpattau viśeṣasya eva
 PV_02216 tyāga-sandarśanād api | na kāthinya-vad
 V3_05103 samārtha-kṣaṇa-antara-an-utpatter jñāna-an-
 HB_02204 agny-ādibhyo dravatva-ādi-svabhāva-antara-
 VN_01804 kevalāt pratipatter utpattiḥ. etena saṃśaya-
 HB_02013 -avasthā-bhedāḥ kārya-kāriṇaḥ, teṣāṃ ca yata
 V3_08907 ucyate. tasmāt siddhā tādrśo 'mbhasa ādhārād
 SV_11109 -sātmya-bādhinaḥ. tasmān na punar doṣa-
 SV_02319 tarhi idānīm bhinnāt sahakāriṇaḥ kārya-
 V2_08714 tarhi idānīm bhinnāt sahakāriṇaḥ kārya-
 HB_02012 pratyayair yathā bhāva-santāne viśeṣa-
 SV_07307 sannihita-viṣayatā, viṣaya-balena
 SV_13108 śabdānām kasmimścīti saty atīśaya-hānir
 V3_05207 śabdānām kasmimścīti saty atīśaya-hānir
 PV_02267 a-nivāritāḥ | nityasya nir-apekṣatvāt krama-
 SV_11702 sahakāriṇām | tad-utpādāna-yogyatvena
 HB_01911 atīśayavato 'ntyāt kāraṇa-kalāpāt kārya-
 SV_15614 syāt (293c) yato hi bhāva-śakteḥ phala-
 SV_14620 -abhāvāt. vyāpāra iti hi tathābhūta-svabhāva-
 PV_02253 kathitā duḥkha-bhāvanā || sā ca naḥ pratyaya-
 SV_08318 ca a-janakatvād eka-sthitāḥ api kārya-
 V1_01309 svabhāva-a-parāvṛtter na samaya-kāla-
 PV_03013 sarvadā || deśa-bhrāntīś ca na jñāne tulyam
 V3_09501 api, yam ayam anitya-śabdaḥ samāviśet, yathā
 SV_12924 katham na tat | (251ab) avāśyam hy anityam
 NB_03010 iti śuddhasya svabhāva-hetoḥ prayogaḥ. yad
 SV_14318 ||271|| kāṣṭhasya darśanam (272a) avāśyam hy
 SV_14907 ya ime kṣaṇa-sthiti-dharmāṇāḥ. sa tu
 SV_14905 tathā | nāśaḥ svabhāvo bhāvanām na an-
 NB_03060 -sambhavāt. a-cetanāḥ sukha-ādāya iti sādhyā
 NB_03024 asaty anityatve na asty eva sattvam
 V3_06510 punaḥ – na vināśa-niyatās tat-kāraṇa-vādinā
 SV_14002 a-kāraṇatvād ity uktam vakṣyate ca.
 NB_03024 utpattimattvam kṛtakatvam vā. saṃś ca śabda
 NB_03014 -bheda-bheditva-ādāyo 'pi draṣṭavyāḥ. sann
 V2_06308 avyabhicāra iti cet, na, tataḥ kārya-
 SV_00305 iti. etau dvāv anumeya-pratyayau sāksād an-
 V2_05712 iti. etau dvāv anumeya-pratyayau sāksād an-
 SV_14220 iti kim. kāṣṭhād eva bhāvāt. tad-apekṣād
 VN_02205 tan-nirākaraṇe 'sāmārthyāt parājayasya an-
 SV_04903 sati bhavati, anyathā na eva asti, vastu-
 V1_01007 kartum samartham, sannihita-viṣaya-balena
 PV_03187 smr̥tāv eva liṅga-vat || tasyās tat-saṅgama-

utpattir eva sā. a-tat-svabhāvavte so 'kāraṇa
 utpattiḥ, katham na pratijñā sādhana-avayavaḥ. na
 utpattiḥ kāraṇa-antara-bhāvaṃ gamayati ity uktam.
 utpattiḥ kāraṇa-antaram anumāpayati. na ca evaṃ-
 utpattiḥ kim na kṣīrāc chaśa-viśāṇam, ko hi
 utpattiḥ. tata eva artha-vipralambhāt. utpanno
 utpattiḥ. tataḥ śabdāḥ. na punar vikalpa-
 utpattiḥ, tatra eka-arthakriyā eva sahakāriṇām
 utpattiḥ. tatra yathāsvaṃ pratyayair paraspara-
 utpattiḥ. tathā na kevalam ekaika-vyakty-apāye
 utpattiḥ. tathāvidham eva hi kāraṇam tādrśam ādi-
 utpattiḥ, tad-bhāvād itarasya iti. atha kā iyam
 utpattiḥ. tan na kāryam dr̥ṣṭam kāraṇam
 utpattiḥ. tasmāt pūrva-utpanna-samartha-nirodhāt,
 utpattiḥ. tasmād āntarāḥ sukha-ādāyaḥ saṃvedanāś
 utpattiḥ. tasmin sati niyamena bhavatas tad-
 utpattiḥ, tasya a-sāmārthyāt. na hi vināśa-hetur
 utpattiḥ. te samarthā eva svabhāvato 'ntyāḥ
 utpattir dr̥ṣṭā, a-darśanāc ca vipakṣe vyatirekaḥ,
 utpattir na a-viṣayā, yathāsvaṃ viṣaya-
 utpattir na asti ity ucyate. na ca tathā sthāyī
 utpattir na sā sattva-anurodhinī | ātma-antara-
 utpattir na syāt. a-viśiṣṭād viśeṣa-utpattau
 utpattiḥ punar doṣa-virodhinaḥ || sa-ātmatvena an
 utpattiḥ. pūrva-utpanna-samartha-nirodhād vā sati
 utpattiḥ pratyuktā. tatra api pūrvakasya sva-rasa
 utpattiḥ pratyuktā, pakṣa-dharma-vacanād api
 utpattiḥ, pratyekam sāmārthye 'pi yathā kevalānām
 utpattiḥ. balākā api vṛttes toya-samāśrayāt ||66||
 utpattiḥ. yatne 'pi buddher guṇa-pakṣa-pātena
 utpattir yathā cakṣū-rūpa-āder vijñānasya. na vai
 utpattir yathā cakṣū-rūpa-āder vijñānasya. na vai
 utpattiḥ, yogya-deśatā-ādy-avasthā-bhedāḥ kārya-
 utpattir vā iti niveditam etat. nivedayiṣyate ca.
 utpattir vā. tad yadi teṣāṃ jñāna-jananaḥ
 utpattir vā. tad yadi teṣāṃ jñāna-jananaḥ
 utpattir virudhyate || kriyāyām a-kriyāyām ca
 utpattir vyaktir iṣyate ||234|| ghaṭa-ādiṣv api
 utpattiḥ. sahakāriṇaḥ samutpanna-viśeṣāt kāraṇāt
 utpattiḥ sā a-vikalā ity na phala-vaikalyam syāt.
 utpattiḥ. sā niḥ-svabhāvasya katham syāt. katham
 utpattiḥ sā nairātmya-dṛg-āśrayaḥ | muktis tu
 utpattiḥ syāt. na ca bhavati. ata eka-apāye phala
 utpattiḥ svabhāvasya. parāvṛttau ca tasya
 utpattito dhiyaḥ | tathāvidhāyā anyatra tan na an
 utpattim hetubhyaḥ kṛtaka-śabdaḥ sambandhi-bheda-
 utpattimat kutaścid bhavati. tathā hy ākasmikatve
 utpattimat tad anityam iti svabhāva-bhūta-dharma-
 utpattimatā vināśena vinaṣṭavyam. tasmin vinaṣṭe
 utpattimatām eva bhaviṣyati. na hi svabhāva iti
 utpattimatām yadi ||281|| atha api syāt –
 utpattimattvam anityatvam vā sāṅkhyasya svayam
 utpattimattvam kṛtakatvam vā. saṃś ca śabda
 utpattimanto 'bhyupeyāḥ, tad-bhāve para-
 utpattimantaś ca parataḥ. sattāyā ākasmikatva-
 utpattimān kṛtako vā iti svabhāva-hetoḥ prayogaḥ.
 utpattimān kṛtako vā śabda iti pakṣa-dharma-
 utpatter a-kṣepāt. ā antya-kṣaṇa-utpatteḥ
 utpatter a-tat-pratibhāsitve 'pi tadutpattes tad-
 utpatter a-tat-pratibhāsitve 'pi tadutpattes tad-
 utpatter a-doṣa iti cet. an-atīśaya-lābhinaḥ kā
 utpatter a-parājayaḥ. tasmād ayam a-samartha-
 utpatter a-bhrāntir iti cet, na, a-tat-
 utpatter a-vicāratkāt, vicāratkate ca indriya-
 utpatter akṣa-dhīḥ syāt smr̥ter na vā | tataḥ kāla

SV_01624	-ādinām kṣīra-ādiṣv anumānam, a-śaktād an-	utpatteh. atha kā iyam śaktiḥ, sa eva bhāvaḥ, uta
V3_00109	yathā – a-cetanāḥ sukha-ādayo buddhir vā,	utpatter anityatvād vā, rūpa-ādi-vad iti, tad
SV_06921	hi sāmānyam iṣyate. anityatve 'parāpara-	utpatter anekatvād bheda-vad eka-pratyaya-ayogāt.
VN_04614	-vr̥tti-codanebhyaḥ saṃskṛtebhya 'py a-dharma-	utpatteh, anyebhya 'pi viparyaye dharma-utpatteh.
V1_02206	-vipluta-dhiyo 'bhāvāt. etāvān eva vijñāna-	utpatter api kāraṇa-kalāpaḥ. tat prakṛtes tat-
HB_01603	eva, sāmārthya-ākhyāt padārtha-antarāt kārya-	utpatteh. api ca sa tadā eva tāvat sannihita-
SV_11108	na syāt. na tu bhūta-artham, vastu-bala-	utpatteh. abhūta-arthās ca doṣā na pratipakṣa-
SV_07817	vyavasthānāt. svabhāva-antarasya kutaścīd an-	utpatteh. abhyupagamyā api vyaktim vyāpiny eka-
V3_08610	antaratve 'py uktam. na vai tata ātma-viśeṣa-	utpatter ambhasas tathā-sthitiḥ, kiṃ tarhi
SV_05107	viśeṣe 'py abhimata-arthakriyā-yogya-a-yogya-	utpatter artha-saṃvāda-itarau, a-yogyāt. katham
VN_00902	-pratyayaṃ saṃskāra-santatau svabhāva-bheda-	utpatter arthakriyā-bhedaḥ, arāni-nirmathana-
SV_14203	'nyasya viśiṣṭa-pratyaya-āśrayeṇa vikṛtasya	utpatteh. astu vā agniḥ kāṣṭha-vināśa-hetuḥ. sa
SV_05413	pratibhāsas tad-rūpa-anubhava-āhita-vāsanā-	utpatter ātma-bhūta eva vijñānasya. bhāva-abhāva-
VN_04903	iti na niyamaḥ kaścīd ubhayathā api pratity-	utpatter ity uktam. a-pratīyamāna-sambandheṣu ca
HB_00715	vacanena kiñcit, anyathā api tat-pratipatter	utpatter iti. etena upanaya-nigamana-ādīkam api
SV_09902	samarthaḥ. eka- bhāve vikāra-an-	utpatteh. utpattau vā ekatva-hāneḥ. tad-ātmanāś
HB_01010	na anekāntaḥ, kṣaṇikeṣu bhāveṣv aparāpara-	utpatter aikya-abhāvāt. te 'ntyāḥ samarthāḥ kiṃ
SV_13021	kuḍye 'nyasya utpitsōḥ kāraṇa-abhāvena an-	utpatteh, kāraṇa-vaikalyāj jñāna-an-utpattir iti
V3_05104	vyavadhāne 'nyasya utpitsōḥ kāraṇa-abhāve 'n-	utpatteh kāraṇa-vaikalyāj jñāna-an-utpattir iti
SV_04008	vyavahāra iti cet. tatra tathā-jñāna-	utpatteh kiṃ nibandhanam an-āśrayasya ca utpattau
HB_01910	-pratyayānām tebhya eva viśiṣṭa-kṣaṇa-viśeṣa-	utpatteh, krameṇa atīśayavato 'ntyāt kāraṇa-
SV_12817	saṅghāte 'py a-sambhavāt. artha-antara-an-	utpattes ca. śabda-utpāda-vādināś tāvad ayam a-
SV_13020	tu hetv-abhāvāt samartha-kṣaṇa-antara-an-	utpatter jñāna-an-utpattiḥ. tasmāt pūrva-utpanna-
V3_05103	hetv-abhāvāt samartha-kṣaṇa-antara-an-	utpatter jñāna-an-utpattiḥ. pūrva-utpanna-
V1_01515	-antara-avadhāna-vaiguṇye 'nyatra vijñāna-an-	utpatteh. tac ca asiddham. vyakto viśaya iti cet,
V3_04112	lakṣaṇatvād bhedasya ity ukta-prāyam. tasmād	utpattes tat-kāraṇasya taj-janana-svabhāvaḥ
SV_14316	kāṣṭhaṃ na dr̥ṣṭam. vināśasya vināśitvaṃ syād	utpattes tataḥ punaḥ ||271|| kāṣṭhasya darśanam (2
PV_04016	vaktur abhiprāya-nivedane | pramāṇaṃ saṃśaya-	utpattes tataḥ sāksān na sādhanam || sādhyasya
V3_11407	tebhya upakāryasya svabhāva-antara-	utpattes tathā upayoginām nānā-svabhāva-upakāra-
SV_08203	svabhāva-bhūtasya anya-nyasya atīśayasya	utpattes tad api kṣaṇikaṃ syāt. tataḥ sva-utpatti
VN_00905	bhedaḥ. tathā yathā-pratyayaṃ svabhāva-bheda-	utpattes tantv-ādiṣv arthakriyā-bhedaḥ. etena
V1_03703	viśeṣānām aindriyakasya eva sukha-a-sukhasya	utpatteh. tasmāt svasaṃvedana-rūpā eva artha-
SV_13123	tasya ca a-jñeyatvam. upakārād eva jñāna-	utpatteh. tasmād eṣa śabda na indriyaṃ na
V3_05308	tasya ca a-jñeyatvam, upakārād eva jñāna-	utpatteh. tasmād eṣa śabda na indriyaṃ na
VN_01805	api kevalād a-pradarśite sambandhe saṃśaya-	utpatteh. tasmād vyartham eva sādhanā-vākye
V3_03407	pakṣa-doṣaḥ. na vai tad-vacanād a-nīścaya-	utpatter duṣṭa-vacanaḥ, kiṃ tarhi yad yāvātā
SV_00821	'yoniśo-manaskāra-pūrvakatvāt sarva-doṣa-	utpatteh. deha-ādinām hetutve 'pi na kevalānām
V3_08401	ayoniśo-manaskāram antareṇa doṣānām an-	utpatteh. deha-ādinām hetutve 'pi na kevalānām
SV_08219	-āropita-rūpa-viśeṣeṣu ca tathā vikalpa-	utpatteh. na ca te 'satsu utpadyanta iti sarvatra
SV_09823	-bija-udaka-sāmagryām api kadācid anikura-an-	utpatteh. na tatra api santāna-pariṇāma-
V2_07712	-bija-udaka-sāmagryām api kadācid anikura-an-	utpatteh. na, tatra api santāna-pariṇāma-
V3_04108	-ādinām kṣīra-ādiṣv anumānam, a-śaktād an-	utpatteh. na tādr̥ṣāṃ bhāvo 'numāna-viśayaḥ. sa hi
HB_01814	na dravya-āśrayeṇa, kṣaṇike dravye viśeṣa-an-	utpatteh. na hi taṇḍula-ādinām dahana-udaka-
SV_17113	eka-ārtha-nīścayaḥ śabdānām tata eva śānkā-	utpatteh. nānā-arthā hi śabdā loke dr̥ṣyante. loka
SV_11710	-an-upakāra-prasaṅgāt sāmārthyac ca jñāna-	utpatter nityaṃ ghaṭa-ādinām a-grahaṇa-āpatter an
SV_02107	-dharmatām svabhāvaṃ sva-hetor eva tathā-	utpatteh paśyann api manda-buddhiḥ sattā-
SV_11123	| moham doṣa-nidānam āhuḥ, a-mūḍhasya doṣa-an-	utpatteh, punar anyatra sat-kāya-dr̥ṣṭim. tac ca
V2_06308	tataḥ kārya-utpatter a-kṣepāt. ā antya-kṣaṇa-	utpatteh pratibandhaḥ sambhāvyaṭe, antya-kṣaṇo '-
PV_02263	tat saṃskāro na cetanā | sāmārthyam karaṇa-	utpatter bhāva-abhāva-anuvṛttitaḥ || dr̥ṣṭam
V1_02007	tasmād artha-antaram eva pratyaya-viśeṣa-	utpatter manaḥ pratyeti. sukha-ādinām sva-vedanam
SV_05106	jala-jñānasya anyasya ca bhinna-bhāva-	utpatter vibhramasya ca a-viśeṣe 'py abhimata-
SV_13019	-yogyatā-sahakāritvāt teṣām anyonya-atīśaya-	utpatteh. vyavadhāne tu hetv-abhāvāt samartha-
VN_04614	-utpatteh, anyebhya 'pi viparyaye dharma-	utpatteh. śabdasya su-prayogād eva svarga-modana-
PV_02067	-vināśe hi bhāvānām bhāva-santateḥ | tathā	utpatteh sa-hetutvād āśrayo 'yuktam anyathā ||
SV_09924	na a-hetukaḥ sattā-hetor eva bhāvāt tathā-	utpatteh. sato hi bhavatas tādr̥śasya eva bhāvāt.
V2_08114	na a-hetukaḥ, sattā-hetor eva bhāvāt tathā-	utpatteh, sato hi bhavatas tādr̥śasya eva bhāvāt.
V2_07910	kārya-a-kārya-an-avabodhāt, sarvatra śānkā-	utpatteh, sarvasya kvacit kathañcid upakārāt, tad
SV_09825	antya kāraṇa-sāmagrī yā a-vyavahitā kārya-	utpatteh sā phalavaty eva. sa eva ca tatra anikura
V2_07801	tatra apy antya sāmagrī yā a-vyavahitā kārya-	utpatteh, sā phalavaty eva. sā eva tatra anikura-
V3_00809	sākṣāt pāramparyeṇa vā tataḥ siddher an-	utpatteh. sākṣāt tāvat – arthād artha-gateḥ
SV_07025	syāt. sahitasya tad-anya-upakārād viśeṣa-	utpatteh sāmārthyam. ko 'yam a-janya-janaka-
V3_08703	syāt. sahitasya tad-anya-upakārād viśeṣa-	utpatteh sāmārthyam. ko 'yam a-janya-janaka-
HB_01406	svabhāva-antara-utpatti-lakṣaṇatvād viśeṣa-	utpatteh. svabhāva-antara-prasava-sambhave ca na
V1_01113	-a-viśayasya arthasya tad-indriya-jñāna-	utpattāv a-vidyamānād bhedaḥ, tat-sāmārthyasya
HB_02008	sahakāritvam, yena tad-abhāvād viśeṣa-	utpattāv a-sahakāriṇaḥ syuḥ, kiṃ tarhy eka-

V1_00804
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sato 'pi vā tad-ātmana indriya-antara-jñāna-kāraṇam sarvato bhinne vastu-rūpe 'nubhava-pratibandhena abhāvāt. a-sambandhāc ca jñāna-avastha eva bhāvo naṣṭo nāma. nanv atīśaya-svabhāva-atīśaya-utpattiḥ. atha viśeṣa-tathā na kevalam ekaika-vyakty-apāye vijñāna-sva-upakāribhyaḥ sva-santāna-viśeṣa-ana eka-kāryaḥ, tathā cakṣur-ādibhyo vijñāna-udaka-ādibhyaḥ krameṇa svabhāva-atīśaya-an-gḥaṭatva-ādi-śūnyeṣu pradeśeṣu gḥaṭa-ādy-eva utpattir na syāt. a-viśiṣṭād viśeṣa-ānantaryaṃ ca svatantrasya na syāt. tad-bala-taj-jānām syād a-vedanam || dhiyor yugapad-hi vilakṣaṇāyā api sāmāgryā a-vilakṣaṇasya cakṣur-ādibhyaḥ sahakāribhya eka-kārya-taj-janana-svabhāva-vilakṣaṇād api tasya -kala-ātmanaḥ kṣaṇena pratipatter eka-jñāna-na aṅgatām yadi gacchati | hetur deha-antara-āhosvid artha-antaram. agner artha-antara-kāraṇād uttarasya gḥaṭa-dravyasya kāryasya samarthaḥ. ekatra bhāve vikāra-an-utpatteḥ. sahakāriṇaḥ samutpanna-viśeṣāt kāraṇāt kārya-utpatteḥ kiṃ nibandhanam an-āśrayasya ca -avasthāyām prāg a-samarthasya sāmārthya-kasyacid atīśayasya tatra kathañcid asata rajata-samāropaḥ. tathā sadṛśa-aparāpara-atīśaya eka-atīśaya-nivṛtṭyā apara-atīśaya-pravartayati, vastu-saṃvādas tu vastu-antara-utpādād ity uktam. na hy atīśaya-sa kevalo 'pi karoty eva kāryaṃ ca tasmān na vijñeyaḥ. yathā na sato vināśaḥ, na asad-anubhavena āhitām vāsanām āśritya vikalpakam -paramārtha-viśayaṃ smārtaṃ liṅga-jñānam apy asty avāśyam idaṃ dvayaṃ || atha na pratipattiḥ. kevalam a-bhinna-ākārā buddhir buddhir eva upadarśita-grāhya-grāhaka-ākārā kevalam upādāna-balena eva tatra jñānam kathā-prasaṅgaḥ. yat tena upagatan na asad-anubhavaṃ tad-vivecano vaidharmya-niścaya ca tathā vikalpa-utpatteḥ. na ca te 'satsu yo hi yasya svabhāvaḥ, sa sva-hetor eva samudbhavāt ||4|| tad dhy artha-sāmārthyena tad-anya-vyatirekiṇaḥ padārthān āśritya eka-svabhāva-rahiteṣv artheṣu tam adhyaropya ādyo viśeṣaḥ sahakāribhyo nir-upakārasya na vācyatā ity utpanno 'rthaḥ sambandhavān yady sā paścād apy a-viśeṣataḥ | doṣo 'yaṃ sakṛd na apekṣyaṇīyaḥ. tat katham idānim an-sa tu bhāvaḥ prasarpaṇa-dharma-a-pracyuta-an-dharmā svabhāvas tadā eva antya-avasthāyām atīśaya-utpattāv api sa eva tasya atīśaya eva sahakāriṇām sahakāritvam. samarthaḥ kuta -āder upādānāc ca apara eva drava-svabhāva-punar a-sambandhatvān na a-pūrveṇa yojyeta. dhārṣṭyena bandhakim ||334|| a-pracyuta-an-svalakṣaṇa-pratipatter ūrdhvaṃ tat-sāmārthya-an-utpatter jñāna-an-utpattiḥ. tasmāt pūrva-antara-an-utpatter jñāna-an-utpattiḥ. pūrva-āhosvit prāg apy āsit. āsit, a-pracyuta-||306|| kārya-kāraṇa-bhūta-pratyaya-abhāvāt. tasmād ayaṃ pramāṇa-antara-bala-na utpattiḥ. tata eva artha-vipralambhāt. sambandhavān yady utpadyeta, sa sambandha-sambandhaḥ. tad-abhiprāyasya prayogād -antare vaiguṇyam arthānām ca a-vācyatā ity

utpattāv a-sāmārthyād atiprasaṅgāc ca. vikalpakam utpattāv api tathā eva na smārto niścayo bhavati. utpattāv api prasaṅgāt. tad ayaṃ eka-vastu-utpattāv api sa eva tasya atīśaya utpanna iti utpattāv api sahakāriṇā kṛta-viśeṣa eva upatiṣṭhet, utpattāv api sāmānyam tad-dhetuḥ, kiṃ tarhi utpattāv artha-pratipatti-jananam. a-kṣepa-kāriṣu utpattāv unneyaḥ. tathā hi samanantara-pratyayād utpattāv odana-ādy-abhinirvṛttir asti indriyasya utpattau katham teṣu bhinna-deśa-dravya-vartinaḥ utpattau kāryasya api syāt. tataś ca parasparato utpattau ca tasya eva tatra sāmārthyam iti tad utpattau tat-tad-viśaya-sambhavāt | sukha-duḥkha-utpattau na kāraṇa-bheda-a-bhedābhyaṃ kārya-bheda utpattau na kāraṇa-bhedāt kārya-bhedaḥ syād iti utpattau na taj-janana-śakti-pratiniyama iti yat utpattau niḥ-śeṣa-avagamāt. anyathā ca ekatva-utpattau pañca-āyatanam aihikam || tad-aṅga-bhāva utpattau bhavet kāṣṭhasya darśanam ||269|| a-utpattau mṛd-dravyaṃ pariṇatam iti vyavahārasya utpattau vā ekatva-hāneḥ. tad-ātmanaś ca a-utpattau viśeṣasya eva utpattir na syāt. a-utpattau sarvatra syāt. atha vā jñānād a-utpattau sāmārthyasya tat-svabhāvavte 'pūrva-utpattau, so 'tīśayas tatra asan katham jāyate. utpattiyā a-lakṣita-nānātvasya tad-bhāva-samāropāt utpattiyā ca vyavahāra-bheda-upagamāt. so 'tīśayas utpattiyā tat-pratibandhe sati bhavati, anyathā na utpattiyā svayaṃ na bhūto nāma. abhāvasya sarva-utpadyata iti tad-avastho virodhaḥ. na kevalaḥ utpadyata iti siddhāntam abhyupetya pakṣam utpadyate 'tad-viśayam api tad-viśayam iva tad-utpadyate. tatra tad ādyam asādhāraṇa-viśayaṃ utpadyate tasmān na ca tat pratibhāsinī | sādhir utpadyate. tasyaḥ ka āśraya ity anya-apoha ucyaṭe, utpadyate, teṣāṃ anyasya saṃvedyasya abhāvāt utpadyate na viśaya-balena asaty api tasmin utpadyate, na sad vīnaśyati iti tasya utpadyate. sa hy ayaṃ eva vṛkṣa iti pradarśya utpadyanta iti sarvatra sarva-ākārāḥ. vibhāgena utpadyamānas tādṛśo bhavati, na punas tad-bhāve utpadyamānaṃ tad-rūpam eva anukuryāt. na hy arthe utpadyamānā vikalpikā sva-vāsanā-prakṛtim utpadyamānaṃ mithyā-pratibhāsitvād a-kārya-kāriṇam utpadyeta iti. na asmākaṃ punaḥ punar vacane utpadyeta, sa sambandha utpanno 'pi na śabde syāt. utpanna-a-krama-varṇa-sthitāv api || sakṛd yatna-utpanna-atīśayas tad-avastha eva bhāvo naṣṭo nāma. utpanna-ātma-bhūta-viśeṣaḥ kiṃ na patati iti. utpanna āhosvit prāg apy āsit. āsit, a-pracyuta-utpanna iti katham sa naṣṭo nāma. tena na ayaṃ utpanna iti cet, sva-kāraṇebhyaḥ. tāny enam apara utpanna iti. sa svayaṃ sthiti-dharmā eva, vināśa-utpanna-utpannāś ca bhāvāḥ sthita-sambandha-utpanna-pūrvāpara-rūpaḥ pumān kartā krameṇa utpanna-vikalpa-jñāna-grāhyam, yathā nilaṃ drṣṭvā utpanna-samartha-nirodhāt, sati kuḍye 'nyasya utpanna-samartha-nirodhād vā sati vyavadhāne utpanna-sthira-eka-svabhāvānām bhāvānām kadācit utpanna-svabhāva-viśeṣo varṇānām ānupūrvī ity utpanno 'n-akṣa-liṅga-āśrayo 'nupalambha-vikalpo utpanno 'py anyathā samito na uparodhī tad-anya-utpanno 'pi na śabde syāt. tasya tena a-sambandhi utpanno 'bhivyakto vā śabdaḥ tad-avyabhicārī iti utpanno 'rthaḥ sambandhavān yady utpadyeta, sa

SV_00804	-sahakāriṇī. tasmād yathā-bhūtād dheto rasa	utpannas tathābhūtam anumāpayan rūpam anumāpayati
V3_08501	-sahakāriṇī. tasmād yathā-bhūtād dheto rasa	utpannas tathābhūtam anumāpayan rūpam anumāpayati.
SV_07710	tatra āsīd asti paścāt (152'ab) na ca tatra	utpanno na kutaścīd āyāta iti ka imaṃ vyāghāta-
PV_02125	sva-rasena kṛpā-ādayaḥ || tasmāt sa teṣām	utpannaḥ svabhāvo jāyate guṇaḥ | tad-uttara-
V1_02702	vahni-sambandhād artha-antaram eva tat tathā-	utpannam ekaṃ dr̥śyate, na nānā-rūpayor dravyayoḥ
V3_00102	hi svayaṃ tri-rūpāl liṅgāl liṅgini jñānam	utpannam, tathā paratra liṅgi-jñāna-utpīpādāyīṣayā
V2_06310	prāk kāryam eva antya-kṣaṇa-anantaravād	utpannam pratyakṣī-bhavati. na ca a-pratyakṣe
V3_06312	na pramāṇam. darśanam eva hi tat tathā	utpannam, yena anantaram vidhi-pratiśedha-vikalpau
SV_13803	utpāda-an-utpādāt, sannidhāne 'py an-	utpannasya a-tat-kāraṇatvāt, tayor bhinna-akhila-
SV_11614	antareṇa tad-bhāva-ayogāt. arthena saha	utpannasya anyataḥ siddhasya an-upakāriṇī śabde
PV_02113	'n-artha-antara-grahāt || śārīrāt sakṛd	utpannā dhīḥ sva-jātyā niyamyate | parataś cet
HB_00302	asādhāraṇatām tato bhedaṃ abhilapanti smṛtir	utpannā pratyakṣa-balena a-tad-vyāvṛtti-ṣayā
SV_11603	-sambandhatvān na a-pūrveṇa yojyeta. utpanna-	utpannās ca bhāvāḥ sthita-sambandha-abhāvād a-
HB_00915	-ādi-vat. na hi prakāśa-ādayas tad-ātmāna	utpannāḥ punaḥ prakāśa-ādi-bhāve hetv-antaram
SV_15016	tad-rahitānām api pradīpa-ādinām nila-	utpala-ādiṣu vitatha-jñāna-jananāt. tad ime śabdāḥ
V3_01406	-puruṣa-ghaṭa-anythingara-sa-dvitiyo ghaṭaḥ, an-	utpalatvāt, kuḍya-vad iti. tathābhūtena puruṣeṇa
V1_04401	a-prabuddhasya apy an-āśvāsikam vyavahāram	utpaśyann ekaṃ a-pramāṇam ācakṣita, aparam ā-
V1_02209	ity api pūrvakam eva yogaṃ vijñānam	utpaśyāmaḥ, antaḥ-kāraṇa-abhipātinām sukha-ādinām
HB_03710	yat pratītya pratiyogi-sambhava-a-sambhavāv	utpaśyāmaḥ. tasmān na asty eva viśeṣa iti
SV_13802	-ayogāt, sannihita-a-sannihita-kāraṇatvena	utpāda-an-utpādāt, sannidhāne 'py an-utpannasya a
HB_01914	api syāt. tataś ca parasparato viśeṣa-	utpāda-anapekṣiṇaḥ sahakāriṇaḥ kāryam kuryuḥ.
HB_02002	na ca sahakāriṇo nityam parasparasya kārya-	utpāda-anugūṇa-viśeṣa-utpādāna-yogya-avasthāḥ,
V3_08906	api kṣaṇikānām bhāvānām upādāna-samāna-deśa-	utpāda ucyate. tasmāt siddhā tādṛśo 'mbhasa
SV_12818	artha-antara-an-utpatteś ca. śabda-	utpāda-vādināś tāvad ayam a-doṣa eva. pṛthag a-
PV_03464	eva kaścīt sa viśeṣo vyaktir iṣyate | na an-	utpāda-vyayavato viśeṣo 'rthasya kaścana || tad-
PV_02203	bandho nityasya tat kutaḥ || a-duḥkha-	utpāda-hetutvaṃ mokṣo nityasya tat kutaḥ |
SV_00624	antar-bhavati. hetunā yaḥ samagreṇa kārya-	utpādo 'numīyate | artha-antara-anapekṣatvāt sa
V3_08207	antar-bhavati. hetunā yaḥ samarthena kārya-	utpādo 'numīyate | artha-antara-anapekṣatvāt sa
SV_00622	||6|| yas tarhi samagreṇa hetunā kārya-	utpādo 'numīyate sa katham trividhe hetāv antar-
V3_08205	darśayati. yas tarhi samarthena hetunā kārya-	utpādo 'numīyate, sa katham trividhe hetāv antar-
PV_02178	ekasmād bhinna-kālam na jāyate | kārya-an-	utpādato 'nyeṣu saṅgateṣv api hetuṣu || hetv-
SV_07016	eva guruṇo dravyasya a-samāna-deśa-kārya-	utpādāna-dharmaṇaḥ samāna-deśa-kārya-utpādāna-
SV_10312	vā darśana-pāṭava-abhāvāt kāraṇānām kārya-	utpādāna-niyama-abhāvāc ca bhavej jñāpaka-asiddhiḥ.
V2_06601	vā darśana-pāṭava-abhāvāt kāraṇānām kārya-	utpādāna-niyama-abhāvāc ca bhavej jñāpaka-asiddhiḥ.
SV_11615	api tadutpatti-sahakāritve samarthasya nitya-	utpādāna-prasaṅgaḥ. anapekṣatvān nityasya an-
SV_11708	anyathā anapekṣya tad-upakāram jñāna-	utpādāna-prasaṅgāt, sāmārthya-kāriṇāś ca
SV_07017	-kārya-utpādāna-dharmaṇaḥ samāna-deśa-kārya-	utpādāna-bhāva ādhāra-kṛtaḥ. tasmāt tat-pūrva-
HB_02002	parasparasya kārya-utpāda-anugūṇa-viśeṣa-	utpādāna-yogya-avasthāḥ, yena nitya-anuśakta eva
SV_00628	utpatti-sambhavo 'numīyate, samagrāṇām kārya-	utpādāna-yogyatā-anumānāt. yogyatā ca sāmāgrī-
V3_08210	tatra hi kevalam samagrāṇām kāraṇānām kārya-	utpādāna-yogyatā anumīyate. yogyatā ca sāmāgrī-
V1_04004	-kāraṇa-abhāvāt. rūpa-ālokayos tu taj-jñāna-	utpādāna-yogyatā-pratilambha-lakṣaṇo 'sti
SV_01002	-vaktu-kāmate hi vacanam anumāpayet. rāga-	utpādāna-yogyatā-rahite vacana-a-darśanāt tad-
V3_12903	brūmo vicchinna-a-vicchinna-avabhāsi-vijñāna-	utpādāna-yogyatā-lakṣaṇam. yuta-a-yuta-siddhayoḥ
SV_07223	-mātreṇa kāratvam. yo hi yato vijñāna-	utpādāna-yogyatām pratilabhate sa cen na tasya
SV_11702	-hetūnām sambandhāt sahakāriṇām | tad-	utpādāna-yogyatvena utpattir vyaktir iṣyate ||234||
V2_06104	kṣaṇasya a-vivekāc. kārya-utpatti-vigūṇa-	utpādāna-lakṣaṇatvāt pratibandhasya, anyathā
V3_05109	-viśaya-madhyā-sthitam āvaraṇam, tau vijñāna-	utpādāna-vaigūṇya-tāratamyena atīśāyayed api,
V2_06508	viprakṛṣṭānām sva-sāmārthya-upadhānāj jñāna-	utpādāna-śaktiḥ. na ca avaśyam eṣām kārya-
SV_10209	viprakṛṣṭeṣu sva-sāmārthya-upadhānāj jñāna-	utpādāna-śaktir asti. na ca avaśyam eṣām kārya-
SV_02111	kāla iti tadā anityatā vyavasthāpyate, kārya-	utpādāna-śakteḥ kāraṇa-svabhāvātve 'py a-dr̥ṣṭa-
SV_07220	kaścīd bhedaḥ. sva-viśaya-vijñāna-	utpādāna-samartham aparaṃ sajātiya-upādāna-
SV_00709	uttara-uttara-śakti-pariṇāmena kārya-	utpādāna-samarthā iyaṃ kāraṇa-sāmāgrī. śakti-
PV_02047	-prāpter mano-jñānam na sa-indriyāt | jñāna-	utpādāna-sāmārthya-bhedān na sakalād api || a-
SV_11701	ca āśrayāt, tena āśraya iti cet. jñāna-	utpādāna-hetūnām sambandhāt sahakāriṇām | tad-
SV_09907	yāvāt sa eva eṣām svabhāvo na asti yas tad-	utpādānaḥ śāli-bijasya iti tat-svabhāva-apekṣāḥ.
V2_07805	yāvāt sa eva eṣām svabhāvo na asti yas tad-	utpādānaḥ śāli-bijasya iti tat-svabhāva-apekṣāḥ.
SV_07125	api kṣaṇikānām bhāvānām upādāna-samāna-deśa-	utpādānam ucyate. astu nāma a-jananam pātinām tat
SV_14016	prayoga ity api iṣṭa-sādhana-samartha-	utpādānam eva samāna-jātiya-upādāna-apekṣam
SV_00721	śakti-pravṛtyā (10a') sva-kāraṇasya phala-	utpādānam praty ābhimukhyena na vinā rasaḥ sā eva
V3_08410	-janana-vat. tathā hi sva-kāraṇasya phala-	utpādānam praty ābhimukhyena vinā na rasaḥ. tad
SV_09903	-hāneḥ. tad-ātmanaś ca a-pracyutasya tad-	utpādānam prati vaigūṇyam kāraṇasya a-kurvāṇasya
HB_01812	dahana-udaka-pṛthivy-ādayaḥ, tatra viśeṣa-	utpādānam pratyayanām saha-kriyā santāna-āśrayeṇa
SV_15725	āśnuta iti prayogaṃ samihita-artha-yogyasya	utpādānam santāna-pariṇāmanam vā paśyāmaḥ. tad
HB_01402	-artha iti cet, na vai sarvatra atīśāya-	utpādānam saha-kriyā, kiṃ tarhy eka-artha-kāraṇam
SV_14412	tattva-anythingva-a-vyatikramāt. upakāra-	utpādānasya ca rūpa-niṣpādāna-lakṣaṇatvāt. tad-a-

HB_02007 syāt, punar api brūmaḥ. na viśeṣa-
 VN_01407 dharma-kāraṇatve dharma-antarasya kāryasya
 VN_00819 pradīpasya vijñāna-varti-vikāra-jvālā-antara-
 HB_00712 upayogaḥ. sva-niścaya-vad anyeṣāṃ niścaya-
 SV_05403 janyatāyām eva antar-bhavati, parabhāva-
 SV_09822 -pratibandhā iva kāraṇa-sāmagrī sakalā kārya-
 V2_07710 -pratibandhā iva kāraṇa-sāmagrī sva-kārya-
 V3_08305 samarthā iyaṃ kāraṇa-sāmagrī kārya-
 HB_01907 arthakriyā eva sahakāritvam. yatra tu viśeṣa-
 V3_05008 -tiras-kāra-ayogāt. na hi tatra atīśayam an-
 SV_05312 tarhi vyaktinām ekām kāñcid apekṣya vijñānam
 HB_03704 -sambhavo ' -dṛṣṭa-pratīyogīṣv api śaṅkāṃ
 SV_13009 -tiras-kāra-ayogāt. na hi tatra atīśayam an-
 V3_09902 -ādayas tu svabhāva-yogyatayā ātmani jñānam
 SV_13012 etat. kuḍya-ādayo ghaṭa-ādīnām kam atīśayam
 V3_05009 vā. kuḍya-ādayo ghaṭa-ādīnām kam atīśayam
 SV_00706 -janmanām śaktinām pariṇāma-apekṣatvāt kārya-
 V3_08303 -janmanām śaktinām pariṇāma-apekṣatvāt kārya-
 PV_02202 vinā premṇā sukha-kāmo 'bhīdhāvati | duḥkha-
 SV_13802 sannihita-a-sannihita-kāraṇatvena utpāda-an-
 SV_14820 na bhavati tena naṣṭaḥ. na artha-antara-
 PV_02049 tad-anubandhataḥ | sa hetuḥ saptamī tasmād
 SV_13518 krama-anyatvaṃ varṇa-anyatve ' -pūrva-
 SV_13015 -ālokāḥ parasparato viśiṣṭa-kṣaṇa-antara-
 V3_05012 -ālokāḥ parasparato viśiṣṭa-kṣaṇa-antara-
 SV_17111 iti kaḥ prasiddhāv anurodhaḥ. api ca iyaṃ
 V2_07105 pramāṇatvāt tad-grahe kiṃ nibandhanam ||41||
 V3_11004 duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-bala-
 SV_00913 duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-bala-
 SV_13416 'smin vācaka 'pi katham na te ||258|| krama-
 SV_11606 ' -vācyāḥ syuḥ. tatra apy arthair eva saha
 VN_01501 sukha-duḥkha-vat. para-bhūte ca viveka-
 SV_06703 -a-jananāt, a-pratyāsattike ca pratyaya-
 VN_01502 hi svayaṃ svabhāvād a-cyutasya artha-antara-
 PV_03509 tau pṛthak katham || kramaṇa anubhava-
 VN_01604 -artha ity uktam. asato 'pi kāryasya kāraṇād
 SV_08120 sāmānyāny arthe samavāya-dharmāni tāni saha
 PV_04144 na | yady evam atra bādḥā syān na anya-an-
 PV_04141 'pi doṣavattām upāgatāḥ || yathā parair an-
 SV_07714 amśavat | jahāti pūrvaṃ na ādhāram (152'bc)
 PV_02278 phalam ity asmān na śakteḥ saṅkara-ādīkam ||
 SV_07704 sambhavaḥ. yasmāt tat pūrva-dravyād
 SV_12421 eva a-dṛṣṭasya an-apahnavāḥ. na api puruṣeṣu
 V3_05104 samartha-nirodhād vā sati vyavadhāne 'nyasya
 SV_13021 -samartha-nirodhāt, sati kuḍye 'nyasya
 V3_00103 jñānam utpannam, tathā paratra līngi-jñāna-
 HB_03713 tad-upalabdhiḥ, atīśayavati tu prajñā-
 SV_11621 apy a-parāvartayan svabhāvaṃ kutaścit svayam
 SV_16904 upadiśed iti. śrūyante hi kaiścit puruṣair
 PV_03516 sannihita-arthā asti daśā kācid ato dhiyaḥ |
 PV_03426 kutaḥ | svaṃ ca rūpaṃ na sā vetti ity
 SV_03623 evaṃ bhavati. śakti-bheda ity cet. sarvatra
 PV_03516 kācid ato dhiyaḥ | utsanna-mūlā smṛtir apy
 PV_04064 vaktuṃ śakyam na sādhanam | sarvatra tena
 V3_02214 vaktuṃ śakyam na sādhanam | sarvatra tena
 V1_02606 -adhyavasāyāt. bheda-a-bheda-vyavasthā evam
 V3_08504 iyaṃ api kārya-līnga-jā. etena pipilikā-
 SV_00813 avinābhāva-niyama-abhāvāt. etena pipilikā-
 SV_12523 vyavahārā api kecin mātr-vivāha-ādayo madana-
 V3_10402 -anuṣāṅgiṇaṃ prathayatā asattā eva sarvatra
 VN_06404 bruvāṇam uttara-vādināṃ sva-sādhanād an-
 PV_03517 arthasya sannidhiḥ | sañcāra-kāraṇa-abhāvād
 V3_10501 -prayogeṣu vacana-parāvṛtti-kṛtāṃ vibhramam
 SV_05813 ayogāt. tasya samāveśane vastuni dūra-
 HB_01814 -an-utpatteḥ. na hi taṇḍula-ādīnām dahana-

utpādanād eva sahakāriṇāṃ sahakāritvam, yena tad-
 utpādanād dravyasya pariṇāma iti iṣṭam syāt. tad
 utpādanāni, anekasya api cakṣur-āder eka-vijñāna-
 utpādanāya ca sādhanam ucyate, tatra ayam svayaṃ
 utpādane tad-an-upakārāt, akiñcitkarasya ca an-
 utpādane. nanv anapekṣāṇām api keṣāñcit kvacin na
 utpādane. nanv anapekṣāṇām api keṣāñcit kvacin na
 utpādane, śakti-pariṇāma-pratyayasya anyasya
 utpādanena sahakāriṇāṃ pratyayatvam, tatra hetu-
 utpādayat kiñcitkaraṃ nāma. akiñcitkaraṃ ca kiṃ
 utpādayati. evaṃ sati tad ekam upakuryus tāḥ
 utpādayati, viśeṣa-abhāvāt. sati vā viśeṣa sa eva
 utpādayan kiñcitkaro nāma. akiñcitkaraś ca kaḥ
 utpādayantas tathā prakāśamānāḥ sva-ātma-
 utpādayanti khaṇḍayanti vā yena āvaraṇam iṣyante.
 utpādayanti khaṇḍayanti vā, yena āvaraṇam iṣyante.
 utpādasya. atra antare ca pratibandha-sambhāvān
 utpādasya. atra antare ca pratibandha-sambhāvān
 utpādasya hetutvaṃ bandho nityasya tat kutaḥ || a
 utpādāt, sannidhāne 'py an-utpannasya a-tat-
 utpādād ity uktam. na hy atīśaya-utpattiyā svayaṃ
 utpādād iti ca ucyate || astu upakārako vā api
 utpādād varṇa-bāhulyād vā syāt. tac ca an-
 utpādād vijñāna-hetavaḥ, an-upakāryasya apekṣā-
 utpādād vijñāna-hetavaḥ. an-upakāryasya apekṣā-
 utpādītā prasiddhyā eva śaṅkā śabda-artha-niścaye
 utpādītā prasiddhyā eva śaṅkā śabda-artha-niścaye
 utpādinī bhavaty eva karuṇā. tathā hi dharma-
 utpādinī bhavaty eva karuṇā. tathā hi sattva-
 utpādirbhīr dhvani-bhāgair vyaktaḥ kila vācako
 utpāde (232a) kalpyamāne na svabhāva-viparyayaḥ |
 utpāde 'ngulyaḥ prasāritā eva upalabhyeran, na hi
 utpāde 'tiprasaṅgāt, teṣu ca eka-śabda-niveśana-
 utpāde 'nyathā-upalabdhiḥ, atiprasaṅgāt. nanu
 utpāde 'py artha-artha-manasor ayam |
 utpāde, yo yaj-janana-svabhāvaḥ, tata eva tasya
 utpādena asya samavayanti iti samayaḥ. tad-
 utpādya-śaktikaḥ || sakṛc chabda-ādy-a-hetutvāt
 utpādya pūrva-rūpaṃ na kha-ādīkam | sakṛc chabda-
 utpitsu-deśād bhinna-deśam. tayoś ca vartata iti.
 utpitsu-doṣa-nirghātād ye 'pi doṣa-virodhinaḥ |
 utpitsu dravyaṃ na yāti (152a) niṣ-kriyatva-
 utpitsōḥ kasyacid guṇasya pratiroddhā. bādhya-a-
 utpitsōḥ kāraṇa-abhāve 'n-utpatteḥ kāraṇa-
 utpitsōḥ kāraṇa-abhāvena an-utpatteḥ, kāraṇa-
 utpīpādāyīṣayā tri-rūpa-līnga-ākhyānaṃ parārtham
 utprekṣiṇī dṛṣṭā. tena a-niścayaḥ sambhava-a-
 utprekṣya ghaṭayed iti te 'pi tathā syuḥ. na ca
 utsanna-uddhṛtāni śākhā-antarāṇi. idānim api
 utsanna-mūlā smṛtir apy utsannā ity ujjvalaṃ
 utsanno 'nubhavo 'khilaḥ || bahir mukhaṃ ca taj-
 utsannam idānim eka-vacanam eka-śakter abhāvāt.
 utsannā ity ujjvalaṃ matam || atīta-ādi-
 utsannā iyaṃ sādhya-sādhana-saṃsthitīḥ ||
 utsannā iyaṃ sādhya-sādhana-saṃsthitīḥ ||21|| ity
 utsannā sarva-vastuṣu ||25|| sarva-artha-
 utsaraṇa-matsya-vikāra-āder varṣa-ādy-anumānam
 utsaraṇa-matsya-vikāra-āder varṣa-ādy-anumānam
 utsava-ādayaś ca anādayaḥ. nāstikya-vacāmsi ca a-
 utsāditā bhavati. tathā api idam asiddham eva
 utsārayato 'samarthita-sādhana-aṅgatvān na jayo
 utsāded artha-cintanam || ātmani jñāna-janane
 utsrjya artha-vyavasthāpana-nītir anusartavyā.
 utsrṣṭam eva vastu syāc chabda-jñānābhyām, tad-
 udaka-ādibhyaḥ kramaṇa svabhāva-atīśaya-an-

V3_08708	kuṇḍa-bhūtala-ādinām apy ādhāra-bhāvo badara-	udaka-ādiṣu janana-śaktir eva. tasmād eteṣu tad-
SV_06121	udakam ānaya iti. yadi ghaṭena añjalīnā vā	udaka-ānayanam yathā-kathañcid abhimataṃ syāt,
SV_05613	dhi tāsām kāryam tac ca bhidyate. yad apy	udaka-āharaṇa-ādikam ekam ghaṭa-ādi-kāryam, tad
PV_02120	matam || abhyāsenā viśeṣe 'pi laṅghana-	udaka-tāpa-vat | svabhāva-atikramo mā bhūd iti
VN_00824	-bhedaṃ sādhyati, yathā mṛdy a-dṛṣṭā saty	udaka-dhāraṇa-ādy-arthakriyā ghaṭe dṛṣyamānā, a-
V3_09311	avasthātā iti cet, kā iyam avasthā. yā iyam	udaka-dhāraṇa-ādy-arthakriyāyām upanidhiyate, yām
SV_06813	rūpa-ādaya ity api ghaṭa-svabhāvā rūpa-ādaya	udaka-dhāraṇa-viśeṣa-ādi-kārya-samarthā iti yāvat.
HB_01812	bīja-ādibhya odana-ānkura-ādi-janmani dahana-	udaka-pṛthivy-ādayaḥ, tatra viśeṣa-utpādanam
V1_03411	-a-calayoḥ pṛthak-siddhi-prasaṅgād vastra-	udaka-vat. ekasya ca āvarane sarvasya āvaraṇa-
V1_01003	a-pratibhāsanena ghaṭana-ayogāt kṣīra-	udaka-vad a-tad-vedini. yatra api viveka-
SV_09823	kvacin na avaśyam tad-bhāvo bhūmi-bīja-	udaka-sāmagryām api kadācid ānkura-an-utpatteḥ.
V2_07711	kvacin na avaśyam tad-bhāvāḥ, bhūmi-bīja-	udaka-sāmagryām api kadācid ānkura-an-utpatteḥ. na,
SV_06121	-ānayanam yathā-kathañcid abhimataṃ syāt,	udakam ānaya ity eva vaktavyam syāt, na ghaṭena
SV_06120	avadhāraṇa-nāntariyakatvāt, yathā ghaṭena	udakam ānaya iti. yadi ghaṭena añjalīnā vā udaka-
SV_08420	arhanti, kim agnir dahaty uṣṇo vā na	udakam iti. etāvat tu syāt, kuto 'yam svabhāva
V3_09105	a-pratipatteḥ, mahānasa-ādi-dṛṣṭa-dhūmād iva	udadhāv agneḥ, a-pratibandhāc ca, sarvataḥ sarva-
PV_03519	vinā | anya-artha-āsakti-viḡuṇe jñāne jñāna-	udaya-a-gateḥ || sakṛd vijātiya-jātāv apy ekena
V1_01502	na arthe, adhyātmaṃ parisyandād ihā-vaśena	udaya-astamaya-ayogāc ca. buddhir atra vivarteta,
PV_02284	| prayoga-darśanād vā asya yat kiñcid	udaya-ātmakam || nirodha-dharmakam sarvam tad ity
PV_02195	pūrva-saṃskāra-vāhini || vastu-dharma-	udaya-utpattir na sā sattva-anurodhini | ātma-
SV_07318	-sad-bhāve prāg api samavāyād vijñāna-	udaya-prasaṅgāt. na vai vyaktiḥ sāmānyasya
PV_02196	|| duḥkha-santāna-saṃsparśa-mātreṇa eva dayā-	udayaḥ | mohaś ca mūlam doṣāṇām sa ca sattva-
SV_10628	eva cintyate hy atra pratibaddhaḥ phala-	udayaḥ ||210|| arthakriyā-a-samarthasya vicāraiḥ
V3_06908	eva cintyate hy atra pratibaddhaḥ phala-	udayaḥ ||57|| na hi śabda-arthaḥ sann asan vā
PV_03522	anya-a-gateḥ yadi | jñāna-antarasya an-	udayo na kadācit saha-udayāt || sama-vṛttau ca
V1_01405	na ca imāḥ kalpanā a-pratisamviditā eva	udayante vyayante vā, yena satyo 'py an-
PV_03105	tathā hy a-liṅgam ā-bālam a-saṃśliṣṭa-uttara-	udayam | paśyan paricchinnaty eva dīpa-ādi-
V1_00104	-loka-bhartari kṛtā sv-ālpā apy an-artha-	udayā sammohād avadhiraṇā iti kṛpayā tan-nītir
PV_03522	| jñāna-antarasya an-udayo na kadācit saha-	udayāt || sama-vṛttau ca tulyatvāt sarvadā anya-a
SV_00102	vidhūta-kalpanā-jāla-gambhīra-	udāra-mūrtaye | namaḥ samantabhadrāya samanta-
VN_04915	pratijñāyā na sādhana-aṅga-bhāva iti. hetu-	udāharaṇa-adhikam adhikam. ekena kṛtatvād
VN_02805	āha iti. yo hi prāk pratijñam uktvā hetu-	udāharaṇa-ādikam vaktum jānāti, sa kiñcid
V3_09801	anyatra tv ajñānād iti na vāda-udāharaṇam.	udāharaṇa-diśam tv ācāryaḥ prāha. yaḥ punaḥ
VN_02801	sādhana-nirdeśaḥ sa syān na sādhyā-nirdeśaḥ.	udāharaṇa-sādharmya-ādeś ca hetu-lakṣaṇasya a-
VN_03603	sādhana-avayava-anukrama-niyama-vādina	udāharaṇa-sādharmyam hetu-lakṣaṇam viruddhe
V3_03009	āgame tu diṅ-mātra-darśanam etat. atra	udāharaṇam – pretya a-sukha-prado dharma iti.
NB_03117	-sthitīṣv ātma-kārya-anupalambheṣu. tatra	udāharaṇam – yat sarva-deśa-avasthitaiḥ sva-
NB_03131	puruṣo rāga-ādimattvād iti. atra vaidharmya-	udāharaṇam – ye grāhya-vacanā na te rāga-
NB_03132	-āgraha-yogād iti. atra vaidharmyeṇa	udāharaṇam – yo vīta-rāgo na tasya parigraha-
V3_12808	-sthitīṣv ātma-kārya-anupalambheṣu. tatra	udāharaṇam – sarvagataṃ sāmānyam, sarva-deśa-
V3_03807	asādharaṇam āha. yasmān na etad eva ekam	udāharaṇam adhikṛtya idam ucyate, sarva-pratiti-
SV_09719	a-kāryam vā a-vināśini | (193ab) anena	udāharaṇam anayor darśayati. tatra anvayī yat
PV_04096	sva-vācā asya saha-uktiḥ sāmāya-dṛṣṭaye ||	udāharaṇam apy atra sadṛśam tena varṇitam |
V3_03007	asya saha uktiḥ sāmāya-dṛṣṭaye kṛtā. ata eva	udāharaṇam apy atra sadṛśam āha – na santi
PV_04163	sva-vāg-ādi-bādhāyāḥ sambhavana tu |	udāharaṇam apy anyad diśā gamyam yathoktayā ||
PV_04097	-vācor ayogataḥ || sva-vāg-virodhe vispaṣṭam	udāharaṇam āgame | diṅ-mātra-darśanam tatra
V3_03009	vacanayor ayogāt. sva-vacana-virodhe spaṣṭam	udāharaṇam, āgame tu diṅ-mātra-darśanam etat.
V3_05505	-bhāg ukto veditavyaḥ. tena eva ca sadṛśam	udāharaṇam āha, prayatna-anantaram vyakti-janmanos
V3_13013	ācāryeṇa punar diṅ-mātra-darśanāya idam	udāharaṇam uktam – anityaḥ śabdāḥ kṛtakatvāt,
V3_09710	śāstreṇa. anyatra tv ajñānād iti na vāda-	udāharaṇam. udāharaṇa-diśam tv ācāryaḥ prāha. yaḥ
PV_04121	a-dṛṣṭāntam tad-asādharaṇam matam || na	udāharaṇam eva idam adhikṛtya idam ucyate |
V3_03603	yatra sattvam eva na anvayī ity	udāharaṇam evam-phalam. saṅketa-āśrayāḥ śabdāḥ,
PV_04166	avalambate || tena a-prasiddha-dṛṣṭānta-hetu-	udāharaṇam kṛtam | anyathā śaśa-śṛṅga-ādau sarva-
VN_03417	ātmā iti, pratijñā-hetvoḥ paraspara-viruddha-	udāharaṇam guṇa-vyatiriktam ity-ādi, pratijñayā
VN_03418	vyatiriktam ity-ādi, pratijñayā hetu-virodha-	udāharaṇam na asty eko bhāva ity-ādikam iti. na,
VN_03415	hetu-virodho vā ity a-doṣaḥ. tatra hetor	udāharaṇam nityaḥ śabda utpatti-dharmakatvād iti,
NB_03130	-atīśaya-śāsanatvād iti. atra vaidharmya-	udāharaṇam, yaḥ sarvajña āpto vā sa jyotir-jñāna-
NB_03133	- a-vīta-rāgo 'yam vaktṛtvāt. vaidharmyeṇa	udāharaṇam, yatra a-vīta-rāgatvam na asti na sa
SV_13925	sat-prayoga-ādi yan matam | an-	udāharaṇam sarva-bhāvānām kṣaṇa-bhaṅgataḥ ||266||
VN_03310	tatra hetu-pratijñayoḥ pṛthag bādha-	udāharaṇayor na kaścid artha-bhedaḥ. api ca ayam
PV_04260	eva artha-vyāvṛtti-varṇanāt | siddha-	udāharaṇā ity uktā anupalabdhiḥ pṛthān na tu ||
V3_05502	-viśaye svabhāvasya pṛthak-karaṇam kārya-	udāharaṇāt sarvasya tādātmya-pratitir mā bhūd iti.
V3_06502	yathā – na atra śīta-sparśo 'gner ity	udāharaṇāni pūrva-vat. sa punar ayam virodhaḥ
V3_07008	svabhāva-hetāv antar-bhavati iti, sā tad	udāharaṇena eva udāhṛtā. sa punar upādhi-bheda-
V3_05501	idṛśam ||36|| iti saṅgraha-śloka. etena eva	udāharaṇena nidarśite 'pi hetu-lakṣaṇa-viśaye

V3_05504	lakṣaṇam tu tad eva. etena kārya-liṅga-	udāharaṇena svabhāvo 'py eka-deśa-bhāg ukto
SV_01012	manaskāreṇa yogāt. tadā apy apārthako vacana-	udāharaḥ. tasmād vipakṣe '-drṣṭir a-hetuḥ. na ca
V3_11205	manaskāreṇa yogāt. tadā apy apārthako vacana-	udāharaḥ. tasmān na asya api vipakṣe '-drṣṭi-
SV_01313	sann asann ity-evam-ādiṣv api yathāyogam	udāhāryam ity-evam-ādikā. sā api na vācyā asiddhi
V2_09607	sann asann ity-evam-ādiṣv api yathāyogam	udāhāryam iti, sā api na vācyā, anupalambha eva
V3_05605	so 'pi svabhāva-hetāv antar-bhavati ity	udāhṛta eva. tathā hi – na hy anyā an-upalabhyeṣu
SV_10223	iti. svabhāva-jñāpaka-ajñānasya ayam nyāya	udāhṛtaḥ | (201ab) yasya kasyacit svabhāvo na
V3_06703	-artham etad uktam, yathā ayam eva anantara-	udāhṛtaḥ prayogaḥ. atha yad idaṃ na santi
V3_05604	api kācit ṛtīyo hetuḥ, sa kiṃ na	udāhṛtaḥ. so 'pi svabhāva-hetāv antar-bhavati ity
SV_01020	| tasya saṃśaya-hetutvāc cheṣavat tad	udāhṛtam ||14|| sa tasya vyatireko na niścita iti
V2_09211	mātrasya tasya saṃśaya-hetutvāc cheṣavat tad	udāhṛtam ||66|| na hi sarva-anupalabdhir abhāva-
SV_10221	api kācil liṅga-viśeṣa-bhāvinī, yathā-	udāhṛtā prāk. yat punaruktam a-pramāṇam
V3_07008	antar-bhavati iti, sā tad udāharaṇena eva	udāhṛtā. sa punar upādhi-bheda-apekṣaḥ kevalo vā
PV_04152	-aṅga-bhūtānām anena eva upadarśitā || tatra	udāhṛti-dīn-mātram ucyate 'rthasya drṣṭaye |
PV_04201	-liṅgena svabhāvo 'py eka-deśa-bhāk | sadṛśa-	udāhṛtiś ca ataḥ prayatnād vyakti-janmanaḥ || yan
PV_04269	iyam | hetu-prabheda-ākhyāne na darśitā	udāhṛtiḥ pṛthak || eka-upalambha-anubhavād idaṃ
V3_05804	iyam | hetu-prabheda-ākhyāne na darśita-	udāhṛtiḥ pṛthak ||44|| ity antara-ślokaḥ. asad-
PV_04263	aparam | ity a-jña-jñāpanāya ekā an-upākhyā	udāhṛtir matā || viśaya-asattvatas tatra viśayi
PV_03132	anya-vān-mātreṇa a-vibhāvanāt | na ca an-	udita-sambandhaḥ svayaṃ jñāna-prasaṅgataḥ ||
PV_04191	|| viśeṣaṇa-viśeṣyābhyāṃ kriyayā ca saha-	uditaḥ | vivakṣāto '-prayoge 'pi tasya artho 'yam
V2_05010	||10|| viśeṣaṇa-viśeṣyābhyāṃ kriyayā ca saha-	uditaḥ | vivakṣāto '-prayoge 'pi tasya artho 'yam
PV_03419	| na ākārayati ca anyo 'rtho 'n-upakārāt saha-	uditaḥ | vyakto 'n-ākārayaṃ jñānaṃ sva-ākāreṇa
V1_02013	sukha-ādīnām an-anya-bhāk | (21ab) na an-	uditaḥ pratiniyataḥ sukha-ādy-ātmā viśayī-kriyate
SV_03420	arthe tad-viśiṣṭasya abhidhānāt tadvat-pakṣa-	uditaḥ sarvaḥ prasaṅgaḥ samāna iti tad apy anena
PV_02189	| sabhāga-jāteḥ prāk siddhiḥ kāraṇatve 'pi na	uditam | ajñānam uktā tṛṣṇā eva santāna-preraṇād
PV_04032	|| an-anvayo 'pi drṣṭānte doṣas tasya yathā-	uditam | ātmā paraś cet so 'siddha iti tatra iṣṭa
PV_03300	tad-arthaṃ ca pratyakṣa-ābhaṃ dvidhā	uditam || kriyā-sādhanam ity eva sarvaṃ sarvasya
PV_02046	vaikalyatas tac cet kiṃ tad eva atra na	uditam || tad-dhī-vad grahaṇa-prāpter mano-jñānaṃ
PV_04023	| triṣv anyatama-rūpasya eva an-uktir nyūnatā	uditā || sādhya-uktiṃ vā pratijñāṃ sa vadan
V1_00803	rasa-ādaya iva parasparam. na api tad-balena	udiyamānaṃ vijñānam artha-antaram anusartuṃ
PV_03456	-sampāta-abhāvāt teṣāṃ tad-udbhavam | na	udeti duḥkham iti ced na vai duḥkha-samudbhavaḥ ||
PV_03190	uyjyate | tasmāc cakṣuś ca rūpaṃ ca pratītya	udeti netra-dhīḥ || sāksāc cej jñāna-janane
PV_03248	|| kāryaṃ hy aneka-hetutve 'py anukurvad	udeti yat | tat tena arpita-tad-rūpaṃ grhītam iti
VN_05009	rudaty atiroditi | kṛta-parikaram sveda-	udgāraṃ pradhāvati dhāvati | guṇa-samuditam doṣa-
VN_02905	ca pramāṇena pratipādayituṃ śaknuyāt. an-	uddiśya a-pramāṇakaṃ śāstra-upagamam pramāṇena
PV_04232	vidhāna-pratiśedhayoḥ || eka-dharmaṇam	uddiśya nānā-dharma-samāśrayam | vidhāv ekasya
V2_05511	vidhāna-pratiśedhayoḥ ||23|| ekaṃ dharmaṇam	uddiśya nānā-dharma-samāśrayam | vidhāv ekasya
VN_02816	-arthaṃ yatnaḥ kriyate. na ca bāla-pralāpān	uddiśya śāstraṃ pravartate pravṛttau ca kā niṣṭhā
HB_00510	prāptasya anyathā kvacid abhāva asiddheḥ. an-	uddiṣṭa-viśayaṃ punaḥ sādhya-abhāve 'bhāva-
HB_00509	sādhya-abhāve hetv-abhāva-siddhiḥ,	uddiṣṭa-viśayasya abhāvasya upadarśane
V1_00105	sammohād avadhiraṇā iti kṛpayā tan-nītir	uddyotyate || hita-a-hita-prāpti-parihārayor
PV_03509	ayam | pratibhāsasya nānātva-codya-doṣo dur-	uddharaḥ || tathā hi nila-ādy-ākāra eka ekaṃ ca
SV_16708	-bhūto 'sad-darśana-snāyu-vinibaddho dur-	uddharo duḥkham āsayati. tena agni-hotraṃ juhuyāt
SV_16904	iti. śrūyante hi kaiścit puruṣair utsanna-	uddhṛtāni śākhā-antarāṇi. idānim api kānicid
VN_06114	mata-anujñā. yaḥ pareṇa coditaṃ doṣam an-	uddhṛtya, bhavato 'py ayam doṣa iti bravīti,
SV_12205	punaḥ pathika-agner vyabhicāraḥ. jvālā-	udbhava-sāmarthyam hy āśrītya dahanasya hetv-
PV_04216	| smṛti-icchā-yatna-jaḥ prāṇa-nimeṣa-ādis tad-	udbhavaḥ | viśaya-indriya-cittibhyas tāḥ sva-jāti
PV_02270	|| a-smṛteḥ kasyacit tena hy anubhūteḥ smṛta-	udbhavaḥ | sthiraṃ sukhaṃ mama ahaṃ ca ity-ādi
SV_08319	ata eka-apāye phala-abhāvād viśeṣebhyas tad-	udbhavaḥ ||165|| tat-kāryam aneka-sahakāri-
PV_02272	samyag-drṣṭiḥ su-bhāvitā | tri-hetor na	udbhavaḥ karma-dehayoḥ sthitayor api || eka-
V2_08808	tulyam, yathā pravṛddhayoḥ kadalyoḥ kanda-	udbhavaḥ. yatra tu sāksād dhetu-bhedaḥ, tatra
PV_02152	-ādi-jaḥ | vaiśamya-jena duḥkkena rāgasya an-	udbhavo yadi || vācyam kena udbhavaḥ sāmānyā mada-
PV_02153	rāgasya an-udbhavo yadi || vācyam kena	udbhavaḥ sāmānyā mada-vṛddhiḥ smaras tataḥ | rāgī
PV_03400	tasya na asti tad-ābhatā || artha-āśrayeṇa	udbhavatas tad-rūpaṃ anukruvataḥ | tasya kenacid
PV_03288	|| trividhaṃ kalpanā-jñānam āśraya-upaplava-	udbhavam | a-vikalpakaṃ ekaṃ ca pratyakṣa-ābhaṃ
V1_01903	mānasam ca akṣa-vijñāna-anantara-pratyaya-	udbhavam | tad-artha-anantara-grāhi (19abc)
PV_03456	|| viśaya-indriya-sampāta-abhāvāt teṣāṃ tad-	udbhavam | na udeti duḥkham iti ced na vai duḥkha
PV_03243	|| tasmād indriya-vijñāna-anantara-pratyaya-	udbhavam | mano 'nyam eva grhṇāti viśayaṃ na
V2_08809	rūpa-bhedo 'pi, yathā tayor eva bīja-kanda-	udbhavayoḥ. tad yato yādṛṣaṃ drṣṭam, tatas
PV_04006	kasmāt sādhanam na uktaṃ sva-pratītir yad	udbhavā | yuktyā yayā āgamo grāhyo grāhikā asya
PV_03165	tad api na artha-ātmā bhrāntiḥ sā vāsanā-	udbhavā || tasya abhidhāne śrūtibhir arthe ko
PV_03259	sāmarthyam sukha-ādīnām na iṣṭā dhīr yat tad	udbhavā || vinā arthena sukha-ādīnām vedane
SV_05502	bhinna-artha-grāhiṇy a-bhinnaḥ pratibhāti tad-	udbhavā. a-tat-pratibhāsiny apy adhyavasāya-
SV_05110	sati marīcikā-darśane jala-bhrāntir iti tad-	udbhavā ity ucyate, na tu yathā-svabhāvam a-jala-
PV_03362	api yā tv antar-upaplava-samudbhavā || doṣa-	udbhavā prakṛtyā sā vitatha-pratibhāsini |

SV_03822
V3_11003
V2_08805
SV_02325
PV_02274
PV_03309
V1_03908
SV_05019
PV_03489
V2_08603
SV_13819
SV_08503
VN_02518
V3_03109
PV_04107
VN_04103
VN_06414
VN_02317
VN_02114
V3_04507
V3_04702
VN_02906
VN_04018
VN_02317
V3_13502
NB_03138
VN_00104
VN_05414
VN_02312
VN_03116
VN_02308
VN_02109
VN_02313
V3_00505
VN_02316
VN_02322
VN_06308
VN_06313
NB_03140
VN_06711
VN_02218
SV_17323
VN_06306
VN_02111
VN_06312
V3_13601
VN_06503
VN_06414
SV_10811
VN_02902
VN_02712
V3_13504
V3_13508
VN_03812
VN_02403
VN_06704
V3_09706
PV_02260
PV_04283
SV_10520
V3_06708
PV_04234
V2_05516
SV_15114
HB_03416

ca prakṛtir yad evam eṣā pratibhāti tad-
pratisandhi-bandhāt. ata eva a-viparyāsa-
-svabhāva-bhedāt, yathā kadali bīja-kanda-
-svabhāva-bhedāt, yathā kadali bīja-kanda-
|| a-śakyatvāc ca tṛṣṇāyām sthitāyām punar
|| yathā phalasya hetūnām sadṛśa-ātmatayā
yā tv antar-upaplava-samudbhavā ||52|| doṣa-
āntarād api keśa-ādi-vibhrama-vat. a-vidyā-
-a-krama-varṇa-sthitāv api || sakṛd yatna-
bhavaṃs tādrśaḥ syāt. anyādrśād api tādrśa-
upalabdhis tad-vyāpārāc chabdasya tad-
na kiñcid bādhakam. a-bhede tu syātām nāsa-
sambhavati hy anyena api prakāreṇa hetu-doṣa-
iti. ata eva śāstra-drṣṭeṣv artheṣu virodha-
-an-iṣṭau na cintā eva pravartate || virodha-
parājaya-sthānam uttara-vādino 'pi doṣa-
udbhāvayitā na bhavati. tathā ca bhūta-doṣa-
-ādīni jāty-uttarāṇi ity-evam-āder doṣasya
aṣṭādaśa drṣṭānta-doṣāś ca. teṣām an-
doṣāt. so 'niścaye 'pi tulya iti tathāvidha-
eva parārthe 'numāne sādhana-doṣa-
eṣām arthānām a-pratipādane na bhūta-doṣa-
parityajya a-sādhana-aṅga-vacanam a-doṣa-
ity-evam-āder doṣasya udbhāvanam a-doṣa-
nyūnatā-ādayaḥ sādhana-doṣā uktāḥ, teṣām
nyūnatā-ādayaḥ sādhana-doṣā uktās teṣām
ārabhyate. a-sādhana-aṅga-vacanam a-doṣa-
na tatra upayujyate, tasya abhidhānam a-doṣa-
-upagamāt sādhya iti tad-viparyāseṇa virodha-
-upasaṃhāra-avasānatvāt. vyartham virodha-
arthasya siddher vighāta-abhāvāt, tasya
ekasya api na jaya-parājayāv iti. a-doṣa-
pratijñā-padayor virodha iti pratijñā-doṣa-
eva sā, na darśana-antara-avasthitasya doṣa-
pratijñā-ārtha-eka-deśa ity asiddha-
jaya-parājayau, tattva-a-prakhyāpanād a-doṣa-
arhaty eva, sarvasya sato doṣasya an-
iti na doṣam udbhāvayann eva aparasya an-
dūṣaṇa-ābhāsās tu jātayaḥ. abhūta-doṣa-
hetur iti. evaṃ hi tasya sādhana-doṣa-
sat-sādhana-abhidhānena bhūta-doṣa-
naiyāyika-śeṣavad-anumāna-vyabhicāram
-doṣa-an-abhidhānāc ca. atha kañcid doṣam
-pakṣo yatra viṣaye prativādī yadā na doṣam
tat-siddher na sarva-upādānam iti na doṣam
-avasaraḥ, sthita-vacane tu tasmin doṣam
atha uttara-vādinam bhūtam sādhana-doṣam
'sthāne nir-doṣe nigrāhasthānasya abhiyoktā
an-upasaṃhāra eva. anyathā vaktur vaigūnyam
nivṛtta-ākāṅkṣe vādini paro 'naikāntikatām
hetoḥ sāmānye vṛtṭyā vyabhicāra
para-iṣṭa-ārtha-siddhi-pratibandhāt. nanv an-
tasya kartā ity ucyate. yadi punar
nāma nigrāhasthānam iti. atra api yady
'pi vādinah prativādinā doṣa-ābhāsa
bhavati. atra tad-uktasya hetor doṣam an-
yā punaḥ śāstra-āśrayeṇa anyatara-asiddhir
na pāpaṃ gurv-a-mūrtiḥ | mithyā-jñāna-tad-
kadācana | yathā na kṣepa-bhāg iṣṭaḥ sa eva
ayogāt. na eṣa doṣaḥ. yasmāt. anādi-vāsanā-
ayogāt. na eṣa doṣaḥ, yasmāt – anādi-vāsanā-
-ārtha-bheda-āśrayam upāgatāḥ | anādi-vāsanā-
-ārtha-bheda-āśrayam upāgatāḥ | anādi-vāsanā-
-svabhāva-bhāvinyah. tathā hi vikalpa-vāsanā-
eva iti cet, tat kim ayaṃ tapasvī ṣaṇḍham

udbhavā, sā ca iyaṃ saṃvṛtīḥ saṃvriyate 'nayā
udbhavā sā na doṣaḥ. asaty ātma-grāhe duḥkha-
udbhavā. sphuṭam eva tādrśam bhedaṃ loko
udbhavā. sphuṭam eva tādrśam loko vivecayaty
udbhavāt | dvaya-kṣaya-artham yatne ca vyarthah
udbhavāt | hetu-rūpa-grāho loka 'kriyāvattve 'pi
udbhavāt prakṛtyā sā vitatha-pratibhāsini |
udbhavād viplavatve cakṣur-vijñāna-ādiṣv api
udbhavād vyarthah syād yatnaś ca uttara-uttarah |
udbhavā tac-chakti-niyama-abhāvān na hetu-bhedo
udbhavā syāt. a-kartur vyāpāre 'pi tat-siddhy-
udbhavau sakṛt ||167|| a-bhedāt. svabhāvena eva
udbhāvāna-ādinā pratipakṣa-sādhanā-abhidhānena ca
udbhāvāna-prāyā cintā. yac chāstraṃ vastu-bala-
udbhāvāna-prāyā parikṣā apy atra tad-yathā | a-
udbhāvāna-mātrād aparasya upakṣepa iti. varṇa-
udbhāvāna-lakṣaṇasya uttarasya a-pratipatter
udbhāvanam a-doṣa-udbhāvanam. tasya vādinā doṣa-
udbhāvanam a-pratyāyanam a-pratipādānam
udbhāvanam apy atra dūṣaṇam eva. anyatra tu
udbhāvanam, api tu vakṛt-doṣeṇa api, nyūnatā-an-
udbhāvanam iti na kaścit parājayo 'bhyupagama-
udbhāvanam ca. sādhanā-vādino hy upanyasta-
udbhāvanam. tasya vādinā doṣa-ābhāsātve
udbhāvanam dūṣaṇam, tena para-iṣṭa-ārtha-siddhi-
udbhāvanam dūṣaṇam. tena para-iṣṭa-ārtha-siddhi-
udbhāvanam dvayoḥ | nigrāhasthānam, anyat tu na
udbhāvanam dvir-uktiś ca iti sakṛt-sarva-
udbhāvanam. na asty ātmā iti tava pratijñā-
udbhāvanam parājita-parājaya-abhāvād bhasmī-kṛta-
udbhāvanam prativādinā nigrāha-adhikāraṇam,
udbhāvanam prativādinā nigrāhasthānam. vādinā
udbhāvanam. prayatnānantariyakāḥ śabdo 'nityaḥ
udbhāvanam. sa hi tasya upagama-kālah. tatra
udbhāvanam, sarvāṇi sādharṇya-vaidharṇya-sama-
udbhāvanāc ca. a-pratipakṣāyām ca pakṣa-siddhau
udbhāvanād iti cet, na santa iti kṛtvā sarve doṣā
udbhāvanān nigrāha-arhaḥ. atha pūrva-pakṣa-vādy
udbhāvanāni jāty-uttarāṇi iti. namo
udbhāvanena pakṣo dūṣito bhavati. so 'n-
udbhāvanena vā, sākṣi-pratyakṣam tasya eva
udbhāvayatā tulya-rūpatayā phalānām tulya-rasa-
udbhāvayati, kañcin na, na tadā nigrāham arhaty
udbhāvayati tadā parājito vaktavyaḥ. sādhanā-
udbhāvayann eva aparasya an-udbhāvanān nigrāha-
udbhāvayan dūṣaka eva tasya sādhanasya. tad-
udbhāvayantam aparo doṣa-ābhāsa-vacanena
udbhāvayitā na bhavati. tathā ca bhūta-doṣa-
udbhāvayet. a-śakya-upāya-phalāni ca śāstrāṇi
udbhāvayet, a-sādhanā-aṅgasya anaikāntikasya
udbhāvite 'sarvagatatve saty aindriyakatvasya
udbhāvite 'pi doṣe 'rthasya eva a-sāmarthyān na
udbhāvite 'pi doṣe sampūrṇa-vacana-ādinā
udbhāvite 'pi hetor vyabhicāre na sa pakṣam
udbhāvite, dūṣaṇa-ābhāsātva-khyāpana eva jaya-
udbhāvya vikāra-prakṛti-lakṣaṇam pṛcchan svayam
udbhāvayate, yathā abhivyakti-vādinah kṛtakatvam
udbhūta-tarṣa-sañcetanā-vaśāt || hīna-sthāna-
udbhūta-nāśakaḥ || kṣaṇam apy anapekṣatve bhāvo
udbhūta-vikalpa-pariniṣṭhitaḥ | śabda-arthas
udbhūta-vikalpa-pariniṣṭhitaḥ | śabda-arthas
udbhūtam bādhante 'rtham na laukikam || tat-phalo
udbhūtam bādhante 'rtham na laukikam ||26|| tat-
udbhūtaḥ samāropita-gocarāḥ | jāyante buddhayas
udvāhya putram mṛgayate. yasya dharmīni sādhyā-

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iti. na asmākaṃ punaḥ punar vacane kaścīd
-duḥkha-vivekāṭ, praśama-sukha-rasasya an-
kutaścīd āyāta iti ka imaṃ vyāghāta-bhāram
vinivṛttir yato yataḥ | tad-bheda-
hy ayam arthaḥ samartha na ayam iti śakyam
tathā cakṣur-ādibhyo vijñāna-utpattāv
sādhyā-dharme 'pi viśeṣaṇa-viśeṣya-bhāva
'nyasya tulyā. tad-anusāriṇā sarvas tathā
sarvatra hetu-phala-bhāva-pratiniyama
tasmāt tad-adhiṣṭhānam eva tat tādṛśam ity
-lakṣaṇād idṛśam prayogaṇām sandeha-hetutvam
tasmin vinaṣṭe punaḥ kāṣṭha-ādīnām
-piṇḍa-ādikaṃ loka iti. tad etad unmattasya
sattāyām ca avyabhicāram iti kathaṃ na
a-srotr-saṃskāraṃ ca bruvāṇaḥ kathaṃ na
sattāyām ca avyabhicāram iti kathaṃ na
karaṇam mṛt-piṇḍa-ādikaṃ loka iti. tad etad
spaṣṭam eva avabhāsate || kāma-śoka-bhaya-
asmābhiḥ pramāṇa-vārttike. kāma-śoka-bhaya-
sva-kāraṇa-sāmagry-adhīnair anyair api tad-
yathā-sambhinnānam apy eka-sāmānya-
-niketo 'timānuṣa-sukha-adhiṣṭhāno nānā-
| upakāri hy apekṣyaḥ syāt kathaṃ ca
bhinnā eva śaktayaḥ śaktimato yābhir upādhi-
sa yaiḥ śakti-bhedair anekam sambandhinam
prekṣāvān. na ca sāmānyam kāñcid arthakriyām
tayoḥ || tasmād a-rūpā rūpānām āsrayeṇa
vastu-pratiśaraṇā api yathāsvam avadhi-bheda-
'tīta-anāgata-ādīnām a-viśayatvam asatām
ayam a-prasaṅga iti. tasya api nānā-upādhy-
tatra api tulyaḥ prasaṅgo 'navasthā ca. tata
anukramavatī vākya-pratītiḥ. varṇa-anukrama-
tathā hi tathā-vṛttir eva apekṣā, tat-kṛta-
tathā hi tathā-vṛttir eva apekṣā tat-kṛta-
paścād bhavati iti dur-anvayam etat. kriyā-
-bhedaḥ iti. tatra sahakāribhyaḥ santāna-
api bhrāntyaḥ pratyaya-darśanāt. sarvathā
vā varṇaiḥ, tair anumkramavadbhir a-kramasya
nir-atīśayatvāt. tatra apy atiprasaṅgād
sa ekas tābhiḥ kadācid apy a-grhitas tad-
-sādhanam. upakārasya artha-antaratve 'tad-
eka eva upaliyate. tasya nānā-upādhiṇām
kiṃ śabdasya iti sambandho vācyaḥ. yogyatā-
api irṣyā-malaiḥ || tena ayam na para-
sato rūpasya tattva-anythingva-a-vyatikramāt.
virūpe 'pi dhātau. dhātva-antare tv ane-
ka-kuṇḍe badarāṇi ity api na syāt. na vai tad-
abhāve yathokta-doṣa-prasaṅgāt. ataḥ sva-
apy asya idam iti sambandham arhati, tasya
ity uktam. nanu saṃhatānām a-saṃhata-para-
tad-ātmakatvāt. artha-antaratve ca bhāva-an-
tad-ārādhanena phalati iti. tat-prayoga-
eva. pṛthag a-samarthānām apy avayavānām
upakaroti. tato na ayam prasaṅga iti. dharmā-
tataḥ || viruddhatā iṣṭa-a-sambandho 'n-
-upakāra-sādhanam etat. na eka-kāla-ane-
-utpattes tathā upayoginām nānā-svabhāva-
sambhavaty api bhāvānām kṣaṇikānām anyonya-
sambhavaty api bhāvānām kṣaṇikānām anyonya-
-śabda-utthāpana-a-sāmarthyē nānā-sambandhy-
'py avaśyam ayam vikalpo 'nveti, sa kim
-upakāri bhāvaḥ sva-ātma-bhūta-sakala-śakty-
abhāvād a-kāraṇasya ca anapekṣatvāt. vyaktir
yady apy eka-artha-samavāyinām parasparam an-
-śaktinām bhede tās tasya kiṃ yadi | na

udvegah. yady evam api lokasya nyāya-pratipattiḥ
udvejanāc ca. abhūta-arthaṃ khalv apy upādāna-
udvoḍhum samartha 'nyatra jādyāt. api ca na ca
unnīta-bhedā sā dharmaṇo 'neka-rūpatā || te
unnetum, a-saṅkirṇasya liṅga-viśeṣasya asiddheḥ,
unneyaḥ. tathā hi samanantara-pratyayād vijñānāc
unneyaḥ. tena saty api viśeṣaṇe na an-anvayaḥ.
unneyo na vā kaścit. tasya tathā an-iṣṭatvād ity-
unneyaḥ pratikṣaṇam aparāpara-svabhāva-bheda-
unneyam. api ca, so 'pi tādṛśaḥ prabhāvavān eva
unneyam. rāga-ādīnām apy artha-antaravād a-gatir
unmajjanam syāt. hantr-ghāte caitra-a-punar-
unmatta-saṃvarṇanam iva prayoga-apeta-śabda-vad
unmattaḥ. abhāva-dharmaṃ tu bhāva-mātra-vyāpino
unmattaḥ, tat-saṃskārāya eva śabdānām kṛta-
unmattaḥ. vipakṣa-vṛtṭyā vyabhicāraḥ. tat-pakṣa-
unmattasya unmatta-saṃvarṇanam iva prayoga-apeta-
unmāda-caura-svapna-ādy-upaplutāḥ | abhūtān api
unmāda-caura-svapna-ādy-upaplutāḥ | abhūtān api
unmukhair bhavitavyam, an-āyattatvāt. tad-
upakaraṇa-śaktiḥ, evam tad eva ekaṃ vijñānam
upakaraṇaḥ svargaḥ, tan-nivāsiny apsarā urvaśi
upakaroty asan || yady eka-artha-abhisambandhāt
upakaroti. tato na ayam prasaṅga iti. dharmā-
upakaroti tair eva anekam śabdam kiṃ na
upakalpayati svalakṣaṇa-pratipatter ūrdhvam tat-
upakalpitā | tad-viśeṣa-avagāha-arthair jātiḥ
upakalpitair bhedair bhinneṣv iva pratibhātsu
upakāra-a-sāmarthyād iti cet. bhavantu nāma tad-
upakāra-aṅga-śakty-a-bhinna-ātmano grahe ||52||
upakāra-an-avadhāraṇād asya iyaṃ sthitiḥ ity a-
upakāra-anapekṣaṇe tair yathā kathañcit
upakāra-anapekṣasya tan-niyama-ayogāt. tan niyata
upakāra-anapekṣasya tan-niyama-ayogāt. tan-niyata-
upakāra-anapekṣasya vyañjakatve 'vikāriṇaḥ | na
upakāra-anapekṣi-kāraṇa-kārya-janmany ādyaḥ sahakāri
upakāra-abhāve ca tathā pratyayo na yuktaḥ.
upakāra-ayogāt, a-krameṇa ca vyāhartum a-
upakāra-asiddheḥ. yogyatāyām ca svato yogyatve
upakāra-ātmā tadvattvena na grhyate. yadi punaḥ
upakāra-ādayo 'py uktāḥ. an-ubhaya-kāriṇām
upakāra-āśraya-śakti-svabhāvasya sva-ātmany a-
upakāra iti cet. na, nityāyā nir-atīśayatvāt.
upakāra iti naś cintā api cetaś ciram | su-ukta-
upakāra-utpādanasya ca rūpa-niṣpādana-lakṣaṇatvāt.
upakāra eva syāt. an-ābhoge 'sāmarthyam iti cet,
upakāra-kṛto 'yaṃ vyapadeśaḥ, kiṃ tarhi saṃyoga-
upakāra-dvāreṇa eva param api buddhyaḥ saṅghatāyaya
upakāra-nibandhanatvāt, anyathā atiprasaṅgāt.
upakāra-niyama-abhāvād anaikāntika eva ity a-
upakāra-prasaṅgāt sāmarthyāc ca jñāna-utpatter
upakāra-vipāka-dharmaṇaḥ kṛtatvāt tat-phalasya
upakāra-viśeṣād atīśayavatām kārya-viśeṣa-
upakāra-śaktinām bhede tās tasya kiṃ yadi | na
upakāra-saha-a-sthiti | evam sarva-aṅga-doṣānām
upakāra-sādhanam. upakārasya artha-antaratve 'n-
upakāra-sādhanam etat. na eka-kāla-ane-
upakāraḥ, a-cintyatvād dhetu-pratyaya-
upakāro 'cintyatvād dhetu-pratyaya-sāmarthyasya
upakāro 'pi mā bhūt, an-upakāre hi teṣām tat-
upakāro 'rtha-antaram āhosvit tad eva iti. tad-
upakāro grhitaḥ sarvāḥ śaktir grāhayati, tās ca
upakāro jāteḥ sambandhasya ca āśrayāt, tena
upakāraḥ. tata ekasmād upakāreṇa bhāvyaṃ, abhāve
upakāras tatas tāsām tathā syād anavasthitiḥ ||54||

SV_03103 kiñcid etat. tasmād eka-upakārake grāhye na
SV_10809 214|| sambandho vākyañām eka-artha-upasamhāra-
V3_05406 tena tad-ātmānam praty asya kaścīd
SV_07026 sāmārthyam. ko 'yam a-janya-janaka-bhūtānām
V3_08704 sāmārthyam. ko 'yam a-janya-janaka-bhūtānām
SV_07403 samskārah. prāḡ adṛṣye darśana-śakty-ādhānād
SV_07826 tasya apy asty eva āśraya-indriya-samyoga
SV_03101 upādhyayaḥ. sa tāvat tadānīm niścīyate sarva-
SV_02920 ||53|| ātma-bhūtasya upādhi-tadvator upakārya-
SV_16315 kathañcid upakārāt pācakaś citratvād
PV_03528 || sāksān na hy anyathā buddhe rūpa-ādir
PV_04282 bhāvaṃ janayed yadi kiṃ bhavet || ātma-
PV_04282 syāt tasya siddha-ātmanah sataḥ || na ātma-
SV_05322 ātmānam asya pūrva-vad bibhrataḥ kaścīd
SV_02924 tathā api na gr̥hyeta. na hy anya eva anya-
PV_02050 saptamī tasmād utpādād iti ca ucyate || astu
SV_05409 sāmānya-abhyupagame cintyate, yasmān na an-
SV_02916 sarva-upādhy-upakāratvena grahañāt. na hy
SV_07102 ubhayathā kārakasya akiñcitkaratvena an-
V3_08705 ubhayathā a-kārakasya akiñcitkaratvena an-
SV_07023 pṛthak tat sahitam api tādr̥śam eva ity an-
V3_08702 pṛthak tatra sahitam api tādr̥śam eva ity an-
SV_03003 syād anavasthitiḥ ||54|| yadi pratyupādhy
SV_02915 upādhi-bhedo 'niścītaḥ syāt, sarva-upādhy-
SV_13922 vyartha eva syāt. tathā ca idam an-upakārya-
V2_06710 tat-sambandhe kaḥ sambandho 'n-upakārya-
SV_03707 paraspara-sahitatā iti cet. an-upakārya-
SV_05410 na a-viśayasya vijñāne pratibhāsaḥ. an-
SV_07002 āśraya-āśrayi-bhāvaḥ. tad eva idam an-
SV_13826 ca. tato vyañjaka-atīśayāt kārakā eva.
SV_15817 vaktṛ-śrotṛ-bheda iti cet. an-upakārya-
SV_03103 -upakāraka iti na kiñcid etat. tasmād eka-
SV_02924 anya-upakārako yo na gr̥hītaḥ syāt. na ca apy
PV_03421 svayam || kramād bhavanti tāny asya sahakāry-
SV_04201 dhrauvyāc ca (75d') sāmānyasya an-
SV_14410 iti. tad-artha-antaratve 'pi tasya iti punar
SV_16319 -adhimukti-vaiyarthyā-prasañgāt. tasya apy
SV_02918 ato yad eva asya svabhāvena grahañam tad eva
V3_08608 tata ādhārād abhinirvṛtteḥ. na hi tasmād
SV_03004 tasya na sva-ātma-bhūtāny eva na api tata
SV_08126 asya kṣaṇikatvāt kriyā kutaḥ ||161|| karma-
SV_11707 -ādīnām abhivyaktiḥ. anyathā anapekṣya tad-
V3_11408 etat. na eka-kāla-aneka-upakāra-sādhanam.
V3_08609 tato 'vasthā-viśeṣa-pratilambho yuktaḥ.
SV_13121 hy an-upakāry apekṣyata ity uktam etat. tad-
V3_05306 hy an-upakāry apekṣyata ity ukta-prāyam. tad-
V2_06709 anya-karaṇe tasya iti sambandha-ayogāt.
HB_02004 darśanāt. tena ādya viśeṣaḥ sahakāribhyo nir-
V3_11405 -sambhavād iti vyabhicāra eva. a-pratibaddha-
SV_05408 pratibhāsanād iti cet. katham asiddha-
SV_11616 utpādana-prasañgaḥ. anapekṣatvān nityasya an-
SV_05403 eva antar-bhavati, parabhāva-utpādane tad-an-
SV_15921 -jananāt. na puruṣaḥ śabde, tad-ātmāny an-
V3_08705 a-kāryatvāt. para-rūpa-kriyāyām api tatra an-
SV_07101 a-kāryatvāt para-rūpa-kriyāyām api tatra an-
SP_00019 -ādi sarvam etena cintitam | anyonya-an-
SV_10321 bhāvas tad-upādānaḥ. pāramparyeṇa tu santāna-
SV_04629 sambandho 'nyonyam a-janya-janakatvena an-
V2_07910 śaṅkā-utpatteḥ, sarvasya kvacit kathañcid
SV_11711 -apekṣa-grahaṇa-prasañgād anapekṣa-ātma-an-
SV_05404 tad-an-upakārāt, akiñcitkarasya ca an-
SV_14406 atra sāmārthyam vahny-ādīnām. tasmāt tad-an-
SV_16314 tasya iṣṭa-phalasya karmaṇaḥ kathañcid
SV_16318 tat-phalasya karmaṇaḥ. vinā api puruṣeṇa tad-
PV_03419 tat-kṛtam || na ākārāyati ca anyo 'rtho 'n-

upakāras tato 'pare | dr̥ṣṭe tasmīn a-dr̥ṣṭā ye
upakārah. na daśa-dāḍima-ādi-vākyañām iva an-
upakārah sambhāvyate, kāraṇa-dharma-darśanāt.
upakārah. svarūpasya siddher a-kāryatvāt para-
upakārah, svarūpasya siddher a-kāryatvāt. para-
upakāraka iti cet. so 'tindriyam arthaṃ darśayan
upakāraka iti tatas tad-darśī yathā-sthitām paśyet.
upakāraka iti na kiñcid etat. tasmād eka-
upakāraka-bhāvasya grahañāt. eka-jñāne dvayor api
upakāraka-śakteḥ. puruṣa-viśeṣa-āśraya-vipāka-
upakārakaḥ | gr̥hyatā-lakṣaṇād anyas tad-bhāva-
upakārakaḥ kaḥ syāt tasya siddha-ātmanah sataḥ |
upakārakaḥ kaḥ syāt tena yaḥ samapekṣyate ||
upakārako nāma, atiprasaṅgāt. artha-antara-janane
upakārako yo na gr̥hītaḥ syāt. na ca apy upakārake
upakārako vā api kadācīc citta-santateḥ | vahny-
upakārako viśayo 'tiprasaṅgāt. na a-viśayasya
upakārakatvam anyad eva tasya svarūpeṇa
upakārakatvād ity ukta-prāyam. tasmāt sarva eva
upakārakatvād ity ukta-prāyam. tasmāt sarva eva
upakārakatvān na samyogena tadvat syāt. sahitasya
upakārakatvān na samyogena tadvat syāt. sahitasya
upakārakatvāni tasya na sva-ātma-bhūtāny eva na
upakārakatvena grahañāt. na hy upakārakatvam
upakārakaṃ nir-īham jagat syāt. śabda-nityatve ca
upakārakayoḥ. ādhāra-ādheya-bhāvaś cet, so 'pi
upakārakayoḥ kaḥ sahyāi-bhāvaḥ. puruṣa-samyoga-
upakārakasya a-viśayatve 'tīta-anāgata-ādīnām a-
upakārakasya āśrayatvam na sambhāvayāmaḥ.
upakārakasya gaty-antara-abhāvāt. tad etac
upakārakād bhrānti-mātrāt tad-bhāve 'tiprasaṅgo
upakārake grāhye na upakāras tato 'pare | dr̥ṣṭe
upakārake tathā gr̥hīte upakārya-a-grahañam tasya
upakārataḥ | āhuḥ pratikṣaṇam bhedaṃ sa doṣo 'tra
upakārataḥ ||75|| yadi hy upakuryād an-ādheya-
upakārātva-ādi-paryanuyogas tad-avastha eva.
upakārātve siddhaḥ puruṣa-viśeṣo 'sādhāraṇa-guṇaḥ.
upakārātvena api iti. tayor ātmani sambandhād eka
upakāram an-anubhavatas tato 'vasthā-viśeṣa-
upakāram anubhavanti. kiṃ tasya iti tā ucyante.
upakāram apekṣya pācakatvam dravyeṇa vyajyata iti
upakāram jñāna-utpādana-prasañgāt, sāmārthyā-
upakārasya artha-antaratve '-tad-upakāra-ādayo
upakārasya artha-antaratve 'py uktam. na vai tata
upakārasya ca artha-antaratve tasya iti sambandha
upakārasya ca artha-antaratve tasya iti sambandha
upakārasya tat-sambandhe kaḥ sambandho 'n-
upakārasya na utpadyeta iti. na asmākaṃ punaḥ
upakārās cakṣur-ādayaḥ para-upakāriṇāś cet, atra
upakārāñam pratibhāsa iti sa eva sāmānya-
upakārāt. a-sāmārthyē 'pi paścād api svabhāva-a-
upakārāt, akiñcitkarasya ca an-upakārāt. tasmād
upakārāt. atha ca puruṣaḥ śabdānām prayoktā ity a
upakārāt. ubhayathā a-kārakasya akiñcitkaratvena
upakārāt. ubhayathā kārakasya akiñcitkaratvena an
upakārāc ca na sambandhī ca tādr̥śaḥ || janane 'pi
upakārāt tat-kārya-vyapadeśaḥ. yady asya
upakārāt. tato lakṣaṇam apy ayuktam. tasmān na
upakārāt, tad-ajñāne tad-aṅga-vikalatvād a-kṣūṇa-
upakārāt. tad ime sva-viśaya-jñāna-janane param
upakārāt. tasmād vyakty-upakṛtasya sāmānyasya
upakārāt tena na apekṣyante kathañcit. na apy
upakārāt pācakaś citratvād upakāraka-śakteḥ.
upakārāt phalam iti cet. na, puruṣa-ākāra-svabhāva
upakārāt saha-uditaḥ | vyakto 'n-ākārāyam jñānam

SV_13123 -ādayo 'py uktāḥ. tasya ca a-jñeyatvam.
V3_05307 -ādayo 'py uktāḥ. tasya ca a-jñeyatvam,
SV_07024 na saṃyogena tadvat syāt. sahitasya tad-anya-
V3_08703 na saṃyogena tadvat syāt. sahitasya tad-anya-
PV_02231 abhāve 'pi sarvatra asty upakāritā || duḥkha-
V3_05212 sahakāri pratiniyatam asti indriya-
V3_05306 vā svabhāva-antara-pratilambhāt. na hy an-
SV_13121 ca svabhāva-antara-pratilambhāt. na hy an-
V3_11402 ko hy eṣa niyamaḥ – saṃhataḥ para-
V3_11405 ādayaḥ para-upakāriṇaś cet, atra api saṃhata-
PV_03417 || vyaktiḥ kuto 'satām jñānād anyasya an-
SV_13018 a-vyavahitāḥ pratighātinā anyena anyonyasya
V3_05102 a-vyavahitāḥ pratighātinā anyena anyonyasya
V2_06806 indriyaṃ jñānaṃ janayati iti, anyathā an-
SV_05323 'pi tasya kiṃ tena. tasya tad-āśrayatve 'n-
V3_11405 a-pratibaddha-upakārās cakṣur-ādayaḥ para-
V1_00907 smṛti-prabodhe ca upayuktatvān na asya an-
V3_05302 kiṃ tv apekṣanta eva kāraṇāni tad-avasthā-
SV_13117 kiṃ tv apekṣanta eva kāraṇāni tad-avasthā-
SV_07206 jananaṃ cet kim āśrayeṇa apekṣitena an-
SV_11716 -ādayaḥ kathaṅcid apy an-upakāryatvād an-
SV_07005 na vyatiricyante, parasparam anyato vā an-
PV_02074 | syāt tato 'pi viśeṣo 'sya na citte 'n-
SV_04320 dvābhyām abhidhānād a-doṣa iti cet, an-
SV_11614 arthena saha utpannasya anyataḥ siddhasya an-
PV_02049 rūpa-rasa-vad artha-dvāreṇa vikriyā || sattā-
SV_04325 ekasya grahaṇe '-pratibhāsanāt. upakārya-
SV_03010 tad-avasthaḥ prasaṅgaḥ. atha tā api śakty-
SV_03712 pāratantṛya-ayogāt. upakāre vā śakty-
SV_03007 grhyata eva. tathā hy eka-upādhi-grahaṇe tad-
PV_02230 | samavāya-ādy-abhāve 'pi sarvatra asty
PV_03153 kārye darśayann āśrayaṃ śruteḥ || upakārya-
HB_01902 vā prabhāsvarād apavarakam praviṣṭasya sva-
SV_05325 -pratibandha iti kim anyas tat-karaṇāt tad-
SV_03008 upakāriṇyāḥ śakter grahaṇam. tad-grahaṇe tad-
SV_07402 tv indriya-a-viśeṣe 'pi tad-viśeṣa-ādhanād
SP_00009 apekṣya tayor ekam anyatra asau pravartate |
SV_14408 anyathā atiprasaṅgāt. pāramparyeṇa
SV_05324 'yam āśraya-āśrayi-bhāvaḥ, atiprasaṅgo vā.
SP_00021 na asau na tato 'tiprasaṅgataḥ || tayor an-
V2_06711 ādhāra-ādheya-bhāvaś cet, so 'pi tad-ātma-an-
SV_15821 anyatra bhavati. sā apy atyanta-an-
SV_03712 vā an-upakāryasya pāratantṛya-ayogāt.
SV_03004 anubhavanti. kiṃ tasya iti tā ucyante.
SV_15820 evaṃ prasaṅgāt. bhrāntir api kutaścid
VN_00617 nānā-sambandhy-upakāro 'pi mā bhūt, an-
V3_05311 śabda-upayogāt sāphalyaṃ pratyuktam. indriya-
HB_02107 kasyacit sahakāritva-niyamo na api santāna-
HB_01811 sahakāritva-niyama-ayogāt. yatra tu santāna-
SV_07007 parasparam an-upakāraḥ. tata ekasmād
V3_08802 cet, sthiter artha-antara-an-ārtha-antaratve
SV_02925 syāt. na ca apy upakārake tathā grhīte
SV_02920 -grahaḥ ||53|| ātma-bhūtasya upādhi-tadvator
SV_13922 iti vyartha eva syāt. tathā ca idam an-
V2_06710 upakāryasya tat-sambandhe kaḥ sambandho 'n-
SV_03707 dvayasya paraspara-sahitatā iti cet. an-
SV_15817 pratyayād vakṛ-śrotṛ-bheda iti cet. an-
SV_04325 -upādhimata ekasya grahaṇe '-pratibhāsanāt.
PV_03153 vartayet kārye darśayann āśrayaṃ śruteḥ ||
SV_11517 tad-āśraya-ārthaś ca vaktavyaḥ. nityasya an-
SV_11716 evaṃ jāti-sambandha-ādayaḥ kathaṅcid apy an-
PV_02009 -viśeṣād apekṣāyā ayogataḥ | kathaṅcin na
PV_02041 sā āsit paścād apy astu tādrī | taj-jñānair
SV_06920 tair abhivyakteḥ. yady ādheyatā, nityasya an-
SV_05326 tad-apekṣasya āśrayasya tad-upayoge 'n-

upakārād eva jñāna-utpatteḥ. tasmād eṣa śabda na
upakārād eva jñāna-utpatteḥ. tasmād eṣa śabda na
upakārād viśeṣa-utpatteḥ sāmānyam. ko 'yam a-
upakārād viśeṣa-utpatteḥ sāmānyam. ko 'yam a-
upakārān na bhaved aṅgulyām iva cet sva-dhīḥ | na
upakāry anyad vā. tat kadācit kasyacid bhavati
upakāry apekṣyata ity ukta-prāyam. tad-upakāryasya
upakāry apekṣyata ity uktam etat. tad-upakāryasya
upakāriṇa iti. yady api kvacit kārye
upakāriṇa eva iti kaḥ pratibandha-niyamaḥ.
upakāriṇaḥ | vyaktau vyajyeta sarvo 'rthas tad-
upakāriṇaḥ. a-vyavadhāna-deśa-yogyatā-
upakāriṇaḥ, a-vyavadhāna-deśa-yogyatā-
upakāriṇo 'napekṣā syād viśaya-antara-vat. tena
upakāriṇaḥ ko 'yam āśraya-āśrayi-bhāvaḥ,
upakāriṇaś cet, atra api saṃhata-upakāriṇa eva
upakāriṇo buddhir bhāvam apekṣeta. artha-abhipāta
upakāriṇam artham, tato labhyasya atīśayasya
upakāriṇam. tato labhyasya atīśayasya kārya-
upakāriṇā. apekṣā iti hi tat-pratibandhaḥ sa ca
upakāriṇā vyaktā yujyante. sambandhasya ca
upakāriṇām a-pratibandhāt, a-pratibaddhasya ca a-
upakāriṇi | rāga-ādi-vṛddhiḥ puṣṭy-ādeḥ kadācit
upakāriṇi pāratantṛya-ayogād an-upādhiḥ,
upakāriṇi śabde '-samāśrayāc ca. tasya api
upakāriṇi yasya nityaṃ tad-anubandhataḥ | sa
upakāriṇor apy upādhi-tadvatoḥ saha-avasthānād a-
upakāriṇyāḥ śaktayo bhinnā eva bhāvāt. evam
upakāriṇyā api śakter vyatireka ity anavasthiter
upakāriṇyāḥ śakter grahaṇam. tad-grahaṇe tad-
upakāritā || duḥkha-upakārān na bhaved aṅgulyām
upakāritvaṃ viccheda-a-dṛṣṭir eva vā | mukhyaṃ
upakāribhyaḥ sva-santāna-viśeṣa-an-utpattāv artha
upakāri. tad-apekṣasya āśrayasya tad-upayoge 'n-
upakāri bhāvaḥ sva-ātma-bhūta-sakala-śakty-
upakāri syāt. na indriya-saṃskāraḥ. prāg adṛṣṭe
upakāri hy apekṣyaḥ syāt kathaṃ ca upakaroty asan
upakāre 'py avaśyam ayaṃ vikalpo 'nveti, sa kim
upakāre 'pi tatra eva tat-pratibandha iti kim
upakāre 'pi samavāye paratra vā | sambandho yadi
upakāre na sidhyati. para-ātmani tulyaḥ
upakāre na syāt. tasmād vakṛ-śrotṛ vyakti-
upakāre vā śakty-upakāriṇyā api śakter vyatireka
upakāre vā sva-ātma-bhūtābhir ayam ekaḥ śaktibhiḥ.
upakāre sati kayācit pratyāsattya anyatra bhavati.
upakāre hi teṣāṃ tat-sambandhitā api na sidhyati.
upakāreṇa api sahakāri-kāraṇam śabdasya
upakāreṇa iti na tasya kaścit sahakāri tataḥ
upakāreṇa bhāvāḥ pratyayatām pratipadyante, yathā
upakāreṇa bhāvyaṃ, abhāve yathokta-doṣa-prasaṅgāt.
upakāreṇa vyākhyāte. pāta-pratibandhāt sthāpaka
upakārya-a-grahaṇam tasya apy a-grahaṇa-prasaṅgāt,
upakārya-upakāraka-bhāvasya grahaṇāt. eka-jñāne
upakārya-upakārakaṃ nir-īham jagat syāt. śabda-
upakārya-upakārakayoḥ. ādhāra-ādheya-bhāvaś cet,
upakārya-upakārakayoḥ kaḥ sahāyī-bhāvaḥ. puruṣa-
upakārya-upakārakād bhrānti-mātrāt tad-bhāve
upakārya-upakāriṇor apy upādhi-tadvatoḥ saha-
upakārya-upakāritvaṃ viccheda-a-dṛṣṭir eva vā |
upakāryatvāt. an-upakurvāṇaś ca an-āśrayaḥ. jāter
upakāryatvād an-upakāriṇā vyaktā yujyante.
upakāryatvād anitye 'py a-pramāṇatā || sthityā-
upakāryatvād uktam kāya-āśritam manaḥ || yady apy
upakāryatvān na ādhāraḥ (144ab) nityaṃ hi
upakāryatve kā iyam apekṣā nāma. tadutpatti-dharmā

SV_07602	-vyañjaka-bhāva-ādeḥ sambandhasya kenacid an-	upakāryasya a-pratibandhena abhāvāt. a-sambandhāc
SV_13015	-kṣaṇa-antara-utpādād vijñāna-hetavaḥ, an-	upakāryasya apekṣā-ayogāt. śakta-svabhāvasya
V3_05013	-kṣaṇa-antara-utpādād vijñāna-hetavaḥ. an-	upakāryasya apekṣā-ayogāt. śakta-svabhāvasya
SV_02911	-a-bhinna-ātmano grahe ||52|| sarva-ātmanā	upakāryasya ko bhedaḥ syād a-niścitaḥ | yady apy
SV_03711	vastu-rūpa-a-vyatirekāt, vyatireke vā an-	upakāryasya pāratantrya-ayogāt. upakāre vā śakty-
V3_11407	pratibandha-niyamaḥ. pratyupayogaṃ tebhya	upakāryasya svabhāva-antara-utpattes tathā
PV_03486	-kramo 'dirghaḥ kramavān a-kramām katham ||	upakuryād a-saṃśliṣyan varṇa-bhāgaḥ parasparam |
SV_04202	sāmānyasya an-upakārataḥ ||75|| yadi hy	upakuryād an-ādheya-viśeṣasya an-anya-apekṣanāt
SV_05313	vijñānam utpādayati. evaṃ sati tad ekam	upakuryus tāḥ katham ekām dhiyaṃ ca na | (106ab)
V3_11502	upakurvānās cakṣur-ādaya ādheya-atīśayam eva	upakurvate. sa tasmād eka-svabhāvo na bhavati iti
SV_03005	-ātma-bhūtābhir ayam ekaḥ śaktibhiḥ. śaktir	upakurvan eka upādhiṇā api gr̥hyamāṇaḥ sarva-
SV_05315	tās ced vyaktayo bhinnā apy ekaṃ sāmānyam	upakurvanti, kaḥ punar āsām vijñānena aparādhaḥ
SV_05316	āsām vijñānena aparādhaḥ kṛto yat tan na	upakurvanti. kim antar-gaḍunā sāmānyena. yathā-
SV_07011	tad ayam āśrayaḥ sāmānyasya sva-ātmany an-	upakurvāṇo 'napekṣasya ādhāra iti yācitaka-
SV_11517	ca vaktavyaḥ. nityasya an-upakāryatvāt. an-	upakurvāṇas ca an-āśrayaḥ. jāter vācyatvād a-doṣa
V3_11501	tādarthya-sādhanaṃ vipratīśiddham. tasmād	upakurvānās cakṣur-ādaya ādheya-atīśayam eva
V2_06805	eka-pratiniyamasya taj-janma-lakṣaṇatvāt tad-	upakṛtam indriyaṃ jñānaṃ janayati iti, anyathā an
SV_05404	akiñcitkarasya ca an-upakārāt. tasmād vyakty-	upakṛtasya sāmānyasya vijñāna-janane janane
VN_00612	tapasvī padārthaḥ patito 'neka-sambandhinam	upakṛtya anekaṃ śabdām ātmani tebhyaḥ samāśamsan.
VN_02911	doṣo viśeṣaṇa-abhidhānena hetoḥ samarthana-	upakramāt. pratijñā-hetvor virodhaḥ pratijñā-
VN_00302	api hetor a-vyāptiḥ. iha api punaḥ sādhana-	upakrame 'navasthā-prasaṅga iti cet. na, abhāva
V2_06806	syād viśaya-antara-vat. tena eva kasmād	upakriyāta iti cet, atra vastu-svabhāvair uttaraṃ
SV_05320	ca, kāryas ca tāsām prāpto 'sau jananaṃ yad	upakriyā ||106|| na hy an-atīśayam ātmānam asya
SV_05314	na | (106ab) bhinnānām hy arthānām eka-ārtha-	upakriyā virodhinī iti sarvo 'yam ārambhaḥ. tās
VN_06713	-doṣaṃ kathāṃ pratānayan sva-doṣaṃ paratra	upakṣipati. ayam eva doṣo 'nena prakaraṇena
VN_05309	ādiṣv artha-viśeṣa-paramparayā aparān arthān	upakṣipyā kathāṃ vistārayet, tac ca sarvaṃ yadā
SV_06908	sarvasya śabda-arthasya. a-pratipakṣa-doṣa-	upakṣepa-ādayo dur-mati-vispanditāni ity
VN_04103	-vādino 'pi doṣa-udbhāvana-mātrād aparasya	upakṣepa iti. varṇa-krama-nirdeśavan nirarthakam.
PV_04167	kathañcit tena na kṣamaḥ | karma-ādi-bheda-	upakṣepa-parihāra-a-vivecane || prāg-asiddha-
PV_04027	-avayavaḥ katham || sa-ābhāsa-ukty-ādy-	upakṣepa-parihārau viḍambanā | a-sambaddhā tathā
VN_05907	idam api yadi pūrva-pakṣa-vādi kuryād vyāja-	upakṣepa-mātreṇa, na punar bhūtasya tathāvidha-
SV_14823	lakṣaṇatvāt. tasmān na abhāve kasyacid bhāva-	upakṣepo 'nyasya. etena a-hetukatve 'pi hy a-
VN_05316	-mātraṃ na tatra api prasaṅga-antara-	upakṣepaḥ, tad avaśyaṃ sādhana-aṅga-viśayatvād
SV_13910	ity apy uktam. tasmān na āvaraṇe karaṇa-	upakṣepaḥ. na apy eṣām a-sāmarthyam. tad-vyāpāra-
HB_03606	kiñcid bhāvayati na vibhāvayati iti na tad-	upakṣepaḥ samarthaḥ. tan na bādha-avinābhāvayoḥ
VN_06207	-prakārā api vyavahārā loka iti. atha tad	upakṣepam abhyupagacchaty eva, tadā apy asāv
VN_06211	eva pūrvam āpanna-nigrahasya para-doṣa-	upakṣepasya anapekṣāniyatvād iti. nigraha-
V1_02404	sukha-ādi-saṃvedanam iti darśana-arthatvād	upakṣepasya. tatra api saṃvedanam eva ekam
VN_06209	-sādhane nigraha-arhaḥ, na aparatra sva-doṣa-	upakṣepāt, tat-sādhana-nir-doṣatāyāṃ hi tad-
VN_02105	aṅgaṃ vācyam. na prasaṅga upakṣeptavyaḥ, tad-	upakṣepe 'tiprasaṅgāt. evam a-sādhana-aṅga-
SV_08908	bhinnam a-bhinnaṃ vā prcchann artha-antara-	upakṣepeṇa tatra kim iti dvi-mukha-buddhiḥ
VN_02104	mātraṃ eva sādhanā-aṅgaṃ vācyam. na prasaṅga	upakṣeptavyaḥ, tad-upakṣepe 'tiprasaṅgāt. evam a-
V3_12201	-vṛtṭeḥ. sandigdhaḥ syāt. na ca pareṇa tathā	upagata ity a-pramāṇād abhyupagamāt tathā eva
VN_02516	śabda-anityatvasya tyāgād iti. atra	upagata-pratijñā-tyāgāt pratijñā-hānau viśeṣa-
V3_06511	'bhyupeyāḥ, tad-bhāve para-apekṣatvena	upagatatvāt. ye yad-bhāve para-apekṣatvena
V3_10308	evaṃ uktam. tena itara-asad-virahena tvayā	upagatatvād ity arthaḥ. tatra api kaḥ
VN_06612	kaścīd a-niyamāt kathā-prasaṅgaḥ. yat tena	upagatan na asad utpadyate, na sad vīnaśyati iti
VN_03102	yadi hy upalabdhi-lakṣaṇa-prāptatvena	upagatasya sato dravyasya rūpa-ādi-pratibhāsa-
V3_00206	api tu parikṣyā abhyupagama iti na para-	upagatena sādhanam. tad-āgama-bādhanāya param
V3_00309	na asan pratīti-mātreṇa, yataḥ para-	upagatena siddhiḥ syāt. sato 'py a-vastu-kṛtā
V3_03403	śāstraṃ bādhakam eva iti cet, kathāṃ punar	upagama-a-viśeṣa ekaṃ pramāṇaṃ bādhakam ca na
V3_00304	-abhyupagamaś ca tena eva kathāṃ bhavet, tad-	upagama āgamasya tyāga-aṅgasya a-pramāṇatvena a-
V3_10409	vācyāḥ, anyathā asiddheḥ. etena ātma-para-	upagama-ādayaḥ puruṣa-vyavasthā-samāśrayāḥ sarve
V3_00802	iti vyāpty-asiddher vyabhicāraḥ. etena mad-	upagama-ādayo hetu-prayogā vyākhyātāḥ, āgama-
V3_03103	evam a-vacanān na pratiśedhe doṣaḥ. sva-	upagama-āśrayaṃ hi śāstraṃ virundhāno vihanyate,
PV_04091	duṣyataḥ || a-niśiddhaḥ pramāṇābhyāṃ sa ca	upagama isyate | sandigdhe hetu-vacanād vyasto
VN_06015	sva-stha-ātmanām a-pravṛtṭeḥ. tena ca sva-	upagama-upanyāse 'vaśyaṃ sādhanam vaktavyam,
V3_03305	prāmānyena abhyupagamāt. sva-	upagama eva tarhi prāmānyam ādadhad dharmaṇaṃ
V3_00505	-avasthitasya doṣa-udbhāvanam. sa hi tasya	upagama-kālaḥ. tatra yāvān artho yukti-sāmarthyād
V3_02002	vastu-pratibandha-abhāvāt. kevalaṃ śāstra-	upagama-dvāreṇa eṣām anuṣaṅgaḥ, sa ca sarvatra
V3_00611	na ubhaya-dharmā asti iti. siddhānta-	upagama-nibandhaneṣu vicāra-prastāveṣu, anyathā
V3_12202	tathā eva bhavati, atiprasaṅgāt. na ca	upagama-balena sapakṣa-a-sapakṣau vyavasthāpya
PV_04168	ity asat | tulyasiddhāntatā te hi yena	upagama-lakṣaṇāḥ || samudāyasya sādhyatve 'py
V3_03412	a-yathārtha-abhidhānena. yadi sva-vacana-	upagama-virodhayor na kaścīd bhedaḥ, kas tarhi
V3_03412	kaścīd bhedaḥ, kas tarhi viśaya-bhedaḥ pūrva-	upagama-virodhasya. yatra an-āśrite kasmīṃścit

V2_09901 adrśyatve 'py a-dr̥ṣṭa-viśeṣānām vijātiyatva-
SV_01602 adrśyatve 'py a-dr̥ṣṭa-viśeṣānām vijātiyatva-
V3_00407 -yogena, sa eka-dharma-upagame 'para-dharma-
VN_02520 ca sva-pakṣa-parityāgaḥ para-pakṣa-
VN_00813 a-pratyakṣatve 'py a-pramāṇasya sattā-
SV_10918 avisamvādād viśaya-antare 'pi tathātva-
SV_16908 punaḥ sambhāvita-puruṣa-pratyayāt pracuratā-
V3_03003 tasya. sa sva-kārya-samsūcitaḥ sva-viparyaya-
VN_02905 śaknuyāt. an-uddiśya a-pramāṇakam śāstra-
V3_00610 -svabhāva-niṣedhaḥ kriyate. viruddhaya eka-
VN_01410 mṛd-dravyaṃ pariṇatam iti vyavahārasya
SV_07706 utpitsu dravyaṃ na yāti (152a') niṣ-kriyatva-
V3_03402 pramāṇena a-pramāṇasya bādhanāt. tena
VN_00727 rūpa-ādinām pratisamudāyaṃ svabhāva-bheda-
V3_02311 nyāyāy, atiprasaṅgāt. api ca śāstra-
V3_01906 anapekṣam abhyupagamaṃ darśayati iti. śāstra-
VN_02311 an-iṣṭo 'pi vādino dharmāḥ, śāstra-
SV_05908 na a-vṛkṣaṃ taj-jñānāya eva tad-arthitayā
VN_01106 apara-atīśaya-utpattiyā ca vyavahāra-bheda-
V3_02309 iti cet, bādhanīya-arthasya śāstrasya
V3_00305 a-pramāṇatvena a-pratipatti-yogyatvāt. tad-
VN_01112 tasya nir-anvaya-upajanana-vināśa-
PV_02187 a-dr̥ṣṭeś ca dehād rāga-samudbhavaḥ | nimitta-
V3_00607 ekasya tu yathokta-svabhāva-antara-viraha-
V3_01401 na ātma-arthāḥ. saṃhata-para-arthakriyā-
PV_03013 dhiyaḥ | tathāvidhāyā anyatra tan na an-
V3_00407 bhinna-deśa-ādi-yogena, sa eka-dharma-
PV_04019 jijnāsor bhavet prakaraṇa-āśrayaḥ | vipakṣa-
V3_01903 api svayam ātmanā eva iṣṭaḥ sādhyāḥ, śāstra-
V3_01110 a-nāntariyaka-abhyupagamaś ca śāstra-
PV_04005 tena eva ca katham bhavet | tad-anya-
SV_17202 upadiśataḥ svatantrasya vā svayaṃ vacana-
V1_01414 pratyakṣā, yena indriya-jñānasya vikalpa-
SV_11504 pumbhiḥ sarvathā syān nirarthatā | saṃskāra-
HB_00908 -abhāvaḥ kriyate, abhāvasya vidhinā kāryatva-
PV_04123 siddham vastu-balena tat | pratīti-siddha-
VN_01004 vyavasthā syāt. kvacid viśaye 'sad-vyavahāra-
V3_01802 tathā kasyacid artha-antara-bhūtasya
V3_06601 upagatatvāt. ye yad-bhāve para-apekṣatvena
VN_02119 yuktā, tayor eva paraspara-sāmarthyā-
PV_03293 uktam upaghāta-jam | kevalam tatra timiram
PV_03293 || apavādaś caturtho 'tra tena uktam
PV_02039 upaghāte 'pi na indriyāṇaṃ mano mateḥ |
PV_02039 syāt sarvasya a-viśeṣataḥ || pratyekam
V1_01506 ca buddhiḥ. sā ca parokṣā iti na anugraha-
SV_16302 vrata-caryā-bhramśa-ādinā dharmā-a-dharma-
V3_07308 gūṇa-viśeṣam āviśanti. upādāna-dharmas teṣu
SV_00112 samudāya-upacārāt. prayojana-abhāvād an-
V3_04304 ||33|| pakṣo dharmī. prayojana-abhāvād an-
HB_00106 samudāya-upacārāt. prayojana-abhāvād an-
V3_04208 uktam. anyac cet, katham anya-bhāve so 'sti,
SV_01626 anyac cet katham anya-bhāve tad asti.
HB_00201 artham āśākyeta. tat-sāmarthyād artha-gatāv
SV_00114 -pratiśedha-arthatvāt. tad-eka-deśatvāt tad-
V3_04305 -pratiśedha-arthatvāt. tad-eka-deśatvāt tad-
PV_02093 -arthe naṣṭa-a-jāteṣu vā yathā || mato yady
PV_02094 sarva-bhāveṣu hetuḥ kiṃ na iṣyate tayoh ||
PV_02090 gatih || rasa-rūpa-ādi-yogaś ca viruddha
PV_03033 | na eva vācyam upādāna-bhedād bheda-
PV_03159 | mukhyo gaṇaś ca bhāveṣv apy abhāvasya
HB_00107 na, sarva-dharmi-dharma-pratiśedha-arthatvād
V3_00104 -ākhyānaṃ parārtham anumānam, kāraṇe kārya-
PV_03035 niviśante sad-asad-dharmaḥ katham bhavet ||
NB_03002 -ākhyānaṃ parārtham anumānam. kāraṇe kārya-
SV_00112 'pare ||1|| pakṣo dharmī, avayave samudāya-

upagama-virodhāt, tad-viśeṣānām anyatra api śākya
upagama-virodhāt, tad-viśeṣānām anyatra api śākya-
upagama-sandarśana-arthaḥ. tad-an-abhyupagame ca
upagamaś ca. idam eva ca pratijñā-hāneḥ pradhānam
upagamo na yuktaḥ. tan na rūpa-ādibhyo 'nyo
upagamo na vipralambhāya an-uparodhāt, niṣ-
upagamana-sambhāvanā-sambhavāt. teṣāṃ ca punaḥ
upagamam pratibadhnāti. tad evaṃ sva-vacanaṃ
upagamam pramāṇena eṣāṃ arthānām a-pratipādane na
upagamasya apara-tyāga-nāntariyakatvān na ubhaya-
upagamāt. na ca dharmasya dravyāt tattva-
upagamāt. na hy anya-dravya-vṛtter bhāvasya tato
upagamāt pramāṇam sarva-vastuśu śāstram bādhakam
upagamāt. yady anya eva rūpa-ādibhyo ghaṭa ity
upagamāt sarvaḥ śāstra-dr̥ṣṭaḥ sādhyatvena īpsitāś
upagamāt sarvas tad-dr̥ṣṭaḥ sādhyā iti syād āśānkā
upagamāt sādhyā iti tad-viparyāsenā virodha-
upagamāt. so 'jānānaḥ katham a-vṛkṣa-
upagamāt. so 'tiśayas tasya ātma-bhūto 'n-anvayo
upagamād anyatra apy astu. tasmān na idam
upagamād āgamaḥ, tataḥ sādhana-dharmaḥ, tasmād
upagamād iti cet, ko 'yam anvayo nāma bhāvasya
upagamād iṣṭam upādānam tu vāryate || imām tu
upagamād eva bhinna-deśa-ādibhir yoga-abhāvaḥ,
upagamād eṣāṃ sādhana-vaiphalyam. tasmād an-ukto
upagamād dhiyaḥ || bhāya-artha-pratibhāsāyā upāye
upagame 'para-dharma-upagama-sandarśana-arthaḥ.
upagame 'py etat tulyam ity anavasthitiḥ || antar
upagame 'pi na itara iti darśana-arthā. tatra
upagame 'pi vādino nirastaḥ. katham idānim a-
upagame tasya tyāga-aṅgasya a-pramāṇatā || tat
upagame na kaścid viśeṣo 'nyatra jaḍasya
upagame bādha syāt. sa eva tāvad ayam vikalpaḥ
upagame mukhyaṃ gaja-snānam idam bhavet ||230||
upagame vyatireka-a-vyatireka-vikalpa-an-
upagame śāśiny apy a-nivāraṇāt || tasya vastuni
upagame sa kuta iti vaktavyam. na hy anupalambhād
upagame syād anyatara-artha-antara-bhāvaḥ. etena
upagamante, na te tad-bhāva-niyatā iṣyante,
upaghāta-apekṣayā jaya-parājaya-vyavasthāpanāt.
upaghāta-upalakṣaṇam || mānasam tad api ity eke
upaghāta-jam | kevalam tatra timiram upaghāta-
upaghāto 'sti bhaṅge 'syās teṣāṃ bhaṅgaś ca
upaghāte 'pi na indriyāṇaṃ mano mateḥ | upaghāto
upaghātau tataḥ syātām, puruṣa-antara-saṃvedana-
upacaye dharmā-a-dharma-ātmanor vā prakṛtyā
upacaryate. tad asiddha-upādāneṣu na sambhavati.
upacāra iti cet. na, sarva-dharmi-dharma-
upacāra iti cet, na, sarva-dharmi-dharma-
upacāra iti cet, na, sarva-dharmi-dharma-
upacāra-mātram tu syāt. etena apara-bhāvaḥ
upacāra-mātram tu syād ity ayam eṣāṃ paraspara-
upacāra-mātrāt samāna-nirdeśāt pratipatti-
upacāra-yogya-dharmi-dharma-pratipatty-artham.
upacāra-yogya-dharmi-pratipatty-artham. tathā ca
upacāro 'tra sa iṣṭo yan nibandhanaḥ | sa eva
upacāro na sarvatra yadi bhinna-viśeṣaṇam |
upacārataḥ | iṣṭaś ced buddhi-bhedo 'stu pañktir
upacārataḥ || atīta-anāgate 'py arthe sāmānya-
upacārataḥ || sañketa-anvayini rūdhir vaktur
upacārasya. evaṃ hi cākṣuṣatva-ādi pariḥṭam
upacārāt. atra sva-dr̥ṣṭa-artha-grahaṇam āgamāt
upacārāt tad iṣṭam ced vartamāna-ghaṭasya kā |
upacārāt. tad dvididham. prayoga-bhedāt.
upacārāt. prayojana-abhāvād an-upacāra iti cet.

HB_00106 tato 'pare || pakṣo dharmī, avayave samudāya-
 V3_11111 -chaktir upayujyate, svabhāva-guṇasya śaktāv
 SV_13103 'rthakriyāḥ. na hi māṇavako dahana-
 V3_05203 'rthakriyāḥ. na hi māṇavako dahana-
 V3_00908 api śaktasya vācakam iti sādhanam iṣṭam
 SV_15120 vyaktayaḥ kathañcit kvacid upayujyamānās tad-
 SV_13903 -prasaṅgāt. tasyāḥ pūrvāpara-rūpa-hāny-
 VN_01112 kim iti na anumanyate. tasya nir-anvaya-
 HB_02108 -sthāyī bhāva-santānaḥ sahakāri-pratyaya-
 PV_03360 || sādharṁya-darśanāl loke bhrāntir nāma
 V1_03904 ||50|| sādharṁya-darśanāl loke bhrāntir nāma
 V3_01502 sa ca nāma tad-āśrayām siddhiṁ sādhanād
 VN_02303 ca, tad-abhāve mithyā-pralāpād atra para-
 VN_05513 yathā asya pratipattir bhavati. atha para-
 VN_05601 -vimūḍhas tūṣṇīm-bhavati. na hi para-
 VN_02213 -pravṛttebhyāḥ sva-hasta-dānena prāṇinām
 VN_05603 trir-abhidhānam vā vidhiyate. na ca para-
 SV_04611 (94ab') na hi jātiḥ kvacid vāha-doha-ādav
 HB_02001 -utpattāv api sahakāriṇā kṛta-viśeṣa eva
 V3_02904 ekatra samyag-jñāna-ayogāt. viśaya-
 VN_05401 dvir-uccāraṇa-prasaṅgāt. dūṣaṇa-viśaya-
 V3_10208 -artham hetur ucyate. na ca hetoḥ sambandha-
 VN_02604 anityaḥ śabdo ghaṭa-vad iti bruvan sāmānyena
 HB_00713 sādhanam ucyate, tatra ayaṁ svayaṁ prameya-
 VN_01719 apārthakam tasya upādānam. yadi ca viśaya-
 HB_00706 plavata eva, upayoga-abhāvāt. viśaya-
 HB_00514 -lakṣaṇa-prāptāt sato 'nupalambha-abhāva-
 NB_03032 -tasmān nivṛtti-vacanam ākṣipta-pratibandha-
 VN_05404 -upadarśanam kriyata eva. na hi sarva-viśaya-
 VN_05403 iti nāntariyatvāt pratidoṣa-vacanam viśaya-
 VN_03213 etena tad-virodhaḥ pratyuktaḥ. drṣṭānta-
 NB_03032 -upadarśanam eva bhavati. yac ca pratibandha-
 VN_00201 vyāpti-sādhanam viparyaye bādha- Pramāṇa-
 VN_01627 api dvayor viruddhayor ekasya viruddhasya
 NB_03014 utpattimān kṛtako vā śabda iti pakṣa-dharma-
 VN_05407 pradarśaniyo na aparāḥ, tad-dūṣaṇe 'para-
 V3_00508 syān na vā ubhayam iti dharmayoḥ sambandha-
 HB_00506 anvaya-niścayaḥ, nimitta-antara-abhāva-
 SV_04226 iti. svayam asatām api tathā buddhyā
 VN_01716 vyartha-abhidhānād eva. nanu ca viśaya-
 V3_12507 adhikaraṇa-ādy-arthānām pratiśedha-viśaya-
 VN_01620 tasya yathokta-upalabdhi-lakṣaṇa-prāptir
 HB_00509 -abhāva-siddhiḥ, uddiṣṭa-viśayasya abhāvasya
 VN_00405 anyathā kevalam tad-abhāve na bhavati ity
 VN_00206 sādhyā-viparyaye bādha- Pramāṇa-
 V1_00313 -upalabhamānā na asti ity āhuḥ. tan nimitta-
 VN_03207 virodhaḥ syāt, kiṁ tarhi pratipādita-arthā-
 VN_02607 api iti cet, tathā api kiṁ sāmānyasya
 VN_02610 vicāra-abhāvāt. na ca nitya-sāmānyā-
 VN_02619 ity eva, tasya hetu-vyabhicāra-
 VN_00808 ghaṭo 'mūlya-dāna-krayī, yaḥ svarūpaṁ ca na
 VN_03212 -rūpatayā eka-vastu-viśeṣa-svabhāvātā-bhāvam
 V1_03608 phalam iṣyate | (41ab) yeṣāṁ buddhir eva
 V3_10210 kasyacid bhāva-abhāvayor vṛtti-vyatirekavān
 PV_04151 | bādha-sādhyā-aṅga-bhūtānām anena eva
 VN_01620 -upalabdhi-lakṣaṇa-prāptir upadarśaniyā.
 HB_03417 dharmīṇi sādhyā-dharme 'saty api bhāvas tam
 VN_03216 aneka-arthā-sāmānye śabda-prayogam
 SV_17404 -sāmarthyasya abhidhānam satya-artham
 VN_05316 tad avaśyaṁ sādhyā-aṅga-viśayatvād dūṣaṇena
 V3_07805 vastu-bala-āyātā eva khalu vyāptiḥ pramāṇair
 SV_01722 santam janayati iti pramāṇam drṣṭāntena
 V2_10010 santam janayati iti pramāṇam drṣṭāntena
 SV_17201 -abhiprāya-vyāpāra-vacane sthānau samāropya
 SV_15510 puruṣas tu sva-samaya-vyāpāram ācakṣaṇa

upacārāt. prayojana-abhāvād an-upacāra iti cet,
 upacārāt. yatra so '-samarthaḥ, na tatra śakteḥ
 upacārād ādhiyate pāke. tasmāt satyām api
 upacārād ādhiyate pāke. tasmāt satyām api
 upacāreṇa. tato hetu-vacana-pravṛttes tad api
 upajanana-yogya-atiśaya-pratilambha-hetuṁ vastu-
 upajanana-lakṣaṇatvāt. atha tad-rūpa-āvaraṇānām
 upajanana-vināśa-upagamād iti cet, ko 'yam anvayo
 upajanita-viśeṣaḥ sva-kāryam kurvan drṣṭo bīja-ādi
 upajāyate | a-tad-ātmani tādātmya-vyavasāyena na
 upajāyate | a-tad-ātmani tādātmya-vyavasāyena na
 upajīvati, na paro dūṣaṇam iti vyaktam iyaṁ rāja-
 upatāpa-vidhāne 'pi tattva-a-pratiṣṭhāpanāt.
 upatāpana-arthā, tadā api kiṁ trir abhidhiyate.
 upatāpana-krame kaścīn nyāyaḥ, yena kaṣṭa-a-
 upatāpanam sat-sammatānām śāstra-kāra-sabhā-sadām
 upatāpāya santaḥ pravartante śāstrāṇi vā
 upatiṣṭhate. na ca tādrṣam prakaraṇam antareṇa
 upatiṣṭhet, anavasthā evaṁ syāt. na ca sahakāriṇo
 upadarśana-artham ca pakṣa ucyate. sa nirākṛte
 upadarśana-arthē 'nubhāṣaṇe vādi-vacana-anukrama-
 upadarśana-kāle pakṣa-ādi-vikalpo 'sti, yato 'yam
 upadarśana-mātreṇa nityam śabdaṁ pratipadyate.
 upadarśanam antareṇa api pratipadya param
 upadarśanam antareṇa pratīter an-utpattiḥ, katham
 upadarśanam upayogaś cet, tena eva tāvad
 upadarśanam. etal-lakṣaṇas tridhā eva sa hetus
 upadarśanam eva bhavati. yac ca pratibandha-
 upadarśanam kṛtvā yugapad doṣaḥ śakyate
 upadarśanam kriyata eva. na hi sarva-viśaya-
 upadarśanam ca etad anityaḥ śabdaḥ kṛtaka-
 upadarśanam tad eva anvaya-vacanam ity ekena api
 upadarśanam. yadi na sarvaṁ sat kṛtakam vā
 upadarśanam samarthanam. evam anupalabdha
 upadarśanam. sarva ete sādhyā-dharmā yathāsvam
 upadarśanasya a-sambhavāt. tasmin dūṣite punar
 upadarśanāt. ekānta-parigrahe syād eṣa doṣaḥ. na
 upadarśanāt. vyatireka-niścayo 'pi kārya-svabhāva
 upadarśanān mithyā-arthā eva sāmānyā-
 upadarśanāya pratijñā-vacanam a-sādhyā-aṅgam apy
 upadarśanīnām vibhaktinām ayogād iti cet, ukta-
 upadarśaniyā. upadarśya-anupalabdhi-nirdeśaḥ
 upadarśane 'nupalabdhi-lakṣaṇa-prāptasya anyathā
 upadarśane 'nyasya api tatra abhāve sandigdham
 upadarśane virodha-abhāvād asya viparyaye vṛtter
 upadarśanena anupalabdher na asti ity vyavahāraḥ
 upadarśanena upasamhāra-vacanam. etasmāt. anyair
 upadarśanena. evam eva nityaḥ śabda iti vaktavyam
 upadarśanena tad-dharmam śabde pratipadyamāne
 upadarśanena pratiśedhe kṛte dharmā-bheda-
 upadarśayati pratyakṣatām ca svī-kartum icchati.
 upadarśayaṁ śabda-artham adhiḥkṛtya sarvaṁ prthag
 upadarśita-grāhya-grāhaka-ākārā utpadyate, teṣāṁ
 upadarśitaḥ svayaṁ bhavat-sāmarthyena tat
 upadarśitā || tatra udāhṛti-din-mātram ucyate
 upadarśya-anupalabdhi-nirdeśaḥ samarthanam
 upadarśya katham dharmī sādhyā-dharmavān ity
 upadarśya pratipādita-vipratipatti-sthānaḥ
 upadarśya sarvaṁ satya-artham āha śāstram śakya-
 upadarśyate eva. tatra api na sarvaṁ prāg
 upadarśyate – sarvaṁ kṛtakam anityam iti. tathā-
 upadarśyate. anyathā eka-dharma-sad-bhāvāt tad-
 upadarśyate. tena ca pramāṇena sādhyā-dharmasya
 upadiśataḥ svatantrasya vā svayaṁ vacana-upagame
 upadiśāti iti nyāyayam. puruṣa-samita-nisarga-

SV_16903	pratyavekṣyate sambhavati na vā iti. sa eva	upadiśann upaplavād vedaṃ veda-arthaṃ vā anyathā
SV_12018	-sambhava-ādiṣv ātmānam anyam vā praṇetāram	upadiśanto yad evaṃ prativyūhyeran. tatra
VN_02211	-utkarṣa-para-paṃsana-ādīn asad-vyavahārān	upadiśanti. na ca para-vipaṃsanena lābha-sat-kāra
SV_16904	upaplavād vedaṃ veda-arthaṃ vā anyathā apy	upadiśed iti. śrūyante hi kaiścit puruṣair
NB_03062	sandihyamāno bhūta-saṅghāto 'gni-siddhāv	upadiśyamānaḥ sandigdha-asiddhaḥ. yathā iha
SV_16822	vedas tad-vyākhyānam vā puruṣeṇa puruṣāya	upadiśyamānam a-naṣṭa-sampradāyam eva anuvartata
SV_16219	-viśeṣasya asiddheḥ, pratyakṣayor apy an-	upadiśṭayor mantra-a-mantrayor a-parijñānāt.
NB_03130	yaḥ sarvajña āpto vā sa jyotir-jñāna-ādīkam	upadiśṭavān, yathā – ṛṣabha-varḍhamāna-ādir iti.
SV_10915	vā ||217|| heya-upādeya-tad-upāyānām tad-	upadiśṭānām a-vaiparītyam avisamvādaḥ. yathā
SV_17528	janaḥ samanveṣate samadhigata-yāthātathyānām	upadeśa-anapekṣanāt. a-jñasya ca atīndriya-guṇa-
V2_04509	vacana-jñāḥ, te tat-pratipādane punar	upadeśa-antaram apekṣante. satyam etat, tathā api
SV_15511	iti nyāyayam. puruṣa-samita-nisarga-siddhayor	upadeśa-apekṣaṇa-a-viśeṣād anya-viśeṣa-abhāvāc ca
SV_15508	-kṛtaḥ, na tu śabda-svabhāva-kṛtaḥ, puruṣa-	upadeśa-apekṣanāt, artha-antara-vad eva. na hi
SV_12614	a-rūḍha-śabda-bāhulyāt, tad-arthasya puruṣa-	upadeśa-apekṣanāt. tad-upadeśasya tad-icchā-
SV_16811	-kāra-samayāt pāṇinīya-ādi-vyavahāra-vat,	upadeśa-apekṣanāt. na hy apauruṣeye tasmīn
V2_06705	na, tasya ayogād artha-abhidhāne puruṣa-	upadeśa-apekṣatvāc ca. upalambha-yogya-a-yogya-
PV_02030	mṛgyate kaścit tad-ukta-pratipattaye | a-jña-	upadeśa-karaṇe vipralambhana-śaṅkibhiḥ || tasmād
PV_02283	abhiyogavān vaktum yatas tasmāt pramāṇatā |	upadeśa-tathābhāva-stutis tad-upadeśataḥ ||
SV_16329	ca vartamānāḥ samarthāḥ. tat-samaya-	upadeśa-nir-apekṣānām a-sāmarthyāt, tatra api tad
SV_12114	-āśrayo 'nyatra idānīntanānām an-	upadeśa-pāṭha-a-śakteḥ. sā ca anyatra apy ekena
SV_10813	viṣa-samanāya takṣaka-phaṇa-ratna-alānkāra-	upadeśa-vat, kāka-danta-parikṣā-vac ca. tad
SV_16706	na api svayaṃ vedaḥ svārthaṃ vivṛṇoti,	upadeśa-vaiartha-prasaṅgāt. tad ayam a-
SV_16910	vā sambhāvanā-bhramṣa-bhaya-ādīnā anyathā	upadeśa-sambhavāt. tat-pratyayāc ca tad-bhaktānām
SV_13312	saha pṛthag vā. na hi pratyakṣe 'rthe para-	upadeśo garīyān. tad ayam sthiteṣv anyeṣu
SV_16811	upadeśa-apekṣanāt. na hy apauruṣeye tasmīn	upadeśo yuktaḥ. tasya kenacid ajñānāt,
SV_10903	tat-prahāṇāya snāna-agni-hotra-āder an-	upadeśaḥ. sa iyaṃ śakya-pariccheda-a-śeṣa-ṣa-
PV_02283	pramāṇatā | upadeśa-tathābhāva-stutis tad-	upadeśataḥ || pramāṇa-tattva-siddhy-arthaṃ
SV_06204	eva nivartyam. an-āśānkamāno vā kiṃ parasmād	upadeśam apekṣate. a-śrotṛ-saṃskāraṃ ca bruvāṇaḥ
SV_11419	prakṛtyā eva vaidikā niyatā iti cet. na	upadeśam apekṣeran, na anyathā saṅketena
SV_15714	-guṇa-śakti-bhede dṛṣṭo gava-aśva-vat. an-	upadeśam ca enaṃ lokaḥ pratipadyate. na tadvad
V1_00410	tal-lakṣaṇam vyāptyā kathayed yathā-	upadeśam pravartamānasya a-vipralambha-arthaṃ.
SV_11421	prakāśayeyuḥ, vyākhyā-vikalpaś ca na syāt.	upadeśasya ca iṣṭa-samvādaḥ śakya-vikalpe na asti
SV_12614	tad-arthasya puruṣa-upadeśa-apekṣanāt. tad-	upadeśasya tad-icchā-anuvṛtter a-nirṇaya eva veda
V2_07002	eva pratipādane līṅga-vad avalambante, an-	upadeśād a-pratipatter upadeśe ca śabdānām
SV_12104	anyatra anupalambhasya upalambhasya vā para-	upadeśād a-pratyayād a-nīścaya-arthatvāt. svayaṃ-
SV_11205	prahāṇam. sa tu kṣīṇa-doṣo dur-anvayo yad-	upadeśād ayam pratipadyeta. mā bhūt puruṣa-
SV_16220	upadiśṭayor mantra-a-mantrayor a-parijñānāt.	upadeśe 'pi kathaṅcit svabhāva-viveka-a-pratīter
SV_16813	svayaṃ pratipatti-prasaṅgāt, rūpa-ādi-vat.	upadeśe ca puruṣānām svatantrānām yathā-tattvam
V2_07002	-vad avalambante, an-upadeśād a-pratipatter	upadeśe ca śabdānām artheṣv an-āvaraṇāt tad evaṃ
SV_16814	ca puruṣānām svatantrānām yathā-tattvam	upadeśena avisamvādasya asiddher an-āśvāṣaḥ. veda
SV_16328	tat-kṛtaṃ hi te samayam anupālayantas tad-	upadeśena ca vartamānāḥ samarthāḥ. tat-samaya-
SV_12527	tat kiñcit kutaścid āgatam ity ekasya	upadeśṭuḥ prabandhena abhāvād apara-pūrvakam ity
SV_16716	kiṃ samanuyanti, āhosvid viparyayam iti. na,	upadeśṭuḥ sva-abhiprāya-prakāśanena sampradāya-
PV_02210	-sāmarthyā-garbhe śakto 'pi vastuni | nir-	upadrava-bhūta-artha-svabhāvasya viparyayaiḥ ||
SV_11027	doṣa-utpattir api. na ayam doṣaḥ. yasmān nir-	upadrava-bhūta-artha-svabhāvasya viparyayaiḥ || na
SV_11104	puruṣasya doṣeṣu na sambhavati. tasya nir-	upadravatvāt. a-śeṣa-doṣa-hāneḥ, paryavasthāna-
SV_03422	vartamāno dhvanir a-svātantrya-ādi-doṣair	upadrūyate. na ca artha-antaram anyasmād
VN_05515	kaṣṭa-a-pratīta-druta-saṅkṣipta-ādibhir	upadrotavyaḥ, yathā-uttara-pratipatti-vimūḍhas
V1_00209	anyas tu buddhau sāksāt svabhāva-	upadhāna-sāmarthyā-rahito 'yukta-pratipattir eva.
V1_02406	-rūpaṃ paśyāmaḥ. na ca asya ayam ātmā para-	upadhāno yuktaḥ, tad-a-viśeṣe 'pi svabhāva-
SV_16607	svayaṃ samarthasya prasādhane 'sya tad-āgama-	upadhānam kam atīśayaṃ puṣṇāti. a-samarthaṃ tv
SV_01907	kāraṇatvam, yad artha-antara-bhāve svabhāva-	upadhānam. kāryasya api tad-bhāva eva bhāvaḥ. tac
SV_15916	-an-āgame 'pi bhāvāt. na hi yo yasya sattā-	upadhānam na apekṣate sa tasya hetuḥ. a-hetuś ca
V2_06507	ca teṣāṃ tathā viprakṛṣṭānām sva-sāmarthyā-	upadhānāḥ jñāna-utpādana-śaktiḥ. na ca avaśyam
SV_10208	na ca tathā viprakṛṣṭeṣu sva-sāmarthyā-	upadhānāḥ jñāna-utpādana-śaktir asti. na ca
SV_15015	-yathārtha-jñāna-hetutvam. na hi puruṣa-doṣa-	upadhānād eva artheṣu jñāna-vibhramāḥ. tad-
SV_13614	kāryatā-viśeṣa eva sāksāc-chakty-	upadhānena jñāna-janakānām vyaktir ity ākhyātam
SP_00011	na ato 'nyat tasya lakṣaṇam | bhāva-abhāva-	upadhīr yogaḥ kārya-kāraṇatā yadi || yoga-upadhī
HB_01214	kiñcid eka-svabhāvatve 'py aneka-pratyaya-	upadheya-viśeṣatvam iti na nir-bandho 'smākaṃ mṛt
HB_04002	pṛthag ato lakṣaṇam, tena eva avagatatvāt,	upanaya-artha-vat pakṣa-dharmatvāt. anvaya-
V3_10804	tarhi vyatirekād api. tad-abhāvād an-anya-	upanaya iti cet, tulyā vṛtti-tat-sandehābhyām
V3_10802	-upanaye 'tiprasaṅgaḥ. dṛṣṭa-viruddhasya an-	upanaya iti cet, tulye nyāye kiṃ na upanayaḥ. na
VN_01709	tasya eva sādhanasya yan na aṅgaṃ pratijñā-	upanaya-nigamana-ādi, tasya a-sādhana-aṅgasya
HB_00716	api tat-pratipatter utpatter iti. etena	upanaya-nigamana-ādīkam api pratyuktam, etāvata
V3_10805	-tat-sandehābhyām abhāva-asiddhir ity an-	upanayaḥ. dṛṣyatayā ca tayor ātmanor virodha-

V3_10802 an-upanaya iti cet, tulye nyāye kiṃ na
SV_06425 arthakriyā-yogyam adhyavasāya śabda-artham
SV_17208 -a-pracyuter a-vidheyasya puruṣāṅgāṃ kvacid
SV_15813 katham tata iti. a-sambandhāt. viṣaya-
V1_00305 viśeṣaḥ. tad ime kvacit kiñcid asiddham an-
V1_00303 -antaram. te tarhi tatra a-dṛṣṭāḥ kam artham
V3_10801 iti cet, nanv evam ātmani dṛṣṭasya aparatra-
SV_15915 -vāsana-prabodhād anapekṣita-bāhya-artha-
V2_04907 tad-viparyaya-vyatirekiṇo 'rtha-mātrasya
HB_01104 hi nir-abhiprāya-vyāpārāḥ sva-hetu-pariṇāma-
V3_09312 yā iyam udaka-dhāraṇa-ādy-arthakriyāyām
V1_04011 nila-pīta-vat. viṣayasya vijñāna-hetutayā
V1_02204 indriya-virahe '-darśanād an-upahata-indriya-
V1_00801 'rthānām a-pratīti-prasaṅgāt. tasmād ayam
HB_03708 svalakṣaṇa-yuktayor hetvor ekatra virodhena
SV_10718 iti. uktam atra – na āgameṣu sarva-arthā
SV_15522 yathā mat-praṇītam etad abhimata-artha-
V1_02202 -ādy-utpattir na a-viṣayā, yathāsvaṃ viṣaya-
PV_04185 bhāsante vyavahāras tad-āśrayaḥ || vyavahāra-
V3_10004 vyavahāras tad-āśrayaḥ ||77|| vyavahāra-
SV_06206 eva śabdānām kṛta-saṅketatvāt. a-vyavahāra-
V3_10504 a-bhinna-pratyaya-viṣayasya vyavahāra-
SV_06126 vyarthatvād vacanasya. tathā vyavahāra-
SV_06115 syāt taj jñeya-ādi-padeṣv api | vyavahāra-
PV_04057 kiṃ duṣṭas tatra sidhyati || dharmān an-
V3_02205 kiṃ duṣṭas tatra sidhyati ||16|| dharmān an-
PV_04236 iva || a-tadvān api sambandhāt kutaścīd
V2_05601 iva ||27|| a-tadvān api sambandhāt kutaścīd
PV_03433 | siddham tat svata eva asya kim arthena
V3_12601 kenacit prakaraṇena imaṃ vyavahāra-patham
SV_10625 vyavaccheda-anapekṣo na vivāda-āśraya iti na
VN_04018 a-doṣa-udbhāvanam ca. sādhanā-vādinō hy
V3_01306 an-uktatvād iti cet, yad-vivādena sādhanam
NB_03045 iṣṭa iti yatra arthe vivādena sādhanam
VN_03816 a-śakya-paricchedaiḥ klība-pralāpa-ceṣṭitair
SV_09505 sa tathā sādhyā ucyate. na punas tathā asya
V3_07408 sa tathā sādhyā ucyate. na punas tathā asya
SV_05223 bhavati iti na sarvadā a-sāmarthyam. viṣama
VN_02005 punas tatra a-jijñāsita-viśeṣa-prasaṅga-
VN_06018 sarvo nyāya-pravṛttaḥ pūrva-uttara-pakṣa-
VN_02102 jijñāsitasya arthasya pratijñāyām anyatra vā
VN_02023 -bhāvāt pakṣi-kṛta eva iti na pṛthag asya
V3_13104 -prastāve ca an-āgama-āśrayān na āgama-
VN_06015 -ātmanām a-pravṛtteḥ. tena ca sva-upagama-
HB_01516 kṛtam punaḥ kārayati. tathā hi bija-ādy-
V3_06702 api svabhāvena arthato virodhāt. tad-
V3_06501 'n-agner iti. pratiśedhya-artha-bādha-
V3_00609 avayavi-pratiśedha-ādiṣu bahu-mukhair
VN_00102 nyāya-vādinam api vādeṣv asad-vyavasthā-
VN_05202 tv a-punaruktam śabda-abhyāsād artha-viśeṣa-
SV_02117 a-calasya artha-antara-yoge 'pi tad-bhāva-an-
V2_09104 a-calasya artha-antara-yoge 'pi tad-bhāva-an-
VN_06213 -upekṣanam. paryanuyojo nāma nigraha-
V1_04313 katham sarva-jñānānām viṣayam vyatirecayann
PV_03288 'khilam || trividham kalpanā-jñānam āśraya-
PV_03214 ca iyam bhāvānām bheda-saṃsthitih | tad-
V1_04314 pramāṇa-itaratām brūyāt, viśeṣa-abhāvāt.
PV_03361 api tad-ātmanah | asti iyam api yā tv antar-
V1_03907 api tad-ātmanah | asti iyam api yā tv antar-
V1_02906 ata eva vikalpo '-vastu-nirbhāsād viśaṃvādād
PV_03212 | jñānasya a-bhedino bheda-pratibhāso hy
PV_03214 | tad-upaplava-bhāve ca teṣāṃ bhedo 'py
SV_04511 | rūpam ekam anekam ca teṣu buddher
SV_16512 -niyamānām atyakṣa-āveśād a-vidvān eva doṣa-
SV_08524 -sthitih-pracyuti-kalpanā na kalpante.

upanayaḥ. na ca eṣa nyāyaḥ, lakṣaṇa-yukte virodha
upanayati iti. tatra eva ca te śabdās tais tair
upanayana-apanayana-a-sambhavāt. jñātā vā
upanayanād ayam asya śrāvakaḥ syāt. tac ca na
upanayanto 'n-apanayanto vā katham kasyacit
upanayanty apanayanti vā. yatra prāḅ dṛṣṭās tatra
upanaye 'tiprasaṅgaḥ. dṛṣṭa-viruddhasya an-
upanidhayo bhavanti. bāhya-apāya-an-āgame 'pi
upanidhāyakam liṅgam iti sāmānya-viṣayam proktam,
upanidhi-dharmānas tat-prakṛtes tathā-bhavanto na
upanidhīyate, yām ayam jantur adhyakṣam
upanidheḥ prāḅ upalambhaḥ paścāt saṃvedanasya iti
upanidhau ca punaḥ sambhavāt. na apy a-manaskārāḥ,
upanipatya vijñānam janayan na an-ātma-
upanipāte viruddhāvabhicārī iti. na ca tasya
upanibandhyante '-prakaraṇa-āpannatvād iti. api ca,
upanibandhanam vākyaṃ evaṃ niyuñjānam anena
upanibandhanānām sukha-ādinām tat-sannidhāna-
upanīto 'tra sa eva a-śliṣṭa-bheda-dhīḥ | sādhyāḥ
upanīto 'tra sa eva āśliṣṭa-bheda-dhīḥ | sādhyāḥ
upanītas ca na eva kaścij jñeya-ādi-śabdo 'sti,
upanītasya sādhyā-dharmināḥ sādhanatve pratijñā-
upanītānām jñeya-ādi-padānām api kenacit
upanīteṣu vyavacchedyo 'sti kaścana ||123||
upanīya eva dṛṣṭānte dharmiṇo 'khilān | vāg-dhūma
upanīya eva dṛṣṭānte dharmiṇo 'khilān | vāg-dhūma
upanīyate | dṛṣṭim bheda-āśrayais te 'pi tasmād a
upanīyate | dṛṣṭim bheda-āśrayais te 'pi tasmād a
upanīyate || sarva-ātmanā hi sārūpye jñānam
upanīyante. anyathā hi tatra a-vyavahāra eva syāt.
upanyasanīya eva syāt. kiṃ ca, sad-asat-pakṣa-
upanyasta-sādhanasya samarthane kartavye tad a-
upanyastam tac cen na sādhyam, kim idānim sādhyam.
upanyastam tasya siddhim icchatā so 'n-ukto 'pi
upanyastaiḥ. evaṃ hy atiprasaṅgaḥ syāt. pakṣa-
upanyāsa-pūrvako 'nvayaḥ sādhyā-ukter iha an-
upanyāsa-pūrvako 'nvayaḥ, sādhyā-ukter iha an-
upanyāsaḥ. tathā hi nila-āder netra-vijñāne
upanyāsas tad-vyākhyā-prasaṅga-vitatha-pralāpaś
upanyāso dvayaṃ na atipatati. etena eva vitaṅdā
upanyāso vyākhyānam vā artha-antara-gamanān
upanyāso vyākhyānam vā. tasmād evaṃ-vidhasya api
upanyāsaḥ. sādhyāś ca pratibandho yac chrāvaṇam
upanyāse 'vaśyam sādhanam vaktavyam, anyathā
upanyāse nirloṭhitam etat. tasmāt tat-svabhāvasya
upanyāsenā anupalabdheḥ prayogaḥ syād iti darśana
upanyāsenā vā prayujyate, yathā – na atra śīta-
upanyāsair ekatva-aneka-vṛttiyor virodhāt
upanyāsaiḥ śāthā nigṛhṇanti, tan-niśedha-artham
upapatteḥ, yathā hetv-apadeśāt pratijñāyāḥ punar-
upapatteḥ. sa ca artha-antarād bhavann anityatā
upapatteḥ. sa ca artha-antarād bhavann anityatā
upapattiyā codaniyaḥ, tasya upekṣanam nigraha-
upaplava-itarayoḥ pramāṇa-itaratām brūyāt, viśeṣa
upaplava-udbhavam | a-vikalpakam ekaṃ ca
upaplava-bhāve ca teṣāṃ bhedo 'py upaplavaḥ || na
upaplava-vāsana-visandhi-doṣād a-prabuddhasya apy
upaplava-samudbhavā || doṣa-udbhavā prakṛtyā sā
upaplava-samudbhavā ||52|| doṣa-udbhavāt prakṛtyā
upaplavaḥ | pratyakṣa-ābhaḥ (33abc) dvividha
upaplavaḥ || tatra ekasya apy abhāvena dvayam apy
upaplavaḥ || na grāhya-grāhaka-ākāra-bāhyam asti
upaplavaḥ ||87|| bhedas tato 'yam bauddhe 'rthe
upaplavaḥ kaścit tattvam vyācāṣṭe na apara iti na
upaplavaś ca sāmānya-dhīyas tena apy a-dūṣaṇā ||16

SV_15607	sarvatra iti sarvadā phala-dāḥ syuḥ.	upaplavas tv alpīyaso 'pi kramasya bhramśād
PV_03286	-vat | tad-bhāvanā-jam pratyakṣam iṣṭam śeṣā	upaplavāḥ || śabda-artha-grāhi yad yatra taj
SV_16903	sambhavati na vā iti. sa eva upadiśann	upaplavād vedaṃ veda-arthaṃ vā anyathā apy
PV_04235	ca artho bhinna ekas tatas tataḥ | tais tair	upaplavair nīta-sañcaya-apacayair iva || a-tadvān
V2_05518	ca artho bhinna ekas tatas tataḥ | tais tair	upaplavair nīta-sañcaya-apacayair iva ||27|| a-
PV_03354	saṃvitti-bhedavān iva lakṣyate || mantra-ādy-	upapluta-akṣāṇām yathā mrc-chakala-ādayaḥ |
V1_03807	-bhedaṃ iva lakṣyate ||44||. mantra-ādy-	upapluta-akṣāṇām yathā mrc-chakala-ādayaḥ |
PV_03217	|| yathāsvaṃ-pratyaya-apekṣād a-vidyā-	upapluta-ātmanām | vijñaptir vitatha-ākārā jāyate
V1_03809	api ||45|| tathā eva a-darśanāt teṣām an-	upapluta-cakṣuṣā | dūre yathā vā maruṣu mahān
PV_03355	-rahitā api || tathā eva a-darśanāt teṣām an-	upapluta-cakṣuṣām | dūre yathā vā maruṣu mahān
SV_16901	nūnaṃ vismṛtavān puruṣo rāga-ādibhir	upapluto 'nṛtam api brūyād iti na asya vacanaṃ
PV_03282	|| kāma-śoka-bhaya-unmāda-caura-svapna-ādy-	upaplutāḥ | abhūtān api paśyanti purato
V1_02713	kāma-śoka-bhaya-unmāda-caura-svapna-ādy-	upaplutāḥ | abhūtān api paśyanti purato
V1_02901	na ca tat tādṛg-arthavat ||32|| middha-	upaplutānām apy anubhūta-smaraṇa-ākārā vikalpā
PV_02227	-buddhi-hānyā atra tyāgo na tu viparyaye |	upabhoga-āśrayatvena gr̥hīteṣv indriya-ādiṣu ||
V1_02508	buddhi-vivarta iti cet, pratyakṣo viśaya-	upabhogaḥ, tad-a-pratyakṣatve 'nya-pratyakṣa-vat
V1_02510	-prasaṅgāt. viśayo 'sti iti ca viśaya-	upabhogaḥ prāptaḥ, tad-bhogasya a-pratyakṣatvād
V1_02511	asiddheḥ sato 'py asad-a-viśeṣāl laingika-	upabhogasya ca a-bhogatvād anya-bhoga-vat. liṅga-
V1_00201	viśaṃvādyate. nanv anyad api śabda-	upamāna-ādikaṃ pramāṇam asti. pramāṇasya sato
V2_04512	nigadanto dṛṣṭāḥ, avinābhāva-a-vacanād	upamāna-sādhyā-tad-āvṛtti-vacanānām ca prayogāt
V3_13403	kenacid ātma-antara-pratiniyamāḥ, yena	upamānāt sādhanam syāt. na hy arthasya kenacid
V1_01501	syāt. sa eva tāvad ayaṃ vikalpaḥ saṃvidita	upayann apayamś ca kva antar-bhāvyatām arthe
V2_08102	-ādayo viśaya-upalambhaś ca pratividitā eva	upayanty apayanti ity anityāḥ. ta evam-prakṛtayaḥ
SV_16526	eva hy āgamas tat-pratipatty-arthaṃ	upayācyate. anyathā saty api tasmin pramāṇa-
NB_02042	-prayogaḥ svabhāva-anupalabdhaḥ saṅgraham	upayānti. pāramparyeṇa artha-antara-vidhi-
SV_05608	eka-kāryās tu vyaktayaḥ kalpanā-viśayatām	upayāntyas tathā anayā vibhramān miśri-kriyanta
SV_13703	na upayuktam iti cet. katham idānīm	upayukta-an-upayuktayor a-bhedaḥ. na api bhedaḥ
V2_09503	vā rūpa-a-viśeṣād eka-śākhā-prabhavatvād vā,	upayukta-phala-vat. atra apy upayukta-vyatirikta-
SV_01217	vā rūpa-a-viśeṣād eka-śākhā-prabhavatvād vā	upayukta-vad iti. atra api vivakṣita-a-śeṣa-pakṣi
V2_09503	vā, upayukta-phala-vat. atra apy	upayukta-vyatirikta-pakṣi-karaṇe hetoḥ sādhyā-
PV_02122	bardheta svabhāvaś ca na tādṛśaḥ || tatra	upayukta-śaktinām viśeṣa-an-uttarān prati |
SV_01004	-chaktir upayujyate. śakty-upayoge hi sa eva	upayuktaḥ syāt, tac ca na asti ity uktam. tasmān
V1_00907	sākṣād buddhāv an-upayogāt smṛti-prabodhe ca	upayuktatvān na asya an-upakāriṇo buddhir bhāvam
SV_13702	-upayogi. siddham eva tad anya-vaikalyān na	upayuktam iti cet. katham idānīm upayukta-an-
SV_13703	upayuktam iti cet. katham idānīm upayukta-an-	upayuktayor a-bhedaḥ. na api bhedaḥ śabda-
SV_08112	tasya upayoge śaktāv arthakriyāyām eva	upayujyata iti kiṃ na iṣyata iti kim antarāle 'n-
SV_08111	'bhyupagame 'tiprasaṅgād dravyam eva	upayujyata iti vācyam. tasya upayoge śaktāv
PV_02031	| kiṭa-saṅkhyā-parijñānaṃ tasya naḥ kva	upayujyate || heya-upādeya-tattvasya sa-
SV_05125	grāhiṇo vijñānasya na bheda ālambana-bhāvena	upayujyate, tadā na tau kadācid api śliṣṭau
VN_05413	dūṣaṇa-vādinā dūṣaṇe vaktavye yan na tatra	upayujyate, tasya abhidhānam a-doṣa-udbhāvanam
VN_04005	abhidhānān niḥr̥hite hetv-antara-cintā kva	upayujyate. yadi prak-sādhanā-vādī hetum
SV_01003	uktaḥ. rāgasya an-upayoge katham tac-chaktir	upayujyate. śakty-upayoge hi sa eva upayuktaḥ
V2_07313	pramāṇam uktā. na tu vyatireka-darśana-ādāv	upayujyate, saṃśayāt, a-nīścita-jñāpana-aṅgād a-
SV_00505	pramāṇam uktā. na tu vyatireka-darśana-ādāv	upayujyate, saṃśayāt. dvitīyā tv atra pramāṇam
V3_11110	rāgasya an-upayoge katham tac-chaktir	upayujyate, svabhāva-guṇasya śaktāv upacārāt.
SV_06822	-vad vācyam. ye 'pi pṛthak samastā vā kvacid	upayujyante, ta avasthā-viśeṣa-vācibhiḥ sakṛd eva
SV_15120	kārya-viśeṣā hi vyaktayaḥ kathañcit kvacid	upayujyamānās tad-upajanana-yogyā-atiśaya-
SV_06709	kvacin niveśyante. tatra yady anekam eka	upayujyeta, tad avaśyaṃ tatra codanīyam. tasya
V1_00902	syāt. ataś ca yaḥ prāg a-janako buddher	upayoga-a-viśeṣataḥ | sa paścād api (6abc) syāt.
HB_00705	pareṇa api tad ucyaṃnam plavata eva,	upayoga-abhāvāt. viśaya-upadarśanam upayogaś cet,
SV_07116	kriyeta. artha-antaratve tatra eva asya	upayoga iti kaḥ patataḥ pratibandhaḥ.
V3_08804	kriyate. artha-antaratve tatra eva	upayoga iti kaḥ patataḥ pratibandhaḥ.
SV_08109	an-upayogitva-prasaṅgāt. tasyām tasya	upayoga iti cet kim idānīm śaktyā. śakty-
HB_01101	sahakāriṣu samartha-svabhāveṣu ko 'parasya	upayoga iti cet, na vai bhāvanām kācit prekṣā-
HB_01111	svabhāva-bhedena tad-viśeṣa-upayogataḥ, tad-	upayoga-kārya-svabhāva-viśeṣa-a-saṅkarāt. yathā
SV_16322	tasmān na mantrāḥ puruṣa-praṇitā api tad-	upayoga-nir-apekṣāḥ svabhāvena phala-dāḥ. ye 'pi
HB_03815	lakṣaṇam na para-rūpam, pratipatti-janmany	upayoga-mātrāt tal-lakṣaṇatve 'tiprasaṅgāt. evam
SV_07103	sarva eva vastu-sambandhā janakasya eva	upayoga-viśeṣa-vaśāt pravibhāgena kārya-kāraṇa-
V3_08706	sarva eva vastu-sambandhā janakasya eva	upayoga-viśeṣa-vaśāt pravibhāgena kārya-kāraṇa-
HB_01206	tena bhinnāḥ svabhāvaḥ kulāla-mṛt-piṇḍayor	upayoga-viśaya iti cet, uktam atra. api ca yadi
HB_01301	-sādhanē. tena sahakāriṇaḥ pratyayā na eka-	upayoga-viśayāḥ kārya-svabhāvasya ekatve 'pi
SV_13704	-svabhāva-a-saṃsparśi tasya eva atiśayasya	upayoga-siddhes tasyāḥ kāraṇatva-prasaṅgāt. yasya
V2_08901	iva trapuṣayoḥ, kvacit prabhāve sparśa-	upayoga-sraṃsinyor iva haritakyoh. tasmān na su-
V3_13402	pradarśyeta, kaḥ sādhyā-sādhanē tasya	upayogaḥ, a-sambandhāt. na hi kathañcit sādrśya-
VN_01121	pratyakṣatā-a-pratyakṣatā arthakriyā-	upayogo 'n-upayogaś ca ity-ādi. asti paryāyo

V1_00814	prasaṅgāt. tataḥ smṛtyā vyavadhānān na artha-	upayogo 'nantara-vyāpāra-phalaḥ syāt. ataś ca yaḥ
SV_13707	tasmād atīṣeta eva a-vyavahita-sāmarthya-	upayogo 'vasthā-bhedas tad-anyam. an-atīṣayasya
V3_12403	ātma-sannidhāyane ko nairātmyād vyatirekasya	upayogaḥ. katham vā a-prasiddha-ātma-niyamāḥ
VN_01121	-a-pratyakṣatā arthakriyā-upayogo 'n-	upayogaś ca ity-ādi. asti paryāyo 'vasthā śaktir
HB_00706	eva, upayoga-abhāvāt. viṣaya-upadarśanam	upayogaś cet, tena eva tāvad darśitena ko 'rthaḥ.
HB_02303	naśvare 'naśvare vā bhāve na vināśa-hetor	upayogaḥ. tasmād vināśe 'napekṣo bhāvas tad-bhāva
SV_15811	na vaktur iti viśeṣa iti cet. kaḥ punar	upayogo vaktuḥ śrotari yena upādhir iṣyate. tataḥ
SV_02024	ca saha-utpatti-vināśau sarvasya ca sarvatra	upayogaḥ syāt. anyathā ekam ity eva na syāt. nāma
V2_09002	saha-utpatti-vināśau sarvasya ca sarvatra	upayogaḥ syāt. anyathā ekam ity eva na syān nāma-
HB_00712	-vacanam antareṇa api pratītir iti kas tasya	upayogaḥ. sva-nīścaya-vad anyeṣāṃ nīścaya-
PV_03246	|| asataḥ prāg a-sāmarthyāt paścād vā an-	upayogataḥ | prāg-bhāvaḥ sarva-hetūnām na ato
PV_04197	na | tasya āvṛty-akṣa-śabdeṣu sarvathā an-	upayogataḥ || kadācin nir-apekṣasya kārya-a-kṛti-
V3_05409	na | tasya āvṛty-akṣa-śabdeṣu sarvathā an-	upayogataḥ ||35|| kadācin nir-apekṣasya kārya-a-
HB_01111	na, yathāsvam svabhāva-bhedena tad-viśeṣa-	upayogataḥ, tad-upayoga-kārya-svabhāva-viśeṣa-a-
HB_00404	pūrva-pratyakṣa-kṣaṇena kvacid a-bhinna-	upayogatvād uttareṣāṃ a-prāmānya-prasaṅga iti cet,
SV_12326	kvacid a-pratipattiḥ. tathā ca sad apy an-	upayogam apauruṣeyam. bauddha-ādinām a-mantratve
V1_01114	tataḥ sarvathā sāksād vinivṛtteḥ, parampara-	upayogasya atītād api darśanāt. tad ayam a-
SV_13424	sā ca iyam krama-bhāvinī sad-asatos tulya-	upayogā iti dhvanibhir a-śakya-sādhanam kāryam.
V2_09102	vā. tathā ca bhāvas tadvān na syāt, an-	upayogāt. upayoge vā sa eva asya sva-ātma-bhūtā
SV_02115	vā. tathā ca bhāvas tadvān na syāt, tad-an-	upayogāt. upayoge vā sa eva asya sva-ātma-bhūto
V1_01910	sāmarthya-kāle ca kārya-niṣpatter an-	upayogāj jñāna-hetor viṣayasya saha-bhāvo
SV_13118	-upakāriṇam. tato labhyasya atīṣayasya kārya-	upayogāt. tathā śabdo 'pi yadi kiñcid apekṣya
V3_05303	artham, tato labhyasya atīṣayasya kārya-	upayogāt. tathā śabdo 'pi yadi kiñcid apekṣya
V3_05005	prayatnasya āvaraṇa-indriya-śabdeṣv an-	upayogāt. na hi tasya upalambha-āvaraṇam
SV_12820	upakāra-viśeṣād atīṣayavatām kārya-viśeṣa-	upayogāt. pratyekaṃ tv avayaveṣu samartheṣu
SV_00504	viparyayāt. tatra ādyā sad-vyavahāra-niṣedha-	upayogāt pramāṇam uktā. na tu vyatireka-darśana-
V2_07312	tatra dvitīyā sad-vyavahāra-niṣedha-	upayogāt pramāṇam uktā. na tu vyatireka-darśana-
SV_14015	sāmarthyāt. svayam samarthe tasya an-	upayogāt. prayoga ity api iṣṭa-sādhanā-samartha-
SV_08727	a-kārako 'sti. sarveṣāṃ sarvatra paryāyeṇa	upayogāt. śakter vā vipariṇatāyās tan-niveśinyā
SV_08728	vā vipariṇatāyās tan-niveśinyā rūpa-antareṇa	upayogāt. sa eva khalv ayam paryāyo bheda-āśraya
V3_05310	etena prayatnasya indriya-śabda-	upayogāt sāphalyam pratyuktam. indriya-upakāreṇa
V1_00907	netra-dhiḥ ||6|| arthasya sāksād buddhāv an-	upayogāt smṛti-prabodhe ca upayuktatvān na asya
V2_09111	ca. tato 'pi kasyacid bhāve tad-an-	upayogād a-pracyutir iti pūrvaḥ prasaṅgaḥ. tan na
HB_01302	iti yathā iha kāraṇa-bhedo bhinna-viśeṣa-	upayogān na eka-kāryaḥ, tathā cakṣur-ādibhyo
SV_08109	upayoga iti cet kim idāniṃ śaktyā. śakty-	upayogāya śakty-antarasya vyatirekiṇo 'bhyupagame
SV_13706	eva bhāve sādhyā-siddhis tad eva hi tatra	upayogi yuktam. tad-atīṣaya-upayoge 'py asya
SV_13702	eva yat tathābhūta-vijñāna-a-vyavadhāna-	upayogi. siddham eva tad anya-vaikalyān na
SV_08108	pāka-ādy-arthakriyā-upayogena dravyasya an-	upayogitva-prasaṅgāt. tasyām tasya upayoga iti
V3_11803	iti cet, na, a-pratibaddha-abhāvena an-	upayogino 'bhāvasya vyāpty-asiddheḥ. yadi prāṇa-
VN_04110	vacanam, tad eva an-arthakaṃ sādhyā-siddhy-	upayogino 'bhidheyasya abhāvān niṣ-prayojanatvāc
SV_10917	vakṣyamāṇa-nītyā. tasya asya puruṣa-arthā-	upayogino 'bhiyoga-arthasya avisamvādād viṣaya-
SV_10207	deśa-kāla-vyavahitā vā prakaraṇa-an-	upayogino dravya-viśeṣā na tāñ śāstraṃ viṣayī-
V2_06506	bhāvinyo deśa-kāla-vyavahitā vā prakaraṇa-an-	upayogino dravya-viśeṣāḥ. na tāñ śāstraṃ viṣayī-
V3_11407	upakāryasya svabhāva-antara-utpattes tathā	upayoginām nānā-svabhāva-upakāra-sādhanam etat. na
V3_02409	hi sva-icchā-kalpita-bhedeṣv an-arthā-tantra-	upayogiṣu padārtheṣu vyavasthām uparacayan kaścin
SV_14706	syāt. tathā ca sarvaḥ sarvasya kathañcid	upayogī iti na kaścit kutaścid anyāḥ syāt. evam
SV_05326	tad-upakāri. tad-apekṣasya āśrayasya tad-	upayoge 'n-upakāryatve kā iyam apekṣā nāma.
SV_13706	tad eva hi tatra upayogi yuktam. tad-atīṣaya-	upayoge 'py asya tadvat prasaṅgaḥ. tasmād atīṣeta
PV_03311	eteṣāṃ vyavadhānāt kriyām prati || sarveṣāṃ	upayoge 'pi kārakāṇām kriyām prati | yad antyam
V1_03213	kāraka-atīṣaya-asiddheḥ, sarva-kāraka-	upayoge 'pi kriyāyām antyasya tasya eva
V1_00809	vā gṛhṇīyāt. api ca artha-	upayoge 'pi punaḥ smārtam śabda-anuyojanam | akṣa
SV_01003	tad-anumāne 'tiprasaṅgaḥ uktaḥ. rāgasya an-	upayoge katham tac-chaktir upayujyate. śakty-
V3_11110	hetos teṣv a-sambhavāt saṃśayaḥ. rāgasya an-	upayoge katham tac-chaktir upayujyate, svabhāva-
V2_09102	tathā ca bhāvas tadvān na syāt, an-upayogāt.	upayoge vā sa eva asya sva-ātma-bhūtā anityatā iti
SV_02115	ca bhāvas tadvān na syāt, tad-an-upayogāt.	upayoge vā sa eva asya sva-ātma-bhūto 'nityatā
SV_08111	dravyam eva upayujyate iti vācyam. tasya	upayoge śaktāv arthakriyāyām eva upayujyate iti
SV_01004	upayoge katham tac-chaktir upayujyate. śakty-	upayoge hi sa eva upayuktaḥ syāt, tac ca na asti
SV_08108	pācaka-ādinām. tasyā eva pāka-ādy-arthakriyā-	upayogena dravyasya an-upayogitva-prasaṅgāt.
SV_07308	nivedayiṣyate ca. tasmād ye viṣayāḥ sāksād	upayogena vijñānam janayantas tatra param
V3_12603	-bhāvaḥ. kevalam buddhir evam-sambandham	uparacayati ity uktam vārttike. buddhi-kṛtā ca
V3_02410	artha-tantra-upayogiṣu padārtheṣu vyavasthām	uparacayan kaścin nivāryate. na hi tathā-
VN_02013	ghaṭa-anyatara-sadvitīyo ghaṭa iti pratijñām	uparacayya dvādaśa-lakṣaṇa-arthā-vyākhyānam.
V3_02410	uparacayan kaścin nivāryate. na hi tathā-	uparacito 'prasiddha-rūpa-sāmānyo viśeṣa-āśrayam
VN_06609	-āvir-bhāvān antareṇa na kasyacid pravṛtty-	uparamaḥ pravṛttrī vā ity evam pratyavasthito
SV_10701	śabda-artho 'san san vā kañcit puruṣa-artham	uparunaddhi samādadhāti vā, yathā-abhiniveśam a-

V3_06909
 PV_04149
 SV_11117
 SV_17309
 PV_04137
 SV_17402
 V3_02510
 SV_10918
 V3_02306
 PV_04143
 VN_05908
 SV_11116
 V3_10906
 SV_11225
 PV_04140
 V3_02305
 PV_02088
 PV_03420
 NB_03133
 NB_03133
 SV_01504
 V2_09712
 V1_01801
 VN_01306
 SV_08707
 SV_10821
 SV_11927
 HB_03911
 V1_01714
 PV_04162
 PV_03293
 SV_08706
 VN_00811
 V2_08101
 PV_04160
 PV_04161
 V1_02505
 SV_06106
 SV_13318
 SV_12620
 SV_13419
 HB_04012
 V1_00512
 SV_08505
 V1_01712
 V1_01801
 SV_03024
 VN_01304
 SV_13305
 SV_12914
 SV_03025
 SV_03024
 V1_03006
 PV_03203
 V1_01405
 PV_03508
 V3_10511
 PV_04188
 PV_04159
 SV_03023
 SV_15306
 V3_10702
 HB_00616
 SV_08220
 SV_10509

-arthah sann asan vā kañcit puruṣa-artham
 kathyate || sarva-sādhana-doṣeṇa pakṣa eva
 kvacid dveṣaḥ. ātma-ātmīya-an-uparodhiny
 sa iha eva kartuṃ śakyate na anyatra iti na
 na anya-dharmaṇa dharminī || anyathā asya
 -sambhavāt, na tv anyatra dr̥ṣṭa-pramāṇa-
 pakṣa-doṣāḥ syuḥ, sarvatra pakṣasya eva
 'pi tathātva-upagamo na vipralambhāya an-
 tasya sva-sādhya-an-uparodhe 'pi śāstra-
 || dvayasya api hi sādhyatve sādhyā-dharma-
 -mātreṇa, na punar bhūtasya tathāvidha-kathā-
 an-anurāgiṇaḥ kvacid dveṣaḥ. ātma-ātmīya-an-
 abhinandanam rāgam āhuḥ. tad-ānanda-viṣaya-
 -vipralambhāt. utpanno 'py anyathā samito na
 satyaṃ kecit tu dharmināḥ | kevalasya
 sva-sādhye cintyatvāt. tasya sva-sādhya-an-
 || katham vā sūta-hema-ādi-miśram tapta-
 jñānam sva-ākāreṇa katham bhavet || vajra-
 a-vīta-rāgatvaṃ na asti na sa vaktā, yathā
 sa vaktā, yathā upala-khaṇḍa iti. yady apy
 grhītvā ayam pratiśedham āha. tatra ca tūla-
 grhītvā ayam pratiśedham āha. tatra ca tūla-
 sāmānya-darśana-balena anvayan katham an-
 na hy adhiṣṭhāna-adhiṣṭhāninor vivekena an-
 dr̥ṣyasya rūpa-an-upalakṣaṇam yuktam. tad-
 yathā nīla-ādi-sukha-duḥkha-nimitta-
 eva. anubhava-smaraṇa-anukramayor viśeṣa-an-
 na vidanti na teṣāṃ tataḥ pravṛttir iti para-
 yasmād dhī-śabda-vṛtter anyatra tato na an-
 || māśaka-āder an-ādhiḥyam a-natiḥ sa-
 -jam | kevalam tatra timiram upaghāta-
 na hi tasya arthatve dr̥ṣyasya rūpa-an-
 na ca pratyakṣasya an-abhibhave rūpa-an-
 ca. tathā viṣayāḥ sukha-duḥkhe nimitta-
 | tauyaṃ tat-kāraṇam kārya-gaurava-an-
 | gurutva-a-gati-vat sarva-tad-guṇa-an-
 buddhiḥ. tad-rūpa-vyatirekeṇa buddher an-
 a-grhītasya ca apara-pravibhāgena an-
 vācako na śrūyate. pada-vākya-vicchedānām
 tata ekatva-asiddhi-prasaṅgād bheda-an-
 eka-varṇa-bhāga-kāle ca samasta-rūpa-an-
 vā dvitīyam akṣipet. na evaṃ jñānam, para-
 darśanād an-āśvāsa iti cet, na, tad-rūpa-an-
 utpatti-sthiti-nirodha-ādayo na syuḥ, tathā
 api syāt, pratibhāsamānam api sāmānyam an-
 hi yato yatra jñāna-abhidhāna-vṛttiḥ, tad-an-
 nāntariyakatayā upalakṣyamāṇa ekena apy
 na ca ghaṭam mṛd-ātmānam ca kaścīd vivekena
 vayaṃ dhvaniṃ śabdaṃ ca vācakaṃ pṛthag-rūpam
 ūrdhvam anyam a-śakalam śabda-ātmānam
 prasaṅgaḥ. ko hy atra viśeṣaḥ śabdā vā enam
 ekena apy upalakṣaṇe sarva-ātmanā
 -vyavacchinād vikalpa-vargāt pṛthak taimira-
 yad ikṣase || tulya-artha-ākāra-kālatvena
 eva udayante vyayante vā, yena satyo 'py an-
 -mati-grāhye bheda-abhāva-prasaṅgataḥ || su-
 ||80|| sādhyā-kāla-aṅgatā vā na nivṛtter
 || sādhyā-kāla-aṅgatā vā na nivṛtter
 | gurutvaṃ kāryam ālāya yadi na eva
 sa tāvat tair upādhibhir nāntariyakatayā
 svabhāva-deśa-kāla-viprakaṣeṇa santo 'py an-
 sandigdho 'tra vyatirekaḥ, sarvajño vaktā na
 prameyasya darśayitā. pradeśa-stham dhūmam
 sarvatra sarva-ākārāḥ. vibhāgena eva tathā-
 -upākhyā-vad anyā-vad vā iti. sa eva tāvad

uparuṇaddhi samādadhāti vā, yathā-abhiniveśam a-
 uparudhyate | tathā api pakṣa-doṣatvaṃ pratijñā-
 uparodha-pratighātini ca tad-abhāvāt. tasmāt
 uparodho 'sti. sa ca puruṣaiḥ sva-icchayā
 uparodhaḥ ko bādHITE 'nyatra dharminī | gata-
 uparodhasya puruṣasya pravṛttir iti. yaḥ punaḥ
 uparodhāt. tasmāt tan-mātra-anuṣaṅgiṇa eva pakṣa-
 uparodhāt, niṣ-prayojana-vitatha-abhidhāna-
 uparodhād virodhe so 'nya-kṛte 'pi tulya iti
 uparodhi yat | bādhanam dharminas tatra bādha ity
 uparodhinaḥ kāryasya bhāve, tasya sva-sādhana-a-
 uparodhiny uparodha-pratighātini ca tad-abhāvāt.
 uparodhini tat-kṛtāś cetaso vyāroṣo dveṣaḥ. sa
 uparodhi tad-anya-puruṣa-dharma-vat. tad ayam
 uparodhe 'pi doṣavattām upāgatāḥ || yathā parair
 uparodhe 'pi śāstra-uparodhād virodhe so 'nya-
 upala-ādi vā | dr̥ṣyam pṛthag a-śaktānām akṣa-
 upala-ādir apy arthah sthiraḥ so 'nya-anapekṣaṇāt
 upala-khaṇḍa iti. yady apy upala-khaṇḍād ubhayaṃ
 upala-khaṇḍād ubhayaṃ vyāvṛtṭam tathā api sarvo
 upala-pallava-ādiṣu tad-bhāve 'pi sparśa-bheda-
 upala-pallava-ādiṣu tad-bhāve 'pi sparśa-bheda-
 upalakṣako nāma. na hi yato yatra jñāna-abhidhāna
 upalakṣaṇa evaṃ bhavati. na ca śakteḥ śakty-
 upalakṣaṇa-kṛtatvād bhedeṣv a-bhinna-pratyayasya.
 upalakṣaṇa-rāga-ādi-buddhinām. a-tathā-
 upalakṣaṇatvāc ca. na apy anekam pada-ādi. a-
 upalakṣaṇatvād eva jñānam siddham iti, tathā api
 upalakṣaṇam | (17ab) a-buddhi-śabda-anvaya-bhājo
 upalakṣaṇam | yathāsvam akṣeṇa a-dr̥ṣṭe rūpa-ādāv
 upalakṣaṇam || mānasam tad api ity eke teṣāṃ
 upalakṣaṇam yuktam. tad-upalakṣaṇa-kṛtatvād
 upalakṣaṇam, yena tat-sādhānyā liṅgam ucyate. a-
 upalakṣaṇam rāga-ādayo viṣaya-upalambhaś ca
 upalakṣaṇāt || nanv a-dr̥ṣṭo 'mśu-vat so 'rtho na
 upalakṣaṇāt || māśaka-āder an-ādhiḥyam a-natiḥ sa
 upalakṣaṇāt ||24|| ekam eva idaṃ samvid-rūpaṃ
 upalakṣaṇāt, ākr̥ter apy ekatra dr̥ṣṭāyā anyatra
 upalakṣaṇāt. katham vā śakti-niyamād bhinna-
 upalakṣaṇāc ca vaidika-varṇa-asiddhiḥ,
 upalakṣaṇāt. tad ayam a-pratiśamhita-sakala-
 upalakṣaṇāt trailakṣaṇyād a-vyatirekād iti na
 upalakṣaṇāt. svabhāva-pratibandho hi liṅga-
 upalakṣaṇād a-bhedasya. idam eva hi bheda-a-bheda
 upalakṣaṇān na vivekena niścīyate iti. tad
 upalakṣaṇe tasya tathā a-pratītir daṇḍi-vat.
 upalakṣaṇe sarva-ātmanā upalakṣita iti tad-
 upalakṣayati, yena evaṃ syād idam iha prādur-
 upalakṣayāmaḥ. ekam eva ekadā varṇa-anukrama-
 upalakṣayāmaḥ. na api svayam ayam vaktā
 upalakṣayeyus tal-lakṣitā vā upādhyāḥ. sa tāvat
 upalakṣita iti tad-avasthaḥ prasaṅgaḥ. ko hy atra
 upalakṣitam viplavam pratyakṣa-abhāsam āha sa-
 upalakṣitayor dhiyoḥ | nānā-arthā kramavaty ekā
 upalakṣitāḥ syuḥ. tathā hi punar vikalpayan
 upalakṣeṇa bhedenā yau samvittau na lakṣitau |
 upalakṣya tat | tata eva a-pratijñā-artho viśeṣo
 upalakṣya tat | viśeṣo 'pi pratijñā-artho dharma-
 upalakṣyate || ā sarṣapād gurutvaṃ tad dur-
 upalakṣyamāṇa ekena apy upalakṣaṇe sarva-ātmanā
 upalakṣyāḥ syuḥ. tathā hi – ko 'tyanta-parokṣe
 upalabdha ity evaṃ-prakārasya anupalambhasya
 upalabdhavatas tasya agninā vyāpti-smaraṇe tat-
 upalabdhānām vikalpanāt. uktaṃ ca atra kiñcid
 upalabdhy-abhāvaḥ katham siddha iti cet. etad

SV_00417 ity anavasthānād a-pratipattiḥ syāt. atha
V2_05804 ity anavasthānād a-pratipattiḥ syāt. atha
HB_00905 tad-avasthasya bhāvasya kiñcid iti tathā-
SV_13621 -nibandhane na varṇāḥ kāryāḥ. na ca etad
SV_13617 khalu rūpaṃ yata eva upalabhyate tasya tad-
VN_00423 -lakṣaṇa-prāptasya pratipattir-pratyakṣa-
SV_00514 virodha-gatiḥ. sa ca anupalabdheḥ. anyonya-
V2_07307 saj-jñāna-śabda-vyavahāra-pratiśedha-phalaḥ,
SV_00408) saj-jñāna-śabda-vyavahāra pratiśedha-phalā,
V2_05901 -nibandhanā hi tādrśam satta-prajñaptir
SV_10118 iyaṃ pramāṇam eva. na hy asti sambhavo yad
HB_00505 iti. anupalabdhāv apy asad-vyavahārasya
SV_00414 [3]|| hetur anupalabdhīḥ. bhedo 'syā viśeṣaṇam
SV_00218 upalabhya-sattva eva syān na anyathā. tena
VN_01614 -a-bhedo yuktaḥ, atiprasaṅgāt. tasmād ya
NB_03023 vaidharṃyavataḥ prayogaḥ – yat sad
NB_03033 -dvaya-prayogaḥ. anupalabdhāv api – yat sad
NB_03120 -hetu-prayogaḥ. dvitīyo 'pi prayogaḥ – yad
NB_03008 -bhedāt. tatra sādharṃyavat-prayogaḥ – yad
NB_03035 yasmāt sādharṃyavat-prayoge 'pi – yad
VN_00910 an-icchato 'py āyātam, yasya idaṃ sāmartyam
NB_03120 kvacid a-vidyamāno ghaṭaḥ. na upalabhyate ca
NB_03036 -prayoge 'pi – yaḥ sad-vyavahāra-viśaya
VN_03101 sādhyā-dharma-viparyayaṃ sādhyat. yadi hy
HB_00413 -bhāva-siddhiḥ, yathā idaṃ asya upalambha
VN_00420 a-pratipādanāt. anupalabdhāv api pratipattur
HB_02601 iti na kāryaṃ dr̥ṣṭaṃ kāraṇaṃ vyabhicarati.
HB_03109 syāt, na tu tulya-yogyā-avasthasya eva.
HB_00517 sattvam agnimati pradeśe dhūmo 'bhāve ca
SV_00216 śiṃśapātvāt, pradeśa-viśeṣe kvacin na ghaṭa
V2_05607 yathā pradeśa-viśeṣe kvacin na ghaṭa
NB_02012 yathā – na pradeśa-viśeṣe kvacid ghaṭaḥ,
NB_02031 svabhāva-anupalabdhir yathā – na atra dhūma
VN_01017 -sattāyās tat-pramāṇa-sattāyā vyāpteḥ. na ca
V3_12913 'pi prayogaḥ – na sarvagataṃ sāmānyam,
VN_00914 hi svabhāvād artha-antaraṃ sāmartyam, tasya
NB_03023 eva, yathā nila-ādi-viśeṣaḥ. na ca evam iha
HB_00513 'pekṣyate. vyatireka-niścayo 'nupalabdhāv
SV_10115 nivartayati. tena yā api iyaṃ anupalabdhir
NB_02045 anupalabdhyā ca pratiśedha uktas teṣāṃ
VN_00501 -nivṛttāv apy abhāva-asiddheḥ. tatra
V3_13002 -prāptasya tad-antarāleṣv anupalambhāt.
VN_01620 vyavacchedaṃ prasādhayatā tasya yathokta-
NB_02013 -lakṣaṇa-prāptasya anupalabdher iti.
VN_03106 -hetvor virodha iṣṭaḥ. atha punar asya
SV_01501 ayuktaḥ, anupalambhād abhāva-siddheḥ. nanu
V2_09709 ayuktaḥ, anupalambhād abhāva-siddheḥ. nanu
NB_03008 na upalabhyate ca kaścit pradeśa-viśeṣa
NB_03035 -vyavahāra-viśayaḥ. na upalabhyate ca atra
HB_03319 abhāvam anyasya sādhyataḥ, sā ca tayor
PV_02214 caittatvena upalabdhitaḥ || mithyā-
VN_01502 a-cyutasya artha-antara-utpāde 'nyathā-
HB_03712 na ca sambhavat-pratihatūnām api sarvadā tad-
HB_02603 dharmatve taj-jñānam upalabdhīḥ. tasmād anya-
NB_02045 uktas teṣāṃ upalabdhī-lakṣaṇa-prāptānām eva
V3_10806 upanayah. dr̥ṣyatayā ca tayor ātmanor virodha-
SV_00619 anupalabdhīḥ. tatra yā iyaṃ viruddha-kārya-
V3_06112 eka-ākāra-pratiniyamāḥ. tasmād viśiṣṭa-
V3_06111 bhavanti, yadā eṣāṃ kārya-vṛttiḥ syāt. sā ca
SV_00410 -vidhi-hetvos tulyaṃ rūpaṃ. tathā hi sattvam
SV_13624 iti. tasmāt satta-siddhis tat-sādhani. sā ca
VN_01102 'pratyakṣā ca, yena kadācid asya anumānam
NB_03023 ca evam iha upalabdhī-lakṣaṇa-prāptasya sata
HB_03305 hy evaṃ śakyam darśayitum yatra anya-bhāva-
HB_02709 syāt. sa eva anya-bhāvas tad-viśayā ca

upalabdhy-abhāvo vinā anupalabdhyā syāt. tathā
upalabdhy-abhāvo vinā anupalabdhyā syāt, tathā
upalabdhy-ādi-prasaṅgaḥ. na api svabhāva-antaraṃ
upalabdhy-āśrayā kāryatā-sthitiḥ. kiṃ tarhi yat
upalabdhī-nāntarīyakām upalabdhim eva āśritya
upalabdhī-nivṛttāv apy abhāva-asiddheḥ. tatra
upalabdhī-parihāra-sthiti-lakṣaṇatā vā virodho
upalabdhī-pūrvakatvāt teṣāṃ. anyāḥ pravartana-
upalabdhī-pūrvakatvāt teṣāṃ iti. idaṃ sad-asat-
upalabdhī-yogyā-svabhāvasya anya-hetu-sākalye tad-
upalabdhī-yogyāḥ sakaleṣv anyeṣu kāraṇeṣu san na
upalabdhī-lakṣaṇa-prāpta-anupalabdhī-mātra-vṛtti-
upalabdhī-lakṣaṇa-prāpta-sattvam. atra
upalabdhī-lakṣaṇa-prāpta-sattvasya ity uktaṃ
upalabdhī-lakṣaṇa-prāpta-svabhāvo 'nupalabdhāḥ,
upalabdhī-lakṣaṇa-prāptaṃ tad upalabhyata eva,
upalabdhī-lakṣaṇa-prāptaṃ tad upalabhyata eva ity
upalabdhī-lakṣaṇa-prāptaṃ san na upalabhyate na
upalabdhī-lakṣaṇa-prāptaṃ san na upalabhyate so
upalabdhī-lakṣaṇa-prāptaṃ san na upalabhyate so
upalabdhī-lakṣaṇa-prāptaṃ san na upalabhyate, so
upalabdhī-lakṣaṇa-prāptaṃ sāmānyam vyakty-
upalabdhī-lakṣaṇa-prāptaḥ, sa upalabhyata eva. na
upalabdhī-lakṣaṇa-prāptatvena upagatasya sato
upalabdhī-lakṣaṇa-prāptam anupalabdhim upalabhyate
upalabdhī-lakṣaṇa-prāptasya anupalabdhī-sādhanaṃ
upalabdhī-lakṣaṇa-prāptasya anupalabdhir abhāva-
upalabdhī-lakṣaṇa-prāptasya anupalabdhir abhāva-
upalabdhī-lakṣaṇa-prāptasya anupalabdhir iti,
upalabdhī-lakṣaṇa-prāptasya anupalabdheḥ. yadi
upalabdhī-lakṣaṇa-prāptasya anupalabdheḥ, yadi hi
upalabdhī-lakṣaṇa-prāptasya anupalabdher iti.
upalabdhī-lakṣaṇa-prāptasya anupalabdher iti.
upalabdhī-lakṣaṇa-prāptasya arthasya pratyakṣād
upalabdhī-lakṣaṇa-prāptasya tad-antarāleṣv
upalabdhī-lakṣaṇa-prāptasya yo 'nupalambhaḥ sa
upalabdhī-lakṣaṇa-prāptasya sata upalabdhir
upalabdhī-lakṣaṇa-prāptāt sato 'nupalambha-abhāva-
upalabdhī-lakṣaṇa-prāptānām vastuto 'py asattva-
upalabdhī-lakṣaṇa-prāptānām eva upalabdhir
upalabdhī-lakṣaṇa-prāptiḥ svabhāva-viśeṣaḥ kāraṇa
upalabdhī-lakṣaṇa-prāptir abhivyaktiḥ. a-bhedād
upalabdhī-lakṣaṇa-prāptir upadarśaniyā. upadarśya
upalabdhī-lakṣaṇa-prāptir upalambha-pratyaya-
upalabdhī-lakṣaṇa-prāptir lupyate, tadā na kaścit
upalabdhī-lakṣaṇa-prāpteḥ sparśasya yukta eva
upalabdhī-lakṣaṇa-prāpteḥ sparśasya yukta eva
upalabdhī-lakṣaṇa-prāpto ghaṭa ity anupalabdhī-
upalabdhī-lakṣaṇa-prāpto ghaṭa ity ukte
upalabdhī-lakṣaṇa-prāptāv eva asad-vyavahārasya
upalabdhir ajñānam ukteś ca anyad ayuktimat |
upalabdhīḥ, atiprasaṅgāt. nanu uktaṃ na dravyam
upalabdhīḥ, atīśayavatī tu prajñā-utprekṣiṇī
upalabdhir anupalabdhīḥ, vivakṣita-upalabdher
upalabdhir anupalabdhīś ca veditavyā. anyeṣāṃ
upalabdhir ity a-sādhyatvam. adṛśya-ātmanām tu
upalabdhir uktā, tatra iṣṭaṃ viruddha-kārye 'pi
upalabdhir eva anya-anupalabdhīḥ. anyathā
upalabdhir eva. upalabhyasya anupalambhena api
upalabdhir eva vastu-yogyatā-lakṣaṇā tad-āśrayā
upalabdhir eva. satyam evaṃ yadi tasya prān na
upalabdhīḥ kadācit pratyakṣaṃ kadācid āgamaḥ,
upalabdhir ghaṭasya ity anupalabdhī-prayogaḥ.
upalabdhis tatra tad-abhāva itī, tad-eka-
upalabdhis tad-abhāvasya kiṃ na sādhanam, kiṃ

HB_03217	anupalambhāt syāt. anya-bhāva-viṣayā punar	upalabdhis tad-abhāvasya sādhiḥ iṣṭā eva na
VN_01609	'sti, katham tad-avasthāyām na paścād-vad	upalabdhīḥ, tad-arthakriyā vā. vyakter a-prādur-
SV_13818	'pi ghaṭa-ādy-anupalabdheḥ. sā iyaṃ niyamena	upalabdhis tad-vyāpārāc chabdasya tad-udbhave
HB_02603	upalabdher upalabhamāna-dharmatve taj-jñānam	upalabdhīḥ. tasmād anya-upalabdhir anupalabdhīḥ,
SV_13002	eva kāraṇam. ataḥ pauraṣeyam syāt. nitya-	upalabdhir nityatve 'py an-āvaraṇa-sambhavāt ||251
SV_00611	kiṃ na sidhyati. tad-viruddha-nimittasya yā	upalabdhīḥ prayujyate | nimittayor viruddhatva-
HB_02608	yatra yasminn upalabhyamāne niyamena yad-	upalabdhir bhavati yogyatāyā a-viśeṣāt, sa tat-
NB_02035	atra śīta-sparśo vahner iti. viruddha-kārya-	upalabdhir yathā – na atra śīta-sparśo dhūmād
NB_02034	vṛkṣa-abhāvād iti. svabhāva-viruddha-	upalabdhir yathā – na atra śīta-sparśo vahner
NB_02040	dhūmo vahny-abhāvād iti. kāraṇa-viruddha-	upalabdhir yathā – na asya roma-harṣa-ādi-
NB_02037	hetv-antara-apekṣānād iti. kārya-viruddha-	upalabdhir yathā – na iha a-pratibaddha-
NB_02036	atra śīta-sparśo dhūmād iti. viruddha-vyāpta-	upalabdhir yathā – na dhruva-bhāvī bhūtasya api
NB_02041	dahana-viśeṣatvād iti. kāraṇa-viruddha-kārya-	upalabdhir yathā – na roma-harṣa-ādi-viśeṣa-
NB_02038	kāraṇāni santi, vahner iti. vyāpaka-viruddha-	upalabdhir yathā, na atra tuṣāra-sparśo vahner
VN_01018	-lakṣaṇa-prāptasya arthasya pratyakṣād anya-	upalabdhir yena anumānād asya upalabdhīḥ syāt. na
HB_03307	pramāṇa-antara-abhāvāt sā eva tad-anya-bhāva-	upalabdhīḥ sādhyā-dharmasya sādhiḥ iti dṛṣṭānta-
VN_01018	anya-upalabdhir yena anumānād asya	upalabdhīḥ syāt. na ca tad-rūpa-anyathā-bhāvam
HB_02605	upalabhyamāna-dharmatve viṣaya-svabhāva	upalabdhīḥ sva-viṣaya-vijñāna-janana-yogyatā-
SV_13814	api ca, karaṇānām samagrānām vyāpārād	upalabdhīḥ | niyamena ca kāryatvam vyañjake tad
PV_02213	| vidyāyāḥ pratipakṣatvāc caittatvena	upalabdhīḥ || mithyā-upalabdhir ajñānam ukteṣ
SV_13618	upalabhyate tasya tad-upalabdhī-nāntariyakām	upalabdhim eva āsritya lokāḥ kāryatām
VN_01626	-prasādhanaṃ samarthanam. tad-viruddha-	upalabdhīṣv api dvayor viruddhayor ekasya
HB_02604	anya-upalabdhir anupalabdhīḥ, vivakṣita-	upalabdher anyatvāt, a-bhakṣya-a-sparśaniya-vat
V2_06009	eva ucyate, anyathā hy a-niṣiddha-	upalabdher abhāva-asiddheḥ. eka-niṣedhena anya-
SV_00516	-anupalabdhir eva ucyate. anyathā a-niṣiddha-	upalabdher abhāva-asiddheḥ. ekasya niṣedhena anya-
V2_05803	anupalabdher līṅgād asattāyām sādhyāyām	upalabdher abhāvo 'py anyayā anupalabdhyā
SV_00415	-sattvam. atra anupalabdher līṅgād asattāyām	upalabdher abhāvo 'py anyayā anupalabdhyā sādhyā
VN_06701	-darśanāt. vyaktasya tat-svabhāvataḥ a-bheda-	upalabdher iti sukha-ādinām utpatti-vināsa-
HB_02603	abhāva-hetur abhāva-vyavahāra-hetur vā. atra	upalabdher upalabhamāna-dharmatve taj-jñānam
V3_06112	anupalambhena api tasyā eva viśiṣṭa-	upalabdher eka-ākāra-pratiniyamāḥ. tasmād viśiṣṭa
HB_03306	-upalabdhis tatra tad-abhāva iti, tad-eka-	upalabdheḥ kvacid apy anyatra abhāvāt. sāmānyena
PV_04263	vidhānataḥ || tatra upalabhyeṣv astitvam	upalabdher na ca aparam | ity a-jñā-jñāpanāya ekā
HB_03509	hetu-prayoga-viṣayaḥ. kiṃ nu vai hetur bādḥā-	upalabdher bibheti na bādḥāyāḥ, yena bādḥām an-
V2_05813	bhāva-vyatireko hy abhāvāḥ, anupalabdhir	upalabdheḥ. sā katham asattā bhāvasya, upalambha-
SV_08218	asati tasmin na bhavitavyam. supta-taimirika-	upalabdheṣv artheṣv abhāveṣu samaya-vāsanā-
PV_04210	cen na etad ātma-upalambhane || tasya	upalabdhāv a-gatāv a-gatau ca prasidhyati | te ca
HB_03516	an-abhyupagame pravṛtṭy-ayogāt, tathā bādḥā-	upalabdhāv api prayogaḥ, abhyupagame sati viśeṣa-
SV_10414	bhāve tad-bhāva-bādhanāt | tad-viruddha-	upalabdhau syād asattāyā viniścayaḥ ||204|| yo hi
SV_00418	'pi syāt. apārthika-anupalabdhīḥ. atha anya-	upalabdhyā anupalabdhī-siddhir iti pratyakṣa-
V2_05806	syād ity apārthikā anupalabdhīḥ. atha anya-	upalabdhyā anupalabdhī-siddhir iti pratyakṣa-
SV_00515	virodho nitya-anityatva-vat. tatra apy eka-	upalabdhyā anya-anupalabdhir eva ucyate. anyathā
V2_06008	virodho nitya-anityatva-vat. tatra apy eka-	upalabdhyā anya-anupalabdhir eva ucyate, anyathā
SV_00609	abhāva-virodha-asiddheḥ. yadi viruddha-kārya-	upalabdhyā apy abhāva-siddhiḥ tat-kāraṇa-
V2_06304	33|| iti saṅgraha-ślokaḥ. yadi viruddha-kārya-	upalabdhyā apy abhāva-siddhiḥ, tat-kāraṇa-
NB_02045	anupalabdhou yeṣāṃ svabhāva-viruddha-ādimām	upalabdhyā kāraṇa-ādinām anupalabdhyā ca
SV_00610	-upalabdhyā apy abhāva-siddhiḥ tat-kāraṇa-	upalabdhyā kiṃ na sidhyati. tad-viruddha-
V2_06304	-upalabdhyā apy abhāva-siddhiḥ, tat-kāraṇa-	upalabdhyā kiṃ na sidhyati. na, tad-vyabhicārāt,
V3_11714	na syāt. na hi yo yatra na sambhavati, tad-	upalabdhyā tatra saṃśayo yuktaḥ. prāṇa-ādy-
V1_04113	sa svayam ātmānaṃ viṣaya-ākāraṃ ca yugapad	upalabhata iti tad-anye 'pi tathā syuḥ, viśeṣa-
SV_13214	upalambha ity a-saṃskṛta-indriyo na	upalabhate. yasya saṃskāra indriyasya kṛtaḥ sa
SV_12103	kriyā-sampradāyāḥ kṛtakāś ca. tān yatnavanta	upalabhanta iti cet. na, niyama-abhāvāt. anyatra
HB_02603	abhāva-vyavahāra-hetur vā. atra upalabdher	upalabhamāna-dharmatve taj-jñānam upalabdhīḥ.
V2_09404	iti bhavati. tad-arthaṃ vacanam. yady an-	upalabhamāno 'pi na asti iti na pratīyāt, vacanād
V1_04104	sattā-vyavahāra-a-yogyatvāt. tasmān na an-	upalabhamānaḥ kasyacit saṃvedanaṃ vedayate nāma
SV_01208	tadā na asti iti gamyate ||17|| yady an-	upalabhamāno na asti iti na pratyeti vacanād api
V2_09403	ity apārthakaṃ tat-siddhaye vacanam. na an-	upalabhamānasya tāvatā na asti iti bhavati. tad-
V1_00313	tad-bhāvāḥ. tathā yukta-upalambham an-	upalabhamānā na asti ity āhuḥ. tan nimitta-
HB_03115	-kāla-svabhāva-avasthā-niyatam tad-ātmanā	upalabhamānā buddhis tathātva-pracyutim asya
V3_05904	-balena dvau vikalpau bhavataḥ – idam	upalabhe, aparam na upalabhe ca iti. yasmād artha
V3_05901	-viṣaya-jñāna-abhāvād evaṃ bhavati idam na	upalabha iti yato 'bhāva-vyavahāraḥ, kiṃ tarhi
PV_04270	prṭhak || eka-upalambha-anubhavād idam na	upalabhe iti | buddher upalabhe vā iti kalpikāyāḥ
V3_05811	yasmāt – eka-upalambha-anubhavād idam na	upalabhe iti | buddher upalabhe vā iti kalpikāyāḥ
V3_05904	bhavataḥ – idam upalabhe, aparam na	upalabhe ca iti. yasmād artha-viśeṣa-gatiḥ
PV_04270	-anubhavād idam na upalabhe iti | buddher	upalabhe vā iti kalpikāyāḥ samudbhavaḥ || viśeṣo
V3_05812	-anubhavād idam na upalabhe iti | buddher	upalabhe vā iti kalpikāyāḥ samudbhavaḥ ||45|| na

SV_13128	eka-deśa-vartinam tac-chūnya-deśa-sthita	upalabheta. a-prāpta-grahaṇa-pakṣe 'doṣa iti cet.
SV_10428	-paṭuḥ. nimittam hy asac-chabda-vyavahārāṇām	upalabhya-anupalabdhiḥ. sã sva-sannidhānāt sva-
SV_06913	ucyeta. ko virodhaḥ syāt. uktam atra. tasya	upalabhya-abhimatasya anupalabdher abhāvāt, an-
SV_13007	ca prāg eva niṣiddhatvāt. na api tasya	upalabhya-ātmanaḥ kiñcid upalambha-āvaraṇam
SV_10409	-pratibandhiṣu vyavadhāna-ādiṣv asatsu	upalabhya eva. anupalabdhas tv asann iti
SV_10408	hi yadi bhaved yathāsvam grāhakeṇa karaṇena	upalabhya eva bhavet. sa darśana-pratibandhiṣu
V1_00409	-vyaktinām pravṛttau samvādam viśamvādam ca	upalabhya tal-lakṣaṇam vyāptyā kathayed yathā-
V3_04102	-dhānād vā iti na atra nir-bandhaḥ. tac ca	upalabhya-madhya-rūpam pūrvāparayoḥ koṭyor asti
V3_04106	anyaḥ kaścīd vyavasthā-āśrayaḥ. tad idam	upalabhya-lakṣaṇam dadhy-ādi kṣīra-ādiṣv an-
V2_05608	-prāptasya anupalabdheḥ, yadi hi syāt,	upalabhya-sattva eva syān na anyathā iti, vṛkṣo
SV_00217	-lakṣaṇa-prāptasya anupalabdheḥ. yadi syād	upalabhya-sattva eva syān na anyathā. tena
SV_02009	||30|| trividha eva hi pratiṣedha-hetuḥ.	upalabhya-sattvasya hetos tathābhāva-niścaye
V2_10109	hetur iti. eṣa trividha eva pratiṣedha-hetur	upalabhya-sattvasya hetos tathābhāva-niścaye
SV_13003	||251|| atha tac chabda-rūpam nityam syād	upalabhya-svabhāvam ca. sa ca tasya svabhāvaḥ
V3_05401	tac ca anapekṣatvād asya nirastam. tad ayam	upalabhya-svabhāvaḥ svasmāt svabhāvāt kadācin na
NB_03036	upalabhyata eva. na tathā atra tādr̥ṣo ghaṭa	upalabhyata ity ukte sāmartyād eva na iha sad-
NB_03070	-vipakṣa-vyāvṛttikaḥ. sarvajño vaktā na	upalabhyata ity evam-prakārasya anupalambhasya
NB_03033	api – yat sad upalabdhi-lakṣaṇa-prāptam tad	upalabhyata eva ity ukte, an-upalabhyamānam
NB_03036	-viśaya upalabdhi-lakṣaṇa-prāptaḥ, sa	upalabhyata eva. na tathā atra tādr̥ṣo ghaṭa
NB_03023	– yat sad upalabdhi-lakṣaṇa-prāptam tad	upalabhyata eva, yathā nīla-ādi-viśeṣaḥ. na ca
SV_06914	-abhimatasya anupalabdher abhāvāt, an-	upalabhyatāyām vā tad-darśana-āśrayā vyapadeśa-
NB_03035	na upalabhyate so 'sad-vyavahāra-viśayaḥ. na	upalabhyate ca atra upalabdhi-lakṣaṇa-prāpto
NB_03120	tad yathā – kvacid a-vidyamāno ghaṭaḥ. na	upalabhyate ca upalabdhi-lakṣaṇa-prāptam sāmānyam
NB_03008	anyaḥ kaścīd dr̥ṣṭaḥ śaśa-viśāna-ādīḥ. na	upalabhyate ca kaścīd pradeśa-viśeṣa upalabdhi-
VN_03014	anupalabdhiḥ tad guṇa-vyatiriktam, na	upalabhyate ca rūpa-ādibhyo 'rtha-antarām dravyam
V2_08507	yad upalabhyate, tatra eka-abhāve 'pi na	upalabhyate, tat tasya kāryam. tac ca dhūme 'py
SV_02203	yad upalabhyate. tatra eka-abhāve 'pi na	upalabhyate. tat tasya kāryam. tac ca dhūme 'sti.
SV_02202	upalambhe tal-lakṣaṇam anupalabdham yad	upalabhyate. tatra eka-abhāve 'pi na upalabhyate.
V2_08506	upalambhe tal-lakṣaṇam anupalabdham yad	upalabhyate, tatra eka-abhāve 'pi na upalabhyate,
SV_13617	ca kāryatā ||261|| yat khalu rūpam yata eva	upalabhyate tasya tad-upalabdhi-nāntariyakām
SV_10301	| (201ab) yasya kasyacit svabhāvo na	upalabhyate deśa-ādi-viprakarṣāt, na sa tad-
NB_03120	– yad upalabdhi-lakṣaṇa-prāptam san na	upalabhyate na tat tatra asti. tad yathā –
V2_06411	'bhāvam gamayati. sad avaśyam kenacid	upalabhyate vyatīta-a-samprāpta-upalambham vā.
V1_04106	kasyacit samvedanam vedayate nāma kiñcit.	upalabhyate samvedanam anyena iti cet, sa tāvad
HB_00414	upalabdhi-lakṣaṇa-prāptam anupalabdham	upalabhyate satsv apy anyeṣu hetuṣv asya abhāve
SV_13210	(254ab) syād etat – sann api na sarvaḥ śabda	upalabhyate sarveṇa. saṃskṛtasya saṃskṛtena eva
NB_03035	'pi – yad upalabdhi-lakṣaṇa-prāptam san na	upalabhyate so 'sad-vyavahāra-viśayaḥ. na
VN_00911	sāmartyam upalabdhi-lakṣaṇa-prāptam san na	upalabhyate, so 'sad-vyavahāra-viśayaḥ, sāmartya
NB_03008	– yad upalabdhi-lakṣaṇa-prāptam san na	upalabhyate so 'sad-vyavahāra-viśayaḥ siddhaḥ,
HB_02605	a-bhākṣya-a-sparśaniya-vat paryudāsa-vṛtṭyā.	upalabhyamāna-dharmatve viśaya-svabhāva
SV_10111	te na tad-artha-a-karaṇāt. vastutas tv an-	upalabhyamāno na san na asan. satām api svabhāva-
SV_10325	anupalambho 'pi kaścīd pramāṇam eva. yady an-	upalabhyamāno vyāpakaḥ svabhāvo 'sya siddhiḥ syāt,
SV_01619	mṛdaḥ khalv api kaścīd caitanyam an-	upalabhyamānam api icchann a-darśanād vacana-āder
V3_04106	upalabhya-lakṣaṇam dadhy-ādi kṣīra-ādiṣv an-	upalabhyamānam kṣīram vā tatra na asti iti nyāyā
NB_03033	-prāptam tad upalabhyata eva ity ukte, an-	upalabhyamānam tādr̥ṣam asad iti pratīter anvaya-
VN_00511	anyeṣu upalambha-kāraṇeṣv anupalabdhiḥ. an-	upalabhyamānam tv idr̥ṣam na asti ity etāvan-mātra
HB_02608	'nupalabdhiḥ pūrva-vat. yatra yasminn	upalabhyamāne niyamena yad-upalabdhir bhavati
V3_06105	nanu satsu upalambha-kāraṇeṣv anyeṣu	upalabhyasya anupalambhād abhāva-siddhiḥ. tan mā
V3_06111	kārya-vṛtṭiḥ syāt. sã ca upalabdhir eva.	upalabhyasya anupalambhena api tasyā eva viśiṣṭa-
SV_13004	tasya svabhāvaḥ kadācin na apaiti iti nityam	upalabhyeta. evam hi sa nityaḥ syād yadi na
V3_05401	svabhāvāt kadācin na apaiti iti nityam	upalabhyeta. evam hi sa nityaḥ syād yadi na
SV_13315	yadi hi samarthāḥ syus tat-sādhitam tad	upalabhyeta. tat-svabhāvā eva punaḥ pratyayaḥ
V3_04110	bhavati. sa ced bhaven madhya-avasthā-vad	upalabhyeta. tal-lakṣaṇa-tyāga eva hi tasya
SV_10119	-yogyaḥ sakaleṣv anyeṣu kāraṇeṣu san na	upalabhyeta. na punaḥ pūrvā asattā-sādhanī.
SV_01625	uta anyad eva kiñcit. sa eva cet tathā eva	upalabhyeta viśeṣa-abhāvāt. anyac cet katham anya
V3_04207	uta anyad eva kiñcit. sa eva cet, tathā eva	upalabhyeta, viśeṣa-abhāvāt. viśeṣe ca uktam.
V3_09504	antare mṛta-pratipattiḥ, tādr̥ṣam yadi taruṣu	upalabhyeta, syād etat. atha śoṣa-ādikam eva
SV_13204	ca upalambha-pratyaye sarvatra deśe tulyam	upalabhyeran. tasmān na a-vyāpināḥ. sarveṣām
VN_01501	ca viveka-utpāde 'ngulyaḥ prasāritā eva	upalabhyeran, na hi svayam svabhāvād a-cyutasya
SV_13206	chabda kvacin na asti iti sarve yugapad	upalabhyeran sarva-deśa-sthitaīḥ ca. yogya-
PV_04263	tu pūrvābhyām paryudāso vidhānataḥ || tatra	upalabhyeṣv astitvam upalabdher na ca aparam |
PV_04265	yathā a-dāhād a-pāvakaḥ || tathā anyā na	upalabhyeṣu na astitā anupalambhanāt | taj-jñāna-
V3_05606	ity udāhṛta eva. tathā hi – na hy anyā an-	upalabhyeṣu nāstitā anupalambhanāt | taj-jñāna-
V2_06707	nityam tad-ātmatāyām kadācid	upalambha-anupalambha-abhāva-prasaṅgāt. na api
V3_11612	prāṇa-ādinām ātmanaś ca sidhyati, tasya	upalambha-anupalambha-āśrayatvāt. tena na a-

V3_11807	na sidhyati, viparyaye pratibandha-asiddheḥ.	upalambha-anupalambhābhyām hi tayoh pratibandham
PV_04270	-ākhyāne na darsitā udāhṛtiḥ pṛthak || eka-	upalambha-anubhavād idam na upalabhe iti |
V3_05811	kasyacit kāraṇam. na eṣa doṣaḥ, yasmāt – eka-	upalambha-anubhavād idam na upalabhe iti |
PV_02249	-dṛṣṭyā api snehaḥ snihyan sa ātmani ||	upalambha-antar-aṅgeṣu prakṛtyā eva anurajyate |
V1_04109	so 'py asiddhaḥ saṃvedanaṃ na sādhyati ity	upalambha-antara-anugamaḥ. tan na tāvad ayam
HB_03014	cet, ko 'yam anupalambho nāma. yadi salila-	upalambha-abhāvaḥ, sa katham abhāvaḥ kasyacit
V3_06107	-pratyayasya eva abhāvāt. tan na viśiṣṭa-	upalambha-abhāvāt tatra kasyacid abhāva-a-
SV_10411	tv asann iti niścīyate. tādrśaḥ sata	upalambha-avyabhicārāt. ayam eva hetur hetu-
HB_01311	ucyante. tathā hi tat tebhyaḥ samastebhya	upalambha-ātmakam rūpa-grahaṇa-pratiniyatam
HB_01304	-pratyayād vijñānāc cakṣur-vijñānasya	upalambha-ātmatā, tasya eva upalambha-ātmanaḥ
HB_01304	-vijñānasya upalambha-ātmatā, tasya eva	upalambha-ātmanaḥ sataś cakṣur-indriyād rūpa-
SV_13007	na api tasya upalabhya-ātmanaḥ kiñcid	upalambha-āvaraṇam sambhavati. tasya sato 'pi tad-
V3_05006	-indriya-śabdeṣv an-upayogāt. na hi tasya	upalambha-āvaraṇam sambhavati. sato 'pi vā
SV_13214	ca tat ||254|| tatra yadi saṃskṛtena	upalambha ity a-saṃskṛta-indriyo na upalabhate.
SV_13820	'pi tat-siddhy-ayogāt. vyāpi-nityatvād	upalambha ity cet. ka idānīm ghaṭa-ādiṣu
HB_00413	kārya-kāraṇa-bhāva-siddhiḥ, yathā idam asya	upalambha upalabdhi-lakṣaṇa-prāptam anupalabdham
V2_06210	eva teṣāṃ tad-viruddhānām ca sannihita-anya-	upalambha-kāraṇād asiddhiḥ siddhiś ca veditavyā,
VN_00510	na hy evaṃ-vidhasya sataḥ satsv anyeṣu	upalambha-kāraṇeṣv anupalabdhiḥ. an-
V3_06105	tad-abhāve 'bhāva-a-pratipatteḥ. nanu satsu	upalambha-kāraṇeṣv anyeṣu upalabhyaṣya
V3_06109	'nupalambhasya eva abhāvāt. atra api satsu	upalambha-kāraṇeṣv iti teṣāṃ indriya-ādinām vṛtti
V1_04107	-kāle na siddhaḥ siddher asiddheḥ, anya-	upalambha-kāle tu siddha ity upalambhe 'pi tadā
V1_04106	anyena iti cet, sa tāvad viṣayaḥ sva-	upalambha-kāle na siddhaḥ siddher asiddheḥ, anya-
HB_02607	yogyatāyā bhāva-rūpatvāt. tasmād anya-	upalambha-janana-yogya eva svabhāvo 'nupalabdhiḥ
V2_05901	kārya-vyatireke 'pi kāraṇa-abhāva-asiddheḥ.	upalambha-nibandhanā hi tādrśāṃ sattā-prajñaptir
V1_04201	syuḥ, viśeṣa-hetv-abhāvāt. tat siddhaḥ saha-	upalambha-niyamaḥ, eka-vyāpāre krama-ayogāt,
V1_04009	kaiścit prāṇi-viśeṣair iti na tayor api saha-	upalambha-niyamaḥ. nīla-ākāra-saṃvedanayor tu
V1_03914	-grāhaka-lakṣaṇa-ayogād iti. api ca saha-	upalambha-niyamād a-bhedo nīla-tad-dhiyoḥ | (54ab)
V1_04002	eva rūpaṃ nīlasya anubhavāt tayoh saha-	upalambha-niyamād dvi-candra-ādi-vat. na hy
V2_06413	ātma-parayor a-pratipatteḥ. tasmād ayam ātma-	upalambha-nivṛttim eva pramāṇayan pratikṣipati.
V2_06412	katham na anupalambhād abhāvaḥ. na, sarva-	upalambha-nivṛtter atra a-liṅgatvāt, ātma-parayor
HB_03604	-siddheḥ, anupalambhe bādḥā-a-sambhavāt.	upalambha-nivṛttāv api bādḥā-a-nivṛttau tad-
V2_05814	upalabdheḥ. sā katham asattā bhāvasya,	upalambha-nivṛtṭyā vā katham abhāvaḥ, kārya-
V1_04110	na tāvad ayam puruṣaḥ kañcid arthaṃ pratyety	upalambha-niṣṭhāṃ pratikṣamāṇaḥ, eka-asiddhau
NB_02013	anupalabdher iti. upalabdhi-lakṣaṇa-prāptir	upalambha-pratyaya-antara-sākalyaṃ svabhāva-
V3_06107	abhāva-pratītiḥ, tatra indriya-sādguṇya-āder	upalambha-pratyayasya eva abhāvāt. tan na viśiṣṭa
SV_13313	vyāhartṛṣu kevalam eva śabdaṃ śṛṅvaṃs tad-	upalambha-pratyayānām tad-anya-niṣpādane sāmārthya
SV_13203	spaṣṭa-a-spaṣṭa-śruti-bhedo na syāt. sati ca	upalambha-pratyaye sarvatra deṣe tulyam
VN_00505	-pratibhāsa-rūpam. tādrśaḥ satsv anyeṣu	upalambha-pratyayeṣu tathā anupalabdho 'sad-
NB_02014	-viśeṣaś ca. yaḥ svabhāvaḥ satsv anyeṣu	upalambha-pratyayeṣu san pratyakṣa eva bhavati sa
V2_06706	-abhidhāne puruṣa-upadeśa-apekṣatvāc ca.	upalambha-yogya-a-yogya-ātmanoḥ prāpti-
V2_06713	-vat prasaṅgaḥ. tasmāt kādācitkaḥ śabdasya	upalambha-yogya ātmā, sa ca puruṣa-vyāpāra-ānvaya
V3_06110	iti teṣāṃ indriya-ādinām vṛtti-sādguṇyena	upalambha-vṛtṭim darśayati. tadā hi tāny a-
V1_04304	-dhiyoḥ | (58ab) saty api bāhye 'rthe saha-	upalambha-vedanābhyām bhāsamānasya nīla-ādes tat-
V1_04101	-sattayā viṣaya-upalambhaḥ, kiṃ tarhi tad-	upalambha-sattayā. sā ca a-prāmāṇikā na sattā-
SV_13420	a-pratisaṃhita-sakala-upalambho dhvani-vad	upalambha-sākalya-sannidhāna-sādhyam arthaṃ katham
SV_13422	ko hi viśeṣo 'tyanta-anupalambhe sad-asator	upalambha-sādhyeṣv artheṣu. na ca sannidhi-
PV_04273	na ato 'nyā anya-nirākriyā | tad-viśiṣṭa-	upalambho 'taḥ tasya apy anupalambhanam || tasmād
V3_06004	anyā na anya-nirākriyā ||46|| tad-viśiṣṭa-	upalambho 'tas tasya apy anupalambhanam | tasmād
SV_13211	eva upalambhād iti. tatra na saṃskṛtasya	upalambho 'n-ādheya-vikārasya saṃskāra-ayogāt.
V3_06009	niścāyayati sāmārthyāt. tasmād eka-niyata-	upalambho 'nya-anupalambhas tad-abhāva-vyavahāra-
V1_04003	vat. na hy anayor eka-ākāra-anupalambhe 'nya-	upalambho 'sti. na ca etat svabhāva-viveke yuktam,
V1_04101	||54|| na hi viṣaya-sattayā viṣaya-	upalambhaḥ, kiṃ tarhi tad-upalambha-sattayā. sā
V2_08101	duḥkhe nimitta-upalakṣaṇaṃ rāga-ādayo viṣaya-	upalambhaś ca pratividitā eva upayanty apayanti
V3_05405	ca asya prayatna-an-ārambha-virāme kādācid	upalambhaḥ. tena tad-ātmānaṃ praty asya kaścid
SV_01623	avaśyam parārthair bhavitavyam iti. asty eva	upalambho dadhy-ādinām kṣīra-ādiṣv anumānam, a-
V3_04108	vā tatra na asti iti nyāyā eṣaḥ. asty eva	upalambho dadhy-ādinām kṣīra-ādiṣv anumānam, a-
SV_13420	-upalakṣaṇāt. tad ayam a-pratisaṃhita-sakala-	upalambho dhvani-vad upalambha-sākalya-sannidhāna
V3_06209	sva-viśiṣṭa-jñāna-bhāvāt, kiṃ tarhi yo 'yam	upalambho na asti ghaṭa iti, tata eva abhāva-
V1_04011	viṣayasya vijñāna-hetutayā upanidheḥ prāg	upalambhaḥ paścāt saṃvedanasya iti cet, a-
HB_03601	bādḥā-anupalambhe sāmārthyaṃ iti cet, kim	upalambho bādḥāṃ vyāpnoti, yena tan-nivṛttau
V2_06108	-anupalambha eva uktaḥ. tathā tad-viruddha-	upalambhaḥ, yathā – na iha a-pratibaddha-
SV_10209	-śaktir asti. na ca avaśyam eṣāṃ kārya-	upalambho yena anumīyeran. na ca te pramāṇa-traya
V2_06508	-utpādana-śaktiḥ. na ca avaśyam eṣāṃ kārya-	upalambho yena anumīyeran. na ca te pramāṇa-traya
V2_05902	anya-hetu-sākalye tad-avyabhicārāc ca	upalambhaḥ sattā ucyate. sāmagri-pariṇāma-
V1_04005	-utpatti-lakṣaṇo vā iti na an-āloko rūpa-	upalambhaḥ syāt, kāryasya kāraṇa-avyabhicārāt.

SV_13205	upalabhyeran. tasmān na a-vyāpinaḥ. sarveṣāṃ	upalambhaḥ syād yugapad vyāpitā yadi ||253|| na
PV_03020	'pi vā || a-tat-samānatā a-vyakti tena nitya-	upalambhanam | nityatvā ca yadi vyaktir vyakteḥ
PV_03470	ca saḥ | rūpa-ādīn pañca viśayān indriyāṇy	upalambhanam || muktva na kāryam aparaṃ tasyāḥ
SV_13717	tat-sāmagrī-pratyayatvāt. ye punar asiddha-	upalambhanāḥ kārakā eva kulāla-ādi-vad ghaṭa-ādau.
PV_04209	| tad-ātmā tat-prasūtaś cen na etad ātma-	upalambhane || tasya upalabdhaḥ a-gatāv a-gatau
V1_00313	anyo hetu-phalayos tad-bhāvaḥ. tathā yukta-	upalambham an-upalabhamānā na asti ity āhuḥ. tan
V2_06411	kenacid upalabhyate vyatīta-a-samprāpta-	upalambham vā. tat katham na anupalambhād abhāvaḥ.
NB_03065	yathā sarvagata ātmā iti sādhye sarvatra-	upalambhamāna-guṇatvam. tathā ekasya rūpasya a-
SV_13817	na ca avaśyaṃ vyañjaka-vyāpāro 'rtham	upalambhayati. kvacit prakāśe 'pi ghaṭa-ādy-
V1_02607	-śaṅkayā ekatva-an-adhyavasāyād bhinna-	upalambhayor api sukha-ādi-nīla-ādy-ākārayor a-
SV_02003	nivṛttir anyasya nivṛtīm sādhyet. yukta-	upalambhasya tasya ca anupalambhanam ||29||
V2_10106	-nivṛtīyā anya-nivṛtīy-asiddheḥ. yukta-	upalambhasya tasya ca anupalambhanam ||72||
V1_04013	paścāt samvedanasya iti cet, a-pratyakṣa-	upalambhasya na artha-dṛṣṭiḥ prasidhyati ||54||
PV_04275	arthasya nāstitvam gamyate 'nupalambhataḥ |	upalambhasya nāstitvam anyena ity anavasthitiḥ ||
V3_06203	arthasya nāstitvam gamyate 'nupalambhataḥ |	upalambhasya nāstitvam anyena ity anavasthitiḥ ||4
SV_12104	na, niyama-abhāvāt. anyatra anupalambhasya	upalambhasya vā para-upadeśād a-pratyayād a-
SV_13504	artha-antaraṃ varṇebhyaḥ. dṛṣyāyāṃ vibhāga-	upalambhāt. adṛṣyāyāṃ tato 'pratipatter liṅga-
V3_06210	upalambho na asti ghaṭa iti, tata eva abhāva-	upalambhāt, tac ca svatantraṃ pramāṇam iti. sa
PV_02176	-buddhīnāṃ janma vā hetu-sannidheḥ | kadācid	upalambhāt tad a-dhruvaṃ doṣa-nīśrayāt || duḥkham
HB_03213	-vyavaccheda-rūpā vyākhyātāḥ. tad evam eka-	upalambhāt tasya tad-anya-ātmano vyavacchedo
V3_06102	anya-abhāva-gateḥ. yato hi sparśa-viśeṣa-	upalambhāt saty asati vā prayatne sañcarati me
V3_06101	-sañcāriṇo hastasya antara-sparśa-viśeṣa-	upalambhād anya-abhāva-gateḥ. yato hi sparśa-
SV_13211	sarveṇa. saṃskṛtasya saṃskṛtena eva	upalambhād iti. tatra na saṃskṛtasya upalambho 'n
V1_04111	eka-asiddhau sarva-asiddheḥ. na ca	upalambhānām utpatti-niṣṭhā ity andha-mūkaṃ jagat
V1_04107	asiddheḥ, anya-upalambha-kāle tu siddha ity	upalambhe 'pi tadā na siddho 'nyadā viparyaye
SV_13209	-sannidhānād a-pratibandhāc ca. saṃskṛtasya	upalambhe ca kaḥ saṃskartā a-vikāriṇaḥ | (254ab)
V2_05904	cet, na, kārya-kāle 'bhāva-pratipatteḥ, anya-	upalambhe tad-anupalambha-siddheḥ. prabhāvavato
SV_01315	-yojanā ||18|| anupalambha eva saṃśayāt.	upalambhe tad-abhāvāt, anupalambhāc ca vyatireka
V2_09608	sā api na vācyā, anupalambha eva saṃśayāt,	upalambhe tad-abhāvāt. anupalambhāc ca vyatireka
SV_02202	kārya-dharma-anuvṛtitaḥ | (34ab) yeṣāṃ	upalambhe tal-lakṣaṇam anupalabdham yad
V2_08506	'sya hetumattā-vyatikramāt ||57|| yeṣāṃ	upalambhe tal-lakṣaṇam anupalabdham yad
V1_02512	yathā uktaṃ prāk. tatra ca pratyakṣe viśaya-	upalambhe samāpto vyavahāra ity apārthakam aparaṃ
V1_04109	siddha ity su-vyāhṛtam. anyena api samvedana-	upalambhe so 'py asiddhaḥ samvedanam na sādhyati
SV_02108	-utpatteḥ paśyann api manda-buddhiḥ sattā-	upalambhena sarvadā tathābhāva-śaṅkā-vipralabdho
V2_09010	-buddhiḥ paśyann api na vyavasyati sattā-	upalambhena sarvadā tad-bhāva-śaṅkā-vipralabdhaḥ
V1_02607	utsannā sarva-vastuṣu ||25|| sarva-arthā-	upalambheṣu saṃsarga-śaṅkayā ekatva-an-
V3_09212	na arthaḥ. na hi pare 'pracyuta-ātmana	upalayanam anityatām icchanti, nanv a-vivakṣita-
SV_09303	bhinneṣv iva pratibhātsu buddhau vivekeṣu	upalayanād bhinna-viśayā eva. tena svabhāvasya
SV_02913	nimittam arthe. sa tu tais tadvān eka eva	upalīyate. tasya nānā-upādhinām upakāra-āśraya-
HB_01506	api pūrvāpara-pṛthag-bhāva-bhāvino doṣā na	upalīyante. tena eṣāṃ paraspara-upasarpaṇa-ādi-
SV_16517	-pratikṣepa-sādhanāni kānicid yāni na enam	upalīyante. yathā ayaṃ tat-sādhanā-sambhave 'py
SV_16103	tadā pūrva-varṇa-smaraṇa-apekṣā eva smṛtim	upalīyante. sa eṣa varṇānām bhinna-kārya-kāraṇa-
SV_09927	kadācit kvacid viramet. tad dhi kiñcid	upalīyeta na vā yasya yatra kiñcit pratibaddham a
V2_08202	kvacit kadācid viramet. tad dhi kiñcid	upalīyeta na vā yasya yatra kiñcit pratibaddham a
SV_03014	yadi punaḥ kevalān eva upādhiḥ śabda-jñānāny	upalīyeraṇ, tadā tasya a-samāveśān na bhavati tat
SV_03417	tena anya-apoha-viśaye tadvat pakṣa-	upavarṇanam | pratyākhyātāṃ pṛthakte hi syād
PV_03107	|| tasya eva vinivṛtīy-artham anumāna-	upavarṇanam | vyayasyanti ikṣaṇād eva sarva-
PV_03473	|| tata eva asya liṅgāt prāk prasiddher	upavarṇane | dṛṣṭānta-antara-sādhyatvam tasya api
VN_02304	tattva-a-pratiṣṭhāpanāt. anyathā api nyāya-	upavarṇane vidvat-pratiṣṭhānāt. tasmāt para-
SV_10920	a-gatyā ubhayathā apy anumānatvam āgamasya	upavarṇitam. varam āgamāt pravṛttāv evaṃ
PV_03090	|| etena tad-viruddha-arthā-kārya-uktir	upavarṇitā | prayogaḥ kevalam bhinnāḥ sarvatra
VN_03217	pratipādita-vipratipatti-sthānaḥ sāmānyena	upasamharati sarvaṃ pṛthag iti. yadi dṛṣṭānta-
V3_05311	-upakāreṇa api sahakāri-kāraṇam śabdasya	upasamharet. tac ca anapekṣatvād asya nirastam.
V3_00705	-ayogāt. yugapad ekaṭra viruddha-guṇa-	upasamhāra-ayogāc ca. tasmād ete kartur icchā-
VN_03115	tat-prayoga-kṛta eva parājayo 'sya prastāva-	upasamhāra-avasānatvāt. vyartham virodha-
SV_10809	param ||214|| sambandho vākyānām eka-arthā-	upasamhāra-upakāraḥ. na daśa-dāḍima-ādi-vākyānām
SV_10810	upakārah. na daśa-dāḍima-ādi-vākyānām iva an-	upasamhāra eva. anyathā vaktur vaiguṇyam
SV_10814	kāka-danta-parikṣā-vac ca. tad viparyayeṇa	upasamhāra-vac chakya-upāyaṃ puruṣa-arthā-
VN_03207	kiṃ tarhi pratipādita-arthā-upadarśanena	upasamhāra-vacanam. etasmāt. anyair eva hetubhiḥ
V3_12806	-kāraṇām artheṣu bhrāntīyā viparīta-svabhāva-	upasamhāra-sambhavāt. na hy asti sambhavo yathā-
NB_03115	-kāraṇām artheṣu bhrāntīyā viparīta-svabhāva-	upasamhāra-sambhavāt. na hy asya sambhavo yathā-
V3_05201	apy a-sannidhāna-tulyatvād asya idam ity	upasamhāro 'pi vikalpa-nirmīta eva syāt, na vastv
VN_00610	upasamhārāt. nānā-viśayatve 'py ekaṭra	upasamhāras tan-nimittānān tatra samavāyād iti
V3_10811	avagāhate. tasmād ātmani darśana-mātreṇa an-	upasamhārah, tāvatā vyāpty-asiddheḥ. atah
SV_13102	apy a-sannidhāna-tulyatvāt tasya idam ity	upasamhāro vikalpa-nirmīta eva syāt. na vastv-

VN_00609
SV_04404
V3_03410
HB_00611
SV_17522
V3_10809
VN_04912
VN_06712
V2_06913
VN_04013
PV_02102
HB_01504
HB_01905
HB_01507
V2_09109
SV_07816
SV_07609
SV_09206
SV_15116
SV_15410
SV_15426
SV_10618
V3_06906
HB_00708
V3_13607
SV_15424
SV_15412
SV_11315
V1_02204
PV_03403
VN_02222
V3_12701
V3_12701
SV_11416
SV_10425
SV_10508
V2_07905
VN_00205
SV_08021
V2_07904
SV_10504
SV_10422
V3_07606
SV_09608
PV_04263
SV_14821
V2_07904
VN_00205
SV_09101
SV_10505
V3_07605
SV_09607
SV_15415
V3_07609
V3_05705
PV_04234
V2_05515
PV_04140
SV_09407
V3_07203
SV_09409
V3_07204
SV_12504
VN_04114
PV_03227

nidarśana-ādi-śabdā nānā-vastu-ṣiṣayā ekatra
-sākāṅkṣa-buddhi-grāhyam bhinna-śabda-artha-
na sambhavati, tathā ekatra viruddhayor
yathā vandhyā-sute. saṃś ca śabda iti sarva-
pravādeṣv ekatra vastuni viruddha-svabhāva-
dharmair yuktaṃ pratisaṃvedayamānas tad-
prayunkte, sa nigraham arhet. na artha-
doṣa-udbhāvanena pakṣo dūṣito bhavati. so 'n-
-ādi-śabdānām iva matta-kāla-atiśaya-varṣa-
kṛd-antaṃ padam. padam ca nāma-ākhyāta-
|| rūpa-ādayo ghaṭasya iti tat-sāmānya-
-janane samartho hetuḥ. yas teṣāṃ paraspara-
tatra yathāsvam pratyayaiḥ paraspara-
doṣā na upaliyante. tena eṣāṃ paraspara-
katham tasya hetuḥ syāt. phalasya api para-
etat. tasmān nityam anapekṣita-para-
vartante. te 'pi yathā-saṅketa-āhita-vāsanā-
uktam. abhidhāne sambandhitvena buddhāv
-ṣiṣayā hi buddhir niyamena tad-yogyatā-
abhāva-vyavacchedas tu niyamena bhāva-
'bhāvāt prāṇa-ādayas tan-nirasana na ātma-
-pratibhāsy artho 'pahnūyate. tasya buddhāv
-pratibhāsy artho 'pahnūyate, tasya buddhāv
śobheta. tasmād eṣa svayam pratītau ṣiṣaya-
śabda-prayoga-a-sambhavāt. prayuñjāno 'rtham
na bhavad api prāṇa-ādinām na ātmani siddhim
tu vyatirekaḥ, sa ca vyatiricyamāno bhāvam
tv enam abhivyanakti. sa tarhi siddha-
tad-ṣiṣaya-indriya-virahe '-darśanād an-
| bhūtaṃ paśyamś ca tad-darśi katham ca
iti. tattva-rakṣaṇa-artham sadbhīr
-viśāṇa-abhāva-vādinam upahasann ātmānam eva
ca ayam bhāvāc chaśa-viśāṇa-abhāva-vādinam
artham jāniyām iti saṅkara-hetuḥ puruṣa-
tathā ca a-pratipattiḥ. tasmān nir-
yathā-abhyupagamam pratipadyate, nir-
hi nir-upākhyam. caramasya tarhi kṣaṇasya an-
-sāmarthya-upākhyā-viraha-lakṣaṇam hi nir-
a-naimittikatā-āpatteḥ (159c) asad dhi nir-
-sāmarthya-upākhyā-viraha-lakṣaṇam hi nir-
'ṅkura-ādayo dṛṣṭāntaḥ, na kevalam nir-
na hy asyām kaścīd dṛṣṭānto 'sti. kiṃ na nir-
ity a-mūrtatvam nir-upākhye 'pi syāt. nir-
ity a-mūrtatvam nir-upākhye 'pi syāt. nir-
na ca aparam | ity a-jña-jñāpanāya ekā an-
na bhūto nāma. abhāvasya sarva-atiśaya-
-śakti-lakṣaṇatvād vastunaḥ. sarva-sāmarthya-
nivr̥ttam ity asad eva syāt. sarva-sāmarthya-
svabhāva-bhedāḥ sāmānyam. yeṣāṃ tu nir-
dṛṣṭāntaḥ, na kevalam nir-upākhyam. nir-
yathā na bhavati mūrta ity a-mūrtatvam nir-
yathā na bhavati mūrta ity a-mūrtatvam nir-
na ātma-nivr̥tti-mātram. anyathā nir-
eva pratiśedha-vr̥ttir iṣṭā, tan na an-
pratipanna-tad-vyavahāro 'pi prasiddheṣu nir-
tam tathā eva a-vikalpya-artha-bheda-āśrayam
tam tathā eva a-vikalpya artha-bheda-āśrayam
| kevalasya uparodhe 'pi doṣavattām
bruvāṇaḥ kaṃ svārtham puṣṇāti. tasmād anena
bruvāṇaḥ kaṃ svārtham puṣṇāti. tasmād anena
tasmād anena upātta-bheda eva sādhyāḥ.
tasmād anena upātta-bheda eva sādhyāḥ.
eva. tasmān na viśeṣaṇam atiśaya-bhāg ity an-
etat, varṇa-krama-nirdeśavad iti vatir atra
viśeṣaṇa-viśeṣyayoḥ | yad aṅga-bhāvena

upasaṃhārāt. nānā-ṣiṣayatve 'py ekatra
upasaṃhāre 'py a-bhinnaṃ buddhau pratibhāti iti
upasaṃhāre 'pi. vacana-guṇa-doṣau hi parārthe
upasaṃhāreṇa anvayena vyatirekeṇa ca vyāpti-
upasaṃhāreṇa vacana-vr̥ttir na syāt. na hy ayam
upasaṃhāreṇa sarvatra vyavaharan prakāmam āsādita
upasaṃhitasya abhidhātā ity a-samikṣita-
upasaṃhṛtya sādhanā-doṣam katham pratānayan sva-
upasarga-ādiṣu drama-ārya-deśayoḥ. tasmād ime
upasarga-nipātā ity prastutya nāma-ādini vyācāṣṭe,
upasarjanāḥ | tac-chakti-bhedāḥ khyāpyante vācyo
upasarpaṇa-ādy-āśrayaḥ pratyaya-viśeṣaḥ, sa tad-
upasarpaṇa-ādy-āśrayair ye yogya-deśa-ādy-avasthā
upasarpaṇa-ādi-hetur yaḥ, sa samartha-hetur iti
upaskāra-apekṣiṇo na avāśyam hetau bhāva iti tad-
upaskārā dṛṣyeta vā na vā kadācit tasmin svabhāve
upaskṛtatvād vijñāna-santateḥ sarva-artha-
upasthānāt. yathā-abhiprāyam a-pratītiḥ. tad ayam
upasthāpana-anuvīdhāyini ity tasmin saty asyāḥ
upasthāpanaḥ, bhāva-abhāvayor anyonya-viveka-
upasthāpanāḥ, tatra bhāva-asiddheḥ. na ca
upasthāpanāya śabda-prayogāt. tad-abhāve tad-
upasthāpanāya śabda-prayogāt, tad-abhāve tad-
upasthāpanena kenacid vinā api pratiyann asmān
upasthāpayati, apahnute ca iti pratijñā-padayor
upasthāpayati. tathā sādhye 'pi prāṇa-ādibhir
upasthāpayati, na evam nairātmya-ādayaḥ, svabhāva
upasthāyī kim a-kāraṇam poṣyate. nanv iyān
upahata-indriya-upanidhau ca punaḥ sambhavāt. na
upahata-indriyaḥ || śodhitam timireṇa asya
upahartavyam eva chala-ādi vijigīṣubhir iti cet,
upahasati. śaśa-avayava-bhūtaṃ viśāṇam na asti
upahasann ātmānam eva upahasati. śaśa-avayava-
upākīrṇaḥ. tatra yādṛśāḥ puruṣaiḥ kvacit
upākhyā-abhāva-siddhi-vad anyatra api dṛṣṭānta-
upākhyā-vad anyā-vad vā iti. sa eva tāvad
upākhyatā-prasaṅgaḥ. na, sattva-saṅkhyāta-kṣaṇa-
upākhyam iti. evam sādhanasya sādhyā-viparyaye
upākhyam katham nimittam syāt. kārya-kāraṇa-
upākhyam. caramasya tarhi kṣaṇasya an-upākhyatā-
upākhyam. nir-upākhye 'pi iyam eva pravṛttir
upākhyam vyoma-kusuma-ādi dṛṣṭāntaḥ. tad asat
upākhyasya abhāvād a-pratiśedha-ṣiṣayatā ity cet,
upākhyasya abhāvād na pratiśedha-ṣiṣayatā ity cet.
upākhyā udāhṛtir matā || viśaya-asattvatas tatra
upākhyā-nivr̥tṭyā sarva-bhāva-dharma-viveka-
upākhyā-viraha-lakṣaṇam hi nir-upākhyam.
upākhyā-viraha-lakṣaṇam hi nir-upākhyam iti. evam
upākhyānām svabhāva eva na asti tatra katham
upākhye 'pi iyam eva pravṛttir niśidhyate.
upākhye 'pi syāt. nir-upākhyasya abhāvād a-
upākhye 'pi syāt. nir-upākhyasya abhāvād na
upākhye kṛtakatva-ādy-ayogān na tato nairātmya-
upākhyeṣv a-mūrtatva-ādīkam ity cet, duḥkham vata
upākhyeṣu saty api ṣiṣaye kathaṅcid viśayinaṃ a-
upāgatāḥ | anādi-vāsanā-udbhūtaṃ bādhanāte 'rtham
upāgatāḥ | anādi-vāsanā-udbhūtaṃ bādhanāte 'rtham
upāgatāḥ || yathā parair an-utpādyā pūrva-rūpaṃ
upātta-bheda eva sādhyāḥ. upātta-bhede sādhye
upātta-bheda eva sādhyāḥ. upātta-bhede sādhye
upātta-bhede sādhye 'smin bhaved dhatur an-
upātta-bhede sādhye 'smin bhaved dhatur an-
upātta-samam. yat kiñcid veda-adhyayanam sarvam
upāttaḥ so 'nyadā apy an-anurūpaṃ gr̥hṇāti ity a-
upāttam tat tena eva hi gr̥hyate || svato vastv-

PV_04042
 PV_02218
 VN_02808
 VN_02808
 PV_02060
 SV_07220
 SV_14017
 SV_11706
 SV_14723
 V1_02704
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 V3_08412
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 VN_01508
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 V3_07107
 SV_16125
 SV_11919
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 V3_08906
 SV_07124
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 V3_08411
 SV_10606
 V3_06807
 SV_10320
 SV_14723
 V2_07906
 V3_07305
 VN_03202
 V3_07309
 SV_10615
 V3_06903
 SV_10606
 V3_06807
 SV_11202
 VN_04111
 HB_03609
 VN_06312
 V3_10303
 PV_02187
 PV_02061
 VN_01719
 VN_01806
 VN_01710
 SV_15126
 PV_03263

api | sādhyah syād ātmanā eva iṣṭa ity
 guṇa-darśī paritṛṣyan mama iti tat sādhanāny
 pratijñām eva pratijñā-sādhanāya upādādita.
 -karaṇaḥ pratijñām eva pratijñā-sādhanāya
 -hetor vigame sa na ucchvasiti kiṃ punaḥ ||
 -vijñāna-utpādāna-samartham aparām sajātiya-
 sādhanā-samartha-utpādānam eva samāna-jātiya-
 te yato matāḥ ||235 || sahakāriṇaḥ sakāśād
 tad-upādānatā iti cet. ko 'yam
 -sthiti-kāraṇa-vicchedāt tan-nivṛttis tad-
 sā api rasa-upādāna-kāraṇa-pravṛtti rūpa-
 sā api rasa-upādāna-kāraṇa-pravṛtti rūpa-
 -hetūnām pravṛtti-kāraṇam. sā api rasa-
 -hetūnām pravṛtti-kāraṇam. sā api rasa-
 tathābhūto 'numiyate. pravṛtta-śakti-rūpa-
 tathābhūto 'numiyate. pravṛtta-śakti-rūpa-
 iti cen matam || tad ajñānasya vijñānam kena
 tad-ākāra-vikalpa-jananāc ca. na ca
 tad-ākāra-vikalpa-jananāc ca. na ca
 vat, sa cet prak siddhaḥ syāt, samāna-jātiya-
 -arthah svataḥ kañcid guṇa-viśeṣam āviśanti.
 -sthita-lakṣaṇatvena eka-tyāgasya aparā-
 vikalpa-vijñāna-pratibhāsiny artha
 an-udvejanāc ca. abhūta-artham khalv apy
 agneḥ sāksād a-janakatvāt. kevalam
 -pravṛtti-viśayo dadhi. tat-phala-viśeṣa-
 a-vācyatvaṃ kathañcana | na eva vācyam
 tataḥ saṃśayāt. na eṣa doṣaḥ. yasmād bhāva-
 tataḥ saṃśayāt. na eṣa doṣaḥ, yasmāt – bhāva-
 niyame ca tasya eva indhanatvād dahana-
 -vijñāna-viśeṣa-anubandhī sabhāga-vāsanā-
 sa bāhyo 'rthaḥ syāt, yady atra kañcid
 asti iti sā api tattve vyavasthitā | grāhy-
 pāta-pratibandha ity api kṣaṇikānām bhāvānām
 pāta-pratibandha ity api kṣaṇikānām bhāvānām
 bhajate punaḥ | audāsīnyam tu sarvatra tyāga-
 -hetū rasaṃ janayati, indhana-vikāra-viśeṣa-
 hi rasa-hetū rasaṃ janayati, indhana-vikāra-
 api pūrvaḥ pūrvaḥ sabhāga-avasthā-bheda
 rasaḥ sā eva anya-kāraṇam | (10'ab) rūpa-
 ābhimukhyena vinā na rasaḥ. tad eva ca rūpa-
 ayaṃ pradhāna-śabda-pratibhāsy artho bhāva-
 ayaṃ pradhāna-śabda-pratibhāsy artho bhāva-
 ity ucyate. na ca tathā sthāyi bhāvas tad-
 atiprasaṅgo hy evaṃ syāt. pratiyamānasya tad-
 na, sattva-saṅkhyāta-kṣaṇa-antara-an-
 śabda-arthah, tasya ca svalakṣaṇa-
 -virodho na asty ātma-śabda-arthasya bhāva-
 tad ime nir-viśeṣaṇāḥ. teṣv artha-
 -śloka. tasya ca yathā samihita-rūpa-an-
 -śloka. tasya ca yathā-samihita-rūpa-an-
 bhāva-upādāno na vā iti. tasya bhāva-an-
 bhāva-upādāno na vā iti. tasya bhāva-an-
 nirdeṣe na virodhaḥ. prādhānyam punas tad-
 niṣ-prayojanatvāc ca iti. prakāra-viśeṣa-
 viśeṣaṇa-antarām syāl lakṣaṇa-antaratvena vā
 sad-bhāve 'py ekena eva tat-siddher na sarva-
 sādhyā-sādhanayor viśeṣaḥ. atra api viśeṣaṇa-
 rāga-samudbhavaḥ | nimitta-upagamād iṣṭam
 hi yad vastu yaḥ padārtho vikāryate |
 eva iṣṭa-ārtha-siddhir ity apārthakam tasya
 vyartham eva sādhanā-vākya pratijñā-vacana-
 -ādi, tasya a-sādhanā-āṅgasya sādhanā-vākya
 -anapekṣāḥ samāropita-gocarā āntaram eva
 'py upādāne jñāne duḥkha-ādi-sambhavaḥ | na

upāttā svayam-śrutih || śāstra-abhyupagamād eva
 upādatte || tena ātma-abhiniveśo yāvat tāvat sa
 upādadatā ca anena pratijñā-mātreṇa siddhir iṣṭā
 upādādita. upādadatā ca anena pratijñā-mātreṇa
 upādāna-a-vikāreṇa na upādeyasya vikriyā | kartum
 upādāna-apekṣam anapekṣam vā janayan bhāvam eva
 upādāna-apekṣam anapekṣam vā vāsy-ādi-prayoga-vat
 upādāna-apekṣād jñāna-janana-yogya-kṣaṇa-antara-
 upādāna-arthah. na kārya-kāraṇa-bhāvo 'n-
 upādāna-kāraṇa-apekṣiṇāc ca śita-sparśa-āder aparā
 upādāna-kāraṇa-pravṛtti-sahakāriṇi. tasmād yathā-
 upādāna-kāraṇa-pravṛtti-sahakāriṇi. tasmād yathā-
 upādāna-kāraṇa-pravṛtti rūpa-upādāna-kāraṇa-
 upādāna-kāraṇa-pravṛtti rūpa-upādāna-kāraṇa-
 upādāna-kāraṇa-sahakāri-pratyayo hi rasa-hetū
 upādāna-kāraṇa-sahakāri-pratyayo hi rasa-hetū
 upādāna-kāraṇam | ādhipatyam tu kurvīta tad-
 upādāna-kārya-pratyaya-a-pratibhāsi rūpaṃ śakyam
 upādāna-kārya-pratyaya-a-pratibhāsi rūpaṃ śakyam
 upādāna-kṣaṇa-siddheḥ. na tasya eva atīśayasya
 upādāna-dharmas teṣu upacaryate. tad asiddha-
 upādāna-nāntariyakatvāt. aṅguliṣu punaḥ
 upādāna-bala-prabhava-vikalpa-samutthitāḥ
 upādāna-bala-bhāvi-santānasya viparyaya-upādānān
 upādāna-balena eva tatra jñānam utpadyate na
 upādāna-bhāva-lakṣita-svabhāvam hi vastu dadhi
 upādāna-bhedād bheda-upacārataḥ || atīta-anāgate
 upādāna-mātre tu sādhye sāmānya-dharmini | na
 upādāna-mātre tu sādhye sāmānya-dharmini | na
 upādāna-lakṣaṇatvād indhanasya. tathā ayam api
 upādāna-vikalpa-pratibhāsa-vibhramah padam.
 upādāna-viśeṣa-abhāva-kṛtam kārya-vyatiṛekam na
 upādāna-saṃvitti cetaso grāhya-lakṣaṇam || rūpa-
 upādāna-samāna-deśa-utpāda ucyate. tasmāt siddhā
 upādāna-samāna-deśa-utpādānam ucyate. astu nāma a-
 upādāna-hānitaḥ || vāsi-candana-kalpānām
 upādāna-hetu-sahakāri-pratyaya-agni-dhūma-janana-
 upādāna-hetu-sahakāri-pratyaya-agni-dhūma-janana-
 upādāna-hetuḥ, buddhiś ca pratyaya ity etāvato
 upādāna-hetūnām pravṛtti-kāraṇam. sā api rasa-
 upādāna-hetūnām pravṛtti-kāraṇam. sā api rasa-
 upādāno na vā iti. tasya bhāva-an-upādānatve
 upādāno na vā iti. tasya bhāva-an-upādānatve
 upādānaḥ. pāramparyeṇa tu santāna-upakārāt tat-
 upādānatā iti cet. ko 'yam upādāna-arthah. na
 upādānatā-lakṣaṇatvāc caramatvasya. bhavaty eva
 upādānatā sādhyate. sādhyatām, kiṃ tv asāv api
 upādānatva-niṣedhāt. śabda-ārtha-niṣedhe hi
 upādānatva-sādhanam artha-sattā-mātra-sādhanam
 upādānatve sādhye tathā anupalambho 'sya dharmo
 upādānatve sādhye tathā anupalambho dharmo 'sti
 upādānatve sādhye sa eva pratyātma-vedyatvād a-
 upādānatve sādhye sa ca pratyātma-vedyatvād a-
 upādānatvena. tat-prahāṇe doṣānām prahāṇāt.
 upādānam a-sambaddham. vater upādānād a-doṣa iti
 upādānam arhati, yad-bhāve 'pi yasya anyathā-
 upādānam iti na doṣam udbhāvayann eva aparasya an
 upādānam iṣṭasya eva bādhakam. na hi tasya asattā
 upādānam tu vāryate || imāṃ tu yuktim anvicchan
 upādānam na tat tasya yuktaṃ go-gavaya-ādi-vat ||
 upādānam. yadi ca viśaya-upadarśanam antareṇa
 upādānam vādino nigrasthānam. atha vā
 upādānam vādino nigrasthānam, vyartha-
 upādānam vikalpa-vāsanā-prabodham āśritya bāhya-
 upādānam viruddhasya tac ca ekam iti cen matam ||

SV_10415	04|| yo hi bhāvo yena saha na avatiṣṭhate tad-	upādānāyora anyonya-vaiguṇya-āśrayatvena ārambha-
HB_02206	sva-rasa-nirodhitvād vināśe saty agny-āder	upādānāc ca apara eva drava-svabhāva utpanna iti.
PV_02164	tena kiñcana | a-vijñānasya vijñāna-an-	upādānāc ca sidhyati || vijñāna-śakti-sambandhād
VN_01810	api vacanam vādino nigrasthānam a-samartha-	upādānāt. tathā sādhyā-ādi-vikalasya an-anvaya-a-
V3_01205	eṣām iti vacane dharma-viśeṣaṇatvena	upādānāt tasya viśeṣaḥ. parārthāḥ santaś cakṣur-
V3_11309	vivakṣayā, dharma-dharminora viśeṣaṇatvena	upādānāt. viruddha-vad dhetur apy evaṃ kiṃ na
VN_02720	hetv-āder an-anythingamaḥ. sādhyā-sādhanāya	upādānāt sādhanā-nirdeśaḥ sa syān na sādhyā-
VN_04113	prakāra-viśeṣa-upādānam a-sambaddham. vater	upādānād a-doṣa iti cet, syād etat, varṇa-krama-
V3_13608	iti. yathā ca āha – dharmi-viśeṣaṇatvena	upādānād anityaḥ prayatnānantariyakaḥ śabdaḥ
VN_01813	api vādino nigrasthānam, a-samartha-	upādānād eva. na hi tair hetoḥ sambandhaḥ śakyate
SV_11107	apy upādāna-bala-bhāvi-santānasya viparyaya-	upādānān na syāt. na tu bhūta-artham, vastu-bala-
VN_04106	jhabhaṅghaḍhadhaṣa-vad iti. sādhanā-an-	upādānān nigrhyaṭa iti. idam apy a-sambaddham, na
VN_02615	-pakṣa-vṛtter vyabhicārād a-sādhanā-aṅgasya	upādānān nigrasta-arhaḥ, na pratipakṣa-dharma-
VN_00317	-a-prasādhanāt, vastutaḥ samarthasya hetor	upādāne 'pi sāmārthya-a-pratipādanāt. kārya-hetāv
SV_11021	-ādi-vat. te hi vikalpa-prabhavaḥ saty apy	upādāne kasyacin mano-guṇasya abhyāsād
PV_03263	sakṛd arthasya sambhave || saty āntare 'py	upādāne jñāne duḥkha-ādi-sambhavaḥ | na upādānam
VN_00418	-artha-asiddheḥ, vastutaḥ kāryasya apy	upādāne tad-a-pratipādanāt. anupalabdhyā api
VN_02713	saty aindriyakatvasya hetor viśeṣaṇa-	upādāne vyabhicāram pariharati. na punaḥ pratijñā
SV_10522	-ubhaya-āśrayaḥ ||205 || tasmin bhāva-an-	upādāne sādhye 'sya anupalambhanam | tathā hetur
V3_06710	abhāva-ubhaya-āśrayaḥ ||53|| tasmin bhāva-an-	upādāne sādhye 'sya anupalambhanam | tathā hetur
V3_07309	upādāna-dharmas teṣu upacaryate. tad asiddha-	upādāneṣu na sambhavati. tad ime nir-viśeṣaṇāḥ.
SV_05817	anya-vyāvṛtṭeṣv artheṣu vyāvṛtṭi-bhedam	upādāya a-viśeṣaṇa niveśanāt, vyavahāre 'py anya-
SV_03421	anena prativyūḍham. tatra hy artha-antaram	upādāya anyatra vartamāno dhvanir a-svātantrya-
PV_02159	na pṛthivy-ādi-niśritā dhavala-ādayaḥ | tad-	upādāya śabdaś ca hetv-arthaḥ sva-āśrayeṇa ca ||
PV_03276	saṃvittim buddhir atra kā || tāms tān arthān	upādāya sukha-duḥkha-ādi-vedanam | ekam āvir-
SV_02516	kṛta-sanniveśaiḥ śabdais tatas tato bhedom	upādāya svabhāva-a-bhede 'py aneka-dharmāṇaḥ
V2_07408	śuddho vā nāśe kāryatva-sattva-vat ||52||	upādīyate. apekṣita-para-vyāpāro hi svabhāva-
VN_04501	ca artham iti, tathā hi pūrvaṃ karma-	upādīyate tataḥ karaṇam mṛt-piṇḍa-ādikaṃ loka iti.
VN_00319	yat kārya-līṅgam kāraṇasya sādhanāya	upādīyate, tasya tena saha kārya-kāraṇa-bhāva-
V2_07406	svabhāvo gamakaḥ. sa ca ayam hetutvena	upādīyamāna upādhy-apekṣaḥ śuddho vā nāśe
HB_02511	pratiniyame hi kiñcid eva kasyacit sādhanāya	upādīyeta na aparam, tasya eva tatra śakter
PV_02032	-parijñānam tasya naḥ kva upayujyate || heya-	upādēya-tattvasya sa-abhyupāyasya vedakaḥ | yaḥ
SV_10913	vādasya avisamvādād anumānatvam ucyate. heya-	upādēya-tattvasya sa upāyasya prasiddhitaḥ |
SV_16721	ca, nyāyam eva anupālayantaḥ paṇḍitā heya-	upādēya-tad-āśrayeṣu saṅghaṭante, na tu pravāda-
SV_10915	avisamvādād anumānam paratra vā ||217|| heya-	upādēya-tad-upāyānām tad-upadiṣṭānām a-
PV_02240	tatra api kāmī iva vanitā-antare | tyājya-	upādēya-bhede hi saktir yā eva eka-bhāvinī || sā
PV_02003	pramāṇatā | pravṛtṭeṣ tat-pradhānatvād dheya-	upādēya-vastuni || viśaya-ākāra-bhedāc ca dhiyo
SV_08925	syān na iti kim apy a-ślīlam ayuktam a-heya-	upādēyam a-pariṇiṣṭhānād ākulam pralapanti. tad
VN_01717	pratiijñā-vacanam a-sādhanā-aṅgam apy	upādēyam eva. na, vaiyarthyāt. asaty api pratijñā
PV_02060	kiṃ punaḥ || upādāna-a-vikāreṇa na	upādēyasya vikriyā | kartuṃ śakyā a-vikāreṇa
SV_03018	hi sarvo vidhi-pratiṣedhābhyāṃ vyavahāraḥ.	upādhyayaś ca tatra a-samarthāḥ samarthaś ca na
SV_03019	eva ucyata iti kiṃ śabda-prayogaiḥ. tataś ca	upādhyayo na upādhyayaḥ syuḥ. kvacit pravṛttau hi
SV_02907	bhedinaḥ | yo 'pi manyate bhinnā eva	upādhyayaḥ parasparam āśrayāc ca. tan-nibandhanāḥ
SV_02912	ko bhedaḥ syād a-niścitaḥ | yady apy	upādhyayo bhinnā eva śabda-jñāna-antarāṇām
SV_03022	an-ākṣepān na te kasyacid aṅga-bhūtaḥ iti kim	upādhyayaḥ. lakṣita-lakṣaṇād a-doṣa iti cet
SV_03101	śabdā vā enam upalakṣayeyus tal-lakṣitā vā	upādhyayaḥ. sa tāvat tadānīm niściyate sarva-
SV_03019	kiṃ śabda-prayogaiḥ. tataś ca upādhyayo na	upādhyayaḥ syuḥ. kvacit pravṛttau hi kasyacit
V2_07407	gamakaḥ. sa ca ayam hetutvena upādīyamāna	upādhy-apekṣaḥ śuddho vā nāśe kāryatva-sattva-vat
SV_06414	bhedo 'yam ata iti viśeṣa-nirdeśāt. tataś ca	upādhy-abhāve bhedasya eva abhāvaḥ syāt. tasmān
SV_02910	vā tad ayam a-prasaṅga iti. tasya api nānā-	upādhy-upakāra-aṅga-śakty-a-bhinna-ātmano grahe ||
SV_02915	ka eva upādhi-bhedo 'niścitaḥ syāt, sarva-	upādhy-upakāratvena grahaṇāt. na hy
SV_03007	sarva-ātmanā grhyaṭa eva. tathā hy eka-	upādhi-grahaṇe tad-upakāriṇyāḥ śakter grahaṇam.
SV_04325	'pratibhāsanāt. upakārya-upakāriṇora apy	upādhi-tadvatoḥ saha-avasthānād a-doṣa iti cet.
SV_02920	eka-jñāne dvaya-grahaḥ ||53|| ātma-bhūtasya	upādhi-tadvator upakārya-upakārika-bhāvasya
SV_15810	tad-bhāvo 'nyatra tad-buddhi-hetutvāt. para-	upādhi-buddhiḥ śrotur na vaktur iti viśeṣa iti
V3_07008	sā tad udāharaṇena eva udāhṛtā. sa punar	upādhi-bheda-apekṣaḥ kevalo vā kṛtakatva-sattva-
SV_09311	-bheda-bheditva-ādayo vyākhyātāḥ. evam	upādhi-bheda-apekṣaḥ kvacit svabhāvo hetur ucyate,
V2_07410	-bheda-bheditva-ādayo 'pi vyākhyātāḥ. evam	upādhi-bheda-apekṣaḥ kvacit svabhāvo hetur ucyate,
SV_09306	iti. sa ca ayam hetutvena apadiśyamānaḥ.	upādhi-bheda-apekṣo vā svabhāvaḥ kevalo 'tha vā |
NB_03011	prayogaḥ. yat kṛtakam tad anityam ity	upādhi-bhedena. apekṣita-para-vyāpāro hi bhāvaḥ
SV_02915	-ātmany a-bhedāt sarva-ātmanā grahaṇe ka eva	upādhi-bhedo 'niścitaḥ syāt, sarva-upādhy-
PV_03335	anyato vā iti vicāram idam arhati || darśana-	upādhi-rahitasya a-grahāt tad-grahe grahāt |
SV_02926	sva-svāmītvā-vat. tasmād artha-antara-	upādhi-vāde 'pi samānaḥ prasaṅgaḥ. atha api syād
SV_02921	eka-jñāne dvayora api grahaṇam iti. eka-	upādhi-viśiṣṭe 'pi tasmin grhyamāṇe sarva-
PV_03114	na bhāvasya prāg-abhāvaṃ sa vāñchati | tad-	upādhi-samākhyāne te 'py asya ca na sidhyataḥ ||

PV_03220
SV_15812
SV_06413
SV_04321
SV_16014
V1_01601
PV_03216
SV_04327
SV_06304
SV_06412
SV_03006
SV_03023
SV_09309
V2_07409
SV_04324
SV_02923
SP_00012
SV_03014
SV_03009
SV_02927
SV_02913
SV_02922
SV_00318
V2_08502
HB_02402
SV_03011
SV_04320
SV_02906
SV_03211
HB_03905
HB_02003
VN_00516
PV_02138
SV_17425
SV_10811
PV_03142
SV_16820
VN_02014
VN_02301
VN_02301
PV_04049
V3_02105
PV_02143
PV_03091
SV_11818
SV_10203
V2_06503
PV_02136
PV_03174
V1_01005
SV_10807
SV_10814
PV_02144
SV_10913
SV_10915
PV_03014
PV_02132
VN_02212
VN_02215
SV_01508
SV_17429
SV_12025
V3_12707
VN_00715
SV_03601

pratanyate || nila-ādiś citra-vijñāne jñāna-
cet. kaḥ punar upayogo vaktuḥ śrotari yena
-antara-van na bhedaḥ syāt. na hi bheda-
iti cet, an-upakāriṇi pāratantrya-ayogād an-
-jñāna-jāy jñānato dhvaniḥ | jāyate tad-
iti cet, nanu sā vyaktir buddhir eva. tad-
niḥ-svabhāvāḥ prakāśitāḥ || vyāpāra-
cet. na, niṣpannasya pāratantrya-abhāvād an-
tad-vyāvṛtṭyā gato bhāgas tad-gates tad-
ca bhedasya tato 'py asya bheda iti bheda-
ayam ekaḥ śaktibhiḥ. śaktir upakurvan eka
iti cet samānaḥ prasaṅgaḥ. sa tāvat tair
kṛtaka-śrutih svabhāva-abhidhāyiny api para-
kṛtaka-śrutih svabhāva-abhidhāyiny api para-
ca sarvaṃ tathā eva astu, tathā-bhinna-
grahaṇam. tad-grahaṇa-nāntariyakatvād
-upadhir yogaḥ kārya-kāraṇatā yadi || yoga-
na grhyate. yadi punaḥ kevalān eva
grhītaḥ sarvāḥ śaktir grāhayati, tās ca sva-
syād bhinnā eva śaktayaḥ śaktimato yābhīr
tu tais tadvān eka eva upaliyate. tasya nānā-
-upādhi-viśiṣṭe 'pi tasmin grhyamāṇe sarva-
-viśeṣa-grahaṇe 'bhimatatvāt, liṅga-viśeṣa-
-viśeṣa-grahaṇe 'bhimatatvāl liṅga-viśeṣa-
-viśeṣa-grahaṇe 'bhimatatvāt, liṅga-viśeṣa-
-upakāriṇyaḥ śaktayo bhinnā eva bhāvāt. evam
-abhyupagame sāmānādhikarāṇya-ayogāt, tad-
||51|| ity antara-śloka. yasya api nānā-
pitaram āyantaṃ dṛṣṭvā pitā me āgacchati na
-abhāva-sādhana-pramāṇa-vṛtṭyā boddhavyau,
eva eṣāṃ paraspara-kṛto viśeṣaḥ syāt, tad-
evam pratītiḥ, anyasya tat-pratipatty-
-vṛtṭeḥ khadga-āder viśeṣo 'yam mahā-muneḥ |
-virodham a-pratisamādhāya sambandha-anuṅga-
anyathā vaktur vaigūṇyam udbhāvayet. a-śakya-
eva syād bālānām a-vikalpanāt | saṅketa-
ity asti pauruṣeyānām śabdānām artha-gatāv
'yam dur-matīnām a-sāmarthya-pracchādāna-
sādhana-prakhyāpanam satām tattva-rakṣaṇa-
tasmān na jyāyān ayam tattva-rakṣaṇa-
tadā syāc cen na tadā an-abhyupāyataḥ |
tadā syāc cen na tadā an-abhyupāyataḥ |
ataḥ | a-śayitvaṃ ca doṣānām nityatvād an-
artho na bhidyate || viruddham tac ca sa-
anyasya sāmartyam paśyāmaḥ. na api siddhy-
pravartamānaṃ kañcit puruṣa-artha-sādhanaṃ
pravartamānaṃ puruṣa-artha-sādhanaṃ kañcid
-darśanaṃ tasya bādhakam | bahuśo bahudhā
śabdānām eva yojanāt || saṅketa-smaraṇa-
asti, tasya api grahaṇam. saṅketa-smaraṇa-
prāmānyam āha. tac ca sambaddha-anuṅga-
ca. tad viparyayeṇa upasamhāra-vac chakya-
ca doṣānām nityatvād an-upāyataḥ ||
ucyate. heya-upādeya-tattvasya sa
anumānaṃ paratra vā ||217|| heya-upādeya-tad-
-upagamād dhīyaḥ || bāhya-artha-pratibhāsāyā
-kṣamer itaḥ || dayāvān duḥkha-hāna-artham
na ca para-vipaṃsanena lābha-sat-kāra-śloka-
na ca nyāya-śāstrāṇi sadbhīr lābha-ādy-
kaścid anupalambhād abhāvaṃ bruvāṇa
svayaṃ svāminā vipratipatti-sthāne dṛṣṭvā
-bādhāyām tad-anyasya api tulyam ity an-
tat ko 'yam sambandha-abhāvo vācya ity
niyoge yathā-iṣṭam niyuñjirann ity kas tatra
vastu-pratibandhād dhūma-ādi-vat, tadā ayam

upādhir an-anya-bhāk | a-śakya-darśanas taṃ hi
upādhir iṣyate. tataḥ śabda-śrutir iti cet. nanu
upādhir eva bhedo 'yam ata iti viśeṣa-nirdeśāt.
upādhiḥ, pāratantrye ca janya-janaka-bhāvāt saha-
upādhiḥ sa śrutyā samavasiyate ||302|| taj-jñāna-
upādhiḥ so 'py asiddha eva. na vyaktir buddhir
upādhikam sarvaṃ skandha-ādinām viśeṣataḥ |
upādhivam, na a-niṣpannasya svarūpa-asiddheḥ.
upādhivāt tad-viśiṣṭo gata ity ucyate. na punar
upādhivād dravya-antara-van na bhedaḥ syāt. na
upādhinā api grhyamāṇaḥ sarva-ātmanā grhyata eva.
upādhibhir nāntariyakatayā upalakṣyamāṇa ekena
upādhim enam ākṣipati. etena pratyaya-bheda-
upādhim enam ākṣipati. etena pratyaya-bheda-
upādhimata ekasya grahaṇe 'pratibhāsanāt.
upādhimad-grahaṇasya. anyathā tathā api na
upādhi na tāv eva kārya-kāraṇatā atra kim |
upādhiḥ śabda-jñānāny upaliyeraṇ, tadā tasya a-
upādhiḥ iti tad-avasthaḥ prasaṅgaḥ. atha tā api
upādhiḥ upakaroti. tato na ayam prasaṅga iti.
upādhinām upakāra-āśraya-śakti-svabhāvasya sva-
upādhinām grahaṇam. tad-grahaṇa-nāntariyakatvād
upādhinām ca sāmānyānām. a-viśiṣṭa-sāmānya-
upādhinām ca sāmānyānām. a-viśiṣṭa-sāmānya-
upādhinām ca sāmānyānām. a-viśiṣṭa-sāmānya-
upādhinām tac-chaktinām ca aparāparāsv eva
upādher ekasya dvābhyām abhidhānād a-doṣa iti cet,
upādher dhīr grāhika-arthasya bhedinaḥ | yo 'pi
upādhyāya iti. so 'pi bhavan niścayo 'sati
upāya-antarasya a-sambhavāt. tena tayoh
upāya-apāyayoh kārya-vyakti-virāma-darśanāt. tena
upāya-abhāvāt. tat-pratipattau ca satyām asad-
upāya-abhyāsa eva ayam tādarthyāc chāsanam matam |
upāya-puruṣa-artha-abhidhānāni ca śāstra-dharmān
upāya-phalāni ca śāstrāṇi phala-arthī na ādriyeta
upāya-vigamāt paścād api bhaven na saḥ || mano '-
upāyaḥ. apauruṣeyas tu śabda na evam karoti. na
upāyaḥ, na tu satyair asty upetaḥ, tattva-
upāyaḥ sādhanā-abhāsa-dūṣaṇam ca, tad-abhāve
upāyaḥ. sādhanā-prakhyāpanam satām tattva-rakṣaṇa
upāyo hy abhyupāye 'yam an-aṅgam sa tadā api san |
upāyo hy abhyupāye 'yam an-aṅgam sa tadā api san |
upāyataḥ || upāyasya a-parijñānād iti vā
upāyam a-vidhāya a-pidhāya ca | pramāṇa-uktir
upāyam. atha punar na śabda-arthayor anya eva
upāyam āśritya pravartate. anyathā a-baddha-
upāyam āśritya pravartate, anyathā a-sambaddha-
upāyam kālena bahunā asya ca || gacchanty
upāyam dṛṣṭa-saṅkalana-ātmakam | pūrvāpara-
upāyam dṛṣṭa-saṅkalana-ātmakam | pūrvāpara-
upāyam puruṣa-artha-abhidhāyakam | parikṣā-
upāyam puruṣa-artha-abhidhāyi ca śāstram
upāyasya a-parijñānād iti vā parikalpayet |
upāyasya prasiddhitaḥ | pradhāna-artha-
upāyānām tad-upadiṣṭānām a-vaiparītyam
upāye vā a-pramāṇatā | vijñāna-vyatiriktasya
upāyeṣv abhiyujyate | parokṣa-upeya-tad-dhetos
upārjanam satām ācāraḥ. na api tathā-
upārjanāya praṇiyante. tasmān na yoga-vihitaḥ
upālabdhaḥ. api ca, deśa-ādi-bhedād dṛṣyante
upālabdhā. sā taṃ pratyuvāca. paśyata mātaḥ
upālabhah. an-atiśaya-darśī ca ayam vākyeṣv evam
upālabhah. asti viśāṇinām viśāṇa-svabhāva-bhedaḥ,
upālabhah, nimittam ca niyogasya uktam eva. api
upālabhah syāt – katham ṣaṣṭhy-ādaya iti. yadā

SV_06715	bahuṣu vakṭr-abhiprāya-vaśāt pravartamānā na	upālabham arhati. na ca iyam a-śakya-pravartanā,
HB_01104	-dharmāṇas tat-prakṛtes tathā-bhavanto na	upālabham arhanti. samarthāḥ kiṃ na aparāparam
V3_03411	'numāne 'dhikriyete, na arthasya, vaktur	upālabhād a-yathārtha-abhidhānena. yadi sva-
V1_00104	ayam jaḍa-matir loko garīyaḥ padam | tatra	upāsita-loka-bhartari kṛtā sv-alpā apy an-artha-
PV_02033	| pramāṇam dūra-darśī ced eta gṛdhrān	upāsmahe || sādhanam karuṇā-abhyāsāt sā buddher
PV_04232	| vidhāv ekasya tad-bhājām iva anyeṣām	upekṣakam || niṣedhe tad-viviktaṃ ca tad anyeṣām
V2_05512	| vidhāv ekasya tad-bhājām iva anyeṣām	upekṣakam ||24|| niṣedhe tad-viviktaṃ ca tad-
VN_06407	tasmād evam api na paryanuyojya-	upekṣaṇam nāma parājaya-adhikaraṇam iti. a-sthāne
VN_06213	nāma nigrāha-upapattyā codaniyaḥ, tasya	upekṣaṇam nigrāha-prāpto 'si ity an-anuyogaḥ.
VN_06212	nigrāha-prāptasya a-nigrāhaḥ paryanuyojya-	upekṣaṇam. paryanuyojyo nāma nigrāha-upapattyā
VN_06303	uttara-a-pratipatter iti na paryanuyojya-	upekṣaṇam pṛthān nigrāhasthānam. nyāya-cintāyām
SV_04609	śabdān niyuñjita niyoge vā ādriyeta, anyathā	upekṣaṇīyatvāt. tatra an-arthakriyā-yogyā jātiḥ (9
VN_00726	-rūpa-pratibhāsa-adhiyakṣa-darśanam enām	upekṣate. an-iṣṭam ca idam rūpa-ādinām
SV_04604	ārambhaḥ phala-arthaḥ, niṣ-phala-ārambhasya	upekṣaṇīyatvāt. tad ayam śabdān api kvacin
SV_06908	-upakṣepa-ādāyo dur-mati-vispanditāni ity	upekṣaṇīyāḥ. atha eka-vṛtter aneko 'pi yady eka-
HB_01613	tena samasta-pratyayānām kāryam a-kṛtvā na	upekṣā-āpattir iti, sa kiṃ teṣām a-kṣepa-kriyā-
HB_01807	-vitudyamāna-marmā viklavam vikroṣati ity	upekṣām arhati. tasmād idam eka-arthakriyā-
PV_03219	vinā teṣām grāhya-grāhaka-viplavaiḥ || tad-	upekṣita-tattva-arthaiḥ kṛtvā gaja-nimīlanam |
HB_01803	'pi samarthaḥ san param apekṣamānam katham	upekṣeta. param an-ādṛtya etat prasahya kuryāt.
VN_02015	-pracchādāna-upāyaḥ, na tu satyair asty	upetaḥ, tattva-parikṣāyām phala-ādi-pratisaraṇa-
V1_00102	mañjughoṣāya. sa śrīmān akalaṅka-dhiḥ svayam	upetya āryo 'nujagrāha yaṃ vyaktaṃ tasya na vetty
PV_02132	-hāna-artham upāyeṣv abhiyujyate | parokṣa-	upeya-tad-dhetos tad-ākhyānam hi duṣ-karam ||
PV_03378	dhīr an-arthikā || tac ca anubhava-vijñānam	ubhaya-amśa-avalambinā | eka-ākāra-viśeṣeṇa taj-
V3_12605	ca ghaṭanā asatsu kena nivāryate. sad-asad-	ubhaya-an-ubhaya-vyavasthāś ca tad-a-tat-
PV_03111	bhavan bhāvo 'nitya ity abhidhiyate || yasya	ubhaya-anta-vyavadhi-sattā-sambandha-vācinī |
SV_07707	tato 'vicalato bhinna-deśena bhāvena tad-	ubhaya-antarāla-a-vyāpino yogo yuktaḥ. prak sa na
NB_03058	yathā, anityaḥ śabda iti sādhye cākṣuṣatvam	ubhaya-asiddham. cetanās tarava iti sādhye sarva-
V3_10007	iti saṅgrāha-ślokau. tasmān na dharmī hetuḥ,	ubhaya-asiddheḥ. etena dharmo 'pi vyākhyātāḥ.
PV_03337	asty ekaṃ yad evam anubhūyate | smaryate ca	ubhaya-ākārasya asya samvedanam phalam || yadā
VN_05812	-ubhaya-vacanena eva sarvam uktam iti. tad-	ubhaya-ākṣipteṣu prabhedeṣu guṇa-atīśayam
V3_11512	tasmā jīvac-charīra-sambandhī prāṇa-ādir an-	ubhaya-ātmatā-bahir-bhāvāt tābhyām na
V3_12511	-ayogaḥ. trividho hi dharmo bhāva-abhāva-	ubhaya-āśraya ity uktam. na abhāvasya kaścid
SV_09517	ca, na asiddhe bhāva-dharmo 'sti vyabhicārya-	ubhaya-āśrayaḥ | dharmo viruddho 'bhāvasya sā
V3_07507	ca, na asiddhe bhāva-dharmo 'sti vyabhicāry	ubhaya-āśrayaḥ | dharmo viruddho 'bhāvasya sā
SV_10521	| śabda-arthas trividho dharmo bhāva-abhāva-	ubhaya-āśrayaḥ ||205|| tasmin bhāva-an-upādāne
V3_06709	| śabda-arthas trividho dharmo bhāva-abhāva-	ubhaya-āśrayaḥ ||53|| tasmin bhāva-an-upādāne
V3_10906	tat-kṛtāś cetaso vyāroṣo dveṣaḥ. sa eva	ubhaya-āśrayaḥ pūrvako viparyāso mohaḥ. na evam
PV_03051	| sāmānyam trividham tac ca bhāva-abhāva-	ubhaya-āśrayāt || yadi bhāva-āśrayam jñānam bhāve
VN_03504	bādhyata iti pratijñā-virodho yuktaḥ,	ubhaya-āśraye 'pi virodhe bādhyamāna-vivakṣayā
VN_03412	-hetvor virodha iti pratijñā-hetu āsṛitya	ubhaya-āśrayo bhavati. tatra yadā pratijñā-
VN_03410	iti na pṛthak pratijñā-virodho vaktavya iti.	ubhaya-āśritatvād virodhasya vivakṣāto 'nyatara-
V3_11409	-antaratve 'tad-upakāra-ādāyo 'py uktāḥ. an-	ubhaya-kāriṇām ānarthakyāt tādarthya-sādhanam
SV_06307	daṇḍi-vat. dvayor hi bhidyamānāyor bhedasya	ubhaya-gatatvād eka-bheda-abhidhāne 'pi
HB_04004	api tarhi na pṛthaktvam, eka-prayogād	ubhaya-gateḥ, na, hetoḥ sapakṣa-vipakṣayor bhāva-
SV_15023	kalpyate. atha vā vahny-ādi-vad eva artheṣu	ubhaya-jñāna-hetutvam syāt. na hy apauruṣeyā api
PV_03445	|| sārūpyam api na icched yas tasya na	ubhaya-darśanam | tadā artho jñānam iti ca jñāte
SV_10604	-ākāra-adhyavasāya-vaśena ca bhāva-abhāva-	ubhaya-dharma ity ucyate. tad atra dharmiṇi
V3_06805	-ākāra-adhyavasāya-vaśena ca bhāva-abhāva-	ubhaya-dharma ity ucyate. tad atra dharmiṇi
SV_09605	viśeṣo 'sti ity uktam etat. atha punar	ubhaya-dharmam brūyāt. an-āsṛita-vastuno '-
V3_07604	etat pramāṇa-vārttike. atha punar	ubhaya-dharmam brūyāt, an-āsṛita-vastuno '-
SV_09613	katham ātmasāt kuryāt. sa ca svayam sva-vācā	ubhaya-dharmatām bruvāṇaḥ sato 'nyatra apy asya
V3_07706	te 'py etena vyākhyātāḥ. sa ca sva-vācā	ubhaya-dharmatām bruvāṇaḥ sato 'nyatra apy asya
V3_07708	-sapakṣa-anyataratva-ādinām a-vipakṣa-vṛtter	ubhaya-dharmatve 'py a-doṣaḥ. na hi pakṣa eva
V3_07802	katham idāniṃ hetur a-vipakṣa-vṛttir	ubhaya-dharmaś ca. na hi pakṣa-vipakṣa-pravibhāga-
V3_00611	-upagamasya apara-tyāga-nāntariyakatvān na	ubhaya-dharmā asti iti. siddhānta-upagama-
V3_00408	-sandaśana-arthaḥ. tad-an-abhyupagame ca	ubhaya-nivṛttiḥ, vivekasya kartum a-śakyatvāt,
V3_10107	sarvo vipakṣaḥ, kiṃ tarhi tad-vyatirekeṇa	ubhaya-nīścita ity a-nīścayāt siddham a-
SV_01317	a-nivārita eva iti cet. na, ya eva tu	ubhaya-nīścita-vāci ity-ādi-vacanāt. tena
V2_09609	a-nivārita eva iti cet, na, ya eva tu	ubhaya-nīścita-vāci ity-ādi-vacanāt. tena
SV_15319	sādhanam ||290|| tathā ca uktam. ya eva tu	ubhaya-nīścita-vāci sa sādhanam, dūṣaṇam vā, na
VN_03007	-pakṣa-sampratipannas tv anaikāntikaḥ, yad	ubhaya-pakṣa-pratipannam vastu, tena anaikāntika-
VN_03006	gotva-āder anityatva-virodhād viruddhaḥ.	ubhaya-pakṣa-sampratipannas tv anaikāntikaḥ, yad
VN_03706	saṃśaya-hetum eva āha iti. yat punaruktam	ubhaya-pakṣa-sampratipannena vastunā anaikāntika-
VN_01419	-svabhāvā muṣṭy-āngulyaḥ, avasthā-dvaye 'py	ubhaya-pratipatti-prasaṅgāt. ya eva hi khalu
V3_11607	-bhāva-ayogāt saṃśayaḥ. a-pratipattir an-	ubhaya-pratipatti-saṃśaya-rūpā sā ubhaya-bahir-

VN_04510
SV_10602
V3_06804
V3_12102
SV_01817
V2_05310
V3_11607
V3_04510
SV_09023
SV_08914
HB_04010
SV_08927
PV_03384
SV_09012
VN_05811
NB_03124
VN_04514
NB_03132
V2_09615
SV_01407
V3_12605
V3_04510
VN_04403
V1_02205
VN_03709
V3_04708
V3_04707
HB_03806
PV_03188
V3_11704
V3_07701
VN_00115
SV_14603
V3_08705
SV_10919
PV_03299
SV_11201
VN_03601
VN_01412
VN_04902
SV_17109
SV_07101
HB_00805
SV_01707
V2_09914
HB_04008
V3_00507
VN_05706
HB_04006
PV_03406
SV_09007
V2_09310
SV_01107
SV_15726
VN_04511
NB_03133
SV_15025
V2_06012
SV_00519
VN_05807
SV_02006
V2_10108
SV_00519
V2_06011
SV_06005

uktam etan na punar yuktam, strī-sūdrāṇām
adhyavasātum. sa tu vikalpaḥ sad-asad-
adhyavasātum. sa tu vikalpaḥ sad-asad-
asti iti dr̥ṣṭāntayor anyatareṇa arthāpattiyā
||28|| yad āha – arthāpattiyā vā anyatareṇa
tathā hy āha – arthāpattiyā vā anyatareṇa
an-ubhaya-pratipatti-saṁśaya-rūpā sā
'py ubhaya-vyāvṛtter niścaya-ayogāt,
pratibhāsa-viṣayatvāt. tathā ca na ekas tad-
tad ātma-bhūtānām ca an-anvayena tatra an-
niyamavantau ca na kevalau, niyamasya
ekānta-bhedāt. tad-anvaye vā. sarvasya
anyat syād dr̥ṣṭeś ca yamala-ādiṣu || ādya-an-
pravṛtty-abhāvād arthinaḥ. tasmāt tan na
anyan nigrasthānaṁ nyāyāyā asti tad-
ete dr̥ṣṭānta-abhāsāḥ sādhyā-sādhana-dharma-
tato 'rtham pratipadyeta. dr̥ṣṭā ca an-
-dharmasya vyāvṛtṭiḥ sandigdha. sandigdha-
na gamayet. pramāṇa-antara-bādhanān na
pramāṇa-antara-bādha cet (19c) atha api syād
asatsu kena nivāryate. sad-asad-ubhaya-an-
-āṅgasya a-sāmarthyāt. asādhāraṇo 'py
-sambaddha-vākyam api pṛthag vācyam syāt. na
ca punaḥ sambhavāt. na apy a-manaskārāḥ,
tad a-samarthite 'nyatra api tulyam iti na
viparyayaḥ. ubhaya-siddhyā nirdeṣṭavyasya an-
-prāptir asti, cākṣuṣatve vā ko viparyayaḥ.
vastūnām svabhāva-anyathā-bhāvasya viruddha-
syāt kvacid vyākṣepa-sambhavāt || krameṇa
'pi gamaka eva. na ca evam śrāvaṇatvam,
chabda-prayogasya. iṣṭa-a-viśeṣād
na kaścit krama-niyamaḥ, iṣṭa-artha-siddher
na pratiśedha-paryudāsayo rūpa-bhedaḥ syād
para-rūpa-kriyāyām api tatra an-upakārāt.
-vaiphalyāc ca vaktuḥ. tad etad a-gatyā
yā eva dhīḥ sphuṭa-bhāsinī | sā nir-vikalpā
prādhānye ekaika-nirdeśaḥ para-bhāga-bhāk.
dr̥ṣṭānta-virodho hetvābhāsān ativartate.
-anyatvābhyām anyo vikalpaḥ sambhavati,
sambandhaḥ pradarśyeta iti na niyamaḥ kaścid
-pratiśedhāt. tulyā sva-para-vikalpayor
para-rūpa-kriyāyām api tatra an-upakārāt.
-vacane 'pi prayoga eva bhidyate na arthaḥ,
kārya-kāraṇa-bhāvaḥ svabhāvaṁ niyamayati ity
-kāraṇa-bhāvo 'pi svabhāvaṁ niyamayati ity
ākṣipataḥ. vacanam etat sāmarthyād
-ādayaḥ, yady evam idam api syān na vā
-viśayasya uttara-a-pratipatter a-sambhavāt.
-abhāvayoḥ paraspara-ākṣepata ekaṁ vākyam
pradīpam apekṣate | dīpa-mātreṇa dhī-bhāvād
| sa eva dadhi so 'nyatra na asti ity an-
vyatireke yad āha – eṣa tāvan nyāyo yad
yat | (16ab) yad āha – eṣa tāvan nyāyo yad
santāna-pariṇāmanam vā paśyāmaḥ. tad
-sūdrāṇām ubhaya-pratīter abhāvāt. yaḥ khalu
upala-khaṇḍa iti. yady apy upala-khaṇḍād
iti. tathā śabdānām apy apauruṣeyatve 'py
an-ubhayasya vā niṣedho hetuḥ. tatra apy an-
kārya-kāraṇayor an-ubhayasya vā. tatra an-
nigrasthāna-antarāṇi kiṁ na ucyante. na ca
-rūpatvāt. hetu-vyāpaka-anupalabdhir
-rūpatvāt. hetu-vyāpaka-anupalabdhir
apy artha-antara-niṣedhe kārya-kāraṇayor an-
-antara-niṣedhe sādhye kārya-kāraṇayor an-
vṛkṣa ity api bruvāṇo 'yam apy ayam eva ity

ubhaya-pratīter abhāvāt. yaḥ khalu ubhayaṁ vetti
ubhaya-pratyaya-āhita-vāsanā-prabhava iti tat-
ubhaya-pratyaya-āhita-vāsanā-prabhava iti tat-
ubhaya-pradarśanam āha. tasmād idr̥ṣo vyatireka-
ubhaya-pradarśanād iti. tatra api dr̥ṣṭāntena tad-
ubhaya-pradarśanād iti. na asati nāstitā-siddhiḥ,
ubhaya-bahir-bhāve syāt, antar-bhāve katham a-
ubhaya-bahir-bhūtasya abhāvāt. ubhayor ekatra
ubhaya-rūpaḥ syād iti mithyā-vāda eṣaḥ. sthitam
ubhaya-rūpatvāt. tam eva ca ayam bhāvaṁ prakāraiḥ
ubhaya-rūpatvāt. tasmāt tatra eva bhāva iti na
ubhaya-rūpatve tad-viśeṣa-nirākṛteḥ | codito
ubhaya-rūpatve hy eka-rūpe vyavasthitam |
ubhaya-rūpam ity ekānta-vādaḥ. api ca, sarva-
ubhaya-vacanena eva sarvam uktam iti. tad-ubhaya-
ubhaya-vikalāḥ. tathā sandigdha-sādhyā-dharma-
ubhaya-vedino 'pi pratītir iti na paramparayā
ubhaya-vyatireko yathā – a-vīta-rāgāḥ kapila-
ubhaya-vyavacchedaḥ. anyonya-vyavaccheda-rūpānām
ubhaya-vyavacchede pramāṇa-antaram bādhakam asti.
ubhaya-vyavasthāś ca tad-a-tat-samayavatām a-
ubhaya-vyāvṛtter niścaya-ayogāt, ubhaya-bahir-
ubhaya-saṅgrahāt apārthakam, nirarthakasya api
ubhaya-sannidhāv api middha-ādi-vipluta-dhiyo
ubhaya-siddha-itarayor anaikāntikatvair viśeṣaḥ.
ubhaya-siddhiḥ. iha api tarhi niścayena
ubhaya-siddhyā nirdeṣṭavyasya an-ubhaya-siddhiḥ.
ubhaya-svabhāvasya ca abhāvāt, a-tad-dharma-bhāvī
ubhaya-hetuś cet prāg eva syād a-bhedataḥ | anyo
ubhayato vyāvṛtter iti. tena evam-prakāram
ubhayatra-a-pratīti-prasaṅgāt. tato 'pi pratīteḥ
ubhayatra a-viśeṣāt. dharminī prak sattivam
ubhayatra vidheḥ prādhānyāt. evam ca a-
ubhayathā a-kāraṇasya akiñcitkaratvena an-
ubhayathā apy anumānatvam āgamasya upavarṇitam.
ubhayathā apy anyathā eva vikalpikā || tasmāt
ubhayathā apy ekasya nirdeśe na virodhaḥ.
ubhayathā api doṣo 'stv iti cet, na, na hetu-
ubhayathā api na pariṇāmaḥ. na nir-vivekaṁ
ubhayathā api pratīty-utpatter ity uktam. a-
ubhayathā api vṛtṭir iti kaḥ prasiddhāv anurodhaḥ.
ubhayathā kāraṇasya akiñcitkaratvena an-
ubhayathā dharma-bhede 'pi tad-bhāvasya eva
ubhayathā svabhāva-pratibandhād eva nivṛtṭiḥ.
ubhayathā svabhāva-pratibandhād eva nivṛtṭiḥ.
ubhayam ākṣipati, ekasya api niyama-khyāpakasya
ubhayam iti dharmayoḥ sambandha-upadarśanāt.
ubhayam etad uttara-a-pratīpatteḥ kāraṇam iti.
ubhayam gamayati ity ucyate, na eko 'rtho
ubhayam na api kāraṇam || dūra-āsanna-ādi-bhedena
ubhayam param ||183|| atha anayoḥ kaścid atīśayo
ubhayam vaktavyam viruddha-anaikāntika-
ubhayam vaktavyam, viruddha-anaikāntika-
ubhayam viśeṣa-janmani syāt. anyathā an-ādheya-
ubhayam vetti śabdām apaśabdām ca, sa evam
ubhayam vyāvṛtṭam tathā api sarvo vīta-rāgo na
ubhayam syād iti. bhavatu vahny-ādinām kṛtakatvād
ubhayasya a-pratibandhāt tad-abhāve 'nya-abhāvo
ubhayasya a-pratibandhāt tad-abhāve 'nyena na
ubhayasya apy ajñānasya saṅgraha-vacane kaścid
ubhayasya api hetuḥ. iti iyaṁ trividhā apy ukta-
ubhayasya api hetur iti. eṣa trividha eva
ubhayasya vā. tatra an-ubhayasya a-pratibandhāt
ubhayasya vā niṣedho hetuḥ. tatra apy an-
ubhayīm gatim na ativartate. tayoś ca sa eva

VN_06017	apareṇa ca tat-sambandhi dūṣaṇam.	ubhayor a-samyak-pratipattau hetvābhāsa-
V3_04511	-ayogāt, ubhaya-bahir-bhūtasya abhāvāt.	ubhayor ekatra bhāve ca pratīti-sādhana-abhāvāt
V1_01909	-kriyā-kālo na arthaḥ sahakāri iti cet, na,	ubhayos tulya-kālatvāt. asataḥ prāg a-sāmarthyāt
VN_03404	virodha-sambhava iti cet, a-pramāṇa-yoge tu	ubhayor dharmini saṃśayaḥ. tathā sati hetor
V3_07611	arthaṃ niyantu-kāmo jīvati, tasya sa-	uras-tāḍaṃ krando 'pi lokasya a-nivṛtṭeḥ. yathā
SV_15505	-vat. yathā a-tad-arthatve 'pi bharata-	urvaśy-ādi-carita-ādikam artham anye 'nyathā
SV_16925	sarvatra prasiddhim anusarati. yasmāt svarga-	urvaśy-ādi-śabdaś ca dr̥ṣṭo 'rūḍha-artha-vācakaḥ |
V2_07012	yena artho 'yaṃ vivecitaḥ ||37|| svarga-	urvaśy-ādi-śabdaś ca dr̥ṣṭo 'rūḍha-artha-vācakaḥ |
SV_16928	nānā-upakaraṇaḥ svargaḥ, tan-nivāsiny apsarā	urvaśi nāma iti loka-vādaḥ. tam an-ādr̥tya anyām
V2_07103	etat dviṣṭa-kāmitam ||40|| atha prasiddhim	ullaṅghya kalpane kiṃ nibandhanam | prasiddher a-
SV_17102	dveṣyaṃ ca kāmyaṃ ca. atha prasiddhim	ullaṅghya kalpane na nibandhanam | prasiddher a-
VN_06810	mātram iṣṭam iti. loke 'vidyā-timira-paṭala-	ullekhanas tattva-dr̥ṣṭer vāda-nyāyaḥ para-hita-
SV_09001	kim uṣṭraṃ na abhidhāvati ||182|| tathā hy	uṣṭro 'pi syād dadhi, na api sa eva uṣṭraḥ, yena
SV_09002	na api sa eva uṣṭraḥ, yena anyo 'pi syād	uṣṭraḥ . tathā dadhy api syād uṣṭraḥ, na api tad
SV_09019	-a-grahāt tat-saṃhāra-vādo na syāt, syād	uṣṭro dadhi syān na iti. atha punar a-saṃsr̥ṣṭāv
SV_08924	-sambhavāt ||181|| yad ayam ahrīkaḥ syād	uṣṭro dadhi syān na iti kim apy a-śīlam ayuktam
SV_09002	anyo 'pi syād uṣṭraḥ. tathā dadhy api syād	uṣṭraḥ , na api tad eva dadhi, yena anyad api syād
SV_09001	tathā hy uṣṭro 'pi syād dadhi, na api sa eva	uṣṭraḥ , yena anyo 'pi syād uṣṭraḥ. tathā dadhy
SV_09005	na kaścīd viśeṣa iti. dadhi khādeti codita	uṣṭram api khādet. atha asty atīśayaḥ kaścīd yena
SV_08928	-viśeṣa-nirākṛteḥ | codito dadhi khādeti kim	uṣṭram na abhidhāvati ||182|| tathā hy uṣṭro 'pi
SV_09105	vyavahāro na syāt, uṣṇa-svabhāvo 'gnir na an-	uṣṇa ity api. svabhāva-antarasya asataḥ kathañcid
HB_00914	-bhāve hetv-antaram apekṣate prakāśa-drava-	uṣṇa-kaṭhina-dravya-ādi-vat . na hi prakāśa-ādayas
NB_03074	'nya-bhāve 'bhāvād virodha-gatiḥ. śīta-	uṣṇa-sparśa-vat . paraspara-parihāra-sthita-
V2_08510	bhāvād a-kāryam. na, indhana-vikāra-hetor	uṣṇa-sparśa-viśeṣasya agnitvāt. kāryasya ca
V3_06504	'nya-bhāve 'bhāvād virodha-gatiḥ, yathā śīta-	uṣṇa-sparśayoḥ . anyonya-bheda-siddher vā dhruva-
SV_09105	anvaya-vyatireka-āśrayo vyavahāro na syāt,	uṣṇa-svabhāvo 'gnir na an-uṣṇa ity api. svabhāva-
PV_02172	iha api vā || auṣṇyasya tāratamyē 'pi na an-	uṣṇo 'gniḥ kadācana | tathā iha api iti cen na
SV_08420	paryanuyogam arhanti, kim agnir dahaty	uṣṇo vā na udakam iti. etāvāt tu syāt, kuto 'yaṃ
SV_09108	etat, na tatra kasyacid asato niśedhaḥ, an-	uṣṇam sad eva artha-antaram niśidhyata iti.
PV_03487	no bhavet | dhiyaḥ svayaṃ ca na sthānam tad-	ūrdhva-viśaya-a-sthiteḥ || sthāne svayaṃ na
SV_12914	vākyam nāma. na ca antya-varṇa-pratipatter	ūrdhvam anyam a-śakalam śabda-ātmānam
HB_00307	upakalpayati svalakṣaṇa-pratipatter	ūrdhvaṃ tat-sāmarthya-utpanna-vikalpa-jñāna-
VN_01114	sā asty eva prāg api janmano nirodhād apy	ūrdhvam . tena ayaṃ na a-pūrvaḥ sarvathā jāyate,
PV_03486	-bhāgaḥ parasparam | āntyaṃ pūrva-sthitāv	ūrdhvam vardhamāno dhvanir bhavet || a-krameṇa
SV_10005	-sthāyī jāta iti. tam asya mandāḥ svabhāvam	ūrdhvam vyavasyanti, na prāk, darśane 'pi pātava-
V2_08207	-sthāyī jāta iti. tam asya mandāḥ svabhāvam	ūrdhvam vyavasyanti, na prāk, darśane 'pi pātava-
V1_01009	-anāgata-vastu-prabheda-grahaṇa-a-grahaṇa-	ūha-an-ūha-artha-bhāva -apekṣa-anapekṣa-ādi-
V1_01009	-vastu-prabheda-grahaṇa-a-grahaṇa-ūha-an-	ūha-artha-bhāva -apekṣa-anapekṣa-ādi-prasaṅgaḥ.
VN_03218	pr̥thag iti. yadi dr̥ṣṭānta-prayogaḥ kim	r̥junā eva tat-prayoga-krameṇa na prayukto
SV_13514	kartum. yathā bīja-aṅkura-pattra-ādīnām	r̥tu-saṃvatsara-ādīnām ca. kiṃ punar a-calita-
SV_05906	kathaṃ jñātāḥ prāg vṛkṣa-grahaṇād	r̥te ||115|| na hi tadā pratipattā vṛkṣam veti na
SV_17209	jñātā vā atīndriyāḥ kena vivakṣā-vacanād	r̥te ||326|| puruṣa-praṇīte hi śabde kayācid
V2_07202	| jñātā vā atīndriyāḥ kena vivakṣā-vacanād	r̥te ||47|| vivakṣā niyame hetuḥ sañketas tat-
SV_06626	-arthaṃ kaścīd sañketikim śrutim | kuryād	r̥te 'pi tad-rūpa-sāmānyād vyatirekiṇaḥ ||142|| yo
SV_15906	'pi mantra-ābhāsā buddhiḥ śabda-śravaṇād	r̥te . tataḥ śabda-prabhavāt sā api śabda-vyaktir
PV_03224	yadi nāma indriya-ādi-vat || hetu-bhāvād	r̥te na anyā grāhyatā nāma kācana | tatra buddhir
SV_12111	tathā hy anyo vā racito granthaḥ sampradāyād	r̥te paraiḥ | dr̥ṣṭaḥ ko 'bhīhito yena so 'py evaṃ
NB_03132	parigraha-āgrahaḥ, yathā ṛṣabha-āder iti.	ṛṣabha-āder a-vīta-rāgatva-parigraha-āgraha-
NB_03132	vīta-rāgo na tasya parigraha-āgrahaḥ, yathā	ṛṣabha-āder iti. ṛṣabha-āder a-vīta-rāgatva-
NB_03130	sa jyotir-jñāna-ādīkam upadiṣṭavān, yathā –	ṛṣabha-vardhamāna-ādir iti. tatra a-sarvajñātā-an
PV_03196	sa viśeṣaś ca na antareṇa aparān aṇūn | tad	eka-a-niyamāj jñānam uktaṃ sāmānya-gocaram ||
V3_09109	vyatirekā dharmā hetvābhāsāḥ. tatra,	eka-a-prasiddhi-sandehe 'prasiddho vyabhicāra-
SV_13804	tayor bhinna-akhila-kāraṇatvam. tatra	eka-a-bhede 'pi śaktasya a-pratīkṣaṇād yukti-
SV_03810	uktaṃ yadr̥śam sāmānyam a-saṃsr̥ṣṭānām	eka-a-saṃsargas tad-vyatirekiṇām samānatā iti,
SV_13408	-bhāgānām pūrveṇa aparasya a-pratisandhānāt,	eka-amśac ca a-pratipatteḥ, tad-vyatirekī hasta-
PV_02103	'nyo 'pi diśā anyā || hetutve ca samastānām	eka-aṅga-vikale 'pi na | pratyekam api sāmarthye
PV_03495	kramād aneka-aṇu-sambandhena nitiṣṭhati ||	eka-aṅv-atyaya-kālaś ca kālo 'lpiyān kṣaṇo mataḥ |
VN_01105	'mīṣam prakāraṇam virodhāt. na an-atīśaya	eka-atīśaya-nivṛtṭyā apara-atīśaya-utpattiyā ca
PV_02101	ghaṭa-śrutīḥ || ato na rūpaṃ ghaṭa ity	eka-adhikaraṇā śrutīḥ | bhedaś ca ayaṃ mato jāti-
V2_09405	api hy anupalambham eva khyāpayati. na ca	eka-anupalambho 'nya-abhāvaṃ sādhyati,
SV_01209	api hy anupalambham eva khyāpayati. na ca	eka-anupalambho 'nya-abhāvaṃ sādhyaty
SV_04315	-eka-vyatireka-graho vibhramāḥ syāt, tasya	eka-aneka-kārya-kāriṇas tathābhāva-jijñāsāsu
VN_03303	rūpaḥ sādhyatim iṣṭaḥ, kiṃ tarhy abhāva eva	eka-aneka-pratiśedhāt . ataḥ so 'pi na samūhas
SV_09022	eva tayo rūpayoḥ svabhāva-bhedo 'pi syāt.	eka-aneka-vyavasthiteḥ pratibhāsa-viśayatvāt.
SV_11920	padam. vākyam ca eka-avabhāsi mithyā eva.	eka-anekatva-ayogāt . na hy ekam. anekayā buddhyā

SV_06315	anvayo 'vyatireko 'n-anvayo vā vyatirekaḥ.	eka-anvayasya parihārya-abhāve niṣ-phala-
SV_05220	ca bhāvāt. na eṣa doṣaḥ. yathā nila-ādiṣv	eka-apāye 'pi cakṣur-vijñānaṃ bhavati iti. na
SV_05222	teṣām a-sāmarthyam. tathā iha api pratyekam	eka-apāye 'pi bhavati iti na sarvadā a-sāmarthyam.
SV_08319	api kārya-utpattiḥ syāt. na ca bhavati. ata	eka-apāye phala-abhāvād viśeṣebhyas tad-udbhavaḥ |
PV_03152	-kālaṃ kathañcana || kāraṇa-āropataḥ kaścīd	eka-apoddhārato 'pi vā | tantv-ākhyāṃ vartayet
NB_03106	tasya anvaya-vyatirekayor abhāva-niścayaḥ.	eka-abhāva-niścayasya apara-bhāva-niścaya-
PV_02273	na udbhavaḥ karma-dehayoḥ sthitayor api ||	eka-abhāvād vinā bijam na anikurasya iva janmanaḥ |
PV_04012	para-kalpitaḥ | prasaṅgo dvaya-sambandhād	eka-abhāve 'nya-hānaye || tad-artha-grahaṇam
SV_02203	lakṣaṇam anupalabdham yad upalabhyate. tatra	eka-abhāve 'pi na upalabhyate. tat tasya kāryam.
V2_08506	lakṣaṇam anupalabdham yad upalabhyate, tatra	eka-abhāve 'pi na upalabhyate, tat tasya kāryam.
SV_03220	-abhāvāt sañketa-bhedo 'py ayukto dvayor	eka-abhidhānāt. tathā ca vyatirekiṇyā vibhakter
SV_03423	-antaram anyasmād vyāvṛttir vyāvṛttād dvayor	eka-abhidhānād ity uktam. katham idānim ekasya
SV_03222	ayogas tasyā bheda-āśrayatvāt. dvayor	eka-abhidhāne 'pi vibhaktir vyatirekiṇi | bhinnam
SP_00004	-nir-āśaṃso bhāvaḥ katham apekṣate || dvayor	eka-abhisambandhāt sambandho yadi tad-dvayoḥ |
SV_03227	prakāśayanti. tena gaur gotvam ity	eka-artha-abhidhāne 'pi kasyacid viśeṣasya
PV_02099	iti sarveṣām ākṣepād dharmi-vācīni | khyatā	eka-artha-abhidhāne 'pi tathā vihita-samsthiṭiḥ ||
PV_03376	abhisambandhe pratisandhir na yujyate |	eka-artha-abhiniveśa-ātmā pravaktr-śrotr-cetasoḥ |
SP_00010	syāt katham ca upakaroty asan || yady	eka-artha-abhisambandhāt kārya-kāraṇatā tayoḥ |
PV_03250	parasya api te svarūpaṃ katham viduḥ |	eka-artha-āśrayiṇā vedyā vijñānena iti kecana ||
SV_05314	dhiyaṃ ca na | (106ab) bhinnānām hy arthānām	eka-artha-upakriyā virodhinī iti sarvo 'yam
SV_10809	-adhikṛtaṃ param ||214|| sambandho vākyaṇām	eka-artha-upasamhāra-upakāraḥ. na daśa-dāḍima-ādi
HB_01403	atiśaya-utpādanam saha-kriyā, kiṃ tarhy	eka-artha-kāraṇam api yad bahūnām, yathā antyasya
SV_05002	vibhramo 'yukta iti cet. ta eva bhāvās tad-	eka-artha-kāriṇo 'nubhava-dvāreṇa prakṛtyā
VN_00621	kim artha-antara-kalpanayā. bahavo 'pi hy	eka-artha-kāriṇo bhaveyuś cakṣur-ādi-vat. tat-
SV_06524	matiḥ kutaḥ | anvaya-vyatirekau vā na ekasya	eka-artha-gocarau ||135|| tad ekam an-amśam vastu
V2_07201	bhedaḥ parikṣyatām ||46|| sarvatra yogyasya	eka-artha-dyotane niyatīḥ kutaḥ | jñātā vā
SV_17205	jāniyāt. sa eva śabdasya sarvatra yogyasya	eka-artha-dyotane niyamaḥ kutaḥ | (326ab) na hi
SV_11405	vā anya eva nityaḥ sambandhaḥ. tena girām	eka-artha-niyame na syād artha-antare gatīḥ | (228
SV_17203	'nyatra jaḍasya pratipatti-māndyāt. api ca	eka-artha-niyame saty enaṃ jaiminir jāniyāt. sa
SV_17115	ca pratītiḥ. ata eva nānā-arthā iti tata	eka-artha-niyamo na yuktaḥ. anyathā a-sambhava-
SV_13217	'nivrta eva. saṃskāra-bhedād bhinnatvād	eka-artha-niyamo yadi | aneka-śabda-saṅghāte
SV_06704	teṣu ca eka-śabda-niveśana-vaiphalayāt,	eka-artha-niyoga-abhāvāt, bhinna-svabhāvānām
SV_17113	śabdānām tatra dṛśyate ||323|| na prasiddher	eka-artha-niścayaḥ śabdānām tata eva śaṅkā-
SV_03812	para-rūpaṃ svarūpeṇa yayā samvriyate dhiyā |	eka-artha-pratibhāsinyā bhāvān āśritya bhedināḥ ||
SV_06609	śabdā bhinnam artham abhidhānāḥ katham	eka-artha-buddhy-āśrayaḥ syuḥ. artha-antara-
SV_04407	'py asya. aneka-artha-bheda-sambhave tad-	eka-artha-bheda-vidhi-pratiśedha-jijñāsāyām tad
PV_03454	ced eṣa kuto bhedaḥ samarthayoḥ || a-dṛṣṭa-	eka-artha-yoga-ādeḥ samvido niyamo yadi |
SV_06419	-pramāṇa-antarāni vyarthāni na syuḥ. yasmād	eka-artha-śleṣa-viccheda eko vyāpriyate dhvaniḥ |
VN_03309	-virodho dviṣṭha ity api parasparam bādhakam	eka-artha-sannidhāv apara-artha-a-sambhāvāt. tatra
SV_07003	atiprasaṅga-bhayāt. tasmāt samavāya-samyogāv	eka-artha-samavāya-ādayo 'pi vastu-sambandhāḥ
HB_02807	eka-artha-samavāyo dhūmasya vā sva-liṅginy	eka-artha-samavāya ādhāra-ādheya-bhāvo vā janya-
V3_02703	-sādhyam a-bādhanāt. yathā ākāśa-guṇatva-	eka-artha-samavāyy-anityatva-abhāvam api
V3_02707	prakaraṇe vyatirikta-indriya-grāhya-sāmānyā-	eka-artha-samavāyy-anityatva-yuktaḥ śabda iti.
V1_02109	na eva sukha-ādayaḥ saṃvedana-rūpāḥ.	eka-artha-samavāyinā tu jñānena saṃvedyanta ity
SV_07006	a-pratibaddhasya ca a-sambandhāt. yady apy	eka-artha-samavāyinām parasparam an-upakāraḥ.
HB_02806	sambandho yathā kṛtakatva-anityatvayor	eka-artha-samavāyo dhūmasya vā sva-liṅginy eka-
VN_05109	padasya iti. prapañca-kathāyām apy a-kathita-	eka-artha-sādhana-adhikaraṇāyām nānā-arthā-
SV_04024	yad eka-pratyavamarśa-artha-jñāna-ādy-	eka-artha-sādhane | bhede 'pi niyatāḥ kecit
PV_03207	siddhā ato 'py a-vikalpikā | vikalpayann apy	eka-arthaṃ yato 'nyad api paśyati || citra-
HB_02106	a-kāraka eva. tasmān na a-kṣaṇikeṣu hetuṣv	eka-arthakriyayā kasyacid sahakāritva-niyamo na
HB_02009	-utpattāv a-sahakāriṇaḥ syuḥ, kiṃ tarhy	eka-arthakriyā api. sā api na bhaven nir-
HB_01410	asti, yato 'nantaraṃ kārya-utpattiḥ, tatra	eka-arthakriyā eva sahakāriṇām sahakāritvam.
HB_01906	jñāna-hetutām pratipadyanta iti tatra	eka-arthakriyā eva sahakāritvam. yatra tu viśeṣa-
VN_00619	ghaṭa ity api ca rūpa-ādaya eva bhava	eka-arthakriyā-kāriṇa eka-śabda-vācyā bhavantu,
VN_00603	api kathañcid atita-anāgata-ādiṣu nānā-	eka-arthakriyā-kāriṣu vā artheṣu tad-bhāva
HB_01808	vikrośati ity upekṣām arhati. tasmād idam	eka-arthakriyā-lakṣaṇam sahakāritvam kṣaṇikānām
SV_17218	-prakāśanaḥ | apauruṣeḥ sā na asti tasya sā	eka-arthatā kutaḥ ||327|| vivakṣayā hi śabdo
V2_07204	-prakāśanaḥ | apauruṣeḥ sā na asti tasya sā	eka-arthatā kutaḥ ||48|| svabhāva-niyame 'nyatra
PV_03234	'bhidhiyate śabdair jñānayo rūpa-bhedataḥ ||	eka-arthatve 'pi buddhīnām nānā-āśrayatā sa cet |
PV_03314	viśaya-bhedo 'pi kriyā-sādhanaḥ dvayoḥ |	eka-arthatve dvayaṃ vyartham na ca syāt krama-
PV_03203	dhiyoḥ | nānā-arthā kramavaty ekā kim	eka-arthā a-kramā aparā || vaiśvarūpyād dhiyām
PV_03183	a-vikalpakam || sāmānyā-vācīnaḥ śabdās tad-	eka-arthā ca kalpanā | abhāve nir-vikalpasya
SV_02525	na sa śakyo 'nyena pratyāyayitum iti na	eka-arthāḥ sarva-śabdāḥ. tan na pratijñā-arthā-
SV_11920	-pratibhāsa-vibhramaḥ padam. vākyaṃ ca	eka-avabhāsi mithyā eva. eka-anekatva-ayogāt. na
SV_12802	sārthakatve 'pi mithyā-anekatva-kalpanā |	eka-avayava-gatyā ca vākya-artha-pratipad bhavet |

SV_12813	isyate. tadā api kāla-kṣepo na yukta eva.	eka-avayava-pratipatti-kāla eva sarveṣāṃ śravaṇāt.
SV_12805	vākyam. tathā ca na aneka-avayavam vākyam.	eka-avayava-pratipattiyā ca vākya-artha-
V1_04111	pratyety upalambha-niṣṭhām pratikṣamāṇaḥ,	eka-asiddhau sarva-asiddheḥ. na ca upalambhānām
V1_04002	-niyamād dvi-candra-ādi-vat. na hy anayor	eka-ākāra-anupalambhe 'nya-upalambho 'sti. na ca
PV_03379	hy a-tad-ākāraṃ katham jñāne 'dhirohati |	eka-ākāra-uttaram jñānaṃ tathā hy uttaram uttaram
V3_06006	'yam pratyakṣeṇa eva sidhyati ||47|| na hy	eka-ākāra-pratinīyatād a-samsargiṇo 'nubhavād
V3_06112	api tasyā eva viśiṣṭa-upalabdher	eka-ākāra-pratinīyamaḥ. tasmād viśiṣṭa-upalabdhir
PV_03507	-ābhāsi ca jñānam artho bāhyaś ca kevalaḥ |	eka-ākāra-mati-grāhye bheda-abhāva-prasaṅgataḥ ||
PV_03378	anubhava-vijñānam ubhaya-amśa-avalambinā |	eka-ākāra-viśeṣeṇa taj-jñānena anubadhīyate ||
SV_04402	-bhāvinām doṣāṇām a-prasaṅgaḥ. tad a-bhinnaṃ	eka-ākāra-viśayī-karaṇe 'py a-nīcīta-anya-ākāram
SV_04104	paraspara-an-anvaye 'pi prakṛtyā eva ekam	eka-ākāraṃ pratyabhijñānaṃ janayanty anyāṃ vā
V1_03613	yathā-svabhāvam vyavasthitiḥ, sarva-jñānānām	eka-ākāratva-prasaṅgāt. aneka-ākārās tu
SV_08525	eva khalv idam mithyā-jñānaṃ yad anekatra	eka-ākāram iti na tad-viśayasya abhāvāt sthītiḥ a
SV_08506	bhedasya. idam eva hi bheda-a-bheda-lakṣaṇam	eka-ākārasya api vyatireko 'vyatirekaś ca.
SV_03125	tad eva asya grahaṇam yo nīcīyati. anyathā	eka-ākāre 'pi tan na syāt. kiṃ punaḥ kāraṇam
VN_00604	-kāriṣu vā artheṣu tad-bhāva sthāpanāya nānā-	eka-ātma-abhāve 'pi nānā-eka-rūpānām vṛttech, rājā
SV_08513	na tasya (168bc) bhedaḥ. sthāna-a-sthānāyor	eka-ātma-āśrayatve ko 'nyo dharmo bhedaka iti
HB_03111	-lakṣaṇa-prāptānām api tatra vyavacchedāt.	eka-ātma-paricchedāt tasya tad-anya-ātma-
SV_08625	syāt. tathā ca ayaṃ pravibhāgo na syād	eka-ātma-vat. tasmād ayaṃ bhinna-pratibhāsa-ādir
SV_08307	bhinnaḥ syād ity asti svabhāva-anvayaḥ. yady	eka-ātmatayā anekaḥ kāryasya ekasya kārakaḥ |
SV_04013	syāt. tasmān mithyā-vikalpo 'yam artheṣv	eka-ātmatā-grahaḥ | (72ab) na hy arthā
SV_04019	iti, so 'yam itaretara-bhedas tasya	eka-ātmatā-pratibhāsino mithyā-vikalpasya bijam.
V3_09411	a-bheda eva atitarām a-kramatva-prasaṅgaḥ,	eka-ātmatva-vat. kāryatvād eva a-bheda iti cet,
PV_03343	artha-vaśā gatīḥ || tam aneka-ātmaṃ bhāvam	eka-ātmatvena darśayat | tad a-dṛṣṭam katham nāma
SV_07720	yogo yuktaḥ. tasya dvitīya-ātma-abhāvāt.	eka-ātmanaś ca tat-pradeśa-varti-sambandhi-
SV_08507	api vyatireko 'vyatirekaś ca. virodhinor	eka-ātmany a-sambhavāt. bhedo 'pi tena na evaṃ
VN_01213	-bhedo yathā sukha-ādiṣu śakty-avasthayoś ca	eka-ātmani. anyathā bheda-a-bheda-lakṣaṇa-abhāvād
V3_11601	tābhyāṃ na vyatiricyate. na tatra anveti,	eka-ātmany apy asiddheḥ. ata eva anvaya-
NB_03104	tābhyāṃ na vyatiricyate. na tatra anveti.	eka-ātmany apy asiddheḥ. na api sa-ātmakād an-
HB_03006	tasya an-anya-samsrṣṭa-rūpasya kevalasya	eka-ātmani vyavasthītasya tena ātmanā pariccheda
SV_06422	akhile gatīḥ | bhaven nānā-phalaḥ śabda	eka-ādhāro bhavaty ataḥ ||130|| uktaṃ prāg yathā
SV_06508	eka-vastu-viśayatvān nānā-phalaḥ śabda	eka-ādhāro vyāghātāt. yathā-varṇite tu buddhi-
PV_03197	niyamāj jñānaṃ uktaṃ sāmānya-gocaram || atha	eka-āyatanatve 'pi na anekam grhyate sakṛt |
PV_03265	tad-viruddhe 'pi dṛśyate || akṣṇor yathā	eka āloko naktamcara-tad-anyayoḥ | rūpa-darśana-
VN_00805	-rasa-ādayaḥ, vāta-ātapa-sparśa-ādayaś ca	eka-indriya-grāhyatve 'pi. idam eva ca
SV_04219	tatra yo 'rtha-ākāraḥ pratibhāti bāhya iva	eka iva an-arthakriyā-kāry api tat-kāri iva
SV_11125	-nirdeśe sati syād aneka-janmanām doṣāṇām	eka-utpatti-virodhāt. na ca dvayoḥ prādhānye
SV_03103	sarva-upakāraka iti na kiñcid etat. tasmād	eka-upakārake grāhye na upakāras tato 'pare |
V3_00610	-svabhāva-niṣedhaḥ kriyate. viruddhayor	eka-upagamasya apara-tyāga-nāntariyakatvān na
HB_01301	-sādhane. tena sahakāriṇaḥ pratyayā na	eka-upayoga-viśayāḥ kārya-svabhāvasya ekatve 'pi
HB_03306	-bhāva-upalabdhis tatra tad-abhāva iti, tad-	eka-upalabdheḥ kvacid apy anyatra abhāvāt.
SV_00515	vā virodho nitya-anityatva-vat. tatra apy	eka-upalabdhyā anya-anupalabdhir eva ucyate.
V2_06008	vā virodho nitya-anityatva-vat. tatra apy	eka-upalabdhyā anya-anupalabdhir eva ucyate,
PV_04270	-ākhyāne na darśitā udāhṛtiḥ pṛthak ||	eka-upalambha-anubhavād idam na upalabhe iti |
V3_05811	kasyacit kāraṇam. na eṣa doṣaḥ, yasmāt –	eka-upalambha-anubhavād idam na upalabhe iti |
HB_03213	-vyavaccheda-rūpā vyākhyātāḥ. tad evam	eka-upalambhāt tasya tad-anya-ātmano vyavacchedo
SV_03007	sarva-ātmanā grhyata eva. tathā hy	eka-upādhi-grahaṇe tad-upakāriṇyāḥ śakter
SV_02921	grahaṇāt. eka-jñāne dvayor api grahaṇam iti.	eka-upādhi-viśiṣṭe 'pi tasmin grhyamāṇe sarva-
SV_03006	ayam ekaḥ śaktibhiḥ. śaktir upakurvan	eka upādhiṇā api grhyamāṇaḥ sarva-ātmanā grhyata
PV_03510	doṣo dur-uddharaḥ || tathā hi nila-ādy-ākāra	eka ekaṃ ca vedanam | lakṣyate na tu nila-ābhe
SV_02913	-antarāṇām nimittam arthe. sa tu tais tadvān	eka eva upaliyate. tasya nānā-upādhiṇām upakāra-
SV_13510	anye yathā-iṣṭa-parāvṛttayaḥ, kiṃ tarhy	eka eva trailokyē 'kāras tathā ga-kāraḥ, tadā
SV_16109	kārya-bheda-kṛt ||305|| tasmān na khalv	eka eva padeṣu varṇānām svabhāvaḥ karṭṭ-citta-
V3_11307	tata eva tad-viparyaya-sādhano viruddho 'py	eka eva. prayoga-bhedāt tu tad-bhedaḥ, kvacid ukte
SV_13417	eva sakṛt prakāśayanti. krama-bhāvāt. na apy	eka eva bhāgaḥ śabdaṃ vyanakti, tad-anya-
HB_01109	-svabhāvebhyas cakṣur-ādibhyaḥ sahakāribhya	eka-kārya-utpattau na kāraṇa-bhedāt kārya-bhedaḥ
SV_05012	-āropo na anyathā atiprasaṅgād iti cet. saty	eka-kārya-kāri-grahaṇa iti kiṃ na isyate. avāśyam
PV_03533	|| nānā-eka-śakty-abhāve 'pi bhāvo nānā-	eka-kārya-kṛt | prakṛtyā eva iti gaditaṃ nānā-
SV_05418	iti cen matam | (107ab) na brūmo 'nekam	eka-kārya-kṛn na bhavati iti, kiṃ tarhi na
SV_05013	avāśyam ca icchatā api sāmānyaṃ vyaktinām	eka-kārya-janana-śaktir eṣṭavyā. tatas ta eva
HB_01302	iha kāraṇa-bhedo bhinna-viśeṣa-upayogān na	eka-kāryaḥ, tathā cakṣur-ādibhyo vijñāna-utpattāv
SV_05604	pratibhāsanāt samānā iti pratitīḥ, kiṃ tarhy	eka-kāryatā | sādrśyam (108'bc) na hi vayam
SV_05707	janayanti ity a-sakṛd uktam etat. tasmād	eka-kāryatā eva bhāvānām a-bhedaḥ. sā ca a-tat-
SV_02510	nir-bija-bhrānti-ayogād iti cet. ta eva tad-	eka-kāryā bijam, saṅkhyā-samyoga-kārya-dravya-
SV_05612	-pratibhāsino vijñānasya api bhedaḥ. katham	eka-kāryāḥ. tad dhi tāsām kāryam tac ca bhidyate.

SV_06824	vā iti tad-anyebhyo bheda-sāmānyena. yathā	eka-kāryās tat-kārya-codanāyām tad-anya-bhedena
SV_06911	eka-śrutimān bhavet | (143ab) na kevalam	eka-kāryās tad-anya-bheda-a-viśeṣād eka-śabdena
SV_05607	-dvaya-kalpanena ātmānam eva vipralabhāmahe.	eka-kāryās tu vyaktayaḥ kalpanā-viṣayatām
SV_06801	-mano 'rtha-tat-sannikarṣeṣu vā rūpa-vijñāna-	eka-kāryeṣu tat-kārya-sāmānya-codanā-sambhave kuto
SV_06615	pariśiṣṭa-abhāvas tu prāg eva uktaḥ. api ca,	eka-kāryeṣu bhedeṣu tat-kārya-paricodane |
SV_04427	sāmye 'pi dīpa-tejo maṇau yathā ||81|| tatra	eka-kāryo 'neko 'pi tad-a-kārya-anyatā-āśrayaiḥ |
V3_11408	nānā-svabhāva-upakāra-sādhanam etat. na	eka-kāla-aneka-upakāra-sādhanam. upakārasya artha
PV_03151	kāryam ucyate | tantu-saṃskāra-sambhūtaṃ na	eka-kālam kathaṅcana || kāraṇa-āropataḥ kaścīd
SV_00807	iti (10c') tatra apy atīta-	eka-kālānām gatiḥ (10'cd') na anāgatānām
V3_08502	rūpam anumāpayati. tatra apy atīta-	eka-kālānām gatiḥ, na anāgatānām, vyabhicārāt.
PV_02110	-deśatvāt sakṛj janma dhīyāmataḥ || yady	eka-kālīko 'neko 'py eka-caitanya-kāraṇam |
HB_01708	uktam atra yādṛśasya kriyā. sa katham	eka-kṣaṇa-bhāvī anyathā syāt. yaś ca bhavati, sa
SV_10004	bhāvāt, svabhāva eva hi nāśaḥ sa eva hy	eka-kṣaṇa-sthāyī jāta iti. tam asya mandāḥ
SV_06303	-antara-vyavacchedam ākṣipan eva vartate,	eka-gata-bheda-codanāyās tad-anya-vyāvṛtṭy-ākṣepa
SV_13227	syāt. vakṣyate ca atra pratiśedhaḥ. tasmād	eka-gati-śakti-pratiniyamād indriyasya aneka-ātmā
PV_03441	viśiṣṭaṣṭi tayā katham || yasmād dvayor	eka-gatau na dvitīyasya darśanam | dvayoḥ
SV_05820	-grahaṇe dvayam ||113|| anyonya-āśrayam ity	eka-graha-abhāve dvaya-a-grahaḥ | saṅketa-a-
PV_03535	parā | pūrvāpara-artha-bhāsitvāc cintā-ādāv	eka-cetasi || abhilāpa-dvayam nityam syād dṛṣṭa-
PV_02110	dhīyāmataḥ || yady eka-kālīko 'neko 'py	eka-caitanya-kāraṇam | ekasya api na vaikalye
SV_04813	-vaiyarthīyāt. pravṛtṭi-nivṛtṭy-anujñāyām ca	eka-codanā-an-ādarād a-vacanam eva syād anya-
PV_04025	-a-prasaṅgataḥ || a-viśeṣa-uktir apy	eka-jātye saṃśaya-āvahā | anyathā sarva-sādhyā-
SV_09025	eva tu sāmānyam. atha ca prakṛtyā kecid	eka-jñāna-ādi-phalāḥ kecin na iti. bhavatu nāma
SV_12807	tasya niṣ-kala-ātmanāḥ kṣaṇena pratipatter	eka-jñāna-utpattau niṣ-śeṣa-avagamāt. anyathā ca
SV_08222	ca atra kiñcid asmābhiḥ prakṛtyā api kecid	eka-jñāna-kāryāḥ svabhāva-bhedād iti. api ca,
HB_02609	yogyatāyā a-viśeṣāt, sa tat-saṃsrṣṭaḥ,	eka-jñāna-saṃsargāt. tayoh sator na eka-rūpa-
HB_02610	-sambhavāt. tasmād a-viśiṣṭa-yogyatā-rūpayor	eka-jñāna-saṃsargiṇoh paraspara-apekṣam eva
SV_02919	api iti. tayor ātmani sambandhād	eka-jñāne dvaya-grahaḥ ||53|| ātma-bhūtasya
SV_02921	upakārya-upakāraka-bhāvasya grahaṇāt.	eka-jñāne dvayor api grahaṇam iti. eka-upādhi-
SV_10611	-antariya-pratyayeṣu bhāvāt. paramārtha-	eka-tānatve śabdānām a-nibandhanā | na syāt
V3_06811	-antariya-pratyayeṣu bhāvāt. paramārtha-	eka-tānatve śabdānām a-nibandhanā | na syāt
VN_01508	paraspara-parihāra-sthita-lakṣaṇatvena	eka-tyāgasya aparā-upādāna-nāntariyakatvāt.
PV_03078	vṛtṭer ekatra vā yathā | viśeṣa-dṛṣṭer	eka-tri-saṅkhyā-apoho na vā bhavet || viśaya-a-
SV_04924	buddhiḥ syāt, yathā danḍiṣu. na hi tatra	eka-danḍa-yoge 'py anyatra sa eva ayam iti bhavati,
HB_03103	iti dus-taram vyasanam āpannaḥ. tata eva	eka-darśanād anya-abhāva-pratītir iti cet, katham
SV_01510	dṛṣyante bhinnā dravyeṣu śaktayaḥ | tatra	eka-dṛṣṭyā na anyatra yuktas tad-bhāva-niścayaḥ ||
V2_07210	eva asya yogyatām ||50|| ity antara-ślokaḥ.	eka-deśa-avisamvādanam apy āgama-lakṣaṇam āhuḥ.
VN_02315	iti hetor dharmi-viśeṣatvāt pratijñā-artha-	eka-deśa ity asiddha-udbhāvanam, sarvāṇi
V3_13609	prayatnānantariyakatvād iti pratijñā-artha-	eka-deśa iti, na hy evam-ādīni yathokta-lakṣaṇāsu
SV_02303	sā ca yogyatā hetu-bhāvāt kim anyat. tasmād	eka-deśa-kāla-parihāreṇa anya-deśa-kālayor
V2_08616	sā ca yogyatā hetu-bhāvāt kim anyat. tasmād	eka-deśa-kāla-parihāreṇa anya-deśa-kālayor
PV_04201	|| tena atra kārya-liṅgena svabhāvo 'py	eka-deśa-bhāk | sadṛśa-udāhṛtiś ca ataḥ prayatnād
V3_05504	etena kārya-liṅga-udāharāṇena svabhāvo 'py	eka-deśa-bhāg ukto veditavyaḥ. tena eva ca sadṛśam
SV_13128	syāt teṣām a-vyāpitā yadi | (253ab) katham	eka-deśa-vartinam tac-chūnya-deśa-sthita
V3_02005	-eka-deśa-viśeṣatvāt. na sādhyā-samudāya-	eka-deśa-viśeṣa ity eva a-prakaraṇa-icchā bhavati,
V3_02004	sādhayet sādhyā-dharma-vat, sādhyā-samudāya-	eka-deśa-viśeṣatvāt. na sādhyā-samudāya-eka-deśa-
V3_10503	ity eṣa katham na pratijñā-artha-	eka-deśaḥ. tasya eva a-bhinna-vyāvṛtṭi-
SV_00211	tad-dharmaḥ, vaktur abhiprāya-vaśāt. na tad-	eka-deśaḥ, pakṣa-śabdena samudāya-a-vacanāt.
V3_10504	sādhyā-dharmināḥ sādhanatve pratijñā-artha-	eka-deśatvam uktam. viśeṣam punaḥ sādhyā-dharminam
HB_02909	tasya ca anyatra an-anvayāt. pratijñā-artha-	eka-deśatvāc ca a-liṅgatvam. na ca yatra pradeśa-
SV_00113	-dharmi-dharma-pratiśedha-arthatvāt. tad-	eka-deśatvāt tad-upacāra-yogya-dharmi-dharma-
V3_04305	-dharmi-dharma-pratiśedha-arthatvāt. tad-	eka-deśatvāt tad-upacāra-yogya-dharmi-pratipatty-
SV_17318	veda-vākyaṇi, yatra a-pratipattiḥ, veda-	eka-deśatvāt, yathā agnir himasya bheṣajam ity-
SV_17315	yathā agniḥ śīta-nodanaḥ | vākyaṃ veda-	eka-deśatvād anyad apy aparo 'bravīt ||330||
V3_10411	yathā – a-vipakṣatvāt, tat-samudāya-	eka-deśatvād ity-ādayaḥ. anayā diśā sarva-
NB_03067	-ādiko dharmāḥ sapakṣa-vipakṣayoḥ sarvatra	eka-deśe vā vartamānaḥ. tathā, asya eva rūpasya
SV_02701	pravṛtṭis tasya dṛṣṭatvāt, an-aṃśasya ca	eka-deśena darśana-ayogāt. tasmād dṛṣṭasya
V3_09802	tv ācāryaḥ prāha. yaḥ punaḥ pratijñā-artha-	eka-deśo 'siddha ucyate, yathā – anityaḥ śabdaḥ
SV_02416	sa eva anityo bheda-abhāvāt. pratijñā-artha-	eka-deśo hetuḥ syāt. na eṣa doṣaḥ. yasmāt sarve
SV_02526	-arthāḥ sarva-śabdāḥ. tan na pratijñā-artha-	eka-deśo hetur iti. katham punar etad gamyate,
SV_09304	-sādhanā-saṃsargaḥ. tau na pratijñā-artha-	eka-deśo hetur iti. sa ca ayam hetutvena
V3_00405	yathā – deśa-kāla-avasthā-viśeṣa-niyata-	eka-dravya-saṃsarga-a-vyavacchinna-svabhāva-
V3_00407	virodhād bhinna-deśa-ādi-yogena, sa	eka-dharma-upagame 'para-dharma-upagama-
SV_02710	pratyāyayati na vyavaccheda-kṛt, tadā	eka-dharma-niścaye tad-a-vyatirekāt sarva-dharma-
SV_06504	tathābhūta-artha-darśana-dvāreṇa ayam nānā-	eka-dharma-bheda-a-bheda-pratibhāsa-viplava-
SV_04312	tad-dharmatām eva avataranto vikalpā nānā-	eka-dharma-vyatirekān sandarśayanti. na ca te nir

SV_01723	iti pramāṇam dṛṣṭāntena upadarśyate. anyathā	eka-dharma-sad-bhāvāt tad-anyena api bhavitavyam
V3_00510	-bādhane samartha iti vakṣyāmaḥ. abhyupagata-	eka-dharmaṇo 'vaśyam apara-abhyupagamo yukti-kṛta
V2_07909	iti cet, na, an-ābhoga-a-sambhavāt,	eka-dharmasya apy ajñāne parārtha-vṛtṭeḥ kārya-a-
PV_04230	syāt padārthānām vidhāna-pratiśedhane |	eka-dharmasya sarva-ātma-vidhāna-pratiśedhanam ||
V2_05508	syāt padārthānām vidhāna-pratiśedhane |	eka-dharmasya sarva-ātma-vidhāna-pratiśedhanam ||2
PV_04232	-dharmaṇy a-saṃhāro vidhāna-pratiśedhayoḥ ||	eka-dharmaṇam uddiśya nānā-dharma-samāśrayam |
PV_04231	nānā-ātmatayā bhede nānā-vidhi-niśedha-vat |	eka-dharmaṇy a-saṃhāro vidhāna-pratiśedhayoḥ ||
V2_05510	nānā-ātmatayā bhede nānā-vidhi-niśedha-vat |	eka-dharmaṇy a-saṃhāro vidhāna-pratiśedhayoḥ ||23|
PV_04065	sādhya-sādhana-saṃsthitih || viruddhayor	eka-dharmaṇy ayogād astu bādhanam | viruddha-
SV_05617	-pratyavamarśasya hetutvād dhīr a-bhedinī |	eka-dhī-hetu-bhāvena vyaktinām apy a-bhinnatā ||10
SV_03913	-pratipattiḥ. vyakti-vyatirikta-a-vyatirikta-	eka-nitya-vyāpita-ādy-ākārair api na eva
V3_06009	vā iti niścāyayati sāmartyāt. tasmād	eka-niyata-upalambho 'nya-anupalambhas tad-abhāva
SV_15502	-sambhavāt. dvairāśye tu śabdānām etat syād	eka-nivṛttau gaty-antara-abhāvāt. te tv an-arthakā
SV_01023	na sarva-anupalabdhir gamikā. tasmād	eka-nivṛtṭyā anya-nivṛttim icchatā tayoḥ kaścit
V2_09212	-anupalabdhir abhāva-pratipādikā. tasmād	eka-nivṛtṭyā anya-nivṛttim icchatā tayoḥ kaścit
SV_01708	svabhāva-pratibandhād eva nivṛtṭih. anyathā	eka-nivṛtṭyā anya-vinivṛtṭih katham bhavet | na
V2_10001	svabhāva-pratibandhād eva nivṛtṭih. anyathā	eka-nivṛtṭyā anya-vinivṛtṭih katham bhavet | na
SV_07407	sāmānyesu kadācid a-niścayo na syād	eka-niścayo vā. tasyā a-vibhāgāyās teṣu viśeṣa-
V2_06010	hy a-niśiddha-upalabdher abhāva-asiddheḥ.	eka-niśedhena anya-abhāva-sādhane siddhā eva
SV_11924	vyatikramāt. kṣaṇikatvād buddhinām. kṣaṇasya	eka-parama-aṇu-vyatikrama-kālatvāt. ādhikyē
V3_01611	a-prasaṅgāt. tasmād idam anyatara-grahaṇam	eka-parigrahe 'py a-virodhe samartham bhavati,
HB_03108	ity alam a-pratiṣṭhāna-dik-pratipattiyā. yady	eka-paricchedād eva anyasya vyavaccheda-siddhiḥ,
SV_06316	parihārya-abhāve niṣ-phala-codanavāt, tathā	eka-parihāryasya kvacit sthity-abhāve. sa ca ayam
VN_03904	viśeṣam icchato hetv-antaram. nidarśanam –	eka-prakṛti idam vyaktam parimāṇāt, mṛt-
VN_03908	dṛṣṭam parimāṇam ity evam pratyavasthita āha	eka-prakṛti-samanvaya-vikārānām parimāṇa-darśanāt,
VN_03910	prakṛty-antara-rūpa-samanvaya-abhāve saty	eka-prakṛtikatvam iti. tad idam a-viśeṣa-ukte
VN_06515	darśanāt. mṛd-anvayānām śarāva-ādinām dṛṣṭam	eka-prakṛtikatvam, tathā ca ayam vyakta-bhedas
VN_06614	vinaśyati iti tasya samarthanāya idam uktam	eka-prakṛtikam idam vyaktam anvaya-darśanād iti.
VN_06602	-moha-samanvito gr̥hyate. tat sukha-ādibhir	eka-prakṛtir iti. sa evam uktavān paryanuyujyate.
VN_03906	vyabhicāreṇa pratyavasthānam nānā-prakṛtīnām	eka-prakṛtīnām ca dṛṣṭam parimāṇam ity evam
SV_12209	sambhavāt sa pathika-agnir anyo vā artha	eka-pratinīyato na syād ity āśaṅkyate vyabhicārah.
V3_01705	na pakṣa-sapakṣayor anyataraḥ, vikalpa-	eka-pratinīyamayor virodhāt. sāmānyena vihiteṣv
V2_06804	-yogyatā niyāmikā iti cet, na, tatra apy	eka-pratinīyamasya taj-janma-lakṣaṇatvāt tad-
SV_07404	darśayan katham na pratipatter bhedakah.	eka-pratinīyame ca sāmānya-antarasya darśako na
SV_06027	anusṛtya ete vṛkṣā iti sva-para-vikalpeṣv	eka-pratibhāsān ādarśya vikalpa-vijñāne
SV_04206	tadvad arthā api kecit svabhāva-bhede 'py	eka-pratyabhijñāna-ādikām arthakriyām kurvantas
SV_06922	'parāpara-utpatter anekatvād bheda-vad	eka-pratyaya-ayogāt. nityasya ca kiṃ kurvāṇa
SV_04024	-bheda ity ucyate. prakṛtir eṣā bhavānām yad	eka-pratyavamarśa-artha-jñāna-ādy-eka-artha-
SV_06014	evam tarhi tatra api tulyam etat. yasmād	eka-pratyavamarśa-ākhye jñāna ekatra hi sthitaḥ |
SV_05702	api prati-dravyam bhīdyamānam api prakṛtyā	eka-pratyavamarśasya a-bheda-avaskandino hetur
SV_05616	bhedānām kāryam asti. na eṣa doṣaḥ, yasmād	eka-pratyavamarśasya hetutvād dhīr a-bhedinī |
HB_03201	vyavacchindaty eva tat paricchinatti ity	eka-pramāṇa-vṛtṭih sarvān bhāvān dvairāśye
HB_03206	ṛtīya-prakāra-abhāvaṃ ca sūcyati ity	eka-pramāṇa-vyāpāra eṣaḥ. tathā hi kvacit pramāṇam
VN_03120	dvitīyasya vaiyarthiyāt. yadi hi tatra apy	eka-prayogam antareṇa aparasya prayogo na
HB_04004	anvaya-vyatirekayor api tarhi na pṛthaktvam,	eka-prayogād ubhaya-gateḥ, na, hetoḥ sapakṣa-
VN_00624	śabda-yojanā. tatra ye 'rthāḥ saha pṛthag vā	eka-prayojanās teṣāṃ tad-bhāva-sthāpanāya hy eka-
V2_09307	-niścayena anaikāntikasya. dvayor ity	eka-prasiddha-pratiśedhaḥ, prasiddha iti
PV_02105	-hetur iti cen na a-viśeṣāt kramād api | na	eka-prāṇe 'py aneka-artha-grahaṇān niyamas tataḥ |
SV_06623	||140|| cakṣur-ādau yathā rūpa-vijñāna-	eka-phale kvacit | a-viśeṣeṇa tat-kārya-codanā-
SV_12913	ca a-krameṇa a-pratipatteḥ kuto 'kramam	eka-buddhi-grāhyam vākyaṃ nāma. na ca antya-varṇa
SV_12827	-parisamāpteḥ, varṇa-rūpa-a-saṃsparśināś ca	eka-buddhi-pratibhāsinaḥ śabda-ātmano '-
PV_03228	-a-bhedād guṇa-āder bhedakasya ca | a-grahād	eka-buddhiḥ syāt paśyato 'pi parāparam || guṇa-
SV_17320	iti. tasya idam rasa-vat tulya-rūpatvād	eka-bhāṇḍe ca pāka-vat | śeṣavad vyabhicāritvāt
SV_15925	-rūpa-a-saṃsparśāt. sva-sāmānya-svabhāvānām	eka-bhāva-vivakṣayā | ukteḥ samaya-kārānām a-
PV_03221	jñānam tat tathā eva anubhūyate | iti nāma	eka-bhāvāḥ syāt citra-ākāryasya cetasi || paṭa-ādi
PV_02240	| tyājya-upādeya-bhede hi saktir yā eva	eka-bhāvinī || sā bijam sarva-saktinām paryāyeṇa
SV_07517	darśana-a-sambhavāt | (151ab) sā hi buddhir	eka-bhāvinī vyakty-antaram evam āskanded bhūta-
V3_04605	dharmas ṛtīyam āśrayet. ekānta-vyāvṛtṭyā ca	eka-bhāve pratīti-sādhana-abhāvam āha. asya hi
SV_06309	iti tayor na viśeṣaṇa-viśeṣya-bhāvaḥ.	eka-bheda-abhidhāne 'py anya-vyāvṛtṭi-gater anvaya
SV_06308	hi bhīdyamānāyor bhedasya ubhaya-gatatvād	eka-bheda-abhidhāne 'pi nāntariyakas tad-anya-
SV_02517	te 'pi śabdāḥ sarva-bheda-an-ākṣepe 'py	eka-bheda-codanāt tat-svalakṣaṇa-niṣṭhā eva
SV_06417	codane tasya eva anyato 'pi bhedād an-aṃśa-	eka-bheda-codane sarva-bheda-gates tatra śabda-
V3_01612	bhavati, yathā anyatara-bhojana-codanāyām	eka-bhojane. vikalpa-ṣayativād asya. tatra hi
PV_02211	'pi buddhes tat pakṣa-pātaḥ | ātma-graha-	eka-yonitvāt kārya-kāraṇa-bhāvataḥ || rāga-
HB_02609	eka-jñāna-samsargāt. tayoḥ sator na	eka-rūpa-niyatā pratipattiḥ, a-sambhavāt. tasmād

SV_08607 -janakās ca svabhāvena iti ko 'tra virodhaḥ.
SV_09020 a-saṃsr̥ṣṭāv ākārau pratipadya saṃharet.
PV_03399 ekatra dṛśyate || arthasya a-bhinna-rūpatvād
SV_06604 iti cet. na, bheda-abhāvāt. tad dhy
SV_07919 kṛto yena tās tathā na iṣyante. tāsām
SV_02514 abhimatād anyasmāc ca vyatirikṭhā svabhāvena
PV_04249 viśva-rūpatā | sā cen na bhedikā prāptam
V1_02601 ity apārthakam aparām caitanyam. tam ca
V1_03408 sañcitāni tathā pratibhānti iti yuktam,
SV_07605 ity ayuktam etat. tasmād iyam artheṣv
VN_00724 bhavatu nāma kasyacid ayam vāñchā bhaveyur
VN_00721 -ādiṣu nānā-arthakriyā-śabda-virodhāt ta
PV_03024 na akṣāṇām vyarthatā iti cet | sā eva
VN_00604 sthāpanāya nānā-eka-ātma-abhāve 'pi nānā-
SV_16308 asiddher viparyaye ca punaḥ siddheḥ. na ca
PV_02275 bhedo 'numiyate | karmanām tāpa-saṅkleśān na
SV_06020 bhāto hetutayā dhiyaḥ | a-hetu-rūpa-vikalān
SV_14004 sat-prayoga-ādikaṃ kvacid anveti sthira-
PV_03384 ca yamala-ādiṣu || ādya-an-ubhaya-rūpatve hy
VN_00701 -sthāpanāya niyuktasya samudāya-śabdasya
VN_00704 iti samudāya-śabda ekasmin samudāye vācye
VN_00706 iti, nānā-eka-śakti-vivakṣāyām bahu-vacanam
SV_06817 dravyam asti tasya tādr̥śasya anupalambhāt.
VN_00708 eṣa niyamo bahuṣv eva bahu-vacanam, ekasminn
SV_03624 yatnaś ca vyarthāḥ. vastv-a-bhedād anyatra
SV_03623 -bheda iti cet. sarvatra utsannam idānīm
SV_03709 -sattānām ca bahutvān nagaram iti katham
SV_03627 khyāpayati. ṣaṇ-ṇagarī iti ca katham bahuṣv
SV_03304 pratibandha-abhāvāt, yathā ekaṃ kvacid
SV_01819 hetu-bhāva-pradarśanam manyamāno 'rthāpattiyā
SV_11922 tad ekayā grāhyam varṇa-anukrama-grahaṇāt.
SV_13418 vyanakti, tad-anya-vaiyarthya-prasaṅgāt,
SV_06514 ||132|| syāt satyam sa hi tatra iti na
SV_06102 buddhir vikalpikā bhr̥ṅti-vaśād eva
SV_07603 ca jñāna-utpattāv api prasaṅgāt. tad ayam
SV_09301 śabdā viveka-viśayā vikalpās ca. ta ete
VN_03211 sarvasya śabda-arthasya nānā-ārtha-rūpatayā
SV_06508 punar bhinna-ākāra-grāhīṇām jñāna-śabdānām
SV_05204 pratipattir na syād artha-antara-vat.
PV_03162 | ity a-tat-kārya-viśeṣasya anvayo na
SV_05211 ekena nānātvaṃ nirākriyate. nānātvaṃ hi teṣv
VN_00820 -antara-utpādanāni, anekasya api caḥsur-āder
SV_05209 kiṃ tāsām nānātvaṃ samapohati | nānātvac ca
VN_03209 etasmāt. anyair eva hetubhiḥ śabdasya
SV_08320 ||165|| tat-kāryam aneka-sahakāri-sādhāraṇam
SV_13806 -pratibhāsa-svabhāva-bhede 'pi nāma-sāmyād
SV_13805 yukti-viruddham pūrvāparayoḥ pratītyor
SV_06528 tad ayam anyonya-ārtha-parihāreṇa
SV_13801 vacane bhinna-viśayatvasya apy a-virodhaḥ.
SP_00008 | tad-abhāve 'pi tad-bhāvāt sambandho na
PV_04179 iti yathā prakaraṇe kvacit || sarva-śruter
SV_07604 api prasaṅgāt. tad ayam eka-vastu-darśanena
SV_06910 dur-mati-vispanditāni ity upekṣāniyāḥ. atha
SV_06702 antareṇa bahuṣv ekā śrutīḥ, teṣām a-sāmyāt,
SV_06912 -bheda-a-viśeṣād eka-śabdena ucyanate 'pi tv
SV_07525 vastv-antara-vad anyatva-prasaṅgāt. na ca
V3_12908 iṣyata eva iti kim an-iṣtam. a-kriyasya
V3_13002 -lakṣaṇa-prāptir abhivyaktīḥ. a-bhedād
SV_04315 eva tathā khyāteḥ. vastunas tu nānā-
SV_15406 tan na kaścīd dhetur an-anvayo nāma,
SV_01408 bādhakam asti. anyonya-vyavaccheda-rūpāṇām
V2_09701 -vyavacchedaḥ. anyonya-vyavaccheda-rūpāṇām
PV_03377 -ātmā pravakṛ-śroṭṛ-cetasoḥ || tad
V1_04201 abhāvāt. tat siddhaḥ saha-upalambha-niyamaḥ,
PV_03533 sā eva tato na artha-antare gatīḥ || nānā-

eka-rūpa-vikalas tad-rūpo na syāt, na a-tat-
eka-rūpa-saṃsargiṇyāḥ buddheḥ kvacit pratiniyamāt
eka-rūpaṃ bhaven manaḥ | sarvaṃ tad-artham arthāc
eka-rūpaṃ sāmānyam vā bhaved viśeṣo vā. na hy
eka-rūpatvāt. asya idam iti vyatireka-pratītir a-
eka-rūpatvāt. yato yato bhinnās tad-bheda-
eka-rūpaṃ idam jagat || bhedaka-a-bhedakatve syād
eka-rūpaṃ eva paśyāma iti na anyā buddhir anyo
eka-rūpasya bāhulya-virodhāt. bahuṣu ca
eka-rūpā pratītir vikalpa-vāsanā-samutthitā
eka-rūpā rūpa-ādayaḥ sarva-samudāyeṣv iti. kim
eka-rūpāḥ samudāya-antara-a-sambhāvinīm
eka-rūpāc chabda-āder bhinna-abhāsā matiḥ kutaḥ ||
eka-rūpāṇām vṛtteḥ, rājā mahā-sammataḥ prabhavo
eka-rūpāt karmaṇaḥ sa tad-virodhī dharmo yukto '-
eka-rūpāt tataḥ kṣayaḥ || phalaṃ kathañcit taj-
eka-rūpān iva svayam ||120|| bhedena pratipadyeta
eka-rūpe. aparāpara-svabhāva-parāvṛttiṣv eva dīpa
eka-rūpe vyavasthitam | dvitīyam vyatiricyeta na
eka-vacana-virodho 'pi na asty eva. sahitānām sā
eka-vacanam ghaṭa iti. jāti-śabdeṣv arthānām
eka-vacanam ca icchāto vṛkṣā vṛkṣa iti syāt, yady
eka-vacanam api tad-eka-śakti-sūcana-artham
eka-vacanam iti. asmākaṃ tu sāṅketikeṣv artheṣu
eka-vacanam iti cet. iha apy astu. tad ayam nir-
eka-vacanam eka-śakter abhāvāt. yatnaś ca
eka-vacanam. tathābhūtānām kvacid arthe '-bhinnā
eka-vacanam. na hi nagarāṇy eva kiñcit. kutas
eka-vacanena khyāpyate tad-a-viśeṣe 'pi gaurava-
eka-vacanena dvitīya-siddhim āha. tathā hi yat
eka-varṇa-grahaṇa-kāle ca aneka-buddhi-vyatikramāt.
eka-varṇa-bhāga-kāle ca samasta-rūpa-an-
eka-vastv-abhidhāyini | buddhāv a-bhāsamānasya
eka-vastu-grahīṇī iva pratibhāti. na punar ekaṃ
eka-vastu-darśanena eka-vṛtteḥ pratyaśyasya anyatra
eka-vastu-pratiśaraṇā api yathāsvam avadhi-bheda-
eka-vastu-viśeṣa-svabhāvatā-bhāvam upadarśayañ
eka-vastu-viśayatvān nānā-phalaḥ śabda eka-ādhāro
eka-vastu-sahāyās ced vyaktayo jñāna-kāraṇam ||101
eka-vastunaḥ || vastūnām vidyate tasmāt tan-
eka-vijñāna-a-kāraṇatve kāraṇam ucyanate. anekam
eka-vijñāna-kriyā-darśanāt. na brūmo 'rthakriyā-
eka-vijñāna-hetutā tāsu na iṣyate ||102|| kiṃ vai
eka-viśeṣa-an-abhidhānam aneka-ārtha-sāmānya-
eka-viśeṣa-apāye 'pi na bhavati. punar apy a-
eka-viśayatvam apy ayuktam. ghaṭa-ādiṣv api
eka-viśayatvam. pratīti-pratibhāsa-svabhāva-bhede
eka-viśayayor vṛtty-abhāvāt sāmānādhikaraṇya-ādir
eka-viśayayoś ca pratītyoḥ pūrvāpara-bhāva-ayogāt,
eka-vṛttimān || yady apekṣya tayor ekam anyatra
eka-vṛttir niṣedhaḥ syān na tāvatā | so '-sarvaḥ
eka-vṛtteḥ pratyaśyasya anyatra vṛttim icchāṃs
eka-vṛtter aneko 'pi yady eka-śrutimān bhavet | (1
eka-vṛtter anyatra pratyaśyā-a-jananāt, a-
eka-vṛtṭiyā apy aneka eka-śabdena ucyanate. ko
eka-vyakty-ātmano vyakty-antara-anvāveśo '-vyakty-
eka-vyakty-sambandhino deśa-antare '-pūrvā-vyakty
eka-vyaktyā sarva-vyakter a-vyakta-rūpa-virahaḥ. a
eka-vyatireka-graho vibhramaḥ syāt, tasya eka-
eka-vyavacchedasya tad-vijātiya-siddhi-
eka-vyavacchedena anyā-vidhānād a-pratiśedhaḥ,
eka-vyavacchedena anyā-vidhānād a-pratiśedhaḥ,
eka-vyavahāraś cet sādṛśyād a-tad-abhayaḥ |
eka-vyāpāre krama-ayogāt, tasya a-viśeṣāt.
eka-śakty-abhāve 'pi bhāvo nānā-eka-kārya-kṛt |

SV_08616
VN_00705
SV_06818
SV_03623
VN_00710
VN_00622
SV_06703
SV_04329
VN_00620
SV_06911
SV_06912
VN_00625
V2_09502
SV_01216
SV_06910
HB_03408
PV_03064
V3_03702
V3_03709
HB_03616
HB_03707
HB_03809
SV_01921
SV_08310
SV_02713
PV_02086
VN_00719
V3_12910
SV_02508
VN_06310
VN_04918
SV_03820
SV_06427
SV_00714
V3_08406
SV_05318
SV_01103
PV_03121
PV_02154
SV_17324
SV_08618
SV_08318
SV_08314
SV_08323
SV_06721
SV_05806
SV_14609
SV_08316
HB_01215
HB_02410
HB_02214
SV_08309
HB_01214
HB_01615
HB_01509
V3_11502
VN_05116
PV_03414
SV_03505
HB_01414
SV_08310
SV_04502
SV_08919
PV_03471
HB_00809

viśiṣṭam eva rūpaṃ kiṃ tv a-bhinnaṃ api, tad-
ca śakter nānā-ekā ca śaktir iti, nānā-
tādṛśasya anupalambhāt. eka-vacanam api tad-
cet. sarvatra utsannam idānīm eka-vacanam
ity an-abhiniveśa eva. nānā-eko rūpa-ādir
-ādi-vat. tat-sāmarthya-sthāpanāya tatra
ca pratyaya-utpāde 'tiprasaṅgāt, teṣu ca
sarvathā sa eva kiṃ na buddhir anuvidhīyate.
rūpa-ādaya eva bahava eka-arthakriyā-kāriṇa
kevalam eka-kāryās tad-anya-bheda-a-viśeṣād
-śabdena ucyante 'pi tv eka-vṛtṭyā apy aneka
eka-prayojanās teṣām tad-bhāva-sthāpanāya hy
etāni phalāny evaṃ-rasāni vā rūpa-a-viśeṣād
etāni phalāny evaṃ-rasāni vā rūpa-a-viśeṣād
upekṣānīyāḥ. atha eka-vṛtter aneko 'pi yady
ca etāni, a-bādhita-ṣaṣṭyatvaṃ vivakṣita-
-dvitvena pramāṇa-dvityam iṣyate || try-
-bahir-bhāvād a-pramāṇam anumānaṃ syāt.
-sambhavo 'numāne viruddhāvyabhicāriṇaḥ. tad
'sti iti na pratijñā-doṣā vācyāḥ. etena
ity a-tal-lakṣaṇo na hetuḥ syāt. tathā ca
lakṣaṇasya pratihetur a-sambhāvād a-lakṣaṇam
yathokta-svabhāva-pratibandhaḥ pradarśyate.
ekasya kāraṇaḥ sa teṣām a-bhinnaḥ svabhāvaḥ.
samāropa-vyavacchedaḥ kriyate, tadā na
ekasmin rāgo 'raktasya vā gatiḥ || na asty
ayam asad-bhūta-abhiniveśa eva. na vayam
-sambandhaḥ sarva-vyāpini sidhyati. tad
saṃsṛjantī sāmānya-ṣaṣṭyatvaḥ pratibhāsatē. na
vā nigrahaḥ, ekena api tat-sādhana-vighātāt,
etan niyama-abhyupagame veditavyam. yatra
adhyasya tān saṃsṛjantī sandarśayati, sā ca
yathā-saṅketam vicchedāya vyāprijante. na ca
rasa-ādinā rūpa-ādi-gatiḥ, sā katham. sā apy
-ādinā rūpa-ādi-gatiḥ, sā katham. sā api –
-gaḍunā sāmānyena. yathā-sambhinnānām apy
tat-pakṣasya ca śeṣavad-ādeḥ. dvayor ity
a-pramāṇatā | pratyakṣa-itarayor aikyād
na aparāḥ || kṣayād aṣṭk-sruto 'py anye na
-rūpatayā phalānām tulya-rasa-sādhana-vad
rūpe na tena te janakās tasya an-apāyād
sthānāt. a-sthāyinaś ca a-janakatvād
'-bheda-hāneḥ. sa ca tatra apy asti iti na
eva vaikalayāt. na ca a-bhinnasya rūpasya
-svabhāvānām anyonya-rūpa-a-śleṣāt katham
-ṣaṣṭyatvaḥ tat-karṭṛ-āśrita-bhāvataḥ | (113ab)
vyatireka-abhāvād anvayo 'pi na syāt, tasya
apāyaḥ. na ca te janakā iṣṭāḥ. saḥakāriṇām
iti na nir-bandho 'smākaṃ mṛt-saṃsthānāyor
ca dhūmasya tad-a-taj-janyaḥ svabhāvo yukta
bhavati, kiṃ tarhi paścād api nitya eva,
iti vyarthāḥ syuḥ saḥakāriṇaḥ ||164|| yady
pūrva-vat prasaṅgād iti. asti tāvat kiñcid
apy āsit. āsit, a-pracyuta-utpanna-sthira-
-bheda-anvayiniṣu bhāva-śaktiṣu, na sthira-
-ādhyaya-atiśayam eva upakurvate. sa tasmād
uktam. paryāya-śabda-kalpo hy aparō hetur
saktṛ || paśyēt sphuṭa-a-sphuṭam rūpam
-bhāya-tattvo buddhi-pratibhāsa-vaśād
kadācid anyathā api syuḥ. tataś ca
'py asti iti. a-vaikalayāt kāraṇasya
vyavahāram pratāryate ||82|| tathā aneka-kṛd
-arthī samam dvayor api pravarteta.
| tatra atyakṣam dvayam pañcasv artheṣv
tasmād anvaya-vyatirekayor yathā-lakṣaṇam

eka-śakti-yogāj janakāḥ. tena te 'janakāḥ
eka-śakti-vivakṣāyām bahu-vacanam eka-vacanam ca
eka-śakti-sūcana-artham saṅketa-paratantram vā.
eka-śakter abhāvāt. yatnaś ca vyarthāḥ. vastv-a-
eka-śabda-utthāpane śakta ity cet, kiṃ vai puruṣa
eka-śabda-niyogo 'pi syād iti yuktaṃ paśyāmaḥ. na
eka-śabda-niveśana-vaiphalyāt, eka-ārtha-niyoga-
eka-śabda-pramāṇena ṣaṣṭyatva-kaṛṇe vastu-balād a-
eka-śabda-vācyā bhavantu, kim artha-antara-
eka-śabdena ucyante 'pi tv eka-vṛtṭyā apy aneka
eka-śabdena ucyeta. ko virodhaḥ syāt. uktam atra.
eka-śabdo niyujyate yadi, kiṃ syāt. tad-
eka-śākhā-prabhavatvād vā, upayukta-phala-vat.
eka-śākhā-prabhavatvād vā upayukta-vad iti. atra
eka-śrutimān bhavet | (143ab) na kevalam eka-
eka-saṅkhyatvaṃ jñātatvaṃ ca iti. tatra a-bādhita
eka-saṅkhyā-nirāso vā prameya-dvaya-darśanāt |
eka-saṅkhyā-vivakṣayā a-pradarśita-
eka-saṅkhyā-vivakṣā apy atra ṣaṣṭyatvaḥ na iṣṭā eva.
eka-saṅkhyā-vivakṣā api pratyuktā. katham eko hi
eka-saṅkhyā-vivakṣā vyarthā. ato
eka-saṅkhyā-vivakṣā, vyavacchedya-abhāvāt. jñānam
eka-sad-bhāve 'nyasya prasiddhy-artham, tad-
eka-sannidhāne 'py asti iti. a-vaikalayāt
eka-samāropa-vyavacchedād anya-vyavacchedaḥ kṛto
eka-samudāyo 'smād anekatve 'pi pūrva-vat | a-
eka-sambandha-virodhād ekaṃ śabdaṃ na icchāmaḥ,
eka-sambandhino deśa-antare 'gatvā a-tad-deśair
eka-sambandhināv iti bhūta-vat. tad-darśinīyāḥ sā
eka-sādhana-vacana-vat. yathā ekasya arthasya
eka-sādhana-vākya-prayoga-pūrvako vicāraḥ, tatra
eka-sādhya-sādhanaṭayā anya-vivekinām bhāvānām tad
eka-sādhyaṃ vyavacchedam anyaḥ karoti. saṅketa-
eka-sāmagry-adhīnasya rūpa-āde rasato gatiḥ |
eka-sāmagry-adhīnasya rūpa-āde rasato gatiḥ |
eka-sāmānya-upakāraṇa-śaktiḥ, evaṃ tad eva ekaṃ
eka-siddha-pratiśedhaḥ. prasiddha-vacanena
eka-siddhir dvayor api || sandhīyamānaṃ ca anyena
eka-strī-niyato madaḥ | te na ekasyām na tivraḥ
eka-sthāly-antar-gamād dṛṣṭa-vad a-dṛṣṭa-taṇḍula-
eka-sthītāv api kārya-utpatti-prasaṅgād ity uktaṃ
eka-sthītāv api kārya-utpattiḥ syāt. na ca
eka-sthītāv api tasya apāyo 'sti. ye viśeṣās
eka-sthītāv api vaikalayam asti. a-vikale 'pi
eka-svabhāva-nimittaḥ śabdo bhinneṣu bhaved ity
eka-svabhāva-rahiteṣv artheṣu tam adhyāropya
eka-svabhāva-sthiti-lakṣaṇatvāt. tat-sthitiś ca
eka-svabhāvataḥ janakatva-abhyupagamāt. tato
eka-svabhāvataḥ-sādhane. tena saḥakāriṇaḥ
eka-svabhāvataḥ. dhūma-a-dhūma-janana-svabhāvād
eka-svabhāvataḥ. sa tarhi bhāvaḥ svabhāvena
eka-svabhāvataḥ aneka ekasya kāraṇaḥ sa teṣām a-
eka-svabhāvataḥ 'py aneka-pratyaya-upadheya-
eka-svabhāvānām bhāvānām kadācid kasyacit
eka-svabhāveṣu bhāveṣu, svabhāva-anyathā-tva-
eka-svabhāvo na bhavati iti viruddhaḥ. ca-śabdo
eka-hetu-pratipādite ṣaṣṭyatvaḥ vartamānaḥ
eko 'dṛṣṭena vāraṇe | artha-an-arthau na yena
eko 'neka-vyāvṛtṭaḥ śabdair ṣaṣṭyatvaḥ tad-
eko 'pi kvacij janayed iti cet, tā aparāpara-
eko 'pi janakaḥ syāt. yasmān na apaity a-bhinnaṃ
eko 'pi tad-bhāva-paridīpane | a-tat-kārya-ārtha-
eko 'pi tām arthakriyām tat-svabhāvataḥ eva
eko 'pi na iṣyate || rūpa-darśanato jāto yo
eko 'pi prayukto dvitīyam ākṣipati iti na ekaṭra

PV_03156 tan-mālā kiṃ nu tad bhavet || jātiś ced geha
 HB_01102 kācīt prekṣā-pūrva-kāritā, yataḥ - 'yam
 HB_04006 ekaṃ vākyam ubhayaṃ gamayati ity ucyate, na
 V1_03506 raktam iti rakta-a-raktam dṛśyeta. tasmān na
 V1_03407 -ākārasya pratyekaṃ parama-aṅuṣv abhāvāt.
 VN_01118 sā ca śaktiḥ, kim eko bhāva āhosvin nānā.
 PV_04235 || tat-phalo 'tat-phalāś ca artho bhinna
 V2_05517 ||26|| tat-phalo 'tat-phalāś ca artho bhinna
 SV_16503 te ca rāga-ādi-samyutāḥ ||312|| tatra
 SV_09023 pratibhāsa-ṣaṣṭyatvāt. tathā ca na
 SV_03402 niścaya-pratyaya-ṣaṣṭyatvena kaścīd viśeṣaḥ.
 SV_06613 na ete doṣāḥ prasaṅgināḥ ||136|| yathā hy
 SV_03012 eva śaktiṣv a-paryavasānena ghaṭanāt, sa
 VN_01221 kiṃ tarhi mṛd-ātmā eva kaścīd ghaṭaḥ. na hy
 SV_13603 -parihāreṇa vṛttiḥ kāla-paurvāparyam. yadā
 V3_12505 pratīśedho na sambhavet. na hi paryudāsa eva
 SV_09411 bhavet ||189|| sa hi dharmī pradhāna-lakṣaṇa
 V3_07206 bhavet ||60|| sa hi dharmī pradhāna-lakṣaṇa
 SV_15512 -apekṣaṇa-a-ṣiṣṣād anya-ṣiṣṣa-abhāvāc ca
 SV_16508 -ṣiṣṣa-saṃsargāḥ śrutim abhipatanti. tatra
 SV_00219 ity uktaṃ bhavati. tatra dvau vastu-sādhanāv
 V2_05609 agnir atra dhūmāt. atra dvau vastu-sādhanāv
 NB_02018 atra dhūmād iti. atra dvau vastu-sādhanau,
 VN_01118 iti cet, tā avasthāḥ sā ca śaktiḥ, kim
 VN_03418 pratijñayā hetu-virodha-udāharaṇam na asty
 VN_01203 prakaraṇam na lakṣayati. śaktir avasthā ity
 SV_08809 na hy ayam pravṛtti-nivṛttimān svabhāva
 VN_00710 -vaśād vṛtṭir ity an-abhiniveśa eva. nānā-
 V1_03410 na asti iti na tayoḥ sārūpyam. na api sthūla
 SV_05812 bhūtaḥ, sarvathā a-vyatikramaṇiyatvāt. na
 SV_06419 na syuḥ. yasmād eka-artha-śleṣa-viccheda
 SV_03005 ucyante. upakāre vā sva-ātma-bhūtabhir ayam
 SV_13222 kalakalasya śrutir na syāt. na hy
 SV_17523 -vṛtṭir na syāt. na hy ayam sambhavo 'sty
 VN_03302 -ādinā parama-aṅor bhedaṃ āha, na tasya apy
 SV_13811 -svabhāvaḥ śabdaḥ śrutau nivīśamāno yadā
 VN_00801 yady anya eva rūpa-ādibhyo ghaṭa ity
 SV_02604 bhāgaḥ syād yaḥ pramāṇaiḥ parikṣyate ||43||
 HB_03616 eka-saṅkhyā-vivakṣā api pratyuktā. katham
 V3_02302 -bādha eva viruddhaḥ. a-bādhya-bādhakayor
 VN_05905 vicchinatti, sa vikṣepo nāma nigrahasṭhānam.
 VN_01119 āhosvin nānā. ekaś cet, katham idānim idam
 V3_13011 -anurodhini punar anumāne yathā virodhinor
 VN_03402 -artha-siddhau viruddhayoḥ svabhāvayor
 VN_06010 -prapañcena vivāda iti, na, a-sambhavāt.
 SV_06717 yadi hi na prayoktur icchā katham iyam
 SV_08308 anekaḥ kāryasya ekasya kāraḥ | ātmā
 SV_15515 arthayoḥ pramāṇa-saṃvāda-mātra-ṣiṣṣād
 SV_12209 -prabhavatvam anyathā api syād iti dharmayor
 SV_06709 chabdāḥ kvacin niveśyante. tatra yady anekam
 VN_00610 ekatra upasaṃhārāt. nānā-ṣaṣṭyatve 'py
 VN_00608 hi sa-nidarśana-ādi-śabdā nānā-vastu-ṣaṣṭyatve
 SV_07022 tābhyāṃ jananāt samavāyād vā. sa kim
 HB_01806 -svabhāva ity tata utpattir iti, ete ca
 SV_04712 eva iti cet. uktam atra - sambandhe 'py
 V1_00904 ātma-a-bhedena sāmārthya-a-ṣiṣṣān na ekasya
 PV_03398 -ādikām | pratibhāsa-bhidām arthe bibhrad
 SV_15227 -sādhanau yuktā, atiprasaṅgāt. na ca
 SV_07516 satas tattva-anythingva-pakṣayor na sambhavati.
 SV_06011 na idam vyavaccheda-vādināḥ sambhavati.
 SV_06107 -pravibhāgena an-upalakṣaṇāt, ākṛter apy
 PV_03126 na pūrva-ukta-avasthāyām indriyād gatau ||
 V1_01705 -sambandho vyavahāre pratiyeta. tathā hy
 PV_02239 api tat tathā api na virāgavān | yady apy
 V2_06910 sandehe sandehād bahuṣu darśane ca,

eko 'pi mālā ity ucyeta vṛkṣa-vat | mālā-bahutve
 eko 'pi samarthaḥ kim atra asmābhir ity apare
 eko 'rtho dvitīyasya. nanu tatra eva bhāvas tad-
 ekaḥ kaścīd arthaḥ, yo vijñānam sarūpayati. ata
 ekaś ca ayam jñāna-sanniveśī iti na ca bahūni
 ekaś cet, katham idānim idam ekatra a-vibhakta-
 ekas tatas tataḥ | tais tair upaplavair nita-
 ekas tatas tataḥ | tais tair upaplavair nita-
 ekas tattva-vin na anya iti bhedaś ca kim-kṛtaḥ |
 ekas tad-ubhaya-rūpaḥ syād iti mithyā-vāda eṣaḥ.
 ekas tam eva pratyāyayan pratikṣipta-bheda-
 ekas tasmād bhinnas tathā anyo 'pi iti bhedasya a
 ekas tābhiḥ kadācid apy a-grhītas tad-upakāra-
 ekas trailokye mṛd-ātmā, prati-vijñapti-
 eko na asti tadā anyasya bhāvāt. tad api nityeṣu
 eko naṅo viśayaḥ, kim tarhi prasajya-pratīśedho
 eko nityaḥ sukha-ādy-ātmako 'nyo vā iti yathā-
 eko nityaḥ sukha-ādy-ātmako 'nyo vā iti, yathā-
 eko naisargiko 'nyas tu pauraṣeya iti dur-
 ekaḥ puruṣaḥ kaścīd artham kalpayaty anyo 'param.
 ekaḥ pratīśedha-hetuḥ. svabhāva-pratibandhe hi
 ekaḥ pratīśedha-hetuḥ. svabhāva-pratibandhe hi
 ekaḥ pratīśedha-hetuḥ. svabhāva-pratibandhe hi
 eko bhāva āhosvin nānā. ekaś cet, katham idānim
 eko bhāva ity-ādikam iti. na, sarvatra hetv-
 eko bhāvo '-vibhāga iti pakṣe 'yam virodha uktaḥ.
 eko yuktaḥ. na sarva-ātmanā a-bheda eva. tayor
 eko rūpa-ādir eka-śabda-utthāpane śakta iti cet,
 eko viśayas tathā-avabhāsi, pāny-ādi-kampe
 eko vyatirikto '-vyatirikto vā sarvathā ayogāt.
 eko vyāpriyate dhvaniḥ | liṅgam vā tatra
 ekaḥ śaktibhiḥ. śaktir upakurvan eka upādhiṅ api
 ekaḥ śabdaḥ kalakalo nāma. bhinna-svabhāvānām
 ekaḥ śabdo niṣ-paryāyam nityaś ca syād anityaś ca
 ekaḥ samuccaya-rūpaḥ sādhyatvam iṣṭaḥ, kim tarhi
 ekaḥ sādhyate kim na ghaṭa-ādayaḥ. tatra api
 ekaḥ syāt, kim syāt. astu, pratyakṣasya sato '-
 eko hy artha-ātmā. sa pratyakṣaḥ, asiddhe
 eko hi sva-sādhyā-bhāva eva bhāvāt tena
 ekataḥ siddhir a-viruddhā api śāstra-bādhyāyām
 ekatara-nigraha-antāyām kathāyām svayam eva kathā
 ekatra a-vibhakta-ātmani niṣ-paryāyam paraspara-
 ekatra a-sambhavaḥ, tathā tad-abhivyāptayor api
 ekatra a-sambhavāt. na ca anyathā virodhaḥ.
 ekatra adhikaraṇe viruddha-abhyupagamayor vivādaḥ
 ekatra api pravarteta. icchāyām vā ka enām bahuṣv
 ekatra api so 'sti iti vyarthāḥ syuḥ sahakāriṇaḥ |
 ekatra apauruṣeyatve bahutaram idānim apauruṣeyam.
 ekatra arthe sambhavāt sa pathika-agnir anyo vā
 ekatra upayujyeta, tad avāśyam tatra codaniyam.
 ekatra upasaṃhāras tan-nimittānān tatra samavāyād
 ekatra upasaṃhārāt. nānā-ṣaṣṭyatve 'py ekatra
 ekatra eva na samavāiti janyate vā, tasya a-
 ekatra katham syātām. tad ayam irṣyā-śalya-
 ekatra kṛtād anyatra a-pratītiḥ, na ca sambandho
 ekatra kriyā-a-kriye syātām. tena syād artha-
 ekatra dṛśyate || arthasya a-bhinna-rūpatvād eka-
 ekatra dṛṣṭasya anyatra a-sambhava eva pṛthag
 ekatra dṛṣṭasya anyatra darśana-a-sambhavāt | (151
 ekatra dṛṣṭasya rūpasya kvacid an-anvayād
 ekatra dṛṣṭāyā anyatra draṣṭum a-śakyatvāt, tad-a
 ekatra dṛṣṭo bhedo hi kvacin na anyatra dṛśyate |
 ekatra dṛṣṭo bhedo hi kvacin na anyatra dṛśyate |
 ekatra doṣeṇa tat kṣaṇam calitā matiḥ || virakto
 ekatra draṣṭur abhāvāt, punar darśane ca bhāvāt,

V3_08701	tābhyāṃ jananāt samavāyād vā, sa kim	ekatra na samavaiti janyate vā. tasya a-
PV_04239	tasya sandehād vipakṣād vinivartanam ||	ekatra niyame siddhe sidhyaty anya-nivartanam |
PV_03211	na jñāne sthūla-ābhāsas tad-ātmanah |	ekatra pratiśiddhatvād bahuṣv api na sambhavaḥ ||
V3_04511	ubhaya-bahir-bhūtasya abhāvāt. ubhayor	ekatra bhāve ca pratīti-sādhana-abhāvāt pravṛtti-
SV_09902	ca tāṃ tatra kaścit pratibandhuṃ samarthaḥ.	ekatra bhāve vikāra-an-utpatteḥ. utpattau vā
SV_15024	syāt. na hy apauruṣeyā api vahny-ādaya	ekatra yathārtha-jñāna-hetavo 'pi sarvatra tathā
V1_02503	'pi śabda-ādi-sukhā ity api vārttā-mātram,	ekatra yugapad anayor virodhāt. tasmān na
SP_00008	-dviṣṭhe sambandhatā katham || krameṇa bhāva	ekatra vartamāno 'nya-niḥ-sprḥaḥ | tad-abhāve 'pi
SV_02903	-gocarāḥ ||50|| anyathā ekena śabdena vyāpta	ekatra vastuni | buddhyā vā na anya-viśaya iti
SV_17522	śabda na pravartata iti. bhinneṣu pravādeṣv	ekatra vastuni viruddha-svabhāva-upasaṃhāreṇa
PV_03078	bahutā api vā || pramāṇānām anekasya vṛtter	ekatra vā yathā | viśeṣa-dṛṣṭer eka-tri-saṅkhyā-
SV_12324	-hetavo 'nyathā ca varṇyante. tat katham	ekatra viruddha-abhidhāyi dvayaṃ satyaṃ syāt.
V3_00705	vivakṣā-antare parāvṛtṭy-ayogāt. yugapad	ekatra viruddha-guṇa-upasaṃhāra-ayogāc ca. tasmād
V3_03409	yathā pramāṇa-bādhāyām na sambhavati, tathā	ekatra viruddhayor upasaṃhāre 'pi. vacana-guṇa-
HB_03708	hiyeta – svalakṣaṇa-yuktayor hetvor	ekatra virodhena upanipāte viruddhāvvyabhicāri iti.
V3_11510	sarvasya saṅgrahāt. na apy anayor	ekatra vṛtti-niścayaḥ, tādātmyena prasiddhe
NB_03100	sarva-saṅgrahāt. na apy anayor	ekatra vṛtti-niścayaḥ. sa-ātmakatvena an-
SV_07818	-utpatteḥ. abhyupagamyā api vyaktiṃ vyāpiny	ekatra vyaktyā bheda-abhāvād vyaktā eva sarvatra
NB_03120	ca paraspara-viruddha-artha-sāadhanād	ekatra saṃśayaṃ janayataḥ. tri-rūpo hetur uktaḥ.
V3_13007	ca paraspara-viruddha-artha-sāadhanāv	ekatra saṃśayaṃ janayataḥ. śāstra-kāro viruddha-
SV_00503	sad-vyavahāra-pratiśedha-phalatvaṃ tulyam,	ekatra saṃśayād anyatra viparyayāt. tatra ādyā
V2_07311	sad-vyavahāra-pratiśedha-phalatvaṃ tulyam,	ekatra saṃśayād anyatra viparyayāt. tatra dvitīyā
SV_08214	svabhāvo 'sti paraspara-virodhinor yugapad	ekatra samāveśa-ayogāt. a-niyamena tarhi syāt. na
V3_04606	-sādhana-abhāvam āha. asya hi dvayasya	ekatra samuccayāt sarveṣu prabhedeṣu saṃśayaḥ.
SV_12431	asmād dhetuṃ vyāvartayati. a-viruddhayor	ekatra sambhavāt. idānīntanānām adhyayanād iti
SV_15217	tad-vyatirekaḥ śaṅkyeta. na ca viruddhayor	ekatra sambhavo 'sti. a-sambhave ca vijātiyasya
V3_02904	an-āśrayaḥ prati-pramāṇasya. viruddhayor	ekatra samyag-jñāna-ayogāt. viśaya-upadarśana-
PV_04055	amī siddhānta-viśama-grahāḥ || yadi sādhana	ekatra sarvaṃ śāstraṃ nidarśane | darśayet
V3_02201	grāhyo dhūmena na analaḥ ||14|| yadi sādhana	ekatra sarvaṃ śāstraṃ nidarśane | darśayet
SV_17520	evaṃ sati. paraspara-viruddha-arthā katham	ekatra sā bhavet ||337|| yady eṣa pratiniyamo
SV_07813	tu sarvagataṃ sāmānyam tasya api vyaktā eva	ekatra sā vyaktyā a-bhedāt sarvatra-gā yadi |
HB_00810	eko 'pi prayukto dvitīyam ākṣipati iti na	ekatra sādhana-vākye dvayoḥ prayoga iṣyate,
VN_03117	-vat. ye tu kecid vicāra-prasaṅgeṣv	ekatra sādhye bahavo hetava ucyanṭe, teṣāṃ
HB_01106	aparāparaṃ janayanti iti cet, na, tatra eva	ekatra sāmartyāt, tasya eva ekasya janane
V3_13011	tathā tad-abhivyāptayor api iti na tāv	ekatra staḥ. tan na atra viruddhāvvyabhicāri. tad
SV_04527	iti. na ca prak-krta-sambandhasya	ekatra svalakṣaṇe śabdasya paścād prayogo yuktaḥ,
V3_12205	ātmanah sandehāt. ata eva vipakṣād api.	ekatra hi niyame siddhe 'nya-nivartanam sidhyet.
SV_06014	etat. yasmād eka-pratyavamarśa-ākhye jñāna	ekatra hi sthitaḥ | prapattā tad-a-tad-dhetūn
V1_01710	-bheda-kalpanāyām atiprasaṅgaḥ. sarva-ātmasv	ekatva-a-niścayād a-nānātva-pratipatter a-nānā-
V1_02607	25|| sarva-artha-upalambheṣu saṃsarga-śaṅkayā	ekatva-an-adhyavasāyād bhinna-upalambhayor api
V3_00609	-pratiśedha-ādiṣu bahu-mukhair upanyāsair	ekatva-aneka-vṛtṭyor virodhāt tathāvidha-svabhāva-
SV_04318	tasya ekasya anekatva-ayogāt, anekasya ca	ekatva-ayogāt, vyatirikṭasya ca niśedhāt, teṣāṃ
SV_12620	bhede 'pi ca pratyabhijñāna-a-viśeṣāt tata	ekatva-asiddhi-prasaṅgād bheda-an-upalakṣaṇāc ca
PV_02248	-bhūtām ātmānaṃ vetty ayam janaḥ | tasmān na	ekatva-dṛṣṭyā api snehaḥ snihyan sa ātmani ||
PV_03504	bhavet | tasmān na pratyabhijñānād varṇa-ādy-	ekatva-niścayaḥ || pūrva-anubhūta-smaraṇāt tad-
SV_12808	jñāna-utpattau niḥ-śeṣa-avagamāt. anyathā ca	ekatva-virodhāt. sakṛc chrutau ca sarveṣāṃ kāla-
SV_08801	vā a-vyatirekiṇyāḥ. viśeṣe vā kathañcid	ekatva-hānir iti yat kiñcid etat. kiṃ ca, atyanta
SV_09902	ekatra bhāve vikāra-an-utpatteḥ. utpattau vā	ekatva-hāneḥ. tad-ātmanaś ca a-pracyutasya tad-
SV_14009	na ca saṃśayitāt siddhiḥ. viveka-a-darśanād	ekatvam iti cet. na, jñāna-paurvāparyeṇa sad-
PV_03208	api paśyati || citra-avabhāseṣv artheṣu yady	ekatvaṃ na yujyate | sā eva tāvat katham buddhir
VN_01120	yokṣyate: janma-a-janma nivṛttir a-nivṛttir	ekatvaṃ nānātvaṃ pratyakṣatā-a-pratyakṣatā
PV_03357	-avabhāsinah | satyaṃ katham syur ākārās tad	ekatvasya hānitaḥ || anyasya anyatva-hāneś ca na
V1_03814	-avabhāsinah | satyaṃ katham syur ākārās tad-	ekatvasya hānitaḥ ||48|| anyasya anyatva-hāneś ca
SV_03706	asyā nir-atīśayāyā viśeṣaṇam, sattāyās ca	ekatvāt. nagara-bahutve 'pi nagarāṇi iti bahu-
SV_06720	-bhedena ity uktam. na punaḥ svabhāvasya	ekatvāt. yathāsvam vyavasthita-svabhāvānām
SV_06523	anya-apoha-viśayāv etau prāha. tathā hy	ekatvād vastu-rūpasya bhinna-rūpā matiḥ kutaḥ |
PV_03522	-krama-utpattir apy apekṣā-prasādhāni ||	ekatvān manaso 'nyasmin saktasya anya-a-gater
PV_02104	tulyatvāt prāna-apānu niyāmakau |	ekatve 'pi bahu-vyaktis tad-dhetor nitya-
HB_01301	na eka-upayoga-viśayāḥ kārya-svabhāvasya	ekatve 'pi vastuta iti yathā iha kāraṇa-bhedo
SV_12823	punar ekam eva an-avayavaṃ vākyam. tatra	ekatve 'pi hy a-bhinnasya kramaśo gaty-a-
PV_03409	ālokena na mandena dṛṣyate 'to bhidā yadi ||	ekatve 'rthasya bāhyasya dṛṣya-adṛṣya-bhidā kutaḥ
PV_03222	citra-ākārasya cetasi || paṭa-ādi-rūpasya	ekatve tathā syād a-vivekitā | vivekini nirasya
SV_08719	ity atra na eva kiñcid viruddham asti.	ekatve tu tasya tatra eva tathā kārakatvam a-
SV_03317	-mātra-viśeṣeṇa buddhes tad-āśraya-bhūtāyā	ekatvena a-pratibhāsanāt. nir-ākāṅkṣatvāc ca.
SV_04501	'neko 'pi tad-a-kārya-anyatā-āśrayaiḥ |	ekatvena abhidhā-jñānair vyavahāraṃ pratāryate ||8

SV_06511 vartate | yadā anyam tena sa vyāpta
PV_03280 kim āśrayau || tiras-kṛtānām paṭunā apy
SV_13306 vācakam pṛthag-rūpam upalakṣayāmaḥ. ekam eva
SP_00013 ayam śabda niyoktāram samāśritaḥ || paśyann
SV_06510 -āśraye na doṣa iti. vicchedam sūcayann
V1_04401 apy an-āśvāsikam vyavahāram utpaśyann
SV_07914 asti. pācakaḥ pāṭhaka iti. na hi teṣv anyad
SV_05919 vyavacchedena kiñcid vidhiyate, kiṃ tarhy
SV_06525 vā na ekasya eka-artha-gocarau ||135|| tad
SV_04511 bhidyante svato 'rthāḥ pāramārthikāḥ | rūpam
V1_03903 tad-rūpam na asti tattvataḥ | yasmād
PV_03359 tad-rūpam na asti tattvataḥ | yasmād
SV_04927 kiṃ tarhi tad eva idam iti. tan na tad
SV_06917 iti tasmin na yujyate ||143|| yad etad
SV_11921 mithyā eva. eka-anekatva-ayogāt. na hy
SP_00009 na eka-vṛttimān || yady apekṣya tayor
V2_05212 - anvaya-vyatiṛekayor niścita-vyāptikam
SV_03621 nibandhanam ||67|| yadā ekā api strī dārā
SV_05212 -a-kāraṇatve kāraṇam ucyate. anekam api yady
SV_06809 -codanā iti sakṛt sarveṣām niyojana-artham
SV_16921 a-viśeṣāt. a-viśiṣṭānām sarva-artheṣv
SV_17118 tasmād a-vidita-artha-vibhāgeṣu śabdeṣv
SV_16510 ca śabdānām kaścit svabhāva-pratinīyamō yena
SV_06706 vibhāga-a-parijñānād iti. tasya apy
SV_09016 sambhavaḥ ||184|| so 'yam ahrīkaḥ kvacid apy
V1_02405 upakṣepasya. tatra api saṃvedanam eva
PV_03276 arthān upādāya sukha-duḥkha-ādi-vedanam |
SV_02101 sarvasya ca sarvatra upayogaḥ syāt. anyathā
V2_09003 sarvasya ca sarvatra upayogaḥ syāt. anyathā
SV_03924 vyapadeśayed vā. na ca taiḥ sambaddham
PV_03200 -ādi rūpam vā dṛśyate katham | citram tad
PV_03263 -sambhavaḥ | na upādānam viruddhasya tac ca
SV_04417 ||76|| tasyām yad rūpam ābhāti bāhyam
PV_04093 -yukta-vāk | āptaḥ sva-vacanam śāstram ca
V3_03004 sva-vacanam śāstram ca abhisamasya sāmyād
V3_03807 tena asādhāraṇam āha. yasmān na etad eva
SV_05313 apekṣya vijñānam utpādayati. evaṃ sati tad
SV_04104 bhedaḥ paraspara-an-anvaye 'pi prakṛtyā eva
PV_03534 nānā-ekasmān na ced bhavet || na kiñcid
PV_02112 bhedaṇ na bhidyate || vijñānam śakti-niyamād
SV_06707 ity eva lokena śabda niveśanīyaḥ, tad vā
PV_03064 -sāṅkhyā-nirāso vā prameya-dvaya-darśanāt |
SV_12821 vyarthā syād anya-kalpanā. atha punar
V3_09404 na ghaṭo bhāvikaḥ, a-tal-lakṣaṇatvāt. vastv
V1_02506 -vyatiṛekeṇa buddher an-upalakṣaṇāt ||24||
SV_13306 ca vācakam pṛthag-rūpam upalakṣayāmaḥ.
V3_13702 cet, āsām api parasparam eṣa prasaṅga ity
VN_03221 ata eva na pratijñayā hetor bādhanam. na ca
HB_01312 viśaya-rūpam ca iti prativiśiṣṭa-svabhāvam
PV_03413 teṣām syāt tejo vihatis tataḥ | tatra
VN_02814 nigrahassthānam ity evaṃ-prakārāṇām
SV_12905 -abhāvāc ca. na eva vākye varṇāḥ santi, tad
PV_03041 bhavet | rūpam dvi-rūpatāyām vā tad vastv
PV_04253 -dṛṣṭāv iva tad dṛṣṭe kārye 'pi gamyate ||
SV_06808 -avasthā-viśeṣa-śabdā ye samastāḥ kiñcid
SV_04110 saha pratyekam vā jvara-ādi-śamana-lakṣaṇam
SV_06017 ete bhāvāḥ prakṛti-bhedino 'pi jñāna-ādikam
SV_08301 kenacid anvayinā śūnyāḥ. na eṣām bahūnām
SV_04113 tāsu tathābhūtāsu vidyate, tata eva tad
SV_03304 vaśāt pravṛttasya pratibandha-abhāvāt, yathā
SV_05613 ca bhidyate. yad apy udaka-āharaṇa-ādikam
PV_03288 āśraya-upaplava-udbhavam | a-ikalpakam
PV_03536 syād dṛṣṭa-kramam a-kramam | dvir dvir
PV_03510 dur-uddharāḥ || tathā hi nila-ādy-ākāra eka
PV_03200 grahaṇe tasmād a-kramo 'yam prasajyate || na

ekatvena ca bhāsate ||131|| sāmānādhikaraṇyam
ekadā bheda-darśanāt | pravāhe vitti-bhedānām
ekadā varṇa-anukrama-śravaṇe śabda-ātmānām
ekam a-dṛṣṭasya darśane tad-a-darśane | a-paśyan
ekam a-pratikṣipyā vartate | yadā anyam tena sa
ekam a-pramāṇam ācakṣita, aparam ā-saṃsāram a-
ekam a-bhinnaṃ asti yena bhinnās tathā pratīyeran.
ekam agrato vyavasthitam vastu sandarśya vṛkṣo
ekam an-aṃśam vastu katham bhinna-ākārābhīr
ekam anekam ca teṣu buddher upaplavaḥ ||87||
ekam anekam ca rūpam teṣām na vidyate ||50||
ekam anekam vā rūpam teṣām na vidyate ||
ekam anekatra paśyato 'pi bheda-saṃsarga-vad
ekam anekatra vartamānam ekām śrutiṃ vartayati
ekam. anekayā buddhyā krameṇa grahaṇa-ayogāt. na
ekam anyatra asau pravartate | upakāri hy
ekam api rūpam prayuktam arthāpattiyā dvitīyam
ekam api sikatā-dravyam sikatā iti vyavahāras
ekam apekṣya a-bhinna-buddhi-kṛt | (103ab) na
ekam ayam lokaḥ śabdaṃ teṣu niyunkte ghaṭa iti.
ekam artham atyakṣa-saṃyogam an-atyakṣa-darśini
ekam artham atyakṣa-saṃyogam an-ālambana-
ekam artham anurundhate na aparam. kevalam samaya
ekam asti ity eva lokena śabda niveśanīyaḥ, tad
ekam ākāram pratinīyatam a-paśyan vibhāga-abhāvād
ekam āntaram prīti-paritāpa-rūpam paśyāmaḥ. na ca
ekam āvir-bhavad dṛṣṭam na dṛṣṭam tv anyad antarā
ekam ity eva na syāt. nāma-antaram vā, artha-
ekam ity eva na syān nāma-antaram vā, artha-
ekam ity eva sāmānyam bhavaty atiprasaṅgād ity
ekam iti ced idam citrataram tataḥ || na ekam
ekam iti cen matam || tad ajñānasya vijñānam kena
ekam iva anyataḥ | vyāvṛttam iva nis-tattvam
ekam uktaṃ samatvataḥ || yathā ātmano '-
ekam uktam. yathā ātmano '-prāmāṇye vacanasya a-
ekam udāharaṇam adhikṛtya idam ucyate, sarva-
ekam upakuryus tāḥ katham ekām dhiyam ca na | (106
ekam eka-ākāram pratyabhijñānam janayanty anyām
ekam ekasmāt sāmagryāḥ sarva-sambhavaḥ | ekam
ekam ekasya kāraṇam | anya-artha-āsakti-vigūṇe
ekam enām śrutiṃ vastu-śaktyā eva dhvanayati iti.
ekam eva a-prameyatvād asataś cen matam ca naḥ ||
ekam eva an-avayavaṃ vākyam. tatra ekatve 'pi hy
ekam eva avasthā-antara-āveśād bheda-dṛṣṭir iti
ekam eva idam saṃvid-rūpam harṣa-viśāda-ādy-aneka
ekam eva ekadā varṇa-anukrama-śravaṇe śabda-
ekam eva kiñcit sāmānya-lakṣaṇam vācyam syāt,
ekam eva kiñcin na asti iti bruvāṇaḥ kaścit tat-
ekam eva jātam iti. a-pratirodha-śaktikeṣv
ekam eva dṛṣṭyeta tasya an-āvaraṇe sakṛt || paśyet
ekam eva lakṣaṇam vācyam syāt. na ca evaṃ-vidhaḥ
ekam eva śabda-rūpam vyañjaka-anukrama-vaśād
ekam katham bhavet || tābhyām tad-anyad eva syād
ekam katham anekasmāt kleda-vad dugdha-vāriṇaḥ |
ekam kāryam kurvanti teṣām tatra viśeṣa-abhāvād
ekam kāryam kurvanti. na ca tatra sāmānyam
ekam kāryam kecit kurvanti na anya iti. tān ayam
ekam kāryam syāt. yo hi tasya svabhāvo janakaḥ.
ekam kāryam iti. tad ayuktam. a-viśeṣān (75a)
ekam kvacid eka-vacanena khyāpyate tad-a-viśeṣe
ekam ghaṭa-ādi-kāryam, tad api prati-dravyam
ekam ca pratyakṣa-ābham caturvidham || an-akṣa-
ekam ca bhāseta bhāsanād ātma-tad-vidoḥ || viśaya
ekam ca vedanam | lakṣyate na tu nila-ābhe vedane
ekam citra-patamga-ādi rūpam vā dṛśyate katham |

V1_01711 -a-niścayād a-nānātva-pratipatter a-nānā-
V2_08715 cakṣū-rūpa-āder vijñānasya. na vai kiñcid
SV_02319 cakṣū-rūpa-āder vijñānasya. na vai kiñcid
SV_04102 api tad-bhāva-niyate sāmānye rūpa-vijñānam
V1_02702 artha-antaram eva tat tathā-utpannam
V2_09001 -siddhiḥ, na kasyacit kutaścīd bheda ity
SV_02023 tadā na kasyacit kutaścīd bheda ity
V2_05511 a-saṃhāro vidhāna-pratiśedhayoḥ ||23||
SV_17506 yady evam a-pramāṇam atha iha kim | na hy
HB_03103 anya-abhāva-pratītir iti cet, katham
SV_05915 syāt – a-vidhāya niśidhya anyat pradarśya
SV_05706 ākāraṃ svabhāva-bheda-paramārtham svabhāvata
SV_05213 -bhinna-buddhi-kṛt | (103ab) na brūmo 'neka
SV_06004 ayam eva iti prasaṅgo na nivartate ||118||
V3_03403 eva iti cet, katham punar upagama-a-viśeṣa
SV_05614 api prati-dravyam bhedād bhidyata eva iti na
PV_03337 -artha-vyapekṣayā || tasmād dvi-rūpam asty
V1_03614 prasaṅgāt. aneka-ākārās tu vijñāptayaḥ, yena
SV_06022 | taṃ tasyāḥ pratiyatī dhīr bhrāntyā
SV_05208 asti, tadā tat-sahitā grhyanta iti. tad
SV_06103 eka-vastu-grahīnī iva pratibhāti. na punar
SV_05902 sañkete vyavacchinā na vā (115ab') ya evam
HB_04006 bhāva-abhāvayoḥ paraspara-ākṣepata
VN_04814 yāvadbhiḥ padair artha-parisamāptiḥ tadā
SV_05318 eka-sāmānya-upakaraṇa-śaktiḥ, evaṃ tad eva
SV_05308 na vema-rahitaḥ kuvindaḥ paṭaṃ karoti praty
VN_00719 eva. na vayam eka-sambandha-virodhād
PV_03386 puras tataḥ || anyathā hy ādyam eva
VN_03223 asti iti bruvāṇaḥ kaścīd tat-samuccaya-rūpam
SV_05206 kāraṇam na tu kevalāḥ. yadā punar āsām
SV_06819 vā. tathā ye hetu-phala-viśeṣa-bhūtāḥ kiñcid
SV_03925 uktam. a-bhinna-abhidhāna-pratyaya-nimittam
SV_07917 a-bhinna-pratyaya-hetur na bhavati ity
SV_05315 'yam ārambhaḥ. tās ced vyaktayo bhinnā apy
PV_03534 ekam ekasmāt sāmagryāḥ sarva-sambhavaḥ |
PV_03201 tad ekam iti ced idaṃ citrataram tataḥ || na
PV_03053 | taj-jñānam ity a-doṣo 'yam meyam tv
SV_06006 na doṣaḥ, dṛṣṭa-viparītasya su-jñānatvāt.
PV_03206 ca | na citra-dhī-sañkalanam anekasya
PV_02106 'py aneka-artha-grahaṇān niyamas tataḥ ||
SV_11922 buddhyā krameṇa grahaṇa-ayogāt. na ca tad
PV_03257 tat-tulyam ity a-saṃvedanam na kim || na ca
SV_02607 bhāve vā a-tat-svabhāvत्वam. na hi yo yad-
SV_06527 ca a-bhedāt. tad-ātmano 'pi sāmānyasya tad-
SV_08516 na iṣṭam syān na vastv ity uktam. tad ime na
SV_04009 sarvatra syāt. atha vā jñānād a-vyatiriktam
PV_03524 -jānām sakṛd bhavet || ekā eva cet kriyā
SV_06719 iti cet. uktam prayojanam. bhinneṣv
PV_03534 nānā-ekasmān na ced bhavet || na kiñcid ekam
SV_16223 cirād aparasya vrata-caraṇa-ādy-apekṣaṇāt.
SV_02518 tat-svalakṣaṇa-niṣṭhā eva bhavanti. tad
SV_07007 -samavāyīnām parasparam an-upakāraḥ. tata
SV_12810 atha mā bhūd avayava-antara-a-pratīkṣaṇena
SV_12814 śravaṇāt. krama-śravaṇe ca pṛthag arthavatām
PV_02178 nityam vā janakam katham || tasmād anekam
SV_04804 tad-abhāve tasyā apy abhāva-prasaṅgāt. sa ca
PV_03533 -kārya-kṛt | prakṛtyā eva iti gaditam nānā-
SV_04517 kathaṅcana | bhedānām bahu-bhedānām tatra
VN_00707 yady eṣa niyamo bahuṣv eva bahu-vacanam,
PV_02084 -kampe sarvasya kampa-prāpter virodhinaḥ |
V2_04811 -bhīdām jagau | pratibhāsasya bhinnatvād
SV_05516 pratibhāso 'sti samānā iti grahāt. na hy
V1_03504 'pi tathā sthūlasya darśanam syāt. rakte ca
PV_02085 āvṛttiḥ syād an-āvṛttau | dṛṣyeta rakte ca
SV_08511 bhedān na saha-utpatty-ādayaḥ. evaṃ tarhi ya

ekam jagat syāt. atha api syāt, pratibhāsamānam
ekam janakam tat-svabhāvam vā. kim tu sāmagrī
ekam janakam tat-svabhāvam, kim tu sāmagrī janikā
ekam janayanti, evam śiṃśapā-ādayo 'pi bhedāḥ
ekam dṛṣyate, na nānā-rūpayor dravyayoḥ sāmsargād
ekam dravyam viśvam syāt. tataḥ saha-utpatti-
ekam dravyam viśvam syāt. tataś ca saha-utpatti-
ekam dharminam uddiśya nānā-dharma-samāśrayam |
ekam na asti satya-artham puruṣe bahu-bhāṣiṇi ||33
ekam paśyann anyan na asti iti pratiyāt. tasya
ekam puraḥ sthitam | vṛkṣo 'yam iti sañketaḥ
ekam pratyayam janayanti ity a-sakṛd uktam etat.
ekam pratyayam na janayati bhedād iti. na bhedo
ekam pradarśya ayam vṛkṣa ity api bruvāṇo 'yam
ekam pramāṇam bādhaḥ ca na aparam iti yat
ekam bhedānām kāryam asti. na eṣa doṣaḥ, yasmād
ekam yad evam anubhūyate | smaryate ca ubhaya-
ekam rūpam ekasya mana-āpam anyasya a-mana-āpam
ekam vastv iva iṅsyate ||121|| teṣām prakṛtyā eva
ekam vastu kim tāsām nānātvaṃ samapohati |
ekam vastu tatra dṛṣyam asti. yasya darśana-a-
ekam vastu-sāmānyam abhyupagamyā itaretara-
ekam vākyam ubhayaṃ gamayati ity ucyate, na eko
ekam vākyam, yathā devadatta gām ānaya kṛṣṇām iti.
ekam vijñānam kurvantu. kim ca, kāryaś ca tāsām
ekam. vema-abhāve 'pi kuvindaḥ karoti iti na tata
ekam śabdaṃ na icchāmaḥ, api tv a-bhinnānām rūpa-
ekam saṃyojyeta artha-sambhāvāt | jñānam na a-
ekam samūham icchati yena virodhaḥ syāt. yo 'pi
ekam sahakāryaḥ asti, tadā tat-sahitā grhyanta iti.
ekam sādhyanti sādhyante vā te 'pi sakṛt
ekam sāmānyam na sarvam iti cet. katham anyato
ekam sāmānyam iṣṭam. tad yadi bhinnam api karma-a
ekam sāmānyam upakurvanti, kaḥ punar āsām
ekam syād api sāmagryor ity uktam tad aneka-kṛt ||
ekam svabhāvam citraṃ hi maṇi-rūpaṃ yathā eva tat
ekam svalakṣaṇam || tasmād arthakriyā-siddheḥ sad
ekam hi kiñcit paśyato 'nyatra tad-ākāra-
ekayā a-grahāt || nānā-arthā ekā bhavet tasmāt
ekayā aneka-vijñāne buddhyā astu sakṛd eva tat |
ekayā grāhyam varṇa-anukrama-grahaṇāt. eka-varṇa-
ekayā dvaya-jñānam niyamād akṣa-cetasāḥ | sukha-
ekayogakṣemo na bhavati, sa tat-svabhāvo yuktaḥ,
ekayogakṣematvāt. tad ayam anyonya-artha-
ekayogakṣemā bhāvāḥ bhinnā eva ato na syāt
ekasmāt katham anyasya punar jñānasya rūpaṃ syād
ekasmāt kim dīpo 'neka-darśanaḥ | krameṇa api na
ekasmāt pratītir a-tat-prayojana-bhedena ity uktam.
ekasmāt sāmagryāḥ sarva-sambhavaḥ | ekam syād api
ekasmād api karmaṇaḥ kayoścīd artha-an-artha-
ekasmād api tasya bhedo 'sti iti. tasmād ekasya
ekasmād upakāreṇa bhāvyaṃ, abhāve yathokta-doṣa-
ekasmād eva avayavād vākya-artha-siddher aneka-
ekasmād eva tad-artha-siddher anyasya vaiarthayāt.
ekasmād bhinna-kālam na jāyate | kārya-an-
ekasmād bhedas tad-anyeṣām a-bhedas tad-viśiṣṭeṣv
ekasmān na ced bhavet || na kiñcid ekam ekasmāt
ekasmīn ayogataḥ ||90|| tad-rūpaṃ sarvato
ekasmīn eka-vacanam iti. asmākaṃ tu sañketikeṣv
ekasmīn karmaṇo 'yogāt syāt pṛthag siddhir
ekasmīm tad-ayogataḥ ||7|| na hy ekasya tāv
ekasmīn pratibhāse samānā iti yuktaṃ, kim tarhi
ekasmīn rāgaḥ, a-raktasya vā gatiḥ. avayava-rāge
ekasmīn rāgo 'raktasya vā gatiḥ || na asty eka-
ekasmīn vīnaśyati | tiṣṭaty ātmā na tasya (168bc'

VN_00703 śaktir ekā na pratyekam iti samudāya-śabda
SV_07805 -pratipattyā ca tathā niścayāt, tasya ca
SV_12301 -sambhava etat syāt. sa ca duḥ-sādhaḥ. yatra
SV_05501 sva-jñāne pratibhāsanāt, aneka-ākāra-ayogād
SV_04317 -kṛta-sthititvāt, na vastu-bhedāt, tasya
VN_01706 tasya aṅgaṃ pakṣa-dharma-ādi-vacanam. tasya
VN_06304 nyāya-cintāyām punar na dvayor
V3_01712 na vā kaścīd artha-antara-bhūtaḥ, dvayor
VN_00818 syāt, na sattā-bheda-a-bheda-vyavahāraḥ,
PV_03213 bheda-pratibhāso hy upaplavaḥ || tatra
SV_09003 dadhi, yena anyad api syād dadhi. tad anayor
VN_02321 -doṣatvāt. doṣavati punaḥ sādhanena na dvayor
PV_03361 na iha tat || a-darśanāj jagaty asminn
V1_03906 na iha tat ||51|| a-darśanāj jagaty asminn
PV_04043 eva sarva-ādānāt prabādhane | tatra
VN_02107 tathābhāve pratipādite, anyathā dvayor
PV_02110 eka-kāliko 'neko 'py eka-caitanya-kāraṇam |
HB_04008 vacanam etat sāmartyād ubhayam ākṣipati,
VN_06402 -prāptam na nigrhṇāti, tadā tayor nyāyena na
NB_03055 -anumānam ity uktam. tatra trayāṇām rūpāṇām
SV_12612 samaya-prādhānyād artha-niveśasya
SV_04912 iti cet. tadā na jātir na tadvān
SV_02602 śabda-antarasya ca pravṛtteḥ. tathā hy
VN_06311 -vighātāt, eka-sādhanā-vacana-vat. yathā
NB_03093 sādhyatvena kaścīd viśeṣa iti. dvayo rūpayor
V3_11503 na bhavati iti viruddhaḥ. ca-śabdo dvayor
PV_03368 -āder hetutve 'patya-janmani | pitros tad-
SV_07721 -rūpatvāt. anyathā tat-sambandha-ayogāt.
SV_03319 -sakala-vyavaccheda-dharmair vibhāgavata
SV_12527 pravṛtteḥ. tat kiñcit kutaścīd āgatam ity
SV_06524 -rūpā matiḥ kutaḥ | anvaya-vyatirekau vā na
V1_00904) syāt. ātma-a-bhedena sāmartya-a-viśeṣān na
VN_01713 vaidharmyavati ca sādhanā-prayoga
PV_03235 āśrayo 'nyonyaś cetasām tasya vastunaḥ |
V3_11306 dhetur api pṛthag iṣṭa-sādhanā vācyaḥ syāt.
SV_01710 gomatā api kim ||24|| sannidhānāt tathā
V2_10003 go-matā api kim ||70|| sannidhānāt tathā
SV_08728 sa eva khalv ayaṃ paryāyo bheda-āśraya
SV_05701 bhinno bheda ity ucyate, jñāna-ādeḥ kasyacid
SV_12307 asati tasmims tayoh sāmānyasya eva dṛṣṭer
SV_08307 -anvayaḥ. yady eka-ātmatayā anekaḥ kāryasya
SV_08309 ||164|| yady eka-svabhāvatvād aneka
PV_02112 na bhidyate || vijñānaṃ śakti-niyamād ekam
SV_08227 vihāya asti yady bhāva-anvayo 'paraḥ |
SV_12824 ||250|| kāla-bheda eva na yujyate. na hy
SV_08716 bhavet | a-bhede tu virudhyete tasya
PV_03405 punaḥ || āloka-akṣa-manaskārād anyasya
SV_04324 tathā eva astu, tathā-bhinna-upādhimata
V1_03412 pṛthak-siddhi-prasaṅgād vastra-udaka-vat.
PV_02085 'yogāt syāt pṛthak siddhir anyathā ||
SV_08612 viśeṣāś tena ātmanā parasparam anuyanti. yad
SV_08412 eva tan-niṣpatteḥ. svabhāva-an-anvayāt tarhy
SV_08416 na ca aparāḥ | svabhāvo 'yam (167abc')
HB_01107 na, tatra eva ekatra sāmartyāt, tasya eva
SV_08605 taj-janakam rūpam na asti iti, kim tarhi yad
SV_06601 -ādir na syāt. na ca vastv-ātmana
V3_01607 sāmānyena anyatara-artha-antara-bhāvas tayor
V3_12911 'gatvā a-tad-deśair a-pūrvair abhisambandha
V2_05512 uddīśya nānā-dharma-samāśrayam | vidhāv
PV_04232 uddīśya nānā-dharma-samāśrayam | vidhāv
V2_05104 -ślokaḥ. anya-yoga-vyavacchedena ca viśeṣaṇa
V3_03609 vyākhyāte, dvayor api prāmānya-a-viśeṣāt.
V3_00606 utpatti-vināśābhyaṃ caitanyasya prasidhyati.
V2_04812 bhinnatvād ekasmiṃs tad-ayogataḥ ||7|| na hy
V2_05905 anupalabdir iti cet, na, viśaya-indriyayor

ekasmin samudāye vācye eka-vacanam ghaṭa iti.
ekasya a-dṛṣṭa-ākāra-antara-abhāvāt. tasmān na an
ekasya a-śaktis tatra sarva-puruṣāṇām ity api
ekasya atiprasaṅgac ca. tasmān na iyaṃ bhinna-
ekasya anekatva-ayogāt, anekasya ca ekatva-ayogāt,
ekasya apy a-vacanam a-sādhanā-aṅga-vacanam. tad
ekasya apy atra jaya-parājayau, sādhanā-abhāse
ekasya apy an-abhyupagamāt. śabda-ghaṭa-bhedena
ekasya apy aneka-arthakriyā-darśanāt, yathā
ekasya apy abhāvena dvayam apy avahīyate | tasmāt
ekasya api kasyacit tad-rūpa-abhāvasya abhāvāt,
ekasya api jaya-parājayau, tattva-a-prakhyāpanād a
ekasya api tad-ātmanaḥ | asti iyaṃ api yā tv
ekasya api tad-ātmanaḥ | asti iyaṃ api yā tv
ekasya api doṣaḥ syād yady hetu-pratijñayoḥ ||
ekasya api na jaya-parājayāv iti. a-doṣa-
ekasya api na vaikalpe syān manda-śvasita-ādiṣu ||
ekasya api niyama-khyāpakasya dvitīya-ākṣepa-
ekasya api pūrva-vaj jaya-parājayau. doṣa-abhāsam
ekasya api rūpasya an-uktau sādhanā-abhāsaḥ.
ekasya api vākyasya aneka-vikalpa-sambhavāt.
ekasya api svabhāva-sthiter a-grahaṇād iti para-
ekasya artha-svabhāvasya pratyakṣasya sataḥ
ekasya arthasya aneka-sādhanā-sad-bhāve 'py ekena
ekasya asiddhāv aparasya ca sandehe 'naikāntikaḥ.
ekasya asiddhāv aparasya ca sandehe vyabhicāra-
ekasya ākāraṃ dhatte na anyasya kasyacit || tad-
ekasya ādheyasya tatra sthānaṃ tadā eva tatra
ekasya iva sandarśanena pratibhāsanāt,
ekasya upadeṣṭuḥ prabandhena abhāvād aparā-
ekasya eka-artha-gocarau ||135|| tad ekam an-
ekasya ekatra kriyā-a-kriye syātām. tena syād
ekasya eva abhidhānena siddher bhāvāt, dvitīyasya
ekasya eva kuto rūpaṃ bhinna-ākāra-avabhāsi tat ||
ekasya eva tu vacanena sādhyatā-a-viśeṣo darśitaḥ.
ekasya katham anyasya sannidhiḥ | gomān ity eva
ekasya katham anyasya sannidhiḥ | gomān ity eva
ekasya katham. pariṇāmo vā a-vyatirekiṇyāḥ.
ekasya karaṇāt, a-tat-kāri-svabhāva-vivekaḥ. tad
ekasya kaścīd dharmam vivecayams tat-svabhāva-
ekasya kāraḥ | ātmā ekatra api so 'sti iti
ekasya kāraḥ sa teṣām a-bhinnaḥ svabhāvaḥ. eka-
ekasya kāraṇam | anya-artha-śakti-viguṇe jñāne
ekasya kāryam anyasya na syād atyanta-bhedataḥ ||1
ekasya krameṇa pratipattir yuktā. grhīta-a-
ekasya kriyā-a-kriye ||174|| bheda-mātra-a-viśeṣe
ekasya gamyate | śaktir hetus tato na anyo '-
ekasya grahaṇe '-pratibhāsanāt. upakārya-
ekasya ca āvaraṇe sarvasya āvaraṇa-prasaṅgaḥ, a-
ekasya ca āvṛttau sarvasya āvṛttih syād an-
ekasya janakam rūpam anyasya tan na asti. na ca
ekasya janakam rūpam anyasya na asti ity a-
ekasya janakād ātmano bhidyamānāḥ sarve samam
ekasya janane samarthā na anyasya iti na
ekasya taj-janakam tad anyasya na ity anyo 'pi
ekasya tatra eva vṛttir a-vṛttīś ca yuktā
ekasya tathā-abhyupagame syāt. sa ca na śarīrasya,
ekasya tad-antarāla-vyāpti-nāntariyakāḥ, ātapa-
ekasya tad-bhājam iva anyeṣām upekṣakam ||24||
ekasya tad-bhājam iva anyeṣām upekṣakam ||
ekasya tad-bhāve 'nyasya a-tattvam syād viśeṣaṇa-
ekasya tal-lakṣaṇa-yoge 'pi pratidvandvi-darśanāt
ekasya tu yathokta-svabhāva-antara-viraha-upagamād
ekasya tāv anyonya-vilakṣaṇāv ākārau yujyete. tad
ekasya dvayor vā an-anyathātve 'yogād

SV_04320 sāmānādhikarānya-ayogāt, tad-upādher
 PV_03087 tasya eva sā a-pramānatva-sūcanā || anyathā
 V3_01902 iti tena vyapadiśyate. svayaṃ-śrutiḥ punar
 PV_04042 tathā na iṣṭaṃ sādhyo dharmo 'tra kevalaḥ ||
 V3_00405 -svabhāva-antara-virahād aneka-vṛtter
 V3_04508 tu saṃśaye dvayor ekasya vā viparyaye ca
 PV_04250 -a-bhedakatve syād vyāhatā bhinna-rūpatā |
 SV_11201 -nirdeśaḥ para-bhāga-bhāk. ubhayathā apy
 SV_02002 hetutvena ākhyeyā. a-pratibandhe hi katham
 V3_10204 na ṛṭṭiyam rāśim vyatirecayataḥ. tayor
 NB_03030 asiddheḥ. na hi svabhāva-pratibandhe 'saty
 SV_02707 -vṛṭṭiḥ. vastu-grahe 'numānāc ca dharmasya
 SV_00517 a-niśiddha-upalabdher abhāva-asiddheḥ.
 V3_10606 sukha-ādi-sambhavād vibhur ātmā iti. evam
 SV_12220 tatra vā jvālām, syād etat – tasmān na
 V2_05213 arthāpattyaḥ dvitīyaṃ gamayati iti. ata
 VN_06012 vā vivāda-abhāvāt. tatra avaśyam
 V3_03401 ata eva tulya-kakṣatvāt. yadi hi tatra
 SV_04322 saha-anavasthiter dvayor an-abhidhānam,
 PV_03357 api grāhya-grāhaka-saṃvidāṃ || anyathā
 V1_03813 api grāhya-grāhaka-saṃvidāṃ ||47|| anyathā
 SV_02519 tad ekasmād api tasya bhedo 'sti iti. tasmād
 V3_00604 prasaṅga-viparyaya-sādhanayor a-gamakavāt.
 SV_10416 ārambha-virodhāt, tayor viruddhayor
 V3_01508 -yajñadattayor anyataram bhojaya iti, na
 V1_03614 aneka-ākārās tu vijñaptayaḥ, yena ekaṃ rūpam
 NB_03066 sarvatra-upalambhamāna-guṇatvam. tathā
 V3_10607 sandehe vā asiddho hetvābhāsaḥ. tathā
 NB_03057 sandehe vā pratipādyā-pratipādakayoḥ.
 V3_11206 mātrena vyāvṛṭtir a-sandigdā. tena ayam apy
 SV_17508 tathā atyanta-a-satya-abhidhānam api. tatra
 V3_04508 atra dūṣaṇam eva. anyatra tu saṃśaye dvayor
 V3_01701 vā iti na iṣyate. vidher ayogāc ca dvayor
 VN_01626 -viruddha-upalabdhiṣv api dvayor viruddhayor
 SV_07722 a-sthānam iti tat-sthita-a-sthita-ātmanor
 V2_06501 tatra api sati pratyakṣa-anumāna-āgamānām
 V3_10607 asiddhau sandehe vā anaikāntikaḥ. katamasya
 SV_03424 eka-abhidhānād ity uktam. katham idānīm
 SV_12909 sakala-śrāviṇo 'sakala-vākya-gatir na syāt,
 PV_02038 akṣa-ādīnām samudbhavē | pariṇāmo yathā
 HB_01405 eva antyasya kāraṇatvāt, tatra ca kṣaṇa
 V3_10309 pāramārthiko 'satām parasparato vibhāgaḥ.
 PV_02154 'py anye na eka-stri-niyato madaḥ | te na
 PV_03210 tathā tathā || kiṃ syāt sā citratā
 PV_04263 na ca aparam | ity a-jña-jñāpanāya
 SV_03621 ca ity atra vā kiṃ nibandhanam ||67|| yadā
 PV_03524 ātma-mano yoga-mātra-jānām sakṛd bhavet ||
 PV_04253 -vāriṇaḥ | drava-śakter yataḥ kledaḥ sā tv
 SV_06108 tad-a-tadvator vṛkṣa-a-vṛkṣatve vyaktir
 PV_03203 upalakṣitayor dhiyoḥ | nānā-arthā kramavaty
 VN_00705 arthānām pratyekaṃ sahitānām ca śakter nānā-
 PV_03208 na yuyate | sā eva tāvat katham buddhir
 VN_00702 virodho 'pi na asty eva. sahitānām sā śaktir
 VN_06615 idaṃ vyaktam anvaya-darśanād iti. tatra
 VN_06513 siddhāntam abhyupetya pakṣam avasthāpayaty
 PV_03207 anekasya ekayā a-grahāt || nānā-arthā
 SV_06701 katham a-bhinnaṃ artham antareṇa bahuṣv
 SV_06714 vā iti svāntryam atra vaktuḥ. tad iyam
 NB_02030 eva abhāva-niścayāt. sā ca prayoga-bhedād
 SV_00819 yogyatām apy anumāpayanty a-samagrasya
 V3_08308 yogyatām apy anumāpayanti, a-samagrasya
 SV_13110 no cen na kadācit kasyacit kiñcid ity
 V3_05209 na cet, na kadācit kasyacit kiñcid ity
 V3_12605 tad-a-tat-samayavatām a-niścita-sādhanā na
 V3_00508 ubhayam iti dharmayoḥ sambandha-upadarśanāt.

ekasya dvābhyām abhidhānād a-doṣa iti cet, an-
 ekasya dharmasya svabhāva-uktyā parasya tat | na
 ekasya dharmaṇaḥ śāstre nānā-dharma-vyavasthāyām
 ekasya dharmaṇaḥ śāstre nānā-dharma-sthitāv api |
 ekasya na deśa-ādi-viśeṣavatā anyena yogāḥ,
 ekasya na sādhanam na dūṣaṇam, tathā-pratipatty-
 ekasya nānā-rūpatve dve rūpe pāvaka-itarau || tat
 ekasya nirdeśe na virodhaḥ. prādhānyam punas tad-
 ekasya nivṛṭtir anyasya nivṛṭtiṃ sādhyet. yukta-
 ekasya nivṛṭtir aparasya vṛṭtir iti katham anitya
 ekasya nivṛṭtāv aparasya niyamena nivṛṭtiḥ. sa ca
 ekasya niścaye | sarva-dharma-graho 'pohe na ayam
 ekasya niśedhena anya-abhāva-sādhanē siddhā eva
 ekasya pakṣa-dharmasya hetu-rūpasya asiddhau
 ekasya para-pūrvakam adhyayanam sarvasya
 ekasya prayogaḥ syād iti. nanu śrāvaṇatvam
 ekasya prāg-vacana-pravṛṭtiḥ, yugapat-pravṛṭtau
 ekasya prāmāṇyam syāt siddhir eva, na
 ekasya buddhyā adhyāhāre na vastu-viśayaḥ śabdaḥ
 ekasya bhāvasya nānā-rūpa-avabhāsināḥ | satyam
 ekasya bhāvasya nānā-rūpa-avabhāsināḥ | satyam
 ekasya bhāvasya yāvanti para-rūpāni tāvatyas tad-
 ekasya bhāve 'vikala-kāraṇasya prāg-bhavato
 ekasya bhāve 'py anya-abhāva-gatir bhavati, yathā
 ekasya bhojana-a-sambhava 'n-ākāṅkṣāyām vā. ito
 ekasya mana-āpam anyasya a-mana-āpam drṣṭam. iṣṭa
 ekasya rūpasya a-sapakṣe 'sattvasya asiddhāv
 ekasya rūpasya asiddhau sandehe vā anaikāntikaḥ.
 ekasya rūpasya dharmi-sambandhasya asiddhau
 ekasya rūpasya sandehād anaikāntikaḥ. dvayor
 ekasya vacanasya kathañcit saṃvādena a-viśiṣṭasya
 ekasya vā viparyaye ca ekasya na sādhanam na
 ekasya vidhiyamānasya vikalpa-samuccaya-ayoge kim
 ekasya viruddhasya upadarśanam samarthanam. evam
 ekasya virodhād ayuktam etat. sarvatra sarvadā
 ekasya vṛṭtir iti cet, na, śāstrasya kvacid an-
 ekasya. vyatirekasya. asiddhau, yathā caturvidhaḥ
 ekasya vyāvṛṭtasya anya-an-anugamād anya-
 ekasya śakala-abhāvāt, sakala-śrutir na vā
 ekasya syāt sarvasya a-viśeṣataḥ || pratyekam
 ekasya svabhāvasya a-vivekād viśeṣasya kartum a-
 ekasya hi rūpam anyatra a-pāśyanti buddhir idaṃ
 ekasyām na tivraḥ syād aṅga-rūpa-ādy api iti cet |
 ekasyām na syāt tasyām matāv api | yadi idaṃ
 ekā an-upākhyā udāhṛtir matā || viśaya-asattvatas
 ekā api strī dārā ekam api sikatā-dravyam sikatā
 ekā eva cet kriyā ekasmāt kiṃ dīpo 'neka-darśanaḥ
 ekā eva dvayor api || bhinna-a-bhinnaḥ kim asya
 ekā eva vṛkṣaḥ syāt, bhavatu nāma ghaṭa-ādi-
 ekā kim eka-arthā a-kramā aparā || vaiśvarūpyād
 ekā ca śaktir iti, nānā-eka-śakti-vivakṣāyām bahu
 ekā citra-avabhāsinī || idaṃ vastu-bala-āyātam
 ekā na pratyekam iti samudāya-śabda ekasmin
 ekā prakṛtiḥ sukha-duḥkha-mohaḥ. tad-a-vibhakta-
 ekā prakṛtir vyaktasya, vikāraṇām anvaya-darśanāt.
 ekā bhavet tasmāt siddhā ato 'py a-vikalpikā |
 ekā śrutiḥ, teṣām a-sāmyāt, eka-vṛtter anyatra
 ekā śrutir bahuṣu vakṛ-abhiprāya-vaśāt
 ekādaśa-prakārā. svabhāva-anupalabdhir yathā –
 ekānta-a-sāmarthyāt, yathā deha-indriya-
 ekānta-a-sāmarthyād iti na tataḥ kārya-anumānam.
 ekānta eṣaḥ. a-śrutir vikalatvāc cet kasyacit
 ekānta eṣaḥ. syād etat, na āvaraṇān nityam sarve
 ekānta-grāhiṇyaḥ syuḥ. tasmād yathā kathañcid apy
 ekānta-parigrahe syād eṣa doṣaḥ. na vā sati hetau,

SV_08926 tad apy anena nirastam svabhāvena
SV_09012 arthinaḥ. tasmāt tan na ubhaya-rūpam ity
SV_03807 eva vijñānasya janānāt. katham tarhi idānīm
V3_04603 tatra saṁśaya-hetuḥ, tadvatām tat-saṅgrahād
V3_04605 āha, yam ayam vastu-dharmas trīyam āśrayet.
SV_08923 ākulam | pralapanti pratikṣiptam tad apy
V3_03701 'nyo 'sti viśeṣaḥ pratyakṣasya, ya
PV_03394 kāraṇa gatiḥ | na syāt kāraṇatāyām vā kuta
SV_02120 tatra paścād bhāvān na hetutvaṁ phale 'py
V2_09107 tatra paścād bhāvān na hetutvaṁ phale 'py
SV_08812 bhaved bhedo yaḍi (177ab) na hi kvacid asya
HB_00806 -bhede 'pi tad-bhāvasya eva khyāpanāt. na hy
SV_12613 -pratyayānām aneka-artha-pāṭhāt. rūdher apy
V3_04609 apy a-pratibhānāt syāt saṁśayaḥ, sa ca na
PV_03062 dharmiṇi jāyate | sā anumānam parokṣānām
PV_02231 na bhaved aṅgulyām iva cet sva-dhīḥ | na hy
HB_03706 viśeṣe sa eva hetu-lakṣaṇam. tato hi hetur
VN_04611 śrutya-ādikaṁ saṁskāram paśyāmaḥ, na apy eṣām
SV_05311 api sāmānyam tad-dhetuḥ, kiṁ tarhi vyaktinām
PV_03238 etena dūṣitam || darśanāny eva bhinnāny apy
SV_04920 -arthakriyā-kāriṇas cakṣur-ādi-vad iti. tām
SV_05313 evam sati tad ekam upakuryus tāḥ katham
SV_06917 ||143|| yad etad ekam anekatra vartamānam
SV_03907 -yogyam manyamānā dṛśya-vikalpyāv arthāv
V3_00108 ||1|| siddhir iti jñāpana-artham. yathā āhur
SV_09713 sādharmyeṇa vaidharmyeṇa ca. yathā āhur
SV_11212 puruṣa-āśrayād apauruṣeyam satya-artham ity
PV_04001 'pi svayam paraiḥ | dṛṣṭaḥ sādhanam ity
V1_03001 eva dvi-candra-ādi-bhrāntir indriya-ja ity
V3_01908 tat-prabādhane ca hetu-pratijñāyor doṣa ity
PV_03294 upaghāta-upalakṣaṇam || mānasam tad api ity
SV_05825 an-ārūḍhe 'rthe na saṅketāḥ śakyata ity
V1_02110 -artha-samavāyīnā tu jñānena saṁvedyanta ity
V2_09505 pratyakṣa-bādhā-śāṅkā-vyabhicāra ity
SV_01219 pratyakṣa-bādhā-śāṅkā-vyabhicāra ity
PV_02143 abhyāsād ukty-āder doṣa-saṅkṣayaḥ || na ity
SV_03024 upādhibhir nāntariyakatayā upalakṣyamāna
VN_06310 doṣā avaśyam vaktavyā a-vacane vā nigrahaḥ,
NB_03032 -upadarśanam tad eva anvaya-vacanam ity
V2_05309 anvaya-vyatirekayoḥ pṛthag-rūpatvāt. te tv
VN_00722 eva na kuryuḥ. tena tat-prakāśanāya
SV_05217 kriyamānām dhiyam prati ||103|| tena
VN_06311 ekasya arthasya aneka-sādhanā-sad-bhāve 'py
VN_00717 rūpa-ādīnām ekena śabdena sambandhaḥ, katham
VN_04915 -bhāva ity. hetu-udāharaṇa-adhikam adhikam.
PV_04220 'stītā ucyate | arthāpattiyā ata eva uktam
SV_05210 iṣyate ||102|| kiṁ vai teṣām bhedaṇām tena
PV_03520 -udaya-a-gateḥ || sakṛd vijātiya-jātāv apy
SV_12114 an-upadeśa-pāṭha-a-śakteḥ. sā ca anyatra apy
SV_04207 tad-a-kāribhyo bhedaḍ a-bhinnā ity ucyante,
SV_06713 anena tatra yogyās te 'rthās codaniyāḥ. ta
SV_06901 -samayāḥ. tathā kāraṇa-apekṣayā apy aneka
SV_02903 ca tena te bhinna-gocarāḥ ||50|| anyathā
VN_00716 uktam eva. api ca yaḍi na rūpa-ādīnām
SV_05214 janana-virodhī, kiṁ tarhi kaivalyam. tena
SV_11201 eka-utpatti-virodhāt. na ca dvayoḥ prādhānye
SV_05310 na tata eva paṭa-utpattiḥ. tathā na kevalam
NB_03109 nīścaya-abhāvāt. evam eṣām trayānām rūpānām
V3_09111 'siddhau ca sandehe vyabhicāra-bhāk ||68||
PV_03376 ātmani sambandhe pratiyāt kathitam ca na ||
PV_02033 iṣṭam tu paśyatu | pramāṇam dūra-darśi ced
SV_16506 | na khalv ete vaidikāḥ śabdā evam vikrośanty
SV_11309 syāt pratitir a-saṁvidāḥ | (227ab) syād
SV_04719 sāmāyāc ced astu jātir alam parā ||95|| syād
SV_04707 ānāntyāc ced idaṁ samam ||94|| syād

ekānta-bhedāt. tad-anvaye vā. sarvasya ubhaya-
ekānta-vādaḥ. api ca, sarva-ātmatve ca sarveṣām
ekānta-vyāvṛtta-rūpeṣu bhāveṣu sāmānyam nāma,
ekānta-vyāvṛtteṣ ca iti. tadvatām tat-saṅgrahād
ekānta-vyāvṛtṭyā ca eka-bhāve pratīti-sādhanā-
ekānta-sambhavāt ||181|| yad ayam ahrikaḥ syād
ekānta-sādhanatvaṁ vyavasthāpayati, yatas tad-
ekāntato gatiḥ || tatra api dhūma-abhāsā dhīḥ
ekāntatā kutaḥ ||33|| sa hi niṣpanne bhāve 'rtha-
ekāntatā kutaḥ ||64|| sa hi niṣpanne bhāve 'rtha-
ekāntiko bhedo '-bhedo vā vivekena vyavasthāpanāt.
ekāntena a-tat-svabhāvasya bhāve 'nya-bhāvaḥ,
ekāntena an-anumateḥ, a-rūḍha-śabda-bāhulyāt, tad-
ekāntena anaikāntikaḥ. tan nīścita-tad-bhāvo
ekāntena eva sādhanam || na pratyakṣa-
ekāntena tad duḥkham bhūyasā sa-viṣa-anna-vat ||
ekāntena nirasta-pratipakṣaḥ sva-sādhyam
ekāntena śravayāt, na apy artha-pratyāyane kaścid
ekām kāñcid apekṣya vijñānam utpādayati. evam
ekām kurvanti kalpanām | pratyabhijñāna-
ekām jñāna-ādikām arthakriyām teṣu paśyato vastu-
ekām dhiyam ca na | (106ab) bhinnānām hy arthānām
ekām śrutim vartayati tasya kā iyam vṛttiḥ.
ekī-kṛtya pravartante. tad-abhiprāya-vaśād evam
eke – parasya pratipādyatvāt svayam a-dṛṣṭam api
eke, 'nvayī vyatirekī ca iti. na anayor vastutaḥ
eke. kāraṇa-abhāvo hi kārya-abhāvam sādhayati iti.
eke tat-kṣepāya ātma-dṛg-vacaḥ || anumā-viṣaye na
eke. tan na, aindriye bhāva-abhāva-anurodhasya
eke. teṣām kṛtakatvena śabda-nāśe sādhye gandhe
eke teṣām grantho virudhyate | nīla-dvi-candra-
eke. teṣām a-vṛkṣāḥ saṅkete vyavacchinnā na vā (11
eke. teṣām api tad-a-tad-rūpiṇo bhāvās tad-a-tad-
eke. na, pakṣi-kṛta-viṣaye 'bhāvāt. kadācid
eke. na, pakṣi-kṛta-viṣaye 'bhāvāt. kadācid bhaved
eke vyatireko 'sya sandigdho vyabhicāry ataḥ | a-
ekena apy upalakṣaṇe sarva-ātmanā upalakṣita iti
ekena api tat-sādhanā-vighātāt, eka-sādhanā-
ekena api vākyena anvaya-mukhena vyatireka-
ekena api vākyena śakye darśayitum iti prayoga-
ekena api śabdena na ucyan. bhavatu nāma
ekena api sāmartyam tāsām na ity a-graho dhiyā |
ekena eva tat-siddher na sarva-upādānam iti na
ekena eṣām āśraya-abhimatena dravyeṇa sambandha
ekena kṛtatvād anyatarasya ānarthakyam iti tad
ekena dvaya-darśanam || idṛg-avyabhicāro 'to 'n-
ekena nānātvaṁ nirākriyate. nānātvaṁ hi teṣv eka-
ekena paṭiyasā | cittena āhita-vaigunṭyād ālayān
ekena racite granthe 'nyasya tulyā. tad-anusāriṇā
ekena vā aneko janito '-taj-janyebhyo bhedaḍ. kiṁ
ekena vā śabdena codyeran bahubhir vā iti
ekena vyavahāra-artham eva. yathā śābaleyo
ekena śabdena vyāpta ekatra vastuni | buddhyā vā
ekena śabdena sambandhaḥ, katham ekena eṣām
ekena sahita janayanty eva. evam tarhi tābhir
ekaika-nirdeśaḥ para-bhāga-bhāk. ubhayathā apy
ekaika-vyakty-apāye vijñāna-utpattāv api sāmānyam
ekaikasya dvayor dvayor vā rūpayor asiddhau
ekaikasya rūpasya asiddhau sandehe vā asiddho
ekaikena abhisambandhe pratisandhir na yujyate |
eta gṛdhrān upāsmahe || sādhanam karuṇa-abhyāsāt
eta bhavanto brāhmaṇā ayam asmākam artho grāhyo
etat – a-kārya-sambandhā eva śabdāḥ. na te
etat – anya-vyāvṛtte 'pi śabda-arthe vyāvṛtti-
etat – ānāntyād vyaktinām a-śakyaḥ śabdena

SV_17518	ca vācya-dṛṣṭi-kṛtā iti cet | (337ab) syād	etat – kāryam eva vacanam vācakasya vācya-
V1_00508	nivṛtter abhāva-niścaya iti cet, vyāhatam	etat – tac ca na asti tena ca pratipattir iti.
SV_12219	-abhāvaṃ pradarśayet, tatra vā jvālām, syād	etat – tasmān na ekasya para-pūrvakam adhyayanam
V3_05608	tad-bhāvāt tan-nibandhanāḥ ||40|| uktam	etat – na anyā eva anupalabdher dṛṣya-svabhāva-
V3_12501	anyo vyatirekaḥ. vipratīṣiddham ca	etat – na anvayo na vyatireka iti. ya eva khalu
SV_13112	cet kasyacit sahakāriṇaḥ | (252ab) syād	etat – na āvaraṇān nityam sarve śabdā na
SV_16522	pramāṇasya asti sambhavaḥ ||314|| syād	etat – na vyaṃ puruṣa-prāmāṇyāt kasyacit
SV_03107	artham gṛhīte 'py anyad iṣyate | (56ab) syād	etat – nir-bhāgasya vastuno grahaṇe ko 'nyas
HB_01003	bīja-ādi-vad anekānta iti cet, syād	etat – bīja-ādayo 'nkura-ādi-janana-svabhāvāḥ
SV_05205	ced vyaktayo jñāna-kāraṇam ||101|| syād	etat – bhavanti vyaktayas tasya ālambana-bhāvena
SV_04919	kuryād apy anya-darśane | (99ab) uktam	etat – bhede 'pi bhāvās tulya-arthakriyā-kāriṇas
SV_14713	jñāna-kṛtaḥ pratibandha iti cet. syād	etat – yat-pratipatti-nāntariyakam yaj-jñānam
HB_03501	ata eva a-bādḥā-grahaṇam iti cet, syād	etat – yata eva hetur anyathā api bhavet, ata
V3_00801	-niyama-abhāvāt. tathā hy a-śakya-darśanam	etat – yatra tad-icchā tatra vastu-bhāva iti
SV_10524	abhāvaḥ śabda-prayogataḥ ||206|| niveditam	etat – yathā na ete śabdāḥ svalakṣaṇa-viśayā
SV_12707	anya-a-sambhavi kāryam gamakam iti cet. syād	etat – yadi teṣu varṇeṣu satsv api tat kāryam na
SV_15220	vyatireka-mātreṇa eva siddher iti. satyam	etat – yadi vipakṣayor vyāpya-vyāpaka-bhāvāḥ
SV_14417	ced asato nityatā kutaḥ ||274|| syād	etat – yasya api vināśo 'hetukaḥ so 'vaśyam
SV_08615	apy a-bhedo 'pi teṣu cet ||170|| syād	etat – satyam viśeṣā janakāḥ, na punas teṣām
SV_13210	ca kaḥ saṃskartā a-vikāriṇaḥ | (254ab) syād	etat – sann api na sarvaḥ śabda upalabhyate
SV_04112	tad-a-viśeṣe 'pi dadhi-trapusa-ādayaḥ. syād	etat – sāmānyam eva kiñcit tāsu tathābhūtāsu
V3_07007	dharma ity ayam atra abhiprāyaḥ. sthitam	etat – svabhāva-anupalabdhiḥ svabhāva-hetāv
SV_12501	adhyayanād iti cet. ukta-uttaram	etat. a-darśanād iti cet. idam api prativyūḍham.
SV_15605	varṇa-vyatirikto 'nyaḥ krama iti niveditam	etat. a-vyatireke ca varṇā eva mantraḥ. te ca a-
VN_04913	abhidhātā ity a-samīkṣita-abhidhānam	etat. ata eva ca pratijñāyā na sādhana-aṅga-bhāva
V3_03009	udāharaṇam, āgame tu diṅ-mātra-darśanam	etat. atra udāharaṇam – pretya a-sukha-prado
SV_09605	śabdayor vācye kaścīd viśeṣo 'sti ity uktam	etat. atha punar ubhaya-dharmam brūyāt. an-āśrita
VN_01109	kasya pravṛttir nivṛttir vā iti yat kiñcid	etat. atha vā yadi kasyacit svabhāvāsya pravṛtti-
V3_09504	tādṛśam yadi taruṣu upalabhyeta, syād	etat. atha śoṣa-ādikam eva maraṇa-śabdena vadet,
VN_04407	prabhede vā guṇa-antaram iti yat kiñcid	etat. avayava-viparyāsa-vacanam a-prāpta-kālam.
VN_03012	-virodho nāma kiñcin nigrahasthānam. syād	etat, asaty api pratijñā-prayoge gamyamāno 'pi
V3_04704	sandeha-anyatara-asiddher dūṣaṇam syāt. evam	etat, iṣṭa-a-prāpteḥ. nanu viparyaya-prāptir api
VN_05416	adhikaraṇam vācyaṃ. tathā astv iti cet, syād	etat, uktam etad artha-antaram nigrahasthānam iti.
VN_05212	na idam nigrahasthānam iti cet, syād	etat, uttareṇa guṇa-doṣavatā mūḍha-a-mūḍhatvam
SV_07607	-prakṛtiś ca tasya āśraya iti nirloṭhitam	etat. katham tarhi idānīm pradhāna-iśvara-ādi-
SV_07012	'napekṣasya ādhāra iti yācitaka-maṇḍanam	etat. katham tarhi idānīm a-janakam kuṇḍam
V3_02507	eva sādhyam kuryāt, tataḥ kiṃ syāt. a-śakyam	etat. kasmāt. hetor viśeṣeṇa anvaya-abhāvāt. nanv
SV_00520	tad-abhāve 'nyena na bhavitavyam iti kuta	etat. kārya-anupalabdḥāp api na avaśyam kāraṇāni
SV_08802	vā kathañcid ekatva-hānir iti yat kiñcid	etat. kiṃ ca, atyanta-bheda-a-bhedau ca syātām
SV_06707	vastu-śaktyā eva dhvanayati iti. na asty	etat, kiṃ tarhi kenacit prayojanena kecic chabdāḥ
V2_07212	śabdānām, asati viśaye 'prayogāt. yuktam	etat, kiṃ tu tathā prasiddhāv api icchāyā a-
V3_13505	eva a-sāmarthyān na bhavati prasiddhiḥ. evam	etat. kiṃ tu na arthānām niṣpatty-a-niṣpattī
SV_13011	āvaraṇam anyad vā iti nirloṭhita-prāyam	etat. kuḍya-ādayo ghaṭa-ādīnām kam atīśayam
SV_08123	sthitasya paścād bhavati iti dur-anvayam	etat. kriyā-upakāra-apekṣasya vyañjakatve '-
SV_15309	vā vibhāvayitum samarthaḥ. pratipāditaṃ ca	etat, kvacit tathā-dṛṣṭānām apy arthānām punaḥ
SV_03714	vā ādyāyām api prasaṅga iti yat kiñcid	etat. kasya svabhāvāḥ khatvam iti vyatireka-
VN_06214	nigraha-prāpto 'si ity an-anuyogaḥ.	etat ca kasya parājaya ity anuyuktayā paśadā
PV_04035	na sidhyati | vācyaṃ śūnyaṃ pralapatām tad	etaj jāḍya-cintitam || tulyam nāśe 'pi cec chabda
SV_04213	-dharma-dharmi-vyavahārāḥ. yad	etaj jñānam vastu-svabhāva-grāhiṇā anubhavana
V2_04510	punar upadeśa-antaram apekṣante. satyam	etat, tathā api bāla-vyutpatti-nimitto 'yam
SV_14909	svabhāvo bhavati pratigha-ātmatā-vat. satyam	etat. tathā api svabhāva-niyamād dhetoḥ svabhāva-
PV_03145	laukikiṃ sthitim | gṛhītvā saṅkalayya	etat tathā pratyeti na anyathā || yathā danḍini
V1_00912	laukikiṃ sthitim | gṛhītvā saṅkalayya	etat tathā pratyeti na anyathā ||7|| kiñcit
SV_03613	na punar vyatireka-vastu-bhedād iti kuta	etat, tathā-vyavahāra-ayogāt. na hi dharmā-
SV_13121	na hy an-upakārya apekṣyata ity uktam	etat. tad-upakārasya ca artha-antaratve tasya iti
SV_04823	tathā hi na sā pravṛtti-yogyā iti niveditam	etat, tad-dvāreṇa a-codite pravṛttir api
HB_01516	tathā hi bīja-ādy-upanyāse nirloṭhitam	etat. tasmāt tat-svabhāvāsya anyathātva-abhāvāt
SV_07605	tattva-anyatve na atikrāmati ity ayuktam	etat. tasmād iyam artheṣv eka-rūpā pratītir
SV_03102	niścīyate sarva-upakāraka iti na kiñcid	etat. tasmād eka-upakārake grāhye na upakāras
SV_05706	ekam pratyayam janayanti ity a-sakṛd uktam	etat. tasmād eka-kāryatā eva bhāvānām a-bhedāḥ.
SV_05401	atīśaya-ātmā parair apekṣate ca iti vyāhatam	etat. tasmād yaḥ kaścit kasyacit kvacit
V3_12508	vibhaktinām ayogād iti cet, ukta-uttaram	etat. tasmān na hetuḥ kaścīd anvayī nāma. na ca
SV_07815	jāter nityāyāḥ kācid vyaktir iti niṣiddham	etat. tasmān nityam anapekṣita-para-upakārā
VN_00514	-sāmarthyā-viveko nimittam iti cet, evam	etat tasya eva sarva-sāmarthyā-vivekina evam
SV_07503	samavāyo 'bhivyaktir iti cet. ukta-uttaram	etat. tasya samavāya-ayogād iti. samavāya-mātram

SV_10116	asattva-rūpā a-pravṛtti-yogyatvāt. tasyā apy	etat tulyam prāmāṇyam atra viṣaye. asan-niścaya-
PV_04019	prakaraṇa-āśrayaḥ | vipakṣa-upagame 'py	etat tulyam ity anavasthitiḥ || antar-aṅgaṃ tu
SV_13908	abhāvaḥ. na ca abhāvaḥ kāryam iti niveditam	etat. na api śabdasya nityasya kiñcid āvaraṇam a-
V3_05211	kasyacit kiñcid ity ekānta eṣaḥ. syād	etat, na āvaraṇān nityam sarve śabdā na śrūyante,
V3_11408	upayoginām nānā-svabhāva-upakāra-sādhanam	etat. na eka-kāla-aneka-upakāra-sādhanam.
SV_09107	a-pratipattir iti vyāmūḍham jagat syāt. syād	etat, na tatra kasyacid asato niṣedhaḥ, an-uṣṇam
SV_09024	-rūpaḥ syād iti mithyā-vāda eṣaḥ. sthitam	etat, na bhāvānām kaścit svabhāva-anvayo 'sti,
V3_02409	eva āśrayaḥ prasiddhaḥ siddha iti na kiñcid	etat. na hi sva-icchā-kalpita-bhedeṣv an-artha-
SV_07301	ity akiñcitkaraś ca apekṣyata iti vyāhatam	etat. nanv a-janakā api kāryatvād dhūma-ādayo
SV_05609	vibhramān miśri-kriyanta ity an-avadyam	etat. nanu dhiḥ kāryam tāsām sā ca vibhidyate ||10
SV_07307	viṣaya-balena utpattir vā iti niveditam	etat. nivedayiṣyate ca. tasmād ye viṣayaḥ sāksād
SV_10922	artheṣu śabdānām iti niveditam	etat. puruṣa-atīśaya-apekṣam yathārtham apare
V3_03404	bādhakam ca na aparam iti yat kiñcid	etat. puruṣa-icchā-kṛtā ca asya paripūrṇā
VN_02703	'nitya eva śabdo 'py a-sarvagato 'nitya iti.	etat pratijñā-antaram nāma nigrasthānam sādhanā
VN_03411	vivakṣāto 'nyatara-nirdeśa iti cet, syād	etat pratijñā-hetvor virodha iti pratijñā-hetū
SV_10113	anupalambhāt tasya asatsv api tulyatvāt. tad	etat pratipattuḥ pramāṇa-abhāvān nivṛttam sattvam
SV_13517	prasaṅgāt. viśeṣeṇa nityāyām ānupūrvyām. tad	etat pratipadam krama-anythingam varṇa-anythingam '-
HB_02901	viśeṣaṇasya abhāvasya sādhanād iti cet. syād	etat pradeśa-āder dharmino viśeṣaṇa-bhūto 'bhāvaḥ
SV_11124	punar anyatra sat-kāya-dṛṣṭim. tac ca	etat pradhāna-nirdeśe sati syād aneka-janmanām
V3_07602	vācye kaścicid viśeṣo 'sti iti nirloṭhitam	etat pramāṇa-vārttike. atha punar ubhaya-dharmaṃ
V1_04403	-apekṣayā pramāṇam. sāmvyavahārikasya ca	etat pramāṇasya rūpam uktam, atra api pare mūdhā
HB_01803	apekṣamāṇam katham upekṣeta. param an-ādṛṭya	etat prasahya kuryāt. evaṃ hy anena ātmanaḥ
SV_06016	arthān vibhajate svayam ||119|| niveditam	etat prāg yathā ete bhāvāḥ prakṛti-bhedino 'pi
SV_08720	kāraṅkatvam a-kāraṅkatvam ca iti vyāhatam	etat. bhedo 'py asty a-kriyātaś cen na kuryuḥ
SV_08211	vastu-sattā samāśraya ity ukta-prāyam	etat. yathāsvam samaya-vāsanā-vaśād virodhi-rūpa-
SV_06013	tathā pratītiḥ. evaṃ tarhi tatra api tulyam	etat. yasmād eka-pratyavamarśa-ākhye jñāna ekatra
SV_04602	||93|| na khalu vai vyasanam eva	etal lokasya yad ayam a-saṅketayann a-prayujjāno
VN_04113	vater upādānād a-doṣa iti cet, syād	etat, varṇa-krama-nirdeśavad iti vatir atra
SV_16423	asiddhir ity uktam. tasmāc cheṣavad anumānam	etat. vyatirekasya sandehād a-samartham a-darśane
SV_13615	jñāna-janakānām vyaktir ity ākhyātam	etat. vyāpārād eva tat-siddheḥ karaṇānām ca
SV_03512	-pratyāyanāt saṅketa-bheda-a-karaṇam iti.	etat chabda-arthe '-vācyaṅkatvam dharma-dharminoḥ.
V1_00302	grāhya-dharmaṇi dharmino ca darśanam. na ca	etat chabdānām asti iti katham na pramāṇa-antaram.
SV_13826	eva. upakāraṅkasya gaty-antara-abhāvāt. tad	etat chabdeṣv api tulyam. tatra api indriya-yogya
SV_01018	śeṣavad etad anumānam vyabhicāri. kiṃ punar	etat cheṣavat. yasya a-darśana-mātreṇa vyatirekaḥ
V2_09207	śeṣavad etad anumānam vyabhicāri. kiṃ punar	etat cheṣavat. yasya a-darśana-mātreṇa vyatirekaḥ
PV_03039	'pi dṛṣyate | tādṛśy eva sad-arthānām na	etat chroṭṭ-ādi-cetasām || sāmānya-mātra-grahaṇāt
VN_00908	-siddhiḥ, viparyayād viparyaya iti satyam	etat. sa eva tu viparyayo 'nupalabdhī-lakṣaṇa-
SV_05713	vibhāgena a-pratibhāsamānam asti ity uktam	etat, sati vā kvacid an-āśritaṃ katham jñāna-
VN_06206	eva kiṃ na vyabhicārita iti cet, yat kiñcid	etat, santi hy evaṃ-prakārā api vyavahārā loka
V2_09205	-darśanāt. etāvāt tu syāt – evaṃ-svabhāvā	etat samāna-pāka-hetavaḥ pakvā iti. anyathā
SV_01017	-darśanāt. evaṃ tu syād evaṃ-svabhāvā	etat-samāna-pāka-hetavaḥ pakvā iti. anyathā tu
SV_11519	tad-vacane prayojana-abhāvād iti nirloṭhitam	etat. sarvatra ca jāty-a-sambhavād ayogo
SV_07801	-a-sthita-ātmanor ekasya virodhād ayuktam	etat. sarvatra sarvadā sarva-ākāra-sthita-ātmā
SV_09223	a-sthānam eva etad āśaṅkāyāḥ. tasmāt siddham	etat sarve śabdā viveka-viṣayaḥ vikalpāś ca. ta
PV_02165	-śakti-sambandhād iṣṭam cet sarva-vastunaḥ |	etat sāṅkhyā-paśoḥ ko 'nyaḥ sa-lajjo vaktum ihate
HB_04008	abhāvāś ca parasparam ākṣipataḥ. vacanam	etat sāmartyād ubhayam ākṣipati, ekasya api
SV_08705	vastv ity uktam. sa ca viśeṣa eva. yat punar	etat sāmānyam nāma tat tasya eva aparasmād bhedaḥ.
V3_09407	avasthā-bhede 'py a-bheda iti cet, nanv	etat sukha-ādinām puruṣāṅam ca tulyam. bhede
SV_11413	-vyaktim eva samaya-kāraḥ karoti iti kuta	etat, so '-niyato niyamam puruṣāt pratipadyate.
V3_04011	iti, abhigāta-sahatvam paśyato bhrāntyā	etat syāt. tac ca dṛṣṭa-avarugṇa-ghaṭa-vad
V3_03309	katham tarhi prthag-vacanam. vākya-bhedād	etat syāt. pūrveṇa pratiṣṭhāpitam uttaram
SV_12229	syur idānintanā api iti. viśeṣa-a-sambhava	etat syāt. sa ca duḥ-sādhaḥ. yatra ekasya a-
PV_02181	karaṇam kaṅṭhaka-ādiṣu || tathā a-karaṇam	etat syād iti kecit pracakṣate | saty eva yasmin
SV_15502	-antara-sambhavāt. dvairāśye tu śabdānām	etat syād eka-nivṛttau gaty-antara-abhāvāt. te tv
V1_04003	ākāra-anupalambhe 'nya-upalambho 'sti. na ca	etat svabhāva-viveke yuktam, pratibandha-karaṇa-
SV_10919	-vitatha-abhidhāna-vaiphalyāc ca vaktuḥ. tad	etat a-gatyā ubhayathā apy anumānatvam āgamasya
V2_04605	-vad asya phala-vikalpo vijñeyaḥ. tad	etat a-tasmimṣ tad-grahād bhrāntir api
HB_03611	pakṣa-dharmatvam sapakṣe ca bhāva iti. na ca	etat a-bādhāyā avinābhāve sati sambhavati iti na
SV_15201	a-parāvṛtti-dharmānaḥ śabdāḥ. tattve vā kuta	etat a-vitatha-artha-pratītya eva iti. na hy
HB_03701	a-sambhavat-pratīhetur hetuḥ, a-lakṣaṇam	etat a-śakya-niścayatvāt. hetv-abhāvo vā. na hy a
VN_03214	virodhaḥ pratyuktaḥ. dṛṣṭānta-upadarśanam ca	etat anityaḥ śabdaḥ kṛtaka-anityatvād iti yathā.
SV_01017	-pāka-hetavaḥ pakvā iti. anyathā tu śeṣavad	etat anumānam vyabhicāri. kiṃ punar etac cheṣavat.
V2_09206	-pāka-hetavaḥ pakvā iti. anyathā śeṣavad	etat anumānam vyabhicāri. kiṃ punar etac cheṣavat.
VN_03902	ity-evaṃ-ādy api vācyaṃ syāt, tasmād	etat apy a-sambaddham iti. a-viśeṣa-ukte hetau
VN_05611	a-vijñāte na tasya pratiśedham brūyād iti.	etat apy ananubhāṣaṇa-vad apratibhāyā eva

PV_04140	eva manyeta sva-dharmi-vacanam tataḥ || nanv	etat apy artha-siddham satyam kecit tu dharminah |
SV_03605	hi vyatireke saṣṭhi bāhulye jasa-ādaya ity	etat api puruṣa-abhiprāya-nir-apekṣam vastu-
SV_17502	-dāraḥ kāmāye 'ham iti. evam-jāṭiyakam	etat api vahneh śīta-pratikāra-vacanena dṛṣṭa-
SV_15522	mantrāḥ kasyacit samayo yathā mat-praṇitam	etat abhimata-artha-upanibandhanam vākyam evam
VN_05416	vācyam. tathā astv iti cet, syād etat, uktam	etat artha-antarām nigrahasthānam iti. tatra
SV_09212	idānīm katham abhāvo na asti iti. yat punar	etat artha-niṣedhe 'n-arthaka-śabda-a-prayogān
SV_14023	yaḥ samāna-jāṭiyam anveti. sarva-dharmānām	etat-avasthatvāt. sarva-sthairya-pratijñāyās ca
PV_03411	āvṛtter iha sā na kim | tanutvāt tejaso 'py	etat asty anyatra apy a-tānavam || atyāsanne ca
SV_15620	tatra samartho 'pekṣyaḥ syāt. na ca nityeṣv	etat asti ity uktam. tat kim ayam a-samartho
SV_15125	na nityaḥ kaścid atīndriyaḥ syāt, na ca	etat asti. tasmād artha-sāmarthya-anapekṣāḥ
SV_15027	anyathātvam, na punar nityeṣu śabdeṣv	etat asti. nanv evam-vidho 'nyatra apy asty eva
SV_08413	vā bheda-a-viśeṣāt sarvo janakaḥ syāt. na	etat asti. yasmāt tena ātmanā hi bhede 'pi hetuḥ
V1_01110	sannihita-artha-niścaya-lakṣaṇatvāt. na	etat asti, yasmād a-vidyamāna-a-bhede 'pi tad-
SV_04530	tan na vyavahāra-kāla-abhāva-doṣaḥ. na	etat asti. yasmād api pravarteta pumān vijñāya
SV_08906	avyabhicārāt tato gatiḥ syāt. nirloṭhitam ca	etat ācāryeṇa. tad ayam gava-ādi-śabda-
PV_04209	ayogataḥ | tad-ātmā tat-prasūtas cen na	etat ātma-upalambhane || tasya upalabdihv a-gatāv
SV_09223	śabdāḥ kim viveka-viśayā ity a-sthānam eva	etat āśānkāyāḥ. tasmāt siddham etat sarve śabdā
SV_08712	iti. uktam atra. yady a-viśeṣaḥ syāt syād	etat iti. yathā ca asya svayam a-bheda-vādino ' -
VN_04504	-samvarṇanam iva prayoga-apeta-śabda-vad	etat iti. yadi goṇī-śabdāt kakuda-ādimaty arthe
PV_03069	| na āsvāsa iti cel liṅgam dur-dṛṣṭer	etat idṛśam || yataḥ kadācit siddhā asya pratitir
SV_10709	-vairūpya-parikṣāyām avadhatte. yat punar	etat uktam kalpitasya anupalabdhir dharma iti,
V3_07004	-vairūpya-parikṣāyām avadhatte. yat punar	etat uktam kalpitasya anupalabdhir dharma iti
SV_08601	abhāvāt sthitir a-sthitir vā. yat punar	etat uktam taj-janako hi sa tasya svabhāvaḥ. yat
V3_06703	prayogaḥ syād iti darśana-artham	etat uktam, yathā ayam eva anantara-udāhṛtaḥ
VN_05706	uttara-a-pratipatter a-sambhavāt. ubhayam	etat uttara-a-pratipatteḥ kāraṇam iti. tad-abhāve
SV_15513	asti viśeṣaḥ pramāṇa-samvāda iti cet.	etat uttaratra niṣetsyāmaḥ, na asty atyanta-
SV_10509	upalabdhy-abhāvaḥ katham siddha iti cet.	etat uttaratra vakṣyāmaḥ. anyatra apy anumāne
V2_05912	tāvad anupalabdhīḥ katham siddhā iti cet,	etat uttaratra vakṣyāmaḥ. sa ca ayam anupalambhaś
SV_12314	na śaknuvanty eva puruṣā mantrān kartum.	etat uttaratra vicārayiṣyāmaḥ. api ca, na manthro
VN_04503	tataḥ kāraṇam mṛt-piṇḍa-ādikaḥ loka iti. tad	etat unmattasya unmatta-samvarṇanam iva prayoga-
SV_13621	-nibandhane na varṇāḥ kāryāḥ. na ca	etat upalabdhy-āśrayā kāryatā-sthitiḥ. kim tarhi
SV_06917	vyaktir iti tasmin na yujyate ||143|| yad	etat ekam anekatra vartamānam ekam śrutim
V3_03807	anumānam. tena asādhāraṇam āha. yasmān na	etat eva ekam udāharaṇam adhikṛtya idam ucyate,
HB_01801	katham idānīm a-kṣepa-kriyā-svabhāvaḥ. nanv	etat eva paridīpitaḥ bhavati – karoty eva iti.
V3_12709	bhinna-svabhāvam viśāṇam iti cet, vayam apy	etat eva brūmaḥ. yo vā sambandho na asti ity
SV_04310	-dharṇatayā tasya tathābhūtasya grahaṇād	etat evam bhavaty anityo 'yam anityatvam asya iti
SV_14624	eva kriyate. api ca, vyavahartāra eva	etat evam vyāpāra-vad iva samāropya ādarśayanti
V3_01704	api ca dvayor api sambhava-a-virodha	etat evam syāt. anyathā tv asiddham eva tac
SV_03806	eva śabda-artha-pratipattes tena	etat evam ucyate śabdāḥ svarūpam āha iti, na
V2_08211	vināśo 'pekṣata iti tad-vyāpī. katham punar	etat gamyate – nir-apekṣo vināśa iti. a-
SV_10008	vināśo 'pekṣata iti tad-vyāpī. katham punar	etat gamyate nir-apekṣo vināśa iti. a-sāmarthyāc
SV_02527	-artha-eka-deśo hetur iti. katham punar	etat gamyate, vyavacchedaḥ śabda-liṅgābhyām
V1_03112	sva-bhedair bhedakam api indriya-ādy-arthena	etat ghaṭayati, tatra pratyāsatti-nibandhana-
PV_03139	| saktiā anya-utpatti-vaigūnyāc codyam ca	etat dvayor api || śīghra-vṛtter alāta-āder
SV_17016	na iṣyate | tataś ca bhūyo 'rtha-gatiḥ kim	etat dviṣṭa-kāmitam ||321|| na prasiddhir nāma
V2_07102	na iṣyate | tataś ca bhūyo 'rtha-gatiḥ kim	etat dviṣṭa-kāmitam ||40|| atha prasiddhim
SV_09118	evam ity uktau na anena sambandho 'sti, na	etat dharmā vā iti pratitīḥ. tathā ca sambandho
V1_03005	a-nivṛtti-prasaṅgāt. tasmād indriya-jam apy	etat bhrānter a-pratyakṣam. ata eva iti-kāraṇa-
SV_08207	idam cintyate katham teṣv api iti. cintitam	etat yathā na teṣu sambhavati. tat kim idānīm a-
SV_05618	vyaktīnām apy a-bhinatā ||109|| niveditam	etat yathā na bhāvānām svabhāva-samsargo 'sti iti.
SV_14102	samayo 'sya bādhyate. pratyakṣam khalv apy	etat yad imā buddhayaḥ puruṣa-saṅkhyātebhyāḥ
SV_08417	sarve samam janakā na vā kaścid iti syād	etat yady eṣām na viśeṣaḥ sambhavet. tato bheda-a-
SV_08815	iti. yena ātmanā tayoh | bhedaḥ sāmānyam ity	etat yadi bhedas tad-ātmanā ||177|| bheda eva (178
SV_14309	tat kāṣṭhasya āvaraṇam ity āpannam. na ca	etat yuktam. āvaraṇam hi darśanam bibadhnīyān na
V3_13405	-ātmatāyām sarvaḥ sarva-ātmakam syāt. na ca	etat yuktam. tasmāt tad-abhivyāpta-dharma-yogād
SV_13916	na kiñcid idānīm kāryam syāt. na ca	etat yuktam. sarva-kāraṇānām ānarthakya-prasaṅgāt,
V2_05402	darśayan param pratirūṇadhi iti vyaktam	etat rāja-śāsanam. na ca svayam a-bruvan param
SV_17513	vidyate 'vyabhicāritā ||336|| na tāvad	etat vacanam vācyānām svabhāvaḥ. na apy eṣām
V3_01512	anyatara-grahaṇam. anyathā vipratīṣiddham	etat vacanam syāt, ghaṭasya ātmanā tad-bhāva-
V3_13103	ca. ato 'sya pramāṇasya vṛttiḥ. tan na	etat vastu-bala-āyātam kṛtakatvam pratibadhnāti.
PV_03172	-apekṣaṇāt | śrutau sambadhyate 'poho na	etat vastuni yujyate || tasmāj jāty-ādi-tad-yogā
SV_14111	na api sā varṇa-svabhāvā. vastu-svabhāvasya	etat-vikalpa-an-atikramāt. a-tad-rūpeṣu tad-rūpa-
SV_11930	niṣetsyamānatvāc ca. tan na vastu. tasya	etat-vikalpa-an-atikramāt. vastu ca sambandhaḥ.
SV_11824	gatiḥ. tasya rūpa-lakṣaṇatvāt. rūpasya ca	etat-vikalpa-an-ativṛtteḥ. api ca, bhinnatvād
PV_03045	apekṣyate | na saṅketam na sāmānya-buddhiṣv	etat vibhāvīyate || yā apy a-bheda-anugā buddhiḥ

VN_01212 ca katham yojyate. eṣa hi bhāvānām bheda
V3_08402 asti iti vipakṣa-vṛtter a-dṛṣṭāv api śeṣavad
SV_09611 vidhi-nivṛtti-rūpatvāt pratiśedhasya. tad
V3_07702 samāśrayāt. tasya anyatra api tulyatvāt. tad
PV_03423 'sminn a-vibhakte sva-gocaraiḥ | evam
V3_06401 vikalpau bhavataḥ, yathā nilam paśyato nilam
VN_04510 satyam dṛṣṭā, na tu sākṣād ity uktam. uktam
V1_01001 -a-parijñāne 'bhāvāt. jāti-guṇa-kriyāvātām
SV_13119 kuryāt, karotu, pūrva-svabhāva-niyata ity
V3_05304 kuryāt, karotu. pūrva-svabhāva-niyata ity
VN_04016 abhyupagata-artha-a-saṅgatatvād iti. nyāyayam
SV_11626 kiṃ yena iṣṭaḥ sa āśrayaḥ ||233|| śrūyata
PV_02179 api hetuṣu || hetv-antara-anumānam syān na
VN_04916 kṛtatvād anyatarasya ānarthakyam iti tad
VN_00407 tatra samartham, tad-abhāvāt tan na bhūtam.
SV_14517 -jijñāsāyām svabhāva eva tathā ucyate. tad
SV_07811 'pi na | tad-deśinam ca vyāpnoti kim apy
NB_03048 sādhyam ity uktam bhavati. a-nirākṛta iti –
HB_00515 prāptāt sato 'nupalambha-abhāva-upadarśanam.
V2_05604 a-jñāta-viplavāḥ ||28|| ity antara-ślokāḥ.
VN_03207 -artha-upadarśanena upasamhāra-vacanam.
V3_04805 a-sapakṣaś ca a-tattva-lakṣaṇa iti. nanv
VN_01103 kadācit pratyakṣam kadācid āgamaḥ,
VN_01301 bhavati, yady evam bhedaḥ syāt. saty apy
VN_04519 janayet, artha eva kiṃ na janayati. na hy
SV_15112 te kathañcit kartāra ity ukta-prāyam. yā apy
V3_11005 -ālambana-ādayo maitry-ādayaḥ sūtre deśitāḥ.
SV_00915 -dharma-ādy-ālambanā maitry-ādaya iṣyante.
SV_10429 sā sva-sannidhānāt sva-nimittān
HB_03407 ṣaḍ-lakṣaṇo hetur ity apare – trīṇi ca
SV_01216 vyabhicāri kim | (18ab) yathā pakvāny
V2_09502 syāc cheṣavad vyabhicāri kim. yathā pakvāny
V2_09205 mātrena pākāḥ sidhyati, vyabhicāra-darśanāt.
SV_08420 kim agnir dahaty uṣṇo vā na udakam iti.
SV_04820 jātir uktā, vyavacchedo 'sti ced asya nanv
V3_12001 bheda upādāna-hetuḥ, buddhiś ca pratyaya ity
HB_00716 upanaya-nigamana-ādikam api pratyuktam,
PV_04217 -pratyaya-apekṣā anvaya-vyatireka-bhāḥ |
PV_02242 doṣa-viśayaḥ sneho nir-doṣaḥ sādhanāni ca ||
PV_03100 -vimūḍha-artham ā-go-pālam a-saṃvṛteḥ ||
SP_00017 hetu-phalate pratyakṣa-anupalambhataḥ ||
V1_01612 vastu, ākāra-antareṇa darśane pratibhāsanād
VN_00511 an-upalabhyamānam tv iḍṣam na asti ity
V3_13211 arthe darśite darśita eva dṛṣṭānto bhavati,
VN_06809 ca yathā-nyāyam nigrasthānam ity
SV_03407 yadi brūyād bhedo na asti tato 'paraḥ ||63||
V1_02206 api middha-ādi-vipluta-dhiyo 'bhāvāt.
NB_03122 arthe darśite darśita eva dṛṣṭānto bhavati.
V3_08202 – idam eva iha na anyad iti. yady avaśyam
SV_09301 sarve śabdā viveka-viśayā vikalpāś ca. ta
V3_00706 viruddha-guṇa-upasamhāra-ayogāc ca. tasmād
HB_01611 svabhāvata eva te. tān paśyanto vidmaḥ – ta
HB_01308 'py a-bhedas tat-kārya-viśeṣasya iti ta eva
SV_00214 niścītāv uktau pakṣa-dharmaś ca. ta
HB_01806 'pi samartha-svabhāva iti tata utpattir iti,
NB_03124 karma-vat parama-aṅu-vad ghaṭa-vad iti.
PV_02158 -pravṛttayaḥ || yasya rāga-ādayas tasya na
SV_06612 -bhāva-āśrayāḥ. sarvatra bhāvād vyāvṛtter na
V3_04711 eva niścayāt sādhanam dūṣaṇam vā. ta
PV_03170 vacane na virudhyate || mithyā-avabhāsino vā
HB_03403 avaśyam abhāva-niścaya iti darśana-artham
SV_08228 na syād atyanta-bhedataḥ ||163|| yady
SV_06016 svayam ||119|| niveditam etat prāg yathā
SV_15521 kārya-sādhanam | (292ab) yuktam. yady
SV_13911 -abhāve śabda-anupalabdheḥ. ato yuktam

etad-virahaś ca a-bhedo yathā sukha-ādiṣu śakty-
etad vyabhicāri līngam. yā tarhy a-kārya-kāraṇa-
etad vyavaccheda-mātram dvayor api sambhavad
etad vyavaccheda-mātram dvayor api sambhavad-
etan na khalv evam iti sā syān na bhedinī || na
etan na pītam iti. tasmān na tau pramānam. adṛṣye
etan na punar yuktam, strī-śūdrānām ubhaya-
etan na sambhavaty eva, rūpa-viveka-sambandhayor
etan na syāt. tasya pracyuteḥ. apekṣyāc ca
etan na syāt, tasya pracyuteḥ, apekṣyāc ca
etan nigrasthānam, pūrva-uttara-pakṣa-vādinoh
etan nityā jātir āśrayitā ca na apy āśrayeṇa saha
etan nityeṣu vidyate | kādācitkatayā siddhā
etan niyama-abhyupagame veditavyam. yatra eka-
etan-nivṛttau punar nivṛttir yadṛcchā-saṃvādaḥ,
etan manda-buddhayaḥ kvacit tathā darśanād ghoṣa-
etan mahā-adbhutam ||154|| ity antara-ślokau.
etal-lakṣaṇa-yoge 'pi yaḥ sādhayitum iṣṭo 'py
etal-lakṣaṇas tridhā eva sa hetus tri-prakāra eva
etal-lakṣaṇā anupalambha-ātma-kārya-ākhyā hetavas
etasmāt. anyair eva hetubhiḥ śabdasya eka-viśeṣa-
etasminn a-sapakṣe hetv-abhāva-prasaṅgaḥ,
etasminn eva an-atiśaye 'miśam prakārānām
etasminn kasyacid ātmano 'nvayād aikyam iti cet,
etasya arthāt kiñcid bhayaṃ paśyāmo yena taṃ
etā nitya-abhimateṣv ākāśa-ādiṣu pratipattayas tā
etāś ca sajātiya-abhyāsa-vṛttayaḥ. na evam rāga-
etāś ca sajātiya-abhyāsa-vṛttayo na rāga-
etān sādhayati iti sva-nimitta-sāmagrī-yogya-
etāni, a-bādhita-viśayatvaṃ vivakṣita-eka-
etāni phalāny evam-rasāni vā rūpa-a-viśeṣād eka-
etāni phalāny evam-rasāni vā rūpa-a-viśeṣād eka-
etāvat tu syāt – evam-svabhāvā etat samāna-pāka-
etāvat tu syāt, kuto 'yam svabhāva iti. nir-
etāvat prajoyanam | śabdānām iti kiṃ tatra
etāvato 'yam ātma-bhāvo 'nvaya-vyatireka-bhāg ity
etāvātā eva prayogeṇa vākya-pratīter bhāvād iti
etāvaty ātma-bhāvo 'yam anavasthā anya-kalpane ||
etāvad eva ca jagat kva idānīm sa virajyate | sa-
etāvan niścaya-phalam abhāve 'nupalambhanam | tac
etāvan-mātra-tattva-arthāḥ kārya-kāraṇa-gocarāḥ |
etāvan-mātra-nibandhanatvāc ca a-tattvasya. vastv
etāvan-mātra-nimitto 'yam asad-vyavahāraḥ, anyasya
etāvan-mātra-rūpatvāt tasya. etena eva dṛṣṭānta-
etāvan-mātram iṣṭam iti. loke '-vidyā-timira-
etāvāntam eva ca bhedaṃ darśayamś taddhitena vā
etāvān eva vijñāna-utpatter api kāraṇa-kalāpāḥ.
etāvān-mātra-rūpatvāt tasya iti. etena eva
ete 'n-anya-saṃsargiṇo gamyāḥ, sa eva eṣām a-
ete eka-vastu-pratiśaraṇā api yathāsvam avadhi-
ete kartur icchā-mātra-anurodhino dharmā na vastu
ete kārakā iti. satyam, idam apy asti –
ete kāraṇa-śakti-bhedā yathāsvam prativiśiṣṭa-
ete kārya-svabhāva-anupalabdhi-lakṣaṇās trayo
ete ca ekatra katham syātām. tad ayam irṣyā-śalya
ete dṛṣṭānta-ābhāsāḥ sādhyā-sādhanā-dharma-ubhaya
ete doṣāḥ prasaṅgināḥ | etena bhūta-dharmatvaṃ
ete doṣāḥ prasaṅgināḥ ||136|| yathā hy ekas
ete nava pakṣa-dharmā nirdiśyante – prameyatvān
ete pratyayāḥ śabda-nirmitāḥ | anuyānti imam
ete prayujyete. ity eṣa eva pakṣa-dharmo 'nvaya-
ete bhāvā vyāvṛttiṃ muktā svabhāvena kenacid
ete bhāvāḥ prakṛti-bhedino 'pi jñāna-ādikam ekaṃ
ete mantrāḥ kasyacit samayo yathā mat-praṇītam
ete yac chabdān kuryuḥ. anyathā śabda-a-viśeṣād

PV_03216	| lakṣaṇam sa ca tattvam na tena apy	ete vilakṣaṇāḥ || yathāsvam-pratyaya-apekṣād a-
SV_11427	syāt. kṛtakatva-anityatva-vat. na apy	ete vivakṣā-janmāno dhvanayo 'janmāno vā vivakṣā
SV_06027	-bhedān pratipattā pratipattim anusṛtya	ete vṛkṣā iti sva-para-vikalpeṣv eka-pratibhāsān
SV_16506	jñānī kaścit katham na vaḥ ||313|| na khalv	ete vaidikāḥ śabdā evaṃ vikrośanty eta bhavanto
SV_13126	sarvasya tatra akiñcitkaratvāt. api ca,	ete śabdā vyāpino vā syur a-vyāpino vā. sarvatra
SV_03520	-codyam tān prati yuktimat ||65|| yadi nāma	ete śabdāḥ puruṣaiḥ kvacit praṇiṣitā api na
SV_06207	-gatasya padasya artha-cintanāt. kva punar	ete śabdāḥ prayujyanta iti prayoga-viśaya-
SV_10524	||206|| niveditam etat – yathā na	ete śabdāḥ svalakṣaṇa-viśayā anādi-vāsanā-prabhava
V3_06712	tasya eva abhāvaḥ śabda-prayogataḥ ||54|| na	ete śabdāḥ svalakṣaṇa-viśayāḥ, anādi-kāla-vāsanā-
PV_04130	prthag-ākhyāne darśayamś ca prajojanam |	ete sa-hetuke prāha na anumā-adhyakṣa-bādhane ||
NB_03015	vā śabda iti pakṣa-dharma-upadarśanam. sarva	ete sādhana-dharmā yathāsvam pramāṇaiḥ siddha-
VN_03612	sva-vacana-virodhena vyākhyāta iti. sarva	ete sādhana-virodhā hetvābhāṣeṣv eva antar-
V1_02307	a-tad-rūpa-a-pravedanāt | (24ab) cetanāś ca	ete sukha-ādayaḥ saṃvedyatvāt. na hi yad yad-
SV_14825	na abhāve kasyacid bhāva-upakṣepo 'nyasya.	etena a-hetukatve 'pi hy a-bhūtvā nāśa-bhāvataḥ |
VN_06107	abhyupagamyā vādam a-sādhana-aṅga-vacanāt.	etena adhikasya punaruktasya ca pratijñā-āder
PV_03447	a-prakāśāyām arthaḥ syād a-prakāśitāḥ ||	etena an-ātma-vit pakṣe sarva-artha-a-darśanena
V3_09209	vidyata iti vastu-gamyam vastu sidhyati.	etena anityatva-saṃsthāna-viśeṣa-ādayo '-
SV_00213	bhāva eva, vyāpyasya vā tatra eva bhāvaḥ.	etena anvaya-vyatirekau yathāsvam pramāṇena
HB_00207	bhāva eva, vyāpyasya vā tatra eva bhāvaḥ.	etena anvayo vyatireko vā yathāsvam pramāṇena
V3_04208	anya-bhāve so 'sti, upacāra-mātram tu syāt.	etena apara-bhāvaḥ pratyukta iti. pakṣa-dharma-
V3_10409	vastu-pratibandho vācyāḥ, anyathā asiddheḥ.	etena ātma-para-upagama-ādayaḥ puruṣa-vyavasthā-
PV_02087	viśeṣo viśiṣṭānām aindriyatvam ato 'n-aṇuḥ |	etena āvaraṇa-ādinām abhāvaś ca nirākṛtaḥ ||
V1_03211	kārakam api svayam ||37|| ity antara-ślokaḥ.	etena indriya-sannikarṣa-artha-ālocana-viśeṣaṇa-
V3_01803	upagame syād anyatara-artha-antara-bhāvaḥ.	etena iṣṭa-sādhyatva-vacanena dharmi-dharmābhyām
V2_05909	'nupalabdhir asattā. tayā viśayi sādhyate.	etena iha kāraṇasya kārya-vyabhicāraḥ pratyuktaḥ.
HB_00716	anyathā api tat-pratipatter utpatter iti.	etena upanaya-nigamana-ādikam api pratyuktam,
HB_03616	prayogo 'sti iti na pratijñā-doṣā vācyāḥ.	etena eka-saṅkhyā-vivakṣā api pratyuktā. katham
V3_05501	jñānam idrśam ||36|| iti saṅgraha-ślokaḥ.	etena eva udāharaṇena nidarśite 'pi hetu-lakṣaṇa-
V3_13212	bhavati, etāvan-mātra-rūpatvāt tasya.	etena eva dr̥ṣṭānta-doṣā api nirastā bhavanti,
NB_03123	bhavati. etāvan-mātra-rūpatvāt tasya iti.	etena eva dr̥ṣṭānta-doṣā api nirastā bhavanti.
VN_02914	iti hetuḥ, so 'yam pratijñā-hetvor virodhaḥ.	etena eva pratijñā-virodho 'py ukto yatra
PV_04199	-phalaṃ siddham tal-liṅgam jñānam idrśam ||	etena eva prasiddho 'pi svabhāvasya pṛthak kṛtiḥ |
SV_08922	api tat tulyam iti so 'pi kim na karoti.	etena eva yad ahrīkāḥ kim apy a-ślīlam ākulam |
VN_06101	-uttara-pakṣa-upanyāso dvayam na atipatati.	etena eva viṭāṇḍā pratyukta-abhyupagama-abhāve
HB_02204	-dharme sthita iti na tasya anyathā-bhāvaḥ.	etena kaṭhina-ādinām tāmra-ādinām agny-ādibhyo
PV_04034	sa-dvitiya-prayogeṣu nir-anvaya-viruddhate |	etena kathite sādhyam sāmānyena atha sammatam ||
PV_03097	eva vastūnām sva-nivṛttau nivartakam ||	etena kalpanā-nyasto yatra kvacana sambhavād |
V3_06608	tat-svabhāvasya eva tad-bhāve sāmartyāt.	etena kādācitka-svabhāvata-anapekṣatayor virodho
PV_02017	artha-siddhau tu sarvam sarvasya sidhyati ||	etena kāpila-ādinām a-caitanya-ādi cintitam |
V3_05504	-mātram ākhyātam, lakṣaṇam tu tad eva.	etena kārya-liṅga-udāharaṇena svabhāvo 'py eka-
HB_03211	-tad-nyasya eva ca tattvena vyavasthāpanāt.	etena krama-a-krama-ādayo 'nyonya-vyavaccheda-
SP_00019	katham ca tau || saṃyogi-samavāy-ādi sarvam	etena cintitam | anyonya-an-upakāraś ca na
SV_00615	-viśeṣāḥ santi sannihita-dahana-viśeṣatvāt.	etena tat kāryād api tad-viruddha-kārya-abhāva-
V2_06402	chīta-vicchede tat-kāryasya apy abhāva iti.	etena tat-kāryād api tad-viruddha-kārya-abhāva-
V3_09309	ca prāg a-pracyuta-ātmā iti ca su-vyāhṛtam.	etena tad-avasthā-nivṛttir vyākhyāta. yo 'py
PV_03090	sā a-vācyo niṣedhas tena sarvathā ||	etena tad-viruddha-artha-kārya-uktir upavarṇitā |
VN_03213	-artham adhiḥṛtya sarvam pṛthag iti brūyāt.	etena tad-virodhaḥ pratyuktaḥ. dr̥ṣṭānta-
PV_03178	anubhave dr̥ṣṭam na vikalpa-dvayam sakṛt |	etena tulya-kāla-anya-vijñāna-anubhavo gataḥ ||
PV_03237	| dr̥ṣṭe gava-ātau jāty-ādes tad apy	etena dūṣitam || darśanāny eva bhinnāny apy ekām
HB_00407	sannikṛṣṭa-agni-vad agni-mātra-sādhye 'rthe.	etena dharmi-dharma-liṅga-ādi-vikalpasya pramāṇa-
PV_04040	dharmiṇā tac ca na nir-anvaya-doṣavat ||	etena dharmi-dharmābhyām viśiṣṭau dharma-
V3_10008	tasmān na dharmi hetuḥ, ubhaya-asiddheḥ.	etena dharmo 'pi vyākhyātaḥ. tatra api yadi tata
V2_08104	anyeṣām ca svabhāvam enam ālagayanti.	etena dhātva-āyatane vyākhyāte. dharma-dhātva-
V3_01703	vidheḥ sāmartyam iti riktā vāco-yuktiḥ.	etena pakṣa-sapakṣa-anyataratvam api pratyuktam.
VN_01309	bhāva iti tasyāḥ sva-ātmano 'bhedo na syāt.	etena parināmaḥ pratyuktaḥ, yo 'pi hi kalpayet,
SV_00813	-svabhāvasya avinābhāva-niyama-abhāvāt.	etena pipilikā-utsaraṇa-matsya-vikāra-āder varṣa-
V3_08504	vyabhicārat. tasmād iyam api kārya-liṅga-jā.	etena pipilikā-utsaraṇa-matsya-vikāra-āder varṣa-
VN_03506	tad-virodha-vyavasthāpanāt. yad apy uktam	etena pratijñayā dr̥ṣṭānta-virodha-ādayo 'pi
VN_02918	pṛthak samūhe bhāva-śabda-prayogād iti.	etena pratijñayā dr̥ṣṭānta-virodho 'pi vyākhyātaḥ.
V3_03609	'sambhavam arthāpattiyā darśayati.	etena pratyakṣa-anumāne vyākhyāte, dvayor api
V2_07410	-abhidhāyiny api para-upādhim enam ākṣipati.	etena pratyaya-bheda-bheditva-ādayo 'pi
SV_09310	-abhidhāyiny api para-upādhim enam ākṣipati.	etena pratyaya-bheda-bheditva-ādayo vyākhyātaḥ.
V3_05310	'pekṣeta, sarvasya tatra akiñcitkaratvāt.	etena prayatnasya indriya-śabda-upayogāt
VN_00906	-utpattes tantv-ādiṣv arthakriyā-bhedaḥ.	etena buddhi-vyapadeśa-bheda-a-bhedaḥ vyākhyātau.
VN_00809	pratyakṣatām ca svī-kartum icchati.	etena buddhi-śabda-ādayo 'pi vyākhyāta yadi tais

PV_02158 rāga-ādayas tasya na ete doṣāḥ prasaṅginah |
V3_00802 vastu-bhāva iti vyāpty-asiddher vyabhicārah.
V1_02913 -pratibhāso vipralambhāt pratyakṣa-ābhāsaḥ.
PV_03502 samyag laksyante vikalpāḥ krama-bhāvīnah |
NB_03044 svayam iti vādinā. yas tadā sādhanam āha.
SV_12509 hutāsana-samsiddhau pāṇḍu-dravyatva-vat.
PV_04143 yat | bādhanam dharminas tatra bādha ity
PV_03016 deśakaiḥ | a-jñātasya svayaṃ jñānān nāma-ādy
SV_09818 phalavanto vaikalya-pratibandha-sambhavāt.
V2_07707 phalavantāḥ, vaikalya-pratibandha-sambhavāt.
V3_07705 vyavasthāpanāt sādhrānāḥ santi, te 'py
SV_00602 -siddhyā, yathā na śīta-sparśo 'tra agneḥ.
V2_06204 yathā – na śīta-sparśo 'tra agner iti.
SV_00605 -asiddhyā, yathā na atra dhūmo 'nupalabdheḥ.
V2_06208 yathā – na atra dhūmo 'nupalabdher iti.
PV_03313 hy a-tad-rūpasya asya idam iti tat kutaḥ ||
V3_01405 tad-vaikalya-ādayas ca drṣṭānta-ādi-doṣāḥ.
VN_01804 dharma-vacanāt kevalāt pratipatter utpattiḥ.
V3_03905 sarva-padārthāḥ, icchāyā nirodha-abhāvāt.
V2_08105 skandha-traya-svabhāva eva iti na virodhaḥ.
PV_02076 dhātu-sāmya-āder antar-arthasya sannidheḥ |
PV_03006 'drṣṭeś cakṣū-rūpa-ādi-buddhi-vat ||
PV_02069 kim ādhārair guṇa-sāmānya-karmaṇām ||
SV_12422 -a-drṣṭer bādhyā-bādhaka-bhāva-asiddheḥ.
V2_05105 -viśeṣya-yogināś ca nipātasya a-viśeṣaḥ.
VN_03703 -saṃśaya-prakārānām parihāreṇa samarthanāt.
V3_02701 eva. tayā asiddha-hetv-ādiḥ pratiśidhyate.
V3_08201 -gatau sāmārthya-parisamāpteḥ. na ca
PV_03310 -viśeṣaṇa-dhīyām ataḥ | na iṣṭam prāmānyam
V3_08709 badara-udaka-ādiṣu janana-śaktir eva. tasmād
PV_03253 tat-tulyam manasām api || asatsu satsu ca
NB_03085 a-sapakṣe ca sattvam iti viparyaya-siddhiḥ.
SV_00305 tat-svabhāvasya tadutpatter iti.
V2_05712 tat-svabhāvasya tadutpatter iti.
V3_11209 asiddhir viparyaya-siddhir iti yāvat. tad
SV_06522 pranetā nyāya-śāstrasya anya-apoha-viṣayāv
HB_01515 iti cet, kriḍana-śīlo devānām-priyaḥ sukha-
V1_00503 tat-siddhāv api buddhi-vikalpe saṃśayāt. na
SV_16703 vyākhyātā na svayaṃ vetti. na apy
HB_01413 kuta utpanna iti cet, sva-kāraṇebhyaḥ. tāny
SV_11315 an-abhivyaktaḥ pratīti-hetuḥ. saṅketas tv
SV_09309 śrutiḥ svabhāva-abhidhāyiny api para-upādhim
V2_07409 śrutiḥ svabhāva-abhidhāyiny api para-upādhim
V2_08103 tathāvidha-janmanām anyeṣām ca svabhāvam
V1_02101 samvittiyā, tasyās tad-ātma-rūpatvāt. na
SV_03025 prasaṅgaḥ. ko hy atra viśeṣaḥ śabdā vā
SV_16517 hi tat-pratikṣepa-sādhanāni kānicid yāni na
SV_17203 -māndyāt. api ca eka-artha-niyame saty
SV_15714 -bhede drṣṭo gava-aśva-vat. an-upadeṣam ca
SV_12124 vacanīyaḥ. rūpa-viśeṣo vā tathā darśaniyo ya
VN_00726 -vivikta-rūpa-pratibhāsa-adhiyakṣa-darśanam
PV_03305 sā tat-prasāadhanā || arthena ghaṭayaty
V1_03101 pratilabhate. tatra arthena ghaṭayaty
V1_01507 puruṣa-antara-saṃvedana-vat. an-anuyamś ca
SV_06717 iyam ekatra api pravarteta. icchāyām vā ka
SV_05118 sāmānyād eva kevalāt ||99|| na hi paro 'py
PV_03449 kiñcid vibhāvate | yat taj-jñānam paro 'py
SV_06707 eva lokena śabdo niveśanīyaḥ, tad vā ekam
VN_01905 prāśnikānām ca nyāya-darśinām iti.
NB_03136 yad a-kṛtakam tan nityam bhavati iti. na hy
V3_13308 sandigdha-vyatireka-ādayo vācyāḥ. na hy
SV_15721 viśeṣeṇa eva phala-dāḥ syuḥ. yadā tu samayād
SV_08816 etad yadi bhedas tad-ātmanā ||177|| bheda
V2_07901 asti ity a-samānam. nanv idam apy a-niśceyam
HB_00515 -lakṣaṇas tridhā eva sa hetus tri-prakāra

etena bhūta-dharmatvam niśiddham niśrayasya ca ||
etena mad-upagama-ādayo hetu-prayogā vyākhyātāḥ,
etena mānaso 'pi viplavo vyākhyātāḥ. na eva dvi-
etena yaḥ samakṣe 'rthe pratyabhijñāna-kalpanām ||
etena yady api kvacic chāstre sthitaḥ sādhanam
etena vacana-ādayo rāga-ādi-sādhane pratyuktāḥ.
etena varṇitam || tathā eva dharmino 'py atra
etena varṇitam || sā eva iṣṭā arthavati kena
etena vyabhicāritvam uktaṃ kārya-a-vyavasthiteḥ |
etena vyabhicāritvam uktaṃ kārya-a-vyavasthiteḥ |
etena vyākhyātāḥ. sa ca sva-vācā ubhaya-dharmatām
etena vyāpaka-viruddha-siddhir uktā veditavyā,
etena vyāpaka-viruddha-siddhir uktā veditavyā,
etena vyāpaka-svabhāva-asiddhir uktā, yathā na
etena vyāpaka-svabhāva-asiddhir uktā veditavyā,
etena śeṣam vyākhyātāṃ viśeṣaṇa-dhīyām punaḥ | a-
etena sa-dvitiya-prayogeṣu nir-anvaya-doṣo
etena saṃśaya-utpattiḥ pratyuktā, pakṣa-dharma-
etena saṅketa-anuvidhāyīnām śabdānām na kaścid
etena sattā vyākhyātā. kiṃ tarhi idānīm vināśe
etena sannipāta-ādeḥ smṛti-bhramśa-ādayo gatāḥ |
etena samaya-ābhoga-ādy-antar-aṅga-anurodhataḥ |
etena samavāyāś ca samavāyi ca kāraṇam |
etena sarva-jñāna-pratiśedha-ādayo 'pi nirvarṇita
etena sādhyā-dharme 'pi viśeṣaṇa-viśeṣya-bhāva
etena sva-pakṣa-anapekṣa-hetu-prayogasya
etena svayaṃ vādinā iṣṭasya anumeyatva-vacanena
eteṣām bheda-mātram gamyate, kiṃ tu tad eva
eteṣām vyavadhānāt kriyām prati || sarveṣām
eteṣu tad-ātmanā vyapadeśa-ādayo janya-janaka-
eteṣu na janma-a-janma vā kvacit | drṣṭam sukha-
etau ca sādhyā-viparyaya-sāadhanād viruddhau. nanu
etau dvāv anumeya-pratyayau sāksād an-utpatter a-
etau dvāv anumeya-pratyayau sāksād an-utpatter a-
etau dvaū hetū viparyaya-sāadhanād viruddhau. nanu
etau prāha. tathā hy ekatvād vastu-rūpasya bhinna
edhitaḥ kṛtam kṛtam punaḥ kārayati. tathā hi bīja
enam anya-sambandhinam puruṣa-mātra-pratyakṣam
enam anyo vedayati, tasya api tulya-prasaṅgatvāt.
enam apara-pratyaya-sannidhāna eva kiṃ janayanti,
enam abhivyanakti. sa tarhi siddha-upasthāyī kim
enam ākṣipati. etena pratyaya-bheda-bheditva-
enam ākṣipati. etena pratyaya-bheda-bheditva-
enam ālagayanti. etena dhātva-āyatane vyākhyāte.
enam iyam abhilāpena saṃsrjati, tathā-vṛtter
enam upalakṣayeyus tal-lakṣitā vā upādhyāḥ. sa
enam upaliyante. yathā ayaṃ tat-sādhana-sambhave
enam jaiminir jānīyāt. sa eva śabdasya sarvatra
enam lokaḥ pratipadyate. na tadvad anayoḥ kañcid
enam hetum anuvidadhyāt. yena iṣṭa-an-iṣṭayor iṣṭa
enam upekṣate. an-iṣṭam ca idam rūpa-ādinām
enam na hi muktavā artha-rūpatām | anyāḥ sva-
enam na hi muktavā artha-rūpatām | tasmāt prameya-
enam pratyakṣeṇa katham ātmany anvīyāt. a-jñāte
enam bahuṣv api pratibandham samarthaḥ. prayojana
enam buddhim kevala-sāmānya-bhāvinīm vaktum
enam bhuñjita anyena vid yadi || taj-jā tat
enam śrutiṃ vastu-śaktyā eva dhvanayati iti. na
ebhiḥ kathā-viccheda eva karaṇīyaḥ, na hi kaścid
ebhir drṣṭānta-ābhāsair hetoḥ sāmānya-lakṣaṇam
ebhir hetoḥ sāmānya-lakṣaṇam viśeṣa-lakṣaṇam vā
ebhyaḥ phalam tadā ayaṃ a-doṣaḥ. samaya-kārasya
eva (178a') yadi sāmānya-viśeṣayor yam ātmānam
eva – sarva-sāmagri-janmāno naśyanti iti, tāsām
eva – svabhāvaḥ kāryam anupalabdhīś ca iti,

HB_00411 -pramāṇa-vṛttiḥ, yathā yat sat, tat kṣaṇikam
 VN_05605 vaktavyam, yāvad anena na gr̥hitam, na trir
 VN_04708 -abhāvāt. veda-rakṣa-ādikaṃ ca a-prayojanam
 VN_03314 hetor nigrāsthānam. sa khalu ucyaṃāna
 V1_03809 avabhāsante tad-rūpa-rahitā api ||45|| tathā
 PV_03355 eva avabhāsante tad-rūpa-rahitā api || tathā
 SV_17601 antareṇa api vṛttiṃ paśyato bhavitavyam
 SV_12421 na api sann api sarvo draṣṭuṃ śakyaḥ. ata
 V3_12207 hi kvacid dr̥ṣṭe 'bhāva-siddhāv api syād
 PV_03120 kiṃ punaḥ || viśmṛtatvād a-doṣas cet tata
 SV_01404 a-vyavacchedas tu kutaścīd vyāvṛtter
 V2_09614 a-vyavacchedas tu kutaścīd vyāvṛtter
 SV_06401 darśanam kevalam buddhi-viplava eva. tena
 V3_11312 kṛd ity ucyate, na punar lakṣaṇa-bhedāt. ata
 V3_02005 na sādhyā-samudāya-eka-deśa-viśeṣa ity
 V3_10512 -aṅgatā vā na nivṛtter upalakṣya tat | tata
 V3_11404 pratibandha-ādi-sambhāvād iti vyabhicāra
 SV_02715 nanu na avaśyaṃ viparyāsa-pūrvaka
 VN_05410 doṣa-vacana-kāle punar viśayaḥ pradarśaniya
 SV_10316 [201] svabhāva-abhāve sādhye tad-anupalambha
 PV_03064 -nirāso vā prameya-dvaya-darśanāt | ekam
 SV_06718 pratibandham samarthaḥ. prayojana-abhāvād
 PV_04062 duśyati || anyeṣu hetvābhāseṣu sva-iṣṭasya
 PV_03475 | tad-a-prasiddhāv arthasya svayam
 HB_03501 dharmī sādhyā-dharmavān ity ucyate. ata
 PV_02199 mahatī kṛpā | sat-kāya-dr̥ṣṭer vigamād ādya
 SV_05004 maricikā-ādiṣv api hi jala-ādi-bhrāntes tāv
 V3_10503 katham na pratijñā-artha-eka-deśaḥ. tasya
 V3_09411 -prasaṅgaḥ, eka-ātmatva-vat. kāryatvād
 SV_14007 -janmā iti kena avaṣṭambhena ucyate. tasya
 SV_08918 ca sāmānyasya a-bhede 'py uktam. sva-ātmanā
 VN_01708 nigrāsthānam tad-a-vacane hetu-rūpasya
 PV_04234 -artham prakalpayati dhīr yathā || tam tathā
 V2_05515 prakalpayati dhīr yathā ||25|| tam tathā
 V3_11003 -śubha-abhinandinaḥ pratisandhi-bandhāt. ata
 SV_17002 tad-vaśāt pratītiḥ. na ca vacana-vṛtter
 V3_02806 'tiprasaṅga uktaḥ. tasmāt prakaraṇa-āpannam
 V3_13704 iti. tāḥ sādhana-dūṣaṇa-lakṣaṇa-jñānād
 SV_06010 vyutpāditaḥ. yatra eva tam na paśyati tam
 V1_03601 -ādy-anubhava ity api tat-svabhāvo 'nubhava
 SV_13707 'py asya tadvat prasaṅgaḥ. tasmād atīseta
 PV_04185 tad-āśrayaḥ || vyavahāra-upanīto 'tra sa
 SV_05016 iti kim atra sāmānyena. yathā-bhāvam
 V3_04505 -vat. anaikāntikasya tu pakṣa-dharmatvam
 SV_08011 ucyeta. pacata eva karma-sad-bhāvāt. tata
 V3_13504 nanv an-udbhāvite 'pi doṣe 'rthasya
 VN_00301 a-pramāṇayataḥ krama-yaugapadya-ayogasya
 HB_00703 pratītau vā liṅgasya vaiarthyaṭ. svayam
 SV_02703 -ayogāt. tasmād dr̥ṣṭasya bhāvasya dr̥ṣṭa
 SV_09427 siddho yatra eva svayaṃ dr̥ṣyate tatra
 V3_07404 siddhaḥ - yatra eva svayaṃ dr̥ṣyate, tatra
 SV_09423 tathā api kiṃ siddham syāt. anyatra tu tad
 V3_07311 -sādhanam ity apārthakam. anyatra tu tad
 HB_00701 tasya agninā vyāpti-smaraṇe tat-sāmarthyād
 SV_02313 -svabhāvād bhāvāt. tat-svabhāvātve ca sa
 V2_08707 -svabhāvād bhāvāt. tat-svabhāvātve ca sa
 SV_14222 a-pracyuti-kāraṇam. tathā eva dr̥ṣyeta. tata
 SV_09504 tad ayam agninā avinābhāvi siddhaḥ. arthād
 V3_07407 tad ayam agninā avinābhāvi siddhaḥ. arthād
 HB_01009 tasmād yo 'ntyo 'vasthā-viśeṣaḥ, sa
 SV_10501 dr̥ṣṭāntaḥ. asattā punar atra anupalabdhir
 PV_04245 yasya siddhaḥ pravṛttiṣu | nivartakaḥ sa
 V3_09410 tasya tad-a-niṣpattāv a-niṣpattē. a-bheda
 V1_02804 ||30|| tasmād bhūtam abhūtam vā yad yad
 SV_13704 api bhedaḥ śabda-svabhāva-a-saṃsparśī tasya

eva. a-kṣaṇikatve 'rthakriyā-virodhāt tal-lakṣaṇam
 eva. a-grahaṇa-sāmarthyē prāḅ eva paricchinna-
 eva a-tat-samaya-sthāyinaḥ. saty api guṇa-atīśaye
 eva a-tad-dharmatayā pratīto vaktuḥ parājayam
 eva a-darśanāt teṣām an-upapluta-cakṣuṣā | dūre
 eva a-darśanāt teṣām an-upapluta-cakṣuṣām | dūre
 eva a-dr̥ṣṭa-vyabhicāra-vacasām api puruṣāṅnam vāci
 eva a-dr̥ṣṭasya an-apahnaḥ. na api puruṣeṣu
 eva a-dr̥ṣṭeṣu saṃśayaḥ. tathā hy a-sakala-vyakti-
 eva a-nidarśanam | dr̥ṣṭe tad-bhāva-siddhiḥ cet
 eva a-nīscayāt. yo hi yatra na asti iti nīscitaḥ,
 eva a-nīscayāt. yo hi yatra na asti iti nīscitaḥ,
 eva a-paramārtho 'sāv anyathā na hi vastunaḥ |
 eva a-prṛthaṅ-nirdeśa ity uktam. nanu saṃhatānām a
 eva a-prakaraṇa-icchā bhavati, tad-bhāva-a-
 eva a-pratijñā-artho viśeṣo dharmā-bhedaḥ ||81||
 eva. a-pratibaddha-upakārās cakṣur-ādayaḥ para-
 eva a-pratīta-nīscayo bhavati, yathā akasmād
 eva, a-pradarśite doṣasya vaktum a-śakyaṭvāt.
 eva a-pramāṇam ucyate. kārika-anupalambhas tu
 eva a-prameyatvād asataś cen matam ca naḥ ||
 eva a-pravartanam iti cet. uktaṃ prayojanam.
 eva a-prasādanāt | duśyed vyārtha-abhidhānena na
 eva a-prasiddhitaḥ || pratyakṣam ca dhiyaṃ dr̥ṣṭvā
 eva a-bādhā-grahaṇam iti cet, syād etat - yata
 eva a-bhavo bhavet || mārgē cet saha-ja-a-hāner
 eva a-bhinna-ākāra-parāmarśa-pratyaya-nimitta-
 eva a-bhinna-vyāvṛtti-samāśrayatvād a-bhinna-
 eva a-bheda iti cet, yukto yadi pratibandhaḥ
 eva a-bhedasya sarvatra paurvāpyeṇa cintyatvāt.
 eva a-bhede tu tat-svabhāva-nibandhana-arthakriyā-
 eva a-vacanena siddher abhāvāt. atha vā tasya eva
 eva a-vikalpya-artha-bheda-āśrayam upāgatāḥ |
 eva a-vikalpya artha-bheda-āśrayam upāgatāḥ |
 eva a-viparyāsa-udbhavā sā na doṣaḥ. asaty ātma-
 eva a-virodho 'nyatra api prasaṅgāt. apauruṣeya
 eva a-viśeṣaṇam dharmā-mātram sādhyam ākarṇaniyam
 eva a-viśaye '-pravṛtteḥ, pratīpatter a-
 eva a-vṛkṣam svayam eva pratīpadyate. na idaṃ
 eva. a-vedya-vedaka-ākārā yathā bhrāntair
 eva a-vyavahita-sāmarthya-upayogo 'vasthā-bhedas
 eva a-śliṣṭa-bheda-dhīḥ | sādhyāḥ sādhanatām
 eva a-saṃsr̥ṣṭa-bhedaṃ kiṃ na pratyeti iti cet. a-
 eva, a-sambaddhād vimarśa-ayogāt. na tu sapakṣa-
 eva a-sambandhān na sāmānyam na ayuktaṃ śabda-
 eva a-sāmarthyān na bhavati prasiddhiḥ. evam etat.
 eva a-sāmarthyena vyāpty-asiddheḥ pūrvakasya api
 eva akasmād agnir atra iti prameyaṃ vyavasthāpya
 eva akhilo guṇaḥ | bhrānter nīsciyate na iti
 eva agni-buddhiṃ janayati. tatra ca sādhyā-
 eva agni-buddhiṃ janayati. tatra sādhyā-nirdeśena
 eva agni-sāmānyam tatra asiddham iti sādhyate.
 eva agni-sāmānyam tatra asiddham iti sādhyate.
 eva agnir atra iti bhavati. na ca tatra kaścīd
 eva agnir ity avyabhicāraḥ. agni-svabhāvaḥ
 eva agnir ity avyabhicāraḥ. agni-svabhāvaḥ
 eva agneḥ pūrva-vināśa iti cet. pūrveṇa asya kaḥ
 eva agnes tat-pradeśa-ayogaṃ vyavacchinatti iti
 eva agnes tat-pradeśa-ayogaṃ vyavacchinatti iti
 eva aṅkura-ādi-janana-svabhāvaḥ. pūrva-bhāvinas
 eva. ata eva iyaṃ kāraṇāt kārya-anumāna-
 eva ataḥ pravṛtau ca pravartakaḥ ||
 eva atitarām a-kramatva-prasaṅgaḥ, eka-ātmatva-
 eva atibhāvayate | bhāvanā-pariṇiṣpattau tat
 eva atīśayasya upayoga-siddhes tasyaḥ kāraṇatva-

SV_13716 -jātiya-upādāna-kṣaṇa-siddheḥ. na tasya
SV_09009 kṣīra-vikāra eva pravartate na anyatra. sa
SV_08516 uktam. tad ime na ekayogakṣemā bhāvāḥ bhinnā
SV_14616 evaṃ ca abhidhāne 'pi prayojanam āveditam
V2_07604 śabdaś ca kṛtaka ity anvayī. sāmartyāḍ
HB_03001 virodho liṅga-liṅginor ity a-sambandha
PV_03144 ca idam īdṛśam || yad eva sādhanam bāle tad
PV_02046 | hetor vaikalyatas tac cet kiṃ tad
SV_12723 simhatā-ādi-van māṇavaka-ādiṣv iti pauruṣeya
SV_16327 ca mantrāṇam iti. na, teṣāṃ prabhāvavatā
SV_10704 cintāyām avadhīrita-vikalpa-pratibhāso vastv
V3_06912 cintāyām avadhīrita-vikalpa-pratibhāso vastv
VN_01103 kadācit pratyakṣam kadācid āgamaḥ, etasminn
SV_16403 unneyam. api ca, so 'pi tādrśaḥ prabhāvavān
V3_01303 yathokte tu dharma-dharmi-viśeṣa iṣṭa
V1_01804 pratibhāsinām ca an-anvayād viśiṣṭam
VN_04110 eva kiñcid a-sādhana-aṅgasya vacanam, tad
SV_12821 vyarthā syād anya-kalpanā. atha punar ekam
PV_04023 a-pratibandhataḥ | triṣv anyatama-rūpasya
V3_01008 a-pratibandhāt triṣv anyatama-rūpasya
V3_06703 iti darśana-artham etad uktam, yathā ayam
V1_01514 hetuḥ. mana iti cet, tad api pūrvakam
PV_03532 na vidyate || sati sva-dhī-grahe tasmād yā
SV_15906 tataḥ śabda-prabhavāt sā api śabda-vyaktir
SV_09722 śabdasya kṛtakatve kathite sāmartyāḍ
PV_03112 kau smṛtau || prāk paścād apy abhāvaś cet sa
SV_02114 tat-pratipatti-vat. anyathā artha-antaram
V2_09101 ity apy uktam. anyathā artha-antaram
SV_02416 katham bhavet. ya eva tarhi kṛtakaḥ, sa
V1_00710 dhy artha-sāmartyena utpadyamānam tad-rūpam
SV_10410 vyavadhāna-ādiṣv asatsu upalabhya
SV_00517 ekasya niṣedhena anya-abhāva-sādhane siddhā
V2_06010 eka-niṣedhena anya-abhāva-sādhane siddhā
V2_05606 -ātma-kārya-ākhyā hetavas trayāḥ ||9||
V2_07301 artha-abhāvaṃ gamayati. pratyakṣa-nivṛttir
SV_10106 -niścaya-śabda-vyavahāra-pratiśedhe hi sarvā
NB_02025 -siddhiḥ. pratiśedha-siddhir api yathoktāyā
VN_00421 anupalabdhi-sādhanaṃ samarthanam, tādrśyā
V3_05608 tan-nibandhanāḥ ||40|| uktam etat - na anyā
HB_03317 svabhāva-anupalabdhou tu vyavahāra
V3_05809 asad-vyavahāraḥ sādhyata ity uktam. sa
SV_01610 -ādīnām yo 'bhāvasya a-prasādhakaḥ | sa
HB_03216 kadācit kasyacid abhāva-siddhir yathoktād
SV_16721 kasyacit samīha-abhāvāt. api ca, nyāyam
VN_02219 -doṣa-udbhāvanena vā, sāksi-pratyakṣam tasya
SV_11927 yathā-anubhavaṃ smaraṇāt smṛtir api tat-kāla
PV_03178 tasyāḥ so '-vikalpaḥ katham bhavet || tayā
PV_03221 || yad yathā bhāsate jñānam tat tathā
V3_09709 kim abhivyakti-vādena. tasmāc chāstra-āśraya
SV_10025 -abhāvād iti. yā kācid bhāva-viśayā dvidhā
SV_00629 sāmāgrī-mātra-anubandhini iti svabhāva-bhūtā
SV_02320 kiṃ tu sāmāgrī janikā tat-svabhāvā. sa
V2_08801 vā. kiṃ tu sāmāgrī janikā tat-svabhāvā. sā
PV_02249 sa ātmani || upalambha-antar-aṅgeṣu prakṛtyā
SV_16823 puruṣāya upadiśyamānam a-naṣṭa-sampradāyam
VN_00614 -bhedair anekam sambandhinam upakaroti tair
HB_02301 tasmāt saty asya vināśe vināśa-svabhāvena
VN_03708 tatra apy avāśyam saṃśaya-hetutva-mukhena
SV_05402 kvacit pratibandhaḥ, sa sarvo janyatāyām
V3_13701 ca ity uktam. tāny api kenacil leśena āsv
VN_03612 iti. sarva ete sādhanā-virodhā hetvābhāseṣv
VN_05910 syāt. tathā ca idam artha-antara-gamana
NB_03090 viruddhaḥ. sa iha kasmān na uktaḥ. anayor
V1_00201 -ādikam pramānam asti. pramānasya sato 'tra
PV_03336 artho bāhyo 'sti kevalaḥ || kasyacit kiñcid

eva atīśayasya jñāna-hetoḥ, tasya tat-sāmāgrī-
eva atīśayo 'rthakriyā-arthi-pravṛtti-viśayo
eva ato na syāt sāmānya-bheda-dhīḥ ||168|| tad
eva. ato bhāve hy eṣa vikalpaḥ syād vidher vastv-
eva atra anityaḥ śabda iti bhavati. tasmān na
eva. atra apy a-samudāya-sādhyatvaṃ tad-avastham.
eva atra api kathyatām | sāmāyād akṣa-dhiyām uktam
eva atra na uditam || tad-dhī-vad grahaṇa-prāpter
eva. atha mā bhūd eṣa doṣa iti pratyekaṃ te
eva adhiṣṭhānāt. tat-kṛtam hi te samayam
eva adhiṣṭhānī-karoti, yatra ayam puruṣa-arthaḥ
eva adhiṣṭhānī-karoti, yatra ayam puruṣa-arthaḥ
eva an-atīśaye 'miśam prakārāṇam virodhāt. na an-
eva an-anya-sādhāraṇa-śaktitvād iti puruṣa-viśeṣa
eva an-anvaya-doṣaḥ. yad āha - ātmā paraś cet so
eva an-abhilāpyam vastu-rūpam indriya-matayaḥ
eva an-arthakam sādhyā-siddhy-upayogino
eva an-avayavaṃ vākyam. tatra ekatve 'pi hy a-
eva an-uktir nyūnatā uditā || sādhyā-uktim vā
eva an-uktir nyūnatā-sādhana-doṣa ity uktam
eva anantara-udāhṛtaḥ prayogaḥ. atha yad idam na
eva anantara-vijñāna-hetum vijñānam vidmaḥ, tasya
eva anantara-hetutā | cetaso grāhyatā sā eva tato
eva. anavasthā evaṃ syāt. śabda-artha-vikalpānām
eva anityaḥ śabda iti. tasmān na avāśyam iha
eva anityatā na kim | ṣaṣṭhy-ādy-ayogaḍ iti ced
eva anityatā syāt. anya-nimittatve '-nimittatve
eva anityatā syād anya-nimittatve '-nimittatve vā.
eva anityo bheda-abhāvāt. pratijñā-artha-eka-deśo
eva anukuryāt. na hy arthe śabdāḥ santi tad-
eva. anupalabdhas tv asann iti niściyate. tādrśaḥ
eva anupalabdhiḥ, niṣedhasya anupalabdhi-rūpatvāt.
eva anupalabdhiḥ, niṣedhasya anupalabdhi-rūpatvāt.
eva. anupalabdhiḥ svabhāvaḥ kāryam ca iti triṇy
eva anupalabdhir abhāva-sādhani, sakala-kāraṇasya
eva anupalabdhir liṅgam. san-niścayād dhi śabda-
eva anupalabdheḥ. sati vastuni tasyā a-sambhavāt.
eva anupalabdher asad-vyavahāra-siddheḥ,
eva anupalabdher drśya-svabhāva-asattā, tayā
eva anupalabdhyā liṅga-bhūtayā sādhyate. yadi
eva anupalambhaḥ katham siddhaḥ, katham vā so
eva anupalambhaḥ kiṃ hetv-abhāvasya sādhaḥ ||22||
eva anupalambhāt syāt. anya-bhāva-viśayā punar
eva anupālayantaḥ paṇḍitā heya-upādeya-tad-
eva anuprabodhāya. tad eva nyāya-anusaraṇam satām
eva. anubhava-smaraṇa-anukramayor viśeṣa-an-
eva anubhave dr̥ṣṭam na vikalpa-dvayam sakṛt |
eva anubhūyate | iti nāma eka-bhāvaḥ syāc citra-
eva anumāne 'nyatara-asiddhiḥ śāstreṇa. anyatra
eva anumitis tataḥ | sva-sādhye kārya-bhāvābhyaṃ
eva anumiyate. kiṃ punaḥ kāraṇam sāmāgryāḥ kāryam
eva anumiyate. sa eva ca sāmāgrī svabhāva-sthity-
eva anumiyate. sā eva ca sāmāgrī svabhāva-sthity-
eva anurajyate | pratyutpannāt tu yo duḥkḥān nir-
eva anuvartata ity atra api samayaḥ śaraṇam.
eva anekam śabdaṃ kiṃ na utthāpayati. evaṃ hy
eva anena bhavitavyam. tathā api vyartho vināśa-
eva anaikāntiko vaktavyaḥ. tad a-samarthite
eva antar-bhavati, parabhāva-utpādane tad-an-
eva antar-bhavanti iti cet, āsām api parasparam
eva antar-bhavanti iti hetvābhāsa-vacanena eva
eva antar-bhaved a-samartha-sādhana-abhidhānād
eva antar-bhāvāt. na hy ayam abhyāṃ sādhyā-
eva antar-bhāvāt pramāne (1b)
eva antar-vāsanāyāḥ prabodhakam | tato dhiyām

V1_02212	abhāva-prasaṅga iti cet, na, tasyāḥ sāmāgryā	eva antara-viśeṣa-kṛtatvāt saṁśaya-nirṇaya-ādi-
HB_01614	teṣām a-kṣepa-kriyā-dharmā svabhāvas tadā	eva antya-avasthāyām utpanna āhosvit prāg apy
V2_06310	'numeya-pratipattau tadutpatteḥ prāk kāryam	eva antya-kṣaṇa-anantaravād utpannam pratyakṣi-
HB_01404	eva mukhyaṁ sahakāriṇām sahakāritvam, tasya	eva antyasya kāraṇatvāt, tatra ca kṣaṇa ekasya
V3_06201	-pratiniyamaḥ. tasmād viśiṣṭa-upalabdhir	eva anya-anupalabdhīḥ. anyathā arthasya nāstitvam
PV_04256	aṁśena tathā gatiḥ || dahana-pratyaya-aṅgād	eva anya-apekṣāt samudbhavāt | dhūmo 'tad-
V3_06103	sañcarati me hasta iti bhavati, tata	eva anya-abhāva-gatiḥ, tad-abhāve 'bhāva-a-
SV_02924	anyathā tathā api na gṛhyeta. na hy anya	eva anya-upakārako yo na gṛhītaḥ syāt. na ca apy
SV_00801	praty ābhimukhyena na vinā rasaḥ sā	eva anya-kāraṇam | (10'ab) rūpa-upādāna-hetunām
V3_02307	-krte 'pi tulya iti virodhaḥ syāt. bhavaty	eva anya-krte 'pi pratijñā-doṣa iti cet, astu,
HB_02708	abhāva-vyavahāra-siddhi-virodhaḥ syāt. sa	eva anya-bhāvas tad-viṣayā ca upalabdhis tad-
SV_16208	ca. tān api hi para-kriyā-darśana-pūrvakam	eva anyaḥ karoty a-vidita-kartāraś ca kecid iti
SV_06417	a-bhinnyasya vastunaḥ śabdena codane tasya	eva anyato 'pi bhedād an-aṁśa-eka-bheda-codane
V3_04508	iti tathāvidha-udbhāvanam apy atra dūṣaṇam	eva. anyatra tu saṁśaye dvayor ekasya vā
PV_03071	sambhavaḥ | yac ca rūpaṁ tayor dṛṣṭam tad	eva anyatra lakṣaṇam || svabhāve sva-nimitte vā
SV_11719	ativartate. rūpaṁ hi vastu. tasya a-tattvam	eva anyatvam ity uktam. sa ca ayam aindriyaḥ san
HB_02611	eka-jñāna-saṁsargiṇoḥ paraspara-apekṣam	eva anyatvam iha iṣṭam. sa kevalas tad-apekṣayā
V2_04508	vacana-anukrama-darśanam kṛtam	eva, anyathā-abhidhāne gamaka-dharma-a-dyotanāt.
V2_08405	tad-āśrayāt. katham kārya-kāraṇa-bhāvaḥ. ata	eva, anyathā āśraya-asiddheḥ. nanu ca pradeśa
V3_11104	viparyāsenā ca vacanasya tat-siddhiḥ, ātmany	eva anyathā-darśanāt. rāga-utpatti-yogyatā-rahite
SV_10810	daśa-dāḍima-ādi-vākyānām iva an-upasamhāra	eva. anyathā vaktur vaiguṇyam udbhāvayet. a-śakya
HB_03108	-dik-pratipattyā. yady eka-paricchedād	eva anyasya vyavaccheda-siddhiḥ, a-viśeṣeṇa
SV_04921	arthakriyāṁ teṣu paśyato vastu-dharmatayā	eva anyebhyo bhidyamānā bhāvās tad-vyāvṛtti-
SV_05014	eka-kārya-janana-śaktir eṣṭavyā. tatas ta	eva anyebhyo bhidyamānās tādṛṣṭam pratyayam
NB_03032	bhavati. yac ca pratibandha-upadarśanam tad	eva anvaya-vacanam ity ekena api vākyena anvaya-
V3_11601	tatra anveti, eka-ātmany apy asiddheḥ. ata	eva anvaya-vyatirekayoḥ sandehād anaikāntikaḥ,
NB_03107	anyonya-vyavaccheda-rūpatvāt. tata	eva anvaya-vyatirekayoḥ sandehād anaikāntikaḥ.
V3_11707	sūcitā bhavati. sā eva avinābhāvaḥ. tata	eva anvaya-siddhir iti na vyatirekī. pratibandhaś
PV_04205	ucyate | tac ca na a-pratibaddheṣu tata	eva anvaya-sthitiḥ || sva-ātmatve hetu-bhāve vā
SV_15404	yā eva ca vijātiyayor vyāvṛtti-siddhiḥ sā	eva anvaya-sthitiḥ vipakṣa-vyavaccheda-
VN_04709	sthāyinaḥ. saty api guṇa-atīśaye na karaṇīya	eva anvākhyāne yatnas tat-svabhāvasya anyato 'pi
SV_07625	bhāva-adhyavasāyāt. tathā bhāva-kalpanāyām	eva aparatra bhāvāt. api ca ayam sāmānyam artha-
SV_08705	eva. yat punar etat sāmānyam nāma tat tasya	eva aparasmād bhedaḥ. na hi tasya arthatve
VN_06312	na sarva-upādānam iti na doṣam udbhāvayann	eva aparasya an-udbhāvanān nigrāha-arhaḥ. atha
HB_02704	tasya a-saṁśṛṣṭa-rūpasya bhāva-siddhir	eva aparasya abhāva-siddhir ity anya-bhāvo 'pi
HB_03007	aparasya vyavaccheda iti, tasya kaivalyam	eva aparasya vaikalyam iti, tad-anya-bhāva eva
HB_03006	ātmani vyavasthitasya tena ātmanā pariccheda	eva aparasya vyavaccheda iti, tasya kaivalyam eva
HB_00604	svabhāvo hetuḥ. vastuto liṅgi-svabhāva	eva aparāpara-vyāvṛttyā dharmā-bhede 'pi hetuḥ.
SV_12410	-tapaḥ-prabhṛtibhir yuktāḥ syuḥ kurvanty	eva. api ca, kāvyāni puruṣaḥ karoti iti sarvaḥ
VN_00716	upālambhaḥ, nimittam ca niyogasya uktam	eva. api ca yadi na rūpa-ādinām ekena śabdena
SV_02305	-apekṣo nāma bhavati. tathā hi tathā-vṛttir	eva apekṣā tat-kṛta-upakāra-anapekṣasya tan-
V2_08701	-apekṣo nāma bhavati. tathā hi tathā-vṛttir	eva apekṣā, tat-kṛta-upakāra-anapekṣasya tan-
SV_10623	ca kevalaḥ ||209|| yadi hi śabda-artha	eva apohyeta pradhāna-śabda-vācyasya dharmiṇa eva
SV_11422	-saṁvādaḥ śakya-vikalpe na asti iti vyarthā	eva eva apauruṣeyatā. vācyaś ca hetur bhinnānām
SV_12606	kim apauruṣeyatvena. sati vā veda-vākyānām	eva apauruṣeyatve. artha-saṁskāra-bhedānām
VN_05716	na hi viṣayam a-jānann uttaram jānāti iti na	eva apratibhāyā viṣayo 'sti. jñāte 'pi viṣaye
V3_06209	yo 'yam upalambho na asti ghaṭa iti, tata	eva abhāva-upalambhāt, tac ca svatantram pramāṇam
HB_00813	-siddhau tad-anvaya-siddheḥ. tad-abhāva	eva abhāva-khyātir yathā syān na anyatra na
NB_02029	nivṛttir abhāva-vyavahāra-pravartanī. tasyā	eva abhāva-niścayāt. sā ca prayoga-bhedād ekādaśa
SV_03921	anvāviśanti, bheda-abhāvena sāmānyasya	eva abhāva-prasaṅgāt. anyac ca na tābhyo
SV_00522	-abhāvaḥ kutaḥ. tasmāt kāraṇa-anupalabdhir	eva abhāvaṁ gamayati iti. svabhāva-anupalabdhis
V3_12611	-lakṣaṇam asti iti prameyo 'bhāvaḥ. na	eva abhāvaḥ kaścit, sarveṣāṁ kathañcid bhāvād iti
SV_10523	'sya anupalambhanam | tathā hetur na tasya	eva abhāvaḥ śabda-prayogataḥ ||206|| niveditam
V3_06711	'sya anupalambhanam | tathā hetur na tasya	eva abhāvaḥ śabda-prayogataḥ ||54|| na ete śabdāḥ
V3_12710	yo vā sambandho na asti ity ucyate, sa	eva abhāvaḥ. sambandhī vidyate na sambandha iti
SV_06414	-nirdeśāt. tataś ca upādhy-abhāve bhedasya	eva abhāvaḥ syāt. tasmān na vyatiriktaḥ. tad-anya
V3_06205	sādhanīya ity anavasthānād a-pratipattir	eva abhāvasya. na hi saṁvedana-abhāvaḥ svataḥ
V3_06108	pratipattiḥ, kim tarhi tādṛśo 'nupalambhasya	eva abhāvāt. atra api satsu upalambha-kāraṇeṣv
V3_06107	indriya-sādguṇya-āder upalambha-pratyayasya	eva abhāvāt. tan na viśiṣṭa-upalambha-abhāvāt
V3_03302	kva kena kim pratibadhyate, prastāvasya	eva abhāvāt. tasmād dharmiṇaṁ pratiṣṭhāpayañ
VN_04116	evam hi tā na pṛthag vācyā nirarthakena	eva abhidhānāt. na sādhyā-siddhāv an-arthakam
V3_00907	svayam ||5|| na api pāramparyeṇa, sādhyasya	eva abhidhānāt. hetu-vacanam tu svayam a-śaktam
PV_04017	tataḥ sāksān na sādhanam || sādhyasya	eva abhidhānena pāramparyeṇa na apy alam |
VN_01713	vaidharmyavati ca sādhanā-prayoga ekasya	eva abhidhānena siddher bhāvāt, dvitīyasya a-
SV_11121	ajñānam ity ucyate. moho nidānam doṣaṇām ata	eva abhidhīyate | sat-kāya-dṛṣṭir anyatra tat-

PV_03285	nirmitam || tasmād bhūtam abhūtam vā yad yad	eva abhibhāvyate | bhāvanā-pariṇiṣpattau tat
SV_12020	'bhyupeta-bādhā iti cet. nanv idam	eva abhyupagama-aṅgam iti kasya bādhā. tat
PV_02138	-āder viśeṣo 'yam mahā-muneḥ | upāya-abhyāsa	eva ayam tādarthyāc chāsanaṃ matam || niṣpatteḥ
VN_06716	artham pratipattum samartha iti. sa	eva ayam bhaṇḍa-ālekhyā-nyāyo 'tra api.
SV_13308	pravartayāmaḥ. tasmād dhvani-viśeṣa	eva ayam varṇa-ādy-ākhyāḥ. api ca, sthiteṣv
SV_03928	a-sāmānya-ātmakatvān na iti cet. nanu sa	eva ayam vicāryate. ko 'yam sāmānya-ātmā iti.
SV_00223	iti vakṣyāmaḥ. tathā ca āha – sarva	eva ayam anumāna-anumeya-vyavahāro buddhy-
V2_05613	-bheda-parikalpanāt. tathā ca āha – sarva	eva ayam anumāna-anumeya-vyavahāro buddhy-
SV_06226	ākṣipta-tad-anya-vyāvṛttir niveśyata iti. sa	eva ayam artha-antara-vyāvṛtṭyā tasya vastunaḥ
SV_05921	saṅketaḥ kriyate. saṅketa-kāle tathā-drṣṭam	eva ayam artham tat-sambandhinam vā vyavahāre 'pi
V3_02709	vā prativādināḥ, anyathā a-sambaddha-pralāpa	eva ayam ity an-avadheyaḥ syāt. dvayor an-āsrita-
PV_03505	-smaraṇāt tad-dharma-āropanād vinā | sa	eva ayam iti jñānam na asti tac ca akṣa-je kutaḥ |
SV_04925	na hi tatra eka-daṇḍa-yoge 'py anyatra sa	eva ayam iti bhavati, kiṃ tarhi tad iha iti. na
SV_10815	ca śāstram pariṣyeta anyatra avadhānasya	eva ayuktatvāt. tad yadi na pariṣyāyāṃ viśamvāda-
SV_06723	-vyāvṛttis tu bhinnānām a-viruddhā iti sa	eva artha-a-bhedaḥ śabda-a-bhedasya kāraṇam
V2_07211	a-niścita-artham. nanu prayoga-sāmarthyād	eva artha-anubandhaḥ siddhaḥ śabdānām, asati
PV_04035	sādhyam sāmānyena atha sammatam || tad	eva artha-antara-abhāvād deha-an-āptau na
V3_01513	-artha-antara-bhāva-virodhāt. yadi dehād	eva artha-antara-bhāvaḥ syāt, sa eva tathā ucyeta.
V3_01510	-bhāvasya an-abhyupagamād virodhāc ca deha	eva artha-antara-bhūta iti sāmarthyena vākya-ārtha
SV_09108	tatra kasyacid asato niśedhaḥ, an-uṣṇam sad	eva artha-antaram niśidhyata iti. katham idānīm
SV_02503	tac ca ātmani vyavasthitam a-miśram	eva. artha-antaram apy aneka-sambandhe 'pi na tat
V1_01505	na apy anyāḥ kaścīd iha anuṣṅgī ity abhāva	eva artha-abhilāpa-anukāriṇo 'nubhava-ātmano
SV_16928	nāma iti loka-vādaḥ. tam an-ādṛtya anyām	eva artha-kalpanām ayam kurvāṇaḥ śabda-antareṣu
PV_03518	śanaiḥ | viśaya-antara-saṅcāro yadi sā	eva artha-dhīḥ kutaḥ || śakti-kṣaye pūrva-dhiyo
V1_03611	'pi hi bāhye 'rthe yathā-svasaṃvedanam	eva artha-niṣpattes tad eva phalaṃ yuktam. na hy
PV_02163	bhaven manaḥ || rūpa-ādi-vad vikalpasya kā	eva artha-paratantratā | anapekṣya yadā kāyam
V3_13407	tad-a-sambandhī ca apārthakaḥ, tena	eva artha-parisamāpter iti. dūṣaṇā nyūnatā-ādy-
SV_13413	vā krameṇa vikalpa-viśayā yathā-saṅketam	eva artha-pratītiṃ janayanti iti nyāyayam. kiṃ ca,
V1_03704	-sukhasya utpatteḥ. tasmāt svasaṃvedana-rūpā	eva artha-pratītiḥ. tasyāś ca viśaya-ākāratā eva
PV_03345	phalam | yataḥ svabhāvo 'sya yathā tathā	eva artha-viniścayaḥ || tadā artha-abhāsātā eva
PV_03339	-vyavasthiteḥ | tadā ya ātma-anubhavaḥ sa	eva artha-viniścayaḥ || yadi iṣṭa-ākāra ātmā syād
SV_11224	ca eṣāṃ pauruṣeyatā yuktā na utpattiḥ. tata	eva artha-vipralambhāt. utpanno 'py anyathā
V2_05401	iti kim anyad an-ātma-jñatāyāḥ. so 'yam tair	eva artha-vyatireka-samāveśibhiḥ padair asatsu
PV_04260	sāmāya-drṣṭaye || hetu-svabhāva-vyāvṛtṭyā	eva artha-vyāvṛtṭi-varṇanāt | siddha-udāharaṇā
V2_04805	na tu vyasanitayā. na ca anumāna-pratibhāsa	eva artha-sādhanam, niruddhe 'py artha-sādhanē
V1_01312	abhāvāt. tasmād ayam a-śabda-saṃyojanam	eva artham paśyati darśanāt. atha vā pratyakṣa-
V1_01307	āyātām āndhyam a-śeṣasya jagataḥ. abhipatann	eva arthaḥ prabodhayaty āntaram saṃskāram. tena
SV_10608	a-pratikṣepa-arho 'rtho dharmī. na ca sa	eva arthaḥ svalakṣaṇam iti śakyam vaktum. a-
V3_06808	a-pratikṣepa-arho 'rtho dharmī. na ca sa	eva arthaḥ svalakṣaṇam iti śakyam vaktum, a-
SV_08404	eva vastu. yasmāt sa pāramārthiko bhāvo ya	eva arthakriyā-kṣamaḥ | (166ab) idam eva hi vastv
SV_03907	na vyavahartāraḥ. te tu sva-ālambanam	eva arthakriyā-yogyam manyamānā dr̥śya-vikalpyāv
SV_08701	a-bheda-pratītiḥ syāt. ato viśeṣa eva. sa	eva arthas tasya vyāvṛttayo 'pare ||170|| tat-
SV_09420	sādhanam. pradhāna-ādi-śabda-vācyasya	eva arthasya kvacid abhāvān nir-viśeṣaṇā eva sā.
V1_01301	eṣa niyamaḥ – sva-abhidhāna-viśeṣaṇa-apekṣā	eva arthā vijñānair vyavasīyanta iti, nivṛttā
PV_03161	śabda-aṃśa-nāma-vat || vastu-dharmatayā	eva arthāś tādr̥g-vijñāna-kāraṇam | bhede 'pi
SV_15022	kiṃ na kalpyate. atha vā vahny-ādi-vad	eva artheṣu ubhaya-jñāna-hetutvam syāt. na hy
SV_15016	-jñāna-hetutvam. na hi puruṣa-doṣa-upadhānād	eva artheṣu jñāna-vibhramaḥ. tad-rahitānām api
SV_17226	| (328ab) yadi saṅketa-nir-apekṣaḥ svabhāvata	eva artheṣu śabdo nilinaḥ syāt, uktam atra – a-
SV_14211	sa eva asya vināśa iti cet (270'ab) yadi sa	eva artho 'gni-janmā abhāvas tad idam abhūtatvān
PV_03298	akṣa-viplave || kadācid anya-santāne tathā	eva arpyeta vācakaiḥ | dr̥ṣṭa-smṛtim apekṣeta na
HB_04002	tato 'pi jñānam na pṛthag ato lakṣaṇam, tena	eva avagatatvāt, upanaya-ārtha-vat pakṣa-
PV_03316	|| sarva-ātmanā api sambaddham kaiścīd	eva avagamyate | dharmaiḥ sa niyamo na syāt
SV_04312	'yam anityatvam asya iti vā, tad-dharmatām	eva avataranto vikalpā nānā-eka-dharma-vyatirekān
PV_03281	-mayam | vidhūta-kalpanā-jālam spaṣṭam	eva avabhāsate || kāma-śoka-bhaya-unmāda-caura-
PV_03354	-akṣāṇām yathā mṛc-chakala-ādayaḥ | anyathā	eva avabhāsante tad-rūpa-rahitā api || tathā eva
V1_03808	-akṣāṇām yathā mṛc-chakala-ādayaḥ | anyathā	eva avabhāsante tad-rūpa-rahitā api ||45|| tathā
VN_04803	kaścīd samayaḥ pratyāyana-a-viśeṣe 'py evam	eva avayavāḥ prayoktavyā iti. sa eva teṣāṃ kramo
SV_12810	bhūd avayava-antara-a-pratikṣaṇena ekasmād	eva avayavād vākya-ārtha-siddher aneka-avayavatva
V3_08008	prativahan dvau. tac ca hetvābhāseṣv	eva avasara-prāptam vakṣyāmaḥ. vyāvṛtṭi-prādhānya
V3_09404	bhāvikaḥ, a-tal-lakṣaṇatvāt. vastv ekam	eva avasthā-antara-āveśād bheda-dr̥ṣṭir iti cet,
V3_09402	asya sarvasya abhāvāt. evam tarhi sā	eva avasthā ghaṭo 'stu, yathokta-lakṣaṇatvād asya.
V3_09405	-antara-āveśād bheda-dr̥ṣṭir iti cet, sa	eva avasthā-bhedo vastu-bheda-lakṣaṇam kiṃ na
VN_01314	nivartate prādur-bhavati ca, kiṃ tat tad	eva avasthitam dravyam syāt, tato 'rtha-antaram
V3_11707	-saṃsargiṇy ātma-vṛtṭiḥ sūcitā bhavati. sā	eva avinābhāvaḥ. tata eva anvaya-siddhir iti na
V2_10006	tad-bhāva-lakṣaṇas tadutpatti-lakṣaṇo vā. sa	eva avinābhāvo dr̥ṣṭāntābhyaṃ pradarsyate. ata eva

SV_01713	tad-bhāva-lakṣaṇas tadutpatti-lakṣaṇo vā. sa	eva avinābhāvo dṛṣṭāntābhyāṃ pradarsyate. tasmād
V2_08313	yo hi bhāva-mātra-anubandhī svabhāvaḥ, tatra	eva avinābhāvo bhāvasya. bhāva-mātra-anurodhī
V1_00509	asad iti kutaḥ, niyama-abhāvāt. bhāve vā sa	eva avyabhicāro 'nupalabdher iti sā tena abhāvaṃ
SV_03313	tadā a-parityakta-vyavaccheda-antare tatra	eva aśva-vyavacchede tathā-prakāśanāya prayuñjate
SV_00421	iti. yadā punar evaṃ-vidhā anupalabdhir	eva asatām asattā, tadā siddhe 'pi viṣaye mohād
V2_05808	sidhyati. yadā punar evaṃ-vidhā anupalabdhir	eva asatām asattā, tadā siddhena viṣayaṇa
SV_14726	-nāntariyakatā pratyāsattir iti cet. nanu sā	eva asati pratibandhe na yuktā ity ucyate. na a-
HB_02813	tan-mukhena viṣaya-viṣayi-bhāvaḥ syāt. sa	eva asati sambandhe na sidhyati. tad-asiddhau na
V3_10403	utsāditā bhavati. tathā api idam asiddham	eva asato virahād iti, vyabhicāri vā. atha api
SV_10108	pravṛttir ity uktāḥ. tathā hy anupalabdhir	eva asattvam ity uktaṃ prāk. tac ca pratipatṛ-
HB_03401	sā ca tayor upalabdhī-lakṣaṇa-prāptāv	eva asad-vyavahārasya sādhiḥ iti, katham tayor
SV_16211	-vastu-dharma-an-atikramāt puruṣa-kṛtā. ata	eva asādhāraṇatā siddhā mantra-ākhyā-krama-
V3_03302	sa dharma-gataḥ. yatra tu dharmy	eva asiddhas tatra kva kena kiṃ pratibadhyate,
SV_11907	na, tasya eva tābhyāṃ śleṣa-asiddheḥ, sa	eva asiddho yas tau śleṣayet. tad ayam
V3_12101	avyabhicāra-asiddheḥ. tata eva sapakṣa	eva asti, a-sapakṣa eva na asti iti dṛṣṭāntayor
V3_12407	anvaya-ayogād a-vyabhicarita-anvayaṃ sapakṣa	eva asti ity anvayinam eva hetum āha. atra api
V3_12408	a-vyatireko vipakṣāt, katham vā sapakṣa	eva asti iti. kiṃ hy asya avadhāraṇasya phalaṃ
SV_14405	kāṣṭhāt. tad eva tad bhavati. tac ca prāg	eva asti iti kim atra sāmāthyāṃ vahny-ādinām.
SV_07224	syāt. sā asya svabhāva-bhūtā yogyatā prāg	eva asti iti na vijñāna-janane tam apekṣeta. para
V3_06007	'nya-pratikṣepaḥ. sa eva hi tan-niyamāt tad	eva asti iti niścāyayan na aparō 'sty aparā-
V2_05206	-vṛttir vyatireka-niścayaḥ. tat-tulya	eva asti iti vyatireke siddhe 'sati nāstitā-
V3_04705	-a-prāpteḥ. nanu viparyaya-prāptir api na	eva asti. na vai viparyaya-prāptyā eva dūṣaṇam,
PV_02008	tato yuktā pramāṇatā || nityaṃ pramāṇaṃ na	eva asti prāmānyād vastu-sad-gateḥ | jñeya-
SV_04903	tat-pratibandhe sati bhavati, anyathā na	eva asti, vastu-utpatter a-bhrāntir iti cet, na,
VN_01007	anupalambhād eva tad-abhyupagame sa yatra	eva asti sarvo 'sad-vyavahāra-viṣaya iti vaktavyam,
SV_17012	tasmāc chabda-antareṣu tādrkṣu tādrśy	eva astu kalpanā ||320|| yādrśy agni-hotraṃ
V2_07013	-vācakaḥ | śabda-antareṣu tādrkṣu tādrśy	eva astu kalpanā ||38|| a-prasiddha-artha-yogasya
PV_02118	prasaṅgaḥ pūrva-vad bhavet | cittāc cet tata	eva astu janma deha-antarasya ca || tasmān na
SV_04324	buddhi-pratibhāsa-viṣayatve ca sarvaṃ tathā	eva astu, tathā-bhinna-upādhimata ekasya grahaṇe
SV_08224	prasarpati | kvacin na anyatra sa	eva astu śabda-jñāna-nibandhanam ||162|| ity
PV_02044	kṣaṇo bhavet | tasya hetur ato hetur dṛṣṭa	eva astu sarvadā || citta-antarasya sandhāne ko
HB_03104	tasya eva kevalasya darśanād iti cet, idam	eva asmābhir ucyamānaṃ kim atra-bhavataḥ parūṣam
PV_03043	vyāvṛttis tu na duṣyate || tasmāt samānatā	eva asmin sāmānye 'vastu-lakṣaṇam | kāryaṃ cet
SV_15702	-ayogāt. pratyāsatti-viprakaṣa-abhāvāt. ata	eva asya a-saṃskāryatvāt prayoktā api na asti.
V2_04807	na arthaḥ. tasmād vastu-rūpa-avisamvādanam	eva asya api prāmānyam, tat-pratibaddha-vastu-
SV_04603	vā śabdān duḥkham āsita, kiṃ tarhi sarva	eva asya avadheya ārambhaḥ phala-arthaḥ, niṣ-
VN_04210	tasya apy arthavattvāt. tasmād atra	eva asya ānarthakyān nigrahasthānatvam. api ca
VN_06302	uttara-vādī na paryanuyunkte, apratibhā	eva asya uttara-a-pratipatter iti na paryanuyojya
SV_07116	sthāpayitrā kriyeta. artha-antaratve tatra	eva asya upayoga iti kaḥ patataḥ pratibandhaḥ.
PV_03433	na sārūpya-nibandhanam | siddham tat svata	eva asya kim arthena upānīyate || sarva-ātmanā hi
SV_03125	-bhedād grahaṇa-a-grahaṇam. tasmāt tad	eva asya grahaṇaṃ yo niścayaḥ. anyathā eka-ākāre
HB_02905	tena a-saṃśṛṣṭo 'nya-bhāvaḥ. tad-darśanād	eva asya ghaṭo na asti iti bhavati. katham tasya
SV_07217	ca kāraṇam kāraṇam matam ||146|| prāg	eva asya ca yogyatve tad-apekṣā na yujyate |
SV_02815	pratipattur bhrānti-nimittaṃ na asti tatra	eva asya tad-darśana-a-viśeṣe 'pi smārto niścayo
PV_02004	-bhedāc ca dhiyo 'dhigama-bhedataḥ | bhāvād	eva asya tad-bhāve svarūpasya svato gatiḥ ||
V3_12511	abhāvasya kaścīd dharma iti cet, nanv ayam	eva asya dharma-viraho dharmāḥ. na hi vastu-rūpam
PV_02260	na pāpa-haraṇaṃ kṛtam || mā bhūd gauravam	eva asya na pāpaṃ gurv-a-mūrtitaḥ | mithyā-jñāna-
SV_14401	kalpaṃ hy asya maraṇam. tan-nivṛttau ca syād	eva asya punar-bhāvaḥ. an-anyatve 'pi nāśasya
PV_03346	eva artha-viniścayaḥ || tadā artha-ābhāsātā	eva asya pramāṇaṃ na tu sann api | grāhaka-ātmā a
SV_14510	bhavatā sa naṣṭaḥ. kiṃ tarhi svabhāva	eva asya yena sa naṣṭo nāma. katham tarhi idānim
SV_17312	tatra kaḥ | dyotayet tena saṅketo na iṣṭām	eva asya yogyatām ||329|| ity antara-ślokaḥ.
V2_07208	tatra kaḥ | dyotayet tena saṅketo na iṣṭām	eva asya yogyatām ||50|| ity antara-ślokaḥ. eka-
PV_03473	liṅgaṃ hi na a-dṛṣṭasya prakāśakam || tata	eva asya liṅgāt prāk prasiddher upavarṇane |
SV_14210	na dṛśyate vā. atiprasaṅgo hy evaṃ syāt. sa	eva asya vināśa iti cet (270'ab') yadi sa eva
SV_14810	bhavati. pratīśedhe vidher a-sambhavāt. tata	eva asya vināśe na kaścīd dhetuḥ. tathā hy
SV_12101	vā kvacid atīśayam abhyupeti ity a-pratyayā	eva asya vṛttiḥ. dṛśyante ca vicchinna-kriyā-
SV_15324	sādhya-vipakṣasya varṇyate vyatirekitā | sa	eva asya sapakṣaḥ syāt sarvo hetur ato 'nvayī ||29
V2_09102	tadvān na syāt, an-upayogāt. upayoge vā sa	eva asya sva-ātma-bhūtā anityatā iti kim anyayā,
SV_02115	na syāt, tad-an-upayogāt. upayoge vā sa	eva asya sva-ātma-bhūto 'nityatā iti kim anyayā.
SV_02917	gr̥hyamāṇasya a-gr̥hitaṃ nāma. ato yad	eva asya svabhāvena grahaṇaṃ tad eva upakāratvena
SV_05009	yam eva khalv ākāram iyam āropayati, sa	eva asyā viṣaya iti, a-viṣayī-kṛtasya a-śakya-
PV_02201	'yaṃ duḥkhi vā mā bhūvam iti tṛṣyataḥ || yā	eva aham iti dhīḥ sā eva saha-jaṃ sattva-darśanam
SV_15128	āśritya bāhya-artha-śūnyā bhrāntaya	eva ākāśa-ādiṣu sarvasya sambhavanti iti. tasmān
SV_16606	pramāṇa-antaram anvīsyate, kiṃ tarhi sā	eva āgama-pravṛttir na jñāyata iti cet. svayaṃ
SV_11210	iti kecit pracakṣate ||224 || na khalu sarva	eva āgamaḥ sambhāvya-vipralambhaḥ. vipralambha-

SV_16601	ca kevalād artha-pratipatter a-sādhanam	eva āgamaḥ syāt. kevalād anyato 'py atīndriyeṣv a
SV_11003	śakyeta jñātum so 'tiśayo yadi ||218|| sarva	eva āgamam an-āgamam vā pravṛtti-kāmo 'nveṣate
V2_06611	śakyeta jñātum so 'tiśayo yadi ||32|| sarva	eva āgamam an-āgamam vā pravṛtti-kāmo 'nveṣate
SV_16626	asty atīndriyeṣu pramāṇa-antara-vṛttiḥ. ata	eva āgamasya artha-viśeṣa-vṛtter a-parijñānād
V3_04908	vyāvṛtti-sādhanāḥ ||34|| svabhāva-kāryayor	eva ātma-pratibandhād gamakatvaṃ viparyaye vā
V3_11701	bhāve bhāva iti saṃśayaḥ. gamakā	eva ātmanaḥ prāṇa-ādayaḥ, tad-vyatirekasya
SV_17123	atiśete. tat-kāriṇā kevalam mithyā-vinitatā	eva ātmanaḥ samuddyotitā syāt tathā hy eṣa
SV_01617	-abhyupagamāt. tathā ca anupalambha	eva ātmanaḥ syāt. tam tena pratyācakṣāṇaḥ kim iti
V2_07405	tasmāt tad-bhāva-mātra-anubandhina	eva ātmanaḥ svabhāvo gamakaḥ. sa ca ayam
SV_07722	ādheyasya tatra sthānam tadā eva tatra tena	eva ātmanā a-sthānam iti tat-sthita-a-sthita-
SV_12721	kalpitaṃ siṃhatā-ādi-vat ||248|| arthavān	eva ātmā vākyam. te ca avayavāḥ svayam an-
V3_10010	vācyaḥ. anvaya-asiddhi-vacane 'pi, na hi sa	eva ātmānam anveti ity a-sambaddham. yadā tarhi
VN_03815	uttara-pratijñā-sannyāsa-apekṣayā, tasya tad	eva ādyaṃ nigrahassthānam iti kim anyair a-śakya-
SV_06424	saṃśṛṣṭa-bāhya-adhyātmika-bhedā buddhiḥ svam	eva ābhāsam vyavahāra-viśayam arthakriyā-yogyam
V3_13004	indriyasya sva-āśrayeṇa sambandhaḥ, a-bhedād	eva, āśraya-a-samaveta-rūpa-virahaś ca. samāna-
SV_07826	dr̥śyata iti pratisamādadhita tasya apy asty	eva āśraya-indriya-samyoga upakāraka iti tatas
V3_02408	aparaḥ prāha. tatra api vicāra-prastāvād	eva āśrayaḥ prasiddhaḥ siddha iti na kiñcid etat.
SV_04913	svabhāva-sthiter a-grahaṇād iti para-vāda	eva āśritaḥ syāt. evaṃ tarhy anvayinaḥ kasyacid
SV_13618	tasya tad-upalabdhi-nāntariyakām upalabdhim	eva āśritya lokaḥ kāryatāṃ prajñāpayati. sā
V3_10004	tad-āśrayaḥ ||77|| vyavahāra-upanīto 'tra sa	eva āśliṣṭa-bheda-dhīḥ | sādhyāḥ sādhanatāṃ nītas
SV_05601	samās cet (108ab') nanu samānā iti grahaṇād	eva āsv a-bhinna-pratibhāsaḥ. na vai tad-darśane
VN_03706	'-samarthita-sādhana-aṅgatayā saṃśaya-hetum	eva āha iti. yat punaruktam ubhaya-pakṣa-
PV_03368	api hetutve kathamcid viśaya-ākṛti || yathā	eva āhāra-kāla-āder hetutve 'patya-janmani |
VN_06807	eva, kiṃ te yathā-lakṣita-prabhedās tathā	eva, āhosvid anyathā iti. tat tu cintyamānam iha
SV_14205	-hetuḥ. sa vināśo 'gni-janmā kiṃ kṣāṣṭham	eva, āhosvid artha-antaram. agner artha-antara-
SV_04015	samānāḥ tathā eṣāṃ grahaṇam mithyā-vikalpa	eva. itaretara-bhedo 'sya bijam sañjñā yad-
V3_04610	tan niścita-tad-bhāvo nirdiṣṭa-guṇa-niścayād	eva ity a-niścito na anaikāntikaḥ syāt. na vai
V3_11401	-para-upakāra-niyama-abhāvād anaikāntika	eva ity a-viruddhaḥ. ko hy eṣa niyamaḥ -
PV_04177	|| syān nirākaraṇam śabde sthite na	eva ity ato 'bravīt | viruddha-viśaye 'nyasmin
SV_07023	a-samartham pṛthak tat sahitam api tādr̥śam	eva ity an-upakāratvān na samyogena tadvat syāt.
V3_08702	a-samartham pṛthak tatra sahitam api tādr̥śam	eva ity an-upakāratvān na samyogena tadvat syāt.
SV_14301	na ca abhāvāḥ kāryaḥ. tat-kāri ca a-kāraka	eva ity anapekṣāniya ity uktam. svabhāva-
SV_14710	brūmaḥ. sa ca svabhāvavatāṃ parasparam asty	eva ity anyatvam eva. na ca taj-janma-lakṣaṇāt
V2_09401	sa darśanena bādhyate. tad-abhāve tu siddha	eva ity apārthakam tat-siddhaye vacanam. na an-
SV_01203	sa darśanena bādhyate. tad-abhāve tu siddha	eva ity apārthakam tat-siddhaye vacanam. na vai
V3_01610	na devadatto na yajñadatta iti. na devadatta	eva ity abhiprāyād a-doṣa iti cet, na, anyatara-
SV_10911	api satī na śabda-vad abhiprāyaṃ nivedayaty	eva ity artha-avisamvādād anumānam api. atha vā
V3_11706	bhavati. tathā hy ātma-abhāva eva na bhavaty	eva ity arthād an-anya-saṃsargiṇy ātma-vṛttiḥ
SV_07512	katham sāmānya-buddhayaḥ ||150|| vidyata	eva ity avadhāraṇa-arthas tu-śabdāḥ. vidyamāno hi
V2_05109	tad-ayoga-vyavacchedasya asiddheḥ. tat-tulya	eva ity avadhāraṇād dharṃiṇy a-vṛttir iti cet, na,
V2_08811	tu hetu-paramparāyām an-anumānam	eva ity avyabhicāraḥ. na apy ākāra-bheda eva tad-
V3_10012	vipakṣa iti tad-vyatirekaḥ sādhyā-dharma	eva ity asiddhaḥ. nanu pakṣa-ādinām parasparato
VN_06106	an-abhidhāna anya-abhidhānāyor api parājaya	eva ity uktam abhyupagamya vādam a-sādhana-aṅga-
NB_03033	upalabdhi-lakṣaṇa-prāptam tad upalabhyata	eva ity ukte, an-upalabhyamānam tādr̥śam asad iti
SV_06004	ayam vṛkṣa ity api bruvāṇo 'yam apy ayam	eva ity ubhayim gatim na ativartate. tayoś ca sa
V3_11406	-upakāriṇaś cet, atra api saṃhata-upakāriṇa	eva iti kaḥ pratibandha-niyamaḥ. pratyupayogaṃ
HB_01705	-rūpeṇa kartā. svarūpaṃ ca asya prāg api tad	eva iti katham kadācit kriyā-virāmaḥ. yasya api
V1_03005	-jam apy etad bhrānter a-pratyakṣam. ata	eva iti-karaṇa-vyavacchinnād vikalpa-vargāt pṛthak
HB_01802	nanv etad eva paridīpitaṃ bhavati - karoty	eva iti. kāryam ca ayam kevalo 'pi samarthaḥ san
V3_12907	-vyāpti-vādinā api tad-deśa-sannidhir iṣyata	eva iti kim an-iṣṭam. a-kriyasya eka-vyakti-
PV_03533	'pi bhāvo nānā-eka-kārya-kṛt | prakṛtyā	eva iti gaditaṃ nānā-ekasmān na ced bhavet || na
V3_09204	abhyupeyāt. maraṇa-śabda-pravṛtteḥ siddham	eva iti cet, icchātaḥ śabdāḥ pravartante. na tad-
SV_04711	tat-sambandhini karaṇāt tatra api kṛta	eva iti cet. uktam atra - sambandhe 'py ekatra
V3_03402	pramāṇam sarva-vastuśa śāstraṃ bādhakam	eva iti cet, katham punar upagama-a-viśeṣa ekaṃ
HB_03415	dharmaṇa avinābhāvi hetur na sādhyā-dharṃiṇy	eva iti cet, tat kim ayam tapasvī ṣaṇḍham udvāhya
SV_10423	avagantavyam yena evaṃ syāt. anupalabdher	eva iti cet. tatra katham a-dr̥ṣṭāntikā asattā-
SV_01317	-nivāryaḥ syāt. yathāyoga-vacanād a-nivārita	eva iti cet. na, ya eva tu ubhaya-niścita-vācī
V2_09609	-nivāryaḥ syāt. yathāyoga-vacanād a-nivārita	eva iti cet, na, ya eva tu ubhaya-niścita-vācī ity
VN_05102	punaḥ punar ucyata iti punar-vacane nigraha	eva iti cet, na, sāksinām yatnena pratipādyatvāt,
HB_02910	ghaṭa-abhāvaḥ. tādr̥śe kevale pradeśe 'bhāva	eva iti cet, nanu tasya eva kaivalyam iti ghaṭa-
VN_04306	-prajñām a-parikalpya vacanān nigraha-arha	eva iti cet, nyāya-vādinō jadyād uktam a-jānan
HB_01714	iti tad-avastho virodhaḥ. na kevalaḥ karoty	eva iti cet, sa katham idānim a-kṣepa-kriyā-
V3_00909	tato hetu-vacana-pravṛttes tad api śaktam	eva iti cet, saṃśayena jijñāsoḥ prakaraṇa-
SV_04624	sarvadā tat-sambandha-yogyatā-pratiter iṣṭam	eva iti cet. sarvadā tarhi go-śabdād a-pravṛttiḥ,
SV_14409	sa kim upakāro 'rtha-antaram āhosvit tad	eva iti. tad-artha-antaratve 'pi tasya iti punar

SV_04627
 VN_05707
 SV_15312
 NB_02024
 PV_02230
 SV_05516
 SV_06404
 SV_07619
 SV_05614
 SV_14413
 HB_02514
 V3_13510
 VN_04310
 VN_02023
 V3_06701
 V2_08105
 SV_15202
 V3_08111
 V3_08106
 VN_00915
 SV_02528
 V1_04406
 SV_06003
 VN_03104
 PV_04178
 PV_03169
 HB_02310
 SV_15827
 VN_05418
 NB_03040
 PV_03119
 VN_00216
 V3_04810
 SV_09207
 SV_08206
 VN_03105
 V1_00610
 SV_15812
 PV_03320
 V1_03311
 PV_03501
 PV_03321
 V1_02506
 PV_04121
 SV_07002
 SV_04926
 SV_05114
 SV_04914
 SV_04922
 SV_09211
 SV_12225
 SV_13106
 V3_05205
 PV_03127
 V1_01803
 V1_01314
 SV_07409
 SV_16124
 SV_10501
 PV_03296
 PV_03291
 V1_03804
 SV_16210
 VN_00915
 VN_01718

tad-višeṣaṇatvena avasthitā vyaktir ākṣiptā
 kāraṇam iti. tad-abhāve pratipattir bhavaty
 idānīm a-tad-darśinā tāni pratikṣeptavyāny
 te ca tādātmya-tadutpattī svabhāva-kāryayor
 tatra hi sva-dhīḥ || sambandhaḥ sa tathā
 pratibhāse samānā iti yuktam, kiṃ tarhi tad
 -rūpaṃ vā syād a-tad-rūpaṃ vā. tādrūpye tad
 -buddhir na iyam arthavati kevalam viplava
 tad api prati-dravyam bhedād bhidyata
 lakṣaṇatvāt. tad-a-tat-kriyā-vikalō na kartā
 kutaścīt syāt, taj-janana-śakti-sāmye tu tad
 -pakṣa-vādī sākāṅkṣaḥ syād a-samāpta-vākya
 -arhaḥ. a-sambaddha-abhidhāne nirarthakam
 'pi sādhyā-dharme 'ntar-bhāvāt pakṣi-kṛta
 pratiyoginam sādhyati, bādha punas tata
 -dhātv-āyatane 'pi skandha-traya-svabhāva
 vā kuta etad a-vitatha-artha-pratītaya
 gamakaḥ – yaḥ prayatnānantariyaḥ so 'nitya
 iti cet, evaṃ tarhi yaḥ kṛtakaḥ so 'nitya
 -prāptasya yo 'nupalambhaḥ sa svabhāvasya
 pratipādyate vidhinā na vastu-rūpam
 abhimukhī-kurvanti. tad api leśataḥ sūcitam
 yasmāt tatra api taruḥ | ayam apy ayam
 -sādhanād viruddho hetur asmābhir ukta
 sāmānyānām na vidyate | vṛkṣo na śiṃṣapā
 -adhigateḥ punaḥ | śabda-artho 'rthaḥ sa
 -virodhāt. tasmāt – yat sat tat kṣaṇikam
 evaṃ sāmānye 'pi prasaṅgaḥ. na brūmaḥ śabda
 -abhidhānam vādino 'rtha-antara-gamanam
 svarūpeṇa iti sādhyatvena iṣṭaḥ. svarūpeṇa
 drṣṭa-sāmyena tad-grahāt || nidarśanam tad
 tena yat sat kṛtakam vā tad anityam
 samāna ity atra yadi sādhyā-dharma-sāmānyena
 tad ayam pratiyamāno 'pi sambandhi-rūpa
 vṛttiḥ. yathā pācaka-ādiṣu. nanu tad
 viruddho hetur asmābhir ukta eva iti bhavaty
 darśanād bhāva-siddhir iti cet, nanu tad
 iṣyate. tataḥ śabda-śrutir iti cet. nanu tad
 apy āropeṇa vṛtitaḥ || kā artha-saṃvid yad
 kā iyam artha-saṃvid yā pramāṇa-phalam. yad
 mataḥ || yugapad buddhy-a-drṣṭeṣ cet tad
 tat || atha so 'nubhavaḥ kva asya tad
 buddher an-upalakṣaṇāt ||24|| ekam
 tad-asādhāraṇam matam || na udāharaṇam
 a-prṥthak-siddhānām āśraya-āśrayi-bhāvaḥ. tad
 na ca evaṃ pratyabhijñānam, kiṃ tarhi tad
 bhinna-bhāva-janmano vikalpa-vibhramāt tad
 abhāvāt prakṛti-bhinneṣv artheṣu tad
 tad-vyāvṛtti-viṣaya-dhvani-saṃsṛṣṭam tad
 abhāvam eva na icchet. tena a-vacanam. tad
 sambhavo yāvatā teṣām api puruṣānām a-śaktir
 eva syuḥ. tat saty apy āvaraṇe jñāpayeyur
 vṛttaya eva. tat saty apy āvaraṇe jñāpayeyur
 -a-bhedataḥ || tasmād viṣeṣa-viṣayā sarvā
 daṇḍi-vat. tasmād viṣeṣa-viṣayā sarvā
 paśyati darśanāt. atha vā pratyakṣa-sādhana
 svabhāva iti svabhāvād a-pracyuter anapekṣya
 deśa-kāla-niyama-ayogāt. niyame ca tasya
 asattā punar atra anupalabdhir eva. ata
 anurodhi cet | tat-tulyam vikriyā-vac cet sā
 -vṛttitvāt kadācid bhrānti-kāraṇam || yathā
 rūpo jāyamāno lakṣyate. tatra yathā-lakṣaṇam
 vā a-kriyā-abhiniveśo 'stu. tasmāt sarvā
 'nupalambhaḥ sa svabhāvasya eva iti pūrvakā
 -vacane yathoktāt sādhana-vākyaḥ bhavaty

eva iti tadvān abhidheyaḥ syāt. na ca jāti-
 eva iti tayoḥ pṛthag vacane 'pratibhāyāḥ ko
 eva iti. tasmād a-kṛtakam ca syād syān mithyā-
 eva iti tābhyām eva vastu-siddhiḥ. pratiseḍha-
 eva iti drṣṭāv api na hīyate | samavāya-ādy-
 eva iti. dvayasya grahaṇād a-doṣa iti cet. tathā
 eva iti na anyas tato bhidyeta. na hi tasya rūpam
 eva iti na asmākam asyā viṣaya-nirūpaṇam prati
 eva iti na ekam bhedānām kāryam asti. na eṣa
 eva iti na kasyacid dhetur a-hetuś ca na apekṣate.
 eva iti na kāryam drṣṭam kāraṇam vyabharati.
 eva iti na dūṣaṇa-avasaraḥ, sthita-vacane tu
 eva iti na pṛthag a-vijñāta-arthaṃ nāma
 eva iti na pṛthag asya upanyāso vyākhyānam vā.
 eva iti na pramāṇa-bādhanād virodhaḥ. satyam,
 eva iti na virodhaḥ. etena sattā vyākhyātā. kiṃ
 eva iti. na hy agnir himasya bheṣajam ity-ādiṣu
 eva iti nitya-vyavacchedena, asya vākyaṣya śabda-
 eva iti nitya-vyavacchedena gamakatā iṣṭā syāt,
 eva iti pūrvakā eva iyam anupalabdhīḥ. tasmād
 eva iti, pramāṇa-antarasya śabda-antarasya ca
 eva iti. pramāṇa-viniścaye pratyakṣa-paricchedaḥ
 eva iti prasaṅgo na nivartate ||118|| ekam
 eva iti bhavaty eva idam nigrāha-adhikaraṇam,
 eva iti yathā prakaraṇe kvacit || sarva-śruter
 eva iti vacane na virudhyate || mithyā-avabhāsino
 eva iti vyāpti-siddhiḥ. artha-antare gamye kāryam
 eva iti. śabdas tv avaśyam tal-lakṣaṇas tasya
 eva iti sa nigrāha-arhaḥ. na kaścīt tat-kathita-
 eva iti sādhyatvena eva iṣṭo na sādhanatvena api.
 eva iti sāmānya-a-grahaṇam yadi | nidarśanatvāt
 eva iti sidhyati, tāvatā ca sādhanā-dharma-mātra-
 eva iti, syāt tadā na eva kaścīt sapakṣaḥ,
 eva iti svarūpeṇa na abhidhīyate. tasmān na
 eva idam cintyate katham teṣv api iti. cintitam
 eva idam nigrāha-adhikaraṇam, yady evaṃ-vidhaḥ
 eva idam paryanuyuktam – kim idam darśanam nāma
 eva idam paryanuyujyate katham tata iti. a-
 eva idam pratyakṣam prativedanam | tad-artha-
 eva idam pratyakṣam prativedanam. asti idam
 eva idam vicāryate | tāsām samāna-jātiye
 eva idam vicāryate | sarūpayanti tat kena sthūla-
 eva idam saṃvid-rūpaṃ harṣa-viṣāda-ādy-aneka-
 eva idam adhikṛtya idam ucyate | lakṣaṇatvāt
 eva idam an-upakāraṇasya āśrayatvam na
 eva idam iti. tan na tad ekam anekatra paśyato
 eva idam iti pratyabhijñānam na vyatirikṭasya
 eva idam iti pratyabhijñānam na syāt. na eṣa
 eva idam iti sva-anubhava-vāsanā-prabodhena
 eva idānīm katham abhāvo na asti iti. yat punar
 eva idānīntana-puruṣa-vat. atra api śakti-
 eva indriya-ādayaḥ. na ca tathā. tasmāt tena
 eva indriya-ādayaḥ, na ca tathā. tasmāt tena
 eva indriya-jā matih | na viṣeṣeṣu śabdānām
 eva indriya-jā matih ||17|| tatra sāmānya-a-
 eva indriya-dhiyaḥ kalpanā-virahaḥ. yataḥ
 eva indriya-saṃskāraṃ vijñānam jānayet. saṃskṛta-
 eva indhanatvād dahana-upādāna-lakṣaṇatvād
 eva iyaṃ kāraṇāt kārya-anumāna-lakṣaṇatvāt
 eva iyaṃ kiṃ niśidhyate || sarpa-ādi-bhrānti-vac
 eva iyaṃ parokṣa-artha-kalpanā smarāna-ādikā |
 eva iyaṃ meya-māna-phala-sthitiḥ. a-vibhāgo 'pi
 eva iyaṃ varṇa-ānupūrvī prasiddha-kārya-kāraṇa-
 eva iyam anupalabdhīḥ. tasmād anena kvacit
 eva iṣṭa-artha-siddhir ity apārthakam tasya

VN_04108	apy a-sambaddham, na hi varṇa-krama-nirdeśād	eva iṣṭa-artha-siddhāv ānarthakyaṃ. yad eva kiñcid
PV_04042	-dharma-sthitāv api | sādhyah syād ātmanā	eva iṣṭa ity upāttā svayam-śrutiḥ || śāstra-
V3_10407	icchāyām eva sāmāthyam avasthitam iti sā	eva iṣṭa-vastu-svabhāva-anukarṣiṇī proktā syāt.
V3_02711	sāmānya-ākṣepāt tat-siddhau siddham	eva iṣṭam bhavati. na, pratipatṭṛ-vāñchāyāḥ
SV_14904	bhāva-an-abhyupagamāt. yathā keṣāñcid	eva iṣṭah pratigho janminām tathā | nāśah
V3_01903	nānā-dharma-vyavasthāyām api svayam ātmanā	eva iṣṭah sādhyah, śāstra-upagame 'pi na itara
NB_03041	sādhyam. na punas tad iha sādhyatvena	eva iṣṭam, sādhanatvena abhidhānāt. svayam iti
PV_03017	svayam jñānān nāma-ādy etena varṇitam || sā	eva iṣṭā arthavati kena cakṣur-ādi-matir matā |
PV_03348	ity ātma-saṃvidah || ity artha-saṃvit sā	eva iṣṭā yato 'rtha-ātmā na dṛṣyate | tasyā
SV_12024	-apauruṣeya-cintayā ātmānam āyāsayati. tata	eva iṣṭer an-abhyupeta-bādhāyām tad-anyasya api
NB_03040	iṣṭah. svarūpeṇa eva iti sādhyatvena	eva iṣṭo na sādhanatvena api. yathā śabdasya
V3_08202	kiṃ tu tad eva sāmānyam a-pratipakṣam – idam	eva iha na anyad iti. yady avaśyam ete 'n-anya-
VN_03408	asiddha-viruddhe ca hetvābhāsa-vacanād	eva ukta iti na pṛthak pratijñā-virodho vaktavya
SV_14809	ity āha. tad api bhāvo na bhavati ity	eva uktaṃ bhavati. evaṃ hi sa nivartito bhavati.
SV_14530	ca bhāva-nivṛttau prastutāyām a-prastutam	eva uktaṃ syāt. na hi kasyacid bhāvena bhāvo na
SV_06614	-doṣo 'pi na asti. pariśiṣṭa-abhāvas tu prāg	eva uktaḥ. api ca, eka-kāryeṣu bhedeṣu tat-kārya-
SV_17326	uktam. tad-a-sādhanatva-nyāyāś ca pūrvam	eva uktaḥ. uktaṃ ca idam āgama-lakṣaṇam asmābhiḥ,
V2_06108	iti tad-anupalambhaḥ svabhāva-anupalambha	eva uktaḥ. tathā tad-viruddha-upalambhaḥ, yathā
SV_14607	pratīteḥ. tathā ca anena artha-antara-bhāva	eva uktaḥ syāt. na tayoḥ parasparaṃ vivekaḥ. a-
PV_04220	iti sādhye 'stitā ucyate | arthapattya āta	eva uktaṃ ekena dvaya-darśanam || idrg-
VN_03712	-hetvābhāsa-pūrvakatvāt tad-abhidhānena	eva uktaḥ ity na pṛthak nigrāhasthāneṣu uktaḥ ity,
SV_06725	tat-prayojanā ity a-tat-prayojanebhyo bhinnā	eva uktaḥ. na punar eṣām anyā tat-kāryatā anyatra
VN_03613	eva antar-bhavanti iti hetvābhāsa-vacanena	eva uktaḥ. yat tu viruddham uttaram para-pakṣe
VN_03803	-sambandhīni sarvāṇy eva hetvābhāsa-vacanena	eva uktaṇi iti na pṛthag vācyāni syuḥ. artha-
V3_11705	-prakāram vyatirekaṃ varṇayātā avinābhāva	eva ukto bhavati. tathā hy ātma-abhāva eva na
SV_03018	ca tatra a-samarthāḥ samarthaś ca na	eva ucyata iti kiṃ śabda-prayogaiḥ. tataś ca
SV_00516	tatra apy eka-upalabdhyā anya-anupalabdhir	eva ucyate. anyathā a-niṣiddha-upalabdher abhāva-
V2_06008	tatra apy eka-upalabdhyā anya-anupalabdhir	eva ucyate, anyathā hy a-niṣiddha-upalabdher
HB_04011	tasmāt tatra eva bhāva iti na bhāva	eva ucyate, na itareṇa apy abhāva eva, yena bhāvo
VN_06210	tat-sādhana-nir-doṣatāyām hi tad-abhyupagama	eva uttara-a-pratipattir iti tāvatā eva pūrvam
SV_12109	anyo 'pi iti kaścana ||240|| tasya api tad	eva uttaram, evam apauruṣeyatve 'pi kim idānīm
SV_09313	bhūta-dharma-viśeṣa-parigraheṇa, yathā tatra	eva utpattiḥ. anayā diśā anye 'pi svabhāva-hetu-
V2_07501	-bhūta-dharma-bheda-parigraheṇa yathā tatra	eva utpattiḥ. anayā diśā anye 'pi svabhāva-hetu-
SV_08401	ca kāryam bhāva-abhāva-vat tata	eva utpattiḥ. tasmin sati niyamena bhavatas tad-
HB_01912	-viśeṣāt kāraṇāt kārya-utpattau viśeṣasya	eva utpattir na syāt. a-viśiṣṭād viśeṣa-utpattau
HB_00913	nāśāt. yo hi yasya svabhāvaḥ, sa sva-hetor	eva utpadyamānas tādrśo bhavati, na punas tad-
V1_01405	na ca imāḥ kalpanā a-pratiṣaṃviditā	eva udayante vyayante vā, yena satyo 'py an-
V3_03006	asya saha uktiḥ sāmāya-dṛṣṭaye kṛtā. ata	eva udāharaṇam apy atra sadṛśam āha – na santi
V3_05501	idrśam ||36|| iti saṅgraha-ślokaḥ. etena	eva udāharaṇena nidarśite 'pi hetu-lakṣaṇa-viśaye
V3_07008	-hetāv antar-bhavati iti, sā tad udāharaṇena	eva udāhṛtā. sa punar upādhi-bheda-apekṣaḥ kevalo
PV_04283	kadācana | yathā na kṣepa-bhāg iṣṭah sa	eva udbhūta-nāśakaḥ || kṣaṇam apy anapekṣatve
SV_13825	atiśerate ca. tato vyañjaka-atiśayāt kārakā	eva. upakārakasya gaty-antara-abhāvāt. tad etac
SV_02918	ato yad eva asya svabhāvena grahaṇam tad	eva upakāratvena api iti. tayor ātmani sambandhād
V3_11502	upakurvāṇāś cakṣur-ādaya ādheya-atiśayam	eva upakurvate. sa tasmād eka-svabhāvo na bhavati
HB_02001	viśeṣa-utpattāv api saha-kāriṇā kṛta-viśeṣa	eva upatiṣṭhet, anavasthā evaṃ syāt. na ca
V1_03608	phalam iṣyate | (41ab) yeṣām buddhir	eva upadarśita-grāhya-grāhaka-ākārā utpadyate,
PV_04151	dharmināḥ | bādhā-sādhyā-aṅga-bhūtānām anena	eva upadarśitā || tatra udāhṛti-ḍiñ-mātram ucyate
SV_16903	na pratyavekṣyate sambhavati na vā iti. sa	eva upadiśann upaplavād vedaṃ veda-arthaṃ vā
V2_08101	rāga-ādayo viśaya-upalambhaś ca pratividitā	eva upayanty apayanti ity anityāḥ. ta evam-
SV_01004	tac-chaktir upayujyate. śakty-upayoge hi sa	eva upayuktaḥ syāt, tac ca na asti ity uktam.
SV_08112	vācyam. tasya upayoge śaktāv arthakriyāyām	eva upayujyata iti kiṃ na iṣyata iti kim antarāle
SV_08111	vyatirekiṇo 'bhyupagame 'tiprasaṅgād dravyam	eva upayujyata iti vācyam. tasya upayoge śaktāv
HB_00705	-kramaḥ. pareṇa api tad ucyamānam plavata	eva, upayoga-abhāvāt. viśaya-upadarśanam upayogaś
V3_08804	sthāpayitrā kriyate. artha-antaratve tatra	eva upayoga iti kaḥ patataḥ pratibandhaḥ.
SV_07103	tasmāt sarva eva vastu-sambandhā janakasya	eva upayoga-viśeṣa-vaśāt pravibhāgena kārya-kāraṇa
V3_08706	tasmāt sarva eva vastu-sambandhā janakasya	eva upayoga-viśeṣa-vaśāt pravibhāgena kārya-kāraṇa
PV_04149	iti kathyate || sarva-sādhana-doṣeṇa pakṣa	eva uparudhyate | tathā api pakṣa-doṣatvam
V3_02510	-doṣāḥ pakṣa-doṣāḥ syuḥ, sarvatra pakṣasya	eva uparodhāt. tasmāt tan-mātra-anuṣaṅgiṇa eva
PV_04159	-vṛddhimat | gurutvam kāryam ālāya yadi na	eva upalakṣyate || ā sarṣapād gurutvam tad dur-
HB_03109	-siddhiḥ syāt, na tu tulya-yogya-avasthasya	eva. upalabdhi-lakṣaṇa-prāptasya anupalabdhir
NB_02045	uktas teṣām upalabdhi-lakṣaṇa-prāptānām	eva upalabdhir anupalabdhīś ca veditavyā. anyeṣām
SV_13617	ca kāryatā ||261|| yat khalu rūpaṃ yata	eva upalabhyate tasya tad-upalabdhi-nāntariyakām
V3_06111	eṣām kārya-vṛttiḥ syāt. sā ca upalabdhir	eva. upalabhyasya anupalambhena api tasyā eva
SV_01625	uta anyad eva kiñcit. sa eva cet tathā	eva upalabhyeta viśeṣa-abhāvāt. anyac cet katham
V3_04207	uta anyad eva kiñcit. sa eva cet, tathā	eva upalabhyeta, viśeṣa-abhāvāt. viśeṣe ca uktam.

VN_01501	-bhūte ca viveka-utpāde 'ngulyaḥ prasāritā	eva upalabhyeran, na hi svayaṃ svabhāvād a-
HB_01304	cakṣur-vijñānasya upalambha-ātmatā, tasya	eva upalambha-ātmanaḥ sataś cakṣur-indriyād rūpa-
SV_13211	upalabhyate sarveṇa. saṃskṛtasya saṃskṛtena	eva upalambhād iti. tatra na saṃskṛtasya
SV_01623	avaśyaṃ parārthair bhavitavyam iti. asty	eva upalambho dadhy-ādinām kṣīra-ādiṣv anumānam,
V3_04108	vā tatra na asti iti nyāyā eṣaḥ. asty	eva upalambho dadhy-ādinām kṣīra-ādiṣv anumānam,
SV_02913	nimittam arthe. sa tu tais tadvān eka	eva upaliyate. tasya nānā-upādhinām upakāra-
V3_12701	-viśāṇa-abhāva-vādinam upahasann ātmānam	eva upahasati. śāśa-avayava-bhūtaṃ viśāṇam na
SV_15126	-anapekṣāḥ samāropita-gocarā āntaram	eva upādānam vikalpa-vāsanā-prabodham āsṛitya
SV_02907	-arthasya bhedināḥ | yo 'pi manyate bhinnā	eva upādhyāḥ parasparam āsrayāc ca. tan-
SV_02915	sva-ātmany a-bhedāt sarva-ātmanā grahaṇe ka	eva upādhi-bhedo 'niścitaḥ syāt, sarva-upādhy-
SV_03014	tadvattvena na grhyate. yadi punaḥ kevalān	eva upādhiṃ śabda-jñānāny upaliyeran, tadā tasya
V3_10906	tat-kṛtāś cetaso vyāroṣo dveṣaḥ. sa	eva ubhaya-āsrayaḥ pūrvako viparyāso mohaḥ. na
SV_09001	82|| tathā hy uṣtro 'pi syād dadhi, na api sa	eva uṣtraḥ, yena anyo 'pi syād uṣtraḥ. tathā
VN_03303	-rūpaḥ sādhayitum iṣṭaḥ, kiṃ tarhy abhāva	eva eka-aneka-pratiṣedhāt. ataḥ so 'pi na samūhas
SV_11920	padam. vākyaṃ ca eka-avabhāsi mithyā	eva. eka-anekatva-ayogāt. na hy ekam. anekayā
SV_12812	iṣyate. tadā api kāla-kṣepo na yukta	eva. eka-avayava-pratipatti-kāla eva sarveṣāṃ
HB_03103	iti dus-taram vyasanam āpannaḥ. tata	eva eka-darśanād anya-abhāva-pratitir iti cet,
PV_02240	-antare | tyājya-upādeya-bhede hi saktir yā	eva eka-bhāvinī || sā bījaṃ sarva-saktinām
PV_03024	-arthatvān na akṣānām vyarthatā iti cet | sā	eva eka-rūpāc chabda-āder bhinnā-abhāsā matiḥ
SV_06102	buddhir vikalpikā bhrānti-vaśād	eva eka-vastu-grahinī iva pratibhāti. na punar
HB_02214	anityo bhavati, kiṃ tarhi paścād api nitya	eva, eka-svabhāvatvāt. sa tarhi bhāvaḥ svabhāvena
SV_05318	apy eka-sāmānya-upakaraṇa-śaktiḥ, evaṃ tad	eva ekaṃ vijñānam kurvantu. kiṃ ca, kāryaś ca
PV_03386	bhāsamānam puras tataḥ || anyathā hy ādyam	eva ekaṃ saṃyojyeta artha-sambhavāt | jñānam na a
SV_07813	tu sarvagataṃ sāmānyam tasya api vyaktā	eva ekatra sā vyaktyā a-bhedāt sarvatra-gā yadi |
HB_01106	na aparāparam janayanti iti cet, na, tatra	eva ekatra sāmartyāt, tasya eva ekasya janane
SV_13306	ca vācakaṃ pṛthag-rūpam upalakṣayāmaḥ. ekam	eva ekadā varṇa-anukrama-śravaṇe śabda-ātmānam
V1_02405	-arthatvād upakṣepasya. tatra api saṃvedanam	eva ekam āntaram pṛiti-paritāpa-rūpaṃ paśyāmaḥ.
V3_03807	tena asādhāraṇam āha. yasmān na etad	eva ekam udāharaṇam adhikṛtya idam ucyate, sarva-
SV_04104	'pi bhedaḥ paraspara-an-anvaye 'pi prakṛtyā	eva ekam eka-ākāraṃ pratyabhijñānam janayanty
HB_01107	cet, na, tatra eva ekatra sāmartyāt, tasya	eva ekasya janane samarthā na anyasya iti na
V3_12505	pratiṣedho na sambhavet. na hi paryudāsa	eva eko naṅo viśayaḥ, kiṃ tarhi prasajya-
SV_09223	śabdāḥ kiṃ viveka-viśayā ity a-sthānam	eva etad āśaṅkāyāḥ. tasmāt siddham etad sarve
SV_14624	pratiṣedha eva kriyate. api ca, vyavahartāra	eva etad evaṃ vyāpāra-vad iva samāropya
SV_04602	'bhidhāyākāḥ ||93|| na khalu vai vyasanam	eva etal lokasya yad ayam a-saṅketayann a-
HB_01308	'py a-bhedas tat-kārya-viśeṣasya iti ta	eva ete kāraṇa-śakti-bhedā yathāsvaṃ prativiśiṣṭa
V3_05504	prabheda-mātram ākhyātam, lakṣaṇam tu tad	eva. etena kārya-liṅga-udāharaṇena svabhāvo 'py
SV_05215	tarhi kaivalyam. tena ekena sahitā janayanty	eva. evaṃ tarhi tābhir vinā api pratyekaṃ
SV_05505	bhedād a-bhedinaḥ. sa ca a-rūpaḥ. tam	eva eṣā gr̥hṇatī tathā vīplavata ity uktaṃ prak.
VN_04715	pratitir bhaviṣyati iti. jaḍa-pravṛttir	eva eṣā, yā śabdānām lakṣaṇe pravṛtitiḥ. avayava-
HB_02003	utpādana-yogya-avasthāḥ, yena nitya-anuśakta	eva eṣāṃ paraspara-kṛto viśeṣaḥ syāt, tad-upāya-
SV_07414	ātmā sa tadā eva tato bhavati iti janyatā	eva eṣāṃ parasparato 'pekṣā. sāmānyam punar an-
SV_15003	sa sattā-anubandhī. pratyākhyeyā ata	eva eṣāṃ sambandhasya api nityatā | (283ab) ata
HB_01501	sāmāyāt sa-rūpāḥ pratīyante, tathā api bhinna	eva eṣāṃ svabhāvaḥ, tena kiñcid eva kasyacit
SV_09907	sannidhānāt. katham na sa-apekṣāḥ. yāvatā sa	eva eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V2_07805	sannidhānāt. katham na sa-apekṣāḥ. yāvatā sa	eva eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
SV_06806	te bhāvā a-tad-arthebhyo bhinnā iti bheda	eva eṣāṃ a-bhedāḥ. evaṃ-jātiyāś ca sarve samūha-
SV_15015	vaidikāḥ śabdāḥ, tathā api sambhāvyaṃ	eva eṣāṃ a-yathārtha-jñāna-hetutvam. na hi puruṣa
V3_08203	avaśyam ete 'n-anya-saṃsargo gamyāḥ, sa	eva eṣāṃ a-saṃsargo gamyo 'stu, tāvatā kārya-
V3_10101	parasparato bhedaḥ a-vipakṣatvaṃ pakṣe 'sty	eva. kaḥ pakṣaḥ ko vā vipakṣaḥ. yatra kaścid
V3_00304	tad-āgama-viruddha-abhyupagamaś ca tena	eva katham bhavet, tad-upagama āgamasya tyāga-
V1_03911	-ādi-vyavasthā, vijñapti-mātratāyām sā	eva katham sidhyati. uktam atra – grāhya-grāhaka
V3_10111	-a-niścayo hy a-vipakṣa-śabdena ucyate. tata	eva katham abhāva-niścayaḥ. yasmād idam iha
VN_05906	ekatara-nigraha-antāyām kathāyām svayam	eva kathā-antaṃ pratipadyata iti. idam api yadi
PV_03099	|| yad a-pramānatā abhāve liṅgaṃ tasya	eva kathyate | tad atyanta-vimūḍha-artham ā-go-
VN_01905	ca nyāya-darśinām iti. ebhiḥ kathā-viccheda	eva karaṇīyaḥ, na hi kaścid arthaḥ kvacit
V3_11004	-mātreṇa abhyāsa-bala-utpādini bhavaty	eva karuṇā. tathā hi dharmā-ālambana-ādayo maitry
SV_00914	-mātreṇa abhyāsa-bala-utpādini bhavaty	eva karuṇā. tathā hi sattva-dharma-ādy-ālambanā
SV_08920	eko 'pi tām arthakriyām tat-svabhāvatvād	eva karoti. tad-anyasya api tat tulyam iti so 'pi
HB_00904	na hi vināśa-hetur bhāva-svabhāvam	eva karoti, sva-hetubhya eva tasya anyato
SV_17308	||328|| sva-icchā-vṛtitiḥ saṅketāḥ sa iha	eva kartuṃ śakyate na anyatra iti na uparodho
SV_08010	karmaṇi na pācaka ity ucyeta. pacata	eva karma-sad-bhāvāt. tata eva a-sambandhān na
SV_10713	||212|| kalpanā-viśayatvāc chabda-ārtha	eva kalpitaḥ. tasya vastv-āśraya-anupalambho
V3_07005	ko 'rthaḥ. kalpanā-viśayatvāc chabda-ārtha	eva kalpitaḥ. tasya vastv-āśraya-anupalambho
PV_03333	iṣyate || yadi bāhyo 'nubhūyeta ko doṣo na	eva kaścana | idam eva kim uktaṃ syāt sa bāhyo
SV_06206	kṛta-saṅketatvāt. a-vyavahāra-upanītaś ca na	eva kaścij jñeya-ādi-śabdo 'sti, vākya-gatasya

VN_00920 'nupalabdho 'sad-vyavahāra-viṣaya iti. na
 SV_12411 puruṣaḥ kāvya-kṛt syāt. a-karaṇe vā na
 SV_03412 ucyate na pāka eva. na vai pākena anya
 PV_03464 tad-vyaktatva-a-viniścayāt || atha arthasya
 V3_04810 -dharma-sāmānyena eva iti, syāt tadā na
 SV_08726 tasya eva vastunaḥ ||175|| atha api syān na
 VN_04201 -siddhāv an-arthakaṃ nirarthakam, yasya na
 VN_01220 ghaṭasya prādur-bhāvaḥ, kiṃ tarhi mṛd-ātmā
 SV_14022 dūṣyaḥ ku-hetur anyo 'pi (267a) na
 V2_08206 'nya-anapekṣaṇāt. api ca na vināśo nāma anya
 SV_10003 uktaṃ ca atra na vināśo nāma anya
 V3_08505 vyākhyātam. tatra api bhūta-pariṇāma
 V3_06306 ca a-hetukatvam. anyathā abhāva iti bhāva
 V2_06806 'napekṣā syād viṣaya-antara-vat. tena
 V2_07911 -ayogāt. na api caramasya a-sāmarthyam
 HB_01502 api bhinna eva eṣāṃ svabhāvaḥ, tena kiñcid
 SV_01630 vṛkṣaḥ śiṃśapām. śākhā-ādima-d-viśeṣasya
 V2_09908 vṛkṣaḥ śiṃśapām, śākhā-ādima-d-viśeṣasya
 V1_00510 iti sā tena abhāvaṃ pratipādayanti liṅgam
 HB_02510 na syāt, kāraṇa-śakti-pratiniyame hi kiñcid
 V3_07301 sādhanam. pradhāna-ādi-śabda-vācyasya
 V3_10209 'sti, yato 'yaṃ doṣaḥ syāt. sa hi kevala
 SV_16307 -śauca-dharma-parāyaṇānām ca tan-nimittam
 SV_08718 -hetu-pratyaya-niyamita-svabhāvatvāt kecid
 SV_00705 sambhavāt ||8|| na hi samagrāṇi ity
 V3_08302 eva na anumīyate. yena na samagrāṇi ity
 SV_13001 iti. kāraṇa-dharma-darśanāt puruṣa-vyāpāra
 V3_05301 sahakāriṇi pratikṣipāmaḥ, kiṃ tv apekṣanta
 SV_13117 sahakāriṇi pratikṣipāmaḥ. kiṃ tv apekṣanta
 V3_08308 an-anya-apekṣaṇi ity ucyate. samagrāṇy
 VN_01513 prasāritā na muṣṭiḥ. tad yadi prāg asad
 NB_03022 -āda. asti ca iha dhūma iti. iha api siddha
 SP_00012 kārya-kāraṇatā yadi || yoga-upādhi na tāv
 V3_11112 sāmartyam asti iti. tasmān nāntariyakam
 SV_01005 ca na asti ity uktam. tasmān nāntariyakam
 HB_01713 tasya api – kathaṃ sa kevalo 'pi karoty
 V3_10903 ity a-niścito vyatirekaḥ. na hi rāga-ādinām
 SV_00903 rāgitā-ādi-vat ||12|| na hi rāga-ādinām
 V1_03706 -rūpatvāt sva-vid api iyam artha-vid
 SV_04209 svalakṣaṇaṃ samānam iti pratyeyam atha anyad
 HB_01413 tāny enam apara-pratyaya-sannidhāna
 SV_12310 eva viśeṣaḥ. satyam asti. na kevalaṃ tayor
 VN_06806 -bhāva iti. atra api yathoktaṃ kṛtvā cintyam
 SV_11323 asiddheḥ. yogyatāyāṃ ca svato yogyatve 'rtha
 VN_04518 apaśabdaś cec chabde pratītiṃ janayet, artha
 VN_04604 eva tu janayet. samaya-vaśād vartamāno 'rtha
 SV_04329 kalpanā-āropitaṃ kṛtvā vyavahāre sarvathā sa
 VN_06205 dūṣaṇāt. prasaṅgam antareṇa āñjasena
 V3_08301 sāmāgrī-mātra-anubandhini iti svabhāva-bhūtā
 SV_12315 vicārayiṣyāmaḥ. api ca, na mantra nāma anyad
 SV_03627 ca kathaṃ bahuṣv eka-vacanam. na hi nagarāṇy
 SV_04112 dadhi-trapusa-ādayaḥ. syād etat – sāmānyam
 SV_01625 kā iyam śaktiḥ, sa eva bhāvaḥ, uta anyad
 V3_04206 atha kā iyam śaktiḥ. sa eva bhāva uta anyad
 SV_12415 dharmatvāt. uktam atra, na mantra nāma anyad
 V3_13702 āsām api parasparam eṣa prasaṅga ity ekam
 SV_05006 kāraṇaṃ bhinnāv api. na hi tatra anyad
 VN_04109 eva iṣṭa-artha-siddhāv ānarthakyam. yad
 SV_04605 tad ayaṃ śābdān api kvacin niyuñjanaḥ phalam
 SV_08117 ||160|| atha api pācakatvam iti sāmānyam
 SV_08718 syuḥ, na anye 'tat-svabhāvatvād ity atra na
 VN_03222 eva na pratijñayā hetor bādhanam. na ca ekam
 PV_03333 'nubhūyeta ko doṣo na eva kaścana | idam
 SV_13607 sādhyeta. anitya-a-vyāpitāyāṃ ca doṣaḥ prāg
 PV_03235 'nyonyaś cetasaṃ tasya vastunaḥ | ekasya
 eva kaścit kvacit kathañcid anupalabdho 'py asad-
 eva kaścit tadvad ity a-pūrvā eṣā vāco-yuktiḥ.
 eva kaścit pācako nāma abhidhiyate yādṛšo
 eva kaścit sa viśeṣo vyaktir iṣyate | na an-
 eva kaścit sapakṣaḥ, tathāvidhasya a-sambhavāt.
 eva kaścid a-kārako 'sti. sarveṣāṃ sarvatra
 eva kaścid arthaḥ, tan nirarthakam iṣṭam iti cet,
 eva kaścid ghaṭaḥ. na hy ekas trailokye mṛd-ātmā,
 eva kaścid dharmo yaḥ samāna-jātiyam anveti.
 eva kaścid bhāvāt, kiṃ tu bhāva eva vināśaḥ, sa
 eva kaścid bhāvāt, svabhāva eva hi nāśaḥ sa eva
 eva kaścid varṣa-hetuḥ pipīlikā-saṅkṣobha-ādi-
 eva kaścīn nāma antareṇa uktaḥ syāt. tasmān na
 eva kasmād upakriyata iti cet, atra vastu-
 eva, kasyacit karaṇāt. a-kāriṇo 'pi pratyaya-
 eva kasyacit kāraṇam. tatra yo 'vyavadhāna-ādi-
 eva kasyacit tathā-prasiddheḥ, sa tasya svabhāvaḥ.
 eva kasyacit tathā-prasiddheḥ. sa tasyaḥ
 eva. kasyacit samvāde 'pi taj-jātiyasya
 eva kasyacit sādhanāya upādīyeta na aparam, tasya
 eva kasyacit arthasya abhāvān nir-viśeṣaṇā eva sā.
 eva kasyacit bhāva-abhāvayor vṛtti-vyatirekavān
 eva kasyāścid siddher asiddher viparyaye ca punaḥ
 eva kārakāḥ syuḥ, na anye 'tat-svabhāvatvād ity
 eva kāraṇa-dravyāṇi sva-kāryaṃ janayanti, sāmāgrī
 eva kāraṇa-dravyāṇi sva-kāryaṃ janayanti, sāmāgrī
 eva kāraṇam. ataḥ pauraṣeyaṃ syāt. nitya-
 eva kāraṇāni tad-avasthā-upakāriṇam artham, tato
 eva kāraṇāni tad-avasthā-upakāriṇam. tato
 eva kāraṇāni yogyatām apy anumāpayanti, a-
 eva kāraṇe kāryaṃ bhavet, kiṃ na sarvaḥ sarvasmād
 eva kārya-kāraṇa-bhāve kāraṇe sādhye kārya-hetur
 eva kārya-kāraṇatā atra kim | bhedac cen nanv
 eva kāryaṃ kāraṇam anumāpayati, tat-pratibandhāt.
 eva kāryaṃ kāraṇam anumāpayati, tat-pratibandhāt,
 eva kāryaṃ ca tasmān na utpadyata iti tad-avastho
 eva kāryaṃ spanda-vacana-ādayaḥ, vaktu-kāmatā-
 eva kāryaṃ spandana-vacana-ādayaḥ, vaktu-kāmatā-
 eva kāryato draṣṭavyā. ata eva na pramāṇa-
 eva. kiṃ ca ataḥ. yadi svalakṣaṇaṃ kathaṃ
 eva kiṃ janayanti, kadācid anyathā api syuḥ.
 eva. kiṃ tarhi ḍiṇḍika-purāṇa-itarayor api. na ca
 eva, kiṃ te yathā-lakṣita-prabhedās tathā eva,
 eva kiṃ na iṣyate. samayas tarhi kathaṃ śabda-
 eva kiṃ na janayati. na hy etasya arthāt kiñcid
 eva kiṃ na pravartate. evaṃ hi pratipatti-
 eva kiṃ na buddhir anuvihiyate. eka-śabda-
 eva kiṃ na vyabhicārita iti cet, yat kiñcid etat,
 eva. kiṃ punaḥ kāraṇaṃ sāmāgryaḥ kāryam eva na
 eva kiñcit. kiṃ tarhi satya-tapaḥ-prabhāvavatām
 eva kiñcit. kutas teṣāṃ samāhāraḥ. prāsāda-puruṣa
 eva kiñcit tāsu tathābhūtāsu vidyate, tata eva
 eva kiñcit. sa eva cet tathā eva upalabhyeta
 eva kiñcit. sa eva cet, tathā eva upalabhyeta,
 eva kiñcit satya-ādima-tām vacana-samayād iti.
 eva kiñcit sāmānya-lakṣaṇaṃ vācyam syāt, viśeṣe
 eva kiñcit sāmānyam asti yat tathā pratīyeta.
 eva kiñcid a-sādhanā-aṅgasya vacanam, tad eva an-
 eva kiñcid ihitum yuktaḥ. tac ca sarvaṃ tyāga-
 eva kiñcid bhavet. saty arthe tat-samavāyasya a-
 eva kiñcid viruddham asti. ekatve tu tasya tatra
 eva kiñcin na asti iti bruvāṇaḥ kaścit tat-
 eva kim uktaṃ syāt sa bāhyo 'rtho 'nubhūyate ||
 eva kirtitaḥ ||260|| atha mā bhūd ayaṃ doṣa ity
 eva kuto rūpaṃ bhinna-ākāra-avabhāsi tat ||

VN_04303 sa yadi prakṛta-ārtha-sambaddham gamakam
 SV_13717 ye punar asiddha-upalambhanāḥ kārakā
 SV_01802 tan-mātra-anubandhaḥ khyāpyate. sva-kāraṇād
 SV_14922 teṣaṃ sattā-anubandhī nāśa iti brūmaḥ. ta
 SV_11317 yad artha-pratiti-jananam. tat samayena
 SV_14508 na hi bhāvasya kiñcit kadācid bhavati. sa
 V3_09210 -ādinām vyākhyātāḥ. tatra api hi śabda
 SV_14526 nanv atra na tasya kiñcid bhavati na bhavaty
 HB_03104 paśyann anyan na asti iti pratīyāt. tasya
 SV_05117 api ca, parasya api na sā buddhiḥ sāmānyād
 SV_13301 varṇa-pada-vākyaṇi śrūyante, dhvaninām
 HB_02911 pradeśe 'bhāva eva iti cet, nanu tasya
 PV_03198 -ādiṣu || pratyuktaṃ lāghavaṃ ca atra teṣv
 SV_13411 karma-ātma-abhyupagantavyaḥ syāt, śabda-vad
 SV_14623 tv evam asya na bhavati iti bhāva-pratiṣedha
 PV_03319 -a-bhinnaṃ iti iṣyate || evaṃ-prakārā sarvā
 SV_08514 ko 'nyo dharmo bhedaka iti nānātvam
 V2_06904 ca na sidhyati. tasmāt sarvathā sarva
 V2_08206 kaścid bhāvāt, kiṃ tu bhāva eva vināśaḥ, sa
 PV_04132 buddhi-janmanaḥ | tad-ārtha-ārtha-uktir asya
 SV_03901 katham idānim anya-apohaḥ sāmānyam, sa
 SV_08728 tan-niveśinyā rūpa-antareṇa upayogāt. sa
 SV_05009 cet. na tarhi sā tat-sāmānya-grāhiṇī. yam
 SV_08525 dhiyas tena apy a-dūṣaṇā ||169|| nir-ṣiṣyam
 V3_12501 ca etat - na anvayo na vyatireka iti. ya
 SV_03118 rūpaṃ tat teṣaṃ viṣayaḥ katham ||57|| iyam
 SV_02021 bhinna-hetuko vā tat-svabhāvo yuktaḥ. ayam
 SV_07523 a-tad-bhūtasya anyatva-a-vyatikramāt. idam
 V3_07805 'nitya iti, kiṃ tarhi vastu-bala-āyātā
 SV_03721 atīśaye khasya svabhāva iti na tu kham ity
 HB_00806 ubhayathā dharmo-bhede 'pi tad-bhāvasya
 V3_13507 antareṇa na sidhyati iti sa tathābhūtam
 SV_01209 na eva pratyesyati. tad api hy anupalambham
 V2_09405 na eva pratyesyati. tad api hy anupalambham
 V3_02505 iti cet, na, anumānasya sāmānya-ṣiṣyatvena
 VN_05016 pratijñā-vacanam iti. artha-punaruktena
 VN_05006 pṛthag vācyam artha-punarukta-vacanena
 V3_02502 āha. na, svarūpeṇa eva nirdeśya ity anena
 PV_04204 sambhavāt || sati vā pratibandhe 'stu sa
 V3_05601 sambhavāt ||38|| sati vā pratibandhe 'stu sa
 SV_10724 vivakṣā-vṛttaya iti tan-nāntariyakās tām
 V2_06605 vivakṣā-vṛttaya iti tan-nāntariyakās tām
 V3_02007 iyam kutaścit prakaraṇād bhavanti tena
 VN_05611 iti. etad apy ananubhāṣaṇa-vad apratibhayā
 VN_05203 punar-vacanam nigamanam iti, pratijñāyā
 VN_05507 nigrahasānatvam ananubhāṣaṇe labdham
 VN_05114 iti saṅgraha-vacanam nyāyam, doṣa-abhāvād
 SV_07016 kuṇḍa-āder badara-ādiṣu ||144|| prakṛtyā
 PV_04074 || pūrvam apy eṣa siddhāntaṃ sva-icchayā
 SV_03902 sāmānyam, sa eva khalv anya-apohaḥ. tam
 SV_04020 -pratibhāsino mithyā-vikalpasya bijam. tam
 PV_03243 -anantara-pratyaya-udbhavam | mano 'nyam
 SV_05121 (100ab) yadi hi nityam anayā buddhyā sāmānyam
 SV_15123 yadi grahaṇam asya janayet, yuktaṃ yat tena
 SV_08902 pravṛtṭy-ādi-prasaṅgataḥ ||180 || sarva
 SV_13220 tatra kenacit saṃskṛtam indriyam kasyacid
 SV_06212 sā a-parisamāpta-tad-arthā viplava
 SV_11707 jñāna-janana-yogya-kṣaṇa-antara-utpattir
 PV_04190 || ayogaṃ yogam aparair atyanta-ayogaṃ
 V2_05008 ayogaṃ yogam aparair atyanta-ayogaṃ
 SV_16008 ca tayoḥ pratibhāṃ paśyamaḥ ānupūrvīm
 SV_11119 iti sat-kāya-darśana-jāḥ sarva-doṣāḥ. tad
 SV_16914 kiṃ ca, parimita-vyākhyātr-puruṣa-paramparām
 V3_02705 -anityatva-abhāvam api sādhyati iti. anena
 SP_00006 svayaṃ bhāvās tām miśrayati kalpanā || tām
 eva kuryāt, na asya a-sāmarthyam, tatra jādyāt
 eva kulāla-ādi-vad ghaṭa-ādau. pratyabhijñāna-
 eva kṛtakas tathābhūto jāto yo naśvaraḥ kṣaṇa-
 eva kṛtakā anityāḥ sādhyante. na hy ayam sambhavo
 eva kṛtam iti. na a-yogye samayaḥ samartha iti
 eva kevalam sva-hetubhyas tathābhūto bhavati. tan
 eva kevalaḥ siddhaḥ, na arthaḥ. na hi pare '-
 eva kevalam ||277|| ity uktam. na hy ayam vināśo
 eva kevalasya darśanād iti cet, idam eva asmābhir
 eva kevalāt ||99|| na hi paro 'py enām buddhiṃ
 eva kevalānām śravaṇāt. vācaka ca pratiniyata-
 eva kaivalyam iti ghaṭa-viraha ucyaṭe. sa ca iha
 eva krama-pātiṣu | kiṃ na a-krama-grahas tulya-
 eva. krama-bhāvina eva yathāsvam karaṇa-prayogād
 eva kriyate. api ca, vyavahartāra eva etad evaṃ
 eva kriyā-kāraka-saṃsthiṭiḥ | bhāveṣu bhinna-
 eva kvacin na syāt. sarva-ākāra-viveka- a-
 eva kvacin niyamaḥ svabhāva-bhūtaḥ sva-hetu-
 eva kṣaṇa-sthāyī jāta iti. tam asya mandāḥ
 eva kṣepe 'dhyakṣeṇa bādhanam || tad eva rūpaṃ
 eva khalv anya-apohaḥ. tam eva gṛhṇatī sā prakṛti
 eva khalv ayam paryāyo bheda-āśraya ekasya katham.
 eva khalv ākāram iyam āropayati, sa eva asyā
 eva khalv idam mithyā-jñānam yad anekatra eka-
 eva khalu na ity anvaya-pratiṣedhaḥ, sa eva
 eva khalu niścayānām svārtha-pratipattir yat tan-
 eva khalu bhedo bheda-hetur vā bhāvānām viruddha-
 eva khalu rūpasya anyatvaṃ yan na tad ākāra-
 eva khalu vyāptiḥ pramāṇair upadarśyate - sarvaṃ
 eva. khasya artha-antara-sādhāraṇa-rūpa-a-
 eva khyāpanāt. na hy ekāntena a-tat-svabhāvasya
 eva khyāpayams tasya kartā ity ucyaṭe. yadi punar
 eva khyāpayati. na ca eka-anupalambho 'nya-
 eva khyāpayati. na ca eka-anupalambho 'nya-
 eva gata-arthatvāt. dharmi-sattāyām sādhyāyām
 eva gata-arthatvān na pṛthag vācyam. ayam api
 eva gatavāt. na hy artha-bhede śabda-sāmye 'pi
 eva gatavāt. siddha-sādhana-rūpeṇa hi nirdeśa-
 eva gati-sādhanaḥ | niyamo hy avinābhāvo '-
 eva gati-sādhanaḥ | niyamo hy avinābhāvo '-
 eva gamayeyuḥ. na ca puruṣa-icchāḥ sarvā
 eva gamayeyuḥ. na ca puruṣa-icchāḥ sarvā
 eva gamyate. tām a-prakaraṇam api viparīta-
 eva gamyatvād a-vācyam. yathā ananubhāṣaṇe '-
 eva gamyamāna-arthāyā vacanam punar-vacanam, kiṃ
 eva, gavi vihitam iva sāsnā-ādimattvaṃ bāhuleye
 eva guṇa-abhāvāt, evaṃ-prakārānām bhedaṇām vacane
 eva guruṇo dravyasya a-samāna-deśa-kārya-utpādāna
 eva gṛhītavān | kathañcid anyam sa punar grahītuṃ
 eva gṛhṇatī sā prakṛti-vibhramād vikalpānām vastu
 eva gṛhṇan eṣa vikalpaḥ sva-vāsanā-prakṛter evaṃ
 eva gṛhṇatī viṣayaṃ na andha-drṣṭ tataḥ || svārtha
 eva gṛhyeta, a-pratītā eva vyaktiḥ syād anena
 eva gṛhyeta. tac ca sthita-svabhāvavān na
 eva gaur aśvād bhinno '-bhinno vā iti bhedaṃ a-
 eva grāhakam iti na yugapat sarva-śabda-śrutir iti.
 eva ghaṭa-ādi-śabdeṣu. tādrśo jñeya-ādi-śabdeṣv
 eva ghaṭa-ādinām abhivyaktiḥ. anyathā anapekṣya
 eva ca | vyavacchinatti dharmasya nipāto
 eva ca | vyavacchinatti dharmasya nipāto
 eva ca a-tulyām. na ca kāraṇa-a-bhede kārya-bhedo
 eva ca ajñānam ity ucyaṭe. moho nidānam doṣāṇām
 eva ca atra bhavatām api śṛṇumaḥ. tatra kaścid
 eva ca anumāna-kāle śāstra-an-āśraya-vacanena a-
 eva ca anurundhānaiḥ kriyā-kāraka-vācinaḥ | bhāva

SV_02819 'sya pravṛttir iti gamyate ||49|| tad-viveka
SV_04513 bauddhe 'rthe sāmānyam bheda ity api | tasya
SV_13619 prajñāpayati. sā varṇeṣv apy asti. sā
SV_15429 -vyāptir vyatireka-asiddhau. tat-siddhir
SV_03507 adhyavasita-tad-bhāva-arthaiḥ. tatra
SV_08914 ca an-anvayena tatra an-ubhaya-rūpatvāt. tam
SV_08122 -vaigūnyād dhi sa tasya prān na āsīt tatra
V3_00609 -parihāra-sthita-lakṣaṇatvena virodhāt. ayam
V2_05112 anyad vyavacchinatti, naram ca nārāyaṇam
V3_01304 āha – ātmā paraś cet so 'siddha iti. tasya
SV_11223 -saṃskārād arthavantaḥ syuḥ. tat-saṃskāryatā
SV_04716 tat-kāriṇām arthānām anyebhyo bhedāt tatra
PV_04005 āgamaḥ || tad-viruddha-abhyupagamas tena
SV_04224 na svalakṣaṇam, tatra a-pratibhāsanāt. ta
PV_02094 sarvatra yadi bhinna-viśeṣaṇam | mukhyam ity
PV_02242 sneho nir-doṣaḥ sādhanāni ca || etāvad
SV_08608 tad-rūpo na syāt, na a-tat-kāryaḥ. tena
HB_03210 sarvasya vyavasthāpanād a-tad-anyasya
SV_09826 kārya-utpatteḥ sā phalavaty eva. sa
V1_00307 vaktur abhipretam tv artham sūcayeyur iti sa
HB_03008 -bhāva eva tad-abhāvaḥ, tad-anya-pratipattir
HB_03208 tasya eva paricchedāt, tad-anyad
SV_06425 śabda-artham upanayati iti. tatra
V2_05005 pratyakṣato 'numānato vā. tathā tat-tulya
HB_02315 teṣām hetus tat-kāryatva-niyamāt, tair
V1_01906 -kṣaṇa-sahakāriṇā janitam pratyakṣam. ata
PV_02245 ātmīyatāyām vā vyatīta-ādau vihānitaḥ | tata
V2_08011 asiddher anvaya-vidhāna-ayogāt. tad
V1_02401 sārūpyam āviśat sarūpayantaḥ ghaṭayet. idam
SV_02502 -vyatiriktasya bhinnasya ca abhāvāt, tasya
HB_03203 -a-śeṣa-vyavaccheda-vyāpti-sādhanād
VN_02520 -parityāgaḥ para-pakṣa-upagamaś ca. idam
VN_04913 ity a-samikṣita-abhidhānam etat. ata
NB_01018 sāmānya-lakṣaṇam. so 'numānasya viśayaḥ. tad
VN_00806 -ādayaś ca eka-indriya-grāhyatve 'pi. idam
SV_03209 bheda-nīscaya-utpatti-sahakāriṇaḥ, teṣām
SP_00016 gatir yathā || bhāve bhāvinī tad-bhāvo bhāva
SV_03407 bhedo na asti tato 'paraḥ ||63|| etāvantaḥ
V3_08411 praty ābhimukhyena vinā na rasaḥ. tad
SV_15403 tad-abhāve bhavatas tena vyāpty-ayogāt. yā
SV_06312 gamyate, tad-viśiṣṭo vā ity āha. ata
V3_05505 'py eka-deśa-bhāg ukto veditavyaḥ. tena
SV_05815 vastu-dharmasya kasyacid a-saṃsparśāt. tata
SV_02321 janikā tat-svabhāvā. sa eva anumīyate. sa
V2_08801 janikā tat-svabhāvā. sā eva anumīyate. sā
V3_09811 na ca aparāḥ śabdaḥ, yo hetuḥ syāt. tasya
PV_02107 prāṇā a-sva-jātiyakāḥ kila | tādrśām
SV_10628 -bhedena śabda-ārtha-an-apavādibhiḥ | vastv
V3_06908 -bhedena śabda-ārtha-an-apavādibhiḥ | vastv
PV_02277 || yadi iṣṭam aparaḥ kleśāt tat tapaḥ kleśa
PV_03524 -mano yoga-mātra-jānam sakṛd bhavet || ekā
SV_01625 sa eva bhāvaḥ, uta anyad eva kiñcit. sa
V3_04206 sa eva bhāva uta anyad eva kiñcit. sa
PV_03512 'yam janayaty anubandhinim | pūrvā dhiḥ sā
VN_02222 tattva-rakṣaṇa-artham sadbhir upahartavyam
SV_08402 -kalpanāyām atiprasaṅgāt. tasmād viśeṣā
SV_08605 tad anyasya na ity anyo 'pi svarūpeṇa
SV_15108 abhāvāt. na yādrśo 'sya a-janakas tādrśa
SV_14225 atīśayaḥ pratyupakurvāno 'gnir a-pūrvam
VN_02403 -ābhāsa udbhāvite, dūṣaṇa-ābhāsatva-khyāpana
HB_01312 -rūpaḥ ca iti prativiśiṣṭa-svabhāvam ekam
HB_01712 tu pratyaya-antara-apekṣam iti sahitebhya
SV_05109 -niyama-abhāvāt. na hi vikalpā yathārtham
SV_01815 iti manyamāna āśrayam pratikṣipati sma. tena
SV_13123 'py uktāḥ. tasya ca a-jñeyatvam. upakārād
eva ca anya-apohaḥ. tasmāt tad api tan-mātra-
eva ca anya-vyāvṛtṭyā dharmā-bhedaḥ prakalpyate ||
eva ca anyatra api tad-āśrayaḥ, na viśeṣaḥ. tat
eva ca anvaya-siddhiḥ. asiddhau vā tad-vyatireka-
eva ca ayam dharmā-dharmi-vyavahāraḥ parasparam
eva ca ayam bhāvam prakāraiḥ paryanuyunkte. tasya
eva ca asya svabhāve sthitasya paścād bhavati iti
eva ca ācāryair avayavi-pratiśedha-ādiṣu bahu-
eva ca ādau svataḥ sutau dvau janayām babhūva.
eva ca iṣṭasya vighāta-kṛd viruddhaḥ. tad api na
eva ca eṣām pauraṣeyatā yuktā na utpattiḥ. tata
eva ca eṣām a-bhede kiṃ na śabdaḥ prayujyate.
eva ca katham bhavet | tad-anya-upagame tasya
eva ca kutaścid vyāvṛtṭāḥ punar anyato 'pi
eva ca kuto 'bhinne 'bhinna-arthatā ity cet ||
eva ca jagat kva idānim sa virajyate | sa-doṣatā
eva ca tat-kāryam kartavyam iti ko 'tra nyāyaḥ.
eva ca tattvena vyavasthāpanāt. etena krama-a-
eva ca tatra ankura-hetuḥ. anyas tu pūrvaḥ
eva ca tathā-pratipādyamāna āśrayo 'stu. tad-
eva ca tad-a-pratipattir ucyate. anyathā tat-
eva ca tasmāt tad-anyasya tatra a-paricchedāt.
eva ca te śabdās tais tair bhrānti-kāraṇaiḥ
eva ca. dharmi-viśiṣṭasya anyatra vṛtti-virodho
eva ca dharmair ye tair vinā na bhavanti. amṣena
eva ca na an-indriya-dṛṣṭir na api viśaya-
eva ca na ātmīya-buddher api guṇa-ikṣaṇam ||
eva ca naḥ kṛtakam yathoktam abhidharme – katame
eva ca naḥ sukham yat sātam saṃvedanam iti
eva ca punar bheda-virodhāt. tac ca ātmani
eva ca prakāra-antara-abhāva-siddhiḥ, tasya tad-
eva ca pratijñā-hāneḥ pradhānam nimittam evam
eva ca pratijñāyā na sādhanā-aṅga-bhāva iti. hetu
eva ca pratyakṣam jñānam pramāṇa-phalam. artha-
eva ca pratyakṣasya pratyakṣatvam, yad an-ātma-
eva ca pratyāsatti-tāratamya-ādi-bhedāt
eva ca bhāvitā | prasiddhe hetu-phalate pratyakṣa
eva ca bhedaḥ darśayams taddhitena vā darśayet
eva ca rūpa-upādāna-hetūnām pravṛtti-kāraṇam. sā
eva ca vijātiyayor vyāvṛtti-siddhiḥ sā eva anvaya
eva ca śabdasya na dvau vyāpārau, tad-anya-
eva ca sadṛśam udāharaṇam āha, prayatna-anantaram
eva ca sā śrutir anya-apoha-viśayayā ity ucyate.
eva ca sāmāgrī svabhāva-sthity-āśrayaḥ kāryasya.
eva ca sāmāgrī svabhāva-sthity-āśrayaḥ kāryasya.
eva ca hetutve 'punar-nirdeśya ity uktam. a-
eva cittānam kalpyante yadi kāraṇam ||
eva cintyate hy atra pratibaddhaḥ phala-udayaḥ ||2
eva cintyate hy atra pratibaddhaḥ phala-udayaḥ ||5
eva cet | tat karma-phalam ity asmān na śakteḥ
eva cet kriyā ekasmāt kiṃ dīpo 'neka-darśanaḥ |
eva cet tathā eva upalabhyeta viśeṣa-abhāvāt.
eva cet, tathā eva upalabhyeta, viśeṣa-abhāvāt.
eva cen na syāt sañcāro viśaya-antare || tām
eva chala-ādi vijigīṣubhir iti cet, na, nakha-
eva janakā na sāmānyam. tatas ta eva vastu.
eva janako na para-rūpeṇa a-tattvāt. te yathāsvam
eva janako yuktaḥ. anya-apekṣā api niṣiddhā eva.
eva janayati iti pūrvam tad-avastham dṛśyeta.
eva jaya-parājayau, na anyathā, bhāvatas tattva-
eva jātam iti. a-pratirodha-śaktikeṣv anantara-
eva jāyate, na kevalebhya iti, tasya api –
eva jāyante. sati maricikā-darśane jala-bhrāntir
eva jñāta-sambandhe dvayor anyatara-uktaiḥ |
eva jñāna-utpatteḥ. tasmād eṣa śabdo na indriyam

V3_05308	'py uktāḥ. tasya ca a-jñeyatvam, upakārād	eva jñāna-utpatteḥ. tasmād eṣa śabda na indriyaṃ
SV_07506	paścād api na jñāna-hetuḥ syāt. samavāyād	eva jñāna-hetutve sva-āśraya-samavāyīnām anyeṣāṃ
HB_03911	tataḥ pravṛttir iti para-upalakṣaṇatvād	eva jñānaṃ siddham iti, tathā api tāv eva bhāva-
SV_13918	āvaraṇa-abhāvasya a-kāryatvāt, vastu-vad	eva jñānasya api siddhatvāt. jñānaṃ prati
SV_11805	sambandhasya. tasya asiddhau tat-kāryasya	eva jñānasya abhāvāt. na hi tatra śabda-rūpam
SV_03410	artha-antaram eva tad bhavati. tathābhūtasya	eva jñāpanāya śabdasya krta-saṅketatvāt. nanu ca
SV_06009	eva vṛkṣa iti pradarsya vyutpāditaḥ. yatra	eva taṃ na paśyati tam eva a-vṛkṣaṃ svayam eva
V3_01704	-virodha etad evaṃ syāt. anyathā tv asiddham	eva tac chabde. tathā hi pakṣa eva sa tathāvidhaḥ
PV_02106	|| ekayā aneka-vijñāne buddhyā astu sakṛd	eva tat | a-virodhāt krameṇa api mā bhūt tad-a-
PV_03021	|| ātmani jñāna-janane yac chaktaṃ śaktam	eva tat | atha a-śaktaṃ kadācic ced a-śaktaṃ
PV_03050	|| jñāna-mātra-artha-karaṇe 'py a-yogyam ata	eva tat | tad a-yogyatayā a-rūpam tad dhy a-
PV_03103	|| sāmānya-āśraya-samsiddhau sāmānyam siddham	eva tat | tad-asiddhau tathā asya eva hy anumānam
PV_03201	na ekaṃ svabhāvaṃ citraṃ hi maṇi-rūpam yathā	eva tat | nīla-ādi-pravibhāgaś ca tulyaś citra-
PV_03021	| atha a-śaktaṃ kadācic ced a-śaktaṃ sarvadā	eva tat || tasya śaktir a-śaktir vā yā svabhāvena
SV_08113	arthikayā śaktyā. tasmāc chaktir iti dravyam	eva tat-kāryam tac ca na anveti iti. tato 'nvayī
SV_09421	jñeya-abhidheya-prameyatvaiḥ so 'pi siddha	eva. tat kim idānīm jñeyam asti iti siddhir astu.
V3_07303	jñeya-abhidheya-prameyatvaiḥ so 'pi siddha	eva. tat kim idānīm jñeyam asti iti siddhir astu.
V1_02702	-golake 'pi vahni-sambandhād artha-antaram	eva tat tathā-utpannam ekaṃ dṛśyate, na nānā-
SV_07209	-hetuḥ. a-bhede vā sthiteḥ sāmānyāt svarūpam	eva tat tasya. tac ca nityam asti iti. na sthithir
SV_16401	-āder eva prayogāt. tasmāt tad-adhiṣṭhānam	eva tat tādrśam ity unneyam. api ca, so 'pi
HB_03201	anyathā-bhūtāt tathābhūtaṃ vyavacchindaty	eva tat paricchinnati ity eka-pramāṇa-vṛttih
SV_05324	-bhāvaḥ, atiprasaṅgo vā. upakāre 'pi tatra	eva tat-pratibandha iti kim anyas tat-karaṇāt tad
VN_03218	prthag iti. yadi dṛṣṭānta-prayogaḥ kim rjunā	eva tat-prayoga-krameṇa na prayukto vipratipatti-
V3_05205	tat-parāvṛttayo bhāvā yathā-svabhāva-vṛttaya	eva. tat saty apy āvaraṇe jñāpayeyur eva indriya-
VN_06208	eva, tadā apy asāv uttara-a-pratipattiyā	eva tat-sādhanena nigraha-arhaḥ, na aparatra sva-
V3_01410	an-iṣṭam ca iti. yadi ca na viṣayī-kṛtam	eva tat sādhanena, katham atas tat-siddhiḥ.
PV_04039	tu vārye na an-anvaya-āgamaḥ || sāmānyam	eva tat sādhyam na ca siddha-prasādhanaṃ |
SV_13616	vyaktir ity ākhyātam etat. vyāpārād	eva tat-siddheḥ karaṇānām ca kāryatā ||261|| yat
VN_06311	arthasya aneka-sādhana-sad-bhāve 'py ekena	eva tat-siddher na sarva-upādānam iti na doṣam
V3_09301	nanv a-vivakṣita-viśeṣam sāmānyam siddham	eva. tat-siddhau viśeṣa-vikalpena asiddhi-codanā
NB_03016	eva sādhyā-dharme 'vagantavyāḥ. tasya	eva tat-svabhāvatvāt. svabhāvasya ca hetutvāt.
SV_08411	-yogyatvād a-vasu. vastu tu viśeṣa	eva tata eva tan-niṣpatteḥ. svabhāva-an-anvayāt
SV_14019	manyate samakṣe pratyabhijñānaṃ pratyakṣam	eva, tataḥ pratyakṣād eva sthairyā-siddhir iti.
V2_05304	-vastuno vyāvṛtti-virodhāt. vṛtti-śaṅkayā	eva tataḥ saṃśayaḥ. anvayas tu na dṛṣṭa iti
SV_01914	bhavati tad-abhāve. na vai na bhavati, tayor	eva tataḥ saṃśayāt. anyathā abhāvena niścītāt
PV_03532	yā eva anantara-hetutā | cetaso grāhyatā sā	eva tato na artha-antare gatiḥ || nānā-eka-śakty-
SV_07413	apekṣeran. yo hy eṣāṃ janaka ātmā sa tadā	eva tato bhavati iti janyatā eva eṣāṃ parasparato
SV_07226	tam apekṣeta. para-bhūtāyām ca asyām sā	eva tato bhavati iti sthiti-vat prasāṅgaḥ. tasmād
SV_16107	-bheda-bhinnaḥ krama ity ucyate. anyad	eva tato rūpam tad varṇānām padaṃ padam | kartṛ-
V2_07801	kārya-utpatteḥ, sā phalavaty eva. sā	eva tatra aṅkura-hetuḥ, pūrvaḥ pariṇāmas tad-
HB_03218	sādhikā iṣṭā eva na punar liṅgatvena	eva, tatra apy abhāvasya pṛthak sādhyatve
PV_02240	doṣeṇa tat kṣaṇam calitā matiḥ || virakto na	eva tatra api kāmī iva vanitā-antare | tyājya-
VN_05317	sādhana-aṅga-viṣayatvād dūṣaṇena upadarśyata	eva. tatra api na sarvaṃ prāg anukrameṇa
V2_06414	sā viprakṣeṣv apy asti, na ca te na santy	eva. tatra api sati pratyakṣa-anumāna-āgamānām
V2_06112	svabhāva-anupalabdhis tu svayam asattā	eva. tatra kevalam viṣayī sādhyate 'bhāvo vā tad-
SV_00523	iti. svabhāva-anupalabdhis tu svayam asattā	eva. tatra kevalam viṣayī sādhyate. asyām api
SV_07304	sākṣād a-janakatvāt. kevalam upādāna-balena	eva tatra jñānam utpadyate na viṣaya-balena asaty
SV_07721	-ayogāt. ekasya ādheyasya tatra sthānam tadā	eva tatra tena eva ātmanā a-sthānam iti tat-
HB_02511	sādhanaṃ upādīyeta na aparam, tasya	eva tatra śakter anyasya ca a-śakteḥ, tayos taj-
V3_06309	na syāt. tad-bala-utpattau ca tasya	eva tatra sāmartyam iti tad eva pramāṇam syāt.
SV_14411	upakāratva-ādi-paryanuyogas tad-avastha	eva. tathā an-anyatve. tasmāt sato rūpasya tattva
SV_14517	vibhajya tan-mātra-jijñāsāyām svabhāva	eva tathā ucyate. tad etan manda-buddhayaḥ kvacit
V3_01513	yadi dehād eva artha-antara-bhāvaḥ syāt, sa	eva tathā ucyeta. anyatara-vacana-sāmartyād
SV_02107	kṣaṇa-sthiti-dharmatām svabhāvaṃ sva-hetor	eva tathā-utpatteḥ paśyann api manda-buddhiḥ
SV_08220	iti sarvatra sarva-ākārāḥ. vibhāgena	eva tathā-upalabdhanām vikalpanāt. uktaṃ ca atra
SV_08719	kiñcid viruddham asti. ekatve tu tasya tatra	eva tathā kārakatvam a-kārakatvam ca iti vyāhatam
SV_04314	na a-vasu-dharmatā tat-svabhāvasya	eva tathā khyateḥ. vastunas tu nānā-eka-vyatireka
PV_03080	doṣaḥ prasajyate || na a-vasu-rūpam tasya	eva tathā siddhe prasādhanaḥ | anyatra na anya-
V3_09806	sa śabdatayā tathā-bhavan pakṣa-nirdeśa	eva tathā sidhyati, punar api svata eva
V3_05605	'pi svabhāva-hetāv antar-bhavati ity udāhṛta	eva. tathā hi – na hy anyā an-upalabhyeṣu nāstitā
SV_03006	upādhinā api gṛhyamāṇaḥ sarva-ātmanā gṛhyata	eva. tathā hy eka-upādhi-grahaṇe tad-upakāriṇyāḥ
SV_03306	tu saṅketa-bhedo na syāt. tad apy asty	eva. tathā hi bheda-antara-pratikṣepa-a-
V3_09807	-nirdeśa eva tathā sidhyati, punar api svata	eva tathābhāvāt. tasmāt sa svayam ātmano hetur
V2_06612	tasya puruṣa-parikṣayā pravṛttāv a-pravṛttir	eva, tathābhūtasya jñātam a-śaktyatvāt. na an-
SV_00716	dhūma-indhana-vikāra-vat ||9|| tatra hetur	eva tathābhūto 'numiyate. pravṛtta-śakti-rūpa-

V3_08408	-indhana-vikāra-vat ||64|| tatra api hetur	eva tathābhūto 'numīyate. pravṛtta-śakti-rūpa-
PV_02021	-siddhitaḥ || yathā tat kāraṇam vastu tathā	eva tad-a-kāraṇam | yadā tat kāraṇam kena matam
V2_08811	eva ity avyabhicāraḥ. na apy ākāra-bheda	eva tad-a-tattve nibandhanam, api tu svabhāva-
HB_03307	drṣṭānte 'pi pramāṇa-antara-abhāvāt sā	eva tad-anya-bhāva-upalabdhiḥ sādhyā-dharmasya
HB_02904	-ādi-dharmi-sambandhād iti. na, pradeśa-āder	eva tad-anya-bhāvāt. yatra eva hi pradeśa-ādau
SV_13702	-vijñāna-a-vyavadhāna-upayogi. siddham	eva tad anya-vaikalyān na upayuktam iti cet.
SV_06313	svārtha-abhidhānam ca, svārtha-abhidhānād	eva tad-anya-vyāvṛtti-gateḥ. svārthasya bheda-
HB_03207	eṣaḥ. tathā hi kvacit pramāṇam pravṛtṭam tad	eva tad-anything vyavacchinatti, tasya eva
SV_05709	a-bhedaḥ. sā ca a-tat-kārya-viśeṣaḥ (110a)	eva tad-anything anuvartinaḥ | (110b)
HB_03617	-bhāva eva bhāvāt tena avyabhicārī. tatra	eva tad-anything 'pi tad-bādhakasya bhāva eva bhāvād
HB_02908	syād viśeṣo dharmī, tad-viśeṣa-pratipatter	eva tad-abhāva-pratītes tasya ca anyatra an-
HB_02709	na sādhanam, kiṃ punar anya-bhāva-siddhir	eva tad-abhāva-siddhir iti, a-pṛthak-siddheḥ
HB_03219	-abhāvasya tulyatvāt. liṅga-āvir-bhāva-kāla	eva tad-abhāva-siddheś ca. na hy anya-bhāvam
HB_03302	kiṃ tarhi tad-anything pratipadyamāna	eva tad-abhāvam pratyeti, tad-darśana-anantaram a
HB_03008	eva aparasya vaikalyam iti, tad-anya-bhāva	eva tad-abhāvaḥ, tad-anything-pratipattir eva ca tad-
HB_03005	-abhāvasya gamaka iṣyate, api tv anya-bhāva	eva tad-abhāvaḥ, yathā uktam prak. tasya an-anything-
HB_02803	bhavati dhūma-agni-vat. anything-bhāva-siddhyā	eva tad-abhāvaḥ sidhyati, tasya tad-anything-a-
VN_01007	anupalambhasya eva sādhanatvāt. anupalambhād	eva tad-abhyupagame sa yatra eva asti sarvo 'sad-
V1_03301	na artha-ālocanam, a-tādrūpye tasya	eva tad-artha-ālocanatva-asiddheḥ. tathā viśeṣaṇa
SV_12608	||246|| yady apauruṣeyatve 'pi pratiniyatām	eva tad-artha-pratibhāṃ janayed āśvāsanam syāt.
SV_12814	krama-śravaṇe ca pṛthag arthavatām ekasmād	eva tad-artha-siddher anything vaiarthiyāt. sakṛc
VN_01610	vā. vyakter a-prādur-bhāvād iti cet, tasya	eva tad-arthakriyā-ādi-bhāve ghaṭatvāt, tad-
SV_16821	-niyamam jñātum īśa ity a-pratipattir	eva tad-arthasya. api ca, vedas tad-vyākhyānam vā
SV_05907	vṛkṣam vetti na a-vṛkṣam taj-jñānāya	eva tad-arthitayā upagamāt. so 'jñānaḥ katham a
VN_01101	-atiśayo 'vyavadhāna-a-dūra-sthānas tasya	eva tad-avasthā-indriya-āder eva puruṣasya
V2_05312	'pi hi tāvad yad ayuktam paśyanti, na tadā	eva tad ācaranti. so 'yam paśor api paśuḥ. mahato
SV_16310	-ātmano vrata-āder āsnute. na vai tasya	eva tad iṣṭam phalam vrata-āder vipāko 'pi tu
V1_01601	viśaya iti cet, nanu sā vyaktir buddhir	eva. tad-upādhiḥ so 'py asiddha eva. na vyaktir
SV_02510	kutaḥ. nir-bija-bhrānti-ayogād iti cet. ta	eva tad-eka-kāryā bijam, saṅkhyā-samyoga-kārya-
SV_04113	eva kiñcit tāsu tathābhūtāsu vidyate, tata	eva tad ekaṃ kāryam iti. tad ayuktam. a-viśeṣān (7
V2_06114	vyāpya-abhāvam āha, tadā apy abhāva	eva. tad evam vidhi-pratiśedhābhyam kasyacin
PV_04078	dharmināḥ | svarūpeṇa eva nirdeśya ity anena	eva tad gatam || siddha-sādhanā-rūpeṇa nirdeśasya
VN_05406	-bhedāt. tasmād yam padārtham dūṣayati, sa	eva tad-dūṣaṇa-viśayas tadā pradarśaniyo na
SV_16017	smṛtim ātmani ||303|| ity eṣa pauruṣeyy	eva tad-dhetu-grāhi-cetasām | kārya-kāraṇatā
SV_06018	kurvanti na anything iti. tān ayam tatra svayam	eva tad-dhetūn a-tad-dhetūṃś ca vibhajya pratyeti.
SV_07524	tac cet sāmānyasya rūpam an-anything tad	eva tad bhavati. a-tattve vastv-antara-vad
SV_06408	syāt. yat khalu yad-bhedād vyāvartate, tad	eva tad bhavati iti so 'sya bheda iti ca na syāt.
SV_14404	| an-artha-antara-bhūto vināśaḥ kāṣṭhāt. tad	eva tad bhavati. tac ca prāg eva asti iti kim
SV_03410	punas tathā-abhidhāna-mātreṇa artha-antarām	eva tad bhavati. tathābhūtasya eva jñāpanāya
SV_14524	bhāvo na dr̥ṣyate, 'n-artha-antaratve 'pi tad	eva tad bhavati. tan na kiñcid asya jātam iti
SV_08115	na syāt. sāmānyam pācakatva-ādi yadi prāg	eva tad bhavet | vyaktam sattā-ādi-van no cen na
SV_01809	vyatikṛtaḥ. yeṣāṃ punaḥ prasiddhāv	eva tad-bhāva-hetu-bhāvau teṣāṃ viduṣāṃ vācyo
SV_01825	tathā tad-abhāve na bhavati ity ukte. tata	eva tad-bhāvātā-vedināḥ. tathā hy ayam asya
V3_06608	kiṃ pāraparyeṇa, ante 'pi tat-svabhāvasya	eva tad-bhāve sāmānyat. etena kādāciṅka-
SV_15117	tasmin saty asyāḥ kāraṇe yogye sā bhavaty	eva. tad yadi nityānām padārthānām svalakṣaṇe
V3_03902	tad vastuni siddham śāśiny apy a-nivāryam	eva. tad-vastv-abhāve śāśini nivāraṇe 'pi na
SV_03510	'n-artha-antara-abhidhānāt. na api sa	eva, tad-vācīnām iva dharmā-vācīnām api
V3_11307	tu vacanena sādhyatā-a-viśeṣo darśitaḥ. tata	eva tad-viparyaya-sādhanā viruddho 'py eka eva.
PV_02271	śoḍaśa-ākārān āropya paritṛṣyati | tatra	eva tad-viruddha-artha-tattva-ākāra-anurodhini ||
SV_00617	ayam pradeśo dhūmāt. iyam ca hetv-asiddhyā	eva tad-viruddha-siddhiḥ prāg eva nirdiṣṭā iti
V2_06404	pradeśo dhūmād iti. iyam ca hetv-asiddhyā	eva tad-viruddha-siddhiḥ prāg eva nirdiṣṭā iti
VN_04517	ca. na hy arthe 'pi vācakatvam nāma anyad	eva tad-viśaya-pratīti-jananāt. apaśabdaś cec
V1_02310	indriya-ādiṣv api prasaṅgāt sārūpyam	eva tad-vedana-lakṣaṇam. sārūpyam apy a-tad-
V1_02313	a-sa-rūpam vedakam nāma. na hi vitti-sattā	eva tad-vedanā yuktā, tasyāḥ sarvatra a-viśeṣāt
VN_06207	loka iti. atha tad upakṣepam abhyupagacchaty	eva, tadā apy asāv uttara-a-pratipattiyā eva tat-
PV_03061	gamakas tadā || gamaka-anuga-sāmānyā-rūpeṇa	eva tadā gatiḥ | tasmāt sarvaḥ parokṣo 'rtho
V3_01006	ity ukte 'pi śabda 'nitya ity arthād gamyata	eva. tan na avāśyam asya nirdeśaḥ. tena an-uktāv
SV_14725	'nyonya-pratīti-pratyupasthāpane. pratīter	eva tan-nāntariyakatā pratyāsattir iti cet. nanu
V3_05708	tasmād dr̥ṣya-a-dr̥ṣṭi-siddhāv a-sandigdha	eva tan-nimittatve 'py asaj-jñāna-śabdāyos tad-
SV_08411	-yogyatvād a-vastu. vastu tu viśeṣa eva tata	eva tan-niṣpatteḥ. svabhāva-an-anvayāt tarhy
VN_04910	pratīti-bhāvād iti pratipāditam. hinam	eva tan nyūnatāyām api nigrhād ity aparāḥ. yaḥ
V3_03503	atra api ko 'yam avāśyam para-āśrayaḥ. sa	eva tam artham para-mukhena vyavasthāpya punar
PV_04088	iṣer niṣṭhā tena īpsita-pade punaḥ | āngam	eva tayā asiddha-hetv-ādi pratiśidhyate || a-
V3_02610	iṣer niṣṭhā atra, īpsita-pade punar āngam	eva. tayā asiddha-hetv-ādiḥ pratiśidhyate. etena
SV_09021	pratiniyamāt tat-pratibhāsa-bheda-kṛta	eva tayo rūpayoḥ svabhāva-bhedo 'pi syāt. eka-

V1_03404
SV_08810
HB_01006
SV_02416
V3_03305
SV_07916
V2_05907
V3_02905
SV_06213
SV_14628
V3_08708
HB_02105
SV_15109
SV_12503
SV_14818
VN_01318
HB_00904
PV_03213
VN_01316
SV_12021
VN_01605
SV_06111
SV_11007
V3_03501
V3_09804
V3_13601
SV_02916
VN_02619
SV_05619
PV_03448
V2_08805
SV_02325
V3_08607
V2_06105
SV_11906
PV_03208
HB_01604
V2_05912
V1_01501
V2_05405
SV_12012
SV_10508
HB_00706
VN_02004
SV_05518
SV_05515
V3_09304
SV_14402
SV_01317
V2_09609
SV_15319
SV_14506
VN_04603
V1_04404
V3_11306
VN_00908
SV_09025
V3_03312
V2_05211
V1_02114
HB_01611
HB_02905
SV_06318
VN_02103
PV_03307

te tasya anubhava iti cet, nanu sā svabhāva eko yuktaḥ. na sarva-ātmanā a-bheda a-janakasya ca a-tat-svabhāvāt. ata sa ca ātmānaṃ parityajya katham bhavet. ya prāmānyena abhyupagamāt. sva-upagama tathā pratiyeran. karma asti cet. vyaktibhya api tathāvidha-indriya-grāhya-abhāvo 'sty sa nirākṛte viśayaṇo '-sambhavād a-pakṣa jñeya-ādi-śabdeṣv api yathā-darśanam asty tathā, tadā na kiñcid bhavati iti iṣṭam -bhāvo badara-udaka-ādiṣu janana-śaktir uktam. a-tat-svabhāvas tu tadā apy a-kāraka eva janako yuktaḥ. anya-apekṣā api niśiddhā -mātram abhāvaṃ gamayati iti vyabhicāra naṣṭo nāma. nanv atīśaya-utpattāv api sa dharma-antarām iti ca na sidhyati. na hi tad bhāva-svabhāvaṃ eva karoti, sva-hetubhya abhāvena dvayam apy avahīyate | tasmāt tad vā anya-vikalpa-abhāvāt. yadi tat tad iti kasya bādā. tat parasya api tulyam utpāde, yo yaj-janana-svabhāvaḥ, tata yato bhedaḥ syāt, tato bhedena viśayī-karaṇa puruṣa-parikṣayā tu pravṛttāv a-pravṛttir 'vaśyam āśrayaṇīyaḥ, nāntariyakatvād iti sa hetu-bhāvena asiddha ucyate. na hi sa -vacane tu tasmin doṣam udbhāvayan dūśaka grahaṇāt. na hy upakāratvam anyad 'rtho 'nityaḥ śabda aindriyakatvād ity iti. tatra saṃsrṣṭa-ākārā buddhir bhrāntir | sukha-duḥkha-abhilāṣa-ādi-bhedā buddhaya yathā kadālī bija-kanda-udbhavā. sphuṭam yathā kadālī bija-kanda-udbhavā. sphuṭam -sambhavo 'numiyate, tad api kārya-liṅga-jam akiñcitkarasya a-pratibandhāt. bhavaty śliṣṭena tu syād iti cet. na, tasya artheṣu yady ekatvaṃ na yujyate | sā -antarāt kārya-utpatteḥ. api ca sa tadā -sattayā sādhyate, anya-naimittika-vat. sā -jñānasya vikalpa-upagame bādā syāt. sa abhāva-vyatireka-lakṣaṇatvād asya. sā iti dhig vyāpakam tamaḥ ||239|| tasya nir-upākhyā-vad anya-vad vā iti. sa viśaya-upadarśanam upayogaś cet, tena a-niścitatvāc ca. tasmāt pratijñā-vacanam api tad iha iti syāt. na samāna iti. tad bhinnāḥ samānā iti tad-grahāt ||107|| na anitya-śabdaḥ, kṛtakatva-ādi-vat. nanv asty an-anything 'pi nāśasya syān nāśaḥ kṣaṭham -vacanād a-nivārita eva iti cet. na, ya -vacanād a-nivārita eva iti cet, na, ya yadi sādhanam ||290|| tathā ca uktam. ya sa tu na asti yo bhāvasya bhavati. bhāva pratītim janayaty a-darśanāt, samayata mūḍhā viśamvādayanti lokam iti. cintāmayīm api pṛthag iṣṭa-sādhanā vācyāḥ syāt. ekasya viparyayād viparyaya iti satyam etat. sa kaścit svabhāva-anvayo 'sti, bheda-lakṣaṇam pratibandho 'pi katham a-pramāṇasya. ata vyatireko 'pi. tena ayam a-doṣa ity a-vācyam a-tādrūpyam ca paryanuyuktā hetu-prakṛtim kim tarhi tat-kriyā-dharmāṇaḥ svabhāvata hi pradeśa-ādaḥ yan na asti ity ucyate, sa tv asya darśanam kevalam buddhi-viplava vā artha-antara-gamanān nigrāhasthānam na prasidhyati || sā ca tasya ātma-bhūta

eva tayoḥ pratyāsattir atra vicāryate – katham eva. tayor api bhaved bhedo yadi (177ab') na hi eva tayor avasthayor vastu-bhedo niśceyaḥ, eva tarhi kṛtakaḥ, sa eva anityo bheda-abhāvāt. eva tarhi prāmānyam ādadhad dharmaṇam eva tarhi sa pratyayo 'stu. kim idānim karmaṇā eva. tasmā jñānam tad-yogyatā vā asya sattā, tad eva. tasmāt sandigdho hetu-vyāpāra-viśayaḥ. eva. tasmāt sarva eva śabda-prayogaḥ kutaścid eva. tasmāt svayam bhavan svabhāvo vikalpa-dvayam eva. tasmād eteṣu tad-ātmanā vyapadeśa-ādayo eva. tasmān na a-kṣaṇikeṣu hetuṣv eka- eva. tasmān na nityānām kvacid vijñāna-janana- eva. tasmān na viśeṣaṇam atīśaya-bhāg ity an- eva tasya atīśaya utpanna iti katham sa naṣṭo eva tasya an-apāśrita-vyapekṣa-a-bhedaḥ dharma- eva tasya anyato 'bhinirvṛtteh. na api svabhāva- eva tasya api tattvaṃ yā dvaya-śūnyatā || tad- eva, tasya avasthānām na nivṛtti-prādur-bhāvāv eva. tasya iṣṭatvād a-doṣa iti cet. kuto 'sya eva tasya janma, na anyasmād iti niyamaḥ. tasya eva tasya jñeyatvāt. na eṣa doṣaḥ, yasmāt kvacin eva. tasya tathābhūtasya jñātum a-śakyatvāt, na eva tasya pratibandha-viśayaḥ, sarvatra sva-vāg- eva tasya sādhanam bhavati, tad-bhāva-mātra- eva tasya sādhanasya. tad-ābhāsas tu jātayaḥ. eva tasya svarūpeṇa grhyamānasya a-grhītam nāma. eva, tasya hetu-vyabhicāra-upadarśanena eva. tāṃ tu bhedinaḥ padārthāḥ krameṇa vikalpa- eva tāḥ || pratyakṣas tad-viviktaḥ ca na anyat eva tādrśam bhedaḥ loko vivecayaty ākāra-bhedāt. eva tādrśam loko vivecayaty ākāra-bhedāt. tasmān eva, tādrśasya ātmano 'mbhasas tata ādhārād eva tādrśasya kāraṇasya kārya-vivekād abhāva-gatiḥ, eva tābhyaṃ śleṣa-asiddheḥ, sa eva asiddho yas eva tāvat katham buddhir ekā citra-avabhāsinī || eva tāvat sannihita-sakala-sahakārī kāryam kim eva tāvad anupalabdhiḥ katham siddhā iti cet, eva tāvad ayam vikalpaḥ saṃvidita upayann apayamś eva tāvad asato na nivṛttir iti nivṛtter nivṛtīḥ eva tāvad idrśam prajñā-a-skhalitam katham vṛttam eva tāvad upalabdhy-abhāvaḥ katham siddha iti cet. eva tāvad darśitena ko 'rthaḥ. yadi pratipattir eva tāvan na nyāyām, kutaḥ punas tatra a- eva tāsam sāmyam iti cet. katham anyonyasya eva tāsv a-bhinnāḥ pratibhāso 'sti samānā iti eva tiro-dhānam. na vai paras tad anityatvam āha, eva tu | tasya sattvād a-hetutvaṃ na ato 'nyā eva tu ubhaya-niścita-vāci ity-ādi-vacanāt. tena eva tu ubhaya-niścita-vāci ity-ādi-vacanāt. tena eva tu ubhaya-niścita-vāci sa sādhanam, dūṣaṇam eva tu kṣaṇa-sthiti-dharmā vināśaḥ. tam asya eva tu janayet. samaya-vaśād vartamāno 'rtha eva eva tu prajñām anuśīlayanto vibhrama-viveka-nir- eva tu vacanena sādhyatā-a-viśeṣo darśitaḥ. tata eva tu viparyayo 'nupalabdhi-lakṣaṇa-prāpteṣu na eva tu sāmānyam. atha ca prakṛtyā kecid eka-jñāna eva tulya-kakṣatvāt. yadi hi tatra ekasya eva ṛtīyam rūpaṃ syāt. prayoga-darśana-arthatvād eva te 'py ālambran tad-rūpa-hetu-jās tad-rūpā a eva te. tān paśyanto vidmaḥ – ta ete kārakā iti. eva tena a-saṃsrṣṭo 'nya-bhāvaḥ. tad-darśanād eva eva. tena eva a-paramārtho 'sāv anyathā na hi eva. tena jijñāsita-dharma-mātram eva sādhanā- eva tena na artha-antarām phalam | dadhānam tac

V1_03206	na prasidhyati ||35|| sã ca tasya átma-bhütã	eva tena na artha-antaram phalam | dadhãnam tac
SV_11023	-anvaya-vinãsa-dharmãnaḥ syuḥ. jvãlã-ãdi-vad	eva. tena syãd api nir-doṣaḥ. katham nir-doṣo
SV_09303	buddhau vivekeṣu upalayanãd bhinna-viṣayã	eva. tena svabhãvasya eva sãdhya-sãdhana-bhãve
VN_04811	vyavasthãpyeran. sambandha-pratipattau sa	eva teṣãṃ kramaḥ, yo yathã-avasthitãnãm
VN_04805	'py evam eva avayavaḥ prayoktavãḥ iti. sa	eva teṣãṃ kramo yathã-avasthitebhyo 'rtha-
V2_06210	-sãdhanyãm anupalabdau dṛṣya-ãtmanãm	eva teṣãṃ tad-viruddhãnãm ca sannihita-anya-
SV_00607	abhãva-sãdhanyãm anupalabdau dṛṣya-ãtmanãm	eva teṣãṃ tad-viruddhãnãm ca siddhir asiddhiḥ ca
SV_04421	ãbhãnti vyãvṛttãḥ punar anyataḥ ||78|| ta	eva teṣãṃ sãmãnya-samãna-ãdhãra-gocaraiḥ | jñãna-
PV_03128	| viṣayo yaś ca śabdãnãm samyojyeta sa	eva taiḥ || asya idam iti sambandhe yãv arthau
HB_00517	-lakṣaṇa-prãptasya anupalabdhir iti, asminn	eva tri-prakãre 'vinãbhãva-niyamãt. yathoktã
HB_03406	iti tad-amśena vyãptas tri-lakṣaṇa	eva trividha eva hetur gamakaḥ, sva-sãdhya-dharma
SV_13510	anye yathã-iṣṭa-parãvṛttayaḥ, kiṃ tarhy eka	eva trailokye 'kãras tathã ga-kãraḥ, tadã agnir
SV_09002	tathã dadhy api syãd uṣtraḥ, na api tad	eva dadhi, yena anyad api syãd dadhi. tad anayor
SV_09007	atiṣayaḥ kaścicid yena bhedena vartate | sa	eva dadhi so 'nyatra na asti ity an-ubhayaṃ param
PV_02196	-ãtmake || duḥkha-santãna-saṃsparśa-mãtreṇa	eva dayã-udayaḥ | mohas ca mûlam doṣãnãm sa ca
SV_04302	kriyate. sarvas ca ayam svalakṣaṇãnãm	eva darśana-ãhita-vãsanã-krto viplava iti tat-
V2_09304	'nvaya-vyãtirea-ñiscayo 'sti. tena tam	eva darśayan ñiscayam ãha – prasiddhas tu dvayor
SV_01101	'nvaya-vyãtirea-ñiscayo 'sti. tena tam	eva darśayan ñiscayam ãha. tatra anvayasya
PV_03105	-uttara-udayam | paśyan paricchinatty	eva dipa-ãdi-nãśinaṃ janaḥ || bhãva-svabhãva-
SV_14004	-eka-rûpe. aparãpara-svabhãva-parãvṛttiṣv	eva dipa-ãdiṣu dṛṣṭam iti viruddham eva. na, a-
V2_06905	sva-hetu-prakṛter niyãmakasya janakatãm	eva dipayati. na vai nãntariyakatayã śabdãd artha
PV_02254	-arthãḥ ṣeṣa-bhãvanãḥ || anityãt prãha tena	eva duḥkham duḥkhãn nir-ãtmatãm | a-viraktaś ca
V3_13703	-antar-bhãvãt. tac ca sãmãnya-lakṣaṇam uktam	eva duṣaṇa-ãbhãsas tu jãtaya iti. tãḥ sãdhana-
V3_04705	api na eva asti. na vai viparyaya-prãptyã	eva duṣaṇam, kiṃ tarhi sãdhana-sãmarthya-vighãtãt.
VN_05402	-anukrama-ghoṣaṇam vyartham iti, na kãryam	eva duṣayatã asya ayam doṣa iti nãntariyatvãt
V3_07901	lakṣaṇa-yukte bãdhã-sambhave tal-lakṣaṇam	eva duṣitaṃ syãd ity uktam. a-bãdhanasya api
SV_01413	lakṣaṇa-yukte bãdhã-sambhave tal-lakṣaṇam	eva duṣitaṃ syãd iti sarvatra an-ãśvãsaḥ. anumãna
V2_09704	lakṣaṇa-yukte bãdhã-sambhave tal-lakṣaṇam	eva duṣitaṃ syãd iti sarvatra an-ãśvãsaḥ. anumãna
V3_05704	yena a-niyataḥ syãt, kiṃ tarhi siddha	eva dṛṣyasya svabhãvasya a-dṛṣṭãv asann iti. sa
SV_14222	syãt. pũrvaṃ tv a-pracyuti-kãraṇam. tathã	eva dṛṣyeta. tata eva agneḥ pũrva-vinãsa iti cet.
PV_03413	teṣãṃ syãt tejo vihatis tataḥ | tatra ekam	eva dṛṣyeta tasya an-ãvaraṇe sakṛt || paśyet
V3_11109	sambhavati. caitanya-karaṇa-guṇa-ãder	eva dṛṣṭa-śakter hetos teṣv a-sambhavãt saṃśayaḥ.
SV_15212	sarvatra saṃśayaḥ syãt. mithyãtvaṃ kṛtakeṣv	eva dṛṣṭam ity a-kṛtaṃ vacaḥ | satya-artham
NB_03123	etãvãn-mãtra-rũpatvãt tasya iti. etena	eva dṛṣṭanta-doṣã api nirastã bhavanti. yathã
V3_13212	bhavati, etãvan-mãtra-rũpatvãt tasya. etena	eva dṛṣṭanta-doṣã api nirastã bhavanti, yathã –
V3_13310	yadi punar hetu-rũpa-a-saṃsparśi svatantra	eva dṛṣṭantaḥ sãdhana-avayavaḥ syãt, tadã tad-
PV_04057	duṣṭas tatra sidhyati || dharmãn an-upaniya	eva dṛṣṭante dharmiṇo 'khilãn | vãg-dhũma-ãder
V3_02205	tatra sidhyati ||16|| dharmãn an-upaniya	eva dṛṣṭante dharmiṇo 'khilãn | vãg-dhũma-ãder
V3_13210	-vyãptir vã. asmimś ca arthe darśite darśita	eva dṛṣṭanto bhavati, etãvan-mãtra-rũpatvãt tasya.
NB_03122	vyãptiḥ. asmimś ca arthe darśite darśita	eva dṛṣṭanto bhavati. etãvãn-mãtra-rũpatvãt tasya
SV_12306	paśyãmaḥ. asati tasmimś tayoh sãmãnyasya	eva dṛṣṭer ekasya kaścicid dharmam vivecayamś tat-
V1_01811	-pratisandhãyinaḥ smaraṇãt tad-dṛṣṭãv	eva dṛṣṭeṣv abhilãsa-itarãbhyãṃ vyavahãro bhavati.
V1_01808	pravartate. na ayam doṣaḥ, yasmãt tad-dṛṣṭãv	eva dṛṣṭeṣu saṃvit-sãmarthya-bhãvinaḥ | smaraṇãd
SV_16512	-artha-niyamãnãm atyakṣa-ãveśãd a-vidvãn	eva doṣa-upaplavaḥ kaścic tattvaṃ vyãcaṣṭe na
SV_06005	ity ubhayaṃ gatiṃ na ativartate. tayos ca sa	eva doṣaḥ. na doṣaḥ, dṛṣṭa-viparitasya su-
SV_11307	tena a-yathãrtham api prakãśana-sambhavãt sa	eva doṣaḥ. sambandha-apauruṣeyatve syãt pratitir
V3_04507	ñiscaya-apekṣam, ñiscaye 'pi sandeha-mukhena	eva doṣãt. so 'ñiscaye 'pi tulya iti tathãvidha-
VN_06714	sva-doṣam paratra upakṣipati. ayam	eva doṣo 'nena prakaraṇena ucyata iti cet, eṣa
VN_05017	prthag vãcyam. ayam api niyata-sãdhana-vãkyã	eva doṣo vaktavyaḥ, na vistara-kathãyãm,
HB_02206	vinãse saty agny-ãder upãdãnãc ca apara	eva drava-svabhãva utpanna iti. sa svayaṃ sthiti-
SV_14311	sãmarthyãni. sarva-pratibandhe ca nanv anena	eva dravyaṃ vinãsitãṃ syãt. sarva-śakti-
V2_04814	bheda ity apy asya a-bheda-pratiṣedha	eva draṣṭavyaḥ, na nãnã-viṣayatã, anumãna-
NB_03096	tatra sattvam asattvaṃ vã sandigdham. anayor	eva dvayo rūpayoh sandehe 'naikãntikaḥ. yathã sa-
PV_04253	| drava-śakter yataḥ kledaḥ sã tv ekã	eva dvayor api || bhinna-a-bhinnaḥ kim asya atmã
V1_03001	etena mãnaso 'pi viplavo vyãkhyãtaḥ. na	eva dvi-candra-ãdi-bhrãntir indriya-ja ity eke.
V3_01203	iti darśana-artham iṣṭa-grahaṇam. ayam	eva dharmã-dharmiṇor viṣeṣa ukto vyapekṣãtaḥ. a-
V3_12512	dharmã-viraho dharmãḥ. na hi vastu-rũpam	eva dharmãḥ, asanto 'pi kenacit prakaraṇena imaṃ
VN_01413	api na pariñãmaḥ. na nir-vivekaṃ dravyam	eva dharmãḥ, na api dravyãd artha-antaram, kiṃ
HB_00808	tan-nivṛttir a-kãryasya, yathã anayor	eva dharmayor viparyayaṇa. tasmãd anvaya-
SV_15028	etad asti. nanv evaṃ-vidho 'nyatra apy asty	eva dharmas teṣãṃ api saṅketa-balãd anyathã-
PV_04144	tatra bãdhã ity etena varṇitam || tathã	eva dharmiṇo 'py atra sãdhyatvãt kevalasya na |
V1_03309	sarva-ãtmanã sannikṛṣṭasya api kaiścicid	eva dharmaiḥ pratipatteḥ. tad-a-viṣeṣe 'py eṣa
SV_00316	teṣãṃ hetuḥ (2c) tat-kãryatva-niyamãt tair	eva dharmair ye tair vinã na bhavanti. amśena
V2_08414	teṣãṃ hetuḥ tat-kãryatva-niyamãt. tair	eva dharmair ye tair vinã na bhavanti. amśena
V3_01809	iti na iṣṭa-vighãtaḥ kaścic. tasmãt kevala	eva dharmo dharmiṇi sãdhyo viparyãsanio vã.

PV_03299
 PV_03396
 NB_03025
 SV_06707
 SV_14005
 SV_11820
 HB_01012
 V3_08301
 SV_00701
 V2_07403
 SV_00402
 V2_05208
 PV_03101
 V1_03507
 V3_03603
 SV_03003
 V3_07310
 V3_12010
 V3_12105
 V3_12101
 SV_09101
 V3_11710
 SV_09211
 NB_03035
 NB_03036
 PV_03148
 V2_07913
 VN_00722
 PV_02035
 SV_08626
 V1_00210
 V3_11704
 SV_14710
 HB_00310
 SV_09901
 SV_09912
 V2_07809
 NB_03036
 VN_00815
 PV_04155
 SV_04705
 PV_03395
 HB_03217
 VN_03221
 V3_03401
 V1_03706
 HB_00314
 V3_03307
 SV_14612
 HB_01709
 V3_11706
 SV_15007
 SV_12824
 VN_00718
 SV_11823
 SV_09424
 V3_07401
 SV_03412
 VN_01717
 V1_01602
 V1_04009
 SV_07022
 SV_07105
 SV_03127
 V2_09913

parisphuṭam || suptasya jāgrato vā api yā
 eva na pāvakam || tad-yogyā-vāsanā-garbha
 -hetoh̄ prayogaḥ. asaty agnau na bhavaty
 tad vā ekam enām śrutim vastu-śaktyā
 eva dīpa-ādiṣu dr̥ṣtam iti viruddham
 anya eva sambandhaḥ. tābhyām a-bhede tāv
 kiṃ na janayanti iti cet, janayanty
 eva. kiṃ punaḥ kāraṇam sāmāgryāḥ kāryam
 kiṃ punaḥ kāraṇam sāmāgryāḥ kāryam
 tādātmyam hy arthasya tan-mātra-anurodhiny
 tādātmyam hy arthasya tan-mātra-anurodhiny
 iti niyama-artham ity āha. tatra a-sambhavad
 -āder grahaṇe 'yaṃ kramo mataḥ | prāmānyam
 kaścīd arthaḥ, yo vijñānam sarūpayati. ata
 ca sarva-hetūnām asādhāraṇatā, yatra sattvam
 upakāratvāni tasya na sva-ātma-bhūtāny
 -sāadhanam artha-sattā-mātra-sāadhanam
 iti katham a-samaḥ prāṇa-ādīḥ. a-sapakṣa
 asataḥ sapakṣān na nivṛttir ity a-sapakṣa
 tata eva sapakṣa eva asti, a-sapakṣa
 sāmānyam. yeṣāṃ tu nir-upākhyānām svabhāva
 tan na ātma-avinābhāvi prāṇa-ādīḥ. tata
 vā asya katham abhāvo 'n-uktaḥ. atha abhāvam
 -lakṣaṇa-prāpto ghaṭa ity ukte sāmāthyād
 tādr̥ṣo ghaṭa upalabhyata ity ukte sāmāthyād
 gotvaṃ hi varṇyate || samānatve 'pi tasya
 pratyaya-vaikalpe syāt. sākalye tu karoty
 samudāya-antara-a-sambhāvinim arthakriyām
 || prāṇa-apāna-indriya-dhiyām dehād
 tasmād ayam bhinna-pratibhāsa-ādir viśeṣa
 upadhāna-sāmarthya-rahito 'yukta-pratipattir
 -anvaya-vad aikāntika-vyatireko 'pi gamaka
 parasparam asty eva ity anyatvam
 -kāri. tac ca tena ātmanā pratyakṣeṇa dr̥ṣtam
 -hetuḥ. anyas tu pūrvaḥ pariṇāmas tad-artha
 niyata-śaktiś ca sa hetuḥ svarūpeṇa pratīta
 niyata-śaktiś ca sa hetuḥ svarūpeṇa pratīta
 upalabdhi-lakṣaṇa-prāptaḥ, sa upalabhyata
 sattā-bheda-a-bheda-vyavahāro vā. ata
 -kriyas tasmāt samavāyi na kāraṇam | tata
 -vat. sa ca śabdaḥ kasmāt sāksād vyaktiṣv
 paṭu-vāsanām | gamayed agni-nirbhāsām dhiyam
 punar upalabdhis tad-abhāvasya sādhiḥ iṣṭā
 prayoga-darśanād a-sādhana-vākyatvāc ca. ata
 yadi hi tatra ekasya prāmānyam syāt siddhir
 iyam artha-vid eva kāryato draṣṭavyā. ata
 tad-anukāri kāryatas tad-viśayatvāt smṛtir
 virodhāc chāstra-virodhaḥ. tataḥ pratibandha
 yasya nāśo bhavati ity ucyate sa svayam
 kṣaṇa-bhāvī anyathā syāt. yaś ca bhavati, sa
 eva ukto bhavati. tathā hy ātma-abhāva
 jaiminiyair varṇyate, sā artha-antaram
 kramaśo gaty-a-sambhāvāt ||250|| kāla-bheda
 iti kevalam ayam asad-bhūta-abhiniveśa
 tu syāt pūrva-ukta-kramena. sa ca a-viruddha
 -ayoga-virahinā sāmānyena anvayo na siddha
 -ayoga-virahinā sāmānyena anvayo na siddha
 ca pācakatvam iti sambandha ucyate na pāka
 -vacanam a-sādhana-aṅgam apy upādeyam
 buddhir eva. tad-upādhiḥ so 'py asiddha
 -niyamaḥ. nila-ākāra-samvedanayos tu niyama
 tābhyām janānāt samavāyād vā. sa kim ekatra
 apy ādhāra-bhāvo badara-ādiṣu janana-śaktir
 vastu-rūpe 'nubhava-utpattāv api tathā
 kāryam nivartayati. anyathā tat tasya kāryam

eva dhiḥ sphuṭa-bhāsinī | sā nir-vikalpā
 eva dhūma-avabhāsinim | vyanakti citta-santāno
 eva dhūmaḥ, atra ca asti dhūma iti kārya-hetoh̄
 eva dhvanayati iti. na asty etat, kiṃ tarhi
 eva. na, a-bhinna-janmanaḥ sādharma-vipralambhād
 eva na ato 'nyā vastuno gatiḥ ||236|| rūpa-bheda-
 eva, na atra anyathā-bhāvaḥ, svabhāva-a-
 eva na anumiyate. yena na samagrāni ity eva
 eva na anumiyate. sāmāgrī-phala-śaktinām pariṇāma
 eva, na anya-āyatte, tad-bhāve 'bhūtasya paścāt
 eva na anya-āyatte, tad-bhāve 'bhūtasya paścād
 eva na anya-dharma-vṛtti-niṣedha-āśānkā. viruddha
 eva na anyatra gr̥hīta-grahaṇān matam || na anyā
 eva na anyo 'nubhāvī buddhyā asti tasyā na
 eva na anvayi ity udāharaṇam evaṃ-phalam. saṅketa
 eva na api tata upakāram anubhavanti. kiṃ tasya
 eva, na artha-viśeṣa-sāadhanam ity apārthakam.
 eva na asti iti ca asya sapakṣe 'stītā ucyate,
 eva na asti iti cet, na iti sā eva nivṛtter
 eva na asti iti dr̥ṣṭāntayor anyatareṇa
 eva na asti tatra katham svabhāva-bheda-viśayāḥ
 eva na ātma-nivṛttāv asya nivṛttir api, yato
 eva na icchet. tena a-vacanam. tad eva idānim
 eva na iha ghaṭa iti bhavati. tathā vaidharmyavat
 eva na iha sad-vyavahāra-viśaya iti bhavati.
 eva na ikṣaṇam netra-gocare | pratibhāsa-dvaya-
 eva. na evam a-kṣaṇikasya, sarvathā a-sambhāvāt.
 eva na kuryuḥ. tena tat-prakāśanāya ekena api
 eva na kevalāt | sva-jāti-nir-apekṣānām janma
 eva. na ca atra aparam a-bhinnaṃ pratibhāsam
 eva. na ca anya-darśane 'nya-kalpanā yuktā,
 eva. na ca evaṃ śrāvaṇatvam, ubhayato vyāvṛtter
 eva. na ca taj-janma-lakṣaṇāt svabhāva-
 eva. na ca tat-svalakṣaṇa-grahaṇa-uttara-kāla-
 eva. na ca tāṃ tatra kaścīd pratibandham
 eva. na ca svabhāva-niyamo 'rthānām ākasmiko
 eva. na ca svabhāva-niyamo 'rthānām ākasmiko
 eva. na tathā atra tādr̥ṣo ghaṭa upalabhyata ity
 eva na tad-viparyayād viparyayaḥ. arthakriyātas
 eva na dr̥ṣyo 'sāv a-dr̥ṣṭeḥ kārya-rūpayoh̄ || tad-
 eva na niyujyate. kiṃ tatra anyena vyavadhinā.
 eva na pāvakam || tad-yogyā-vāsanā-garbha eva
 eva na punar liṅgatvena eva, tatra apy abhāvasya
 eva na pratijñayā hetor bādhanam. na ca ekam eva
 eva, na pratibandhaḥ, pramāṇena a-pramāṇasya
 eva na pramāṇa-phalayor viśaya-bhedaḥ. svabhāva-
 eva na pramāṇam, an-adhigata-vastu-rūpa-an-
 eva, na bādha. kas tarhi idānim anayor bhedaḥ. na
 eva na bhavati ity uktaṃ syāt. na vai ghoṣa-
 eva na bhavati iti na ayam prasaṅgaḥ, kāraka-a-
 eva na bhavaty eva ity arthād an-anya-saṃsargiṇy
 eva na bhavati. tathā hi yogyatā iti rūpa-atīśaya
 eva na yujyate. na hy ekasya kramena pratipattir
 eva. na vayam eka-sambandha-virodhād ekaṃ śabdam
 eva, na vastu-bhedaḥ. na ca bheda-a-bhedau muktavā
 eva. na vai kaścīd tathābhūtena anvayaṃ karoti.
 eva. na vai kaścīd tathābhūtena ātmanā anvayaṃ
 eva. na vai pākena anya eva kaścīd pācako nāma
 eva. na, vaiyarthiyāt. asaty api pratijñā-vacane
 eva. na vyaktir buddhir artha-ātmā iti cet, sa
 eva. na sa nānātve yuktaḥ, nila-pita-vat.
 eva na samavaiti janyate vā, tasya a-sāmarthyāt.
 eva na sambhavati sā apy atra (145a) na hy ayam
 eva na smārto niścayo bhavati. saḥakāri-vaikalpāt.
 eva na syāt. ataḥ kārya-kāraṇa-bhāvo 'pi

VN_01020	antarena a-pratyakṣatā anyathā-bhāve ca tad	eva na syāt. api ca kuta idam a-mantra-oṣadham
SV_01824	a-bhedāt. anyathā tad-bhāve bhavati ity	eva na syāt. tathā tad-abhāve na bhavati ity ukte.
SV_15001	-mātra-arthakriyāyām apy a-sāmarthye vastv	eva na syāt. tathā hi tal-lakṣaṇam vastv iti
HB_03009	tad-anya-a-vyavacchede tat-pariccheda	eva na syāt, tad-a-tad-rūpayor a-vivekāḍ iti. ya
HB_03011	kvacit prāpti-parihāra-artho vyavahāraḥ, sa	eva na syāt. na hy ayam analam paśyann apy analam
V3_11714	-gatir ity uktam. anyathā saṃśaya-hetur	eva na syāt. na hi yo yatra na sambhavati, tad-
SV_02101	ca sarvatra upayogaḥ syāt. anyathā ekam ity	eva na syāt. nāma-antaram vā, artha-bhedam
SV_01918	tadā yatra dhūmas tatra agnir ity	eva na syāt, pratibandha-abhāvāt. kuto 'gny-
V2_08112	vā tat-kāla-dravya-apekṣa iti nir-apekṣa	eva na syāt. sa tarhi vinaśvara-svabhāvo nir-
SV_01706	kāryam nivartayati. anyathā tat tasya kāryam	eva na syāt. siddhas tu kārya-kāraṇa-bhāvaḥ
SV_09922	vā tat-kāla-dravya-apekṣa iti nir-apekṣa	eva na syād ity uktam. sa tarhi naśvaraḥ svabhāvo
HB_02116	anyathātvā-pratipattau vā tat-svabhāva	eva na syād iti pūrvo vikalpas tatra ca uktam.
V2_09003	ca sarvatra upayogaḥ syāt. anyathā ekam ity	eva na syān nāma-antaram vā, artha-bhedam
V3_10207	api paryāyeṇa. lakṣaṇa-bhedas tu kathita	eva. na hy a-vipakṣa-śaṅkāyām sādhyā-abhāva-
SV_10317	ucyate. kāraka-anupalambhas tu pramāṇam	eva. na hy asti sambhavo yad asati kāraṇe kāryam
SV_10118	-phalā api sā. asattāyām api iyaṃ pramāṇam	eva. na hy asti sambhavo yad upalabdhi-yogyah
VN_02122	abhāvād a-pratipādakasya jayo 'pi na asty	eva. na hi tattva-cintāyām kaścic chala-
V3_08903	syāt – pātam na karoti iti. tad api iṣṭam	eva. na hi tasya tat-kṛtaḥ pātaḥ, svayam patina-
VN_01615	-prāpta-svabhāvo 'nupalabdhaḥ, sa na asty	eva. na hi tasya tat-svabhāva-sthitāv
VN_01813	vādinō nigrahasthānam, a-samartha-upādānād	eva. na hi tair hetoḥ sambandhaḥ śakyate
SV_15508	puruṣa-upadeśa-apekṣānāt, artha-antara-vad	eva. na hi prakṛtyā prakāśanās tam apekṣante
VN_05716	viśaya-ajñānena uttara-ajñānam apy ākṣiptam	eva. na hi viśayam a-jānann uttaram jānāti iti na
VN_05404	pratidoṣa-vacanam viśaya-upadarśanam kriyata	eva. na hi sarva-viśaya-upadarśanam kṛtvā yugapad
VN_01715	nigrahasthānam, vyartha-abhidhānād	eva. nanu ca viśaya-upadarśanāya pratijñā-vacanam
PV_03463	vyaktir arthasya cen matā || liṅgam sā	eva nanu jñānam vyakto 'rtho 'nena varṇitaḥ |
SV_14719	āyattā-pratītikam tasya svabhāva-pratibhāsa	eva naśyati. prakāśa-āyatta-pratītinām iva nila-
PV_04281	janayitvā anyam sa hetus tasya nāśanaḥ | tam	eva naśvaraḥ bhāvam janayed yadi kiṃ bhavet ||
V2_07701	tasmād yaḥ kaścic kṛtakaḥ sa prakṛtyā	eva naśvaraḥ. tathā hi sa-apekṣānām hi dharmānām
SV_09809	tasmād yaḥ kaścic kṛtakaḥ sa prakṛtyā	eva naśvaraḥ. tathā hi sa-apekṣānām hi bhāvānām
V2_07614	tad-bhāve hetum apekṣante, sva-hetor	eva naśvarānām bhāvāt. tasmād yaḥ kaścic kṛtakaḥ
VN_02017	-daṇḍa-prayoga-ādinām ayuktatvāt. bhavaty	eva nāṭaka-ādi-ghoṣaṇe 'rtha-antara-gamanāt
SV_17114	loke dṛśyante. loka-vādaś ca pratītiḥ. ata	eva nānā-arthā iti tata eka-arthā-niyamo na
VN_00709	saṅketa-vaśād vṛttir ity an-abhiniveśa	eva. nānā-eko rūpa-ādir eka-śabda-utthāpane śakta
HB_00912	kiñcin nāśa-hetunā, svayam tat-svabhāvatayā	eva nāśāt. yo hi yasya svabhāvaḥ, sa sva-hetor eva
V2_05207	siddhe 'sati nāstitā-abhidhānam asaty	eva nāstitā na anyatra na viruddha iti niyama-
SV_14618	'vaśyam bhavantam apekṣate. sa ca svabhāva	eva. niḥ-svabhāvasya kvacid vyāpāre samāveśa-
VN_06505	-doṣatve pratipādite sādhana-abhāsa-vacanena	eva nigṛhīta iti. evam api na idam hetvābhāsebhyo
VN_06501	uttara-abhāsatve pratipādite 'pratibhayā	eva nigṛhīta iti na idam ato nigrahasthāna-
VN_04006	uktvā datta-uttara-avasaraḥ, tena	eva nigṛhyate. a-datta-uttara-avasaraḥ, hetv-
VN_05508	-ādimattvaṃ bāhuleye 'pi. tasmād apratibhā	eva nigraha-adhikarāṇatvena vācyā, na
VN_03111	-virodhe pratijñā-virodha iti tatra idam	eva nigraha-adhikarāṇam a-sādhana-aṅga-bhūtāyāḥ
VN_04206	iha yo nirarthakam bravīti, tasya tena	eva nigraha iti. tat tulyam sarvasya a-sādhana-
VN_06718	-sādhana-aṅgasya asiddhasya hetor abhidhānād	eva nigrahaḥ, na apy a-niyamāt kathā-prasaṅgād
VN_06804	ity ata āha yathokta-hetvābhāsa-lakṣaṇena	eva nigrahasthāna-bhāva iti. atra api yathoktam
VN_05615	tathā ajñāne 'py uttara-a-pratipattyā	eva nigrahasthānatvam, a-jānānaḥ katham uttaram
VN_05613	a-śakyā ity an-uttara-pratipattyā	eva nigrahasthānatvam uttara-viśaya-pradarśana-
VN_04207	iti. sa sarvo nirarthaka-abhidhāy anena	eva nigrahasthānena nigraha-arhaḥ. na ca varṇa-
VN_02608	tathā api kiṃ sāmānyasya upadarśanena. evam	eva nityaḥ śabda iti vaktavyam jaḍasya
SV_11403	na tu sa eva sambandhaḥ. astu vā anya	eva nityaḥ sambandhaḥ. tena girām eka-arthā-
SV_11509	kaḍācid ayogāt. parvata-ādi-vat. ayam	eva nityatve 'pi doṣas tasya sthira-rūpasya
SV_09219	iti śaṅkā syāt. abhāvas tu viveka-lakṣaṇa	eva nimitti-kartavyasya kasyacid rūpasya abhāvāt,
HB_00602	na sa trividhād dhetor anyatra asti ity atra	eva niyata ucyate. tatra sādhana-dharma-bhāva-
SV_15019	vahny-ādi-vat. vitatha-vyaktayaś ca niyamena	eva niyama-kāraṇa-abhāvād ayuktam iti cet. a-
VN_01504	atiprasaṅgāt. nanu uktam na dravyam	eva nir-vivekam avasthā, na api dravyād artha-
VN_01415	yathā aṅgulīnām muṣṭiḥ. na hy aṅguly	eva nir-vivekā muṣṭiḥ, prasāritānām a-muṣṭitvāt,
SV_10624	apohyeta pradhāna-śabda-vācyasya dharmiṇa	eva nirākaraṇān nir-ādharāḥ sādhyā-dharmaḥ syāt.
SV_15604	iti cet. kramasya artha-antarattvaṃ ca pūrvam	eva nirākṛtam | (293ab) na varṇa-vyatirikto 'nyaḥ
SV_16409	kāvya-ādi-vat. a-śakti-sādhanam pumsām anena	eva nirākṛtam ||310|| pratipādītā hi puruṣa-kṛtās
SV_15729	'nyo na. prayogo yady abhivyaktiḥ sā prāḡ	eva nirākṛtā ||296|| na hi nityānām kācid
SV_13609	ca varṇān icchet. tāv api pakṣau prāḡ	eva nirākṛtāv ity a-parihāraḥ. vyakti-kramo 'pi
V3_10008	tatra api yadi tata eva siddhiḥ, sa prāḡ	eva nirdiṣṭa iti pūrva-vat prasaṅgo vācyah.
SV_00618	hetv-asiddhyā eva tad-viruddha-siddhiḥ prāḡ	eva nirdiṣṭā iti iyaṃ prayoga-bhedād aṣṭadhā
V2_06404	hetv-asiddhyā eva tad-viruddha-siddhiḥ prāḡ	eva nirdiṣṭā iti iyaṃ prayoga-bhedād daśavidha-
V3_02501	siddhasya a-sādhyatām āha. na, svarūpeṇa	eva nirdeśya ity anena eva gatavāt. siddha-
PV_04078	prāha siddha-ādeśena dharmiṇaḥ | svarūpeṇa	eva nirdeśya ity anena eva tad gatam || siddha-

V3_02503
PV_04079
V3_01105
SV_16926
SV_06203
SV_01707
V2_09914
PV_04222
V1_00507
V3_12106
PV_03067
V3_10110
V3_04710
NB_03136
NB_02005
SV_09705
SV_13407
SV_13613
SV_13007
SV_13708
V2_05208
PV_03185
SV_15422
V3_12209
PV_04222
VN_02219
V3_02510
V3_04703
HB_03405
V3_07808
SV_05309
VN_05108
SV_16109
PV_02199
SV_07008
NB_01014
VN_02119
SV_14703
VN_03115
V3_04701
VN_05606
HB_03208
HB_01801
VN_01111
SV_02618
HB_03011
V1_02601
SV_08107
SV_08107
SV_03414
V3_03306
SV_13315
V3_12503
SV_14106
SV_16119
VN_01101
SV_12314
SV_17021
V3_03310
SV_03314
VN_06210
PV_03289
SV_12818
SV_15228
SV_11227

-rūpeṇa hi nirdeśa-sambhave sādhyatvena
-rūpeṇa nirdeśasya hi sambhave | sādhyatvena
artham. sa ca anumeyaḥ svarūpeṇa
dr̥ṣṭo 'rūḍha-artha-vācakaḥ | (320ab) anena
hi yad eva mūḍha-mater āśānkā-sthānam tad
ity ubhayathā svabhāva-pratibandhād
ity ubhayathā svabhāva-pratibandhād
sādhyād a-sādhyeṣv eva no tataḥ | na iti sā
-ādi-bhāve 'pi bhāva-prasaṅgāt. pratyakṣasya
ity a-sapakṣa eva na asti iti cet, na iti sā
matih || abhāve vinivṛttiś cet pratyakṣasya
sādhanam, a-niścita-tal-lakṣaṇatvāt. tena
'stu viparyayaḥ. tasmād dhetu-viruddhayor
eva sattvaṃ vipakṣe ca sarvatra asattvam
sapakṣa eva sattvam, a-sapakṣe ca asattvam
svabhāvaḥ (192bc') tad-dharma-niścayād
na. a-kramasya kramavad-vyatirekiṇaḥ prāg
vākyam ity api mithyā. tasyā nityeṣu prāg
tad-ātmakatvāt. artha-antaratvasya ca prāg
tad-anyaṃ. an-atiśayasya apekṣā ca prāg
-niṣedha-āśānkā. viruddha-niṣedhe 'pi tatra
| tathā anapekṣya samayaṃ vastu-śaktyā
-vyāpaka-bhāva-cintāyām a-prāṇa-ādimattva
-lekhya-vat. virodhasya ca a-dr̥ṣṭeḥ sandeha
|| nivṛttir na asataḥ sādhyād a-sādhyeṣv
-pratyakṣam tasya eva anuprabodhāya. tad
eva uparodhāt. tasmāt tan-mātra-anuṣaṅgiṇa
-guṇe vaktavye 'nyathā-abhidhānād doṣa
iti darśana-artham ete prayujyete. ity eṣa
na yam evaṃ vyabhicāra-viṣayaṃ paśyati, tam
vema-abhāve 'pi kuvindaḥ karoti iti na tata
iti punar-vacane 'pi gata-arthasya ādhikyam
kārya-bheda-kṛt ||305|| tasmān na khalv eka
ca na yatnaḥ sthāpane mahān || tiṣṭhanty
-doṣa-prasaṅgāt. ataḥ sva-upakāra-dvāreṇa
jñāna-pratibhāsa-bhedas tat svalakṣaṇam. tad
doṣe parājaya-vyavasthāpanā yuktā, tayor
anyatvam. na hi rūpa-rasayor apy anyad
-adhikaraṇatve punas tat-prayoga-kṛta
syāt. na vai vastu-dharma-samāśrayeṇa
na trir eva. a-grahaṇa-sāmarthyē prāg
tad eva tad-anyaśmād vyavacchinatti, tasya
idānīm a-kṣepa-kriyā-svabhāvaḥ. nanv etad
pravṛtti-nivṛtti svayam abhyanuñjāyete, tad
ca. tasmāt paśyañ śukti-rūpaṃ viśiṣṭam
syāt. na hy ayam analaṃ paśyann apy analaṃ
aparaṃ caitanyam. taṃ ca eka-rūpaṃ
nāma kiñcid anyad eva pācaka-ādinām. tasyā
||159|| na hi śaktir nāma kiñcid anyad
yat punar asya abhidheyam tat kathitaṃ tad
pratiṣṭhāpayati. dharma-antaram ca sa
tat-sādhitam tad upalabhyeta. tat-svabhāvā
- asato vyatireka-ayogād iti. atra idam
-sāmarthya-siddha iti vakṣyāmaḥ. tata
-icchayā krama-racanā śakyate kartum. tata
-sthānas tasya eva tad-avasthā-indriya-āder
vyaktam apauruṣeyo vedaḥ. nanu na śaknuvanty
pāraśika-mātr-mithyā-ācāra-vat. teṣāṃ
pratihanti ity abhyupagama-virodhaḥ. ata
prakāśanāya prayuñjate 'n-aśvo 'yam iti. ata
eva uttara-a-pratipattir iti tāvatā
| siddha-anumā-ādi-vacanam sādhanāya
ca. śabda-utpāda-vādinā tāvad ayam a-doṣa
na ca ekatra dr̥ṣṭasya anyatra a-sambhava
-nivṛttyā satya-arthatā. atha punar utpattir

eva nirdeśya iti idam phalavat syāt. svayaṃ-
eva nirdeśya iti idam phalavad bhavet ||
eva nirdeśyaḥ svayaṃ iṣṭo 'nirākṛtaḥ | (6ab)
eva nirvarṇyamānaḥ. manuṣya-atiśāyi-puruṣa-viśeṣa
eva nivartyam. an-āśānkamāno vā kiṃ parasmād
eva nivṛtṭiḥ. anyathā eka-nivṛtṭyā anya-
eva nivṛtṭiḥ. anyathā eka-nivṛtṭyā anya-
eva nivṛtṭiḥ kiṃ nivṛtṭer asato matā || nivṛtṭy-
eva nivṛtṭer abhāva-niścaya iti cet, vyāhatam
eva nivṛtṭer nivṛtṭir asataḥ katham iṣṭā. abhāva-
eva niścayaḥ | viruddham sā eva vā liṅgam anvaya-
eva niścayaḥ kriyata iti cet, katham a-niścayān
eva niścayāt sādhanam dūṣaṇam vā. ta ete nava
eva niścayena śakyam darśayitum viśeṣa-lakṣaṇam
eva niścitam. anumeyo 'tra jijñāṣita-viśeṣo
eva niścito vyāpakatvena tasya dharmiṇo dharmo
eva niṣiddhatvāt. atiprasaṅgāś ca evam. karma-
eva niṣiddhatvāt. kāryatā-viśeṣa eva śakṣāc-
eva niṣiddhatvāt. na api tasya upalabhya-ātmanaḥ
eva niṣiddhā. sa ca karaṇa-vyāpārād eva siddha
eva niṣedhe doṣaḥ syāt. na ca tat-tulya eva
eva netra-dhīḥ || śāṅketa-smaraṇa-apekṣam rūpaṃ
eva nairātmyam dr̥ṣṭam. tad-abhāve ca na asti iti
eva. nairātmyena prāṇa-ādinām ukta-lakṣaṇasya
eva no tataḥ | na iti sā eva nivṛtṭiḥ kiṃ
eva nyāya-anusaraṇam satām vādaḥ, ukta-nyāye
eva pakṣa-doṣaḥ, pratyakṣa-ādi-virodha-vat. hetv-
eva. pakṣa-dharme 'pi tarhi sandeha-anyatara-
eva pakṣa-dharmo 'nvaya-vyatirekavān iti tad-
eva pakṣi-kuryāt. na ca anumāna-viṣaye pratyakṣa-
eva paṭa-utpattih. tathā na kevalam ekaika-vyakty
eva padasya iti. prapañca-kathāyām apy a-kathita-
eva padeṣu varṇānām svabhāvaḥ karṭṭi-citta-saṃskāra
eva para-adhīnā yeṣāṃ tu mahatī kṛpā | sat-kāya-
eva param api buddhyā saṅghaṭayya khyāpyate.
eva paramārtha-sat. arthakriyā-sāmarthya-
eva paraspara-sāmarthya-upaghāta-apekṣayā jaya-
eva parasparam anyatvam. svabhāva-a-pratibandho
eva parājayo 'sya prastāva-upasamhāra-avasānatvāt.
eva parārthe 'numāne sādhanā-doṣa-udbhāvanam, api
eva paricchinnā-sāmarthyena parihartavyaḥ parān
eva paricchēdāt, tad-anyad eva ca tasmāt tad-
eva paridipitam bhavati – karoty eva iti. kāryam
eva paro bruvāṇaḥ kim iti na anumanyate. tasya
eva paśyati. niścaya-pratyaya-vaikalyāt tv a-
eva paśyati, yena salila-arthī tatra na
eva paśyāma iti na anyā buddhir anyo 'nubhavaḥ.
eva pāka-ādy-arthakriyā-upayogena dravyasya an-
eva pācaka-ādinām. tasyā eva pāka-ādy-arthakriyā-
eva pācakatvena api ity alam a-pratiṣṭhair mithyā
eva punaḥ prativahati iti na bhidyate sva-vacana-
eva punaḥ pratyayāḥ katham kalakale 'rtha-antaram
eva punar vācyam – katham asato 'nvaya-
eva puruṣa-kāryatā buddhinām anumeya-anvaya-
eva puruṣa-dharma-śāṅkhyāte vikalpa-anukrame sati
eva puruṣasya kadācit pratyakṣo '-pratyakṣāś ca,
eva puruṣā mantrān kartum. etad uttaratra
eva puruṣāṇām vacanāt punaḥ parokṣa-artha-
eva pūrva-abhyupagamena ity āha. tad eva vākyam
eva pūrva-pratikṣipta-bheda-antaravāc chabda-
eva pūrvam āpanna-nigrahasya para-doṣa-
eva pūrvayoḥ || śāṅketa-saṃśraya-anya-artha-
eva. pṛthag a-sāmarthānām apy avayavānām upakāra-
eva pṛthag viruddha-saha-bhāvinām api darśanāt.
eva pauruṣeyatā. na samaya-ākhyānam. artha-

V3_02712 na, pratipatṭr-vāñchāyāḥ prakaraṇāt. ata
PV_03446 gatā kathā || atha svarūpaṃ sā tarhi svayam
PV_03478 -saṅkramāt | sa ca prakāśas tad-rūpaḥ svayam
PV_03327 'paraḥ | tasya api tulya-codyatvāt svayam sā
V1_03509 'paraḥ | grāhya-grāhaka-vaiddhuryāt svayam sā
V1_02305 -tad-atiśayaḥ bhāvanā-anurodhino bauddhā
SV_11213 -abhāvaṃ sādhyati iti. ya evaṃ-vādinā tāt
SV_16416 atiśaya-pratikṣepa-sādhanam tat tv a-gamakam
V3_04001 chabala-ābhāsāyā buddher a-dṛṣṭeḥ, tasya
VN_02811 a-śakyatvāt, lakṣaṇa-niyamo 'py a-sambaddha
HB_00614 -vaiddharṃya-prayogau. atra sāmāthyād
VN_02915 so 'yam pratijñā-hetvor virodhaḥ. etena
VN_02807 katham a-vikala-antaḥ-karaṇaḥ pratijñām
SV_03914 -eka-nitya-vyāpita-ādy-ākāraḥ api na
HB_00702 ity asmai nivedayati. na api svayam prāg
VN_04414 anvākyānam vyartham, anena padena go-śabdā
VN_04713 atha ca sampradāya-vaśāt tā lokas tathā
SV_06010 eva tam na paśyati tam eva a-vṛkṣam svayam
SV_16215 na anya iti yady anyo 'pi jānīyāt tam tathā
V2_06814 kiṃ tarhi jñāpana-śaktir ayam asya
V2_07001 ca apekṣamānās tat-sādhanam avyabhicāram
PV_03443 vit katham | sārūpyād vedanā-ākhyā ca prāg
SV_07010 tasmāt tatra api kārya-kāraṇa-bhāva-kṛta
SV_10101 -liṅgā ca. yathāsvam vyāpini sādhye tayor
PV_04131 dhvaneḥ | prasiddhasya śrutau rūpaṃ yad
V2_04701 -kāraṇasya darśanasya vyāvṛtṭiḥ. na ca sa
SV_04003 rūpa-saṅkara iti. evam tarhi buddher
SV_14110 ānupūrvī sphoṭa-vicāra-anukrameṇa
V3_07609 -rūpatvāt pratiśedhasya. pariśaṅkhyāteṣv
V2_10109 ubhayasya api hetur iti. eṣa trividha
SV_01502 upalabdhī-lakṣaṇa-prāpteḥ sparśasya yukta
V2_09710 upalabdhī-lakṣaṇa-prāpteḥ sparśasya yukta
SV_03608 anyatra api kathañcit taiḥ prayuktās tathā
SV_11811 tato '-viśeṣeṇa gamayet. tato '-viśeṣeṇa
SV_14606 nivṛttir bhavati ity ukte kasyacid bhāvasya
SV_02813 | na hi sarvato bhinnō dṛṣṭo 'pi bhāvas tathā
SV_06023 vastv iva ikṣyate ||121|| teṣāṃ prakṛtyā
V1_02007 ca na asatām grahaṇam. tasmād artha-antarām
V3_01707 artheṣu sāmāthyād viśeṣa-sthiteś ca deha
SV_14902 bhavati ity api viruddham iti. so 'py anena
SV_10607 vā iti. tasya bhāva-an-upādānatve sādhye sa
SV_03402 -viśayatvena kaścid viśeṣaḥ. ekas tam
PV_03324 yatra avasāya-dhīḥ | sa tasya anubhavaḥ sā
SV_01208 na asti iti na pratyeti vacanād api na
V2_09404 'pi na asti iti na pratīyāt, vacanād api na
V3_12712 api na iti cet, priyam anuṣṭhitam. yadi idam
SV_13828 -kāra- dharmasya ca karaṇeṣu dṛṣṭeḥ. tasya
HB_03908 tasmāt sarvatra sattā-vyavasthā
HB_03209 tad- anyasya tatra a-paricchedāt. atas tad
V3_06309 ca tasya eva tatra sāmāthyam iti tad
V3_12607 prameyā vaktavyāḥ. na hi bhāva-viśayam
HB_00215 tatra tad ādyam asādhāraṇa-viśayam darśanam
V1_00604 ||3|| pratyakṣam apy artha-avisamvādād
V2_06413 tasmād ayam ātma-upalambha-nivṛttim
HB_02804 -rūpasya kevalasya tattva-vyavasthāpakād
HB_03502 - yata eva hetur anyathā api bhavet, ata
V1_00213 'rthasya pratipatṭir anumānam iti dve
SV_14015 ayogāt. tad ayam sat-prayoga ity api jananam
V3_11307 eva tad-viparyaya-sādhanō viruddho 'py eka
HB_03401 iti, katham tayor parokṣe 'rthe prayogaḥ. na
SV_16401 -sāmāthyāt, tatra api tad-ākāra-dhyāna-āder
HB_00716 -nigamana-ādikam api pratyuktam, etāvata
PV_04170 yadi iṣyate | śāstreṇa alaṃ yathāyogaṃ loka
PV_04106 kṣatīḥ | parokṣeṣv āgama-an-iṣṭau na cintā
SV_09009 'sti yena ayam tathā coditaḥ kṣīra-vikāra

eva prakaraṇena sādhyā-dharma-iṣṭi-gatir ity
eva prakāśate | yat tasyām a-prakāśāyām arthaḥ
eva prakāśate || tathā-abhyupagame buddher
eva prakāśate || nīla-ādi-rūpas tasya asau
eva prakāśate ||38|| vyastam hi viśaya-lakṣaṇam
eva prajñā-ādi-vat. cetanās ca api vedyatvād a-
eva prati. girām satya-artha-hetūnām guṇānām
eva. pratikṣepa-sāmānya-sādhanayor a-sambhavāt. na
eva pratikṣepe virodhaḥ, yathā - a-śrāvāṇaḥ
eva pratijñā-antara-abhidhāne pratijñā-antarām
eva pratijñā-artha-pratīter na pratijñā-prayogaḥ.
eva pratijñā-virodho 'py ukto yatra pratijñā sva-
eva pratijñā-sādhanāya upādādita. upādadātā ca
eva pratipatṭiḥ. kevalam a-bhinna-ākārā buddhir
eva pratipadyate kiñcit, pramāṇam antareṇa evam
eva pratipadyate, go-śabdāt kakuda-ādimantam
eva pratipadyate tāsām ca prayoga-bhramśam. tathā
eva pratipadyate. na idam vyavaccheda-vādināḥ
eva pratipadyeta. na ca evam. tasmād ayam
eva pratipādaka iti. sā api tatra pratibaddhā
eva pratipādane liṅga-vad avalambante, an-
eva pratipādītā || dṛṣṭayor eva sārūpya-graho
eva pratibandhaḥ. tad ayam āśrayaḥ sāmānyasya sva
eva pratibandhāl liṅgayor liṅgini, yathā uktaṃ
eva pratibhāsate || a-dvayam śabala-ābhāsasya a-
eva pratibhāso 'rtho yuktaḥ, tasya punaḥ
eva pratibhāso jñāna-rūpatvāt san eva sāmānyam.
eva prativihitā. na api sā varṇa-svabhāvā. vastu-
eva pratiśedha-vṛttir iṣṭā, tan na an-upākhyeṣv a
eva pratiśedha-hetur upalabhya-sattvasya hetos
eva pratiśedhaḥ. na yuktaḥ, dṛṣya-tat-svabhāva-
eva pratiśedhaḥ. na yuktaḥ, dṛṣya-tat-svabhāva-
eva pratīti-hetavo bhavanti. tatra vācyeṣu puruṣa
eva pratītiḥ syāt, sarvasya ca. tasmāt sambandha-
eva pratīteḥ. tathā ca anena artha-antara-bhāva
eva pratyabhijñāyate, kvacid bhede vyavadhāna-
eva pratyaya-vaśāt tathābhūta-vikalpa-kāraṇānām
eva pratyaya-viśeṣa-utpatter manaḥ pratyeti.
eva pratyayaḥ, na ghaṭe. yathā ko 'py āyāta iti
eva pratyākhyātaḥ. kasyacid bhāva-an-abhyupagamāt.
eva pratyātma-vedyatvād a-pratikṣepa-arho 'rtho
eva pratyāyayan pratikṣipta-bheda-antaraḥ
eva pratyāsattir vicāryate || dṛṣya-darśanayor
eva pratyēṣyati. tad api hy anupalambham eva
eva pratyēṣyati. tad api hy anupalambham eva
eva prathamam ucyeta, na parikleśito devānām-
eva pradīpa-āder viśaya-antarasya ca kasyacid
eva pramāṇam tat-sādhanam anvākarṣati iti.
eva pramāṇam prakāra-antara-abhāvaṃ sūcayati,
eva pramāṇam syāt. tad-ākāra-niyama-sāmāthyena
eva pramāṇam, avisaṃvāda-lakṣaṇatvāt pramāṇasya.
eva pramāṇam. tasmimṣ tathābhūte dṛṣṭe sa yena
eva pramāṇam. sa ca avisaṃvādas tasmād ātma-lābhāt,
eva pramāṇayan pratikṣipati. sā viprakṛṣṭeṣv apy
eva pramāṇād anya-vyavaccheda-siddheḥ. sambandha-
eva pramāṇābhyaṃ a-bādhita-tad-dharmā dharmī ity
eva pramāṇe, anyathā-pratipatṭy-ayogāt. na vai
eva prayoktuḥ sāmāthyāt. svayam samarthe tasya
eva. prayoga-bhedāt tu tad-bhedaḥ, kvacid ukti-
eva prayogaḥ pramāṇatayā liṅga-a-nīścayāt.
eva prayogāt. tasmāt tad-adhiṣṭhānam eva tat
eva prayogeṇa vākya-pratīter bhāvād iti dīṇḍika-
eva pravartatām || sādhanā-ākhyāna-sāmāthyāt tad
eva pravartate || virodha-udbhāvāna-prāyā parikṣā
eva pravartate na anyatra. sa eva atiśayo

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V3_03512
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VN_02506
V3_12709
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V3_01907
SV_10023
V2_08309
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V3_02308
V1_01107
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V3_04109
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V3_09302
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V2_08303
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V3_04206

kevalam nir-upākhyam. nir-upākhye 'pi iyam
api yathā-śruta-artha-vikalpa-saṃhāreṇa
tato 'pi vikalpāt tad-adhyavasāyena vastuny
tac ca tulyam pradīpa-ādāv iti sa
iti cet. pūrveṇa asya kaḥ sambandha iti sa
-sāmarthyah saṃśaya-hetutvād anaikāntika
aṅguḷiṣu punaḥ pratikṣaṇa-vināśiniṣv anyā
anyaḥ svayam-śrutim || vicāra-prastuter
| anyatra na anya-siddhiś cen na tasya
siddham tal-liṅgam jñānam idrīsam || etena
bhāvasya janma-vināśayoḥ. śaktiḥ, sā asty
ātma-gatiḥ, kiṃ tarhi vidhi-mukhena
hy evam syād ity asādhāraṇa-anaikāntika
eṣa viśeṣo buddhi-pratibhāsa-kṛta iti tasya
vyavasthitam ||6|| iti saṅgraha-ślokaḥ. ata
-vat. pratyakṣasya api hy artha-avyabhicāra
eva svabhāvam āsādayanti. tena a-viśeṣeṇa
yathā-svasaṃvedanam eva artha-niṣpattes tad
'viparyāsād iti cet. na, parārthasya
ārambho viparyāsād iti cet, na, parārthasya
tasmāt tat-pūrva-kṣaṇa-sahakāri kuṇḍam tatra
yadi syād a-sthira-āśrayaḥ | viśeṣo na
api na sidhyati. ghaṭa ity api ca rūpa-ādaya
vṛkṣā vṛkṣa ity syāt, yady eṣa niyamo bahuṣv
śabdād artham a-pratipadyamānāḥ apaśabdair
viśeṣaḥ. atra api viśeṣaṇa-upādānam iṣṭasya
|12|| tatra api sādhyā-dharmasya sambaddhasya
sarva-bādhanam || sambandhas tena tatra
an-adhikārāc ca śāstrasya anumāne. pramāṇena
'pi tulyā iti viruddhaḥ syāt. tena tatra
arthena apodyate, na sa pakṣa iti. tata
kṛtvā gaja-nimīlanam | kevalam loka-buddhyā
-bhedaḥ, tatra rūpa-bhedo 'pi, yathā tayor
a-prāmāṇye vṛtti-vaiphalyāt. na ca śarīram
-grāhaka-lakṣaṇa-vaiddhuryāt. tasmād ātmā
bhavati, yathā - a-brāhmaṇa iti. na hi sa
vārttika-kāro 'yam sthita-pakṣam āha. tam
-svabhāvam viśāṇam iti cet, vāyam apy etad
-saṃsthiṭiḥ || tasmin nivṛtte prakṛtiṃ svām
upagata ity a-pramāṇād abhyupagamāt tathā
-āśrayā kāryatā-sthiṭiḥ. kiṃ tarhi yat saty
āśānkā-sambhavaḥ. vipratipattis tu dṛṣyata
kvacid bhavan dṛṣṭo 'napekṣatvāt svabhāvata
kvacid bhavan dṛṣṭo 'napekṣatvāt svabhāvata
a-jananāt. tasya a-hetutā syāt. na vai sa
a-jananāt tasya a-hetutā syāt. na vai sa
bādhanīya-dharmaṇo dharmiṇo 'bhidhānād iha
na hi gava-ādi-vikalpo 'rtha-sannidhāv
-bhāvo vyavacchinnaḥ tathātvaṃ ca tasya
-vacanam ākṣipta-pratibandha-upadarśanam
bhāvo 'numāna-viśayaḥ. sa hi sandṛśya
anyeṣu upalambha-pratyayeṣu san pratyakṣa
-vikalpena asiddhi-codanā mithyā-uttaram
taṃ tato dharmiṇo nivartayatas tasmin saty
'py eka-bheda-codanāt tat-svalakṣaṇa-niṣṭhā
vyapadeśa-ādayo janya-janaka-bhāva-kṛtā
kṣaṇa-sthiti-dharmāṇāḥ. sa tu utpattimatām
yathāsvam grāhakeṇa karaṇena upalabhya
sakṛt prakāśayanti. krama-bhāvāt. na apy eka
saṃskāryaḥ puruṣair dhiyā ||231|| tāv
eva jñānam siddham iti, tathā api tāv
abhāvo nāma kaścit kāryaḥ syāt svabhāvaḥ, sa
abhāvo nāma kaścit kāryaḥ syāt svabhāvaḥ sa
niyamasya ubhaya-rūpatvāt. tasmāt tatra
bhāvād itarasya iti. atha kā iyaṃ śaktiḥ. sa

eva pravṛttir niṣidhyate. anupalabdi-lakṣaṇā
eva pravṛtteḥ. tat kiñcit kutaścid āgatam ity
eva pravṛtteḥ, pravṛttau tu vikalpasya
eva prasaṅgaḥ. tan na ādheyatā na vyaktir vṛttiḥ
eva prasaṅgo 'paryavasānaś ca. tad avāśyam
eva. prasādhite tu sāmarthyē gotve '-vṛtṭyā hetor
eva prasāritāḥ, anyā muṣṭiḥ. tatra muṣṭy-ādi-
eva prasiddhaḥ siddha āśrayaḥ | sva-icchā-kalpita
eva prasiddhitaḥ || yo hi bhāvo yathā-bhūtaḥ sa
eva prasiddho 'pi svabhāvasya pṛthak kṛtiḥ |
eva prāg api janmano nirodhād apy ūrdhavam. tena
eva prāṇa-ādaya ātmānam gamayanti iti cet, kim
eva prāṇa-ādih. sādharmaṇam api khalu prameyatvam
eva prāmāṇyam yuktam. atha kā iyam artha-saṃvid
eva prāmāṇyam vastu-viśayam dvayoh (7ab)
eva prāmāṇyam, tad-abhāve bhāvinas tad-
eva phala-dāḥ syuḥ. yadā tu samayād ebhyaḥ phalaṃ
eva phalaṃ yuktam. na hy arthasya yathā-svabhāvam
eva phalatvena iṣṭatvāt, icchā-lakṣaṇatvāt
eva phalatvena iṣṭatvāt, tal-lakṣaṇatvāc ca
eva badara-kāryam janayad ādhāra ity ucyate.
eva bardheta svabhāvas ca na tādrśaḥ || tatra
eva bahava eka-arthakriyā-kāriṇa eka-śabda-vācyā
eva bahu-vacanam, ekasminn eka-vacanam iti.
eva bahulam vyutpadyamānā loke dṛśyanta iti
eva bādhanam. na hi tasya asattā-an-abhyupagama
eva bādhanam | parihāryam na ca anyeṣām anavasthā
eva bādhanād asti ced asat | hetoh sarvasya
eva bādhanāc tad-bhāva-pramāṇa-a-pratitau vā kim
eva bādhanāc bhavati, na anyatra iti cet, na,
eva bādhanāc hetor asādhāraṇatvam, kvacid a-candre
eva bhāva-cintā pratanyate || nila-ādīś citra-
eva bīja-kanda-udbhavayoḥ. tad yato yādrśam
eva buddhiḥ, tat-siddhāv api buddhi-vikalpe
eva buddher anubhavaḥ. sa ca na anyasya kasyacit.
eva brāhmaṇas taj-jāti-yogād a-brāhmaṇas ca
eva brūmaḥ. prati-dṛṣṭāntasya yo dharmas taṃ yadā
eva brūmaḥ. yo vā sambandho na asti ity ucyate,
eva bhajate punaḥ | audāsīnyam tu sarvatra tyāga-
eva bhavati, atiprasaṅgāt. na ca upagama-balena
eva bhavati iti sattā-āśrayā. sā sattā kutaḥ
eva. bhavaty eva śāstra-dṛṣṭam sādhyam, tat-
eva bhavati. tathā anyatra api svabhāva-bhāvī
eva bhavati. tathā anyatra api svabhāva-bhāvī,
eva bhavati tādrśasya bhāvāt. anyādrśād bhavan
eva bhavati, tādrśasya bhāvāt. anyādrśād bhavan
eva bhavati, na anyatra iti cet, bādhanīya-
eva bhavati. na anyathā idantayā iti cet ||9|| na
eva bhavati na anyasya ity anyathā-bhūtāt
eva bhavati. yac ca pratibandha-upadarśanam tad
eva bhavati. sa ced bhaven madhya-avasthā-vad
eva bhavati sa svabhāva-viśeṣaḥ. svabhāvaḥ sva-
eva bhavati. syān mithyā-uttaram yadi dvayor api
eva bhavan hetus taṃ tatra dharmiṇi pravartayati
eva bhavanti. tad ekasmād api tasya bhedo 'sti
eva bhavantu, saty api samyoge tan-
eva bhaviṣyati. na hi svabhāva iti sarvaḥ
eva bhavet. sa darśana-pratibandhiṣu vyavadhāna-
eva bhāgaḥ śabdaṃ vyanakti, tad-anya-vaiyarthyā-
eva bhāva-abhāvāv āśritya a-saṃsrṣṭāv api
eva bhāva-abhāvau kecid darśana-a-darśana-mātreṇa
eva bhāva iti na abhāvaḥ syāt. tad abhāvam karoti
eva bhāva iti na abhāvaḥ syāt. tasmād abhāvam
eva bhāva iti na bhāva eva ucyate, na itareṇa apy
eva bhāva uta anyad eva kiñcit. sa eva cet, tathā

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dharmiṇi bhāve tad-aṃśa-vyāpti-vacanāt tatra
pratitir vikalpa-vāsanā-samutthitā bhrāntir
-śaktād an-utpatteḥ. atha kā iyaṃ śaktiḥ, sa
tatra bhāva eva, vyāpyasya vā tatra
tatra bhāva eva, vyāpyasya vā tatra
svabhāva-upadhānam. kāryasya api tad-bhāva
parityajya katham bhāvo bhavet. svabhāvasya
parityajya katham bhāvo bhavet, svabhāvasya
ucyate, na eko 'rtho dvitīyasya. nanu tatra
7ab) nanv a-para-bhāvitve 'pi vināśasya svata
vā iti bhedaṃ a-bhedaṃ vā prcchan viśeṣam
syātām. vināśa-hetv-ayogāt. svabhāvata
atha tā api śakty-upakāriṇyaḥ śaktayo bhinnā
ity a-hetukaḥ syāt. na a-hetukaḥ sattā-hetor
a-hetukaḥ syāt. na a-hetukaḥ, sattā-hetor
-janaka-bhāvās cet. agner iti kim. kāṣṭhād
pratyuktā. katham eko hi sva-sādhya-bhāva
tathā-utpatteḥ. sato hi bhavatas tādrśasya
tathā-utpatteḥ, sato hi bhavatas tādrśasya
anubandho gamyate. hetu-bhāvo vā tasmin saty
tatra sarvathā na asti, kathañcit sata
-bhāva-niṣedhāt. hetu-bhāvo vā tasmin saty
tatra eva tad-anyo 'pi tad-bādhakasya bhāva
gamyate, śabdo 'rtha-antara-nivṛtti-viśiṣṭān
-bhedo rūpa-a-bhede 'pi, na hy ākāra-sāmyam
-arthā a-kramā aparā || vaiśvarūpyād dhīyām
-arthakriyā-lakṣaṇam sahakāritvam kṣaṇikānām
ity a-sakṛd uktam etat. tasmād eka-kāryatā
anurundhānaiḥ buddhi-parivartinām
bhavati. tathā hi yogyatā iti rūpa-atīśaya
nimitta-abhāvād vibhramo 'yukta iti cet. ta
yuktam. tasmāt tad-abhivyāpta-dharma-yogād
-siddhes tasyaḥ kāraṇatva-prasaṅgāt. yasya
hetor dharmiṇi bhāve sādhya-dharma-viparyaya
iva pratibhāti. sā hi tad-anya-vivekiṣv
| tasya apy avaśyam avadāta-dhīyo 'yam
tena śabdo 'nyo vā sattā-bhājanaḥ sarva
bhāvasya bhavati ity āha. kiṃ tarhi sa
idānīm an-utpanna-atīśayas tad-avastha
bhāvasya abhāvaḥ syād a-bhedataḥ ||39|| ya
gamakatvāt. sambandha-vacane 'pi prayoga
tu yathokta-svabhāva-antara-viraha-upagamād
| tasmāt tat-kāryatā api iṣṭā a-tat-kāryād
jāty-ādes tad apy etena dūṣitam || darśanāny
ca na āśraya-āyattā nityatvāt. sā apy ayuktā
saṃvedanasya tu tathāvidha-ātma-saṃvedanād
-kārika-upayoge 'pi kriyāyām antyasya tasya
tad-anya-vyāvṛtṭy-ākṣepa-nāntarīyakatvāt. sa
na hi tasya rūpam anyasya syāt. na tad
-van na bhedaḥ syāt. na hi bheda-upādhir
a-vidyā-prabhavāt. na vai bāhya-apekṣā
vyācakṣaṇo jaiminis tad-vyājena svam
iti niveditam etat. a-vyatireke ca varṇā
yujyate ||294|| yadi bhāva-śaktayā
dharmāḥ sādhya ity abhidhānataḥ | tad bādhām
upalabhyeta, syād etat. atha śoṣa-ādikam
ekasya katham anyasya sannidhiḥ | gomān ity
ekasya katham anyasya sannidhiḥ | gomān ity
racanā-darśanāt. api ca, atra bhāvān svam
bahūnām, yathā antyasya kāraṇa-kalāpasya tad
-anya-āśaṅkāyām prayoga-ayogāt. tatra hi yad
-ātmatayā tad-anyebhyo bhinnāḥ sūtrāt tasya
-ādibhyo bhinnāḥ svabhāvaḥ kulālāt tasya
hi tasya pāta-pratibandho na artha-antaram
sa hi pāta-pratibandho na artha-antaram

eva bhāva-niyama-artham āśaṅkyeta. tat-sāmarthyād
eva. bhāva-bhedo vāsanā-prakṛtiś ca tasya āśraya
eva bhāvaḥ, uta anyad eva kiñcit. sa eva cet
eva bhāvaḥ. etena anvaya-vyatirekau yathāsvam
eva bhāvaḥ. etena anvayo vyatireko vā yathāsvam
eva bhāvaḥ. tac ca asti dhūme. tasmāt kāryam
eva bhāvadvād iti tasya svabhāva-pratibandhād
eva bhāvadvād iti tasya svabhāva-pratibandhād
eva bhāvas tad-abhāve 'vaśyam abhāvaś ca
eva bhāvasya bhavato 'yam tattva-anything-vikalpas
eva bhāvasya svabhāva-ākhyam adhikṛtya pravartate.
eva bhāvā naśvarāḥ. na eṣāṃ niṣpannānām anyato
eva bhāvāt. evam upādhiṇām tac-chaktinām ca
eva bhāvāt tathā-utpatteḥ. sato hi bhavatas
eva bhāvāt tathā-utpatteḥ, sato hi bhavatas
eva bhāvāt. tad-apekṣād utpatter a-doṣa iti cet.
eva bhāvāt tena avyabhicārī. tatra eva tad-anyo
eva bhāvāt. na avaśyam sataḥ kutaścid bhāva iti
eva bhāvāt. na avaśyam sataḥ kutaścid bhāva iti
eva bhāvād ity artha-antarasya. tathā prasiddhe
eva bhāvād iti cet, yathā na asti, sa prakāras
eva bhāvād iti dṛṣṭāntena pradarsyate 'rtha-
eva bhāvād viruddhas tena iti bādhayā samānam.
eva bhāvān āha ity-ādinaḥ nirdiṣṭaḥ. sa hi tam
eva bhāvānām tattve nibandhanam, a-bhinna-
eva bhāvānām viśva-rūpatā | tac ced an-aṅgam kena
eva bhāvānām sambhavati, na sambhavat-pṛthag-
eva bhāvānām a-bhedaḥ. sā ca a-tat-kārya-viśeṣaḥ
eva bhāvānām ākāra-viśeṣa-parigrahād bahir iva
eva bhāvānām ity āveditam prak. astu vā artha-
eva bhāvās tad-eka-artha-kāriṇo 'nubhava-dvāreṇa
eva bhāvās tad-antaḥ syur ity abhivyāptir asya
eva bhāve sādhya-siddhis tad eva hi tatra upayogi
eva bhāvena pratijñā-artha-virodhāt. asiddhatā
eva bhāveṣu bhavanti viveka-viśayā iti gamyate.
eva bhāvo '-vibhāvita-dhīyā a-vidito janena ||
eva bhāvo 'n-ātyantika iti siddham. na siddham.
eva bhāvo na bhavati iti. yadi hi kasyacid bhāvam
eva bhāvo naṣṭo nāma. nanv atīśaya-utpattāv api
eva bhāvo bhāva-mātra-anurodhī svabhāva ity
eva bhidyate na arthaḥ, ubhayathā dharma-bhede
eva bhinnā-deśa-ādibhir yoga-abhāvaḥ, tad-
eva bhinnatā ||140|| cakṣur-ādau yathā rūpa-
eva bhinnāny apy ekām kurvanti kalpanām |
eva bheda-a-bheda-vivecane ||145|| astu nāma
eva bheda-pratitīḥ. tat svayaṃ svataḥ siddha-
eva bhedakasya sādhatamatvāt. satsv api indriya
eva bhedas tad-vyāvṛtṭyā gato bhāgas tad-gates
eva bhedasya rūpam. rūpam ca anyad eva syāt.
eva bhedo 'yam ata iti viśeṣa-nirdeśāt. tataś ca
eva bhrāntayo bhavanti, kiṃ tu viplavād āntarād
eva matam āha iti na tīrthakara-antarād asya
eva mantrāḥ. te ca a-viśiṣṭaḥ sarvatra iti
eva mantrāḥ siddhi-pradā na te kañcit parihareyur
eva manyeta sva-dharmi-vacanaṃ tataḥ || nanv etad
eva maraṇa-śabdena vadet, tasya api pratibandhaś
eva martyena bhāvyaṃ aśvatā api kim ||25||
eva martyena bhāvyaṃ aśvatā api kim ||71|| ity
eva mukha-varṇam sva-vāda-anurāgān nūnam
eva mukhyaṃ sahakāriṇām sahakāritvam, tasya eva
eva mūḍha-mater āśaṅkā-sthānam tad eva nivartyam.
eva mṛd-saṃsthāna-viśeṣa-ātmanaś cakra-āder
eva mṛd-ātmanaḥ sataḥ saṃsthāna-viśeṣa-ātmatayā
eva, yaḥ sthāpayitrā kriyate. artha-antaratve
eva yaḥ sthāpayitrā kriyeta. artha-antaratve

V3_12003	-anya-kalpane syāt. yasmin sati bhavaty	eva yat tato 'nyasya kalpane | tad-dhetutvena
SV_13701	yā asiddhi-pūrvikā. nanu tad rūpam asiddham	eva yat tathābhūta-vijñāna-a-vyavadhāna-upayogi.
PV_02024	ca dur-anvayam || yeṣu satsu bhavaty	eva yat tebhyo 'nyasya kalpane | tad-dhetutvena
SV_08704	-kāri tad eva vastv ity uktam. sa ca viśeṣa	eva. yat punar etat sāmānyam nāma tat tasya eva
SV_11110	'pi buddher guṇa-pakṣa-pātena pratipakṣa	eva yatna-ādhanāt, parikṣāvato viśeṣeṇa a-duṣṭa-
V2_06313	-siddhiḥ. nimittayoḥ punar virodhe gamikā	eva, yathā – na asya roma-harṣa-ādi-viśeṣaḥ
NB_03068	asya eva rūpasya sandehe 'py anaikāntika	eva. yathā a-sarvajñāḥ kaścīd vivakṣitaḥ puruṣo
V1_02512	-bhoga-vat. liṅga-ayogād ato 'py asiddhir	eva, yathā uktam prak. tatra ca pratyakṣe viśaya-
SV_04818	-antara-kalpanam kevalam an-artha-nirbandha	eva, yathā-kalpanam asya ayogāt, na vai
SV_12528	abhāvād apara-pūrvakam ity ucyate. prāg	eva yathā-darśana-pravṛttayoḥ samyañ-mithyā-
SV_00614	kāṣṭhād iti. nimittayoḥ punar virodhe gamikā	eva, yathā na asya roma-harṣa-ādi-viśeṣaḥ santi
NB_03023	upalabdhī-lakṣaṇa-prāptam tad upalabhyata	eva, yathā nila-ādi-viśeṣaḥ. na ca evam iha
PV_03254	-ādi-bhedaś ca teṣām eva viśeṣataḥ | tasyā	eva yathā buddher māndya-pāṭava-saṃśayāḥ || yasya
SV_01206	cet. na ca na asti iti vacanāt tan na asty	eva yathā yadi | na asti sa khyāpyate nyāyas tadā
V2_09411	na ca na asti iti vacanāt tan na asty	eva yathā yadi | na asti sa khyāpyate nyāyas tadā
SV_06901	-apekṣayā apy aneka ekena vyavahāra-artham	eva. yathā śābaleyo bāhuleyaḥ
VN_00116	prasādhyā paścād api vyāptiḥ prasādhyata	eva yathā sañ śabdaḥ kṛtako vā, yaś ca evam, sa
SV_15012	na punar ucyate. api ca, na apauruṣeyam ity	eva yathārtha-jñāna-sādhanam | dṛṣṭo 'nyathā api
SV_13411	syāt, śabda-vad eva. krama-bhāvina	eva yathāsvaṃ karaṇa-prayogād bhinnā varṇa-bhāgāḥ
SV_02622	-bhrāntiḥ. yāvanto 'sya parabhāvās tāvanta	eva yathāsvaṃ nimitta-bhāvinaḥ samāropā iti tad-
SV_12317	vacanam. tad adyatve 'pi puruṣeṣu dṛṣyata	eva. yathāsvaṃ satya-adhiṣṭhāna-balā viṣa-dahana-
SV_01921	anvaya-smṛtiḥ. tasmād dṛṣṭāntena ayam	eva yathokta-svabhāva-pratibandhaḥ pradarśyate.
SV_15004	eṣām sambandhasya api nityatā | (283ab) ata	eva yathoktād vastu-mātra-anubandhād vināśasya
SV_08922	tat tulyam iti so 'pi kiṃ na karoti. etena	eva yad ahrīkāḥ kim apy a-ślīlam ākulam |
SV_10324	svabhāva-anupalambho 'pi kaścīd pramāṇam	eva. yady an-upalabhyamāno vyāpakaḥ svabhāvo 'sya
HB_01707	tasya api kiṃ na kevalaḥ karoti. karoty	eva yadi kevalaḥ syāt. kiṃ na bhavati.
V2_08407	tat-kāraṇānām vā pratiṣṭhānād dhetur	eva. yadi tadutpatteḥ kāryam gamakam, tadā
PV_03406	tato na anyo '-hetuś ca viśayaḥ katham || sa	eva yadi dhī-hetuḥ kiṃ pradīpam apekṣate | dīpa-
VN_03615	anaikāntika-codanā iti, tad a-sambaddham	eva. yadi hi sva-siddhena gotva-ādinā parasya
SV_12217	jvālayā syād anyatra api syād iti. bhavaty	eva. yayā sāmagryā sambhavati sā yadi syāt, asyāḥ
V3_00403	pareṇa apy anyataḥ pratipattum ayuktam	eva. yas tu para-parikalpitaiḥ prasaṅgaḥ, yathā
SV_08818	iti sthitis tena ātmanā bhedas tadā bheda	eva. yasmāt tau hi tayoh sva-ātmānau tau ced
SV_15230	na ca tathāvidhasya a-darśanād asattvam	eva. yasmān na asattā-siddhir ity uktam sarvato
PV_02181	etat syād iti kecīd pracakṣate | saty	eva yasmin yaj janma vikāre vā api vikriyā || tat
SV_16519	tathā anyasya api syād ity an-abhiniveśa	eva yuktāḥ. yasya pramāṇa-saṃvādi vacanam so
SV_05719	api tad-vid-arthikaḥ ||110||	eva yuktāḥ. yo 'yam anyonyam viveko bhāvānām tat-
PV_03247	grāhyam iti ced grāhyatām viduḥ | hetutvam	eva yukti-jñā jñāna-ākāra-arpaṇa-kṣamam || kāryam
V1_01912	grāhyam iti ced grāhyatām viduḥ | hetutvam	eva yukti-jñā jñāna-ākāra-arpaṇa-kṣamam ||20||
SV_17101	parokṣa-artha-sampratipattir iti katham tad	eva yugapad dveṣyam ca kāmyam ca. atha prasiddhim
V2_05209	-tulya eva vṛttir ity a-tat-tulyo viruddha	eva, yena tata eva vyatirekād agnir auṣṇyam na
HB_04011	na bhāva eva ucyate, na itareṇa apy abhāva	eva, yena bhāvo 'bhāvo vā dvitīyam ākṣipet. na
PV_02255	-karmābhyam saṃsārī nāma tādrśaḥ | ātmīyam	eva yo na icched bhoktā apy asya na vidyate ||
V1_02209	atiprasaṅgaḥ. saṃskāra ity api pūrvakam	eva योग्याṃ vijñānam utpaśyāmaḥ, antaḥ-karaṇa-
PV_03173	śrutīḥ | saṃyojyate 'nya-vyāvṛtttau śābdānām	eva yojanāt || saṅketa-smaraṇa-upāyam dṛṣṭa-
PV_03131	-avabhāse 'pi yaṃ paro 'sya iti śaṃsati | sa	eva yojyate śābdair na khalv indriya-gocaraḥ || a
V3_11001	iti cet, na, karuṇayā api vṛttech. sā	eva rāga iti cet, iṣṭam na nāma nivāryate. rūpam
V3_10904	-ādayaḥ, vaktu-kāmatā-sāmānya-hetutvāt. sā	eva rāga iti cet, iṣṭatvād a-doṣaḥ. nitya-sukha-
SV_00904	-ādayaḥ, vaktu-kāmatā-sāmānya-hetutvāt. sā	eva rāga iti cet. iṣṭatvān na kiñcid bādhitam
SV_00911	iti cet. na, karuṇayā api vṛttech. sā	eva rāga iti cet. iṣṭam, a-viparyāsa-samudbhavān
VN_00801	svabhāva-bheda-upagamāt. yady anya	eva rūpa-ādibhyo ghaṭa ity ekaḥ syāt, kiṃ syāt.
V1_01002	jāti-guṇa-kriyāvatām etan na sambhavaty	eva, rūpa-viveka-sambandhayor a-pratibhāsanena
SV_08615	viśeṣā janakāḥ, na punas teṣām viśiṣṭam	eva rūpam kiṃ tv a-bhinnam api, tad-eka-śakti-
PV_04133	asya eva kṣepe 'dhyakṣeṇa bādhanam || tad	eva rūpam tatra arthaḥ śeṣam vyāvṛtti-lakṣaṇam |
V3_04003	śabda iti. tad-arthā ca artha-uktiḥ. tad	eva rūpam tatra arthaḥ śeṣam vyāvṛtti-lakṣaṇam |
V1_04001	na hi bhinna-avabhāsitve 'py artha-antarām	eva rūpam nilasya anubhavāt tayoh saha-upalambha-
SV_03724	rūpasya abhidhānam na sambhavati. na vai tad	eva rūpam buddhau samarpyate, an-atindriyatva-
V1_03402	kva tarhi idānim ayam anubhavaḥ. nanv asya	eva rūpam vayam apy anububhutsavaḥ. idam dṛṣṭam
NB_03068	sarvatra eka-deśe vā vartamānaḥ. tathā, asya	eva rūpasya sandehe 'py anaikāntika eva. yathā a-
V2_04910	bheda-antara-vimarśa-vivekena pratiṣṭhitena	eva rūpeṇa ākriyata iti svalakṣaṇa-viśayam,
V3_01001	api tena saha sādhanam syāt. tasmāt triṣv	eva rūpeṣv antar-aṅgam artha-siddhau sāmartyam
VN_02814	nigrahasthānam ity evam-prakārānām ekam	eva lakṣaṇam vācyam syāt. na ca evam-vidhaḥ
PV_02127	kutaḥ sthitiḥ || na ca evam laṅghanād	eva laṅghanam bala-yatnayoh | tad-dhetvoḥ sthita-
V1_00301	-pratipatty-ayogāt. na vai pratibandha	eva liṅga-lakṣaṇam, kiṃ tarhi grāhya-dharmaṇi
HB_02906	asya ghaṭo na asti iti bhavati. katham tasya	eva liṅga-liṅgi-bhāvaḥ. na ca atra sāmānya-viśeṣa
PV_03186	| anapekṣya na cec chaktam syāt smṛtvā	eva liṅga-vat || tasyās tat-saṅgama-utpatter akṣa

HB_00709	mṛgayate. asmad-vacanād api svayaṃ siddham	eva liṅgam anusṛtya pratyeti iti ko 'naylor
NB_02010	tad-abhāvaś ca iti. tri-rūpāṇi ca trīṇy	eva liṅgāni. anupalabdhiḥ svabhāvaḥ kāryaṃ ca iti.
V2_05606	anupalabdhiḥ svabhāvaḥ kāryaṃ ca iti trīṇy	eva liṅgāni. yathā pradeśa-viśeṣe kvacin na ghaṭa
SV_10324	'rthasya liṅgini | (202ab) svabhāva-abhāva	eva liṅgini svabhāva-anupalambho 'pi kaścit
SV_06706	-a-parijñānād iti. tasya apy ekam asti ity	eva lokena śabda niveśanīyaḥ, tad vā ekam enām
SV_06122	-kathañcid abhimataṃ syāt, udakam ānaya ity	eva vaktavyaṃ syāt, na ghaṭena iti. tathā paṃśunā
SV_04709	api samānam. jātyā api hi viśiṣṭā vyaktasya	eva vaktavyā ity a-kṛta-sambandhasya an-
SV_17518	-kṛtā iti cet | (337ab) syād etat – kāryam	eva vacanaṃ vācakasya vācya-darśana-vṛtṭeḥ. evaṃ
SV_06302	kathayann artha-antara-vyavacchedam ākṣipan	eva vartate, eka-gata-bheda-codanāyās tad-anya-
SV_00814	ādy-anumānam uktam. tatra api bhūta-pariṇāma	eva varṣa-hetuḥ pipilikā-ādi sañkṣobha-ādi-hetur
V1_01611	śābde na pratibhāsate. na ca śabda-viśaya	eva vastu, ākāra-antareṇa darśane pratibhāsanād
SV_08704	pravṛttayaḥ ||172|| yad arthakriyā-kāri tad	eva vastv ity uktam. sa ca viśeṣa eva. yat punar
SV_08303	niḥ-svabhāvavāt. yaj-janakam tad	eva vastu taj-janakam ca aparatra na asti iti na
SV_08901	-ātmanā bhedo vyāvṛtṭyā ca samānatā | asty	eva vastu na anveti pravṛtṭy-ādi-prasaṅgataḥ ||180
SV_04407	-artha-bheda-vidhi-pratiśedha-jijñāsāyām tad	eva vastu pratikṣipta-bheda-antareṇa dharmā-
VN_01421	ya eva hi khalu vivekaḥ svabhāva-bhūtaḥ, sa	eva vastu-bheda-lakṣaṇam sukha-duḥkha-vat. para-
SV_08403	viśeṣā eva janakā na sāmānyam. tatas ta	eva vastu. yasmāt sa pāramārthiko bhāvo ya eva
SV_00410	tulyam rūpam. tathā hi sattvam upalabdhir	eva vastu-yogyatā-lakṣaṇā tad-āśrayā vā jñāna-
SV_15417	iti cet. paryudāsena vastu-saṃsparśāt tad	eva vastu-rūpaṃ nairātmyam āyātam. yasya api na
SV_10028	-niyamāt tayoḥ ||197|| tasmād dvi-prakārā	eva vastu-viśaya-anumitiḥ kārya-liṅgā svabhāva-
SV_07102	-upakāratvād ity ukta-prāyam. tasmāt sarva	eva vastu-sambandhā janakasya eva upayoga-viśeṣa-
V3_08706	-upakāratvād ity ukta-prāyam. tasmāt sarva	eva vastu-sambandhā janakasya eva upayoga-viśeṣa-
NB_02024	tadutpattī svabhāva-kāryayor eva iti tābhyām	eva vastu-siddhiḥ. pratiśedha-siddhir api
SV_05813	tasya samāveśane vastuni dūra-utsrṣtam	eva vastu syāc chabda-jñānābhyām, tad-viśaya-
V3_03509	pratirundhāno bādhyate. tad-yogyatā-balād	eva vastuto ghaṭito 'syām sarvaḥ śabda ity a-
PV_04113	śabda-yogyatayā tayā || tad-yogyatā-balād	eva vastuto ghaṭito dhvaniḥ | sarvo 'syām a-
SV_08725	syuḥ. paryāyeṇa atha kartṛtvam sa kiṃ tasya	eva vastunaḥ ||175|| atha api syān na eva kaścīd
V3_08807	-pratipattau tasya apy ātma-antaratve tad	eva vastunas tādātmyāt patanam anavasthā ca. na
SV_06518	sāmānya-gocarāḥ | śabdās ca buddhayaś ca	eva vastuny eṣām a-sambhavāt ||134|| yadi hi
SV_06506	tato vitathād apy ante tathābhūta	eva vastuni jñāna-saṃvādāt. na punar bhinna-ākāra
PV_03096	sādhye sattā vā janma-bādhanī || yathā vastv	eva vastūnām sādhye sādhanam matam | tathā vastv
PV_03096	sādhye sādhanam matam | tathā vastv	eva vastūnām sva-nivṛttau nivartakam || etena
PV_03038	yathā-bhāve 'py abhāva-ākhyām yathā-kalpanam	eva vā | kuryād a-śakte śakte vā pradhāna-ādi-
SV_04107	jvara-ādi-śamane kāścit saha pratyekam	eva vā | dṛṣṭā yathā vā ośadhayo nānātve 'pi na
SV_01628	tasmāt tan-mātra-sambandhaḥ svabhāvo bhāvam	eva vā | nivartayet (23abc') yathā vṛkṣaḥ
V2_09906	tasmāt tan-mātra-sambaddhaḥ svabhāvo bhāvam	eva vā | nivartayet (69abc') yathā vṛkṣaḥ
PV_03153	|| upakārya-upakāritvam viccheda-a-dṛṣṭir	eva vā | mukhyaṃ yad a-skhalaj-jñānam ādi-saṅketa
PV_04011	| liṅgam svabhāvaḥ kāryaṃ vā dṛśya-a-darśanam	eva vā | sambaddham vastutaḥ siddham tad asiddham
PV_02083	| jala-vat sūta-vad dhemni na a-dṛṣṭer asad	eva vā || pañy-ādi-kampe sarvasya kampa-prāpter
PV_04033	sādhyam anyathā an-iṣṭam bhaved vaiphalyam	eva vā || sa-dvitiya-prayogeṣu nir-anvaya-
V3_01613	asya. tatra hi ghaṭena eva sa-dvitiyo dehena	eva vā iti na iṣyate. vidher ayogāc ca dvayor
SV_10214	na iti syād vā a-pramānatā | (200ab) na	eva vā iyam anupalabdhiḥ pramāṇam vyavasāya-
SV_02908	śrutayas tad-ādharmaṣu vartante. tatra	eva vā tad ayam a-prasaṅga iti. tasya api nānā-
V3_01308	tathā ca viparyaya-siddhir vaiphalyam	eva vā. yathā prak sañjñinā abhisambandhād
PV_03067	cet pratyakṣasya eva niścayaḥ | viruddham sā	eva vā liṅgam anvaya-vyatirekiṇī || siddham ca
VN_04512	yas tu nakka-śabdam mukka-śabdam	eva vā vetti, na nāsā-śabdam, sa katham apaśabdāc
V3_03310	ata eva pūrva-abhyupagamena ity āha. tad	eva vākyaṃ svārtham virundhānam sva-vāg-viruddham,
SV_12904	a-śakyatvāt, gaty-antara-abhāvāc ca. na	eva vākye varṇāḥ santi, tad ekam eva śabda-rūpaṃ
V3_10305	a-brāhmaṇye brāhmaṇo bhojaniya ity	eva vācyaṃ syāt. parasya ayam abhiprāyo 'sad iti.
PV_03033	na vastūnām a-vācyaṭvaṃ kathañcana | na	eva vācyaṃ upādāna-bhedād bheda-upacārataḥ ||
SV_16425	-vṛtṭeḥ. api ca evaṃ-vādino jaiminiyāḥ svam	eva vādaṃ sva-vācā vidhurayanti. tathā hy artho
VN_01920	sambhavati, a-niścaya-phalatvād an-ārambha	eva vādasya. katham ca evaṃ jaya-parājayau,
SV_03804	'pi bhāva-svabhāvaṃ tathābhūta	eva vikalpa-pratibimbe tad-adhyavasāyī santuṣyati.
PV_03299	| sā nir-vikalpā ubhayathā apy anyathā	eva vikalpikā || tasmāt tasya a-vikalpe 'pi
V1_02905	vikalpanāt. na, a-bhrāntam iti nirdeśāt. ata	eva vikalpo '-vastu-nirbhāsād visamvādād
VN_05909	tasya sva-sādhanā-a-sāmarthya-paricchedād	eva vikṣepaḥ syāt. tathā ca idam artha-antara-
PV_04220	tasya anyatra apy asau samaḥ || a-sādhyād	eva viccheda iti sādhye 'stitā ucyate |
SV_16216	anukramaḥ svabhāvato 'pi kārya-kṛt kaiścīd	eva vijñāta ity asti parokṣa-artha-darśī puruṣaḥ.
V1_02206	api middha-ādi-vipluta-dhiyo 'bhāvāt. etāvān	eva vijñāna-utpatter api kāraṇa-kalāpaḥ. tat
SV_03807	āha iti, na punaḥ svarūpa-pratibhāsasya	eva vijñānasya janāt. katham tarhi idānim
SV_05414	-anubhava-āhita-vāsanā-utpatter ātma-bhūta	eva vijñānasya. bhāva-abhāva-anuvidhānāc ca
VN_06101	-pakṣa-upanyāso dvayaṃ na atipatati. etena	eva vitaṇḍā pratyukta-abhyupagama-abhāve vivāda-
SV_09808	tad-bhāve hetum apekṣante. sva-hetor	eva vinaśvarāṇam bhāvāt. tasmād yaḥ kaścit
HB_02208	nāma aparāḥ svabhāvaḥ, bhāva-pracyutir	eva vinaśa iti. na idam uttaram vikalpa-dvayaṃ
HB_02207	utpanna iti. sa svayaṃ sthiti-dharmā	eva, vinaśa-hetv-a-sambhave 'vasthānāt. tasya

V2_08206 nāma anya eva kaścīd bhāvāt, kiṃ tu bhāva
SV_14124 'n-ātyantika iti siddham. na siddham. tasya
SV_14425 ato 'vināśī bhāvaḥ syād ity a-prasaṅga
PV_04101 katham anyathā || prāmānyam āgamānām ca prāg
PV_03107 moho viniścetur a-pātavāt || tasya
V3_12205 syāt prāṇa-ādīnām, ātmanaḥ sandehāt. ata
PV_03085 | siddhiṃ pramāṇair vadatām arthād
SV_05101 vikalpa eva hy a-vidyā. sā svabhāvena
SV_05607 ca katham artha-dvaya-kalpanena ātmānam
SV_12007 'niyamaḥ śābdānām ity apauruṣeyatve 'pi sa
V1_02812 | pratyastamita-artha-vaiśadyo hi sarva
PV_02238 -bhāvanā | duḥkha-bhāvanayā apy eṣa duḥkham
V3_02302 21|| ity antara-ślokaḥ. tasmāt sādhyā-bādhaka
V3_01811 bhavati. sarvatra hi tat-samudāya-viparyāsād
SV_16418 sambhavati, satām apy eṣām ajñānāt, ata
SV_10418 anupalabdher na pṛthag vyavasthāpyate. tata
V3_06610 paraspara-parihāra-sthita-lakṣaṇatayā
V3_06112 eva. upalabhyasya anupalambhena api tasyā
HB_01909 pūrva-kṣaṇa-nivṛttau hetu-pratyayānām tebhya
HB_03710 -a-sambhavāv utpaśyāmaḥ. tasmān na asty
SV_12309 nanu veda-a-vedayos tattva-lakṣaṇo 'sty
PV_02133 | tasya anitya-ādi-rūpaṃ ca duḥkhasya
PV_03254 ca te || sukha-duḥkha-ādi-bhedaś ca teṣām
PV_04219 vyatireke 'pi cet katham || na a-sādhyād
SV_08504 -udbhavau sakṛt ||167|| a-bhedāt. svabhāvena
V3_03207 tasmād abhyupetya vicāreṣv ayam doṣaḥ. ata
V3_03710 eka-saṅkhyā-vivakṣā apy atra viśaye na iṣṭā
SV_06009 vaidharmya-niścaya utpadyate. sa hy ayam
SV_06108 tad-a-tadvator vṛkṣa-a-vṛkṣatve vyaktir ekā
V1_00414 a-praṇayanam eva śāstrasya. praṇayan vā svām
SV_04519 | na śrutīḥ kalpanā vā asti sāmānyena
SV_06601 na syāt. na ca vastv-ātmana ekasya tatra
V2_05209 eva niśedhe doṣaḥ syāt. na ca tat-tulya
V3_01302 -vighāto 'pi na syāt, tasya sādhyā-vipakṣa
SV_16514 kutaścīd atīśayād buddhi-indriya-ādīnām sa
SV_12615 tad-upadeśasya tad-icchā-anuvṛtter a-nirṇaya
PV_04271 || viśeṣo gamyate 'rthānām viśiṣṭād
SV_08323 -bhāva-dharmi yan na bhavati tat tasya
SV_11419 viniyamitās tattva-a-parijñānāt. prakṛtyā
V2_10008 avinābhāvo drṣṭāntābhyām pradarśyate. ata
SV_08118 a-kādācitkatvāt sattā-ādi-vat. prāg
SV_05506 api ca, vastu-sāmānya-vādino 'pi hi bhinnā
SV_05306 anvayī vijñānaṃ janayanti. tasmād a-samarthā
SV_05122 buddhyā sāmānyam eva gṛhyeta, a-pratītā
SV_07509 iti. a-vṛtter na anekatra jñāna-hetuḥ. ata
SV_07221 -upādāna-apekṣam anapekṣam vā janayan bhāvam
SV_07507 api drṣyatā-āpattiḥ. tasmāj jñāna-hetutā
V3_12502 ya eva khalu na ity anvaya-pratiśedhaḥ, sa
V3_12007 katham vyabhicāraḥ. na hi tasya a-sapakṣād
V2_05210 ity a-tat-tulyo viruddha eva, yena tata
PV_02020 buddhena uktaṃ mūrty-ādi-sādhanam || tasya
V3_07801 ubhaya-dharmatve 'py a-doṣaḥ. na hi pakṣa
SV_04906 a-vastu-saṃvāda iti cet, na, yathoktena
SV_12530 loka-vyavahārāḥ. nanv ādi-kalpikeṣv a-drṣṭā
SV_10307 'pavadeta api, na tāvatā tad-abhāva
HB_03313 -vyāpaka-bhāva-siddhau siddha-abhāvasya
SV_10511 kim iti drṣṭāntena pratyāyyo vyāpya-nirdeśād
SV_00213 -a-vacanāt. vyāptir vyāpakasya tatra bhāva
HB_00206 tad-dharmāḥ. vyāptir vyāpakasya tatra bhāva
SV_03217 abhāvaḥ. tasmād yā eva vyāvṛttiḥ, sa
SV_03215 | tatra apy anya-apohe na vyāvṛttir anyā anya
SV_03217 tathā ca vyāvṛtter abhāvaḥ. tasmād yā
SV_09320 viśaya-ajñānād iti. so 'yaṃ viśeṣo na sādhyā
V3_07104 -a-parijñānād iti. so 'yaṃ viśeṣo na sādhyā
SV_02927 'pi samānaḥ prasaṅgaḥ. atha api syād bhinnā
eva vināśaḥ, sa eva kṣaṇa-sthāyī jāta iti. tam
eva vināśasya apara-janma-asiddheḥ. tathā hy
eva. vināśād bhāva-nāśa-an-abhyupagamāt. yo hi
eva vinivāritam | abhyupāya-vicāreṣu tasmād doṣo
eva vinivṛtṭy-artham anumāna-upavarṇanam |
eva vipakṣād api. ekatra hi niyame siddhe 'nya-
eva viparyayāt || drṣṭā viruddha-dharma-uktis
eva viparyasyati. na evam indriya-jñānāni
eva vipralabhāmahe. eka-kāryās tu vyaktayaḥ
eva vipralambhaḥ. apauruṣeyatā api iṣṭā kartṛṇām
eva vipluta-dhiyo 'pi saṃsrṣṭa-abhilāpaḥ
eva vibhāvayet || pratyakṣam pūrvam api tat tathā
eva viruddhaḥ. a-bādhya-bādhakayor ekataḥ siddhir
eva viruddhaḥ. sa kadācid dharma-mukhena dharmi-
eva virodha-asiddheḥ. a-virodhiṇā ca saha
eva virodha-gater virodhāc ca abhāva-sādhanāt.
eva virodhaḥ, a-niyamena niyama-bādhanāt. pramāṇam
eva viśiṣṭa-upalabdher eka-ākāra-pratiniyamaḥ.
eva viśiṣṭa-kṣaṇa-viśeṣa-utpatteḥ, kramaṇa
eva viśeṣa iti sarvatra śaṅkayā bhavitavyam.
eva viśeṣaḥ. satyam asti. na kevalam tayor eva.
eva viśeṣaṇaiḥ || yatas tathā sthite hetau
eva viśeṣataḥ | tasyā eva yathā buddher māndya-
eva viśeṣas tasya nanv evam ucyate | sādhye
eva viśvasya sva-ātma-vad vibhāga-utpatti-sthiti-
eva viśaya-bheda-pradarśana-arthaṃ pṛthak-kṛto
eva. viśayaṃ ca asyā nivedayiṣyāmaḥ. tad evam
eva vṛkṣa iti pradarśya vyutpāditaḥ. yatra eva
eva vṛkṣaḥ syāt, bhavatu nāma ghaṭa-ādi-śabdeṣv
eva vṛtṭim sva-vācā viḍambayati. para-avabodha-
eva vṛtṭitaḥ ||91|| iti saṅgraha-ślokaḥ. kiṃ
eva vṛtṭir a-vṛtṭiś ca yuktā vyāghātāt. na ca
eva vṛtṭir ity a-tat-tulyo viruddha eva, yena
eva vṛtṭyā tad-viparyāsana-lakṣaṇatvāt. yathokte
eva vetti na aparaḥ. tasya kuto 'yam atīndriya-
eva veda-vākya-artheṣu. api ca, ayam
eva vedanāt | tathābhūta-ātma-saṃvittir bheda-dhī
eva vaikalpyāt. na ca a-bhinnasya rūpasya eka-
eva vaidikā niyatā iti cet. na upadeśam apekṣeran,
eva vaidharmya-drṣṭānte 'vaśyam iha āśrayo na
eva vyaktaṃ syāt. yāvanti hi sāmānyāny arthe
eva vyaktayaḥ. katham tāsv a-bhinna-ākārā buddhir
eva vyaktayas tatra iti na tena gṛhyeran. tāsām
eva vyaktiḥ syād anena jñānena. tadā kadācit
eva vyakter anyā atha vā an-anyā yeṣām jātis tu
eva vyañjaka ucyate. paratra tu jñāna-janana-
eva vyañjakatvam. tac ca tulyam pradīpa-ādāv iti
eva vyatireka iti. tat punar idam āyātam – asato
eva vyatireka iti. nanv evam asya sapakṣe
eva vyatirekāc agnir auṣṇyam na gamayet. kiṃ
eva vyabhicāra-ādaḥ śabde 'py avyabhicāriṇi |
eva vyabhicāra-viśayaḥ. kam punar atra bhāvan
eva vyabhicārāt, vitatha-pratibhāso hi bhrānti-
eva vyavahārāḥ paścāt pravṛttā iṣyante. na, teṣām
eva, vyavahitānām api hetoḥ phalānām utpatti-
eva vyāpakasya anupalabdhiḥ, svabhāva-
eva vyāpnuvataḥ siddheḥ. niścita-arthasya api
eva, vyāpyasya vā tatra eva bhāvaḥ. etena anvaya-
eva, vyāpyasya vā tatra eva bhāvaḥ. etena anvayo
eva vyāvṛttaḥ. śabda-pratipatti-bhedas tu saṅketa-
eva vyāvṛttas tad-vyāvṛtter nivartamānasya tad-
eva vyāvṛttiḥ, sa eva vyāvṛttaḥ. śabda-pratipatti-
eva vyāhanyate. kiṃ tarhi hetāv api tulya-
eva vyāhanyate, kiṃ tarhi hetāv api, tulya-
eva śaktayaḥ śaktimato yābhir upādhiṃ upakaroti.

SV_03011	evam upādhnām tac-chaktinām ca aparāparāsv	eva śaktiṣv a-paryavasānena ghaṭanāt, sa ekas
SV_17113	prasiddher eka-artha-niścayaḥ śabdānām tata	eva śaṅkā-utpatteh. nānā-arthā hi śabdā loke
SV_17111	anurodhaḥ. api ca iyam utpāditā prasiddhyā	eva śaṅkā śabda-artha-niścaye | yasmān nānā-artha
V2_07105	kiṃ nibandhanam ||41|| utpāditā prasiddhyā	eva śaṅkā śabda-artha-niścaye | yasmān nānā-artha
VN_00208	san kṛtako vā syān nityaś ca ity a-nivṛttir	eva śaṅkāyāḥ. tato vyatirekasya sandehād
SV_14708	evam ca a-vācyatā ity api kārya-kāraṇa-bhāva	eva śabda-antareṇa uktaḥ syāt. na artha-bhedaḥ.
SV_03805	tad-adhyavasāyī santuṣyati. tathābhūtatvād	eva śabda-artha-pratipattes tena etad evam ucyate
SV_02912	syād a-niścitaḥ | yady apy upādhayo bhinnā	eva śabda-jñāna-antarāṇām nimittam arthe. sa tu
SV_06214	api yathā-darśanam asty eva. tasmāt sarva	eva śabda-prayogaḥ kutaścid buddhiṃ nivartya
SV_03617	vakṣyāmaḥ. yaś ca ayam sarvatra vastu-kṛtam	eva śabda-pravṛtti-bhedam icchati, tasya dārāḥ
SV_13501	a-bhedataḥ | (259ab) na artha-antaram	eva śabda-rūpaṃ vākyam apauruṣeyam. kiṃ tarhi
SV_12905	ca. na eva vākye varṇāḥ santi, tad ekam	eva śabda-rūpaṃ vyañjaka-anukrama-vaśād anukrama-
SV_10617	sādhana-dharma-asiddhiḥ. na punar atra ayam	eva śabda-vikalpa-pratibhāsy artho 'pahnūyate.
V3_06905	-dharma-asiddhiḥ. na tu punar atra ayam	eva śabda-vikalpa-pratibhāsy artho 'pahnūyate,
SV_13313	tad ayam sthiteṣv anyeṣu vyāhartṛṣu kevalam	eva śabdaṃ śṛṅvaṃś tad-upalambha-pratyayānām tad-
SV_17204	-artha-niyame saty enaṃ jaiminir jānīyāt. sa	eva śabdasya sarvatra योग्याsya eka-artha-dyotane
SV_11309	| (227ab) syād etat – a-kārya-sambandhā	eva śabdāḥ. na te 'rtheṣu puruṣair anyathā
VN_04703	-anapekṣo 'lika-nirbandhaḥ, yat te 'mūn	eva śabdān prayuñjate, na aparān. na ca atra
SV_06205	bruvāṇaḥ kathaṃ na unmattaḥ, tat-saṃskārāya	eva śabdānām kṛta-saṅketatvāt. a-vyavahāra-
SV_02902	-samāropās tan-nirāse viniścayaḥ | tāvantā	eva śabdāś ca tena te bhinna-gocarāḥ ||50||
SV_06220	rūpaṃ na asya api kiñcana ||125|| tad-gatāv	eva śabdebhyo gamyate 'nya-nivartanam | na tatra
SV_06822	ta avasthā-viśeṣa-vācibhiḥ sakṛd	eva śabdaiḥ pratyaya-arthaṃ khyāpyante sa-
SV_06519	sambhavāt ||134|| yadi hi vidhi-rūpeṇa vastv	eva śabdair vikalpair vā api viṣayi-kriyeta, so
VN_02702	karoti, yathā ghaṭo 'sarvagato 'nitya	eva śabdo 'py a-sarvagato 'nitya iti. etat
V3_01907	vipratipattis tu dr̥ṣyata eva. bhavaty	eva śāstra-dr̥ṣṭaṃ sādhyam, tat-prabādhane ca hetu
V3_03109	-snigdhair iva vyādheḥ ślaiṣmikasya iti. ata	eva śāstra-dr̥ṣṭeṣv artheṣu virodha-udbhāvana-
V1_00414	paraṃ vyavahārayitum īśa ity a-praṇayanam	eva śāstrasya. praṇayan vā svām eva vṛttim sva-
V3_03912	pratyakṣa-virodhe 'pi nānā-rūpasya yad	eva śrutau rūpaṃ pratibhāsate 'dvayaṃ sambandhy-
SV_07202	anyā vā syād an-anyā vā. sā anyā cet tām	eva sa āśrayaḥ karoti. sā ca a-pratibaddhā
SV_08628	yad-balena a-bheda-pratītiḥ syāt. ato viśeṣa	eva. sa eva arthas tasya vyāvṛttayo 'pare ||170||
SV_09826	yā a-vyavahitā kārya-utpatteh sā phalavaty	eva. sa eva ca tatra aṅkura-hetuḥ. anyas tu
V2_05306	gamakaḥ. yas tu gamakaḥ, sa saṃvarṇita	eva. sa ca na asaty anvaye śakyo darśayitum, tad-
HB_03315	-asad-vyavahāra-siddhir anya-bhāva-siddhir	eva. sa tathā-siddhaḥ kārya-vyāpyayor abhāvam
V3_01705	tv asiddham eva tac chabde. tathā hi pakṣa	eva sa tathāvidhaḥ śabdaḥ, na pakṣa-sapakṣayor
HB_01711	yo 'pi manyate – a-kṣepa-kriyā-dharmā	eva sa tasya svabhāvaḥ, na sa sāhityam apekṣate,
SV_11016	kathaṃ a-niścinvan pratipadyeta. atha kiṃ na	eva sa tādr̥ṣaḥ puruṣo 'sti yo nir-doṣaḥ. sarveṣāṃ
SV_14505	yathā aśvo viśāṇena. na vai vināśo na asty	eva. sa tu na asti yo bhāvasya bhavati. bhāva eva
V3_01613	vikalpa-viṣayatvād asya. tatra hi ghaṭena	eva sa-dvitiyo dehena eva vā iti na iṣyate.
SV_09221	tad-bhāva-lakṣaṇatvād bhāvasya. tasmād ayam	eva sa mukhyo vivekaḥ. tasya tathābhāva-khyāpinaḥ
HB_00515	-abhāva-upadarśanam. etal-lakṣaṇas tridhā	eva sa hetus tri-prakāra eva – svabhāvaḥ kāryam
SV_07021	kiṃ tarhi saṃyoga-kṛtaḥ. kiṃ punaḥ sa tayor	eva saṃyogaḥ. tābhyāṃ jananāt samavāyād vā. sa
PV_03274	'nyatra api sā bhavet || tasmāt ta āntarā	eva saṃvedyatvāc ca cetanaḥ | saṃvedanam na yad-
V3_04601	-sādhana-abhāvāt pravṛtti-nivṛttoyoh saṃśayād	eva saṃśaya-hetuḥ, viniścita-apara-bhāva-samāna-
SV_01315	na vācyā asiddhi-yojanā ||18|| anupalambha	eva saṃśayāt. upalambhe tad-abhāvāt, anupalambhāc
V2_09607	udāhāryam iti, sā api na vācyā, anupalambha	eva saṃśayāt, upalambhe tad-abhāvāt. anupalambhāc
SV_14008	cintiyatvāt. tathā bhedasya api iti cet. tena	eva saṃśayo 'stu. na ca saṃśayitāt siddhiḥ.
SV_10310	a-pramāṇam. bhāve kiṃ pramāṇam iti cet. ata	eva saṃśayo 'stu, bhaved vā pramāṇam ity a-
V2_06516	a-pramāṇam. bhāve kiṃ pramāṇam iti cet, ata	eva saṃśayo 'stu, bhaved vā pramāṇam ity a-
SV_13216	yugapac chṛṇuyād iti prasaṅgo 'nivṛtta	eva. saṃskāra-bhedād bhinnatvād eka-artha-niyamo
PV_02078	śravaṇa-ikṣaṇato yathā || tasmād yasya	eva saṃskāraṃ niyamena anuvartate | tan-
HB_01211	-viśeṣa-sambandha-yogyatve vastu-dharmatayā	eva saṃsthāna-viśeṣa-sambandha-prasaṅgaḥ. evaṃ
HB_01205	tayor a-pratibhāsana-prasaṅgāt. anyad	eva saṃsthānaṃ guṇo mṛd-dravyāt. tena bhinnāḥ
PV_04020	| tatra smṛti-samādhānaṃ tad-vacasy	eva saṃsthitam || a-khyāpīte hi viṣaye hetu-
SV_02019	artha-antara-nimitto hi dharmāḥ syād anya	eva saḥ | (33ab) na hi tasmin niṣpanne 'niṣpanno
V2_08912	ca artha-antara-nimitto hi dharmāḥ syād anya	eva saḥ | (64ab) na hi tasmin niṣpanne 'niṣpanno
SV_02314	agni-svabhāvaḥ śakrasya mūrdhā yady agnir	eva saḥ | atha an-agni-svabhāvo 'sau dhūmas tatra
V2_08709	agni-svabhāvaḥ śakrasya mūrdhā yady agnir	eva saḥ | atha an-agni-svabhāvo 'sau dhūmas tatra
SV_00110	pakṣa-dharmas tad-aṃśena vyāpto hetus tridhā	eva saḥ | avinābhāva-niyamād dhetvābhāsās tato
HB_00104	pakṣa-dharmas tad-aṃśena vyāpto hetus tridhā	eva saḥ | avinābhāva-niyamād dhetvābhāsās tato
PV_03341	|| vidyamāne 'pi bahye 'rthe yathā-anubhavam	eva saḥ | niścita-ātmā svarūpeṇa na aneka-ātmatva
SV_13417	vyaktaḥ kila vācako vakti. tam api te na	eva sakṛt prakāśayanti. krama-bhāvāt. na apy eka
SV_03214	-vyāvṛtta ity api | śabdāś ca niścayaś ca	eva saṅketam anurundhate ||59|| tatra apy anya-
SV_17305	-niyatō 'yuktas tasya icchā-vṛtteh. ata	eva saṅketāt svabhāva-viśeṣasya vyaktau ca
SV_05720	'yam anyonyaṃ viveko bhāvānām tat-pratītaya	eva saṅketo 'pi kriyamāṇaḥ śobheta, a-tat-kāri-
SV_03704	saṃyoga-ātmakasya pareṇa a-saṃyogāc ca. tata	eva saṅkhyā-abhāvaḥ. tat-saṃyoga-puruṣa-viśiṣṭā

HB_03907	-pramāna-vṛttir ākṣipyate. anyathā tayor	eva sattā-a-prasiddheḥ, jñāna-sattā-
V3_13204	prthag ucyate, gata-arthatvāt. hetoḥ sapakṣa	eva sattvaṃ vipakṣāc ca sarvato vyāvṛtti rūpam
NB_03136	-ābhāsair hetoḥ sāmānya-lakṣaṇam sapakṣa	eva sattvaṃ vipakṣe ca sarvatra asattvam eva
NB_03122	prthag ucyate gata-arthatvāt. hetoḥ sapakṣa	eva sattvam a-sapakṣāc ca sarvato vyāvṛtti rūpam
NB_02005	punar liṅgasya anumeye sattvam eva, sapakṣa	eva sattvam, a-sapakṣe ca asattvam eva niścitam.
HB_00112	vacanaṃ niyama-artham āśaṅkyeta. sajātiya	eva sattvam iti siddhe 'pi tad-abhāve vyatireke
SV_00205	vacanaṃ niyama-artham āśaṅkyeta. sajātiya	eva sattvam iti siddhe 'pi vijātiya-vyatireke
NB_03024	-prayogaḥ. asaty anityatve na asty	eva sattvam utpattimattvaṃ kṛtakatvaṃ vā. samś ca
V2_07411	ucyate, kvacid anapekṣo yathā anityatva	eva sattvam, kvacit svabhāva-bhūta-dharma-bheda-
SV_09312	kvacid anapekṣaḥ sāmānyena, yathā anityatva	eva sattvam, kvacit svabhāva-bhūta-dharma-viśeṣa-
SV_13624	sattā-siddhis tat-sādhanī. sā ca upalabdhir	eva. satyam evaṃ yadi tasya prān na sattā siddhā
V2_04807	tataś ca kasyacid arthasya asiddheḥ. ata	eva sad api sāmānyaṃ na arthaḥ. tasmād vastu-rūpa
PV_03039	buddhir naṣṭe 'naṣṭe 'pi dṛśyate | tādṛśy	eva sad-arthānām na etac chrotṛ-ādi-cetasām ||
V3_11810	asiddhā. prāṇa-ādayo 'pi hi kvacid darśanād	eva sad-asantaḥ pratīyante, na ca evaṃ ātmā iti
V1_00204	antar-bhāvāt pramāṇe (1b')	eva sadṛśa-ātmanā | a-pratyakṣasya sambandhād
PV_02189	kāraṇatve 'pi na uditam | ajñānam ukta trṣṇā	eva santāna-preraṇād bhava || ānantaryān na karma
V3_12101	vyatirekasya avyabhicāra-asiddheḥ. tata	eva sapakṣa eva asti, a-sapakṣa eva na asti iti
NB_02005	trairūpyaṃ punar liṅgasya anumeye sattvam	eva, sapakṣa eva sattvam, a-sapakṣe ca asattvam
SV_11413	-sādhana-sādhāraṇasya śabdasya iṣṭa-vyaktim	eva samaya-kāraḥ karoti iti kuta etat, so '
SV_15609	virādhanaḥ ca. sarva-bhramṣe tu kasyacid	eva samayasya an-anuṣṭhānād a-sannidher na artha-
SV_16403	-anya-sādhāraṇa-śaktitvād iti puruṣa-viśeṣa	eva samarthitaḥ. kṛtakāḥ pauruṣeyāś ca vācyā
SV_14303	bhede tato nivartamānasya bhāvasya svabhāva	eva samarthitaḥ syād iti katham abhūto nāma.
HB_03901	-a-darśanābhyaṃ gamakaṃ hetum icchatām na	eva samartho hetur bhavati, darśana-a-darśanayoḥ
SV_14016	ity api iṣṭa-sādhana-samartha-utpādanam	eva samāna-jātiya-upādāna-apekṣam anapekṣam vā
PV_02040	|| tasmāt sthity-āśrayo buddher buddhim	eva samāsritaḥ | kaścin nimittam akṣāṇām tasmād
SV_04508	-artho yathā loke pratīyate ||85|| taṃ tathā	eva samāsritya sādhya-sādhana-samsthitiḥ |
SV_11814	iti cet. tat kim anayā paramparayā. sa	eva sampradāya-apekṣo 'rtha-jñāpanaṃ kiṃ na
SV_11403	-siddheḥ sambandha-ākhyānāt. na tu sa	eva sambandhaḥ. astu vā anya eva nityaḥ
SV_11818	-upāyam. atha punar na śabda-arthayor anya	eva sambandhaḥ. tābhyām a-bhede tāv eva na ato
SV_12005	avyabhicāra-āśrayaḥ pauruṣeyī iti pauruṣeya	eva sambandhas tad-dvāreṇa ca artha-pratyāyane '-
SV_11816	dhūma-ādi-vat tat-pratītiṃ janayati iti sa	eva sambandho 'vinābhāva-ākhyāḥ. na ca atra
VN_03804	-antara-gamana-āder api hetor a-sāmarthya	eva sambhavāt. na hi samarthe hetau sādhye ca
SV_14918	vināśa-darśanāt. nanv idam apy a-niśceyam	eva sarva-ākāra-janmāno naśyanti iti. tāsām a-niḥ
SV_03212	bhrānti-kāraṇe bhavati. tasmān na abhūta ity	eva sarva-ākāra-niścayaḥ. tatra api ca anya-
PV_03107	anumāna-upavarṇanam | vyayasyanti ikṣāṇād	eva sarva-ākārān mahā-dhiyaḥ || vyāvṛtteḥ
PV_04043	upāttā svayaṃ-śrutīḥ || śāstra-abhyupagamād	eva sarva-ādānāt prabādhane | tatra ekasya api
SV_17011	'rtha-pratītiḥ syāt. te tu bāhulye 'py andhā	eva sarva iti yathā-iṣṭaṃ praṇīyante. tasmāc
V1_01403	-abhijalpā pratibhāsamānā pratyakṣā	eva sarva-prāṇinām indriya-buddhir iti kim atra
SV_09110	tatra na asti iti deśa-kāla-dharma-niṣedha	eva sarva-bhāveṣu kriyate, na dharmiṇaḥ, tan-
PV_02093	upacāro 'tra sa iṣṭo yan nibandhanaḥ | sa	eva sarva-bhāveṣu hetuḥ kiṃ na iṣyate tayoh ||
VN_01002	-bhedebhyo vyavasthā iti cet, nanu ta	eva sarva-viśayasya asad-vyavahārasya abhāvān na
VN_03702	tu sāmarthye gotve '-vṛtṭyā hetor na samśaya	eva sarva-samśaya-prakārāṇām parihāreṇa
SV_11418	kvacit prayuktāḥ sankīryante, tādṛśā	eva sarva-sādhāraṇāḥ santaḥ kvacit tair
VN_00514	-viveko nimittam iti cet, evam etat tasya	eva sarva-sāmarthya-vivekina evaṃ pratītiḥ,
PV_03301	-ābhaṃ dvidhā uditam || kriyā-sādhanaṃ ity	eva sarvaṃ sarvasya karmaṇaḥ | sādhanam na hi tat
V1_03103	meya-rūpatā ||34|| na hi kriyā-sādhanaṃ ity	eva sarvaṃ sarvasyāḥ kriyāyāḥ sādhanam, kiṃ tu yā
SV_07819	vyāpiny ekatra vyaktiā bheda-abhāvād vyaktā	eva sarvatra iti vyakti-sūnyeṣv api pradeṣeṣu
V3_10402	ca anena sattā-anuṣaṅgiṇaṃ prathayatā asattā	eva sarvatra utsāditā bhavati. tathā api idam
SV_03322	-antara-sākāṅkṣatvāc ca. bhedo 'yam	eva sarvatra dravya-bhāva-abhidhāyinoḥ | śabdāyor
SV_08916	bhede dravyatva-ādy-a-bhedo 'sya a-bādhaka	eva. sarvatra svabhāvena bhedasya abhyupagamāt,
VN_05812	nyāyyam asti tad-ubhaya-vacanena	eva sarvam uktam iti. tad-ubhaya-ākṣipteṣu
PV_02228	vairāgyaṃ tatra tat kutaḥ | pratyakṣam	eva sarvasya keśa-ādiṣu kalevarāt || cyuteṣu sa-
VN_06006	bhavati. nanu na avaśyaṃ sādhanā-duṣaṇābhyaṃ	eva sarvasya pratipattiḥ, yena sarvā vādi-
VN_06308	nigraham arhaty uttara-pratipatteḥ. arhaty	eva, sarvasya sato doṣasya an-udbhāvanād iti cet,
V3_05001	dvidhā-vṛtti kāryam. na hy anityā ity	eva sarve prayatna-anantara-bhāvi-jñāna-kārya-
SV_12813	na yukta eva. eka-avayava-pratipatti-kāla	eva sarveṣām śravaṇāt. krama-śravaṇe ca prthag
SV_11606	sambandhino 'vācyāḥ syuḥ. tatra apy arthair	eva saha utpāde (232a) kalpyamāne na svabhāva-
PV_03259	-grhṇataḥ || na hi samvedanaṃ yuktam arthena	eva saha-grahe | kiṃ sāmarthyaṃ sukha-ādīnām na
PV_02201	iti trṣyataḥ || yā eva aham iti dhīḥ sā	eva saha-jaṃ sattva-darśanam | na hy a-paśyann
HB_02007	syāt, punar api brūmaḥ. na viśeṣa-utpādanād	eva sahakāriṇām sahakāritvam, yena tad-abhāvād
HB_01410	kārya-utpattiḥ, tatra eka-arthakriyā	eva sahakāriṇām sahakāritvam. samarthaḥ kuta
SV_02322	svabhāva-sthity-āśrayaḥ kāryasya. ata	eva sahakāriṇām apy a-paryāyeṇa jananam. yad api
V2_08802	svabhāva-sthity-āśrayaḥ kāryasya. ata	eva sahakāriṇām apy a-paryāyeṇa jananam. yad api
HB_01907	pratipadyanta iti tatra eka-arthakriyā	eva sahakāritvam. yatra tu viśeṣa-utpādanena
VN_00702	-śabdasya eka-vacana-virodho 'pi na asty	eva. sahitānām sā śaktir ekā na pratyekam iti

PV_04251
 HB_01602
 PV_03086
 V2_07801
 PV_03255
 SV_09420
 V3_07302
 V1_03512
 SV_07128
 V3_00504
 SV_15010
 SV_13614
 SV_10315
 SV_16603
 VN_02104
 HB_00802
 VN_01806
 PV_03144
 VN_01006
 PV_03093
 PV_03062
 V3_01003
 SV_01223
 V2_09508
 V1_03704
 VN_01709
 V3_06406
 PV_04277
 SV_16608
 VN_03720
 NB_03015
 V2_08312
 HB_03410
 SV_09303
 VN_03015
 HB_03603
 HB_03503
 V3_02507
 V3_02504
 SV_09408
 V3_07203
 SV_09418
 V3_07212
 NB_03047
 NB_03044
 HB_03202
 HB_01602
 V3_11908
 V3_10406
 V3_01004
 SV_05408
 SV_07617
 SV_08819
 V3_01709
 SV_04301
 SV_07615
 VN_02601
 SV_03924
 V3_08201
 V3_09305
 SV_06607
 SV_07418
 SV_04004
 PV_03444
 SV_13709

|| tat tasyā jananaṃ rūpaṃ anyasya yadi sā
 tat-svabhāvatve 'pūrva-utpattir
 tat-kāraṇasya vā | niṣedhe yā api tasya
 yā a-vyavahitā kārya-utpatteḥ, sā phalavaty
 -ādayaḥ | muktvā taṃ pratipadyeta sukha-ādīn
 eva arthasya kvacid abhāvān nir-viśeṣaṇā
 eva kasyacid arthasya abhāvān nir-viśeṣaṇā
 -prativedyatvam apy asyāṃ tad-ātmatā
 syāt. sthitiḥ hi tasya svarūpa-a-pracyutir
 pradīpa-abhyupagama-vad iti pratipattir
 -artha-antara-vāde 'neka-prakāro doṣaḥ. tena
 prāg eva niṣiddhatvāt. kāryatā-viśeṣa
 kārye tu kāraka-ajñānam abhāvasya
 ca. te punaḥ sva-viśaye 'py āgamam apekṣya
 eva. tena jijñāsita-dharma-mātram
 iti. bhāve vā kiṃ prapañca-mālayā iti iyān
 sambandhe saṃśaya-utpatteḥ. tasmād vyartham
 -je 'pi syāc cheṣavac ca idam idr̥śam || yad
 vyavacchede sarvadā anupalambhasya
 | tādr̥śo 'nupalabdheś ced ucyatāṃ sā
 jāyate | sā anumānaṃ paroḥṣāṇām ekāntena
 tatra ca smṛti-samādhānaṃ tad-vacasi iti tad
 sarvatra an-āśvāsaḥ. vyatirekas tu siddha
 sarvatra an-āśvāsaḥ. vyatirekas tu siddha
 eva artha-pratītiḥ. tasyāś ca viśaya-ākāratā
 a-vacanena siddher abhāvāt. atha vā tasya
 -sādhane | ādyā adhikriyate hetau niścitenā
 -sādhane | ādyā adhikriyate hetor niścayena
 a-samarthaṃ tv āgama-pravṛttim api na
 'rthas tasya hetāv antar-bhāvād dhetunā
 siddha-sādhana-dharma-mātra-anubandha
 pramāṇaiḥ siddha-tan-mātra-anubandha
 virodhāt. avinābhāvo hi hetoḥ saty
 bhinna-viśayā eva. tena svabhāvasya
 'rtha-antaraṃ dravyam ity ukte 'pi gamyata
 tathā api vyartho hetur bādha-anupalambhād
 tat kim idānīm hetoḥ sāmartyam a-bādhayā
 'pi pakṣe kiñcid virudhyate. atha dharminam
 dharmināḥ parigraha-a-vacane dharminam
 svārthaṃ puṣṇāti. tasmād anena upātta-bheda
 svārthaṃ puṣṇāti. tasmād anena upātta-bheda
 ity uktaṃ vakṣyate ca. tasmāt tatra sāmānyam
 viśeṣaṇād ity uktam. tasmāt tatra sāmānyam
 apy ātma-arthaṭā sādhyā. tena na ukta-mātram
 vādinā dharmāḥ svayaṃ sādhyaitum iṣṭaḥ, sa
 tasya anvaya-vyatireka-buddhi-hetutvena
 eva sā. a-tat-svabhāvatve so 'kāraka
 nairātmye na syur iti cet, na, tatra anyeṣām
 evaṃ-bhāvasya abhimateḥ. tad iha icchāyām
 hetu-pravṛtter a-sambhavād viśaya-khyāpanād
 katham asiddha-upakāraṇāṃ pratibhāsa iti sa
 hi tatra bhedo nāntariyakatvād eṣṭavyaḥ. sa
 sva-ātmānau tau ced vyatirekiṇau vyatireka
 śānkā bhavati. na hi viśeṣa-śabda-sannidhir
 api tathā buddhyā upadarśanān mithyā-artha
 -abhiprāya-vaśāt syāt. tad-abhiprāyād
 ca parājaya iti. idam punar a-sambaddham
 vā. na ca taiḥ sambaddham ekam ity
 ca eṣeṣām bheda-mātraṃ gamyate, kiṃ tu tad
 -hitayor dvayor apy a-vyaktis tulyā ity asty
 na punar an-anvayo 'nvayī ca. yo 'pi bhinnam
 -hetur ity api, pāramparyeṇa vyakteḥ kāryam
 buddher eva pratibhāso jñāna-rūpatvāt san
 -ākhyā ca prāg eva pratipādītā || dr̥ṣṭayor
 ca prāg eva niṣiddhā. sa ca karaṇa-vyāpārād

eva sā | na tasyā jananaṃ rūpaṃ tat tasyāḥ
 eva sā. a-tat-svabhāvatve so 'kāraka eva,
 eva sā a-pramāṇatva-sūcanā || anyathā ekasya
 eva. sā eva tatra anikura-hetuḥ, pūrvaḥ pariṇāmas
 eva sā katham || a-vicchinā na bhāseta tat-
 eva sā. katham abhāvo jñeya-abhidheya-
 eva sā. katham abhāvo jñeya-abhidheya-
 eva. sā ca tādatmyāt svayaṃ prakāśate. tena
 eva. sā ca na āśraya-āyattā nityatvāt. sā apy
 eva sā, na darśana-antara-avasthitasya doṣa-
 eva sā śabda-śaktir dūṣitā iti na punar ucyate.
 eva sākṣac-chakty-upadhānena jñāna-janakānām
 eva sādhakam ||201|| svabhāva-abhāve sādhye tad-
 eva sādhakāś cet. an-āgamād dhūma-āder agny-ādi-
 eva sādhanā-aṅgaṃ vācyam. na prasaṅga
 eva sādhanā-vākya-prayogo jyāyān. atra api na
 eva sādhanā-vākye pratijñā-vacana-upādānaṃ vādino
 eva sādhanam bāle tad eva atra api kathyatām |
 eva sādhanatvāt. anupalambhād eva tad-abhyupagame
 eva sādhanam || a-niścaya-karam proktam idr̥kṣa-
 eva sādhanam || na pratyakṣa-paroḥṣābhyām meyasya
 eva sādhanam. a-khyāpīte viśaye hetu-pravṛtter a-
 eva sādhanam iti tathābhāva-niścayam apekṣate.
 eva sādhanam iti tathābhāve niścayam apekṣate.
 eva sādhanam, yathā-ākāram asyāḥ prathanāt. artha
 eva sādhanasya yan na aṅgaṃ pratijñā-upanaya-
 eva sādhanāt ||50|| ity antara-śloka. tasyāḥ
 eva sādhanē || tasyāḥ svayaṃ prayogeṣu svarūpaṃ
 eva sādhyaiṣyati. sā ca atīndriya-artha-sambaddhā
 eva sādhitā iti na dr̥ṣṭāntasya pṛthak kiñcit
 eva sādhyā-dharme 'vagantavyāḥ. tasya eva tat-
 eva sādhyā-dharme gamakā veditavyāḥ. yo hi bhāva-
 eva sādhyā-dharme bhāvaḥ. katham ca sa tal-
 eva sādhyā-sādhana-bhāve 'pi na sādhyā-sādhana-
 eva sādhyā-sādhanayor virodhaḥ; katham tato 'rtha-
 eva sādhyā-siddheḥ, anupalambhe bādha-a-sambhavāt.
 eva sādhyā-siddheḥ, sādhyā-abhāvo hi bādha-
 eva sādhyam kuryāt, tataḥ kiṃ syāt. a-śakyam etat.
 eva sādhyam kuryād iti cet, na, anumānasya
 eva sādhyāḥ. upātta-bhede sādhye 'smin bhaved
 eva sādhyāḥ. upātta-bhede sādhye 'smin bhaved
 eva sādhyate tad-ayoga-vyavacchedena. na tathā
 eva sādhyate tad-ayoga-vyavacchedena. na tathā
 eva sādhyam ity uktaṃ bhavati. a-nirākṛta iti -
 eva sādhyo na itara ity uktaṃ bhavati. iṣṭa iti
 eva sāphalyāt. tad-vyatirikta-a-śeṣa-vyavaccheda-
 eva, sāmartya-ākhyāt padārtha-antarāt kārya-
 eva sāmartya-darśanāt. cakṣur-ādi-buddhinām tāvad
 eva sāmartyam avasthitam iti sā eva iṣṭa-vastu-
 eva sāmartyam iti cet, uktam atra. api ca vinā
 eva sāmānyā-abhyupagame cintyate, yasmān na an-
 eva sāmānyā-kārye paryāpta iti niḥ-prayojanā
 eva sāmānyā-viśeṣayoḥ svabhāva-bhedāt. svabhāvo hi
 eva sāmānyā-śabdānām viśeṣa-avasthiti-hetuḥ, api
 eva sāmānyā-sāmānādhikarānya-vyavahārah kriyate.
 eva sāmānyam kiṃ na iti cet. tena avaśyaṃ hi
 eva sāmānyam nityam aindriyakam ity ukte śabda
 eva sāmānyam bhavaty atiprasaṅgād ity uktam. a-
 eva sāmānyam a-pratipakṣam - idam eva iha na anyad
 eva sāmānyam. atha kā iyam a-vyaktiḥ. adr̥śya-
 eva sāmānyam āha. tasya apy a-bheda-vyavahārāś ca
 eva sāmānyam uktaṃ syāt. api ca, vyañjakasya ca
 eva sāmānyam. tan na, yasmāj jñānād a-vyatiriktaṃ
 eva sārūpya-graho 'rthaṃ ca na dr̥ṣṭavān | prak
 eva siddha iti sarva-kārya-tulya-dharmā. tasya

HB_02912 sa ca iha liṅga-bhūta-pradeśa-pratipattāv
 V3_00205 a-saṃvāde. saṃvāde vā na tat-siddham parasya
 SV_09217 śabdā rūpa-abhidhāyinaḥ | na āśaṅkyā
 V3_10008 dharmo 'pi vyākhyātaḥ. tatra api yadi tata
 SV_02605 anityatve sādhye śabdaḥ. tasya pratyakṣeṇa
 SV_15220 vyartham anvaya-darśanam vyatireka-mātreṇa
 PV_04021 hetu-vṛtter a-sambhavāt | viśaya-khyāpanād
 PV_03123 || pratyakṣam kalpanā-apoḍham pratyakṣeṇa
 V3_06005 | tasmād anupalambho 'yam pratyakṣeṇa
 SV_00105 pratibala-prajño janaḥ kevalam | na an-arthy
 V1_03703 a-bhinnaḥ prāṇi-viśeṣāṅām aindriyakasya
 V1_02109 āviṣṭa-abhilāpā. sā pratyakṣam pramāṇam. na
 PV_03268 tu tad-ābhatā || kaścid bahiḥ-sthitān
 V3_03406 doṣaḥ, tathā apy ato 'rtha-saṃśaya
 SV_10506 anupalabdhi-lakṣaṇā asattā siddhā
 SV_14019 pratyakṣam eva, tataḥ pratyakṣād
 V1_02903 'nyo vā vikalpaṃ sphuṭayati. a-vikalpaka
 SV_16103 janayanti, tadā pūrva-varṇa-smaraṇa-apekṣā
 V2_07908 'pi dhātau. dhātva-antare tv aneka-upakāra
 SV_00303 -viśayād artha-pratitāv an-artha-pratilambha
 SV_10626 na vivāda-āśraya iti na upanyasaniya
 SV_06406 na tad eva bhedasya rūpam. rūpaṃ ca anyad
 SV_13922 -kalāpo na vyaktaḥ na kriyāyām iti vyartha
 SV_12517 abhāvāt. tat prathamam 'dhyetā kartā
 SV_07316 -samavāya-apekṣo vijñāna-hetus tena janya
 SV_15103 sthita-svabhāvā iti. api ca, na jñāna-hetutā
 SV_11821 vyavasthā-antarasya tad-rūpaṃ tad
 VN_05709 viśaya iti vaktavyam, nir-viśayatvād a-vācyā
 SV_13511 'kāras tathā ga-kāraḥ, tadā agnir ity
 V3_12601 upaniyante. anyathā hi tatra a-vyavahāra
 SV_13102 tasya idam ity upasaṃhāro vikalpa-nirmīta
 V3_05202 asya idam ity upasaṃhāro 'pi vikalpa-nirmīta
 SV_02208 ca sva-kāraṇam antareṇa bhāve 'hetumattā
 V2_08511 kāryasya ca kāraṇam antareṇa bhāve 'hetutā
 SV_15105 a-kṛtakaḥ śabda na tasmād artheṣu pratitir
 HB_03716 śabdatvaṃ nityam abhyupaiti, tadā ayam hetur
 VN_00204 -sāmarthya-lakṣaṇato nivṛttam ity asad
 PV_03188 -sambhavāt || krameṇa ubhaya-hetuś cet prāg
 SV_06123 vā yena kenacid ānītena artha ānaya ity
 PV_03113 antābhyām na viśeṣaṇam | a-viśeṣaṇam
 SV_04814 -anujñāyām ca eka-codanā-an-ādarād a-vacanam
 PV_03142 hetuṃ saṅketa-mandatām || teṣāṃ pratyakṣam
 PV_03042 ekaṃ katham bhavet || tābhyām tad-anyad
 V2_05608 anupalabdheḥ, yadi hi syāt, upalabhya-sattva
 SV_00218 anupalabdheḥ. yadi syād upalabhya-sattva
 PV_04174 | iṣṭa-a-sambhavya-asiddhāś ca sa
 SV_14012 sannihita-kāraṇāni pūrva-jñāna-vaj jātāni
 SV_13825 siddhaḥ. kulāla-ādinām vyañjakatve tāḍṛśā
 SV_13105 tat-parāvṛttayo bhāvā yathā-svabhāva-vṛttaya
 SV_10402 gamakād dhetoḥ sidhyet. so 'yam asann
 SV_09625 -svabhāvatayā gamako na kaścid gamakaḥ. ata
 SV_02324 -ādīḥ. tatra api tathā-abhidhāne 'py asty
 V2_08804 -ādīḥ, tatra api tathā-abhidhāne 'py asty
 V3_08005 svabhāva-lakṣaṇaḥ kārya-lakṣaṇaś ca. sa
 SV_14121 bhavati. tad bhāva-svabhāvo bhavet, bhāvasya
 V2_06902 -ayogāt. śakteś ca an-artha-antaravāt sa
 SV_17309 sa ca puruṣaiḥ sva-icchayā kriyamāṇas tam
 HB_01409 saha-kāribhyo viśeṣa-utpattiḥ. te samarthā
 SV_15719 prayujyamānā mantrās tato 'viśiṣṭam
 SV_14702 ativartate tattvam anyatvam iti. a-tattvam
 HB_01307 kāraṇānām bhinnebhyāḥ svabhāvebhyo bhinnā
 HB_02607 rūpatvāt. tasmād anya-upalambha-janana-yogya
 V2_07806 tarhi kṛtakānām api keṣāñcit satām vā sa
 SV_09909 tarhi kṛtakānām api keṣāñcit satām vā sa
 SV_08911 sambhavino 'rthasya yathā yuddha-praveśe, sa

eva siddhaḥ. kasya idānīm tal liṅgam. anvaya-
 eva siddham. tan na abhyupagamāt parikṣā-vṛttiḥ,
 eva siddhās te vyavacchedasya vācakāḥ ||185||
 eva siddhiḥ, sa prāg eva nirdiṣṭa iti pūrva-vat
 eva siddheḥ sarva-ākāra-siddhiḥ, tad-anyasya
 eva siddher iti. satyam etat – yadi vipakṣayor
 eva siddhau cet tasya śaktatā || uktam atra vinā
 eva sidhyati | pratyātma-vedyaḥ sarveṣāṃ vikalpo
 eva sidhyati ||47|| na hy eka-ākāra-pratiniyatād
 eva su-bhāṣitaiḥ parigato vidveṣṭy api irṣyā-
 eva sukha-a-sukhasya utpatteḥ. tasmāt
 eva sukha-ādayaḥ saṃvedana-rūpāḥ. eka-artha-
 eva sukha-ādin a-pracetanān | grāhyān āha na
 eva. so 'n-avadya-pakṣa-nirdeśe 'pi tulya iti
 eva. so 'yam mūḍho nimittam tad-abhāvam vā
 eva sthairyā-siddhir iti. tad apy uttaratra
 eva sphuṭa-avabhāsa iti. svapna-jñānam tarhi
 eva smṛtim upaliyante. sa eṣa varṇānām bhinna-
 eva syāt. an-ābhoge 'sāmarthyam iti cet, na, an-
 eva syāt. kāryasya api svabhāva-pratibandhaḥ, tat
 eva syāt. kiṃ ca, sad-asat-pakṣa-bhedena śabda-
 eva syāt. tataś ca bhāvas tasmād vyāvarteta. tato
 eva syāt. tathā ca idam an-upakārya-upakāraṃ
 eva syāt. tad ayam anādiḥ pūrva-pūrva-darśana-
 eva syāt. tad-dhetoḥ svabhāvasya prāg-abhāvāt
 eva syāt tasminn a-kṛtake mate | nityebhyo '
 eva syāt. dharma-bhedas tu syāt pūrva-ukta-
 eva syāt. na uttara-ajñānam ajñānam kiṃ tarhi
 eva syāt, na gaganam iti, a-kāra-ga-kārayoḥ
 eva syāt. na ca satām api paramārthataḥ kaścid
 eva syāt. na vastv-āśrayaḥ. na ca samāropa-
 eva syāt, na vastv-āśrayaḥ. na ca samāropa-
 eva syāt. na hi yasya yam antareṇa bhāvaḥ sa
 eva syāt. na hi yasya yam antareṇa bhāvaḥ, sa
 eva syāt. pratīti-janma-itara-kālayos tulya-
 eva syāt, yady atra anityatva-hetuṃ kṛtakatva-
 eva syāt. sarva-sāmarthya-upākhyā-viraha-lakṣaṇam
 eva syād a-bhedataḥ | anyo 'kṣa-buddhi-hetuś cet
 eva syād an-ākṣipta-kāraṇa-karmakam. evam ānayanam
 eva syād antau cet kārya-kāraṇe || a-sambandhān
 eva syād anya-vyāvṛtty-an-abhidhāne. tasmād
 eva syād bālānām a-vikalpanāt | saṅketa-upāya-
 eva syād yadi rūpaṃ samam tayoḥ | tayor iti na
 eva syān na anyathā iti, vṛkṣo 'yam śiṃśapātvāt,
 eva syān na anyathā. tena upalabdhi-lakṣaṇa-
 eva syān nirākṛtaḥ || anityatva-sa-hetutve śabda
 eva syuḥ. a-jātāni tu kāraṇa-vaikalyam sūcayanti.
 eva syuḥ, atīserate ca. tato vyañjaka-atīśayāt
 eva syuḥ. tat saty apy āvaraṇe jñāpayeyur eva
 eva sva-kāryam vyāpyam vā nivartayati, tad-abhāva
 eva sva-dharmaṇa vyāptaḥ siddhaḥ svabhāvo gamakaḥ
 eva sva-bīja-prabhavāt svabhāva-bhedāḥ, hetu-
 eva sva-bīja-prabhavāt svabhāva-bhedo hetu-
 eva sva-vyāpaka-viparyaye sādhye viruddha iti
 eva sva-hetubhyas tad-dharmaṇo bhāvāt. na ca
 eva svabhāva-niyamaḥ. artha-antaratve tato
 eva svabhāvam vyanakti na anyam iti na niyamo
 eva svabhāvato 'ntyāḥ pratyaḥ saha jāyante
 eva svabhāvam āśādayanti. tena a-viśeṣeṇa eva
 eva svabhāvasya anyatvam. na hi rūpa-rasayor apy
 eva svabhāvā bhavanti iti na kāraṇa-bhede 'py a-
 eva svabhāvo 'nupalabdhiḥ pūrva-vat. yatra
 eva svabhāvo na asti yo vīnaśvaraḥ. tat-svabhāva-
 eva svabhāvo na asti yo vīnaśvaraḥ. tasmāt tat-
 eva svabhāvo yathāsvam śabda-codito na dravyatva-

SV_14514	'parasmān nāśam pratilabhate, tathābhūtasya	eva svayaṃ jāter ity apara-apekṣa-dharma-antara-
V3_07404	tathā agni-mātreṇa vyāptaḥ siddhaḥ – yatra	eva svayaṃ dr̥ṣyate, tatra eva agni-buddhiṃ
SV_09427	sa tathā agni-mātreṇa vyāptaḥ siddho yatra	eva svayaṃ dr̥ṣyate tatra eva agni-buddhiṃ janayati.
SV_02414	bhāva-mātra-anurodhī svabhāva ity ucyate. sa	eva svayaṃ vastuto bhāvaḥ. sa ca ātmānaṃ
V2_08314	bhāva-mātra-anurodhī svabhāva iti sa	eva svayaṃ vastuto bhāvaḥ. sa ca ātmānaṃ
NB_03038	kīdr̥śaḥ punaḥ pakṣa iti nirdeśyaḥ. svarūpeṇa	eva svayaṃ iṣṭo 'nirākṛtaḥ pakṣa iti. svarūpeṇa
NB_03054	nirākṛtasya ca viparyayaṇa sādhyāḥ. tena	eva svarūpeṇa abhimato vādina iṣṭo 'nirākṛtaḥ
VN_04615	dharma-utpatteḥ. śabdasya su-prayogād	eva svarga-modana-ghoṣaṇā vacana-mātram. na ca
SV_05020	na, tasyā vikalpa-lakṣaṇatvāt. vikalpa	eva hy a-vidyā. sā svabhāvena eva viparyasyati.
PV_03103	siddham eva tat | tad-asiddhau tathā asya	eva hy anumānaṃ prasiddhaye || kvacit tad a-
PV_02076	smṛti-bhramāsa-ādayo gatāḥ | vikārayati dhīr	eva hy antar-artha-viśeṣa-jā || śārdūla-śoṇita-
HB_00502	-bhāvaḥ, tasya siddhiḥ. kārya-kāraṇa-bhāva	eva hy artha-antarasya evaṃ syāt – yatra dhūmaḥ,
V3_00902	asti svataḥ sādhana-samsthitiḥ ||4|| artha	eva hy arthaṃ gamayati, nāntariyakatvāt. na
V1_00207	anyataḥ pratipattitaḥ ||1|| dvidvidha	eva hy arthaḥ pratyakṣaḥ parokṣaś ca. tatra yo
SV_16526	pramāṇa-antara-a-vṛtteḥ. tad-a-sambhavad	eva hy āgamas tat-pratipatty-arthaṃ upayācyate.
SV_10004	eva kaścīd bhāvāt, svabhāva eva hi nāśaḥ sa	eva hy eka-kṣaṇa-sthāyī jāta iti. tam asya mandāḥ
V3_10711	-paricchedasya ca kartum a-śakyatvāt. sa	eva hy evaṃ sarvajñaḥ syād ity a-pratiśedhaḥ. sva
SV_09603	sa kathaṃ bhāvaṃ na icchet. svabhāva	eva hi kayācid apekṣayā dharma iti vyatirekī iva
V3_07512	sa kathaṃ bhāvaṃ na icchet. svabhāva	eva hi kayācid apekṣayā dharma iti vyatirekī iva
HB_02418	-ādīḥ. na vijātiyād utpattiḥ. tathāvidham	eva hi kāraṇaṃ tādr̥śām ādi-nimittam iti na kāraṇa
SV_01906	kārye tv avaśyaṃ kāraṇaṃ bhavati. idam	eva hi kāraṇasya kāraṇatvam, yad artha-antara-
SV_00818	dehād rāga-anumāna-vat ||11|| samagrāny	eva hi kāraṇāni yogyatām apy anumāpayanty a-
VN_01418	cet, na, muṣṭer aṅguli-viśeṣatvāt. aṅgulya	eva hi kāścīn muṣṭiḥ, na sarvāḥ. na hi prasāritā
SV_01811	-bhāva-hetu-bhāvau teṣāṃ viduṣāṃ vācyo hetur	eva hi kevalaḥ ||27|| yad-arthe dr̥ṣṭānta ucyate,
VN_01420	-dvaye 'py ubhaya-pratipatti-prasaṅgāt. ya	eva hi khalu vivekaḥ svabhāva-bhūtaḥ, sa eva
PV_03227	| yad aṅga-bhāvena upāttaṃ tat tena	eva hi gr̥hyate || svato vastv-antara-a-bhedād
VN_02806	sa kiñcid anukramaṃ sādhanasya jānāty	eva hi, jānan katham a-vikala-antaḥ-karaṇaḥ
V3_06312	'nupalambha-vikalpo na pramāṇam. darśanam	eva hi tat tathā utpannam, yena anantaraṃ vidhi-
SV_13705	yasya eva bhāve sādhyā-siddhis tad	eva hi tatra upayogi yuktam. tad-atīśaya-upayoge
SV_08904	svabhāva-ākhyam adhikṛtya pravartate. sa	eva hi tathā ucyate. dravyatva-ādayas tu na tatra
V3_06006	'nubhavād anyo 'nya-pratikṣepaḥ. sa	eva hi tan-niyamāt tad eva asti iti niścāyayan na
V2_07906	-upādānatā-lakṣaṇatvāc caramatvasya. bhavaty	eva hi tasya api jñeya-vyāpini jñāne 'ntaśaḥ
V3_04110	-avasthā-vad upalabhyeta. tal-lakṣaṇa-tyāga	eva hi tasya vināśaḥ, apara-bhāvaś ca
SV_14715	iti. na, tasya niḥ-svabhāvatvāt svayam. sa	eva hi tasya svabhāvo yaḥ pratibhāti.
SV_10004	vināśo nāma anya eva kaścīd bhāvāt, svabhāva	eva hi nāśaḥ sa eva hy eka-kṣaṇa-sthāyī jāta iti.
SV_01925	pratiśedhe ca kasyacit | hetuḥ (29abc) tāv	eva hi nivartamānau sva-pratibaddham nivartayata
V2_10103	pratiśedhe ca kasyacit | hetuḥ (72abc) tāv	eva hi nivartamānau sva-pratibaddham nivartayata
HB_00309	yathā nīlaṃ dr̥ṣtvā nīlam iti jñāne. tad	eva hi nīla-svalakṣaṇaṃ tathāvidha-sādhyā-
SV_16702	'pi veda-arthasya kuto gatiḥ ||317|| sarva	eva hi puruṣo 'n-atikrānta-doṣa-viplavas tam
SV_02009	a-gati-gati-bheda-prayogataḥ ||30|| trividha	eva hi pratiśedha-hetuḥ. upalabhya-sattvasya
HB_02904	pradeśa-āder eva tad-anyā-bhāvāt. yatra	eva hi pradeśa-ādayo yan na asti ity ucyate, sa eva
V3_11702	aikāntikatvād ity aparāḥ. vipakṣād	eva hi prāṇa-ādayo nivartante, na sapakṣāt, asato
SV_02507	-pratyaya-viśayāḥ, bhūta-vat. tad-ātmānaṃ	eva hi buddhiḥ saṃsr̥janti sāmānya-viśayā
V2_09006	anityatā nāma anyā yā paścān niṣpadyeta. sa	eva hi bhāvaḥ kṣaṇa-sthiti-dharmā anityatā ity
SV_02104	anyā anityatā nāma yā paścān niṣpadyeta. sa	eva hi bhāvaḥ kṣaṇa-sthiti-dharmā anityatā. vacana
SV_02424	'nyena tena bhinnā vyavasthitiḥ ||42|| sarva	eva hi bhāvāḥ svarūpa-sthitayaḥ. te na ātmānaṃ
HB_00503	dhūmaḥ, tatra avaśyaṃ agnir ity. agni-bhāva	eva hi bhāvo dhūmasya tat-kāryatvam iti.
SV_08505	na syuḥ, tathā upalakṣaṇād a-bhedasya. idam	eva hi bheda-a-bheda-lakṣaṇam eka-ākārasya api
SV_15602	-kathañcit prayuktād api phalaṃ syāt. varṇā	eva hi mantra na anyat kiñcit. tat-kramo mantra
VN_00110	sādhana-aṅgasya a-samarthanād vā. trividham	eva hi liṅgam a-pratyakṣasya siddher aṅgam,
SV_08405	ya eva arthakriyā-kṣamaḥ | (166ab) idam	eva hi vastv-a-vastunor lakṣaṇaṃ yad arthakriyā-
PV_03367	proktaṃ pramāṇaṃ sva-ātma-vedanam || sarvam	eva hi vijñānaṃ viśayebhyaḥ samudbhavat | tad-
SV_16321	-viśeṣo 'sādharmaṇa-guṇaḥ. tad-adhimukter	eva hi viśa-karma-ādi-karaṇāt. tasmān na mantrāḥ
SV_09202	tat-prabhavāḥ śabdāḥ kena nivāryante. sa	eva hi śabdānaṃ na viśayo yo na vitarkānām. te
V3_07806	sarvaṃ kṛtakam anityam iti. tathā-siddhāv	eva hi sa dharmas tasya gamakaḥ syāt, na anyathā.
PV_03129	sambandhe yāv arthau pratibhāsinau | tayor	eva hi sambandho na tadā indriya-gocaraḥ ||
PV_02261	-gatir janma tena tac-chin na jāyate | tayor	eva hi sāmartyaṃ jātau tan-mātra-bhāvataḥ || te
SV_17418	-dharma-atikramād ayuktam, a-pratyakṣāny	eva hi sāmānya-ādini pratyakṣāni, janma-sthiti-
SV_02501	na tat teṣāṃ, tadānīm teṣāṃ abhāvāt. tad	eva hi syād a-bhinnasya bhāvāt, tad-vyatirikṭasya
V3_00102	tu sva-dr̥ṣṭa-artha-prakāśanam | (1ab) yathā	eva hi svayaṃ tri-rūpāl liṅgāl liṅgini jñānam
SV_12513	syād anyo 'py a-nara-āśrayaḥ ||244|| puruṣa	eva hi svayaṃ abhyūhya parato vā ādhīyate. na
SV_12508	tat-tyāgena sāmānya-grahaṇaṃ vyabhicāry	eva. hutāśana-saṃsiddhau paṇḍu-dravyatva-vat.
V3_09508	-buddhir bhavati, yadi tādr̥śaṃ syāt, sarva	eva hetavas tathā syuḥ. api ca,
VN_03406	sati hetor dharmiṇi bhāva-saṃśaye 'siddhātā	eva hetu-doṣa ity asiddha-viruddhābhyām anyo na
HB_03705	viśeṣa-abhāvāt. sati vā viśeṣe sa	eva hetu-lakṣaṇam. tato hi hetur ekāntena nirasta

V3_12002	ātma-bhāvo 'nvaya-vyatireka-bhāg ity ayam	eva hetuḥ. anavasthā-anya-kalpane syāt. yasmin
SV_01712	api kim ||25|| tasmāt svabhāva-pratibandhād	eva hetuḥ sādhyam gamayati. sa ca tad-bhāva-
V2_10005	antara-śloka. tasmāt svabhāva-pratibandhād	eva hetuḥ sādhyam gamayati. sa ca tad-bhāva-
VN_03209	upasamhāra-vacanam. etasmāt. anyair	eva hetubhiḥ śabdasya eka-viśeṣa-an-abhidhānam
V2_08107	sāmarthyam, yāvata skandha-ādayo 'nyair	eva hetubhir anityāḥ sādhyante. keṣāñcid
V3_12407	-anvayam sapakṣa eva asti ity anvayinam	eva hetum āha. atra api katham a-vyatireko
HB_03501	a-bādhā-grahaṇam iti cet, syād etat – yata	eva hetur anyathā api bhavet, ata eva
PV_03244	-dṛk tataḥ || svārtha-anvaya-ārtha-apekṣā	eva hetur indriya-jā matiḥ | tato 'nya-grahaṇe
V3_08110	prayatnānantariyakatvād iti. tasmād evam	eva hetur gamakaḥ – yaḥ prayatnānantariyaḥ so
HB_03406	tad-amśena vyāptas tri-lakṣaṇa eva trividha	eva hetur gamakaḥ, sva-sādhyā-dharma-avyabhicārāt.
V3_10408	syāt. tat kim eṣāṃ paraspara-virahaṇa. sā	eva hetur vācyaḥ syāt. tatra ca vastu-pratibandho
SV_10411	tādṛśaḥ sata upalambha-avyabhicārāt. ayam	eva hetur hetu-vyāpakayor abhāve 'pi veditavyaḥ.
VN_04004	nigrahasthānam. atra api pūrvasya	eva hetor anaikāntikasya abhidhānān nigrhīte hetv
PV_03184	ca kiñcit tat-tulya-hetukam | sarvam tathā	eva hetor hi bhedād bhedāḥ phala-ātmanām ||
PV_04024	vadan doṣair na yujyate | sādhana-adhikṛter	eva hetvābhāsa-a-prasaṅgataḥ || a-viśeṣa-uktir
VN_03813	pakṣam parityajati, kiṃ na gr̥hyeta. nigrhīta	eva hetvābhāsa-abhidhānād iti cet, kim idānim
VN_03803	asti iti tat-sambandhīni sarvāny	eva hetvābhāsa-vacanena eva uktāni iti na prthag
V2_08001	-vaikalye syāt. sākalye tu karoty eva. na	evam a-kṣaṇikasya, sarvathā a-sambhavāt. na hi
SV_01411	na idānim nāstiti a-dṛśaḥ ||19|| na	evam a-darśanam pramāṇam bādhā-sambhavāt. tathā
SV_03913	na hy evam pratipattir iti. na vai kevalam	evam a-pratipattiḥ. vyakti-vyatirikta-a-
PV_03472	jāto yo 'nyathā vyasta-sambhavaḥ | yad	evam a-pratitam tal liṅgam ity atilaukikam ||
SV_17505	'visamvāda-anumānam. sidhyet pramāṇam yady	evam a-pramāṇam atha iha kim | na hy ekaṃ na asti
V3_03103	bādhā. sarveṣāṃ a-dṛṣṭa-pratipatti-sāstrāṇām	evam a-vacanān na pratiśedhe doṣaḥ. sva-upagama-
V3_02506	syāt, tac ca pratikṣiptam iti na atra	evam a-vacane 'pi pakṣe kiñcid virudhyate. atha
V3_10108	dharminī. sandigdha-sādhyā-dharmā apy	evam a-vipakṣa iti tad a-vipakṣatvam a-niścita-
PV_03530	grāhya-lakṣaṇam || rūpa-ādeś cetasaś ca	evam a-viśuddha-dhiyam prati | grāhya-lakṣaṇa-
V3_00707	na vastu-svabhāvam anuvidadhati, tasya	evam a-vṛtteḥ. tasmān na tato 'rtha-siddhiḥ,
V3_03706	ucyate, kiṃ tarhi vastu-sthityā. sā ca	evam a-śakya-niścayā iti na tat sandigdha-lakṣaṇam
V3_11103	kāraṇa-bhāva-siddher anyatra anumānāt. na tv	evam a-śubha-abhinandena viparyāseṇa ca vacanasya
VN_00414	sva-kāraṇaiḥ sarva-kāryāṇām sadṛṣo nyāyaḥ.	evam a-samarthanam kārya-hetāv api sādhana-aṅga-a-
VN_04402	-varṇān nirarthakāt prthag uktam. nanv	evam a-sambaddha-vākyaṃ api prthag vācyaṃ syāt.
SV_01519	-prakārāṇām puruṣaiḥ karaṇasya darśanāt. na	evam a-sambhavad-viśeṣa-hetavaḥ puruṣā yena vacana
V2_09808	-prakārāṇām puruṣaiḥ karaṇa-darśanāt. na	evam a-sambhavad-viśeṣa-hetavaḥ puruṣāḥ, yena
VN_02106	upakṣeptavyaḥ, tad-upakṣepe 'tiprasaṅgāt.	evam a-sādhanā-aṅga-vacanam vādino nigrahasthānam
PV_04040	dharmināu | pratyākhyāto nirākurvan dharminy	evam a-sādhanāt || samudāya-apavādo hi na
SV_09414	-mātram anveti na tena siddhena kiñcit. nanv	evam agny-ādiṣv api prasaṅgaḥ. tatra api na agni-
V3_07209	mātram anveti, na tena siddhena kiñcit. nanv	evam agny-ādiṣv api prasaṅgaḥ. tatra api hi na
PV_04144	'py atra sādhyatvāt kevalasya na | yady	evam atra bādhā syān na anya-an-utpādyā-śaktikaḥ |
SV_00502	apy a-pratipanna-viṣayinām darśanāt.	evam anayor anupalabdhyoḥ sva-viparyaya-hetv-
V3_00602	a-pramāṇatvāt. iha api yadi viparyayeṇa	evam anityatā-utpatti-niśedhaḥ kriyate, na kaścīd
VN_01701	ekasya viruddhasya upadarśanam samarthanam.	evam anupalabdhyau sādhanā-aṅgasya a-samarthanam
PV_03337	vyapekṣayā || tasmād dvi-rūpam asty ekaṃ yad	evam anubhūyate | smaryate ca ubhaya-ākārasya
SV_10921	pravṛttāv evam pravṛttir iti. na khalv	evam anumānam an-apāyam a-nāntariyakatvād artheṣu
SV_03608	iti tatas tathā pratipattir bhavati.	evam anyatra api kathañcit taiḥ prayuktās tathā
V2_08311	anyatra api svabhāva-bhāvī, viśeṣa-abhāvāt.	evam anye 'pi svabhāva-hetavo yathasvam pramāṇaiḥ
VN_06506	sādhanā-abhāsa-vacanena eva nigrhīta iti.	evam api na idaṃ hetvābhāsebhyo bhidyate. avaśyam
VN_06407	-vādino bhūta-doṣa-a-pratipādanāt. tasmād	evam api na paryanuyojya-upekṣaṇam nāma parājāya-
VN_03220	kiṃ na darśita iti cet, na, samāsa-nirdeśāt,	evam api prayoga-darśanād a-sādhanā-vākyatvāc ca.
HB_02006	punaḥ punar vacane kaścīd udvegaḥ. yady	evam api lokasya nyāya-pratipattiḥ syāt, punar api
V3_06610	-anapekṣatayor virodho vyākhyātaḥ. nanv	evam api virodhinoḥ paraspara-parihāra-sthita-
VN_04411	viparyayeṇa abhidhānam nigrahasthānam. na,	evam api siddher iti cet, na prayoga-apeta-śabda-
SV_12109	kaścana ||240|| tasya api tad eva uttaram,	evam apauruṣeyatve 'pi kim idānim pauraṣeyam ity-
V3_06207	hy ātma-viśeṣād aparā-sādhanam, na	evam abhāvaḥ. na sva-viśaya-jñāna-abhāvād abhāva-
SV_15107	pratiti-janmani sāmarthya-sambhāvanā-ayogāt.	evam ayam janako na evam iti vivecaniṃsya rūpa-
VN_00901	paṭe dṛśyata iti sattā-bhedāḥ. sidhyaty	evam artha-antaram, tathā apy avayavī na sidhyati.
VN_02513	yadi sāmānyam aindriyakam nityam śabdo 'py	evam astv ity eṣā pratijñā-hāniḥ prak-
VN_02602	nityam aindriyakam ity ukte śabdo 'py	evam astv iti. kaḥ sva-stha-ātmā svayam
SV_14622	-viśāṇam kiñcid bhavati ity ucyate. api tv	evam asya na bhavati iti bhāva-pratiśedha eva
V3_12008	hi tasya a-sapakṣād eva vyatireka iti. nanv	evam asya sapakṣe 'nuvṛtṭy-abhāvaḥ kathyate. so
SV_16610	atīndriyā katham anyena siddhā. anyac ca	evam āgama-lakṣaṇam syāt. tathā hi yasya pramāṇa-
SV_01507	a-darśana-mātreṇa ayuktaḥ pratiśedha iti.	evam ācāryiyaḥ kaścīd anupalambhād abhāvam
V3_10801	anena aparatra pariccheda iti cet, nanv	evam ātmani dṛṣṭasya aparatra-upanaye
V3_11811	darśanād eva sad-asantaḥ pratiyante, na ca	evam ātmā iti na tasya sad-asattva-pratitiḥ. yad
VN_03901	prapalāyitvam nāma nigrahasthānam ity-	evam-ādy api vācyaṃ syāt, tasmād etad apy a-
V3_12108	pratiśedham na icchaty asad abhāva ity-	evam-ādi ca vyavaharati. nirloḥitāś ca ayam

SV_01313	ity-evam-ādiṣv api yathāyogam udāhāryam ity-	evam-ādikā. sā api na vācyā asiddhi-yojanā ||18||
VN_05904	pratiśyāya-kalā me kaṅṭham kṣiṇoty	evam-ādinā kathāṃ vicchinatti, sa vikṣepo nāma
VN_04218	a-pratīta-prayogam atidruta-uccāritam ity-	evam-ādinā kāraṇena, tad a-vijñāta-artham, a-
SV_01312	asiddhi-yojanā tathā sapakṣe sann asann ity-	evam-ādiṣv api yathāyogam udāhāryam ity-evam-
V2_09606	-yojanā – tathā sapakṣe sann asann ity-	evam-ādiṣv api yathāyogam udāhāryam iti, sā api
VN_04213	iti kapola-vādita-kakṣa-ghaṭṭitakam ity-	evam-ādinām api vācyatvāt. parṣat-prativāḍibhyāṃ
V3_13609	iti pratijñā-artha-eka-deśa iti, na hy	evam-ādini yathokta-lakṣaṇāsu jātiṣv antar-
VN_02317	-vaidharmya-sama-ādini jāty-uttarāni ity-	evam-āder doṣasya udbhāvanam a-doṣa-udbhāvanam.
SV_06124	ity eva syād an-ākṣipta-karaṇa-karmakam.	evam ānayanam anyad vā yat kiñcid anuṣṭhānam vā
SV_07517	) sā hi buddhir eka-bhāvinī vyakty-antaram	evam āskanded bhūta-grāhiṇī yadi tatra dṛṣṭam
V3_03601	'siddheḥ. a-śakya-niṣedhatām asya darśayann	evam āha, a-prati-pramāṇatayā niścayaṃ vā. tan-
VN_03810	vyabhicāra-pradarśanena pratiṣedhe krte ka	evam āha anityaḥ śabda iti parityajati, tasya
V2_07303	-yogyā-pratiṣedho yuktaḥ, na ca sarvam	evam ity a-pratiṣedhaḥ sarvatra. pravṛtter buddhi
PV_03347	ātmā pratyaye tathā | niściyate niviṣṭo 'sāv	evam ity ātma-saṃvidāḥ || ity artha-saṃvit sā eva
SV_09117	kiṃ tarhi na iha ghaṭo na idānīm na	evam ity uktau na anena sambandho 'sti, na etad
VN_00924	idam, idānīm na idam, idam evam, idam na	evam iti, kasyacid api rūpasya kathañcit kvacit
SV_14321	ghāte caitra-a-punar-bhavaḥ | yathā atra apy	evam iti ced dhantur na a-maraṇatvataḥ ||272||
SV_15107	-sambhāvanā-ayogāt. evam ayaṃ janako na	evam iti vivecaniyasya rūpa-bhedasya abhāvāt. na
PV_03423	a-vibhakte sva-gocaraiḥ | evam etan na khalv	evam iti sā syān na bhedinī || na ca anubhava-
VN_00924	na idam, idānīm idam, idānīm na idam, idam	evam, idam na evam iti, kasyacid api rūpasya
V3_00507	vā kaścit iti. na apy asiddhy-ādayaḥ, yady	evam idam api syān na vā ubhayam iti dharmayoḥ
PV_03143	-vyutpanna-saṅketam asti tena sa cen mataḥ |	evam indriya-je 'pi syāc cheṣvac ca idam idrīśam |
SV_05101	a-vidyā. sā svabhāvena eva viparyasyati. na	evam indriya-jñānāni vikalpakāni. na vā teṣv apy
VN_06202	cauro bhavān api syāt, na ca bhavatā ātmā	evam iṣṭaḥ, tasmān na ayaṃ caurya-hetur iti yady
PV_04142	svabhāvo 'san dharmī vyoma-ādir ity api | na	evam iṣṭasya sādhyasya bādhā kācana vidyate ||
NB_03023	eva, yathā nīla-ādi-viśeṣaḥ. na ca	evam iha upalabdhi-lakṣaṇa-prāptasya sata
V3_01207	viśeṣe sādhye kas tayoh sambandhaḥ, yena	evam uktaḥ sādhyā-dharmo 'nvākarṣati,
VN_06105	antar-bhāvaḥ. a-samarthita-sādhana-abhidhāna	evam uktam, an-abhidhāna anyā-abhidhānayoḥ api
V3_10307	ayam abhiprāyo 'sad iti. tad-abhiprāya-vaśād	evam uktam. tena itara-asad-virahena tvayā
VN_06602	tat sukha-ādibhir eka-prakṛtir iti. sa	evam uktavān paryanuyujyate. atha prakṛtir vikāra
PV_03277	-golaka-vahni-vat | bheda-a-bheda-vyavasthā	evam ucchinā sarva-vastuṣu || a-bhinna-vedanasya
PV_04219	|| na a-sādhyād eva viśeṣas tasya nanv	evam ucyate | sādhye 'nuvṛṭty-abhāvo 'rthāt tasya
PV_03538	yadi | ātma-anubhūtiḥ sā siddhā kuto yena	evam ucyate || vyakti-hetv-a-prasiddhiḥ syān na
SV_03908	ekī-kṛtya pravartante. tad-abhiprāya-vaśād	evam ucyate. tat-kāritayā a-tat-kāribhyo bhinnām
SV_03722	-pravṛtti-nibandhanam rūpaṃ tathā-jijñāsāyām	evam ucyate. nanu sarvato vyāvṛttasya rūpasya
SV_09805	kṛtako 'vaśyam anitya iti pratyetavyo yena	evam ucyate. yasmād a-hetutvād vināśasya
V2_07611	kṛtako 'vaśyam anitya iti pratyetavyaḥ, yena	evam ucyate. yasmād a-hetutvād vināśasya
SV_03806	eva śabda-artha-pratipattes tena etad	evam ucyate śabdaḥ svarūpam āha iti, na punaḥ
SV_06816	-kārya-sādhana-ākhyena viśeṣeṇa viśiṣṭas ta	evam ucyante. na punar atra anyat kiñcid yathā-
V1_02606	sparśa-adhyavasāyāt. bheda-a-bheda-vyavasthā	evam utsannā sarva-vastuṣu ||25|| sarva-artha-
SV_09310	pratyaya-bheda-bheditva-ādayo vyākhyātāḥ.	evam upādhi-bheda-apekṣaḥ kvacit svabhāvo hetur
V2_07410	-bheda-bheditva-ādayo 'pi vyākhyātāḥ.	evam upādhi-bheda-apekṣaḥ kvacit svabhāvo hetur
SV_03011	śakty-upakāriṇyaḥ śaktayo bhinnā eva bhāvāt.	evam upādhiṇām tac-chaktinām ca aparāparāsv eva
HB_03213	'nyonya-vyavaccheda-rūpā vyākhyātāḥ. tad	evam eka-upalambhāt tasya tad-anya-ātmano
SV_05902	saṅkete vyavacchinā na vā (115ab) ya	evam ekaṃ vastu-sāmānyam abhyupagamyā itaretara-
V3_10606	sukha-ādi-sambhavād vibhur ātmā iti.	evam ekasya pakṣa-dharmasya hetu-rūpasya asiddhau
V3_04704	sandeha-anythingara-asiddher dūṣaṇam syāt.	evam etat, iṣṭa-a-prāpteḥ. nanu viparyaya-prāptir
V3_13504	eva a-sāmarthyān na bhavati prasiddhiḥ.	evam etat. kiṃ tu na arthānām niṣpatty-a-niṣpattī
VN_00514	sarva-sāmarthya-viveko nimittam iti cet,	evam etat tasya eva sarva-sāmarthya-vivekina evam
PV_03423	an-anubhūte 'sminn a-vibhakte sva-gocaraiḥ |	evam etan na khalv evam iti sā syān na bhedinī ||
VN_04803	atra kaścit samayaḥ pratyāyana-a-viśeṣe 'py	evam eva avayavāḥ prayoktavā iti. sa eva teṣāṃ
VN_02608	cet, tathā api kiṃ sāmānyasya upadarśanena.	evam eva nityaḥ śabda iti vaktavyaṃ jaḍasya
V3_08110	anityaḥ prayatnānantariyakatvād iti. tasmād	evam eva hetur gamakaḥ – yaḥ prayatnānantariyaḥ
SV_03821	tad-vikalpa-vāsanāyāś ca prakṛtir yad	evam eṣā pratibhāti tad-udbhavā, sā ca iyaṃ
NB_03109	sādhyā-itarayor ato niścaya-abhāvāt.	evam eṣāṃ trayāṇām rūpāṇām ekaikasya dvayor
V3_10907	ubhaya-āśrayaḥ pūrvako viparyāso moḥaḥ. na	evam karuṇā-ādayaḥ, anyathā api bhāvād iti
SV_00906	-viṣayaṃ cetaso 'bhiṣvaṅgam rāgam āhuḥ. na	evam karuṇā-ādayo 'nyathā api sambhavād iti
SV_16820	artha-gatāv upāyaḥ. apauruṣeyas tu śabda na	evam karoti. na ca asya kaścit kvacit sambandha-
V3_00602	anityatā-utpatti-niṣedhaḥ kriyate, na kaścit	evam karoti. na ca śakyam evam kartum, caitanyena
V3_00603	kriyate, na kaścit evam karoti. na ca śakyam	evam kartum, caitanyena anayor virodha-asiddheḥ
SV_13407	prāg eva niṣiddhatvāt. atiprasaṅgāś ca	evam. karma-bhāgānām pūrveṇa aparasya a-
HB_02807	-ādheyā-bhāvo vā janya-janaka-bhāvo vā. na	evam kaścit bhāva-abhāvayoḥ sambandho yena asya
VN_02201	-cintāyām kaścit chala-vyavahāraḥ. yady	evam kiṃ na parājayaḥ, tattva-siddhi-bhramśāt, na
V3_11309	upādānāt. viruddha-vad dhetur apy	evam kiṃ na bhinna iti cet, kaḥ pratiṣeddhā
SV_14627	vastuni tad-bhāvāt. asāv api yadi vaktṛbhir	evam khyāpyate, na tu svayaṃ tathā, tadā na

SV_14603	-bhedaḥ syād ubhayatra vidheḥ prādhānyāt.	evam ca a-pratiṣedhāt kasyacit paryudāso 'pi
SV_14707	upayogī iti na kaścit kutaścīd anyaḥ syāt.	evam ca a-vācyatā ity api kārya-kāraṇa-bhāva eva
SV_14616	ity atra dṛṣṭo vidhir nāṣe 'pi virodhāt.	evam ca abhidhāne 'pi prayojanam āveditam eva.
V1_01410	vikalpayan sva-citta-dhārāḥ saṅkalayaty	evam ca evam ca kalpanā mama āsīd iti. tad imāḥ
V1_01410	sva-citta-dhārāḥ saṅkalayaty evam ca	evam ca kalpanā mama āsīd iti. tad imāḥ kalpanāḥ
SV_08508	eka-ātmany a-sambhavāt. bhedo 'pi tena na	evam cet (168a) na vai sarva-ākāra-a-vyatirekam
VN_02001	-phalatvād an-ārambha eva vādasya. katham ca	evam jaya-parājayau, prativādinō 'py
SV_11715	viśeṣa-khyāty-artham vyaṅgyāḥ khyāpyante. na	evam jāti-sambandha-ādayaḥ kathañcid apy an-
SV_17502	kila mantri-mukhya-dārakam kāmāye 'ham iti.	evam-jātiyakam etad api vahneḥ śīta-pratikāra-
SV_06806	bhinnā iti bheda eva eṣām a-bhedaḥ.	evam-jātiyās ca sarve samūha-santāna-avasthā-
HB_04012	yena bhāvo 'bhāvo vā dvitīyam ākṣipet. na	evam jñānam, para-upalakṣaṇāt trailakṣaṇyād a-
SV_05318	apy eka-sāmānya-upakaraṇa-śaktiḥ,	evam tad eva ekam vijñānam kurvantu. kiṃ ca,
PV_02062	yuktaṃ go-gavaya-ādi-vat || cetaḥ-śarīrayor	evam tad-dhetoḥ kārya-janmanaḥ | sahakārāt saha-
PV_03278	-vastuṣu || a-bhinna-vedanasya aikye yan na	evam tad-vibheda-vat | sidhyed a-sādhanatve 'sya
V1_02610	a-bhinna-vedanasya aikye yan na	evam tad-vibheda-vat | sidhyed a-sādhanatve 'sya
SV_03109	iti pramāṇa-antaram pravartate. yady	evam, tad vyavaccheda-viṣayam siddham tadvat tato
VN_05712	ity asti viṣayo 'pratibhāyā iti cet,	evam tarhy ananubhāṣaṇam nir-viṣayam, ajñānena
SV_04913	a-grahaṇād iti para-vāda eva āśritaḥ syāt.	evam tarhy anvayinaḥ kasyacid arthasya abhāvāt
SV_09908	śāli-bījasya iti tat-svabhāva-apekṣāḥ.	evam tarhi kṛtakānām api keṣāñcit satām vā sa eva
V2_07806	śāli-bījasya iti tat-svabhāva-apekṣāḥ.	evam tarhi kṛtakānām api keṣāñcit satām vā sa eva
V3_11608	syāt, antar-bhāve katham a-pratipattiḥ.	evam tarhi cākṣuṣatvād apy astu. na, a-sambandhād
SV_06013	vyakty-antare 'pi na syāt tathā pratītiḥ.	evam tarhi tatra api tulyam etat. yasmād eka-
SV_04630	na jātau śabda-niveśanam phala-abhāvāt.	evam tarhi tadvān alam (94'b) arthakriyāsv iti
SV_05215	kaivalyam. tena ekena sahitā janayanty eva.	evam tarhi tābhir vinā api pratyekam kriyamāṇam
VN_05501	darśaniyo 'nyathā dūṣaṇa-a-vṛtter iti.	evam tarhi na ananubhāṣaṇam pṛthān nigrasthānam
SV_04003	ca dravya-guṇa-sāmānyānām rūpa-saṅkara iti.	evam tarhi buddher eva pratibhāso jñāna-rūpatvāt
SV_08510	na anya iti bhedaṅ na saha-utpatty-ādayaḥ.	evam tarhi ya ekasmin vinaśyati | tiṣṭhaty ātmā
V3_08105	sarvato vipakṣād a-vyāvṛtter iti cet,	evam tarhi yaḥ kṛtakaḥ so 'nitya eva iti nitya-
VN_05802	uttara-ajñānam apratibhāyā viṣaya iti cet,	evam tarhi viṣaya-uttara-ajñānāyor api prabhedān
V3_09401	nivṛttāv apy aparasya asya sarvasya abhāvāt.	evam tarhi sā eva avasthā ghaṭo 'stu, yathokta-
HB_01212	eva samsthāna-viśeṣa-sambandha-prasaṅgaḥ.	evam tarhi sā yogyatā mṛd-dravyasya kulālāt. na
SV_16215	jāniyāt taṃ tathā eva pratipadyeta. na ca	evam. tasmād ayam anukramaḥ svabhāvato 'pi kārya-
VN_00813	na yuktaḥ. tan na rūpa-ādibhyo 'nyo ghaṭaḥ.	evam tāvan na buddhi-vyapadeśabhyām sattā-
SV_01016	mātreṇa pākaḥ sidhyati, vyabhicāra-darśanāt.	evam tu syād evam-svabhāvā etat-samāna-pāka-
HB_03518	-abhāvāt. na bādhyāṃ samartha iti cet, yady	evam na a-nirṇīta-bādha-a-sambhavaḥ prayogam
SV_12511	-pūrvatā-sādhanam. sarvathā anādītā sidhyed	evam na a-puruṣa-āśrayaḥ | tasmād apauruṣeyatve
SV_12112	ṛte paraiḥ | dṛṣṭaḥ ko 'bhīhito yena so 'py	evam na anumīyate ||241|| na khalu kiñcid anyad
V3_10104	vastu-vaśād vyavasthām apanudet. hetuś ca	evam na kaścīd anaikāntikaḥ syāt. vipakṣasya api
HB_01115	cakra-āder vibhaktaḥ svabhāvo bhavati. tad	evam na kulālān mṛt-svabhāvātā na mṛdaḥ samsthāna
SV_11009	tādṛśām a-vitatha-abhidhānāt. tathā hy ayam	evam na vā ity anya-doṣa-a-nir-doṣatā api vā |
PV_04080	sāmānya-viṣayatvam ca varṇitam | iha	evam na hy an-ukte 'pi kiñcit pakṣe virudhyate ||
V3_04905	a-doṣo 'nya-grahaṇe 'pi. kiṃ punaḥ kāraṇam	evam navadhā pakṣa-dharmo vibhajyate. svabhāva-
SV_13107	tena ādheya-viśeṣā iti gamyante. na khalv	evam nityānām śabdānām kasmimścīd saty atīśaya-
V3_05207	tena ādheya-viśeṣā iti gamyante. na tv	evam nityānām śabdānām kasmimścīd saty atīśaya-
SV_15522	etad abhimata-artha-upanibandhanam vākyam	evam niyuñjanam anena arthena yojayāmi iti
SV_03123	-vaśāt pratyakṣasya grahaṇa-a-grahaṇe. na	evam niścayānām kiñcin niścinvato 'py anyatra a-
VN_04704	atra kaścīd chabde parokṣaḥ sāksī, yata idam	evam niścīnumaḥ. prayuñjate nāma śiṣṭāḥ. nanv
SV_15412	ca vyatiricyamāno bhāvam upasthāpayati, na	evam nairātmya-ādayaḥ, svabhāva-viśeṣāt. kriyā-
V2_04911	-viṣayam, aparasmād artha-pratipattheḥ. na tv	evam para-aṅgāt pratītiḥ, tasya a-sāmarthyāt.
V3_04104	bād hate. sattva-rajasa-tamasām caitanyasya ca	evam paraspara-rūpa-vivekena vyavasthā-ayogāt. na
PV_03082	vastuni liṅgi-dhīḥ || liṅga-liṅgi-dhiyor	evam pāramparyeṇa vastuni | pratibandhāt tad-
V2_04705	vastuni liṅgi-dhīḥ ||2|| liṅga-liṅgi-dhiyor	evam pāramparyeṇa vastuni | pratibandhāt tad-
V2_07003	upadeśe ca śabdānām artheṣv an-āvaraṇāt tad	evam puruṣa-icchāyāḥ svātantryam vyavasthām
SV_12017	teṣām sa mithyā-vāda iti cet. ka idānim	evam pauruṣeyo 'nyo 'pi. kumāra-sambhava-ādiṣv
V3_11705	śrāvaṇatvam, ubhayato vyāvṛtter iti. tena	evam-prakāram vyatirekam varṇayatā avinābhāva eva
V3_10702	vyatirekaḥ, sarvajño vaktā na upalabdha ity	evam-prakārasya anupalambhasya adṛśya-ātma-
NB_03070	sarvajño vaktā na upalabhyata ity	evam-prakārasya anupalambhasya adṛśya-ātma-
VN_02002	-parājayau, prativādinō 'py ananubhāṣaṇasya	evam-prakārasya prasaṅgasya vistareṇa anubhāṣaṇa-
VN_06206	ity cet, yat kiñcid etat, santi hy	evam-prakārā api vyavahārā loka iti. atha tad
PV_03319	-abhyupagamād vastv-a-bhinnaṃ ity iṣyate ||	evam-prakārā sarvā eva kriyā-kāraka-samsthiḥ |
VN_05913	-apārthakābhyām na bhidyate. atiprasaṅgāś ca	evam-prakārānām a-sambaddha-sādhanā-vākya-
VN_02810	bhavati, tataś ca na prāg api hetuṃ brūyāt.	evam-prakārānām a-sambaddhānām parisāṅkhyātum a-
SV_12026	upālbhaḥ. an-atīśaya-darśī ca ayam vākyeṣv	evam-prakārānām apauruṣeyatva-sādhanānām kārya-
VN_02813	a-sambaddha-abhidhānam nigrasthānam ity	evam-prakārānām ekam eva lakṣaṇam vācyam syāt. na
VN_05114	nyāyām, doṣa-abhāvād eva guṇa-abhāvāt,	evam-prakārānām bhedaṅnam vacane ca atiprasaṅgād

PV_04175	syān nirākṛtaḥ || anityatva-sa-hetutve śabda	evam prakīrtayet | dṛṣṭānta-ākhyānato 'nyat kim
V2_08102	eva upayanty apayanti ity anityāḥ. ta	evam-prakṛtayaḥ sva-hetu-prakṛtim evam-rūpām
SV_03912	anya-apoho 'pi sāmānyam mā bhūt, na hy	evam pratipattir iti. na vai kevalam evam a-
VN_04512	khalu ubhayaṃ vetti śabdām apaśabdām ca, sa	evam pratipadyate. yas tu nakka-śabdām mukka-
VN_02521	eva ca pratijñā-hāneḥ pradhānam nimittam	evam pratipāditena pratijñā hātavyā hānau ca
SV_03727	a-dṛṣṭa-arthe 'rtha-vikalpa-mātram iti. na	evam pratipādyā-pratipādakābhyām svalakṣaṇam
SV_04020	eva gr̥hṇan eṣa vikalpaḥ sva-vāsanā-prakṛter	evam pratibhāti. katham punar bhinnānām a-bhinnam
SV_12019	ātmānam anyam vā praṇetāram upadiśanto yad	evam prativyūhyeran. tatra prativahane 'bhyupeta-
VN_00515	evam etat tasya eva sarva-sāmarthya-vivekina	evam pratitih, anyasya tat-pratipatty-upāya-
V3_04809	-vṛtṭeḥ. sapakṣa-lakṣaṇa-virodhāc ca na	evam pratitih. sādhyā-dharma-sāmānyena samāna ity
V3_05610	nimitta-bhāve 'pi naimittika-bhāva-a-niyamād	evam-pratitih. siddho hi vyavahāro 'yam dṛśya-a-
PV_04117	viruddhāvvyabhicāriṇaḥ | abhāvam darśayaty	evam-pratiter anumātvataḥ || atha vā bruvato
HB_00702	eva pratipadyate kiñcit, pramānam antareṇa	evam pratiter nimitta-abhāvāt, pratītau vā
SV_04926	iti bhavati, kiṃ tarhi tad iha iti. na ca	evam pratyabhijñānam, kiṃ tarhi tad eva idam iti.
VN_03907	eka-prakṛtīnām ca dṛṣṭam parimānam ity	evam pratyavasthita āha eka-prakṛti-samanvaya-
VN_06609	kasyacit pravṛtṭy-uparamaḥ pravṛtṭir vā ity	evam pratyavasthito yadi sata ātma-hānam asataś
SV_15205	kim ayam lokaḥ sva-saṅketam anuvidadhad	evam pratyeti, āhosvic chabda-svabhāva-sthiter iti
V3_03710	eva. viśayaṃ ca asyā nivedayiśyāmaḥ. tad	evam pramāṇe bādhave bruvāṇas tato niścayam āha.
NB_03013	hi bhāvaḥ svabhāva-niṣpattau kṛtaka iti.	evam prayatnānantariyakatva-pratyaya-bheda-
SV_10805	-a-darśanāc ca. tat sati pravartitavye varam	evam pravṛtta iti parikṣayā prāmānyam āha. tac ca
SV_10921	āgamasya upavarṇitam. varam āgamāt pravṛttāv	evam pravṛttir iti. na khalv evam anumānam a-
SV_15819	pratyayo na yuktaḥ. sarveṣāṃ parasparam	evam prasaṅgāt. bhrāntir api kutaścid upakāre
PV_03458	yadā | na tad-ālambanam jñānam na tadā	evam prasajyate || bhinne jñānasya sarvasya tena
SV_07907	-dvāreṇa ca dṛśyā syāt. vyaṅgyā ca sā	evam prasajyate pradīpa-ghaṭa-vat. kathañcit tat-
SV_09318	syāt sādhyam api kasmān na iṣyate. tat kila	evam prasādhyamānam viśeṣi-bhavati. na ca viśeṣaḥ
V3_07102	syāt, sādhyam api kasmān na iṣyate. tat kila	evam prasādhyamānam viśeṣi-bhavati. na ca viśeṣaḥ
VN_01919	viduṣāṃ tattva-cintā-prakāraḥ. na ca	evam prastutasya paryavasānam sambhavati, a-
SV_11006	-pratyayena anyatra api pravartate.	evam-prāyatvāl loka-vyavahārasya. puruṣa-
V3_03603	yatra sattvam eva na anvayi ity udāharaṇam	evam-phalam. saṅketa-āśrayāḥ śabdāḥ, sa ca icchā-
PV_04115	na anvayi | sattvam ity abhyudāhāro hetor	evam-phalo mataḥ || saṅketa-saṃśrayāḥ śabdāḥ sa
SV_07909	api ca anena kim a-sambhavad abhisamīkṣya	evam bahv-āyasaḥ sāmānyā-vāda āśritāḥ.
SV_01009	-avasekena madhura-phalā bhavanti. na ca	evam bahulam dṛśyante. tena evam syād yuktaṃ
V3_11202	-avasekena madhura-phalā bhavanti, na ca	evam bahulam dṛśyante. tena evam syād yuktaṃ
PV_02244	badheta doṣa-dṛk || sa ca indriya-ādau na tv	evam bala-āder api darśanāt | doṣavaty api sad-
VN_02710	samarthā iti nigrāhasthānam. atra api na	evam-bruvatā pratijñā-antarām pūrva-pratijñā-
SV_15305	hi jñānam jñeya-sattām na vyabharati, sa	evam bruvāṇaḥ śobheta a-darśanān na asti iti. tad
SV_04311	dharmatayā tasya tathābhūtasya grahaṇād etad	evam bhavaty anityo 'yam anityatvam asya iti vā,
SV_13623	kāryatām sādhyat. na hy asiddhāyām asyām	evam bhavati iti. tasmāt sattā-siddhis tat-sādhanī.
V3_05901	[45] na hi bhāvānam sva-viśaya-jñāna-abhāvād	evam bhavati idam na upalabha iti yato 'bhāva-
VN_01306	-adhiṣṭhāninor vivekena an-upalakṣaṇa	evam bhavati. na ca śakteḥ śakty-ātmani prādur-
SV_03622	iti vyavahāras tatra kiṃ bhūlyam yena	evam bhavati. śakti-bheda iti cet. sarvatra
V2_06807	atra vastu-svabhāvair uttaram vācyam, ya	evam bhavanti. tathā hi na yava-aṅkuraḥ śāli-
SV_07213	tad-vyaktis tatra vṛtṭiḥ syāt. na yuktaṃ	evam bhavitum. yasmād vijñāna-utpatti-yogyatvāya
V3_03610	'pi pratidvandvi-darśanāt pratyakṣasya apy	evam-bhāvaḥ syāt. na ca pramāṇa-lakṣaṇa-
V3_10404	atha api tad-abhimatāt kutaścin nānā-bhāva	evam-bhāvaḥ syāt. na tarhi tato nānā-bhāvād evam-
V3_10406	-mateḥ, punar icchā-parāvṛtṭāv anyatra apy	evam-bhāvasya abhimateḥ. tad iha icchāyām eva
V2_07713	tatra api santāna-pariṇāma-apekṣatvāt. na	evam bhāvasya kadācid apekṣā. tatra apy antyā
SV_09824	na tatra api santāna-pariṇāma-apekṣatvāt. na	evam bhāvasya kācid apekṣā. tatra apy antyā
V3_10405	evam-bhāvaḥ syāt. na tarhi tato nānā-bhāvād	evam-bhāvo bhavati, kiṃ tarhi tan-mateḥ, punar
SV_14926	kadācit kiñcij jñānam nivarteta. na ca	evam-bhūtaṃ kiñcid asti. sarvasya kenacit kadācij
SV_12214	-prabhava-vyatirekeṇa a-sambhava-abhāvāt.	evam-bhūtaḥ pathika-agnir jvālā-prabhava iti syāt.
SV_01614	ucyate. kim apy asya kāraṇam asti iti. na tv	evam-bhūtam iti. na evam sukha-ādi-kāryam
SV_10907	'py asya gocare ||216|| tasya ca asya	evam-bhūtasya āpta-vādasya avisamvāda-sāmānyād a-
SV_12423	-ādayo 'pi nirvarṇita-uttarāḥ. tatra apy	evam-bhūto yādṛśo 'yam a-sambhavat-tat-sādhana-
VN_01224	ca bheda-avagamaḥ samartho bhavati, yady	evam bhedaḥ syāt. saty apy etasmin kasyacid
SV_06904	-pratiśedhena apy a-svāmikaḥ śūnya iti.	evam yathāyogam anyad api vācyam. śūnya-anitya-
SV_13624	tat-sādhanī. sā ca upalabdhir eva. satyam	evam yadi tasya prān na sattā siddhā syāt. sā hi
VN_02903	abhidhānān nigrāhasthānam vādinaḥ,	evam yadi prativādī sat sāmānyam aindriyakam
SV_12915	api svayam ayam vaktā vibhāvayati. kevalam	evam yadi syāt sādhu me syād iti kalyāna-kāmatā-
SV_01216	kim | (18ab) yathā pakvāny etāni phalāny	evam-rasāni vā rūpa-a-viśeṣād eka-śākhā-
V2_09502	vyabhicāri kim. yathā pakvāny etāni phalāny	evam-rasāni vā rūpa-a-viśeṣād eka-śākhā-
V3_11006	etāś ca sajātiya-abhyāsa-vṛttayaḥ. na	evam rāga-ādayaḥ, viparyāsa-abhāve 'bhāvāt.
SV_00916	-abhyāsa-vṛttayo na rāga-apekṣiṇyaḥ, na	evam rāga-ādayo viparyāsa-abhāve 'bhāvāt.
V2_08102	ta evam-prakṛtayaḥ sva-hetu-prakṛtim	evam-rūpām sādhyantas tathāvidha-janmanām
PV_02127	tāsām saty abhyāse kutaḥ sthitiḥ || na ca	evam laṅghanād eva laṅghanam bala-yatnayoḥ | tad-

V3_09903 sva-ātma-prakāśakā ity ucyante. na
VN_04705 niścinumah. prayuñjate nāma śiṣṭāḥ. nanv
SV_01601 tādrśām ca a-pratikṣepa-arhatvāt. na
V2_09814 śakyatvāt teṣām ca a-pratikṣepa-arhatvāt. na
SV_12223 -rahitasya tathā syād iti. tathābhūtam
V3_08902 eṣa bhavaṃ na karoti iti yāvat. tena ayam
SV_11212 -abhāvo hi kārya-abhāvaṃ sādhayati iti. ya
V1_01510 jitaṃ jaḍair jaya-ghoṣaṇām avaghuṣya, yena
SV_16425 a-darśane 'pi vipakṣa-vṛtteḥ. api ca
SV_17424 -ādeḥ pāpa-śodhana-sāmarthya-ādikam. tasya
V1_02909 abhāve tad-ābhāsa-pracyuter ity uktam. na ca
SV_16207 kṛtrimā a-kṛtrimā prasajanti, tatra apy
SV_16506 na vaḥ ||313|| na khalv ete vaidikāḥ śabdā
VN_06002 proktaḥ. atha uttara-pakṣa-vādy
VN_02814 ekam eva lakṣaṇaṃ vācyaṃ syāt. na ca
VN_03105 bhavaty eva idaṃ nigraha-adhikaraṇam, yady
VN_00507 'nyathā sati lūnge saṃśayaḥ. atra api sarvam
VN_02101 pṛthag asya upanyāso vyākhyānaṃ vā. tasmād
VN_00509 'bhyupagame tal-lakṣaṇa-a-viśeṣāt; na hy
VN_00510 -an-abhyupagame 'nyatra tasya yogaḥ. na hy
SV_00420 asattā kiṃ na sidhyati iti. yadā punar
V2_05807 -sattayā asattā kiṃ na sidhyati. yadā punar
V3_02803 vivādaḥ, tadā tasya a-nāntariyakatvāt. na ca
VN_04404 nirarthakasya api saṅgraha-prasaṅgāt.
V3_11106 a-cetanā vyatireka-viśaya iti cet, na
V3_11904 ghaṭa-ādayo vyatireka-viśayaḥ iti cet, na
VN_04616 svarga-modana-ghoṣaṇā vacana-mātram. na ca
SV_15517 santi puruṣa-kṛtāny api vākyāni kānicid
SV_10419 virodhāc ca abhāva-sādhanāt. bhavatu nāma
V2_06201 vyāpya-abhāvaṃ āha, tadā apy abhāva eva. tad
V3_03101 na viśeṣa-cintā-pravṛtṭir ity avaśyam
VN_00919 iti so 'pi tathā astv iti vyāptiḥ: sarva
SV_15027 na punar nityeṣu śabdeṣv etad asti. nanv
SV_16305 darśanāt, taiś ca siddhi-viśeṣāt. na ca
PV_04139 virodhena tad-āśrita-virodhanāt || anyathā
V3_11108 -utpattiḥ kāraṇa-antaram anumāpayati. na ca
V2_05305 tu na drṣṭa iti vyatirekī kathyate. na ca
SV_14626 tattvaṃ na kasyacit samāveśaḥ. na khalv
V3_00711 -gavayayor anyataratvād iti. atha punar mayā
SV_03906 iti katham teṣu bhavati. vyākhyātāraḥ khalv
PV_02226 cet te 'pi tādrśāḥ || nir-doṣaṃ dvayam apy
SV_07905 -śūnye deśe sva-vyaṅgyaṃ na darśayati. na
SV_05302 darśanāt ||104|| śakti-siddhiḥ samūhe 'pi na
SV_07324 a-tat-kāriṇaś ca a-tat-saṃskāratvāt. na
SV_13812 kiṃ na ghaṭa-ādayaḥ. tatra api śakyam
SV_14608 vivekaḥ. a-viveke ca na paryudāsaḥ. tad
V3_07808 sādhayitum icchati, sa pakṣaḥ. sa yam
NB_02044 'pi. prayoga-darśana-abhyāsāt svayam apy
SV_14624 eva kriyate. api ca, vyavahartāra eva etad
HB_03305 liṅgaṃ bhavati yasya yena anvayo 'sti. na hy
SV_13322 prati-śabda-niyatān dhvaniṃ śṛṇvanti, na tv
V2_06808 śāli-bijād bhavati, api tu yava-bijāt.
SV_16707 tad ayam a-parijñāta-arthaḥ śabda-gaḍur
SV_04103 niyate sāmānye rūpa-vijñānam ekam janayanti,
V3_11704 aikāntika-vyatireko 'pi gamaka eva. na ca
SV_03718 'tiprasaṅgaḥ. tathā ca a-pratipattiḥ.
VN_00117 eva yathā saṃ śabdaḥ kṛtako vā, yaś ca
V3_05910 -viśeṣābhyaṃ iti na svatantrā siddhiḥ. na
SV_04708 a-śakyaḥ śabdena sambandhaḥ kartum.
SV_05312 ekam kānicid apekṣya vijñānam utpādayati.
SV_17519 eva vacanaṃ vācakasya vācya-darśana-vṛtteḥ.
VN_00411 deśa-antareṣu mātṛ-vivāha-abhāve 'bhāva-vat.
V3_12603 kaścid dharmā-dharmi-bhāvaḥ. kevalam buddhir
SV_11804 tataḥ kārya-dvāreṇa indriya-siddhiḥ. na
V3_12704 kiṃ tarhi śāsa-sambandhi. yady

evam liṅga-liṅgiṇoḥ, bheda-āśrayatvāt tad-
evam vācyaṃ guṇa-atīśayam a-paśyantaḥ saṃskāraṃ
evam vākyāni dr̥śya-viśeṣatvāt, adr̥śyatve 'py a-
evam vākyāni, dr̥śya-viśeṣatvāt. adr̥śyatve 'py a-
evam vācyaṃ syāt tad a-viśeṣeṇa sambhavad-viśeṣam
evam vācyaḥ syāt – pātaṃ na karoti iti. tad api
evam-vādinā tāt eva prati. girāṃ satya-artha-
evam-vādino 'py avadheya-vacaso loke. artha-
evam-vādino jaiminiyāḥ svam eva vādam sva-vācā
evam-vādino vedasya sarvatra śāstra-śārīre
evam vikalpaḥ, tat-pratibhāsasya vastuny an-
evam vikalpanāyāḥ sambhavāt. viśeṣa-abhāvāc ca.
evam vikrośanty eta bhavanto brāhmaṇā ayam
evam vikṣipet, tasya api sādhanā-anantaram uttare
evam-vidhaḥ kaścid vivādeṣu dr̥ṣṭa-pūrvo vyavahāro
evam-vidhaḥ pratijñā-hetvor virodha iṣṭaḥ. atha
evam-vidham asad-vyavahāra-viśaya iti vyāptiḥ,
evam-vidhasya api tadānīm prativādinā a-
evam-vidhasya asattva-an-abhyupagame 'nyatra
evam-vidhasya sataḥ satsv anyeṣu upalambha-
evam-vidhā anupalabdhir eva asatām asattā, tadā
evam-vidhā anupalabdhir eva asatām asattā, tadā
evam-vidhā dharmāḥ kvacid a-samaya-sthāyinaṃ
evam-vidhāc ca viśeṣa-samāśrayāt pṛthān-
evam-vidhād vyatirekāt kāraṇa-śakti-siddhiḥ.
evam-vidhād vyatirekāt kāraṇa-sāmarthya-siddhiḥ.
evam-vidhān āgamān ādriyante yukti-jñāḥ. na ca
evam-vidhāni iti teṣv api prasaṅgaḥ. tadvad eṣām
evam-vidhāyā anupalabdher abhāva-gatiḥ. sā punaḥ
evam vidhi-pratiṣedhābhyaṃ kasyacin niśedhe sarva
evam-vidhe viśaye śāstraṃ pramāṇayitavyam. katham
evam-vidho 'nupalabdho 'sad-vyavahāra-viśaya iti.
evam-vidho 'nyatra apy asty eva dharmas teṣām api
evam-vidho dharmā-svabhāva iti ca yathā-avasaraṃ
evam-vidho dharmāḥ sādhyā ity abhidhānataḥ | tad
evam-vidho vyatireko '-cetaneṣu sambhavati.
evam-vidho vyatireko gamakaḥ. yas tu gamakaḥ, sa
evam vināśo vastuni tad-bhāvāt. asāv api yadi
evam-vivakṣitatvād ity āha, tadā sidhyaty artha-
evam vivecayanti na vyavahartāraḥ. te tu sva-
evam vairāgyaṃ na dvayos tataḥ | duḥkha-bhāvanayā
evam vyaktir viparyayāt. katham hi sā vyañjikā ca
evam vyakteḥ kathaṅcana | (105ab) nila-ādinām hi
evam vyakter indriyasya kaścit saṃskāras tad-
evam vyañjaka-bhedāt pratibhāsa-bheda iti
evam vyatireka-abhāvād anvayo 'pi na syāt, tasya
evam vyabhicāra-viśayaṃ paśyati, tam eva pakṣi-
evam vyavaccheda-pratītir bhavati iti svārthe 'py
evam vyāpāra-vad iva samāropya ādarśayanti
evam śakyaṃ darśayitum yatra anya-bhāva-
evam śabdān iti, kaḥ śabdeṣv eṣām nir-vedaḥ. yad
evam śabdānām api yady arthebhyo janma syāt, syād
evam śalya-bhūto 'sad-darśana-snāyū-vinibaddho dur
evam śiṃśapā-ādayo 'pi bhedaḥ paraspara-an-anvaye
evam śrāvaṇatvam, ubhayato vyāvṛtṭer iti. tena
evam ṣaṭ-padārtha-varga-ādayo 'pi vācyaḥ. na hi
evam, sa sarvo 'nityaḥ, yathā ghaṭa-ādir iti.
evam samvedanasya samvedana-antara-sattā-
evam sati idam ānantaṃ tadvaty api samānam.
evam sati tad ekam upakuryus tāḥ katham ekam
evam sati. paraspara-viruddha-arthā katham ekatra
evam samarthitaṃ tat tasya kāryaṃ sidhyati.
evam-sambandham uparacayati ity uktam vārttike.
evam sambandhasya. tasya asiddhau tat-kāryasya
evam sambandho na asti iti vaktavyam, na viśānam.

PV_04173	iṣṭa-a-sambandho 'n-upakāra-saha-a-sthiti |	evam sarva-aṅga-doṣānām pratijñā-doṣatā bhavet ||
V3_10711	ca kartum a-śakyatvāt. sa eva hy	evam sarvajñāḥ syād ity a-pratiṣedhaḥ. sva-ātmani
VN_00206	upākhyā-viraha-lakṣaṇam hi nir-upākhyam iti.	evam sādhanasya sādhya-viparyaye bādha-ka-pramāṇa-
V3_04405	bhavati – a-sapakṣe sann asan dvedhā ca ity	evam. sādhya-dharma-sāmānyena samāno 'rthaḥ
SV_15827	śabdaḥ. tad-atikrame 'tiprasaṅgāt. nanv	evam sāmānye 'pi prasaṅgaḥ. na brūmaḥ śabda eva
NB_03054	iti catvāraḥ pakṣa-ābhāsā nirākṛtā bhavanti.	evam siddhasya, asiddhasya api sādhanatvena
SV_01615	kāraṇam asti iti. na tv evam-bhūtam iti. na	evam sukha-ādi-kāryam prasādhitam kañcid artham
HB_00503	kārya-kāraṇa-bhāva eva hy artha-antarasya	evam syāt – yatra dhūmaḥ, tatra avasyam agnir
SV_10423	drṣṭāntaḥ. tad asat katham avagantavyam yena	evam syāt. anupalabdher eva iti cet. tatra katham
V3_01704	api ca dvayor api sambhava-a-virodha etad	evam syāt. anyathā tv asiddham eva tac chabde.
SV_08509	na vai sarva-ākāra-a-vyatirekam brūmo yena	evam syāt. kañcid asya ātmā bhinno na anya iti
SV_12001	syāt. āśrayaṇīya-ayogāt. an-āśrito hy	evam syāt. tathā ca a-sambandhaḥ. tasmān na
HB_02001	kṛta-viśeṣa eva upatiṣṭhet, anavasthā	evam syāt. na ca sahakāriṇo nityam parasparasya
SV_14722	sa svayam pratyupatiṣṭhate. atiprasaṅgo hy	evam syāt. pratiyāmānasya tad-upādānatā iti cet.
SV_15906	sā api śabda-vyaktir eva. anavasthā	evam syāt. śabda-artha-vikalpānām api paramparayā
SV_14209	abhūtam nāma na dr̥śyate vā. atiprasaṅgo hy	evam syāt. sa eva asya vināśa iti cet (270'ab')
V3_12405	vidadhāti iti vaktavyam. atiprasaṅgo hy	evam syād ity asādhāraṇa-anaikāntika eva prāṇa-
VN_01305	ca kañcid vivekena upalakṣayati, yena	evam syād idam iha prādur-bhūtam iti. na hy
V3_11203	bhavanti, na ca evam bahulam dr̥śyante. tena	evam syād yuktaṁ vaktum – mādr̥ṣo vaktā rāgī iti,
SV_01010	bhavanti. na ca evam bahulam dr̥śyante. tena	evam syād yuktaṁ vaktum – mādr̥ṣo vaktā rāgī iti
V3_03003	sva-viparyaya-upagamam pratibadhnāti. tad	evam sva-vacanam śāstram ca abhisamasya sāmāyād
HB_02414	-sāmagrī-viśeṣa-janita iti kārya-kāraṇayor	evam svabhāva-niyamān na vijātyād utpattiḥ. tan
VN_00314	vyāpti-siddher na anavasthā-prasaṅgaḥ.	evam svabhāva-hetu-prayogeṣu samarthitam sādhana-
SV_01016	sidhyati, vyabhicāra-darśanāt. evam tu syād	evam-svabhāvā etat-samāna-pāka-hetavaḥ pakvā iti.
V2_09205	vyabhicāra-darśanāt. etāvāt tu syāt –	evam-svabhāvā etat samāna-pāka-hetavaḥ pakvā iti.
SV_04616	na apy a-sambhavād vyaktau pravṛttiḥ.	evam hy a-sambaddha-pralāpī syāt. na tato 'nyatra
VN_03816	klība-pralāpa-ceṣṭitair upanyastaiḥ.	evam hy atiprasaṅgaḥ syāt. pakṣa-pratiṣedhe
HB_01803	param an-ādṛtya etat prasahya kuryāt.	evam hy anena ātmanaḥ sāmartyam api darśitam
VN_00615	tair eva anekam śabdaṁ kiṁ na utthāpayati.	evam hy anena parampara-anusāra-parīśramaḥ
SV_09709	vyāpako dharmam svayam nivartamānaḥ.	evam hy ayam asya vyāpakaḥ siddho bhavati yady
V2_07508	vyāpaka-dharmam svayam nivartamānaḥ.	evam hy ayam asya vyāpakaḥ siddho bhavati, yady
VN_00403	tad-dhetuṣu tad-abhāve na bhavati iti.	evam hy asya a-sandigdham tat-kāryatvam
VN_01222	-pratibhāsa-bhedād dravya-svabhāva-bhedāt.	evam hy asya api sukha-ādiṣu caitanyeṣu ca bheda-
V3_12202	vyavasthāpya pramāṇa-pravartanam yuktaṁ.	evam hy āgama-siddha ātmā syāt, na anumāna-
HB_00107	-dharma-pratiṣedha-arthatvād upacārasya.	evam hi cākṣuṣatva-ādi parihṛtam bhavati. dharma-
VN_06711	-ādy-anvaya-darśanād ity asiddho hetur iti.	evam hi tasya sādhana-doṣa-udbhāvanena pakṣo
VN_04116	-āder nigrahasṭhānasya a-vacana-prasaṅgāt,	evam hi tā na pṛthag vācyā nirarthakena eva
VN_04604	vaśād vartamāno 'rtha eva kiṁ na pravartate.	evam hi pratipatti-paramparā-parīśramaḥ parihṛto
HB_03815	upayoga-mātrāt tal-lakṣaṇatve 'tiprasaṅgāt.	evam hi prameya-puruṣa-ādinām api tal-lakṣaṇatvam
HB_03116	tathātva-pracyutim asya vyavacchinatti.	evam hi sa tayā paricchinnā bhavati, yady anyathā
SV_13005	kadācin na apaiti iti nityam upalabhyeta.	evam hi sa nityaḥ syād yadi na kutaścit
V3_05402	kadācin na apaiti iti nityam upalabhyeta.	evam hi sa nityaḥ syād yadi na kutaścit
SV_14809	api bhāvo na bhavati ity eva uktaṁ bhavati.	evam hi sa nivartito bhavati. pratiṣedhe vidher a
VN_00306	-pratyupasthāpanād bādham pramāṇam ucyate.	evam hi sa hetuḥ sādhya-abhāve 'san sidhyet, yadi
V3_09405	-bhedo vastu-bheda-lakṣaṇam kiṁ na iṣyate.	evam hi sukha-ādinām a-sandigdho bhedo bhavati.
SV_13110	no cen na kadācit kasyacit kiñcid ity ekānta	eṣaḥ. a-śrutir vikalatvāc cet kasyacit
V3_04107	kṣiram vā tatra na asti iti nyāyā	eṣaḥ. asty eva upalambho dadhy-ādinām kṣira-ādiṣv
HB_03405	iti darśana-artham ete prayujyete. ity	eṣa eva pakṣa-dharmo 'nvaya-vyatirekavān iti tad-
V3_10502	śabdaḥ, prayatnānantariyakatvād ity	eṣa katham na pratijñā-artha-eka-deśaḥ. tasya eva
HB_03010	na syāt, tad-a-tad-rūpayor a-vivekād iti. ya	eṣa kasyacid darśanāt kvacit prāpti-parihāra-
PV_03453	grhṇāti tān punaḥ | na adhyakṣam iti ced	eṣa kuto bhedaḥ samarthayoḥ || a-drṣṭa-eka-artha-
HB_03207	-abhāvam ca sūcayati ity eka-pramāṇa-vyāpāra	eṣaḥ. tathā hi kvacit pramāṇam pravṛttaṁ tad eva
V2_09309	'-darśana-mātreṇa vyatireke yad āha –	eṣa tāvan nyāyo yad ubhayaṁ vaktavyam viruddha-
SV_01107	-vacanam ca yat | (16ab) yad āha –	eṣa tāvan nyāyo yad ubhayaṁ vaktavyam, viruddha-
SV_08519	vā iti vyapadeśam na arhati. anya-apohe 'py	eṣa tulyaḥ prasāṅga iti cet. na tulyaḥ. yato
V3_11101	-kāmata vacanam anumāpayet. nanv atra apy	eṣa tulyaḥ prasāṅgaḥ – na ātmani darśanena
V2_10109	-anupalabdhir ubhayasya api hetur iti.	eṣa trividha eva pratiṣedha-hetur upalabhya-
PV_02238	ato duḥkha-bhāvanā | duḥkha-bhāvanayā apy	eṣa duḥkham eva vibhāvayet || pratyakṣam pūrvam
SV_12723	-ādiṣv iti pauruṣeya eva. atha mā bhūd	eṣa doṣa iti pratyekam te 'vayavāḥ sārthakā
V3_10214	-tad-viparīta-vinirmuktatvād iti. na tatra	eṣa doṣaḥ, itara-grahaṇāt. kevalo hi tad-viparīta
SV_04212	a-tādrūpyam, teṣām ca a-vastu-dharmatā. na	eṣa doṣaḥ. jñāna-pratibhāsiny arthe sāmānya-
V3_00508	sambandha-upadarśanāt. ekānta-parigrahe syād	eṣa doṣaḥ. na vā sati hetau, yukti-prāptasya
SV_05220	asati sāmānye 'bhāvād itarathā ca bhāvāt. na	eṣa doṣaḥ. yathā nila-ādiṣv eka-apāye 'pi cakṣur-
SV_04915	tad eva idam iti pratyabhijñānam na syāt. na	eṣa doṣaḥ. yasmā jñāna-ādy-arthakriyām tām tām
V3_06707	nir-viṣayasya ca pratiṣedhasya ayogāt. na	eṣa doṣaḥ, yasmāt – anādi-vāsanā-udbhūta-vikalpa-

V3_05810 katham vā so 'bhāvaḥ kasyacit kāraṇam. na
V3_07106 an-anvayaḥ siddher aṅgam, tataḥ saṁśayāt. na
SV_10518 nir-viṣayasya ca pratiṣedhasya ayogāt. na
SV_06111 viṣayī-karaṇa eva tasya jñeyatvāt. na
SV_02417 pratijñā-artha-eka-deśo hetuḥ syāt. na
SV_05615 eva iti na ekam bhedānām kāryam asti. na
SV_09322 an-anvayaḥ siddher aṅgam tataḥ saṁśayāt. na
V3_09906 dharmi-dharma-bheda-asiddheḥ sarvatra
SV_05102 indriya-jñānāni vikalpakāni. na vā teṣv apy
V3_01301 kutaścid gatiḥ syāt. ukta-dharma-an-anvaya
V3_08005 -vyabhicārāv iti na ayam prasaṅga iti.
SV_16710 -kāma iti śrutau | khādec chva-māmsam ity
V2_07009 -kāma iti śrutau | khādec chva-māmsam ity
PV_04027 -parihārau viḍambanā | a-sambaddhā tathā hy
SV_14601 na bhavati iti ca prasajya-pratiṣedha
V3_00601 hetor vyāpya-vyāpaka-bhāva-sādhana-prakāra
V3_11402 anaikāntika eva ity a-viruddhaḥ. ko hy
V1_01301 saṁsṛṣṭam vetty asau katham ||12|| yady
VN_00707 ca icchāto vṛkṣā vṛkṣa iti syāt, yady
VN_06714 eva doṣo 'nena prakaraṇena ucyaṭa iti cet,
V3_10803 iti cet, tulye nyāye kiṁ na upanayaḥ. na ca
V3_04404 - pārtho dhanur-dhara ity ukta-prāyam. sa
PV_04187 bhinna-dharmini | yathā aśvo na viṣānitvād
V3_10510 bhinna-dharmini | yathā aśvo na viṣānitvād
V3_00709 rūpa-sādharmyam kvacid abhisamīkṣya āhuḥ -
SV_15504 artha-pratīter na an-arthakā iti cet.
PV_02207 so 'sya janako vidyamāna-ātmanā iti ca |
SV_17521 -arthā katham ekatra sā bhavet ||337|| yady
SV_04811 a-vyavacchede katham ca saḥ ||96|| śabdām hy
V3_05703 tat-kāryatve 'pi dhī-dhvanī ||41|| na hy
V3_13702 antar-bhavanti iti cet, āsām api parasparam
SV_07121 tasmād bhāva-kriyā-pratiṣedha-nirdeśa
V3_08901 prasaṅgac ca. tasmād bhāva-kriyā-pratiṣedha
SV_14906 |281|| atha api syāt - bhavatu nāma svabhāva
V1_01901 vyavahāro bhavati. vastu-dharmo hy
SV_15528 'rtha-siddhiḥ, kiṁ tarhi bhāva-svabhāva
PV_03489 syād yatnaś ca uttara-uttaraḥ | vyaktāv apy
SV_16103 -smaraṇa-apekṣā eva smṛtim upaliyante. sa
SV_14617 'pi prayojanam āveditam eva. ato bhāve hy
SV_04020 mithyā-vikalpasya bijam. tam eva grhṇan
PV_03397 -santāno dhiyam dhūmo 'gnitas tataḥ || asty
PV_03325 matam | tayoḥ sambandham āśritya draṣṭur
V1_03405 iti. tayor hi sambandham āśritya draṣṭur
V1_03309 eva dharmaiḥ pratipatteḥ. tad-a-viśeṣe 'py
SV_06104 darśana-a-darśanābhyām bhinna-darśane 'py
V2_06513 abhāvād a-tat-phala-sādharmyāt tad-viparyāsa
SV_13123 upakārād eva jñāna-utpatteḥ. tasmād
V3_05308 upakārād eva jñāna-utpatteḥ. tasmād
SV_06224 buddhi-viplavaḥ ||127|| niveśyamāno 'py
PV_04146 a-virodhād vipakṣataḥ | vyāvṛtteḥ saṁśayād
VN_06811 tattva-dṛṣṭer vāda-nyāyaḥ para-hita-ratair
PV_03436 | tasmād a-doṣa iti cen na arthe 'py asty
PV_04074 vācā kena pravartyate || pūrvam apy
SV_17125 eva ātmanah samuddiyotitā syāt tathā hy
V2_07113 śāṅkayā bhavyam niyāmakam a-paśyatām ||45||
SV_09024 ekas tad-ubhaya-rūpaḥ syād iti mithyā-vāda
V1_01207 tena rūpa-sparśa-vijñāna-anvayo mānasam
V3_05210 cet, na kadācit kasyacit kiñcid ity ekānta
SV_10021 praty anapekṣā bhāvasya. tasmād bhavaty
V2_08307 praty anapekṣatā bhāvasya. tasmād bhavaty
HB_00707 anyathā na syāt, tadā sarvaḥ śobheta. tasmād
VN_01212 -ādikam nānātva-lakṣaṇam ca katham yojyate.
PV_02250 vairāgyam tadā apy asti sneho 'vasthā-antara-
PV_03418 sarvo 'rthas tad-dhetor niyamo yadi || na
SV_05505 bhedād a-bhedinaḥ. sa ca a-rūpaḥ. tam eva

eṣa doṣaḥ, yasmāt - eka-upalambha-anubhavād idam
eṣa doṣaḥ, yasmāt - bhāva-upādāna-mātre tu sādhye
eṣa doṣaḥ. yasmāt. anādi-vāsanā-udbhūta-vikalpa-
eṣa doṣaḥ, yasmāt kvacin niveśanāya arthe
eṣa doṣaḥ. yasmāt sarve bhāvāḥ svabhāvena sva-
eṣa doṣaḥ, yasmād eka-pratyavamarśasya hetutvād
eṣa doṣaḥ. yasmād bhāva-upādāna-mātre tu sādhye
eṣa doṣas tulya iti cet, uktam atra - bhāvānām
eṣa doṣo 'dvayānām dvaya-nirbhāsād iti vakṣyāmaḥ.
eṣa doṣo na anyatra iti cet, na, sādhyatva-a-
eṣa dvividho hetuḥ svabhāva-lakṣaṇaḥ kārya-
eṣa na artha ity atra kā pramā ||318|| kvacid apy
eṣa na artha ity atra kā pramā ||36|| prasiddho
eṣa na nyāya iti sūcitam || gamya-arthatve 'pi
eṣa na paryudāsaḥ. anyathā iha api kasyacid bhāve
eṣaḥ. na viparyaya-sāadhanam, hetor a-pramānatvāt.
eṣa niyamaḥ - saṁhatāḥ para-upakāriṇa iti. yady
eṣa niyamaḥ - sva-abhidhāna-viśeṣaṇa-apekṣā eva
eṣa niyamo bahuṣv eva bahu-vacanam, ekasminn eka-
eṣa naimittikānām viṣayaḥ, na lokaḥ śabdair a-
eṣa nyāyaḥ, lakṣaṇa-yukte virodha-sambhavāt. na
eṣa pakṣa-dharmas tridhā bhidyate - sapakṣe sann
eṣa piṇḍo viṣānavān || sādhyā-kāla-aṅgatā vā na
eṣa piṇḍo viṣānavān ||80|| sādhyā-kāla-aṅgatā vā
eṣa piṇḍo viṣānī go-gavayayor anyataratvād iti.
eṣa puruṣa-vyāpāraḥ syāt. artha-antara-vikalpa-
eṣa prakṛtir asyās tu nimitta-antarataḥ skhalat ||
eṣa pratiniyamo vācyam vastv antareṇa śabdo na
eṣa prayuñjāno 'rtheṣv an-iṣṭa-parihāreṇa
eṣa pravartaniyo vyavahāro yena a-niyataḥ syāt,
eṣa prasaṅga ity ekam eva kiñcit sāmānya-lakṣaṇam
eṣa bhāvaḥ na karoti iti yāvat. tathā ca ayam na
eṣa bhāvaḥ na karoti iti yāvat. tena ayam evam
eṣa bhāvānām ya ime kṣaṇa-sthiti-dharmāṇāḥ. sa tu
eṣa yad anubhavaḥ paṭiyān smṛti-bijam ādhatte,
eṣa yad ime kathañcin niyuktāḥ phala-dāḥ. tat
eṣa varṇānām doṣaḥ samanusaṅgyate || anekayā tad-
eṣa varṇānām bhinna-kārya-kāraṇa-bhāva-pratyaya-
eṣa vikalpaḥ syād vidher vastv-anurodhataḥ | (278a
eṣa vikalpaḥ sva-vāsanā-prakṛter evam pratibhāti.
eṣa viduṣām vādo bāhyam tv āśritya varṇyate |
eṣa viniścayaḥ || ātmā sa tasya anubhavaḥ sa ca
eṣa viniścayaḥ. sa tad-abhāve na syāt. na ca
eṣa viśeṣo buddhi-pratibhāsa-kṛta iti tasya eva
eṣa vṛkṣa-a-vṛkṣa-vibhāgaḥ kurvita, tasya śākhā-
eṣaḥ. vyavahitānām api hi hetoḥ phalānām utpatti-
eṣa śabdo na indriyam na sannikarṣam na ātmānam
eṣa śabdo na indriyam na sannikarṣam na ātmānam
eṣa śabdo yasmād bhidyate tam vinivartya
eṣa śeṣavad bheda iṣyate || svayam iṣṭo yato
eṣa sadbhiḥ prañītaḥ | tattva-ālokaḥ timirayati
eṣa sarvadā || kasmād vā anubhave na asti sati
eṣa siddhāntam sva-icchayā eva grhītavān |
eṣa sthānur ayam mārga iti vakti iti kaścana |
eṣa sthānur ayam mārga iti vakti iti kaścana |
eṣaḥ. sthitam etat, na bhāvānām kaścit svabhāva-
eṣa smārto vikalpaḥ. api
eṣaḥ. syād etat, na āvaraṇān nityam sarve śabdā
eṣa svabhāvataḥ | yatra nāma bhavaty asmād
eṣa svabhāvataḥ | yatra nāma bhavaty asmād
eṣa svayam pratītau viṣaya-upasthāpanena kenacid
eṣa hi bhāvānām bheda etad-virahaś ca a-bhedo
eṣaṇāt | dveṣasya duḥkha-yonitvāt sa tāvan-mātra-
eṣā api kalpanā jñāne jñānam tv artha-avabhāsataḥ
eṣā grhṇati tathā viplavata ity uktam prak. api

PV_04030
 PV_04277
 V3_06405
 SV_16017
 VN_02514
 SV_03822
 SV_10614
 V3_06901
 SV_04022
 VN_04715
 PV_04055
 V3_02202
 SV_12412
 SV_05016
 SV_02425
 SV_05621
 SV_06806
 SV_04716
 SV_15015
 SV_12513
 V3_08203
 SV_06518
 SV_13910
 SV_16418
 V3_02003
 SV_15208
 SV_06725
 SV_15517
 VN_02906
 PV_03266
 V3_10311
 VN_00717
 V3_01204
 VN_04611
 SV_12404
 SV_13114
 V3_05213
 SV_15210
 SV_10209
 V2_06508
 V3_06110
 SV_17513
 VN_04702
 SV_04015
 SV_07413
 NB_03109
 SV_11111
 SV_08417
 SV_13322
 NB_03136
 V3_13309
 HB_00903
 V3_08710
 HB_01506
 HB_02003
 V3_10408
 SV_01627
 SV_07414
 SV_11223
 VN_04610
 V3_05212
 V3_03905
 PV_04127
 SV_17019
 SV_08301

vāraṇam | vṛttau svayam śruteḥ prāha kṛtā ca
 -ādir na sidhyati || a-niścaya-phalā hy
 -ādir na sidhyati ||49|| a-niścaya-phalā hy
 paścād ādhatte smṛtim ātmani ||303|| ity
 aindriyakam nityam śabdō 'py evam astv ity
 tad-vikalpa-vāsanāyās ca prakṛtir yad evam
 ca syād anṛta-arthatā | vācaḥ kasyāścīd ity
 ca syād anṛta-arthatā | vācaḥ kasyāścīd ity
 anyebhyo bhedaḥ a-bheda ity ucyate. prakṛtir
 pratītir bhaviṣyati iti. jaḍa-pravṛttir eva
 nidarśane | darśayet sādhanam syād ity
 nidarśane | darśayet sādhanam syād ity
 a-karaṇe vā na eva kaścīd tadvad ity a-pūrvā
 -bhedaḥ kim na pratyeti iti cet. a-śaktir
 tasya aparatva-prasaṅgāt. yad apy
 bhavanto janayanti svabhāvata iti ca. sa tv
 bhāvā a-tad-arthebhyo bhinnā iti bheda eva
 arthānām anyebhyo bhedaḥ tatra eva ca
 vaidikāḥ śabdāḥ, tathā api sambhāvya eva
 hi svayam abhyūhya parato vā ādhyate. na
 ete 'n-anya-samsargiṇo gamyāḥ, sa eva
 gocarāḥ | śabdās ca buddhayaś ca eva vastuny
 tasmān na āvaraṇe karaṇa-upakṣepaḥ. na apy
 -darśinaḥ pratikṣepaḥ sambhavati, satām apy
 -abhāvāt. kevalam śāstra-upagama-dvāreṇa
 iti loka-prasiddhy-anuvidhāne 'pi sambhavaty
 tat-prayojanebhyo bhinnā eva uktāḥ. na punar
 evam-vidhāni iti teṣv api prasaṅgaḥ. tadvad
 a-pramāṇakam śāstra-upagamam pramāṇena
 -avabhāsinām | vedakāḥ sva-ātmanāś ca
 kevalam vikalpa-viracitam asantam apy
 ekena śabdena sambandhaḥ, katham ekena
 vyapekṣātaḥ. a-saṃhata-viṣayam pārārthyam
 bāhu-śruty-ādikam saṃskāram paśyāmaḥ, na apy
 puruṣāṅām. tasmān na kiñcid a-śakya-kriyam
 tat kadācit kasyacid bhavati iti tat-kṛtam
 tat kadācit kasyacid bhavati iti tat-kṛtam
 na sidhyati. a-kṛtaka-svabhāvate 'pi hy
 jñāna-utpādana-śaktir asti. na ca avaśyam
 jñāna-utpādana-śaktiḥ. na ca avaśyam
 tadā hi tāny a-viguṇāni bhavanti, yadā
 etad vacanam vācyānām svabhāvaḥ. na apy
 ye vidita-vedyatā-ādi-guṇa-yuktāḥ. kaḥ punar
 vyatiriktena vā kenacid ātmanā samānāḥ tathā
 viśiṣṭa-ātma-lābhāt tam apekṣeran. yo hy
 sādhyā-itarayor ato niścaya-abhāvāt. evam
 viśeṣeṇa a-duṣṭa-ātmanāḥ. kaḥ punar
 samam janakā na vā kaścīd iti syād etad yady
 śṛṅvantī, na tv evam śabdān iti, kaḥ śabdeṣv
 viśeṣa-lakṣaṇam vā. tad arthāpattiyā
 vā śakyam darśayitum. tad arthāpattiyā
 -ayogāt. svabhāvata eva bhāvā naśvarāḥ. na
 saty api saṃyoge tan-nāntariyakatvād
 -bhāva-bhāvino doṣā na upaliyante. tena
 -yogya-avasthāḥ, yena nitya-anuṣakta eva
 -svabhāva-anukarṣiṇī proktā syāt. tat kim
 tad asti. upacāra-mātram tu syād ity ayam
 sa tadā eva tato bhavati iti janyatā eva
 arthavantaḥ syuḥ. tat-saṃskāryatā eva ca
 iti cet, ko 'yam śabdānām saṃskāraḥ. na hy
 sarve śabdā na śrūyante, api tu kiñcid
 śabdānām na kaścīd artha-niyamaḥ, atra ca
 -anuvidhāyinām | na ity anena uktam atra
 a-sambhāvaniya-yāthātathya-vacanāḥ. tad
 svabhāvena kenacid anvayinā śūnyāḥ. na

eṣā tad-arthikā || viśeṣas tad-vyapekṣātaḥ
 eṣā na alam vyāvṛtti-sādhane | ādyā adhikriyate
 eṣā na alam vyāvṛtti-sādhane | ādyā adhikriyate
 eṣā pauraṣeyy eva tad-dhetu-grāhi-cetasām | kārya
 eṣā pratijñā-hāniḥ prak-pratijñātasya śabda-
 eṣā pratibhāti tad-udbhavā, sā ca iyam saṃvṛtiḥ
 eṣā bauddha-artha-viṣayā matā ||208|| iti
 eṣā bauddha-artha-viṣayā matā ||56|| iti saṅgraha
 eṣā bhavānām yad eka-pratyavamarśa-artha-jñāna-
 eṣā, yā śabdānām lakṣaṇe pravṛttiḥ. avayava-
 eṣā loka-uttarā sthitiḥ || a-sambaddhasya
 eṣā loka-uttarā sthitiḥ ||15|| a-sambaddhasya
 eṣā vāco-yuktiḥ. satyam mantra-kriyā-sādhana-
 eṣā vikalpānām a-vidyā-prabhavāt. na vai bāhya-
 eṣām a-bhinnaḥ ātma-bhūtam rūpam na tat teṣām,
 eṣām a-bhinno bheda ity ucyate, jñāna-ādeḥ
 eṣām a-bhedaḥ. evam-jātiyās ca sarve samūha-
 eṣām a-bhede kim na śabdaḥ prayujyate. tadvad-
 eṣām a-yathārtha-jñāna-hetutvam. na hi puruṣa-
 eṣām a-vyāpṛta-karaṇānām svayam śabdā dhvananti
 eṣām a-samsargo gamyo 'stu, tāvatā kārya-
 eṣām a-sambhavāt ||134|| yadi hi vidhi-rūpeṇa
 eṣām a-sāmarthyam. tad-vyāpāra-abhāve śabda-
 eṣām ajñānāt, ata eva virodha-asiddheḥ. a-
 eṣām anuṣaṅgaḥ, sa ca sarvatra tulya iti na
 eṣām anyathā-bhāvāḥ. tasmāt kasyacid a-vaiparītya
 eṣām anyā tat-kāryatā anyatra anyato bhedaḥ.
 eṣām apy abhimata-arthavattā pauraṣeyī ca syāt
 eṣām arthānām a-pratipādane na bhūta-doṣa-
 eṣām arthebhyo janma kevalam || artha-ātmā sva-
 eṣām ātmānām vibhāgavantam iva anya-anyair
 eṣām āśraya-abhimatena dravyeṇa sambandha iti
 eṣām iti vacane dharma-viśeṣaṇatvena upādānāt
 eṣām ekāntena śravayatā, na apy artha-pratyāyane
 eṣām. katham idānīm satya-prabhavau mantra-kalpau
 eṣām kadācit kvacic chravaṇam iti. kāmam anya-
 eṣām kadācit kvacic chravaṇam iti. na vai vayam
 eṣām kaścīd mithyā-artha-niyato 'pi syād iti
 eṣām kārya-upalambho yena anumīyeraṇ. na ca te
 eṣām kārya-upalambho yena anumīyeraṇ. na ca te
 eṣām kārya-vṛttiḥ syāt. sā ca upalabdhir eva.
 eṣām kāryam. tad-abhāve 'pi vaktur vivakṣā-
 eṣām guṇa-utkarṣa-anapekṣo 'lika-nirbandhaḥ, yat
 eṣām grahaṇam mithyā-vikalpa eva. itaretara-bhedo
 eṣām janaka ātmā sa tadā eva tato bhavati iti
 eṣām trayāṅgām rūpānām ekaikasya dvayor dvayor vā
 eṣām doṣānām prabhavo yat-pratipakṣa-abhyāsāt
 eṣām na viśeṣaḥ sambhavet. tato bheda-a-viśeṣe 'pi
 eṣām nir-vedaḥ. yad uktam na dhvanayo bhedenā
 eṣām nirāso draṣṭavyaḥ. dūṣaṇā nyūnatā-ādy-uktiḥ.
 eṣām nirāso veditavyaḥ. yadi punar hetu-rūpa-a-
 eṣām niṣpannānām anyato nāśa-utpattiḥ, tasya a-
 eṣām, paramparā-kalpanāyās ca vaiarthiyāt.
 eṣām paraspara-upasarpaṇa-ādi-hetur yaḥ, sa
 eṣām paraspara-kṛto viśeṣaḥ syāt, tad-upāya-
 eṣām paraspara-virahaṇa. sā eva hetur vācyāḥ syāt.
 eṣām paraspara-vyāghātaḥ. tasmāt tan-mātra-
 eṣām parasparato 'pekṣā. sāmānyam punar an-āsādyā
 eṣām pauraṣeyatā yuktā na utpattiḥ. tata eva
 eṣām prajñā-bāhu-śruty-ādikam saṃskāram paśyāmaḥ,
 eṣām pratipattau sahakāri pratiniyatam asti
 eṣām pratiṣedhe virodha ity uktam bhavati.
 eṣām pratiṣedho virudhyate || naimittikyāḥ śruter
 eṣām pravādo na pramāṇam. na hi kasyacid api
 eṣām bhūnām ekam kāryam syāt. yo hi tasya

SV_03824	-bhedina iva kenacid rūpeṇa pratibhānti, tad	eṣāṃ buddhi-pratibhāsam anurundhānaih buddhi-
PV_03229	nānātva-pratipad yadi | astu nāma tathā apy	eṣāṃ bhavet sambandhi-saṅkaraḥ || śabda-ādinām
SV_03818	sva-vāsanā-prakṛtim anuvidadhati bhinnam	eṣāṃ rūpaṃ tiro-dhāya pratibhāsam a-bhinnam
SV_13824	-antara-sambhavād a-doṣaḥ. prakāśo hy	eṣāṃ vyañjakaḥ siddhaḥ. kulāla-ādinām vyañjakatve
SV_15029	-āvṛtṭeḥ kārya-janana-svabhāva-sthitau ca	eṣāṃ samaya-āder apekṣānyasya abhāvāt. tataḥ
SV_11828	padārtheṣu sambhavati. na ca artha-antaram	eṣāṃ sambandhaḥ. yasmāt sad-dravyaṃ syāt para-
SV_15003	sa sattā-anubandhī. pratyākhyeyā ata eva	eṣāṃ sambandhasya api nityatā | (283ab) ata eva
V3_01401	-arthāḥ. samhata-para-arthakriyā-upagamād	eṣāṃ sādhana-vaiphalyam. tasmād an-ukto 'pi
HB_01501	sa-rūpāḥ pratiyante, tathā api bhinna eva	eṣāṃ svabhāvaḥ, tena kiñcid eva kasyacid kāraṇam.
SV_09907	kathaṃ na sa-apekṣāḥ. yāvataḥ sa eva	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V2_07805	kathaṃ na sa-apekṣāḥ. yāvataḥ sa eva	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
SV_01024	tayoḥ kaścit svabhāva-pratibandho 'py	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V2_09213	tayoḥ kaścit svabhāva-pratibandho 'py	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
SV_07617	tena avaśyaṃ hi tatra bhedo nāntariyakatvād	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
SV_05014	sāmānyam vyaktinām eka-kārya-janana-śaktir	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V3_11703	na sapakṣāt, asato nivṛtṭy-ayogāt. tasmād	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V3_11703	nivṛtṭy-ayogāt. tasmād aikāntika-anvaya-vad	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_04145	iti pūrva-vat | virodhitā bhaved atra hetur	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V3_08007	āha. bheda-sāmānyayoś ca anaikāntikayor	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_04205	hy avinābhāvo 'niyataś ca na sādhanam ||	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V3_11701	eva ātmanaḥ prāṇa-ādayaḥ, tad-vyatirekasya	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_04065	eka-dharminy ayogād astu bādhanam | viruddha-	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
HB_01010	kṣaṇikeṣu bhāveṣv aparāpara-utpatter	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V1_03306	-āśrayatvāt. vastv-a-bhedāt kriyā-karaṇayor	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_03318	tasya apy a-vyavasthiteḥ || kriyā-karaṇayor	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V3_09408	ca tulyam. bhede krama-abhivyakti-virodhād	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_01301	saty apy etasmin kasyacid ātmano 'nvayād	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_02268	a-kriyāyām ca kriyā ca sadṛśa-ātmanaḥ |	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_01209	'pi na ātmānam cetayati. a-bhedo hi nāma-	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_03133	a-vikalpayoḥ | vimūḍho laghu-vṛtṭer vā tayor	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_03121	tat-siddher a-pramāṇatā | pratyakṣa-itarayor	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_03278	ucchinnā sarva-vastuṣu || a-bhinna-vedanasya	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V1_02610	-a-bhedau vyavasthāpayet. a-bhinna-vedanasya	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
SV_11720	a-tattvam eva anyatvam ity uktam. sa ca ayam	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V3_01603	-ayogāt, yathā a-brāhmaṇa-ādīṭve varṇatvasya	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_02614	syāt, na nityam sāmānyam iti. tasmād	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_02711	uktam bhavati, kiṃ tarhi viśeṣaṇam.	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_02713	vyabhicāra udbhāvite 'sarvagatatve saty	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_02603	'py evam astv iti. kaḥ sva-stha-ātmā svayam	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_02618	-antaram. pratijñāto 'rtho 'nityaḥ śabda	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_03005	-anapekṣam hetuṃ prayunkte 'nityaḥ śabda	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_02511	'bhyanuḥjanan parājitaḥ. yathā anityaḥ śabda	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_03808	yaḥ pratijñātam artham anityaḥ śabda	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_02605	śabdaṃ pratipadyate. sāmānyasya api nityasya	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
SV_16812	tasya kenacid ajñānāt, atīndriyatvāt.	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_02601	idam punar a-sambaddham eva sāmānyam nityam	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_02904	vādinaḥ, evam yadi prativādī sat sāmānyam	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_02513	sāmānyena pratyavasthite āha yadi sāmānyam	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V1_03703	-rasa-viśeṣair a-bhinnaih prāṇi-viśeṣāṇām	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_02087	gatiś cen na sidhyati || a-viśeṣo viśiṣṭānām	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_03241	-kriye kañcid viśeṣam a-samādadhāt | karmaṇy	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V3_01605	bhāvāc ca. tathā śrāvaṇa-ādy api iti na	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_03296	prastāvo mānasasya iha kidṛśaḥ || kiṃ vā	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_03102	asya anityatā bhāvāt pūrva-siddhaḥ sa ca	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
SV_17408	pūṃsaḥ karṭṛtvaṃ nityān bhāvān atīndriyān |	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V1_03001	-ādi-bhrāntir indriya-ja ity eke. tan na,	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_02115	| hetur deha-antara-utpattau pañca-āyatanam	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
HB_01812	pratipadyante, yathā taṇḍula-bīja-ādibhya	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
HB_01901	kramena svabhāva-atīśaya-an-utpattāv	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_02022	kena mataṃ na iṣṭam a-kāraṇam || śastra-	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
VN_01021	tad eva na syāt. api ca kuta idam a-mantra-	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
SV_01513	punar anyathā anyatra dṛśyante, yathā kāścīd	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
V2_09803	punar anyatra anyathā dṛśyante. yathā kāścīd	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
SV_04108	saha pratyekam eva vā | dṛṣṭā yathā vā	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-
PV_02251	nivṛtṭe prakṛtiṃ svām eva bhajate punaḥ |	eṣāṃ svabhāvo na asti yas tad-utpādanaḥ śāli-

PV_03157 || mālā-ādau ca mahattva-ādir iṣṭo yaś ca
 PV_03157 | mukhya-a-viśiṣṭa-vijñāna-grāhyatvān na
 PV_02019 api śabdasya siddhe vastuni sidhyati |
 V3_09704 api śabdasya siddhe vastuni sidhyati |
 V2_05210 viruddha eva, yena tata eva vyatirekād agnir
 PV_02172 prthivy-ādau prānitā-āder iha api vā ||
 PV_02172 kadācana | tathā iha api iti cen na agner
 PV_04004 tataḥ || tad-āgamavataḥ siddham yadi kasya
 V3_00209 tad-āgamavatas tat-siddham iti cet, kasya
 SV_03915 a-bhinna-ākārā buddhir utpadyate. tasyāḥ
 SV_13820 -ayogāt. vyāpi-nityatvād upalambha iti cet.
 V3_00307 ca hetu-tad-ābhāsayas tattva-vyavasthāne
 SV_12017 ca kāṇādāḥ. teṣāṃ sa mithyā-vāda iti cet.
 SV_07710 ') na ca tatra utpanno na kutaścīd āyāta iti
 SV_06717 iyam ekatra api pravarteta. icchāyāṃ vā
 SV_02915 sva-ātmany a-bhedāt sarva-ātmanā grahaṇe
 VN_03810 vyabhicāra-pradarśanena pratiśedhe kṛte
 SV_17311 yatra svātantryam icchāyā niyamo nāma tatra
 V2_07207 | yatra svātantryam icchāyā niyamo nāma tatra
 PV_03528 -lakṣaṇād anyas tad-bhāva-niyamo 'sya
 PV_03166 -udbhavā || tasya abhidhāne śrutibhir arthe
 VN_00912 -lakṣaṇatvāt sattvasya iti. tathā api
 SV_16807 -vādaś cet (319a) pratipatti-hetuḥ. tatra
 V2_07010 pramā ||36|| prasiddho loka-vādaś cet tatra
 SV_15307 santo 'py an-upalakṣyāḥ syuḥ. tathā hi –
 SV_08608 kāryaḥ. tena eva ca tat-kāryaṃ kartavyam iti
 SV_08607 bhinnāś ca taj-janakāś ca svabhāvena iti
 HB_00710 siddham eva liṅgam anusṛtya pratyeti iti
 V1_02408 kim idaṃ samvedanam. anubhavaḥ.
 PV_02165 cet sarva-vastunaḥ | etat sāṅkhyā-paśoḥ
 PV_04241 kaḥ sandeḥaṃ nivartayet | kvacid viniyamāt
 SV_03107 syād etat – nir-bhāgasya vastuno grahaṇe
 SV_00308 tad-vipralambhāt. avyabhicāraś ca anyasya
 SV_08513 sthāna-a-sthānāyor eka-ātma-āśrayatve
 SV_02603 -svabhāvasya pratyakṣasya sataḥ svayam |
 HB_01101 teṣu sarveṣu sahakāriṣu samartha-svabhāveṣu
 SV_07919 -a-bhinnaṃ pratyayaṃ janayet. vyaktibhiḥ
 V3_01708 ca deha eva pratyayaḥ, na ghaṭe. yathā
 SV_12112 granthaḥ sampradāyād ṛte paraiḥ | dṛṣṭaḥ
 PV_03512 apy anyena ced imām || mālāṃ jñāna-vidāṃ
 HB_00704 punas tat-pratipattaye liṅgam anusarati iti
 SV_14704 svabhāva-a-pratibandho 'nyatvam iti cet.
 VN_04610 saṃskṛta-śabda-vyutpatty-arthatvād iti cet,
 SV_06923 syāt. tasya tatra samavāyād ādhāra iti cet
 V3_12707 prati-kāryaṃ kāraṇa-svabhāva-bhedāt. tat
 SV_03928 na iti cet. nanu sa eva ayaṃ vicāryate.
 SV_07025 -anya-upakārād viśeṣa-utpatteḥ sāmartyam.
 V3_08703 -anya-upakārād viśeṣa-utpatteḥ sāmartyam.
 SV_07411 -sahakāritvāt kevalam a-samartham iti cet.
 HB_03013 salila-abhāvaṃ pratipadyata iti cet,
 VN_01112 -anvaya-upajanana-vināśa-upagamād iti cet,
 SV_14306 'stu kāṣṭhaṃ kasmān na dṛṣyate ||270||
 V3_03502 sva-vāg-viruddha-abhidhānam. atra api
 SV_07314 -hetur iti. uktam atra a-janya-janakayoḥ
 SV_05323 kiṃ tena. tasya tad-āśrayatve 'n-upakāriṇaḥ
 SV_14723 syāt. pratiyamānasya tad-upādānatā iti cet.
 SV_06209 a-nirdiṣṭa-prayogaṃ tu jñeya-śabdasya
 V3_07004 kalpitasya anupalabdhir dharma iti tasya
 HB_00706 upayogaś cet, tena eva tāvad darśitena
 SV_10710 kalpitasya anupalabdhir dharma iti, tasya
 SV_11704 -viśeṣe '-vikāriṇām | vyañjakaiḥ svaiḥ kutaḥ
 PV_04215 nibandhanam | bhāva-abhāva-vyavasthāṃ
 SV_13010 -utpādayan kiñcitkaro nāma. akiñcitkaraś ca
 VN_04809 iha sambadhyata iti teṣu vidita-sambandheṣu
 SV_07122 ca ayaṃ na kiñcit karoti ity akiñcitkaraś ca

aupacārikaḥ | mukhya-a-viśiṣṭa-vijñāna-grāhyatvān
 aupacārikaḥ || an-anya-hetutā tulyā sā mukhya-
 aulūkyasya yathā bauddhena uktaṃ mūrty-ādi-
 aulūkyasya yathā bauddhena uktaṃ mūrty-ādi-
 auṣṇyaṃ na gamayet. kiṃ tarhi tat-tulya-vyatireko
 auṣṇyasya tāratamye 'pi na an-uṣṇo 'gniḥ kadācana
 auṣṇyād bheda-niśedhataḥ || tāratamya-anubhavo
 ka āgamaḥ | bādhyamānaḥ pramāṇena sa siddhaḥ
 ka āgamaḥ. bādhyamānaś ca pramāṇena sa katham
 ka āśraya ity anya-apoha ucyate, tasya vastuṣu
 ka idānīm ghaṭa-ādiṣu samāśvāsaḥ. teṣāṃ tathā an-
 ka idānīm hetur a-hetur vā vastutaḥ, tasyā vastu-
 ka idānīm evaṃ pauruṣeyo 'nyo 'pi. kumāra-
 ka imaṃ vyāghāta-bhāram udvodhuṃ samartha 'nyatra
 ka enām bahuṣv api pratibandhuṃ samarthaḥ.
 ka eva upādhi-bhedo '-niścitaḥ syāt, sarva-upādhy
 ka evam āha anityaḥ śabda iti parityajati, tasya
 kaḥ | dyotayet tena saṅketo na iṣṭām eva asya
 kaḥ | dyotayet tena saṅketo na iṣṭām eva asya
 kaḥ || buddher api tad asti iti sā api tattve
 ko 'mśo 'vagamyate | tasya a-gatau ca saṅketa-
 ko 'tiśayaḥ pūrvakād asya. na hi svabhāvād artha-
 ko 'tīndriya-artha-dṛk | aneka-artheṣu śabdeṣu
 ko 'tīndriya-artha-dṛk | aneka-artheṣu śabdeṣu
 ko 'tyanta-parokṣe 'rthe samvādanam itarad vā
 ko 'tra nyāyaḥ. api ca, bhinnā viśeṣa janakā (170c
 ko 'tra virodhaḥ. eka-rūpa-vikalas tad-rūpo na
 ko 'nāyor avasthāyor viśeṣaḥ. dṛṣṭā ca pakṣa-
 ko 'nāyor bhedaḥ. viśaya-ākāraḥ padārtha '-
 ko 'nyaḥ sa-lajjo vaktum ihate || a-dṛṣṭa-pūrvam
 ko 'nyas tat-kārya-ātmatayā sa ca || nairātmyād
 ko 'nyas tadā na grhīto nāma. sa tu bhrāntīyā na
 ko 'nyas tadutpatteḥ, an-āyatta-rūpāṇām saha-
 ko 'nyo dharmo bhedaka iti nānātvam eva kvacin na
 ko 'nyo na dṛṣṭo bhāgaḥ syād yaḥ pramāṇaiḥ
 ko 'parasya upayoga iti cet, na vai bhāvanām
 ko 'parādhaḥ kṛto yena tās tathā na iṣyante.
 ko 'py āyāta iti na parvate vṛkṣe vā śaṅkā
 ko 'bhīhito yena so 'py evaṃ na anumiyate ||241||
 ko 'yaṃ janayaty anubandhinīm | pūrvā dhiḥ sā eva
 ko 'yaṃ pratipatti-kramaḥ. pareṇa api tad
 ko 'yaṃ pratibandho nāma yena sa ca na syāt. na
 ko 'yaṃ śabdānām saṃskāraḥ. na hy eṣāṃ prajñā-
 ko 'yaṃ samavāyo nāma. a-pṛthak-siddhānām āśraya-
 ko 'yaṃ sambandha-abhāvo vācyā ity upālambhaḥ.
 ko 'yaṃ sāmānya-ātmā iti. tatra satī sambandhe
 ko 'yam a-janya-janaka-bhūtānām upakāraḥ.
 ko 'yam a-janya-janaka-bhūtānām upakāraḥ,
 ko 'yam an-ādheya-atīśayasya sahakāra-arthaḥ.
 ko 'yam anupalambho nāma. yadi salila-upalambha-
 ko 'yam anvayo nāma bhāvasya janma-vināśayoḥ.
 ko 'yam artha-antara-bhāva-kāṣṭha-darśanāyor
 ko 'yam avaśyaṃ para-āśrayaḥ. sa eva tam arthaṃ
 ko 'yam āśraya-āśrayi-bhāva-lakṣaṇaḥ samavāya iti.
 ko 'yam āśraya-āśrayi-bhāvaḥ, atiprasaṅgo vā.
 ko 'yam upādāna-arthaḥ. na kārya-kāraṇa-bhāvo 'n-
 ko 'rtha iti praśne na kaścīd arthaḥ, tataḥ
 ko 'rthaḥ. kalpanā-viśayatvāc chabda-artha eva
 ko 'rthaḥ. yadi pratipattir anyathā na syāt, tadā
 ko 'rthaḥ. śabda-arthaḥ kalpanā-jñāna-viśayatvena
 ko 'rtho vyaktās tais te yato mataḥ ||235 ||
 kaḥ kartuṃ tena vinā prabhuḥ || smṛti-icchā-yatna
 kaḥ kasya āvaraṇam anyad vā iti nirloṭhita-prāyam
 kaḥ kasya pūrvo 'paro vā kramaḥ, yena kramaṇa
 kaḥ kasya sthāpakō nāma. tena ayaṃ kenacid a-

VN_05510	-adhikaranatvena vācyā, na ananubhāṣanam.	kaś ca ayam samaya-niyamas trir-abhilitasya
VN_00715	teṣāṃ niyoge yathā-iṣṭam niyuñjirann iti	kas tatra upālabdhaḥ, nimittam ca niyogasya uktam
V3_01207	artha-antare ca prakṛtād viśeṣe sādhye	kas tayoh sambandhaḥ, yena evam uktaḥ sādhyā-
V3_03308	-virodhaḥ. tataḥ pratibandha eva, na bādhā.	kas tarhi idānim anayor bhedaḥ. na kaścit. katham
V3_03412	-vacana-upagama-virodhayor na kaścid bhedaḥ,	kas tarhi viśaya-bhedaḥ pūrva-upagama-virodhasya.
HB_00711	pratijñā-vacanam antareṇa api pratītir iti	kas tasya upayogaḥ. sva-niścaya-vad anyeṣāṃ
VN_05310	tac ca sarvaṃ yadā na anuvaktum śaknuyāt,	kas tasya vivāda-āśraya-artha-mātra-uttara-vacane
PV_03022	samsthitā | nityatvād a-cikitsyasya	kas tām kṣapayitum kṣamaḥ || tac ca sāmānya-
PV_03333	phalam iṣyate || yadi bāhyo 'nubhūyeta	ko doṣo na eva kaścana | idam eva kim uktaṃ syāt
PV_03514	jñāna-janane svabhāve niyatam ca tām |	ko nāma anyo vibadhnīyād bahir-aṅgo 'ntar-aṅgikām
SV_01001	an-anya-anumāna iha avyabhicāra iti	ko niścayaḥ. karaṇa-guṇa-vaktu-kāmate hi vacanam
V3_12402	varṇyeta. anyathā ātma-sannidhāyane	ko nairātmyād vyatirekasya upayogaḥ. katham vā a-
V3_10101	bhedād a-vipakṣatvaṃ pakṣe 'sty eva.	kaḥ pakṣaḥ ko vā vipakṣaḥ. yatra kaścid dharmāḥ
SV_07116	artha-antaratve tatra eva asya upayoga iti	kaḥ patataḥ pratibandhaḥ. pratibandhād a-pāte 'pi
V3_08804	artha-antaratve tatra eva upayoga iti	kaḥ patataḥ pratibandhaḥ. pratibandhād a-pāte 'pi
SV_02016	na na darśanāt ||31|| avaśyam-bhāva-niyamaḥ	kaḥ parasya anyathā paraiḥ | artha-antara-nimitte
V2_08908	na na darśanāt ||62|| avaśyam-bhāva-niyamaḥ	kaḥ parasya anyathā paraiḥ | artha-antara-nimitte
V3_10308	tvayā upagatatvād ity arthaḥ. tatra api	kaḥ pāramārthiko 'satam parasparato vibhāgaḥ.
SV_12429	vyabhicāri. nanu vedena viśeṣanād a-doṣaḥ.	kaḥ punar atīśayo veda-adhyayanasya yad anyathā
SV_10816	viśamvāda-bhāk pravartamānaḥ śobheta.	kaḥ punar asya aviśamvādaḥ. pratyakṣeṇa anumānena
SV_05316	bhinnā apy ekaṃ sāmānyam upakurvanti,	kaḥ punar āsāṃ vijñānena aparādhaḥ kṛto yat tan
SV_15811	buddhiḥ śrotur na vaktur iti viśeṣa iti cet.	kaḥ punar upayogo vaktuḥ śrotari yena upādhir
VN_04702	śiṣṭāḥ. ye vidita-vedyatā-ādi-guṇa-yuktāḥ.	kaḥ punar eṣāṃ guṇa-utkarṣa-anapekṣo 'lika-
SV_11111	parikṣāvato viśeṣeṇa a-duṣṭa-ātmanaḥ.	kaḥ punar eṣāṃ doṣāṇāṃ prabhavo yat-pratipakṣa-
VN_01912	śāsane bhadanta-aśvaghoṣaḥ pravrajitaḥ.	kaḥ punar bhadanta-aśvaghoṣaḥ. yasya rāṣṭra-pālam
SV_12403	teṣāṃ kriyā-sambhave 'kṣara-racanāyām	kaḥ pratighātaḥ puruṣāṇām. tasmān na kiñcid a-
SV_09506	-ukter iha an-aṅgatvāt. tat-pūrvakatve vā	kaḥ pratijñam sādhanād apākaroti. tathā ca āha
V3_07409	-ukter iha an-aṅgatvāt. tat-pūrvakatve vā	kaḥ pratijñam sādhanād apākaroti. tathā ca āha -
SV_07204	iti kim sāmānyasya āśrayeṇa. pratibandhe vā	kaḥ pratibandha iti vācyam. sthiti-karaṇam cet
V3_11406	cet, atra api samhata-upakāriṇa eva iti	kaḥ pratibandha-niyamaḥ. pratyupayogaṃ tebhya
V3_08802	pāta-pratibandhāt sthāpaka iti cet,	kaḥ pratibandhaḥ. sa hi tasya pāta-pratibandho na
V3_11310	-vad dhetur apy evam kim na bhinna iti cet,	kaḥ pratiśeddhā vibhettuḥ. an-ukta-sāmarthya-
HB_00615	tat-pratītir iti cet, svayam pratipattau	kaḥ prameyasya darśayitā. pradeśa-stham dhūmam
SV_17109	sva-para-vikalpayor ubhayathā api vṛttir iti	kaḥ prasiddhāv anurodhaḥ. api ca iyam utpādītā
V3_12702	-bhūtam viśāṇam na asti ity abhidhātari	kaḥ prastāvah śaśo 'py asti viśāṇam ca ity
V3_02710	an-āśrita-śāstrayoh kasyacit parikṣāyām	kaḥ prastāvo 'prastuta-pakṣi-karaṇasya. nanu
SV_12014	-dayā-ākṛanta-bhuvanam dhig vyāpakam tamaḥ.	kaḥ prāṇino hita-īpsā-vipralabdhasya aparādhaḥ.
PV_04137	-dharmeṇa dharmiṇi || anyathā asya uparodhaḥ	ko bādhite 'nyatra dharmiṇi | gata-arthe
VN_01911	buddhasya bhagavataḥ śāsanam abhyupagataḥ.	ko buddho bhagavān. yasya śāsane bhadanta-
SV_02911	ātmano grahe ||52|| sarva-ātmanā upakāryasya	ko bhedaḥ syād a-niścitaḥ | yady apy upādhayo
SV_09203	na viśayo yo na vitarkāṇām. te cet pravṛttāḥ	ko vacanasya niśeddhā. na hy a-vācyam arthaṃ
HB_01702	virodhāt. tat kim idānim mātā ca vandhyā ca,	ko vā asya bhāṣitasya arthaḥ - a-kṣepa-kriyā-
V3_10102	a-vipakṣatvaṃ pakṣe 'sty eva. kaḥ pakṣaḥ	ko vā vipakṣaḥ. yatra kaścid dharmāḥ sādhayitum
V3_09409	a-krama-abhivyakter ghaṭa-dadhy-ādir anekāḥ,	ko vā virodhaḥ karma-abhivyakter a-bheda-vyāpana-
PV_03223	nirasya anyadā a-viveki ca na iṣyate ||	ko vā virodho bahavaḥ sañjāta-atīśayāḥ sakṛt |
V3_04707	api viparyaya-prāptir asti, cākṣuṣatve vā	ko viparyayaḥ. ubhaya-siddhyā nirdeṣṭavyasya an-
SV_06912	tv eka-vṛttiyā apy aneka eka-śabdena ucyeta.	ko virodhaḥ syāt. uktam atra. tasya upalabhya-
PV_02045	eva astu sarvadā || citta-antarasya sandhāne	ko virodho 'ntya-cetasah | tad yad apy arhataś
SV_16922	-samyogam an-atyakṣa-darśini puruṣa-sāmānye	ko vivecayed yato lokāt pratītiḥ syāt. api ca,
SV_13713	vyañjako mataḥ | yathā dīpo 'nyathā vā api	ko viśeṣo 'sya kārakāt ||262|| sva-pratipatti-
VN_05708	eva iti tayoh pṛthag vacane 'pratibhāyāḥ	ko viśaya iti vaktavyam, nir-viśayatvād a-vācyā
SV_13322	dhvaniḥ śṛṇvanti, na tv evam śābdān iti,	kaḥ śābdeṣv eṣāṃ nir-vedaḥ. yad uktaṃ na dhvanayo
SV_13209	a-pratibandhāc ca. samskṛtasya upalambhe ca	kaḥ samskartā a-vikāriṇaḥ | (254ab) syād etat -
PV_04241	loha-lekhyā-vat || bhāve virodhasya a-dṛṣṭau	kaḥ sandeham nivartayet | kvacid viniyamāt ko
SV_14223	eva agneḥ pūrva-vināśa iti cet. pūrveṇa asya	kaḥ sambandha iti sa eva prasaṅgo 'paryavasānaś
SV_14218	svabhāvo vināśo na sarva iti cet. kāṣṭhā iti	kaḥ sambandhaḥ. āśraya-āśrayi-sambandhaś cet. na,
V2_06709	sambandha-ayogāt. upakāryasya tat-sambandhe	kaḥ sambandho 'n-upakārya-upakārakayoh. ādhāra-
SP_00004	-abhisambandhāt sambandho yadi tad-dvayoh |	kaḥ sambandho 'navasthā ca na sambandha-matis
HB_01402	an-ādheya-viśeṣeṣu pratyayeṣu parasparam	kaḥ sahakāra-artha iti cet, na vai sarvatra
SV_03708	-sahitatā iti cet. an-upakārya-upakārakayoh	kaḥ sahāyi-bhāvaḥ. puruṣa-samyoga-sattānām ca
V3_13401	avyabhicāra-dharmatā dṛṣṭāntena pradarśyeta,	kaḥ sādhyā-sādhane tasya upayogaḥ, a-sambandhāt.
SV_12603	apauruṣeyatvam iti cet. tādrṣe 'pauruṣeyatve	kaḥ siddhe 'pi guṇo bhavet | (246ab) kāmam
PV_02072	kadācana || svayam vinaśvara-ātmā cet tasya	kaḥ sthāpakaḥ paraḥ | svayam na naśvara-ātmā cet
PV_02072	paraḥ | svayam na naśvara-ātmā cet tasya	kaḥ sthāpakaḥ paraḥ || buddhi-vyāpāra-bhedena
PV_04282	janayed yadi kim bhavet || ātma-upakāraḥ	kaḥ syāt tasya siddha-ātmanaḥ sataḥ | na ātma-

PV_04282 siddha-ātmanah sataḥ | na ātma-upakārakah
PV_03093 a-prasiddhitaḥ || bādhyā-bādhaka-bhāvaḥ
PV_03468 -nir-apekṣiṇaḥ | kevalān na artha-dharmāt
VN_02602 ity ukte śabdo 'py evam astv iti.
SV_15321 -vāci, punaḥ sādhanā-apekṣatvād iti.
SV_01622 saṅghātata-a-darśanād vyatirekam.
V3_10704 ātma-ṣiṣyatvena sandeḥa-hetutvād ity uktam.
SV_03025 upalakṣita iti tad-avasthaḥ prasaṅgaḥ.
SV_04720 tadvato 'bhidhānān na tadvat-pakṣād viśeṣaḥ.
V1_01113 | sprśato 'py asti sā buddhiḥ (10abc)
V3_11402 -abhāvād anaikāntika eva ity a-viruddhaḥ.
SV_13421 -sannidhāna-sādhyam arthaṃ kathaṃ sādhyat.
V3_04114 asata utpattiḥ kiṃ na kṣīrāc chaśa-ṣiṣāṇam,
VN_04504 -apeta-śabda-vad etad iti. yadi goṇī-śabdāt
VN_04413 padasya arthe goṇī iti prayujyamānaṃ padaṃ
VN_04415 padena go-śabdān eva pratipadyate, go-śabdāt
VN_04213 -nirdeśo nigrāsthānam iti kapola-vādita-
V3_03202 na bādḥā, pratibandhas tu syāt, dvayos tulya-
V3_03312 'pi katham a-pramāṇasya. ata eva tulya-
PV_04098 vastuni | na bādḥā pratibandhaḥ syāt tulya-
V3_03204 bhavati. anyathā katham pratijñāṃ tulya-
PV_04100 anumānaṃ vā pratijñā apeta-yuktikā | tulya-
SV_09406 pratiśedhaḥ. kiṃ tu sa tathā asti kaścīd iti
V3_07202 pratiśedhaḥ, kiṃ tu tathā asti kaścīd iti
V3_02403 -bāhya-arthaḥ svayam-śabdo 'pi na arthaṃ
SV_15625 bhāva-śaktayā eva mantrāḥ siddhi-pradā na te
SV_10203 'pravr̥tṭeḥ. śāstram hi pravartamānaṃ
SV_10701 ||211|| na hi śabda-artho 'san san vā
V3_06909 ||57|| na hi śabda-arthaḥ sann asan vā
SV_15619 ||293|| yadi mantrā vidhānād anyato vā
SV_13013 vā yena āvaraṇam iṣyante. na brūmas te
SV_16301 -sabhāgatā-ādi-vaśāt sā iva a-viśeṣād vā
SV_15715 ca enaṃ lokaḥ pratipadyate. na tadvad anayoḥ
SV_16509 śrutim abhipatanti. tatra ekaḥ puruṣaḥ
SV_01615 iti. na evaṃ sukha-ādi-kāryaṃ prasādhitaṃ
V1_04110 -antara-anugamaḥ. tan na tāvad ayaṃ puruṣaḥ
SV_15902 na api manasā japan. na hi tadā śrotreṇa
V2_06503 hi pravartamānaṃ puruṣa-artha-sādhanam
V3_07308 iti sādhyam syāt. na hi śabda-arthāḥ svataḥ
VN_06306 bhūta-doṣa-an-abhidhānāc ca. atha
PV_03241 lakṣaṇam sa-viśeṣaṇam || niṣpādita-kriye
VN_06306 ca. atha kañcid doṣam udbhāvayati,
HB_02204 sthita iti na tasya anyathā-bhāvaḥ. etena
HB_00914 hetv-antaram apekṣate prakāśa-drava-uṣṇa-
PV_02180 | taikṣṇya-ādinām yathā na asti kāraṇam
VN_05904 avasite paścāt kariṣyāmi, pratiśyāya-kalā me
SV_02506 samānā nāma. tadvanto nāma syuḥ, bhūta-vat
V3_10607 rūpasya asiddhau sandeḥe vā anaikāntikaḥ.
V2_08012 eva ca naḥ kṛtakaṃ yathoktam abhidharme –
V1_03503 sarvadā ca asya a-darśana-prasaṅgaḥ.
SV_05302 04|| śakti-siddhiḥ samūhe 'pi na evaṃ vyakteḥ
PV_03474 ity arthasya dhiyaḥ siddhir na arthāt tasyāḥ
PV_03033 matam || yadi vastu na vastūnām a-vācyatvaṃ
PV_02204 || bandha-mokṣāv a-vācye 'pi na vidyete
SV_04516 89|| samāna-bhinna-ādy-ākārair na tad grāhyaṃ
PV_03026 hetutaḥ | sambadhyate kalpanayā kim a-kāryaṃ
PV_03151 | tantu-saṃskāra-sambhūtaṃ na eka-kālam
PV_03305 | anyaḥ sva-bhedāḥ jñānasya bhedako 'pi
PV_03098 | vyāpyasya sva-nivr̥tṭiḥ cet paricchinnā
SV_15111 prasaṅgāt. kārya-sātatya-a-darśanāc ca na te
SV_07120 iti hi na abhāvo nāma kaścīd kāryaḥ. tasya
V3_08810 iti hi na abhāvo nāma kaścīd kāryaḥ, tasya
VN_00925 evam, idaṃ na evam iti, kasyacid api rūpasya
SV_15119 sarvadā syāt. kārya-viśeṣā hi vyaktayaḥ
PV_02276 na eka-rūpāt tataḥ kṣayaḥ || phalaṃ
kaḥ syāt tena yaḥ samapekṣyate || anapekṣāś ca
kaḥ syātām yad yukti-saṃvidau | tādr̥śo
kaḥ sva-dharmaḥ sva-dhiyo 'paraḥ || yaḥ pratyakṣo
kaḥ sva-stha-ātmā svayam aindriyakatvād anityaḥ
ko hy a-dṛṣṭa-virodhasya sambhavaṃ pratyācakṣita.
ko hy atra niyamaḥ saṃhatair avāśyaṃ parārthair
ko hy atra virodho yadi vaktā ca syāt sarvajñaś
ko hy atra viśeṣaḥ śabdā vā enam upalakṣayeyus
ko hy atra viśeṣo vyāvṛtṭir jātir vyāvṛtṭimān
ko hi indriya-a-ṣiṣayasya arthasya tad-indriya-
ko hy eṣa niyamaḥ – saṃhataḥ para-upakāriṇa iti.
ko hi viśeṣo 'tyanta-anupalambhe sad-asator
ko hi viśeṣo 'bhāva-a-viśeṣa iti cet, na, hetoḥ
kakuda-ādimate arthe pratītiḥ, śabda-anvākhyāna-
kakuda-ādimate arthaṃ pratipādayati iti. na
kakuda-ādimate arthaṃ; tathā pratijñā-ādy-
kakṣa-ghaṭṭitakam ity-evam-ādinām api vācyatvāt.
kakṣatvāt, yathā sva-vacane. tadā ca asya sva-
kakṣatvāt. yadi hi tatra ekasya prāmānyaṃ syāt
kakṣyatayā dvayoḥ || yathā sva-vāci tac ca asya
kakṣyām anumānaṃ vā yathārtham apeta-yuktikā
kakṣyām yathārtham vā bādḥeta katham anyathā ||
kañcana asya bhedaṃ a-parāmṛṣan bruvāṇaḥ kaṃ
kañcana asya bhedaṃ a-parāmṛṣan bruvāṇaḥ kaṃ
kañcana puṣṇāti. śāstreṣv icchayā pravṛtṭy-artha
kañcit parihareyur yajamānam anyam vā. na hy
kañcit puruṣa-artha-sādhanam upāyam āśritya
kañcit puruṣa-artham uparunaddhi samādadhāti vā,
kañcit puruṣa-artham uparunaddhi samādadhāti vā,
kañcit svabhāva-atīśayam āśādayeyuḥ, sa tatra
kañcid atīśayayanti iti. api tu na sarve ghaṭa-
kañcid anugṛhṇāti na aparam iti yuktam. vrata-
kañcid api guṇam viniyatam paśyāmaḥ. a-paśyantaś
kañcid arthaṃ kalpayaty anyo 'param. na ca
kañcid arthaṃ puṣṇāti, yena kenacit kāraṇavattva-
kañcid arthaṃ pratyety upalambha-niṣṭhām
kañcid arthaṃ vibhāvayāmaḥ. na ca a-śabda-ātmā
kañcid upāyam āśritya pravartate, anyathā a-
kañcid guṇa-viśeṣam āviśanti. upādāna-dharmas
kañcid doṣam udbhāvayati, kañcin na, na tadā
kañcid viśeṣam a-samādadhāt | karmanya aindriyam
kañcin na, na tadā nigrāham arhaty uttara-
kaṭhina-ādinām tāmra-ādinām agny-ādibhyo dravatva
kaṭhina-dravya-ādi-vat. na hi prakāśa-ādayas tad-
kaṭṭaka-ādiṣu || tathā a-kāraṇam etat syād iti
kaṭṭham kṣiṇoty evam-ādinā katham vicchinatti, sa
kaṭṭhe-guṇena. na a-bhinna-pratyaya-ṣiṣayāḥ,
katamasya ekasya. vyatirekasya. asiddhau, yathā
katame dharmāḥ saṃskṛtāḥ. pañca-skandhā iti.
katipaya-avayava-pratipattau darśane 'lpa-avayava
kathañcana | (105ab) nila-ādinām hi cakṣur-
kathañcana | tad-a-prasiddhāv arthasya svayam eva
kathañcana | na eva vācyam upādāna-bhedād bheda-
kathañcana | nityam tam āhur vidvāṃso yaḥ
kathañcana | bhedānām bahu-bhedānām tatra
kathañcana || anyatve tad a-sambaddham siddhā ato
kathañcana || kāraṇa-āropataḥ kaścīd eka-
kathañcana || tasmāt prameya-adhigateḥ sādhanam
kathañcana || yad a-pramāṇatā abhāve līṅgam tasya
kathañcit kartāra ity ukta-prāyam. yā apy etā
kathañcit kārya-rūpatve 'bhāva-ayogāt. tasmād
kathañcit kāryatve 'bhāva-ayogāt, pūrva-vat
kathañcit kvacid kadācid viveka-hetor abhāvāt. an
kathañcit kvacid upayujyamānās tad-upajanana-
kathañcit taj-janyam alpam syān na vijātimat |

SV_07907	ca sã evaṃ prasajyate pradīpa-ghaṭa-vat.	kathañcit tat-pratipattim antareṇa adṛśya-
PV_03352	'pi ity arthasya iṣṭā prameyatā || yathā	kathañcit tasya artha-rūpaṃ muktṃ avabhāsinaḥ |
V1_03710	'pi ity arthasya iṣṭā prameyatā ||42|| yathā	kathañcit tasya artha-rūpaṃ muktṃ avabhāsinaḥ |
PV_04167	'pi sādhyatā || sarvasya ca a-prasiddhatvāt	kathañcit tena na kṣamaḥ | karma-ādi-bheda-
SV_03608	tathā pratipattir bhavati. evaṃ anyatra api	kathañcit taiḥ prayuktās tathā eva pratīti-hetavo
SV_14406	tasmāt tad-an-upakārāt tena na apekṣyante	kathañcit. na apy asya idam iti sambandham arhati,
SV_15601	rūpaṃ varṇānām sarvatra a-viśiṣṭam iti yathā-	kathañcit prayuktād api phalaṃ syāt. varṇā eva hi
SV_12901	varṇa-anukrama-upakāra-anapekṣaṇe tair yathā	kathañcit prayuktair api yat kiñcid vākyam
SV_17508	satya-abhidhānam api. tatra ekasya vacanasya	kathañcit saṃvādena a-viśiṣṭasya tad-vacana-rāśes
SV_16906	pracura-adhyetṛkāṇām api kasmimścit kāle	kathañcit saṃhāra-sambhavāt. punaḥ sambhāvita-
VN_01601	na atīśayas tatra sarvathā na asti,	kathañcit sata eva bhāvād iti cet, yathā na asti,
V3_13402	-sādhane tasya upayogaḥ, a-sambandhāt. na hi	kathañcit sādṛśya-mātreṇa arthānām kenacid ātma-
SV_13515	a-calita-avasthā-svabhāvānām a-kṛtakānām	kathañcit sthitānām pūrva-avasthā-tyāgam antareṇa
SV_16220	mantra-a-mantrayor a-parijñānāt. upadeśe 'pi	kathañcit svabhāva-viveka-a-pratīter anyatra
V3_07704	-rūpā api khalu jñeyatva-ādayo dharmāḥ	kathañcid a-vastūnām api buddhyā vyavasthāpanāt
SV_09106	an-uṣṇa ity api. svabhāva-antarasya asataḥ	kathañcid a-vyavasthāpanāt. sarvathā a-
SV_09103	teṣv avāśyam śabda-pravṛtṭyā bhāvvyam.	kathañcid a-vyavasthāpīteṣu vidhi-pratiśedha-
VN_00603	-a-bheda-sattām vā sādhyanti, asatsv api	kathañcid atīta-anāgata-ādiṣu nānā-eka-arthakriyā
HB_01607	vyāpāreṣu niyuñkte. yadi nāma kadācit kiñcit	kathañcid atra-bhavato darśana-patham atikrāmet,
VN_00920	-vyavahāra-viṣaya iti. na eva kaścit kvacit	kathañcid anupalabdho 'py asad-vyavahāra-viṣaya
V1_00304	smṛtim ādadhati. sã kim a-śabda-liṅgā svayam	kathañcid anusmarato na bhavati. asti vā anayor
PV_04074	eṣa siddhāntam sva-icchayā eva grhītvān |	kathañcid anyam sa punar grahītuṃ labhate na kim |
SV_15310	kvacit tathā-dṛṣṭānām apy arthānām punaḥ	kathañcid anyathā-bhāvaḥ, yathā kvacid deśe
SV_15814	asya śrāvakaḥ syāt. tac ca na śakyam, tasya	kathañcid apy a-pariñāmāt. indriya-saṃskāra-ādayo
SV_11716	khyāpyante. na evaṃ jāti-sambandha-ādayaḥ	kathañcid apy an-upakāryatvād an-upakāriṇā vyaktā
V3_12606	na ekānta-grāhiṇyaḥ syuḥ. tasmād yathā	kathañcid apy anena asato niścinvatā prameyā
PV_03048	-kāryeṣu jātir vā yayā anveti vibhāgataḥ ||	kathañcid api vijñāne tad-rūpa-an-avabhāsataḥ |
SV_09412	nityaḥ sukha-ādy-ātmako 'nyo vā iti yathā-	kathañcid api viśeṣitas tat-svabhāvaḥ prasādhito
V3_07207	nityaḥ sukha-ādy-ātmako 'nyo vā iti, yathā-	kathañcid api viśeṣitas tat-svabhāvaḥ sādrito
SV_10322	-upakārāt tat-kārya-vyapadeśaḥ. yady asya	kathañcid abhāvaḥ sidhyet tat-phalaṃ na asti iti
SV_06121	ghaṭena añjalīnā vā udaka-ānayanam yathā-	kathañcid abhimataṃ syāt, udakam ānaya ity eva
VN_01520	abhāvāt. yasya kasyacid atīśayasya tatra	kathañcid asata utpattau, so 'tīśayas tatra asan
VN_05303	uttaram abhidhātavyam iti, api tu yathā-	kathañcid uttaram vācyam, uttaram ca āśraya-
V2_07910	sarvatra śānkā-utpatteḥ, sarvasya kvacit	kathañcid upakārāt, tad-ajñāne tad-aṅga-
SV_16314	-ādi-prayogas tasya iṣṭa-phalasya karmaṇaḥ	kathañcid upakārāt pācakaś citratvād upakāraka-
SV_14706	a-vācyatā syāt. tathā ca sarvaḥ sarvasya	kathañcid upayogī iti na kaścit kutaścid anyāḥ
SV_08801	pariñāmo vā a-vyatirekiṇyaḥ. viśeṣe vā	kathañcid ekatva-hānir iti yat kiñcid etat. kiṃ ca,
V2_09802	-avyabhicāraḥ, kvacid deśe kānicid dravyāṇi	kathañcid dṛṣṭāni punar anyatra anyathā drśyante.
SV_01512	-avyabhicāraḥ. kvacid deśe kānicid dravyāṇi	kathañcid dṛṣṭāni punar anyathā anyatra drśyante,
V3_12611	'bhāvaḥ. na eva abhāvaḥ kaścit, sarveṣāṃ	kathañcid bhāvād iti cet, yathā te na santi, sa
SV_07416	tasya kevalasya yo na tat-svabhāvaḥ sa punaḥ	kathañcid bhāvī vyakter indriya-saṃskāraḥ. tat-
SV_09121	vā na asti iti matir na bhavati. na ca asyāḥ	kathañcid bhāve sambhavo 'bhāveṣu tathā abhāvāt.
SV_08723	tasmāt kaścīd a-kāraḥ 'pi iti. tathā api	kathañcid bhedāt saḥakāriṇo '-kārakāḥ syuḥ.
SV_01511	yuktas tad-bhāva-niścayaḥ ||21|| yadi	kathañcid vipakṣe '-darśana-mātreṇa a-
V2_09801	-mātreṇa ayuktaḥ pratiśedhaḥ. api ca yadi	kathañcid vipakṣe '-darśana-mātreṇa a-
SV_16912	bahulam pratipatti-darśanāt. tato 'pi	kathañcid vipralambha-sambhavāt. kiṃ ca, parimita
PV_03367	samudbhavat | tad-anyasya api hetutve	kathañcid viṣaya-ākṛti || yathā eva āhāra-kāla-
V3_05705	prasiddheṣu nir-upākhyeṣu saty api viṣaye	kathañcid viṣayaṇam a-smaran smāryate. na hy asad
SV_15724	na puruṣa-icchā-vṛttayas teṣāṃ yathā-	kathañcid vṛtteḥ. yad api prayoktā phalaṃ aśnuta
PV_02009	| nityād utpatti-viśeṣād apekṣyā ayogataḥ |	kathañcin na upakāryatvād anitye 'py a-pramāṇatā |
V3_13404	sādhanaṃ syāt. na hy arthasya kenacid	kathañcin na sāmnyam. tatas tad-ātmatāyām sarvam
SV_17525	anityaś ca iti. vastubhir na āgamās tena	kathañcin nāntariyakāḥ | pratipattuḥ prasidhyanti
SV_15528	kiṃ tarhi bhāva-svabhāva eṣa yad ime	kathañcin niyuktāḥ phala-dāḥ. tat tarhi rūpaṃ
SV_09622	tena ca sādhyā-dharmaṇa vyāptir yadi	kathañcin niścicyate, na virodha-vyabhicārāv iti na
V3_08003	tena ca sādhyā-dharmaṇa vyāptir yadi	kathañcin niścicyeta, tadā na virodha-vyabhicārāv
SV_14213	tasya idaṃ nāma abhāva iti. tathā api	katham (270'b) | anyo 'nyasya vināśaḥ. na hi
SV_05124	| tadvattā a-niścayo na syād vyavahāras tataḥ	katham | (101ab) yadā sāmānya-grāhiṇo vijñānasya
SV_08603	yat tasya janakaṃ rūpaṃ tato 'nyo janakaḥ	katham | (170ab) tatra na brūmo 'nyasya taj-
SV_13310	ca, sthiteṣv anyeṣu śabdeṣu śrūyate vācakaḥ	katham | (257ab) na dhvanir ato bhinnas tena saha
PV_04254	-a-bhinnaḥ kim asya ātmā bhinnō 'tha dravatā	katham | a-bhinnā ity ucyate buddhes tad-rūpāyā a
SV_09315	sattā-svabhāvo hetuś cen na sattā sādhyate	katham | an-anvayo hi bhedānām vyāhato hetu-
V3_07011	sattā-svabhāvo hetuś cen na sattā sādhyate	katham | an-anvayo hi bhedānām vyāhato hetu-
PV_03200	|| na ekaṃ citra-patamga-ādi rūpaṃ vā drśyate	katham | citraṃ tad ekaṃ iti ced idaṃ citrataram
V1_01211	| yuktā tad-gaty-abhāve tu śabda-bhede smṛtiḥ	katham | tad-a-smṛtau ca tena arthaṃ saṃśṛṣṭam
PV_02247	tasmāt tat-kāraṇa-a-bādhi vidhis taṃ bādiate	katham | parāpara-prārthanāto vināśa-utpatti-

PV_02167	|| śatadhā viprakīrṇe 'pi hetau tad vidyate	katham | rāga-ādy-a-niyamo 'pūrva-prādur-bhāve
PV_03138	|| pratibhāsa-a-viśeṣaś ca sa-antara-anantare	katham | śuddhe mano-vikalpe ca na krama-grahaṇam
PV_03443	|| atha ātma-rūpaṃ no veti para-rūpasya vit	katham | sārūpyād vedanā-ākhyā ca prāg eva
PV_03466	| jñātatvena a-paricchinnam api tad gamakaṃ	katham || a-dṛṣṭa-dṛṣṭayo 'nyena dṛṣṭā dṛṣṭā na
PV_03072	| anyeṣu satsv adṛśye ca sattā vā tadvataḥ	katham || a-prāmāṇye ca sāmānya-buddhes tal-lopa
PV_03255	| muktivā taṃ pratipadyeta sukha-ādīn eva sā	katham || a-vicchinnā na bhāseta tat-saṃvittiḥ
PV_03174	| pūrvāpara-parāmarśa-śūnye tac cākṣuṣe	katham || anyatra gata-citto 'pi cakṣuṣā rūpaṃ
PV_03134	| iti ced bhinna-jātiya-vikalpe 'nyasya vā	katham || alāta-dṛṣṭi-vad bhāva-pakṣaś ced
PV_03183	| abhāve nir-vikalpasya viśeṣa-adhigamaḥ	katham || asti cen nir-vikalpaṃ ca kiñcit tat-
PV_03513	| a-grhītvā uttaraṃ jñānaṃ grhṇīyād aparāṃ	katham || ātmani jñāna-janane svabhāve niyatāṃ ca
PV_03485	syād a-kramo 'dirghaḥ kramavān a-kramāṃ	katham || upakuryād a-saṃśliṣyan varṇa-bhāgaḥ
PV_03508	-artha-pratyayau paścāt smaryete tau pṛthak	katham || krameṇa anubhava-utpāde 'py artha-artha
SP_00007	kathaṃ dviṣṭho 'dviṣṭhe sambandhatā	katham || krameṇa bhāva ekatra vartamāno 'nya-niḥ
PV_04251	| na tasyā jananaṃ rūpaṃ tat tasyāḥ sambhavet	katham || tataḥ svabhāvau niyatāv anyonyaṃ hetu-
PV_02177	| na a-kāraṇam adhiṣṭhātā nityaṃ vā janakaṃ	katham || tasmād anekam ekasmād bhinna-kālaṃ na
PV_04218	| na tasya vyabhicāritvād vyatireke 'pi cet	katham || na a-sādhyād eva viśeṣas tasya nanv
PV_03373	| sa ca artha-ākāra-rahitaḥ sā idānīm tadvati	katham || na arthād bhāvas tadā abhāvāt syāt
PV_03371	| sā ca anityā na jātiḥ syān nityā vā janikā	katham || nāma-ādikaṃ niśiddhaṃ prān na ayam
PV_03432	| dhiyo 'nila-ādi-rūpatve sa tasya anubhavaḥ	katham || yadā saṃvedana-ātmatvaṃ na sārūpya-
PV_03440	| dṛṣṭyā vā a-jñāta-sambandhaṃ viśinaṣṭi tayā	katham || yasmād dvayor eka-gatau na dvitīyasya
PV_04284	| bhāvo hi sa tathābhūto 'bhāve bhāvas tathā	katham || ye 'para-apekṣa-tad-bhāvās tad-bhāva-
PV_03167	sa ca na arthe 'sti taṃ vadann artha-bhāk	katham || śabdasya anvayinaḥ kāryam arthena
PV_04026	| idānīm sādhyā-nirdeśaḥ sādhanā-avayavaḥ	katham || sa-ābhāsa-ukty-ādy-upakṣepa-parihārau
PV_03405	śaktir hetus tato na anyo 'hetuś ca viśayaḥ	katham || sa eva yadi dhī-hetuḥ kiṃ pradīpam
PV_02088	| dṛśyaṃ pṛthag a-śaktānām akṣa-ādīnām gatiḥ	katham || saṃyogāc cet samāno 'tra prasaṅgo hema-
PV_02090	ced buddhi-bhedo 'stu pañktir dirghā iti vā	katham || saṅkhyā-saṃyoga-karma-āder api tadvat
V1_01212	a-smṛtau ca tena arthaṃ saṃśṛṣṭaṃ vetty asau	katham ||12|| yady eṣa niyamaḥ – sva-abhidhāna-
SV_09518	| dharmo viruddho 'bhāvasya sā sattā sādhyate	katham ||191|| sattāyāṃ hi sādhyāyām. sarvas tad-
SV_11901	syāt para-adhīnaṃ sambandho 'nyasya vā	katham ||237|| na hi siddhaṃ sat param apekṣate.
SV_13218	yadi | aneka-śabda-saṅghāte śrutiḥ kalakale	katham ||255|| atha api syāt – pratiniyatāḥ te
SV_03117	| yan na niścīyate rūpaṃ tat teṣāṃ viśayaḥ	katham ||57|| iyam eva khalu niścayānām svārtha-
V3_07508	| dharmo viruddho 'bhāvasya sā sattā sādhyate	katham ||62|| sattāyāṃ hi sādhyāyām sarvas tad-
V1_01006	| pūrvāpara-parāmarśa-śūnye tac cākṣuṣe	katham ||8|| na hi idam iyato vyāpārān kartuṃ
V1_02501	saṃvin-niṣṭhāś ca viśaya-vyavasthītaḥ. tāḥ	katham a-cetano 'rtho vyavasthāpayet,
SV_10424	evaṃ syāt. anupalabdher eva iti cet. tatra	katham a-dṛṣṭāntikā asattā-siddhiḥ, sa-
V3_10110	tena eva niścayaḥ kriyata iti cet,	katham a-niścayān niścayaḥ. vyatireka-a-niścayo
SV_11015	-abhisandhitvāt. tad ayaṃ liṅga-saṅkarāt	katham a-niścīnvan pratipadyeta. atha kiṃ na eva
V2_06703	-abhisandhitvāt. tad ayaṃ liṅga-saṅkarāt	katham a-niścīnvan pratipadyeta. mā bhūt puruṣa-
V3_11607	rūpā sā ubhaya-bahir-bhāve syāt, antar-bhāve	katham a-pratipattiḥ. evaṃ tarhi cākṣuṣatvād apy
PV_04059	īpsitaiḥ | sādhyā-arthair hetunā tena	katham a-pratipāditaḥ || ukto 'n-ukto 'pi vā
V3_02210	īpsitaiḥ | sādhyā-arthair hetunā tena	katham a-pratipāditaḥ ||19|| yadi kiñcit kvacic
V3_03312	na anumānaṃ pramāṇam iti. pratibandho 'pi	katham a-pramāṇasya. ata eva tulya-kakṣatvāt.
SV_06701	sāmānyād vyatirekiṇaḥ ||142|| yo 'pi manyate	katham a-bhinnaṃ artham antareṇa bahuṣv ekā
VN_02807	anukramaṃ sādhanasya jānāty eva hi, jānan	katham a-vikala-antaḥ-karaṇaḥ pratijñām eva
SV_02722	agni-sattā-bhāvanā-vimuktayā buddhyā	katham a-viparyasto nāma. tad-ākāra-samāropa-
V3_01411	katham atas tat-siddhiḥ. sidhyan vā	katham a-viśayaḥ. viśayaś cet, sva-āśrayāṃ doṣa-
SV_05908	eva tad-arthīyā upagamāt. so 'jānānaḥ	katham a-vṛkṣa-vyavacchedaṃ pratipadyeta saṅkete.
V3_12410	'stīvaṃ vyavacchidyeta. vyavacchede vā	katham a-vyatirekaḥ. na hi sattā-pratiśedhād anyo
V3_12408	asti ity anvayinaṃ eva hetum āha. atra api	katham a-vyatireko vipakṣāt, kathaṃ vā sapakṣa
SV_09017	a-pāṣyan vibhāga-abhāvād bhāvānām	katham a-saṃśṛṣṭa-anya-ākāravatyā buddhyā
V3_04803	nityo 'sparśatvād iti.	katham a-sapakṣa-apekṣayā bhede 'sato 'n-
V3_12009	-abhāvaḥ kathyate. so 'parasya api tulya iti	katham a-samaḥ prāna-ādīḥ. a-sapakṣa eva na asti
SV_01618	'nupalambhasya a-sādhanatvād iti.	katham a-sādhanam vyatirekaṃ sādhayet. mṛdaḥ
SV_10011	-kāriṇaḥ kriyā-pratiśedhāc ca iti ca-śabdāt.	katham a-sāmānyam. siddhe hi bhāve kāraṇa na
V2_08213	-kāriṇaḥ kriyā-pratiśedhāc ca iti ca-śabdāt.	katham a-sāmānyam. siddhe hi bhāve kāraṇa na
V3_01411	yadi ca na viśayī-kṛtam eva tat sādhanena,	katham atas tat-siddhiḥ. sidhyan vā katham a-
SV_16602	'py atīndriyeṣv a-pratīpattir iti cet.	katham atīndriyaś ca nāma pratyakṣa-ādi-viśayaś
V1_01801	bhedān ayaṃ sāmānya-darśana-balena anvayan	katham an-upalakṣako nāma. na hi yato yatra jñāna
V3_10205	tayor ekasya nīrvṛttir aparasya vṛttir iti	katham anitya-abhāva-vyatireko 'nitye sādhye
SV_10420	-vidhāyā anupalabdher bhāva-gatiḥ. sā punaḥ	katham anumānam. kathaṃ ca na syāt, dṛṣṭānta-
PV_04253	iva tad dṛṣṭe kārye 'pi gamyate || ekaṃ	katham anekasmāt kleśa-vad dugdha-vāriṇaḥ | drava
HB_02701	abhāva-vyavahāraṃ vā pratiyoginaḥ sādhayati.	katham anya-bhāvas tad-abhāvo yena anya-bhāva-
SV_01626	eva upalabhyeta viśeṣa-abhāvāt. anyac cet	katham anya-bhāve tad asti. upacāra-mātraṃ tu
V3_04207	viśeṣa-abhāvāt. viśeṣe ca uktam. anyac cet,	katham anya-bhāve so 'sti, upacāra-mātraṃ tu syāt.
SV_03926	-nimittam ekaṃ sāmānyam na sarvam iti cet.	katham anyato 'nyatra pratyaya-vṛttiḥ, tat-

V2_08314
PV_04100
HB_03805
HB_03807
SV_04009
V1_00608
SV_01710
V2_10003
SV_16609
SV_05518
VN_04513
SV_16504
SP_00003
SP_00003
SV_14113
V3_10111
HB_03014
V2_05814
SV_09210
SV_09420
V3_07302
SV_09211
SV_14303
SV_01501
V2_09709
SV_04005
SV_05607
SV_04210
SV_04006
SV_10422
SV_02408
SV_02809
V3_12504
V2_05813
SV_10516
V3_06704
SV_14424
SV_05408
SV_09601
V3_07511
SV_16817
V3_08904
PV_04004
V3_00209
SV_03922
V1_01507
V3_07703
SV_09612
PV_02234
V1_02311
V2_08504
SV_14117
V3_05003
SV_09804
V2_07611
HB_00901
SV_11428
V2_04903
SV_16309
V3_03101
SV_09609
V3_07607
SV_07910
SV_14621
SV_10404

vastuto bhāvaḥ. sa ca ātmānaṃ parityajya
| tulya-kakṣyāṃ yathārtham vā bādhetā
vā. sa ca hetuḥ svabhāvatas tad-dharma-bhāvī
ca abhāvāt, a-tad-dharma-bhāvī ca
syāt. atha vā jñānād a-vyatiriktaṃ ekasmāt
sarvaḥ sarva-darśī syāt. jñāna-bhāvaś cet,
api kim ||24|| sannidhānāt tathā ekasya
matā api kim ||70|| sannidhānāt tathā ekasya
-artha-sambaddhā āgama-pravṛttir atīndriyā
na samāna iti. tad eva tāsāṃ sāmyam iti cet.
-śabdāṃ eva vā vetti, na nāsā-śabdāṃ, sa
iti bhedaś ca kiṃ-kṛtaḥ | tadvat puṃstve
|| para-apekṣā hi sambandhaḥ so 'san
apekṣate | saṃś ca sarva-nir-āśaṃso bhāvaḥ
ayaṃ vibhramaḥ syād ānupūrvī iti. sā ca
hy a-vipakṣa-śabdena ucyate. tata eva
nāma. yadi salīla-upalambha-abhāvaḥ, sa
asattā bhāvasya, upalambha-nivṛtṭyā vā
katham pratividadyāt. vacane vā asya
arthasya kvacid abhāvān nir-viśeṣaṇā eva sā.
arthasya abhāvān nir-viśeṣaṇā eva sā.
na icchet. tena a-vacanam. tad eva idānīm
bhāvasya svabhāva eva samarthitaḥ syād iti
pratiśedhaḥ kriyate, na ca so 'pi yukta iti,
pratiśedhaḥ kriyate, na ca so 'pi yukta iti
tan na, yasmāj jñānād a-vyatiriktaṃ ca
-jñāne dvāv ākārau paśyāmaḥ. a-paśyantaś ca
katham vikalpasya viśayaḥ. anyato vā
artha-antaraṃ vrajet ||71|| jñānasya rūpaṃ
vyoma-kusuma-ādi dṛṣṭāntaḥ. tad asat
avinābhāvas tadutpatteḥ. svabhāva idānīm
a-liṅgaṃ niścaya-jñānaṃ bhavati. tat
-ayogād iti. atra idam eva punar vācyam –
hy abhāvaḥ, anupalabdhir upalabdheḥ. sā
santi pradhāna-ādayo 'nupalabdher iti. tatra
santi pradhāna-ādayo 'nupalabdher iti. tatra
bhāvasya nāśena na vināśanam iṣyate ||275||
vyaktayo vijñāne pratibhāsanād iti cet.
ca. tatra yadi bhāva-dharmo hetur ucyate. sa
ca. tatra yadi bhāva-dharmo hetur ucyate, sa
api śabda-ātmakatve tulyaḥ paryanuyogaḥ
-kṣipta-vat. tathā ca ayam atra akiñcitkaraḥ
ka āgamaḥ | bādhyamānaḥ pramāṇena sa siddhaḥ
kasya ka āgamaḥ. bādhyamānaś ca pramāṇena sa
buddhau pratibhāty a-pratibhāsamānaṃ ca
-vat. an-anuyamś ca enāṃ pratyakṣeṇa
-śānkā-vyavacchedena labhyaṃ gamakatvaṃ
-śānkā-vyavacchedena labhyaṃ gamakatvaṃ
|| yasya ātmā vallabhas tasya sa nāśaṃ
prāk paścād apy ātma-a-pracyuteś caitanyasya
-sāmānya-vivakṣyāṃ vyabhicārān na iṣyate.
ca puruṣa-vyāpārāt. tasmān na apauruṣeyaḥ.
ārambhīnaḥ. tena tat sapakṣe dvidhā vartate.
-niyamam arthāt sūcayati iti siddho 'nvayaḥ.
tasmān niyamaṃ prasādhyā nivṛttir vaktavyā.
na yuktaḥ, anya-viruddhayaḥ api vipakṣatvāt.
vā vivakṣā-vyaṅgyāḥ, na artha-āyattāḥ. tatha
sāmānyasya ca vastuno 'nyatvena a-vācyatvāt.
sa tad-virodhī dharmo yukto 'dharmaś ca.
evaṃ-vidhe viśaye śāstraṃ pramāṇayitavyam.
vidhi-viśayo 'stu. tad api na iti cet.
vidhi-viśayo 'stu. tad api na iti cet,
vyaktiṣv anvayīnaḥ pratyayasya ayogāt.
-utpattiḥ. sā niḥ-svabhāvasya katham syāt.
tad-abhāva-asiddhau nivartye 'pi saṃśayāt.

katham anyatra bhaved iti. artha-antare tu gamye
katham anyathā || prāmāṇyam āgamānāṃ ca prāḡ eva
katham anyathā kriyeta, vastūnāṃ svabhāva-anyathā
katham anyadā api sādhanam kasyacit. tasmāt
katham anyasya punar jñānasya rūpaṃ syād vyakty-
katham anyasya bhāve 'sambaddhasya bhāva-niyamaḥ.
katham anyasya sannidhiḥ | gomān ity eva martyena
katham anyasya sannidhiḥ | gomān ity eva martyena
katham anyena siddhā. anyac ca evam āgama-
katham anyonyasya sāmyam. tat-sambandhād iti cet.
katham apaśabdāc chabdaṃ pratipadya tato 'rtham
katham api jñānī kaścit katham na vaḥ ||313|| na
katham apekṣate | saṃś ca sarva-nir-āśaṃso bhāvaḥ
katham apekṣate || dvayor eka-abhisambandhāt
katham apauruṣeyī. buddhi-viṭhāpana-
katham abhāva-niścayaḥ. yasmād idam iha
katham abhāvaḥ kasyacit pratipattiḥ pratipatti-
katham abhāvaḥ, kārya-vyatireke 'pi kāraṇa-abhāva-
katham abhāvo 'n-uktaḥ. atha abhāvam eva na
katham abhāvo jñeya-abhidheya-prameyatvaiḥ so 'pi
katham abhāvo jñeya-abhidheya-prameyatvaiḥ so 'pi
katham abhāvo na asti iti. yat punar etad artha-
katham abhūto nāma. tasmān na anyo 'nyasya vināśo
katham ayuktaḥ, anupalambhād abhāva-siddheḥ. nanu
katham ayuktaḥ, anupalambhād abhāva-siddheḥ. nanu
katham artha-antaraṃ vrajet ||71|| jñānasya rūpaṃ
katham artha-dvaya-kalpanena ātmānaṃ eva
katham arthakriyā. svalakṣaṇe ca anityatva-ādy-a-
katham arthānām sāmānyam, tasya teṣv abhāvāt. tad
katham avagantavyam yena evaṃ syāt. anupalabdher
katham avinābhāvaḥ. svabhāve 'py avinābhāvo bhāva
katham asati samārope bhavad vyavaccheda-viśayaṃ
katham asato 'nvaya-pratiśedha iti. vastu-rūpa-
katham asattā bhāvasya, upalambha-nivṛtṭyā vā
katham asat-vyavahāra-vidhiḥ, sad-vyavahāra-
katham asat-vyavahāra-vidhiḥ sad-vyavahāra-
katham asan vināśo bhāvaṃ nāśayet. ato 'vināśī
katham asiddha-upakāraṇam pratibhāsa iti sa eva
katham asiddha-sattāke syāt. yo hi bhāva-dharmam
katham asiddha-sattāke syāt. yo hi bhāva-dharmam
katham asya artho vidita iti. puruṣo hi svayaṃ
katham asya sthāpayitā. tad ayaṃ na kenacit
katham āgamaḥ || tad-viruddha-abhyupagamas tena
katham āgamaḥ. riktasya jantor jātasya guṇa-doṣam
katham ātmanā anyam grāhayed vyapadeśayed vā. na
katham ātmany anvīyāt. a-jñāte 'rthe buddher
katham ātmasāt kuryāt. a-vyavaccheda-rūpā api
katham ātmasāt kuryāt. sa ca svayaṃ sva-vācā
katham icchati | nivṛtta-sarva-anubhava-vyavahāra
katham iti cet, ayam aparo 'sya doṣo 'stu. na tv
katham idam gamyate – na dhūmo 'gnim
katham idam gamyate 'n-ātyantiko dhvanir anyo vā
katham idam avagamyate – prayatna-anantara-bhāvi
katham idānīm kṛtako 'vaśyam anitya iti
katham idānīm kṛtako 'vaśyam anitya iti
katham idānīm gamyate sato 'vaśyam naśvaraḥ
katham idānīm tat-pratiniyama-saṃśādhyam tad-
katham idānīm dvayor api prāmāṇyasya vastu-
katham idānīm dharma-phalam iṣṭam a-dharma-ātmano
katham idānīm na tīrtha-snāna-ādir a-dharma-
katham idānīm na pratiśedha-viśayaḥ. vidhi-
katham idānīm na pratiśedha-viśayaḥ, vidhi-
katham idānīm pācaka-ādiṣv a-bhinnena vinā apy
katham idānīm bhavaty abhāvaḥ śaśa-viśaṇam ity-
katham idānīm bhāvasya svayaṃ anupalabdher abhāva

SV_05218	tāsām na ity a-graho dhiyā | (104ab)	katham idānīm vyaktinām tatra jñāne sāmārthya-
V1_03201	iyam pratītiḥ, na sārūpyād iti cet, atha	katham idānīm sato rūpaṃ na nirdīśyate. na idam
SV_12404	tasmān na kiñcid a-śakya-kriyam eṣām.	katham idānīm satya-prabhavau mantra-kalpau
SV_09109	-uṣṇam sad eva artha-antaram niṣidhyata iti.	katham idānīm sad asan nāma. na brūmaḥ sarvatra
V3_07802	bhavān vipakṣam pratyeti. sādhyā-abhāvam.	katham idānīm hetur a-vipakṣa-vṛttir ubhaya-
HB_01801	virodhaḥ. na kevalaḥ karoty eva iti cet, sa	katham idānīm a-kṣepa-kriyā-svabhāvaḥ. nanv etad
SV_03120	-antara-vad a-nīcitam katham tair grhītam.	katham idānīm a-nīcīyamānam pratyakṣeṇa api
V3_01201	ca śāstra-upagame 'pi vādino nirastaḥ.	katham idānīm a-śrūyamāṇaḥ sādhyatvena iṣṭa iti
V3_00410	tasya anyatra vastutaḥ pratibandhāt.	katham idānīm a-sambhavinō 'rthasya pratipattir
SV_14816	karoti ity akiñcitkaro na apekṣyaṇīyaḥ. tat	katham idānīm an-utpanna-atīśayas tad-avastha eva
SV_03901	bahir iva parisphuratām sāmānyam ity ucyate,	katham idānīm anya-apohaḥ sāmānyam, sa eva khalv
SV_12321	ca puruṣa-kṛteḥ. tatra apy apauruṣeyatve	katham idānīm apauruṣeyam a-vitatham. tathā hi
V3_04407	'rthaḥ sapakṣaḥ. tad-abhāvo 'sapakṣaḥ.	katham idānīm abhāve sann ity ucyate. na vai tan-
SV_03720	sāmānyam sañkhyā saṃyogo vā sambhavati.	katham idānīm asaty atīśaye kṣasya svabhāva iti
SV_14502	ity āha, sa katham tato bhāva-nāsam icchet.	katham idānīm asati vināṣe bhāvo naṣṭo nāma. na
SV_01306	a-nivṛttiḥ. abhyupagamāt siddham iti cet.	katham idānīm ātma-siddhiḥ. parasya apy a-
V2_09602	a-nivṛttiḥ. abhyupagamāt siddham iti cet,	katham idānīm ātma-siddhiḥ. parasya apy a-
VN_01118	kim eko bhāva āhosvin nānā. ekaś cet,	katham idānīm idam ekatra a-vibhakta-ātmani niṣ-
SV_13703	eva tad anya-vaikalyān na upayuktam iti cet.	katham idānīm upayukta-an-upayuktayor a-bhedaḥ.
SV_03423	vyāvṛttād dvayor eka-abhidhānād ity uktam.	katham idānīm ekasya vyāvṛttasya anya-an-anugamād
SV_06716	icchā-adhīnatvāt, yadi hi na prayoktur icchā	katham iyam ekatra api pravarteta. icchāyām vā ka
V3_12106	cet, na iti sā eva nivṛtter nivṛttir asataḥ	katham iṣṭā. abhāva-pratiśedho hi bhāvo 'saty apy
V2_05405	asato na nivṛttir iti nivṛtter nivṛttiḥ	katham iṣṭā. nivṛtṭy-abhāvas tu vidhir vastu-
VN_05616	pratipattiyā eva nigrasthānatvam, a-jānānaḥ	katham uttaram uttara-viṣayam ca uttaram brūyād
SV_05108	-utpatter artha-saṃvāda-itarau, a-yogyāt.	katham utpattir iti cet, vikalpānām artha-
HB_01803	kevalo 'pi samarthaḥ san param apekṣamāṇam	katham upekṣeta. param an-ādṛtya etat prasahya
SV_06609	| yathāsvaṃ śabdā bhinnam artham abhidhānāḥ	katham eka-artha-buddhy-āśrayāḥ syuḥ. artha-antara
SV_05611	tat-pratibhāsino vijñānasya api bhedaḥ.	katham eka-kāryāḥ. tad dhi tāsām kāryam tac ca
HB_01708	kṣaṇikatvāt, uktam atra yādṛśasya kriyā. sa	katham eka-kṣaṇa-bhāvī anyathā syāt. yaś ca
SV_13128	syāt teṣām a-vyāpitā yadi | (253ab)	katham eka-deśa-vartinam tac-chūnya-deśa-sthita
SV_03709	-saṃyoga-sattānām ca bahutvān nagaram iti	katham eka-vacanam. tathābhūtānām kvacid arthe '-
SV_06721	-svabhāvānām anyonya-rūpa-a-śleṣāt	katham eka-svabhāva-nimittaḥ śabda bhinneṣu
HB_03103	eka-darśanād anya-abhāva-pratītir iti cet,	katham ekaṃ paśyann anyan na asti iti pratiyāt.
SV_12324	-abhyudaya-hetavo 'nyathā ca varṇyante. tat	katham ekatra viruddha-abhidhāyī dvayam satyam
SV_17520	-vṛtteḥ. evaṃ sati. paraspara-viruddha-arthā	katham ekatra sā bhavet ||337|| yady eṣa
SV_02001	nivṛttir hetutvena ākhyeyā. a-pratibandhe hi	katham ekasya nivṛttir anyasya nivṛttim sādhyet.
SV_05313	utpādayati. evaṃ sati tad ekaṃ upakuryus tāḥ	katham ekām dhiyam ca na | (106ab) bhinnānām hy
VN_00717	na rūpa-ādīnām ekena śabdena sambandhaḥ,	katham ekena eṣām āśraya-abhimatena dravyeṇa
HB_03616	etena eka-saṅkhyā-vivakṣā api pratyuktā.	katham eko hi sva-sādhyā-bhāva eva bhāvāt tena
HB_01705	kartā. svarūpaṃ ca asya prāg api tad eva iti	katham kadācit kriyā-virāmaḥ. yasya api kṣaṇiko
SV_13316	tat-svabhāvā eva punaḥ pratyayāḥ	katham kalakale 'rtha-antaram ārabheran. na hi
V1_00306	asiddham an-upanayanto 'n-apanayanto vā	katham kasyacit sādhanam. na ca tebhyo 'rtha-
V2_08405	tarhi idānīm sa tasya dharmāḥ. tad-āśrayāt.	katham kārya-kāraṇa-bhāvaḥ. ata eva, anyathā
SV_07118	vā. tasmāt pāta-abhāvaḥ pāta-pratibandhaḥ sa	katham kenacit kriyate. abhāvaṃ karoti iti hi na
V3_08809	tasmāt pāta-abhāvaḥ pratibandhaḥ sa	katham kenacit kriyate. abhāvaṃ karoti iti hi na
V2_08301	tad-rūpa-a-karaṇād akiñcitkaro na apekṣyate.	katham kriyā-pratiśedhaḥ. vināṣa iti hi bhāva-
SV_10014	-a-karaṇāc ca akiñcitkaro na apekṣyata iti.	katham kriyā-pratiśedho vināṣa iti hi te bhāva-
V3_06503	pūrva-vat. sa punar ayam virodhaḥ	katham gamyate. kvacid a-vikala-kāraṇasya bhavato
PV_03247	na ato 'rthaḥ sva-dhiyā saha || bhinna-kālam	katham grāhyam iti ced grāhyatām viduḥ | hetutvam
V1_01911	viṣayasya saha-bhāvo viruddhaḥ. bhinna-kālam	katham grāhyam iti ced grāhyatām viduḥ | hetutvam
PV_03377	sādṛśyād a-tad-ābhayoḥ | bhinna-ātma-arthāḥ	katham grāhyas tadā syād dhīr an-arthikā || tac
VN_01611	ghaṭatvāt, tad-rūpasya ca prāg asattvāt,	katham ghaṭo 'sti. na hi rūpa-antarasya sattve
SP_00009	asau pravartate | upakāri hy apekṣyaḥ syāt	katham ca upakaroty asan || yady eka-artha-
PV_03403	īkṣaṇe 'kṣamā | bhūtam paśyamś ca tad-darśī	katham ca upahata-indriyaḥ || śodhitam timireṇa
VN_02001	a-nīścaya-phalavād an-ārambha eva vādasya.	katham ca evaṃ jaya-parājayau, prativādino 'py
V2_08514	- tad-abhāve 'py agnau bhavati iti.	katham ca tato 'nyato vā a-taj-janana-svabhāvād
SP_00018	| bhāve hy anyasya viśiṣṭau śliṣṭau syātām	katham ca tau || saṃyogi-samavāy-ādi sarvam
SV_10517	-vyavahāra-vidhiḥ, sad-vyavahāra-niśedho vā.	katham ca na syāt. tad-artha-pratiśedhe dharmi-
V3_06705	-vidhiḥ sad-vyavahāra-pratiśedho vā.	katham ca na syāt. tad-artha-pratiśedhe dharmi-
SV_10420	abhāva-gatiḥ. sā punaḥ katham anumānam.	katham ca na syāt, dṛṣṭānta-anapekṣanāt. na hy
V3_09203	-indriya-āyur-nirodha-lakṣaṇatvān maraṇasya.	katham ca maraṇam abhyupayan na caitanyam
HB_03410	hi hetoḥ saty eva sādhyā-dharme bhāvaḥ.	katham ca sa tal-lakṣaṇo dharmiṇi hetuḥ syān na
SV_04810	| ucyate tena tebhyo 'sya a-vyavacchede	katham ca saḥ ||96|| śabdām hy eṣa prayujjāno
PV_03156	ucyeta vṛkṣa-vat | mālā-bahutve tac-chabdaḥ	katham jāter a-jātiḥ || mālā-ādaḥ ca mahattva-
VN_01521	asata utpattau, so 'tīśayas tatra asan	katham jāyate. jātau vā sarvaḥ sarvasmāj jāyeta

VN_01602 cet, yathā na asti, sa prakāras tatra asan
 SV_05906 vyavacchinnā na vā yadi | vyavacchinnāḥ
 SV_05714 ity uktam etat, sati vā kvacid an-āśritam
 PV_03379 anubadhyate || anyathā hy a-tad-ākāram
 SV_01003 'tiprasaṅgaḥ uktaḥ. rāgasya an-upayoge
 V3_11110 a-sambhavāt saṁśayaḥ. rāgasya an-upayoge
 SV_08710 na sarvaṁ sarva-sādhanam ||173|| yad uktam.
 V1_03404 sā eva tayoḥ pratyāsattir atra vicāryate –
 HB_00615 na pratijñā-prayogaḥ. a-pradarśite prameye
 SV_15813 iti cet. nanu tad eva idaṁ paryanuyujyate
 V3_00208 asya a-prāmāṇyāt tat-siddham asiddham iti
 VN_03016 'pi gamyata eva sādhya-sādhanayor virodhaḥ;
 SV_14501 yo hi vināśa iti kiñcin na ity āha, sa
 V3_08507 yat tarhi idaṁ viṣṇī gotvād iti tat
 V3_10011 tarhi vipakṣa-vyatireko hetur ucyate, tadā
 SV_11721 tad-anya-vivekinā a-pratibhāsamāno rūpeṇa
 V2_09615 yo hi yatra na asti iti niścitaḥ, sa bhavan
 VN_01608 -niyamaḥ. api ca, yadi mṛt-piṇḍe ghaṭo 'sti,
 SV_11930 -an-antikramāt. vastu ca sambandhaḥ. sa
 SV_17101 punaḥ parokṣa-artha-sampratipattir iti
 SV_01915 tataḥ saṁśayāt. anyathā abhāvena niścitāt
 SV_17001 -vṛtti. te ca atyakṣe na abhimate. tat
 SV_09503 -mātrād iṣṭa-siddheḥ. tad-a-nirdeśe ca
 V3_07406 -mātrād iṣṭa-siddheḥ. tad-a-nirdeśe vā
 HB_03401 -prāptāv eva asad-vyavahārasya sādhiḥ iti,
 SV_06416 anya-gaty-abhāvāc ca vastuno na paramārthaḥ.
 SV_07607 ca tasya āśraya iti nirloṭhitam etat.
 SV_02318 syād a-hetukaḥ ||37|| iti saṅgraha-ślokaḥ.
 V2_08714 syād a-hetukaḥ ||60|| iti saṅgraha-ślokaḥ.
 V2_08404 -niyama-abhāvāt. yady artha-antaram hetuḥ,
 SV_07012 ādhāra iti yācitaka-maṇḍanam etat.
 V1_01805 vastu-rūpam indriya-matayaḥ pratyāviśanti.
 SV_10001 na syāt. tasmān na iyam ākasmikī kvacit.
 V2_08204 syāt. tasmān na iyam ākasmikī kvacit.
 SV_14511 tarhi svabhāva eva asya yena sa naṣṭo nāma.
 SV_08204 kriyā kutaḥ, yad-apekṣam vyañjakam syāt.
 SV_03807 -pratibhāsasya eva vijñānasya jananaṭ.
 V3_03308 kas tarhi idānim anayor bhedaḥ. na kaścit.
 HB_02906 darśanād eva asya ghaṭo na asti iti bhavati.
 HB_02201 bhāvaḥ so 'paraḥ svabhāvaḥ, yaś ca aparāḥ sa
 SV_02121 niṣpanne bhāve 'rtha-antarataḥ paścād bhavan
 V2_09108 niṣpanne bhāve 'rtha-antarataḥ paścād bhavan
 SV_05521 sambandha-ayogāt, atiprasaṅgāc ca.
 V2_08602 bhavati, tādrśasya bhāvāt. anyādrśād bhavan
 SV_02214 bhavati tādrśasya bhāvāt. anyādrśād bhavan
 PV_03504 || pratīta-bhede 'py adhyakṣā dhiḥ
 SV_05507 -sāmānya-vādino 'pi hi bhinnā eva vyaktayaḥ.
 SV_13620 ca anyatra api tad-āśrayaḥ, na viśeṣaḥ. tat
 PV_02108 kalpyante yadi kāraṇam || kramavantaḥ
 SV_10122 bahavo 'rthā atīndriyāḥ | a-liṅgāś ca
 SV_08206 pācaka-ādiṣu. nanu tad eva idaṁ cintyate
 SV_03905 vivekino na ca teṣu vikalpa-pravṛttir iti
 SV_07703 -ādi-sūnyeṣu pradeśeṣu ghaṭa-ādy-utpattau
 SV_03119 tac ced ākāra-antara-vad a-niścitam
 SV_00622 samagreṇa hetunā kārya-utpādo 'numiyate sa
 V3_08205 samarthena hetunā kārya-utpādo 'numiyate, sa
 PV_03444 sārūpya-graho 'rtham ca na drṣṭavān | prak
 SP_00007 'pi tayor a-saha-bhāvataḥ | prasidhyati
 V3_03304 bādhakam iti. tat tarhi śāstram a-pramāṇakam
 HB_03417 sādhya-dharme 'saty api bhāvas tam upadarśya
 SV_02125 -a-darśane na anvaya-vyatireka-gater āśrayaḥ
 V2_06411 vyatīta-a-samprāpta-upalambhaṁ vā. tat
 V2_09113 tan na a-vināśa-svabhāve bhāve tad-anumānam.
 SV_10802 ity āgamasya anumānatvam uktam, tat
 VN_05217 uttaram prasajyeta. atha uttaram bravīti,

katham jāyeta. na ca sarvathā sataḥ kaścij janma-
 katham jñātāḥ prāg vṛkṣa-grahaṇād rte ||115|| na
 katham jñāna-hetur iti. pratiśedhasya ca vidhānāt
 katham jñāne 'dhirohati | eka-ākāra-uttaram
 katham tac-chaktir upayujyate. śakty-upayoge hi
 katham tac-chaktir upayujyate, svabhāva-guṇasya
 katham taj-janaka-svabhāvād bhinnō 'sya janakaḥ
 katham tat tasya darśanam iti. tayor hi
 katham tat-pratītir iti cet, svayaṁ pratipattau
 katham tata iti. a-sambandhāt. viśaya-upanayanād
 katham tataḥ siddhiḥ. tad-āgamavatas tat-siddham
 katham tato 'rtha-antarasya anupalabdhis tad-
 katham tato bhāva-nāśam icchet. katham idānim
 katham. tatra api, samudāya-vyavasthāyāḥ kāraṇam
 katham. tatra api sādhya-abhāvo vipakṣa iti tad-
 katham tathā syāt. drśya-a-viveka-a-darśanayor
 katham tad-abhāvaṁ na gamayet. pramāṇa-antara-
 katham tad-avasthāyām na paścād-vad upalabdhiḥ,
 katham tad-āśrayaḥ syāt. āśrayaṇīya-ayogāt. an-
 katham tad eva yugapad dvesyaṁ ca kāmyaṁ ca. atha
 katham tad-bhāva-parāmarśena saṁśayaḥ syāt.
 katham tad-vaśāt pratītiḥ. na ca vacana-vṛtter eva
 katham tad-viśiṣṭena anvayaḥ. tad ayam agninā
 katham tad-viśiṣṭena anvayaḥ. tad ayam agninā
 katham tayoḥ parokṣe 'rthe prayogaḥ. na eva
 katham tarhy a-bhinnasya vastunaḥ śabdena codane
 katham tarhi idānim pradhāna-iśvara-ādi-kārya-
 katham tarhi idānim bhinnāt sahakāriṇaḥ kārya-
 katham tarhi idānim bhinnāt sahakāriṇaḥ kārya-
 katham tarhi idānim sa tasya dharmāḥ. tad-āśrayāt.
 katham tarhi idānim a-janakam kuṇḍam badarāṇam
 katham tarhi idānim a-niścaya-ātmanaḥ pratyakṣād
 katham tarhi idānim a-hetuko vināśa uktaḥ.
 katham tarhi idānim a-hetuko vināśaḥ, jātasya tad-
 katham tarhi idānim a-hetuko vināśo bhavati ity
 katham tarhi idānim asaty a-bhinne vastuni jñāna-
 katham tarhi idānim ekānta-vyāvṛtta-rūpeṣu bhāveṣu
 katham tarhi prthag-vacanam. vākya-bhedād etat
 katham tasya eva liṅga-liṅgi-bhāvaḥ. na ca atra
 katham tasya svabhāva-bheda-lakṣaṇatvād bhāva-
 katham tasya hetuḥ syāt. phalasya api na avāśyam
 katham tasya hetuḥ syāt. phalasya api para-
 katham tā bhinna-dhī-grāhyāḥ samāś cet (108ab')
 katham tādrśaḥ. tādrśād dhi bhavaṁ tādrśaḥ syāt.
 katham tādrśaḥ syāt. tādrśād dhi bhavaṁ tādrśaḥ
 katham tādrśī bhavet | tasmān na pratyabhijñānād
 katham tāsv a-bhinna-ākārā buddhir iti tulyam
 katham tulye 'bhyupagama-nibandhane na varṇaḥ
 katham te syuḥ krama-vad dhetunā vinā | pūrva-sva
 katham teṣāṁ abhāvo 'nupalabdhitaḥ ||199|| so
 katham teṣv api iti. cintitam etad yathā na teṣu
 katham teṣu bhavati. vyākhyātāraḥ khālva evaṁ
 katham teṣu bhinna-deśa-dravya-vartinaḥ
 katham tair grhītam. katham idānim a-niścīyamānam
 katham trividhe hetāv antar-bhavati. hetunā yaḥ
 katham trividhe hetāv antar-bhavati. hetunā yaḥ
 katham darśanena asya sārūpyam so 'dhyavasyati ||
 katham dviṣṭho 'dviṣṭhe sambandhatā katham ||
 katham dharmiṇam pratiṣṭhāpayati. prāmāṇyena
 katham dharmi sādhya-dharmavān ity ucyate. ata
 katham dhūmo 'gñim na vyabharati iti gamyate,
 katham na anupalambhād abhāvaḥ. na, sarva-
 katham na anumānam yāvātā na anityatā-abhāve
 katham. na ayam puruṣo 'n-āśrītya āgama-prāmāṇyam
 katham na uccārayati. tad idaṁ vyāhatam ucyate,

SV_09615 vṛttim bhāṣate sattāyām ca avyabhicāram iti
SV_06204 apekṣate. a-śrotr-samskāram ca bruvāṇaḥ
V3_07707 vṛttim bhāṣate sattāyām ca avyabhicāram iti
SV_01405 na asti iti niścitaḥ, sa bhavaṃs tad-abhāvaṃ
SV_10717 punar na kiñcin na vyāpnoti. tan-nivṛtṭiḥ
SV_12923 vā. yady anityaṃ yatna-sambhūtaṃ pauruṣeyaṃ
SV_13415 | dhvanibhir vyajyamāne 'smin vācake 'pi
V3_10502 śabdaḥ, prayatnānantariyakatvād ity eṣa
VN_01720 -upadarśanam antareṇa pratīter an-utpattiḥ,
SV_07404 iti cet. so 'tīndriyam arthaṃ darśayan
V1_00302 ca darśanam. na ca etac chabdānām asti iti
SV_16504 | tadvat puṃstve katham api jñānī kaścit
V3_11604 chabde. sambandhāt kiṃ-sambaddho 'yam iti
SV_09906 -pratyaयānām kadācit tatra api sannidhānāt.
V2_07804 -pratyaयānām kadācit tatra api sannidhānāt.
VN_01723 -arthaḥ. sa pratijñā-vacane 'pi tulya iti
V3_00808 pakṣa-vacanāṃ sādhanam ity uktaṃ veditavyam.
SV_13402 na dhvanayo bhedenā vācākebhyaḥ siddhā iti
V3_01501 viṣayaḥ. viṣayaś cet, sva-āśrayāṃ doṣa-gatiṃ
VN_01107 'n-anvayo nivartamānaḥ pravartamānaś ca
SV_06109 -antara-vyavacchedaḥ, atha jñeya-ādi-padeṣu
HB_02215 sa tarhi bhāvaḥ svabhāvena vināśam an-aviśan
PV_03343 bhāvam eka-ātmatvena darśayat | tad a-drṣṭam
V3_05610 -jñāna-śabdās tan-nimittāḥ sādhyanta iti.
SV_08021 -āpatteḥ (159c) asad dhi nir-upākhyam
SV_11023 jvālā-ādi-vad eva. tena syād api nir-doṣaḥ.
HB_03718 āyātām a-prakāśyam a-saṃvaraṇiyam ca
V3_09310 -sadrśim śabda-viṣayam āha, tasya api sā
SV_09119 ca sambandho niśiddho bhavati iti. tathā api
SV_01307 idānim ātma-siddhiḥ. parasya apy a-pramāṇikā
V3_03406 so 'n-avadya-pakṣa-nirdeśe 'pi tulya iti
SV_11904 dravyam iti ca svabhāva ucyate. sa
SV_08728 eva khalv ayaṃ paryāyo bheda-āśraya ekasya
PV_03404 | paśyato 'nya-akṣa-drīṣye 'rthe tad-a-vyaktaṃ
SV_12204 pathika-agnitvāt. anantara-agni-vad iti.
V1_03801 'ham api idrīśam ||43|| ity antara-ślokaḥ.
V3_03403 sarva-vastuṣu śāstraṃ bādhakam eva iti cet,
V2_08211 anyat kiñcid vināśo 'pekṣata iti tad-vyāpī.
SV_10008 anyat kiñcid vināśo 'pekṣata iti tad-vyāpī.
SV_02526 tan na pratijñā-artha-eka-deśo hetur iti.
SV_04021 sva-vāsanā-prakṛter evaṃ pratibhāti.
V3_03204 asti, tad aparasya bādhakam bhavati. anyathā
HB_03015 pratipatti-hetur vā, tasya api vā
SV_09210 bruvāṇaṃ prati pratividhad a-bruvāṇaḥ
PV_03473 'pi liṅge tāṃ tena sārddham a-paśyataḥ |
SV_04614 iti cet. a-śabda-codite saty api sambandhe
SV_16929 artha-kalpanām ayaṃ kurvāṇaḥ śabda-antareṣu
PV_02235 -vyavahāra-guṇa-āśrayam || icchet prema
SV_03627 śabda-prayoge khyāpayati. ṣaṇ-ṇagarī iti ca
PV_03271 buddher api yady a-virodhitā | sa idānim
PV_03208 yady ekatvaṃ na yujyate | sā eva tāvat
PV_04005 || tad-viruddha-abhyupagamas tena eva ca
SP_00002 || rūpa-śleṣo hi sambandho dvitve sa ca
PV_02279 | taj-je karmaṇi śaktāḥ syuḥ kṛta-hāniḥ
SV_01708 anyathā eka-nivṛtṭyā anya-vinivṛtṭiḥ
V2_10001 anyathā eka-nivṛtṭyā anya-vinivṛtṭiḥ
PV_03041 || paraspara-viśiṣṭānām a-viśiṣṭam
PV_03179 gataḥ || smṛtir bhaved atīte ca sā a-grhīte
PV_03034 | śrutayo niviśante sad-asad-dharmaḥ
PV_03177 | asti ca anubhavas tasyāḥ so 'vikalpaḥ
PV_03041 | rūpaṃ dvi-rūpatāyām vā tad vastv ekaṃ
PV_03419 | vyakto 'n-ākārayaṃ jñānaṃ sva-ākāreṇa
PV_03112 kim | ṣaṣṭhy-ādy-ayogād iti ced antayoḥ sa
PV_04248 | tair vinā bhavato 'nyasmāt taj-jaṃ rūpaṃ
SV_02315 | atha an-agni-svabhāvo 'sau dhūmas tatra

katham na unmattaḥ. abhāva-dharmaṃ tu bhāva-mātra
katham na unmattaḥ, tat-saṃskārāya eva śabdānām
katham na unmattaḥ. vipakṣa-vṛtṭyā vyabhicāraḥ.
katham na gamayet. pramāṇa-antara-bādhā cet (19c)
katham na gamikā iti. uktaṃ atra – na āgameṣu
katham na tat | (251ab) avaśyaṃ hy anityam
katham na te ||258|| krama-utpādbhir dhvani-
katham na pratijñā-artha-eka-deśaḥ. tasya eva a-
katham na pratijñā sādhanā-avayavaḥ. na hi pakṣa-
katham na pratipatter bhedakaḥ. eka-pratiniyame
katham na pramāṇa-antaram. te tarhi tatra a-
katham na vaḥ ||313|| na khalv ete vaidikāḥ śabdā
katham na vimṛśet. a-parijñāta-sambandhād garbhāt
katham na sa-apekṣāḥ. yāvata sa eva eṣāṃ svabhāvo
katham na sa-apekṣāḥ. yāvata sa eva eṣāṃ svabhāvo
katham na sādhanam. kevalasya a-sāmarthyād a-
katham na sādhanam. sāksāt pāramparyeṇa vā tataḥ
katham na siddhāḥ. vacanād artha-pratipatteḥ. na
katham na sprīset. sa ca nāma tad-āśrayāṃ siddhim
katham na svabhāva-nānātvam ākarṣayati sukha-
katham, na hy a-jñeyaṃ kiñcid asti yato bhedaḥ
katham naṣṭo nāma, tat-svabhāva-vināśayoḥ
katham nāma bhaved arthasya darśakam || iṣṭa-an-
katham nimitta-bhāve 'pi naimittika-bhāva-a-
katham nimittaṃ syāt. kārya-karaṇa-lakṣaṇatvād
katham nir-doṣo nāma. yāvata doṣa-vipakṣa-sa-
katham nirvoḍhum śakyeta. sa tāvad ayaṃ hetur
katham nivṛtṭā a-pracyutā ca. avasthā nivartate,
katham niśiddho yāvad asya sambandho dharmo vā na
katham nairātmya-siddhiḥ. abhyupagameṇa ca sa-
katham pakṣa-doṣaḥ. na vai tad-vacanād a-niścaya-
katham parabhāvasya śleṣaḥ syāt. na hi svabhāva-
katham. pariṇāmo vā a-vyatirekiṇyāḥ. viśeṣe vā
katham punaḥ || āloka-akṣa-manaskārād anyasya
katham punaḥ pathika-agner vyabhicāraḥ. jvālā-
katham punar asati bāhye 'rthe pramāṇa-prameya-
katham punar upagama-a-viśeṣa ekaṃ pramāṇam
katham punar etad gamyate – nir-apekṣo vināśa
katham punar etad gamyate nir-apekṣo vināśa iti.
katham punar etad gamyate, vyavacchedaḥ śabda-
katham punar bhinnānām a-bhinnaṃ kāryaṃ yena tad-
katham pratijñāṃ tulya-kakṣyām anumānaṃ vā
katham pratipattiḥ. kasyacid api tasya tad-
katham pratividhadhyāt. vacane vā asya katham
katham pratītir liṅgaṃ hi na a-drṣṭasya
katham pravarteta. na hi kaścīd danḍam chindhi
katham prasiddhim pramāṇayet. tatra a-virodhād
katham preṃṇaḥ prakṛtir na hi tādrīṣi | sarvathā
katham bahuṣv eka-vacanam. na hi nagarāṇy eva
katham bāhyaḥ sukha-ādy-ātmā iti gamyate || a-
katham buddhir ekā citra-avabhāsinī || idaṃ vastu
katham bhavet | tad-anya-upagame tasya tyāga-
katham bhavet | tasmāt prakṛti-bhinnānām
katham bhavet | doṣā na karmaṇo duṣṭaḥ karoti na
katham bhavet | na aśvavān iti martyena na
katham bhavet | na aśvavān iti martyena na
katham bhavet | rūpaṃ dvi-rūpatāyām vā tad vastv
katham bhavet | syāc ca anya-dhī-pariccheda-a-
katham bhavet || upacārāt tad iṣṭam ced vartamāna
katham bhavet || tayā eva anubhave drṣṭam na
katham bhavet || tābhyām tad-anyaḥ eva syād yadi
katham bhavet || vajra-upala-ādir apy arthaḥ
katham bhavet || sattā-sambandhayor dhrauvyād
katham bhavet || sāmāgrī-śakti-bhedād dhi
katham bhavet ||36|| dhūma-hetu-svabhāvo hi

V2_08710	| atha an-agni-svabhāvo 'sau dhūmas tatra	katham bhavet ||59|| dhūma-hetu-svabhāvo hi
V3_00304	tad-āgama-viruddha-abhyupagamaś ca tena eva	katham bhavet, tad-upagama āgamasya tyāga-aṅgasya
SV_02308	apy abhāvāt. sa tat-pratiniyato 'nyatra	katham bhavet. bhavan vā na dhūmaḥ syāt. taj-
V2_08704	apy abhāvāt. sa tat-pratiniyato 'nyatra	katham bhavet. bhavan vā na dhūmaḥ syāt. taj-
SV_02415	vastuto bhāvaḥ. sa ca ātmānaṃ parityajya	katham bhavet. ya eva tarhi kṛtakaḥ, sa eva
SV_09602	syāt. yo hi bhāva-dharmaṃ tatra icchati, sa	katham bhāvaṃ na icchet. svabhāva eva hi kayācid
V3_07512	syāt. yo hi bhāva-dharmaṃ hetum icchati, sa	katham bhāvaṃ na icchet. svabhāva eva hi kayācid
SV_01702	svabhāvaḥ. svam ca svabhāvaṃ parityajya	katham bhāvo bhavet. svabhāvasya eva bhāvatvād
V2_09909	sa tasyāḥ svabhāvaḥ. svabhāvaṃ ca parityajya	katham bhāvo bhavet, svabhāvasya eva bhāvatvād
SV_06525	-gocarau ||135|| tad ekam an-aṃśaṃ vastu	katham bhinna-ākārābhir buddhibhir viṣayī-kriyate,
SV_15716	api guṇaṃ viniyataṃ paśyāmaḥ. a-paśyantaś ca	katham bhedaṃ pratipadyemahi. yo 'py ayaṃ nāma-
SV_09113	-prayogāt. so 'pi tarhi deśa-ādi-pratiśedhaḥ	katham . yasmān na tatra api deśa-ādinām
V1_02809	-balena spaṣṭa-ābham, nir-vikalpakaṃ tu	katham . yasmān na vikalpa-anubaddhasya spaṣṭa-
VN_01212	a-sthitir ity-ādikaṃ nānātva-lakṣaṇaṃ ca	katham yojyate. eṣa hi bhāvānām bheda etad-
VN_06603	paryanuyujyate. atha prakṛtir vikāra iti	katham lakṣayitavyam iti. yasya avasthitasya
HB_03811	-abhāvāt. jñānaṃ punar a-liṅga-dharmaḥ.	katham liṅgasya lakṣaṇaṃ syāt. kiṃ-rūpāl liṅgād
SV_13605	sarvasya bhāvāt. na ca anyā gatir asti. tat	katham varṇa-paurvāparyaṃ vākyaṃ yad apauruṣeyaṃ
SV_14109	spḥoṭena cintitaḥ | kalpanā-āropitā sā syāt	katham vā a-puruṣa-āśrayā ||268|| varṇa-
V3_12404	ko nairātmyād vyatirekasya upayogaḥ.	katham vā a-prasiddha-ātma-niyamāḥ prāṇa-ādaya
PV_03225	yad-ākārā tasyās tad grāhyam ucyate ||	katham vā avayavī grāhyaḥ sakṛt sva-avayavaiḥ
SV_02211	tulyatvāt. tad-abhāve 'py agnau bhavati iti.	katham vā tato 'nyato vā a-taj-janana-svabhāvād
SV_13320	śrūyate. pada-vākya-vicchedānām upalakṣaṇāt.	katham vā śakti-niyamād bhinna-dhvani-gatir
V3_12408	āha. atra api katham a-vyatireko vipakṣāt,	katham vā sapakṣa eva asti iti. kiṃ hy asya
PV_02088	etena āvaraṇa-ādinām abhāvaś ca nirākṛtaḥ ||	katham vā sūta-hema-ādi-miśraṃ tapta-upala-ādi vā
V3_05809	uktam. sa eva anupalambhaḥ katham siddhaḥ,	katham vā so 'bhāvaḥ kasyacit kāraṇam. na eṣa
PV_03477	artha-liṅga-a-prasiddhitaḥ | prakāśitā	katham vā syād buddhir buddhy-antareṇa vaḥ || a-
SV_04210	anyad eva. kiṃ ca ataḥ. yadi svalakṣaṇaṃ	katham vikalpasya viṣayaḥ. anyato vā katham
SV_17212	apauruṣeye tu vidyamāno 'py artha-niyamaḥ	katham vijñeyaḥ, svabhāva-bhedasya abhāvāt, sati
PV_03250	|| a-vedakāḥ parasya api te svarūpaṃ	katham viduḥ | eka-artha-āśrayiṇā vedyā vijñānena
SV_14525	tad bhavati. tan na kiñcid asya jātam iti	katham vinaṣṭo nāma. nanv atra na tasya kiñcid
V3_10103	sa tarhi icchayā vyavasthita-lakṣaṇaḥ	katham vipakṣasya vastu-vaśād vyavasthām apanudet.
HB_02917	virudhyate, saha-avasthānāt. tasmin prameye	katham virodho liṅga-liṅginor ity a-sambandha eva.
SV_06611	ca an-ākṣepakāḥ, nir-ākāṅkṣatvāt,	katham viśeṣaṇa-viśeṣya-bhāva-āśrayāḥ. sarvatra
SV_12224	-viśeṣam ucyamānaṃ chāyām na puṣṇāti.	katham viśeṣasya sambhavo yāvatā teṣām api
SV_15917	na apekṣate sa tasya hetuḥ. a-hetuś ca	katham viṣayaḥ. tasmān na mano-vikalpaḥ śabda-
SV_12012	9|| tasya eva tāvad idrśaṃ prajñā-a-skhalitaṃ	katham vṛttam iti sa-vismaya-anukampaṃ naś cetaḥ.
SV_11911	santaḥ pada-ādi parikalpitaṃ | a-vastuni	katham vṛttiḥ sambandhasya asya vastunaḥ ||238||
V3_09809	tasmāt sa svayam ātmano hetur asiddhaḥ.	katham vai śabdo 'siddhaḥ. siddhaḥ śabdaḥ. sa
SV_01211	iti vacanāt tathā bhavaty atiprasaṅgāt. tat	katham vaidharmya-vacanena anaikāntika-parihāraḥ.
PV_03478	sāmyād vyaṅgya-vyañjakatā kutah | viṣayasya	katham vyaktiḥ prakāśe rūpa-saṅkramāt | sa ca
V3_12007	na, tad-vyatirekasya vyabhicārāt.	katham vyabhicāraḥ. na hi tasya a-sapakṣād eva
SV_01218	hetoḥ sādhyā-abhāve 'nupalambho 'sti iti	katham vyabhicāraḥ. pratyakṣa-bādhā-śaṅkā
V2_09504	hetoḥ sādhyā-abhāve 'nupalambho 'sti iti	katham vyabhicāraḥ. pratyakṣa-bādhā-śaṅkā-
SV_13307	-śravaṇe śabda-ātmānaṃ vyavasyāmaḥ. tat	katham vyavasāya-pūrvakaṃ vyavahāram a-
SV_11323	'rtha eva kiṃ na iṣyate. samayas tarhi	katham śabda-artha-sambandhāḥ. puruṣeṣu vṛtteḥ. na
SV_03602	dhūma-ādi-vat, tadā ayam upālambhaḥ syāt –	katham ṣaṣṭhy-ādaya iti. yadā punar yad yathā
HB_01713	eva jāyate, na kevalebhya iti, tasya api –	katham sa kevalo 'pi karoty eva kāryaṃ ca tasmān
SV_14818	api sa eva tasya atisāya utpanna iti	katham sa naṣṭo nāma. tena na ayaṃ tad-avastho
V1_01411	iti. tad imāḥ kalpanāḥ pratyakṣa-bhāvinyaḥ	katham saṃhṛta-vikalpe darśane '-vibhāvitā nāma.
PV_03352	-rūpaṃ muktavā avabhāsināḥ | artha-grahaḥ	katham satyaṃ na jāne 'ham api idrśam || a-
V1_03711	-rūpaṃ muktavā avabhāsināḥ | artha-grahaḥ	katham satyaṃ na jāne 'ham api idrśam ||43|| ity
HB_01513	samarthaḥ. kiṃ na karoti. a-kurvan	katham samarthaḥ, kuvinda-ādayaḥ paṭa-ādi-karaṇe
SV_11312	ayaṃ samayam apekṣeta. a-pratīty-āśrayo vā	katham sambandhaḥ. saṅketāt tad-abhivyaktāv a-
V1_04312	-kṛtaṃ kārya-vyatirekaṃ na brūyāt. so 'pi	katham sarva-jñānānām viṣayaṃ vyatirecayann
V3_08404	bhūtena anyena rasa-ādinā rūpa-ādi-gatiḥ, sā	katham . sā api – eka-sāmagry-adhīnasya rūpa-āde
SV_00713	bhūtena anyena rasa-ādinā rūpa-ādi-gatiḥ, sā	katham . sā apy eka-sāmagry-adhīnasya rūpa-āde
V3_10109	a-nīcīta-sādhyā-vyatireka-vyāvṛtti-rūpaṃ	katham sādhanam, a-nīcīta-tal-lakṣaṇatvāt. tena
SV_13421	upalambha-sākalya-sannidhāna-sādhyam arthaṃ	katham sādhanam, a-nīcīta-tal-lakṣaṇatvāt. tena
SV_07511	jātiś tu vidyate | teṣām vyaktiṣv a-pūrvāsu	katham sādhanam, a-nīcīta-tal-lakṣaṇatvāt. tena
SV_04011	jñāna-antaraṃ vyakty-antaraṃ vā a-vyāpnuvat	katham sāmānya-buddhayaḥ ||150|| vidyata eva ity
PV_03439	|| para-rūpe 'prakāśāyāṃ vyaktau vyaktaṃ	katham sāmānyaṃ syāt. tasmān mithyā-vikalpo 'yam
SV_10509	-vad vā iti. sa eva tāvad upalabdhy-abhāvaḥ	katham sitam | jñānaṃ vyaktir na sā vyaktā ity a-
V3_05809	sādhyata ity uktam. sa eva anupalambhaḥ	katham siddha iti cet. etad uttaratra vakṣyāmaḥ.
V2_05912	-naimittika-vat. sā eva tāvad anupalabdhiḥ	katham siddhaḥ, katham vā so 'bhāvaḥ kasyacit
V1_03912	-ādi-vyavasthā, vijñapti-mātratāyām sā eva	katham siddhā iti cet, etad uttaratra vakṣyāmaḥ.
		katham sidhyati. uktam atra – grāhya-grāhaka-

SV_14620	-svabhāva-utpattiḥ. sā niḥ-svabhāvasya	katham syāt. katham idānīm bhavaty abhāvaḥ śāsa-
HB_01806	iti tata utpattir iti, ete ca ekatra	katham syātām. tad ayam irṣyā-śālyā-vitudyamāna-
PV_03357	bhāvasya nānā-rūpa-avabhāsinaḥ | satyaṃ	katham syur ākārās tad ekatvasya hānitaḥ ||
V1_03814	bhāvasya nānā-rūpa-avabhāsinaḥ | satyaṃ	katham syur ākārās tad-ekatvasya hānitaḥ ||48||
PV_03245	-grāhyatā matā || tad a-tulya-kriyā-kālah	katham sva-jñāna-kālikaḥ | sahakāri bhaved artha
SV_01807	dhūmaḥ. tathā hi sa tasya svabhāvo hetur vā.	katham svaṃ svabhāvaṃ hetuṃ vā antareṇa bhaved
SV_09214	vakṣyate. tasmāt santy abhāveṣu śabdāḥ. teṣu	katham svabhāva-bheda iti. tatra api. rūpa-
SV_09102	tu nir-upākhyānām svabhāva eva na asti tatra	katham svabhāva-bheda-viśayāḥ śabdāḥ. teṣv
V2_10014	dhūmaḥ. tathā hi sa tasya svabhāvo hetur vā.	katham svabhāvaṃ hetuṃ vā antareṇa bhaved ity
SV_07905	na darśayati. na evaṃ vyaktir viparyayāt.	katham hi sā vyañjikā ca syāt sāmānyasya. tat-
VN_06104	vakti, anyad vā yat kiñcit pralapati, tadā	katham hetvābhāsa-antar-bhāvaḥ. a-samarthita-
SV_01308	-ātmakau vibhajya tatra abhāvena gamakatvaṃ	kathayatā āgamikatvaṃ ātmani pratipannaṃ syāt. na
V2_09604	-ātmakau vibhajya tatra abhāvena gamakatvaṃ	kathayatā āgamikatvaṃ ātmani pratipannaṃ syāt, na
NB_03032	-lakṣaṇās ca ity uktam. tena hi nivṛttiṃ	kathayatā pratibandho darśaniyaḥ. tasmān nivṛtti-
SV_04819	vyavacchedo na kriyate, pravṛtti-viśayaṃ tu	kathayadbhir jātir uktā, vyavacchedo 'sti ced
SV_06302	āha ity-ādinā nirdiṣṭaḥ. sa hi taṃ bhedaṃ	kathayann artha-antara-vyavacchedam ākṣipān eva
V1_00409	viśaṃvādam ca upalabhya tal-lakṣaṇaṃ vyāptyā	kathayed yathā-upadeśaṃ pravartamānasya a-
PV_03445	| tadā artho jñānam iti ca jñāte ca iti gatā	kathā || atha svarūpaṃ sā tarhi svayam eva
VN_05906	ekatara-nigraha-antāyām kathāyām svayam eva	kathā -antaṃ pratipadyata iti. idam api yadi pūrva
VN_05908	-mātreṇa, na punar bhūtasya tathāvidha-	kathā -uparodhinaḥ kāryasya bhāve, tasya sva-
VN_06009	vā antar-bhavet. bhavati hy a-nibaddhena api	kathā -prapañcena vivāda iti, na, a-sambhavāt.
VN_06511	pratiñāya pratijñāta-artha-viparyayāt	kathā -prasaṅgaṃ kurvato 'pa-siddhānto vijñeyaḥ.
VN_06612	na sidhyati iti. iha api na kaścīd a-niyamāt	kathā -prasaṅgaḥ. yat tena upagatan na asad
VN_06719	abhidhānād eva nigrahaḥ, na apy a-niyamāt	kathā -prasaṅgād iti. idam api hetvābhāseṣv antar-
VN_06509	arthakā iti. siddhāntam abhyupetya a-niyamāt	kathā -prasaṅgo 'pa-siddhāntaḥ. kasyacid arthasya
VN_01905	prāśnikānām ca nyāya-darśinām iti. ebhiḥ	kathā -viccheda eva karaṇiyaḥ, na hi kaścīd arthaḥ
VN_05901	nyāyayam nigrahassthānam iti. kārya-vyāsaṅgāt	kathā -vicchedo vikṣepaḥ. yat kiñcit kartavyaṃ
VN_05312	nigrahassthānam ucyate. tasmāt sarvāṃ vādi-	kathām ananubhāsamāṇo na uttare 'samarthaḥ. yad-
VN_06712	bhavati. so 'n-upasamhṛtya sādhana-doṣaṃ	kathām pratānayan sva-doṣaṃ paratra upakṣipati.
VN_06705	svayam ayaṃ prakṛta-a-sambandhena a-niyamāt	kathām pravartayati. tatra idaṃ syād vācyam,
VN_06606	so 'yaṃ prakṛta-artha-viparyayād a-niyamāt	kathām prasañjayati. pratijñātaṃ khalv anena na
VN_05902	vikṣepaḥ. yat kiñcit kartavyaṃ vyāsajya	kathām vicchinatti, idaṃ me karaṇiyaṃ parihiyate,
VN_05904	-kalā me kañṭhaṃ kṣiṇoty evam-ādinā	kathām vicchinatti, sa vikṣepo nāma
VN_05309	-viśeṣa-paramparayā aparān arthān upakṣipyā	kathām vistārayet, tac ca sarvaṃ yadā na
VN_05109	-arthasya ādhikyam eva padasya iti. prapañca-	kathāyām apy a-kathita-eka-artha-sādhana-
VN_04919	an-arthakam iti nigrahassthānam. prapañca-	kathāyām tu na kaścīd doṣo niyama-abhāvād iti.
VN_05017	sādhana-vākya eva doṣo vaktavyaḥ, na vistara-	kathāyām , vyācakṣāṇo hi kadācid a-samyak-śravaṇa-
VN_05905	nāma nigrahassthānam. ekatara-nigraha-antāyām	kathāyām svayam eva kathā-antaṃ pratipadyata iti.
VN_05109	eva padasya iti. prapañca-kathāyām apy a-	kathita -eka-artha-sādhana-adhikarānyām nānā-
V3_10207	syād api paryāyena. lakṣaṇa-bhedas tu	kathita eva. na hy a-vipakṣa-śāṅkāyām sādhya-
VN_05419	eva iti sa nigraha-arhaḥ. na kaścīd tat-	kathita -kriyamāṇa-prasaṅgo na prasajyate. na api
PV_04031	eṣā tad-arthikā || viśeṣas tad-vyapekṣātaḥ	kathito dharma-dharminoh | an-uktāv api vāñchāyā
SV_04504	nānā-dharmā pratiyate ||83|| yathā-pratīti-	kathitaḥ śabda-artho 'sāv asann api |
PV_03375	tathā | nityam ātmani sambandhe pratiyāt	kathitaṃ ca na || ekaikena abhisambandhe
SV_03413	varṇyate. yat punar asya abhidheyaṃ tat	kathitaṃ tad eva pācakatvena api ity alam a-
PV_02252	nāma kathyate | saṃskāra-duḥkhatāṃ matvā	kathitā duḥkha-bhāvanā || sā ca naḥ pratyaya-
PV_04034	-prayogeṣu nir-anvaya-viruddhate | etena	kathite sādhyam sāmānyena atha sammatam || tad
SV_09722	vyāptiṃ pradarśya śabdasya kṛtakatve	kathite sāmartyād eva anityaḥ śabda iti. tasmān
PV_02205	|| tyaktvā imāṃ hrepaṇiṃ dṛṣṭiṃ ato nityaḥ sa	kathyatām | ukto mārgas tad-abhyāsād āśrayaḥ
PV_03144	|| yad eva sādhanam bāle tad eva atra api	kathyatām | sāmāyād akṣa-dhiyām uktam anena
PV_04148	-śrutyaṃ anya-dharmānām bādha a-bādha iti	kathyate | tathā sva-dharminā anyasya dharmino
PV_03099	|| yad a-pramānatā abhāve liṅgaṃ tasya eva	kathyate | tad atyanta-vimūḍha-artham ā-go-pālam
PV_02252	|| vāsī-candana-kalpānām vairāgyam nāma	kathyate | saṃskāra-duḥkhatāṃ matvā kathitā
PV_03309	| hetu-rūpa-graho loke 'kriyāvattve 'pi	kathyate || ālocana-akṣa-sambandha-viśeṣaṇa-
PV_04148	| tathā sva-dharminā anyasya dharmino 'pi iti	kathyate || sarva-sādhana-doṣeṇa pakṣa eva
SV_16018	| kārya-kāraṇatā varṇeṣv ānupūrvī iti	kathyate ||304|| citta-samutthānā hi vāg-
V2_05305	samśayaḥ. anvayas tu na dṛṣṭa iti vyatirekī	kathyate . na ca evaṃ-vidho vyatireko gamakaḥ. yas
SV_14018	-ādi-prayoga-vat karma-ādi-prayoga-vac ca	kathyate . yo 'pi manyate samakṣe pratyabhijñānam
V3_12008	iti. nanv evam asya sapakṣe 'nuvṛtyi-abhāvaḥ	kathyate . so 'parasya api tulya iti katham a-
SV_06821	-artham vṛihy-ādi-śabdaiḥ kṛta-saṅketāḥ	kathyanta iti pūrva-vad vācyam. ye 'pi pṛthak
PV_03418	tv artha-avabhāsataḥ | taṃ vyanakti iti	kathyeta tad-abhāve 'pi tat-kṛtam || na ākārayati
SV_02325	svabhāva-bhedaḥ, hetu-svabhāva-bhedāt, yathā	kadalī bija-kanda-udbhavā. sphuṭam eva tādrśam
V2_08805	svabhāva-bhedo hetu-svabhāva-bhedāt, yathā	kadalī bija-kanda-udbhavā. sphuṭam eva tādrśam
V2_08808	kārya-dravyāṇām tulyam, yathā pravṛddhayaḥ	kadalyoḥ kanda-udbhavaḥ. yatra tu sākṣād dhetu-
PV_02172	|| auṣṇyasya tāratamye 'pi na an-uṣṇo 'gniḥ	kadācana | tathā iha api iti cen na agner auṣṇyād

PV_04283	|| anapekṣaś ca kiṃ bhāvo 'tathābhūtaḥ	kadācana | yathā na kṣepa-bhāg iṣṭaḥ sa eva
PV_03260	| rūpa-ādiḥ sṛy-ādi-bhedo 'kṣṇā na gr̥hyeta	kadācana || na hi saty antar-aṅge 'rthe śakte
PV_02071	| tasmāt sarvasya bhāvasya na vināśaḥ	kadācana || svayaṃ vinaśvara-ātmā cet tasya kaḥ
SV_13110	-viṣaya-jñānāni sakṛj janayeyuḥ. no cen na	kadācit kasyacit kiñcid ity ekānta eṣaḥ. a-śrutir
V3_05209	sva-viṣayāṇi jñānāni janayeyuḥ. na cet, na	kadācit kasyacit kiñcid ity ekānta eṣaḥ. syād
HB_01615	-utpanna-sthira-eka-svabhāvānām bhāvānām	kadācit kasyacit svabhāvasya abhāva-virodhāt. tat
HB_03215	-kālaś ca, rasa-rūpa-ādi-vat. tasmāt kvacit	kadācit kasyacid abhāva-siddhir yathoktād eva
SV_13113	pratipattau sahakāri pratiniyatam asti. tat	kadācit kasyacid bhavati iti tat-kṛtam eṣām
V3_05213	asti indriya-upakāry anyad vā. tat	kadācit kasyacid bhavati iti tat-kṛtam eṣām
SV_10318	sambhavo yad asati kāraṇe kāryaṃ syāt. nanu	kadācit kāraṇa-nāśe 'pi kārya-sthitir dr̥ṣṭā. na
SV_14926	niṣpatteḥ. na ca teṣv anapekṣeṣu kasyacit	kadācit kiñcij jñānaṃ nivarteta. na ca evaṃ-
HB_01607	citreṣu vyāpāreṣu niyunkte. yadi nāma	kadācit kiñcit kathañcid atra-bhavato darśana-
HB_02404	-vivakṣāyāṃ vyabhicārān na iṣyate. kasyacit	kadācit kutaścid bhāve 'pi sarvas tādr̥śas
HB_01705	svarūpaṃ ca asya prāg api tad eva iti kathaṃ	kadācit kriyā-virāmaḥ. yasya api kṣaṇiko bhāvaḥ,
SV_13114	kadācit kasyacid bhavati iti tat-kṛtam eṣām	kadācit kvacit chravaṇam iti. kāmam anya-pratikṣā
V3_05213	kadācit kasyacid bhavati iti tat-kṛtam eṣām	kadācit kvacit chravaṇam iti. na vai vayaṃ
SV_14921	-ātmānaṃ janayet. na, jñeya-adhikārāt. ye	kadācit kvacit kenacij jñātāḥ santo na jñāyante,
SV_09926	ākasmikī tarhi sattā iti. na iyaṃ kasyacit	kadācit kvacid viramet. tad dhi kiñcid upalīyeta
SV_17210	-prañite hi śabde kayācid vivakṣayā sa tām	kadācit kvacin nivedayed api iti vivakṣā-
SV_09920	sā iyaṃ nir-apekṣatā vināśasya kvacit	kadācid ca bhāva-virodhiṇi tad-abhāvaṃ svabhāvena
V2_08110	sā iyaṃ nir-apekṣatā vināśasya kvacit	kadācid ca bhāva-virodhiṇi tad-abhāvaṃ svabhāvena
PV_02050	iti ca ucyate || astu upakārako vā api	kadācid citta-santateḥ | vahny-ādi-vad ghaṭa-
PV_03021	yac chaktam śaktam eva tat | atha a-śaktam	kadācid ced a-śaktam sarvadā eva tat || tasya
SV_14927	ca evaṃ-bhūtam kiñcid asti. sarvasya kenacit	kadācij jñānāt. jñāna-mātra-arthakriyāyām apy a-
SV_09906	janye na sa-apekṣāḥ. tadutpatti-pratyayānām	kadācit tatra api sannidhānāt. kathaṃ na sa-
V2_07804	janye 'napekṣāḥ, tadutpatti-pratyayānām	kadācit tatra api sannidhānāt. kathaṃ na sa-
SV_07816	anapekṣita-para-upakārā dr̥ṣyeta vā na vā	kadācit tasmin svabhāve vyavasthānāt. svabhāva-
SV_07123	nāma. tena ayaṃ kenacid a-pratibaddha iti na	kadācit tiṣṭhet. tasmāt pāta-pratibandha ity api
V3_08905	tad ayaṃ na kenacit pratibaddha iti na	kadācit tiṣṭhet. tasmāt pāta-pratibandha ity api
VN_01103	ca, yena kadācid asya anumānam upalabdhiḥ	kadācit pratyakṣam kadācid āgamaḥ, etasminn eva
VN_01101	eva tad-avasthā-indriya-āder eva puruṣasya	kadācit pratyakṣo 'pratyakṣaś ca, yena kadācid
SV_05123	pratitā eva vyaktiḥ syād anena jñānena. tadā	kadācit sambaddhasya a-gr̥hītasya tadvataḥ ||100||
PV_03522	-a-gater yadi | jñāna-antarasya an-udayo na	kadācit saha-udayāt || sama-vṛtttau ca tulyatvāt
PV_03070	cel liṅgam dur-dr̥ṣṭer etad idr̥śam || yataḥ	kadācit siddhā asya pratitir vastunaḥ kvacit |
PV_02075	'n-upakāriṇi | rāga-ādi-vṛddhiḥ puṣṭy-ādeḥ	kadācit sukha-duḥkha-jā || tayoś ca dhātu-sāmya-
SV_15110	nityānām kvacid vijñāna-janana-sāmarthyam.	kadācid a-janane nityam a-janana-prasaṅgāt. kārya
SV_07406	tad-darśane tad-vyaṅgyeṣu sāmānyeṣu	kadācid a-niścayo na syād eka-niścayo vā. tasyā a
SV_12911	tasya a-varṇa-rūpa-saṃsparśinaḥ kasyacit	kadācid a-pratipatteḥ. varṇānām ca a-kraṃeṇa a-
VN_05018	na vistara-kathāyām, vyācakṣāno hi	kadācid a-samyak-śravaṇa-pratipatti-śaṅkayā sākṣi-
V2_07712	tad-bhāvaḥ, bhūmi-bīja-udaka-sāmagryām api	kadācid aṅkura-an-utpatteḥ. na, tatra api santāna
SV_09823	tad-bhāvo bhūmi-bīja-udaka-sāmagryām api	kadācid aṅkura-an-utpatteḥ. na tatra api santāna-
SV_16909	-sambhavāt. teṣām ca punaḥ pratānaitiṅṅām	kadācid adhīta-vismṛta-adhyanānām anyeṣām vā
SV_15622	'pekṣyata ity anapekṣāḥ sadā kuryur na vā	kadācid an-atīśayāt. sarvasya sādhanam te syur
SV_10112	na asan. satām api svabhāva-ādi-viprakarṣāt	kadācid anupalambhāt tasya asatsv api tulyatvāt.
PV_03298	na nivarteta nivṛtte 'py akṣa-viplave ||	kadācid anya-santāne tathā eva arpyeta vācakaiḥ |
HB_01413	apara-pratyaya-sannidhāna eva kiṃ janayanti,	kadācid anyathā api syuḥ. tataś ca eko 'pi kvacij
SV_03012	a-paryavasānena ghaṭanāt, sa ekas tābhiḥ	kadācid apy a-gr̥hītas tad-upakāra-ātmā
HB_01507	-hetur yaḥ, sa samartha-hetur iti tasya na	kadācid apy anyathā-bhāvaḥ. anena nyāyena sarvatra
SV_05201	ālambana-bhāvena upayujyate, tadā na tau	kadācid api śliṣṭau gr̥hītāv iti idam asya
V2_07713	-pariṅāma-apekṣatvāt. na evaṃ bhāvasya	kadācid apekṣā. tatra apy antyā sāmagrī yā a-
SV_11508	na syāt. icchāyām apy an-āyattasya	kadācid ayogāt. parvata-ādi-vat. ayam eva
SV_15524	dhetoḥ kṛtaḥ syāt, tadā mantra-prayogāt	kadācid artha-niṣpattir yuktā, kavi-samayād iva
SV_17401	artheṣu varam saṃśayitasya vṛttiḥ, tatra	kadācid avisamvāda-sambhavāt, na tv anyatra dr̥ṣṭa
VN_01102	kadācit pratyakṣo 'pratyakṣaś ca, yena	kadācid asya anumānam upalabdhiḥ kadācit
VN_01103	asya anumānam upalabdhiḥ kadācit pratyakṣam	kadācid āgamaḥ, etasminn eva an-atīśaye 'miṣām
V2_06707	-hāni-nāntariyakatvāt, nityam tad-ātmatāyām	kadācid upalambha-anupalambha-abhāva-prasaṅgāt. na
V3_05405	doṣāt. na ca asya prayatna-an-ārambha-virāme	kadācid upalambhaḥ. tena tad-ātmānaṃ praty asya
PV_02176	sarva-buddhinām janma vā hetu-sannidheḥ |	kadācid upalambhāt tad a-dhruvaṃ doṣa-niśrayāt ||
V3_01811	hi tat-samudāya-viparyāsād eva viruddhaḥ. sa	kadācid dharmā-mukhena dharmi-mukhena tad-viśeṣa-
SV_14508	ity uktam. na hi bhāvasya kiñcit	kadācid bhavati. sa eva kevalam sva-hetubhyas
SV_09921	yo hi svabhāvo nir-apekṣaḥ sa yadi	kadācid bhavet kvacid vā tat-kāla-dravya-apekṣa
V2_08111	yo hi svabhāvo nir-apekṣaḥ, sa yadi	kadācid bhavet kvacid vā tat-kāla-dravya-apekṣa
SV_01220	ity eke. na, pakṣi-kṛta-viṣaye 'bhāvāt.	kadācid bhaved iti cet. tathā śaṅkayām
V2_09506	ity eke. na, pakṣi-kṛta-viṣaye 'bhāvāt.	kadācid bhaved iti cet, tathā śaṅkayām
PV_03290	-vikalpane | pratyakṣa-āsanna-vṛttitvāt	kadācid bhrānti-kāraṇam || yathā eva iyaṃ parokṣa

V2_08202	tarhi sattā iti na iyaṃ kasyacit kvacit	kadācid viramet. tad dhi kiñcid upalīyeta na vā
VN_00925	iti, kasyacid api rūpasya kathañcit kvacit	kadācid viveka-hetor abhāvāt. an-anvaya-
SV_05304	iti samūhe 'pi śaktir a-viruddhā. tathā na	kadācid vyaktayaḥ sāmānya-nir-apekṣā anvayi
SV_13816	vyañjake tad-a-sambhavāt ||263|| na hi	kadācid vyāpṛteṣu karaṇeṣu śabda-anupalabdhiḥ. na
SV_13004	-svabhāvaṃ ca. sa ca tasya svabhāvaḥ	kadācin na apaiti iti nityam upalabhyeta. evaṃ hi
V3_05401	ayam upalabhya-svabhāvaḥ svasmāt svabhāvāt	kadācin na apaiti iti nityam upalabhyeta. evaṃ hi
SV_02222	sa hi dhūmo 'hetur bhavan nir-apekṣatvān na	kadācin na bhavet, tad-bhāve vaikalya-abhāvād
V2_08611	sa hi dhūmo 'hetur bhavan nir-apekṣatvān na	kadācin na bhavet, tad-bhāve vaikalya-abhāvād
PV_04198	āvṛty-akṣa-śabdeṣu sarvathā an-upayogataḥ ||	kadācin nir-apekṣasya kārya-a-kṛti-virodhataḥ |
V3_05410	-akṣa-śabdeṣu sarvathā an-upayogataḥ ||35||	kadācin nir-apekṣasya kārya-a-kṛti-virodhataḥ |
V2_08808	tulyam, yathā pravṛddhayoḥ kadalyoḥ	kanda -udbhavaḥ. yatra tu sākṣād dhetu-bhedaḥ,
V2_08809	tatra rūpa-bhedo 'pi, yathā tayor eva bija-	kanda -udbhavayoḥ. tad yato yādṛśam drṣṭam, tatas
V2_08805	hetu-svabhāva-bhedāt, yathā kadali bija-	kanda -udbhavā. sphuṭam eva tādrśam bhedaṃ loko
SV_02325	hetu-svabhāva-bhedāt, yathā kadali bija-	kanda -udbhavā. sphuṭam eva tādrśam loko
NB_03132	-ubhaya-vyatireko yathā – a-vīta-rāgāḥ	kapila -ādayaḥ, parigraha-āgraha-yogād iti. atra
NB_03130	-sādhya-vyatireka-ādayaḥ, yathā a-sarvajñāḥ	kapila -ādayo 'n-āptā vā a-vidyamāna-sarvajñātā-
VN_04213	varṇa-krama-nirdeśo nigrasthānam iti	kapola -vādita-kakṣa-ghaṭṭitakam ity-evam-ādinām
SV_16607	prasādhane 'sya tad-āgama-upadhānam	kam atīśayam puṣṇāti. a-samarthaṃ tv āgama-
SV_13011	-prāyam etat. kuḍya-ādayo ghaṭa-ādinām	kam atīśayam utpādayanti khaṇḍayanti vā yena
V3_05009	āvaraṇam anyad vā. kuḍya-ādayo ghaṭa-ādinām	kam atīśayam utpādayanti khaṇḍayanti vā, yena
V1_00303	na pramāṇa-antaram. te tarhi tatra a-drṣṭāḥ	kam artham upanayanty apanayanti vā. yatra prāg
PV_03167	vyarthā tad-arthikā || śabdo 'rtha-amśam	kam āha iti tatra anya-apoha ucyate | ākāraḥ sa
V3_07801	a-doṣaḥ. na hi pakṣa eva vyabhicāra-viṣayaḥ.	kam punar atra bhavān vipakṣam pratyeti. sādhya-
V1_02608	api sukha-ādi-nīla-ādy-ākārayor a-nānātvāt	kam bata ayam āsṛitya hetuṃ bheda-a-bhedau
SV_09407	iti kañcana asya bhedaṃ a-parāmṛśan bruvāṇaḥ	kam svārthaṃ puṣṇāti. tasmād anena upātta-bheda
V3_07202	iti kañcana asya bhedaṃ a-parāmṛśan bruvāṇaḥ	kam svārthaṃ puṣṇāti. tasmād anena upātta-bheda
PV_03158	sā mukhya-abhimateṣv api | padārtha-śabdaḥ	kam hetuṃ anyam ṣaṭṣu samikṣate || yo yathā
V1_03411	tathā-avabhāsi, pāny-ādi-kampe sarvasya	kampa -prāpteḥ. a-kampane vā cala-a-calayoḥ pṛthak
PV_02084	asad eva vā || pāny-ādi-kampe sarvasya	kampa -prāpter virodhinaḥ | ekasmin karmaṇo 'yogāt
V1_03411	pāny-ādi-kampe sarvasya kampa-prāpteḥ. a-	kampane vā cala-a-calayoḥ pṛthak-siddhi-prasaṅgād
V1_03410	sthūla eko viṣayas tathā-avabhāsi, pāny-ādi-	kampe sarvasya kampa-prāpteḥ. a-kampane vā cala-
PV_02084	dhemni na a-drṣṭer asad eva vā || pāny-ādi-	kampe sarvasya kampa-prāpter virodhinaḥ | ekasmin
VN_00720	api tv a-bhinnānam rūpa-ādinām ghaṭa-	kambala -ādiṣu nānā-arthakriyā-śabda-virodhāt ta
SV_15820	bhrāntir api kutaścīd upakāre sati	kayācit pratyāsattya anyatra bhavati. sā apy
SV_09603	sa katham bhāvaṃ na icchet. svabhāva eva hi	kayācid apekṣayā dharma iti vyatireki iva
V3_07512	sa katham bhāvaṃ na icchet. svabhāva eva hi	kayācid apekṣayā dharma iti vyatireki iva
SV_17210	-vacanād ṛte ||326|| puruṣa-praṇīte hi śabde	kayācid vivakṣayā sa tām kadācit kvacin nivedayed
NB_03082	dvayo rūpayor viparyaya-siddhau viruddhaḥ.	kayor dvayoḥ. sapakṣe sattvasya, a-sapakṣe ca
SV_16224	-caraṇa-ādy-apekṣaṇāt. ekasmād api karmaṇaḥ	kayoścīd artha-an-artha-sandarśanāt. vahatām api
SV_11628	na paśyāmaḥ, yena asāv āsrayaḥ. kṛtasya	karaṇa -abhāvād a-kāraḥ ca anapekṣatvāt.
V1_02210	eva yogyaṃ vijñānam utpaśyāmaḥ, antaḥ-	karaṇa -abhipātinām sukha-ādinām vijñāna-bhāvanā-
PV_02263	a-gatis tat saṃskāro na cetanā | sāmartyam	karaṇa -utpatter bhāva-abhāva-anuvṛtitaḥ ||
SV_13910	-sāmartyād ity apy uktam. tasmān na āvaraṇe	karaṇa -upakṣepaḥ. na apy eṣām a-sāmartyam. tad-
SV_06111	asti yato bhedaḥ syāt, tato bhedena viṣayī-	karaṇa eva tasya jñeyatvāt. na eṣa doṣaḥ, yasmāt
SV_06124	ānītena artha ānaya ity eva syād an-ākṣipta-	karaṇa -karmakam. evam ānayanam anyad vā yat
V3_11109	vyatireko 'cetaneṣu sambhavati. caitanya-	karaṇa -guṇa-āder eva drṣṭa-śakter hetos teṣv a-
V3_11101	arthe 'bhāva-nirṇayo 'naikāntikaḥ. tasmāt	karaṇa -guṇa-vaktu-kāmate vacanam anumāpayet. nanv
SV_01001	-anumāna iha avyabhicāra iti ko niścayaḥ.	karaṇa -guṇa-vaktu-kāmate hi vacanam anumāpayet.
SV_13906	ca vyaktis te vigamo yadi | abhāve	karaṇa -grāma-sāmartyam kiṃ nu tad bhavet ||264||
V1_03108	na bhedena niyāmakāḥ, kriyā-nibandhanatvāt	karaṇa -tattvasya tad-a-viśeṣe tasyā api viśeṣa-
V2_09808	viśeṣa-abhāvāt, sarva-prakārāṇām puruṣaiḥ	karaṇa -darśanāt. na evam a-sambhavad-viśeṣa-
V3_03209	pṛthak-karaṇasya. sva-vacanasya api pṛthak-	karaṇa -nimittaṃ vān-mātra-vacane pratibandhaḥ. a-
SV_13411	śabda-vad eva. krama-bhāvina eva yathāsvam	karaṇa -prayogād bhinnā varṇa-bhāgāḥ karma-bhāgā
VN_02008	yathā puruṣa-atīśaya-pūrvakāni tanu-	karaṇa -bhuvana-ādīni iti pratijñāya tanu-karaṇa-
VN_02009	-karaṇa-bhuvana-ādīni iti pratijñāya tanu-	karaṇa -bhuvana-vyākhyā-vyājena sakala-vaiśeṣika-
SV_13810	sādhyate tāvat sandigdho vyatirekaḥ. prati-	karaṇa -bhedaṃ ca bhinna-svabhāvaḥ śabdaḥ śrutau
SV_14214	vināśaḥ. na hi kasyacid arthasya nāma-	karaṇa -mātreṇa kṣāṭham na drṣyata iti yuktam. na
SV_11320	samarthaṃ hi rūpaṃ śabdasya yogyatā, kārya-	karaṇa -yogyatā-vat. sā ced artha-antaram kiṃ
SV_08021	dhi nir-upākhyam katham nimittaṃ syāt. kārya-	karaṇa -lakṣaṇatvād vastutvasya. tat pracyuta-a-
V1_03006	apy etad bhrānter a-pratyakṣam. ata eva iti-	karaṇa -vyavacchinād vikalpa-vargāt pṛthak
SV_13709	apekṣā ca prāg eva niśiddhā. sa ca	karaṇa -vyāpārād eva siddha iti sarva-kārya-tulya-
HB_01809	-pṛthag-bhāvānam a-kṣaṇikānam, pṛthak-	karaṇa -sambhavana sahakāritva-niyama-ayogāt.
VN_02807	jānāty eva hi, jānan katham a-vikala-antaḥ-	karaṇaḥ pratijñām eva pratijñā-sādhanāya
V1_02411	-rūpasya tat-prāptir viśeṣo vā vācyāḥ. antaḥ-	karaṇatva -ādayo 'pi tan-nibandhanā na vā a-
V1_03109	sato 'pi vā viśeṣasya tad-an-āṅgatayā a-	karaṇatvāt . tasmād yato 'sya ātma-bhedād asya

V3_02705	-an-āśraya-vacanena a-prakaraṇa-āpanna-pakṣi-	karaṇam api pratyuktam. yathā anityaḥ śabda nityo
HB_01403	-utpādanam saha-kriyā, kiṃ tarhy eka-artha-	karaṇam api yad bahūnām, yathā antyasya kāraṇa-
SV_03512	tathā ca iṣṭa-pratyāyanāt saṅketa-bheda-a-	karaṇam iti. etac chabda-arthe '-vācyatvaṃ dharma
V1_03214	ādīṣv a-bhinnasya prativīṣayam bhedakam asya	karaṇam iti. na hi indriyāṇi bhedakāni, sarva-
V3_05501	'pi hetu-lakṣaṇa-viṣaye svabhāvasya pṛthak-	karaṇam kārya-udāharaṇāt sarvasya tādātmya-
SV_07204	vā kaḥ pratibandha iti vācyam. sthiti-	karaṇam cet tatra api tulyaḥ prasaṅgo 'navasthā
VN_04501	iti, tathā hi pūrvam karma-upādīyate tataḥ	karaṇam mṛt-piṇḍa-ādikaṃ loka iti. tad etad
V3_02708	iti. sati hi śāstra-āśraye tad-artha-pakṣi-	karaṇam yuktaṃ syāt, tad-avabodha-arthitve vā
V1_03306	vyavasthā-āśrayatvāt. vastv-a-bhedāt kriyā-	karaṇayor aikya-virodha iti cet, na, dharma-bheda
PV_03318	na tasya apy a-vyavasthiteḥ || kriyā-	karaṇayor aikya-virodha iti ced asat | dharma-
SV_01519	viśeṣa-abhāvāt, sarva-prakārānām puruṣaiḥ	karaṇasya darśanāt. na evam a-sambhavad-viśeṣa-
V3_02710	parikṣāyām kaḥ prastāvo '-prastuta-pakṣi-	karaṇasya . nanu viśeṣasya sāmānya-ākṣepāt tat-
V3_03209	atiprasaṅgaḥ syāt, vyarthatā vā pṛthak-	karaṇasya . sva-vacanasya api pṛthak-karaṇa-
V2_07912	na api caramasya a-sāmarthyam eva, kasyacit	karaṇāt . a-kāriṇo 'pi pratyaya-vaikalye syāt.
SV_05701	bheda ity ucyate, jñāna-ādeḥ kasyacid ekasya	karaṇāt , a-tat-kāri-svabhāva-vivekaḥ. tad api
SV_12319	śabarānām ca keṣāñcid adya api mantra-	karaṇāt , a-vaiddikānām ca bauddha-ādinām mantra-
PV_03115	ca na sidhyataḥ || sattā sva-kāraṇa-āśleṣa-	karaṇāt kāraṇam kila | sā sattā sa ca sambandho
SV_10013	-kriyāyām tasya kiñcid iti. tad-a-tad-rūpa-a-	karaṇac ca akiñcitkaro na apekṣyata iti. katham
SV_04711	karaṇīyaḥ. sa ca na śakyate. tat-sambandhini	karaṇāt tatra api kṛta eva iti cet. uktam atra
SV_05325	tatra eva tat-pratibandha iti kim anyas tat-	karaṇāt tad-upakāri. tad-apekṣasya āśrayasya tad-
SV_16321	guṇaḥ. tad-adhimukter eva hi viṣa-karma-ādi-	karaṇāt . tasmān na mantrāḥ puruṣa-praṇītā api tad
SV_16221	-a-pratīter anyatra kārya-saṃvādāt tasya ca	karaṇāt prāg draṣṭum a-śakyatvāt. na ca ayam
SV_10110	a-pratipattiḥ. satā api te na tad-artha-a-	karaṇāt . vastutas tv an-upalabhyamāno na san na
PV_02013	-kāreṇa mṛd-vikārasya kasyacit | ghaṭa-ādeḥ	karaṇāt sidhyed valmikasya api tat-kṛtiḥ ||
V3_09606	-kāreṇa mṛd-vikārasya kasyacit | ghaṭa-ādeḥ	karaṇāt sidhyed valmikasya api tat-kṛtiḥ ||71||
V2_08215	na anya-kāri. tena ayam tad-a-tad-rūpa-a-	karaṇād akiñcitkaro na apekṣyate. katham kriyā-
SV_07126	nāma a-jananam pātinām tat-pratibandhaḥ. tat-	karaṇād gatimato dravyasya kaścit sthāpako 'py
SV_14614	yojanām arhati. na hi gardabha iti nāma-	karaṇād bāleya-dharmā manuṣye 'pi saṃyojyāḥ.
SV_13827	tatra api indriya-yogya-deśāt-ādibhyaḥ	karaṇānām atīśayāt. ghaṭa-ādi-kāraka-dharmasya ca
SV_17221	tad-abhidhāna-niyama-abhāvāt, sarva-śabdaiḥ	karaṇānām abhidhāna-prasaṅgāt. tasmād vivakṣā-
SV_13616	ity ākhyātām etat. vyāpārād eva tat-siddheḥ	karaṇānām ca kāryatā ||261|| yat khalu rūpaṃ yata
SV_12926	ity uktam. tac ca yatna-prerita-a-viḡuṇa-	karaṇānām drṣṭam, anyathā na iti. kāraṇa-dharma-
SV_15901	hetuḥ prayoktā an-abhivyakta-śruti-ṣayānām	karaṇānām prayoktā jāpī na mantra-phalena yujyate
SV_15824	syāt. api ca, an-abhivyakta-śabdānām	karaṇānām prayojanam | mano-japo vā vyarthāḥ syāc
SV_13814	-bheda iti pratyavasthātum. api ca,	karaṇānām samagrānām vyāpārād upalabdhitāḥ |
SV_12514	parato vā ādhiyate. na eṣām a-vyāpṛta-	karaṇānām svayam śabdā dhvananti yena apauruṣeyāḥ
SV_13915	||265|| yadi sarva-kāraṇa-samāna-dharmāny api	karaṇāni vyañjakāni na kiñcid idānīm kāryam syāt.
SV_13907	||264|| na hy āvaraṇasya akiñcitkarāṇi	karaṇāni samarthāni nāma. vigamaś ca abhāvaḥ. na
VN_04709	-samaya-sthāyinaḥ. saty api guṇa-atīśaye na	karaṇīya eva anvākhyāne yatnas tat-svabhāvasya
V3_04310	-dharma-vacanāt sādhyā-dharmi-parigrahaḥ.	karaṇīyo 'yam vyākhyāne yatnaḥ sa pakṣa-vacanena
VN_01905	nyāya-darśinām iti. ebhiḥ kathā-viccheda eva	karaṇīyaḥ , na hi kaścit arthaḥ kvacit kriyamāṇa-
SV_04710	an-abhidhānād avaśyam tatra sambandhaḥ	karaṇīyaḥ . sa ca na śakyate. tat-sambandhini
VN_05902	vyāsayā katham vicchinatti, idaṃ me	karaṇīyam parihīyate, asminn avasite paścāt
SV_12328	a-mantratve tad-anyatra api koṣa-pānam syāt	karaṇīyam . viṣa-karma-ādi-kṛto bauddhā api
SV_05904	saṅkete codayanti. teṣām tatra api saṅketa-	karaṇe '-vṛkṣā vyavacchinnā na vā yadi |
HB_01512	na kevala iti cet, kiṃ kevalasya sva-kārya-	karaṇe '-samarthaḥ svabhāvaḥ. samarthaḥ. kiṃ na
SV_04402	a-prasaṅgaḥ. tad a-bhinnam eka-ākāra-ṣayā-	karaṇe 'py a-nīscita-anya-ākāram ākāra-antara-
PV_03050	-rūpād anyan na drṣyate || jñāna-mātra-artha-	karaṇe 'py a-yogyam ata eva tat | tad a-yogyatayā
HB_00905	anyato 'bhinirvṛtteḥ. na api svabhāva-antara-	karaṇe tad-avasthasya bhāvasya kiñcid iti tathā-
V2_06709	-apekṣā, tasya tatra akiñcitkaratvāt, anya-	karaṇe tasya iti sambandha-ayogāt. upakārasya tat
SV_06513	| vastu-dharmasya saṃsparśo viccheda-	karaṇe dhvaneḥ ||132|| syāt satyam sa hi tatra
SV_04329	anuvīdhiyate. eka-śabda-pramāṇena ṣayā-	karaṇe vastu-balād a-śeṣa-ākṣepāt tad-anya-
SV_12411	karoti iti sarvaḥ puruṣaḥ kāvya-kṛt syāt. a-	karaṇe vā na eva kaścit tadvad ity a-pūrvā eṣā
PV_02030	kaścit tad-ukta-pratipattaye | a-jñā-upadeśa-	karaṇe vipralambhana-śaṅkibhiḥ || tasmād
HB_01514	katham samarthaḥ, kuvinda-ādayaḥ paṭa-ādi-	karaṇe samarthā api na sarvadā kurvanti iti cet,
SV_01217	-vad iti. atra api vivakṣita-a-śeṣa-pakṣi-	karaṇe hetoḥ sādhyā-abhāve 'nupalambho 'sti iti
V2_09503	-vat. atra apy upayukta-vyatirikta-pakṣi-	karaṇe hetoḥ sādhyā-abhāve 'nupalambho 'sti iti
SV_10408	03|| bhāvo hi yadi bhaved yathāśvam grāhakeṇa	karaṇena upalabhya eva bhavet. sa darśana-
SV_13901	tasmān na vyaktiḥ śabdasya. bhavanti vā	karaṇebhyo 'tiśayavattā vā śabdasya vyaktir
SV_13828	atīśayāt. ghaṭa-ādi-kāraka-dharmasya ca	karaṇeṣu drṣṭeḥ. tasya eva pradīpa-āder ṣayā-
SV_13816	-a-sambhavāt ||263|| na hi kadācid vyāpṛteṣu	karaṇeṣu śabda-anupalabdhīḥ. na ca avaśyam
PV_02132	parokṣa-upeya-tad-dhetos tad-ākhyānam hi duṣ-	karam || yukty-āgamābhyām vimṛśan duḥkha-hetum
PV_02116	-hetutva-niṣedhe 'nupalambhanam | a-nīscaya-	karam proktam indriya-ādy api śeṣavat || drṣṭā ca
PV_03094	ced ucyatām sā eva sādhanam || a-nīscaya-	karam proktam idṛkṣa-anupalambhanam | tan na
PV_02166	ihate || a-drṣṭa-pūrvam asti iti tṛṇa-agre	kariṇām śatam | yad rūpaṃ drṣyatām yātam tad

karanīyam parihiyate, asminn avasite paścāt
 -nirmathana-avasthā-bhedād iva agneḥ sthūla-
 na yuktaḥ, vīta-rāgatvād iti cet, na,
 na yukto vīta-rāgatvād iti cet. na,
 -darśī ced eta ḡḍhrān upāsmahe || sādhanam
 -āśrayaḥ pūrvako viparyāso mohaḥ. na evaṃ
 cetaso 'bhiṣvaṅgam rāgam āhuḥ. na evaṃ
 abhyāsād ḡḥṇā-vairāgya-rāga-vat | niṣpanna-
 -mātreṇa abhyāsa-bala-utpādinī bhavaty eva
 -mātreṇa abhyāsa-bala-utpādinī bhavaty eva
 yeṣāṃ tiṣṭhanti te 'n-aghāḥ | mandatvāt
 'samarthaḥ svabhāvaḥ. samarthaḥ. kiṃ na
 api hi para-kriyā-darśana-pūrvakam eva anyaḥ
 asiddhiḥ. na vai sa ādhāras taṃ viśeṣi-
 na karoti iti yāvat. tathā ca ayam na kiñcit
 tasmād yo nāma nāśa-hetuḥ sa bhāve na kiñcit
 śabdasya iṣṭa-vyaktim eva samaya-kāraḥ
 syāt. tasmād abhāvaṃ karoti iti bhāvaṃ na
 syāt. tad abhāvaṃ karoti iti bhāvaṃ na
 tena ayam evaṃ vācyāḥ syāt – pātaṃ na
 karoti praty ekam. vema-abhāve 'pi kuvindaḥ
 manyante. tad ayam vināśa-hetur abhāvaṃ
 manyante. tad ayam vināśa-hetur abhāvaṃ
 kāryam kiṃ karoti. kurvan drṣṭaḥ, tena
 bhāva iti na abhāvaḥ syāt. tasmād abhāvaṃ
 eva bhāva iti na abhāvaḥ syāt. tad abhāvaṃ
 bhāva-kriyā-pratiśedha-nirdeśa eṣa bhāvaṃ na
 tasmād bhāva-kriyā-pratiśedha eṣa bhāvaṃ na
 syuḥ kurvanty eva. api ca, kāvyāni puruṣaḥ
 bhāva-pratiśedha-rūpatve ca bhāvaṃ na
 sa katham kenacit kriyate. abhāvaṃ
 sa katham kenacit kriyate. abhāvaṃ
 tad-anything api tat tulyam iti so 'pi kiṃ na
 nanv etad eva paridīpitaṃ bhavati –
 iti tad-avastho virodhaḥ. na kevalaḥ
 iti, tasya api – katham sa kevalo 'pi
 'pi pratyaya-vaikalye syāt. sākalye tu
 bhāvaḥ, tasya api kiṃ na kevalaḥ karoti.
 api kṣaṇiko bhāvaḥ, tasya api kiṃ na kevalaḥ
 | artha-an-arthau na yena stas tad-a-drṣṭam
 tāvat sannihita-sakala-sahakāri kāryam kiṃ
 bhinnam mṛdaḥ, kulālaḥ kiṃ na pṛthak
 arthaḥ – a-kṣepa-kriyā-dharmī svabhāvo na
 eko 'pi tām arthakriyāṃ tat-svabhāvatvād eva
 asiddhiḥ. na vai sa ādhāras taṃ viśeṣi-
 vastu-dharmo vyavatiṣṭhate. yadā ayam pakṣi-
 tad-rūpa-a-pratipattau svām arthakriyāṃ
 ātmīyayor netra-abhidhānāyor jala-budbudayoḥ
 a-sāmarthyam. siddhe hi bhāve kārako na taṃ
 a-sāmarthyam. siddhe hi bhāve kārako na taṃ
 sthiti-vat prasaṅgaḥ. tasmād vyañjako na taṃ
 kriyā-a-kriyā-ayogāt. anya-sahitaḥ
 -gatāv upāyaḥ. apauruṣeyas tu śabdo na evaṃ
 dravya-viśeṣā na tāñ śāstraṃ viśayi-
 dravya-viśeṣāḥ. na tāñ śāstraṃ viśayi-
 -utpatti-niśedhaḥ kriyate, na kaścīd evaṃ
 hāniḥ katham bhavet | doṣā na karmaṇo duṣṭaḥ
 api syāt, na vema-rahitaḥ kuvindaḥ paṭam
 eva. na vai kaścīd tathābhūtena anvayaṃ
 na vai kaścīd tathābhūtena ātmanā anvayaṃ
 -vikalpa-pratibhāso vastv eva adhiṣṭhāni-
 -vikalpa-pratibhāso vastv eva adhiṣṭhāni-
 -dharma-vikalpena pratijñā-antarām
 tad-rūpa-a-pratipattau svām arthakriyāṃ
 eva sampradāya-apekṣo 'rtha-jñāpanam kiṃ na

kariṣyāmi, pratiśyāya-kalā me kaṅṭham kṣiṇoty
 kariṣa-trṇa-kāṣṭha-dahana-śakti-bhedāḥ. tathā
 karuṇayā api vṛtteḥ. sā eva rāga iti cet, iṣṭam
 karuṇayā api vṛtteḥ. sā eva rāga iti cet. iṣṭam,
 karuṇā-abhyāsāt sā buddher deha-saṃśrayāt |
 karuṇā-ādayaḥ, anyathā api bhāvād iti vyākhyātam
 karuṇā-ādayo 'nyathā api sambhavād iti
 karuṇā-utkarṣa-para-duḥkha-kṣamer itaḥ || dayāvān
 karuṇā. tathā hi dharma-ālambana-ādayo maitry-
 karuṇā. tathā hi sattva-dharma-ādy-ālambanā
 karuṇayās ca na yatnaḥ sthāpane mahān ||
 karoti. a-kurvan katham samarthaḥ, kuvinda-ādayaḥ
 karoty a-vidita-kartāras ca kecid iti sarveṣāṃ
 karoti, ayoga-vyavacchedena viśeṣaṇād ity uktam.
 karoti ity akiñcitkaraś ca kaḥ kasya sthāpako
 karoti ity akiñcitkaro na apekṣyaṇīyaḥ. tat
 karoti iti kuta etat, so 'niyato niyamaṃ puruṣāt
 karoti iti kriyā-pratiśedho 'sya kṛtaḥ syāt.
 karoti iti kriyā-pratiśedho 'sya kṛtaḥ syāt.
 karoti iti. tad api iṣṭam eva. na hi tasya tat-
 karoti iti na tata eva paṭa-utpattiḥ. tathā na
 karoti iti prāptam. tatra yady abhāvo nāma kaścīd
 karoti iti prāptam. tatra yady abhāvo nāma kaścīd
 karoti iti brūmaḥ. mahā-sāmarthyam mahā-
 karoti iti bhāvaṃ na karoti iti kriyā-pratiśedho
 karoti iti bhāvaṃ na karoti iti kriyā-pratiśedho
 karoti iti yāvat. tathā ca ayam na kiñcit karoti
 karoti iti yāvat. tena ayam evaṃ vācyāḥ syāt –
 karoti iti sarvaḥ puruṣaḥ kāvya-kṛt syāt. a-
 karoti iti syāt. tathā ca a-kartur a-hetutvam iti
 karoti iti hi na abhāvo nāma kaścīd kāryaḥ. tasya
 karoti iti hi na abhāvo nāma kaścīd kāryaḥ, tasya
 karoti. etena eva yad ahrikāḥ kim apy a-ślīlam
 karoty eva iti. kāryam ca ayam kevalo 'pi
 karoty eva iti cet, sa katham idānim a-kṣepa-
 karoty eva kāryam ca tasmān na utpadyata iti tad-
 karoty eva. na evaṃ a-kṣaṇikasya, sarvathā a-
 karoty eva yadi kevalaḥ syāt. kiṃ na bhavati.
 karoti. karoty eva yadi kevalaḥ syāt. kiṃ na
 karoti kim || tasmāt samvid yathā-hetu jāyamāna-
 karoti. kurvan drṣṭaḥ, tena karoti iti brūmaḥ.
 karoti. guṇasya dravya-pāratantryān na pṛthak
 karoti ca iti. sahitas tat-svabhāvo na kevala iti
 karoti. tad-anything api tat tulyam iti so 'pi kiṃ
 karoti. tad-ayoga-vyavacchedena viśeṣaṇād ity
 karoti, tadā na vyabhicāraḥ. anyadā tena
 karoti. tasmān niścito vyāpyo gamako vyāpako
 karoti. tena jarat-kāṇena grāmya-kāṣṭha-hāraṇena
 karoti. na apy anya-kriyāyāṃ tasya kiñcit,
 karoti. na apy anya-kriyāyāṃ tasya kiñcid iti.
 karoti na apy anyam ity akiñcitkaraś ca apekṣyata
 karoti, na kevala iti cet, kiṃ kevalasya sva-
 karoti. na ca asya kaścīd kvacit sambandha-
 karoti. na ca tathā viprakṛṣṭeṣu sva-sāmarthyā-
 karoti. na ca teṣāṃ tathā viprakṛṣṭānām sva-
 karoti. na ca śakyam evaṃ kartum, caitanyena
 karoti na viparyayāt || mithyā-vikalpena vinā na
 karoti praty ekam. vema-abhāve 'pi kuvindaḥ
 karoti. pratipādayatā hi paraṃ dhūmo 'gni-
 karoti. pratipādayatā hi paraṃ dhūmo 'gni-
 karoti, yatra ayam puruṣa-arthāḥ pratibaddhaḥ,
 karoti, yatra ayam puruṣa-arthāḥ pratibaddho
 karoti, yathā ghaṭo 'sarvagato 'nitya eva śabdo
 karoti. vyāpakas tasya niścitaḥ | gamyaḥ
 karoti. sa ca śabdo yad abhiprāyaḥ prayujyamāno

SV_10216	niṣedhe 'pi iyam niḥ-śāṅka-paricchedam cetaḥ	karoti. saṁśayād api kvacil lokasya pravṛtṭeḥ.
SV_06427	na ca eka-sādhyam vyavacchedam anyah	karoti. saṅketa-pratiniyamāt. na ca vicchinnaṁ
SV_07202	an-anyā vā. sā anyā cet tām eva sa āśrayaḥ	karoti. sā ca a-pratibaddhā sāmānya iti kiṁ
HB_00904	na hi vināśa-hetur bhāva-svabhāvam eva	karoti, sva-hetubhya eva tasya anyato
SV_13119	śabdo 'pi yadi kiñcid apekṣya kāryam kuryāt,	karotu, pūrva-svabhāva-niyata ity etan na syāt.
V3_05304	śabdo 'pi yadi kiñcid apekṣya kāryam kuryāt,	karotu. pūrva-svabhāva-niyata ity etan na syāt,
HB_02103	ādyā-viśeṣa-hetu-vat kāryam kurvīta,	karotu. sa punar asya svabhāvo 'kṣepa-karṭr-
SV_08002	jātir artha-antare pratyaya-hetur gotvam iva	karka-ādiṣu. pācaka-karmasu ca karma-jātir na ca
V2_08814	sūryayoḥ, kvacit phale vandhyā-itarayor iva	karkoṭakayoḥ, kvacid rase vanya-itarayor iva
VN_05514	tadā api kiṁ trir abhidhīyate. sāksīnām	karṇe nivedya prativādī kaṣṭha-a-pratīta-druta-
SV_08014	hi karmaṇi tat sāmānyam na karmaṇi na	kartari iti sambaddha-sambandho 'py asya na asti
VN_05818	-ghoṣaṇa-śloka-pāṭha-ādinā kālam gamayan	kartavya-a-pratipattiyā nigrāha-arha iti nyāyayam
V2_07605	bhavati. tasmān na avāśyam pakṣa-nirdeśaḥ	kartavyaḥ. vyatireky api na anityatva-abhāve
SV_08608	na a-tat-kāryaḥ. tena eva ca tat-kāryam	kartavyam iti ko 'tra nyāyaḥ. api ca, bhinnā
HB_03818	niścita-grahaṇam tarhi na kartavyam. na na	kartavyam, tasya anyā-arthatvāt. sapakṣa-
HB_03818	jñānam iti. niścita-grahaṇam tarhi na	kartavyam. na na kartavyam, tasya anyā-arthatvāt.
VN_05901	kathā-vicchedo vikṣepaḥ. yat kiñcit	kartavyam vyāsajya kathām vicchinatti, idam me
SV_09219	syāt. abhāvas tu viveka-lakṣaṇa eva nimitti-	kartavyasya kasyacid rūpasya abhāvāt, tad-bhāve
VN_04101	-vādino hy upanyasta-sādhanyasya samarthane	kartavye tad a-kṛtvā aparasya prasaṅgena a-
V3_13507	iti sa tathābhūtam eva khyāpayamṣ tasya	kartā ity ucyate. yadi punar udbhāve 'pi doṣe
SV_14413	-lakṣaṇatvāt. tad-a-tat-kriyā-vikalō na	kartā eva iti na kasyacid dhetur a-hetuś ca na
SV_12517	adhyāpayitur abhāvāt. tat prathamō 'dhyetā	kartā eva syāt. tad ayam anādiḥ pūrva-pūrva-
SV_17414	| a-pracyuta-an-utpanna-pūrvāpara-rūpaḥ pumān	kartā krameṇa karmaṇam karma-phalānām ca bhoktā
SV_16326	kurvanti. tathā anyo 'py an-atīśayaś ca	kartā ca mantrānām iti. na, teṣām prabhāvavatā
HB_01705	-bhedasya. na hi sa sāhitye 'pi para-rūpeṇa	kartā. svarūpaṁ ca asya prāg api tad eva iti
SV_15111	kārya-sātatyā-a-darśanāc ca na te kathañcit	kartāra ity ukta-prāyam. yā apy etā nitya-
SV_16209	-darśana-pūrvakam eva anyah karoty a-vidita-	kartāraś ca kecid iti sarveṣām keṣāñcid vā a-
SV_12009	239ab) yā api iyam apauruṣeyatā veda-vākyānām	kartur a-smaraṇād varṇyate. santy asya apy
HB_00909	ca bhāvam na karoti iti syāt. tathā ca a-	kartur a-hetutvam iti na vināśa-hetuḥ kaścit.
PV_04014	artha-prasiddhitaḥ || kalpanā-āgamayoḥ	kartur icchā-mātra-anurodhataḥ | vastunaś ca
V3_00804	icchā-mātreṇa pravṛtṭeḥ. kalpanā-āgamayoḥ	kartur icchā-mātra-anurodhataḥ | vastunaś ca
V3_00706	-guṇa-upasaṁhāra-ayogāc ca. tasmād ete	kartur icchā-mātra-anurodhino dharmā na vastu-
SV_17419	padārthānām, an-ādheya-viśeṣasya prāg a-	kartuḥ para-apekṣayā janakatvam, niṣpatter a-
V2_08003	sva-sattā-mātreṇa kṣepa-ayogāt, prāg a-	kartuḥ pāścād api svabhāva-a-parāvṛtṭeḥ.
SV_13819	tad-vyāpārāc chabdasya tad-udbhāve syāt. a-	kartur vyāpāre 'pi tat-siddhy-ayogāt. vyāpi-
V2_08003	-yaugapadya-virodhāt. a-kramaḥ, anapekṣasya	kartuḥ sva-sattā-mātreṇa kṣepa-ayogāt, prāg a-
SV_04805	pratipattir astu, sarvathā doṣa-parihārasya	kartum a-śakyatvāt, artha-antara-abhyupagame
HB_02115	'pi kenacit svabhāva-anyathā-bhāvasya	kartum a-śakyatvāt kiṁ nāśa-kāraṇaiḥ. anyathātva-
V3_00408	an-abhyupagame ca ubhaya-nivṛtṭiḥ, vivekasya	kartum a-śakyatvāt, tasya anyatra vastutaḥ
V3_10711	iti. sarva-vakṭr-dharmatā-paricchedasya ca	kartum a-śakyatvāt. sa eva hy evam sarvajñāḥ syād
SV_12216	syāt. na sarvaḥ. tatra viśeṣa-pratikṣepasya	kartum a-śakyatvāt. sambhavad-viśeṣasya ca
HB_01406	kṣaṇa ekasya svabhāvasya a-vivekāc viśeṣasya	kartum a-śakyatvāt, svabhāva-antara-utpatti-
V3_03704	drṣṭasya aparatra vyatireka-niścayasya	kartum a-śakyatvād ity uktam. na ca puruṣa-
V1_00505	ca ayam kvacit kurvāno na pratyakṣeṇa	kartum arhati iti, tasya abhāva-viṣayatva-virodhād
VN_00809	ca na upadarśayati pratyakṣatām ca svī-	kartum icchati. etena buddhi-śabda-ādayo 'pi
SV_12314	vedaḥ. nanu na śaknuvanty eva puruṣā mantrān	kartum. etad uttaratra vicārayiṣyāmaḥ. api ca, na
SV_04708	vyaktīnām a-śakyaḥ śabdena sambandhaḥ	kartum. evam sati idam ānantyaṁ tadvaty api
V3_00603	na kaścic evam karoti. na ca śakyam evam	kartum, caitanyena anayor virodha-asiddheḥ
SV_16119	-ādinām ca sva-icchayā krama-racanā śakyate	kartum. tata eva puruṣa-dharma-saṅkhyāte vikalpa-
PV_04215	nibandhanam | bhāva-abhāva-vyavasthām kaḥ	kartum tena vinā prabhuḥ || smṛti-icchā-yatna-jaḥ
SV_12312	api prasaṅgāt. yadi tādrśim racanām puruṣāḥ	kartum na śaknuyuḥ kṛtām vā a-kṛta-saṅketo
SV_13513	-niyamavatām a-śakyaḥ krama-viparyayaḥ	kartum. yathā bīja-aṅkura-pattra-ādinām ṛtu-
V1_00802	na an-ātma-nāntariyakam pratibhāsam puras-	kartum yukto rasa-ādaya iva parasparam. na api
SV_17308	||328|| sva-icchā-vṛtṭiḥ saṅketaḥ sa iha eva	kartum śakyate na anyatra iti na uparodho 'sti.
SV_11013	ca prāyaśo buddhi-pūrvam anyathā api	kartum śakyante, puruṣa-icchā-vṛtṭitvāt, teṣām ca
V2_06702	ca prāyaśo buddhi-pūrvam anyathā api	kartum śakyante, puruṣa-icchā-vṛtṭitvāt teṣām ca
PV_02060	|| upādāna-a-vikāreṇa na upādeyasya vikriyā |	kartum śakyā a-vikāreṇa mṛdaḥ kuṇḍa-ādino yathā ||
V1_01007	katham ||8|| na hi idam iyato vyāpārān	kartum samartham, sannihita-viṣaya-balena
SV_05805	matā ||112|| tato 'nya-apoha-viṣayā tat-	kartṛ-āśrita-bhāvataḥ | (113ab) eka-svabhāva-
SV_16109	na khalv eka eva padeṣu varṇānām svabhāvaḥ	kartṛ-citta-saṁskāra-bhedena bhedāt. sa ca
HB_02103	karotu. sa punar asya svabhāvo 'kṣepa-	kartṛ-dharmā cet, pṛthag-bhāva-sambhāvāt, kevalo
PV_02269	ca hetu-phalayor vyatireke tatas tayoh ||	kartṛ-bhokṛtva-hāniḥ syāt sāmartyam ca na
SV_17613	abhāva-niścayaḥ. veda-prāmānyam kasyacit	kartṛ-vādaḥ snāne dharmā-icchā jāti-vāda-avalepaḥ
HB_02014	sāmartye 'pi yathā kevalānām a-kriyā	kartṛ-viśeṣa-pṛthag-bhāva-abhāvāt, kārya-
SV_16108	eva tato rūpaṁ tad varṇānām padaṁ padaṁ |	kartṛ-saṁskārato bhinnam sahitam kārya-bheda-kṛt |

SV_01517	-hetv-abhāve tu syād anumānam, yathā a-dṛṣṭa-	kartṛkam api vākyam puruṣa-saṃskāra-pūrvakam iti,
V2_09807	-abhāve tu syād anumānam. yathā – a-dṛṣṭa-	kartṛkam api vākyam puruṣa-saṃskāra-pūrvakam iti,
SV_17407	bahutaram ayuktam api. nityasya pūṃsaḥ	kartṛtvam nityān bhāvān atīndriyān | aindriyān
SV_08725	sahakāriṇo 'kārakāḥ syuḥ. paryāyeṇa atha	kartṛtvam sa kiṃ tasya eva vastunaḥ ||175|| atha
SV_12008	sa eva vipralambhaḥ. apauruṣeyatā api iṣṭā	kartṛnām a-smrteḥ kila | (239ab) yā api iyam
SV_12016	tathā hi smaranti saugatā mantrānām	kartṛn aṣṭaka-ādīn. hiranya-garbhāṃ ca kāṇādāḥ.
PV_04122	uktāu ca bādhanāt || atra api loke dṛṣṭatvāt	karpūra -rajata-ādiṣu | samayād vartamānasya kā
V3_03809	ity uktāv api bādhanāt. atra api loke	karpūra -rajata-ādiṣu dṛṣṭatvān na asādhāraṇatā
PV_02096	| syād an-artha-antara-arthatve 'py a-	karma -a-dravya-śabda-vat || vyatireki iva yac ca
SV_07918	ekam sāmānyam iṣṭam. tad yadi bhinnam api	karma -a-bhinnam pratyayam janayet. vyaktibhiḥ ko
SV_08018	vā nimitti-kṛtya tayoh pravṛttir iti cet.	karma api na asaj-jñāna-abhidhānayoḥ | (159'ab)
PV_02190	eva santāna-preraṇād bhava || ānantaryān na	karma api sati tasminn a-sambhavāt | tad an-
V3_09409	ghaṭa-dadhy-ādir anekāḥ, ko vā virodhaḥ	karma -abhivyakter a-bheda-vyāpana-asiddhau.
SV_07915	-bhinnam asti yena bhinnās tathā pratiyeran.	karma asti cet. vyaktibhya eva tarhi sa pratyayo
SV_07923	iti. tasmād vyakti-vad bhedaṇ na hetuḥ	karma asya (157c) pācaka-ādy-a-bheda-pratyayasya.
SV_13410	-ādiṣv artha-pratipatti-hetuḥ samasta-rūpaḥ	karma -ātma-abhyupagantavyaḥ syāt, śabda-vad eva.
SV_16321	'sādhāraṇa-guṇaḥ. tad-adhimukter eva hi viṣa-	karma -ādi-karaṇāt. tasmān na mantrāḥ puruṣa-
SV_12328	-anyatra api koṣa-pānaṃ syāt karaṇīyam. viṣa-	karma -ādi-kṛto bauddhā api dṛṣyante. tatra a-
SV_14017	-apekṣam anapekṣam vā vāsy-ādi-prayoga-vat	karma -ādi-prayoga-vac ca kathyate. yo 'pi manyate
SV_16304	-viruddhānām api kraurya-steya-maithuna-hīna-	karma -ādi-bahulānām vratānām ḍākinī-bhaginī-tantra
PV_04167	a-prasiddhatvāt kathañcit tena na kṣamaḥ |	karma -ādi-bheda-upakṣepa-parihāra-a-vivecane ||
SP_00022	-janane 'pi iṣṭau tataḥ saṃyoginau na tau |	karma -ādi-yogitā-āpatteḥ sthitiś ca prativarnitā |
PV_02091	dīrghā iti vā katham || sañkhyā-samyoga-	karma -āder api tadvat svarūpataḥ | abhilāpāc ca
SV_08003	pācaka-śabdena abhidhīyante, kiṃ tarhi tat-	karma -āśrayo dravyam. tasya karma-sāmānyasya
PV_02262	jātau tan-mātra-bhāvataḥ || te cetane svayam	karma ity a-khaṇḍam janma-kāraṇam | gati-
SV_08126	'py asya kṣaṇikatvāt kriyā kutaḥ ||161||	karma -upakāram apekṣya pācakatvam dravyeṇa
VN_04501	ānupūrvyā ca artham iti, tathā hi pūrvam	karma -upādīyate tataḥ karaṇam mṛt-piṇḍa-ādikaṃ
SV_16326	tantra-jñāḥ svayam-kṛtair mantraiḥ kiñcit	karma kurvanti. tathā anyo 'py an-atīśayaś ca
PV_02274	| dvaya-kṣaya-artham yatne ca vyarthaḥ	karma -kṣaye śramaḥ || phala-vaicitrya-dṛṣṭeś ca
SV_07924	(157c) pācaka-ādy-a-bheda-pratyayasya. tat-	karma jātir a-bhedād dhetur iti cet. na jātiḥ
SV_08002	gotvam iva karka-ādiṣu. pācaka-karmasu ca	karma -jātir na ca tāni karmāṇi pācaka-śabdena
PV_02273	janmanah | a-sambhavād vipakṣasya na hāniḥ	karma -dehayoḥ || a-śakyatvāc ca tṛṣṇāyām
PV_02272	-dṛṣṭiḥ su-bhāvitā | tri-hetor na udbhavaḥ	karma -dehayoḥ sthītayor api || eka-abhāvād vinā
SV_08105	śaktiḥ pācaka-ādi-śabda-nimittam na	karma na sāmānyam iti cen na ca śaktir an-anvayāt
SV_08009	karma sarvadā asti. tasya ca pratyayasya	karma -nimittatve niruddhe karmaṇi na pācaka ity
SV_08006	iti hi tataḥ syān na punaḥ pācaka iti. tasya	karma -nimittatve proktam. kiṃ ca, sthity-abhāvāc
SV_08102	pracyuta-a-samprāpta-rūpam atīta-anāgataṃ	karma -nimittam. anyac ca vyakty-ādikaṃ na iṣṭam
PV_03304	-bhedaḍ asya adhigatir ity ayam | kriyāyāḥ	karma -niyamaḥ siddhā sā tat-prasādhanaḥ || arthena
PV_02278	aparam kleśāt tat tapaḥ kleśa eva cet | tat	karma -phalam ity asmān na śakteḥ sañkara-ādikaṃ ||
SV_17415	pūrvāpara-rūpaḥ pumān kartā krameṇa karmaṇām	karma -phalānām ca bhoktā samavāyi-kāraṇa-
PV_02194	sahakāri-kṣayād alam || na ākṣeptum aparaṃ	karma bhava-tṛṣṇā-vilañghinām | duḥkha-jñāne '-
SV_13412	karaṇa-prayogād bhinnā varṇa-bhāgāḥ	karma -bhāgā vā krameṇa vikalpa-viṣayā yathā-
SV_13408	prāg eva niṣiddhatvāt. atiprasaṅgaś ca evam.	karma -bhāgānām pūrveṇa aparasya a-pratisandhānāt,
NB_03129	-doṣāḥ. vaidharmyeṇa api – parama-aṇu-vat	karma -vat ākāśa-vad iti sādhyā-ādy-a-vyatirekiṇaḥ.
NB_03124	bhavanti. yathā nityaḥ śabdo '-mūrtatvāt.	karma -vat parama-aṇu-vad ghaṭa-vad iti. ete
V3_13301	bhavanti, yathā – nityaḥ śabdo '-mūrtatvāt	karma -vat parama-aṇu-vad ghaṭa-vad iti sādhyā-ādi
V3_13306	vaidharmyeṇa api – parama-aṇu-vat	karma -vad ākāśa-vad iti sādhyā-ādy-a-vyatirekiṇaḥ.
PV_03302	-ātmanah | bhāvyaṃ tena ātmanā yena prati-	karma vibhajyate || an-ātma-bhūto bhedo 'sya
V1_03105	ātmanā bhavitavyam, yena asya idam iti prati-	karma vibhajyate. an-ātma-bhūtaś ca asya indriya-
PV_03430	tasyā na sa sārūpya-kāraṇaḥ | kriyā-	karma -vyavasthāyās tal-loke syān nibandhanam ||
SV_07926	jātir a-bhedād dhetur iti cet. na jātiḥ	karma -saṃśrayāt ||157|| na hy artha-antara-
SV_08010	karmaṇi na pācaka ity ucyeta. pacata eva	karma -sad-bhāvāt. tata eva a-sambandhān na
V1_03212	-ālocana-viśeṣaṇa-jñānāni pratyuktāni, tataḥ	karma -sambandha-asiddheḥ, a-vyavadhāna-abhāvāt
PV_03306	sādhanam meya-rūpatā | sādhanē 'nyatra tat-	karma -sambandho na prasidhyati || sā ca tasya
V1_03205	sādhanam meya-rūpatā | sādhanē 'nyatra tat-	karma -sambandho na prasidhyati ||35|| sā ca tasya
SV_08009	-abhāvāc ca karmaṇaḥ | (158b) na hy anityam	karma sarvadā asti. tasya ca pratyayasya karma-
SV_10823	-ādi-rūpa-sanniveśinām sukha-ādīnām dravya-	karma -sāmānyā-samyoga-ādīnām ca. tathā an-āgama-
SV_08004	kiṃ tarhi tat-karma-āśrayo dravyam. tasya	karma -sāmānyasya śruty-antara-nimittatvāt (158a)
SV_06124	artha ānaya ity eva syād an-ākṣipta-kāraṇa-	karmakam . evam ānayanam anyad vā yat kiñcid
SV_08008	proktam. kiṃ ca, sthity-abhāvāc ca	karmaṇaḥ | (158b) na hy anityam karma sarvadā
PV_03301	|| kriyā-sādhanam ity eva sarvaṃ sarvasya	karmaṇaḥ | sādhanam na hi tat tasyāḥ sādhanam yā
PV_02084	sarvasya kampa-prāpter virodhinaḥ | ekasmin	karmaṇo 'yogāt syāt pṛthak siddhir anyathā ||
SV_16314	tu mantra-ādi-prayogas tasya iṣṭa-phalasya	karmaṇaḥ kathañcid upakārāt pācakaś citratvād
SV_16224	vrata-caraṇa-ādy-apekṣaṇāt. ekasmād api	karmaṇaḥ kayościd artha-an-artha-sandarśanāt.
PV_02279	syuḥ kṛta-hāniḥ katham bhavet | doṣā na	karmaṇo duṣṭaḥ karoti na viparyayāt || mithyā-

SV_08202	-ādhāyini kā apekṣā. atīsaye vā kṣaṇikatvāt	karmaṇaḥ pratikṣaṇaṃ svabhāva-bhūtasya anya-
SV_16311	phalaṃ vrata-āder vipāko 'pi tu pūrvasya	karmaṇaḥ . brahma-haty-ādeśa-anuṣṭhānād grāma-
SV_16317	-vipāka-dharmaṇaḥ kṛtatvāt tat-phalasya	karmaṇaḥ . vinā api puruṣeṇa tad-upakārāt phalaṃ
SV_16308	viparyaye ca punaḥ siddheḥ. na ca eka-rūpāt	karmaṇaḥ sa tad-virodhī dharmo yukto 'dharmaś ca.
SV_07916	eva tarhi sa pratyayo 'stu. kim idānīm	karmaṇā anyena vā. bhinnam a-bhinna-pratyaya-
PV_02193	api moktari || avasthā vīta-rāgānām dayayā	karmaṇā api vā | ākṣipte 'vinivṛtti-iṣṭeḥ
PV_02150	|| ādhipatyam viśiṣṭānām yadi tatra na	karmaṇām | viśeṣe 'pi ca doṣānām a-viśeṣād
PV_02068	| a-gatīnām kim ādhārair guṇa-sāmānya-	karmaṇām || etena samavāyāś ca samavāyī ca
SV_17414	-utpanna-pūrvāpara-rūpaḥ pumān kartā krameṇa	karmaṇām karma-phalānām ca bhoktā samavāyī-kāraṇa
PV_02275	-vaicitrya-dṛṣṭeś ca śakti-bhedo 'numiyate |	karmaṇām tāpa-saṅkleśān na eka-rūpāt tataḥ kṣayaḥ
PV_03308	|| sa-vyāpāram iva ābhāti vyāpāreṇa sva-	karmaṇi | tad-vaśāt tad-vyavasthānād a-kārakam
V1_03208	||36|| sa-vyāpāram iva ābhāti vyāpāreṇa sva-	karmaṇi | tad-vaśāt tad-vyavasthānād a-kārakam
PV_04285	te | a-sambhavad vibandhe ca sāmāgrī kārya-	karmaṇi || an-adhyavasita-avagāhanam an-alpa-dhī-
V1_03107	-ādiṣu hetuṣu vidyamāno 'pi bhedo bhinne	karmaṇy a-bhinna-ātmano jñānasya na bhedena
PV_03303	bhedo 'sya vidyamāno 'pi hetuṣu | bhinne	karmaṇy a-bhinnasya na bhedena niyāmakaḥ ||
V1_02003	smārtād a-viśeṣāt. niṣpādita-kriye	karmaṇy a-viśeṣa-ādhāyī sādhanam ity api sādhana-
PV_03241	-kriye kañcid viśeṣam a-samādadhāt |	karmaṇy aindriyam anyad vā sādhanam kim iti
SV_08014	||158|| atiprasaṅgāt (159a') vinaṣṭe hi	karmaṇi tat sāmānyam na karmaṇi na kartari iti
V1_03104	-mātreṇa sadṛśa-ātmano jñānasya sarvatra	karmaṇi tena ātmanā bhavitavyam, yena asya idam
SV_08014	(159a') vinaṣṭe hi karmaṇi tat sāmānyam na	karmaṇi na kartari iti sambaddha-sambandho 'py
SV_08010	ca pratyayasya karma-nimittatve niruddhe	karmaṇi na pācaka ity ucyeta. pacata eva karma-sad
V1_03110	-bhedād asya iyam adhigatir ity ayam asyāḥ	karmaṇi niyamaḥ, tat sādhanam. na ca iyam artha-
PV_02279	-nirghātād ye 'pi doṣa-virodhinaḥ | taj-je	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_08002	-hetur gotvam iva karka-ādiṣu. pācaka-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_12402	mudrā-maṇḍala-dhyānair apy an-akṣaraiḥ	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_08003	pācaka-karmasu ca karma-jātir na ca tāni	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
PV_02255	-ārambha-samāśritaḥ || so 'muktaḥ kleśa-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_12806	-apekṣā kāla-kṣepāś ca na syāt. tasya niṣ-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_12916	-kāmatā-mūḍha-matir antyāyām buddhau samāpta-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_13228	-śakti-pratinīyamād indriyasya aneka-ātmā	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_13223	śrutir na syāt. na hy ekaḥ śabdaḥ	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_13222	-niyama indriyānām aneka-śabda-saṅghātasya	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_13316	tat-svabhāvā eva punaḥ pratyayāḥ katham	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_13218	-niyamo yadi | aneka-śabda-saṅghāte śrutīḥ	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_13301	śrūyante cen na vācakāḥ | (256ab) na vai	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_13318	a-hetukatva-prasaṅgād ity uktam. na ca	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_12212	ity ucyate, na avasthā-bhedini viśeṣe. niṣ-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
VN_05903	asminn avasite paścāt kariṣyāmi, pratiśyāya-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
V1_02206	etāvān eva vijñāna-utpatter api kāraṇa-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_13921	prasaṅgāt. tasmād ayam kāraka-abhimato 'rtha-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
HB_01503	yo 'vyavadhāna-ādi-deśa-rūpa-indriya-ādi-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
V3_01209	ca sādhyā-vikalāḥ syāt, tāvato dharmā-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
HB_01403	api yad bahūnām, yathā antyasya kāraṇa-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
HB_01910	-utpatteḥ, krameṇa atīsayavato 'ntyāt kāraṇa-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
V2_06912	-parāvṛttau ca artha-antara-parigrahāt,	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
PV_02228	kutaḥ | pratyakṣam eva sarvasya keśa-ādiṣu	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
PV_03285	| bhāvanā-pariniṣpattau tat sphuṭa-a-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
V1_02805	| bhāvanā-pariniṣpattau tat sphuṭa-a-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_14327	svabhāva-sthiteḥ. hantā hi caitrasya na nāśa-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_14327	na nāśa-kalpaḥ. kiṃ tarhi daṇḍa-ādi-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
VN_05116	ca atiprasaṅgād ity uktam. paryāya-śabda-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
V1_02708	| yaj jñānam avisamvādi tat pratyakṣam a-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_04818	kevalam an-artha-nirbandha eva, yathā-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
PV_03038	gatīḥ || yathā-bhāve 'py abhāva-ākhyām yathā-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_04817	artha-prasādhanam ca parityajya artha-antara-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_06905	api vācyam. śūnya-anitya-ādi-śabdeṣu yathā-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
PV_03026	adhinam api kāryam sva-hetutaḥ | sambadhya-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_07614	a-vyatiriktaṃ vā sāmānyam asti. tathābhāva-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
VN_00620	eka-śabda-vācyā bhavantu, kim artha-antara-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
V1_00706	punar iyam kalpanā. abhilāpini | pratītiḥ |	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_08521	nivṛtter niḥ-svabhāvātvan na sthāna-a-sthāna-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
PV_03183	|| sāmānya-vācīnaḥ śabdās tad-eka-arthā ca	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
PV_03499	| vicchinnaṃ paśyato 'py akṣair ghaṭayed yadi	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
SV_12801	pratyekam sārthakatve 'pi mithyā-anekatva-	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
PV_03287	śabda-artha-grāhi yad yatra taj jñānam tatra	karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |

PV_03175	tat saṅketa-a-grahas tatra spaṣṭas taj-jā ca	kalpanā || jāyante kalpanās tatra yatra śabdo
SP_00005	| ity a-miśrāḥ svayaṃ bhāvās tān miśrayati	kalpanā || tām eva ca anurundhānaiḥ kriyā-kāraka-
SV_11313	saṅketāt tad-abhivyaktāv a-samartha-anya-	kalpanā ||227 || na vai sambandho vidyamāno 'py
SV_17012	chabda-antareṣu tādrkṣu tādrśy eva astu	kalpanā ||320|| yādrśy agni-hotraṃ juhuyāt svarga
V2_07013	| śabda-antareṣu tādrkṣu tādrśy eva astu	kalpanā ||38|| a-prasiddha-artha-yogasya tat-
V1_01404	iti kim atra anyena sādhanena. na ca imāḥ	kalpanā a-pratiṣamviditā eva udayante vyayante vā,
SV_12821	tv avayaveṣu samartheṣu vyarthā syād anya-	kalpanā. atha punar ekam eva an-avayavaṃ vākyam.
SV_15910	(299c') 'pi tathā syus tad-arthā ced asiddhaṃ	kalpanā-anvayāt ||299|| na brūmaḥ sarvā śabda-
PV_03146	a-nirūpaṇāt | tadvatā yojanā na asti	kalpanā apy atra na asty atah || yady apy anvayi-
PV_03123	no cet smrtir na vyabhicārataḥ || pratyakṣaṃ	kalpanā-apoḍhaṃ pratyakṣeṇa eva sidhyati |
V1_00702	anumānaṃ na anveti. tatra pratyakṣaṃ	kalpanā-apoḍhaṃ a-bhrāntam (4ab') timira-āśu-
NB_01004	pratyakṣaṃ anumānaṃ ca iti. tatra pratyakṣaṃ	kalpanā-apoḍhaṃ a-bhrāntam. abhilāpa-saṃsarga-
V1_00704	-vikalpakaṃ jñānaṃ pratyakṣaṃ. kā punar iyaṃ	kalpanā. abhilāpinī | pratītiḥ | kalpanā (4'bc')
SV_05715	-hetur iti. pratiṣedhasya ca vidhānāt tat-	kalpanā ayuktā iti. tasmāt saṅketaḥ (110d')
PV_04014	-artham arthād artha-prasiddhitaḥ ||	kalpanā-āgamayoḥ kartur icchā-mātra-anurodhataḥ |
V3_00804	vacanasya vaktur icchā-mātreṇa pravṛttheḥ.	kalpanā-āgamayoḥ kartur icchā-mātra-anurodhataḥ |
PV_04013	'nya-hānaye || tad-artha-grahaṇaṃ śabda-	kalpanā-āropita-ātmanām | a-liṅgatva-prasiddhy-
SV_04328	-asiddheḥ. sarvathā asat pāratantryam iti	kalpanā-āropitaṃ kṛtvā vyavahāre sarvathā sa eva
SV_14109	ca varṇebhyo bhedaḥ sphoṭena cintitaḥ |	kalpanā-āropitā sā syāt katham vā a-puruṣa-āśrayā
PV_03125	-jā matiḥ || punar vikalpayaṃ kiñcid āsīn me	kalpanā idrśī | iti vetti na pūrva-ukta-
V1_01407	tathā hi punar vikalpayaṃ kiñcid āsīn me	kalpanā idrśī | iti vetti na pūrva-ukta-
SV_11826	api ca, bhinnatvād vastu-rūpasya sambandhaḥ	kalpanā-kṛtaḥ | (237ab) ity uktaṃ prak. na hi
SV_00102	vidhūta-	kalpanā-jāla-gambhīra-udāra-mūrtaye | namaḥ
PV_03281	jñānaṃ teṣāṃ tad bhāvanā-mayam | vidhūta-	kalpanā-jālaṃ spaṣṭam eva avabhāsatē || kāmā-śoka
SV_10711	dharmā iti, tasya ko 'rthaḥ. śabda-arthaḥ	kalpanā-jñāna-viṣayatvena kalpitaḥ | dharmo vastv
PV_03288	tatra adhyakṣam ato 'khilam || trividhaṃ	kalpanā-jñānaṃ āśraya-upaplava-udbhavam | a-
PV_03418	'rthas tad-dhetor niyamo yadi || na eṣā api	kalpanā jñāne jñānaṃ tv artha-avabhāsatāḥ | taṃ
NB_01005	abhilāpa-saṃsarga-yogya-pratibhāsā pratītiḥ	kalpanā. tayā rahitaṃ timira-āśu-bhramaṇa-nauyāna
PV_03344	darśakam || iṣṭa-an-iṣṭa-avabhāsinyaḥ	kalpanā na akṣa-dhīr yadi | an-iṣṭa-ādāv a-
V1_03701	-mana-āpam dṛṣṭam. iṣṭa-an-iṣṭa-avabhāsinyaḥ	kalpanā na indriya-buddhaya iti cet, na, tatra
SV_08523	-anuṣaṅginyaḥ svabhāva-sthiti-pracyuti-	kalpanā na kalpante. upaplavaś ca sāmānya-dhiyas
V1_00707	) abhilāpa-saṃsarga-yogya-pratibhāsā pratītiḥ	kalpanā. na hi sā indriya-jñāne sambhavati,
PV_03097	vastūnām sva-nivṛttau nivartakam || etena	kalpanā-nyasto yatra kvacana sambhavād | dharmāḥ
V1_01410	sva-citta-dhārāḥ saṅkalayatya evaṃ ca evaṃ ca	kalpanā mama āsīd iti. tad imāḥ kalpanāḥ
SV_07618	-kārye paryāpta iti niḥ-prayojanā sāmānya-	kalpanā. yadi satsv asatsv vā bhāveṣu sāmānya-
V1_00210	-pratipattir eva. na ca anya-darśane 'nya-	kalpanā yuktā, atiprasaṅgāt. tasya
SV_04519	bhinnam tathā tat-pratipādikā | na śrutiḥ	kalpanā vā asti sāmānyena eva vṛttitaḥ ||91|| iti
V1_01314	atha vā pratyakṣa-sādhana eva indriya-dhiyaḥ	kalpanā-virahaḥ. yataḥ saṃhṛtya sarvataś cintāṃ
SV_05608	eva vipralabhāmahe. eka-kāryās tu vyaktayaḥ	kalpanā-viṣayatām upayāntyas tathā anyā
SV_10713	-asiddhir asya ukto nyāya-vādinā ||212||	kalpanā-viṣayatvāc chabda-artha eva kalpitaḥ.
V3_07005	anupalabdhir dharmā iti tasya ko 'rthaḥ.	kalpanā-viṣayatvāc chabda-artha eva kalpitaḥ.
SV_12722	ca avayavaḥ svayaṃ an-artha-kāḥ. teṣu sa ātmā	kalpanā-samāropitaḥ syāt. siṃhatā-ādi-van
V3_00701	vicāra-ayogāt. an-arthaḥ khalv api	kalpanā-samāropito na liṅgam, yathā – pakṣa-
PV_03291	-kāraṇam || yathā eva iyaṃ parokṣa-artha-	kalpanā smarāṇa-ādikā | samaya-apekṣiṇī na arthaṃ
PV_03176	tatra spaṣṭas taj-jā ca kalpanā || jāyante	kalpanās tatra yatra śabdo niveśitaḥ | tena
V1_01105	nivartyeta tad-anya-vikalpa-vat. śakyante hi	kalpanāḥ pratisaṅkhyānena nivartayitum, na
V1_01410	ca evaṃ ca kalpanā mama āsīd iti. tad imāḥ	kalpanāḥ pratyakṣa-bhāvinyaḥ katham saṃhṛta-
PV_03141	|| kecīd indriya-jatva-āder bāla-dhī-vad a-	kalpanām | āhur bāla-a-vikalpe ca hetuṃ saṅketa-
PV_03238	|| darśanāny eva bhinnāny apy ekām kurvanti	kalpanām | pratyabhijñāna-saṅkhyātāṃ svabhāvena
PV_03502	| etena yaḥ samakṣe 'rthe pratyabhijñāna-	kalpanām || spaṣṭa-avabhāsaṃ pratyakṣaṃ kalpayet
SV_16928	loka-vādaḥ. tam an-ādṛtya anyām eva artha-	kalpanām ayaṃ kurvāṇaḥ śabda-antareṣu katham
V1_01014	tasmān na indriya-jñānaṃ artha-saṃyojanāṃ	kalpanām āviśati. vikalpa-utthāpitā sā ca
V1_01413	vā vikalpasya darśane '-dṛṣṭir vikalpa-	kalpanām indriya-jñāne pratihanti. na vai buddhiḥ
SV_17009	pradeśa-antareṣv api tathāvidha-artha-	kalpanāyā a-nivāryatvāt. yadi hi kvacid vidita-
V3_08710	saṃyoge tan-nāntariyakatvād eṣāṃ, paramparā-	kalpanāyāś ca vaiarthyaṭ. sthāpakatvād ādhāraḥ,
SV_13104	-upacārād ādhiyate pāke. tasmāt satyām api	kalpanāyām a-tat-parāvṛttayo bhāvā yathā-svabhāva
V3_05204	-upacārād ādhiyate pāke. tasmāt satyām api	kalpanāyām a-tat-parāvṛttayo bhāvā yathā-svabhāva
V1_02208	-a-darśanāt. tan-mātra-bhāvino 'nya-hetutva-	kalpanāyām atiprasaṅgaḥ. saṃskāra ity api
V1_01710	bhūta-guṇa-vat. tad-a-bhede 'py artha-bheda-	kalpanāyām atiprasaṅgaḥ. sarva-ātmasv ekatva-a-
SV_08402	sati niyamena bhavatas tad-anyasmād utpatti-	kalpanāyām atiprasaṅgāt. tasmād viśeṣā eva janakā
V3_09413	asti samāno dharmo dhvasta-itarayor a-bheda-	kalpanāyām api, yam ayam anitya-śabdaḥ samāviśet,
SV_07624	-balena teṣu bhāva-adhyavasāyāt. tathā bhāva-	kalpanāyām eva aparatra bhāvāt. api ca ayaṃ
PV_02024	|| yeṣu satsu bhavaty eva yat tebhyo 'nyasya	kalpane | tad-dhetutvena sarvatra hetūnām
V3_12003	yasmin sati bhavaty eva yat tato 'nyasya	kalpane | tad-dhetutvena sarvatra hetūnām
PV_04036	|| tulyaṃ nāśe 'pi cec chabda-gḥaṭa-bhedena	kalpane | na siddhena vināśena tadvataḥ sādhanād

PV_04217	| etāvaty ātma-bhāvo 'yam anavasthā anya-	kalpane || śrāvaṇatvena tat-tulyaṃ prāṇa-ādi-
V3_01713	apy an-abhyupagamāt. śabda-ghaṭa-bhedena	kalpane 'nityatāyām api tulyaṃ iti cet, na,
V2_07103	-kāmitam ||40|| atha prasiddhim ullaṅghya	kalpane kiṃ nibandhanam | prasiddher a-
SV_12325	dvayaṃ satyaṃ syāt. tatra artha-antara-	kalpane tad anyatra api tulyaṃ ity artha-a-
SV_17102	ca kāmyaṃ ca. atha prasiddhim ullaṅghya	kalpane na nibandhanam | prasiddher a-pramāṇatvāt
V3_12002	-bhāḡ ity ayam eva hetuḥ. anavasthā-anya-	kalpane syāt. yasmin sati bhavaty eva yat tato
SV_05607	paśyāmaḥ. a-paśyantaś ca katham artha-dvaya-	kalpanena ātmānam eva vipralabhāmahe. eka-kāryās
SV_08523	svabhāva-sthiti-pracyuti-kalpanā na	kalpante . upaplavaś ca sāmānya-dhiyas tena apy a-
SV_14327	-kalpaḥ. kiṃ tarhi daṇḍa-ādi-kalpaḥ. nāśa-	kalpaṃ hy asya maraṇam. tan-nivṛttau ca syād eva
V1_01106	-sākalye 'pi vinivartya go-buddhim aśvam api	kalpayato gor darśanāt. na api iyam artha-
SV_16509	tatra ekaḥ puruṣaḥ kañcid arthaṃ	kalpayaty anyo 'param. na ca śabdānām kaścit
SV_07625	bhāvāt. api ca ayaṃ sāmānyam artha-antaram	kalpayan sva-āśraya-mātra-gataṃ vā kalpayet,
VN_01309	syāt. etena pariṇāmaḥ pratyuktaḥ, yo 'pi hi	kalpayet , yo yasya pariṇāmaḥ, sa tasmād a-bhinna
SV_07701	-antaram kalpayan sva-āśraya-mātra-gataṃ vā	kalpayet , sarvagataṃ vā ākāśa-ādi-vat. tatra yadi
PV_03503	-kalpanām || spaṣṭa-avabhāsām pratyakṣām	kalpayet so 'pi vāritaḥ | keśa-golaka-dīpa-ādāv
SV_12322	a-vitatham. tathā hi bauddha-itarayor mantra-	kalpayor himsā-maithuna-ātma-darśana-ādayo 'n-
SV_12320	a-vaiddikānām ca bauddha-ādīnām mantra-	kalpānām darśanāt, teṣām ca puruṣa-kṛteḥ. tatra
PV_02252	tyāga-upādāna-hānitaḥ || vāsī-candana-	kalpānām vairāgyaṃ nāma kathyate | saṃskāra-
PV_04270	na upalabhe iti | buddher upalabhe vā iti	kalpikāyāḥ samudbhavaḥ || viśeṣo gamyate 'rthānām
V3_05812	na upalabhe iti | buddher upalabhe vā iti	kalpikāyāḥ samudbhavaḥ ||45|| na hi bhāvānām sva-
SV_12530	-mithyā-pravṛttayo loka-vyavahārāḥ. nanv ādi-	kalpikēṣv a-dṛṣṭā eva vyavahārāḥ paścāt pravṛttā
V3_02409	siddha iti na kiñcid etat. na hi sva-icchā-	kalpita -bhedeṣv an-artha-tantra-upayogiṣu
PV_04077	eva prasiddhaḥ siddha āśrayaḥ | sva-icchā-	kalpita -bhedeṣu padārtheṣv a-vivādātāḥ || a-
SV_00303	svatantrānām an-artha-āśrayatvāt. tat-	kalpita -viśayād artha-pratītāv an-artha-
V2_05702	svatantrānām an-artha-āśrayatvāt. tat-	kalpita -viśayād artha-pratītāv an-artha-
SV_07611	tad-bhedaṃ tathā adhyavasāyād a-tathābhūta-	kalpita -vyavacchedena vikalpa-vijñāna-pratibhāsiny
SV_10711	śabda-arthaḥ kalpanā-jñāna-viśayatvena	kalpitaḥ | dharmo vastv-āśraya-asiddhir asya ukto
SV_10713	||212|| kalpanā-viśayatvāc chabda-artha eva	kalpitaḥ . tasya vastv-āśraya-anupalambho dharmo
V3_07005	'rthaḥ. kalpanā-viśayatvāc chabda-artha eva	kalpitaḥ . tasya vastv-āśraya-anupalambho dharmo
SV_12720	yady an-artha-kāḥ. a-tad-rūpe ca tādrūpyaṃ	kalpitaṃ sīmhatā-ādi-vat ||248|| arthavān eva
SV_10709	-parikṣāyām avadhatte. yat punar etad uktaṃ	kalpitasya anupalabdhir dharmo iti, tasya ko
V3_07004	-parikṣāyām avadhatte. yat punar etad uktaṃ	kalpitasya anupalabdhir dharmo iti tasya ko
PV_03232	-unnīta-bhedā sā dharmaṇo 'neka-rūpatā || te	kalpitā rūpa-bhedā nir-vikalpasya cetasaḥ | na
PV_04014	-anurodhataḥ | vastunaś ca anyathā-bhāvāt	kalpitā vyabhicāriṇaḥ || arthād artha-gateḥ
PV_04268	| kārya-ādi-śabdā hi tayor vyavahārāya	kalpitāḥ || kāraṇāt kārya-saṃsiddhiḥ svabhāva-
V3_05802	| kārya-ādi-śabdā hi tayor vyavahārāya	kalpitāḥ ||43|| kāraṇāt kārya-saṃsiddhiḥ svabhāva
PV_04012	|| pareṇa apy anyato gantum ayuktaṃ para-	kalpitaiḥ | prasaṅgo dvaya-sambandhād eka-abhāve
SV_12405	eṣām. katham idānīm satya-prabhavau mantra-	kalpau paraspara-virodhinau. na vai sarvatra tau
PV_02092	vastu-bheda-anusāriṇā | guṇa-ādiṣv iva	kalpya -arthe naṣṭa-a-jāteṣu vā yathā || mato yady
SV_16502	'yaṃ na ayam artho na iti śabdā vadanti na |	kalpyo 'yam arthaḥ puruṣaiś te ca rāga-ādi-
PV_04183	| bhedaṃ pratyaya-saṃsiddham avalambya ca	kalpyate || yathāsvaṃ bheda-niṣṭheṣu pratyayeṣu
PV_02022	| a-sambaddhasya kiṃ sthāṇoḥ kāraṇatvaṃ na	kalpyate || svabhāva-bhedena vinā vyāpāro 'pi na
SV_15022	prakṛtyā a-yathārtha-vyakti-niyamaḥ kiṃ na	kalpyate . atha vā vahny-ādi-vad eva artheṣu
PV_02107	a-sva-jātiyakāḥ kila | tādrśām eva cittānām	kalpyante yadi kāraṇam || kramavantaḥ katham te
SV_11607	apy arthair eva saha utpāde (232a)	kalpyamāne na svabhāva-viparyayaḥ | śabdeṣu
PV_03393	tathā-niyata-saṅgamāḥ | buddhir āsṛitya	kalpyeta yadi kiṃ vā virudhyate || an-agni-janyo
SV_12916	kevalam evaṃ yadi syāt sādhu me syād iti	kalyāṇa -kāmatā-mūḍha-matir antyāyām buddhau
SV_15525	-prayogāt kadācid artha-niṣpattir yuktā,	kavi-samayād iva pāṭhakānām. atha api bhāva-
SV_17125	hy eṣa sthāṇur ayaṃ mārga iti vakti iti	kaścana | anyāḥ svayaṃ bravīmi iti tayor bhedaḥ
V2_07113	||45|| eṣa sthāṇur ayaṃ mārga iti vakti iti	kaścana | anyāḥ svayaṃ bravīmi iti tayor bhedaḥ
PV_03408	| tulyā dṛṣṭir a-dṛṣṭir vā sūkṣmo 'mśas tasya	kaścana | ālokena na mandena dṛṣyate 'to bhidā
PV_03333	|| yadi bāhyo 'nubhūyeta ko doṣo na eva	kaścana | idam eva kim uktaṃ syāt sa bāhyo 'rtho
PV_03380	|| tasya artha-rūpeṇa ākārāv ātma-ākāraś ca	kaścana | dvitīyasya tṛtīyena jñānena hi
PV_03464	| na an-utpāda-vyayavato viśeṣo 'rthasya	kaścana || tad-iṣṭau vā pratijñānam kṣaṇa-bhaṅgaḥ
PV_02201	| na hy a-paśyann aham iti snihyaty ātmani	kaścana || na ca ātmani vinā premṇā sukha-kāmo
SV_06115	api | vyavahāra-upanīteṣu vyavacchedyo 'sti	kaścana ||123|| śabdaṃ hi prayuñjānaḥ sarvo
SV_12108	| vaktuṃ samarthaḥ puruṣas tathā anyo 'pi iti	kaścana ||240|| tasya api tad eva uttaram, evam
SV_03323	| śabdayor na tayor vācye viśeṣas tena	kaścana ||62|| tasmān na sarvatra dharmo-dharmi-
V3_03308	na bādhā. kas tarhi idānīm anayor bhedaḥ. na	kaścit . katham tarhi pṛthag-vacanam. vākya-bhedād
SV_16504	kiṃ-kṛtaḥ | tadvat puṃstve katham api jñānī	kaścit katham na vaḥ ||313|| na khalv ete
SV_05402	apekṣate ca iti vyāhatam etat. tasmād yaḥ	kaścit kasyacit kvacit pratibandhaḥ, sa sarvo
SV_17515	vaktur vivakṣā-mātreṇa bhāvāt. na ca anyāḥ	kaścit kasyacid avyabhicāri. vyabhicāre ca tato
SV_07119	abhāvaṃ karoti iti hi na abhāvo nāma	kaścit kāryaḥ. tasya kathañcit kārya-rūpatve
V3_08810	abhāvaṃ karoti iti hi na abhāvo nāma	kaścit kāryaḥ, tasya kathañcit kāryatve 'bhāva-
V2_08302	karoti iti prāptam. tatra yady abhāvo nāma	kaścit kāryaḥ syāt svabhāvaḥ, sa eva bhāva iti na

SV_10016	karoti iti prāptam. tatra yady abhāvo nāma	kaścit kāryaḥ syāt svabhāvaḥ sa eva bhāva iti na
SV_14707	ca sarvaḥ sarvasya kathañcid upayogī iti na	kaścit kutaścic anyāḥ syāt. evaṃ ca a-vācyatā ity
VN_01909	prasaṅgāt. yathā pratijñā-abhidhāna-pūrvakaṃ	kaścit kuryāt. na asty ātmā iti vyaṃ bauddhā
SV_09808	-hetor eva vinaśvarāṇām bhāvāt. tasmād yaḥ	kaścit kṛtakaḥ sa prakṛtyā eva naśvaraḥ. tathā hi
V2_07701	sva-hetor eva naśvarāṇām bhāvāt. tasmād yaḥ	kaścit kṛtakaḥ sa prakṛtyā eva naśvaraḥ. tathā hi
V3_01005	cet, uktam atra. api ca vinā apy anena yāvān	kaścit kṛtakaḥ sa sarvo 'nityaḥ, śabdaś ca kṛtaka
VN_04816	prayoge 'pi na artha-pratītau viśeṣa iti	kaścit krama-abhiniveśaḥ. pratipāditam ca
VN_00114	-ādīḥ, san kṛtako vā śabda iti. atra api na	kaścit krama-niyamaḥ, iṣṭa-artha-siddher ubhayatra
VN_00920	'sad-vyavahāra-viśaya iti. na eva	kaścit kvacit kathañcid anupalabdho 'py asad-
SV_16820	tu śabdo na evaṃ karoti. na ca asya	kaścit kvacit sambandha-niyamaṃ jñātum īśa ity a-
SV_01619	vyatirekaṃ sādhyet. mṛdaḥ khalv api	kaścic chala-vyavahāraḥ. yady evaṃ kiṃ na
VN_02122	jayo 'pi na asty eva. na hi tattva-cintāyāṃ	kaścij janako na aparāḥ. sa hi tasya svabhāvo na
SV_08418	bheda-a-viśeṣe 'pi kutaścic ātma-atīśayāt	kaścij janma-artha ity uktam. asato 'pi kāryasya
VN_01603	asan katham jāyeta. na ca sarvathā sataḥ	kaścij jñeya-ādi-śabdo 'sti, vākya-gatasya
SV_06206	-sañketatvāt. a-vyavahāra-upanītaś ca na eva	kaścit tat-kathita-kriyamāṇa-prasaṅgo na
VN_05419	-antara-gamanam eva iti sa nīgraha-arhaḥ. na	kaścit tat-samuccaya-rūpam ekaṃ samūham icchati
VN_03222	na ca ekam eva kiñcin na asti iti bruvāṇaḥ	kaścit tattvaṃ vyācaṣṭe na aparā iti na nyāyām.
SV_16513	atyakṣa-āveśād a-vidvān eva doṣa-upaplavaḥ	kaścit, tatra api grāhya-grāhaka-lakṣaṇa-
V1_03510	-lakṣaṇam iti na kvacid anubhavo na apy asya	kaścit tathā vacanīyaḥ. rūpa-viśeṣo vā tathā
SV_12123	-dharma-vyatikramān na tataḥ syād iti na	kaścit tathābhūtena anvayaṃ karoti. pratipādayatā
SV_09424	sāmānyena anvayo na siddha eva. na vai	kaścit tathābhūtena ātmanā anvayaṃ karoti.
V3_07402	sāmānyena anvayo na siddha eva. na vai	kaścit tad-ukta-pratipattaye | a-jña-upadeśa-
PV_02030	iti kecit pracakṣate || jñānavān mṛgyate	kaścit tadvad ity a-pūrvā eṣā vāco-yuktiḥ. satyaṃ
SV_12411	puruṣaḥ kāvya-kṛt syāt. a-karaṇe vā na eva	kaścit. tasmāt kevala eva dharmo dharmiṇi sādhyo
V3_01808	syāt. sa ca na iṣṭa iti na iṣṭa-vighātaḥ	kaścit. tasya tathā an-iṣṭatvād ity-ādāv apy
SV_12115	tad-anusārīnā sarvas tathā unneyo na vā	kaścit. tena na asya lakṣaṇam pṛthag ucyate gata-
NB_03121	iti na pṛthag dṛṣṭānto nāma sādhana-avayavaḥ	kaścit. na ca atra laukika-vaiddikayoḥ svabhāva-
SV_12305	darśanīyaḥ. tad-abhāve sarvas tad-ātmā na vā	kaścit pakṣa-dharma-sambandha-vacanayoḥ prayoga-
HB_00803	sādhana-vākya-prayogo jyāyān. atra api na	kaścit parājayo 'bhyupagama-mātreṇa vastu-siddher
VN_02907	-pratipādane na bhūta-doṣa-udbhāvanam iti na	kaścit paricchedaś ca antaraḥ svasamvidita-rūpo
V1_03802	na tu yathā-tattvam iti. viśaya-ākāraḥ	kaścit pācako nāma abhidhīyate yādīśo varṇyate.
SV_03412	ucyate na pāka eva. na vai pākena anya eva	kaścit puruṣo 'n-āptaḥ syāt. api ca, na ayam
SV_17509	a-viśiṣṭasya tad-vacana-rāśeś tathābhāve na	kaścit pṛthivy-āder aṃśo yatra na jantavaḥ |
PV_02037	na asti paścād yena na sandhimat || na sa	kaścit pratijñā-virodho na asty ātma-śabda-
VN_03201	nīgrahasthānam. na ca na asty ātmā ity atra	kaścit pratijñā-hetvor virodhaḥ, vyatirikṭānām
VN_03107	upalabdhi-lakṣaṇa-prāptir lupyate, tadā na	kaścit pratibanddhuṃ samartha ity ukta-prāyam.
V2_07802	pūrvāḥ pariṇāmas tad-arthaḥ. na ca tāṃ	kaścit pratibandha iti ca uktam. yat-pratipatti-
SV_14801	na yuktā ity ucyate. na a-kārya-kāraṇayoḥ	kaścit pratibandham na paryanuyuñjīta. sa hi pāta
SV_07114	a-janako 'pi sthāpako bhavet. atra api yadi	kaścit pratibandhuṃ samarthaḥ. ekaṭra bhāve
SV_09901	pariṇāmas tad-artha eva. na ca tāṃ tatra	kaścit pratiśedhaḥ sa sarvo 'nupalabdheḥ. tathā
SV_00509	-artha-anupalabdhiś caturvidhā ||4|| yāvān	kaścit pratiśedhaḥ sa sarvo 'nupalabdheḥ. tathā
V2_06002	caturvidhaḥ | (32'b) pravṛtti-bhedāt. yāvān	kaścit pradeśa-viśeṣa upalabdhi-lakṣaṇa-prāpto
NB_03008	dṛṣṭaḥ śaśa-viśāṇa-ādīḥ. na upalabhyate ca	kaścit pramāṇam eva. yady an-upalabhyamāno
SV_10324	-abhāva eva liṅgini svabhāva-anupalambho 'pi	kaścit phalam aśnute 'nyo na. prayogo yady
SV_15728	kiṃ kurvāṇaḥ prayojakaḥ | (296ab) yena tataḥ	kaścit, yathā rājñāḥ puruṣaḥ, puruṣo rajña iti.
VN_04813	na hi vākyeṣu padānām krama-niyamaḥ	kaścil loka-sanniveśa-ādir ayukti-viśayo 'pi
SV_16724	ca yathā-avasaraṃ pratipādayiṣyāmaḥ. nanu	kaścit. vaiyarthīyāc ca. yadi svabhāvato naśvaro
HB_00910	ca a-kartur a-hetutvam iti na vināśa-hetuḥ	kaścic chabda kvacin na asti iti sarve yugapad
SV_13206	syād yugapad vyāpitā yadi ||253|| na hi	kaścic chabdaḥ. śiṣṭa-prayogaḥ saṃskāra iti cet,
VN_04619	vakrī-bhavati. tasmān na saṃskṛto nāma	kaścic chabde parokṣaḥ sākṣi, yata idam evaṃ
VN_04704	eva śabdān prayuñjate, na aparān. na ca atra	kaścit sa viśeṣo vyaktir iṣyate | na an-utpāda-
PV_03464	-vyaktatva-a-viniścayāt || atha arthasya eva	kaścit saṃskāras tad-bhāva-abhāva-kālayoḥ
SV_07324	-saṃskāratvāt. na evaṃ vyakter indriyasya	kaścit sapakṣaḥ, tathāvidhasya a-sambhavāt.
V3_04810	-dharma-sāmānyena eva iti, syāt tadā na eva	kaścit samayaḥ pratyāyana-a-viśeṣe 'py eva eva
VN_04802	apy artha-a-pratītiḥ sāmāthyāt. na hy atra	kaścit sampradāyam apekṣeta. sampradāya-sahitasya
SV_11812	tasmāt sambandha-siddhyā artha-pratīter na	kaścit sambandho 'bheda-prasaṅgāt, anapekṣaṇāc
SV_11324	puruṣeṣu vṛtteḥ. na a-miśrāṇām siddhānām	kaścit sambandho 'nyonyam a-janya-janakatvena an-
SV_04628	tadvān abhidheyaḥ syāt. na ca jāti-vyaktyoḥ	kaścit sambandho jāyate, idam iha sambadhyata iti
VN_04808	ānupūrvī-pratipattiḥ. yeṣāṃ śabdānām	kaścit sambandho na ato 'nyat tasya lakṣaṇam |
SP_00011	savya-itara-viśāṇayoḥ || dviṣṭho hi	kaścit sambandho yathā kṛtakatva-anityatvayor eka
HB_02805	ca. tac ca tasya liṅgaṃ bhavati yena yasya	kaścit sarvajño vā, vaktṛtvād iti. vyatireko 'tra
NB_03094	ca sandehe 'naikāntikaḥ. yathā vīta-rāgaḥ	kaścit, sarveṣāṃ kathañcid bhāvād iti cet, yathā
V3_12611	asti iti prameyo 'bhāvaḥ. na eva abhāvaḥ	kaścit sahakārī tataḥ kevalo 'pi kuryād iti,
HB_02107	niyamo na api santāna-upakāreṇa iti na tasya	kaścit sāñketikīm śrutīm niveśayed yaro rūpa-
SV_06802	rūpa-vijñānam iti vyavahāra-lāghava-arthaṃ	

SV_06625	sati ||141|| sakṛt sarva-pratīty-arthaṃ	kaścit sāṅketikīm śrutim | kuryād ṛte 'pi tad-
VN_03121	prayogo na sambhavet, na tadā dvitīyasya	kaścit sādhana-arthaḥ pratīta-pratīpādāna-abhāvāt.
V3_13203	artha-pratītir iti na pṛthag dṛṣṭānto nāma	kaścit sādhana-avayavaḥ. tena na asya lakṣaṇam
SV_07126	pratibandhaḥ. tat-karaṇād gatimato dravyasya	kaścit sthāpako 'py astu. sāmānyasya a-kriyasya
SV_09024	mithyā-vāda eṣaḥ. sthitam etat, na bhāvānām	kaścit svabhāva-anvayo 'sti, bheda-lakṣaṇam eva
SV_16510	arthaṃ kalpayaty anyo 'param. na ca śābdānām	kaścit svabhāva-pratīniyamo yena ekam arthaṃ
SV_01024	eka-nivṛṭtyā anya-nivṛṭtim icchatā tayoh	kaścit svabhāva-pratibandho 'py eṣṭavyaḥ. anyathā
V2_09213	eka-nivṛṭtyā anya-nivṛṭtim icchatā tayoh	kaścit svabhāva-pratibandho 'py eṣṭavyaḥ. anyathā
SV_08213	tayor darśanāt. na ca tatra tan-nibandhanaḥ	kaścit svabhāvo 'sti paraspara-virodhinor yugapad
SV_08723	-a-vivekaṃ brūmo bhedasya api bhāvāt. tasmāt	kaścic a-kāraḥ 'pi iti. tathā api kathañcid
SV_08726	eva vastunaḥ ||175|| atha api syān na eva	kaścic a-kāraḥ 'sti. sarveṣāṃ sarvatra paryāyeṇa
HB_02306	vyatireka-siddhiḥ. svabhāvato naśvaratve 'pi	kaścic a-tat-svabhāvo 'pi syāt, na hi sarvaḥ
VN_06612	pakṣo 'sya na sidhyati iti. iha api na	kaścic a-niyamāt kathā-prasaṅgaḥ. yat tena
SV_05511	ca idṛśam sāmānyam. na ca tato vyatiriktaḥ	kaścic a-bhinna ākāro 'sti. ākṛti-sāmānya-vādino
HB_00701	eva agnir atra iti bhavati. na ca tatra	kaścic agnir atra ity asmai nivedayati. na api
SV_13822	kim iṣṭas tat-samāna-dharmā. na ca asya	kaścic atīśaya ity uktam. pratiśiddhe ca vyāpi-
VN_04612	ekāntena śravyatā, na apy artha-pratyāyane	kaścic atīśayaḥ. na dharmā-sādhanatā mithyā-vṛtti
SV_16411	-adhiṣṭhānāc ca phala-dā mantrāḥ. tad asti	kaścic atīśayavān iti tat-pratikṣepa-sādhanāny
SV_09008	ity an-ubhayaṃ param ||183|| atha anayoḥ	kaścic atīśayo 'sti yena ayam tathā coditaḥ kṣīra
SV_15125	vā kenacid iti san kenacid dṛṣṭo na nityaḥ	kaścic atīndriyaḥ syāt, na ca etad asti. tasmād
PV_03389	nīla-pīṭyoh || na artho '-samvedanaḥ	kaścic an-arthaṃ vā api vedanam | dṛṣṭam
V3_04013	-ghaṭa-vad utpatty-āder na sambhavati. na	kaścic anityo ghaṭaḥ, tatra api vyakti-tiro-
SV_01507	ayuktaḥ pratiśedha iti. evam ācāryīyaḥ	kaścic anupalambhād abhāvaṃ bruvāna upālabdhaḥ.
V3_10104	-vaśād vyavasthām apanudet. hetuś ca evaṃ na	kaścic anaikāntikaḥ syāt. vipakṣasya api icchā-
PV_03515	hi na prabhuḥ | dhiyaṃ na anubhavet	kaścic anyathā arthasya sannidhau || na ca a-
SV_15809	'pi phalaṃ vakṛt-vad aśnuvīta. na hi vaktuḥ	kaścic anyas tad-bhāvo 'nyatra tad-buddhi-
V3_12508	iti cet, ukta-uttaram etat. tasmān na hetuḥ	kaścic anvayī nāma. na ca prameyatvasya vipakṣe
V3_01712	artha-antara-bhūta-dvaya-ayogāt. na vā	kaścic artha-antara-bhūtaḥ, dvayor ekasya apy an-
V3_03905	etena saṅketa-anuvidhāyinām śābdānām na	kaścic artha-niyamaḥ, atra ca eṣāṃ pratiśedhe
VN_03311	-pratijñayoḥ pṛthag bādha-udāharāṇayor na	kaścic artha-bhedaḥ. api ca ayam viruddho '-
VN_01906	ebhiḥ kathā-viccheda eva karaṇīyaḥ, na hi	kaścic arthaḥ kvacit kriyamāna-prasaṅge na
SV_06209	tu jñeya-śabdasya ko 'rtha iti praśne na	kaścic arthaḥ, tataḥ kvacid a-pratīpatteḥ. tathā
VN_04202	an-arthaḥ nirarthakam, yasya na eva	kaścic arthaḥ, tan nirarthakam iṣṭam iti cet,
V1_03506	iti rakta-a-raktaṃ dṛśyeta. tasmān na ekaḥ	kaścic arthaḥ, yo vijñānaṃ sarūpayati. ata eva na
SV_09402	-mātre tu sādhye sāmānya-dharmiṇi | na	kaścic arthaḥ siddhaḥ syād a-niśiddhaṃ ca tādṛśam
V3_07108	-mātre tu sādhye sāmānya-dharmiṇi | na	kaścic arthaḥ siddhaḥ syād a-niśiddhaṃ ca tādṛśam
SV_17206	niyamaḥ kutaḥ | (326ab) na hi śabdasya	kaścic arthaḥ svabhāva-niyataḥ sarvatra yogyatvāt.
SV_16619	-āgama-jñāna-sambhavaḥ | atīndriya-artha-vit	kaścic asti ity abhimate bhavet ||316|| yady
SV_08509	-ākāra-a-vyatirekaṃ brūmo yena evaṃ syāt.	kaścic asya ātmā bhinnō na anya iti bhedaṃ na
SV_07620	iti na asmākam asyā viśaya-nirūpaṇam prati	kaścic ādaraḥ kvacid avisamvādo 'syā vastuni
VN_03806	hetau sādhye ca siddhe 'rtha-antara-gamaṇam	kaścic ārabhate '-samarthasya mithyā-pravṛtter
SV_09406	-sādhanā-pratiśedhaḥ. kiṃ tu sa tathā asti	kaścic iti kañcana asya bhedaṃ a-parāmṛśan
V3_07202	sattā-sādhanā pratiśedhaḥ, kiṃ tu tathā asti	kaścic iti kañcana asya bhedaṃ a-parāmṛśan
V3_00506	āpatati, sa sarvo 'bhyupagantavyaḥ, na vā	kaścic iti. na apy asiddhy-ādayaḥ, yady evam idam
SV_08417	ātmano bhidyamānāḥ sarve samaṃ janakā na vā	kaścic iti syād etad yady eṣāṃ na viśeṣaḥ
V1_01504	ca prakāśo 'rthas tathā-vṛtṭiḥ. na apy anyāḥ	kaścic iha anuṣaṅgī ity abhāva eva artha-abhilāpa
VN_05213	gamyata iti kiṃ punar-uccāritena. asti hi	kaścic uttare samartho na pratyuccāraṇe, na asau
HB_02006	utpadyeta iti. na asmākaṃ punaḥ punar vacane	kaścic udvegaḥ. yady evam api lokasya nyāya-
V3_05406	upalambhaḥ. tena tad-ātmānam praty asya	kaścic upakāraḥ sambhāvīyate, kāraṇa-dharma-
SV_05321	an-atīśayam ātmānam asya pūrva-vad bibhrataḥ	kaścic upakāraḥ nāma, atiprasaṅgāt. artha-antara
V1_04311	sūcayati. sa bāhyo 'rthaḥ syāt, yady atra	kaścic upādāna-viśeṣa-abhāva-kṛtaṃ kārya-
VN_04902	sambandhaḥ pradārśyeta iti na niyamaḥ	kaścic ubhayathā api pratīty-utpatter ity uktam.
PV_03152	na eka-kālam kathañcana || kāraṇa-āropataḥ	kaścic eka-apoddhārato 'pi vā | tantv-ākhyam
V3_00602	evam anityatā-utpatti-niśedhaḥ kriyate, na	kaścic evaṃ karoti. na ca śakyam evaṃ kartum,
SV_09624	-samāśraye vā tat-svabhāvataḥ gamako na	kaścic gamakaḥ. ata eva sva-dharmaṇa vyāptaḥ
VN_01220	prādur-bhāvaḥ, kiṃ tarhi mṛd-ātmā eva	kaścic ghaṭaḥ. na hy ekas trailokye mṛd-ātmā,
SV_04614	saty api sambandhe kathaṃ pravarteta. na hi	kaścic daṇḍam chindhi ity ukte daṇḍinaṃ chinatti.
NB_03008	'sad-vyavahāra-viśayaḥ siddhaḥ, yathā anyāḥ	kaścic dṛṣṭaḥ śāśa-viśeṣa-ādīḥ. na upalabhyate ca
SV_10421	na syāt, dṛṣṭānta-anapekṣanāt. na hy asyām	kaścic dṛṣṭānto 'sti. kiṃ na nir-upākhyam vyoma-
VN_06203	-hetur iti yady ayam abhiprāyaḥ, tadā na	kaścic doṣaḥ, an-abhimate tad-ātmani cauratvena
VN_05807	ca ubhayasya apy ajñānasya saṅgraha-vacane	kaścic doṣaḥ, guṇas tu syād iti saṅgraha-vacanaṃ
V3_03903	eva. tad-vastv-abhāve śāśini nivāraṇe 'pi na	kaścic doṣaḥ. tasmād a-vastu-niyata-saṅketa-śabda
VN_05007	gatatvāt. na hy artha-bhede śabda-sāmye 'pi	kaścic doṣaḥ, yathā hasati hasati svāmīny uccai
VN_04920	iti nigrahasthānam. prapañca-kathāyām tu na	kaścic doṣo niyama-abhāvād iti. śabda-arthayoḥ
VN_02910	bhavati iti. anitya-ākāṅkṣe punar vādini na	kaścic doṣo viśeṣaṇa-abhidhānena hetoḥ samarthana

SV_16915	eva ca atra bhavatām api śrṇumaḥ. tatra	kaścīd dviṣṭa-a-jña-dhūrtānām anyatamaḥ syād api
V3_12511	abhāva-ubhaya-āśraya ity uktam. na abhāvasya	kaścīd dharma iti cet, nanv ayam eva asya dharmā-
V3_12602	eva syāt. na ca satām api paramārthataḥ	kaścīd dharma-dharmi-bhāvaḥ. kevalam buddhir evam
SV_12307	tasmimś tayoh sāmānyasya eva drṣṭer ekasya	kaścīd dharmam vivecayams tat-svabhāva-sambhavinā
V3_10102	'sty eva. kaḥ pakṣaḥ ko vā vipakṣaḥ. yatra	kaścīd dharmāḥ sādhayitum iṣṭaḥ, sa pakṣaḥ. tad-
SV_09404	sādhito bhavati. bhāva-mātra-viśeṣaṇo 'sti	kaścīd dharmī iti prasādhayato 'nirdiṣṭa-
V3_07110	bhavati. bhāva-mātra-viśeṣaṇo 'rtho 'sti	kaścīd dharmī iti prasādhayato 'nirdiṣṭa-
SV_14022	dūṣyaḥ ku-hetur anyo 'pi (267a) na eva	kaścīd dharmo yaḥ samāna-jāṭiyam anveti. sarva-
PV_03268	-anubhava-khyātir ālambas tu tad-ābhataḥ ||	kaścīd bahiḥ-sthitān eva sukha-ādīn a-pracetanān |
SV_06219	ayam anya-vyāvṛṭtyā gamyate tasya vastunaḥ |	kaścīd bhāga iti prokto rūpaṃ na asya api kiñcana
SV_06227	ayam artha-antara-vyāvṛṭtyā tasya vastunaḥ	kaścīd bhāgo gamyate, śabdō 'rtha-antara-nivṛtti-
HB_02808	-bhāvo vā janya-janaka-bhāvo vā. na evam	kaścīd bhāva-abhāvayoḥ sambandho yena asya
HB_02507	api na a-bhedaḥ, tad-vyatiriktaś ca na	kaścīd bhāva-svabhāva ity a-hetukatvād bhāvānām
SV_14527	||277|| ity uktam. na hy ayam vināśo 'nyo vā	kaścīd bhāvasya bhavati ity āha. kiṃ tarhi sa eva
V2_08206	-anapekṣanāt. api ca na vināśo nāma anya eva	kaścīd bhāvāt, kiṃ tu bhāva eva vināśaḥ, sa eva
SV_10003	uktam ca atra na vināśo nāma anya eva	kaścīd bhāvāt, svabhāva eva hi nāśaḥ sa eva hy
NB_03006	vaidharmyavac ca iti. na anayor arthataḥ	kaścīd bhedaḥ. anyatra prayoga-bhedāt. tatra
V3_03412	yadi sva-vacana-upagama-virodhayor na	kaścīd bhedaḥ, kas tarhi viśaya-bhedaḥ pūrva-
SV_08625	ca na syāt. sati vā tasminn a-bhede 'pi na	kaścīd bhedaḥ syāt. tathā ca ayam pravibhāgo na
SV_07219	||147|| na khalu vai kārakād vyañjakasya	kaścīd bhedaḥ. sva-viśaya-vijñāna-utpādana-
V2_07512	vaidharmyavāṃś ca. na anayor vastutaḥ	kaścīd bhedo 'nyatra prayoga-bhedāt. tad-darśanāt
SV_09713	'nvayī vyatirekī ca iti. na anayor vastutaḥ	kaścīd bhedo 'nyatra prayoga-bhedāt. sādharmyeṇa
PV_03424	sā syān na bhedinī || na ca anubhava-mātreṇa	kaścīd bhedo vivecakaḥ | vivekinī na ca a-spaṣṭa-
SV_09006	codita uṣṭram api khādet. atha asty atīśayaḥ	kaścīd yena bhedena vartate | sa eva dadhi so
SV_16006	cet (301abc) na hi saro rasa ity-ādi-padeṣu	kaścīd varṇa-bhedo na ca varṇa-vyatiriktam anyad
V3_08505	vyākhyātam. tatra api bhūta-pariṇāma eva	kaścīd varṣa-hetuḥ pipilikā-saṅkṣobha-ādi-hetuś
VN_02216	prāṇiyante. tasmān na yoga-vihitaḥ	kaścīd vijigīṣu-vādo nāma. para-anugraha-
V1_02912	'pi tad-anyebhyo 'viśeṣataḥ ||33|| yo 'pi	kaścīd viplava indriya-jaḥ, tad-anya-indriya-ja-a
VN_01204	virodha uktaḥ. atha asty anayor vibhāgo na	kaścīd virodhaḥ, kevalam sa-anvayau bhāvasya
NB_03131	- na trayī-vidā brāhmaṇena grāhya-vacanaḥ	kaścīd vivakṣitaḥ puruṣo rāga-ādimattvād iti.
NB_03069	'py anaikāntika eva. yathā a-sarvajñaḥ	kaścīd vivakṣitaḥ puruṣo rāga-ādimān vā iti
V3_10610	nirdiṣṭaḥ. sandehe, yathā - a-sarvajñaḥ	kaścīd vivakṣitaḥ puruṣo rāga-ādimān vā, vacana-
SV_09415	api prasaṅgaḥ. tatra api na agni-sattā-mātre	kaścīd vivādaḥ. viśiṣṭa-ādhāra-viśeṣaṇasya tv
V3_07209	api prasaṅgaḥ. tatra api hi na agni-sattāyām	kaścīd vivādaḥ. viśiṣṭa-ādhāra-viśeṣaṇasya tv
VN_02815	eva lakṣaṇam vācyaṃ syāt. na ca evam-vidhaḥ	kaścīd vivādeṣu drṣṭa-pūrvo vyavahāro yena tad-
VN_01304	-ādi-prasaṅgāt. na ca ghaṭam mṛd-ātmānam ca	kaścīd vivekena upalakṣayati, yena evam syād idam
SV_06221	gamyate 'nya-nivartanam | na tatra gamyate	kaścīd viśiṣṭaḥ kenacit paraḥ ||126|| na ca api
V3_11305	bhidyate. na hi iṣṭa-uktayoḥ sādhyatve	kaścīd viśeṣa ity uktam. viśeṣe tu viruddha-vad
SV_09005	vā a-tad-bhāvinaḥ sva-niyatasya abhāvāt, na	kaścīd viśeṣa iti. dadhi khādeti codita uṣṭram
NB_03092	bhidyate. na hi iṣṭa-uktayoḥ sādhyatvena	kaścīd viśeṣa iti. dvayo rūpayor ekasya asiddhāv
VN_01514	na sarvaḥ sarvasmād bhavati. na hy asattve	kaścīd viśeṣa iti. nanu sarvatra sarvasya sattve
SV_07505	-mātram hi vyaktyā saha asya jātam na anyaḥ	kaścīd viśeṣa iti. pūrva-vat pāścād api na jñāna-
SV_03402	vācye 'rthe niścaya-pratyaya-viśayatvena	kaścīd viśeṣaḥ. ekas tam eva pratyāyayan
V3_00204	atra āgama-prāmānya-cintāyām. na apy asya	kaścīd viśeṣaḥ pramāṇa-a-saṃvāde. saṃvāde vā na
VN_01516	sattve 'py ayam tulyo doṣaḥ. na hi sattve	kaścīd viśeṣaḥ. viśeṣe vā sa viśeṣas traiguṇyād
SV_17215	'pi kenacij jñātum a-śakyatvāt. na ca asti	kaścīd viśeṣaḥ. sarva-śabdā hi sarva-artha-
SV_17202	svatantrasya vā svayam vacana-upagame na	kaścīd viśeṣo 'nyatra jaḍasya pratipatti-māndyāt.
SV_09604	na hi dharmā-dharmi-vācinoḥ śabdāyor vācye	kaścīd viśeṣo 'sti ity uktam etat. atha punar
V3_07602	na hi dharmā-dharmi-vācinoḥ śabdāyor vācye	kaścīd viśeṣo 'sti iti nirloṭhitam etat pramāṇa-
HB_02707	tat-siddhi-siddho vā tad-abhāva iti na	kaścīd viśeṣo yena anupalabdhyā abhāva-vyavahāra-
HB_03712	drṣṭa-pratihatōr api hetoḥ prāg itareṇa na	kaścīd viśeṣo lakṣyate. na ca sambhavat-
V3_04105	na hi tatra apy anupalambham antareṇa anyaḥ	kaścīd vyavasthā-āśrayaḥ. tad idam upalabhya-
VN_03513	-a-vṛṭtau viparyaya-vṛṭtau ca hetor na	kaścīd dhetu-doṣo drṣṭānta-virodhaś ca pratijñayā
SV_14810	vidher a-sambhavāt. tata eva asya vināśe na	kaścīd dhetuḥ. tathā hy apekṣyeta paraḥ kāryam
HB_03714	-a-sambhavayor ity a-niścita-lakṣaṇatvān na	kaścīd dhetuḥ syāt. atha a-pradarśita-pratihatōr
HB_03703	-vat, na api sandigdha-lakṣaṇo hetur iti na	kaścīd dhetuḥ syāt. tulya-lakṣaṇe hi drṣṭaḥ
SV_15406	an-anvaya-a-vyatireka-vyāpti-siddhiḥ. tan na	kaścīd dhetur an-anvayo nāma, eka-vyavacchedasya
SV_08501	ity anādir hetu-paramparā bhinnānām hi	kaścīd dhetur na anyaḥ svabhāvād ity atra na
SV_09918	ca a-hetoḥ svabhāva-niyamaḥ. tasmān na atra	kaścīd dhetoḥ svabhāva-pravibhāgaḥ. tad-abhāvāt
V2_07814	ca a-hetoḥ svabhāva-niyamaḥ. tasmān na atra	kaścīd dhetoḥ svabhāva-pravibhāgaḥ. tad-abhāvāt
VN_05714	na hi viśayam samyak pratipadyamānaḥ	kaścīn na anubhāseta iti na ananubhāṣaṇam pṛthag
SV_08414	asti. yasmāt tena ātmanā hi bhede 'pi hetuḥ	kaścīn na ca aparāḥ | svabhāvo 'yam (167abc)
HB_03716	atra anityatva-hetum kṛtakatva-ādikam api	kaścīn na nirdeśayed iti. idam idānim kaṣṭataram
SV_09815	-sannidhitvān na avāśyam sannidhānam iti	kaścīn na vinaśyed api. na hy avāśyam hetavaḥ
V2_07705	-sannidhitvān na avāśyam sannidhānam iti	kaścīn na vinaśyed api. na hy avāśyam hetavaḥ

V3_06306	a-hetukatvam. anyathā abhāva iti bhāva eva	kaścin nāma antareṇa uktaḥ syāt. tasmān na asya
PV_02040	-āśrayo buddher buddhim eva samāśritaḥ |	kaścin nimittam akṣāṇām tasmād akṣāṇi buddhitaḥ ||
V2_07811	-kāla-dravya-niyama-ayogāt. tathā atra api	kaścin niyama-hetur vaktavyo yata ime kecin
V2_07812	ime kecin naśvara-ātmāno jātāḥ. na ca atra	kaścin niyāmakaḥ svabhāvasya asti, sarva-janminām
SV_09915	ime kecin naśvara-ātmāno jātā na ca atra	kaścin niyāmakaḥ svabhāvasya asti sarva-janminām
V3_02410	-upayogiṣu padārtheṣu vyavasthām uparacayan	kaścin nivāryate. na hi tathā-uparacito '-
VN_05601	tūṣṇīm-bhavati. na hi para-upatāpana-krame	kaścin nyāyaḥ, yena kaṣṭa-a-pratīta-prayoga-druta
SV_15210	sidhyati. a-kṛtaka-svabhāvavte 'pi hy eṣām	kaścin mithyā-artha-niyato 'pi syād iti svabhāva-a
VN_05514	sākṣinām karṇe nivedya pratīvādī	kaṣṭa-a-pratīta-druta-saṅkṣipta-ādibhir
VN_05602	hi para-upatāpana-krame kaścin nyāyaḥ, yena	kaṣṭa-a-pratīta-prayoga-druta-uccāritāni
HB_03717	api kaścin na nirdeśayed iti. idam idānīm	kaṣṭataram vyasanam āyātam a-prakāśyam a-
SV_04703	niyojyate. sa ca | (94'b) sākṣān na yojyate	kasmāt (94c) yadi vyaktau śabda-niveśanam phala-
SV_14912	||282|| na vai pratigho 'nyo vā svabhāvo '-	kasmāt pratiniyamavān. yādṛśī tu sva-hetoḥ śakti-
SV_04704	śabda-niveśanam phala-vat. sa ca śabdaḥ	kasmāt sākṣād vyaktiṣv eva na niyujyate. kiṃ
PV_04006	tasya tyāga-aṅgasya a-pramānatā || tat	kasmāt sādhanam na uktaṃ sva-pratītir yad udbhavā
V3_02508	kuryāt, tataḥ kiṃ syāt. a-śakyam etat.	kasmāt. hetor viśeṣeṇa anvaya-abhāvāt. nanv ayam
SV_07823	na vyaṅgyam sampratīyate | viparyayaḥ punaḥ	kasmād iṣṭaḥ sāmānya-tadvatoh ||156|| yo 'pi hi
V2_06806	'napekṣā syād viśaya-antara-vat. tena eva	kasmād upakriyata iti cet, atra vastu-svabhāvair
SV_12022	'sya iyam iṣṭir a-pramāṇikā prāg āsīt. a-	kasmād grāhī ca ayam kiṃ punaḥ kvacit sādhanam
PV_03191	jñāna-janane samartho viśayo 'kṣa-vat | atha	kasmād dvaya-adhīna-janma tat tena na ucyate ||
PV_03437	iti cen na arthe 'py asty eṣa sarvadā ||	kasmād vā anubhave na asti sati sattā-nibandhane |
PV_04081	dharmiṇam sādhyam tataḥ kiṃ tan na śakyate |	kasmād dhettv-anvaya-abhāvān nanu doṣas tayor ayam
SV_09317	anīyatve 'nyatra vā hetuḥ syāt sādhyam api	kasmān na iṣyate. tat kila evam prasādhyamānam
V3_07101	anīyatve 'nyatra vā hetuḥ syāt, sādhyam api	kasmān na iṣyate. tat kila evam prasādhyamānam
NB_03089	-viparyaya-sādhanād viruddhaḥ. sa iha	kasmān na uktaḥ. anayor eva antar-bhāvāt. na hy
NB_03110	api saṃśaya-hetur uktaḥ. sa iha	kasmān na uktaḥ. anumāna-viśaye '-sambhavāt. na
V3_11303	-pārārthya-viparyaya-sādhanād viruddhaḥ. sa	kasmān na uktaḥ. sādhyatā-a-bhedāt. na hy ayam
SV_14305	tasmān na anyo 'nyasya vināśo 'stu kaṣṭham	kasmān na dṛśyate ||270|| ko 'yam artha-antara-
SV_16906	adhyetrkāṇi. tadvat pracura-adhyetrkāṇām api	kasmimścīt kāle kathaṅcīt saṃhāra-sambhavāt.
SV_13108	gamyante. na khalv evam nityānām śābdānām	kasmimścīt saty atīśaya-hānir utpattir vā. tad
V3_05207	iti gamyante. na tv evam nityānām śābdānām	kasmimścīt saty atīśaya-hānir utpattir vā. tad
V3_03413	pūrva-upagama-virodhasya. yatra an-āśrite	kasmimścīt samaye na pravartate vicāraḥ, so
HB_00516	kāryam anupalabdhiś ca iti, yathā anīte	kasmimścīt gamye sattvam agnimati pradeśe dhūmo
SV_13010	kiñcītkaro nāma. akiñcītkaraś ca kaḥ	kasya āvaraṇam anyad vā iti nirloṭhita-prāyam
V3_05008	kiñcītkaram nāma. akiñcītkaram ca kiṃ	kasya āvaraṇam anyad vā. kuḍya-ādayo ghaṭa-ādīnām
HB_02912	liṅga-bhūta-pradeśa-pratipattāv eva siddhaḥ.	kasya idānīm tal liṅgam. anvaya-anugamanam ca
PV_04004	akhilam tataḥ || tad-āgamavataḥ siddham yadi	kasya ka āgamaḥ | bādhyamānaḥ pramāṇena sa
V3_00208	siddhiḥ. tad-āgamavatas tat-siddham iti cet,	kasya ka āgamaḥ. bādhyamānaś ca pramāṇena sa
SV_14718	adṛśyatve 'pi na tad-rūpaṃ jñānam iti	kasya kim āyattā pratipattīḥ. na ca yad yad
VN_01317	avasthānām na nivṛtti-prādur-bhāvāv iti	kasya tāv iti vaktavyam. avasthitasya dharmā-
VN_06214	nigraha-prāpto 'si ity an-anuyogaḥ. etac ca	kasya parājaya ity anuyuktayā parśadā vaktavyam,
VN_04809	sambadhyata iti teṣu vidita-sambandheṣu kaḥ	kasya pūrvo 'paro vā kramaḥ, yena krameṇa
VN_01108	sukha-duḥkha-vat. sa-anvayatve ca kā	kasya pravṛttir nivṛttir vā iti yat kiñcid etat.
SV_12020	iti cet. nanv idam eva abhyupagama-aṅgam iti	kasya bādḥā. tat parasya api tulyam eva. tasya
HB_02915	'nya-bhāvād abhāva-siddhir iti cet, kena	kasya virodhaḥ. anya-bhāvena pratiyoginaḥ. kiṃ nu
V3_07902	-lakṣaṇatā. tathā ca a-gamakatvam iti kiṃ	kasya sādhanam, yad-artham avyabhicāraś cintyate.
SV_07122	na kiñcīt karoti ity akiñcītkaraś ca kaḥ	kasya sthāpako nāma. tena ayam kenacid a-
PV_02013	|| anyathā kumbha-kāreṇa mṛd-vikārasya	kasyacit | ghaṭa-ādeḥ karaṇāt sidhyed valmikasya
V3_09605	||70|| anyathā kumbha-kāreṇa mṛd-vikārasya	kasyacit | ghaṭa-ādeḥ karaṇāt sidhyed valmikasya
PV_03422	-vat || saṃvedanasya tādātmye na vivādo 'sti	kasyacit | tasya artha-rūpatā asiddhā sā api
PV_03326	|| ātmā sa tasya anubhavaḥ sa ca na anyasya	kasyacit | pratyakṣa-prativedyatvam api tasya tad
SV_01923	hetu-svabhāva-abhāvo 'taḥ pratiṣedhe ca	kasyacit | hetuḥ (29abc) tāv eva hi nivartamānau
V2_10101	hetu-svabhāva-abhāvo 'taḥ pratiṣedhe ca	kasyacit | hetuḥ (72abc) tāv eva hi nivartamānau
PV_03368	| pitros tad-ekasya ākāram dhatte na anyasya	kasyacit || tad-dhetutvena tulye 'pi tad-anyair
PV_02203	| anīyatvena yo '-vācyāḥ sa hetur na hi	kasyacit || bandha-mokṣāv a-vācye 'pi na vidyete
PV_04272	| anyathā hy anavasthānād bhedaḥ sidhyen na	kasyacit || viśiṣṭa-rūpa-anubhāvān na ato 'nyā
SV_15104	'vastu-sāmarthyān na hi janma asti	kasyacit ||285|| yadi a-kṛtakaḥ śabdo na tasmād
V1_00407	| pramāṇa-antara-sad-bhāvaḥ pratiṣedhāc ca	kasyacit ||2|| sa khalu pratyakṣam pramāṇam na
SV_14925	svabhāvasya niṣpatteḥ. na ca teṣv anapekṣeṣu	kasyacit kadācīt kiñcij jñānam nivarteta. na ca
HB_02404	-sāmānya-vivakṣāyām vyabhicārān na iṣyate.	kasyacit kadācīt kutaścīd bhāve 'pi sarvas
SV_09926	iti cet. ākasmikī tarhi sattā iti. na iyam	kasyacit kadācīt kvacid viramet. tad dhi kiñcid
SV_12911	api mithyā, tasya a-varṇa-rūpa-saṃsparśinaḥ	kasyacit kadācīt a-pratipatteḥ. varṇānām ca a-
V2_07911	-ayogāt. na api caramasya a-sāmarthyam eva,	kasyacit karaṇāt. a-kāriṇo 'pi pratyaya-vaikalye
SV_17613	viprakṣṭeṣv abhāva-nīśayaḥ. veda-prāmānyam	kasyacit karṭṭ-vādaḥ snāne dharmā-icchā jāti-vāda
HB_01502	bhinna eva eṣām svabhāvaḥ, tena kiñcid eva	kasyacit kāraṇam. tatra yo '-vyavadhāna-ādi-deśa-

V3_05809	katham siddhaḥ, katham vā so 'bhāvaḥ	kasyacit kāraṇam. na eṣa doṣaḥ, yasmāt – eka-
SV_15520	paśyāmaḥ. tathā hi samayatve hi mantrāṇām	kasyacit kārya-sādhanam | (292ab) yuktam. yady
SV_01607	-svabhāvānām sarveṣāṃ puruṣa-kriyā na vā	kasyacit. kiṃ ca, ātma-mṛc-cetanā-ādinām yo
PV_02164	kāyaṃ vāsanā-bodha-kāraṇam || jñānaṃ syāt	kasyacit kiñcit kutaścīt tena kiñcana | a-
SV_13110	-jñānāni sakṛj janayeyuḥ. no cen na kadācit	kasyacit kiñcid ity ekānta eṣaḥ. a-śrutir
V3_05209	jñānāni janayeyuḥ. na cet, na kadācit	kasyacit kiñcid ity ekānta eṣaḥ. syād etat, na
PV_03336	-nirbhāsaṃ na artho bāhyo 'sti kevalaḥ ||	kasyacit kiñcid eva antar-vāsanāyāḥ prabodhakam |
SV_02023	-bhedaś ca. tau cen na bhedakau, tadā na	kasyacit kutaścīd bheda ity ekaṃ dravyaṃ viśvaṃ
V2_09001	-bhedaś ca. tataś cen na bheda-siddhiḥ, na	kasyacit kutaścīd bheda ity ekaṃ dravyaṃ viśvaṃ
SV_06117	pravṛtti-nivṛtti-arthatvāt. yadi hy ayaṃ na	kasyacit kutaścīn nivartayet pravartayed vā,
V2_08202	iti cet, ākasmikī tarhi sattā iti na iyaṃ	kasyacit kvacit kadācid viramet. tad dhi kiñcid
SV_05402	ca iti vyāhatam etat. tasmād yaḥ kaścīt	kasyacit kvacit pratibandhaḥ, sa sarvo janyatāyām
SV_15118	tad yadi nityānām padārthānām svalakṣaṇe	kasyacij jñānaṃ syāt, sarvasya sarvadā syāt.
SV_01630	vṛkṣaḥ śiṃśapām. śākhā-ādimad-viśeṣasya eva	kasyacit tathā-prasiddheḥ, sa tasya svabhāvaḥ.
V2_09908	vṛkṣaḥ śiṃśapām, śākhā-ādimad-viśeṣasya eva	kasyacit tathā-prasiddheḥ. sa tasyāḥ svabhāvaḥ.
V2_08108	vyāptir anapekṣāyāḥ. hetumattve tu vināśasya	kasyacit tathābhāve 'py anyatra hetor vaikalyād a
SV_13919	api siddhatvāt. jñānaṃ prati kārakatve	kasyacit tathābhūtānām anyeṣāṃ api tathābhāva-
V3_05006	upalambha-āvaraṇaṃ sambhavati. sato 'pi vā	kasyacit tad-ātmānam a-khaṇḍayataḥ sāmārthya-
SV_09003	anyad api syād dadhi. tad anayor ekasya api	kasyacit tad-rūpa-abhāvasya abhāvāt, svarūpasya
V2_09905	-svabhāvānām sarveṣāṃ puruṣa-kriyā na vā	kasyacit. tasmāt tan-mātra-sambaddhaḥ svabhāvo
HB_03807	-dharma-bhāvi ca katham anyadā api sādhanam	kasyacit. tasmāt svabhāvataḥ sva-sādhyā-
PV_02270	-ādi-prasaṅgāś ca na bādhaḥ || a-smṛteḥ	kasyacit tena hy anubhūteḥ smṛta-udbhavaḥ |
V3_02710	-avadheyāḥ syāt. dvayor an-āsrita-śāstrayoḥ	kasyacit parikṣāyāṃ kaḥ prastāvo '-prastuta-pakṣī
SV_14604	vidheḥ prādhānyāt. evaṃ ca a-pratiśedhāt	kasyacit paryudāso 'pi kvacin na syāt. yadi hi
HB_03014	salila-upalambha-abhāvaḥ, sa katham abhāvaḥ	kasyacit pratipattiḥ pratipatti-hetur vā, tasya
V1_03512	ātmā eva buddher anubhavaḥ. sa ca na anyasya	kasyacit. pratyakṣa-prativedyatvam apy asyām tad-
V3_05903	kvacid abhāva-a-pratipatteḥ. tasmāt	kasyacit pratyakṣatāyām tat-pramāṇa-balena dvau
SV_03020	na upādhayaḥ syuḥ. kvacit pravṛttau hi	kasyacit pradhānasya aṅga-bhāvāt tad-apekṣāyā
VN_06608	asatoś ca tiro-bhāva-āvir-bhāvāv antareṇa na	kasyacit pravṛtṭy-uparamaḥ pravṛtṭir vā ity evaṃ
SV_12303	bhārata-ādiśv idānintanānām a-śaktāv api	kasyacit chakti-siddheḥ. tasmāt kāraṇāni
V1_00511	sā tena abhāvaṃ pratipādayanti liṅgam eva.	kasyacit saṃvāde 'pi taj-jātiyasya vyabhicāra-
V1_04104	-a-yogyatvāt. tasmān na an-upalabhamānaḥ	kasyacit saṃvedanaṃ vedayate nāma kiñcit.
SV_09405	prasādhayato '-nirdiṣṭa-svabhāva-viśeṣasya	kasyacit sattā-mātre virodha-abhāvān na iha sattā
V3_07110	prasādhayato '-nirdiṣṭa-svabhāva-viśeṣasya	kasyacit sattā-mātre virodha-abhāvān na iha sattā
SV_15521	-sādhanam | (292ab) yuktam. yady ete mantrāḥ	kasyacit samayo yathā mat-praṇītam etad abhimata-
SV_12909	ekasya śakala-abhāvāt, sakala-śrutir na vā	kasyacit. samasta-varṇa-saṃskāravatyā antyayā
SV_14626	sarva-artha-vivecanaṃ hi tatra tattvaṃ na	kasyacit samāveśaḥ. na khalv evaṃ vināśo vastuni
SV_16720	syāt, na apauruṣeyānām śabdānām, tatra	kasyacit samīha-abhāvāt. api ca, nyāyam eva
SV_13111	ity ekānta eṣaḥ. a-śrutir vikalatvāc cet	kasyacit saha-kāriṇaḥ | (252ab) syād etat – na
HB_02106	na a-kṣaṇikeṣu hetuṣv eka-arthakriyayā	kasyacit saha-kāritva-niyamo na api santāna-
SV_12413	-sādhana-vikalā mantrān na kurvate. tat tu	kasyacit sākalyaṃ na paśyāmaḥ. puruṣāṇām samāna-
V1_00306	an-upanayanto 'n-apanayanto vā katham	kasyacit sādhanam. na ca tebhyo 'rtha-siddhiḥ,
HB_02510	syāt, kāraṇa-śakti-pratiniyame hi kiñcid eva	kasyacit sādhanāya upādiyeta na aparam, tasya eva
HB_01615	-sthira-eka-svabhāvānām bhāvānām kadācit	kasyacit svabhāvasya abhāva-virodhāt. tat kim
SV_14114	-pratyupasthāpanāt. api ca, ātyantikasya	kasyacit svabhāvasya abhāvād bhavatā dhvaninā an-
VN_01110	vā iti yat kiñcid etat. atha vā yadi	kasyacit svabhāvasya pravṛtṭi-nivṛtṭi svayam
SV_10301	ayaṃ nyāya udāhṛtaḥ | (201ab) yasya	kasyacit svabhāvo na upalabhyate deśa-ādi-
SV_16918	nānā-arthānām śabdānām vyavahāre darśanāt	kasyacid a-prasiddha-arthasya a-prasiddhasya vā
VN_04202	arthaḥ, tan nirarthakam iṣṭam iti cet, yasya	kasyacid a-vādino 'pi hi nirarthaka-abhidhāne kiṃ
SV_15208	'pi sambhavaty eṣāṃ anyathā-bhāvaḥ. tasmāt	kasyacid a-vaiparītya-darśane 'pi sarveṣāṃ
SV_05815	tasya abhāvāt, anyasya ca vastu-dharmasya	kasyacid a-saṃsparśāt. tata eva ca sā śrutir anya
SV_03021	ucyante. tasya śabdair an-ākṣepān na te	kasyacid aṅga-bhūtā iti kim upādhayaḥ. lakṣita-
VN_01519	ca, sādhyasya kasyacid abhāvāt. yasya	kasyacid atīśayasya tatra kathañcid asata
V3_00502	-antara-avasthānāt. na, parikṣā-kāle	kasyacid an-abhyupagamāt. sa yam arthaṃ
SV_15608	tv alpiyaso 'pi kramasya bhraṃśād drṣṭaḥ,	kasyacid anuṣṭhānād devatā-sannidher a-sākalyena
HB_03015	-hetur vā, tasya api vā katham pratipattiḥ.	kasyacid api tasya tad-anyasya vā a-pratipattāv
VN_00924	idānīm na idam, idam evam, idam na evam iti,	kasyacid api rūpasya kathañcit kvacit kadācid
SV_17019	vacanāḥ. tad eṣāṃ pravādo na pramāṇam. na hi	kasyacid api samyak-pratipatter abhāve bāhulyam
V3_06107	tan na viśiṣṭa-upalambha-abhāvāt tatra	kasyacid abhāva-a-pratipattiḥ, kiṃ tarhi tādrśo
V3_06106	-siddhiḥ. tan mā bhūt svāpa-ādy-avasthāyām	kasyacid abhāva-pratitiḥ, tatra indriya-sādguṇya-
HB_03215	ca, rasa-rūpa-ādi-vat. tasmāt kvacit kadācit	kasyacid abhāva-siddhir yathoktād eva anupalambhāt
VN_01519	kiṃ jāyate. sādhana-vaiphalyaṃ ca, sādhyasya	kasyacid abhāvāt. yasya kasyacid atīśayasya tatra
SV_17224	apauruṣeye tu na vivakṣā na saṅketāḥ	kasyacid abhiprāya-abhāvād iti na niyamo na taj-
VN_00723	ekena api śabdena na ucyeraṇ. bhavatu nāma	kasyacid artha-antara-bhūtasya upagame syād
V3_01801	anityatayā tadvataḥ śabdasya sādhanāt. tathā	

SV_04914
V3_07301
V2_04806
VN_06510
SV_14214
SV_01925
V2_10103
SV_17515
VN_00508
SV_09108
V1_04203
VN_01301
V1_03412
SV_16222
SV_05701
SV_13220
SV_15609
SV_12421
HB_03010
SV_13114
V3_05213
SV_14902
V3_10210
SV_14823
SV_14528
SV_14606
V2_09111
SV_14602
SV_14530
SV_07719
V3_09406
SV_09220
SV_17603
PV_04058
V3_02208
V3_02812
SV_00510
V2_06003
V3_05908
SV_16422
SV_03227
SV_13829
VN_01619
SV_05918
SV_16522
SV_14413
V3_06211
V3_11711
SV_02820
SV_03121
V2_06201
SV_11021
VN_04618
SV_10614
V3_06901
SV_16307
PV_03035
SP_00018
PV_03275
SV_15405
SV_14326
SV_08201
SV_14221
PV_03320
PV_04122

-vāda eva āsritaḥ syāt. evaṃ tarhy anvayinaḥ
sādhanam. pradhāna-ādi-śabda-vācyasya eva
-sādhanane vastuni tasya a-nirodhāt tataś ca
a-niyamāt kathā-prasaṅgo 'pa-siddhāntaḥ.
katham (270'b) | anyo 'nyasya vināśaḥ. na hi
sva-pratibaddhaṃ nivartayata iti.
sva-pratibaddhaṃ nivartayata iti
vivakṣā-mātreṇa bhāvāt. na ca anyaḥ kaścit
-vidham asad-vyavahāra-viśaya iti vyāptiḥ,
vyāmūḍhaṃ jagat syāt. syād etat, na tatra
tādātmyāt tathā-prathanam, na tad anyasya
yady evaṃ bhedaḥ syāt. saty apy etasmin
sarvasya āvaraṇa-prasaṅgaḥ, a-bhedāt. na vā
na ca ayam anukramaḥ svabhāvataḥ kārakaḥ
eṣaṃ a-bhinno bheda ity ucyate, jñāna-ādeḥ
śabdānām. tatra kenacit saṃskṛtam indriyaṃ
a-sākalyena virādhanaḥ ca. sarva-bhramśe tu
an-apahnaḥ. na api puruṣeṣu utpitsōḥ
tad-a-tad-rūpayor a-vivekāḍ iti. ya eṣa
sahakāri pratiniyatam asti. tat kadācit
asti indriya-upakāry anyad vā. tat kadācit
iti. so 'py anena eva pratyākhyātaḥ.
'sti, yato 'yaṃ doṣaḥ syāt. sa hi kevala eva
-samāveśa-lakṣaṇatvāt. tasmān na abhāve
tarhi sa eva bhāvo na bhavati iti. yadi hi
na asti, sarvatra nivṛttir bhavati ity ukte
a-hetutā tan-mātra-anubandhaś ca. tato 'pi
eṣa na paryudāsaḥ. anyathā iha api
a-prastutam eva uktaṃ syāt. na hi
antareṇa bhinna-deśābhyaṃ yugapat
hi sukha-ādinām a-sandigdho bhedo bhavati.
tu viveka-lakṣaṇa eva nimitti-kartavyasya
yathārthā na vā iti. tena na yuktam anena
kāraṇaṃ vā artho 'vyabhicāreṇa sādhanam |
kāraṇaṃ vā artho 'vyabhicāreṇa sādhanam |
pratyakṣe 'rtha-grahaṇam indriya-jñānasya
'nupalabdheḥ. tathā hi sa dvidhā kriyeta
'nupalabdheḥ. tathā hi sa dvidhā kriyate,
tasya apy anyata ity anavasthānān na
hetutva-pratikṣepāt. pumstva-ādi-sāmye 'pi
tena gaur gotvam ity eka-artha-abhidhāne 'pi
tasya eva pradīpa-āder viśaya-antarasya ca
anupalabdhi-viśeṣasya. tena anupalabdhyā
cet (118ab') na vai vastu-sat-sāmānya-vādinā
[314] syād etat – na vyaṃ puruṣa-prāmānyāt
tad-a-tat-kriyā-vikalō na kartā eva iti na
abhāva-pratyayaḥ kuto bhavati. na hy abhāvaḥ
vyatirekī ity ucyate. na hy a-pratibaddhaḥ
na vastu-svabhāva-niścaya-ātmakam. tathā hi
pratyakṣeṇa api grhītaṃ nāma. na pratyakṣaṃ
abhāva eva. tad evaṃ vidhi-pratiśedhābhyaṃ
te hi vikalpa-prabhavaḥ saty apy upādāne
-su-prayogān naraka-pātam iti bruvāṇasya
vā api na ca syād anṛta-arthatā | vācaḥ
vā api na ca syād anṛta-arthatā | vācaḥ
śauca-dharma-parāyaṇānām ca tan-nimittam eva
|| upacārāt tad iṣṭam ced vartamāna-ghaṭasya
kā ghaṭanā a-bhinne kārya-kāraṇatā api
adhyakṣa-smṛta-ākārāṃ saṃvittim buddhir atra
pratiśedha-dvayāc ca vidhi-siddhir iti
atyanta-anupalabdhi-lakṣaṇasya. tan-nivṛttau
-svabhāvasya an-atiśayād a-viśeṣa-ādhyāyini
utpatter a-doṣa iti cet. an-atiśaya-lābhinaḥ
bhinna-abhimateṣv apy āropeṇa vṛttitaḥ ||
karpūra-rajata-ādiṣu | samayād vartamānasya

kasyacid arthasya abhāvāt prakṛti-bhinneṣv
kasyacid arthasya abhāvān nir-viśeṣaṇā eva sā.
kasyacid arthasya asiddheḥ. ata eva sad api
kasyacid arthasya tathābhāvaṃ pratijñāya
kasyacid arthasya nāma-kāraṇa-mātreṇa kāṣṭham na
kasyacid arthasya pratiśedham api sādhayitu-
kasyacid arthasya pratiśedham api sādhayitu-
kasyacid avyabhicārī. vyabhicāre ca tato 'nyathā
kasyacid asato 'bhyupagame tal-lakṣaṇa-a-viśeṣāt;
kasyacid asato niśedhaḥ, an-uṣṇaṃ sad eva artha-
kasyacid ātma-saṃvedana-vat. tato 'pi na tad
kasyacid ātmano 'nvayād aikyam iti cet, sukha-
kasyacid āvaraṇam ity a-vikalpaṃ dr̥ṣyeta.
kasyacid āśu-siddher anyasya cirād aparasya vrata
kasyacid ekasya kāraṇāt, a-tat-kāri-svabhāva-
kasyacid eva grāhakam iti na yugapat sarva-śabda-
kasyacid eva samayasya an-anuṣṭhānād a-sannidher
kasyacid guṇasya pratiroddhā. bādhyā-a-dr̥ṣṭer
kasyacid darśanāt kvacit prāpti-parihāra-artho
kasyacid bhavati iti tat-kṛtam eṣaṃ kadācit
kasyacid bhavati iti tat-kṛtam eṣaṃ kadācit
kasyacid bhāva-an-abhyupagamāt. yathā keṣāñcid
kasyacid bhāva-abhāvayor vṛtti-vyatirekavān
kasyacid bhāva-upakṣepo 'nyasya. etena a-
kasyacid bhāvaṃ brūyāt, na bhāvo 'nena nivartitaḥ
kasyacid bhāvasya eva pratīteḥ. tathā ca anena
kasyacid bhāve tad-an-upayogād a-pracyutir iti
kasyacid bhāve na pratiśedha-paryudāsayo rūpa-
kasyacid bhāvena bhāvo na bhūto nāma. tadā na
kasyacid yogo yuktaḥ. tasya dvitīya-ātma-abhāvāt.
kasyacid rūpasya anukārād avasthā-bhede 'py a-
kasyacid rūpasya abhāvāt, tad-bhāve 'bhāva-ayogāt.
kasyacid vacanena kiñcin niścetum. tasmān na tan-
kasyacid vāda-bādhyāṃ svabhāvān na nivartate ||
kasyacid vāda-bādhyāṃ svabhāvān na nivartate ||18
kasyacid vitatha-arthatvāt tat-parihāreṇa pramāṇa
kasyacid vidhinā niśedhena vā. vidhau viruddho vā
kasyacid vidhinā pratiśedhena vā. vidhau viruddho
kasyacid viśeṣa-siddhiḥ syāt. arthasya tu sva-
kasyacid viśeṣasya darśanāt. sambhavad-viśeṣe ca
kasyacid viśeṣasya pratyāyana-arthaṃ kṛte saṅketa
kasyacid vyañjaka-antara-abhāvāt. tat-kāraṇāni
kasyacid vyavacchedaṃ prasādhayatā tasya yathokta
kasyacid vyavacchedena kiñcid vidhiyate, kiṃ
kasyacid vyākhyānam abhiniviṣṭaḥ, kiṃ tarhi
kasyacid dhetur a-hetuś ca na apekṣate. tasmāt
kasyacin nimittam. a-sāmarthyāt, sāmarthya-
kasyacin nivṛttau niyamena nivartate. tasmād
kasyacin niścaye 'py anyasya a-pratipatti-
kasyacin niścāyakam. tad yam api grhṇāti tan na
kasyacin niśedhe sarva-gamakānām anupalabdhi
kasyacin mano-guṇasya abhyāsād apakarṣiṇaḥ. tat-
kasyacin mukhaṃ vakrī-bhavati. tasmān na saṃskṛto
kasyāścid ity eṣā bauddha-artha-viśayā matā ||208||
kasyāścid ity eṣā bauddha-artha-viśayā matā ||56||
kasyāścid siddher asiddher viparyaye ca punaḥ
kā | pratyāsattir abhāvena yā paṭa-ādaḥ na
kā | bhāve hy anyasya viśiṣṭau śliṣṭau syātām
kā || tāms tān arthān upādāya sukha-duḥkha-ādi-
kā an-anvaya-a-vyatireka-vyāpti-siddhiḥ. tan na
kā anyā gatiḥ svabhāva-sthiteḥ. hantā hi
kā apekṣā. atiśaye vā kṣaṇikatvāt karmaṇaḥ
kā apekṣā. lābhe vā apara-kāṣṭha-janma syāt.
kā artha-saṃvid yad eva idaṃ pratyakṣaṃ
kā asādhāraṇatā api vā || yadi tasya kvacit

V1_02407	buddhir atīśayavatī na saṃvedanam iti cet,	kā iyam buddhiḥ. adhyavasāyaḥ. kim idam
SV_06918	vartamānam ekām śrutim vartayati tasya	kā iyam vṛtītiḥ. ādheyatā vā syāt. yathā kuṇḍe
V3_04206	-an-utpattiḥ, tad-bhāvād itarasya iti. atha	kā iyam śaktiḥ. sa eva bhāva uta anyad eva kiñcit.
SV_01624	-ādiṣv anumānam, a-śaktād an-utpatteḥ. atha	kā iyam śaktiḥ, sa eva bhāvaḥ, uta anyad eva
V3_09306	a-vyaktis tulyā ity asty eva sāmānyam. atha	kā iyam a-vyaktiḥ. adrśya-ātmatā. nanv anena
SV_05326	āśrayasya tad-upayoge 'n-upakāryatve	kā iyam apekṣā nāma. tadutpatti-dharmā bhāvaḥ
V1_03311	-kṛta iti tasya eva prāmānyam yuktam. atha	kā iyam artha-saṃvid yā pramāna-phalam. yad eva
V3_09311	ca. avasthā nivartate, na avasthātā iti cet,	kā iyam avasthā. yā iyam udaka-dhāraṇa-ādy-
PV_02163	bhaven manaḥ || rūpa-ādi-vad vikalpasya	kā eva artha-paratantratā | anapekṣya yadā kāyam
VN_01108	ākaraṣayati sukha-duḥkha-vat. sa-anvayatve ca	kā kasya pravṛttir nivṛttir vā iti yat kiñcid
PV_04047	| a-nāntarīyake ca arthe bādhithe 'nyasya	kā kṣatiḥ || uktam ca na āgama-apekṣam anumānam
V3_02101	| a-nāntarīyake ca arthe bādhithe 'nyasya	kā kṣatiḥ ||8|| uktam ca na āgama-apekṣam
SP_00018	arthān mithyā-arthā ghaṭitān iva || bhinne	kā ghaṭanā a-bhinne kārya-kāraṇatā api kā | bhāve
VN_02817	uddiśya śāstram pravartate pravṛttau ca	kā niṣṭhā teṣām a-niṣṭhānāt. drśyate ca viduṣām
SP_00001	jarām || pāraṇtryam hi sambandhaḥ siddhe	kā paratantratā | tasmāt sarvasya bhāvasya
V1_00704	-vibhramam a-vikalpakam jñānam pratyakṣam.	kā punar iyam kalpanā. abhilāpinī | pratītiḥ |
SV_16710	khādec chva-māmsam ity eṣa na artha ity atra	kā pramā ||318|| kvacid apy arthe pratyāsatti-
V2_07009	khādec chva-māmsam ity eṣa na artha ity atra	kā pramā ||36|| prasiddho loka-vādaś cet tatra ko
PV_03403	manda-cakṣuṣaḥ || tasya tad-bāhya-rūpatve	kā prasanna-īkṣaṇe 'kṣamā | bhūtam paśyamś ca
SV_14720	prakāśa-āyatta-pratītinām iva nīla-ādīnām.	kā vā tasya pratyāsattiḥ. tatra yat tasminn an-
PV_02224	'vikale tasmin kāryam kena nivāryate |	kā vā sa-doṣatā dr̥ṣṭā snehe duḥkha-samāśrayaḥ ||
PV_03428	-ābhāsaḥ tam vetti na tad ity api | prāptam	kā saṃvid anyā asti tādrūpyād iti cen matam ||
SV_16323	phala-dāḥ. ye 'pi tantra-vidaḥ kecin mantrān	kā m̐ścana kurvate | prabhu-prabhāvaḥ teṣām sa tad-
SV_10813	takṣaka-phāṇa-ratna-alāṅkāra-upadeśa-vat,	kāka-danta-parikṣā-vac ca. tad viparyayaṇa
PV_03224	vat || hetu-bhāvād ṛte na anyā grāhyatā nāma	kācana | tatra buddhir yad-ākārā tasyās tad
PV_04008	| sādhyā-sādhanā-cintā asti na teṣv artheṣu	kācana || puṃsām abhiprāya-vaśāt tattva-a-tattva-
PV_04142	ity api | na evam iṣṭasya sādhyasya bādha	kācana vidyate || dvayasya api hi sādhyatve
SV_17428	-kāmo bandhakim api prāgalbhya vijayate.	kācit kila bandhakī svayam svāminā vipratipatti-
V3_05604	nanu yathokta-lakṣaṇa-anupalabdhir api	kācit ṛtīyo hetuḥ, sa kim na udāhṛtaḥ. so 'pi
HB_01102	ko 'parasya upayoga iti cet, na vai bhāvānām	kācit prekṣā-pūrva-kāritā, yataḥ – 'yam eko 'pi
SV_10220	sarva-anupalabdhir a-pramānam. pramānam api	kācil liṅga-viśeṣa-bhāvinī, yathā-udāhṛtā prak.
SV_14920	vicitra-śaktayo hi sāmāgryō dr̥śyante. tatra	kācit syād api yā a-naśvara-ātmānam janayet. na,
V2_07903	vicitra-śaktayo hi sāmāgryō dr̥śyante. tatra	kācit syād api yā a-naśvara-ātmānam janayet. na,
SV_10219	iyam a-pravṛtti-phalā proktā. pramānam api	kācit syāl liṅga-atīśaya-bhāvinī ||200|| atra na
PV_03516	|| na ca a-sannihita-arthā asti daśā	kācid ato dhiyaḥ | utsanna-mūlā smṛtir apy
V2_09006	-a-niṣpattes tulya-a-tat-svabhāvātā. na vai	kācid anityatā nāma anyā yā paścān niṣpadyeta. sa
SV_02103	-a-niṣpattes tulyā a-tat-svabhāvātā. na vai	kācid anyā anityatā nāma yā paścān niṣpadyeta. sa
SV_09824	-pariṇāma-apekṣatvāt. na evam bhāvasya	kācid apekṣā. tatra apy antyā kāraṇa-sāmagrī yā a
SV_15801	sā prāg eva nirākṛtā ||296|| na hi nityānām	kācid abhivyaktir ity uktam, yato 'bhivyañjakaḥ
V3_03810	syāt. na ca samayād vartamānasya	kācid asādhāraṇatā. yadi hi tasya kvacid sidhyet,
SV_07501	na hi vyakter api jñāna-hetutām muktavā anyā	kācid asty abhivyaktiḥ sāmānyasya svabhāva-
SV_16002	na syāt. yad uktam – na varṇebhyo 'nyā	kācid ānupūrvī iti, tatra ānupūrvyām asatyām syāt
SV_10025	api svabhāva-bhāvi viśeṣa-abhāvād iti. yā	kācid bhāva-viśayā dvidhā eva anumitis tataḥ |
PV_03046	vibhāvyyate || yā apy a-bheda-anugā buddhiḥ	kācid vastu-dvaye kṣaṇe | saṅketena vinā sā artha
VN_02019	jijñāsitasya kim na bhavati. na hi tasya api	kācid vivakṣita-sādhyā-dharma-siddhau
SV_03224	vācye leśa-viśeṣataḥ ||60|| na vai śābdānām	kācid viśaya-svabhāva-āyattā vṛttir icchāto vṛtty
SV_07815	dr̥śyeta sarvatra (155abc) na jāter nityāyāḥ	kācid vyaktir iti niṣiddham etat. tasmān nityam
SV_00413	ca asattvam anupalabdhir asaj-jñāna-phalā	kācid dhetu-bheda-vyapekṣayā ||3|| hetur
SV_05311	tad-dhetuḥ, kim tarhi vyaktinām ekām	kācid apekṣya vijñānam utpādayati. evam sati tad
HB_00307	vā anveṣate prekṣāvān. na ca sāmānyam	kācid arthakriyām upakalpayati svalakṣaṇa-
PV_02216	pratipakṣasya tyāga-sandarśanād api | na	kāñādāḥ. teṣām sa mithyā-vāda iti cet. ka idānim
SV_12016	kartṛṇ aṣṭaka-ādīn. hiraṇya-garbham ca	kāpna grāmya-kāṣṭha-hāraṇa prārthitā api na
SV_17432	jala-budbudayoḥ karoti. tena jarat-	kāḍācitka-phalam siddham tal-liṅgam jñānam idṛśam
PV_04198	nir-apekṣasya kārya-a-kṛti-virodhataḥ |	kāḍācitka-phalam siddham tal-liṅgam jñānam idṛśam
V3_05411	nir-apekṣasya kārya-a-kṛti-virodhataḥ |	kāḍācitka-svabhāvātā-anapekṣatayor virodho
V3_06608	-svabhāvasya eva tad-bhāve sāmāthyāt. etena	kāḍācitkaḥ śabdasya upalambha-yogya ātmā, sa ca
V2_06713	apekṣāyām ca pūrva-vat prasaṅgaḥ. tasmāt	kāḍācitkatayā siddhā duḥkhasya asya sa-hetutā ||
PV_02179	-anumānam syān na etan nityeṣu vidyate |	kāḍācitkatva-sambhavaḥ ||35|| sa hi dhūmo 'hetur
SV_02221	anya-anapekṣaṇāt | apekṣāto hi bhāvānām	kāḍācitkatva-sambhavaḥ ||58|| sa hi dhūmo 'hetur
V2_08610	anya-anapekṣaṇāt | apekṣāto hi bhāvānām	kāḍācitkatvāt sa-apekṣya-siddhyā prasiddhir
SV_01613	asiddheḥ. indriya-ādīnām tu vijñāna-kāryasya	kāḍācitkatvāt sattā-ādi-vat. prāg eva vyaktaḥ
SV_08118	kiñcid bhavet. saty arthe tat-samavāyasya a-	kāḍācitkasya gocaraḥ || yady apy asti sitatva-
PV_03232	cetasah | na vicitrasya citra-ābhāḥ	kāḍācitkā bhavanti, bhāva-abhāva-kālayos tad-
SV_02224	abhāva-kāla-a-viśeṣāt. apekṣayā hi bhāvāḥ	kāḍācitkā bhavanti, bhāva-abhāva-kālayos tad-bhāva
V2_08613	abhāva-kāla-a-viśeṣāt. apekṣayā hi bhāvāḥ	

HB_02509 vā syāt, apekṣya-abhāvāt. apekṣyā hi bhāvāḥ
 SV_15516 apauruṣeyam. santi puruṣa-kṛtāny api vākyāni
 V2_09802 api tad-avyabhicārah, kvacid deṣe
 SV_01512 api tad-avyabhicārah. kvacid deṣe
 SV_16517 dṛṣṭaḥ. na hi tat-pratikṣepa-sādhanāni
 SV_16905 utsanna-uddhṛtāni śākhā-antarāni. idānim api
 SV_13202 yogya-deśa-sṭhiti-tāratamya-apekṣaṇād ayas-
 SV_11102 '-yatnena vinivartayitum śakyāḥ. śrotriya-
 PV_02017 siddhau tu sarvaṃ sarvasya sidhyati || etena
 V3_03805 bhavati. sa hi śaśināś candratvam an-icchan
 PV_04120 jā iti sūcitam || candratām śaśino 'n-icchan
 SV_17006 yad uktam – agni-hotraṃ juhuyāt svarga-
 SV_17013 ||320|| yādṛśy agni-hotraṃ juhuyāt svarga-
 SV_16712 -rahitasya agni-hotraṃ juhuyāt svarga-
 SV_16709 āsayati. tena agni-hotraṃ juhuyāt svarga-
 V2_07008 gatiḥ ||35|| tena agni-hotraṃ juhuyāt svarga-
 PV_02185 sukha-duḥkhaḥ || yato 'pi prāninaḥ
 PV_03282 -kalpanā-jālaṃ spaṣṭam eva avabhāsate ||
 V1_02713 yathā nirṇitam asmābhiḥ pramāṇa-vārttike.
 V2_06611 ||32|| sarva eva āgamam an-āgamam vā pravṛtti-
 SV_11003 ||218|| sarva eva āgamam an-āgamam vā pravṛtti-
 PV_02202 kaścana || na ca ātmani vinā premṇā sukha-
 V3_07610 icchā-mātra-anurodhanam arthaṃ niyantū-
 SV_17317 anyathā prāmānyam vedasya sādhayitu-
 SV_17427 -avagaha-gahane 'pi nir-atyayatām sādhayitu-
 SV_12916 evaṃ yadi syāt sādhu me syād iti kalyāṇa-
 SV_00903 eva kāryam spandana-vacana-ādayaḥ, vaktu-
 V3_10903 eva kāryam spanda-vacana-ādayaḥ, vaktu-
 V3_11101 'naikāntikaḥ. tasmāt karaṇa-guṇa-vaktu-
 SV_01001 iti ko niścayaḥ. karaṇa-guṇa-vaktu-
 SV_13115 tat-kṛtam eṣāṃ kadācit kvacid chravaṇam iti.
 SV_12604 kaḥ siddhe 'pi guṇo bhavet | (246ab)
 VN_04815 gām ānaya kṛṣṇām iti. atra padānām yathā-
 SV_17502 -guṇa-anurāgena kila mantri-mukhya-dāraḥ
 SV_17609 syāt. tac ca na asti. tataḥ pratipattu-
 SV_17016 | tataś ca bhūyo 'rtha-gatiḥ kim etad dviṣṭa-
 V2_07102 | tataś ca bhūyo 'rtha-gatiḥ kim etad dviṣṭa-
 PV_02233 | a-lābhe matta-kāśinyā dṛṣṭā tiryakṣu
 SV_03206 yathā rūpa-darśana-a-viśeṣe 'pi kuṇapa-
 SV_10630 kiṃ tad-arthinām | ṣaṇḍhasya rūpa-vairūpye
 PV_02240 calitā matiḥ || virakto na eva tatra api
 SV_01926 kasyacid arthasya pratiśedham api sādhayitu-
 V2_10104 kasyacid arthasya pratiśedham api sādhayitu-
 SV_17101 iti katham tad eva yugapad dveṣyam ca
 PV_02041 astu tādrśī | taj-jñānair upakāryatvād uktam
 SV_11203 doṣāṇām prahānāt. tasmāt sambhavati sat-
 SV_11119 tau ca tat-snehaṃ sa ca dveṣa-ādini iti sat-
 PV_02213 || tan-mūlās ca malāḥ sarve sa ca sat-
 SV_11113 prahīyante. sarvāsāṃ doṣa-jātinām jātiḥ sat-
 SV_11124 mūḍhasya doṣa-an-utpatteḥ, punar anyatra sat-
 SV_11122 nidānam doṣāṇām ata eva abhidhiyate | sat-
 PV_02199 eva para-adhinā yeṣāṃ tu mahati kṛpā | sat-
 PV_02142 -bhinna-ātmatayā ṣeṣam a-kleśa-nir-jvaram ||
 SV_11012 -pravṛttayaḥ, te ca atīndriyāḥ sva-prabhava-
 V2_06701 ceto-dharmatvena atīndriyatvāt sva-prabhava-
 V2_06811 prayujyanta iti tais tadvantaḥ syuḥ
 SV_11220 arthavantaḥ. samayāt tato 'rtha-khyāteḥ
 PV_02163 kā eva artha-paratantratā | anapekṣya yadā
 PV_02162 bhinna-pratibhāsa-avabodhataḥ | ā-vikāram ca
 PV_02043 apekṣā a-viśeṣiṇaḥ | kramād bhavanti dhiḥ
 V3_05007 tad-ātmānam a-khaṇḍayataḥ sāmārthya-tiras-
 SV_13009 tad-ātmānam a-khaṇḍayataḥ sāmārthya-tiras-
 SV_12703 7|| na hi vyaṃ devadatta-ādi-pada-vākyeṣu da-
 SV_16020 samutthāpana-cetasā samanantara-pratyayena a-
 SV_13511 tadā agnir ity eva syāt, na gaganam iti, a-
 kādācitkā bhavanti vyavasthāvāṃś ca sādhyeṣu
 kānicid evaṃ-vidhāni iti teṣv api prasaṅgaḥ.
 kānicid dravyāṇi kathaṅcid dṛṣṭāni punar anyatra
 kānicid dravyāṇi kathaṅcid dṛṣṭāni punar anyathā
 kānicid yāni na enam upaliyante. yathā ayaṃ tat-
 kānicid virala-adhyetrkāni. tadvat pracura-
 kānta-ādi-vat. anyathā spaṣṭa-a-spaṣṭa-śruti-bhedo
 kāpālika-ghṛṇā-vat. yatnaś ca prāpya-nivartyayoḥ
 kāpālika-ādīnām a-caitanya-ādi cintitam | anitya-
 kāma anyāṃ pratītim icched iti taṃ praty a-
 kāma pratītim sa vāñchati | iti taṃ praty a-
 kāma ity atra śva-māmsa-bhakṣaṇa-deśanā-vikalpo
 kāma ity asya vākyasya. api ca prasiddhiś ca
 kāma ity-ādi-vākyasya bhūta-viśeṣe yathā-
 kāma iti śrutau | khādec chva-māmsam ity eṣa na
 kāma iti śrutau | khādec chva-māmsam ity eṣa na
 kāma-vibhava-icche ca te mate | sarvatra ca ātma-
 kāma-śoka-bhaya-unmāda-caura-svapna-ādy-upaplutāḥ
 kāma-śoka-bhaya-unmāda-caura-svapna-ādy-upaplutāḥ
 kāmo 'nveṣate prekṣā-pūrva-kāri, na vyasanena.
 kāmo 'nveṣate prekṣā-pūrva-kāri na vyasanena. api
 kāmo 'bhidhāvati | duḥkha-utpādasya hetutvam
 kāmo jīvati, tasya sa-uras-tāḍam krandato 'pi
 kāmaḥ prāha, a-vitathāni veda-vākyāni, yatra a-
 kāmo bandhakim api prāgalbhyena vijayate. kācit
 kāmatā-mūḍha-matir antyāyāṃ buddhau samāpta-kalaḥ
 kāmatā-sāmānya-hetutvāt. sā eva rāga iti cet.
 kāmatā-sāmānya-hetutvāt. sā eva rāga iti cet,
 kāmate vacanam anumāpayet. nanv atra apy eṣa
 kāmate hi vacanam anumāpayet. rāga-utpādāna-
 kāmam anyā-pratikṣā astu niyamas tu virudhyate ||2
 kāmam avisamvādakam ity apauruṣeyatvam iṣṭam. tad
 kāmam prayoge 'pi na artha-pratītau viśeṣa iti
 kāmaye 'ham iti. evaṃ-jātiyakam etad api vahneḥ
 kāmasya asiddhir ity uktam. tena a-sannīścaya-
 kāmitam ||321|| na prasiddhir nāma anyā anyatra
 kāmitam ||40|| atha prasiddhim ullaṅghya kalpane
 kāmitā || yasya ātmā vallabhas tasya sa nāśam
 kāminī-bhakṣya-vikalpāḥ. tatra buddhi-pāṭavaṃ tad-
 kāminyāḥ kiṃ pariḥṣayā ||211|| na hi śabda-artho
 kāmi iva vanitā-antare | tyājya-upādeya-bhede hi
 kāmena hetor vyāpakasya vā svabhāvasya nivṛttir
 kāmena hetor vyāpakasya vā svabhāvasya nivṛttir
 kāmyam ca. atha prasiddhim ullaṅghya kalpane na
 kāya-āśritam manaḥ || yady apy akṣair vinā
 kāya-darśana-janmanām doṣāṇām tat-pratipakṣa-
 kāya-darśana-jāḥ sarva-doṣāḥ. tad eva ca ajñānam
 kāya-darśanam | vidyāyāḥ pratipakṣatvāc
 kāya-darśanāt || sā a-vidyā tatra tat-snehas
 kāya-dṛṣṭim. tac ca etat pradhāna-nirdeśe sati
 kāya-dṛṣṭir anyatra tat-prahāṇe prahānataḥ ||223 |
 kāya-dṛṣṭer vigamād ādya eva a-bhavo bhavet ||
 kāya-vāg-buddhi-vaigūnyam mārga-uktya-a-paṭutā api
 kāya-vāg-vyavahāra-anumeyāḥ syuḥ. vyavahārās ca
 kāya-vāg-vyavahāra-anumeyāḥ syuḥ. vyavahārās ca
 kāya-vijñāpty-ādi-vat. a-tad-āgamebhyo na tatra
 kāya-sañjñā-ādi-vat. a-prātikūlyam tu yogyatā,
 kāyam vāsanā-bodha-kāraṇam || jñānam syāt
 kāyasya tulya-rūpaṃ bhaven manaḥ || rūpa-ādi-vad
 kāyāt kramam tasya api śaṃsati || pratikṣaṇam a-
 kāra-ayogāt. na hi tatra atīśayam an-utpādayat
 kāra-ayogāt. na hi tatra atīśayam an-utpādayan
 kāra-ādi-pratibhāsam muktva anyam pratibhāsam
 kāra-utthāpana-cittam utthāpyate. tathā repha-a-
 kāra-ga-kārayoḥ pūrvāpara-bhāvasya

SV_13719 -lakṣaṇam puṣṇanti. yad api kiñcid uttarā a-
SV_13719 yad api kiñcid uttarā a-kāra-pratītir a-
VN_02505 -hānir nigrahasthānam ity atra bhāṣya-
SV_16021 -utthāpana-cittam utthāpyate. tathā repha-a-
VN_02212 upadiśanti. na ca para-vipamsanena lābha-sat-
VN_02214 prāṇinām upatāpanam sat-sammatānām śāstra-
SV_16810 -sambandhāt, kiṃ tarhi samayāt, sva-śāstra-
SV_16020 varṇa-pada-vākya-abhidhānā. tatra sa-
V3_01905 -vāraṇam sva-vṛttau svayam-śruter āha sūtra-
VN_02505 atra bhāṣya-kāra-matam dūṣayitvā vārttika-
SV_11413 śabdasya iṣṭa-vyaktim eva samaya-
SV_13510 -parāvṛttayaḥ, kiṃ tarhy eka eva trailokye '
SV_13510 kiṃ tarhy eka eva trailokye '-kāras tathā ga-
SV_15927 -kārānām a-virodho na vastuni ||300|| samaya-
V3_13009 -sādhanāv ekatra samśayam janayataḥ. śāstra-
HB_01709 sa eva na bhavati iti na ayam prasaṅgaḥ,
SV_10315 paryāyeṇa keṣāñcid abhivyakteḥ. kārye tu
V1_03212 -sambandha-asiddheḥ, a-vyavadhāna-abhāvāt
SV_04901 pratyayaḥ, sa vibhrama-vaśād a-kārake 'pi
SV_10317 tad-anupalambha eva a-pramāṇam ucyate.
SV_13921 sarvasya kāryatā-prasaṅgāt. tasmād ayam
V1_03213 -abhāvāt kāra-atiśaya-asiddheḥ, sarva-
SV_14301 ucyate. na ca abhāvaḥ kāryaḥ. tat-kāri ca a-
HB_02105 ity uktam. a-tat-svabhāvas tu tadā apy a-
HB_01602 -utpattir eva sā. a-tat-svabhāvavte so '
PV_03392 iti idrśi | bhāya-artha-āśrayiṇi yā api
SV_13828 -ādibhyaḥ karaṇānām atiśayāt. ghaṭa-ādi-
SP_00006 kalpanā || tām eva ca anurundhānaiḥ kriyā-
PV_03319 iti iṣyate || evam-prakārā sarvā eva kriyā-
HB_02110 -hetu-vādinah pratyaya-antara-apekṣā vyaktam
HB_02111 iti. na a-kāryasya apekṣā ity ucyate,
SV_08307 yady eka-ātmatayā anekaḥ kāryasya ekasya
SV_08723 brūmo bhedasya api bhāvāt. tasmāt kaścīd a-
SV_08726 ||175|| atha api syān na eva kaścīd a-
SV_16222 -śakyatvāt. na ca ayam anukramaḥ svabhāvataḥ
SV_10012 śabdāt. katham a-sāmarthyam. siddhe hi bhāve
V2_08214 śabdāt. katham a-sāmarthyam. siddhe hi bhāve
SV_08309 ||164|| yady eka-svabhāvavād aneka ekasya
SV_08719 asti. ekatve tu tasya tatra eva tathā
SV_08719 ekatve tu tasya tatra eva tathā kārakatvam a-
SV_07222 an-ākṣiptā janyasya iti janana-mātreṇa
SV_13919 eva jñānasya api siddhatvāt. jñānam prati
PV_03308 sva-karmaṇi | tad-vaśāt tad-vyavasthānād a-
V1_03209 sva-karmaṇi | tad-vaśāt tad-vyavasthānād a-
SV_08715 -a-viśeṣe 'pi bhaviṣyati. atha vā bhede hi
SV_07215 yat | tad vyaṅgyam yogyatāyāś ca karaṇam
HB_01710 na bhavati iti na ayam prasaṅgaḥ, kāra-ka-a-
SV_07101 -kriyāyām api tatra an-upakārāt. ubhayathā
V3_08705 -kriyāyām api tatra an-upakārāt. ubhayathā a-
SV_11628 yena asāv āśrayaḥ. kṛtasya karaṇa-abhāvād a-
HB_01611 eva te. tān paśyanto vidmaḥ – ta ete
SV_13825 syuḥ, atiśerate ca. tato vyañjaka-atiśayāt
SV_13717 -pratyayavāt. ye punar asiddha-upalambhanāḥ
SV_08718 -pratyaya-niyamita-svabhāvavāt kecid eva
SV_08724 iti. tathā api kathañcid bhedāt sahakāriṇo '
PV_03311 kriyām prati || sarveṣām upayoge 'pi
SV_13713 | yathā dīpo 'nyathā vā api ko viśeṣo 'sya
SV_07219 tat sāmānyavataḥ kutaḥ ||147|| na khalu vai
SV_04901 śabdaḥ pratyayaḥ, sa vibhrama-vaśād a-
PV_02247 āropaḥ snehāt tatra hi dṛṣyate || tasmāt tat-
SV_16008 paśyāmaḥ ānupūrvīm eva ca a-tulyām. na ca
SV_13316 kalakale 'rtha-antaram ārabheran. na hi
SV_15707 anyatra anyathā syuḥ, na a-bhede,
SV_10406 abhāva-siddhiḥ. dṛśyasya darśana-abhāva-
V2_06301 -virodha-asiddheḥ. dṛśyasya darśana-abhāva-

kāra-pratītir a-kāra-pratīteḥ pūrva-a-bhinna-
kāra-pratīteḥ pūrva-a-bhinna-viśayā tadvad ity-ādi.
kāra-matam dūṣayitvā vārttika-kāro 'yam sthita-
kāra-visarjanīya-utthāpanāni pūrva-pūrva-
kāra-śloka-upārjanam satām ācāraḥ. na api tathā-
kāra-sabhā-sadam yuktam. na ca nyāya-śāstrāṇi
kāra-samayāt pāṇinīya-ādi-vyavahāra-vat, upadeśa-
kāra-samutthāpana-cetasā samanantara-pratyayena a
kāraḥ – svayam iti śāstra-anapekṣam abhyupagamam
kāro 'yam sthita-pakṣam āha. tam eva brūmaḥ.
kāraḥ karoti iti kuta etat, so '-niyato niyamam
kāras tathā ga-kāraḥ, tadā agnir ity eva syāt, na
kāraḥ, tadā agnir ity eva syāt, na gaganam iti, a
kāras tu svalakṣaṇam indriya-viśayam sāmānya-
kāro viruddha-dharma-nāntariyakatām dvayor a-
kāra-ka-a-kārayoḥ svabhāva-tad-dhetvor virodhāt.
kāra-ka-ajñānam abhāvasya eva sādhakam ||201||
kāra-ka-atiśaya-asiddheḥ, sarva-kāra-ka-upayoge 'pi
kāra-ka-adhyavasāyī pravartayati, vastu-samvādas
kāra-ka-anupalambhas tu pramāṇam eva. na hy asti
kāra-ka-abhimato 'rtha-kalāpo na vyaktau na
kāra-ka-upayoge 'pi kriyāyām antyasya tasya eva
kāra-ka eva ity anapekṣaṇīya ity uktam. svabhāva-
kāra-ka eva. tasmān na a-kṣaṇikeṣu hetuṣv eka-
kāra-ka eva, sāmārthya-ākhyāt padārtha-antarāt
kāra-ka-jñāpaka-sthitiḥ || sā api tad-rūpa-
kāra-ka-dharmasya ca karaṇeṣu dṛṣṭeḥ. tasya eva
kāra-ka-vācīnaḥ | bhāva-bheda-pratīty-artham
kāra-ka-samsthiḥ | bhāveṣu bhinna-abhimateṣv apy
kāra-ka-svabhāva-antara-utpattir iti. na a-
kāra-ka-svabhāvasya prāg api bhāve '-kriyā-yogāt.
kāra-kaḥ | ātmā ekatra api so 'sti iti vyarthāḥ
kāra-ka 'pi iti. tathā api kathañcid bhedāt
kāra-ka 'sti. sarveṣām sarvatra paryāyeṇa upayogāt.
kāra-kaḥ kasyacid āśu-siddher anyasya cirād
kāra-ka na taṃ karoti. na apy anya-kriyāyām tasya
kāra-ka na taṃ karoti. na apy anya-kriyāyām tasya
kāra-kaḥ sa teṣām a-bhinnaḥ svabhāvaḥ. eka-
kāra-ka-katvam a-kāra-ka-katvam ca iti vyāhatam etat.
kāra-ka-katvam ca iti vyāhatam etat. bhedo 'py asty a
kāra-ka-katvam. yo hi yato vijñāna-utpādana-yogyatām
kāra-ka-katve kasyacid tathābhūtānām anyeṣām api
kāra-ka-kam api svayam || yathā phalasya hetūnām
kāra-ka-kam api svayam ||37|| ity antara-ślokaḥ.
kāra-ka-kam kiñcid vastu-dharmatayā bhavet | a-bhede
kāra-ka-kam matam ||146|| prāg eva asya ca yogyatve
kāra-ka-kayōḥ svabhāva-tad-dhetvor virodhāt. yo 'pi
kāra-ka-kasya akiñcitkaratvena an-upakāra-ka-katvād ity
kāra-ka-kasya akiñcitkaratvena an-upakāra-ka-katvād ity
kāra-ka-kasya ca anapekṣatvāt. vyaktir upakāro jāteḥ
kāra-ka-ka iti. satyam, idam apy asti – svabhāvas
kāra-ka eva. upakāra-ka-kasya gaty-antara-abhāvāt. tad
kāra-ka eva kulāla-ādi-vad ghaṭa-ādau.
kāra-ka-kaḥ syuḥ, na anye '-tat-svabhāvavād ity atra
kāra-ka-kaḥ syuḥ. paryāyeṇa atha kartrtvam sa kiṃ
kāra-ka-kaṇām kriyām prati | yad antyam bhedakam
kāra-ka-kaḥ ||262|| sva-pratipatti-dvāreṇa anya-
kāra-ka-kaḥ vyañjakasya kaścīd bhedaḥ. sva-viśaya-
kāra-ka-ka 'pi kāra-ka-adhyavasāyī pravartayati, vastu
kāra-ka-a-bādhi vidhis taṃ bādhatē katham |
kāra-ka-a-bhede kārya-bhede yuktaḥ. tasmād asti sāmā-
kāra-ka-a-bhede kārya-bhede yuktaḥ. bhedasya a-
kāra-ka-a-viśeṣe kārya-a-viśeṣāt. viśeṣe tasya a-
kāra-ka-a-sambhave sati | bhāvasya anupalabdhasya
kāra-ka-a-sambhave sati | bhāvasya anupalabdhasya

SV_17415	karmanām karma-phalānām ca bhoktā samavāyī-	kāraṇa-adhiṣṭhāna-bhāva-ādinā ity āha vedaḥ, tac
V2_06111	yathā – na agnir atra dhūma-abhāvād iti.	kāraṇa-anupalabdhir abhāvaṃ gamayati. svabhāva-
SV_00522	bhavanti iti tad-abhāvaḥ kutaḥ. tasmāt	kāraṇa-anupalabdhir eva abhāvaṃ gamayati iti.
NB_02039	yathā, na atra tuṣāra-sparśo vahner iti.	kāraṇa-anupalabdhir yathā – na atra dhūmo vahn-
VN_01624	vyāpakasya nivṛtti-prasādhanaṃ samarthanam.	kāraṇa-anupalabdhyā api kārya-kāraṇa-bhāvaṃ
SV_03204	api na sarva-bhedeṣu tāvatā niścayo bhavati,	kāraṇa-antara-apekṣatvāt. anubhavo hi yathā a-
HB_01004	santo 'pi na kevalā janayanti, salila-ādi-	kāraṇa-antara-apekṣatvāt, tadvad bhāvo 'pi vināṣe
SV_01516	tathābhūtāḥ sidhyanti, guṇa-antarānām	kāraṇa-antara-apekṣatvāt. viśeṣa-hetv-abhāve tu
V3_11905	samartheṣv anyeṣu hetuṣu kārya-an-utpattiḥ	kāraṇa-antara-bhāvaṃ gamayati ity uktam. buddhy-
V1_04310	anyeṣu hetuṣu jñāna-kārya-a-niṣpattiḥ	kāraṇa-antara-vaikalyaṃ sūcayati. sa bāhyo 'rthaḥ
VN_00501	upalabdhī-lakṣaṇa-prāptiḥ svabhāva-viśeṣaḥ	kāraṇa-antara-sākalyaṃ ca. svabhāva-viśeṣo yan na
V3_11108	tad-anyeṣu kāraṇeṣu kārya-an-utpattiḥ	kāraṇa-antarām anumāpayati. na ca evaṃ-vidho
HB_02412	kārya-svabhāvānām kāraṇa-svabhāva-kṛtatvād a-	kāraṇa-apekṣaṇe vā a-hetukatva-prasaṅgāt. tasmāt
SV_06825	ghaṭa-ādi-śabdaiḥ kṛta-samayāḥ. tathā	kāraṇa-apekṣayā apy aneka ekena vyavahāra-artham
V1_02704	-kāraṇa-vicchedāt tan-nivṛttis tad-upādāna-	kāraṇa-apekṣiṇaś ca śīta-sparśa-āder aparā-
SV_15122	-viśeṣo nityo bhāvaḥ kenacid gr̥hyamāṇas tat-	kāraṇa-apekṣo yadi grahaṇam asya janayet, yuktam
V2_05814	vā katham abhāvaḥ, kārya-vyatiṛeke 'pi	kāraṇa-abhāva-asiddheḥ. upalambha-nibandhanā hi
V1_04003	ca etat svabhāva-viveke yuktam, pratibandha-	kāraṇa-abhāvāt. rūpa-ālokaḥ tu taj-jñāna-
SV_15020	vitatha-vyaktayaś ca niyamena eva niyama-	kāraṇa-abhāvād ayuktam iti cet. a-vitatha-vyakti-
PV_03517	yeṣāṃ na arthasya sannidhiḥ | sañcāra-	kāraṇa-abhāvād utsided artha-cintanam || ātmani
V3_05104	nirodhād vā sati vyavadhāne 'nyasya utpitsoḥ	kāraṇa-abhāve 'n-utpatteḥ kāraṇa-vaikalyāj jñāna-
SV_13021	-nirodhāt, sati kuḍye 'nyasya utpitsoḥ	kāraṇa-abhāvena an-utpatteḥ, kāraṇa-vaikalyāj
SV_11212	-āśrayād apauruṣeyaṃ satya-artham ity eke.	kāraṇa-abhāvo hi kārya-abhāvaṃ sādhyati iti. ya
VN_00412	sambhavana tat-sambhavaṃ sādhyati, kāryasya	kāraṇa-avyabhicārāt. avyabhicāre ca sva-kāraṇaiḥ
V1_04006	na an-āloko rūpa-upalambhaḥ syāt, kāryasya	kāraṇa-avyabhicārāt. nāntariyakatayā ālokaḥ saha
NB_02045	yeṣāṃ svabhāva-viruddha-ādinām upalabdhyā	kāraṇa-ādinām anupalabdhyā ca pratiśedha uktas
SV_16022	tad ime 'nya-anya-hetavo varṇāḥ sva-	kāraṇa-ānupūrvī-janmānaḥ. śruti-kāle 'pi yadā
PV_03152	-sambhūtaṃ na eka-kālam kathaṅcana ||	kāraṇa-āropataḥ kaścid eka-apoddhārato 'pi vā |
PV_03115	te 'py asya ca na sidhyataḥ || sattā sva-	kāraṇa-āsleṣa-karaṇāt kāraṇam kila | sā sattā sa
SV_00610	-kārya-upalabdhyā apy abhāva-siddhiḥ tat-	kāraṇa-upalabdhyā kiṃ na sidhyati. tad-viruddha-
V2_06304	-kārya-upalabdhyā apy abhāva-siddhiḥ, tat-	kāraṇa-upalabdhyā kiṃ na sidhyati. na, tad-
V1_02206	'bhāvāt. etāvān eva vijñāna-utpatter api	kāraṇa-kalāpaḥ. tat prakṛtes tat-kārya-svabhāva-
HB_01403	-karaṇam api yad bahūnām, yathā antyasya	kāraṇa-kalāpasya tad eva mukhyaṃ sahakāriṇām
HB_01910	-viśeṣa-utpatteḥ, kramaṇa atīśayavato 'ntyāt	kāraṇa-kalāpāt kārya-utpattiḥ. sahakāriṇaḥ
HB_01009	svabhāvaḥ. pūrva-bhāvinas tv avasthā-viśeṣaḥ	kāraṇa-karaṇāni iti na anekāntaḥ, kṣaṇikeṣu
HB_02017	tatra sahakāribhyaḥ santāna-upakāra-apekṣi-	kāraṇa-kārya-janmany ādyaḥ sahakāri-viśeṣo na
V3_05407	-anantara-bhāvi-jñānam anitya-svabhāva-	kāraṇa-kāryam iti siddham. prayatna-anantaram
SP_00017	|| etāvān-mātra-tattva-arthāḥ kārya-	kāraṇa-gocarāḥ | vikalpā darśayanty arthān mithyā
PV_03469	'paraḥ || yaḥ pratyakṣo dhiyo hetuḥ tulya-	kāraṇa-janmanaḥ | tasya bhedaḥ kuto buddher
SV_02112	kāraṇa-svabhāvavate 'py a-dṛṣṭa-tat-kāryasya	kāraṇa-darśane 'py a-pratipanna-tad-bhāvasya kārya
V2_06109	-sāmarthyāni śīta-karaṇāni santy agner iti	kāraṇa-dravya-sāmānyam abhipretya kārya-
SV_00705	sambhāvāt ||8|| na hi samagrāṇi ity eva	kāraṇa-dravyāṇi sva-kāryaṃ janayanti, sāmagri-
V3_08302	eva na anumiyate. yena na samagrāṇi ity eva	kāraṇa-dravyāṇi sva-kāryaṃ janayanti, sāmagri-
V3_05406	praty asya kaścid upakāraḥ sambhāvayate,	kāraṇa-dharma-darśanāt. ataḥ prayatna-anantara-
SV_12926	-a-vigūṇa-karaṇānām dṛṣṭam, anyathā na iti.	kāraṇa-dharma-darśanāt puruṣa-vyāpāra eva karaṇam.
SV_10318	yad asati karaṇe kāryaṃ syāt. nanu kadācit	kāraṇa-nāṣe 'pi kārya-sṭhitiḥ dṛṣṭā. na brūmaḥ
SV_02523	śabdaḥ śrāvaṇa ity a-tat-kārya-	kāraṇa-parihāra-arthaḥ. tasmāt svabhāva-a-bhede
SV_02522	ca vyāvṛttayas tāvatyaḥ śrutayo 'tat-kārya-	kāraṇa-parihāreṇa vyavahāra-arthāḥ, yathā
V2_04610	abhāve taj-jaṃ jñānam tat-prabhavā vā bhāva-	kāraṇa-pratipattiḥ. tathā sati dṛṣṭe vastuny a-
SV_06904	apy a-cākṣuṣaḥ śabda 'nityo 'n-ātma iti. tat-	kāraṇa-pratiśedhena apy a-svāmikaḥ sūnya iti.
V3_11901	uktam hi prak – na anupalabdhyā a-kārya-	kāraṇa-pratiśedho gamaka iti. sa ca kāraṇa-bhāvo
SV_00803	rasa-upādāna-kāraṇa-pravṛtti rūpa-upādāna-	kāraṇa-pravṛtti-sahakāriṇi. tasmād yathā-bhūtād
V3_08501	rasa-upādāna-kāraṇa-pravṛtti rūpa-upādāna-	kāraṇa-pravṛtti-sahakāriṇi. tasmād yathā-bhūtād
SV_00802	pravṛtti-kāraṇam. sā api rasa-upādāna-	kāraṇa-pravṛtti rūpa-upādāna-kāraṇa-pravṛtti-
V3_08412	pravṛtti-kāraṇam. sā api rasa-upādāna-	kāraṇa-pravṛtti rūpa-upādāna-kāraṇa-pravṛtti-
V2_05203	prabhava-tan-mātra-anubandha-siddhau	kāraṇa-bhāva-anupalabdhyā grāhya-ṣiṣayā siddhā,
SV_15701	anyena ca an-utkarṣanāt. kenacid saha kārya-	kāraṇa-bhāva-ayogāt. pratyāsatti-viprakarṣa-
NB_03078	-gatiḥ. rāga-ādinām vacana-ādeś ca kārya-	kāraṇa-bhāva-asiddheḥ. artha-antarasya ca a-
NB_02046	ca veditavyā. anyeṣāṃ virodha-kārya-	kāraṇa-bhāva-asiddheḥ. viprakṛṣṭa-ṣiṣayā punar
SV_06410	bhavati, sambandha-abhāvāt. sati vā sa kārya-	kāraṇa-bhāva iti rūpaṃ taj-janitaṃ bheda ity a-
SV_14707	anyaḥ syāt. evaṃ ca a-vācyatā ity api kārya-	kāraṇa-bhāva eva śabda-antareṇa uktaḥ syāt. na
HB_00502	kārya-kāraṇa-bhāvaḥ, tasya siddhiḥ. kārya-	kāraṇa-bhāva eva hy artha-antarasya evaṃ syāt –
SV_07009	khyāpyate. tasmāt tatra api kārya-	kāraṇa-bhāva-kṛta eva pratibandhaḥ. tad ayam
V2_06311	pratyakṣi-bhavati. na ca a-pratyakṣe kārye	kāraṇa-bhāva-gatiḥ, yataḥ karaṇāt tat pratiyeta.
SV_07621	ādarāḥ kvacid avisamvādo 'syā vastuni kārya-	kāraṇa-bhāva-pratibandhān na tathābhūta-grāhya-

SV_16104
VN_00319
HB_02810
SV_16210
HB_00413
V3_11103
SV_02404
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SV_01917
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PV_02211
SV_16204
VN_01402
SV_02014
V2_08906
SV_07104
V3_08707
SV_07004
NB_03022
HB_02415
V3_11813
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HB_02312
V3_11901
SV_14723
SP_00007
V2_09913
SV_16114
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V3_08404
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SV_02022
HB_01110
HB_01307
HB_01302
V3_06510
V1_02704
NB_02040
NB_02041
SV_14012
SV_13022
V3_05105
V2_04608
HB_00508
HB_03314
HB_03402
HB_03318
HB_00507
HB_02510
HB_01308
V3_11107
SV_13915
SV_00717
V3_08408
SV_15615
V3_06603
V3_08305

upalīyante. sa eṣa varṇānām bhinna-kārya-
sādhanāya upādīyate, tasya tena saha kārya-
-abhiprāye sati prayogāt tena saha kārya-
eva iyaṃ varṇa-ānupūrvī prasiddha-kārya-
vastutvaṃ hīyata iti. kārya-hetau kārya-
na, tayor iha anvaya-vyatirekābhyāṃ kārya-
sakrd api darśana-a-darśanābhyāṃ kārya-
samarthanam. kāraṇa-anupalabdihāḥ api kārya-
sa tasya dharmah. tad-āśrayāt. katham kārya-
ca, pratyakṣa-anupalambha-sādhanah kārya-
yadā punar dṛṣṭāntena na agni-dhūmayoḥ kārya-
a-kārya-bhūtād asiddheś ca. na hi kārya-
tasya kāryam eva na syāt. siddhas tu kārya-
vastu-sambandho 'sti. na ca anayoḥ kārya-
-pātataḥ | ātma-graha-eka-yonitvāt kārya-
tad-viśiṣṭasya ca a-tat-kṛtau sarvatra kārya-
na sidhyati sambandha-abhāvāt. na hi kārya-
-ādi-bheda-prayogair yathā uktaṃ prāk. kārya-
dhetur ato bhinnān na sambhavaḥ ||61|| kārya-
eva upayoga-viśeṣa-vaśāt pravibhāgena kārya-
eva upayoga-viśeṣa-vaśāt pravibhāgena kārya-
-samavāya-ādayo 'pi vastu-sambandhāḥ kārya-
ca iha dhūma iti. iha api siddha eva kārya-
kāraṇam vyabhicarati. tena siddhe kārya-
ghaṭa-ādi-vad iti, tad apy a-kārya-
iyaṃ trividha-anupalabdihīḥ – siddhe kārya-
gamyē kāryam hetur avyabhicārāt. kārya-
a-kārya-kāraṇa-pratiśedho gamaka iti. sa ca
iti cet. ko 'yam upādāna-arthaḥ. na kārya-
-arthaṃ samyojyante 'bhidhāyakāḥ || kārya-
tat tasya kāryam eva na syāt. ataḥ kārya-
sthita-krama-virodhataḥ ||306|| kārya-
-anya-apekṣiṇī ity ucyate. yā tarhy a-kārya-
etad vyabhicāri liṅgam. yā tarhy a-kārya-
api sāmāgryā a-vilakṣaṇasya utpattau na
syāt. sarvaṃ vā sarvasmāḥ jāyeta. tasmāt
doṣaḥ. sarvaṃ ca sarvasmāḥ jāyeta. tasmāt
eva hi kāraṇam tādrśām ādi-nimittam iti na
vā bhāvānām yad uta viruddha-dharma-adhyāsaḥ
-hetur vā bhāvānām viruddha-dharma-adhyāsaḥ
-ādibhyaḥ saha-kāribhya eka-kārya-utpattau na
bhinnā eva svabhāvā bhavanti iti na
svabhāvasya ekatve 'pi vastuta iti yathā iha
pramāṇam punaḥ – na vināśa-niyatās tat-
a-vibhāgaḥ. punas tad-dravya-santāna-sthiti-
yathā – na atra dhūmo vahny-abhāvād iti.
-viśeṣaḥ, sannihita-dahana-viśeṣatvād iti.
pūrva-jñāna-vaj jātāni eva syuḥ. a-jātāni tu
utpitsōḥ kāraṇa-abhāvena an-utpatteḥ,
'nyasya utpitsōḥ kāraṇa-abhāve 'n-utpatteḥ
pramāṇam. na hi svabhāvaḥ kāryam vā bhāva-
kārya-kāraṇa-vyāpya-vyāpaka-bhāva-siddhau
svabhāva-anupalabdhīś ca iti. tatra
-a-nīścayāt. kevalam siddha-sambandhayoḥ
liṅga-bhūtayā sādhyate. yadi tarhi
-nīścayo 'pi kārya-svabhāva-hetvoḥ kārya-
ca sādhyeṣu sādhanā-niyogo na syāt,
a-bhedas tat-kārya-viśeṣasya iti ta eva ete
-viśaya iti cet, na evaṃ-vidhād vyatirekāt
-kāraṇānām nirarthatā ||265|| yadi sarva-
'numiyate. pravṛtta-śakti-rūpa-upādāna-
'numiyate. pravṛtta-śakti-rūpa-upādāna-
a-vikalā iti na phala-vaikalayam syāt. na hi
niyama-a-sambhavāt. na hi tasmin bhavati sva-
uttara-uttara-śakti-pariṇāmena samarthā iyaṃ

kāraṇa-bhāva-pratyaya-nirvṛtti-dharmā bhinna-
kāraṇa-bhāva-prasādhanam bhāva-abhāva-sādhanā-
kāraṇa-bhāva-lakṣaṇo 'vinābhāva-lakṣaṇo vā
kāraṇa-bhāva-vastu-dharma-an-atikramāt puruṣa-kṛtā.
kāraṇa-bhāva-siddhiḥ, yathā idam asya upalambha
kāraṇa-bhāva-siddher anyatra anumānāt. na tv evam
kāraṇa-bhāva-siddher bhavati tatas tat-
kāraṇa-bhāvaṃ prasādhyā kāraṇasya nirvṛtti-
kāraṇa-bhāvaḥ. ata eva, anyathā āśraya-asiddheḥ.
kāraṇa-bhāvaḥ, tasya siddhiḥ. kārya-kāraṇa-bhāva
kāraṇa-bhāvaḥ pradarśyate, tadā yatra dhūmas
kāraṇa-bhāvaḥ prāṇa-ādinām ātmanāś ca sidhyati,
kāraṇa-bhāvaḥ svabhāvaṃ niyamayati ity ubhayathā
kāraṇa-bhāvaḥ, svayam a-tad-ātmano 'tat-
kāraṇa-bhāvataḥ || rāga-pratighayor bādhaḥ bhede
kāraṇa-bhāvāś ca nirākṛtaḥ syāt. anvaya-vyatireka
kāraṇa-bhāvād anyo vastu-sambandho 'sti. na ca
kāraṇa-bhāvād vā svabhāvād vā niyamakāt |
kāraṇa-bhāvād vā svabhāvād vā niyamakāt |
kāraṇa-bhāvād vyavasthāpyante. tad ayaṃ kuṇḍa-
kāraṇa-bhāvād vyavasthāpyante. tad ayaṃ kuṇḍa-
kāraṇa-bhāvān na vyatiricyante, parasparam anyato
kāraṇa-bhāve kāraṇe sādhye kārya-hetur vaktavyaḥ.
kāraṇa-bhāve kāryasya kāraṇena vyāptiḥ siddhā
kāraṇa-bhāve na sidhyati. uktaṃ hi prāk – na
kāraṇa-bhāve siddha-abhāvasya kāraṇasya
kāraṇa-bhāvena gamakatve liṅgasya sarvathā gamya-
kāraṇa-bhāvo '-darśanād ātmano na sidhyati ity
kāraṇa-bhāvo 'n-abhyupagamāt. abhyupagame vā na
kāraṇa-bhāvo 'pi tayor a-saha-bhāvataḥ |
kāraṇa-bhāvo 'pi svabhāvaṃ niyamayati ity
kāraṇa-bhūta-pratyaya-utpanna-svabhāva-viśeṣo
kāraṇa-bhūtena anyena rasa-ādinā rūpa-ādi-gatiḥ,
kāraṇa-bhūtena anyena rasa-ādinā rūpa-ādi-gatiḥ,
kāraṇa-bheda-a-bhedābhyāṃ kārya-bheda-a-bhedāv
kāraṇa-bheda-a-bhedābhyāṃ kārya-bheda-a-bhedau.
kāraṇa-bheda-a-bhedābhyāṃ kārya-bheda-a-bhedau.
kāraṇa-bhedaḥ. prabandha-vṛttau tu śarād bhāvaḥ.
kāraṇa-bhedaś ca. tataś cen na bheda-siddhiḥ, na
kāraṇa-bhedaś ca. tau cen na bhedakau, tadā na
kāraṇa-bhedāt kārya-bhedaḥ syād iti cet, na,
kāraṇa-bhede 'py a-bhedas tat-kārya-viśeṣasya iti
kāraṇa-bhedo bhinna-viśeṣa-upayogān na eka-kāryaḥ,
kāraṇa-vādinā utpattimanto 'bhyupeyaḥ, tad-bhāve
kāraṇa-vicchedāt tan-nirvṛttis tad-upādāna-kāraṇa-
kāraṇa-viruddha-upalabdhir yathā – na asya roma-
kāraṇa-viruddha-kārya-upalabdhir yathā – na roma
kāraṇa-vaikalayam sūcayanti. samarthasya janānād a
kāraṇa-vaikalayāḥ jñāna-an-utpattir iti kuḍya-
kāraṇa-vaikalayāḥ jñāna-an-utpattir iti kuḍya-
kāraṇa-vyatireke bhavataḥ, a-bhedād ātma-niśpattes
kāraṇa-vyāpaka-anupalabdhibhyāṃ drśya-viśayābhyāṃ
kāraṇa-vyāpakayor api svabhāva-asad-vyavahāra-
kāraṇa-vyāpakayor yady abhāvaḥ parasya apy avāśyam
kāraṇa-vyāpakau tad-anya-bhāva-siddhi-rūpayā
kāraṇa-vyāpya-vyāpaka-bhāva-siddhau kāraṇa-vyāpaka
kāraṇa-śakti-pratiniyame hi kiñcid eva kasyacit
kāraṇa-śakti-bhedā yathāsvaṃ prativiśiṣṭa-kārya-
kāraṇa-śakti-siddhiḥ. satsu hi samartheṣu tad-
kāraṇa-samāna-dharmāny api kāraṇāni vyañjakāni na
kāraṇa-sahakāri-pratyayo hi rasa-hetū rasam
kāraṇa-sahakāri-pratyayo hi rasa-hetū rasam
kāraṇa-sākalye kārya-vaikalayam yuktam. tasya a-
kāraṇa-sāmāgry-adhīnair anyair api tad-unmukhair
kāraṇa-sāmāgri kārya-utpādane, śakti-pariṇāma-

SV_09825	evam bhāvasya kācid apekṣā. tatra apy antyā	kāraṇa-sāmagrī yā a-vyavahitā kārya-utpatteh sā
SV_00709	-pariṇāmena kārya-utpādana-samarthā iyaṃ	kāraṇa-sāmagrī. śakti-pariṇāma-pratyayasya
SV_09821	tad-bhāva-niyato 'sambhavat-pratibandhā iva	kāraṇa-sāmagrī sakalā kārya-utpādane. nanv
V2_07710	-bhāva-niyataḥ, a-sambhavat-pratibandhā iva	kāraṇa-sāmagrī sva-kārya-utpādane. nanv
PV_03461	dhiḥ pūrvo manaskāro 'pi vā bhavet || kārya-	kāraṇa-sāmagryām asyāṃ sambandhi na aparam |
V3_11904	-viṣayā iti cet, na evaṃ-vidhād vyatirekāt	kāraṇa-sāmarthya-siddhiḥ. satsu samartheṣv anyeṣu
SV_10319	-nāse 'pi kārya-sthitir dṛṣṭā. na brūmaḥ	kāraṇa-sthiti-kāla-bhāvi kāryam iti. hetu-rahitā
HB_02411	-a-dhūma-svabhāvaḥ syāt, kārya-svabhāvānām	kāraṇa-svabhāva-kṛtatvād a-kāraṇa-apekṣaṇe vā a-
V3_12706	dravya-svabhāvaḥ. svabhāvo 'pi, prati-kāryam	kāraṇa-svabhāva-bhedāt. tat ko 'yaṃ sambandha-
HB_02016	kṣepa-kāri-indriya-vijñāna-ādi-vac ca, kārya-	kāraṇa-svabhāva-bhedād iti. tatra sahakāribhyaḥ
SV_02111	vyavasthāpyate, kārya-utpādana-śakteḥ	kāraṇa-svabhāvatve 'py a-dṛṣṭa-tat-kāryasya
PV_03430	|| svayaṃ so 'nubhavas tasyā na sa sārūpya-	kāraṇaḥ | kriyā-karma-vyavasthāyās tal-loke syān
SV_03503	-bheda-abhāvāt. tasya sarvasya tat-kārya-	kāraṇatayā anyebhyo bhidyamānā arthāḥ samāśrayo
SP_00012	yadi || yoga-upādhi na tāv eva kārya-	kāraṇatā atra kim | bhedāc cen nanv ayaṃ śabdo
PV_03273	syāt sarvasya tato hiyeta bhoktṛtā || kārya-	kāraṇatā anena pratyuktā a-kārya-kāraṇe | grāhya-
SP_00018	iva || bhinne kā ghaṭanā a-bhinne kārya-	kāraṇatā api kā | bhāve hy anyasya viśiṣṭau
SP_00010	asan || yady eka-artha-abhisambandhāt kārya-	kāraṇatā tayoh | prāptā dvitva-ādi-sambandhāt
SP_00011	lakṣaṇam | bhāva-abhāva-upadhir yogaḥ kārya-	kāraṇatā yadi || yoga-upādhi na tāv eva kārya-
PV_04268	-sādharṃyāt smāryate samayaṃ paraḥ || kārya-	kāraṇatā yadvat sādhyate dṛṣṭy-a-dṛṣṭitah | kārya
V3_05801	smāryate samayaṃ paraḥ ||42|| kārya-	kāraṇatā yadvat sādhyate dṛṣṭy-a-dṛṣṭitah | kārya
SV_16018	eva tad-dhetu-grāhi-cetasām | kārya-	kāraṇatā varṇeṣv ānupūrvī iti kathyate ||304||
V3_11106	tad-anumāne vyatireka-asiddher na kārya-	kāraṇatā-siddhiḥ. a-cetanā vyatireka-viṣaya iti
SV_16121	anukrame sati bhāvād asati ca abhāvāt. kārya-	kāraṇatā-siddheḥ pumsām varṇa-kramasya ca | sarvo
HB_01915	tena a-kṣaṇikānām api sahakārya-anapekṣiṇām	kāraṇatā syāt. na ca apekṣyebhyaḥ svabhāva-
PV_04246	samapekṣate | kārye dṛṣṭir a-dṛṣṭiś ca kārya-	kāraṇatā hi te || artha-antarasya tad-bhāve
SV_11411	na sarvaḥ sarva-sādhanā 'sānkarāt kārya-	kāraṇatāyāḥ. tatra pratiniyata-sādhanā 'bhimate
PV_03394	syāt tat-kāryāt kāraṇe gatiḥ | na syāt	kāraṇatāyāṃ vā kuta ekāntato gatiḥ || tatra api
SV_15616	-sākalye kārya-vaikalyaṃ yuktam. tasya a-	kāraṇatva-prasaṅgāt. na kevalān mantra-prayogād
SV_13705	tasya eva atīśayasya upayoga-siddhes tasyāḥ	kāraṇatva-prasaṅgāt. yasya eva bhāve sādhyā-
SV_13804	a-tat-kāraṇatvāt, tayor bhinna-akhila-	kāraṇatvam. tatra eka-a-bhede 'pi śaktasya a-
PV_02022	vraṇa-rohaṇe | a-sambaddhasya kiṃ sthānoḥ	kāraṇatvam na kalpyate || svabhāva-bhedena vinā
SV_01906	kāraṇam bhavati. idam eva hi kāraṇasya	kāraṇatvam, yad artha-antara-bhāve svabhāva-
HB_01405	sahakāriṇām sahakāritvam, tasya eva antyasya	kāraṇatvāt, tatra ca kṣaṇa ekasya svabhāvasya a-
SV_07212	'pi sāmānyasya a-vyaktasya vyaktyā jñāna-	kāraṇatvāt tad-vyaktis tatra vṛttili syāt. na
SV_13803	-utpādāt, sannidhāne 'py an-utpannasya a-tat-	kāraṇatvāt, tayor bhinna-akhila-kāraṇatvam. tatra
VN_01404	-kāraṇa-bhāvaḥ, svayam a-tad-ātmano 't-tat-	kāraṇatvāt, dharmasya dravyād artha-antara-
SV_14001	6|| kṣaṇa-bhaṅgino hi sarva-bhāvā vināśasya a-	kāraṇatvād ity uktam vakṣyate ca. utpattimantāś
PV_02189	rāga-darśanāt || sabhāga-jāteḥ prak siddhiḥ	kāraṇatve 'pi na uditam | ajñānam uktā tṛṣṇā eva
SV_05211	nirākriyate. nānātvaṃ hi teṣv eka-vijñāna-a-	kāraṇatve kāraṇam ucyate. anekam api yady ekam
VN_01406	antara-bhūtatvāt. artha-antaratve 'pi dharma-	kāraṇatve dharmā-antarasya kāryasya utpādānād
SV_13802	-bhāva-ayogāt, sannihita-a-sannihita-	kāraṇatvena utpāda-an-utpādāt, sannidhāne 'py an-
SV_00801	praty ābhimukhyena na vinā rasaḥ sā eva anya-	kāraṇam | (10'ab) rūpa-upādāna-hetūnām pravṛtti-
PV_02112	|| vijñānam śakti-niyamād ekam ekasya	kāraṇam | anya-artha-āśakti-viguṇe jñāne 'n-artha
PV_03264	matam || tad ajñānasya vijñānam kena upādāna-	kāraṇam | ādhipatyam tu kurvīta tad-viruddhe 'pi
PV_02110	|| yady eka-kāliko 'neko 'py eka-caitanya-	kāraṇam | ekasya api na vaikalye syān manda-
PV_02262	|| te cetane svayaṃ karma ity a-khaṇḍam janma-	kāraṇam | gati-pratityoḥ kāraṇāny āśrayas tāny a-
PV_02081	|| duḥkhe viparyāsa-matis tṛṣṇā ca ābandha-	kāraṇam | janmino yasya te na sto na sa janma
PV_04155	|| tan nir-guṇa-kriyas tasmāt samavāyi na	kāraṇam | tata eva na dṛṣyo 'sāv a-dṛṣṭeḥ kārya-
PV_03161	|| vastu-dharmatayā eva arthās tādṛg-vijñāna-	kāraṇam | bhede 'pi yatra taj-jñānam tāṃs tathā
PV_02021	|| yathā tat kāraṇam vastu tathā eva tad-a-	kāraṇam | yadā tat kāraṇam kena matam na iṣṭam a-
PV_02069	-karmanām || etena samavāyaś ca samavāyi ca	kāraṇam | vyavasthitatvam jāty-āder nirastam an-
PV_02063	|| an-āśrayāt sad-asator na āśrayaḥ sthiti-	kāraṇam | sataś ced āśrayo na asyāḥ sthātur a-
PV_02221	|| na ca asty ātmani nir-doṣe sneha-apagama-	kāraṇam | snehaḥ sa-doṣa iti cet tataḥ kiṃ tasya
PV_02107	kila | tādrṣām eva cittānām kalpyante yadi	kāraṇam || kramavantaḥ katham te syuḥ krama-vad
PV_02163	| anapekṣya yadā kāyam vāsanā-bodha-	kāraṇam || jñānam syāt kasyacit kiñcit kutaścit
PV_02114	| kevalasya iti cec citta-santānam sthiti-	kāraṇam || tad-dhetu-vṛtti-lābhāya na aṅgatām
PV_03406	| dīpa-mātreṇa dhī-bhāvād ubhayaṃ na api	kāraṇam || dūra-āsanna-ādi-bhedena vyakta-a-
PV_03457	| na hi duḥkha-ādy-a-samvedyaṃ piḍā-anugraha-	kāraṇam || bhāsamānam svarūpeṇa piḍā duḥkham
PV_03290	| pratyakṣa-āsanna-vṛttitvāt kadācid bhrānti-	kāraṇam || yathā eva iyaṃ parokṣa-artha-kalpanā
PV_02021	| yadā tat kāraṇam kena matam na iṣṭam a-	kāraṇam || śastra-ośadha-abhisambandhāc caitrasya
SV_05204	-vat. eka-vastu-sahāyāś ced vyaktayo jñāna-	kāraṇam ||101|| syād etat - bhavanti vyaktayas
SV_08012	a-sambandhān na sāmānyam na ayuktam śabda-	kāraṇam ||158|| atiprasaṅgāt (159a) vinaṣṭe hi
SV_15804	syāc chrotuḥ phala-sambandho vaktā hi vyakti-	kāraṇam ||297|| na hi śabdasya anyataḥ svarūpa-
SV_13001	kāraṇa-dharma-darśanāt puruṣa-vyāpāra eva	kāraṇam. ataḥ pauraṣeyaṃ syāt. nitya-upalabdhir
PV_02177	ca na ca ātmā na apy adhiṣṭhitam | na a-	kāraṇam adhiṣṭhātā nityam vā janakam katham ||

SV_01005	ity uktam. tasmān nāntariyakam eva kāryam	kāraṇam anumāpayati, tat-pratibandhāt, na anyad
V3_11112	asti iti. tasmān nāntariyakam eva kāryam	kāraṇam anumāpayati, tat-pratibandhāt. na anyad
V2_08510	uṣṇa-sparśa-viśeṣasya agnitvāt. kāryasya ca	kāraṇam antareṇa bhāve 'hetutā eva syāt. na hi
SV_02207	'kāraṇāt sakṛd apy abhāvāt. kāryasya ca sva-	kāraṇam antareṇa bhāve 'hetumattā eva syāt. na
V2_09912	vā kāryam avyabhicārataḥ ||69|| nivartayet.	kāraṇam api nivartamānaṃ kāryam nivartayati.
SV_01614	-siddhyā prasiddhir ucyate. kim apy asya	kāraṇam asti iti. na tv evaṃ-bhūtam iti. na evaṃ
VN_05013	bhavati na bhavati, tat tasya kāryam, itarat	kāraṇam iti. gamyamāna-arthaṃ punar-vacanam api
VN_05706	sambhavāt. ubhayam etad uttara-a-pratipatteḥ	kāraṇam iti. tad-abhāve pratipattir bhavaty eva
PV_02053	-kāraṇe | sthity-āvedhakam anyac ca yataḥ	kāraṇam iṣyate || na doṣair viguṇo deho hetur
SV_05211	nānātvaṃ hi teṣv eka-vijñāna-a-kāraṇatve	kāraṇam ucyate. anekam api yady ekam apekṣya a-
PV_02181	na asti kāraṇam kaṅṭaka-ādiṣu || tathā a-	kāraṇam etat syād iti kecit pracakṣate | saty eva
V3_04905	ity a-doṣo 'nya-grahaṇe 'pi. kiṃ punaḥ	kāraṇam evaṃ navadhā pakṣa-dharmo vibhajyate.
PV_02180	-anapekṣaṇāt | taikṣṇya-ādinām yathā na asti	kāraṇam kaṅṭaka-ādiṣu || tathā a-kāraṇam etat
SV_07215	-anurodhi yat | tad vyaṅgyam yogyatāyās ca	kāraṇam kārakaṃ matam ||146|| prāg eva asya ca
PV_04160	tad dur-lakṣitam an-alpakam | taulyaṃ tat-	kāraṇam kārya-gaurava-an-upalakṣaṇāt || nanv a-
V2_08807	loko vivecayaty ākāra-bhedāt. anantaram vā	kāraṇam kāryam anumāpayati. tat-tulya-rūpānām
PV_03115	sidhyataḥ || sattā sva-kāraṇa-āśleṣa-karaṇāt	kāraṇam kila | sā sattā sa ca sambandho nityau
PV_02021	vastu tathā eva tad-a-kāraṇam | yadā tat	kāraṇam kena matam na iṣtam a-kāraṇam || śastra-
SV_08702	tasya vyāvṛttayo 'pare ||170|| tat-kāryam	kāraṇam ca uktaṃ tat svalakṣaṇam iṣyate | tat-
PV_03084	vyāpya-cetasah | nimittam tat svabhāvo vā	kāraṇam tac ca tad-dhiyaḥ || pratiśedhas tu
HB_01502	eva eṣaṃ svabhāvaḥ, tena kiñcid eva kasyacit	kāraṇam. tatra yo 'vyavadhāna-ādi-deśa-rūpa-
SV_14222	-kāṣṭha-janma syāt. pūrvam tv a-pracyuti-	kāraṇam. tathā eva dr̥ṣyeta. tata eva agneḥ pūrva-
SV_15021	ayuktam iti cet. a-vitatha-vyakti-niyame kiṃ	kāraṇam. tasmād yathārtha-vyakti-niyama-vat
HB_00714	a-pūrvam artha-kramam āśrayata iti kim atra	kāraṇam. tasmān na prameya-vacanena kiñcit,
HB_02418	na vijātiyād utpattiḥ. tathāvidham eva hi	kāraṇam tādr̥śām ādi-nimittam iti na kāraṇa-bhedah.
V2_08406	-asiddheḥ. nanu ca pradeśa āśrayo 'gniḥ	kāraṇam dhūmasya. so 'pi hi dhūmasya tat-
V1_01701	viśayaḥ. na an-anukṛta-anvaya-vyatirekaṃ	kāraṇam, na a-kāraṇam viśayaḥ. tasmān na vastu-
V2_06102	bhavanti iti kutas tad-abhāvaḥ. śaktam	kāraṇam na a-śaktam. na ca śaktiḥ kenacit
V3_05809	siddhaḥ, katham vā so 'bhāvaḥ kasyacit	kāraṇam. na eṣa doṣaḥ, yasmāt – eka-upalambha-
SV_05205	bhavanti vyaktayas tasya ālambana-bhāvena	kāraṇam na tu kevalāḥ. yadā punar āsām ekam
SV_01705	kāraṇam vā kāryam avyabhicārataḥ ||23||	kāraṇam nivartamānaṃ kāryam nivartayati. anyathā
SV_11316	sa tarhi siddha-upasthāyī kim a-	kāraṇam poṣyate. nanv iyān sambandhasya vyāpāro
PV_02182	yaj janma vikāre vā api vikriyā || tat tasya	kāraṇam prāhus tat teṣām api vidyate | sparśasya
PV_03223	bahavaḥ sañjāta-atīśayāḥ sakṛt | bhaveyuḥ	kāraṇam buddher yadī nāma indriya-ādi-vat || hetu
SV_01905	-a-vaikalyān na abhāvaḥ. kārye tv avaśyam	kāraṇam bhavati. idam eva hi kāraṇasya kāraṇatvam,
SV_14814	kiṃ kenacid apekṣyate ||279|| sati hi kārye	kāraṇam bhavati. na ca nāsyato bhāvasya kiñcit
SV_06724	iti sa eva artha-a-bhedah śabda-a-bhedasya	kāraṇam bhavatu. tena ime tat-prayojanā ity a-tat
SV_05005	-pratayaya-nimitta-anubhava-jananau bhāvau	kāraṇam bhinnāv api. na hi tatra anyad eva kiñcit
PV_02021	jñeyam vastuno vastu-siddhitah || yathā tat	kāraṇam vastu tathā eva tad-a-kāraṇam | yadā tat
PV_04058	'nveti caitanya-dahana-ādikam || svabhāvaṃ	kāraṇam vā artho 'vyabhicāreṇa sādhyam |
V3_02207	caitanya-dahana-ādikam ||17|| svabhāvaṃ	kāraṇam vā artho 'vyabhicāreṇa sādhyam |
SV_01704	tasya svabhāva-pratibandhād avyabhicārah.	kāraṇam vā kāryam avyabhicārataḥ ||23|| kāraṇam
V2_09911	tasya svabhāva-pratibandhād avyabhicārah.	kāraṇam vā kāryam avyabhicārataḥ ||69||
V1_01615	-vac ca rūpasya. ākāra-arpaṇa-kṣamaṃ hi	kāraṇam vijñānasya viśayaḥ. na an-anukṛta-anvaya-
V2_08604	-niyama-abhāvān na hetu-bhedo bhedaka ity a-	kāraṇam viśvasya vaiśvarūpyam syāt. tatra ca ukto
SV_02216	-niyama-abhāvān na hetu-bhedo bhedaka ity a-	kāraṇam viśvasya vaiśvarūpyam syāt. sarvaṃ vā
V1_01701	an-anukṛta-anvaya-vyatirekaṃ kāraṇam, na a-	kāraṇam viśayaḥ. tasmān na vastu-viśayāḥ śabda-
SV_02327	bhedāt. tasmān na su-vivecita-ākāraṃ kāryam	kāraṇam vyabharati. anvaya-vyatirekād yo yasya
HB_02515	-śakti-sāmye tu tad eva iti na kāryam dr̥ṣtam	kāraṇam vyabharati. upalabdhi-lakṣaṇa-prāptasya
HB_02415	na vijātiyād utpattiḥ. tan na kāryam dr̥ṣtam	kāraṇam vyabharati. tena siddhe kārya-kāraṇa-
V2_08902	haritakyoh. tasmān na su-vivecitaṃ kāryam	kāraṇam vyabharati. hetu-viśeṣe 'pi kārya-a-
V3_05311	pratyuktam. indriya-upakāreṇa api sahakāri-	kāraṇam śabdasya upasamharet. tac ca anapekṣatvād
V3_08508	tat katham. tatra api, samudāya-vyavasthāyāḥ	kāraṇam samudāyinaḥ | asatsu teṣu sā na syād iti
SV_03126	anyathā eka-ākāre 'pi tan na syāt. kiṃ punaḥ	kāraṇam sarvato bhinne vastu-rūpe 'nubhava-
SV_00802	| (10'ab) rūpa-upādāna-hetūnām pravṛtti-	kāraṇam. sā api rasa-upādāna-kāraṇa-pravṛtti rūpa
V3_08412	tad eva ca rūpa-upādāna-hetūnām pravṛtti-	kāraṇam. sā api rasa-upādāna-kāraṇa-pravṛtti rūpa
SV_00701	iti svabhāva-bhūtā eva anumiyate. kiṃ punaḥ	kāraṇam sāmāgryāḥ kāryam eva na anumiyate.
V3_08301	iti svabhāva-bhūtā eva. kiṃ punaḥ	kāraṇam sāmāgryāḥ kāryam eva na anumiyate. yena
HB_01407	ca na antyaḥ syāt. tataś ca na sāksāt	kāraṇam syāt. tasmān na kāraṇasya sahakāribhyo
SV_04520	||91|| iti saṅgraha-slokāḥ. kiṃ punaḥ	kāraṇam svalakṣaṇe śabdā na prayujyante, yasmāc
PV_02246	eva ca na ātmīya-buddher api guṇa-iṅṣaṇam ||	kāraṇam hiyate sā api tasmān na a-guṇa-darśanāt |
SV_00519	tatra apy artha-antara-niṣedhe kārya-	kāraṇayor an-ubhayasya vā. tatra an-ubhayasya a-
V2_06011	tatra apy artha-antara-niṣedhe sādhye kārya-	kāraṇayor an-ubhayasya vā niṣedho hetuḥ. tatra
HB_02414	yo 'gny-ādi-sāmagri-viśeṣa-janita iti kārya-	kāraṇayor evaṃ svabhāva-niyamān na vijātiyād
SV_14801	pratibandhe na yuktā ity ucyate. na a-kārya-	kāraṇayoḥ kaścit pratibandha iti ca uktaṃ. yat-

SV_01616 kañcid arthaṃ puṣṇāti, yena kenacit
SV_09903 a-pracyutasya tad-utpādanam prati vaiguṇyam
HB_03313 siddhe kārya-kāraṇa-bhāve siddha-abhāvasya
V2_07301 eva anupalabdhir abhāva-sādhanī, sakala-
SV_08310 eka-sannidhāne 'py asti iti. a-vaikalyāt
SV_01906 tv avāśyam kāraṇam bhavati. idam eva hi
V2_06105 a-pratibandhāt. bhavaty eva tādrśasya
V2_05909 asattā. tayā viśayī sādhyate. etena iha
V3_04112 ity ukta-prāyam. tasmād utpattes tat-
SV_02520 -apekṣayā vyāvṛttayaḥ, tad-a-sambhavi-kārya-
V3_04911 sarvatra sapakṣe sattvam, kārya-vyabhicārāt
V2_04701 tathā sati drśye vastuny a-vikala-tad-anya-
VN_01625 api kārya-kāraṇa-bhāvaṃ prasādhyā
NB_03079 -kāraṇa-bhāva-asiddheḥ. artha-antarasya ca a-
V3_00604 a-gamakadvāt. ekasya bhāve '-vikala-
SV_00721 hi śakti-pravṛtṭyā (10a') sva-
V3_08410 pratyaya-agni-dhūma-janana-vat. tathā hi sva-
SV_00513 virodha-a-pratipattiḥ. tathā hy a-paryanta-
V2_06006 virodha-a-pratipattiḥ. tathā hy a-paryanta-
V3_06503 virodhaḥ katham gamyate. kvacid a-vikala-
NB_03073 dvividho hi padārthānam virodhaḥ. a-vikala-
PV_03086 || dr̥ṣṭā viruddha-dharma-uktis tasya tat-
HB_01408 tataś ca na sāksāt kāraṇam syāt. tasmān na
VN_00319 -aṅgasya samarthanam, yat kārya-liṅgam
SV_10401 hetunā yadi kenacit ||202|| yady asya
SV_10501 punar atra anupalabdhir eva. ata eva iyaṃ
SV_00627 svabhāvo bhāvasya. tatra hi kevalam samagrāt
HB_01912 -utpattiḥ. sahakāriṇaḥ samutpanna-viśeṣāt
PV_04269 -ādi-śabdā hi tayor vyavahārāya kalpitāḥ ||
V3_05803 -śabdā hi tayor vyavahārāya kalpitāḥ ||43||
V2_06312 yataḥ kāraṇāt tat pratiyeta. tasmān na
SV_17421 a-kārya-rūpasya āśraya-vaśena sthānam,
V2_06311 a-pratyakṣe kārye kāraṇa-bhāva-gatiḥ, yataḥ
SV_02206 tathā-darśanāt kāryaḥ siddhaḥ, a-kāryatve '-
V2_08508 -darśanāt tat-kāryaḥ siddhaḥ. a-kāryatve '-
SV_16826 -kāryā dhūrta-vyasanena anyato vā kutaścit
V2_06210 tad-viruddhānam ca sannihita-anya-upalambha-
VN_01409 mṛd-dravya-ākhye pūrvakān mṛt-piṇḍa-dravyāt
VN_01604 janma-artha ity uktam. asato 'pi kāryasya
SV_01802 tan-mātra-anubandhaḥ khyāpyate. sva-
SV_06023 eva pratyaya-vaśāt tathābhūta-vikalpa-
SV_13916 idānīm kāryam syāt. na ca etad yuktam. sarva-
V2_06306 yathā – na śīta-sparśo 'tra kaṣṭhād iti.
SV_10312 svabhāvanām vā darśana-pāṭava-abhāvāt
V2_06601 arthānam vā darśana-pāṭava-abhāvāt
V3_08210 bhāvasya. tatra hi kevalam samagrānam
SV_00403 bhāve 'bhūtasya paścād bhāva-niyama-abhāvāt,
V2_07404 tad-bhāve 'bhūtasya paścāt tādātmya-virodhāt
SV_13914 vyaktiḥ prasajyate | tathā-abhyupagame sarva-
SV_14705 na anya-svabhāvaś ca. janmā iti cet. sarva-
HB_01306 rūpatā ity a-bhinnatve 'pi vastutaḥ kāryasya
V2_08406 kāraṇam dhūmasya. so 'pi hi dhūmasya tat-
SV_06411 bheda ity a-viśeṣāt. sarva-kāryāni sva-
SV_13116 niyamas tu virudhyate ||252|| na vai vyaṃ
V3_05301 kadācit kvacit chravaṇam iti. na vai vyaṃ
PV_02262 ity a-khaṇḍam janma-kāraṇam | gati-pratītyoḥ
HB_01009 pūrva-bhāvinas tv avasthā-viśeṣāḥ kāraṇa-
V3_11403 sāmāgrī saṅghātaḥ, tathā api na avāśyam
V3_05302 pratikṣipāmaḥ, kiṃ tv apekṣanta eva
SV_13117 pratikṣipāmaḥ. kiṃ tv apekṣanta eva
V2_06101 na yuktaḥ. kārya-anupalabdhyā api na avāśyam
SV_00521 kuta etat. kārya-anupalabdhyā api na avāśyam
SV_13829 ca kasyacid vyañjaka-antara-abhāvāt. tat-
SV_14011 -bhāvāt. yady aparāṇi jñānāni prak sannihita-
SV_00818 rāga-anumāna-vat ||11|| samagrāny eva hi

kāraṇavattva-abhyupagamāt. tathā ca anupalambha
kāraṇasya a-kurvāṇasya pratibandha-hetor a-
kāraṇasya anupalabdhiḥ, vyāpya-vyāpaka-bhāva-
kāraṇasya asya artha-sattāyām abhāva-a-sambhavāt.
kāraṇasya eko 'pi janakaḥ syāt. yasmān na apaity
kāraṇasya kāraṇatvam, yad artha-antara-bhāve
kāraṇasya kārya-vivekādhāva-gatiḥ, yathā – na
kāraṇasya kārya-vyabhicārah pratyuktaḥ. atra apy
kāraṇasya taj-janana-svabhāvaḥ sidhyet, na tad-
kāraṇasya tad-bhedāt. yāvatyāś ca vyāvṛttayas
kāraṇasya. tasmāt sapakṣe dvidhā-vṛtti kāryam. na
kāraṇasya darśanasya vyāvṛttiḥ. na ca sa eva
kāraṇasya nivṛtti-prasādhanam samarthanam. tad-
kāraṇasya nivṛttau na vacana-āder nivṛttiḥ. iti
kāraṇasya prāg-bhavato 'bhāvād virodhaḥ,
kāraṇasya phala-utpādanam praty ābhimukhyena na
kāraṇasya phala-utpādanam praty ābhimukhyena vinā
kāraṇasya bhavato 'nya-bhāve 'bhāvād virodha-
kāraṇasya bhavato 'nya-bhāve 'bhāvād virodha-
kāraṇasya bhavato 'nya-bhāve 'bhāvād virodha-
kāraṇasya bhavato 'nya-bhāve 'bhāvād virodha-
kāraṇasya vā | niśedhe yā api tasya eva sā a-
kāraṇasya sahakāribhyo viśeṣa-utpattiḥ. te
kāraṇasya sādhanāya upādiyate, tasya tena saha
kāraṇasya svabhāvasya vyāpakasya vā abhāvaḥ
kāraṇāt kārya-anumāna-lakṣaṇadvāt svabhāva-hetāv
kāraṇāt kārya-utpatti-sambhavo 'numīyate,
kāraṇāt kārya-utpattau viśeṣasya eva utpattir na
kāraṇāt kārya-samsiddhiḥ svabhāva-antar-gamād
kāraṇāt kārya-samsiddhiḥ svabhāva-antar-gamād
kāraṇāt kārya-siddhiḥ. nimittoyoh punar virodhe
kāraṇac ca vināśa ity-ādikam, anyad api pratyakṣa
kāraṇāt tat pratiyeta. tasmān na kāraṇāt kārya-
kāraṇāt sakṛd apy abhāvāt. kāryasya ca sva-
kāraṇāt sakṛd apy abhāvāt. nanv araṇi-nirmathana-
kāraṇād anyathā racanā-darśanāt. api ca, atra
kāraṇād asiddhiḥ siddhiś ca veditavyā, anyeṣāṃ
kāraṇād uttarasya ghaṭa-dravyasya kāryasya
kāraṇād utpāde, yo yaj-janana-svabhāvaḥ, tata eva
kāraṇād eva kṛtakas tathābhūto jāto yo naśvaraḥ
kāraṇānam anvayāt tad-draṣṭur buddhau
kāraṇānam ānarthakya-prasaṅgāt, vastuno 'n-ādheya
kāraṇānam kārya-ārambha-a-niyamān na avāśyam śīta
kāraṇānam kārya-utpādana-niyama-abhāvāc ca bhavaj
kāraṇānam kārya-utpādana-niyama-abhāvāc ca bhavaj
kāraṇānam kārya-utpādana-yogyatā anumīyate.
kāraṇānam kārya-vyabhicārāt. a-pravṛttiḥ
kāraṇānam ca kārya-vyabhicārāt. tasmāt tad-bhāva-
kāraṇānam nirarthatā ||265|| yadi sarva-kāraṇa-
kāraṇānam parasparam a-vācyatā syāt. tathā ca
kāraṇānam bhinnebhyah svabhāvebhyo bhinnā eva
kāraṇānam vā pratiṣṭhānād dhetur eva. yadi
kāraṇānam vyāvṛttayaḥ syuḥ. rūpa-antaratve ca
kāraṇānam sahakāriṇi pratikṣipāmaḥ. kiṃ tv
kāraṇānam sahakāriṇi pratikṣipāmaḥ, kiṃ tv
kāraṇāny āśrayas tāny a-dr̥ṣṭataḥ || a-dr̥ṣṭa-nāśād
kāraṇāni iti na anekāntaḥ, kṣaṇikeṣu bhāveṣv
kāraṇāni kāryavanti bhavanti, pratibandha-ādi-
kāraṇāni tad-avasthā-upakāriṇam artham, tato
kāraṇāni tad-avasthā-upakāriṇam. tato labhyasya
kāraṇāni tadvanti bhavanti iti kutas tad-abhāvaḥ.
kāraṇāni tadvanti bhavanti iti tad-abhāvaḥ kutaḥ.
kāraṇāni teṣāṃ vyañjakāni syuḥ. tasmān na vyaktiḥ
kāraṇāni pūrva-jñāna-vaj jātāni eva syuḥ. a-
kāraṇāni yogyatām apy anumāpayanty a-samagrasya

V3_08308	an-anya-apekṣaṇī ity ucyate. samagrāṇy eva	kāraṇāni yogyatām apy anumāpayanti, a-samagrasya
SV_12303	a-śaktāv api kasyacic chakti-siddheḥ. tasmāt	kāraṇāni vivecayatā artheṣv api tad-a-tat-
V2_06109	– na iha a-pratibaddha-sāmarthyāni śīta-	kāraṇāni santi agner iti kāraṇa-dravya-sāmānyam
SV_09814	a-sambhavaḥ ||194|| yady api bahulaṃ vināsa-	kāraṇāni santi teṣām api sva-pratyaya-adhīna-
V2_07704	nityatā api syāt. yady api bahulaṃ vināsa-	kāraṇāni santi, teṣām api sva-pratyaya-adhīna-
V2_06106	– na iha a-pratibaddha-sāmarthyāni dhūma-	kāraṇāni santi dhūma-abhāvād iti. tat kāryaṃ hetu
NB_02032	– na iha a-pratibaddha-sāmarthyāni dhūma-	kāraṇāni santi dhūma-abhāvād iti. vyāpaka-
NB_02037	– na iha a-pratibaddha-sāmarthyāni śīta-	kāraṇāni santi, vahner iti. vyāpaka-viruddha-
SV_00313	kāryaṃ svabhāvair yāvadbhir avinābhāvi	kāraṇe | (2ab) teṣām hetuḥ (2c)
V2_08411	kāryaṃ svabhāvair yāvadbhir avinābhāvi	kāraṇe | (57ab) teṣām
PV_03273	|| kārya-kāraṇatā anena pratyuktā a-kārya-	kāraṇe | grāhya-grāhakatā-abhāvād bhāve 'nyatra
PV_03109	|| yathā-codanam ākhyās ca so 'sati bhrānti-	kāraṇe | pratibhāḥ pratisandhatte sva-anurūpāḥ
PV_04196	|| na hi svabhāvād anyena vyāptir gamyasya	kāraṇe | sambhavād vyabhicārasya dvidhā-vṛtti-
PV_02053	|| tulyaḥ prasaṅgo 'pi tayor na tulyaṃ citta-	kāraṇe | sthity-āvedhakam anyac ca yataḥ kāraṇam
PV_03113	| a-viśeṣaṇam eva syād antau cet kārya-	kāraṇe || a-sambandhān na bhāvasya prāg-abhāvam
PV_02224	-guṇāt snehaḥ kiṃ tv artha-guṇa-darśanāt ||	kāraṇe 'vikale tasmin kāryaṃ kena nivāryate | kā
SV_14724	'n-abhyupagamāt. abhyupagame vā na kārya-	kāraṇe 'nyonya-pratīti-pratyupasthāpane. pratīter
V3_00103	tri-rūpa-liṅga-ākhyānaṃ parārtham anumānam,	kāraṇe kārya-upacārāt. atra sva-dṛṣṭa-ārtha-
NB_03002	tri-rūpa-liṅga-ākhyānaṃ parārtham anumānam.	kāraṇe kārya-upacārāt. tad dvidvidham. prayoga-
VN_01513	prasāritā na muṣṭiḥ. tad yadi prāg asad eva	kāraṇe kāryaṃ bhavet, kiṃ na sarvaḥ sarvasmād
SV_10318	pramāṇam eva. na hy asti sambhavo yad asati	kāraṇe kāryaṃ syāt. nanu kadācit kāraṇa-nāśe 'pi
PV_03394	|| an-agni-janyo dhūmaḥ syāt tat-kāryāt	kāraṇe gatiḥ | na syāt kāraṇatāyāṃ vā kuta
HB_02407	janya-janaka-svabhāva-lakṣaṇe hi kārya-	kāraṇe . tatra yadi dhūmo 'gny-ādi-sāmagryā anyato
HB_02314	kāryaṃ svabhāvair yāvadbhir avinābhāvi	kāraṇe teṣām hetus tat-kāryatva-niyamāt, tair eva
SV_03212	iti. so 'pi bhavan niścayo 'sati bhrānti-	kāraṇe bhavati. tasmān na abhūta ity eva sarva-
SV_15117	-anuvidhāyini iti tasmin saty asyāḥ	kāraṇe yogye sā bhavaty eva. tad yadi nityānām
PV_02151	vikārād vikāreṇa sarveṣām na ca sarva-jāḥ |	kāraṇe vardhamāne ca kārya-hānir na yujyate ||
NB_03022	iti. iha api siddha eva kārya-kāraṇa-bhāve	kāraṇe sādhye kārya-hetur vaktavyaḥ.
SV_02408	a-dṛṣṭasya punar dṛṣṭer iti bhavatu kāryasya	kāraṇena avinābhāvas tadutpatteḥ. svabhāva idānim
VN_04218	-prayogam atidruta-uccāritam ity-evam-ādinā	kāraṇena , tad a-vijñāta-artham, a-sāmarthya-
HB_02416	tena siddhe kārya-kāraṇa-bhāve kāryasya	kāraṇena vyāptiḥ siddhā bhavati. nanu vijātiyād
HB_01412	samarthaḥ kuta utpanna iti cet, sva-	kāraṇebhyaḥ . tāny enam apara-pratyaya-sannidhāna
PV_04248	nitya-bhāvinaḥ || kārya-svabhāva-bhedānām	kāraṇebhyaḥ samudbhavāt | tair vinā bhavato
VN_00510	evam-vidhasya sataḥ satsv anyeṣu upalambha-	kāraṇeṣv anupalabdhiḥ. an-upalabhyamānaṃ tv
V3_06105	'bhāva-a-pratipatteḥ. nanu satsu upalambha-	kāraṇeṣv anyeṣu upalabhyasya anupalambhād abhāva-
V3_06109	eva abhāvāt. atra api satsu upalambha-	kāraṇeṣv iti teṣām indriya-ādinām vṛtti-
V3_11107	-siddhiḥ. satsu hi samartheṣu tad-anyeṣu	kāraṇeṣu kārya-an-utpattiḥ kāraṇa-antaram
SV_10119	yad upalabdhī-yogyaḥ sakaleṣv anyeṣu	kāraṇeṣu san na upalabhyeta. na punaḥ pūrvā
HB_02115	anyathā-bhāvasya kartum a-śakyatvāt kiṃ nāśa-	kāraṇaiḥ . anyathātva-pratipattau vā tat-svabhāva
SV_06426	tatra eva ca te śabdās tais tair bhrānti-	kāraṇaiḥ samsrṣṭa-rūpa iva ābhāti yathā-saṅketam
VN_00413	kāraṇa-avyabhicārāt. avyabhicāre ca sva-	kāraṇaiḥ sarva-kāryānām sadṛśo nyāyaḥ. evam a-
HB_02114	'sthiti-dharmaṇo bhāvasya na kiñcin nāśa-	kāraṇaiḥ . sthiti-dharmaṇo 'pi kenacit svabhāva-
PV_03382	'pi sā bhavet || sarveṣām api kāryānām	kāraṇaiḥ syāt tathā grahaḥ | kulāla-ādi-vivekena
HB_01515	-priyaḥ sukha-edhitaḥ kṛtaṃ kṛtaṃ punaḥ	kārayati . tathā hi bīja-ādy-upanyāse nirloṭhitam
SV_04608	ca jñātvā tatra pravṛtti-nivṛtti kuryām	kārayeṣu vā iti śabdān niyuñjita niyoge vā
SV_13511	ity eva syāt, na gaganam iti, a-kāra-ga-	kārayoḥ pūrvāpara-bhāvasya vyavasthitatvāt.
SV_15721	ebhyaḥ phalaṃ tadā ayam a-doṣaḥ. samaya-	kārasya ruceḥ phala-utpatti-niyamāt. svabhāva-
SV_15926	eka-bhāva-vivakṣayā | ukteḥ samaya-	kāraṇām a-virodho na vastuni ||300|| samaya-kāras
V3_12805	sādhana-doṣa uktaḥ, śāstra-	kāraṇām artheṣu bhrāntyā viparīta-svabhāva-
NB_03115	sādhana-doṣa uktaḥ. śāstra-	kāraṇām artheṣu bhrāntyā viparīta-svabhāva-
SV_16825	-darśana-vidveṣeṇa vā tat-pratipanna-khalī-	kārāya dhūrta-vyasanena anyato vā kutaścīt
SV_04219	pratibhāti bāhya iva eka iva an-arthakriyā-	kāry api tat-kāri iva vyavahāriṇām tathā
HB_02015	-dharmakam anyac ca, ānkura-ādi-vad a-kṣepa-	kāri -indriya-vijñāna-ādi-vac ca, kārya-kāraṇa-
SV_05012	anyathā atiprasaṅgād iti cet. saty eka-kārya-	kāri -grahaṇa iti kiṃ na iṣyate. avaśyaṃ ca
HB_00309	-svalakṣaṇam tathāvidha-sādhyā-arthakriyā-	kāri . tac ca tena ātmanā pratyakṣeṇa dṛṣṭam eva.
SV_08704	puruṣāṇām pravṛttayaḥ ||172|| yad arthakriyā-	kāri tad eva vastv ity uktam. sa ca viśeṣa eva.
SV_05801	codita iti. sā ca śrutiḥ. a-kārya-kṛti-tat-	kāri -tulya-rūpa-avabhāsinim | dhiyaṃ vastu-pṛthag
SV_05803	an-arthikām ||111|| janayanty apy a-tat-	kāri -parihāra-aṅga-bhāvataḥ | vastu-bheda-āśrayāc
SV_04714	'sti iti. api ca, tat-kāriṇām a-tat-	kāri -bheda-sāmye na kiṃ kṛtaḥ | (95ab) yām
SV_05720	eva saṅketo 'pi kriyamāṇaḥ śobheta, a-tat-	kāri -vivekena pravṛtṭy-arthatayā. yadi hi na tat-
SV_05701	jñāna-ādeḥ kasyacid ekasya karanāt, a-tat-	kāri -svabhāva-vivekaḥ. tad api prati-dravyaṃ
VN_00619	apī ca rūpa-ādāya eva bahava eka-arthakriyā-	kāriṇa eka-śabda-vācyā bhavantu, kim artha-antara
SV_05002	'yukta iti cet. ta eva bhāvās tad-eka-ārtha-	kāriṇo 'nubhava-dvāreṇa prakṛtyā vibhrama-phalāya
V2_07912	a-sāmarthyam eva, kasyacit karanāt. a-	kāriṇo 'pi pratyaya-vaikalye syāt. sākalye tu
SV_10011	a-sāmarthyāc ca tad-dhetoḥ (196a) abhāva-	kāriṇaḥ kriyā-pratiṣedhāc ca iti ca-śabdāt.

V2_08213
SV_07323
SV_11708
SV_04919
SV_12408
SV_04315
HB_02012
V2_04804
VN_00621
SV_05807
SV_05807
SV_17123
SV_16212
SV_04714
SV_04716
V3_11409
SV_16824
SV_03908
SV_04220
HB_01102
SV_04308
SV_04221
SV_03909
SV_04206
HB_01904
VN_00603
SV_04219
SV_14301
V2_08215
SV_11004
V2_06611
SV_00916
V3_11007
NB_03044
PV_02013
V3_09605
V2_07909
PV_04198
V3_05410
V1_04310
SV_15708
V2_08903
SV_09818
V2_07707
V2_09812
PV_04092
V3_02909
SV_11714
V2_07909
SV_12425
V3_11905
V3_11108
PV_02178
NB_02042
NB_02032
SV_00520
V2_06101
V3_12807
NB_03116
V2_06110
SV_10502
SV_00707
V3_08304
V3_08309
SV_04427

iti. a-sāmarthyāc ca tad-dhetoh (56a) abhāva-
āsādayati. spaṣṭa-a-spaṣṭa-bhedāt. a-tat-
upakāraṃ jñāna-utpādana-prasaṅgāt, sāmarthya-
etat – bhede 'pi bhāvās tulya-arthakriyā-
pauruṣeyā mantrāḥ kiṃ na sarve puruṣā mantra-
-graho vibhramaḥ syāt, tasya eka-aneka-kārya-
yogyā-deśatā-ādy-avasthā-bhedāḥ kārya-
hi kiñcit parikṣante prekṣā-pūrva-
-antara-kalpanayā. bahavo 'pi hy eka-arthā-
utpadyamānāṃ mithyā-pratibhāsivād a-kārya-
pratibhāsivād a-kārya-kāriṇam api tat-kārya-
abhidhānam na sva-vacanam atīsete. tat-
eva asādhāraṇatā siddhā mantra-ākhyā-krama-
na ca sambandho 'sti iti. api ca, tat-
adhikṛtya ayam artheṣu śabdān niyuñkte, tat-
'-tad-upakāra-ādayo 'py uktāḥ. an-ubhaya-
ity atra api samayaḥ śaraṇam. āgama-bhraṃśa-
tad-abhiprāya-vaśād evam ucyate. tat-
anyathā pravṛtṭy-ayogāt, tad arthakriyā-
iti cet, na vai bhāvānāṃ kācit prekṣā-pūrva-
tena na vikalpa-viṣayeṣv artheṣv arthakriyā-
tad arthakriyā-kāritayā pratibhāsanāt tad-a-
-vaśād evam ucyate. tat-kāritayā a-tat-
-ādikām arthakriyāṃ kurvantas tad-a-
-utpattāv artha-pratipatti-jananam. a-kṣepa-
atīta-anāgata-ādiṣu nānā-eka-arthakriyā-
bāhya iva eka iva an-arthakriyā-kāry api tat-
-abhāva ucyate. na ca abhāvaḥ kāryaḥ. tat-
tādavasthyāt. atas tan-nāśano na anya-
vā pravṛtṭi-kāmo 'nveṣate prekṣā-pūrva-
vā pravṛtṭi-kāmo 'nveṣate prekṣā-pūrva-
na evaṃ rāga-ādayo viparyāsa-abhāve 'bhāvāt.
evaṃ rāga-ādayaḥ, viparyāsa-abhāve 'bhāvāt.
chāstre sthitaḥ sādhanam āha: tac-chāstra-
pāṇḍu-dravyād iva hutāśane || anyathā kumbha-
-dravyād iva hutāśane ||70|| anyathā kumbha-
eka-dharmasya apy ajñāne parārtha-vṛtṭeḥ
an-upayogataḥ || kadācin nir-apekṣasya
an-upayogataḥ ||35|| kadācin nir-apekṣasya
||58|| satsu samartheṣv anyeṣu hetuṣu jñāna-
anyathā syuḥ, na a-bhede, kāraṇa-a-viśeṣe
kāryam kāraṇam vyabhicarati. hetu-viśeṣe 'pi
-sambhavāt. etena vyabhicāritvam uktaṃ
-sambhavāt. etena vyabhicāritvam uktaṃ
bādha-bhāva-asiddheḥ, rāga-ādy-avyabhicāri-
sā bādha uktā caturvidhā | tatra abhyupāyaḥ
tridhā-anumānam bhittvā. tatra abhyupāyaḥ
jñeya-rūpa-a-sādhanāt tu jñāna-vaśena
dharmasya apy ajñāne parārtha-vṛtṭeḥ kārya-a-
-jñāpako 'tat-svabhāva ity api. satām api
-siddhiḥ. satsu samartheṣv anyeṣu hetuṣu
satsu hi samartheṣu tad-anyeṣu kāraṇeṣu
anekam ekasmād bhinna-kālam na jāyate |
ayam pradeśaḥ, dhūmād iti. ime sarve
-lakṣaṇa-prāptasya anupalabdher iti.
-abhāve 'nyena na bhavitavyam iti kuta etat.
tad-abhāve 'nya-abhāvo na yuktaḥ.
sambhavo yathā-avasthita-vastu-sthitiṣv ātma-
sambhavo yathā-avasthita-vastu-sthitiṣv ātma-
agner iti kāraṇa-dravya-sāmānyam abhipretya
atra anupalabdhir eva. ata eva iyaṃ kāraṇāt
atra antare ca pratibandha-sambhavān na
atra antare ca pratibandha-sambhavān na
-samagrasya ekānta-a-sāmarthyād iti na tataḥ
yathā ||81|| tatra eka-kāryo 'neko 'pi tad-a-

kārīṇaḥ kriyā-pratiśedhāc ca iti ca-śabdāt.
kārīṇaś ca a-tat-saṃskāratkvāt. na evaṃ vyakter
kārīṇaś ca janakatvāt. tasya ca tad-ātmakatvāt.
kārīṇaś cakṣur-ādi-vad iti. tām ekāṃ jñāna-ādikām
kārīṇaḥ. tat-kriyā-sādhana-vaikalyāt. yadi
kārīṇaś tathābhāva-jijñāsāsu tathābhāva-
kārīṇaḥ, teṣāṃ ca yata utpattiḥ, pratyekam
kārīṇaḥ, na tu vyasanitayā. na ca anumāna-
kāriṇo bhavyeṣu cakṣur-ādi-vat. tat-sāmarthya-
kāriṇam api tat-kārya-kāriṇam iva adhyavasyantīm
kāriṇam iva adhyavasyantīm vastu-pṛthag-bhāva-
kāriṇā kevalam mithyā-vinitatā eva ātmanaḥ
kāriṇām | puṃsām jñāna-prabhāvābhyām anyeṣāṃ tad-
kāriṇām a-tat-kāri-bheda-sāmye na kiṃ kṛtaḥ | (95a
kāriṇām arthānām anyebhyo bhedāt tatra eva ca
kāriṇām ānarthakyāt tādarthya-sādhanam
kāriṇām āho-puruṣikayā tad-darśana-vidveṣeṇa vā
kāritayā a-tat-kāribhyo bhinnāṃs tathā śabdena
kāritayā pratibhāsanāt tad-a-kāribhyo bhinnam iva,
kāritā, yataḥ – 'yam eko 'pi samarthaḥ kim atra
kāritvam. na api svalakṣaṇasya anityatva-ādy-
kāribhyo bhinnam iva, na ca tat tattvaṃ parikṣā-
kāribhyo bhinnāṃs tathā śabdena pratipādayanti
kāribhyo bhedād a-bhinnā ity ucyante, ekena vā
kāriṣu punar indriya-ādiṣu na parasparato viśeṣa-
kāriṣu vā artheṣu tad-bhāva sthāpanāya nānā-eka-
kāri iva vyavahāriṇāṃ tathā adhyavasāya pravṛtṭeḥ,
kāri ca a-kāraka eva ity anapekṣaṇīya ity uktam.
kāri. tena ayam tad-a-tad-rūpa-a-karaṇād
kāri na vyasanena. api nāma anuṣṭheyam ato jñātvā
kāri, na vyasanena. tasya puruṣa-parikṣayā
kāruṇikasya api niṣ-phala ārambho '-viparyāsād
kāruṇikasya api niṣ-phala ārambho viparyāsād iti
kāreṇa tasmin dharmiṇy aneka-dharma-abhyupagame
kāreṇa mṛd-vikārasya kasyacit | ghaṭa-ādeḥ
kāreṇa mṛd-vikārasya kasyacit | ghaṭa-ādeḥ
kārya-a-kārya-an-avabodhāt, sarvatra śāṅkā-
kārya-a-kṛti-virodhataḥ | kādācitka-phalaṃ
kārya-a-kṛti-virodhataḥ | kādācitka-phalaṃ
kārya-a-niṣpattiḥ kāraṇa-antara-vaikalyam
kārya-a-viśeṣāt. viśeṣe tasya a-hetukatva-
kārya-a-viśeṣe doṣāt. anvaya-vyatireka-ādyo yasya
kārya-a-vyavasthiteḥ | sarveṣāṃ nāśa-hetūnām
kārya-a-vyavasthiteḥ | sarveṣāṃ nāśa-hetūnām
kārya-a-sambhavāt, sambhave 'pi viśeṣānām draṣṭum
kārya-aṅgaṃ svabhāva-aṅgaṃ jagat-sthitiḥ || ātmā
kārya-aṅgaṃ svabhāva-aṅgaṃ jagat-sthitiḥ ||27||
kārya-atīśaya-vācinā śabdena viśeṣa-khyāty-arthaṃ
kārya-an-avabodhāt, sarvatra śāṅkā-utpatteḥ,
kārya-an-ārambha-sambhavāt. svabhāva-viprakarṣeṇa
kārya-an-utpattiḥ kāraṇa-antara-bhāvaṃ gamayati
kārya-an-utpattiḥ kāraṇa-antarām anumāpayati. na
kārya-an-utpādato 'nyeṣu saṅgateṣv api hetuṣu ||
kārya-anupalabdhy-ādayo daśa-anupalabdhi-prayogāḥ
kārya-anupalabdhir yathā – na iha a-pratibaddha-
kārya-anupalabdhāv api na avāśyam kāraṇāni
kārya-anupalabdhāv api na avāśyam kāraṇāni
kārya-anupalambheṣu. tatra udāharaṇam –
kārya-anupalambheṣu. tatra udāharaṇam – yat
kārya-anupalambho '-gamaka ucyate, yathā – na
kārya-anumāna-lakṣaṇatvāt svabhāva-hetāv antar-
kārya-anumānam. yogyatāyās tu dravya-antara-
kārya-anumānam. yogyatāyās tu dravya-antara-
kārya-anumānam. vipakṣe vṛtṭy-a-darśane 'pi
kārya-anyatā-āśrayaiḥ | ekatvena abhidhā-jñānair

V2_06402	iti. etena tat-kāryād api tad-viruddha-	kārya-abhāva-gatir uktā veditavyā, yathā – na
SV_00615	etena tat kāryād api tad-viruddha-	kārya-abhāva-gatir uktā veditavyā, yathā na roma-
SV_11212	satya-artham ity eke. kāraṇa-abhāvo hi	kārya-abhāvaṃ sādhyati iti. ya evaṃ-vādinā tāt
SV_01525	bādhaka-bhāva-asiddheḥ, rāga-ādy-avyabhicāri-	kārya-abhāvāt, sambhave 'pi viśeṣānām draṣṭum a-
SV_04416	-arthā iva apy an-arthikā | vikalpikā a-tat-	kārya-artha-bheda-niṣṭhā prajāyate ||76|| tasyām
SV_04503	-krd eko 'pi tad-bhāva-paridīpane | a-tat-	kārya-artha-bhedena nānā-dharmā pratīyate ||83||
SV_01612	-ālambaḥ syāt, a-pratyakṣatvād ātmanas tat-	kārya-asiddheḥ. indriya-ādinām tu vijñāna-
V2_05605	antara-ślokaḥ. etal-lakṣaṇā anupalambha-ātma-	kārya-ākhyā hetavas trayāḥ ||9|| eva.
V3_12301	vyatirekaḥ. ātma-pratīnyame hi tat-	kārya-ātmatayā prāṇa-ādinām nairātmyena saha
PV_04241	nivartayet | kvacid viniyamāt ko 'nyas tat-	kārya-ātmatayā sa ca || nairātmyād api tena asya
PV_04268	-kāraṇatā yadvat sādhyate dṛṣṭya-a-dṛṣṭitaḥ |	kārya-ādi-śabdā hi tayor vyavahārāya kalpitāḥ ||
V3_05802	-kāraṇatā yadvat sādhyate dṛṣṭya-a-dṛṣṭitaḥ |	kārya-ādi-śabdā hi tayor vyavahārāya kalpitāḥ ||43
SP_00014	a-darśane muktavā kārya-buddher a-sambhavāt |	kārya-ādi-śrutir apy atra lāghava-arthaṃ niveśitā
V2_06306	na śīta-sparśo 'tra kāṣṭhād iti. kāraṇānām	kārya-ārambha-a-niyamān na avāśyaṃ śīta-bādhako
V3_05002	ity eva sarve prayatna-anantara-bhāvi-jñāna-	kārya-ārambhīṇaḥ. tena tat sapakṣe dvidhā vartate.
PV_03090	tena sarvathā || etena tad-viruddha-artha-	kārya-uktir upavarnitā | prayogaḥ kevalam bhinnāḥ
SV_08619	te janakās tasya an-apāyād eka-sthitāv api	kārya-utpatti-prasaṅgād ity uktam prak. kiṃ ca,
V2_06103	pariṇāma-abhāvāt kṣaṇasya a-vivekāt.	kārya-utpatti-viḡuṇa-utpādana-lakṣaṇatvāt
SV_00627	bhāvasya. tatra hi kevalam samagrāt kāraṇāt	kārya-utpatti-sambhavo 'numiyate, samagrānām kārya
HB_01410	paścāt pṛthag-bhāvo na asti, yato 'nantaram	kārya-utpattiḥ, tatra eka-arthakriyā eva
HB_01911	kramaṇa atīśayavato 'ntyāt kāraṇa-kalāpāt	kārya-utpattiḥ. sahakāriṇaḥ samutpanna-viśeṣāt
SV_08318	a-sthāyīnāś ca a-janakatvād eka-sthitāv api	kārya-utpattiḥ syāt. na ca bhavati. ata eka-apāye
SV_02318	kathaṃ tarhi idānīm bhinnāt sahakāriṇaḥ	kārya-utpattir yathā cakṣū-rūpa-āder vijñānasya.
V2_08714	kathaṃ tarhi idānīm bhinnāt sahakāriṇaḥ	kārya-utpattir yathā cakṣū-rūpa-āder vijñānasya.
HB_01603	eva, sāmārthya-ākhyāt padārtha-antarāt	kārya-utpatteḥ. api ca sa tadā eva tāvat
SV_09825	apy antyā kāraṇa-sāmagrī yā a-vyavahitā	kārya-utpatteḥ sā phalavaty eva. sa eva ca tatra
V2_07801	tatra apy antyā sāmagrī yā a-vyavahitā	kārya-utpatteḥ, sā phalavaty eva. sā eva tatra
V2_06308	-viśeṣasya avyabhicāra iti cet, na, tataḥ	kārya-utpatter a-kṣepāt. ā antya-kṣaṇa-utpatteḥ
HB_01109	cakṣur-ādibhyaḥ sahakāribhya eka-	kārya-utpattau na kāraṇa-bhedāt kārya-bhedaḥ syād
HB_01912	sahakāriṇaḥ samutpanna-viśeṣāt kāraṇāt	kārya-utpattau viśeṣasya eva utpattir na syāt. a-
HB_02002	syāt. na ca sahakāriṇo nityam parasparasya	kārya-utpāda-anuḡuṇa-viśeṣa-utpādana-yogyā-
SV_07016	| prakṛtyā eva guruṇo dravyasya a-samāna-deśa-	kārya-utpādana-dharmaṇaḥ samāna-deśa-kārya-
SV_10312	vā darśana-pāṭava-abhāvāt kāraṇānām	kārya-utpādana-niyama-abhāvāc ca bhavej jñāpaka-
V2_06601	arthānām vā darśana-pāṭava-abhāvāt kāraṇānām	kārya-utpādana-niyama-abhāvāc ca bhavej jñāpaka-
SV_07017	-deśa-kārya-utpādana-dharmaṇaḥ samāna-deśa-	kārya-utpādana-bhāva ādhāra-kṛtaḥ. tasmāt tat-
SV_00628	kārya-utpatti-sambhavo 'numiyate, samagrānām	kārya-utpādana-yogyatā-anumānāt. yogyatā ca
V3_08210	tatra hi kevalam samagrānām kāraṇānām	kārya-utpādana-yogyatā anumiyate. yogyatā ca
SV_02111	-kāla iti tadā anityatā vyavasthāpyate,	kārya-utpādana-śakteḥ kāraṇa-svabhāvavte 'py a-
SV_00709	'numānam. uttara-uttara-śakti-pariṇāmena	kārya-utpādana-samārhā iyaṃ kāraṇa-sāmagrī.
SV_09822	-pratibandhā iva kāraṇa-sāmagrī sakalā	kārya-utpādane. nanv anapekṣānām api keṣāñcit
V2_07710	sambhavat-pratibandhā iva kāraṇa-sāmagrī sva-	kārya-utpādane. nanv anapekṣānām api keṣāñcit
V3_08305	-pariṇāmena samārhā iyaṃ kāraṇa-sāmagrī	kārya-utpādane, śakti-pariṇāma-pratyayasya anyasya
SV_00706	-janmanām śaktinām pariṇāma-apekṣatvāt	kārya-utpādasya. atra antare ca pratibandha-
V3_08303	-janmanām śaktinām pariṇāma-apekṣatvāt	kārya-utpādasya. atra antare ca pratibandha-
SV_00624	hetāv antar-bhavati. hetunā yaḥ samagreṇa	kārya-utpādo 'numiyate | artha-antara-
V3_08207	hetāv antar-bhavati. hetunā yaḥ samārthena	kārya-utpādo 'numiyate | artha-antara-
SV_00622	-sādhanē ||6|| yas tarhi samagreṇa hetunā	kārya-utpādo 'numiyate sa kathaṃ trividhe hetāv
V3_08205	darśayati. yas tarhi samārthena hetunā	kārya-utpādo 'numiyate, sa kathaṃ trividhe hetāv
V3_05502	-lakṣaṇa-viśaye svabhāvasya pṛthak-kāraṇam	kārya-udāharaṇāt sarvasya tādātmya-pratītir mā
V3_00104	-liṅga-ākhyānam parārtham anumānam, kāraṇe	kārya-upacārāt. atra sva-dṛṣṭa-artha-grahaṇam
NB_03002	-liṅga-ākhyānam parārtham anumānam. kāraṇe	kārya-upacārāt. tad dvididham. prayoga-bhedāt.
SV_13118	-upakāriṇam. tato labhyasya atīśayasya	kārya-upayogāt. tathā śabdo 'pi yadi kiñcid
V3_05302	upakāriṇam artham, tato labhyasya atīśayasya	kārya-upayogāt. tathā śabdo 'pi yadi kiñcid
SV_00619	aṣṭadhā anupalabdhiḥ. tatra yā iyaṃ viruddha-	kārya-upalabdhir uktā, tatra iṣṭam viruddha-kārye
NB_02035	– na atra śīta-sparśo vahner iti. viruddha-	kārya-upalabdhir yathā – na atra śīta-sparśo
NB_02041	-dahana-viśeṣatvād iti. kāraṇa-viruddha-	kārya-upalabdhir yathā – na roma-harṣa-ādi-
SV_00609	abhāva-virodha-asiddheḥ. yadi viruddha-	kārya-upalabdhyā apy abhāva-siddhiḥ tat-kāraṇa-
V2_06304	||33|| iti saṅgraha-ślokaḥ. yadi viruddha-	kārya-upalabdhyā apy abhāva-siddhiḥ, tat-kāraṇa-
SV_10209	-utpādana-śaktir asti. na ca avāśyam eṣām	kārya-upalambho yena anumīyeraṃ. na ca te pramāṇa
V2_06508	jñāna-utpādana-śaktiḥ. na ca avāśyam eṣām	kārya-upalambho yena anumīyeraṃ. na ca te pramāṇa
SV_11319	'stu. samārtham hi rūpam śabdasya yogyatā,	kārya-kāraṇa-yogyatā-vat. sā ced artha-antaram kiṃ
SV_08021	) asad dhi nir-upākhyam kathaṃ nimittam syāt.	kārya-kāraṇa-lakṣaṇatvād vastutvasya. tat pracyuta
HB_01512	karoti, na kevala iti cet, kiṃ kevalasya sva-	kārya-kāraṇe 'samarthaḥ svabhāvāḥ. samārthaḥ.
PV_04285	hi te | a-sambhavād vibandhe ca sāmagrī	kārya-karmaṇi || an-adhyavasita-avagāhanam an-
SP_00017	anupalambhataḥ || etāvan-mātra-tattva-arthāḥ	kārya-kāraṇa-gocaraḥ | vikalpā darśayanty arthān

SV_02523
SV_02522
V3_11901
SV_15701
NB_03078
NB_02046
SV_06410
SV_14707
HB_00502
SV_07009
SV_07621
SV_16104
VN_00319
HB_02810
SV_16210
HB_00413
V3_11103
SV_02404
VN_01624
V2_08405
HB_00502
SV_01917
V3_11611
SV_01706
VN_01403
PV_02211
SV_16204
VN_01402
SV_02014
V2_08906
SV_07103
V3_08707
SV_07004
NB_03022
HB_02415
V3_11813
HB_03312
HB_02312
SV_14723
SP_00007
V2_09913
SV_16114
SV_00712
V3_08404
HB_00507
PV_03461
HB_02016
SV_03503
SP_00012
PV_03273
SP_00018
SP_00010
SP_00011
PV_04268
V3_05801
SV_16018
V3_11105
SV_16121
PV_04246
SV_11411
SV_14801
SV_00519
V2_06011
HB_02414
SV_02520

śabdah śrāvāṇa ity a-tat-
ca vyāvṛttayā tāvatyah śrutayo 't-
sidhyati. uktaṃ hi prak – na anupalabdḥāv a-
anyena ca an-utkarṣānāt. kenacit saha
apy abhāva-gatiḥ. rāga-ādīnām vacana-ādeś ca
anupalabdhīś ca veditavyā. anyeṣāṃ virodha-
bheda bhavati, sambandha-abhāvāt. sati vā sa
anyaḥ syāt. evaṃ ca a-vācyatā ity api
sādhanah kārya-kāraṇa-bhāvaḥ, tasya siddhiḥ.
saṅghaṭayya khyāpyate. tasmāt tatra api
kaścid ādaraḥ kvacid avisamvādo 'syā vastuni
smṛtim upaliyante. sa eṣa varṇānām bhinna-
sādhanāya upādīyate, tasya tena saha
-abhiprāye sati prayogāt tena saha
sarvā eva iyaṃ varṇa-ānupūrvī prasiddha-
-lakṣaṇaṃ vastutvaṃ hīyata iti. kārya-hetau
iti. na, tayor iha anvaya-vyatirekābhyāṃ
tasmāt sakṛd api darśana-a-darśanābhyāṃ
samarthanam. kāraṇa-anupalabdḥāv api
idāniṃ sa tasya dharmah. tad-āśrayāt. katham
'bhāvaś ca, pratyakṣa-anupalambha-sādhanah
yadā punar dr̥ṣṭāntena na agni-dhūmayoḥ
-antarād a-kārya-bhūtād asiddheś ca. na hi
tat tasya kāryam eva na syāt. siddhas tu
anyo vastu-sambandho 'sti. na ca anayoḥ
tat pakṣa-pātataḥ | ātma-graha-eka-yonitvāt
'-tad-viśiṣṭasya ca a-tat-kṛtau sarvatra
na sidhyati sambandha-abhāvāt. na hi
ity-ādi-bheda-prayogair yathā uktaṃ prak.
tad-dhetur ato bhinnān na sambhavaḥ ||61||
eva upayoga-viśeṣa-vaśāt pravibhāgena
eva upayoga-viśeṣa-vaśāt pravibhāgena
-artha-samavāya-ādayo 'pi vastu-sambandhāḥ
asti ca iha dhūma iti. iha api siddha eva
dr̥ṣṭam kāraṇam vyabhicarati. tena siddhe
nairātmīyād ghaṭa-ādi-vad iti, tad apy a-
sā iyaṃ trividha-anupalabdhīḥ – siddhe
-antare gamye kāryam hetur avyabhicārāt.
iti cet. ko 'yam upādāna-arthaḥ. na
-pratīty-arthaṃ samyojyante 'bhidhāyakāḥ ||
anyathā tat tasya kāryam eva na syāt. ataḥ
-siddhīnām sthita-krama-virodhataḥ ||306||
an-anya-apekṣiṇī ity ucyate. yā tarhy a-
śeṣavad etad vyabhicāri liṅgam. yā tarhy a-
vyatireka-nīscayo 'pi kārya-svabhāva-hetvoḥ
artho dhīḥ pūrvo manaskāro 'pi vā bhavet ||
vad a-kṣepa-kāri-indriya-vijñāna-ādi-vac ca,
saṃsarga-bheda-abhāvāt. tasya sarvasya tat-
-kāraṇatā yadi || yoga-upādhi na tāv eva
syāt sarvasya tato hīyeta bhoktṛtā ||
ghaṭitān iva || bhinne kā ghaṭanā a-bhinne
asan || yady eka-artha-abhisambandhāt
tasya lakṣaṇam | bhāva-abhāva-upadhir yogaḥ
siddha-sādarmyāt smāryate samayaṃ paraḥ ||
-sādarmyāt smāryate samayaṃ paraḥ ||42||
eṣā pauraṣeyy eva tad-dhetu-grāhi-cetasām |
a-darśanāt tad-anumāne vyatireka-asiddher na
-anukrame sati bhāvād asati ca abhāvāt.
samapekṣate | kārye dr̥ṣṭir a-dr̥ṣṭīś ca
tathā na sarvaḥ sarva-sādhanā 'saṅkarāt
asati pratibandhe na yuktā ity ucyate. na a-
-rūpatvāt. tatra apy artha-antara-niṣedhe
tatra apy artha-antara-niṣedhe sādhye
dhūmo yo 'gny-ādi-sāmagri-viśeṣa-janita iti
tad-apekṣayā vyāvṛttayah, tad-a-sambhavi-

kārya-kāraṇa-parihāra-arthaḥ. tasmāt svabhāva-a-
kārya-kāraṇa-parihāreṇa vyavahāra-arthāḥ, yathā
kārya-kāraṇa-pratiśedho gamaka iti. sa ca kāraṇa-
kārya-kāraṇa-bhāva-ayogāt. pratyāsatti-viprakarṣa
kārya-kāraṇa-bhāva-asiddheḥ. artha-antarasya ca a
kārya-kāraṇa-bhāva-asiddheḥ. viprakṛṣṭa-viṣayā
kārya-kāraṇa-bhāva iti rūpaṃ taj-janitaṃ bheda
kārya-kāraṇa-bhāva eva śabda-antareṇa uktaḥ syāt.
kārya-kāraṇa-bhāva eva hy artha-antarasya evaṃ
kārya-kāraṇa-bhāva-kṛta eva pratibandhaḥ. tad ayam
kārya-kāraṇa-bhāva-pratibandhān na tathābhūta-
kārya-kāraṇa-bhāva-pratyaya-nirvṛtti-dharmā
kārya-kāraṇa-bhāva-prasādhanam bhāva-abhāva-
kārya-kāraṇa-bhāva-lakṣaṇo 'vinābhāva-lakṣaṇo vā
kārya-kāraṇa-bhāva-vastu-dharma-an-atikramāt
kārya-kāraṇa-bhāva-siddhiḥ, yathā idam asya
kārya-kāraṇa-bhāva-siddher anyatra anumānāt. na
kārya-kāraṇa-bhāva-siddher bhavati tatas tat-
kārya-kāraṇa-bhāvaṃ prasādhyā kāraṇasya nirvṛtti-
kārya-kāraṇa-bhāvaḥ. ata eva, anyathā āsraya-
kārya-kāraṇa-bhāvaḥ, tasya siddhiḥ. kārya-kāraṇa-
kārya-kāraṇa-bhāvaḥ pradarśyate, tadā yatra
kārya-kāraṇa-bhāvaḥ prāṇa-ādīnām ātmanāś ca
kārya-kāraṇa-bhāvaḥ svabhāvaṃ niyamayati ity
kārya-kāraṇa-bhāvaḥ, svayam a-tad-ātmano 'tat-
kārya-kāraṇa-bhāvataḥ || rāga-pratighayor bādḥā
kārya-kāraṇa-bhāvāś ca nirākṛtaḥ syāt. anvaya-
kārya-kāraṇa-bhāvād anyo vastu-sambandho 'sti. na
kārya-kāraṇa-bhāvād vā svabhāvād vā niyamakāt |
kārya-kāraṇa-bhāvād vā svabhāvād vā niyamakāt |
kārya-kāraṇa-bhāvād vyavasthāpyante. tad ayam
kārya-kāraṇa-bhāvād vyavasthāpyante. tad ayam
kārya-kāraṇa-bhāvān na vyatiricyante, parasparam
kārya-kāraṇa-bhāve kāraṇe sādhye kārya-hetur
kārya-kāraṇa-bhāve kāryasya kāraṇena vyāptiḥ
kārya-kāraṇa-bhāve na sidhyati. uktaṃ hi prak –
kārya-kāraṇa-bhāve siddha-abhāvasya kāraṇasya
kārya-kāraṇa-bhāvena gamakatve liṅgasya sarvathā
kārya-kāraṇa-bhāvo 'n-abhyupagamāt. abhyupagame
kārya-kāraṇa-bhāvo 'pi tayor a-saha-bhāvataḥ |
kārya-kāraṇa-bhāvo 'pi svabhāvaṃ niyamayati ity
kārya-kāraṇa-bhūta-pratyaya-utpanna-svabhāva-
kārya-kāraṇa-bhūtena anyena rasa-ādīnā rūpa-ādi-
kārya-kāraṇa-bhūtena anyena rasa-ādīnā rūpa-ādi-
kārya-kāraṇa-vyāpya-vyāpaka-bhāva-siddhau kāraṇa-
kārya-kāraṇa-sāmagryām asyāṃ sambandhi na aparam |
kārya-kāraṇa-svabhāva-bhedād iti. tatra
kārya-kāraṇatayā anyebhyo bhidyamānā arthāḥ
kārya-kāraṇatā atra kim | bhedāc cen nanv ayam
kārya-kāraṇatā anena pratyuktā a-kārya-kāraṇe |
kārya-kāraṇatā api kā | bhāve hy anyasya
kārya-kāraṇatā tayor | prāptā dvitva-ādi-
kārya-kāraṇatā yadi || yoga-upādhi na tāv eva
kārya-kāraṇatā yadvat sādhyate dr̥ṣṭy-a-dr̥ṣṭitah |
kārya-kāraṇatā yadvat sādhyate dr̥ṣṭy-a-dr̥ṣṭitah |
kārya-kāraṇatā varneṣv ānupūrvī iti kathyate ||304
kārya-kāraṇatā-siddhiḥ. a-cetanā vyatireka-viṣaya
kārya-kāraṇatā-siddheḥ puṃsām varṇa-kramasya ca |
kārya-kāraṇatā hi te || artha-antarasya tad-bhāve
kārya-kāraṇatāyāḥ. tatra pratiniyata-sādhanā
kārya-kāraṇayor kaścit pratibandha iti ca uktaṃ.
kārya-kāraṇayor an-ubhayasya vā. tatra an-
kārya-kāraṇayor an-ubhayasya vā niṣedho hetuḥ.
kārya-kāraṇayor evaṃ svabhāva-niyamān na
kārya-kāraṇasya tad-bhedāt. yāvatyāś ca

PV_03273	bhokṛtā || kārya-kāraṇatā anena pratyuktā a-	kārya-kāraṇe | grāhya-grāhakatā-abhāvād bhāve
PV_03113	viśeṣaṇam | a-viśeṣaṇam eva syād antau cet	kārya-kāraṇe || a-sambandhān na bhāvasya prāg-
SV_14724	-bhāvo 'n-abhyupagamāt. abhyupagame vā na	kārya-kāraṇe 'nyonya-pratiti-pratyupasthāpane.
HB_02407	-apekṣayā janya-janaka-svabhāva-lakṣaṇe hi	kārya-kāraṇe. tatra yadi dhūmo 'gny-ādi-sāmagryā
SV_05012	na anyathā atiprasaṅgād iti cet. saty eka-	kārya-kāri-grahaṇa iti kiṃ na iṣyate. avaśyaṃ ca
HB_02012	-utpattiḥ, yogya-deśatā-ādy-avasthā-bhedāḥ	kārya-kāriṇaḥ, teṣāṃ ca yata utpattiḥ, pratyekaṃ
SV_05807	utpadyamānām mithyā-pratibhāsivād a-	kārya-kāriṇam api tat-kārya-kāriṇam iva
SV_05807	-pratibhāsivād a-kārya-kāriṇam api tat-	kārya-kāriṇam iva adhyavasyantīm vastu-pṛthag-
SV_04315	-graho vibhramaḥ syāt, tasya eka-aneka-	kārya-kāriṇas tathābhāva-jijñāsasu tathābhāva-
V2_05904	-apekṣatvāt syād vyabhicāro 'pi iti cet, na,	kārya-kāle 'bhāva-pratipatteḥ, anya-upalambhe tad
PV_03533	|| nānā-eka-śakty-abhāve 'pi bhāvo nānā-eka-	kārya-kṛt | prakṛtyā eva iti gaditaṃ nānā-ekasmān
SV_16216	evam. tasmād ayam anukramaḥ svabhāvato 'pi	kārya-kṛt kaiścid eva vijñāta ity asti parokṣa-
SV_04117	sāmānyasya na sāmānyam (75'a) tat-	kārya-kṛt. tasya apy a-viśeṣa-prasaṅgataḥ | tāsāṃ
SV_05801	vivekaḥ śabdena codita iti. sā ca śrutīḥ. a-	kārya-kṛti-tat-kāri-tulya-rūpa-avabhāsinīm |
SV_05418	iti cen matam | (107ab) na brūmo 'nekam eka-	kārya-kṛn na bhavati iti, kiṃ tarhi na bhinneṣv
HB_01612	satyam, idam apy asti – svabhāvas teṣāṃ	kārya-kriyā-dharmā. tena samasta-pratyayānām
HB_01610	a-tat-svabhāvānām bhāvānām asmad-darśanāt	kārya-kriyāṃ brūmaḥ. kiṃ tarhi tat-kriyā-
SP_00015	-artham niveśitā || tad-bhāva-abhāvāt tat-	kārya-gatir yā apy anuvarṇyate | saṅketa-viśaya-
SV_02012	tasya a-gatyā tad-viruddha-gatyā viruddha-	kārya-gatyā ity-ādi-bheda-prayogair yathā uktaṃ
PV_04160	-lakṣitam an-alpakam | tulyam tat-kāraṇam	kārya-gaurava-an-upalakṣaṇāt || nanv a-dṛṣṭo 'mśu
SV_06624	-vijñāna-eka-phale kvacit | a-viśeṣeṇa tat-	kārya-codanā-sambhave sati ||141|| sakṛt sarva-
SV_06824	bheda-sāmānyena. yathā eka-kāryās tat-	kārya-codanāyām tad-anya-bhedena ghaṭa-ādi-
SV_05014	ca icchatā api sāmānyam vyaktinām eka-	kārya-janana-śaktir eṣṭavyā. tatas ta eva
SV_15029	teṣāṃ api saṅketa-balād anyathā-āvṛtteḥ	kārya-janana-svabhāva-sthitau ca eṣāṃ samaya-āder
V2_08705	viśeṣo dhūma iti. tathā hetur api tathābhūta-	kārya-janana-svabhāvaḥ. anyato 'pi bhāve na sa
SV_02310	viśeṣo dhūma iti. tathā hetur api tathābhūta-	kārya-janana-svabhāvaḥ. tasya anyato 'pi bhāve na
HB_01309	kāraṇa-śakti-bhedā yathāsvam prativiśiṣṭa-	kārya-janane 'vyavadheya-śaktitayā
PV_02062	-ādi-vat || cetaḥ-śarīrayor evaṃ tad-dhetoḥ	kārya-janmanaḥ | sahakārāt saha-sthānam agni-
HB_02017	sahakāribhyaḥ santāna-upakāra-apekṣi-kāraṇa-	kārya-janmany ādyaḥ sahakāri-viśeṣo na sahakāri-
SV_13709	sa ca karaṇa-vyāpārād eva siddha iti sarva-	kārya-tulya-dharmā. tasya tādrśasya vyaktau
SV_02113	kāraṇa-darśane 'py a-pratipanna-tad-bhāvasya	kārya-darśanāt tat-pratipatti-vat. anyathā artha-
SV_03930	ity atra ucyate. aneka-sambandhebhyaḥ	kārya-dravya-ādibhyo nimitta-sambhavāt pratyaya-
SV_02511	ta eva tad-eka-kāryā bijam, saṅkhyā-samyoga-	kārya-dravya-ādimentsu bhūta-ādiṣv abhāvāc ca. tan
SV_03927	pratyaya-vṛttiḥ, tat-sambandhāt. saṅkhyā-	kārya-dravya-ādiṣv api prasaṅgaḥ. a-sāmānya-
V2_08807	kāryam anumāpayati. tat-tulya-rūpānām	kārya-dravyānām tulyam, yathā pravṛddhayoḥ
SV_02504	sāmānyam a-tad-rūpatvāt, dvitva-ādi-samyoga-	kārya-dravyeṣv api prasaṅgāt. na hi sambandhinā
SV_11804	tad-vyatirikta-apekṣāṃ ca sādhyati. tataḥ	kārya-dvāreṇa indriya-siddhiḥ. na evaṃ
HB_02014	a-kriyā karṭṛ-viśeṣa-prthag-bhāva-abhāvāt,	kārya-dvaividhyaṃ ca – sahakāri-sañjanita-viśeṣa
SV_02201	iti gamyate, yasmāt kāryam dhūmo hutabhujāḥ	kārya-dharma-anuvṛttitāḥ | (34ab) yeṣāṃ upalambhe
SV_12122	hetu-rūpa-nivṛttāv api tad-rūpam a-nivṛttam	kārya-dharma-vyatikramān na tataḥ syād iti na
SV_12128	'nyatra apy a-vibhajyamānaḥ sva-ātmanā tat-	kārya-dharmatām na ativartate, agni-indhana-vat.
SV_12026	evam-prakārānām apauruṣeyatva-sādhanānām	kārya-dharmānām vā kvacid atīśayam abhyupeti ity
V1_01910	asataḥ prāg a-sāmarthyāt sāmarthya-kāle ca	kārya-niṣpatter an-upayogāḥ jñāna-hetur viśayasya
SV_04217	adhyavasita-tad-bhāva-svarūpam a-bhinna-	kārya-padārtha-prasūter a-bhinna-artha-grāhi iva
SV_06620	śābaleyasya bāhuleyasya na asti tat | a-tat-	kārya-parāvṛttir dvayor api ca vidyate ||139||
SV_06615	eva uktaḥ. api ca, eka-kāryeṣu bhedeṣu tat-	kārya-paricodane | gaurava-a-śakti-vaiphalayād
V3_08203	sa eva eṣāṃ a-samsargo gamyo 'stu, tāvatā	kārya-parisamāpteḥ. kim antar-gaḍunā sāmānyena
SV_06903	śabdaḥ kṛtako vā iti. tathā tat-	kārya-pratiśedhena apy a-cākṣuṣāḥ śabdo 'nityo 'n
SV_10601	tad-ākāra-vikalpa-jananāc ca. na ca upādāna-	kārya-pratyaya-a-pratibhāsi rūpaṃ śakyam tad-
V3_06803	tad-ākāra-vikalpa-jananāc ca. na ca upādāna-	kārya-pratyaya-a-pratibhāsi rūpaṃ śakyam tad-
SP_00014	janaḥ || darśana-a-darśane muktivā	kārya-buddher a-sambhavāt | kārya-ādi-śrutir apy
SV_10026	dvidhā eva anumitis tataḥ | sva-sādhye	kārya-bhāvābhyām sambandha-niyamāt tayoh ||197||
V3_11611	tatra prāna-ādinām api. artha-antarād a-	kārya-bhūtād asiddheś ca. na hi kārya-kāraṇa-
HB_02505	utpattau na kāraṇa-bheda-a-bhedābhyām	kārya-bheda-a-bhedāv ity a-hetukau viśvasya bheda
SV_02218	jāyeta. tasmāt kāraṇa-bheda-a-bhedābhyām	kārya-bheda-a-bhedau. tan na dhūmo 'rthād dṛṣṭa-
V2_08606	jāyeta. tasmāt kāraṇa-bheda-a-bhedābhyām	kārya-bheda-a-bhedau. tan na dhūmo 'rthād dṛṣṭa-
SV_16005	asatyām syāt saro rasa iti śrutau | na	kārya-bheda iti cet (301abc) na hi saro rasa ity-
SV_16108	padam | karṭṛ-saṃskāro bhinnam sahitam	kārya-bheda-kṛt ||305|| tasmān na khalv eka eva
SV_16110	-bhedena bhedāt. sa ca paraspara-sahitaḥ	kārya-bheda-hetuḥ. sā ca ānupūrvī varṇānām
SV_16007	-bhedo na ca varṇa-vyatiriktam anyad yataḥ	kārya-bhedaḥ syāt. bhinnam ca tayoh pratibhām
SV_12711	-a-viśeṣe 'pi vākya-bhedāt pratipatti-bhedāḥ	kārya-bhedaḥ syāt. sā ca vākyaṭ. tac ca
HB_01110	eka-kārya-utpattau na kāraṇa-bhedāt	kārya-bhedaḥ syād iti cet, na, yathāsvam svabhāva
V1_02005	tad-artha-hetūnām buddhinām, anyair a-	kārya-bhedasya apekṣa-ayogād anapekṣāc ca krama-
PV_03242	dhiyām tad-bhāva-janmanām | anyair a-	kārya-bhedasya tad-apekṣa-a-virodhataḥ || tasmād
SV_16009	eva ca a-tulyām. na ca kāraṇa-a-bhede	kārya-bhedo yuktaḥ. tasmād asti sā bhedavati yato

SV_13317	-antaram ārabheran. na hi kāraṇa-a-bhede	kārya-bhedo yuktaḥ. bhedasya a-hetukatva-
SV_07120	abhāvo nāma kaścit kāryaḥ. tasya kathañcit	kārya-rūpatve 'bhāva-ayogāt. tasmād bhāva-kriyā-
PV_04155	na kāraṇam | tata eva na dr̥śyo 'sāv a-dr̥ṣṭeḥ	kārya-rūpayoḥ || tad-bādhā-anya-viśeṣasya
SV_17420	kartuḥ para-apekṣayā janakatvam, niṣpatter a-	kārya-rūpasya āśraya-vaśena sthānam, kāraṇāc ca
V3_02910	-aṅgaṃ jagat-sṭhitiḥ ||27|| āpta-vacanam	kārya-lakṣaṇam liṅgam, svabhāva-lakṣaṇam
V3_08005	iti. eṣa dvidvidho hetuḥ svabhāva-lakṣaṇaḥ	kārya-lakṣaṇas ca. sa eva sva-vyāpaka-viparyaye
V3_05504	-mātram ākhyātam, lakṣaṇam tu tad eva. etena	kārya-liṅga-udāharaṇena svabhāvo 'py eka-deśa-bhāg
V3_08607	adhastād ādhāra-sambhavo 'numiyate, tad api	kārya-liṅga-jam eva, tādr̥śasya ātmano 'mbhasas
V3_08506	-ādi-hetuś ca iti. rūpāt sparśa-anumānam	kārya-liṅga-jam, rūpa-ādinām bhūta-āśrayatvāt.
SV_00811	tat (10'd') tasmād iyam	kārya-liṅga-jā ||10|| tena na anyo hetur gamako
V3_08603	sūcayati iti gotvād viṣānitā-pratipattiḥ	kārya-liṅga-jā. ādhārato 'bhinirvṛtter ātmanas
V3_08503	na anāgatānām, vyabhicārāt. tasmād iyam api	kārya-liṅga-jā. etena pipilikā-utsaraṇa-matsya-
VN_00318	-hetāv api sādhana-aṅgasya samarthanam, yat	kārya-liṅgam kāraṇasya sādhanāya upādīyate, tasya
NB_03122	śakye darśayitum. tat-kāryatā-niyamaḥ	kārya-liṅgasya svabhāva-liṅgasya ca svabhāvena
SV_10028	tasmād dvi-prakārā eva vastu-viśaya-anumitiḥ	kārya-liṅgā svabhāva-liṅgā ca. yathāsvam vyāpini
PV_04047	iyam iti vyaktam īśvara-ceṣṭitam || vadann a-	kārya-liṅgām tām vyabhicāreṇa bādhyate | a-
V3_02011	iti vyaktam īśvara-ceṣṭitam ||7|| vadann a-	kārya-liṅgām tām vyabhicāreṇa bādhyate | a-
PV_04201	lakṣaṇam tu na bhidyate || tena atra	kārya-liṅgena svabhāvo 'py eka-deśa-bhāk | sadr̥śa
HB_02018	na sahakāri-kṛta-viśeṣa-janmā anantara-	kārya-vat. tataḥ prabhṛti ye viśeṣas te taj-
V2_08013	pañca-indriyāni svabhāva-cyutimanti, tat-	kārya-vijñāna-viccheda-vikāra-darśanāt,
NB_02037	bhāvasya vināśaḥ, hetv-antara-apekṣaṇād iti.	kārya-viruddha-upalabdhir yathā – na iha a-
V2_06105	bhavyate eva tādr̥śasya kāraṇasya	kārya-vivekādhāva-gatiḥ, yathā – na iha a-
SV_12820	apy avayavānām upakāra-viśeṣād atīśayavatām	kārya-viśeṣa-upayogāt. pratyekaṃ tv avayaveṣu
HB_01308	iti na kāraṇa-bhede 'py a-bhedas tat-	kārya-viśeṣasya iti ta eva ete kāraṇa-śakti-bhedā
SV_15119	kasyacij jñānam syāt, sarvasya sarvadā syāt.	kārya-viśeṣā hi vyaktayaḥ kathañcit kvacid
SV_15121	vastu-viśeṣam apekṣanta iti yuktam. tathā a-	kārya-viśeṣo nityo bhāvaḥ kenacid gr̥hyamānas tat-
SV_05708	-kāryatā eva bhāvānām a-bhedaḥ. sā ca a-tat-	kārya-viśeṣaḥ (110a) eva tad-anyaśya anuvartinaḥ
PV_03162	bhede 'bheda-pratyavamarśane | ity a-tat-	kārya-viśeṣasya anvayo na eka-vastunaḥ ||
V3_06111	tadā hi tāny a-viguṇāni bhavanti, yadā eṣām	kārya-vṛttiḥ syāt. sā ca upalabdhir eva.
SV_15615	phala-vaikalyam syāt. na hi kāraṇa-sākalye	kārya-vaikalyam yuktam. tasya a-kāraṇatva-
HB_02003	-kṛto viśeṣaḥ syāt, tad-upāya-apāyayoḥ	kārya-vyakti-virāma-darśanāt. tena ādyo viśeṣaḥ
V1_04312	yady atra kaścīd upādāna-viśeṣa-abhāva-kṛtam	kārya-vyatirekaṃ na brūyāt. so 'pi katham sarva-
V2_05814	upalambha-nivṛtṭyā vā katham abhāvaḥ,	kārya-vyatireke 'pi kāraṇa-abhāva-asiddheḥ.
SV_10321	pāramparyeṇa tu santāna-upakārāt tat-	kārya-vyapadeśaḥ. yady asya kathañcid abhāvaḥ
V2_05909	tayā viśayī sādhyate. etena iha kāraṇasya	kārya-vyabhicāraḥ pratyuktaḥ. atra apy
SV_00404	paścād bhāva-niyama-abhāvāt, kāraṇānām	kārya-vyabhicārāt. a-pravṛttiḥ pramāṇānām (3a)
V3_04911	svabhāvād anyasya sarvatra sapakṣe sattvam,	kārya-vyabhicārāt kāraṇasya. tasmāt sapakṣe
V2_07404	paścāt tādātmya-virodhāt kāraṇānām ca	kārya-vyabhicārāt. tasmāt tad-bhāva-mātra-
HB_03315	anya-bhāva-siddhir eva. sa tathā-siddhaḥ	kārya-vyāpyayor abhāvam abhāva-vyavahāram vā
SV_06617	samā śrutiḥ ||137|| kṛtā vṛddhair a-tat-	kārya-vyāvṛtti-vinibandhanā | na bhāve sarva-
VN_05901	nigraha-arha iti nyāyam nigrahasṭhānam iti.	kārya-vyāsaṅgāt kathā-vicchedo vikṣepaḥ. yat
SV_07608	katham tarhi idāniṃ pradhāna-īśvara-ādi-	kārya-śabdā bhāveṣv a-tad-bhūta-bhedeṣv a-bhedena
SV_16220	kathañcit svabhāva-viveka-a-pratīter anyatra	kārya-saṃvādāt tasya ca karaṇāt prāg draṣṭum a-
PV_04269	hi tayor vyavahārāya kalpitāḥ || kāraṇāt	kārya-saṃsiddhiḥ svabhāva-antar-gamād iyam | hetu
V3_05803	hi tayor vyavahārāya kalpitāḥ ||43|| kāraṇāt	kārya-saṃsiddhiḥ svabhāva-antar-gamād iyam | hetu
V3_03002	pravartata iti kāryam tasya. sa sva-	kārya-saṃsūcītaḥ sva-viparyaya-upagamam
SV_06813	svabhāvā rūpa-ādāya udaka-dhāraṇa-viśeṣa-ādi-	kārya-samarthā iti yāvat. sāmānya-kārya-sādhanā-
PV_02014	sādhanē | sambandhi-bhedād bheda-ukti-doṣaḥ	kārya-samo mataḥ || jāty-antare prasiddhasya
V3_09608	sādhanē | sambandhi-bhedād bheda-ukti-doṣaḥ	kārya-samo mataḥ ||72|| jāty-antare prasiddhasya
SV_11309	pratītir a-saṃvidāḥ | (227ab) syād etat – a-	kārya-sambandhā eva śabdāḥ. na te 'rtheṣu
SV_08409	-yogyo 'rtho na anveti yo 'nveti na tasmāt	kārya-sambhavaḥ ||166|| tasmāt sarvam sāmānyam an
SV_15111	kaścīd a-janane nityam a-janana-prasaṅgāt.	kārya-sātatyā-a-darśanāc ca na te kathañcit
SV_06815	ātmanā rūpa-ādi-śabdaiḥ prasiddhā viśiṣṭa-	kārya-sādhanā-ākhyena viśeṣeṇa viśiṣṭas ta evam
SV_06814	viśeṣa-ādi-kārya-samarthā iti yāvat. sāmānya-	kārya-sādhanā-prasiddhena ātmanā rūpa-ādi-śabdaiḥ
SV_15520	tathā hi samayatve hi mantrāṇam kasyacit	kārya-sādhanam | (292ab) yuktam. yady ete mantrāḥ
SV_06801	sannikarṣeṣu vā rūpa-vijñāna-eka-kāryeṣu tat-	kārya-sāmānya-codanā-sambhave kuto rūpa-vijñānam
SV_12201	-indhana-vat. tatra a-pradarśya ye bhedaṃ	kārya-sāmānya-darśanāt | hetavaḥ pravatanyante
SV_00901	saṃśayaḥ. tathā vipakṣe 'dr̥ṣṭi-mātreṇa	kārya-sāmānya-darśanāt | hetu-jñānam pramāṇa-
PV_04195	dharmo na nir-anvaya-doṣa-bhāk || svabhāva-	kārya-siddhy-artham dvau dvau hetu-viparyayau |
V3_04906	navadhā pakṣa-dharmo vibhajyate. svabhāva-	kārya-siddhy-artham dvau dvau hetu-viparyayau |
V2_06312	kāraṇāt tat pratīyeta. tasmān na kāraṇāt	kārya-siddhiḥ. nimittayoḥ punar virodhe gamikā
V2_06205	na tuṣāra-sparśo 'tra agner iti. viruddha-	kārya-siddhyā, yathā – na śīta-sparśo 'tra dhūmād
SV_00603	yathā na tuṣāra-sparśo 'tra agneḥ. viruddha-	kārya-siddhyā, yathā na śīta-sparśo 'tra dhūmāt.
SV_10318	kāryam syāt. nanu kaścīd kāraṇa-nāśe 'pi	kārya-sṭhitiḥ dr̥ṣṭā. na brūmaḥ kāraṇa-sṭhiti-kāla
SV_00214	niścītāv uktau pakṣa-dharmaś ca. ta ete	kārya-svabhāva-anupalabdhi-lakṣaṇas trayo hetavaḥ,

V3_00401	na atisēte, a-pratyayavāt. uktam ca – na	kārya-svabhāva-anupalambha-viśeṣebhyo 'param
V1_02206	api kāraṇa-kalāpaḥ. tat prakṛtes tat-	kārya-svabhāva-niyame na anupalambha-ātmānaḥ sukha
PV_04248	-a-sambhavāt teṣām abhāve nitya-bhāvinaḥ ||	kārya-svabhāva-bhedānām kāraṇebhyaḥ samudbhavāt |
HB_01111	-bhedena tad-viśeṣa-upayogataḥ, tad-upayoga-	kārya-svabhāva-viśeṣa-a-saṅkarāt. yathā mṛt-piṇḍa
HB_00507	-abhāva-upadarśanāt. vyatireka-niścayo 'pi	kārya-svabhāva-hetvoḥ kārya-kāraṇa-vyāpya-vyāpaka
V3_12802	-viśaye 'sambhavāt. na hi sambhavo 'sti	kārya-svabhāvayor ukta-lakṣaṇayor anupalambhasya
NB_03112	-viśaye 'sambhavāt. na hi sambhavo 'sti	kārya-svabhāvayor ukta-lakṣaṇayor anupalambhasya
NB_03122	rūpam uktam a-bhedena. punar viśeṣeṇa	kārya-svabhāvayor ukta-lakṣaṇayor janma-tan-mātra
V3_13205	rūpam uktam a-bhedena. punar viśeṣeṇa	kārya-svabhāvayor janma-tan-mātra-anubandhau
V1_00611	jñānasya tat-pratibandho vācyaḥ. sa ca	kārya-svabhāvayor liṅgayor anumāne 'pi tulya iti
HB_03808	sva-sādhyā-avinābhāvinor vihita-lakṣaṇayoḥ	kārya-svabhāvayor tal-lakṣaṇasya pratihetor a-
HB_01301	sahakāriṇaḥ pratyayā na eka-upayoga-viśayāḥ	kārya-svabhāvasya ekatve 'pi vastuta iti yathā
HB_02411	bhavato dhūma-a-dhūma-svabhāvaḥ syāt,	kārya-svabhāvānām kāraṇa-svabhāva-kṛtatvād a-
PV_02151	na ca sarva-jāḥ | kāraṇe vardhamāne ca	kārya-hānir na yujyate || tāpa-ādiṣv iva rāga-
NB_03022	siddha eva kārya-kāraṇa-bhāve kāraṇe sādhye	kārya-hetur vaktavyaḥ. vaidharmyavataḥ prayogaḥ
NB_03021	-abhāvāt. vyabhicāra-sambhavāc ca.	kārya-hetoḥ prayogaḥ – yatra dhūmas tatra agniḥ,
NB_03025	bhavaty eva dhūmaḥ, atra ca asti dhūma iti	kārya-hetoḥ prayogaḥ. sādharmyeṇa api hi prayoge
VN_00414	-kāryānām sadṛṣo nyāyaḥ. evam a-samarthanam	kārya-hetāv api sādhana-aṅga-a-vacanam tad-vādinah
VN_00318	hetor upādāne 'pi sāmārthya-a-pratipādanāt.	kārya-hetāv api sādhana-aṅgasya samarthanam, yat
HB_00413	-virodhāt tal-lakṣaṇam vastutvam hīyata iti.	kārya-hetau kārya-kāraṇa-bhāva-siddhiḥ, yathā
SV_04427	'pi dīpa-tejo maṇau yathā ||81|| tatra eka-	kārya 'neko 'pi tad-a-kārya-anyatā-āśrayaiḥ |
SV_05320	evam tad eva ekaṃ vijñānam kurvantu. kiṃ ca,	kāryaś ca tāsām prāpto 'sau jananam yad upakriyā |
SV_14301	iti ca kāṣṭha-abhāva ucyate. na ca abhāvaḥ	kāryaḥ. tat-kārī ca a-kāraka eva ity anapekṣāniya
HB_01302	kāraṇa-bhedo bhinna-viśeṣa-upayogān na eka-	kāryaḥ, tathā cakṣur-ādibhyo vijñāna-utpattāv
SV_07119	abhāvam karoti iti hi na abhāvo nāma kaścit	kāryaḥ. tasya kathañcit kārya-rūpatve 'bhāva-
V3_08810	abhāvam karoti iti hi na abhāvo nāma kaścit	kāryaḥ, tasya kathañcit kāryatve 'bhāva-ayogāt,
SV_08608	eka-rūpa-vikalas tad-rūpo na syāt, na a-tat-	kāryaḥ. tena eva ca tat-kāryam kartavyam iti ko
SV_09515	na hi tatra avaśyam viśeṣa-parigrahaḥ	kāryaḥ, san-mātra-āśraye 'pi sādhana-sāmārthyāt.
V3_07504	na hi tatra avaśyam viśeṣa-parigrahaḥ	kāryaḥ, san-mātra-āśraye 'pi sādhana-sāmārthyāt.
SV_02206	vilaṅghayet ||34|| sakṛd api tathā-darśanāt	kāryaḥ siddhaḥ, a-kāryatve 'kāraṇāt sakṛd apy
V2_08508	'py asti. sa sakṛd api tathā-darśanāt tat-	kāryaḥ siddhaḥ. a-kāryatve 'kāraṇāt sakṛd apy
V2_08302	iti prāptam. tatra yady abhāvo nāma kaścit	kāryaḥ syāt svabhāvaḥ, sa eva bhāva iti na
SV_10016	iti prāptam. tatra yady abhāvo nāma kaścit	kāryaḥ syāt svabhāvaḥ sa eva bhāva iti na abhāvaḥ
HB_00314	tat-sāmārthya-janmā vikalpas tad-anukārī	kāryatas tad-viśayatvāt smṛtir eva na pramānam,
V1_03706	-rūpatvāt sva-vid api iyam artha-vid eva	kāryato draṣṭavyā. ata eva na pramāna-phalayor
PV_03381	ṭṭīyena jñānena hi vivicyate || artha-	kāryatayā jñāna-smṛtāv artha-smṛter yadi |
V3_08910	tataḥ śarīra-sthitim pratilabhamānā tat-	kāryatayā pratibandhena toyam gamayati deśa-ādy-
SV_05604	samānā iti pratītiḥ, kiṃ tarhy eka-	kāryatā | sādṛśyam (108'bc') na hi vayam artha-
SV_13616	etat. vyāpārād eva tat-siddheḥ karaṇānām ca	kāryatā ||261|| yat khalu rūpam yata eva
SV_05405	vijñāna-janane janane vyaktam asya tat-	kāryatā anuyujyate. kevalasya sāmārthye 'pi
SV_06725	bhinnā eva uktāḥ. na punar eṣām anyā tat-	kāryatā anyatra anyato bhedaḥ. yathā cakṣu-rūpa-
SV_06622	vinā śabda-a-bhedo na yujyate | tasmāt tat-	kāryatā api iṣṭā a-tat-kāryād eva bhinnatā ||140||
SV_05707	janayanti ity a-sakṛd uktam etat. tasmād eka-	kāryatā eva bhāvānām a-bhedaḥ. sā ca a-tat-kārya-
SV_14104	vā manaskāra-ādibhyo bhavanti iti. na ca	kāryatā nāma anyā bhāva-abhāva-viśeṣābhyām. sa ca
NB_03122	yathokta-prakāre śakye darśayitum. tat-	kāryatā-niyamaḥ kārya-liṅgasya svabhāva-liṅgasya
V3_13209	yathokta-prakāre śakye darśayitum, tat-	kāryatā-pratiniyamaḥ svabhāva-vyāptir vā. asmiṃś
SV_13920	anyeṣām api tathābhāva-prasaṅgena sarvasya	kāryatā-prasaṅgāt. tasmād ayaṃ kāraka-abhimato
SV_14106	-siddha iti vakṣyāmaḥ. tata eva puruṣa-	kāryatā buddhīnām anumeya-anvaya-vyatireka-
SV_13614	mithyā. tasyā nityeṣu prāg eva niśiddhatvāt.	kāryatā-viśeṣa eva sāksāc-chakty-upadhānena jñāna
SV_13621	varṇaḥ kāryaḥ. na ca etad upalabdhy-āśrayā	kāryatā-sthitiḥ. kiṃ tarhi yat saty eva bhavati
V2_06901	sā api tatra pratibaddhā bhāva-abhāvābhyām	kāryatām na atipatati, tan-mātra-lakṣaṇatvād
SV_13618	-nāntarīyakām upalabdhim eva āśritya lokaḥ	kāryatām prajñāpayati. sā varṇeṣv apy asti. sā
SV_13622	iti sattā-āśrayā. sā sattā kutah siddhā yena	kāryatām sādhyet. na hy asiddhāyām asyām evam
SV_01913	na bhaved iti. nanu ca nitya-anitya-ārtha-	kāryatva-abhāve 'pi śravaṇa-jñānam na bhavati tad
VN_00416	parājaya-sthānam, a-samarthite tasmin	kāryatva-asiddher artha-antarasya tad-bhāva-a-
HB_00908	bhāva-abhāvaḥ kriyate, abhāvasya vidhinā	kāryatva-upagame vyatireka-a-vyatireka-vikalpa-an
HB_02315	yāvadbhir avinābhāvi kāraṇe teṣām hetus tat-	kāryatva-niyamāt, tair eva ca dharmair ye tair
SV_00316	teṣām hetuḥ (2c') tat-	kāryatva-niyamāt tair eva dharmair ye tair vinā
V2_08414	teṣām hetuḥ tat-	kāryatva-niyamāt. tair eva dharmair ye tair vinā
SV_09307	'tha vā | ucyate sādhyā-siddhy-artham nāse	kāryatva-sattva-vat ||186|| apekṣita-para-vyāpāro
V2_07407	upādiyamāna upādhy-apekṣaḥ śuddho vā nāse	kāryatva-sattva-vat ||52|| upādiyate. apekṣita-
HB_00504	iti. agni-bhāva eva hi bhāvo dhūmasya tat-	kāryatvam iti. anupalabdihv apy asad-vyavahārasya
SV_13815	vyāpārād upalabdhitāḥ | niyamena ca	kāryatvam vyañjake tad-a-sambhavāt ||263|| na hi
VN_00404	bhavati iti. evam hy asya a-sandigdham tat-	kāryatvam samarthitam bhavati. anyathā kevalam
PV_03025	yena a-para-āśrayam | siddham pṛthak cet	kāryatvam hy apekṣā ity abhidhīyate || niṣpatter

SV_01909	tasmāt kāryam dhūma ity anvayena vidhita-tat-	kāryatvasya dahana-abhāve dhūmo na bhavati ity
V3_09410	a-bheda-vyāpana-asiddhau. kramas tu tat-	kāryatvāt tasya tad-a-niṣpattāv a-niṣpatteḥ. a-
SV_07026	-bhūtānām upakāraḥ. svarūpasya siddher a-	kāryatvāt para-rūpa-kriyāyām api tatra an-
V3_08704	-bhūtānām upakāraḥ, svarūpasya siddher a-	kāryatvāt. para-rūpa-kriyāyām api tatra an-
SV_13918	'n-ādheya-viśeṣatvāt, āvaraṇa-abhāvasya a-	kāryatvāt, vastu-vad eva jñānasya api siddhatvāt.
PV_03044	na nityatā | a-sambandhaś ca jātīnām a-	kāryatvād a-rūpatā || yac ca vastu-balāj jñānam
V3_09411	a-kramatva-prasaṅgaḥ, eka-ātmatva-vat.	kāryatvād eva a-bheda iti cet, yukto yadi
SV_07301	iti vyāhatam etat. nanv a-janakā api	kāryatvād dhūma-ādayo vyañjakāḥ. satyaṃ vyañjakā
SV_02206	|| sakṛd api tathā-darśanāt kāryaḥ siddhaḥ, a-	kāryatve 'kāraṇāt sakṛd apy abhāvāt. kāryasya ca
V2_08508	api tathā-darśanāt tat-kāryaḥ siddhaḥ. a-	kāryatve 'kāraṇāt sakṛd apy abhāvāt. nanv araṇi-
PV_04266	asann iti | tasyāḥ siddhāv a-sandigdhaḥ tat-	kāryatve 'pi dhī-dhvanī || vidyamāne hi viṣaye
V3_05702	asann iti | tasyāḥ siddhāv a-sandigdhaḥ tat-	kāryatve 'pi dhī-dhvanī ||41|| na hy eṣa
V3_08810	abhāvo nāma kaścit kāryaḥ, tasya kathañcit	kāryatve 'bhāva-ayogāt, pūrva-vat prasaṅgāc ca.
SV_09718	iti vistareṇa vakṣyāmaḥ. anityatve yathā	kāryam a-kāryam vā a-vināśini | (193ab) anena
HB_01613	kārya-kriyā-dharmā. tena samasta-pratyayānām	kāryam a-kṛtvā na upekṣā-āpattir iti, sa kim
PV_03115	kila | sā sattā sa ca sambandho nityau	kāryam atha iha kim || yasya abhāvaḥ kriyeta asau
HB_00515	eva sa hetus tri-prakāra eva – svabhāvaḥ	kāryam anupalabdhiś ca iti, yathā anitye
VN_00111	a-pratyakṣasya siddher aṅgam, svabhāvaḥ	kāryam anupalambhaś ca. tasya samarthaṇam
V2_08807	ākāra-bhedāt. anantaram vā kāraṇam	kāryam anumāpayati. tat-tulya-rūpāṇām kārya-
SV_00816	-ādi-hetur iti. hetunā tv a-samagreṇa yat	kāryam anumīyate | śeṣavat tad a-sāmarthyād dehād
SV_08320	abhāvād viśeṣebhyas tad-udbhavaḥ ||165|| tat-	kāryam aneka-sahakāri-sādhāraṇam eka-viśeṣa-apāye
SV_08227	asti yadi bhāva-anvayo 'paraḥ | ekasya	kāryam anyasya na syād atyanta-bhedataḥ ||163||
SP_00013	a-dṛṣṭasya darśane tad-a-darśane | a-pāṣyan	kāryam anveti vinā apy ākhyātrbhīr janaḥ ||
PV_03470	viṣayān indriyāṇy upalambhanam || muktavā na	kāryam aparām tasyāḥ samupalabhyate | tatra
HB_02010	prthag api syāt. tathā ca tad viśeṣa-bhāvi	kāryam api kevalāt syād iti cet, sarvam uktam –
PV_03168	artha-bhāk katham || śabdasya anvayinaḥ	kāryam arthena anvayinā sa ca | an-anvayī dhiyo
SV_01704	-pratibandhād avyabhicāraḥ. kāraṇam vā	kāryam avyabhicārataḥ ||23|| kāraṇam nivartamānam
V2_09911	-pratibandhād avyabhicāraḥ. kāraṇam vā	kāryam avyabhicārataḥ ||69|| nivartayet. kāraṇam
SV_05614	bhedād bhidyata eva iti na ekaṃ bhedānām	kāryam asti. na eṣa doṣaḥ, yasmād eka-
PV_04159	-rāśer uttara-uttara-vṛddhimat | gurutvaṃ	kāryam ālāya yadi na eva upalakṣyate || ā
VN_05013	bhavati, na bhavati na bhavati, tat tasya	kāryam, itarat kāraṇam iti. gamyamāna-arthaṃ
SV_14815	bhavati. na ca naśyato bhāvasya kiñcit	kāryam ity uktam. tasmād yo nāma nāśa-hetuḥ sa
SV_04113	tāsu tathābhūtasu vidyate, tata eva tad ekaṃ	kāryam iti. tad ayuktam. a-viśeṣān (75a')
SV_13908	nāma. vīgamaś ca abhāvaḥ. na ca abhāvaḥ	kāryam iti niveditam etat. na api śabdasya
V3_05003	– prayatna-anantara-bhāvi-jñānam anitya-	kāryam iti. prayatna-anantaram jñānasya prāk sato
V3_05407	anantara-bhāvi-jñānam anitya-svabhāva-kāraṇa-	kāryam iti siddham. prayatna-anantaram jñānam
SV_10319	dṛṣṭā. na brūmaḥ kāraṇa-sthiti-kāla-bhāvi	kāryam iti. hetu-rahitā tu bhāva-utpattir na asti
PV_04161	|| nanv a-dṛṣṭo 'mśu-vat so 'rtho na ca tat-	kāryam iṅsyate | gurutva-a-gati-vat sarva-tad-
PV_03151	|| tais tantubhir iyaṃ śāṭī ity uttaram	kāryam ucyate | tantu-saṃskāra-sambhūtam na eka-
V2_06310	'numeya-pratipattau tadutpatteḥ prāk	kāryam eva antya-kṣaṇa-anantaratvād utpannam
VN_05402	-vacana-anukrama-ghoṣaṇam vyartham iti, na	kāryam eva dūṣayatā asya ayaṃ doṣa iti
V3_08301	-bhūtā eva. kim punaḥ kāraṇam sāmagryāḥ	kāryam eva na anumīyate. yena na samagrāṇi ity
SV_00701	eva anumīyate. kim punaḥ kāraṇam sāmagryāḥ	kāryam eva na anumīyate. sāmagrī-phala-śaktinām
V2_09913	kāryam nivartayati. anyathā tat tasya	kāryam eva na syāt. ataḥ kārya-kāraṇa-bhāvo 'pi
SV_01706	kāryam nivartayati. anyathā tat tasya	kāryam eva na syāt. siddhas tu kārya-kāraṇa-
SV_17518	-dṛṣṭi-kṛtā iti cet | (337ab) syād etat –	kāryam eva vacanam vācakasya vācya-darśana-vṛtṭeḥ.
SV_07418	vijñāna-hetur ity api, pāramparyeṇa vyakteḥ	kāryam eva sāmānyam uktam syāt. api ca,
PV_03026	sva-hetutaḥ | sambadhyate kalpanayā kim a-	kāryam kathañcana || anyatve tad a-sambaddham
SV_08608	na syāt, na a-tat-kāryaḥ. tena eva ca tat-	kāryam kartavyam iti ko 'tra nyāyaḥ. api ca,
V3_12706	na dravya-svabhāvaḥ. svabhāvo 'pi, prati-	kāryam kāraṇa-svabhāva-bhedāt. tat ko 'yam
SV_08702	arthas tasya vyāvṛttayo 'pare ||170|| tat-	kāryam kāraṇam ca uktam tat svalakṣaṇam iṣyate |
SV_02327	ākāra-bhedāt. tasmān na su-vivecita-ākāraṃ	kāryam kāraṇam vyabhicarati. anvaya-vyatirekād yo
V2_08902	iva haritakyoh. tasmān na su-vivecitam	kāryam kāraṇam vyabhicarati. hetu-viśeṣe 'pi
SV_01005	na asti ity uktam. tasmān nāntariyakam eva	kāryam kāraṇam anumāpayati, tat-pratibandhāt, na
V3_11112	sāmarthyam asti iti. tasmān nāntariyakam eva	kāryam kāraṇam anumāpayati, tat-pratibandhāt. na
HB_01604	sa tadā eva tāvat sannihita-sakala-sahakāri	kāryam kim karoti. kurvan dṛṣṭaḥ, tena karoti iti
SV_13119	tathā śabdo 'pi yadi kiñcid apekṣya	kāryam kuryāt, karotu, pūrva-svabhāva-niyata ity
V3_05303	tathā śabdo 'pi yadi kiñcid apekṣya	kāryam kuryāt, karotu. pūrva-svabhāva-niyata ity
HB_01914	viśeṣa-utpāda-anapekṣiṇaḥ sahakāriṇaḥ	kāryam kuryuḥ. tena a-kṣaṇikānām api sahakāry-
SV_04204	saṃskāra-vaśena viśiṣṭa-utpattayo viśeṣa-vat	kāryam kuryur ity a-virodhaḥ. tadvad arthā api
HB_02109	sahakāri-pratyaya-upajanita-viśeṣaḥ sva-	kāryam kurvan dṛṣṭo bija-ādi-vad iti. sthira-hetu
SV_06808	avasthā-viśeṣa-śabdā ye samastāḥ kiñcid ekaṃ	kāryam kurvanti teṣāṃ tatra viśeṣa-abhāvād
SV_04110	pratyekam vā jvara-ādi-śamana-lakṣaṇam ekaṃ	kāryam kurvanti. na ca tatra sāmānyam apekṣante,
HB_02102	-atisāyaḥ sahakāriṇā ādya-viśeṣa-hetu-vat	kāryam kurvita, karotu. sa punar asya svabhāvo '-
SV_06017	bhāvaḥ prakṛti-bhedino 'pi jñāna-ādikam ekaṃ	kāryam kecit kurvanti na anya iti. tān ayaṃ tatra

PV_02224 -guṇa-darśanāt || kāraṇe 'vikale tasmin
SV_12707 avasātam, ākāra-antara-vat. anya-a-sambhavi
V2_08408 vā pratiṣṭhānād dhetur eva. yadi tadutpatteḥ
SV_00310 saha-bhāva-niyama-abhāvāt. yadi tadutpatteḥ
HB_01802 eva paridīpitaṃ bhavati – karoty eva iti.
NB_02011 ca trīṇy eva liṅgāni. anupalabdhīḥ svabhāvaḥ
V2_05606 trayah ||9|| eva. anupalabdhīḥ svabhāvaḥ
HB_01713 tasya api – katham sa kevalo 'pi karoty eva
PV_03043 eva asmin sāmānye 'vastu-lakṣaṇam |
SV_07018 pūrva-kṣaṇa-sahakāri kuṇḍam tatra eva badara-
SV_00705 | na hi samagrāṇi ity eva kāraṇa-dravyāni sva-
V3_08302 na samagrāṇi ity eva kāraṇa-dravyāni sva-
SV_04203 viśeṣasya an-anya-apekṣanāt sakṛt sarvaṃ sva-
V2_08507 eka-abhāve 'pi na upalabhyate, tat tasya
SV_02203 eka-abhāve 'pi na upalabhyate. tat tasya
SV_08113 śaktyā. tasmāc chaktir iti dravyam eva tat-
SV_05612 api bhedāt. katham eka-kāryaḥ. tad dhi tāsām
SV_13424 -upayogā iti dhvanibhir a-śakya-sādhanam
PV_04256 | dhūmo 'tad-vyabhicārī iti siddham
SV_05613 yad apy udaka-āharaṇa-ādīkam ekaṃ ghaṭa-ādi-
SV_17513 etad vacanam vācyānām svabhāvaḥ. na apy eṣām
V3_08605 'bhinirvṛtter ātmanas tādrśo 'mbhasaḥ |
V3_08909 balākā api vṛttes toya-samāśrayāt ||66||
V3_03002 na antareṇa artha-tathābhāvaṃ pravartata iti
SV_05610 -kriyanta ity an-avadyam etat. nanu dhīḥ
HB_01712 sa tasya svabhāvaḥ, na sa sāhityam apekṣate,
HB_02514 taj-janana-śakti-sāmye tu tad eva iti na
HB_02415 -niyamān na vijātiyād utpattiḥ. tan na
PV_04153 pratijñā niṣ-prayojanā | iṣṭo hy avayavi
SV_01908 -bhāva eva bhāvaḥ. tac ca asti dhūme. tasmāt
SV_01902 tathā yatra dhūmas tatra agnir ity ukte
SV_02201 'gnim na vyabhicarati iti gamyate, yasmāt
V2_08509 -nirmathana-ādiṣv asaty apy agnau bhāvād a-
SV_12708 syād etat – yadi teṣu varṇeṣu satsv api tat
V3_05001 kāraṇasya. tasmāt sapakṣe dvidhā-vṛtti
SV_01705 avyabhicārataḥ ||23|| kāraṇam nivartamānaṃ
V2_09912 ||69|| nivartayet. kāraṇam api nivartamānaṃ
HB_01804 ātmanas sāmartyam api darśitaṃ bhavati.
SV_01615 na tv evaṃ-bhūtam iti. na evaṃ sukha-ādi-
VN_01513 na muṣṭiḥ. tad yadi prāg asad eva kāraṇe
SV_08325 sūcayati. yat-sākalya-vaikalyābhyām ca
NB_02017 hetuḥ. yathā vṛkṣo 'yam śimśapātvād iti.
PV_02111 jñāne 'pi syād viśiṣṭatā | na hi tat tasya
SV_14812 na kaścid dhetuḥ. tathā hy apekṣyeta paraḥ
SV_04021 pratibhāti. katham punar bhinnānām a-bhinnaṃ
SV_09718 vakṣyāmaḥ. anityatve yathā kāryam a-
PV_04011 a-saṅgatyā sadrśī gatiḥ || liṅgam svabhāvaḥ
V2_04608 tad-avyabhicārāt pramāṇam. na hi svabhāvaḥ
SV_17511 'n-āptaḥ syāt. api ca, na ayaṃ svabhāvaḥ
SV_10402 dhetoḥ sidhyet. so 'yam asann eva sva-
VN_00411 'bhāva-vat. evaṃ samarthitaṃ tat tasya
V3_10903 a-nīscito vyatirekaḥ. na hi rāga-ādinām eva
SV_00903 rāgitā-ādi-vat ||12|| na hi rāga-ādinām eva
SV_04120 (75bc) yadi hi sāmānyā jvara-ādi-śamaṇam
SV_13916 api karaṇāni vyañjakāni na kiñcid idānim
SV_10318 eva. na hy asti sambhavo yad asati kāraṇe
SV_08301 anvayinā śūnyāḥ. na eṣām bahūnām ekaṃ
PV_03026 abhidhīyate || niṣpatter a-para-adhīnam api
HB_02314 bhavatas tadutpatti-niyama-abhāvāt. tasmāt
SV_00313 bhavatas tadutpatti-niyama-abhāvāt. tasmāt
V2_08411 bhavatas tadutpatti-niyama-abhāvāt. tasmāt
PV_03248 eva yukti-jñā jñāna-ākāra-arpaṇa-kṣamam ||
SV_08322 bhavati. na tv a-vikale 'py a-bhinne rūpe.
V2_06107 dhūma-kāraṇāni santi dhūma-abhāvād iti. tat
V2_08402 anyatra bhaved iti. artha-antare tu gamye

kāryaṃ kena nivāryate | kā vā sa-doṣatā dṛṣṭā
kāryaṃ gamakam iti cet. syād etat – yadi teṣu
kāryaṃ gamakam, tadā sarvathā gamya-gamaka-bhāvaḥ,
kāryaṃ gamakam, sarvathā gamya-gamaka-bhāvaḥ
kāryaṃ ca ayaṃ kevalo 'pi samarthaḥ san param
kāryaṃ ca iti. tatra anupalabdhīḥ yathā – na
kāryaṃ ca iti trīṇy eva liṅgāni. yathā pradeśa-
kāryaṃ ca tasmān na utpadyata iti tad-avastho
kāryaṃ cet tad anekaṃ syān naśvaraṃ ca na tan
kāryaṃ janayad ādhāra ity ucyate. anyathā iha
kāryaṃ janayanti, sāmagrī-janmanām śaktinām
kāryaṃ janayanti, sāmagrī-janmanām śaktinām
kāryaṃ janayet. na vā taj-janana-svabhāvam.
kāryam. tac ca dhūme 'py asti. sa sakṛd api tathā
kāryam. tac ca dhūme 'sti. sa bhavaṃs tad-abhāve
kāryam tac ca na anveti iti. tato 'nvayī śabdo na
kāryam tac ca bhidyate. yad apy udaka-āharaṇa-
kāryam. tatra api tathā ity alam anyena. tasmān
kāryam tathā param || dhūma-indhana-vikāra-aṅgatā
kāryam, tad api prati-dravyam bhedād bhidyata eva
kāryam. tad-abhāve 'pi vaktur vivakṣā-mātreṇa
kāryam tasya (66abc) yo 'pi sthiram ambho dṛṣṭvā
kāryam tasya ity anuvartate. toya-āśritā hi
kāryam tasya. sa sva-kārya-samsūcītaḥ sva-
kāryam tāsām sā ca vibhidyate ||108|| pratibhāvam.
kāryam tu pratyaya-antara-apekṣam iti sahitebhya
kāryam dṛṣṭam kāraṇam vyabhicarati. upalabdhī-
kāryam dṛṣṭam kāraṇam vyabhicarati. tena siddhe
kāryam dṛṣṭyā adṛṣyeṣv a-sambhavi | a-viśiṣṭasya
kāryam dhūma ity anvayena vidhita-tat-kāryatvasya
kāryam dhūmo dahanasya, yena dhūme 'vaśyam agnir
kāryam dhūmo hutabhujah kārya-dharma-anuvṛttītaḥ |
kāryam. na, indhana-vikāra-hetor uṣṇa-sparśa-
kāryam na syāt. na bhavati teṣām a-viśeṣe 'pi
kāryam. na hy anityā ity eva sarve prayatna-
kāryam nivartayati. anyathā tat tasya kāryam eva
kāryam nivartayati. anyathā tat tasya kāryam eva
kāryam param apekṣata iti tataḥ kevalād an-
kāryam prasādhitaṃ kañcid arthaṃ puṣṇāti, yena
kāryam bhavet, kiṃ na sarvaḥ sarvasmād bhavati.
kāryam bhāva-abhāva-vat tata eva utpattiḥ. tasmin
kāryam yathā vahnir atra dhūmad iti. atra dvau
kāryam yad yasya bhedān na bhidyate || vijñānaṃ
kāryam yadi vidyeta kiñcana | yad akiñcitkaraṃ
kāryam yena tad-anyebhyo bhedād a-bheda ity
kāryam vā a-vināśini | (193ab) anena udāharaṇam
kāryam vā dṛṣya-a-darśanam eva vā | sambaddham
kāryam vā bhāva-kāraṇa-vyatireke bhavataḥ, a-
kāryam vā vastūnām vaktari dhvaniḥ | na ca tad-
kāryam vyāpyam vā nivartayati, tad-abhāva-
kāryam sidhyati. siddham sat sva-sambhavana tat-
kāryam spanda-vacana-ādayaḥ, vaktu-kāmatā-sāmānya
kāryam spandana-vacana-ādayaḥ, vaktu-kāmatā-
kāryam syāt. tasya a-viśeṣād vyaktinām kṣetra-ādi
kāryam syāt. na ca etad yuktam. sarva-kāraṇānām
kāryam syāt. nanu kadācit kāraṇa-nāṣe 'pi kārya-
kāryam syāt. yo hi tasya svabhāvo janakaḥ. na hi
kāryam sva-hetutaḥ | sambadhya kalpanayā kim a-
kāryam svabhāvair yāvadbhir avinābhāvi kāraṇe
kāryam svabhāvair yāvadbhir avinābhāvi kāraṇe | (2
kāryam svabhāvair yāvadbhir avinābhāvi kāraṇe | (5
kāryam hy aneka-hetutve 'py anukurvad udeti yat |
kāryam hi kutaścid-bhāva-dharmi yan na bhavati
kāryam hetu-vyāpty-a-vyatirekāt tat-svabhāva-a-
kāryam hetuḥ, avyabhicārāt. na hy a-tadutpatter

HB_02311 eva iti vyāpti-siddhiḥ. artha-antare gamye
 PV_04252 || tataḥ svabhāvau niyatāv anyonyaṃ hetu-
 V3_04908 šeṣo vyāvṛtti-sādhanaḥ ||34|| svabhāva-
 NB_02024 te ca tādātmya-tadutpatti svabhāva-
 SV_00507 -phalatvāt. sā ca prayoga-bhedād viruddha-
 V3_11404 saṅghātaḥ, tathā api na avaśyaṃ kāraṇāni
 SV_02321 sa eva ca sāmāgrī svabhāva-sthity-āśrayaḥ
 V2_08802 sā eva ca sāmāgrī svabhāva-sthity-āśrayaḥ
 V2_06401 agneḥ śītena virodhāc chīta-vicchede tat-
 VN_00418 -abhāvād ārabdha-artha-asiddheḥ, vastutaḥ
 SV_01907 yad artha-antara-bhāve svabhāva-upadhānam.
 HB_01913 utpattir na syāt. a-viśiṣṭād viśeṣa-utpattau
 SV_00303 -pratitāv an-artha-pratilambha eva syāt.
 V2_05711 vyavasthitiḥ ||31|| ity antara-ślokāḥ.
 HB_02110 kāraka-svabhāva-antara-utpattir iti. na a-
 V2_06113 viśayī sādhyate 'bhāvo vā tad-bhāva-vyāpinaḥ
 VN_01410 -dravyāt kāraṇād uttarasya ghaṭa-dravyasya
 VN_01407 'pi dharma-kāraṇatve dharma-antarasya
 SV_08307 svabhāva-anvayaḥ. yady eka-ātmatayā anekaḥ
 SV_11805 na evaṃ sambandhasya. tasya asiddhau tat-
 SV_01613 -kārya-asiddheḥ. indriya-ādīnām tu vijñāna-
 VN_00412 sat sva-sambhavena tat-sambhavaṃ sādhyati,
 V1_04006 vā iti na an-āloko rūpa-upalambhaḥ syāt,
 SV_02112 -śakteḥ kāraṇa-svabhāvavate 'py a-drṣṭa-tat-
 VN_01604 kaścij janma-artha ity uktam. asato 'pi
 HB_01306 -tulya-rūpatā ity a-bhinnatve 'pi vastutaḥ
 SV_02407 'py a-drṣṭasya punar drṣṭer iti bhavatu
 HB_02416 vyabhicarati. tena siddhe kārya-kāraṇa-bhāve
 SP_00020 ca na sambandhī ca tādrṣaḥ || janane 'pi hi
 V2_08510 vikāra-hetor uṣṇa-sparśa-viśeṣasya agnitvāt.
 SV_02207 a-kāryatve '-kāraṇāt sakṛd apy abhāvāt.
 VN_05908 punar bhūtasya tathāvidha-kathā-uparodhinaḥ
 HB_00808 a-tat-svabhāvasya nivṛttau tan-nivṛttir a-
 HB_01202 -viśaya-bhede 'pi taj-janita-viśeṣa-bhedasya
 HB_01310 pratyupasthitāḥ kṣaṇikatvāt sāmāgrī-
 SV_15709 ime mantrāḥ svabhāva-atīśayāt phala-dāyinaḥ
 SV_02510 -bija-bhrānty-ayogād iti cet. ta eva tad-eka-
 SV_06824 iti tad-anyebhyo bheda-sāmānyena. yathā eka-
 SV_06911 eka-śrutimān bhavet | (143ab) na kevalam eka-
 SV_05612 vijñānasya api bhedaḥ. katham eka-
 SV_05608 -kalpanena ātmānam eva vipralabhāmahe. eka-
 SV_13620 tulye 'bhyupagama-nibandhane na varṇaḥ
 SV_08222 kiñcid asmābhiḥ prakṛtyā api kecid eka-jñāna-
 PV_03382 manaskāre 'pi sā bhavet || sarveśām api
 VN_00413 avyabhicāre ca sva-kāraṇaiḥ sarva-
 SV_06411 rūpaṃ taj-janitaṃ bheda ity a-viśeṣāt. sarva-
 PV_03394 virudhyate || an-agni-janyo dhūmaḥ syāt tat-
 SV_00615 santi sannihita-dahana-viśeṣatvāt. etena tat
 V2_06402 tat-kāryasya apy abhāva iti. etena tat-
 SV_06622 yuyate | tasmāt tat-kāryatā api iṣṭā a-tat-
 HB_00708 kenacid vinā api pratiyann asmān
 PV_04252 -kāryayoḥ | tasmāt sva-drṣṭāv iva tad drṣṭe
 SV_00620 -kārya-upalabdhir uktā, tatra iṣṭaṃ viruddha-
 V2_06406 daśavidha-anupalabdhīḥ. iṣṭaṃ viruddha-
 V3_11403 samhataḥ para-upakāriṇa iti. yady api kvacit
 V2_06311 pratyakṣi-bhavati. na ca a-pratyakṣe
 SV_14814 vastu kiṃ kenacid apekṣyate ||279|| sati hi
 SV_01905 -abhāve 'pi svabhāva-a-vaikalyān na abhāvaḥ.
 SV_10315 punaḥ paryāyena keśāñcid abhivyakteḥ.
 PV_03152 -apoddhārato 'pi vā | tantv-ākhyāṃ vartayet
 PV_04246 || nāntariyakatā sā ca sādhanam samapekṣate |
 HB_00406 -vañchāyām nānā-yogakṣematvāt. sādharāṇe hi
 SV_07617 nāntariyakatvād eṣṭavyaḥ. sa eva sāmānya-
 SV_00704 pariṇāma-anubandhini | anaikāntikatā
 PV_02014 api tat-kṛtiḥ || sādhyena anugamāt

kāryaṃ hetur avyabhicārāt. kārya-kāraṇa-bhāvena
 kāryayoḥ | tasmāt sva-drṣṭāv iva tad drṣṭe kārye
 kāryayor eva ātma-pratibandhād gamakatvaṃ
 kāryayor eva iti tābhyām eva vastu-siddhiḥ.
 kāryayoḥ siddhir asiddhir hetu-bhāvayoḥ | drṣya-
 kāryavanti bhavanti, pratibandha-ādi-sambhavād
 kāryasya. ata eva sahakāriṇām apy a-paryāyena
 kāryasya. ata eva sahakāriṇām apy a-paryāyena
 kāryasya apy abhāva iti. etena tat-kāryād api tad
 kāryasya apy upādāne tad-a-pratipādanāt.
 kāryasya api tad-bhāva eva bhāvaḥ. tac ca asti
 kāryasya api syāt. tataś ca parasparato viśeṣa-
 kāryasya api svabhāva-pratibandhaḥ, tat-
 kāryasya api svabhāva-pratibandhaḥ, tat-
 kāryasya apekṣā ity ucyate, kāraka-svabhāvasya
 kāryasya abhāvena. yadā api vyāpaka-dharma-
 kāryasya utpattau mṛd-dravyaṃ pariṇatam iti
 kāryasya utpādanād dravyasya pariṇāma iti iṣṭaṃ
 kāryasya ekasya kārakaḥ | ātmā ekatra api so 'sti
 kāryasya eva jñānasya abhāvāt. na hi tatra śabda-
 kāryasya kādācitkatvāt sa-apekṣya-siddhyā
 kāryasya kāraṇa-avyabhicārāt. avyabhicāre ca sva-
 kāryasya kāraṇa-avyabhicārāt. nāntariyakatayā
 kāryasya kāraṇa-darśane 'py a-pratipanna-tad-
 kāryasya kāraṇād utpāde, yo yaj-janana-svabhāvaḥ,
 kāryasya kāraṇānām bhinnebhyāḥ svabhāvebhyo
 kāryasya kāraṇena avinābhāvas tadutpatteḥ.
 kāryasya kāraṇena vyāptiḥ siddhā bhavati. nanu
 kāryasya kenacit samavāyinaḥ | samavāyī tadā na
 kāryasya ca kāraṇam antareṇa bhāve '-hetutā eva
 kāryasya ca sva-kāraṇam antareṇa bhāve '-
 kāryasya bhāve, tasya sva-sādhana-a-sāmarthya-
 kāryasya, yathā anayor eva dharmayor viparyayena.
 kāryasya svabhāva-bhedaḥ, mṛt-samsthānayor a-
 kāryasya svabhāva-sthity-āśraya ity ucyante.
 kāryā api na śūdra-ādi-prayoge 'py anyathā syuḥ,
 kāryā bijam, saṅkhyā-saṃyoga-kārya-dravya-ādimitu
 kāryās tat-kārya-codanāyām tad-anya-bhedena ghaṭa
 kāryās tad-anya-bheda-a-viśeṣād eka-śabdena
 kāryāḥ. tad dhi tāsām kāryaṃ tac ca bhidyate. yad
 kāryās tu vyaktayaḥ kalpanā-viśayatām upayāntyas
 kāryāḥ. na ca etad upalabdhy-āśrayā kāryatā-
 kāryāḥ svabhāva-bhedād iti. api ca, tulye bhede
 kāryāṇām kāraṇaiḥ syāt tathā grahaḥ | kulāla-ādi-
 kāryāṇām sadṛśo nyāyaḥ. evam a-samarthanaṃ kārya-
 kāryāṇi sva-kāraṇānām vyāvṛttayaḥ syuḥ. rūpa-
 kāryāt kāraṇe gatiḥ | na syāt kāraṇatāyām vā kuta
 kāryād api tad-viruddha-kārya-abhāva-gatir uktā
 kāryād api tad-viruddha-kārya-abhāva-gatir uktā
 kāryād eva bhinnatā ||140|| cakṣur-ādau yathā
 kāryiṇo drṣṭvā parva-brāhmaṇa iva vyaktaṃ mūlyam
 kārye 'pi gamyate || ekaṃ katham anekasmāt kleda-
 kārye 'pi deśa-kāla-ādy-apekṣaṇam | anyathā
 kārye 'pi deśa-kāla-ādy-apekṣaṇam | anyathā
 kārye 'vadhānavatām arthānām sāmāgrī saṅghātaḥ,
 kārye kāraṇa-bhāva-gatiḥ, yataḥ kāraṇāt tat
 kārye kāraṇam bhavati. na ca nāsyato bhāvasya
 kārye tv avaśyaṃ kāraṇam bhavati. idam eva hi
 kārye tu kāraka-ajñānam abhāvasya eva sādhakam ||2
 kārye darśayann āśrayam śruteḥ || upakārya-
 kārye drṣṭir a-drṣṭiś ca kārya-kāraṇatā hi te ||
 kārye na teṣām sāmarthya-bhedaḥ, aparāpara-dhūma-
 kārye paryāpta iti niḥ-prayojanā sāmānya-kalpanā.
 kārye pratibandhasya sambhavāt ||8|| na hi
 kārye sāmānyena api sādhanē | sambandhi-bhedād

V3_09607 api tat-kṛtiḥ ||71|| sādhyena anugamāt
PV_04199 eva prasiddho 'pi svabhāvasya prthak kṛtiḥ |
HB_01401 jātām iti. a-pratirodha-śaktikeṣv anantara-
PV_03047 vinā jātyā yathā-iṣṭā cakṣur-ādiṣu | jñāna-
SV_06801 'rtha-tat-sannikarṣeṣu vā rūpa-vijñāna-eka-
SV_06615 -abhāvas tu prāḡ eva uktaḥ. api ca, eka-
SV_02224 iṣṭa-kāla-vat. tadā api vā na bhavet, abhāva-
V2_08612 iṣṭa-kāla-vat. tadā api vā na bhavet, abhāva-
V3_10511 viṣṇitvād eṣa piṇḍo viṣṇānavān ||80|| sādhyā-
PV_04188 na viṣṇitvād eṣa piṇḍo viṣṇānavān || sādhyā-
V2_06913 parigrahāt, kali-māry-ādi-śabdānām iva matta-
V3_11408 nānā-svabhāva-upakāra-sādhanam etat. na eka-
PV_04087 | kṛtya-antena abhisambandhād uktaḥ
PV_03187 utpatter akṣa-dhīḥ syāt smrter na vā | tataḥ
PV_03178 drṣṭaḥ na vikalpa-dvayaḥ sakṛt | etena tulya-
SV_04530 vyāpi śabdair abhidhīyate. tan na vyavahāra-
PV_03390 vivekitā || tasmād arthasya dur-vāraḥ jñāna-
V3_00404 para-parikalpitaiḥ prasaṅgaḥ, yathā – deśa-
SV_00620 uktā, tatra iṣṭaḥ viruddha-kārye 'pi deśa-
V2_06406 -anupalabdhiḥ. iṣṭaḥ viruddha-kārye 'pi deśa-
PV_03368 kathaḥcid viṣaya-ākṛti || yathā eva āhāra-
V2_09012 anupalabdhyā a-sthiti-pratipatter niścaya-
SV_02110 anupalabdhyā a-sthiti-pratipatter niścaya-
V1_01309 'rthānām svabhāva-a-parāvṛtter na samaya-
SV_11927 yathā-anubhavaḥ smaraṇāt smrter api tat-
HB_03219 -abhāvasya tulyatvāt. liṅga-āvir-bhāva-
SV_12813 -kṣepo na yukta eva. eka-avayava-pratipatti-
SV_13522 -kṛtā vā syāt, yathā pipilikānām paṅktau.
SV_13520 vā syāt. tac ca an-abhimatam. api ca, deśa-
SV_12806 -artha-pratipatter avayava-antara-apekṣā
SV_12812 sarva-avayavānām śravaṇam iṣyate. tadā api
SV_04204 na vā taj-janana-svabhāvam. vyaktayas tu
V2_08112 sa yadi kadācid bhavet kvacid vā tat-
SV_09922 apekṣaḥ sa yadi kadācid bhavet kvacid vā tat-
V2_07810 'rthānām ākasmiko yuktaḥ, anapekṣasya deśa-
SV_09913 'rthānām ākasmiko yuktaḥ. anapekṣasya deśa-
SV_09110 brūmaḥ sarvatra asat, tatra na asti iti deśa-
SV_16124 indhano 'pi dahano na an-indhanas tasya deśa-
PV_04227 nyāyena nañ-arthaḥ pralayaḥ gataḥ || deśa-
V2_05501 nañ-arthaḥ pralayaḥ gataḥ ||18|| deśa-
V2_08616 hetu-bhāvāt kim anyat. tasmād eka-deśa-
SV_02303 hetu-bhāvāt kim anyat. tasmād eka-deśa-
SV_13603 vāta-ātapa-vad ātma-ādi-vac ca. tathā
SV_13603 -ādi-vac ca. tathā kāla-parihāreṇa vṛttiḥ
V1_02201 tad-anyebhyo 'nya iti, ākasmikatve deśa-
SV_10319 kārya-sthitir drṣṭā. na brūmaḥ kāraṇa-sthiti-
V1_00811 'rtho vyavahito bhavet ||5|| na hi saṅketa-
HB_00310 eva. na ca tat-svalakṣaṇa-grahaṇa-uttara-
V3_10212 -lakṣaṇa-mukhena āyāto dharmo na pratyāyana-
V1_01908 -drṣṭir na api viṣaya-antarasya. sva-jñāna-
SV_12824 a-bhinnasya kramaśo gaty-a-sambhavāt ||250||
V3_11201 gamayet. kvacit tathā-drṣṭānām api deśa-
SV_12809 ekatva-virodhāt. sakṛc chrutau ca sarveṣāṃ
SV_02223 na bhavet, tad-bhāve vaikalya-abhāvād iṣṭa-
V2_08612 na bhavet, tad-bhāve vaikalya-abhāvād iṣṭa-
V3_06712 |54|| na ete śabdāḥ svalakṣaṇa-viṣayāḥ, anādi-
SV_15306 -darśānān na asti iti. tad ime svabhāva-deśa-
PV_04164 apy anyad diśā gamyaḥ yathoktayā || tri-
SV_04528 śabdasya paścād prayogo yuktaḥ, tasya deśa-
SV_10207 -vṛttayo 'niyata-nimitta-bhāvinyāḥ, deśa-
V2_06505 ceto-vṛttayo 'niyata-nimitta-bhāvinyo deśa-
V2_09804 -vīrya-vipākā bhavanti, na anyatra. tathā
SV_01514 -vīrya-vipākā bhavanti, na anyatra, tathā
SV_01008 gamayet, kvacit tathā-drṣṭānām api deśa-
HB_03114 abhāva iti pūrvaḥ prasaṅgaḥ. taṃ ca deśa-

kārye sāmānyena api sādhanē | sambandhi-bhedād
kāryeṇa saha nirdeśe mā jñāsīt sarvam idrṣām ||
kāryeṣu kṣaṇikeṣv an-ādheya-viśeṣeṣu pratyayeṣu
kāryeṣu jātir vā yayā anveti vibhāgataḥ ||
kāryeṣu tat-kārya-sāmānya-codanā-sambhave kuto
kāryeṣu bhedeṣu tat-kārya-paricodane | gaurava-a-
kāla-a-viśeṣāt. apekṣayā hi bhāvāḥ kādācitkā
kāla-a-viśeṣāt. apekṣayā hi bhāvāḥ kādācitkā
kāla-aṅgatā vā na nivṛtter upalakṣya tat | tata
kāla-aṅgatā vā na nivṛtter upalakṣya tat | viśeṣo
kāla-atīśaya-varṣa-upasarga-ādiṣu drama-ārya-
kāla-aneka-upakāra-sādhanam. upakārya artha-
kāla-antara-cchide || iha an-aṅgam iṣer niṣṭhā
kāla-antare 'pi syāt kvacid vyākṣepa-sambhavāt ||
kāla-anya-vijñāna-anubhavo gataḥ || smrter bhaved
kāla-abhāva-doṣaḥ. na etad asti. yasmād api
kāla-avabhāsināḥ | jñānād a-vyatirekitvaḥ hetu-
kāla-avasthā-viśeṣa-niyata-eka-dravya-saṃsarga-a-
kāla-ādy-apekṣaṇam | anyathā vyabhicāri syād
kāla-ādy-apekṣaṇam | anyathā vyabhicāri syād
kāla-āder hetutve 'patya-janmani | pitros tad-
kāla iti tadā anityatā vyavasthāpyata ity apy
kāla iti tadā anityatā vyavasthāpyate, kārya-
kāla-utpattiḥ svabhāvasya. parāvṛttau ca tasya
kāla eva. anubhava-smaraṇa-anukramayor viśeṣa-an-
kāla eva tad-abhāva-siddheś ca. na hy anya-bhāvaḥ
kāla eva sarveṣāṃ śravaṇāt. krama-śravaṇe ca
kāla-kṛtā vā yathā bīja-aṅkura-ādīnām. sā
kāla-krama-abhāvo vyāpti-nityatva-varṇanāt | (260a
kāla-kṣepaś ca na syāt. tasya niṣ-kala-ātmanaḥ
kāla-kṣepo na yukta eva. eka-avayava-pratipatti-
kāla-deśa-saṃskāra-vaśena viśiṣṭa-utpattayo
kāla-dravya-apekṣa iti nir-apekṣa eva na syāt. sa
kāla-dravya-apekṣa iti nir-apekṣa eva na syāt ity
kāla-dravya-niyama-ayogāt. tathā atra api kaścin
kāla-dravya-niyama-ayogāt. tathā atra api niyama-
kāla-dharma-niṣedha eva sarva-bhāveṣu kriyate, na
kāla-niyama-ayogāt. niyame ca tasya eva
kāla-niṣedhaś ced yathā asti sa niṣidhyate | na
kāla-niṣedhaś ced yathā asti sa niṣidhyate | na
kāla-parihāreṇa anya-deśa-kālayor vartamāno
kāla-parihāreṇa anya-deśa-kālayor vartamāno bhāvas
kāla-parihāreṇa vṛttiḥ kāla-paurvāparyam. yadā
kāla-paurvāparyam. yadā eko na asti tadā anyasya
kāla-prakṛti-niyama-ayogāt. tatra sukha-ādy-
kāla-bhāvi kāryam iti. hetu-rahitā tu bhāva-
kāla-bhāvitam abhilāpa-sāmānyam a-smaratas tad-
kāla-bhāvino nila-vikalpasya viṣayena nila-sādhyā-
kāla-bhāvi ity an-aṅgam. yat tarhi idam itara-tad
kāla-bhāvi tad-a-tulya-kriyā-kālo na arthaḥ
kāla-bheda eva na yujyate. na hy ekasya kramaṇa
kāla-bhedena anyathā-darśanāt, yathā āmalakyaḥ
kāla-bhedo na yujyate | (250ab) atha mā bhūd
kāla-vat. tadā api vā na bhavet, abhāva-kāla-a-
kāla-vat. tadā api vā na bhavet, abhāva-kāla-a-
kāla-vāsanā-prabhava-vikalpa-pratibhāsinam arthaḥ
kāla-viṣvakarṣeṇa santo 'py an-upalakṣyāḥ syuḥ.
kāla-viṣayatvāt tu kṛtyānām a-tathā-ātmakam |
kāla-vyakti-bheda-an-āskandhanāt. tasmān na
kāla-vyavahitā vā prakaraṇa-an-upayogino dravya-
kāla-vyavahitā vā prakaraṇa-an-upayogino dravya-
kāla-saṃskāra-bhedāt. na ca tad-deśais tathā-
kāla-saṃskāra-bhedāt. na ca tad-deśais tathā-drṣṭā
kāla-saṃskāra-bhedena anyathā darśanāt, yathā
kāla-svabhāva-avasthā-niyataḥ tad-ātmanā

V2_06409
SV_16515
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PV_03495
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SV_07321
V2_08613
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SV_02302
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PV_03198
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V2_05904
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V3_00502
SV_11923
V1_01909
SV_13419
SV_05920
V1_04107
V1_04106
V3_10208
VN_05410
V3_02705
PV_02136
PV_02079
SV_16408
SV_12411

viprakaṣṣiṇām. trividhā hi viprakaṣṣiṇo deśa-
-jñāna-atīśayaḥ. tathā anyo 'pi draṣṭā deśa-
anyathā ca anupalabdhi-lakṣaṇa-prāpteṣu deśa-
nitiṣṭhatai || eka-aṅv-atyaya-kālaś ca
niyata-grāhyatā matā || tad a-tulya-kriyā-
aṅu-sambandhena nitiṣṭhatai || eka-aṅv-atyaya-
tasmād a-tad-ātmā ca syāt tad-deśa-
doṣa-udbhāvanam. sa hi tasya upagama-
sva-jñāna-kāla-bhāvī tad-a-tulya-kriyā-
-dvaye śāstra-parigrahaḥ | cikīrṣoḥ sa hi
-dvaye śāstra-parigrahaḥ | cikīrṣoḥ sa hi
arthaḥ sahakāri iti cet, na, ubhayos tulya-
kṣaṇasya eka-parama-aṅu-vyatikrama-
-ayogāt. aneka-aṅu-vyatayaya-nimeṣa-tulya-
tan-niyama-ayogāt. tan-niyata-deśa-
tan-niyama-ayogāt. tan niyata-deśa-
citram yad ikṣase || tulya-artha-ākāra-
api nāma itaḥ śabdāt kṛta-saṅketād uttara-
na ato 'rthaḥ sva-dhiyā saha || bhinna-
hetor viṣayasya saha-bhāvo viruddhaḥ. bhinna-
ucyate | tantu-saṃskāra-sambhūtam na eka-
tad-ajñāna-krama-ghoṣaṇa-śloka-pāṭha-ādinā
katham || tasmād anekam ekasmād bhinna-
na idam apārthakād bhidyata iti; na a-prāpta-
etat. avayava-viparyāsa-vacanam a-prāpta-
-dharmā vināśaḥ. tam asya svabhāvam uttara-
| pratipatter a-bhinnatvāt tad-bhāva-abhāva-
hi bhāvāḥ kādācitkā bhavanti, bhāva-abhāva-
hi bhāvāḥ kādācitkā bhavanti, bhāva-abhāva-
-yogāt tulya-yogyatā-a-yogyatayor deśa-
-ayogāt, tulya-yogyatā-a-yogyatayor deśa-
pratītir eva syāt. pratīti-janma-itarā-
indriyasya kaścit saṃskāras tad-bhāva-abhāva-
tasmād eka-deśa-kāla-parihāreṇa anya-deśa-
tasmād eka-deśa-kāla-parihāreṇa anya-deśa-
anya-ātmano vyavacchedo bhavati, na tad-deśa-
-anukrama-vat. na hi sthita-kramāṇām deśa-
drṣṭā. sarva-vākya-vyāhāra-śravaṇa-smaraṇa-
krama-pāṭiṣu | kiṃ na a-krama-grahas tulya-
iti (10c') tatra apy atīta-eka-
rūpam anumāpayati. tatra apy atīta-eka-
|| tad a-tulya-kriyā-kālaḥ katham sva-jñāna-
-deśatvāt sakṛj janma dhiyāmataḥ || yady eka-
arthasya vā grahaḥ | bhrāntiḥ sā anādi-
nanv an-artha-antara-hetutve 'pi bhāva-
nanv an-artha-antara-hetutve 'pi bhāva-
tat-pratīty-arthaḥ saṅketas tasya vyavahāra-
iti ca apoha-kṛc chrutiḥ || tasmāt saṅketa-
varṇāḥ sva-kāraṇa-ānupūrvī-janmānaḥ. śruti-
syād vyabhicāro 'pi iti cet, na, kārya-
tadvat pracura-adhyetrkāṇām api kasmimścit
abhyupagama-antara-avasthānāt. na, parikṣā-
varṇa-anukrama-grahaṇāt. eka-varṇa-grahaṇa-
kālātāt. asataḥ prāg a-sāmarthyāt sāmarthya-
-anya-vaiyarthya-prasaṅgāt, eka-varṇa-bhāga-
vrkṣo 'yam iti saṅketaḥ kriyate. saṅketa-
na siddhaḥ siddher asiddheḥ, anya-upalambha-
iti cet, sa tāvad viṣayaḥ sva-upalambha-
ucyate. na ca hetoḥ sambandha-upadarśana-
sakṛt-sarva-anubhāṣaṇe 'pi doṣa-vacana-
api sādhayati iti. anena eva ca anumāna-
tasya bādhakam | bahuśo bahudhā upāyaḥ
śrūta-ādi-saṃskāraḥ kṛtaś cetasi cetasi |
-phalānām phala-darśanāt, kṛta-samaya-
kāvyāni puruṣaḥ karoti iti sarvaḥ puruṣaḥ

kāla-svabhāva-viprakaṣṣair na teṣv anupalambho
kāla-svabhāva-viprakaṣṣānām arthānām kim a-
kāla-svabhāva-viprakaṣṣeṣv artheṣv ātma-pratyakṣa
kālo 'lpīyān kṣaṇo mataḥ | buddhiś ca kṣaṇikā
kālaḥ katham sva-jñāna-kālikaḥ | sahakāri bhaved
kālaś ca kālo 'lpīyān kṣaṇo mataḥ | buddhiś ca
kālaś ca, rasa-rūpa-ādi-vat. tasmāt kvacit
kālaḥ. tatra yāvān artho yukti-sāmarthyād āpatati,
kālo na arthaḥ sahakāri iti cet, na, ubhayos
kālaḥ syāt tadā śāstreṇa bādhanam || tad-
kālaḥ syāt tadā śāstreṇa bādhanam ||11|| tad-
kālātāt. asataḥ prāg a-sāmarthyāt sāmarthya-kāle
kālātāt. ādhikye vibhāgavataḥ paryavasāna-ayogāt.
kālātāt antya-varṇa-parisamāpṭeḥ. yathā-
kālātāt dhūmo 'tra drṣṭaḥ sakṛd vaikalye ca
kālātāt dhūmo yatra drṣṭaḥ sakṛd vaikalye ca
kālātvena upalakṣitayor dhiyoḥ | nānā-arthā
kālam imam arthaḥ pratipadyeta iti. na ca prak-
kālam katham grāhyam iti ced grāhyatām viduḥ |
kālam katham grāhyam iti ced grāhyatām viduḥ |
kālam kathaṅcana || kāraṇa-āropataḥ kaścit eka-
kālam gamayan kartavya-a-pratipattyā nigrāha-arha
kālam na jāyate | kārya-an-utpādato 'nyeṣu
kālam pṛthag vācyam syād iti. hīnam anyatamena
kālam. pratijñā-ādinām yathā-lakṣaṇam artha-vaśāt
kālam vibhāvayanto vināśo 'sya bhūta iti yathā-
kālayoḥ ||148|| saṃskṛtam añjana-ādhibir indriyam
kālayos tad-bhāva-yogyatā-a-yogyatā-ayogāt, tulya-
kālayos tad-bhāva-yogyatā-a-yogyatā-yogāt tulya-
kālayos tadvattā-itarayor niyama-ayogāt. sā ca
kālayos tadvattā-itarayor niyama-ayogāt. sā ca
kālayos tulya-rūpasya pratīti-janmani sāmarthya-
kālayoḥ pratipattim praty a-viśeṣāt. viṣaya-
kālayor vartamāno bhāvas tat-sa-apekṣo nāma
kālayor vartamāno bhāvas tat-sa-apekṣo nāma
kālayoḥ sarva-anya-bhāva-vyavacchedaḥ. tasmād a-
kālayor himavad-vindhya-malaya-ādinām bija-aṅkura-
kālasya aneka-kṣaṇa-nimeṣa-anukrama-parisamāpṭeḥ,
kālaḥ sarvāś ca buddhayaḥ || kaścit tāsv a-krama-
kālanām gatiḥ (10'cd') na anāgatānām vyabhicārāt
kālanām gatiḥ, na anāgatānām, vyabhicārāt. tasmād
kālikaḥ | sahakāri bhaved artha iti ced akṣa-
kālika 'neko 'py eka-caitanya-kāraṇam | ekasya
kālika-darśana-abhyāsa-nirmitā || arthānām yac ca
kāle 'nityatā-a-niṣpattes tulya-a-tat-svabhāvatā.
kāle 'nityatā-a-niṣpattes tulyā a-tat-svabhāvatā.
kāle 'py a-saṃsparśān na anya-parihāreṇa
kāle 'pi nirdiṣṭa-arthena saṃyutaḥ | sva-pratīti-
kāle 'pi yadā manda-cāriṇaḥ pūrva-varṇa-jñāna-
kāle 'bhāva-pratipatteḥ, anya-upalambhe tad-
kāle kathaṅcit saṃhāra-sambhāvāt. punaḥ
kāle kasyacid an-abhyupagamāt. sa yam arthaḥ
kāle ca aneka-buddhi-vyatikramāt. kṣaṇikatvād
kāle ca kārya-niṣpatter an-upayogāj jñāna-hetor
kāle ca samasta-rūpa-an-upalakṣaṇāt. tad ayam a-
kāle tathā-drṣṭam eva ayam arthaḥ tat-
kāle tu siddha ity upalambhe 'pi tadā na siddho
kāle na siddhaḥ siddher asiddheḥ, anya-upalambha-
kāle pakṣa-ādi-vikalpo 'sti, yato 'yam doṣaḥ syāt.
kāle punar viṣayaḥ pradarśaniya eva, a-pradarśite
kāle śāstra-an-āśraya-vacanena a-prakaraṇa-āpanna
kālena bahunā asya ca || gacchanty abhyasyatas
kālena vyajyate 'bhedāt syād dehe 'pi tato guṇaḥ
kāvyā-ādi-vat. a-śakti-sādhanam pumsām anena eva
kāvyā-kṛt syāt. a-karaṇe vā na eva kaścit tadvad

SV_12410	yuktāḥ syuḥ kurvanty eva. api ca,	kāvyaṇi puruṣaḥ karoti iti sarvaḥ puruṣaḥ kāvya-
PV_02233	ātma-snehāt pravartate | a-lābhe matta-	kāśīnyā dṛṣṭā tiryakṣu kāmītā || yasya ātmā
SV_10206	avaśyaṃ nirdeśyāḥ. yathā pratyātma-niyatāḥ	kāścana puruṣāṇāṃ cetovṛttayo 'niyata-nimitta-
V2_06505	avaśyaṃ nirdeśyāḥ, yathā pratyātma-niyatāḥ	kāścana puruṣāṇāṃ cetovṛttayo 'niyata-nimitta-
PV_03199	-grahas tulya-kālāḥ sarvāś ca buddhayaḥ ||	kāścīt tāsav a-krama-ābhāsāḥ kramavatyo 'parāś ca
SV_04107	-ādi-vad rūpa-ādi-jñāne. jvara-ādi-śamane	kāścīt saha pratyekam eva vā | dṛṣṭā yathā vā
V2_09803	punar anyatra anyathā dṛśyante. yathā	kāścīd ośadhayaḥ kṣetra-viśeṣe viśiṣṭa-rasa-vīrya-
SV_01513	punar anyathā anyatra dṛśyante, yathā	kāścīd ośadhayaḥ kṣetra-viśeṣe viśiṣṭa-rasa-vīrya-
VN_01418	na, muṣṭer aṅguli-viśeṣatvāt. aṅgulya eva hi	kāścīn muṣṭiḥ, na sarvāḥ. na hi prasāritā aṅgulyo
SV_14226	tad-avasthaṃ dṛśyeta. kāṣṭha-vināśa iti ca	kāṣṭha-abhāva ucyaṭe. na ca abhāvaḥ kāryaḥ. tat-
SV_14319	vināśena vinaṣṭavyam. tasmin vinaṣṭe punaḥ	kāṣṭha-ādināṃ unmajjanam syāt. hanṭṛ-ghāte caitra
SV_14221	-atīśaya-lābhinaḥ kā apekṣā. lābhe vā aparā-	kāṣṭha-janma syāt. pūrvaṃ tv a-pracyuti-kāraṇam.
SV_14306	dṛśyate ||270|| ko 'yam artha-antara-bhāva-	kāṣṭha-darśanayor virodhaḥ. tat-parigrahataś cen
VN_00904	-avasthā-bhedād iva agneḥ sthūla-kariṣa-tṛṇa-	kāṣṭha-dahana-śakti-bhedāḥ. tathā yathā-pratyayaṃ
PV_02124	punar yatnaṃ yatno 'nyaḥ syād viśeṣa-kṛt ||	kāṣṭha-pārada-hema-āder agny-āder iva cetasi |
SV_12118	ca, yaj-jātīyo yataḥ siddhaḥ sa tasmād agni-	kāṣṭha-vat | a-dṛṣṭa-hetur anyo 'py a-viśiṣṭaḥ
PV_02055	punar ujīvanam bhavet || nivṛtte 'py anale	kāṣṭha-vikāra-a-vinivṛtti-vat | tasya a-nivṛttir
SV_14226	janayati iti pūrvaṃ tad-avasthaṃ dṛśyeta.	kāṣṭha-vināśa iti ca kāṣṭha-abhāva ucyaṭe. na ca
SV_14204	-āśrayeṇa vikṛtasya utpatteḥ. astu vā agniḥ	kāṣṭha-vināśa-hetuḥ. sa vināśo 'gni-janmā kiṃ
SV_04105	anyam vā yathā-pratyayaṃ dahana-gr̥ha-ādikām	kāṣṭha-sādhyāṃ arthakriyāṃ, na tu bheda-a-viśeṣe
PV_02056	kvacit | kiñcid viparyayād agnir yathā	kāṣṭha-suvarṇayoḥ || ādyasya alpo 'py a-saṃhāryaḥ
SV_17432	-budbudayoḥ karoti. tena jarat-kāṇena grāmya-	kāṣṭha-hāraṇe prārthitā api na saṅgatā. rūpa-
SV_14208	) kim ity artha-antarād artha-antara-janmani	kāṣṭham abhūtam nāma na dṛśyate vā. atiprasaṅgo
SV_14204	-vināśa-hetuḥ. sa vināśo 'gni-janmā kiṃ	kāṣṭham eva, āhosvid artha-antaram. agner artha-
SV_14402	-bhāvaḥ. an-anyatve 'pi nāśasya syān nāśaḥ	kāṣṭham eva tu | tasya sattvād a-hetutvaṃ na ato
SV_14305	nāma. tasmān na anyo 'nyasya vināśo 'stu	kāṣṭham kasmān na dṛśyate ||270|| ko 'yam artha-
SV_14125	apara-janma-asiddheḥ. tathā hy agninā	kāṣṭham daṇḍena ghaṭa iti vināśa-hetavo bhāvānām
SV_14215	na hi kasyacid arthasya nāma-karaṇa-mātreṇa	kāṣṭham na dṛśyeta iti yuktam. na ca anyo 'nyasya
SV_14308	1ab) yadi tena artha-antareṇa parigr̥hitam iti	kāṣṭham na dṛśyeta, tat kāṣṭhasya āvaraṇam ity
SV_14315	vināśa-ākhyasya arthasya parigr̥hāt	kāṣṭham na dṛṣṭam. vināśasya vināśitvaṃ syād
SV_14309	parigr̥hitam iti kāṣṭham na dṛśyeta, tat	kāṣṭhasya āvaraṇam ity āpannam. na ca etad yuktam.
SV_14317	vināśitvaṃ syād utpattes tataḥ punaḥ ||271||	kāṣṭhasya darśanam (272a) avaśyaṃ hy utpattimatā
SV_14206	-antaram. agner artha-antara-utpattau bhavet	kāṣṭhasya darśanam ||269|| a-vināśāt (270a) kim
SV_14218	'gni-kṛtaḥ svabhāvo vināśo na sarva iti cet.	kāṣṭhā iti kaḥ sambandhaḥ. āśraya-āśrayi-
SV_14404	gatih ||273|| an-artha-antara-bhūto vināśaḥ	kāṣṭhāt. tad eva tad bhavati. tac ca prāḡ eva
V2_06305	-vyabhicārāt, yathā – na śīta-sparśo 'tra	kāṣṭhād iti. kāraṇānām kārya-ārambha-a-niyamān na
SV_00613	vyabhicāriṇi ||5|| yathā na śīta-sparśo 'tra	kāṣṭhād iti. nimittayoḥ punar virodhe gamikā eva,
SV_14220	janya-janaka-bhāvāś cet. agner iti kim.	kāṣṭhād eva bhāvāt. tad-apekṣād utpatter a-doṣa
SV_14217	-antaratvena vastu-bhūtasya tad-anyebhyaḥ.	kāṣṭhe 'gni-kṛtaḥ svabhāvo vināśo na sarva iti
V1_00408	pratyakṣam pramāṇam na anumānam iti bruvāṇaḥ	kāsāñcij jñāna-vyaktinām pravṛttau saṃvādam
PV_02164	|| jñānam syāt kasyacit kiñcit kutaścīt tena	kiñcana | a-vijñānasya vijñāna-an-upādānāc ca
PV_03452	|| na gr̥hyata iti proktaṃ na ca tad-vasu	kiñcana | tasmād artha-avabhāso 'sau na anyas
SV_14812	tathā hy apekṣyeta paraḥ kāryam yadi vidyeta	kiñcana | yad akiñcitkaram vastu kiṃ kenacid
PV_03030	| yan niṣṭhāś ta ime śabdā na rūpaṃ tasya	kiñcana || sāmānya-buddhau sāmānyena a-rūpāyām
SV_06219	| kaścīd bhāga iti prokto rūpaṃ na asya api	kiñcana ||125|| tad-gatāv eva śabdebhyo gamyate
SV_06420	| liṅgaṃ vā tatra vicchinnaṃ vācyam vastu na	kiñcana ||129|| yasya abhidhānato vastu-
SV_17107	na, prāpteḥ pramāṇa-vṛtti-lakṣaṇatvāt. yat	kiñcana grahaṇam hi prasiddhim a-pramāṇayatas tan
HB_00714	kim atra kāraṇam. tasmān na prameya-vacanena	kiñcit, anyathā api tat-pratipatter utpatter iti.
V2_09414	'nupalambhāt siddhā vyāvṛttiḥ. uktam atra	kiñcit. api ca yady a-dṛṣṭyā nivṛttiḥ syāc
VN_03316	tasmims tad-artha-virodha-cintayā na	kiñcit. api ca sarvatra ayaṃ pratijñā-hetvor
V1_04105	kasyacit saṃvedanam vedayate nāma	kiñcit. upalabhyate saṃvedanam anyena iti cet, sa
HB_01607	vyāpāreṣu niyuñkte. yadi nāma kadācit	kiñcit kathañcid atra-bhavato darśana-patham
SV_14508	vyapadiśanti ity uktam. na hi bhāvasya	kiñcit kadācid bhavati. sa eva kevalam sva-
SV_07122	bhāvaṃ na karoti iti yāvat. tathā ca ayaṃ na	kiñcit karoti ity akiñcitkaraś ca kaḥ kasya
SV_14816	uktam. tasmād yo nāma nāśa-hetuḥ sa bhāve na	kiñcit karoti ity akiñcitkaro na apekṣyaṇiyāḥ.
VN_05901	kārya-vyāsaṅgāt kathā-vicchedo vikṣepaḥ. yat	kiñcit kartavyam vyāsajya kathāṃ vicchinatti,
SV_16326	kecana tantra-jñāḥ svayaṃ-kṛtair mantraiḥ	kiñcit karma kurvanti. tathā anyo 'py an-atīśayaś
SV_14814	kāraṇam bhavati. na ca naśyato bhāvasya	kiñcit kāryam ity uktam. tasmād yo nāma nāśa-
SV_12316	api ca, na mantro nāma anyad eva	kiñcit. kiṃ tarhi satya-tapaḥ-prabhāvavatāṃ
PV_02164	vāsanā-bodha-kāraṇam || jñānam syāt kasyacit	kiñcit kutaścīt tena kiñcana | a-vijñānasya
SV_12527	-artha-vikalpa-saṃhāreṇa eva pravṛtteḥ. tat	kiñcit kutaścīd āgatam ity ekasya upadeṣṭuḥ
SV_14604	paryudāso 'pi kvacin na syāt. yadi hi	kiñcit kutaścīn nivarteta tadā tad-vyatiṛeki
SV_03627	bahuṣv eka-vacanam. na hi nagarāṇy eva	kiñcit. kutaś teṣāṃ samāhāraḥ. prāsāda-puruṣa-
SV_09719	anayor darśayati. tatra anvayī yat	kiñcit kṛtakam tat sarvam anityam, yathā ghaṭa-
V2_07603	sandehād iti vakṣyāmaḥ tau punar hetuḥ yat	kiñcit kṛtakam tat sarvam anityam, yathā ghaṭa-

V1_00913 etat tathā pratyeti na anyathā ||7||
PV_04063 na atra tasya prasādhānāt || yadi
V3_02211 tena katham a-pratipāditaḥ ||19|| yadi
PV_02083 -a-gatir yathā || tanutvān mūrtam api tu
VN_05020 prabhṛtinām punaḥ punar brūyāt, api na tatra
SV_13124 indriyaṃ na sannikarṣaṃ na ātmānam anyad vā
V3_05309 indriyaṃ na sannikarṣaṃ na ātmānam anyad vā
SV_14926 na ca teṣv anapekṣeṣu kasyacit kadācit
SV_14803 a-svarūpa-a-samsargeṇa na pratibhāsate tasya
SV_15602 phalaṃ syāt. varṇā eva hi mantra na anyat
PV_03184 adhigamaḥ katham || asti cen nir-vikalpaṃ ca
SV_09501 janayati. tatra ca sādhyā-nirdeśena na
V3_07405 -buddhiṃ janayati. tatra sādhyā-nirdeśena na
SV_03922 -prasaṅgāt. anyac ca na tābhyo vyatiriktaṃ
SV_08522 -kalpanā | (169ab) na hy anya-apoho nāma
V2_08214 na taṃ karoti. na apy anya-kriyāyām tasya
SV_04112 -trapusa-ādayaḥ. syād etat – sāmānyam eva
SV_13113 nityaṃ sarve śabdā na śrūyante. api tu
SV_09414 yad api sattā-mātram anveti na tena siddhena
V3_07208 api sattā-mātram anveti, na tena siddhena
PV_04080 ca varṇitam | iha evaṃ na hy an-ukte 'pi
PV_02232 -sukha-saṅgāt syāt tad-viruddhe virāgitā |
V2_04804 -sādhane jñātvā yathā-arhaṃ pratipitsavo hi
SV_06006 drṣṭa-viparītasya su-jñānavāt. ekaṃ hi
VN_03801 prthak kiñcit sāmārthyam. api ca na
SV_09927 tad dhi kiñcid upaliyeta na vā yasya yatra
V2_08203 tad dhi kiñcid upaliyeta na vā yasya yatra
V1_00411 anumeyatām atipatati. tac ca asiddham iti na
HB_00702 na api svayaṃ prāg eva pratipadyate
VN_06104 viphalatayā na kiñcid vakti, anyad vā yat
VN_04712 -ādi-bhāṣā-vat. na hi prati-deśaṃ bhāṣānām
V3_12708 viśāninām viśāna-svabhāva-bhedaḥ, na tadvat
V3_04206 kā iyaṃ śaktiḥ. sa eva bhāva uta anyad eva
SV_01625 kā iyaṃ śaktiḥ, sa eva bhāvaḥ, uta anyad eva
SV_12415 uktam atra, na mantra nāma anyad eva
PV_04214 syād yukto dehe na sambhavaḥ || bhinne 'pi
SV_06712 rūpaṃ śakyaṃ codayitum. na apy asya āyāsasya
VN_03720 eva sādhiṭa iti na drṣṭāntasya prthak
SV_04306 api yathā-drṣṭa-viśeṣa-anusaraṇaṃ parityajya
V3_13702 api parasparam eṣa prasaṅga ity ekaṃ eva
SV_03917 tathā-darśanāt. na punar vastu-bhūtaṃ
SV_03425 tad-buddhau tathā pratibhāsanāt. na vai
SV_05006 kāraṇaṃ bhinnāv api. na hi tatra anyad eva
SV_13010 -ayogāt. na hi tatra atīśayam an-utpādayan
V3_05008 -ayogāt. na hi tatra atīśayam an-utpādayat
SV_12404 kaḥ pratighātaḥ puruṣāṅgām. tasmān na
VN_04109 eva iṣṭa-ārtha-siddhāv ānarthakyam. yad eva
SV_07322 añjana-ādibhir indriyaṃ pratipattau
V3_05010 vā, yena āvaraṇaṃ iṣyante. na brūmaḥ – te
SV_00919 nir-doṣaḥ. tad-anyena doṣavattva-sādhane na
VN_02806 hetu-udāharaṇa-ādikaṃ vaktuṃ jānāti, sa
SV_06124 -karaṇa-karmakam. evam ānayanam anyad vā yat
SV_04309 -ādy-abhāvaḥ, yasmān na anityatvaṃ nāma
SV_07518 āskanded bhūta-grāhiṇi yadi tatra drṣṭam
SV_12113 so 'py evaṃ na anumiyate ||241|| na khalu
SV_08107 śaktir an-anvayāt ||159|| na hi śaktir nāma
SV_13710 tādrśasya vyaktau sarvaṃ vyaṅgyaṃ na vā
SV_13118 kārya-upayogāt. tathā śabdo 'pi yadi
V3_05303 kārya-upayogāt. tathā śabdo 'pi yadi
SV_12714 vyutpannasya api syāt. tasmān na vākyam nāma
V1_00305 vā anayor avasthāyor viśeṣaḥ. tad ime kvacit
SV_06110 atha jñeya-ādi-padeṣu katham, na hy a-jñeyaṃ
SV_14926 kiñcij jñānaṃ nivarteta. na ca evaṃ-bhūtaṃ
SV_08221 tathā-upalabdhanām vikalpanāt. uktaṃ ca atra
SV_14525 -antaratve 'pi tad eva tad bhavati. tan na
kiñcit kenacid viśiṣṭam grhyamānaṃ viśeṣaṇa-
kiñcit kvacit chāstre na yuktaṃ pratiśidhyate |
kiñcit kvacit chāstre na yuktaṃ pratiśidhyate |
kiñcit kvacit a-śaktimat | jala-vat sūta-vad
kiñcid chalam. na a-viṣayatvād iti cet, na ayaṃ
kiñcij jñāna-utpatti-samāśrayaṃ sva-vijñāna-
kiñcij jñāna-utpatti-samāśrayaṃ sva-vijñāna-
kiñcij jñānaṃ nivarteta. na ca evaṃ-bhūtaṃ kiñcid
kiñcij jñānaṃ. tad-abhāvān na sidhyaty a-vācyatā-
kiñcit. tat-kramo mantra iti cet. kramasya artha-
kiñcit tat-tulya-hetukam | sarvaṃ tathā eva hetor
kiñcit, tatra darśana-sambandha-ākhyāna-mātrād
kiñcit, tatra darśana-sambandha-ākhyāna-mātrād
kiñcit tathā buddhau pratibhāty a-pratibhāsamānaṃ
kiñcit tasya ca svabhāva-anuṣaṅgiṇyaḥ svabhāva-
kiñcit, tādavasthyāt. atas tan-nāśano na anya-
kiñcit tāsu tathābhūtāsu vidyate, tata eva tad
kiñcit teṣāṃ pratipattau sahakāri pratiniyatam
kiñcit. nanv evam agny-ādiṣv api prasaṅgaḥ. tatra
kiñcit. nanv evam agny-ādiṣv api prasaṅgaḥ. tatra
kiñcit pakṣe virudhyate || kuryāc ced dharmināṃ
kiñcit parityajet saukhyaṃ viśiṣṭa-sukha-trṣṇayā |
kiñcit parikṣante prekṣā-pūrva-kāriṇaḥ, na tu
kiñcit paśyato 'nyatra tad-ākāra-vivekinīm
kiñcit pūrva-pakṣa-vādinō hetvābhāsa-a-samsparsē
kiñcit pratibaddham a-pratibaddham vā. sā iyaṃ
kiñcit pratibaddham a-pratibaddham vā. sā iyaṃ
kiñcit pramāṇam a-pramāṇaṃ vā anyatra anubhūta-
kiñcit, pramāṇam antareṇa evaṃ pratīter nimitta-
kiñcit pralapati, tadā katham hetvābhāsa-antar-
kiñcil lakṣaṇam asti, atha ca sampradāya-vaśāt tā
kiñcid chaśasya bhinna-svabhāvaṃ viśānaṃ iti cet,
kiñcit. sa eva cet, tathā eva upalabhyeta, viśeṣa
kiñcit. sa eva cet tathā eva upalabhyeta viśeṣa-
kiñcit satya-ādimatām vacana-samayād iti. tāni ca
kiñcit sādharṃyād yadi tattvaṃ pratiyate |
kiñcit sāphalyam. kevalam anena tatra yogyās te
kiñcit sāmārthyam. api ca na kiñcit pūrva-pakṣa-
kiñcit sāmānya-grahaṇena viśeṣa-antara-samāropād
kiñcit sāmānya-lakṣaṇaṃ vācyam syāt, viśeṣe 'n-
kiñcit sāmānyaṃ nāma asti, yathā iyaṃ buddhiḥ
kiñcit sāmānyaṃ nāma asti. śabda-āśrayā buddhir
kiñcit sāmānyam asti yat tathā pratiyeta. sattve
kiñcitkaro nāma. akiñcitkaraś ca kaḥ kasya
kiñcitkaraṃ nāma. akiñcitkaraṃ ca kiṃ kasya
kiñcid a-śakya-kriyam eṣām. katham idāniṃ satya-
kiñcid a-sādhana-aṅgasya vacanam, tad eva an-
kiñcid atīśayam āśādayati. spaṣṭa-a-spaṣṭa-bhedāt.
kiñcid atīśayayanti iti. api tu na sarve ghaṭa-
kiñcid an-iṣṭam. vaktary ātmani rāga-ādi-
kiñcid anukramaṃ sādhanasya jānāty eva hi, jānan
kiñcid anuṣṭhānaṃ vā abhīmatam tadā ānaya ity api
kiñcid anyac calād vastunaḥ, kṣaṇa-pratyupasthāna-
kiñcid anyatra paśyēt. tac ca sataḥ | an-anyatve
kiñcid anyad apauruṣeyatva-āśrayo 'nyatra
kiñcid anyad eva pācaka-ādinām. tasyā eva pāca-
kiñcid apy a-viśeṣāt. tathā hi. sva-jñānena anya-
kiñcid apekṣya kāryaṃ kuryāt, karotu, pūrva-
kiñcid apekṣya kāryaṃ kuryāt, karotu. pūrva-
kiñcid artha-antaraṃ varṇebhyo yasya
kiñcid asiddham an-upanayanto 'n-apanayanto vā
kiñcid asti yato bhedaḥ syāt, tato bhedena viśayī
kiñcid asti. sarvasya kenacit kadācij jñānāt.
kiñcid asmābhiḥ prakṛtyā api kecid eka-jñāna-
kiñcid asya jātam iti katham vīnaṣṭo nāma. nanv

SV_13909	iti niveditam etat. na api śabdasya nityasya	kiñcid āvaraṇam a-sāmarthyād ity apy uktam.
PV_03125	ikṣate sā akṣa-jā matiḥ || punar vikalpayan	kiñcid āsīn me kalpanā idrī | iti vetti na pūrva
V1_01407	-upalakṣitāḥ syuḥ. tathā hi punar vikalpayan	kiñcid āsīn me kalpanā idrī | iti vetti na pūrva
SV_13110	sakṛj janayeyuḥ. no cen na kadācit kasyacit	kiñcid ity ekānta eṣaḥ. a-śrutir vikalatvāc cet
V3_05209	janayeyuḥ. na cet, na kadācit kasyacit	kiñcid ity ekānta eṣaḥ. syād etat, na āvaraṇān
HB_00905	-antara-karaṇe tad-avasthasya bhāvasya	kiñcid iti tathā-upalabdhy-ādi-prasaṅgaḥ. na api
SV_10013	na taṃ karoti. na apy anya-kriyāyām tasya	kiñcid iti. tad-a-tad-rūpa-a-karaṇāc ca
SV_13916	-samāna-dharmāny api karaṇāni vyañjakāni na	kiñcid idānīm kāryaṃ syāt. na ca etad yuktam.
PV_02058	-vat || dur-labhatvāt samādhātūr a-sādhyam	kiñcid iritam | āyuh-kṣayād vā doṣe tu kevale na
SV_04605	ayaṃ śabdān api kvacin niyuñjanaḥ phalam eva	kiñcid ihitum yuktaḥ. tac ca sarvaṃ tyāga-āpti-
SV_13719	-hetavo na hetu-lakṣaṇaṃ puṣṇanti. yad api	kiñcid uttarā a-kāra-pratītir a-kāra-pratīteḥ
PV_02284	'py a-vāraṇāt | prayoga-darśanād vā asya yat	kiñcid udaya-ātmakam || nirodha-dharmakam sarvaṃ
SV_13007	niṣiddhatvāt. na api tasya upalabhya-ātmanaḥ	kiñcid upalambha-āvaraṇaṃ sambhavati. tasya sato
SV_09927	kasyacit kadācit kvacid viramet. tad dhi	kiñcid upaliyeta na vā yasya yatra kiñcit
V2_08202	kasyacit kvacid kadācid viramet. tad dhi	kiñcid upaliyeta na vā yasya yatra kiñcit
HB_01214	bhede vā pūrva-vat prasaṅgād iti. asti tāvat	kiñcid eka-svabhāvatve 'py aneka-pratyaya-
SV_06808	-santāna-avasthā-viśeṣa-śabdā ye samastāḥ	kiñcid ekaṃ kāryaṃ kurvanti teṣāṃ tatra viśeṣa-
V2_08715	yathā cakṣū-rūpa-āder vijñānasya. na vai	kiñcid ekaṃ janakaṃ tat-svabhāvaṃ vā. kiṃ tu
SV_02319	yathā cakṣū-rūpa-āder vijñānasya. na vai	kiñcid ekaṃ janakaṃ tat-svabhāvaṃ, kiṃ tu sāmagrī
SV_06819	vā. tathā ye hetu-phala-viśeṣa-bhūtāḥ	kiñcid ekaṃ sādhyanti sādhyante vā te 'pi sakṛt
PV_03534	iti gaditaṃ nānā-ekasmān na ced bhavet || na	kiñcid ekaṃ ekasmāt sāmagryāḥ sarva-sambhavaḥ |
VN_01109	ca kā kasya pravṛttir nivṛttir vā iti yat	kiñcid etat. atha vā yadi kasyacit svabhāvasya
VN_04407	paśyāmaḥ prabhede vā guṇa-antaram iti yat	kiñcid etat. avayava-viparyāsa-vacanam a-prāpta-
SV_08802	viśeṣe vā kathañcid ekatva-hānir iti yat	kiñcid etat. kiṃ ca, atyanta-bheda-a-bhedau ca
SV_03714	-a-vyatireke vā ādyāyām api prasaṅga iti yat	kiñcid etat. khasya svabhāvaḥ khatvam iti
SV_03102	tadānīm niścīyate sarva-upakāraka iti na	kiñcid etat. tasmād eka-upakārake grāhye na
V3_02409	eva āśrayaḥ prasiddhaḥ siddha iti na	kiñcid etat. na hi sva-icchā-kalpita-bhedeṣv an-
V3_03403	ekaṃ pramāṇaṃ bādhaṃ ca na aparam iti yat	kiñcid etat. puruṣa-icchā-kṛtā ca asya paripūrṇā
VN_06206	eva kiṃ na vyabhicārita iti cet, yat	kiñcid etat, santi hy evaṃ-prakārā api vyavahārā
PV_03336	na artho bāhyo 'sti kevalaḥ || kasyacit	kiñcid eva antar-vāsanāyāḥ prabodhakam | tato
HB_01502	tathā api bhinna eva eṣāṃ svabhāvaḥ, tena	kiñcid eva kasyacit kāraṇam. tatra yo '-
HB_02510	-niyogo na syāt, kāraṇa-śakti-pratiniyame hi	kiñcid eva kasyacit sādhanāya upādīyeta na aparam,
V3_05211	nityaṃ sarve śabdā na śrūyante, api tu	kiñcid eṣāṃ pratipattau sahakāri pratiniyatam
VN_04406	'py uktaḥ. na ca saṅgraha-nirdeśe	kiñcid doṣaṃ paśyāmaḥ prabhede vā guṇa-antaram
SV_08501	kaścid dhetur na anyāḥ svabhāvād ity atra na	kiñcid bādhaṃ. a-bhede tu syātāṃ nāśa-udbhavau
SV_00904	-hetutvāt. sā eva rāga iti cet. iṣṭatvān na	kiñcid bādhitam syāt. nitya-sukha-ātma-ātmīya-
VN_04519	eva kiṃ na janayati. na hy etasya arthāt	kiñcid bhayaṃ paśyāmo yena taṃ pariharet. a-kṛta-
SV_14628	evaṃ khyāpyate, na tu svayaṃ tathā, tadā na	kiñcid bhavati iti iṣṭam eva. tasmāt svayaṃ
SV_14622	ity-ādi-vyavahāraḥ. na vai śāśa-viśāṇaṃ	kiñcid bhavati ity ucyate. api tv evam asya na
SV_14806	bhavitavyam. yasya tu vinaśyato bhāvasya na	kiñcid bhavati. tena na bhāvo bhavati ity uktam
SV_14526	iti kathaṃ vinaśto nāma. nanv atra na tasya	kiñcid bhavati na bhavaty eva kevalam ||277|| ity
HB_02417	vyāptiḥ siddhā bhavati. nanu vijātiyād api	kiñcid bhavad dṛṣṭaṃ tad yathā gomaya-ādeḥ śālūka
SV_08117	||160|| atha api pācakatvam iti sāmānyam eva	kiñcid bhavet. saty arthe tat-samavāyasya a-
HB_03606	anyathā api bhavan dharmiṇi hetur na	kiñcid bhāvayati na vibhāvayati iti na tad-
HB_02513	na taj-janana-śakti-pratiniyama iti yat	kiñcid yataḥ kutaścīt syāt, taj-janana-śakti-
SV_06816	ta evam ucyante. na punar atra anyat	kiñcid yathā-varṇita-lakṣaṇaṃ dravyam asti tasya
SV_06805	pratītir yathā syād iti. na ca atra anugāmi	kiñcid rūpaṃ asti. kevalaṃ tad-arthatayā te bhāvā
VN_06103	yadā tarhy abhyupagamya vādaṃ viphalatayā na	kiñcid vakti, anyad vā yat kiñcit pralapati, tadā
SV_06501	sañketa-pratiniyamāt. na ca vicchinnaṃ	kiñcid vastv ākṣipyate, yasya abhidhānād vastu-
SV_08715	'pi bhaviṣyati. atha vā bhede hi kāraṇaṃ	kiñcid vastu-dharmatayā bhavet | a-bhede tu
V3_09302	syān mithyā-uttaraṃ yadi dvayor api iṣṭaṃ	kiñcid vastu sāmānyam syāt, yan-nibandhano 'yam
SV_12902	tair yathā kathañcit prayuktair api yat	kiñcid vākyam pratīyeta, vinā vā varṇaiḥ, tair
V1_01409	||14|| sa punaḥ pratisamhārād vyutthita-cittaḥ	kiñcid vikalpayan sva-citta-dhārāḥ sañkalayat
PV_02056	na kiksā-prayogataḥ || a-punar-bhāvataḥ	kiñcid vikāra-janaṇaṃ kvacit | kiñcid viparyayād
SV_02322	sahakāriṇām apy a-paryāyena janaṇam. yad api	kiñcid vijātiyād bhavad dṛṣṭaṃ gomaya-ādeḥ śālūka
V2_08803	sahakāriṇām apy a-paryāyena janaṇam. yad api	kiñcid vijātiyād bhavad dṛṣṭaṃ gomaya-ādeḥ śālūka
SV_05918	-sat-sāmānya-vādinā kasyacid vyavacchedena	kiñcid vidhīyate, kiṃ tarhy ekaṃ agrato
SV_10007	a-jñaiḥ. tad ayaṃ sattā-vyatirekeṇa na anyat	kiñcid vināśo 'pekṣata iti tad-vyāpī. kathaṃ
V2_08209	a-jñaiḥ. tad ayaṃ sattā-vyatirekeṇa na anyat	kiñcid vināśo 'pekṣata iti tad-vyāpī. kathaṃ
PV_02056	-bhāvataḥ kiñcid vikāra-janaṇaṃ kvacit |	kiñcid viparyayād agnir yathā kṣṭha-suvarṇayoḥ ||
PV_03449	tāḥ || pratyakṣas tad-viviktaṃ ca na anyat	kiñcid vibhāvayate | yat taj-jñānaṃ paro 'py enāṃ
SV_08718	na anye '-tat-svabhāvatvād ity atra na eva	kiñcid viruddham asti. ekatve tu tasya tatra eva
V3_02506	iti na atra evam a-vacane 'pi pakṣe	kiñcid virudhyate. atha dharmiṇam eva sādhyam
SV_12226	-puruṣa-vat. atra api śakti-puruṣayor na	kiñcid virodha-darśanam iti na a-viruddha-vidhir
SV_12504	atiśaya-bhāg ity an-upātta-samam. yat	kiñcid veda-adhyayanam sarvaṃ tad-adhyayana-

SV_07613	pravartante. na hi teṣv a-tathābhūteṣu	kiñcid vyatiriktam a-vyatiriktam vā sāmānyam asti.
SV_11918	vācakatve pada-ādi vācakam syāt. tac ca na	kiñcid vyatireka-a-vyatireka-virodhāt. tasmād
SV_06119	yathā-bhūta-anujñānāt sarva-vyavahāreṣu na	kiñcin vyāharet, vyāhārasya avadhāraṇa-
VN_03222	na pratijñayā hetor bādhanam. na ca ekam eva	kiñcin na asti iti bruvāṇaḥ kaścit tat-samuccaya-
SV_14501	bhāva-nāśa-an-abhyupagamāt. yo hi vināśa iti	kiñcin na ity āha, sa katham tato bhāva-nāśam
SV_10717	tayor a-sakala-ṣiṣayatvād āgamaḥ punar na	kiñcin na vyāpnoti. tan-nivṛtṭiḥ katham na gamikā
HB_02114	svabhāvato 'sthiti-dharmaṇo bhāvasya na	kiñcin nāśa-kāraṇaiḥ. sthiti-dharmaṇo 'pi kenacit
HB_00911	ca. yadi svabhāvato naśvaro bhāvaḥ, tasya na	kiñcin nāśa-hetunā, svayaṃ tat-svabhāvatayā eva
VN_03123	na pratijñayāḥ sva-vacana-virodho nāma	kiñcin nigrahasthānam. na ca na asty ātmā ity
VN_03011	na virodha iti na pratijñā-virodho nāma	kiñcin nigrahasthānam. syād etat, asaty api
V3_05706	na hy asad-vyavahārasya kvacid aparāṃ	kiñcin nibandhanam asti. sa ca anena a-sakṛd
SV_03123	grahāṇa-a-grahāṇe. na evaṃ niścayānām	kiñcin niścinvato 'py anyatra a-niścayena
SV_17603	iti. tena na yuktam anena kasyacid vacanena	kiñcin niścetum. tasmān na tan-nivṛtṭyā api bhāva
SV_01520	-viśeṣa-hetavaḥ puruṣā yena vacana-ādeḥ	kiñcin-mātra-sādharmaṃ sarva-ākāra-sāmyam
V2_09809	-viśeṣa-hetavaḥ puruṣāḥ, yena vacana-ādeḥ	kiñcin-mātra-sādharmaṃ sarva-ākāra-sāmyam
SV_15401	syāt sarvo hetur ato 'nvayī ||291|| yat	kiñcin mithyā-arthaṃ tat sarvaṃ pauraṣeyam iti
SV_15315	-ātmasv abhāva-sādhikā ity uktam. tena yat	kiñcin mithyā-arthaṃ tat sarvaṃ pauraṣeyam ity a-
SV_01215	a-dṛṣṭyā nivṛtṭiḥ syāc cheṣavad vyabhicāri	kim | (18ab) yathā pakvāny etāni phalāny evaṃ-
PV_03411	|| mandam tad api tejaḥ kim āvṛtter iha sā na	kim | tanutvāt tejaso 'py etad asty anyatra apy a
PV_02264	buddher na ca anyasya santi tāni na yanti	kim | dhāraṇa-preraṇa-kṣobha-nirodhāś cetanā-
SV_17505	pramāṇam yady evaṃ a-pramāṇam atha iha	kim | na hy ekaṃ na asti satya-arthaṃ puruṣe bahu
PV_04060	'n-ukto 'pi vā hetur virodhā vādino 'tra	kim | na hi tasya ukṭi-doṣeṇa sa jātaḥ śāstra-
SP_00012	|| yoga-upādhi na tāv eva kārya-kāraṇatā atra	kim | bhedāc cen nanv ayaṃ śabda niyoktāraṃ
PV_03112	paścād apy abhāvaś cet sa eva anityatā na	kim | ṣaṣṭhy-ādy-ayogād iti ced antayoḥ sa katham
PV_03199	tāsv a-krama-ābhāsāḥ kramavatyo 'parāś ca	kim | sarva-artha-grahāṇe tasmād a-kramo 'yaṃ
PV_03414	-an-arthau na yena stas tad-a-dṛṣṭam karoti	kim || tasmāt samvid yathā-hetu jāyamāna-artha-
PV_03269	-avabhāsinor grāhyaṃ cetaso tad a-bhedi	kim || tasya a-viśeṣe bāhyasya bhāvanā-
PV_04074	kathañcid anyam sa punar grahitum labhate na	kim || dṛṣṭer vipratipattinām atra akāṛṣit svayaṃ
PV_03256	-lāghavāc cet tat-tulyam ity a-samvedanam na	kim || na ca ekayā dvaya-jñānam niyamād akṣa-
PV_04071	'-sādhyas tadā a-sādhyam bādhamānam virodhi	kim || pakṣa-lakṣaṇa-bāhya-arthaḥ svayaṃ śabda
PV_04006	yayā āgamo grāhyo grāhikā asya api sā na	kim || prakṛtasya sataḥ prāg yaiḥ pratipatty-akṣa
PV_03115	sattā sa ca sambandho nityau kāryam atha iha	kim || yasya abhāvaḥ kriyeta asau na bhāvaḥ prāg-
SV_01709	aśvavān iti martyena na bhāvyaṃ gomatā api	kim ||24|| sannidhānāt tathā ekasya katham
SV_01711	| gomān ity eva martyena bhāvyaṃ aśvavatā api	kim ||25|| tasmāt svabhāva-pratibandhād eva hetuḥ
V2_10002	aśvavān iti martyena na bhāvyaṃ go-matā api	kim ||70|| sannidhānāt tathā ekasya katham
V2_10004	| gomān ity eva martyena bhāvyaṃ aśvavatā api	kim ||71|| ity antara-śloka. tasmāt svabhāva-
SV_11315	enam abhivyanakti. sa tarhi siddha-upasthāyī	kim a-kāraṇam poṣyate. nanv iyān sambandhasya
PV_03026	kāryam sva-hetutaḥ | sambadhyate kalpanayā	kim a-kāryam kathañcana || anyatve tad a-
V1_01602	na vyaktir buddhir artha-ātmā iti cet, sa	kim a-buddhi-janmā buddhiṃ gamayet, pratibandha-
V1_00304	yatra prāg dṛṣṭas tatra smṛtim ādadhati. sā	kim a-śabda-liṅgā svayaṃ kathañcid anusmarato na
SV_07908	antareṇa adṛṣya-rūpatvāt. api ca anena	kim a-sambhavad abhisamikṣya evaṃ bahv-āyāsaḥ
SV_16516	deśa-kāla-svabhāva-viprakṛṣṭānām arthānām	kim a-sambhavī dṛṣṭaḥ. na hi tat-pratikṣepa-
SV_08420	hi svabhāvā bhāvānām paryanuyogam arhanti,	kim agnir dahaty uṣṇo vā na udakam iti. etāvāt tu
PV_03251	tad-a-tad-rūpa-hetu-jāḥ | tat-sukha-ādi	kim ajñānam vijñāna-a-bhinna-hetu-jam || sa-arthe
V1_02112	tad-a-tad-rūpa-hetu-jāḥ | tat sukha-ādi	kim ajñānam vijñāna-a-bhinna-hetu-jam ||22|| tad-
SV_02804	| anyathā dharmiṇaḥ siddhāv asiddham	kim ataḥ param ||47|| iti saṅgraha-ślokaḥ. kvacid
V1_01404	eva sarva-prāṇinām indriya-buddhir iti	kim atra anyena sādhanena. na ca imāḥ kalpanā a-
HB_01103	-kāritā, yataḥ - 'yam eko 'pi samarthaḥ	kim atra asmābhir ity apare nivarṭeran. te hi nir
HB_00714	a-pūrvam artha-kramam āśrayata iti	kim atra kāraṇam. tasmān na prameya-vacanena
HB_03803	-rājya iva rājā tapo-vanaṃ gacchati iti	kim atra brūmaḥ. puruṣa-pratibhā-kṛte ca
HB_03105	iti cet, idam eva asmābhir ucyamānam	kim atra bhavataḥ paraṣam iva ābhāti. tasmāt tira
SV_14405	eva tad bhavati. tac ca prāg eva asti iti	kim atra sāmartyaṃ vahny-ādinām. tasmāt tad-an-
SV_05015	bhidyamānās tadṛṣam pratyayaṃ janayanti iti	kim atra sāmānyena. yathā-bhāvam eva a-saṃsṛṣṭa-
V3_12907	vādinā api tad-deśa-sannidhir iṣyata eva iti	kim an-iṣṭam. a-kriyasya eka-vyakti-sambandhino
SV_11813	sampradāya-sahitasya liṅgatvam iti cet. tat	kim anayā paramparayā. sa eva sampradāya-apekṣo
SV_12623	apauraṣeyatva-sādhane te tulyāḥ sarvatra iti	kim anena pariśeṣitam. tathā ca sarvo vyavahāro
V3_08203	gamyo 'stu, tāvatā kārya-parisamāpteḥ.	kim antar-gaḍunā sāmānyena iti vyāvṛtṭi-sādhane
SV_05317	aparādhaḥ kṛto yat tan na upakurvanti.	kim antar-gaḍunā sāmānyena. yathā-sambhinnānām
SV_08112	eva upayujyata iti kim na iṣyata iti	kim antarāle 'n-arthikayā śaktyā. tasmāc chaktir
SV_02303	niyama-ayogāt. sā ca yogyatā hetu-bhāvāt	kim anyat. tasmād eka-deśa-kāla-parihāreṇa anya-
V2_08615	niyama-ayogāt. sā ca yogyatā hetu-bhāvāt	kim anyat. tasmād eka-deśa-kāla-parihāreṇa anya-
PV_03383	artha-saṃsarga-bhājanam | sārūpyāt tat	kim anyat syād dṛṣṭeś ca yamala-ādiṣu || ādya-an-
V2_05313	mahato 'pi mahīyaso yad avamanyata iti	kim anyad an-ātma-jñātayāḥ. so 'yaṃ tair eva
SV_02116	vā sa eva asya sva-ātma-bhūto 'nityatā iti	kim anyayā. svabhāvena vā a-calasya artha-antara-
V2_09103	vā sa eva asya sva-ātma-bhūtā anityatā iti	kim anyayā, svabhāvena vā a-calasya artha-antara-

SV_05325 upakāre 'pi tatra eva tat-pratibandha iti
 VN_03815 tasya tad eva ādyam nigrahasthānam iti
 SP_00024 'sya nirucyatām | vibhāga-yoga-gatibhiḥ
 SV_08924 ayam ahrikāḥ syād uṣtro dadhi syān na iti
 SV_08922 so 'pi kim na karoti. etena eva yad ahrikāḥ
 V3_07307 avatiṣṭhate. tathā ca pūrva-vad abhidheyam
 SV_01614 sa-apekṣya-siddhyā prasiddhir ucyate.
 SV_07811 sambadhyate 'pi na | tad-deśinaṃ ca vyāpnoti
 SV_12605 api keṣāncid anāditvād asti iti
 V3_09709 eva bādhane tad-bhāva-pramāṇa-a-pratītau vā
 HB_03416 hetur na sādhyā-dharminy eva iti cet, tat
 SV_10605 vyavasthitāḥ sad-asattvaṃ cintayanti,
 V3_06806 vyavasthitāḥ sad-asattvaṃ cintayanti –
 SV_15204 lokasya sva-icchā-kṛta-saṅketa-anuvyavahārāt
 SV_15621 syāt. na ca nityeṣv etad asti ity uktam. tat
 VN_00620 -arthakriyā-kāriṇa eka-śabda-vācyā bhavantu,
 SV_14523 'yam tattva-anything-vikalpas tulyaḥ. tadā
 HB_03511 bādhā-anupalabdhaḥ prayoktavyaḥ. sa
 PV_03189 | bhedaś ca a-samito grāhyaḥ smṛtis tatra
 PV_03433 -nibandhanam | siddham tat svata eva asya
 V3_10106 vipakṣe tad-vyatireko yadi dharminī siddhaḥ,
 PV_04056 -uttarā sthitiḥ || a-sambaddhasya dharmasya
 V3_02203 sthitiḥ ||15|| a-sambaddhasya dharmasya
 PV_04175 evaṃ prakīrtayet | dṛṣṭānta-ākhyānato 'nyat
 PV_04254 sā tv ekā eva dvayor api || bhinna-a-bhinnaḥ
 SV_03705 -puruṣa-viśiṣṭā sattā nagaram iti cet.
 PV_04011 | sambaddham vastutaḥ siddham tad asiddham
 V3_00402 iti. tad vastutaḥ siddha-lakṣaṇam asiddham
 PV_02068 -ādinām gamana-pratibandhataḥ | a-gatinām
 SV_14718 adṛṣyatve 'pi na tad-rūpaṃ jñānam iti kasya
 VN_00803 tad-vivekena buddhaḥ svarūpeṇa pratibhāseṇa
 PV_03411 bhedenā bhāsanam || mandam tad api tejaḥ
 VN_05209 nāma nigrahasthānam. a-pratyuccārayan
 SV_07206 iyaṃ sthitiḥ ity a-pratītiḥ. jananaṃ cet
 PV_03279 | a-bhinna-ābhe vibhinne ced bheda-a-bhedau
 V1_02613 | a-bhinna-ābhe vibhinne ced bheda-a-bhedau
 PV_02036 yad dṛṣṭam pratisandhāna-śaktimat |
 SV_10019 'sya kṛtaḥ syāt. tathā apy ayam akiñcitkaraḥ
 V2_08305 'sya kṛtaḥ syāt. tathā apy ayam akiñcitkaraḥ
 SV_14208 kāṣṭhasya darśanam ||269|| a-vināśāt (270a)
 SV_07415 punar an-āsādyā param nityam tat-svabhāvam
 PV_03241 | karmany aindriyam anyad vā sādhanam
 PV_03177 -jāḥ || rūpaṃ rūpaṃ iti ikṣeta tad dhiyam
 SV_10511 sādhyā-dharṇeṇa vyāptam sādhanam icchan
 SV_08908 vā pṛcchann artha-antara-upakṣeṇa tatra
 VN_01111 svayam abhyanuñjāyete, tad eva paro bruvāṇaḥ
 SV_01617 eva ātmanaḥ syāt. tam tena pratyācākṣaṇaḥ
 V1_00610 iti cet, nanu tad eva idaṃ paryanuyuktam –
 VN_00725 eka-rūpā rūpa-ādayaḥ sarva-samudāyeṣv iti.
 V1_02408 iti cet, kā iyaṃ buddhiḥ. adhyavasāyaḥ.
 SV_07916 cet. vyaktibhya eva tarhi sa pratyayo 'stu.
 SV_09421 -prameyatvaiḥ so 'pi siddha eva. tat
 V3_07303 -prameyatvaiḥ so 'pi siddha eva. tat
 V3_09812 anvaya-a-dṛṣṭer asiddhir iti cet, tat
 V3_12311 eva prāṇa-ādāya ātmānaṃ gamayanti iti cet,
 V3_10206 'nitye sādhye dharminī sidhyet. tat
 SV_12109 api tad eva uttaram, evam apauruṣeyatve 'pi
 V1_03010 -adhigatiḥ. sā hi jñānam, tac ca phalam iti
 HB_01701 kasyacit svabhāvasya abhāva-virodhāt. tat
 HB_03804 brūmaḥ. puruṣa-pratibhā-kṛte ca sādhanatve
 SV_09608 abhāvād na pratiśedha-viśayatā iti cet. tat
 V3_07607 abhāvād a-pratiśedha-viśayatā iti cet, tat
 V3_01701 vidhiyamānasya vikalpa-samuccaya-ayoge
 SV_08109 -prasaṅgāt. tasyaṃ tasya upayoga iti cet
 SV_11310 anyathā viparyasyante. tena a-doṣa iti.

kim anyas tat-karaṇāt tad-upakāri. tad-apekṣasya
 kim anyair a-śakya-paricchedaiḥ klība-pralāpa-
 kim anyair gamana-ādibhiḥ || teṣu satsv api tasya
 kim apy a-ślīlam ayuktam a-heya-upādeyam a-
 kim apy a-ślīlam ākulam | pralapanti pratikṣiptam
 kim apy asti iti sādhyam syāt. na hi śabda-arthāḥ
 kim apy asya kāraṇam asti iti. na tv evam-bhūtam
 kim apy etan mahā-adbhutam ||154|| ity antara-
 kim apauruṣeyatvena. sati vā veda-vākyānām eva
 kim abhivyakti-vādena. tasmāc chāstra-āśraya eva
 kim ayam tapasvī ṣaṇḍham udvāhya putram mṛgayate.
 kim ayam pradhāna-śabda-pratibhāsy artho bhāva-
 kim ayam pradhāna-śabda-pratibhāsy artho bhāva-
 kim ayam lokaḥ sva-saṅketam anuvidadhad evam
 kim ayam a-samartho 'pekṣyata ity anapekṣāḥ sadā
 kim artha-antara-kalpanayā. bahavo 'pi hy eka-
 kim artha-antara-bhāve bhāvo na dṛṣyate, 'n-artha
 kim artham prayujyate. sādhyā-siddhy-artham. sa
 kim arthikā || sāmānya-mātra-graheṇa bheda-apekṣā
 kim arthena upānyate || sarva-ātmanā hi sārūpye
 kim asiddham, yad-artham hetur ucyate. na vai
 kim asiddhaḥ na sidhyati | hetus tat-sādhanāya
 kim asiddhaḥ na sidhyati | hetus tat-sādhanāya
 kim asty atra artha-anudarśanam || viśeṣe bhinnam
 kim asya ātmā bhinno 'tha dravatā katham | a-
 kim asyā nir-atiśayāyā viśeṣaṇam, sattāyāś ca
 kim ātmanaḥ || pareṇa apy anyato gantum ayuktam
 kim ātmanaḥ. pareṇa apy anyataḥ pratipattum
 kim ādhārair guṇa-sāmānya-karmaṇām || etena
 kim āyattā pratipattiḥ. na ca yad yad āyattā-
 kim āvaraṇam. pratibhāsamānāś ca vivekena
 kim āvṛtter iha sā na kim | tanutvāt tejaso 'py
 kim-āśrayam para-pakṣa-pratiśedham kuryād iti.
 kim āśrayeṇa apekṣitena an-upakāriṇā. apekṣā iti
 kim āśrayau || tīras-kṛtānām paṭunā apy ekadā
 kim āśrayau ||27|| iti saṅgraha-ślokaḥ. ayo-
 kim āsīt tasya yan na asti paścād yena na
 kim ity apekṣyata iti siddhā vināśam praty
 kim ity apekṣyata iti siddhā vināśam praty
 kim ity artha-antarād artha-antara-janmani
 kim iti indriyam apekṣate. na hi tasya kevalasya
 kim iti iṣyate || sakṛd-bhāvaś ca sarvāsām dhiyam
 kim iti ikṣate | asti ca anubhavas tasyaḥ so '-
 kim iti dṛṣṭāntena pratyāyyo vyāpya-nirdeśād eva
 kim iti dvi-mukha-buddhiḥ kriyate. tasmād yo 'sya
 kim iti na anumanyate. tasya nir-anvaya-upajanana
 kim iti prativyūḍho 'nupalambhasya a-sādhanatvād
 kim idaṃ darśanam nāma iti. tasmā jñāna-bhāvād
 kim idaṃ paraspara-vivikta-rūpa-pratibhāsa-
 kim idaṃ saṃvedanam. anubhavaḥ. ko 'naylor bhedaḥ.
 kim idānim karmaṇā anyena vā. bhinnam a-bhinna-
 kim idānim jñeyam asti iti siddhir astu. tathā
 kim idānim jñeyam asti iti siddhir astu. tathā
 kim idānim dharmī dharmy-antare 'nvayi-bhavitā.
 kim idānim nairātmyād vyatirekasya phalam. sa hi
 kim idānim pakṣo 'pi vipakṣaḥ. syād api paryāyeṇa.
 kim idānim pauruṣeyam ity-ādi. tathā hy anyo vā
 kim idānim pramāṇam. yata iyaṃ prameya-adhigatir
 kim idānim mātā ca vandhyā ca, ko vā asya
 kim idānim vastutaḥ sādhanam a-sādhanam vā. sa ca
 kim idānim vidhi-viśayo 'stu. tad api na iti cet.
 kim idānim vidhi-viśayo 'stu. tad api na iti cet,
 kim idānim vidheḥ sāmartyam iti riktā vāco-
 kim idānim śaktyā. śakty-upayogāya śakty-
 kim idānim saṅketena. sa hi sambandho yato 'rtha-

V3_01307	sādhanam upanyastam tac cen na sādhyam,	kim idānīm sādhyam. tathā ca viparyaya-siddhir
HB_03502	-tad-dharmā dharmī ity ucyata iti. tat	kim idānīm hetoḥ sāmartyam a-bādhayā eva sādhyā-
V3_09408	-abhivyakti-virodhād aikyam iti cet, tat	kim idānīm a-krama-abhivyakter ghaṭa-dadhy-ādir
SV_08207	cintitam etad yathā na teṣu sambhavati. tat	kim idānīm a-nimitte te syātām. na a-nimitte, kim
VN_01116	vinaśyati iti. yadi sā sarvadā an-atiśayā	kim idānīm atiśayavad yat kṛto 'yam vyavahāra-
VN_03814	nigrhīta eva hetvābhāsa-abhidhānād iti cet,	kim idānīm uttara-pratijñā-sannyāsa-apekṣayā,
HB_00801	parityajya akṣiṇī nimilya cintaya tāvat –	kim iyatā pratitih syān na vā iti. bhāve vā kim
SV_13821	teṣām tathā an-iṣṭer iti cet. śabdaḥ	kim iṣṭas tat-samāna-dharmā. na ca asya kaścid
PV_04224	|| nivṛttir yadi tasmin na hetor vṛttil	kim iṣyate | sā api na pratiśedho 'yam nivṛttil
V2_05408	||15|| nivṛttir yadi tasmin na hetor vṛttil	kim iṣyate | sā api na pratiśedho 'yam nivṛttil
PV_03333	'nubhūyeta ko doṣo na eva kaścana | idam eva	kim uktaṁ syāt sa bāhyo 'rtho 'nubhūyate || yadi
SV_14409	upakāre 'py avaśyam ayam vikalpo 'nveti, sa	kim upakāro 'rtha-antaram āhosvit tad eva iti.
HB_03601	iti. bādhā-anupalambhe sāmartyam iti cet,	kim upalambho bādhām vyāpnoti, yena tan-nivṛttau
SV_03022	an-ākṣepān na te kasyacid aṅga-bhūtā iti	kim upādhayaḥ. lakṣita-lakṣaṇād a-doṣa iti cet
SV_08928	tad-viśeṣa-nirākṛteḥ | codito dadhi khādeti	kim uṣṭraṁ na abhidhāvati ||182|| tathā hy uṣṭro
VN_03218	sarvaṁ pṛthag iti. yadi dṛṣṭānta-prayogaḥ	kim rjunā eva tat-prayoga-krameṇa na prayukto
PV_03203	dhiyoḥ | nānā-arthā kramavaty ekā	kim eka-arthā a-kramā aparā || vaiśvarūpyād
SV_07022	saṁyogaḥ. tābhyām janānāt samavāyād vā. sa	kim ekatra eva na samavaiti janyate vā, tasya a-
V3_08611	saṁyogaḥ, tābhyām janānāt samavāyād vā, sa	kim ekatra na samavaiti janyate vā. tasya a-
VN_01118	iti cet, tā avasthāḥ sā ca śaktiḥ,	kim eko bhāva āhosvin nānā. ekaś cet, katham
SV_17016	sa ca na iṣyate | tataś ca bhūyo 'rtha-gatiḥ	kim etad dviṣṭa-kāmitam ||321|| na prasiddhir
V2_07102	sa ca na iṣyate | tataś ca bhūyo 'rtha-gatiḥ	kim etad dviṣṭa-kāmitam ||40|| atha prasiddhim
V3_10408	-vastu-svabhāva-anukarṣiṇī proktā syāt. tat	kim eṣām paraspara-virahaṇa. sā eva hetur vācyaḥ
HB_01604	eva tāvat sannihita-sakala-sahakāri kāryam	kim karoti. kurvan dṛṣṭaḥ, tena karoti iti brūmaḥ.
V3_05008	-utpādayat kiñcitkaram nāma. akiñcitkaram ca	kim kasya āvaraṇam anyad vā. kuḍya-ādayo ghaṭa-
V3_07902	niścaya-lakṣaṇatā. tathā ca a-gamakativam iti	kim kasya sādhanam, yad-artham avyabhicāraś
SV_15020	ayuktam iti cet. a-vitatha-vyakti-niyame	kim kāraṇam. tasmād yathārtha-vyakti-niyama-vat
SV_14204	kāṣṭha-vināśa-hetuḥ. sa vināśo 'gni-janmā	kim kāṣṭham eva, āhosvid artha-antaram. agner
SV_14220	janya-janaka-bhāvāś cet. agner iti	kim . kāṣṭhād eva bhāvāt. tad-apekṣād utpatter a-
SV_06922	bheda-vad eka-pratyaya-ayogāt. nityasya ca	kim kurvāṇa ādhāraḥ syāt. tasya tatra samavāyād
SV_15727	-janmani syāt. anyathā an-ādheya-viśeṣānām	kim kurvāṇaḥ prayojakaḥ | (296ab) yena tataḥ
HB_01209	saṁsthānam vā tad-ādheya-ātmakam prakṛtyā	kim kulālam apekṣanta iti cet, na, tataḥ
SV_04714	ca, tat-kāriṇām a-tat-kāri-bheda-sāmye na	kim kṛtaḥ | (95ab) yām arthakriyām adhikṛtya ayam
SV_16503	| tatra ekas tattva-vin na anya iti bhedaś ca	kim kṛtaḥ | tadvat puṁstve katham api jñānī
PV_02064	|| vyatireke 'pi tad-dhetus tena bhāvasya	kim kṛtam | a-vināśa-prasaṅgaḥ sa nāśa-hetor mato
VN_02517	-tyāgāt pratijñā-hānau viśeṣa-pratiniyamah	kim kṛto 'nena prakāreṇa pratijñām tyajataḥ
SV_14813	vidyeta kiñcana | yad akiñcitkaram vastu	kim kenacid apekṣyate ||279|| sati hi kārye
HB_01512	anya-sahitaḥ karoti, na kevala iti cet,	kim kevalasya sva-kārya-karaṇe 'samarthaḥ
HB_03512	artham prayujyate. sādhyā-siddhy-artham. sa	kim kvacid bādhāyām api satyām sādhyam sādhyed
HB_03620	iṣṭaḥ, āhosvid a-pradarśita-pratihatuh.	kim ca ataḥ. yady a-sambhavat-pratihatetur hetuḥ, a
SV_04209	samānam iti pratyeyam atha anyad eva.	kim ca ataḥ. yadi svalakṣaṇam katham vikalpasya
SV_08802	kathañcid ekatva-hānir iti yat kiñcid etat.	kim ca, atyanta-bheda-a-bhedau ca syātām tadvati
SV_01608	sarveṣām puruṣa-kriyā na vā kasyacit.	kim ca, ātma-mṛc-cetanā-ādīnam yo 'bhāvasya a-
SV_14107	anumeya-anvaya-vyatireka-liṅgatvād asyāḥ.	kim ca, ānupūrvyāś ca varṇebhyo bhedaḥ sphoṭena
SV_11602	pratibhāta iti pauruṣeyo bhāvānām saṁśleṣaḥ.	kim ca, āśraya-vināśān naṣṭe sambandhe sa śabdaḥ
VN_01311	iti, na hi śakter ātma-a-pariṇāma iti,	kim ca idam uktaṁ bhavati pariṇāma iti.
SV_05319	śaktiḥ, evaṁ tad eva ekaṁ vijñānam kurvantu.	kim ca, kāryaś ca tāsām prāpto 'sau janānam yad
SV_15610	-anuṣṭhānād a-sannidher na artha-an-arthau.	kim ca kramasya artha-antaratve 'n-arthā-
SV_01418	iṣṭam. viśayam ca asya nivedayiṣyāmaḥ.	kim ca, dṛṣṭā ayuktir a-dṛṣṭeś ca syāt sparśasya
SV_13413	eva artha-pratitim janayanti iti nyāyayam.	kim ca, dhvanayaḥ sammatā yais te doṣaiḥ kair apy
SV_16913	tato 'pi kathañcid vipralambha-sambhavāt.	kim ca, parimita-vyākhyātr-puruṣa-paramparām eva
SV_08619	api kārya-utpatti-prasaṅgād ity uktaṁ prak.	kim ca, pratibhāso 'pi bhedakaḥ | an-anya-bhāk (17
SV_16617	'py anyatra pramāna-a-saṁvādinī an-iṣṭatvāt.	kim ca, yady atyanta-parokṣe 'rthe 'n-āgama-jñāna
SV_11908	artha-antareṇa śliṣyato viśeṣa-abhāvāt.	kim ca, varṇā nirarthakāḥ santaḥ pada-ādi
V1_00910	-abhāvāt siddham a-vikalpakam pratyakṣam.	kim ca viśeṣānam viśeṣyam ca sambandham laukikim
SV_01319	a-nivṛttil manyamānas tat-pratiśedham āha.	kim ca, viśeṣasya vyavaccheda-hetutā syād a-
SV_01226	saṁśayād a-vyatireko vyabhicāraḥ śeṣavataḥ.	kim ca, vyatireky api hetuḥ syāt (18c) na idam
V2_09511	saṁśayād a-vyatireko vyabhicāraḥ śeṣavataḥ.	kim ca vyatireky api hetuḥ syāt. na idam nir-
SV_10626	vivāda-āśraya iti na upanyasaniya eva syāt.	kim ca, sad-asat-pakṣa-bhedena śabda-arthā-an-
V3_06906	śabda-prayogāt, tad-abhāve tad-ayogāt.	kim ca, sad-asat-pakṣa-bhedena śabda-arthā-an-
SV_08007	pācaka iti. tasya karma-nimittatve proktam.	kim ca, sthity-abhāvāc ca karmaṇaḥ | (158b) na hy
HB_01413	tāny enam apara-pratyaya-sannidhāna eva	kim janayanti, kadācid anyathā api syuḥ. tataś ca
PV_03531	a-grāhyatām vrajet | rūpa-ādi-buddheḥ	kim jātam paścād yat prān na vidyate || sati sva-
VN_01518	ca sarva-ātmanā niṣpanna-avasthāyām iva	kim jāyate. sādhanā-vaiphalyam ca, sādhyasya
VN_01314	dharma-antaram nivartate prādur-bhavati ca,	kim tat tad eva avasthitam dravyam syāt, tato

SV_04705	kasmāt sāksād vyaktiṣv eva na niyujyate.	kiṃ tatra anyena vyavadhinā. ānanyāc ced idam
SV_04821	asya nanv etāvat prayojanam | śabdānām iti	kiṃ tatra sāmānyena apareṇa vaḥ ||97|| nanu uktaṃ
SV_10629	||210|| arthakriyā-a-samarthasya vicāraiḥ	kiṃ tad-arthinām | śaṅghasya rūpa-vairūpye
PV_02046	'nugamyate | hetor vaikalayatas tac cet	kiṃ tad eva atra na uditam || tad-dhī-vad grahaṇa
SV_01812	-arthe dṛṣṭānta ucyate, so 'rthaḥ siddha iti	kiṃ tad-vacanena tadā. tat-pradarśane 'pi kiṃ
PV_04081	|| kuryāc ced dharmināṃ sādhyam tataḥ	kiṃ tan na śakyate | kasmād dhetv-anvaya-abhāvān
VN_00821	'rthakriyā-bheda-mātreṇa sattā-bheda iti,	kiṃ tarhy a-dṛṣṭa-arthakriyā-bhedena. yā
VN_03303	apy ekaḥ samuccaya-rūpaḥ sādhyaitum iṣṭaḥ,	kiṃ tarhy abhāva eva eka-aneka-pratiśedhāt. ataḥ
V1_00606	-avyabhicārād artha-saṃvādanam pratyakṣasya,	kiṃ tarhy artha-darśanād iti cet, tat punar artha
V2_08106	eva iti na virodhaḥ. etena sattā vyākhyātā.	kiṃ tarhi idānīm vināśe 'napekṣyāḥ sāmartyam,
V1_01513	-priya iti. na artha-jñānam buddher liṅgam,	kiṃ tarhi indriya-arthāv iti cet, avyabhicārī
HB_01403	vai sarvatra atīśaya-utpādanam saha-kriyā,	kiṃ tarhy eka-artha-karaṇam api yad bahūnām,
HB_02008	-abhāvād viśeṣa-utpattāv a-sahakāriṇaḥ syuḥ,	kiṃ tarhy eka-arthakriyā api. sā api na bhaven
SV_13510	-kramāḥ syuḥ, anye yathā-iṣṭa-parāvṛttayaḥ,	kiṃ tarhy eka eva trailokye 'kāras tathā ga-
SV_05603	bhinnayoḥ pratibhāsanāt samānā iti pratītiḥ,	kiṃ tarhy eka-kāryatā | sādṛśyam (108'bc')
SV_05919	kasyacid vyavacchedena kiñcid vidhīyate,	kiṃ tarhy ekam agrato vyavasthitam vastu
SV_06708	-śaktyā eva dhvanayati iti. na asty etat,	kiṃ tarhi kenacit prayojanena kecic chabdhāḥ
SV_05214	bhedād iti. na bhedo janana-virodhī,	kiṃ tarhi kaivalyam. tena ekena sahitā janayanty
V1_00301	na vai pratibandha eva liṅga-lakṣaṇam,	kiṃ tarhi grāhya-dharmaṇi dharmini ca darśanam.
V2_06813	-svabhāvo niyato 'rtheṣu, yatas tadutpattiḥ.	kiṃ tarhi jñāpana-śaktir ayam asya eva pratipādaka
SV_12310	viśeṣaḥ. satyam asti. na kevalam taylor eva.	kiṃ tarhi dīṇḍika-purāṇa-itarayor api. na ca sva-
SV_08003	ca tāni karmāṇi pācaka-śabdena abhidhīyante,	kiṃ tarhi tat-karma-āśrayo dravyam. tasya karma-
HB_01610	bhāvānām asmad-darśanāt kārya-kriyām brūmaḥ.	kiṃ tarhi tat-kriyā-dharmāṇaḥ svabhāvata eva te.
V2_05210	eva vyatirekād agnir auṣṇyam na gamayet.	kiṃ tarhi tat-tulya-vyatireko 'pi. tena ayam a-
SV_03122	tad yam api gr̥hṇāti tan na niścayena,	kiṃ tarhi tat-pratibhāse. tan na niścaya-a-
HB_03302	prasādhyā tad-abhāvam pratipadyate.	kiṃ tarhi tad-anyam pratipadyamāna eva tad-
SV_04925	-yoge 'py anyatra sa eva ayam iti bhavati,	kiṃ tarhi tad iha iti. na ca evam pratyabhijñānam,
V1_04101	[54] na hi viśaya-sattayā viśaya-upalambhaḥ,	kiṃ tarhi tad-upalambha-sattayā. sā ca a-
SV_05516	na hy ekasmin pratibhāse samānā iti yuktam,	kiṃ tarhi tad eva iti. dvayasya grahaṇād a-doṣa
SV_04926	tad iha iti. na ca evam pratyabhijñānam,	kiṃ tarhi tad eva idam iti. tan na tad ekam
SV_07319	vai vyaktiḥ sāmānyasya saṃskārād vyañjikā,	kiṃ tarhi tad-grāhiṇa indriyasya. so 'py añjana-
V3_04903	iti na sarva-anya-dharma-yogini pratītiḥ,	kiṃ tarhi tad-dharma-virahiṇi ity a-doṣo 'nya-
SV_13611	| (261ab) na varṇānām rūpa-ānupūrvī vākyam.	kiṃ tarhi tad-vyakteḥ. sā yathā-sva-varṇa-
V3_10107	vai sādhyā-asiddhi-mātreṇa sarvo vipakṣaḥ,	kiṃ tarhi tad-vyatirekeṇa ubhaya-niścita ity a-
V3_10405	tarhi tato nānā-bhāvād evam-bhāvo bhavati,	kiṃ tarhi tan-mateḥ, punar icchā-parāvṛttāv
V3_06108	abhāvāt tatra kasyacid abhāva-a-pratipattiḥ,	kiṃ tarhi tādr̥śo 'nupalambhasya eva abhāvāt. atra
SV_14327	-sthiteḥ. hantā hi caitrasya na nāśa-kalpaḥ.	kiṃ tarhi daṇḍa-ādi-kalpaḥ. nāśa-kalpaḥ hy asya
VN_01414	eva dharmāḥ, na api dravyād artha-antaram,	kiṃ tarhi dravyasya sanniveśo 'vasthā-antaram,
SV_09117	na vai sambandhasya na asti iti niśedhaḥ,	kiṃ tarhi na iha ghaṭo na idānīm na evam ity
SV_08208	idānīm a-nimitte te syātām. na a-nimitte,	kiṃ tarhi na bāhya-tattva-nimitte. yathāsvam
SV_05418	brūmo 'nekam eka-kārya-kṛṇ na bhavati iti,	kiṃ tarhi na bhinneṣv artheṣv arpita-tad-ākārā
HB_02213	na prāṇ nityo bhūtvā paścād anityo bhavati,	kiṃ tarhi paścād api nitya eva, eka-svabhāvāt.
V3_13506	kriyete, teṣāṃ sarvadā tādavasthyāt,	kiṃ tarhi puruṣa-sāmarthya-siddhiḥ. sā vacanam
VN_03206	prayogaḥ, na api hetoḥ, yena virodhaḥ syāt,	kiṃ tarhi pratipādita-artha-upadarśanena
SV_16523	-pramāṇyāt kasyacid vyākhyānam abhiniviṣṭāḥ,	kiṃ tarhi pramāṇa-antara-saṃvādāt. bahuṣv api
V3_12506	na hi paryudāsa eva eko naṅo viśayaḥ,	kiṃ tarhi prasajya-pratiśedho 'pi. na hi tasya
HB_03507	sāmartyam. na ca bādhā-abhāvo 'bādhā.	kiṃ tarhi bādhā-anupalabdhiḥ. sā ca puruṣasya
SV_14325	daṇḍa-āder nivṛttau bhāvena bhavitavyam iti.	kiṃ tarhi bhāva-abhāvasya atyanta-anupalabdhi-
SV_15527	vai puruṣa-samayān mantrebhyo 'rtha-siddhiḥ,	kiṃ tarhi bhāva-svabhāva eṣa yad ime kathañcin
VN_01220	na vai mṛd-ātmani ghaṭasya prādur-bhāvaḥ,	kiṃ tarhi mṛd-ātmā eva kaścid ghaṭaḥ. na hy ekas
SV_13621	na ca etad upalabdhy-āśrayā kāryatā-sthitiḥ.	kiṃ tarhi yat saty eva bhavati iti sattā-āśrayā.
SV_08604	brūmo 'nyasya taj-janakam rūpaṃ na asti iti,	kiṃ tarhi yad ekasya taj-janakam tad anyasya na
V3_03407	-vacanād a-niścaya-utpatter duṣṭa-vacanaḥ,	kiṃ tarhi yad yāvātā vacanena samarthaniyam tasya
V3_06209	'yam doṣaḥ. na api sva-viśiṣṭa-jñāna-bhāvāt,	kiṃ tarhi yo 'yam upalambho na asti ghaṭaḥ iti,
SV_13501	-antaram eva śabda-rūpaṃ vākyam apauruṣeyam.	kiṃ tarhi varṇa-anukrama-lakṣaṇam hi no vākyam.
V3_07805	- sarvo 'pakṣaḥ kṛtako 'nitya iti,	kiṃ tarhi vastu-bala-āyātā eva khalu vyāptiḥ
V3_03706	-pratibhā-vaśāt pramāṇayor lakṣaṇam ucyate,	kiṃ tarhi vastu-sthityā. sā ca evam a-śakya-
V3_12310	sambhavana nairātmya-vyāvartanād ātma-gatiḥ,	kiṃ tarhi vidhi-mukhena eva prāṇa-ādaya ātmānam
V3_09304	-dhānam. na vai paras tad anityatvam āha,	kiṃ tarhi vināśam. nanu vinaṣṭa-tiro-hitayor
V3_04807	ca dharma-antara-samāveśāl loke pratiyate,	kiṃ tarhi vivakṣita-dharma-an-āśrayo vastu. anya-
VN_02711	pūrva-pratijñā-sādhanāya uktaṃ bhavati,	kiṃ tarhi viśeṣaṇam. aindriyakatvasya hetoḥ
VN_05710	a-vācyā eva syāt. na uttara-ajñānam ajñānam	kiṃ tarhi viśaya-ajñānam, a-jñāte hi viśaya
SV_05311	vijñāna-utpattāv api sāmānyam tad-dhetuḥ,	kiṃ tarhi vyaktinām ekam kāñcid apekṣya vijñānam
V3_10804	yukte virodha-sambhāvāt. na darśana-mātreṇa,	kiṃ tarhi vyatirekād api. tad-abhāvād an-anya-
V3_12703	-mātram apahnute, yatas tena pratirudhyeta,	kiṃ tarhi śāśa-sambandhi. yady evam sambandho na

SV_14528	'nyo vā kaścīd bhāvasya bhavati ity āha.	kiṃ tarhi sa eva bhāvo na bhavati iti. yadi hi
SV_07020	na vai tad-upakāra-kṛto 'yaṃ vyapadeśaḥ,	kiṃ tarhi saṃyoga-kṛtaḥ. kiṃ punaḥ sa tayor eva
V3_08610	ātma-viśeṣa-utpatter ambhasas tathā-sthitiḥ,	kiṃ tarhi saṃyogāt. kiṃ punaḥ sa tayoh saṃyogaḥ,
SV_12316	api ca, na mantra nāma anyad eva kiñcit.	kiṃ tarhi satya-tapaḥ-prabhāvavatāṃ samihita-
SV_16810	'pauruṣeyāc chabda-artha-sambandhāt,	kiṃ tarhi samayāt, sva-śāstra-kāra-samayāt
SV_04603	a-prayuñjāno vā śabdān duḥkham āsita,	kiṃ tarhi sarva eva asya avadheya ārambhaḥ phala-
V3_04407	na vai tan-niṣedha-mātram a-sapakṣaḥ,	kiṃ tarhi sarvaḥ pratiyogī niṣedhaḥ paryudastaś
SV_16605	pravṛtta āgame pramāṇa-antaram anviṣyate,	kiṃ tarhi sā eva āgama-pravṛttir na jñāyata iti
V3_04706	asti. na vai viparyaya-prāptyā eva dūṣaṇam,	kiṃ tarhi sādhana-sāmarthyā-vighātāt. tathā hi na
SV_17304	tad-apekṣa-pratītyas tu na vastu-svabhāvāḥ,	kiṃ tarhi sāmāyikā rāja-cihna-ādi-vat. yaś ca
V3_05703	pravartaniyo vyavahāro yena a-niyataḥ syāt,	kiṃ tarhi siddha eva dṛṣyasya svabhāvasya a-
SV_07312	-pratilambhaṃ sāmānyasya vyaktiṃ brūmaḥ,	kiṃ tarhi sva-āśraya-samavāyam. sva-āśraya-
V3_05909	tu sva-sattā-viśeṣābhyāṃ na tat-siddhiḥ,	kiṃ tarhi sva-jñāna-sattā-viśeṣābhyāṃ iti na
V3_05902	idaṃ na upalabha iti yato 'bhāva-vyavahāraḥ,	kiṃ tarhi sva-viśiṣṭa-jñāna-bhāvāt, sarva-a-
SV_14510	bhavati. tan na kenacid bhavatā sa naṣṭaḥ.	kiṃ tarhi svabhāva eva asya yena sa naṣṭo nāma.
VN_02719	sādhanāya ucyamānā pratijñā-antaram bhavati,	kiṃ tarhi hetv-āder an-anythingamaḥ. sādhya-
SV_09321	so 'yaṃ viśeṣo na sādhyā eva vyāhanyate.	kiṃ tarhi hetāv api tulya-doṣatvāt. na hi hetur
V3_07104	so 'yaṃ viśeṣo na sādhyā eva vyāhanyate,	kiṃ tarhi hetāv api, tulya-doṣatvāt. na hi hetur
SV_03004	eva na api tata upakāram anubhavanti.	kiṃ tasya iti tā ucyante. upakāre vā sva-ātma-
SV_08725	'karakāḥ syuḥ. paryāyeṇa atha kartṛtvam sa	kiṃ tasya eva vastunaḥ ||175|| atha api syān na
PV_02148	-sankarāt | a-doṣaś cet tad-ano 'pi dharmāḥ	kiṃ tasya na ikṣyate || na sarva-dharmāḥ sarveṣāṃ
PV_02221	-kāraṇam | snehaḥ sa-doṣa iti cet tataḥ	kiṃ tasya varjanam || a-dūṣite 'sya viṣaye na
SV_05208	tadā tat-sahitā grhyanta iti. tad ekaṃ vastu	kiṃ tāsāṃ nānātvaṃ samapohati | nānātvāc ca eka-
SV_08616	janakāḥ, na punas teṣāṃ viśiṣṭam eva rūpaṃ	kiṃ tv a-bhinnaṃ api, tad-eka-śakti-yogāj janakāḥ.
SV_13116	vayaṃ kāraṇānāṃ saha-kāriṇi pratikṣipāmaḥ.	kiṃ tv apekṣanta eva kāraṇāni tad-avasthā-
V3_05301	vayaṃ kāraṇānāṃ saha-kāriṇi pratikṣipāmaḥ,	kiṃ tv apekṣanta eva kāraṇāni tad-avasthā-
PV_02223	yaḥ kramaḥ | na hi sneha-guṇāt snehaḥ	kiṃ tv artha-guṇa-darśanāt || kāraṇe 'vikale
V3_07305	ca svalakṣaṇa-upādānatā sādhyate. sādhyatām,	kiṃ tv asāv api pradhāna-ādi-lakṣaṇa-bheda-an-
V3_07201	-abhāvān na iha sattā-sādhane pratiṣedhaḥ,	kiṃ tu tathā asti kaścīd iti kañcana asya bhedaṃ
V2_07212	asati viṣaye 'prayogāt. yuktam etat,	kiṃ tu tathā prasiddhāv api icchāyā a-nivāraṇād
V3_08201	na ca eteṣāṃ bheda-mātram gamyate,	kiṃ tu tad eva sāmānyam a-pratipakṣam – idam eva
SV_15807	-pariṇāmo vyaktir na apy āvaraṇa-vigamanam.	kiṃ tu tad-viṣayā pratītir a-śrūyamāṇe 'vyakta-
PV_03457	vai duḥkha-samudbhavaḥ || duḥkhasya vedanaṃ	kiṃ tu duḥkha-jñāna-samudbhavaḥ | na hi duḥkha-
VN_05422	prāk sakṛd vaktavyam paścād dūṣaṇam iti,	kiṃ tu dūṣayatā avaśyaṃ viṣayo darśaniyo 'nyathā
V3_13505	sāmarthyān na bhavati prasiddhiḥ. evam etat.	kiṃ tu na arthānāṃ niṣpatty-a-niṣpattī sādhanā-
V2_08206	ca na vināśo nāma anyā eva kaścīd bhāvāt,	kiṃ tu bhāva eva vināśaḥ, sa eva kṣaṇa-sthāyī
V1_03103	ity eva sarvaṃ sarvasyāḥ kriyāyāḥ sādhanam,	kiṃ tu yā yataḥ. tatra anubhava-mātṛeṇa sadṛśa-
SV_05018	na vai bhāya-apekṣā eva bhrāntayo bhavanti,	kiṃ tu viplavād āntarād api keśa-ādi-vibhrama-vat.
SV_09406	-abhāvān na iha sattā-sādhana-pratiṣedhaḥ.	kiṃ tu sa tathā asti kaścīd iti kañcana asya
SV_02320	na vai kiñcid ekaṃ janakaṃ tat-svabhāvam,	kiṃ tu sāmāgrī janikā tat-svabhāvā. sa eva
V2_08715	na vai kiñcid ekaṃ janakaṃ tat-svabhāvaṃ vā.	kiṃ tu sāmāgrī janikā tat-svabhāvā. sā eva
VN_06806	iti. atra api yathoktaṃ kṛtvā cintyam eva,	kiṃ te yathā-lakṣita-prabhedās tathā eva, āhosvid
SV_05323	atiprasaṅgāt. artha-antara-janane 'pi tasya	kiṃ tena. tasya tad-āśrayatve 'n-upakāriṇaḥ ko
PV_04118	vā bruvato lokasya anumā-abhāva ucyate |	kiṃ tena bhinna-viṣayā pratītir anumānataḥ ||
HB_01613	kāryam a-kṛtvā na upekṣā-āpattir iti, sa	kiṃ teṣāṃ a-kṣepa-kriyā-dharmā svabhāvas tadā eva
VN_05513	bhavati. atha para-upatāpana-arthā, tadā api	kiṃ trir abhidhiyate. sāksīṇāṃ karṇe nivedya
VN_05511	yadi tāvat para-pratipādana-arthā pravṛttiḥ,	kiṃ trir abhidhiyeta. tathā tathā sa grāhaṇiyāḥ,
PV_03524	sakṛd bhavet || ekā eva cet kriyā ekasmāt	kiṃ dīpo 'neka-darśanaḥ | kramaṇa api na śaktaṃ
PV_04056	na sidhyati | hetus tat-sādhanāya uktaḥ	kiṃ duṣṭas tatra sidhyati || dharmān an-upaniya
V3_02204	na sidhyati | hetus tat-sādhanāya uktaḥ	kiṃ duṣṭas tatra sidhyati ||16|| dharmān an-
PV_03198	lāghavaṃ ca atra teṣv eva krama-pātiṣu |	kiṃ na a-krama-grahas tulya-kālāḥ sarvāś ca
HB_01106	-bhavanto na upālambham arhanti. samarthāḥ	kiṃ na aparāparaṃ janayanti iti cet, na, tatra
HB_03017	-mūrchā-vyavadhāna-parānmukhya-avasthā-ādiṣu	kiṃ na abhāva-pratipattir iti vicāritaṃ pramāṇa-
SV_11215	puruṣa-āśrayāt | apauruṣeyaṃ mithyā-artham	kiṃ na ity anye pracakṣate ||225|| yathā rāga-
SV_07616	-vaśāt syāt. tad-abhiprāyād eva sāmānyam	kiṃ na iti cet. tena avaśyaṃ hi tatra bhedo
SV_08112	śaktāv arthakriyāyāṃ eva upayujyate iti	kiṃ na iṣyate iti kim antarāle 'n-arthikayā
SV_05013	iti cet. saty eka-kārya-kāri-grahaṇa iti	kiṃ na iṣyate. avaśyaṃ ca icchatā api sāmānyam
V3_09405	sa eva avasthā-bhedo vastu-bheda-lakṣaṇam	kiṃ na iṣyate. evaṃ hi sukha-ādinām a-sandigdho
V3_06607	-svabhāvas tat-svabhāva-janana-svabhāvo vā	kiṃ na iṣyate. kiṃ pāramparyaṇa, ante 'pi tat-
PV_02093	yan nibandhanaḥ | sa eva sarva-bhāveṣu hetuḥ	kiṃ na iṣyate tayoh || upacāro na sarvatra yadi
SV_11809	artha-pratipādanam api śabdānām a-nimittam	kiṃ na iṣyate. tasmāt tat sadṛśam liṅgam sarva-
SV_11323	yogyatāyāṃ ca svato yogyatve 'rtha eva	kiṃ na iṣyate. samayas tarhi katham śabda-artha-
SV_04826	pravṛtti-viṣayatve vyāvṛtti-tadvantau	kiṃ na iṣyete, vyāvṛtter a-vastutvena a-
VN_05806	ity-ādi-prabhedān nigrasthāna-antarāni	kiṃ na ucyante. na ca ubhayasya apy ajñānasya
VN_00614	upakaroti tair eva anekam śabdaṃ	kiṃ na utthāpayati. evaṃ hy anena parampara-

V3_05604	-anupalabdhir api kācit ṛtīyo hetuḥ, sa	kiṃ na udāhṛtaḥ. so 'pi svabhāva-hetāv antar-
V3_10802	-viruddhasya an-upanaya iti cet, tulye nyāye	kiṃ na upanayaḥ. na ca eṣa nyāyaḥ, lakṣaṇa-yukte
SV_11016	katham a-niścinvan pratipadyeta. atha	kiṃ na eva sa tādrśaḥ puruṣo 'sti yo nir-doṣaḥ.
HB_01513	-karaṇe '-samarthaḥ svabhāvaḥ. samarthaḥ.	kiṃ na karoti. a-kurvan katham samarthaḥ, kuvinda
SV_08921	tad-anyasya api tat tulyam iti so 'pi	kiṃ na karoti. etena eva yad ahrīkāḥ kim apy a-
SV_11814	sa eva sampradāya-apekṣo 'rtha-jñāpanam	kiṃ na karoti. sa ca śabda yad abhiprāyaḥ
SV_15022	-vat prakṛtyā a-yathārtha-vyakti-niyamaḥ	kiṃ na kalpyate. atha vā vahny-ādi-vad eva
HB_01706	virāmaḥ. yasya api kṣaṇiko bhāvaḥ, tasya api	kiṃ na kevalaḥ karoti. karoty eva yadi kevalaḥ
V3_04114	sidhyet, na tad-bhāvaḥ. yady asata utpattiḥ	kiṃ na kṣīrāc chaśa-viśāṇam, ko hi viśeṣo 'bhāva-a
VN_03813	hetor vyabhicāre na sa pakṣam parityajati,	kiṃ na grhyeta. nigrhīta eva hetvābhāsa-
SV_13811	śabdaḥ śrutau nivīśamāno yadā ekaḥ sādhyate	kiṃ na ghaṭa-ādayaḥ. tatra api śakyam evam
VN_04519	cec chabde pratītiṃ janayet, artha eva	kiṃ na janayati. na hy etasya arthāt kiñcid
HB_01012	-utpatter aikya-abhāvāt. te 'ntyāḥ samarthāḥ	kiṃ na janayanti iti cet, janayanty eva, na atra
VN_03219	-krameṇa na prayukto vipratipatti-viśayaś ca	kiṃ na darśita iti cet, na, samāsa-nirdeśāt, evam
VN_04203	a-vādino 'pi hi nirarthaka-abhidhāne	kiṃ na nigrāho nigrāha-nimitta-a-viśeṣāt. na,
SV_10421	na hy asyām kaścīd dṛṣṭānto 'sti.	kiṃ na nir-upākhyam vyoma-kusuma-ādi dṛṣṭāntaḥ.
V3_08807	-a-pracyuta-an-utpanna-ātma-bhūta-viśeṣaḥ	kiṃ na patati iti. pratibandhād atīśaya-
VN_02201	-cintāyām kaścīc chala-vyavahāraḥ. yady evam	kiṃ na parājayaḥ, tattva-siddhi-bhramśāt, na a-
HB_01207	yadi tat-samsthānam bhinnam mṛdaḥ, kulālaḥ	kiṃ na pṛthak karoti. guṇasya dravya-pāratantryān
VN_04307	iti cet, nyāya-vādino jādyād uktam a-jānan	kiṃ na pratīvādī nigrhyate. jādyāt parśad-āder a-
SV_16902	na asya vacanam pramāṇam iti. tad iha api	kiṃ na pratyavekṣyate sambhavati na vā iti. sa
SV_05016	yathā-bhāvam eva a-samsṛṣṭa-bhedam	kiṃ na pratyeti iti cet. a-śaktir eṣa vikalpānām
VN_04604	tu janayet. samaya-vaśād vartamāno 'rtha eva	kiṃ na pravartate. evam hi pratipatti-paramparā-
PV_04061	abhidhānāc ced doṣo yadi vaden na saḥ |	kiṃ na bādhetā so '-kurvam ayuktaṃ kena duṣyati |
SV_04329	-āropitaṃ kṛtvā vyavahāre sarvathā sa eva	kiṃ na buddhir anuvidhiyate. eka-śabda-pramāṇena
HB_01707	karoti. karoty eva yadi kevalaḥ syāt.	kiṃ na bhavati. kṣaṇikatvāt, uktam atra yādrśasya
VN_02018	parājaya iti cet, anyasya apy a-jijñāsitasya	kiṃ na bhavati. na hi tasya api kācid vivakṣita-
V3_02308	-doṣa iti cet, astu, viśaya-antare 'pi	kiṃ na bhavati. bādhanīya-dharmaṇo dharmaṇo
SV_01912	anvaya-pratipattiḥ. anyathā hi tad-abhāve	kiṃ na bhaved iti. nanu ca nitya-anitya-artha-
V3_11309	upādānāt. viruddha-vad dhetur apy evam	kiṃ na bhinna iti cet, kaḥ pratiśeddhā vibhettuḥ.
PV_04214	| prameyatvād ghaṭa-ādinām sa-ātmavam	kiṃ na mīyate || an-iṣṭam cet pramāṇam hi sarva-
V2_07108	laukikaṃ yadi | grhyate vāta-putriyam	kiṃ na yuktyā na bādhitam ||43|| āgama-artha-
VN_06205	dūṣaṇāt. prasaṅgam antareṇa āñjasena eva	kiṃ na vyabhicārita iti cet, yat kiñcid etat,
SV_04716	anyebhyo bhedāt tatra eva ca eṣam a-bhede	kiṃ na śabdaḥ prayujyate. tadvad-doṣasya sāmyāc
VN_01513	tad yadi prāg asad eva kāraṇe kāryam bhavet,	kiṃ na sarvaḥ sarvasmād bhavati. na hy asattve
SV_12408	viśeṣābhyām api syāt. yadi pauruṣeyā mantrāḥ	kiṃ na sarve puruṣā mantra-kāriṇaḥ. tat-kriyā-
HB_02709	tad-viśaya ca upalabdhis tad-abhāvasya	kiṃ na sādhanam, kiṃ punar anya-bhāva-siddhir eva
SV_00420	anupalabdhīḥ. tathā anya-sattayā asattā	kiṃ na sidhyati iti. yadā punar evam-vidhā
SV_00610	apy abhāva-siddhiḥ tat-kāraṇa-upalabdhyā	kiṃ na sidhyati. tad-viruddha-nimittasya yā
V2_06304	apy abhāva-siddhiḥ, tat-kāraṇa-upalabdhyā	kiṃ na sidhyati. na, tad-vyabhicārāt, yathā – na
V2_05807	na anupalabdheḥ. tathā anya-sattayā asattā	kiṃ na sidhyati. yadā punar evam-vidhā
HB_02115	svabhāva-anyathā-bhāvasya kartum a-śakyatvāt	kiṃ nāśa-kāraṇaiḥ. anyathātva-pratipattau vā tat-
HB_02209	na idam uttaram vikalpa-dvayam atikrāmati.	kiṃ nityo bhāvaḥ svabhāvata āhosvid anitya iti
V2_07103	||40|| atha prasiddhim ullaṅghya kalpane	kiṃ nibandhanam | prasiddher a-pramāṇatvāt tad-
SV_17103	| prasiddher a-pramāṇatvāt tad-grahe	kiṃ nibandhanam ||322|| prāpta-pratilomanena
V2_07104	| prasiddher a-pramāṇatvāt tad-grahe	kiṃ nibandhanam ||41|| utpādītā prasiddhyā eva
SV_03619	| khasya svabhāvaḥ khatvam ca ity atra vā	kiṃ nibandhanam ||67|| yadā ekā api strī dārā
SV_04008	iti cet. tatra tathā-jñāna-utpatteḥ	kiṃ nibandhanam an-āśrayasya ca utpattau sarvatra
PV_04222	eva no tataḥ | na iti sā eva nivṛttiḥ	kiṃ nivṛtter asato matā || nivṛtty-abhāvas tu
PV_04224	iṣyate | sā api na pratiśedho 'yam nivṛttiḥ	kiṃ niśidhyate || vidhānam pratiśedham ca muktvā
PV_03296	cet | tat-tulyam vikriyā-vac cet sā eva iyam	kiṃ niśidhyate || sarpa-ādi-bhrānti-vac ca asyāḥ
V2_05409	iṣyate | sā api na pratiśedho 'yam nivṛttiḥ	kiṃ niśidhyate ||16|| vidhānam pratiśedham ca
PV_03155	| geha yady api samyogas tan-mālā	kiṃ nu tad bhavet || jātiś ced geha eko 'pi mālā
SV_13906	vigamo yadi | abhāve karaṇa-grāma-sāmarthyam	kiṃ nu tad bhavet ||264|| na hy āvaraṇasya
HB_02915	kasya virodhaḥ. anya-bhāvena pratiyoginaḥ.	kiṃ nu vai pratiyogī pramāṭum iṣṭo yena virodhaḥ
HB_03508	'pi syād iti sa hetu-prayoga-viśayaḥ.	kiṃ nu vai hetur bādha-upalabdher bibheti na
SV_06203	-sthānam tad eva nivartyam. an-āśānkamāno vā	kiṃ parasmād upadeśam apekṣate. a-śrotr-samskāram
SV_10630	-arthinām | ṣaṇḍhasya rūpa-vairūpye kāmīnyāḥ	kiṃ parīkṣayā ||211|| na hi śabda-artho 'san san
PV_04280	niyamaḥ kutaḥ | bhāva-hetu-bhavatve	kiṃ pāraparya-parīśramaiḥ || nāśanam janayitvā
V3_06607	-svabhāva-janana-svabhāvo vā kiṃ na iṣyate.	kiṃ pāraparyeṇa, ante 'pi tat-svabhāvasya eva
PV_02059	vā | vikāra-hetor vigame sa na ucchvasiti	kiṃ punaḥ || upādāna-a-vikāreṇa na upādeyasya
PV_03119	| nidarśanatvāt siddhasya pramāṇena asya	kiṃ punaḥ || vismṛtatvād a-doṣaś cet tata eva a-
SV_03126	niścayaḥ. anyathā eka-ākāre 'pi tan na syāt.	kiṃ punaḥ kāraṇam sarvato bhinne vastu-rūpe
SV_00701	iti svabhāva-bhūta eva anumīyate.	kiṃ punaḥ kāraṇam sāmagryāḥ kāryam eva na
V3_08301	-mātra-anubandhini iti svabhāva-bhūta eva.	kiṃ punaḥ kāraṇam sāmagryāḥ kāryam eva na

SV_04520	eva vṛttitaḥ ||91|| iti saṅgraha-ślokaḥ.	kiṃ punaḥ kāraṇaṃ svalakṣaṇe śabdā na prayujyante,
V3_04905	dharmā-virahiṇi ity a-doṣo 'nya-grahaṇe 'pi.	kiṃ punaḥ kāraṇaṃ evaṃ navadhā pakṣa-dharmo
SV_12022	-pramāṇikā prāḡ āsit. a-kasmād grāhi ca ayaṃ	kiṃ punaḥ kvacit sādhanam apekṣate. yat pauruṣeya
V3_08611	ambhasas tathā-sthitiḥ, kiṃ tarhi samyogāt.	kiṃ punaḥ sa tayoh samyogaḥ, tābhyāṃ janānāt
SV_07021	'yaṃ vyapadeśaḥ, kiṃ tarhi samyoga-kṛtaḥ.	kiṃ punaḥ sa tayor eva samyogaḥ. tābhyāṃ janānāt
PV_02065	mato yadi || tulyaḥ prasaṅgas tatra api	kiṃ punaḥ sthiti-hetunā | ā nāśaka-āgamāt sthānaṃ
SV_13514	-pattra-ādinām ṛtu-saṃvatsara-ādinām ca.	kiṃ punar a-calita-avasthā-svabhāvānām a-
SV_04208	vā aneko janito 'taj-janyebhyo bhedaḥ.	kiṃ punar anena bheda-lakṣaṇena sāmānyena
HB_02709	ca upalabdhis tad-abhāvasya kiṃ na sādhanam,	kiṃ punar anya-bhāva-siddhir eva tad-abhāva-
V1_03009	-nīla-ādy-ābhāsa-vijñāna-hetutva-vacanāt.	kiṃ punar asya pramāṇasya phalam. prameya-
VN_05204	eva gamyamāna-arthāyā vacanaṃ punar-vacanam,	kiṃ punar asyāḥ punar-vacanam ity ayuktam
VN_05213	guṇa-doṣavatā mūḍha-a-mūḍhatvaṃ gamyata iti	kiṃ punar-uccāritena. asti hi kaścid uttare
SV_01018	anyathā tu śeṣavad etad anumānaṃ vyabhicāri.	kiṃ punar etac cheṣavat. yasya a-darśana-mātreṇa
V2_09207	anyathā śeṣavad etad anumānaṃ vyabhicāri.	kiṃ punar etac cheṣavat. yasya a-darśana-mātreṇa
V3_02901	-parihāreṇa pramāṇa-viśaya-parigraha-artham.	kiṃ punar nirākṛto na pakṣaḥ. sandigdhe hetu-
PV_04104	| bādhakaṃ yadi na icchet sa bādhakaṃ	kiṃ punar bhavet || sva-vāg-virodhe 'bhedaḥ syāt
VN_06802	yathoktāḥ. hetvābhāsās ca nigrāhasthānāni.	kiṃ punar lakṣaṇa-antara-yogād dhettvābhāsā
V3_03302	yatra tu dharmy eva asiddhas tatra kva kena	kiṃ pratibadhyate, prastāvasya eva abhāvāt.
PV_03406	ca viśayaḥ katham || sa eva yadi dhī-hetuḥ	kiṃ pradīpam apekṣate | dīpa-mātreṇa dhī-bhāvād
HB_00801	kim iyatā pratitīḥ syān na vā iti. bhāve vā	kiṃ prapañca-mālayā iti iyān eva sādhanā-vākya-
PV_03432	|| dhiyo nīla-ādi-rūpatve bāhyo 'rthaḥ	kiṃ pramāṇakaḥ | dhiyo 'nīla-ādi-rūpatve sa
SV_10310	atra anupalabdhi-mātram a-pramāṇam. bhāve	kiṃ pramāṇam iti cet. ata eva saṃśayo 'stu,
V2_06515	atra anupalabdhi-mātram a-pramāṇam. bhāve	kiṃ pramāṇam iti cet, ata eva saṃśayo 'stu,
SV_12618	vā. tatra anya-a-viśeṣād varṇānām sādhanā	kiṃ phalaṃ bhavet | (247ab) na hi loka-vedayor
V3_12011	anyathā vyavacchedya-abhāvād avadhāraṇasya	kiṃ phalaṃ syāt. an-avadhāraṇe ca vākyaṣya
SV_03622	sikatā-dravyaṃ sikatā iti vyavahāras tatra	kiṃ bāhulyaṃ yena evaṃ bhavati. śakti-bheda iti
PV_04281	| tam eva naśvaram bhāvaṃ janayed yadi	kiṃ bhavet || ātma-upakāraḥ kaḥ syāt tasya
PV_04283	syāt tena yaḥ samapekṣyate || anapekṣās ca	kiṃ bhāvo 'tathābhūtaḥ kadācana | yathā na kṣepa
V2_09501	a-dṛṣṭyā nivṛtīḥ syāc cheṣavad vyabhicāri	kim. yathā pakvāny etāni phalāny evaṃ-rasāni vā
SV_17602	-vacasām api puruṣānām vāci śānkayā	kiṃ yathārthā na vā iti. tena na yuktaṃ anena
SV_03001	iti. dharmā-upakāra-śaktinām bhede tās tasya	kiṃ yadi | na upakāras tatas tāsām tathā syād
SV_11625	yadi jāti-vat | nityeṣv āśraya-sāmarthyam	kiṃ yena iṣṭaḥ sa āśrayaḥ ||233|| śrūyata etan
SV_09218	vācakāḥ ||185|| vastu-vṛttinām śabdānām	kiṃ rūpam abhidheyam āhosvid bheda iti śānkā syāt.
HB_03811	-dharmāḥ. katham liṅgasya lakṣaṇam syāt.	kiṃ-rūpāl liṅgād arthaḥ pratipattavya iti
SV_07127	sthāpako 'py astu. sāmānyasya a-kriyasya	kiṃ-lakṣaṇam sthitiṃ kurvāṇaḥ sthāpakaḥ syāt.
PV_03296	prastāvo mānasasya iha kīdrśaḥ ||	kiṃ vā aindriyaṃ yad akṣāṇam bhāva-abhāva-
PV_03393	-saṅgamāḥ | buddhīr āśritya kalpyeta yadi	kiṃ vā virudhyate || an-agni-janyo dhūmaḥ syāt
SV_14314	-sāmarthyā-ādiṣu satā vā tena anyena	kiṃ vināśitam. yadi ca agni-samudbhavasya vināśa-
PV_03197	anekaṃ grhyate sakṛt | sakṛd graha-avabhāsaḥ	kiṃ viyukteṣu tila-ādiṣu || pratyuktaṃ lāghavam
SV_09222	vivekaḥ. tasya tathābhāva-khyāpinaḥ śabdāḥ	kiṃ viveka-viśayā ity a-sthānam eva etad
SV_05210	ca eka-vijñāna-hetutā tāsū na iṣyate ||102||	kiṃ vai teṣām bhedaṇam tena ekena nānātvaṃ
VN_00710	rūpa-ādir eka-śabda-utthāpane śakta iti cet,	kiṃ vai puruṣa-vṛtter anapekṣāḥ śabdān arthāḥ
SV_11318	samartha iti yogyatā tat-sambandhaś cet. tat	kiṃ vai śabdaḥ sambandho 'stu. samarthaṃ hi rūpaṃ
V3_12705	sambandho na asti iti vaktavyam, na viśānam.	kiṃ vai sambandha-mātram viśiṣyate viśāninām api
SV_01813	kiṃ tad-vacanena tadā. tat-pradarśane 'pi	kiṃ vaidharmya-dṛṣṭānta-āśrayeṇa iti manyamāna
SV_03019	a-samarthāḥ samarthaś ca na eva ucyate iti	kiṃ śabda-prayogaḥ. tataś ca upādhayo na
SV_11320	-karaṇa-yogyatā-vat. sā ced artha-antaram	kiṃ śabdasya iti sambandho vācyāḥ. yogyatā-
SV_16716	artham yathā-abhiprāyam idāntinaḥ	kiṃ samanuyanti, āhosvid viparyayam iti. na,
V3_11604	jāyate, yathā cākṣuṣatvāc chabde. sambandhāt	kiṃ-sambaddho 'yam iti katham na vimṛśet. a-
HB_03619	api ca yo vastuto 'sambhavat-pratihetuḥ, sa	kiṃ samyag-jñāna-viparyaya-hetur iṣṭaḥ, āhosvid a-
V3_01410	viśeṣa-ākṣepaḥ. uktam atra – tad-an-ākṣepe	kiṃ sādhanā-phalam, an-iṣṭam ca iti. yadi ca na
PV_04033	yad-vivādena nyastam tac cen na sādhyate |	kiṃ sādhyam anyathā an-iṣṭam bhaved vaiphalyam
PV_03259	saṃvedanaṃ yuktaṃ arthena eva saha-grahe |	kiṃ sāmarthyam sukha-ādinām na iṣṭā dhīr yat tad
SV_07203	karoti. sā ca a-pratibaddhā sāmānyā iti	kiṃ sāmānyasya āśrayeṇa. pratibandhe vā kaḥ
VN_02607	jādyāt pratipadyeta api iti cet, tathā api	kiṃ sāmānyasya upadarśanena. evam eva nityaḥ
PV_04176	anuvartane | na tad-vyāptiḥ phalaṃ vā	kiṃ sāmānyena anuvartane || syān nirākaraṇam
PV_03438	-abhivyaṅgi-rūpaṃ saṃvedanaṃ sphuṭam | tat	kiṃ sita-ādy-abhivyaṅkteḥ para-rūpaṃ atha ātmanaḥ |
SV_09422	jñeyam asti iti siddhir astu. tathā api	kiṃ siddham syāt. anyatra tu tad eva agni-
V3_07304	jñeyam asti iti siddhir astu. tathā api	kiṃ siddham syāt. nanu bauddho vikalpa-
PV_02046	kuto matam || asiddha-arthāḥ pramāṇena	kiṃ siddhānto 'nugamyate | hetor vaikalpyatas tac
PV_02022	caitrasya vraṇa-rohaṇe | a-sambaddhasya	kiṃ sthānoḥ kāraṇatvaṃ na kalpyate || svabhāva-
PV_02066	-dharmatā || nāśasya saty a-bādho 'sāv iti	kiṃ sthiti-hetunā | yathā jala-āder ādhāra iti
PV_02070	an-apāśrayāt || parato bhāva-nāśāś cet tasya	kiṃ sthiti-hetunā | sa vinaśyed vinā apy anyair a
V3_02507	atha dharmīnam eva sādhyam kuryāt, tataḥ	kiṃ syāt. a-śakyam etat. kasmāt. hetor viśeṣeṇa
VN_00802	anya eva rūpa-ādibhyo ghaṭa ity ekaḥ syāt,	kiṃ syāt. astu, pratyakṣasya sato 'rūpa-ādi-

VN_00625	-sthāpanāya hy eka-śabdo niyujyate yadi,	kiṃ syāt. tad-arthakriyā-śakti-sthāpanāya
PV_03210	arthās cintyante viśiryante tathā tathā ||	kiṃ syāt sā citratā ekasyām na syāt tasyām matāv
SV_11304	'py ato mithyātva-sambhavaḥ ||226 ||	kiṃ hy asya apauruṣeyatayā, yato hi samayād artha
V3_12408	vipakṣāt, katham vā sapakṣa eva asti iti.	kiṃ hy asya avadhāraṇasya phalaṃ yadi na vipakṣe
SV_01610	a-prasādhakaḥ | sa eva anupalambhaḥ	kiṃ hetv-abhāvasya sādhaḥ ||22|| anupalambhaṃ
SV_12008	apauruṣeyatā api iṣṭā kartṛṇām a-smrteḥ	kila | (239ab) yā api iyam apauruṣeyatā veda-
PV_02107	|| bahavaḥ kṣaṇikāḥ prānā a-sva-jāṭiyakāḥ	kila | tādrśām eva cittānām kalpyante yadi
PV_03115	|| sattā sva-kāraṇa-āśleṣa-karaṇāt kāraṇam	kila | sā sattā sa ca sambandho nityau kāryam
SV_17314	yogyatām ||329|| ity antara-ślokaḥ. yasmāt	kila idrśam satyam yathā agniḥ śīta-nodanaḥ |
SV_09318	hetuḥ syāt sādhyam api kasmān na iṣyate. tat	kila evam prasādhyamānam viśeṣi-bhavati. na ca
V3_07102	syāt, sādhyam api kasmān na iṣyate. tat	kila evam prasādhyamānam viśeṣi-bhavati. na ca
VN_04401	apārthakam, daśa-dāḍima-ādi-vākya-vat. idam	kila padānām a-sambandhād a-sambaddha-varṇān
SV_17428	bandhakim api prāgalbhyena vijayate. kācit	kila bandhakī svayam svāminā vipratipatti-sthāne
SV_17501	api na saṅgatā. rūpa-guṇa-anurāgena	kila mantri-mukhya-dāraḥ kāmāye 'ham iti. evam-
SV_13416	258|| krama-utpādibhir dhvani-bhāḡair vyaktaḥ	kila vācako vakti. tam api te na eva sakṛt
PV_02031	anuṣṭheya-gataṃ jñānam asya vicāryatām |	kiṭa-saṅkhyā-parijñānam tasya naḥ kva upayujyate |
PV_03295	-gocare | vicāryamāne prastāvo mānasasya iha	kidrśaḥ || kiṃ vā aindriyam yad akṣānām bhāva-
PV_04221	sidhyati | pratiśedha-niśedhaś ca vidhānāt	kidrśo 'paraḥ || nivṛttir na asataḥ sādhyād a-
NB_03037	eva na iha sad-vyavahāra-viśaya iti bhavati.	kidrśaḥ punaḥ pakṣa iti nirdeśyaḥ. svarūpeṇa eva
VN_01914	aśvaghosaḥ. yasya rāṣṭra-pālaṃ nāma nāṭakam.	kidrśam rāṣṭra-pālaṃ nāma nāṭakam iti prasaṅgam
SV_13607	anitya-a-vyāpitāyām ca doṣaḥ prāḡ eva	kirtitaḥ ||260|| atha mā bhūd ayam doṣa ity
PV_03415	-saṃśrayāt | pratibhāsa-bhidam dhatte śeṣaḥ	ku-mati-dur-nayāḥ || jñāna-śabda-pradīpanām
SV_14021	iti. tad apy uttaratra niṣetsyāmaḥ. dūṣyaḥ	ku-hetur anyo 'pi (267a) na eva kaścid dharmo yaḥ
SV_13022	kāraṇa-vaikalyāj jñāna-an-utpattir iti	kuḍya-ādaya āvaraṇam ucyante. na prāḡ yogyasya
V3_05105	kāraṇa-vaikalyāj jñāna-an-utpattir iti	kuḍya-ādaya āvaraṇam ucyante. na prāḡ yogyasya
SV_13011	anyad vā iti nirloṭhita-prāyam etat.	kuḍya-ādayo ghaṭa-ādinām kam atīśayam utpādayanti
V3_05009	akiñcitkaram ca kiṃ kasya āvaraṇam anyad vā.	kuḍya-ādayo ghaṭa-ādinām kam atīśayam utpādayanti
V3_01407	-anyatara-sa-dvitiyo ghaṭaḥ, an-utpalatvāt,	kuḍya-vad iti. tathābhūtena puruṣeṇa sa-
V3_01407	tathābhūtena puruṣeṇa sa-dvitiyatva-asiddheḥ	kuḍyasya. atha sāmānyena sādhyam iṣṭam iti na
SV_13021	tasmāt pūrva-utpanna-samartha-nirodhāt, sati	kuḍye 'nyasya utpitsoḥ kāraṇa-abhāvena an-
SV_03206	janayati, yathā rūpa-darśana-a-viśeṣe 'pi	kuṇapa-kāmini-bhakṣya-vikalpāḥ. tatra buddhi-
PV_02060	vikriyā | kartum śakyā a-vikāreṇa mṛdaḥ	kuṇḍa-ādino yathā || a-vikṛtya hi yad vastu yaḥ
SV_07104	-kāraṇa-bhāvād vyavasthāpyante. tad ayam	kuṇḍa-ādinām apy ādhāra-bhāvo badara-ādiṣu janana
SV_07015	pravisarpataḥ | śaktis tad-deśa-jananaṃ	kuṇḍa-āder badara-ādiṣu ||144|| prakṛtyā eva
V3_08708	-kāraṇa-bhāvād vyavasthāpyante. tad ayam	kuṇḍa-bhūtala-ādinām apy ādhāra-bhāvo badara-
SV_07018	-krṭaḥ. tasmāt tat-pūrva-kṣaṇa-sahakāri	kuṇḍam tatra eva badara-kāryam janayad ādhāra ity
SV_07012	maṇḍanam etat. katham tarhi idānim a-janakaṃ	kuṇḍam badarāṇām ādhāraḥ. pravisarpataḥ |
SV_07019	janayad ādhāra ity ucyate. anyathā iha	kuṇḍe badarāṇi ity api na syāt. na vai tad-
SV_06918	kā iyam vṛttiḥ. ādheyatā vā syāt. yathā	kuṇḍe badarāṇi vartanta iti. vyaktir vā tair
V3_04203	-janano na śaśa-viśāna-jananaḥ. sa tasya	kuta iti cet, sva-hetu-samuttha ity anādi-hetu-
VN_01004	kvacid viśaye 'sad-vyavahāra-upagame sa	kuta iti vaktavyam. na hy anupalambhād anyo
VN_01021	anyathā-bhāve ca tad eva na syāt. api ca	kuta idam a-mantra-ośadham indra-jālaṃ bhāvena
HB_01412	eva sahakāriṇām sahakāritvam. samarthaḥ	kuta utpanna iti cet, sva-kāraṇebhyaḥ. tāny enam
PV_03394	kāryāt kāraṇe gatiḥ | na syāt kāraṇatāyām vā	kuta ekāntato gatiḥ || tatra api dhūma-ābhāsā
SV_00520	tad-abhāve 'nyena na bhavitavyam iti	kuta etat. kārya-anupalabdhāv api na avaśyam
SV_03613	-ādiṣu na punar vyatireka-vastu-bhedād iti	kuta etat, tathā-vyavahāra-ayogāt. na hi dharmā-
SV_11413	iṣṭa-vyaktim eva samaya-kāraḥ karoti iti	kuta etat, so 'niyato niyamaṃ puruṣāt
SV_15201	na a-parāvṛtti-dharmāṇaḥ śabdāḥ. tattve vā	kuta etad a-vitatha-ārtha-pratītaya eva iti. na
SV_17205	sarvatra yogyasya eka-ārtha-dyotane niyamaḥ	kutaḥ | (326ab) na hi śabdasya kaścid arthaḥ
PV_04211	anyatra a-drṣṭa-rūpasya ghaṭa-ādau na iti vā	kutaḥ | a-jñāta-vyatirekasya vyāvṛtter vyāpitā
PV_02203	| a-duḥkha-utpāda-hetutvam mokṣo nityasya tat	kutaḥ | anityatvena yo 'vācyāḥ sa hetur na hi
PV_03409	| ekatve 'rthasya bāhyasya drśya-adrśya-bhidā	kutaḥ | anekatve 'ṇuṣo bhinne drśya-adrśya-bhidā
SV_06523	hy ekatvād vastu-rūpasya bhinna-rūpā matiḥ	kutaḥ | anvaya-vyatirekau vā na ekasya eka-ārtha-
PV_03466	| yadi jñāne 'paricchinne jñāto 'sāv iti tat	kutaḥ | jñātatvena a-paricchinnam api tad gamakaṃ
V2_07201	| sarvatra yogyasya eka-ārtha-dyotane niyatīḥ	kutaḥ | jñāta vā atindriyāḥ kena vivakṣā-vacanād
PV_03498	| tasya spaṣṭa-avabhāsitvam jalpa-saṃsargiṇaḥ	kutaḥ | na akṣa-grāhye 'sti śabdānām yojanā iti
PV_02052	|| prerāṇa-ākarṣaṇe vāyoḥ prayatnena vinā	kutaḥ | nirhrāsa-atīśaya-āpattir nirhrāsa-
PV_02228	svatva-dhīḥ kena vāryeta vairāgyam tatra tat	kutaḥ | pratyakṣam eva sarvasya keśa-ādiṣu
PV_03500	|| bādhaḥ 'sati san-nyāye vicchinna iti tat	kutaḥ | buddhinām śakti-niyamād iti cet sa kuto
PV_04280	|| hetv-antara- samūhasya sannidhau niyamaḥ	kutaḥ | bhāva-hetu-bhavatve kiṃ pāramparya-
PV_03477	| a-prakāśa-ātmanoḥ sāmāyād vyaṅgya-vyañjakatā	kutaḥ | viśayasya katham vyaktiḥ prakāśe rūpa-
PV_02200	mārgē cet saha-ja-a-hāner na hānau vā bhavaḥ	kutaḥ | sukhī bhavē 'yam duḥkhi vā mā bhūvam iti
PV_03426	|| dhiyā tad-rūpayā jñāne niruddhe 'nubhavaḥ	kutaḥ | svam ca rūpaṃ na sā vetti ity utsanno
PV_02202	-utpādasya hetutvam bandho nityasya tat	kutaḥ || a-duḥkha-utpāda-hetutvam mokṣo nityasya
PV_02113	| parataś cet samarthasya dehasya viratiḥ	kutaḥ || an-āśrayān nivṛtte syāc charīre cetasaḥ

PV_03312	bhede 'pi hy a-tad-rūpasya asya idam iti tat	kutaḥ || etena śeṣaṃ vyākhyātaṃ viśeṣaṇa-dhīyāṃ
PV_03234	-ādi-cittāni idānīm bhinna-arthāni iti tat	kutaḥ || jāto nāma āśrayo 'nyonyaś cetasāṃ tasya
PV_03505	eva ayam iti jñānaṃ na asti tac ca akṣa-je	kutaḥ || na ca artha-jñāna-saṃvittyor yugapat
PV_03024	eka-rūpāc chabda-āder bhinna-ābhāsā matiḥ	kutaḥ || na jātir jātimad vyakti-rūpaṃ yena a-
PV_04211	| a-jñāta-vyatirekasya vyāvṛtter vyāpitā	kutaḥ || prāṇa-ādeś ca kvacid dṛṣṭyā sattva-
PV_03409	| anekatve 'nuśo bhinne dṛśya-adṛśya-bhidā	kutaḥ || māndya-pāṭava-bhedena bhāso buddhi-bhidā
PV_03518	viśaya-antara-sañcāro yadi sā eva artha-dhīḥ	kutaḥ || śakti-kṣaye pūrva-dhīyo na hi dhīḥ prāg
SV_07218	| sāmānyasya a-vikāryasya tat sāmānyavataḥ	kutaḥ ||147|| na khalu vai kārakād vyañjakasya
SV_08125	na apekṣa-atīśaye 'py asya kṣaṇikatvāt kriyā	kutaḥ ||161|| karma-upakāram apekṣya pācatvatṃ
SV_14416	| saha-bhāva-prasaṅgāś ced asato nityatā	kutaḥ ||274|| syād etat – yasya api vināśo '-
SV_17218	| apauruṣeye sā na asti tasya sā eka-arthatā	kutaḥ ||327|| vivakṣayā hi śabda 'rthe niyamyate,
SV_17307	svabhāva-viśeṣasya vyaktau ca niyamaḥ	kutaḥ ||328|| sva-icchā-vṛttiḥ saṅketāḥ sa iha
SV_02120	paścād bhāvān na hetutvaṃ phale 'py ekāntatā	kutaḥ ||33|| sa hi niṣpanne bhāve 'rtha-antarataḥ
V2_07204	| apauruṣeye sā na asti tasya sā eka-arthatā	kutaḥ ||48|| svabhāva-niyame 'nyatra na yojyeta
V2_07206	ca nirarthaḥ syād vyaktau ca niyamaḥ	kutaḥ ||49|| yatra svātantryam icchāyā niyamo
V2_09107	paścād bhāvān na hetutvaṃ phale 'py ekāntatā	kutaḥ ||64|| sa hi niṣpanne bhāve 'rtha-antarataḥ
SV_12912	varṇānām ca a-krameṇa a-pratipatteḥ	kuto '-kramam eka-buddhi-grāhyam vākyaṃ nāma. na
PV_02094	yadi bhinna-viśeṣaṇam | mukhyam ity eva ca	kuto '-bhinne '-bhinna-arthatā iti cet || an-
SV_01919	agnir ity eva na syāt, pratibandha-abhāvāt.	kuto 'gny-abhāve dhūmo na asti ity arthād
PV_02089	hema-sūtaḥ | dṛśyaḥ saṃyoga iti cet	kuto 'dṛśya-āśraye gatiḥ || rasa-rūpa-ādi-yogaś
SV_08421	uṣṇo vā na udakam iti. etāvat tu syāt,	kuto 'yam svabhāva iti. nir-hetukatve 'napekṣiṇo
SV_16515	indriya-ādinām sa eva veti na aparāḥ. tasya	kuto 'yam atīndriya-jñāna-atīśayaḥ. tathā anyo
PV_03417	pūrveṣāṃ kṣaṇikānām vināśataḥ || vyaktiḥ	kuto 'satām jñānād anyasya an-upakāriṇaḥ |
SV_12021	tulyam eva. tasya iṣṭatvād a-doṣa iti cet.	kuto 'sya iyam iṣṭir a-pramāṇikā prāg āsit. a-
SV_11704	a-viśeṣe '-vikāriṇām | vyañjakaiḥ svaiḥ	kutaḥ ko 'rtho vyaktāś tais te yato matāḥ ||235 ||
SV_16701	anyataḥ | na vedayati vedo 'pi veda-arthasya	kuto gatiḥ ||317|| sarva eva hi puruṣo 'n-
V2_07007	anyataḥ | na vedayati vedo 'pi veda-arthasya	kuto gatiḥ ||35|| tena agni-hotraṃ juhuyāt svarga
SV_03702	-puruṣa-ādinām vijātiyānām an-ārambhāt	kutas tat-samudāyo dravyam, a-saṃyogāś ca. na
HB_02405	'pi sarvas tādrśas tathāvidha-janma iti	kutaḥ . tathā ca na anvaya-vyatirekāv iti cet, na,
V2_06101	na avaśyaṃ kāraṇāni tadvanti bhavanti iti	kutas tad-abhāvaḥ. śaktaṃ kāraṇam na a-śaktam. na
SV_11227	-sambhavām artha-pratibhāṃ nivartayati. tat	kutas tan-nivṛtṭyā satya-arthatā. atha punar
SV_00521	kāraṇāni tadvanti bhavanti iti tad-abhāvaḥ	kutaḥ . tasmāt kāraṇa-anupalabdhir eva abhāvaṃ
V3_11809	cet, anyatra a-dṛṣṭaḥ sa ghaṭa-ādaḥ na iti	kutaḥ . tena a-jñāta-vyatirekasya vyāvṛtṭi-vyāptir
SV_17526	nāntariyakāḥ | pratipattuḥ prasidhyanti	kutas tebhyo 'rtha-niścayaḥ ||338|| āgamaṃ
SV_03701	eka-vacanam. na hi nagarāṇy eva kiñcit.	kutas teṣāṃ samāhāraḥ. prāsāda-puruṣa-ādinām
V1_00509	pratipattir iti. nivṛtṭer vā asya asad iti	kutaḥ , niyama-abhāvāt. bhāve vā sa eva
SV_02509	sā bhrāntir iti cet. tad-darśinī iti	kutaḥ . nir-bija-bhrānty-ayogād iti cet. ta eva
V3_11010	an-anya-anumāna iha avyabhicāra iti	kuto niścayaḥ. a-darśane 'py uktam. dṛśya-ātmanor
PV_04072	| śāstreṣv icchā-pravṛtṭy-arthaḥ yadi śāṅkā	kuto nv iyam || so '-niśiddhaḥ pramāṇena grṇṇan
SV_08806	tad-a-bhinna-svabhāva-ātmatvād bhedasya api	kutaḥ parasparaṃ bhedaḥ. atha na sa tasya samāna
PV_03525	-puruṣāv uktau saṃskārato yadi | niyamaḥ sa	kutaḥ paścād buddheś ced astu sammatam || na
V3_02404	śāstreṣv icchayā pravṛtṭy-arthaḥ iti cet,	kutaḥ punar iyam śāṅkā, yena tad-arthaṃ yatnaḥ
VN_02004	pratijñā-vacanam eva tāvan na nyāyāṃ,	kutaḥ punas tatra a-jijñāsita-viśeṣa-prasaṅga-
V1_04308	buddher a-bhinnaḥ, tato bhinnam asti iti	kutaḥ . bāhya-siddhiḥ syād vyatirekataḥ ||58||
PV_03469	hetuḥ tulya-kāraṇa-janmanaḥ | tasya bhedaḥ	kuto buddher vyabhicāry-anya-jaś ca saḥ | rūpa-
V3_06211	pramāṇam iti. sa tarhy abhāva-pratyayaḥ	kuto bhavati. na hy abhāvaḥ kasyacin nimittam. a-
V3_10310	asmād vibhaktam iti pratyeti. tad a-rūpāṇām	kutaḥ . bhāve vā na asantaḥ syuḥ, tal-lakṣaṇatvāt
PV_03453	grṇṇāti tān punaḥ | na adhyakṣam iti ced eṣa	kuto bhedaḥ samarthayoḥ || a-dṛṣṭa-eka-artha-yoga
PV_03410	-bhidā yadi | bhinne 'nyasminn a-bhinnasya	kuto bhedena bhāsanam || mandaṃ tad api tejaḥ kim
PV_03500	kutaḥ | buddhinām śakti-niyamād iti cet sa	kuto mataḥ || yugapat buddhy-a-dṛṣṭeś cet tad eva
PV_03088	|| siddhaḥ kena a-saha-sthānād iti cet tat	kuto matam | dṛśyasya darśana-abhāvād iti cet sā
PV_02045	| tad yad apy arhataś cittam a-sandhānam	kuto matam || asiddha-arthaḥ pramāṇena kim
SV_08204	tataḥ sva-utpatti-sthāna-vināśinaḥ kriyā	kutaḥ , yad-apekṣaṃ vyañjakaṃ syāt. katham tarhi
PV_03538	parair yadi | ātma-anubhūtiḥ sā siddhā	kuto yena evam ucyate || vyakti-hetv-a-prasiddhiḥ
SV_06802	-kāryeṣu tat-kārya-sāmānya-codanā-sambhave	kuto rūpa-vijñānam iti vyavahāra-lāghava-arthaṃ
PV_03235	'nyonyaś cetasāṃ tasya vastunaḥ | ekasya eva	kuto rūpaṃ bhinna-ākāra-avabhāsi tat || vṛtṭer
SV_02720	api tad-darśinas tat-svabhāva-a-niścayaḥ.	kutaḥ . viparyāsāt. sa ca taṃ pradeśaṃ tad-
HB_02812	syāt. ayam ca prakāro 'tra na sambhavati.	kuto viśaya-viśayi-bhāvaḥ. siddhe hi tayoh sādhya
SV_13622	saty eva bhavati iti sattā-āśrayā. sā sattā	kutaḥ siddhā yena kāryatām sādhayet. na hy
PV_02126	| kṛpā-ādi-buddhayaś tāsāṃ saty abhyāse	kutaḥ sthitiḥ || na ca evaṃ laṅghanād eva
SV_12712	syāt. sā ca vākyaḥ. tac ca atīndriyam iti	kutaḥ syāt. sannidhāna-mātreṇa janane '-
SV_06112	yasmāt kvacin niveśanāya arthe vinivartya	kutaścana | buddheḥ prayujyate śabdāś tad-
SV_16826	-khali-kārya dhūrta-vyasanena anyato vā	kutaścīc kāraṇād anyathā racanā-darśanāt. api ca,
PV_02164	bodha-kāraṇam || jñānam syāt kasyacit kiñcit	kutaścīc tena kiñcana | a-vijñānasya vijñāna-an-
V3_02007	-pravṛtṭyor a-virāma-prasaṅgāt. tasmād iyam	kutaścīc prakaraṇād bhavanti tena eva gamyate.

VN_05417	nigrahassthānam iti. tatra sādhanē yataḥ	kutaścīc prasaṅga-ādinā a-nāntariyaka-abhidhānam
HB_03309	-anavasthāyām a-pratipattiḥ. tasmān na	kutaścīc liṅgāt tad-abhāva-siddhiḥ. so 'nya-
VN_00521	pratyakṣa-a-viṣaye tu syāl liṅga-jāyā api	kutaścīc sad-vyavahārah. asad-vyavahāras tu tad-
HB_03004	-gatyā api tad-abhāva-gatir na syāt, na vai	kutaścīc sambandhād anya-bhāvas tad-abhāvasya
SV_07310	ayam ātma-pratīlambhaḥ sāmānyasya nityasya	kutaścīc sambhavati. tasmān na tat kenacid
V3_05402	upalabhyeta. evaṃ hi sa nityaḥ syād yadi na	kutaścīc sāmartyaṃ labhyeta pracyaveta vā, tato
SV_13005	upalabhyeta. evaṃ hi sa nityaḥ syād yadi na	kutaścīc sāmartyāt pracyavet. jñāna-janana-
HB_01415	-śaktayaḥ santanvantaḥ saṃskārā yady api	kutaścīc sāmyāt sa-rūpāḥ pratīyante, tathā api
HB_02514	-śakti-pratiniyama iti yat kiñcid yataḥ	kutaścīc syāt, taj-janana-śakti-sāmye tu tad eva
SV_11621	'yam nityānām apy a-parāvartayan svabhāvaṃ	kutaścīc svayam utprekṣya ghaṭayed iti te 'pi
SV_16514	vyācāṣṭe na apara iti na nyāyām. atha	kutaścīc atīśayād buddhi-indriya-ādinām sa eva
SV_07817	svabhāve vyavasthānāt. svabhāva-antarasya	kutaścīc an-utpatteḥ. abhyupagamya api vyaktiṃ
V1_00806	-utthāpitam a-niyata-indriya-artha-grāhi	kutaścīc anubhava-sambandhāt saha pṛthag vā
SV_14707	sarvasya kathañcid upayogī iti na kaścīc	kutaścīc anyāḥ syāt. evaṃ ca a-vācyatā ity api
PV_03401	rūpo 'pi sutaḥ pituḥ | bhedaṃ kenacid amśena	kutaścīc avalambate || mayūra-candraka-ākāram
V3_10301	-virahaḥ sādhyā-dharmaḥ syāt, na punaḥ	kutaścīc asata ity asti sādhyā-sādhanayor viśeṣaḥ.
SV_12527	-vikalpa-saṃhāreṇa eva pravṛtteḥ. tat kiñcit	kutaścīc āgatam ity ekasya upadeṣṭuḥ prabandhena
SV_08418	viśeṣaḥ sambhavet. tato bheda-a-viśeṣe 'pi	kutaścīc ātma-atīśayāt kaścij janako na aparāḥ.
SV_07710	asti paścāt (15'ab') na ca tatra utpanno na	kutaścīc āyāta iti ka imāṃ vyāghāta-bhāram
SV_15820	parasparam evaṃ prasaṅgāt. bhrāntir api	kutaścīc upakāre sati kayācit pratīyāsattā
PV_04236	-apacayair iva || a-tadvān api sambandhāt	kutaścīc upanīyate | dṛṣṭiṃ bheda-āśrayais te 'pi
V2_05601	apacayair iva ||27|| a-tadvān api sambandhāt	kutaścīc upanīyate | dṛṣṭiṃ bheda-āśrayais te 'pi
V3_01210	dharma-kalāpasya kvacid an-anvayāt. tato na	kutaścīc gatiḥ syāt. ukta-dharma-an-anvaya eṣa
SV_10401	kāraṇasya svabhāvasya vyāpakasya vā abhāvaḥ	kutaścīc gamakād dhetoḥ sidhyet. so 'yam asann
PV_02277	śakti-śakti-saṅkara-saṅkṣayaiḥ | kleśāt	kutaścīc dhīyeta a-śeṣam a-kleśa-leśataḥ || yadi
SV_06214	asty eva. tasmāt sarva eva śabda-prayogaḥ	kutaścīc buddhiṃ nivartya kvacin niveśana-arthaḥ,
SV_12924	tat | (251ab) avāśyaṃ hy anityam utpattimat	kutaścīc bhavati. tathā hy ākasmikatve sattvasya
SV_14120	dhvaneḥ | (269ab) na hi nāśo bhāvānām	kutaścīc bhavati. tad bhāva-svabhāvo bhavet,
SV_09925	tādṛśasya eva bhāvāt. na avāśyaṃ sataḥ	kutaścīc bhāva iti cet. ākasmikī tarhi sattā iti.
V2_08201	tādṛśasya eva bhāvāt. na avāśyaṃ sataḥ	kutaścīc bhāva iti cet, ākasmikī tarhi sattā iti
SV_08322	na tv a-vikale 'py a-bhinne rūpe. kāryaṃ hi	kutaścīc-bhāva-dharmi yan na bhavati tat tasya
HB_02404	vyabhicārān na iṣyate. kasyacit kadācit	kutaścīc bhāve 'pi sarvas tādṛśas tathāvidha-janma
SV_02023	ca. tau cen na bhedakau, tadā na kasyacit	kutaścīc bheda ity ekaṃ dravyaṃ viśvaṃ syāt.
V2_09001	ca. tataś cen na bheda-siddhiḥ, na kasyacit	kutaścīc bheda ity ekaṃ dravyaṃ viśvaṃ syāt.
PV_03032	ca na rūpiṇī | niḥ-svabhāvatayā a-vācyam	kutaścīc vacanān matam || yadi vastu na vastūnām
VN_03108	-hetvor virodhaḥ, vyatiriktānām api bhāvānām	kutaścīc viprakarṣiṇām tad-vyatirekeṇa
V2_05302	gamakam. na, a-vyatirekāt. na hi śrāvaṇatvaṃ	kutaścīc vyatiricyate, sandeha-sādhanāt.
SV_04224	tatra a-pratibhāsanāt. ta eva ca	kutaścīc vyāvṛttāḥ punar anyato 'pi vyāvṛttimanto
SV_01404	anyad vyavacchedanam. a-vyavacchedas tu	kutaścīc vyāvṛtter eva a-nīścayāt. yo hi yatra na
V2_09614	anyat tad-vyavacchedanam. a-vyavacchedas tu	kutaścīc vyāvṛtter eva a-nīścayāt. yo hi yatra na
SV_04223	buddhi-niveśinas tena samānā iti grhyante,	kutaścīc vyāvṛtṭyā pratibhāsanāt, na svalakṣaṇam,
SV_15523	iti parārtha-paratā-anurodhena anyato vā	kutaścīc dhetoḥ kṛtaḥ syāt, tadā mantra-prayogāt
V3_10404	iti, vyabhicāri vā. atha api tad-abhimatāt	kutaścīc nānā-bhāva evaṃ-bhāvaḥ syāt. na tarhi
SV_06117	-nivṛtṭy-arthatvāt. yadi hy ayaṃ na kasyacit	kutaścīc nivartayet pravartayed vā, buddhiṃ yathā
SV_14604	pariyudāso 'pi kvacin na syāt. yadi hi kiñcit	kutaścīc nivarteta tadā tad-vyatireki saṃsprīyeta.
PV_02016	|| vivakṣā-paratantratvān na śabdāḥ santi	kuṭra vā | tad-bhāvād artha-siddhau tu sarvaṃ
V3_09611	||73|| vivakṣā-paratantratvān na śabdāḥ santi	kuṭra vā | tad-bhāvād artha-siddhau tu sarvaṃ
VN_01010	sā yatra so 'sad-viṣaya iṣṭa iti cet, su-	kumāra-prajño devānām-priyo na saḥate pramāṇa-
SV_12018	iti cet. ka idānīm evaṃ pauruṣeyo 'nyo 'pi.	kumāra-sambhava-ādiṣv ātmānam anyam vā praṇetāram
PV_02013	pāṇḍu-dravyād iva hutāśane || anyathā	kumbha-kāreṇa mṛd-vikārasya kasyacit | ghaṭa-ādeḥ
V3_09605	pāṇḍu-dravyād iva hutāśane ||70|| anyathā	kumbha-kāreṇa mṛd-vikārasya kasyacit | ghaṭa-ādeḥ
PV_04037	|| tathā artha-antara-bhāve syāt tadvān	kumbho 'py anityatā | viśiṣṭā dhvaninā anveti no
PV_02218	|| snehāt sukheṣu tṛṣyati tṛṣṇā doṣāms tiras-	kurute | guṇa-darśī paritṛṣyan mama iti tat
PV_03265	-anayayoḥ | rūpa-darśana-vaigunya-a-vaigunye	kurute sakṛt || tasmāt sukha-ādayo 'rthānām sva-
PV_02257	-tulya-jātiya-bijakam || utkhāta-mūlām	kurute sattva-dṛṣṭiṃ mumukṣavaḥ | āgamasya tathā-
V3_07703	labhyaṃ gamakatvaṃ katham ātmasāt	kuryāt. a-vyavaccheda-rūpā api khalu jñeyatva-
HB_01803	upekṣeta. param an-ādṛtya etat prasahya	kuryāt. evaṃ hy anena ātmanaḥ sāmartyam api
SV_13119	tathā śabda 'pi yadi kiñcid apekṣya kāryam	kuryāt, karotu, pūrva-svabhāva-niyata ity etan na
V3_05303	tathā śabda 'pi yadi kiñcid apekṣya kāryam	kuryāt, karotu. pūrva-svabhāva-niyata ity etan na
PV_04081	na hy an-ukte 'pi kiñcit pakṣe virudhyate ||	kuryāc ced dharminam sādhyam tataḥ kiṃ tan na
V3_02507	virudhyate. atha dharminam eva sādhyam	kuryāt, tataḥ kiṃ syāt. a-śakyam etat. kasmāt.
VN_01909	yathā pratijñā-abhidhāna-pūrvakam kaścīc	kuryāt. na asty ātmā iti vayam bauddhā brūmaḥ. ke
VN_04303	sa yadi prakṛta-artha-sambaddham gamakam eva	kuryāt, na asya a-sāmartyam, tatra jādyāt parśad
V3_07809	vyabhicāra-viṣayaṃ paśyati, tam eva pakṣi-	kuryāt. na ca anumāna-viṣaye pratyakṣa-ādi-bādhā
SV_09613	labhyaṃ gamakatvaṃ katham ātmasāt	kuryāt. sa ca svayaṃ sva-vācā ubhaya-dharmatām

PV_03038	'py abhāva-ākhyām yathā-kalpanam eva vā |	kuryād a-śakte śakte vā pradhāna-ādi-śrutim janah
SV_04918	saha ||98|| samyojya pratyabhijñānam	kuryād apy anya-darśane | (99ab) uktam etat –
VN_05210	kim-āśrayam para-pakṣa-pratiśedham	kuryād iti. uttareṇa avasānān na idam
V3_02504	parigraha-a-vacane dharminam eva sādhyam	kuryād iti cet, na, anumānasya sāmānya-viśayatvena
HB_02108	na tasya kaścit sahakāri tataḥ kevalo 'pi	kuryād iti, prāyas tu saṅghāta-sthāyī bhāva-
SV_06626	-pratity-artham kaścit sāṅketikim śrutim |	kuryād rte 'pi tad-rūpa-sāmānyād vyatirekiṇaḥ ||14
VN_05907	iti. idam api yadi pūrva-pakṣa-vādī	kuryād vyāja-upakṣepa-mātreṇa, na punar bhūtasya
VN_04011	-parigrahe hetutaḥ sādhyā-siddhau prakṛtāyām	kuryān nityaḥ śabdo 'sparśatvād iti hetuḥ, hetuś
SV_04608	a-sādhanam ca jñātvā tatra pravṛtti-nivṛtti	kuryām kārayeyam vā iti śabdān niyuñjita niyoge
SV_13912	-anupalabdheḥ. ato yuktam ete yac chabdān	kuryuḥ. anyathā śabda-a-viśeṣād anyeṣām api
SV_04205	-vaśena viśiṣṭa-utpattayo viśeṣa-vat kāryam	kuryur ity a-virodhaḥ. tadvad arthā api kecit
HB_01914	viśeṣa-utpāda-anapekṣiṇaḥ sahakāriṇaḥ kāryam	kuryuḥ. tena a-kṣaṇikānām api sahakāry-
VN_00722	-antara-a-sambhāvinīm arthakriyām eva na	kuryuḥ. tena tat-prakāśanāya ekena api śabdena na
SV_15622	ayam a-samartho 'pekṣyata ity anapekṣāḥ sadā	kuryur na vā kadācid an-atīśayāt. sarvasya
SV_08721	etat. bhedo 'py asty a-kriyātas cen na	kuryuḥ sahakāriṇaḥ | (175ab) na vai sarva-ākāra-a
SV_04916	-ādy-arthakriyām tām tām drṣṭvā bhede 'pi	kurvataḥ | arthāms tad-anya-viśeṣa-viśayair
VN_06511	pratijñāta-artha-viparyayāt kathā-prasaṅgam	kurvato 'pa-siddhānto vijñeyaḥ. yathā na sato
SV_16323	ye 'pi tantra-vidaḥ kecin mantrān kāmścana	kurvate | prabhu-prabhāvas teṣām sa tad-ukta-
SV_12413	mantra-kriyā-sādhanā-vikalā mantrān na	kurvate. tat tu kasyacit sākalyam na paśyāmaḥ.
PV_04061	doṣo yadi vaden na saḥ | kim na bādhetā so '-	kurvann ayuktaḥ kena duṣyati || anyeṣu
HB_01513	svabhāvaḥ. samarthaḥ. kim na karoti. a-	kurvan katham samarthaḥ, kuvinda-ādayaḥ paṭa-ādi-
HB_01605	sannihita-sakala-sahakāri kāryam kim karoti.	kurvan drṣṭaḥ, tena karoti iti brūmaḥ. mahā-
HB_02109	-pratayā-upajanita-viśeṣaḥ sva-kāryam	kurvan drṣṭo bija-ādi-vad iti. sthira-hetu-
SV_04206	'py eka-pratyabhijñāna-ādikām arthakriyām	kurvantas tad-a-kāribhyo bhedād a-bhinnā ity
HB_01514	paṭa-ādi-karaṇe samarthā api na sarvadā	kurvanti iti cet, kriḍana-śilo devānām-priyaḥ
SV_12410	satya-tapaḥ-prabhṛtibhir yuktāḥ syuḥ	kurvanty eva. api ca, kāvyāni puruṣaḥ karoti iti
PV_03238	dūṣitam || darśanāny eva bhinnāny apy ekām	kurvanti kalpanām | pratyabhijñāna-saṅkhyātām
SV_16326	-jñāḥ svayam-kṛtair mantraiḥ kiñcit karma	kurvanti. tathā anyo 'py an-atīśayaś ca kartā ca
V1_04405	an-apāyī pāramārthika-pramāṇam abhimukhi-	kurvanti. tad api leśataḥ sūcitam eva iti.
SV_11713	apekṣamānās tataḥ svabhāva-atīśayam svi-	kurvanti. tena asya te janyāḥ. jñeya-rūpa-a-
SV_06808	-viśeṣa-śabdā ye samastāḥ kiñcid ekam kāryam	kurvanti teṣām tatra viśeṣa-abhāvād apārthikā
SV_06017	-bhedino 'pi jñāna-ādikam ekam kāryam kecit	kurvanti na anya iti. tān ayam tatra svayam eva
SV_04110	vā jvara-ādi-śamana-lakṣaṇam ekam kāryam	kurvanti. na ca tatra sāmānyam apekṣante, bhede
SV_10526	-pratibhāsinam artham viśayatvena ātmasāt	kurvanti. vaktuḥ śrotuś ca tad-vikalpa-bhājaḥ,
V3_06801	-pratibhāsinam artham viśayatvena ātmasāt	kurvanti. vaktuḥ śrotuś ca tad-vikalpa-bhājaḥ,
SV_05318	upakaraṇa-śaktiḥ, evam tad eva ekam vijñānam	kurvantu. kim ca, kāryaś ca tāsām prāpto 'sau
SV_06922	-vad eka-pratayā-ayogāt. nityasya ca kim	kurvāṇa ādhāraḥ syāt. tasya tatra samavāyād
V1_00505	anveti. pratiśedham ca ayam kvacit	kurvāṇo na pratyakṣeṇa kartum arhati iti, tasya
SV_15727	syāt. anyathā an-ādheya-viśeṣānām kim	kurvāṇaḥ prayojakaḥ | (296ab) yena tataḥ kaścit
SV_16929	tam an-ādṛtya anyām eva artha-kalpanām ayam	kurvāṇaḥ śabda-antareṣu katham prasiddhim
SV_07127	sāmānyasya a-kriyasya kim-lakṣaṇām sthitim	kurvāṇaḥ sthāpakaḥ syāt. sthitiḥ hi tasya svarūpa
SV_09904	tad-utpādanam prati vaigunyam kāraṇasya a-	kurvāṇasya pratibandha-hetor a-pratibandhakatvāt.
HB_02102	sahakāriṇā ādya-viśeṣa-hetu-vat kāryam	kurvīta, karotu. sa punar asya svabhāvo 'kṣepa-
PV_03264	kena upādāna-kāraṇam | adhipatyam tu	kurvīta tad-viruddhe 'pi drṣyate || akṣor yathā
SV_06105	-darśane 'py eṣa vṛkṣa-a-vṛkṣa-vibhāgam	kurvīta, tasya śākhā-ādi-pratibhāsa-vibhāgena
PV_04063	| bruvāṇo yuktam apy anyad iti rāja-	kula-sthitiḥ || sarvān arthān samī-kṛtya vaktum
V3_02212	| bruvāṇo yuktam apy anyad iti rāja-	kula-sthitiḥ ||20|| sarvān arthān samī-kṛtya
V3_01502	na paro dūṣaṇam iti vyaktam iyam rāja-	kula-sthitiḥ. tasmād yāvātim artha-gatim sādhanam
SV_13717	ye punar asiddha-upalambhanāḥ kārakā eva	kulāla-ādi-vad ghaṭa-ādau. pratyabhijñāna-ādayo
PV_03382	api kāryānām kāraṇaiḥ syāt tathā grahaḥ |	kulāla-ādi-vivekena na smaryeta ghaṭas tataḥ ||
SV_13824	a-doṣaḥ. prakāśo hy eṣām vyañjakāḥ siddhaḥ.	kulāla-ādīnām vyañjakatve tādrśā eva syuḥ,
HB_01205	guṇo mṛd-dravyāt. tena bhinnāḥ svabhāvaḥ	kulāla-mṛt-piṇḍayor upayoga-viśaya iti cet, uktam
HB_01112	-svabhāva-viśeṣa-a-saṅkarāt. yathā mṛt-piṇḍa-	kulāla-sūtra-ādibhyo bhavato ghaṭasya mṛt-piṇḍād
HB_01207	api ca yadi tat-samsthānam bhinnam mṛdaḥ,	kulālaḥ kim na pṛthak karoti. guṇasya dravya-
HB_01209	vā tad-ādheya-ātmakam prakṛtyā kim	kulālam apekṣanta iti cet, na, tataḥ paraspara-
HB_01113	svabhāvebhyo vṛkṣa-ādibhyo bhinnāḥ svabhāvaḥ	kulālāt tasya eva mṛd-ātmanāḥ sataḥ samsthāna-
HB_01212	evam tarhi sā yogyatā mṛd-dravyasya	kulālāt. na ca anayoḥ svabhāva-bhedaḥ, bhede vā
HB_01115	āder vibhaktaḥ svabhāvo bhavati. tad evam na	kulālān mṛt-svabhāvātā na mṛdaḥ samsthāna-viśeṣaḥ.
HB_01514	kim na karoti. a-kurvan katham samarthaḥ,	kuvinda-ādayaḥ paṭa-ādi-karaṇe samarthā api na
SV_05309	paṭam karoti praty ekam. vema-abhāve 'pi	kuvindaḥ karoti iti na tata eva paṭa-utpattiḥ.
SV_05308	||105|| atha api syāt, na vema-rahitaḥ	kuvindaḥ paṭam karoti praty ekam. vema-abhāve 'pi
SV_10422	drṣṭānto 'sti. kim na nir-upākhyam vyoma-	kusuma-ādi drṣṭāntaḥ. tad asat katham
V2_08813	-ādīnām. kvacit puṣpe bhedo nila-itara-	kusumayor iva sūryayor, kvacit phale vandhyā-
SV_05212	anekam api yady ekam apekṣya a-bhinna-buddhi-	kṛt | (103ab) na brūmo 'nekam ekam pratayam na
PV_02258	|| muktim āgama-mātreṇa vadan na paritoṣa-	kṛt | na laṃ bija-ādi-samsiddho vidhiḥ pumsām a-

PV_03533	-eka-śakty-abhāve 'pi bhāvo nānā-eka-kārya-	kṛt | prakṛtyā eva iti gaditam nānā-ekasmān na
PV_03534	| ekaṃ syād api sāmāgryor ity uktam tad aneka-	kṛt || artham pūrvam ca vijñānam ḡṛṇṇiyād yadi
PV_02123	punar yatnam yatno 'nyaḥ syād viśeṣa-	kṛt || kāṣṭha-pārada-hema-āder agny-āder iva
PV_04032	paraś cet so 'siddha iti tatra iṣṭa-ghāta-	kṛt || sādhanam yad-vivādena nyastam tac cen na
SV_16108	karṭṛ-samskāro bhinnam sahitam kārya-bheda-	kṛt ||305|| tasmān na khalv eka eva padeṣu
VN_04012	ca nāma hinoter dhātos tu-śabde pratyaye	kṛd-antam padam. padam ca nāma-ākhyāta-upasarga-
SV_06222	kenacit paraḥ ||126|| na ca api śabdo dvaya-	kṛd anyonya-abhāva ity asau | a-rūpo rūpavattvena
V3_09702	'yam nyāyaḥ siddhe viśeṣaṇam | a-doṣa-	kṛd asiddhāv apy ākāśa-āśraya-vad dhvaneḥ ||75||
V3_11311	iti tad-abhiprāya-vaśād iṣṭa-ighāta-	kṛd ity ucyate, na punar lakṣaṇa-bhedāt. ata eva
SV_04502	vyavahāram pratāryate ||82|| tathā aneka-	kṛd eko 'pi tad-bhāva-paridīpane | a-tat-kārya-
SV_16216	tasmād ayam anukramaḥ svabhāvato 'pi kārya-	kṛt kaiścid eva vijñāta ity asti parokṣa-artha-
SV_02710	vastu vidhinā pratyāyayati na vyavaccheda-	kṛt, tadā eka-dharma-niścaye tad-a-vyatirekāt
SV_04117	sāmānyasya na sāmānyam (75'a) tat-kārya-	kṛt. tasya apy a-viśeṣa-prasaṅgataḥ | tāsām
SV_05418	matam | (107ab) na brūmo 'nekam eka-kārya-	kṛn na bhavati iti, kiṃ tarhi na bhinneṣv artheṣv
V3_01304	so 'siddha iti. tasya eva ca iṣṭasya vighāta-	kṛd viruddhaḥ. tad api na sādhyam an-uktatvād iti
NB_03086	viruddhau. nanu ca ṛṭīyo 'pi iṣṭa-ighāta-	kṛd viruddhaḥ. yathā parārthās cakṣur-ādayaḥ
V3_11301	viruddhau. nanu ṛṭīyo 'pi iṣṭa-ighāta-	kṛd viruddho 'sti, yathā – parārthās cakṣur-
PV_03170	| anuyānti imam artha-aṃśam iti ca apoha-	kṛc chrutiḥ || tasmāt saṅketa-kāle 'pi nirdiṣṭa-
PV_03164	| tato 'nya-apoha-niṣṭhatvād uktā anya-apoha-	kṛc chrutiḥ || vyatireki iva yaj jñāne bhāty
SV_12411	puruṣaḥ karoti iti sarvaḥ puruṣaḥ kārya-	kṛt syāt. a-karaṇe vā na eva kaścit tadvad ity a-
V3_03506	-śabdena uktaḥ. योग्यं हि विस्वम स्वभावताः	kṛta-a-kṛtānām śabdānām, icchā-mātra-vṛtṭeḥ. tayā
V3_00511	eka-dharmaṇo 'vaśyam apara-abhyupagamo yukti-	kṛta iti. asati tu hetau maulasya hetor vyāpya-
V1_03310	-a-viśeṣe 'py eṣa viśeṣo buddhi-pratibhāsa-	kṛta iti tasya eva prāmānyam yuktam. atha kā iyam
VN_06813	taṃ dur-vidagdho jano 'yam tasmād yatnaḥ	kṛta iha mayā tat-samujjvalānāya ||3|| vāda-nyāyo
PV_03056	| gatir apy anyathā drṣṭā pakṣaś ca ayam	kṛta-uttaraḥ || maṇi-pradīpa-prabhayor maṇi-
SV_02305	tathā hi tathā-vṛttir eva apekṣā tat-	kṛta-upakāra-anapekṣasya tan-niyama-ayogāt. tan-
V2_08701	tathā hi tathā-vṛttir eva apekṣā, tat-	kṛta-upakāra-anapekṣasya tan-niyama-ayogāt. tan-
SV_04711	śakyate. tat-sambandhini karaṇāt tatra api	kṛta eva iti cet. uktam atra – sambandhe 'py
VN_02022	an-ukto 'pi sādhyā-dharme 'ntar-bhāvāt pakṣi-	kṛta eva iti na pṛthag asya upanyāso vyākhyānam
SV_09021	kvacit pratiniyamāt tat-pratibhāsa-bheda-	kṛta eva tayo rūpayoḥ svabhāva-bhedo 'pi syāt.
VN_03114	pratijñā-adhikaraṇatve punas tat-prayoga-	kṛta eva parājayo 'sya prastāva-upasamhāra-
SV_07010	tasmāt tatra api kārya-kāraṇa-bhāva-	kṛta eva pratibandhaḥ. tad ayam āśrayaḥ
VN_03507	bhaṇḍa-ālekhya-nyāyena iti tatra api pakṣi-	kṛta-dharma-viparyayavati drṣṭānte virodhaḥ syāt.
VN_05009	hasati svāmīny uccai rudaty atiroditi |	kṛta-parikaram sveda-udgāram pradhāvati dhāvati |
VN_03116	-udbhāvanam parājita-parājaya-abhāvād bhasmī-	kṛta-prajvalana-vat. ye tu kecid vicāra-
V3_09508	drṣṭam yad-drṣṭer a-kriyā-darśīno 'pi	kṛta-buddhir bhavati, yadi tādrṣam syāt, sarva
PV_04262	drṣṭya-arthe sā iti sūcitam || an-āṅgī-	kṛta-vastv-aṃśo niṣedhaḥ sādhyate 'nayā | vastuny
HB_01916	atha viśeṣa-utpattāv api sahakāriṇā	kṛta-viśeṣa eva upatiṣṭhet, anavasthā evam syāt.
HB_02017	-janmany ādyaḥ sahakāri-viśeṣo na sahakāri-	kṛta-viśeṣa-janmā anantara-kārya-vat. tataḥ
V1_03302	-asiddheḥ. tathā viśeṣaṇa-jñānam, a-viśaya-	kṛta-viśeṣasya viśeṣaṇa-jñāna-viśeṣya-jñāna-a-
V2_09505	-bādhā-śāṅkā-vyabhicāra ity eke. na, pakṣi-	kṛta-viśaye 'bhāvāt. kadācid bhaved iti cet,
SV_01219	-bādhā-śāṅkā vyabhicāra ity eke. na, pakṣi-	kṛta-viśaye 'bhāvāt. kadācid bhaved iti cet. tathā
V1_03604	-grāhya-grāhaka-ākāra-viplavā ||39|| tathā	kṛta-vyavasthā iyaṃ keśa-ādi-jñāna-bheda-vat |
PV_03331	lakṣaṇa-grāhya-grāhaka-ākāra-viplavā | tathā	kṛta-vyavasthā iyaṃ keśa-ādi-jñāna-bheda-vat ||
SV_03612	ca kevalam jāḍya-khyāpanam. tathā-	kṛta-vyavasthāḥ śabdā dharmā-dharmy-ādiṣu na
SV_15204	iti sarvam tathā bhavati. lokasya sva-icchā-	kṛta-saṅketa-anuvyavahārāt kim ayam lokāḥ sva-
SV_06205	na unmattaḥ, tat-samskārya eva śabdānām	kṛta-saṅketatvāt. a-vyavahāra-upanītaś ca na eva
SV_03411	tathābhūtasya eva jñāpanāya śabdasya	kṛta-saṅketatvāt. nanu ca pācakatvam iti
SV_06820	'pi sakṛt pratyaya-artham vṛihy-ādi-śabdaiḥ	kṛta-saṅketāḥ kathiyanta iti pūrva-vad vācyam. ye
SV_04525	-artham kriyate, api nāma itaḥ śabdāt	kṛta-saṅketād uttara-kālam imam artham
SV_03311	jijñāsate tathābhūta-jñāpana-artham tathā-	kṛta-saṅketena śabdena prabodhyata an-aśvatvam
SV_12313	puruṣaḥ kartum na śaknuyuḥ kṛtām vā a-	kṛta-saṅketo vivecayet, vyaktam apauruṣeyo vedāḥ.
SV_02515	yato yato bhinnās tad-bheda-pratyāyanāya	kṛta-sanniveśaiḥ śabdais tatas tato bhedam
SV_16408	anyato 'sambhavat-phalānām phala-darśanāt,	kṛta-samaya-kāvya-ādi-vat. a-śakti-sādhanam
SV_11226	puruṣa-dharma-vat. tad ayam nivartamānaḥ sva-	kṛta-samaya-sambhavām artha-pratibhām nivartayati.
SV_11407	vaiphalya-prasaṅgāt. drṣṭaś ca icchā-vaśāt	kṛta-samayaḥ sarvaḥ sarvasya dipakaḥ. aneka-artha
VN_04601	kiñcid bhayaṃ paśyāmo yena taṃ pariharet. a-	kṛta-samayasya śabde 'py a-pratīti-jananāc ca. na
SV_06825	codanāyām tad-anya-bhedena ghaṭa-ādi-śabdaiḥ	kṛta-samayāḥ. tathā kāraṇa-apekṣayā apy aneka
V3_12711	na sambandha ity ca nipuṇā vāco yuktiḥ. āṅgī-	kṛta-sambandham dravyam api na iti cet, priyam
SV_04709	api hi viśiṣṭā vyaktasya eva vaktavyā ity a-	kṛta-sambandhasya an-abhidhānād avāśyam tatra
SV_04526	imam artham pratipadyeta iti. na ca prak-	kṛta-sambandhasya ekatra svalakṣaṇe śabdasya
SV_04316	-jijñāsāsu tathābhāva-khyāpanāya tathā-	kṛta-sthititvāt, na vastu-bhedāt, tasya ekasya
PV_02279	doṣa-virodhinaḥ | taj-je karmaṇi śaktāḥ suyū	kṛta-hāniḥ katham bhavet | doṣā na karmaṇo duṣṭaḥ
SV_11826	bhinnatvād vastu-rūpasya sambandhaḥ kalpanā-	kṛtaḥ | (237ab) ity uktam prak. na hi śleṣa-
SV_04714	tat-kāriṇām a-tat-kāri-bheda-sāmye na kiṃ	kṛtaḥ | (95ab) yam arthakriyām adhikṛtya ayam

PV_04102	|| tasmād viṣaya-bhedasya darśanāya pṛthak-	kṛtaḥ | anumāna-a-bahir-bhūto 'py abhyupāyaḥ
SV_16112	sā ca ānupūrvī varṇānām pravṛttā racanā-	kṛtaḥ | icchā-a-viruddha-siddhīnām sthita-krama-
SV_16503	ekas tattva-vin na anya iti bhedaś ca kim-	kṛtaḥ | tadvat puṁstve katham api jñāni kaścit
PV_02057	alpo 'py a-saṁhāryaḥ pratyāneyas tu yat-	kṛtaḥ | vikāraḥ syāt punar-bhāvas tasya hemni
SV_12203	vyabhicāriṇaḥ ||243|| yathā ādya 'pi pathika-	kṛto 'gnir jvālā-antara-pūrvako na araṇi-
V3_03207	eva viṣaya-bheda-pradarśana-arthaṁ pṛthak-	kṛto 'numānād a-bahir-bhūto 'py abhyupāyaḥ,
VN_02517	pratijñā-hānau viśeṣa-pratiniyamaḥ kim	kṛto 'nena prakāreṇa pratijñām tyajataḥ pratijñā-
SV_07020	badarāni ity api na syāt. na vai tad-upakāra-	kṛto 'yaṁ vyapadeśaḥ, kim tarhi saṁyoga-kṛtaḥ.
VN_01116	sarvadā an-atiśayā kim idānim atiśayavad yat	kṛto 'yaṁ vyavahāra-vibhāgaḥ. tā avasthā
SV_07020	-kṛto 'yaṁ vyapadeśaḥ, kim tarhi saṁyoga-	kṛtaḥ . kim punaḥ sa tayor eva saṁyogaḥ. tābhyām
PV_02079	-samāśritam || yathā śruta-ādi-saṁskāraḥ	kṛtaś cetasi cetasi | kālena vyajyate ' -bhedāt
V3_10906	rāgam āhuḥ. tad-ānanda-viṣaya-uparodhini tat-	kṛtaś cetaso vyāroṣo dveṣaḥ. sa eva ubhaya-
SV_07017	samāna-deśa-kārya-utpādana-bhāva ādhāra-	kṛtaḥ . tasmāt tat-pūrva-kṣaṇa-sahakāri kuṇḍam
SV_00301	iti. bhedo dharma-dharmitayā buddhy-ākāra-	kṛto na artho 'pi, vikalpa-bhedānām svatantrānām
V3_09810	ity asiddha ucyate. sa ca śabdaḥ pakṣi-	kṛtaḥ , na ca aparāḥ śabdaḥ, yo hetuḥ syāt. tasya
SV_15507	ayam an-arthakeśv artha-vikalpaḥ puruṣa-	kṛtaḥ , na tu śabda-svabhāva-kṛtaḥ, puruṣa-upadeśa-
V3_08805	a-pāte 'pi tulyaḥ paryanuyogaḥ –	kṛto nāma sa tena pratibandha-ākhyāḥ padārthaḥ, sa
PV_02184	|| yasmād deśa-viśeṣasya tat prāpty-āśā-	kṛto nṛṇām | sā bhava-icchā āpty-an-āpti-icchōḥ
SV_12919	buddhau paurvāparya-abhāvāt. teṣāṁ tat-	kṛtaḥ pada-vākya-bhedānām bhedo na syāt. na apy a-
V3_08903	iti. tad api iṣṭam eva. na hi tasya tat-	kṛtaḥ pātaḥ, svayaṁ patina-dharmatayā pātāt,
SV_15508	-vikalpaḥ puruṣa-kṛtaḥ, na tu śabda-svabhāva-	kṛtaḥ , puruṣa-upadeśa-apekṣānāt, artha-antara-vad
SV_14712	tato dharma-bhedāc ca anyatvam. jñāna-	kṛtaḥ pratibandha iti cet. syād etat – yat-
SV_12328	koṣa-pānaṁ syāt karaṇiyam. viśa-karma-ādi-	kṛto bauddhā api dṛśyante. tatra a-mantratvam api
SV_02714	eka-samāropa-vyavacchedād anya-vyavacchedaḥ	kṛto bhavati iti tad-arthaṁ anyat pravartate.
V3_01810	tathā-iṣṭa-samudāyasya siddhir vighāto vā	kṛto bhavati. sarvatra hi tat-samudāya-viparyāsād
SV_05316	kaḥ punar āsām vijñānena aparādhaḥ	kṛto yat tan na upakurvanti. kim antar-gaḍunā
V1_03113	-abhāvāt. asty anubhava-viśeṣo 'rtha-	kṛtaḥ , yata iyaṁ pratītiḥ, na sārūpyād iti cet,
SV_07919	pratyayaṁ janayet. vyaktibhiḥ ko 'parādhaḥ	kṛto yena tās tathā na iṣyante. tāsām eka-
VN_03010	-vākye prayoga-pratiśedhāt tad-āśrayas tat-	kṛto vā hetu-dṛṣṭāntayor na virodha iti na
SV_04302	ayaṁ svalakṣaṇānām eva darśana-āhita-vāsanā-	kṛto viplava iti tat-pratibaddha-janmanām
V3_10312	vaktāraḥ pradarśayanti. na ca tat-	kṛto vibhāgo vastu-vyavasthāyāḥ samāśrayaḥ,
HB_02003	yena nitya-anuśakta eva eṣāṁ paraspara-	kṛto viśeṣaḥ syāt, tad-upāya-apāyayoḥ kārya-
SV_16316	-viśeṣa-āśraya-vipāka-dharmā sa dharmas tena	kṛtaḥ sa tathā tad-ārādhanena phalati iti. tat-
SV_13215	na upalabhate. yasya saṁskāra indriyasya	kṛtaḥ sa sarva-śabdān yugapac chr̥ṇuyād iti
PV_02135	heto rūpa-avabodhataḥ | ātma-ātmīya-graha-	kṛtaḥ snehaḥ saṁskāra-gocaraḥ || hetur virodhi
V3_06305	bhāvān na bhavati iti hetu-pratiśedho 'sya	kṛtaḥ syāt. tataś ca a-hetukatvam. anyathā abhāva
SV_10018	bhāvaṁ na karoti iti kriyā-pratiśedho 'sya	kṛtaḥ syāt. tathā apy ayam akiñcītkaraḥ kim ity
V2_08304	bhāvaṁ na karoti iti kriyā-pratiśedho 'sya	kṛtaḥ syāt. tathā apy ayam akiñcītkaraḥ kim ity
SV_15524	-paratā-anurodhena anyato vā kutaścid dhetoḥ	kṛtaḥ syāt, tadā mantra-prayogāt kadācid artha-
SV_14217	vastu-bhūtasya tad-anyebhyaḥ. kṣṭhe 'gni-	kṛtaḥ svabhāvo vināśo na sarva iti cet. kṣṭhā
VN_03214	dṛṣṭānta-upadarśanaṁ ca etad anityaḥ śabdaḥ	kṛtaka -anityatvād iti yathā. kvacid arthe
SV_13508	krama-antara-virodhataḥ ||259|| yady a-	kṛtaka -ānupūrvī varṇānām te ca na bahavaḥ samāna-
V2_07604	anityam, yathā ghaṭa-ādayaḥ, śabdaś ca	kṛtaka ity anvayī. sāmartyād eva atra anityaḥ
V3_01006	kaścit kṛtakaḥ sa sarvo 'nityaḥ, śabdaś ca	kṛtaka ity ukte 'pi śabdo 'nitya ity arthād
NB_03012	-para-vyāpāro hi bhāvaḥ svabhāva-niṣpattau	kṛtaka iti. evaṁ prayatnānantariyakatva-pratyaya-
SV_09720	anityam, yathā ghaṭa-ādayaḥ, śabdaś ca	kṛtaka iti kṛtakatvasya apy anityatvena vyāptiṁ
SV_09725	-abhāve kṛtakatvaṁ bhavati śabdaś ca	kṛtaka iti. siddha-tat-svabhāvatayā tad-abhāve na
V2_07606	-abhāve kṛtakatvaṁ bhavati, śabdaś ca	kṛtaka iti. siddha-tat-svabhāvatayā tad-abhāve na
V3_09501	-śabdaḥ samāviśet, yathā-utpattiṁ hetubhyaḥ	kṛtaka -śabdaḥ sambandhi-bheda-vyudāse 'pi. tathā
SV_09309	svabhāva-niṣpattau bhāvaḥ kṛtakaḥ. tena iyaṁ	kṛtaka -śrutiḥ svabhāva-abhidhāyiny api para-
V2_07409	svabhāva-niṣpattau bhāvaḥ kṛtakaḥ. tena iyaṁ	kṛtaka -śrutiḥ svabhāva-abhidhāyiny api para-
V2_10009	-bhāvas tan-mātra-anubandhena khyāpyate. yaḥ	kṛtaka -svabhāvaṁ janayati, so 'nityaṁ svabhāvaṁ
SV_15209	'pi sarveṣāṁ tathābhāvo na sidhyati. a-	kṛtaka -svabhāvatve 'pi hy eṣāṁ kaścin mithyā-
V3_07804	hetor vyavasthayā darśyate – sarvo 'pakṣaḥ	kṛtako 'nitya ity, kim tarhi vastu-bala-āyātā eva
V2_07611	prasādhyā nivṛttir vaktavyā. katham idānim	kṛtako 'vaśyam anitya ity pratyetavyaḥ, yena evam
SV_09804	sūcayati iti siddho 'nvayaḥ. katham idānim	kṛtako 'vaśyam anitya ity pratyetavyo yena evam
SV_01802	-mātra-anubandhaḥ khyāpyate. sva-kāranād eva	kṛtakas tathābhūto jāto yo naśvaraḥ kṣaṇa-sthiti-
SV_09308	-para-vyāpāro hi svabhāva-niṣpattau bhāvaḥ	kṛtakaḥ . tena iyaṁ kṛtaka-śrutiḥ svabhāva-
V2_07408	-para-vyāpāro hi svabhāva-niṣpattau bhāvaḥ	kṛtakaḥ . tena iyaṁ kṛtaka-śrutiḥ svabhāva-
SV_06902	bāhuleyaḥ prayatnānantariyakaḥ śabdaḥ	kṛtako vā iti. tathā tat-kārya-pratiśedhena apy a
NB_03024	kṛtakatvaṁ vā. saṁś ca śabda utpattimān	kṛtako vā iti svabhāva-hetoḥ prayogaḥ. asaty
VN_00117	api vyāptiḥ prasādhyata eva yathā sañ śabdaḥ	kṛtako vā, yaś ca evam, sa sarvo 'nityaḥ, yathā
VN_00114	tat sarvam anityam, yathā ghaṭa-ādiḥ, san	kṛtako vā śabda iti. atra api na kaścit krama-
NB_03014	-ādayo 'pi draṣṭavyāḥ. sann utpattimān	kṛtako vā śabda iti pakṣa-dharma-upadarśanam.
VN_00208	asya viparyaye vṛtter a-darśane 'pi san	kṛtako vā syān nityaś ca ity a-nivṛttir eva

PV_04022	tasya śaktatā || uktam atra vinā apy asmāt	kṛtakah śabda idrśah | sarve 'nityā iti prokte
SV_15105	na hi janma asti kasyacit ||285|| yady a-	kṛtakah śabdo na tasmād artheṣu pratitir eva syāt.
SV_02416	parityajya katham bhavet. ya eva tarhi	kṛtakah, sa eva anityo bheda-abhāvāt. pratijñā-
SV_09808	eva vinaśvarāṇām bhāvāt. tasmād yah kaścit	kṛtakah sa prakṛtyā eva naśvaraḥ. tathā hi sa-
V2_07701	eva naśvarāṇām bhāvāt. tasmād yah kaścit	kṛtakah sa prakṛtyā eva naśvaraḥ. tathā hi sa-
V3_01005	atra. api ca vinā apy anena yāvān kaścit	kṛtakah sa sarvo 'nityah, śabdaś ca kṛtaka ity
V3_08105	vipakṣād a-vyāvṛtter iti cet, evam tarhi yah	kṛtakah so 'nitya eva iti nitya-vyavacchedena
NB_03122	tatra anityatvam, anityatva-abhāvaḥ	kṛtakatva-a-sambhavo yathā ghaṭa-ākāśayor iti
SV_11426	vyavasthā-bhede 'pi nāntariyakatā syāt.	kṛtakatva-anityatva-vat. na apy ete vivakṣā-
HB_02806	bhavati yena yasya kaścit sambandho yathā	kṛtakatva-anityatvayor eka-artha-samavāyo
SV_15415	na ātma-nivṛtti-mātram. anyathā nir-upākhye	kṛtakatva-ādy-ayogān na tato nairātmya-siddhiḥ
V3_09303	syāt, yan-nibandhano 'yam anitya-śabdaḥ,	kṛtakatva-ādi-vat. nanv asty eva tiro-dhānam. na
HB_03716	hetur eva syāt, yady atra anityatva-hetum	kṛtakatva-ādikam api kaścīn na nirdeśayed iti.
V2_05303	-sādhanāt. vyatirekiṇaś ca sandeha-ayogāt	kṛtakatva-ādinā anityatve, vastu-dharmasya sarva-
V3_11207	dvayor viruddho 'siddhau ca, yathā	kṛtakatva-prayatnānantariyakatve nityatva-sādhane,
V3_13104	vastu-bala-āyātam kṛtakatvam pratibadhnāti.	kṛtakatva-prastāve ca an-āgama-āśrayān na āgama-
HB_00807	a-tat-svabhāvasya bhāve 'nya-bhāvaḥ,	kṛtakatva-bhāva iva prayatna-utpatti-dharmatāyāḥ.
V3_07008	sa punar upādhi-bheda-apekṣaḥ kevalo vā	kṛtakatva-sattva-van nāśe nirdiśyata ity uktam.
V3_09707	udbhāvyate, yathā abhivyakti-vādinaḥ	kṛtakatvam asiddham iti, na tat sarvatra anumāne,
NB_03122	kvacid dhūmo yathā mahānasa-itarayoḥ, yatra	kṛtakatvam tatra anityatvam, anityatva-abhāvaḥ
V3_13207	dhūmaḥ, yathā mahānasa-itarayoḥ. yatra	kṛtakatvam tatra anityatvam, anityatva-abhāve
SV_01822	-tad-bhāvasya arthāpattiyā anityatva-abhāve	kṛtakatvam na bhavati iti bhavati. na hi
SV_01805	tad-bhāve hetu-bhāve vā anityatva-abhāve	kṛtakatvam na bhavati dahana-abhāve ca dhūmaḥ.
V2_10013	tad-bhāve hetu-bhāve vā anityatva-abhāve	kṛtakatvam na bhavati dahana-abhāve ca dhūmaḥ.
V3_13103	vṛttiḥ. tan na etad vastu-bala-āyātam	kṛtakatvam pratibadhnāti. kṛtakatva-prastāve ca
NB_03083	sattvasya, a-sapakṣe ca asattvasya, yathā	kṛtakatvam prayatnānantariyakatvam ca nityatve
SV_09724	prayogaḥ. vyatireke 'pi na anityatva-abhāve	kṛtakatvam bhavati śabdaś ca kṛtaka iti. siddha-
V2_07606	kartavyaḥ. vyatireky api na anityatva-abhāve	kṛtakatvam bhavati, śabdaś ca kṛtaka iti. siddha-
NB_03024	anityatve na asty eva sattvam utpattimattvam	kṛtakatvam vā. samś ca śabda utpattimān kṛtako vā
PV_04258	apekṣayā | svabhāvasya yathoktam prāg vināśa-	kṛtakatvayoḥ || a-hetutva-gati-nyāyaḥ sarvo 'yam
V3_13207	tatra anityatvam, anityatva-abhāve	kṛtakatvasya a-sambhavaḥ, yathā ghaṭa-ākāśayor
SV_09721	yathā ghaṭa-ādayaḥ, śabdaś ca kṛtaka iti	kṛtakatvasya apy anityatvena vyāptim pradarśya
HB_00608	vyabhicāram ca āha, yathā vināśe hetumati	kṛtakatvasya. tasya dvidhā prayogaḥ, sādharmyeṇa
SV_09726	-tat-svabhāvatayā tad-abhāve na bhavataḥ.	kṛtakatvasya śabde ca bhāva-khyātau tad-ātmanaḥ
V2_07607	-tat-svabhāvatayā tad-abhāve na bhavataḥ	kṛtakatvasya śabde ca bhāva-khyātau tad-ātmanaḥ
HB_00212	nīścayaḥ, yathā pradeśe dhūmasya śabde vā	kṛtakatvasya. sa-dhūmaḥ hi pradeśam artha-antara-
V3_13101	idam udāharaṇam uktam – anityaḥ śabdaḥ	kṛtakatvāt, nityaḥ śrāvaṇatvād iti. atra hi
V3_04910	ca iti dvau hetū, nityaḥ	kṛtakatvāt prayatnānantariyakatvāc ca iti
V3_04909	vā viparyāsanam iti darśana-artham anityaḥ	kṛtakatvāt prayatnānantariyakatvāc ca iti dvau
V3_04711	-dharmā nirdiśyante – prameyatvān nityaḥ,	kṛtakatvāt anityaḥ, anityatvāt
NB_03134	-vyatireko yathā – anityaḥ śabdaḥ,	kṛtakatvād ākāśa-vad iti vaidharmyeṇa. viparīta-
V3_13304	rāga-ādimān iṣṭa-puruṣa-vat. anityaḥ śabdaḥ	kṛtakatvād ghaṭa-vad iti. tathā viparīta-anvayaḥ
NB_03126	rāga-ādimān, iṣṭa-puruṣa-vat. anityaḥ śabdaḥ	kṛtakatvād ghaṭa-vad iti. tathā viparīta-anvayaḥ,
SV_15026	'py ubhayaḥ syād iti. bhavatu vahny-ādimām	kṛtakatvād yathā-pratyayam anyatra anyathātvam,
V3_04712	anityaḥ, anityatvāt prayatnānantariyakaḥ,	kṛtakatvān nityaḥ, sa-ātmakam jīvac-charīram
SV_15612	tat-krama-ātmano vā mantrasya artha-hetor a-	kṛtakatvān nityasya nityam sannidhānam iti nityam
SV_09722	apy anityatvena vyāptim pradarśya śabdasya	kṛtakatve kathite sāmartyād eva anityaḥ śabda
V3_01908	ca hetu-pratijñayor doṣa ity eke. teṣām	kṛtakatvena śabda-nāśe sādhye gandhe prthivī-
V3_07805	vyāptiḥ pramāṇair upadarśyate – sarvam	kṛtakam anityam iti. tathā-siddhāv eva hi sa
NB_03127	iti. tathā viparīta-anvayaḥ, yad anityam tat	kṛtakam iti. sādharmyeṇa dṛṣṭānta-doṣāḥ.
V3_13305	tathā viparīta-anvayaḥ – yad anityam tat	kṛtakam iti. sādharmyeṇa. vaidharmyeṇa api –
SV_15214	|| atha yan mithyā-arthaḥ vacanaḥ tad akhilaḥ	kṛtakam iti hetu-vyatirekeṇa sādhyā-vyatirekasya
SV_15312	tāni pratikṣeptavyāny eva iti. tasmād a-	kṛtakam ca syād syān mithyā-arthaḥ ca iti na
SV_09719	anayor darśayati. tatra anvayī yat kiñcit	kṛtakam tat sarvam anityam, yathā ghaṭa-ādayaḥ,
V2_07603	iti vakṣyāmaḥ tau punar hetū yat kiñcit	kṛtakam tat sarvam anityam, yathā ghaṭa-ādayaḥ,
SV_01819	-vacanena dvitiya-siddhim āha. tathā hi yat	kṛtakam tad anityam ity ukte 'n-artha-antara-
NB_03011	-dharma-bhedena svabhāvasya prayogaḥ. yat	kṛtakam tad anityam ity upādhi-bhedena. apekṣita-
NB_03135	viparīta-vyatireko yathā – yad a-	kṛtakam tan nityam bhavati iti. na hy ebhir
V2_08011	anvaya-vidhāna-ayogāt. tad eva ca naḥ	kṛtakam yathoktam abhidharme – katame dharmāḥ
VN_00113	dharmiṇi bhāva-sādhanam, yathā yat sat	kṛtakam vā, tat sarvam anityam, yathā ghaṭa-ādiḥ,
VN_00216	asal-lakṣaṇam ākarṣati. tena yat sat	kṛtakam vā tad anityam eva iti sidhyati, tāvatā
VN_00202	-pramāṇa-upadarśanam. yadi na sarvam sat	kṛtakam vā pratikṣaṇa-vināśi syāt, a-kṣaṇikasya
SV_15215	-vyatirekasya vyāpter anyatra a-sambhavād a-	kṛtakam satya-artham iti syād vinā apy anvayena.
SV_01721	-anubandhena tat-svabhāvatayā khyāpyate. yah	kṛtakam svabhāvam janayati, so 'nitya-svabhāvam
V2_08010	-ślokaḥ. skandha-dhātva-āyatana-lakṣaṇasya vā	kṛtakasya anityatā-sādhanād a-doṣāḥ, a-tad-

samvādanam itarad vā sarva-darśī vacanasya a-
 SV_15308 sattu-anubandhī nāṣa iti brūmaḥ. ta eva
 SV_14922 phalam iti prayogāt phalam icchatā
 SV_16406 dṛśyante ca vicchinna-kriyā-sampradāyāḥ
 SV_12102 śaktitvād iti puruṣa-viśeṣa eva samarthitaḥ.
 SV_16404 bijasya iti tat-svabhāva-apekṣāḥ. evaṃ tarhi
 SV_09908 bijasya iti tat-svabhāva-apekṣāḥ. evaṃ tarhi
 V2_07806 -kārayoḥ pūrvāpara-bhāvasya vyavasthitatvāt.
 SV_13512 ca. kiṃ punar a-calita-avasthā-svabhāvānām a-
 SV_13515 vācyā mantrāḥ phala-īpsunā | (310ab) na hy a-
 SV_16405 api ca, na jñāna-hetutā eva syāt tasminn a-
 SV_15103 sarvatra saṃśayaḥ syāt. mithyātvaṃ
 SV_15212 iti. tat-prayoga-upakāra-vipāka-dharmaṇaḥ
 SV_16317 cet, na, tasyāḥ sāmagryā eva antara-viśeṣa-
 V1_02212 syāt, kārya-svabhāvānām kāraṇa-svabhāva-
 HB_02412 iti. hetu-udāharaṇa-adhikam adhikam. ekena
 VN_04915 anaikāntikaḥ syāt. vipakṣasya api icchā-
 V3_10105 rūpa-an-upalakṣaṇaṃ yuktaṃ. tad-upalakṣaṇa-
 SV_08707 anukrama-pratīteḥ. tad-a-viśeṣe 'py anukrama-
 SV_12829 śabda-viśeṣe smṛtir yukta, tasyā a-tat-
 V1_00813 || vyatireke 'pi tad-dhetus tena bhāvasya kiṃ
 PV_02064 || tena a-prasiddha-dṛṣṭānta-hetu-udāharaṇaṃ
 PV_04166 taṃ vyanakti iti kathyeta tad-abhāve 'pi tat-
 PV_03418 | prāg guror lāghavāt paścān na pāpa-haraṇaṃ
 PV_02259 bādha-nivṛttir yato hetor bādha-sambhava-
 HB_03602 -prasiddhir iti jñāpanāya niścita-vacanaṃ
 HB_03915 yad artha-pratīti-jananaṃ. tat samayena eva
 SV_11317 pratipipādayiṣor vacana-anukrama-darśanaṃ
 V2_04508 -phalam, an-iṣṭaṃ ca iti. yadi ca na viśayī-
 V3_01410 iti vakṣyāmaḥ. yaś ca ayaṃ sarvatra vastu-
 SV_03617 asti. tat kadācit kasyacid bhavati iti tat-
 SV_13114 vā. tat kadācit kasyacid bhavati iti tat-
 V3_05213 syāt, yady atra kaścid upādāna-viśeṣa-abhāva-
 V1_04312 kriḍāna-śilo devānām-priyaḥ sukha-edhitaḥ
 HB_01515 -śilo devānām-priyaḥ sukha-edhitaḥ kṛtaṃ
 HB_01515 -a-sapakṣayor liṅgasya sad-asattva-khyāpanaṃ
 NB_03032 tathā hi yasya pramāṇa-samvādi vacanaṃ tat-
 SV_16611 syāt. mithyātvaṃ kṛtakeṣv eva dṛṣṭaṃ ity a-
 SV_15212 anayā diśā sarva-prayogeṣu vacana-parāvṛtti-
 V3_10501 hetu-bindu-prakaraṇaṃ ācārya-dharmakīrti-
 HB_04102 a-śakyatvāt. tathā ca dvir-anubhāṣaṇaṃ
 VN_05412 na, teṣāṃ prabhāvavatā eva adhiṣṭhānāt. tat-
 SV_16327 -vyavahāra-parikleṣaṃ yena na atra ādaraṃ
 VN_01011 āropayati, sa eva asyā viśaya iti, a-viśayī-
 SV_05010 -sāmarthyam na paśyāmaḥ, yena asāv āśrayaḥ.
 SV_11628 || tasmād viśaya-bhedasya darśanāya pṛthak-
 PV_04129 |28|| tasmād viśaya-bhedasya darśanāya pṛthak-
 V3_03909 -arthī ca hetu-uktir ukta-artha-anumitau
 PV_04200 -bhāva-vastu-dharma-an-atikramāt puruṣa-
 SV_16211 sva-vacanena asya saha uktiḥ sāmya-dṛṣṭaye
 V3_03006 viśeṣaḥ. jijñāpayiṣur arthaṃ taṃ taddhitena
 SV_03405 taddhitena vā darśayet pācakatvaṃ iti
 SV_03408 ayuktā. pravṛttir vācakānām ca vācyā-dṛṣṭi-
 SV_17517 ity uktam. sā ca puruṣa-vitarka-vicāra-
 SV_16115 sarva-cintāsu śāstraṃ grāhyam iti sthitiḥ |
 PV_04053 sarva-cintāsu śāstraṃ grāhyam iti sthitiḥ |
 V3_02113 -ātmanā vyapadeśa-ādāyo janya-janaka-bhāva-
 V3_08709 sva-vāk-śāstra-virodhayoḥ | puruṣa-icchā
 PV_04105 na aparaṃ iti yat kiñcid etat. puruṣa-icchā-
 V3_03404 -sthāna-vāraṇaṃ | vṛttau svayaṃ śruteḥ pṛha
 PV_04030 uparacayati ity uktam vārttike. buddhi-
 V3_12603 vāstavi pratyāsattiḥ, api tu vaktur vivakṣā-
 V3_00703 -upagatena siddhiḥ syāt. sato 'py a-vastu-
 V3_00310 -rūpa-śūnyayoḥ | tad-rūpa-a-vañcakatve 'pi
 PV_03083 -adhyavasāyataḥ | tad-rūpa-a-vañcakatve 'pi
 V2_04708 kṛtakasya itarasya vā vibhāvayituṃ samarthaḥ.
 kṛtakā anityāḥ sādhyante. na hy ayaṃ sambhavo
 kṛtakā mantrā vācyāḥ pauraṣeyāś ca. puruṣa-
 kṛtakāś ca. tān yatnavanta upalabhanta iti cet.
 kṛtakāḥ pauraṣeyāś ca vācyā mantrāḥ phala-īpsunā |
 kṛtakānām api keṣāñcit satām vā sa eva svabhāvo
 kṛtakānām api keṣāñcit satām vā sa eva svabhāvo
 kṛtakānām api hetu-pariṇāma-niyamavatām a-śakyaḥ
 kṛtakānām kathañcit sthitānām pūrva-avasthā-
 kṛtakānām prayogaḥ sambhavati na ca a-
 kṛtake mate | nityebhyo 'vastu-sāmarthyān na hi
 kṛtakeṣv eva dṛṣṭaṃ ity a-kṛtaṃ vacaḥ | satya-
 kṛtatvāt tat-phalasya karmaṇaḥ. vinā api puruṣeṇa
 kṛtatvāt saṃśaya-nirṇaya-ādi-bheda-vat. na
 kṛtatvād a-kāraṇa-apekṣaṇe vā a-hetukatva-
 kṛtatvād anyatarasya ānarthakyam iti tad etan
 kṛtatvād ity ukta-prāyam. sādhyā-vyatireke ca
 kṛtatvād bhedeṣv a-bhinna-pratyayasya. api ca,
 kṛtatvād vākya-bhedasya anukramavati vākya-
 kṛtatve tan-nāma-a-grahaṇa-prasaṅgāt. tataḥ
 kṛtam | a-vināśa-prasaṅgaḥ sa nāśa-hetor mato
 kṛtam | anyathā śaśa-śṛṅga-ādau sarva-asiddhe 'pi
 kṛtam || na ākārayati ca anyo 'rtho 'n-upakārāt
 kṛtam || mā bhūd gauravam eva asya na pāpaṃ gurv-
 kṛtam a-sāmarthyam na syāt. tathā api vyartho
 kṛtam asmābhiḥ. yato 'pi bhāva-abhāva-vacana-
 kṛtam iti. na a-yogye samayaḥ samartha iti
 kṛtam eva, anyathā-abhidhāne gamaka-dharma-a-
 kṛtam eva tat sādhanena, katham atas tat-siddhiḥ.
 kṛtam eva śabda-pravṛtti-bhedam icchati, tasya
 kṛtam eṣāṃ kadācit kvacic chravaṇam iti. kāmam
 kṛtam eṣāṃ kadācit kvacic chravaṇam iti. na vai
 kṛtam kārya-vyatirekaṃ na brūyāt. so 'pi katham
 kṛtam kṛtam punaḥ kārayati. tathā hi bīja-ādy-
 kṛtam punaḥ kārayati. tathā hi bīja-ādy-upanyāse
 kṛtam bhavati iti na avaśyaṃ vākya-dvaya-prayogaḥ.
 kṛtam vacaḥ | sa āgama iti prāptaṃ nirarthā
 kṛtam vacaḥ | satya-arthaṃ vyatirekasya virodhi-
 kṛtam vibhramam utsṛjya artha-vyavasthāpana-nītir
 kṛtam samāptam. namaḥ samantabhadrāya.
 kṛtam syāt. tatra prathamam sarva-anukrama-
 kṛtam hi te samayam anupālayantas tad-upadeśena
 kṛtavān. na hy anumāna-ādi-nivṛttir abhāvaṃ
 kṛtasya a-śakya-samāropāt, ākāra-antara-vat. sa
 kṛtasya karaṇa-abhāvād a-kārakasya ca
 kṛtā | anumāna-a-bahir-bhūtā pratītir api pūrva-
 kṛtā | anumāna-a-bahir-bhūtā pratītir api pūrva-
 kṛtā | prabheda-mātram ākhyātaṃ lakṣaṇaṃ tu na
 kṛtā. ata eva asādhāraṇatā siddhā mantra-ākhyā-
 kṛtā. ata eva udāharaṇam apy atra sadṛśam āha -
 kṛtā api vā | anyena vā yadi brūyād bhedo na asti
 kṛtā api vā pāka ity anyena vā tathābhūta-
 kṛtā iti cet | (337ab) syād etat - kāryam eva
 kṛtā iti na sthita-kramā varṇāḥ, icchā-a-viruddha
 kṛtā idānim a-siddhāntair grāhyo dhūmena na
 kṛtā idānim a-siddhāntair grāhyo dhūmena na
 kṛtā eva bhavantu, saty apī samyoge tan-
 kṛtā ca asya paripūrṇā pramāṇatā || tasmāt
 kṛtā ca asya paripūrṇā pramāṇatā. yadi sva-vacana
 kṛtā ca eṣā tad-arthikā || viśeṣas tad-
 kṛtā ca ghaṭanā asatsu kena nivāryate. sad-asad-
 kṛtā, tad-abhāve vivakṣita-itarayor āsatti-
 kṛtā pratipattir asat-pratipattim na atīsete, a-
 kṛtā bhrānti-vyavasthitiḥ || tasmād vastuni
 kṛtā bhrānti-vyavasthitiḥ ||4|| maṇi-pradipa-

SV_13522 vā syāt, yathā pipilikānām pañktau. kāla-
SV_13521 | (260ab) sā ca iyam ānupūrvī varṇānām deśa-
SV_06617 bheda-ākhyāyāḥ samā śrutih ||137||
V3_00805 anurodhataḥ | vastunāś ca anyathā-bhāvāt tat-
V1_00104 garīyaḥ padam | tatra upāsita-loka-bhartari
PV_03149 tantuṣv iha ity-ādi-śabdās ca ime svayaṃ
SV_16410 eva nirākṛtam ||310|| pratipāditā hi puruṣa-
SV_04712 iti cet. uktam atra – sambandhe 'py ekatra
PV_04111 āśraya-bhuvām icchā-vartitvād a-ṇiṣedhinām |
SV_12105 a-pratyayād a-ṇiścaya-arthatvāt. svayaṃ-
PV_03280 ced bheda-a-bhedau kim āśrayau || tiras-
PV_04111 icchā-vartitvād a-ṇiṣedhinām | kṛtānām a-
V3_03506 uktaḥ. yogaṃ hi viśvaṃ svabhāvataḥ kṛta-a-
SV_15516 bahutaram idānīm apauruṣeyam. santi puruṣa-
SV_12313 tādr̥ṣīm racanām puruṣāḥ kartum na śaknyuḥ
PV_04259 vyatirekiṇaḥ | abhyūhyaḥ śrāvaṇatva-ukteḥ
VN_02323 ca. a-pratipakṣāyām ca pakṣa-siddhau
SV_05801 śabdena codita iti. sā ca śrutih. a-kārya-
PV_04198 -upayogataḥ || kadācin nir-apekṣasya kārya-a-
V3_05410 ||35|| kadācin nir-apekṣasya kārya-a-
PV_04199 || etena eva prasiddho 'pi svabhāvasya pṛthak
PV_02013 -ādeḥ karaṇāt sidhyed valmikasya api tat-
V3_09606 -ādeḥ karaṇāt sidhyed valmikasya api tat-
SV_12311 sva-prakriyā-bheda-dīpano nāma-bhedaḥ puruṣa-
V3_02306 'pi śāstra-uparodhād virodhe so 'nya-
V3_02307 tulya iti virodhaḥ syāt. bhavaty eva anya-
V1_00812 śabda-antara iva. na ca artha-abhipāta-
VN_03810 hetor vyabhicāra-pradarśanena pratiṣedhe
V1_00908 buddhir bhāvam apekṣeta. artha-abhipāta-
HB_03804 iti kim atra brūmaḥ. puruṣa-pratibhā-
PV_02054 deho hetur varty-ādi-vad yadi | mṛte śamī-
VN_02620 hetu-vyabhicāra-upadarśanena pratiṣedhe
SV_03228 'pi kasyacid viśeṣasya pratyāyana-arthaṃ
PV_04068 | kevalam śāstra-piḍā iha doṣaḥ sā anya-
PV_04103 atiprasaṅgaḥ syād vyarthatā vā pṛthak-
SV_12321 mantra-kalpānām darśanāt, teṣām ca puruṣa-
SV_03409 ity anyena vā tathābhūta-jñāpanāya svayaṃ
SV_16325 | rathyā-puruṣā api kecana tantra-jñāḥ svayaṃ-
SV_16204 tad-bhāva-bhāvino 'tad-viśiṣṭasya ca a-tat-
PV_04087 iṣṭa-abhidhānena gata-arthe 'py avadhāraṇe |
V3_02608 -iṣṭa-śrutibhyām gata-arthe 'py avadhāraṇe
SV_08017 syāt. atītam anāgataṃ vā nimitti-
SV_08826 ādi-vad ity uktam. api ca, yam ātmānam puras-
SV_08909 yo 'sya ātmā an-anya-sādhāraṇo yaṃ puras-
SV_03907 -yogaṃ manyamānā dr̥śya-vikalpyāv arthāv ekī-
PV_04064 iti rāja-kula-sthitiḥ || sarvān arthān samī-
V3_02213 rāja-kula-sthitiḥ ||20|| sarvān arthān samī-
PV_04164 gamyaṃ yathoktayā || tri-kāla-viśayatvāt tu
V2_08812 nibandhanam, api tu svabhāva-antaram api.
SV_16206 vā vaktavyam. sarve 'pi ghaṭa-ādāyo bhāvāḥ
SV_16206 sarve 'pi ghaṭa-ādāyo bhāvāḥ kṛtrimā a-
V2_08812 api tu svabhāva-antaram api. kṛtrima-a-
VN_04101 -sādhānasya samarthane kartavye tad a-
SV_17431 vaiparityam. mayi dharmā-patnyām pratyayam a-
PV_03219 -viplavaiḥ || tad-upekṣita-tattva-arthaiḥ
VN_06806 nigrāhasthāna-bhāva iti. atra api yathoktaṃ
HB_03719 hetur vastūni sva-sādhya-tattva-prakṛtini
HB_01613 -dharmā. tena samasta-pratyayānām kāryam a-
VN_01914 rāṣṭra-pālaṃ nāma nāṭakam iti prasaṅgaṃ
VN_05404 kriyata eva. na hi sarva-viśaya-upadarśanaṃ
SV_04328 asat pāratantṛyam iti kalpanā-āropitaṃ
VN_06309 doṣasya an-udbhāvanād iti cet, na santa iti
V3_10505 uktam. viśeṣaṃ punaḥ sādhyā-dharmaṇām
PV_03284 na ca tat tādr̥g-arthavat || a-śubhā-pṛthivi-
V1_02807 | ity antara-ślokaḥ. tathā hy a-śubhā-pṛthivi-

kṛtā vā yathā bija-ānkura-ādinām. sā dvividhā api
kṛtā vā syāt, yathā pipilikānām pañktau. kāla-
kṛtā vṛddhair a-tat-kārya-vyāvṛtti-vinibandhanā |
kṛtā vyabhicāriṇaḥ ||3|| iti saṅgraha-ślokaḥ. tri
kṛtā sv-ālpā apy an-artha-udayā sammohād
kṛtāḥ || śṛṅgaṃ gavi iti loke syāc chṛṅge gaur
kṛtās tad-adhiṣṭhānāc ca phala-dā mantrāḥ. tad
kṛtād anyatra a-pratitih, na ca sambandho 'sti
kṛtānām a-kṛtānām vā yogaṃ viśvaṃ svabhāvataḥ ||
kṛtānām apy apahnotṛ-darśanāt. niṣṭhā-āgamanasya
kṛtānām paṭunā apy ekadā bheda-darśanāt | pravāhe
kṛtānām vā yogaṃ viśvaṃ svabhāvataḥ || artha-
kṛtānām śabdānām, icchā-mātra-vṛttech. tayā artha-
kṛtāny api vākyāni kānicid evaṃ-vidhāni iti teṣv
kṛtām vā a-kṛta-saṅketo vivecayet, vyaktam
kṛtāyāḥ sāmāyā-dṛṣṭaye || hetu-svabhāva-vyāvṛtṭyā
kṛtāyām jetā bhavati. tasmāḥ jigīṣatā sva-pakṣas
kṛti-tat-kāri-tulya-rūpa-avabhāsinīm | dhiyaṃ
kṛti-virodhataḥ | kadācitka-phalaṃ siddham tal-
kṛti-virodhataḥ | kadācitka-phalaṃ siddham tal-
kṛtiḥ | kāryeṇa saha nirdeśe mā jñāsīt sarvam
kṛtiḥ || sādhyena anugamāt kārye sāmānyena api
kṛtiḥ ||71|| sādhyena anugamāt kārye sāmānyena
kṛtiḥ bādhatē, anyatra api prasaṅgāt. yadi
kṛte 'pi tulya iti virodhaḥ syāt. bhavaty eva
kṛte 'pi pratijñā-doṣa iti cet, astu, viśaya-
kṛte 'saty āntare vikāre śabda-viśeṣe smṛtir yuktā,
kṛte ka evam āha anityaḥ śabda iti parityajati,
kṛte ca buddhi-janmany abhilāpa-smṛty-antara-
kṛte ca sādhanatve kim idānīm vastutaḥ sādhanam a
kṛte doṣe punar ujjīvanam bhavet || nivṛtte 'py
kṛte dharmā-bheda-vikalpāt sāmānyā-ghaṭayoh
kṛte saṅketa-bhede vyatirikta-arthā vibhaktir
kṛte samā || śāstra-abhyupagamāt sādhyāḥ śāstra-
kṛteḥ | bhedo vān-mātra-vacane pratibandhaḥ sva-
kṛteḥ. tatra apy apauruṣeyatve katham idānīm
kṛtena samayena. na punas tathā-abhidhāna-mātreṇa
kṛtair mantraiḥ kiñcit karma kurvanti. tathā anyo
kṛtau sarvatra kārya-kāraṇa-bhāvaś ca nirākṛtaḥ
kṛtya-antena abhisambandhād uktaṃ kāla-antara-
kṛtya-antena abhisambandhān mā bhūn nirdeksyamāṇe
kṛtya tayoh pravṛttir iti cet. karma api na asaj-
kṛtya puruṣo 'yaṃ pravartate | tat-sādhyā-phala-
kṛtya puruṣo viśiṣṭa-arthakriyā-arthi pravartate,
kṛtya pravartante. tad-abhiprāya-vaśād evam
kṛtya vaktum śakyaṃ na sādhanam | sarvatra tena
kṛtya vaktum śakyaṃ na sādhanam | sarvatra tena
kṛtyānām a-tathā-ātmakam | tathā paraṃ
kṛtrima-a-kṛtrimānām iva maṇi-muktā-pravāla-
kṛtrimā a-kṛtrimā prasajanti, tatra apy evaṃ
kṛtrimā prasajanti, tatra apy evaṃ vikalpanāyāḥ
kṛtrimānām iva maṇi-muktā-pravāla-ādinām. kvacit
kṛtvā aparasya prasaṅgena a-prasaṅgena vā a-tan-
kṛtvā ātmīyayor netra-abhidhānayor jala-
kṛtvā gaja-nimīlanam | kevalam loka-buddhyā eva
kṛtvā cintyam eva, kiṃ te yathā-lakṣita-prabhedās
kṛtvā tat-pramāṇakān puruṣān abhyudaya-
kṛtvā na upekṣā-āpattir iti, sa kiṃ teṣām a-kṣepa
kṛtvā nāndy-ante tataḥ praviśati sūtra-dhāra iti
kṛtvā yugapad doṣaḥ śakyate 'bhidhātum,
kṛtvā vyavahāre sarvathā sa eva kiṃ na buddhir
kṛtvā sarve doṣā avāśyaṃ vaktavyā a-vacane vā
kṛtvā sāmānyam hetum bruvāṇasya dharmā-bhedād
kṛtsna-ādy abhūtam api varṇyate | spaṣṭa-abham
kṛtsna-ādikam abhūta-viśayaṃ api spaṣṭa-

V1_00105	apy an-artha-udayā sammohād avadhīraṇā itī	krpayā tan-nītir uddyotyate || hita-a-hita-prāpti
PV_02199	|| tiṣṭhantya eva para-adhīnā yeṣāṃ tu mahati	krpā | sat-kāya-dṛṣṭer vīgamād ādya eva a-bhavo
PV_02131	-bodha-ādeś citta-dharmasya pāṭave ||	krpā-ātmakatvam abhyāsād gṛṇā-vairāgya-rāga-vat |
PV_02124	cetasi | abhyāsa-jāḥ pravartante sva-rasena	krpā-ādayaḥ || tasmāt sa teṣāṃ utpannaḥ svabhāvo
PV_02126	ca tulya-jāṭīya-pūrva-bija-pravṛddhayaḥ |	krpā-ādi-buddhayaś tāsāṃ satya abhyāse kutaḥ
PV_02197	|| tena agha-hetau na dveṣo na doṣo 'taḥ	krpā matā | na a-muktiḥ pūrva-saṃskāra-kṣaye 'nya
PV_02130	hi mūlam abhyāsaḥ pūrvaḥ pūrvaḥ parasya tu |	krpā-vairāgya-bodha-ādeś citta-dharmasya pāṭave ||
PV_02129	yatnena vaiguṇye niraste sva-bale sthitiḥ ||	krpā sva-bija-prabhavā sva-bija-prabhavair na cet
VN_04815	tadā ekam vākyam, yathā devadatta gām ānaya	kṛṣṇām iti. atra padānām yathā-kāmaṃ prayoge 'pi
V3_11808	tau ca atyanta-parokṣasya na sidhyataḥ.	ke ca nir-ātmānaḥ prāṇa-ādy-abhāvena vyāptāḥ.
VN_01910	na asty ātmā itī vyaṃ bauddhā brūmaḥ.	ke bauddhāḥ. ye buddhasya bhagavataḥ śāsanam
PV_03210	api | yadi idaṃ svayam arthānām rocate tatra	ke vyaṃ || tasmān na artheṣu na jñāne sthūla-
VN_04701	chabdāḥ. śiṣṭa-prayogaḥ saṃskāra itī cet,	ke śiṣṭāḥ. ye vidita-vedyatā-ādi-guṇa-yuktāḥ. kaḥ
V3_10604	-siddhau. yathā ca – iha nikuṅje mayūraḥ,	kekāyitād itī tad-āpāta-deśa-vibhrame. dharmy-
NB_03063	-asiddhaḥ. yathā iha nikuṅje mayūraḥ	kekāyitād itī. tad-āpāta-deśa-vibhrame. dharmy-
PV_03250	| eka-artha-āśrayiṇā vedyā vijñānena itī	kecana || tad-a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-
SV_16325	-nyāya-vṛttitāḥ ||309|| rathya-puruṣā api	kecana tantra-jñāḥ svayam-kṛtair mantraiḥ kiñcit
SV_06017	prakṛti-bhedino 'pi jñāna-ādīkam ekam kāryam	kecit kurvanti na anya itī. tān ayaṃ tatra svayam
V3_12208	hy a-sakala-vyakti-bheda-vyāpino 'py arthāḥ	kecit taj-jāti-sambhavo dṛṣṭāḥ, pārthiva-a-loha
PV_04140	tataḥ || nanv etad apy artha-siddham satyam	kecit tu dharmaṇaḥ | kevalasya uparodhe 'pi
PV_02181	-ādiṣu || tathā a-kāraṇam etat syād itī	kecit pracakṣate | satya eva yasmin yaj janma
PV_02029	ca | abhāvān na asty anuṣṭhānam itī	kecit pracakṣate || jñānavān mṛgyate kaścit tad-
SV_05821	-a-grahaḥ | saṅketa-a-sambhavas tasmād itī	kecit pracakṣate ||114|| yady a-vṛkṣebhyo bhedo
SV_11209	-āśrayāt | apauruṣeyam satya-artham itī	kecit pracakṣate ||224|| na khalu sarva eva
SV_06708	na asty etat, kiṃ tarhi kenacit prayojanena	kecit chabdāḥ kvacin niveśyante. tatra yady
SV_04205	kuryur ity a-virodhaḥ. tadvad arthā api	kecit svabhāva-bhede 'py eka-pratyabhijñāna-
SV_04025	-ādy-eka-artha-sādhane | bhede 'pi niyatāḥ	kecit svabhāvena indriya-ādi-vat ||73|| yathā
SV_16209	eva anyaḥ karoty a-vidita-kartāraś ca	kecid itī sarveṣāṃ keṣāñcid vā a-kriyā-abhiniveśo
PV_03141	dṛśā dhatte na dṛśāṃ ghaṭanena sā ||	kecid indriya-jatva-āder bāla-dhī-vad a-kalpanām |
SV_09025	-lakṣaṇam eva tu sāmānyam. atha ca prakṛtyā	kecid eka-jñāna-ādi-phalāḥ kecin na itī. bhavatu
SV_08222	uktaṃ ca atra kiñcid asmābhiḥ prakṛtyā api	kecid eka-jñāna-kāryaḥ svabhāva-bhedād itī. api
SV_08717	'pi sva-hetu-pratyaya-niyamita-svabhāvāt	kecid eva kārakāḥ syuḥ, na anye 'tat-
HB_03912	siddham itī, tathā api tāv eva bhāva-abhāvau	kecid darśana-a-darśana-mātrena vyavasthāpayanti
VN_03117	-abhāvād bhasmī-kṛta-prajvalana-vat. ye tu	kecid vicāra-prasaṅgeṣv ekatra sādhye bahavo
SV_13509	te ca na bahavaḥ samāna-jāṭiyāḥ, yena	kecid vyavasthita-kramāḥ syuḥ, anye yathā-iṣṭa-
SV_09026	atha ca prakṛtyā kecid eka-jñāna-ādi-phalāḥ	kecin na itī. bhavatu nāma bhāvānām svabhāva-
SV_09914	atra api niyama-hetur vaktavyo yata ime	kecin naśvara-ātmano jātā na ca atra kaścin
V2_07811	api kaścin niyama-hetur vaktavyo yata ime	kecin naśvara-ātmāno jātāḥ. na ca atra kaścin
SV_16323	svabhāvena phala-dāḥ. ye 'pi tantra-vidaḥ	kecin mantrān kāmścana kurvate | prabhu-prabhāvas
SV_12523	-santateḥ ||245|| mlecca-vyavahārā api	kecin māṭṭ-vivāha-ādayo madana-utsava-ādayaś ca
PV_03088	gamyeta virodhāc ced asāv api || siddhaḥ	kena a-saha-sthānād itī cet tat kuto matam |
PV_04054	guṇa-doṣam a-paśyataḥ | vilabdā bata	kena amī siddhānta-viśama-grahāḥ || yadi sādhana
SV_14006	dīpa-ādiṣu bhāvāt. a-bhinna-janmā itī	kena avaṣṭambhena ucyate. tasya eva a-bhedasya
PV_03387	dhiyā saha | viśayasya tato 'nyatvam	kena ākāreṇa sidhyati || bhedaś ca bhrānti-
V3_00302	guṇa-doṣam a-paśyataḥ | vilabdā vata	kena ime siddhānta-viśama-grahāḥ ||2|| ity antara
PV_04053	na ca anyeṣāṃ anavasthā-prasaṅgataḥ ||	kena iyaṃ sarva-cintāsu śāstraṃ grāhyam itī
V3_02112	na ca anyeṣāṃ anavasthā-prasaṅgataḥ ||13||	kena iyaṃ sarva-cintāsu śāstraṃ grāhyam itī
PV_03204	eva bhāvānām viśva-rūpatā | tac ced an-aṅgam	kena iyaṃ siddhā bheda-vyavasthitiḥ || vijātinām
V1_03312	asti idaṃ vedanam, tad artha-vedanam	kena. utpatti-sārūpyābhyām. anantaram tarhi
PV_02153	duḥkhena rāgasya an-udbhavo yadi || vācyam	kena udbhavaḥ sāmānyā mada-vṛddhiḥ smarataḥ |
PV_03264	ekam itī cen matam || tad ajñānasya vijñānam	kena upādāna-kāraṇam | ādhipatyam tu kurvīta tad-
HB_02914	tato 'nya-bhāvād abhāva-siddhir itī cet,	kena kasya virodhaḥ. anya-bhāvena pratiyoginaḥ.
V3_03302	yatra tu dharmy eva asiddhas tatra kva	kena kiṃ pratibadhyate, prastāvasya eva abhāvāt.
PV_03087	svabhāva-uktyā parasya tat | na astitvam	kena gamyeta virodhāc ced asāv api || siddhaḥ
PV_03017	-ādy etena varṇitam || sā eva iṣṭā arthavati	kena cakṣur-ādi-matir matā | artha-sāmarthyā-
PV_03180	a-līṅgam ca artha-vedanam | siddham tat	kena tasmin hi na pratyakṣam na laīṅgikam || tat
PV_03511	tatra api ca smṛtiḥ | dṛṣṭā tad-vedanam	kena tasya apy anyena ced imām || mālaṃ jñāna-
PV_03320	pratyakṣam pratedanam | tad-artha-vedanam	kena tādrūpyād vyabhicāri tat || atha so
PV_04061	na saḥ | kiṃ na bādhetā so 'kurvann ayuktaṃ	kena duṣyati || anyeṣu hetvābhāseṣu sva-iṣṭasya
PV_03023	| nila-ādy-ākāra-leśo yaḥ sa tasmin	kena nirmitaḥ || pratyakṣa-pratyaya-arthatvān na
V3_02405	so 'nivāritaḥ pramāṇena pravartamānaḥ	kena nivartyate. nivārito vā pramāṇena vācā kena
V3_04607	-niścaye viśeṣasya vyavaccheda-hetutā asya	kena nivāryate itī. niścaya-hetāv apy a-
PV_02224	-darśanāt || kāraṇe 'vikale tasmin kāryam	kena nivāryate | kā vā sa-doṣatā dṛṣṭā snehe
PV_04073	nv iyaṃ || so 'niśiddhaḥ pramāṇena gṛṇān	kena nivāryate | niśiddhaś cet pramāṇena vācā
V3_12603	vārttike. buddhi-kṛtā ca ghaṭanā asatsu	kena nivāryate. sad-asad-ubhaya-an-ubhaya-

SV_09202 yathā-pratītimatas tat-prabhavāḥ śābdāḥ
 PV_04073 nivāryate | niṣiddhaś cet pramāṇena vācā
 V3_02406 kena nivartyate. nivārīto vā pramāṇena vācā
 PV_02021 tathā eva tad-a-kāraṇam | yadā tat kāraṇam
 PV_02228 gr̥hīteṣv indriya-ādiṣu || svatva-dhīḥ
 SV_17209 -apanayana-a-sambhavāt. jñātā vā atīndriyāḥ
 V2_07202 -dyotane niyatīḥ kutaḥ | jñātā vā atīndriyāḥ
 SV_13808 sādhanatvam iti cet. iha api virodha-abhāvaḥ
 PV_03321 tad eva idaṃ vicāryate | sarūpayanti tat
 SV_10327 tad-abhāvaḥ pratīyeta hetunā yadi
 SV_03814 svayam | a-bhedina iva ābhānti bhāvā rūpeṇa
 V3_13404 yena upamānāt sādhanam syāt. na hy arthasya
 SV_14927 na ca evaṃ-bhūtam kiñcid asti. sarvasya
 SV_01616 prasādhitam kañcid artham puṣṇāti, yena
 SV_07118 pāta-abhāvaḥ pāta-pratibandhaḥ sa katham
 V3_08809 tasmāt pāta-abhāvaḥ pratibandhaḥ sa katham
 SV_07210 tac ca nityam asti iti. na sthitir asya
 SV_14921 na, jñeya-adhikārāt. ye kadācit kvacit
 SV_17214 svayam pratīti-prasaṅgāt, a-pratyakṣe 'pi
 SV_14625 -vad iva samāropya ādarśayanti prakaraṇena
 SV_06221 | na tatra gamyate kaścid viśiṣṭaḥ
 V3_12512 na hi vastu-rūpam eva dharmāḥ, asanto 'pi
 V3_08905 katham asya sthāpayitā. tad ayam na
 V2_06102 śaktam kāraṇam na a-śaktam. na ca śaktiḥ
 SV_06708 eva dhvanayati iti. na asty etat, kiṃ tarhi
 V3_13701 -dharmi-bahir-bhāvāc ca ity uktam. tāny api
 SV_13219 pratiniyatāḥ te saṃskārāḥ śābdānām. tatra
 SP_00020 ca tādr̥śaḥ || janane 'pi hi kāryasya
 V3_11603 ato '-niścayāt. na apy a-pratipattiḥ,
 SV_15701 tena an-apakarṣaṇād anyena ca an-utkarṣaṇāt.
 SV_14421 vināśasya ca akiñcittvāt. bhavato hi
 HB_02114 na kiñcin nāśa-kāraṇaiḥ. sthiti-dharmaṇo 'pi
 SV_07123 ca kaḥ kasya sthāpako nāma. tena ayam
 PV_03401 pītarāṃ tad-rūpo 'pi sutaḥ pituḥ | bhedaṃ
 PV_03400 udbhavatas tad-rūpam anukrūvataḥ | tasya
 PV_03434 hi sārūpe jñānam ajñānatam vrajat | sāmye
 SV_16812 hy apauruṣe ye tasminn upadeśo yuktaḥ. tasya
 SV_07602 api vyaṅgya-vyañjaka-bhāva-ādeḥ sambandhasya
 SV_08228 || yady ete bhāvā vyāvṛtīm muktva svabhāvena
 SV_14813 vidyeta kiñcana | yad akiñcītkaram vastu kiṃ
 V3_13403 na hi kathañcit sādṛśya-mātreṇa arthānām
 SV_04014 na hy arthā vyatiriktena a-vyatiriktena vā
 SV_06123 ghaṭena iti. tathā paṃsunā vā anyena vā yena
 SV_15124 sambhavati iti. sarveṇa samam gr̥hyeta na vā
 V2_06411 anupalambho 'bhāvaṃ gamayati. sad avaśyam
 SV_15122 yuktam. tathā a-kārya-viśeṣo nityo bhāvaḥ
 SV_15125 sarveṇa samam gr̥hyeta na vā kenacid iti san
 SV_14509 sva-hetubhyas tathābhūto bhavati. tan na
 SV_03824 -bhedaḥ svayam bhedino 'py a-bhedina iva
 HB_00708 eṣa svayam pratītau viśaya-upasthāpanena
 V1_00913 etat tathā pratyeti na anyathā ||7|| kiñcit
 SV_07311 nityasya kutaścit sambhavati. tasmān na tat
 SV_06201 vyavahāra-upanītanām jñeya-ādi-padānām api
 HB_01703 na karoti ca iti. sahitas tat-svabhāvo na
 HB_01512 -a-kriyā-ayogāt. anya-sahitaḥ karoti, na
 V3_10209 -vikalpo 'sti, yato 'yam doṣaḥ syāt. sa hi
 V3_01809 na iṣṭa iti na iṣṭa-vighātaḥ kaścit. tasmāt
 SV_06211 -ādi-śābdānām api. yā api kvacit prakaraṇe
 VN_04617 na ca dāna-ādi-dharma-sādhanā-codanā-sūnya-
 PV_03019 chadbād a-prasaṅgo mato yadi | tan na
 SV_05118 kevalāt ||99|| na hi paro 'py enām buddhiṃ
 PV_03507 na hy arthā-ābhāsi ca jñānam artho bāhyaś ca
 PV_04041 yatas tathā na iṣṭam sādhyo dharmo 'tra
 PV_03335 | darśanam nīla-nirbhāsam na artho bāhyo 'sti
 SV_10621 | na sādhyāḥ samudāyāḥ syāt siddho dharmāś ca
 kena nivāryante. sa eva hi śābdānām na viśayo yo
 kena pravartyate || pūrvam apy eṣa siddhāntam sva
 kena pravartyate. samaya-lakṣaṇa-āhita-bhedasya
 kena matam na iṣṭam a-kāraṇam || śāstra-oṣadha-
 kena vāryeta vairāgyam tatra tat kutaḥ |
 kena vivakṣā-vacanād ṛte ||326|| puruṣa-praṇīte
 kena vivakṣā-vacanād ṛte ||47|| vivakṣā niyame
 kena siddhaḥ. yāvat tathā abhidheyatā-artha-a-
 kena sthūla-ābhāsam ca te 'navaḥ || tan na artha-
 kenacit ||202|| yady asya kāraṇasya svabhāvasya
 kenacit ||69|| tasyā abhiprāya-vaśāt sāmānyam sat
 kenacit kathañcin na sāmānyam. tatas tad-ātmatāyām
 kenacit kadācij jñānāt. jñāna-mātra-arthakriyāyām
 kenacit kāraṇavattva-abhyupagamāt. tathā ca
 kenacit kriyate. abhāvaṃ karoti iti hi na abhāvo
 kenacit kriyate. abhāvaṃ karoti iti hi na abhāvo
 kenacit kriyate. tasmān na sāmānyasya ādhāro 'sti.
 kenacij jñātāḥ santo na jñāyante, teṣām sattā-
 kenacij jñātum a-śakyatvāt. na ca asti kaścid
 kenacit. na tu tat tathā. sarva-artha-vivecanam
 kenacit paraḥ ||126|| na ca api śabdo dvaya-kṛd
 kenacit prakaraṇena imam vyavahāra-patham
 kenacit pratibaddha iti na kadācit tiṣṭhet.
 kenacit pratibandham śakyate, antya-avasthāyām
 kenacit prayojanena keci chadbād kvacin
 kenacit leśena āsv eva antar-bhavanti iti cet,
 kenacit saṃskṛtam indriyam kasyacid eva grāhakam
 kenacit samavāyinā | samavāyī tadā na asau na
 kenacit sambandhāt. a-sambandhād vimarśo na
 kenacit saha kārya-kāraṇa-bhāva-ayogāt.
 kenacit saha-bhāvaḥ syāt. na ca vināśo bhavati.
 kenacit svabhāva-anyathā-bhāvasya kartum a-
 kenacit a-pratibaddha iti na kadācit tiṣṭhet.
 kenacit aṃśena kutaścid avalambate || mayūra-
 kenacit aṃśena parato 'pi bhidā bhavet || tathā
 kenacit aṃśena syāt sarvaṃ sarva-vedanam || yathā
 kenacit ajñānāt, atīndriyatvāt. aindriyakatve
 kenacit an-upakāryasya a-pratibandhena abhāvāt. a
 kenacit anvayinā sūnyāḥ. na eṣām bahūnām ekaṃ
 kenacit apekṣyate ||279|| sati hi kārye kāraṇam
 kenacit ātma-antara-pratiniyamaḥ, yena upamānāt
 kenacit ātmanā samānāḥ tathā eṣām grahaṇam mithyā
 kenacit ānītena artha ānaya ity eva syād an-
 kenacit iti san kenacid dṛṣṭo na nityaḥ kaścid
 kenacit upalabhyate vyatīta-a-sampṛāpta-
 kenacit gr̥hyamānas tat-kāraṇa-apekṣo yadi
 kenacit dṛṣṭo na nityaḥ kaścid atīndriyāḥ syāt,
 kenacit bhavatā sa naṣṭaḥ. kiṃ tarhi svabhāva eva
 kenacit rūpeṇa pratibhānti, tad eṣām buddhi-
 kenacit vinā api pratiyann asmān kāryiṇo dṛṣṭvā
 kenacit viśiṣṭam gr̥hyamānam viśeṣaṇa-viśeṣya-tat-
 kenacit vyaṅgyam. na vai yogyatā-pratīlambham
 kenacit vyavacchedyena bhavitavyam, an-anya-
 kevala iti cet, anyas tarhi kevalah, anyah
 kevala iti cet, kiṃ kevalasya sva-kārya-karaṇe '-
 kevala eva kasyacid bhāva-abhāvayor vṛtti-
 kevala eva dharmo dharmiṇi sādhyo viparyāsanīyo
 kevala-śabda-śravaṇāt pratipattir dṛṣṭa-prayoga-
 kevala-śabda-su-prayogān naraka-pātam iti
 kevala-sāmānya-a-grahaṇād grahaṇe 'pi vā || a-tat
 kevala-sāmānya-bhāvinīm vaktum arhati. nityam tan
 kevalah | eka-ākāra-mati-grāhye bheda-abhāva-
 kevalah || ekasya dharmiṇaḥ śāstre nānā-dharma-
 kevalah || kasyacid kiñcid eva antar-vāsanāyāḥ
 kevalah ||209|| yadi hi śabda-artha eva apohyeta

SV_01811	hetu-bhāvau teṣāṃ viduṣāṃ vācyo hetur eva hi	kevalaḥ ||27|| yad-arthe dr̥ṣṭānta ucyate, so
SV_09306	upādhi-bheda-apekṣo vā svabhāvaḥ	kevalo 'tha vā | ucyate sādhyā-siddhy-arthaṃ nāṣe
HB_01703	tat-svabhāvo na kevala iti cet, anyas tarhi	kevalaḥ, anyāḥ sahitaḥ, svabhāva-bheda-
HB_01713	na kevalebhya iti, tasya api – katham sa	kevalo 'pi karoty eva kāryam ca tasmān na
HB_02107	upakāreṇa iti na tasya kaścit sahakāri tataḥ	kevalo 'pi kuryād iti, prāyas tu saṅghāta-ssthāyī
HB_02104	-kartr-dharmā cet, prthag-bhāva-sambhavāt,	kevalo 'pi tathā syād ity uktam. a-tat-svabhāvas
HB_01805	tataḥ kevalād an-utpattir uktā bhavati. sa	kevalo 'pi samartha-svabhāva iti tata utpattir
HB_01802	bhavati – karoty eva iti. kāryam ca ayam	kevalo 'pi samarthaḥ san param apekṣamāṇam katham
HB_01714	na utpadyata iti tad-avastho virodhaḥ. na	kevalaḥ karoty eva iti cet, sa katham idānīm a-
HB_01706	yasya api kṣaṇiko bhāvaḥ, tasya api kiṃ na	kevalaḥ karoti. karoty eva yadi kevalaḥ syāt. kiṃ
HB_02611	paraspara-apekṣam eva anyatvam iha iṣṭam. sa	kevalas tad-apekṣayā tasmād anyāḥ. taj-jñānam tat
HB_02902	dharmiṇo viśeṣaṇa-bhūto 'bhāvaḥ sādhyate na	kevalaḥ, tena na a-samudāya-sādhanam. na ca liṅga-
PV_04147	sādhyas tasmāt tad-āśrayaḥ | bādhyo na	kevalo na anya-saṃśrayo vā iti sūcitam || svayam-
V3_07008	eva udāhṛtā. sa punar upādhi-bheda-apekṣaḥ	kevalo vā kṛtakatva-sattva-van nāṣe nirdiśyata ity
V3_09210	-ādīnām vyākhyātāḥ. tatra api hi śabda eva	kevalaḥ siddhaḥ, na arthaḥ. na hi pare 'pracyuta
HB_01707	api kiṃ na kevalaḥ karoti. karoty eva yadi	kevalaḥ syāt. kiṃ na bhavati. kṣaṇikatvāt, uktam
V3_10301	iti. na tatra eṣa doṣaḥ, itara-grahaṇāt.	kevalo hi tad-viparīta-virahaḥ sādhyā-dharmaḥ
V3_08101	a-gateḥ. mā bhūd ato gatiḥ,	kevalatvād a-vyatirekatayā anvayasya iti cet, iha
SV_00104	prākṛta-saktir a-pratibala-prajño janaḥ	kevalam | na an-arthy eva su-bhāṣitaiḥ parigato
PV_03266	| vedakāḥ sva-ātmanāḥ ca eṣāṃ arthebhyo janma	kevalam || artha-ātmā sva-ātma-bhūto hi teṣāṃ
SV_05307	tāsām anyatama-apekṣam tac cec chaktaṃ na	kevalam ||105|| atha api syāt, na vema-rahitaḥ
SV_14526	atra na tasya kiñcid bhavati na bhavaty eva	kevalam ||277|| ity uktam. na hy ayam vināśo 'nyo
SV_03914	-vyāpita-ādy-ākārair api na eva pratipattiḥ.	kevalam a-bhinna-ākārā buddhir utpadyate. tasyāḥ
SV_07411	janayet. saṃskṛta-indriya-sahakāritvāt	kevalam a-samartham iti cet. ko 'yam an-ādheya-
SV_16507	ayam asmākam artho grāhyo na anya iti	kevalam an-abhivyakta-artha-viśeṣa-saṃsargāḥ
SV_04817	ca parityajya artha-antara-kalpanam	kevalam an-artha-nirbandha eva, yathā-kalpanam
SV_06712	na apy asya āyāsasya kiñcit sāphalyam.	kevalam anena tatra yogyās te 'rthāś codaniyāḥ.
SV_03725	samarpyate, an-atīndriyatva-prasaṅgāt.	kevalam ayam tathābhūtam pratyāyayīṣyāmi iti
VN_00718	āśraya-abhimatena dravyeṇa sambandha iti	kevalam ayam asad-bhūta-abhiniveśa eva. na vayam
SV_07303	tathābhūtasya agneḥ sāksād a-janakatvāt.	kevalam upādāna-balena eva tatra jñānam utpadyate
SV_06911	'pi yady eka-śrutimān bhavet | (143ab) na	kevalam eka-kāryās tad-anya-bheda-a-viśeṣād eka-
SV_05310	iti na tata eva paṭa-utpattiḥ. tathā na	kevalam ekaika-vyakty-apāye vijñāna-utpattāv api
SV_13313	gariyān. tad ayam sthiteṣv anyeṣu vyāhartṛṣu	kevalam eva śabdaṃ śṛṅvaṃs tad-upalambha-
SV_12915	na api svayam ayam vaktā vibhāvayati.	kevalam evam yadi syāt sādhu me syād iti kalyāṇa-
SV_03912	mā bhūt, na hy evam pratipattir iti. na vai	kevalam evam a-pratipattiḥ. vyakti-vyatirikta-a-
SV_07208	an-ādheya-viśeṣasya sāmānyasya ayukta iti.	kevalam janayed iti. na asty anyāḥ sthiti-hetuḥ.
SV_03611	-cintā. tad-vaśād vastu-vyavasthāpanam ca	kevalam jāḍya-khyāpanam. tathā-kṛta-vyavasthāḥ
PV_03293	caturtho 'tra tena uktam upaghāta-jam |	kevalam tatra timiram upaghāta-upalakṣaṇam ||
SV_13229	aneka-ātmā kalakalo na śrūyeta. dhvanayaḥ	kevalam tatra śrūyante cen na vācakāḥ | (256ab)
VN_00405	tat-kāryatvam samarthitam bhavati. anyathā	kevalam tad-abhāve na bhavati ity upadarśane
SV_06805	iti. na ca atra anugāmi kiñcid rūpam asti.	kevalam tad-arthatayā te bhāvā a-tad-arthebhyo
SV_12309	-lakṣaṇo 'sty eva viśeṣaḥ. satyam asti. na	kevalam tayor eva. kiṃ tarhi ḍiṇḍika-purāṇa-
PV_03258	dvayor nīla-ādi-vat sukham | gr̥hyeta	kevalam tasya tad-dhetv-artham a-gr̥hṇataḥ || na
SV_01916	katham tad-bhāva-parāmarśena saṃśayaḥ syāt.	kevalam tu bhāva-nīścaya-abhāvān na asti ity
PV_03202	citra-paṭa-ādiṣu || tatra avayava-rūpam cet	kevalam dr̥ṣyate tathā | nīla-ādīni nirasya anyac
SV_15115	samāropita-gocarāḥ | jāyante buddhayas tatra	kevalam na artha-gocarāḥ ||286|| svalakṣaṇa-
SV_08515	- a-vivekinor vā arthayor abhyupagamān nāma	kevalam na iṣṭam syān na vastv ity uktam. tad ime
SV_11627	ca na apy āśrayeṇa saha nāsyati iti.	kevalam nityeṣv āśraya-sāmarthyam na paśyāmaḥ,
SV_10504	-a-bhāvino 'nkura-ādayo dr̥ṣṭāntaḥ, na	kevalam nir-upākhyam. nir-upākhye 'pi iyam eva
SV_15425	sādhye 'pi prāṇa-ādibhir vyudasyamānam syāt	kevalam. nairātmye 'bhāvāt prāṇa-ādayas tan-
SV_02709	'pohe na ayam doṣaḥ prasajyate ||46|| na	kevalam pratyakṣa-dr̥ṣṭe pramāṇa-antara-a-vṛttiḥ
SV_06317	bhedo 'rūpaḥ. rūpavattvena tv asya darśanam	kevalam buddhi-viplava eva. tena eva a-paramārtho
V3_12602	paramārthataḥ kaścīd dharmā-dharmi-bhāvaḥ.	kevalam buddhir evam-sambandham uparacayati ity
PV_03090	-artha-kārya-uktir upavarṇitā | prayogaḥ	kevalam bhinnāḥ sarvatra artho na bhidyate ||
SV_17123	na sva-vacanam atīsete. tat-kāriṇā	kevalam mithyā-vinītā eva ātmanāḥ samuddyotitā
PV_03219	-tattva-arthaiḥ kṛtvā gaja-nimīlanam |	kevalam loka-buddhyā eva bāhya-cintā pratanyate ||
V3_10311	na asantaḥ syuḥ, tal-lakṣaṇatvāt sattvasya.	kevalam vikalpa-viracitam asantam apy eṣāṃ
SV_07619	vā bhāveṣu sāmānya-buddhir na iyam arthavati	kevalam viplava eva iti na asmākam asyā viśaya-
V2_06112	-anupalabdhis tu svayam asattā eva. tatra	kevalam viśayī sādhyate 'bhāvo vā tad-bhāva-
SV_00523	-anupalabdhis tu svayam asattā eva. tatra	kevalam viśayī sādhyate. asyām api yadā vyāpaka-
PV_04207	na ca anvayaḥ || a-dr̥ṣṭi-mātram ādāya	kevalam vyatirekitā | uktā anāikāntikas tasmād
V3_02002	-prakrame 'pi vastu-pratibandha-abhāvāt.	kevalam śāstra-upagama-dvāreṇa eṣāṃ anuṣaṅgaḥ, sa
PV_04068	sādhye sambandhaḥ sā iha na iḥsyate |	kevalam śāstra-piḍā iha doṣaḥ sā anya-kṛte samā ||
VN_01204	atha asty anayor vibhāgo na kaścīd virodhaḥ,	kevalam sa-anvayau bhāvasya janma-vināśāv iti na
V3_08210	-mātra-anubandhi svabhāvo bhāvasya. tatra hi	kevalam samagrāṇam kāraṇāṇam kārya-utpādana-

SV_00627 -mātra-anubandhī svabhāvo bhāvasya. tatra hi
 SV_16511 yena ekam artham anurundhate na aparam.
 HB_03402 eva prayogaḥ pramāṇatayā liṅga-a-niścayāt.
 PV_04267 hi viṣaye mohād atra an-anubruvan |
 V3_05711 'pi viṣaye mohād atra an-anubruvan |
 SV_14509 hi bhāvasya kiñcit kadācid bhavati. sa eva
 VN_02120 -apekṣayā jaya-parājaya-vyavasthāpanāt.
 VN_01801 -vacane 'pi tulya iti katham na sādhanam.
 V1_04007 rūpeṇa grāhya-lakṣaṇatvād gr̥hyeta. na vā
 PV_02114 nivṛtte syāc charīre cetasaḥ sthitiḥ |
 PV_04140 artha-siddham satyam kecit tu dharmaṇaḥ |
 HB_03006 uktaṁ prāk. tasya an-anya-saṁśṛṣṭa-rūpasya
 HB_02803 sidhyati, tasya tad-anya-a-saṁśṛṣṭa-rūpasya
 HB_03104 anyan na asti iti pratiyāt. tasya eva
 PV_04144 || tathā eva dharmiṇo 'py atra sādhyatvāt
 PV_03040 grahaṇāt sāmānyam cetasar dvayoḥ | tasya api
 SV_07416 kim iti indriyam apekṣate. na hi tasya
 SV_05405 janane vyaktam asya tat-kāryatā anuyujyate.
 HB_01512 anya-sahitaḥ karoti, na kevala iti cet, kiṁ
 HB_01004 'nikura-ādi-janana-svabhāvāḥ santo 'pi na
 SV_05206 tasya ālambana-bhāvena kāraṇam na tu
 PV_02035 || prāṇa-apāna-indriya-dhiyām dehād eva na
 SV_05117 ca, parasya api na sā buddhiḥ sāmānyād eva
 VN_01803 -avayavaḥ syāt. na hi pakṣa-dharma-vacanāt
 HB_02010 syāt. tathā ca tad viśeṣa-bhāvi kāryam api
 VN_01805 utpattiḥ pratyuktā, pakṣa-dharma-vacanād api
 HB_01804 bhavati. kāryam param apekṣata iti tataḥ
 SV_16601 -pratipatter a-sādhanam eva āgamaḥ syāt.
 SV_16601 -antara-a-vṛttāv a-pratipatteḥ. tataś ca
 SV_03013 -ātmā tadvatvena na gr̥hyate. yadi punaḥ
 PV_03468 anumitir buddheḥ sva-dharma-nir-apekṣiṇaḥ |
 SV_15616 yuktam. tasya a-kāraṇatva-prasaṅgāt. na
 HB_02013 yata utpattiḥ, pratyekam sāmartye 'pi yathā
 PV_03049 bhāseta tad-vapuḥ || rūpavattvān na jātīnām
 SV_13302 varṇa-pada-vākyāni śrūyante, dhvanīnām eva
 SV_00822 -doṣa-utpatteḥ. deha-ādīnām hetutve 'pi na
 V3_08402 an-utpatteḥ. deha-ādīnām hetutve 'pi na
 SV_04620 cet. tat tulyam jātāv api, vyaktīnām apāye
 HB_03614 sati pratijñā-doṣānām sambhavaḥ. na api
 PV_02058 kiñcid iritam | āyuh-ḥṣayād vā doṣe tu
 HB_02910 pradeśa-mātram tatra ghaṭa-abhāvaḥ. tādr̥śe
 VN_03421 -an-antikramāt, yathā uktaṁ prāk. anapekṣe ca
 HB_01713 antara-apekṣam iti sahitebhya eva jāyate, na
 HB_04010 parasparam ākṣipataḥ, niyamavantau ca na
 HB_04009 dvitiya-ākṣepa-nāntariyakatvāt. na punaḥ
 PV_03007 -sāmānya-saṅkhyā-ādiṣu dhiyo gatāḥ ||
 PV_03008 sphuṭa-ābhatā | jñāna-rūpatayā arthatvāt
 V1_03604 -viplavā ||39|| tathā kṛta-vyavasthā iyaṁ
 PV_03331 -ākāra-viplavā | tathā kṛta-vyavasthā iyaṁ
 SV_05416 sāmānyasya bhāvāt, pratibhāsinām api
 SV_05018 bhavanti, kiṁ tu viplavād āntarād api
 PV_03001 chakty-a-śaktiḥ | arthakriyāyām
 PV_02228 tatra tat kutaḥ | pratyakṣam eva sarvasya
 PV_03503 pratyakṣam kalpayet so 'pi vāritāḥ |
 PV_03009 keśa-ādi iti matiḥ punaḥ || sāmānya-viṣayā
 V2_07711 sva-kārya-utpādane. nanv anapekṣānām api
 SV_09822 sakalā kārya-utpādane. nanv anapekṣānām api
 SV_15506 anye 'nyathā vyācakṣate. tad-anusāreṇa ca
 SV_10803 prāmānyam āsitum samarthaḥ. atyakṣa-phalānām
 VN_04706 vyaṁ gūṇa-atīśayam a-pāśyantaḥ saṁskāram
 SV_09908 -svabhāva-apekṣāḥ. evaṁ tarhi kṛtakānām api
 V2_07806 -svabhāva-apekṣāḥ. evaṁ tarhi kṛtakānām api
 V2_06516 vā pramāṇam ity a-pratikṣepaḥ. tad atra
 SV_12319 -dahana-ādi-stambhana-darśanāt. śābarāṇām ca
 SV_12605 apauruṣeyatvam iṣtam. tad viśamvādakānām api

kevalam samagrāt kāraṇāt kārya-utpatti-sambhavo
 kevalam samaya-vaśāt tam tam āviśanto dṛśyante.
 kevalam siddha-sambandhayoḥ kāraṇa-vyāpakayor yady
 kevalam siddha-sādharṁyāt smāryate samayaṁ paraḥ |
 kevalam siddha-sādharṁyāt smāryate samayaṁ paraḥ |
 kevalam sva-hetubhyas tathābhūto bhavati. tan na
 kevalam hetvābhāsād bhūta-pratipatter abhāvād a-
 kevalasya a-sāmarthyād a-sādhanatvam iti cet, tat
 kevalasya apy ālokasya darśanād an-ālokasya vā
 kevalasya iti cec citta-santānam sthiti-kāraṇam ||
 kevalasya uparodhe 'pi doṣavattām upāgatāḥ ||
 kevalasya eka-ātmani vyavasthitasya tena ātmanā
 kevalasya tattva-vyavasthāpakād eva pramāṇād anya
 kevalasya darśanād iti cet, idam eva asmābhir
 kevalasya na | yady evam atra bādā syān na anya-
 kevalasya prāg grahaṇam vinivāritam || paraspara-
 kevalasya yo na tat-svabhāvaḥ sa punaḥ kathañcid
 kevalasya sāmartye 'pi vyaktīnām kvacid apy atra
 kevalasya sva-kārya-kāraṇe '-samarthaḥ svabhāvaḥ.
 kevalā janayanti, salila-ādi-kāraṇa-antara-
 kevalāḥ. yadā punar āsām ekaṁ sahakāry asti, tadā
 kevalāt | sva-jāti-nir-apekṣānām janma janma-
 kevalāt ||99|| na hi paro 'py enām buddhiṁ kevala
 kevalāt pratipatter utpattiḥ. etena saṁśaya-
 kevalāt syād iti cet, sarvam uktaṁ - pratikṣaṇam
 kevalād a-pradarśite sambandhe saṁśaya-utpatteḥ.
 kevalād an-utpattir uktā bhavati. sa kevalo 'pi
 kevalād anyato 'py atīndriyeṣv a-pratipattir iti
 kevalād artha-pratipatter a-sādhanam eva āgamaḥ
 kevalān eva upādhiṁ śabda-jñānāny upaliyeraṇ,
 kevalān na artha-dharmāt kaḥ sva-dharmaḥ sva-
 kevalān mantra-prayogād iṣṭa-siddhis tasya
 kevalānām a-kriyā kartṛ-viśeṣa-prthag-bhāva-
 kevalānām a-darśanāt | vyakti-grahe ca tac chabda
 kevalānām śravaṇāt. vācaka ca pratiniyata-śakti-
 kevalānām sāmartyam asti iti. vipakṣa-vṛtter a-
 kevalānām sāmartyam asti iti vipakṣa-vṛtter a-
 kevalāyā jāter avasthānāt. bhrātṛ-ādi-śabdās tu
 kevalāyāḥ pratijñāyāḥ prayogo 'sti iti na
 kevale na asty a-sādhyatā || mṛte viṣa-ādi-
 kevale pradeśe 'bhāva eva iti cet, nanu tasya eva
 kevale svataḥ pratijñā-virodhe vivakṣite pratijñā-
 kevalebhya iti, tasya api - katham sa kevalo 'pi
 kevalau, niyamasya ubhaya-rūpatvāt. tasmāt tatra
 kevalau bhāva-abhāvau parasparam ākṣipataḥ,
 keśa-ādayo na sāmānyam an-artha-abhiniveśataḥ |
 keśa-ādi iti matiḥ punaḥ || sāmānya-viṣayā keśa-
 keśa-ādi-jñāna-bheda-vat | yadā tadā na sañcodya-
 keśa-ādi-jñāna-bheda-vat || yadā tadā na sañcodya
 keśa-ādi-viplavānām abhāvāt. a-bhinna-pratibhāsā
 keśa-ādi-vibhrama-vat. a-vidyā-udbhavād viplavatve
 keśa-ādir na artho 'n-artha-adhimokṣataḥ ||
 keśa-ādiṣu kalevarāt || cyuteṣu sa-gr̥hṇā buddhir
 keśa-golaka-dīpa-ādāv api spaṣṭa-avabhāsanāt ||
 keśa-pratibhāsam an-arthakam | jñāna-rūpatayā
 keṣāñcit kvacin na avaśyam tad-bhāvaḥ, bhūmi-bija
 keṣāñcit kvacin na avaśyam tad-bhāvo bhūmi-bija-
 keṣāñcit pratītiḥ. tathā ayam an-arthakeṣv artha-
 keṣāñcit pravṛtti-nivṛttyor mahā-anuśamsā-pāpa-
 keṣāñcit chabdānām anumanyāmahe, tad-anvākhyāna-
 keṣāñcit satām vā sa eva svabhāvo na asti yo
 keṣāñcit satām vā sa eva svabhāvo na asti yo
 keṣāñcit svabhāvānām arthānām vā darśana-pāṭava-
 keṣāñcid adya api mantra-kāraṇāt, a-voidikānām ca
 keṣāñcid anāditvād asti iti kim apauruṣeyatvena.

V2_08107	ādayo 'nyair eva hetubhir anityāḥ sādhyante.	keṣāñcid anityatva-siddhau tathāvidhānām tad-
HB_02503	tattve nibandhanam, a-bhinna-ākārāṇām api	keṣāñcid anyato viśeṣāj jāti-bheda-darśanāt.
SV_10314	na iyatā tad-abhāvaḥ. punaḥ paryāyeṇa	keṣāñcid abhivyakteḥ. kārye tu kāraka-ajñānam
V2_06603	na iyatā tad-abhāvaḥ. punaḥ paryāyeṇa	keṣāñcid abhivyakteḥ. na api śabdā yathā-bhāvam
SV_06306	punar artha-antara-nivṛttir viśeṣaṇa-bhūtā	keṣāñcid arthānām yayā viśiṣṭāḥ śabdais codyante,
SV_10311	vā pramānam ity a-pratikṣepaḥ. tad atra	keṣāñcid arthānām svabhāvānām vā darśana-pāṭava-
VN_00211	abhāva-a-sādhanāt, arvāg-darśanena satām api	keṣāñcid arthānām a-darśanāt. bādhakam punaḥ
VN_00916	eva iyam anupalabdhiḥ. tasmād anena kvacit	keṣāñcid asad-vyavahāram abhyupagacchatā ato
SV_14904	kasyacid bhāva-an-abhyupagamāt. yathā	keṣāñcid eva iṣṭaḥ pratigho janminām tathā |
SV_17417	ca ayuktam ity āvedita-prāyam, nityatvam ca	keṣāñcid bhāvānām a-kṣaṇikasya vastu-dharma-
SV_16209	a-vidita-kartāraś ca kecid iti sarveṣām	keṣāñcid vā a-kriyā-abhiniveśo 'stu. tasmāt sarvā
V2_07703	bhāvo vināśe. sa-apekṣatve hi ghaṭa-ādinām	keṣāñcin nityatā api syāt. yady api bahulam
SV_09811	bhāvo vināśe. sa-apekṣatve hi ghaṭa-ādinām	keṣāñcin nityatā api syāt. yena bāhulye 'pi hi
SV_11802	cet. na, teṣām anyathā-anumānāt. jñānam hi	keṣucit satsu vyatireka-anvaya-vat tan-mātra-a-
SV_13414	kiṃ ca, dhvanayaḥ sammatā yais te doṣaiḥ	kair apy a-vācakāḥ | dhvanibhir vyajyamāne 'smin
HB_02911	pradeśe 'bhāva eva iti cet, nanu tasya eva	kaivalyam iti ghaṭa-viraha ucyate. sa ca iha
HB_03007	eva aparasya vyavaccheda iti, tasya	kaivalyam eva aparasya vaikalyam iti, tad-anya-
SV_05214	iti. na bhedo janana-virodhī, kiṃ tarhi	kaivalyam. tena ekena sahitā janayanty eva. evam
SV_16904	vā anyathā apy upadiśed iti. śrūyante hi	kaīcīt puruṣair utsanna-uddhṛtāni śākhā-antarāṇi.
PV_04046	brūyād dharmi-dharma-ādi-sādhanaiḥ ||	kaīcīt prakaraṇair icchā bhavet sā gamyate ca
V3_02009	iti sādhyann adhyakṣa-viruddham ācarati.	kaīcīt prakaraṇair icchā bhavet sā gamyate ca
V1_04008	apy ālokasya darśanād an-ālokasya vā rūpasya	kaīcīt prāṇi-viśeṣair iti na tayor api saha-
V3_10808	nīściyante. tad ayam puruṣa ātmānam āntaraiḥ	kaīcīt an-anya-vedyair dharmair yuktaṃ
PV_03316	-samsthitiḥ || sarva-ātmanā api sambaddham	kaīcīt eva avagamyate | dharmaiḥ sa niyamo na
V1_03309	pramānam, sarva-ātmanā sannikṛṣṭasya api	kaīcīt eva dharmaiḥ pratipatteḥ. tad-a-viśeṣe
SV_16216	ayam anukramaḥ svabhāvato 'pi kārya-kṛt	kaīcīt eva vijñāta ity asti parokṣa-artha-darśi
V3_04103	tac ca upalabhya-madhya-rūpaṃ pūrvāparayoḥ	koṭyor asti iti bruvāṇaḥ padārtha-vyavasthām
SV_12327	bauddha-ādinām a-mantratve tad-anyatra api	koṣa-pānaṃ syāt karaṇīyam. viṣa-karma-ādi-kṛto
PV_03111	-vācinī | anityatā-śrutis tena tāv antāv iti	kau smṛtau || prāk paścād apy abhāvāś cet sa eva
VN_06216	vaktavyam, na khalu nigraha-prāptaḥ sva-	kaupīnam vivṛṇuyād iti. atra api yadi sādhana-
V3_07611	niyantū-kāmo jīvati, tasya sa-uras-tādaṃ	krandato 'pi lokasya a-nivṛtteḥ. yathā-saṅketam
HB_03211	eva ca tattvena vyavasthāpanāt. etena	krama-a-krama-ādayo 'nyonya-vyavaccheda-rūpā
VN_00309	bhāvasya bādhikā. tatra sāmartyam	krama-a-krama-yogena vyāptaṃ siddham, prakāra-
V2_08008	paramārtha-sat | asanto 'kṣaṇikās tasyām	krama-a-krama-virodhataḥ ||55|| iti saṅgraha-
SV_13507	-vat prasaṅgaḥ. teṣām ca na vyavasthānam	krama-antara-virodhataḥ ||259|| yady a-kṛtaka-
SV_11915	artha-antaratvena a-bhedakatvāt. tad-rūpasya	krama-antare 'py a-viśeṣāt tulyā syāt pratipattiḥ.
SV_13517	nityāyām ānupūrvyām. tad etat pratipadaṃ	krama-anythingam varṇa-anythingam 'pūrva-utpādād varṇa
SV_13520	syāt. tac ca an-abhimatam. api ca, deśa-kāla-	krama-abhāvo vyāpti-nityatva-varṇanāt | (260ab)
VN_04816	'pi na artha-pratītau viśeṣa iti kaīcīt	krama-abhiniveśaḥ. pratipāditam ca pratijñā-
V3_09408	etat sukha-ādinām puruṣāṇām ca tulyam. bhede	krama-abhivyakti-virodhād aikyam iti cet, tat kim
V3_09408	-virodhād aikyam iti cet, tat kim idānim a-	krama-abhivyakter ghaṭa-dadhy-ādir anekaḥ, ko vā
V1_04201	siddhaḥ saha-upalambha-niyamaḥ, eka-vyāpāre	krama-ayogāt, tasya a-viśeṣāt. saṃvedanam ity api
SV_15611	'n-artha-antaratve vā varṇa-ātmanas tat-	krama-ātmano vā mantrasya artha-hetor a-
HB_03211	ca tattvena vyavasthāpanāt. etena krama-a-	krama-ādayo 'nyonya-vyavaccheda-rūpā vyākhyātāḥ.
PV_03199	-kālāḥ sarvāś ca buddhayaḥ || kaīcīt tās v a-	krama-abhāsāḥ kramavatyō 'parāś ca kim | sarva-
SV_16106	ca svabhāvaḥ puruṣa-saṃskāra-bheda-bhinnaḥ	krama ity ucyate. anyad eva tato rūpaṃ tad
SV_15605	| (293ab) na varṇa-vyatirikto 'nyaḥ	krama iti niveditam etat. a-vyatireke ca varṇa
V1_02005	a-kārya-bhedasya apekṣa-ayogād anapekṣāc ca	krama-utpatty-ayogāt. ādheya-bhedatve ca anythingam.
PV_03521	sāmyam mano-vṛtter mano 'ntaram | mano-jñāna-	krama-utpattir apy apekṣā-prasādhanī || ekatvān
PV_02267	'py a-nivāritāḥ | nityasya nir-apekṣatvāt	krama-utpattir virudhyate || kriyāyām a-kriyāyām
SV_13416	'smin vācaka 'pi katham na te ||258||	krama-utpādibhir dhvani-bhāgair vyaktaḥ kila
SV_16212	ata eva asādhāranatā siddhā mantra-ākhyā-	krama-kāriṇām | puṃsām jñāna-prabhāvābhyām
PV_04146	bhaved atra hetur aikāntiko yadi ||	krama-kriyā-anityatayor a-virodhād vipakṣataḥ |
PV_03138	-anantare katham | śuddhe mano-vikalpe ca na	krama-grahaṇam bhavet || yo 'grahaḥ saṅgate 'py
PV_03198	ca atra teṣv eva krama-pātiṣu | kiṃ na a-	krama-grahas tulya-kālāḥ sarvāś ca buddhayaḥ ||
PV_03256	|| a-vicchinā na bhāseta tat-saṃvittiḥ	krama-grahe | tal-lāghavāc cet tat-tulyam ity a-
VN_05818	pratiṣāyam uttare vyartham tad-ajñāna-	krama-ghoṣaṇa-śloka-pāṭha-ādinā kalam gamayan
PV_02008	-gateḥ | jñeya-anityatayā tasyā a-dhrauvyāt	krama-janmanaḥ || nityād utpatti-viśeṣād
VN_00114	san kṛtako vā śabda iti. atra api na kaīcīt	krama-niyamaḥ, iṣṭa-artha-siddher ubhayatra a-
VN_04812	sambandhaḥ pratiyate. na hi vākyeṣu padānām	krama-niyamaḥ kaīcīt, yathā rājñāḥ puruṣaḥ,
HB_00803	pakṣa-dharma-sambandha-vacanayoḥ prayoga-	krama-niyamaḥ, sarvathā gamakatvāt. sambandha-
VN_04209	nigrahassthānena nigraha-arhaḥ. na ca varṇa-	krama-nirdeśaḥ sarvatra nirarthakaḥ kvacit
VN_04113	upādānād a-doṣa iti cet, syād etat, varṇa-	krama-nirdeśavad iti vatir atra upāttaḥ so 'nyadā
VN_04105	-mātrād aparasya upakṣepa iti. varṇa-	krama-nirdeśavan nirarthakam. yathā nityaḥ śabdo
VN_04108	iti. idam apy a-sambaddham, na hi varṇa-	krama-nirdeśād eva iṣṭa-artha-siddhāv ānarthakyam.

VN_04212	api ca atyalpam idam ucyate varṇa-	krama-nirdeśo nigrasthānam iti kapola-vādita-
PV_03198	|| pratyuktaṃ lāghavaṃ ca atra teṣv eva	krama-pāṭiṣu | kiṃ na a-krama-grahas tulya-kālāḥ
V1_02004	sādhanam ity api sādhanā-nyāyam atipatati.	krama-bhāva-virodhaś ca sarvāsāṃ tad-artha-
V1_03304	ca. a-bhinna-ṣiṣayate dvayaṃ vyartham.	krama-bhāvaś ca a-bhinna-nimittayoḥ pratiśiddhaḥ.
SV_13417	vakti. tam api te na eva sakṛt prakāśayanti.	krama-bhāvāt. na apy eka eva bhāgaḥ śabdaṃ
PV_03314	| eka-arthatve dvayaṃ vyartham na ca syāt	krama-bhāvītā || sādhyā-sādhanatā-bhāvaḥ sakṛd-
SV_13411	-ātma-abhyupagantavyaḥ syāt, śabda-vad eva.	krama-bhāvina eva yathāsvaṃ karaṇa-prayogād
PV_03502	bhavet || tathā hi samyag lakṣyante vikalpāḥ	krama-bhāvinaḥ | etena yaḥ samakṣe 'rthe
SV_13423	sādhanāḥ. vyakty-apekṣaṇāt. sā ca iyam	krama-bhāvinī sad-asatos tulya-upayogā iti
SV_13612	-varṇa-abhivyakti-pratyaya-kramād bhavanti	krama-yoginī iti tad-ānupūrvī vākyam ity api
VN_00309	bhāvasya bādhiḥ. tatra sāmartyam krama-a-	krama-yogena vyāptaṃ siddham, prakāra-antara-
VN_00213	a-darśanāt. bādhaḥ punaḥ pramāṇam, yatra	krama-yaugapadya-ayogaḥ, na tasya kvacit
VN_00219	bhavati. atra apy a-darśanam a-pramāṇayataḥ	krama-yaugapadya-ayogasya eva a-sāmarthyena
VN_00312	a-kṣaṇike sāmartyam bādha ity	krama-yaugapadya-ayogasya sāmartya-abhāvena
V2_08002	hi tasya a-kṣaṇikasya arthakriyā sambhavati,	krama-yaugapadya-virodhāt. a-kramaḥ, anapekṣasya
VN_00203	vā pratikṣaṇa-vināśi syāt, a-kṣaṇikasya	krama-yaugapadyābhyām arthakriyā-ayogād
HB_02309	lakṣaṇam. na ca a-kṣaṇikasya kvacit chaktiḥ,	krama-yaugapadyābhyām arthakriyā-virodhāt. tasmāt
SV_16118	-ādinām bija-ānkura-ādinām ca sva-icchayā	krama-racanā śakyate kartum. tata eva puruṣa-
PV_02108	yadi kāraṇam || kramavantaḥ katham te syuḥ	krama-vad dhetunā vinā | pūrva-sva-jāti-hetutve
PV_03488	apy a-ṣiṣeṣataḥ | doṣo 'yam sakṛd utpanna-a-	krama-varṇa-sthitāv api || sakṛd yatna-udbhavād
SV_13513	api hetu-pariṇāma-niyamavatām a-śakyāḥ	krama-viparyayaḥ kartum. yathā bija-ānkura-pattra
SV_16113	-kṛtaḥ | icchā-a-viruddha-siddhīnām sthita-	krama-virodhataḥ ||306|| kārya-kāraṇa-bhūta-
V2_08008	-sat | asanto 'kṣaṇikās tasyām krama-a-	krama-virodhataḥ ||55|| iti saṅgraha-ślokaḥ.
SV_16116	varṇāḥ, icchā-a-viruddha-siddhi-kramatvāt,	krama-ṣiṣeṣa-anukrama-vat. na hi sthita-kramānām
SV_12918	na hi smaryamāṇayor api pada-vākyayor varṇāḥ	krama-ṣiṣeṣam antareṇa vibhāvante. a-kramāyām
SV_11914	tad-vṛtttau svarūpa-hāni-prasaṅgāt.	krama-ṣiṣeṣeṇa vācakā varṇā iti cet. na, kramasya
SV_12813	-pratipatti-kāla eva sarveṣāṃ śravaṇāt.	krama-śravaṇe ca pṛthag arthavatām ekasmād eva
SV_13405	bhāgeṣu dhvaniṣu na sambhavati iti siddham a-	krama-sattvaṃ śabda-rūpam. kramavad-bhāgaś ca
PV_03372	-ādikaṃ niśiddham prāñ na ayam arthavatām	kramaḥ | icchā-mātra-anubandhitvād artha-śaktir
PV_02223	|| tayor a-dṛṣṭer viṣaye na tu bāhyeṣu yaḥ	kramaḥ | na hi sneha-guṇāt snehaḥ kiṃ tv artha-
PV_03485	sakṛd-ābhāsanān matau | varṇāḥ syād a-	kramo '-dirghaḥ kramavān a-kramām katham ||
V2_08002	sambhavati, krama-yaugapadya-virodhāt. a-	kramaḥ, anapekṣasya kartuḥ sva-sattā-mātreṇa
SV_13610	prāg eva nirākṛtāv ity a-parihārah. vyakti-	kramo 'pi vākyam na nitya-vyakti-nirākṛteḥ | (261a
PV_03199	'parāś ca kim | sarva-artha-grahaṇe tasmād a-	kramo 'yam prasajyate || na ekaṃ citra-patamga-
VN_04409	pratijñā-ādinām yathā-lakṣaṇam artha-vaśāt	kramaḥ, tatra avayavānām viparyayeṇa abhidhānam
V3_09410	karma-abhivyakter a-bheda-vyāpana-asiddhau.	kramas tu tat-kāryatvāt tasya tad-a-niṣpattāv a-
HB_00705	liṅgam anusarati iti ko 'yam pratipatti-	kramaḥ. pareṇa api tad ucyamānam plavata eva,
SV_16122	pumsām varṇa-kramasya ca | sarvo varṇa-	kramaḥ pumbhyo dahana-indhana-yukti-vat ||307||
PV_03101	mate || anumānād anitya-āder grahaṇe 'yam	kramo mataḥ | prāmāṇyam eva na anyatra gṛhīta-
SV_15602	varṇā eva hi mantra na anyat kiñcit. tat-	kramo mantra iti cet. kramasya artha-antaravṇam
VN_04805	eva avayavāḥ prayoktavyā iti. sa eva teṣām	kramo yathā-avasthitebhyo 'rtha-pratitir bhavati
VN_04810	vidita-sambandheṣu kaḥ kasya pūrvo 'paro vā	kramaḥ, yena krameṇa vyavasthāpyeran. sambandha-
VN_04811	sambandha-pratipattau sa eva teṣām	kramaḥ, yo yathā-avasthitānām sambandhaḥ
SV_16214	anyeṣām tad-abhāvataḥ ||308|| ayam	kramo varṇānām viṣa-nirghāta-ādi-samartho na anya
V3_09411	a-niṣpatteḥ. a-bheda eva atitarām a-	kramatva-prasaṅgaḥ, eka-ātmatva-vat. kāryatvād
SV_16116	sthita-kramā varṇāḥ, icchā-a-viruddha-siddhi-	kramatvāt, krama-ṣiṣeṣa-anukrama-vat. na hi
PV_03536	|| abhilāpa-dvayaṃ nityam syād dṛṣṭa-kramam a-	kramam | dvir dvir ekaṃ ca bhāseta bhāsanād ātma-
SV_12107	ayam anyato 'śrutvā na imam varṇa-pada-	kramam | vaktuṃ samarthaḥ puruṣas tathā anyo 'pi
PV_03536	-cetasi || abhilāpa-dvayaṃ nityam syād dṛṣṭa-	kramam a-kramam | dvir dvir ekaṃ ca bhāseta
SV_12920	vākya-bhedānām bhedo na syāt. na apy a-varṇa-	kramam anyac chabda-rūpaṃ paśyāma ity uktam. sati
HB_00714	paraṃ pratipādayann a-pūrvam artha-	kramam āśrayata iti kim atra kāraṇam. tasmān na
SV_12912	varṇānām ca a-krameṇa a-pratipatteḥ kuto '-	kramam eka-buddhi-grāhyam vākyam nāma. na ca
PV_02043	a-ṣiṣeṣiṇaḥ | kramād bhavanti dhiḥ kāyāt	kramam tasya api śamsati || pratikṣaṇam a-
PV_03203	-kālatvena upalakṣitayor dhiyoḥ | nānā-arthā	kramavatyo ekā kim eka-arthā a-kramā aparā ||
PV_03199	ca buddhayaḥ || kāścit tāsv a-krama-ābhāśāḥ	kramavatyo 'parāś ca kim | sarva-artha-grahaṇe
PV_03487	dhvanir bhavet || a-krameṇa grahād ante	kramavad-dhiś ca no bhavet | dhiyaḥ svayaṃ ca na
SV_13406	iti siddham a-krama-sattvaṃ śabda-rūpam.	kramavad-bhāgaś ca dhvanir iti. tan na. a-
SV_13407	-bhāgaś ca dhvanir iti. tan na. a-kramasya	kramavad-vyatirekiṇaḥ prāg eva niśiddhatvāt.
PV_02108	eva cittānām kalpyante yadi kāraṇam ||	kramavantaḥ katham te syuḥ krama-vad dhetunā vinā
PV_03485	matau | varṇāḥ syād a-kramo '-dirghaḥ	kramavān a-kramām katham || upakuryād a-
SV_12823	vākyam. tatra ekatve 'pi hy a-bhinnyasya	kramaśo gaty-a-sambhavāt ||250|| kāla-bheda eva
SV_11914	krama-ṣiṣeṣeṇa vācakā varṇā iti cet. na,	kramasya an-artha-antaratvena a-bhedakatvāt. tad-
SV_15604	na anyat kiñcit. tat-kramo mantra iti cet.	kramasya artha-antaravṇam ca pūrvam eva nirākṛtam
SV_15610	a-sannidher na artha-an-arthau. kiṃ ca	kramasya artha-antaratve 'n-artha-antaratve vā
SV_12903	vinā vā varṇaiḥ, tair anukramavadbhir a-	kramasya upakāra-ayogāt, a-krameṇa ca vyāhartum a

SV_13406	kramavad-bhāgāś ca dhvanir iti. tan na. a-	kramasya kramavad-vyatirekiṇaḥ prāg eva
SV_16121	abhāvāt. kārya-kāraṇatā-siddheḥ pumsām varṇa-	kramasya ca | sarvo varṇa-kramaḥ pumbhyo dahana-
SV_11916	tulyā syāt pratipattiḥ. artha-antaravam api	kramasya niṣeṣyāmaḥ. tad asati varṇānām
SV_15607	phala-dāḥ syuḥ. upaplavas tv alpīyaso 'pi	kramasya bhraṁśād dṛṣṭaḥ, kasyacid anuṣṭhānād
SV_12907	iti cet. anukramavatā vyañjakena a-	kramasya vyaktiḥ pratyuktā, vyakta-a-vyakta-
PV_03203	| nānā-arthā kramavaty ekā kim eka-arthā a-	kramā aparā || vaiśvarūpyād dhiyām eva bhāvānām
SV_16115	ca puruṣa-vitarka-vicāra-kr̥tā iti na sthita-	kramā varṇāḥ, icchā-a-viruddha-siddhi-kramatvāt,
SV_13509	samāna-jāṭiyāḥ, yena kecid vyavasthita-	kramāḥ syuḥ, anye yathā-iṣṭa-parāvṛttayaḥ, kim
SV_16117	krama-viśeṣa-anukrama-vat. na hi sthita-	kramānām deśa-kālayor himavad-vindhya-malaya-
PV_02043	-hetutvaṁ tato 'py anyonya-hetuke || na a-	kramāt kramiṇo bhāvo na apy apekṣā a-viśeṣiṇaḥ |
PV_03494	hi varṇa-ātmā nimeṣa-tulita-sthitiḥ | sa ca	kramād aneka-aṇu-sambandhena nitiṣṭhati || eka-
PV_02105	|| na aneka-hetur iti cen na a-viśeṣāt	kramād api | na eka-prāṇe 'py aneka-artha-
PV_03421	sarvasya janayej jñānāni jagataḥ svayam ||	kramād bhavanti tāny asya sahakāry-upakārataḥ |
SV_13612	sā yathā-śva-varṇa-abhivivakti-pratyaya-	kramād bhavanti krama-yoginī iti tad-ānupūrvī
PV_02043	kramiṇo bhāvo na apy apekṣā a-viśeṣiṇaḥ |	kramād bhavanti dhiḥ kāyāt kramam tasya api
PV_03495	kṣaṇo mataḥ | buddhiś ca kṣaṇikā tasmāt	kramād varṇān prapadyate || iti varṇeṣu rūpa-ādāv
PV_03485	| varṇaḥ syād a-kramo '-dirghaḥ kramavān a-	kramām katham || upakuryād a-saṁśliṣyan varṇa-
SV_12919	varṇāḥ krama-viśeṣam antareṇa vibhāvante. a-	kramāyām buddhau paurvāparya-abhāvāt. teṣāṁ tat-
PV_03485	syād bahu-mātra-anavasthiteḥ || avasthitāv a-	kramāyām sakṛd-ābhāsanān matau | varṇaḥ syād a-
PV_02043	tato 'py anyonya-hetuke || na a-kramāt	kramiṇo bhāvo na apy apekṣā a-viśeṣiṇaḥ | kramād
VN_05601	tūṣṇīm-bhavati. na hi para-upatāpana-	krame kaścīn nyāyaḥ, yena kaṣṭa-a-pratīta-prayoga
SV_12912	kadācid a-pratipatteḥ. varṇānām ca a-	krameṇa a-pratipatteḥ kuto '-kramam eka-buddhi-
HB_01910	tebhya eva viśiṣṭa-kṣaṇa-viśeṣa-utpatteḥ,	krameṇa atīśayavato 'ntyāt kāraṇa-kalāpāt kārya-
PV_03509	paścāt smaryete tau pṛthak katham ||	krameṇa anubhava-utpāde 'py artha-artha-manasor
PV_03524	cet kriyā ekasmāt kim dīpo 'neka-darśanaḥ |	krameṇa api na śaktam syāt paścād apy a-viśeṣataḥ
PV_02106	buddhyā astu sakṛd eva tat | a-virodhāt	krameṇa api mā bhūt tad-a-viśeṣataḥ || bahavaḥ
PV_03188	antare 'pi syāt kvacid vyākṣepa-sambhavāt ||	krameṇa ubhaya-hetuś cet prāg eva syād a-bhedataḥ
SV_17414	-an-utpanna-pūrvāpara-rūpaḥ pumān kartā	krameṇa karmaṇām karma-phalānām ca bhoktā
SV_11921	anekatva-ayogāt. na hy ekam. anekayā buddhyā	krameṇa grahaṇa-ayogāt. na ca tad ekayā grāhyam
PV_03487	ūrdhvaṁ vardhamāno dhvanir bhavet || a-	krameṇa grahād ante kramavad-dhīś ca no bhavet |
PV_03206	āśrayaḥ || pratyekam a-vicīratvād gr̥hīteṣu	krameṇa ca | na citra-dhī-saṅkalanam anekasya
SV_12825	yuktā. gr̥hīta-a-gr̥hītayor a-bhedāt.	krameṇa ca vākya-pratipattir dṛṣṭā. sarva-vākya-
SV_12903	anukramavadbhir a-kramasya upakāra-ayogāt, a-	krameṇa ca vyāhartum a-śakyatvāt, gaty-antara-
VN_03218	dṛṣṭānta-prayogaḥ kim r̥junā eva tat-prayoga-	krameṇa na prayukto vipratipatti-viśayaś ca kim
SV_12824	250|| kāla-bheda eva na yujyate. na hy ekasya	krameṇa pratipattir yuktā. gr̥hīta-a-gr̥hītayor a-
SP_00008	dviṣṭho '-dviṣṭhe sambandhatā katham ||	krameṇa bhāva ekatra vartamāno 'nya-niḥ-spr̥haḥ |
PV_04158	syād gaurave tasmāt pṛthak saha ca tolite |	krameṇa māśaka-ādīnām saṅkhyā-sāmyam na yujyate ||
SV_13412	-prayogād bhinnā varṇa-bhāgāḥ karma-bhāgā vā	krameṇa vikalpa-viśayaḥ yathā-saṅketam eva artha-
SV_05620	bhrāntir eva. tāṁ tu bhediṇaḥ padārthāḥ	krameṇa vikalpa-hetavo bhavanto janayanti
VN_04810	kaḥ kasya pūrvo 'paro vā kramaḥ, yena	krameṇa vyavasthāpyeran. sambandha-pratipattau sa
SV_11822	eva syāt. dharma-bhedas tu syāt pūrva-ukta-	krameṇa. sa ca a-viruddha eva, na vastu-bhedaḥ.
PV_04157	gatir na ity aparo 'bravīt | tasya	krameṇa saṁyukte pāṁśu-rāśau sakṛd yute || bhedaḥ
HB_01901	na hi taṇḍula-ādīnām dahana-udaka-ādibhyaḥ	krameṇa svabhāva-atīśaya-an-utpattāv odana-ādy-
VN_00808	samarpaṇam. ayaṁ punar ghaṭo '-mūlya-dāna-	krayī, yaḥ svarūpaṁ ca na upadarśayati
PV_04155	yady asau syāt tulā-natiḥ || tan nir-guṇa-	kriyas tasmāt samavāyi na kāraṇam | tata eva na
V3_10110	a-niścita-tal-lakṣaṇatvāt. tena eva niścayaḥ	kriyata iti cet, katham a-niścayān niścayaḥ.
SV_01201	yā vacanena nivartyeta. smṛtir vācā ādarśane	kriyata iti cet. darśanaṁ khalv a-pratīyamānam an
V2_09313	vacanena nivartyeta. smṛtir vācā a-darśane	kriyata iti cet, darśanaṁ khalv a-pratīyamānam an
SV_04414	pratibhāsa-bhedais tat-svabhāva-pratipattaye	kriyata iti. tat-svabhāva-grahaṇād yā dhīś tad-
V3_01901	mukhena dharmi-mukhena tad-viśeṣa-mukhena vā	kriyata iti tena vyapadiśyate. svayaṁ-śrutīḥ
VN_05404	pratidoṣa-vacanaṁ viśaya-upadarśanaṁ	kriyata eva. na hi sarva-viśaya-upadarśanaṁ kṛtvā
SV_04017	||72|| yasya pratyāyana-arthaṁ saṅketaḥ	kriyate, a-bhinna-sādhyān bhāvān a-tat-sādhyebhyo
PV_03356	ca iyaṁ meya-māna-phala-sthitiḥ |	kriyate '-vidyamānā api grāhya-grāhaka-saṁvidām ||
V1_03812	ca iyaṁ meya-māna-phala-sthitiḥ |	kriyate '-vidyamānā api grāhya-grāhaka-saṁvidām ||
SV_14623	asya na bhavati iti bhāva-pratiśedha eva	kriyate. api ca, vyavahartāra eva etad evaṁ
SV_04525	prakāśayanti. saṅketaś ca vyavahāra-arthaṁ	kriyate, api nāma itaḥ śabdāt kṛta-saṅketād
SV_17223	abhiprāya-nivedana-lakṣaṇaḥ saṅketaḥ	kriyate. apauruṣeḥ tu na vivakṣā na saṅketaḥ
SV_07119	-abhāvaḥ pāta-pratibandhaḥ sa katham kenacit	kriyate. abhāvaṁ karoti iti hi na abhāvo nāma
V3_08809	pāta-abhāvaḥ pratibandhaḥ sa katham kenacit	kriyate. abhāvaṁ karoti iti hi na abhāvo nāma
HB_00907	ayogāt. na api vināśa-hetunā bhāva-abhāvaḥ	kriyate, abhāvasya vidhinā kāryatva-upagame
V3_08804	na artha-antarām eva, yaḥ sthāpayitrā	kriyate. artha-antaratve tatra eva upayoga iti
SV_06526	katham bhinna-ākārābhir buddhibhir viśayī-	kriyate, ākāra-bheda-āśrayatvād bhedasya, tasya
SV_02718	sambhāvante. tan na sarvatra vyavacchedaḥ	kriyate. uktam atra - dharmi-pratipattāv a-
V2_06003	sa sarvo 'nupalabdheḥ. tathā hi sa dvidhā	kriyate, kasyacid vidhinā pratiśedhena vā. vidhau
SV_05916	ekam puraḥ sthitam | vṛkṣo 'yam iti saṅketaḥ	kriyate tat prapadyate ||117|| vyavahāre 'pi tena

VN_05805	guṇa-atīśaye nigrāsthāna-antara-vyavasthā	kriyate, tathā ajñānāyor api sarva-ajñāna-ardha-
SV_03506	-vaśād eko 'neka-vyāvṛttāḥ śabdair viṣayī-	kriyate tad-anubhava-āhita-vāsanā-prabodha-
SV_02713	yadā punar anumānena samāropa-vyavacchedaḥ	kriyate, tadā na eka-samāropa-vyavacchedād anya-
SV_08908	-upakṣepeṇa tatra kim iti dvi-mukha-buddhiḥ	kriyate. tasmād yo 'sya ātmā an-anya-sādhāraṇo
SV_07210	ca nityam asti iti. na sthitiḥ asya kenacit	kriyate. tasmān na sāmānyasya ādhāro 'sti. tan na
V3_00602	viparyayeṇa evam anityatā-utpatti-ṇiṣedhaḥ	kriyate, na kaścid evaṃ karoti. na ca śakyam evaṃ
VN_02816	ḍṛṣṭa-pūrvo vyavahāro yena tad-arthaṃ yatnaḥ	kriyate. na ca bāla-pralāpān uddīśya śāstraṃ
SV_01421	a-darśana-mātreṇa ḍṛṣṭebhyaḥ pratiṣedhaḥ	kriyate, na ca so 'pi yukta iti, katham ayuktaḥ,
V2_09708	a-darśana-mātreṇa ḍṛṣṭebhyaḥ pratiṣedhaḥ	kriyate, na ca so 'pi yukta iti katham ayuktaḥ,
SV_09111	deśa-kāla-dharma-ṇiṣedha eva sarva-bhāveṣu	kriyate, na dharmaṇaḥ, tan-ṇiṣedhe tad-viṣaya-
SV_12308	-sambhavinā tena āśāṅkyā-vyabhicāra-vādaḥ	kriyate. nanu veda-a-vedayos tattva-lakṣaṇo 'sty
SV_04819	-kalpanam asya ayogāt, na vai vyavacchedo na	kriyate, pravṛtti-viṣayaṃ tu kathayadbhir jātir
SV_06906	buddhāv āropya tad-vyavacchedena vyapadeśaḥ	kriyate. buddhi-samīhā sandarśita-vibhāgatvāt
V3_00610	virodhāt tathāvidha-svabhāva-ṇiṣedhaḥ	kriyate. viruddhāyor eka-upagamasya apara-tyāga-
PV_03160	anvayinī rūdhir vaktur icchā anvayī ca saḥ |	kriyate vyavahāra-arthaṃ chandaḥ śabda-amśa-nāma-
V1_02013	an-uditaḥ pratiniyataḥ sukha-ādy-ātmā viṣayī-	kriyate samvittiyā, tasyās tad-ātma-rūpatvāt. na
SV_05920	vastu sandarśya vṛkṣo 'yam iti saṅketaḥ	kriyate. saṅketa-kāle tathā-ḍṛṣṭam eva ayam
SV_04301	eva sāmānya-sāmānādhikarāṇya-vyavahāraḥ	kriyate. sarvas ca ayam svalakṣaṇānām eva darśana
V3_02405	punar iyaṃ śāṅkā, yena tad-arthaṃ yatnaḥ	kriyate. so '-nivāritaḥ pramāṇena pravartamānaḥ
HB_03513	yena asyā na abhāva-nirṇayaṃ prati yatnaḥ	kriyate hetuś ca prayujyate. tathā api na a-
SV_07706	-dravyād utpitsu dravyaṃ na yāti (152a') niṣ-	kriyatva-upagamāt. na hy anya-dravya-vṛtter
SV_01603	-virodhāt, tad-viśeṣānām anyatra api śakya-	kriyatvāt, pratyakṣānām śabdānām a-pratyakṣa-
V2_09901	-virodhāt, tad-viśeṣānām anyatra api śakya-	kriyatvāt, pratyakṣānām śabdānām a-pratyakṣa-
SV_05609	upayāntyas tathā anyā vibhramān miśri-	kriyanta ity an-avadyam etat. nanu dhīḥ kāryaṃ
V1_02507	vivartaṃ paśyāmaḥ. tatra yathā-iṣṭaṃ sañjñāḥ	kriyantām. a-pratyakṣā samvit pratyakṣo buddhi-
SV_12402	-maṇḍala-dhyānair apy an-akṣaraiḥ karmāṇi	kriyante. na ca tāny apauruṣeyāni nityāni
SV_12404	puruṣānām. tasmān na kiñcid a-śakya-	kriyam eṣām. katham idāniṃ satya-prabhavau mantra
VN_01906	eva karaṇiyāḥ, na hi kaścid arthaḥ kvacit	kriyamāṇa-prasaṅge na prayujyate, nairātmya-
VN_05419	iti sa nigrāha-arhaḥ. na kaścit tat-kathita-	kriyamāṇa-prasaṅgo na prasajyate. na api tat
SV_17309	na uparodho 'sti. sa ca puruṣaiḥ sva-icchayā	kriyamāṇas tam eva svabhāvaṃ vyanakti na anyam
SV_05720	bhāvānām tat-pratītaya eva saṅketo 'pi	kriyamāṇaḥ śobheta, a-tat-kāri-vivekena pravṛtty-
SV_03625	iha apy astu. tad ayaṃ nir-vastuko niyamaḥ	kriyamāṇaḥ svātantryam icchāyāḥ śabda-prayoge
SV_05216	eva. evaṃ tarhi tābhīr vinā api pratyekaṃ	kriyamāṇaṃ dhiyaṃ prati ||103|| tena ekena api
PV_04191	nipāto vyatirecakaḥ || viśeṣaṇa-viśeṣyābhyāṃ	kriyayā ca saha-uditaḥ | vivakṣāto '-prayoge 'pi
V2_05010	vyatirecakaḥ ||10|| viśeṣaṇa-viśeṣyābhyāṃ	kriyayā ca saha-uditaḥ | vivakṣāto '-prayoge 'pi
V3_12908	-sannidhir iṣyata eva iti kim an-iṣṭam. a-	kriyasya eka-vyakti-sambandhino deśa-antare '-
SV_07127	kaścit sthāpako 'py astu. sāmānyasya a-	kriyasya kiṃ-lakṣaṇaṃ sthitiṃ kurvāṇaḥ sthāpakaḥ
PV_03348	tasyā buddhi-niveśy-arthaḥ sādhanam tasya sā	kriyā || yathā nivīśate so 'rtho yataḥ sā
HB_01510	-abhāvāt samartha-a-samartha-svabhāvayoḥ	kriyā-a-kriyā-ayogāt. anya-sahitaḥ karoti, na
SV_08716	bhāvet | a-bhede tu virudhyete tasya ekasya	kriyā-a-kriye ||174|| bheda-mātra-a-viśeṣe 'pi
V1_00904	bhedena sāmārthya-a-viśeṣān na ekasya ekatra	kriyā-a-kriye syātām. tena syād artha-apāye 'pi
PV_04146	bhāved atra hetur aikāntiko yadi || krama-	kriyā-anityatayor a-virodhād vipakṣataḥ |
SV_16209	kartāraś ca kecid iti sarveṣāṃ keśāñcid vā a-	kriyā-abhiniveśo 'stu. tasmāt sarvā eva iyaṃ
HB_01510	samartha-a-samartha-svabhāvayoḥ kriyā-a-	kriyā-ayogāt. anya-sahitaḥ karoti, na kevala iti
V2_08005	yugapat kriyā, tat-svabhāvāsya paścād apy a-	kriyā-ayogāt. tad ayaṃ bhāvo nivṛtta-sarva-
SV_03415	-vikalpaiḥ. yathā ca na artha-antara-bhūtā	kriyā asti tat-samavāyo vā tat pratyāyayīṣyāmaḥ.
SV_08124	paścād bhavati iti dur-anvayam etat.	kriyā-upakāra-apekṣasya vyañjakatve '-vikāriṇaḥ |
PV_03524	yoga-mātra-jānām sakṛd bhāvet || ekā eva cet	kriyā ekasmāt kiṃ dīpo 'neka-darśanaḥ | kramaṇa
V1_03306	-bhāvo vyavasthā-āśrayatvāt. vastv-a-bhedāt	kriyā-karaṇāyor aikya-virodha iti cet, na, dharma
PV_03318	a-tādrūpye na tasya apy a-vyavasthiteḥ ||	kriyā-karaṇāyor aikya-virodha iti ced asat |
HB_02013	pratyekaṃ sāmārthye 'pi yathā kevalānām a-	kriyā kartṛ-viśeṣa-prthag-bhāva-abhāvāt, kārya-
PV_03430	so 'nubhavas tasyā na sa sārūpya-kāraṇaḥ |	kriyā-karma-vyavasthāyās tal-loke syān
SP_00006	kalpanā || tām eva ca anurundhānaiḥ	kriyā-kāraka-vācinaḥ | bhāva-bheda-pratīty-arthaṃ
PV_03319	bhinnam iti iṣyate || evaṃ-prakāra sarvā eva	kriyā-kāraka-samsthitiḥ | bhāveṣu bhinna-
PV_03245	'py asya niyata-grāhyatā matā || tad a-tulya-	kriyā-kālaḥ katham sva-jñāna-kālikaḥ | sahakāri
V1_01908	-antarasya. sva-jñāna-kāla-bhāvi tad-a-tulya-	kriyā-kālo na arthaḥ sahakāri iti cet, na,
HB_01403	cet, na vai sarvatra atīśaya-utpādanam saha-	kriyā, kiṃ tarhy eka-artha-karaṇam api yad
SV_08125	| na apekṣa-atīśaye 'py asya kṣaṇikatvāt	kriyā kutaḥ ||161|| karma-upakāram apekṣya
SV_08204	syāt. tataḥ sva-utpatti-sthāna-vināśinaḥ	kriyā kutaḥ, yad-apekṣam vyañjakaṃ syāt. katham
PV_02268	virudhyate || kriyāyām a-kriyāyām ca	kriyā ca sadṛśa-ātmanaḥ | aikyaṃ ca hetu-phalāyor
V2_08004	apekṣāyām ca uktam. na api yugapat	kriyā, tat-svabhāvāsya paścād apy a-kriyā-ayogāt.
SV_16615	vacanānām āgama-lakṣaṇam syāt. na a-puruṣa-	kriyā. tasyāḥ sarva-artheṣu tulyatve 'pi pramāṇa-
SV_16208	viśeṣa-abhāvāc ca. tān api hi para-	kriyā-darśana-pūrvakam eva anyāḥ karoty a-vidita-
VN_00820	anekasya api cakṣur-āder eka-vijñāna-	kriyā-darśanāt. na brūmo 'rthakriyā-bheda-mātreṇa
V3_09508	buddhi-pūrvakam ḍṛṣṭam yad-ḍṛṣṭer a-	kriyā-darśino 'pi kṛta-buddhir bhavati, yadi

HB_01711	-dhetvor virodhāt. yo 'pi manyate – a-kṣepa-	kriyā-dharmā eva sa tasya svabhāvaḥ, na sa
HB_01612	idam apy asti – svabhāvas teṣāṃ kārya-	kriyā-dharmā. tena samasta-pratyayānām kāryam a-
HB_01613	na upekṣā-āpattir iti, sa kiṃ teṣāṃ a-kṣepa-	kriyā-dharmā svabhāvas tadā eva antya-avasthāyām
HB_01610	-darśanāt kārya-kriyām brūmaḥ. kiṃ tarhi tat-	kriyā-dharmāṇaḥ svabhāvata eva te. tāt paśyanto
HB_01702	ca, ko vā asya bhāṣitasya arthaḥ – a-kṣepa-	kriyā-dharmī svabhāvo na karoti ca iti. sahitas
SV_01607	tad a-bhinna-svabhāvānām sarveṣāṃ puruṣa-	kriyā na vā kasyacit. kiṃ ca, ātma-mṛc-cetanā-
V2_09905	tad a-bhinna-svabhāvānām sarveṣāṃ puruṣa-	kriyā na vā kasyacit. tasmāt tan-mātra-sambaddhaḥ
V1_03107	bhinna-ātmano jñānasya na bhedena niyāmakāḥ,	kriyā-nibandhanatvāt karaṇa-tattvasya tad-a-
SV_12222	a-sambhava-abhāvāt. tathāvidhasya tu tat-	kriyā-pratibhā-rahitasya tathā syād iti.
V3_08901	ayogāt, pūrva-vat prasaṅgāc ca. tasmād bhāva-	kriyā-pratiṣedha eṣa bhāvaṃ na karoti iti yāvāt.
SV_07120	kārya-rūpatve 'bhāva-ayogāt. tasmād bhāva-	kriyā-pratiṣedha-nirdeśa eṣa bhāvaṃ na karoti iti
V2_08301	-a-karaṇād akiñcitkaro na apekṣyate. katham	kriyā-pratiṣedhaḥ. vināśa iti hi bhāva-abhāvaṃ
SV_10011	ca tad-dhetoḥ (196a) abhāva-kāriṇaḥ	kriyā-pratiṣedhāc ca iti ca-śabdāt. katham a-
V2_08213	ca tad-dhetoḥ (56a) abhāva-kāriṇaḥ	kriyā-pratiṣedhāc ca iti ca-śabdāt. katham a-
SV_10018	abhāvaṃ karoti iti bhāvaṃ na karoti iti	kriyā-pratiṣedho 'sya kṛtaḥ syāt. tathā apy ayam
V2_08304	tad abhāvaṃ karoti iti bhāvaṃ na karoti iti	kriyā-pratiṣedho 'sya kṛtaḥ syāt. tathā apy ayam
SV_10014	ca akiñcitkaro na apekṣyate. katham	kriyā-pratiṣedho vināśa iti hi te bhāva-abhāvaṃ
SV_15413	na evaṃ nairātmya-ādayaḥ, svabhāva-viśeṣāt.	kriyā-bhoga-adhiṣṭhāna-a-svatantro hy ātmā nir-
PV_02256	asya na vidyate || ātmā api na tadā tasya	kriyā-bhogau hi lakṣaṇam | tasmād anādi-santāna-
PV_03301	| sādhanam na hi tat tasyāḥ sādhanam yā	kriyā yataḥ || tatra anubhava-mātreṇa jñānasya
HB_02111	ucyate, kāraka-svabhāvasya prāg api bhāve '	kriyā-yogāt. tasmād yo yad ātmā sa sva-sattā-
SV_14413	ca rūpa-nispādana-lakṣaṇatvāt. tad-a-tat-	kriyā-vikalo na kartā eva iti na kasyacid dhetur
HB_01706	ca asya prāg api tad eva iti katham kadācit	kriyā-virāmaḥ. yasya api kṣaṇiko bhāvaḥ, tasya
PV_03166	'mśo 'vagamyate | tasya a-gatau ca saṅketa-	kriyā vyarthā tad-arthikā || śabda 'rtha-amśam
HB_01708	bhavati. kṣaṇikatvāt, uktam atra yādṛśasya	kriyā. sa katham eka-kṣaṇa-bhāvī anyathā syāt.
HB_01813	tatra viśeṣa-utpādanam pratyayānām saha-	kriyā santāna-āśrayeṇa ucyate, na dravya-āśrayeṇa,
SV_12102	eva asya vṛttiḥ. dṛśyante ca vicchinna-	kriyā-sampradāyāḥ kṛtakāś ca. tāt yatnavanta
SV_12403	ca tāny apauruṣeyāni nityāni yujyante. teṣāṃ	kriyā-sambhava 'kṣara-racanāyām kaḥ pratighātaḥ
SV_12412	ity a-pūrvā eṣā vāco-yuktiḥ. satyam mantra-	kriyā-sādhanavikalā mantrān na kurvate. tat tu
SV_12409	kiṃ na sarve puruṣā mantra-kāriṇaḥ. tat-	kriyā-sādhanavaikalyāt. yadi tādrśaiḥ satya-
PV_03301	-artham ca pratyakṣa-ābham dvidhā uditam ||	kriyā-sādhanam ity eva sarvaṃ sarvasya karmaṇaḥ |
V1_03103	-adhigateḥ pramāṇam meya-rūpatā ||34|| na hi	kriyā-sādhanam ity eva sarvaṃ sarvasyāḥ kriyāyāḥ
PV_03314	-dhiyo 'pi vā || na iṣṭo viśaya-bhedo 'pi	kriyā-sādhanayor dvayoḥ | eka-arthatve dvayam
V1_03303	-viśeṣya-jñāna-a-viśeṣād vyavasthā-asiddheḥ.	kriyā-sādhanayor viśaya-nānātva-virodhāc ca. a-
HB_01801	karoty eva iti cet, sa katham idānim a-kṣepa-	kriyā-svabhāvaḥ. nanv etad eva paridīpitaṃ
SV_08721	ca iti vyāhatam etat. bhedo 'py asty a-	kriyātaś cen na kuryuḥ sahakāriṇaḥ | (175ab) na
PV_03311	prati || sarveṣāṃ upayoge 'pi kārakāṇām	kriyām prati | yad antyam bhedakam tasyās tat-
PV_03310	ataḥ | na iṣṭam prāmāṇyam eteṣāṃ vyavadhānāt	kriyām prati || sarveṣāṃ upayoge 'pi kārakāṇām
V3_08808	patanam anavasthā ca. na ca tathābhūta-ātma-	kriyām pratibandham abhyupaiti. tasmāt pāta-
HB_01610	-svabhāvānām bhāvānām asmad-darśanāt kārya-	kriyām brūmaḥ. kiṃ tarhi tat-kriyā-dharmāṇaḥ
PV_03304	'sya ātma-bhedād asya adhigatir ity ayam |	kriyāyāḥ karma-niyamaḥ siddhā sā tat-prasādhanā ||
V1_03103	hi kriyā-sādhanam ity eva sarvaṃ sarvasyāḥ	kriyāyāḥ sādhanam, kiṃ tu yā yataḥ. tatra
PV_02268	nir-apekṣatvāt krama-utpattir virudhyate ||	kriyāyām a-kriyāyām ca kriyā ca sadṛśa-ātmanaḥ |
V1_03213	-atiśaya-asiddheḥ, sarva-kāraka-upayoge 'pi	kriyāyām antyasya tasya eva bhedakasya
SV_07026	svarūpasya siddher a-kāryatvāt para-rūpa-	kriyāyām api tatra an-upakārāt. ubhayathā
V3_08704	svarūpasya siddher a-kāryatvāt. para-rūpa-	kriyāyām api tatra an-upakārāt. ubhayathā a-
SV_13921	kāraka-abhimato 'rtha-kalāpo na vyaktau na	kriyāyām iti vyartha eva syāt. tathā ca idam an-
PV_02268	krama-utpattir virudhyate || kriyāyām a-	kriyāyām ca kriyā ca sadṛśa-ātmanaḥ | aikyam ca
V2_08214	hi bhāve kārako na taṃ karoti. na apy anya-	kriyāyām tasya kiñcit, tādavasthyāt. atas tan-
SV_10012	hi bhāve kārako na taṃ karoti. na apy anya-	kriyāyām tasya kiñcid iti. tad-a-tad-rūpa-a-
V1_01001	-vyavasthā-a-parijñāne 'bhāvāt. jāti-guṇa-	kriyāvātām etan na sambhavaty eva, rūpa-viveka-
PV_03309	-ātmatayā udbhavāt | hetu-rūpa-graho loke '	kriyāvattve 'pi kathyate || ālocana-akṣa-
SV_08716	| a-bhede tu virudhyete tasya ekasya kriyā-a-	kriye ||174|| bheda-mātra-a-viśeṣe 'pi sva-hetu-
PV_03241	syāl lakṣaṇam sa-viśeṣaṇam || nispādita-	kriye kañcid viśeṣam a-samādhatat | karmaṇy
V1_02003	-grahaṇasya smārtād a-viśeṣāt. nispādita-	kriye karmaṇy a-viśeṣa-ādhāyī sādhanam ity api
V1_00904	sāmarthya-a-viśeṣān na ekasya ekatra kriyā-a-	kriye syātām. tena syād artha-apāye 'pi netra-
SV_07116	na artha-antaram eva yaḥ sthāpayitrā	kriyeta. artha-antaratve tatra eva asya upayoga
PV_03116	nityau kāryam atha iha kim || yasya abhāvaḥ	kriyeta asau na bhāvaḥ prāg-abhāvavān | sambandha
SV_00510	sa sarvo 'nupalabdheḥ. tathā hi sa dvidhā	kriyeta kasyacid vidhinā niṣedhena vā. vidhau
SV_11103	-nivartyayoḥ svabhāvayor guṇa-doṣa-darśanena	kriyeta. tac ca vipakṣa-sa-ātmanaḥ puruṣasya
HB_03805	svabhāvatas tad-dharma-bhāvī katham anyathā	kriyeta, vastūnām svabhāva-anyathā-bhāvasya
SV_06519	vastv eva śabdair vikalpair vā api viśayī-	kriyeta, so 'yam sarva-artha-sarva-ākāra-pratīti-
V3_13505	niṣpatty-a-niṣpattī sādhanā-duṣaṇābhyām	kriyete, teṣāṃ sarvadā tādavasthyāt, kiṃ tarhi
SV_12518	pūrva-pūrva-darśana-pravṛtto ḍimbhaka-pāṃsu-	krīḍa-ādi-vat puruṣa-vyavahāra iti syāt. na
HB_01515	samarthā api na sarvadā kurvanti iti cet,	krīḍana-śilo devānām-priyaḥ sukha-edhitaḥ kṛtam

SV_16303	-asiddhī iti cet. na, dharma-viruddhānām api	kraurya-steya-maithuna-hīna-karma-ādi-bahulānām
VN_03816	iti kim anyair a-śakya-paricchedaiḥ	klība-pralāpa-ceṣṭitair upanyastaiḥ. evam hy
PV_04253	kārye 'pi gamyate || ekaṃ katham anekasmāt	kleḍa-vad dugdha-vāriṇaḥ | drava-śakter yataḥ
PV_04253	-vad dugdha-vāriṇaḥ | drava-śakter yataḥ	kleḍaḥ sā tv ekā eva dvayor api || bhinna-a-
PV_02277	|| yadi iṣṭam aparāṃ kleśāt tat tapaḥ	kleśa eva cet | tat karma-phalam ity asmān na
PV_02255	sarva-ārambha-samāśritaḥ || so 'muktaḥ	kleśa-karmābhyāṃ samsārī nāma tādrśaḥ | ātmīyam
PV_02141	-āgamaḥ | tad-bhūta-bhinna-ātmatayā śeṣam a-	kleśa-nir-jvaram || kāya-vāg-buddhi-vaiguṇyam
PV_02277	| kleśāt kutaścid dhīyeta a-śeṣam a-	kleśa-leśataḥ || yadi iṣṭam aparāṃ kleśāt tat
PV_02277	tapasaḥ śaktyā śakti-saṅkara-saṅkṣayaiḥ |	kleśāt kutaścid dhīyeta a-śeṣam a-kleśa-leśataḥ ||
PV_02277	a-śeṣam a-kleśa-leśataḥ || yadi iṣṭam aparāṃ	kleśāt tat tapaḥ kleśa eva cet | tat karma-phalam
V1_01501	ayam vikalpaḥ samvidita upayann apayamś ca	kva antar-bhāvvyatām arthe buddhau vā. na arthe,
PV_03321	vyabhicāri tat || atha so 'nubhavaḥ	kva asya tad eva idaṃ vicāryate | sarūpayanti tat
PV_02243	api sā samā || tatra a-viraktas tad-doṣe	kva idānīm sa virajyate | guṇa-darśana-sambhūtam
PV_02242	-doṣaḥ sādhanāni ca || etāvad eva ca jagat	kva idānīm sa virajyate | sa-doṣatā api cet tasya
PV_02031	| kīṭa-saṅkhyā-parijñānam tasya naḥ	kva upayujyate || heya-upādeya-tattvasya sa-
VN_04005	abhidhānān nigrhīte hetv-antara-cintā	kva upayujyate. yadi prāk-sādhana-vādi hetum
V3_03302	-gataḥ. yatra tu dharmy eva asiddhas tatra	kva kena kiṃ pratibadhyate, prastāvasya eva
PV_02209	|| tat prāg apy a-samarthānām paścāc chaktiḥ	kva tanmaye | na alam prarodhum atyantam
V1_03401	vijñānam tulya-viṣayam viṣayaḥ prāpnoti.	kva tarhi idānīm ayam anubhavaḥ. nanv asya eva
SV_06207	'sti, vākya-gatasya padasya artha-cintanāt.	kva punar ete śabdāḥ prayujyanta iti prayoga-
PV_03097	nivartakam || etena kalpanā-nyasto yatra	kvacana sambhavād | dharmāḥ pakṣa-sapakṣa-
SV_06623	40|| cakṣur-ādau yathā rūpa-vijñāna-eka-phale	kvacit | a-viśeṣeṇa tat-kārya-codanā-sambhave
PV_02056	|| a-punar-bhāvataḥ kiñcid vikāra-jananam	kvacit | kiñcid viparyayād agnir yathā kṣāṭha-
PV_03070	| yataḥ kadācit siddhā asya pratītir vastunaḥ	kvacit | tad avasyam tato jātam tat svabhāvo 'pi
PV_02171	na hi go-pratyayasya asti samāna-ātma-bhuvāḥ	kvacit | tāratamyam pṛthivy-ādau prānitā-āder iha
PV_03253	|| asatsu satsu ca eteṣu na janma-a-janma vā	kvacit | drṣṭam sukha-āder buddher vā tat tato na
PV_02077	-jā || śārdūla-śonita-ādīnām santāna-atīśaye	kvacit | moha-ādayaḥ sambhavanti śravaṇa-ikṣaṇato
PV_03467	|| a-drṣṭa-drṣṭayo 'nyena drṣṭā drṣṭā na hi	kvacit | viśeṣaḥ so 'nya-drṣṭāv apy asti iti syāt
PV_02098	| bhinnam dharmam iva ācaṣṭe yogo 'ngulyā iti	kvacit || yuktā aṅgulī iti sarveṣām ākṣepād
PV_04178	| vṛkṣo na śimśapā eva iti yathā prakaraṇe	kvacit || sarva-śruter eka-vṛttir niṣedhaḥ syān
SV_11018	sa ātmī-bhāvāt tad-abhyāsād dhīyeraṇ āśravāḥ	kvacit ||220 || sa tu prahīna-āśravo dur-jñānaḥ.
SV_10001	niyamavati na syāt. tasmān na iyam ākasmikī	kvacit. katham tarhi idānīm a-hetuko vināśa uktaḥ.
V2_08204	na niyamavati syāt. tasmān na iyam ākasmikī	kvacit. katham tarhi idānīm a-hetuko vināśaḥ,
VN_00920	'sad-vyavahāra-viṣaya iti. na eva kaścit	kvacit kathañcid anupalabdho 'py asad-vyavahāra-
V2_07910	avabodhāt, sarvatra śaṅkā-utpatteḥ, sarvasya	kvacit kathañcid upakārāt, tad-ajñāne tad-aṅga-
SV_09920	a-samānam. sā iyam nir-apekṣatā vināśasya	kvacit kadācic ca bhāva-virodhinī tad-abhāvam
V2_08110	a-vyāptiḥ. sā iyam nir-apekṣatā vināśasya	kvacit kadācic ca bhāva-virodhinī tad-abhāvam
HB_03215	tad-deśa-kālaś ca, rasa-rūpa-ādi-vat. tasmāt	kvacit kadācit kasyacid abhāva-siddhir yathoktād
V2_08202	ākasmikī tarhi sattā iti na iyam kasyacid	kvacit kadācid viramet. tad dhi kiñcid upaliyeta
VN_00925	na evam iti, kasyacid api rūpasya kathañcit	kvacit kadācid viveka-hetor abhāvāt. an-anvaya-
V3_11402	- samhatāḥ para-upakāriṇa iti. yady api	kvacit kārye 'vadhānavatām arthānām sāmagrī
V1_00305	asti vā anayor avasthāyore viśeṣaḥ. tad ime	kvacit kiñcid asiddham an-upanayanto 'n-
V1_00505	mātra-pratyakṣam anveti. pratiśedham ca ayam	kvacit kurvāno na pratyakṣeṇa kartum arhati iti,
SV_14921	janayet. na, jñeya-adhikārāt. ye kadācit	kvacit kenacij jñātāḥ santo na jñāyante, teṣām
VN_00915	pūrvakā eva iyam anupalabdhīḥ. tasmād anena	kvacit keṣāñcid asad-vyavahāram abhyupagacchata
VN_01906	-viccheda eva karaṇīyaḥ, na hi kaścid arthaḥ	kvacit kriyamāṇa-prasaṅge na prayujyate,
HB_01414	kadācid anyathā api syuḥ. tataś ca eko 'pi	kvacij janayed iti cet, tā aparāpara-pratyaya-
SV_14518	eva tathā ucyate. tad etan manda-buddhayaḥ	kvacit tathā darśanād ghoṣa-mātra-vipralabdha
SV_15309	samarthaḥ. pratipāditam ca etat,	kvacit tathā-drṣṭānām apy arthānām punaḥ
V3_11201	hi darśana-vyāvṛttiḥ sarva-abhāvam gamayet.	kvacit tathā-drṣṭānām api deśa-kāla-bhedena
SV_01007	darśana-vyāvṛttiḥ sarvatra abhāvam gamayet,	kvacit tathā-drṣṭānām api deśa-kāla-samskāra-
PV_03104	tathā asya eva hy anumānam prasiddhaye ||	kvacit tad a-parijñānam sadrśa-apara-sambhavāt |
PV_03172	śrutau || anyatra a-drṣṭy-apekṣatvāt	kvacit tad-drṣṭy-apekṣanāt | śrutau sambadhyate
SV_11418	tādrśā eva sarva-sādhāraṇāḥ santaḥ	kvacit tair viniyamitās tattva-a-parijñānāt.
SV_12415	satya-ādīmatām vacana-samayād iti. tāni ca	kvacit puruṣeṣu drṣyante. sarva-puruṣās tad-
V2_08813	-a-kṛtrimānām iva maṇi-muktā-pravāla-ādīnām.	kvacit puṣpe bhedo nīla-itara-kusumayor iva
SV_06210	tathā ghaṭa-ādi-śabdānām api. yā api	kvacit prakaraṇe kevala-śabda-śravaṇāt
VN_04209	ca varṇa-krama-nirdeśaḥ sarvatra nirarthakaḥ	kvacit prakaraṇe tasya apy arthavattvāt. tasmād
SV_13817	vyañjaka-vyāpāro 'rtham upalambhayati.	kvacit prakāśe 'pi ghaṭa-ādy-anupalabdheḥ. sā
SV_03520	||65|| yadi nāma ete śabdāḥ puruṣaiḥ	kvacit praṇiṣitā api na śakyante praṇetuṃ vastu
SV_09021	samharet. eka-rūpa-saṃsargiṇyaḥ buddheḥ	kvacit pratiniyamāt tat-pratibhāsa-bheda-kṛta eva
SV_05402	vyāhatam etat. tasmād yaḥ kaścit kasyacid	kvacit pratibandhaḥ, sa sarvo janyatāyām eva
PV_02173	-anubhavinō yasya anyasya sato guṇaḥ | te	kvacit pratihanyante tad-bhede dhavala-ādi-vat |
V2_08901	kvacid rase vanya-itarayor iva trapuṣayoḥ,	kvacit prabhāve sparśa-upayoga-sraṃsinyor iva
HB_03205	punar bhāva-a-pariccheda-prasaṅgāt. tasmāt	kvacit pramāṇam pravṛttam tat paricchinatti, tato

HB_03207	ity eka-pramāṇa-vyāpāra eṣaḥ. tathā hi	kvacit pramāṇam pravṛttam tad eva tad-anyasmād
SV_11417	puruṣa-upākīrṇaḥ. tatra yādṛśāḥ puruṣaiḥ	kvacit prayuktāḥ sankīryante, tādṛśā eva sarva-
SV_03020	tataś ca upādhyayo na upādhyayaḥ syuḥ.	kvacit pravṛttau hi kasyacit pradhānasya aṅga-
HB_03010	a-vivekāḍ iti. ya eṣa kasyacid darśanāt	kvacit prāpti-parihāra-artho vyavahāraḥ, sa eva
V2_08814	bhedo nīla-itara-kusumayor iva sūryayoḥ,	kvacit phale vandhyā-itarayor iva karkoṭakayoḥ,
SV_02709	pratyakṣa-drṣṭe pramāṇa-antara-a-vṛttiḥ	kvacit. yadā anumānam api vastu vidhinā
SV_10216	śaṅka-paricchedaṃ cetaḥ karoti. samśayād api	kvacit lokasya pravṛtteḥ. tathātve tan nir-
HB_02309	-viraho 'bhāva-lakṣaṇam. na ca a-kṣaṇikasya	kvacit chaktiḥ, krama-yaugapadyābhyām arthakriyā-
SV_16203	yatne 'pi na śakyeta, a-tat-prabhavāt.	kvacit chaktau sarvas tathā syāt, viśeṣa-abhāvāt.
PV_04063	na atra tasya prasādhanāt || yadi kiñcit	kvacit chāstre na yuktaṃ pratiśidhyate | bruvāṇo
V3_02211	katham a-pratipāditaḥ ||19|| yadi kiñcit	kvacit chāstre na yuktaṃ pratiśidhyate | bruvāṇo
NB_03044	yas tadā sādhanam āha. etena yady api	kvacit chāstre sthitaḥ sādhanam āha: tac-chāstra-
SV_13114	kasyacid bhavati iti tat-kṛtam eṣāṃ kadācit	kvacit chravaṇam iti. kāmam anya-pratikṣā astu
V3_05213	kasyacid bhavati iti tat-kṛtam eṣāṃ kadācit	kvacit chravaṇam iti. na vai vyaṃ kāraṇānām
SV_09419	tad-ayoga-vyavacchedena. na tathā iha api	kvacit sattāyāḥ sādhanam. pradhāna-ādi-śabda-
V3_07301	tad-ayoga-vyavacchedena. na tathā iha api	kvacit sattāyāḥ sādhanam. pradhāna-ādi-śabda-
SV_16821	tu śabda na evaṃ karoti. na ca asya kaścit	kvacit sambandha-niyamaṃ jñātum īśa ity a-
SV_12023	prāg āsit. a-kasmād grāhī ca ayaṃ kiṃ punaḥ	kvacit sādhanam apekṣate. yat pauruṣeya-
VN_00214	yatra krama-yaugapadya-ayogaḥ, na tasya	kvacit sāmartyam, asti ca a-kṣaṇike sa iti
PV_04123	kā asādhāraṇatā api vā || yadi tasya	kvacit sidhyet siddham vastu-balena tat | pratīti
V3_03810	kācid asādhāraṇatā. yadi hi tasya	kvacit sidhyet, siddham vastu-balena tat, pratīti
SV_06316	niṣ-phala-codanatvāt, tathā eka-parihārasya	kvacit sthity-abhāve. sa ca ayaṃ bhedo 'rūpaḥ.
SV_11115	na mama iti paśyataḥ parigrahaṃ antareṇa	kvacit snehaḥ. na ca an-anurāgiṇaḥ kvacid dveṣaḥ.
V2_07501	kvacid anapekṣo yathā anityatva eva sattvam,	kvacit svabhāva-bhūta-dharma-bheda-parigraheṇa
SV_09312	sāmānyena, yathā anityatva eva sattvam,	kvacit svabhāva-bhūta-dharma-viśeṣa-parigraheṇa,
SV_09311	-ādayo vyākhyātāḥ. evam upādhi-bheda-apekṣaḥ	kvacit svabhāvo hetur ucyate, kvacid anapekṣaḥ
V2_07411	'pi vyākhyātāḥ. evam upādhi-bheda-apekṣaḥ	kvacit svabhāvo hetur ucyate, kvacid anapekṣo
V3_03512	iti. tata eva bādha-hetor asādhāraṇatvam,	kvacid a-candre 'siddheḥ. a-śakya-niśedhatām asya
SV_12326	tad anyatra api tulyam ity artha-a-nirṇayāt	kvacid a-pratipattiḥ. tathā ca sad apy an-
SV_06209	ko 'rtha iti praśne na kaścic arthaḥ, tataḥ	kvacid a-pratipatteḥ. tathā ghaṭa-ādi-śabdānām
SV_17220	śabda 'rthe niyamyate, na svabhāvataḥ, tasya	kvacid a-pratibandhena sarvatra tulyatvāt. yatra
HB_00404	-yogakṣematvāt. pūrva-pratyakṣa-kṣaṇena	kvacid a-bhinna-upayogadvād uttaraeṣām a-prāmānya-
SV_02405	niḥ-śeṣa-darśana-a-darśana-āyattatvāt,	kvacid a-mūrtatve nityatva-darśane 'py anyatra
V3_06503	-vat. sa punar ayaṃ virodhaḥ katham gamyate.	kvacid a-vikala-kāraṇasya bhavato 'nya-bhāve
NB_03120	upalabhyate na tat tatra asti. tad yathā –	kvacid a-vidyamāno ghaṭaḥ. na upalabhyate ca
PV_02083	gatir yathā || tanutvān mūrtam api tu kiñcit	kvacid a-śaktimat | jala-vat sūta-vad dhemni na a
V3_02803	a-nāntariyakatvāt. na ca evaṃ-vidhā dharmāḥ	kvacid a-samaya-sthāyinaṃ praty anvayinaḥ,
SV_09813	syāt. yena bāhulye 'pi hi tad-dhetor bhavet	kvacid a-sambhavaḥ ||194|| yady api bahulaṃ
SV_09617	vadato 'sya viruddho hetuḥ syāt. tasya bhāve	kvacid a-sambhavāt, abhāve ca bhāva-vyavacchedasya
V3_07908	vadato 'sya viruddho hetuḥ syāt, tasya bhāve	kvacid a-sambhavāt, abhāve ca sarvatra bhāva-
SV_16725	arthaḥ pratipadyate. na, a-pratyayāt. na hi	kvacid a-skhalita iti sarvaṃ tathā. vyabhicāra-
SV_12101	apauruṣeyatva-sādhanānām kārya-dharmānām vā	kvacid atīśayam abhyupeti ity a-pratyayā eva asya
V2_06502	ekasya vṛttir iti cet, na, śāstrasya	kvacid an-adhikārāt. śāstraṃ hi pravartamānaṃ
SV_10202	na śāstra-nivṛttir abhāva-sādhanī. tasya	kvacid an-adhikāre 'pravṛtteḥ. śāstraṃ hi
V3_01209	sādhyā-vikalāḥ syāt, tāvato dharma-kalāpasya	kvacid an-anvayāt. tato na kutaścic gatiḥ syāt.
SV_06011	-vādinaḥ sambhavati. ekatra drṣṭasya rūpasya	kvacid an-anvayād darśanena pratipattau vyakty-
SV_07601	buddhiḥ syāt. na api vyatirekiṇas tasya	kvacid an-āśrayād anyasya api vyaṅgya-vyañjaka-
SV_05714	pratibhāsamānam asti ity uktam etat, sati vā	kvacid an-āśritaṃ katham jñāna-hetur iti.
SV_09311	-bheda-apekṣaḥ kvacit svabhāvo hetur ucyate,	kvacid anapekṣaḥ sāmānyena, yathā anityatva eva
V2_07411	-bheda-apekṣaḥ kvacit svabhāvo hetur ucyate,	kvacid anapekṣo yathā anityatva eva sattvam,
V1_03510	||38|| vyastaṃ hi viśaya-lakṣaṇam iti na	kvacid anubhavo na apy asya kaścic, tatra api
SV_14003	na idaṃ pratyabhijñānaṃ sat-prayoga-ādikaṃ	kvacid anveti sthira-eka-rūpe. aparāpara-svabhāva
V3_05706	a-smaran smāryate. na hy asād-vyavahārasya	kvacid aparaṃ kiñcin nibandhanam asti. sa ca
SV_13028	-ādau śruti-māndya-pāṭava-darśanāt. anyathā	kvacid apy akiñcitkarasya sannidhānasya apy a-
V3_05110	-ādau śruti-māndya-pāṭava-darśanāt. anyathā	kvacid apy akiñcitkarasya sannidhānasya apy a-
SV_05406	kevalasya sāmartye 'pi vyaktinām	kvacid apy atra sāmartya-asiddher a-grāhyatvam.
HB_03306	tatra tad-abhāva iti, tad-eka-upalabdheḥ	kvacid apy anyatra abhāvāt. sāmānyena pradarśane
SV_16711	ity eṣa na artha ity atra kā pramā ||318||	kvacid apy arthe pratyāsatti-viprakarṣa-rahitasya
SV_09016	-abhāvād a-sambhavaḥ ||184|| so 'yam ahrikaḥ	kvacid apy ekam ākāraṃ pratiniyatam a-paśyan
V3_05902	-viśiṣṭa-jñāna-bhāvāt, sarva-a-pratipattau	kvacid abhāva-a-pratipatteḥ. tasmāt kasyacit
HB_00510	'nupalabdhī-lakṣaṇa-prāptasya anyathā	kvacid abhāva asiddheḥ. an-uddiṣṭa-viśayam punaḥ
SV_01224	-niścayam apekṣate. anupalambhāt tu	kvacid abhāva-siddhāv apy a-pratibaddhasya tad-
V2_09509	niścayam apekṣate. anupalambhāt tu	kvacid abhāva-siddhāv apy a-pratibaddhasya tad-
V3_08103	dur-balaḥ, hetoḥ sapakṣa-vyāpter vipakṣe ca	kvacid abhāvāt, yathā – prayatnānantariyako
SV_09420	pradhāna-ādi-śabda-vācyasya eva arthasya	kvacid abhāvān nir-viśeṣaṇā eva sā. katham abhāvo

V3_00709	tu syāt, yathā tādrśam rūpa-sādharmyam	kvacid abhisamikṣya āhuḥ – eṣa piṇḍo viṣāṇi go-
SV_03709	iti katham eka-vacanam. tathābhūtānām	kvacid arthe 'bhinnā śaktir asti sā nimittam iti
SV_10105	98|| tṛtīyas tu hetur anupalabdhir a-viśeṣeṇa	kvacid arthe gamaka ity ucyate. san-nīścaya-śabda
VN_03214	anityaḥ śabdaḥ kṛtaka-anityatvād iti yathā.	kvacid arthe vipratipattau prasiddham aneka-artha
SV_07620	asyā viśaya-nirūpaṇam prati kaścīd ādaraḥ	kvacid avisamvādo 'syā vastuni kārya-kāraṇa-bhāva
SV_08812	tayor api bhaved bhedo yadi (177ab') na hi	kvacid asya ekāntiko bhedo 'bhedo vā vivekena
SV_16613	| tulye 'py āgama-vāde pramāṇa-balād āgamasya	kvacid āgamatve pramāṇa-samvādo vacanānām āgama-
PV_03139	bhavet || yo '-grahaḥ saṅgate 'py arthe	kvacid āsakta-cetasah | saktiā anya-utpatti-
V3_11308	'py eka eva. prayoga-bhedāt tu tad-bhedaḥ,	kvacid ukti-sāmarthyābhyām, kvacid vivakṣayā,
V2_09113	katham na anumānam yāvata na anityatā-abhāve	kvacid utpattir drṣṭā, a-darśanāc ca vipakṣe
SV_17207	ca tad-a-pracyuter a-vidheyasya puruṣānām	kvacid upanayana-apanayana-a-sambhavāt. jñātā vā
SV_06821	pūrva-vad vācyam. ye 'pi pṛthak samastā vā	kvacid upayujyante, ta avasthā-viśeṣa-vācibhiḥ
SV_15120	syāt. kārya-viśeṣā hi vyaktayaḥ kathañcit	kvacid upayujyamānās tad-upajanana-yogya-atīśaya-
SV_03304	pravṛttasya pratibandha-abhāvāt, yathā ekaṃ	kvacid eka-vacanena khyāpyate tad-a-viśeṣe 'pi
NB_02012	anupalabdhīḥ yathā – na pradeśa-viśeṣe	kvacid ghaṭaḥ, upalabdhī-lakṣaṇa-prāptasya
V3_11810	vyāvṛtti-vyāptir asiddhā. prāṇa-ādayo 'pi hi	kvacid darśanād eva sad-asantaḥ pratiyante, na ca
V2_04505	iti. na, lakṣaṇa-antarasya a-vācyatvāt. yat	kvacid drṣṭam, tasya yatra pratibandhas tad-vidas
SV_02806	kim ataḥ param ||47|| iti saṅgraha-ślokaḥ.	kvacid drṣṭe 'pi yaj jñānam sāmānya-arthaṃ
V3_12206	siddhe 'nya-nivartanam sidhyet. anyathā hi	kvacid drṣṭe 'bhāva-siddhāv api syād eva a-
PV_04212	vyāvṛtter vyāpitā kutaḥ || prāṇa-ādeś ca	kvacid drṣṭyā sattva-asattvam pratiyate | tathā
SV_01512	a-pratibaddhasya api tad-avyabhicāraḥ.	kvacid deśe kānicid dravyāṇi kathañcid drṣṭāni
V2_09802	a-pratibaddhasya api tad-avyabhicāraḥ,	kvacid deśe kānicid dravyāṇi kathañcid drṣṭāni
SV_15310	punaḥ kathañcid anyathā-bhāvaḥ, yathā	kvacid deśe madhurāṇi nimba-phalāni saṃskāra-
SV_11116	antareṇa kvacit snehaḥ. na ca an-anurāgiṇaḥ	kvacid dveṣaḥ. ātma-ātmīya-an-uparodhiny uparodha
V3_13206	– yatra dhūmas tatra agniḥ, asaty agnau na	kvacid dhūmaḥ, yathā mahānasa-itarayoḥ. yatra
NB_03122	yatra dhūmas tatra agniḥ, asaty agnau na	kvacid dhūmo yathā mahānasa-itarayoḥ, yatra
HB_03508	tarhi bādhā-anupalabdhīḥ. sā ca puruṣasya	kvacid bādhā-sambhave 'pi syād iti sa hetu-
HB_03512	prayujyate. sādhyā-siddhy-arthaṃ. sa kiṃ	kvacid bādhāyām api satyām sādhyam sādhyed yena
SV_08215	niyamena tarhi syāt. na hy a-nimittam bhavat	kvacid bhavati kvacin na bhavati iti niyamam
SV_10023	anyatra api svabhāvataḥ ||196|| so 'yam	kvacid bhavan drṣṭo 'napekṣatvāt svabhāvata eva
V2_08309	asmād anyatra api svabhāvataḥ ||56|| so 'yam	kvacid bhavan drṣṭo 'napekṣatvāt svabhāvata eva
SV_02814	drṣṭo 'pi bhāvas tathā eva pratyabhijñāyate,	kvacid bhede vyavadhāna-sambhavāt, yathā śukteḥ
V2_09408	a-darśane 'bhāvaḥ, sa tad-abhāve na yuktaḥ.	kvacid yadṛcchayā tathābhāve 'pi tayor a-
V2_08814	phale vandhyā-itarayor iva karkoṭakayoḥ,	kvacid rase vanya-itarayor iva trapuṣayoḥ, kvacit
SV_09922	svabhāvo nir-apekṣaḥ sa yadi kadācid bhavet	kvacid vā tat-kāla-dravya-apekṣa iti nir-apekṣa
V2_08111	svabhāvo nir-apekṣaḥ, sa yadi kadācid bhavet	kvacid vā tat-kāla-dravya-apekṣa iti nir-apekṣa
SV_04611	-arthakriyā-yogyā jātiḥ (94ab') na hi jātiḥ	kvacid vāha-doha-ādav upatiṣṭhate. na ca tādrśam
SV_15109	-apekṣā api niśiddhā eva. tasmān na nityānām	kvacid vijñāna-janana-sāmarthyam. kadācid a-
SV_17009	-artha-kalpanāyā a-nivāryatvāt. yadi hi	kvacid vidita-artha 'yam apauruṣeyaḥ śabda-rāśiḥ
PV_04241	a-drṣṭau kaḥ sandeham nivartayet |	kvacid viniyamāt ko 'nyas tat-kārya-ātmatayā sa
SV_12126	bhedane bhāvānām bhedaḥ syād ākasmika iti na	kvacid vinivarteta. tasmād yaḥ svabhāvo yaj-janmā
SV_09927	tarhi sattā iti. na iyaṃ kasyacit kadācit	kvacid viramet. tad dhi kiñcid upaliyeta na vā
V3_11308	tu tad-bhedaḥ, kvacid ukti-sāmarthyābhyām,	kvacid vivakṣayā, dharma-dharminor viśeṣaṇatvena
VN_00917	ato 'nupalambhād abhyupagantavyo na vā	kvacid viśeṣa-abhāvāt. so 'nyatra api tathāvidhe
V2_09713	-ādiṣu tad-bhāve 'pi sparśa-bheda-darśanāt.	kvacid viśeṣasya api sambhavāc chaṅkayā
SV_01505	-bhāve 'pi sparśa-bheda-darśanāt. asya api	kvacid viśeṣe sambhava-āśaṅkayā bhavitavyam iti
VN_01003	na sambhavanti, yatas tebhyo vyavasthā syāt.	kvacid viśaye 'sad-vyavahāra-upagame sa kuta iti
SV_16225	-sandarśanāt. vahatām api mantrāṇām punaḥ	kvacid visamvādāt. na hy ayaṃ prakāraḥ svabhāve
PV_03069	-bhāva-nīścayaḥ || pramāṇam avisamvādāt tat	kvacid vyabhicārataḥ | na āśvāsa iti cel liṅgam
PV_03187	smṛter na vā | tataḥ kāla-antare 'pi syāt	kvacid vyākṣepa-sambhavāt || krameṇa ubhaya-hetuś
SV_14619	sa ca svabhāva eva. niḥ-svabhāvasya	kvacid vyāpāre samāveśa-abhāvāt. vyāpāra iti hi
V1_01705	pratiyeta. tathā hy ekaṭra drṣṭo bhedo hi	kvacin na anyatra drṣyate | (16ab) na hi vyakty-
PV_03126	indriyād gatau || ekaṭra drṣṭo bhedo hi	kvacin na anyatra drṣyate | na tasmād bhinnam
SV_08224	bhede yayā jātiḥ pratyāsattiyā prasarpati |	kvacin na anyatra sa eva astu śabda-jñāna-
V2_07711	-utpādane. nanv anapekṣāṇām api keṣāñcit	kvacin na avaśyam tad-bhāvaḥ, bhūmi-bīja-udaka-
SV_09822	-utpādane. nanv anapekṣāṇām api keṣāñcit	kvacin na avaśyam tad-bhāvo bhūmi-bīja-udaka-
SV_13206	vyāpitā yadi ||253|| na hi kaścic chabda	kvacin na asti iti sarve yugapad upalabhyeran
SV_00216	vṛkṣo 'yam śiṃśapātvat, pradeśa-viśeṣe	kvacin na ghaṭa upalabdhī-lakṣaṇa-prāptasya
V2_05607	iti triṇy eva liṅgāni. yathā pradeśa-viśeṣe	kvacin na ghaṭa upalabdhī-lakṣaṇa-prāptasya
PV_04240	vyāpino 'py arthāḥ santi taj-jāti-bhāvinaḥ |	kvacin na niyamo drṣṭyā pārthiva-a-loha-lekhyā-
SV_08215	syāt. na hy a-nimittam bhavat kvacid bhavati	kvacin na bhavati iti niyamam arhati. na khalu
SV_14604	evam ca a-pratiśedhāt kasyacit paryudāso 'pi	kvacin na syāt. yadi hi kiñcit kutaścīn nivarteta
SV_08514	ko 'nyo dharmo bhedaka iti nānātvam eva	kvacin na syāt. sarva-ākāra-viveka- a-vivekinor
SV_02406	nityatva-darśane 'py anyatra anyathā-drṣṭeḥ,	kvacin nityatva-abhāve 'py a-drṣṭasya punar
V2_06904	ca na sidhyati. tasmāt sarvathā sarva eva	kvacin niyamaḥ svabhāva-bhūtaḥ sva-hetu-prakṛter

SV_04605 upekṣanīyatvāt. tad ayaṃ śabdān api
SV_01310 'py ātmano nivṛtṭy-asiddheḥ, tan-nivṛtṭtau
SV_17210 hi śabde kayācid vivakṣayā sa tām kadācit
SV_06214 eva śabda-prayogaḥ kutaścīd buddhiṃ nivartya
SV_06112 eva tasya jñeyatvāt. na eṣa doṣaḥ, yasmāt
SV_06708 kiṃ tarhi kenacit prayojanena kecic chabdāḥ
V1_04112 utpatti-niṣṭhā ity andha-mūkaṃ jagat syāt.
V2_06310 tadutpatteḥ prak kāryam eva antya-
SV_13020 vyavadhāne tu hetv-abhāvāt samartha-
V3_05103 teṣām. vyavadhāne hetv-abhāvāt samartha-
V2_07905 an-upākhyatā-prasaṅgaḥ. na, sattva-saṅkhyāta-
SV_11706 sakāśād upādāna-apekṣād jñāna-janana-yogya-
SV_13015 tu viśaya-indriya-ālokāḥ parasparato viśiṣṭa-
V3_05012 tu viśaya-indriya-ālokāḥ parasparato viśiṣṭa-
V2_06308 na, tataḥ kārya-utpatter a-kṣepāt. ā antya-
HB_01405 tasya eva antyasya kāraṇatvāt, tatra ca
SV_02109 sadṛśa-apara-utpatti-vipralabdho vā, antya-
V2_09011 sadṛśa-apara-utpatti-vipralabdho vā. antya-
SV_12826 -vākya-vyāhāra-śravaṇa-smaraṇa-kālasya aneka-
HB_01909 -pratilambha ucyate. tatra sva-rasataḥ pūrva-
SV_04309 anityatvaṃ nāma kiñcid anyac calād vastunaḥ,
PV_03465 'rthasya kaścana || tad-iṣṭau vā pratijñānaṃ
SV_13925 ādi yan matam | an-udāharaṇaṃ sarva-bhāvānām
SV_14001 sarva-bhāvānām kṣaṇa-bhaṅgataḥ ||266||
HB_01708 uktam atra yādṛśasya kriyā. sa katham eka-
HB_01910 nivṛtṭtau hetu-pratyayānām tebhya eva viśiṣṭa-
HB_00405 uttareṣām a-prāmānya-prasaṅga iti cet, na,
SV_07018 -bhāva ādhāra-kṛtaḥ. tasmāt tat-pūrva-
V1_01906 samanantara-pratyayena sva-viśaya-anantara-
SV_13715 cet prak siddhaḥ syāt, samāna-jātiya-upādāna-
SV_10004 bhāvāt, svabhāva eva hi nāśaḥ sa eva hy eka-
V2_08207 bhāvāt, kiṃ tu bhāva eva vināśaḥ, sa eva
SV_02106 nimittaṃ vakṣyāmaḥ. tām punar asya
V2_09007 anyā yā paścān niṣpadyeta. sa eva hi bhāvaḥ
SV_02104 nāma yā paścān niṣpadyeta. sa eva hi bhāvaḥ
SV_01803 eva kṛtakas tathābhūto jāto yo naśvaraḥ
SV_14506 tu na asti yo bhāvasya bhavati. bhāva eva tu
SV_14906 bhavatu nāma svabhāva eṣa bhāvānām ya ime
V2_06309 -utpatteḥ pratibandhaḥ sambhāvyaṭe, antya-
PV_02044 || pratikṣaṇam a-pūrvasya pūrvaḥ pūrvaḥ
PV_03495 || eka-aṅv-atyaya-kālaś ca kālo 'lpiyān
PV_04284 kṣepa-bhāg iṣṭaḥ sa eva udbhūta-nāśakaḥ ||
PV_02239 na virāgavān | yady apy ekatra doṣeṇa tat
V2_06103 śakyate, antya-avasthāyām pariṇāma-abhāvāt
V2_07905 -lakṣaṇaṃ hi nir-upākhyam. caramasya tarhi
SV_11924 -buddhi-vyatikramāt. kṣaṇikatvād buddhinām.
V3_05011 atīśāyayanti iti. api tu na sarve ghaṭa-
SV_13013 atīśāyayanti iti. api tu na sarve ghaṭa-
PV_03137 a-vyavahitā iva yā || sā matir nāma paryanta-
HB_02101 teṣām ca iti na anavasthā. tathā yady a-
HB_01706 iti katham kadācit kriyā-virāmaḥ. yasya api
V3_06605 an-āyattatvāt. tad-dharmatāyām vā tataḥ
HB_00610 ghaṭa-ādayaḥ. samś ca śabda iti. tathā –
HB_01707 eva yadi kevalaḥ syāt. kiṃ na bhavati.
SV_08202 a-viśeṣa-ādhyāyini kā apekṣā. atīśāye vā
SV_08125 'vikāriṇaḥ | na apekṣa-atīśāye 'py asya
HB_01309 'vyavadheya-śaktitayā pratyupasthitāḥ
PV_03240 'ndha-āder api syād artha-darśanam ||
V1_02006 utpatty-ayogāt. ādheya-bhedatve ca anyatvam.
SV_11923 -grahaṇa-kāle ca aneka-buddhi-vyatikramāt.
HB_02307 na anvaya-vyatireka-siddhir iti cet, na, a-
HB_00411 -vṛtṭiḥ, yathā yat sat, tat kṣaṇikam eva. a-
PV_03240 atīśāyā darśane ca na sambhavaḥ | vācyam a-
HB_00411 bādha-pramāṇa-vṛtṭiḥ, yathā yat sat, tat
HB_02310 arthakriyā-virodhāt. tasmāt – yat sat tat

kvacin niyuñjānaḥ phalam eva kiñcid iṅhituṃ yuktaḥ.
kvacin nivṛtṭāv api prāṇa-ādinām a-pratibandhāt.
kvacin nivedayed api iti vivakṣā-pūrvakāṇām
kvacin niveśana-arthaḥ, tat-sāphalyāt. niveśanaṃ
kvacin niveśanāya arthe vinivartya kutaścana |
kvacin niveśyante. tatra yady anekam ekatra
kvacin niṣṭhāyām sa svayam ātmānaṃ viśaya-ākāraṃ
kṣaṇa-anantaravād utpannaṃ pratyakṣi-bhavati. na
kṣaṇa-antara-an-utpatter jñāna-an-utpattiḥ.
kṣaṇa-antara-an-utpatter jñāna-an-utpattiḥ. pūrva
kṣaṇa-antara-an-upādānatā-lakṣaṇatvāc caramatvasya.
kṣaṇa-antara-utpattir eva ghaṭa-ādinām abhivyaktiḥ.
kṣaṇa-antara-utpādād vijñāna-hetavaḥ, an-
kṣaṇa-antara-utpādād vijñāna-hetavaḥ. an-
kṣaṇa-utpatteḥ pratibandhaḥ sambhāvyaṭe, antya-
kṣaṇa ekasya svabhāvasya a-vivekād viśeṣasya
kṣaṇa-darśinām niścayāt. paścād asya anupalabdhyā
kṣaṇa-darśinām niścayāt paścād asya anupalabdhyā
kṣaṇa-nimeṣa-anukrama-parisamāpṭeḥ, varṇa-rūpa-a-
kṣaṇa-nivṛtṭtau hetu-pratyayānām tebhya eva
kṣaṇa-pratyupasthāna-dharmatayā tasya
kṣaṇa-bhaṅgaḥ prasajyate | sa ca jñāto 'tha vā a-
kṣaṇa-bhaṅgataḥ ||266|| kṣaṇa-bhaṅgino hi sarva-
kṣaṇa-bhaṅgino hi sarva-bhāvā vināśasya a-
kṣaṇa-bhāvya anyathā syāt. yaś ca bhavati, sa eva
kṣaṇa-viśeṣa-utpatteḥ, kramaṇa atīśāyavato 'ntyāt
kṣaṇa-viśeṣa-sādhyā-artha-vāñchāyām nānā-
kṣaṇa-sahakāri kuṇḍam tatra eva badara-kāryam
kṣaṇa-sahakāriṇā janitaṃ pratyakṣam. ata eva ca
kṣaṇa-siddheḥ. na tasya eva atīśāyasya jñāna-
kṣaṇa-sthāyī jāta iti. tam asya mandāḥ svabhāvam
kṣaṇa-sthāyī jāta iti. tam asya mandāḥ svabhāvam
kṣaṇa-sthiti-dharmatām svabhāvaṃ sva-hetur eva
kṣaṇa-sthiti-dharmā anityatā ity ukta-prāyam.
kṣaṇa-sthiti-dharmā anityatā. vacana-bhede 'pi
kṣaṇa-sthiti-dharmā, anyatas tasya tad-bhāva-
kṣaṇa-sthiti-dharmā vināśaḥ. tam asya svabhāvam
kṣaṇa-sthiti-dharmānāḥ. sa tu utpattimatām eva
kṣaṇo 'pratibandhaḥ. tal-liṅga-darśanāt
kṣaṇo bhavet | tasya hetur ato hetur dṛṣṭa eva
kṣaṇo mataḥ | buddhiś ca kṣaṇikā tasmāt kramād
kṣaṇam apy anapekṣatve bhāvo bhāvasya na iti cet |
kṣaṇam calitā matiḥ || virakto na eva tatra api
kṣaṇasya a-vivekā. kārya-utpatti-viṅṇa-utpādāna-
kṣaṇasya an-upākhyatā-prasaṅgaḥ. na, sattva-
kṣaṇasya eka-parama-aṅv-vyatikrama-kālatvāt.
kṣaṇāḥ sarvasya indriya-jñānasya hetavaḥ.
kṣaṇāḥ sarvasya indriya-vijñāna-hetavaḥ. paraspara
kṣaṇika-jñāna-miśraṇāt | vicchinna-ābhā iti tac
kṣaṇiko 'pi bhāvo 'n-āhita-atīśāyaḥ sahakāriṇā
kṣaṇiko bhāvaḥ, tasya api kiṃ na kevalaḥ karoti.
kṣaṇikatā tasya iṣṭā syāt. tattve viśeṣa-abhāvād
kṣaṇikatva-abhāve sattva-abhāvaḥ, yathā vandhyā-
kṣaṇikatvāt, uktam atra yādṛśasya kriyā. sa
kṣaṇikatvāt karmaṇaḥ pratikṣaṇam svabhāva-
kṣaṇikatvāt kriyā kutaḥ ||161|| karma-upakāram
kṣaṇikatvāt sāmāgrī-kāryasya svabhāva-sthity-
kṣaṇikatvād atīśāyā darśane ca na sambhavaḥ |
kṣaṇikatvād arthānām atipātāc ca na asatām
kṣaṇikatvād buddhinām. kṣaṇasya eka-parama-aṅv-
kṣaṇikatve 'vastutva-prasaṅgāt. śaktir hi bhāva-
kṣaṇikatve 'rthakriyā-virodhāt tal-lakṣaṇam
kṣaṇikatve syāl lakṣaṇam sa-viśeṣaṇam ||
kṣaṇikam eva. a-kṣaṇikatve 'rthakriyā-virodhāt tal
kṣaṇikam eva iti vyāpti-siddhiḥ. artha-antare

HB_00610 ca, yathā – yat sat, tat sarvaṃ
 SV_08203 anya-nyasya atīśasya utpattes tad api
 V2_08001 sarvathā a-sambhavāt. na hi tasya a-
 VN_00203 sat krtakam vā pratikṣaṇa-vināśi syāt, a-
 HB_02309 sarva-śakti-viraho 'bhāva-lakṣaṇam. na ca a-
 SV_17417 -prāyam, nityatvaṃ ca keṣāñcid bhāvānām a-
 V2_08001 syāt. sākalye tu karoty eva. na evam a-
 PV_03495 ca kālo 'lpīyān kṣaṇo mataḥ | buddhiś ca
 HB_01409 eva svabhāvato 'ntyāḥ pratyayāḥ saha jāyante
 V2_08008 yat tad atra paramārtha-sat | asanto '
 PV_02107 api mā bhūt tad-a-viśeṣataḥ || bahavaḥ
 V3_05107 a-pracyuteḥ. atha vā sambhavaty api bhāvānām
 SV_13024 a-pracyuteḥ. atha vā sambhavaty api bhāvānām
 HB_01915 sahakāriṇaḥ kāryaṃ kuryuḥ. tena a-
 HB_01808 idam eka-arthakriyā-lakṣaṇam sahakāritvaṃ
 HB_01809 sambhavati, na sambhavat-prthag-bhāvānām a-
 V3_08906 tiṣṭhet. tasmāt pāta-pratibandha ity api
 SV_07124 tiṣṭhet. tasmāt pāta-pratibandha ity api
 PV_03416 itarasya vā | janakatvena pūrveṣāṃ
 HB_01813 santāna-āśrayeṇa ucyate, na dravya-āśrayeṇa,
 VN_00214 na tasya kvacit sāmartyam, asti ca a-
 VN_00311 -abhāvāt. tena vyāpaka-dharma-anupalabdhir a-
 HB_01401 iti. a-pratirodha-śaktikeṣv anantara-kāryeṣu
 HB_01010 -viśeṣāḥ kāraṇa-kāraṇāni iti na anekāntaḥ,
 HB_02106 tu tadā apy a-kāraka eva. tasmān na a-
 PV_03046 apy a-bheda-anugā buddhiḥ kācid vastu-dvaye
 HB_00404 a-bhinna-yogaḥ samatvāt. pūrva-pratyakṣa-
 SV_12807 -kṣepaś ca na syāt. tasya niṣ-kala-ātmanaḥ
 PV_04109 | iṣṭa-śabda-abhidheyatvasya apto 'tra a-
 PV_04106 prasiddheṣv artheṣu śāstra-tyāge 'pi na
 PV_04047 | a-nāntariyake ca arthe bādhitē 'nyasya kā
 V3_02101 | a-nāntariyake ca arthe bādhitē 'nyasya kā
 PV_04075 atra akāṣīt svayaṃ śrutim | iṣṭa-a-
 V3_02606 atra akāṣīt svayaṃ-śrutim | iṣṭa-a-
 PV_04044 | śabda-nāṣe prasādhye syād gandha-bhū-guṇatā-
 PV_03022 samsthitā | nityatvād a-cikitsyasya kas tām
 SV_08404 sa pāramārthiko bhāvo ya eva arthakriyā-
 PV_04167 ca a-prasiddhatvāt kathañcit tena na
 PV_03022 | nityatvād a-cikitsyasya kas tām kṣapayitum
 PV_03247 | hetutvam eva yukti-jñā jñāna-ākāra-arpaṇa-
 V1_01912 | hetutvam eva yukti-jñā jñāna-ākāra-arpaṇa-
 V1_01615 cakṣur-buddhi-vac ca rūpasya. ākāra-arpaṇa-
 PV_03403 tasya tad-bāhya-rūpatve kā prasanna-īkṣaṇe '
 PV_02266 | buddhes teṣāṃ a-sāmarthyē jivato 'pi syur a-
 SV_04532 api pravarteta pumān vijñāya arthakriyā-
 PV_02131 -vat | niṣpanna-karuṇā-utkarṣa-para-duḥkha-
 PV_02274 ca tṛṣṇāyāṃ sthitāyāṃ punar udbhavāt | dvaya-
 PV_02170 ced bhedē 'pi rāga-ādi-hetu-tulya-ātmatā-a-
 PV_02275 | karmanām tāpa-saṅkleśān na eka-rūpāt tataḥ
 PV_02215 -drṣṭeḥ sarva-doṣaiḥ prasidhyati | na a-
 PV_03018 | atīta-anāgatam vācyam na syād arthena tat
 PV_02144 | hetumattvād viruddhasya hetor abhyāsataḥ
 PV_02193 api vā | ākṣipte '-vinivṛtti-iṣṭeḥ sahakāri-
 PV_02154 -doṣo 'pi drṣṭaḥ sāmye 'pi na aparāḥ ||
 PV_02058 samādhātur a-sādhyam kiñcid iritam | āyuh-
 PV_02143 vyatireko 'sya sandigdho vyabhicāry ataḥ | a-
 PV_02197 'taḥ krpā matā | na a-muktiḥ pūrva-saṃskāra-
 PV_03519 yadi sā eva artha-dhiḥ kutaḥ || śakti-
 PV_02274 | dvaya-kṣaya-artham yatne ca vyarthaḥ karma-
 VN_05904 paścāt kariṣyāmi, pratiśyāya-kalā me kaṇṭham
 V3_08904 pātaḥ, svayaṃ patina-dharmatayā pātāt, ākāśa-
 SV_17321 -bhāṇḍe ca pāka-vat | śeṣavad vyabhicāritvāt
 SV_11205 -nairātmya-darśana-abhyāsāt prahāṇam. sa tu
 PV_02198 -saṃskāra-kṣaye 'nya-a-pratisandhitāḥ || a-
 SV_01009 -bhedena anyathā darśanāt, yathā āmalakyaḥ

kṣāṇikam, yathā ghata-ādayaḥ. saṃś ca śabda iti.
 kṣāṇikam syāt. tataḥ sva-utpatti-sthāna-vināśinaḥ
 kṣāṇikasya arthakriyā sambhavati, krama-
 kṣāṇikasya krama-yaugapadyābhyām arthakriyā-
 kṣāṇikasya kvacit chaktiḥ, krama-yaugapadyābhyām
 kṣāṇikasya vastu-dharma-atikramād ayuktam, a-
 kṣāṇikasya, sarvathā a-sambhavāt. na hi tasya a-
 kṣāṇikā tasmāt kramād varnān prapadyate || iti
 kṣāṇikā yeṣāṃ prāk paścāt prthag-bhāvo na asti,
 kṣāṇikās tasyāṃ krama-a-krama-virodhataḥ ||55||
 kṣāṇikāḥ prāṇā a-sva-jātiyakaḥ kila | tādrīśāṃ eva
 kṣāṇikānām anyonya-upakāraḥ, a-cintyatvād dhetu-
 kṣāṇikānām anyonya-upakāro '-cintyatvād dhetu-
 kṣāṇikānām api sahakāry-anapekṣiṇām kāraṇatā syāt.
 kṣāṇikānām eva bhāvānām sambhavati, na sambhavat-
 kṣāṇikānām, prthag-kāraṇa-sambhavana sahakāritva-
 kṣāṇikānām bhāvānām upādāna-samāna-deśa-utpāda
 kṣāṇikānām bhāvānām upādāna-samāna-deśa-utpādanam
 kṣāṇikānām vināśataḥ || vyaktiḥ kuto 'satām
 kṣāṇike dravye viśeṣa-an-utpatteḥ. na hi taṇḍula-
 kṣāṇike sa iti pravartamānam a-sāmarthyam asal-
 kṣāṇike sāmartyam bādhatā iti krama-yaugapadya-
 kṣāṇikeṣv an-ādheya-viśeṣeṣu pratyayeṣu
 kṣāṇikeṣu bhāveṣv aparāpara-utpatter aikya-
 kṣāṇikeṣu hetuṣv eka-arthakriyayā kasyacit
 kṣaṇe | saṅketena vinā sā artha-pratyāsatti-
 kṣaṇena kvacid a-bhinna-upayogadvād uttareṣāṃ a-
 kṣaṇena pratipatter eka-jñāna-utpattau niḥ-śeṣa-
 kṣata-vāg janāḥ || uktaḥ prasiddha-śabdena
 kṣatiḥ | parokṣeṣv āgama-an-iṣṭau na cintā eva
 kṣatiḥ || uktaḥ ca na āgama-apekṣam anumānam sva-
 kṣatiḥ ||8|| uktaḥ ca na āgama-apekṣam anumānam
 kṣatim a-sādhyatvam anavasthām ca darśayan ||
 kṣatim a-sādhyatvam anavasthām ca darśayan ||25||
 kṣateḥ | hetur viruddho '-prakṛter no ced anyatra
 kṣapayitum kṣamaḥ || tac ca sāmānya-vijñānam
 kṣamaḥ | (166ab) idam eva hi vastv-a-vastunor
 kṣamaḥ | karma-ādi-bheda-upakṣepa-parihāra-a-
 kṣamaḥ || tac ca sāmānya-vijñānam anurundhan
 kṣamam || kāryaṃ hy aneka-hetutve 'py anukurvad
 kṣamam ||20|| ity antara-ślokaḥ. na ca idam pūrva
 kṣamam hi kāraṇam vijñānasya viśayaḥ. na an-
 kṣamā | bhūtaṃ paśyamś ca tad-darśi katham ca
 kṣamāḥ | nirhrāsa-atīśayāt puṣṭau pratipakṣa-sva-
 kṣamān | tat sādhanāya ity artheṣu samyojyante
 kṣamer itaḥ || dayāvān duḥkha-hāna-artham upāyeṣv
 kṣaya-artham yatne ca vyarthaḥ karma-kṣaye śramaḥ
 kṣayaḥ | sarvatra rāgaḥ sadrśaḥ syād dhetoḥ
 kṣayaḥ || phalaṃ kathañcit taj-janyam alpaṃ syān
 kṣayaḥ prāṇi-dharmatvād rūpa-ādi-vad asiddhitāḥ ||
 kṣayāt || sāmānya-grahaṇāc chabdād a-prasaṅgo
 kṣayāt || hetu-svabhāva-jñānena taj-jñānam api
 kṣayād alam || na ākṣeptum aparāṃ karma bhava-
 kṣayād asṛk-sruto 'py anye na eka-stri-niyato
 kṣayād vā doṣe tu kevale na asty a-sādhyatā ||
 kṣayitvam ca doṣānām nityatvād an-upāyataḥ ||
 kṣaye 'nya-a-pratisandhitāḥ || a-kṣiṇa-śaktiḥ
 kṣaye pūrva-dhiyo na hi dhiḥ prāg dhiyā vinā |
 kṣaye śramaḥ || phala-vaicitrya-drṣṭeś ca śakti-
 kṣiṇoty evam-ādinā katham vicchinatti, sa vikṣepo
 kṣipta-vat. tathā ca ayam atra akiñcitkaraḥ
 kṣiptam nyāya-vidā idrīśam ||331|| svayam idrīśam
 kṣiṇa-doṣo dur-anvayo yad-upadeśād ayam
 kṣiṇa-śaktiḥ saṃskāro yeṣāṃ tiṣṭhanti te 'n-aghāḥ
 kṣīra-avasekena madhura-phalā bhavanti. na ca

V3_11202	-bhedena anyathā-darśanāt, yathā āmalakyaḥ	kṣīra-avasekena madhura-phalā bhavanti, na ca
SV_01621	-āder vyāvṛttim āha. dadhy-ādikaṃ ca aparāḥ	kṣīra-ādiṣv a-parārtheṣu saṅghātavta-a-darśanād
V3_04106	tad idam upalabhya-lakṣaṇaṃ dadhy-ādi	kṣīra-ādiṣv an-upalabhyamānaṃ kṣīraṃ vā tatra na
SV_01623	iti. asty eva upalambho dadhy-ādinām	kṣīra-ādiṣv anumānaṃ, a-śaktād an-utpatteḥ. atha
V3_04108	nyāyā eṣaḥ. asty eva upalambho dadhy-ādinām	kṣīra-ādiṣv anumānaṃ, a-śaktād an-utpatteḥ. na
V1_01003	sambandhayor a-pratibhāsanena ghaṭana-ayogāt	kṣīra-udaka-vad a-tad-vedini. yatra api viveka-
SV_09008	kaścīd atīśayo 'sti yena ayaṃ tathā coditaḥ	kṣīra-vikāra eva pravartate na anyatra. sa eva
V3_04107	dadhy-ādi kṣīra-ādiṣv an-upalabhyamānaṃ	kṣīraṃ vā tatra na asti iti nyāyā eṣaḥ. asty eva
V3_04202	na, hetoḥ svabhāva-bhedāt. a-tad-ātmatve 'pi	kṣīrasya sa tasya svabhāvaḥ, yo dadhi-janano na
V3_04114	na tad-bhāvaḥ. yady asata utpattiḥ kiṃ na	kṣīrāc chaśa-viśāṇaṃ, ko hi viśeṣo 'bhāva-a-viśeṣa
V2_07911	upakārāt, tad-ajñāne tad-aṅga-vikalatvād a-	kṣūṇa-vidhāna-ayogāt. na api caramasya a-
SV_04119	-kṛt. tasya apy a-viśeṣa-prasaṅgataḥ | tāsām	kṣetra-ādi-bhede 'pi (75bc) yadi hi sāmānyāj
SV_04121	kāryaṃ syāt. tasya a-viśeṣād vyaktinām	kṣetra-ādi-bhede 'pi cira-śīghra-prasāmana-ādayo
SV_01513	anyatra dṛśyante, yathā kāścīd ośadhayaḥ	kṣetra-viśeṣe viśiṣṭa-rasa-vīrya-vipākā bhavanti,
V2_09803	anyathā dṛśyante. yathā kāścīd ośadhayaḥ	kṣetra-viśeṣe viśiṣṭa-rasa-vīrya-vipākā bhavanti,
V2_08003	kramaḥ, anapekṣasya kartuḥ sva-sattā-mātreṇa	kṣepa-ayogāt, prāg a-kartuḥ paścād api svabhāva-a
HB_02103	kurvīta, karotu. sa punar asya svabhāvo '-	kṣepa-karṭṭ-dharmā cet, prthag-bhāva-sambhavāt,
HB_02015	utpatti-dharmakam anyac ca, aṅkura-ādi-vad a-	kṣepa-kāri-indriya-vijñāna-ādi-vac ca, kārya-
HB_01904	-an-utpattāv artha-pratipatti-jananam. a-	kṣepa-kāriṣu punar indriya-ādiṣu na parasparato
HB_01711	-tad-dhetvor virodhāt. yo 'pi manyate - a-	kṣepa-kriyā-dharmā eva sa tasya svabhāvaḥ, na sa
HB_01613	-kṛtvā na upekṣā-āpattir iti, sa kiṃ teṣām a-	kṣepa-kriyā-dharmā svabhāvas tadā eva antya-
HB_01702	ca, ko vā asya bhāṣitasya arthaḥ - a-	kṣepa-kriyā-dharmī svabhāvo na karoti ca iti.
HB_01801	karoty eva iti cet, sa katham idānīm a-	kṣepa-kriyā-svabhāvaḥ. nanv etad eva paridipitaṃ
PV_04283	kiṃ bhāvo '-tathābhūtaḥ kadācana | yathā na	kṣepa-bhāg iṣṭaḥ sa eva udbhūta-nāśakaḥ || kṣaṇam
SV_12806	artha-pratipatter avayava-antara-apekṣā kāla-	kṣepaś ca na syāt. tasya niṣ-kala-ātmanaḥ kṣaṇena
SV_12812	-avayavānām śravaṇam iṣyate. tadā api kāla-	kṣepo na yukta eva. eka-avayava-pratipatti-kāla
V2_06308	iti cet, na, tataḥ kārya-utpatter a-	kṣepāt. ā antya-kṣaṇa-utpatteḥ pratibandhaḥ
PV_04001	svayaṃ paraiḥ | dṛṣṭaḥ sādhanam ity eke tat-	kṣepāya ātma-dṛg-vacaḥ || anumā-viṣaye na iṣṭaṃ
PV_04132	-janmanaḥ | tad-artha-artha-uktir asya eva	kṣepe 'dhyakṣeṇa bādhanam || tad eva rūpaṃ tatra
PV_02264	santi tāni na yanti kim | dhāraṇa-preraṇa-	kṣobha-nirodhās cetanā-vaśāḥ || na syus teṣām a-
PV_04141	|| yathā parair an-utpādyā pūrva-rūpaṃ na	kha-ādikaṃ | sakṛc chabda-ādy-a-hetutvād ity ukte
SV_03721	artha-antara-sādhāraṇa-rūpa-a-parāmarśena	kha-śabda-pravṛtti-nibandhanam rūpaṃ tathā-
NB_03133	-rāgatvaṃ na asti na sa vaktā, yathā upala-	khaṇḍa iti. yady apy upala-khaṇḍād ubhayaṃ
PV_02262	-bhāvataḥ || te cetane svayaṃ karma ity a-	khaṇḍaṃ janma-kāraṇam | gati-pratityoḥ kāraṇāny
SV_13008	sambhavati. tasya sato 'pi tad-ātmānam a-	khaṇḍayataḥ sāmārthya-tiras-kāra-ayogāt. na hi
V3_05007	sato 'pi vā kasyacit tad-ātmānam a-	khaṇḍayataḥ sāmārthya-tiras-kāra-ayogāt. na hi
V3_05009	-ādayo ghaṭa-ādinām kam atīśayam utpādayanti	khaṇḍayanti vā, yena āvaraṇam iṣyante. na brūmaḥ
SV_13012	-ādayo ghaṭa-ādinām kam atīśayam utpādayanti	khaṇḍayanti vā yena āvaraṇam iṣyante. na brūmas
NB_03133	yathā upala-khaṇḍa iti. yady apy upala-	khaṇḍād ubhayaṃ vyāvṛttaṃ tathā api sarvo vīta-
SV_03714	iti yat kiñcid etat. khasya svabhāvaḥ	khatvam iti vyatireka-āśrayā ṣaṣṭhi na syāt. na
SV_03619	-a-bheda-vyavasthiteḥ | khasya svabhāvaḥ	khatvaṃ ca ity atra vā kiṃ nibandhanam ||67 ||
PV_02138	vāsanātaḥ prahiyate || padārtha-vṛtteḥ	khadga-āder viśeṣo 'yaṃ mahā-muneḥ | upāya-
SV_03721	asaty atīśaye khasya svabhāva iti na tu	kham ity eva. khasya artha-antara-sādhāraṇa-rūpa-
PV_02057	| vikāraḥ syāt punar-bhāvas tasya hemni	kharatva-vat || dur-labhatvāt samādhātur a-
VN_00409	mātr-vivāha-ucita-deśa-janmanaḥ piṇḍa-	kharjūrasya deśa-antareṣu mātr-vivāha-abhāve
SV_16825	tad-darśana-vidveṣeṇa vā tat-pratipanna-	khalī-kārāya dhūrta-vyasanena anyato vā kutaścīt
SV_01201	vācā ādarśane kriyata iti cet. darśanaṃ	khalv a-pratīyamānaṃ an-aṅgam iti yuktaṃ tatra
V2_09313	vācā a-darśane kriyata iti cet, darśanaṃ	khalv a-pratīyamānaṃ an-aṅgam iti yuktaṃ tatra
VN_05609	tad ajñānaṃ nāma nigrasthānam. arthe	khalv a-vijñāte na tasya pratiṣedhaṃ brūyād iti.
VN_06607	a-niyamāt kathāṃ prasañjayati. pratijñātaṃ	khalv anena na asad āvir-bhavati, na sat tiro-
SV_03901	katham idānīm anya-apohaḥ sāmānyam, sa eva	khalv anya-apohaḥ. tam eva grhṇati sā prakṛti-
PV_03527	na anyasya janana-ātmanaḥ | grāhyatāyā na	khalv anyaj jananaṃ grāhya-lakṣaṇe || sākṣān na
SV_08312	yasmān na apaity a-bhinnaṃ tad-rūpaṃ viśeṣāḥ	khalv apāyinaḥ | (165ab) na hi tasya a-bhinna-
V3_00308	tasyā vastu-vṛtti-niyama-abhāvāt. san	khalv apy arthaḥ pratīty-apekṣaḥ sādhanam. na
SV_11106	sukha-rasasya an-udvejanāc ca. abhūta-arthaṃ	khalv apy upādāna-bala-bhāvi-santānasya viparyaya-
SV_14102	samayo 'sya bādhyate. pratyakṣaṃ	khalv apy etad yad imā buddhayaḥ puruṣa-
V3_00701	abhyupagamyā vicāra-ayogāt. an-arthaḥ	khalv api kalpanā-samāropito na līṅgam, yathā -
SV_01619	katham a-sādhanam vyatirekaṃ sādhyate. mṛdaḥ	khalv api kaścīc caitanyam an-upalabhyamānaṃ api
V3_03504	punar vyutthāpayati iti. prasiddhiḥ	khalv api virodhinaṃ pratijñā-arthaṃ bādhyate,
SV_08728	tan-niveśinyā rūpa-antareṇa upayogāt. sa eva	khalv ayaṃ paryāyo bheda-āśraya ekasya katham.
V3_12504	'nvaya-pratiṣedha iti. vastu-rūpa-anukarṣī	khalv asati pratiṣedho na sambhavet. na hi
SV_05009	na tarhi sā tat-sāmānya-grāhiṇī. yam eva	khalv ākāram iyam āropayati, sa eva asyā viśaya
SV_15713	asti. tayor jāti-bheda iti cet. sa	khalv ākṛti-guṇa-śakti-bhede dṛṣṭo gava-āśva-vat.
SV_08525	tena apy a-dūṣaṇā ||169|| nir-viśayam eva	khalv idaṃ mithyā-jñānaṃ yad anekatra eka-ākāram
PV_03131	'sya iti śaṃsati | sa eva yojyate śabdair na	khalv indriya-gocaraḥ || a-vyāpṛta-indriyasya

VN_03314	ity asiddhatā hetor nigrasthānam. sa	khalu ucyamāna eva a-tad-dharmatayā pratīto
VN_04511	strī-sūdrānām ubhaya-pratīter abhāvāt. yaḥ	khalu ubhayaṃ veti śabdām apaśabdām ca, sa evaṃ
SV_16109	sahitaṃ kārya-bheda-kṛt ||305|| tasmān na	khalv eka eva padeṣu varṇānām svabhāvaḥ karṭṛ-
SV_16506	api jñānī kaścit katham na vaḥ ||313|| na	khalv ete vaidikāḥ śabdā evaṃ vikrośanty eta
SV_13107	tasmāt tena ādheya-viśeṣā iti gamyante. na	khalv evaṃ nityānām śabdānām kasmimścit saty
SV_14626	hi tatra tattvaṃ na kasyacit samāveśaḥ. na	khalv evaṃ vināśo vastuni tad-bhāvāt. asāv api
SV_03906	iti katham teṣu bhavati. vyākhyātāraḥ	khalv evaṃ vivecayanti na vyavahartāraḥ. te tu
SV_10921	āgamāt pravṛttāv evaṃ pravṛttir iti. na	khalv evaṃ anumānam an-apāyam a-nāntarīyakatvād
PV_03423	a-vibhakte sva-gocaraiḥ | evaṃ etan na	khalv evaṃ iti sā syān na bhedinī || na ca
SV_12113	yena so 'py evaṃ na anumīyate ||241|| na	khalu kiñcid anyad apauruṣeyatva-āśrayo 'nyatra
V3_07704	ātmasāt kuryāt. a-vyavaccheda-rūpā api	khalu jñeyatva-ādayo dharmāḥ kathañcid a-vastūnām
SV_03817	yathā sañkalpitaṃ tayā ||70|| buddhiḥ	khalu tad-anya-vyatirekiṇaḥ padārthān āśritya
V3_12501	etat – na anvayo na vyatireka iti. ya eva	khalu na ity anvaya-pratiśedhaḥ, sa eva vyatireka
VN_06215	ity anuyuktayā parśadā vaktavyam, na	khalu nigrāha-prāptaḥ sva-kaupīnam vivṛṇuyād iti.
SV_03118	tat teṣāṃ viśayaḥ katham ||57|| iyam eva	khalu niścayānām svārtha-pratipattir yat tan-
V1_00408	-sad-bhāvaḥ pratiśedhāc ca kasyacit ||2|| sa	khalu pratyakṣam pramānam na anumānam iti
V3_12406	-anaikāntika eva prāṇa-ādiḥ. sādharmaṇam api	khalu prameyatvam a-saṃskṛta-apavādino 'saty
SV_02021	-hetuko vā tat-svabhāvo yuktaḥ. ayam eva	khalu bhedo bheda-hetur vā bhāvānām viruddha-
SV_06407	tato 'smāt tasya bheda iti na syāt. yat	khalu yad-bhedād vyāvartate, tad eva tad bhavati
SV_13617	tat-siddheḥ karaṇānām ca kāryatā ||261|| yat	khalu rūpaṃ yata eva upalabhyate tasya tad-
SV_07523	tad-bhūtasya anyatva-a-vyatikramāt. idam eva	khalu rūpasya anyatvaṃ yan na tad ākāra-antara-
VN_01420	'py ubhaya-pratipatti-prasaṅgāt. ya eva hi	khalu vivekaḥ svabhāva-bhūtaḥ, sa eva vastu-bheda
SV_07219	vikāryasya tat sāmānyavataḥ kutaḥ ||147|| na	khalu vai kārakād vyañjakasya kaścid bhedaḥ. sva-
SV_08216	kvacin na bhavati iti niyamam arhati. na	khalu vai tad a-nimittaṃ vāsanā-viśeṣa-
SV_04602	artheṣu saṃyojyante 'bhidhāyakāḥ ||93|| na	khalu vai vyasanam eva etal lokasya yad ayam a-
V3_07805	'nitya iti, kiṃ tarhi vastu-bala-āyātā eva	khalu vyāptiḥ pramāṇair upadarśyate – sarvaṃ
SV_11210	-artham iti kecit pracakṣate ||224 || na	khalu sarva eva āgamaḥ sambhāvya-vipralambhaḥ.
SV_03721	khasya svabhāva iti na tu kham ity eva.	khasya artha-antara-sādharmaṇa-rūpa-a-parāmarśena
SV_03720	vā sambhavati. katham idānīm asaty atīśaye	khasya svabhāva iti na tu kham ity eva. khasya
SV_03619	nagarī ity-ādau bheda-a-bheda-vyavasthiteḥ |	khasya svabhāvaḥ khatvaṃ ca ity atra vā kiṃ
SV_03714	vā ādyāyām api prasaṅga iti yat kiñcid etat.	khasya svabhāvaḥ khatvam iti vyatireka-āśrayā
SV_09005	viśeṣa iti. dadhi khādeti codita uṣṭram api	khādet . atha asty atīśayaḥ kaścid yena bhedena
SV_16710	agni-hotraṃ juhuyāt svarga-kāma iti śrūtau |	khādec chva-māmsam ity eṣa na artha ity atra kā
V2_07009	agni-hotraṃ juhuyāt svarga-kāma iti śrūtau |	khādec chva-māmsam ity eṣa na artha ity atra kā
SV_08928	-rūpatve tad-viśeṣa-nirākṛteḥ | codito dadhi	khādeti kim uṣṭram na abhidhāvati ||182|| tathā
SV_09005	abhāvāt, na kaścid viśeṣa iti. dadhi	khādeti codita uṣṭram api khādet. atha asty
SV_16713	ity ayam arthaḥ, na punaḥ śva-māmsam	khādet iti na atīśayaṃ paśyāmaḥ. nanv ayam
PV_03328	'nubhavaś ca saḥ | nīla-ādy-anubhavaḥ	khyātaḥ svarūpa-anubhavo 'pi san || prakāśamānas
PV_02099	aṅgulī iti sarveṣām ākṣepād dharmī-vācinī |	khyātā eka-artha-abhidhāne 'pi tathā vihita-
PV_04229	-niśedhanam || tābhyaṃ sa dharmī sambaddhaḥ	khyāty -abhāve 'pi tādrśaḥ | śabda-pravṛtter asti
V2_05505	||20|| tābhyaṃ sa dharmī sambaddhaḥ	khyāty -abhāve 'pi tādrśaḥ | śabda-pravṛtter asti
SV_11715	-vaśena kārya-atīśaya-vācinā śabdena viśeṣa-	khyāty -arthaṃ vyaṅgyāḥ khyāpyante. na evaṃ jāti-
SV_05703	a-bheda-avaskandino hetur bhavad a-bhinnaṃ	khyāti . tathābhūta-pratyavamarśa-hetur a-bheda-
PV_03267	teṣāṃ tair anubhūyate | tena artha-anubhava-	khyātir ālambas tu tad-ābhatā || kaścid bahiḥ-
V1_02214	-ātmanām śabda-ādinām anubhavāt tad-anubhava-	khyātir ity aparāḥ. tasya apy a-viśeṣe 'pi
HB_00813	tad-anvaya-siddheḥ. tad-abhāva eva abhāva-	khyātir yathā syān na anyatra na viruddha iti
SV_11220	prakṛtyā arthavantaḥ. samayāt tato 'rtha-	khyāteḥ kāya-sañjñā-ādi-vat. a-prātikūlyam tu
SV_04314	a-vastu-dharmatā tat-svabhāvasya eva tathā	khyāteḥ . vastunas tu nānā-eka-vyatireka-graho
SV_09726	na bhavataḥ. kṛtakatvasya śabde ca bhāva-	khyātau tad-ātmanaḥ sato bhāva iti sāmartyāt
V2_07608	na bhavataḥ kṛtakatvasya śabde ca bhāva-	khyātau tad-ātmanaḥ sato bhāva iti sāmartyāt tat
V1_00402	-abhāvāt sad-vyavahāra-pratiśedhaḥ, a-janana-	khyātyā a-pitṛtva-vat. tasmāt sarvaṃ svato
V1_00401	iti vyavahāraḥ sādhyate mūḍhaṃ prati, janana-	khyātyā pitṛtva-vat. adṛśya-anupalambhe 'pi
HB_04008	ubhayaṃ akṣipati, ekasya api niyama-	khyāpakasya dvitīya-ākṣepa-nāntarīyakatvāt. na
SV_03305	khyāpyate tad-a-viśeṣe 'pi gaurava-ādi-	khyāpana -arthaṃ bahu-vacanena. prayojana-abhāvāt
HB_00814	yathā syān na anyatra na viruddha iti niyama-	khyāpana -artho 'pi vyatireka-prayogo na yuktaḥ,
VN_02403	doṣa-ābhāsa udbhāvite, dūṣaṇa-ābhāsatva-	khyāpana eva jaya-parājayau, na anyathā, bhāvatas
NB_03032	sapakṣa-a-sapakṣayor līngasya sad-asattva-	khyāpanam kṛtam bhavati iti na avaśyaṃ vākya-
SV_03612	-vaśād vastu-vyavasthāpanam ca kevalam jāḍya-	khyāpanam . tathā-kṛta-vyavasthāḥ śabdā dharmā-
HB_00510	-uddiṣṭa-viśayaṃ punaḥ sādhyā-abhāve 'bhāva-	khyāpanam pratibandha-mātra-siddhau sidhyati iti
VN_02305	-pratiṣṭhānāt. tasmāt para-anugrahāya tattva-	khyāpanam vādino vijayaḥ, bhūta-doṣa-darśanena
HB_00806	ubhayathā dharmā-bhede 'pi tad-bhāvasya eva	khyāpanāt . na hy ekāntena a-tat-svabhāvasya bhāve
V3_01004	viśaye hetu-pravṛtter a-sambhavād viśaya-	khyāpanād eva sāmartyam iti cet, uktam atra. api
PV_04021	hi viśaye hetu-vṛtter a-sambhavāt | viśaya-	khyāpanād eva siddhau cet tasya śaktatā || uktam
SV_04316	-kāriṇas tathābhāva-jijñāsāsu tathābhāva-	khyāpanāya tathā-kṛta-sthitivāt, na vastu-bhedāt,
SV_01209	eva pratyēsyati. tad api hy anupalambham eva	khyāpayati . na ca eka-anupalambho 'nya-abhāvam

V2_09405 eva pratyesyati. tad api hy anupalambham eva
SV_03626 svātantryam icchāyāḥ śabda-prayoge
VN_03619 vṛtṭeḥ saṁśayāno 'pratipattim ātmanas tathā
V3_13507 antareṇa na sidhyati iti sa tathābhūtam eva
V3_01004 tad-vacasi iti tad eva sādhanam. a-
PV_04021 -samādhānam tad-vacasy eva saṁsthitam || a-
SV_09222 ayam eva sa mukhyo vivekaḥ. tasya tathābhāva-
SV_15203 -pratighāta-sāmarthyam loka-prasiddham agneḥ
SV_03304 -abhāvāt, yathā ekaṁ kvacid eka-vacanena
SV_01111 tac ca (16c) yadi tena vipakṣe 'darśanam
V2_09311 -pratipakṣeṇa, yadi tena vipakṣe 'darśanam
SV_07009 -dvāreṇa eva param api buddhyā saṅghaṭṭaya
SV_14627 tad-bhāvāt. asāv api yadi vaktṛbhir evam
SV_01207 tan na asty eva yathā yadi | na asti sa
V2_09412 tan na asty eva yathā yadi | na asti sa
V2_10009 -dharmasya tad-bhāvas tan-mātra-anubandhena
SV_01721 tan-mātra-anubandhena tat-svabhāvataiyā
SV_01801 sādhyā-dharmasya tan-mātra-anubandhaḥ
SV_11715 vācinā śabdena viśeṣa-khyāty-arthaṁ vyaṅgyāḥ
PV_02102 tat-sāmānya-upasarjanāḥ | tac-chakti-bhedāḥ
SV_06823 -vācibhiḥ sakṛd eva śabdaiḥ pratyaya-arthaṁ
SV_01719 -hetu-bhāvau hi dr̥ṣṭānte tad-a-vedinaḥ |
SV_13510 kim tarhy eka eva trailokyē 'kāras tathā
SV_13511 agnir ity eva syāt, na gaganam iti, a-kāra-
SV_13511 tathā ga-kāraḥ, tadā agnir ity eva syāt, na
PV_02115 || tad-dhetu-vṛtti-lābhāya na aṅgatām yadi
HB_03803 pracyāvya bhraṣṭa-rājya iva rājā tapo-vanam
PV_02137 bahudhā upāyam kālena bahunā asya ca ||
PV_03219 || tad-upekṣita-tattva-arthaiḥ kṛtvā
SV_11504 syān nirarthatā | saṁskāra-upagame mukhyam
SV_16707 prasaṅgāt. tad ayam a-parijñāta-arthaḥ śabda-
V3_08203 'stu, tāvatā kārya-parisamāpteḥ. kim antar-
SV_05317 kṛto yat tan na upakurvanti. kim antar-
SV_14503 bhāvo naṣṭo nāma. na hy asad-vināśā naṣṭā
V3_02505 cet, na, anumānasya sāmānya-viśayatvena eva
V3_13203 tena na asya lakṣaṇam pṛthag ucyate,
NB_03121 kaścit. tena na asya lakṣaṇam pṛthag ucyate
VN_05016 pratijñā-vacanam iti. artha-punaruktena eva
VN_05108 -vākya ādhikya-doṣa iti punar-vacane 'pi
PV_04087 -lakṣaṇa-vṛttitāḥ || svayam-iṣṭa-abhidhānena
V3_02608 antara-ślokāḥ. atra svayam-iṣṭa-śrutibhyām
PV_04137 asya uparodhaḥ ko bādHITE 'nyatra dharmiṇi |
SV_06305 bhāgas tad-gates tad-upādhitvāt tad-viśiṣṭo
PV_03175 -sūnye tac cakṣuṣe katham || anyatra
SV_06303 antara-vyavacchedam ākṣipan eva vartate, eka-
V2_09204 | na hi bahulam pāka-darśane 'pi sthāly-antar-
PV_04274 || tasmād anupalambho 'yam svayam pratyakṣato
PV_04226 | jagaty anena nyāyena nañ-arthaḥ pralayaṁ
PV_03178 | etena tulya-kāla-anya-vijñāna-anubhavo
V2_05413 | jagaty anena nyāyena nañ-arthaḥ pralayaṁ
SV_06304 nāntariyakatvāt. sa eva bhedas tad-vyāvṛtṭiyā
V3_03301 yoṣiti prasava-itara-dharmatvayoḥ sa dharmā-
VN_05502 pṛthān nigrahassthānam vācyam apratibhayā
VN_05006 pṛthag vācyam artha-punarukta-vacanena eva
V3_02502 na, svarūpeṇa eva nirdeśya ity anena eva
SV_06307 vat. dvayor hi bhidyamānayor bhedasya ubhaya-
PV_04078 | svarūpeṇa eva nirdeśya ity anena eva tad
SV_07702 ākāśa-ādi-vat. tatra yadi sva-āśraya-mātra-
PV_02031 vipralambhana-śāṅkibhiḥ || tasmād anuṣṭheya-
SV_07701 artha-antaram kalpayan sva-āśraya-mātra-
V1_04103 viśayasya apy a-prasiddhir ity astaṅ-
SV_06206 ca na eva kaścij jñeya-ādi-śabdo 'sti, vākya-
PV_04171 -ākhyāna-sāmarthyāt tad-arthe sādhyatā
PV_03445 | tadā artho jñānam iti ca jñāte ca iti
PV_02076 | etena sannipāta-ādeḥ smṛti-bhramśa-ādayo

khyāpayati. na ca eka-anupalambho 'nya-abhāvam
khyāpayati. ṣaṅ-ṇagari iti ca katham bahuṣv eka-
khyāpayati. sa ca hetuḥ saty asati gotve '
khyāpayams tasya kartā ity ucyate. yadi punar
khyāpite viśaye hetu-pravṛtṭer a-sambhavād viśaya
khyāpite hi viśaye hetu-vṛtṭer a-sambhavāt |
khyāpinaḥ śabdāḥ kim viveka-viśayā ity a-sthānam
khyāpyata iti sarvam tathā bhavati. lokasya sva-
khyāpyate tad-a-viśeṣe 'pi gaurava-ādi-khyāpana-
khyāpyate. tad an-ukte 'pi gamyate ||16|| na hi
khyāpyate, tad an-ukte 'pi gamyate. na hi tasya
khyāpyate. tasmāt tatra api kārya-kāraṇa-bhāva-
khyāpyate, na tu svayam tathā, tadā na kiñcid
khyāpyate nyāyas tadā na asti iti gamyate ||17||
khyāpyate nyāyas tadā na asti iti gamyate ||68||
khyāpyate. yaḥ kṛtaka-svabhāvam janayati, so
khyāpyate. yaḥ kṛtakam svabhāvam janayati, so
khyāpyate. sva-kāraṇād eva kṛtakas tathābhūto
khyāpyante. na evam jāti-sambandha-ādayaḥ
khyāpyante vācyo 'nyo 'pi diśā anayā || hetutve
khyāpyante sa-nidarśanāḥ sa-pratighā vā iti tad-
khyāpyete (27abc) dr̥ṣṭānte hi sādhyā-dharmasya
ga-kāraḥ, tadā agnir ity eva syāt, na gaganam iti,
ga-kārayoḥ pūrvāpara-bhāvasya vyavasthitatvāt.
gaganam iti, a-kāra-ga-kārayoḥ pūrvāpara-bhāvasya
gacchati | hetur deha-antara-utpattau pañca-
gacchati iti kim atra brūmah. puruṣa-pratibhā-
gacchanty abhyasyatas tatra guṇa-doṣāḥ prakāśatām
gaja-nimilanam | kevalam loka-buddhyā eva bāhya-
gaja-snānam idam bhavet ||230|| iti saṅgraha-
gaḍur evam śalya-bhūto 'sad-darśana-snāyu-
gaḍunā sāmānyena iti vyāvṛtṭi-sādhanena darśayati.
gaḍunā sāmānyena. yathā-sambhinnānam apy eka-
ganyante pratyutpanna-avasthāyām. na hi yo yena a
gata-arthatvāt. dharmi-sattāyām sādhyāyām
gata-arthatvāt. hetoḥ sapakṣa eva sattvam
gata-arthatvāt. hetoḥ sapakṣa eva sattvam a-
gata-arthatvān na pṛthag vācyam. ayam api niyata-
gata-arthasya ādhikyam eva padasya iti. prapañca-
gata-arthe 'py avadhāraṇe | kṛtya-antena
gata-arthe 'py avadhāraṇe kṛtya-antena
gata-arthe lakṣaṇena asmin sva-dharmi-vacanam
gata ity ucyate. na punar artha-antara-nivṛttir
gata-citto 'pi cakṣuṣā rūpam ikṣate | tat saṅketa
gata-bheda-codanāyās tad-anya-vyāvṛtṭy-ākṣepa-
gata-mātreṇa pākaḥ sidhyati, vyabhicāra-darśanāt.
gataḥ | sva-mātra-vṛtṭer gamakas tad-abhāva-
gataḥ || deśa-kāla-niṣedhaś ced yathā asti sa
gataḥ || smṛtir bhaved atite ca sā a-grhīte
gataḥ ||18|| deśa-kāla-niṣedhaś ced yathā asti sa
gato bhāgas tad-gates tad-upādhitvāt tad-viśiṣṭo
gataḥ. yatra tu dharmy eva asiddhas tatra kva
gatatvāt, uttarasya hy a-pratipattir apratibhā.
gatatvāt. na hy artha-bhede śabda-sāmye 'pi
gatatvāt. siddha-sādhanā-rūpeṇa hi nirdeśa-
gatatvād eka-bheda-abhidhāne 'pi nāntariyakas tad
gatam || siddha-sādhanā-rūpeṇa nirdeśasya hi
gatam ghaṭatva-ādi-sūnyeṣu pradeṣeṣu ghaṭa-ādy-
gatam jñānam asya vicāryatām | kīṭa-saṅkhyā-
gatam vā kalpayet, sarvagatam vā ākāśa-ādi-vat.
gatam viśvam syāt. sato 'py asiddhau sattā-
gatasya padasya artha-cintanāt. kva punar ete
gatā | hetv-ādi-lakṣaṇair vyāpter an-āśānyam ca
gatā kathā || atha svarūpam sā tarhi svayam eva
gataḥ | vikārayati dhīr eva hy antar-artha-viśeṣa

PV_03006	| ghata-utkṣepaṇa-sāmānya-saṅkhyā-ādiṣu dhiyo	gatāḥ || keśa-ādayo na sāmānyam an-artha-
VN_01321	na dravyasya pariṇatiḥ. na hy artha-antara-	gatābhyām nivṛtti-prādur-bhāvābhyām artha-
SV_12823	tatra ekatve 'pi hy a-bhinnasya kramaśo	gaty-a-sambhavāt ||250|| kāla-bheda eva na
SV_12904	-ayogāt, a-krameṇa ca vyāhartum a-śakyatvāt,	gaty-antara-abhāvāc ca. na eva vākye varṇāḥ santi,
SV_13902	śabdasya vyaktir āvaraṇa-vigamo vijñānam vā	gaty-antara-abhāvāt. tatra na atīśaya-utpattir
SV_13826	vyāñjaka-atīśayāt kārakā eva. upakārakasya	gaty-antara-abhāvāt. tad etac chabdeṣv api tulyam.
SV_15502	dvairāśye tu śabdānām etat syād eka-nivṛttau	gaty-antara-abhāvāt. te tv an-arthakā api syur iti
SV_15218	sambhavo 'sti. a-sambhave ca vijātiyasya	gaty-antara-abhāvād iṣṭa-artha-siddhes tat-
SV_06415	syāt. tasmān na vyatiriktaḥ. tad-anya-	gaty-abhāvāc ca vastuno na paramārthaḥ. katham
V1_01211	-dṛṣṭes tad-dhvanau smṛtiḥ ||11|| yukta tad-	gaty-abhāve tu śabda-bhede smṛtiḥ katham | tad-a-
PV_02082	yasya te na sto na sa janma adhigacchati ||	gaty-āgatī na dṛṣṭe ced indriyāṇām a-pātavāt | a-
V2_10111	anupalabdhir iti sa tat-tad-viruddha-ādy-a-	gati-gati-prayoga-bhedena aneka-prakāra uktaḥ.
SV_02008	anekadhā | tat tad-viruddha-ādy-a-	gati-gati-bheda-prayogataḥ ||30|| trividha eva hi
SV_02011	sa prayoga-vaśena tat-tad-viruddha-ādy-a-	gati-gati-bheda-prayogato 'neka-prakāra uktaḥ.
PV_04259	prāg vināśa-kṛtakatvayoḥ || a-hetutva-	gati-nyāyaḥ sarvo 'yaṃ vyatirekiṇaḥ | abhyūhyaḥ
PV_02262	svayaṃ karma ity a-khaṇḍaṃ janma-kāraṇam |	gati-pratītyoḥ kāraṇāny āśrayas tāny a-dṛṣṭataḥ ||
V2_10111	iti sa tat-tad-viruddha-ādy-a-gati-	gati-prayoga-bhedena aneka-prakāra uktaḥ. svārtha
SV_02008	anekadhā | tat tad-viruddha-ādy-a-gati-	gati-bheda-prayogataḥ ||30|| trividha eva hi
SV_02011	prayoga-vaśena tat-tad-viruddha-ādy-a-gati-	gati-bheda-prayogato 'neka-prakāra uktaḥ. tasya a-
PV_04161	'rtho na ca tat-kāryam ikṣyate | gurutva-a-	gati-vat sarva-tad-guṇa-an-upalakṣaṇāt || māśaka-
SV_13227	vakṣyate ca atra pratiśedhaḥ. tasmād eka-	gati-śakti-pratiniyamād indriyasya aneka-ātmā
V1_02803	āvega-pratipatti-pradarśanāt | parokṣa-	gati-sañjñāyām tathā-vṛtter a-darśanāt ||30||
PV_04204	sambhavāt || sati vā pratibandhe 'stu sa eva	gati-sādhanāḥ | niyamo hy avinābhāvo 'niyataś ca
V3_05601	||38|| sati vā pratibandhe 'stu sa eva	gati-sādhanāḥ | niyamo hy avinābhāvo 'niyataś ca
SV_12407	-pratijñā-lakṣaṇāv api tau staḥ. sa prabhāvo	gati-siddhi-viśeṣābhyām api syāt. yadi pauraṣeyā
SV_00807	iti (10c') tatra apy atīta-eka-kālānām	gatiḥ (10'cd') na anāgatānām vyabhicārāt tat (10'd
SV_11405	girām eka-artha-niyame na syād artha-antare	gatiḥ | (228ab) na hi tena sambandhena a-
PV_04247	| artha-antarasya tad-bhāve 'bhāvo niyamato '-	gatiḥ | abhāva-a-sambhavāt teṣām abhāve nitya-
PV_03460	api ca adhyakṣatā-abhāve dhiyaḥ syāl liṅgato	gatiḥ | tac ca akṣam artho dhiḥ pūrvo manaskāro
PV_03061	tadā || gamaka-anuga-sāmānya-rūpeṇa eva tadā	gatiḥ | tasmāt sarvaḥ parokṣo 'rtho viśeṣeṇa na
PV_03394	| an-agni-janyo dhūmaḥ syāt tat-kāryāt kāraṇe	gatiḥ | na syāt kāraṇatāyām vā kuta ekāntato
SV_06421	9|| yasya abhidhānato vastu-sāmarthyād akhile	gatiḥ | bhaven nānā-phalaḥ śabda eka-ādharo
SV_00714	sā apy eka-sāmagry-adhīnasya rūpa-āde rasato	gatiḥ | hetu-dharma-anumānena dhūma-indhana-
V3_08406	api - eka-sāmagry-adhīnasya rūpa-āde rasato	gatiḥ | hetu-dharma-anumānena dhūma-indhana-
PV_04031	| an-uktāv api vāñchāyā bhavet prakaraṇād	gatiḥ || an-anvayo 'pi dṛṣṭānte doṣas tasya yathā
PV_03394	gatiḥ | na syāt kāraṇatāyām vā kuta ekāntato	gatiḥ || tatra api dhūma-abhāsā dhiḥ prabodha-
PV_03530	| grāhya-lakṣaṇa-cintā iyam a-cintyā yoginām	gatiḥ || tatra sūkṣma-ādi-bhāvena grāhyam a-
PV_03342	| a-dṛṣṭa-āvaraṇān no cen na nāma-artha-vaśā	gatiḥ || tam aneka-ātmakaṃ bhāvam eka-ātmatvena
PV_03467	so 'nya-dṛṣṭāv apy asti iti syāt sva-dhī-	gatiḥ || tasmād anumitir buddheḥ sva-dharma-nir-
PV_04255	yena aṃśena ādadhad dhūmaṃ tena aṃśena tathā	gatiḥ || dahana-pratyaya-aṅgād eva anya-apekṣāt
PV_02085	| dṛṣyeta rakte ca ekasmin rāgo 'raktasya vā	gatiḥ || na asty eka-samudāyo 'smād anekatve 'pi
PV_03532	| cetaso grāhyatā sā eva tato na artha-antare	gatiḥ || nānā-eka-śakty-abhāve 'pi bhāvo nānā-eka
PV_02004	| bhāvād eva asya tad-bhāve svarūpasya svato	gatiḥ || prāmānyam vyavahāreṇa śāstraṃ moha-
PV_03037	tatra tat-sāmyād gaṇo 'nyatra skhalad-	gatiḥ || yathā-bhāve 'py abhāva-ākhyam yathā-
PV_02089	| dṛṣyaḥ saṃyoga iti cet kuto 'dṛṣya-āśraye	gatiḥ || rasa-rūpa-ādi-yogaś ca viruddha
PV_04010	sato 'pi vastv-a-saṃśliṣṭā a-saṅgatyā sadṛśī	gatiḥ || liṅgaṃ svabhāvaḥ kāryam vā dṛṣya-a-
SV_11820	tābhyām a-bhede tāv eva na ato 'nyā vastuno	gatiḥ ||236|| rūpa-bheda-nibandhanatvād vyavasthā
SV_14403	tasya sattvād a-hetutvaṃ na ato 'nyā vidyate	gatiḥ ||273|| an-artha-antara-bhūto vināśaḥ
SV_16414	| pramāṇa-abhaṃ yathārthā asti na hi śeṣavato	gatiḥ ||311|| yat tu buddhi-indriya-vacana-yogāt
SV_16701	| na vedayati vedo 'pi veda-arthasya kuto	gatiḥ ||317|| sarva eva hi puruṣo 'n-atikrānta-
V2_07007	| na vedayati vedo 'pi veda-arthasya kuto	gatiḥ ||35|| tena agni-hotraṃ juhuyāt svarga-kāma
V3_08108	na bhāva-mātreṇa na sāmyena na prādhānyena	gatiḥ. a-prādhānye 'py anvayasya vyatireka-
PV_03056	-avisamvādād api bhrānteḥ pramāṇatā |	gatiḥ apy anyathā dṛṣṭā pakṣāś ca ayam kṛta-
V1_03505	syāt. rakte ca ekasmin rāgaḥ, a-raktasya vā	gatiḥ. avayava-rāge vā avayavi-rūpam a-raktam iti
SV_09716	anvaya-abhāvāt. tathā vaidharṃye 'py anvaya-	gatiḥ, asati tasmin sādhyā-abhāve hetv-abhāvasya
V2_07602	-abhāvāt. tathā vaidharṃyeṇa apy anvaya-	gatiḥ, asati tasmin sādhyā-abhāve hetv-abhāvasya
NB_03028	-abhāvāt. tathā vaidharṃyeṇa apy anvaya-	gatiḥ. asati tasmin sādhyā-abhāve hetv-abhāvasya
SV_09715	sādharmyeṇa api hi prayoge 'rthād vaidharṃya-	gatiḥ. asati tasmin sādhyena hetor anvaya-abhāvāt.
V2_07601	sādharmyeṇa api hi prayoge 'rthād vaidharṃya-	gatiḥ, asati tasmin sādhyena hetor anvaya-abhāvāt.
SV_12227	-prayogo gamakaḥ. na hy atīndriyeṣu virodha-	gatiḥ asti ity uktam. na ca ayam pūrva-prayogād
SV_13605	sarvadā sarvasya bhāvāt. na ca anyā	gatiḥ asti. tat katham varṇa-paurvāparyam vākyam
SV_09619	-sādhane na hetu-lakṣaṇa-bhāk, na ca anyā	gatiḥ asti. tasmān na sattā sādhyate. sādhanatve
V3_08001	-sādhane na hetu-lakṣaṇa-bhāk, na ca anyā	gatiḥ asti. tasmān na sattā sādhyate. sādhanatve
NB_03026	sādharmyeṇa api hi prayoge 'rthād vaidharṃya-	gatiḥ ity uktam. anyathā saṃśaya-hetur eva na syāt.
V3_11713	śrāvanatve vyatireka uktaḥ. na tāvatā abhāva-	

V3_02801	ata eva prakaraṇena sādhya-dharma-iṣṭi-	gatiṛ ity ucyate. na hy avaśyaṃ sāmānya-arthi
V2_06402	tat-kāryād api tad-viruddha-kārya-abhāva-	gatiṛ uktā veditavyā, yathā – na roma-harṣa-ādi-
SV_00615	tat kāryād api tad-viruddha-kārya-abhāva-	gatiṛ uktā veditavyā, yathā na roma-harṣa-ādi-
PV_02088	vā | dṛśyaṃ pṛthag a-śaktānām akṣa-ādinām	gatiḥ katham || saṃyogāc cet samāno 'tra prasaṅgo
V3_12310	-ādi-sambhavena nairātmya-vyāvartanād ātma-	gatiḥ, kiṃ tarhi vidhi-mukhena eva prāṇa-ādaya
SV_17016	sa ca na iṣyate | tataś ca bhūyo 'rtha-	gatiḥ kim etad dviṣṭa-kāmitam ||321|| na
V2_07102	sa ca na iṣyate | tataś ca bhūyo 'rtha-	gatiḥ kim etad dviṣṭa-kāmitam ||40|| atha
V3_08101	a-gateḥ. mā bhūd ato	gatiḥ, kevalatvād a-vyatirekatayā anvayasya iti
PV_03055	yathā-abhiniveśena dvitīyā bhrāntir iṣyate |	gatiś cet para-rūpeṇa na ca bhrānteḥ pramāṇatā ||
PV_02086	'pi pūrva-vat | a-viśeṣād aṇutvāc ca na	gatiś cen na sidhyati || a-viśeṣo viśiṣṭānām
PV_02261	udbhūta-tarṣa-sañcetanā-vaśāt || hīna-sthāna-	gatiṛ janma tena tac-chin na jāyate | tayor eva
PV_02263	āśrayas tāny a-dṛṣṭataḥ || a-dṛṣṭa-nāśād a-	gatis tat saṃskāro na cetanā | sāmārthyaṃ karaṇa-
V2_04507	tad-vidas tasya tad-gamakaṃ tatra iti vastu-	gatiḥ. tatra gamaka-lakṣaṇa-vidhānena
V3_06103	me hasta iti bhavati, tata eva anya-abhāva-	gatiḥ, tad-abhāve 'bhāva-a-pratipatteḥ. nanu
SV_11824	na ca bheda-a-bhedau muktavā vastuno 'nyā	gatiḥ. tasya rūpa-lakṣaṇatvāt. rūpasya ca etad-
PV_03062	na gamyate || yā ca sambandhino dharmād	gatiṛ dharṃiṇi jāyate | sā anumānaṃ paroḥṣānām
V3_08502	anumāpayati. tatra apy atīta-eka-kālānām	gatiḥ, na anāgatānām, vyabhicārāt. tasmād iyam
PV_04157	aṃśu-pāta-vat || dravya-antara-gurutvasya	gatiṛ na ity aparo 'bravīt | tasya kramaṇa
SV_12909	ca vākye 'sakala-śrāviṇo 'sakala-vākya-	gatiṛ na syāt, ekasya śakala-abhāvāt, sakala-
HB_03003	-bhāvayor anya-bhāva-gatyā api tad-abhāva-	gatiṛ na syāt, na vai kutaścīt sambandhād anya-
SV_05218	idānīm vyaktinām tatra jñāne sāmārthya-	gatiḥ, pratyekaṃ tāsām abhāve 'pi tad-bhāvāt,
SV_10417	viruddhayor ekasya bhāve 'py anya-abhāva-	gatiṛ bhavati, yathā uktaṃ prāk. idam
PV_03523	|| sama-vṛttau ca tulyatvāt sarvadā anya-a-	gatiṛ bhavet | janma ca ātma-mano yoga-mātra-
SV_13320	kathaṃ vā śakti-niyamād bhinna-dhvani-	gatiṛ bhavet ||257|| tāni pratiniyata-śaktīny api
V2_06311	na ca a-pratyakṣe kārye kāraṇa-bhāva-	gatiḥ, yataḥ kāraṇāt tat pratiyeta. tasmān na
V2_06106	eva tādrśasya kāraṇasya kārya-vivekād abhāva-	gatiḥ, yathā – na iha a-pratibaddha-sāmārthyāni
PV_02082	| a-dṛṣṭir manda-netrasya tanu-dhūma-a-	gatiṛ yathā || tanutvān mūrtam api tu kiñcit
SP_00015	| sanketa-viśaya-ākhyā sā sāsna-āder go-	gatiṛ yathā || bhāve bhāvini tad-bhāvo bhāva eva
V3_06504	kāraṇasya bhavato 'nya-bhāve 'bhāvād virodha-	gatiḥ, yathā śīta-uṣṇa-sparśayoḥ. anyonya-bheda-
SP_00015	niveśitā || tad-bhāva-abhāvāt tat-kārya-	gatiṛ yā apy anuvarṇyate | sanketa-viśaya-ākhyā
NB_03077	ca a-viruddha-vidher anupalabdihāv apy abhāva-	gatiḥ. rāga-ādinām vacana-ādeś ca kārya-kāraṇa-
V3_10901	unneyam. rāga-ādinām apy artha-antaravād a-	gatiṛ vacanād anumāna-lakṣaṇād abhyūhyā, a-
NB_03073	kāraṇasya bhavato 'nya-bhāve 'bhāvād virodha-	gatiḥ. śīta-uṣṇa-sparśa-vat. paraspara-parihāra-
SV_00514	kāraṇasya bhavato 'nya-bhāve 'bhāvād virodha-	gatiḥ. sa ca anupalabdheḥ. anyonya-upalabdhi-
V2_06006	kāraṇasya bhavato 'nya-bhāve 'bhāvād virodha-	gatiḥ. sa ca anupalabdheḥ. anyonya-vyatireka-
V3_05905	na upalabhe ca iti. yasmād artha-viśeṣa-	gatiḥ saṃvedana-viśeṣāt. saṃvedanasya tu
V3_08404	-kāraṇa-bhūtena anyena rasa-ādinā rūpa-ādi-	gatiḥ, sā katham. sā api – eka-sāmagry-adhīnasya
SV_00713	-kāraṇa-bhūtena anyena rasa-ādinā rūpa-ādi-	gatiḥ, sā katham. sā apy eka-sāmagry-adhīnasya
SV_10420	nāma evaṃ-vidhāyā anupalabdher abhāva-	gatiḥ. sā punaḥ katham anumānam. kathaṃ ca na
SV_01304	prāṇa-ādy-a-darśanāt. tan-nivṛtṭyā ātma-	gatiḥ syāt. adṛśya-anupalambhād abhāva-asiddhau
V2_09513	vyāptes tan-nivṛtṭau vyāpy-a-nivṛtṭer ātma-	gatiḥ syāt. adṛśya-anupalambhād abhāva-asiddhau
V3_01210	kvacid an-anvayāt. tato na kutaścīd	gatiḥ syāt. ukta-dharma-an-anvaya eṣa doṣo na
SV_08906	-abhidhānāt. arthasya tad-avyabhicārāt tato	gatiḥ syāt. nirloṭhitam ca etad ācāryeṇa. tad
SV_06502	yasya abhidhānād vastu-balena akhile	gatiḥ syāt, śabdānām buddhi-viplava-viśayatvāt.
SV_14326	anupalabdhi-lakṣaṇasya. tan-nivṛtṭau kā anyā	gatiḥ svabhāva-sthiteḥ. hantā hi caitrasya na
SP_00024	svabhāvo 'sya nirucyatām | vibhāga-yoga-	gatiḥ kim anyair gamana-ādibhiḥ || teṣu satsv
V3_01501	a-viśayaḥ. viśayaś cet, sva-āśrayaṃ doṣa-	gatiṃ kathaṃ na spr̥ṣet. sa ca nāma tad-āśrayaṃ
SV_06005	api bruvāṇo 'yam apy ayam eva ity ubhayiṃ	gatiṃ na ativartate. tayoś ca sa eva doṣaḥ. na
V3_01503	iyam rāja-kula-sthitiḥ. tasmād yāvatiṃ artha-	gatiṃ sādhanam sāmārthyena vyāpnoti siddher
SV_07126	pātinām tat-pratibandhaḥ. tat-karaṇād	gatiṃ ato dravyasya kaścīt sthāpako 'py astu.
PV_02068	ādhāro jala-ādinām gamana-pratibandhataḥ | a-	gatiṃ kim ādhārair guṇa-sāmānya-karmaṇām ||
PV_02008	pramāṇam na eva asti prāmāṇyād vastu-sad-	gateḥ | jñeya-anityatayā tasyā a-dhrauvyāt krama-
V1_00406	pramāṇa-itara-sāmānya-sthiter anya-dhiyo	gateḥ | pramāṇa-antara-sad-bhāvaḥ pratiśedhāc ca
PV_03519	anya-artha-āśakti-vigūṇe jñāne jñāna-udaya-a-	gateḥ || sakṛd vijātiya-jātāv apy ekena paṭīyasā |
SV_01716	| tad-abhāve ca tan na iti vacanād api tad-	gateḥ ||26|| yatas tad-bhāva-hetu-bhāvau hi
PV_03060	atīndriyam || tasya a-dṛṣṭa-ātma-rūpasya	gater anyo 'rtha-āśrayaḥ | tad-āśrayeṇa sambandhi
SV_06310	eka-bheda-abhidhāne 'py anya-vyāvṛtṭi-	gater anvaya-vyatireka-codanayā vyavahāra-aṅgatām
SV_02125	tarhi darśana-a-darśane na anvaya-vyatireka-	gater āśrayaḥ kathaṃ dhūmo 'gñiṃ na vyabhicarati
SV_06418	bhedād an-aṃśa-eka-bheda-codane sarva-bheda-	gates tatra śabda-pramāṇa-antarāṇi vyarthāni na
SV_06304	sa eva bhedas tad-vyāvṛtṭyā gato bhāgas tad-	gates tad-upādhitvāt tad-viśiṣṭo gata ity ucyate.
HB_04005	api tarhi na pṛthaktvam, eka-prayogād ubhaya-	gateḥ, na, hetoḥ sapakṣa-vipakṣayor bhāva-
V3_08010	anivṛtṭyād a-prayātānantariyakatvasya a-	gateḥ. mā bhūd ato gatiḥ, kevalatvād a-
PV_03054	-asattā-vicāraṇāt | tasya sva-para-rūpābhyām	gater meya-dvayaṃ matam || a-yathā-abhiniveśena
V3_06102	antara-sparśa-viśeṣa-upalambhād anya-abhāva-	gateḥ. yato hi sparśa-viśeṣa-upalambhāt saty
PV_03522	|| ekatvān manaso 'nyasmin saktasya anya-a-	gater yadi | jñāna-antarasya an-udayo na kadācit

SV_10418
PV_04015
V3_00811
V3_04409
SV_06313
PV_03125
V1_01408
PV_04210
HB_00201
SV_16819
SV_06220
PV_04210
PV_03166
PV_03441
SV_14714
SV_00206
V3_04311
V3_08112
PV_03169
HB_03003
SV_10906
SV_02012
SV_10919
SV_16801
SV_12802
SV_02012
SV_02012
V3_12910
HB_03106
PV_03533
PV_04012
PV_04044
VN_00805
V1_03702
V1_01614
V3_01908
PV_03061
SV_13225
SV_10105
HB_03903
V3_11901
HB_03004
V2_06110
V3_11703
V2_04508
SV_00310
V2_08408
HB_02312
V2_04507
SV_09626
V3_08110
V2_07504
SV_09624
V3_08010
SV_00812
V3_09002
PV_04274
PV_03060
SV_09624
SV_12227
PV_04207
PV_03098
V2_05305
V2_07507
V2_07405

na pṛthag vyavasthāpyate. tata eva virodha-
bhāvāt kalpitā vyabhicāriṇaḥ || arthād artha-
an-utpatteḥ. sāksāt tāvat – arthād artha-
vivakṣite pratiyogini ca tulyam. vyatireka-
ca, svārtha-abhidhānād eva tad-anya-vyāvṛtti-
| iti vetti na pūrva-ukta-avasthāyām indriyād
| iti vetti na pūrva-ukta-avasthāyām indriyād
etad ātma-upalambhane || tasya upalabdḥāv a-
-artham āśaṅkyeta. tat-sāmarthyād artha-
ity asti pauraṣeyānām śabdānām artha-
prokto rūpaṃ na asya api kiñcana ||125|| tad-
-upalambhane || tasya upalabdḥāv a-gatāv a-
śrutibhir arthe ko 'mśo 'vagamyate | tasya a-
viśiṇaṣṭi tayā katham || yasmād dvayor eka-
yat-pratipatti-nāntariyakam yaj-jñānam tad-
-abhāve 'sattva-vacana-vat. sāmarthyād artha-
pakṣa-vacanaena samāhitaḥ. sāmarthyād artha-
-ādiṣu nitya-an-agni-vyavacchedena vyatireka-
darśana-abhyāsa-nirmitaḥ || tad-rūpa-āropa-
tad-abhāva-anya-bhāvayor anya-bhāva-
-avisamvāda-sāmānyād anumānatā | buddher a-
a-gatyā tad-viruddha-gatyā viruddha-kārya-
-abhidhāna-vaiphalyāc ca vaktuḥ. tad etad a-
pravṛtter avisamvādena vyāpty-asiddheś ca. a-
'pi mithyā-aneekatva-kalpanā | eka-avayava-
bheda-prayogato 'neka-prakāra uktaḥ. tasya a-
-prakāra uktaḥ. tasya a-gatyā tad-viruddha-
sidhyati. tad eka-sambandhino deśa-antare '
-tasmāt tīra-a-darśinā iva śakuninā dūraṃ
bhāvo nānā-eka-kārya-kṛt | prakṛtyā eva iti
asiddham kim ātmanaḥ || pareṇa apy anyato
-pratijñayoḥ || śabda-nāse prasādhye syād
arthā dṛśyante 'pṛthag-deśatve 'pi
a-pratisandhāna-darśanāt, anyatra api śabda-
bhāva-abhāvayor an-anukārāt, rasa-buddhi-vad
ity eke. teṣāṃ kṛtakatvena śabda-nāse sādhye
āśrayeṇa sambandhī yadi syād gamakas tadā ||
bhrāntir iti cet. vaṃśa-ādi-svara-dhārāyām
hetur anupalabdhir a-viśeṣeṇa kvacid arthe
a-gamakatva-darśanāt. tena bhāva-abhāvabhīyam
na anupalabdḥāv a-kārya-kāraṇa-pratiśedho
sambandhād anya-bhāvas tad-abhāvasya
-sāmānyam abhipretya kārya-anupalambho '
aikāntika-anvaya-vad aikāntika-vyatireko 'pi
-darśanam kṛtam eva, anyathā-abhidhāne
tadutpatteḥ kāryam gamakam, sarvathā gamya-
kāryam gamakam, tadā sarvathā gamya-
-bhāvena gamakatve liṅgasya sarvathā gamya-
tad-gamakam tatra iti vastu-gatiḥ. tatra
eva sva-dharmaṇa vyāptaḥ siddhaḥ svabhāvo
iti. tasmād evam eva hetur
vyāptir yadi pramāṇena niściyate, tadā
vā tat-svabhāvatayā gamako na kaścid
āha. tathā hi na anvaya-mukhena hetur
kārya-liṅga-jā ||10|| tena na anyo hetur
sādhyāḥ. tan na trividhād dhetor anyo
svayam pratyakṣato gataḥ | sva-mātra-vṛtter
-āśrayaḥ | tad-āśrayeṇa sambandhī yadi syād
vyāptau dharmi-samāśraye vā tat-svabhāvatayā
iti na a-viruddha-vidhir anupalabdhī-prayogo
| uktā anaikāntikas tasmād anyathā
|| tatra api vyāpako dharmo nivṛtter
kathyate. na ca evam-vidho vyatireko
arthakriyam karoti. tasmān niścito vyāpyo
bhāva-mātra-anubandhina eva ātmanaḥ svabhāvo

gater virodhāc ca abhāva-sādhanāt. bhavatu nāma
gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ | na arthe
gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ | na arthe
gateḥ sarvatra tulyatvāt sāksād arthāpatyā vā.
gateḥ. svārthasya bheda-rūpatvāt. na hy anvayo '
gatau || ekatra dṛṣṭo bhedo hi kvacin na anyatra
gatau ||14|| sa punaḥ pratisamhārād vyutthita-
gatāv a-gatau ca prasidhyati | te ca atyanta-
gatāv upacāra-mātrāt samāna-nirdeśāt pratipatti-
gatāv upāyaḥ. apauruṣeyas tu śabda na evaṃ karoti.
gatāv eva śabdebhyo gamyate 'nya-nivartanam | na
gatau ca prasidhyati | te ca atyanta-parokṣasya
gatau ca saṅketa-kriyā vyarthā tad-arthikā ||
gatau na dvitīyasya darśanam | dvayoḥ saṃsrṣṭayor
gatau niyamena tat-pratibhāsanāt tad a-tad-rūpam
gatau pratipatti-gaurava-parihāra-artham ca pakṣa-
gatau pratipatti-gauravam ca parihṛtam bhavati.
gatau sāmarthya-parisamāpteḥ. na ca eteṣāṃ bheda-
gatyā anya-vyāvṛtta-adhigateḥ punaḥ | śabda-artho
gatyā api tad-abhāva-gatir na syāt, na vai
gatyā abhihitā parokṣe 'py asya gocare ||216||
gatyā ity-ādi-bheda-prayogair yathā uktaṃ prak.
gatyā ubhayathā apy anumānatvam āgamasya
gatyā ca idam āgama-lakṣaṇam iṣtam. na ato
gatyā ca vākya-artha-pratipad bhavet ||249||
gatyā tad-viruddha-gatyā viruddha-kārya-gatyā ity
gatyā viruddha-kārya-gatyā ity-ādi-bheda-
gatvā a-tad-deśair a-pūrvair abhisambandha ekasya
gatvā api punar āgantavyam ity alam a-pratiṣṭhāna
gaditam nānā-ekasmān na ced bhavet || na kiñcid
gantum ayuktaṃ para-kalpitaḥ | prasaṅgo dvaya-
gandha-bhū-guṇatā-kṣateḥ | hetur viruddho '
gandha-rasa-ādayaḥ, vāta-ātapa-sparśa-ādayaś ca
gandha-rasa-viśeṣair a-bhinnaiḥ prāṇi-viśeṣānām
gandhasya cakṣur-buddhi-vac ca rūpasya. ākāra-
gandhe pṛthivī-guṇatva-viparyāsanād dhetur
gamaka-anuga-sāmānya-rūpeṇa eva tadā gatiḥ |
gamaka-avayava-samhārāt saṅkulā pratipattiḥ syāt.
gamaka ity ucyate. san-niścaya-śabda-vyavahāra-
gamaka iti jñāpana-artham niścita-grahaṇam. tena
gamaka iti. sa ca kāraṇa-bhāvo '-darśanād ātmano
gamaka iṣyate, api tv anya-bhāva eva tad-abhāvaḥ,
gamaka ucyate, yathā – na agnir atra dhūma-
gamaka eva. na ca evaṃ śrāvaṇatvam, ubhayato
gamaka-dharma-a-dyotanāt. na hi ye yathā yam
gamaka-bhāvaḥ sarvathā janya-janaka-bhāvāt. na,
gamaka-bhāvaḥ, sarvathā janya-janaka-bhāvāt. na,
gamaka-bhāvaḥ, sarvathā janya-janaka-bhāvād iti
gamaka-lakṣaṇa-vidhānena pratipipādayiṣor vacana-
gamakaḥ (192a) vācyāḥ. na hi prakāśatayā
gamakaḥ – yaḥ prayatnāntariyaḥ so 'nitya eva
gamakaḥ, a-niścitāyām tu vyāptau dharmi-samāśraye
gamakaḥ. ata eva sva-dharmaṇa vyāptaḥ siddhaḥ
gamakaḥ, anityatvād a-prayatnāntariyakatvasya a
gamako 'sti, a-pratibaddha-svabhāvasya avinābhāva
gamako 'sti, a-pratibaddha-svabhāvasya avinābhāva
gamakas tad-abhāva-vyavasthiteḥ || anyathā
gamakas tadā || gamaka-anuga-sāmānya-rūpeṇa eva
gamako na kaścid gamakaḥ. ata eva sva-dharmaṇa
gamakaḥ. na hy atīndriyeṣu virodha-gatir asti ity
gamako bhavet || prāṇa-ādy-abhāvo nairātmya-vyāpī
gamako mataḥ | vyāpyasya sva-nivṛttiś cet
gamakaḥ. yas tu gamakaḥ, sa saṃvarṇita eva. sa ca
gamako vyāpako gamyaḥ. tasya vyāpyasya ayam
gamakaḥ. sa ca ayam hetutvena upādiyamāna upādhy-

V2_05305	na ca evaṃ-vidho vyatireko gamakah. yas tu	gamakah, sa saṃvarṇita eva. sa ca na asaty anvaye
V3_07806	iti. tathā-siddhāv eva hi sa dharmas tasya	gamakah syāt, na anyathā. puruṣa-pravṛtter a-
HB_03406	vyāptas tri-lakṣaṇa eva trividha eva hetur	gamakah, sva-sādhya-dharma-avyabhicārāt. ṣaḍ-
SV_01024	svabhāva-pratibandho 'py eṣṭavyaḥ. anyathā a-	gamako hetuḥ syāt. hetos triṣv api rūpeṣu
V2_09213	svabhāva-pratibandho 'py eṣṭavyaḥ. anyathā a-	gamako hetuḥ syāt. hetos triṣv api rūpeṣu
V3_08106	so 'nitya eva iti nitya-vyavacchedena	gamakatā iṣṭā syāt, anyathā sarvato vipakṣād
SV_09711	tad anena dvividhasya api sādhana-prayogasya	gamakatā-lakṣaṇam uktaṃ veditavyam. dvividho hi
V2_07509	tad anena dvividhasya api hetor gamya-	gamakatā-lakṣaṇam uktaṃ veditavyam. dvividho hi
HB_03902	bhavati, darśana-a-darśanayoḥ sator apy a-	gamakatva-darśanāt. tena bhāva-abhāvābhyāṃ gamaka
V3_07902	tasya a-nīscaya-lakṣaṇatā. tathā ca a-	gamakatvam iti kiṃ kasya sādhanam, yad-artham
V3_07703	-vipakṣa-pracāra-śānkā-vyavacchedena labhyaṃ	gamakatvam katham ātmasāt kuryāt. a-vyavaccheda-
SV_09612	vipakṣa-pracāra-śānkā-vyavacchedena labhyaṃ	gamakatvam katham ātmasāt kuryāt. sa ca svayaṃ
SV_01308	sa-ātmaka-an-ātmakau vibhajya tatra abhāvena	gamakatvam kathayātā āgamikatvam ātmani
V2_09604	sa-ātmaka-an-ātmakau vibhajya tatra abhāvena	gamakatvam kathayātā āgamikatvam ātmani
SV_01311	a-pratibandhāt. sarvatra nivṛtṭy-asiddher a-	gamakatvam. yā apy asiddhi-yojanā tathā sapakṣe
V3_04908	[34] svabhāva-kāryayor eva ātma-pratibandhād	gamakatvam viparyaye vā viparyāsanam iti darśana-
PV_03192	-adhīna-janma tat tena na ucyate || samikṣya	gamakatvam hi vyapadeśo niyuṣyate | tac ca akṣa-
V3_00604	-asiddheḥ prasaṅga-viparyaya-sādhanayor a-	gamakatvāt. ekasya bhāve 'vikala-kāraṇasya prāg-
V2_07505	-samāśraye vā tat-svabhāvatayā gamakasya a-	gamakatvāt. na hi prakāśatayā prakāśayan pradīpas
HB_00804	-vacanayoḥ prayoga-krama-niyamaḥ, sarvathā	gamakatvāt. sambandha-vacane 'pi prayoga eva
HB_02312	hetur avyabhicārāt. kārya-kāraṇa-bhāvena	gamakatve liṅgasya sarvathā gamya-gamaka-bhāvaḥ,
V3_07903	yad yena vyāptam a-vyāptam vā, tat tasya	gamakam a-gamakaṃ ca iti na puruṣa-icchayā vastu-
SV_12707	ākāra-antara-vat. anya-a-sambhavi kāryaṃ	gamakam iti cet. syād etat – yadi teṣu varṇeṣu
VN_04303	bhidyate. sa yadi prakṛta-artha-sambaddham	gamakam eva kuryāt, na asya a-sāmarthyam, tatra
SV_16416	puruṣa-atīśaya-pratikṣepa-sādhanam tat tv a-	gamakam eva. pratikṣepa-sāmānya-sādhanayor a-
PV_03466	kutaḥ | jñātatvena a-paricchinnam api tad	gamakaṃ katham || a-dṛṣṭa-dṛṣṭayo 'nyena dṛṣṭā
V3_07904	vyāptam a-vyāptam vā, tat tasya gamakam a-	gamakaṃ ca iti na puruṣa-icchayā vastu-dharmo
V2_04506	tasya yatra pratibandhas tad-vidas tasya tad-	gamakaṃ tatra iti vastu-gatiḥ. tatra gamaka-
V2_08408	dhetur eva. yadi tadutpatteḥ kāryaṃ	gamakam, tadā sarvathā gamya-gamaka-bhāvaḥ,
V2_05301	syād iti. nanu śrāvaṇatvam vyatireky apy a-	gamakam. na, a-vyatirekāt. na hi śrāvaṇatvam
SV_00310	-niyama-abhāvāt. yadi tadutpatteḥ kāryaṃ	gamakam, sarvathā gamya-gamaka-bhāvaḥ sarvathā
HB_03901	sapakṣa-vipakṣayor hi darśana-a-darśanābhyāṃ	gamakaṃ hetum icchatam na eva samartho hetur
V2_07505	vyāptau dharmi-samāśraye vā tat-svabhāvatayā	gamakasya a-gamakatvāt. na hi prakāśatayā
V3_11701	a-pratibaddhasya bhāve bhāva iti saṃśayaḥ.	gamakā eva ātmanaḥ prāṇa-ādayaḥ, tad-vyatirekasya
V2_08312	siddha-tan-mātra-anubandha eva sādhyā-dharme	gamakā veditavyāḥ. yo hi bhāva-mātra-anubandhī
SV_10402	svabhāvasya vyāpakasya vā abhāvaḥ kutaścīd	gamakād dhetoḥ sidhyet. so 'yam asann eva sva-
V2_06201	vidhi-pratiṣedhābhyāṃ kasyacin niṣedhe sarva-	gamakānām anupalabdhi rūpam. na aparāḥ pratiṣedha
V3_09001	deśa-ādy-apekṣayā. anayā diśā anyeṣv api	gamakeṣu pratibandhaḥ sādhyāḥ. tan na trividhād
SP_00024	| vibhāga-yoga-gatibhiḥ kim anyair	gamana-ādibhiḥ || teṣu satsv api tasya iti
VN_03804	iti na pṛthag vācyāni syuḥ. artha-antara-	gamana-āder api hetor a-sāmarthya eva sambhavāt.
VN_05910	vikṣepaḥ syāt. tathā ca idam artha-antara-	gamana eva antar-bhaved a-samartha-sādhanā-
PV_02068	'yuktam anyathā || syād ādhāro jala-ādinām	gamana-pratibandhataḥ | a-gatīnām kim ādhārair
SV_01015	na hi bahulaṃ pakva-darśane 'pi sthāly-antar-	gamana-mātreṇa pākaḥ sidhyati, vyabhicāra-
VN_05418	a-nāntariyaka-abhidhānam vādino 'rtha-antara-	gamanam eva iti sa nigrāha-arhaḥ. na kaścit tat-
VN_03806	samarthe hetau sādhye ca siddhe 'rtha-antara-	gamanam kaścīd ārabhate 'samarthasya mithyā-
V3_12011	'stīṭā ucyate, pratiṣedha-dvayena prakṛta-	gamanāt. anyathā vyavacchedya-abhāvād
VN_02017	bhavaty eva nāṭaka-ādi-ghoṣaṇe 'rtha-antara-	gamanāt parājaya iti cet, anyasya apy a-
V3_02807	sādhyam ākarṇaniyaṃ vā. anyathā artha-antara-	gamanād avasādaḥ syāt. sa ca ayaṃ sādhyā-
VN_02103	vā upanyāso vyākhyānam vā artha-antara-	gamanān nigrāhasthānam eva. tena jijñāsita-dharma
V3_09104	śabda-vat. trairūpyāc ca hetur arthaṃ	gamayati, a-sambaddhād a-pratipatteḥ, mahānasa-ādi
V2_05213	api rūpaṃ prayuktam arthāpatyā dvitīyaṃ	gamayati iti. ata ekasya prayogaḥ syād iti. nanu
V3_11905	kārya-an-utpattiḥ kāraṇa-antara-bhāvaṃ	gamayati ity uktam. buddhy-ādayo 'pi hi prāṇa-
HB_04006	paraspara-ākṣepata ekaṃ vākyaṃ ubhayaṃ	gamayati ity ucyate, na eko 'rtho dvitīyasya.
SV_12503	na apy a-darśana-mātram abhāvaṃ	gamayati iti vyabhicāra eva. tasmān na viśeṣaṇam
SV_00522	tasmāt kāraṇa-anupalabdhir eva abhāvaṃ	gamayati iti. svabhāva-anupalabdhis tu svayaṃ
V3_03711	āha. tataḥ sa-pratipakṣa-sambhāvanām asta-	gamayati. tato 'numāna-viśaye
V2_04505	cet, na, pravṛtṭi-bhedāt. artho hi liṅginam	gamayati, tal-liṅgam śabda iti. na, lakṣaṇa-
V3_08910	tat-kāryatayā pratibandhena toyam	gamayati deśa-ādy-apekṣayā. anayā diśā anyeṣv api
V3_00902	sādhanā-samsthitiḥ ||4|| artha eva hy arthaṃ	gamayati, nāntariyakatvāt. na abhidhānam,
V2_07214	na āgamasya api nivṛtṭir artha-abhāvaṃ	gamayati. pratyakṣa-nivṛtṭir eva anupalabdhir
SV_10725	na ca tad-a-pratibaddha-svabhāvo bhāvo 'nyam	gamayati. yat tarhi idam āpta-vāda-avisamvāda-
V2_06607	na ca tad-a-pratibaddha-svabhāvo bhāvo 'nyam	gamayati. yathārtha-darśana-ādi-guṇa-yuktaḥ
VN_01012	kṛtavān. na hy anumāna-ādi-nivṛtṭir abhāvaṃ	gamayati vyabhicārāt, na sarva-pratyakṣa-nivṛtṭir
SV_01712	svabhāva-pratibandhād eva hetuḥ sādhyam	gamayati. sa ca tad-bhāva-lakṣaṇas tadutpatti-
V2_10005	svabhāva-pratibandhād eva hetuḥ sādhyam	gamayati. sa ca tad-bhāva-lakṣaṇas tadutpatti-

V2_06410	-viprakarṣair na teṣv anupalambho 'bhāvam	gamayati. sad avaśyaṃ kenacid upalabhyate vyatīta
V2_06111	-abhāvād iti. kāraṇa-anupalabdhir abhāvam	gamayati. svabhāva-anupalabdhis tu svayam asaṭṭā
VN_05818	ajñāna-krama-ghoṣaṇa-śloka-pāṭha-ādinā kālam	gamayan kartavya-a-pratipattiyā nigraha-arha iti
V3_12311	tarhi vidhi-mukhena eva prāṇa-ādaya ātmānam	gamayanti iti cet, kim idāniṃ nairātmnyād
V3_07411	| tatra prasiddham tad-yuktaṃ dharminam	gamayiṣyati || iti. tasmān na agny-ādi-sādhana-
SV_09509	| tatra prasiddham tad-yuktaṃ dharminam	gamayiṣyati || tasmān na agny-ādi-sādhana-vat
V2_05210	yena tata eva vyatirekāḍ agnir auṣṇyam na	gamayet. kiṃ tarhi tat-tulya-vyatireko 'pi. tena
SV_01007	hi darśana-vyāvṛttiḥ sarvatra abhāvam	gamayet, kvacit tathā-dṛṣṭānām api deśa-kāla-
V3_11201	-darśino hi darśana-vyāvṛttiḥ sarva-abhāvam	gamayet. kvacit tathā-dṛṣṭānām api deśa-kāla-
SV_11810	liṅgam sarva-sambandhe tato '-viśeṣeṇa	gamayet. tato '-viśeṣeṇa eva pratītiḥ syāt,
NB_02019	svabhāva-pratibandhe hi saty artho 'rtham	gamayet. tad-a-pratibaddhasya tad-avyabhicāra-
V1_01603	-ātmā iti cet, sa kim a-buddhi-janmā buddhiṃ	gamayet, pratibandha-abhāvāt. artha-ātmanaś ca
V2_09615	niścitaḥ, sa bhavan katham tad-abhāvam na	gamayet. pramāṇa-antara-bādhānān na ubhaya-
SV_01405	niścitaḥ, sa bhavams tad-abhāvam katham na	gamayet. pramāṇa-antara-bādhā cet (19c) atha api
PV_03395	dhūma-abhāsā dhiḥ prabodha-ṣaṭu-vāsanām |	gamayed agni-nirbhāsām dhiyam eva na pāvakam ||
SV_10724	vivakṣā-vṛttaya iti tan-nāntariyakās tām eva	gamayeyuḥ. na ca puruṣa-icchāḥ sarvā yathārtha-
V2_06605	vivakṣā-vṛttaya iti tan-nāntariyakās tām eva	gamayeyuḥ. na ca puruṣa-icchāḥ sarvā yathārtha-
V3_05803	[43]|| kāraṇāt kārya-saṃsiddhiḥ svabhāva-antar-	gamād iyam | hetu-prabheda-ākhyāne na darśita-
PV_04269	|| kāraṇāt kārya-saṃsiddhiḥ svabhāva-antar-	gamād iyam | hetu-prabheda-ākhyāne na darśitā
SV_17324	tulya-rasa-sādhana-vad eka-sthāly-antar-	gamād dṛṣṭa-vad a-dṛṣṭa-taṇḍula-pāka-sādhana-vac
SV_10717	kiñcin na vyāpnoti. tan-nivṛttiḥ katham na	gamikā iti. uktam atra – na āgameṣu sarva-arthā
V2_06313	kārya-siddhiḥ. nimittayoḥ punar virodhe	gamikā eva, yathā – na asya roma-harṣa-ādi-
SV_00614	'tra kāṣṭhād iti. nimittayoḥ punar virodhe	gamikā eva, yathā na asya roma-harṣa-ādi-viśeṣāḥ
SV_01023	saṃśaya-hetuvāt. na sarva-anupalabdhir	gamikā. tasmād eka-nivṛtṭiyā anya-nivṛttim icchatā
PV_02281	-viśeṣa-jñāna-sādhanaṃ || bodha-arthatvād	gamer bāhya-śaikṣa-a-śaikṣa-adhikas tataḥ |
SV_00102	vidhūta-kalpanā-jāla-	gambhīra-udāra-mūrtaye | namaḥ samantabhadrāya
PV_04028	tathā hy eṣa na nyāya iti sūcitam ||	gamyā-arthatve 'pi sādhyā-ukter a-sammohāya
SV_00310	yadi tadutpatteḥ kāryam gamakam, sarvathā	gamyā-gamaka-bhāvaḥ sarvathā janya-janaka-bhāvāt.
V2_08408	tadutpatteḥ kāryam gamakam, tadā sarvathā	gamyā-gamaka-bhāvaḥ, sarvathā janya-janaka-bhāvāt.
HB_02312	-kāraṇa-bhāvena gamakatve liṅgasya sarvathā	gamyā-gamaka-bhāvaḥ, sarvathā janya-janaka-bhāvāt
V2_07509	na bhavet. tad anena dvividhasya api hetor	gamyā-gamakata-lakṣaṇam uktaṃ veditavyam.
V3_08203	-saṃsargiṇo gamyāḥ, sa eva eṣām a-saṃsargo	gamyō 'stu, tāvatā kārya-parisamāpṭeḥ. kim antar-
SV_09706	niścito vyāpakatvena tasya dharmino dharmo	gamyāḥ. tasya ayam nivṛttau vā nivartakaḥ ||192||
V2_07507	karoti. tasmān niścito vyāpyo gamako vyāpako	gamyāḥ. tasya vyāpyasya ayam nivartako vyāpaka-
SV_17302	syāt (328c) na hi svabhāva-bheda indriya-	gamyāḥ sva-pratītau paribhāṣā-ādikam apekṣate,
SV_09704	karoti. vyāpakas tasya niścitaḥ |	gamyāḥ svabhāvaḥ (192bc) tad-dharma-niścayād eva
VN_05212	uttareṇa guṇa-doṣavatā mūḍha-a-mūḍhatvam	gamyata iti kiṃ punar-uccāritena. asti hi kaścīd
V3_01006	kṛtaka ity ukte 'pi śabdo 'nitya ity arthād	gamyata eva. tan na avaśyam asya nirdeśāḥ. tena
VN_03015	-ādibhyo 'rtha-antaram dravyam ity ukte 'pi	gamyata eva sādhyā-sādhanaḥ virodhaḥ; katham
V2_08504	vyabhicārān na iṣyate. katham idaṃ	gamyate – na dhūmo 'gniṃ vyabhicarati iti. tad-
V2_08211	'pekṣata iti tad-vyāpī. katham punar etad	gamyate – nir-apekṣo vināśa iti. a-sāmarthyāc ca
PV_04193	|| pratiyogi-vyavacchedas tatra apy artheṣu	gamyate | tathā prasiddheḥ sāmarthyād vivakṣā-
V2_05014	12|| pratiyogi-vyavacchedas tatra apy artheṣu	gamyate | tathā prasiddheḥ sāmarthyād vivakṣā-
PV_03405	|| āloka-akṣa-manaskārād anyasya ekasya	gamyate | śaktir hetus tato na anyo '-hetuś ca
PV_03271	| sa idāniṃ katham bāhyaḥ sukha-ādy-ātmā iti	gamyate || a-grāhya-grāhakatvāc ced bhinna-
PV_04252	| tasmāt sva-dṛṣṭāv iva tad dṛṣṭe kārye 'pi	gamyate || ekaṃ katham anekasmāt kleśa-vad dugdha
PV_03061	| tasmāt sarvaḥ parokṣo 'rtho viśeṣeṇa na	gamyate || yā ca sambandhino dharmād gatiḥ
SV_01112	'darśanaṃ khyāpyate. tad an-ukte 'pi	gamyate ||16|| na hi tasya prāg darśana-bhrāntir
SV_01207	na asti sa khyāpyate nyāyas tadā na asti iti	gamyate ||17|| yady an-upalabhamāno na asti iti
SV_02818	samāropa-viveke 'sya pravṛttir iti	gamyate ||49|| tad-viveka eva ca anya-apohaḥ.
V2_09412	na asti sa khyāpyate nyāyas tadā na asti iti	gamyate ||68|| iti saṅgraha-ślokaḥ. nanu tad-
SV_14117	vyāpārāt. tasmān na apauruṣeyaḥ. katham idaṃ	gamyate 'n-ātyantiko dhvanir anyo vā bhāva iti.
PV_04275	-vyavasthiteḥ || anyathā arthasya nāstitvam	gamyate 'nupalambhataḥ | upalambhasya nāstitvam
V3_06202	-anupalabdhiḥ. anyathā arthasya nāstitvam	gamyate 'nupalambhataḥ | upalambhasya nāstitvam
SV_06220	api kiñcana ||125|| tad-gatāv eva śabdebhyo	gamyate 'nya-nivartanam | na tatra gamyate kaścīd
PV_04271	vā iti kalpikāyāḥ samudbhavaḥ || viśeṣo	gamyate 'rthānām viśiṣṭād eva vedanāt |
SV_06221	śabdebhyo gamyate 'nya-nivartanam | na tatra	gamyate kaścīd viśiṣṭaḥ kenacid paraḥ ||126|| na
V3_08201	-parisamāpṭeḥ. na ca eteṣām bheda-mātram	gamyate, kiṃ tu tad eva sāmānyam a-pratipakṣam –
V3_06503	pūrva-vat. sa punar ayam virodhaḥ katham	gamyate. kvacid a-vikala-kāraṇasya bhavato 'nya-
PV_04046	|| kaiścīt prakaraṇair icchā bhavet sā	gamyate ca taiḥ | balāt tava icchā iyam iti
V3_02009	ācarati. kaiścīt prakaraṇair icchā bhavet sā	gamyate ca taiḥ | balāt tava icchā iyam iti
PV_04172	| vyarthā vyāpti-phalā sā ukṭiḥ sāmarthyād	gamyate tataḥ || viruddhatā iṣṭa-a-sambandho 'n-
SV_06311	-āngatām śabdānām darśayams tad-vyāvṛtṭiyā	gamyate, tad-viśiṣṭo vā ity āha. ata eva ca
SV_06218	-bhāsini ||124|| sa ca ayam anya-vyāvṛtṭiyā	gamyate tasya vastunaḥ | kaścīd bhāga iti prokto
V3_02007	iyam kutaścīt prakaraṇād bhavanti tena eva	gamyate. tām a-prakaraṇam api viparīta-anubhava-

V2_09312 'darśanam khyāpyate, tad an-ukte 'pi
SV_03904 eva bhāveṣu bhavanti viveka-viṣayā iti
SV_10008 'pekṣata iti tad-vyāpī. katham punar etad
V3_01201 idānīm a-śrūyamāṇaḥ sādhyatvena iṣṭa iti
SV_02126 katham dhūmo 'gniḥ na vyabharati iti
SV_02527 -artha-eka-deśo hetur iti. katham punar etad
SV_06227 antara-vyāvṛtṭyā tasya vastunaḥ kaścīd bhāgo
HB_00901 -viruddhāyor api vipakṣatvāt. katham idānīm
V2_10011 sādhyā-dharmasya tan-mātra-anubandho
VN_05611 etad apy ananubhāṣaṇa-vad apratibhāyā eva
SV_13107 na ca tathā. tasmāt tena ādheya-viśeṣā iti
V3_05206 na ca tathā. tasmāt tena ādheya-viśeṣā iti
V3_13102 - vyatireki-śabdatva-sāmānyam indriya-
PV_04163 sambhavana tu | udāharaṇam apy anyad diśā
V3_09207 śabda-mātram icchā-vṛtti vidyata iti vastu-
VN_05014 tat tasya kāryam, itarat kāraṇam iti.
VN_05203 punar-vacanam nigamanam iti, pratijñāyā eva
VN_03012 syād etat, asaty api pratijñā-prayoge
VN_03715 dr̥ṣṭānta-ābhāsa-uktir vyāpyā, tad-vacanena
PV_04196 -sādhanāḥ || na hi svabhāvād anyena vyāptir
V3_08202 iti. yady avāśyam ete 'n-anya-samsargiṇo
SV_10908 a-dr̥ṣṭa-vyabhicārasya pratyakṣa-anumāna-a-
V2_08402 katham anyatra bhaved iti. artha-antare tu
HB_02311 eva iti vyāpti-siddhiḥ. artha-antare
HB_00516 anupalabdhiś ca iti, yathā anitye kasmimścīd
V2_06307 avāśyam śīta-bādhako 'gniḥ, yatas tad-abhāvo
PV_03087 -uktyā parasya tat | na astitvam kena
V1_00103 vyaktaṁ tasya na vetty ayam jaḍa-matir loko
SV_13312 vā. na hi pratyakṣe 'rthe para-upadeśo
SV_14613 -dr̥ṣṭo vidhiḥ sarvatra yojanām arhati. na hi
V3_04601 -bhāva-samāna-guṇa-puruṣa-sambhāvita-strī-
PV_03396 dhīyam eva na pāvakaṁ || tad-yogya-vāsanā-
SV_12016 mantrānām kartṛṇ aṣṭaka-ādīm. hiraṇya-
V3_11605 katham na vimṛśet. a-parijñāta-sambandhād
VN_02916 sva-vacanena virudhyate, yathā śramaṇā
PV_02210 agni-vad bhuvī || bādhaka-utpatti-sāmarthyā-
SV_15714 cet. sa khalv ākṛti-guṇa-śakti-bhede dr̥ṣṭo
PV_03150 iti loka syāc chr̥ṅge gaur ity a-laukikam |
V1_01107 na api iyam artha-sannidhim apekṣeta. na hi
SV_08906 syāt. nirloṭhitam ca etad ācāryeṇa. tad ayam
SV_08913 tac-codanayā tadā prāptum an-abhipretatvāt.
PV_03236 -vikalpayoḥ | darśanāt pratyabhijñānam
PV_03237 ca anumānam yad abhidhāna-vikalpayoḥ | dr̥ṣṭe
PV_02061 vikāryate | upādānam na tat tasya yuktaṁ go-
V3_00709 abhisamikṣya āhuḥ - eṣa piṇḍo viśāṇī go-
PV_03150 ity-ādi-śabdāś ca ime svayam kṛtāḥ || śṛṅgam
VN_05507 nigrāhasthānatvam ananubhāṣaṇe labdham eva,
SV_17427 -mātreṇa prajñā-prakarṣa-dur-avagaha-
SV_07813 eva ekatra sā vyaktyā a-bhedāt sarvatra-
SV_07803 sarvatra sarva-ākāraḥ syāt. tathā ca
VN_04815 tadā ekaṁ vākyam, yathā devadatta
VN_01916 pravīṣati sūtra-dhāra iti paṭhen nṛtyed
SV_11303 -jñāpana-hetur hi saṅketāḥ puruṣa-āśrayāḥ |
SV_11405 astu vā anya eva nityaḥ sambandhāḥ. tena
SV_11208 vacanam āgamaḥ pranetur dur-anvayatvāt.
SV_11214 iti. ya evam-vādinā tāt eva prati.
VN_01907 nairātmya-vādinā tu tat-sādhane nṛtya-
SV_04109 nāntve 'pi na ca aparāḥ ||74|| yathā vā
VN_04707 anumanyāmahe, tad-anvākhyāna-yatnam vā,
VN_04705 prayujjate nāma śiṣṭāḥ. nanv evam vāyam
VN_05813 uktam iti. tad-ubhaya-ākṣipteṣu prabhedeṣu
VN_04709 eva a-tat-samaya-sthāyinaḥ. saty api
VN_05804 uttara-ajñānam iti prabhedād asaty api
PV_04161 ikṣyate | gurutva-a-gati-vat sarva-tad-
SV_17501 -hārakeṇa prārthitā api na saṅgatā. rūpa-

gamyate. na hi tasya prāg darśana-bhrāntiḥ, yā
gamyate. nanu bāhyā vivekino na ca teṣu vikalpa-
gamyate nir-apekṣo vināśa iti. a-sāmarthyāc ca
gamyate. prakaraṇāt, yathā samhatānām pārārthye
gamyate, yasmāt kāryam dhūmo hutabhujāḥ kārya-
gamyate, vyavacchedaḥ śabda-liṅgābhyām
gamyate, śabda 'rtha-antara-nivṛtti-viśiṣṭān eva
gamyate sato 'vāśyam naśvaraḥ svabhāva iti yena
gamyate. hetu-bhāvo vā tasmin saty eva bhāvād ity
gamyatvād a-vācyam. yathā ananubhāṣaṇe '
gamyante. na khalv evam nityānām śabdānām
gamyante. na tv evam nityānām śabdānām kasmimścīd
gamyam nityam ca. ato 'sya pramāṇasya vṛttiḥ. tan
gamyam yathoktayā || tri-kāla-viṣayatvāt tu
gamyam vastu sidhyati. etena anityatva-samsthāna-
gamyamāna-arthaṁ punar-vacanam api punaruktaṁ
gamyamāna-arthāyā vacanam punar-vacanam, kiṁ
gamyamāno 'pi pratijñā-hetvor virodho bhavati,
gamyamānasya tasmāt sādhanā-antara-abhāva-
gamyasya kāraṇe | sambhavād vyabhicārasya dvidhā-
gamyāḥ, sa eva eṣām a-samsargo gamyo 'stu, tāvatā
gamyē 'py arthe pratipattes tad-āśrayatvāt tad-
gamyē kāryam hetuḥ, avyabhicārāt. na hy a-
gamyē kāryam hetur avyabhicārāt. kārya-kāraṇa-
gamyē sattvam agnimati pradeśe dhūmo 'bhāve ca
gamyeta. antyasya avasthā-viśeṣasya avyabhicāra
gamyeta virodhāc ced asāv api || siddhāḥ kena a-
gariyāḥ padam | tatra upāsita-loka-bhartari kṛtā
gariyān. tad ayam sthiteṣv anyeṣu vyāhartṛṣu
gardabha iti nāma-karaṇād bāleya-dharmā manuṣye
garbha iva puruṣeṣu. yathā āha - yo hy
garbha eva dhūma-avabhāsinīm | vyanakti citta-
garbham ca kāṇādāḥ. teṣām sa mithyā-vāda iti cet.
garbhāt puruṣa-viśeṣa-sambandhe '-sambandha-
garbhinī, na asty ātmā iti vā, hetu-virodho 'pi
garbhe śakto 'pi vastuni | nir-upadrava-bhūta-
gava-āśva-vat. an-upadeśam ca enaṁ lokaḥ
gava-ākhyā-pariśiṣṭa-aṅga-viccheda-anupalambhanāt
gava-ādi-vikalpo 'rtha-sannidhāv eva bhavati. na
gava-ādi-śabda-pratyupasthāpitam arthaṁ bhinnam a-
gava-ādi-samāveśāt tad ātma-bhūtānām ca an-
gava-ādinām nivāritam || anvayāc ca anumānam yad
gava-ādaḥ jāty-ādes tad apy etena dūṣitam ||
gavaya-ādi-vat || cetaḥ-śarīrayor evam tad-dhetoḥ
gavayayor anyataratvād iti. atha punar mayā evam-
gavi iti loka syāc chr̥ṅge gaur ity a-laukikam |
gavi vihitam iva sāsnā-ādimattvam bāhuleye 'pi.
gahane 'pi nir-atyayatam sādhyaitu-kāmo bandhakīm
gā yadi | jātir dr̥ṣyeta sarvatra (155abc) na
gām apy āśva iti pratiyāt. āśva-sthita-ātmanā
gām ānaya kṛṣṇām iti. atra padānām yathā-kāmaṁ
gāyec ca. prativādī tam ca sarva-prasaṅgam na
girām apauruṣeyatve 'py ato mithyātva-sambhavaḥ ||
girām eka-artha-niyame na syād artha-antare gatiḥ
girām mithyātva-hetūnām doṣānām puruṣa-āśrayāt |
girām satya-artha-hetūnām guṇānām puruṣa-āśrayāt |
gīty-āder api tatra prasaṅgāt. yathā pratijñā-
guḍūcī-vyakty-ādayaḥ saha pratyekam vā jvara-ādi-
guṇa-atīśaya-abhāvāt. veda-rakṣa-ādikaṁ ca a-
guṇa-atīśayam a-paśyantaḥ saṁskāram keṣāñcic
guṇa-atīśayam antareṇa vacana-āder atiprasaṅgād
guṇa-atīśaye na karaṇīya eva anvākhyāne yatnas
guṇa-atīśaye nigrāhasthāna-antara-vyavasthā
guṇa-an-upalakṣaṇāt || māśaka-āder an-ādhyam a-
guṇa-anurāgena kila mantri-mukhya-dāraḥ kāmāyē

V2_09806	tathā bhavanti, sambhavad-viśeṣa-hetūnām	guṇa-antara-sambhavāt. viśeṣa-hetv-abhāve tu syād
SV_12419	-bhāvinyah. tat-sādhana-sampradāya-bheda-vad	guṇa-antara-sāadhanāny api syuḥ. na api sann api
SV_02615	tathā niścaya-pratirodhinā bhrānti-nimittena	guṇa-antaram na saṃyojyate, yathā śuktau rajata-
SV_02612	syāt. no ced bhrānti-nimittena saṃyojyeta	guṇa-antaram | śuktau vā rajata-ākāro rūpa-
VN_04407	-nirdeśe kiñcid doṣam paśyāmaḥ prabhede vā	guṇa-antaram iti yat kiñcid etat. avayava-
SV_01516	iti sarvās tattvena tathābhūtāḥ sidhyanti,	guṇa-antarānām kāraṇa-antara-apekṣatvāt. viśeṣa-
VN_05114	saṅgraha-vacanam nyāyāyā, doṣa-abhāvād eva	guṇa-abhāvāt, evam-prakārānām bhedānām vacane ca
V3_10905	-ākṣiptam sāsra-va-dharma-viśayam abhūta-	guṇa-abhinandanam rāgam āhuḥ. tad-ānanda-viśaya-
PV_03229	eka-buddhiḥ syāt paśyato 'pi parāparam ||	guṇa-ādi-bheda-grahaṇān nānātva-pratipad yadi |
PV_03226	yadi | sampūrṇa-aṅgo na gr̥hyeta sakṛn na api	guṇa-ādimān || vivakṣā-paratantratvād viśeṣa-
PV_02092	-jñāne vikalpena vastu-bheda-anusāriṇā |	guṇa-ādiṣv iva kalpya-arthe naṣṭa-a-jāteṣu vā
V3_11109	'cetaṇeṣu sambhavati. caitanya-kāraṇa-	guṇa-āder eva dṛṣṭa-śakter hetoṣ teṣv a-sambhavāt
PV_03228	hi gr̥hyate || svato vastv-antara-a-bhedād	guṇa-āder bhedakasya ca | a-grahād eka-buddhiḥ
PV_02246	api tasmān na a-guṇa-darśanāt | api ca asad-	guṇa-āropaḥ snehāt tatra hi dṛṣyate || tasmāt tat
PV_02234	icchatī | nivr̥tta-sarva-anubhava-vyavahāra-	guṇa-āśrayam || icchet prema katham premṇaḥ
PV_02245	| tata eva ca na ātmīya-buddher api	guṇa-ikṣaṇam || kāraṇam hīyate sā api tasmān na a
VN_04702	-vedyatā-ādi-guṇa-yuktāḥ. kaḥ punar eṣām	guṇa-utkarṣa-anapekṣo 'lika-nirbandhaḥ, yat te
V3_00705	parāvṛtṭy-ayogāt. yugapad ekatra viruddha-	guṇa-upasaṃhāra-ayogāc ca. tasmād ete kartur
PV_04155	syātām yady asau syāt tulā-natiḥ || tan nir-	guṇa-kriyas tasmāt samavāyī na kāraṇam | tata eva
V1_01001	-vyavasthā-a-parijñāne 'bhāvāt. jāti-	guṇa-kriyāvatām etan na sambhavaty eva, rūpa-
PV_02155	| a-guṇa-grāhiṇo 'pi syād aṅgam so 'pi	guṇa-grahaḥ || yadi sarvo guṇa-grāhī syād dhator
PV_02155	anekāntān na ca apy a-niyato bhavet | a-	guṇa-grāhiṇo 'pi syād aṅgam so 'pi guṇa-grahaḥ ||
PV_02156	syād aṅgam so 'pi guṇa-grahaḥ || yadi sarvo	guṇa-grāhī syād dhator a-viśeṣataḥ | yad avastho
SV_04122	bhede 'pi cira-śīghra-praśamana-ādayo viśeṣā	guṇa-tāratamyam ca na syāt. viśeṣe vā sāmānyasya
PV_02243	-viraktas tad-doṣe kva idānīm sa virajyate |	guṇa-darśana-sambhūtam sneham badheta doṣa-dṛk ||
PV_02246	ikṣaṇam || kāraṇam hīyate sā api tasmān na a-	guṇa-darśanāt | api ca asad-guṇa-āropaḥ snehāt
PV_02223	| na hi sneha-guṇāt snehaḥ kiṃ tv artha-	guṇa-darśanāt || kāraṇe '-vikale tasmin kāryam
PV_02218	sukheṣu tṛṣyati tṛṣṇā doṣāms tīras-kurute |	guṇa-darśī paritṛṣyan mama iti tat sādhanāny
PV_02222	tasya varjanam | prahānir icchā-dveṣa-āder	guṇa-doṣa-anubandhinaḥ || tayor a-dṛṣṭer viśaye
SV_11103	yatnaś ca prāpya-nivartyayoḥ svabhāvayor	guṇa-doṣa-darśanena kriyeta. tac ca vipakṣa-sa-
V2_06614	a-vitatha-abhidhānāt. tathā hi na anya-	guṇa-doṣa-niścaye liṅgam asti. te hi ceto-
SV_17105	|322|| prāpta-pratilomanena anyatra pravṛttir	guṇa-doṣa-sandarśanena yuktā iti prasiddher
PV_04054	dhūmena na analaḥ || riktasya jantor jātasya	guṇa-doṣam a-paśyataḥ | vilabdhā bata kena amī
V3_00301	sa katham āgamaḥ. riktasya jantor jātasya	guṇa-doṣam a-paśyataḥ | vilabdhā vata kena ime
PV_04067	asat | hetoḥ sarvasya cintyatvāt sva-sādhye	guṇa-doṣayoḥ || nāntariyakatā sādhye sambandhaḥ
V3_02305	na anyatra iti cet, na, hetoḥ sarvasya	guṇa-doṣayoḥ sva-sādhye cintyatvāt. tasya sva-
VN_05212	nigrahasthānam iti cet, syād etat, uttarena	guṇa-doṣavatā mūḍha-a-mūḍhatvam gamyata iti kiṃ
PV_02137	asya ca || gacchanty abhyasyatas tatra	guṇa-doṣāḥ prakāśatām | buddheś ca pāṭavād dhator
SV_11011	bodhā ity apare viduḥ ||219|| caitasebhyo hi	guṇa-doṣebhyaḥ puruṣāḥ samyañ-mithyā-pravṛttayaḥ,
V3_03410	ekatra viruddhayor upasaṃhāre 'pi. vacana-	guṇa-doṣau hi parārthe 'numāne 'dhikriyete, na
PV_02096	śabdās tatra apy artha-antaram yadi ||	guṇa-dravya-a-viśeṣaḥ syād bhinno vyāvṛtti-
V3_04610	anaikāntikaḥ. tan niścita-tad-bhāvo nirdeṣṭa-	guṇa-niścayād eva ity a-niścito na anaikāntikaḥ
SV_11109	na punar doṣa-utpattiḥ. yatne 'pi buddher	guṇa-pakṣa-pātena pratipakṣa eva yatna-ādhanāt,
SV_17529	upadeśa-anapekṣaṇāt. a-jñasya ca atindriya-	guṇa-puruṣa-vivecane '-sāmarthyāt. vacanānām
V3_04601	saṃśaya-hetuḥ, viniścita-apara-bhāva-samāna-	guṇa-puruṣa-sambhāvita-strī-garbha iva puruṣeṣu.
PV_03226	go-pratyayo dṛṣṭaḥ sāsnā-ādinām a-darśane ||	guṇa-pradhāna-adhigamaḥ saha apy abhimato yadi |
V2_06608	bhāvo 'nyam gamayati. yathārtha-darśana-ādi-	guṇa-yuktaḥ puruṣa āptaḥ, tat-praṇīta āgamo
SV_10924	apare viduḥ | (218ab) yathārtha-darśana-ādi-	guṇa-yuktaḥ puruṣa āptas tat-praṇayanam
VN_04702	iti cet, ke śiṣṭāḥ. ye vidita-vedyatā-ādi-	guṇa-yuktāḥ. kaḥ punar eṣām guṇa-utkarṣa-anapekṣo
PV_02236	vyavasthitam | yatne 'py ātmīya-vairāgyam	guṇa-leśa-samāśrayāt || vṛttimān pratibadhnāti
V3_11101	'bhāva-nirṇayo 'naikāntikaḥ. tasmāt kāraṇa-	guṇa-vaktu-kāmate vacanam anumāpayet. nanv atra
SV_01001	iha avyabhicāra iti ko niścayaḥ. kāraṇa-	guṇa-vaktu-kāmate hi vacanam anumāpayet. rāga-
V1_01709	-nānātve hi buddhi-nānātvaṃ dṛṣṭam bhūta-	guṇa-vat. tad-a-bhede 'py artha-bheda-kalpanāyām
V3_07308	syāt. na hi śabda-arthāḥ svataḥ kañcid	guṇa-viśeṣam āviśanti. upādāna-dharmas teṣu
VN_02912	-hetvor virodhaḥ pratijñā-virodhaḥ. yathā	guṇa-vyatiriktam dravyam iti pratijñā, rūpa-
VN_03417	-hetvoḥ paraspara-viruddha-udāharaṇam	guṇa-vyatiriktam ity-ādi, pratijñāyā hetu-virodha
VN_03014	-ādibhyo 'rtha-antarasya anupalabdhiḥ tad	guṇa-vyatiriktam, na upalabhyate ca rūpa-ādibhyo
SV_15713	tayor jāti-bheda iti cet. sa khalv ākṛti-	guṇa-śakti-bhede dṛṣṭo gava-aśva-vat. an-upadeśam
VN_05010	parikaram sveda-udgāram pradhāvati dhāvati |	guṇa-samuditam doṣa-apetaṃ praṇindati nindati |
PV_02068	-pratibandhataḥ | a-gatīnām kim ādhārair	guṇa-sāmānya-karmaṇām || etena samavāyaś ca
SV_04002	api mā bhūt, viśeṣa-abhāvāt. tathā ca dravya-	guṇa-sāmānyānām rūpa-saṅkara iti. evam tarhi
PV_02125	|| tasmāt sa teṣām utpannaḥ svabhāvo jāyate	guṇaḥ | tad-uttara-uttaro yatno viśeṣasya
SV_02703	tasmād dṛṣṭasya bhāvasya dṛṣṭa eva akhilo	guṇaḥ | bhrānter niścīyate na iti sādhanam
PV_02028	|| tasmāt pṛthag a-śakteṣu yeṣu sambhāvayate	guṇaḥ | saṃhatau hetutā teṣām na īśvara-āder a-
PV_02079	| kālena vyajyate '-bhedaḥ syād dehe 'pi tato	guṇaḥ || an-anya-sattva-neyasya hina-sthāna-

SV_16320
 VN_05808
 SV_12603
 HB_01205
 PV_04044
 SV_14101
 V3_02703
 V3_01909
 NB_03065
 SV_14519
 SV_15715
 PV_02139
 PV_02244
 SV_11021
 HB_01207
 SV_12421
 V3_11110
 PV_02173
 SV_03716
 PV_02223
 SV_11214
 V3_04703
 SV_02506
 SV_14103
 SV_01521
 V2_09810
 PV_02260
 VN_05021
 SV_07016
 PV_04161
 PV_04154
 PV_04159
 PV_04160
 PV_04157
 PV_02259
 PV_02033
 SV_04105
 SV_12825
 V1_02002
 PV_02003
 PV_03101
 SV_03012
 SV_03107
 SV_03008
 SV_02924
 PV_03248
 SV_03119
 VN_05605
 SV_02917
 SV_03120
 SV_12825
 PV_04074
 SV_06106
 SV_05123
 PV_04076
 SV_03106
 SV_03201
 SV_02925
 PV_03179
 PV_02227
 PV_03206
 SV_05201
 SV_01504
 V2_09711
 PV_03513

upakāratve siddhaḥ puruṣa-viśeṣo 'sādhāraṇa-
 apy ajñānasya saṅgraha-vacane kaścīd doṣaḥ,
 iti cet. tādṛṣe 'pauruṣeyatve kaḥ siddhe 'pi
 pratibhāsana-prasaṅgāt. anyad eva saṁsthānaṁ
 || śabda-nāṣe prasādhye syād gandha-bhū-
 apauruṣeyatva-prasādhane buddhīnāṁ puruṣa-
 yathā-sādhyaṁ a-bādhanāt. yathā ākāśa-
 kṛtakatvena śabda-nāṣe sādhye gandhe pṛthivī-
 ātmā iti sādhye sarvatra-upalambhamāna-
 tathā darśanād ghoṣa-mātra-vipralabdā nāsaṁ
 pratipadyate. na tadvad anayoḥ kaścīd api
 uktam idam dvayam | hetoḥ prahāṇaṁ tri-
 darśanāt | doṣavaty api sad-bhāvād abhāvād
 -prabhavāḥ saty apy upādāne kasyacin mano-
 bhinnaṁ mṛdaḥ, kulālaḥ kiṁ na pṛthak karoti.
 apahnavāḥ. na api puruṣeṣu utpitsoḥ kasyacid
 katham tac-chaktir upayujyate, svabhāva-
 || tāratamya-anubhavino yasya anyasya sato
 hi tatra sāmānyam asti na api vibhūtvā-ādayo
 na tu bāhyeṣu yaḥ kramaḥ | na hi sneha-
 tān eva prati. girāṁ satya-artha-hetūnāṁ
 -anvaya-viparīta-anvaya-vat. tena hi nirṇīta-
 nāma. tadvanto nāma syuḥ, bhūta-vat kaṅṭhe-
 imā buddhayaḥ puruṣa-saṅkhyātebhyaḥ puruṣa-
 sarva-ākāra-sāmyam anumīyeta, sarva-
 sarva-ākāra-sāmyam anumīyeta, sarva-
 kṛtam || mā bhūd gauravam eva asya na pāpaṁ
 chalam. na a-viṣayatvād iti cet, na ayam
 kuṇḍa-āder badara-ādiṣu ||144|| prakṛtyā eva
 'mśu-vat so 'rtho na ca tat-kāryam ikṣyate |
 ca anyasya sādhanā siddha-sādhanaṁ |
 ā mahā-rāśer uttara-uttara-vṛddhimat |
 ālaya yadi na eva upalakṣyate || ā sarṣapād
 tolyatvād aṁśu-pāta-vat || dravya-antara-
 -agni-dāha-āder api mukti-prasaṅgataḥ | prāg
 tu paśyatu | pramāṇaṁ dūra-darśī ced eta
 janayanty anyāṁ vā yathā-pratyayaṁ dahana-
 na hy ekasya krameṇa pratipattir yuktā.
 atiprasaṅgāt, a-bhraṣṭa-darśana-saṁskārasya
 śabdasya na artha-tattva-nibandhanam ||
 'yam kramo mataḥ | prāmāṇyam eva na anyatra
 ghaṭanāt, sa ekas tābhīḥ kadācid apy a-
 -bhāgasya vastuno grahaṇe ko 'nyas tadā na
 bhāvaḥ sva-ātma-bhūta-sakala-śakty-upakāro
 grhyeta. na hy anya eva anya-upakārako yo na
 udeti yat | tat tena arpita-tad-rūpaṁ
 ced ākāra-antara-vad a-niścītaṁ katham tair
 tasmāt tāvad vaktavyam, yāvad anena na
 anyad eva tasya svarūpeṇa grhyamāṇasya a-
 katham idānīm a-niścīyamānaṁ pratyakṣeṇa api
 ekasya krameṇa pratipattir yuktā. grhīta-a-
 || pūrvam apy eṣa siddhāntaṁ sva-icchayā eva
 -vibhāgena daṇḍa-vad daṇḍīny a-grahaṇāt, a-
 anena jñānena. tadā kadācit sambaddhasya a-
 bhedasya parihāreṇa dharmīṇaḥ | prasiddhasya
 saṅgraha-ślokaḥ. yadi bhrānti-nivṛtṭy-artham
 sahakāri-vaikalyāt. tataś ca pratyakṣeṇa
 na grhītaḥ syāt. na ca apy upakārake tathā
 gataḥ || smṛtir bhaved atīte ca sā a-
 tyāgo na tu viparyaye | upabhoga-āśrayatvena
 ca na āśrayaḥ || pratyekam a-vicīratvād
 upayujyate, tadā na tau kadācid api śliṣṭau
 -mātra-a-pratiśedhāt. pṛthivy-ādi sāmānyena
 -mātra-a-pratiśedhāt. pṛthivy-ādi sāmānyena
 -lakṣaṇa-prāptam āsannam janikam dhīyam | a-

guṇaḥ. tad-adhimukter eva hi viṣa-karma-ādi-
 guṇas tu syād iti saṅgraha-vacanam nyāyyam.
 guṇo bhavet | (246ab) kāmam avisaṁvādakam ity
 guṇo mṛd-dravyāt. tena bhinnaḥ svabhāvaḥ kulāla-
 guṇatā-kṣateḥ | hetur viruddho 'prākṛter no ced
 guṇatva-abhyupagamāt samayo 'sya bādhyate.
 guṇatva-eka-artha-samavāyy-anityatva-abhāvam api
 guṇatva-viparyāsanād dhatur viruddhaḥ syāt. a-
 guṇatvam. tathā ekasya rūpasya a-sapakṣe
 guṇaṁ tasya ca bhāvam āropya sa-hetukam a-hetukam
 guṇaṁ viniyatam paśyāmaḥ. a-paśyantaś ca katham
 guṇaṁ sugatatvam a-nīśrayāt || duḥkhasya śastam
 guṇavaty api || anyatra ātmīyatāyāṁ vā vyatīta-
 guṇasya abhyāsād apakarṣiṇaḥ. tat-pāṭave nir-
 guṇasya dravya-pāratantryān na pṛthak siddhir iti.
 guṇasya pratiroddhā. bādhya-a-drṣṭer bādhya-
 guṇasya śaktāv upacārāt. yatra so 'samarthaḥ, na
 guṇāḥ | te kvacit pratihanyante tad-bhede dhava
 guṇās tathā ucyante, artha-antarasya tat-
 guṇāt snehaḥ kiṁ tv artha-guṇa-darśanāt || kāraṇe
 guṇānām puruṣa-āśrayāt | apauruṣeyam mithyā-
 guṇe vaktavye 'nyathā-abhidhānād doṣa eva. pakṣa-
 guṇena. na a-bhinna-pratyaya-viśayāḥ, bhūta-vat.
 guṇebhyo vā manaskāra-ādibhyo bhavanti iti. na ca
 guṇeṣu viśeṣa-darśanāt, saṁskāra-bhedena viśeṣa-
 guṇeṣu viśeṣa-darśanāt, saṁskāra-bhedena viśeṣa-
 gurv-a-mūrtitaḥ | mithyā-jñāna-tad-udbhūta-tarṣa-
 gurur na śiṣya iti na yatnataḥ pratipādaniyaḥ,
 guruṇo dravyasya a-samāna-deśa-kārya-utpādana-
 gurutva-a-gati-vat sarva-tad-guṇa-an-upalakṣaṇāt |
 gurutva-adhogati syātām yady asau syāt tulā-natih
 gurutvam kāryam ālaya yadi na eva upalakṣyate ||
 gurutvam tad dur-lakṣitam an-alpakam | taulyam
 gurutvasya gatiḥ na ity aparo 'bravīt | tasya
 guror lāghavāt paścān na pāpa-haraṇam kṛtam || mā
 grdhṛān upāsmahe || sādhanam karuṇā-abhyāsāt sā
 grha-ādikam kṣāṭha-sādhyam arthakriyāṁ, na tu
 grhīta-a-grhītayor a-bhedāt. krameṇa ca vākya-
 grhīta-grahaṇasya smārtād a-viśeṣāt. niṣpādita-
 grhīta-grahaṇān na iṣṭam sāmṛtam dhī-pramāṇatā |
 grhīta-grahaṇān matam || na anyā asya anityatā
 grhītas tad-upakāra-ātmā tadvattvena na grhyate.
 grhīto nāma. sa tu bhrāntyā na avadhāryata iti
 grhītaḥ sarvāḥ śaktir grāhayati, tāś ca sva-
 grhītaḥ syāt. na ca apy upakārake tathā grhīte
 grhītam iti ca ucyate || a-śakya-samayo hy ātmā
 grhītam. katham idānīm a-niścīyamānaṁ pratyakṣeṇa
 grhītam, na trir eva. a-grahaṇa-sāmarthyē prāg eva
 grhītam nāma. ato yad eva asya svabhāvena
 grhītam nāma. na pratyakṣam kasyacin niścāyakam.
 grhītayor a-bhedāt. krameṇa ca vākya-pratipattir
 grhītavān | kathaṅcīd anyam sa punar grahītuṁ
 grhītasya ca apara-pravibhāgena an-upalakṣaṇāt,
 grhītasya tadvataḥ ||100|| tadvattā a-niścayo na
 grhīty-artham jagāda anyāḥ svayaṁ-śrutim ||
 grhīte 'py anyad iṣyate | (56ab) syād etat – nir
 grhīte 'pi viśeṣe 'mśa-vivarjite | yad viśeṣa-
 grhīte upakārya-a-grahaṇam tasya apy a-grahaṇa-
 grhīte katham bhavet | syāc ca anya-dhī-
 grhīteṣv indriya-ādiṣu || svatva-dhīḥ kena
 grhīteṣu krameṇa ca | na citra-dhī-saṅkalanam
 grhītvā iti idam asya sāmānyam ayam vā tadvān iti
 grhītvā ayam pratiśedham āha. tatra ca tūla-upala
 grhītvā ayam pratiśedham āha. tatra ca tūla-upala
 grhītvā uttaram jñānam grhīnyād aparam katham ||

V1_02709	[28|| yoginām api śruta-mayena jñānena arthān	grhītvā yukti-cintā-mayena vyavasthāpya
PV_03145	viśeṣyaṃ ca sambandhaṃ laukikīm sthitim |	grhītvā saikalayya etat tathā pratyeti na anyathā
V1_00912	viśeṣyaṃ ca sambandhaṃ laukikīm sthitim |	grhītvā saikalayya etat tathā pratyeti na anyathā
PV_03258	| grhyeta kevalaṃ tasya tad-dhetv-artham a-	grhñataḥ || na hi saṃvedanaṃ yuktam arthena eva
SV_05505	a-bhedinaḥ. sa ca a-rūpaḥ. tam eva eṣā	grhñatī tathā viplavata ity uktam prāk. api ca,
SV_03902	sāmānyam, sa eva khalv anya-apohaḥ. tam eva	grhñatī sā prakṛti-vibhramād vikalpānām vastu-
SV_04020	mithyā-vikalpasya bijam. tam eva	grhñan eṣa vikalpaḥ sva-vāsanā-prakṛter evaṃ
PV_04073	kuto nv iyam || so 'niṣiddhaḥ pramāṇena	grhñan kena nivāryate | niṣiddhaś cet pramāṇena
VN_04114	vatir atra upāttaḥ so 'nyadā apy an-anurūpaṃ	grhñatī ity a-doṣa iti. na, artha-antara-āder
V1_01204	||10|| tan na. spārsanam api dravyaṃ spr̥ṣtvā	grhñatī iti cet, na ayam ghaṭa itī jñāne varṇa-
SV_03121	pratyakṣaṃ kasyacin niścāyakam. tad yam api	grhñatī tan na niścayena, kiṃ tarhi tat-
PV_03453	tataḥ || siddhe pratyakṣa-bhāva-ātma-vidau	grhñatī tān punaḥ | na adhyakṣam iti ced eṣa kuto
PV_03243	-anantara-pratyaya-udbhavam | mano 'nyam eva	grhñatī viṣayaṃ na andha-dṛk tataḥ || svārtha-
V1_00807	kutaścid anubhava-sambandhāt saha pṛthag vā	grhñiyāt. api ca artha-upayoge 'pi punaḥ smārtam
PV_03454	-ādeḥ saṃvido niyamo yadi | sarvathā anyo na	grhñiyāt saṃvid bhedo 'py apoditaḥ || yeṣāṃ ca
PV_03513	janikāṃ dhīyam | a-grhītvā uttaram jñānam	grhñiyād aparaṃ katham || ātmani jñāna-janane
PV_03535	tad aneka-kṛt || arthaṃ pūrvaṃ ca vijñānam	grhñiyād yadi dhīḥ parā | pūrvāpara-artha-
PV_03452	-viṣayā prāptā sāmānyam ca tad-a-grahe || na	grhyata iti proktaṃ na ca tad-vastu kiñcana |
SV_03006	eka upādhiṇā api grhyamāṇaḥ sarva-ātmanā	grhyata eva. tathā hy eka-upādhi-grahaṇe tad-
PV_03227	| yad aṅga-bhāvena upāttaṃ tat tena eva hi	grhyate || svato vastv-antara-a-bhedād guṇa-āder
VN_04313	yogo na asti ity a-sambaddha-arthatā	grhyate, tat samudāya-arthasya apāyād apārthakam,
VN_06601	vyakta-bhedas sukha-duḥkha-moha-samanvito	grhyate. tat sukha-ādibhir eka-prakṛtir iti. sa
VN_03910	-samanvitaṃ hi idaṃ sarvaṃ vyaktaṃ parimitaṃ	grhyate. tasya prakṛty-antara-rūpa-samanvaya-
V1_00914	-loka-vyavasthā-pratītau tat-saṅkalanena	grhyate daṇḍy-ādi-vat. na anyathā, artha-sambandha
SV_03013	a-grhītas tad-upakāra-ātmā tadvattvena na	grhyate. yadi punaḥ kevalān eva upādhiṇ śabda-
V2_07108	bādhā yatra asti tad-grāhyaṃ laukikaṃ yadi |	grhyate vāta-putriyaṃ kiṃ na yuktyā na bādhitam ||
PV_03197	gocaram || atha eka-āyatanatve 'pi na anekaṃ	grhyate sakṛt | sakṛd graha-avabhāsaḥ kiṃ
PV_02207	grahaṇam dharmo vijñānasya yathā asti saḥ ||	grhyate so 'sya janako vidyamāna-ātmanā iti ca |
SV_05207	āsām ekaṃ sahakāryaṃ asti, tadā tat-sahitā	grhyanta iti. tad ekaṃ vastu kiṃ tāsāṃ nānātvaṃ
SV_04223	te 'rthā buddhi-niveśinas tena samānā iti	grhyante, kutaścid vyāvṛtṭyā pratibhāsanāt, na
SV_15122	tathā a-kārya-viśeṣo nityo bhāvaḥ kenacid	grhyamāṇas tat-kāraṇa-apekṣo yadi grahaṇam asya
SV_03006	śaktibhiḥ. śaktir upakurvan eka upādhiṇā api	grhyamāṇaḥ sarva-ātmanā grhyata eva. tathā hy eka
V1_00913	na anyathā ||7|| kiñcit kenacid viśiṣṭaṃ	grhyamāṇam viśeṣaṇa-viśeṣya-tat-sambandha-loka-
SV_02917	hy upakāratvam anyad eva tasya svarūpeṇa	grhyamāṇasya a-grhītam nāma. ato yad eva asya
SV_02922	grahaṇam iti. eka-upādhi-viśiṣṭe 'pi tasmin	grhyamāṇe sarva-upādhiṇām grahaṇam. tad-grahaṇa-
SV_05121	yadi hi nityam anayā buddhyā sāmānyam eva	grhyeta, a-pratīta eva vyaktiḥ syād anena jñānena.
PV_03260	-ādibhiḥ | rūpa-ādih stry-ādi-bhedo 'kṣṇā na	grhyeta kadācana || na hi saty antar-aṅge 'rthe
PV_03258	ca sāmārthye dvayor nila-ādi-vat sukham |	grhyeta kevalaṃ tasya tad-dhetv-artham a-grhñataḥ
SV_15123	grahaṇam asya janayet, yuktaṃ yat tena eva	grhyeta. tac ca sthita-svabhāvatvān na sambhavati
SV_15124	na sambhavati iti. sarveṇa samaṃ	grhyeta na vā kenacid iti san kenacid dṛṣṭo na
V1_04007	ālokaḥ saha rūpeṇa grāhya-lakṣaṇatvād	grhyeta. na vā kevalasya apy ālokasya darśanād an
PV_03181	buddhyā anantarayā yadi | rūpa-ādir iva	grhyeta na syāt tat pūrva-dhī-grahaḥ || so '-
SV_02923	upādhiṇām-grahaṇasya. anyathā tathā api na	grhyeta. na hy anya eva anya-upakārako yo na
VN_03813	vyabhicāre na sa pakṣaṃ parityajati, kiṃ na	grhyeta. niḡrḥita eva hetvābhāsa-abhidhānād iti
PV_03226	saha apy abhimato yadi | sampūrṇa-aṅgo na	grhyeta sakṛn na api guṇa-ādimān || vivakṣā-
SV_05306	a-samarthā eva vyaktayas tatra iti na tena	grhyeran. tāsām anyatama-apekṣaṃ tac cec chaktaṃ
PV_03156	tan-mālā kiṃ nu tad bhavet || jātiś ced	geha eko 'pi mālā ity ucyeta vṛkṣa-vat | mālā-
PV_03155	-mālā-ādi-śabdāś ca anya-anapekṣiṇaḥ |	geho yady api saṃyogas tan-mālā kiṃ nu tad bhavet
SP_00015	| saṅketa-viṣaya-ākhyā sā sāsna-āder	go-gatir yathā || bhāve bhāvinī tad-bhāvo bhāva
PV_02061	vikāryate | upādānam na tat tasya yuktaṃ	go-gavaya-ādi-vat || cetaḥ-śarīrayor evaṃ tad-
V3_00709	kvacid abhisamikṣya āhuḥ – eṣa piṇḍo viśāṇī	go-gavayayor anyataratvād iti. atha punar mayā
PV_03099	eva kathyate | tad atyanta-vimūḍha-artham ā-	go-pālam a-saṃvṛteḥ || etāvan niścaya-phalam
PV_02171	sadr̥śaḥ syād dhetoḥ sadr̥śa-ātmanāḥ || na hi	go-pratyayasya asti samāna-ātma-bhūvaḥ kvacit |
PV_03225	grāhyaḥ sakṛt sva-avayavaḥ saha | na hi	go-pratyayo dṛṣṭaḥ sāsna-ādinām a-darśane || guṇa
V1_01106	-buddhiḥ, sāmagri-sākalye 'pi vinivartya	go-buddhim aśvam api kalpayato gor darśanāt. na
V2_10002	bhavet | na aśvavān iti martyena na bhāvyaṃ	go-matā api kim ||70|| sannidhānāt tathā ekasya
V3_05709	-śabdayos tad-yogyatā, sāsna-ādi-siddhāv iva	go-vyavahāraḥ. vidyamāne 'pi viṣaye mohād atra an
VN_04414	na śabda-anvākhyānaṃ vyartham, anena padena	go-śabdām eva pratipadyate, go-śabdāt kakuda-
VN_04415	anena padena go-śabdām eva pratipadyate,	go-śabdāt kakuda-ādīmantam artham; tathā pratijñā
SV_04624	-pratīter iṣṭam eva iti cet. sarvadā tarhi	go-śabdād a-pravṛtṭiḥ, sahita-a-sahita-avasthayor
V1_01106	vinivartya go-buddhim aśvam api kalpayato	gor darśanāt. na api iyam artha-sannidhim
SV_08910	viśiṣṭa-arthakriyā-arthī pravartate, yathā	gor vāha-doha-ādaḥ na anya-sambhavinō 'rthasya
PV_03233	|| yady apy asti sitatva-ādir yādrg indriya-	gocarah || na so 'bhidhīyate śabdair jñānayo rūpa-
PV_03131	| sa eva yojyate śabdair na khalv indriya-	gocarah || a-vyāpṛta-indriyasya anya-vān-mātreṇa
PV_03153	| mukhyaṃ yad a-skhalaj-jñānam ādi-saṅketa-	gocarah || anumānam ca jāty-ādaḥ vastuno na asti

PV_04133	| a-vastu-rūpaṃ sāmānyam atas tan na akṣa-	gocaraḥ || tena sāmānya-dharmānām a-pratyakṣatva-
PV_03232	| na vicitrasya citra-ābhāḥ kādācitkasya	gocaraḥ || yady apy asti sitatva-ādir yādr̥g
PV_03129	| tayor eva hi sambandho na tadā indriya-	gocaraḥ || viśada-pratibhāsasya tadā arthasya a-
PV_04135	| bādhanāt tad-balena uktaḥ śrāvaṇena akṣa-	gocaraḥ || sarvatra vādino dharmo yaḥ sva-
PV_02135	| ātma-ātmīya-graha-kṛtaḥ snehaḥ saṃskāra-	gocaraḥ || hetur virodhi nairātmya-darśanam tasya
SV_15825	| mano-japo vā vyarthāḥ syāc chabdo hi śrotra-	gocaraḥ ||298|| śrotra-grahaṇa-lakṣaṇaḥ śabdāḥ.
V3_04004	| a-vastu-rūpaṃ sāmānyam atas tan na akṣa-	gocaraḥ ||30|| tena sāmānya-dharmānām a-
V3_04008	| bādhanāt tad-balena uktaḥ śrāvaṇena akṣa-	gocaraḥ ||32|| ity antara-ślokaḥ. anumāna-virodhe
V1_01111	| yasmād a-vidyamāna-a-bhede 'pi tad-akṣa-a-	gocaratvataḥ | spṛśato 'py asti sā buddhiḥ (10abc)
SV_17409	32|| nivṛtṭim ca pramāṇābhyām anyad vā vyasta-	gocaram | viruddham āgama-apekṣeṇa anumānena vā
PV_03196	| tad eka-a-niyamāḥ jñānam uktaṃ sāmānya-	gocaram || atha eka-āyatanatve 'pi na anekam
SV_02807	| a-samāropita-anya-aṃśe tan-mātra-apoha-	gocaram ||48|| yad rūpa-ādi-darśana-anantaram a-
SV_02819	anya-apohaḥ. tasmāt tad api tan-mātra-apoha-	gocaram , na vastu-svabhāva-niścaya-ātmakam. tathā
SV_15126	tasmād artha-sāmarthyā-anapekṣāḥ samāropita-	gocara āntaram eva upādānam vikalpa-vāsanā-
SV_15114	tathā hi vikalpa-vāsanā-udbhūtaḥ samāropita-	gocaraḥ | jāyante buddhayas tatra kevalam na
SP_00017	|| etāvan-mātra-tattva-arthāḥ kārya-kāraṇa-	gocaraḥ | vikalpā darśayanty arthān mithyā-arthā
SV_06517	tena anya-apoha-ṣayāḥ proktāḥ sāmānya-	gocaraḥ | śabdās ca buddhayaś ca eva vastuny eṣām
PV_04008	|| vicchinna-anugamā ye ca sāmānyena apy a-	gocaraḥ | sādhyā-sādhana-cintā asti na teṣv
SV_15115	| jāyante buddhayas tatra kevalam na artha-	gocaraḥ ||286|| svalakṣaṇa-ṣayā hi buddhir
SV_02902	| tāvantā eva śabdās ca tena te bhinna-	gocaraḥ ||50|| anyathā ekena śabdena vyāpta
PV_03148	|| samānatve 'pi tasya eva na ikṣaṇam netra-	gocare | pratibhāsa-dvaya-abhāvād buddher bhedaś
PV_03295	ayam || pāramparyeṇa hetuś ced indriya-jñāna-	gocare | vicāryamāṇe prastāvo mānasasya iha
PV_04048	|| uktaṃ ca na āgama-apekṣam anumānam sva-	gocare | siddham tena su-siddham tan na tadā
V3_02102	||8|| uktaṃ ca na āgama-apekṣam anumānam sva-	gocare | siddham tena su-siddham tan na tadā
SV_10906	| buddher a-gatyā abhīhitā parokṣe 'py asya	gocare ||216|| tasya ca asya evam-bhūtasya āpta-
PV_03423	|| bhedena an-anubhūte 'sminn a-vibhakte sva-	gocaraḥ | evam etan na khalv evam iti sā syān na
SV_04421	||78|| ta eva teṣām sāmānya-samāna-ādhāra-	gocaraḥ | jñāna-abhidhānair mithyā-artho
SV_06524	| anvaya-vyāptirekau vā na ekasya eka-artha-	gocarau ||135|| tad ekam an-aṃśam vastu katham
VN_04412	tulyatvāt. yathā gaur ity asya padasya arthe	goṇī iti prayujyamānam padaṃ kakuda-ādīmantam
VN_04507	-anvākhyāna-prayatnena artham na paśyāmaḥ.	goṇī-śabdasya artha-pratipādane 'sāmarthyāt
VN_04504	iva prayoga-apeta-śabda-vad etad iti. yadi	goṇī-śabdāt kakuda-ādīmaty arthe pratītiḥ, śabda-
VN_04508	-vyutpatty-artham anvākhyānam iti cet, nanu	goṇī-śabdād api loke pratītir dṛṣṭā. satyam dṛṣṭā,
SV_04622	-śabdatvād ākṣipeyuh param. na tathā	gotva-ādi-śrutayaḥ sambandhi-vācinyāḥ, apeta-
VN_03614	tu viruddham uttaram para-pakṣe sva-siddhena	gotva-ādinā anaikāntika-codanā iti, tad a-
VN_03001	-hetvor vaktavyāḥ. para-pakṣe sva-siddhena	gotva-ādinā anaikāntika-codanād virodhaḥ, yaḥ
SV_07424	'rtha-pratipatteḥ. tataḥ pradīpa-ādāyo	gotva-ādinā tadvantaḥ syuh. na hi vyakter api
SV_07421	ca jātinām jātimattā yadi iṣyate | prāpto	gotva-ādinā tadvān pradīpa-ādīḥ prakāśakaḥ ||149||
VN_03616	tad a-sambaddham eva. yadi hi sva-siddhena	gotva-ādinā parasya vyabhicāra-siddhim ākāṅkṣeta,
VN_03002	virodhaḥ, yaḥ para-pakṣam sva-siddhena	gotva-ādinā vyabhicārayati, tad viruddham uttaram
SV_07423	-hetuḥ, sa tasya vyañjakaḥ. vijñāna-hetutvam	gotva-ādiṣu pradīpa-āder apy asti. tejaḥ-saṃskāra
VN_03005	aindriyakatvād iti, tasya sva-siddhasya	gotva-āder anityatva-virodhād viruddhaḥ. ubhaya-
VN_03704	vyākhyātā, so 'pi sva-abhimata-nitya-	gotva-vṛtṭim hetum anityatve bruvāno 'samarthita-
SV_03316	sāmānādhikaranyam viśeṣaṇa-viśeṣya-bhāvo vā.	gotvam asya śuklam iti. tan-mātra-viśeṣeṇa
SV_03227	artham pratibandhena prakāśayanti. tena gaur	gotvam ity eka-artha-abhidhāne 'pi kasyacid
SV_08002	jātir artha-antare pratyaya-hetur	gotvam iva karka-ādiṣu. pācaka-karmasu ca karma-
PV_03147	tat | varṇa-ākṛty-akṣara-ākāra-śūnyam	gotvam hi varṇyate || samānatve 'pi tasya eva na
PV_02015	śabda-sāmānya-darśanāt | na yuktam sādhanam	gotvāc vāg-ādinām viśāṇi-vat || vivakṣā-
V3_08507	bhūta-āśrayatvāt. yat tarhi idaṃ viśāṇī	gotvād iti tat katham. tatra api, samudāya-
V3_09610	śabda-sāmānya-darśanāt | na yuktam sādhanam	gotvād vāg-ādinām viśāṇi-vat ||73|| vivakṣā-
V3_08509	samudāyinaḥ | asatsu teṣu sā na syād iti	gotvād viśāṇitā ||65|| sāsnā-viśāṇa-ādi-samudāyo
V3_08603	bhavanti sva-nimitta-sannidhiṃ sūcayati iti	gotvād viśāṇitā-pratipattiḥ kārya-liṅga-jā.
VN_03620	tathā khyāpayati. sa ca hetuḥ saty asati	gotve 'prasādhita-sādhana-sāmarthyāḥ saṃśaya-
VN_03701	anaikāntika eva. prasādhite tu sāmarthyē	gotve 'vṛtṭyā hetor na saṃśaya eva sarva-saṃśaya
VN_03618	iti virodha yujyeta. sa hi svayam pratipanne	gotve hetu-vṛtṭeḥ saṃśayāno 'pratipattim ātmanas
SV_01709	bhavet | na aśvavān iti martyena na bhāvyaṃ	gomatā api kim ||24|| sannidhānāt tathā ekasya
SV_02323	yad api kiñcid vijātiyād bhavad dṛṣṭam	gomaya-ādeḥ śālūka-ādīḥ. tatra api tathā-
V2_08803	yad api kiñcid vijātiyād bhavad dṛṣṭam	gomaya-ādeḥ śālūka-ādīḥ, tatra api tathā-
HB_02417	vijātiyād api kiñcid bhavad dṛṣṭam tad yathā	gomaya-ādeḥ śālūka-ādīḥ. na vijātiyād utpattiḥ.
HB_02502	prabandha-vṛttau tu śarād bhāvaḥ. asti ca	gomaya-itara-janmanoḥ svabhāva-bhedo rūpa-a-bhede
SV_01711	tathā ekasya katham anyasya sannidhiḥ |	gomān ity eva martyena bhāvyaṃ aśvavatā api kim ||
V2_10004	tathā ekasya katham anyasya sannidhiḥ |	gomān ity eva martyena bhāvyaṃ aśvavatā api kim ||
PV_03503	pratyakṣam kalpayet so 'pi vāritāḥ | keśa-	golaka-dīpa-ādāv api spaṣṭa-avabhāsanāt ||
PV_03104	-sambhavāt | bhrānter a-pāsyato bhedaṃ māyā-	golaka-bheda-vat || tathā hy a-liṅgam ā-bālam a-
PV_03277	anyad antarā || samsargād a-vibhāgaś ced ayo-	golaka-vahni-vat | bheda-a-bheda-vyavasthā evam
V1_02603	anyo 'nubhavaḥ. samsargād a-vibhāgaś ced ayo-	golaka-vahni-vat | vibhaktāv api cetanā-

V1_02605
V1_02702
V2_05810
SV_00423
SV_08902
PV_03150
V1_01109
VN_04412
SV_03227
V3_08601
PV_03037
PV_03159
NB_03131
NB_03131
SV_06616
PV_04160
SV_03304
SV_00207
PV_02260
V3_04311
HB_00201
PV_04158
PV_03294
SV_12111
SV_12114
SV_05820
PV_03230
PV_03197
PV_02211
PV_02135
SV_04013
PV_04029
PV_03382
PV_03269
PV_03029
SV_05820
PV_02155
PV_03268
PV_03181
SV_02919
SV_03104
V3_01107
SV_02708
PV_03444
PV_03352
V1_03711
PV_03175
PV_03075
PV_03198
SV_05217
PV_03309
PV_02196
SV_04315
PV_03230
PV_03139
PV_02235
V1_01009
SV_03124
SV_03123
SV_11921
V3_04301
SV_11711
SV_05012
HB_00310
V1_01009

samsarga-vipralabdho 'yam na vivecayaty ayo-
kim āsrayau ||27|| iti saṅgraha-ślokaḥ. ayo-
-pradarśanena samaye pravartanāt, yathā –
-pradarśanena samaye pravartyate, yathā
pravṛtṭy-ādi-prasaṅgataḥ ||180|| sarva eva
kṛtāḥ || śṛṅgam gavi iti loke syāc chrṅge
na anyathā idantayā iti cet ||9|| na hy ayaṃ
cet, na prayoga-apeta-śabda-tulyatvāt. yathā
tam arthaṃ pratibandhena prakāśayanti. tena
viśānitā ||65|| sāsna-viśāna-ādi-samudāyo hi
niveśitaḥ | sa mukhyas tatra tat-sāmyād
siddhas tat-sāmyād yas tathā ucyate | mukhyo
-vacanā na te rāga-ādimantaḥ. tad yathā
-ādāyo dharma-śāstrāṇāṃ praṇetāra iti.
eka-kāryeṣu bhedeṣu tat-kārya-paricodane |
an-ālpakam | taulyaṃ tat-kāraṇaṃ kārya-
eka-vacanena khyāpyate tad-a-viśeṣe 'pi
-vat. sāmartyād artha-gatau pratipatti-
paścān na pāpa-haraṇaṃ kṛtam || mā bhūd
samāhitaḥ. sāmartyād artha-gatau pratipatti-
upacāra-mātrāt samāna-nirdeśāt pratipatti-
pāṃśu-rāśau sakṛd yute || bhedaḥ syād
upalakṣaṇaṃ || mānaṣaṃ tad api ity eke teṣāṃ
pauruṣeyam ity-ādi. tathā hy anyo vā racito
-a-śakteḥ. sā ca anyatra apy ekena racite
dvayam ||113|| anyonya-āśrayam ity eka-
siddho 'neka-grahaḥ sakṛt | sanniveśa-
'pi na anekaṃ grhyate sakṛt | sakṛd
'pi buddhes tat pakṣa-pātataḥ | ātma-
'pi heto rūpa-avabodhataḥ | ātma-ātmīya-
mithyā-vikalpo 'yam artheṣv eka-ātmatā-
-a-sādhana-artha-ukta-vādy-abhyupagata-
|| sarveṣāṃ api kāryāṇāṃ kāraṇaiḥ syāt tathā
-ādy-a-bhinna-rūpatvān nila-ādeś cet sakṛd-
rūpa-avabhāso yas tattvena arthasya vā
anyonya-āśrayam ity eka-graha-abhāve dvaya-a-
| a-guṇa-grāhiṇo 'pi syād aṅgaṃ so 'pi guṇa-
| grāhyān āha na tasya api sakṛd yukto dvaya-
| rūpa-ādir iva grhyeta na syāt tat pūrva-dhī-
iti. tayor ātmani sambandhād eka-jñāne dvaya-
| dṛṣṭe tasminn a-dṛṣṭā ye tad-grahe sakala-
-a-sādhana-artha-ukta-vādy-abhyupagama-
ca dharmasya ekasya niścaye | sarva-dharma-
prāg eva pratipādītā || dṛṣṭayor eva sārūpya-
tasya artha-rūpaṃ muktṛvā avabhāsiṇaḥ | artha-
tasya artha-rūpaṃ muktṛvā avabhāsiṇaḥ | artha-
'pi cakṣuṣā rūpaṃ iṅgate | tat saṅketa-a-
a-vikalpatayā vinā | vikalpena na sāmānya-
atra teṣv eva krama-pātiṣu | kiṃ na a-krama-
03|| tena ekena api sāmartyaṃ tāsāṃ na ity a-
hetūnāṃ sadṛśa-ātmatayā udbhavāt | hetu-rūpa-
udayaḥ | moḥaś ca mūlaṃ doṣāṇāṃ sa ca sattva-
khyāteḥ. vastunas tu nānā-eka-vyatireka-
|| śabda-ādinām anekatvāt siddho 'neka-
-vikalpe ca na krama-grahaṇaṃ bhavet || yo '-
prakṛtir na hi tādrī | sarvathā ātma-
a-bhede ca atīta-anāgata-vastu-prabheda-
'py anyatra a-niścayena pravṛtṭi-bhedād
tan na niścaya-a-niścaya-vaśāt pratyakṣasya
-ayogāt. na hy ekam. anekayā buddhyā krameṇa
pratyukta iti. pakṣa-dharma-prabhedena sukha-
ca jñāna-utpatter nityaṃ ghaṭa-ādinām a-
atiprasaṅgād iti cet. saty eka-kārya-kāri-
pratyakṣeṇa dṛṣṭam eva. na ca tat-svalakṣaṇa-
ca atīta-anāgata-vastu-prabheda-grahaṇa-a-

golakam iva vahneḥ, tad-rūpa-sparśa-adhyavasāyāt.
golake 'pi vahni-sambandhād artha-antaram eva tat
gaur ayaṃ sāsna-ādi-samudāya-ātmakatvād iti.
gaur ayaṃ sāsna-ādi-samudāya-ātmakatvād iti.
gaur aśvād bhinnno '-bhinnno vā iti bhedaṃ a-bhedaṃ
gaur ity a-laukikam | gava-ākhyā-pariśiṣṭa-aṅga-
gaur ity a-sannihite 'rthe bhavati. idaṃ ca naḥ
gaur ity asya padasya arthe goṇi iti
gaur gotvam ity eka-artha-abhidhāne 'pi kasyacid
gauḥ. tad iyaṃ samudāya-vyavasthā samudāyi-
gauṇo 'nyatra skhalad-gatiḥ || yathā-bhāve 'py
gauṇaś ca bhāveṣv apy abhāvasya upacārataḥ ||
gautama-ādāyo dharma-śāstrāṇāṃ praṇetāra iti.
gautama-ādibhyo rāga-ādimattvasya sādhana-
gaurava-a-śakti-vaiphalyād bheda-ākhyāyāḥ samā
gaurava-an-upalakṣaṇāt || nanv a-dṛṣṭo 'mśu-vat
gaurava-ādi-khyāpana-arthaṃ bahu-vacanena.
gaurava-parihāra-arthaṃ ca pakṣa-vacanam.
gauravam eva asya na pāpaṃ gurv-a-mūrtitaḥ |
gauravaṃ ca parihṛtaṃ bhavati. pakṣasya dharmatve
gauravaṃ ca parihṛtaṃ bhavati. pakṣasya dharmatve
gaurave tasmāt pṛthak saha ca tolite | krameṇa
grantho virudhyate | nila-dvi-candra-ādi-dhiyāṃ
granthaḥ sampradāyād ṛte paraiḥ | dṛṣṭaḥ ko
granthe 'nyasya tulyā. tad-anusāriṇā sarvas tathā
graha-abhāve dvaya-a-grahaḥ | saṅketa-a-sambhavas
graha-ayogād a-grahe sanniveśinām || sarvato
graha-avabhāsaḥ kiṃ viyukteṣu tila-ādiṣu ||
graha-eka-yonitvāt kārya-kāraṇa-bhāvataḥ || rāga-
graha-kṛtaḥ snehaḥ saṃskāra-gocaraḥ || hetur
grahaḥ | (72ab) na hy arthā vyatiriktena a-
grahaḥ | an-ukto 'pi icchayā vyāptaḥ sādhyā ātma-
grahaḥ | kulāla-ādi-vivekena na smaryeta ghaṭas
grahaḥ | bhinna-avabhāsinor grāhyaṃ cetaso tad a
grahaḥ | bhrāntiḥ sā anādi-kālīna-darśana-abhyāsa
grahaḥ | saṅketa-a-sambhavas tasmād iti kecit
grahaḥ || yadi sarvo guṇa-grāhī syād dheto a-
grahaḥ || sukha-ādy-a-bhinna-rūpatvān nila-ādeś
grahaḥ || so '-vikalpaḥ sva-viśayo vijñāna-
grahaḥ ||53|| ātma-bhūtasya upādhi-tadvator
grahaḥ ||55|| iti saṅgraha-ślokaḥ. yadi bhrānti-
grahaḥ ||6|| veditavyaḥ. tena siddhaṃ yathā –
graho 'pohe na ayaṃ doṣaḥ prasajyate ||46|| na
graho 'rthaṃ ca na dṛṣṭavān | prak kathaṃ
grahaḥ kathaṃ satyaṃ na jāne 'ham api idrśam || a
grahaḥ kathaṃ satyaṃ na jāne 'ham api idrśam ||43||
grahas tatra spaṣṭas taj-jā ca kalpanā || jāyante
grahas tasmimś tato 'numā || prameya-niyame varṇa
grahas tulya-kālāḥ sarvāś ca buddhayaḥ || kāścit
graho dhiyā | (104ab) katham idānīm vyaktinām
graho loke '-kriyāvattve 'pi kathyate || ālocana-
graho vinā || tena agha-hetau na dveṣo na doṣo
graho vibhramaḥ syāt, tasya eka-aneka-kārya-
grahaḥ sakṛt | sanniveśa-graha-ayogād a-grahe
grahaḥ saṅgate 'py arthe kvacid āsakta-cetasaḥ |
grahaḥ sneham ātmani draḍhayaty alam || ātmīya-
grahaṇa-a-grahaṇa-ūha-an-ūha-artha-bhāva-apekṣa-
grahaṇa-a-grahaṇaṃ. tasmāt tad eva asya grahaṇaṃ
grahaṇa-a-grahaṇe. na evaṃ niścayānām kiñcin
grahaṇa-ayogāt. na ca tad ekayā grāhyaṃ varṇa-
grahaṇa-arthaṃ hetu-prakaraṇasya sūtra-saṅkṣepa
grahaṇa-āpatter an-āloka-apekṣa-grahaṇa-prasaṅgād
grahaṇa iti kiṃ na iṣyate. avaśyaṃ ca icchatā api
grahaṇa-uttara-kāla-bhāvino nila-vikalpasya
grahaṇa-ūha-an-ūha-artha-bhāva-apekṣa-anapekṣa-ādi

SV_11923	grāhyam varṇa-anukrama-grahaṇāt. eka-varṇa-	grahaṇa-kāle ca aneka-buddhi-vyatikramāt.
SV_02922	grāhyamāṇe sarva-upādhiṇām grahaṇam. tad-	grahaṇa-nāntariyakatvād upādhimad-grahaṇasya.
SV_13201	tac-chūnya-deśa-sthita upalabheta. a-prāpta-	grahaṇa-pakṣe 'doṣa iti cet. na. tatra api yoga
PV_03053	anyathā || bhāva-dharmatva-hāniś ced bhāva-	grahaṇa-pūrvakam | taj-jñānam ity a-doṣo 'yam
HB_01311	tebhyah samastebhya upalambha-ātmakam rūpa-	grahaṇa-pratiniyatam viśaya-rūpam ca iti
V1_00813	smṛtir yuktā, tasyā a-tat-kṛtatve tan-nāma-a-	grahaṇa-prasaṅgāt. tataḥ smṛtyā vyavadhānān na
SV_02925	tathā grhīte upakārya-a-grahaṇam tasya apy a-	grahaṇa-prasaṅgāt, sva-svāmitva-vat. tasmād artha
SV_11711	-ādinām a-grahaṇa-āpatter an-āloka-apekṣa-	grahaṇa-prasaṅgād anapekṣa-ātma-an-upakārāt. tad
PV_02047	kiṃ tad eva atra na uditam || tad-dhī-vad	grahaṇa-prāpter mano-jñānam na sa-indriyāt |
V2_07303	ātma-pratyakṣa-nivṛtti-pramāṇayatas tad-	grahaṇa-yogya-pratiśedho yuktaḥ, na ca sarvam
HB_01305	upalambha-ātmanaḥ sataś cakṣur-indriyād rūpa-	grahaṇa-yogyatā-pratiniyamaḥ, viśayāt tat-tulya-
SV_15826	syāc chabdo hi śrotra-gocaraḥ ||298|| śrotra-	grahaṇa-lakṣaṇaḥ śabdaḥ. tad-atikrame
SV_04812	tatra anyatra ca pravṛtṭy-anujñāyām tan-nāma-	grahaṇa-vaiarthiyāt. pravṛtṭi-nivṛtṭy-anujñāyām ca
SV_00201	-vacanena api dharmy-āśraya-siddhau dharmi-	grahaṇa-sāmarthyāt pratyāsattiyā sādhyā-dharmi-
V3_04307	-vacanena api dharmy-āśraya-siddhau dharmi-	grahaṇa-sāmarthyāt pratyāsattiyā sādhyā-dharmi-
VN_05605	yāvad anena na grhītam, na trir eva. a-	grahaṇa-sāmarthyē prāg eva paricchinnā-sāmarthyena
PV_04189	na yujyate || pakṣa-dharma-prabhedena sukha-	grahaṇa-siddhaye | hetu-prakaraṇa-arthasya sūtra-
VN_03422	vivakṣite pratijñā-hetvor virodha iti hetu-	grahaṇam a-sambaddham. na ca utpatti-dharmakatvān
PV_03059	anvaya-vyatirekiṇī | tasya svatantram	grahaṇam ato 'nyad vastv atindriyam || tasya a-
SV_05822	| yady a-vṛkṣebhyo bhedo vṛkṣas tasya a-vṛkṣa-	grahaṇam antareṇa tathā grahītam a-śakyatvāt, a-
V3_01511	-artha-vyavasthāpanād apārthakam anyatara-	grahaṇam. anyathā vipratīśiddham etad vacanam
V3_01203	vyāptam sādhyam iti darśana-artham iṣṭa-	grahaṇam. ayam eva dharmā-dharmīnora viśeṣa ukto
SV_15122	kenacid grāhyamāṇas tat-kāraṇa-apekṣo yadi	grahaṇam asya janayet, yuktaṃ yat tena eva
V3_00105	kāraṇe kārya-upacārāt. atra sva-dṛṣṭa-artha-	grahaṇam āgamāt para-dṛṣṭam na sādhanam na apy an
SV_02921	-bhāvasya grahaṇāt. eka-jñāne dvayor api	grahaṇam iti. eka-upādhi-viśiṣṭe 'pi tasmin
HB_03501	sādhyā-dharmavān ity ucyate. ata eva a-bādhā-	grahaṇam iti cet, syād etat – yata eva hetur
V3_02811	'bhyupagamo hetum apekṣate. pratyakṣe 'rtha-	grahaṇam indriya-jñānasya kasyacid vitatha-
V3_01611	-grahaṇena a-prasaṅgāt. tasmād idam anyatara-	grahaṇam eka-parigrahe 'py a-virodhe samartham
SV_02918	a-grhītam nāma. ato yad eva asya svabhāvena	grahaṇam tad eva upakāratvena api iti. tayor
SV_02922	viśiṣṭe 'pi tasmin grāhyamāṇe sarva-upādhiṇām	grahaṇam. tad-grahaṇa-nāntariyakatvād upādhimad-
SV_03007	hy eka-upādhi-grahaṇe tad-upakāriṇyāḥ śakter	grahaṇam. tad-grahaṇe tad-upakāri bhāvaḥ sva-ātma
HB_03818	teṣv apy asatsu liṅgini jñānam iti. niścita-	grahaṇam tarhi na kartavyam. na na kartavyam,
SV_03124	a-niścayena pravṛtṭi-bhedād grahaṇa-a-	grahaṇam. tasmāt tad eva asya grahaṇam yo
V1_02007	kṣaṇikatvād arthānām atipātāc ca na asatām	grahaṇam. tasmād artha-antaram eva pratyaya-
SV_02925	na ca apy upakārake tathā grhīte upakārya-a-	grahaṇam tasya apy a-grahaṇa-prasaṅgāt, sva-
HB_03903	gamaka iti jñāpana-artham niścita-	grahaṇam. tena na para-rūpam lakṣaṇam, liṅga-rūpa-
PV_02206	cen mārgavan na a-vibhutvataḥ | viśaya-	grahaṇam dharmo vijñānasya yathā asti saḥ ||
PV_03484	siddhā jñānasya anyena vedane | dirgha-ādi-	grahaṇam na syād bahu-mātra-anavasthiteḥ ||
PV_03138	katham | śuddhe mano-vikalpe ca na krama-	grahaṇam bhavet || yo 'grahaḥ saṅgate 'py arthe
SV_04015	vā kenacid ātmanā samānāḥ tathā eṣām	grahaṇam mithyā-vikalpa eva. itaretara-bhedo 'sya
PV_03119	-grahāt || nidarśanam tad eva iti sāmānya-a-	grahaṇam yadi | nidarśanatvāt siddhasya pramāṇena
SV_03125	grahaṇa-a-grahaṇam. tasmāt tad eva asya	grahaṇam yo niścayaḥ. anyathā eka-ākāre 'pi tan
PV_03040	cetasor dvayoḥ | tasya api kevalasya prāg	grahaṇam vinivāritam || paraspara-viśiṣṭānām a-
SV_12508	viśeṣe tan-nimittatayā tat-tyāgena sāmānya-	grahaṇam vyabhicāry eva. hutāśana-saṃsiddhau
PV_04013	eka-abhāve 'nya-hānaye || tad-artha-	grahaṇam śabda-kalpanā-āropita-ātmanām | a-
V1_01003	yatra api viveka-pratipattir asti, tasya api	grahaṇam. saṅketa-smaraṇa-upāyam dṛṣṭa-saṅkalana-
V3_10304	na hi tasya asattā-an-abhyupagama itara-	grahaṇam samartham bhavati, yathā – māṭharād
V1_02009	svasaṃvedanam api pratyakṣam. sukha-ādi-	grahaṇam spaṣṭa-saṃvedana-pradarśana-artham, sarva
SV_17107	pramāṇa-vṛtṭi-lakṣaṇatvāt. yat kiñcana	grahaṇam hi prasiddhim a-pramāṇayatas tan-mukhena
SV_02923	tad-grahaṇa-nāntariyakatvād upādhimad-	grahaṇasya. anyathā tathā api na grāhyeta. na hy
V1_02002	a-bhraṣṭa-darśana-saṃskārasya grhīta-	grahaṇasya smārtād a-viśeṣāt. niṣpādita-kriye
SV_06106	ādi-pratibhāsa-vibhāgena daṇḍa-vad daṇḍiny a-	grahaṇāt, a-grhītasya ca apara-pravibhāgena an-
SV_02920	upādhi-tadvator upakārya-upakāraka-bhāvasya	grahaṇāt. eka-jñāne dvayor api grahaṇam iti. eka-
SV_11922	na ca tad ekayā grāhyam varṇa-anukrama-	grahaṇāt. eka-varṇa-grahaṇa-kāle ca aneka-buddhi-
V3_10214	iti. na tatra eṣa doṣaḥ, itara-	grahaṇāt. kevalo hi tad-viparīta-virahaḥ sādhyā-
V3_03708	-dharmatva-ādi-sandeha-vat. lakṣaṇe jñāna-	grahaṇāc ca. ukta-lakṣaṇe 'numāne tal-lakṣaṇasya
PV_03019	vācyam na syād arthena tat kṣayāt || sāmānya-	grahaṇāc chabdād a-prasaṅgo mato yadi | tan na
SV_02916	'niścitaḥ syāt, sarva-upādhy-upakāratvāna	grahaṇāt. na hy upakāratvam anyad eva tasya
PV_03040	na etac chrotṛ-ādi-cetasām || sāmānya-mātra-	grahaṇāt sāmānyam cetasor dvayoḥ | tasya api
SV_05517	iti yuktaṃ, kiṃ tarhi tad eva iti. dvayasya	grahaṇād a-doṣa iti cet. tathā api tad iha iti
SV_04913	na tadvān ekasya api svabhāva-sthiter a-	grahaṇād iti para-vāda eva āśritaḥ syāt. evam
SV_05906	| vyvacchinnāḥ katham jñātāḥ prāg vṛkṣa-	grahaṇād rte ||115|| na hi tadā pratipattā vṛkṣam
SV_04310	-dharmatayā tasya tathābhūtasya	grahaṇād etad evam bhavaty anityo 'yam anityatvam
SV_05601	-grāhyāḥ samāś cet (108ab') nanu samānā iti	grahaṇād eva āsv a-bhinna-pratibhāsaḥ. na vai tad
PV_03019	prasaṅgo mato yadi | tan na kevala-sāmānya-a-	grahaṇād grahaṇe 'pi vā || a-tat-samānatā a-

SV_04415 -pratipattaye kriyata iti. tat-svabhāva-
PV_02003 na artha-tattva-nibandhanam || gr̥hita-
HB_00303 a-tad-vyāvṛtti-viṣayā yathā-dr̥ṣṭa-ākāra-
PV_03229 syāt paśyato 'pi parāparam || guṇa-ādi-bheda-
PV_02105 kramād api | na eka-prāṇe 'py aneka-artha-
PV_03101 mataḥ | prāmānyam eva na anyatra gr̥hita-
SV_02705 ||45|| iti saṅgraha-ślokaḥ. tasmān na a-dr̥ṣṭa-
SV_04325 eva astu, tathā-bhinna-upādhimata ekasya
PV_03239 -grahaṇe mānasasya a-pramāṇatā | a-dr̥ṣṭa-
PV_03244 eva hetur indriya-jā matiḥ | tato 'nya-
V3_04903 tarhi tad-dharma-virahiṇi ity a-doṣa 'nya-
PV_03019 mato yadi | tan na kevala-sāmānya-a-grahaṇād
SV_04911 ca sāmānya-vaiyartha-ādayaḥ proktāḥ. jāti-
SV_00317 -prasaṅga iti cet. na, taj-janya-viśeṣa-
HB_02401 -prasaṅga iti cet, na, taj-janya-viśeṣa-
V2_08501 -prasaṅga iti cet, na, taj-janya-viśeṣa-
PV_03101 dr̥ṣyatayā mate || anumānād anitya-āder
SV_02915 svabhāvasya sva-ātmany a-bhedāt sarva-ātmanā
SV_03107 | (56ab) syād etat – nir-bhāgasya vastuno
SV_12705 -pratibhāsa-vat. na ca a-pratibhāsamānam
SV_04910 anyatra ca pravṛttāv atiprasaṅgaḥ, tadvad-
SV_05011 tatra na asti ity a-sāmānyam. sati sāmānya-
SV_03007 -ātmanā grhyata eva. tathā hy eka-upādhi-
SV_03007 grahaṇe tad-upakāriṇyāḥ śakter grahaṇam. tad-
PV_03199 kramavatyō 'parās ca kim | sarva-artha-
SV_05819 pravartanāt. a-vṛkṣa-vyatirekeṇa vṛkṣa-artha-
SV_03123 -a-niścaya-vaśāt pratyakṣasya grahaṇa-a-
PV_03190 smṛtis tatra kim arthikā || sāmānya-mātra-
PV_03239 svabhāvena iti varṇitam || pūrva-anubhūta-
PV_03490 varṇānām doṣaḥ samanujayate || anyekā tad-
V3_01611 ity abhiprāyād a-doṣa iti cet, na, anyatara-
SV_04306 -viśeṣa-anusaraṇam parityajya kiñcit sāmānya-
SV_11118 -jātiya-abhyāsa-jam ātma-darśanam ātmīya-
PV_04054 | vilabdā bata kena amī siddhānta-viśama-
V3_00302 | vilabdā vata kena ime siddhānta-viśama-
PV_03335 | darśana-upādhi-rahitasya a-grahāt tad-grahe
PV_03206 | na citra-dhī-saṅkalanam anekasya ekayā a-
PV_03118 | na vā viśeṣa-viṣayaḥ dr̥ṣṭa-sāmyena tad-
PV_02112 -artha-āsakti-viguṇe jñāne 'n-artha-antara-
SV_05514 pratibhāso dhiyaḥ bhinnāḥ samānā iti tad-
SV_09018 arthān abhilaped vā. tato bheda-a-
PV_03335 idam arhati || darśana-upādhi-rahitasya a-
SV_05515 tāsv a-bhinnaḥ pratibhāso 'sti samānā iti
PV_03149 buddher bhedaś ca dur-labhaḥ || samavāya-a-
PV_03487 vardhamāno dhvanir bhavet || a-krameṇa
PV_03228 -antara-a-bhedād guṇa-āder bhedaḥ ca | a-
PV_03007 sāmānyam an-artha-abhiniveśataḥ | jñeyatvena
V2_04606 -vikalpo vijñeyāḥ. tad etad a-tasmims tad-
SV_06102 vikalpikā bhrānti-vaśād eva eka-vastu-
SV_05823 vṛkṣas tasya a-vṛkṣa-grahaṇam antareṇa tathā
PV_04074 eva gr̥hitavān | kathañcid anyam sa punar
PV_03259 || na hi saṃvedanam yuktam arthena eva saha-
PV_03256 || a-vicinnā na bhāseta tat-saṃvittiḥ krama-
PV_03451 | sā dhīr nir-viṣayā prāptā sāmānyam ca tad-a-
SV_02910 -upādhy-upakāra-aṅga-śaktya-a-bhinna-ātmano
SV_02707 grahaṇāya dr̥ṣṭe pramāṇa-antara-vṛttiḥ. vastu-
SV_17103 nibandhanam | prasiddher a-pramāṇatvāt tad-
V2_07104 nibandhanam | prasiddher a-pramāṇatvāt tad-
PV_03335 || darśana-upādhi-rahitasya a-grahāt tad-
PV_03049 na jātinaḥ kevalānām a-darśanāt | vyakti-
PV_03532 paścād yat prān na vidyate || sati sva-dhī-
SV_00913 -samudbhavān na doṣaḥ. asaty apy ātma-
V3_11003 a-viparyāsa-udbhavā sā na doṣaḥ. asaty ātma-
SV_03104 tato 'pare | dr̥ṣṭe tasminn a-dr̥ṣṭā ye tad-
PV_03230 -grahaḥ sakṛt | sanniveśa-graha-ayogād a-

grahaṇād yā dhīs tad-arthā iva apy an-arthikā |
grahaṇān na iṣṭam sāmṛtam dhī-pramāṇatā |
grahaṇān na pramāṇam, prāg asādhāraṇam dr̥ṣṭvā
grahaṇān nānātva-pratipad yadi | astu nāma tathā
grahaṇān niyamas tataḥ || ekayā aneka-vijñāne
grahaṇān matam || na anyā asya anityatā bhāvāt
grahaṇāya dr̥ṣṭe pramāṇa-antara-vṛttiḥ. vastu-
grahaṇe 'pratibhāsanāt. upakārya-upakāriṇor apy
grahaṇe 'ndha-āder api syād artha-darśanam ||
grahaṇe 'py asya niyata-grāhyatā matā || tad a-
grahaṇe 'pi. kiṃ punaḥ kāraṇam evaṃ navadhā pakṣa
grahaṇe 'pi vā || a-tat-samānatā a-vyakti tena
grahaṇe 'pi sambandhāc chliṣṭa-ābhāsā buddhiḥ
grahaṇe 'bhimatatvāt, liṅga-viśeṣa-upādhinām ca
grahaṇe 'bhimatatvāt, liṅga-viśeṣa-upādhinām ca
grahaṇe 'bhimatatvāt liṅga-viśeṣa-upādhinām ca
grahaṇe 'yam kramo mataḥ | prāmānyam eva na
grahaṇe ka eva upādhi-bhedo 'niścitaḥ syāt,
grahaṇe ko 'nyas tadā na gr̥hīto nāma. sa tu
grahaṇe grāhyatayā iṣṭam asty anyad vā iti śakyam
grahaṇe ca sāmānya-vaiyartha-ādayaḥ proktāḥ.
grahaṇe tad-āropo na anyathā atiprasaṅgād iti cet.
grahaṇe tad-upakāriṇyāḥ śakter grahaṇam. tad-
grahaṇe tad-upakāri bhāvāḥ sva-ātma-bhūta-sakala-
grahaṇe tasmād a-kramo 'yam prasajyate || na ekaṃ
grahaṇe dvayam ||113|| anyonya-āśrayam ity eka-
grahaṇe. na evaṃ niścayānām kiñcin niścinvato 'py
grahaṇe bheda-apekṣā na yujyate | tasmāc cakṣuś
grahaṇe mānasasya a-pramāṇatā | a-dr̥ṣṭa-grahaṇe
grahaṇe yā antyā dhīḥ sā anubhūyate | na dirgha-
grahaṇena a-prasaṅgāt. tasmād idam anyatara-
grahaṇena viśeṣa-antara-samāropād dīpa-prabhāyām
grahaṇam prasūte. tau ca tat-snehaṃ sa ca dveṣa-
grahaṇe || yadi sādhanā ekatra sarvaṃ sāstraṃ
grahaṇe ||2|| ity antara-ślokaḥ. tad-āgama-
grahaṇe | darśanam nila-nirbhāsam na artho bāhyo
grahaṇe || nānā-arthā ekā bhavet tasmāt siddhā ato
grahaṇe || nidarśanam tad eva iti sāmānya-a-
grahaṇe || śarīrāt sakṛd utpannā dhīḥ sva-jātyā
grahaṇe ||107|| na eva tāsv a-bhinnaḥ pratibhāso
grahaṇe tat-saṃhāra-vādo na syāt, syād uṣṭro dadhi
grahaṇe tad-grahe grahāt | darśanam nila-nirbhāsam
grahaṇe. na hy ekasmin pratibhāse samānā iti
grahaṇe akṣaiḥ sambandha-a-darśanam sthitam |
grahaṇe ante kramavad-dhīś ca no bhavet | dhiyaḥ
grahaṇe eka-buddhiḥ syāt paśyato 'pi parāparam ||
grahaṇe doṣo na abhāveṣu prasajyate || teṣām api
grahaṇe bhrāntir api sambandhataḥ pramā ||1cd||
grahaṇe iva pratibhāti. na punar ekaṃ vastu tatra
grahaṇe a-śakyatvāt, a-vijñāta-vṛkṣeṇa a-
grahaṇe labhate na kim || dr̥ṣṭer vipratipattinām
grahaṇe | kiṃ sāmārthyam sukha-ādīnām na iṣṭā dhīr
grahaṇe | tal-lāghavāc cet tat-tulyam ity a-
grahaṇe || na gr̥hyata iti proktaṃ na ca tad-vastu
grahaṇe ||52|| sarva-ātmanā upakāryasya ko bhedaḥ
grahaṇe 'numānāc ca dharmasya ekasya niścaye |
grahaṇe kiṃ nibandhanam ||322|| prāpta-
grahaṇe kiṃ nibandhanam ||41|| utpādītā prasiddhyā
grahaṇe grahāt | darśanam nila-nirbhāsam na artho
grahaṇe ca tac chabda-rūpād anyan na dr̥ṣyate ||
grahaṇe tasmād yā eva anantara-hetutā | cetaso
grahaṇe duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-bala-
grahaṇe duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-bala-
grahaṇe sakala-grahaḥ ||55|| iti saṅgraha-ślokaḥ.
grahaṇe sanniveśinām || sarvato vinivṛttasya

PV_03370	syād apy arthavati cetasi | atīta-ārtha-	grahe siddhe dvi-rūpatva-ātma-vedane || nīla-ādy-
PV_03261	-aṅge 'rthe śakte dhīr bāhya-darśanī | artha-	grahe sukha-ādinām taj-jānām syād a-vedanam ||
SV_16312	karmaṇaḥ. brahma-haty-ādeśa-anuṣṭhānād	grāma-pratīlambha-vat. tasya tv a-dharma-ātmano
SV_13906	ca vyaktis te vigamo yadi | abhāve karaṇa-	grāma-sāmarthyam kiṃ nu tad bhavet ||264|| na hy
SV_17432	jala-budbudayoḥ karoti. tena jarat-kāṇena	grāmya-kāṣṭha-hāraṇa prārthitā api na saṅgatā.
PV_03215	ca teṣām bhedo 'py upaplavaḥ || na grāhya-	grāhaka-ākāra-bāhyam asti ca lakṣaṇam | ato
PV_03331	nirikṣyate || vibhakta-lakṣaṇa-grāhya-	grāhaka-ākāra-vaṣṭavā | tathā kṛta-vyavasthā iyaṃ
V1_03603	nirikṣyate | vibhakta-lakṣaṇa-grāhya-	grāhaka-ākāra-vaṣṭavā ||39|| tathā kṛta-vyavasthā
PV_03366	yogyatā mānam ātmā meyaḥ phalaṃ sva-vit ||	grāhaka-ākāra-saṅkhyātā pariccheda-ātmatā ātmani |
V1_04214	mānam ātmā meyaḥ phalaṃ sva-vit ||56||	grāhaka-ākāra-saṅkhyātā pariccheda-ātmatā ātmani |
PV_03363	taimira-ādi-vat || tatra buddheḥ paricchedo	grāhaka-ākāra-sammataḥ | tādātmyād ātmavit tasya
V1_04208	ātmanoḥ prakāśakaḥ syāt, prakāśa-vat. tasmād	grāhaka-ākāraḥ svasaṃvidaḥ sādhanam iṣṭam, tato
V1_03608	| (41ab) yeṣām buddhir eva upadarśita-grāhya-	grāhaka-ākāra utpadyate, teṣām anyasya
PV_03346	-ābhāsātā eva asya pramāṇam na tu sann api |	grāhaka-ātmā a-parārthatvād bāhyeṣv artheṣv
V1_03912	sā eva katham sidhyati. uktam atra – grāhya-	grāhaka-lakṣaṇa-ayogād iti. api ca saha-upalambha
V1_03511	na apy asya kaścit, tatra api grāhya-	grāhaka-lakṣaṇa-vaidhuryāt. tasmād ātmā eva
PV_03332	-bheda-vat || yadā tadā na sañcodya-grāhya-	grāhaka-lakṣaṇā | tadā anya-saṃvido 'bhāvāt
V1_03605	-bheda-vat | yadā tadā na sañcodya-grāhya-	grāhaka-lakṣaṇā ||40|| ity antara-śloka. tadā
PV_03218	-darśanaḥ | a-sambhavād vinā teṣām grāhya-	grāhaka-vaṣṭavaiḥ || tad-upekṣita-tattva-arthaiḥ
V1_03509	asti tasyā na anubhavo 'paraḥ | grāhya-	grāhaka-vaidhuryāt svayaṃ sā eva prakāśate ||38||
PV_03353	buddhy-ātmā viparyāsita-darśanaḥ | grāhya-	grāhaka-saṃvitti-bhedavān iva lakṣyate || mantra-
V1_03806	buddhy-ātmā viparyāsita-darśanaḥ | grāhya-	grāhaka-saṃvitti-bhedavān iva lakṣyate ||44||
PV_03356	-sthitiḥ | kriyate 'vidyamānā api grāhya-	grāhaka-saṃvidām || anyathā ekasya bhāvasya nānā-
V1_03812	-sthitiḥ | kriyate 'vidyamānā api grāhya-	grāhaka-saṃvidām ||47|| anyathā ekasya bhāvasya
PV_03272	-grāhakatvāc ced bhinna-jātiyayoḥ pumān | a-	grāhakaḥ syāt sarvasya tato hiyeta bhoktrtā ||
PV_03273	anena pratyuktā a-kārya-kāraṇa | grāhya-	grāhakatā-abhāvād bhāve 'nyatra api sā bhavet ||
PV_03272	sukha-ādy-ātmā iti gamyate || a-grāhya-	grāhakatvāc ced bhinna-jātiyayoḥ pumān | a-
SV_13220	kenacit saṃskṛtam indriyaṃ kasyacid eva	grāhakaḥ ity antara-śloka. tadā
V1_02103	tad-a-vivekena saṃvido 'py a-grāhya-	grāhakaḥ ity antara-śloka. tadā
SV_10408	||203|| bhāvo hi yadi bhaved yathāsvaṃ	grāhakaḥ ity antara-śloka. tadā
VN_05512	kiṃ trir abhidhiyeta. tathā tathā sa	grāhakaḥ ity antara-śloka. tadā
SV_03009	-sakala-śakty-upakāro grhītaḥ sarvāḥ śaktir	grāhakaḥ ity antara-śloka. tadā
SV_03923	a-pratibhāsamānam ca katham ātmanā anyam	grāhakaḥ ity antara-śloka. tadā
V1_01904	-pratyaya-udbhavam | tad-ārtha-anantara-	grāhakaḥ ity antara-śloka. tadā
V1_02001	-ślokaḥ. na ca idaṃ pūrva-pramāṇa-viśaya-	grāhakaḥ ity antara-śloka. tadā
SV_04217	-kārya-padārtha-prasūter a-bhinna-ārtha-	grāhakaḥ ity antara-śloka. tadā
PV_03529	api tad asti iti sā api tattve vyavasthitā |	grāhakaḥ ity antara-śloka. tadā
V1_00806	-vāsanā-utthāpitam a-niyata-indriya-ārtha-	grāhakaḥ ity antara-śloka. tadā
SV_16017	||303|| ity eṣā pauraṣeyy eva tad-dhetu-	grāhakaḥ ity antara-śloka. tadā
PV_03287	iṣṭam eṣā upaplavaḥ || śabda-ārtha-	grāhakaḥ ity antara-śloka. tadā
SV_02906	antara-śloka. yasya api nānā-upādher dhīr	grāhakaḥ ity antara-śloka. tadā
SV_16818	hi svayaṃ samitānām śabdānām arthaṃ śṛṅga-	grāhakaḥ ity antara-śloka. tadā
PV_04006	yad udbhavā | yuktyā yayā āgamo grāhyo	grāhakaḥ ity antara-śloka. tadā
PV_03427	bhāty artha-pratibhāsa-vat | buddheś ca	grāhakaḥ ity antara-śloka. tadā
PV_03490	yā antyā dhiḥ sā anubhūyate | na dirgha-	grāhakaḥ ity antara-śloka. tadā
SV_07319	sāmānyasya saṃskārād vyañjikā, kiṃ tarhi tad-	grāhakaḥ ity antara-śloka. tadā
PV_02155	anekāntān na ca apy a-niyato bhavet | a-guṇa-	grāhakaḥ ity antara-śloka. tadā
V1_01012	-jñānam pratyeti iti cet, na, yathokta-a-	grāhakaḥ ity antara-śloka. tadā
SV_05125	tataḥ katham | (101ab) yadā sāmānya-	grāhakaḥ ity antara-śloka. tadā
SV_04214	-vyavahārāḥ. yad etaj jñānam vastu-svabhāva-	grāhakaḥ ity antara-śloka. tadā
SV_06507	jñāna-saṃvādāt. na punar bhinna-ākāra-	grāhakaḥ ity antara-śloka. tadā
SV_05502	atiprasaṅgāc ca. tasmān na iyaṃ bhinna-ārtha-	grāhakaḥ ity antara-śloka. tadā
SV_03903	sā prakṛti-vibhramād vikalpānām vastu-	grāhakaḥ ity antara-śloka. tadā
V1_01613	-a-viśeṣāt saty api pratītir a-tad-ātma-	grāhakaḥ ity antara-śloka. tadā
SV_05007	yat tathā pratīyeta. sattve vā sad-ārtha-	grāhakaḥ ity antara-śloka. tadā
SV_07518	-bhāvinī vyakty-antaram evam āskanded bhūta-	grāhakaḥ ity antara-śloka. tadā
SV_05009	bhrāntir iti cet. na tarhi sā tat-sāmānya-	grāhakaḥ ity antara-śloka. tadā
SV_05420	a-bhinna-pratibhāsinī syāt. na vai sāmānya-	grāhakaḥ ity antara-śloka. tadā
V3_12606	-tat-samayavatām a-nīcīta-sādhanā na ekānta-	grāhakaḥ ity antara-śloka. tadā
SV_12022	iyam iṣṭir a-pramāṇikā prāg āsit. a-kasmād	grāhakaḥ ity antara-śloka. tadā
SV_04828	iti cet, tulyam tad vyāvṛttimataḥ, a-vastu-	grāhakaḥ ity antara-śloka. tadā
PV_02156	aṅgam so 'pi guṇa-grahaḥ || yadi sarvo guṇa-	grāhakaḥ ity antara-śloka. tadā
V2_05907	anupalambhaḥ. tadā api tathāvidha-indriya-	grāhakaḥ ity antara-śloka. tadā
PV_03215	-bhāve ca teṣām bhedo 'py upaplavaḥ || na	grāhakaḥ ity antara-śloka. tadā
PV_03331	bhrāntair nirikṣyate || vibhakta-lakṣaṇa-	grāhakaḥ ity antara-śloka. tadā

V1_03603	bhrāntair nirikṣyate | vibhakta-lakṣaṇa-	grāhya-grāhaka-ākāra-viplavā ||39|| tathā kṛta-
V1_03608	iṣyate | (41ab) yeṣāṃ buddhir eva upadarśita-	grāhya-grāhaka-ākārā utpadyate, teṣāṃ anyasya
V1_03912	sā eva katham sidhyati. uktam atra –	grāhya-grāhaka-lakṣaṇa-ayogād iti. api ca saha-
V1_03511	anubhavo na apy asya kaścit, tatra api	grāhya-grāhaka-lakṣaṇa-vaiddhuryāt. tasmād ātmā
PV_03332	ādi-jñāna-bheda-vat || yadā tadā na sañcodya-	grāhya-grāhaka-lakṣaṇā | tadā anya-saṃvido
V1_03605	-ādi-jñāna-bheda-vat | yadā tadā na sañcodya-	grāhya-grāhaka-lakṣaṇā ||40|| ity antara-śloka.
PV_03218	-apara-darśanaṃ | a-sambhavād vinā teṣāṃ	grāhya-grāhaka-viplavaiḥ || tad-upekṣita-tattva-
V1_03509	buddhyā asti tasyā na anubhavo 'paraḥ |	grāhya-grāhaka-vaiddhuryāt svayaṃ sāv eva prakāśate
PV_03353	'pi buddhy-ātmā viparyāsita-darśanaṃ |	grāhya-grāhaka-saṃvitti-bhedavān iva lakṣyate ||
V1_03806	'pi buddhy-ātmā viparyāsita-darśanaṃ |	grāhya-grāhaka-saṃvitti-bhedavān iva lakṣyate ||44
PV_03356	māna-phala-sthitiḥ | kriyate '-vidyamānā api	grāhya-grāhaka-saṃvidāṃ || anyathā ekasya
V1_03812	māna-phala-sthitiḥ | kriyate '-vidyamānā api	grāhya-grāhaka-saṃvidāṃ ||47|| anyathā ekasya
PV_03273	-kāraṇatā anena pratyuktā a-kārya-kāraṇe |	grāhya-grāhakatā-abhāvād bhāve 'nyatra api sāv
PV_03272	bāhyaḥ sukha-ādy-ātmā iti gamyate || a-	grāhya-grāhakatvāc ced bhinna-jātīyayoḥ pumān | a
V1_02103	pratyastamayāt tad-a-vivekena saṃvido 'py a-	grāhya-grāhakasya ca samayasya abhāvāt, anyena
V1_00301	pratibandha eva liṅga-lakṣaṇam, kiṃ tarhi	grāhya-dharmaṇi dharmaṇi ca darśanam. na ca etac
PV_03530	cetasā ca evam a-viśuddha-dhiyaṃ prati |	grāhya-lakṣaṇa-cintā iyam a-cintyā yogināṃ gatiḥ |
PV_03513	eva cen na syāt sañcāro viśaya-antare || tāṃ	grāhya-lakṣaṇa-prāptāṃ āsannāṃ janikāṃ dhiyaṃ | a
V1_04007	nāntariyakatayā ālokaḥ saha rūpeṇa	grāhya-lakṣaṇatvād gṛhyeta. na vā kevalasya apy
PV_03526	sammataṃ || na grāhyatā anyā janānāḥ jananaṃ	grāhya-lakṣaṇam | a-grāhyam na hi tejo 'sti na ca
PV_03529	vyavasthitā | grāhy-upādāna-saṃvitti cetaso	grāhya-lakṣaṇam || rūpa-ādeś cetasaḥ ca evam a-
PV_03527	-ātmanaḥ | grāhyatāyā na khalv anyaj jananaṃ	grāhya-lakṣaṇe || sākṣān na hy anyathā buddhe
NB_03131	-vyatireko yathā – na trayī-vidā brāhmaṇena	grāhya-vacanaḥ kaścid vivakṣitaḥ puruṣo rāga-
NB_03131	iti. atra vaidharṃya-udāharaṇam – ye	grāhya-vacanā na te rāga-ādimantaḥ. tad yathā
V2_05204	-anubandha-siddhau kāraṇa-bhāva-anupalabdhyā	grāhya-viśayayā siddhā, na itarayā iti yāvāt.
SV_07621	-kāraṇa-bhāva-pratibandhān na tathābhūta-	grāhya-samāveśāt pratyakṣa-vad a-tathābhāve 'pi
V3_02707	nityo vā iti prakaraṇe vyatirikta-indriya-	grāhya-sāmānya-eka-artha-samavāyy-anityatva-
PV_04006	sva-pratītir yad udbhavā | yuktyā yavā āgamo	grāhyo grāhikā asya api sāv na kim || prakṛtasya
PV_03377	a-tad-ābhayoḥ | bhinna-ātma-arthāḥ katham	grāhyas tadā syād dhīr an-arthikā || tac ca
PV_04053	iti sthitiḥ | kṛtā idānīm a-siddhāntair	grāhyo dhūmena na analaḥ || riktasya jantor
V3_02113	iti sthitiḥ | kṛtā idānīm a-siddhāntair	grāhyo dhūmena na analaḥ ||14|| yadi sādhana
SV_04515	-darśana-hānitaḥ | bhedaḥ sāmānya-saṃśṛṣṭo	grāhyo na atra svalakṣaṇam ||89|| samāna-bhinna-
SV_16507	eta bhavanto brāhmaṇā ayam asmākam artho	grāhyo na anya iti kevalam an-abhivyakta-artha-
PV_03225	tad grāhyam ucyate || katham vā avayavī	grāhyaḥ sakṛt sva-avayavaiḥ saha | na hi go-
PV_03189	iṣyate samaya-smṛtiḥ | bhedaś ca a-samito	grāhyaḥ smṛtis tatra kim arthikā || sāmānya-mātra
SV_12705	-vat. na ca a-pratibhāsamaṇam grahaṇe	grāhyatayā iṣṭam asty anyad vā iti śakyam
PV_03526	kutaḥ paścād buddheś ced astu sammataṃ || na	grāhyatā anyā janānāḥ jananaṃ grāhya-lakṣaṇam | a
PV_03224	indriya-ādi-vat || hetu-bhāvād rte na anyā	grāhyatā nāma kācana | tatra buddhir yad-ākārā
PV_03244	jā matiḥ | tato 'nya-grahaṇe 'py asya niyata-	grāhyatā matā || tad a-tulya-kriyā-kālaḥ katham
PV_03528	na hy anyathā buddhe rūpa-ādir upakāraḥ |	grāhyatā-lakṣaṇād anyas tad-bhāva-niyamo 'sya kaḥ
PV_03527	hi tejo 'sti na ca saukṣmya-ādy-an-aṃśake ||	grāhyatā-śakti-hāniḥ syān na anyasya janana-
PV_03532	grahe tasmād yā eva anantara-hetutā | cetaso	grāhyatā sāv eva tato na artha-antare gatiḥ ||
PV_03247	saha || bhinna-kālam katham grāhyam iti ced	grāhyatāṃ viduḥ | hetutvam eva yukti-jñā jñāna-
V1_01911	bhinna-kālam katham grāhyam iti ced	grāhyatāṃ viduḥ | hetutvam eva yukti-jñā jñāna-
PV_03531	gatiḥ || tatra sūkṣma-ādi-bhāvena grāhyam a-	grāhyatāṃ vrajet | rūpa-ādi-buddheḥ kiṃ jātam
PV_03527	śakti-hāniḥ syān na anyasya janana-ātmanaḥ |	grāhyatāyā na khalv anyaj jananaṃ grāhya-lakṣaṇe |
SV_05406	kvacid apy atra sāmārthya-asiddher a-	grāhyatvam. samarthā vyaktayo vijñāne
PV_03157	ca aupacārikaḥ | mukhya-a-viśiṣṭa-vijñāna-	grāhyatvān na aupacārikaḥ || an-anya-hetutā tulyā
VN_00805	vāta-ātapa-sparśa-ādayaś ca eka-indriya-	grāhyatve 'pi. idam eva ca pratyakṣasya
PV_03531	yogināṃ gatiḥ || tatra sūkṣma-ādi-bhāvena	grāhyam a-grāhyatāṃ vrajet | rūpa-ādi-buddheḥ kiṃ
PV_04108	-vācā ca na bādhyate | drṣṭe '-drṣṭe 'pi tad	grāhyam iti cintā pravartate || artheśv a-
PV_03247	'rthaḥ sva-dhiyā saha || bhinna-kālam katham	grāhyam iti ced grāhyatāṃ viduḥ | hetutvam eva
V1_01911	saha-bhāvo viruddhaḥ. bhinna-kālam katham	grāhyam iti ced grāhyatāṃ viduḥ | hetutvam eva
V3_03111	ca a-bādhitam drṣya-adṛśyayor viśayayoḥ, tad	grāhyam iti. śāstravato 'py a-tad-ālambane
PV_04053	|| kena iyaṃ sarva-cintāsu śāstram	grāhyam iti sthitiḥ | kṛtā idānīm a-siddhāntair
V3_02112	||13|| kena iyaṃ sarva-cintāsu śāstram	grāhyam iti sthitiḥ | kṛtā idānīm a-siddhāntair
PV_03224	kācana | tatra buddhir yad-ākārā tasyāś tad	grāhyam ucyate || katham vā avayavī grāhyaḥ sakṛt
SV_04516	||89|| samāna-bhinna-ādy-ākārair na tad	grāhyam kathaṅcana | bhedaṇām bahu-bhedaṇām tatra
PV_03269	-ādeś cet sakṛd-grahaḥ | bhinna-avabhāsinor	grāhyam cetasaś tad a-bhedi kim || tasya a-viśeṣe
PV_03526	anyā janānāḥ jananaṃ grāhya-lakṣaṇam | a-	grāhyam na hi tejo 'sti na ca saukṣmya-ādy-an-
SV_04403	-anya-ākāram ākāra-antara-sākāṅkṣa-buddhi-	grāhyam bhinna-śabda-artha-upasaṃhāre 'py a-
HB_00308	ūrdhvaṃ tat-sāmārthya-utpanna-vikalpa-jñāna-	grāhyam, yathā nilam drṣṭvā nilam iti jñāne. tad
V2_07107	drṣyate ||42|| na yukti-bādha yatra asti tad-	grāhyam laukikam yadi | gṛhyate vāta-putriyaṃ kiṃ
SV_11922	kramaṇa grahaṇa-ayogāt. na ca tad ekayā	grāhyam varṇa-anukrama-grahaṇāt. eka-varṇa-grahaṇa
SV_12913	a-pratipatteḥ kuto '-kramam eka-buddhi-	grāhyam vākyam nāma. na ca antya-varṇa-

V3_04502 yathāśvaṃ pratipatti-sādhanaṃ niścitam
SV_04908 tu yathā-bhāvaṃ arpita-cetasāḥ pravṛttau
SV_05521 atiprasaṅgāc ca. kathaṃ tā bhinna-dhī-
PV_03268 bahiḥ-sthitān eva sukha-ādin a-pracetanān |
PV_03498 jalpa-samsargiṇaḥ kutaḥ | na akṣa-
SV_03103 iti na kiñcid etat. tasmād eka-upakārake
PV_03507 artho bhāyaś ca kevalaḥ | eka-ākāra-mati-
V3_01406 – abhivyakta-caitanya-śārīra-lakṣaṇa-puruṣa-
VN_02012 -pratijñata-tattva-nityatā-adhikaraṇa-śabda-
HB_02910 -liṅgatvam. na ca yatra pradeśa-mātraṃ tatra
HB_02817 a-samudāyaś ca sādhyāḥ syāt. tathā ca –
V3_13208 -abhāve kṛtakatvasya a-sambhavaḥ, yathā
NB_03122 anityatva-abhāvaḥ kṛtakatva-a-sambhavo yathā
SV_13811 śrutau nivīśamāno yadā ekaḥ sādhyate kiṃ na
V2_07604 yat kiñcit kṛtakaṃ tat sarvam anityam, yathā
SV_09720 yat kiñcit kṛtakaṃ tat sarvam anityam, yathā
HB_00610 yathā – yat sat, tat sarvaṃ kṣaṇikam, yathā
V3_11809 ca nir-ātmānaḥ prāṇa-ādy-abhāvena vyāptāḥ.
SV_16206 lakṣaṇa-antaraṃ vā vaktavyam. sarve 'pi
V3_11903 darśane 'pi vyatireka-asiddher na sidhyati.
SV_13818 'rtham upalambhayati. kvacit prakāśe 'pi
SV_07703 -mātra-gataṃ ghaṭatva-ādi-sūnyeṣu pradeśeṣu
SV_13827 -yogya-deśatā-ādibhyaḥ karaṇānām atīśayāt.
SV_05613 bhidyate. yad apy udaka-āharaṇa-ādikam ekaṃ
SV_08824 bheda-vat sambandha-abhāvāt parasparaṃ
V3_11813 prāṇa-ādi-viraha-prasaṅgaḥ, nairātmyād
SV_06210 arthaḥ, tataḥ kvacid a-pratipatteḥ. tathā
SV_06108 vyaktir ekā eva vṛkṣaḥ syāt, bhavatu nāma
SV_06212 sā a-parisamāpta-tad-arthā viplava eva
SV_06825 -kāryās tat-kārya-codanāyām tad-anya-bhedena
VN_00113 sat kṛtakaṃ vā, tat sarvam anityam, yathā
V3_04902 -antaraṃ sādhyā-dharma-sāmānyam samāviśad
V3_12912 antarāla-vyāpti-nāntariyakaḥ, ātapa-āder iva
VN_00118 vā, yaś ca evam, sa sarvo 'nityaḥ, yathā
NB_03009 – yat sat tat sarvam anityam, yathā
PV_03292 || tathā anubhūta-smaraṇam antareṇa
SV_13807 'pi nāma-sāmyād eka-viśayatvam apy ayuktam.
SV_11703 -yogyatvena utpattir vyaktir iṣyate ||234||
VN_01302 apy ayaṃ prasaṅgaś caitanyeṣu ca. na ca
SV_01303 -prāṇa-ādimattva-prasaṅgād iti, nir-ātmakeṣu
V2_06812 a-tad-āgamebhyo na tatra pratītir ākāśād iva
SV_13820 vyāpi-nityatvād upalambha iti cet. ka idānīm
V3_12901 nanu na ākāśa-deśe rūpa-ādayas tad-deśāś ca
SV_13011 vā iti nirloṭhita-prāyam etat. kuḍya-ādayo
V3_05009 ca kiṃ kasya āvaraṇam anyad vā. kuḍya-ādayo
V2_07703 53|| nir-apekṣo bhāvo vināśe. sa-apekṣatve hi
SV_09811 4ab) nir-apekṣo bhāvo vināśe. sa-apekṣatve hi
V2_09512 prāṇa-ādimattva-prasaṅgād iti. nir-ātmakānām
SV_01304 syāt. adṛśya-anupalambhād abhāva-asiddhau
V2_09601 syāt. adṛśya-anupalambhād abhāva-asiddhau
SV_08822 -sāmānya-viśeṣatā | bheda-sāmānyayor yadvad
PV_02050 api kadācic citta-santateḥ | vahny-ādi-vad
SV_13823 ity uktam. pratiśiddhe ca vyāpi-nityatve.
PV_04214 yadi tattvaṃ pratiyate | prameyatvād
SV_11710 sāmartyāc ca jñāna-utpatter nityam
SV_11707 jñāna-janana-yogya-kṣaṇa-antara-utpattir eva
PV_02013 kumbha-kāreṇa mṛd-vikārasya kasyacit |
V3_09606 kumbha-kāreṇa mṛd-vikārasya kasyacit |
V3_11809 ghaṭa-ādayaś cet, anyatra a-dṛṣṭaḥ sa
PV_04211 na sidhyataḥ || anyatra a-dṛṣṭa-rūpasya
V3_11906 uktam. buddhy-ādayo 'pi hi prāṇa-āder hetavo
SV_13718 -upalambhanāḥ kāraḥ eva kulāla-ādi-vad
NB_03008 pradeśa-viśeṣa upalabdhī-lakṣaṇa-prāpto
VN_00619 hi teṣāṃ tat-sambandhitā api na sidhyati.
V3_04010 -ślokaḥ. anumāna-virodhe 'pi, yathā – nityo

grāhyam, sandigdha-viparyasta-rūpayor iṣṭa-an-iṣṭa
grāhyasya sāmānyasya an-arthakriyā-yogyatvād a-
grāhyāḥ samās cet (108ab') nanu samānā iti
grāhyān āha na tasya api sakṛd yukto dvaya-grahaḥ
grāhye 'sti śabdānām yojanā iti vivecitam ||
grāhye na upakāras tato 'pare | dṛṣṭe tasminn a-
grāhye bheda-abhāva-prasaṅgataḥ || su-upalakṣeṇa
ghaṭa-anyatara-sa-dvitiyo ghaṭaḥ, an-utpalatvāt,
ghaṭa-anyatara-sadvitiyo ghaṭa iti pratijñām
ghaṭa-abhāvaḥ. tādrśe kevale pradeśe 'bhāva eva
ghaṭa-abhāvas tad-anya-bhāvād iti ghaṭasya
ghaṭa-ākāśayor iti darśaniyam. na hy anyathā
ghaṭa-ākāśayor iti darśaniyam. na hy anyathā
ghaṭa-ādayaḥ. tatra api śakyam evaṃ vyañjaka-
ghaṭa-ādayaḥ, śabdaś ca kṛtaka ity anvayī.
ghaṭa-ādayaḥ, śabdaś ca kṛtaka ity kṛtakatvasya
ghaṭa-ādayaḥ. samś ca śabda iti. tathā –
ghaṭa-ādayaś cet, anyatra a-dṛṣṭaḥ sa ghaṭa-ādu
ghaṭa-ādayo bhāvāḥ kṛtrimā a-kṛtrimā prasajanti,
ghaṭa-ādayo vyatireka-viśayā iti cet, na evaṃ-
ghaṭa-ādy-anupalabdheḥ. sā iyaṃ niyamena
ghaṭa-ādy-utpattau kathaṃ teṣu bhinna-deśa-dravya
ghaṭa-ādi-kāraḥ-dharmasya ca karaṇeṣu dṛṣṭeḥ.
ghaṭa-ādi-kāryam, tad api prati-dravyam bhedaḥ
ghaṭa-ādi-vad ity uktam. api ca, yam ātmānaṃ
ghaṭa-ādi-vad iti, tad apy a-kārya-kāraṇa-bhāve
ghaṭa-ādi-śabdānām api. yā api kvacit prakaraṇe
ghaṭa-ādi-śabdeṣv artha-antara-vyavacchedaḥ, atha
ghaṭa-ādi-śabdeṣu. tādrśo jñeya-ādi-śabdeṣv api
ghaṭa-ādi-śabdaiḥ kṛta-samayāḥ. tathā karaṇa-
ghaṭa-ādiḥ, san kṛtako vā śabda iti. atra api na
ghaṭa-ādikaṃ sapakṣayati. tena a-sapakṣa iti na
ghaṭa-ādibhir iti. dvitiyo 'pi prayogaḥ – na
ghaṭa-ādir iti. atra vyāpti-sādhanaṃ viparyaye
ghaṭa-ādir iti śuddhasya svabhāva-hetoḥ prayogaḥ.
ghaṭa-ādiṣu | na pratyayo 'nuyams tac ca
ghaṭa-ādiṣv api prasaṅgāt. tatra dṛṣṭa-virodhād a
ghaṭa-ādiṣv api yukti-jñair a-viśeṣe 'vikāriṇām |
ghaṭa-ādiṣv api sarva-ātmanā anvayo 'vaiśvarūpya-
ghaṭa-ādiṣu dṛṣṭa-a-dṛṣṭeṣu prāṇa-ādy-a-darśanāt.
ghaṭa-ādiṣu. na vai śabda-svabhāvo niyato 'rtheṣu,
ghaṭa-ādiṣu samāśvāsaḥ. teṣāṃ tathā an-iṣṭer iti
ghaṭa-ādin vyāpnuvanti. āstāṃ tāvad ayaṃ pradeśa-
ghaṭa-ādinām kam atīśayam utpādayanti khaṇḍayanti
ghaṭa-ādinām kam atīśayam utpādayanti khaṇḍayanti
ghaṭa-ādinām keṣāñcin nityatā api syāt. yady api
ghaṭa-ādinām keṣāñcin nityatā api syāt. yena
ghaṭa-ādinām dṛṣṭa-a-dṛṣṭānām prāṇa-ādy-abhāvena
ghaṭa-ādinām nairātmya-asiddheḥ prāṇa-āder a-
ghaṭa-ādinām nairātmya-asiddheḥ prāṇa-āder a-
ghaṭa-ādinām parasparaṃ ||178|| vyatireke ca
ghaṭa-ādinām vinivṛttir na tāvatā || a-nivṛtti-
ghaṭa-ādinām vyañjaka-antara-sambhavad a-doṣaḥ.
ghaṭa-ādinām sa-ātmatvaṃ kiṃ na miyate || an-
ghaṭa-ādinām a-grahaṇa-āpatter an-āloka-apekṣa-
ghaṭa-ādinām abhivyaktiḥ. anyathā anapekṣya tad-
ghaṭa-ādeḥ karaṇāt sidhyed valmikasya api tat-
ghaṭa-ādeḥ karaṇāt sidhyed valmikasya api tat-
ghaṭa-ādu na iti kutaḥ. tena a-jñāta-vyatirekasya
ghaṭa-ādu na iti vā kutaḥ | a-jñāta-vyatirekasya
ghaṭa-ādu na santi. tasmāt sandigdha-sāmarthyā
ghaṭa-ādu. pratyabhijñāna-ādayo 'pi siddhi-
ghaṭa ity anupalabdhī-prayogaḥ. tathā svabhāva-
ghaṭa ity api ca rūpa-ādaya eva bahava eka-
ghaṭa iti, abhighāta-sahatvaṃ paśyato bhrāntyā

NB_03035	upalabhyate ca atra upalabdhi-lakṣaṇa-prāpto	ghaṭa ity ukte sāmārthyād eva na iha ghaṭa iti
PV_02101	-vyavacchede ghaṭa-śrutiḥ || ato na rūpaṃ	ghaṭa ity eka-adhikaraṇā śrutiḥ | bhedaś ca ayam
VN_00801	-bheda-upagamāt. yady anya eva rūpa-ādibhyo	ghaṭa ity ekaḥ syāt, kiṃ syāt. astu, pratyakṣasya
VN_00704	-śabda ekasmin samudāye vācye eka-vacanam	ghaṭa iti. jāti-śabdesv arthānām pratyekam
V1_01206	varṇa-pratyavabhāsanāt | (11ab) na hy ayam	ghaṭa iti jñānam sparśana-indriya-jaṃ yuktam,
V1_01205	api dravyam sprṣṭvā grhṇāti iti cet, na ayam	ghaṭa iti jñāne varṇa-pratyavabhāsanāt | (11ab)
V3_06209	-bhāvāt, kiṃ tarhi yo 'yam upalambho na asti	ghaṭa iti, tata eva abhāva-upalambhāt, tac ca
SV_06810	-artham ekam ayam lokaḥ śabdaṃ teṣu niyunkte	ghaṭa iti. te 'pi sajātiyād anyataś ca bheda-a-
VN_02012	-adhikaraṇa-śabda-ghaṭa-anythinga-sadvitiyo	ghaṭa iti pratijñām uparacayya dvādaśa-lakṣaṇa-
V1_01201	abhūta-a-viśiṣṭam api sprṣṭvā ayam	ghaṭa iti pratipadan na pratyakṣi bhavitum arhati.
NB_03035	-prāpto ghaṭa ity ukte sāmārthyād eva na iha	ghaṭa iti bhavati. tathā vaidharṃyavat-prayoge
SV_14201	-asiddheḥ. tathā hy agninā kṣāṭham daṇḍena	ghaṭa iti vināśa-hetavo bhāvānām dṛśyante. anvaya
PV_03006	samaya-ābhoga-ādy-antar-aṅga-anurodhataḥ |	ghaṭa-utkṣeṣaṇa-sāmānya-saṅkhyā-ādiṣu dhiyo gataḥ
SV_00216	'yam śiṃśapātvāt, pradeśa-viśeṣe kvacin na	ghaṭa upalabdhi-lakṣaṇa-prāptasya anupalabdheḥ.
V2_05607	eva liṅgāni. yathā pradeśa-viśeṣe kvacin na	ghaṭa upalabdhi-lakṣaṇa-prāptasya anupalabdheḥ,
NB_03036	sa upalabhyata eva. na tathā atra tādṛśo	ghaṭa upalabhyata ity ukte sāmārthyād eva na iha
VN_00720	na icchāmaḥ, api tv a-bhinnānām rūpa-ādīnām	ghaṭa-kambala-ādiṣu nānā-arthakriyā-śabda-virodhāt
V3_05011	te kiñcid atīśāyayanti iti. api tu na sarve	ghaṭa-kṣaṇāḥ sarvasya indriya-jñānasya hetavaḥ.
SV_13013	te kañcid atīśāyayanti iti. api tu na sarve	ghaṭa-kṣaṇāḥ sarvasya indriya-vijñāna-hetavaḥ.
V3_09409	iti cet, tat kim idānīm a-krama-abhivyakter	ghaṭa-dadhy-ādir anekaḥ, ko vā virodhaḥ karma-
VN_01409	pūrvakān mṛt-piṇḍa-dravyāt kāraṇād uttarasya	ghaṭa-dravyasya kāryasya utpattau mṛd-dravyam
PV_04036	jādyā-cintitam || tulyam nāse 'pi cec chabda-	ghaṭa-bhedena kalpane | na siddhena vināśena
V3_01713	dvayor ekasya apy an-abhyupagamāt. śabda-	ghaṭa-bhedena kalpane 'nityatāyām api tulyam iti
SV_07907	syāt. vyaṅgyā ca sā evaṃ prasajyate pradīpa-	ghaṭa-vat. kathañcit tat-pratipattim antareṇa
NB_03124	śabdo 'mūrtatvāt. karma-vat parama-aṅu-vad	ghaṭa-vad iti. ete dṛṣṭānta-ābhāsāḥ sādhyā-
V3_13304	iṣṭa-puruṣa-vat. anityaḥ śabdaḥ kṛtakatvād	ghaṭa-vad iti. tathā viparīta-anvayaḥ – yad
NB_03126	iṣṭa-puruṣa-vat. anityaḥ śabdaḥ kṛtakatvād	ghaṭa-vad iti. tathā viparīta-anvayaḥ, yad
VN_02603	-ātmā svayam aindriyakatvād anityaḥ śabdo	ghaṭa-vad iti bruvan sāmānyena upadarśana-mātreṇa
V3_13301	śabdo 'mūrtatvāt karma-vat parama-aṅu-vad	ghaṭa-vad iti sādhyā-ādi-vikalāḥ. sandigdhas ca
V3_04011	bhrāntiyā etat syāt. tac ca dṛṣṭa-avarugṇa-	ghaṭa-vad utpatty-āder na sambhavati. na kaścid
HB_02911	eva iti cet, nanu tasya eva kaivalyam iti	ghaṭa-viraha ucyate. sa ca iha liṅga-bhūta-
V3_01606	śrāvaṇa-ādy api iti na aindriyam. tathā	ghaṭa-śarīrayor anyatarad artha-antara-bhūtam iti
PV_02100	| tat-samāna-phalā a-hetu-vyavacchede	ghaṭa-śrutiḥ || ato na rūpaṃ ghaṭa ity eka-
SV_06813	tatra ghaṭasya rūpa-ādaya ity api	ghaṭa-svabhāvā rūpa-ādaya udaka-dhāraṇa-viśeṣa-
VN_00808	svarūpasya buddhau samarpaṇam. ayam punar	ghaṭo 'mūlya-dāna-krayī, yaḥ svarūpaṃ ca na
VN_02702	-vikalpena pratijñā-antaram karoti, yathā	ghaṭo 'sarvagato 'nitya eva śabdo 'py a-
V3_01406	-lakṣaṇa-puruṣa-ghaṭa-anythinga-sa-dvitiyo	ghaṭaḥ, an-utpalatvāt, kuḍya-vad iti.
V3_09312	yām ayam jantur adhyakṣam adhyavasyati	ghaṭo 'yam iti, tan-nivṛttāv a-nivṛttāv apy
VN_01608	-svabhāva-niyamaḥ. api ca, yadi mṛt-piṇḍe	ghaṭo 'sti, katham tad-avasthāyām na pāścād-vad
VN_01611	tad-rūpasya ca prāg asattvāt, katham	ghaṭo 'sti. na hi rūpa-antarasya sattve rūpa-
V3_09402	sarvasya abhāvāt. evaṃ tarhi sā eva avasthā	ghaṭo 'stu, yathokta-lakṣaṇatvād asya. sa ca
NB_02012	yathā – na pradeśa-viśeṣe kvacid	ghaṭaḥ, upalabdhi-lakṣaṇa-prāptasya anupalabdher
VN_00813	-upagamo na yuktaḥ. tan na rūpa-ādibhyo 'nyo	ghaṭaḥ. evaṃ tāvan na buddhi-vyapadeśabhyām sattā
VN_00608	-viśāṇam, rūpaṃ sa-nidarśanaṃ sa-pratigham,	ghaṭaś ca iti. na hi sa-nidarśana-ādi-śabdā nānā-
PV_03382	grahaḥ | kulāla-ādi-vivekena na smaryeta	ghaṭas tataḥ || yasmād atīśāyāj jñānam artha-
V3_04013	utpatty-āder na sambhavati. na kaścid anityo	ghaṭaḥ, tatra api vyakti-tiro-dhānād iti cet, a-
HB_02906	-saṃsṛṣṭo 'nya-bhāvaḥ. tad-darśanād eva asya	ghaṭo na asti iti bhavati. katham tasya eva liṅga
SV_09117	na asti iti niṣedhaḥ, kiṃ tarhi na iha	ghaṭo na idānīm na evam ity uktau na anena
NB_03120	tatra asti. tad yathā – kvacid a-vidyamāno	ghaṭaḥ. na upalabhyate ca upalabdhi-lakṣaṇa-
VN_01221	prādūr-bhāvaḥ, kiṃ tarhi mṛd-ātmā eva kaścid	ghaṭaḥ. na hy ekas trailokye mṛd-ātmā, prati-
V3_09403	avasthitaḥ paryanuyojyaḥ. san vā na	ghaṭo bhāvikaḥ, a-tal-lakṣaṇatvāt. vastv ekam eva
SV_07702	-ādi-vat. tatra yadi sva-āśraya-mātra-gataṃ	ghaṭatva-ādi-śūnyeṣu pradeśeṣu ghaṭa-ādy-utpattau
VN_01610	iti cet, tasya eva tad-arthakriyā-ādi-bhāve	ghaṭatvāt, tad-rūpasya ca prāg asattvāt, katham
V1_01002	rūpa-viveka-sambandhayor a-pratibhāsanena	ghaṭana-ayogāt kṣīra-udaka-vad a-tad-vedini.
PV_03491	-dhvani-śruteḥ | a-vicchinna-ābhataḥ na syād	ghaṭanam ca nirākṛtam || vicchinnaṃ śṛṇvato 'py
PV_02281	-a-śaiḥṣa-adhikas tataḥ | parārtha-jñāna-	ghaṭanam tasmāt tac-chāsanam dayā || tataḥ
PV_03497	anyayā buddhiḥ sarvā syād vitatha-arthikā ||	ghaṭanam yac ca bhāvānām anyatra indriya-
SP_00018	mithyā-arthā ghaṭitān iva || bhinne kā	ghaṭanā a-bhinne kārya-kāraṇatā api kā | bhāve hy
V1_03111	niyamaḥ, tat sādhanam. na ca iyam artha-	ghaṭanā artha-sārūpyād anyato jñānasya sambhavati.
V3_12603	ity uktaṃ vārttike. buddhi-kṛtā ca	ghaṭanā asatsu kena nivāryate. sad-asad-ubhaya-an
SV_03012	ca aparāparāsv eva śaktiṣv a-paryavasānena	ghaṭanāt, sa ekas tābhiḥ kadācid apy a-grhītas
PV_03140	| cakra-bhrāntiṃ dṛśā dhatte na dṛśām	ghaṭanena sā || kecid indriya-jatva-āder bāla-dhī
VN_01304	-saha-utpatty-ādi-prasaṅgāt. na ca	ghaṭam mṛd-ātmānam ca kaścid vivekena
V1_03101	tattvaṃ pratilabhate. tatra arthena	ghaṭayatya enām na hi muktā artha-rūpatām |
PV_03305	-niyamaḥ siddhā sā tat-prasādhanā || arthena	ghaṭayatya enām na hi muktā artha-rūpatām | anyāḥ

V1_03112	bhedakam api indriya-ādy-arthena etad	ghaṭayati, tatra pratyāsatti-nibandhana-abhāvāt.
V1_02401	tām tu sārūpyam āviśat sarūpayantam	ghaṭayet. idam eva ca naḥ sukham yat sātām
SV_11621	svabhāvam kutaścit svayam utprekṣya	ghaṭayed iti te 'pi tathā syuḥ. na ca cyavana-
PV_03499	vivecitam || vicchinnaṃ paśyato 'py akṣair	ghaṭayed yadi kalpanā | arthasya tat saṃvitteś ca
PV_03482	-rūpeṇa prakāśate || yathā pradīpayor dīpa-	ghaṭayoś ca tad-āśrayaḥ | vyaṅgya-vyañjaka-
V3_00702	anityaḥ śabda nityo vā iti. na hy atra śabda-	ghaṭayoḥ śabda-ākāśayor vā vāstavi pratyāsattiḥ,
VN_02620	krte dharma-bheda-vikalpāt sāmānya-	ghaṭayoḥ sarvagatatva-a-sarvagatatva-dharma-
V3_01601	eva tathā ucyeta. anyatara-vacana-sāmarthyād	ghaṭasya api sa iti virodhaḥ. itaś ca na sāmānya-
V3_01512	anyathā vipratīśiddham etad vacanaṃ syāt,	ghaṭasya ātmanā tad-bhāva-artha-antara-bhāva-
NB_03023	upalabdhi-lakṣaṇa-prāptasya sata upalabdhir	ghaṭasya ity anupalabdhi-prayogaḥ. asaty
PV_02102	jāti-samudāya-abhidhānayoḥ || rūpa-ādāyo	ghaṭasya iti tat-sāmānya-upasarjanāḥ | tac-chakti
PV_03035	bhavet || upacārāt tad iṣṭam ced vartamāna-	ghaṭasya kā | pratyāsattir abhāvena yā paṭa-ādau
VN_01217	bhedaḥ, yathā mṛd-ātmani prādūr-bhavato	ghaṭasya tasmād a-bhedaḥ, bhedaś ca viparyaye
VN_01220	tena a-virodha iti cet, na vai mṛd-ātmani	ghaṭasya prādūr-bhāvaḥ, kiṃ tarhi mṛd-ātmā eva
HB_01112	yathā mṛt-piṇḍa-kulāla-sūtra-ādibhyo bhavato	ghaṭasya mṛt-piṇḍād a-mṛt-svabhāvebhyo vṛkṣa-
SV_06812	a-bhedāt tato 'viśeṣeṇa pratiyante. tatra	ghaṭasya rūpa-ādāya ity api ghaṭa-svabhāvā rūpa-
V3_01608	sa ca na śārīrasya, an-anvaya-śāṅkayā, na	ghaṭasya, virodhād iti sāmānyena api na
HB_02817	tathā ca – ghaṭa-abhāvas tad-anya-bhāvād iti	ghaṭasya sarvatra sarvadā bhāvaḥ syāt. na,
V3_01509	vā. ito 'pi na anyatara-artha-antara-bhāvaḥ,	ghaṭasya svato 'rtha-antara-bhāvasya an-
V3_01505	tad-dūṣaṇam api. tathāvidhasya ca dehasya	ghaṭād artha-antara-bhāva-an-abhyupagame
V3_03509	bādhyate. tad-yogyatā-balād eva vastuto	ghaṭito 'syām sarvaḥ śabda ity a-pratīte 'pi
PV_04113	tayā || tad-yogyatā-balād eva vastuto	ghaṭito dhvaniḥ | sarvo 'syām a-pratīte 'pi
SP_00017	| vikalpā darśayanty arthān mithyā-arthā	ghaṭitān iva || bhinne kā ghaṭanā a-bhinne kārya-
VN_02605	api nityasya aindriyakatve 'py anitye	ghaṭe darśanāt saṃśayitaḥ syāt. jādyāt
VN_00824	a-drṣṭā saty udaka-dhāraṇa-ādy-arthakriyā	ghaṭe drṣyamānā, a-drṣṭā api tantuṣu prāvaraṇa-
PV_04213	-asattvam pratiyate || yasya hetor abhāvena	ghaṭe prāṇo na drṣyate | dehe 'pi yady asau na
V3_01708	viśeṣa-sthiteś ca deha eva pratyayaḥ, na	ghaṭe. yathā ko 'py āyāta iti na parvate vṛkṣe vā
SV_06120	yathā ghaṭena udakam ānaya iti. yadi	ghaṭena añjalīnā vā udaka-ānayanam yathā-
SV_06122	udakam ānaya ity eva vaktavyam syāt, na	ghaṭena iti. tathā paṃśunā vā anyena vā yena
SV_06120	vyāhārasya avadhāraṇa-nāntariyakatvāt, yathā	ghaṭena udakam ānaya iti. yadi ghaṭena añjalīnā
V3_01613	-bhojane. vikalpa-viśayatvād asya. tatra hi	ghaṭena eva sa-dvitiyo dehena eva vā iti na
PV_03330	-vedinī || tasyāś ca artha-antare vedye dur-	ghaṭau vedya-vedakau | a-vedya-vedaka-ākārā yathā
VN_04213	nigrahassthānam iti kapola-vādita-kakṣa-	ghaṭitakam ity-evam-ādīnām api vācyatvāt. parṣat
PV_04032	| ātmā paraś cet so 'siddha iti tatra iṣṭa-	ghāta-kṛt || sādhanam yad-vivādena nyastam tac
SV_14323	pratyujjivati iti cet. na, hantus tad-	ghāta-hetutvāt. na brūmo vināśa-hetor agni-daṇḍa-
SV_14320	punaḥ kṣāṭha-ādīnām unmajjanam syāt. hanṭ-	ghāte caitra-a-punar-bhavaḥ | yathā atra apy evam
PV_02229	sarvasya keśa-ādiṣu kalevarāt || cyuteṣu sa-	ghṛṇā buddhir jāyate 'nyatra sa-sprḥā | samavāya-
SV_11102	vinivartayitum śakyāḥ. śrottriya-kāpālika-	ghṛṇā-vat. yatnaś ca prāpya-nivartyayoḥ
PV_02131	dharmasya pāṭave || kṛpā-ātmakatvam abhyāsād	ghṛṇā-vairāgya-rāga-vat | niṣpanna-karuṇā-utkarṣa
SV_16713	-ādi-vākyasya bhūta-viśeṣe yathā-abhimatam	ghṛta-ādi prakṣīped ity ayam arthaḥ, na punaḥ śva
SV_14518	etan manda-buddhayaḥ kvacit tathā darśanād	ghoṣa-mātra-vipralabdā nāśam guṇam tasya ca
SV_14612	svayam eva na bhavati ity uktaṃ syāt. na vai	ghoṣa-sāmyād viśaya-antara-drṣṭo vidhiḥ sarvatra
VN_05818	uttare vyartham tad-ajñāna-krama-	ghoṣaṇa-śloka-pāṭha-ādīnā kalam gamayan kartavya-a
VN_01819	śāstra-āśraya-vyāja-ādibhiḥ prakṣepo	ghoṣaṇam ca para-vyāmohana-anubhāṣaṇa-śakti-
VN_02010	-vyājena sakala-vaiśeṣika-śāstra-artha-	ghoṣaṇam, nityaḥ śabda 'nityo vā iti vāde dvādaśa
VN_05402	-arthe 'nubhāṣaṇe vādi-vacana-anukrama-	ghoṣaṇam vyartham iti, na kāryam eva dūṣayatā
PV_03036	-āropitayoḥ sadā | siṃhe māṇavake ca iti	ghoṣaṇā apy asti laukiki || yatra rūḍhyā asad-
VN_04615	śabdasya su-prayogād eva svarga-modana-	ghoṣaṇā vacana-mātram. na ca evam-vidhān āgamān
V1_01510	'numānād anveti iti cet, jitaṃ jaḍair jaya-	ghoṣaṇām avaghuṣya, yena evam-vādino 'py avadheya
VN_02017	-ādīnām ayuktatvāt. bhavaty eva nāṭaka-ādi-	ghoṣaṇe 'rtha-antara-gamanāt parājaya iti cet,
VN_05307	-artha-vivarāṇa-vyājena prasaṅgād aparāparam	ghoṣayet, vivāda-āspadam ca jijñāsitam artha-
SV_05712	| (110b) vastuno 'drṣṭeḥ pratiśedhāc	ca (110c) na hi drṣyam vibhāgena a-
SV_08407	-yogyatā a-yogyatā ca iti vaksyāmaḥ. sa	ca (166c) arthakriyā-yogyo 'rtho na anveti yo
SV_01110	-pratīpakṣeṇa. yady a-drṣṭi-phalaṃ tac	ca (16c) yadi tena vipakṣe 'darśanam khyāpyate.
V1_00109	dvividham samyag-jñānam pratyakṣam anumānam	ca (1a) iti. na hy ābhyām artham paricchidya
SV_04124	svabhāva-bhedāt svarūpa-hānam. dhrauvyāc	ca (75d) sāmānyasya an-upakārataḥ ||75||
V3_10603	sandigdho bhūta-saṃhāto 'gni-siddhau. yathā	ca – iha nikuñje mayūraḥ, kekāyitād iti tad-
HB_02816	-siddhāv a-samudāyaś ca sādhyāḥ syāt. tathā	ca – ghaṭa-abhāvas tad-anya-bhāvād iti ghaṭasya
V3_00401	na atīśete, a-pratyayatvāt. uktaṃ	ca – na kārya-svabhāva-anupalambha-viśeṣebhyo
V3_13301	ghaṭa-vad iti sādhyā-ādi-vikalāḥ. sandigdhaś	ca – rāga-ādīmān vacanād rathyā-puruṣa-vad ity-
V3_04607	sarveṣu prabhedeṣu saṃśayaḥ. uktaṃ	ca – vyāvṛtti-nīscaye viśeṣasya vyavaccheda-
HB_02014	-pṛthag-bhāva-abhāvāt, kārya-dvaividhyam	ca – sahakāri-sañjanita-viśeṣa-paramparā-utpatti-
SV_04702	) arthakriyāśv iti tatra śabda niyojyate. sa	ca | (94b) sāksān na yojyate kasmāt (94c) yadi
PV_03228	vastv-antara-a-bhedād guṇa-āder bhedakasya	ca | a-grahād eka-buddhiḥ syāt paśyato 'pi
PV_03168	anvayinaḥ kāryam arthena anvayinā sa	ca | an-anvayī dhiyo 'bhedād darśana-abhyāsa-

PV_02029	ca parokṣa-artha-jñānam tat sādhanasya	ca | abhāvān na asty anuṣṭhānam iti kecit
PV_02237	|| vṛttimān pratibadhnāti tad doṣān saṃvṛnoti	ca | ātmany api virāgaś cen na idānim yo
PV_02207	| gr̥hyate so 'sya janako vidyamāna-ātmanā iti	ca | eṣa prakṛtir asyās tu nimitta-antarataḥ
PV_03206	|| pratyekam a-vicitravād gr̥hīteṣu krameṇa	ca | na citra-dhī-saṅkalanam anekasya ekayā a-
SV_07320	-āder iva vyakteḥ saṃskāro na indriyasya	ca | pratipatter a-bhinnatvāt tad-bhāva-abhāva-
PV_03091	tac ca sa-upāyam a-vidhāya a-pidhāya	ca | pramāṇa-uktir niṣedhe yā na sā nyāya-
PV_04190	|| ayogaṃ yogam aparair atyanta-ayogam eva	ca | vyavacchinatti dharmasya nipāto vyatirecakaḥ
V2_05008	ayogaṃ yogam aparair atyanta-ayogam eva	ca | vyavacchinatti dharmasya nipāto vyatirecakaḥ
SV_16121	kārya-kāraṇatā-siddheḥ puṃsām varṇa-kramasya	ca | sarvo varṇa-kramaḥ pumbhyo dahana-indhana-
PV_02159	-upādāya śabdaś ca hetv-arthaḥ sva-āśrayeṇa	ca || a-vinirbhāga-vartitvād āśrayo 'yuktam
PV_02241	| nir-doṣa-ṣiṣayaḥ sneho nir-doṣaḥ sādhanāni	ca || etāvad eva ca jagat kva idānim sa virajyate
PV_02136	| bahuśo bahudhā upāyaṃ kālena bahunā asya	ca || gacchanty abhyasyatas tatra guṇa-doṣaḥ
PV_04271	-ātma-saṃvittir bheda-dhī-hetur asya	ca || tasmāt svato dhiyor bheda-siddhis tābhyām
PV_02118	cet tata eva astu janma deha-antarasya	ca || tasmān na hetu-vaikalyāt sarveṣām antya-
PV_02158	| etena bhūta-dharmatvaṃ niṣiddham niśrayasya	ca || niṣedhān na pṛthivy-ādi-niśritā dhavala-
PV_04241	viniyamāt ko 'nyas tat-kārya-ātmatayā sa	ca || nairātmyād api tena asya sandigdham
PV_02066	| yathā jala-āder ādhāra iti cet tulyam atra	ca || pratikṣaṇa-vināśe hi bhāvānām bhāva-
PV_02117	| vikāra-darśanāt siddham aparāpara-janma	ca || śarīrād yadi taj-janma prasaṅgaḥ pūrva-vad
HB_00909	-rūpatve ca bhāvaṃ na karoti iti syāt. tathā	ca a-kartur a-hetutvam iti na vināśa-hetuḥ kaścit.
SV_14301	ucyate. na ca abhāvaḥ kāryaḥ. tat-kāri	ca a-kāraka eva ity anapekṣaṇīya ity uktam.
NB_03079	kārya-kāraṇa-bhāva-asiddheḥ. artha-antarasya	ca a-kāraṇasya nivṛttau na vacana-āder nivṛttih.
SV_12912	kasyacit kadācid a-pratipatteḥ. varṇānām	ca a-krameṇa a-pratipatteḥ kuto 'kramam eka-
HB_02309	sarva-śakti-viraho 'bhāva-lakṣaṇam. na	ca a-kṣaṇikasya kvacit chaktih, krama-
VN_00214	-ayogaḥ, na tasya kvacit sāmartyam, asti	ca a-kṣaṇike sa iti pravartamānam a-sāmartyam
SV_16801	tat-pravṛtter avisamvādena vyāpty-asiddheś	ca. a-gatyā ca idam āgama-lakṣaṇam iṣṭam. na ato
V3_07902	lakṣaṇatve tasya a-niścaya-lakṣaṇatā. tathā	ca a-gamakativam iti kiṃ kasya sādhanam, yad-
SV_08317	tato janakasya sthānāt. a-sthāyinaś	ca a-janakatvād eka-sthitāv api kārya-utpattih
SV_13123	iti sambandha-abhāva-ādayo 'py uktāḥ. tasya	ca a-jñeyativam. upakārād eva jñāna-utpatteḥ.
V3_05307	iti sambandha-abhāva-ādayo 'py uktāḥ. tasya	ca a-jñeyativam, upakārād eva jñāna-utpatteḥ.
SV_05708	tasmād eka-kāryatā eva bhāvānām a-bhedaḥ. sā	ca a-tat-kārya-viśeṣaḥ (110a) eva tad-anyasya
SV_16204	-abhāvāt. tad-bhāva-bhāvino 'tad-viśiṣṭasya	ca a-tat-kṛtau sarvatra kārya-kāraṇa-bhāvaś ca
SV_07323	spaṣṭa-a-spaṣṭa-bhedāt. a-tat-kāriṇaś	ca a-tat-saṃskāratvāt. na evaṃ vyakter
HB_01006	iti. na, tat-svabhāvasya jananaḍ a-janakasya	ca a-tat-svabhāvavāt. ata eva tayor avasthayor
NB_02022	liṅgasya. vastutas tādātmyāt tadutpattēś	ca. a-tat-svabhāvasya a-tadutpattēś ca tatra a-
V3_04804	atra – yathā asati niṣedhaḥ, a-sapakṣaś	ca a-tattva-lakṣaṇa iti. nanv etasminn a-sapakṣe
V3_04408	tarhi sarvaḥ pratiyogī niṣedhaḥ paryudastaś	ca, a-tattva-lakṣaṇatvād a-sapakṣasya. tad
VN_01616	svabhāva-sthitāv anupalabdhiḥ. tad-a-sthitiś	ca a-tattvam. paraspara-svabhāva-a-sthitayor iva
V1_01612	pratibhāsanād etāvan-mātra-nibandhanatvāc	ca a-tattvasya. vastv-abhāve 'pi śabda-pratibhāsa
SV_06025	taj-jñāna-hetutayā tad-anya-vyāvṛtyā	ca a-tathābhūtān api tathā-adhyavasitān a-
SV_01416	cet. na, yathokte 'sambhavāt, sambhavinaś	ca a-tal-lakṣaṇatvāt. viruddhavyabhicāry a-
SV_16008	ca tayoh pratibhāṃ paśyāmaḥ ānupūrvīm eva	ca a-tulyām. na ca kāraṇa-a-bhede kārya-bhedo
SV_01013	tasmād vipakṣe 'dṛṣṭir a-hetuḥ. na	ca a-darśana-mātreṇa vipakṣe 'vyabhicāritā |
V3_12209	pārthiva-a-loha-lekhya-vat. virodhasya	ca a-dṛṣṭeḥ sandeha eva. nairātmyena pṛaṇa-ādinām
V3_02702	iṣṭasya apy a-sādhyativam, tad-bādhāyām	ca a-doṣaḥ pakṣa-hetvor ukto veditavyaḥ, yathā-
PV_04107	tad-yathā | a-dharma-mūlaṃ rāga-ādi snānam	ca a-dharma-śodhanam || śāstraṃ yat siddhayā
SV_10902	'pi yathā rāga-ādi-rūpaṃ tat-prabhavaṃ	ca a-dharmam abhyupagamya tat-prahāṇāya snāna-
V3_02811	-arthena anumānena āptābhyām prasiddhena	ca a-nirākṛto 'bhyupagamo hetum apekṣate.
SV_05909	pratipadyeta saṅkete. a-pratipattau	ca a-parihṛta-tad-anya-niveśinaḥ śabdād a-
V3_08311	-pūrvakā hi rāga-ādayaḥ, aham mama iti	ca a-paśyato 'nunaya-pratigha-abhāvāt. ayoniśo-
SV_12524	-utsava-ādayaś ca anādayaḥ. nāstikya-vacāmsi	ca a-pūrva-para-loka-ādy-apavādinī. na hi tāny an
SV_09903	utpattau vā ekatva-hāneḥ. tad-ātmanaś	ca a-pracyutasya tad-utpādanam prati vaigunyaṃ
SV_01601	'pi viśeṣānām draṣṭum a-śakyatvāt, tādr̥śām	ca a-pratikṣepa-arhatvāt. na evaṃ vākyāni dr̥śya-
V2_09813	'pi viśeṣānām draṣṭum a-śakyatvāt teṣām	ca a-pratikṣepa-arhatvāt. na evaṃ vākyāni, dr̥śya-
VN_02322	tattva-a-prakhyāpanād a-doṣa-udbhāvanāc	ca. a-pratipakṣāyām ca pakṣa-siddhau kṛtāyām jetā
SV_03718	artha-antara-svabhāvavte 'tiprasaṅgaḥ. tathā	ca a-pratipattih. evaṃ ṣaṭ-padārtha-varga-ādayo
SV_10425	sa-dṛṣṭāntatve vā anavasthā-prasaṅgaḥ. tathā	ca a-pratipattih. tasmān nir-upākhyā-abhāva-
SV_13409	pūrveṇa aparasya a-pratisandhānāt, eka-amśac	ca a-pratipatteḥ, tad-vyatirekī hasta-sañjñā-
SV_07203	sā anyā cet tām eva sa āśrayaḥ karoti. sā	ca a-pratibaddhā sāmānya iti kiṃ sāmānyasya
SV_12705	paśyāmaḥ, dvitīya-varṇa-pratibhāsa-vat. na	ca a-pratibhāsamānam grahaṇe gr̥hyatayā iṣṭam
SV_14603	syād ubhayatra vidheḥ prādhānyāt. evaṃ	ca a-pratiṣedhāt kasyacit paryudāso 'pi kvacin na
SV_10822	-rāga-ādi-buddhinām. a-tathā-abhimatānām	ca a-pratyakṣatā, yathā śabda-ādi-rūpa-
V1_01503	-ayogāc ca. buddhir atra vivarteta, sā	ca a-pratyakṣā vivṛttā api na prakāṣeta. na ca
V2_06311	-anantaravād utpannam pratyakṣi-bhavati. na	ca a-pratyakṣe kārye kāraṇa-bhāva-gatih, yataḥ
SV_17411	||333|| virodham a-samādhāya śāstra-arthaṃ	ca a-pradarśya saḥ | satya-arthaṃ pratijānāno
SV_16405	0ab) na hy a-kṛtakānam prayogaḥ sambhavati na	ca a-prayuktebhyāḥ phalam iti prayogāt phalam

VN_04708	vā, guṇa-atiśaya-abhāvāt. veda-rakṣa-ādikam	ca a-prayojanam eva a-tat-samaya-sthāyinaḥ. saty
PV_04167	-ādau sarva-asiddhe 'pi sādhyatā || sarvasya	ca a-prasiddhatvāt kathañcit tena na kṣamaḥ |
V1_04102	kiṃ tarhi tad-upalambha-sattayā. sā	ca a-prāmāṇikā na sattā-nibandhanān vyavahārān
V3_03110	vastu-bala-pravṛttena pramāṇena sva-vacanena	ca a-bādhitam dṛśya-adṛśyayor viṣayayoḥ, tad
V1_03304	-viṣayatve dvayam vyartham. krama-bhāvaś	ca a-bhinna-nimittayoḥ pratiśiddhaḥ. sakṛd-bhāve
V1_03303	kriyā-sādhanaḥ viṣaya-nānātva-virodhāc	ca. a-bhinna-viṣayatve dvayam vyartham. krama-
SV_04815	avaśyam śabdena vyavacchedaś codanīyaḥ. sa	ca a-bhinnas tad-anyeṣv iti jāti-dharmo 'py asti.
SV_08323	yan na bhavati tat tasya eva vaikalyāt. na	ca a-bhinnasya rūpasya eka-sthitāv api vaikalyam
SV_06526	ākāra-bheda-āśrayatvād bhedasya, tasya	ca a-bhedāt. tad-ātmano 'pi sāmānyasya tad-
VN_01212	yojyate. eṣa hi bhāvānām bheda etad-virahaś	ca a-bhedo yathā sukha-ādiṣu śakty-avasthayoś ca
V1_02511	sato 'py asad-a-viśeṣāl laiṅgika-upabhogasya	ca a-bhogatvād anya-bhoga-vat. liṅga-ayogād ato
SV_05505	artheṣv asti. anyatra bhedaś a-bhedinaḥ. sa	ca a-rūpaḥ. tam eva eṣā gṛhṇatī tathā viplavata
HB_02909	an-anvayāt. pratijñā-artha-eka-deśatvāc	ca a-liṅgatvam. na ca yatra pradeśa-mātram tatra
SV_04212	anityatva-ādy-a-pratīter a-tādrūpyam, teṣām	ca a-vastu-dharmatā. na eṣa doṣaḥ. jñāna-
SV_06503	śabdānām buddhi-viplava-viṣayatvāt. tatra	ca a-vastuni vastu-sāmarthya-abhāvāt. tathābhūta-
SV_14707	iti na kaścit kutaścid anyāḥ syāt. evam	ca a-vācyatā ity api kārya-kāraṇa-bhāva eva śabda
SV_11611	śabdasya artha-antare vaiguṇyam arthānām	ca a-vācyatā ity utpanno 'rthaḥ sambandhavān yady
HB_03110	abhāva-vyavahāra-sādhani ity viśeṣaṇam	ca a-vācyam, anupalabdhī-lakṣaṇa-prāptānām api
V3_11910	yathāsvam indriya-viṣayau hetū. pūrvakam	ca a-viḡuṇam vijñānam, tasya viṣaya-antara-
SV_11822	dharma-bhedas tu syāt pūrva-ukta-krameṇa. sa	ca a-viruddha eva, na vastu-bhedaḥ. na ca bheda-a
V3_10709	bādha-bhāve hy apara-abhāvo niścīyate. na	ca a-viruddha-lakṣaṇam atīndriyam su-jñāna-
SV_15226	tatra tasya a-sambhava pramāṇam paśyāmaḥ. na	ca a-viruddha-vidhiḥ pratiśedha-sādhano yuktaḥ,
NB_03077	vaktṛtva-sarvajñatvayor na sambhavati. na	ca a-viruddha-vidher anupalabdhāv apy abhāva-
V1_04305	bhāsamānasya nila-ādes tat-saṃvidāś	ca a-vivekaḥ siddhaḥ. dvairūpyam tad-dhiyaḥ (58c')
SV_15606	etat. a-vyatiṛeke ca varṇā eva mantraḥ. te	ca a-viśiṣṭāḥ sarvatra iti sarvadā phala-dāḥ syuḥ.
SV_05106	anyasya ca bhinna-bhāva-utpatter vibhramasya	ca a-viśeṣe 'py abhimata-arthakriyā-yogya-a-yogya-
SV_13017	vā anyasya sarvadā syād ity uktam. te	ca a-vyavahitāḥ pratighātinā anyena anyonyasya
V3_05101	nityam jananam a-jananam vā anyathā syāt. te	ca a-vyavahitāḥ pratighātinā anyena anyonyasya
HB_02511	na aparam, tasya eva tatra śakter anyasya	ca a-śakteḥ, tayos taj-janana-itara-svabhāvatvena
SV_15903	tadā śrotreṇa kañcid artham vibhāvayāmaḥ. na	ca a-śabda-ātmā mantraḥ. pāramparyeṇa taj-jatvāt
PV_03516	kaścid anyathā arthasya sannidhau || na	ca a-sannihita-arthā asti daśā kācid ato dhīyaḥ |
PV_03189	-siddhy-artham iṣyate samaya-smṛtiḥ | bhedaś	ca a-samito grāhyāḥ smṛtis tatra kim arthikā ||
SV_10702	yathā-abhiniveśam a-tattvāt, yathā-tattvam	ca a-samihitavāt. tad ayam pravartamānaḥ sarvadā
V3_06910	yathā-abhiniveśam a-tattvāt, yathā-tattvam	ca a-samihitavāt. tasmād ayam pravartamānaḥ
SV_12002	-ayogāt. an-āśrito hy evam syāt. tathā	ca a-sambandhaḥ. tasmān na svābhāvikaḥ śabda-
SV_07006	-upakāriṇām a-pratibandhāt, a-pratibaddhasya	ca a-sambandhāt. yady apy eka-artha-samavāyinām
SV_17325	dṛṣṭa-vad a-dṛṣṭa-taṇḍula-pāka-sādhana-vac	ca a-sādhanam uktam. tad-a-sādhanatva-nyāyaś ca
PV_03424	mātreṇa kaścid bhedo vivecakaḥ | vivekinī na	ca a-spaṣṭa-bhede dhīr yamala-ādi-vat ||
V3_06305	iti hetu-pratiśedho 'sya kṛtaḥ syāt. tataś	ca a-hetukatvam. anyathā bhāva iti bhāva eva
SV_14116	dhvaninā an-ātyantikenā bhavitavyam. sa	ca a-hetuko 'nya-hetuko vā nityam bhaven na ca
SV_09917	cet. na vai janma nāśi-svabhāvasya hetur na	ca a-hetoḥ svabhāva-niyamaḥ. tasmān na atra
V2_07814	cet, na vai janma nāśi-svabhāvasya hetuḥ, na	ca a-hetoḥ svabhāva-niyamaḥ. tasmān na atra
SV_07712	udvoḍhum samartho 'nyatra jādyāt. api ca na	ca aṃśavat | jahāti pūrvam na ādhāram (152'bc)
SV_04410	dharmitayā vyavasthāpya pradarśyate. tāvatā	ca aṃśena dharma-dharmaṇor bhedaś bhedavatī iva
SV_10013	tasya kiñcid iti. tad-a-tad-rūpa-a-karaṇāc	ca akiñcitkaro na apekṣyata iti. katham kriyā-
SV_14420	tayor vastu-dharmatvāt. vināśasya	ca akiñcittvāt. bhavato hi kenacit saha-bhāvaḥ
V1_02910	tasmāt pratyakṣa-ābhāsaḥ. viplavaś	ca akṣa-jatve 'pi tad-anyebyo 'viśeṣataḥ ||33||
PV_03505	vinā | sa eva ayam iti jñānam na asti tac	ca akṣa-je kutaḥ || na ca artha-jñāna-saṃvittyor
PV_03194	|| sañcītaḥ samudāyaḥ sa sāmānyam tatra	ca akṣa-dhīḥ | sāmānya-buddhiś ca avaśyam
V1_01903	-vāsanā-vivṛttir ato vṛttīś ca. mānasam	ca akṣa-vijñāna-anantara-pratyaya-udbhavam | tad-
PV_03192	gamakatvam hi vyapadeśo niyujyate | tac	ca akṣa-vyapadeśe 'sti tad-dharmaś ca niyojyātām |
PV_03460	-abhāve dhīyaḥ syāl liṅgato gatiḥ | tac	ca akṣam artho dhīḥ pūrvo manaskāro 'pi vā bhavet
PV_03493	a-vicchinna-vibhramāḥ || vicchinne darśane	ca akṣād a-vicchinna-adhiropanam | na akṣāt sarva
SV_14314	satā vā tena anyena kiṃ vināśitam. yadi	ca agni-samudbhavasya vināśa-ākhyasya arthasya
HB_02015	-viśeṣa-paramparā-utpatti-dharmakam anyac	ca, ānkura-ādi-vad a-kṣepa-kāri-indriya-vijñāna-
SV_11119	sat-kāya-darśana-jāḥ sarva-doṣāḥ. tad eva	ca ajñānam ity ucyate. moho nidānam doṣāṇām ata
VN_05608	parān anupratibodhya iti. a-vijñātam	ca ajñānam. vijñātam parśadā prativādinā yad a-
VN_03221	api prayoga-darśanād a-sādhana-vākyatvāc	ca. ata eva na pratijñayā hetor bādhanam. na ca
PV_04201	svabhāvo 'py eka-deśa-bhāk | sadṛśa-udāhṛtiś	ca ataḥ prayatnād vyakti-janmanaḥ || yan-
HB_03620	iṣṭaḥ, āhosvid a-pradarśita-pratīhetuḥ. kiṃ	ca ataḥ. yady a-sambhavat-pratīhetur hetuḥ, a-
SV_04209	samānam iti pratyeyam atha anyad eva. kiṃ	ca ataḥ. yadi svalakṣaṇam katham vikalpasya
V1_02002	an-adhigata-viṣayatvāt pramāṇasya, anyathā	ca atiprasaṅgāt, a-bhraṣṭa-darśana-saṃskārasya
VN_05115	-abhāvāt, evam-prakārānām bhedaśānām vacane	ca atiprasaṅgād ity uktam. paryāya-śabda-kalpo hy
V1_01009	-mano-vijñānāyor a-bheda-prasaṅgāt. a-bhede	ca atīta-anāgata-vastu-prabheda-grahaṇa-a-grahaṇa
SV_16608	āgama-pravṛttim api na eva sādhaiṣyati. sā	ca atīndriya-artha-sambaddhā āgama-pravṛttir

SV_17529
SV_12712
SV_11012
V3_13102
SV_12417
SV_16933
PV_04210
V3_11808
SV_08802
VN_04212
SV_06805
SV_11817
SV_08626
V3_07401
NB_03035
VN_04704
SV_09915
V2_07812
SV_08221
PV_03198
PV_02157
SV_10003
SV_13226
SV_16914
SV_16826
SV_12305
HB_03411
HB_02907
VN_06305
SV_17101
PV_03460
SV_11116
V3_09412
V1_01804
SV_08914
SV_13518
SV_15823
V2_06902
SV_06610
V3_13104
SV_07207
PV_02122
SV_11517
SV_03504
SV_15627
PV_03132
SV_05404
VN_04514
SV_11628
V3_05312
VN_01403
HB_01213
SV_12524
SV_04211
PV_03371
NB_02027
V3_10813
V2_10110
SV_02010
SV_00514
V2_06007
SV_16421
SV_01616
SV_02003
V2_10106

yāthātathyānām upadeśa-anapekṣaṇāt. a-jñasya
-bhedaḥ kārya-bhedaḥ syāt. sā ca vākyaṭ. tac
puruṣāḥ samyañ-mithyā-pravṛttayaḥ, te
-śabdātva-sāmānyam indriya-gamyam nityam
tat-sambhava-virodha-abhāvād a-nirṇayaḥ. na
ca bādhaka-sādhaka-pramāṇa-vṛtti. te
a-gatāv a-gatau ca prasidhyati | te
hi tayoḥ pratibandham jāniyāt, tau
ekatva-hānir iti yat kiñcid etat. kiṃ
eva asya ānarthakyān nigrahasthānatvam. api
-dhetūnām sakṛt pratitir yathā syād iti. na
iti sa eva sambandho 'vinābhāva-ākhyāḥ. na
ayam bhinna-pratibhāsa-ādir viśeṣa eva. na
-sāmānyam tatra asiddham iti sādhyate. nanu
so 'sad-vyavahāra-viśayaḥ. na upalabhyate
te 'mūn eva śabdān prayuñjate, na aparān. na
yata ime kecin naśvara-ātmano jātā na
yata ime kecin naśvara-ātmāno jātāḥ. na
eva tathā-upalabdhanām vikalpanāt. uktaṃ
viyukteṣu tila-ādiṣu || pratyuktaṃ lāghavam
ca tādrśaḥ || tayor a-sama-rūpatvān niyamaś
jātasya tad-bhāve 'nya-anapekṣaṇāt. uktaṃ
-samhārāt saṅkulā pratipattiḥ syāt. vakṣyate
ca, parimita-vyākhyāṭṭ-puruṣa-paramparām eva
kāraṇād anyathā racanā-darśanāt. api
tad-abhāve sarvas tad-ātmā na vā kaścit. na
ca sa tal-lakṣaṇo dharminī hetuḥ syān na
katham tasya eva liṅga-liṅgi-bhāvaḥ. na
-a-pratipādanād bhūta-doṣa-an-abhidhānāc
iti katham tad eva yugapad dveṣyam ca kāmyam
ālamba ātmā vittih svayam sphuṭaḥ || api
parigraham antareṇa kvacit snehaḥ. na
iti cet, yukto yadi pratibandhaḥ sidhyet. sa
| tatra sāmānyā-a-pratibhāsanāt pratibhāsinām
gava-ādi-samāveśāt tad ātma-bhūtānām
'pūrva-utpādād varṇa-bāhulyād vā syāt. tac
'viśeṣāt tulyaḥ phala-sambandhaḥ syāt. api
tad-vyatikrame ca niyama-ayogāt. śakteś
-āśrayāḥ syuḥ. artha-antara-abhidhāyinaś
kṛtakatvam pratibadhnāti. kṛtakatva-prastāve
upakāriṇā. apekṣā iti hi tat-pratibandhaḥ sa
prati | sādhanānām a-sāmarthyān nityam
nityasya an-upakāryatvāt. an-upakurvānaś
anyebhyo bhidyamānā arthāḥ samāśrayo dhvaniś
bhavati. tasya tena an-apakarṣaṇād anyena
anya-vān-mātreṇa a-vibhāvanāt | na
-utpādane tad-an-upakārāt, akiñcitkarasya
pratipadya tato 'rtham pratipadyeta. drṣṭā
āśrayāḥ. kṛtasya karaṇa-abhāvād a-kārasya
sahakāri-kāraṇam śabdasya upasamharet. tac
-kāraṇa-bhāvād anyo vastu-sambandho 'sti. na
tarhi sā yogyatā mṛd-dravyasya kulālāt. na
kecin māṭṭ-vivāha-ādayo madana-utsava-ādayaś
anyato vā katham arthakriyā. svalakṣaṇe
-bheditvān na artho jātir a-tadvatī | sā
sati vastuni tasyā a-sambhavāt. anyathā
ataḥ sandigdho vyatirekaḥ. pūrva-uktāc
tathābhāva-niścaye vyāpakasya sva-ātmanaś
tathābhāva-niścaye vyāpakasya sva-ātmanaś
bhavato 'nya-bhāve 'bhāvād virodha-gatiḥ. sa
bhavato 'nya-bhāve 'bhāvād virodha-gatiḥ. sa
-a-sambhavasya jñātum a-śakyatvāt. idrṣeṣu
kenacit kāraṇavattva-abhyupagamāt. tathā
nivrṛtīm sādhyet. yukta-upalambhasya tasya
-nivrṛty-asiddheḥ. yukta-upalambhasya tasya

ca atindriya-guṇa-puruṣa-vivecane 'sāmarthyāt.
ca atindriyam iti kutaḥ syāt. sannidhāna-mātreṇa
ca atindriyāḥ sva-prabhava-kāya-vāg-vyavahāra-
ca. ato 'sya pramāṇasya vṛtṭiḥ. tan na etad vastu
ca atyakṣa-svabhāveṣv anupalabdhir niścaya-hetuḥ.
ca atyakṣe na abhimate. tat katham tad-vaśāt
ca atyanta-parokṣasya drṣṭy-a-drṣṭi na sidhyataḥ |
ca atyanta-parokṣasya na sidhyataḥ. ke ca nir-
ca, atyanta-bheda-a-bhedau ca syātām tadvati
ca atyalpam idam ucyate varṇa-krama-nirdeśo
ca atra anugāmi kiñcid rūpam asti. kevalam tad-
ca atra anyasya sāmarthyam paśyāmaḥ. na api
ca atra aparam a-bhinnaṃ pratibhāsam paśyāmo yad-
ca atra api tad-ayoga-virahiṇā sāmānyena anvayo
ca atra upalabdhi-lakṣaṇa-prāpto ghaṭa ity ukte
ca atra kaścic chabde parokṣaḥ sāksī, yata idam
ca atra kaścin niyāmakāḥ svabhāvasya asti sarva-
ca atra kaścin niyāmakāḥ svabhāvasya asti, sarva-
ca atra kiñcid asmābhiḥ prakṛtyā api kecid eka-
ca atra teṣv eva krama-pāṭiṣu | kiṃ na a-krama-
ca atra na ikṣyate | sajāti-vāsanā-bheda-
ca atra na vināśo nāma anya eva kaścid bhāvāt,
ca atra pratiśedhaḥ. tasmād eka-gati-śakti-
ca atra bhavatām api śṛṇuṃmaḥ. tatra kaścid dviṣṭa
ca, atra bhavān svam eva mukha-varṇam sva-vāda-
ca atra laukika-vaidikayoḥ svabhāva-bhedam
ca atra sādhyā-dharmo bhavet. pratyakṣa-anumāne hi
ca atra sāmānyā-viśeṣa-bhāva-vikalpaḥ sambhavati,
ca. atha kañcid doṣam udbhāvayati, kañcin na, na
ca. atha prasiddhim ullaṅghya kalpane na
ca adhyakṣatā-abhāve dhiyaḥ syāl liṅgato gatiḥ |
ca an-anurāgiṇaḥ kvacid dveṣaḥ. ātma-ātmīya-an-
ca an-anvayasya na sidhyati iti vakṣyāmaḥ.
ca an-anvayād viśiṣṭam eva an-abhilāpyam vastu-
ca an-anvayena tatra an-ubhaya-rūpatvāt. tam eva
ca an-abhimatam. api ca, deśa-kāla-krama-abhāvo
ca, an-abhivyakta-śabdānām karaṇānām prayojanam |
ca an-artha-antaravāt sa eva svabhāva-niyamaḥ.
ca an-ākṣepakāḥ, nir-ākāṅkṣatvāt, katham viśeṣaṇa
ca an-āgama-āśrayān na āgama-upanyāsaḥ. sādhyāś
ca an-ādheya-viśeṣasya sāmānyasya ayukta iti.
ca an-āśraya-sthiteḥ || viśeṣasya a-svabhāvadvād
ca an-āśrayaḥ. jāter vācyatvād a-doṣa iti cet. na,
ca an-iṣṭa-parihāreṇa pravartayati ity anya-apoha
ca an-utkarṣaṇāt. kenacit saha kārya-kāraṇa-bhāva
ca an-udita-sambandhaḥ svayam jñāna-prasaṅgataḥ ||
ca an-upakārāt. tasmād vyakty-upakṛtasya
ca an-ubhaya-vedino 'pi pratitir iti na
ca anapekṣatvāt. vyaktir upakāro jāteḥ
ca anapekṣatvād asya nirastam. tad ayam upalabhya
ca anayoḥ kārya-kāraṇa-bhāvaḥ, svayam a-tad-
ca anayoḥ svabhāva-bhedaḥ, bhede vā pūrva-vat
ca anādayaḥ. nāstikya-vacāṃsi ca a-pūrva-para-
ca anityatva-ādy-a-pratīter a-tādrūpyam, teṣāṃ ca
ca anityā na jātiḥ syān nityā vā janikā katham ||
ca anupalabdhi-lakṣaṇa-prāpteṣu deśa-kāla-
ca anupalabdhi-lakṣaṇād idrṣāṃ prayogaṇām sandeha
ca anupalabdhir iti sa tat-tad-viruddha-ādy-a-gati
ca anupalabdhir iti. sa prayoga-vaśena tat-tad-
ca anupalabdheḥ. anyonya-upalabdhi-parihāra-sthiti
ca anupalabdheḥ. anyonya-vyatireka-sthiti-
ca anupalabdher hetutva-pratikṣepāt. puṃstva-ādi-
ca anupalambha eva ātmanaḥ syāt. tam tena
ca anupalambhanam ||29|| pratiśedha-hetuḥ.
ca anupalambhanam ||72|| pratiśedha-hetuḥ.

PV_03424 na khalv evam iti sã syãna na bhedinĩ || na
 PV_03378 grãhyas tadã syãd dhĩr an-arthikã || tac
 PV_03338 'pi vã parah | vijñãpti-hetur vişayas tasyãś
 PV_03177 iti ikṣeta tad dhiyaṃ kim iti ikṣate | asti
 PV_03373 || smṛtiś ca idṛg-vidhaṃ jñãnaṃ tasyãś
 V3_02705 -abhãvam api sãdhayati iti. anena eva
 V2_04805 prekṣã-pũrva-kãriṇaḥ, na tu vyasanitayã. na
 HB_00305 punaḥ svabhãvasya vikalpena a-pratipatteś
 V3_07809 -vişayaṃ paśyati, tam eva pakṣi-kuryãt. na
 PV_03237 gava-ãdinãṃ nivãritam || anvayãc
 SV_17422 prasiddhi-viparyayam āgama-ãśrayeṇa
 V3_01104 vipratipatti-darśanãt tan-nirãsa-artham. sa
 SP_00006 bhãvãś tãn miśrayati kalpanã || tãm eva
 SV_11923 -anukrama-grahaṇãt. eka-varṇa-grahaṇa-kãle
 V3_05707 kvacid aparaṃ kiñcin nibandhanam asti. sa
 SV_14607 ukte kasyacid bhãvasya eva pratiteḥ. tathã
 SV_07908 -pratipattim antareṇa adṛşya-rũpatvãt. api
 VN_02808 eva pratijñã-sãdhanãya upãdadita. upãdadatã
 V3_10402 atiprasaṅgãd ity uktam. itaretara-vibhãgaṃ
 V3_08007 caturah pakṣa-dharmãn āha. bheda-sãmãnyayoś
 V1_03803 iti. vişaya-ãkãraḥ kaścit paricchedãś
 SV_12913 '-kramam eka-buddhi-grãhyaṃ vãkyam nãma. na
 PV_03155 sãmvr̥tãt || vastu-prãśãda-mãlã-ãdi-şabdãś
 SV_02819 pravṛttir iti gamyate ||49|| tad-viveka eva
 V1_00210 -sãmarthya-rahito 'yukta-pratipattir eva. na
 PV_03179 atite ca sã a-grhĩte kathaṃ bhavet | syãc
 HB_02710 iti, a-prthak-siddheḥ sambandha-abhãvãc
 SV_03213 ity eva sarva-ãkãra-niścayaḥ. tatra api
 SV_04513 'rthe sãmãnyam bheda ity api | tasya eva
 SV_17514 abhãve 'pi vaktur vivakṣã-mãtreṇa bhãvãt. na
 SV_06602 eva vr̥ttir a-vr̥ttiś ca yuktã vyãghãtãt. na
 HB_02908 -pratipatter eva tad-abhãva-pratiteś tasya
 SV_12114 idãnintanãnãm an-upadeśa-pãṭha-a-şakteḥ. sã
 SV_13619 prajñãpayati. sã varṇeşv apy asti. sã eva
 V3_05807 vyãpakaḥ svabhãvaḥ sãdhyate. vyãptiś
 V1_02006 ca krama-utpatty-ayogãt. adheya-bhedatve
 SV_14712 vyabhicãra-a-virodhãt. tato dharmã-bhedãc
 PV_03052 | na ukta-uttaratvãd dṛştatvãd atũta-ãdişu
 PV_04014 kartur icchã-mãtra-anurodhataḥ | vastunaś
 V3_00805 kartur icchã-mãtra-anurodhataḥ | vastunaś
 VN_03402 svabhãvayor ekatra a-sambhavãt. na
 PV_02214 || mithyã-upalabdhir ajñãnam ukteś
 SV_06406 syãt. na tad eva bhedasya rũpam. rũpaṃ
 PV_04059 svabhãvãn na nivartate || prapadyamãnaś
 V3_02209 svabhãvãn na nivartate ||18|| prapadyamãnaś
 SV_00308 bhãvinas tad-vipralambhãt. avyabhicãraś
 PV_02264 -abhãva-anuvṛttitaḥ || dṛştaṃ buddher na
 PV_04154 dṛştyã adṛşyeşv a-sambhavi || a-viśiṣṭasya
 SV_13605 na sambhavati. sarvadã sarvasya bhãvãt. na
 SV_09619 sattã-sãdhane na hetu-lakṣãṇa-bhãk, na
 V3_07910 sattã-sãdhane na hetu-lakṣãṇa-bhãk, na
 PV_03122 eka-siddhir dvayor api || sandhiyamãnãṃ
 PV_04052 nãntariyaka-bãdhanam | parihãryaṃ na
 V3_02111 sambaddhasya eva bãdhanam | parihãryaṃ na
 SV_14215 -mãtreṇa kãṣṭhaṃ na dṛşyata iti yuktam. na
 PV_03419 tad-abhãve 'pi tat-kṛtam || na ãkãrayati
 V3_12803 vã viruddhãvyabhicãritãyaṃ. na
 NB_03113 anupalambhasya ca viruddhatãyaḥ. na
 SV_13523 api varṇeşu na sambhavati, vyãpter nityatvãc
 V3_00608 yoga-abhãvaḥ, tad-abhãvasya tad-bhãvasya
 SV_15429 -vyãptir vyãtirea-asiddhau. tat-siddhir eva
 PV_04206 | sidhyaty ato vişeşe na vyãtirea ko
 HB_02206 -nirodhitvãd vinãşe saty agny-ãder upãdãnãc
 SV_06106 daṇḍa-vad daṇḍiny a-grahaṇãt, a-grhĩtasya
 SV_08414 tena atmanã hi bhede 'pi hetuḥ kaścinn na

ca anubhava-mãtreṇa kaścidd bhedo vivecakaḥ |
 ca anubhava-vijñãnam ubhaya-aṃśa-avalambinã | eka
 ca anubhavas tathã || yadã sa-vişayaṃ jñãnam
 ca anubhavas tasyãś so '-vikalpaḥ kathaṃ bhavet ||
 ca anubhavad bhavaḥ | sa ca artha-ãkãra-rahitaḥ
 ca anumãna-kãle śãstra-an-ãśraya-vacanena a-
 ca anumãna-pratibhãsa eva artha-sãdhanam,
 ca anumãna-vat. arthakriyã-arthi hi sarvaḥ
 ca anumãna-vişaye pratyakṣa-ãdi-bãdhã asti,
 ca anumãnaṃ yad abhidhãna-vikalpayoḥ | dṛşye gava
 ca anumãnena bãdhitam agni-hotra-ãdeḥ pãpa-
 ca anumeyaḥ svarũpeṇa eva nirdeşyaḥ svayam iṣṭo
 ca anurundhãnaiḥ kriyã-kãraka-vãcinaḥ | bhãva-
 ca aneka-buddhi-vyatikramãt. kṣãṇikatvãd
 ca anena a-sakṛd ãcarita-pũrva iti na anayoḥ
 ca anena artha-antara-bhãva eva uktaḥ syãt. na
 ca anena kim a-sambhavad abhisamĩkşya evaṃ bahv-
 ca anena pratijñã-mãtreṇa siddhir iṣṭã bhavati,
 ca anena sattã-anuṣãṅgiṇãṃ prathayatã asattã eva
 ca anaikãntikayor aikãntikatãṃ bruvãṇam
 ca antaraḥ svasamvidita-rũpo jãyamãno lakşyate.
 ca antya-varṇa-pratipatter ũrdhvam anyam a-
 ca anya-anapekşinaḥ | geho yady api samyogas tan-
 ca anya-apohaḥ. tasmãt tad api tan-mãtra-apoha-
 ca anya-darśane 'nya-kalpanã yuktã, atiprasaṅgãt.
 ca anya-dhĩ-pariccheda-a-bhinna-rũpã sva-buddhi-
 ca. anya-bhãvas tãvan na sãdhanam. yat-siddhau
 ca anya-vyãvr̥ttir anya-vyãvr̥tta ity api | şabdãś
 ca anya-vyãvr̥tityã dharmã-bhedaḥ prakalpyate ||88||
 ca anyaḥ kaścit kasyacid avyabhicãri. vyabhicãre
 ca anyatra a-vartamãnãṃ sãmãnyam syãt. sãmãnyasya
 ca anyatra an-anvayãt. pratijñã-artha-eka-
 ca anyatra apy ekena racite granthe 'nyasya tulyã.
 ca anyatra api tad-ãśrayaḥ, na vişeşah. tat
 ca anyatra vyavahãrasya tan-mãtra-siddhyã, vişeşa
 ca anyatvam. kṣãṇikatvãd arthãnãm atipãtãc ca na
 ca anyatvam. jñãna-kṛtaḥ pratibandha iti cet.
 ca anyathã || bhãva-dharmatva-hãniś ced bhãva-
 ca anyathã-bhãvãt kalpitã vyabhicãriṇaḥ || arthãd
 ca anyathã-bhãvãt tat-kṛtã vyabhicãriṇaḥ ||3||
 ca anyathã virodhaḥ. asiddhe dharmi-svabhãve
 ca anyad ayuktimat | vyãkhyeyo 'tra virodho yas
 ca anyad eva syãt. tataś ca bhãvas tasmãd
 ca anyas taṃ nãntariyakam ipsitaĩḥ | sãdhyã-
 ca anyas taṃ nãntariyakam ipsitaĩḥ | sãdhyã-
 ca anyasya ko 'nyas tadutpatteḥ, an-ãyatta-
 ca anyasya santi tãni na yanti kim | dhãraṇa-
 ca anyasya sãdhane siddha-sãdhanam | gurutva-
 ca anyã gatir asti. tat kathaṃ varṇa-paurvãparyam
 ca anyã gatir asti. tasmãn na sattã sãdhyate.
 ca anyã gatir asti. tasmãn na sattã sãdhyate.
 ca anyena vyavasãyaṃ smṛtiṃ viduḥ | tac-cihna-
 ca anyeşãm anavasthã-prasaṅgataḥ || kena iyaṃ
 ca anyeşãm anavasthã-prasaṅgataḥ ||13|| kena iyaṃ
 ca anyo 'nyasya vinãśah, atiprasaṅgãt. vişeşa-
 ca anyo 'rtho 'n-upakãrãt saha-uditaḥ | vyakto 'n
 ca anyo 'vyabhicãri. tasmãd a-vastu-darśana-bala-
 ca anyo 'vyabhicãri. tasmãd a-vastu-darśana-bala-
 ca. anyonya-deśa-parihãreṇa vr̥ttir hi deśa-
 ca anyonya-parihãra-sthita-lakṣãṇatvena virodhãt.
 ca anvaya-siddhiḥ. asiddhau vã tad-vyãtirea-
 ca anvayaḥ || a-dṛşṭi-mãtram ãdãya kevalam
 ca apara eva drava-svabhãva utpanna iti. sa
 ca apara-pravibhãgena an-upalakṣãṇãt, ãkṛter apy
 ca aparaḥ | svabhãvo 'yam (167abc) ekasya

SV_01621 vacana-āder vyāvṛttim āha. dadhy-ādikam
V3_09810 asiddha ucyate. sa ca śabdaḥ pakṣi-kṛtaḥ, na
HB_02201 anyathā-bhāvaḥ so 'paraḥ svabhāvaḥ, yaś
SV_08304 yaj-janakam tad eva vastu taj-janakam
PV_04263 || tatra upalabhyeśv astitvam upalabdher na
SV_04108 vā | dṛṣṭā yathā vā ośadhayo nānāte 'pi na
SV_03011 eva bhāvāt. evam upādhinām tac-chaktinām
V3_13407 tad ayam na svatantraḥ. tad-a-sambandhī
PV_02155 -ādy api iti cet || na sarveśam anekāntān na
SV_02924 eva anya-upakārako yo na gṛhītaḥ syāt. na
SV_15518 pauraṣeyī ca syāt pramāṇa-anurodhini
V1_02306 bauddhā eva prajñā-ādi-vat. cetanāś
SV_06222 kaścid viśiṣṭaḥ kenacit paraḥ ||126|| na
PV_02097 -a-dravya-śabda-vat || vyatireki iva yac
V2_07001 ārya-deśayoḥ. tasmād ime darśanam a-darśanam
SV_07227 na taṃ karoti na apy anyam ity akiñcitkaraś
HB_01915 api sahakāry-anapekṣinām kāraṇatā syāt. na
PV_03170 -nirmitāḥ | anuyānti imam artha-amśam iti
SV_12622 -prasaṅgāt, an-abhyupagamāc ca. teṣām
SV_10418 tata eva virodha-gater virodhāc
HB_02816 itaretara-āśrayam idaṃ syāt. anya-bhāvāc
HB_00811 tad-abhāve 'bhāva-siddheḥ, tad-abhāve
SV_14301 -vināśa iti ca kāṣṭha-abhāva ucyate. na
SV_13908 samarthāni nāma. vigamaś ca bhāvaḥ. na
SV_13908 karaṇāni samarthāni nāma. vigamaś
HB_03806 anyathā-bhāvasya viruddha-ubhaya-svabhāvasya
SV_03809 sāmānyam nāma, teṣām a-samsargād anyasya
SV_16120 saṅkhyāte vikalpa-anukrame sati bhāvād asati
SV_02502 bhāvāt, tad-vyatirikṭasya bhinnasya
VN_02802 a-sarvagatve bhāvāt pratijñā-lakṣaṇasya
SV_14616 atra dṛṣṭo vidhir nāśe 'pi virodhāt. evam
PV_02283 ācaṣṭe jñānād bhūtaṃ sa-sādhanam || tac
V3_03003 pratibadhnāti. tad evam sva-vacanam śāstraṃ
SV_11106 -vivekāc, praśama-sukha-rasasya an-udvejanāc
PV_04237 ca sandigdhaḥ syād asan na saḥ | asattvam
V3_00509 -prāptasya avaśyam pariagraha-arhatvāt. na
V3_00501 nanu tathā apy asiddhir hetoḥ pratijñāyāś
SV_12022 iṣṭir a-pramāṇikā prāg āsit. a-kasmād grāhī
PV_03056 pramāṇatā | gatir apy anyathā dṛṣṭā pakṣaś
HB_01802 bhavati – karoty eva iti. kāryam
V1_00505 puruṣa-mātra-pratyakṣam anveti. pratiśedham
V1_03407 pratyekam parama-aṅuṣv bhāvāt. ekaś
SV_03508 adhyavasita-tad-bhāva-arthaiḥ. tatra eva
SV_07121 eṣa bhāvaṃ na karoti iti yāvat. tathā
SV_12228 atīndriyeṣu virodha-gatir asti ity uktam. na
VN_02006 vyākhyā-prasaṅga-vitatha-pralāpaś ca. sarvaś
V3_13712 -anumāna-paricchedaś tṛtīyaḥ. samāptaś
SV_08625 a-bhede 'pi na kaścid bhedaḥ syāt. tathā
SV_08914 -anvayena tatra an-ubhaya-rūpatvāt. tam eva
V3_12612 na santi, sa prakāro 'bhāvaḥ. śaśa-viśāṇayoś
SV_06316 eka-parihārasya kvacit sthity-abhāve. sa
PV_02101 ghaṭa ity eka-adhikaraṇā śrutih | bhedaś
SV_12025 tulyam ity an-upālambhah. an-atiśaya-darśī
VN_03312 -udāharanayor na kaścid artha-bhedaḥ. api
VN_06515 -ādīnām dṛṣṭam eka-prakṛtikatvam, tathā
VN_05510 adhikaraṇatvena vācyā, na ananubhāṣaṇam. kaś
SV_11718 syād bhedaḥ buddhi-citratā | (236ab) sa
SV_03616 vā yathā-vasu-vṛttāv iti vakṣyāmaḥ. yaś
V3_02808 artha-antara-gamanād avasādaḥ syāt. sa
SV_07625 bhāva-kalpanāyām eva aparatra bhāvāt. api
SV_04302 -sāmānādhikaraṇa-vyavahāraḥ kriyate. sarvaś
SV_09305 tau na pratijñā-ārtha-eka-deśo hetur iti. sa
V2_07406 anubandhina eva ātmanah svabhāvo gamakaḥ. sa
V1_01304 śabde tataḥ smṛtiḥ syāt, agni-dhūma-vat. na
V3_08904 -dharmaṭayā pātāt, ākāśa-kṣipta-vat. tathā
ca aparāḥ kṣīra-ādiṣv a-parārtheṣu saṅghātata-
ca aparāḥ śabdaḥ, yo hetuḥ syāt. tasya eva ca
ca aparāḥ sa katham tasya svabhāva-bheda-
ca aparatra na asti iti na aparām janayet. sa hi
ca aparām | ity a-jñā-jñāpanāya ekā an-upākhyā
ca aparāḥ ||74|| yathā vā guḍūci-vyakty-ādayaḥ
ca aparāparāsv eva śaktiṣv a-paryavasānena
ca apārthakaḥ, tena eva artha-parisamāpter iti.
ca apy a-niyato bhavet | a-guṇa-grāhiṇo 'pi syād
ca apy upakārake tathā grāhite upakārya-a-grahaṇam
ca. api ca idaṃ mantrā apauruṣeyāś ca iti
ca api vedyatvād a-tad-rūpa-a-pravedanāt | (24ab)
ca api śabdo dvaya-kṛd anyonya-abhāva ity asau |
ca api sūcyate bhāva-vācibhiḥ | saṅkhyā-ādi
ca apekṣamānāś tat-sādhanam avyabhicāram eva
ca apekṣyata iti vyāhatam etat. nanv a-janakā api
ca apekṣyebhyaḥ svabhāva-atiśaya-utpattiḥ. atha
ca apoha-kṛc chrutiḥ || tasmāt saṅketa-kāle 'pi
ca apauruṣeyatva-sādhanate te tulyāḥ sarvatra iti
ca bhāva-sādhanāt. bhavatu nāma evam-vidhāyā
ca bhāva-siddhāv a-samudāyāś ca sādhyāḥ syāt.
ca bhāva-siddhau tad-anvaya-siddheḥ. tad-abhāva
ca bhāvaḥ kāryaḥ. tat-kārī ca a-kāraka eva ity
ca bhāvaḥ kāryam iti niveditam etat. na api
ca bhāvaḥ. na ca bhāvaḥ kāryam iti niveditam
ca bhāvāt, a-tad-dharma-bhāvī ca katham anyadā
ca bhāvāt, uktaṃ yādṛṣam sāmānyam a-samsṛṣṭānām
ca bhāvāt. kārya-kāraṇatā-siddheḥ pumsām varṇa-
ca bhāvāt, tasya eva ca punar bheda-virodhāt.
ca bhāvāt, hetutvam a-sarvagatve prayuktaṃ na
ca abhidhāne 'pi prayojanam āveditam eva. ato
ca abhiyogavān vaktuṃ yatas tasmāt pramāṇatā |
ca abhisamasya sāmāyād ekam uktam. yathā ātmano '-
ca. abhūta-artham khalv apy upādāna-bala-bhāvi-
ca abhyupagamād a-pramāṇān na yujyate || asato '-
ca abhyupagamo yukti-bādhanate samartha ity
ca abhyupeta-ādi-bādhā, svayam abhyupagama-antara
ca ayam kiṃ punaḥ kvacit sādhanam apekṣate. yat
ca ayam kṛta-uttaraḥ || maṇi-pradīpa-prabhayor
ca ayam kevalo 'pi samarthaḥ san param
ca ayam kvacit kurvāṇo na pratyakṣeṇa kartum
ca ayam jñāna-sanniveśī ity na ca bahūni rūpāni
ca ayam dharma-dharmi-vyavahāraḥ parasparam
ca ayam na kiñcit karoti ity akiñcitkaraś ca kaḥ
ca ayam pūrva-prayogād bhidyate. yadi puruṣāḥ
ca ayam prakāro dur-matibhiḥ śaṭhair nyāya-
ca ayam pramāṇa-viniścayaḥ. samyag-jñāna-pūrvikā
ca ayam pravibhāgo na syād eka-ātma-vat. tasmād
ca ayam bhāvaṃ prakāraiḥ paryanuyuñkte. tasya
ca ayam bhāvāc chaśa-viśāṇa-abhāva-vādinam
ca ayam bhedo '-rūpaḥ. rūpavattvena tv asya
ca ayam mato jāti-samudāya-abhidhānayoḥ || rūpa-
ca ayam vākyeśv evam-prakāraṇām apauruṣeyatva-
ca ayam viruddho '-viruddho vā sati hetu-prayoge
ca ayam vyakta-bhedas sukha-duḥkha-moha-samanvito
ca ayam samaya-niyamas trir-abhihitasya
ca ayam sambandho vastu bhavan niyamena śabda-
ca ayam sarvatra vastu-kṛtam eva śabda-pravṛtti-
ca ayam sādhyā-abhyupagamaḥ pratyakṣa-ārtha-
ca ayam sāmānyam artha-antaraṃ kalpayan sva-
ca ayam svalakṣaṇānām eva darśana-āhita-vāsanā-
ca ayam hetutvena apadiśyamānaḥ. upādhi-bheda-
ca ayam hetutvena upādīyamāna upādhy-apekṣaḥ
ca ayam a-śabdakam artham paśyati, a-paśyamś ca
ca ayam atra akiñcitkaraḥ katham asya sthāpayitā.

SV_16222 ca karanāt prāg draṣṭum a-śakyatvāt. na
V2_05913 siddhā iti cet, etad uttaratra vakṣyāmaḥ. sa
SV_06218 samāna-ākāra-bhāsini ||124|| sa
SV_12616 a-nirṇaya eva veda-vākya-artheṣu. api
SV_09208 na abhāva-vat sambandhe 'pi prasaṅgaḥ. api
V1_00712 pratibhāsamāne te 'pi pratibhāseran. na
V3_12109 ity-evam-ādi ca vyavaharati. nirloṭhitaś
V2_07004 vyavasthām vidhurayati. vistareṇa
SV_07309 te 'vaśyam tata ātmānaṃ pratilabhante. na
V3_00606 paraspara-parihāra-sthita-lakṣaṇatayā vā. na
SV_11720 tasya a-tattvam eva anyatvam ity uktam. sa
PV_04089 -hetv-ādi pratiṣidhyate || a-vācakatvāc
SV_17416 -adhiṣṭhāna-bhāva-ādinā ity āha vedaḥ, tac
SV_04617 pravṛttir balivārda-doha-codanā-vat. na
SV_02018 rāga-vat ||32|| ity antara-ślokau. api
V2_08911 rāga-vat ||63|| iti saṅgraha-ślokaḥ. api
V2_06912 yathā-darśana-pratīter darśana-parāvṛttau
SV_13122 apekṣyata ity uktam etat. tad-upakārasya
V3_05306 apekṣyata ity ukta-prāyam. tad-upakārasya
SV_03422 a-svātantrya-ādi-doṣair upadrūyate. na
SV_11828 'śliṣṭeṣu padārtheṣu sambhavati. na
SV_02117 -antara-yoge 'pi tad-bhāva-an-upapatteḥ. sa
V2_09104 -antara-yoge 'pi tad-bhāva-an-upapatteḥ. sa
PV_03330 'bhimatas tathā dhīr ātma-vedinī || tasyās
V1_00812 tad-yojanā sambhavati, śabda-antara iva. na
PV_03373 jñānaṃ tasyās ca anubhavād bhavaḥ | sa
V3_04002 yathā - a-srāvaṇaḥ śabda iti. tad-arthā
V1_00808 -sambandhāt saha pṛthag vā grhṇīyāt. api
PV_03506 jñānaṃ na asti tac ca akṣa-je kutaḥ || na
V3_13202 | (84ab) tri-lakṣaṇo hetur uktaḥ. tāvatā
NB_03121 janayataḥ. tri-rūpo hetur uktaḥ. tāvatā
SV_12006 iti pauruṣeya eva sambandhas tad-dvāreṇa
SV_11325 sambandho 'bheda-prasaṅgāt, anapekṣaṇāc
PV_03180 buddhi-dhīḥ || atītam apa-dṛṣṭāntam a-liṅgaṃ
SV_15929 saṅkalayya samayam ārocayet, yathā-samayaṃ
VN_04501 ānupūrvīm pratipadyate, ānupūrvyā
V3_13210 -pratiniyamaḥ svabhāva-vyāptir vā. asmiṃś
NB_03122 -liṅgasya ca svabhāvena vyāptiḥ. asmiṃś
SV_05804 parihāra-aṅga-bhāvataḥ | vastu-bheda-āśrayāc
PV_04047 tāṃ vyabhicāreṇa bādhyate | a-nāntariyake
V3_02101 tāṃ vyabhicāreṇa bādhyate | a-nāntariyake
SV_15018 tad ime śabdāḥ saṃskāra-nir-apekṣāḥ prakṛtyā
PV_04235 'rtham na laukikam || tat-phalo 'tat-phalaś
V2_05517 na laukikam ||26|| tat-phalo 'tat-phalaś
SV_12721 ādi-vat ||248|| arthavān eva ātmā vākyam. te
SV_12803 parisamāpta-artham hi śabda-rūpaṃ vākyam. te
SV_04807 arthasya anyena sādhanāt, tad-abhyupagamasya
PV_03194 tatra ca akṣa-dhīḥ | sāmānya-buddhiś
SV_13816 vyāpṛteṣu karaṇeṣu śabda-anupalabdhiḥ. na
SV_10209 -upadhānāj jñāna-utpādana-śaktir asti. na
V2_06508 -upadhānāj jñāna-utpādana-śaktiḥ. na
V3_09310 āha, tasya api sā katham nivṛttā a-pracyutā
V3_11708 -siddhir iti na vyatikrē. pratibandhaś
V1_00604 apy artha-avisamvādād eva pramāṇam. sa
SV_09614 'nyatra apy asya vṛtṭim bhāṣate sattāyām
V3_07707 'nyatra apy asya vṛtṭim bhāṣate sattāyām
SV_08217 tu tathābhūtaṃ dṛśyam na asti iti brūmaḥ. na
SV_00412 saj-jñāna-śabda-vyavahāra-vṛtṭeḥ. asatām
NB_02005 sattvam eva, sapaṅka eva sattvam, a-sapaṅka
NB_03083 kayor dvayoh. sapaṅka sattvasya, a-sapaṅka
PV_04225 muktavā śabdo 'sti na aparāḥ | vyavahāraḥ sa
V2_05411 muktavā śabdo 'sti na aparāḥ | vyavahāraḥ sa
PV_02246 sā api tasmān na a-guṇa-darśanāt | api
VN_00519 -arthakriyābhyāḥ sad-vyavahāro viparyaye
V3_12111 ity atra antare. tena na iha pratanyate. na

ca ayam anukramaḥ svabhāvataḥ kāraḥ kasyacid
ca ayam anupalambhaś caturvidhaḥ | (32'b)
ca ayam anya-vyāvṛtṭyā gamyate tasya vastunaḥ |
ca, ayam apauruṣeyatvaṃ sādhyān varṇānām vā
ca, ayam abhāvam abhidheyam bruvānaṃ prati
ca ayam artha-a-saṃsparśī saṃvedana-dharmaḥ,
ca ayam artho 'sati nāstitā ity atra antare. tena
ca ayam asmābhir vādaḥ pramāṇa-vārttike
ca ayam ātma-pratilambhaḥ sāmānyasya nityasya
ca ayam utpatti-vināśābhyām caitanyasya
ca ayam aindriyaḥ san sva-buddhau tad-anya-
ca ayuktam tena iṣṭam svayam ātmanā | anapekṣya
ca ayuktam ity āvedita-prāyam, nityatvaṃ ca
ca artha-antara-codanena artha-antarasya lakṣaṇam.
ca, artha-antara-nimitto hi dharmāḥ syād anya eva
ca artha-antara-nimitto hi dharmāḥ syād anya eva
ca artha-antara-parigrahāt, kali-māry-ādi-śabdānām
ca artha-antaratve tasya iti sambandha-abhāva-
ca artha-antaratve tasya iti sambandha-abhāva-
ca artha-antaram anyasmād vyāvṛtṭir vyāvṛttād
ca artha-antaram eṣāṃ sambandhaḥ. yasmāt sad-
ca artha-antarād bhavann anityatā anyo vā dharmo
ca artha-antarād bhavann anityatā anyo vā dharmo
ca artha-antare vedye dur-gḥaṭau vedya-vedakau |
ca artha-abhipāta-kṛte 'saty āntare vikāre śabda-
ca artha-ākāra-rahitaḥ sā idānīm tadvatī katham ||
ca artha-uktiḥ. tad eva rūpaṃ tatra arthaḥ śeṣam
ca artha-upayoge 'pi punaḥ smṛtam śabda-
ca artha-jñāna-saṃvittyor yugapat sambhavo yataḥ |
ca artha-pratītir iti na pṛthag dṛṣṭānto nāma
ca artha-pratītir iti na pṛthag dṛṣṭānto nāma
ca artha-pratyāyane 'niyamaḥ śabdānām ity
ca. artha-viśeṣa-samīha-a-preritā vāg ata idam iti
ca artha-vedanam | siddham tat kena tasmin hi na
ca artham niṣpādayed iti na mano-japa-ādāu doṣaḥ.
ca artham iti, tathā hi pūrvam karma-upādīyate
ca arthe darśite darśita eva dṛṣṭānto bhavati,
ca arthe darśite darśita eva dṛṣṭānto bhavati.
ca arthe na viśamvādikā matā ||112|| tato 'nya-
ca arthe bādhyte 'nyasya kā kṣatiḥ || uktam ca na
ca arthe bādhyte 'nyasya kā kṣatiḥ ||8|| uktam ca
ca artheṣu pratibhāna-hetavaḥ syuḥ. svabhāva-
ca artho bhinna ekas tatas tataḥ | tais tair
ca artho bhinna ekas tatas tataḥ | tais tair
ca avayavāḥ svayam an-arthakāḥ. teṣu sa ātmā
ca avayavās tathāvidhāḥ pṛthak pṛthag iti
ca avaśyam-bhāvītvāt. api ca, tad-anya-parihāreṇa
ca avaśyam vikalpena anubadhyate || artha-antara-
ca avaśyam vyañjaka-vyāpāro 'rtham upalambhayati.
ca avaśyam eṣāṃ kārya-upalambho yena anumīyeraṇ.
ca avaśyam eṣāṃ kārya-upalambho yena anumīyeraṇ.
ca. avasthā nivartate, na avasthātā iti cet, kā
ca avinābhāvaḥ. sa ca ātma-pratibandhas tādātmya-
ca avisamvādas tasmād ātma-lābhāt, anyato bhavato
ca avyabhicāram iti katham na unmattaḥ. abhāva-
ca avyabhicāram iti katham na unmattaḥ. vipakṣa-
ca asati tasmin na bhavitavyam. sūpta-taimirika-
ca asattvam anupalabdhir asaj-jñāna-phalā kācid
ca asattvam eva niścitam. anumeyo 'tra jijñāṣita-
ca asattvasya, yathā kṛtakatvaṃ
ca asatsu na iti prāptā atra mūkatā || satām ca
ca asatsu na iti prāptā atra mūkatā ||17|| satām
ca asad-guṇa-āropaḥ snehāt tatra hi dṛśyate ||
ca asad-vyavahāra iti cet, bhavati buddher
ca asann ātmā, sattā-sādhana-vṛtṭeḥ. sandigdhaḥ

V1_00411	prasādhitaṃ na anumeyatām atīpatati. tac	ca asiddham iti na kiñcit pramāṇam a-pramāṇam vā
V1_01601	-vaiguṇye 'nyatra vijñāna-an-utpatteḥ. tac	ca asiddham. vyakto viṣaya iti cet, nanu sā
VN_02508	nigrhīto veditavyaḥ. tatra dṛṣṭaś	ca asāv ante ca vyavasthita iti dṛṣṭāntaḥ. sva-
PV_02221	ātmani snihyaṃs tadiye na virajyate || na	ca asty ātmani nir-doṣe sneha-apagama-kāraṇam |
SV_17215	pratyakṣe 'pi kenacij jñātum a-śakyatvāt. na	ca asti kaścīd viśeṣaḥ. sarva-śabdā hi sarva-
SV_15101	pratītir artheṣu sarvasya sarvadā syāt. na	ca asti tasmān na śabdāḥ sthita-svabhāvaḥ iti. api
NB_03025	asaty agnau na bhavaty eva dhūmaḥ, atra	ca asti dhūma iti kārya-hetoḥ prayogaḥ.
SV_01908	kāryasya api tad-bhāva eva bhāvaḥ. tac	ca asti dhūme. tasmāt kāryaṃ dhūma ity anvayena
SV_12716	api prathama-pakṣe pratyuktam. api	ca, astv artha-antaraṃ vākyam. tad aneka-avayava-
V1_03503	ca yugapad draṣṭum a-śakyatvāt sarvadā	ca asya a-darśana-prasaṅgaḥ. katipaya-avayava-
SV_06710	prthak prthak codane 'tigauravaṃ syāt. na	ca asya an-anya-sādhāraṇaṃ rūpaṃ śakyam codayitum.
V1_02405	āntaraṃ prīti-paritāpa-rūpaṃ paśyāmaḥ. na	ca asya ayam ātmā para-upadhāno yuktaḥ, tad-a-
V1_03106	iti prati-karma vibhajyate. an-ātma-bhūtaś	ca asya indriya-artha-sannikarṣa-ādiṣu hetuṣu
SV_10907	parokṣe 'py asya gocare ||216|| tasya	ca asya evaṃ-bhūtasya āpta-vādasya avisamvāda-
SV_16820	apauruṣeyas tu śabda na evaṃ karoti. na	ca asya kaścīd kvacit sambandha-niyamaṃ jñātum
SV_13822	cet. śabdaḥ kim iṣṭas tat-samāna-dharmā. na	ca asya kaścīd atīśaya ity uktam. pratiśiddhe ca
PV_04099	-kākṣyatayā dvayoḥ || yathā sva-vāci tac	ca asya tadā sva-vacana-ātmakam | tayoh pramāṇam
SV_01417	cet. anumāna-viṣaye '-vacanād iṣṭam. viṣayaṃ	ca asya nivedayiṣyāmaḥ. kiṃ ca, dṛṣṭā ayuktir a-
V2_09707	cet, anumāna-viṣaye '-vacanād iṣṭam. viṣayaṃ	ca asya nivedayiṣyāmaḥ. yad apy āha – yady a-
PV_04105	-vāk-śāstra-virodhayoḥ | puruṣa-icchā kṛtā	ca asya paripūrṇā pramāṇatā || tasmāt prasiddheṣv
V3_03404	iti yat kiñcid etat. puruṣa-icchā-kṛtā	ca asya paripūrṇā pramāṇatā. yadi sva-vacana-
SV_01611	hetv-abhāvasya sādhaḥ ||22|| anupalambhaṃ	ca asya pramāṇayata ātma-vādo nir-ālambaḥ syāt, a
V3_05405	-antaravāt, artha-antaratve ca doṣāt. na	ca asya prayatna-an-ārambha-virāme kadācid
HB_01705	sa sāhitye 'pi para-rūpeṇa kartā. svarūpaṃ	ca asya prāg api tad eva iti katham kadācit kriyā
V3_12010	-samaḥ prāṇa-ādīḥ. a-sapakṣa eva na asti iti	ca asya sapakṣe 'stītā ucyate, pratiśedha-dvayena
V3_03202	tulya-kakṣatvāt, yathā sva-vacane. tadā	ca asya sva-vacanena virodhaḥ, na śāstreṇa. tayor
SV_08122	dhi sa tasya prāṇ na āsīt tatra eva	ca asya svabhāve sthitasya paścād bhavati iti dur
SV_08712	yady a-viśeṣaḥ syāt syād etad iti. yathā	ca asya svayam a-bheda-vādino '-bheda-a-viśeṣe
V3_03710	vivakṣā apy atra viṣaye na iṣṭā eva. viṣayaṃ	ca asyā nivedayiṣyāmaḥ. tad evaṃ pramāṇe bādhaḥ
SV_07225	vijñāna-janane tam apekṣeta. para-bhūtāyāṃ	ca asyāṃ sā eva tato bhavati iti sthiti-vat
SV_09120	dharmo vā na asti iti matir na bhavati. na	ca asyāḥ kathañcid bhāve sambhavo 'bhāveṣu tathā
PV_03297	iyam kiṃ niśidhyate || sarpa-ādi-bhrānti-vac	ca asyāḥ syād akṣa-vikṛtāv api | nivṛttir na
V2_06209	na atra śiṃśapā vṛkṣa-abhāvād iti. sarvatra	ca asyāṃ abhāva-vyavahāra-sādhanyāṃ anupalabdhaḥ
NB_02045	'py anumāne 'syāḥ prayoga-nirdeśaḥ. sarvatra	ca asyāṃ abhāva-vyavahāra-sādhanyāṃ anupalabdhaḥ
SV_00607	na atra śiṃśapā vṛkṣa-abhāvāt. sarvatra	ca asyāṃ abhāva-sādhanyāṃ anupalabdhaḥ dṛśya-
VN_05715	prthag vācyam. uttara-ajñānasya	ca akṣepāt. viṣaya-ajñānena uttara-ajñānam apy
V3_03205	apeta-yuktikā pratijñā bādhetā. pratiśiddham	ca āgamānāṃ prāmāṇyam. tasmād abhyupetya vicāreṣv
V2_04808	tat-pratibaddha-vastu-liṅga-apekṣaṇāc	ca. ācāryaḥ punar artha-bhidāṃ jagau |
V3_00609	-sthita-lakṣaṇatvena virodhāt. ayam eva	ca ācāryair avayavi-pratiśedha-ādiṣu bahu-mukhair
V3_11708	vyatirekī. pratibandhaś ca avinābhāvaḥ. sa	ca ātma-pratibandhas tādātmya-tadutpattibhyāṃ
PV_03523	sarvadā anya-a-gatir bhavet | janma	ca ātma-mano yoga-mātra-jānāṃ sakṛd bhavet || ekā
SV_01608	sarveṣāṃ puruṣa-kriyā na vā kasyacit. kiṃ	ca, ātma-mṛc-cetanā-ādīnāṃ yo 'bhāvasya a-
VN_06610	pratyavasthito yadi sata ātma-hānam asataś	ca ātma-lābham abhyupaiti, apa-siddhānto bhavati.
PV_02185	kāma-vibhava-icche ca te mate | sarvatra	ca ātma-snehasya hetuvāt sampravartate || a-
PV_02202	aham iti snihyaty ātmani kaścana || na	ca ātmani vinā premṇā sukha-kāmo 'bhidhāvati |
SV_02502	tasya eva ca punar bheda-virodhāt. tac	ca ātmani vyavasthitam a-miśram eva. artha-
PV_02177	doṣa-niśrayāt || duḥkhaṃ hetu-vaśatvāc ca na	ca ātmā na apy adhiṣṭhitam | na a-kāraṇam
SV_02415	ity ucyate. sa eva svayaṃ vastuto bhāvaḥ. sa	ca ātmānaṃ parityajya katham bhavet. ya eva tarhi
V2_08314	iti sa eva svayaṃ vastuto bhāvaḥ. sa	ca ātmānaṃ parityajya katham anyatra bhaved iti.
SV_14114	buddhi-viṭhapana-pratyupasthāpanāt. api	ca, ātyantikasya kasyacit svabhāvasya abhāvād
V2_05112	anyad vyavacchinatti, naraṃ ca nārāyaṇam eva	ca ādau svataḥ sutau dvau janayāṃ babhūva. iti
SV_16112	ca paraspara-sahitaḥ kārya-bheda-hetuḥ. sā	ca ānupūrvī varṇānāṃ pravṛttā racanā-kṛtaḥ |
SV_13505	'-pratīpatter liṅga-abhāvāt. bhedavatyāś	ca ānupūrvyā abhāve varṇa-mātram avaśiṣṭam
SV_14107	-anvaya-vyatireka-liṅgatvād asyāḥ. kiṃ	ca, ānupūrvyāś ca varṇebhyo bhedaḥ sphotena
PV_02081	-vāñchayā || duḥkhe viparyāsa-matis tṛṣṇā	ca ābandha-kāraṇam | janmino yasya te na sto na
V1_03412	-siddhi-prasaṅgād vastra-udaka-vat. ekasya	ca āvaraṇe sarvasya āvaraṇa-prasaṅgaḥ, a-bhedāt.
PV_02085	'yogāt syāt prthak siddhir anyathā || ekasya	ca āvṛttau sarvasya āvṛttīḥ syād an-āvṛttau |
VN_05304	tu yathā-kathañcid uttaraṃ vācyam, uttaraṃ	ca āśraya-abhāve 'yuktam iti, yuktam a-
SV_11602	iti pauruṣeyo bhāvānāṃ samśleṣaḥ. kiṃ	ca, āśraya-vināśān naṣṭe sambandhe sa śabdaḥ
V1_03003	-vikāre ca vikārāt, tan-nibandhanatvāc	ca āśraya-sthiteḥ, sarpa-ādi-bhrānti-van mano-
SV_04424	| tena anya-apoha-viṣayo vastu-lābhasya	ca āśrayaḥ ||80|| yatra asti vastu-sambandho
SV_11629	vyaktir upakāro jāteḥ sambandhasya	ca āśrayāt, tena āśraya iti cet. jñāna-utpādana-
SV_11515	'-pratibandhe tayoh sambandhitā-ayogāt. sa	ca āśrayo 'nityaḥ. apāye 'sya sambandhasya apy
V3_13608	-padayor virodhāt pratijñā-doṣa iti. yathā	ca āha – dharmi-viśeṣaṇatvena upādānād anityaḥ
SV_09507	vā kaḥ pratijñāṃ sādhanād apākaroti. tathā	ca āha – liṅgasya avyabhicāras tu dharmeṇa anyatra

V3_07409	vā kaḥ pratijñāṃ sādhanād apākaroti. tathā	ca āha – liṅgasya avyabhicāras tu dharmeṇa anyatra
SV_00222	-bheda-parikalpanād iti vakṣyāmaḥ. tathā	ca āha – sarva eva ayam anumāna-anumeya-
V2_05613	cet, na, dharma-bheda-parikalpanāt. tathā	ca āha – sarva eva ayam anumāna-anumeya-
HB_00608	-svabhāvatām tasmin sādhye hetor vyabhicāram	ca āha, yathā vināśe hetumati kṛtakatvasya. tasya
SV_05013	-kāri-grahaṇa iti kiṃ na iṣyate. avaśyaṃ	ca icchatā api sāmānyam vyaktinām eka-kārya-janana
V3_03604	evam-phalam. saṅketa-āśrayāḥ śabdāḥ, sa	ca icchā-mātra-āśrayaḥ. tan na asiddhiḥ śabda-
PV_04116	-phalo mataḥ || saṅketa-saṃśrayāḥ śabdāḥ sa	ca icchā-mātra-saṃśrayaḥ | na asiddhiḥ śabda-
SV_11407	yuktā, tasya vaiphalya-prasaṅgāt. dṛṣṭas	ca icchā-vaśāt kṛta-samayaḥ sarvaḥ sarvasya
VN_00706	-śakti-vivakṣyām bahu-vacanam eka-vacanam	ca icchāto vṛkṣā vṛkṣa iti syāt, yady eṣa niyamo
V2_04910	api tathā-rūpatvād anvaya-apekṣaṇāc	ca. itarat punar bheda-antara-vimarśa-vivekena
V2_07109	||43|| āgama-artha-āśrayā yuktir atyakṣeṣu na	ca itarā | tad-arthasya a-pratiṣṭhānād yukter
VN_00208	a-darśane 'pi san kṛtako vā syān nityaś	ca ity a-nivṛttir eva saṅkayāḥ. tato vyatirekasya
SV_03619	-vyavasthiteḥ | khasya svabhāvaḥ khatvaṃ	ca ity atra vā kiṃ nibandhanam ||67|| yadā ekā
SV_08622	(170bc') utpatti-sthiti-vināśa-ādi-bhedaś	ca ity api-śabdāt. yo 'yam a-bhinnān sarva-arthān
VN_01122	a-pratyakṣatā arthakriyā-upayogo 'n-upayogaś	ca ity-ādi. asti paryāyo 'vasthā śaktir iti tena
PV_02270	smṛta-udbhavaḥ | sthiraṃ sukhaṃ mama ahaṃ	ca ity-ādi satya-catuṣṭaye || abhūtān ṣoḍaśa-
V3_13611	-pratiśedhāt, sādhyā-dharmi-bahir-bhāvāc	ca ity uktam. tāny api kenacil leśena āsv eva
NB_03031	tādātmya-lakṣaṇas tadutpatti-lakṣaṇaś	ca ity uktam. tena hi nivṛttim kathayatā
V3_12702	kaḥ prastāvaḥ śaśo 'py asti viśāṇam	ca ity uttarasya. na hy ayam viśāṇa-mātram
V3_04405	tridhā bhavati – a-sapakṣe sann asan dvedhā	ca ity evam. sādhyā-dharma-sāmānyena samāno
PV_03445	-darśanam | tadā artho jñānam iti ca jñāte	ca iti gatā kathā || atha svarūpaṃ sā tarhi
PV_03036	mukhya-āropitayoḥ sadā | siṃhe mānavake	ca iti ghoṣaṇā apy asti laukikī || yatra rūḍhyā
SV_10011	(196a) abhāva-kāriṇaḥ kriyā-pratiśedhāc	ca iti ca-śabdāt. katham a-sāmarthyam. siddhe hi
V2_08213	(56a) abhāva-kāriṇaḥ kriyā-pratiśedhāc	ca iti ca-śabdāt. katham a-sāmarthyam. siddhe hi
HB_03408	vivakṣita-eka-saṅkhyatvaṃ jñātatvaṃ	ca iti. tatra a-bādhita-viśayatvaṃ tāvan na
NB_02011	eva liṅgāni. anupalabdhiḥ svabhāvaḥ kāryam	ca iti. tatra anupalabdhiḥ yathā – na pradeśa-
HB_03314	anupalabdhiḥ, svabhāva-anupalabdhiś	ca iti. tatra kāraṇa-vyāpakayor api svabhāva-asad
NB_01003	dvidividhaṃ samyag-jñānam. pratyakṣam anumānam	ca iti. tatra pratyakṣam kalpanā-apoḍham a-
V3_04603	tadvatām tat-saṅgrahād ekānta-vyāvṛtteś	ca iti. tadvatām tat-saṅgrahād iti prabheda-
NB_01011	-bhāvanā-prakarṣa-paryanta-jaṃ yogi-jñānam	ca iti. tasya viśayaḥ svalakṣaṇam. yasya arthasya
NB_02009	tato 'nyas tad-viruddhas tad-abhāvaś	ca iti. tri-rūpaṇi ca triṇy eva liṅgāni.
V2_05606	||9|| eva. anupalabdhiḥ svabhāvaḥ kāryam	ca iti triṇy eva liṅgāni. yathā pradeśa-viśeṣe
V3_11208	tayoḥ sapakṣe 'sattvaṃ vipakṣe bhāvaś	ca iti dvayo rūpayor asiddhir viparyaya-siddhir
V3_04909	anityaḥ kṛtakatvāt prayatnānantariyakatvāc	ca iti dvau hetū, nityaḥ kṛtakatvāt
SV_17615	vāda-avalepaḥ | santāpa-ārambhaḥ pāpa-hānāya	ca iti dhvasta-prajñāne pañca liṅgāni jāḍye ||340||
NB_03005	prayoga-bhedāt. sādharṃyavad vaidharṃyavac	ca iti. na anayor arthataḥ kaścid bhedaḥ. anyatra
SV_09713	ca. yathā āhur eke, 'nvayī vyatirekī	ca iti. na anayor vastutaḥ kaścid bhedo 'nyatra
HB_02101	taj-janmānas tat-prakṛtikatvāt, tasya teṣāṃ	ca iti na anavasthā. tathā yady a-kṣaṇiko 'pi
V3_07904	a-vyāptaṃ vā, tat tasya gamakam a-gamakam	ca iti na puruṣa-icchayā vastu-dharmo
SV_15313	tasmād a-kṛtakam ca syād syān mithyā-arthaṃ	ca iti na virodham paśyāmaḥ. na hi iyam
VN_00608	rūpaṃ sa-nidarśanam sa-pratigham, ghaṭaś	ca iti. na hi sa-nidarśana-ādi-śabdā nānā-vastu-
VN_04111	'bhidheyasya abhāvān niṣ-prayojanatvāc	ca iti. prakāra-viśeṣa-upādānam a-sambaddham.
V3_13607	prayujjāno 'rtham upasthāpayati, apahnute	ca iti pratijñā-padayor virodhāt pratijñā-doṣa
HB_01311	rūpa-grahaṇa-pratinīyatam viśaya-rūpaṃ	ca iti prativiśiṣṭa-svabhāvam ekam eva jātam iti.
SV_06521	-pratīti-prasaṅgo 'sāmānādhikarānya-ādayaś	ca iti manyamānaḥ praṇetā nyāya-sāstrasya anya-
HB_00516	prakāra eva – svabhāvaḥ kāryam anupalabdhiś	ca iti, yathā anitye kasmimścid gamye sattvaṃ
V3_01410	tad-an-ākṣepe kiṃ sādhanā-phalam, an-iṣṭam	ca iti. yadi ca na viśayī-kṛtam eva tat sādhanena,
V3_05904	– idam upalabhe, aparāṃ na upalabhe	ca iti. yasmād artha-viśeṣa-gatiḥ saṃvedana-
V3_08505	varṣa-hetuḥ pipilikā-saṅkṣobha-ādi-hetuś	ca iti. rūpāt sparśa-anumānam kārya-liṅga-jam,
SV_08406	lakṣaṇam yad arthakriyā-yogyatā a-yogyatā	ca iti vakṣyāmaḥ. sa ca (166c') arthakriyā-yogyo
SV_17524	śabdo niṣ-paryāyam nityaś ca syād anityaś	ca iti. vastubhir na āgamās tena kathañcin
VN_03319	-doṣa-jātim atipatati viruddhatām asiddhatām	ca iti. viruddhatā siddhe hetor dharmiṇi bhāve
V3_04910	nityaḥ kṛtakatvāt prayatnānantariyakatvāc	ca iti viruddhau dvau ca nirdiṣṭau. na hi
SV_15519	ca. api ca idam mantrā apauruṣeyāś	ca iti vyāhatam paśyāmaḥ. tathā hi samayatve hi
SV_05401	nāma, an-ādheya-atīśaya-ātmā parair apekṣate	ca iti vyāhatam etat. tasmād yaḥ kaścit kasyacit
SV_08720	tatra eva tathā kārakatvam a-kārakatvam	ca iti vyāhatam etat. bhedo 'py asty a-kriyātaś
V3_04404	tridhā bhidyate – sapakṣe sann asan dvedhā	ca iti. sa trividhaḥ pratyekam punas tridhā
VN_05414	abhidhānam a-doṣa-udbhāvanam dvir-uktiś	ca iti sakṛt-sarva-anubhāṣaṇam parājaya-
VN_03017	'rtha-antarasya anupalabdhis tad-vyatirekaś	ca iti. satyam, syād ayam virodhaḥ, yadi hetuḥ
HB_01702	– a-kṣepa-kriyā-dharmi svabhāvo na karoti	ca iti. sahitas tat-svabhāvo na kevala iti cet,
V1_02001	-arpaṇa-kṣamam ||20|| ity antara-ślokaḥ. na	ca idam pūrva-pramāṇa-viśaya-grāhi, an-adhigata-
VN_02804	na pratijñā-antaratvam. atyanta-a-sambaddham	ca idam pratijñāṃ pratijñā-sādhanāya āha iti. yo
VN_05301	uttaram ca bravīti iti. a-pratijñānāc ca. na	ca idam pratijñāyate, pūrvaṃ sarvam
V1_01609	iva tad a-nirdeśyasya vedakam ||15|| tac	ca idam pratyakṣam an-abhilāpya-viśayam, a-
SV_15519	pauruṣeyī ca syāt pramāṇa-anurodhini ca. api	ca idam mantrā apauruṣeyāś ca iti vyāhatam

PV_03437	anubhave na asti sati sattā-nibandhane | api	ca idam yad ābhāti dṛśyamāne sita-ādike || pumsaḥ
VN_00726	-adhiyakṣa-darśanam enām upekṣate. an-iṣṭam	ca idam rūpa-ādinām pratisamudāyam svabhāva-bheda
VN_05106	vacana-prasaṅge samaya-niyama-abhāvāc ca. na	ca idam adhiḥkādhidyata iti na pṛthag vācyam.
SV_13922	na kriyāyām iti vyārtha eva syāt. tathā	ca idam an-upakārya-upakāraḥ nir-īham jagat
VN_05420	na api tat tasya anubhāṣaṇīyam, na	ca idam apy asmābhir anujñāyate, sarvaṃ prāk
VN_05910	-paricchedād eva vikṣepaḥ syāt. tathā	ca idam artha-antara-gamana eva antar-bhaved a-
SV_17326	sādhanaṭva-nyāyās ca pūrvam eva uktaḥ. uktaṃ	ca idam āgama-lakṣaṇam asmābhiḥ, tat tu sarvasya
SV_16801	avisamvādena vyāpty-asiddheś ca. a-gatyā	ca idam āgama-lakṣaṇam iṣṭam. na ato niścayaḥ.
PV_03143	mataḥ | evam indriya-je 'pi syāc cheṣavac	ca idam idṛśam || yad eva sādhanam bāle tad eva
VN_01311	iti, na hi śakter ātma-a-pariṇāma iti, kiṃ	ca idam uktaṃ bhavati pariṇāma iti. avasthitasya
VN_02520	ca sva-pakṣa-parityāgaḥ para-pakṣa-upagamaś	ca. idam eva ca pratijñā-hāneḥ pradhānam nimittam
SV_15312	samskāra-viśeṣād āmalakī-phalāni ca, na	ca idānīm a-tad-darśinā tāni pratikṣeptavyāny eva
V1_01703	artha-pratipattaye ca śabdāḥ prayujyante. na	ca indriya-artho 'nvayī, yataḥ śabdena dṛṣṭa-
PV_02244	-sambhūtam snehaṃ badheta doṣa-dṛk || sa	ca indriya-ādau na tv evaṃ bāla-āder api darśanāt
V1_01008	-balena utpatter a-vicāraḥ, vicāraḥ katve	ca indriya-mano-vijñānāyor a-bheda-prasaṅgāt. a-
SV_07405	sāmānya-antarasya darśako na syāt. vyaktyā	ca indriya-samskārat tad-darśane tad-vyaṅgyeṣu
V1_01404	-buddhir iti kim atra anyena sādhanena. na	ca imāḥ kalpanā a-pratisamvīditā eva udayante
PV_03149	sthitham | paṭas tantuṣv iha ity-ādi-śabdās	ca ime svayaṃ kṛtāḥ || śṛṅgaṃ gavi iti loke syāc
SV_13423	-mātreṇa sādhanāḥ. vyakty-apekṣanāt. sā	ca iyaṃ krama-bhāvinī sad-asatos tulya-upayogā
PV_03214	yā dvaya-sūnyatā || tad-bheda-āśrayiṇī	ca iyaṃ bhāvānām bheda-samsthitiḥ | tad-upaplava-
PV_03356	mahān alpo 'pi dṛśyate || yathā anudarśanam	ca iyaṃ meya-māna-phala-sthitiḥ | kriyate '-
V1_03811	alpo 'pi dṛśyate ||46|| yathā-anudarśanam	ca iyaṃ meya-māna-phala-sthitiḥ | kriyate '-
V1_01103	matiḥ | na artha-sannidhim iḥṣeta (9abc) api	ca iyaṃ viśeṣaṇa-ādi-vikalpa-utthāpitā satī
SV_03822	yad evam eṣā pratibhāti tad-udbhavā, sā	ca iyaṃ samvṛtiḥ samvriyate 'nayā svarūpeṇa para-
SV_06715	-vaśāt pravartamānā na upāmbham arhati. na	ca iyaṃ a-śakya-pravartanā, icchā-adhīnatvāt, yadi
V1_03110	ayam asyāḥ karmaṇi niyamaḥ, tat sādhanam. na	ca iyaṃ artha-ghaṭanā artha-sārūpyād anyato
SV_13521	abhāvo vyāpti-nityatva-varṇanāt | (260ab) sā	ca iyaṃ ānupūrvī varṇanām deśa-kṛtā vā syāt,
SV_17110	api vṛttir iti kaḥ prasiddhāv anurodhaḥ. api	ca iyaṃ utpādītā prasiddhyā eva śānkā śabda-artha
PV_03475	|| pratyakṣam ca dhiyaṃ dṛṣṭvā tasyās	ca iṣṭa-abhidhā-ādikam | para-citta-anumānam ca
SV_03511	vyavaccheda-antara-ākṣepa-prasaṅgāt. tathā	ca iṣṭa-pratyāyanāt śānketa-bheda-a-kāraṇam iti.
V3_01302	iti cet, na, sādhyatva-a-viśeṣāt. a-doṣe	ca iṣṭa-vighāto 'pi na syāt, tasya sādhyā-vipakṣa
SV_11421	vyākhyā-vikalpās ca na syāt. upadeśasya	ca iṣṭa-samvādaḥ śakya-vikalpe na asti iti
V3_01304	-ātmā paraś cet so 'siddha iti. tasya eva	ca iṣṭasya vighāta-kṛd viruddhaḥ. tad api na
NB_03021	tatra agniḥ, yathā mahānasa-ādau. asti	ca iha dhūma iti. iha api siddha eva kārya-kāraṇa
HB_02911	eva kaivalyam iti ghaṭa-viraha ucyate. sa	ca iha liṅga-bhūta-pradeśa-pratipattāv eva
PV_03373	artha-śaktir na sidhyati || smṛtiś	ca idṛg-vidham jñānam tasyās ca anubhavād bhavaḥ |
V3_09206	tasmāc choṣam ayaṃ taruṣu maraṇam āha. na	ca idṛśam prāṇi-maraṇam iti na idam taruṣu
SV_05510	-samsthāna-pratibhāsavatī vibhāvyyate. na	ca idṛśam sāmānyam. na ca tato vyatiriktaḥ kaścid
V3_03708	-ādi-sandeha-vat. lakṣaṇe jñāna-grahaṇāc	ca. ukta-lakṣaṇe 'numāne tal-lakṣaṇasya
SV_08702	vyāvṛttayo 'pare ||170|| tat-kāryam kāraṇam	ca uktaṃ tat svalakṣaṇam iṣyate | tat-tyāga-āpti-
V3_04207	eva upalabhyeta, viśeṣa-abhāvāt. viśeṣe	ca uktam. anyac cet, katham anya-bhāve so 'sti,
V2_08004	pāścād api svabhāva-a-parāvṛtṭeḥ. apekṣāyām	ca uktam. na api yugapat kriyā, tat-svabhāvasya
SV_15319	sidhyanti yadi sādhanam ||290|| tathā	ca uktam. ya eva tu ubhaya-niścita-vācī sa
SV_14801	na a-kārya-kāraṇayoḥ kaścit pratibandha iti	ca uktam. yat-pratipatti-nāntariyakam yaj-jñānam
HB_02116	eva na syād iti pūrvō vikalpas tatra	ca uktam. yāś ca parasmād anyathā-bhāvāḥ so
V2_08605	a-kāraṇam viśvasya vaiśvarūpyam syāt. tatra	ca ukto doṣaḥ. sarvaṃ ca sarvasmāj jāyeta. tasmāt
PV_03248	yat | tat tena arpita-tad-rūpaṃ grhītam iti	ca ucyate || a-śakya-samayo hy ātmā sukha-ādinām
PV_02049	| sa hetuḥ saptamī tasmād utpādād iti	ca ucyate || astu upakārako vā api kadācic citta-
V3_13705	a-pratibandhāt, pratibandha-lakṣaṇa-virahāc	ca, uttara-ābhāsatvena su-jñānāḥ. prabhedāḥ punar
PV_03489	|| sakṛd yatna-udbhavād vyārthaḥ syād yatnaś	ca uttara-uttaraḥ | vyaktāv apy eṣa varṇanām
VN_05503	uttarasya hy a-pratipattir apratibhā. na	ca uttara-viśayam a-pradarśayann uttaram
VN_05701	a-jānānaḥ katham uttaram uttara-viśayam	ca uttaram brūyād iti viśaya-ajñānam uttara-
VN_03501	virodha iti hetu-grahaṇam a-sambaddham. na	ca utpatti-dharmakatvān nityam ity atra api hetu-
SV_14823	-bhāva-dharma-viveka-lakṣaṇatvāt. bhāvasya	ca utpatti-samāveśa-lakṣaṇatvāt. tasmān na abhāve
SV_14002	vināśasya a-kāraṇatvād ity uktam vakṣyate	ca. utpattimantaś ca parataḥ. sattāyā ākasmikatva
SV_12004	-avyabhicārī iti tattvam asya sambandhaḥ. sā	ca utpattir abhiviyaktir vā avyabhicāra-āśrayaḥ
SV_04008	-jñāna-utpatteḥ kiṃ nibandhanam an-āśrayasya	ca utpattau sarvatra syāt. atha vā jñānād a-
SP_00009	pravartate | upakārī hy apekṣyaḥ syāt katham	ca upakaroty asan || yady eka-artha-
PV_04091	na duṣyataḥ || a-niśiddhaḥ pramāṇābhyām sa	ca upagama iṣyate | sandigdhe hetu-vacanād vyasto
V3_12202	tathā eva bhavati, atiprasaṅgāt. na	ca upagama-balena sapakṣa-a-sapakṣau vyavasthāpya
V1_00907	sākṣād buddhāv an-upayogāt smṛti-prabodhe	ca upayuktatvān na asya an-upakāriṇo buddhir
NB_03120	kvacid a-vidyamāno ghaṭaḥ. na upalabhyate	ca upalabdhi-lakṣaṇa-prāptam sāmānyam vyakty-
HB_00517	gamye sattvam agnimati pradeśe dhūmo 'bhāve	ca upalabdhi-lakṣaṇa-prāptasya anupalabdhir iti,
VN_01017	-sattāyās tat-pramāṇa-sattāyā vyāpteḥ. na	ca upalabdhi-lakṣaṇa-prāptasya arthasya
V3_06111	bhavanti, yadā eṣām kārya-vṛtṭiḥ syāt. sā	ca upalabdhir eva. upalabhyasya anupalambhena api

<p>SV_13624 HB_02709 V1_00409 V3_04102 SV_13203 V2_06705 V2_05902 V1_04111 PV_03403 SV_10601 V3_06803 SV_03019 SV_06414 PV_03337 V3_00408 VN_05807 V2_09405 SV_01209 SV_17203 SV_11920 VN_01213 VN_00805 SV_06614 SV_04813 SV_02701 SV_12827 V3_04605 V1_02601 SV_16308 SV_05209 SV_07525 SV_06703 HB_03707 SV_03820 SV_06427 HB_01806 SV_15227 V2_06910 SV_04317 SV_12808 SV_03706 PV_03263 PV_04093 VN_03221 PV_03257 SV_04804 V1_03504 PV_02085 SV_07805 V3_04508 HB_01414 SV_15512 V1_00302 V3_12501 SV_15309 SV_11124 V1_04403 V1_04003 HB_03611 VN_03214 SV_15125 SV_08906 SV_13621 PV_03139 SV_14309</p>	<p>iti. tasmāt sattā-siddhis tat-sādhani. sā virodhaḥ syāt. sa eva anya-bhāvas tad-viṣayā -vyaktinām pravṛttau samvādaḥ viṣamvādaḥ tiro-dhānād vā iti na atra nir-bandhaḥ. tac spaṣṭa-a-spaṣṭa-śruti-bhedo na syāt. sati artha-abhidhāne puruṣa-upadeśa-apekṣatvāc anya-hetu-sākalye tad-avyabhicārāc eka-asiddhau sarva-asiddheḥ. na 'kṣamā bhūtaṁ paśyamś ca tad-darśi katham a-prayogāt, tad-ākāra-vikalpa-jananāc ca. na -prayogāt, tad-ākāra-vikalpa-jananāc ca. na na eva ucyata iti kiṁ śabda-prayogaiḥ. tataś bhedo 'yam ata iti viśeṣa-nirdeśāt. tataś asty ekam yad evam anubhūyate smaryate -sandarśana-arthaḥ. tad-an-abhyupagame nigrahasthāna-antarāni kiṁ na ucyante. na tad api hy anupalambham eva khyāpayati. na tad api hy anupalambham eva khyāpayati. na 'nyatra jaḍasya pratipatti-māndyāt. api -vikalpa-pratibhāsa-vibhramaḥ padam. vākyam a-bhedo yathā sukha-ādiṣu śakty-avasthayoś gandha-rasa-ādayaḥ, vāta-ātapa-sparśa-ādayaś pariśiṣṭa-abhāvas tu prāg eva uktaḥ. api -vaiyarthiyāt. pravṛtti-nivṛtṭy-anujñāyām pravṛttis tasya dr̥ṣṭatvāt, an-aṁśasya -parisamāpteh, varṇa-rūpa-a-samsparśināś -dharmaś ṛṭṭiyam āśrayet. ekānta-vyāvṛtṭiyā ity apārthakam aparaṁ caitanyam. taṁ asiddher viparyaye ca punaḥ siddheḥ. na kiṁ tāsām nānātvaṁ samapohati nānātvaḥ vastv-antara-vad anyatva-prasaṅgāt. na ca pratyaya-utpāde 'tiprasaṅgāt, teṣu ity a-tal-lakṣaṇo na hetuḥ syāt. tathā adhyasya tāt saṁsr̥jantī sandarśayati, sā yathā-saṅketam vicchedāya vyāpriyante. na samartha-svabhāva iti tata utpattir iti, ete pratiśedha-sādhano yuktaḥ, atiprasaṅgāt. na pratipatteḥ, sandehe sandehād bahuṣu darśane tasya ekasya anekatva-ayogāt, anekasya -jñāna-utpattau niḥ-śeṣa-avagamāt. anyathā kim asyā nir-atīśayāyā viśeṣaṇam, sattāyāś -ādi-sambhavaḥ na upādānam viruddhasya tac -yukta-vāk āptaḥ sva-vacanam śāstram ca. ata eva na pratijñayā hetor bādhanaṁ. na cet tat-tulyam ity a-samvedanam na kim na tad-abhāve tasyā apy abhāva-prasaṅgāt. sa 'pi tathā sthūlasya darśanaṁ syāt. rakte āvṛtṭiḥ syād an-āvṛttau dr̥ṣyeta rakte -pratipattiyā ca tathā nīscayāt, tasya tu saṁśayе dvayor ekasya vā viparyaye janayanti, kadācid anyathā api syuḥ. tataś -apekṣaṇa-a-viśeṣād anya-viśeṣa-abhāvāc grāhya-dharmaṇi dharmiṇi ca darśanaṁ. na -pratiśedhād anyo vyatirekaḥ. vipratīśiddham vā vibhāvayituṁ samarthaḥ. pratipāditaṁ utpatteḥ, punar anyatra sat-kāya-dr̥ṣṭim. tac -apekṣayā pramāṇam. sāmvyavahārikasya -ākāra-anupalambhe 'nya-upalambho 'sti. na pakṣa-dharmatvaṁ sapakṣe ca bhāva iti. na -virodhaḥ pratyuktaḥ. dr̥ṣṭānta-upadarśanaṁ dr̥ṣṭo na nityaḥ kāścid atīndriyaḥ syāt, na -avyabhicārāt tato gatiḥ syāt. nirloṭhitaṁ 'bhuyupagama-nibandhane na varṇaḥ kāryaḥ. na saktyā anya-utpatti-vaiguṇyāc codyam tat kāśṭhasya āvaraṇam ity āpannam. na</p>	<p>ca upalabdhir eva. satyam evam yadi tasya prān na ca upalabdhis tad-abhāvasya kim na sādhanam, kim ca upalabhya tal-lakṣaṇam vyāptyā kathayed yathā-ca upalabhya-madhya-rūpaṁ pūrvāparayoḥ koṭyor ca upalambha-pratyaye sarvatra deśe tulyam ca. upalambha-yogya-a-yogya-ātmanoḥ prāpti-ca upalambhaḥ sattā ucyate. sāmagri-pariñāma-ca upalambhānam utpatti-niṣṭhā ity andha-mūkam ca upahata-indriyaḥ śodhitaṁ timireṇa asya ca upādāna-kārya-pratyaya-a-pratibhāsi rūpaṁ ca upādāna-kārya-pratyaya-a-pratibhāsi rūpaṁ ca upādāna-kārya-pratyaya-a-pratibhāsi rūpaṁ ca upādāna-kārya-pratyaya-a-pratibhāsi rūpaṁ ca upādhayo na upādhayaḥ syuḥ. kvacit pravṛttau ca upādhy-abhāve bhedasya eva abhāvaḥ syāt. ca ubhaya-ākārasya asya saṁvedanam phalam yadā ca ubhaya-nivṛtṭiḥ, vivekasya kartum a-śakyatvāt, ca ubhayaś apy ajñānasya saṅgraha-vacane kāścid ca eka-anupalambho 'nya-abhāvaṁ sādhayati, ca eka-anupalambho 'nya-abhāvaṁ sādhayaty ca eka-artha-niyame saty enaṁ jaiminir jāniyāt. ca eka-avabhāsi mithyā eva. eka-anekatva-ayogāt. ca eka-ātmani. anyathā bheda-a-bheda-lakṣaṇa-ca eka-indriya-grāhyatve 'pi. idam eva ca ca, eka-kāryeṣu bhedeṣu tat-kārya-paricodane ca eka-codanā-an-ādarād a-vacanam eva syād anya-ca eka-deśena darśana-ayogāt. tasmād dr̥ṣṭasya ca eka-buddhi-pratibhāsināḥ śabda-ātmano ' ca eka-bhāve pratīti-sādhana-abhāvam āha. asya hi ca eka-rūpaṁ eva paśyāma iti na anyā buddhir anyo ca eka-rūpāt karmaṇaḥ sa tad-virodhī dharmo yukto ca eka-vijñāna-hetutā tāsu na iṣyate 102 kiṁ ca eka-vyakty-ātmano vyakty-antara-anvāveśo ' ca eka-śabda-niveśana-vaiphalayāt, eka-artha-niyoga ca eka-saṅkhyā-vivakṣā vyarthā. ato ca eka-sādhya-sādhanaṭayā anya-vivekinām bhāvānam ca eka-sādhyaṁ vyavacchedam anyāḥ karoti. saṅketa ca ekatra katham syātām. tad ayam ir̥ṣyā-śalya-ca ekatra dr̥ṣṭasya anyatra a-sambhava eva pṛthag ca, ekatra draṣṭur abhāvāt, punar darśane ca ca ekatva-ayogāt, vyatiriktasya ca niśedhāt, ca ekatva-virodhāt. sakṛc chrutau ca sarveṣāṁ ca ekatvāt. nagara-bahutve 'pi nagarāni iti bahu-ca ekam iti cen matam tad ajñānasya vijñānam ca ekam uktaṁ samatvataḥ yathā ātmano ' ca ekam eva kiñcin na asti iti bruvāṇaḥ kāścit ca ekayā dvaya-jñānam niyamād akṣa-cetasāḥ ca ekasmād bhedas tad-anyeṣāṁ a-bhedas tad-ca ekasmin rāgaḥ, a-raktasya vā gatiḥ. avayava-ca ekasmin rāgo 'raktasya vā gatiḥ na asty ca ekasya a-dr̥ṣṭa-ākāra-antara-abhāvāt. tasmān na ca ekasya na sādhanam na dūṣaṇam, tathā-ca eko 'pi kvacij janayed iti cet, tā aparāpara-ca eko naisargiko 'nyas tu pauruṣeya iti dur-ca etac chabdānam asti iti katham na pramāṇa-ca etat – na anvayo na vyatireka iti. ya eva ca etat, kvacit tathā-dr̥ṣṭānam apy arthānam punaḥ ca etat pradhāna-nirdeśe sati syād aneka-janmanām ca etat pramāṇasya rūpaṁ uktaṁ, atra api pare ca etat svabhāva-viveke yuktam, pratibandha-ca etad a-bādhāyā avinābhāve sati sambhavati iti ca etad anityaḥ śabdaḥ kṛtaka-anityatvād ity ca etad asti. tasmād artha-sāmarthya-anapekṣāḥ ca etad ācāryeṇa. tad ayam gava-ādi-śabda-ca etad upalabdhya-āśrayā kāryatā-sthitiḥ. kim ca etad dvayor api śighra-vṛtṭer alāta-āder ca etad yuktam. āvaraṇam hi darśanaṁ bibadhnīyan</p>
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V3_13405	tad-ātmatāyām sarvaṃ sarva-ātmakam syāt. na	ca etad yuktam. tasmāt tad-abhivyāpta-dharma-
SV_13916	vyāñjakāni na kiñcid idāniṃ kāryam syāt. na	ca etad yuktam. sarva-kāraṇānām ānarthakya-
SV_11824	'nyā gatiḥ. tasya rūpa-lakṣaṇatvāt. rūpasya	ca etad-vikalpa-an-ativṛtṭeḥ. api ca, bhinnatvād
HB_03407	ṣaḍ-lakṣaṇo hetur ity apare – trīṇi	ca etāni, a-bādhita-viṣayatvaṃ vivakṣita-eka-
SV_13126	sarvasya tatra akiñcitkaratvāt. api	ca, ete śabdā vyāpino vā syur a-vyāpino vā.
V1_02307	a-tad-rūpa-a-pravedanāt | (24ab) cetanās	ca ete sukha-ādayaḥ saṃvedyatvāt. na hi yad yad-
V3_08201	vyatireka-gatau sāmārthya-parisamāpteh. na	ca eteṣāṃ bheda-mātram gamyate, kiṃ tu tad eva
PV_03253	tat-tulyaṃ manasām api || asatsu satsu	ca eteṣu na janma-a-janma vā kvacit | dṛṣṭam
SV_15714	śakti-bhede dṛṣṭo gava-āśva-vat. an-upadeśam	ca enaṃ lokaḥ pratipadyate. na tadvad anayoḥ
V1_01507	puruṣa-antara-saṃvedana-vat. an-anuyamś	ca enāṃ pratyakṣeṇa katham ātmany anvīyāt. a-
SV_06518	sāmānya-gocarāḥ | śabdās ca buddhayaś	ca eva vastuny eṣāṃ a-sambhavāt ||134|| yadi hi
SV_03214	anya-vyāvṛtta ity api | śabdās ca niścayās	ca eva saṅketam anurundhate ||59|| tatra apy anya
V1_01410	vikalpayan sva-citta-dhārāḥ saṅkalayaty evaṃ	ca evaṃ ca kalpanā mama āsīd iti. tad imāḥ
VN_02001	-phalatvād an-ārambha eva vādasya. katham	ca evaṃ jaya-parājayau, prativādino 'py
V3_10104	vastu-vaśād vyavasthām apanudet. hetuś	ca evaṃ na kaścīd anaikāntikaḥ syāt. vipakṣasya
V3_04104	bādhate. sattva-rajasa-tamasām caitanyasya	ca evaṃ paraspara-rūpa-vivekena vyavasthā-ayogāt.
VN_05913	-apārthakābhyām na bhidyate. atiprasaṅgās	ca evaṃ prakārāṇām a-sambaddha-sādhana-vākya-
SV_04926	ayam iti bhavati, kiṃ tarhi tad iha iti. na	ca evaṃ pratyabhijñānam, kiṃ tarhi tad eva idam
VN_01919	sammatānām viduṣāṃ tattva-cintā-prakārah. na	ca evaṃ prastutasya paryavasānam sambhavati, a-
SV_01009	kṣīra-avasekena madhura-phalā bhavanti. na	ca evaṃ bahulaṃ dṛṣyante. tena evaṃ syād yuktam
V3_11202	kṣīra-avasekena madhura-phalā bhavanti, na	ca evaṃ bahulaṃ dṛṣyante. tena evaṃ syād yuktam
SV_14926	kasyacit kadācit kiñcij jñānam nivarteta. na	ca evaṃ bhūtam kiñcid asti. sarvasya kenacit
PV_02127	tāsām saty abhyāse kutaḥ sthitiḥ || na	ca evaṃ laṅghanād eva laṅghanam bala-yatnayoḥ |
SV_16425	-samartham a-darśane 'pi vipakṣa-vṛtṭeḥ. api	ca evaṃ vādino jaiminiyāḥ svam eva vādam sva-vācā
V1_02909	-abhāve tad-ābhāsa-pracyuter ity uktam. na	ca evaṃ vikalpaḥ, tat-pratibhāsasya vastuny an-
VN_02814	prakārāṇām ekam eva lakṣaṇam vācyam syāt. na	ca evaṃ vidhaḥ kaścīd vivādeṣu dṛṣṭa-pūrvo
V3_02803	vivādaḥ, tadā tasya a-nāntariyakatvāt. na	ca evaṃ vidhā dharmāḥ kvacid a-samaya-sthāyinaṃ
VN_04616	eva svarga-modana-ghoṣaṇā vacana-mātram. na	ca evaṃ vidhān āgamān ādriyante yukti-jñāḥ. na ca
SV_16305	-ādiṣu darśanāt, taiś ca siddhi-viśeṣāt. na	ca evaṃ vidho dharma-svabhāva iti ca yathā-
V3_11108	-an-utpattiḥ kāraṇa-antaram anumāpayati. na	ca evaṃ vidho vyatireko '-cetaneṣu sambhavati.
V2_05305	tu na dṛṣṭa iti vyatirekī kathyate. na	ca evaṃ vidho vyatireko gamakaḥ. yas tu gamakaḥ,
V3_11704	-vad aikāntika-vyatireko 'pi gamaka eva. na	ca evaṃ śrāvaṇatvam, ubhayato vyāvṛtṭer iti. tena
PV_03530	cetaso grāhya-lakṣaṇam || rūpa-ādeś cetasaś	ca evaṃ a-viśuddha-dhiyam prati | grāhya-lakṣaṇa-
V3_03706	lakṣaṇam ucyate, kiṃ tarhi vastu-sthityā. sā	ca evaṃ a-śakya-niścayā iti na tat sandigdha-
SV_16610	atīndriyā katham anyena siddhā. anyac	ca evaṃ āgama-lakṣaṇam syāt. tathā hi yasya
V3_11811	darśanād eva sad-asantaḥ pratiyante, na	ca evaṃ ātmā iti na tasya sad-asattva-pratītiḥ.
NB_03023	upalabhyata eva, yathā nila-ādi-viśeṣaḥ. na	ca evaṃ iha upalabdhi-lakṣaṇa-prāptasya sata
SV_13407	prāg eva niśiddhatvāt. atiprasaṅgās	ca evam. karma-bhāgānām pūrveṇa aparasya a-
SV_16215	'pi jāniyāt taṃ tathā eva pratipadyeta. na	ca evam. tasmād ayam anukramaḥ svabhāvato 'pi
VN_00117	eva yathā sañ śabdaḥ kṛtako vā, yaś	ca evam, sa sarvo 'nityaḥ, yathā ghaṭa-ādir iti.
V3_10803	iti cet, tulye nyāye kiṃ na upanayaḥ. na	ca eṣa nyāyaḥ, lakṣaṇa-yukte virodha-sambhavāt.
PV_04030	-vāraṇam | vṛttau svayaṃ śruteḥ prāha kṛtā	ca eṣā tad-arthikā || viśeṣas tad-vyapekṣātaḥ
SV_11223	arthavantāḥ syuḥ. tat-saṃskāryatā eva	ca eṣāṃ pauraṣeyatā yuktā na utpattiḥ. tata eva
V3_03905	śabdānām na kaścīd artha-niyamaḥ, atra	ca eṣāṃ pratiśedhe virodha ity uktam bhavati.
SV_15029	-āvṛtṭeḥ kārya-janana-svabhāva-sthitau	ca eṣāṃ samaya-āder apekṣaṇiyasya abhāvāt. tataḥ
SV_04716	-kāriṇām arthānām anyebhyo bhedaṭ tatra eva	ca eṣāṃ a-bhede kiṃ na śabdaḥ prayujyate. tadvad-
PV_03266	-saṅkrānta-avabhāsinām | vedakāḥ sva-ātmanaś	ca eṣāṃ arthebhyo janma kevalam || artha-ātmā sva
PV_03102	anyā asya anityatā bhāvāt pūrva-siddhaḥ sa	ca aindriyāt | na aneka-rūpo vācyo 'sau vācyo
PV_03157	|| mālā-ādau ca mahattva-ādir iṣṭo yaś	ca aupacārikaḥ | mukhya-a-viśiṣṭa-vijñāna-
SV_13010	an-utpādayan kiñcitkaro nāma. akiñcitkaraś	ca kaḥ kasya āvaraṇam anyad vā iti nirloṭhita-
SV_07122	ca ayam na kiñcit karoti ity akiñcitkaraś	ca kaḥ kasya sthāpako nāma. tena ayam kenacid a-
SV_13209	a-pratibandhāc ca. saṃskṛtasya upalambhe	ca kaḥ saṃskartā a-vikāriṇaḥ | (254ab) syād etat
SV_09502	-ākhyāna-mātrād iṣṭa-siddheḥ. tad-a-nirdeśe	ca katham tad-viśiṣṭena anvayaḥ. tad ayam agnīnā
SV_05520	sambandha-ayogāt, atiprasaṅgāc	ca. katham tā bhinna-dhī-grāhyāḥ samās cet (108ab'
SV_10122	sambaddhā bahavo 'rthā atīndriyāḥ | a-lingās	ca katham teṣāṃ abhāvo 'nupalabdhitāḥ ||199|| so
VN_01107	-bhūto 'n-anvayo nivartamānaḥ pravartamānaś	ca katham na svabhāva-nānātvam ākarṣayati sukha-
HB_03718	vyasanam āyātām a-prakāśyam a-saṃvarāṇiyam	ca katham nirvoḍhuṃ śakyeta. sa tāvad ayam hetur
SV_03626	śabda-prayoge khyāpayati. ṣaṇ-ṇagarī iti	ca katham bahuṣv eka-vacanam. na hi nagarāny eva
PV_04005	āgamaḥ || tad-viruddha-abhyupagamas tena eva	ca katham bhavet | tad-anya-upagame tasya tyāga-
SP_00002	|| rūpa-śleṣo hi sambandho dvitve sa	ca katham bhavet | tasmāt prakṛti-bhinnānām
SV_15716	api guṇam viniyatam paśyāmaḥ. a-paśyantaś	ca katham bhedaṃ pratipadyemahi. yo 'py ayam nāma
VN_01211	a-sthitiḥ ity-ādikaṃ nānātvā-lakṣaṇam	ca katham yojyate. eṣa hi bhāvānām bheda etad-
SV_15917	na apekṣate sa tasya hetuḥ. a-hetuś	ca katham viṣayaḥ. tasmān na mano-vikalpaḥ śabda-
HB_03807	-svabhāvasya ca abhāvāt, a-tad-dharma-bhāvī	ca katham anyadā api sādhanam kasyacit. tasmāt
SV_14113	buddher ayam vibhramāḥ syād ānupūrvī iti. sā	ca katham apauruṣeyī. buddhi-viṭhapana-

SV_04005 tan na, yasmāj jñānād a-vyatiriktaṃ
SV_05606 -jñāne dvāv ākārau paśyāmaḥ. a-paśyantaś
SV_03922 tathā buddhau pratibhāty a-pratibhāsamānaṃ
SV_16309 sa tad-virodhī dharmo yukto 'dharmaś
SV_14018 vāsy-ādi-prayoga-vat karma-ādi-prayoga-vac
SV_13709 -atiśayasya apekṣā ca prāg eva niśiddhā. sa
SV_16221 -a-pratīter anyatra kārya-saṃvādāt tasya
SV_13813 pratibhāsa-bheda iti pratyavasthātum. api
SV_13828 atiśayāt. ghaṭa-ādi-kāraka-dharmasya
SV_16326 karma kurvanti. tathā anyo 'py an-atiśayaś
V3_10711 iti. sarva-vakṭr-dharmatā-paricchedasya
SV_08002 hetur gotvam iva karka-ādiṣu. pācaka-karmasu
SV_08008 -nimittatve proktam. kiṃ ca, sthity-abhāvāc
SV_13318 bhedasya a-hetukatva-prasaṅgād ity uktam. na
PV_03183 || sāmānya-vācīnaḥ śabdās tad-eka-arthā
PV_03175 | tat saṅketa-a-grahas tatra spaṣṭas taj-jā
V1_01410 sva-citta-dhārāḥ saṅkalayatya evaṃ ca evaṃ
PV_04183 iyam | bhedaṃ pratyaya-samsiddham avalambya
PV_03380 || tasya artha-rūpeṇa ākārāv ātma-ākāraś
NB_03008 dṛṣṭaḥ śaśa-viśāna-ādīḥ. na upalabhyate
VN_01304 -ādi-prasaṅgāt. na ca ghaṭaṃ mṛd-ātmānaṃ
VN_06214 nigraha-prāpto 'si ity an-anuyogaḥ. etac
SV_01923 hetu-svabhāva-abhāvo 'taḥ pratiśedhe
V2_10101 hetu-svabhāva-abhāvo 'taḥ pratiśedhe
V1_00407 | pramāṇa-antara-sad-bhāvaḥ pratiśedhāc
V2_04806 artha-sādhane vastuni tasya a-nirodhāt tataś
SV_13829 tasya eva pradīpa-āder viśaya-antarasya
VN_01108 ākarṣayati sukha-duḥkha-vat. sa-anvayatve
VN_02817 uddīśya śāstraṃ pravartate pravṛttau
SV_12016 kartṛṇ aṣṭaka-ādīn. hiraṇya-garbhaṃ
SV_17101 iti kathaṃ tad eva yugapad dveṣyaṃ
PV_02162 bhinna-pratibhāsa-avabodhataḥ | ā-vikāraṃ
SV_16008 paśyāmaḥ ānupūrvīm eva ca a-tulyām. na
V3_11901 a-kārya-kāraṇa-pratiśedho gamaka iti. sa
SV_07215 anya-anurodhi yat | tad vyaṅgyaṃ yogyatāyāś
PV_02069 -karmanām || etena samavāyaś ca samavāyi
V2_08510 uṣṇa-sparśa-viśeṣasya agnitvāt. kāryasya
NB_03078 apy abhāva-gatiḥ. rāga-ādīnām vacana-ādeś
HB_02016 ādi-vad a-kṣepa-kāri-indriya-vijñāna-ādi-vac
PV_04246 sādhanam samapekṣate | kārye dṛṣṭir a-dṛṣṭiś
V1_01909 asataḥ prāg a-sāmarthyāt sāmarthyā-kāle
V2_07404 'bhūtasya paścāt tādātmya-virodhāt kāraṇānām
V1_00611 icchatā jñānasya tat-pratibandho vācyāḥ. sa
PV_02151 sarveṣāṃ na ca sarva-jāḥ | kāraṇe vardhamāne
NB_03020 -svabhāvatva-abhāvāt. vyabhicāra-sambhavāc
SV_08325 -ātmatām sūcayati. yat-sākalya-vaikalyaḥ
SV_13616 etat. vyāpārād eva tat-siddheḥ kāraṇānām
SV_14104 vā manaskāra-ādibhyo bhavanti iti. na
SV_13815 samagrāṇām vyāpārād upalabdhitāḥ | niyamena
SV_05319 evaṃ tad eva ekaṃ vijñānaṃ kurvantu. kiṃ
PV_03495 nitiṣṭhati || eka-aṅv-atyaya-kālaś
SV_12410 -prabhṛtibhir yuktāḥ syuḥ kurvanty eva. api
SV_14226 tad-avasthaṃ dṛśyeta. kaṣṭha-vinaśa iti
V3_05008 an-utpādayat kiñcitkaraṃ nāma. akiñcitkaraṃ
SV_06922 bheda-vad eka-pratyaya-ayogāt. nityasya
SV_16503 12|| tatra ekas tattva-vin na anya iti bhedaś
VN_01314 tad dharma-antaraṃ nivartate prādur-bhavati
VN_03219 -krameṇa na prayukto vipratipatti-viśayaś
SV_13514 -aṅkura-pattra-ādīnām ṛtu-saṃvatsara-ādīnām
PV_04283 kaḥ syāt tena yaḥ samapekṣyate || anapekṣaś
PV_03184 -adhigamaḥ kathaṃ || asti cen nir-vikalpaṃ
PV_03199 tāsav a-krama-abhāsāḥ kramavatyō 'parāś
VN_01021 anyathā-bhāve ca tad eva na syāt. api
SV_04224 svalakṣaṇam, tatra a-pratibhāsanāt. ta eva
PV_02094 yadi bhinna-viśeṣaṇam | mukhyam ity eva

ca katham artha-antaraṃ vrajet ||71|| jñānasya
ca katham artha-dvaya-kalpanena ātmānaṃ eva
ca katham ātmanā anyam grāhayed vyapadeśayed vā.
ca. katham idānīm dharmā-phalam iṣṭam a-dharma-
ca kathyate. yo 'pi manyate samakṣe
ca karaṇa-vyāpārād eva siddha iti sarva-kārya-
ca karaṇāt prāg draṣṭum a-śakyatvāt. na ca ayam
ca, karaṇānām samagrāṇām vyāpārād upalabdhitāḥ |
ca karaṇeṣu dṛṣṭeḥ. tasya eva pradīpa-āder viśaya
ca kartā ca mantrāṇām iti. na, teṣāṃ prabhāvavātā
ca kartum a-śakyatvāt. sa eva hy evaṃ sarvajñāḥ
ca karma-jātir na ca tāni karmāṇi pācaka-śabdena
ca karmanāḥ | (158b) na hy anityam karma sarvadā
ca kalakale vācako na śrūyate. pada-vākya-
ca kalpanā | abhāve nir-vikalpasya viśeṣa-
ca kalpanā || jāyante kalpanās tatra yatra śabda
ca kalpanā mama āsīd iti. tad imāḥ kalpanāḥ
ca kalpyate || yathāsvaṃ bheda-niṣṭheṣu
ca kaścana | dvitīyasya tṛtīyena jñānena hi
ca kaścīt pradeśa-viśeṣa upalabdhī-lakṣaṇa-prāpto
ca kaścīd vivekena upalakṣayati, yena evaṃ syād
ca kasya parājaya ity anuyuktayā parśadā
ca kasyacit | hetuḥ (29abc') tāv eva hi
ca kasyacit | hetuḥ (72abc') tāv eva hi
ca kasyacit ||2|| sa khalu pratyakṣam pramāṇam na
ca kasyacid arthasya asiddheḥ. ata eva sad api
ca kasyacid vyañjaka-antara-abhāvāt. tat-kāraṇāni
ca kā kasya pravṛttir nivṛttir vā iti yat kiñcid
ca kā niṣṭhā teṣāṃ a-niṣṭhānāt. dṛśyate ca
ca kānādāḥ. teṣāṃ sa mithyā-vāda iti cet. ka
ca kāmyam ca. atha prasiddhim ullaṅghya kalpane
ca kāyasya tulya-rūpaṃ bhaven manaḥ || rūpa-ādi-
ca kāraṇa-a-bhede kārya-bhedo yuktaḥ. tasmād asti
ca kāraṇa-bhāvo 'darśanād ātmano na sidhyati ity
ca kāraṇam kāraṇam matam ||146|| prāg eva asya ca
ca kāraṇam | vyavasthitatvaṃ jāty-āder nirastam
ca kāraṇam antareṇa bhāve 'hetutā eva syāt. na
ca kārya-kāraṇa-bhāva-asiddheḥ. artha-antarasya
ca, kārya-kāraṇa-svabhāva-bhedād iti. tatra
ca kārya-kāraṇatā hi te || artha-antarasya tad-
ca kārya-niṣpatter an-upayogāj jñāna-hetor
ca kārya-vyabhicārāt. tasmāt tad-bhāva-mātra-
ca kārya-svabhāvayor liṅgayor anumāne 'pi tulya
ca kārya-hānir na yujyate || tāpa-ādiṣv iva rāga-
ca. kārya-hetoḥ prayogaḥ – yatra dhūmas tatra
ca kāryam bhāva-abhāva-vat tata eva utpattiḥ.
ca kāryatā ||261|| yat khalu rūpaṃ yata eva
ca kāryatā nāma anyā bhāva-abhāva-viśeṣābhyām. sa
ca kāryatvaṃ vyañjake tad-a-sambhavāt ||263|| na
ca, kāryaś ca tāsām prāpto 'sau jananaṃ yad
ca kālo 'lpiyān kṣaṇo mataḥ | buddhiś ca kṣaṇikā
ca, kāvyāni puruṣaḥ karoti iti sarvaḥ puruṣaḥ
ca kaṣṭha-abhāva ucyate. na ca abhāvaḥ kāryaḥ.
ca kiṃ kasya āvaraṇam anyad vā. kuḍya-ādayo ghaṭa
ca kiṃ kurvāṇa ādhāraḥ syāt. tasya tatra
ca kiṃ-kṛtaḥ | tadvat pumstve katham api jñāni
ca, kiṃ tat tad eva avasthitam dravyam syāt, tato
ca kiṃ na darśita iti cet, na, samāsa-nirdeśāt,
ca. kiṃ punar a-calita-avasthā-svabhāvānām a-
ca kiṃ bhāvo 'tathābhūtaḥ kadācana | yathā na
ca kiñcit tat-tulya-hetukam | sarvaṃ tathā eva
ca kiṃ | sarva-artha-grahaṇe tasmād a-kramo 'yam
ca kuta idam a-mantra-oṣadhām indra-jālaṃ bhāvena
ca kutaścīd vyāvṛttāḥ punar anyato 'pi
ca kuto 'bhinne 'bhinna-arthatā iti cet || an-

V2_07604	sarvam anityam, yathā ghaṭa-ādayaḥ, śabdaś	ca kṛtaka ity anvayī. sāmartyāḍ eva atra anityaḥ
V3_01006	kaścit kṛtakaḥ sa sarvo 'nityaḥ, śabdaś	ca kṛtaka ity ukte 'pi śabdo 'nitya ity arthāḍ
SV_09720	sarvam anityam, yathā ghaṭa-ādayaḥ, śabdaś	ca kṛtaka iti kṛtakatvasya apy anityatvena
SV_09724	anityatva-abhāve kṛtakatvaḥ bhavati śabdaś	ca kṛtaka iti. siddha-tat-svabhāvatayā tad-abhāve
V2_07606	anityatva-abhāve kṛtakatvaḥ bhavati, śabdaś	ca kṛtaka iti. siddha-tat-svabhāvatayā tad-abhāve
SV_16209	-pūrvakam eva anyāḥ karoty a-vidita-kartāraś	ca kecid iti sarveśāḥ keśāñcid vā a-kriyā-
SV_03611	-cintā. tad-vaśād vastu-vyavasthāpanaḥ	ca kevalaḥ jādya-khyāpanam. tathā-kṛta-vyavasthāḥ
PV_03507	|| na hy artha-abhāsi ca jñānam artho bāhyaś	ca kevalaḥ | eka-ākāra-mati-grāhye bheda-abhāva-
SV_10621	| na sādhyāḥ samudāyaḥ syāt siddho dharmāś	ca kevalaḥ ||209|| yadi hi śabda-artha eva
SV_16601	pramāṇa-antara-a-vṛttāv a-pratipatteḥ. tataś	ca kevalād artha-pratipatter a-sādhanam eva
VN_03421	-an-atikramāt, yathā uktaḥ prāk. anapekṣe	ca kevale svataḥ pratijñā-virodhe vivakṣite
SV_15506	anye 'nyathā vyācakṣate. tad-anusāreṇa	ca keśāñcit pratitīḥ. tathā ayam an-arthakeśv
SV_12319	-dahana-ādi-stambhana-darśanāt. śabarāṇāḥ	ca keśāñcid adya api mantra-karaṇāt, a-vaiddikānāḥ
SV_17416	tac ca ayuktam ity āvedita-prāyam, nityatvaḥ	ca keśāñcid bhāvānāḥ a-kṣaṇikasya vastu-dharma-
HB_01701	-virodhāt. tat kim idānīm mātā ca vandhyā	ca, ko vā asya bhāśitasya arthaḥ – a-kṣepa-kriyā
V1_02005	a-kārya-bhedasya apekṣa-ayogād anapekṣāc	ca krama-utpatty-ayogāt. ādheya-bhedatve ca
SV_15610	a-sannidher na artha-an-arthau. kim	ca kramasya artha-antaratve 'n-artha-antaratve vā
PV_03494	'pi hi varṇa-ātmā nimeśa-tulita-sthitīḥ | sa	ca kramād aneka-aṇu-sambandhena nitīṣṭhati || eka
PV_02268	-utpattir virudhyate || kriyāyām a-kriyāyām	ca kriyā ca sadṛśa-ātmanaḥ | aikyaḥ ca hetu-
V1_01501	ayam vikalpaḥ saṃvidita upayann apayamś	ca kva antar-bhāvyatām arthe buddhau vā. na arthe,
SV_12415	satya-ādimatām vacana-samayād iti. tāni	ca kvacit puruṣeṣu dṛśyante. sarva-puruṣāś tad-
V3_08103	ca dur-balaḥ, hetoḥ sapakṣa-vyāpter vipakṣe	ca kvacid abhāvāt, yathā – prayatnānantariyako
PV_04212	vyāvṛtter vyāpitā kutaḥ || prāṇa-ādeś	ca kvacid dṛṣṭyā sattva-asattvaḥ pratīyate |
HB_01405	tasya eva antyasya kāraṇatvāt, tatra	ca kṣaṇa ekasya svabhāvasya a-vivekāḍ viśeśasya
PV_03495	-kālaś ca kālo 'lpīyān kṣaṇo mataḥ | buddhiś	ca kṣaṇikā tasmāt kramād varṇān prapadyate || iti
SV_07803	pratyayaḥ sarvatra sarva-ākāraḥ syāt. tathā	ca gām apy āśva iti pratīyāt. āśva-sthita-ātmanā
HB_02502	prabandha-vṛttau tu śarād bhāvaḥ. asti	ca gomaya-itara-janmanoḥ svabhāva-bhedo rūpa-a-
PV_03427	-jñānam bhāty artha-pratibhāsa-vat | buddheś	ca grāhikā buddhir nityam antar-mukhā ātmani ||
VN_01302	-ādiśv apy ayam prasaṅgāś caitanyeṣu ca. na	ca ghaṭa-ādiśv api sarva-ātmanā anvayo ' -
V3_12901	nanu na ākāśa-deśe rūpa-ādayaś tad-deśāḥ	ca ghaṭa-ādīn vyāpnvanti. āstām tāvad ayam
VN_01304	'vaiśvarūpya-saha-utpatty-ādi-prasaṅgāt. na	ca ghaṭam mṛd-ātmānaḥ ca kaścid vivekena
V3_12603	uparacayati ity uktaḥ vārttike. buddhi-kṛtā	ca ghaṭanā asatsu kena nivāryate. sad-asad-ubhaya
SV_00115	yogya-dharmi-dharma-pratipatty-artham. tathā	ca cākṣuśatva-ādi-parihāraḥ. dharma-vacanena api
V3_04306	-yogya-dharmi-pratipatty-artham. tathā	ca cākṣuśatva-ādi-parihāraḥ. dharma-vacanena api
SV_11014	śakyante, puruṣa-icchā-vṛttitvāt, teśāḥ	ca citra-abhisandhitvāt. tad ayam līṅga-saṅkarāt
V2_06702	śakyante, puruṣa-icchā-vṛttitvāt teśāḥ	ca citra-abhisandhitvāt. tad ayam līṅga-saṅkarāt
PV_03274	bhavet || tasmāt ta āntarā eva saṃvedyatvāc	ca cetanāḥ | saṃvedanaḥ na yad-rūpaḥ na hi tat
PV_02017	ādīnām a-caitanya-ādi cintitam | anitya-ādeś	ca caitanyaḥ maraṇāt tvag-apohataḥ || vastu-
SV_11622	utprekṣya ghaṭayed iti te 'pi tathā syuḥ. na	ca cyavana-dharmāḥ. yad uktaḥ – āśraya-apāyena
PV_02242	sneho nir-doṣaḥ sādhanāni ca || etāvad eva	ca jagat kva idānīm sa virajyate | sa-doṣatā api
SV_11708	jñāna-utpādana-prasaṅgāt, sāmartya-kāriṇāś	ca janakatvāt. tasya ca tad-ātmakatvāt. artha-
SV_14705	nāma yena sa ca na syāt. na anya-svabhāvaś	ca. janmā iti cet. sarva-kāraṇānāḥ parasparam a-
SV_04321	pāratantrya-ayogād an-upādhiḥ, pāratantrye	ca janya-janaka-bhāvāt saha-anavasthiter dvayor
V2_06712	para-ātmani tulyaḥ paryanuyogo 'navasthā	ca. janya-janaka-bhāve so 'napekṣasya nityaḥ syāt.
SV_11519	-abhāvād iti nirloṭhitam etat. sarvatra	ca jātya-sambhavād ayogo yādṛcchikeṣu vyakti-
PV_03154	-jñānam ādi-saṅketa-gocaraḥ || anumānaḥ	ca jāty-ādau vastuno na asti bhedini | sarvatra
SV_04628	ākṣiptā eva iti tadvān abhidheyaḥ syāt. na	ca jāti-vyaktyoḥ kaścit sambandho 'nyonyam a-
SV_07420	eva sāmānyam uktaḥ syāt. api ca, vyañjakasya	ca jātinām jātimattā yadi iṣyate | prāpto gotva-
PV_03044	vināśasya na nityatā | a-sambandhaś	ca jātinām a-kāryatvād a-rūpatā || yac ca vastu-
PV_03257	akṣa-cetasaḥ | sukha-ādy-abhāve 'py arthāc	ca jātes tac chakty-asiddhitaḥ || pṛthak pṛthak
SP_00023	|| saṃyoga-ādy-āśraye yogyam a-yogyaḥ tac	ca jāyate | nitya-yogya-svabhāvasya tad-vaikalya-
VN_05307	aparāparaḥ ghoṣayet, vivāda-āspadaḥ	ca jijnāsitam artha-mātram uktvā pratijñā-ādiśv
PV_03445	na ubhaya-darśanam | tadā artho jñānam iti	ca jñāte ca iti gatā kathā || atha svarūpaḥ sā
PV_03465	vā pratijñānaḥ kṣaṇa-bhaṅgaḥ prasajyate | sa	ca jñāto 'tha vā a-jñāto bhavet jñātasya līṅgatā |
SV_04607	ayam iṣṭa-an-iṣṭayoḥ sādhanam a-sādhanam	ca jñātvā tatra pravṛtti-nivṛtti kuryām kārayeyaḥ
SV_04010	rūpaḥ syād vyakty-antara-bhāvināḥ. tataś	ca jñāna-antaraḥ vyakty-antaraḥ vā a-vyāpnvāt
V2_04502	anumānaḥ dvidhā (1a) svārtham parārtham	ca. jñāna-abhidhāna-rūpatvān na parāpara-
SV_11710	ca bhāva-an-upakāra-prasaṅgāt sāmartyāc	ca jñāna-utpatter nityaḥ ghaṭa-ādīnām a-grahaṇa-
SV_07603	a-pratibandhena abhāvāt. a-sambandhāc	ca jñāna-utpattāv api prasaṅgāt. tad ayam eka-
PV_03507	-artha-jñānayoḥ pṛthak || na hy artha-abhāsi	ca jñānam artho bāhyaś ca kevalaḥ | eka-ākāra-
SV_12212	-kalasya ātmanas tad-a-tattva-virodhāt. na	ca jvalā-itara-janmanor bādhyā-bādhakatā pathika-
SV_09301	etat sarve śabdā viveka-viśayā vikalpāś	ca. ta ete eka-vastu-pratiśaraṇā api yathāśvam
SV_00214	pramāṇena niścitāv uktau pakṣa-dharmāś	ca. ta ete kārya-svabhāva-anupalabdhi-lakṣaṇāś
SV_02721	-svabhāva-a-niścayaḥ. kutaḥ. viparyāsāt. sa	ca taḥ pradeśam tad-viviktena rūpeṇa niścinvann
HB_03304	na asti iti vyavasāyāt, dṛṣṭānta-asiddheś	ca. tac ca tasya līṅgaḥ bhavati yasya yena anvayo

HB_02805
PV_03049
SV_08606
SV_14710
PV_03427
SV_13213
SV_04713
SV_08608
PV_04161
V3_10312
SV_04221
PV_03283
V1_02814
V2_05209
SV_02801
SV_05202
PV_03451
SV_07720
SV_10805
VN_06016
SV_11118
PV_02285
SV_04413
HB_00310
SV_07205
SV_03704
V2_09001
V2_08514
SV_17515
V2_09111
V3_01309
SV_07316
SV_14302
SV_13825
SV_05510
PV_03216
V3_04101
HB_03210
NB_02023
SV_03018
SV_09826
SV_11726
SV_08314
SV_07709
SV_07710
HB_00701
SV_08212
SV_15225
SV_05011
SV_09520
V3_07510
V1_00207
SV_04110
NB_02002
SV_10824
SV_13603
SV_06705
V2_04609
SV_13106
V3_05206
SV_09413
V3_07207
SV_07804
SV_02616
V1_00307

anya-vyavaccheda-siddheḥ. sambandha-abhāvāc
jātīnām kevalānām a-darśanāt | vyakti-grahe
para-rūpeṇa a-tattvāt. te yathāsvam bhinnās
parasparam asty eva ity anyatvam eva. na
ity utsanno 'nubhavo 'khilāḥ || bahir mukhaṃ
indriyasya hi saṃskārah śrṇuyān nikhilāṃ
a-pratītiḥ, na ca sambandho 'sti iti. api
tad-rūpo na syāt, na a-tat-kāryaḥ. tena eva
|| nanv a-dṛṣṭo 'mśu-vat so 'rtho na
vyapadeśair vaktāraḥ pradarśayanti. na
pratibhāsanāt tad-a-kāribhyo bhinnam iva, na
| svapne 'pi smaryate smārtaṃ na
tathā hi svapne 'pi smaryate smārtaṃ na
niṣedhe 'pi tatra eva niṣedhe doṣaḥ syāt. na
nāma. tad-ākāra-samāropa-saṃśaya-rahitaś
sāmānyam ayaṃ vā tadvān iti na syāt. tathā
idaṃ dvayam || atha na utpadyate tasmān na
tasya dvitīya-ātma-abhāvāt. eka-ātmanaś
-pāpa-śravaṇāt tad-bhāve virodha-a-darśanāc
anyathā pareṣām a-pratipatteḥ, apareṇa
jam ātma-darśanam ātmīya-grahaṃ prasūte. tau
| vyāpti-pradarśanād dhetoḥ sādhyena uktaṃ
codanayā vacana-bhedaḥ sādhyā-sādhana-bhedaś
ca tena ātmanā pratyakṣeṇa dṛṣṭam eva. na
cet tatra api tulyaḥ prasaṅgo 'navasthā
svayaṃ saṃyoga-ātmakasya pareṇa a-saṃyogāc
uta viruddha-dharma-adhyāsaḥ kāraṇa-bhedaś
- tad-abhāve 'py agnau bhavati iti. kathaṃ
kaścit kasyacid avyabhicārī. vyabhicāre
-anapekṣaṇād a-hetutā tan-mātra-anubandhaś
na ca svarūpa-mātra-arthavat. arthavac
tad-dhetoḥ svabhāvasya prāg-abhāvāt paścāc
anapekṣaṇīya ity uktam. svabhāva-abhāvasya
vyañjakatve tādrśā eva syuḥ, atīserate
vibhāvīyate. na ca idrśam sāmānyam. na
skandha-ādinām viśeṣataḥ | lakṣaṇam sa
-tādavasthyam anityatām brūmaḥ, tādavasthyam
sarvasya vyavasthāpanād a-tad-anyasya eva
ca. a-tat-svabhāvasya a-tadutpattēś
vidhi-pratiṣedhābhyāṃ vyavahāraḥ. upādhayaś
kārya-utpattēḥ sā phalavaty eva. sa eva
pratipattir liṅga-abhāvāt, dṛṣṭānta-asiddheś
antare viśeṣo 'sti. viśeṣo '-bheda-hāneḥ. sa
-antarāla-a-vyāpino yogo yuktaḥ. prak sa na
sa na ca tatra āśid asti paścāt (152'ab') na
-sāmarthyād eva agnir atra iti bhavati. na
-darśane 'py anvayinos tayor darśanāt. na
-vyatirekaṃ hetu-vyatireko vyāpnuyāt. na
a-śakya-samāropāt, ākāra-antara-vat. sa
atipatati. asiddhiṃ vyabhicāraṃ virodhaṃ
ativartate, asiddhiṃ vyabhicāraṃ virodhaṃ
|| dvidvidha eva hy arthaḥ pratyakṣaḥ parokṣaś
ādi-śamana-lakṣaṇam ekaṃ kāryaṃ kurvanti. na
iti. anumānaṃ dvidhā. svārthaṃ parārthaṃ
-ādinām dravya-karma-sāmānya-saṃyoga-ādinām
na sambhavati, vāta-ātapa-vad ātma-ādi-vac
-abhāvāt, bhinna-svabhāvānām pṛthaṅ niyoge
-vyatireke bhavataḥ, a-bhedād ātma-niṣpattēś
āvaraṇe jñāpayeyur eva indriya-ādayaḥ. na
āvaraṇe jñāpayeyur eva indriya-ādayaḥ, na
tad-svabhāvaḥ prasādhito bhavati. sa
viśeṣitas tat-svabhāvaḥ sādhitō bhavati. sa
sambandhāt, tat-svabhāva-pratipattyā
na hi śuktau dve rūpe samānaṃ viśiṣṭam
abhipretam tv arthaṃ sūcayeyur iti sa eva

ca. tac ca tasya liṅgaṃ bhavati yena yasya kaścit
ca tac chabda-rūpād anyan na dṛṣyate || jñāna-
ca taj-janakāś ca svabhāvena iti ko 'tra virodhaḥ.
ca taj-janma-lakṣaṇāt svabhāva-pratibandhād anyāḥ
ca taj-jñānaṃ bhāty artha-pratibhāsa-vat |
ca tat ||254|| tatra yadi saṃskṛtena upalambha
ca, tat-kāriṇām a-tat-kāri-bheda-sāmye na kiṃ
ca tat-kāryaṃ kartavyam iti ko 'tra nyāyaḥ. api
ca tat-kāryam iḥsyate | gurutva-a-gati-vat sarva-
ca tat-kṛto vibhāgo vastu-vyavasthāyāḥ samāśrayaḥ,
ca tat tattvaṃ parikṣā-an-aṅgatvād iti
ca tat tādrḡ-arthavat || a-śubhā-pṛthivī-kṛtsna-
ca tat tādrḡ-arthavat ||32|| middha-upaplūtānām
ca tat-tulya eva vṛttir ity a-tat-tulyo viruddha
ca tat-pratipattau na liṅga anusaret. na ca
ca tat-pratipattyā tadvati pratipattir na syād
ca tat pratibhāsinī | sā dhīr nir-viṣayā prāptā
ca tat-pradeśa-varti-sambandhi-rūpatvāt. anyathā
ca. tat sati pravartitavye varam evaṃ pravṛtta
ca tat-sambandhi dūṣaṇam. ubhayor a-samyak-
ca tat-snehaṃ sa ca dveṣa-ādīni iti sat-kāya-
ca tat sphuṭam || mānaṃ dvidvidhaṃ viśaya-
ca tat-svabhāva-samāśrayair dharma-pratibhāsa-
ca tat-svalakṣaṇa-grahaṇa-uttara-kāla-bhāvino nīla
ca. tata upakāra-an-avadhāraṇād asya iyaṃ sthītir
ca. tata eva saṅkhyā-abhāvaḥ. tat-saṃyoga-puruṣa-
ca. tataś cen na bheda-siddhiḥ, na kasyacid
ca tato 'nyato vā a-taj-janana-svabhāvād bhavet.
ca tato 'nyathā api tat-sambhavāt tad-bhāvāt tat-
ca. tato 'pi kasyacid bhāve tad-an-upayogād a-
ca. tato bāhyena arthena arthavattvam an-iṣṭam
ca tato bhāvāt. nityaṃ tat-svabhāva-sad-bhāve
ca tato bhede tato nivartamānasya bhāvasya
ca. tato vyañjaka-atīśayāt kārakā eva.
ca tato vyatiriktaḥ kaścīd a-bhinna ākāro 'sti.
ca tattvaṃ na tena apy ete vilakṣaṇāḥ ||
ca tattvaṃ. tad avarugṇe 'sti, vināśāt tiro-
ca tattvena vyavasthāpanāt. etena krama-a-krama-
ca tatra a-pratibaddha-svabhāvāt. te ca
ca tatra a-samarthaḥ samarthaś ca na eva ucya
ca tatra aṅkura-hetuḥ. anyas tu pūrvaḥ pariṇāmas
ca, tatra apy atindriyatvena sādhanā-apekṣaṇāt.
ca tatra apy asti iti na eka-sthītvān api tasya
ca tatra āśid asti paścāt (152'ab') na ca tatra
ca tatra utpanno na kutaścid āyāta iti ka imaṃ
ca tatra kaścīd agnir atra ity asmaī nivedayati.
ca tatra tan-nibandhanaḥ kaścīd svabhāvo 'sti
ca tatra tasya a-sambhave pramāṇam paśyāmaḥ. na
ca tatra na asti ity a-sāmānyam. satī sāmānya-
ca. tatra yadi bhāva-dharmo hetur ucyaṭe. sa
ca. tatra yadi bhāva-dharmo hetur ucyaṭe, sa
ca. tatra yo jñāna-pratibhāsam anvaya-vyatirekāv
ca tatra sāmānyam apekṣante, bhede 'pi tat-
ca. tatra svārthaṃ tri-rūpāl liṅgād yad anumeye
ca. tathā an-āgama-apekṣa-anumāna-viśaya-
ca. tathā kāla-parihāreṇa vṛttiḥ kāla-
ca tathā-coditānām vibhāga-a-parijñānād iti.
ca. tathā tayor abhāve taj-jam jñānaṃ tat-
ca tathā. tasmāt tena adheya-viśeṣā iti gamyante.
ca tathā. tasmāt tena adheya-viśeṣā iti gamyante.
ca tathā na anveti. yad api sattā-mātram anveti
ca tathā na anveti. yad api sattā-mātram anveti,
ca tathā niścayāt, tasya ca ekasya a-dṛṣṭa-ākāra-
ca, tathā pratipatti-prasaṅgāt, a-pratipattau vā
ca tathā-pratipādyamāna āśrayo 'stu. tad-bhāva-

SV_15819	pratyaya-darśanāt. sarvathā upakāra-abhāve	ca tathā pratyayo na yuktaḥ. sarveṣāṃ parasparam
SV_08219	abhāveṣu samaya-vāsanā-āropita-rūpa-viśeṣeṣu	ca tathā vikalpa-utpatteḥ. na ca te 'satsu
SV_10208	-viśeṣā na tāñ śāstram viṣayī-karoti. na	ca tathā viprakṛṣṭeṣu sva-sāmarthyā-upadhānāj
V2_08014	ca teṣāṃ tad-ayogād apekṣā-virodhāc	ca. tathā viṣayāḥ sukha-duḥkhe nimitta-
V3_01605	tad-vikāra-an-anukārāt, tad-abhāve bhāvāc	ca. tathā śrāvāṇa-ādy api iti na aindriyam. tathā
SV_10320	tu bhāva-utpattir na asti ity ucyate. na	ca tathā sthāyī bhāvas tad-upādānaḥ. pāramparyeṇa
V3_08808	vastunas tādātmyāt patanam anavasthā ca. na	ca tathābhūta-ātma-kriyāṃ pratibandham abhyupaiti.
SV_15229	-vat prayatnānantariyaka-itarayoḥ, na	ca tathāvidhasya a-darśanād asattvam eva. yasmān
V1_03409	yuktam, eka-rūpasya bāhulya-virodhāt. bahuṣu	ca tathāvidho na asti iti na tayoḥ sārūpyam. na
PV_03451	| sā dhīr nir-viṣayā prāptā sāmānyam	ca tad-a-grahe || na grhyata iti proktaṃ na ca
V3_12605	sad-asad-ubhaya-an-ubhaya-vyavasthās	ca tad-a-tat-samayavatām a-niścita-sādhanaṃ na
SV_17207	-niyataḥ sarvatra योग्यत्वāt. a-yogyatve	ca tad-a-pracyuter a-vidheyasya puruṣāṅgāṃ kvacid
HB_03008	eva tad-abhāvaḥ, tad-anya-pratipattir eva	ca tad-a-pratipattir ucyate. anyathā tat-
SV_10725	puruṣa-icchāḥ sarvā yathārtha-bhāvinyāḥ. na	ca tad-a-pratibaddha-svabhāvo bhāvo 'nyam
V2_06606	puruṣa-icchāḥ sarvā yathārtha-bhāvinyāḥ. na	ca tad-a-pratibaddha-svabhāvo bhāvo 'nyam
SV_04808	tad-abhyupagamasya ca avaśyam-bhāvityāt. api	ca, tad-anya-parihāreṇa pravarteta iti ca dhvaniḥ
SV_14610	eka-svabhāva-sthiti-lakṣaṇatvāt. tat-sthitiś	ca tad-anya-vyatireke sati syāt. sa ca na asti
PV_04233	anyeṣāṃ upekṣakam || niṣedhe tad-viviktaṃ	ca tad anyeṣāṃ apekṣakam | vyavahāram a-satya-
V2_05513	upekṣakam ||24|| niṣedhe tad-viviktaṃ	ca tad-anyeṣāṃ apekṣakam | vyavahāram a-satya-
SV_11117	-ātmiya-an-uparodhiny uparodha-pratighātini	ca tad-abhāvāt. tasmāt samāna-jātiya-abhyāsa-jam
VN_02302	tattva-rakṣaṇa-upāyaḥ sādhana-abhāsa-dūṣaṇam	ca, tad-abhāve mithyā-pralāpād atra para-upatāpa-
SV_14224	sambandha iti sa eva prasaṅgo 'paryavasānaś	ca. tad avaśyam vināśa-sambandha-yogyam uttaram
SV_11709	sāmarthyā-kāriṇaś ca janakatvāt. tasya	ca tad-ātmakatvāt. artha-antaratve ca bhāva-an-
SV_00220	hi saty artho 'rthaṃ na vyabharati. sa	ca tad-ātmatvāt. tad-ātmatve sādhyā-sādhana-bheda
V2_05610	hi saty artho 'rthaṃ na vyabharati. sa	ca tad-ātmatvāt. tad-ātmatve sādhyā-sādhana-bheda
PV_03482	prakāśate || yathā pradīpayor dīpa-ghaṭayōś	ca tad-āśrayaḥ | vyaṅgya-vyañjaka-bhāvena
SV_11922	anekayā buddhyā krameṇa grahaṇa-ayogāt. na	ca tad ekayā grāhyam varṇa-anukrama-grahaṇāt. eka
VN_01020	-bhāvam antareṇa a-pratyakṣatā anyathā-bhāve	ca tad eva na syāt. api ca kuta idam a-mantra-
PV_03403	kā prasanna-ikṣaṇe 'kṣamā | bhūtaṃ paśyamś	ca tad-darśī kathaṃ ca upahata-indriyaḥ ||
SV_01515	na anyatra, tathā kāla-saṃskāra-bhedāt. na	ca tad-deśais tathā-dṛṣṭā iti sarvās tattvena
V2_09804	na anyatra. tathā kāla-saṃskāra-bhedāt. na	ca tad-deśais tathā-dṛṣṭā iti sarvās tattvena
PV_03084	| nimittaṃ tat svabhāvo vā kāraṇam tac	ca tad-dhiyaḥ || pratiṣedhas tu sarvatra sādhyate
V3_06606	-bhāvinaḥ paścād apy abhāva-prasaṅgāt. sa	ca tad-dhetur vā anityatā-hetu-niyamana-svabhāvas
SV_10010	gamyate nir-apekṣo vināśa iti. a-sāmarthyāc	ca tad-dhetoḥ (196a) abhāva-kāriṇaḥ kriyā-
V2_08212	- nir-apekṣo vināśa iti. a-sāmarthyāc	ca tad-dhetoḥ (56a) abhāva-kāriṇaḥ kriyā-
SV_16911	anyathā upadeśa-sambhavāt. tat-pratyayāc	ca tad-bhaktānām a-vicāreṇa pratipatter bahuṣv
SV_01713	-pratibandhād eva hetuḥ sādhyam gamayati. sa	ca tad-bhāva-lakṣaṇas tadutpatti-lakṣaṇo vā. sa
V2_10006	-pratibandhād eva hetuḥ sādhyam gamayati. sa	ca tad-bhāva-lakṣaṇas tadutpatti-lakṣaṇo vā. sa
VN_00714	hi bhāva-śaktir a-śaktir vā cintyeta, na	ca tad yuktam. puruṣais teṣāṃ niyoge yathā-iṣṭam
VN_01019	yena anumānād asya upalabdhiḥ syāt. na	ca tad-rūpa-anyathā-bhāvam antareṇa a-pratyakṣatā
PV_03452	ca tad-a-grahe || na grhyata iti proktaṃ na	ca tad-vastu kiñcana | tasmād artha-avabhāso 'sau
SV_10526	viṣayatvena ātmasāt kurvanti. vaktuḥ śrotuś	ca tad-vikalpa-bhājaḥ, yathā-pratibhāsi-vastu-
V3_06801	viṣayatvena ātmasāt kurvanti. vaktuḥ śrotuś	ca tad-vikalpa-bhājaḥ, yathā-pratibhāsi-vastu-
SV_10813	alaṅkāra-upadeśa-vat, kāka-danta-parikṣā-vac	ca. tad viparyayeṇa upasaṃhāra-vac chakya-upāyam
HB_02010	vā tad-avasthāyām iva pṛthag api syāt. tathā	ca tad viśeṣa-bhāvi kāryam api kevalāt syād iti
SV_17512	kāryam vā vastūnām vaktari dhvaniḥ | na	ca tad-vyatiriktasya vidyate 'vyabhicāritā ||336||
SV_01716	na iṣṭo 'vaśyam iha āśrayaḥ | tad-abhāve	ca tan na iti vacanād api tad-gateḥ ||26|| yatas
SV_02511	-kārya-dravya-ādimitasu bhūta-ādiṣv abhāvāc	ca. tan na tathā sāmānya-buddhau niveśa-abhāvāt
SV_11929	buddhes tad-anekatvasya niṣeṣyamānatvāc	ca. tan na vastu. tasya etad-vikalpa-an-atikramāt.
PV_03490	dhīḥ sā anubhūyate | na dīrgha-grāhikā sā	ca tan na syād dīrgha-dhī-smṛtiḥ || pṛthak pṛthak
SV_02907	bhinnā eva upādhayaḥ parasparam āśrayāc	ca. tan-nibandhanāḥ śrutayas tad-ādharmaṣu
SV_16307	maitrī-śauca-dharma-parāyaṇānām	ca tan-nimittam eva kasyāścid siddher asiddher
VN_02204	'saty api pratiyogini bhāvāt. pratiyoginaś	ca tan-nirākaraṇe 'sāmarthyāt parājayasya an-
PV_02214	| vyākhyeyo 'tra virodho yas tad-virodhāc	ca tanmayaiḥ || virodhaḥ śūnyatā-dṛṣṭeḥ sarva-
SV_03823	'nayaḥ svarūpeṇa para-rūpam iti, te	ca tayā saṃvṛta-bhedāḥ svayam bhedinō 'py a-
SV_16007	anyad yataḥ kārya-bhedāḥ syāt. bhinnām	ca tayoh pratibhāṃ paśyāmaḥ ānupūrvīm eva ca a-
HB_01201	-svabhāvatā na mṛdaḥ saṃsthāna-viśeṣaḥ. na	ca tayoh śakti-viśeṣa-viṣaya-bhede 'pi taj-janita-
V3_10806	abhāva-asiddhir ity an-upanayaḥ. dṛṣyatayā	ca tayor ātmanor virodha-upalabdhir ity a-
HB_03319	-vyavahārāv abhāvam anyasya sādhayataḥ, sā	ca tayor upalabdhī-lakṣaṇa-prāptāv eva asad-
PV_03083	apy a-vañcanam || tad-rūpa-adhyavasāyāc	ca tayos tad-rūpa-śūnyayoḥ | tad-rūpa-a-
NB_03059	maraṇasya anena abhyupagamāt, tasya	ca taruṣv a-sambhavāt. a-cetanāḥ sukha-ādaya iti
SV_09417	-vyavacchedena viśeṣaṇād ity uktaṃ vakṣyate	ca. tasmāt tatra sāmānyam eva sādhyate tad-ayoga-
HB_03208	tasya eva paricchedāt, tad-anyad eva	ca tasmāt tad-anyasya tatra a-paricchedāt. atas
SV_02618	vivekena dvitva-vikalpa-ayogāt. atiprasaṅgāc	ca. tasmāt paśyañ śukti-rūpaṃ viśiṣṭam eva
VN_02003	anubhāṣaṇa-vyājena sambhavād a-niścitatvāc	ca. tasmāt pratijñā-vacanam eva tāvan na nyāyām,

SV_11811 tato 'viśeṣeṇa eva pratītiḥ syāt, sarvasya
 SV_12426 svabhāva-viprakaṣeṇa draṣṭum a-śakyatvāc
 SV_11521 viśeṣa-antara-vyudāseṇa pravṛṭty-ayogāc
 V3_00706 ekatra viruddha-guṇa-upasamhāra-ayogāc
 V3_08901 kāryatve 'bhāva-ayogāt, pūrva-vat prasaṅgāc
 SV_07307 vā iti niveditam etat. nivedayaṣyate
 SV_05501 aneka-ākāra-ayogād ekasya atiprasaṅgāc
 HB_01713 – katham sa kevalo 'pi karoty eva kāryam
 NB_03105 apy asiddheḥ. na api sa-ātmakād an-ātmakāc
 SV_02802 ca tat-pratipattau na liṅgam anusaret. na
 SV_11615 siddhasya an-upakāriṇi śabde 'samāśrayāc
 SV_02821 a-pratipatti-darśanāt. tat-svabhāva-niścaye
 PV_03307 tat-karma-sambandho na prasidhyati || sā
 V1_03206 tat-karma-sambandho na prasidhyati ||35|| sā
 SV_07607 bhrāntir eva. bhāva-bhedo vāsanā-prakṛtiś
 SV_16124 tasya deśa-kāla-niyama-ayogāt. niyame
 V3_06308 ca svatantrasya na syāt. tad-bala-utpattau
 HB_03117 yady anyathā-bhāvo vyavacchinnaṣ tathātvaṃ
 V1_01310 samaya-kāla-utpattiḥ svabhāvasya. parāvṛttau
 HB_03304 iti vyavasāyāt, dṛṣṭānta-asiddheś ca. tac
 HB_02805 -siddheḥ. sambandha-abhāvāc ca. tac
 HB_03709 upanipāte viruddhāvvyabhicārī iti. na
 V1_00601 svabhāva-pratibandho hi liṅga-lakṣaṇam. na
 VN_00111 siddher aṅgam, svabhāvaḥ kāryam anupalambhaś
 SV_13004 rūpaṃ nityaṃ syād upalabhya-svabhāvaṃ ca. sa
 V2_07802 -hetuḥ, pūrvaḥ pariṇāmas tad-arthaḥ. na
 SV_09901 anyas tu pūrvaḥ pariṇāmas tad-artha eva. na
 SV_12216 kartum a-śakyatvāt. sambhavad-viśeṣasya
 NB_02024 ca tatra a-pratibaddha-svabhāvatvāt. te
 V1_04207 tathā iti nīla-ādy-anubhavaḥ syāt. sa
 V1_03513 -prativedyatvam apy asyaṃ tad-ātmātā eva. sā
 SV_04611 jātiḥ kvacid vāha-doha-ādav upatiṣṭhate. na
 SP_00019 | anyonya-an-upakārāc ca na sambandhī
 PV_02156 | yad avastho mato rāgī na dveṣī syāc
 SV_09011 -lakṣita-svabhāvaṃ hi vastu dadhi iti. sa
 SV_09402 | na kaścīd arthaḥ siddhaḥ syād a-niśiddham
 V3_07108 | na kaścīd arthaḥ siddhaḥ syād a-niśiddham
 SV_12720 pṛthak prakṛtyā yady an-arthakāḥ. a-tad-rūpe
 SV_16208 evaṃ vikalpanāyāḥ sambhavāt. viśeṣa-abhāvāc
 SV_12102 ca vicchinna-kriyā-sampradāyāḥ kṛtakāś
 SV_12402 apy an-akṣaraiḥ karmāṇi kriyante. na
 SV_08002 -ādiṣu. pācaka-karmasu ca karma-jātir na
 V1_00413 'nirdeśya-lakṣaṇābhyo jñāna-vyaktibhyaḥ. na
 PV_03514 || ātmani jñāna-janane svabhāve niyatāṃ
 PV_03307 tena na artha-antaraṃ phalam | dadhānaṃ tac
 V1_03207 tena na artha-antaraṃ phalam | dadhānaṃ tac
 SV_08612 ekasya janakaṃ rūpaṃ anyasya tan na asti. na
 SV_05320 eva ekaṃ vijñānaṃ kurvantu. kiṃ ca, kāryaś
 VN_06608 bhavati, na sat tiro-bhavati iti. sad-asatoś
 PV_02126 -uttaro yatno viśeṣasya vidhāyakaḥ || yasmāc
 SV_07507 tasmāj jñāna-hetutā eva vyañjakatvam. tac
 PV_03523 -udayo na kadācit saha-udayāt || sama-vṛttau
 V3_09407 iti cet, nanv etat sukha-ādināṃ puruṣāṅgāṃ
 V3_04409 a-sapakṣasya. tad vivakṣite pratiyogini
 PV_03201 -rūpaṃ yathā eva tat | nīla-ādi-pravibhāgaś
 SV_08222 eka-jñāna-kāryāḥ svabhāva-bhedād iti. api
 SV_01504 grhītvā ayaṃ pratiśedham āha. tatra
 V2_09712 grhītvā ayaṃ pratiśedham āha. tatra
 NB_03086 ca sādhyā-viparyaya-sādhanaḥ viruddhau. nanu
 PV_02274 na hāniḥ karma-dehayoḥ || a-śakyatvāc
 PV_02254 eva duḥkhaṃ duḥkhān nir-ātmātāṃ | a-viraktaś
 PV_03253 sukha-āder buddher vā tat tato na anyataś
 PV_03321 | sarūpayanti tat kena sthūla-ābhāsaṃ
 SV_12611 -ādayo veda-vākyāni viśasanto dṛśyante. na
 SV_08220 -rūpa-viśeṣeṣu ca tathā vikalpa-utpatteḥ. na

ca. tasmāt sambandha-siddhyā artha-pratīter na
 ca. tasmād adhyayanam adhyayana-antara-pūrvakam
 ca. tasmād anvaya-vyatirekiṇo bhāvasya bhāva-
 ca. tasmād ete kartur icchā-mātra-anurodhino
 ca. tasmād bhāva-kriyā-pratiśedha eṣa bhāvaṃ na
 ca. tasmād ye viśayāḥ sāksād upayogena vijñānaṃ
 ca. tasmān na iyaṃ bhinna-artha-grāhiṇy a-bhinna
 ca tasmān na utpadyata iti tad-avastho virodhaḥ.
 ca tasya anvaya-vyatirekayor abhāva-niścayaḥ. eka
 ca tasya anvaya-vyatirekayor ādriyeta. tasmād
 ca. tasya api tadutpatti-sahakāritve samarthasya
 ca tasya ayogāt. yāvanto 'mśa-samāropās tan-
 ca tasya ātma-bhūtā eva tena na artha-antaraṃ
 ca tasya ātma-bhūtā eva tena na artha-antaraṃ
 ca tasya āśraya iti nirloṭhitam etat. katham
 ca tasya eva indhanatvād dahana-upādāna-
 ca tasya eva tatra sāmartyam iti tad eva
 ca tasya eva bhavati na anyasya ity anyathā-
 ca tasya tādātmyād anyasya a-samaya-darśino 'pi
 ca tasya liṅgaṃ bhavati yasya yena anvayo 'sti.
 ca tasya liṅgaṃ bhavati yena yasya kaścīc
 ca tasya viśeṣasya rūpaṃ nirdiśyate, yat pratītya
 ca tasya vyabhicāraḥ, tad-abhāve svabhāva-abhāvāt.
 ca. tasya samarthanaṃ sādhyena vyāptiṃ prasādhyā
 ca tasya svabhāvaḥ kadācin na apaiti iti nityam
 ca tām kaścīc pratibanddhuṃ samartha ity ukta-
 ca tām tatra kaścīc pratibanddhuṃ samarthaḥ.
 ca tādavasthya-a-niyamāt. yad api vinā jvālayā
 ca tādātmya-tadutpatti svabhāva-kāryayor eva iti
 ca tādātmyāt tathā prakāśamāno 'pi sva-para-
 ca tādātmyāt svayaṃ prakāśate. tena ātmanaḥ
 ca tādrśaṃ prakaraṇam antareṇa loke śabda-prayogo
 ca tādrśaḥ || janane 'pi hi kāryasya kenacit
 ca tādrśaḥ || tayor a-sama-rūpatvān niyamaś ca
 ca tādrśaḥ svabhāvo 'nyatra na asti iti. pravṛṭty
 ca tādrśaṃ ||188|| na sarvathā sattā-sādhane
 ca tādrśaṃ ||59|| na sarvathā sattā-sādhane
 ca tādrūpyaṃ kalpitaṃ sīmhatā-ādi-vat ||248||
 ca. tān api hi para-kriyā-darśana-pūrvakam eva
 ca. tān yatnavanta upalabhanta iti cet. na,
 ca tāny apauruṣeyāṇi nityāni yujyante. teṣāṃ
 ca tāni karmāṇi pācaka-śabdena abhidhiyante, kiṃ
 ca tābhiḥ sva-santāna-bhāvinibhir a-lakṣitābhir
 ca tām | ko nāma anyo vibadhnīyād bahir-aṅgo
 ca tām ātmany artha-adhigamana-ātmanā || sa-
 ca tām ātmany artha-adhigamana-ātmanā ||36|| sa-
 ca tāvatā a-janakāḥ. apy a-bhedo 'pi teṣu cet ||17
 ca tāsāṃ prāpto 'sau jananaṃ yad upakriyā ||106||
 ca tiro-bhāva-āvir-bhāvāv antareṇa na kasyacit
 ca tulya-jātiya-pūrva-bija-pravṛddhayaḥ | kṛpā-
 ca tulyaṃ pradīpa-ādāv iti sa eva prasaṅgaḥ. tan
 ca tulyatvāt sarvadā anya-a-gatir bhavet | janma
 ca tulyam. bhede krama-abhivyakti-virodhād aikyam
 ca tulyam. vyatireka-gateḥ sarvatra tulyatvāt
 ca tulyaś citra-paṭa-ādiṣu || tatra avayava-rūpaṃ
 ca, tulye bhede yayā jātiḥ pratyāsattya
 ca tūla-upala-pallava-ādiṣu tad-bhāve 'pi sparśa-
 ca tūla-upala-pallava-ādiṣu tad-bhāve 'pi sparśa-
 ca ṛṭiyo 'pi iṣṭa-vighāta-kṛd viruddhaḥ. yathā
 ca ṛṣṇāyāṃ sthitāyāṃ punar udbhavāt | dvaya-
 ca ṛṣṇāvān sarva-ārambha-samāśritaḥ || so '-
 ca te || sukha-duḥkha-ādi-bhedaś ca teṣāṃ eva
 ca te 'ṇavaḥ || tan na artha-rūpatā tasya satyāṃ
 ca te 'rthāḥ teṣāṃ na saṅghaṭante. samaya-
 ca te 'satsu utpadyanta iti sarvatra sarva-ākārāḥ.

SV_08315 saha-sthiti-niyama-abhāvāt syād apāyaḥ. na
V1_02901 anubhūta-smaraṇa-ākārā vikalpā bhavanti. na
V2_06414 pratikṣipati. sā viprakṛṣṭeṣv apy asti, na
SV_04313 nānā-eka-dharma-vyatirekān sandarśayanti. na
SV_16603 atīndriyaś ca nāma pratyakṣa-ādi-ṣiṣayaś
SV_10210 eṣāṃ kārya-upalambho yena anumīyeraṇ. na
V2_06509 eṣāṃ kārya-upalambho yena anumīyeraṇ. na
PV_02185 || yato 'pi prāṇinaḥ kāma-vibhava-icche
SV_08611 bhinnā viśeṣā janakā (170c) ity uktam. na
SV_06425 śabda-artham upanayati iti. tatra eva
VN_01511 -ānkura-ādi-śabda-vad vṛihy-ādi-śabda-vac
V1_01212 tu śabda-bhede smṛtiḥ katham | tad-a-smṛtau
HB_00309 tathāvidha-sādhyā-arthakriyā-kāri. tac
V3_00304 -ślokaḥ. tad-āgama-viruddha-abhyupagamaś
SV_02902 tan-nirāse viniścayāḥ | tāvantā eva śabdāś
SV_01210 'nya-abhāvaṃ sādhyaty atiprasaṅgāt. na
V1_00306 -apanayanto vā katham kasyacit sādhanam. na
SV_12622 a-pratipatti-prasaṅgāt, an-abhyupagamāc
V2_06507 -viśeṣāḥ. na tāñ śāstraṃ ṣiṣayī-karoti. na
V2_08014 -viccheda-vikāra-darśanāt, tādavasthye
PV_03214 bheda-samsthiḥ | tad-upaplava-bhāve
V1_02105 a-punar-bhāvini समयasya vaiyarthya
VN_02114 viparyaya-sādhanam aṣṭādaśa drṣṭānta-doṣāś
PV_03254 na anyataś ca te || sukha-duḥkha-ādi-bhedaś
SV_14925 param. taj-janana-svabhāvasya niṣpatteḥ. na
SV_04511 'rthāḥ pāramārthikāḥ | rūpam ekam anekaṃ
SV_03904 -ṣiṣayā iti gamyate. nanu bāhyā vivekino na
PV_04046 | kaiścit prakaraṇair icchā bhavet sā gamyate
V3_02009 kaiścit prakaraṇair icchā bhavet sā gamyate
SV_03923 ātmanā anyam grāhayed vyapadeśayed vā. na
PV_04158 || bhedaḥ syād gaurave tasmāt prthak saha
SP_00018 hy anyasya viśliṣṭau śliṣṭau syātām katham
SV_02022 viruddha-dharma-adhyāśaḥ kāraṇa-bhedaś
VN_01206 yasya anvayo na tasya janma-vināśau yasya
VN_04216 -artham. yad vākyam parśadā prativādinā
NB_02010 tad-viruddhas tad-abhāvaś ca iti. tri-rūpāni
V1_00302 lakṣaṇam, kiṃ tarhi grāhya-dharmaṇi dharminī
V3_11709 -tadutpattibhyām anyo na asti ity uktam. te
V3_13205 -tan-mātra-anubandhau darśaniyāv uktau. tac
NB_03122 -tan-mātra-anubandhau darśaniyāv uktau. tac
PV_04075 | iṣṭa-a-kṣatim a-sādhyatvam anavasthām
V3_02606 | iṣṭa-a-kṣatim a-sādhyatvam anavasthām
VN_04616 evaṃ-vidhān āgamān ādriyante yukti-jñāḥ. na
SV_12301 api iti. viśeṣa-a-sambhava etat syāt. sa
PV_02133 -hetuṃ pariṣṭate | tasya anitya-ādi-rūpam
PV_02023 | nityasya a-vyatirekitvāt sāmartyam
SV_14901 vināśe 'bhūtvā asya bhāvāt sattā anityatvam
V3_08103 iti cet, iha tu balavān anvayo vyatirekaś
PV_03148 | pratibhāsa-dvaya-abhāvād buddher bhedaś
V3_13610 yathokta-lakṣaṇāsu jātiṣv antar-bhavanti. na
SV_15009 sambandha-doṣaiḥ prāg uktaiḥ śabda-śaktiś
PV_02039 | upaghāto 'sti bhaṅge 'syāś teṣāṃ bhaṅgaś
SV_14717 pratibhāsa-prasaṅgāt. a-pratibhāsamānasya
SV_07906 ca syāt sāmānyasya. tat-pratipatti-dvāreṇa
V3_04011 -sahatvam paśyato bhrāntiyā etat syāt. tac
VN_03907 nānā-prakṛtīnām eka-prakṛtīnām
SV_01418 iṣṭam. ṣiṣayam ca asya nivedayiṣyāmaḥ. kiṃ
SV_00424 sāsna-ādi-samudāya-ātmakatvād iti. tathā
V2_05811 sāsna-ādi-samudāya-ātmakatvād iti. tathā
V3_01403 icchayā vyāptaḥ sādhyāḥ. tad-vaikalya-ādayaś
VN_02919 drṣṭānta-virodho 'pi vyākhyātaḥ. hetoś
VN_03508 drṣṭānte virodhaḥ syāt. viruddhe
SV_16925 anusarati. yasmāt svarga-urvaśy-ādi-śabdaś
V2_07012 vivecitāḥ ||37|| svarga-urvaśy-ādi-śabdaś
SV_01508 anupalambhād abhāvaṃ bruvāna upalabdhaḥ. api
ca te janakā iṣṭāḥ. sahakārīnām eka-svabhāvatayā
ca te tathā-avabhāsinaḥ smaryante. tan na viplavo
ca te na santy eva. tatra api sati pratyakṣa-
ca te nir-āśrayāś tad-bheda-darśana-āśrayatvāt.
ca. te punaḥ sva-ṣiṣaye 'py āgamam apekṣya eva
ca te pramāṇa-traya-nivṛttāv api na santi iti
ca te pramāṇa-traya-nivṛttāv api na santi iti
ca te mate | sarvatra ca ātma-snehasya hetutvāt
ca te viśeṣāś tena ātmanā parasparam anuyanti.
ca te śabdāś tais tair bhrānti-kāraṇaiḥ saṃsṛṣṭa-
ca. tena aṅgulyaḥ prasāritā na muṣṭiḥ. tad yadi
ca tena artham saṃsṛṣṭam vetty asau katham ||12||
ca tena ātmanā pratyakṣeṇa drṣṭam eva. na ca tat-
ca tena eva katham bhavet, tad-upagama āgamasya
ca tena te bhinna-gocarāḥ ||50|| anyathā ekena
ca tena na asti iti vacanāt tathā bhavaty
ca tebhyo 'rtha-siddhiḥ, teṣāṃ tatra pratibandha-
ca. teṣāṃ ca apauruṣyatva-sādhane te tulyāḥ
ca teṣāṃ tathā viprakṛṣṭānām sva-sāmarthya-
ca teṣāṃ tad-ayogād apekṣā-virodhāc ca. tathā
ca teṣāṃ bhedo 'py upaplavaḥ || na grāhya-grāhaka
ca. teṣāṃ ataḥ svasaṃvittir na abhijalpa-
ca. teṣāṃ an-udbhāvanam a-pratyāyanam a-
ca teṣāṃ eva viśeṣataḥ | tasyā eva yathā buddher
ca teṣv anapekṣeṣu kasyacit kadācit kiñcij jñānam
ca teṣu buddher upaplavaḥ ||87|| bhedaś tato 'yam
ca teṣu vikalpa-pravṛttir iti katham teṣu bhavati.
ca taiḥ | balāt tava icchā iyam iti vyaktam
ca taiḥ | balāt tava icchā iyam iti vyaktam
ca taiḥ sambaddham ekam ity eva sāmānyam bhavaty
ca tolite | krameṇa māśaka-ādīnām saṅkhyā-sāmyam
ca tau || saṃyogi-samavāyy-ādi sarvam etena
ca. tau cen na bhedaḥ, tadā na kasyacit
ca tau na tasya anvayaḥ. tayor a-bhedād a-doṣa
ca trir-abhilitam na vijñāyate śliṣṭa-śabdam a-
ca trīṇy eva liṅgāni. anupalabdhiḥ svabhāvaḥ
ca darśanam. na ca etac chabdānām asti iti katham
ca darśanena vinā na sidhyataḥ. tan na ātma-
ca darśayatā – yatra dhūmas tatra agniḥ, asaty
ca darśayatā, yatra dhūmas tatra agniḥ, asaty
ca darśayan || samaya-āhita-bhedasya parihāreṇa
ca darśayan ||25|| ity antara-ślokaḥ. atra svayam
ca dāna-ādi-dharma-sādhana-codanā-śūnya-kevala-
ca duḥ-sādhaḥ. yatra ekasya a-śaktiś tatra sarva-
ca duḥkhasya eva viśeṣaṇaiḥ || yataś tathā sthite
ca dur-anvayam || yeṣu satsu bhavaty eva yat
ca dur-nivāram. a-bhūtvā bhavann a-hetuko bhavati
ca dur-balaḥ, hetoḥ sapakṣa-vyāpter vipakṣe ca
ca dur-labhaḥ || samavāya-a-grahād akṣaiḥ
ca dūṣaṇāni, śabda-artha-an-apahnavena svalakṣaṇa-
ca dūṣitā ||283|| ukto hi sambandha-artha-antara-
ca drṣyate || tasmāt sthity-āśrayo buddher
ca drṣyasya abhāvāt. adṛśyatve 'pi na tad-rūpam
ca drṣyā syāt. vyaṅgyā ca sā evaṃ prasajyate
ca drṣṭa-avarugṇa-ghaṭa-vad utpatty-āder na
ca drṣṭam parimāṇam ity evaṃ pratyavasthita āha
ca, drṣṭā ayuktir a-drṣṭeś ca syāt sparśasya a-
ca drṣṭānta-asiddhi-codanā api prativyūdhā,
ca drṣṭānta-asiddhi-codanā api prativyūdhā,
ca drṣṭānta-ādi-doṣāḥ. etena sa-dvitiya-prayogeṣu
ca drṣṭānta-ādibhir virodhaḥ pramāṇa-virodhaś ca
ca drṣṭānte yadi pakṣa-dharmasya vṛttir an-anya-
ca drṣṭo 'rūdhā-artha-vācakaḥ | (320ab) anena
ca drṣṭo 'rūdhā-artha-vācakaḥ | śabda-antareṣu
ca, deśa-ādi-bhedād drṣyante bhinnā dravyeṣu

SV_13519	-bāhulyād vā syāt. tac ca an-abhimatam. api	ca, deśa-kāla-krama-abhāvo vyāpti-nityatva-
HB_03114	-nivṛtṭyor abhāva iti pūrvaḥ prasaṅgaḥ. taṃ	ca deśa-kāla-svabhāva-avasthā-niyataṃ tad-ātmanā
V3_01510	-antara-bhāvasya an-abhyupagamād virodhāc	ca deha eva artha-antara-bhūta iti sāmartyena
V3_01707	apy artheṣu sāmartyād viśeṣa-sthiteś	ca deha eva pratyayaḥ, na ghaṭe. yathā ko 'py
V3_01505	tāvatiṃ tad-dūṣaṇam api. tathāvidhasya	ca dehasya ghaṭād artha-antara-bhāva-an-
PV_02187	sampracakṣate || a-deha-rāga-a-dṛṣṭeś	ca dehād rāga-samudbhavaḥ | nimitta-upagamād
PV_02051	vinivṛttir na tāvatā || a-nivṛtti-prasaṅgaś	ca dehe tiṣṭhati cetasaḥ | tad-bhāva-bhāvād
SV_13607	apauruṣeyaṃ sādhyeta. anitya-a-vyāpitāyāṃ	ca doṣaḥ prāg eva kīrtitaḥ ||260|| atha mā bhūd
SV_11108	-artham, vastu-bala-utpatteḥ. abhūta-arthāś	ca doṣā na pratipakṣa-sātmya-bādhiṇaḥ. tasmān na
PV_02143	'sya sandigdho vyabhicāry ataḥ | a-kṣayitvaṃ	ca doṣānāṃ nityatvād an-upāyataḥ || upāyasya a-
V3_05403	an-artha-antaravāt, artha-antaratve	ca doṣāt. na ca asya prayatna-an-ārambha-virāme
PV_02150	yadi tatra na karmaṇāṃ | viśeṣe 'pi	ca doṣānāṃ a-viśeṣād asiddhataḥ || na vikārād
SV_04002	anyatra api mā bhūt, viśeṣa-abhāvāt. tathā	ca dravya-guṇa-sāmānyānāṃ rūpa-saṅkara iti. evaṃ
SV_11125	-janmanāṃ doṣānāṃ eka-utpatti-virodhāt. na	ca dvayoḥ prādhānye ekaika-nirdeśaḥ para-bhāga-
V3_01703	-sapakṣa-anyataratvam api pratyuktam. api	ca dvayor api sambhava-a-virodha etad evaṃ syāt.
V3_01701	dehena eva vā iti na iṣyate. vidher ayogāc	ca dvayor ekasya vidhīyamānasya vikalpa-samuccaya
NB_03031	nivṛttāv aparasya niyamena nivṛtṭiḥ. sa	ca dvi-prakāraḥ sarvasya. tādātmya-lakṣaṇas
SV_03318	ekatvena a-pratibhāsanāt. nir-ākāṅkṣatvāc	ca. dvitīye tu bhavati, tathā saṅketa-anusāreṇa
VN_05411	pradarśite doṣasya vaktum a-śakyatvāt. tathā	ca dvir-anubhāṣaṇaṃ kṛtaṃ syāt. tatra prathamam
NB_03076	-sthita-lakṣaṇatayā vā bhāva-abhāva-vat. sa	ca dvividho 'pi virodho vaktṛtva-sarvajñatvayor
SV_11119	ātmiya-grahaṃ prasūte. tau ca tat-snehaṃ sa	ca dveṣa-ādini iti sat-kāya-darśana-jāḥ sarva-
V3_04807	sa eva brāhmaṇas taj-jāti-yogād a-brāhmaṇaś	ca dharma-antara-samāveśāl loke pratiyate, kiṃ
SV_03514	sāmānya-lakṣaṇam a-vācyam abhāvāt. nanu	ca dharma-dharminor a-bhede bhede vā dṛṣṭāḥ
SV_02707	pramāṇa-antara-vṛtṭiḥ. vastu-grahe 'numānāc	ca dharmasya ekasya nīscaye | sarva-dharma-graho
VN_01411	pariṇatam iti vyavahārasya upagamāt. na	ca dharmasya dravyāt tattva-anyatvābhyām anyo
V2_05005	'numānato vā. tathā tat-tulya eva	ca. dharmi-viśiṣṭasya anyatra vṛtṭi-virodho '-
PV_04151	ādikaḥ || dharmi-dharma-viśeṣānāṃ svarūpasya	ca dharmināḥ | bādha-sādhyā-aṅga-bhūtānāṃ anena
SV_03516	dharma-bahutvāt tatra dṛṣṭo vacana-bhedaś	ca dharmini na syāt. uktam atra śabdānāṃ
HB_02315	teṣāṃ hetus tat-kāryatva-niyamāt, tair eva	ca dharmair ye tair vinā na bhavanti. aṃśena
PV_02075	puṣṭy-ādeḥ kadācit sukha-duḥkha-jā || tayas	ca dhātu-sāmāya-āder antar-arthasya sannidheḥ |
PV_03475	svayam eva a-prasiddhitaḥ || pratyakṣam	ca dhiyaṃ dṛṣṭvā tasyāś ca iṣṭa-abhidhā-ādikaṃ |
PV_02004	dheya-upādeya-vastuni || viśaya-ākāra-bhedāc	ca dhiyo 'dhigama-bhedataḥ | bhāvād eva asya tad-
SV_01806	-abhāve kṛtakatvaṃ na bhavati dahana-abhāve	ca dhūmaḥ. tathā hi sa tasya svabhāvo hetur vā.
V2_10013	-abhāve kṛtakatvaṃ na bhavati dahana-abhāve	ca dhūmaḥ. tathā hi sa tasya svabhāvo hetur vā.
HB_02409	-janana-svabhāvatvāt sāmagry-antara-vat. na	ca dhūmasya tad-a-taj-janyaḥ svabhāvo yukta eka-
V2_08507	'pi na upalabhyate, tat tasya kāryam. tac	ca dhūme 'py asti. sa sakṛd api tathā-darśanāt
SV_02203	'pi na upalabhyate. tat tasya kāryam. tac	ca dhūme 'sti. sa bhavaṃs tad-abhāve tu
SV_02209	bhāvaḥ sa tasya hetur bhavati. bhavati	ca dhūmo 'gnim antareṇa tan na tad-dhetuḥ syāt.
V2_08512	bhāvaḥ, sa tasya hetur bhavati. bhavati	ca dhūmo 'gnim antareṇa, tan na tad-dhetuḥ syāt.
SV_13413	artha-pratītiṃ janayanti iti nyāyāṃ. kiṃ	ca, dhvanayaḥ sammatā yais te doṣaiḥ kair apy a-
SV_04809	api ca, tad-anya-parihāreṇa pravarteta iti	ca dhvaniḥ | ucyate tena tebhyo 'sya a-
SV_13406	a-krama-sattvaṃ śabda-rūpam. kramavad-bhāgaś	ca dhvanir iti. tan na. a-kramasya kramavad-
SV_05313	tad ekam upakuryus tāḥ katham ekam dhiyaṃ	ca na | (106ab) bhinnānāṃ hy arthānāṃ eka-artha-
PV_04208	| ātmano vinivarteta prāṇa-ādir yadi tac	ca na || anyasya vinivṛtṭyā anya-vinivṛtṭer
PV_03375	| nityam ātmani sambandhe pratiyāt kathitaṃ	ca na || ekaikena abhisambandhe pratisandhir na
PV_04205	vyāvṛtṭer avinābhāva ucyate | tac	ca na a-pratibaddheṣu tata eva anvaya-sthitiḥ ||
PV_03358	ekatvasya hānitaḥ || anyasya anyatva-hāneś	ca na a-bhedo '-rūpa-darśanāt | rūpa-a-bhedam hi
V1_03815	hānitaḥ ||48|| anyasya anyatva-hāneś	ca na a-bhedo '-rūpa-darśanāt | rūpa-a-bhedam hi
SV_15624	-śaktir yadi idrśī | prayokṭṛ-bheda-apekṣā	ca na a-saṃskāryasya yujyate ||294|| yadi bhāva-
V1_01906	kṣaṇa-sahakāriṇā janitaṃ pratyakṣam. ata eva	ca na an-indriya-dṛṣṭir na api viśaya-antarasya.
V2_07511	hetuḥ prayogataḥ sādharṃyavān vaidharṃyavāṃś	ca. na anayor vastutaḥ kaścid bhedo 'nyatra
SV_12804	prṥhak prṥhag iti pratyekaṃ te vākyam. tathā	ca na aneka-avayavaṃ vākyam. eka-avayava-
V3_13604	tā iha ||85|| mithyā-uttarāṇi jātayaḥ. teṣāṃ	ca na antaḥ, ayoniśo-vikalpānāṃ a-pratiṣṭhānāt.
PV_03196	nimittaṃ jñāna-janmanaḥ || aṇūnāṃ sa viśeṣāś	ca na antareṇa aparān aṇūn | tad eka-a-niyamāj
HB_01407	-utpatteḥ. svabhāva-antara-prasava-sambhave	ca na antyaḥ syāt. tataś ca na sākṣāt kāraṇam
PV_03449	buddhaya eva tāḥ || pratyakṣas tad-viviktaṃ	ca na anyat kiñcid vibhāvayate | yat taj-jñānaṃ
PV_03326	eṣa viniścayaḥ || ātmā sa tasya anubhavaḥ sa	ca na anyasya kasyacit | pratyakṣa-prativedyatvam
V1_03512	tasmād ātmā eva buddher anubhavaḥ. sa	ca na anyasya kasyacit. pratyakṣa-prativedyatvam
HB_02405	tādṛśas tathāvidha-janma iti kutah. tathā	ca na anvaya-vyatirekāv iti cet, na, a-tad-
SV_08113	chaktir iti dravyam eva tat-kāryam tac	ca na anveti iti. tato 'nvayī śabdo na syāt.
V3_03403	upagama-a-viśeṣa ekaṃ pramāṇam bādhaḥ	ca na aparam iti yat kiñcid etat. puruṣa-icchā-
SV_11928	smaraṇa-anukramayor viśeṣa-an-upalakṣaṇatvāc	ca. na apy anekam pada-ādi. a-bheda-pratibhāsanād
SV_11626	||233|| śrūyata etan nityā jātir āsrayitā	ca na apy āsrayeṇa saha naṣyati iti. kevalam
SV_14413	na kartā eva iti na kasyacid dhetur a-hetuś	ca na apekṣate. tasmāt svayam ayaṃ bhāvas tat-
SV_15011	śabda-śaktir dūṣitā iti na punar ucyate. api	ca, na apauruṣeyam ity eva yathārtha-jñāna-

SV_07807	-ādhāra-tyāge tu bhinna-deśe 'pi varteta. sa	ca na abhimataḥ. anyatra vartamānasya tato 'nya-
V1_03307	śakti-bhedena vyavasthā-bheda-darśanāc	ca na ayaṃ vastu-sanniveśi vyavahāraḥ. na api
SV_17510	na kaścit puruṣo 'n-āptaḥ syāt. api	ca, na ayaṃ svabhāvaḥ kāryaṃ vā vastūnāṃ vaktari
SV_03415	alam a-pratiṣṭhāir mithyā-vikalpaiḥ. yathā	ca na artha-antara-bhūtā kriyā asti tat-samavāyo
PV_03374	syāt tathā anubhave 'pi saḥ | ākāraḥ sa	ca na arthasya spaṣṭa-ākāra-vivekataḥ ||
PV_03167	āha iti tatra anya-apoha ucyaṭe | ākāraḥ sa	ca na arthe 'sti taṃ vadann artha-bhāḥ katham ||
V1_02006	ca anyatvam. kṣaṇikatvād arthānāṃ atipātāc	ca na asatāṃ grahaṇam. tasmād artha-antaram eva
V2_05306	yas tu gamakaḥ, sa saṃvarṇita eva. sa	ca na asaty anvaye śakyo darśayitum, tad-bhāva-
SV_09516	-sāmarthyāt. na sādhyatve, vaiphalyāt. api	ca, na asiddhe bhāva-dharmo 'sti vyabhicāry-
V3_07506	-sāmarthyāt. na sādhyatve, vaiphalyāt. api	ca, na asiddhe bhāva-dharmo 'sti vyabhicāry
VN_03201	-virodho nāma kiñcin nigrahassthānam. na	ca na asty ātmā ity atra kaścit pratijñā-virodho
SV_14610	-sthitī ca tad-anya-vyatireke sati syāt. sa	ca na asti ity a-pravṛtti-nivṛttikaṃ jagat syāt.
SV_01004	śakty-upayoge hi sa eva upayuktaḥ syāt, tac	ca na asti ity uktam. tasmān nāntariyakam eva
SV_01206	iti bhavati tad-arthaṃ vacanam iti cet. na	ca na asti iti vacanāt tan na asty eva yathā yadi
V2_09411	yato 'sya vyāvṛttam iti bhavati. na	ca na asti iti vacanāt tan na asty eva yathā yadi
SV_15423	-ādimattva eva nairātmyaṃ drṣṭam. tad-abhāve	ca na asti iti svayaṃ na bhavad api prāṇa-ādinām
SV_17609	'pi vastv-antareṇa a-vṛttau syāt. tac	ca na asti. tataḥ pratipattu-kāmasya asiddhir ity
V1_00508	abhāva-nīścaya iti cet, vyāhatam etat – tac	ca na asti tena ca pratipattir iti. nivṛtter vā
SV_14606	-vyatireki saṃsprīyeta. tat-paryudāseṇa. tac	ca na asti, sarvatra nivṛttir bhavati ity ukte
PV_04048	ca arthe bādHITE 'nyasya kā kṣatiḥ || uktam	ca na āgama-apekṣam anumānaṃ sva-gocare | siddham
V3_02102	arthe bādHITE 'nyasya kā kṣatiḥ ||8|| uktam	ca na āgama-apekṣam anumānaṃ sva-gocare | siddham
PV_02245	vā vyatīta-ādau vihānitaḥ | tata eva	ca na ātmīya-buddher api guṇa-ikṣaṇam || kāraṇam
SV_07128	sthitir hi tasya svarūpa-a-pracyutir eva. sā	ca na āśraya-āyattā nityatvāt. sā apy ayuktā eva
PV_03205	-dhīḥ | a-rūpatvān na saṃyogaś citro bhakteś	ca na āśrayaḥ || pratyekam a-vicitratvād gr̥hīteṣu
PV_03074	-vad akṣaiś cet paryāyeṇa pratīyate || tac	ca na indriya-śakty-ādāv akṣa-buddher a-sambhavāt
V3_01807	-prasādhanāt, anitya-śabdaḥ śabdaḥ syāt. sa	ca na iṣṭa iti na iṣṭa-vighātaḥ kaścit. tasmāt
SV_17015	api ca prasiddhī ca nr̥ṇām vādaḥ pramāṇam sa	ca na iṣyate | tataś ca bhūyo 'rtha-gatiḥ kim
V2_07101	||39|| prasiddhī ca nr̥ṇām vādaḥ pramāṇam sa	ca na iṣyate | tataś ca bhūyo 'rtha-gatiḥ kim
PV_03222	-vivekitā | vivekīni nirasya anyadā a-viveki	ca na ikṣyate || ko vā virodho bahavaḥ sañjāta-
VN_00808	punar ghaṭo 'mūlya-dāna-krayī, yaḥ svarūpaṃ	ca na upadarśayati pratyakṣatāṃ ca svī-kartum
SV_09023	-vyavasthiteḥ pratibhāsa-viṣayatvāt. tathā	ca na ekas tad-ubhaya-rūpaḥ syād iti mithyā-vāda
V3_04609	-hetāv apy a-pratibhānāt syāt saṃśayaḥ, sa	ca na ekāntena anaikāntikaḥ. tan nīścita-tad-
SV_03018	upādhyas ca tatra a-samarthāḥ samarthaś	ca na eva ucyaṭa iti kim śabda-prayogaḥ. tataś
SV_06206	kṛta-saṅketatvāt. a-vyavahāra-upanītaś	ca na eva kaścij jñeya-ādi-śabda 'sti, vākya-
SV_12904	vyāhartum a-śakyatvāt, gaty-antara-abhāvāc	ca. na eva vākye varṇāḥ santi, tad ekam eva śabda
V3_04809	niyoga-vṛtteḥ. sapakṣa-lakṣaṇa-virodhāc	ca na evaṃ pratītiḥ. sādhyā-dharma-sāmānyena
HB_02507	a-bhedād api na a-bhedaḥ, tad-vyatiriktaś	ca na kaścīd bhāva-svabhāva ity a-hetukatvād
VN_03801	na dr̥ṣṭāntasya pṛthak kiñcit sāmarthyam. api	ca na kiñcit pūrva-pakṣa-vādinō hetvābhāsa-a-
SV_11918	vācakatve pada-ādi vācakaṃ syāt. tac	ca na kiñcid vyatireka-a-vyatireka-virodhāt.
HB_04010	-abhāvau parasparam ākṣipataḥ, niyamavantau	ca na kevalau, niyamasya ubhaya-rūpatvāt. tasmāt
PV_03138	antara-anantare katham | śuddhe mano-vikalpe	ca na krama-grahaṇam bhavet || yo 'grahaḥ
PV_02086	anekatve 'pi pūrva-vat | a-viśeṣād aṇutvāc	ca na gatiś cen na sidhyati || a-viśeṣo
SV_07711	bhāram udvodḥuṃ samartho 'nyatra jādyāt. api	ca na ca aṃśavat | jahāti pūrvaṃ na ādhāram (152'b
PV_02177	doṣa-nīśrayāt || duḥkhaṃ hetu-vaśatvāc	ca na ca ātmā na apy adhiṣṭhitam | na a-kāraṇam
VN_05301	uttaraṃ ca bravīti iti. a-pratijñānāc	ca. na ca idam pratijñāyate, pūrvaṃ sarvam
VN_05105	punar-vacana-prasaṅge samaya-niyama-abhāvāc	ca. na ca idam adhikād bhidyata iti na pṛthag
SV_15311	-phalāni saṃskāra-viśeṣād āmalakī-phalāni	ca, na ca idānīm a-tad-darśinā tāni
SV_10527	samīha-a-prayogāt, tad-ākāra-vikalpa-jananāc	ca. na ca upādāna-kārya-pratyaya-a-pratibhāsi
V3_06803	-samīhā-prayogāt, tad-ākāra-vikalpa-jananāc	ca. na ca upādāna-kārya-pratyaya-a-pratibhāsi
VN_01302	sukha-ādiṣv apy ayaṃ prasaṅgaś caitanyeṣu	ca. na ca ghaṭa-ādiṣv api sarva-ātmanā anvayo '-
V3_08808	tad eva vastunas tādātmyāt patanam anavasthā	ca. na ca tathābhūta-ātma-kriyāṃ pratibandham
V3_02802	bhavati, viśeṣa-antare vivāda-a-sambhavāc	ca. na ca śāstra-dvāreṇa vivādaḥ, tadā tasya a-
SV_08103	na iṣṭam ity a-nimitte te syātām. tathā	ca na jāti-siddhis tasyā jñāna-abhidhānayoḥ.
SV_15102	tasmān na śabdāḥ sthita-svabhāvā iti. api	ca, na jñāna-hetutā eva syāt tasmīn a-kṛtake
PV_03013	arthe cet syān na sarvadā || deśa-bhrāntīś	ca na jñāne tulyam utpattito dhiyaḥ |
PV_03043	| kāryaṃ cet tad anekam syān naśvaram	ca na tan matam || vastu-sattā-anubandhitvād
PV_02121	-āśrayaḥ | viśeṣo na eva bardheta svabhāvaś	ca na tādr̥ṣaḥ || tatra upayukta-śaktinām viśeṣa-
SV_03921	sāmānyasya eva abhāva-prasaṅgāt. anyac	ca na tābhyo vyatiriktaṃ kiñcit tathā buddhau
SV_15111	a-janana-prasaṅgāt. kārya-sātatyā-a-darśanāc	ca na te kathañcit kartāra ity ukta-prāyam. yā
PV_03444	|| dr̥ṣṭayor eva sārūpya-graho 'rthaṃ	ca na dr̥ṣṭavān | prak katham darśanena asya
VN_03718	api hetāv antar-bhāva iṣṭo bhavati, tathā	ca na dr̥ṣṭāntaḥ pṛthak sādhana-avayavaḥ syād a-
PV_04039	siddha-prasādhanam | viśiṣṭam dharmiṇā tac	ca na nir-anvaya-doṣavat || etena dharmi-
V2_05412	na iti prāptā atra mūkatā ||17|| satāṃ	ca na niṣedho 'sti so 'satsu ca na vartate |
PV_04226	ca asatsu na iti prāptā atra mūkatā || satāṃ	ca na niṣedho 'sti so 'satsu ca na vidyate |
SV_14608	syāt. na tayoh parasparam vivekaḥ. a-viveke	ca na paryudāsaḥ. tad evaṃ vyatireka-abhāvād

VN_05810
HB_01505
VN_02809
SV_13508
PV_02269
PV_04108
SV_12315
PV_02198
PV_03032
V2_05412
PV_04226
V2_08205
V3_01410
SV_13507
SV_04710
SV_15814
PV_03287
V1_01304
V3_01607
PV_03173
SV_03702
SP_00004
SP_00019
PV_03240
HB_01407
PV_04204
V3_05602
V3_01602
PV_03462
PV_03114
PV_02269
V3_12302
V2_06904
VN_01318
SV_12816
PV_03487
SV_11421
SV_10517
V3_06705
SV_12806
SV_10420
SV_14704
SV_06408
SV_04330
SV_04122
SV_08624
VN_00922
PV_03476
SV_07920
HB_03219
VN_04601
VN_04516
V3_11611
V3_07802
PV_03064
V2_08011
V1_01109
PV_02253
V1_02401
SV_14311
SV_14814
SV_10719
VN_04013
V3_01501
SV_16602

apratibhā-viṣayatvān na pṛthag-vacanam. api sa tad-dhetu-janane samarthaḥ. teṣāṃ pratijñā-mātreṇa siddhir iṣṭā bhavati, tataś ||259|| yady a-kṛtaka-ānupūrvī varṇānām te sidhyati | anya-smaraṇa-bhoga-ādi-prasaṅgās || śāstram yat siddhaya yuktyā sva-vācā kartum. etad uttaratra vicārayiṣyāmaḥ. api tiṣṭhanti te 'n-aghāḥ | mandatvāt karuṇāyās || artha-rūpatayā tattvena abhāvāc ||17|| satām ca na niṣedho 'sti so 'satsu mūkatā || satām ca na niṣedho 'sti so 'satsu jātasya tad-bhāve 'nya-anapekṣānāt. api kiṃ sādhanā-phalam, an-iṣṭam ca iti. yadi sarvatra iti pūrva-vat prasaṅgaḥ. teṣāṃ avāśyam tatra sambandhaḥ karaṇiyāḥ. sa -upanayanād ayam asya śrāvakaḥ syāt. tac yatra taj jñānam tatra kalpanā | svarūpaṃ ca ayam a-śabdakam arthaṃ paśyati, a-paśyamś tayor ekasya tathā-abhyupagame syāt. sa || tasmā jāty-ādi-tad-yogā na arthe teṣu kutas tat-samudāyo dravyam, a-samyogās yadi tad-dvayoḥ | kaḥ sambandho 'navasthā sarvam etena cintitam | anyonya-an-upakārāc -darśanam || kṣaṇikatvād atītasya darśane -prasava-sambhave ca na antyaḥ syāt. tataś -sādhanāḥ | niyamo hy avinābhāvo 'niyataś -sādhanāḥ | niyamo hy avinābhāvo 'niyataś ghaṭasya api sa iti virodhaḥ. itaś || tathā artho dhī-manaskārau jñānam tau vāñchati | tad-upādhi-samākhyāne te 'py asya || karṭṛ-bhokṛtva-hāniḥ syāt sāmartyam -ādīnām nairātmyena saha virodhaḥ syāt. sa śabdo 'vācakaḥ syāt tasya iti sambandhaś vaktavyam. avasthitasya dharma-antaram iti artheṣv a-drṣṭa-sāmartyānām arthavattā kramavad-dhīś ca no bhavet | dhiyaḥ svayam saṅketena prakāśayeyuḥ, vyākhyā-vikalpaś -vidhiḥ, sad-vyavahāra-niṣedho vā. katham -vidhiḥ sad-vyavahāra-pratiṣedho vā. katham avayava-antara-apekṣā kāla-kṣepaś -gatiḥ. sā punaḥ katham anumānam. katham iti cet. ko 'yam pratibandho nāma yena sa tad eva tad bhavati iti so 'sya bheda iti -balād a-śeṣa-ākṣepāt tad-anya-vaiyarthyaṃ -praśamana-ādayo viśeṣā guṇa-tāratamyam -pratibhāsa-bhedo viruddha-dharma-adhyāś sarvaṃ sarvatra sarvadā samupayujyeta. idam ca iṣṭa-abhidhā-ādikam | para-citta-anumānam vyatireka-pratītir a-tad-ākāra-viśeṣavati līnga-āvir-bhāva-kāla eva tad-abhāva-siddheś a-kṛta-samayasya śabde 'py a-pratīti-jananāc śabde 'pi pratīti-janana-a-sāmartyāc api. artha-antarād a-kārya-bhūtād asiddheś idānīm hetur a-vipakṣa-vṛttir ubhaya-dharmaś | ekam eva a-prameyatvād asataś cen matam asiddher anvaya-vidhāna-ayogāt. tad eva gaur ity a-sannihite 'rthe bhavati. idam duḥkhatam matvā kathitā duḥkha-bhāvanā || sā āviśat sarūpayantaṃ ghaṭayet. idam eva -ādīni dravya-sāmartyāni. sarva-pratibandhe ||279|| sati hi kārye kāraṇam bhavati. na 'prakarāṇa-āpannatvād iti. api tu-śabde pratyaye kṛd-antaṃ padam. padaṃ sva-āśrayam doṣa-gatiṃ katham na spṛśet. sa a-pratipattir iti cet. katham atindriyaś

ca na pūrva-uttara-vādino hetvābhāsa- ca na pūrvaṃ na paścān na pṛthag bhāva iti ca na prāg api hetuṃ brūyāt. evam-prakārānām a- ca na bahavaḥ samāna-jātīyāḥ, yena kecīd ca na bādhakāḥ || a-smṛteḥ kasyacit tena hy ca na bādhyate | drṣṭe 'drṣṭe 'pi tad grāhyam ca, na mantra nāma anyad eva kiñcit. kiṃ tarhi ca na yatnaḥ sthāpane mahān || tiṣṭhanti eva para ca na rūpiṇī | niḥ-svabhāvatayā a-vācyam kutaścid ca na vartate | jagaty anena nyāyena nañ-arthaḥ ca na vidyate | jagaty anena nyāyena nañ-arthaḥ ca na vināśo nāma anya eva kaścid bhāvāt, kiṃ tu ca na viśayī-kṛtam eva tat sādhanena, katham atas ca na vyavasthānam krama-antara-virodhataḥ ||259|| ca na śakyate. tat-sambandhini karaṇāt tatra api ca na śakyam, tasya kathañcid apy a-pariṇāmāt. ca na śabda-arthaḥ tatra adhyakṣam ato 'khillam || ca na śabda-viśeṣam anusmarati, an-anusmaran na ca na śarīrasya, an-anvaya-śaṅkayā, na ghaṭasya, ca na śrutiḥ | samyojyate 'nya-vyāvṛttau śabdānām ca. na samyogaḥ, prāsādasya svayam samyoga- ca na sambandha-matis tathā || tau ca bhāvau tad- ca na sambandhi ca tādrśaḥ || janane 'pi hi ca na sambhavaḥ | vācyam a-kṣaṇikatve syāl ca na sāksāt kāraṇam syāt. tasmān na kāraṇasya ca na sādhanam || aikāntikatvam vyāvṛtter ca na sādhanam ||39|| ity antara-ślokaḥ. nanu ca na sāmānya-āśrayaḥ, sarva-vyakti-sambhava- ca na sidhyataḥ | na a-prasiddhasya līngatvam ca na sidhyataḥ || sattā sva-kāraṇa-āśleṣa- ca na sidhyati | anya-smaraṇa-bhoga-ādi-prasaṅgās ca na sidhyati ity uktam. astu nāma nir- ca na sidhyati. tasmāt sarvathā sarva eva kvacin ca na sidhyati. na hi tad eva tasya an-apāśrita- ca na sidhyati. sahiteṣv artha-darśanād a-doṣaḥ. ca na sthānam tad-ūrdhva-viśaya-a-sthiteḥ || ca na syāt. upadeśasya ca iṣṭa-samvādaḥ śakya- ca na syāt. tad-artha-pratiṣedhe dharmi-vācino ' ca na syāt. tad-artha-pratiṣedhe dharmi-vācino ' ca na syāt. tasya niṣ-kala-ātmanaḥ kṣaṇena ca na syāt, drṣṭānta-anapekṣānāt. na hy asyaṃ ca na syāt. na anya-svabhāvaś ca. janmā iti cet. ca na syāt. na hy anyonyasya bhedo bhavati, ca na syāt. buddhi-pratibhāsasya nir-vastukatvād ca na syāt. viśeṣe vā sāmānyasya svabhāva-bhedāt ca na syāt. sati vā tasmīn a-bhede 'pi na kaścid ca na syāt: idam ataḥ, na ata idam, iha idam, iha ca na syād ātmany a-darśanāt || sambandhasya mano ca na syād iti cet. uktam atra yathā vyatireko ca. na hy anya-bhāvaṃ pratipadya punas tat- ca. na hy ayam apaśabdaḥ śabde 'pi svabhāvataḥ ca. na hy arthe 'pi vācakatvam nāma anyad eva tad ca. na hi kārya-kāraṇa-bhāvaḥ prāna-ādīnām ātmanaś ca. na hi pakṣa-vipakṣa-pravibhāga-apekṣayā hetor ca naḥ || anekānto 'prameyatve hy abhāvasya api ca naḥ kṛtakaṃ yathoktam abhidharṇe – katame ca naḥ pratyakṣam, sannihita-artha-niścaya- ca naḥ pratyaya-utpattiḥ sā nairātmya-dṛg-āśrayaḥ ca naḥ sukham yat sātām samvedanam iti siddhāḥ ca nanv anena eva dravyam vināśitam syāt. sarva- ca naśyato bhāvasya kiñcit kāryam ity uktam. ca, nāntarīyakatā-abhāvāc chaddānām vastubhiḥ ca nāma-ākhyāta-upasarga-nipātā iti prastutya ca nāma tad-āśrayam siddhim sādhanād upajivati, ca nāma pratyakṣa-ādi-viśayaś ca. te punaḥ sva-

V1_01511 'py avadheya-vacaso loke. artha-jñānam
VN_04012 nityaḥ śabda 'sparśatvād iti hetuḥ, hetuś
V2_05112 -avadhāraṇam anyad vyavacchinatti, naram
VN_00623 -niyogo 'pi syād iti yuktaṃ paśyāmaḥ. na
SV_03717 -antarasya tat-svabhāvatva-ayogāt, teṣāṃ
VN_06108 punaruktasya ca pratijñā-āder vacanasya
VN_05702 brūyād iti viśaya-ajñānam uttara-ajñānam
VN_06801 hetvābhāsāś ca yathoktāḥ. hetvābhāsāś
SV_01912 hi tad-abhāve kiṃ na bhaved iti. nanu
VN_02610 jaḍasya pratipattau vicāra-abhāvāt. na
V3_09812 'punar-nirdeśya ity uktam. a-vivādāś
SV_02219 bhavaty a-hetukatva-prasaṅgāt. tathā
V2_08608 bhavati, a-hetukatva-prasaṅgāt. tathā
NB_03083 yathā kṛtakatvaṃ prayatnānantariyakatvaṃ
SV_07209 sthiteḥ sāmānyāt svarūpam eva tat tasya. tac
SV_15620 sa tatra samartho 'pekṣyaḥ syāt. na
V1_00310 'sti, sādhana-antara-abhāvāt tat-sādhanatve
V2_05105 a-tattvaṃ syād viśeṣaṇa-viśeṣya-yogināś
V3_12711 abhāvaḥ. sambandhī vidyate na sambandha iti
V2_06902 lakṣaṇatvād anyeṣv apy asyāḥ, tad-vyatikrame
SV_17307 ata eva saṅketāt svabhāva-viśeṣasya vyaktau
V2_07206 punaḥ | saṅketāś ca nirarthaḥ syād vyaktau
SV_15019 -viśeṣād vahny-ādi-vat. vitatha-vyaktayaś
VN_00715 iti kas tatra upālbhaḥ, nimittaṃ
PV_03192 | tac ca akṣa-vyapadeśe 'sti tad-dharmaś
V3_11808 tau ca atyanta-parokṣasya na sidhyataḥ. ke
SV_17301 vivakṣayā yathā-iṣṭaṃ niyujyeta. saṅketāś
V2_07206 'nyatra na yojyeta tayā punaḥ | saṅketāś
VN_05912 vā. prakṛta-sādhana-a-sambaddha-pratipatteś
HB_02912 kasya idānīm tal liṅgam. anvaya-anugamaṇam
VN_02401 sva-pakṣaś ca sthāpaniyaḥ para-pakṣaś
PV_02087 ato 'n-aṇuḥ | etena āvaraṇa-ādinām abhāvaś
SV_16204 ca a-tat-kṛtau sarvatra kārya-kāraṇa-bhāvaś
PV_03491 śruteḥ | a-vicchinna-abhatā na syād ghaṭanaṃ
V3_04910 ca iti viruddhau dvau
V1_01101 kalpanām āviśati. vikalpa-utthāpitā sā
V3_09402 ghaṭo 'stu, yathokta-lakṣaṇatvād asya. sa
SV_03214 -vyāvṛttir anya-vyāvṛtta ity api | śabdāś
SV_03116 vartamāno 'nya-apoha-viśayaḥ siddhaḥ. api
V2_05202 liṅgasya asati nāstitā tṛtīyaṃ rūpam. sā
SV_04318 anekasya ca ekatva-ayogāt, vyatiriktasya
SV_17015 -kāma ity asya vākyasya. api ca prasiddhiś
V2_07101 tulyaḥ paryanuyogataḥ ||39|| prasiddhiś
SV_15427 ātma-upasthāpanāḥ, tatra bhāva-asiddheḥ. na
V3_12303 ātmakebhyo vyatirekaḥ prāṇa-ādinām tad-bhāve
PV_03487 || a-krameṇa grahād ante kramavad-dhiś
VN_01904 panna-ādinā bahiḥ pravivādināḥ prāśnikānām
VN_02214 śāstra-kāra-sabhā-sadām yuktaṃ. na
VN_05409 'para-doṣa-viśaya ity ayam anubhāṣaṇe dūṣaṇe
SV_16721 śabdānām, tatra kasyacit samiha-abhāvāt. api
V3_02904 -jñāna-ayogāt. viśaya-upadarśana-arthaṃ
HB_00710 iti ko 'nāyor avasthāyor viśeṣaḥ. dṛṣṭā
SV_00207 -gatau pratipatti-gaurava-parihāra-arthaṃ
VN_02322 a-doṣa-udbhāvanāc ca. a-pratipakṣāyām
VN_04903 ity uktam. a-pratīyamāna-sambandheṣu
VN_05603 nivāryante trir-abhidhānaṃ vā vidhīyate. na
PV_03068 eva vā liṅgam anvaya-vyatirekiṇī || siddham
SV_03810 saṃsargas tad-vyatirekiṇām samānātā iti, api
VN_02211 -paṃsana-ādin āsad-vyavahārān upadiśanti. na
VN_01819 -āśraya-vyāja-ādibhiḥ prakṣepo ghoṣaṇam
SV_14002 ity uktam vakṣyate ca. utpattimantaś
NB_03120 -antarāleṣv iti. ayam anupalambhaḥ svabhāvaś
V3_13007 api vācyāḥ. tad ayam anupalambhaḥ svabhāvaś
SV_16110 karṭṛ-citta-saṃskāra-bhedena bhedaḥ. sa
HB_01914 viśeṣa-utpattau kāryasya api syāt. tataś

ca nāma buddhi-sādhanam pratyeti na buddhim iti
ca nāma hinoter dhātos tu-śabde pratyaye kṛd-
ca nārāyaṇam eva ca ādau svataḥ sutau dvau
ca niḥ-prayojanā lokasya artheṣu śabda-yojanā.
ca niḥ-svabhāvatva-prasaṅgāt. tasya apy artha-
ca nigrahasthānatvaṃ vyākhyātam, tad api hi
ca nigrahasthānam, anyathā apratibhāyā nir-
ca nigrahasthānāni. kiṃ punar lakṣaṇa-antara-
ca nitya-anitya-artha-kāryatva-abhāve 'pi śravaṇa-
ca nitya-sāmānya-upadarśanena tad-dharmam śabde
ca, nityam tad-bhāva-siddheḥ. anvaya-a-dṛṣṭer
ca nityam sattvam asattvam vā a-hetor anya-
ca nityam sattvam asattvam vā a-hetor anya-
ca nityatve sādhye viruddho hetvābhāsaḥ. anayoḥ
ca nityam asti iti. na sthītir asya kenacit
ca nityeṣv etad asti ity uktam. tat kim ayam a-
ca nidarśana-anavasthā-prasaṅgāt. na, tatra
ca nipātasya a-viśeṣaḥ. etena sādhyā-dharme 'pi
ca nipuṇā vāco yuktiḥ. aṅgī-kṛta-sambandham
ca niyama-ayogāt. śakteś ca an-artha-antaratvāt
ca niyamaḥ kutaḥ ||328|| sva-icchā-vṛttiḥ
ca niyamaḥ kutaḥ ||49|| yatra svāntantryam icchāyā
ca niyamena eva niyama-kāraṇa-abhāvād ayuktaṃ iti
ca niyogasya uktam eva. api ca yadi na rūpa-
ca niyojyatām || tato liṅga-svabhāvo 'tra
ca nir-ātmānaḥ prāṇa-ādy-abhāvena vyāptāḥ. ghaṭa-
ca nirarthaḥ syāt (328c) na hi svabhāva-bheda
ca nirarthaḥ syād vyaktau ca niyamaḥ kutaḥ ||49||
ca nirarthaka-apārthakābhyaṃ na bhidyate.
ca nirarthakam. tasmād anya-bhāvo na sādhanam
ca nirākartavyaḥ. nir-doṣe sādhana-abhidhāne 'pi
ca nirākṛtaḥ || katham vā sūta-hema-ādi-miśram
ca nirākṛtaḥ syāt. anvaya-vyatireka-lakṣaṇatvāt
ca nirākṛtam || vicchinnaṃ śṛṅvato 'py asya yady
ca nirdiṣṭau. na hi svabhāvād anyasya sarvatra
ca nivartyeta icchayā matiḥ | na artha-sannidhim
ca nivṛtta ity a-nivṛtto 'vasthātā avasthitaḥ
ca niścayāś ca eva saṅketam anurundhate ||59||
ca niścayaiḥ | yan na niścīyate rūpaṃ tat teṣāṃ
ca niścītā. ante vacanān niścīyatvaṃ triṣv api
ca niṣedhāt, teṣāṃ prakṛti-bhedād yathā-vastu
ca nṛṇām vādaḥ pramāṇam sa ca na iśyate | tataś
ca nṛṇām vādaḥ pramāṇam sa ca na iśyate | tataś
ca nairātmya-nivṛttyā ātma-siddhiḥ syāt, vipakṣa-
ca nairātmya-vyāvṛttiḥ, tathā api na a-nairātmyād
ca no bhavet | dhiyaḥ svayaṃ ca na sthānam tad-
ca nyāya-darśinām iti. ebhiḥ kathā-viccheda eva
ca nyāya-śāstrāṇi sadbhir lābha-ādy-upārjanāya
ca nyāyaḥ. sakṛt-sarva-anubhāṣaṇe 'pi doṣa-vacana
ca, nyāyam eva anupālayantaḥ paṇḍitā heya-upādeya
ca pakṣa ucyaṭe. sa nirākṛte viśayīno 'sambhavād
ca pakṣa-dharma-sambandha-vacana-mātrāt pratijñā-
ca pakṣa-vacanam. pakṣasya dharmatve tad-viśeṣaṇa-
ca pakṣa-siddhau kṛtāyām jetā bhavati. tasmāj
ca padeṣu na tebhya ānupūrvyā api pratītir iti na
ca para-upatāpāya santaḥ pravartante śāstrāṇi vā
ca para-caitanya-pratipatteḥ pramā-dvayam |
ca para-rūpaṃ svarūpeṇa yayā saṃvriyate dhiyā |
ca para-vipaṃsanena lābha-sat-kāra-śloka-
ca para-vyāmohana-anubhāṣaṇa-sakti-vighāta-ādi-
ca parataḥ. sattāyā ākasmikatva-ayogāt. tan na
ca paraspara-viruddha-artha-sādhanād ekatra
ca paraspara-viruddha-artha-sādhanāv ekatra
ca paraspara-sahitaḥ kārya-bheda-hetuḥ. sā ca
ca parasparato viśeṣa-utpāda-anapekṣiṇaḥ

HB_04007	tatra eva bhāvas tad-abhāve 'vaśyam abhāvas	ca parasparam ākṣipataḥ. vacanam etat sāmartyā
HB_02201	syād iti pūrvo vikalpas tatra ca uktam. yaś	ca parasmād anyathā-bhāvaḥ so 'paraḥ svabhāvaḥ,
SV_05116	a-vyatiriktyasya, vyakti-vad an-anvayāt. api	ca, parasya api na sā buddhiḥ sāmānyād eva
VN_02522	evam pratipāditeṇa pratijñā hātavyā hānau	ca parājaya iti. idam punar a-sambaddham eva
VN_01313	-antara-nivṛttir dharma-antara-prādur-bhāvas	ca pariṇāmaḥ yat tad dharma-antaram nivatate
SV_04817	niyata-codanam jāty-artha-prasādanam	ca parityajya artha-antara-kalpanam kevalam an-
V2_09909	-prasiddheḥ. sa tasyāḥ svabhāvaḥ. svabhāvam	ca parityajya katham bhāvo bhavet, svabhāvasya
SV_16913	'pi kathañcid vipralambha-sambhavāt. kiṃ	ca, parimita-vyākhyātr-puruṣa-paramparām eva ca
V3_04311	sāmartyād artha-gatau pratipatti-gauravam	ca pariḥṛtam bhavati. pakṣasya dharmatve tad-
HB_00201	-mātrāt samāna-nirdeśāt pratipatti-gauravam	ca pariḥṛtam bhavati. pakṣasya dharmatve tad-
V3_12111	sattā-sādhana-vṛtteḥ. sandigdhaḥ syāt. na	ca pareṇa tathā upagata ity a-pramāṇād
PV_02029	teṣām na īśvara-āder a-bhedataḥ || prāmānyam	ca parokṣa-artha-jñānam tat sādhanasya ca |
V1_01506	sukha-ādi-samvedanam ca buddhiḥ. sā	ca parokṣā iti na anugraha-upaghātau tataḥ syātām,
V1_02113	-svabhāvānām bhāvānām tādrūpyam a-tādrūpyam	ca paryanuyuktā hetu-prakṛtim eva te 'py
SV_17320	idam rasa-vat tulya-rūpatvād eka-bhāṇḍe	ca pāka-vat | śeṣavad vyabhicāritvāt kṣiptam
SV_08006	-sāmānyasya śrutya-antara-nimittatvāt (158a)	ca pākaḥ pāka iti hi tataḥ syān na punaḥ pācaka
SV_03411	jñāpanāya śabdasya kṛta-saṅketatvāt. nanu	ca pācakatvam iti sambandha ucyate na pāka eva.
PV_02137	tatra guṇa-doṣāḥ prakāśatām | buddheś	ca pātavād dhetor vāsanātaḥ prahīyate || padārtha
SV_16908	-upagamana-sambhāvanā-sambhavāt. teṣām	ca punaḥ pratānayatīṅnam kādācid adhīta-vismṛta-
V1_02204	'-darśanād an-upahata-indriya-upanidhau	ca punaḥ sambhavāt. na apy a-manaskārāḥ, ubhaya-
SV_16308	eva kasyāścid siddher asiddher viparyaye	ca punaḥ siddheḥ. na ca eka-rūpāt karmaṇaḥ sa tad
SV_02307	-kālatvād dhūmo 'tra drṣṭaḥ sakṛd vaikalye	ca punar na drṣṭaḥ. taj-janyo 'sya svabhāvaḥ,
V2_08702	-kālatvād dhūmo yatra drṣṭaḥ sakṛd vaikalye	ca punar na drṣṭaḥ, taj-janyo 'sya svabhāvaḥ,
SV_02502	bhinnasya ca abhāvāt, tasya eva	ca punar bheda-virodhāt. tac ca ātmani
V3_00704	āsatti-viprakarṣa-abhāvāt. vastu-svabhāvavte	ca punar vivakṣā-antare parāvṛtity-ayogāt. yugapad
SV_16407	icchatā kṛtakā mantrā vācyāḥ pauruṣeyās	ca. puruṣa-adhiṣṭhānam antareṇa anyato '-
SV_10724	iti tan-nāntariyakās tām eva gamayeyuḥ. na	ca puruṣa-icchāḥ sarvā yathārtha-bhāvinyāḥ. na ca
V2_06605	iti tan-nāntariyakās tām eva gamayeyuḥ. na	ca puruṣa-icchāḥ sarvā yathārtha-bhāvinyāḥ. na ca
SV_12320	-ādīnām mantra-kalpānām darśanāt, teṣām	ca puruṣa-kṛteḥ. tatra apy apauruṣeyatve katham
V3_03705	-nīścayasya kartum a-śakyatvād ity uktam. na	ca puruṣa-pratibhā-vaśāt pramāṇayor lakṣaṇam
SV_16115	-viśeṣo varṇānām ānupūrvī ity uktam. sā	ca puruṣa-vitarka-vicāra-kṛtā iti na sthita-kramā
V2_06713	kādācitkaḥ śabdasya upalambha-yogya ātmā, sa	ca puruṣa-vyāpāra-anvaya-vyatireka-anuvidhāyī
SV_14116	ca a-hetuko 'nya-hetuko vā nityam bhaven na	ca puruṣa-vyāpārāt. tasmān na apauruṣeyaḥ. katham
SV_15921	puruṣaḥ śabde, tad-ātmany an-upakārāt. atha	ca puruṣaḥ śabdānām prayoktā ity a-laukiko 'yam
HB_03507	'-bādhā. kiṃ tarhi bādhā-anupalabdhiḥ. sā	ca puruṣasya kvacid bādhā-sambhave 'pi syād iti
HB_03802	-sādhana-sāmartyas tāni vastūni tāmś	ca puruṣāms tad-bhāva-sampadaḥ pracyāvya bhraṣṭa-
SV_16813	pratipatti-prasaṅgāt, rūpa-ādi-vat. upadeśe	ca puruṣānām svatantrānām yathā-tattvam upadeśena
SV_17309	śakyate na anyatra iti na uparodho 'sti. sa	ca puruṣaiḥ sva-icchayā kriyamāṇas tam eva
V2_06712	-bhāve so 'napekṣasya nityam syāt. apekṣāyām	ca pūrva-vat prasaṅgaḥ. tasmāt kādācitkaḥ
V3_07307	śabda-artha-mātratāyām avatiṣṭhate. tathā	ca pūrva-vad abhidheyaṃ kim apy asti iti sādhyam
HB_02202	-bheda-lakṣaṇatvād bhāva-bhedasya. tathā	ca pūrvako bhāvo 'pracyuti-dharme sthita iti na
SV_17325	ca a-sādhnam uktam. tad-a-sādhnatva-nyāyās	ca pūrvam eva uktaḥ. uktaṃ ca idam āgama-lakṣaṇam
SV_15604	mantra iti cet. kramasya artha-antaratvam	ca pūrvam eva nirākṛtam | (293ab) na varṇa-
SV_12814	-kāla eva sarveṣām śravaṇāt. krama-śravaṇe	ca pṛthag arthavatām ekasmād eva tad-artha-
SV_12815	-siddher anyasya vaiarthyaḥ. sakṛc chrutau	ca pṛthag artheṣv a-drṣṭa-sāmartyānām arthavattā
SV_11512	syād iti pūrva-vat prasaṅgaḥ. icchā-vṛttau	ca pauruṣeyatvam iti vipralambha-āśankā. api ca,
SV_10204	a-baddha-pralāpasya a-prāmānyāt. tatra	ca prakaraṇe bahavo 'rthā na avāśyam nirdeśyāḥ.
V2_06504	a-sambaddha-pralāpasya a-prāmānyāt. tatra	ca prakaraṇe bahavo 'rthā na avāśyam nirdeśyāḥ,
HB_03203	-a-śeṣa-vyavaccheda-vyāpti-sādhanaḥ eva	ca prakāra-antara-abhāva-siddhiḥ, tasya tad-
HB_02811	'vinābhāva-lakṣaṇo vā sambandhaḥ syāt. ayam	ca prakāro 'tra na sambhavati. kuto viśaya-viśayi
PV_03478	katham vyaktiḥ prakāśe rūpa-saṅkramāt | sa	ca prakāśas tad-rūpaḥ svayam eva prakāśate ||
V1_01504	ca a-pratyakṣā vivṛttā api na prakāśeta. na	ca prakāśo 'rthas tathā-vṛtīḥ. na apy anyāḥ
V3_01207	-mātram bhidyate, na arthaḥ. artha-antare	ca prakṛtād viśeṣe sādhye kas tayoh sambandhaḥ,
SV_03821	-vivekinām bhāvānām tad-vikalpa-vāsanāyās	ca prakṛtir yad evam eṣā pratibhāti tad-udbhavā,
SV_09025	'sti, bheda-lakṣaṇam eva tu sāmānyam. atha	ca prakṛtyā kecid eka-jñāna-ādi-phalāḥ kecin na
V3_02506	sādhyāyām svalakṣaṇam sādhyam syāt, tac	ca pratikṣiptam iti na atra evam a-vacane 'pi
VN_03513	hetor na kaścid dhetu-doṣo drṣṭānta-virodhaś	ca pratijñayā iti cet, na, tad api saṃśaya-
VN_06108	-āṅga-vacanāt. etena adhikasya punaruktasya	ca pratijñā-āder vacanasya ca nigrasthānatvam
VN_02708	-pratijñā-nirdeśas tad-artha-nirdeśaḥ. na	ca pratijñā pratijñā-antara-sādhane samarthā iti
VN_04818	iti kaścit krama-abhiniveśaḥ. pratipāditaṃ	ca pratijñā-vacana-antareṇa api yathārtham
VN_02520	-parityāgaḥ para-pakṣa-upagamaś ca. idam eva	ca pratijñā-hāneḥ pradhānam nimittam evam
VN_02920	drṣṭānta-ādibhir virodhaḥ pramāṇa-virodhaś	ca pratijñā-hetvor vaktavyāḥ. para-pakṣe sva-
VN_04913	ity a-samīkṣita-abhidhānam etat. ata eva	ca pratijñāyā na sādhanā-āṅga-bhāva iti. hetu-
SV_13302	dhvaninām eva kevalānām śravaṇāt. vācake	ca pratiniyata-śakti-indriyam na dhvaniṣu. tatra
V1_00508	cet, vyāhatam etat – tac ca na asti tena	ca pratipattir iti. nivṛtter vā asya asad iti

NB_02028	-smṛti-saṃskārasya atītasya vartamānasya	ca pratipattṛ-pratyakṣasya nivṛttir abhāva-
SV_10109	eva asattvam ity uktam prāk. tac	ca pratipattṛ-vaśān na vastu-vaśāt. tāvad dhi sa
PV_04174	bhavet || pakṣa-doṣaḥ para-apekṣo na iti	ca pratipāditaṃ | iṣṭa-a-sambhavy-asiddhaś ca sa
VN_03210	an-abhidhānam aneka-artha-sāmānya-abhidhānam	ca pratipādyā sarvasya śabda-arthasya nānā-artha-
NB_03032	-pratibandha-upadarśanam eva bhavati. yac	ca pratibandha-upadarśanam tad eva anvaya-vacanam
SV_00707	-apekṣatvāt kārya-utpādasya. atra antare	ca pratibandha-sambhavān na kārya-anumānam.
V3_08303	-apekṣatvāt kārya-utpādasya. atra antare	ca pratibandha-sambhavān na kārya-anumānam.
NB_02021	tad-avyabhicāra-niyama-abhāvāt. sa	ca pratibandhaś sādhye 'rthe līngasya. vastutas
V3_13104	an-āgama-āśrayān na āgama-upanyāsaḥ. sādhyāś	ca pratibandho yac chrāvaṇam tan nityam ity
SV_12906	-vaśād anukrama-vad varṇa-vibhāga-vac	ca pratibhāti iti cet. anukramavatā vyañjakena a-
V1_01605	-anumānam. tasmāt pratyakṣā iyam an-abhilāpā	ca pratibhāti iti. śabdena a-vyāpṛta-akṣasya
SV_04225	punar anyato 'pi vyāvṛttimanto 'bhinnāś	ca pratibhānti iti. svayam asatām api tathā
SV_08619	kārya-utpatti-prasaṅgād ity uktam prāk. kiṃ	ca, pratibhāso 'pi bhedakaḥ | an-anya-bhāk (170bc'
SP_00022	na tau | karma-ādi-yogitā-āpatteḥ sthitiś	ca prativarnitā || saṃyoga-ādy-āśraye योगyam a-
VN_01916	sūtra-dhāra iti paṭhen nṛtyed gāyec	ca. prativādī taṃ ca sarva-prasaṅgam na anukartum
V2_08101	-upalakṣaṇam rāga-ādayo viśaya-upalambhaś	ca pratividitā eva upayanty apayanti ity anityāḥ.
NB_02045	ādīnām upalabdhyā kāraṇa-ādīnām anupalabdhyā	ca pratiśedha uktas teṣām upalabdhi-lakṣaṇa-
SV_10518	vācino 'prayogād abhidhānasya nir-viśayasya	ca pratiśedhasya ayogāt. na eṣa doṣaḥ. yasmāt.
V3_06707	tasya pratiśedhāt, nir-viśayasya	ca pratiśedhasya ayogāt. na eṣa doṣaḥ, yasmāt –
V3_04511	bahir-bhūtasya abhāvāt. ubhayor ekaṭra bhāve	ca pratīti-sādhana-abhāvāt pravṛtti-nivṛtityoḥ
SV_17114	-arthā hi śabdā loke dṛśyante. loka-vadaś	ca pratītiḥ. ata eva nānā-arthā iti tata eka-
PV_03190	-apekṣā na yujyate | tasmāc cakṣuś ca rūpaṃ	ca pratītya udeti netra-dhīḥ || sākṣāc cej jñāna-
SV_13801	-viśayatvasya apy a-virodhaḥ. eka-viśayayoś	ca pratītyoḥ pūrvāpara-bhāva-ayogāt, sannihita-a-
HB_00501	bhavati iti tad-bhāve bhāvo 'bhāve 'bhāvaś	ca, pratyakṣa-anupalambha-sādhanaḥ kārya-kāraṇa-
PV_03288	āśraya-upaplava-udbhavam | a-vikalpakam ekaṃ	ca pratyakṣa-ābhaṃ caturvidham || an-akṣa-jatva-
PV_03300	pratiśidhyate | viśamvādāt tad-arthaṃ	ca pratyakṣa-ābhaṃ dvidhā uditam || kriyā-
NB_01018	-lakṣaṇam. so 'numānasya viśayaḥ. tad eva	ca pratyakṣam jñānam pramāṇa-phalam. artha-
PV_03075	buddher janma a-nimittakam || svalakṣaṇe	ca pratyakṣam a-vikalpatayā vinā | vikalpena na
VN_00810	vyākhyātā yadi tais tat-sādhanaṃ iṣyeta. na	ca pratyakṣasya an-abhibhave rūpa-an-upalakṣaṇam,
VN_00806	ca eka-indriya-grāhyatve 'pi. idam eva	ca pratyakṣasya pratyakṣatvam, yad an-ātma-rūpa-
PV_03292	ghaṭa-ādiṣu | na pratyayo 'nuyams tac	ca pratyakṣāt parihīyate || apavadaś caturtho
V1_02512	'py asiddhir eva, yathā uktam prāk. tatra	ca pratyakṣe viśaya-upalambhe samāpto vyavahāra
SV_03128	niścayo bhavati. sahakāri-vaikalpāt. tataś	ca pratyakṣeṇa grhīte 'pi viśeṣe 'mśa-vivarjite |
SV_12619	na hi loka-vedayor nānā varṇāḥ. bhede 'pi	ca pratyabhijñāna-a-viśeṣāt tata ekatva-asiddhi-
V3_12001	sabhāga-avasthā-bheda upādāna-hetuḥ, buddhiś	ca pratyaya ity etāvato 'yam ātma-bhāvo 'nvaya-
SV_06703	anyatra pratyaya-a-jananāt, a-pratyāsattike	ca pratyaya-utpāde 'tiprasaṅgāt, teṣu ca eka-śabda
SV_08009	158b) na hy anityam karma sarvadā asti. tasya	ca pratyayasya karma-nimittatve niruddhe karmaṇi
V3_06807	vā iti. tasya bhāva-an-upādānatve sādhye sa	ca pratyātma-vedyatvād a-pratikṣepa-arho 'rtho
SV_03209	bheda-niścaya-utpatti-sahakāriṇaḥ, teṣām eva	ca pratyāsatti-tāratamya-ādi-bhedāt paurvāparyam,
V3_02804	vā hetur asti. sa-dvitiya-prayogāś	ca pratyuktāḥ. śāstra-āśraye 'pi prastāva-
V2_08405	ata eva, anyathā āśraya-asiddheḥ. nanu	ca pradeśa āśrayo 'gniḥ kāraṇam dhūmasya. so 'pi
V3_03611	pratyakṣasya apy evaṃ-bhāvaḥ syāt. na	ca pramāṇa-lakṣaṇa-vyatirikto 'nyo 'sti viśeṣaḥ
SV_17409	bhāvānām viśamam sthitim ||332|| nivṛttim	ca pramāṇābhyām anyad vā vyasta-gocaram |
VN_02904	prativādī sat sāmānyam aindriyakam nityam	ca pramāṇena pratipādayitum śaknuyāt. an-uddiśya
V3_00209	iti cet, kasya ka āgamaḥ. bādhyamānaś	ca pramāṇena sa katham āgamaḥ. riktasya jantor
SV_01801	sādhyā-vyabhicāra-āśānkā syāt. tena	ca pramāṇena sādhyā-dharmasya tan-mātra-
V2_10011	iti pramāṇam dṛṣṭāntena upadarśyate. tena	ca pramāṇena sādhyā-dharmasya tan-mātra-anubandho
V3_12510	etat. tasmān na hetuḥ kaścīd anvayī nāma. na	ca prameyatvasya vipakṣe 'nvaya-ayogaḥ. trividho
V3_05304	ity etan na syāt, tasya pracyuteḥ, apekṣyāc	ca prayatnāt prayatna-saṃskṛtād indriyād anyato
SV_04812	'rtheṣv an-iṣṭa-parihāreṇa pravarteta iti	ca prayunkte, tatra anyatra ca pravṛtty-anujñāyam
HB_03513	abhāva-nirṇayam prati yatnaḥ kriyate hetuś	ca prayujyate. tathā api na a-bādhitā-viśayatvam
NB_02030	-pravartanī. tasyā eva abhāva-niścayāt. sā	ca prayoga-bhedād ekādaśa-prakārā. svabhāva-
SV_00506	tv atra pramāṇam niścaya-phalavāt. sā	ca prayoga-bhedād viruddha-kāryayoḥ siddhir
VN_04713	-vaśāt tā lokas tathā eva pratipadyate tāsām	ca prayoga-bhraṃśam. tathā saṃskṛtānām śabdānām
V2_04512	-vacanād upamāna-sādhyā-tad-āvṛtti-vacanānām	ca prayogāt tatra svārtham tri-rūpāl līngato
SV_15920	uktam śrotary api prasaṅga iti. taj-jñāne	ca prayoge śabdaḥ puruṣe vyāpṛiyate, tasya jñāna-
PV_04130	-vat || siddhayaḥ pṛthag-ākhyāne darśayamś	ca prayojanam | ete sa-hetuke prāha na anumā-
PV_04245	| nivartakaḥ sa eva ataḥ pravṛtttau	ca pravartakaḥ || nāntariyakatā sā ca sādhanam
SV_04812	pravarteta iti ca prayunkte, tatra anyatra	ca pravṛtty-anujñāyam tan-nāma-grahaṇa-vaiarthiyāt.
SV_02601	eva iti, pramāṇa-antarasya śabda-antarasya	ca pravṛtteḥ. tathā hy ekasya artha-svabhāvasya
SV_04909	an-arthakriyā-yogyatvād a-pravṛttiḥ, anyatra	ca pravṛttāv atiprasaṅgaḥ, tadvad-grahaṇe ca
SV_14601	bhūto yadi svayam na bhavet. na bhavati iti	ca prasajya-pratiśedha eṣa na paryudasaḥ. anyathā
SV_17014	juhuyāt svarga-kāma ity asya vākyasya. api	ca prasiddhiś ca nṛṇām vadaḥ pramāṇam sa ca na
PV_04210	|| tasya upalabdhyā a-gatāv a-gatau	ca prasidhyati | te ca atyanta-parokṣasya dṛṣṭy-a
SV_04526	-kālam imam arthaṃ pratipadyeta iti. na	ca prāk-kṛta-sambandhasya ekaṭra svalakṣaṇe

V3_09308 'vyaktir anityatā iti cet, anya-dharmā
VN_01611 -arthakriyā-ādi-bhāve ghaṭatvāt, tad-rūpasya
SV_14405 vināśaḥ kāṣṭhāt. tad eva tad bhavati. tac
SV_13006 tad-ātmakatvāt. artha-antaratvasya
SV_13708 -bhedas tad-anyam. an-atiśayasya apekṣā
PV_03443 -rūpasya vit katham | sārūpyād vedanā-ākhyā
PV_04101 bādhetā katham anyathā || prāmānyam āgamānām
SV_11102 śakyāḥ. śrotriya-kāpālika-ghrṇā-vat. yatnaś
SV_11013 kāya-vāg-vyavahāra-anumeyāḥ syuḥ. vyavahārās
V2_06701 kāya-vāg-vyavahāra-anumeyāḥ syuḥ. vyavahārās
PV_03366 pariccheda-ātmatā ātmani | sā yogyatā iti
V1_04301 pariccheda-ātmatā ātmani | sā yogyatā iti
SV_16410 | pratipādītā hi puruṣa-kṛtās tad-adhiṣṭhānāc
V1_03010 phalam. prameya-adhigatiḥ. sā hi jñānam, tac
V3_11008 eva phalātvena iṣṭatvāt, tal-lakṣaṇatvāc
V3_12103 'n-anvayeṣu na sidhyati. sidhyaṃś
SV_03708 kaḥ sahāyī-bhāvaḥ. puruṣa-saṃyoga-sattānām
V1_03407 abhāvāt. ekaś ca ayaṃ jñāna-sanniveśi iti na
SV_16933 ayaṃ na lakṣayed api. virodha-a-virodhau
V2_09811 anyasya api sambhavād a-sambhava-anumāne
SV_01523 anyasya api sambhavāt, a-sambhava-anumāne
HB_03505 api sādhana-sāmarthya-abhāvāt. a-niyame na
PV_04121 | lakṣaṇatvāt tathā a-vṛkṣo dhātṛi ity uktau
HB_03507 ca sambhava iti na a-bādhyāḥ sāmartyam. na
SV_01524 -hetv-abhāvāt, vairāgya-a-dṛṣṭeḥ, a-dṛṣṭena
V2_09812 -a-sambhavāt, vairāgya-a-dṛṣṭer a-dṛṣṭena
VN_02816 vyavahāro yena tad-arthaṃ yatnaḥ kriyate. na
PV_03198 | kiṃ na a-krama-grahas tulya-kālāḥ sarvās
SV_06518 -viśayāḥ proktāḥ sāmānya-gocarāḥ | śabdās
V1_00908 buddhir bhāvam apekṣeta. artha-abhipāta-kṛte
V1_01506 -ātmano vikalpasya. sukha-ādi-saṃvedanaṃ
SV_15803 yato 'bhivyañjakaḥ prayoktā syāt. vyaktiś
V1_01503 parisyandād ihā-vaśena udaya-astamaya-ayogāc
PV_03491 na syād dīrgha-dhī-smṛtiḥ || pṛthak pṛthak
PV_03270 bāhyasya bhāvanā-tāratamyataḥ | tāratamyam
SV_12320 adya api mantra-karaṇāt, a-vaiddikānām
V1_02502 vyavasthāpayet, atiprasaṅgāt. atiśayavac
VN_05301 idaṃ vyāhatam ucyate, na uccārayaty uttaram
SV_06204 upadeśam apekṣate. a-śroṭṛ-saṃskāram
SV_16719 sambhavati. loka-pratyāyana-abhiprāyaś
VN_06201 yadi puruṣatvāc cauro bhāvān api syāt, na
SV_08318 eka-sthitāḥ api kārya-utpattiḥ syāt. na
HB_01709 sa katham eka-kṣaṇa-bhāvya anyathā syāt. yaś
SV_10313 karaṇānām kārya-utpādana-niyama-abhāvāc
V2_06602 karaṇānām kārya-utpādana-niyama-abhāvāc
PV_02217 || sa-ātmatvena an-apāyatvād anekāntāc
SV_11709 tasya ca tad-ātmakatvāt. artha-antaratve
PV_03051 svalakṣaṇam iṣyate | sāmānyam trividham tac
SV_10604 iti tat-pratibhāsy-ākāra-adhyavasāya-vaśena
V3_06805 iti tat-pratibhāsy-ākāra-adhyavasāya-vaśena
HB_03610 -bhāvaḥ, tad yathā pakṣa-dharmatvaṃ sapakṣe
SV_09726 tad-abhāve na bhavataḥ. kṛtakatvasya śabde
V2_07607 tad-abhāve na bhavataḥ kṛtakatvasya śabde
SV_14529 na bhāvo 'nena nivartitaḥ syāt. tathā
SV_09920 iyaṃ nir-apekṣatā vināśasya kvacit kadācic
V2_08110 iyaṃ nir-apekṣatā vināśasya kvacit kadācic
SV_14121 eva sva-hetubhyas tad-dharmaṇo bhāvāt. na
SV_09617 syāt. tasya bhāve kvacid a-sambhavāt, abhāve
HB_00909 -an-atikramāt. bhāva-pratiśedha-rūpatve
SV_14105 nāma anyā bhāva-abhāva-viśeṣābhyām. sa
PV_03284 api varṇyate | spaṣṭa-ābham nir-vikalpaṃ
V1_02808 api spaṣṭa-pratibhāsam nir-vikalpakaṃ
V1_02706 tasmād āntarāḥ sukha-ādayaḥ saṃvedanās
SV_14519 ghoṣa-mātra-vipralabdā nāsam guṇam tasya
V2_09101 syād anya-nimittatve 'nimittatve vā. tathā

ca prāg a-pracyuta-ātmā iti ca su-vyāhṛtam. etena
ca prāg asattvāt, katham ghaṭo 'sti. na hi rūpa-
ca prāg eva asti iti kim atra sāmartyam vahny-
ca prāg eva niṣiddhatvāt. na api tasya upalabhya-
ca prāg eva niṣiddhā. sa ca karaṇa-vyāpārād eva
ca prāg eva pratipādītā || dṛṣṭayor eva sārūpya-
ca prāg eva vinivāritam | abhyupāya-vicāreṣu
ca prāpya-nivartyayoḥ svabhāvayor guṇa-doṣa-
ca prāyaśo buddhi-pūrvam anyathā api kartuṃ
ca prāyaśo buddhi-pūrvam anyathā api kartuṃ
ca proktaṃ pramāṇam sva-ātma-vedanam || sarvam
ca proktaṃ pramāṇam sva-ātma-vedanam ||57|| ity
ca phala-dā mantrāḥ. tad asti kaścid atiśayavān
ca phalam iti kim idānīm pramāṇam. yata iyaṃ
ca phalasya. vaktary ātmani rāga-ādi-darśanena
ca balād anvayam āpādayati, pratiśedha-niśedhasya
ca bahutvān nagaram iti katham eka-vacanam.
ca bahūni rūpāni sañcitāni tathā pratibhānti iti
ca bādha-sādhaka-pramāṇa-vṛtti. te ca atyakṣe
ca bādha-hetv-a-sambhavāt, vairāgya-a-dṛṣṭer a-
ca bādha-hetv-abhāvāt, vairāgya-a-dṛṣṭeḥ, a-
ca bādhaṃ pramāṇam syāt sādhyā-abhāvasya ca
ca bādhanāt || atra api loke dṛṣṭatvāt karpūra-
ca bādha-abhāvo 'bādha. kiṃ tarhi bādha-
ca bādhyā-bādha-bhāva-asiddheḥ, rāga-ādy-
ca bādhyā-bādha-bhāva-asiddheḥ, rāga-ādy-
ca bāla-pralāpān uddiśya śāstraṃ pravartate
ca buddhayaḥ || kāścit tās v a-krama-ābhāsāḥ
ca buddhayaś ca eva vastuny eṣām a-sambhavāt ||134
ca buddhi-janmany abhilāpa-smṛty-antara-abhāvāt
ca buddhiḥ. sā ca paroḥṣā iti na anugraha-
ca buddhiḥ sā yasmāt sa phalair yadi yujyate |
ca. buddhir atra vivarteta, sā ca a-pratyakṣā
ca buddhinām saṃvittau tad-dhvani-śruteḥ | a-
ca buddhau syān na pṛiti-paritāpayoḥ || sukha-ādy
ca bauddha-ādinām mantra-kalpānām darśanāt, teṣām
ca bauddham sukham an-atiśaye 'pi śabda-ādi-sukhā
ca bravīti iti. a-pratijñānāc ca. na ca idaṃ
ca bruvāṇaḥ katham na unmattaḥ, tat-saṃskārāya
ca bruvāṇo loka-saṅketa-prasiddhim anupālayati
ca bhavatā ātmā evam iṣṭaḥ, tasmān na ayaṃ caurya
ca bhavati. ata eka-apāye phala-abhāvād
ca bhavati, sa eva na bhavati iti na ayaṃ
ca bhavej jñāpaka-asiddhiḥ. na iyatā tad-abhāvaḥ.
ca bhavej jñāpaka-asiddhiḥ. na iyatā tad-abhāvaḥ.
ca bhasma-vat | yaḥ paśyaty ātmānam tatra asya
ca bhāva-an-upakāra-prasaṅgāt sāmartyāc ca jñāna-
ca bhāva-abhāva-ubhaya-āśrayāt || yadi bhāva-
ca bhāva-abhāva-ubhaya-dharma ity ucyate. tad
ca bhāva-abhāva-ubhaya-dharma ity ucyate. tad
ca bhāva iti. na ca etad a-bādhyā avinābhāve
ca bhāva-khyātau tad-ātmanāḥ sato bhāva iti
ca bhāva-khyātau tad-ātmanāḥ sato bhāva iti
ca bhāva-nivṛttau prastutāyām a-prastutam eva
ca bhāva-virodhini tad-abhāvaṃ svabhāvena
ca bhāva-virodhini tad-abhāvaṃ svabhāvena
ca bhāva-viśeṣa-svabhāvaḥ. tasya niṣetsyamānatvāt.
ca bhāva-vyavacchedasya bhāvāt. tad ayaṃ tri-
ca bhāvaṃ na karoti iti syāt. tathā ca a-kartur a
ca bhāvaḥ pratyakṣo 'bhāvo 'py anupalabdhi-
ca bhāvanā-bala-nirmitam || tasmād bhūtam abhūtam
ca bhāvanā-bala-niṣpannam iṣyate. astu nāma
ca. bhāvanā-balataḥ spaṣṭam bhaya-ādāv iva
ca bhāvam āropya sa-hetukam a-hetukam vā a-
ca bhāvas tadvān na syāt, an-upayogāt. upayoge vā

SV_02114	syāt. anya-nimittatve 'nimittatve vā. tathā	ca bhāvas tadvān na syāt, tad-an-upayogāt.
SV_06406	rūpam. rūpaṃ ca anyad eva syāt. tataś	ca bhāvas tasmād vyāvarteta. tato 'smāt tasya
V3_06303	-pratilambha-lakṣaṇatvāt, tal-lakṣaṇatvāc	ca bhāvasya abhāvo na syāt. abhāva ity api bhāva-
V3_06301	a-sāmarthyāt, sāmarthya-lakṣaṇatvāc	ca bhāvasya. tad-apāya-abhāvāt tan-mātra-bhāvino
SV_10413	abhāve 'pi veditavyaḥ. viruddhasya	ca bhāvasya bhāve tad-bhāva-bādhanāt | tad-
SV_11603	na a-pūrveṇa yojyeta. utpanna-utpannās	ca bhāvāḥ sthita-sambandha-abhāvād a-sambandhino
SV_05220	tad-bhāvāt, asati sāmānye 'bhāvād itarathā	ca bhāvāt. na eṣa doṣaḥ. yathā nila-ādiṣv eka-
V2_06911	ca, ekatra draṣṭur abhāvāt, punar darśane	ca bhāvāt, viśeṣa-antara-drṣṭāv anyathā prayoge
PV_03497	sarvā syād vitatha-arthikā || ghaṭanam yac	ca bhāvānām anyatra indriya-vibhramāt | bheda-a-
SP_00016	yathā || bhāve bhāveni tad-bhāvo bhāva eva	ca bhāvītā | prasiddhe hetu-phalate pratyakṣa-
PV_03159	tat-sāmyād yas tathā ucyate | mukhyo gauṇas	ca bhāveṣv apy abhāvasya upacārataḥ || saṅketa-
SP_00005	'navasthā ca na sambandha-matis tathā || tau	ca bhāvau tad-anyaś ca sarve te sva-ātmani
SV_06511	vartate | yadā anyam tena sa vyāpta ekatvena	ca bhāsate ||131|| sāmānādhikaranyam syāt tadā
PV_04184	pratyayeṣu vivekinaḥ | dharmī dharmās	ca bhāsante vyavahāras tad-āśrayaḥ || vyavahāra-
V3_10003	pratyayeṣu vivekinaḥ | dharmī dharmās	ca bhāsante vyavahāras tad-āśrayaḥ ||77||
PV_03536	syād drṣṭa-kramam a-kramam | dvir dvir ekaṃ	ca bhāseta bhāsanād ātma-tad-vidoḥ || viṣaya-
SV_05612	katham eka-kāryāḥ. tad dhi tāsām kāryam tac	ca bhidyate. yad apy udaka-āharaṇa-ādikam ekaṃ
SV_05106	-ādi-vat. maricikāyām jala-jñānasya anyasya	ca bhinna-bhāva-utpatter vibhramasya ca a-viśeṣe
SV_13810	sandigdho vyatirekaḥ. prati-karaṇa-bhedam	ca bhinna-svabhāvaḥ śabdaḥ śrutau nivīśamāno yadā
SV_11825	rūpasya ca etad-vikalpa-an-ativṛtteḥ. api	ca, bhinnatvād vastu-rūpasya sambandhaḥ kalpanā-
SV_08609	tat-kāryam kartavyam iti ko 'tra nyāyaḥ. api	ca, bhinnā viśeṣā janakā (170c) ity uktam. na ca
VN_06414	abhiyoktā udbhāvayitā na bhavati. tathā	ca bhūta-doṣa-udbhāvana-lakṣaṇasya uttarasya a-
HB_02112	ātmā sa sva-sattā-mātreṇa tādrśo bhavati. na	ca bhūtvā punas tad-bhāve 'para-abhisamśkāram
SV_17016	nṛṇām vādaḥ pramāṇam sa ca na iṣyate | tataś	ca bhūyo 'rtha-gatiḥ kim etad dviṣṭa-kāmitam ||321
V2_07102	nṛṇām vādaḥ pramāṇam sa ca na iṣyate | tataś	ca bhūyo 'rtha-gatiḥ kim etad dviṣṭa-kāmitam ||40||
PV_04178	'nyasmin vadann āha anyatām śruteḥ || sā	ca bheda-a-pratikṣepāt sāmānyānām na vidyate |
SV_11823	sa ca a-viruddha eva, na vastu-bhedaḥ. na	ca bheda-a-bhedau muktivā vastuno 'nyā gatiḥ.
SV_06810	niyuṅkte ghaṭa iti. te 'pi sajātiyād anyataś	ca bheda-a-viśeṣe 'pi tat-prayojana-aṅgatayā tad-
VN_01209	cetayati. a-bhedo hi nāma-aikyaṃ tāv iti	ca bheda-adhiṣṭhāno bhāviko vyavahāraḥ. nivṛtti-
VN_01223	evaṃ hy asya api sukha-ādiṣu caitanyeṣu	ca bheda-avagamaḥ samartho bhavati, yady evaṃ
SV_07623	'pi bhāvād iti nivedayiṣyāmo niveditam	ca. bheda-viṣayatvaṃ punar asyā bahulam bhinna-
SV_13224	yugapac chravanāt, svabhāva-bheda-āśrayatvāc	ca bheda-vyavasthiteḥ. laghu-vṛtteḥ sakṛc-chrutir
SV_08823	ghaṭa-ādinām parasparam ||178|| vyatireke	ca bheda-sāmānyayor na bhedaḥ sāmānyavān na
SV_03407	na asti tato 'paraḥ ||63|| etāvantam eva	ca bhedaṃ darśayamś taddhitena vā darśayet
SV_06412	-kāraṇānām vyāvṛttayaḥ syuḥ. rūpa-antaratve	ca bhedasya tato 'py asya bheda iti bheda-
SV_06608	sāmānyam āha. tasya apy a-bheda-vyavahārās	ca bhede syur a-nibandhanāḥ | yathāsvam śabdā
PV_02091	karma-āder api tadvat svarūpataḥ | abhilāpāc	ca bhedena rūpaṃ buddhau na bhāsate || śabda-
SV_03321	vyavaccheda-antara-sākāṅkṣatvāc	ca. bhedo 'yam eva sarvatra dravya-bhāva-
SV_17415	pumān kartā kramaṇa karmanām karma-phalānām	ca bhoktā samavāyi-kāraṇa-adhiṣṭhāna-bhāva-ādinā
PV_03388	'nyatvaṃ kena ākāreṇa sidhyati || bhedaś	ca bhrānti-vijñānair drṣyeta indāv iva a-dvaye |
PV_03055	bhrāntir iṣyate | gatiś cet para-rūpeṇa na	ca bhrānteḥ pramāṇatā || abhiprāya-avisamvādād
SV_04905	prabhāyām maṇi-bhrānti-darśanena vyabhicārāc	ca, bhrānter a-vastu-samvāda iti cet, na,
SV_16326	tathā anyo 'py an-atīśayaś ca kartā	ca mantrānām iti. na, teṣām prabhāvavatā eva
V3_09203	-āyur-nirodha-lakṣaṇatvān maraṇasya. katham	ca maraṇam abhyupayan na caitanyam abhyupeyāt.
PV_02213	-āder na atyantam doṣa-nigrahaḥ || tan-mūlās	ca malāḥ sarve sa ca sat-kāya-darśanam | vidyāyāḥ
PV_03157	-chabdaḥ katham jāter a-jātitāḥ || mālā-ādau	ca mahattva-ādir iṣṭo yaś ca aupacārikah | mukhya
V1_01902	prabodho 'bhilāṣa-vāsanā-vivṛttir ato vṛttiś	ca. mānasam ca akṣa-vijñāna-anantara-pratyaya-
V2_05410	kiṃ niṣidhyate ||16|| vidhānam pratiṣedham	ca muktivā śabdo 'sti na aparāḥ | vyavahāraḥ sa ca
PV_04225	kiṃ niṣidhyate || vidhānam pratiṣedham	ca muktivā śabdo 'sti na aparāḥ | vyavahāraḥ sa ca
PV_02196	-saṃsparśa-mātreṇa eva dayā-udayaḥ | mohaś	ca mūlam doṣāṇām sa ca sattva-graho vinā || tena
V1_00901	-upayogo 'nantara-vyāpāra-phalaḥ syāt. ataś	ca yaḥ prāg a-janako buddher upayoga-a-viśeṣataḥ |
NB_03071	vaktṛtva-sarvajñatvayor virodha-abhāvāc	ca yaḥ sarvajñāḥ sa vaktā na bhavati ity a-
NB_02013	-pratyaya-antara-sākalyam svabhāva-viśeṣaś	ca. yaḥ svabhāvaḥ satsv anyeṣu upalambha-
SV_12117	apy uktam iṣṭes tad-āśrayatvād ity-ādi. api	ca, yaj-jātiyo yataḥ siddhaḥ sa tasmād agni-
SV_01106	vyabhicāri-vipakṣeṇa vaidharmya-vaacanam	ca yat | (16ab) yad āha – eṣa tāvan nyāyo yad
V1_01209	-anvayo mānasam eṣa smārto vikalpaḥ. api	ca yat-sannidhāne yo drṣṭas tad-drṣṭes tad-
HB_02013	-ādy-avasthā-bhedāḥ kārya-kāriṇaḥ, teṣām	ca yata utpattiḥ, pratyekaṃ sāmarthye 'pi yathā
PV_02053	tulyam citta-kāraṇe | sthity-āvedhakam anyac	ca yataḥ kāraṇam iṣyate || na doṣair viguṇo deho
SV_12925	deśa-ādi-niyamo na syād ity uktam. tac	ca yatna-prerita-a-viguṇa-karaṇānām drṣṭam,
HB_02909	-artha-eka-deśatvāc ca a-liṅgatvam. na	ca yatra pradeśa-mātraṃ tatra ghaṭa-abhāvaḥ.
SV_15322	tad ayaṃ vyatirekaḥ saṃśayād a-sādhnam. api	ca, yatra sādhyā-vipakṣasya varnyate vyatirekitā |
HB_00609	dvidhā prayogaḥ, sādharmaṇa vaidharmyena	ca, yathā – yat sat, tat sarvam kṣaṇikam, yathā
V3_13303	ity-ādayaḥ. an-anvayo 'pradarśita-anvayaś	ca, yathā – yo vaktā sa rāga-ādimān iṣṭa-puruṣa-
SV_08707	-kṛtatvād bhedeṣv a-bhinna-pratyayasya. api	ca, yathā a-bheda-a-viśeṣe 'pi na sarvam sarva-
HB_03514	bādhāyām apy asya sāmarthyāt. tathā	ca yathā anupalambhe bādhāyā bhāva-sambhave 'py

SV_14023	etad-avasthatvāt. sarva-sthairya-pratijñāyās	ca yathā-abhidhānaṃ yukti-virodhād anye 'pi nitya
SV_16306	na ca evaṃ-vidho dharma-svabhāva itī	ca yathā-avasaraṃ nivedayiṣyāmaḥ. maitrī-śauca-
SV_16723	-mātreṇa itī na samānaḥ prasaṅgaḥ. tac	ca yathā-avasaraṃ pratipādayiṣyāmaḥ. nanu kaścil
SV_09712	hi prayogaḥ sādharmaṇa vaidharmaṇa	ca. yathā āhur eke, 'nvayī vyatirekī ca itī. na
V3_11207	anaikāntikaḥ. dvayor viruddho 'siddhau	ca, yathā kṛtakatva-prayatnānantariyakatve
VN_06808	atiprasajyata itī na pratanyate. hetvābhāsās	ca yathā-nyāyaṃ nigrāhasthānam ity etāvan-mātram
V3_03409	-abhiprāyaḥ pratijñā-vacanena darśaniyaḥ. sa	ca yathā pramāṇa-bādhāyāṃ na sambhavati, tathā
NB_03126	itī. tathā an-anvayo 'pradarśita-anvayaś	ca, yathā yo vaktā sa rāga-ādimān, iṣṭa-puruṣa-
NB_03125	tathā sandigdha-sādhya-dharma-ādayaś	ca, yathā rāga-ādimān ayaṃ vacanād rathyā-puruṣa-
SV_10615	matā ||208|| itī saṅgraha-ślokaḥ. tasya	ca yathā samīhita-rūpa-an-upādānatve sādhye tathā
V3_06903	matā ||56|| itī saṅgraha-ślokaḥ. tasya	ca yathā-samīhita-rūpa-an-upādānatve sādhye tathā
V3_04501	tattvaṃ sapakṣa-vipakṣayoḥ sad-asattvaṃ	ca yathāyogaṃ hetv-ādiṣu yathāsvaṃ pratipatti-
SV_10101	-viṣaya-anumitiḥ kārya-liṅgā svabhāva-liṅgā	ca. yathāsvaṃ vyāpini sādhye tayor eva
SV_07921	uktam atra yathā vyatireko viśeṣa-pratyayās	ca yathāsvaṃ artha-antara-vivekāḍ itī. tasmād
VN_06801	antar-bhāvān na pṛthag vācyam. hetvābhāsās	ca yathoktāḥ. hetvābhāsās ca nigrāhasthānāni. kiṃ
SV_14719	jñānam itī kasya kiṃ āyattā pratipattiḥ. na	ca yad yad āyattā-pratītikam tasya svabhāva-
V2_09501	siddhā vyāvṛttiḥ. uktam atra kiñcit. api	ca yady a-dṛṣṭyā nivṛttiḥ syāc cheṣavad
SV_16617	anyatra pramāṇa-a-saṃvādiny an-iṣṭatvāt. kiṃ	ca, yady atyanta-parokṣe 'rthe 'n-āgama-jñāna-
V3_10704	hy atra virodho yadī vaktā ca syāt sarvajñās	ca. yady atra bhavato manda-buddhi-cakṣuṣo
V2_09801	a-darśana-mātreṇa ayuktaḥ pratiṣedhaḥ. api	ca yadī kathañcid vipakṣe 'darśana-mātreṇa a-
HB_01206	upayoga-viṣaya itī cet, uktam atra. api	ca yadī tat-saṃsthānaṃ bhinnam mṛdaḥ, kulālaḥ kiṃ
VN_00716	nimittaṃ ca niyogasya uktam eva. api	ca yadī na rūpa-ādīnām ekena śabdena sambandhaḥ,
VN_01608	-hetor ity anādi-bhāva-svabhāva-niyamaḥ. api	ca, yadī mṛt-piṇḍe ghaṭo 'sti, katham tad-
PV_03020	a-vyaktī tena nitya-upalambhanam | nityatvāc	ca yadī vyaktir vyakteḥ pratyakṣatām prati ||
HB_00911	itī na vināśa-hetuḥ kaścit. vaiyarthyaḥ	ca. yadī svabhāvato naśvaro bhāvaḥ, tasya na
SV_08825	parasparaṃ ghaṭa-ādi-vad ity uktam. api	ca, yam ātmānaṃ puras-kṛtya puruṣo 'yaṃ
PV_03383	| sārūpyāt tat kiṃ anyat syād dṛṣṭeś	ca yamala-ādiṣu || ādya-an-ubhaya-rūpatve hy eka-
VN_03004	uttaraṃ veditavyam. sva-pakṣa-anapekṣaṃ	ca, yaś ca sva-pakṣa-anapekṣaṃ hetuṃ prayuñkte
SV_04506	4|| dharma-dharmi-vyavasthānaṃ bhedo 'bhedaś	ca yādṛśaḥ | a-samīkṣita-tattva-artha yathā loke
SV_06602	-ātmana ekasya tatra eva vṛttir a-vṛttiś	ca yuktā vyāghātāt. na ca anyatra a-vartamānaṃ
V1_04113	niṣṭhāyāṃ sa svayam ātmānaṃ viṣaya-ākāraṃ	ca yugapad upalabhata itī tad-anye 'pi tathā syuḥ,
V1_03502	a-pratipatti-prasaṅgāt. sarva-avayavānām	ca yugapad draṣṭum a-śakyatvāt sarvadā ca asya a-
VN_01102	eva puruṣasya kadācit pratyakṣo 'pratyakṣaś	ca, yena kadācid asya anumānaṃ upalabdhiḥ kadācit
SV_03517	atra śabdānām svātantrya-abhāvād itī. api	ca, yeṣāṃ vastu-vaśā vāco na vivakṣā-para-āśrayaḥ
SV_06607	'nvayād vā na vā. na punar an-anvayo 'nvayī	ca. yo 'pi bhinnam eva sāmānyam āha. tasya apy a-
SV_06216	niveśana-arthaḥ, tat-sāphalyāt. niveśanaṃ	ca yo yasmād bhidyate vinivartya tam | tad-bhede
HB_03619	viruddhas tena itī bādhayā samānam. api	ca yo vastuto 'sambhavat-pratīhetuḥ, sa kiṃ
PV_03455	grhṇīyāt saṃvid bhedo 'py apoditaḥ || yeṣāṃ	ca yogino 'nyasya pratyakṣeṇa sukha-ādīkam |
SV_13207	yugapad upalabhyeran sarva-deśa-sthitaś	ca. yogya-indriyatvād viṣaya-sannidhānād a-
SV_02302	-kālayos tadvattā-itarayor niyama-ayogāt. sā	ca yogyatā hetu-bhāvāt kiṃ anyat. tasmād eka-deśa
V2_08615	-kālayos tadvattā-itarayor niyama-ayogāt. sā	ca yogyatā hetu-bhāvāt kiṃ anyat. tasmād eka-deśa
SV_07217	kāraṇam kāraṇam matam ||146|| prāg eva asya	ca yogyatve tad-apekṣā na yujyate | sāmānyasya a-
HB_03215	tasmād a-tad-ātmā ca syāt tad-deśa-kālaś	ca, rasa-rūpa-ādi-vat. tasmāt kvacit kadācit
SV_16502	vadanti na | kalpyo 'yam arthaḥ puruṣais te	ca rāga-ādi-saṃyutāḥ ||312|| tatra ekas tattva-
VN_00619	-sambandhitā api na sidhyati. ghaṭa ity api	ca rūpa-ādaya eva bahava eka-arthakriyā-kāriṇa
VN_03014	tad guṇa-vyatiriktaṃ, na upalabhyate	ca rūpa-ādibhyo 'rtha-antaraṃ dravyam ity ukte
V3_08411	praty ābhimukhyena vinā na rasaḥ. tad eva	ca rūpa-upādāna-hetūnām pravṛtti-kāraṇam. sā api
SV_14412	-anyatva-a-vyatikramāt. upakāra-utpādanasya	ca rūpa-niṣpādāna-lakṣaṇatvāt. tad-a-tat-kriyā-
VN_01612	rūpa-antarasya sattve rūpa-antaram astī. na	ca rūpa-pratibhāsa-bhede vastv-a-bhedo yuktaḥ,
PV_03190	bheda-apekṣā na yujyate | tasmāc cakṣuś	ca rūpaṃ ca pratītya udeti netra-dhīḥ || sākṣāc
PV_03071	vā vinā na arthasya sambhavaḥ | yac	ca rūpaṃ tayor dṛṣṭam tad eva anyatra lakṣaṇam ||
V1_03903	rūpaṃ na astī tattvataḥ | yasmād ekam anekam	ca rūpaṃ teṣāṃ na vidyate ||50|| sādharma-
PV_03426	rūpayā jñāne niruddhe 'nubhavaḥ kutaḥ | svaṃ	ca rūpaṃ na sā vetti ity utsanno 'nubhavo 'khilāḥ
V1_01614	rasa-buddhi-vad gandhasya cakṣur-buddhi-vac	ca rūpasya. ākāra-arpaṇa-kṣamaṃ hi kāraṇam
PV_03215	|| na grāhya-grāhaka-ākāra-bāhyam astī	ca lakṣaṇam | ato lakṣaṇa-śūnyatvān niḥ-svabhāvāḥ
HB_02903	na kevalaḥ, tena na a-samudāya-sādhanam. na	ca liṅga-liṅginor a-sambandho 'nya-bhāvasya
SV_15219	-abhāvād iṣṭa-artha-siddhes tat-sādhanatvāc	ca liṅgasya vyartham anvaya-darśanaṃ vyatireka-
SV_11516	syāt. tato na nityaḥ. tad-āśraya-arthaś	ca vaktavyaḥ. nityasya an-upakāryatvāt. an-
SV_10919	niṣ-prayojana-vitatha-abhidhāna-vaiphalyāc	ca vaktuḥ. tad etad a-gatyā ubhayathā apy
SV_17001	abhimate. tat katham tad-vaśāt pratītiḥ. na	ca vacana-vṛtter eva a-virodho 'nyatra api
V3_11104	na tv evam a-śubha-abhinandena viparyāsena	ca vacanasya tat-siddhiḥ, ātmany eva anyathā-
V3_00803	ādayo hetu-prayogaḥ vyākhyātāḥ, āgama-siddhāś	ca. vacanasya vaktur icchā-mātreṇa pravṛtteḥ.
VN_02612	-abhyanuñjāto bhavati, anityaḥ śabda itī	ca vadato nityaḥ śabda ity āñjasaḥ pratipakṣaḥ
HB_01701	abhāva-virodhāt. tat kiṃ idānim matā	ca vandhyā ca, ko vā asya bhāṣitasya arthaḥ - a-
SV_12711	cet. na, tasya vyabhicārād a-nidarśanatvāc	ca. varṇa-a-viśeṣe 'pi vākya-bhedāt pratipatti-

VN_04209 anena eva nigrasthānena nigrāha-arhaḥ. na
 SV_16006 rasa ity-ādi-padeṣu kaścīd varṇa-bhedo na
 SV_15606 'nyaḥ krama iti niveditam etat. a-vyatireke
 SV_11909 artha-antareṇa śliṣyato viśeṣa-abhāvāt. kiṃ
 SV_13608 mā bhūḍ ayaṃ doṣa ity anityān a-vyāpinaś
 PV_04080 bhavet || anumānasya sāmānya-viśayatvaṃ
 SV_14108 -liṅgatvād asyāḥ. kiṃ ca, ānupūrvyās
 SV_12323 -darśana-ādayo 'n-abhyudaya-hetavo 'nyathā
 SV_07714 (152'bc) utpitsu-deśād bhinna-deśam. tayos
 SV_16328 hi te samayam anupālayantas tad-upadeśena
 SV_06601 -abhāvāt sāmānādhikarānya-ādir na syāt. na
 SV_05814 -viśaya-abhīmatasya tasya abhāvāt, anyasya
 V3_10408 -virahēṇa. sā eva hetur vācyaḥ syāt. tatra
 PV_03045 ca jātinām a-kāryatvād a-rūpatā || yac
 SV_05506 grhṇatī tathā viplavata ity uktaṃ prāk. api
 SV_11717 an-upakāriṇā vyaktā yujyante. sambandhasya
 SV_04505 -artho 'sāv asann api | sāmānādhikarānyaṃ
 V2_04901 -an-anuvīdhānāt pratyakṣa-vat sāmānasya
 SV_06415 tasmān na vyatiriktaḥ. tad-anya-gaty-abhāvāt
 SV_12805 -avayavaṃ vākyam. eka-avayava-pratipattiyā
 SV_12802 mīthyā-anekatva-kalpanā | eka-avayava-gatyā
 SV_12825 yuktā. grhīta-a-grhītayor a-bhedāt. krameṇa
 SV_01606 bādhatvād a-samānam, parabhāva-bhūtasya
 V2_09904 bādhatvād a-samānam para-bhūtasya
 V3_12012 avadhāraṇasya kiṃ phalaṃ syāt. an-avadhāraṇe
 SV_12712 pratipatti-bhedaḥ kārya-bhedaḥ syāt. sā
 SV_12908 vyakta-a-vyakta-virodhāt. a-varṇa-bhāge
 SV_13305 idam ||256|| na hi vyaṃ dhvaniṃ śabdaṃ
 SV_17517 tat-pratītir ayuktā. pravṛttir vācānām
 SV_03219 tu saṅketa-bhedāt. na vācya-bhedo 'sti. nanu
 SV_16404 -viśeṣa eva samarthītaḥ. kṛtakāḥ pauraṣeyās
 SV_15928 svalakṣaṇam indriya-viśayaṃ sāmānya-lakṣaṇam
 V1_00805 -jñāna-utpattāv a-sāmarthyād atiprasaṅgāt
 V1_03002 tasya iha api tulyatvāt, indriya-vikāre
 SV_12102 ity a-pratyayā eva asya vṛttīḥ. drśyante
 SV_06501 anyāḥ karoti. saṅketa-pratīnyamāt. na
 SV_15403 -abhāve bhavatas tena vyāpty-ayogāt. yā eva
 SV_15218 viruddhayor ekatra sambhavo 'sti. a-sambhave
 PV_03535 ity uktaṃ tad aneka-kṛt || arthaṃ pūrvam
 VN_02817 ca kā niṣṭhā teṣām a-niṣṭhānāt. drśyate
 SV_06620 asti tat | a-tat-kārya-parāvṛttir dvayor api
 PV_04221 -anvayeṣu na sidhyati | pratiśedha-niśedhaś
 SV_05715 kathaṃ jñāna-hetur iti. pratiśedhasya
 SV_15405 -lakṣaṇatvāt sādhyasya. pratiśedha-dvayāt
 V3_01005 eva sāmartyam iti cet, uktaṃ atra. api
 SV_06621 api ca vidyate ||139|| artha-a-bhedena
 SV_15002 hi tal-lakṣaṇam vastv iti vākṣyamaḥ. tasya
 SV_17421 kārya-rūpasya āsraya-vaśena sthānam, kāraṇāt
 HB_02208 'vasthānāt. tasya parasmād vināśaḥ, na
 SV_14421 bhavato hi kenacit saha-bhāvaḥ syāt. na
 SV_11103 svabhāvayor guṇa-doṣa-darśanena kriyeta. tac
 V3_10105 -kṛtatvād ity ukta-prāyam. sādhyā-vyatireke
 V2_09201 -abhāve kvacid utpattir drṣṭā, a-darśanāt
 VN_03516 vaidharmye, abhīmatatvāt. sādharṇya-drṣṭānte
 V3_01307 cen na sādhyam, kim idāniṃ sādhyam. tathā
 VN_01218 -bhavato ghaṭasya tasmād a-bhedaḥ, bhedaś
 NB_03054 an-iṣṭasya, ukta-mātrasya nirākṛtasya
 SV_06018 tatra svayam eva tad-dhetūn a-tad-dhetūmś
 SV_05610 an-avadyam etat. nanu dhīḥ kāryam tāsām sā
 PV_02090 'drśya-āsraye gatīḥ || rasa-rūpa-ādi-yogaś
 NB_03112 -svabhāvayor ukta-lakṣaṇayor anupalambhasya
 SV_15217 a-vyāptas tatra tad-vyatirekaḥ śaṅkyeta. na
 SV_08506 eka-ākārasya api vyatireko 'vyatirekaś
 VN_01501 -bheda-lakṣaṇam sukha-duḥkha-vat. para-bhūte
 VN_00804 pratibhāsenā kim āvaraṇam. pratibhāsamānās
 ca varṇa-krama-nirdeśaḥ sarvatra nirarthakaḥ
 ca varṇa-vyatiriktam anyad yataḥ kārya-bhedaḥ
 ca varṇa eva mantrāḥ. te ca a-viśiṣṭāḥ sarvatra
 ca, varṇā nirarthakāḥ santaḥ pada-ādi
 ca varṇān icchet. tāv api pakṣau prāg eva
 ca varṇitam | iha evaṃ na hy an-ukte 'pi kiñcit
 ca varṇebhyo bhedaḥ sphoṭena cintitāḥ | kalpanā-
 ca varṇyante. tat katham ekatra viruddha-
 ca vartata iti. aho vyaśana-santatiḥ ||152||
 ca vartamānāḥ samarthāḥ. tat-samaya-upadeśa-nir-
 ca vastv-ātmana ekasya tatra eva vṛttir a-vṛttis
 ca vastu-dharmasya kasyacid a-saṃsparsāt. tata eva
 ca vastu-pratibandho vācyaḥ, anyathā asiddheḥ.
 ca vastu-balāj jñānam jāyate tad apekṣyate | na
 ca, vastu-sāmānya-vādino 'pi hi bhinnā eva
 ca vastutve syād bhedād buddhi-citrātā | (236ab)
 ca vastuny asya na sambhavaḥ ||84|| dharmā-dharmi
 ca vastuno 'nyatvena a-vācyaṭvāt. katham idāniṃ
 ca vastuno na paramārthaḥ. kathaṃ tarhy a-
 ca vākya-artha-pratipatter avayava-antara-apekṣā
 ca vākya-artha-pratipad bhavet ||249||
 ca vākya-pratipattir drṣṭā. sarva-vākya-vyāhāra-
 ca vākya-viśeṣasya a-tad-viśeṣatvāt. tad a-bhinna
 ca vākya-viśeṣasya a-tad-viśeṣatvāt. tad a-bhinna
 ca vākyaṣya vyatirekasya avyabhicāra-asiddheḥ.
 ca vākyaṭ. tac ca atīndriyam iti kutaḥ syāt.
 ca vākya 'sakala-śrāviṇo 'sakala-vākya-gatir na
 ca vācakaṃ pṛthag-rūpam upalakṣayāmaḥ. ekam eva
 ca vācya-drṣṭi-kṛtā iti cet | (337ab) syād etat
 ca vācya-viśeṣa-abhāvāt saṅketa-bhedo 'py ayukto
 ca vācya mantrāḥ phala-īpsunā | (310ab) na hy a-
 ca vikalpa-pratibhāsam yathā-vyavahāram saṃvṛtyā
 ca. vikalpakam tu mano-vijñānam artha-śakti-
 ca vikārāt, tan-nibandhanatvāt ca āsraya-sthiteḥ,
 ca vicchinna-kriyā-sampradāyāḥ kṛtakāś ca. tān
 ca vicchinnaṃ kiñcid vastv ākṣīpyate, yasya
 ca vijātiyayor vyāvṛtti-siddhiḥ sā eva anvaya-
 ca vijātiyasya gaty-antara-abhāvād iṣṭa-artha-
 ca vijñānam grhṇīyād yadi dhīḥ parā | pūrvāpara-
 ca viduśām api na atinirūpaṇād asiddha-abhidhānam
 ca vidyate ||139|| artha-a-bhedena ca vinā śabda-
 ca vidhānāt kidṛśo 'paraḥ || nivṛttir na asataḥ
 ca vidhānāt tat-kalpanā ayuktā iti. tasmāt
 ca vidhi-siddhir iti kā an-anvaya-a-vyatireka-
 ca vinā apy anena yāvān kaścīd kṛtakaḥ sa sarvo
 ca vinā śabda-a-bhedo na yujyate | tasmāt tat-
 ca vināśa-avyabhicārāt sa sattā-anubandhī.
 ca vināśa ity-ādikam, anyad api pratyakṣa-
 ca vināśo nāma aparāḥ svabhāvaḥ, bhāva-pracyutir
 ca vināśo bhavati. tasmād a-doṣaḥ. asattve 'bhāva
 ca vipakṣa-sa-ātmanaḥ puruṣasya doṣeṣu na
 ca vipakṣe tad-vyatireko yadi dharmiṇi siddhaḥ,
 ca vipakṣe vyatirekaḥ, tato 'vyabhicāra iti. na
 ca viparīta-dharmavati vastutaḥ sādhyā-
 ca viparyaya-siddhir vaiphalyam eva vā. yathā
 ca viparyaye sukha-duḥkhayor iti, idam bheda-a-
 ca viparyayeṇa sādhyāḥ. tena eva svarūpeṇa
 ca vibhajya pratyeti. tasya tad-buddhi-vartino
 ca vibhidyate ||108|| pratibhāvam. tadvat tat-
 ca viruddha upacārataḥ | iṣṭaś ced buddhi-bhedo
 ca viruddhatyāḥ. na ca anyo 'vyabhicārī. tasmād
 ca viruddhayor ekatra sambhavo 'sti. a-sambhave
 ca. virodhinor eka-ātmany a-sambhavāt. bhedo 'pi
 ca viveka-utpāde 'ṅgulyaḥ prasāritā eva
 ca vivekena pratyakṣā arthā drśyante 'pṛthag-

SV_08704	arthakriyā-kāri tad eva vastv ity uktam. sa	ca viśeṣa eva. yat punar etat sāmānyam nāma tat
VN_04404	api saṅgraha-prasaṅgāt. evaṃ-vidhāc	ca viśeṣa-samāśrayāt prthañ-nigrahasthāna-lakṣaṇa-
SV_09319	kila evaṃ prasādhyamānam viśeṣi-bhavati. na	ca viśeṣaḥ sādhayitum śakyate 'n-anvayāt. yathā
V3_07102	kila evaṃ prasādhyamānam viśeṣi-bhavati. na	ca viśeṣaḥ sādhayitum śakyate, an-anvayāt. yathā
V2_05104	|| ity antara-ślokaḥ. anya-yoga-vyavacchedena	ca viśeṣaṇa ekasya tad-bhāve 'nyasya a-tattvaṃ
V1_00910	abhāvāt siddham a-vikalpakam pratyakṣam. kiṃ	ca viśeṣaṇam viśeṣyam ca sambandham laukikim
SV_01319	nivṛttim manyamānas tat-pratiśedham āha. kiṃ	ca, viśeṣasya vyavaccheda-hetutā syād a-darśanāt |
SV_10812	ādriyeta vicārayitum, a-puruṣa-artha-phalāni	ca. viśa-śamanāya takṣaka-phāṇa-ratna-alāṅkāra-
SV_17419	-ādini pratyakṣāni, janma-sthiti-nivṛttis	ca viśamāḥ padārthānām, an-ādheya-viśeṣasya prāg
PV_03002	'n-artha-adhimokṣataḥ || sadṛśa-a-sadṛśatvāc	ca viśaya-a-viśayatvataḥ | śabdasya anya-
V1_03704	svasamvedana-rūpā eva artha-pratitih. tasyās	ca viśaya-ākāratā eva sādhanam, yathā-ākāram
VN_01719	-siddhir ity apārthakam tasya upādānam. yadi	ca viśaya-upadarśanam antareṇa pratīter an-
VN_01716	nigrahasthānam, vyartha-abhidhānād eva. nanu	ca viśaya-upadarśanāya pratijñā-vacanam a-sādhana
V1_02510	-a-pratyakṣatva-prasaṅgāt. viśayo 'sti iti	ca viśaya-upabhogaḥ prāptaḥ, tad-bhogasya a-
V1_02102	tad-rūpasya prāg a-darśanād abhilāpa-ābhoge	ca viśaya-pratyastamayāt tad-a-vivekena samvido
V2_05809	-śabda-vyavahārān pratipadyate pratipādayati	ca, viśaya-pradarśanena samaye pravartanāt, yathā
V1_02501	-āder viśeṣasya bhāvāt. samvin-niṣthās	ca viśaya-vyavasthitayaḥ. tāḥ katham a-cetano
V1_03406	eṣa viniścayaḥ. sa tad-abhāve na syāt. na	ca viśaya-sārūpyam vijñānasya, tat-pratibhāsināḥ
PV_03405	gamyate | śaktir hetus tato na anyo 'hetuś	ca viśayaḥ katham || sa eva yadi dhī-hetuḥ kiṃ
PV_02175	-utpatti-prasaṅgataḥ | vikalpya-viśayatvāc	ca viśayā na niyāmakāḥ | sabhāga-hetu-virahād
SV_06915	-ādayo na bhaveyur ity-ādī. api	ca, vṛttir ādheyatā vyaktir iti tasmin na yujyate
PV_03510	uddharaḥ || tathā hi nīla-ādy-ākāra eka ekam	ca vedanam | lakṣyate na tu nīla-ābhe vedane
SV_16822	iśa ity a-pratipattir eva tad-arthasya. api	ca, vedas tad-vyākhyānam vā puruṣeṇa puruṣāya
NB_02045	-prāptānām eva upalabdhir anupalabdhis	ca veditavyā. anyeṣāṃ virodha-kārya-kāraṇa-bhāva-
V2_06211	-anya-upalambha-kāraṇād asiddhiḥ siddhis	ca veditavyā, anyeṣāṃ hetu-phala-bhāva-abhāva-
SV_00608	teṣāṃ tad-viruddhānām ca siddhir asiddhis	ca veditavyā, anyeṣāṃ abhāva-virodha-asiddheḥ.
SV_12620	-asiddhi-prasaṅgād bheda-an-upalakṣaṇāc	ca vaidika-varṇa-asiddhiḥ, pratyabhijñānād a-
V3_08710	-nāntariyakatvād eṣāṃ, paramparā-kalpanāyās	ca vaiarthiyāt. sthāpakatvād ādhāraḥ, na
V3_04111	-tyāga eva hi tasya vināśaḥ, apara-bhāvaś	ca vailakṣaṇyam, viruddha-svabhāva-lakṣaṇatvād
SV_08102	-rūpam atīta-anāgataṃ karma-nimittam. anyac	ca vyakty-ādikam na iṣṭam ity a-nimitte te syātām.
SV_13905	-lakṣaṇatvāt. atha tad-rūpa-āvaraṇānām	ca vyaktis te vigamo yadi | abhāve karaṇa-grāma-
SV_07419	vyakteḥ kāryam eva sāmānyam uktam syāt. api	ca, vyañjakasya ca jātīnām jātimattā yadi iṣyate |
SV_02514	ime bhāvāḥ sajātiya-abhimatād anyasmāc	ca vyatiriktāḥ svabhāvena eka-rūpatvāt. yato yato
SV_15411	-rūpatvāt. abhāva-rūpas tu vyatirekaḥ, sa	ca vyatiricyamāno bhāvam upasthāpayati, na evaṃ
SV_01316	upalambhe tad-abhāvāt, anupalambhāc	ca vyatireka iti samśayito 'nivāryaḥ syāt.
V2_09608	upalambhe tad-abhāvāt. anupalambhāc	ca vyatireka iti samśayito 'nivāryaḥ syāt.
SV_01226	a-vyatireko vyabhicāraḥ śeṣavataḥ. kiṃ	ca, vyatireky api hetuḥ syāt (18c) na idaṃ nir-
V2_09511	a-vyatireko vyabhicāraḥ śeṣavataḥ. kiṃ	ca vyatireky api hetuḥ syāt. na idaṃ nir-ātmakam
SV_03220	'py ayukto dvayor eka-abhidhānāt. tathā	ca vyatirekiṇyā vibhakter ayogas tasyā bheda-
VN_01401	caitanya 'pi prasaṅgāt. dravyasya dharma iti	ca vyapadeśo na sidhyati sambandha-abhāvāt. na hi
PV_02274	punar udbhavāt | dvaya-kṣaya-arthaṃ yatne	ca vyarthaḥ karma-kṣaye śramaḥ || phala-vaicitrya
SV_03624	eka-vacanam eka-śakter abhāvāt. yatnaś	ca vyarthaḥ. vastv-a-bhedād anyatra eka-vacanam
SV_11415	puruṣāt pratipadyate. tadā apauruṣeyatāyās	ca vyarthā syāt parikalpanā | (229ab) api nāma a-
SV_04824	pravṛttir api pratyuktā, tadvac-codane	ca vyavadhānam, jāti-tadvatoḥ pravṛtti-viśayatve
SV_03501	pratibhāsa-vaśena sāmānyam sāmānādhikaraṇyam	ca vyavasthāpyate, asad-artho 'pi, arthānām
VN_02508	veditavyaḥ. tatra drṣṭas ca asāv ante	ca vyavasthita iti drṣṭāntaḥ. sva-drṣṭāntaḥ sva-
V3_12108	na icchaty asad abhāva ity-evam-ādī	ca vyavaharati. nirloṭhitaś ca ayam artho 'sati
SV_14623	iti bhāva-pratiśedha eva kriyate. api	ca, vyavahartāra eva etad evaṃ vyāpāra-vad iva
SV_04524	a-saṅketitam arthaṃ prakāśayanti. saṅketaś	ca vyavahāra-arthaṃ kriyate, api nāma itaḥ śabdāt
VN_01105	eka-atīśaya-nivṛttyā apara-atīśaya-utpattyā	ca vyavahāra-bheda-upagamāt. so 'tiśayas tasya
SV_13822	asya kaścīd atīśaya ity uktam. pratiśiddhe	ca vyāpi-nityatve. ghaṭa-ādinām vyañjaka-antara-
HB_00612	iti sarva-upasamhāreṇa anvayena vyatirekeṇa	ca vyāpti-pradarśana-lakṣaṇau sādharmya-
SV_07811	bhāvas tena sambadhyate 'pi na | tad-deśīnam	ca vyāpnoti kim apy etan mahā-adbhamam ||154||
SV_02521	-kārya-kāraṇasya tad-bhedāt. yāvatyās	ca vyāvṛttayas tāvatyaḥ śrutayo 'tat-kārya-
SV_08917	svabhāvena bhedasya abhyupagamāt, sāmānyasya	ca vyāvṛtti-lakṣaṇasya, svabhāva-bhūtasya ca
SV_04828	cet, tulyam tad vyāvṛttimataḥ, a-vastu-grāhī	ca vyāvṛtti-vādinām śabdaḥ pratyayaḥ, sa vibhrama
SV_03216	nivartamānasya tad-bhāva-prasaṅgāt. tathā	ca vyāvṛtter abhāvaḥ. tasmād yā eva vyāvṛtīḥ, sa
SV_12904	a-kramasya upakāra-ayogāt, a-krameṇa	ca vyāhartum a-śakyatvāt, gaty-antara-abhāvāc ca.
PV_02275	karma-kṣaye śramaḥ || phala-vaicitrya-drṣṭeś	ca śakti-bhedo 'numiyate | karmanām tāpa-
VN_01117	avasthā atīśayavatya iti cet, tā avasthāḥ sā	ca śaktiḥ, kim eko bhāva āhosvin nānā. ekaś cet,
V2_06102	tad-abhāvaḥ. śaktam kāraṇam na a-śaktam. na	ca śaktiḥ kenacit pratibandham śakyate, antya-
PV_02117	proktam indriya-ādy api śeṣavat || drṣṭā	ca śaktiḥ pūrveṣāṃ indriyāṇām sva-jātiṣu | vikāra
SV_08106	-nimittam na karma na sāmānyam iti cen na	ca śaktir an-anvayāt ||159|| na hi śaktir nāma
VN_00705	pratyekam sahitānām ca śakter nānā-ekā	ca śaktir iti, nānā-eka-śakti-vivakṣāyam bahu-
VN_01307	vivekena an-upalakṣaṇa evaṃ bhavati. na	ca śakteḥ śakty-ātmani prādur-bhāva iti tasyāḥ

VN_00705
V3_00603
SV_10619
SV_11505
SV_03916
HB_00610
HB_00611
NB_03024
SV_12818
V1_01611
SV_15005
SV_04704
V3_09810
SV_06312
VN_04819
V1_01703
SV_10011
V2_08213
VN_04606
SV_16509
PV_03128
V2_07002
V3_11503
SV_11814
V1_00503
V3_02311
V3_01110
V3_02802
SV_17425
HB_03909
SV_10814
V1_00501
V3_09708
SV_10811
V1_02704
SV_01102
V3_12006
SV_05723
PV_03138
SV_01307
V2_09603
PV_02071
PV_03091
SV_02313
V2_08707
SV_10608
V3_06808
SV_06005
V3_03306
V2_04701
PV_04174
V3_08005
VN_04511
SV_13003
V3_06009
HB_01604
HB_03410
SV_05621
SV_09912
V2_07809
SV_14008
PV_03015
SV_13208
PV_03160
PV_03328

jāti-śabdeṣv arthānām pratyekam sahitānām
-niṣedhaḥ kriyate, na kaścīd evaṃ karoti. na
śabda-prayogāt. tad-abhāve tad-ayogāt. api
idaṃ bhavet ||230|| iti saṅgraha-ślokaḥ. api
vastuṣu bhāvāt, a-virodhāt, vyavahārasya
sarvaṃ kṣaṇikam, yathā ghaṭa-ādayaḥ. saṃś
sattva-abhāvaḥ, yathā vandhyā-sute. saṃś
sattvam utpattimattvaṃ kṛtakatvaṃ vā. saṃś
'py a-sambhavāt. artha-antara-an-utpatteś
śabda-arthaḥ, yaḥ śābde na pratibhāsatē. na
-vat sambandha-nityatā api pratyākhyeyā. yā
yadi vyaktau śabda-niveśanam phala-vat. sa
hetu-rūpo na siddha ity asiddha ucyate. sa
gamyate, tad-viśiṣṭo vā ity āha. ata eva
bhaviṣyati iti. pratiyamāna-arthasya
-viśayāḥ śābda-vikalpāḥ. artha-pratipattaye
196a) abhāva-kāriṇaḥ kriyā-pratiśedhāc ca iti
(56a) abhāva-kāriṇaḥ kriyā-pratiśedhāc ca iti
parihṛto bhavati. viparyaya-darśanāc
kañcid arthaṃ kalpayaty anyo 'param. na
sañketasya a-pravṛttitaḥ | viśayo yaś
an-upadeśād a-pratipatter upadeśe
eka-svabhāvo na bhavati iti viruddhaḥ.
-apekṣo 'rtha-jñāpanam kiṃ na karoti. sa
tasya a-prāmāṇye vṛtti-vaiphalyāt. na
-doṣa-lakṣaṇam nyāyāyā, atiprasaṅgāt. api
-āśrayaḥ, a-nāntarīyaka-abhyupagamaś
viśeṣa-antare vivāda-a-sambhavāc ca. na
-anugūṇa-upāya-puruṣa-artha-abhidhānāni
tat-sādhanam anvākarṣati iti. parārthatvāc
-vac chakya-upāyam puruṣa-artha-abhidhāyi
sva-vācā viḍambayati. para-avabodha-arthaṃ
asiddhi-codanā-ayogāt, an-adhikārac
vaiguṇyam udbhāvayet. a-śakya-upāya-phalāni
tan-nivṛttis tad-upādāna-kāraṇa-apekṣiṇaś
vyatirekasya anaikāntikasya tat-pakṣasya
||82|| iti saṅgraha-ślokaḥ. tulyaś
teṣāṃ tebhyo vivekaḥ śabdena codita iti. sā
santu sakṛd dhīyaḥ || pratibhāsa-a-viśeṣaś
kathaṃ nairātmya-siddhiḥ. abhyupagamena
a-pramāṇikā nairātmya-siddhiḥ. abhyupagamena
|| sthitimān sa-āśrayaḥ sarvaḥ sarva-utpattā
sarvatra artho na bhidyate || viruddhaṃ tac
-janana-svabhāvād bhāvāt. tat-svabhāvate
-janana-svabhāvād bhāvāt. tat-svabhāvate
vedyatvād a-pratikṣepa-arho 'rtho dharmī. na
vedyatvād a-pratikṣepa-arho 'rtho dharmī. na
eva ity ubhayiṃ gatim na ativartate. tayoś
dharmaṇaṃ pratiṣṭhāpayati. dharma-antaram
-tad-anya-kāraṇasya darśanasya vyāvṛttiḥ. na
ca pratipāditam | iṣṭa-a-sambhavy-asiddhaś
hetuḥ svabhāva-lakṣaṇaḥ kārya-lakṣaṇaś
yaḥ khalu ubhayaṃ vetti śabdān apaśabdān
chabda-rūpaṃ nityaṃ syād upalabhya-svabhāvaṃ
tad-abhāva-vyavahāra-siddhi-hetuś
-ākhyāt padārtha-antarāt kārya-utpatteḥ. api
hetoḥ saty eva sādhyā-dharme bhāvaḥ. kathaṃ
-hetavo bhavanto janayanti svabhāvata iti
so 'tat-svabhāvaḥ syāt. niyata-śaktiś
so 'tat-svabhāvaḥ syāt. niyata-śaktiś
api iti cet. tena eva saṃśayo 'stu. na
cet svapna-ādāv anyathā iḥṣaṇāt | ayuktaṃ na
viśaya-sannidhānād a-pratibandhāc
| sañketa-anvayinī rūḍhir vaktur icchā anvayī
nila-ādi-rūpas tasya asau svabhāvo 'nubhavaś

ca śakter nānā-ekā ca śaktir iti, nānā-eka-śakti-
ca śakyam evaṃ kartum, caitanyena anayor virodha-
ca, śabda-artha-apahnavē sādhye dharmā-ādihāra-
ca, śabda-artha-yaḥ sambandho nityo vā syād anityo
ca śabda-āśrayasya tathā-darśanāt. na punar vastu-
ca śabda iti. tathā – kṣaṇikatva-abhāve sattva-
ca śabda iti sarva-upasamhāreṇa anvayena
ca śabda utpattimān kṛtako vā iti svabhāva-hetoḥ
ca. śabda-utpāda-vādinā tavad ayam a-doṣa eva.
ca śabda-viśaya eva vastu, ākāra-antareṇa darśane
ca śabda-śaktir yogyatā-ākhyā artha-pratipatty-
ca śabdaḥ kasmāt sāksād vyaktiṣv eva na niyujyate.
ca śabdaḥ pakṣi-kṛtaḥ, na ca aparāḥ śabdaḥ, yo
ca śabdasya na dvau vyāpārau, tad-anya-
ca śabdasya prayoge 'tiprasaṅgaḥ. pariśiṣṭeṣu ca
ca śabdāḥ prayujyante. na ca indriya-artho 'nvayī,
ca-śabdāt. katham a-sāmarthyam. siddhe hi bhāve
ca-śabdāt. katham a-sāmarthyam. siddhe hi bhāve
ca. śabdād artham a-pratipadyamānāḥ apaśabdair
ca śabdānām kaścīd svabhāva-pratiniyamo yena ekam
ca śabdānām samyojyeta sa eva taiḥ || asya idam
ca śabdānām artheṣv an-āvaraṇāt tad evaṃ puruṣa-
ca-śabdo dvayor ekasya asiddhāv aparasya ca
ca śabdo yad abhiprāyāiḥ prayujyamāno dṛṣṭo
ca śarīram eva buddhiḥ, tat-siddhāv api buddhi-
ca śāstra-upagamāt sarvaḥ śāstra-dṛṣṭaḥ
ca śāstra-upagame 'pi vādino nirastaḥ. katham
ca śāstra-dvāreṇa vivādaḥ, tadā tasya a-
ca śāstra-dharmān a-pradarśya atyanta-prasiddha-
ca śāstra-praṇayanasya – tri-rūpaṃ līgaṃ vaḥ
ca śāstraṃ parikṣyeta anyatra avadhānasya eva
ca śāstraṃ praṇayanān anumānaṃ pratikṣipati ity
ca śāstrasya anumāne. pramāṇena eva bādhanē tad-
ca śāstrāṇi phala-arthī na ādriyeta vicārayitum,
ca śīta-sparśa-āder aparā-utpattiḥ. tasmād
ca śeṣavad-ādeḥ. dvayor ity eka-siddha-
ca śrāvaṇatvena prāṇa-ādir vyabhicāreṇa. na, tad-
ca śrutiḥ. a-kārya-kṛti-tat-kāri-tulya-rūpa-
ca sa-antara-anantare katham | śuddhe mano-
ca sa-ātmaka-an-ātmakau vibhajya tatra abhāvena
ca sa-ātmaka-an-ātmakau vibhajya tatra abhāvena
ca sa-āśrayaḥ | tasmāt sarvasya bhāvasya na
ca sa-upāyam a-vidhāya a-pidhāya ca | pramāṇa-
ca sa eva agnir ity avyabhicāraḥ. agni-svabhāvaḥ
ca sa eva agnir ity avyabhicāraḥ. agni-svabhāvaḥ
ca sa eva arthaḥ svalakṣaṇam iti śakyaṃ vaktum. a
ca sa eva arthaḥ svalakṣaṇam iti śakyaṃ vaktum, a
ca sa eva doṣaḥ. na doṣaḥ, dṛṣṭa-viparītasya su-
ca sa eva punaḥ prativahati iti na bhidyate sva-
ca sa eva pratibhāso 'rtho yuktaḥ, tasya punaḥ
ca sa eva syān nirākṛtaḥ || anityatva-sa-hetutve
ca. sa eva sva-vyāpaka-viparyaye sādhye viruddha
ca, sa evaṃ pratipadyate. yas tu nakka-śabdān
ca. sa ca tasya svabhāvaḥ kadācin na apaiti iti
ca. sa ca svasamvedana-pratyakṣa-siddhaḥ. nanu
ca sa tadā eva tāvat sannihita-sakala-sahakāri
ca sa tal-lakṣaṇo dharmiṇi hetuḥ syān na ca atra
ca. sa tv eṣāṃ a-bhinno bheda ity ucyate, jāna-
ca sa hetuḥ svarūpeṇa pratīta eva. na ca svabhāva
ca sa hetuḥ svarūpeṇa pratīta eva. na ca svabhāva
ca saṃśayitāt siddhiḥ. viveka-a-darśanād ekatvam
ca saṃskārān nila-ādi-pratibhāsataḥ || nila-ādy-a
ca. saṃskṛtasya upalambhe ca kaḥ saṃskartā a-
ca saḥ | kriyate vyavahāra-arthaṃ chandaḥ śabda-
ca saḥ | nila-ādy-anubhavaḥ khyātaḥ svarūpa-

PV_03469 bhedah kuto buddher vyabhicāry-anya-jaś
SV_04810 ucyate tena tebhyo 'sya a-vyavacchede katham
PV_03166 arthe ko 'mśo 'vagamyate | tasya a-gatau
VN_04406 -lakṣaṇa-pralapane 'tiprasaṅgo 'py uktaḥ. na
V3_11005 -ādayo maitry-ādayaḥ sūtre deśitāḥ. etās
SV_00915 -ādy-ālabanā maitry-ādaya iṣyante. etās
PV_02213 doṣa-nigrahaḥ || tan-mūlās ca malāḥ sarve sa
SV_07518 yadi tatra dr̥ṣṭam kiñcid anyatra paśyēt. tac
PV_03499 yadi kalpanā | arthasya tat samvitteś
V3_12602 anyathā hi tatra a-vyavahāra eva syāt. na
PV_03072 dr̥ṣṭye darśana-hetuṣu | anyeṣu satsv adr̥ṣṭye
PV_02196 eva dayā-udayaḥ | mohaś ca mūlam doṣāṅam sa
HB_02305 iti yaḥ san sa vināśī, naśvaratā-nivṛttau
NB_03084 anayoḥ sapakṣe 'sattvam, a-sapakṣe
VN_00516 -pratipatty-upāya-abhāvāt. tat-pratipattau
SV_12326 artha-a-nirṇayāt kvacid a-pratipattiḥ. tathā
SV_10626 -āśraya iti na upanyasaniya eva syāt. kiṃ
V3_06906 śabda-prayogāt, tad-abhāve tad-ayogāt. kiṃ
PV_02268 virudhyate || kriyāyām a-kriyāyām ca kriyā
V3_05505 'py eka-deśa-bhāg ukto veditavyaḥ. tena eva
V3_11507 dvayor iti vartate. yatra anvayo vyatirekaś
PV_04237 a-jñāta-viplavāḥ || sattā-sādhanā-vṛtteś
V2_05302 vyatiricyate, sandeha-sādhanāt. vyatirekiṇāś
NB_03093 iti. dvayo rūpayor ekasya asiddhāv aparasya
V3_09110 vyabhicāra-bhāk | dvayor viruddho 'siddhau
V3_11503 ca-śabdo dvayor ekasya asiddhāv aparasya
SV_13422 sad-asator upalambha-sādhyeṣv artheṣu. na
V2_06210 dr̥ṣṭya-ātmanām eva teṣāṃ tad-viruddhānām
V1_02103 -a-vivekena samvido 'py a-grāhya-grāhakasya
V3_03809 -ādīṣu dr̥ṣṭatvān na asādḥāraṇatā syāt. na
PV_02069 guṇa-sāmānya-karmanām || etena samavāyaś
SV_13419 -vaiyarthya-prasaṅgāt, eka-varṇa-bhāga-kāle
PV_02103 vācyo 'nyo 'pi diśā anayā || hetutve
V3_13004 a-bhedād eva, āśraya-a-samaveta-rūpa-virahaś
SV_08828 ||179|| cintyete sva-ātmanā bhedo vyāvṛtṭyā
SV_13102 -nirmita eva syāt. na vastv-āśrayaḥ. na
V3_05202 -nirmita eva syāt, na vastv-āśrayaḥ. na
VN_04712 -deśam bhāṣāṅam kiñcil lakṣaṇam asti, atha
SV_10806 pravṛtta iti pariṣṭyā prāmānyam āha. tac
VN_04820 śabdasya prayoge 'tiprasaṅgaḥ. pariśiṣṭeṣu
PV_03145 anena anubhava-ādikam || viśeṣaṅam viśeṣyam
V1_00911 pratyakṣam. kiṃ ca viśeṣaṅam viśeṣyam
SV_11930 tasya etad-vikalpa-an-atikramāt. vastu
SV_11512 ca pauraṣyatvam iti vipralambha-āśānkā. api
V1_00212 tathāvidha-sannidhānam sūcyati. sāmānyena
PV_03062 parokṣo 'rtho viśeṣeṇa na gamyate || yā
SV_04712 'py ekaṭa kṛtād anyatra a-pratītiḥ, na
PV_03115 -āśleṣa-karaṇāt karaṇam kila | sā sattā sa
SV_09119 'sti, na etad dharmā vā iti pratītiḥ. tathā
HB_03506 ca bādhakam pramāṇam syāt sādhyā-abhāvāsya
PV_02183 || nityānām pratiṣedhena na īśvara-ādeś
HB_03712 prāg itareṇa na kaścīd viśeṣo lakṣyate. na
PV_03079 bhavet || viśaya-a-niyamād anyā-prameyasya
VN_00308 bādhaka-asiddhau samśayo dur-nivāraḥ. na
SV_09013 tan na ubhaya-rūpam ity ekānta-vādaḥ. api
VN_01517 syāt, tad-bhāve viśeṣāsya an-anvayāt. sataś
PV_02146 vakti na anṛtam || dayālutvāt parārtham
PV_02151 asiddhatā || na vikārad vikāreṇa sarveṣāṃ na
NB_03117 sarvagatam, yathā ākāśam. abhisambadhyate
SP_00003 hi sambandhaḥ so 'san katham apekṣate | samś
VN_01916 iti paṭhen nṛtyed gāyec ca. pratīvādī tam
SV_15609 devatā-sannidher a-sākalyena virādhanāc
V3_03602 syāt, pratyakṣeṇa योगyatā a-niścayāt. tatra
SV_04324 śabdaḥ syāt. buddhi-pratibhāsa-viśayatve
SV_04606 phalam eva kiñcid ithuṃ yuktaḥ. tac

ca saḥ | rūpa-ādīn pañca viśayān indriyāṇy
ca saḥ ||96|| śabdām hy eṣa prayuñjāno 'rtheṣv an
ca saṅketa-kriyā vyarthā tad-arthikā || śabdo
ca saṅgraha-nirdeśe kiñcid doṣam paśyāmaḥ
ca sajjātiya-abhyāsa-vṛttayaḥ. na evam rāga-ādayaḥ,
ca sajjātiya-abhyāsa-vṛttayo na rāga-apekṣiṇyaḥ,
ca sat-kāya-darśanam | vidyāyāḥ pratipakṣatvāc
ca sataḥ | an-anyatve 'nvaya-abhāvād anyatve 'py
ca satatam bhāsamānayoḥ || bādḥake 'sati san-
ca satām api paramārthataḥ kaścīd dharma-dharmi-
ca sattā vā tadvataḥ katham || a-prāmānye ca
ca sattva-graho vinā || tena agha-hetau na dveṣo
ca sattva-nivṛttir iti, anvaya-vyatireka-siddhiḥ.
ca sattvam iti viparyaya-siddhiḥ. etau ca sādhyā-
ca satyām asad-vyavahāra iti idaṃ tan-nimittam
ca sad apy an-upayogam apauruṣeyam. bauddha-
ca, sad-asat-pakṣa-bhedena śabda-artha-an-
ca, sad-asat-pakṣa-bhedena śabda-artha-an-
ca sadṛśa-ātmanaḥ | aikyaṃ ca hetu-phalayor
ca sadṛśam udāharaṇam āha, prayatna-anantaram
ca sandigdhaḥ, yathā – sa-ātmakam jīvac-charīram
ca sandigdhaḥ syād asan na saḥ | asattvam ca
ca sandeha-ayogāt kṛtakatva-ādīnā anityatve,
ca sandehe 'naikāntikaḥ. yathā vīta-rāgaḥ kaścīc
ca sandehe vyabhicāra-bhāk ||68|| ekaikasya
ca sandehe vyabhicāra-bhāg iti sūcana-arthaḥ,
ca sannidhi-mātreṇa sādhanāḥ. vyakty-apekṣaṇāt.
ca sannihita-anya-upalambha-kāraṇād asiddhiḥ
ca samayasya abhāvāt, anyena apy atīta-rūpasya a-
ca samayād vartamānasya kācid asādḥāraṇatā. yadi
ca samavāyi ca kāraṇam | vyavasthitatvam jāty-
ca samasta-rūpa-an-upalakṣaṇāt. tad ayam a-
ca samastānām eka-aṅga-vikale 'pi na | pratyekam
ca. samāna-deśa-āśraya-indriya-yoga-apekṣāyām
ca samānatā | asty eva vastu na anveti pravṛtṭy-
ca samāropa-anuvidhāyinyo 'rthakriyāḥ. na hi
ca samāropa-anuvidhāyinyo 'rthakriyāḥ. na hi
ca sampradāya-vaśāt tā lokas tathā eva
ca sambaddha-anugūṇa-upāyam puruṣa-artha-
ca sambandham pradarśya dharminī bhāvaḥ
ca sambandham laukikīm sthitim | gr̥hītvā
ca sambandham laukikīm sthitim | gr̥hītvā
ca sambandhaḥ. sa katham tad-āśrayaḥ syāt.
ca, sambandhinām anityatvān na sambandhe 'sti
ca sambandhino 'rthasya pratipattir anumānam iti
ca sambandhino dharmād gatir dharminī jāyate | sā
ca sambandho 'sti iti. api ca, tat-kārīṇām a-tat-
ca sambandho nityau kāryam atha iha kim || yasya
ca sambandho niṣiddho bhavati iti. tathā api
ca sambhava iti na a-bādhāyāḥ sāmartyam. na ca
ca sambhavaḥ | a-sāmartyād ato hetur bhava-
ca sambhavat-pratihatūnām api sarvadā tad-
ca sambhavāt | yojanād varṇa-sāmānye na ayam
ca sarva-anupalabdhir bhāvāsya bādhikā. tatra
ca, sarva-ātmatve ca sarveṣāṃ bhinnau syātām na
ca sarva-ātmanā niṣpanna-avasthāyām iva kim
ca sarva-ārambha-abhiyogataḥ | tataḥ pramāṇam
ca sarva-jāḥ | kāraṇe vardhamāne ca kārya-hānir
ca sarva-deśa-avasthitaiḥ sva-sambandhibhir
ca sarva-nir-āśaṃso bhāvaḥ katham apekṣate ||
ca sarva-prasaṅgam na anukartuṃ samartha iti
ca. sarva-bhramśe tu kasyacid eva samayasya an-
ca sarva-hetūnām asādḥāraṇatā, yatra sattvam eva
ca sarvam tathā eva astu, tathā-bhinna-upādḥimata
ca sarvam tyāga-āpti-lakṣaṇam iṣṭa-an-iṣṭayoḥ.

VN_05309
SV_04423
SV_14706
V3_09105
V3_13204
NB_03122
VN_03317
SV_09104
NB_03136
SV_02024
V2_09002
V3_02003
V3_07908
HB_00208
VN_01603
HB_02212
V2_07303
VN_02006
V2_08605
NB_03102
V1_02004
PV_03242
SV_17017
SP_00005
VN_00601
SV_06807
SV_12809
SV_09014
SV_12624
SV_12623
V3_01208
SV_02024
PV_04191
V2_05010
V1_03913
SV_16419
SV_14418
HB_02001
PV_03179
SV_07907
SV_07820
SV_05815
PV_03218
VN_05112
VN_00216
VN_01713
VN_04018
SV_13923
PV_04246
HB_03804
PV_04171
HB_00712
SV_11803
V1_01603
SV_09621
V3_08003
VN_02715
SV_09501
V3_01209
NB_03085
HB_02816
V2_05107
VN_01519
HB_02509
PV_04285

arthān upakṣipya kathāṃ vistārayet, tac
mithyā-artho vyavahāraḥ pratanyate ||79|| sa
-kāraṇānāṃ parasparam a-vācyatā syāt. tathā
-dhūmād iva udadhāv agneḥ, a-pratibandhāc
hetoḥ sapakṣa eva sattvaṃ vipakṣāc
hetoḥ sapakṣa eva sattvaṃ a-sapakṣāc
tad-artha-virodha-cintayā na kiñcit. api
vidhi-pratiśedha-ayogāt. tathā
sāmānya-lakṣaṇaṃ sapakṣa eva sattvaṃ vipakṣe
syāt. tataś ca saha-utpatti-vināśau sarvasya
syāt. tataḥ saha-utpatti-vināśau sarvasya
śāstra-upagama-dvāreṇa eṣāṃ anuśaṅgaḥ, sa
syāt, tasya bhāve kvacid a-sambhavāt, abhāve
niścita ukto veditavyaḥ. pakṣa-dharmaś
sa prakāras tatra asan kathāṃ jāyeta. na
nitya-abhimatasya svayaṃ nāśam a-nāśam
tad-grahaṇa-yogya-pratiśedho yuktaḥ, na
tad-vyākhyā-prasaṅga-vitatha-pralāpaś
syāt. tatra ca ukto doṣaḥ. sarvaṃ
-sambandhī prāṇa-ādīḥ sa-ātmakād an-ātmakāc
-nyāyam atipatati. krama-bhāva-virodhaś
vā sādhanam kim iti iṣyate || sakṛd-bhāvaś
nāma anyā anyatra jana-pravādāt. te
-matis tathā || tau ca bhāvau tad-anyaś
vā pramāṇasya nivṛttāv api saṃśayāt. na
iti bheda eva eṣāṃ a-bhedaḥ. evaṃ-jātiyāś
anyathā ca ekatva-virodhāt. sakṛc chrutau
ity ekānta-vādaḥ. api ca, sarva-ātmatve
tathā ca sarvo vyavahāro 'pauruṣeyaḥ. na
sarvatra iti kim anena pariśeṣitam. tathā
-dharma 'nvākaraṣati, atiprasaṅgāt. tathā
bheda ity ekaṃ dravyaṃ viśvaṃ syāt. tataś
|| viśeṣaṇa-viśeṣyābhyāṃ kriyayā
||10|| viśeṣaṇa-viśeṣyābhyāṃ kriyayā
- grāhya-grāhaka-lakṣaṇa-ayogād iti. api
ata eva virodha-asiddheḥ. a-virodhinā
nitya iti bhāvas tad-abhāva-lakṣaṇo vināśāś
eva upatiṣṭhet, anavasthā evaṃ syāt. na
-anubhavo gataḥ || smṛtir bhaved atīte
-pratipatti-dvāreṇa ca dr̥ṣyā syāt. vyaṅgyā
iti vyakti-sūnyeṣv api pradeṣeṣu dr̥ṣyeta. na
-dharmaśya kasyacid a-saṃsparśāt. tata eva
jāyate timira-ādi-vat || a-saṃvidita-tattvā
-abhāvād dhettv-ādi-bāhulyaṃ vacana-bāhulyaṃ
vā tad anityam eva iti sidhyati, tāvatā
vyatirekayor vā sādharma-yavati vaidharma-yavati
a-sādhana-aṅga-vacanam a-doṣa-udbhāvanam
nir-īham jagat syāt. śabda-nityatve
pravṛttau ca pravartakaḥ || nāntariyakatā sā
iti kim atra brūmaḥ. puruṣa-pratibhā-kṛte
| hetv-ādi-lakṣaṇair vyāpter an-āśaṅkyam
sva-niścaya-vad anyeṣāṃ niścaya-utpādanāya
tan-mātra-a-sambhavaṃ tad-vyatirikta-apekṣāṃ
gamayet, pratibandha-abhāvāt. artha-ātmanaś
siddha-sattāke dharminī na asiddhiḥ. tena
siddha-sattāke dharminī na asiddhiḥ. tena
sarvagatatvasya śabde siddhatvāt pratijñayāś
tatra eva agni-buddhiṃ janayati. tatra
tathā ca sarvo hetur viruddho dr̥ṣṭāntāś
ca sattvaṃ iti viparyaya-siddhiḥ. etau
anya-bhāvāc ca abhāva-siddhāv a-samudāyāś
api viśeṣaṇe na an-anvayaḥ. tathā sāmānyaṃ
iva kiṃ jāyate. sādhanā-vaiphalyaṃ
hi bhāvāḥ kādācitkā bhavanti vyavasthāvāś
-bhāva-niyatā hi te | a-sambhavād vibandhe

ca sarvaṃ yadā na anuvaktuṃ śaknyāt, kas tasya
ca sarvaḥ padārthānām anyonya-abhāva-saṃśrayaḥ |
ca sarvaḥ sarvasya kathañcid upayogī iti na
ca, sarvataḥ sarva-pratipatti-prasaṅgāt. tasmāt
ca sarvato vyāvṛttī rūpam uktam a-bhedena. punar
ca sarvato vyāvṛttī rūpam uktam a-bhedena. punar
ca sarvatra ayam pratijñā-hetvor virodhaḥ
ca sarvatra ayam anvaya-vyatireka-āśrayo
ca sarvatra asattvaṃ eva niścayena śakyam
ca sarvatra upayogaḥ syāt. anyathā ekam ity eva
ca sarvatra upayogaḥ syāt. anyathā ekam ity eva
ca sarvatra tulya iti na anayor bhedaḥ. atha
ca sarvatra bhāva-vyavacchedasya bhāvāt. tad ayam
ca, sarvatra hetāv asatā sādhyā-dharmaṇa hetor
ca sarvathā sataḥ kaścij janma-artha ity uktam.
ca sarvadā prāha ity a-samarthaḥ pūrvasmin pakṣe
ca sarvam evam ity a-pratiśedhaḥ sarvatra.
ca. sarvaś ca ayam prakāro dur-matibhiḥ śaṭhair
ca sarvasmāj jāyeta. tasmāt kāraṇa-bheda-a-
ca sarvasmād vyāvṛttatvena asiddhes tābhyāṃ na
ca sarvāsāṃ tad-artha-hetūnām buddhinām, anyair a
ca sarvāsāṃ dhiyāṃ tad-bhāva-janmanām | anyair a-
ca sarve janā rāga-ādy-a-vidyā-paritāvād a-
ca sarve te sva-ātmani sthitāḥ | ity a-miśrāḥ
ca sarve buddhi-vyapadeśās tad-bheda-a-bhedau vā
ca sarve samūha-santāna-avasthā-viśeṣa-śabdā ye
ca sarveṣāṃ kāla-bhedo na yujyate | (250ab) atha
ca sarveṣāṃ bhinnau syātām na dhī-dhvanī | bheda-
ca sarvo '-vitatha iti vyarthaḥ pariśramaḥ. atha
ca sarvo vyavahāro 'pauruṣeyaḥ. na ca sarvo '-
ca sarvo hetur viruddho dr̥ṣṭāntāś ca sādhyā-
ca saha-utpatti-vināśau sarvasya ca sarvatra
ca saha-uditaḥ | vivakṣāto 'prayoge 'pi tasya
ca saha-uditaḥ | vivakṣāto 'prayoge 'pi tasya
ca saha-upalambha-niyamād a-bhedo nīla-tad-dhiyoḥ
ca saha sambhava-a-virodhād ity apy uktam. na api
ca saha syātām iti. na, tasya nitya-anitya-dharma-
ca sahakāriṇo nityaṃ parasparasya kārya-utpāda-
ca sā a-grhīte kathāṃ bhavet | syāc ca anya-dhī-
ca sā evaṃ prasajyate pradīpa-ghaṭa-vat.
ca sā vyakty-apekṣiṇī ||155|| yadi hi vyakty-
ca sā śrutir anya-apoha-viṣayā ity ucyate. anya-
ca sā sarva-apara-darśanaḥ | a-sambhavād vinā
ca sādhanā-doṣa ity ādhikya-punar-vacanayos tulya-
ca sādhanā-dharma-mātra-anvayaḥ sādhyā-dharmaśya,
ca sādhanā-prayoga ekasya eva abhidhānena siddher
ca. sādhanā-vādino hy upanyasta-sādhanasya
ca sādhanam pratyabhijñānam sat-prayoga-ādi yan
ca sādhanam samapekṣate | kārye dr̥ṣṭir a-dr̥ṣṭīś
ca sādhanatve kim idānīm vastutaḥ sādhanam a-
ca sādhanam || pūrva-avadhāraṇe tena pratijñā-
ca sādhanam ucyate, tatra ayam svayaṃ prameya-
ca sādhyati. tataḥ kārya-dvāreṇa indriya-siddhiḥ.
ca sādhanāntvād anya-buddher apy anumāna-
ca sādhyā-dharmaṇa vyāptir yadi kathañcin
ca sādhyā-dharmaṇa vyāptir yadi kathañcin
ca sādhyā-nirdeśa-lakṣaṇatvāt. yad apy uktaṃ
ca sādhyā-nirdeśena na kiñcit, tatra darśana-
ca sādhyā-vikalaḥ syāt, tāvato dharma-kalāpasya
ca sādhyā-viparyaya-sādhanād viruddhau. nanu ca
ca sādhyāḥ syāt. tathā ca - ghaṭa-abhāvas tad-anya
ca sādhyam. na ca siddha-sādhanam, tad-ayoga-
ca, sādhyasya kasyacid abhāvāt. yasya kasyacid
ca sādhyeṣu sādhanā-niyogo na syāt, kāraṇa-śakti-
ca sāmāgrī kārya-karmanī || an-adhyavasita-

SV_00629	kārya-utpādana-yogyatā-anumānāt. yogyatā	ca sāmāgrī-mātra-anubandhini iti svabhāva-bhūtā
V3_08211	kārya-utpādana-yogyatā anumīyate. yogyatā	ca sāmāgrī-mātra-anubandhini iti svabhāva-bhūtā
SV_02321	tat-svabhāvā. sa eva anumīyate. sa eva	ca sāmāgrī svabhāva-sthity-āśrayaḥ kāryasya. ata
V2_08801	tat-svabhāvā. sā eva anumīyate. sā eva	ca sāmāgrī svabhāva-sthity-āśrayaḥ kāryasya. ata
SV_17304	kiṃ tarhi sāmāyikā rāja-cihna-ādi-vat. yaś	ca sāmāyikaḥ sa svabhāva-niyato 'yuktas tasya
SV_05414	eva vijñānasya. bhāva-abhāva-anuvidhānāc	ca sāmāthyam na pratibhāsanāt, a-pratibhāsino
PV_03258	jātes tac chakty-asiddhitaḥ || pṛthak pṛthak	ca sāmāthyē dvayor nila-ādi-vat sukham | grhyeta
SV_07405	na pratipatter bhedakaḥ. eka-pratiniyame	ca sāmānya-antarasya darśako na syāt. vyaktyā ca
SV_04001	nimitta-sambhavāt pratyaya-vṛttiḥ, tataś	ca sāmānya-ātmatā. anyathā anyatra api mā bhūt,
SV_08524	-pracyuti-kalpanā na kalpante. upaplavaś	ca sāmānya-dhiyas tena apy a-dūṣaṇā ||169|| nir-
PV_03073	ca sattā vā tadvataḥ katham || a-prāmāṇye	ca sāmānya-buddhes tal-lopa āgataḥ | pretya-bhāva
V3_13703	vācyam syāt, viśeṣe 'n-antar-bhāvāt. tac	ca sāmānya-lakṣaṇam uktam eva dūṣaṇa-ābhāsās tu
PV_03023	cikitsyasya kas tām kṣapayitum kṣamaḥ || tac	ca sāmānya-vijñānam anurundhan vibhāvayate | nila-
SV_04910	ca pravṛttāv atiprasaṅgaḥ, tadvad-grahaṇe	ca sāmānya-vaiyarthya-ādayaḥ proktāḥ. jāti-
HB_00307	a-pramāṇam vā anveṣate prekṣāvān. na	ca sāmānyam kāñcid arthakriyām upakalpayati
PV_03030	-darśana-abhyāsa-nirmitā || arthānām yac	ca sāmānyam anya-vyāvṛtti-lakṣaṇam | yan niṣṭhās
SV_08917	ca vyāvṛtti-lakṣaṇasya, svabhāva-bhūtasya	ca sāmānyasya a-bhede 'py uktam. sva-ātmanā eva a
SV_07514	apekṣate, anyathā atiprasaṅgāt. sa	ca sāmānyasya satas tattva-anything-pakṣayor na
SV_00318	grahaṇe 'bhimatatvāt, liṅga-viśeṣa-upādhinām	ca sāmānyānām. a-viśiṣṭa-sāmānya-vivakṣāyām
V2_08502	-grahaṇe 'bhimatatvāt liṅga-viśeṣa-upādhinām	ca sāmānyānām. a-viśiṣṭa-sāmānya-vivakṣāyām
HB_02402	grahaṇe 'bhimatatvāt, liṅga-viśeṣa-upādhinām	ca sāmānyānām. a-viśiṣṭa-sāmānya-vivakṣāyām
PV_04008	jñāne 'sya tāny alam || vicchinna-anugamā ye	ca sāmānyena apy a-gocarāḥ | sādhya-sādhanā-cintā
SV_16422	viśeṣasya darśanāt. sambhavad-viśeṣe	ca sāmānya-asiddhir ity uktam. tasmāc cheṣavad
PV_04039	anvaya-āgamāḥ || sāmānyam eva tat sādhyam na	ca siddha-prasādhanaṃ | viśiṣṭam dharminā tac ca
V2_05107	na an-anvayaḥ. tathā sāmānyam ca sādhyam. na	ca siddha-sādhanam, tad-ayoga-vyavacchedasya
VN_00218	sādhya-dharmasya, svabhāva-hetu-lakṣaṇam	ca siddham bhavati. atra apy a-darśanam a-
V3_09510	syāt, sarva eva hetavas tathā syuḥ. api	ca, siddham yādṛg adhiṣṭhātṛ-bhāva-abhāva-
PV_03068	pramā-dvayam | vyāhāra-ādaḥ pravṛtteś	ca siddhas tad-bhāva-niścayaḥ || pramāṇam
SV_16305	ḍākinī-bhagīnī-tantra-ādiṣu darśanāt, taiś	ca siddhi-viśeṣāt. na ca evam-vidho dharmā-
SV_00608	drśya-ātmanām eva teṣām tad-viruddhānām	ca siddhir asiddhiś ca veditavyā, anyeṣām abhāva-
VN_03805	eva sambhavāt. na hi samarthe hetau sādhye	ca siddhe 'rtha-antara-gamaṇam kaścid ārabhate '-
PV_03397	| dvairūpyam saha-saṃvitti-niyamāt tac	ca sidhyati || jñānam indriya-bhedena paṭu-manda-
PV_02164	kiñcana | a-vijñānasya vijñāna-an-upādānāc	ca sidhyati || vijñāna-śakti-sambandhād iṣṭam cet
V3_11612	hi kārya-kāraṇa-bhāvaḥ prāṇa-ādinām ātmanaś	ca sidhyati, tasya upalambha-anupalambha-
V3_10202	iha sandigdham, tasmād idam iha na asti iti	ca su-bhāṣitam. tasmād anapekṣita-pakṣa-
PV_03412	etad asty anyatra apy a-tānavam || atyāsanne	ca su-vyaktaṃ tejas tat syād atisphuṭam | tatra
V3_00306	sādhanā-dharmaḥ, tasmād vastu-sthitir iti	ca su-vyavasthitāni vastūni. puruṣa-icchayā ca
V3_09308	cet, anya-dharmā ca prāg a-pracyuta-ātmā iti	ca su-vyāhṛtam. etena tad-avasthā-nivṛttir
HB_03206	'nyad vyavacchinatti, tṛtiya-prakāra-abhāvaṃ	ca sūcayati ity eka-pramāṇa-vyāpāra eṣaḥ. tathā hi
SV_13403	-bhāgād alpiyasah śabda-artha-pratītiḥ. na	ca so 'nyam sameti. tad iyaṃ samasta-pada-vākya-
SV_16402	adhiṣṭhānam eva tat tādrśam ity unneyam. api	ca, so 'pi tādrśaḥ prabhāvavān eva an-anya-
SV_01421	-mātreṇa drṣṭebhyaḥ pratiṣedhaḥ kriyate, na	ca so 'pi yukta iti, katham ayuktaḥ, anupalambhād
V2_09708	-mātreṇa drṣṭebhyaḥ pratiṣedhaḥ kriyate, na	ca so 'pi yukta iti katham ayuktaḥ, anupalambhād
PV_03109	bhinna-āśrayā iva || yathā-codanam ākhyāś	ca so 'sati bhrānti-kāraṇe | pratibhāḥ
PV_03526	-lakṣaṇam | a-grāhyam na hi tejo 'sti na	ca saukṣmya-ādy-an-aṃśake || grāhyatā-śakti-hāniḥ
VN_02401	jetā bhavati. tasmāj jigīṣatā sva-pakṣaś	ca sthāpanīyaḥ para-pakṣaś ca nirākartavyaḥ. nir-
SV_15123	janayet, yuktaṃ yat tena eva grhyeta. tac	ca sthita-svabhāvāt vān na sambhavati iti. sarveṇa
SV_08007	iti. tasya karma-nimittatve proktam. kiṃ	ca, sthity-abhāvāc ca karmaṇaḥ | (158b) na hy
SV_13309	dhvani-viśeṣa eva ayaṃ varṇa-ādy-ākhyāḥ. api	ca, sthiteṣv anyeṣu śabdeṣu śrūyate vācakaḥ
SV_12418	-svabhāveṣv anupalabdhir niścaya-hetuḥ. na	ca smṛti-mati-prativedha-satya-śaktayaḥ sarva-
V3_01002	artha-siddhau sāmāthyam avasthitam, tatra	ca smṛti-samādhānam tad-vacasi iti tad eva
PV_03511	|| jñāna-antareṇa anubhavo bhavet tatra api	ca smṛtiḥ | drṣṭā tad-vedanam kena tasya apy
PV_03314	dvayoh | eka-arthatve dvayam vyartham na	ca syāt krama-bhāvitā || sādhya-sādhanatā-bhāvaḥ
HB_03214	-anya-bhāva-vyavacchedaḥ. tasmād a-tad-ātmā	ca syāt tad-deśa-kālaś ca, rasa-rūpa-ādi-vat.
SV_15518	eṣām apy abhimata-arthavattā pauruṣeyī	ca syāt pramāṇa-anurodhini ca. api ca idam mantra
V3_10704	ity uktam. ko hy atra virodho yadi vaktā	ca syāt sarvajñaś ca. yady atra bhavato manda-
SV_07906	vyaktir viparyayāt. katham hi sā vyañjikā	ca syāt sāmānyasya. tat-pratipatti-dvāreṇa ca
SV_01419	kiṃ ca, drṣṭā ayuktir a-drṣṭeś	ca syāt sparśasya a-virodhini ||20|| yadi hy
SV_08803	kiñcid etat. kiṃ ca, atyanta-bheda-a-bhedau	ca syātām tadvati vastuni | anyonyam vā tayor
V3_13312	-avayavaḥ syāt, tadā tad-rūpa-a-sparśane	ca syād a-sambandhād apārthakaḥ ||84|| yadi na
SV_17524	sambhavo 'sty ekaḥ śabdo niṣ-paryāyam nityaś	ca syād anityaś ca iti. vastubhir na āgamās tena
SV_10613	-bhediṣu ||207|| atita-a-jātayor vā api na	ca syād anṛta-arthatā | vācaḥ kasyāścid ity eṣā
V3_06813	-bhediṣu ||55|| atita-a-jātayor vā api na	ca syād anṛta-arthatā | vācaḥ kasyāścid ity eṣā
SV_14401	nāśa-kalpaṃ hy asya maraṇam. tan-nivṛttau	ca syād eva asya punar-bhāvaḥ. an-anything 'pi
SV_15718	jāti-bhede vyāpāra-viśeṣa-anuṣṭhānād anvayāc	ca syād vaidya-vaṇig-vyapadeśa-ādi-vat. tad ime

SV_15313 pratikṣeptavyāny eva iti. tasmād a-kṛtakam
SV_08821 -bhedāt. svabhāvo hi bhāva iti. tathā
SV_16118 -vindhya-malaya-ādinām bija-aṅkura-ādinām
VN_06015 sva-stha-ātmanām a-pravṛtteḥ. tena
SV_03009 upakāro grhītaḥ sarvāḥ śaktīr grāhayati, tās
SV_02207 'kāraṇāt sakṛd apy abhāvāt. kāryasya
VN_00413 kāryasya kāraṇa-avyabhicārāt. avyabhicāre
SV_05421 tad-abhāve 'pi tāsām bhāvāt, ākāra-antareṇa
VN_03004 veditavyam. sva-pakṣa-anapekṣam ca, yaś
VN_02519 -ādinā pratipakṣa-sādhana-abhidhānena
SV_12310 kiṃ tarhi dīṇḍika-purāṇa-itarayor api. na
V3_07706 santi, te 'py etena vyākhyātāḥ. sa
PV_02192 sa paritasyati || tāvad duḥkhitam āropya na
V3_06210 ghaṭa iti, tata eva abhāva-upalambhāt, tac
V3_06308 pratyayasya sambhavaḥ. darśana-ānantaryam
SV_11322 atiprasaṅgād upakāra-asiddheḥ. yogyatāyām
SV_08522 | (169ab) na hy anya-apoho nāma kiñcit tasya
SV_13120 ity etan na syāt. tasya pracyuteḥ. apekṣyāc
SV_11904 anapekṣaḥ svatantraḥ sambandhaḥ. dravyam iti
SV_14618 (278ab) bhāvo 'vaśyam bhavantam apekṣate. sa
SV_09912 śaktiś ca sa hetuḥ svarūpeṇa pratīta eva. na
V2_07809 śaktiś ca sa hetuḥ svarūpeṇa pratīta eva. na
VN_00502 svabhāva-viśeṣaḥ kāraṇa-antara-sākalyam
SV_01701 tathā-prasiddheḥ, sa tasya svabhāvaḥ. svaṃ
SV_16105 -nirvṛtti-dharmā bhinna-nirvartana-dharmā
V2_08103 sādhyantā tathāvidha-janmanām anyeṣām
SV_14709 -an-anugamanam tv anyatvaṃ brūmaḥ. sa
V2_07503 svabhāva-hetu-pravibhāgā draṣṭavyāḥ. tasya
SV_10323 na asti iti niściyate. svabhāva-anupalambhaś
SV_08607 tattvāt. te yathāsvaṃ bhinnāś ca taj-janakāś
NB_03122 -niyamāḥ kārya-liṅgasya svabhāva-liṅgasya
SV_09613 labhyaṃ gamakatvaṃ katham ātmasāt kuryāt. sa
V2_05403 iti vyaktam etad rāja-sāsanam. na
SV_16923 ko vivecayed yato lokāt pratītiḥ syāt. api
V3_01309 chabda-rūpaṃ vibhakti-darśanāt sādhyam. na
V3_07305 vikalpa-pratibhāsaḥ śabda-arthāḥ, tasya
VN_03203 śabda-ārtha-niśedhe hi virodhaḥ syāt. na
V3_06010 tad-abhāva-vyavahāra-siddhi-hetuś ca. sa
SV_17227 atra – a-pratibandhād a-niyama iti. api
SV_06313 tad-anya-vyāvartanam svārtha-abhidhānam
VN_00809 yaḥ svarūpaṃ ca na upadarśayati pratyakṣatām
VN_04002 viśeṣam bruvato hetv-antaram bhavati. sati
PV_02159 -niśritā dhavala-ādayaḥ | tad-upādāya śabdaś
SV_00617 -yukta-puruṣavān ayam pradeśo dhūmāt. iyam
V2_06404 -puruṣavān ayam pradeśo dhūmād iti. iyam
PV_04200 mā jñāsīt sarvam idrśam || vyutpatty-arthī
V3_00307 ca su-vyavasthītāni vastūni. puruṣa-icchayā
V3_01907 eva śāstra-dṛṣṭam sādhyam, tat-prabādhane
PV_02268 kriyāyām ca kriyā ca sadṛśa-ātmanāḥ | aikyam
VN_02801 na sādhyā-nirdeśaḥ. udāharaṇa-sādharmya-ādeś
V3_05502 -pratītir mā bhūd iti. vyutpatty-artham
PV_03141 -dhī-vad a-kalpanām | āhur bāla-a-vikalpe
VN_03619 'pratipattim ātmanas tathā khyāpayati. sa
HB_03805 idāniṃ vastutaḥ sādhanam a-sādhanam vā. sa
NB_03017 tasya eva tat-svabhāvatvāt. svabhāvasya
V3_09811 ca aparāḥ śabdaḥ, yo hetuḥ syāt. tasya eva
V3_09104 vā na jñāpakāḥ, śabda-vat. trairūpyāc
SV_11423 na asti iti vyarthā eva apauruṣeyatā. vācyāś
V3_10208 -abhāva-vyavaccheda-artham hetur ucyate. na
SV_12125 iṣṭa-viparyayo na syāt. svabhāva-nivṛtteś
VN_03512 viruddha-dṛṣṭānta-a-vṛttau viparyaya-vṛttau
PV_03100 niścaya-phalam abhāve 'nupalambhanam | tac
VN_03408 nāma parājaya-hetuḥ. asiddha-viruddhe
V3_08007 aikāntikatām bruvāṇam prativahan dvau. tac
V3_09111 asiddhau sandehe vā asiddho 'naikāntikaś

ca syād syān mithyā-artham ca iti na virodham
ca syān niḥ-sāmānya-viśeṣatā | bheda-sāmānyayor
ca sva-icchayā krama-racanā śakyate kartum. tata
ca sva-upagama-upanyāse 'vaśyam sādhanam
ca sva-upādhiṃ iti tad-avasthaḥ prasaṅgaḥ. atha
ca sva-kāraṇam antareṇa bhāve 'hetumattā eva
ca sva-kāraṇaiḥ sarva-kāryāṇām sadṛśo nyāyaḥ.
ca sva-jñāne pratibhāsanāt, aneka-ākāra-ayogād
ca sva-pakṣa-anapekṣam hetum prayunkte 'nityaḥ
ca sva-pakṣa-parityāgaḥ para-pakṣa-upagamaś ca.
ca sva-prakriyā-bheda-dīpano nāma-bhedaḥ puruṣa-
ca sva-vācā ubhaya-dharmatām bruvāṇaḥ sato
ca sva-stho 'vatiṣṭhate | mithyā-adhyāropa-hāna-
ca svatantram pramāṇam iti. sa tarhy abhāva-
ca svatantrasya na syāt. tad-bala-utpattau ca
ca svato yogyatve 'rtha eva kiṃ na iṣyate.
ca svabhāva-anuṣaṅgiṇyaḥ svabhāva-sthiti-pracyuti
ca svabhāva-antara-pratīlambhāt. na hy an-upakāry
ca svabhāva ucyate. sa katham parabhāvasya śleṣaḥ
ca svabhāva eva. niḥ-svabhāvasya kvacid vyāpāre
ca svabhāva-niyamo 'rthānām ākasmiko yuktaḥ.
ca svabhāva-niyamo 'rthānām ākasmiko yuktaḥ,
ca. svabhāva-viśeṣo yan na trividhena
ca svabhāvam parityajya katham bhāvo bhavet.
ca svabhāvaḥ puruṣa-saṃskāra-bheda-bhinnaḥ krama
ca svabhāvam enam ālagayanti. etena dhātva-āyatane
ca svabhāvavatām parasparam asty eva ity anyatvam
ca svabhāvasya svena sādhyā-dharmaṇa vyāptir yadi
ca svabhāve 'rthasya liṅgini | (202ab) svabhāva-
ca svabhāvena iti ko 'tra virodhaḥ. eka-rūpa-
ca svabhāvena vyāptiḥ. asmiṃś ca arthe darśite
ca svayam sva-vācā ubhaya-dharmatām bruvāṇaḥ sato
ca svayam a-bruvan param bodhayitum iśo bruvan vā
ca, svayam apy ayam na sarvatra prasiddhim
ca svarūpa-mātra-arthavat. arthavac ca. tato
ca svalakṣaṇa-upādānatā sādhyate. sādhyatām, kiṃ
ca svalakṣaṇam śabda-ārtha iti. yaḥ punaḥ
ca svasaṃvedana-pratyakṣa-siddhaḥ. nanu sva-
ca, svābhāvike vācyā-vācaka-bhāve na punar
ca, svārtha-abhidhānād eva tad-anya-vyāvṛtti-
ca svī-kartum icchati. etena buddhi-śabda-ādāyo
ca hetv-antara-bhāve pūrvasya hetor a-sādhakatvān
ca hetv-arthāḥ sva-āśrayeṇa ca || a-vinirbhāga-
ca hetv-asiddhyā eva tad-viruddha-siddhiḥ prāg
ca hetv-asiddhyā eva tad-viruddha-siddhiḥ prāg
ca hetu-uktiḥ ukta-ārtha-anumitau kṛtā | prabheda
ca hetu-tad-ābhāsayos tattva-vyavasthāne ka
ca hetu-pratijñayor doṣa ity eke. teṣām
ca hetu-phalayor vyatireke tatas tayoḥ || karṭṛ-
ca hetu-lakṣaṇasya a-sarvagatve bhāvāt pratijñā-
ca hetu-vacanam ukta-artham apy anumāne
ca hetum saṅketa-mandatām || teṣām pratyakṣam eva
ca hetuḥ saty asati gotve 'prasādhita-sādhana-
ca hetuḥ svabhāvatas tad-dharma-bhāvi katham
ca hetutvāt. vastutas tayos tādātmyam. tan-
ca hetutve 'punar-nirdeśya ity uktam. a-vivādaś
ca hetur artham gamayati, a-sambaddhād a-
ca hetur bhinnānām sambandhasya vyavasthiteḥ ||229
ca hetoḥ sambandha-upadarśana-kāle pakṣa-ādi-
ca hetor a-bhedane bhāvānām bhedaḥ syād ākasmika
ca hetor na kaścid hetu-doṣo dṛṣṭānta-virodhaś
ca hetau svabhāve vā adṛśye dṛśyatayā mate ||
ca hetvābhāsa-vacanād eva ukta iti na pṛthak
ca hetvābhāseṣv eva avasara-prāptam vakṣyāmaḥ.
ca hetvābhāso bhavati. dharmi-sambandha-asiddhāv

HB_01115	tasya eva mṛt-saṁsthāna-viśeṣa-ātmanas	cakra-āder vibhaktaḥ svabhāvo bhavati. tad evaṁ
PV_03140	-vṛtter alāta-āder anvaya-pratighātinī |	cakra-bhrāntiṁ dṛśā dhatte na dṛśāṁ ghaṭanena sā |
VN_00606	-sammataḥ prabhavo rāja-vaśśasya, śaṅkhaś	cakra-vartī mahā-sammata-nirmitasya yūpasya
PV_03404	-indriyaḥ || śodhitam timireṇa asya vyaktaṁ	caḥsur atindriyam | paśyato 'nya-akṣa-dṛśye 'rthe
PV_03190	-grahaṇe bheda-apekṣā na yujyate | tasmāc	caḥsuś ca rūpaṁ ca pratitya udeti netra-dhiḥ ||
V3_11501	-sādhanaṁ vipraṭiśiddham. tasmād upakurvānās	caḥsur-ādaya ādheya-atiśayam eva upakurvate. sa
V3_11405	iti vyabhicāra eva. a-pratibaddha-upakārās	caḥsur-ādayaḥ para-upakāriṇas cet, atra api
V3_11302	-kṛd viruddho 'sti, yathā – parārthās	caḥsur-ādayaḥ saṅghātatvāc chayana-āsana-ādy-aṅga
NB_03047	adhikaraṇatvād vivādasya. yathā parārthās	caḥsur-ādayaḥ saṅghātatvāc chayana-āsana-ādy-aṅga
NB_03087	iṣṭa-vighāta-kṛd viruddhaḥ. yathā parārthās	caḥsur-ādayaḥ saṅghātatvāc chayana-āsana-ādy-aṅga
V3_01310	arthavattvam an-iṣṭam syāt. tathā parārthās	caḥsur-ādayaḥ saṅghātatvāt siddhā api pārārthya-a
V3_01205	upādānāt tasya viśeṣaḥ. parārthāḥ santaś	caḥsur-ādayo '-saṁhata-arthā iti dharmino viśeṣa
V1_03007	āha sa-apavādatva-sūcana-artham, anyatra	caḥsur-ādi-parama-aṅūnām dvi-candra-ṇīla-ādy-
V3_11909	na, tatra anyeṣāṁ eva sāmārthya-darśanāt.	caḥsur-ādi-buddhīnām tāvad yathāsvam indriya-
PV_03017	etena varṇitam || sā eva iṣṭā arthavati kena	caḥsur-ādi-matir matā | artha-sāmārthya-dṛṣṭeś
VN_00621	bahavo 'pi hy eka-artha-kāriṇo bhavyeś	caḥsur-ādi-vat. tat-sāmārthya-sthāpanāya tatra eka
SV_04919	bhede 'pi bhāvās tulya-arthakriyā-kāriṇas	caḥsur-ādi-vad iti. tām ekām jñāna-ādikām
PV_03260	udbhavā || vinā arthena sukha-ādīnām vedane	caḥsur-ādibhiḥ | rūpa-ādih sṛy-ādi-bhedo 'kṣṇā
HB_01109	na aparāpara-jananam. bhinna-svabhāvebhyaś	caḥsur-ādibhyaḥ saha-kāribhya eka-kārya-utpattau
HB_01303	bhinna-viśeṣa-upayogān na eka-kāryaḥ, tathā	caḥsur-ādibhyo vijñāna-utpattāv unneyaḥ. tathā hi
PV_03047	|| pratyāsattir vinā jātyā yathā-iṣṭā	caḥsur-ādiṣu | jñāna-kāryeṣu jātir vā yayā anveti
VN_00820	vikāra-jvālā-antara-utpādanāni, anekasya api	caḥsur-āder eka-vijñāna-kriyā-darśanāt. na brūmo
SV_06623	api iṣṭā a-tat-kāryād eva bhinnatā ||140||	caḥsur-ādaḥ yathā rūpa-vijñāna-eka-phale kvacit |
HB_01305	-ātmatā, tasya eva upalambha-ātmanaḥ sataś	caḥsur-indriyād rūpa-grahaṇa-yogyatā-pratiniyamaḥ,
V1_01614	an-anukārāt, rasa-buddhi-vad gandhasya	caḥsur-buddhi-vac ca rūpasya. ākāra-arpaṇa-kṣamaṁ
SV_05019	-vibhrama-vat. a-vidyā-udbhavād viplavatte	caḥsur-vijñāna-ādiṣv api prasaṅgaḥ. na, tasyā
SV_05220	na eṣa doṣaḥ. yathā ṇīla-ādiṣv eka-apāye 'pi	caḥsur-vijñānaṁ bhavati iti. na samūhe 'pi teṣāṁ
HB_01304	tathā hi samanantara-pratyayād vijñānāc	caḥsur-vijñānasya upalambha-ātmatā, tasya eva
SV_05303	vyakteḥ kathaṅcana | (105ab) ṇīla-ādīnām hi	caḥsur-vijñāne pratyekam api sāmārthyaṁ dṛṣṭam
PV_03402	| sampaśyanti pradīpa-āder maṇḍalaṁ manda-	caḥsuṣaḥ || tasya tad-bāhya-rūpatve kā prasanna-
V3_10705	sarvajñas ca. yady atra bhavato manda-buddhi-	caḥsuṣo 'nupalabdhir arthān apākuryāt, hanta hato
PV_03131	-ābhāsa-bhedo hi padārthānām viśeṣakaḥ ||	caḥsuṣo 'rtha-avabhāse 'pi yaṁ paro 'sya iti
SV_07424	-āder apy asti. tejaḥ-saṁskāra-apekṣiṇaḥ	caḥsuṣo 'rtha-pratipatteḥ. tataḥ pradīpa-ādayo
V1_03809	||45|| tathā eva a-darśanāt teṣāṁ an-upapluta-	caḥsuṣā | dūre yathā vā maruṣu mahān alpo 'pi
PV_03175	tac caḥsuṣe katham || anyatra gata-citto 'pi	caḥsuṣā rūpaṁ iḥṣate | tat saṅketa-a-grahas tatra
PV_03124	cintāṁ stimitena antar-ātmanā | sthito 'pi	caḥsuṣā rūpaṁ iḥṣate sā akṣa-jā matiḥ || punar
V1_01402	cintāṁ stimitena antar-ātmanā | sthito 'pi	caḥsuṣā rūpaṁ iḥṣate sā akṣa-jā matiḥ ||13|| a-
PV_03355	|| tathā eva a-darśanāt teṣāṁ an-upapluta-	caḥsuṣām | dūre yathā vā maruṣu mahān alpo 'pi
PV_03005	-vyatirekayoḥ | sāmānya-lakṣaṇe '-dṛṣṭeś	caḥsū-rūpa-ādi-buddhi-vat || etena samaya-ābhoga-
SV_02319	bhinnāt saha-kāriṇaḥ kārya-utpattir yathā	caḥsū-rūpa-āder vijñānasya. na vai kiñcid ekaṁ
V2_08714	bhinnāt saha-kāriṇaḥ kārya-utpattir yathā	caḥsū-rūpa-āder vijñānasya. na vai kiñcid ekaṁ
SV_06726	tat-kāryatā anyatra anyato bhedāt. yathā	caḥsū-rūpa-āloka-manaskāresv ātma-indriya-mano
PV_02146	ārambha-abhiyogataḥ | tataḥ pramāṇaṁ tāyo vā	catuḥ-satya-prakāśanam || duḥkhaṁ saṁsāriṇaḥ
PV_04028	'pi sādhyā-ukter a-sammohāya lakṣaṇam | tac	catur-lakṣaṇaṁ rūpa-nipāta-iṣṭa-svayaṁ-padaiḥ ||
V3_08006	-viparyaye sādhye viruddha iti darśayaṁś	catuṛaḥ pakṣa-dharmān āha. bheda-sāmānyayoś ca
PV_03293	tac ca pratyakṣāt parihīyate || apavādaś	catuṛtho 'tra tena uktam upaghāta-jam | kevalam
V2_06203	-viśayaṁ anupalabdhiḥ prayoga-bhedena	catuṛdhā bhavati. viruddha-siddhyā, yathā – na
SV_00601	-viśayaṁ anupalabdhiḥ prayoga-bhedena	catuṛdhā bhavati. viruddha-siddhyā, yathā na śīta
V3_01106	svayam iṣṭo '-nirākṛtaḥ | (6ab) atra	catuṛbhiḥ svarūpa-nipāta-iṣṭa-svayaṁ-padaiḥ,
V2_06001	uttaratra vakṣyāmaḥ. sa ca ayam anupalambhaś	catuṛvidhaḥ | (32'b) pravṛtti-bhedāt. yāvān
V3_10609	ekasya. vyatirekasya. asiddhau, yathā	catuṛvidhaḥ sādharmaṇaḥ pakṣa-dharma-prabhede
PV_03288	| a-vikalpakam ekaṁ ca pratyakṣa-ābhaṁ	catuṛvidham || an-akṣa-jatva-siddhy-artham ukte
NB_01007	-an-āhita-vibhramaṁ jñānaṁ pratyakṣam. tat	catuṛvidham. indriya-jñānam. sva-viśaya-anantara-
PV_04092	-āśrayaḥ || anumānasya bhedenā sā bādhaḥ uktā	catuṛvidhā | tatra abhyupāyaḥ kārya-aṅgaṁ
V3_02907	-viśayaḥ. anumānasya bhedenā sā bādhaḥ uktā	catuṛvidhā | sā iyaṁ pakṣasya bādhaḥ catuṛvidhā
SV_00508	| dṛśya-ātmanor abhāva-artha-anupalabdhiś	catuṛvidhā ||4|| yāvān kañcit pratiśedhaḥ sa
V3_02908	uktā catuṛvidhā | sā iyaṁ pakṣasya bādhaḥ	catuṛvidhā darśitā tridhā-anumānaṁ bhittvā. tatra
PV_02270	| sthiraṁ sukhaṁ mama ahaṁ ca ity-ādi satya-	catuṣṭaye || abhūtān ṣoḍaśa-ākārān āropya
SV_10916	upadiṣṭānām a-vaiparityam avisamvādaḥ. yathā	catuṛṇām ārya-satyānām vakṣyamāṇa-nītyā. tasya
SV_10825	-viśaya-abhimatānām tathābhāvaḥ, yathā	catuṛṇām ārya-satyānām. an-anumeyānām tathābhāvo
NB_03053	-nirākṛto yathā – na anumānaṁ pramāṇam. iti	catvāraḥ pakṣa-ābhāsā nirākṛtā bhavanti. evaṁ
PV_02252	tu sarvatra tyāga-upādāna-hānitaḥ || vāsī-	candana-kalpānām vairāgyaṁ nāma kathyate |
PV_03294	ity eke teṣāṁ grantho virudhyate | ṇīla-dvi-	candra-ādi-dhiyāṁ hetur akṣāṇy api ity ayam ||
V1_03001	mānaso 'pi viplavo vyākhyātaḥ. na eva dvi-	candra-ādi-bhrāntir indriya-ja ity eke. tan na,
V1_04002	anubhavāt tayoh saha-upalambha-niyamād dvi-	candra-ādi-vat. na hy anayor eka-ākāra-

V1_03008	artham, anyatra cakṣur-ādi-parama-aṅūnām dvi-	candra -nila-ādy-ābhāsa-vijñāna-hetutva-vacanāt.
NB_03051	śabda iti. pratīti-nirākṛto yathā – a-	candraḥ śaśī iti. sva-vacana-nirākṛto yathā – na
PV_03402	kenacid aṃsena kutaścīd avalambate || mayūra-	candraka -ākāraṃ nila-lohita-bhāsvaram |
PV_04120	-tad-vaśā vṛttis tad icchā-jā iti sūcitam ||	candratām śaśino 'n-icchān kām pratītiṃ sa
V3_03805	vṛttir iti sūcitam bhavati. sa hi śaśinaś	candratvam an-icchān kām anyām pratītiṃ icched
V3_03512	eva bādha-hetor asādhāraṇatvam, kvacid a-	candre 'siddheḥ. a-śakya-niṣedhatām asya darśayann
VN_02223	chala-ādi vijigīṣubhir iti cet, na, nakha-	capēṭa -śāstra-prahāra-ādīpana-ādibhir api iti
SV_16223	āśu-siddher anyasya cirād aparasya vrata-	carāṇa -ādy-apekṣānāt. ekasmād api karmaṇaḥ
V2_07906	-kṣaṇa-antara-an-upādānatā-lakṣaṇatvāc	caramatvasya . bhavaty eva hi tasya api jñeya-
V2_07911	-vikalatvād a-kṣūṇa-vidhāna-ayogāt. na api	caramasya a-sāmarthyam eva, kasyacit karaṇāt. a-
V2_07905	-upākhyā-viraha-lakṣaṇam hi nir-upākhyam.	caramasya tarhi kṣaṇasya an-upākhyatā-prasaṅgaḥ.
SV_15505	yathā a-tad-arthatve 'pi bhārata-urvaśy-ādi-	carita -ādikam artham anye 'nyathā vyācakṣate. tad
SV_17007	sa na bhavati, pradeśa-antareṣu tathā tasya	carcanāt . na, tasya artha-a-parijñānāt. pradeśa-
SV_16319	phalam iti cet. na, puruṣa-ākāra-svabhāva-	caryā -adhimukti-vaiyarthyā-prasaṅgāt. tasya apy
SV_16301	anugrḥṇāti na aparam iti yuktam. vrata-	caryā -bhramśa-ādinā dharmā-a-dharma-upacaye dharmā
V1_03411	-kampe sarvasya kampa-prāpteḥ. a-kampāne vā	cala -a-calayoḥ pṛthak-siddhi-prasaṅgād vastra-
SV_07809	tato 'nya-sthāna-janmani | svasmād a-	calataḥ sthānād vṛttir ity atiyuktimat ||153||
V1_03411	sarvasya kampa-prāpteḥ. a-kampāne vā cala-	calayoḥ pṛthak-siddhi-prasaṅgād vastra-udaka-vat.
SV_02116	'nityatā iti kim anyayā. svabhāvena vā a-	calasya artha-antara-yoge 'pi tad-bhāva-an-
V2_09103	anityatā iti kim anyayā, svabhāvena vā a-	calasya artha-antara-yoge 'pi tad-bhāva-an-
SV_04309	yasmān na anityatvam nāma kiñcid anyac	calād vastunaḥ, kṣaṇa-pratyupasthāna-dharmatayā
SV_13514	ādīnām ṛtu-saṃvatsara-ādīnām ca. kiṃ punar a-	calita -avasthā-svabhāvānām a-kṛtakānām kathañcit
PV_02239	| yady apy ekatra doṣeṇa tat kṣaṇam	calitā matiḥ || virakto na eva tatra api kāmī iva
SV_06903	vā iti. tathā tat-kārya-pratiśedhena apy a-	cakṣuṣaḥ śabda 'nityo 'n-ātma iti. tat-kāraṇa-
SV_00115	-dharmi-dharma-pratipatty-artham. tathā ca	cakṣuṣatva -ādi-parihāraḥ. dharmā-vacanena api
V3_04306	-yogya-dharmi-pratipatty-artham. tathā ca	cakṣuṣatva -ādi-parihāraḥ. dharmā-vacanena api
HB_00107	-pratiśedha-arthatvād upacārasya. evam hi	cakṣuṣatva -ādi parihṛtam bhavati. dharmā-vacanena
NB_03058	hetvābhāsaḥ. yathā, anityaḥ śabda iti sādhye	cakṣuṣatvam ubhaya-asiddham. cetanās tarava iti
NB_03041	api. yathā śabdasya anityatve sādhye	cakṣuṣatvam hetuḥ, śabde 'siddhatvāt sādhyam. na
V3_09201	-asiddhāv asiddhaḥ, yathā – anityaḥ śabdaś	cakṣuṣatvāt . cetanās taravaḥ sarva-tvag-apaharaṇe
V3_11604	a-sambandhād vimarśo na jāyate, yathā	cakṣuṣatvāc chabde. sambandhāt kiṃ-sambaddho 'yam
V3_11608	antar-bhāve katham a-pratipattīḥ. evam tarhi	cakṣuṣatvād apy astu. na, a-sambandhād ity uktam.
V3_04707	prameyatva-ādiṣv api viparyaya-prāptir asti,	cakṣuṣatve vā ko viparyayaḥ. ubhaya-siddhyā
V3_01604	iva vā nitiraṇā-jñāne. tathā hi na tac	cakṣuṣam taj-jñāna-vat, tad-artha-a-pratipatteḥ,
PV_03174	-ātmakam | pūrvāpara-parāmarśa-sūnye tac	cakṣuṣe katham || anyatra gata-citto 'pi cakṣuṣā
V1_01006	-ātmakam | pūrvāpara-parāmarśa-sūnye tac	cakṣuṣe katham ||8|| na hi idam iyato vyāpārān
SV_16101	ānupūrvī-janmānaḥ. śruti-kāle 'pi yadā manda-	cāriṇaḥ pūrvā-varṇa-jñāna-sahakāri-pratyaya-
PV_02055	-vinivṛtti-vat | tasya a-nivṛttir iti cen na	cikitsā -prayogataḥ || a-punar-bhāvataḥ kiñcid
PV_03022	vā yā svabhāvena saṃsthitā | nityatvād a-	cikitsyasya kas tām kṣapayitum kṣamaḥ || tac ca
PV_04050	viśuddhe viśaya-dvaye śāstra-parigraham |	cikīrṣoḥ sa hi kālaḥ syāt tadā śāstreṇa bādhanam |
V3_02107	viśuddhe viśaya-dvaye śāstra-parigraham |	cikīrṣoḥ sa hi kālaḥ syāt tadā śāstreṇa bādhanam |
PV_03476	dr̥ṣṭvā tasyāś ca iṣṭa-abhidhā-ādikam | para-	citta -anumānaṃ ca na syād ātmany a-darśanāt ||
PV_02045	hetur ato hetur dr̥ṣṭa eva astu sarvadā ||	citta -antarasya sandhāne ko virodho 'ntya-cetasah
PV_02053	tayoḥ || tulyaḥ prasaṅgo 'pi tayor na tulyam	citta -kāraṇe | sthity-āvedhakam anyac ca yataḥ
NB_01010	-pratyayena janitam tan mano-vijñānam. sarva-	citta -caittānām ātma-saṃvedanam. bhūta-artha-
PV_02130	pūrvāḥ parasya tu | kṛpā-vairāgya-bodha-ādeś	citta -dharmasya pāṭave || kṛpā-ātmakatvam
V1_01409	vyutthita-cittaḥ kiñcid vikalpayan sva-	citta -dhārāḥ saṅkalayaty evam ca evam ca kalpanā
SV_16109	eka eva padeṣu varṇānām svabhāvaḥ kartṛ-	citta -saṃskāra-bhedena bhedāt. sa ca paraspara-
PV_02050	ca ucyate || astu upakāraḥ vā api kadācic	citta -santateḥ | vahny-ādi-vad ghaṭa-ādīnām
PV_02114	charīre cetasaḥ sthitiḥ | kevalasya iti cec	citta -santānaṃ sthiti-kāraṇam || tad-dhetu-vṛtti-
PV_03396	-garbha eva dhūma-avabhāsinim | vyanakti	citta -santāno dhiyam dhūmo 'gnitas tataḥ || asty
PV_02078	anuvartate | tan-nāntariyakam cittam ataś	citta -samāśritam || yathā śrūta-ādi-saṃskāraḥ
SV_16019	varṇeṣv ānupūrvī iti kathyate ||304||	citta -samutthānā hi vāg-vijñaptir varṇa-pada-
PV_03175	-sūnye tac cakṣuṣe katham || anyatra gata-	citto 'pi cakṣuṣā rūpam ikṣate | tat saṅketa-a-
V1_01409	||14|| sa punaḥ pratisaṃhārād vyutthita-	cittaḥ kiñcid vikalpayan sva-citta-dhārāḥ
PV_02045	virodho 'ntya-cetasah | tad yad apy arhataś	cittam a-sandhānaṃ kuto matam || asiddha-arthaḥ
PV_02078	niyamena anuvartate | tan-nāntariyakam	cittam ataś citta-samāśritam || yathā śrūta-ādi-
SV_16021	samanantara-pratyayena a-kāra-utthāpana-	cittam utthāpyate. tathā repha-a-kāra-visarjanīya
HB_01609	apeta-santānaṃ syād iti iyaṃ naś cintā	cittam dunoti. na vai vayam a-tat-svabhāvānām
PV_02208	-dr̥ḍham sarpa-buddhi-vat | prabhāsvaram idaṃ	cittam prakṛtyā āgantavo malāḥ || tat prāg apy a-
PV_02118	yadi taj-janma prasaṅgaḥ pūrvā-vad bhavet |	cittāc cet tata eva astu janma deha-antarasya ca |
PV_02107	prāṇā a-sva-jātiyakāḥ kila | tadṛṣām eva	cittānām kalpyante yadi kāraṇam || kramavantāḥ
PV_03234	buddhinām nānā-āśrayatā sa cet | śrotṛ-ādi-	cittāni idānīm bhinna-arthāni iti tat kutaḥ ||
PV_04216	-nimeṣa-ādis tad-udbhavaḥ | viśaya-indriya-	cittibhyas tāḥ sva-jāti-samudbhavaḥ || anyonya-
PV_02074	na vidyate | syāt tato 'pi viśeṣo 'sya na	citte 'n-upakāriṇi | rāga-ādi-vṛddhiḥ puṣṭy-ādeḥ

PV_03520 || sakṛd vijātiya-jātāv apy ekena paṭiyasā |
 SV_11014 śakyante, puruṣa-icchā-vṛttitvāt, teṣāṃ ca
 V2_06702 śakyante, puruṣa-icchā-vṛttitvāt teṣāṃ ca
 PV_03208 na yujyate | sā eva tāvat katham buddhir ekā
 PV_03208 apy eka-arthaṃ yato 'nyad api paśyati ||
 PV_03221 eva anubhūyate | iti nāma eka-bhāvaḥ syāc
 PV_03232 bhedaḥ nir-vikalpasya cetasaḥ | na vicitrasya
 PV_03206 a-vicitravād gṛhiteṣu krameṇa ca | na
 PV_03201 eva tat | nīla-ādi-pravibhāgaś ca tulyaś
 PV_03200 tasmād a-kramo 'yaṃ prasajyate || na ekam
 PV_03220 eva bhāya-cintā pratanyate || nīla-ādiś
 PV_03205 -ādau vicitra-dhīḥ | a-rūpatvān na saṃyogaś
 PV_03200 katham | citraṃ tad ekam iti ced idaṃ
 SV_11717 sambandhasya ca vastutve syād bhedaḥ buddhi-
 PV_03210 viśīryante tathā tathā || kiṃ syāt sā
 SV_16315 phalasya karmaṇaḥ kathañcid upakārāt pācakaś
 PV_03202 dṛśyate tathā | nīla-ādīni nirasya anyac
 PV_03200 citra-patamga-ādi rūpaṃ vā dṛśyate katham |
 PV_03137 -jñāna-miśraṇāt | vicchinna-ābhā itī tac
 PV_03202 tathā | nīla-ādīni nirasya anyac citraṃ
 PV_03201 idaṃ citratarāṃ tataḥ || na ekam svabhāvaṃ
 HB_01607 bhāvān a-tat-svabhāvān api svabhāva-mātreṇa
 SV_03910 itī. pratibhāsa-bheda-ādibhyas tu tattva-
 PV_03517 | sañcāra-kāraṇa-abhāvād utsīded artha-
 SV_06207 -ādi-śabdo 'sti, vākya-gatasya padasya artha-
 HB_00717 itī dīṇḍika-rāgaṃ parityajya akṣiṇī nimīlya
 V3_06806 tad atra dharminī vyavasthitāḥ sad-asattvaṃ
 SV_10605 tad atra dharminī vyavasthitāḥ sad-asattvaṃ
 SV_14520 a-hetukaṃ vā a-pratiṣṭhita-tattvayā bhāva-
 SV_12023 sādhanam apekṣate. yat pauruṣeya-apauruṣeya-
 VN_03315 ānayati. parājīte tasmimś tad-artha-virodha-
 SV_00106 -malaiḥ || tena ayaṃ na para-upakāra itī naś
 PV_04008 ca sāmānyena apy a-gocarāḥ | sādhyā-sādhanā-
 PV_03535 yadi dhīḥ parā | pūrvāpara-artha-bhāsītvaś
 PV_03530 a-viśuddha-dhiyaṃ prati | grāhya-lakṣaṇa-
 PV_04106 'pi na kṣatiḥ | parokṣeṣv āgama-an-iṣṭau na
 VN_04005 abhidhānān nigrhīte hetv-antara-
 HB_01609 -dharmakam apeta-santānaṃ syād itī iyaṃ naś
 SV_03610 -abhyāsaṃ vikalpa-prabodha-hetūnāṃ pravṛtti-
 VN_01918 itī. sabhyaḥ sādhu-sammatānāṃ viduṣāṃ tattva-
 PV_03219 -nimīlanam | kevalaṃ loka-buddhyā eva bhāya-
 PV_04108 bādhyate | dṛṣṭe 'dṛṣṭe 'pi tad grāhyam itī
 V3_03101 'dhikaraṇa-pratyastamayān na viśeṣa-
 V1_02709 śruta-mayena jñānena arthān gṛhītvā yukti-
 V3_03110 -dṛṣṭeṣv artheṣu virodha-udbhāvāna-prāyā
 VN_01011 -prajñā devānāṃ-priyo na sahate pramāṇa-
 VN_03606 itī na uttara-dṛṣṭānta-apekṣayā virodhaś
 PV_03124 vikalpo nāma-saṃśrayaḥ || saṃhṛtya sarvataś
 V1_01401 kalpanā-virahaḥ. yataḥ saṃhṛtya sarvataś
 V1_04404 api pare mūdhā viśamvādayanti lokam itī.
 PV_04051 syāt tadā śāstreṇa bādhanam || tad-virodhena
 V3_02108 tadā śāstreṇa bādhanam ||11|| tad-virodhena
 SV_15422 itī vipakṣayor vyāpya-vyāpaka-bhāva-
 SV_17003 pravādād artha-siddhiḥ. tatra punar virodha-
 SV_06208 ete śabdāḥ prayujyanta itī prayoga-viśaya-
 SV_10703 tad ayaṃ pravartamānaḥ sarvadā sad-asac-
 V3_06911 tasmād ayaṃ pravartamānaḥ sarvadā sad-asac-
 VN_02122 jayo 'pi na asty eva. na hi tattva-
 PV_03350 'pi na svasaṃvedanaṃ phalam | uktaṃ svabhāva-
 V1_03707 na pramāṇa-phalayor viśaya-bhedaḥ. svabhāva-
 V3_00203 a-doṣa itī cet, uktaṃ atra āgama-prāmāṇya-
 VN_06303 -upekṣaṇaṃ pṛthān nigrāhasthānam. nyāya-
 HB_03812 kiṃ-rūpāl līngād arthaḥ pratipattavya itī
 PV_04053 anavasthā-prasaṅgataḥ || kena iyaṃ sarva-
 V3_02112 anavasthā-prasaṅgataḥ ||13|| kena iyaṃ sarva-
 cittena āhita-vaigūnyād ālayān na anya-sambhavaḥ |
 citra-abhisandhitvāt. tad ayaṃ līnga-saṅkarāt
 citra-abhisandhitvāt. tad ayaṃ līnga-saṅkarāt
 citra-avabhāsini || idaṃ vastu-bala-āyātaṃ yad
 citra-avabhāseṣv artheṣu yady ekatvaṃ na yujyate |
 citra-ākārasya cetasi || paṭa-ādi-rūpasya ekatve
 citra-ābhāḥ kādācitkasya gocaraḥ || yady apy asti
 citra-dhī-saṅkalanam anekasya ekayā a-grahāt ||
 citra-paṭa-ādiṣu || tatra avayava-rūpaṃ cet
 citra-patamga-ādi rūpaṃ vā dṛśyate katham |
 citra-vijñāne jñāna-upādhir an-anya-bhāk | a-
 citro bhakteś ca na āśrayaḥ || pratyekam a-
 citratarāṃ tataḥ || na ekam svabhāvaṃ citraṃ hi
 citratā | (236ab) sa ca ayaṃ sambandho vastu
 citratā ekasyāṃ na syāt tasyāṃ matāv api | yadi
 citratvād upakāraka-śakteḥ. puruṣa-viśeṣa-āśraya-
 citraṃ citraṃ yad ikṣase || tulya-artha-ākāra-
 citraṃ tad ekam itī ced idaṃ citratarāṃ tataḥ ||
 citraṃ tasmāt santu sakṛd dhiyaḥ || pratibhāsa-a-
 citraṃ yad ikṣase || tulya-artha-ākāra-kālatvena
 citraṃ hi maṇi-rūpaṃ yathā eva tat | nīla-ādi-
 citreṣu vyāpāreṣu niyunkte. yadi nāma kādācit
 cintakā na a-bhedam anumanyante. yadi pratipatt-
 cintanam || ātmani jñāna-janane śakti-saṅkṣayataḥ
 cintanāt. kva punar ete śabdāḥ prayujyanta itī
 cintaya tāvat – kim iyatā pratītiḥ syān na vā
 cintayanti – kim ayaṃ pradhāna-śabda-pratibhāsy
 cintayanti, kim ayaṃ pradhāna-śabda-pratibhāsy
 cintayā ātmānam ākulayanti. svato 'pi bhāve
 cintayā ātmānam āyāsayati. tata eva iṣṭer an-
 cintayā na kiñcit. api ca sarvatra ayaṃ pratijñā-
 cintā api cetaś ciram | su-ukta-abhyāsa-
 cintā asti na teṣv artheṣu kācana || pūṃsām
 cintā-ādāv eka-cetasi || abhilāpa-dvayaṃ nityaṃ
 cintā iyaṃ a-cintyā yogināṃ gatiḥ || tatra sūkṣma
 cintā eva pravartate || virodha-udbhāvāna-prāyā
 cintā kva upayujyate. yadi prāk-sādhanā-vādī
 cintā cittaṃ dunoti. na vai vāyam a-tat-
 cintā. tad-vaśād vastu-vyavasthāpanaṃ ca kevalaṃ
 cintā-prakāraḥ. na ca evaṃ prastutasya
 cintā pratanyate || nīla-ādiś citra-vijñāne jñāna
 cintā pravartate || artheṣv a-pratiśiddhatvāt
 cintā-pravṛttir ity avaśyam evaṃ-vidhe viśaye
 cintā-mayena vyavasthāpya bhāvayātāṃ tan-
 cintā. yac chāstraṃ vastu-bala-pravṛttena
 cintā-vyavahāra-parikleśaṃ yena na atra ādaraṃ
 cintāṃ arhati. hetor api dṛṣṭānta-virodhe
 cintāṃ stimitena antar-ātmanā | sthito 'pi
 cintāṃ stimitena antar-ātmanā | sthito 'pi
 cintāmayīm eva tu prajñānān anuśīlayanto vibhrama-
 cintāyās tat siddha-artheṣv ayogataḥ | tṛtiya-
 cintāyās tat-siddha-artheṣv ayogataḥ | tṛtiya-
 cintāyām a-prāṇa-ādimattva eva nairātmyaṃ dṛṣṭam.
 cintāyām an-āśvāsa āgame syāt. saty api tasminn a
 cintāyām anya-apoha ucyate. a-nirdiṣṭa-prayogaṃ
 cintāyām avadhīrita-vikalpa-pratibhāso vastv eva
 cintāyām avadhīrita-vikalpa-pratibhāso vastv eva
 cintāyām kaścic chala-vyavahārah. yady evaṃ kiṃ
 cintāyām tādātmyād artha-saṃvidāḥ || tathā
 cintāyām tādātmyād artha-saṃvidāḥ svasaṃvit
 cintāyām. na apy asya kaścic viśeṣaḥ pramāṇa-a-
 cintāyām punar na dvayor ekasya apy atra jaya-
 cintāyām pratipattur avisamvādakasya rūpaṃ ucyate,
 cintāsu śāstraṃ grāhyam itī sthitiḥ | kṛtā idānim
 cintāsu śāstraṃ grāhyam itī sthitiḥ | kṛtā idānim

<p>SV_14108 PV_02017 SP_00019 PV_04035 SV_08207 SV_08206 V3_07903 SV_05409 SV_10628 V3_06908 SV_14008 V3_02305 PV_04067 SV_13025 V3_05107 PV_03209 VN_06806 VN_06807 PV_03530 VN_00713 SV_08828 SV_04121 SV_00106 V3_03606 SV_16223 PV_03122 SV_17304 SV_05521 SV_05917 SV_08508 SV_01406 SV_14210 SV_16005 SV_16805 SV_17517 PV_02277 PV_03296 PV_04284 PV_03275 PV_02129 PV_03234 PV_03024 PV_02094 PV_02154 PV_02120 PV_02168 SV_08614 V1_01108 V3_04013 PV_03317 PV_04257 PV_04244 V3_12308 V1_04012 VN_03404 SV_08805 SV_15020 PV_03021 SV_05016 SV_04613 SV_15617 PV_03245 SV_14219 SV_10310 V2_06515</p>	<p>ca, ānupūrvyāś ca varṇebhyo bhedaḥ sphoṭena etena kāpila-ādinām a-caitanya-ādi ca tau saṃyogi-samavāyy-ādi sarvam etena vācyam śūnyam pralapatām tad etaḥ jāḍya- tad eva idaṃ cintyate katham teṣv api iti. yathā pācaka-ādiṣu. nanu tad eva idaṃ kiṃ kasya sādhanam, yad-artham avyabhicāraś pratibhāsa iti sa eva sāmānya-abhyupagame śabda-artha-an-apavādibhiḥ vastv eva śabda-artha-an-apavādibhiḥ vastv eva tasya eva a-bhedasya sarvatra paurvāparyeṇa na, hetoḥ sarvasya guṇa-doṣayoḥ sva-sādhye eva bādhanād asti ced asat hetoḥ sarvasya api bhāvānām kṣaṇikānām anyonya-upakāro ' api bhāvānām kṣaṇikānām anyonya-upakāraḥ, a- yad vadanti vipāścitaḥ yathā yathā arthāś -bhāva iti. atra api yathoktaṃ kṛtvā tathā eva, āhosvid anyathā iti. tat tu -dhiyaṃ prati grāhya-lakṣaṇa-cintā iyam a- svayam utthāpane hi bhāva-śaktir a-śaktir vā vāñchāvān bheda-a-bhedau tad-āśrayau 179 a-viśeṣād vyaktinām kṣetra-ādi-bhede 'pi ayaṃ na para-upakāra iti naś cintā api cetaś śaṅkita-pratibandhānām saṃśayād asiddheḥ, kāraḥ kasyacid āśu-siddher anyasya ca anyena vyavasāyam smṛtiṃ viduḥ tac- na vastu-svabhāvāḥ, kiṃ tarhi sāmāyikā rāja- ca. katham tā bhinna-dhī-grāhyāḥ samāś 117 vyavahāre 'pi tena ayam a-doṣa iti -ātmany a-sambhavāt. bhedo 'pi tena na evaṃ katham na gamayet. pramāṇa-antara-bādha hy evaṃ syāt. sa eva asya vināśa iti saro rasa iti śrutau na kārya-bheda iti nyāyyā. tatra api prasiddho loka-vādaś pravṛtṭir vācakānām ca vācyā-dṛṣṭi-kṛtā iti yadi iṣṭam aparaṃ kleśāt tat tapaḥ kleśa eva aīndriyaṃ yad akṣānām bhāva-abhāva-anurodhi kṣaṇam apy anapekṣatve bhāvo bhāvasya na iti -svabhāvo 'nubhavo bauddhāms tān samavaiti sva-bīja-prabhavā sva-bīja-prabhavair na eka-arthatve 'pi buddhīnām nānā-āśrayatā sa -pratyaya-arthatvān na akṣānām vyarthatā iti eva ca kuto 'bhinne 'bhinna-arthatā iti ekasyām na tivraḥ syād aṅga-rūpa-ādy api iti svabhāva-atikramo mā bhūd iti ced āhitaḥ sa sarvaḥ samāna-rāgaḥ syād bhūta-atīśayato na na ca tāvatā a-janakāḥ. apy a-bhedo 'pi teṣu eva bhavati. na anyathā idantayā iti ghaṭaḥ, tatra api vyakti-tiro-dhānād iti 'yam yasmāt tasya pramāṇatā saṃskārāc vikāra-aṅgatā-pade dahana-sthiteḥ an-agnīś hetur ato 'nvayī na anvayī a-vyatirekī hetur ato 'nvayī na anvayī a-vyatirekī prāg upalambhaḥ paścāt saṃvedanasya iti -arthayor virodhād virodha-sambhava iti sadrśa-a-sadrśa-ātmanoḥ 176 bhāvāś eva niyama-kāraṇa-abhāvād ayuktam iti śaktam eva tat atha a-śaktaṃ kadācic eva a-saṃsrṣṭa-bhedam kiṃ na pratyeti iti lakṣita-lakṣaṇa-arthaṃ jāti-codanā iti iṣṭa-siddhis tasya vidhāna-apekṣatvād iti -jñāna-kālikaḥ saḥakāri bhaved artha iti tasya niṣeṭsyamānatvāt. janya-janaka-bhāvāś -mātram a-pramāṇam. bhāve kiṃ pramāṇam iti -mātram a-pramāṇam. bhāve kiṃ pramāṇam iti</p>	<p>cintitaḥ kalpanā-āropitā sā syāt katham vā a- cintitam anitya-ādeś ca caitanyaṃ maraṇāt tvag- cintitam anyonya-an-upakārāc ca na sambandhī ca cintitam tulyam nāśe 'pi cec chabda-ghaṭa- cintitam etad yathā na teṣu sambhavati. tat kim cintyate katham teṣv api iti. cintitam etad yathā cintyate. tasmād vastuto yad yena vyāptam a- cintyate, yasmān na an-upakārako viśayo cintyate hy atra pratibaddhaḥ phala-udayaḥ 210 cintyate hy atra pratibaddhaḥ phala-udayaḥ 57 cintyatvāt. tathā bhedasya api iti cet. tena eva cintyatvāt. tasya sva-sādhyā-an-uparodhe 'pi cintyatvāt sva-sādhye guṇa-doṣayoḥ cintyatvād dhetu-pratyaya-sāmarthyasya a-sarva- cintyatvād dhetu-pratyaya-sāmarthyasya a-sarva- cintyante viśiryante tathā tathā kiṃ syāt sā cintyam eva, kiṃ te yathā-lakṣita-prabhedās tathā cintyamānam iha atiprasajyata iti na pratanyate. cintyā yoginām gatiḥ tatra sūkṣma-ādi-bhāvena cintyeta, na ca tad yuktaṃ. puruṣais teṣāṃ niyoge cintyete sva-ātmanā bhedo vyāvṛtṭyā ca samānatā cira-śighra-prasāmana-ādayo viśeṣā guṇa- ciram su-ukta-abhyāsa-vivardhita-vyasanam ity ciram a-dṛṣṭānām api punaḥ pratibhā-utpatti- cirād aparasya vrata-carāṇa-ādy-apekṣaṇāt. cihna-apekṣaṇān no cet smṛtir na vyabhicārataḥ cihna-ādi-vat. yaś ca sāmāyikaḥ sa svabhāva- cet (108ab') nanu samānā iti grahaṇād eva āsv a- cet (118ab') na vai vastu-sat-sāmānya-vādinā cet (168a) na vai sarva-ākāra-a-vyatirekaṃ brūmo cet (19c) atha api syād ubhaya-vyavacchede cet (270'ab') yadi sa eva artho 'gni-janmā cet (301abc) na hi saro rasa ity-ādi-padeṣu cet (319a) pratipatti-hetuḥ. tatra ko 'īndriya- cet (337ab) syād etat – kāryam eva vacanam cet tat karma-phalam ity asmān na śakteḥ cet tat-tulyam vikriyā-vac cet sā eva iyam kiṃ cet bhāvo hi sa tathābhūto 'bhāve bhāvas tathā cet muktvā adhyakṣa-smṛta-ākārām saṃvittim cet vipakṣair bādhyate cet te prayāty atyanta- cet śrotṛ-ādi-cittāni idānīm bhinna-arthāni iti cet sā eva eka-rūpāc chabda-āder bhinna-ābhāsā cet an-artha-antara-hetutve 'py a-paryāyāḥ cet na sarveṣāṃ anekāntān na ca apy a-niyato cet punar yatnam apekṣeta yadi syād a-sthira- cet bhūtānām prāṇitā-a-bhede 'py ayam bhedo cet 170 syād etat – satyam viśeṣā janakāḥ, cet 9 na hy ayam gaur ity a-sannihite 'rthe cet, a-tādavasthyam anityatām brūmaḥ, tādavasthyam cet a-tādrūpye na tasya apy a-vyavasthiteḥ cet a-dhūmo 'sau sa-dhūmaś cet sa-pāvakaḥ cet a-nairātmyam na sa-ātmakam yan cet a-nairātmyam na sa-ātmakam 83 iti cet, a-pratyakṣa-upalambhasya na artha-dṛṣṭiḥ cet, a-pramāṇa-yoge tu ubhayor dharminī saṃśayaḥ. cet a-bhinnena ātmanā sva-ātma-bhūtena bhedinā cet. a-vitatha-vyakti-niyame kiṃ kāraṇam. tasmād cet a-śaktaṃ sarvadā eva tat tasya śaktir a- cet. a-śaktir eṣā vikalpānām a-vidyā-prabhavāt. cet. a-śabda-codite saty api sambandhe katham cet. a-sāmarthyam apekṣaṇe 293 yadi mantra cet akṣa-cetasaḥ asataḥ prāg a-sāmarthyāt cet. agner iti kim. kṣāṭhād eva bhāvāt. tad- cet. ata eva saṃśayo 'stu, bhaved vā pramāṇam ity cet, ata eva saṃśayo 'stu, bhaved vā pramāṇam ity</p>
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V3_11405	-upakārās cakṣur-ādayaḥ para-upakāriṇaś	cet, atra api saṃhata-upakāriṇa eva iti kaḥ
V2_06807	-antara-vat. tena eva kasmād upakriyata iti	cet, atra vastu-svabhāvair uttaram vācyam, ya
V1_03201	-kṛtaḥ, yata iyaṃ pratītiḥ, na sārūpyād iti	cet, atha katham idāniṃ sato rūpaṃ na nirdīśyate.
PV_03204	dhiyām eva bhāvānām viśva-rūpatā | tac	ced an-aṅgaṃ kena iyaṃ siddhā bheda-vyavasthitiḥ |
SV_14220	eva bhāvāt. tad-apekṣād utpatter a-doṣa iti	cet. an-atiśaya-lābhinaḥ kā apekṣā. lābhe vā
SV_16604	sva-viśaye 'py āgamam apekṣya eva sādhakās	cet. an-āgamād dhūma-āder agny-ādi-pratyayo na
VN_01207	na tasya anvayaḥ. tayor a-bhedād a-doṣa iti	cet, an-uttaram bata, doṣa-saṅkaṭam atra-bhavān
SV_04320	ekasya dvābhyām abhidhānād a-doṣa iti	cet, an-upakāriṇi pāratantrya-ayogād an-upādhiḥ,
SV_03707	na syāt. dvayasya paraspara-sahitatā iti	cet. an-upakārya-upakārayoḥ kaḥ sahāyī-bhāvaḥ.
SV_15817	iti tayorḥ pratyayād vaktṛ-śrotṛ-bheda iti	cet. an-upakārya-upakārakād bhrānti-mātrāt tad-
SV_12906	-vad varṇa-vibhāga-vac ca pratibhāti iti	cet. anukramavatā vyañjakena a-kramasya vyaktiḥ
SV_01417	viruddhāvyaabhicāry a-vacanam iti	cet. anumāna-viśaye 'vacanād iṣtam. viśayaṃ ca
V2_09706	'bhāvāt. viruddhāvyaabhicāry-a-vacanam iti	cet, anumāna-viśaye 'vacanād iṣtam. viśayaṃ ca
PV_03112	eva anityatā na kim | śaṣṭhy-ādy-ayogād iti	ced antayoḥ sa katham bhavet || sattā-
V3_09308	prāg anya-dharmaṇo 'vyaktir anityatā iti	cet, anya-dharmā ca prāg a-pracyuta-ātmā iti ca
PV_03017	-ādi-matir matā | artha-sāmarthya-dṛṣṭeś	ced anyat prāptam an-arthakam || a-pravṛttir a-
V3_11809	prāna-ādy-abhāvena vyāptāḥ. ghaṭa-ādayaś	cet, anyatra a-dṛṣṭaḥ sa ghaṭa-ātau na iti kutaḥ.
PV_04044	guṇatā-kṣateḥ | hetur viruddho 'prakṛter no	ced anyatra sā samā || atha atra dharmī prakṛtas
HB_01703	ca iti. sahitas tat-svabhāvo na kevala iti	cet, anyas tarhi kevalaḥ, anyāḥ sahitaḥ, svabhāva
VN_02018	-ghoṣaṇe 'rtha-antara-gamanāt parājaya iti	cet, anyasya apy a-jijñāsitasya kim na bhavati.
SV_11311	sa hi sambandho yato 'rtha-pratītiḥ. sa	ced apauruṣeyo na ayaṃ samayam apekṣeta. a-
SV_14521	svato 'pi bhāve 'bhāvasya vikalpaś	ced ayaṃ samaḥ | (277ab) nanv a-para-bhāvitve 'pi
V1_02312	apy ātma-a-pracyuteś caitanyasya katham iti	cet, ayam aparo 'sya doṣo 'stu. na tv a-sa-rūpaṃ
PV_03277	tv anyad antarā || samsargād a-vibhāgaś	ced ayo-golaka-vahni-vat | bheda-a-bheda-
V1_02603	buddhir anyo 'nubhavaḥ. samsargād a-vibhāgaś	ced ayo-golaka-vahni-vat | vibhaktāv api cetanā-
SV_11320	yogyatā, kārya-karaṇa-yogyatā-vat. sā	ced artha-antaram kim śabdasya iti sambandho
VN_03307	iha pratijñayā hetor ity asti bheda iti	cet, artha-virodhe hi hetu-pratijñayor bādhyā-
V1_03414	avayavasya āvaraṇam, na avayavina iti	cet, ardha-āvaraṇe 'py an-āvṛtatvāt prāg-vad asya
V1_01513	buddher liṅgam, kiṃ tarhi indriya-arthāv iti	cet, avyabhicāri hetuḥ. mana iti cet, tad api
PV_03318	|| kriyā-karaṇayor aikya-virodha iti	ced asat | dharma-bheda-abhyupagamād vastv-a-
PV_04067	|| sambandhas tena tatra eva bādhanād asti	ced asat | hetoḥ sarvasya cintyatvāt sva-sādhye
SV_14416	bhāva-nāśayoḥ | saha-bhāva-prasaṅgaś	ced asato nityatā kutaḥ ||274|| syād etat -
V3_02311	sarvaḥ śāstra-dṛṣṭaḥ sādhyatvena īpsitaś	cet, asiddha-hetv-abhidhānam api pratijñā syāt.
SV_15910	te (299c) 'pi tathā syus tad-arthā	ced asiddham kalpanā-anvayāt ||299|| na brūmaḥ
PV_03087	tat | na astitvaṃ kena gamyeta virodhāc	ced asāv api || siddhaḥ kena a-saha-sthānād iti
V3_03703	-pratidvandvinaḥ prāmānyād a-doṣa iti	cet, asti nāma idṛśasya viniścaye sambhavo na
SV_04718	na śabdaḥ prayujyate. tadvad-doṣasya sāmyāc	ced astu jātir alaṃ parā ||95|| syād etat - anya
V3_02307	bhavaty eva anya-kṛte 'pi pratijñā-doṣa iti	cet, astu, viśaya-antare 'pi kiṃ na bhavati.
PV_03525	yadi | niyamaḥ sa kutaḥ paścād buddheś	ced astu sammatam || na grāhyatā anyā jananaḥ
SV_04820	tu kathayadbhir jātir uktā, vyavacchedo 'sti	ced asya nanv etāvāt prayojanam | śabdānām iti
PV_02226	na dvayos tataḥ | duḥkha-bhāvanayā syāc	ced ahi-daṣṭa-aṅga-hāni-vat || ātmīya-buddhi-
SV_09926	bhāvāt. na avāśyaṃ sataḥ kutaścid bhāva iti	cet. ākasmikī tarhi sattā iti. na iyaṃ kasyacit
V2_08201	bhāvāt. na avāśyaṃ sataḥ kutaścid bhāva iti	cet, ākasmikī tarhi sattā iti na iyaṃ kasyacit
SV_03119	svārtha-pratipattir yat tan-niścayanam. tac	ced ākāra-antara-vad a-niścitaṃ katham tair
VN_04205	-a-viśeṣāt. na, tasya iha a-prastāvād iti	cet, āyātam iha yo nirarthakaṃ bravīti, tasya
VN_00611	tan-nimittānān tatra samavāyād iti	cet, āyāse vata ayaṃ tapasvī padārthaḥ patito
PV_02063	sad-asator na āśrayaḥ sthiti-kāraṇam | sataś	ced āśrayo na asyāḥ sthātur a-vyatirekataḥ ||
V3_13701	kenacil leśena āsv eva antar-bhavanti iti	cet, āsām api parasparam eṣa prasaṅga ity ekam
PV_02120	-tāpa-vat | svabhāva-atikramo mā bhūd iti	ced āhitaḥ sa cet || punar yatnam apekṣeta yadi
V3_09204	marāṇa-śabda-pravṛtteḥ siddham eva iti	cet, icchātaḥ śabdāḥ pravartante. na tad-vaśād
PV_03200	vā dṛśyate katham | citraṃ tad ekam iti	ced idam citrataram tataḥ || na ekaṃ svabhāvaṃ
SV_04706	kiṃ tatra anyena vyavadhinā. ānanyāc	ced idam samam ||94|| syād etat - ānanyād
SV_12502	iti cet. ukta-uttaram etat. a-darśanād iti	cet. idam api prativyūḍham. na apy a-darśana-
HB_03104	pratīyāt. tasya eva kevalasya darśanād iti	cet, idam eva asmābhir ucyamānaṃ kim atra-
PV_03295	akṣāny api ity ayam || pāramparyeṇa hetuś	ced indriya-jñāna-gocare | vicāryamāṇe prastāvo
PV_02082	sa janma adhigacchati || gaty-āgatī na dṛṣṭe	ced indriyānām a-pāṭavāt | a-dṛṣṭir manda-
PV_03511	| dṛṣṭā tad-vedanam kena tasya apy anyena	ced imām || mālām jñāna-vidam ko 'yaṃ janayaty
V3_11001	na, karuṇayā api vṛtteḥ. sā eva rāga iti	cet, iṣtam na nāma nivāryate. rūpaṃ tu bhinnam, a
V3_10904	-kāmatā-sāmānya-hetutvāt. sā eva rāga iti	cet, iṣtatvād a-doṣaḥ. nitya-sukha-ātma-ātmīya-
SV_00904	-kāmatā-sāmānya-hetutvāt. sā eva rāga iti	cet. iṣtatvān na kiñcid bādhitam syāt. nitya-
SV_00912	na, karuṇayā api vṛtteḥ. sā eva rāga iti	cet. iṣtam, a-viparyāsa-samudbhavān na doṣaḥ.
V2_06609	āptaḥ, tat-praṇīta āgamo 'viśamvādī iti	cet, iṣṭo 'yam arthaḥ śakyeta jñātuṃ so 'tiśayo
SV_03624	vastv-a-bhedād anyatra eka-vacanam iti	cet. iha apy astu. tad ayaṃ nir-vastuko niyamaḥ
SV_13808	tatra dṛṣṭa-virodhād a-sādhanatvam iti	cet. iha api virodha-abhāvaḥ kena siddhaḥ. yāvat
V3_08101	kevalatvād a-vyatirekatayā anvayasya iti	cet, iha tarhi bhavatv a-sparśatvān nitya iti. na,

V3_08102	iti. na, atra apy anvayasya a-prādhānyād iti	cet, iha tu balavān anvayo vyatirekaś ca dur-
PV_04070	-vādaḥ prasajyate || uktayoḥ sādhanatvena no	ced īpsita-vādataḥ | nyāya-prāptam na sādhyatvam
SV_12501	sambhavāt. idānīntanānām adhyayanād iti	cet. ukta-uttaram etat. a-darśanād iti cet. idam
V3_12508	-viśaya-upadarśanīnām vibhaktīnām ayogād iti	cet, ukta-uttaram etat. tasmān na hetuḥ kaścīd
SV_07503	a-śakyatvāt. samavāyo 'bhivyaktir iti	cet. ukta-uttaram etat. tasya samavāya-ayogād iti.
SV_06719	prayojana-abhāvād eva a-pravartanam iti	cet. uktaṃ prayojanam. bhinneśv ekasmāt pratitir
V3_09906	-bheda-asiddheḥ sarvatra eṣa doṣas tulya iti	cet, uktaṃ atra – bhāvānām vyāvṛtti-samāśraya-
V3_04804	'n-adhikaraṇatvād asattvam sattvam vā iti	cet, uktaṃ atra – yathā asati niṣedhaḥ, a-
SV_04711	-sambandhini karaṇāt tatra api kṛta eva iti	cet. uktaṃ atra – sambandhe 'py ekatra kṛtād
HB_01206	kulāla-mṛt-piṇḍayor upayoga-viśaya iti	cet, uktaṃ atra. api ca yadi tat-samsthānam
V3_01005	viśaya-khyāpanād eva sāmārthyam iti	cet, uktaṃ atra. api ca vinā apy anena yāvān
V3_00203	vacana-viśeṣasya prāmānyād a-doṣa iti	cet, uktaṃ atra āgama-prāmānya-cintāyām. na apy
SV_07921	a-tad-ākāra-viśeṣavati ca na syād iti	cet. uktaṃ atra yathā vyatireko viśeṣa-pratyayās
PV_03093	yad yukti-samvidau | tādrśo 'nupalabdheś	ced ucyatām sā eva sādhanam || a-niścaya-karam
PV_02033	iṣṭam tu paśyatu | pramāṇam dūra-darśi	ced eta grdhrān upāsmahe || sādhanam karuṇā-
SV_15513	-avasānam. asti viśeṣaḥ pramāṇa-samvāda iti	cet. etad uttaratra niṣetsyāmaḥ, na asty atyanta-
SV_10509	tāvād upalabdhy-abhāvaḥ katham siddha iti	cet. etad uttaratra vakṣyāmaḥ. anyatra apy
V2_05912	sā eva tāvad anupalabdhīḥ katham siddhā iti	cet, etad uttaratra vakṣyāmaḥ. sa ca ayam
VN_05712	pratipadyeta ity asti viśayo 'pratibhāyā iti	cet, evaṃ tarhy ananubhāṣaṇam nir-viśayam,
V3_08105	na bhavati, sarvato vipakṣād a-vyāvṛtter iti	cet, evaṃ tarhi yaḥ kṛtakaḥ so 'nitya eva iti
VN_05802	punar uttara-ajñānam apratibhāyā viśaya iti	cet, evaṃ tarhi viśaya-uttara-ajñānāyor api
VN_00514	abhāvāt. sarva-sāmārthya-viveko nimittam iti	cet, evaṃ etat tasya eva sarva-sāmārthya-vivekina
PV_03453	-vidau grhṇāti tān punaḥ | na adhyakṣam iti	ced eṣa kuto bhedaḥ samarthayoḥ || a-dṛṣṭa-eka-
VN_06714	ayam eva doṣo 'nena prakaraṇena ucyata iti	cet, eṣa naimittikāṇām viśayaḥ, na lokaḥ śabdair
SV_15504	-siddhīḥ. artha-pratīter na an-arthakā iti	cet. eṣa puruṣa-vyāpāraḥ syāt. artha-antara-
SV_13820	siddhy-ayogāt. vyāpi-nityatvād upalambha iti	cet. ka idānīm ghaṭa-ādiṣu samāśvāsaḥ. teṣām
SV_12017	garbham ca kānādāḥ. teṣām sa mithyā-vāda iti	cet. ka idānīm evaṃ pauraṣeyo 'nyo 'pi. kumāra-
SV_15811	-buddhīḥ śrotur na vaktur iti viśeṣa iti	cet. kaḥ punar upayogo vaktuḥ śrotari yena
V3_08802	vyākhyāte. pāta-pratibandhāt sthāpaka iti	cet, kaḥ pratibandhaḥ. sa hi tasya pāta-
V3_11310	-vad dhetur apy evaṃ kiṃ na bhinna iti	cet, kaḥ pratiśeddhā vibhettuḥ. an-ukta-sāmārthya
V3_03402	sarva-vastuṣu śāstram bādhakam eva iti	cet, katham punar upagama-a-viśeṣa ekam pramāṇam
PV_04218	| na tasya vyabhicāritvād vyatireke 'pi	cet katham || na a-sādhyād eva viśeṣas tasya
V3_10110	-lakṣaṇatvāt. tena eva niścayaḥ kriyata iti	cet, katham a-niścayān niścayaḥ. vyatireka-a-
SV_16602	anyato 'py atīndriyeṣv a-pratipattir iti	cet. katham atīndriyaś ca nāma pratyakṣa-ādi-
SV_01626	tathā eva upalabhyeta viśeṣa-abhāvāt. anyac	cet katham anya-bhāve tad asti. upacāra-mātram tu
V3_04207	viśeṣa-abhāvāt. viśeṣe ca uktaṃ. anyac	cet, katham anya-bhāve so 'sti, upacāra-mātram tu
SV_03926	-nimittam ekam sāmānyam na sarvam iti	cet. katham anyato 'nyatra pratyaya-vṛtīḥ, tat-
V1_00608	iti sarvaḥ sarva-darśi syāt. jñāna-bhāvaś	cet, katham anyasya bhāve 'sambaddhasya bhāva-
SV_05518	na samāna iti. tad eva tāsām sāmyam iti	cet. katham anyonyasya sāmyam. tat-sambandhād iti
SV_05407	samarthā vyaktayo vijñāne pratibhāsanād iti	cet. katham asiddha-upakāraṇām pratibhāsa iti sa
SV_09609	kim idānīm vidhi-viśayo 'stu. tad api na iti	cet. katham idānīm na pratiśedha-viśayaḥ. vidhi-
V3_07607	kim idānīm vidhi-viśayo 'stu. tad api na iti	cet, katham idānīm na pratiśedha-viśayaḥ, vidhi-
SV_01306	-āder a-nivṛtīḥ. abhyupagamāt siddham iti	cet. katham idānīm ātma-siddhīḥ. parasya apy a-
V2_09602	-āder a-nivṛtīḥ. abhyupagamāt siddham iti	cet, katham idānīm ātma-siddhīḥ. parasya apy a-
VN_01118	ca śaktīḥ, kim eko bhāva āhosvin nānā. ekaś	cet, katham idānīm idam ekatra a-vibhakta-ātmani
SV_13703	eva tad anya-vaikalyān na upayuktam iti	cet. katham idānīm upayukta-an-upayuktayor a-
HB_03103	eva eka-darśanād anya-abhāva-pratītir iti	cet, katham ekam paśyann anyan na asti iti
SV_08017	vā nimitti-kṛtya tayoh pravṛtṭir iti	cet. karma api na asaj-jñāna-abhidhānayoḥ | (159'a
V3_00208	siddhīḥ. tad-āgamavatas tat-siddham iti	cet, kasya ka āgamaḥ. bādhyamānaś ca pramāṇena sa
SV_13111	kiñcid ity ekānta eṣaḥ. a-śrutir vikalatvāc	cet kasyacit sahakāriṇaḥ | (252ab) syād etat –
V1_02407	buddhir atīśayavati na samvedanam iti	cet, kā iyaṃ buddhīḥ. adhyavasāyaḥ. kim idam
V3_09311	ca. avasthā nivartate, na avasthātā iti	cet, kā iyaṃ avasthā. yā iyaṃ udaka-dhāraṇa-ādy-
PV_03113	na viśeṣaṇam | a-viśeṣaṇam eva syād antau	cet kārya-kāraṇe || a-sambandhān na bhāvasya prāg
PV_03025	-rūpaṃ yena a-para-āśrayam | siddham pṛthak	cet kāryatvam hy apekṣā ity abhidhīyate ||
SV_14218	'gni-kṛtaḥ svabhāvo vināśo na sarva iti	cet. kāṣṭhā iti kaḥ sambandhaḥ. āśraya-āśrayi-
HB_01512	-ayogāt. anya-sahitaḥ karoti, na kevala iti	cet, kiṃ kevalasya sva-kārya-kāraṇe 'samarthaḥ
PV_02046	siddhānto 'nugamyate | hetor vaikalyatas tac	cet kiṃ tad eva atra na uditam || tad-dhī-vad
VN_00710	-eko rūpa-ādir eka-śabda-utthāpane śakta iti	cet, kiṃ vai puruṣa-vṛtter anapekṣāḥ śabdān
SV_03705	tat-samyoga-puruṣa-viśiṣṭā sattā nagaram iti	cet. kim asyā nir-atīśayāyā viśeṣaṇam, sattāyās
SV_07206	asya iyaṃ sthitir ity a-pratīṭiḥ. jananam	cet kim āśrayeṇa apekṣitena an-upakāriṇā. apekṣā
V3_12311	eva prāṇa-ādaya ātmānam gamayanti iti	cet, kim idānīm nairātmyād vyatirekasya śhalam.
SV_08109	-prasaṅgāt. tasyām tasya upayoga iti	cet kim idānīm śaktyā. śakty-upayogāya śakty-
VN_03814	nigrhīta eva hetvābhāsa-abhidhānād iti	cet, kim idānīm uttara-pratijñā-sannyāsa-apekṣayā,
HB_03601	iti. bādha-anupalambhe sāmārthyam iti	cet, kim upalambho bādham vyāpnoti, yena tan-
V3_02404	puṣṇāti. śāstreṣv icchayā pravṛtṭy-arthā iti	cet, kutaḥ punar iyaṃ śānkā, yena tad-artham

PV_02089	prasaṅgo hema-sūtaḥ | dṛśyaḥ saṃyoga iti	cet kuto 'dṛśya-āśraye gatiḥ || rasa-rūpa-ādi-
SV_12021	api tulyam eva. tasya iṣṭatvād a-doṣa iti	cet. kuto 'sya iyam iṣṭir a-pramāṇikā prāḡ āsīt.
VN_04701	kaścic chabdaḥ. śiṣṭa-prayogaḥ saṃskāra iti	cet. ke śiṣṭāḥ. ye vidita-vedyatā-ādi-ḡṇa-yuktāḥ.
HB_02914	tato 'nya-bhāvād abhāva-siddhir iti	cet, kena kasya virodhaḥ. anya-bhāvena
PV_03202	citra-ṣaṭa-ādiṣu || tatra avayava-rūpaṃ	cet kevalam dṛśyate tathā | nīla-ādīni nirasya
SV_14704	svabhāva-a-pratibandho 'nyatvam iti	cet. ko 'yam pratibandho nāma yena sa ca na syāt.
VN_04609	saṃskṛta-śabda-vyutpatty-arthatvād iti	cet, ko 'yam śabdānām saṃskāraḥ. na hy eṣām
SV_06923	syāt. tasya tatra samavāyād ādhāra iti	cet ko 'yam samavāyo nāma. a-pṛthak-siddhānām
SV_07411	indriya-sahakāritvāt kevalam a-samartham iti	cet. ko 'yam an-ādheya-atīśayasya sahakāra-arthaḥ.
HB_03013	salila-abhāvam pratipadyata iti	cet, ko 'yam anupalambho nāma. yadi salila-
VN_01112	nir-anvaya-upajanana-vināśa-upagamād iti	cet, ko 'yam anvayo nāma bhāvasya janma-vināśayoḥ.
SV_14723	evam syāt. pratīyamānasya tad-upādānatā iti	cet. ko 'yam upādāna-arthaḥ. na kārya-kāraṇa-
SV_15603	mantra na anyat kiñcit. tat-kramo mantra iti	cet. kramasya artha-antaratvam ca pūrvam eva
PV_03524	yoga-mātra-jānām sakṛd bhavet || ekā eva	cet kriyā ekasmāt kiṃ dīpo 'neka-darśanaḥ |
HB_01514	-karaṇe samarthā api na sarvadā kurvanti iti	cet, kriḍana-śilo devānām-priyaḥ sukha-edhitaḥ
PV_03156	saṃyogas tan-mālā kiṃ nu tad bhavet || jātiś	ced geḥa eko 'pi mālā ity ucyeta vṛkṣa-vat | mālā
PV_03247	saha || bhinna-kālam katham grāhyam iti	ced grāhyatām viduḥ | hetutvam eva yukti-jñā
V1_01911	viruddhaḥ. bhinna-kālam katham grāhyam iti	ced grāhyatām viduḥ | hetutvam eva yukti-jñā
PV_02114	syāc charīre cetasaḥ sthitiḥ | kevalasya iti	cec citta-santānam sthiti-kāraṇam || tad-dhetu-
HB_01012	te 'ntyāḥ samarthāḥ kiṃ na janayanti iti	cet, janayanty eva, na atra anyathā-bhāvaḥ,
PV_02188	sva-matam svayam | janmanā saha-bhāvaś	cej jātānām rāga-darśanāt || sabhāga-jāteḥ prak
V1_01509	asiddhes taj-jñāne 'numānād anveti iti	cet, jitaṃ jaḍair jaya-ghoṣānām avaghuṣya, yena
SV_11629	sambandhasya ca āśrayāt, tena āśraya iti	cet. jñāna-utpādāna-hetūnām sambandhāt
PV_03191	rūpaṃ ca pratītya udeti netra-dhīḥ || sāksāc	cej jñāna-janane samartho viśayo 'kṣa-vat | atha
SV_02510	iti kutaḥ. nir-bīja-bhrānti-ayogād iti	cet. ta eva tad-eka-kāryā bījam, saṅkhyā-saṃyoga-
SV_05002	nimitta-abhāvād vibhramo 'yukta iti	cet. ta eva bhāvās tad-eka-artha-kāriṇo 'nubhava-
SV_11318	samayaḥ samartha iti yogyatā tat-sambandhaś	cet. tat kiṃ vai śabdaḥ sambandho 'stu. samartham
SV_11813	apekṣeta. sampradāya-sahitasya liṅgatvam iti	cet. tat kim anayā paramparayā. sa eva sampradāya
HB_03415	avinābhāvī hetur na sādhyā-dharminy eva iti	cet, tat kim ayam tapasvī ṣaṇḍham udvāhya putram
V3_09812	-bhāva-siddheḥ. anvaya-a-dṛṣṭer asiddhir iti	cet, tat kim idānim dharmī dharmy-antare 'nvayī-
SV_09608	abhāvād na pratiśedha-viśayatā iti	cet. tat kim idānim vidhi-viśayo 'stu. tad api na
V3_07606	upākhyasya abhāvād a-pratiśedha-viśayatā iti	cet, tat kim idānim vidhi-viśayo 'stu. tad api na
V3_09408	bhede krama-abhivyakti-virodhād aikyam iti	cet, tat kim idānim a-krama-abhivyakter ghaṭa-
PV_03088	asāv api || siddhaḥ kena a-saha-sthānād iti	cet tat kuto matam | dṛśyasya darśana-abhāvād iti
SV_04826	iṣyete, vyāvṛtter a-vastutvena a-sādhanatvāc	cet, tat tulyam jāteḥ, tadvataḥ sādhanād a-doṣa
SV_04619	a-niyata-sambandhatvāt tatra na iti	cet. tat tulyam jātāv api, vyaktīnām apāye
VN_01801	kevalasya a-sāmarthyād a-sādhanatvam iti	cet, tat tulyam pakṣa-dharma-vacanasya api iti
PV_03256	tat-saṃvittīḥ krama-grahe | tal-lāghavāc	cet tat-tulyam ity a-saṃvedanam na kim || na ca
PV_03407	a-vyaktam na yujyate | tat syād āloka-bhedāc	cet tat pidhāna-a-pidhānayoḥ || tulyā dṛṣṭir a-
V1_00607	pratyakṣasya, kiṃ tarhy artha-darśanād iti	cet, tat punar artha-darśanam artha-bhāvo jñāna-
SV_07802	sarvatra sarvadā sarva-ākāra-sthita-ātmā iti	cet. tat-svabhāva-darśana-āśrayaḥ pratyayaḥ
PV_03120	asya kiṃ punaḥ || vismṛtatvād a-doṣaś	cet tata eva a-nidarśanam | dṛṣṭe tad-bhāva-
PV_02118	-janma prasaṅgaḥ pūrva-vad bhavet | cittāc	cet tata eva astu janma deha-antarasya ca ||
PV_02221	sneha-apagama-kāraṇam | snehaḥ sa-doṣa iti	cet tataḥ kiṃ tasya varjanam || a-dūṣite 'sya
SV_07204	kaḥ pratibandha iti vācyam. sthiti-kāraṇam	cet tatra api tulyaḥ prasaṅgo 'navasthā ca. tata
SV_10423	yena evam syāt. anupalabdher eva iti	cet. tatra katham a-dṛṣṭāntikā asattā-siddhiḥ, sa
V2_07010	atra kā pramā ||36|| prasiddho loka-vadaś	cet tatra ko 'tindriya-artha-dṛk | aneka-artheṣu
SV_04007	-adhyavasāyāt tathā-bhrāntiā vyavahāra iti	cet. tatra tathā-jñāna-utpatteḥ kiṃ nibandhanam
VN_02607	saṃśayitaḥ syāt. jādyāt pratipadyeta api iti	cet, tathā api kiṃ sāmānyasya upadarśanena. evam
SV_05517	tad eva iti. dvayasya grahaṇād a-doṣa iti	cet. tathā api tad iha iti syāt. na samāna iti.
V3_04206	sa eva bhāva uta anyad eva kiñcit. sa eva	cet, tathā eva upalabhyeta, viśeṣa-abhāvāt.
SV_01625	sa eva bhāvaḥ, uta anyad eva kiñcit. sa eva	cet tathā eva upalabhyeta viśeṣa-abhāvāt. anyac
SV_01220	-kṛta-viśaye 'bhāvāt. kadācid bhaved iti	cet. tathā śaṅkāyām atiprasaṅgaḥ, anyatra apy
V2_09506	-kṛta-viśaye 'bhāvāt. kadācid bhaved iti	cet, tathā śaṅkāyām atiprasaṅgaḥ, anyatra apy
PV_03043	eva asmin sāmānye '-vastu-lakṣaṇam | kāryam	cet tad anekam syān naśvaram ca na tan matam ||
V3_01909	dhetur viruddhaḥ syāt. a-prakaraṇān na iti	cet, tad anyatra api samānam. na, atra dharmīṇaḥ
PV_02148	vāta-ādi-dharmaḥ prakṛti-saṅkarāt | a-doṣaś	cet tad-anyo 'pi dharmāḥ kiṃ tasya na ikṣyate ||
V1_01514	-arthāv iti cet, avyabhicāri hetuḥ. mana iti	cet, tad api pūrvakam eva anantara-vijñāna-hetum
SV_10513	-arthasya api smṛty-artho dṛṣṭānta iti	cet. tad itaratra api samānam. so 'yam anyatra
PV_03501	cet sa kuto mataḥ || yugapad buddhy-a-dṛṣṭeś	cet tad eva idaṃ vicāryate | tāsām samāna-jātiye
SV_02509	iti bhūta-vat. tad-darśinyāḥ sā bhrāntir iti	cet. tad-darśini iti kutaḥ. nir-bīja-bhrānti-
SV_04912	chliṣṭa-abhāsā buddhiḥ pravartayati iti	cet. tadā na jātir na tadvān ekasya api svabhāva-
SV_16816	-a-vicchedād āgatam, tato 'rtha-siddhir iti	cet. tasya api śabda-ātmakatve tulyaḥ
VN_01610	-arthakriyā vā. vyakter a-prādur-bhāvād iti	cet, tasya eva tad-arthakriyā-ādi-bhāve ghaṭatvāt,
PV_02072	na vināśaḥ kadācana || svayam vinaśvara-ātmā	cet tasya kaḥ sthāpakāḥ paraḥ | svayam na naśvara

PV_02072	kaḥ sthāpakaḥ paraḥ | svayaṃ na naśvara-ātmā	cet tasya kaḥ sthāpakaḥ paraḥ || buddhi-vyāpāra-
PV_02070	nirastam an-apāśrayāt || parato bhāva-nāśas	cet tasya kiṃ sthiti-hetunā | sa vinaśyed vinā
PV_02242	kva idānīm sa virajyate | sa-doṣatā api	cet tasya tatra ātmany api sā samā || tatra a-
PV_03399	bhaven manaḥ | sarvaṃ tad-artham arthāc	cet tasya na asti tad-ābhatā || artha-āśrayeṇa
PV_04021	a-sambhavāt | viśaya-khyāpanād eva siddhau	cet tasya śaktatā || uktam atra vinā apy asmāt
HB_01414	syuḥ. tatas ca eko 'pi kvacij janayed iti	cet, tā aparāpara-pratyaya-yogena pratikṣaṇam
VN_01117	-vibhāgaḥ. tā avasthā atiśayavatya iti	cet, tā avasthāḥ sā ca śaktiḥ, kim eko bhāva
SV_12602	bhavatu sarveṣāṃ apauruṣeyatvam iti	cet. tādrśe 'pauruṣeyatve kaḥ siddhe 'pi guṇo
SV_07202	sā sāmānyād anyā vā syād an-anyā vā. sā anyā	cet tām eva sa āśrayaḥ karoti. sā ca a-
PV_02149	sama-rāga-prasaṅgataḥ | rūpa-ādi-vad a-doṣas	cet tulyaṃ tatra api codanam || ādhipatyam
SV_04827	tulyaṃ jāteḥ, tadvataḥ sādhanād a-doṣa iti	cet, tulyaṃ tad vyāvṛttimataḥ, a-vastu-grāhī ca
PV_02066	sthiti-hetunā | yathā jala-āder ādhāra iti	cet tulyam atra ca || pratikṣaṇa-vināse hi
V3_10805	api. tad-abhāvād an-anya-upanaya iti	cet, tulyā vṛtti-tat-sandehābhyām abhāva-asiddhir
V3_10802	drṣṭa-viruddhasya an-upanaya iti	cet, tulye nyāye kiṃ na upanayaḥ. na ca eṣa
PV_02225	ātmani | na tair vinā duḥkha-hetur ātmā	cet te 'pi tādrśāḥ || nir-doṣam dvayam apy evam
PV_02129	-bija-prabhavair na cet | vipakṣair bādhyate	cet te prayāty atyanta-sa-ātmatām || tathā hi
SV_07616	syāt. tad-abhiprāyād eva sāmānyam kiṃ na iti	cet. tena avaśyaṃ hi tatra bhedo nāntariyakatvād
HB_00706	upayoga-abhāvāt. viśaya-upadarśanam upayogaś	cet, tena eva tāvad darśitena ko 'rthaḥ. yadi
SV_14008	cintyavāt. tathā bhedasya api iti	cet. tena eva saṃśayo 'stu. na ca saṃśayitāt
SV_01201	nivartyeta. smṛtir vācā ādarśane kriyata iti	cet. darśanam khalv a-pratīyamānam an-aṅgam iti
V2_09313	smṛtir vācā a-darśane kriyata iti	cet, darśanam khalv a-pratīyamānam an-aṅgam iti
V3_07609	tan na an-upākhyeṣv a-mūrtatva-ādikam iti	cet, duḥkham vata ayaṃ tapasvī sāṅketikam icchā-
PV_04061	śāstra-bādhanāḥ || bādhakasya abhidhānāc	ced doṣo yadi vaden na saḥ | kiṃ na bādhetā so '-
SV_14321	-a-punar-bhavaḥ | yathā atra apy evam iti	ced dhantur na a-maraṇatvataḥ ||272|| vināsa-
PV_04081	-ukte 'pi kiñcit pakṣe virudhyate || kuryāc	ced dharminam sādhyam tataḥ kiṃ tan na śakyate |
PV_04018	tad-a-śakta-uktir iritā | śaktis tasya api	ced dhetu-vacanasya pravartanāt || tat-saṃśayena
PV_04244	-ādir na sapakṣataḥ || sapakṣa-a-vyatirekī	ced dhetur hetur ato 'nvayī | na anvayy a-
V3_12307	prāṇa-ādir na iṣṭaḥ. sapakṣa-a-vyatirekī	ced dhetur hetur ato 'nvayī | na anvayy a-
HB_02307	svabhāva iti na anvaya-vyatireka-siddhir iti	cet, na, a-kṣaṇikatve '-vastutva-prasaṅgāt.
SV_04903	na eva asti, vastu-utpatter a-bhrāntir iti	cet, na, a-tat-pratibhāsinas tad-adhyavasāyāt,
HB_02405	iti kutaḥ. tathā ca na anvaya-vyatirekāv iti	cet, na, a-tad-bhāvinaḥ sakṛd api tato 'bhāvāt.
V3_11803	vyāpter ātma-nivṛttau prāṇa-ādi-nivṛttir iti	cet, na, a-pratibaddha-abhāvena an-upayogino
VN_04807	tata ānupūrvī-pratipattiyā pratītir iti	cet, na a-pratīyamāna-sambandhebhya ānupūrvī-
PV_02105	dhetor nitya-sannidheḥ || na aneka-hetur iti	cen na a-viśeṣāt kramād api | na eka-prāṇe 'py
PV_02172	an-uṣṇo 'gniḥ kadācana | tathā iha api iti	cen na agner auṣṇyād bheda-niṣedhataḥ ||
SV_16930	pramāṇayet. tatra a-virodhād abhyupagama iti	cet. na, atra apy atīndriye virodha-asiddheḥ,
V2_07908	upakāra eva syāt. an-ābhoge '-sāmarthyam iti	cet, na, an-ābhoga-a-sambhavāt, eka-dharmasya apy
V3_02504	-a-vacane dharminam eva sādhyam kuryād iti	cet, na, anumānasya sāmānya-viśayatvena eva gata-
V2_05109	eva ity avadhāraṇād dharminy a-vṛttir iti	cet, na, anya-niṣedha-arthatvāt. tatra vṛttau
V3_01610	na devadatta eva ity abhiprāyād a-doṣa iti	cet, na, anyatara-grahaṇena a-prasaṅgāt. tasmād
VN_00303	sādhana-upakrame 'navasthā-prasaṅga iti	cet. na, abhāva sādhanasya a-darśanasya a-
VN_05021	na tatra kiñcic chalam. na a-viśayatvād iti	cet, na ayaṃ gurur na śiṣya iti na yatnataḥ
V1_01204	spārśanam api dravyam sprṣtvā grhṇāti iti	cet, na ayaṃ ghaṭa iti jñāne varṇa-
PV_04037	'py anityatā | viśiṣṭā dhvaninā anveti no	cen na ayoga-vāraṇāt || dvidvidho hi vyavacchedo
V2_05007	'-viśeṣaṇe vā na anumeya-dharmatā iti	cet, na, ayoga-vyavacchedena viśeṣaṇāt. ayogaṃ
SV_00208	anyatra an-anuvṛtter asādhāraṇatā iti	cet. na, ayoga-vyavacchedena viśeṣaṇāt, yathā
HB_00203	anyatra an-anuvṛtter asādhāraṇatā iti	cet, na, ayoga-vyavacchedena viśeṣaṇāt, yathā
V3_04401	anyatra an-anuvṛtter asādhāraṇatā iti	cet, na, ayoga-vyavacchedena viśeṣaṇāt, yathā -
PV_03436	artha-vat tad-viniścayaḥ | tasmād a-doṣa iti	cen na arthe 'py asty eṣa sarvadā || kasmād vā
PV_02034	buddher deha-saṃśrayāt | asiddho 'bhyāsa iti	cen na āśraya-pratiśedhataḥ || prāṇa-apāna-
V3_12105	na nivṛttir ity a-sapakṣa eva na asti iti	cet, na iti sā eva nivṛtter nivṛttir asataḥ
PV_02237	tad doṣaṃ saṃvṛṇoti ca | ātmany api virāgaś	cen na idānīm yo virajyate || tyajaty asau yathā
PV_03429	parasparam | buddhiḥ sa-rūpā tad-vic	cen na idānīm vit sarūpikā || svayaṃ so 'nubhavas
SV_11419	-parijñānāt. prakṛtyā eva vaidikā niyatā iti	cet. na upadeśam apekṣeran, na anyathā saṅketena
V1_01908	-a-tulya-kriyā-kālo na arthaḥ sahakārī iti	cet, na, ubhayos tulya-kālatvāt. asataḥ prāg a-
PV_04209	-vinivṛtter ayogataḥ | tad-ātmā tat-prasūtas	cen na etad ātma-upalambhane || tasya upalabdhyā
V3_11106	-siddhiḥ. a-cetanā vyatireka-viśaya iti	cet, na evaṃ-vidhād vyatirekāt kāraṇa-śakti-
V3_11904	sidhyati. ghaṭa-ādayo vyatireka-viśayā iti	cet, na evaṃ-vidhād vyatirekāt kāraṇa-sāmarthyā-
V3_05209	sarvāṇi sva-viśayāṇi jñānāni janayeyuḥ. na	cet, na kadācit kasyacit kiñcid ity ekānta eṣaḥ.
SV_13110	sva-viśaya-jñānāni sakṛj janayeyuḥ. no	cen na kadācit kasyacit kiñcid ity ekānta eṣaḥ. a
SV_00911	na, parārthatvāt. na yukto vīta-rāgatvād iti	cet. na, karuṇayā api vṛtteḥ. sā eva rāga iti cet.
V3_11001	parārthatvāt. na yuktaḥ, vīta-rāgatvād iti	cet, na, karuṇayā api vṛtteḥ. sā eva rāga iti cet,
V2_05903	-pariṇāma-apekṣatvāt syād vyabhicāro 'pi iti	cet, na, kārya-kāle 'bhāva-pratipatteḥ, anya-
SV_08721	iti vyāhatam etat. bhedo 'py asty a-kriyātas	cen na kuryuḥ sahakāriṇaḥ | (175ab) na vai sarva-
SV_11914	-prasaṅgāt. krama-viśeṣeṇa vācakā varṇā iti	cet. na, kramasya an-artha-antaratvena a-

HB_00405	uttaresām a-prāmāṇya-prasaṅga iti	cet, na, kṣaṇa-viśeṣa-sādhyā-artha-vāñchāyām nānā
SV_01205	na asti iti bhavati tad-arthaṃ vacanam iti	cet. na ca na asti iti vacanāt tan na asty eva
SV_08105	-ādi-śabda-nimittam na karma na sāmānyam iti	cen na ca śaktir an-anvayāt ||159|| na hi śaktir
PV_02055	-a-vinivṛtti-vat | tasya a-nivṛttir iti	cen na cikitsā-prayogataḥ || a-punar-bhāvataḥ
SV_07925	tat-karma jātir a-bhedād dhetur iti	cet. na jātiḥ karma-saṃśrayāt ||157|| na hy artha
SV_14009	siddhiḥ. viveka-a-darśanād ekatvam iti	cet. na, jñāna-paurvāpyeṇa sad-asattva-siddheḥ.
SV_00317	aṃśena janya-janakatva-prasaṅga iti	cet. na, taj-janya-viśeṣa-grahaṇe 'bhimatatvāt,
HB_02401	aṃśena janya-janakatva-prasaṅga iti	cet, na, taj-janya-viśeṣa-grahaṇe 'bhimatatvāt,
V2_08501	aṃśena janya-janakatva-prasaṅga iti	cet, na, taj-janya-viśeṣa-grahaṇe 'bhimatatvāl
V1_01308	tena smṛtiḥ, na artha-darśanād iti	cet, na, tat-sambandhasya a-svabhāvikatvāt,
V2_06307	antyasya avasthā-viśeṣasya avyabhicāra iti	cet, na, tataḥ kārya-utpatter a-kṣepāt. ā antya-
HB_01209	-ātmakam prakṛtyā kiṃ kulālam apekṣanta iti	cet, na, tataḥ paraspara-sambandha-yogyatā-
SV_11724	-pratibhāse 'pi indriya-ādiṣv iva a-doṣa iti	cet. na, tato 'pratipatti-prasaṅgāt, a-
V3_11908	te 'pi buddhy-ādayo nairātmye na syur iti	cet, na, tatra anyeṣām eva sāmārthya-darśanāt.
V1_03701	avabhāsinyah kalpanā na indriya-buddhaya iti	cet, na, tatra apy a-riṣṭa-ādāv a-pratisandhāna-
V2_06804	-viśaya-vat paraspara-yogyatā niyāmikā iti	cet, na, tatra apy eka-pratiniyamasya taj-janma-
V2_08513	dhetuḥ syāt. anya-hetukatvān na a-hetuka iti	cet, na, tatra api tulyatvāt – tad-abhāve 'py
SV_02210	syāt. anya-hetukatvān na a-hetukatvam iti	cet. na, tatra api tulyatvāt. tad-abhāve 'py
SV_13201	a-prāpta-grahaṇa-pakṣe 'doṣa iti	cet. na. tatra api yogya-deśa-sthiti-tāratamya-
PV_02026	-indriya-saṃhatih | buddher hetus tathā idaṃ	cen na tatra api viśeṣataḥ || pṛthak pṛthag a-
HB_01106	samarthāḥ kiṃ na aparāparam janayanti iti	cet, na, tatra eva ekatra sāmārthyāt, tasya eva
VN_03513	-doṣo dṛṣṭānta-virodhas ca pratijñayā iti	cet, na, tad api saṃśaya-hetutva-an-ativṛtteḥ.
HB_02313	-bhāvah, sarvathā janya-janaka-bhāvād iti	cet, na, tad-abhāve bhavatas tadutpatti-niyama-
V1_00512	-jātiyasya vyabhicāra-darśanād an-āśvāsa iti	cet, na, tad-rūpa-an-upalakṣaṇāt. svabhāva-
SV_11518	ca an-āśrayah. jāter vācyatvād a-doṣa iti	cet. na, tad-vacane prayojana-abhāvād iti
PV_04049	śāstram ikṣyate || vāda-tyāgas tadā syāc	cen na tadā an-abhyupāyataḥ | upāyo hy abhyupāye
V3_02104	śāstram ikṣyate ||9|| vāda-tyāgas tadā syāc	cen na tadā an-abhyupāyataḥ | upāyo hy abhyupāye
SV_05008	na syāt. abhūta-ākāra-samāropād bhrāntir iti	cet. na tarhi sā tat-sāmānya-grāhiṇī. yam eva
SV_11906	mā bhūd a-śliṣṭena, śliṣṭena tu syād iti	cet. na, tasya eva tābhyaṃ śleṣa-asiddheḥ, sa eva
PV_03080	siddhe prasādhānāt | anyatra na anya-siddhiś	cen na tasya eva prasiddhitaḥ || yo hi bhāvo
SV_07223	vijñāna-utpādana-yogyatām pratilabhate sa	cen na tasya janyaḥ syāt. sā asya svabhāva-bhūtā
SV_14218	iti kaḥ sambandhaḥ. āśraya-āśrayi-sambandhaś	cet. na, tasya niṣeṣyamānatvāt. janya-janaka-
SV_12710	a-viśeṣah pratyabhijñānāt siddha iti	cet. na, tasya vyabhicārād a-nidarśanatvāc ca.
V1_02208	-ātmānah sukha-ādayah. saṃskārān niyama iti	cet, na, tasya sāmārthya-a-darśanāt. tan-mātra-
V1_02211	-sāmyāt sukha-ādi-bheda-abhāva-prasaṅga iti	cet, na, tasyaḥ sāmagryā eva antara-viśeṣa-
SV_08520	anya-apohe 'py eṣa tulyah prasaṅga iti	cet. na tulyah. yato nivṛtter niḥ-svabhāvatvān na
SV_14307	kāṣṭha-darśanayor virodhaḥ. tat-parigrahataś	cen na tena an-āvaraṇam yataḥ | (271ab) yadi tena
V3_06602	tad-dhetūnām api tatra niyamād a-doṣa iti	cet, na, teṣām sākalya-a-pratibandha-niyama-a-
SV_12709	a-viśeṣe 'pi pada-vākya-antare 'bhāvād iti	cet. na, teṣām a-viśeṣa-asiddheḥ. a-viśeṣah
SV_11801	-apekṣaṇāt. tulyam indriya-ādiṣv api iti	cet. na, teṣām anyathā-anumānāt. jñānam hi
V1_02404	tādātmye 'samvedanāḥ sukha-ādaya iti	cet, na, tvat-pakṣe 'py asti sukha-ādi-samvedanam
VN_02208	chala-vyavahāre 'pi vijigīṣūṇām vāda iti	cet, na, dur-jana-vipratipatty-adhikāre satām
V3_04308	pratyāsattya sādhyā-dharmi-siddhir iti	cet, na, dṛṣṭānta-dharmiṇo 'pi pratyāsatteḥ.
SV_00202	pratyāsattya sādhyā-dharmi-siddhir iti	cet. na, dṛṣṭānta-dharmiṇo 'pi pratyāsatteḥ. tad-
HB_00109	pratyāsatteḥ sādhyā-dharmi-siddhir iti	cet, na, dṛṣṭānta-dharmiṇo 'pi pratyāsatteḥ. tad-
V1_03306	-a-bhedāt kriyā-karaṇayor aikya-virodha iti	cet, na, dharma-bheda-abhyupagamāt. a-bhinne 'pi
V2_05612	tad-ātmatve sādhyā-sādhana-bheda-abhāva iti	cet, na, dharma-bheda-parikalpanāt. tathā ca āha
SV_00221	tad-ātmatve sādhyā-sādhana-bheda-abhāva iti	cet. na, dharma-bheda-parikalpanād iti vakṣyāmaḥ.
SV_16303	-ātmānor vā prakṛtyā siddhy-asiddhi iti	cet. na, dharma-viruddhānām api kraurya-steya-
V3_02001	samānam. na, atra dharmiṇah prakṛtatvād iti	cet, na, dharmi-prakrame 'pi vastu-pratibandha-
VN_03601	ativartate. ubhayathā api doṣo 'stv iti	cet, na, na hetu-doṣasya prak prasaṅgena
VN_02223	upahartavyam eva chala-ādi vijigīṣubhir iti	cet, na, nakha-capeta-śāstra-prahāra-ādipana-
PV_03342	syād anubhavo dvayoḥ | a-dṛṣṭa-āvaraṇān no	cen na nāma-artha-vaśā gatiḥ || tam aneka-ātmakam
SV_11321	iti sambandho vācyah. yogyatā-upakāra iti	cet. na, nityāyā nir-atīśayatvāt. tatra apy
SV_12103	kṛtakāś ca. tān yatnavanta upalabhanta iti	cet. na, niyama-abhāvāt. anyatra anupalambhasya
V2_08203	vā. sā iyam sattā a-pratibandhini iti	cet, na, niyamavati syāt. tasmān na iyam ākasmikī
SV_04326	upādhi-tadvatoḥ saha-avasthānād a-doṣa iti	cet. na, niṣpannasya pāratantrya-abhāvād an-
V3_02401	sādhnatvena iṣṭasya pratikṣepād a-doṣa iti	cet, na, nyāya-prāptasya sādhyasya vacanena
V3_10911	vyabhicārāt. prayojana-abhāvād a-vyāhāra iti	cet, na, parārthatvāt. na yuktaḥ, vīta-rāgatvād
SV_00910	vyabhicārāt. prayojana-abhāvād a-vyāhāra iti	cet. na, parārthatvāt. na yukto vīta-rāgatvād iti
SV_00917	api niṣ-phala ārambho 'viparyāsād iti	cet. na, parārthasya eva phalatvena iṣṭatvāt,
V3_11007	api niṣ-phala ārambho viparyāsād iti	cet, na, parārthasya eva phalatvena iṣṭatvāt, tal
SV_08116	eva tad bhavet | vyaktaṃ sattā-ādi-van no	cen na paścād a-viśeṣataḥ ||160|| atha api
SV_16318	vinā api puruṣeṇa tad-upakārāt phalam iti	cet. na, puruṣa-ākāra-svabhāva-caryā-adhimukti-
SV_05519	katham anyonyasya sāmyam. tat-sambandhād iti	cet. na, pratibaddhasya sambandha-ayogāt,

VN_04411	nigrahasthānam. na, evam api siddher iti	cet, na prayoga-apeta-śabda-tulyatvāt. yathā gaur
V2_04504	a-prthag-vacanam śabdasya viśeṣa-abhāvād iti	cet, na, pravṛtti-bhedāt. artho hi līnginam
SV_17106	sandarśanena yuktā iti prasiddher anvaya iti	cet. na, prāpteḥ pramāṇa-vṛtti-lakṣaṇatvāt. yat
SV_06603	syāt. sāmānyasya vṛttir na viśeṣasya iti	cet. na, bheda-abhāvāt. tad dhy eka-rūpam
V1_03501	a-drṣṭa-avayavasya asya a-pratipattir iti	cet, na, bheda-abhāvena sarvathā a-pratipatti-
V2_09001	-dharma-adhyāsaḥ kāraṇa-bhedaś ca. tataś	cen na bheda-siddhiḥ, na kasyacit kutaścid bheda
SV_02022	-dharma-adhyāsaḥ kāraṇa-bhedaś ca. tau	cen na bhedakau, tadā na kasyacit kutaścid bheda
PV_02161	āśraye | tiṣṭhaty a-vikale yāti tat-tulyam	cen na bhedataḥ || bhūta-cetanayor bhinna-
PV_04249	-śakti-bhedād dhi vastūnām viśva-rūpatā | sā	cen na bhedikā prāptam eka-rūpam idam jagat ||
VN_01417	-antaram, pṛthak-svabhāvena anupalabdher iti	cet, na, muṣṭer aṅguli-viśeṣatvāt. aṅgulya eva hi
SV_01317	syāt. yathāyoga-vacanād a-nivṛita eva iti	cet. na, ya eva tu ubhaya-niścita-vācī ity-ādi-
V2_09609	syāt. yathāyoga-vacanād a-nivṛita eva iti	cet, na, ya eva tu ubhaya-niścita-vācī ity-ādi-
HB_01110	na kāraṇa-bhedāt kārya-bhedaḥ syād iti	cet, na, yathāsvam svabhāva-bhedena tad-viśeṣa-
V1_01011	-abhisamskṛtam indriya-jñānam pratyeti iti	cet, na, yathokta-a-grāhīṇas tathā-pratipatty-
SV_01415	-virodha-darśanād an-āśvāsa-prasaṅga iti	cet. na, yathokte 'sambhavāt, sambhavināś ca a-
V2_09705	-virodha-darśanād an-āśvāsa-prasaṅga iti	cet, na, yathokte 'bhāvāt. viruddhavyabhicārya-
SV_04905	vyabhicārāc ca, bhrānter a-vastu-samvāda iti	cet, na, yathoktena eva vyabhicārāt, vitatha-
PV_02174	teṣām bhūta-a-vibhāgataḥ || tat-tulyam	cen na rāga-ādeḥ saha-utpatti-prasaṅgataḥ |
SV_13426	vākye vā apauruṣeyatā. varṇa-ānupūrvī vākyam	cen na varṇānām a-bhedataḥ | (259ab) na artha-
SV_13503	hi no vākyam. tad apauruṣeyam sādhyam iti	cet. na. varṇānām ānupūrvyā a-bhedāt. na iyam
SV_13229	na śrūyeta. dhvanayaḥ kevalam tatra śrūyante	cen na vācakāḥ | (256ab) na vai kalakale varṇa-
V2_05905	'dhiṣṭhānāt sato 'py anupalabdhir iti	cet, na, viśaya-indriyayor ekasya dvayor vā an-
V2_07813	vināśa-siddheḥ. janmi-svabhāvo nāśi iti	cet, na vai janma nāśi-svabhāvasya hetuḥ, na ca a-
SV_09916	vināśa-siddheḥ. janmi-svabhāvo nāśi iti	cet. na vai janma nāśi-svabhāvasya hetur na ca a-
PV_03456	teṣām tad-udbhavam | na udeti duḥkham iti	ced na vai duḥkha-samudbhavaḥ || duḥkhasya
HB_01101	samartha-svabhāveṣu ko 'parasya upayoga iti	cet, na vai bhāvānām kācīt prekṣā-pūrva-kāritā,
VN_01219	bheda-a-bheda-lakṣaṇam, tena a-virodha iti	cet, na vai mṛd-ātmani ghaṭasya prādur-bhāvaḥ,
HB_01402	pratyayeṣu parasparam kaḥ sahakāra-artha iti	cet, na vai sarvatra atīśaya-utpādanam saha-kriyā,
SV_03710	arthe 'bhinnā śaktir asti sā nimittam iti	cet. na, śakter vastu-rūpa-a-vyatirekāt, vyatireke
HB_02809	-viśayi-bhāvaḥ śabda-artha-vat sambandha iti	cet, na, śabda-arthayos tat-pratipādana-abhiprāye
V2_06501	pratyakṣa-anumāna-āgamānām ekasya vṛttir iti	cet, na, śāstrasya kvacid an-adhikārāt. śāstram
PV_04181	-bhāveṣv asiddhitaḥ | sarvatra doṣas tulyaś	cen na samvṛtyā viśeṣataḥ || paramārtha-vicāreṣu
SV_09315	-pravibhāgā draṣṭavyāḥ. sattā-svabhāvo hetuś	cen na sattā sādhyate katham | an-anvayo hi
V3_07011	ity uktam. tatra, sattā-svabhāvo hetuś	cen na sattā sādhyate katham | an-anvayo hi
VN_06308	eva, sarvasya sato doṣasya an-udbhāvanād iti	cet, na santa iti kṛtvā sarve doṣā avāśyam
VN_03219	vipratipatti-viśayaś ca kiṃ na darśita iti	cet, na, samāsa-nirdeśāt, evam api prayoga-
SV_00113	-upacārāt. prayojana-abhāvād an-upacāra iti	cet. na, sarva-dharmi-dharma-pratiṣedha-arthatvāt.
V3_04304	dharmī. prayojana-abhāvād an-upacāra iti	cet, na, sarva-dharmi-dharma-pratiṣedha-arthatvāt.
HB_00107	-upacārāt. prayojana-abhāvād an-upacāra iti	cet, na, sarva-dharmi-dharma-pratiṣedha-arthatvāt
VN_05102	ucyata iti punar-vacane nigraha eva iti	cet, na, sāksīnam yatnena pratipādyatvāt, tad-a-
PV_04033	-kṛt || sādhanam yad-vivādena nyastam tac	cen na sādhyate | kiṃ sādhyam anyathā an-iṣṭam
V3_01301	-dharma-an-anvaya eṣa doṣo na anyatra iti	cet, na, sādhyatva-a-viśeṣāt. a-doṣe ca iṣṭa-
V3_01307	cet, yad-vivādena sādhanam upanyastam tac	cen na sādhyam, kim idānīm sādhyam. tathā ca
V3_01713	-bhedena kalpane 'nityatāyām api tulyam iti	cet, na, siddhayā anityatāyā tadvataḥ śabdasya
PV_02086	pūrva-vat | a-viśeṣād aṇutvāc ca na gatiś	cen na sidhyati || a-viśeṣo viśiṣṭānām
PV_03512	janayaty anubandhinīm | pūrvā dhiḥ sā eva	cen na syāt sañcāro viśaya-antare || tām grāhya-
SV_14323	hantari hate 'pi tadvataḥ pratyujjivati iti	cet. na, hantus tad-ghāta-hetutvāt. na brūmo
V3_02304	tatra eva bādthane bhavati, na anyatra iti	cet, na, hetoḥ sarvasya guṇa-doṣayoḥ sva-sādhye
V3_04201	-viśaṅgam, ko hi viśeṣo 'bhāva-a-viśeṣa iti	cet, na, hetoḥ svabhāva-bhedāt. a-tad-ātmatve 'pi
SP_00012	na tāv eva kārya-kāraṇatā atra kim | bhedaś	cen nanv ayam śabdo niyoktāram samāśritaḥ ||
V3_12511	ity uktam. na abhāvasya kaścid dharma iti	cet, nanv ayam eva asya dharma-viraho dharmāḥ. na
SV_12020	tatra prativahane 'bhyupeta-bādha iti	cet. nanv idam eva abhyupagama-aṅgam iti kasya
V3_09407	anukārād avasthā-bhede 'py a-bheda iti	cet, nanv etat sukha-ādinām puruṣaṅgam ca tulyam.
V3_10801	svasamviditena anena aparatra pariccheda iti	cet, nanv evam ātmani drṣṭasya aparatra-upanaye
VN_04508	pratipādaka-vyutpatty-artham anvākyānam iti	cet, nanu goṇi-śabdād api loke pratītir drṣṭā.
VN_01001	-nivṛtti-pravṛtti-bhedebhyo vyavasthā iti	cet, nanu ta eva sarva-viśayasya asad-
V1_00609	bhāva-niyamaḥ. darśanād bhāva-siddhir iti	cet, nanu tad eva idam paryanuyuktam – kim idam
SV_15812	yena upādhir iṣyate. tataḥ śabda-śrutir iti	cet. nanu tad eva idam paryanuyujyate katham tata
SV_09114	na apy arthasya. sambandho niśidhyata iti	cet. nanu tan-niśedhe 'pi tulyo doṣo niśedhād
HB_02910	tādṛśe kevale pradeśe 'bhāva eva iti	cet, nanu tasya eva kaivalyam iti ghaṭa-viraha
SV_03928	api prasaṅgaḥ. a-sāmānya-ātmakatvān na iti	cet. nanu sa eva ayam vicāryate. ko 'yam sāmānya-
SV_14726	eva tan-nāntariyakatā pratyāsattir iti	cet. nanu sā eva asati pratibandhe na yuktā ity
V1_03403	avasāya-pratyayaḥ, te tasya anubhava iti	cet, nanu sā eva tayoh pratyāsattir atra
V1_01601	utpatteḥ. tac ca asiddham. vyakto viśaya iti	cet, nanu sā vyaktir buddhir eva. tad-upādhiḥ so
SV_09928	vā. sā iyam sattā a-pratibandhini	cet. niyamavati na syāt. tasmān na iyam ākasmikī

PV_03184 -vikalpasya viśeṣa-adhigamaḥ katham || asti
 VN_04306 a-parikalpya vacanān nigraha-arha eva iti
 PV_03055 abhiniveśena dvitīyā bhrāntir iṣyate | gatiś
 PV_04026 prasajyate || siddha-ukteḥ sādhanatvāc
 PV_03098 gamako mataḥ | vyāpyasya sva-nivṛtīś
 PV_03073 tal-lopa āgataḥ | pretya-bhāva-vad akṣaiś
 SV_15417 nir-ātmano bhāvasya parāmarśād a-doṣa iti
 SV_14223 eva dr̥ṣyeta. tata eva agneḥ pūrva-vināśa iti
 HB_02103 sa punar asya svabhāvo 'kṣepa-karṭṛ-dharmā
 VN_02220 satām vādaḥ, ukta-nyāye tattva-arthī
 PV_03067 jāyeta indriya-jā matiḥ || abhāve vinivṛtīś
 V1_02508 samvit pratyakṣo buddhi-vivarta iti
 PV_04215 ādinām sa-ātmatvaṃ kiṃ na mīyate || an-iṣṭam
 PV_03120 eva a-nidarśanam | dr̥ṣṭe tad-bhāva-siddhiś
 PV_04073 pramāṇena gr̥hṇan kena nivāryate | niśiddhaś
 SV_09203 hi śabdānām na viśayo yo na vitarkānām. te
 PV_03009 -arthakam | jñāna-rūpatayā arthatve sāmānye
 SV_13715 loke vyañjakaḥ siddhaḥ, dīpa-ādi-vat, sa
 PV_03188 vyākṣepa-sambhavāt || krameṇa ubhaya-hetuś
 V3_12712 aṅgī-kṛta-sambandham dravyam api na iti
 PV_03135 vā katham || alāta-dr̥ṣṭi-vad bhāva-pakṣaś
 V3_02309 'bhidhānād iha eva bhavati, na anyatra iti
 PV_03004 sva-sāmānyā-lakṣaṇe || a-śaktam sarvam iti
 PV_02090 -ādi-yogaś ca viruddha upacārataḥ | iṣṭaś
 PV_03005 astu yathā tathā || sā asti sarvatra
 VN_00519 -vyavahāro viparyaye ca asad-vyavahāra iti
 SV_05412 a-viśayatvam asatām upakāra-a-sāmarthyād iti
 PV_03533 | prakṛtyā eva iti gaditam nānā-ekasmān na
 V3_04109 -viśayaḥ. sa hi sandr̥śya eva bhavati. sa
 PV_03053 -ādiṣu ca anyathā || bhāva-dharmatva-hāniś
 PV_03134 vicchinnaṃ darśanam bhavet | iti
 PV_03272 ādy-ātmā iti gamyate || a-grāhya-grāhakatvāc
 PV_03279 buddhi-vedane | a-bhinna-ābhe vibhinne
 V1_02613 buddhi-vedane | a-bhinna-ābhe vibhinne
 PV_02170 -atiśaya-vat tad-bhāvāt tāni hāpayet || na
 SV_02612 an-avakāśā pramāṇa-antara-vṛtīḥ syāt. no
 PV_03064 -darśanāt | ekam eva a-prameyatvād asataś
 PV_03143 || mano 'vyutpanna-saṅketam asti tena sa
 SV_05417 a-bhinna-pratibhāsā dhīr na bhinneśv iti
 PV_03263 | na upādānam viruddhasya tac ca ekam iti
 PV_03428 | prāptam kā samvid anyā asti tādrūpyād iti
 PV_03462 na a-prasiddhasya liṅgatvaṃ vyaktir arthasya
 SV_15904 pāraparyeṇa taj-jatvāt tad-vyaktiḥ sā api
 PV_02206 parivartate || sātmye 'pi doṣa-bhāvāś
 VN_06206 āñjasena eva kiṃ na vyabhicārīta iti
 PV_04227 -arthāḥ pralayaṃ gataḥ || deśa-kāla-niśedhaś
 V2_05501 pralayaṃ gataḥ ||18|| deśa-kāla-niśedhaś
 V3_12611 kaścit, sarveṣāṃ kathañcid bhāvād iti
 VN_01602 na asti, kathañcit sata eva bhāvād iti
 V3_01306 tad api na sādhyam an-uktatvād iti
 HB_03518 viśeṣa-abhāvāt. na bādhyāṃ samartha iti
 VN_04202 eva kaścid arthaḥ, tan nirarthakam iṣṭam iti
 V3_09411 eka-ātmatva-vat. kāryatvād eva a-bheda iti
 SV_06403 iranāt ||128|| rūpaṃ hi paramārthaḥ. bhedaś
 PV_03069 tat kvacid vyabhicārataḥ | na āśvāsa iti
 SV_13225 laghu-vṛtṭeḥ sakṛc-chrutir bhrāntir iti
 V3_12709 kiñcid chaśasya bhinna-svabhāvaṃ viśānam iti
 PV_03035 -dharmaḥ katham bhavet || upacārāt tad iṣṭam
 PV_02065 -hetunā | ā nāśaka-āgamāt sthānam tataś
 PV_04071 vacanād vinivartate || an-īpsitam a-sādhyam
 SV_05108 -itarau, a-yogyāt. katham utpattir iti
 PV_02160 āśrayo 'yuktam anyathā | mada-ādi-śakter iva
 VN_01201 'vasthā śaktir iti tena a-virodha iti
 SV_05204 na syād artha-antara-vat. eka-vastu-sahāyāś
 SV_05315 virodhini iti sarvo 'yam ārambhaḥ. tāś

cen nir-vikalpaṃ ca kiñcit tat-tulya-hetukam |
 cet, nyāya-vādino jāḍyād uktam a-jānan kiṃ na
 cet para-rūpeṇa na ca bhrānteḥ pramāṇatā ||
 cet parasya api na duṣyati | idānim sādhyā-
 cet paricchinā kathañcana || yad a-pramāṇatā
 cet paryāyeṇa pratiyate || tac ca na indriya-
 cet. paryudāsena vastu-saṃsparśāt tad eva vastu-
 cet. pūrveṇa asya kaḥ sambandha iti sa eva
 cet, pṛthag-bhāva-sambhavāt, kevalo 'pi tathā syād
 cet pratipadyeta, tad-a-pratipattāv apy anyo na
 cet pratyakṣasya eva niścayaḥ | viruddham sā eva
 cet, pratyakṣo viśaya-upabhogaḥ, tad-a-
 cet pramāṇam hi sarva-iṣṭīnām nibandhanam | bhāva
 cet pramāṇād anya-vastuni || tattva-ārope
 cet pramāṇena vācā kena pravartyate || pūrvam apy
 cet pravṛttāḥ ko vacanasya niśeddha. na hy a-
 cet prasajyate || tathā-iṣṭatvād a-doṣo 'rtha-
 cet prak siddhaḥ syāt, samāna-jātiya-upādāna-
 cet prāg eva syād a-bhedataḥ | anyo 'kṣa-buddhi-
 cet, priyam anuṣṭhitam. yadi idam eva prathamam
 ced balavān mataḥ | anyatra api samānam tad
 cet, bādhanīya-arthasya śāstrasya upagamād
 ced bīja-āder aṅkura-ādiṣu | dr̥ṣṭā śaktir matā sā
 ced buddhi-bhedo 'stu pañktir dirghā iti vā
 ced buddher na anvaya-vyatirekayoḥ | sāmānya-
 cet, bhavati buddher yathokta-pratibhāsāyāḥ sad-
 cet. bhavantu nāma tad-viśayaṇi nir-viśayaṇi. nir
 ced bhavet || na kiñcid ekam ekasmāt sāmagryāḥ
 ced bhaven madhya-avasthā-vad upalabhyeta. tal-
 ced bhāva-grahaṇa-pūrvakam | taj-jñānam ity a-
 ced bhinna-jātiya-vikalpe 'nyasya vā katham ||
 ced bhinna-jātiyayoḥ pumān | a-grāhakaḥ syāt
 ced bheda-a-bhedau kim āśrayau || tiras-kṛtānām
 ced bheda-a-bhedau kim āśrayau ||27|| iti
 ced bhede 'pi rāga-ādi-hetu-tulya-ātmatā-a-kṣayaḥ
 ced bhrānti-nimittena saṃyojyeta guṇa-antaram |
 cen matam ca naḥ || anekānto 'prameyatve hy
 cen mataḥ | evam indriya-je 'pi syāc cheṣvac ca
 cen matam | (107ab) na brūmo 'neka-kārya-kṛm
 cen matam || tad ajñānasya vijñānam kena upādāna-
 cen matam || prāptam saṃvedanam sarva-sadr̥śānām
 cen matā || liṅgam sā eva nanu jñānam vyakto
 cen matiḥ | (299ab) na hi manasā dhyāyato 'pi
 cen mārgavan na a-vibhutvataḥ | viśaya-grahaṇam
 cet, yat kiñcid etat, santi hy evam-prakārā api
 cet yathā asti sa niśidhyate | na tathā na yathā
 cet yathā asti sa niśidhyate | na tathā na yathā
 cet, yathā te na santi, sa prakāro 'bhāvāḥ. śāśa-
 cet, yathā na asti, sa prakāras tatra asan katham
 cet, yad-vivādena sādhanam upanyastam tac cen na
 cet, yady evam na a-nirṇīta-bādha-a-sambhavaḥ
 cet, yasya kasyacid a-vādino 'pi hi nirarthaka-
 cet, yukto yadi pratibandhaḥ sidhyet. sa ca an-
 ced rūpaṃ syāt. tad-rūpaṃ vā syād a-tad-rūpaṃ vā.
 cel liṅgam dur-dr̥ṣṭer etad idr̥śam || yataḥ
 cet. vaṃśa-ādi-svara-dhārāyāṃ gamaka-avayava-
 cet, vayam apy etad eva brūmaḥ. yo vā sambandho
 ced vartamāna-ghaṭasya kā | pratyāsattir abhāvena
 ced vastu-dharmatā || nāśasya saty a-bādho 'sāv
 ced vādinā anyo 'py an-īpsitaḥ | dharmo 'sādhyas
 cet, vikalpānām artha-pratibandha-niyama-abhāvāt.
 ced vinirbhāgo na vastunaḥ || śaktir artha-
 cet, vismaraṇa-śīlo devānām-priyaḥ prakaraṇam na
 ced vyaktayo jñāna-kāraṇam ||101|| syād etat -
 ced vyaktayo bhinnā apy ekaṃ sāmānyam upakurvanti,

SV_07915 yena bhinnās tathā pratiyeran. karma asti
SV_08819 eva. yasmāt tau hi tayoh sva-ātmānau tau
V1_00507 pratyakṣasya eva nivṛtter abhāva-nīścaya iti
SV_05307 na tena grhyeran. tāsām anyatama-apekṣam tac
PV_03186 rūpaṃ yady akṣa-cetasi | anapekṣya na
PV_04036 tad etaj jādyā-cintitam || tulyaṃ nāśe 'pi
SV_13821 -ādiṣu samāśvāsaḥ. teṣām tathā an-iṣṭer iti
VN_04518 eva tad-viṣaya-pratīti-jananāt. apaśabdaś
PV_03112 iti kau smṛtau || prak paścād apy abhāvaś
V3_09404 eva avasthā-antara-āveśād bheda-dṛṣṭir iti
HB_01801 -avastho virodhaḥ. na kevalaḥ karoty eva iti
V1_01602 eva. na vyaktir buddhir artha-ātmā iti
PV_03500 iti tat kutaḥ | buddhīnām śakti-niyamād iti
SV_15713 anyathātvam asti. tayor jāti-bheda iti
V1_04106 kiñcit. upalabhyate saṃvedanam anyena iti
PV_04257 | an-agnīś ced a-dhūmo 'sau sa-dhūmaś
PV_03004 -āder aṅkura-ādiṣu | dṛṣṭā śaktir matā sā
V3_00909 hetu-vacana-pravṛttes tad api śaktam eva iti
PV_03269 || sukha-ādy-a-bhinna-rūpatvān nīla-ādeś
SV_05012 tad-āropo na anyathā atiprasaṅgād iti
PV_02113 utpannā dhīḥ sva-jātyā niyamyate | parataś
SV_03022 kim upādhyāḥ. lakṣita-lakṣaṇād a-doṣa iti
PV_02089 akṣa-ādinām gatiḥ katham || saṃyogāc
SV_14705 ca na syāt. na anya-svabhāvaś ca. janmā iti
PV_02165 sidhyati || vijñāna-śakti-sambandhād iṣṭam
SV_03622 bāhulyaṃ yena evaṃ bhavati. śakti-bheda iti
SV_04624 tat-sambandha-yogyatā-pratīter iṣṭam eva iti
HB_02011 tad viśeṣa-bhāvi kāryam api kevalāt syād iti
VN_00921 anupalabdho 'py asad-vyavahāra-viṣaya iti
V1_00607 -bhāvo jñāna-bhāvo vā syāt. artha-bhāvaś
PV_02200 vigamād ādya eva a-bhavo bhavet || mārgē
PV_03088 kuto matam | dṛṣyasya darśana-abhāvād iti
SV_04626 vyakti-sambandhinyā jāteś codanād a-doṣa iti
PV_03296 abhāva-anurodhi cet | tat-tulyaṃ vikriyā-vac
PV_03377 pravakṛt-śrot-ṭetasoḥ || tad eka-vyavahāraś
SV_07524 yan na tad ākāra-antara-vad a-viśeṣāt. tac
PV_03442 dṛṣyate 'nyena cetasā | dṛṣṭa-ākhyā tatra
SV_09803 tan-niyamaṃ prasādhyā nivṛttir vaktavyā. sā
VN_01010 sā yatra so 'sad-viṣaya iṣṭa iti
VN_01302 etasmin kasyacid ātmano 'nvayād aikyam iti
SV_07403 adṛṣye darśana-śakty-ādhānād upakāraka iti
V3_00410 idānīm a-sambhavo 'rthasya pratipattir iti
V2_06710 -upakārya-upakārakayoḥ. ādhāra-ādheya-bhāvaś
PV_04032 doṣas tasya yathā-uditam | ātmā paraś
V3_01304 eva an-anvaya-doṣaḥ. yad āha – ātmā paraś
V3_08801 sthāpakatvād ādhāraḥ, na janakatvād iti
SV_08126 apekṣya pācakatvaṃ dravyeṇa vyajyata iti
PV_03122 smṛtiṃ viduḥ | tac-cihna-apekṣānān no
PV_03188 eva syād a-bhedataḥ | anyo 'kṣa-buddhi-hetuś
PV_04066 -artha-viplavāt | a-sambandhe 'pi bādha
HB_01003 -antaram apekṣeta. bija-ādi-vad anekānta iti
SV_14713 ca anyatvam. jñāna-kṛtaḥ pratibandha iti
HB_03501 ity ucyate. ata eva a-bādha-grahaṇam iti
SV_12707 -vat. anya-a-sambhavi kāryaṃ gamakam iti
VN_05416 parājaya-adhikaraṇaṃ vācyam. tathā astv iti
VN_05211 uttareṇa avasānān na idaṃ nigrahasthānam iti
VN_03411 virodhasya vivakṣāto 'nyatara-nirdeśa iti
HB_02901 -dharmi-viśeṣaṇasya abhāvasya sādhanād iti
VN_04113 a-sambaddham. vater upādānād a-doṣa iti
PV_03012 | sārūpyād bhrāntito vṛttir arthe
V3_01501 sidhyan vā katham a-viṣayaḥ. viṣayaś
HB_01412 sahakāritvam. samarthaḥ kuta utpanna iti
PV_02231 || duḥkha-upakārān na bhaved aṅgulyām iva
V3_12609 tat sad-asatī tad-bhāvena vyavasthāpayan na
V3_04203 na śāśa-viśāṇa-jananāḥ. sa tasya kuta iti

cet. vyaktibhya eva tarhi sa pratyayo 'stu. kim
ced vyatirekiṇau vyatireka eva sāmānya-viśeṣayoḥ
cet, vyāhatam etat – tac ca na asti tena ca
cec chaktaṃ na kevalam ||105|| atha api syāt, na
cec chaktaṃ syāt smṛtāv eva liṅga-vat || tasyās
cec chabda-ghaṭa-bhedena kalpane | na siddhena
cet. śabdaḥ kim iṣṭas tat-samāna-dharmā. na ca
cec chabde pratītiṃ janayet, artha eva kiṃ na
cet sa eva anityatā na kim | ṣaṣṭhy-ādy-ayogād
cet, sa eva avasthā-bhedo vastu-bheda-lakṣaṇam
cet, sa katham idānīm a-kṣepa-kriyā-svabhāvaḥ.
cet, sa kim a-buddhi-janmā buddhiṃ gamayet,
cet sa kuto mataḥ || yugapad buddhy-a-dṛṣṭeś cet
cet. sa khalv ākṛti-guṇa-śakti-bhede dṛṣṭo gava-
cet, sa tāvad viṣayaḥ sva-upalambha-kāle na
cet sa-pāvakaḥ || nāntariyakatā jñeyā yathāsvam
cet saṃvṛtyā astu yathā tathā || sā asti sarvatra
cet, saṃśayena jijñāsoḥ prakaraṇa-pravṛttes teṣv
cet sakṛd-grahaḥ | bhinna-avabhāsinor grāhyaṃ
cet. saty eka-kārya-kāri-grahaṇa iti kiṃ na
cet samarthasya dehasya viratiḥ kutaḥ || an-
cet samānaḥ prasaṅgaḥ. sa tāvat tair upādhibhir
cet samāno 'tra prasaṅgo hema-sūtayoḥ | dṛśyaḥ
cet. sarva-kāraṇānām parasparam a-vācyatā syāt.
cet sarva-vastunaḥ | etat sāṅkhyā-paśoḥ ko 'nyaḥ
cet. sarvatra utsannam idānīm eka-vacanam eka-
cet. sarvadā tarhi go-śabdād a-pravṛttiḥ, sahita-
cet, sarvam uktam – pratikṣaṇam aparāparaiḥ
cet, sarvasya sarva-rūpānām sarvadā a-nivṛtteḥ
cet, sarve 'rthāḥ pratyakṣā iti sarvaḥ sarva-
cet saha-ja-a-hāner na hānau vā bhavaḥ kutaḥ |
cet sā a-pramānatā || tasmāt sva-śabdena uktā api
cet. sā api tarhi tad-viśeṣaṇatvena avasthitā
cet sā eva iyaṃ kiṃ niśidhyate || sarpa-ādi-
cet sādṛśyād a-tad-ābhayoḥ | bhinna-ātma-arthaḥ
cet sāmānyasya rūpam an-anyat tad eva tad bhavati.
cet siddham sārūpye 'sya sva-vedanam || atha ātma
cet sidhyati tad-ātma-niyamam arthāt sūcayati iti
cet, su-kumāra-prajñō devānām-priyo na sahate
cet, sukha-ādiṣv apy ayaṃ prasaṅgaś caitanyeṣu ca.
cet. so 'tindriyam arthaṃ darśayan katham na
cet, so 'pi tatra a-sambhavi yo 'sambhavinā
cet, so 'pi tad-ātma-an-upakāre na sidhyati. para-
cet so 'siddha iti tatra iṣṭa-ghāta-kṛt ||
cet so 'siddha iti. tasya eva ca iṣṭasya vighāta-
cet, sthiter artha-antara-an-artha-antaratve
cet. sthira-svabhāvasya an-atiśayād a-viśeṣa-
cet smṛtir na vyabhicārataḥ || pratyakṣam kalpanā
cet smṛtis tatra apy an-arthikā || yathā-samita-
cet syāt sarvaṃ sarva-bādhanam || sambandhas tena
cet, syād etat – bija-ādayo 'ṅkura-ādi-janana-
cet. syād etat – yat-pratipatti-nāntariyakam yaj
cet, syād etat – yata eva hetur anyathā api
cet. syād etat – yadi teṣu varṇeṣu satsv api tat
cet, syād etat, uktam etad artha-antaram
cet, syād etat, uttareṇa guṇa-doṣavatā mūḍha-a-
cet, syād etat pratijñā-hetvor virodha iti
cet. syād etat pradeśa-āder dharmiṇo viśeṣaṇa-
cet, syād etat, varṇa-krama-nirdeśavad iti vatir
cet syān na sarvadā || deśa-bhrāntiś ca na jāne
cet, sva-āśrayaṃ doṣa-gatiṃ katham na spr̥śet. sa
cet, sva-kāraṇebhyaḥ. tāny enam apara-pratyaya-
cet sva-dhīḥ | na hy ekāntena tad duḥkham bhūyāsā
cet sva-viṣaye pareṇa bādhyate. tad asya pramāṇa-
cet, sva-hetu-samuttha ity anādi-hetu-prakṛti-

PV_03015 -a-prasiddhitaḥ || sarva-jñāna-arthavattvāc
 HB_01001 nairātmya-prasaṅgāt. tadvad a-sthiti-dharmā
 HB_00615 a-pradarśite prameye katham tat-pratītir iti
 SV_16606 tarhi sā eva āgama-pravṛttir na jñāyata iti
 SV_10216 -niṣedhe 'pi iyam niḥ-śāṅka-paricchedam
 SV_00106 | tena ayam na para-upakāra iti naś cintā api
 SV_12013 katham vṛttam iti sa-vismaya-anukampam naś
 V2_06511 -viśeṣo vā, yathā – na asti viraktam
 SV_10304 svabhāva-viśeṣo vā, yathā na asti viraktam
 V2_06614 na anya-guṇa-doṣa-niścaye liṅgam asti. te hi
 SV_10206 yathā pratyātma-niyatāḥ kāścana puruṣāṅgam
 V2_06505 yathā pratyātma-niyatāḥ kāścana puruṣāṅgam
 PV_02062 na tat tasya yuktaṁ go-gavaya-ādi-vat ||
 V1_02501 ca viśaya-vyavasthitayaḥ. tāḥ katham a-
 V3_09209 etena anityatva-samsthāna-viśeṣa-ādayo '
 PV_02048 -sāmarthya-bhedān na sakalād api || a-
 PV_02162 yāti tat-tulyam cen na bhedataḥ || bhūta-
 PV_02263 || a-dṛṣṭa-nāśād a-gatis tat saṁskāro na
 V1_02604 ced ayo-golaka-vahni-vat | vibhaktāv api
 SV_01609 -kriyā na vā kasyacit. kim ca, ātma-mṛc-
 PV_02264 yanti kim | dhāraṇa-preraṇa-kṣobha-nirodhās
 V3_11106 -asiddher na kārya-kāraṇatā-siddhiḥ. a-
 PV_03274 || tasmāt ta āntarā eva samvedyatvāc ca
 V1_02306 -anurodhino bauddhā eva prajñā-ādi-vat.
 V1_02307 vedyatvād a-tad-rūpa-a-pravedanāt | (24ab)
 V1_02213 ādi-bheda-vat. na antarāḥ sukha-ādayo na api
 NB_03059 iti sādhye cākṣuṣatvam ubhaya-asiddham.
 V3_09202 yathā – anityaḥ śabdaś cākṣuṣatvāt.
 V1_02402 sātam samvedanam iti siddhāḥ sukha-ādayaś
 NB_03060 abhyupagamāt, tasya ca taruṣv a-sambhavāt. a-
 V3_00109 api parair dṛṣṭam sādhanam, yathā – a-
 SV_10305 devatā-viśeṣo vā, na asti dāna-hiṁsā-virati-
 V2_06512 -viśeṣo vā, na asti dāna-hiṁsā-ādi-virati-
 PV_02262 hi sāmarthyam jātau tan-mātra-bhāvataḥ || te
 V3_11108 anumāpayati. na ca evam-vidho vyatireko '
 VN_01209 dṛṣṭi-rāgeṇa praveśyamāno 'pi na ātmānam
 PV_02051 || a-nivṛtti-prasaṅgaś ca dehe tiṣṭhati
 PV_02045 || citta-antarasya sandhāne ko virodho 'ntya-
 PV_03232 || te kalpitā rūpa-bhedā nir-vikalpasya
 PV_03084 || tasmād vastuni boddhavye vyāpakam vyāpya-
 PV_03139 | yo 'grahaḥ saṅgate 'py arthe kvacid āsakta-
 PV_03257 kim || na ca ekayā dvaya-jñānam niyamād akṣa-
 PV_03081 || yo hi bhāvo yathā-bhūtaḥ sa tādrṅg-liṅga-
 V2_04703 yo hi bhāvo yathā-bhūtaḥ sa tādrṅg-liṅga-
 PV_03245 kālīkaḥ | sahakāri bhaved artha iti ced akṣa-
 SV_00906 -darśana-ākṣiptam sāsrava-dharma-viśayam
 PV_03529 tattve vyavasthitā | grāhy-upādāna-samvitti
 PV_03532 -dhi-grahe tasmād yā eva anantara-hetutā |
 PV_03530 samvitti cetaso grāhya-lakṣaṇam || rūpa-ādeś
 SV_04908 -apekṣi, vastuni tu yathā-bhāvam arpita-
 V3_10906 āhuḥ. tad-ānanda-viśaya-uparodhini tat-kṛtaś
 PV_02114 kutaḥ || an-āśrayān nivṛtte syāc charīre
 PV_03442 || sa-rūpam darśanam yasya dṛśyate 'nyena
 PV_03384 | dvitīyam vyatiricyeta na parāmarśa-
 SV_14513 sā | avasthā a-hetur uktā asyā bhedaṁ āropya
 SV_14516 jñāpanena artha-antaram iva dharmiṇo dharmam
 SV_16020 -vākya-abhidhānā. tatra sa-kāra-samutthāpana-
 PV_02119 || tasmān na hetu-vaikalyāt sarveṣām antya-
 SV_16017 ||303|| ity eṣā pauraṣeyy eva tad-dhetu-grāhi-
 PV_03344 | an-iṣṭa-ādāv a-sandhānam dṛṣṭam tatra api
 PV_03039 | tādrśy eva sad-arthānām na etac chroṭṛ-ādi-
 PV_03235 iti tat kutaḥ || jāto nāma āśrayo 'nyonyaś
 PV_03370 || an-artha-ākāra-śāṅkā syād apy arthavati
 PV_03186 || saṅketa-smaraṇa-apekṣam rūpam yady akṣa-
 PV_02124 kṛt || kāṣṭha-pārada-hema-āder agny-āder iva
 cet svapna-ādāv anyathā ikaṣṇāt | ayuktaṁ na ca
 cet svabhāvato bhāvo niṣpanno na punas tad-
 cet, svayam pratipattau kaḥ prameyasya darśayitā.
 cet. svayam samarthasya prasādhane 'sya tad-āgama
 cetaḥ karoti. saṁśayād api kvacil lokasya
 cetaś ciram | su-ukta-abhyāsa-vivardhita-vyasanam
 cetaḥ. tad apare 'py anuvadanti iti nir-dayā-
 ceto devatā-viśeṣo vā, na asti dāna-hiṁsā-ādi-
 ceto devatā-viśeṣo vā, na asti dāna-hiṁsā-virati-
 ceto-dharmatvena atīndriyatvāt sva-prabhava-kāya-
 ceto-vṛttayo 'niyata-nimitta-bhāvinyaḥ, deśa-kāla
 ceto-vṛttayo 'niyata-nimitta-bhāvinyo deśa-kāla-
 cetaḥ-śarīrayor evam tad-dhetoḥ kārya-janmanah |
 cetano 'rtho vyavasthāpayet, atiprasaṅgāt.
 cetanatva-viśiṣṭa-buddhi-pūrvakatva-ādi-sādhanā
 cetanatvān na anyasmād dhetv-a-bhedāt saha-
 cetanayor bhinna-pratibhāsa-avabodhataḥ | ā-
 cetanā | sāmarthyam karaṇa-utpatter bhāva-abhāva-
 cetanā-adhyavasāyau saṁsarga-vipralabdho 'yam na
 cetanā-ādinām yo 'bhāvasya a-prasādhakaḥ | sa eva
 cetanā-vaśāḥ || na syus teṣām a-sāmarthyē tasya
 cetanā vyatireka-viśaya iti cet, na evam-vidhād
 cetanāḥ | samvedanam na yad-rūpam na hi tat tasya
 cetanāś ca api vedyatvād a-tad-rūpa-a-pravedanāt |
 cetanāś ca ete sukha-ādayaḥ samvedyatvāt. na hi
 cetanāḥ. tad-ātmanām śabda-ādinām anubhavāt tad-
 cetanāś tarava iti sādhye sarva-tvag-apaharaṇe
 cetanāś taravaḥ sarva-tvag-apaharaṇe maraṇād iti
 cetanāḥ. viśaya-sārūpyāt samvedanasya tādātmye '
 cetanāḥ sukha-ādaya iti sādhyā utpattimattvam
 cetanāḥ sukha-ādayo buddhir vā, utpatter
 cetanānām abhyudaya-hetutā iti, pratyakṣe 'py
 cetanānām abhyudaya-hetutā iti. pratyakṣe 'py
 cetane svayam karma ity a-khaṇḍam janma-kāraṇam |
 cetaneṣu sambhavati. caitanya-karaṇa-guṇa-āder
 cetayati. a-bhedo hi nāma-aikyam tāv iti ca bheda
 cetasaḥ | tad-bhāva-bhāvād vaśyatvāt prāṇa-apānau
 cetasaḥ | tad yad apy arhataś cittam a-sandhānam
 cetasaḥ | na vicitrasya citra-abhāḥ kādācitkasya
 cetasaḥ | nimittam tat svabhāvo vā kāraṇam tac ca
 cetasaḥ | saktiā anya-utpatti-vaigūnyāc codyam ca
 cetasaḥ | sukha-ādy-abhāve 'py arthāc ca jātes
 cetasaḥ | hetus taj-jā tathābhūte tasmād vastuni
 cetasaḥ | hetus taj-jā tathābhūte tasmād vastuni
 cetasaḥ || asataḥ prāg a-sāmarthyāt paścād vā an-
 cetaso 'bhiṣvaṅgam rāgam āhuḥ. na evam karuṇa-
 cetaso grāhya-lakṣaṇam || rūpa-ādeś cetasaś ca
 cetaso grāhyatā sā eva tato na artha-antare gatiḥ
 cetasaś ca evam a-viśuddha-dhiyam prati | grāhya-
 cetasaḥ pravṛttau grāhyasya sāmānyasya an-
 cetaso vyāroṣo dveṣaḥ. sa eva ubhaya-āśrayaḥ
 cetasaḥ sthitiḥ | kevalasya iti cec citta-
 cetasa | dṛṣṭa-ākhyā tatra cet siddham sārūpye
 cetasa || artha-saṅkalana-āśleṣā dhir dvitīyā
 cetasa ||276|| na bhāvo jāto 'parasmān nāsam
 cetasa vibhajya tan-mātra-jijñāsāyām svabhāva eva
 cetasa samanantara-pratyayena a-kāra-utthāpana-
 cetasaḥ | a-sandhir idṛśam tena śeṣavat sādhanam
 cetasaḥ | kārya-kāraṇatā varṇeṣv ānupūrvī iti
 cetasaḥ || tasmāt prameye bāhye 'pi yuktaṁ sva-
 cetasaḥ || sāmānya-mātra-grahaṇāt sāmānyam
 cetasaḥ tasya vastunaḥ | ekasya eva kuto rūpam
 cetasi | atīta-artha-grahe siddhe dvi-rūpatva-
 cetasi | anapekṣya na cec chaktaṁ syāt smṛtāv eva
 cetasi | abhyāsa-jāḥ pravartante sva-rasena kṛpā-

PV_02079	|| yathā śruta-ādi-saṃskāraḥ kṛtas cetasi	cetasi | kālena vyajyate 'bhedāt syād dehe 'pi
PV_03252	|| sa-arthe sati indriye yogye yathāsvam api	cetasi | dr̥ṣṭam janma sukha-ādinām tat-tulyam
PV_03535	| pūrvāpara-artha-bhāsitvāc cintā-ādāv eka-	cetasi || abhilāpa-dvayam nityam syād dr̥ṣṭa-
PV_03221	| iti nāma eka-bhāvaḥ syāc citra-ākārasya	cetasi || paṭa-ādi-rūpasya ekatve tathā syād a-
PV_02079	|| yathā śruta-ādi-saṃskāraḥ kṛtas	cetasi cetasi | kālena vyajyate 'bhedāt syād
PV_03376	| eka-artha-abhiniveśa-ātmā pravakṛ-śrotr-	cetasoḥ || tad eka-vyavahāraś cet sādṛśyād a-tad-
PV_03269	sakrd-grahaḥ | bhinna-avabhāsinor grāhyam	cetasoś tad a-bhedi kim || tasya a-viśeṣe
PV_03040	-cetasām || sāmānya-mātra-grahaṇāt sāmānyam	cetasor dvayoḥ | tasya api kevalasya prāg
PV_04046	| balāt tava icchā iyam iti vyaktam īsvara-	ceṣṭitam || vadann a-kārya-liṅgām tām
V3_02010	| balāt tava icchā iyam iti vyaktam īsvara-	ceṣṭitam ||7|| vadann a-kārya-liṅgām tām
VN_03816	anyair a-śakya-paricchedaīḥ klība-pralāpa-	ceṣṭitair upanyastaiḥ. evam hy atiprasaṅgaḥ syāt.
PV_02017	sarvasya sidhyati || etena kāpila-ādinām a-	caitanya-ādi cintitam | anitya-ādeś ca caitanyam
V3_11109	evam-vidho vyatireko 'cetaneṣu sambhavati.	caitanya-kāraṇa-guṇa-āder eva dr̥ṣṭa-śakter hetos
PV_02110	dhiyāmataḥ || yady eka-kāliko 'neko 'py eka-	caitanya-kāraṇam | ekasya api na vaikalye syān
PV_04057	'khlīlān | vāg-dhūma-āder jano 'nveti	caitanya-dahana-ādikam || svabhāvam kāraṇam vā
V3_02206	'khlīlān | vāg-dhūma-āder jano 'nveti	caitanya-dahana-ādikam ||17|| svabhāvam kāraṇam
PV_03068	liṅgam anvaya-vyatirekiṇī || siddham ca para-	caitanya-pratipatteḥ pramā-dvayam | vyāhāra-ādau
V3_01406	-anvaya-doṣo vyākhyātaḥ, yathā – abhivyakta-	caitanya-śarīra-lakṣaṇa-puruṣa-ghaṭa-anythingara-sa-
SV_01619	vyatirekam sādhyet. mṛdaḥ khalv api kaścic	caitanyam an-upalabhyamānam api icchann a-
V3_09203	marāṇasya. katham ca marāṇam abhyupayan na	caitanyam abhyupeyāt. marāṇa-śabda-pravṛtṭeḥ
V1_02601	samāpto vyavahāra ity apārthakam aparām	caitanyam. tam ca eka-rūpam eva paśyāma iti na
PV_02017	a-caitanya-ādi cintitam | anitya-ādeś ca	caitanyam marāṇāt tvag-apohataḥ || vastu-svarūpe
V1_02311	tad-ātmanah prāk paścād apy ātma-a-pracyuteś	caitanyasya katham iti cet, ayam aparo 'sya doṣo
V3_04104	-vyavasthām bādhyate. sattva-rajas-tamasām	caitanyasya ca evam paraspara-rūpa-vivekena
V3_00606	vā. na ca ayam utpatti-vināśābhyām	caitanyasya prasidhyati. ekasya tu yathokta-
V1_02504	ekatra yugapad anayor virodhāt. tasmān na	caitanyād anya-atīśayavati buddhiḥ. tad-rūpa-
VN_01323	prādur-bhāvābhyām artha-antarasya pariṇatiḥ,	caitanye 'pi prasaṅgāt. dravyasya dharma iti ca
V3_00603	evam karoti. na ca śakyam evam kartum,	caitanyena anayor virodha-asiddheḥ prasaṅga-
V3_09505	marāṇa-śabdena vadet, tasya api pratibandhaś	caitanyena sampradhāryaḥ, yataḥ sidhyet. tathā
VN_01302	iti cet, sukha-ādiṣv apy ayam prasaṅgaś	caitanyeṣu ca. na ca ghaṭa-ādiṣv api sarva-ātmanā
VN_01223	-bhedāt. evam hy asya api sukha-ādiṣu	caitanyeṣu ca bheda-avagamaḥ samartho bhavati,
SV_11011	pramāṇānam dur-bodhā ity apare viduḥ ||219||	caitasebhyo hi guṇa-doṣebhyaḥ puruṣāḥ samyañ-
PV_02213	sat-kāya-darśanam | vidyāyāḥ pratipakṣatvāc	caittatvena upalabdhitāḥ || mithyā-upalabdhir
NB_01010	janitam tan mano-vijñānam. sarva-citta-	caittānām ātma-saṃvedanam. bhūta-artha-bhāvanā-
SV_14320	kāṣṭha-ādinām unmajjanam syāt. hantr-ghāte	caitra-a-punar-bhavaḥ | yathā atra apy evam iti
HB_00203	na, ayoga-vyavacchedena viśeṣaṇāt, yathā	caitro dhanur-dhara iti, na anya-yoga-
PV_04192	pratīyate || vyavaccheda-phalam vākyam yataś	caitro dhanur-dharaḥ | pārtho dhanur-dhara nīlam
V2_05012	||11|| vyavaccheda-phalam vākyam yataś	caitro dhanur-dharaḥ | pārtho dhanur-dhara nīlam
SV_00209	na, ayoga-vyavacchedena viśeṣaṇāt, yathā	caitro dhanur-dharaḥ. na anya-yoga-vyavacchedena,
V3_04402	na, ayoga-vyavacchedena viśeṣaṇāt, yathā –	caitro dhanur-dharaḥ, na anya-yoga-vyavacchedena,
SV_14326	kā anyā gatiḥ svabhāva-sthiteḥ. hantā hi	caitrasya na nāśa-kalpaḥ. kim tarhi daṇḍa-ādi-
SV_14615	-dharmā manuṣye 'pi saṃyojyāḥ. tathā na	caitrasya putro bhavati ity atra dr̥ṣṭo vidhir
PV_02022	a-kāraṇam || śāstra-ośadha-abhisambandhāc	caitrasya vraṇa-rohaṇe | a-sambaddhasya kim
SV_06315	eka-anvayasya parihārya-abhāve niṣ-phala-	codanātvāt, tathā eka-parihārasya kvacit sthity-
SV_04613	śabda-prayogo vyavahāreṣu. vyakter a-śakya-	codanātvāl lakṣita-lakṣaṇa-artham jāti-codanā iti
PV_02149	| rūpa-ādi-vad a-doṣaś cet tulyam tatra api	codanam || ādhipatyam viśiṣṭānām yadi tatra na
PV_03109	'bhinne bhinna-āśrayā iva || yathā-	codanam ākhyāś ca so 'sati bhrānti-kāraṇe |
SV_04816	'py asti. tan niyata-abhyupagamaḥ niyata-	codanam jāty-artha-prasādhanam ca parityajya
SV_08912	śabda-codito na dravyatva-ādi sāmānyam. tac-	codanayā tadā prāptum an-abhipretatvāt. gava-ādi-
SV_04412	yathokta-doṣāt. tathābhūta-bheda-bāhulya-	codanayā vacana-bhedaḥ sādhyā-sādhana-bhedaś ca
SV_06310	'py anya-vyāvṛtti-gater anvaya-vyatireka-	codanayā vyavahāra-aṅgatām śabdānām darśayaṃś tad
SV_04813	pravṛtti-nivṛtṭy-anujñāyām ca eka-	codanā-an-ādarād a-vacanam eva syād anya-vyāvṛtṭy
SV_00424	-ātmakatvād iti. tathā ca dr̥ṣṭānta-asiddhi-	codanā api prativyūdhā, viśaya-pratipattāv apy a-
V2_05811	-ātmakatvād iti. tathā ca dr̥ṣṭānta-asiddhi-	codanā api prativyūdhā, viśaya-pratipattāv apy a-
V3_09708	anumāne, pramāṇa-dr̥ṣṭasya pratijñayā asiddhi-	codanā-ayogāt, an-adhikārāc ca śāstrasya anumāne.
VN_03008	-pakṣa-pratipannam vastu, tena anaikāntika-	codanā iti. atra api pratijñāyāḥ sādhanā-vākye
SV_04613	śakya-codanātvāl lakṣita-lakṣaṇa-artham jāti-	codanā iti cet. a-śabda-codite saty api sambandhe
VN_03707	-pakṣa-sampratipannena vastunā anaikāntika-	codanā iti, tatra apy avaśyam saṃśaya-hetutva-
VN_03615	-pakṣe sva-siddhena gotva-ādinā anaikāntika-	codanā iti, tad a-sambaddham eva. yadi hi sva-
SV_06809	teṣām tatra viśeṣa-abhāvād apārthikā viśeṣa-	codanā iti sakṛt sarveṣām niyojana-artham ekam
V3_09301	eva. tat-siddhau viśeṣa-vikalpena asiddhi-	codanā mithyā-uttaram eva bhavati. syān mithyā-
SV_04617	na tato 'nyatra pravṛtṭir balivarda-doha-	codanā-vat. na ca artha-antara-codanena artha-
VN_04617	yukti-jñāḥ. na ca dāna-ādi-dharma-sādhana-	codanā-śūnya-kevala-śabda-su-prayogān naraka-
SV_06801	rūpa-vijñāna-eka-kāryeṣu tat-kārya-sāmānya-	codanā-sambhave kuto rūpa-vijñānam iti vyavahāra-
SV_06624	-eka-phale kvacit | a-viśeṣeṇa tat-kārya-	codanā-sambhave sati ||141|| sakṛt sarva-pratīty-

SV_02518	śabdāḥ sarva-bheda-an-ākṣepe 'py eka-bheda-	codanāt tat-svalakṣaṇa-niṣṭhā eva bhavanti. tad
SV_04626	an-ākṣepāt. vyakti-sambandhinyā jāteś	codanād a-doṣa iti cet. sā api tarhi tad-
VN_03001	-pakṣe sva-siddhena gotva-ādinā anaikāntika-	codanād virodhaḥ, yaḥ para-pakṣam sva-siddhena
SV_06303	ākṣipan eva vartate, eka-gata-bheda-	codanāyās tad-anya-vyāvṛtṭy-ākṣepa-
V3_01612	samarthaḥ bhavati, yathā anyatara-bhojana-	codanāyām eka-bhojane. vikalpa-viṣayatvād asya.
SV_06824	bheda-sāmānyena. yathā eka-kāryās tat-kārya-	codanāyām tad-anya-bhedena ghaṭa-ādi-śabdaiḥ krta
VN_06213	paryanuyojyo nāma nigraha-upapattyā	codanīyaḥ, tasya upekṣaṇam nigraha-prāpto 'si ity
SV_04815	tasmād avaśyaḥ śabdena vyavacchedaś	codanīyaḥ. sa ca a-bhinnaś tad-anyeṣv iti jāti-
SV_06709	anekam ekatra upayujyeta, tad avaśyaḥ tatra	codanīyam. tasya pṛthak pṛthak codane 'tigauravaḥ
SV_06712	kevalam anena tatra yogyās te 'rthāś	codanīyaḥ. ta ekena vā śabdena codyeran bahubhir
SV_06710	avaśyaḥ tatra codanīyam. tasya pṛthak pṛthak	codane 'tigauravaḥ syāt. na ca asya an-anya-
SV_04824	a-codite pravṛttir api pratyuktā, tadvac-	codane ca vyavadhānam, jāti-tadvatoḥ pravṛtti-
SV_06416	kathaḥ tarhy a-bhinnasya vastunaḥ śabdena	codane tasya eva anyato 'pi bhedaḥ an-aṃśa-eka-
SV_11520	yādrccikeṣu vyakti-vāciṣu, sarvadā jāti-	codane viśeṣa-antara-vyudāśena pravṛtṭy-ayogāc ca.
SV_06417	eva anyato 'pi bhedaḥ an-aṃśa-eka-bheda-	codane sarva-bheda-gates tatra śabda-pramāṇa-
SV_04617	-doha-codanā-vat. na ca artha-antara-	codanena artha-antarasya lakṣaṇam. na hi
VN_04613	atiśayaḥ. na dharmā-sādhanatā mithyā-vṛtṭi-	codanebhyaḥ saṃskṛtebhyo 'py a-dharma-utpatteḥ,
SV_05903	itare tara-āśrayam anya-vyavacchedena saṅkete	codayanti. teṣāṃ tatra api saṅketa-karaṇe 'vṛkṣā
SV_06711	na ca asya an-anya-sādhānaḥ rūpaḥ śakyam	codayitum. na apy asya āyāsasya kiñcit sāphalyam.
SV_05723	na hi sa teṣāṃ tebhyo vivekaḥ śabdena	codita iti. sā ca śrutiḥ. a-kārya-kṛti-tat-kāri-
SV_09005	abhāvāt, na kaścīd viśeṣa iti. dadhi khādeti	codita uṣṭram api khādet. atha asty atiśayaḥ
SV_09008	anayoḥ kaścīd atiśayo 'sti yena ayam tathā	coditaḥ kṣīra-vikāra eva pravartate na anyatra.
SV_08928	ubhaya-rūpatve tad-viśeṣa-nirākṛteḥ |	codito dadhi khādeti kim uṣṭram na abhidhāvati ||1
SV_08912	-praveśe, sa eva svabhāvo yathāsvam śabda-	codito na dravyatva-ādi sāmānyam. tac-codanayā
VN_06114	-pakṣe doṣa-prasaṅgo mata-anujñā. yaḥ pareṇa	coditaḥ doṣam an-uddhṛtya, bhavato 'py ayam doṣa
SV_08904	ucyate. dravyatva-ādayas tu na tatra śabda-	coditaḥ yathāsvam pṛthag-abhidhānāt. arthasya tad
SV_06705	bhinna-svabhāvānām pṛthañ niyoge ca tathā-	coditānām vibhāga-a-parijñānād iti. tasya apy
SV_04824	-yogyā iti niveditam etat, tad-dvāreṇa a-	codite pravṛttir api pratyuktā, tadvac-codane ca
SV_04613	-lakṣaṇa-arthaḥ jāti-codanā iti cet. a-śabda-	codite saty api sambandhe kathaḥ pravarteta. na
PV_03509	-artha-manasor ayam | pratibhāsasya nānātva-	codya-doṣo dur-uddharaḥ || tathā hi nīla-ādy-
PV_03327	tasya na anubhavo 'paraḥ | tasya api tulya-	codyatvāt svayam sā eva prakāśate || nīla-ādi-
SV_06306	keśāñcid arthānām yayā viśiṣṭāḥ śabdaiś	codyante, daṇḍi-vat. dvayor hi bhidyamānayor
PV_03139	-cetasāḥ | saktiyā anya-utpatti-vaigun्यāc	codyam ca etad dvayor api || śighra-vṛtṭer alāta-
SV_03519	-para-āśrayāḥ | ṣaṣṭhī-vacana-bheda-ādi-	codyam tān prati yuktimat ||65|| yadi nāma ete
SV_05507	tāsv a-bhinna-ākārā buddhir iti tulyam	codyam. na tulyam tatra a-bhinnasya sāmānyasya
SV_06713	te 'rthāś codanīyaḥ. ta ekena vā śabdena	codyeran bahubhir vā iti svātantryam atra vaktuḥ.
PV_03282	eva avabhāśate || kāma-śoka-bhaya-unmāda-	caura-svapna-ādy-upaplutāḥ | abhūtān api paśyanti
V1_02713	pramāṇa-vārtṭike. kāma-śoka-bhaya-unmāda-	caura-svapna-ādy-upaplutāḥ | abhūtān api paśyanti
VN_06115	'py ayam doṣa iti bravīti, yathā bhavāṃś	cauraḥ puruṣatvād ity ukte sa taḥ pratibṛūyāt,
VN_06201	nigrahassthānam iti. atra api yadi puruṣatvāc	cauro bhavān api syāt, na ca bhavatā ātmā evam
VN_06204	tadā na kaścīd doṣaḥ, an-abhimate tad-ātmani	cauratvena hetu-darśanena dūṣaṇāt. prasaṅgam
VN_06202	ca bhavatā ātmā evam iṣṭaḥ, tasmān na ayam	caurya-hetur iti yady ayam abhiprāyaḥ, tadā na
SV_11622	ghaṭayed iti te 'pi tathā syuḥ. na ca	cyavana-dharmāḥ. yad uktam – āśraya-apāyena
VN_01502	eva upalabhyeran, na hi svayam svabhāvād a-	cyutasya artha-antara-utpāde 'nyathā-upalabdhiḥ,
V2_08013	-skandhā iti. tatra pañca-indriyaṇi svabhāva-	cyutimanti, tat-kārya-vijñāna-viccheda-vikāra-
PV_02229	eva sarvasya keśa-ādiṣu kalevarāt ||	cyuteṣu sa-ghṛṇā buddhir jāyate 'nyatra sa-sprhā |
PV_03160	anvayī ca saḥ | kriyate vyavahāra-arthaḥ	chandaḥ śabda-aṃśa-nāma-vat || vastu-dharmatayā
VN_02222	-rakṣaṇa-arthaḥ sadbhir upahartavyam eva	chala-ādi vijigīṣubhir iti cet, na, nakha-capeta-
VN_02122	na asty eva. na hi tattva-cintāyām kaścīc	chala-vyavahāraḥ. yady evam kim na parājayaḥ,
VN_02208	'pratipādite 'parājito vaktavyaḥ.	chala-vyavahāre 'pi vijigīṣuṇām vāda iti cet, na,
VN_05020	punaḥ punar brūyāt, api na tatra kiñcic	chalam. na a-viṣayatvād iti cet, na ayam gurur na
SV_12224	tad a-viśeṣeṇa sambhavad-viśeṣam ucyaṃānam	chāyām na puṣṇāti. kathaḥ viśeṣasya sambhavo
PV_04087	-antena abhisambandhād uktaḥ kāla-antara-	cchide || iha an-aṅgam iṣer niṣṭhā tena īpsita-
PV_02261	-vaśāt || hīna-sthāna-gatir janma tena tac-	chin na jāyate | tayor eva hi sāmartyam jātau
SV_04615	hi kaścīd daṇḍam chindhi ity ukte daṇḍinaḥ	chinatti. na apy a-sambhāvād vyaktau pravṛtṭiḥ.
SV_04615	kathaḥ pravarteta. na hi kaścīd daṇḍam	chindhi ity ukte daṇḍinaḥ chinatti. na apy a-
PV_02059	sādhyatā || mṛte viṣa-ādi-saṃhārāt tad-daṃśa-	cchedato 'pi vā | vikāra-hetur vīgame sa na
V1_02912	kaścīd viplava indriya-jaḥ, tad-anya-indriya-	ja-a-viśeṣāt, asāv api vastv-an-anurodhi-
PV_02200	ādyā eva a-bhavo bhavet || mārgē cet saha-	ja-a-hāner na hānau vā bhavaḥ kutaḥ | sukhi bhave
PV_02037	-āder aṃśo yatra na jantavaḥ | saṃsveda-	ja-ādyā jāyante sarvaḥ bīja-ātmakam tataḥ || tat
V1_03001	na eva dvi-candra-ādi-bhrāntir indriya-	ja ity eke. tan na, aindriye bhāva-abhāva-
PV_04110	prasiddha-śabdena dharmas tad vyavahāra-	jaḥ | pratyakṣa-ādi-mitā māna-śruty-āropeṇa
PV_02152	-ādiṣv iva rāga-āder vikāro 'pi sukha-ādi-	jaḥ | vaiśamya-jena duḥkhena rāgasya an-udbhavo
PV_03102	aneka-rūpo vācyo 'sau vācyo dharmo vikalpa-	jaḥ || sāmānyā-āśraya-saṃsiddhau sāmānyam siddham
PV_03469	| tasya bhedaḥ kuto buddher vyabhicāry-anya-	jaś ca saḥ | rūpa-ādīn pañca viśayān indriyaṇy

V1_02912	||33|| yo 'pi kaścīd viplava indriya-	jah, tad-anya-indriya-ja-a-višeṣāt, asāv api
V3_03505	-śabda-abhidheyatvasya. sa dharmo vyavahāra-	jah prasiddhi-śabdena uktaḥ. योग्यां हि विश्वाम्
PV_04216	tena vinā prabhuḥ || smṛti-icchā-yatna-	jah prāṇa-nimeṣa-ādis tad-udbhavaḥ | viśaya-
PV_03539	-asiddhāv api vyaktaṃ yadi vyaktam idam	jagat || parasya pratipādyatvād a-dṛṣṭo 'pi
PV_04249	| sā cen na bhedikā prāptam eka-rūpam idam	jagat || bhedaka-a-bhedakatve syād vyāhatā bhinna
PV_03439	vyaktir na sā vyaktā ity a-vyaktam akhilaṃ	jagat || vyakter vyakty-antara-vyaktāv api doṣa-
PV_02242	nir-doṣaḥ sādhanāni ca || etāvad eva ca	jagat kva idāniṃ sa virajyate | sa-doṣatā api cet
PV_04092	| tatra abhyupāyaḥ kārya-aṅgaṃ svabhāva-aṅgaṃ	jagat-sthitiḥ || ātmā aparo vā abhimato bhūta-
V3_02909	tatra abhyupāyaḥ kārya-aṅgaṃ svabhāva-aṅgaṃ	jagat-sthitiḥ ||27|| āpta-vacanam kārya-lakṣaṇam
V1_01711	a-nīscayād a-nānātva-pratipatter a-nānā-ekaṃ	jagat syāt. atha api syāt, pratibhāsamānam api
V1_04112	upalambhānām utpatti-niṣṭhā ity andha-mūkaṃ	jagat syāt. kvacin niṣṭhāyām sa svayam ātmānam
SV_14611	sa ca na asti ity a-pravṛtti-nivṛttikaṃ	jagat syāt. tasmād yasya nāso bhavati ity ucyate
SV_13922	ca idam an-upakārya-upakāraṃ nir-īham	jagat syāt. śabda-nityatve ca sādhanam
SV_09107	agni-svabhāvasya a-pratipattir iti vyāmūdham	jagat syāt. syād etat, na tatra kasyacid asato
V1_01306	na pratyeti ity āyātam āndhyam a-śeṣasya	jagataḥ. abhipatann eva arthaḥ prabodhayaty
PV_03420	anapekṣaṇāt | sakṛt sarvasya janayej jñānāni	jagataḥ svayam || kramād bhavanti tāny asya
PV_04286	-sāram adhika-abhiyogair api | matam mama	jagaty a-labdha-sadrśa-pratigrāhakaṃ prayāsyati
PV_04226	ca na niṣedho 'sti so 'satsu ca na vidyate |	jagaty anena nyāyena nañ-arthaḥ pralayaṃ gataḥ ||
V2_05413	ca na niṣedho 'sti so 'satsu ca na vartate |	jagaty anena nyāyena nañ-arthaḥ pralayaṃ gataḥ ||1
PV_03361	-vyavasāyena na iha tat || a-darśanāj	jagaty asminn ekasya api tad-ātmanaḥ | asti iyam
V1_03906	-vyavasāyena na iha tat ||51|| a-darśanāj	jagaty asminn ekasya api tad-ātmanaḥ | asti iyam
PV_04076	dharmiṇaḥ | prasiddhasya gr̥hīty-artham	jagāda anyāḥ svayaṃ-śrutim || vicāra-prastuter
V2_04810	-apekṣaṇāc ca. ācāryaḥ punar artha-bhidam	jagau | pratibhāśasya bhinnatvād ekasmimś tad-
VN_04714	śabdānām pratītir bhaviṣyati iti.	jaḍa-pravṛttir eva eṣā, yā śabdānām lakṣaṇe
V1_00103	'nujagrāha yaṃ vyaktaṃ tasya na vetty ayam	jaḍa-matir loko gariyaḥ padam | tatra upāsita-
SV_17202	vacana-upagame na kaścīd viśeṣo 'nyatra	jaḍasya pratipatti-māndyāt. api ca eka-artha-
VN_02608	evam eva nityaḥ śabda iti vaktavyam	jaḍasya pratipattau vicāra-abhāvāt. na ca nitya-
V1_01510	taj-jñāne 'numānād anveti iti cet, jitaṃ	jaḍair jaya-ghoṣaṇām avaghuṣya, yena evaṃ-vādino
PV_03141	na dṛṣṭam ghaṭanena sā || kecid indriya-	jatva-āder bāla-dhī-vad a-kalpanām | āhur bāla-a-
PV_03289	ca pratyakṣa-ābham caturvidham || an-akṣa-	jatva-siddhy-artham ukte dve bhrānti-darśanāt |
SV_15904	na ca a-śabda-ātmā mantraḥ. pāramparyeṇa taj-	jatvāt tad-vyaktiḥ sā api cen matiḥ | (299ab) na
V1_02911	tasmāt pratyakṣa-ābhāsaḥ. viplavaś ca akṣa-	jatve 'pi tad-anyebhyo 'višeṣataḥ ||33|| yo 'pi
SV_17017	||321|| na prasiddhir nāma anyā anyatra	jana-pravādāt. te ca sarve janā rāga-ādy-a-vidyā-
VN_02208	'pi vijigīṣūṇām vāda iti cet, na, dur-	jana-vipratipatty-adhikāre satām śāstra-a-
PV_02248	-ādeḥ pṛthag-bhūtam ātmānam vetty ayam	janaḥ | tasmān na ekatva-dṛṣṭyā api snehaḥ
PV_04109	-śabda-abhidheyatvasya āpto 'tra a-kṣata-vāg	janaḥ || uktaḥ prasiddha-śabdena dharmas tad
SP_00013	| a-pāśyan kāryam anveti vinā apy ākhyātr̥bhīr	janaḥ || darśana-a-darśane muktā kārya-buddher a
PV_03105	| paśyan paricchinnaty eva dīpa-ādi-nāśinam	janaḥ || bhāva-svabhāva-bhūtāyām api śaktau phale
PV_03038	| kuryād a-śakte śakte vā pradhāna-ādi-śrutim	janaḥ || śabdebhyo yādṛśī buddhir naṣṭe 'naṣṭe
PV_04057	dṛṣṭānte dharmiṇo 'khilān | vāg-dhūma-āder	jano 'nveti caitanya-dahana-ādikaṃ || svabhāvam
V3_02206	dṛṣṭānte dharmiṇo 'khilān | vāg-dhūma-āder	jano 'nveti caitanya-dahana-ādikaṃ ||17||
VN_06812	| tattva-ālokaṃ timirayati tam dur-vidagdho	jano 'yam tasmād yatnaḥ kṛta iha mayā tat-
SV_00104	|| prāyaḥ prakṛta-saktir a-pratibala-prajño	janaḥ kevalam | na an-arthy eva su-bhāsitaiḥ
SV_17527	tad-ādarśita-artha-pratipattaye 'jño	janaḥ samanveṣate samadhigata-yāthātathyānām
SV_08324	asti. a-vikale 'pi tasminn a-bhavat tasya a-	janaka-ātmatām sūcayati. yat-sākalya-
SV_07413	-ātma-lābhāt tam apekṣeran. yo hy eṣam	janaka ātmā sa tadā eva tato bhavati iti janyatā
SV_08713	'bheda-a-višeṣe 'pi na sarvaḥ sarvasya	janaka iti tathā bheda-a-višeṣe 'pi bhaviṣyati.
V3_08709	eteṣu tad-ātmanā vyapadeśa-ādayo janya-	janaka-bhāva-kṛtā eva bhavantu, saty api saṃyoge
SV_11327	iti buddhi-rūpa-vāg vijñāptyor janya-	janaka-bhāvaḥ sambandhaḥ, tataḥ śabdāt
SV_00311	sarvathā gamya-gamaka-bhāvaḥ sarvathā janya-	janaka-bhāvāt. na, tad-abhāve bhavatas tadutpatti
V2_08409	sarvathā gamya-gamaka-bhāvaḥ, sarvathā janya-	janaka-bhāvāt. na, tad-abhāve bhavatas tadutpatti
SV_04321	-ayogād an-upādhiḥ, pāratantrye ca janya-	janaka-bhāvāt saha-anavasthiter dvayor an-
HB_02313	sarvathā gamya-gamaka-bhāvaḥ, sarvathā janya-	janaka-bhāvād iti cet, na, tad-abhāve bhavatas
SV_14219	cet. na, tasya niṣetsyamānatvāt. janya-	janaka-bhāvāś cet. agner iti kim. kṣāṭhād eva
V2_06712	tulyaḥ paryanuyogo 'navasthā ca. janya-	janaka-bhāve so 'napekṣasya nityam syāt.
HB_02807	-artha-samavāya ādhāra-ādheya-bhāvo vā janya-	janaka-bhāvo vā. na evaṃ kaścīd bhāva-abhāvayoh
SV_07025	višeṣa-utpatteḥ sāmartyam. ko 'yam a-janya-	janaka-bhūtānām upakāraḥ. svarūpasya siddher a-
V3_08703	višeṣa-utpatteḥ sāmartyam. ko 'yam a-janya-	janaka-bhūtānām upakāraḥ, svarūpasya siddher a-
HB_02406	api tato 'bhāvāt. paraspara-apekṣayā janya-	janaka-svabhāva-lakṣaṇe hi kārya-kāraṇe. tatra
SV_08710	sarva-sādhanam ||173|| yad uktaṃ. katham taj-	janaka-svabhāvād bhinnno 'sya janakaḥ syāt.
SV_07113	-dharmānām hi bhāvānām pāta-pratibandhād a-	janako 'pi sthāpako bhavet. atra api yadi kaścīd
SV_08603	svabhāvaḥ. yat tasya janakaṃ rūpam tato 'nyo	janakaḥ katham | (170ab) tatra na brūmo 'nyasya
SV_15108	rūpa-bhedasya abhāvāt. na yādṛšo 'sya a-	janakas tādrśa eva janako yuktaḥ. anya-apekṣā api
SV_08418	-a-višeṣe 'pi kutaścīd ātma-atīśayāt kaścij	janako na aparāḥ. sa hi tasya svabhāvo na
SV_15107	sāmartya-sambhāvanā-ayogāt. evam ayam	janako na evam iti vivecanīyasya rūpa-bhedasya

SV_08606 tad anyasya na ity anyo 'pi svarūpeṇa eva
SV_08302 ekaṃ kāryaṃ syāt. yo hi tasya svabhāvo
V1_00902 -vyāpāra-phalaḥ syāt. ataś ca yaḥ prāg a-
SV_15108 abhāvāt. na yādṛśo 'sya a-janakas tādrśa eva
PV_02207 vijñānasya yathā asti saḥ || grhyate so 'sya
SV_08302 na hi so 'nyasya asti. yo 'sti sa na
HB_02413 tasmāt so 'gny-ādi-sāmagrī-viśeṣo yo dhūma-
SV_08304 na aparaṃ janayet. sa hi tasya svabhāvo yo
SV_08710 kathaṃ taj-janaka-svabhāvād bhinnō 'sya
SV_08412 ekasya janakaṃ rūpaṃ anyasya na asti ity a-
SV_08413 syāt. janakatve vā bheda-a-viśeṣāt sarvo
SV_08311 'py asti iti. a-vaikalyāt kāraṇasya eko 'pi
SV_08711 janakaḥ syāt. janakatve vā a-viśeṣāt sarvo
SV_08602 a-sthitir vā. yat punar etad uktaṃ taj-
V2_06905 -bhūtaḥ sva-hetu-prakṛter niyāmakasya
SV_03210 -tāratamya-ādi-bhedāt paurvāparyam, yathā
SV_08316 janakā iṣṭāḥ. sahakāriṇām eka-svabhāvatayā
SV_00317 ye tair vinā na bhavanti. aṃsena janya-
V2_08414 ye tair vinā na bhavanti. aṃsena janya-
HB_02401 ye tair vinā na bhavanti. aṃsena janya-
SV_17420 ādheya-viśeṣasya prāg a-kartuḥ para-apekṣayā
SV_07303 janayati. tathābhūtasya agneḥ sāksād a-
SV_11708 -utpādana-prasaṅgāt, sāmārthya-kāriṇāś ca
V3_08801 ca vaiyarthyāt. sthāpakatvād ādhāraḥ, na
SV_08317 tato janakasya sthānāt. a-sthāyinaś ca a-
SV_08711 -janaka-svabhāvād bhinnō 'sya janakaḥ syāt.
SV_08412 rūpaṃ anyasya na asti ity a-janakaḥ syāt.
SV_04628 -vyaktyoḥ kaścit sambandho 'nyonyam a-janya-
PV_03416 -śabda-pradīpānām pratyakṣasya itarasya vā |
PV_02177 | na a-kāraṇam adhiṣṭhātā nityam vā
SV_07012 -maṇḍanam etat. kathaṃ tarhi idānim a-
SV_08303 -svabhāvāt. yaj-janakaṃ tad eva vastu taj-
V2_08715 -rūpa-āder vijñānasya. na vai kiñcid ekaṃ
SV_02320 -rūpa-āder vijñānasya. na vai kiñcid ekaṃ
SV_08605 rūpaṃ na asti iti, kiṃ tarhi yad ekasya taj-
SV_08303 na janako vyatirekasya niḥ-svabhāvāt. yaj-
SV_08603 taj-janako hi sa tasya svabhāvaḥ. yat tasya
SV_08604 kathaṃ | (170ab) tatra na brūmo 'nyasya taj-
SV_08612 tena ātmanā parasparam anuyanti. yad ekasya
SV_08412 -niṣpatteḥ. svabhāva-an-anvayāt tarhy ekasya
SV_07314 vā vijñāna-hetur iti. uktam atra a-janya-
SV_07103 -prāyam. tasmāt sarva eva vastu-sambandhā
V3_08706 -prāyam. tasmāt sarva eva vastu-sambandhā
HB_01006 syād iti. na, tat-svabhāvasya janānād a-
SV_08317 -svabhāvatayā janakatva-abhyupagamāt. tato
SV_08610 iti ko 'tra nyāyaḥ. api ca, bhinnā viśeṣā
SV_07301 ca apekṣyata iti vyāhatam etat. nanv a-
SV_08316 -sthitir-niyama-abhāvāt syād apāyaḥ. na ca te
SV_08416 janakād ātmano bhidyamānāḥ sarve samaṃ
SV_08402 -kalpanāyām atiprasaṅgāt. tasmād viśeṣā eva
SV_08613 rūpaṃ anyasya tan na asti. na ca tāvatā a-
SV_08606 a-tattvāt. te yathāsvaṃ bhinnāś ca taj-
SV_08618 (170a) saty api sāmānye rūpe na tena te
SV_08616 kiṃ tv a-bhinnam api, tad-eka-śakti-yogāj
SV_08615 teṣu cet ||170|| syād etat – satyaṃ viśeṣā
SV_08617 api, tad-eka-śakti-yogāj janakāḥ. tena te '
SV_08416 ca aparāḥ | svabhāvo 'yam (167abc) ekasya
SV_13615 -viśeṣa eva sāksāc-chakty-upadhānena jñāna-
VN_04516 arthe 'samarthasya śabde 'pi pratīti-
SV_08423 'sya sva-hetur ity ucyate. tasya api taj-
PV_03527 || grāhyatā-śakti-hāniḥ syān na anyasya
HB_02512 tatra śakter anyasya ca a-śakteḥ, tayos taj-
V1_00402 nimitta-abhāvāt sad-vyavahāra-pratiśedhaḥ, a-
V1_00314 asti iti vyavahāraḥ sādhyate muḍhaṃ prati,
SV_14916 -hetu-svabhāva-pratinīyamavan na naśvara-

janako na para-rūpeṇa a-tattvāt. te yathāsvaṃ
janakaḥ. na hi so 'nyasya asti. yo 'sti sa na
janako buddher upayoga-a-viśeṣataḥ | sa paścād
janako yuktaḥ. anya-apekṣā api niśiddhā eva.
janako vidyamāna-ātmanā iti ca | eṣa prakṛtir
janako vyatirekasya niḥ-svabhāvāt. yaj-janakaṃ
janakaḥ, sa dhūmo yo 'gny-ādi-sāmagrī-viśeṣa-
janakaḥ so 'nyasya api yadi syāt. sa tena
janakaḥ syāt. janakatve vā a-viśeṣāt sarvo
janakaḥ syāt. janakatve vā bheda-a-viśeṣāt sarvo
janakaḥ syāt. na etad asti. yasmāt tena ātmanā hi
janakaḥ syāt. yasmān na apaity a-bhinnaṃ tad-
janakaḥ syād iti. uktam atra. yady a-viśeṣaḥ syāt
janako hi sa tasya svabhāvaḥ. yat tasya janakaṃ
janakatām eva dipayati. na vai nāntariyakatayā
janakatva-adhyāpakatva-a-viśeṣe 'pi pitaram
janakatva-abhyupagamāt. tato janakasya sthānāt. a
janakatva-prasaṅga iti cet. na, taj-janya-viśeṣa-
janakatva-prasaṅga iti cet, na, taj-janya-viśeṣa-
janakatva-prasaṅga iti cet, na, taj-janya-viśeṣa-
janakatvam, niṣpatter a-kārya-rūpasya āśraya-
janakatvāt. kevalam upādāna-balena eva tatra
janakatvāt. tasya ca tad-ātmakatvāt. artha-
janakatvād iti cet, sthiter artha-antara-an-artha
janakatvād eka-sthitāv api kārya-utpattiḥ syāt.
janakatve vā a-viśeṣāt sarvo janakaḥ syād iti.
janakatve vā bheda-a-viśeṣāt sarvo janakaḥ syāt.
janakatvena an-upakārāt. tato lakṣaṇam apy
janakatvena pūrveṣāṃ kṣaṇikānām vināśataḥ ||
janakaṃ kathaṃ || tasmād anekam ekasmād bhinna-
janakaṃ kuṇḍaṃ badarāṇām ādhāraḥ. pravisarpatāḥ |
janakaṃ ca aparatra na asti iti na aparaṃ janayet.
janakaṃ tat-svabhāvaṃ vā. kiṃ tu sāmagrī janikā
janakaṃ tat-svabhāvaṃ, kiṃ tu sāmagrī janikā tat-
janakaṃ tad anyasya na ity anyo 'pi svarūpeṇa eva
janakaṃ tad eva vastu taj-janakaṃ ca aparatra na
janakaṃ rūpaṃ tato 'nyo janakaḥ kathaṃ | (170ab)
janakaṃ rūpaṃ na asti iti, kiṃ tarhi yad ekasya
janakaṃ rūpaṃ anyasya tan na asti. na ca tāvatā a
janakaṃ rūpaṃ anyasya na asti ity a-janakaḥ syāt.
janakayoḥ ko 'yam āśraya-āśrayi-bhāva-lakṣaṇaḥ
janakasya eva upayoga-viśeṣa-vaśāt pravibhāgena
janakasya eva upayoga-viśeṣa-vaśāt pravibhāgena
janakasya ca a-tat-svabhāvāt. ata eva tayor
janakasya sthānāt. a-sthāyinaś ca a-janakatvād
janakā (170c) ity uktam. na ca te viśeṣāś tena
janakā api kāryatvād dhūma-ādayo vyañjakāḥ.
janakā iṣṭāḥ. sahakāriṇām eka-svabhāvatayā
janakā na vā kaścīd iti syād etad yady eṣāṃ na
janakā na sāmānyam. tatas ta eva vastu. yasmāt sa
janakāḥ. apy a-bhedo 'pi teṣu cet ||170|| syād
janakāś ca svabhāvena iti ko 'tra virodhaḥ. eka-
janakāś tasya an-apāyād eka-sthitāv api kārya-
janakāḥ. tena te '-janakāḥ proktāḥ (170a) saty
janakāḥ, na punas teṣāṃ viśiṣṭam eva rūpaṃ kiṃ tv
janakāḥ proktāḥ (170a) saty api sāmānye rūpe na
janakād ātmano bhidyamānāḥ sarve samaṃ janakā na
janakānām vyaktir ity ākhyātam etat. vyāpārād eva
janana-a-sāmārthyāc ca. na hy arthe 'pi
janana-ātmatā tad-anyasmād ity anādir hetu-
janana-ātmanāḥ | grāhyatāyā na khalv anyaj
janana-itara-svabhāvātvena bhedāt. taj-janana-
janana-khyātyā a-pitṛtva-vat. tasmāt sarvaṃ svato
janana-khyātyā pitṛtva-vat. adṛśya-anupalambhe 'pi
janana-pratiniyata-svabhāvaṃ bhāvaṃ paśyāmaḥ.

SV_15110	janana-sāmarthyam. kadācid a-janane nityam a-	janana-prasaṅgāt. kārya-sātatyā-a-darśanāc ca na
HB_01008	-abhāvāt tat-svabhāvasya paścād iva prāḡ api	janana-prasaṅgāt. tasmād yo 'ntyo 'vasthā-viśeṣaḥ,
SV_07222	jñāna-janana-śaktir an-ākṣiptā janyasya iti	janana-mātreṇa kārakatvam. yo hi yato vijñāna-
HB_02607	bhāva-rūpatvāt. tasmād anya-upalambha-	janana-yogyā eva svabhāvo 'nupalabdhiḥ pūrva-vat.
SV_11706	|| sahakāriṇaḥ sakāśād upādāna-apekṣād jñāna-	janana-yogyā-kṣaṇa-antara-utpattir eva ghaṭa-
HB_02606	-svabhāva upalabdhiḥ sva-viśaya-vijñāna-	janana-yogyatā-lakṣaṇaḥ, yogyatāyā bhāva-rūpatvāt.
SV_00718	-upādāna-hetu-sahakāri-pratyaya-agni-dhūma-	janana-vat. tathā hi śakti-pravrtyā (10a')
V3_08410	-upādāna-hetu-sahakāri-pratyaya-agni-dhūma-	janana-vat. tathā hi sva-kāraṇasya phala-
SV_05214	pratyayaṃ na janayati bhedād iti. na bhedo	janana-virodhī, kiṃ tarhi kaivalyam. tena ekena
SV_07107	na sambhavati sā apy atra (145a) na hy ayam	janana-viśeṣa-lakṣaṇa ādhāra-bhāvaḥ sāmānye
HB_02513	-vilakṣaṇād api tasya utpattau na taj-	janana-śakti-pratiniyama iti yat kiñcid yataḥ
HB_02514	iti yat kiñcid yataḥ kutaścīt syāt, taj-	janana-śakti-sāmye tu tad eva iti na kāryaṃ
SV_07222	bhāvam eva vyañjaka ucyate. paratra tu jñāna-	janana-śaktir an-ākṣiptā janyasya iti janana-
V3_08708	-ādinām apy ādhāra-bhāvo badara-udaka-ādiṣu	janana-śaktir eva. tasmād eteṣu tad-ātmanā
SV_07105	kuṇḍa-ādinām apy ādhāra-bhāvo badara-ādiṣu	janana-śaktir eva na sambhavati sā apy atra (145a)
SV_05014	ca icchatā api sāmānyam vyaktinām eka-kārya-	janana-śaktir eṣṭavyā. tatas ta eva anyebhyo
SV_15110	eva. tasmān na nityānām kvacid vijñāna-	janana-sāmarthyam. kadācid a-janane nityam a-
V3_05403	labhyeta pracyaveta vā, tato jñāna-	janana-sāmarthyasya an-artha-antaravāt, artha-
SV_13006	yadi na kutaścīt sāmarthyāt pracyavet. jñāna-	janana-sāmarthyasya tad-ātmakatvāt. artha-
SV_07409	yadi na indriya-saṃskāraḥ sāmānyasya vijñāna-	janana-svabhāva iti svabhāvād a-pracyuter
HB_02512	taj-janana-itarā-svabhāvātvena bhedāt. taj-	janana-svabhāva-vilakṣaṇād api tasya utpattau na
SV_15029	api saṅketa-balād anyathā-āvṛtteḥ kārya-	janana-svabhāva-sthitau ca eṣāṃ samaya-āder
V2_08705	dhūma iti. tathā hetur api tathābhūta-kārya-	janana-svabhāvaḥ. anyato 'pi bhāve na sa tasya
VN_01604	asato 'pi kāryasya kāraṇād utpāde, yo yaj-	janana-svabhāvaḥ, tata eva tasya janma, na
SV_02310	dhūma iti. tathā hetur api tathābhūta-kārya-	janana-svabhāvaḥ. tasya anyato 'pi bhāve na sa
HB_01009	yo 'ntyo 'vasthā-viśeṣaḥ, sa eva aṅkura-ādi-	janana-svabhāvaḥ. pūrva-bhāvinas tv avasthā-
V3_04112	-prāyam. tasmād utpattes tat-kāraṇasya taj-	janana-svabhāvaḥ sidhyet, na tad-bhāvaḥ. yady
HB_02409	antara-vat. na api sāmagrī taṃ janayed a-taj-	janana-svabhāvāt sāmāgry-antara-vat. na ca
SV_04203	sakṛt sarvaṃ sva-kāryaṃ janayet. na vā taj-	janana-svabhāvam. vyaktayas tu kāla-deśa-saṃskāra
SV_14925	a-naṣṭā na janayeyur apekṣeran vā param. taj-	janana-svabhāvasya niṣpatteḥ. na ca teṣv
V3_04204	ity anādi-hetu-prakṛti-paramparā, tasmāt taj-	janana-svabhāvasya hetor abhāvāc chaśa-viśaṇa-an-
SV_14923	na hy ayam sambhavo 'sti yat te jñāna-	janana-svabhāvāḥ punar a-naṣṭā na janayeyur
HB_01003	iti cet, syād etat – bīja-ādayo 'ṅkura-ādi-	janana-svabhāvāḥ santo 'pi na kevalā janayanti,
HB_02410	yukta eka-svabhāvāt. dhūma-a-dhūma-	janana-svabhāvād bhavato dhūma-a-dhūma-svabhāvāḥ
SV_02212	bhavati iti. katham vā tato 'nyato vā a-taj-	janana-svabhāvād bhavet, svayam a-tat-svabhāvasya
V2_08514	bhavati iti. katham ca tato 'nyato vā a-taj-	janana-svabhāvād bhavet. svayam a-tat-svabhāvasya
SV_02312	sakṛd api na janayet. na vā sa dhūmo 'dhūma-	janana-svabhāvād bhāvāt. tat-svabhāvātve ca sa
V2_08707	api na janayet. na vā sa dhūmaḥ, a-dhūma-	janana-svabhāvād bhāvāt. tat-svabhāvātve ca sa
V3_06607	-svabhāvas tat-svabhāvas tat-svabhāva-	janana-svabhāvo vā kiṃ na iṣyate. kiṃ
V3_04202	'pi kṣīrasya sa tasya svabhāvaḥ, yo dadhi-	janano na śaśa-viśaṇa-jananaḥ. sa tasya kuta iti
V3_04202	svabhāvaḥ, yo dadhi-janano na śaśa-viśaṇa-	jananaḥ. sa tasya kuta iti cet, sva-hetu-samuttha
SV_13108	-hānir utpattir vā. tad yadi teṣāṃ jñāna-	jananaḥ svabhāvaḥ, sarvasya sarvadā sarvaṇi sva-
V3_05208	-hānir utpattir vā. tad yadi teṣāṃ jñāna-	jananaḥ svabhāvaḥ, sarvasya sarvadā sarvaṇi sva-
HB_01903	-santāna-viśeṣa-an-utpattāv artha-pratipatti-	jananam. a-kṣepa-kāriṣu punar indriya-ādiṣu na
V3_05013	apekṣā-ayogāt. śakta-svabhāvasya nityaṃ	jananam a-janam vā anyathā syāt. te ca a-
SV_13016	apekṣā-ayogāt. śakta-svabhāvasya nityaṃ	jananam a-janam vā anyasya sarvadā syād ity
SV_14014	-ayogāt. tad ayam sat-prayoga ity api	jananam eva prayoktuḥ sāmarthyāt. svayaṃ samarthe
SV_07015	ādhāraḥ. pravisarpataḥ | śaktis tad-deśa-	jananam kuṇḍa-āder badara-ādiṣu ||144|| prakṛtyā
PV_02056	prayogataḥ || a-punar-bhāvataḥ kiñcid vikāra-	jananam kvacit | kiñcid viparyayād agnir yathā
PV_03526	astu sammatam || na grāhyatā anyā jananaḥ	jananam grāhya-lakṣaṇam | a-grāhyaṃ na hi tejo
PV_03527	janana-ātmanaḥ | grāhyatāyā na khalv anyaj	jananam grāhya-lakṣaṇe || sāksān na hy anyathā
SV_07206	asya iyaṃ sthitir ity a-pratītiḥ.	jananam cet kim āśrayeṇa apekṣitena an-upakāriṇā.
SV_11317	iyān sambandhasya vyāpāro yad artha-pratīti-	jananam. tat samayena eva kṛtam iti. na a-yogye
SV_07125	-samāna-deśa-utpādanam ucyate. astu nāma a-	jananam pātinām tat-pratibandhaḥ. tat-kāraṇād
HB_01107	janane samarthā na anyasya iti na aparāpara-	jananam. bhinna-svabhāvebhyas cakṣur-ādibhyaḥ
SV_02322	ata eva sahakāriṇām apy a-paryāyeṇa	jananam. yad api kiñcid vijātyād bhavad drṣṭam
V2_08802	ata eva sahakāriṇām apy a-paryāyeṇa	jananam. yad api kiñcid vijātyād bhavad drṣṭam
SV_05320	kiṃ ca, kāryas ca tāsāṃ prāpto 'sau	jananam yad upakriyā ||106|| na hy an-atiśayam
PV_04251	rūpam anyasya yadi sā eva sā | na tasyā	jananam rūpaṃ tat tasyāḥ sambhavet katham ||
PV_04251	-rūpatve dve rūpe pāvaka-itarau || tat tasyā	jananam rūpam anyasya yadi sā eva sā | na tasyā
V3_05101	-ayogāt. śakta-svabhāvasya nityaṃ jananam a-	jananam vā anyathā syāt. te ca a-vyavahitāḥ
SV_13016	-ayogāt. śakta-svabhāvasya nityaṃ jananam a-	jananam vā anyasya sarvadā syād ity uktam. te ca
SV_06702	a-sāmyāt, eka-vṛtter anyatra pratyaya-a-	jananāt, a-pratyāsattike ca pratyaya-utpāde
VN_04518	vācakatvaṃ nāma anyad eva tad-viśaya-pratīti-	jananāt. apaśabdaś cec chabde pratītiṃ janayet,
SV_16921	'py a-vaiguṇyena yathā-samayaṃ pratīti-	jananāt. iṣṭa-an-iṣṭayor a-viśeṣāt. a-viśiṣṭānām

SV_03807 punaḥ svarūpa-pratibhāsasya eva vijñānasya
SV_10527 -samihā-a-prayogāt, tad-ākāra-vikalpa-
V3_06803 -samihā-prayogāt, tad-ākāra-vikalpa-
VN_04601 a-kṛta-samayasya śabde 'py a-pratīti-
PV_03526 ced astu sammataḥ || na grāhyatā anyā
SV_15017 -ādinām nila-utpala-ādiṣu vitatha-jñāna-
SV_02213 svabhāvād bhavet, svayam a-tat-svabhāvasya a-
V2_08601 svabhāvād bhavet. svayam a-tat-svabhāvasya a-
SV_15921 śabdaḥ puruṣe vyāpriyate, tasya jñāna-
SV_07021 kiṃ punaḥ sa tayor eva saṃyogaḥ. tābhyām
V3_08611 kiṃ punaḥ sa tayor saṃyogaḥ, tābhyām
SV_05111 arthena svabhāva-anukāra-pratyarpaṇena
HB_01006 'pi vināśe syād iti. na, tat-svabhāvasya
SV_14013 tu kāraṇa-vaikalyam sūcayanti. samarthasya
SV_07112 sāmānyasya tataḥ sthiti-hetutvād ādhāro na
HB_01309 -śakti-bhedā yathāsvam prativiśiṣṭa-kārya-
SV_12713 iti kutaḥ syāt. sannidhāna-mātreṇa
SP_00022 viśvam syāt samavāyi parasparam || saṃyoga-
SV_05322 upakārako nāma, atiprasaṅgāt. artha-antara-
SP_00020 -an-upakārāc ca na sambandhī ca tādrśaḥ ||
SV_13125 kiñcij jñāna-utpatti-samāśrayam sva-vijñāna-
V3_05309 kiñcij jñāna-utpatti-samāśrayam sva-vijñāna-
SV_05404 tasmād vyakty-upakṛtasya sāmānyasya vijñāna-
SV_07225 -bhūtā yogyatā prāg eva asti iti na vijñāna-
SV_15110 kvacid vijñāna-janana-sāmarthyam. kadācid a-
SV_11712 -ātma-an-upakārāt. tad ime sva-viśaya-jñāna-
PV_03021 vyakteḥ pratyakṣatām prati || ātmani jñāna-
SV_05405 vyakty-upakṛtasya sāmānyasya vijñāna-janane
PV_03518 utsided artha-cintanam || ātmani jñāna-
HB_01505 -ādy-āśrayaḥ pratyaya-viśeṣaḥ, sa tad-dhetu-
HB_01107 eva ekatra sāmarthyāt, tasya eva ekasya
PV_03191 udeti netra-dhīḥ || sāksāc cej jñāna-
HB_01503 -deśa-rūpa-indriya-ādi-kalāpaḥ, sa vijñāna-
PV_03514 grhṇīyād aparaṃ katham || ātmani jñāna-
SV_05005 -ākāra-parāmarśa-pratyaya-nimitta-anubhava-
NB_03120 -viruddha-artha-sādhanād ekatra saṃśayam
V3_13008 -viruddha-artha-sādhanāv ekatra saṃśayam
VN_04602 apaśabdaḥ śabde 'pi svabhāvataḥ pratītiḥ
PV_03512 anyena ced imām || mālām jñāna-vidām ko 'yam
V2_06805 -lakṣaṇatvāt tad-upakṛtam indriyam jñānam
SV_14225 atīśayam pratyupakurvāno 'gnir a-pūrvam eva
SV_01722 janayati, so 'nitya-svabhāvam santam
V2_10010 janayati, so 'nityam svabhāvam santam
SV_11816 -a-darśanābhyām dhūma-ādi-vat tat-pratītiḥ
V3_08409 -kāraṇa-sahakāri-pratyayo hi rasa-hetū rasam
SV_00717 -kāraṇa-sahakāri-pratyayo hi rasa-hetū rasam
SV_09501 eva svayam drśyate tatra eva agni-buddhiḥ
V3_07404 eva svayam drśyate, tatra eva agni-buddhiḥ
SV_07303 na tu dhūmam apekṣya agnir ātmani jñānam
VN_04519 chabde pratītiḥ janayet, artha eva kiṃ na
SV_05213 | (103ab) na brūmo 'nekam ekaṃ pratyayam na
SV_03206 yathā a-vikalpa-abhyāsam niścaya-pratyayān
SV_01721 khyāpyate. yaḥ kṛtakaṃ svabhāvam
V2_10010 -anubandhena khyāpyate. yaḥ kṛtaka-svabhāvam
SV_07018 -sahakāri kuṇḍam tatra eva badara-kāryam
V1_00801 -prasaṅgāt. tasmād ayam upanipatyā vijñānam
SV_07221 aparaṃ sajātiya-upādāna-apekṣam anapekṣam vā
SV_07513 hi padārthaḥ sva-sāmarthyena anyatra buddhiḥ
SV_07308 tasmād ye viśayāḥ sāksād upayogena vijñānam
SV_04923 -prabodhena saṃsrṣṭa-bhedam mithyā-pratyayam
SV_04104 prakṛtyā eva ekam eka-ākāram pratyabhijñānam
SV_05803 pṛthag-bhāva-mātra-bijām an-arthikām ||111||
SV_05809 samāna-adhyavasāyām mithyā-buddhiḥ śrutir
SV_05706 -bheda-paramārtham svabhāvata ekaṃ pratyayam
SV_05015 eva anyebhyo bhidyamānās tādrśam pratyayam
jananāt. katham tarhi idānim ekānta-vyāvṛtta-
jananāc ca. na ca upādāna-kārya-pratyaya-a-
jananāc ca. na ca upādāna-kārya-pratyaya-a-
jananāc ca. na hy ayam apaśabdaḥ śabde 'pi
jananāj jananam grāhya-lakṣaṇam | a-grāhyam na hi
jananāt. tad ime śabdāḥ saṃskāra-nir-apekṣāḥ
jananāt. tasya a-hetutā syāt. na vai sa eva
jananāt tasya a-hetutā syāt. na vai sa eva
jananāt. na puruṣaḥ śabde, tad-ātmany an-upakārāt.
jananāt samavāyād vā. sa kim ekatra eva na
jananāt samavāyād vā, sa kim ekatra na samavaiti
jananāt. sā tu viśeṣa-lakṣaṇa-a-pāṭavāt pratyaya-
jananād a-janakasya ca a-tat-svabhāvavāt. ata
jananād a-samarthasya api punaḥ sāmarthya-a-
jananād iti. tad ayuktam. tasya tad-abhāve 'pi
janane 'vyavadheya-śaktitayā pratyupasthitāḥ
janane 'vyutpannasya api syāt. tasmān na vākyam
janane 'pi iṣṭau tataḥ saṃyoginau na tau | karma-
janane 'pi tasya kiṃ tena. tasya tad-āśrayatve 'n
janane 'pi hi kāryasya kenacit samavāyīnā |
janane 'pekṣate, sarvasya tatra akiñcitkaratvāt.
janane 'pekṣeta, sarvasya tatra akiñcitkaratvāt.
janane janane vyaktam asya tat-kāryatā anuyujyate.
janane tam apekṣeta. para-bhūtāyām ca asyām sā
janane nityam a-janana-prasaṅgāt. kārya-sātatyā-a
janane param apekṣamānās tataḥ svabhāva-atīśayam
janane yac chaktaṃ śaktam eva tat | atha a-śaktaṃ
janane vyaktam asya tat-kāryatā anuyujyate.
janane śakti-saṅkṣayataḥ śanaiḥ | viśaya-antara-
janane samarthaḥ. teṣām ca na pūrvam na paścān na
janane samarthā na anyasya iti na aparāpara-
janane samartho viśayo 'kṣa-vat | atha kasmād
janane samartho hetuḥ. yas teṣām paraspara-
janane svabhāve niyatām ca tām | ko nāma anyo
jananau bhāvau kāraṇam bhinnāv api. na hi tatra
janayataḥ. tri-rūpo hetur uktaḥ. tāvatā ca artha-
janayataḥ. śāstra-kāro viruddha-dharma-
janayaty a-darśanāt, samayata eva tu janayet.
janayaty anubandhinīm | pūrvā dhīḥ sā eva cen na
janayati iti, anyathā an-upakāriṇo 'napekṣā syād
janayati iti pūrvam tad-avastham drśyeta. kṣāṭha-
janayati iti pramāṇam drṣṭāntena upadarśyate.
janayati iti pramāṇam drṣṭāntena upadarśyate.
janayati iti sa eva sambandho 'vinābhāva-ākhyāḥ.
janayati, indhana-vikāra-upādāna-hetu-sahakāri-
janayati, indhana-vikāra-viśeṣa-upādāna-hetu-
janayati. tatra ca sādhyā-nirdeśena na kiñcit,
janayati. tatra sādhyā-nirdeśena na kiñcit, tatra
janayati. tathābhūtasya agneḥ sāksād a-janakatvāt.
janayati. na hy etasya arthāt kiñcid bhayam
janayati bhedād iti. na bhedo janana-virodhī, kiṃ
janayati, yathā rūpa-darśana-a-viśeṣe 'pi kuṇapa-
janayati, so 'nitya-svabhāvam santam janayati iti
janayati, so 'nityam svabhāvam santam janayati
janayad ādhāra ity ucyate. anyathā iha kuṇḍe
janayan na an-ātma-nāntariyakam pratibhāsam puras-
janayan bhāvam eva vyañjaka ucyate. paratra tu
janayan svarūpa-anukāriṇiṃ tat-sambandham
janayantas tatra param apekṣante, te 'vaśyam tata
janayanti. anyathā na bheda-saṃsargavatī buddhiḥ
janayanty anyām vā yathā-pratyayam dahana-grha-
janayanty apy a-tat-kāri-parihāra-aṅga-bhāvataḥ |
janayanty api tad-anya-parihāra-aṅga-abhāvāt
janayanti ity a-sakṛd uktam etat. tasmād eka-
janayanti iti kim atra sāmānyena. yathā-bhāvam

HB_01012	aikya-abhāvāt. te 'ntyāḥ samarthāḥ kiṃ na	janayanti iti cet, janayanty eva, na atra anyathā
HB_01106	arhanti. samarthāḥ kiṃ na aparāparam	janayanti iti cet, na, tatra eva ekatra
SV_13413	-viṣayā yathā-saṅketam eva artha-pratītiṃ	janayanti iti nyāyāyam. kiṃ ca, dhvanayaḥ sammatā
SV_05215	kiṃ tarhi kaivalyam. tena ekena sahitā	janayanty eva. evaṃ tarhi tābhir vinā api
HB_01012	'ntyāḥ samarthāḥ kiṃ na janayanti iti cet,	janayanty eva, na atra anyathā-bhāvāḥ, svabhāva-a-
SV_04103	tad-bhāva-niyate sāmānye rūpa-vijñānam ekaṃ	janayanti, evaṃ śiṃśapā-ādayo 'pi bhedaḥ
HB_01413	tāny enam apara-pratyaya-sannidhāna eva kiṃ	janayanti, kadācid anyathā api syuḥ. tataś ca eko
SV_16102	-jñāna-sahakāri-pratyaya-apekṣāḥ sva-jñānam	janayanti, tadā pūrva-varṇa-smaraṇa-apekṣā eva
SV_05305	vyaktayaḥ sāmānya-nir-apekṣā anvayi vijñānam	janayanti. tasmād a-samarthā eva vyaktayas tatra
HB_01004	-ādi-janana-svabhāvāḥ santo 'pi na kevalā	janayanti, salila-ādi-kāraṇa-antara-apekṣatvāt,
SV_00705	samagrāṇi ity eva kāraṇa-dravyāṇi sva-kāryam	janayanti, sāmāgrī-janmanām śāktinām pariṇāma-
V3_08302	samagrāṇi ity eva kāraṇa-dravyāṇi sva-kāryam	janayanti, sāmāgrī-janmanām śāktinām pariṇāma-
SV_05620	padārthāḥ krameṇa vikalpa-hetavo bhavanto	janayanti svabhāvata iti ca. sa tv eṣāṃ a-bhinno
V2_05112	ca nārāyaṇam eva ca ādau svataḥ sutau dvau	janayāṃ babhūva. iti yathā. tasya sādhyā-sajātiya
PV_04281	kiṃ pāramparya-pariśramaiḥ || nāśanam	janayitvā anyam sa hetus tasya nāśanaḥ | tam eva
VN_04518	-jananāt. apaśabdaś cec chabde pratītiṃ	janayet, artha eva kiṃ na janayati. na hy etasya
PV_03420	sthirah so 'nya-anapekṣanāt | sakṛt sarvasya	janayej jñānāni jagataḥ svayam || kramād bhavanti
V2_07903	tatra kācit syād api yā a-naśvara-ātmānam	janayet. na, arthakriyā-śakti-lakṣaṇatvād
SV_14920	tatra kācit syād api yā a-naśvara-ātmānam	janayet. na, jñeya-adhikārāt. ye kadācit kvacit
SV_04203	an-anya-apekṣanāt sakṛt sarvaṃ sva-kāryam	janayet. na vā taj-janana-svabhāvam. vyaktayas tu
V2_08706	bhāve na sa tasya svabhāva iti sakṛd api na	janayet. na vā sa dhūmaḥ, a-dhūma-janana-
SV_02311	bhāve na sa tasya svabhāva iti. sakṛd api na	janayet. na vā sa dhūmo 'dhūma-janana-svabhāvād
SV_15123	tat-kāraṇa-apekṣo yadi grahaṇam asya	janayet, yuktaṃ yat tena eva gṛhyeta. tac ca
SV_07918	yadi bhinnam api karma-a-bhinnaṃ pratyayaṃ	janayet. vyaktibhiḥ ko 'parādhaḥ kṛto yena tās
SV_08304	-janakaṃ ca aparatra na asti iti na aparāṃ	janayet. sa hi tasya svabhāvo yo janakaḥ so
SV_07410	anapekṣya eva indriya-saṃskāraṃ vijñānam	janayet. saṃskṛta-indriya-sahakāritvāt kevalam a-
VN_04603	janayaty a-darśanāt, samayata eva tu	janayet. samaya-vaśād vartamāno 'rtha eva kiṃ na
HB_02409	bhaved artha-antara-vat. na api sāmāgrī taṃ	janayed a-taj-janana-svabhāvāt sāmāgrī-antara-
SV_12609	'pi pratiniyatām eva tad-artha-pratibhāṃ	janayed āśvāsanam syāt. yathā-iṣṭam tu samāropa-
HB_01414	anyathā api syuḥ. tataś ca eko 'pi kvacij	janayed iti cet, tā aparāpara-pratyaya-yogena
SV_07208	-viśeṣasya sāmānyasya ayukta iti. kevalam	janayed iti. na asty anyāḥ sthiti-hetuḥ. a-bhede
PV_04281	tasya nāśanaḥ | tam eva naśvaram bhāvam	janayed yadi kiṃ bhavet || ātma-upakāraḥ kaḥ
SV_14924	te jñāna-janana-svabhāvāḥ punar a-naṣṭā na	janayeyur apekṣeran vā param. taj-janana-
V3_05209	sarvadā sarvāṇi sva-viṣayāṇi jñānāni	janayeyuḥ. na cet, na kadācit kasyacit kiñcid ity
SV_13110	sarvadā sarvāṇi sva-viṣaya-jñānāni sakṛj	janā rāga-ādy-a-vidyā-parītatvād a-sambhāvaniya-
SV_17017	nāma anyā anyatra jana-pravādāt. te ca sarve	janikā katham || nāma-ādikaṃ niṣiddham prāṇ na
PV_03371	| sā ca anityā na jātiḥ syān nityā vā	janikā tat-svabhāvā. sa eva anumiyate. sa eva ca
SV_02320	ekaṃ janakaṃ tat-svabhāvam, kiṃ tu sāmāgrī	janikā tat-svabhāvā. sā eva anumiyate. sā eva ca
V2_08715	janakaṃ tat-svabhāvam vā. kiṃ tu sāmāgrī	janikāṃ dhiyam | a-gṛhītvā uttaram jñānam
PV_03513	antare || tāṃ grāhya-lakṣaṇa-prāptām āsannām	janita iti kārya-kāraṇayor evaṃ svabhāva-niyamān
HB_02414	janakaḥ, sa dhūmo yo 'gny-ādi-sāmāgrī-viśeṣa-	janita-jñānaḥ sa śrutāv a-paṭu-śrutih | apekṣya
SV_16015	sa śrutya samavasīyate ||302|| taj-jñāna-	janita-viśeṣa-bhedasya kāryasya svabhāva-bhedaḥ,
HB_01202	ca tayoh śakti-viśeṣa-viṣaya-bhede 'pi taj-	janito 'taj-janyebhyo bhedaḥ. kiṃ punar anena
SV_04207	bhedād a-bhinnā ity ucyante, ekena vā aneko	janito hi svabhāva-viśeṣo dhūma iti. tathā hetur
SV_02309	kathaṃ bhavet. bhavan vā na dhūmaḥ syāt. taj-	janito hi svabhāva-viśeṣo dhūma iti. tathā hetur
V2_08704	kathaṃ bhavet. bhavan vā na dhūmaḥ syāt. taj-	janitaṃ tan mano-vijñānam. sarva-citta-caittānām
NB_01009	indriya-jñānena samanantara-pratyayena	janitaṃ pratyakṣam. ata eva ca na an-indriya-
V1_01906	sva-viṣaya-anantara-kṣaṇa-sahakāriṇā	janitaṃ bheda ity a-viśeṣāt. sarva-kāryāṇi sva-
SV_06410	sati vā sa kārya-kāraṇa-bhāva iti rūpaṃ taj-	janitā tatra hi sva-dhīḥ || sambandhaḥ sa tathā
PV_02229	'nyatra sa-sprhā | samavāya-ādi-sambandha-	janena || pramāṇa-viniścaye parārtha-anumāna-
V3_13710	'yam eva bhāvo 'vibhāvita-dhiyā a-vidito	janaiḥ śabda niveśitaḥ | sa mukhyas tatra tat-
PV_03037	asti laukikī || yatra rūḍhyā asad-artho 'pi	jantavaḥ | saṃsveda-ja-ādyā jāyante sarvaṃ bija-
PV_02037	|| na sa kaścit pṛthivy-āder aṃśo yatra na	jantur adhyakṣam adhyavasyati ghaṭo 'yam iti, tan
V3_09312	-ādy-arthakriyāyām upanidhiyate, yām ayam	jantor jātasya guṇa-doṣam a-paśyataḥ | vilabdā
PV_04054	grāhyo dhūmena na analaḥ || riktasya	jantor jātasya guṇa-doṣam a-paśyataḥ | vilabdā
V3_00301	ca pramāṇena sa katham āgamaḥ. riktasya	janma-a-janma nivr̥ttir a-nivr̥ttir ekatvaṃ
VN_01120	niṣ-paryāyam paraspara-vyāhataṃ yokṣyate:	janma-a-janma vā kvacit | dr̥ṣṭam sukha-āder
PV_03253	manasām api || asatsu satsu ca eteṣu na	janma-a-dr̥ṣṭer ity ācāryāḥ sampracakṣate || a-
PV_02186	tasmāt tṛṣṇā bhava-āśrayaḥ | virakta-	janma a-nimittakam || svalakṣaṇe ca pratyakṣam a-
PV_03074	-sambhavāt | abhāva-pratipattau syād buddher	janma-agner dhūmāt siddhir iti idr̥śī | bhāhya-
PV_03392	pratyayāt samanantarāt || bijād ankura-	janma adhigacchati || gaty-āgatī na dr̥ṣṭe ced
PV_02081	-kāraṇam | janmino yasya te na sto na sa	janma-artha ity uktam. asato 'pi kāryasya kāraṇād
VN_01603	kathaṃ jāyeta. na ca sarvathā sataḥ kaścij	janma-asiddheḥ. tathā hy agninā kṣṭhaṃ daṇḍena
SV_14125	na siddham. tasya eva vināśasya aparā-	janma asti kasyacit ||285|| yady a-kṛtakāḥ śabda
SV_15104	mate | nityebhyo 'vastu-sāmarthyān na hi	

SV_15106	na tasmād artheṣu pratītir eva syāt. pratīti-	janma-itara-kālayos tulya-rūpasya pratīti-janmani
HB_02405	kutaścid bhāve 'pi sarvas tādṛśas tathāvidha-	janma iti kutaḥ. tathā ca na anvaya-vyatirekāv
PV_02262	|| te cetane svayaṃ karma ity a-khaṇḍam	janma-kāraṇam | gati-pratītyoḥ kāraṇāny āśrayas
PV_03266	| vedakāḥ sva-ātmanaś ca eṣām arthebhyo	janma kevalam || artha-ātmā sva-ātmā-bhūto hi
PV_02117	-jātiṣu | vikāra-darśanāt siddham aparāpara-	janma ca || śarīrād yadi taj-janma prasaṅgaḥ
PV_03523	ca tulyatvāt sarvadā anya-a-gatir bhavet |	janma ca ātma-mano yoga-mātra-jānām sakṛd bhavet |
PV_02035	eva na kevalāt | sva-jāti-nir-apekṣānām	janma janma-parigrahe || atiprasaṅgād yad dṛṣṭam
PV_03191	viṣayo 'kṣa-vat | atha kasmād dvaya-adhīna-	janma tat tena na ucyate || samikṣya gamakatvam
V3_13205	a-bhedena. punar viśeṣeṇa kārya-svabhāvayor	janma-tan-mātra-anubandhau darśanīyāv uktau. tac
NB_03122	viśeṣeṇa kārya-svabhāvayor ukta-lakṣaṇayor	janma-tan-mātra-anubandhau darśanīyāv uktau. tac
PV_02261	-tarṣa-sañcetanā-vaśāt || hīna-sthāna-gatir	janma tena tac-chin na jāyate | tayor eva hi
PV_02118	pūrva-vad bhavet | cittāc cet tata eva astu	janma deha-antarasya ca || tasmān na hetu-
PV_02140	tad yuktito 'pi vā | punar āvṛttir ity uktau	janma-doṣa-samudbhavau || ātma-darśana-bijasya
PV_02109	dhruvam | prāñānām bhinna-deśatvāt sakṛj	janma dhiyāmataḥ || yady eka-kāliko 'neko 'py eka
VN_01605	yo yaj-janana-svabhāvaḥ, tata eva tasya	janma, na anyasmād iti niyamaḥ. tasya api sa
V2_07813	siddheḥ. janmi-svabhāvo nāśi iti cet, na vai	janma nāśi-svabhāvasya hetuḥ, na ca a-hetoḥ
SV_09917	siddheḥ. janmi-svabhāvo nāśi iti cet. na vai	janma nāśi-svabhāvasya hetur na ca a-hetoḥ
VN_01120	paraspara-vyāhatam yokṣyate: janma-a-	janma nivṛttir a-nivṛttir ekatvam nānātvam
PV_02035	na kevalāt | sva-jāti-nir-apekṣānām janma	janma-parigrahe || atiprasaṅgād yad dṛṣṭam
SV_11105	a-śeṣa-doṣa-hāneḥ, paryavasthāna-	janma-pratibaddha-duḥkha-vivekāt, praśama-sukha-
PV_02118	aparāpara-janma ca || śarīrād yadi taj-	janma prasaṅgaḥ pūrva-vad bhavet | cittāc cet
PV_03095	| yathā agnir a-hime sādhye sattā vā	janma-bādhanī || yathā vastv eva vastūnām sādhye
V2_06805	cet, na, tatra apy eka-pratiniamasya taj-	janma-lakṣaṇatvāt tad-upakṛtam indriyam jñānam
SV_14710	asty eva ity anyatvam eva. na ca taj-	janma-lakṣaṇāt svabhāva-pratibandhād anyāḥ
PV_03253	api || asatsu satsu ca eteṣu na janma-a-	janma vā kvacit | dṛṣṭam sukha-āder buddher vā
PV_02176	āder niyamo na vā || sarvadā sarva-buddhīnām	janma vā hetu-sannidheḥ | kadācid upalambhāt tad
PV_02181	iti kecit pracakṣate | saty eva yasmin yaj	janma vikāre vā api vikriyā || tat tasya kāraṇam
VN_01113	iti cet, ko 'yam anvayo nāma bhāvasya	janma-vināśayoḥ. śaktiḥ, sā asty eva prāg api
VN_01205	kaścid virodhaḥ, kevalam sa-anvayau bhāvasya	janma-vināśāv iti na syāt, yasmād yasya anvayo na
VN_01206	iti na syāt, yasmād yasya anvayo na tasya	janma-vināśau yasya ca tau na tasya anvayaḥ.
PV_02147	-ikṣaṇāt | abhyāsān na yadṛcchāto 'hetor	janma-virodhataḥ || vyabhicārān na vāta-ādī-
PV_03252	indriye yogye yathāsvam api cetasi | dṛṣṭam	janma sukha-ādinām tat-tulyam manasām api ||
SV_17418	eva hi sāmānya-ādini pratyakṣāni,	janma-sthiti-nivṛttis ca viṣamāḥ padārthānām, an-
SV_14221	-lābhinaḥ kā apekṣā. lābhe vā apara-kāṣṭha-	janma syāt. pūrvaṃ tv a-pracyuti-kāraṇam. tathā
V2_06809	yava-bījāt. evaṃ śabdānām api yady arthebhyo	janma syāt, syād yogyatā-niyamaḥ. tad-abhāve 'sya
PV_02273	|| eka-abhāvād vinā bijaṃ na ankurasya iva	janmanaḥ | a-sambhavād vipakṣasya na hāniḥ karma-
PV_04132	|| a-dvayaṃ śabala-ābhāsasya a-dṛṣṭer buddhi-	janmanaḥ | tad-artha-artha-uktir asya eva kṣepe
PV_03469	|| yaḥ pratyakṣo dhiyo hetuḥ tulya-kāraṇa-	janmanaḥ | tasya bhedaḥ kuto buddher vyabhicāry-
PV_02062	vat || cetah-śarīrayor evaṃ tad-dhetoḥ kārya-	janmanaḥ | sahakārāt saha-sthānam agni-tāmra-
PV_03195	| uktās te sañcitās te hi nimittam jñāna-	janmanaḥ || aṇūnām sa viśeṣāś ca na antareṇa
PV_02008	| jñeya-anityatayā tasyā a-dhrauvyāt krama-	janmanaḥ || nityād utpatti-viśeṣād apekṣāyā
PV_04201	| sadṛśa-udāhṛtis ca atah prayatnād vyakti-	janmanaḥ || yan-nāntariyakā sattā yo vā ātmā svo
VN_01114	-vināśayoḥ. śaktiḥ, sā asty eva prāg api	janmano nirodhād apy ūrdhvam. tena ayam na a-
VN_00408	yadṛcchā-saṃvādaḥ, mātr-vivāha-ucita-deśa-	janmanaḥ piṇḍa-kharjūrasya deśa-antareṣu mātr-
SV_05113	-prabodhena janyate. tasmād bhinna-bhāva-	janmano vikalpa-vibhramāt tad eva idam iti
SV_14005	ādiṣu dṛṣṭam iti viruddham eva. na, a-bhinna-	janmanaḥ sādharma-vipralambhād bhrāntiyā dīpa-
PV_02188	yuktim anvicchan bādhyate sva-matam svayam |	janmanā saha-bhāvaś cej jātānām rāga-darśanāt ||
PV_03242	|| sakṛd-bhāvaś ca sarvāsām dhiyām tad-bhāva-	janmanām | anyair a-kārya-bhedasya tad-apekṣa-a-
SP_00025	| yuktaḥ svabhāva-bhedo 'yam tat pratikṣaṇa-	janmanām || namo mañjuḥoṣāya.
V2_08103	-prakṛtim evaṃ-rūpām sādhyantas tathāvidha-	janmanām anyeṣām ca svabhāvam enam ālagayanti.
SV_11204	prahānāt. tasmāt sambhavati sat-kāya-darśana-	janmanām doṣānām tat-pratipakṣa-nairātmya-darśana
SV_11125	tac ca etat pradhāna-nirdeśe sati syād aneka-	janmanām doṣānām eka-utpatti-virodhāt. na ca
SV_04303	-vāsanā-kṛto viplava iti tat-pratibaddha-	janmanām vikalpānām a-tat-pratibhāsitive 'pi
SV_14917	taj-janmā tathā syān na anyāḥ. sarva-ākāra-	janmanām vināśa-darśanāt. nanv idam apy a-
SV_00706	-dravyāṇi sva-kāryam janayanti, sāmagrī-	janmanām śaktinām pariṇāma-apekṣatvāt kārya-
V3_08302	-dravyāṇi sva-kāryam janayanti, sāmagrī-	janmanām śaktinām pariṇāma-apekṣatvāt kārya-
PV_03368	|| yathā eva āhāra-kāla-āder hetutve 'patya-	janmani | pitros tad-ekasya ākāraṃ dhatte na
PV_02025	|| svabhāva-pariṇāmena hetur anкура-	janmani | bhūmy-ādis tasya saṃskāre tad-viśeṣasya
SV_07808	anyatra vartamānasya tato 'nya-sthāna-	janmani | svasmād a-calataḥ sthānād vṛttir ity
V1_00908	apekṣeta. artha-abhipāta-kṛte ca buddhi-	janmany abhilāpa-smṛty-antara-abhāvāt siddham a-
HB_02017	santāna-upakāra-apekṣi-kāraṇa-kārya-	janmany ādyaḥ sahakāri-viśeṣo na sahakāri-kṛta-
HB_03815	rūpaṃ tal lakṣaṇam na para-rūpam, pratipatti-	janmany upayoga-mātrāt tal-lakṣaṇatve
SV_14208	(270a) kim ity artha-antarād artha-antara-	janmani kṣāṭham abhūtam nāma na dṛṣyate vā.
HB_01812	yathā taṇḍula-bija-ādibhya odana-anкура-ādi-	janmani dahana-udaka-pṛthivy-ādayaḥ, tatra viśeṣa
SV_15106	-janma-itara-kālayos tulya-rūpasya pratīti-	janmani sāmārthya-sambhāvanā-ayogāt. evam ayam

SV_15726 PV_02258 SV_12207 V3_05506 SV_12213 HB_02502 SV_03507 HB_02018 SV_14211 SV_14006 SV_14705 SV_14204 SV_14916 SV_12127 V1_01603 HB_00313 HB_02018 SV_11427 SV_14918 V2_07901 SV_11427 SV_16101 SV_09916 V2_07813 PV_02081 SV_14904 SV_09916 V2_07812 SV_07315 V3_08709 SV_11327 SV_00311 V2_08409 SV_04321 HB_02313 SV_14219 V2_06712 HB_02807 SV_07025 V3_08703 HB_02406 SV_00317 V2_08414 HB_02401 SV_04628 SV_07314 SV_00317 HB_02401 V2_08501 SV_02307 V2_08703 PV_03394 SV_07224 HB_02408 HB_02410 SV_07414 SV_05402 SV_05113 SV_07022 V3_08701 SV_07108 SV_08518 PV_02276 SV_07222 SV_11713

-pariṇāmanam vā paśyāmaḥ. tad ubhayaṃ viśeṣa-
| na alam̐ bīja-ādi-samsiddho vidhiḥ pumsām a-
syād anyatra api syād iti. tatra jvālā-itara-
udāharaṇam āha, prayatna-anantaram̐ vyakti-
tad-a-tattva-virodhāt. na ca jvālā-itara-
vṛttau tu śarād bhāvaḥ. asti ca gomaya-itara-
-kriyate tad-anubhava-āhita-vāsana-prabodha-
sahakāri-viśeṣo na sahakāri-kṛta-viśeṣa-
iti cet (270'ab') yadi sa eva artho 'gni-
bhrāntīyā dīpa-ādīṣu bhāvāt. a-bhinna-
yena sa ca na syāt. na anya-svabhāvas ca.
vā agniḥ kāṣṭha-vināśa-hetuḥ. sa vināśo 'gni-
-svabhāvam̐ bhāvam̐ paśyāmaḥ. yena taj-
kvacid vinivarteta. tasmād yaḥ svabhāvo yaj-
buddhir artha-ātmā iti cet, sa kim a-buddhi-
adhigate tu svalakṣaṇe tat-sāmarthya-
-kārya-vat. tataḥ prabhṛti ye viśeṣas te taj-
kṛtakatva-anityatva-vat. na apy ete vivakṣā-
nanv idam apy a-niśceyam eva sarva-ākāra-
idam apy a-niśceyam eva – sarva-sāmagri-
-vat. na apy ete vivakṣā-janmāno dhvanayo '
'nya-anya-hetavo varṇaḥ sva-kāraṇa-ānupūrvī-
asti sarva-janminām̐ vināśa-siddheḥ.
asti, sarva-janminām̐ vināśa-siddheḥ.
viparyāsa-matis tṛṣṇā ca ābandha-kāraṇam |
yathā keśāñcid eva iṣṭaḥ pratigho
atra kaścīn niyāmakāḥ svabhāvasya asti sarva-
kaścīn niyāmakāḥ svabhāvasya asti, sarva-
-āśraya-samavāya-apekṣo vijñāna-hetus tena
eva. tasmād eteṣu tad-ātmanā vyapadeśa-ādayo
sūcyati iti buddhi-rūpa-vāg vijñāptyor
sarvathā gamya-gamaka-bhāvaḥ sarvathā
tadā sarvathā gamya-gamaka-bhāvaḥ, sarvathā
-ayogād an-upādhiḥ, pāratantṛye ca
sarvathā gamya-gamaka-bhāvaḥ, sarvathā
-sambandhaś cet. na, tasya niṣeṣyamānatvāt.
para-ātmani tulyaḥ paryanuyogo 'navasthā ca.
eka-artha-samavāya ādhāra-ādheya-bhāvo vā
viśeṣa-utpatteḥ sāmarthyam. ko 'yam a-
viśeṣa-utpatteḥ sāmarthyam. ko 'yam a-
saktṛd api tato 'bhāvāt. paraspara-apekṣayā
dharmair ye tair vinā na bhavanti. am̐sena
dharmair ye tair vinā na bhavanti. am̐sena
ca dharmair ye tair vinā na bhavanti. am̐sena
ca jāti-vyaktyoḥ kaścīn sambandho 'nyonyam a-
anyatra vā vijñāna-hetur iti. uktam atra a-
janya-janakatva-prasaṅga iti cet. na, taj-
janya-janakatva-prasaṅga iti cet, na, taj-
janya-janakatva-prasaṅga iti cet, na, taj-
janya-janakatva-prasaṅga iti cet, na, taj-
saktṛd vaikalye ca punar na dṛṣṭaḥ. taj-
saktṛd vaikalye ca punar na dṛṣṭaḥ, taj-
kalpyeta yadi kim̐ vā virudhyate || an-agni-
-yogyatām̐ pratilabhate sa cen na tasya
ādi-sāmagryā anyato 'pi bhavet, na tasya taj-
sāmagry-antara-vat. na ca dhūmasya tad-a-taj-
janaka ātmā sa tadā eva tato bhavati iti
kasyacit kvacit pratibandhaḥ, sa sarvo
pratyaya-apekṣiṇā sva-vāsana-prabodhena
samavāyād vā. sa kim̐ ekatra eva na samavāiti
samavāyād vā, sa kim̐ ekatra na samavāiti
sāmānya-āśrayasya sambhavati, tasya a-
||168|| tad idam artha-antaram an-āyattam a-
-rūpāt tataḥ kṣayaḥ || phalam̐ kathañcit taj-
paratra tu jñāna-janana-śaktir an-ākṣiptā
svabhāva-atīśayam̐ svī-kurvanti. tena asya te

janmani syāt. anyathā an-ādheya-viśeṣānām̐ kim̐
janmane || taila-abhyaṅga-agni-dāha-āder api
janmanor a-bādhyā-bādhakatve jvālā-prabhavatvam̐
janmanos tathā-abhidhānāt. yan-nāntariyakā sattā
janmanor bādhyā-bādhakatā pathika-agnau. tasya
janmanoḥ svabhāva-bhedo rūpa-a-bhede 'pi, na hy
janmabhir vikalpair adhyavasita-tad-bhāva-arthaiḥ.
janmā anantara-kārya-vat. tataḥ prabhṛti ye
janmā abhāvas tad idam abhūtātvaṇ na dṛṣyata iti.
janmā iti kena avaṣṭambhena ucyate. tasya eva a-
janmā iti cet. sarva-kāraṇānām̐ parasparam a-
janmā kim̐ kāṣṭham eva, āhosvid artha-antaram.
janmā tathā syān na anyāḥ. sarva-ākāra-janmanām̐
janmā dṛṣṭaḥ so 'nyatra apy a-vibhajyamānaḥ sva-
janmā buddhiṃ gamayet, pratibandha-abhāvāt. artha
janmā vikalpas tad-anukāri kāryatas tad-
janmānas tat-prakṛtikatvāt, tasya teṣām̐ ca iti na
janmāno dhvanayo 'janmāno vā vivakṣā-vyaṅgyāḥ,
janmāno naśyanti iti. tāsām a-niḥ-śeṣa-darśanāt.
janmāno naśyanti iti, tāsām a-niḥ-śeṣa-darśanāt.
janmāno vā vivakṣā-vyaṅgyāḥ, na artha-āyattāḥ.
janmānaḥ. śruti-kāle 'pi yadā manda-cāriṇaḥ pūrva
janmi-svabhāvo nāśi iti cet. na vai janma nāśi-
janmi-svabhāvo nāśi iti cet, na vai janma nāśi-
janmino yasya te na sto na sa janma adhigacchati |
janminām̐ tathā | nāśaḥ svabhāvo bhāvānām̐ na an-
janminām̐ vināśa-siddheḥ. janmi-svabhāvo nāśi iti
janminām̐ vināśa-siddheḥ. janmi-svabhāvo nāśi iti
janya eva syāt. tad-dhetoḥ svabhāvasya prāg-
janya-janaka-bhāva-kṛtā eva bhavantu, saty api
janya-janaka-bhāvaḥ sambandhaḥ, tataḥ śabdāt
janya-janaka-bhāvāt. na, tad-abhāve bhavatas
janya-janaka-bhāvāt. na, tad-abhāve bhavatas
janya-janaka-bhāvāt saha-anavasthiter dvayor an-
janya-janaka-bhāvād iti cet, na, tad-abhāve
janya-janaka-bhāvāś cet. agner iti kim. kāṣṭhād
janya-janaka-bhāve so 'napekṣasya nityam̐ syāt.
janya-janaka-bhāvo vā. na evam̐ kaścīd bhāva-
janya-janaka-bhūtānām̐ upakāraḥ. svarūpasya
janya-janaka-bhūtānām̐ upakāraḥ, svarūpasya siddher
janya-janaka-svabhāva-lakṣaṇe hi kārya-kāraṇe.
janya-janakatva-prasaṅga iti cet. na, taj-janya-
janya-janakatva-prasaṅga iti cet, na, taj-janya-
janya-janakatva-prasaṅga iti cet, na, taj-janya-
janya-janakatva-prasaṅga iti cet, na, taj-janya-
janya-janakatvena an-upakārāt. tato lakṣaṇam apy
janya-janakayoḥ ko 'yam āśraya-āśrayi-bhāva-
janya-viśeṣa-grahaṇe 'bhimatatvāt, liṅga-viśeṣa-
janya-viśeṣa-grahaṇe 'bhimatatvāt, liṅga-viśeṣa-
janya-viśeṣa-grahaṇe 'bhimatatvāt liṅga-viśeṣa-
janyo 'sya svabhāvaḥ, anyathā saktṛd apy abhāvāt.
janyo 'sya svabhāvaḥ, anyathā saktṛd apy abhāvāt.
janyo dhūmaḥ syāt tat-kāryāt kāraṇe gatiḥ | na
janyaḥ syāt. sā asya svabhāva-bhūtā yogyatā prāg
janyaḥ svabhāva iti saktṛd api tato na bhaved
janyaḥ svabhāvo yukta eka-svabhāvāt. dhūma-a-
janyatā eva eṣām̐ parasparato 'pekṣā. sāmānyam̐
janyatāyam̐ eva antar-bhavati, parabhāva-utpādane
janyate. tasmād bhinna-bhāva-janmano vikalpa-
janyate vā, tasya a-sāmarthyāt. tad a-samartham̐
janyate vā. tasya a-sāmarthyāt. tad a-samartham̐
janyatvāt tad-abhāve 'py avasthiteḥ | na sthitiḥ (
janyatvād asya idam̐ sāmānyam̐ bhedo vā iti
janyam alpam̐ syān na vijātimat | atha api tapasaḥ
janyasya iti janana-mātreṇa kārakatvam. yo hi
janyaḥ. jñeya-rūpa-a-sādhanāt tu jñāna-vaśena

V2_07803	prāyam. nanu yava-bīja-ādayo 'pi śāly-ankure	janye 'napekṣāḥ, tadutpatti-pratyayānām kadācit
SV_09905	nanu yava-bīja-ādayo 'pi śāly-ankure	janye na sa-apekṣāḥ. tadutpatti-pratyayānām
SV_04207	ity ucyante, ekena vā aneko janito 'taj-	janyebhyo bhedaḥ. kiṃ punar anena bheda-lakṣaṇena
SV_16001	-samayaṃ ca arthaṃ niṣpādayed iti na mano-	japa-ādāu doṣaḥ. vastu-svabhāvāt tu phala-avāptāv
SV_15825	-śabdānām karaṇānām prayojanam | mano-	japo vā vyarthaḥ syāc chabdo hi śrotra-gocaraḥ ||2
SV_15924	prayogāt phala-avāptau vyartho mano-	japo vikalpasya śabda-rūpa-a-saṃsparśāt. sva-
SV_15902	jāpī na mantra-phalena yujyate na api manasā	japan. na hi tadā śrotreṇa kañcid arthaṃ
VN_04106	-nirdeśavan nirarthakam. yathā nityaḥ śabda	jabagaḍadaśatvāt jhabhaṅghadhadhāṣa-vad iti.
PV_03293	|| apavādaś caturtho 'tra tena uktam upaghāta-	jam | kevalam tatra timiram upaghāta-upalakṣaṇam |
PV_03251	sukha-ādi kim ajñānam vijñāna-a-bhinna-hetu-	jam || sa-arthe sati indriye yogye yathāsvam api
V1_02112	sukha-ādi kim ajñānam vijñāna-a-bhinna-hetu-	jam ||22|| tad-a-tat-svabhāvānām bhāvānām
V1_03005	apy a-nivṛtti-prasaṅgāt. tasmād indriya-	jam apy etad bhrānter a-pratyakṣam. ata eva iti-
SV_11117	ca tad-abhāvāt. tasmāt samāna-jātiya-abhyāsa-	jam ātma-darśanam ātmīya-grahaṃ prasūte. tau ca
V3_08607	-sambhavo 'numiyate, tad api kārya-liṅga-	jam eva, tādrśasya ātmano 'mbhasas tata ādhārād
V2_04609	ātma-niṣpatteś ca. tathā tayor abhāve taj-	jam jñānam tat-prabhavā vā bhāva-kāraṇa-
PV_03286	yat prān nirṇīta-vastu-vat | tad-bhāvanā-	jam pratyakṣam iṣṭam śeṣā upaplavāḥ || śabda-
V1_01206	na hy ayaṃ ghaṭa iti jñānam sparśana-indriya-	jam yuktam, tathā-samanvahāre varṇasya api
NB_01011	bhūta-artha-bhāvanā-prakarṣa-paryanta-	jam yogi-jñānam ca iti. tasya viśayaḥ svalakṣaṇam.
V3_08506	ca iti. rūpāt sparśa-anumānam kārya-liṅga-	jam, rūpa-ādīnām bhūta-āśrayatvāt. yat tarhi idam
PV_04248	samudbhavāt | tair vinā bhavato 'nyasmāt taj-	jam rūpaṃ kathaṃ bhavet || sāmāgrī-śakti-bhedād
PV_02201	trṣyataḥ || yā eva aham iti dhīḥ sā eva saha-	jam sattva-darśanam | na hy a-pāsyann aham iti
V1_01510	-jñāne 'numānād anveti iti cet, jitaṃ jaḍair	jaya -ghoṣaṇām avaghuṣya, yena evaṃ-vādino 'py
VN_02120	eva paraspara-sāmarthya-upaghāta-apekṣayā	jaya -parājaya-vyavasthāpanāt. kevalam hetvābhāsād
VN_02108	pratipādite, anyathā dvayor ekasya api na	jaya -parājayāv iti. a-doṣa-udbhāvanam prativādino
VN_02321	doṣavati punaḥ sādhanē na dvayor ekasya api	jaya -parājayau, tattva-a-prakhyāpanād a-doṣa-
VN_06403	tadā tayor nyāyena na ekasya api pūrva-vaj	jaya -parājayau. doṣa-ābhāsam bruvāṇam uttara-
VN_02404	udbhāvite, dūṣaṇa-ābhāsatva-khyāpana eva	jaya -parājayau, na anyathā, bhāvatas tattva-
VN_02001	an-ārambha eva vādasya. kathaṃ ca evaṃ	jaya -parājayau, prativādino 'py ananubhāṣaṇasya
VN_06304	-cintāyām punar na dvayor ekasya apy atra	jaya -parājayau, sādhanā-ābhāsenā artha-a-
VN_02121	bhūta-pratipatter abhāvād a-pratipādakasya	jayo 'pi na asty eva. na hi tattva-cintāyām
VN_06404	-utsārayato 'samarthīta-sādhanā-aṅgatvān na	jayo vādinaḥ, sarva-doṣa-a-sambhava-pradarśanena
SV_17412	a-pradarśya saḥ | satya-arthaṃ pratijānāno	jayed dhārṣṭyena bandhakīm ||334|| a-pracyuta-an-
SV_17432	-abhidhānāyor jala-budbudayoḥ karoti. tena	jarat -kāṇena grāmya-kāṣṭha-hāraṇena prārthitā api
PV_04286	prayāsyati payo-nidheḥ paya iva sva-dehe	jarām || pāratantryam hi sambandhaḥ siddhe kā
SV_04106	arthakriyām, na tu bheda-a-viśeṣe 'pi	jala-ādayaḥ, śrotr-ādi-vad rūpa-ādi-jñāne. jvara-
SV_05004	hetutvān nimittam. maricikā-ādiṣv api hi	jala-ādi -bhrāntes tāv eva a-bhinna-ākāra-
PV_02068	āśrayo 'yuktam anyathā || syād ādhāro	jala-ādīnām gamana-pratibandhataḥ | a-gatīnām kim
PV_02066	a-bādho 'sāv iti kiṃ sthiti-hetunā | yathā	jala-āder ādhāra iti cet tulyam atra ca ||
SV_05105	anukūlatvān mātr-sañjñā-ādi-vat. maricikāyām	jala-jñānasya anyasya ca bhinna-bhāva-utpatter
SV_17432	a-kṛtvā ātmīyāyor netra-abhidhānāyor	jala -budbudayoḥ karoti. tena jarat-kāṇena grāmya-
SV_05110	eva jāyante. sati maricikā-darśane	jala -bhrāntir iti tad-udbhavā ity ucyate, na tu
PV_02083	mūrtam api tu kiñcit kvacid a-śaktimat |	jala -vat sūta-vad dhemni na a-dṛṣṭer asad eva vā |
SV_05111	-udbhavā ity ucyate, na tu yathā-svabhāvam a-	jala -vivekinā arthena svabhāva-anukāra-
PV_03498	tad-vikalpakam || tasya spaṣṭa-avabhāsitvam	jalpa -saṃsargaṇaḥ kutaḥ | na akṣa-grāhye 'sti
SV_03605	vacaḥ ||66|| na hi vyatireke ṣaṣṭhi bāhulye	jasa-ādaya ity etad api puruṣa-abhiprāya-nir-
SV_07713	'nyatra jādyāt. api ca na ca aṃśavat |	jahāti pūrvaṃ na ādhāram (152'bc) utpitsu-deśād
PV_04126	yogyatām nirundhānam saṅketa-a-pratiṣedha-	jā | pratihanti pratity-ākhyā yogyatā-viśayā
PV_02075	-ādi-vṛddhiḥ puṣṭy-ādeḥ kadācit sukha-duḥkha-	jā || tayoś ca dhātu-sāmāya-āder antar-arthasya
PV_02076	| vikārayati dhīr eva hy antar-artha-viśeṣa-	jā || śārdūla-śoṇita-ādīnām santāna-atiśaye
SV_00811	tat (10'd) tasmād iyaṃ kārya-liṅga-	jā ||10|| tena na anyo hetur gamako 'sti, a-
V1_02114	tad-rūpa-hetu-jās tad-rūpā a-tad-rūpa-hetu-	jā a-tad-rūpāḥ, yathā śāli-bīja-ādibhyas tat-
V3_08603	iti gotvād viśānitā-pratipattiḥ kārya-liṅga-	jā. ādhārato 'bhīnirvṛtter ātmanas tādrśo
PV_04119	| bhinnasya a-tad-vaśā vṛttis tad icchā-	jā iti sūcitam || candratām śāśino 'n-icchan kām
V3_08503	vyabhicārāt. tasmād iyaṃ kārya-liṅga-	jā. etena pipilikā-utsarāna-matsya-vikāra-āder
PV_03175	| tat saṅketa-a-grahas tatra spaṣṭas taj-	jā ca kalpanā || jāyante kalpanās tatra yatra
PV_03450	'py enām bhūñjita anyena vid yadi || taj-	jā tat pratibhāsā vā yadi dhīr veti na aparā |
PV_03081	-bhūtaḥ sa tādrṅ-liṅga-cetasā | hetus taj-	jā tathābhūte tasmād vastuni liṅgi-dhīḥ || liṅga-
V2_04704	-bhūtaḥ sa tādrṅ-liṅga-cetasā | hetus taj-	jā tathābhūte tasmād vastuni liṅgi-dhīḥ ||2||
PV_03244	-anvaya-artha-apekṣā eva hetur indriya-	jā matiḥ | tato 'nya-grahaṇe 'py asya niyata-
PV_03127	|| tasmād viśeṣa-viśayā sarvā eva indriya-	jā matiḥ | na viśeṣeṣu śabdānām pravṛttāv asti
PV_03065	| tan nīcāya-pramāṇam vā dvitīyam na akṣa-	jā matiḥ || abhāve 'rtha-balāj jāter artha-śakty-
PV_03066	| vyavadhāna-ādi-bhāve 'pi jāyeta indriya-	jā matiḥ || abhāve vinivṛttis cet pratyakṣasya
PV_03124	| sthito 'pi cakṣuṣā rūpaṃ ikṣate sā akṣa-	jā matiḥ || punar vikalpāyan kiñcid āsīn me
V1_01402	| sthito 'pi cakṣuṣā rūpaṃ ikṣate sā akṣa-	jā matiḥ ||13|| a-pratibhāsamāna-abhijalpā
V1_01803	-vat. tasmād viśeṣa-viśayā sarvā eva indriya-	jā matiḥ ||17|| tatra sāmānya-a-pratibhāsanāt

PV_02151	|| na vikārād vikāreṇa sarveṣāṃ na ca sarva-	jāḥ | kāraṇe vardhamāne ca kārya-hānir na yujyate
PV_03251	| tad-a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-	jāḥ | tat-sukha-ādi kim ajñānaṃ vijñāna-a-bhinna-
V1_02111	tad-a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-	jāḥ | tat sukha-ādi kim ajñānaṃ vijñāna-a-bhinna-
PV_03176	icchātaḥ pravarteran na ikṣeran bāhyam akṣa-	jāḥ || rūpaṃ rūpaṃ iti ikṣeta tad dhiyaṃ kim iti
V1_02114	-prakṛtim eva te 'py ālamberan tad-rūpa-hetu-	jās tad-rūpā a-tad-rūpa-hetu-jā a-tad-rūpāḥ,
PV_02124	-hema-āder agny-āder iva cetasi | abhyāsa-	jāḥ pravartante sva-rasena kṛpā-ādayaḥ || tasmāt
SV_11119	sa ca dveṣa-ādini iti sat-kāya-darśana-	jāḥ sarva-doṣāḥ. tad eva ca ajñānaṃ ity ucyate.
PV_03299	apekṣeta na bhāseta parisphuṭam || suptasya	jāgrato vā api yā eva dhīḥ sphuṭa-bhāsinī | sā
SV_03611	tad-vaśād vastu-vyavasthāpanam ca kevalam	jādyā-khyāpanam. tathā-kṛta-vyavasthāḥ śabdā
PV_04035	sidhyati | vācyam śūnyam pralapatām tad etaj	jādyā-cintitam || tulyam nāse 'pi cec chabda-
SV_07711	vyāghāta-bhāram udvoḍhum samartho 'nyatra	jādyāt. api ca na ca aṃśavat | jahāti pūrvaṃ na
VN_04304	eva kuryāt, na asya a-sāmarthyam, tatra	jādyāt parśad-ādayo na pratipadyanta iti na
VN_04308	uktam a-jānan kim na prativādī nigrhyate.	jādyāt parśad-āder a-vijñāta-pratipādana-a-
VN_02607	'py anitye ghaṭe darśanāt saṃśayitaḥ syāt.	jādyāt pratipadyeta api iti cet, tathā api kim
VN_04307	nigraha-arha eva iti cet, nyāya-vādino	jādyād uktam a-jānan kim na prativādī nigrhyate.
SV_17616	hānāya ca iti dhvasta-prajñāne pañca liṅgāni	jādye ||340|| iti pramāṇa-vārttike prathamāḥ
SV_16013	[301] tathā hi yo yad-varṇa-samutthāna-jñāna-	jāj jñānato dhvaniḥ | jāyate tad-upādhiḥ sa
VN_01022	indra-jālam bhāvena śikṣitam, yad ayam a-	jāta-a-naṣṭa-rūpa-atīśayo 'vyavadhāna-a-dūra-
SV_10004	eva hi nāśaḥ sa eva hy eka-kṣaṇa-sthāyī	jāta iti. tam asya mandāḥ svabhāvam ūrdhvaṃ
V2_08207	tu bhāva eva vināśaḥ, sa eva kṣaṇa-sthāyī	jāta iti. tam asya mandāḥ svabhāvam ūrdhvaṃ
SV_14514	asyā bhedaṃ āropya cetasā ||276|| na bhāvo	jāto 'parasmān nāśam pratilabhate, tathābhūtasya
PV_03235	idānim bhinna-arthāni iti tat kutaḥ ||	jāto nāma āśrayo 'nyonyaś cetasām tasya vastunaḥ |
PV_03471	artheṣv eko 'pi na ikṣyate || rūpa-darśanato	jāto yo 'nyathā vyasta-sambhavaḥ | yad evam a-
SV_01802	sva-kāraṇād eva kṛtakas tathābhūto	jāto yo naśvaraḥ kṣaṇa-sthiti-dharmā, anyatas
PV_04060	vādino 'tra kim | na hi tasya ukti-doṣeṇa sa	jātaḥ śāstra-bādhanaḥ || bādhakasya abhidhānāc
HB_01312	rūpaṃ ca iti prativiśiṣṭa-svabhāvam ekam eva	jātam iti. a-pratirodha-śaktikeṣv anantara-
SV_14525	'pi tad eva tad bhavati. tan na kiñcid asya	jātam iti katham vinaṣṭo nāma. nanv atra na tasya
PV_03070	pratitir vastunaḥ kvacit | tad avaśyaṃ tato	jātam tat svabhāvo 'pi vā bhavet || sva-nimittāt
SV_07504	iti. samavāya-mātram hi vyaktyā saha asya	jātam na anyāḥ kaścid viśeṣa iti. pūrva-vat
PV_03531	a-grāhyatām vrajet | rūpa-ādi-buddheḥ kim	jātam paścād yat prān na vidyate || sati sva-dhī-
V3_13703	sāmānya-lakṣaṇam uktam eva dūṣaṇa-abhāsās tu	jātaya iti. tāḥ sādhana-dūṣaṇa-lakṣaṇa-jñānād eva
NB_03139	artha-siddhi-pratibandhāt. dūṣaṇa-abhāsās tu	jātayaḥ. abhūta-doṣa-udbhāvanāni jāty-uttarāṇi
V3_13604	pratanyante na tā iha ||85|| mithyā-uttarāṇi	jātayaḥ. teṣāṃ ca na antaḥ, ayoniśo-vikalpānām a-
V3_13602	dūṣaka eva tasya sādhanasya. tad-abhāsās tu	jātayaḥ. mithyā-uttarāṇām ānantyāt pratanyante na
SV_10613	darśana-antara-bhediṣu ||207|| atīta-a-	jātayor vā api na ca syād anṛta-arthatā | vācaḥ
V3_06813	darśana-antara-bhediṣu ||55|| atīta-a-	jātayor vā api na ca syād anṛta-arthatā | vācaḥ
PV_04054	grāhyo dhūmena na analaḥ || riktasya jantor	jātasya guṇa-doṣam a-pāśyataḥ | vilabdā bata
V3_00301	pramāṇena sa katham āgamaḥ. riktasya jantor	jātasya guṇa-doṣam a-pāśyataḥ | vilabdā vata
V2_08205	katham tarhi idānim a-hetuko vināśaḥ,	jātasya tad-bhāve 'nya-anapekṣanāt. api ca na
SV_10002	katham tarhi idānim a-hetuko vināśa uktaḥ.	jātasya tad-bhāve 'nya-anapekṣanāt. uktaṃ ca atra
PV_03255	-saṃśayāḥ || yasya arthasya nipātena te	jātā dhī-sukha-ādayaḥ | muktavā taṃ pratipadyeta
SV_09915	hetur vaktavyo yata ime kecin naśvara-ātmano	jātā na ca atra kaścin niyāmakāḥ svabhāvasya asti
HB_01905	-ādy-āśrayair ye yogya-deśa-ādy-avasthā	jātāḥ, te saha svabhāva-niṣpattyā jñāna-hetutām
V2_07812	hetur vaktavyo yata ime kecin naśvara-ātmāno	jātāḥ. na ca atra kaścin niyāmakāḥ svabhāvasya
PV_02188	sva-mataṃ svayam | janmanā saha-bhāvaś cej	jātānām rāga-darśanāt || sabhāga-jāteḥ prak
SV_14011	prak sannihita-kāraṇāni pūrva-jñāna-vaj	jātāni eva syuḥ. a-jātāni tu kāraṇa-vaikalyam
SV_14012	-kāraṇāni pūrva-jñāna-vaj jātāni eva syuḥ. a-	jātāni tu kāraṇa-vaikalyam sūcayanti. samarthasya
SV_11519	-abhāvād iti nirloḥitam etat. sarvatra ca	jāty-a-sambhavād ayogo yādrcchikeṣu vyakti-vāciṣu,
PV_02038	jāyante sarvaṃ bija-ātmakam tataḥ || tat sva-	jāty-anapekṣānām akṣa-ādinām samudbhave |
PV_02015	-bhedād bheda-ukti-doṣaḥ kārya-samo mataḥ ||	jāty-antare prasiddhasya śabda-sāmānya-darśanāt |
V3_09609	bheda-ukti-doṣaḥ kārya-samo mataḥ ||72||	jāty-antare prasiddhasya śabda-sāmānya-darśanāt |
SV_04817	asti. tan niyata-abhyupagamam niyata-codanam	jāty-artha-prasādhanaṃ ca parityajya artha-antara
PV_03173	'poho na etad vastuni yujyate || tasmāj	jāty-ādi-tad-yogā na arthe teṣu ca na śrutiḥ |
V1_01012	tathā-pratipatty-ayogād a-viśaye 'pravṛtter	jāty-ādi-sambandha-atīta-śabda-vyavahāra-ādinām
PV_02069	ca samavāyi ca kāraṇam | vyavasthitatvam	jāty-āder nirastam an-apāśrayāt || parato bhāva-
PV_03146	tathā pratyeti na anyathā || yathā daṇḍini	jāty-āder vivekena a-nirūpaṇāt | tadvatā yojanā
PV_03237	yad abhidhāna-vikalpayoḥ | dr̥ṣye gava-ādau	jāty-ādes tad apy etena dūṣitam || darśanāny eva
PV_03154	-jñānam ādi-saṅketa-gocaraḥ || anumānam ca	jāty-ādau vastuno na asti bhedini | sarvatra
VN_02317	sarvāṇi sādharṃya-vaidharṃya-sama-ādini	jāty-uttarāṇi ity-evam-āder doṣasya udbhāvanam a-
NB_03140	-ābhāsās tu jātayaḥ. abhūta-doṣa-udbhāvanāni	jāty-uttarāṇi iti. namo
V1_01001	-abhidhāna-vyavasthā-a-parijñāne 'bhāvāt.	jāti-guṇa-kriyāvatām etan na sambhavaty eva, rūpa
SV_04911	ca sāmānya-vaiyarthya-ādayaḥ proktāḥ.	jāti-graḥaṇe 'pi sambandhāc chliṣṭa-abhāsā
SV_04613	a-śākya-codanavāl lakṣita-lakṣaṇa-arthaṃ	jāti-codanā iti cet. a-śabda-codite saty api
SV_11520	ayogo yādrcchikeṣu vyakti-vāciṣu, sarvada	jāti-codane viśeṣa-antara-vyudāsena pravṛtty-
SV_03418	| pratyakhyatam pṛthakte hi syād doṣo	jāti-tadvatoḥ ||64|| yad āhuḥ – anya-apoḥ 'pi

SV_04825 api pratyuktā, tadvac-codane ca vyavadhānam,
SV_04816 codanīyaḥ. sa ca a-bhinnaś tad-anyeṣv iti
PV_02035 -indriya-dhiyaṃ dehād eva na kevalāt | sva-
PV_03027 tad a-sambaddham siddhā ato niḥ-svabhāvātā |
PV_04240 || a-vyakti-vyāpino 'py arthāḥ santi taj-
SV_15713 arthānām anyathātvam asti. tayor
HB_02504 -bhinna-ākārānām api keṣāñcid anyato viśeṣāj
V2_05707 yato 'rthānām vyāvṛttis tan-nibandhanāḥ |
SV_02421 yato 'rthānām vyāvṛttis tan-nibandhanāḥ |
SV_15717 -anvayo loke pratīti-bhedāḥ so 'saty api
V3_08306 anyasya apekṣānīyasya abhāvād iti. pūrva-sva-
V3_04807 a-brāhmaṇa iti. na hi sa eva brāhmaṇas taj-
SV_11624 tatra nityatvād āśraya-apāye 'py a-nāśo yadi
SV_17614 kasyacit karṭṛ-vādaḥ snāne dharma-icchā
SV_04628 eva iti tadvān abhidheyāḥ syāt. na ca
VN_00704 samudāye vācye eka-vacanaṃ ghaṭa iti.
PV_02101 eka-adhikaraṇā śrutiḥ | bhedaś ca ayaṃ mato
PV_04216 udbhavaḥ | viśaya-indriya-cittibhyas tāḥ sva-
SV_11715 -khyāty-arthaṃ vyaṅgyāḥ khyāpyante. na evaṃ
V3_12208 -vyakti-bheda-vyāpino 'py arthāḥ kecit taj-
SV_08103 iṣṭam ity a-nimitte te syātām. tathā ca na
PV_02108 te syuḥ krama-vad dhetunā vinā | pūrva-sva-
SV_04610 upekṣānīyatvāt. tatra an-arthakriyā-yogyā
PV_03371 vedane || nīla-ādy-ābhāsa-bheditvān na artho
SV_07924 7c) pācaka-ādy-a-bheda-pratyayasya. tat-karma
SV_04801 jātīmān iti. astu nāma tadvad-doṣaḥ.
SV_08001 ||157|| na hy artha-antara-sambandhinī
SV_04718 prayujyate. tadvad-doṣasya sāmyāc ced astu
SV_11626 iṣṭaḥ sa āśrayaḥ ||233|| śrūyata etan nityā
SV_04819 na kriyate, pravṛtti-viśayaṃ tu kathayadbhīr
SV_07926 tat-karma jātir a-bhedād dhetur iti cet. na
SV_04611 an-arthakriyā-yogyā jātiḥ (94ab') na hi
PV_03156 api sāmyogas tan-mālā kiṃ nu tad bhavet ||
PV_03025 chabda-āder bhinna-ābhāsā matiḥ kutaḥ || na
SV_07510 ata eva vyakter anyā atha vā an-anyā yeṣāṃ
SV_07814 sā vyaktiā a-bhedāt sarvatra-gā yadi |
SV_08002 iva karka-ādiṣu. pācaka-karmasu ca karma-
SV_04912 ābhāsā buddhiḥ pravartayati iti cet. tadā na
SV_08223 -bhedād iti. api ca, tulye bhede yayā
PV_03047 yathā-iṣṭā cakṣur-ādiṣu | jñāna-kāryeṣu
SV_04801 -pakṣād viśeṣaḥ. ko hy atra viśeṣo vyāvṛttir
PV_03028 upakalpita | tad-viśeṣa-avagāha-arthair
SV_11113 -abhyāsāt prahiyante. sarvāsāṃ doṣa-jātīmān
PV_03371 na artho jātir a-tadvatī | sā ca anityā na
PV_03156 | mālā-bahutve tac-chabdaḥ katham jāter a-
SV_09519 sādhyāyām. sarvas tad-dhetur na trayiṃ doṣa-
VN_03318 virodhaḥ sambhavan na dvayiṃ hetu-doṣa-
V3_07509 sādhyāyām sarvas tad-dhetur na trayiṃ doṣa-
SV_04802 astu nāma tadvad-doṣaḥ. jātir anyā mā bhūt.
SV_07420 uktaṃ syāt. api ca, vyañjakasya ca jātinām
PV_03025 -āder bhinna-ābhāsā matiḥ kutaḥ || na jātir
SV_04801 hy atra viśeṣo vyāvṛttir jātir vyāvṛttimān
PV_02117 || dṛṣṭā ca śaktiḥ pūrveṣāṃ indriyāṇāṃ sva-
V3_13610 iti, na hy evam-ādini yathokta-lakṣaṇāsu
PV_03044 vināśasya na nityatā | a-sambandhaś ca
PV_03049 draṣṭā bhāseta tad-vapuḥ || rūpavattvān na
SV_11113 -abhyāsāt prahiyante. sarvāsāṃ doṣa-
SV_07420 sāmānyam uktaṃ syāt. api ca, vyañjakasya ca
SV_04622 sambandhi-vācīnyah, apeta-vyaktinām api
SV_11117 -pratighātini ca tad-abhāvāt. tasmāt samāna-
SV_14017 iṣṭa-sādhana-samartha-utpādanam eva samāna-
SV_13715 -ādi-vat, sa cet prak siddhaḥ syāt, samāna-
PV_02126 viśeṣasya vidhāyakaḥ || yasmāc ca tulya-
PV_02256 hi lakṣaṇam | tasmād anādi-santāna-tulya-
PV_03134 vicchinnaṃ darśanaṃ bhavet | iti ced bhinna-

jāti-tadvatoḥ pravṛtti-viśayatve vyāvṛtti-
jāti-dharmo 'py asti. tan niyata-abhyupagamam
jāti-nir-apekṣānām janma janma-parigrahe ||
jāti-prasaṅgo 'bhāvasya na apekṣā-abhāvatas tayoh
jāti-bhāvinaḥ | kvacin na niyamo dṛṣṭyā pārvhiva-
jāti-bheda iti cet. sa khalv ākṛti-guṇa-śakti-
jāti-bheda-darśanāt. anyathā hi vilakṣaṇāyā api
jāti-bhedāḥ prakalpyante tad-viśeṣa-avagāhinaḥ ||3
jāti-bhedāḥ prakalpyante tad-viśeṣa-avagāhinaḥ ||4
jāti-bhede vyāpāra-viśeṣa-anuṣṭhānād anvayāc ca
jāti-mātra-hetutvāc chakti-prasūteḥ sāmagryā
jāti-yogād a-brāhmaṇas ca dharma-antara-samāveśāl
jāti-vat | nityeṣv āśraya-sāmarthyam kiṃ yena
jāti-vāda-avalepaḥ | santāpa-ārambhaḥ pāpa-hānāya
jāti-vyaktiyoḥ kaścit sambandho 'nyonyam a-janya-
jāti-śabdeṣv arthānām pratyekaṃ sahitānām ca
jāti-samudāya-abhidhānayoḥ || rūpa-ādayo ghaṭasya
jāti-samudbhavāḥ || anyonya-pratyaya-apekṣā
jāti-sambandha-ādayaḥ kathañcid apy an-
jāti-sambhavo dṛṣṭāḥ, pārvhiva-a-loha-lekhyā-vat.
jāti-siddhis tasyā jñāna-abhidhānayoḥ. nimittatve
jāti-hetutve na syād ādyasya sambhavaḥ || tad
jātiḥ (94ab') na hi jātiḥ kvacid vāha-doha-ādav
jātir a-tadvatī | sā ca anityā na jātiḥ syān
jātir a-bhedād dhetur iti cet. na jātiḥ karma-
jātir anyā mā bhūt. jātim api hy abhyupagacchātā
jātir artha-antare pratyaya-hetur gotvam iva
jātir alam parā ||95|| syād etat – anya-vyāvṛtte
jātir āśrayitā ca na apy āśrayeṇa saha naśyati
jātir uktā, vyavacchedo 'sti ced asya nanv etāvat
jātiḥ karma-samśrayāt ||157|| na hy artha-antara-
jātiḥ kvacid vāha-doha-ādav upatiṣṭhate. na ca
jātiś ced geḥ eko 'pi mālā ity ucyeṭa vṛkṣa-vat |
jātir jātimad vyakti-rūpaṃ yena a-para-āśrayam |
jātiś tu vidyate | teṣāṃ vyaktiṣv a-pūrvāsu
jātir dṛṣyeta sarvatra (155abc) na jāter nityāyāḥ
jātir na ca tāni karmāṇi pācaka-śabdena
jātir na tadvān ekasya api svabhāva-sthiter a-
jātiḥ pratyāsattiyā prasarpātī | kvacin na anyatra
jātir vā yayā anveti vibhāgataḥ || kathañcid api
jātir vyāvṛttimān jātimān iti. astu nāma tadvad-
jātiḥ śabdaiḥ prakāśyate || tasyāṃ rūpa-avabhāso
jātiḥ sat-kāya-darśanāt || sā a-vidyā tatra tat-
jātiḥ syān nityā vā janikā katham || nāma-ādikaṃ
jātiḥ || mālā-ādau ca mahattva-ādir iṣṭo yaś ca
jātim atipatati. asiddhiṃ vyabhicāram virodham ca.
jātim atipatati viruddhatām asiddhatām ca iti.
jātim ativartate, asiddhiṃ vyabhicāram virodham
jātim api hy abhyupagacchātā avāśyaṃ bhāvānām
jātimattā yadi iṣyate | prāpto gotva-ādinā tadvān
jātimad vyakti-rūpaṃ yena a-para-āśrayam |
jātimān iti. astu nāma tadvad-doṣaḥ. jātir anyā
jātiṣu | vikāra-darśanāt siddham aparāpara-janma
jātiṣv antar-bhavanti. na ca dūṣaṇāni, śabda-artha
jātinām a-kāryatvād a-rūpatā || yac ca vastu-
jātinām kevalānām a-darśanāt | vyakti-grahe ca
jātinām jātiḥ sat-kāya-darśanāt || sā a-vidyā
jātinām jātimattā yadi iṣyate | prāpto gotva-
jātinām tac-chrutibhyo nityam anugamana-prasaṅgāt.
jātiya-abhyāsa-jam ātma-darśanam ātmiya-grahaṃ
jātiya-upādāna-apekṣam anapekṣam vā vāsy-ādi-
jātiya-upādāna-kṣaṇa-siddheḥ. na tasya eva
jātiya-pūrva-bija-pravṛddhayaḥ | kṛpā-ādi-
jātiya-bijakam || utkhāta-mūlāṃ kurute sattva-
jātiya-vikalpe 'nyasya vā katham || alāta-dṛṣṭi-

SV_12118	iṣṭe tad-āśrayatvād ity-ādi. api ca, yaj-	jātiyo yataḥ siddhaḥ sa tasmād agni-kāṣṭha-vat |
SV_17502	mantri-mukhya-dāraḥ kāmāye 'ham iti. evaṃ-	jātiyakam etad api vahneḥ śīta-pratikāra-vacanena
PV_02107	-a-viśeṣataḥ || bahavaḥ kṣaṇikāḥ prāṇā a-sva-	jātiyakāḥ kila | tādrśām eva cittānām kalpyante
SV_14022	'pi (267a) na eva kaścīd dharmo yaḥ samāna-	jātiyam anveti. sarva-dharmānām etad-avasthatvāt.
PV_03272	gamyate || a-grāhya-grāhakatvāc ced bhinna-	jātiyayoḥ pumān | a-grāhakaḥ syāt sarvasya tato
V1_00511	liṅgam eva. kasyacit saṃvāde 'pi taj-	jātiyasya vyabhicāra-darśanād an-āśvāsa iti cet,
SV_06806	bhinnā iti bheda eva eṣām a-bhedaḥ. evaṃ-	jātiyāś ca sarve samūha-santāna-avasthā-viśeṣa-
SV_13508	-ānupūrvī varṇānām te ca na bahavaḥ samāna-	jātiyāḥ, yena kecid vyavasthita-kramāḥ syuḥ, anye
PV_04025	-a-prasaṅgataḥ || a-viśeṣa-uktir apy eka-	jātiye saṃśaya-āvahā | anyathā sarva-sādhyā-ukteḥ
PV_03501	cet tad eva idam vicāryate | tāsām samāna-	jātiye sāmārthya-niyamo bhavet || tathā hi samyag
PV_03156	vṛkṣa-vat | mālā-bahutve tac-chabdaḥ katham	jāter a-jātitaḥ || mālā-ādau ca mahattva-ādir
PV_03066	na akṣa-jā matiḥ || abhāve 'rtha-balāj	jāter artha-śakty-anapekṣaṇe | vyavadhāna-ādi-
SV_04620	tulyam jātāv api, vyaktinām apāye kevalāyā	jāter avasthānāt. bhrātr-ādi-śabdās tu sambandhi-
SV_14515	nāśam pratilabhate, tathābhūtasya eva svayam	jāter ity apara-apekṣa-dharma-antara-pratiśedha-
SV_04626	viśeṣeṇa an-ākṣepāt. vyakti-sambandhinyā	jātes codanād a-doṣa iti cet. sā api tarhi tad-
PV_03257	-cetasah | sukha-ādy-abhāve 'py arthāc ca	jātes tac chakty-asiddhitaḥ || pṛthak pṛthak ca
SV_04827	a-vastutvena a-sādhanatvāc cet, tat tulyam	jāteḥ, tadvataḥ sādhanād a-doṣa iti cet, tulyam
SV_07815	gā yadi | jātir dṛśyeta sarvatra (155abc) na	jāter nityāyāḥ kācid vyaktir iti niśiddham etat.
PV_02189	-bhāvaś cej jātānām rāga-darśanāt || sabhāga-	jāteḥ prak siddhiḥ kāraṇatve 'pi na uditam |
SV_11517	-upakāryatvāt. an-upakurvāṇaś ca an-āśrayaḥ.	jāter vācyatvād a-doṣa iti cet. na, tad-vacane
SV_11629	a-kāraḥ ca anapekṣatvāt. vyaktir upakāro	jāteḥ sambandhasya ca āśrayāt, tena āśraya iti
PV_02092	| guṇa-ādiṣv iva kalpya-arthe naṣṭa-a-	jāteṣu vā yathā || mato yady upacāro 'tra sa iṣṭo
PV_03520	jñāne jñāna-udaya-a-gateḥ || sakṛd vijātiya-	jātāv apy ekena paṭiyasā | cittena āhita-
SV_04619	-sambandhatvāt tatra na iti cet. tat tulyam	jātāv api, vyaktinām apāye kevalāyā jāter
PV_02261	tac-chin na jāyate | tayor eva hi sāmārthyaṃ	jātau tan-mātra-bhāvataḥ || te cetane svayam
VN_01521	so 'tiśayas tatra asan katham jāyate.	jātau vā sarvaḥ sarvasmāj jāyeta iti tulyaḥ
SV_04629	tato lakṣaṇam apy ayuktam. tasmān na	jātau śabda-niveśanam phala-abhāvāt. evaṃ tarhi
SV_04708	evaṃ sati idam ānantyaṃ tadvaty api samānam.	jātyā api hi viśiṣṭā vyaktasya eva vaktavyā ity a
PV_02113	-grahāt || śarirāt sakṛd utpannā dhiḥ sva-	jātyā niyamyate | parataś cet samārthasya dehasya
PV_03047	-pratyāsatti-nibandhanā || pratyāsattir vinā	jātyā yathā-iṣṭā cakṣur-ādiṣu | jñāna-kāryeṣu
VN_05716	-ajñānam apy ākṣiptam eva. na hi viśayam a-	jānann uttaram jānāti iti na eva apratibhāyā
VN_02806	kiñcid anukramam sādhanasya jānāty eva hi,	jānan katham a-vikala-antaḥ-karaṇaḥ pratijñām eva
VN_04307	eva iti cet, nyāya-vādino jādyād uktam a-	jānan kiṃ na prativādī nigrhyate. jādyāt parśad-
VN_05716	ākṣiptam eva. na hi viśayam a-jānann uttaram	jānāti iti na eva apratibhāyā viśayo 'sti. jñāte
VN_02806	jānāti, sa kiñcid anukramam sādhanasya	jānāty eva hi, jānan katham a-vikala-antaḥ-
VN_02806	pratijñām uktvā hetu-udāharāna-ādikaṃ vaktum	jānāti, sa kiñcid anukramam sādhanasya jānāty eva
SV_05908	taj-jñānāya eva tad-arthitayā upagamāt. so '-	jānānaḥ katham a-vṛkṣa-vyavacchedam pratipadyeta
VN_05616	-a-pratipattyā eva nigrāhasthānatvam, a-	jānānaḥ katham uttaram uttara-viśayam ca uttaram
PV_03523	gatir bhavet | janma ca ātma-mano yoga-mātra-	jānām sakṛd bhavet || ekā eva cet kriyā ekasmāt
PV_03261	bāhya-darśanī | artha-grahe sukha-ādīnām taj-	jānām syād a-vedanam || dhiyor yugapad-utpattau
SV_16215	-ādi-samartho na anya iti yady anyo 'pi	jāniyāt tam tathā eva pratipadyeta. na ca evam.
V3_11807	-anupalambhābhyām hi tayoh pratibandham	jāniyāt, tau ca atyanta-parokṣasya na sidhyataḥ.
SV_17204	api ca eka-artha-niyame saty enaṃ jaiminir	jāniyāt. sa eva śabdasya sarvatra yogyasya eka-
SV_11416	| (229ab) api nāma a-saṅkirṇam artham	jāniyām iti saṅkara-hetuḥ puruṣa-upākīrṇaḥ. tatra
PV_03352	avabhāsinah | artha-grahaḥ katham satyam na	jāne 'ham api idṛśam || a-vibhāgo 'pi buddhy-ātmā
V1_03711	avabhāsinah | artha-grahaḥ katham satyam na	jāne 'ham api idṛśam ||43|| ity antara-śloka.
SV_15901	-śruti-viśayānām karaṇānām prayoktā	jāpī na mantra-phalena yujyate na api manasā
PV_02178	|| tasmād anekam ekasmād bhinna-kālam na	jāyate | kārya-an-utpādato 'nyeṣu saṅgatesv api
PV_02261	|| hīna-sthāna-gatir janma tena tac-chin na	jāyate | tayor eva hi sāmārthyaṃ jātau tan-mātra-
SP_00023	|| samyoga-ādy-āśraye yogyam a-yogyam tac ca	jāyate | nitya-yogyā-svabhāvasya tad-vaikalya-
PV_03062	|| yā ca sambandhino dharmād gatir dharminī	jāyate | sā anumānam parokṣānām ekāntena eva
PV_02229	-ādiṣu kalevarāt || cyuteṣu sa-ghṛṇā buddhir	jāyate 'nyatra sa-sprhā | samavāya-ādi-sambandha-
VN_04808	pratipattiḥ. yeṣām śabdānām kaścit sambandho	jāyate, idam iha sambadhyata iti teṣu vidita-
PV_02125	-ādayaḥ || tasmāt sa teṣām utpannaḥ svabhāvo	jāyate guṇaḥ | tad-uttara-uttaro yatno viśeṣasya
VN_01521	utpattau, so 'tiśayas tatra asan katham	jāyate. jātau vā sarvaḥ sarvasmāj jāyeta iti
PV_03045	a-rūpatā || yac ca vastu-balāj jñānam	jāyate tad apekṣyate | na saṅketam na sāmānya-
SV_16014	varṇa-samutthāna-jñāna-jāj jñānato dhvaniḥ |	jāyate tad-upādhiḥ sa śrutyā samavasīyate ||302||
SV_03427	a-saṃsṛṣṭān api dharmān saṃsṛjanti	jāyate. tasyaḥ pratibhāsa-vāseṇa sāmānyam
PV_03217	-upapluta-ātmanām | vijñaptir vitatha-ākārā	jāyate timira-ādi-vat || a-saṃvidita-tattvā ca sā
HB_01712	pratyaaya-antara-apekṣam iti sahitebhya eva	jāyate, na kevalebhya iti, tasya api – katham sa
VN_01115	apy ūrdhvam. tena ayaṃ na a-pūrvaḥ sarvathā	jāyate, na pūrvo vinaśyati iti. yadi sā sarvadā
V3_11603	kenacit sambandhāt. a-sambandhād vimarśo na	jāyate, yathā cākṣuṣatvāc chabde. sambandhāt kiṃ-
VN_01518	ca sarva-ātmanā niṣpanna-avasthāyām iva kiṃ	jāyate. sādhanā-vaiphalyam ca, sādhyasya kasyacid
PV_03176	-a-grahas tatra spaṣṭas taj-jā ca kalpanā ||	jāyante kalpanās tatra yatra śabdo niveśitaḥ |
HB_01409	eva svabhāvato 'ntyāḥ pratyaḥ saha	jāyante kṣaṇikā yeṣām prak paścāt pṛthag-bhāvo na

SV_15115	vikalpa-vāsanā-udbhūtāḥ samāropita-gocarāḥ |	jāyante buddhayaḥ tatra kevalam na artha-gocarāḥ |
PV_03195	anubadhyate || artha-antara-abhisambandhāj	jāyante ye 'ṇavo 'pare | uktās te sañcitās te hi
SV_05109	niyama-abhāvāt. na hi vikalpā yathārtham eva	jāyante. sati marīcikā-darśane jala-bhrāntir iti
PV_02037	amśo yatra na jantavaḥ | śamsveda-ja-ādyā	jāyante sarvaṃ bīja-ātmakam tataḥ || tat sva-jāty
PV_03415	karoti kim || tasmāt samvid yathā-hetu	jāyamāna-artha-saṃśrayāt | pratibhāsa-bhidām
V1_03803	paricchedāś ca antaraḥ svasamvidita-rūpo	jāyamāno lakṣyate. tatra yathā-lakṣaṇam eva iyam
VN_00521	vyavahāraḥ. pratyakṣa-a-viṣaye tu syāl liṅga-	jāyā api kutaścīt sad-vyavahāraḥ. asad-vyavahāras
VN_01521	katham jāyate. jātau vā sarvaḥ sarvasmāj	jāyeta iti tulyaḥ paryanuyogaḥ. na atīśayas tatra
PV_03066	-śakty-anapekṣaṇe | vyavadhāna-ādi-bhāve 'pi	jāyeta indriya-jā matiḥ || abhāve vinivṛttis cet
SV_02217	vaiśvarūpyam syāt. sarvaṃ vā sarvasmāj	jāyeta. tasmāt kāraṇa-bheda-a-bhedābhyām kārya-
V2_08605	tatra ca ukto doṣaḥ. sarvaṃ ca sarvasmāj	jāyeta. tasmāt kāraṇa-bheda-a-bhedābhyām kārya-
VN_01602	yathā na asti, sa prakāras tatra asan katham	jāyeta. na ca sarvathā sataḥ kaścij janma-artha
SV_00102	vidhūta-kalpanā-	jāla-gambhīra-udāra-mūrtaye | namaḥ
VN_01021	api ca kuta idam a-mantra-oṣadham indra-	jālam bhāvena śikṣitam, yad ayam a-jāta-a-naṣṭa-
PV_03281	teṣām tad bhāvanā-mayam | vidhūta-kalpanā-	jālam spaṣṭam eva avabhāṣate || kāma-śoka-bhaya-
VN_02401	pakṣa-siddhau kṛtāyām jetā bhavati. tasmāj	jigīṣatā sva-pakṣas ca sthāpanīyaḥ para-pakṣas ca
SV_03405	anyo '-pratikṣeṇa ity ayam viśeṣaḥ.	jijñāpayiṣur artham taṃ taddhitena kṛtā api vā |
NB_02006	ca asattvam eva niścitam. anumeyo 'tra	jijñāṣita-viśeṣo dharmī. sādhya-dharma-sāmānyena
SV_03310	piṇḍa-viśeṣe 'śva-vyavaccheda-mātram	jijñāṣate tathābhūta-jñāpana-artham tathā-kṛta-
VN_01902	arthasya prativādinō '-jijñāṣitatvāt.	jijñāṣāyām a-doṣaḥ. jijñāṣitam punar arthasya
SV_03722	kha-śabda-pravṛtti-nibandhanam rūpaṃ tathā-	jijñāṣāyām evam ucyate. nanu sarvato vyāvṛttasya
SV_04407	tad-eka-artha-bheda-vidhi-pratiśedha-	jijñāṣāyām tad eva vastu pratikṣipta-bheda-
SV_14517	dharmiṇo dharmam cetasā vibhajya tan-mātra-	jijñāṣāyām svabhāva eva tathā ucyate. tad etan
SV_04316	tasya eka-aneka-kārya-kāriṇas tathābhāva-	jijñāṣasu tathābhāva-khyāpanāya tathā-kṛta-
VN_05314	uttare '-samarthaḥ. yad-vacana-nāntariyakā	jijñāṣita-artha-siddhiḥ yathā pakṣa-dharmatā-
VN_02103	-antara-gamanān nigrasthānam eva. tena	jijñāṣita-dharma-mātram eva sādhana-aṅgam vācyam.
VN_02004	eva tāvan na nyāyām, kutaḥ punas tatra a-	jijñāṣita-viśeṣa-prasaṅga-upanyāsas tad-vyākhyā-
V2_05004	nāstitā asati | niścitā (9abc) anumeyo 'tra	jijñāṣita-viśeṣo dharmī. tatra darśanam
VN_01902	viśeṣa-sahitasya arthasya prativādinō '-	jijñāṣitatvāt. jijñāṣāyām a-doṣaḥ. jijñāṣitam
VN_05307	aparāparam ghoṣayet, vivāda-āspadam ca	jijñāṣitam artha-mātram uktvā pratijñā-ādiṣv
VN_01903	'-jijñāṣitatvāt. jijñāṣāyām a-doṣaḥ.	jijñāṣitam punar arthasya anyasya prasaṅga-
VN_02101	evam-vidhasya api tadānim prativādinā a-	jijñāṣitasya arthasya pratijñāyām anyatra vā
VN_02018	-gamanāt parājaya iti cet, anyasya apy a-	jijñāṣitasya kim na bhavati. na hi tasya api
VN_01818	-aṅgaḥ. tad-vyatirekeṇa aparasya apy a-	jijñāṣitasya viśeṣasya śāstra-āśraya-vyāja-ādibhiḥ
PV_02098	dharmā-antara-bhedakam || śrutis tan-mātra-	jijñāṣor an-ākṣiptā akhilā aparā | bhinnam
V3_00909	tad api śaktam eva iti cet, saṃśayena	jijñāṣoḥ prakaraṇa-pravṛttes teṣv api prasaṅgaḥ.
PV_04019	dhetu-vacanasya pravartanāt || tat-saṃśayena	jijñāṣor bhavet prakaraṇa-āśrayaḥ | vipakṣa-
V1_01509	asiddhes taj-jñāne 'numānād anveti iti cet,	jitam jaḍair jaya-ghoṣaṇām avaghuṣya, yena evam-
NB_03102	vā prasiddhe prāṇa-āder asiddheḥ. tasmāj	jīvac-charīra-sambandhī prāṇa-ādīḥ sa-ātmakād an-
V3_11511	tādātmyena prasiddhe 'siddheḥ. tasmāj	jīvac-charīra-sambandhī prāṇa-ādir an-ubhaya-
V3_04713	kṛtakatvān nityaḥ, sa-ātmakam	jīvac-charīram prāṇa-ādīmatvāt,
V3_11508	ca sandigdhaḥ, yathā – sa-ātmakam	jīvac-charīram prāṇa-ādīmatvād iti. na hi sa-
NB_03097	sandehe 'naikāntikaḥ. yathā sa-ātmakam	jīvac-charīram prāṇa-ādīmatvād iti. na hi sa-
SV_15421	na bhāva-siddhiḥ. yathā na idam nir-ātmakam	jīvac-charīram prāṇa-ādīmatvād iti vipakṣayor
SV_01302	api hetuḥ syāt (18c) na idam nir-ātmakam	jīvac-charīram a-prāṇa-ādīmatvā-prasaṅgād iti,
SV_01302	api hetuḥ syāt. na idam nir-ātmakam	jīvac-charīram a-prāṇa-ādīmatvā-prasaṅgād iti.
V2_09511	-pratītiḥ. yad apy āha – yadi na sa-ātmakam	jīvac-charīram, prāṇa-ādi-viraha-prasaṅgaḥ,
V3_11812	-vyāvṛttiḥ, tathā api na a-nairātmyād ātmā	jīvac-charīre sidhyati, yena ayam na vyatirekasya
V3_12304	malaiḥ || buddhes teṣām a-sāmarthye	jīvato 'pi syur a-kṣamāḥ | nirhāsa-atīśayāt
PV_02266	icchā-mātra-anurodhinam artham niyantū-kāmo	jīvati, tasya sa-uras-tāḍam krandato 'pi lokasya
V3_07611	api śaṅkaniyatvāt. yad uktam – agni-hotram	juhuyāt svarga-kāma ity atra śva-māṃsa-bhakṣaṇa-
SV_17006	eva astu kalpanā ||320|| yādṛśy agni-hotram	juhuyāt svarga-kāma ity asya vākyasya. api ca
SV_17013	pratyāsatti-viprakarṣa-rahitasya agni-hotram	juhuyāt svarga-kāma ity-ādi-vākyasya bhūta-viśeṣe
SV_16711	-uddharo duḥkham āsayati. tena agni-hotram	juhuyāt svarga-kāma iti śrutau | khādec chva-
SV_16709	-arthasya kuto gatiḥ ||35|| tena agni-hotram	juhuyāt svarga-kāma iti śrutau | khādec chva-
V2_07008	asti tena sa cen mataḥ | evam indriya-	je 'pi syāc cheṣavac ca idam idṛśam || yad eva
PV_03143	-doṣa-nirghātād ye 'pi doṣa-virodhinaḥ | taj-	je karmani śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
PV_02279	| sa eva ayam iti jñānam na asti tac ca akṣa-	je kutaḥ || na ca artha-jñāna-saṃvittiyor yugapat
PV_03505	pramāṇair a-samarthita-sādhana-abhidhānāt tu	jetā api na bhavati iti. anitya-ākāṅkṣe punar
VN_02909	ca. a-pratipakṣāyām ca pakṣa-siddhau kṛtāyām	jetā bhavati. tasmāj jigīṣatā sva-pakṣas ca
VN_02323	-āder vikāro 'pi sukha-ādi-jaḥ | vaiśamyā-	jena duḥkhena rāgasya an-udbhavo yadi || vācyam
PV_02152	-lakṣaṇa-prapañca-prakāśana-śāstra-praṇetur	jaimini-pratijñata-tattva-nityatā-adhikaraṇa-śabda
VN_02011	artha-viśeṣa-vṛtter a-parijñānād ayam	jaiminir anyo vā svayam rāga-ādīmān na artham
SV_16627	-māndyāt. api ca eka-artha-niyame saty enam	jaiminir jāniyāt. sa eva śabdasya sarvatra
SV_17203	an-ālabhana-samāropaṃ viniścītya vyācakṣaṇo	jaiminis tad-vyājena svam eva matam āha iti na
SV_17120		

SV_16425 'pi vipakṣa-vṛtṭeḥ. api ca evaṃ-vādino
 SV_15006 śaktir yogyatā-ākhyā artha-pratipatty-āśrayo
 PV_02030 mṛgyate kaścīt tad-ukta-pratipattaye | a-
 PV_04263 astitvam upalabdher na ca aparam | ity a-
 SV_16915 bhavatām api śrṇumaḥ. tatra kaścīd dviṣṭa-a-
 SV_17527 pramāṇam tad-ādarśita-artha-pratipattaye '
 V2_05401 yad avamanyata iti kim anyad an-ātma-
 SV_17528 -yāthātathyānām upadeśa-anapekṣaṇāt. a-
 PV_03247 iti ced grāhyatām viduḥ | hetutvam eva yukti-
 V1_01912 iti ced grāhyatām viduḥ | hetutvam eva yukti-
 V2_04509 na hi ye yathā yam arthaṃ vidanti vacana-
 VN_04616 na ca evaṃ-vidhān āgamān ādriyante yukti-
 SV_16325 ||309|| rathyā-puruṣā api kecana tantra-
 PV_02005 vyavahāreṇa śāstraṃ moha-nivartanam | a-
 VN_05705 na śaknuyād ity uttaram na pratipadyeta
 SV_01821 pramāṇa-dṛṣṭas tad-bhāva-niyamād iti.
 PV_04236 | dṛṣṭīm bheda-āśrayais te 'pi tasmād a-
 V2_05602 | dṛṣṭīm bheda-āśrayais te 'pi tasmād a-
 V3_11809 a-dṛṣṭaḥ sa ghaṭa-ādaḥ na iti kutaḥ. tena a-
 PV_04211 dṛṣṭa-rūpasya ghaṭa-ādaḥ na iti vā kutaḥ | a-
 PV_03440 -vyaktāv api doṣa-prasaṅgataḥ | dṛṣṭyā vā a-
 SV_01815 manyamāna āśrayam pratikṣipati sma. tena eva
 PV_03465 pratijñānam kṣaṇa-bhaṅgaḥ prasajyate | sa ca
 PV_03466 jñātasya liṅgatā || yadi jñāne '-paricchinne
 PV_03465 -bhaṅgaḥ prasajyate | sa ca jñāto 'tha vā a-
 HB_03408 bādhitā-viṣayatvam vivakṣita-eka-saṅkhyatvam
 PV_03466 '-paricchinne jñāto 'sāv iti tat kutaḥ |
 PV_03465 | sa ca jñāto 'tha vā a-jñāto bhavej
 PV_03016 pratighātān na jñānam tad-yogyā-deśakaiḥ | a-
 SV_17209 kvacid upanayana-apanayana-a-sambhavāt.
 V2_07202 yogyasya eka-artha-dyotane niyatīḥ kutaḥ |
 SV_05906 na vā yadi | vyavacchinnāḥ katham
 SV_14921 jñeya-adhikārāt. ye kadācit kvacit kenacij
 SV_16420 itara-sāmānya-siddhir viśeṣa-a-sambhavasya
 SV_11007 a-pravṛttir eva. tasya tathābhūtasya
 V2_06612 pravṛttāv a-pravṛttir eva, tathābhūtasya
 SV_17214 pratīti-prasaṅgāt, a-pratyakṣe 'pi kenacij
 SV_03312 punar vyavaccheda-antara-a-nir-ākāṅkṣas taṃ
 V2_04907 -a-pratiṣṭhiteḥ ||8|| yat-prayojanā hy arthā
 SV_16821 na ca asya kaścīt kvacit sambandha-niyamam
 SV_11002 ity anye. iṣṭo 'yam arthaḥ śakyeta
 V2_06610 'viśamvādī iti cet, iṣṭo 'yam arthaḥ śakyeta
 HB_02612 tasmād anyāḥ. taj-jñānam tat-svabhāvo vā
 SV_03308 tayor dvayoh | saṅketa-bhedasya padaṃ
 VN_05801 jānāti iti na eva apratibhāyā viṣayo 'sti.
 V1_01509 ca eṇam pratyakṣeṇa katham ātmany anvīyāt. a-
 PV_03445 ubhaya-darśanam | tadā artho jñānam iti ca
 VN_05710 -ajñānam ajñānam kiṃ tarhi viṣaya-ajñānam, a-
 SV_04018 -sādhyān bhāvān a-tat-sādhyebhyo bhedenā
 SV_04607 ayam iṣṭa-an-iṣṭayoh sādhanam a-sādhanam ca
 SV_11004 -kāri na vyasanena. api nāma anuṣṭheyam ato
 V2_04804 -viṣayatvād vicārasya. sukha-duḥkha-sādhanā
 V1_03302 viṣaya-kṛta-viśeṣasya viśeṣa-jñāna-viśeṣya-
 PV_03057 prabhayor maṇi-buddhyā abhidhāvataḥ | mithyā-
 V2_04710 prabhayor maṇi-buddhyā abhidhāvataḥ | mithyā-
 V1_01013 -atīta-śabda-vyavahāra-ādinām indriya-
 V1_03305 sakṛd-bhāve sādhyā-sādhanatā-abhāvaḥ,
 PV_03339 ca anubhavas tathā || yadā sa-viṣayam jñānam
 SV_16515 vetti na aparāḥ. tasya kuto 'yam atīndriya-
 SV_13020 -abhāvāt samartha-kṣaṇa-antara-an-utpatter
 V3_05103 -abhāvāt samartha-kṣaṇa-antara-an-utpatter
 SV_13022 -abhāvena an-utpatteḥ, kāraṇa-vaikaljāy
 V3_05105 kāraṇa-abhāve 'n-utpatteḥ kāraṇa-vaikaljāy
 SV_04011 rūpaṃ syād vyakty-antara-bhāvināḥ. tataḥ ca
 PV_03522 manaso 'nyasmin saktasya anya-a-gater yadi |

jaiminīyāḥ svam eva vādam sva-vācā vidhurayanti.
 jaiminīyair varṇyate, sā artha-antaram eva na
 jñā-upadeśa-karaṇe vipralambhana-śaṅkibhiḥ ||
 jñā-jñāpanāya ekā an-upākhyā udāhṛtir matā ||
 jñā-dhūrtānām anyatamaḥ syād api ity an-āśvāsah.
 jñō janaḥ samanveṣate samadhigata-yāthātathyānām
 jñātāyāḥ. so 'yam tair eva artha-vyatireka-
 jñāsya ca atīndriya-guṇa-puruṣa-vivecane '-
 jñā jñāna-ākāra-arpaṇa-kṣamam || kāryam hy aneka-
 jñā jñāna-ākāra-arpaṇa-kṣamam ||20|| ity antara-
 jñāḥ, te tat-pratipādane punar upadeśa-antaram
 jñāḥ. na ca dāna-ādi-dharma-sādhanā-codanā-sūnya-
 jñāḥ svayam-kṛtair mantraiḥ kiñcit karma kurvanti.
 jñāta-artha-prakāśo vā svarūpa-adhigateḥ param ||
 jñāta-uttara-tad-viṣayasya uttara-a-pratipatter a
 jñāta-tad-bhāvasya arthāpattyā anityatva-abhāve
 jñāta-viplavāḥ || sattā-sādhanā-vṛtṭeḥ ca
 jñāta-viplavāḥ ||28|| ity antara-slokaḥ. etal-
 jñāta-vyatirekasya vyāvṛtti-vyāptir asiddhā. prāṇa
 jñāta-vyatirekasya vyāvṛtter vyāpitā kutaḥ ||
 jñāta-sambandham viśiṅṣṭi tayā katham || yasmād
 jñāta-sambandhe dvayor anyatara-uktītaḥ |
 jñāto 'tha vā a-jñāto bhavej jñātasya liṅgatā ||
 jñāto 'sāv iti tat kutaḥ | jñātatvena a-
 jñāto bhavej jñātasya liṅgatā || yadi jñāne '-
 jñātatvam ca iti. tatra a-bādhitā-viṣayatvam
 jñātatvena a-paricchinnam api tad gamakam katham |
 jñātasya liṅgatā || yadi jñāne '-paricchinne
 jñātasya svayam jñānān nāma-ādy etena varṇitam ||
 jñātā vā atīndriyāḥ kena vivakṣā-vacanād ṛte ||326
 jñātā vā atīndriyāḥ kena vivakṣā-vacanād ṛte ||47||
 jñātāḥ prāḅ vṛkṣa-grahaṇād ṛte ||115|| na hi tadā
 jñātāḥ santo na jñāyante, teṣāṃ sattā-anubandhī
 jñātum a-śakyatvāt. idrṣeṣu ca anupalabdher
 jñātum a-śakyatvāt, na an-iṣṭeḥ. tādrṣām a-
 jñātum a-śakyatvāt. na an-iṣṭeḥ, tādrṣām a-
 jñātum a-śakyatvāt. na ca asti kaścīd viśeṣaḥ.
 jñātum icchatī, tadā a-parityakta-vyavaccheda-
 jñātum iṣṭāḥ, tad-viparyaya-vyatirekiṇo 'rtha-
 jñātum īśa ity a-pratipattir eva tad-arthasya.
 jñātum so 'tiśayo yadi ||218|| sarva eva āgamam
 jñātum so 'tiśayo yadi ||32|| sarva eva āgamam an
 jñātr-jñeya-dharma-lakṣaṇā anupalabdhīḥ. sā
 jñātr-vāncā-anurodhinaḥ ||61|| yadā ayam
 jñāte 'pi viṣaye punar uttara-ajñānam apratibhāyā
 jñāte 'rthe buddher asiddhes taj-jñāne 'numānād
 jñāte ca iti gatā kathā || atha svarūpaṃ sā tarhi
 jñāte hi viṣaya uttara-ajñānāt tan na
 jñātvā tat-parihāreṇa pravarteta iti, so 'yam
 jñātvā tatra pravṛtti-nivṛtti kuryām kārayeyam vā
 jñātvā pravṛtto 'rthavān syām iti. sa śakya-
 jñātvā yathā-arhaṃ pratipitsavo hi kiñcit
 jñāna-a-viśeṣād vyavasthā-asiddheḥ. kriyā-
 jñāna-a-viśeṣe 'pi viśeṣo 'rthakriyāṃ prati ||
 jñāna-a-viśeṣe 'pi viśeṣo 'rthakriyāṃ prati ||5||
 jñāna-a-viṣayatvāt. tasmān na indriya-jñānam
 jñāna-aṃśayos tu sādhyā-sādhanā-bhāvo vyavasthā-
 jñāna-aṃśe 'rtha-vyavasthiteḥ | tadā ya ātma-
 jñāna-atīśayaḥ. tathā anyo 'pi draṣṭā deśa-kāla-
 jñāna-an-utpattīḥ. tasmāt pūrva-utpanna-samartha-
 jñāna-an-utpattīḥ. pūrva-utpanna-samartha-nirodhād
 jñāna-an-utpattir iti kuḍya-ādāya āvaraṇam
 jñāna-an-utpattir iti kuḍya-ādāya āvaraṇam
 jñāna-antarām vyakty-antarām vā a-vyāpnuvat
 jñāna-antarasya an-udayo na kadācit saha-udayāt ||

SV_02912 | yady apy upādhyo bhinnā eva śabda-
PV_03511 na tu nīla-ābhe vedane vedanam param ||
V3_06208 -sādhanam, na evam abhāvah. na sva-viṣaya-
V3_05901 samudbhavaḥ ||45|| na hi bhāvānām sva-viṣaya-
V3_06204 anavasthitiḥ ||48|| anyathā yadi sva-viṣaya-
V2_04503 anumānam dvidhā (1a') svārtham parārtham ca.
V1_01801 katham an-upalakṣako nāma. na hi yato yatra
PV_04264 -asattvatas tatra viṣayi pratiśidhyate |
SV_08018 tayoḥ pravṛttir iti cet. karma api na asaj-
SV_08103 te syātām. tathā ca na jāti-siddhis tasyā
SV_04422 eva teṣām sāmānya-samāna-ādihāra-gocaraiḥ |
V3_02904 prati-pramāṇasya. viruddhayor ekatra samyag-
PV_03015 vyatireka-a-prasiddhitaḥ || sarva-
PV_03247 ced grāhyatām viduḥ | hetutvam eva yukti-jñā
V1_01912 ced grāhyatām viduḥ | hetutvam eva yukti-jñā
SV_04916 na syāt. na eṣa doṣaḥ. yasmāj
SV_04024 eṣā bhāvānām yad eka-pratyavamarśa-ārtha-
SV_09025 eva tu sāmānyam. atha ca prakṛtyā kecid eka-
NB_03130 -udāharaṇam, yaḥ sarvajña āpto vā sa jyotir-
SV_06016 prāḡ yathā ete bhāvāḥ prakṛti-bhedino 'pi
SV_04920 -kāriṇaś cakṣur-ādi-vad iti. tām ekām
SV_05621 ca. sa tv eṣām a-bhinno bheda ity ucyate,
SV_05704 -pratyavamarśa-hetor a-bheda-avabhāsino
SV_13124 na sannikarṣam na ātmānam anyad vā kiñcij
V3_05309 na sannikarṣam na ātmānam anyad vā kiñcij
V2_06903 -niyamaḥ. artha-antaratve tato 'rtheṣu
SV_04008 -bhrāntiā vyavahāra iti cet. tatra tathā-
SV_13123 uktāḥ. tasya ca a-jñeyatvam. upakārād eva
V3_05308 uktāḥ. tasya ca a-jñeyatvam, upakārād eva
SV_11710 ca bhāva-an-upakāra-prasaṅgāt sāmārthyāc ca
V1_01113 hi indriya-a-viṣayasya arthasya tad-indriya-
V1_00804 -vat. sato 'pi vā tad-ātmāna indriya-antara-
SV_07603 a-pratibandhena abhāvāt. a-sambandhāc ca
SV_12807 niṣ-kala-ātmanaḥ kṣaṇena pratipatter eka-
SV_11708 abhivyaktiḥ. anyathā anapekṣya tad-upakāram
V1_04004 -kāraṇa-abhāvāt. rūpa-ālokayos tu taj-
V2_06508 tathā viprakṛṣṭānām sva-sāmārthya-upadhānāj
SV_10209 tathā viprakṛṣṭeṣu sva-sāmārthya-upadhānāj
PV_02047 grahaṇa-prāpter mano-jñānam na sa-indriyāt |
SV_11701 ca āśrayāt, tena āśraya iti cet.
V3_00103 liṅgini jñānam utpannam, tathā paratra liṅgi-
PV_03519 dhiyā vinā | anya-ārtha-āsakti-viguṇe jñāne
PV_03220 -cintā pratanyate || nīla-ādīś citra-vijñāne
SV_06014 tulyam etat. yasmād eka-pratyavamarśa-ākhye
SV_07212 sato 'pi sāmānyasya a-vyaktasya vyaktyā
SV_05204 -antara-vat. eka-vastu-sahāyāś ced vyaktayo
V1_04310 ||58|| satsu samartheṣv anyeṣu hetuṣu
V3_05002 anityā ity eva sarve prayatna-anantara-bhāvi-
SV_08222 atra kiñcid asmābhiḥ prakṛtyā api kecid eka-
PV_03047 vinā jātyā yathā-iṣṭā cakṣur-ādiṣu |
PV_03390 asti vivekitā || tasmād arthasya dur-vāram
V1_01908 -indriya-dṛṣṭir na api viṣaya-antarasya. sva-
PV_03245 matā || tad a-tulya-kriyā-kālaḥ katham sva-
SV_14712 -a-virodhāt. tato dharma-bhedāc ca anyatvam.
PV_03521 sāmyam mano-vṛtter mano 'ntaram | mano-
PV_03295 ity ayam || pāramparyeṇa hetuś ced indriya-
V3_03707 pakṣa-dharmatva-ādi-sandeha-vat. lakṣaṇe
HB_00308 ūrdhvam tat-sāmārthya-utpanna-vikalpa-
PV_02281 -śaikṣa-a-śaikṣa-adhikas tataḥ | parārtha-
SV_13614 kāryatā-viśeṣa eva sāksāc-chakty-upadhānena
SV_11706 ||235 || sahakāriṇaḥ sakāśād upādāna-apekṣād
SV_07221 bhāvam eva vyañjaka ucyate. paratra tu
V3_05403 sāmārthyaḥ labhyeta pracyaveta vā, tato
SV_13006 syād yadi na kutaścit sāmārthyāt pracyavet.
SV_14923 sādhyante. na hy ayam sambhavo 'sti yat te
jñāna-antarānām nimittam arthe. sa tu tais tadvān
jñāna-antareṇa anubhavo bhavet tatra api ca
jñāna-abhāvād abhāva-siddhiḥ, yato 'yam doṣaḥ. na
jñāna-abhāvād evam bhavati idaṃ na upalabha iti
jñāna-abhāvena abhāva-siddhiḥ syāt, tad-abhāvo
jñāna-abhidhāna-rūpatvān na parāpara-pratipatti-
jñāna-abhidhāna-vṛttiḥ, tad-an-upalakṣaṇe tasya
jñāna-abhidhāna-sandeham yathā a-dāhād a-pāvakaḥ |
jñāna-abhidhānayoḥ | (159'ab) nimittam. tayoḥ a-
jñāna-abhidhānayoḥ. nimittatve na iṣṭatvāt.
jñāna-abhidhānair mithyā-artho vyavahāraḥ
jñāna-ayogāt. viṣaya-upadarśana-artham ca pakṣa
jñāna-arthavattvāc cet svapna-ādāv anyathā
jñāna-ākāra-arpaṇa-kṣamam || kāryam hy aneka-
jñāna-ākāra-arpaṇa-kṣamam ||20|| ity antara-
jñāna-ādy-arthakriyām tām tām dṛṣṭvā bhede 'pi
jñāna-ādy-eka-ārtha-sādhane | bhede 'pi niyatāḥ
jñāna-ādi-phalāḥ kecin na iti. bhavatu nāma
jñāna-ādikam upadiṣṭavān, yathā - ṛṣabha-
jñāna-ādikam ekaḥ kāryam kecit kurvanti na anya
jñāna-ādikām arthakriyām teṣu paśyato vastu-
jñāna-ādeḥ kasyacid ekasya karaṇāt, a-tat-kāri-
jñāna-āder arthasya hetutvād vyaktayo 'pi
jñāna-utpatti-samāśrayam sva-vijñāna-janane
jñāna-utpatti-samāśrayam sva-vijñāna-janane
jñāna-utpattir iti śabda '-vācakaḥ syāt tasya iti
jñāna-utpatteḥ kiṃ nibandhanam an-āśrayasya ca
jñāna-utpatteḥ. tasmād eṣa śabda na indriyam na
jñāna-utpatteḥ. tasmād eṣa śabda na indriyam na
jñāna-utpatter nityam ghaṭa-ādinām a-grahaṇa-
jñāna-utpattāv a-vidyamānād bhedaḥ, tat-
jñāna-utpattāv a-sāmārthyād atiprasaṅgāc ca.
jñāna-utpattāv api prasaṅgāt. tad ayam eka-vastu-
jñāna-utpattau niḥ-śeṣa-avagamāt. anyathā ca
jñāna-utpādāna-prasaṅgāt, sāmārthya-kāriṇaś ca
jñāna-utpādāna-yogyatā-pratilambha-lakṣaṇo 'sti
jñāna-utpādāna-śaktiḥ. na ca avaśyam eṣām kārya-
jñāna-utpādāna-śaktir asti. na ca avaśyam eṣām
jñāna-utpādāna-sāmārthya-bhedān na sakalād api ||
jñāna-utpādāna-hetūnām sambandhāt sahakāriṇām |
jñāna-utpipādayiṣayā tri-rūpa-liṅga-ākhyānam
jñāna-udaya-a-gateḥ || sakṛd vijātiya-jātāv apy
jñāna-upādhir an-anya-bhāk | a-śakya-darśanaś tam
jñāna-ekatra hi sthitaḥ | prapattā tad-a-tad-
jñāna-kāraṇatvāt tad-vyaktis tatra vṛttiḥ syāt.
jñāna-kāraṇam ||101|| syād etat - bhavanti
jñāna-kārya-a-ṇipattiḥ kāraṇa-antara-vaikalyam
jñāna-kārya-ārambhinaḥ. tena tat sapakṣe dvidhā
jñāna-kāryāḥ svabhāva-bhedād iti. api ca, tulye
jñāna-kāryeṣu jātir vā yayā anveti vibhāgataḥ ||
jñāna-kāla-avabhāsinaḥ | jñānād a-vyatirekitvam
jñāna-kāla-bhāvi tad-a-tulya-kriyā-kālo na arthaḥ
jñāna-kālikah | sahakāri bhaved artha iti ced
jñāna-kṛtaḥ pratibandha iti cet. syād etat - yat
jñāna-krama-utpattir apy apekṣā-prasādhanī ||
jñāna-gocare | vicāryamāne prastāvo mānasasya iha
jñāna-grahaṇāc ca. ukta-lakṣaṇe 'numāne tal-
jñāna-grāhyam, yathā nīlam dṛṣṭvā nīlam iti jñāne.
jñāna-ghaṭanam tasmāt tac-chāsanam dayā || tataḥ
jñāna-janakānām vyaktir ity ākhyātam etat.
jñāna-janana-yogya-kṣaṇa-antara-utpattir eva ghaṭa
jñāna-janana-śaktir an-ākṣiptā janyasya iti janana
jñāna-janana-sāmārthasya an-ārtha-antaratvāt,
jñāna-janana-sāmārthasya tad-ātmakatvāt. artha-
jñāna-janana-svabhāvāḥ punar a-naṣṭā na janayeyur

SV_13108	atiśaya-hānir utpattir vā. tad yadi teṣāṃ	jñāna-jananah svabhāvaḥ, sarvasya sarvadā sarvāṇi
V3_05208	atiśaya-hānir utpattir vā. tad yadi teṣāṃ	jñāna-jananah svabhāvaḥ, sarvasya sarvadā sarvāṇi
SV_15017	api pradīpa-ādinām nīla-utpala-ādiṣu vitatha-	jñāna-jananāt. tad ime śabdāḥ saṃskāra-nir-
SV_15920	ca prayoge śabdāḥ puruṣe vyāpriyate, tasya	jñāna-jananāt. na puruṣaḥ śabde, tad-ātmany an-
SV_11712	-ātma-an-upakārāt. tad ime sva-viśaya-	jñāna-janane param apekṣamānās tataḥ svabhāva-
PV_03021	vyaktir vyakteḥ pratyakṣatām prati || ātmani	jñāna-janane yac chaktam śaktam eva tat | atha a-
PV_03518	-abhāvād utsided artha-cintanam || ātmani	jñāna-janane śakti-saṅkṣayataḥ śanaiḥ | viśaya-
PV_03191	ca pratītya udeti netra-dhīḥ || sākṣāc cej	jñāna-janane samartho viśayo 'kṣa-vat | atha
PV_03514	jñānam ḡṛṇīyād aparaṃ katham || ātmani	jñāna-janane svabhāve niyatām ca tām | ko nāma
SV_16015	-upādhiḥ sa śrutyā samavasiyate ||302|| taj-	jñāna-janita-jñānaḥ sa śrūtāv a-ṣaṭu-śrutiḥ |
PV_03195	'pare | uktās te sañcitās te hi nimittam	jñāna-janmanaḥ || aṇūnām sa viśeṣāś ca na
SV_16013	||301|| tathā hi yo yad-varṇa-samutthāna-	jñāna-jāḥ jñānato dhvaniḥ | jāyate tad-upādhiḥ sa
PV_02260	eva asya na pāpam gurv-a-mūrtitaḥ | mithyā-	jñāna-tad-udbhūta-tarṣa-sañcetanā-vaśāt || hīna-
SV_08224	| kvacin na anyatra sa eva astu śabda-	jñāna-nibandhanam ||162|| ity antara-ślokaḥ. na
SV_04419	parikṣā-an-aṅga-bhāvataḥ ||77|| arthā	jñāna-niviṣṭās te yato vyāvṛtti-rūpiṇaḥ | tena a-
V1_00106	-a-hita-prāpti-parihārayor niyamenā samyag-	jñāna-pūrvakatvād a-viduṣām tad-vyutpādana-artham
NB_01001	samāptāś ca ayaṃ pramāṇa-viniścayaḥ. samyag-	jñāna-pūrvikā sarva-puruṣa-artha-siddhir iti tad
SV_14009	viveka-a-darśanād ekatvam iti cet. na,	jñāna-paurvāpyeṇa sad-asattva-siddheḥ. svabhāva-
NB_01013	yasya arthasya sannidhāna-a-sannidhānbhyām	jñāna-pratibhāsa-bhedas tat svalakṣaṇam. tad eva
V1_00207	hy arthaḥ pratyakṣaḥ parokṣaś ca. tatra yo	jñāna-pratibhāsam anvaya-vyatirekāv ātmano
SV_04212	teṣāṃ ca a-vastu-dharmatā. na eṣa doṣaḥ.	jñāna-pratibhāsiny arthe sāmānya-sāmānādhikarāṇya-
SV_12423	bādhyā-bādhyā-bhāva-asiddheḥ. etena sarva-	jñāna-pratiṣedha-ādayo 'pi nirvarṇita-uttarāḥ.
SV_16213	siddhā mantra-ākhyā-krama-kāriṇām | puṃsām	jñāna-prabhāvābhyām anyeṣāṃ tad-abhāvataḥ ||308||
SV_00411	eva vastu-yogyatā-lakṣaṇā tad-āśrayā vā	jñāna-pravṛttiḥ, tataḥ saj-jñāna-śabda-vyavahāra-
PV_03132	| na ca an-udita-sambandhaḥ svayaṃ	jñāna-prasaṅgataḥ || manasor yugapad-vṛtṭeḥ sa-
SV_00413	vṛtṭeḥ. asatām ca asattvam anupalabdhir asaj-	jñāna-phalā kācid dhetu-bheda-vyapekṣayā ||3||
V3_10709	na ca a-viruddha-lakṣaṇam atindriyaṃ su-	jñāna-bādhanam. tan na vyāpti-siddhiḥ sarvo vaktā
V1_00608	pratyakṣā iti sarvaḥ sarva-darśi syāt.	jñāna-bhāvaś cet, katham anyasya bhāve '-
V3_06209	siddhiḥ, yato 'yaṃ doṣaḥ. na api sva-viśiṣṭa-	jñāna-bhāvāt, kiṃ tarhi yo 'yam upalambho na asti
V3_05902	'bhāva-vyavahāraḥ, kiṃ tarhi sva-viśiṣṭa-	jñāna-bhāvāt, sarva-a-pratipattau kvacid abhāva-a
V1_00610	- kim idaṃ darśanam nāma iti. tasmāj	jñāna-bhāvād artha-bhāvam icchatā jñānasya tat-
V1_00607	cet, tat punar artha-darśanam artha-bhāvo	jñāna-bhāvo vā syāt. artha-bhāvaś cet, sarve
V1_03604	||39|| tathā kṛta-vyavasthā iyaṃ keśa-ādi-	jñāna-bheda-vat | yadā tadā na sañcodya-grāhya-
PV_03331	viplavā | tathā kṛta-vyavasthā iyaṃ keśa-ādi-	jñāna-bheda-vat || yadā tadā na sañcodya-grāhya-
PV_03050	ca tac chabda-rūpād anyan na dṛśyate ||	jñāna-mātra-artha-karaṇe 'py a-yogyam ata eva tat
SV_14927	asti. sarvasya kenacit kadācij jñānāt.	jñāna-mātra-arthakriyāyām apy a-sāmarthyē vastv
PV_03137	iva yā || sā matir nāma paryanta-kṣaṇika-	jñāna-miśraṇāt | vicchinna-ābhā ity tac citram
SV_16620	bhāvet ||316|| yady āgama-anapekṣam	jñāna-yāthātathyam puruṣasya iṣyate parokṣe 'rthe,
PV_03008	api tathābhāve '-pratiṣedhāt sphuṭa-ābhātā |	jñāna-rūpatayā arthatvāt keśa-ādi iti matiḥ punaḥ
PV_03009	-viśayā keśa-pratibhāsam an-arthakam |	jñāna-rūpatayā arthatve sāmānyē cet prasajyate ||
SV_04003	iti. evaṃ tarhi buddher eva pratibhāso	jñāna-rūpatvāt san eva sāmānyam. tan na, yasmāj
V1_04307	siddhaḥ. dvairūpyam tad-dhiyaḥ (58c) viśaya-	jñāna-rūpābhyām ato dvi-rūpā buddhiḥ siddhā
SV_14011	jñānāni prak sannihita-kāraṇāni pūrva-	jñāna-vaj jātāni eva syuḥ. a-jātāni tu kāraṇa-
V3_01604	nitīraṇā-jñāne. tathā hi na tac cākṣuṣam taj-	jñāna-vat, tad-artha-a-pratipatteḥ, tad-vikāra-an-
V1_00803	artha-antaram anusartum yuktaṃ rasa-ādi-	jñāna-vat. sato 'pi vā tad-ātmana indriya-antara-
SV_11714	asya te janyāḥ. jñeya-rūpa-a-sādhanāt tu	jñāna-vaśena kārya-atiśaya-vācinā śabdena viśeṣa-
PV_03512	kena tasya apy anyena ced imām || mālām	jñāna-vidāṃ ko 'yaṃ janayaty anubandhinim | pūrvā
HB_03619	'sambhavat-pratihatūḥ, sa kiṃ samyag-	jñāna-viparyaya-hetur iṣṭaḥ, āhosvid a-pradarśita-
SV_15016	na hi puruṣa-doṣa-upadhānād eva artheṣu	jñāna-vibhramāḥ. tad-rahitānām api pradīpa-ādinām
V1_03302	-jñānam, a-viśaya-kṛta-viśeṣasya viśeṣaṇa-	jñāna-viśeṣya-jñāna-a-viśeṣād vyavasthā-asiddheḥ.
V3_09904	bheda-āśrayatvāt tad-bhāvasya. na hi svayaṃ	jñāna-viśayatā līngasya līngi-pratipādanam.
SV_10711	iti, tasya ko 'rthaḥ. śabda-arthaḥ kalpanā-	jñāna-viśayatvena kalpitaḥ | dharmo vastv-āśraya-
V1_00412	anubhūta-viśayābhyo 'nirdeśya-lakṣaṇābhyo	jñāna-vyaktibhyaḥ. na ca tābhiḥ sva-santāna-
V1_00408	pramāṇam na anumānam iti bruvāṇaḥ kāśāñcij	jñāna-vyaktinām pravṛttau samvādam viśamvādam ca
PV_03416	-bhidāṃ dhatte śeṣaḥ ku-mati-dur-nayāḥ ||	jñāna-śabda-pradīpānām pratyakṣasya itarasya vā |
V2_07306	-viśayaḥ pratyakṣa-anumāna-abhāvaḥ saj-	jñāna-śabda-vyavahāra-pratiṣedha-phalaḥ, upalabdhī
SV_00408	a-pravṛtti-phalā asati | (3b) saj-	jñāna-śabda-vyavahāra-pratiṣedha-phalā, upalabdhī
V2_07309	||51|| pūrvakaḥ punar anupalambho 'saj-	jñāna-śabda-vyavahāra-pravartana-phalo 'pi,
SV_00411	tad-āśrayā vā jñāna-pravṛttiḥ, tataḥ saj-	jñāna-śabda-vyavahāra-vṛtṭeḥ. asatām ca asattvam
SV_00422	tadā siddhe 'pi viśaye mohād viśayiṇo 'saj-	jñāna-śabda-vyavahārān a-pratipadyamāno viśaya-
V2_05809	asattā, tadā siddhena viśayeṇa viśayiṇo 'saj-	jñāna-śabda-vyavahārān pratipadyate pratipādayati
SV_08205	katham tarhi idānim asaty a-bhinne vastuni	jñāna-śabdāyor anvayinor vṛttiḥ. yathā pācaka-
V3_05708	a-sandigdha eva tan-nimittatve 'py asaj-	jñāna-śabdāyor tad-yogyatā, sāsna-ādi-siddhāv iva
PV_04265	upalabhyeṣu na astitā anupalambhanāt | taj-	jñāna-śabdāḥ sādhyante tad-bhāvāt tan-nibandhanāḥ
V3_05607	an-upalabhyeṣu nāstitā anupalambhanāt | taj	jñāna-śabdāḥ sādhyante tad-bhāvāt tan-nibandhanāḥ

SV_06507	-samvādāt. na punar bhinna-ākāra-grāhiṇām	jñāna-śabdānām eka-vastu-ṣiṣayatvān nānā-phalaḥ
V3_05609	dr̥śya-svabhāva-asattā, tayā siddhayā asaj-	jñāna-śabdās tan-nimittāḥ sādhyanta iti. katham
PV_04010	tasya vastv-a-samāśrayāt || sann artho	jñāna-sa-apekṣo na asan jñānena sādhaḥ | sato
SV_06507	vitathād apy ante tathābhūta eva vastuni	jñāna-samvādāt. na punar bhinna-ākāra-grāhiṇām
PV_03506	na asti tac ca akṣa-je kutaḥ || na ca artha-	jñāna-samvittyor yugapat sambhavo yataḥ |
HB_02609	yogyatāyā a-viśeṣāt, sa tat-saṃsr̥ṣṭaḥ, eka-	jñāna-saṃsargāt. tayoh sator na eka-rūpa-niyatā
HB_02610	tasmād a-viśiṣṭa-yogyatā-rūpayor eka-	jñāna-saṃsarginoh paraspara-apekṣam eva anyatvam
HB_03908	anyathā tayor eva sattā-a-prasiddheḥ,	jñāna-sattā-nibandhanatvāj jñeya-sattā-
V3_05909	-viśeṣābhyām na tat-siddhiḥ, kiṃ tarhi sva-	jñāna-sattā-viśeṣābhyām iti na svatantrā siddhiḥ.
V1_03407	pratyekam parama-aṇuṣv abhāvāt. ekaś ca ayam	jñāna-sanniveśī iti na ca bahūni rūpāni sañcitāni
PV_03457	|| duḥkhasya vedanam kiṃ tu duḥkha-	jñāna-samudbhavaḥ | na hi duḥkha-ādy-a-samvedyam
SV_16618	kiṃ ca, yady atyanta-parokṣe 'rthe 'n-āgama-	jñāna-sambhavaḥ | atīndriya-artha-vit kaścīd asti
SV_16102	-kāle 'pi yadā manda-cāriṇaḥ pūrva-varṇa-	jñāna-sahakāri-pratyaya-apekṣāḥ sva-jñānam
SV_15012	api ca, na apauruṣeyam ity eva yathārtha-	jñāna-sādhanam | dr̥ṣṭo 'nyathā api vahny-ādir a-
PV_02280	api | tāyāt tattva-sthira-a-śeṣa-viśeṣa-	jñāna-sādhanam || bodha-arthatvād gamer bāhya-
PV_03381	jñānena hi vivicyate || artha-kāryatayā	jñāna-smṛtāv artha-smṛter yadi | bhrāntiā
SV_15024	apauruṣeyā api vahny-ādāya ekatra yathārtha-	jñāna-hetavo 'pi sarvatra tathā bhavanti iti.
SV_07509	vr̥ttiḥ sāmānyasya iti. a-vr̥tter na anekatra	jñāna-hetuḥ. ata eva vyakter anyā atha vā an-anyā
SV_08015	'py asya na asti ity a-sambandhān na śabda-	jñāna-hetuḥ. anyathā hy atiprasaṅgaḥ syāt. atītam
SV_07505	kaścīd viśeṣa iti. pūrva-vat paścād api na	jñāna-hetuḥ syāt. samavāyād eva jñāna-hetutve sva
SV_06024	tad-draṣṭur buddhau viparivartamānāms taj-	jñāna-hetutayā tad-anyā-vyāvṛtyā ca a-tathābhūtān
SV_07507	anyeṣām api dr̥śyatā-āpattiḥ. tasmāj	jñāna-hetutā eva vyañjakatvam. tac ca tulyam
SV_15103	na śabdāḥ sthita-svabhāvā iti. api ca, na	jñāna-hetutā eva syāt tasminn a-kṛtake mate |
HB_01906	-avasthā jātāḥ, te saha svabhāva-niṣpattyā	jñāna-hetutām pratipadyanta iti tatra eka-
SV_07501	-ādinā tadvantaḥ syuḥ. na hi vyakter api	jñāna-hetutām muktavā anyā kācīd asty abhivyaktiḥ
SV_15023	atha vā vahny-ādi-vad eva artheṣu ubhaya-	jñāna-hetutvam syāt. na hy apauruṣeyā api vahny-
SV_15015	tathā api sambhāvvyam eva eṣām a-yathārtha-	jñāna-hetutvam. na hi puruṣa-doṣa-upadhānād eva
V1_03215	iti. na hi indriyāni bheda-kāni, sarva-	jñāna-hetutvāt. na artha-ālocanam, a-tādrūpye
SV_07506	api na jñāna-hetuḥ syāt. samavāyād eva	jñāna-hetutve sva-āśraya-samavāyinām anyeṣām api
SV_05714	uktam etat, sati vā kvacid an-āśritam katham	jñāna-hetur iti. pratiṣedhasya ca vidhānāt tat-
SV_13716	-kṣaṇa-siddheḥ. na tasya eva atīśayasya	jñāna-hetoh, tasya tat-sāmagri-pratyayatvāt. ye
V1_01910	-kāle ca kārya-niṣpatter an-upayogāj	jñāna-hetor viśayasya saha-bhāvo viruddhaḥ.
SV_11019	kvacit ||220|| sa tu prahīna-āśravo dur-	jñānaḥ. doṣā hi nirhrāsa-atīśaya-dharmāno vipakṣa
SV_16015	śrutiyā samavasiyate ||302|| taj-jñāna-janita-	jñānaḥ sa śrutāv a-paṭu-śrutiḥ | apekṣya tat-
SV_16013	|| tathā hi yo yad-varṇa-samutthāna-jñāna-jāj	jñānato dhvaniḥ | jāyate tad-upādhiḥ sa śrutiyā
SV_06006	sa eva doṣaḥ. na doṣaḥ, dr̥ṣṭa-viparītasya su-	jñānatvāt. ekaḥ hi kiñcit paśyato 'nyatra tad-
V1_03301	-artha-ālocanatva-asiddheḥ. tathā viśeṣaṇa-	jñānam, a-ṣiṣaya-kṛta-viśeṣasya viśeṣaṇa-jñāna-
PV_03434	arthena upāniyate || sarva-ātmanā hi sārūpye	jñānam ajñānatām vrajet | sāmye kenacid aṃśena
V3_05003	idam avagamyate – prayatna-anantara-bhāvi-	jñānam anitya-kāryam iti. prayatna-anantaram
V3_05407	-darśanāt. ataḥ prayatna-anantara-bhāvi-	jñānam anitya-svabhāva-kāraṇa-kāryam iti siddham.
PV_02145	kṣayāt || hetu-svabhāva-jñānena taj-	jñānam api sādhyate | tāyaḥ sva-dr̥ṣṭa-mārga-uktir
V1_01013	-jñāna-a-ṣiṣayatvāt. tasmān na indriya-	jñānam artha-saṃyojanām kalpanām āviśati. vikalpa
PV_03383	na smaryeta ghaṭas tataḥ || yasmād atīśayāj	jñānam artha-saṃsarga-bhājanam | sārūpyāt tat kim
PV_02001	paricchedaḥ || || pramāṇam avisamvādi	jñānam arthakriyā-sthitiḥ | avisamvādanam śabde
PV_03507	-jñānayoḥ prthak || na hy artha-ābhāsi ca	jñānam artho bāhyaś ca kevalaḥ | eka-ākāra-mati-
V1_02708	balataḥ spaṣṭam bhaya-ādāv iva bhāsate | yaj	jñānam avisamvādi tat pratyakṣam a-kalpakam ||28||
PV_02031	-sañkibhiḥ || tasmād anuṣṭheya-gatam	jñānam asya vicāryatām | kiṭa-sañkhyā-parijñānam
PV_03153	-a-dr̥ṣṭir eva vā | mukhyam yad a-skhalaj-	jñānam ādi-sañketa-gocaraḥ || anumānam ca jāty-
PV_03288	adhyaḥkṣam ato 'khilam || trividham kalpanā-	jñānam āśraya-upaplava-udbhavam | a-vikalpakam
PV_03053	-hāniś ced bhāva-grahaṇa-pūrvakam | taj-	jñānam ity a-doṣo 'yam meyam tv ekaḥ svalakṣaṇam |
SV_14802	ca uktam. yat-pratipatti-nāntarīyakam yaj-	jñānam ity api taj-jñāne sati syāt. na hi yo
PV_02006	sāmānya-vijñānam a-vijñāte svalakṣaṇe | yaj	jñānam ity abhiprāyāt svalakṣaṇa-vicārataḥ ||
SV_14718	dr̥śyasya abhāvāt. adr̥śyatve 'pi na tad-rūpam	jñānam iti kasya kim āyātā pratipattiḥ. na ca
PV_03445	yas tasya na ubhaya-darśanam | tadā artho	jñānam iti ca jñāte ca iti gatā kathā || atha
HB_03816	syāt, na hi teṣv apy asatsu līngini	jñānam iti. niścita-grahaṇam tarhi na kartavyam.
PV_03398	saha-samvitti-niyamāt tac ca sidhyati ||	jñānam indriya-bhedena paṭu-manda-āvila-ādikām |
PV_04198	| kādācitka-phalam siddham tal-līngam	jñānam idṛśam || etena eva prasiddho 'pi
V3_05411	| kādācitka-phalam siddham tal-līngam	jñānam idṛśam ||36|| iti saṅgraha-slokau. etena
PV_03196	na antareṇa aparān aṇūn | tad eka-a-niyamāj	jñānam uktam sāmānya-gocaram || atha eka-
HB_00214	dr̥ṣṭa-bheda-paramārtha-ṣiṣayam smārtaḥ līnga-	jñānam utpadyate. tatra tad ādyam asādhāraṇa-
SV_07304	janakatvāt. kevalam upādāna-balena eva tatra	jñānam utpadyate na viśaya-balena asaty api
V3_00102	yathā eva hi svayam tri-rūpāl līngāl līngini	jñānam utpannam, tathā paratra līngi-jñāna-
V3_09902	pradīpa-ādāyas tu svabhāva-yogyatayā ātmani	jñānam utpādayantas tathā prakāśamānāḥ sva-ātma-
HB_02603	atra upalabdher upalabhamāna-dharmatve taj-	jñānam upalabdhiḥ. tasmād anya-upalabdhir
PV_03513	āsannām janikām dhīyam | a-grhītvā uttaram	jñānam gr̥hṇīyād aparam katham || ātmani jñāna-

NB_01011	-artha-bhāvanā-prakarṣa-paryanta-jaṃ yogi-	jñānam ca iti. tasya viśayaḥ svalakṣaṇam. yasya
V1_01511	evaṃ-vādino 'py avadheya-vacaso loke. artha-	jñānam ca nāma buddhi-sādhanam pratyeti na
V2_06805	taj-janma-lakṣaṇatvāt tad-upakṛtam indriyaṃ	jñānam janayati iti, anyathā an-upakāriṇo
SV_07302	vyañjakā na tu dhūmam apekṣya agnir ātmani	jñānam janayati. tathābhūtasya agneḥ sāksād a-
SV_16102	-varṇa-jñāna-sahakāri-pratyaya-apekṣāḥ sva-	jñānam janayanti, tadā pūrva-varṇa-smaraṇa-apekṣā
PV_03045	a-kāryatvād a-rūpatā || yac ca vastu-balāj	jñānam jāyate tad apekṣyate | na saṅketam na
PV_03339	tasyās ca anubhavas tathā || yadā sa-viśayaṃ	jñānam jñāna-amṣe 'rtha-vyavasthiteḥ | tadā ya
SV_15304	darśana-nivṛtṭyā na tathā syāt. yasya hi	jñānam jñeya-sattām na vyabhicarati, sa evaṃ
V1_03009	pramānasya phalam. prameya-adhigatiḥ. sā hi	jñānam, tac ca phalam iti kim idānim pramānam.
PV_03221	pataty arthe vivecayan || yad yathā bhāsate	jñānam tat tathā eva anubhūyate | iti nāma eka-
V2_04609	-niṣpatteś ca. tathā tayor abhāve taj-jaṃ	jñānam tat-prabhavā vā bhāva-kāraṇa-pratipattiḥ.
PV_02029	a-bhedataḥ || prāmānyam ca parokṣa-artha-	jñānam tat sādhanasya ca | abhāvān na asty
HB_02612	sa kevalas tad-apekṣayā tasmād anyāḥ. taj-	jñānam tat-svabhāvo vā jñātṛ-jñeya-dharma-lakṣaṇā
V2_04603	(1'ab) tri-lakṣaṇāl liṅgād yad anumeye 'rthe	jñānam, tat svārtham anumānam. pratyakṣa-vad asya
PV_03287	upaplavāḥ || śabda-artha-grāhi yad yatra taj	jñānam tatra kalpanā | svarūpaṃ ca na śabda-
PV_03379	katham jñāne 'dhirohati | eka-ākāra-uttaram	jñānam tathā hy uttaram uttaram || tasya artha-
NB_02003	tatra svārtham tri-rūpāl liṅgād yad anumeye	jñānam tad anumānam. pramāṇa-phala-vyavasthā atra
SV_14804	-a-samsargeṇa na pratibhāsate tasya kiñcij	jñānam. tad-abhāvān na sidhyaty a-vācyatā-
SV_14714	syād etat – yat-pratipatti-nāntariyakam yaj-	jñānam tad-gatau niyamena tat-pratibhāsanāt tad a
PV_03016	-pratibhāsataḥ || nila-ādy-a-pratighātān na	jñānam tad-yogya-deśakāḥ | a-jñātasya svayaṃ
V2_05907	-indriya-grāhya-abhāvo 'sty eva. tasmāj	jñānam tad-yogyatā vā asya sattā, tad-vyatireko
V1_02904	a-vikalpaka eva sphuṭa-avabhāsa iti. svapna-	jñānam tarhi viśada-ābham pratyakṣam bhavtv a-
PV_03373	-śaktir na sidhyati || smṛtiś ca idrg-vidham	jñānam tasyās ca anubhavād bhavaḥ | sa ca artha-
PV_03161	tādrg-vijñāna-kāraṇam | bhede 'pi yatra taj-	jñānam tāms tathā pratipadyate || jñānāny api
PV_03418	niyamo yadi || na eṣā api kalpanā jñāne	jñānam tv artha-avabhāsataḥ | tam vyanakti iti
PV_03281	bheda-vyavasthitiḥ || prāg uktaṃ yoginām	jñānam teṣām tad bhāvanā-mayam | vidhūta-kalpanā-
PV_03462	vyabhicārataḥ || tathā artho dhī-manaskārau	jñānam tau ca na sidhyataḥ | na a-prasiddhasya
PV_03386	ādyam eva ekaṃ samyojyeta artha-sambhavāt |	jñānam na a-dṛṣṭa-sambandham pūrva-arthena uttara
PV_03505	tad-dharma-āropanād vinā | sa eva ayam iti	jñānam na asti tac ca akṣa-je kutah || na ca
PV_03458	piḍā duḥkham svayaṃ yadā | na tad-ālambanam	jñānam na tadā evaṃ prasajyate || bhinne jñānasya
HB_04002	tat-sādhanā-pramāṇa-ākṣepa-siddhiḥ, tato 'pi	jñānam na pṛthag ato lakṣaṇam, tena eva
SV_01913	-anitya-artha-kāryatva-abhāve 'pi śravaṇa-	jñānam na bhavati tad-abhāve. na vai na bhavati,
PV_02047	uditam || tad-dhī-vad grahaṇa-prāpter mano-	jñānam na sa-indriyāt | jñāna-utpādana-sāmarthya-
SV_16803	ity apy uktaṃ. apauruṣeyānām śabdānām artha-	jñānam na sampradāyān na yukter na lokād iti
PV_03257	ity a-samvedanam na kim || na ca ekayā dvaya-	jñānam niyamād akṣa-cetasāḥ | sukha-ādy-abhāve
SV_14926	ca teṣv anapekṣeṣu kasyacit kadācit kiñcij	jñānam nivarteta. na ca evaṃ-bhūtam kiñcid asti.
HB_04012	bhāvo 'bhāvo vā dvitīyam akṣipet. na evaṃ	jñānam, para-upalakṣaṇāt trailakṣaṇyād a-
PV_03449	ca na anyat kiñcid vibhāvayate | yat taj-	jñānam paro 'py enām bhuñjīta anyena vid yadi ||
HB_03811	eka-saṅkhyā-vivakṣā, vyavacchedya-abhāvāt.	jñānam punar a-liṅga-dharmaḥ. katham liṅgasya
SV_13918	vastu-vad eva jñānasya api siddhatvāt.	jñānam prati kārakatve kasyacit tathābhūtānām
V1_00108	-artham idam ārabhyate. tad dvididham samyag-	jñānam pratyakṣam anumānam ca (1a) iti. na hy
NB_01002	iti tad vyutpādyate. dvididham samyag-	jñānam. pratyakṣam anumānam ca iti. tatra
V1_00703	-ādy-an-āhita-vibhramam a-vikalpakam	jñānam pratyakṣam. kā punar iyaṃ kalpanā.
NB_01006	-nauyāna-saṅkṣobha-ādy-an-āhita-vibhramam	jñānam pratyakṣam. tat caturvidham. indriya-
V1_01011	mano-vijñāna-abhisamskṛtam indriya-	jñānam pratyeti iti cet, na, yathokta-a-grāhiṇas
SV_00902	-dṛṣṭi-mātreṇa kārya-sāmānya-darśanāt | hetu-	jñānam pramāṇa-ābham vacanād rāgitā-ādi-vat ||12||
NB_01018	so 'numānasya viśayaḥ. tad eva ca pratyakṣam	jñānam pramāṇa-phalam. artha-pratīti-rūpatvāt.
PV_04197	-vṛtti-phalam tataḥ || prayatna-anantaram	jñānam prak sato niyamena na | tasya āvṛty-akṣa-
V3_05408	-kāryam iti siddham. prayatna-anantaram	jñānam prak sato niyamena na | tasya āvṛty-akṣa-
V1_01513	-prajño devānām-priya iti. na artha-	jñānam buddher liṅgam, kiṃ tarhi indriya-arthāv
SV_02808	rūpa-ādi-darśana-anantaram a-liṅgam niścaya-	jñānam bhavati. tat katham asati samārope bhavad
PV_03427	'nubhavo 'khilāḥ || bahir mukham ca taj-	jñānam bhāty artha-pratibhāsa-vat | buddheś ca
PV_03052	-abhāva-ubhaya-āśrayāt || yadi bhāva-āśrayam	jñānam bhāve bhāva-anubandhataḥ | na ukta-
SV_08525	||169|| nir-viśayam eva khalv idam mithyā-	jñānam yad anekatra eka-ākāram iti na tad-
SV_04213	-dharma-dharmi-vyavahārāḥ. yad etaj	jñānam vastu-svabhāva-grāhiṇā anubhavana āhitam
PV_03439	'prakāśyām vyaktaṃ vyaktaṃ katham sitam |	jñānam vyaktir na sā vyaktā ity a-vyaktam akhilam
PV_03463	arthasya cen matā || liṅgam sā eva nanu	jñānam vyakto 'rtho 'nena varṇitaḥ | vyaktāv an-
SV_02806	7|| iti saṅgraha-ślokaḥ. kvacid dṛṣṭe 'pi yaj	jñānam sāmānya-artham vikalpakam | a-samāropita-
HB_03911	tataḥ pravṛttir iti para-upalakṣaṇatvād eva	jñānam siddham iti, tathā api tāv eva bhāva-
V1_01206	| (11ab) na hy ayam ghaṭa iti	jñānam sparśana-indriya-jaṃ yuktam, tathā-
PV_02164	anapekṣya yadā kāyam vāsanā-bodha-kāraṇam ||	jñānam syāt kasyacit kiñcit kutaścit tena kiñcana
SV_15118	nityānām padārthānām svalakṣaṇe kasyacij	jñānam syāt, sarvasya sarvadā syāt. kārya-viśeṣā
PV_03419	'n-upakārāt saha-uditaḥ | vyakto 'n-ākārayam	jñānam sva-ākāreṇa katham bhavet || vajra-upala-
NB_01008	jñānam pratyakṣam. tat caturvidham. indriya-	jñānam. sva-viśaya-anantara-viśaya-sahakāriṇā
SV_17224	abhiprāya-abhāvād iti na niyamo na taj-	jñānam. svabhāva-niyame 'nyatra na yojyeta tayā

SV_11802 api iti cet. na, teṣām anyathā-anumānāt.
 VN_05809 -vacanam nyāyam. tasmād ananubhāṣaṇa-
 PV_03506 | lakṣyate pratibhāso vā na artha-artha-
 PV_03233 indriya-gocaraḥ | na so 'bhidhiyate śabdair
 PV_02030 na asty anuṣṭhānam iti kecit pracakṣate ||
 PV_03212 'ntar anyo 'yaṃ bhāgo bahir iva sthitaḥ |
 SV_05105 mātṛ-sañjñā-ādi-vat. marīcikāyāṃ jala-
 PV_03484 darśanam || smṛter apy ātma-vit siddhā
 SV_13918 āvaraṇa-abhāvasya a-kāryatvāt, vastu-vad eva
 SV_11805 tasya asiddhau tat-kāryasya eva
 V3_02811 apekṣate. pratyakṣe 'rtha-grahaṇam indriya-
 V1_00611 tasmāj jñāna-bhāvād artha-bhāvam icchātā
 V1_03107 'pi bhedo bhinne karmaṇy a-bhinna-ātmano
 V3_05004 jñānam anitya-kāryam iti. prayatna-anantaram
 PV_03305 hi muktva artha-rūpatām | anyah sva-bhedaj
 SV_04006 ca katham artha-antaram vrajet ||71||
 SV_04010 a-vyatiriktam ekasmāt katham anyasya punar
 V1_01414 na vai buddhiḥ pratyakṣā, yena indriya-
 PV_03302 yā kriyā yataḥ || tatra anubhava-mātreṇa
 V1_03111 ca iyam artha-ghaṭanā artha-sārūpyād anyato
 V1_03104 yataḥ. tatra anubhava-mātreṇa sadṛśa-ātmano
 PV_03459 jñānam na tadā evaṃ prasajyate || bhinne
 V3_05011 tu na sarve ghaṭa-kṣaṇāḥ sarvasya indriya-
 PV_03351 avabhāsamānasya tādrśo 'nyādrśo 'pi vā |
 V1_03709 avabhāsamānasya tādrśo 'nyādrśo 'pi vā |
 V3_13705 -lakṣaṇa-virahāc ca, uttara-ābhāsatvena su-
 SV_14927 bhūtam kiñcid asti. sarvasya kenacit kadācij
 HB_03113 bhavati, tad-ātma-niyata-pratibhāsa-
 SV_04005 -rūpatvāt san eva sāmānyam. tan na, yasmāj
 SV_04009 āśrayasya ca utpattau sarvatra syāt. atha vā
 PV_03390 arthasya dur-vāram jñāna-kāla-avabhāsinah |
 PV_03417 kṣaṇikānām vināśataḥ || vyaktiḥ kuto 'satām
 V3_13704 tu jātaya iti. tāḥ sādhanā-dūṣaṇa-lakṣaṇa-
 PV_02282 -arthasya a-virāmataḥ | dayayā śreya ācaṣṭe
 PV_03016 tad-yogyā-deśakaiḥ | a-jñātasya svayaṃ
 V1_02010 spaṣṭa-saṃvedana-pradarśana-artham, sarva-
 V1_03613 arthasya yathā-svabhāvaṃ vyavasthitiḥ, sarva-
 V1_04312 -vyatirekaṃ na brūyāt. so 'pi katham sarva-
 PV_03162 yatra taj-jñānam tāms tathā pratipadyate ||
 SV_03014 yadi punaḥ kevalān eva upādhiṃ śabda-
 PV_03420 so 'nya-anapekṣaṇāt | sakṛt sarvasya janayej
 V3_05209 sarvasya sarvadā sarvaṇi sva-viśayaṇi
 V1_03211 indriya-sannikarṣa-artha-ālocana-viśeṣaṇa-
 SV_14011 svabhāva-viveka-sad-bhāvāt. yady aparāṇi
 SV_05101 svabhāvena eva viparyasyati. na evam indriya-
 SV_13109 sarvasya sarvadā sarvaṇi sva-viśaya-
 SV_05813 vastuni dūra-utsṛṣṭam eva vastu syāc chabda-
 SV_05907 tadā pratipattā vṛkṣam vetti na a-vṛkṣam taj-
 SV_16504 ca kiṃ-kṛtaḥ | tadvat puṃstve katham api
 PV_03466 vā a-jñāto bhavej jñātasya liṅgatā || yadi
 PV_02194 karma bhava-tṛṣṇā-vilaṅghinām | duḥkha-
 PV_03379 || anyathā hy a-tad-ākāram katham
 PV_02112 ekasya kāraṇam | anya-artha-āsakti-viguṇe
 V1_01509 anvīyāt. a-jñāte 'rthe buddher asiddhes taj-
 V2_07907 bhavaty eva hi tasya api jñeya-vyāpini
 PV_02111 -śvasita-ādiṣu || atha hetur yathā-bhāvaṃ
 PV_04007 -sambhavau | sādhanaiḥ sādhanāny artha-śakti-
 SV_15920 atra apy uktaṃ śrotary api prasaṅga iti. taj-
 PV_03519 prāg dhiyā vinā | anya-artha-āsakti-viguṇe
 PV_03418 tad-dhetor niyamo yadi || na eṣā api kalpanā
 SV_04106 'pi jala-ādayaḥ, śrotr-ādi-vad rūpa-ādi-
 V3_01604 varnatvasya aindriyakatvasya iva vā nitiraṇā-
 HB_00309 -jñāna-grāhyam, yathā nilaṃ dṛṣṭvā nilam iti
 PV_03013 cet syān na sarvadā || deśa-bhrāntiś ca na
 PV_03263 arthasya sambhave || saty āntare 'py upādāne

jñānam hi keṣucit satsu vyatireka-anvaya-vat tan-
 jñānayoḥ apratibhā-viśayatvān na pṛthag-vacanam.
 jñānayoḥ pṛthak || na hy artha-ābhāsi ca jñānam
 jñānayo rūpa-bhedataḥ || eka-arthatve 'pi
 jñānavān mrgyate kaścit tad-ukta-pratipattaye | a
 jñānasya a-bhedino bheda-pratibhāso hy upaplavaḥ |
 jñānasya anyasya ca bhinna-bhāva-utpatter
 jñānasya anyena vedane | dirgha-ādi-grahaṇam na
 jñānasya api siddhatvāt. jñānam prati kārakatve
 jñānasya abhāvāt. na hi tatra śabda-rūpam artho
 jñānasya kasyacid vitatha-arthatvāt tat-
 jñānasya tat-pratibandho vācyah. sa ca kārya-
 jñānasya na bhedena niyāmakah, kriyā-
 jñānasya prāk sato niyamena ayogāt, prayatnasya
 jñānasya bhedako 'pi kathaṅcana || tasmāt prameya
 jñānasya rūpaṃ katham arthānām sāmānyam, tasya
 jñānasya rūpaṃ syād vyakty-antara-bhāvinaḥ. tataś
 jñānasya vikalpa-upagame bādā syāt. sa eva tāvad
 jñānasya sadṛśa-ātmanaḥ | bhāvyaṃ tena ātmanā
 jñānasya sambhavati. na hi paṭu-mandatā-ādibhiḥ
 jñānasya sarvatra karmaṇi tena ātmanā bhavitavyam,
 jñānasya sarvasya tena ālambana-vedane | artha-
 jñānasya hetavaḥ. paraspara-sahitās tu viśaya-
 jñānasya hetur artho 'pi ity arthasya iṣṭā
 jñānasya hetur artho 'pi ity arthasya iṣṭā
 jñānāḥ. prabhedah punar āsām ānantiyād a-śakya-
 jñānāt. jñāna-mātra-arthakriyāyām apy a-sāmarthyē
 jñānāt, na hi tad-ātmā tad-anya-ātmā iti. a-
 jñānād a-vyatiriktam ca katham artha-antaram
 jñānād a-vyatiriktam ekasmāt katham anyasya punar
 jñānād a-vyatirekitvam hetu-bheda-anumā bhavet ||
 jñānād anyasya an-upakāriṇah | vyaktaḥ vyajyeta
 jñānād eva a-viśaye 'pravṛtṭeḥ, pratipatter a-
 jñānād bhūtam sa-sādhanam || tac ca abhiyogavān
 jñānān nāma-ādy etena varṇitam || sē va iṣṭā
 jñānānām ātma-saṃvedanasya pratyakṣatvāt. na hi
 jñānānām eka-ākāratva-prasaṅgāt. aneka-ākārās tu
 jñānānām viśayaṃ vyatirecayann upaplava-itarayoḥ
 jñānāny api tathā bhede '-bheda-pratyavamarśane |
 jñānāny upaliyeraṇ, tadā tasya a-samāveśān na
 jñānāni jagataḥ svayam || kramād bhavanti tāny
 jñānāni janayeyuḥ. na cet, na kadācit kasyacid
 jñānāni pratyuktāni, tataḥ karma-sambandha-
 jñānāni prāk sannihita-kāraṇāni pūrva-jñāna-vaj
 jñānāni vikalpakāni. na vā teṣv apy eṣa doṣo '-
 jñānāni sakṛj janayeyuḥ. no cen na kadācit
 jñānābhyām, tad-viśaya-abhimatasya tasya abhāvāt,
 jñānāya eva tad-arthitayā upagamāt. so '-jānānah
 jñāni kaścit katham na vaḥ ||313|| na khalv ete
 jñāne '-paricchinne jñāto 'sāv iti tat kutaḥ |
 jñāne '-viruddhasya pūrva-saṃskāra-vāhinī ||
 jñāne 'dhirohati | eka-ākāra-uttaram jñānam tathā
 jñāne 'n-artha-antara-grahāt || śārīrāt sakṛd
 jñāne 'numānād anveti iti cet, jitaṃ jaḍair jaya-
 jñāne 'ntaśah sāmarthyam virūpe 'pi dhātāu. dhātav
 jñāne 'pi syād viśiṣṭatā | na hi tat tasya kāryam
 jñāne 'sya tāny alam || vicchinna-anugamā ye ca
 jñāne ca prayoge śabdaḥ puruṣe vyāprijate, tasya
 jñāne jñāna-udaya-a-gateḥ || sakṛd vijātiya-jātāv
 jñāne jñānam tv artha-avabhāsatāḥ | tam vyanakti
 jñāne. jvara-ādi-sāmane kāścit saha pratyekam eva
 jñāne. tathā hi na tac cākṣuṣam taj-jñāna-vat,
 jñāne. tad eva hi nila-svalakṣaṇam tathāvidha-
 jñāne tulyam utpattito dhiyah | tathāvidhāyā
 jñāne duḥkha-ādi-sambhavaḥ | na upādānam

SV_02919	api iti. tayor ātmani sambandhād eka-	jñāne dvaya-grahaḥ ||53|| ātma-bhūtasya upādhi-
SV_02921	upakārya-upakāraka-bhāvasya grahaṇāt. eka-	jñāne dvayor api grahaṇam iti. eka-upādhi-viśiṣṭe
SV_05606	| sādṛśyam (108'bc') na hi vayam artha-	jñāne dvāv ākārau paśyāmaḥ. a-paśyantaś ca katham
SV_05001	samsarga-vad yuktam. vibhrama-balāt tu tathā	jñāne na virodhaḥ. nimitta-abhāvād vibhramo
PV_03426	tadā samvedana-ikṣaṇāt || dhiyā tad-rūpayā	jñāne niruddhe 'nubhavaḥ kutaḥ | svaṃ ca rūpaṃ na
SV_05421	'pi tāsām bhāvāt, ākāra-antareṇa ca sva-	jñāne pratibhāsanāt, aneka-ākāra-ayogād ekasya
V1_01413	darśane 'drṣṭir vikalpa-kalpanām indriya-	jñāne pratihanti. na vai buddhiḥ pratyakṣā, yena
PV_03165	anya-apoha-kṛc chrutiḥ || vyatireki iva yaj	jñāne bhāty artha-pratibimbakam | śabdāt tad api
V1_01205	sprṣṭvā grhṇāti iti cet, na ayam ghaṭa iti	jñāne varṇa-pratyavabhāsanāt | (11ab) na hy ayam
PV_02092	ca bhedena rūpaṃ buddhau na bhāsate || śabda-	jñāne vikalpena vastu-bheda-anusāriṇā | guṇa-
SV_14802	-nāntariyakam yaj-jñānam ity api taj-	jñāne sati syāt. na hi yo vijñāne svarūpeṇa a-
V1_00708	pratitih kalpanā. na hi sā indriya-	jñāne sambhavati, arthasya sāmartyena
SV_05218	| (104ab) katham idānīm vyaktinām tatra	jñāne sāmartya-gatiḥ, pratyekam tāsām abhāve 'pi
PV_03211	tatra ke vayam || tasmān na artheṣu na	jñāne sthūla-ābhāsas tad-ātmanaḥ | ekatra
PV_03378	-amśa-avalambinā | eka-ākāra-viśeṣeṇa taj-	jñānena anubadhyate || anyathā hy a-tad-ākāraṃ
SV_13712	na vā kiñcid apy a-viśeṣāt. tathā hi. sva-	jñānena anya-dhī-hetuḥ siddhe 'rthe vyañjako
V1_02709	a-kalpakaṃ ||28|| yoginām api śruta-mayena	jñānena arthān grhītvā yukti-cintā-mayena
PV_02145	hetor abhyāsataḥ kṣayāt || hetu-svabhāva-	jñānena taj-jñānam api sādhyate | tāyaḥ sva-drṣṭa
SV_05122	grhyeta, a-pratitā eva vyaktiḥ syād anena	jñānena. tadā kadācit sambaddhasya a-grhītasya
V1_02109	samvedana-rūpāḥ. eka-artha-samavāyinā tu	jñānena samvedyanta ity eke. teṣām api tad-a-tad-
NB_01009	-viśaya-anantara-viśaya-sahakāriṇā indriya-	jñānena samanantara-pratyayena janitaṃ tan mano-
V1_01905	) pratyakṣam iti vartate. mānasam api indriya-	jñānena samanantara-pratyayena sva-viśaya-
PV_04010	|| sann artho jñāna-sa-apekṣo na asan	jñānena sādhaḥ | sato 'pi vastv-a-saṃśliṣṭā a-
PV_03380	ātma-ākāraś ca kaścana | dviṭiyasya tṛṭiyena	jñānena hi vivicyate || artha-kāryatayā jñāna-
PV_02041	sā āsīt paścād apy astu tādrṣī | taj-	jñānair upakāryatvād uktaṃ kāya-āśritaṃ manaḥ ||
SV_04501	-a-kārya-nyatā-āśrayaiḥ | ekatvena abhidhā-	jñānair vyavahāraṃ pratāryate ||82|| tathā aneka-
SV_15318	vā sādhyā-dharmini | tan-niścaya-phalair	jñānaiḥ sidhyanti yadi sādhanam ||290|| tathā ca
SV_10223	a-pramāṇam anupalabdhir iti. svabhāva-	jñāpaka-ajñānasya ayam nyāya udāhṛtaḥ | (201ab)
V2_06510	na santi iti śakyante 'dhyavasātum. yo 'pi	jñāpaka-abhāvād atīndriyaḥ pratikṣipyate 'rthaḥ
SV_10313	kārya-utpādana-niyama-abhāvāc ca bhavej	jñāpaka-asiddhiḥ. na iyatā tad-abhāvaḥ. punaḥ
V2_06602	kārya-utpādana-niyama-abhāvāc ca bhavej	jñāpaka-asiddhiḥ. na iyatā tad-abhāvaḥ. punaḥ
PV_03392	idrṣī | bhāya-artha-āśrayiṇī yā api kāraka-	jñāpaka-sthitiḥ || sā api tad-rūpa-nirbhāsās
SV_12425	sādhana-sampradāyo na iti nyāyaḥ. na a-drṣṭa-	jñāpako '-tat-svabhāva ity api. satām api kārya-
V3_09103	jñāpayati, tad-asiddhau sandehe vā na	jñāpakaḥ, śabda-vat. trairūpyāc ca hetur arthaṃ
V3_09103	-sandehe prapattīṇām a-sādhanam ||67||	jñāpako hi hetur yad-ātmatayā jñāpayati, tad-
PV_04180	bhedād dharmino hetu-bhāvinaḥ | asiddher	jñāpakatvasya dharmy-asiddhaḥ sva-sādhane ||
SV_11724	'pratipatti-prasaṅgāt, a-prasiddhasya a-	jñāpakatvāt. sannidhi-mātreṇa jñāpane '-
PV_04180	-bhedānām a-tattve tad-a-sambhavāt || jñāpya-	jñāpakayor bhedād dharmino hetu-bhāvinaḥ |
SV_10303	-mātreṇa asan nāma yathā uktaṃ prak. yo 'pi	jñāpakasya liṅgasya abhāvād atīndriyaḥ
V3_09101	avinābhāva-niyama-abhāvād iti. asiddha-	jñāpana-aṅgasya jñāpanaṃ praty a-śaktitaḥ |
V2_07401	darśana-ādāv upayujyate, saṃśayāt, a-niścita-	jñāpana-aṅgād a-pratīteḥ. prathamā tv atra
SV_03310	'śva-vyavaccheda-mātraṃ jijñāsate tathābhūta-	jñāpana-arthaṃ tathā-kṛta-saṅketena śabdena
HB_03903	-darśanāt. tena bhāva-abhāvābhyāṃ gamaka iti	jñāpana-arthaṃ niścita-grahaṇam. tena na para-
V3_00107	na apy an-arthataḥ ||1|| siddhir iti	jñāpana-arthaṃ. yathā āhur eke – parasya
V2_06810	na sidhyati. na apy arthavattā. arthebhyo	jñāpana-icchā, tayā artha-jñāpanāya prayujyanta
V2_06813	niyato 'rtheṣu, yatas tadutpattiḥ. kiṃ tarhi	jñāpana-śaktir ayam asya eva pratipādaka iti. sā
SV_11302	eva pauraṣyatā. na samaya-ākhyānam. artha-	jñāpana-hetur hi saṅketaḥ puruṣa-āśrayaḥ | girām
SV_11814	paramparayā. sa eva sampradāya-apekṣo 'rtha-	jñāpanaṃ kiṃ na karoti. sa ca śabdo yad
V3_09101	-niyama-abhāvād iti. asiddha-jñāpana-aṅgasya	jñāpanaṃ praty a-śaktitaḥ | trairūpya-asiddhi-
PV_04263	astitvam upalabdher na ca aparam | ity a-jñā-	jñāpanāya ekā an-upākhyā udāhṛtir matā || viśaya-
HB_03914	niścayaḥ, tad-adhīnā sattā-prasiddhir iti	jñāpanāya niścita-vacanaṃ kṛtam asmābhiḥ. yato
V2_06811	arthebhyo jñāpana-icchā, tayā artha-	jñāpanāya prayujyanta iti tais tadvantaḥ syuḥ
SV_03410	-antaram eva tad bhavati. tathābhūtasya eva	jñāpanāya śabdasya kṛta-saṅketatvāt. nanu ca
SV_14512	ucyate. naśyan bhāvo '-para-apekṣa iti taj-	jñāpanāya sā | avasthā a-hetur uktā asyā bhedam
SV_03408	kṛtā api vā pāka ity anyena vā tathābhūta-	jñāpanāya svayaṃ kṛtena samayena. na punas tathā-
SV_11725	prasiddhasya a-jñāpakatvāt. sannidhi-mātreṇa	jñāpane '-vyutpannānām api syāt. na anumānāt
SV_14516	dharmā-antara-pratiṣedha-arthaṃ tat-svabhāva-	jñāpanena artha-antaram iva dharmino dharmam
V3_09103	||67|| jñāpako hi hetur yad-ātmatayā	jñāpayati, tad-asiddhau sandehe vā na jñāpakaḥ,
SV_13106	-vṛttaya eva syuḥ. tat saty apy āvaraṇe	jñāpayeyur eva indriya-ādayaḥ. na ca tathā.
V3_05205	-svabhāva-vṛttaya eva. tat saty apy āvaraṇe	jñāpayeyur eva indriya-ādayaḥ, na ca tathā.
PV_04180	sarva-bhedānām a-tattve tad-a-sambhavāt ||	jñāpya-jñāpakayor bhedād dharmino hetu-bhāvinaḥ |
SV_16606	kiṃ tarhi sā eva āgama-pravṛttir na	jñāyata iti cet. svayaṃ samarthasya prasādhane
SV_14921	ye kadācit kvacit kenacij jñātāḥ santo na	jñāyante, teṣām sattā-anubandhī nāśa iti brūmaḥ.
PV_04199	pṛthak kṛtiḥ | kāryeṇa saha nirdeśe mā	jñāsit sarvam idṛśam || vyutpatty-arthi ca hetu-
SV_14920	syād api yā a-naśvara-ātmānaṃ janayet. na,	jñeya-adhikārāt. ye kadācit kvacit kenacij jñātāḥ

PV_02008	na eva asti prāmāṇyād vastu-sad-gateḥ |	jñeya-anityatayā tasyā a-dhrauvyāt krama-janmanah
SV_09421	abhāvān nir-viśeṣaṇā eva sā. katham abhāvo	jñeya-abhidheya-prameyatvaiḥ so 'pi siddha eva.
V3_07302	abhāvān nir-viśeṣaṇā eva sā. katham abhāvo	jñeya-abhidheya-prameyatvaiḥ so 'pi siddha eva.
SV_06126	vacanasya. tathā vyavahāra-upanītānām	jñeya-ādi-padānām api kenacid vyavacchedyena
SV_06114	||122|| vyartho 'nyathā prayogaḥ syāt taj	jñeya-ādi-padeṣv api | vyavahāra-upanīteṣu
SV_06109	-ādi-śabdeṣv artha-antara-vyavacchedaḥ, atha	jñeya-ādi-padeṣu katham, na hy a-jñeyam kiñcid
SV_06213	-arthā viplava eva ghaṭa-ādi-śabdeṣu. tādr̥śo	jñeya-ādi-śabdeṣv api yathā-darśanam asty eva.
SV_06206	a-vyavahāra-upanītaś ca na eva kaścij	jñeya-ādi-śabdo 'sti, vākya-gatasya padasya artha
HB_02612	anyah. taj-jñānam tat-svabhāvo vā jñātr-	jñeya-dharma-lakṣaṇā anupalabdhiḥ. sā abhāvam
SV_11713	-atiśayam svī-kurvanti. tena asya te janyāḥ.	jñeya-rūpa-a-sādhanāt tu jñāna-vaśena kārya-
V2_07906	caramatvasya. bhavaty eva hi tasya api	jñeya-vyāpini jñāne 'ntaśaḥ sāmartyam virūpe 'pi
SV_06209	anya-apoha ucyate. a-nirdiṣṭa-prayogaḥ tu	jñeya-śabdasya ko 'rtha iti praśne na kaścic
HB_03908	-a-prasiddheḥ, jñāna-sattā-nibandhanatvāj	jñeya-sattā-vyavasthāyāḥ. tasmāt sarvatra sattā-
SV_15304	-nivr̥tṭyā na tathā syāt. yasya hi jñānam	jñeya-sattām na vyabhicarati, sa evaṃ bruvāṇaḥ
V3_07704	ātmasāt kuryāt. a-vyavaccheda-rūpā api khalu	jñeyatva-ādayo dharmāḥ kathañcid a-vastūnām api
SV_13123	sambandha-abhāva-ādayo 'py uktāḥ. tasya ca a-	jñeyatvam. upakārād eva jñāna-utpatteḥ. tasmād
V3_05307	sambandha-abhāva-ādayo 'py uktāḥ. tasya ca a-	jñeyatvam, upakārād eva jñāna-utpatteḥ. tasmād
SV_06111	syāt, tato bhedena viśayī-karaṇa eva tasya	jñeyatvāt. na eṣa doṣaḥ, yasmāt kvacin niveśanāya
PV_03007	-ādayo na sāmānyam an-artha-abhiniveśataḥ |	jñeyatvena grahād doṣo na abhāveṣu prasajyate ||
SV_09422	so 'pi siddha eva. tat kim idānīm	jñeyam asti iti siddhir astu. tathā api kiṃ
V3_07303	so 'pi siddha eva. tat kim idānīm	jñeyam asti iti siddhir astu. tathā api kiṃ
SV_06110	atha jñeya-ādi-padeṣu katham, na hy a-	jñeyam kiñcid asti yato bhedaḥ syāt, tato bhedena
PV_02020	śabde 'py avyabhicāriṇi | doṣavat sādhanam	jñeyam vastuno vastu-siddhitaḥ || yathā tat
PV_04258	sa-dhūmaś cet sa-pāvakaḥ || nāntariyakatā	jñeyā yathāsvam hetv-apekṣayā | svabhāvasya
SV_11703	vyaktir iṣyate ||234|| ghaṭa-ādiṣv api yukti-	jñair a-viśeṣe 'vikāriṇām | vyañjakaiḥ svaiḥ
SV_10007	vyavasthāpyate, vikāra-darśanena iva viśam a-	jñaiḥ. tad ayam sattā-vyatirekeṇa na anyat kiñcid
V2_08209	vyavasthāpyate, vikāra-darśanena iva viśam a-	jñaiḥ. tad ayam sattā-vyatirekeṇa na anyat kiñcid
HB_00802	-mālayā iti iyān eva sādhana-vākya-prayogo	jjyāyān. atra api na kaścit pakṣa-dharma-sambandha
VN_02224	ādipana-ādibhir api iti vaktavyam. tasmān na	jjyāyān ayam tattva-rakṣaṇa-upāyāḥ. sādhana-
PV_03381	artha-smr̥ter yadi | bhr̥ntyā sañkalanam	jjyotir manaskāre 'pi sā bhavet || sarveṣām api
NB_03130	-udāharaṇam, yaḥ sarvajña āpto vā sa	jjyotir-jñāna-ādikam upadiṣṭavān, yathā – ṛṣabha-
SV_04109	vā guḍūci-vyakty-ādayaḥ saha pratyekam vā	jvara-ādi-śamana-lakṣaṇam ekaṃ kāryam kurvanti. na
SV_04120	kṣetra-ādi-bhede 'pi (75bc) yadi hi sāmānyāj	jvara-ādi-śamanam kāryam syāt. tasya a-viśeṣād
SV_04107	jala-ādayaḥ, śrotr-ādi-vad rūpa-ādi-jñāne.	jvara-ādi-śamane kāścit saha pratyekam eva vā |
PV_02141	| tad-bhūta-bhinna-ātmatayā šeṣam a-kleśa-nir-	jvaram || kāya-vāg-buddhi-vaiguṇyam mārṅga-uktya-a-
SV_12206	hetv-antaram pratikṣipyate. yadi hi vinā	jvālayā syād anyatra api syād iti. tatra jvālā-
SV_12217	ca tādavasthya-a-niyamāt. yad api vinā	jvālayā syād anyatra api syād iti. bhavaty eva.
VN_00819	yathā pradīpasya vijñāna-varti-vikāra-	jvālā-antara-utpādanāni, anekasya api cakṣur-āder
SV_12203	||243|| yathā ādyo 'pi pathika-kṛto 'gnir	jvālā-antara-pūrvako na araṇi-nirmathana-pūrvakaḥ.
SV_11020	-abhibhava-utkarṣa-apakarṣam sādhayanti	jvālā-ādi-vat. te hi vikalpa-prabhavaḥ saty apy
SV_11023	tat-pāṭave nir-anvaya-vināśa-dharmāṇaḥ syuḥ.	jvālā-ādi-vad eva. tena syād api nir-doṣaḥ.
SV_12207	jvālayā syād anyatra api syād iti. tatra	jvālā-itara-janmanor a-bādhyā-bādhakatve jvālā-
SV_12213	kalasya ātmanas tad-a-tattva-virodhāt. na ca	jvālā-itara-janmanor bādhyā-bādhakatā pathika-
SV_12205	iti. katham punaḥ pathika-agner vyabhicāraḥ.	jvālā-udbhava-sāmartyam hy āśritya dahanasya
SV_12215	-sambhava-abhāvāt. evaṃ-bhūtaḥ pathika-agnir	jvālā-prabhava iti syāt. na sarvaḥ. tatra viśeṣa-
SV_12213	bādhyā-bādhakatā pathika-agnau. tasya	jvālā-prabhava-vyatirekeṇa a-sambhava-abhāvāt.
SV_12208	jvālā-itara-janmanor a-bādhyā-bādhakatve	jvālā-prabhavatvam anyathā api syād iti dharmayor
SV_12219	pradarśya tad-abhāvam pradarśayet, tatra vā	jvālām, syād etat – tasmān na ekasya para-pūrvakam
VN_04106	yathā nityaḥ śabdo jabagaḍadaśatvāt	jhabhañghadhadhaṣa-vad iti. sādhana-an-upādānān
SV_16304	-maithuna-hīna-karma-ādi-bahulānām vratānām	ḍākinī-bhaginī-tantra-ādiṣu darśanāt, taiś ca
SV_12310	satyam asti. na kevalam tayor eva. kiṃ tarhi	ḍiṇḍika-purāṇa-itarayor api. na ca sva-prakriyā-
HB_00717	eva prayogeṇa vākya-pratīter bhāvād iti	ḍiṇḍika-rāgam parityajya akṣiṇi nimilya cintaya
SV_12518	tad ayam anādiḥ pūrva-pūrva-darśana-pravṛtto	ḍimbhaka-pāṃsu-kṛiḍa-ādi-vat puruṣa-vyavahāra iti
SV_06822	ye 'pi pṛthak samastā vā kvacid upayuṅyante,	ta avasthā-viśeṣa-vācibhiḥ sakṛd eva śabdaiḥ
PV_03274	bhāve 'nyatra api sā bhavet || tasmāt	ta āntarā eva samvedyatvāc ca cetanāḥ |
PV_03030	anya-vyāvṛtti-lakṣaṇam | yan niṣṭhās	ta ime śabdā na rūpaṃ tasya kiñcana || sāmānya-
VN_00721	kambala-ādiṣu nānā-arthakriyā-śabda-virodhāt	ta eka-rūpāḥ samudāya-antara-a-sambhāvinim
SV_06713	anena tatra yogyās te 'rthāś codanīyāḥ.	ta ekena vā śabdena codyeran bahubhir vā iti
SV_09301	etat sarve śabdā viveka-viśayā vikalpāś ca.	ta ete eka-vastu-pratiśaraṇā api yathāsvam avadhi
HB_01611	svabhāvata eva te. tān paśyanto vidmaḥ –	ta ete kārakā iti. satyam, idam apy asti –
SV_00214	pramāṇena niścitāv uktau pakṣa-dharmaś ca.	ta ete kārya-svabhāva-anupalabdhī-lakṣaṇāś trayo
V3_04711	eva niścayāt sādhanam dūṣaṇam vā.	ta ete nava pakṣa-dharmā nirdiśyante –
SV_05014	eka-kārya-janana-śaktir eṣṭavyā. tatas	ta eva anyebhyo bhidyamānāś tādr̥ṣam pratyayam
HB_01308	-bhede 'py a-bhedas tat-kārya-viśeṣasya iti	ta eva ete kārāṇa-śakti-bhedā yathāsvam
SV_14922	teṣam sattā-anubandhī nāśa iti brūmaḥ.	ta eva kṛtakā anityāḥ sādhyante. na hy ayam

SV_04224	na svalakṣaṇam, tatra a-pratibhāsanāt.	ta eva ca kutaścid vyāvṛttāḥ punar anyato 'pi
SV_02510	iti kutaḥ. nir-bīja-bhrāntī-ayogād iti cet.	ta eva tad-eka-kāryā bījam, saṅkhyā-samyoga-kārya-
SV_04421	iva ābhānti vyāvṛttāḥ punar anyataḥ ||78||	ta eva teṣāṃ sāmānya-samāna-ādhāra-gocaraiḥ |
SV_05002	nimitta-abhāvād vibhramo 'yukta iti cet.	ta eva bhāvās tad-eka-artha-kāriṇo 'nubhava-
SV_08403	tasmād viśeṣā eva janakā na sāmānyam. tatas	ta eva vastu. yasmāt sa pāramārthiko bhāvo ya eva
VN_01002	-pravṛtti-bhedebyo vyavasthā iti cet, nanu	ta eva sarva-viśayasya asad-vyavahārasya abhāvān
SV_06816	-kārya-sādhana-ākhyena viśeṣeṇa viśiṣṭās	ta evam ucyante. na punar atra anyat kiñcid yathā
V2_08102	eva upayanty apayanti ity anityāḥ.	ta evam-prakṛtayaḥ sva-hetu-prakṛtim evam-rūpām
SV_10812	a-puruṣa-artha-phalāni ca. viśa-śamanāya	taṇḍula -phaṇa-ratna-alāṅkāra-upadeśa-vat, kāka-
HB_01814	kṣaṇike dravye viśeṣa-an-utpatteḥ. na hi	taṇḍula -ādīnām dahana-udaka-ādibhyaḥ krameṇa
SV_01014	| sambhāvya-vyabhicāratvāt sthāli-	taṇḍula -pāka-vat ||13|| na hi bahulam pakva-
V2_09203	| sambhāvya-avyabhicāratvāt sthāli-	taṇḍula -pāka-vat ||65|| na hi bahulam pāka-
SV_17324	vad eka-sthāly-antar-gamād dṛṣṭa-vad a-dṛṣṭa-	taṇḍula -pāka-sādhana-vac ca a-sāadhanam uktam. tad-
HB_01811	bhāvāḥ pratyayatām pratipadyante, yathā	taṇḍula -bīja-ādibhya odana-aṅkura-ādi-janmani
SV_00809	gatiḥ (10'cd') na anāgatānām vyabhicārāt	tat (10'd') tasmād iyaṃ kārya-liṅga-jā ||10||
SV_12923	anityaṃ yatna-sambhūtaṃ pauraṣeyaṃ kathaṃ na	tat | (251ab) avaśyaṃ hy anityam utpattimat
SV_06619	8|| yad rūpaṃ śābaleyasya bāhuleyasya na asti	tat | a-tat-kārya-parāvṛttir dvayor api ca
PV_02106	|| ekayā aneka-vijñāne buddhyā astu sakṛd eva	tat | a-virodhāt krameṇa api mā bhūt tad-a-
PV_03021	|| ātmani jñāna-janane yac chaktaṃ śaktam eva	tat | atha a-śaktaṃ kadācic ced a-śaktaṃ sarvadā
V3_10511	| sādhyā-kāla-aṅgatā vā na nivṛtter upalakṣya	tat | tata eva a-pratijñā-artho viśeṣo dharmā-
PV_03050	-mātra-artha-karaṇe 'py a-yogyam ata eva	tat | tad a-yogyatayā a-rūpaṃ tad dhy a-vastuṣu
PV_03103	-āśraya-saṃsiddhau sāmānyam siddham eva	tat | tad-asiddhau tathā asya eva hy anumānam
PV_03087	ekasya dharmasya svabhāva-uktyā parasya	tat | na astitvaṃ kena gamyeta virodhāc ced aśāv
PV_03201	svabhāvaṃ citraṃ hi maṇi-rūpaṃ yathā eva	tat | nila-ādi-pravibhāgās ca tulyas citra-ṭa-
PV_04123	tasya kvacit sidhyet siddham vastu-balena	tat | pratīti-siddha-upagame śaśiny apy a-
PV_03147	apy anvayī-vijñānam śabda-vyakty-avabhāsi	tat | varṇa-ākṛty-akṣara-ākāra-śūnyam gotvaṃ hi
PV_04188	| sādhyā-kāla-aṅgatā vā na nivṛtter upalakṣya	tat | viśeṣo 'pi pratijñā-artho dharmā-bhedān na
PV_03360	| a-tad-ātmani tādātmya-vyavasāyena na iha	tat || a-darśanāj jagaty asminn ekasya api tad-
PV_03320	| tad-artha-vedanaṃ kena tādrūpyād vyabhicāri	tat || atha so 'nubhavaḥ kva asya tad eva idaṃ
PV_03021	a-śaktaṃ kadācic ced a-śaktaṃ sarvadā eva	tat || tasya śaktir a-śaktir vā yā svabhāvena
PV_04164	paraṃ pratinyastam sādhyam na iṣṭam tadā api	tat || pratyāyana-adhikāre tu sarva-asiddha-
PV_02051	-bhāva-bhāvād vaśyatvāt prāṇa-apānau tato na	tat || preraṇa-ākaraṣaṇe vāyoḥ prayatnena vinā
PV_03235	| ekasya eva kuto rūpaṃ bhinna-ākāra-avabhāsi	tat || vṛtter dṛśya-a-parāmarśena abhidhāna-
SV_13213	indriyasya hi saṃskāraḥ śṛṅyūn nikhilam ca	tat ||254|| tatra yadi saṃskṛtena upalambha ity a
V1_03905	| a-tad-ātmani tādātmya-vyavasāyena na iha	tat ||51|| a-darśanāj jagaty asminn ekasya api
PV_02021	|| yathā tat kāraṇam vastu tathā eva	tad -a-kāraṇam | yadā tat kāraṇam kena matam na
SV_04221	tad arthakriyā-kāritayā pratibhāsanāt	tad -a-kāribhyo bhinnam iva, na ca tat tattvaṃ
SV_04206	-pratyabhijñāna-ādikām arthakriyāṃ kurvantas	tad -a-kāribhyo bhedād a-bhinnā ity ucyante, ekena
SV_04427	maṇau yathā ||81|| tatra eka-kāryo 'neko 'pi	tad -a-kārya-anyatā-āśrayaiḥ | ekatvena abhidhā-
VN_04101	hy upanyasta-sāadhanasya samarthane kartavye	tad -a-kṛtvā aparasya prasaṅgena a-prasaṅgena vā a
PV_03451	| sā dhīr nir-viśayā prāptā sāmānyam ca	tad -a-grahe || na gṛhyata iti proktaṃ na ca tad-
HB_02410	sāmagry-antara-vat. na ca dhūmasya	tad -a-taj-janyaḥ svabhāvo yukta eka-svabhāvāt.
SV_14413	-utpādanasya ca rūpa-niṣpādana-lakṣaṇatvāt.	tad -a-tat-kriyā-vikalo na kartā eva iti na
SV_12304	tasmāt kāraṇāni vivecayāt artheṣv api	tad -a-tat-pratibhaveṣu svabhāva-bhedo darśaniyaḥ.
V3_12605	sad-asad-ubhaya-an-ubhaya-vyavasthāś ca	tad -a-tat-samayavatām a-niścita-sāadhanā na ekānta
V1_02113	kim ajñānam vijñāna-a-bhinna-hetu-jam ||22||	tad -a-tat-svabhāvānām bhāvānām tādrūpyam a-
SV_12212	avasthā-bhedini viśeṣe. niṣ-kalasya ātmanas	tad -a-tattva-virodhāt. na ca jvālā-itara-janmanor
V2_08811	eva ity avyabhicāraḥ. na apy ākāra-bheda eva	tad -a-tattve nibandhanam, api tu svabhāva-antaram
SV_06015	-ākhye jñāna ekatra hi sthitaḥ | prapattā	tad -a-tad-dhetūn arthān vibhajate svayam ||119||
SV_10013	na apy anya-kriyāyām tasya kiñcid iti.	tad -a-tad-rūpa-a-karaṇāc ca akiñcitkaro na
V2_08215	atas tan-nāśano na anya-kāri. tena ayaṃ	tad -a-tad-rūpa-a-karaṇād akiñcitkaro na apekṣyate.
PV_03251	iti kecana || tad-a-tad-rūpiṇo bhāvās	tad -a-tad-rūpa-hetu-jāḥ | tat-sukha-ādi kim
V1_02111	ity eke. teṣāṃ api tad-a-tad-rūpiṇo bhāvās	tad -a-tad-rūpa-hetu-jāḥ | tat sukha-ādi kim
SV_14714	-jñānam tad-gatau niyamena tat-pratibhāsanāt	tad a-tad-rūpaṃ apy a-vācyam iti. na, tasya niḥ-
HB_03009	-a-vyavacchede tat-pariccheda eva na syāt,	tad -a-tad-rūpayor a-vivekāc iti. ya eṣa kasyacid
PV_03251	artha-āśrayiṇā vedyā vijñānena iti kecana ||	tad -a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ |
V1_02111	tu jñānena saṃvedyanta ity eke. teṣāṃ api	tad -a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ |
SV_06107	ekatra dṛṣṭāyā anyatra draṣṭum a-śakyatvāt,	tad -a-tadvator vṛkṣa-a-vṛkṣatve vyaktir ekā eva
PV_03245	-grahaṇe 'py asya niyata-grāhyatā matā ||	tad a-tulya-kriyā-kālaḥ katham sva-jñāna-kālikāḥ |
V1_01908	api viśaya-antarasya. sva-jñāna-kāla-bhāvī	tad -a-tulya-kriyā-kālo na arthaḥ sahakāri iti cet,
SP_00013	|| paśyann ekam a-dṛṣṭasya darśane	tad -a-darśane | a-paśyan kāryam anveti vinā apy
PV_03343	-ātmakam bhāvam eka-ātmatvena darśayat |	tad a-dṛṣṭam katham nāma bhaved arthasya darśakam
PV_03414	vāraṇe | artha-an-arthau na yena stas	tad -a-dṛṣṭam karoti kim || tasmāt saṃvid yathā-
PV_02176	janma vā hetu-sannidheḥ | kadācic upalambhāt	tad a-dhruvaṃ doṣa-niśrayāt || duḥkham hetu-
SV_08216	na bhavati iti niyamam arhati. na khalu vai	tad a-nimittam vāsanā-viśeṣa-nimittatvāt. bāhyam

SV_09502	-sambandha-ākhyāna-mātrād iṣṭa-siddheḥ.	tad-a-nirdeṣe ca katham tad-viśiṣṭena anvayaḥ.
V3_07406	-sambandha-ākhyāna-mātrād iṣṭa-siddheḥ.	tad-a-nirdeṣe vā katham tad-viśiṣṭena anvayaḥ.
V1_01608	a-pratibhāsanāt | arthasya dṛṣṭāv iva	tad a-nirdeśyasya vedakam ||15|| tac ca idam
V3_09410	-asiddhau. kramas tu tat-kāryatvāt tasya	tad-a-niṣpattāv a-niṣpatteḥ. a-bheda eva atitarām
PV_03104	asya eva hy anumānam prasiddhaye || kvacit	tad a-parijñānam sadṛśa-apara-sambhavāt |
SV_17207	-niyataḥ sarvatra योग्यत्वāt. a-yogyatve ca	tad-a-pracyuter a-vidheyasya puruṣāṅnam kvacid
HB_03008	eva tad-abhāvaḥ, tad-anya-pratipattir eva ca	tad-a-pratipattir ucyate. anyathā tat-
VN_02220	ukta-nyāye tattva-arthī cet pratipadyeta,	tad-a-pratipattāv apy anyo na pratipadyeta iti.
VN_06003	api sādhana-anantaram uttare pratipattavye	tad-a-pratipattiyā vikṣepa-pratipattir
VN_00418	-asiddheḥ, vastutaḥ kāryasya apy upādāne	tad-a-pratipādanāt. anupalabdihāv api pratipattur
VN_05103	cet, na, sāksinām yatnena pratipādyatvāt,	tad-a-pratipādane doṣa-abhidhānāt, pratipādyasya
SV_10725	-icchāḥ sarvā yathārtha-bhāvinyah. na ca	tad-a-pratibaddha-svabhāvo bhāvo 'nyam gamayati.
V2_06606	-icchāḥ sarvā yathārtha-bhāvinyah. na ca	tad-a-pratibaddha-svabhāvo bhāvo 'nyam gamayati.
NB_02020	-pratibandhe hi saty artho 'rtham gamayet.	tad-a-pratibaddhasya tad-avyabhicāra-niyama-
V1_02509	vivarta iti cet, pratyakṣo viśaya-upabhogaḥ,	tad-a-pratyakṣatve 'nya-pratyakṣa-vat sarva-a-
PV_03475	dhiyaḥ siddhir na arthāt tasyaḥ kathañcana |	tad-a-prasiddhāv arthasya svayam eva a-
V1_04102	na sattā-nibandhanān vyavahārān anuruñaddhi.	tad-a-prasiddhau viśayasya apy a-prasiddhir ity
SV_08806	sva-ātma-bhūtena bhedinas tadvantaḥ syuḥ	tad-a-bhinna-svabhāva-ātmavād bhedasya api kutaḥ
SV_01607	ca vākya-viśeṣasya a-tad-viśeṣatvāt.	tad a-bhinna-svabhāvānām sarveṣām puruṣa-kriyā na
V2_09904	ca vākya-viśeṣasya a-tad-viśeṣatvāt.	tad a-bhinna-svabhāvānām sarveṣām puruṣa-kriyā na
SV_04402	-samarthya-a-bhāvinām doṣānām a-prasaṅgaḥ.	tad a-bhinna-eka-ākāra-viśayī-karaṇe 'py a-
PV_03269	-grahaḥ | bhinna-avabhāsinor grāhyam cetaso	tad a-bhedi kim || tasya a-viśeṣe bāhyasya
V1_01709	hi buddhi-nānātvaṃ dṛṣṭam bhūta-guṇa-vat.	tad-a-bhede 'py artha-bheda-kalpanāyām
PV_03317	niyamo na syāt sambandhasya a-viśeṣataḥ ||	tad-a-bhede 'pi bhedo 'yam yasmāt tasya pramānatā
PV_03050	-artha-karaṇe 'py a-yogyam ata eva tat |	tad a-yogyatayā a-rūpaṃ tad dhy a-vastuṣu
V3_10310	buddhir idam asmād vibhaktam iti pratyeti.	tad a-rūpānām kutaḥ. bhāve vā na asantaḥ syuḥ,
VN_01707	-aṅga-vacanam. tad api vādino nigrāhasthānam	tad-a-vacane hetu-rūpasya eva a-vacanena siddher
PV_03011	sama-rūpatvāt tad-vyāvṛtti-samāśrayāt ||	tad a-vastv-abhidheyatvāt sāphalyād akṣa-samhateḥ
V1_02710	yat spaṣṭa-avabhāsi bhaya-ādāv iva,	tad a-vikalpakam a-vitatha-viśayam pramānam
VN_04218	atidruta-uccāritam ity-evam-ādinā karaṇena,	tad a-vijñāta-artham, a-samarthya-samvaraṇāya
V3_10109	-sādhyā-dharmā apy evam a-vipakṣa iti	tad a-vipakṣatvam a-niścita-sādhyā-vyatireka-
VN_06615	iti. tatra ekā prakṛtiḥ sukha-duḥkha-mohaḥ.	tad-a-vibhakta-yonikam idam vyaktam tad-anvaya-
VN_01407	utpādanād dravyasya pariñāma iti iṣṭam syāt.	tad a-viruddham anyasya api, hetu-phala-santāne
V1_02103	abhilāpa-ābhoge ca viśaya-pratyastamayāt	tad-a-vivekena samvido 'py a-grāhya-grāhakasya ca
PV_02106	eva tat | a-irodhāt kramaṇa api mā bhūt	tad-a-viśeṣataḥ || bahavaḥ kṣaṇikāḥ prāṇā a-sva-
V3_06206	na hi samvedana-abhāvaḥ svataḥ sidhyati,	tad-a-viśeṣād viśaye 'pi prasaṅgāt. samvedanam hy
SV_12829	'pratibhāsanāt, varṇa-anukrama-pratiteḥ.	tad-a-viśeṣe 'py anukrama-kṛtatvād vākya-bhedasya
V1_03309	api kaiścid eva dharmaiḥ pratipatteḥ.	tad-a-viśeṣe 'py eṣa viśeṣo buddhi-pratibhāsa-
SV_03304	yathā ekaṃ kvacid eka-vacanena khyāpyate	tad-a-viśeṣe 'pi gaurava-ādi-khyāpana-artham bahu-
SV_04111	apekṣante, bhede 'pi tat-prakṛtitvāt. na	tad-a-viśeṣe 'pi dadhi-trapusa-ādayaḥ. syād etat
V1_02406	na ca asya ayam ātmā para-upadhāno yuktaḥ,	tad-a-viśeṣe 'pi svabhāva-abhyāsa-viśeṣāt tad-ātma
V1_03108	kriyā-nibandhanatvāt karaṇa-tattvasya	tad-a-viśeṣe tasyā api viśeṣa-asiddheḥ, sato 'pi
SV_12223	tathā syād iti. tathābhūtam evaṃ vācyam syāt	tad a-viśeṣeṇa sambhavad-viśeṣam ucyamānam chāyām
SV_01718	[26] yatas tad-bhāva-hetu-bhāvau hi dṛṣṭānte	tad-a-vedinaḥ | khyāpyate (27abc) dṛṣṭānte hi
PV_03404	atīndriyam | paśyato 'nya-akṣa-dṛṣṭye 'rthe	tad-a-vyaktam katham punaḥ || āloka-akṣa-
SV_02711	na vyavaccheda-kṛt, tadā eka-dharma-niścaye	tad-a-vyatirekāt sarva-dharma-niścaya iti pramāna
SV_03713	vyatireka ity anavasthiter a-pratipattīḥ.	tad-a-vyatireke vā ādyāyām api prasaṅga iti yat
PV_04018	-śaktam api svayam || hetv-artha-viśayatvena	tad-a-śakta-uktir iritā | śaktis tasya api ced
SV_07023	na samavaiti janyate vā, tasya a-samarthyāt.	tad a-samartham pṛthak tat sahitam api tādrśam
V3_08701	na samavaiti janyate vā. tasya a-samarthyāt.	tad a-samartham pṛthak tatra sahitam api tādrśam
SV_10707	api tad-abhāvāt. tad ayam arthakriyā-arthī	tad-a-samartham prati datta-anuyogo bhavitum na
V3_07002	api tad-abhāvāt. tad ayam arthakriyā-arthī	tad-a-samartham prati na datta-anuyogo bhavitum
VN_03708	-hetutva-mukhena eva anaikāntiko vaktavyaḥ.	tad a-samarthite 'nyatra api tulyam iti na ubhaya
PV_03027	kalpanayā kim a-kāryam kathañcana || anyatve	tad a-sambaddham siddhā ato niḥ-svabhāvātā | jāti
VN_03615	siddhena gotva-ādinā anaikāntika-codanā iti,	tad a-sambaddham eva. yadi hi sva-siddhena gotva-
V3_13407	padarśyate. tad ayam na svatantraḥ.	tad-a-sambandhī ca apārthakāḥ, tena eva artha-
V3_12401	sa hi tatra a-sambhavan sva-sambhavana	tad-a-sambhavam sādhyati iti tato vyatirekī
PV_04179	tāvātā | so 'sarvaḥ sarva-bhedānām a-tattve	tad-a-sambhavāt || jñāpya-jñāpakayor bhedād
SV_13815	| niyamena ca kāryatvam vyañjake	tad-a-sambhavāt ||263|| na hi kadācid vyāpṛṭṣeṣu
SV_16526	a-dṛṣṭa-ādiṣu pramāṇa-antara-a-vṛtṭeḥ.	tad-a-sambhavād eva hy āgamas tat-pratipatty-
SV_02520	-rūpāni tāvatyas tad-apekṣayā vyāvṛttayaḥ,	tad-a-sambhavi-kārya-kāraṇasya tad-bhedāt.
SV_17325	-pāka-sādhanā-vac ca a-sādhanam uktam.	tad-a-sādhanatva-nyāyaś ca pūrvam eva uktaḥ.
SV_00817	a-samagreṇa yat kāryam anumiyate | śeṣavat	tad a-samarthyād dehād rāga-anumāna-vat ||11||
VN_01616	hi tasya tat-svabhāva-sthitāv anupalabdhiḥ.	tad-a-sthitiś ca a-tattvam. paraspara-svabhāva-a-
V1_01212	-gaty-abhāve tu śabda-bhede smṛtiḥ katham |	tad-a-smṛtau ca tena artham samśṛṣṭam vetty asau

HB_00114	-vacanam siddhe 'pi dr̥ṣṭānta-dharmini bhāve	tad-amśa-vyāpti-vacanāt tatra eva bhāva-niyama-
HB_00210	ity anvaya-vyatirekābhyāṃ niścītābhyāṃ	tad-amśa-vyāptir niścītā bhavati. tatra pakṣa-
SV_00202	cet. na, dr̥ṣṭānta-dharmino 'pi pratyāsattēh.	tad-amśa-vyāptyā dr̥ṣṭānta-dharmini sattva-siddher
HB_00110	cet, na, dr̥ṣṭānta-dharmino 'pi pratyāsattēh.	tad-amśa-vyāptyā dr̥ṣṭānta-dharmini sattva-siddher
SV_00211	yathā pārtho dhanur-dhara ity ākṣepsyāmaḥ.	tad-amśas tad-dharmaḥ, vaktur abhiprāya-vaśāt. na
HB_00205	yathā pārtho dhanur-dhara iti.	tad-amśas tad-dharmaḥ. vyāptir vyāpakasya tatra
PV_03369	'pi tad-anyair viṣaye matam | viṣayatvaṃ	tad-amśena tad-abhāve na tad bhavet || an-artha-
HB_03405	eṣa eva pakṣa-dharmo 'nvaya-vyatirekavān iti	tad-amśena vyāptas tri-lakṣaṇa eva trividha eva
SV_00110	tad-vyavasthāpanāya āha – pakṣa-dharmas	tad-amśena vyāpto hetus tridhā eva saḥ |
HB_00104	-artham idam ārabhyate. pakṣa-dharmas	tad-amśena vyāpto hetus tridhā eva saḥ |
V1_01111	na etad asti, yasmād a-vidyamāna-a-bhede 'pi	tad-akṣa-a-gocaravataḥ | spṛṣato 'py asti sā
SV_15214	yadi ||287|| atha yan mithyā-arthaṃ vacanam	tad akhilaṃ kṛtakam iti hetu-vyatirekeṇa sādhyā-
PV_02116	-antara-utpattau pañca-āyatanam aihikam ||	tad-aṅga-bhāva-hetutva-ṇiṣedhe 'nupalambhanam | a
V2_07910	kvacit kathañcid upakārāt, tad-ajñāne	tad-aṅga-vikalatvād a-kṣūṇa-vidhāna-ayogāt. na
VN_01816	a-sāmarthyam. atha vā siddhiḥ sādhanam,	tad-aṅgaṃ dharmo yasya arthasya vivāda-āśrayasya
VN_05818	-anantaram prativīṣayam uttare vyartham	tad-ajñāna-krama-ghoṣaṇa-śloka-pāṭha-ādinā kālam
VN_05609	vijñātam parśadā prativādinā yad a-vijñātam,	tad ajñānaṃ nāma nigrahasthānam. arthe khalv a-
PV_03264	viruddhasya tac ca ekam iti cen matam ||	tad ajñānasya vijñānaṃ kena upādāna-kāraṇam |
V2_07910	sarvasya kvacit kathañcid upakārāt,	tad-ajñāne tad-aṅga-vikalatvād a-kṣūṇa-vidhāna-
SV_15826	||298|| śrotra-grahaṇa-lakṣaṇaḥ śabdaḥ.	tad-atikrame 'tiprasaṅgāt. nanv evaṃ sāmānye 'pi
SV_13706	-siddhis tad eva hi tatra upayogi yuktam.	tad-atīśaya-upayoge 'py asya tadvat prasaṅgaḥ.
V1_02305	nila-ādy-ābhāsa-vīṣeṣa-vat. te 'napekṣita-	tad-atīśayā bhāvanā-anurodhino bauddhā eva prajñā
PV_03099	pramāṇatā bhāve liṅgaṃ tasya eva kathyate |	tad atyanta-vimūḍha-arthaṃ ā-go-pālam a-saṃvṛteḥ |
V2_06516	'stu, bhaved vā pramāṇam ity a-pratikṣepaḥ.	tad atra keṣāñcit svabhāvānām arthānām vā darśana
SV_10311	'stu, bhaved vā pramāṇam ity a-pratikṣepaḥ.	tad atra keṣāñcid arthānām svabhāvānām vā darśana
SV_10604	ca bhāva-abhāva-ubhaya-dharma ity ucyate.	tad atra dharmini vyavasthitāḥ sad-asattvaṃ
V3_06806	ca bhāva-abhāva-ubhaya-dharma ity ucyate.	tad atra dharmini vyavasthitāḥ sad-asattvaṃ
PV_03003	-sad-asattvataḥ || arthakriyā-samarthaṃ yat	tad atra paramārtha-sat | anyat saṃvṛti-sat
V2_08007	lakṣaṇam atipatati. arthakriyā-samarthaṃ yat	tad atra paramārtha-sat | asanto 'kṣaṇikās
SV_12317	samihita-artha-sādhanam vacanam.	tad adyatve 'pi puruṣeṣu dr̥ṣyata eva. yathāsvam
VN_03113	sādhana-vākye prayogaḥ; na virodhas	tad-adhikaraṇatvāt. yadi pratijñā-anapekṣo
NB_03046	icchatā so 'n-ukto 'pi vacanena sādhyāḥ.	tad adhikaraṇatvād vivādasya. yathā parārthas
SV_16320	siddhaḥ puruṣa-vīṣeṣo 'sādharmaṇa-guṇaḥ.	tad-adhimukter eva hi viṣa-karma-ādi-karaṇāt.
SV_16401	tad-ākāra-dhyāna-āder eva prayogāt. tasmāt	tad-adhiṣṭhānam eva tat tādr̥ṣam ity unneyam. api
SV_16410	||310|| pratipādītā hi puruṣa-kṛtās	tad-adhiṣṭhānāc ca phala-dā mantrāḥ. tad asti
HB_03914	-saṃśayāt. yataḥ pramāṇād anayor niścayaḥ,	tad-adhīnā sattā-prasiddhir iti jñāpanāya niścita
SV_12505	-samam. yat kiñcid veda-adhyayanaṃ sarvaṃ	tad-adhyayana-antara-pūrvakam ity api vyāptir na
SV_04904	a-bhrāntir iti cet, na, a-tat-pratibhāsinas	tad-adhyavasāyāt, maṇi-prabhāyāṃ maṇi-bhrānti-
SV_03804	-svabhāvaṃ tathābhūta eva vikalpa-pratibimbe	tad-adhyavasāyī santuṣyati. tathābhūtatvād eva
HB_00402	-lakṣaṇatvād vastunaḥ, tato 'pi vikalpāt	tad-adhyavasāyena vastuny eva pravṛtteḥ,
V1_03109	api vīṣeṣa-asiddheḥ, sato 'pi vā vīṣeṣasya	tad-an-aṅgatayā a-karaṇatvāt. tasmād yato 'sya
V3_00407	'para-dharma-upagama-sandarśana-arthaḥ.	tad-an-abhyupagame ca ubhaya-nivṛttil, vivekasya
V3_01410	iṣṭam iti na vīṣeṣa-ākṣepaḥ. uktam atra –	tad-an-ākṣepe kiṃ sādhana-phalam, an-iṣṭam ca iti.
PV_02190	na karma api sati tasminn a-sambhavāt |	tad an-ātyantikaṃ hetoḥ pratibandha-ādi-sambhavāt
PV_04094	| śāstra-siddhe tathā na arthe vicāras	tad-an-āśraye || tat prastāva-āśrayatve hi
V3_01202	saṃhatānām pārārthye sādhyā ātma-arthatvam.	tad an-uktam api icchayā vyāptam sādhyam iti
SV_01112	(16c) yadi tena vipakṣe 'darśanaṃ khyāpyate.	tad an-ukte 'pi gamyate ||16|| na hi tasya prāg
V2_09312	yadi tena vipakṣe 'darśanaṃ khyāpyate,	tad an-ukte 'pi gamyate. na hi tasya prāg darśana
SV_05403	eva antar-bhavati, parabhāva-utpādane	tad-an-upakārāt, akiñcitkarasya ca an-upakārāt.
SV_14406	iti kim atra sāmartyam vahny-ādinām. tasmāt	tad-an-upakārāt tena na apekṣyante kathañcit. na
SV_02115	vā. tathā ca bhāvas tadvān na syāt,	tad-an-upayogāt. upayoge vā sa eva asya sva-ātma-
V2_09111	mātra-anubandhas ca. tato 'pi kasyacid bhāve	tad-an-upayogād a-pracyutir iti pūrvaḥ prasaṅgaḥ.
V1_01801	na hi yato yatra jñāna-abhidhāna-vṛttīḥ,	tad-an-upalakṣaṇe tasya tathā a-pratītir daṇḍi-
VN_05208	trir-abhihitasya yad a-pratyuccāraṇam,	tad ananubhāṣaṇam nāma nigrahasthānam. a-
SV_09003	tad eva dadhi, yena anyad api syād dadhi.	tad anayor ekasya api kasyacit tad-rūpa-abhāvasya
SV_12921	chabda-rūpaṃ paśyāma ity uktam. sati vā	tad anityam vā syān nityam vā. yady anityam yatna
V3_09304	vat. nanv asty eva tiro-dhānam. na vai paras	tad anityatvam āha, kiṃ tarhi vināśam. nanu
SV_01819	dvitiya-siddhim āha. tathā hi yat kṛtakam	tad anityam ity ukte 'n-artha-antara-bhāve
NB_03011	-bhedena svabhāvasya prayogaḥ. yat kṛtakam	tad anityam ity upādhi-bhedena. apekṣita-para-
NB_03010	svabhāva-hetoḥ prayogaḥ. yad utpattimat	tad anityam iti svabhāva-bhūta-dharma-bhedena
VN_00216	-lakṣaṇam ākarṣati. tena yat sat kṛtakam vā	tad anityam eva iti sidhyati, tāvatā ca sādhanā-
HB_00313	tu svalakṣaṇe tat-sāmartya-janmā vikalpas	tad-anukārī kāryatas tad-viṣayatvāt smṛtir eva na
SV_05413	tad-viṣayaṇi nir-viṣayaṇi. nir-viṣayatve 'pi	tad-anukārī pratibhāsas tad-rūpa-anubhava-āhita-
SV_10316	eva sādhakam ||201|| svabhāva-abhāve sādhye	tad-anupalambha eva a-pramāṇam ucyate. kāraka-
SV_10302	na upalabhyate deśa-ādi-viprakarṣāt, na sa	tad-anupalambha-mātreṇa asan nāma yathā uktam

V2_05904	-kāle 'bhāva-pratipatteḥ, anya-upalambhe	tad-anupalambha-siddheḥ. prabhāvavato 'dhiṣṭhānāt
V2_06107	-a-vyatirekāt tat-svabhāva-a-viśiṣṭam iti	tad-anupalambhaḥ svabhāva-anupalambha eva uktaḥ.
SV_01903	agnir bhavati. anyathā artha-antarasya	tad-anubandha-niyama-abhāvāt svātantryaṃ bhāvasya
PV_02049	vikriyā || sattā-upakāriṇī yasya nityaṃ	tad-anubandhataḥ | sa hetuḥ saptamī tasmād
SV_10706	-ādiḥ. na hy atra śabda-arthaḥ samarthas	tad-anubhava-āptāv api tad-abhāvāt. tad ayam
V3_07001	-ādiḥ. na hy atra śabda-arthaḥ samarthaḥ,	tad-anubhava-āptāv api tad-abhāvāt. tad ayam
SV_03506	eko 'neka-vyāvṛttaḥ śabdair viṣayī-kriyate	tad-anubhava-āhita-vāsanā-prabodha-janmabhir
SV_04215	utpadyate 'tad-viṣayam api tad-viṣayam iva	tad-anubhava-āhita-vāsanā-prabhava-prakṛter
V1_02214	cetanāḥ. tad-ātmanāṃ śabda-ādinām anubhavāt	tad-anubhava-khyātir ity aparāḥ. tasya apy a-
SV_03802	vā bhavati, svarga-ādi-śravaṇe 'pi	tad-anubhāvinām iva pratibhāsa-a-bheda-prasaṅgāt.
V2_09112	prasaṅgaḥ. tan na a-vināśa-svabhāve bhāve	tad-anumānam. kathaṃ na anumānam yāvataḥ na
NB_02003	svārthaṃ tri-rūpāl liṅgād yad anumeye jñānam	tad anumānam. pramāṇa-phala-vyavasthā atra api
SV_01002	-utpādana-yogyatā-rahite vacana-a-darśanāt	tad-anumāne 'tiprasaṅgaḥ uktaḥ. rāgasya an-
SV_00920	vaktary ātmani rāga-ādi-darśanena anyatra	tad-anumāne 'tiprasaṅgaḥ, vyabhicārāt. an-anya-
V3_11009	vaktary ātmani rāga-ādi-darśanena anyatra	tad-anumāne 'tiprasaṅgo 'py uktaḥ. vyabhicārād an
V3_11105	-utpatti-yogyatā-rahite vacana-a-darśanāt	tad-anumāne vyatireka-asiddher na kārya-kāraṇatā-
SV_12115	apy ekena racite granthe 'nyasya tulyā.	tad-anusāriṇā sarvas tathā unneyo na vā kaścit.
SV_15506	-ādikam artham anye 'nyathā vyācakṣate.	tad-anusāreṇa ca keṣāñcit pratitīḥ. tathā ayam an
SV_12717	api ca, astv artha-antaram vākyaṃ.	tad aneka-avayava-ātmakaṃ vā syād an-avayavaṃ vā.
PV_03534	| ekam syād api sāmāgryor ity uktaṃ	tad aneka-kṛt || arthaṃ pūrvaṃ ca vijñānam
PV_03043	asmin sāmānye 'vastu-lakṣaṇam | kāryaṃ cet	tad anekaṃ syān naśvaraṃ ca na tan matam || vastu
SV_11929	pada-ādi. a-bheda-pratibhāsanād buddhes	tad-anekatvasya niṣetsyamānatvāc ca. tan na vastu.
SV_09710	siddho bhavati yady asya abhāve na bhavet.	tad anena dvividhasya api sādhana-prayogasya
V2_07509	siddho bhavati, yady asya abhāve na bhavet.	tad anena dvividhasya api hetor gamya-gamakatā-
V3_12911	a-tad-deśair a-pūrvair abhisambandha ekasya	tad-antarāla-vyāpti-nāntariyakāḥ, ātapa-āder iva
V3_13001	sāmānyam, upalabdhi-lakṣaṇa-prāptasya	tad-antarāleṣv anupalambhāt. upalabdhi-lakṣaṇa-
HB_03009	pratipattir ucyate. anyathā tat-paricchedena	tad-anya-a-vyavacchede tat-pariccheda eva na syāt,
HB_02803	-siddhyā eva tad-abhāvaḥ sidhyati, tasya	tad-anya-a-saṃsrṣṭa-rūpasya kevalasya tattva-
SV_06308	eka-bheda-abhidhāne 'pi nāntariyakas	tad-anya-ākṣepo bhavati iti tayor na viśeṣaṇa-
HB_03112	vyavacchedāt. eka-ātma-paricchedāt tasya	tad-anya-ātma-vyavacchedo bhavati, tad-ātma-
HB_03213	vyākhyātāḥ. tad evam eka-upalambhāt tasya	tad-anya-ātmano vyavacchedo bhavati, na tad-deśa-
HB_03113	-niyata-pratibhāsa-jñānāt, na hi tad-ātmā	tad-anya-ātmā iti. a-vyavacchede 'nya-ātmanaḥ
V1_02912	||33|| yo 'pi kaścid viplava indriya-jaḥ,	tad-anya-indriya-ja-a-viśeṣāt, asāv api vastv-an-
SV_07024	na saṃyogena tadvat syāt. sahitasya	tad-anya-upakārād viśeṣa-utpatteḥ sāmārthyam. ko
V3_08703	na saṃyogena tadvat syāt. sahitasya	tad-anya-upakārād viśeṣa-utpatteḥ sāmārthyam. ko
PV_04005	-abhyupagamas tena eva ca kathaṃ bhavet |	tad-anya-upagame tasya tyāga-aṅgasya a-pramāṇatā |
V2_04701	tathā sati dṛṣṭye vastuny a-vikala-	tad-anya-kāraṇasya darśanasya vyāvṛttiḥ. na ca sa
SV_06415	eva abhāvaḥ syāt. tasmān na vyatiriktaḥ.	tad-anya-gaty-abhāvāc ca vastuno na paramārthaḥ.
SV_05909	sañkete. a-pratipattau ca a-parihṛta-	tad-anya-niveśinaḥ śabdād a-nirākaraṇe teṣāṃ
SV_13313	eva śabdaṃ śṛṅvaṃs tad-upalambha-pratyayānām	tad-anya-niṣpādane sāmārthya-abhāvaṃ pratyeti.
SV_05809	mithyā-buddhiṃ śrutir janayanty api	tad-anya-parihāra-aṅga-abhāvāt paramārthatas tad-
SV_04809	abhyupagamasya ca avaśyaṃ-bhāvitvāt. api ca,	tad-anya-parihāreṇa pravarteta iti ca dhvaniḥ |
SV_11225	utpanno 'py anyathā samito na uparodhī	tad-anya-puruṣa-dharma-vat. tad ayam nivartamānaḥ
SV_10909	a-gamyē 'py arthe pratipattes tad-āśrayatvāt	tad-anya-pratipatti-vad avisamvādo 'numiyate.
HB_03008	iti, tad-anya-bhāva eva tad-abhāvaḥ,	tad-anya-pratipattir eva ca tad-a-pratipattir
HB_03307	dṛṣṭānte 'pi pramāṇa-antara-abhāvāt sā eva	tad-anya-bhāva-upalabdhiḥ sādhyā-dharmasya
HB_03007	tasya kaivalyam eva aparasya vaikalyam iti,	tad-anya-bhāva eva tad-abhāvaḥ, tad-anya-
HB_03318	bhūtayā sādhyate. yadi tarhi kāraṇa-vyāpakau	tad-anya-bhāva-siddhi-rūpayā anupalabdhyā siddha-
HB_02904	-dharmi-sambandhād iti. na, pradeśa-āder eva	tad-anya-bhāvāt. yatra eva hi pradeśa-ādaḥ yan
HB_02817	ca sādhyāḥ syāt. tathā ca - ghaṭa-abhāvas	tad-anya-bhāvād iti ghaṭasya sarvatra sarvadā
SV_06911	bhavet | (143ab) na kevalam eka-kāryās	tad-anya-bheda-a-viśeṣād eka-śabdena ucyante 'pi
SV_04217	-padārtha-prasūter a-bhinna-artha-grāhi iva	tad-anya-bheda-paramārtha-samāna-ākāram, tatra yo
SV_07614	vā sāmānyam asti. tathābhāva-kalpanayā tu	tad-anya-bhedaḥ pratipattir-abhiprāya-vaśāt syāt.
SV_06825	yathā eka-kāryās tat-kārya-codanāyām	tad-anya-bhedena ghaṭa-ādi-śabdaiḥ kṛta-samayāḥ.
V1_01104	samagra-sāmagrikā punar icchayā nivartyeta	tad-anya-vikalpa-vat. śakyante hi kalpanāḥ
SV_11720	uktam. sa ca ayam aindriyaḥ san sva-buddhau	tad-anya-vivekinā a-pratibhāsamāno rūpeṇa kathaṃ
SV_03903	vastu-grāhiṇī iva pratibhāti. sā hi	tad-anya-vivekiṣv eva bhāveṣu bhavanti viveka-
SV_04917	tām tām dṛṣṭvā bhede 'pi kurvataḥ | arthāṃs	tad-anya-viśeṣa-viṣayair dhvanibhiḥ saha ||98||
SV_13702	-vijñāna-a-vyavadhāna-upayogi. siddham eva	tad-anya-vaikalyān na upayuktam iti cet. katham
SV_13418	na apy eka eva bhāgaḥ śabdaṃ vyanakti,	tad-anya-vaiyarthya-prasaṅgāt, eka-varṇa-bhāga-
SV_04330	viṣayī-karaṇe vastu-balād a-śeṣa-ākṣepāt	tad-anya-vaiyarthyaṃ ca na syāt. buddhi-
SV_03817	yathā saṅkalpitam tayā ||70|| buddhiḥ khalu	tad-anya-vyatirekiṇaḥ padārthān āśritya
SV_14610	-svabhāva-sthiti-lakṣaṇatvāt. tat-sthitiś ca	tad-anya-vyatireke sati syāt. sa ca na asti ity a
SV_03309	-anurodhinaḥ ||61|| yadā ayam pratipattā	tad-anya-vyavaccheda-bhāva-anapekṣaḥ piṇḍa-viśeṣe
SV_06312	āha. ata eva ca śabdasya na dvau vyāpārau,	tad-anya-vyāvartanam svārtha-abhidhānam ca,

SV_06303	eva vartate, eka-gata-bheda-codanāyās	tad-anyā-vyāvṛṭṭy-ākṣepa-nāntariyakatvāt. sa eva
SV_06313	-abhidhānam ca, svārtha-abhidhānād eva	tad-anyā-vyāvṛṭṭi-gateḥ. svārthasya bheda-
SV_06225	bhede samāna-rūpa-pratibhāsiny ākṣipta-	tad-anyā-vyāvṛṭṭir niveśyata iti. sa eva ayam
SV_06025	buddhau viparivartamānāms taj-jñāna-hetutayā	tad-anyā-vyāvṛṭṭyā ca a-tathābhūtān api tathā-
HB_03302	tad-abhāvaṃ pratipadyate. kiṃ tarhi	tad-anyam pratipadyamāna eva tad-abhāvaṃ pratyeti,
HB_03204	eva ca prakāra-antara-abhāva-siddhiḥ, tasya	tad-anyatayā a-vyāptau tena tad-artha-a-
SV_12327	apauruṣeyam. bauddha-ādinām a-mantratve	tad-anyatra api koṣa-pānam syāt karanīyam. viṣa-
SV_12325	satyaṃ syāt. tatra artha-antara-kalpane	tad-anyatra api tulyam ity artha-a-nirṇayāt
V3_02001	viruddhaḥ syāt. a-prakaraṇān na iti cet,	tad anyatra api samānam. na, atra dharmiṇaḥ
HB_03210	-abhāvaṃ sūcayati, tasmin dṛśyamāne dṛṣṭa-	tad-anyatvena sarvasya vyavasthāpanād a-tad-
SV_11305	'pi syāt. śīla-sādhana-svarga-vacanam	tad anyathā samayena viparyāsayet. tena a-
HB_03208	vyavacchinatti, tasya eva paricchedāt,	tad-anyad eva ca tasmāt tad-anyasya tatra a-
PV_03042	vā tad vastv ekam katham bhavet || tābhyām	tad-anyad eva syād yadi rūpaṃ samam tayoh | tayor
SV_13708	a-vyavahita-sāmarthya-upayogo 'vasthā-bhedas	tad-anyam. an-atiśayasya apekṣā ca prāg eva
PV_03265	dṛśyate || akṣnor yathā eka āloko naktamcara-	tad-anyayoh | rūpa-darśana-vaiguṇya-a-vaiguṇye
SP_00005	ca na sambandha-matis tathā || tau ca bhāvau	tad-anyas ca sarve te sva-ātmani sthitāḥ | ity a-
SV_08423	ity ucyate. tasya api taj-janana-ātmatā	tad-anyasmād ity anādir hetu-paramparā bhinnānām
SV_08401	eva utpattiḥ. tasmin sati niyamena bhavatas	tad-anyasmād utpatti-kalpanāyām atiprasaṅgāt.
HB_03207	tathā hi kvacit pramāṇam pravṛṭtam tad eva	tad-anyasmād vyavacchinatti, tasya eva
SV_05710	sā ca a-tat-kārya-viśeṣaḥ (110a) eva	tad-anyasya anuvartinaḥ | (110b) vastuno 'dṛṣṭeḥ
SV_08920	tām arthakriyām tat-svabhāvatvād eva karoti.	tad-anyasya api tat tulyam iti so 'pi kiṃ na
SV_12024	tata eva iṣṭer an-abhyupeta-bādhāyām	tad-anyasya api tulyam ity an-upālabhaḥ. an-
PV_03367	eva hi vijñānam viṣayebhyaḥ samudbhavat |	tad-anyasya api hetutve kathamcid viṣaya-ākṛti ||
SV_02606	pratyakṣeṇa eva siddheḥ sarva-ākāra-siddhiḥ,	tad-anyasya asiddhasya abhāvāt. bhāve vā a-tat-
HB_03210	-tad-anyatvena sarvasya vyavasthāpanād a-	tad-anyasya eva ca tattvena vyavasthāpanāt. etena
V1_04203	ity api tasya tādātmyāt tathā-prathanam, na	tad anyasya kasyacid ātma-samvedana-vat. tato 'pi
HB_03208	eva paricchedāt, tad-anyad eva ca tasmāt	tad-anyasya tatra a-paricchedāt. atas tad eva
SV_08605	asti iti, kiṃ tarhi yad ekasya taj-janakam	tad anyasya na ity anyo 'pi svarūpeṇa eva janako
HB_03015	vā katham pratipattiḥ. kasyacid api tasya	tad-anyasya vā a-pratipattāv api svāpa-mada-
V1_04113	viṣaya-ākāram ca yugapad upalabhata iti	tad-anye 'pi tathā syuḥ, viśeṣa-hetv-abhāvāt. tat
SV_01723	upadarśyate. anyathā eka-dharma-sad-bhāvāt	tad-anyena api bhavitavyam iti niyama-abhāvāt
SV_00919	sarvathā abhūta-a-samāropān nir-doṣaḥ.	tad-anyena doṣavattva-sādhane na kiñcid an-iṣṭam.
SV_14217	tasya artha-antaratvena vastu-bhūtasya	tad-anyebhyaḥ. kāṣṭhe 'gni-kṛtaḥ svabhāvo vināśo
V1_02911	-abhāsaḥ. viplavaś ca akṣa-jatve 'pi	tad-anyebhyo '-viśeṣataḥ ||33|| yo 'pi kaścid
V1_02115	rūpāḥ, yathā śāli-bīja-ādibhyas tat-prasavās	tad-anyebhyo 'nya iti, ākasmikatte deśa-kāla-
SV_06811	ca bheda-a-viśeṣe 'pi tat-prayojana-aṅgatayā	tad-anyebhyo bhidyanta ity a-bhedāt tato '-
HB_01114	mṛd-ātmanaḥ sataḥ samsthāna-viśeṣa-ātmatayā	tad-anyebhyo bhinnāḥ sūtrāt tasya eva mṛt-
SV_06823	khyāpyante sa-nidarśanāḥ sa-pratighā vā iti	tad-anyebhyo bheda-sāmānyena. yathā eka-kāryās
SV_04022	katham punar bhinnānām a-bhinnaṃ kāryam yena	tad-anyebhyo bhedād a-bheda ity ucyate. prakṛtir
SV_04804	apy abhāva-prasaṅgāt. sa ca ekasmād bhedas	tad-anyeṣām a-bhedas tad-viśiṣṭeṣv artheṣu
PV_04233	anyeṣām upekṣakam ||24|| niṣedhe tad-viviktaṃ ca	tad anyeṣām apekṣakam | vyavahāram a-satya-arthaṃ
V2_05513	upekṣakam ||24|| niṣedhe tad-viviktaṃ ca	tad-anyeṣām apekṣakam | vyavahāram a-satya-arthaṃ
SV_04815	vyavacchedaś codanīyaḥ. sa ca a-bhinna-	tad-anyeṣv iti jāti-dharmo 'py asti. tan niyata-
V3_11107	kāraṇa-śakti-siddhiḥ. satsu hi samartheṣu	tad-anyeṣu kāraṇeṣu kārya-an-utpattiḥ kāraṇa-
VN_00402	yathā idam asmin sati bhavati. satsv api	tad-anyeṣu samartheṣu tad-dhetuṣu tad-abhāve na
SV_12121	a-hetuko nāma. a-dṛṣṭa-hetavo 'pi hi bhāvās	tad-anyaiḥ svabhāva-a-bhedam anubhavantas
PV_03369	anyasya kasyacit || tad-dhetutvena tulye 'pi	tad-anyair viṣaye matam | viṣayatvaṃ tad-amśena
HB_03617	bhāva eva bhāvāt tena avyabhicāri. tatra eva	tad-anyo 'pi tad-bādhakasya bhāva eva bhāvād
PV_02148	-ādi-dharmāḥ prakṛti-saṅkarāt | a-doṣaś cet	tad-anyo 'pi dharmāḥ kiṃ tasya na iṅsyate || na
VN_06616	-mohaḥ. tad-a-vibhakta-yonikam idam vyaktaṃ	tad-anvaya-darśanāt. vyaktasya tat-svabhāvatā-a-
HB_00811	'bhāva-siddheḥ, tad-abhāve ca abhāva-siddhau	tad-anvaya-siddheḥ. tad-abhāva eva abhāva-khyātir
HB_00810	iṣyate, vaiarthyaṭ, tat-svabhāvatayā	tad-anvaya-siddhau tad-abhāve 'bhāva-siddheḥ, tad-
SV_11501	katham idāniṃ tat-pratiniyama-samsādhyaṃ	tad-anvayaṃ sādhayeyuḥ. na hy a-pratibaddhas tat-
SV_08926	apy anena nirastaṃ svabhāvena ekānta-bhedāt.	tad-anvaye vā. sarvasya ubhaya-rūpatve tad-viśeṣa
VN_04707	samskāram keṣāñcic chabdānām anumanyāmahe,	tad-anvākyāna-yatnaṃ vā, guṇa-atiśaya-abhāvāt.
V3_03203	na śāstreṇa. tayor yasya pramāṇam asti,	tad aparasya bādhakam bhavati. anyathā katham
SV_12013	vṛttam iti sa-vismaya-anukampaṃ naś cetaḥ.	tad apare 'py anuvadanti iti nir-dayā-ākṛānta-
V3_06301	sāmarthya-lakṣanatvāc ca bhāvasya.	tad-apāya-abhāvāt tan-mātra-bhāvino nityam bhāva-
V3_11813	-prasaṅgaḥ, nairātmyād ghaṭa-ādi-vad iti,	tad apy a-kārya-kāraṇa-bhāve na sidhyati. uktaṃ
VN_01820	-anubhāṣaṇa-śakti-vighāta-ādi-hetoḥ.	tad apy a-sādhana-aṅga-vacanam vādino
SV_08925	-upādeyam a-pariniṣṭhānād ākulaṃ pralapanti.	tad apy anena nirastaṃ svabhāvena ekānta-bhedāt.
SV_03420	-pakṣa-uditaḥ sarvaḥ prasaṅgaḥ samāna iti	tad apy anena prativyūḍham. tatra hy artha-
VN_02718	pratijñā-sādhanaḥ uttarāṃ pratijñāṃ āha iti	tad apy ayuktam. na hi pratijñā pratijñā-
VN_03713	uktā iti na pṛthaṇ nigrāhasthāneṣu uktā iti,	tad apy avayava-antara-vādino 'yuktam. yo 'vayava
SV_03306	prayojana-abhāvāt tu saṅketa-bhedo na syāt.	tad apy asty eva. tathā hi bheda-antara-

PV_03294	timiram upaghāta-upalakṣaṇam || mānaśam	tad api ity eke teṣāṃ grantho virudhyate | nīla-
V3_08903	evaṃ vācyah syāt – pātaṃ na karoti iti.	tad api iṣṭam eva. na hi tasya tat-kṛtaḥ pātaḥ,
SV_14020	tataḥ pratyakṣād eva sthairyā-siddhir iti.	tad apy uttaratra niṣetsyāmaḥ. dūṣyaḥ ku-hetur
SV_08923	a-ślīlam ākulam | pralapanti pratikṣiptam	tad apy ekānta-sambhavāt ||181|| yad ayam ahrikaḥ
PV_03237	-vikalpayoḥ | dṛṣye gava-ādau jāty-ādes	tad apy etena dūṣitam || darśanāny eva bhinnāny
V3_08607	'py adhastād ādhāra-sambhavo 'numīyate,	tad api kārya-liṅga-jam eva, tādṛśasya ātmano
SV_08203	-bhūtasya anya-nyasya atīśasya utpattes	tad api kṣaṇikam syāt. tataḥ sva-utpatti-sthāna-
SV_02819	||49|| tad-viveka eva ca anya-apohaḥ. tasmāt	tad api tan-mātra-apoha-gocaram, na vastu-
PV_03411	a-bhinnasya kuto bhedena bhāsanam || mandam	tad api tejaḥ kim āvṛtter iha sā na kim |
V3_01001	pratipakṣa-hetu-vacana-pravṛtṭeḥ sambhavāt	tad api tena saha sādhanam syāt. tasmāt triṣv eva
PV_03165	yaj jñāne bhāty artha-pratibimbakam | śabdāt	tad api na artha-ātmā bhrāntiḥ sā vāsanā-udbhavā |
SV_09609	iti cet. tat kim idānīm vidhi-viśayo 'stu.	tad api na iti cet. katham idānīm na pratiśedha-
V3_07607	iti cet, tat kim idānīm vidhi-viśayo 'stu.	tad api na iti cet, katham idānīm na pratiśedha-
VN_01802	tat tulyam pakṣa-dharma-vacanasya api iti	tad api na sādhanā-avayavaḥ syāt. na hi pakṣa-
V3_01306	tasya eva ca iṣṭasya vighāta-kṛd viruddhaḥ.	tad api na sādhyam an-uktatvād iti cet, yad-
SV_13720	pūrva-a-bhinna-viśayā tadvad ity-ādi.	tad api na svalakṣaṇayor a-bheda-sādhane samartham.
SV_13604	yadā eko na asti tadā nyasya bhāvāt.	tad api nityeṣu na sambhavati. sarvadā sarvasya
V1_01514	iti cet, avyabhicārī hetuḥ. mana iti cet,	tad api pūrvakam eva anantara-vijñāna-hetum
SV_05701	ekasya karaṇāt, a-tat-kāri-svabhāva-vivekaḥ.	tad api prati-dravyam bhidyamānam api prakṛtyā
SV_05613	udaka-āharaṇa-ādikam ekam ghaṭa-ādi-kāryam,	tad api prati-dravyam bhedaḥ bhidyata eva iti na
SV_14808	apy ayam bhāvasya abhāvo bhavati ity āha.	tad api bhāvo na bhavati ity eva uktaṃ bhavati.
V1_04405	pāramārthika-pramāṇam abhimukhī-kurvanti.	tad api leśataḥ sūcitam eva iti. pramāṇa-
VN_01707	ekasya apy a-vacanam a-sādhanā-aṅga-vacanam.	tad api vādino nigrasthānam tad-a-vacane hetu-
V3_00909	iṣṭam upacāreṇa. tato hetu-vacana-pravṛttes	tad api śaktam eva iti cet, saṃśayena jijñāsoḥ
VN_03514	dṛṣṭānta-virodhaś ca pratijñayā iti cet, na,	tad api saṃśaya-hetutva-an-ativṛtṭeḥ. dṛṣṭānta-
SV_01209	na pratyeti vacanād api na eva pratyēṣyati.	tad api hy anupalambham eva khyāpayati. na ca eka
V2_09405	na pratīyāt, vacanād api na eva pratyēṣyati.	tad api hy anupalambham eva khyāpayati. na ca eka
VN_06109	vacanasya ca nigrasthānatvam vyākhyātam,	tad api hi pratipādita-artha-viparyayatvāt
PV_03242	tad-bhāva-janmanām | anyair a-kārya-bhedasya	tad-apekṣa-a-virodhataḥ || tasmād indriya-vijñāna
SV_17303	-ādikam apekṣate, nīla-ādi-bheda-vat.	tad-apekṣa-pratītayas tu na vastu-svabhāvāḥ, kim
SV_03020	hi kasyacit pradhānasya aṅga-bhāvāt	tad-apekṣayā tathā ucyante. tasya śabdair an-
HB_02611	-apekṣam eva anyatvam iha iṣṭam. sa kevalas	tad-apekṣayā tasmād anyāḥ. taj-jñānam tat-
SV_02520	ekasya bhāvasya yāvanti para-rūpāni tāvatyas	tad-apekṣayā vyāvṛttayaḥ, tad-a-sambhavi-kārya-
SV_05325	iti kim anyas tat-karaṇāt tad-upakāri.	tad-apekṣasya āśrayasya tad-upayoge 'n-
SV_07217	matam ||146|| prāg eva asya ca yogyatve	tad-apekṣā na yujyate | sāmānyasya a-vikāryasya
SV_11619	bhāva-śleṣa-apekṣī puruṣa-bhāvanā-pratibhāsi	tad-apekṣā-lakṣaṇaḥ sambandhaḥ. so 'yam nityānām
SV_14220	cet. agner iti kim. kāṣṭhād eva bhāvāt.	tad-apekṣād utpatter a-doṣa iti cet. an-atiśaya-
PV_03045	a-rūpatā || yac ca vastu-balāj jñānam jāyate	tad apekṣyate | na saṅketam na sāmānya-buddhiṣv
SV_13502	tarhi varṇa-anukrama-lakṣaṇam hi no vākyam.	tad apauruṣeyam sādhyam iti cet. na. varṇānām
HB_03003	tad-avastham. nanv asati sambandhe	tad-abhāva-anya-bhāvayor anya-bhāva-gatyā api tad
SV_10403	asann eva sva-kāryam vyāpyam vā nivartayati,	tad-abhāva-asiddhau nivartye 'pi saṃśayāt. katham
HB_03305	darśayitum yatra anya-bhāva-upalabdhis tatra	tad-abhāva iti, tad-eka-upalabdheḥ kvacid apy
HB_02707	-vyavahāram sādhyet, tat-siddhi-siddho vā	tad-abhāva iti na kaścid viśeṣo yena anupalabdhyā
HB_02705	aparasya abhāva-siddhir ity anya-bhāvo 'pi	tad-abhāva iti vyapadiśyate. anya-bhāva-lakṣaṇo
HB_00813	abhāve ca abhāva-siddhau tad-anvaya-siddheḥ.	tad-abhāva eva abhāva-khyātir yathā syān na
SV_10307	viparyasto 'pavadeta api, na tāvatā	tad-abhāva eva, vyavahitānām api hetoḥ phalānām
HB_03003	-abhāva-anya-bhāvayor anya-bhāva-gatyā api	tad-abhāva-gatir na syāt, na vai kutaścit
HB_02908	viśeṣo dharmī, tad-viśeṣa-pratipatter eva	tad-abhāva-pratītes tasya ca anyatra an-anvayāt.
SV_14418	vināśo 'hetukaḥ so 'vaśyam nitya iti bhāvas	tad-abhāva-lakṣaṇo vināśāś ca saha syātām iti. na,
PV_04274	pratyakṣato gataḥ | sva-mātra-vṛtṭer gamakas	tad-abhāva-vyavasthiteḥ || anyathā arthasya
V3_06009	eka-niyata-upalambho 'nya-anupalambhas	tad-abhāva-vyavahāra-siddhi-hetuś ca. sa ca
HB_02706	-lakṣaṇo 'bhāvāḥ svayam pramāṇena siddhas	tad-abhāva-vyavahāram sādhyet, tat-siddhi-siddho
HB_03904	tena an-abhidhānāt. tau hi bhāva-abhāvau	tad-abhāva-sādhanā-pramāṇa-vṛtṭyā boddhavyau,
HB_03309	a-pratipattiḥ. tasmān na kutaścil liṅgāt	tad-abhāva-siddhiḥ. so 'nya-bhāvāḥ pratyakṣa-
HB_02710	sādhanam, kim punar anya-bhāva-siddhir eva	tad-abhāva-siddhir iti, a-prthak-siddheḥ
HB_03219	tulyatvāt. liṅga-āvir-bhāva-kāla eva	tad-abhāva-siddheś ca. na hy anya-bhāvam
SV_01405	yo hi yatra na asti iti niścitaḥ, sa bhavaṃs	tad-abhāvam katham na gamayet. pramāṇa-antara-
V2_08303	svabhāvāḥ, sa eva bhāva iti na abhāvāḥ syāt.	tad abhāvam karoti iti bhāvam na karoti iti kriyā
V2_09615	yatra na asti iti niścitaḥ, sa bhavan katham	tad-abhāvam na gamayet. pramāṇa-antara-bādhanān
HB_03301	tat-pratipatter anvaya-vyatirekau prasādhya	tad-abhāvam pratipadyate. kim tarhi tad-anyam
HB_03302	kim tarhi tad-anyam pratipadyamāna eva	tad-abhāvam pratyeti, tad-darśana-anantaram a-
SV_12219	sā yadi syāt, asyāḥ sambhavam pradarśya	tad-abhāvam pradarśayet, tatra vā jvalām, syād
SV_10506	asattā siddhā eva. so 'yam mūḍho nimittam	tad-abhāvam vā abhyupagamyā pravṛtti-nivṛtti
SV_09920	vināśasya kvacit kadācic ca bhāva-virodhini	tad-abhāvam svabhāvena sādhyati. yo hi svabhāvo
V2_08110	vināśasya kvacit kadācic ca bhāva-virodhini	tad-abhāvam svabhāvena sādhyati. yo hi svabhāvo

SV_00521	na avaśyam kāraṇāni tadvanti bhavanti iti	tad-abhāvaḥ kutaḥ. tasmāt kāraṇa-anupalabdhir eva
HB_03008	aparasya vaikalyam iti, tad-anya-bhāva eva	tad-abhāvaḥ, tad-anya-pratipattir eva ca tad-a-
SV_10313	abhāvāc ca bhavej jñāpaka-asiddhiḥ. na iyatā	tad-abhāvaḥ. punaḥ paryāyena keśāñcid abhivyakteḥ.
V2_06602	abhāvāc ca bhavej jñāpaka-asiddhiḥ. na iyatā	tad-abhāvaḥ. punaḥ paryāyena keśāñcid abhivyakteḥ.
HB_03612	-avinābhāvinor viśaye bādā-sambhava iti na	tad-abhāvaḥ pṛthag anayor lakṣaṇatvena vācyāḥ.
SV_10327	siddhiḥ syāt, yathā vṛkṣatvaṃ śiṃśapāyāḥ.	tad-abhāvaḥ pratiyeta hetunā yadi kenacit ||202||
HB_03005	gamaka iśyate, api tv anya-bhāva eva	tad-abhāvaḥ, yathā uktaṃ prāk. tasya an-anya-
V2_06102	avaśyam kāraṇāni tadvanti bhavanti iti kutas	tad-abhāvaḥ. śaktaṃ kāraṇaṃ na a-śaktam. na ca
HB_02803	dhūma-agni-vat. anya-bhāva-siddhyā eva	tad-abhāvaḥ sidhyati, tasya tad-anya-a-saṃsrṣṭa-
SV_16213	kāriṇāṃ | puṃsāṃ jñāna-prabhāvabhīyam anyeṣāṃ	tad-abhāvataḥ ||308|| ayam kramo varṇānāṃ viśa-
NB_02009	sapakṣo 'sapakṣaḥ. tato 'nyas tad-viruddhas	tad-abhāvaś ca iti. tri-rūpāni ca trīṇy eva
HB_02709	sa eva anya-bhāvas tad-viśayā ca upalabdhis	tad-abhāvasya kiṃ na sādhanam, kiṃ punar anya-
HB_03004	syāt, na vai kutaścit sambandhād anya-bhāvas	tad-abhāvasya gamaka iśyate, api tv anya-bhāva
V3_00607	eva bhinna-deśa-ādibhir yoga-abhāvaḥ,	tad-abhāvasya tad-bhāvasya ca anyonya-parihāra-
V3_03607	punaḥ pratibhā-utpatti-drṣṭeḥ sati sambhave	tad-abhāvasya puruṣa-mātreṇa a-niścayāt, ataḥ
SV_09201	pratītiḥ. sa tad-abhāve na syāt. pratītau vā	tad-abhāvasya. yathā-pratītimatas tat-prabhavāḥ
HB_03217	syāt. anya-bhāva-viśayā punar upalabdhis	tad-abhāvasya sādhiḥ iṣṭā eva na punar
SV_01315	||18|| anupalambha eva saṃśayāt. upalambhe	tad-abhāvāt, anupalambhāc ca vyatireka iti
V2_09608	vācyā, anupalambha eva saṃśayāt, upalambhe	tad-abhāvāt. anupalambhāc ca vyatireka iti
SV_10706	-arthaḥ samarthas tad-anubhava-āptāv api	tad-abhāvāt. tad ayam arthakriyā-arthī tad-a-
V3_07001	-arthaḥ samarthaḥ, tad-anubhava-āptāv api	tad-abhāvāt. tad ayam arthakriyā-arthī tad-a-
VN_00407	asya sāmartyam. anyat tatra samartham,	tad-abhāvāt tan na bhūtam. etan-nivṛttau punar
SV_11117	-an-uparodhiny uparodha-pratighāṭini ca	tad-abhāvāt. tasmāt samāna-jātiya-abhyāsa-jam
SV_09918	na atra kaścid dhetoḥ svabhāva-pravibhāgaḥ.	tad-abhāvāt phalasya api na asti ity a-samānam.
V2_07815	na atra kaścid dhetoḥ svabhāva-pravibhāgaḥ.	tad-abhāvāt phalasya api na asti ity a-samānam.
SV_09015	syātām na dhī-dhvanī | bheda-saṃhāra-vādasya	tad-abhāvād a-sambhavaḥ ||184|| so 'yam ahrīkaḥ
V3_10804	darśana-mātreṇa, kiṃ tarhi vyatirekāc api.	tad-abhāvād an-anya-upanaya iti cet, tulyā vṛtti-
V3_06304	na syāt. abhāva ity api bhāva-pratiśedhaḥ.	tad-abhāvād bhavati iti bhāvān na bhavati iti
HB_02008	utpādanād eva sahakāriṇāṃ sahakāritvam, yena	tad-abhāvād viśeṣa-utpattāv a-sahakāriṇaḥ syuḥ,
SV_12715	varṇebhyo yasya apauruṣeyatvaṃ sādhyeta.	tad-abhāvād veda-a-viśiṣṭa-varṇa-apauruṣeyatvam
SV_14804	na pratibhāsate tasya kiñcij jñānam.	tad-abhāvān na sidhyaty a-vācyatā-lakṣaṇam artha-
SV_01922	eka-sad-bhāve 'nyasya prasiddhy-artham,	tad-abhāve '-sambhavāt. hetu-svabhāva-abhāvo 'taḥ
V2_09414	iti gamyate ||68|| iti saṅgraha-ślokaḥ. nanu	tad-abhāve 'nupalambhāt siddhā vyāvṛttiḥ, uktaṃ
SV_01214	yato 'sya vyāvṛttam iti bhavati. nanu	tad-abhāve 'nupalambhāt siddhā vyāvṛttiḥ. yady a-
V2_06012	hetuḥ. tatra apy an-ubhayasya a-pratibandhāt	tad-abhāve 'nya-abhāvo na yuktaḥ. kārya-
SV_00519	vā. tatra an-ubhayasya a-pratibandhāt	tad-abhāve 'nyena na bhavitavyam iti kuta etat.
V2_08513	a-hetuka iti cet, na, tatra api tulyatvāt –	tad-abhāve 'py agnau bhavati iti. kathaṃ ca tato
SV_02211	hetukatvam iti cet. na, tatra api tulyatvāt.	tad-abhāve 'py agnau bhavati iti. kathaṃ vā tato
SV_07109	-āśrayasya sambhavati, tasya a-janyatvāt	tad-abhāve 'py avasthiteḥ | na sthitiḥ (145bc)
PV_03418	-avabhāsataḥ | taṃ vyanakti iti kathyeta	tad-abhāve 'pi tat-kṛtam || na ākārayati ca anyo
SP_00008	bhāva ekatra vartamāno 'nya-niḥ-sprhaḥ |	tad-abhāve 'pi tad-bhāvāt sambandho na eka-
SV_05420	sāmānya-grāhiṇiṣu svalakṣaṇa-pratibhāsaḥ,	tad-abhāve 'pi tāsāṃ bhāvāt, ākāra-antareṇa ca
SV_17514	vācyānāṃ svabhāvaḥ. na apy eṣāṃ kāryam.	tad-abhāve 'pi vaktur vivakṣā-mātreṇa bhāvāt. na
SV_07112	ādhāro na jananād iti. tad ayuktam. tasya	tad-abhāve 'pi sthānāt. patana-dharmāṇāṃ hi
SV_01904	-abhāvāt svāntaryam bhāvasya syāt. atas	tad-abhāve 'pi svabhāva-a-vaikalyān na abhāvaḥ.
V3_06103	iti bhavati, tata eva anya-abhāva-gatiḥ,	tad-abhāve 'bhāva-a-pratipatteḥ. nanu satsu
HB_00811	tat-svabhāvatayā tad-anvaya-siddhau	tad-abhāve 'bhāva-siddheḥ, tad-abhāve ca abhāva-
SV_15402	iti hetu-vipakṣeṇa sādhyā-vipakṣasya vyāptis	tad-abhāve 'bhāva-siddhau syāt. tad-abhāve
V3_11805	tadā prāṇa-ādy-abhāvo nairātmyaṃ vyāpnuyāt.	tad-abhāve 'bhāva-siddhyā vyāptir iti sā na
HB_04007	eko 'rtho dvitīyasya. nanu tatra eva bhāvas	tad-abhāve 'vaśyam abhāvaś ca parasparam
V2_06809	arthebhyo janma syāt, syād yogyatā-niyamaḥ.	tad-abhāve 'sya idam iti na sidhyati. na apy
SV_01912	ity arthād anvaya-pratipattiḥ. anyathā hi	tad-abhāve kiṃ na bhaved iti. nanu ca nitya-
HB_00811	-anvaya-siddhau tad-abhāve 'bhāva-siddheḥ,	tad-abhāve ca abhāva-siddhau tad-anvaya-siddheḥ.
SV_01716	-drṣṭānte na iṣṭo 'vaśyam iha āśrayaḥ |	tad-abhāve ca tan na iti vacanād api tad-gateḥ ||2
SV_15423	a-prāṇa-ādimmattva eva nairātmyaṃ drṣṭam.	tad-abhāve ca na asti iti svayaṃ na bhavad api
SV_10618	tasya buddhāv upasthāpanāya śabda-prayogāt.	tad-abhāve tad-ayogāt. api ca, śabda-ārtha-
V3_06906	tasya buddhāv upasthāpanāya śabda-prayogāt,	tad-abhāve tad-ayogāt. kiṃ ca, sad-asat-pakṣa-
V1_02908	ucyate. vastu-pratibhāsaṃ hi pratyakṣam,	tad-abhāve tad-ābhāsa-pracyuter ity uktaṃ. na ca
SV_04803	avaśyaṃ bhāvānāṃ bhedo 'bhyupagantavyaḥ,	tad-abhāve tasyā apy abhāva-prasaṅgāt. sa ca
SV_01203	tu darśana-abhāvaḥ. sa darśanena bādhyate.	tad-abhāve tu siddha eva ity apārthakaṃ tat-
V2_09401	tu darśana-abhāvaḥ. sa darśanena bādhyate.	tad-abhāve tu siddha eva ity apārthakaṃ tat-
SV_02205	tasya kāryam. tac ca dhūme 'sti. sa bhavaṃs	tad-abhāve tu hetumattāṃ vilāṅghayet ||34|| sakṛd
PV_03369	-anyair viśaye matam | viśayatvaṃ tad-amṣeṇa	tad-abhāve na tad bhavet || an-ārtha-ākāra-śāṅkā
SV_09725	ca kṛtaka iti. siddha-tat-svabhāvatayā	tad-abhāve na bhavataḥ. kṛtakatvasya śabde ca
V2_07607	ca kṛtaka iti. siddha-tat-svabhāvatayā	tad-abhāve na bhavataḥ kṛtakatvasya śabde ca

SV_01826	-vedinaḥ. tathā hy ayam asya svabhāvo yena	tad-abhāve na bhavati. anyathā ayogād iti tat-tat-
SV_01824	tad-bhāve bhavati ity eva na syāt. tathā	tad-abhāve na bhavati ity ukte. tata eva tad-
VN_00405	samarthitaṃ bhavati. anyathā kevalaṃ	tad-abhāve na bhavati ity upadarśane 'nyasya api
VN_00403	satsv api tad-anyeṣu samartheṣu tad-dhetuṣu	tad-abhāve na bhavati iti. evaṃ hy asya a-
V2_09407	svayam. yukto dṛśyasya a-darśane 'bhāvaḥ, sa	tad-abhāve na yuktaḥ. kvacid yadrccchayā
SV_01913	-abhāve 'pi śravaṇa-jñānaṃ na bhavati	tad-abhāve. na vai na bhavati, tayor eva tataḥ
V1_03405	āśritya draṣṭur eṣa viniścayaḥ. sa	tad-abhāve na syāt. na ca viśaya-sārūpyaṃ
SV_09122	-pratīter na ayam iha ity ādyā pratītiḥ. sa	tad-abhāve na syāt. pratītau vā tad-abhāvasya.
V3_08602	samudāya-vyavasthā samudāyi-nibandhanatvāt	tad-abhāve na syāt. bhavanti sva-nimitta-
VN_05707	etad uttara-a-pratipatteḥ kāraṇam iti.	tad-abhāve pratipattir bhavaty eva iti tayoḥ
VN_04909	sādhya-asiddheḥ. na pratijñā-nyūnaṃ hīnaṃ	tad-abhāve pratīti-bhāvād iti pratipāditam. hīnam
SV_00311	-bhāvaḥ sarvathā janya-janaka-bhāvāt. na,	tad-abhāve bhavatas tadutpatti-niyama-abhāvāt.
V2_08409	-bhāvaḥ, sarvathā janya-janaka-bhāvāt. na,	tad-abhāve bhavatas tadutpatti-niyama-abhāvāt.
HB_02313	sarvathā janya-janaka-bhāvād iti cet, na,	tad-abhāve bhavatas tadutpatti-niyama-abhāvāt.
SV_15402	vyāptis tad-abhāve 'bhāva-siddhau syāt.	tad-abhāve bhavatas tena vyāpty-ayogāt. yā eva ca
V3_01605	artha-a-pratipatteḥ, tad-vikāra-an-anukārāt,	tad-abhāve bhāvāc ca. tathā śrāvaṇa-ādy api iti
SV_00307	api hy artha-avyabhicāra eva prāmānyam,	tad-abhāve bhāvinas tad-vipralambhāt.
VN_02302	-rakṣaṇa-upāyaḥ sādhana-ābhāsa-dūṣaṇam ca,	tad-abhāve mithyā-pralāpād atra para-upatāpa-
V3_00704	pratyāsattiḥ, api tu vaktur vivakṣā-kṛtā,	tad-abhāve vivakṣita-itarayor āsatti-viprakarṣa-
HB_00112	sajātiya eva sattvam iti siddhe 'pi	tad-abhāve vyatireke sādhya-abhāve 'sattva-vaacana
SV_01224	kvacid abhāva-siddhāv apy a-pratibaddhasya	tad-abhāve sarvatra abhāva-asiddheḥ. saṃśayād a-
V2_09509	kvacid abhāva-siddhāv apy a-pratibaddhasya	tad-abhāve sarvatra-abhāva-asiddheḥ saṃśayād a-
SV_12304	-tat-pratibhaveṣu svabhāva-bhedo darśaniyaḥ.	tad-abhāve sarvas tad-ātmā na vā kaścit. na ca
V1_00601	hi līṅga-lakṣaṇam. na ca tasya vyabhicāraḥ,	tad-abhāve svabhāva-abhāvāt. tathā hy arthasya a-
SV_02413	svabhāvas tatra avinābhāvo bhāvasya iṣyate.	tad-abhāve svayaṃ bhāvasya abhāvaḥ syād a-
V3_04406	-dharma-sāmānyena samāno 'rthaḥ sapakṣaḥ.	tad-abhāvo '-sapakṣaḥ. katham idānim abhāve sann
V3_06204	-viśaya-jñāna-abhāvena abhāva-siddhiḥ syāt,	tad-abhāvo 'py anyena anupalambhena sādhanīya ity
V2_06307	niyamān na avaśyaṃ śīta-bādhako 'gniḥ, yatas	tad-abhāvo gamyeta. antyasya avasthā-viśeṣasya
HB_02701	pratiyoginaḥ sādhayati. katham anya-bhāvas	tad-abhāvo yena anya-bhāva-rūpa-anupalabdhyā
SV_17221	sarvatra tulyatvāt. yatra api pratibandhas	tad-abhidhāna-niyama-abhāvāt, sarva-śabdaiḥ
VN_03712	dṛṣṭānta-ābhāsa-hetvābhāsa-pūrvakatvāt	tad-abhidhānena eva uktā iti na pṛthān
V3_11311	sāmarthya-ākṣiptam iṣṭam paro 'bhīpraiti iti	tad-abhiprāya-vaśād iṣṭa-vighāta-kṛd ity ucyate,
V3_10307	syāt. parasya ayam abhiprāyo 'sad iti.	tad-abhiprāya-vaśād evam uktam. tena itara-asad-
SV_03908	-vikalpyāv arthāv ekī-kṛtya pravartante.	tad-abhiprāya-vaśād evam ucyate. tat-kāritayā a-
SV_12003	na svābhāvikaḥ śabda-arthayoḥ sambandhaḥ.	tad-abhiprāyasya prayogād utpanno 'bhivyakto vā
SV_07615	anya-bhedaḥ pratipattir-abhiprāya-vaśāt syāt.	tad-abhiprāyād eva sāmānyam kiṃ na iti cet. tena
V3_10404	asato virahād iti, vyabhicāri vā. atha api	tad-abhimatāt kutaścīn nānā-bhāva evaṃ-bhāvaḥ
SV_11313	-āśrayo vā katham sambandhaḥ. saṅketāt	tad-abhiviyaktāv a-samartha-anya-kalpanā ||227 ||
V3_13405	-ātmakam syāt. na ca etad yuktam. tasmāt	tad-abhivyāpta-dharma-yogād eva bhāvās tadvantaḥ
V3_13011	yathā virodhinor ekatra a-sambhavaḥ, tathā	tad-abhivyāptayor api iti na tāv ekatra staḥ. tan
PV_04089	svayam ātmanā | anapekṣya akhilaṃ śāstraṃ	tad-abhīṣṭasya sādhyatā || tena an-abhīṣṭa-
PV_02205	dṛṣṭim ato nityaḥ sa kathyatām | ukto mārgas	tad-abhyāsād āśrayaḥ parivartate || sātmīye 'pi
SV_11018	nirhāsa-atiśaya-śrītām | sa ātmī-bhāvāt	tad-abhyāsād dhiyeraṇ āśravāḥ kvacit ||220 || sa
VN_06209	doṣa-upakṣepāt, tat-sādhana-nir-doṣatāyām hi	tad-abhyupagama eva uttara-a-pratipattir iti
SV_04807	-abhāvāt, tad-arthasya anyena sādhanāt,	tad-abhyupagamasya ca avaśyaṃ-bhāvitvāt. api ca,
V3_00411	tatra a-sambhavi yo 'sambhavinā vyāpta iti	tad-abhyupagame 'paro niyata-prāptir iti dur-
VN_01007	eva sādhanatvāt. anupalambhād eva	tad-abhyupagame sa yatra eva asti sarvo 'sad-
VN_00108	an-uccāraṇam vādino nīgraha-adhikaraṇam,	tad abhyupagameya apratibhayā tūṣṇīm-bhāvāt,
SV_07104	kārya-kāraṇa-bhāvād vyavasthāpyante.	tad ayaṃ kuṇḍa-ādinām apy ādhāra-bhāvo badara-
V3_08707	kārya-kāraṇa-bhāvād vyavasthāpyante.	tad ayaṃ kuṇḍa-bhūtala-ādinām apy ādhāra-bhāvo
SV_08906	gatiḥ syāt. nirloṭhitaṃ ca etad ācāryeṇa.	tad ayaṃ gava-ādi-śabda-pratyupasthāpitam artham
V3_07910	ca sarvatra bhāva-vyavacchedasya bhāvāt.	tad ayaṃ tri-prakāro 'pi dharmāḥ sattā-sādhanē na
SV_09618	abhāve ca bhāva-vyavacchedasya bhāvāt.	tad ayaṃ tri-prakāro 'pi dharmāḥ sattā-sādhanē na
V3_08905	atra akiñcitkaraḥ katham asya sthāpayitā.	tad ayaṃ na kenacit pratibaddha iti na kadācit
V3_13406	ity abhivyāptir asya dṛṣṭāntena pradarsyate.	tad ayaṃ na svatantraḥ. tad-a-sambandhī ca
SV_03625	anyatra eka-vaacanam iti cet. iha apy astu.	tad ayaṃ nir-vastuko niyamaḥ kriyamāṇaḥ
SV_11225	na uparodhī tad-anya-puruṣa-dharma-vat.	tad ayaṃ nivartamānaḥ sva-kṛta-samaya-sambhavām
V3_10808	yena nirasta-pratipakṣā niyamena niścīyante.	tad ayaṃ puruṣa ātmānam āntaraiḥ kaiścīd an-anya-
SV_09206	upasthānāt. yathā-abhiprāyam a-pratītiḥ.	tad ayaṃ pratiyamāno 'pi sambandhī-rūpa eva iti
SV_10703	a-tattvāt, yathā-tattvam ca a-samīhitatvāt.	tad ayaṃ pravartamānaḥ sarvadā sad-asac-cintāyām
SV_09820	-nāśa-vādinām ||195|| ity antara-ślokaḥ.	tad ayaṃ bhāvo 'napekṣas tad-bhāvaṃ prati tad-
V2_07709	-nāśa-vādinām ||54|| ity antara-ślokaḥ.	tad ayaṃ bhāvo 'napekṣas tad-bhāvaṃ prati tad-
V2_08005	tat-svabhāvasya paścād apy a-kriyā-ayogāt.	tad ayaṃ bhāvo nivṛtta-sarva-sāmarthyaḥ sattā-
SV_11015	-vṛttitvāt, teṣāṃ ca citra-abhisandhitvāt.	tad ayaṃ līṅga-saṅkarāt katham a-niścīnvan
V2_06703	-vṛttitvāt teṣāṃ ca citra-abhisandhitvāt.	tad ayaṃ līṅga-saṅkarāt katham a-niścīnvan

SV_10015	vināsa iti hi te bhāva-abhāvaṃ manyante.	tad ayam vināsa-hetur abhāvaṃ karoti iti prāptam.
V2_08301	vināsa iti hi bhāva-abhāvaṃ manyante.	tad ayam vināsa-hetur abhāvaṃ karoti iti prāptam.
SV_15321	a-dr̥ṣṭa-virodhasya sambhavaṃ pratyācakṣīta.	tad ayam vyatirekaḥ saṃśayād a-sādhanam. api ca,
SV_04605	arthaḥ, niṣ-phala-ārambhasya upekṣāniyatvāt.	tad ayam śabdān api kvacin niyuñjānaḥ phalam eva
SV_10007	vikāra-darśanena iva viṣam a-jñaiḥ.	tad ayam sattā-vyatirekeṇa na anyat kiñcid vināśo
V2_08209	vikāra-darśanena iva viṣam a-jñaiḥ.	tad ayam sattā-vyatirekeṇa na anyat kiñcid vināśo
SV_13312	na hi pratyakṣe 'rthe para-upadeśo garīyān.	tad ayam sthiteṣv anyeṣu vyāharṭṣu kevalam eva
SV_16706	vivṛṇoti, upadeśa-vaiyarthya-prasaṅgāt.	tad ayam a-parijñāta-arthaḥ śabda-gaḍur evaṃ śalya
SV_13419	-bhāga-kāle ca samasta-rūpa-an-upalakṣaṇāt.	tad ayam a-pratisaṃhita-sakala-upalambho dhvani-
SV_02909	śrutayas tad-ādhāreṣu vartante. tatra eva vā	tad ayam a-prasaṅga iti. tasya api nānā-upādhy-
SV_06606	sati vā a-vyatireko na syād ity uktam.	tad ayam a-vibhāgo 'nviyād vā na vā. na punar an-
V1_01201	parampara-upayogasya atītād api darśanāt.	tad ayam a-ṣṣayatvād abhūta-a-viśiṣṭam api
V1_01411	saṃhṛta-vikalpe darśane '-vibhāvitā nāma.	tad ayam a-saṃsr̥ṣṭa-vikalpo vā pratyakṣo darśana-
SV_09503	-a-nirdeśe ca kathaṃ tad-viśiṣṭena anvayaḥ.	tad ayam agninā avinābhāvī siddhaḥ. arthād eva
V3_07406	-a-nirdeśe vā kathaṃ tad-viśiṣṭena anvayaḥ.	tad ayam agninā avinābhāvī siddhaḥ. arthād eva
SV_11907	-asiddheḥ, sa eva asiddho yas tau śleṣayet.	tad ayam atiprasaṅgo yady arthāv artha-antareṇa
SV_12517	tat prathamō 'dhyetā kartā eva syāt.	tad ayam anādiḥ pūrva-pūrva-darśana-pravṛtto
V3_13007	dr̥ṣya-dr̥ṣya-ātmata-ādi-virodhā api vācyāḥ.	tad ayam anupalambhaḥ svabhāvaś ca paraspara-
SV_06527	-ātmāno 'pi sāmānyasya tad-ekayogakṣematvāt.	tad ayam anyonya-artha-parihāreṇa eka-ṣṣayayor
V3_13012	ekatra staḥ. tan na atra viruddhāvabhicārī.	tad ayam abhyupagama-bala-pravṛttaḥ. ācāryeṇa
SV_10707	tad-anubhava-āptāv api tad-abhāvāt.	tad ayam arthakriyā-arthī tad-a-samarthaṃ prati
V3_07002	tad-anubhava-āptāv api tad-abhāvāt.	tad ayam arthakriyā-arthī tad-a-samarthaṃ prati
SV_10624	nirākaraṇān nir-ādhāraḥ sādhyā-dharmaḥ syāt.	tad ayam ādhāra-vyavaccheda-anapekṣo na vivāda-
SV_07010	kārya-kāraṇa-bhāva-kṛta eva pratibandhaḥ.	tad ayam āśrayaḥ sāmānyasya sva-ātmany an-
HB_01806	utpattir iti, ete ca ekatra kathaṃ syātām.	tad ayam ir̥ṣyā-śalya-vitudyamāna-marmā viklavam
V3_05401	tac ca anapekṣatvād asya nirastam.	tad ayam upalabhya-svabhāvaḥ svasmāt svabhāvāt
SV_07603	-sambandhāc ca jñāna-utpattāv api prasaṅgāt.	tad ayam eka-vastu-darśanena eka-vṛtteḥ
SV_14014	pratilambhe vā sthairyā-ayogāt.	tad ayam sat-prayoga ity api jananam eva
SV_04113	vidyate, tata eva tad ekaṃ kāryam iti.	tad ayuktam. a-viśeṣān (75a')
V3_00110	utpatter anityatvād vā, rūpa-ādi-vad iti,	tad ayuktam, anumāna-ṣṣaye vācaḥ prāmānya-
SV_07112	tataḥ sthiti-hetutvād ādhāro na jananād iti.	tad ayuktam. tasya tad-abhāve 'pi sthānāt. patana
V1_00405	na a-pratyakṣaṃ pramāṇam asti ity aparāḥ.	tad ayuktam, yasmāt pramāṇa-itara-sāmānya-sthiter
V1_01713	an-upalakṣaṇān na vivekena niścīyata iti.	tad ayuktam, yasmād dhī-śabda-vṛtter anyatra tato
SV_09424	tatra asiddham iti sādhyate. nanu tatra api	tad-ayoga-virahiṇā sāmānyena anvayo na siddha eva.
V3_07401	asiddham iti sādhyate. nanu ca atra api	tad-ayoga-virahiṇā sāmānyena anvayo na siddha eva.
V2_05107	sāmānyam ca sādhyam. na ca siddha-sādhanam,	tad-ayoga-vyavacchedasya asiddheḥ. tat-tulya eva
PV_04194	sāmarthyād vivakṣā-anugamād dhvaneḥ ||	tad ayoga-vyavacchedād dharmi-dharma-viśeṣaṇam |
V2_05101	sāmarthyād vivakṣā-anugamād dhvaneḥ ||13||	tad ayoga-vyavacchedād dharmi dharma-viśeṣaṇam |
SV_09418	ca. tasmāt tatra sāmānyam eva sādhyate	tad-ayoga-vyavacchedena. na tathā iha api kvacit
V3_07212	uktam. tasmāt tatra sāmānyam eva sādhyate	tad-ayoga-vyavacchedena. na tathā iha api kvacit
SV_09417	na vai sa ādhāras taṃ viśeṣi-karoti.	tad-ayoga-vyavacchedena viśeṣaṇād ity uktaṃ
V2_04811	jagau | pratibhāsasya bhinnatvād ekasmiṃs	tad-ayogataḥ ||7|| na hy ekasya tāv anyonya-
SV_10619	upasthāpanāya śabda-prayogāt. tad-abhāve	tad-ayogāt. api ca, śabda-artha-apahnavo sādhye
V3_06906	upasthāpanāya śabda-prayogāt, tad-abhāve	tad-ayogāt. kiṃ ca, sad-asat-pakṣa-bhedena śabda-
V2_08014	-vikāra-darśanāt, tādavasthye ca teṣāṃ	tad-ayogād apekṣā-virodhāc ca. tathā ṣṣayāḥ
SV_10110	yāvād atra a-pratipattiḥ. satā api te na	tad-artha-a-karaṇāt. vastutas tv an-upalabhyamāno
V3_01604	tathā hi na tac cākṣuṣaṃ taj-jñāna-vat,	tad-artha-a-pratipatteḥ, tad-vikāra-an-anukārāt,
HB_03204	-siddhiḥ, tasya tad-anyatayā a-vyāptau tena	tad-artha-a-vyavacchedāt punar bhāva-a-pariccheda
V1_01904	ca akṣa-vijñāna-anantara-pratyaya-udbhavam |	tad-artha-anantara-grāhi (19abc) pratyakṣam iti
SV_14409	upakāro 'rtha-antaram āhosvit tad eva iti.	tad-artha-antaratve 'pi tasya iti punar
V1_04204	kasyacid ātma-saṃvedana-vat. tato 'pi na	tad artha-antare yuktam. an-artha-antaratve tu
PV_04132	śābala-abhāsasya a-dr̥ṣṭer buddhi-janmanaḥ |	tad-artha-artha-uktir asya eva kṣepe 'dhyakṣeṇa
V1_03301	na artha-ālocanam, a-tādrūpye tasya eva	tad-artha-ālocanatva-asiddheḥ. tathā viśeṣaṇa-
SV_09901	aṅkura-hetuḥ. anyas tu pūrvaḥ pariṇāmas	tad-artha eva. na ca tāṃ tatra kaścit
PV_04013	dvaya-sambandhād eka-abhāve 'nya-hānaye ||	tad-artha-grahaṇam śabda-kalpanā-āropita-ātmanām |
VN_02706	śabda iti pratijñām āha. tad-darśanāya	tad-artha-nirdeśa ity āha. tad-arthaḥ pūrva-ukta-
VN_02707	sādhyā-siddhy-artha uttara-pratijñā-nirdeśas	tad-artha-nirdeśaḥ. na ca pratijñā pratijñā-antara
VN_02617	pratijñā-artha-pratiśedhe dharma-vikalpāt	tad-artha-nirdeśaḥ pratijñā-antaram. pratijñāto
V3_02708	-yuktaḥ śabda iti. sati hi śāstra-āśraye	tad-artha-pakṣi-karaṇam yuktaṃ syāt, tad-avabodha
SV_12608	246|| yady apauruṣeyatve 'pi pratiniyatām eva	tad-artha-pratibhāṃ janayed āśvāsanam syāt. yathā
SV_10517	sad-vyavahāra-niṣedho vā. kathaṃ ca na syāt.	tad-artha-pratiśedhe dharmi-vācino '-prayogād
V3_06706	-vyavahāra-pratiśedho vā. kathaṃ ca na syāt.	tad-artha-pratiśedhe dharmi-vācino '-prayogād
SV_17121	-antarād asya viśeṣaṃ paśyāmaḥ. tathā hi.	tad-artha-vacana-vyāpāra-śūnyasya tat-samāropeṇa
NB_03114	-pravṛttam āgama-āśrayam anumānam āśritya	tad-artha-vicāreṣu viruddhāvabhicārī sādhana-
V3_12804	-pravṛttam āgama-āśrayam anumānam āśritya	tad-artha-vicāreṣu viruddhāvabhicārī sādhana-doṣa

VN_03315	vaktuḥ parājayam ānayati. parājite tasmimś	tad-artha-virodha-cintayā na kiñcit. api ca
V1_03312	pratyakṣam prativedanam. asti idaṃ vedanam,	tad artha-vedanam kena. utpatti-sārūpyābhyām.
PV_03320	yad eva idaṃ pratyakṣam prativedanam |	tad-artha-vedanam kena tādrūpyād vyabhicāri tat ||
SV_15613	nityasya nityam sannidhānam iti nityam	tad-artha-siddhiḥ syāt (293c) yato hi bhāva-
SV_16720	-sañketa-prasiddhim anupālayati iti tato 'pi	tad-artha-siddhiḥ syāt, na apauruṣeyānām śabdānām,
SV_12814	-śravaṇe ca pṛthag arthavatām ekasmād eva	tad-artha-siddher anyasya vaiyarthyāt. sakṛc
V1_02004	atipatati. krama-bhāva-virodhas ca sarvāsām	tad-artha-hetūnām buddhīnām, anyair a-kārya-
PV_03300	'pi prāmānyam pratiśidhyate | viśamvādāt	tad-artham ca pratyakṣa-ābham dvidhā uditam ||
VN_02815	kaścid vivādeṣu dṛṣṭa-pūrvō vyavahāro yena	tad-artham yatnaḥ kriyate. na ca bāla-pralāpān
V3_02404	-artha iti cet, kutaḥ punar iyaṃ śāñkā, yena	tad-artham yatnaḥ kriyate. so '-nivāritaḥ
SV_01205	tāvātā na asti iti bhavati	tad-artham vacanam iti cet. na ca na asti iti
V2_09403	-upalabhamānasya tāvatā na asti iti bhavati.	tad-artham vacanam. yady an-upalabhamāno 'pi na
V2_07802	sā eva tatra ankura-hetuḥ, pūrvaḥ pariṇāmas	tad-arthaḥ. na ca tām kaścit pratibanddhum
VN_02706	tad-darśanāya tad-artha-nirdeśa ity āha.	tad-arthaḥ pūrva-ukta-sādhyā-siddhy-artha uttara-
VN_01610	vyakter a-prādur-bhāvād iti cet, tasya eva	tad-arthakriyā-ādi-bhāve ghaṭatvāt, tad-rūpasya
SV_04220	pravṛtṭeḥ, anyathā pravṛtṭy-ayogāt,	tad arthakriyā-kāritayā pratibhāsanāt tad-a-
VN_01609	tad-avasthāyām na paścād-vad upalabdhiḥ,	tad-arthakriyā vā. vyakter a-prādur-bhāvād iti
VN_00625	hy eka-śabdo niyujyate yadi, kiṃ syāt.	tad-arthakriyā-śakti-sthāpanāya niyuktasya
SV_06805	ca atra anugāmi kiñcid rūpam asti. kevalam	tad-arthatayā te bhāvā a-tad-arthebhyo bhinnā iti
SV_15505	syāt. artha-antara-vikalpa-vat. yathā a-	tad-arthatve 'pi bharata-urvaśy-ādi-carita-ādikam
SV_02714	anya-vyavacchedaḥ kṛto bhavati iti	tad-artham anyat pravartate. nanu na avaśyam
PV_03399	-rūpatvād eka-rūpam bhaven manaḥ | sarvam	tad-artham arthāc cet tasya na asti tad-ābhatā ||
PV_04272	|| tasmāt svato dhiyor bheda-siddhis tābhyām	tad-arthayoḥ | anyathā hy anavasthānād bhedaḥ
SV_10819	| dṛṣṭa-a-dṛṣṭa-arthayor asya aśamvādas	tad-arthayoḥ ||215|| pratyakṣeṇa a-bādhanam
V2_07110	-artha-āśrayā yuktir atyakṣeṣu na ca itarā |	tad-arthasya a-pratiṣṭhānād yukter atra na
SV_04806	artha-antara-abhyupagame prayojana-abhāvāt,	tad-arthasya anyena sādhanāt, tad-abhyupagamasya
SV_16822	-niyamam jñātum iśa ity a-pratipattir eva	tad-arthasya. api ca, vedas tad-vyākhyānam vā
SV_06113	kutaścana | buddheḥ prayujyate śabdā	tad-arthasya avadhāraṇāt ||122|| vyartho 'nyathā
SV_12614	an-anumateḥ, a-rūdha-śabda-bāhulyāt,	tad-arthasya puruṣa-upadeśa-apekṣanāt. tad-
SV_04415	kriyata iti. tat-svabhāva-grahaṇād yā dhīs	tad-arthā iva apy an-arthikā | vikalpikā a-tat-
V3_04002	virodhaḥ, yathā - a-śrāvāṇaḥ śabda iti.	tad-arthā ca artha-uktiḥ. tad eva rūpam tatra
SV_15910	te (299c) 'pi tathā syus	tad-arthā ced asiddham kalpanā-anvayāt ||299|| na
SV_06212	-anusāreṇa sākāñkṣatvāt sā a-parisamāpta-	tad-arthā viplava eva ghaṭa-ādi-śabdeṣu. tādrśo
PV_02253	-dṛg-āśrayaḥ | muktis tu śūnyatā-dṛṣṭes	tad-arthāḥ śeṣa-bhāvanāḥ || anityāt prāha tena
NB_03136	śakyam darśayitum viśeṣa-lakṣaṇam vā.	tad arthāpattiyā eṣām nirāso draṣṭavyaḥ. dūṣaṇā
V3_13308	viśeṣa-lakṣaṇam vā śakyam darśayitum.	tad arthāpattiyā eṣām nirāso veditavyaḥ. yadi
HB_00401	-vyavasthāyāḥ, arthakriyā-yogyā-viśayatvāt	tad-arthi-pravṛtṭeḥ, arthakriyā-yogyā-lakṣaṇatvād
PV_04030	| vṛttau svayam śruteḥ prāha kṛtā ca eṣā	tad-arthikā || viśeṣas tad-vyapekṣatāḥ kathito
PV_03166	| tasya a-gatau ca sañketa-kriyā vyarthā	tad-arthikā || śabdo 'rtha-aṃśam kam āha iti
SV_05908	vṛkṣam veti na a-vṛkṣam taj-jñānāya eva	tad-arthitayā upagamāt. so '-jñānāḥ katham a-
SV_10629	||210|| arthakriyā-a-samarthasya vicāraiḥ kiṃ	tad-arthinām | ṣaṇḍhasya rūpa-vairūpye kāminyāḥ
PV_04171	pravartatām || sādhanā-ākhyāna-sāmarthyāt	tad-arthe sādhyatā gatā | hetv-ādi-lakṣaṇair
SV_06806	rūpam asti. kevalam tad-arthatayā te bhāvā a-	tad-arthebhyo bhinnā iti bheda eva eṣām a-bhedaḥ.
V3_02708	-āśraye tad-artha-pakṣi-karaṇam yuktaṃ syāt,	tad-avabodha-arthitve vā prativādināḥ, anyathā a-
V3_04101	anityatām brūmaḥ, tādavasthyam ca tattvam.	tad avarugṇe 'sti, vināśāt tiro-dhānād vā iti na
PV_03070	siddhā asya pratītir vastunaḥ kvacit |	tad avaśyam tato jātam tat svabhāvo 'pi vā bhavet
SV_06709	tatra yady anekam ekaṭra upayujyeta,	tad avaśyam tatra codaniyam. tasya pṛthak pṛthak
SV_14224	iti sa eva prasaṅgo '-paryavasānaś ca.	tad avaśyam vināśa-sambandha-yogyam uttaram
VN_05316	na tatra api prasaṅga-antara-upakṣepaḥ,	tad avaśyam sādhanā-aṅga-viśayatvād dūṣaṇena
SV_14410	tasya iti punar upakāratva-ādi-paryanuyogas	tad-avastha eva. tathā an-anything. tasmāt sato
SV_14817	tat katham idānim an-utpanna-atiśayas	tad-avastha eva bhāvo naṣṭo nāma. nanv atiśaya-
SV_14226	'gnir a-pūrvam eva janayati iti pūrvam	tad-avastham dṛśyeta. kṣāṭha-vināśa iti ca kṣāṭha
PV_02236	draḍhayaty alam || ātmīya-sneha-bijam tat	tad-avastham vyavasthitam | yatne 'py ātmīya-
HB_03604	upalambha-nivṛttāv api bādha-a-nivṛttau	tad-avastham hetor a-sāmarthyam ity a-prayogaḥ.
SV_03009	śaktir grāhayati, tāś ca sva-upādhin iti	tad-avasthaḥ prasaṅgaḥ. atha tā api śakty-
SV_03024	apy upalakṣaṇe sarva-ātmanā upalakṣita iti	tad-avasthaḥ prasaṅgaḥ. ko hy atra viśeṣaḥ śabdā
HB_03002	eva. atra apy a-samudāya-sādhyatvam	tad-avastham. nanv asati sambandhe tad-abhāva-
HB_00905	'bhinirvṛtṭeḥ. na api svabhāva-antara-karaṇe	tad-avasthasya bhāvasya kiñcid iti tathā-
VN_01101	'vyavadhāna-a-dūra-sthānas tasya eva	tad-avasthā-indriya-āder eva puruṣasya kadācit
V3_05302	pratikṣipāmaḥ, kiṃ tv apekṣanta eva karaṇāni	tad-avasthā-upakāriṇam artham, tato labhyasya
SV_13117	pratikṣipāmaḥ. kiṃ tv apekṣanta eva karaṇāni	tad-avasthā-upakāriṇam. tato labhyasya atiśayasya
V3_09309	a-pracyuta-ātmā iti ca su-vyāhṛtam. etena	tad-avasthā-nivṛtṭir vyākhyātā. yo 'py avasthā-
VN_01608	api ca, yadi mṛt-piṇḍe ghaṭo 'sti, katham	tad-avasthāyām na paścād-vad upalabdhiḥ, tad-
HB_02010	bhaven nir-viśeṣānām parasparataḥ, bhāve vā	tad-avasthāyām iva pṛthag api syāt. tathā ca tad
HB_00906	na api svabhāva-antaram asya āvaraṇam,	tad-avasthe tasminn āvaraṇasya apy ayogāt. na api

SV_14819	iti katham sa naṣṭo nāma. tena na ayam	tad-avastho naṣṭo nāma. yena svayam na bhavati
HB_01714	karoty eva kāryam ca tasmān na utpadyata iti	tad-avastho virodhaḥ. na kevalaḥ karoty eva iti
NB_02020	artho 'rtham gamayet. tad-a-pratibaddhasya	tad-avyabhicāra-niyama-abhāvāt. sa ca
SV_01511	'darśana-mātreṇa a-pratibaddhasya api	tad-avyabhicāraḥ. kvacid deṣe kānicid dravyāni
V2_09801	'darśana-mātreṇa a-pratibaddhasya api	tad-avyabhicāraḥ, kvacid deṣe kānicid dravyāni
SV_06506	vyavahāra iti tasya tat-pratibandhe sati	tad-avyabhicāraḥ. tato vitathād apy ante
V2_05902	-yogya-svabhāvasya anya-hetu-sākalye	tad-avyabhicārāc ca upalambhaḥ sattā ucyate.
SV_08905	yathāsvaṃ prthag-abhidhānāt. arthasya	tad-avyabhicārāt tato gatiḥ syāt. nirloṭhitam ca
V2_04608	pravartanād bhrāntir apy artha-sambandhena	tad-avyabhicārāt pramāṇam. na hi svabhāvaḥ kāryam
SV_00306	utpatter a-tat-pratibhāsitve 'pi tadutpattes	tad-avyabhicāriṇāv iti pramāṇam pratyakṣa-vat.
V2_05713	utpatter a-tat-pratibhāsitve 'pi tadutpattes	tad-avyabhicāriṇāv iti pramāṇam pratyakṣa-vat.
SV_12004	prayogād utpanno 'bhivyakto vā śabdaḥ	tad-avyabhicārī iti tattvam asya sambandhaḥ. sā
V2_05801	asad-vyavahāra-pravartana-phalo 'nupalambhas	tad-avyabhicārī, siddhe vyavahāre sato viṣayasya
SV_10422	na nir-upākhyam vyoma-kusuma-ādi drṣṭāntaḥ.	tad asat katham avagantavyam yena evam syāt.
SV_03816	abhiprāya-vaśāt sāmānyam sat prakīrtitam |	tad asat paramārthena yathā saṅkalpitam tayā ||70||
SV_11917	artha-antaratvam api kramasya niṣetsyāmaḥ.	tad asati varṇānām vācakatve pada-ādi vācakaḥ
PV_04120	sa vāñchati | iti tam praty a-drṣṭāntam	tad-asādhāraṇam matam || na udāharaṇam eva idam
V1_00208	ātmano 'nukārayati, sa pratyakṣaḥ.	tad asādhāraṇam vastu-rūpaḥ svalakṣaṇam. anyas tu
HB_00301	tathābhūte drṣṭe sa yena yena asādhāraṇas	tad-asādhāraṇatām tato bhedaḥ abhilāpanti smṛtir
V3_07308	āvīśanti. upādāna-dharmas teṣu upacaryate.	tad asiddha-upādāneṣu na sambhavati. tad ime nir-
PV_04011	eva vā | sambaddham vastutaḥ siddham	tad asiddham kim ātmanaḥ || pareṇa apy anyato
SV_15430	vā tad-vyatireka-nivṛtti-siddhāv api	tad-asiddhir iti sādhye 'pi prasaṅgaḥ. tan na an-
PV_03103	āśraya-samsiddhau sāmānyam siddham eva tat |	tad-asiddhau tathā asya eva hy anumānam
HB_02814	syāt. sa eva asati sambandhe na sidhyati.	tad-asiddhau na viṣaya-viṣayi-bhāvaḥ. anyathā
V3_09103	67|| jñāpako hi hetur yad-ātmatayā jñāpayati,	tad-asiddhau sandehe vā na jñāpakaḥ, śabda-vat.
PV_03529	tad-bhāva-niyamo 'sya kaḥ || buddher api	tad asti iti sā api tattve vyavasthitā | grāhy-
SV_01626	viśeṣa-abhāvāt. anyac cet katham anya-bhāve	tad asti. upacāra-mātram tu syād ity ayam eṣam
SV_16411	-kṛtās tad-adhiṣṭhānāc ca phala-dā mantrāḥ.	tad asti kaścid atīśayavān iti tat-pratikṣepa-
V3_08107	vipakṣād vyāvṛtter darśayitum a-śakyatvāt.	tad asya na bhāva-mātreṇa na sāmyena na
V3_12609	na cet sva-viṣaye pareṇa bādhyate.	tad asya pramāṇa-lakṣaṇam asti iti prameyo
VN_00305	viparyayam sādhyati hetoḥ sādhyā-viparyaye,	tad asya viruddha-pratyupasthāpanād bādham
SV_17608	-lakṣaṇa-anupalabdhir abhāvam sādhyati iti,	tad asya sarva-viṣayatve 'pi vastv-antareṇa a-
SV_07523	idam eva khalu rūpasya anyatvam yan na	tad ākāra-antara-vad a-viśeṣāt. tac cet
SV_16401	-nir-apekṣānām a-sāmarthyāt, tatra api	tad-ākāra-dhyāna-āder eva prayogāt. tasmāt tad-
V3_06309	tatra sāmarthyam iti tad eva pramāṇam syāt.	tad-ākāra-niyama-sāmarthyena apara-pratikṣepāt,
SV_10527	-vastu-pratipādāna-samīha-a-prayogāt,	tad-ākāra-vikalpa-jananāc ca. na ca upādāna-kārya
V3_06802	-vastu-pratipādāna-samīhā-prayogāt,	tad-ākāra-vikalpa-jananāc ca. na ca upādāna-kārya-
SV_06007	su-jñānatvāt. ekaḥ hi kiñcit paśyato 'nyatra	tad-ākāra-vivekinim buddhim anubhavatas tato
SV_07920	rūpatvāt. asya idam iti vyatireka-pratītir a-	tad-ākāra-viśeṣavati ca na syād iti cet. uktam
SV_02722	-vimuktayā buddhyā katham a-viparyasto nāma.	tad-ākāra-samāropa-saṁśaya-rahitāc ca tat-
PV_03379	taj-jñānena anubadhyate || anyathā hy a-	tad-ākāram katham jñāne 'dhirohati | eka-ākāra-
PV_03375	spaṣṭa-ākāra-vivekataḥ || vyatiriktam	tad-ākāram pratiyād aparas tathā | nityam ātmani
SV_05419	iti, kiṃ tarhi na bhinneṣv artheṣv arpita-	tad-ākārā buddhir a-bhinna-pratibhāsini syāt. na
PV_03334	sa bāhyo 'rtho 'nubhūyate || yadi buddhis	tad-ākārā sā asty ākāra-viśeṣiṇi | sā bāhyād
SV_11401	tataḥ śabdāt pratipattir avinābhāvāt.	tad-ākhyānam samayaḥ. tataḥ pratyāyaka-sambandha-
PV_02132	abhiyujyate | parokṣa-ūpeya-tad-dhetos	tad-ākhyānam hi duṣ-karam || yukty-āgamābhyām
SV_16607	iti cet. svayam samarthasya prasādhane 'sya	tad-āgama-upadhānam kam atīśayam puṣṇāti. a-
V3_00207	abhyupagama iti na para-upagatena sādhanam.	tad-āgama-bādhanāya paraḥ prati sādhanā-uktes
V3_00304	-viṣama-grahāḥ ||2|| ity antara-ślokaḥ.	tad-āgama-viruddha-abhyupagamaś ca tena eva
PV_04004	tadā asiddham tat-siddham akhilaḥ tataḥ ||	tad-āgamavataḥ siddham yadi kasya ka āgamaḥ |
V3_00208	-siddham asiddham iti katham tataḥ siddhiḥ.	tad-āgamavatas tat-siddham iti cet, kasya ka
V2_06812	tais tadvantaḥ syuḥ kāya-vijñāpty-ādi-vat. a-	tad-āgamebhyo na tatra pratītir ākāśād iva ghaṭa-
V2_05312	hi tāvad yad ayuktam paśyanti, na tadā eva	tad ācaranti. so 'yam paśor api paśuḥ. mahato 'pi
V1_02406	tad-a-viśeṣe 'pi svabhāva-abhyāsa-viśeṣāt	tad-ātma-atīśaya-siddheḥ. buddhir atīśayavati na
V2_06710	ādhāra-ādheya-bhāvaś cet, so 'pi	tad-ātma-an-upakāre na sidhyati. para-ātmani
V1_01613	-pratibhāsa-a-viśeṣāt saty api pratītir a-	tad-ātma-grāhiṇi, tad-bhāva-abhāvayor an-anukārāt,
HB_03112	tasya tad-anya-ātma-vyavacchedo bhavati,	tad-ātma-niyata-pratibhāsa-jñānāt, na hi tad-ātmā
SV_09801	anvayas tv arthāpattiyā siddhaḥ. na hy a-	tad-ātma-niyatasya tan-nivṛttau nivṛttiḥ. tasmāt
V2_07609	anvayas tv arthāpattiyā siddhaḥ. na hy a-	tad-ātma-niyatasya tan-nivṛtṭiyā nivṛtṭiḥ. tasmān
SV_09803	prasādhya nivṛtṭir vaktavyā. sā cet sidhyati	tad-ātma-niyamam arthāt sūcayati iti siddho
V1_04205	an-ārtha-antaratve tu nila-āder anubhavāt	tad-ātma-bhūtaḥ prakāśate tathā iti nila-ādy-
SV_08913	prāptum an-abhipretatvāt. gava-ādi-samāveśāt	tad ātma-bhūtanām ca an-anvayena tatra an-ubhaya-
V1_02101	-ādy-ātmā viṣayi-kriyate saṃvittiyā, tasyās	tad-ātmā-rūpatvāt. na enam iyam abhilāpena
SV_13006	pracyavet. jñāna-janana-sāmarthyasya	tad-ātmakatvāt. artha-antaratvasya ca prāg eva
SV_11709	sāmarthya-kāriṇāś ca janakatvāt. tasya ca	tad-ātmakatvāt. artha-antaratve ca bhāva-an-

VN_06702 utpatti-vināśa-abhyupagama-abhāvāt sarvasya
 PV_02195 | ātma-antara-samāropād rāgo dharṁe ' -
 V3_11804 'bhāvasya vyāpty-asiddheḥ. yadi prāṇa-ādayas
 PV_03326 | pratyakṣa-prativedyatvam api tasya
 V1_03512 kasyacit. pratyakṣa-prativedyatvam apy asyām
 V2_06707 -antara-utpatti-hāni-nāntariyakatvāt, nityam
 V3_13404 arthasya kenacit kathañcin na sāmyam. tatas
 HB_01002 cet svabhāvato bhāvo niṣpanno na punas
 SV_00221 hi saty artho 'rtham na vyabhicarati. sa ca
 V2_05610 hi saty artho 'rtham na vyabhicarati. sa ca
 PV_03349 yataḥ sā prathate tathā | artha-sthites
 V3_04201 viśeṣa iti cet, na, hetoḥ svabhāva-bhedāt. a-
 SV_00221 'rtham na vyabhicarati. sa ca tad-ātmatvāt.
 V2_05612 'rtham na vyabhicarati. sa ca tad-ātmatvāt.
 V1_00804 yuktam rasa-ādi-jñāna-vat. sato 'pi vā
 PV_03361 tat || a-darśanāj jagaty asminn ekasya api
 V1_03906 ||51|| a-darśanāj jagaty asminn ekasya api
 PV_03211 || tasmān na artheṣu na jñāne sthūla-ābhāsas
 V1_02311 eva tad-vedana-lakṣaṇam. sārūpyam apy a-
 V2_07608 bhavataḥ kṛtakatvasya śabde ca bhāva-khyātau
 SV_09726 kṛtakatvasya śabde ca bhāva-khyātau
 SV_09903 -an-utpatteḥ. utpattau vā ekatva-hāneḥ.
 HB_00915 prakāśa-ādi-bhāve hetv-antaram apekṣante,
 SV_08815 tayoh | bhedaḥ sāmānyam ity etad yadi bhedas
 HB_03115 tam ca deśa-kāla-svabhāva-avasthā-niyatam
 SV_08807 atha na sa tasya samāna ātmā. tathā sati
 V3_08709 -udaka-ādiṣu janana-śaktir eva. tasmād eteṣu
 V1_02213 -vat. na antarāḥ sukha-ādayo na api cetanāḥ.
 SV_15921 tasya jñāna-jananāt. na puruṣaḥ śabde,
 SV_07313 -āśraya-samavāyam. sva-āśraya-samavetaḥ hi
 VN_06203 tadā na kaścīd doṣaḥ, an-abhimate
 PV_03360 -darśanāl loke bhrāntir nāma upajāyate | a-
 V1_03905 -darśanāl loke bhrāntir nāma upajāyate | a-
 VN_01216 bheda-a-bhedayor a-vyavasthā syāt sarvatra.
 VN_01403 na ca anayoh kārya-kāraṇa-bhāvaḥ, svayam a-
 SV_06527 -āśrayatvād bhedasya, tasya ca a-bhedāt.
 SV_02712 -antara-a-vṛtṭiḥ. na hi tasmin niścīte
 HB_03214 sarva-anya-bhāva-vyavacchedaḥ. tasmād a-
 PV_04209 vinivṛtṭyā anya-vinivṛtṭer ayogataḥ |
 HB_03113 tad-ātma-niyata-pratibhāsa-jñānāt, na hi
 SV_12305 svabhāva-bhedo darśanīyaḥ. tad-abhāve sarvas
 HB_00914 kaṭhina-dravya-ādi-vat. na hi prakāśa-ādayas
 V3_05405 -an-ārambha-virāme kadācid upalambhaḥ. tena
 SV_13008 -āvaraṇam sambhavati. tasya sato 'pi
 V3_05006 -āvaraṇam sambhavati. sato 'pi vā kasyacit
 SV_02507 na a-bhinna-pratyaya-viśayāḥ, bhūta-vat.
 V1_00711 eva anukuryāt. na hy arthe śabdāḥ santi
 SV_17527 'rtha-niścayaḥ ||338|| āgamaḥ pramāṇam
 HB_00215 smārtaḥ liṅga-jñānam utpadyate. tatra
 SV_02908 āśrayāc ca. tan-nibandhanāḥ śrutayas
 HB_01209 -ādhāra-ātmakam tad dravyam saṁsthānam vā
 V3_10905 viśayam abhūta-guṇa-abhinandanam rāgam āhuḥ.
 SV_13613 -pratyaya-kramād bhavanti krama-yoginī iti
 V3_10604 ca – iha nikuñje mayūraḥ, kekāyitād iti
 NB_03064 yathā iha nikuñje mayūraḥ kekāyitād iti.
 PV_03399 | sarvam tad-artham arthāc cet tasya na asti
 PV_03267 | tena artha-anubhava-khyātir ālambas tu
 PV_03058 || yathā tathā a-yathārthatve 'py anumāna-
 V2_04711 ||5|| yathā tathā a-yathārthatve 'py anumāna-
 PV_03377 cetasoḥ || tad eka-vyavahāraś cet sādṛśyād a-
 V1_02908 vastu-pratibhāsam hi pratyakṣam, tad-abhāve
 SV_05103 iti vikṣyamaḥ. sarveṣāṃ viplave 'pi pramāṇa-
 PV_03082 evaṃ pāraparyeṇa vastuni | pratibandhāt
 V2_04706 evaṃ pāraparyeṇa vastuni | pratibandhāt
 V3_00307 vastūni. puruṣa-icchayā ca hetu-
 tad-ātmakasya na utpatti-vināśāv iti siddham
 tad-ātmake || duḥkha-santāna-saṁsparśa-mātreṇa
 tad-ātmatayā tadutpattiyā vā ātma-pratibaddhāḥ
 tad-ātmatā || na anyo 'nubhāvyaḥ tena asti tasya
 tad-ātmatā eva. sā ca tādātmyāt svayam prakāśate.
 tad-ātmatāyām kadācid upalambha-anupalambha-abhāva
 tad-ātmatāyām sarvam sarva-ātmakam syāt. na ca
 tad-ātmatāyām hetv-antaram apekṣeta. bija-ādi-vad
 tad-ātmatvāt. tad-ātmatve sādhyā-sādhana-bheda-
 tad-ātmatvāt. tad-ātmatve sādhyā-sādhana-bheda-
 tad-ātmatvāt sva-vid apy artha-vin matā || tasmād
 tad-ātmatve 'pi kṣirasya sa tasya svabhāvaḥ, yo
 tad-ātmatve sādhyā-sādhana-bheda-abhāva iti cet.
 tad-ātmatve sādhyā-sādhana-bheda-abhāva iti cet,
 tad-ātmana indriya-antara-jñāna-utpattāv a-
 tad-ātmanah | asti iyam api yā tv antar-upaplava-
 tad-ātmanah | asti iyam api yā tv antar-upaplava-
 tad-ātmanah | ekatra pratiśiddhatvād bahuṣv api
 tad-ātmanah prak paścād apy ātma-a-pracyuteś
 tad-ātmanah sato bhāva iti sāmartyāt tat-siddher
 tad-ātmanah sato bhāva iti sāmartyāt siddheḥ
 tad-ātmanāś ca a-pracyutasya tad-utpādanam prati
 tad-ātmanas tādātmya-abhāve nairātmya-prasaṅgāt.
 tad-ātmanā ||177|| bheda eva (178a') yadi sāmānya
 tad-ātmanā upalabhamānā buddhis tathātva-
 tad-ātmanā tena api na yuktam tathā bhavitum.
 tad-ātmanā vyapadeśa-ādayo janya-janaka-bhāva-
 tad-ātmanam śabda-ādīnām anubhavāt tad-anubhava-
 tad-ātmany an-upakārāt. atha ca puruṣaḥ śabdānām
 tad ātmany anyatra vā vijñāna-hetur iti. uktam
 tad-ātmani cauratvena hetu-darśanena dūṣaṇāt.
 tad-ātmani tādātmya-vyavasāyena na iha tat || a-
 tad-ātmani tādātmya-vyavasāyena na iha tat ||51||
 tad-ātmani prādur-bhāvo 'bhedaḥ, viparyaye
 tad-ātmano 'tat-kāraṇatvāt, dharmasya dravyād
 tad-ātmano 'pi sāmānyasya tad-ekayogakṣematvāt.
 tad-ātmā a-niścīto yuktaḥ. yadā punar anumānena
 tad-ātmā ca syāt tad-deśa-kālaś ca, rasa-rūpa-ādi-
 tad-ātmā tat-prasūtaś cen na etad ātma-
 tad-ātmā tad-anya-ātmā iti. a-vyavacchede 'nya-
 tad-ātmā na vā kaścīd. na ca atra laukika-
 tad-ātmāna utpannāḥ punaḥ prakāśa-ādi-bhāve hetv-
 tad-ātmānam praty asya kaścīd upakāraḥ
 tad-ātmānam a-khaṇḍayataḥ sāmartya-tiras-kāra-
 tad-ātmānam a-khaṇḍayataḥ sāmartya-tiras-kāra-
 tad-ātmānam eva hi buddhiḥ saṁsṛjanti sāmānya-
 tad-ātmāno vā, yena tasmin pratibhāsamāne te 'pi
 tad-ādarśita-artha-pratipattaye 'jño janaḥ
 tad ādyam asādhāraṇa-viśayam darśanam eva
 tad-ādhāreṣu vartante. tatra eva vā tad ayam a-
 tad-ādhēya-ātmakam prakṛtyā kiṃ kulālam apekṣanta
 tad-ānanda-viśaya-uparodhini tat-kṛtāś cetaso
 tad-ānupūrvī vākyam ity api mithyā. tasyā nityeṣu
 tad-āpāta-deśa-vibhrame. dharmy-asiddhāv api,
 tad-āpāta-deśa-vibhrame. dharmy-asiddhāv apy
 tad-ābhatā || artha-āśrayeṇa udbhavatas tad-rūpam
 tad-ābhatā || kaścīd bahiḥ-sthitān eva sukha-ādīn
 tad-ābhayoḥ | arthakriyā-anurodhena pramāṇatvam
 tad-ābhayoḥ | arthakriyā-anurodhena pramāṇatvam
 tad-ābhayoḥ | bhinna-ātma-arthaḥ katham grāhyas
 tad-ābhāsa-pracyuter ity uktam. na ca evam
 tad-ābhāsa-vyavasthā, ā āśraya-parāvṛtṭer
 tad-ābhāsa-śūnyayor apy a-vañcanam || tad-rūpa-
 tad-ābhāsa-śūnyayor apy a-vañcanam ||3|| tasyās
 tad-ābhāsayos tattva-vyavasthāne ka idāniḥ hetur

V3_13602	udbhāvayan dūṣaka eva tasya sādhanasya.	tad-ābhāsās tu jātayaḥ. mithyā-uttarāṇām ānantyāt
PV_04009	tattva-a-tattva-vyavasthitau | luptau hetu-	tad-ābhāsau tasya vastv-a-samāśrayāt || sann
SV_16316	vipāka-dharmā sa dharmas tena kṛtaḥ sa tathā	tad-ārāadhanena phalati iti. tat-prayoga-upakāra-
SV_05011	na asti ity a-sāmānyam. sati sāmānya-grahaṇe	tad-āropo na anyathā atiprasaṅgād iti cet. saty
SV_16623	hi teṣu pramāṇa-antarasya a-sambhavād a-	tad-ālambana-pratītaye pramāṇam āgamaḥ. pramāṇa-
V2_04812	tāv anyonya-vilakṣaṇāv ākārau yujyete.	tad-ālambana-viśaya-bhedāt pramāṇayor viśaya-
PV_03458	svarūpeṇa piḍā duḥkhaṃ svayaṃ yadā | na	tad-ālambanaṃ jñānaṃ na tadā evaṃ prasajyate ||
V3_03201	viśayayoḥ, tad grāhyam iti. śāstravato 'py a-	tad-ālambane vastuni viruddha-uktāv api na bādhā,
PV_04098	dharmo '-sukha-pradaḥ || śāstriṇo 'py a-	tad-ālambe viruddha-uktau tu vastuni | na bādhā
V2_04512	dr̥ṣṭāḥ, avinābhāva-a-vacanād upamāna-sādhya-	tad-āvṛtti-vacanānām ca prayogāt tatra svārtham
SV_16919	vā punar vyutpatti-darśanena sarvatra	tad-āśānkā-a-nivṛtṭeḥ. sarveṣāṃ yathārtha-niyoge
SV_11516	anyathā an-āśritaḥ syāt. tato na nityaḥ.	tad-āśraya-arthaś ca vaktavyaḥ. nityasya an-
PV_04111	-ādi-mitā māna-śruty-āropeṇa sūcitāḥ ||	tad-āśraya-bhuvām icchā-vartitvād a-niśedhinām |
SV_03317	asya śuklam iti. tan-mātra-viśeṣeṇa buddhes	tad-āśraya-bhūtāyā ekatvena a-pratibhāsanāt. nir-
PV_04147	|| svayam iṣṭo yato dharmāḥ sādhyas tasmāt	tad-āśrayaḥ | bādhyo na kevalo na anya-samśrayo
PV_03482	|| yathā pradīpayor dīpa-gḥaṭayoś ca	tad-āśrayaḥ | vyaṅgya-vyañjaka-bhāvena vyavahāraḥ
PV_04184	| dharmī dharmās ca bhāsante vyavahāras	tad-āśrayaḥ || vyavahāra-upanīto 'tra sa eva a-
V3_10003	| dharmī dharmās ca bhāsante vyavahāras	tad-āśrayaḥ ||77|| vyavahāra-upanīto 'tra sa eva
SV_13619	sā varṇeṣv apy asti. sā eva ca anyatra api	tad-āśrayaḥ, na viśeṣaḥ. tat katham tulye
SV_15919	tat-prasūtā tad-viśayā buddhis tad-vyaktiḥ.	tad-āśrayaḥ prayoktā iti. atra apy uktaṃ śrotary
SV_12001	an-atikramāt. vastu ca sambandhaḥ. sa katham	tad-āśrayaḥ syāt. āśrayaṇīya-ayogāt. an-āśrito hy
NB_03061	svayaṃ vādino 'siddham. tathā svayaṃ	tad-āśrayaṇasya vā sandehe 'siddhaḥ. yathā bāṣpa-
SV_10909	-anumāna-a-gamyē 'py arthe pratipattes	tad-āśrayatvāt tad-anya-pratipatti-vad avisamvādo
SV_12116	tathā an-iṣṭatvād ity-ādāv apy uktam iṣṭes	tad-āśrayatvād ity-ādi. api ca, yaj-jātīyo yataḥ
SV_05323	-antara-janane 'pi tasya kiṃ tena. tasya	tad-āśrayatve 'n-upakāriṇaḥ ko 'yam āśraya-āśrayi
VN_03010	sādhana-vākye prayoga-pratiśedhāt	tad-āśrayas tat-kṛto vā hetu-dr̥ṣṭāntayor na
V3_10602	||81|| ity antara-ślokaḥ. tathā svayaṃ	tad-āśrayasya vā sandehe '-hetuḥ, yathā bāṣpa-ādi
SV_00410	sattvam upalabdhir eva vastu-yogyatā-lakṣaṇā	tad-āśrayā vā jñāna-pravṛtṭiḥ, tataḥ saj-jñāna-
V3_01501	doṣa-gatiṃ katham na spr̥set. sa ca nāma	tad-āśrayaṃ siddhiṃ sādhanād upajīvati, na paro
V2_08404	hetuḥ, katham tarhi idānīm sa tasya dharmāḥ.	tad-āśrayāt. katham kārya-kāraṇa-bhāvaḥ. ata eva,
V3_03011	-sukha-prado dharmā iti. dharmi-vyavasthites	tad-āśrayāt tat-prabādhane 'dhikaraṇa-
PV_03060	-ātma-rūpasya gater anyo 'rtha-āśrayaḥ |	tad-āśrayeṇa sambandhī yadi syād gamakas tadā ||
SV_16722	eva anupālayantaḥ paṇḍitā heya-upādeya-	tad-āśrayeṣu saṅghaṭante, na tu pravāda-mātreṇa
SV_08827	| tat-sādhyā-phala-vāñchāvān bheda-a-bhedau	tad-āśrayau ||179|| cintyete sva-ātmanā bhedo
PV_04138	ity asya prasiddhaye | āśrayasya virodhena	tad-āśrita-virodhanāt || anyathā evaṃ-vidho
SV_12615	puruṣa-upadeśa-apekṣaṇāt. tad-upadeśasya	tad-icchā-anuvṛtṭer a-nirṇaya eva veda-vākya-
PV_04119	-anurodhinaḥ | bhinnasya a-tad-vaśā vṛttis	tad-icchā-jā iti sūcitam || candratām śaśino 'n-
V3_00801	tathā hy a-śakya-darśanam etat - yatra	tad-icchā tatra vastu-bhāva iti vyāpty-asiddher
SV_11221	-ādi-vat. a-prātikūlyam tu yogyatā, samaye	tad-icchā-praṇayanāt. nisarga-siddheṣv icchā-
V3_00712	vivakṣā-mātram. tato na artha-siddhiḥ,	tad-icchāyā vastuni vṛtti-niyama-abhāvāt. tathā
SV_10513	-arthasya api smr̥ty-artho dr̥ṣṭānta iti cet.	tad itaratra api samānam. so 'yam anyatra
PV_03428	|| yo yasya viśaya-ābhāsas taṃ vetti na	tad ity api | prāptaṃ kā samvid anyā asti
PV_02285	udaya-ātmakam || nirodha-dharmakam sarvam	tad ity-ādāv anekadhā | anumāna-āśrayo liṅgam
VN_05217	atha uttaram bravīti, katham na uccārayati.	tad idam vyāhatam ucyate, na uccārayaty uttaram
VN_04001	samanvaya-abhāve saty eka-prakṛtikatvam iti.	tad idam a-viśeṣa-ukte hetau pratiśiddhe viśeṣam
SV_14211	270'ab') yadi sa eva artho 'gni-janmā abhāvas	tad idam abhūtātvaṃ na dr̥ṣyata iti. bhavatu tasya
SV_08518	eva ato na syāt sāmānya-bheda-dhiḥ ||168||	tad idam artha-antaram an-āyattam a-janyatvād
V3_04106	antareṇa anyāḥ kaścid vyavasthā-āśrayaḥ.	tad idam upalabhya-lakṣaṇam dadhy-ādi kṣīra-ādiṣv
V1_01113	(10abc) ko hi indriya-a-viśayasya arthasya	tad-indriya-jñāna-utpattāv a-vidyamānād bhedaḥ,
V1_01410	evaṃ ca evaṃ ca kalpanā mama āsīd iti.	tad imāḥ kalpanāḥ pratyakṣa-bhāvīnyāḥ katham
SV_15719	ca syād vaidya-vañig-vyapadeśa-ādi-vat.	tad ime '-viśiṣṭeṇa prayujyamānā mantrās tato '-
SV_16022	-utthāpanāni pūrva-pūrva-pratyayāni.	tad ime 'nya-anya-hetavo varṇāḥ sva-kāraṇa-
V1_00305	bhavati. asti vā anayor avasthayor viśeṣaḥ.	tad ime kvacit kiñcid asiddham an-upanayanto 'n-
SV_08516	kevalam na iṣṭam syān na vastv ity uktam.	tad ime na ekayogakṣemā bhāvāḥ bhinnā eva ato na
V3_07309	tad asiddha-upādāneṣu na sambhavati.	tad ime nir-viśeṣaṇāḥ. teṣv artha-upādānatva-
SV_15709	tasya a-hetukatva-prasaṅgād ity ukta-prāyam.	tad ime mantrāḥ svabhāva-atīśayāt phala-dāyinaḥ
SV_15017	nīla-utpala-ādiṣu vitatha-jñāna-jananāt.	tad ime śabdāḥ saṃskāra-nir-apekṣāḥ prakṛtyā ca
SV_11712	grahaṇa-prasaṅgād anapekṣa-ātma-an-upakārāt.	tad ime sva-viśaya-jñāna-janane param apekṣamānās
SV_15306	bruvāṇaḥ śobheta a-darśanān na asti iti.	tad ime svabhāva-deśa-kāla-viprakaṣeṇa santo 'py
SV_13404	śabda-artha-pratītiḥ. na ca so 'nyam sameti.	tad iyam samasta-pada-vākya-rūpa-sādhyā-artha-
V3_08601	||65|| sāsna-viśāṇa-ādi-samudāyo hi gauḥ.	tad iyam samudāya-vyavasthā samudāyi-
V3_12905	samyoga-samavāyāv iti śāstre 'pi vyavasthā.	tad iyam sva-sattā-mātra-anubandhini tad-deśa-
SV_06714	bahubhir vā iti svātantryam atra vaktuḥ.	tad iyam ekā śrutir bahuṣu vakṛ-abhiprāya-vaśāt
SV_10212	-anupalabdhīḥ sādhanī nivṛtṭi-niścayasya.	tad iyam. sad-asan-niścaya-phalā na iti syād vā a
V3_11302	saṅghātavāc chayana-āsana-ādy-aṅga-vad iti.	tad iṣṭa-a-saṃhata-pārārthya-viparyaya-sādhanād

NB_03088 saṅghātatvāc chayana-āsana-ādy-aṅga-vad iti.
 V3_13508 sampūrṇa-vacana-ādinā pratisamādadhīta na
 PV_03035 sad-asad-dharmaḥ katham bhavet || upacārāt
 SV_16311 -ātmano vrata-āder aśnute. na vai tasya eva
 PV_03465 -utpāda-vyayavato viśeṣo 'rthasya kaścana ||
 SV_16902 api brūyād iti na asya vacanam pramānam iti.
 V3_10406 anyatra apy evaṃ-bhāvasya abhimateḥ.
 SV_04925 anyatra sa eva ayam iti bhavati, kiṃ tarhi
 SV_05517 dvayasya grahaṇād a-doṣa iti cet. tathā api
 NB_03041 hetuḥ, śabde 'siddhatvāt sādhyam. na punas
 SV_16324 kāmścana kurvate | prabhu-prabhāvas teṣāṃ sa
 PV_02030 kecit pracakṣate || jñānavān mṛgyate kaścit
 VN_06703 na utpatti-vināśāv iti siddham bhavati. atra
 VN_06508 hetvābhāsā nigrahassthānatvena vaktavyāḥ,
 HB_00705 iti ko 'yaṃ pratipatti-kramaḥ. pareṇa api
 PV_02125 sa teṣāṃ utpannaḥ svabhāvo jāyate guṇaḥ |
 SV_11702 -utpādana-hetūnāṃ sambandhāt sahakāriṇām |
 SV_09903 ekatva-hāneḥ. tad-ātmanaś ca a-pracyutasya
 SV_09907 yāvāt sa eva eṣāṃ svabhāvo na asti yas
 V2_07805 yāvāt sa eva eṣāṃ svabhāvo na asti yas
 V3_07007 svabhāva-hetāv antar-bhavati iti, sā
 SV_01020 | tasya saṃśaya-hetutvāc cheṣavat
 V2_09211 -mātrasya tasya saṃśaya-hetutvāc cheṣavat
 PV_04216 || smṛti-icchā-yatna-jaḥ prāṇa-nimeṣa-ādis
 SV_08319 ata eka-apāye phala-abhāvād viśeṣebhyas
 PV_03456 || viśaya-indriya-sampāta-abhāvāt teṣāṃ
 PV_03259 kiṃ sāmartyam sukha-ādinām na iṣṭā dhīr yat
 SV_05502 bhinna-artha-grāhiṇy a-bhinnā pratibhāti
 SV_05110 sati maricikā-darśane jala-bhrāntir iti
 SV_03822 ca prakṛtir yad evaṃ eṣā pratibhāti
 SV_13819 niyamena upalabdhis tad-vyāpārāc chabdasya
 PV_02260 asya na pāpaṃ gurv-a-mūrtitaḥ | mithyā-jñāna-
 V3_06604 sva-kāraṇa-sāmagry-adhīnair anyair api
 SV_03013 sa ekas tābhīḥ kadācid apy a-grhītas
 V3_11409 -sādhanam. upakārasya artha-antaratve '
 SV_07020 iha kuṇḍe badarāṇi ity api na syāt. na vai
 SV_11707 ghaṭa-ādinām abhivyaṅktiḥ. anyathā anapekṣya
 SV_13121 na hy an-upakāry apekṣyata ity uktam etat.
 V3_05306 na hy an-upakāry apekṣyata ity ukta-prāyam.
 SV_16318 tat-phalasya karmaṇaḥ. vinā api puruṣeṇa
 SV_03007 grhyata eva. tathā hy eka-upādhi-grahaṇe
 SV_05325 tat-pratibandha iti kim anyas tat-karaṇāt
 SV_03008 tad-upakāriṇyāḥ śakter grahaṇam. tad-grahaṇe
 V2_06805 apy eka-pratīnyamasya taj-janma-lakṣaṇatvāt
 HB_03606 na kiñcid bhāvayati na vibhāvayati iti na
 VN_06207 hy evaṃ-prakārā api vyavahārā loka iti. atha
 VN_02105 -aṅgaṃ vācyam. na prasaṅga upakṣeptavyāḥ,
 V3_00304 -abhyupagamaś ca tena eva katham bhavet,
 V3_00305 a-pramāṇatvena a-pratipatti-yogyatvāt.
 SV_00114 -pratiṣedha-arthatvāt. tad-eka-deśatvāt
 V3_04305 -pratiṣedha-arthatvāt. tad-eka-deśatvāt
 SV_15120 hi vyaktayaḥ kathañcit kvacid upayujyamānās
 SV_10915 paratra vā ||217|| heya-upādeya-tad-upāyānām
 PV_02283 tasmāt pramāṇatā | upadeśa-tathābhāva-stutis
 SV_12614 tad-arthasya puruṣa-upadeśa-apekṣaṇāt.
 SV_16328 tat-kṛtam hi te samayam anupālayantas
 V3_06702 -vyāptena api svabhāvena arthato virodhāt.
 PV_03214 āśrayiṇi ca iyaṃ bhāvānām bheda-saṃsthiṭiḥ |
 HB_01111 svabhāva-bhedena tad-viśeṣa-upayogataḥ,
 SV_16322 tasmān na mantrāḥ puruṣa-praṇītā api
 SV_05326 karaṇāt tad-upakāri. tad-apekṣasya āśrayasya
 SV_08706 dr̥śyasya rūpa-an-upalakṣaṇam yuktam.
 SV_13617 || yat khalu rūpaṃ yata eva upalabhyate tasya
 HB_03712 na ca sambhavat-pratīhetūnām api sarvadā
 V3_11714 eva na syāt. na hi yo yatra na sambhavati,

tad-iṣṭa-a-saṃhata-pārārthya-viparyaya-sādhanād
 tad iṣṭa-pratibandha iti na dūṣaṇam syāt. na,
 tad iṣṭam ced vartamāna-ghaṭasya kā |
 tad iṣṭam phalam vrata-āder vipāko 'pi tu
 tad-iṣṭau vā pratijñānam kṣaṇa-bhaṅgaḥ prasajyate
 tad iha api kiṃ na pratyavekṣyate sambhavati na
 tad iha icchāyām eva sāmartyam avasthitam iti sā
 tad iha iti. na ca evaṃ pratyabhijñānam, kiṃ
 tad iha iti syāt. na samāna iti. tad eva tāsām
 tad iha sādhyatvena eva iṣṭam, sādhanatvena
 tad-ukta-nyāya-vṛttitaḥ ||309|| rathyā-puruṣā api
 tad-ukta-pratipattaye | a-jña-upadeśa-karaṇe
 tad-uktasya hetor doṣam an-udbhāvya vikāra-
 tad-uktāv apara-uktir an-arthakā iti. siddhāntam
 tad ucyamānam plavata eva, upayoga-abhāvāt.
 tad-uttara-uttaro yatno viśeṣasya vidhāyakaḥ ||
 tad-utpādana-yogyatvena utpattir vyaktir iṣyate ||
 tad-utpādanaṃ prati vaiguṇyam kāraṇasya a-
 tad-utpādanaḥ śāli-bījasya iti tat-svabhāva-
 tad-utpādanaḥ śāli-bījasya iti tat-svabhāva-
 tad udāharaṇena eva udāhṛtā. sa punar upādhi-
 tad udāhṛtam ||14|| sa tasya vyatireko na niścita
 tad udāhṛtam ||66|| na hi sarva-anupalabdhir
 tad-udbhavaḥ | viśaya-indriya-cittibhyas tāḥ sva-
 tad-udbhavaḥ ||165|| tat-kāryam aneka-sahakāri-
 tad-udbhavam | na udeti duḥkham iti ced na vai
 tad udbhavā || vinā arthena sukha-ādinām vedane
 tad-udbhavā. a-tat-pratibhāsiny apy adhyavasāya-
 tad-udbhavā ity ucyate, na tu yathā-svabhāvam a-
 tad-udbhavā, sā ca iyaṃ saṃvṛtiḥ saṃvriyate 'naya
 tad-udbhavā syāt. a-kartur vyāpāre 'pi tat-siddhy
 tad-udbhūta-tarṣa-saṅcetana-vaśāt || hīna-sthāna-
 tad-unmukhair bhavitavyam, an-āyattatvāt. tad-
 tad-upakāra-ātmā tadvatvena na grhyate. yadi
 tad-upakāra-ādayo 'py uktāḥ. an-ubhaya-kāriṇām
 tad-upakāra-kṛto 'yaṃ vyapadeśaḥ, kiṃ tarhi
 tad-upakāram jñāna-utpādana-prasaṅgāt, sāmartya-
 tad-upakārasya ca artha-antaratve tasya iti
 tad-upakārasya ca artha-antaratve tasya iti
 tad-upakārāt phalam iti cet. na, puruṣa-ākāra-
 tad-upakāriṇyāḥ śakter grahaṇam. tad-grahaṇe tad-
 tad-upakāri. tad-apekṣasya āśrayasya tad-upayoge
 tad-upakāri bhāvaḥ sva-ātma-bhūta-sakala-śakty-
 tad-upakṛtam indriyaṃ jñānam janayati iti,
 tad-upakṣepaḥ samarthaḥ. tan na bādha-
 tad upakṣepam abhyupagacchaty eva, tadā apy asāv
 tad-upakṣepe 'tiprasaṅgāt. evam a-sādhana-aṅga-
 tad-upagama āgamasya tyāga-aṅgasya a-pramāṇatvena
 tad-upagamād āgamaḥ, tataḥ sādhana-dharmaḥ,
 tad-upacāra-yogya-dharmi-dharma-pratipatty-artham.
 tad-upacāra-yogya-dharmi-pratipatty-artham. tathā
 tad-upajanana-yogya-atiśaya-pratīlambha-hetum
 tad-upadiṣṭānām a-vaiparityam avisamvādaḥ. yathā
 tad-upadeśataḥ || pramāna-tattva-siddhy-artham
 tad-upadeśasya tad-icchā-anuvṛtter a-nirṇaya eva
 tad-upadeśena ca vartamānāḥ samarthāḥ. tat-samaya
 tad-upanyāsenā anupalabdheḥ prayogaḥ syād iti
 tad-upaplava-bhāve ca teṣāṃ bheda 'py upaplavaḥ ||
 tad-upayoga-kārya-svabhāva-viśeṣa-a-saṅkarāt.
 tad-upayoga-nir-apekṣāḥ svabhāvena phala-dāḥ. ye
 tad-upayoge 'n-upakāryatve kā iyaṃ apekṣā nāma.
 tad-upalakṣaṇa-kṛtatvād bhedeśv a-bhinna-
 tad-upalabdhi-nāntariyakām upalabdhim eva āśritya
 tad-upalabdhiḥ, atiśayavati tu prajñā-utprekṣiṇi
 tad-upalabdhyā tatra saṃśayo yuktaḥ. prāṇa-ādy-

NB_03033	api – yat sad upalabdhi-lakṣaṇa-prāptam	tad upalabhyata eva ity ukte, an-upalabhyamānam
NB_03023	– yat sad upalabdhi-lakṣaṇa-prāptam	tad upalabhyata eva, yathā nila-ādi-viśeṣaḥ. na
SV_13315	yadi hi samarthāḥ syus tat-sādhitam	tad upalabhyeta. tat-svabhāvā eva punaḥ pratyayāḥ
SV_13313	anyeṣu vyāhartṛṣu kevalam eva śabdaṃ śr̥ṇvaṃs	tad-upalambha-pratyayānām tad-anya-niṣpādane
V1_04101	viṣaya-sattayā viṣaya-upalambhaḥ, kiṃ tarhi	tad-upalambha-sattayā. sā ca a-prāmāṇikā na sattā
V3_10809	-vedyair dharmair yuktaṃ pratisamvedayamānas	tad-upasamhāreṇa sarvatra vyavaharan prakāmam
V1_02704	santāna-sthiti-kāraṇa-vicchedāt tan-nivṛttis	tad-upādāna-kāraṇa-apekṣiṇaś ca śīta-sparśa-āder
SV_10320	asti ity ucyate. na ca tathā sthāyī bhāvas	tad-upādānaḥ. pāramparyeṇa tu santāna-upakārāt
SV_14723	atiprasaṅgo hy evaṃ syāt. pratiyamānasya	tad-upādānatā iti cet. ko 'yam upādāna-arthaḥ. na
SV_11202	ekasya nirdeśe na virodhaḥ. prādhānyam punas	tad-upādānatvena. tat-prahāne doṣānām prahānāt.
SV_10415	||204|| yo hi bhāvo yena saha na avatiṣṭhate	tad-upādānāyor anyonya-vaiguṇya-āśrayatvena
PV_02159	na pṛthivy-ādi-nīśritā dhavala-ādayaḥ |	tad-upādāya śabdaś ca hetv-arthaḥ sva-āśrayeṇa ca
PV_03114	na bhāvasya prāg-abhāvaṃ sa vāñchati |	tad-upādhi-samākhyāne te 'py asya ca na sidhyataḥ
SV_16014	-jñāna-jāy jñānato dhvaniḥ | jāyate	tad-upādhiḥ sa śrutyā samavasīyate ||302|| taj-
V1_01601	viṣaya iti cet, nanu sā vyaktir buddhir eva.	tad-upādhiḥ so 'py asiddha eva. na vyaktir
SV_06304	bhedas tad-vyāvṛtṭyā gato bhāgas tad-gates	tad-upādhitvāt tad-viśiṣṭo gata ity ucyate. na
SV_04319	-artha-abhyupagame sāmānādhikarānya-ayogāt,	tad-upādher ekasya dvābhyām abhidhānād a-doṣa iti
HB_02003	eva eṣāṃ paraspara-kṛto viśeṣaḥ syāt,	tad-upāya-apāyayoḥ kārya-vyakti-virāma-darśanāt.
SV_10915	anumānam paratra vā ||217|| heya-upādeya-	tad-upāyānām tad-upadiṣṭānām a-vaiparītyam
PV_03219	vinā teṣāṃ grāhya-grāhaka-viplavaiḥ ||	tad-upekṣita-tattva-arthaiḥ kṛtvā gaja-nimīlanam |
SV_07707	tato 'vicalato bhinna-deśena bhāvena	tad-ubhaya-antarāla-a-vyāpino yogo yuktaḥ. prak
VN_05812	tad-ubhaya-vacanena eva sarvam uktam iti.	tad-ubhaya-ākṣipteṣu prabhedeṣu guṇa-atīśayam
SV_09023	pratibhāsa-viśayatvāt. tathā ca na ekas	tad-ubhaya-rūpaḥ syād iti mithyā-vāda eṣaḥ.
VN_05811	anyan nīgrahasthānam nyāyayam asti	tad-ubhaya-vacanena eva sarvam uktam iti. tad-
SV_15726	utpādanam santāna-pariṇāmanam vā paśyāmaḥ.	tad ubhayaṃ viśeṣa-janmani syāt. anyathā an-
PV_03487	ca no bhavet | dhīyaḥ svayaṃ ca na sthānam	tad-ūrdhva-viṣaya-a-sthiteḥ || sthāne svayaṃ na
PV_03196	sa viśeṣaś ca na antareṇa aparān anūn |	tad eka-a-niyamāy jñānam uktam sāmānya-gocaram ||
SV_05002	vibhramo 'yukta iti cet. ta eva bhāvās	tad-eka-artha-kāriṇo 'nubhava-dvāreṇa prakṛtyā
SV_04407	-bhedo 'py asya. aneka-artha-bheda-sambhave	tad-eka-artha-bheda-vidhi-pratiśedha-jijñāsāyām
PV_03183	apy a-vikalpakam || sāmānya-vācīnaḥ śabdās	tad-eka-arthā ca kalpanā | abhāve nir-vikalpasya
HB_03306	anya-bhāva-upalabdhis tatra tad-abhāva iti,	tad-eka-upalabdheḥ kvacid apy anyatra abhāvāt.
SV_02510	nir-bīja-bhrānty-ayogād iti cet. ta eva	tad-eka-kāryā bijam, saṅkhyā-samyoga-kārya-dravya-
SV_00211	tad-dharmaḥ, vaktur abhiprāya-vaśāt. na	tad-eka-deśaḥ, pakṣa-śabdena samudāya-a-vacanāt.
V3_04305	sarva-dharmi-dharma-pratiśedha-arthatvāt.	tad-eka-deśatvāt tad-upacāra-yogyā-dharmi-
SV_00113	sarva-dharmi-dharma-pratiśedha-arthatvāt.	tad-eka-deśatvāt tad-upacāra-yogyā-dharmi-dharma-
PV_03377	-abhiniveśa-ātmā pravakṛt-śrotṛ-cetasoḥ ||	tad eka-vyavahāraś cet sādṛśyād a-tad-abhayaḥ |
SV_08616	viśiṣṭam eva rūpaṃ kiṃ tv a-bhinnam api,	tad-eka-śakti-yogāy janakāḥ. tena te 'janakāḥ
SV_06818	tādṛśasya anupalambhāt. eka-vacanam api	tad-eka-śakti-sūcana-arthaṃ saṅketa-paratantram
V3_03709	a-sambhavo 'numāne viruddhāvabhicāriṇaḥ.	tad eka-saṅkhyā-vivakṣā apy atra viśaye na iṣṭā
V3_12910	yugapat-sambandhaḥ sarva-vyāpini sidhyati.	tad eka-sambandhino deśa-antare 'gatvā a-tad-
SV_04113	kiñcit tāsu tathābhūtāsu vidyate, tata eva	tad ekaṃ kāryam iti. tad ayuktam. a-viśeṣān (75a')
SV_05208	sahakāryaḥ asti, tadā tat-sahitā gr̥hyanta iti.	tad ekaṃ vastu kiṃ tāsām nānātvaṃ samapohati |
PV_03357	rūpa-avabhāsiṇaḥ | satyaṃ katham syur ākārās	tad ekatvasya hānitaḥ || anyasya anyatva-hāneś ca
V1_03814	rūpa-avabhāsiṇaḥ | satyaṃ katham syur ākārās	tad-ekatvasya hānitaḥ ||48|| anyasya anyatva-
SV_06525	vā na ekasya eka-artha-gocarau ||135||	tad ekam an-aṃśam vastu katham bhinna-ākārābhir
SV_04927	kiṃ tarhi tad eva idam iti. tan na	tad ekam anekatra paśyato 'pi bheda-saṃsarga-vad
PV_03200	patanṅga-ādi rūpaṃ vā dṛśyate katham | citram	tad ekam iti ced idam citrataram tataḥ || na ekam
SV_05313	apekṣya vijñānam utpādayati. evaṃ sati	tad ekam upakuryus tāḥ katham ekām dhīyam ca na |
SV_12905	-abhāvāc ca. na eva vākye varṇaḥ santi,	tad ekam eva śabda-rūpaṃ vyañjaka-anukrama-vaśād
SV_11922	buddhyā krameṇa grahaṇa-ayogāt. na ca	tad ekayā grāhyam varṇa-anukrama-grahaṇāt. eka-
SV_06527	tasya ca a-bhedāt. tad-ātmano 'pi sāmānyasya	tad-ekayogakṣematvāt. tad ayam anyonya-artha-
SV_02518	-codanāt tat-svalakṣaṇa-niṣṭhā eva bhavanti.	tad ekasmād api tasya bhedo 'sti iti. tasmād
PV_03368	-kāla-āder hetutve 'patya-janmani | pitros	tad-ekasya ākāram dhatte na anyasya kasyacit ||
SV_13826	eva. upakarakasya gaty-antara-abhāvāt.	tad etac chabdeṣv api tulyam. tatra api indriya-
PV_04035	āptaḥ na sidhyati | vācyam sūnyam pralapatām	tad etaj jāḍya-cintitam || tulyam nāśe 'pi cec
SV_10113	anupalambhāt tasya asatsv api tulyatvāt.	tad etat pratipattuḥ pramāṇa-abhāvān nivṛttam
SV_13517	-prasaṅgāt. viśeṣeṇa nityāyām ānupūrvyām.	tad etat pratipadaṃ krama-anyatvaṃ varṇa-anyatve
SV_10919	-vitatha-abhidhāna-vaiphalyāc ca vaktuḥ.	tad etad a-gatyā ubhayathā apy anumānatvam
V2_04605	pratyakṣa-vad asya phala-vikalpo vijñeyaḥ.	tad etad a-tasmiṃs tad-grahād bhrāntir api
VN_04503	tataḥ karaṇam mṛt-piṇḍa-ādikaṃ loka iti.	tad etad unmattasya unmatta-saṃvarṇanam iva
SV_09610	vidhi-nivṛtti-rūpatvāt pratiśedhasya.	tad etad vyavaccheda-mātram dvayor api sambhavad
V3_07702	samāśrayāt. tasya anyatra api tulyatvāt.	tad etad vyavaccheda-mātram dvayor api sambhavad-
VN_04916	ekena kṛtatvād anyatarasya ānarthakyam iti	tad etan niyama-abhyupagame veditavyam. yatra eka
SV_14517	-mātra-jijñāsāyām svabhāva eva tathā ucyate.	tad etan manda-buddhayaḥ kvacit tathā darśanād
V3_11209	asiddhir viparyaya-siddhir iti yāvat.	tad etau dvau hetu viparyaya-sādhanād viruddhau.

SV_09423 astu. tathā api kiṃ siddham syāt. anyatra tu
V3_07311 -viśeṣa-sādhanam ity apārthakam. anyatra tu
PV_03144 ca idam idrśam || yad eva sādhanam bāle
PV_02046 'nugamyate | hetor vaikalyatas tac cet kiṃ
VN_04110 yad eva kiñcid a-sādhanā-aṅgasya vacanam,
PV_03071 sambhavaḥ | yac ca rūpam tayor dr̥ṣṭam
NB_03032 eva bhavati. yac ca pratibandha-upadarśanam
PV_04035 kathite sādhyam sāmānyena atha sammatam ||
VN_01314 antaram nivartate prādur-bhavati ca, kiṃ tat
V3_06007 anyo 'nya-pratikṣepaḥ. sa eva hi tan-niyamāt
SV_03125 pravṛtti-bhedād grahaṇa-a-grahaṇam. tasmāt
VN_03815 uttara-pratijñā-sannyāsa-apekṣayā, tasya
HB_01705 para-rūpeṇa kartā. svarūpam ca asya prāg api
SV_14409 'nveti, sa kim upakāro 'rtha-antaram āhosvit
SV_05516 pratibhāse samānā iti yuktam, kiṃ tarhi
SV_06404 tad-rūpam vā syād a-tad-rūpam vā. tādrūpye
HB_02514 kutaścīt syāt, taj-janana-śakti-sāmye tu
PV_03119 dr̥ṣṭa-sāmyena tad-grahāt || nidarśanam
SV_08206 anvayinor vṛtīḥ. yathā pācaka-ādiṣu. nanu
V1_00610 darśanād bhāva-siddhir iti cet, nanu
SV_15812 iṣyate. tataḥ śabda-śrutir iti cet. nanu
PV_03501 sa kuto mataḥ || yugapad buddhy-a-dr̥ṣṭeś cet
PV_03321 vyabhicāri tat || atha so 'nubhavaḥ kva asya
SV_07002 a-prthak-siddhānām āsraya-āsrayi-bhāvaḥ.
SV_04926 iti. na ca evam pratyabhijñānam, kiṃ tarhi
SV_05114 bhinna-bhāva-janmano vikalpa-vibhramāt
SV_04914 arthasya abhāvāt prakṛti-bhinneṣv artheṣu
SV_04922 bhāvās tad-vyāvṛtti-viśaya-dhvani-samsr̥ṣṭam
SV_09211 atha abhāvam eva na icchet. tena a-vacanam.
SV_12109 tathā anyo 'pi iti kaścana ||240|| tasya api
SV_02918 nāma. ato yad eva asya svabhāvena grahaṇam
SV_05318 apy eka-sāmānyā-upakaraṇa-śaktiḥ, evam
V3_05504 iha prabheda-mātram ākhyātam, lakṣaṇam tu
SV_11119 -ādini iti sat-kāya-darśana-jāḥ sarva-doṣāḥ.
V2_08011 -pramāṇatayā asiddher anvaya-vidhāna-ayogāt.
NB_01018 sāmānyā-lakṣaṇam. so 'numānasya viśayaḥ.
V3_08411 -utpādanam praty ābhimukhyena vinā na rasaḥ.
HB_03207 eṣaḥ. tathā hi kvacit pramāṇam pravṛttam
SV_07524 a-viśeṣāt. tac cet sāmānyasya rūpam an-anyat
SV_06408 na syāt. yat khalu yad-bhedād vyāvartate,
SV_14404 |273| an-ārtha-antara-bhūto vināṣaḥ kṣāthāt.
SV_14524 bhāvo na dr̥ṣyate, 'n-ārtha-antaratve 'pi
VN_01318 dharma-antaram iti ca na sidhyati. na hi
PV_03213 apy abhāvena dvayam apy avahiyate | tasmāt
VN_01316 -antaram vā anya-vikalpa-abhāvāt. yadi tat
SV_05518 tathā api tad iha iti syāt. na samāna iti.
SV_09002 uṣṭraḥ. tathā dadhy api syād uṣṭraḥ, na api
VN_01020 antareṇa a-pratyakṣatā anyathā-bhāve ca
SV_06203 tatra hi yad eva mūḍha-mater āśaṅka-sthānam
VN_02219 sāksi-pratyakṣam tasya eva anuprabodhāya.
NB_01014 jñāna-pratibhāsa-bhedas tat svalakṣaṇam.
VN_01111 pravṛtti-nivṛtti svayam abhyanujñāyete,
SV_03414 yat punar asya abhidheyam tat kathitam
HB_03209 tasmāt tad-anyasya tatra a-paricchedāt. atas
V3_06309 -utpattau ca tasya eva tatra sāmānyam iti
V1_03612 yathā-svasamvedanam eva artha-niṣpattes
SV_06405 bhidyeta. na hi tasya rūpam anyasya syāt. na
HB_01404 yad bahūnām, yathā antyasya kāraṇa-kalāpasya
SV_17101 paroḥṣa-ārtha-sampratipattir iti katham
PV_04133 -uktir asya eva kṣepe 'dhyakṣeṇa bādhanam ||
V3_04003 śabda iti. tad-arthā ca artha-uktiḥ.
SV_03724 rūpasya abhidhānam na sambhavati. na vai
SV_08704 pravṛttayaḥ ||172|| yad arthakriyā-kāri
SV_08303 vyatirekasya niḥ-svabhāvatvāt. yaj-janakam
SV_04407 -eka-ārtha-bheda-vidhi-pratiśedha-jijñāsāyām

tad eva agni-sāmānyam tatra asiddham iti sādhyate.
tad eva agni-sāmānyam tatra asiddham iti sādhyate.
tad eva atra api kathyatām | sāmāyād akṣa-dhiyām
tad eva atra na uditam || tad-dhī-vad grahaṇa-
tad eva an-arthakam sādhyā-siddhy-upayogino
tad eva anyatra lakṣaṇam || svabhāve sva-nimitte
tad eva anvaya-vacanam ity ekena api vākyena
tad eva artha-antara-abhāvād deha-an-āptau na
tad eva avasthitam dravyam syāt, tato 'rtha-
tad eva asti iti niścāyayan na aparo 'sty apara-
tad eva asya grahaṇam yo niścayaḥ. anyathā eka-
tad eva ādyam nigrahasthānam iti kim anyair a-
tad eva iti katham kadācit kriyā-virāmaḥ. yasya
tad eva iti. tad-ārtha-antaratve 'pi tasya iti
tad eva iti. dvayasya grahaṇād a-doṣa iti cet.
tad eva iti na anyas tato bhidyeta. na hi tasya
tad eva iti na kāryam dr̥ṣṭam kāraṇam vyabhicarati.
tad eva iti sāmānyā-a-grahaṇam yadi |
tad eva idam cintyate katham teṣv api iti.
tad eva idam paryanuyuktam – kim idam darśanam
tad eva idam paryanuyujyate katham tata iti. a-
tad eva idam vicāryate | tāsām samāna-jātye
tad eva idam vicāryate | sarūpayanti tat kena
tad eva idam an-upakārakasya āsrayatvam na
tad eva idam iti. tan na tad ekam anekatra
tad eva idam iti pratyabhijñānam na vyatiriktasya
tad eva idam iti pratyabhijñānam na syāt. na eṣa
tad eva idam iti sva-anubhava-vāsanā-prabodhena
tad eva idānīm katham abhāvo na asti iti. yat
tad eva uttaram, evam apauruṣeyatve 'pi kim
tad eva upakāratvena api iti. tayor ātmani
tad eva ekaṃ vijñānam kurvantu. kiṃ ca, kāryaś ca
tad eva. etena kārya-liṅga-udāharaṇena svabhāvo
tad eva ca ajñānam ity ucyate. moho nidānam
tad eva ca naḥ kṛtakam yathoktam abhidharme –
tad eva ca pratyakṣam jñānam pramāna-phalam.
tad eva ca rūpa-upādāna-hetūnām pravṛtti-kāraṇam.
tad eva tad-anyasmād vyavacchinatti, tasya eva
tad eva tad bhavati. a-tattve vastv-antara-vad
tad eva tad bhavati iti so 'sya bheda iti ca na
tad eva tad bhavati. tac ca prāg eva asti iti kim
tad eva tad bhavati. tan na kiñcid asya jātam iti
tad eva tasya an-apāśrita-vyapekṣa-a-bhedam
tad eva tasya api tattvam yā dvaya-śūnyatā || tad
tad eva, tasya avasthānām na nivṛtti-prādur-
tad eva tāsām sāmyam iti cet. katham anyonyasya
tad eva dadhi, yena anyad api syād dadhi. tad
tad eva na syāt. api ca kuta idam a-mantra-
tad eva nivartyam. an-āśaṅkamāno vā kiṃ parasmād
tad eva nyāya-anusaraṇam satām vādaḥ, ukta-nyāye
tad eva paramārtha-sat. arthakriyā-sāmarthyā-
tad eva paro bruvāṇaḥ kim iti na anumanyate.
tad eva pācakatvena api ity alam a-pratiṣṭhair
tad eva pramāṇam prakāra-antara-abhāvam sūcayati,
tad eva pramāṇam syāt. tad-ākāra-niyama-
tad eva phalam yuktam. na hy arthasya yathā-
tad eva bhedasya rūpam. rūpam ca anyad eva syāt.
tad eva mukhyam sahakāriṇām sahakāritvam, tasya
tad eva yugapad dveṣyam ca kāmyam ca. atha
tad eva rūpam tatra arthaḥ śeṣam vyāvṛtti-
tad eva rūpam tatra arthaḥ śeṣam vyāvṛtti-
tad eva rūpam buddhau samarpyate, an-atindriyatva
tad eva vastv ity uktam. sa ca viśeṣa eva. yat
tad eva vastu taj-janakam ca aparatra na asti iti
tad eva vastu pratikṣipta-bheda-antareṇa dharmā-

SV_15417	a-doṣa iti cet. paryudāsena vastu-saṃsparśāt	tad eva vastu-rūpaṃ nairātmyam āyātam. yasya api
V3_08807	atiśaya-pratipattau tasya apy ātma-antaratve	tad eva vastunas tādātmyāt patanam anavasthā ca.
V3_03310	ata eva pūrva-abhyupagamena ity āha.	tad eva vākyaṃ svārthaṃ virundhānaṃ sva-vāg-
V3_01003	tatra ca smṛti-samādhānaṃ tad-vacasi iti	tad eva sādhanam. a-khyāpīte viśaye hetu-
V3_08201	na ca eteṣāṃ bheda-mātraṃ gamyate, kiṃ tu	tad eva sāmānyam a-pratipakṣam – idam eva iha na
SV_11821	nibandhanatvād vyavasthā-antarasya tad-rūpaṃ	tad eva syāt. dharma-bhedas tu syāt pūrva-ukta-
SV_13705	-prasaṅgāt. yasya eva bhāve sādhyā-siddhis	tad eva hi tatra upayogi yuktaṃ. tad-atiśaya-
HB_00309	grāhyam, yathā nilaṃ dr̥ṣṭvā nilam iti jñāne.	tad eva hi nila-svalakṣaṇaṃ tathāvidhā-sādhyā-
SV_02501	rūpaṃ na tat teṣāṃ, tadānīm teṣāṃ abhāvāt.	tad eva hi syād a-bhinnasya bhāvāt, tad-
HB_01115	cakra-āder vibhaktaḥ svabhāvo bhavati.	tad evaṃ na kulālān mṛt-svabhāvātā na mṛdaḥ
V2_07003	upadeśe ca śabdānām artheṣv an-āvaraṇāt	tad evaṃ puruṣa-icchāyāḥ svātantryaṃ vyavasthāṃ
V3_03710	na iṣṭā eva. viśayaṃ ca asyā nivedayaīṣyāmaḥ.	tad evaṃ pramāṇe bādhaḥ bruvāṇas tato niścayaṃ
V2_06201	vyāpya-abhāvam āha, tadā apy abhāva eva.	tad evaṃ vidhi-pratiśedhābhyaṃ kasyacin niśedhe
SV_14608	vivekaḥ. a-viveke ca na paryudāsaḥ.	tad evaṃ vyatireka-abhāvād anvayo 'pi na syāt,
V3_03003	sva-viparyaya-upagamaṃ pratibadhnāti.	tad evaṃ sva-vacanaṃ śāstraṃ ca abhisamasya
HB_03213	-ādayo 'nyonya-vyavaccheda-rūpā vyākhyātāḥ.	tad evaṃ eka-upalambhāt tasya tad-anya-ātmano
SV_17019	a-sambhāvanīya-yāthātathya-vacanaḥ.	tad eṣāṃ pravādo na pramāṇam. na hi kasyacid api
SV_03824	a-bhedina iva kenacid rūpeṇa pratibhānti,	tad eṣāṃ buddhi-pratibhāsam anurundhānaiḥ buddhi-
SV_17001	-pramāṇa-vṛtti. te ca atyakṣe na abhimate.	tat katham tad-vaśāt pratītiḥ. na ca vacana-vṛtter
SV_13619	eva ca anyatra api tad-āśrayaḥ, na viśeṣaḥ.	tat katham tulye 'bhyupagama-nibandhane na varṇaḥ
V2_06411	vyatīta-a-samprāpta-upalambhaṃ vā.	tat katham na anupalambhād abhāvaḥ. na, sarva-
SV_13605	sarvasya bhāvāt. na ca anyā gatir asti.	tat katham varṇa-paurvāparyaṃ vākyaṃ yad
SV_01211	asti iti vacanāt tathā bhavaty atiprasaṅgāt.	tat katham vaidharmya-vacanena anaikāntika-
SV_13307	-anukrama-śravaṇe śabda-ātmānaṃ vyavasyāmaḥ.	tat katham vyavasāya-pūrvakaṃ vyavahāram a-
SV_02809	-anantaram a-liṅgaṃ niścaya-jñānaṃ bhavati.	tat katham asati samārope bhavad vyavaccheda-
SV_14816	karoti ity akiñcitkaro na apekṣyaṇīyaḥ.	tat katham idānīm an-utpanna-atiśayas tad-avastha
SV_12324	'n-abhyudaya-hetavo 'nyathā ca varṇyante.	tat katham ekatra viruddha-abhidhāyī dvayaṃ
V3_08507	āśrayatvāt. yat tarhi idam viśāṇī gotvād iti	tat katham. tatra api, samudāya-vyavasthāyāḥ
SV_10802	anumānatā ity āgamasya anumānatvam uktam,	tat katham. na ayaṃ puruṣo 'n-āśritya āgama-
VN_05419	-gamanam eva iti sa nigraha-arhaḥ. na kaścit	tat-kathita-kriyamāṇa-prasaṅgo na prasajyate. na
SV_03413	yādṛśo varṇyate. yat punar asya abhidheyam	tat kathitam tad eva pācakatvena api ity alam a-
SV_13113	pratipattau sahakāri pratiniyatam asti.	tat kadācit kasyacid bhavati iti tat-kṛtam eṣāṃ
V3_05212	pratiniyatam asti indriya-upakāry anyad vā.	tat kadācit kasyacid bhavati iti tat-kṛtam eṣāṃ
SV_05325	'pi tatra eva tat-pratibandha iti kim anyas	tat-karaṇāt tad-upakāri. tad-apekṣasya āśrayasya
SV_07126	nāma a-jananaṃ pātināṃ tat-pratibandhaḥ.	tat-karaṇād gatimato dravyasya kaścit sthāpako
SV_05805	matā ||112|| tato 'nya-apoha-viśayā	tat-karṭṭ-āśrita-bhāvataḥ | (113ab) eka-svabhāva-
SV_08003	pācaka-śabdena abhidhiyante, kiṃ tarhi	tat-karma-āśrayo dravyam. tasya karma-sāmānyasya
SV_07924	asya (157c) pācaka-ādy-a-bheda-pratyayasya.	tat-karma jātir a-bhedād dhetur iti cet. na jātiḥ
PV_02278	aparaṃ kleśāt tat tapaḥ kleśa eva cet |	tat karma-phalam ity asmān na śakteḥ saṅkara-
PV_03306	sādhanam meya-rūpatā | sādhanē 'nyatra	tat-karma-sambandho na prasidhyati || sā ca tasya
V1_03205	sādhanam meya-rūpatā | sādhanē 'nyatra	tat-karma-sambandho na prasidhyati ||35|| sā ca
SV_05715	jñāna-hetur iti. pratiśedhasya ca vidhānāt	tat-kalpanā ayuktā iti. tasmāt saṅketaḥ (110d')
SV_00302	-bhedānām svatantrāṇām an-artha-āśrayatvāt.	tat-kalpita-viśayād artha-pratītāv an-artha-
V2_05702	-bhedānām svatantrāṇām an-artha-āśrayatvāt.	tat-kalpita-viśayād artha-pratītāv an-artha-
PV_04006	-upagame tasya tyāga-aṅgasya a-pramāṇatā ||	tat kasmāt sādhanam na uktaṃ sva-pratītir yad
PV_02247	-āropaḥ snehāt tatra hi dr̥ṣyate || tasmāt	tat-kāraṇa-a-bādhi vidhis taṃ bādhaḥ katham |
SV_15122	kārya-viśeṣo nityo bhāvaḥ kenacid gr̥hyamāṇas	tat-kāraṇa-apekṣo yadi grahaṇam asya janayet,
SV_00610	viruddha-kārya-upalabdhyā apy abhāva-siddhiḥ	tat-kāraṇa-upalabdhyā kiṃ na sidhyati. tad-
V2_06304	-kārya-upalabdhyā apy abhāva-siddhiḥ,	tat-kāraṇa-upalabdhyā kiṃ na sidhyati. na, tad-
SV_06904	apy a-cākṣuṣaḥ śabdo 'nityo 'n-ātma iti.	tat-kāraṇa-pratiśedhena apy a-svāmikaḥ sūnya iti.
V3_06510	pramāṇam punaḥ – na vināśa-niyatās	tat-kāraṇa-vādinā utpattimanto 'bhyupeyāḥ, tad-
PV_04160	tad dur-lakṣitam an-alpakam | tulyam	tat-kāraṇam kārya-gaurava-an-upalakṣaṇāt || nanv
PV_02021	kāraṇam vastu tathā eva tad-a-kāraṇam | yadā	tat kāraṇam kena mataṃ na iṣṭam a-kāraṇam ||
PV_02021	jñeyam vastuno vastu-siddhitaḥ || yathā	tat kāraṇam vastu tathā eva tad-a-kāraṇam | yadā
SV_13803	-an-utpādāt, sannidhāne 'py an-utpannasya a-	tat-kāraṇatvāt, tayor bhinna-akhila-kāraṇatvam.
VN_01404	kārya-kāraṇa-bhāvaḥ, svayam a-tad-ātmano 'n-	tat-kāraṇatvāt, dharmasya dravyād artha-antara-
V3_04112	bhedasya ity ukta-prāyam. tasmād utpattes	tat-kāraṇasya taj-janana-svabhāvaḥ sidhyet, na
PV_03086	|| dr̥ṣṭā viruddha-dharma-uktis tasya	tat-kāraṇasya vā | niśedhe yā api tasya eva sā a-
V2_08406	'gniḥ kāraṇam dhūmasya. so 'pi hi dhūmasya	tat-kāraṇānām vā pratiṣṭhānād dhetur eva. yadi
SV_13829	ca kasyacid vyañjaka-antara-abhāvāt.	tat-kāraṇāni teṣāṃ vyañjakāni syuḥ. tasmān na
SV_05801	codita iti. sā ca śrutiḥ. a-kārya-kṛti-	tat-kāri-tulya-rūpa-avabhāsinim | dhiyam vastu-
SV_05803	-bijam an-arthikam ||111|| janayanty apy a-	tat-kāri-parihāra-aṅga-bhāvataḥ | vastu-bheda-
SV_04714	ca sambandho 'sti iti. api ca, tat-kāriṇām a-	tat-kāri-bheda-sāmye na kiṃ kṛtaḥ | (95ab) yam
SV_05720	eva saṅketo 'pi kriyamāṇaḥ śobheta, a-	tat-kāri-vivekena pravṛtṭy-arthatayā. yadi hi na
SV_05701	jñāna-ādeḥ kasyacid ekasya karaṇāt, a-	tat-kāri-svabhāva-vivekaḥ. tad api prati-dravyam

SV_07323	āsādayati. spaṣṭa-a-spaṣṭa-bhedāt. a-	tat-kāriṇāś ca a-tat-saṃskāra-katvāt. na evaṃ
SV_17123	abhidhānam na sva-vacanam atīsete.	tat-kāriṇā kevalaṃ mithyā-vinītātā eva ātmanaḥ
SV_04714	-pratītiḥ, na ca sambandho 'sti iti. api ca,	tat-kāriṇām a-tat-kāri-bheda-sāmye na kiṃ kṛtaḥ |
SV_04715	adhikṛtya ayam artheṣu śabdān niyuṅkte,	tat-kāriṇām arthānām anyebhyo bhedāt tatra eva ca
SV_03908	tad-abhiprāya-vaśād evam ucyate.	tat-kāritayā a-tat-kāribhyo bhinnāms tathā
SV_03909	-abhiprāya-vaśād evam ucyate. tat-kāritayā a-	tat-kāribhyo bhinnāms tathā śabdena
SV_04219	bāhya iva eka iva an-arthakriyā-kārya api	tat-kāri iva vyavahāriṇām tathā adhyavasāya
SV_14301	kāṣṭha-abhāva ucyate. na ca abhāvaḥ kāryaḥ.	tat-kāri ca a-kāraka eva ity anapekṣāniya ity
SV_04416	tad-arthā iva apy an-arthikā | vikalpikā a-	tat-kārya-artha-bheda-niṣṭhā prajāyate ||76||
SV_04503	aneka-kṛd eko 'pi tad-bhāva-paridīpane | a-	tat-kārya-artha-bhedena nānā-dharmā pratiyate ||83
SV_01612	nir-ālambaḥ syāt, a-pratyakṣatvād ātmanas	tat-kārya-asiddheḥ. indriya-ādīnām tu vijñāna-
V3_12301	nairātmyād vyatirekaḥ. ātma-pratiniyame hi	tat-kārya-ātmatayā prāṇa-ādīnām nairātmyena saha
PV_04241	nivartayet | kvacid viniyamāt ko 'nyas	tat-kārya-ātmatayā sa ca || nairātmyād api tena
SV_02523	prayatnānantariyakāḥ śabdaḥ śrāvāṇa ity a-	tat-kārya-kāraṇa-parihāra-arthaḥ. tasmāt svabhāva
SV_02522	yāvatyas ca vyāvṛttayas tāvatyaḥ śrutayo '-	tat-kārya-kāraṇa-parihāreṇa vyavahāra-arthāḥ,
SV_03503	samsarga-bheda-abhāvāt. tasya sarvasya	tat-kārya-kāraṇatayā anyebhyo bhidyamānā arthāḥ
SV_05807	mithyā-pratibhāsivād a-kārya-kāriṇam api	tat-kārya-kāriṇam iva adhyavasyantiṃ vastu-prthag
SV_04117	sāmānyasya na sāmānyam (75'a)	tat-kārya-kṛt. tasya apy a-viśeṣa-prasaṅgataḥ |
SP_00015	lāghava-arthaṃ niveśitā || tad-bhāva-abhāvāt	tat-kārya-gatir yā apy anuvṛṇyate | saṅketa-
SV_06624	rūpa-vijñāna-eka-phale kvacit | a-viśeṣeṇa	tat-kārya-codanā-sambhave sati ||141|| sakṛt
SV_06824	-anyebhyo bheda-sāmānyena. yathā eka-kāryās	tat-kārya-codanāyām tad-anya-bhedena ghaṭa-ādi-
SV_12128	so 'nyatra apy a-vibhajyamānāḥ sva-ātmanā	tat-kārya-dharmatām na ativartate, agni-indhana-
SV_06620	śābaleyasya bāhuleyasya na asti tat | a-	tat-kārya-parāvṛttir dvayor api ca vidyate ||139||
SV_06615	prāg eva uktaḥ. api ca, eka-kāryeṣu bhedeṣu	tat-kārya-paricodane | gaurava-a-śakti-vaiphalayād
SV_06903	śabdaḥ kṛtako vā iti. tathā	tat-kārya-pratiśedhena apy a-cākṣuṣaḥ śabdo
V2_08013	tatra pañca-indriyāṇi svabhāva-cyutimanti,	tat-kārya-vijñāna-viccheda-vikāra-darśanāt,
HB_01308	bhavanti iti na kāraṇa-bhede 'py a-bhedas	tat-kārya-viśeṣasya iti ta eva ete kāraṇa-śakti-
SV_05708	eka-kāryatā eva bhāvānām a-bhedaḥ. sā ca a-	tat-kārya-viśeṣaḥ (110a) eva tad-anyasya
PV_03162	tathā bhede '-bheda-pratyavamarśane | ity a-	tat-kārya-viśeṣasya anvayo na eka-vastunaḥ ||
SV_10321	-upādānaḥ. pāramparyeṇa tu santāna-upakārāt	tat-kārya-vyapadeśaḥ. yady asya kathaṅcid abhāvaḥ
SV_06617	ākhyāyāḥ samā śrutīḥ ||137|| kṛtā vṛddhair a-	tat-kārya-vyāvṛtti-vinibandhanaḥ | na bhāve sarva-
SV_06801	tat-sannikarṣeṣu vā rūpa-vijñāna-eka-kāryeṣu	tat-kārya-sāmānya-codanā-sambhave kuto rūpa-
V1_02206	-utpatter api kāraṇa-kalāpaḥ. tat prakṛtes	tat-kārya-svabhāva-niyame na anupalambha-ātmānaḥ
SV_08608	-rūpo na syāt, na a-tat-kāryaḥ. tena eva ca	tat-kāryam kartavyam iti ko 'tra nyāyaḥ. api ca,
SV_08702	sa eva arthas tasya vyāvṛttayo 'pare ||170||	tat-kāryam kāraṇam ca uktaṃ tat svalakṣaṇam
SV_08113	śaktyā. tasmāc chaktir iti dravyam eva	tat-kāryam tac ca na anveti iti. tato 'nvayī
SV_12708	syād etat - yadi teṣu varṇeṣu satsv api	tat kāryam na syāt. na bhavati teṣām a-viśeṣe 'pi
V2_06107	dhūma-kāraṇāni santi dhūma-abhāvād iti.	tat kāryam hetu-vyāpty-a-vyatirekāt tat-svabhāva-
SV_08608	eka-rūpa-vikalas tad-rūpo na syāt, na a-	tat-kāryaḥ. tena eva ca tat-kāryam kartavyam iti
V2_08508	dhūme 'py asti. sa sakṛd api tathā-darśanāt	tat-kāryaḥ siddhaḥ. a-kāryatve '-kāraṇāt sakṛd
V3_08910	vṛtīḥ. tataḥ śarīra-sthitiṃ pratilabhamānā	tat-kāryatayā pratibandhena toyam gamayati deśa-
SV_05405	vijñāna-janane janane vyaktam asya	tat-kāryatā anuyujyate. kevalasya sāmārthye 'pi
SV_06725	bhinnā eva uktaḥ. na punar eṣām anyā	tat-kāryatā anyatra anyato bhedāt. yathā cakṣu-
SV_06622	ca vinā śabda-a-bhedo na yujyate | tasmāt	tat-kāryatā api iṣṭā a-tat-kāryād eva bhinnatā ||1
NB_03122	-asattve yathokta-prakāre śakye darśayitum.	tat-kāryatā-niyamaḥ kārya-liṅgasya svabhāva-
V3_13209	-asattve yathokta-prakāre śakye darśayitum,	tat-kāryatā-pratiniyamaḥ svabhāva-vyāptir vā.
HB_02315	yāvadbhir avinābhāvi kāraṇe teṣām hetus	tat-kāryatva-niyamāt, tair eva ca dharmair ye
SV_00316	teṣām hetuḥ (2c')	tat-kāryatva-niyamāt tair eva dharmair ye tair
V2_08414	teṣām hetuḥ	tat-kāryatva-niyamāt. tair eva dharmair ye tair
VN_00404	na bhavati iti. evaṃ hy asya a-sandigdham	tat-kāryatvam samarthitam bhavati. anyathā
HB_00504	agnir iti. agni-bhāva eva hi bhāvo dhūmasya	tat-kāryatvam iti. anupalabdhāv apy asad-
SV_01909	tasmāt kāryam dhūma ity anvayena vidhita-	tat-kāryatvasya dahana-abhāve dhūmo na bhavati
V3_09410	a-bheda-vyāpana-asiddhau. kramas tu	tat-kāryatvāt tasya tad-a-nispattāv a-nispatteḥ.
PV_04266	asann iti | tasyaḥ siddhāv a-sandigdham	tat-kāryatve 'pi dhī-dhvanī || vidyamāne hi
V3_05702	asann iti | tasyaḥ siddhāv a-sandigdham	tat-kāryatve 'pi dhī-dhvanī ||41|| na hy eṣa
SV_08320	-abhāvād viśeṣebhyas tad-udbhavaḥ ||165||	tat-kāryam aneka-sahakāri-sādhāraṇam eka-viśeṣa-
PV_04161	|| nanv a-drṣṭo 'mṣu-vat so 'rtho na ca	tat-kāryam iksyate | gurutva-a-gati-vat sarva-tad
V2_06401	hetor agneḥ śitena virodhāc chīta-vicchede	tat-kāryasya apy abhāva iti. etena tat-kāryād api
SV_11805	na evaṃ sambandhasya. tasya asiddhau	tat-kāryasya eva jñānasya abhāvāt. na hi tatra
SV_02112	-śakteḥ kāraṇa-svabhāvātve 'py a-drṣṭa-	tat-kāryasya kāraṇa-darśane 'py a-pratipanna-tad-
PV_03394	vā virudhyate || an-agni-janyo dhūmaḥ syāt	tat-kāryāt kāraṇe gatīḥ | na syāt kāraṇatāyām vā
SV_00615	santi sannihita-dahana-viśeṣatvāt. etena	tat kāryād api tad-viruddha-kārya-abhāva-gatir
V2_06402	-vicchede tat-kāryasya apy abhāva iti. etena	tat-kāryād api tad-viruddha-kārya-abhāva-gatir
SV_06622	na yujyate | tasmāt tat-kāryatā api iṣṭā a-	tat-kāryād eva bhinnatā ||140|| cakṣur-ādau yathā
SV_11927	yathā-anubhavam smaraṇāt smṛtir api	tat-kāla eva. anubhava-smaraṇa-anukramayor viśeṣa

V2_08112	-apekṣaḥ, sa yadi kadācid bhavet kvacid vā	tat-kāla-dravya-apekṣa iti nir-apekṣa eva na syāt.
SV_09922	nir-apekṣaḥ sa yadi kadācid bhavet kvacid vā	tat-kāla-dravya-apekṣa iti nir-apekṣa eva na syād
SV_14308	antareṇa parigr̥hītam iti kāṣṭham na dṛśyeta,	tat kāṣṭhasya āvaraṇam ity āpannam. na ca etad
SV_11318	samartha iti yogyatā tat-sambandhaś cet.	tat kiṃ vai śabdaḥ sambandho 'stu. samarthaṃ hi
PV_03438	-ādy-abhiviyakti-rūpaṃ samvedanaṃ sphuṭam |	tat kiṃ sita-ādy-abhiviyakteḥ para-rūpaṃ atha
SV_12527	śruta-artha-vikalpa-samhāreṇa eva pravṛtṭeḥ.	tat kiñcit kutaścid āgatam ity ekasya upadeṣṭuḥ
SV_11813	sampradāya-sahitasya liṅgatvam iti cet.	tat kim anyā paramparayā. sa eva sampradāya-
PV_03383	jñānam artha-samsarga-bhājanam | sārūpyāt	tat kim anyat syād dṛṣṭeś ca yamala-ādiṣu || ādya
HB_03415	hetur na sādhyā-dharminy eva iti cet,	tat kim ayam tapasvī ṣaṅgham udvāhya putraṃ
SV_15621	syāt. na ca nityeṣv etad asti ity uktam.	tat kim ayam a-samartho 'pekṣyata ity anapekṣāḥ
SV_09421	-abhidheya-prameyatvaiḥ so 'pi siddha eva.	tat kim idānīm jñeyam asti iti siddhir astu.
V3_07303	-abhidheya-prameyatvaiḥ so 'pi siddha eva.	tat kim idānīm jñeyam asti iti siddhir astu.
V3_09812	-siddheḥ. anvaya-a-dṛṣṭer asiddhir iti cet,	tat kim idānīm dharmī dharmy-antare 'nvayī-
V3_10206	-vyatireko 'nitye sādhye dharminī sidhyet.	tat kim idānīm pakṣo 'pi vipakṣaḥ. syād api
HB_01701	kasyacit svabhāvasya abhāva-virodhāt.	tat kim idānīm mātā ca vandhyā ca, ko vā asya
SV_09608	abhāvād na pratiṣedha-viṣayatā iti cet.	tat kim idānīm vidhi-viṣayo 'stu. tad api na iti
V3_07607	abhāvād a-pratiṣedha-viṣayatā iti cet,	tat kim idānīm vidhi-viṣayo 'stu. tad api na iti
HB_03502	a-bādhita-tad-dharmā dharmī ity ucyata iti.	tat kim idānīm hetoḥ sāmartyam a-bādhayā eva
V3_09408	krama-abhiviyakti-virodhād aikyam iti cet,	tat kim idānīm a-krama-abhiviyakter ghaṭa-dadhy-
SV_08207	iti. cintitam etad yathā na teṣu sambhavati.	tat kim idānīm a-nimitte te syātām. na a-nimitte,
V3_10408	iṣṭa-vastu-svabhāva-anukarṣiṇī proktā syāt.	tat kim eṣāṃ paraspara-virahēṇa. sā eva hetur
SV_09318	vā hetuḥ syāt sādhyam api kasmān na iṣyate.	tat kila evaṃ prasādhyamānaṃ viśeṣī-bhavati. na
V3_07102	vā hetuḥ syāt, sādhyam api kasmān na iṣyate.	tat kila evaṃ prasādhyamānaṃ viśeṣī-bhavati. na
PV_02203	|| a-duḥkha-utpāda-hetutvaṃ mokṣo nityasya	tat kutaḥ | anityatvena yo 'vācyaḥ sa hetur na
PV_03466	|| yadi jñāne 'paricchinne jñāto 'sāv iti	tat kutaḥ | jñātatvena a-paricchinnam api tad
PV_02228	|| svatva-dhīḥ kena vāryeta vairāgyaṃ tatra	tat kutaḥ | pratyakṣam eva sarvasya keśa-ādiṣu
PV_03500	|| bādhaḥ 'sati san-nyāye vicchinna iti	tat kutaḥ | buddhīnaṃ śakti-niyamād iti cet sa
PV_02202	| duḥkha-utpādasya hetutvaṃ bandho nityasya	tat kutaḥ || a-duḥkha-utpāda-hetutvaṃ mokṣo
PV_03312	tad-bhede 'pi hy a-tad-rūpasya asya idam iti	tat kutaḥ || etena śeṣaṃ vyākhyātam viśeṣaṇa-
PV_03234	| śrotr-ādi-cittāni idānīm bhinna-arthāni iti	tat kutaḥ || jāto nāma āśrayo 'nyonyaś cetasaṃ
SV_11227	-sambhavām artha-pratibhāṃ nivartayati.	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
PV_03088	api || siddhaḥ kena a-saha-sthānād iti cet	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
SV_02305	bhavati. tathā hi tathā-vṛttir eva apekṣā	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
V2_08701	bhavati. tathā hi tathā-vṛttir eva apekṣā,	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
SV_16611	syāt. tathā hi yasya pramāṇa-samvādi vacanaṃ	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
SV_16327	iti. na, teṣāṃ prabhāvavatā eva adhiṣṭhānāt.	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
SV_12919	-kramāyāṃ buddhau paurvāparya-abhāvāt. teṣāṃ	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
V3_08903	karoti iti. tad api iṣṭam eva. na hi tasya	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
NB_03127	vad iti. tathā viparīta-anvayaḥ, yad anityaṃ	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
V3_13305	iti. tathā viparīta-anvayaḥ – yad anityaṃ	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
V1_00813	vikāre śabda-viśeṣe smṛtir yuktā, tasyā a-	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
PV_03418	| taṃ vyanakti iti kathyeta tad-abhāve 'pi	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
SV_13114	asti. tat kadācit kasyacid bhavati iti	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
V3_05213	anyad vā. tat kadācit kasyacid bhavati iti	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
V3_10906	rāgam āhuḥ. tad-ānanda-viṣaya-uparodhini	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
V3_00805	-anurodhataḥ | vastunaś ca anyathā-bhāvāt	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
PV_02013	| ghaṭa-ādeḥ karaṇāt sidhyed valmikasya api	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
V3_09606	| ghaṭa-ādeḥ karaṇāt sidhyed valmikasya api	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
VN_03010	-vākye prayoga-pratiṣedhāt tad-āśrayas	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
V3_10312	vyapadeśair vaktāraḥ pradārśayanti. na ca	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
SV_16204	tad-bhāva-bhāvino 'tad-viśiṣṭasya ca a-	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
PV_03180	a-liṅgaṃ ca artha-vedanam | siddham	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
PV_03321	asya tad eva idam vicāryate | sarūpayanti	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
SV_07311	nityasya kutaścit sambhavati. tasmān na	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
V3_12707	'pi, prati-kāryaṃ kāraṇa-svabhāva-bhedāt.	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
SV_15611	'n-artha-antaratve vā varṇa-ātmanas	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
SV_15602	syāt. varṇā eva hi mantra na anyat kiñcit.	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
HB_01610	-darśanāt kārya-kriyāṃ brūmaḥ. kiṃ tarhi	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
SV_12222	anyathā a-sambhava-abhāvāt. tathāvidhasya tu	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
SV_14413	ca rūpa-niṣpādana-lakṣaṇatvāt. tad-a-	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
SV_12409	mantraḥ kiṃ na sarve puruṣā mantra-kāriṇaḥ.	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
PV_03069	tad-bhāva-niścayaḥ || pramāṇam avisamvādāt	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
PV_02239	api na virāgavān | yady apy ekatra doṣeṇa	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
HB_00411	hetor bādhaḥ-pramāṇa-vṛttīḥ, yathā yat sat,	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ
HB_02310	arthakriyā-virodhāt. tasmāt – yat sat	tat kutaḥ || jātō nāma āśrayo 'nyonyaś cetasaṃ

PV_03018 yadi | atīta-anāgataṃ vācyam na syād arthena
 PV_04001 'pi svayam paraiḥ | dr̥ṣṭaḥ sādhanam ity eke
 PV_04078 | svarūpeṇa eva nirdeśya ity anena eva
 V1_01211 tad-dr̥ṣṭes tad-dhvanau smr̥tiḥ ||11|| yuktā
 SV_01716 | tad-abhāve ca tan na iti vacanād api
 SV_06304 sa eva bhedas tad-vyāvṛtṭyā gato bhāgas
 SV_06220 iti prokto rūpaṃ na asya api kiñcana ||125||
 SV_14714 – yat-pratipatti-nāntariyakam yaj-jñānam
 PV_03466 tat kutaḥ | jñātatvena a-paricchinnam api
 V2_04506 tasya yatra pratibandhas tad-vidas tasya
 PV_04161 -kāryam iksyate | gurutva-a-gati-vat sarva-
 VN_03014 rūpa-ādibhyo 'rtha-antarasya anupalabdhiḥ
 SV_02922 tasmin gr̥hyamāṇe sarva-upādhiṇām grahaṇam.
 V2_07303 ātma-pratyakṣa-nivṛtti-pramāṇayatas
 SV_03007 -grahaṇe tad-upakāriṇyāḥ śakter grahaṇam.
 PV_03490 eṣa varṇānām doṣaḥ samanujyate || anekayā
 PV_03118 | na vā viśeṣa-viṣayam dr̥ṣṭa-sāmyena
 SV_05514 vā astu pratibhāso dhiyam bhinnāḥ samānā iti
 V2_04606 phala-vikalpo vijñeyaḥ. tad etad a-tasmiṃs
 SV_17103 na nibandhanam | prasiddher a-pramāṇatvāt
 V2_07104 kiṃ nibandhanam | prasiddher a-pramāṇatvāt
 PV_03335 arhati || darśana-upādhi-rahitasya a-grahāt
 SV_03104 tato 'pare | dr̥ṣṭe tasminn a-dr̥ṣṭā ye
 SV_07319 sāmānyasya saṃskārād vyañjikā, kiṃ tarhi
 SV_04516 ||89|| samāna-bhinna-ādy-ākārair na
 V2_07107 dr̥ṣyate ||42|| na yukti-bādhā yatra asti
 PV_04108 sva-vācā ca na bādhyate | dr̥ṣṭe 'dr̥ṣṭe 'pi
 V3_03111 ca a-bādhitam dr̥ṣya-adr̥ṣyayor viṣayayoḥ,
 PV_03224 nāma kācana | tatra buddhir yad-ākārā tasyās
 SV_14323 tadvataḥ pratyujjivati iti cet. na, hantus
 SV_01110 -pratipakṣeṇa. yady a-dr̥ṣṭi-phalam
 PV_03505 vinā | sa eva ayam iti jñānam na asti
 PV_03192 samikṣya gamakatvaṃ hi vyapadeśo niyujyate |
 PV_03460 -abhāve dhiyaḥ syāl liṅgato gatiḥ |
 SV_12712 -bhedaḥ kārya-bhedaḥ syāt. sā ca vākyāt.
 SV_13518 'pūrva-utpādād varṇa-bāhulyād vā syāt.
 V3_05312 api sahakāri-kāraṇam śabdasya upasamharet.
 PV_03378 katham grāhyas tadā syād dhir an-arthikā ||
 PV_02283 śreya ācaṣṭe jñānād bhūtam sa-sādhanam ||
 SV_17416 kāraṇa-adhiṣṭhāna-bhāva-ādinā ity āha vedāḥ,
 V1_00411 tathā prasādhitam na anumeyatām atipatati.
 V1_01515 -vaiguṇye 'nyatra vijñāna-an-utpatteḥ.
 SV_01908 kāryasya api tad-bhāva eva bhāvaḥ.
 PV_04099 tulya-kakṣyatayā dvayoḥ || yathā sva-vāci
 SV_02502 abhāvāt, tasya eva ca punar bheda-virodhāt.
 V1_01609 dr̥ṣṭāv iva tad a-nirdeśyasya vedakam ||15||
 V3_04102 tiro-dhānād vā iti na atra nir-bandhaḥ.
 PV_03263 -ādi-sambhavaḥ | na upādānam viruddhasya
 SV_11124 -an-utpatteḥ, punar anyatra sat-kāya-dr̥ṣṭim.
 SP_00023 || saṃyoga-ādy-āśraye योग्याय a-yogyam
 PV_03084 -cetasah | nimittam tat svabhāvo vā kāraṇam
 HB_03304 asti iti vyavasāyāt, dr̥ṣṭānta-asiddheś ca.
 HB_02805 -vyavaccheda-siddheḥ. sambandha-abhāvāc ca.
 PV_03307 eva tena na artha-antaram phalam | dadhānam
 V1_03207 eva tena na artha-antaram phalam | dadhānam
 SV_07507 tasmā jñāna-hetutā eva vyañjakatvam.
 HB_00309 tathāvidha-sādhyā-arthakriyā-kāri.
 V3_13205 janma-tan-mātra-anubandhau darśaniyāv uktau.
 NB_03122 janma-tan-mātra-anubandhau darśaniyāv uktau.
 V3_04011 -sahatvaṃ paśyato bhrāntyā etat syāt.
 V2_08507 abhāve 'pi na upalabhyate, tat tasya kāryam.
 SV_02203 abhāve 'pi na upalabhyate. tat tasya kāryam.
 PV_04208 | ātmano vinivarteta prāṇa-ādir yadi
 PV_04205 | aikāntikatvaṃ vyāvṛtṭer avinābhāva ucyate |
 SV_08113 tasmāc chaktir iti dravyam eva tat-kāryam

tat kṣayāt || sāmānya-grahaṇāc chabdād a-prasaṅgo
 tat-kṣepāya ātma-dṛg-vacaḥ || anumā-viṣaye na
 tad gatam || siddha-sādhanā-rūpeṇa nirdeśasya hi
 tad-gaty-abhāve tu śabda-bhede smr̥tiḥ katham |
 tad-gateḥ ||26|| yatas tad-bhāva-hetu-bhāvau hi
 tad-gates tad-upādhitvāt tad-viśiṣṭo gata ity
 tad-gatāv eva śabdebhyo gamyate 'nya-nivartanam |
 tad-gatau niyamena tat-pratibhāsanāt tad a-tad-
 tad gamakam katham || a-dr̥ṣṭa-dr̥ṣṭayo 'nyena
 tad-gamakam tatra iti vastu-gatiḥ. tatra gamaka-
 tad-guṇa-an-upalakṣaṇāt || māśaka-āder an-
 tad guṇa-vyatiriktam, na upalabhyate ca rūpa-
 tad-grahaṇa-nāntariyakatvād upādhiṇām-grahaṇasya.
 tad-grahaṇa-yogya-pratiśedho yuktaḥ, na ca sarvam
 tad-grahaṇe tad-upakāri bhāvaḥ sva-ātma-bhūta-
 tad-grahaṇe yā antyā dhiḥ sā anubhūyate | na
 tad-grahāt || nidarśanam tad eva iti sāmānya-a-
 tad-grahāt ||107|| na eva tāsv a-bhinnaḥ
 tad-grahād bhrāntir api sambandhataḥ pramā ||1cd||
 tad-grahe kiṃ nibandhanam ||322|| prāpta-
 tad-grahe kiṃ nibandhanam ||41|| utpādītā
 tad-grahe grahāt | darśanam nīla-nirbhāsam na
 tad-grahe sakala-grahaḥ ||55|| iti saṅgraha-
 tad-grāhiṇa indriyasya. so 'py añjana-āder iva
 tad grāhyam kathañcana | bhedañam bahu-bhedañam
 tad-grāhyam laukikam yadi | gr̥hyate vāta-putriyam
 tad grāhyam iti cintā pravartate || artheśv a-
 tad grāhyam iti. śāstravato 'py a-tad-ālambane
 tad grāhyam ucyate || katham vā avayavī grāhyaḥ
 tad-ghāta-hetutvāt. na brūmo vināśa-hetor agni-
 tac ca (16c) yadi tena vipakṣe 'darśanam
 tac ca akṣa-je kutaḥ || na ca artha-jñāna-
 tac ca akṣa-vyapadeśe 'sti tad-dharmaś ca
 tac ca akṣam artho dhiḥ pūrvo manaskāro 'pi vā
 tac ca atīndriyam iti kutaḥ syāt. sannidhāna-
 tac ca an-abhimatam. api ca, deśa-kāla-krama-
 tac ca anapekṣatvād asya nirastam. tad ayam
 tac ca anubhava-vijñānam ubhaya-amśa-avalambinā |
 tac ca abhiyogavān vaktum yatas tasmāt pramāṇatā |
 tac ca ayuktam ity āvedita-prāyam, nityatvaṃ ca
 tac ca asiddham iti na kiñcit pramāṇam a-pramāṇam
 tac ca asiddham. vyakto viṣaya iti cet, nanu sā
 tac ca asti dhūme. tasmāt kāryam dhūma ity
 tac ca asya tadā sva-vacana-ātmakam | tayoh
 tac ca ātmani vyavasthitam a-miśram eva. artha-
 tac ca idaṃ pratyakṣam an-abhilāpya-viṣayam, a-
 tac ca upalabhya-madhyā-rūpaṃ pūrvāparayoḥ koṭyor
 tac ca ekam iti cen matam || tad ajñānasya
 tac ca etat pradhāna-nirdeśe sati syād aneka-
 tac ca jāyate | nitya-yogya-svabhāvasya tad-
 tac ca tad-dhiyaḥ || pratiśedhas tu sarvatra
 tac ca tasya liṅgam bhavati yasya yena anvayo
 tac ca tasya liṅgam bhavati yena yasya kaścit
 tac ca tām ātmany artha-adhigamana-ātmanā || sa-
 tac ca tām ātmany artha-adhigamana-ātmanā ||36||
 tac ca tulyam pradīpa-ādāv iti sa eva prasaṅgaḥ.
 tac ca tena ātmanā pratyakṣeṇa dr̥ṣṭam eva. na ca
 tac ca darśayatā – yatra dhūmas tatra agniḥ,
 tac ca darśayatā, yatra dhūmas tatra agniḥ, asaty
 tac ca dr̥ṣṭa-avarugna-ghaṭa-vad utpatty-āder na
 tac ca dhūme 'py asti. sa sakṛd api tathā-
 tac ca dhūme 'sti. sa bhavaṃs tad-abhāve tu
 tac ca na || anyasya vinivṛtṭyā anya-vinivṛtṭer
 tac ca na a-pratibaddheṣu tata eva anvaya-sthitiḥ
 tac ca na anveti iti. tato 'nvayī śabdo na syāt.

SV_01004 śakty-upayoge hi sa eva upayuktaḥ syāt,
 SV_17608 -viṣayatve 'pi vastv-antareṇa a-vṛttau syāt.
 V1_00508 abhāva-niścaya iti cet, vyāhatam etat –
 SV_14605 tad-vyatiṛeki saṃsprīyeta. tat-paryudāseṇa.
 PV_03074 -bhāva-vad akṣaiḥ cet paryāyeṇa pratīyate ||
 SV_11918 varṇānām vācakatve pada-ādi vācakaṃ syāt.
 PV_04039 na ca siddha-prasādhanam | viśiṣṭaṃ dharminā
 SV_15814 viṣaya-upanayanād ayam aśya śrāvakaḥ syāt.
 SV_07209 vā sthiteḥ sāmānyāt svarūpam eva tat tasya.
 V3_02506 sattāyām sādhyāyām svalakṣaṇam sādhyam syāt,
 SV_10109 hy anupalabdhir eva asattvam ity uktam prak.
 PV_03292 antareṇa ghaṭa-ādiṣu | na pratyayo 'nuyams
 SV_14404 -bhūto vināśaḥ kāṣṭhāt. tad eva tad bhavati.
 V1_03010 phalam. prameya-adhigatiḥ. sā hi jñānam,
 PV_03051 tat svalakṣaṇam iṣyate | sāmānyam trividham
 SV_05612 katham eka-kāryāḥ. tad dhi tāsām kāryam
 SV_12925 sattvasya deśa-ādi-niyamo na syād ity uktam.
 SV_16723 tu pravāda-mātreṇa iti na samānaḥ prasaṅgaḥ.
 SV_11103 svabhāvayor guṇa-doṣa-darśanena kriyeta.
 PV_03091 sarvatra artho na bhidyate || viruddham
 SV_07518 yadi tatra drṣṭam kiñcid anyatra paśyēt.
 SV_10806 evam pravṛtta iti parīkṣayā prāmānyam āha.
 SV_04606 niyuñjanaḥ phalam eva kiñcid ihitum yuktaḥ.
 VN_05309 aparān arthān upakṣipya katham vistārayet,
 V3_13703 vācyaṃ syāt, viśeṣe 'n-antar-bhāvāt.
 PV_03023 a-cikitsyasya kas tām kṣapayitum kṣamaḥ ||
 PV_03397 varṇyate | dvairūpyam saha-saṃvitti-niyamāt
 SV_15123 aśya janayet, yuktaṃ yat tena eva grhyeta.
 V3_06210 asti ghaṭa iti, tata eva abhāva-upalambhāt,
 PV_03100 niścaya-phalam abhāve 'nupalambhanam |
 V3_08007 aikāntikatām bruvāṇam prativahan dvau.
 PV_04028 'pi sādhyā-ukter a-sammohāya lakṣaṇam |
 NB_01007 -ādy-an-āhita-vibhramam jñānam pratyakṣam.
 V3_01604 iva vā nitīraṇā-jñāne. tathā hi na
 PV_03174 -ātmakam | pūrvāpara-parāmarśa-sūnye
 V1_01006 -ātmakam | pūrvāpara-parāmarśa-sūnye
 PV_03137 -kṣaṇika-jñāna-miśraṇāt | vicchinna-ābhā iti
 PV_03122 ca anyena vyavasāyam smṛtiṃ viduḥ |
 SV_05307 iti na tena grhyeran. tāsām anyatama-apekṣam
 PV_02046 kiṃ siddhānto 'nugamyate | hetor vaikalyatas
 SV_07524 yan na tad ākāra-antara-vad a-viśeṣāt.
 PV_03204 dhiyam eva bhāvānām viśva-rūpatā |
 SV_03119 svārtha-pratīpattir yat tan-niścayanam.
 PV_04033 -ghāta-kṛt || sādhanam yad-vivādena nyastam
 V3_01306 iti cet, yad-vivādena sādhanam upanyastam
 SV_08912 śabda-codito na dravyatva-ādi sāmānyam.
 V2_04609 bhedād ātma-niṣpatteḥ ca. tathā tayor abhāve
 PV_04248 samudbhavāt | tair vinā bhavato 'nyasmāt
 SV_15904 na ca a-śabda-ātmā mantrāḥ. pāraparyeṇa
 SV_08710 sarva-sādhanam ||173|| yad uktam. katham
 SV_08303 niḥ-svabhāvatvāt. yaj-janakam tad eva vastu
 SV_08605 rūpam na asti iti, kiṃ tarhi yad ekasya
 SV_08604 katham | (170ab) tatra na brūmo 'nyasya
 SV_08606 -rūpeṇa a-tattvāt. te yathāsvam bhinnāś ca
 SV_08602 sthītir a-sthītir vā. yat punar etad uktaṃ
 SV_08423 'sya sva-hetor ity ucyate. tasya api
 HB_02512 eva tatra śakter anyasya ca a-śakteḥ, tayos
 HB_02513 -svabhāva-vilakṣaṇād api tasya utpattau na
 HB_02514 iti yat kiñcid yataḥ kutaścīt syāt,
 HB_02512 tayos taj-janana-itara-svabhāvatvena bhedāt.
 V3_04112 ukta-prāyam. tasmād utpattes tat-kāraṇasya
 HB_02409 -antara-vat. na api sāmagrī tam janayed a-
 SV_04203 sakṛt sarvam sva-kāryam janayet. na vā
 SV_14925 a-naṣṭā na janayeyur apekṣeran vā param.
 V3_04204 ity anādi-hetu-prakṛti-paramparā, tasmāt

tac ca na asti ity uktam. tasmān nāntarīyakam eva
 tac ca na asti. tataḥ pratīpattu-kāmasya asiddhir
 tac ca na asti tena ca pratīpattir iti. nivṛtter
 tac ca na asti, sarvatra nivṛttr bhavati ity
 tac ca na indriya-śakty-ādāv akṣa-buddher a-
 tac ca na kiñcid vyatiṛeka-a-vyatiṛeka-virodhāt.
 tac ca na nir-anvaya-doṣavat || etena dharmi-
 tac ca na śakyam, tasya kathañcid apy a-pariṇāmāt.
 tac ca nityam asti iti. na sthītir aśya kenacit
 tac ca pratīkṣiptam iti na atra evam a-vacane 'pi
 tac ca pratīpattṛ-vaśān na vastu-vaśāt. tāvad dhi
 tac ca pratyakṣāt parihiyate || apavādaś caturtho
 tac ca prāg eva asti iti kim atra sāmartyam
 tac ca phalam iti kim idānīm pramāṇam. yata iyam
 tac ca bhāva-abhāva-ubhaya-āśrayāt || yadi bhāva-
 tac ca bhidyate. yad apy udaka-āharaṇa-ādikam
 tac ca yatna-prerita-a-vigūṇa-karaṇānām drṣṭam,
 tac ca yathā-avasaram pratīpādayiṣyāmaḥ. nanu
 tac ca vipakṣa-sa-ātmanāḥ puruṣasya doṣeṣu na
 tac ca sa-upāyam a-vidhāya a-pidhāya ca | pramāṇa
 tac ca sataḥ | an-anyatve 'nvaya-abhāvād anyatve
 tac ca sambaddha-anugūṇa-upāyam puruṣa-ārtha-
 tac ca sarvam tyāga-āpti-lakṣaṇam iṣṭa-an-iṣṭayoh.
 tac ca sarvam yadā na anuvaktum śaknyāt, kas
 tac ca sāmānya-lakṣaṇam uktam eva dūṣaṇa-ābhāsās
 tac ca sāmānya-vijñānam anurundhan vibhāvayate |
 tac ca sidhyati || jñānam indriya-bhedena paṭu-
 tac ca sthīta-svabhāvatvān na sambhavati iti.
 tac ca svatantram pramāṇam iti. sa tarhy abhāva-
 tac ca hetau svabhāve vā adṛṣye drṣyatayā mate ||
 tac ca hetvābhāseṣv eva avasara-prāptam vakṣyāmaḥ.
 tac catur-lakṣaṇam rūpa-nipāta-iṣṭa-svayam-padaih
 tat caturvidham. indriya-jñānam. sva-viṣaya-
 tac cākṣuṣam taj-jñāna-vat, tad-ārtha-a-
 tac cākṣuṣe katham || anyatra gata-citto 'pi
 tac cākṣuṣe katham ||8|| na hi idam iyato
 tac citram tasmāt santu sakṛd dhiyaḥ ||
 tac-cihna-apekṣaṇān no cet smṛtir na
 tac cec chaktaṃ na kevalam ||105|| atha api syāt,
 tac cet kiṃ tad eva atra na uditam || tad-dhī-vad
 tac cet sāmānyasya rūpam an-anyat tad eva tad
 tac ced an-aṅgam kena iyam siddhā bheda-
 tac ced ākāra-antara-vad a-niścitam katham tair
 tac cen na sādhyate | kiṃ sādhyam anyathā an-
 tac cen na sādhyam, kim idānīm sādhyam. tathā ca
 tac-codanayā tadā prāptum an-abhipretatvāt. gava-
 taj-jaṃ jñānam tat-prabhavā vā bhāva-kāraṇa-
 taj-jaṃ rūpam katham bhavet || sāmagrī-śakti-
 taj-jatvāt tad-vyaktiḥ sā api cen matiḥ | (299ab)
 taj-janaka-svabhāvād bhinnno 'sya janakaḥ syāt.
 taj-janakam ca aparatra na asti iti na aparām
 taj-janakam tad anyasya na ity anyo 'pi svarūpeṇa
 taj-janakam rūpam na asti iti, kiṃ tarhi yad
 taj-janakāś ca svabhāvena iti ko 'tra virodhaḥ.
 taj-janako hi sa tasya svabhāvaḥ. yat tasya
 taj-janana-ātmatā tad-anyasmād ity anādir hetu-
 taj-janana-itara-svabhāvatvena bhedāt. taj-janana
 taj-janana-śakti-pratīnyama iti yat kiñcid yataḥ
 taj-janana-śakti-sāmye tu tad eva iti na kāryam
 taj-janana-svabhāva-vilakṣaṇād api tasya utpattau
 taj-janana-svabhāvaḥ sidhyet, na tad-bhāvaḥ. yady
 taj-janana-svabhāvatvāt sāmagry-antara-vat. na ca
 taj-janana-svabhāvam. vyaktayas tu kāla-deśa-
 taj-janana-svabhāvasya niṣpatteḥ. na ca teṣv
 taj-janana-svabhāvasya hetor abhāvāc chaśa-viṣaṇa

SV_02212 bhavati iti. katham vā tato 'nyato vā a-
V2_08514 bhavati iti. katham ca tato 'nyato vā a-
HB_01202 na ca tayoh śakti-viśeṣa-viśaya-bhede 'pi
SV_06410 sati vā sa kārya-kāraṇa-bhāva iti rūpaṃ
SV_02309 katham bhavet. bhavan vā na dhūmaḥ syāt.
V2_08704 katham bhavet. bhavan vā na dhūmaḥ syāt.
PV_02118 siddham aparāpara-janma ca || śārīrād yadi
V2_06805 iti cet, na, tatra apy eka-pratiniamasya
SV_14710 parasparam asty eva ity anyatvam eva. na ca
SV_14916 -pratiniyata-svabhāvaṃ bhāvaṃ paśyāmaḥ. yena
HB_02018 -kārya-vat. tataḥ prabhṛti ye viśeṣās te
SV_00317 aṃśena janya-janakatva-prasaṅga iti cet. na,
HB_02401 aṃśena janya-janakatva-prasaṅga iti cet, na,
V2_08501 aṃśena janya-janakatva-prasaṅga iti cet, na,
HB_02408 -ādi-sāmagryā anyato 'pi bhavet, na tasya
HB_02410 sāmagry-antara-vat. na ca dhūmasya tad-a-
PV_02276 eka-rūpāt tataḥ kṣayaḥ || phalaṃ kathañcit
SV_04207 -bhinnā ity ucyante, ekena vā aneko janito '
SV_02307 dr̥ṣṭaḥ sakṛd vaikalye ca punar na dr̥ṣṭaḥ.
V2_08703 dr̥ṣṭaḥ sakṛd vaikalye ca punar na dr̥ṣṭaḥ,
PV_03175 ikṣate | tat saṅketa-a-grahas tatra spaṣṭas
PV_03450 paro 'py enām bhuñjīta anyena vid yadi ||
PV_03081 yathā-bhūtaḥ sa tādr̥g-liṅga-cetasah | hetus
V2_04704 yathā-bhūtaḥ sa tādr̥g-liṅga-cetasah | hetus
PV_04240 || a-vyakti-vyāpino 'py arthāḥ santi
V3_04807 - a-brāhmaṇa iti. na hi sa eva brāhmaṇas
V3_12208 sakala-vyakti-bheda-vyāpino 'py arthāḥ kecit
V1_00511 liṅgam eva. kasyacid samvāde 'pi
PV_03261 bāhya-darśani | artha-grahe sukha-ādīnām
PV_02279 -doṣa-nirghātād ye 'pi doṣa-virodhinaḥ |
V1_04004 pratibandha-kāraṇa-abhāvāt. rūpa-ālokayos tu
SV_16015 tad-upādhiḥ sa śrutyā samavasīyate ||302||
V3_01604 vā nitīraṇa-jñāne. tathā hi na tac cākṣuṣam
PV_04265 na upalabhyeṣu na astitā anupalambhanāt |
V3_05607 anyā an-upalabhyeṣu nāstitā anupalambhanāt |
SV_06024 tad-draṣṭur buddhau viparivartamānāms
HB_02612 iṣṭam. sa kevalas tad-apekṣayā tasmād anyah.
PV_03287 upaplavāḥ || śabda-artha-grāhi yad yatra
PV_03161 tādr̥g-vijñāna-kāraṇam | bhede 'pi yatra
PV_03449 viviktaṃ ca na anyat kiñcid vibhāvayate | yat
PV_03427 utsanno 'nubhavo 'khilāḥ || bahir mukhaṃ ca
PV_02145 abhyāsataḥ kṣayāt || hetu-svabhāva-jñānena
PV_03053 dharmatva-hānīś ced bhāva-graḥaṇa-pūrvakam |
HB_02603 vā. atra upalabdher upalabhamāna-dharmatve
SV_17224 kasyacid abhiprāya-abhāvād iti na niyamo na
SV_05907 hi tadā pratipattā vṛkṣam vetti na a-vṛkṣam
V1_01509 anvīyāt. a-jñāte 'rthe buddher asiddhes
SV_15920 atra apy uktaṃ śrotary api prasaṅga iti.
SV_14802 -pratipatti-nāntariyakam yaj-jñānam ity api
PV_03378 ubhaya-aṃśa-avalambinā | eka-ākāra-viśeṣeṇa
PV_02041 ākṣepikā sā āsit pāścād apy astu tādr̥śi |
SV_14512 ity ucyate. naśyan bhāvo 'para-apekṣa iti
SV_06114 ||122|| vyartho 'nyathā prayogaḥ syāt
SV_01826 tad-abhāve na bhavati. anyathā ayogād iti
PV_03253 vā kvacit | dr̥ṣṭam sukha-āder buddher vā
SV_04221 tad-a-kāribhyo bhinnam iva, na ca
NB_03120 -lakṣaṇa-prāptam san na upalabhyate na
PV_02239 eva vibhāvayet || pratyakṣam pūrvam api
SV_12507 -asiddheḥ. yādr̥ṣam tu tan-nimittam dr̥ṣṭam
V1_02702 'pi vahni-sambandhād artha-antaram eva
V3_06312 -vikalpo na pramāṇam. darśanam eva hi
PV_03221 arthe vivecayan || yad yathā bhāsate jñānam
SV_03604 viniyamyate | anapekṣita-bāhya-arthaṃ
SV_14625 ādarśayanti prakaraṇena kenacit. na tu
V3_10211 upadarśitaḥ svayaṃ bhavat-sāmarthyena
taj-janana-svabhāvād bhavet, svayam a-tat-
taj-janana-svabhāvād bhavet. svayam a-tat-
taj-janita-viśeṣa-bhedasya kāryasya svabhāva-
taj-janitaḥ bheda ity a-viśeṣāt. sarva-kāryāṇi
taj-janito hi svabhāva-viśeṣo dhūma iti. tathā
taj-janito hi svabhāva-viśeṣo dhūma iti. tathā
taj-janma prasaṅgaḥ pūrva-vad bhavet | cittāc cet
taj-janma-lakṣaṇatvāt tad-upakṛtam indriyam
taj-janma-lakṣaṇāt svabhāva-pratibandhād anyah
taj-janmā tathā syān na anyah. sarva-ākāra-
taj-janmānas tat-prakṛtikatvāt, tasya teṣām ca
taj-janya-viśeṣa-graḥaṇe 'bhimatatvāt, liṅga-
taj-janya-viśeṣa-graḥaṇe 'bhimatatvāt, liṅga-
taj-janya-viśeṣa-graḥaṇe 'bhimatatvāt liṅga-
taj-janyaḥ svabhāva iti sakṛd api tato na bhaved
taj-janyaḥ svabhāvo yukta eka-svabhāvatvāt. dhūma
taj-janyam alpaṃ syān na vijātimat | atha api
taj-janyebhyo bhedāt. kiṃ punar anena bheda-
taj-janyo 'sya svabhāvaḥ, anyathā sakṛd apy
taj-janyo 'sya svabhāvaḥ, anyathā sakṛd apy
taj-jā ca kalpanā || jāyante kalpanās tatra yatra
taj-jā tat pratibhāsā vā yadi dhīr vetti na aparā
taj-jā tathābhūte tasmād vastuni liṅgi-dhīḥ ||
taj-jā tathābhūte tasmād vastuni liṅgi-dhīḥ ||2||
taj-jāti-bhāvinaḥ | kvacin na niyamo dr̥ṣṭyā
taj-jāti-yogād a-brāhmaṇas ca dharma-antara-
taj-jāti-sambhavo dr̥ṣṭāḥ, pāṛthiva-a-loha-
taj-jātiyasya vyabhicāra-darśanād an-āśvāsa iti
taj-jānam syād a-vedanam || dhiyor yugapad-
taj-je karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham
taj-jñāna-utpādana-yogyatā-pratilambha-lakṣaṇo
taj-jñāna-janita-jñānaḥ sa śrutāv a-ṣṭu-śrutiḥ |
taj-jñāna-vat, tad-artha-a-pratipatteh, tad-vikāra
taj-jñāna-śabdāḥ sādhyante tad-bhāvāt tan-
taj-jñāna-śabdāḥ sādhyante tad-bhāvāt tan-
taj-jñāna-hetutayā tad-anyā-vyāvṛtyā ca a-
taj-jñānam tat-svabhāvo vā jñātr-jñeya-dharma-
taj-jñānam tatra kalpanā | svarūpaṃ ca na śabda-
taj-jñānam tāms tathā pratipadyate || jñānāny api
taj-jñānam paro 'py enām bhuñjīta anyena vid yadi
taj-jñānam bhāty artha-pratibhāsa-vat | buddheś
taj-jñānam api sādhyate | tāyah sva-dr̥ṣṭa-mārga-
taj-jñānam ity a-doṣo 'yam meyam tv ekaṃ
taj-jñānam upalabdhiḥ. tasmād anyā-upalabdhir
taj-jñānam. svabhāva-niyame 'nyatra na yojyeta
taj-jñānāya eva tad-arthitayā upagamāt. so '
taj-jñāne 'numānād anveti iti cet, jitaṃ ḥḍair
taj-jñāne ca prayoge śabdāḥ puruṣe vyāpriyate,
taj-jñāne sati syāt. na hi yo vijñāne svarūpeṇa a
taj-jñānena anubadhate || anyathā hy a-tad-
taj-jñānair upakāryatvād uktaṃ kāya-āśritaṃ manaḥ
taj-jñāpanāya sā | avasthā a-hetur uktaḥ asyā
taj-jñeya-ādi-padeṣv api | vyavahāra-upanīteṣu
tat-tat-svabhāvatā-pratipattyā anvaya-smṛtir
tat tato na anyatāś ca te || sukha-duḥkha-ādi-
tat tattvam parikṣā-an-aṅgatvād iti
tat tatra asti. tad yathā - kvacid a-vidyamāno
tat tathā api na virāgavān | yady apy ekatra
tat tathā iti syāt. dr̥ṣṭe viśeṣe tan-nimittatayā
tat tathā-utpannam ekaṃ dr̥ṣyate, na nānā-rūpayor
tat tathā utpannam, yena anantaram vidhi-
tat tathā eva anubhūyate | iti nāma eka-bhāvaḥ
tat tathā vācakaṃ vacaḥ ||66|| na hi vyatireke
tat tathā. sarva-artha-vivecanaṃ hi tatra tattvam
tat tathābhūtam āpādayati iti sa tasya pāścātyah

PV_02236	ātmani draḍhayaty alam || ātmīya-sneha-bijam	tat tad-avastham vyavasthitam | yatne 'py ātmīya-
VN_01314	-antaram nivartate prādur-bhavati ca, kiṃ	tat tad eva avasthitam dravyam syāt, tato 'rtha-
VN_01316	'rtha-antaram vā anya-vikalpa-abhāvāt. yadi	tat tad eva, tasya avasthānām na nivṛtti-prādur-
V2_10110	sva-ātmanaś ca anupalabdhir iti sa	tat-tad-viruddha-ādy-a-gati-gati-prayoga-bhedena
SV_02008	trividhā apy ukta-anupalabdhir anekadhā |	tat tad-viruddha-ādy-a-gati-gati-bheda-prayogataḥ
SV_02011	ca anupalabdhir iti. sa prayoga-vaśena	tat-tad-viruddha-ādy-a-gati-gati-bheda-prayogato
PV_03262	syād a-vedanam || dhiyor yugapad-utpattau	tat-tad-ṣaṣṭya-sambhavāt | sukha-duḥkha-vidau
VN_03103	-vivekena sva-pratibhāsa-anupalabdhīḥ,	tat tad-vyatirekeṇa na asti iti iṣṭa-vyatireka-
PV_02277	a-kleśa-leśataḥ || yadi iṣṭam aparam kleśāt	tat tapaḥ kleśa eva cet | tat karma-phalam ity
PV_03389	artham vā api vedanam | drṣṭam samvedyamānam	tat tayor na asti vivekitā || tasmād arthasya dur
SV_03112	||56|| a-samāropa-ṣaṣṭye vṛtteḥ (57ab')	tat tarhi bhrānti-nivṛtṭy-artham pravṛttam
SV_15528	eṣa yad ime kathañcin niyuktāḥ phala-dāḥ.	tat tarhi rūpam varṇānām sarvatra a-viśiṣṭam iti
V3_03304	pratiṣṭhāpayati, tatas tad bādhakam iti.	tat tarhi śāstram a-pramānakam katham dharminam
VN_05420	-kriyamāna-prasaṅgo na prasajyate. na api	tat tasya anubhāṣaṇīyam, na ca idam apy asmābhir
SV_08705	ca viśeṣa eva. yat punar etat sāmānyam nāma	tat tasya eva aparasmād bhedaḥ. na hi tasya
SV_08323	hi kutaścid-bhāva-dharmi yan na bhavati	tat tasya eva vaikalpāt. na ca a-bhinnasya
PV_02182	yasmin yaj janma vikāre vā api vikriyā ||	tat tasya kāraṇam prāhus tat teṣām api vidyate |
PV_02111	-bhāvam jñāne 'pi syād viśiṣṭatā | na hi	tat tasya kāryam yad yasya bhedaṇ na bhidyate ||
VN_00411	-vivāha-abhāve 'bhāva-vat. evam samarthitam	tat tasya kāryam sidhyati. siddham sat sva-
VN_05013	bhavati bhavati, na bhavati na bhavati,	tat tasya kāryam, itarat kāraṇam iti. gamyamāna-
V2_09912	api nivartamānam kāryam nivartayati. anyathā	tat tasya kāryam eva na syāt. ataḥ kārya-kāraṇa-
SV_01705	nivartamānam kāryam nivartayati. anyathā	tat tasya kāryam eva na syāt. siddhas tu kārya-
V2_08507	tatra eka-abhāve 'pi na upalabhyate,	tat tasya kāryam. tac ca dhūme 'py asti. sa sakṛd
SV_02203	tatra eka-abhāve 'pi na upalabhyate.	tat tasya kāryam. tac ca dhūme 'sti. sa bhavaṃs
V3_07903	vastuto yad yena vyāptam a-vyāptam vā,	tat tasya gamakam a-gamakam ca iti na puruṣa-
SV_07209	a-bhede vā sthiteḥ sāmānyāt svarūpam eva	tat tasya. tac ca nityam asti iti. na sthitir
V1_03404	tayoḥ pratyāsattir atra vicāryate – katham	tat tasya darśanam iti. tayor hi sambandham
PV_02061	vastu yaḥ padārtho vikāryate | upādānam na	tat tasya yuktaṃ go-gavaya-ādi-vat || cetaḥ-
HB_02802	na sādhanam. yat-siddhau yasya na siddhiḥ,	tat tasya liṅgam bhavati dhūma-agni-vat. anya-
V1_02308	yad yad-ṣaṣṭya-ākāram samvedanam na bhavati,	tat tasya vedakam, a-paraspara-rūpam iva sukha-
PV_03274	ca cetanāḥ | samvedanam na yad-rūpam na hi	tat tasya vedanam || a-tat-svabhāvo 'nubhavo
PV_04251	nānā-rūpatve dve rūpe pāvaka-itarau ||	tat tasyā jananam rūpam anyasya yadi sā eva sā |
PV_04251	yadi sā eva sā | na tasyā jananam rūpam	tat tasyāḥ sambhavet katham || tataḥ svabhāvau
PV_03301	sarvam sarvasya karmanāḥ | sādhanam na hi	tat tasyāḥ sādhanam yā kriyā yataḥ || tatra
PV_03283	| svapne 'pi smaryate smārtaṃ na ca	tat tādr̥g-arthavat || a-śubhā-pr̥thivī-kṛtsna-ādy
V1_02814	tathā hi svapne 'pi smaryate smārtaṃ na ca	tat tādr̥g-arthavat ||32|| middha-upaplutānām apy
SV_16402	eva prayogāt. tasmāt tad-adhiṣṭhānam eva	tat tādr̥śam ity unneyam. api ca, so 'pi tādr̥śaḥ
SV_16416	iti puruṣa-atīśaya-pratikṣepa-sādhanam	tat tv a-gamakam eva. pratikṣepa-sāmānya-
SV_12413	-kriyā-sādhanā-vikalā mantrān na kurvate.	tat tu kasyacit sākalyam na paśyāmaḥ. puruṣāṇām
VN_06807	-prabhedās tathā eva, āhosvid anyathā iti.	tat tu cintyamānam iha atiprasajyate iti na
SV_17326	uktaṃ ca idam āgama-lakṣaṇam asmābhiḥ,	tat tu sarvasya śakya-vicārasya ṣaṣṭyasya
V2_05206	pratyakṣa-vṛttir vyatireka-niścayaḥ.	tat-tulya eva asti iti vyatireke siddhe 'sati
V2_05109	sādhanam, tad-ayoga-vyavacchedasya asiddheḥ.	tat-tulya eva ity avadhāraṇād dharmiṇy a-vṛttir
V2_05005	darśanam pratyakṣato 'numānato vā. tathā	tat-tulya eva ca. dharmi-viśiṣṭasya anyatra vṛtti
V2_05209	'pi tatra eva niśedhe doṣaḥ syāt. na ca	tat-tulya eva vṛttir ity a-tat-tulyo viruddha eva,
HB_01306	rūpa-grahaṇa-yogyatā-pratiniyamāḥ, ṣaṣṭyāt	tat-tulya-rūpatā ity a-bhinnatve 'pi vastutaḥ
V2_08807	anantaram vā kāraṇam kāryam anumāpayati.	tat-tulya-rūpāṇām kārya-dravyāṇām tulyam, yathā
V2_05210	agnir auṣṇyam na gamayet. kiṃ tarhi	tat-tulya-vyatireko 'pi. tena ayam a-doṣa ity a-
PV_03184	katham || asti cen nir-vikalpam ca kiñcit	tat-tulya-hetukam | sarvam tathā eva hetor hi
PV_02161	na āśritam āśraye | tiṣṭhaty a-vikale yāti	tat-tulyam cen na bhedataḥ || bhūta-cetanayor
PV_02174	-van na niyamas teṣām bhūta-a-vibhāgataḥ ||	tat-tulyam cen na rāga-ādeḥ saha-utpatti-
SV_04826	vyāvṛtter a-vastutvena a-sādhanatvāc cet,	tat tulyam jāteḥ, tadvataḥ sādhanād a-doṣa iti
SV_04619	a-niyata-sambandhatvāt tatra na iti cet.	tat tulyam jātāv api, vyaktinām apāye kevalāyā
VN_01801	a-sāmarthyād a-sādhanatvam iti cet,	tat tulyam pakṣa-dharma-vacanasya api iti tad api
PV_04218	'yam anavasthā anya-kalpane || śrāvaṇatvena	tat-tulyam prāna-ādi-vyabhicārataḥ | na tasya
PV_03252	api cetasi | drṣṭam janma sukha-ādīnām	tat-tulyam manasām api || asatsu satsu ca eteṣu
PV_03296	yad akṣaṇām bhāva-abhāva-anurodhi cet |	tat-tulyam vikriyā-vac cet sā eva iyam kiṃ
SV_15808	tatra yadi buddhi-hetur vaktā syāt	tat tulyam śrotary api iti so 'pi phalam vakṛ-
VN_04206	bravīti, tasya tena eva nigrāha iti.	tat tulyam sarvasya a-sādhanā-aṅga-vādina iti. sa
PV_03256	tat-samvittiḥ krama-grahe | tal-lāghavāc cet	tat-tulyam ity a-samvedanam na kim || na ca ekayā
SV_08921	tat-svabhāvatvād eva karoti. tad-anythingyasya api	tat tulyam iti so 'pi kiṃ na karoti. etena eva
V2_05002	pramānyam. tat punas trairūpyam anumeye 'tha	tat-tulye sad-bhāvo nāstitā asati | niścitā (9abc'
V2_05209	doṣaḥ syāt. na ca tat-tulya eva vṛttir ity a-	tat-tulyo viruddha eva, yena tata eva vyatirekād
PV_03248	hy aneka-hetutve 'py anukurvad udeti yat |	tat tena arpita-tad-rūpam gr̥hitam iti ca ucyate ||
PV_03227	-viśeṣyayoḥ | yad aṅga-bhāvena upātām	tat tena eva hi gr̥hyate || svato vastv-antara-a-

PV_03191	'kṣa-vat | atha kasmād dvaya-adhīna-janma	tat tena na ucyate || samikṣya gamakatvaṃ hi
HB_01310	svabhāva-sthity-āśraya ity ucyante. tathā hi	tat tebhyaḥ samastebhya upalambha-ātmakam rūpa-
SV_03117	api ca niścayaḥ | yan na niścīyate rūpaṃ	tat teṣāṃ viśayaḥ katham ||57|| iyam eva khalu
SV_02504	artha-antaram apy aneka-sambandhe 'pi na	tat teṣāṃ sāmānyam a-tad-rūpatvāt, dvitva-ādi-
PV_02182	vā api vikriyā || tat tasya kāraṇam prāhus	tat teṣāṃ api vidyate | sparśasya rūpa-hetutvād
SV_02426	yad apy eṣām a-bhinna ātma-bhūtaṃ rūpaṃ na	tat teṣāṃ, tadānīm teṣāṃ abhāvāt. tad eva hi syād
SV_13026	yad indriya-viśaya-madhya-sthitam āvaraṇam	tat tau vijñāna-utpatti-vaiguṇya-tāratamya-bhedena
SV_08703	kāraṇam ca uktaṃ tat svalakṣaṇam iṣyate |	tat-tyāga-āpti-phalāḥ sarvāḥ puruṣāṇām
SV_12507	tathā iti syāt. dṛṣṭe viśeṣe tan-nimittatayā	tat-tyāgena sāmānya-grahaṇam vyabhicāry eva.
PV_02059	na asty a-sādhyatā || mrte viśa-ādi-saṃhārāt	tad-damśa-cchedato 'pi vā | vikāra-hetor vige
SV_02815	bhrānti-nimittam na asti tatra eva asya	tad-darśana-a-viśeṣe 'pi smārto niścayo bhavati.
HB_03303	pratipadyamāna eva tad-abhāvaṃ pratyeti,	tad-darśana-anantaram a-vyavahānena – idam asti
SV_06914	anupalabdher abhāvāt, an-upalabhyatāyām vā	tad-darśana-āśrayā vyapadeśa-pratyabhijñāna-ādayo
SV_16824	āgama-bhraṃśa-kāriṇām āho-puruṣikayā	tad-darśana-vidveṣeṇa vā tat-pratipanna-khali-
PV_03325	vicāryate || dṛṣya-darśanayor yena tasya	tad-darśanam matam | tayoḥ sambandham āśritya
V2_07512	kaścīd bhedo 'nyatra prayoga-bhedāt.	tad-darśanāt svayam api pratipattau tathā syād
V1_03501	-vad asya darśana-prasaṅgaḥ. avayava-dvāreṇa	tad-darśanād a-dṛṣṭa-avayavasya asya a-
HB_02905	ucyate, sa eva tena a-saṃśṛṣṭo 'nya-bhāvaḥ.	tad-darśanād eva asya ghaṭo na asti iti bhavati.
VN_02706	a-sarvagataḥ śabda iti pratijñām āha.	tad-darśanāya tad-artha-nirdeśa ity āha. tad-
SV_16622	syāt. pratyakṣa-pūrvakāṇām pramāṇānām a-	tad-darśane 'sambhavāt. pratyakṣa-a-vṛtter hi
SV_07406	na syāt. vyaktyā ca indriya-saṃskārāt	tad-darśane tad-vyaṅgyeṣu sāmānyeṣu kadācid a-
SV_05602	eva āsv a-bhinna-pratibhāsaḥ. na vai	tad-darśane bhinna-a-bhinnayoḥ pratibhāsanāt
SV_16417	-sādhanayor a-sambhavāt. na hy atīndriyeṣv a-	tad-darśinaḥ pratikṣepaḥ sambhavati, satām apy
SV_02720	tatra a-pratipattir iti. tasmāt tatra api	tad-darśinas tat-svabhāva-a-niścayaḥ. kutaḥ.
SV_15312	-viśeṣād āmalakī-phalāni ca, na ca idānīm a-	tad-darśinā tāni pratikṣeptavyāny eva iti. tasmād
SV_02509	-vat. tad-darśinyāḥ sā bhrāntir iti cet.	tad-darśini iti kutaḥ. nir-bija-bhrānty-ayogād
SV_02509	na eka-sambandhināv iti bhūta-vat.	tad-darśinyāḥ sā bhrāntir iti cet. tad-darśinī
PV_03403	prasanna-ikṣaṇe 'kṣamā | bhūtaṃ paśyamaś ca	tad-darśi katham ca upahata-indriyaḥ || śodhitam
SV_07826	āśraya-indriya-saṃyoga upakāraka iti tatas	tad-darśi yathā-sthitam paśyēt. na hi tasyām
PV_02231	aṅgulyām iva cet sva-dhīḥ | na hy ekāntena	tad duḥkham bhūyasā sa-viśa-anna-vat || viśiṣṭa-
PV_04160	na eva upalakṣyate || ā sarṣapād gurutvaṃ	tad dur-lakṣitam an-alpakam | taulyaṃ tat-kāraṇam
VN_05406	tasmād yaṃ padārtham dūṣayati, sa eva	tad-dūṣaṇa-viśayas tadā pradarśaniyo na aparāḥ,
V3_01504	vyāpnoti siddher ākṣepāt, tāvatīm	tad-dūṣaṇam api. tathāvidhasya ca dehasya ghaṭād
VN_05407	-dūṣaṇa-viśayas tadā pradarśaniyo na aparāḥ,	tad-dūṣaṇe 'para-upadarśanasya a-sambhavāt.
V3_01906	darśayati iti. śāstra-upagamāt sarvas	tad-dṛṣṭaḥ sādhyā iti syād āśānkā-sambhavaḥ.
PV_03172	śrutau || anyatra a-dṛṣṭy-apekṣatvāt kvacit	tad-dṛṣṭy-apekṣanāt | śrutau sambadhyate 'poho na
PV_04252	hetu-kāryayoḥ | tasmāt sva-dṛṣṭāv iva	tad dṛṣṭe kārye 'pi gamyate || ekaṃ katham
V1_01210	vikalpaḥ. api ca yat-sannidhāne yo dṛṣṭas	tad-dṛṣṭes tad-dhvanau smṛtiḥ ||11|| yuktā tad-
V1_01811	-bhāvino 'nubhūta-pratisandhāyinaḥ smarānāt	tad-dṛṣṭāv eva dṛṣṭeṣv abhilāṣa-itarābhyām
V1_01808	parihārāya pravartate. na ayaṃ doṣaḥ, yasmāt	tad-dṛṣṭāv eva dṛṣṭeṣu saṃvit-sāmarthya-bhāvinaḥ |
HB_03213	tad-anya-ātmano vyavacchedo bhavati, na	tad-deśa-kālayoḥ sarva-anya-bhāva-vyavacchedaḥ.
HB_03214	-vyavacchedaḥ. tasmād a-tad-ātmā ca syāt	tad-deśa-kālaś ca, rasa-rūpa-ādi-vat. tasmāt
SV_07015	ādhāraḥ. pravisarpataḥ | śaktis	tad-deśa-jananam kuṇḍa-āder badara-ādiṣu ||144||
V3_12907	hetuḥ. nanu sva-āśraya-vyāpti-vādinā api	tad-deśa-sannidhir iṣyate eva iti kim an-iṣṭam. a-
V3_12905	tad iyaṃ sva-sattā-mātra-anubandhini	tad-deśa-sannidhau sādhye tat-sambandhitā hetuḥ.
V3_12810	tat-sambandhi-svabhāva-mātra-anubandhinī	tad-deśa-sannihita-svabhāvātā. na hi yo yatra na
NB_03118	tat-sambandhi-svabhāva-mātra-anubandhinī	tad-deśa-sannihita-svabhāvātā. na hi yo yatra na
NB_03119	sannihita-svabhāvātā. na hi yo yatra na asti	tad-deśam ātmanā vyāpnoti iti svabhāva-hetu-
V3_12811	-svabhāvātā. na hi yo yatra na asti, sa	tad-deśam ātmanā vyāpnoti. nanu na ākāśa-deśe
V3_12901	vyāpnoti. nanu na ākāśa-deśe rūpa-ādayas	tad-deśamś ca ghaṭa-ādīm vyāpnuvanti. āstām tāvad
SV_07811	vartate bhāvas tena sambadhyate 'pi na |	tad-deśinaṃ ca vyāpnoti kim apy etan mahā-
V3_12910	tad eka-sambandhino deśa-antare 'gatvā a-	tad-deśair a-pūrvair abhisambandha ekasya tad-
SV_01515	anyatra, tathā kāla-saṃskāra-bhedāt. na ca	tad-deśais tathā-dṛṣṭā iti sarvās tattvena
V2_09804	anyatra. tathā kāla-saṃskāra-bhedāt. na ca	tad-deśais tathā-dṛṣṭā iti sarvās tattvena tathā
PV_02237	-leśa-samāśrayāt || vṛttimān pratibadhnāti	tad doṣān saṃvṛṇoti ca | ātmāny api virāgaś cen
PV_02243	tatra ātmany api sā samā || tatra a-viraktas	tad-doṣe kva idānīm sa virajyate | guṇa-darśana-
V1_02703	dravyayoḥ saṃsargād a-vibhāgaḥ. punas	tad-dravya-santāna-sthiti-kāraṇa-vicchedāt tan-
HB_01208	siddhir iti. tat-saṃsthāna-ādhāra-ātmakam	tad dravyaṃ saṃsthānam vā tad-ādheya-ātmakam
SV_06024	-vaśāt tathābhūta-vikalpa-kāraṇānām anvayāt	tad-draṣṭur buddhau viparivartamānāmś taj-jñāna-
SP_00004	|| dvayor eka-abhisambandhāt sambandho yadi	tad-dvayoḥ | kaḥ sambandho 'navasthā ca na
SV_04824	hi na sā pravṛtti-yogyā iti niveditam etat,	tad-dvāreṇa a-codite pravṛttir api pratyuktā,
SV_12006	pauruṣeyī iti pauruṣeya eva sambandhas	tad-dvāreṇa ca artha-pratyāyane 'niyamāḥ
V1_00108	tad-vyutpādana-artham idam ārabhyate.	tad dvividham samyag-jñānam pratyakṣam anumānam
NB_03003	parārtham anumānam. kāraṇe kārya-upacārāt.	tad dvividham. prayoga-bhedāt. sādharṃyavad
V2_04511	ārambhaḥ. yathā-vastu-pratipadyamānā api	tad-dharma-a-vyāpti-vyatirekābhyām nigadanto

PV_02097	-vācibhiḥ | sūkhyā-ādi tadvataḥ śabdais	tad dharma-antara-bhedakam || śrutis tan-mātra-
VN_01313	dharma-antara-prādur-bhāvas ca pariṇāmaḥ yat	tad dharma-antaram nivartate prādur-bhavati ca,
VN_06605	dharma-antaram pravartate, sā prakṛtiḥ. yat	tad dharma-antaram, sa vikāra iti. so 'yam
PV_03505	-ekatva-niścayaḥ || pūrva-anubhūta-smaraṇāt	tad-dharma-āropanād vinā | sa eva ayam iti jñānam
SV_09705	tasya niścitaḥ | gamaḥ svabhāvaḥ (192bc')	tad-dharma-niścayād eva niścito vyāpakatvena
HB_03805	a-sādhanam vā. sa ca hetuḥ svabhāvatas	tad-dharma-bhāvī katham anyathā kriyeta, vastūnām
HB_03806	viruddha-ubhaya-svabhāvasya ca abhāvāt, a-	tad-dharma-bhāvī ca katham anyadā api sādhanam
V3_04903	sarva-anya-dharma-yogini pratitih, kiṃ tarhi	tad-dharma-virahiṇi ity a-doṣo 'nya-grahaṇe 'pi.
VN_02610	-abhāvāt. na ca nitya-sāmānya-upadarśanena	tad-dharmam śabde pratipadyamāne pratipakṣa-
SV_00211	dhanur-dhara ity ākṣepsyāmaḥ. tad-amśas	tad-dharmah, vaktur abhiprāya-vaśāt. na tad-eka-
HB_00205	yathā pārtho dhanur-dhara iti. tad-amśas	tad-dharmah. vyāptir vyāpakasya tatra bhāva eva,
HB_01517	tasmāt tat-svabhāvasya anyathātva-abhāvāt	tad-dharmanas tathābhāvo 'ntya-avasthā-vad a-
SV_14121	-svabhāvo bhavet, bhāvasya eva sva-hetubhyas	tad-dharmano bhāvāt. na ca bhāva-viśeṣa-svabhāvaḥ.
VN_03314	nigrahassthānam. sa khalu ucyamāna eva a-	tad-dharmatayā pratīto vaktuḥ parājayam ānayati.
SV_04311	bhavaty anityo 'yam anityatvam asya iti vā,	tad-dharmatām eva avataranto vikalpā nānā-eka-
V3_06604	tad-ummukhair bhavitavyam, an-āyattatvāt.	tad-dharmatāyām vā tataḥ kṣaṇikatā tasya iṣṭā
PV_04136	vādino dharmo yaḥ sva-sādhyatayā ipsitaḥ |	tad dharmavati bādā syān na anya-dharmaṇa
PV_03192	niyuḥyate | tac ca akṣa-vyapadeṣe 'sti	tad-dharmaś ca niyojyatām || tato liṅga-svabhāvo
HB_03502	api bhavet, ata eva pramāṇābhyām a-bādhitā-	tad-dharmā dharmī ity ucyata iti. tat kim idānīm
SV_08808	na yuktaṃ tathā bhavitum. tathābhāve hy a-	tad-dharmā syāt. na hy ayam pravṛtti-nivṛttimān
PV_03050	yogyam ata eva tat | tad a-yogyatayā a-rūpaṃ	tad dhy a-vastuḥ lakṣaṇam || yathokta-viparītam
V1_00710	arthasya sāmānyena samudbhavāt ||4||	tad dhy artha-sāmānyena utpadyamānam tad-rūpaṃ
SV_06603	na viśeṣasya iti cet. na, bheda-abhāvāt.	tad dhy eka-rūpaṃ sāmānyam vā bhaved viśeṣo vā.
SV_09927	na iyam kasyacit kadācit kvacid viramet.	tad dhi kiñcid upalīyeta na vā yasya yatra kiñcit
V2_08202	iti na iyam kasyacit kvacit kadācid viramet.	tad dhi kiñcid upalīyeta na vā yasya yatra kiñcit
SV_05612	vijñānasya api bhedāt. katham eka-kāryāḥ.	tad dhi tāsām kāryam tac ca bhidyate. yad apy
PV_03177	bāhyam akṣa-jāḥ || rūpaṃ rūpaṃ iti ikṣeta	tad dhiyam kim iti ikṣate | asti ca anubhavas
V1_04306	-samvidāś ca a-vivekaḥ siddhaḥ. dvairūpyam	tad-dhiyah (58c') viśaya-jñāna-rūpābhyām ato dvi-
PV_03084	| nimittam tat svabhāvo vā kāraṇam tac ca	tad-dhiyah || pratiśedhas tu sarvatra sādhyate
V1_03914	api ca saha-upalambha-niyamād a-bhedo nilā-	tad-dhiyoh | (54ab) na hi bhinna-avabhāsitve 'py
V1_04303	bāhye 'py arthe tato '-bhedo bhāsamāna-arthā-	tad-dhiyoh | (58ab) saty api bāhye 'rthe saha-
PV_02047	tac cet kiṃ tad eva atra na uditam ||	tad-dhī-vad grahaṇa-prāpter mano-jñānam na sa-
PV_03258	nilā-ādi-vat sukham | grhyeta kevalam tasya	tad-dhetv-artham a-grhṇataḥ || na hi samvedanam
SV_16017	smṛtim ātmani ||303|| ity eṣā pauraṣeḥ eva	tad-dhetu-grāhi-cetasām | kārya-kāraṇatā varṇeṣv
HB_01505	-upasarpaṇa-ādy-āśrayaḥ pratyaya-viśeṣaḥ, sa	tad-dhetu-janane samarthaḥ. teṣām ca na pūrvaṃ na
PV_02115	iti cec citta-santānam sthiti-kāraṇam ||	tad-dhetu-vṛtti-lābhāya na āngatām yadi gacchati |
SV_05311	-vyakty-apāye vijñāna-utpattāv api sāmānyam	tad-dhetuḥ, kiṃ tarhi vyaktinām ekam kāñcid
SV_09911	-ādīnām api sa svabhāvaḥ sva-hetor iti yo na	tad-dhetuḥ so '-tat-svabhāvaḥ syāt. niyata-śaktiś
V2_07808	bijānām api sa svabhāvaḥ sva-hetor iti yo na	tad-dhetuḥ so '-tat-svabhāvaḥ syāt. niyata-śaktiś
V2_08512	bhavati ca dhūmo 'gnim antareṇa, tan na	tad-dhetuḥ syāt. anya-hetukatvān na a-hetuka iti
SV_02209	bhavati ca dhūmo 'gnim antareṇa tan na	tad-dhetuḥ syāt. anya-hetukatvān na a-hetukatvam
V1_00603	'pi pramāṇatā | pratibaddha-svabhāvasya	tad-dhetutve samam dvayam ||3|| pratyakṣam apy
PV_03369	-ekasya ākāraṃ dhatte na anyasya kasyacit ||	tad-dhetutvena tulye 'pi tad-anyair viśaye matam |
PV_02024	bhavaty eva yat tebhyo 'nyasya kalpane |	tad-dhetutvena sarvatra hetūnām anavasthitiḥ ||
V3_12004	sati bhavaty eva yat tato 'nyasya kalpane |	tad-dhetutvena sarvatra hetūnām anavasthitiḥ ||82||
SV_06101	-hetūn bhedena pratipadyeta ity uktim a-	tad-dhetubhyo bhede niyuñkte. tam tasyāḥ
SV_02402	yo yasya dṛṣṭo 'nuvartakaḥ | svabhāvas tasya	tad-dhetur ato bhinnān na sambhavaḥ ||38|| iti
V2_08905	yasya dṛṣṭo 'nuvartakaḥ | svabhāvas tasya	tad-dhetur ato bhinnān na sambhavaḥ ||61|| kārya-
SV_02004	-hetuḥ. pratiśedha-viśaya-vyavahāra-hetus	tad-dhetur ity uktaḥ, svayam tathābhūta-
V2_10107	-hetuḥ. pratiśedha-viśaya-vyavahāra-hetus	tad-dhetur ity uktaḥ, svayam tathābhūta-
SV_09519	katham ||191|| sattāyām hi sādhyāyām. sarvas	tad-dhetur na trayīm doṣa-jātim atipatati.
V3_07509	katham ||62|| sattāyām hi sādhyāyām sarvas	tad-dhetur na trayīm doṣa-jātim ativartate,
V3_06606	-bhāvinaḥ paścād apy abhāva-prasaṅgāt. sa ca	tad-dhetur vā anityatā-hetu-niyamana-svabhāvas tat
VN_00403	bhavati. satsv api tad-anyeṣu samartheṣu	tad-dhetuḥ tad-abhāve na bhavati iti. evam hy
PV_02109	-jāti-hetutve na syād ādyasya sambhavaḥ ||	tad dhetus tādrśo na asti sati vā anekatā dhruvam
PV_02064	sthātur a-vyatirekataḥ || vyatireke 'pi	tad-dhetus tena bhāvasya kiṃ kṛtam | a-vināśa-
SV_06018	iti. tān ayam tatra svayam eva tad-dhetūn a-	tad-dhetūmś ca vibhajya pratyeti. tasya tad-
SV_06018	na anya iti. tān ayam tatra svayam eva	tad-dhetūn a-tad-dhetūmś ca vibhajya pratyeti.
SV_06015	jñāna ekatra hi sthitaḥ | prapattā tad-a-	tad-dhetūn arthān vibhajate svayam ||119||
SV_06804	vijñāna-hetuḥ śaso vā iti. api nāma sarveṣām	tad-dhetūnām sakṛt pratitir yathā syād iti. na ca
V3_06602	tad-bhāva-niyatā iṣyante, vāsāmsi iva rāge.	tad-dhetūnām api tatra niyamād a-doṣa iti cet, na,
SV_10010	nir-apekṣo vināśa iti. a-sāmānyāc ca	tad-dhetoh (196a) abhāva-kāriṇaḥ kriyā-
V2_08212	- nir-apekṣo vināśa iti. a-sāmānyāc ca	tad-dhetoh (56a) abhāva-kāriṇaḥ kriyā-pratiśedhac
PV_02062	go-gavaya-ādi-vat || cetāḥ-śārīrayor evam	tad-dhetoh kārya-janmanah | saha-kārāt saha-
SV_15706	||295|| ādheya-viśeṣā hy anityā bhāvāḥ.	tad-dhetoh svabhāva-bhede tataḥ samāsādita-

SV_07316	-apekṣo vijñāna-hetus tena janya eva syāt.	tad-dhetoḥ svabhāvasya prāg-abhāvāt paścāc ca
PV_02104	-apānaṁ niyamakau | ekatve 'pi bahu-vyaktis	tad-dhetor nitya-sannidheḥ || na aneka-hetur iti
PV_03417	-upakāriṇaḥ | vyaktaṁ vyajyeta sarvo 'rthas	tad-dhetor niyamo yadi || na eṣā api kalpanā
SV_09813	nityatā api syāt. yena bāhulye 'pi hi	tad-dhetor bhavet kvacid a-sambhavaḥ ||194|| yady
PV_02132	-artham upāyeṣv abhiyujyate | parokṣa-upeya-	tad-dhetos tad-ākhyānaḥ hi duṣ-karam || yukty-
PV_02127	evaṁ laṅghanād eva laṅghanam bala-yatnayoḥ |	tad-dhetvoḥ sthita-śaktitvāl laṅghanasya sthita-
HB_01710	ayaṁ prasaṅgaḥ, kāraka-a-kārakayoḥ svabhāva-	tad-dhetvor virodhāt. yo 'pi manyate – a-kṣepa-
PV_03491	|| pṛthak pṛthak ca buddhīnām samvittau	tad-dhvani-śruteḥ | a-vicchinnā-abhatā na syād
V1_01210	api ca yat-sannidhāne yo dṛṣtas tad-dṛṣtes	tad-dhvanau smṛtiḥ ||11|| yuktā tad-gaty-abhāve
SV_13406	śabda-rūpam. kramavad-bhāgāś ca dhvanir iti.	tan na. a-kramasya kramavad-vyatiṛekīṇaḥ prāg eva
V2_09112	-upayogād a-pracyutir iti pūrvaḥ prasaṅgaḥ.	tan na a-vināśa-svabhāve bhāve tad-anumānam.
PV_04133	-lakṣaṇam | a-vastu-rūpam sāmānyam atas	tan na akṣa-gocaraḥ || tena sāmānya-dharmānām a-
V3_04004	-lakṣaṇam | a-vastu-rūpam sāmānyam atas	tan na akṣa-gocaraḥ ||30|| tena sāmānya-dharmānām
SV_16525	-ādikaṁ samśyandayati so 'numanyate.	tan na, atīndriyeṣv a-dṛṣṭa-ādiṣu pramāṇa-antara-
PV_03094	-karam proktam idṛkṣa-anupalambhanam |	tan na atyanta-parokṣeṣu sad-asattā-viniścayau ||
V3_13012	-abhivyāptayor api iti na tāv ekatra staḥ.	tan na atra viruddhavyabhicārī. tad ayam
SV_15430	api tad-asiddhir iti sādhye 'pi prasaṅgaḥ.	tan na an-anvayā vyatiṛeka-vyāptiḥ. mithyā-
PV_03013	utpattito dhiyaḥ | tathāvidhāyā anyatra	tan na an-upagamād dhiyaḥ || bāhya-artha-
V3_07609	parisaṅkhyāteṣv eva pratiṣedha-vṛttir iṣṭā,	tan na an-upākhyeṣv a-mūrtatva-ādikaṁ iti cet,
V3_00205	vā na tat-siddham parasya eva siddham.	tan na abhyupagamāt parikṣā-vṛttiḥ, api tu
V2_06907	api tu yogyatayā pradīpād iva rūpe.	tan na ayam doṣaḥ pratibandha-abhāvād a-
V1_02813	-dhiyo 'pi samśrṣṭa-abhilāpaḥ pratyayaḥ.	tan na ayam sphuṭa-pratibhāso vikalpako bhavitum
SV_02123	bhāva iti tad-bhāva-hetor anaikāntikatvam.	tan na artha-antara-nimitto dharmo bhāve 'vaśyam-
PV_03322	tat kena sthūla-abhāsam ca te 'navaḥ ||	tan na artha-rūpatā tasya satyām vā vyabhicārīṇī |
V3_01007	'pi śabdo 'nitya ity arthād gamyata eva.	tan na avaśyam asya nirdeśaḥ. tena an-uktāv api
V3_03604	-āśrayāḥ śabdāḥ, sa ca icchā-mātra-āśrayaḥ.	tan na asiddhiḥ śabda-siddhānām iti darśayan,
SV_01206	vacanam iti cet. na ca na asti iti vacanāt	tan na asty eva yathā yadi | na asti sa khyāpyate
V2_09411	iti bhavati. na ca na asti iti vacanāt	tan na asty eva yathā yadi | na asti sa khyāpyate
SV_08612	anuyanti. yad ekasya janakam rūpam anyasya	tan na asti. na ca tāvatā a-janakāḥ. apy a-bhedo
V3_11709	uktam. te ca darśanena vinā na sidhyataḥ.	tan na ātma-avinābhāvī prāṇa-ādīḥ. tata eva na
SV_07211	kriyate. tasmān na sāmānyasya ādhāro 'sti.	tan na ādheyatā asya vṛttiḥ. atha punaḥ sato 'pi
SV_07508	ca tulyam pradīpa-ādāv iti sa eva prasaṅgaḥ.	tan na ādheyatā na vyaktir vṛttiḥ sāmānyasya iti.
SV_01716	na iṣṭo 'vaśyam iha āśrayaḥ | tad-abhāve ca	tan na iti vacanād api tad-gateḥ ||26|| yatas tad
SV_14003	ca parataḥ. sattāyā ākasmikatva-ayogāt.	tan na idam pratyabhijñānam sat-prayoga-ādikaṁ
SV_05316	kaḥ punar āsām vijñānena aparādhaḥ kṛto yat	tan na upakurvanti. kim antar-gaḍunā sāmānyena.
SV_09012	asti iti. pravṛtṭy-abhāvād arthinaḥ. tasmāt	tan na ubhaya-rūpam ity ekānta-vādaḥ. api ca,
V3_13103	nityam ca. ato 'sya pramāṇasya vṛttiḥ.	tan na etad vastu-bala-āyātam kṛtakatvam
V1_03001	dvi-candra-ādi-bhrāntir indriya-ja ity eke.	tan na, aindriye bhāva-abhāva-anurodhasya tattva-
SV_15406	iti kā an-anvaya-a-vyatiṛeka-vyāpti-siddhiḥ.	tan na kaścīd dhetur an-anvayo nāma, eka-
HB_02415	evaṁ svabhāva-niyamān na vijātiyād utpattiḥ.	tan na kāryam dṛṣṭam kāraṇam vyabhicarati. tena
SV_14525	'n-artha-antaratve 'pi tad eva tad bhavati.	tan na kiñcid asya jātam iti katham vinaṣṭo nāma.
SV_14509	kevalam sva-hetubhyas tathābhūto bhavati.	tan na kenacid bhavatā sa naṣṭaḥ. kim tarhi
PV_03019	-grahaṇāc chabdād a-prasaṅgo mato yadi |	tan na kevala-sāmānya-a-grahaṇād grahaṇe 'pi vā ||
SV_02511	-dravya-ādīmatu bhūta-ādiṣv abhāvāc ca.	tan na tathā sāmānya-buddhau niveśa-abhāvāt
SV_04926	pratyabhijñānam, kim tarhi tad eva idam iti.	tan na tad ekam anekatra paśyato 'pi bheda-
SV_02209	bhavati. bhavati ca dhūmo 'gnim antareṇa	tan na tad-dhetuḥ syāt. anya-hetukatvān na a-
V2_08512	bhavati. bhavati ca dhūmo 'gnim antareṇa,	tan na tad-dhetuḥ syāt. anya-hetukatvān na a-
PV_04048	sva-gocare | siddham tena su-siddham	tan na tadā sāstram iksyate || vāda-tyāgas tadā
V3_02103	sva-gocare | siddham tena su-siddham	tan na tadā sāstram iksyate ||9|| vāda-tyāgas
V1_04110	na sādhyati ity upalambha-antara-anugamaḥ.	tan na tāvad ayam puruṣaḥ kañcid artham pratyety
SV_11913	tadvān syāt. santo 'py a-vācakā varṇāḥ.	tan na teṣu vācya-vācaka-sambandhaḥ. tad-vṛtttau
V3_09001	anyeṣv api gamakeṣu pratibandhaḥ sādhyāḥ.	tan na trividhād dhetor anyo gamako 'sti, a-
V2_08606	-bheda-a-bhedābhyām kārya-bheda-a-bhedau.	tan na dhūmo 'rthād dṛṣṭa-ākāra-vijātiyād bhavati,
SV_02218	-bheda-a-bhedābhyām kārya-bheda-a-bhedau.	tan na dhūmo 'rthād dṛṣṭa-ākāra-vijātiyād bhavaty
SV_03122	na niścayena, kim tarhi tat-pratibhāsenā.	tan na niścaya-a-niścaya-vaśāt pratyakṣasya
SV_03121	kasyacin niścāyakam. tad yam api grhṇāti	tan na niścayena, kim tarhi tat-pratibhāsenā. tan
VN_03519	-avinābhāva-sambaddhād dhetor niścayaḥ.	tan na pratijñayā dṛṣṭānta-virodho hetvābhāsān
SV_02526	iti na eka-arthāḥ sarva-śabdāḥ.	tan na pratijñā-artha-eka-deśo hetur iti. katham
VN_05711	-ajñānam, a-jñāte hi viśaya uttara-ajñānāt	tan na pratipadyeta ity asti viśayo 'pratibhāyā
SV_16802	idam āgama-lakṣaṇam iṣṭam. na ato niścayaḥ.	tan na pramāṇam āgama ity apy uktam.
HB_03607	vibhāvayati iti na tad-upakṣepaḥ samarthaḥ.	tan na bādha-avinābhāvayoḥ saha-bhāvaḥ. tena na a
VN_00407	anyat tatra samartham, tad-abhāvāt	tan na bhūtam. etan-nivṛtttau punar nivṛttir
SV_04004	pratibhāso jñāna-rūpatvāt san eva sāmānyam.	tan na, yasmāj jñānād a-vyatiṛiktaṁ ca katham
VN_00813	'py a-pramāṇasya sattā-upagamā na yuktaḥ.	tan na rūpa-ādibhyo 'nyo ghaṭaḥ. evaṁ tāvan na
SV_11929	buddhes tad-anekatvasya niṣeṣyamānatvāc ca.	tan na vastu. tasya etad-vikalpa-an-atikramāt.

SV_15428	vipakṣa-vyatireka-darśane 'pi prasaṅgāt.	tan na viparyaya-vyāptir vyatireka-asiddhau. tat-
V1_02902	na ca te tathā-avabhāsinah smaryante.	tan na viplavo 'nyo vā vikalpaṃ sphuṭayati. a-
V3_06107	-āder upalambha-pratyayasya eva abhāvāt.	tan na viśiṣṭa-upalambha-abhāvāt tatra kasyacid
SV_04530	a-vyatiriktaṃ vā vyāpi śabdair abhidhīyate.	tan na vyavahāra-kāla-abhāva-doṣaḥ. na etad asti.
V3_10710	-lakṣaṇam atīndriyaṃ su-jñāna-bādhanaṃ.	tan na vyāpti-siddhiḥ sarvo vaktā a-sarvajña iti.
PV_04081	|| kuryāc ced dharmināṃ sādhyam tataḥ kiṃ	tan na śakyate | kasmād dhettv-anvaya-abhāvān nanu
SV_02717	na hi tatra an-agni-samāropaḥ sambhāvyaṭe.	tan na sarvatra vyavacchedaḥ kriyate. uktam atra
V1_01204	arhati. dravyam tat-spārśanam yadi ||10||	tan na. spārśanam api dravyam spṛṣṭvā grhṇāti iti
SV_03126	grahaṇam yo niścayaḥ. anyathā eka-ākāre 'pi	tan na syāt. kiṃ punaḥ kāraṇam sarvato bhinne
PV_03490	dhiḥ sā anubhūyate | na dīrgha-grāhikā sā ca	tan na syād dīrgha-dhī-smṛtiḥ || pṛthak pṛthak ca
PV_02078	yasya eva saṃskāraṃ niyamena anuvartate |	tan-nāntariyakam cittam ataś citta-samāśritam ||
SV_04907	vitatha-pratibhāso hi bhrānti-lakṣaṇam,	tan-nāntariyakatayā tu saṃvādo na pratibhāsa-
SV_14725	-pratīti-pratyupasthāpane. pratīter eva	tan-nāntariyakatā pratyāsattir iti cet. nanu sā
V3_08710	-bhāva-kṛtā eva bhavantu, saty api samyoge	tan-nāntariyakatvād eṣām, paramparā-kalpanāyās ca
VN_04102	-kṛtvā aparasya prasaṅgena a-prasaṅgena vā a-	tan-nāntariyakasya apy abhidhānam parājaya-sthānam
SV_10723	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti	tan-nāntariyakās tām eva gamayeyuḥ. na ca puruṣa-
V2_06605	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti	tan-nāntariyakās tām eva gamayeyuḥ. na ca puruṣa-
V1_00813	-viśeṣe smṛtir yuktā, tasyā a-tat-kṛtatve	tan-nāma-a-grahaṇa-prasaṅgāt. tataḥ smṛtyā
SV_04812	tatra anyatra ca pravṛtṭy-anujñāyām	tan-nāma-grahaṇa-vaiyarthyāt. pravṛtṭi-nivṛtṭy-
HB_03609	saha-bhāvaḥ. tena na a-bādhā rūpa-antaram.	tan nāma tasmād viśeṣaṇa-antaram syāl lakṣaṇa-
PV_04022	idrāḥ | sarve 'nityā iti prokte 'py arthāt	tan nāśa-dhīr bhavet || an-uktāv api pakṣasya
V2_08215	-kriyāyām tasya kiñcit, tādavasthyāt. atas	tan-nāśano na anya-kārī. tena ayam tad-a-tad-rūpa
NB_03135	viparīta-vyatireko yathā – yad a-kṛtakam	tan nityam bhavati iti. na hy ebhir dṛṣṭānta-
V3_13105	sādhyas ca pratibandho yac chrāvaṇam	tan nityam ity avyabhicāro 'pi na sidhyati iti.
SV_08213	'py anvayinos tayor darśanāt. na ca tatra	tan-nibandhanaḥ kaścit svabhāvo 'sti paraspara-
V1_03003	api tulyatvāt, indriya-vikāre ca vikārāt,	tan-nibandhanatvāc ca āśraya-sthiteḥ, sarpa-ādi-
V1_02411	viśeṣo vā vācyāḥ. antaḥ-karaṇatva-ādayo 'pi	tan-nibandhanā na vā a-pratipatty-aṅgam ity
SV_02420	||40|| tasmād yato yato 'rthānām vyāvṛttis	tan-nibandhanāḥ | jāti-bhedāḥ prakalpyante tad-
V2_05706	||29|| tasmād yato yato 'rthānām vyāvṛttis	tan-nibandhanāḥ | jāti-bhedāḥ prakalpyante tad-
PV_04265	| taj-jñāna-śabdāḥ sādhyante tad-bhāvāt	tan-nibandhanāḥ || siddho hi vyavahāro 'yam dṛśya
V3_05607	| taj-jñāna-śabdāḥ sādhyante tad-bhāvāt	tan-nibandhanāḥ ||40|| uktam etat – na anyā eva
SV_02908	bhinnā eva upādhayaḥ parasparam āśrayāc ca.	tan-nibandhanāḥ śrutayas tad-ādhāreṣu vartante.
V1_00313	upalambham an-upalabhamānā na asti ity āhuḥ.	tan nimitta-upadarśanena anupalabdher na asti iti
V2_05910	tan-nimittaḥ siddho vyavahāro 'pi	tan-nimitta-sattayā sādhyate, anya-naimittika-vat.
SV_12506	sarvasya tathābhāva-asiddheḥ. yādṛṣam tu	tan-nimittam dṛṣṭam tat tathā iti syāt. dṛṣṭe
V2_05910	pratyuktaḥ. atra apy anupalabdhyā	tan-nimittaḥ siddho vyavahāro 'pi tan-nimitta-
SV_12507	dṛṣṭam tat tathā iti syāt. dṛṣṭe viśeṣe	tan-nimittatayā tat-tyāgena sāmānya-grahaṇam
V3_05708	tasmād dṛśya-a-dṛṣṭi-siddhāv a-sandigdha eva	tan-nimittatve 'py asaj-jñāna-śabdayos tad-yogyatā,
VN_00517	ca satyām asad-vyavahāra iti idaṃ	tan-nimittam ucyate. buddhi-vyapadeśa-
SV_16307	maitrī-śauca-dharma-parāyanānām ca	tan-nimittam eva kasyāścid siddher asiddher
VN_00512	-mātra-nimitto 'yam asad-vyavahāraḥ, anyasya	tan-nimittasya abhāvāt. sarva-sāmarthya-viveko
V2_07308	-pūrvakatvāt teṣām. anyāḥ pravartana-phalas	tan-nimittasya darśanāt ||51|| pūrvakaḥ punar
V3_05609	-asattā, tayā siddhayā asaj-jñāna-śabdās	tan-nimittāḥ sādhyanta iti. katham nimitta-bhāve
VN_00610	nānā-viśayatve 'py ekatra upasaṃhāras	tan-nimittānān tatra samavāyād iti cet, āyāse
SV_04816	bhinnas tad-anyeṣv iti jāti-dharmo 'py asti.	tan niyata-abhyupagamam niyata-codanam jāty-artha
SV_02306	-kṛta-upakāra-anapekṣasya tan-niyama-ayogāt.	tan-niyata-deśa-kālatvād dhūmo 'tra dṛṣṭaḥ sakṛd
V2_08702	-kṛta-upakāra-anapekṣasya tan-niyama-ayogāt.	tan niyata-deśa-kālatvād dhūmo yatra dṛṣṭaḥ sakṛd
SV_02305	eva apekṣā tat-kṛta-upakāra-anapekṣasya	tan-niyama-ayogāt. tan-niyata-deśa-kālatvād dhūmo
V2_08702	eva apekṣā, tat-kṛta-upakāra-anapekṣasya	tan-niyama-ayogāt. tan niyata-deśa-kālatvād dhūmo
SV_09802	ātma-niyatasya tan-nivṛttau nivṛtṭiḥ. tasmāt	tan-niyamam prasādhyā nivṛtṭir vaktavyā. sā cet
V3_06007	'nubhavād anyo 'nya-pratikṣepaḥ. sa eva hi	tan-niyamāt tad eva asti iti niścāyayan na aparo
V1_00712	artha-a-saṃsparśi saṃvedana-dharmaḥ, artheṣu	tan-niyojanāt, tato 'rthānām a-pratīti-prasaṅgāt.
SV_10217	api kvacil lokasya pravṛtṭeḥ. tathātve	tan nir-avadyam yadi niścāya-pūrvam vyavahared
PV_04155	adhogaṭi syātām yady asau syāt tulā-natiḥ ||	tan nir-guṇa-kriyas tasmāt samavāyi na kāraṇam |
VN_04202	nirarthakam, yasya na eva kaścīd arthaḥ,	tan nirarthakam iṣṭam iti cet, yasya kasyacid a-
SV_15426	syāt kevalam. nairātmye 'bhāvāt prāṇa-ādayas	tan-nirasanā na ātma-upasthāpanāḥ, tatra bhāva-
VN_02205	api pratiyogini bhāvāt. pratiyogināś ca	tan-nirākaraṇe 'sāmarthyāt parājayasya an-
V3_01102	-a-sādhyā-viparyayeṇa vipratipatti-darśanāt	tan-nirāsa-artham. sa ca
SV_02901	ca tasya ayogāt. yāvanto 'mśa-samāropās	tan-nirāse viniścāyāḥ | tāvantā eva śabdās ca
V3_01101	veditavyam. na tarhi idānim sādhanasya a-	tan-nirdeśa-a-nāntariyakatvāt pakṣasya lakṣaṇam
V3_09805	bhavati, tad-bhāva-mātra-anuṣaṅgiṇi punas	tan-nirdeśasya vaiyarthyāt. na hi tatra aparo
PV_02169	prāṇitā-a-bhede 'py ayam bhedo yad āśrayāḥ |	tan nirhrāsa-atīśaya-vat tad-bhāvāt tāni hāpayet |
SV_16927	-sukha-adhiṣṭhāno nānā-upakaraṇaḥ svargaḥ,	tan-nivāsiny apsarā urvaśī nāma iti loka-vādaḥ.
SV_17607	sati vastuny avisamvādena asya vṛttes	tan-nivṛtṭi-lakṣaṇa-anupalabdhir abhāvam
SV_10717	āgamaḥ punar na kiñcin na vyāpnoti.	tan-nivṛtṭiḥ katham na gamikā iti. uktam atra –

HB_00808	na apy a-tat-svabhāvasya nivṛttau	tan-nivṛttir a-kāryasya, yathā anayor eva
V1_02704	tad-dravya-santāna-sthiti-kāraṇa-vicchedāt	tan-nivṛttis tad-upādāna-kāraṇa-apekṣiṇāś ca śīta
VN_01015	niyamena sad-vyavahāraṃ pratipadyate,	tan-nivṛttis tasya asad-vyavahāraṃ sādhayati, tat
V3_09401	adhyakṣam adhyavasyati ghaṭo 'yam iti,	tan-nivṛttāv a-nivṛttāv apy aparasya asya
SV_14326	-abhāvasya atyanta-anupalabdhilakṣaṇasya.	tan-nivṛttau kā anyā gatiḥ svabhāva-sthiteḥ.
SV_01310	a-darśane 'py ātmano nivṛtṭy-asiddheḥ,	tan-nivṛttau kvacin nivṛttāv api prāṇa-ādinām a-
SV_14401	-ādi-kalpaḥ. nāśa-kalpaḥ hy asya maraṇam.	tan-nivṛttau ca syād eva asya punar-bhāvaḥ. an-
SV_09801	siddhaḥ. na hy a-tad-ātma-niyatasya	tan-nivṛttau nivṛtṭiḥ. tasmāt tan-niyamaṃ
HB_03602	iti cet, kim upalambho bādhām vyāpnoti, yena	tan-nivṛttau bādhā-nivṛttir yato hetor bādhā-
V2_09513	drṣṭa-a-drṣṭānām prāṇa-ādy-abhāvena vyāptes	tan-nivṛttau vyāpy-a-nivṛtṭer ātma-gatiḥ syāt.
SV_17605	kasyacid vacanena kiñcin niścetum. tasmān na	tan-nivṛtṭyā api bhāva-abhāvaḥ prasidhyati | (339a
SV_01303	-ādiṣu drṣṭa-a-drṣṭeṣu prāṇa-ādy-a-darśanāt.	tan-nivṛtṭyā ātma-gatiḥ syāt. adrṣya-anupalambhād
V3_11804	tadutpattiyā vā ātma-pratibaddhāḥ syuḥ, te	tan-nivṛtṭyā nivarteran. tadā prāṇa-ādy-abhāvo
V2_07609	siddhaḥ. na hy a-tad-ātma-niyatasya	tan-nivṛtṭyā nivṛtṭiḥ. tasmān niyamaṃ prasādhyā
SV_11227	artha-pratibhām nivartayati. tat kutas	tan-nivṛtṭyā satya-arthatā. atha punar utpattir
SV_08727	paryāyena upayogāt. śakter vā viparinatāyās	tan-niveśinyā rūpa-antareṇa upayogāt. sa eva
PV_03065	'prameyatve hy abhāvasya api niścayāt |	tan niścaya-pramāṇam vā dvitīyam na akṣa-jā matiḥ
SV_15318	vyatireko vā sattvaṃ vā sādhyā-dharmini |	tan-niścaya-phalair jñānaiḥ sidhyanti yadi
SV_03118	eva khalu niścayānām svārtha-pratipattir yat	tan-niścayanam. tac ced ākāra-antara-vad a-
V3_04610	saṃśayaḥ, sa ca na ekāntena anaikāntikaḥ.	tan niścita-tad-bhāvo nirḍiṣṭa-guṇa-niścayād eva
VN_00103	asad-vyavasthā-upanyāsaḥ śathā nigrhṇanti,	tan-niṣedha-artham idam ārabhyate. a-sādhana-aṅga
HB_03912	-a-darśana-mātreṇa vyavasthāpayanti iti	tan-niṣedha-artha niścita-śabdaḥ, sator api bhāva
V3_04407	katham idānīm abhāve sann ity ucyate. na vai	tan-niṣedha-mātram a-sapakṣaḥ, kiṃ tarhi sarvaḥ
SV_09114	arthasya. sambandho niśidhyata iti cet. nanu	tan-niṣedhe 'pi tulyo doṣo niṣedhād asati śabda-a
SV_09111	eva sarva-bhāveṣu kriyate, na dharmaṇaḥ,	tan-niṣedhe tad-viśaya-śabda-pravṛtṭy-abhāvāt, a-
PV_04114	na syād bādhā-hetor iha anyathā |	tan niṣedho 'numānāt syāc chabda-arthe 'n-akṣa-
V3_03601	evam āha, a-prati-pramānatayā niścayam vā.	tan-niṣedho hy anumānāt syāt, pratyakṣeṇa yogyatā
PV_03163	na eka-vastunaḥ || vastūnām vidyate tasmāt	tan-niṣṭhā vastuni śrutīḥ | bāhya-śakti-
PV_03164	'pi tac-chrutīḥ || vikalpa-pratibimbeṣu	tan-niṣṭheṣu nibadhyate | tato 'nya-apoha-
SV_08411	a-vastu. vastu tu viśeṣa eva tata eva	tan-niṣṭatteḥ. svabhāva-an-anvayāt tarhy ekasya
NB_03019	ca hetutvāt. vastutas tayos tādātmyam.	tan-niṣṭattāv a-niṣpannasya tat-svabhāvatva-
V1_02710	yukti-cintā-mayena vyavasthāpya bhāvayatām	tan-niṣṭattau yat spaṣṭa-avabhāsi bhaya-ādāv iva,
V1_00105	-artha-udayā sammohād avadhiraṇā iti kṛpayā	tan-nītir uddyotyate || hita-a-hita-prāpti-
VN_04910	pratīti-bhāvād iti pratipāditam. hinam eva	tan nyūnatāyām api nigrāhād ity aparāḥ. yaḥ
PV_02211	|| na bādhā yatnavatve 'pi buddhes	tat pakṣa-pātataḥ | ātma-graha-eka-yonitvāt kārya
SV_11028	|| na bādhā yatnavatve 'pi buddhes	tat-pakṣa-pātataḥ ||221 | na hi svabhāvo '-
PV_04016	tayor na asti svataḥ sādhanā-saṃsthitīḥ ||	tat pakṣa-vacanam vaktur abhiprāya-nivedane |
V3_07708	na unmattaḥ. vipakṣa-vṛtṭyā vyabhicāraḥ.	tat-pakṣa-sapakṣa-anyataratva-ādinām a-vipakṣa-
SV_01102	nirāsaḥ, vyatirekasya anaikāntikasya	tat-pakṣasya ca śeṣavad-ādeḥ. dvayor ity eka-
V2_09306	iti. tatra anvaya-niścayena viruddha-	tat-pakṣyānām nirāsaḥ, vyatireka-niścayena
SV_01102	āha. tatra anvayasya niścayena viruddha-	tat-pakṣyānām nirāsaḥ, vyatirekasya
SV_12021	idam eva abhyupagama-aṅgam iti kasya bādhā.	tat parasya api tulyam eva. tasya iṣṭatvād a-doṣa
V3_05204	pāke. tasmāt satyām api kalpanāyām a-	tat-parāvṛtṭtayo bhāvā yathā-svabhāva-vṛtṭtaya eva.
SV_13104	pāke. tasmāt satyām api kalpanāyām a-	tat-parāvṛtṭtayo bhāvā yathā-svabhāva-vṛtṭtaya eva
SV_14307	-antara-bhāva-kāṣṭha-darśanayor virodhaḥ.	tat-parigrahataś cen na tena an-āvaraṇam yataḥ | (
HB_03201	-bhūtāt tathābhūtam vyavacchindaty eva	tat paricchinatti ity eka-pramāṇa-vṛtṭiḥ sarvān
HB_03205	-prasaṅgāt. tasmāt kvacit pramāṇam pravṛttam	tat paricchinatti, tato 'nyad vyavacchinatti,
HB_03009	tat-paricchedena tad-anya-a-vyavacchede	tat-pariccheda eva na syāt, tad-a-tad-rūpayor a-
HB_03009	eva ca tad-a-pratipattir ucyate. anyathā	tat-paricchedena tad-anya-a-vyavacchede tat-
V3_02812	indriya-jñānasya kasyacid vitatha-arthatvāt	tat-parihāreṇa pramāṇa-viśaya-parigraha-artham.
SV_04018	bhāvān a-tat-sādhyebhyo bhedenā jñātvā	tat-parihāreṇa pravarteta iti, so 'yam itaretara-
SV_05914	-a-vyavacchedena niveśitāc chabdād vyavahāre	tat-parihāreṇa pravṛtṭir yuktā, śiṃśapā-ādi-bheda
SV_05912	teṣām saṅkete vyavahāriṇām | na syāt	tat-parihāreṇa pravṛtṭir vṛkṣa-bheda-vat ||116||
SV_14605	nivarteta tadā tad-vyatireki saṃsprṣyeta.	tat-paryudāseṇa. tac ca na asti, sarvatra
SV_11022	kasyacin mano-guṇasya abhyāsād apakarṣiṇaḥ.	tat-pāṭave nir-anvaya-viṇāśa-dharmāṇaḥ syuḥ.
PV_03407	na yujyate | tat syād āloka-bhedāc cet	tat pidhāna-a-pidhānayoḥ || tulyā drṣṭir a-drṣṭir
VN_02116	prativādināḥ parājaya-adhikaraṇam.	tat punaḥ sādhanasya nir-doṣatvāt, sa-doṣatve 'pi
V1_00607	kiṃ tarhy artha-darśanād iti cet,	tat punar artha-darśanam artha-bhāvo jñāna-bhāvo
V3_12503	anvaya-pratiśedhaḥ, sa eva vyatireka iti.	tat punar idam āyātam – asato vyatireka-ayogād
V2_05001	api tulya iti vastu-viśayam prāmānyam.	tat punas traīrūpyam anumeye 'tha tat-tulye sad-
SV_07017	-kārya-utpādāna-bhāva ādhāra-kṛtaḥ. tasmāt	tat-pūrva-kṣaṇa-sahakāri kuṇḍam tatra eva badara-
SV_07704	dravya-vartinaḥ sāmānyasya sambhavaḥ. yasmāt	tat-pūrva-dravyād utpitsu dravyam na yāti (152a')
PV_03181	yadi | rūpa-ādir iva grhyeta na syāt	tat-pūrva-dhī-grahaḥ || so '-vikalpaḥ sva-viśayo
SV_09506	'nvayaḥ sādhyā-ukter iha an-aṅgatvāt.	tat-pūrvakatve vā kaḥ pratijñam sādhanād
V3_07408	'nvayaḥ, sādhyā-ukter iha an-aṅgatvāt.	tat-pūrvakatve vā kaḥ pratijñam sādhanād

SV_17217	tatas teṣāṃ vivakṣā niyame hetuḥ saṅketas	tat-prakāśanaḥ | apauruṣeye sā na asti tasya sā
V2_07203	rte ||47|| vivakṣā niyame hetuḥ saṅketas	tat-prakāśanaḥ | apauruṣeye sā na asti tasya sā
VN_00722	-sambhāvinim arthakriyām eva na kuryuḥ. tena	tat-prakāśanāya ekena api śabdena na ucyaeran.
HB_02101	tataḥ prabhṛti ye viśeṣās te taj-janmānas	tat-prakṛtikatvāt, tasya teṣāṃ ca iti na
SV_04111	na ca tatra sāmānyam apekṣante, bhede 'pi	tat-prakṛtitvāt. na tad-a-viśeṣe 'pi dadhi-
V1_02206	eva vijñāna-utpatter api kāraṇa-kalāpaḥ.	tat prakṛtes tat-kārya-svabhāva-niyame na
HB_01104	sva-hetu-pariṇāma-upanidhi-dharmānas	tat-prakṛtes tathā-bhavanto na upāmbham arhanti.
SV_08101	syāt. kārya-kāraṇa-lakṣaṇatvād vastutvasya.	tat pracyuta-a-samprāpta-rūpam atīta-anāgataṃ
SV_10924	-darśana-ādi-guṇa-yuktaḥ puruṣa āptas	tat-praṇayanam avisamvāda ity anye. iṣṭo 'yam
V2_06608	-darśana-ādi-guṇa-yuktaḥ puruṣa āptaḥ,	tat-praṇīta āgamo 'visamvādi iti cet, iṣṭo 'yam
SP_00025	a-prasiddhitaḥ | yuktaḥ svabhāva-bhedo 'yam	tat pratikṣaṇa-janmanām || namo mañjughoṣāya.
SV_16411	-dā mantrāḥ. tad asti kaścid atīśayavān iti	tat-pratikṣepa-sādhanāny api prativyūdhāni.
SV_16517	arthānām kim a-sambhavi dṛṣṭaḥ. na hi	tat-pratikṣepa-sādhanāni kānicid yāni na enam
SV_02308	svabhāvaḥ, anyathā sakṛd apy abhāvāt. sa	tat-pratiniyato 'nyatra katham bhavet. bhavan vā
V2_08704	svabhāvaḥ, anyathā sakṛd apy abhāvāt. sa	tat-pratiniyato 'nyatra katham bhavet. bhavan vā
SV_11501	na artha-āyattāḥ. tataḥ katham idānīm	tat-pratiniyama-saṃsādhyam tad-anvayam sādhyeyuḥ.
SV_11204	sambhavati sat-kāya-darśana-janmanām doṣānām	tat-pratipakṣa-nairātmya-darśana-abhyāsāt
HB_00704	agnir atra iti prameyam vyavasthāpya punas	tat-pratipattaye liṅgam anusarati iti ko 'yam
SV_16526	-a-vṛtteḥ. tad-a-sambhavād eva hy āgamas	tat-pratipatty-artham upayācyate. anyathā saty
VN_00515	-sāmarthya-vivekina evaṃ pratītiḥ, anyasya	tat-pratipatty-upāya-abhāvāt. tat-pratipattau ca
SV_07906	katham hi sā vyañjikā ca syāt sāmānyasya.	tat-pratipatti-dvāreṇa ca dṛṣyā syāt. vyañgyā ca
SV_03015	tadā tasya a-samāveśān na bhavati	tat-pratipatti-mukhena sarva-pratipattiḥ. tadā
SV_02113	'py a-pratipanna-tad-bhāvasya kārya-darśanāt	tat-pratipatti-vat. anyathā artha-antaram eva
SV_02404	kārya-kāraṇa-bhāva-siddher bhavati tatas	tat-pratipattiḥ, na anyathā, anvaya-vyatirekayor
SV_07907	evaṃ prasajyate pradīpa-ghaṭa-vat. kathañcit	tat-pratipattim antareṇa adṛśya-rūpatvāt. api ca
HB_03301	ca. na hy anya-bhāvaṃ pratipadya punas	tat-pratipatter anvaya-vyatirekau prasādhyā tad-
HB_00715	na prameya-vacanena kiñcit, anyathā api	tat-pratipatter utpatter iti. etena upanaya-
VN_00516	anyasya tat-pratipatty-upāya-abhāvāt.	tat-pratipattau ca satyām asad-vyavahāra iti idaṃ
SV_02801	nāma. tad-ākāra-samāropa-saṃśaya-rahitaś ca	tat-pratipattau na liṅgam anusaret. na ca tasya
SV_05202	ayam vā tadvān iti na syāt. tathā ca	tat-pratipattyā tadvati pratipattir na syād artha
SV_16825	āho-puruṣikayā tad-darśana-vidveṣeṇa vā	tat-pratipanna-khalī-kārāya dhūrta-vyasanena
HB_02810	-vat sambandha iti cet, na, śabda-arthayos	tat-pratipādana-abhiprāye sati prayogāt tena saha
V2_04509	ye yathā yam artham vidanti vacana-jñāḥ, te	tat-pratipādane punar upadeśa-antaram apekṣante.
SV_04518	||90|| tad-rūpaṃ sarvato bhinnam tathā	tat-pratipādikā | na śrutiḥ kalpanā vā asti
SV_04303	eva darśana-āhita-vāsanā-kṛto viplava iti	tat-pratibaddha-janmanām vikalpānām a-tat-
V2_04808	-rūpa-avisamvādanam eva asya api prāmānyam,	tat-pratibaddha-vastu-liṅga-apekṣaṇāc ca. ācāryaḥ
SV_05324	atiprasaṅgo vā. upakāre 'pi tatra eva	tat-pratibandha iti kim anyas tat-kāraṇāt tad-
SV_07125	ucyate. astu nāma a-jananam pātinām	tat-pratibandhaḥ. tat-kāraṇād gatimato dravyasya
SV_07207	apekṣitena an-upakāriṇā. apekṣā iti hi	tat-pratibandhaḥ sa ca an-ādheya-viśeṣasya
V3_11112	nāntariyakam eva kāryam kāraṇam anumāpayati,	tat-pratibandhāt. na anyad vipakṣe 'darśane 'pi.
SV_01005	nāntariyakam eva kāryam kāraṇam anumāpayati,	tat-pratibandhāt, na anyad vipakṣe 'darśane 'pi.
SV_06505	-viplava-anusāri vyavahāra iti tasya	tat-pratibandhe sati tad-avyabhicārah. tato
SV_04902	vastu-saṃvādas tu vastu-utpattyā	tat-pratibandhe sati bhavati, anyathā na eva asti,
V1_00611	jñāna-bhāvād artha-bhāvam icchatā jñānasya	tat-pratibandho vācyāḥ. sa ca kārya-svabhāvayor
SV_12304	tasmāt kāraṇāni vivecayatā artheṣv api tad-a-	tat-pratibhaveṣu svabhāva-bhedo darśaniyāḥ. tad-
SV_09021	-saṃsargiṇyāḥ buddheḥ kvacit pratiniyamāt	tat-pratibhāsa-bheda-kṛta eva tayo rūpayoḥ
SV_14714	-nāntariyakam yaj-jñānam tad-gatau niyamena	tat-pratibhāsanāt tad a-tad-rūpam apy a-vācyam
V1_02909	-pracyuter ity uktam. na ca evaṃ vikalpaḥ,	tat-pratibhāsasya vastuny an-anurodhāt. tasmāt
V2_04815	viśayatā, anumāna-vikalpasya nir-viśayatvāt,	tat-pratibhāsasya sva-viśaya-sammata-anvaya-
PV_03450	'py enām bhuñjita anyena vid yadi || taj-jā	tat pratibhāsā vā yadi dhīr vetti na aparā |
SV_10603	-ubhaya-pratyaya-āhita-vāsanā-prabhava iti	tat-pratibhāsy-ākāra-adhyavasāya-vaśena ca bhāva-
V3_06805	-ubhaya-pratyaya-āhita-vāsanā-prabhava iti	tat-pratibhāsy-ākāra-adhyavasāya-vaśena ca bhāva-
SV_00305	dvāv anumeya-pratyayau sāksād an-utpatter a-	tat-pratibhāsīte 'pi tadutpattes tad-
V2_05712	dvāv anumeya-pratyayau sāksād an-utpatter a-	tat-pratibhāsīte 'pi tadutpattes tad-
SV_04303	iti tat-pratibaddha-janmanām vikalpānām a-	tat-pratibhāsīte 'pi vastuny avisamvādo mañi-
V1_03406	na syāt. na ca viśaya-sārūpyam vijñānasya,	tat-pratibhāsinaḥ sthūla-ākārasya pratyekaṃ
SV_04903	vastu-utpatter a-bhrāntir iti cet, na, a-	tat-pratibhāsinaś tad-adhyavasāyāt, mañi-
SV_05502	-grāhiṇy a-bhinnā pratibhāti tad-udbhavā. a-	tat-pratibhāsiny apy adhyavasāya-vibhramād
PV_03451	dvayam || atha na utpadyate tasmān na ca	tat pratibhāsini | sā dhīr nir-viśayā prāptā
SV_05611	sā ca vibhidyate ||108|| pratibhāvam. tadvat	tat-pratibhāsino vijñānasya api bhedāt. katham
SV_03122	yam api grhṇāti tan na niścayena, kiṃ tarhi	tat-pratibhāsena. tan na niścaya-a-niścaya-vaśāt
SV_01318	'pi saṃśayād a-nivṛttiṃ manyamānas	tat-pratiśedham āha. kiṃ ca, viśeṣasya
V2_09611	'pi saṃśayād a-nivṛttiṃ manyamānas	tat-pratiśedham āha. śrāvaṇatvasya api nitya-
SV_05719	eva yuktaḥ. yo 'yam anyonyam viveko bhāvānām	tat-pratitaya eva saṅketo 'pi kriyamāṇaḥ śobheta,
SV_05721	kāri-vivekena pravṛtṭy-arthatayā. yadi hi na	tat-pratity-arthaḥ saṅketas tasya vyavahāra-kāle

V3_03901	tasya kvacit sidhyet, siddham vastu-balena	tat, pratiti-siddha-abhyupagame śaśiny apy a-
SV_11816	dr̥ṣṭo darśana-a-darśanābhyām dhūma-ādi-vat	tat-pratitīm janayati iti sa eva sambandho
SV_17516	ca tato 'nyathā api tat-sambhavāt tad-bhāvāt	tat-pratitir ayuktā. pravṛttir vācakānām ca vācyā
HB_00615	-prayogaḥ. a-pradarśite prameye katham	tat-pratitir iti cet, svayaṃ pratipattau kaḥ
V2_06312	kārye kāraṇa-bhāva-gatiḥ, yataḥ kāraṇāt	tat pratiyeta. tasmān na kāraṇāt kārya-siddhiḥ.
V1_02708	-ādāv iva bhāsate | yaj jñānam avisamvādi	tat pratyakṣam a-kalpakam ||28|| yoginām api
SV_16910	-bhaya-ādinā anyathā upadeśa-sambhavāt.	tat-pratyayāc ca tad-bhaktānām a-vicāreṇa
SV_03415	-antara-bhūtā kriyā asti tat-samavāyo vā	tat pratyāyayīṣyāmaḥ. tena anya-apoha-viṣaye
SV_12516	-pūrvakam na sidhyati. adhyāpayitur abhāvāt.	tat prathamō 'dhyetā kartā eva syāt. tad ayam
SV_01813	so 'rthaḥ siddha iti kim tad-vacanena tadā.	tat-pradarśane 'pi kim vaidharṃya-dr̥ṣṭānta-
SV_09504	agninā avinābhāvī siddhaḥ. arthād eva agnes	tat-pradeśa-ayogaṃ vyavacchinatti iti sa tathā
V3_07407	agninā avinābhāvī siddhaḥ. arthād eva agnes	tat-pradeśa-ayogaṃ vyavacchinatti iti sa tathā
SV_07720	tasya dvitīya-ātma-abhāvāt. eka-ātmanaś ca	tat-pradeśa-varti-sambandhi-rūpatvāt. anyathā tat
PV_02003	na iṣṭam sāmṃvṛtam dhī-pramāṇatā | pravṛttes	tat-pradhānatvād dheya-upādeya-vastuni || viṣaya-
SV_05916	sthitam | vṛkṣo 'yam iti saṅketaḥ kriyate	tat prapadyate ||117|| vyavahāre 'pi tena ayam a-
V3_03011	dharma iti. dharmi-vyavasthites tad-āśrayāt	tat-prabādhane 'dhikaraṇa-pratyastamayān na
V3_01907	eva. bhavaty eva śāstra-dr̥ṣṭam sādhyam,	tat-prabādhane ca hetu-pratijñayor doṣa ity eke.
SV_10902	-apekṣa-anumāne 'pi yathā rāga-ādi-rūpaṃ	tat-prabhavaṃ ca a-dharmam abhyupagamya tat-
V2_04610	ca. tathā tayor abhāve taj-jaṃ jñānam	tat-prabhavā vā bhāva-kāraṇa-pratipattiḥ. tathā
SV_09201	vā tad-abhāvasya. yathā-pratītimatas	tat-prabhavāḥ śabdāḥ kena nivāryante. sa eva hi
SV_16202	svayaṃ prakāśeta. yatne 'pi na śakyeta, a-	tat-prabhavāt. kvacic chaktau sarvas tathā syāt,
PV_04202	| sa tena avyabhicāri syād ity arthaṃ	tat-prabhedanam || samyogy-ādiṣu yeṣv asti
V3_05508	| sa tena avyabhicāri syād ity arthaṃ	tat-prabhedanam ||37|| samyogya-ādiṣu yeṣv asti
PV_03077	dr̥ṣṭe liṅgasya sambandhasya a-prasiddhitaḥ |	tat pramāṇa-antaram meya-bahutvād bahutā api vā ||
V3_05903	-pratipatteḥ. tasmāt kasyacit pratyakṣatāyām	tat-pramāṇa-balena dvau vikalpau bhavataḥ – idam
VN_01016	-vyavahāram sādhayati, tat-svabhāva-sattāyās	tat-pramāṇa-sattayā vyāpteḥ. na ca upalabdhi-
HB_03719	vastūni sva-sādhyā-tattva-prakṛtīni kṛtvā	tat-pramāṇakān puruṣān abhyudaya-niḥśreyasābhyām
SV_16317	kṛtaḥ sa tathā tad-ārādhanaena phalati iti.	tat-prayoga-upakāra-vipāka-dharmaṇaḥ kṛtatvāt tat
VN_03114	-āśrayaḥ. pratijñā-adhikaraṇatve punas	tat-prayoga-kṛta eva parājayo 'sya prastāva-
VN_03218	iti. yadi dr̥ṣṭānta-prayogaḥ kim ṛjunā eva	tat-prayoga-kramaṇa na prayukto vipratipatti-
SV_06811	'pi sajātīyād anyataś ca bheda-a-viśeṣe 'pi	tat-prayojana-aṅgatayā tad-anyebhyo bhidyanta ity
SV_06719	prayojanam. bhinneṣv ekasmāt pratitir a-	tat-prayojana-bhedena ity uktam. na punaḥ
SV_06722	śabdo bhinneṣu bhaved ity uktam prak. a-	tat-prayojana-vyāvṛttis tu bhinnānām a-viruddhā
SV_06724	śabda-a-bhedasya kāraṇam bhavatu. tena ime	tat-prayojanā ity a-tat-prayojanebhyo bhinnā eva
SV_06724	bhavatu. tena ime tat-prayojanā ity a-	tat-prayojanebhyo bhinnā eva uktāḥ. na punar eṣām
SV_16726	iti sarvaṃ tathā. vyabhicāra-darśanāt.	tat-pravṛtter avisamvādena vyāpty-asiddheś ca. a-
V1_02115	-jā a-tad-rūpāḥ, yathā śāli-bija-ādibhyas	tat-prasavās tad-anyebhyo 'nya iti, ākasmikatve
PV_03304	ity ayam | kriyāyāḥ karma-niyamaḥ siddhā sā	tat-prasādhanaḥ || arthena ghaṭayaty enām na hi
V2_07014	kalpanā ||38|| a-prasiddha-artha-yogasya	tat-prasiddhi-prasādhane | na asiddha-arthaḥ
V3_03005	a-pravṛttiḥ, tathā śāstra-an-āśraye	tat-prasiddhe vicārasya iti prastāva-āśrayatve
PV_04209	anya-vinivṛtter ayogataḥ | tad-ātmā	tat-prasūtaś cen na etad ātma-upalambhane ||
SV_15918	śabda-vyaktir yatas tadvān prayoktā syāt.	tat-prasūtā tad-viṣayā buddhis tad-vyaktiḥ. tad-
PV_04095	tathā na arthe vicāras tad-an-āśraye ||	tat-prastāva-āśrayatve hi śāstram bādhakam ity
SV_10902	tat-prabhavaṃ ca a-dharmam abhyupagamya	tat-prahāṇāya snāna-agni-hotra-āder an-upadeśaḥ.
SV_11203	virodhaḥ. prādhānyam punas tad-upādānatvena.	tat-prahāṇe doṣānām prahāṇāt. tasmāt sambhavati
SV_11122	eva abhidhiyate | sat-kāya-dr̥ṣṭir anyatra	tat-prahāṇe prahāṇataḥ ||223|| moḥam doṣa-
PV_02209	idaṃ cittaṃ prakṛtyā āgantavo malāḥ ||	tat prāg apy a-samarthānām paścāc chaktiḥ kva
PV_02184	-vāñchā-parigrahaḥ || yasmād deśa-viśeṣasya	tat prāpty-āśā-kṛto nṛṇām | sā bhava-icchā āpty-
V1_02410	-lakṣaṇam ity anyasya api tat-sa-rūpasya	tat-prāptir viśeṣo vā vācyāḥ. antaḥ-karaṇatva-
SV_09010	'rthakriyā-arthi-pravṛtti-viṣayo dadhi.	tat-phala-viśeṣa-upādāna-bhāva-lakṣita-svabhāvaṃ
V2_06513	'py arthe phalasya ānantarya-abhāvād a-	tat-phala-sādharmyāt tad-viparyāsa eṣaḥ.
SV_10306	'py arthe phalasya ānantarya-abhāvād a-	tat-phala-sādharmyād viparyasto 'pavadeta api, na
SV_10322	yady asya kathañcid abhāvaḥ sidhyet	tat-phalaṃ na asti iti niściyate. svabhāva-
PV_04235	bādhante 'rthaṃ na laukikam || tat-phalo '-	tat-phalaś ca artho bhinna ekas tatas tataḥ |
V2_05517	'rthaṃ na laukikam ||26|| tat-phalo '-	tat-phalaś ca artho bhinna ekas tatas tataḥ |
SV_16317	-prayoga-upakāra-vipāka-dharmaṇaḥ kṛtatvāt	tat-phalasya karmaṇaḥ. vinā api puruṣeṇa tad-
PV_04235	-udbhūtam bādhante 'rthaṃ na laukikam ||	tat-phalo '-tat-phalaś ca artho bhinna ekas tatas
V2_05517	-udbhūtam bādhante 'rthaṃ na laukikam ||26||	tat-phalo '-tat-phalaś ca artho bhinna ekas tatas
V3_06308	darśana-ānantaryaṃ ca svatantrasya na syāt.	tad-bala-utpattau ca tasya eva tatra samarthyam
PV_04135	rūpatvāt siddhyā tasya samāśrayāt | bādhanāt	tad-balena uktaḥ śrāvaṇena akṣa-gocaraḥ ||
V3_04008	rūpatvāt siddhyā tasya samāśrayāt | bādhanāt	tad-balena uktaḥ śrāvaṇena akṣa-gocaraḥ ||32||
V1_00803	yukto rasa-ādaya iva parasparam. na api	tad-balena udiyamānam vijñānam artha-antaram
V3_03303	śāstram pratiṣṭhāpayati, tatas	tad bādhakam iti. tat tarhi śāstram a-pramāṇakam
HB_03617	tena avyabhicāri. tatra eva tad-anyo 'pi	tad-bādhakasya bhāva eva bhāvād viruddhas tena
PV_04156	eva na dr̥ṣyo 'sāv a-dr̥ṣṭeḥ kārya-rūpayoḥ ||	tad-bādhā-anya-viśeṣasya nāntariyaka-bhāvinaḥ | ā

PV_04139	evam-vidho dharmah sādhyā ity abhidhānataḥ |	tad bādhām eva manyeta sva-dharmi-vacanaṃ tataḥ ||
V3_02702	-iṣṭa-saṃsr̥ṣṭasya iṣṭasya apy a-sādhyatvam,	tad-bādhāyām ca a-doṣaḥ pakṣa-hetvor ukto
PV_03403	-āder maṇḍalaṃ manda-cakṣuṣaḥ || tasya	tad-bāhya-rūpatve kā prasanna-ikṣaṇe 'kṣamā |
SV_06019	a-tad-dhetūṃś ca vibhajya pratyeti. tasya	tad-buddhi-vartino bhāvān bhāto hetutayā dhīyaḥ |
SV_15810	na hi vaktuḥ kaścīd anyas tad-bhāvo 'nyatra	tad-buddhi-hetuvāt. para-upādhi-buddhiḥ śrotur
PV_03076	varṇa-anityatā na pratīyate | pramāṇam anyat	tad buddhir vinā liṅgena sambhavāt || viśeṣa-
SV_03425	anya-an-anugamād anya-vyāvṛtṭiḥ sāmānyam,	tad-buddhau tathā pratibhāsanāt. na vai kiñcit
SV_16911	anyathā upadeśa-sambhavāt. tat-pratyayāc ca	tad-bhaktānām a-vicāreṇa pratipatter bahuṣv
SV_14805	sidhyaty a-vācyatā-lakṣaṇam artha-rūpasya.	tad bhavatā vastutas tattva-anythingva-bhājā
SV_07524	tac cet sāmānyasya rūpam an-anything tad eva	tad bhavati. a-tattve vastv-antara-vad anythingva-
SV_06408	yat khalu yad-bhedād vyāvartate, tad eva	tad bhavati iti so 'sya bheda iti ca na syāt. na
SV_14404	-artha-antara-bhūto vināśaḥ kāṣṭhāt. tad eva	tad bhavati. tac ca prāg eva asti iti kim atra
SV_03410	tathā-abhidhāna-mātreṇa artha-antarām eva	tad bhavati. tathābhūtasya eva jñāpanāya śabdasya
SV_14524	na dr̥ṣyate, 'n-artha-antaratve 'pi tad eva	tad bhavati. tan na kiñcid asya jātām iti katham
SV_08115	syāt. sāmānyam pācakatva-ādi yadi prāg eva	tad bhavet | vyaktam sattā-ādi-van no cen na
PV_03369	matam | viśayatvam tad-am̐sena tad-abhāve na	tad bhavet || an-artha-ākāra-śaikā syād apy
PV_03155	| geha yady api saṃyogas tan-mālā kiṃ nu	tad bhavet || jātiś ced geha eko 'pi mālā ity
SV_13906	yadi | abhāve karaṇa-grāma-sāmarthyam kiṃ nu	tad bhavet ||264|| na hy āvaraṇasya akiñcitkarāṇi
V2_05512	nānā-dharma-samāśrayam | vidhāv ekasya	tad-bhājam iva anyeṣām upekṣakam ||24|| niṣedhe
PV_04232	nānā-dharma-samāśrayam | vidhāv ekasya	tad-bhājām iva anyeṣām upekṣakam || niṣedhe tad-
V3_02006	-viśeṣa ity eva a-prakarāṇa-icchā bhavati,	tad-bhāva-a-parityāgād arthasya icchā-pravṛtṭyor
VN_00416	tasmin kāryatva-asiddher artha-antarasya	tad-bhāva-a-pratibaddha-svabhāvasya bhāve tad-
SV_04007	arthānām sāmānyam, tasya teṣv abhāvāt.	tad-bhāva-adhyavasāyāt tathā-bhrāntīyā vyavahāra
SV_02117	vā a-calasya artha-antara-yoge 'pi	tad-bhāva-an-upapatteḥ. sa ca artha-antarād
V2_09104	vā a-calasya artha-antara-yoge 'pi	tad-bhāva-an-upapatteḥ. sa ca artha-antarād
SV_10103	yathā uktaṃ prāk. pravṛtṭer buddhi-pūrvatvāt	tad-bhāva-anupalambhane | pravartitavyam na ity
SV_07321	na indriyasya ca | pratipatter a-bhinnatvāt	tad-bhāva-abhāva-kālayoḥ ||148|| saṃskṛtam añjana
SV_07324	na evam vyakter indriyasya kaścīd saṃskāras	tad-bhāva-abhāva-kālayoḥ pratipattim̐ praty a-
V1_01614	saty api pratitir a-tad-ātma-grāhiṇī,	tad-bhāva-abhāvayor an-anukārāt, rasa-buddhi-vad
V2_06908	pratipatter abhāvāt pradipād iva rūpe.	tad-bhāva-abhāvayor darśana-a-darśana-smṛty-apekṣe
SP_00015	-śrutir apy atra lāghava-arthaṃ niveśitā ||	tad-bhāva-abhāvāt tat-kārya-gatir yā apy
SV_11613	-svabhāvasya svabhāva-viparyayam antareṇa	tad-bhāva-ayogāt. arthena saha utpannasya anyataḥ
V3_01512	etad vacanaṃ syāt, ghaṭasya ātmanā	tad-bhāva-artha-antara-bhāva-virodhāt. yadi dehād
SV_03507	-prabodha-janmabhir vikalpair adhyavasita-	tad-bhāva-arthaiḥ. tatra eva ca ayam dharma-
PV_03338	asya saṃvedanaṃ phalam || yadā niṣpanna-	tad-bhāva-iṣṭo 'n-iṣṭo 'pi vā paraḥ | vijñapti-
V3_01806	anityo hi śabdaḥ, na anitya-śabdaḥ śabdaḥ.	tad-bhāva-iṣṭau na anityaḥ śabdaḥ syāt, śabde
SV_01907	-bhāve svabhāva-upadhānam. kāryasya api	tad-bhāva eva bhāvaḥ. tac ca asti dhūme. tasmāt
PV_03242	iṣyate || sakṛd-bhāvāś ca sarvāsām dhīyām	tad-bhāva-janmanām | anyair a-kārya-bhedasya tad-
HB_02304	upayogaḥ. tasmād vināśe 'napekṣo bhāvas	tad-bhāva-niyata iti yaḥ san sa vināśī, naśvaratā
V2_07709	tad ayam bhāvo 'napekṣas tad-bhāvam̐ prati	tad-bhāva-niyataḥ, a-sambhavat-pratibandhā iva
V3_06601	-bhāve para-apekṣatvena upagamante, na te	tad-bhāva-niyatā iṣyante, vāsāṃsi iva rāge. tad-
PV_04285	tathā katham || ye 'para-apekṣa-tad-bhāvās	tad-bhāva-niyatā hi te | a-sambhavād vibandhe ca
SV_04102	-mano-'rtha-tat-sannikarṣā vā asaty api	tad-bhāva-niyate sāmānye rūpa-vijñānam ekaṃ
SV_09821	tad ayam bhāvo 'napekṣas tad-bhāvam̐ prati	tad-bhāva-niyato 'sambhavat-pratibandhā iva
VN_00417	tad-bhāva-a-pratibaddha-svabhāvasya bhāve	tad-bhāva-niyama-abhāvād ārabdha-artha-asiddheḥ,
SV_01821	svabhāvas tan-mātra-anubandhī pramāṇa-dr̥ṣṭas	tad-bhāva-niyamād iti. jñāta-tad-bhāvasya
PV_03528	-ādir upakāraḥ | grāhyatā-lakṣaṇād anyas	tad-bhāva-niyamo 'sya kaḥ || buddher api tad asti
PV_03068	-dvayam | vyāhāra-ātau pravṛtṭeś ca siddhas	tad-bhāva-nīscayaḥ || pramāṇam avisamvādāt tat
SV_01510	| tatra eka-dr̥ṣṭīyā na anyatra yuktas	tad-bhāva-nīscayaḥ ||21|| yadi kathañcid vipakṣe
SV_01803	naśvaraḥ kṣaṇa-sṭhiti-dharmā, anyatas tasya	tad-bhāva-nīsedhāt. hetu-bhāvo vā tasmin saty eva
SV_01915	saṃśayāt. anyathā abhāvena niścītāt katham̐	tad-bhāva-parāmarśena saṃśayaḥ syāt. kevalam̐ tu
SV_04502	pratīyate ||82|| tathā aneka-kṛd eko 'pi	tad-bhāva-paridīpane | a-tat-kārya-artha-bhedena
V3_09709	ca śāstrasya anumāne. pramāṇena eva bādhane	tad-bhāva-pramāṇa-a-pratītau vā kim abhivyakti-
SV_03216	eva vyāvṛttas tad-vyāvṛtṭer nivartamānasya	tad-bhāva-prasaṅgāt. tathā ca vyāvṛtṭer abhāvaḥ.
SV_10413	veditavyaḥ. viruddhasya ca bhāvasya bhāve	tad-bhāva-bādhanāt | tad-viruddha-upalabdḥau syād
V1_00309	sa eva ca tathā-pratipādyamāna āśrayo 'stu.	tad-bhāva-bhāva-anupalabdḥi tarhi prabhava-abhāva
PV_02051	nivṛtṭi-prasaṅgaś ca dehe tiṣṭhātī cetasaḥ |	tad-bhāva-bhāvād vaśyatvāt prāṇa-apānau tato na
SV_16203	chaktau sarvas tathā syāt, viśeṣa-abhāvāt.	tad-bhāva-bhāvino 'tad-viśiṣṭasya ca a-tat-kṛtau
V2_07404	kāraṇānām ca kārya-vyabhicārāt. tasmāt	tad-bhāva-mātra-anubandhina eva ātmanah svabhāvo
V3_09805	ucyate. na hi sa eva tasya sādhanam̐ bhavati,	tad-bhāva-mātra-anuṣaṅgiṇi punas tan-nirdeśasya
HB_00606	-apekṣam. pare hy artha-antara-nimittam a-	tad-bhāva-mātra-anvayinam̐ api dharmam̐ svabhāvam̐
V2_07402	tv atra pramāṇam, niścaya-phalatvāt.	tad-bhāva-mātra-anvayinī svabhāvo hetur ātmani | (
V2_08613	kādācitkā bhavanti, bhāva-abhāva-kālayos	tad-bhāva-yogyatā-a-yogyatā-ayogāt, tulya-yogyatā-
SV_02301	kādācitkā bhavanti, bhāva-abhāva-kālayos	tad-bhāva-yogyatā-a-yogyatā-yogāt tulya-yogyatā-a-
SV_09220	rūpasya abhāvāt, tad-bhāve 'bhāva-ayogāt.	tad-bhāva-lakṣaṇatvād bhāvasya. tasmād ayam eva

SV_01713	eva hetuḥ sādhyam gamayati. sa ca	tad-bhāva-lakṣaṇas tadutpatti-lakṣaṇo vā. sa eva
V2_10006	eva hetuḥ sādhyam gamayati. sa ca	tad-bhāva-lakṣaṇas tadutpatti-lakṣaṇo vā. sa eva
V2_06514	-darśanān mūṣika-alarka-ṣiṣa-vikāra-vat.	tad-bhāva-virodha-abhāvād atra anupalabdhi-mātram
V1_04209	svasamvidah sādhanam iṣtam, tato 'syās	tad-bhāva-vyavasthāpanāt. tatra ātma-ṣiṣaye māne
V2_06113	eva. tatra kevalam ṣiṣayī sādhyate 'bhāvo vā	tad-bhāva-vyāpinaḥ kāryasya abhāvena. yadā api
V2_09010	api na vyavasyati sattā-upalambhena sarvadā	tad-bhāva-śāṅkā-vipralabdhaḥ sadṛśa-apara-utpatti
SV_02621	-aparāpara-utpattiyā a-lakṣita-nānātvasya	tad-bhāva-samāropāt sthiti-bhrāntiḥ. yāvanto 'sya
HB_03802	-sāmarthyas tāni vastūni tāṃś ca puruṣāṃś	tad-bhāva-sampadaḥ pracyāvya bhraṣṭa-rājya iva
PV_03120	a-doṣaś cet tata eva a-nidarśanam | dṛṣṭe	tad-bhāva-siddhiś cet pramāṇād anya-vastuni ||
V3_09812	-nirdeśya ity uktam. a-vivādaś ca, nityam	tad-bhāva-siddheḥ. anvaya-a-dṛṣṭer asiddhir iti
VN_00604	-ādiṣu nānā-eka-arthakriyā-kāriṣu vā artheṣu	tad-bhāva sthāpanāya nānā-eka-ātma-abhāve 'pi
VN_00624	'rthāḥ saha prthag vā eka-prayojanās teṣām	tad-bhāva-sthāpanāya hy eka-śabdo niyujyate yadi,
SV_14120	(269ab) na hi nāśo bhāvānām kutaścid bhavati.	tad bhāva-svabhāvo bhavet, bhāvasya eva sva-
SV_04216	-āhita-vāsanā-prabhava-prakṛter adhyavasita-	tad-bhāva-svarūpam a-bhinna-kārya-padārtha-
SV_01818	ubhaya-pradarśanād iti. tatra api dṛṣṭāntena	tad-bhāva-hetu-bhāva-pradarśanam manyamāno
V2_05306	eva. sa ca na asaty anvaye śakyo darśayitum,	tad-bhāva-hetu-bhāvayor darśana-sādhanatvāt. dvi-
SV_01809	vyatirekaḥ. yeṣām punaḥ prasiddhāv eva	tad-bhāva-hetu-bhāvau teṣām viduṣām vācyo hetur
SV_01718	na iti vacanād api tad-gateḥ ||26|| yatas	tad-bhāva-hetu-bhāvau hi dṛṣṭānte tad-a-vedinaḥ |
SV_02122	phalasya api na avāśyam hetau bhāva iti	tad-bhāva-hetur anaikāntikatvam. tan na artha-
V2_09109	upaskāra-apekṣiṇo na avāśyam hetau bhāva iti	tad-bhāva-hetur anaikāntikatvam. bhāva-mātra-
V2_07709	| ity antara-ślokaḥ. tad ayam bhāvo 'napekṣas	tad-bhāvam prati tad-bhāva-niyataḥ, a-sambhavat-
SV_09820	| ity antara-ślokaḥ. tad ayam bhāvo 'napekṣas	tad-bhāvam prati tad-bhāva-niyato 'sambhavat-
V1_00312	hy anvaya-vyatirekābhyām anyo hetu-phalayos	tad-bhāvah. tathā yukta-upalambham an-upalabhamānā
V2_07711	anapekṣānām api keṣāñcit kvacin na avāśyam	tad-bhāvah, bhūmi-bija-udaka-sāmagryām api kadācid
V3_04112	-kāraṇasya taj-janana-svabhāvah sidhyet, na	tad-bhāvah. yady asata utpattiḥ kiṃ na kṣīrāc
HB_00409	'pi svabhāva-hetau sādhyā-dharmasya vastutas	tad-bhāvatayā sādhanā-dharma-bhāva-mātra-
SV_01825	tad-abhāve na bhavati ity ukte. tata eva	tad-bhāvatā-vedinaḥ. tathā hy ayam asya svabhāvo
PV_03286	saṃvādi yat prāñ nirṇīta-vastu-vat |	tad-bhāvanā-jaṃ pratyakṣam iṣṭam śeṣā upaplavāḥ ||
PV_03281	|| prāg uktaṃ yoginām jñānam teṣām	tad bhāvanā-mayam | vidhūta-kalpanā-jālam spaṣṭam
V2_10009	na iṣṭah. dṛṣṭānte hi sādhyā-dharmasya	tad-bhāvas tan-mātra-anubandhena khyāpyate. yaḥ
SV_01720	(27abc) dṛṣṭānte hi sādhyā-dharmasya	tad-bhāvas tan-mātra-anubandhena tat-svabhāvatayā
SV_01822	pramāṇa-dṛṣṭas tad-bhāva-niyamād iti. jñāta-	tad-bhāvasya arthāpattiyā anityatva-abhāve
HB_00806	na arthaḥ, ubhayathā dharma-bhede 'pi	tad-bhāvasya eva khyāpanāt. na hy ekāntena a-tat-
SV_02113	tat-kāryasya kāraṇa-darśane 'py a-pratipanna-	tad-bhāvasya kārya-darśanāt tat-pratipatti-vat.
V3_00608	-deśa-ādibhir yoga-abhāvah, tad-abhāvasya	tad-bhāvasya ca anyonya-parihāra-sthita-
V3_09903	na evaṃ liṅga-liṅgiṇoḥ, bheda-āśrayatvāt	tad-bhāvasya. na hi svayam jñāna-ṣiṣayatā
SV_05219	sāmarthyā-gatiḥ, pratyekam tāsām abhāve 'pi	tad-bhāvāt, asati sāmānye 'bhāvād itarathā ca
SV_14627	samāveśah. na khalv evaṃ vināśo vastuni	tad-bhāvāt. asāv api yadi vaktṛbhir evaṃ
SV_17516	vyabhicāre ca tato 'nyathā api tat-sambhavāt	tad-bhāvāt tat-pratītir ayuktā. pravṛttir
PV_04265	anupalambhanāt | taj-jñāna-śabdāḥ sādhyante	tad-bhāvāt tan-nibandhanāḥ || siddho hi vyavahāro
V3_05607	anupalambhanāt | taj-jñāna-śabdāḥ sādhyante	tad-bhāvāt tan-nibandhanāḥ ||40|| uktam etat –
PV_02169	bhedo yad āśrayah | tan nirhrāsa-atīśaya-vat	tad-bhāvāt tāni hāpayet || na ced bhede 'pi rāga-
SP_00008	vartamāno 'nya-niḥ-sprḥah | tad-abhāve 'pi	tad-bhāvāt sambandho na eka-vṛttimān || yady
PV_02016	-paratantratvān na śabdāḥ santi kutra vā |	tad-bhāvād artha-siddhau tu sarvaṃ sarvasya
V3_09612	-paratantratvān na śabdāḥ santi kutra vā |	tad-bhāvād artha-siddhau tu sarvaṃ sarvasya
V3_04204	hetor abhāvāc chaśa-ṣiṣāna-an-utpattiḥ,	tad-bhāvād itarasya iti. atha kā iyaṃ śaktiḥ. sa
PV_04285	bhāvas tathā katham || ye 'para-apekṣa-	tad-bhāvās tad-bhāva-niyatā hi te | a-sambhavād
HB_02405	tathā ca na anvaya-vyatirekāv iti cet, na, a-	tad-bhāvinaḥ sakṛd api tato 'bhāvāt. paraspara-
SV_09004	tad-rūpa-abhāvasya abhāvāt, svarūpasya vā a-	tad-bhāvinaḥ sva-niyatasya abhāvāt, na kaścid
SV_15817	cet. an-upakārya-upakārakād bhrānti-mātrāt	tad-bhāve 'tiprasaṅgo 'nyatra api bhrāntiyā
V2_08205	tarhi idānim a-hetuko vināśah, jātasya	tad-bhāve 'nya-anapekṣanāt. api ca na vināśo nāma
SV_10002	tarhi idānim a-hetuko vināśa uktaḥ. jātasya	tad-bhāve 'nya-anapekṣanāt. uktaṃ ca atra na
V2_05104	anya-yoga-vyavacchedena ca viśeṣaṇa ekasya	tad-bhāve 'nyasya a-tattvaṃ syād viśeṣaṇa-viśeṣya
HB_02113	-mātreṇa tādrśo bhavati. na ca bhūtvā punas	tad-bhāve 'para-abhisamskāram apekṣata iti.
SV_16616	tulyatve 'pi pramāṇa-a-bādhanāt pratipatteḥ,	tad-bhāve 'py anyatra pramāṇa-a-saṃvādinī an-
VN_02307	prativādinah. atha vā yo na doṣah sādhanasya	tad-bhāve 'pi vādinā sādhayitum iṣṭasya arthasya
SV_01505	āha. tatra ca tūla-upala-pallava-ādiṣu	tad-bhāve 'pi sparśa-bheda-darśanāt. asya api
V2_09712	āha. tatra ca tūla-upala-pallava-ādiṣu	tad-bhāve 'pi sparśa-bheda-darśanāt. kvacid
SV_09220	-kartavyasya kasyacid rūpasya abhāvāt,	tad-bhāve 'bhāva-ayogāt. tad-bhāva-lakṣaṇatvād
PV_04247	ca kārya-kāraṇatā hi te || artha-antarasya	tad-bhāve 'bhāvo niyamato 'gatiḥ | abhāva-a-
V2_07403	tan-mātra-anurodhiny eva, na anya-āyatte,	tad-bhāve 'bhūtasya paścāt tādātmya-virodhāt
SV_00403	tan-mātra-anurodhiny eva na anya-āyatte,	tad-bhāve 'bhūtasya paścād bhāva-niyama-abhāvāt,
V3_12303	nāma nir-ātmakebhyo vyatirekaḥ prāṇa-ādīnām	tad-bhāve ca nairātmya-vyāvṛttiḥ, tathā api na a-
V3_06511	tat-kāraṇa-vādinā utpattimanto 'bhyupeyāḥ,	tad-bhāve para-apekṣatvena upagatatvāt. ye yad-
SV_01824	abhāve bhāvo bhavaty a-bhedāt. anyathā	tad-bhāve bhavati ity eva na syāt. tathā tad-

HB_00501 apy anyeṣu hetuṣv asya abhāve na bhavati iti
 SV_10804 -nivṛtṭyor mahā-anuśamsā-pāpa-śravaṇāt
 SV_10309 -darśanāt, mūṣika-alarka-ṣiṣa-vikāra-vat.
 VN_01517 vā sa viśeṣas traiguṇyād bhinnāḥ syāt,
 SV_02223 bhavan nir-apekṣatvān na kadācin na bhavet,
 V2_08611 bhavan nir-apekṣatvān na kadācin na bhavet,
 V3_06608 pāramparyeṇa, ante 'pi tat-svabhāvasya eva
 PV_02004 ca dhiyo 'dhigama-bhedataḥ | bhāvād eva asya
 HB_00913 eva utpadyamānas tādrśo bhavati, na punas
 SV_01805 pradarśyate 'rtha-antarasya. tathā prasiddhe
 V2_10012 bhāvād ity artha-antarasya. tathā prasiddhe
 SV_09807 anubandhitā ||193|| na hi bhāvā vīnaśyantas
 V2_07614 anubandhitā | (53ab) na hi bhāvā vīnaśyantas
 V3_12608 -lakṣaṇatvāt pramāṇasya. tat sad-asatī
 SV_15810 -vad aśnūvīta. na hi vaktuḥ kaścid anyas
 V3_04610 sa ca na ekāntena anaikāntikaḥ. tan niścita-
 SV_15626 anyam vā. na hy anyam prati svabhāvo '
 SP_00016 sāsna-āder go-gatir yathā || bhāve bhāvini
 SV_09823 anapekṣāṇām api keṣāñcit kvacin na avaśyam
 PV_02141 | ātma-darśana-bījasya hānād a-punar-āgamaḥ |
 SV_07608 pradhāna-īśvara-ādi-kārya-śabdā bhāveṣv a-
 SV_07522 na tattvam anyatvam vā laṅghayati. rūpasya a-
 VN_00601 api saṃśayāt. na ca sarve buddhi-vyapadeśās
 PV_03214 eva tasya api tattvam yā dvaya-sūnyatā ||
 PV_03231 sarvato vinivṛttasya vinivṛttir yato yataḥ |
 SV_04313 sandarśayanti. na ca te nir-āśrayās
 SV_02515 svabhāvena eka-rūpatvāt. yato yato bhinnās
 SV_04305 -prabhāyām iva maṇi-bhrānteḥ, na anyeṣām,
 SV_07610 santateḥ sarva-artha-darśaneṣv anapekṣya api
 V3_11308 viruddho 'py eka eva. prayoga-bhedāt tu
 SV_02521 vyāvṛttayaḥ, tad-a-sambhavi-kārya-kāraṇasya
 PV_03312 -sāmānya-hetutvād akṣāṇām asti na īdrśam |
 PV_02173 anyasya sato guṇaḥ | te kvacit pratihanyante
 SV_06217 ca yo yasmād bhidyate vinivartya tam |
 SV_09511 -sādhanam apy an-avadyam iti. a-parāmrṣṭa-
 V3_07501 sattā-sādhanam apy an-avadyam. a-parāmrṣṭa-
 V1_02510 viśayo 'sti iti ca viśaya-upabhogāḥ prāptaḥ,
 PV_03043 | kāryam cet tad anekam syān naśvaram ca na
 V3_10405 nānā-bhāvād evaṃ-bhāvo bhavati, kiṃ tarhi
 NB_01009 -jñānena samanantara-pratyayena janitam
 V3_06105 upalabhyasya anupalambhād abhāva-siddhiḥ.
 SV_10715 traya-nivṛttāv api bhāva-abhāva-siddhir iti.
 SV_11803 jñānaṃ hi keṣucit satsu vyatireka-anvaya-vat
 V2_08311 svabhāva-hetavo yathāsvam pramāṇaiḥ siddha-
 V2_05203 artha-antara-svabhāvayoḥ prabhava-
 SV_01801 syāt. tena ca pramāṇena sādhya-dharmasya
 V2_09110 -bhāvitve siddha-anya-anapekṣaṇād a-hetutā
 SV_01821 -antara-bhāve vyaktam ayam asya svabhāvas
 SV_00626 api yathā-sannihitān na anyam apekṣata iti
 V3_08209 api yathā-sannihitān na anyam apekṣata iti
 V2_10009 drṣṭānte hi sādhya-dharmasya tad-bhāvas
 SV_01720 ') drṣṭānte hi sādhya-dharmasya tad-bhāvas
 V2_10011 tena ca pramāṇena sādhya-dharmasya
 V3_13205 punar viśeṣeṇa kārya-svabhāvayor janma-
 NB_03122 kārya-svabhāvayor ukta-lakṣaṇayor janma-
 SV_00402 |2|| hetur iti vartate. tādātmyam hy arthasya
 V2_07403 hetur ātmani | (52ab) tādātmyam hy arthasya
 V3_02510 sarvatra pakṣasya eva uparodhāt. tasmāt
 HB_00605 'nvaya-vyabhicāra-abhāvād viśeṣaṇam lakṣaṇe
 SV_02807 -artham vikalpakam | a-samāropita-anya-aṃśe
 SV_02819 -viveka eva ca anya-apohaḥ. tasmāt tad api
 SV_14517 antaram iva dharmiṇo dharmam cetasā vibhajya
 PV_02098 śabdais tad dharma-antara-bhedakam || śrutis
 SV_02608 na bhavati, sa tat-svabhāvo yuktaḥ,
 V3_07612 a-nivṛtteḥ. yathā-saṅketam pratipatteḥ,

tad-bhāve bhāvo 'bhāve 'bhāvas ca, pratyakṣa-
 tad-bhāve virodha-a-darśanāc ca. tat sati
 tad-bhāve virodha-abhāvād atra anupalabdhi-mātram
 tad-bhāve viśeṣasya an-anvayāt. sataś ca sarva-
 tad-bhāve vaikalya-abhāvād iṣṭa-kāla-vat. tadā
 tad-bhāve vaikalya-abhāvād iṣṭa-kāla-vat. tadā
 tad-bhāve sāmartyāt. etena kadācitka-svabhāvatā-
 tad-bhāve svarūpasya svato gatiḥ || prāmānyam
 tad-bhāve hetv-antaram apekṣate prakāśa-drava-
 tad-bhāve hetu-bhāve vā anityatva-abhāve
 tad-bhāve hetu-bhāve vā anityatva-abhāve
 tad-bhāve hetum apekṣante. sva-hetor eva
 tad-bhāve hetum apekṣante, sva-hetor eva
 tad-bhāvena vyavasthāpayan na cet sva-viśaye
 tad-bhāvo 'nyatra tad-buddhi-hetutvāt. para-
 tad-bhāvo nirdiṣṭa-guṇa-niścayād eva ity a-
 tad-bhāvo bhavati. tasya tena an-apakarṣaṇād
 tad-bhāvo bhāva eva ca bhāvitā | prasiddhe hetu-
 tad-bhāvo bhūmi-bīja-udaka-sāmagryām api kadācid
 tad-bhūta-bhinna-ātmatayā śeṣam a-kleśa-nir-
 tad-bhūta-bhedeṣv a-bhedena vartante. te 'pi
 tad-bhūtasya anyatva-a-vyatikramāt. idam eva
 tad-bheda-a-bhedau vā vastu-sattām vastu-bheda-a-
 tad-bheda-āśrayiṇī ca iyam bhāvānām bheda-
 tad-bheda-unnīta-bhedā sā dharmiṇo 'neka-rūpatā ||
 tad-bheda-darśana-āśrayatvāt. na a-vasṭu-dharmatā
 tad-bheda-pratyāyanāya kṛta-sanniveśaiḥ śabdais
 tad-bheda-prabhve saty api yathā-drṣṭa-viśeṣa-
 tad-bhedaṃ tathā adhyavasāyād a-tathābhūta-
 tad-bhedaḥ, kvacid ukṭi-sāmarthyābhyām, kvacid
 tad-bhedāt. yāvatyāś ca vyāvṛttayas tāvatyaḥ
 tad-bhede 'pi hy a-tad-rūpasya asya idam iti tat
 tad-bhede dhavala-ādi-vat | rūpa-ādi-van na
 tad-bhede bhidyamānānām samāna-ākāra-bhāsini ||124
 tad-bhede vastu-mātre tu sādhanē | tan-mātra-
 tad-bhede vastu-mātre tu sādhanē | tan-mātra-
 tad-bhogasya a-pratyakṣatvād asiddheḥ sato 'py
 tan matam || vastu-sattā-anubandhitvād vināśasya
 tan-mateḥ, punar icchā-parāvṛttāv anyatra apy
 tan mano-vijñānam. sarva-citta-caittānām ātma-
 tan mā bhūt svāpa-ādy-avasthāyām kasyacid abhāva-
 tan mā bhūd anya-pramāṇa-a-nivṛttau nivṛtṭiḥ.
 tan-mātra-a-sambhavaṃ tad-vyatirikta-apekṣām ca
 tan-mātra-anubandha eva sādhya-dharme gamakā
 tan-mātra-anubandha-siddhau kāraṇa-bhāva-
 tan-mātra-anubandhaḥ khyāpyate. sva-kāraṇād eva
 tan-mātra-anubandhaś ca. tato 'pi kasyacid bhāve
 tan-mātra-anubandhī pramāṇa-drṣṭas tad-bhāva-
 tan-mātra-anubandhī svabhāvo bhāvasya. tatra hi
 tan-mātra-anubandhī svabhāvo bhāvasya. tatra hi
 tan-mātra-anubandhena khyāpyate. yaḥ kṛtaka-
 tan-mātra-anubandhena tat-svabhāvatayā khyāpyate.
 tan-mātra-anubandho gamyate. hetu-bhāvo vā tasmin
 tan-mātra-anubandhau darśaniyāv uktau. tac ca
 tan-mātra-anubandhau darśaniyāv uktau. tac ca
 tan-mātra-anurodhiny eva na anya-āyatte, tad-
 tan-mātra-anurodhiny eva, na anya-āyatte, tad-
 tan-mātra-anuśaṅgiṇa eva pakṣa-doṣāḥ, pratyakṣa-
 tan-mātra-anvayena para-mata-apekṣam. pare hy
 tan-mātra-apoha-gocaram ||48|| yad rūpa-ādi-
 tan-mātra-apoha-gocaram, na vastu-svabhāva-
 tan-mātra-jijñāsāyām svabhāva eva tathā ucyate.
 tan-mātra-jijñāsor an-ākṣiptā akhilā aparā |
 tan-mātra-nibandhanatvād bheda-vyavahārasya.
 tan-mātra-prayojanatvāc chabda-prayogasya. iṣṭa-a

PV_02261 na jāyate | tayor eva hi sāmārthyam jātau
 V1_02208 iti cet, na, tasya sāmārthya-a-darśanāt.
 V3_06302 -lakṣaṇatvāc ca bhāvasya. tad-apāya-abhāvāt
 V2_06901 bhāva-abhāvābhyām kāryatām na atipatati,
 SV_05120 -sāmānya-bhāvinīm vaktum arhati. nityam
 SV_03317 -viśeṣya-bhāvo vā. gotvam asya śuklam iti.
 SV_09512 parāmṛṣṭa-tad-bhede vastu-mātre tu sādhanē |
 V3_07502 parāmṛṣṭa-tad-bhede vastu-mātre tu sādhanē |
 SV_09620 sādhyate. sādhanatve punar asyāḥ sāmānyena
 V3_08002 sādhyate. sādhanatve punar asyāḥ sāmānyena
 PV_04083 || sarvaiḥ pakṣasya bādhatas tasmāt
 V2_09906 sarveṣāṃ puruṣa-kriyā na vā kasyacit. tasmāt
 SV_01628 ity ayam eṣāṃ paraspara-vyāghātaḥ. tasmāt
 V3_05807 sādhyate. vyāptiś ca anyatra vyavahārasya
 PV_03155 ca anya-anapekṣiṇaḥ | geha yady api saṃyogas
 SV_17108 grahaṇam hi prasiddhim a-pramānayatas
 SV_15722 -utpatti-niyamāt. svabhāva-vṛttayo hi bhāvās
 HB_02813 bhāvaḥ. siddhe hi tayoḥ sādhyā-sādhanā-bhāve
 PV_02213 maitry-āder na atyantam doṣa-nigrahaḥ ||
 V2_08810 'pi, yathā tayor eva bija-kanda-udbhavayoḥ.
 NB_03120 san na upalabhyate na tat tatra asti.
 PV_04107 || virodha-udbhāvāna-prāyā parikṣā apy atra
 HB_02417 nanu vijātiyād api kiñcid bhavad dṛṣṭam
 NB_03131 - ye grāhya-vacanā na te rāga-ādimantaḥ.
 V1_00410 pravartamānasya a-vipralambha-artham.
 HB_03610 arhati, yad-bhāve 'pi yasya anyathā-bhāvaḥ,
 SV_11217 tathā dayā-dharmatā-ādi-yuktaḥ satya-vāk.
 PV_02045 sandhāne ko virodho 'ntya-cetaṣaḥ |
 SV_13108 kasmimścit saty atisāya-hānir utpattir vā.
 V3_05207 kasmimścit saty atisāya-hānir utpattir vā.
 SV_10815 anyatra avadhānasya eva ayuktatvāt.
 SV_15118 saty asyāḥ kāraṇe yogye sā bhavaty eva.
 VN_01513 -vac ca. tena aṅgulyaḥ prasāritā na muṣṭiḥ.
 SV_07918 -hetur na bhavati ity ekaṃ sāmānyam iṣṭam.
 SV_03121 nāma. na pratyakṣam kasyacin niścāyakam.
 PV_02011 -bhāva-abhāva-anuvṛttimat | sanniveśa-ādi
 V3_09602 -bhāva-abhāva-anuvṛttimat | sanniveśa-ādi
 V3_07411 dharmeṇa anyatra darśyate | tatra prasiddham
 SV_09509 dharmeṇa anyatra darśyate | tatra prasiddham
 VN_00714 hi bhāva-śaktir a-śaktir vā cintyeta, na ca
 PV_02140 || duḥkhasya śastaṃ nairātmya-dṛṣṭeś
 PV_03173 na etad vastuni yujyate || tasmā jāty-ādi-
 PV_03016 || nīla-ādy-a-pratighātān na jñānam
 PV_03396 agni-nirbhāsam dhiyam eva na pāvakaṃ ||
 SV_15116 ||286|| svalakṣaṇa-viśayā hi buddhir niyamena
 V3_03509 śabda-yogyatayā tām pratirundhāno bādhyate.
 PV_04113 pratirundhānaḥ śabda-yogyatayā tayā ||
 V2_05908 -grāhya-abhāvo 'sty eva. tasmā jñānam
 SP_00024 -svabhāvasya tad-vaikalya-virodhataḥ || iti
 V3_05709 eva tan-nimittatve 'py asaj-jñāna-śabdayos
 V1_00811 -kāla-bhāvitam abhilāpa-sāmānyam a-smaratas
 VN_06701 -nivṛtti-dharmatā-lakṣaṇam avahiyata iti. na
 SV_12416 ca kvacit puruṣeṣu dṛśyante. sarva-puruṣās
 SV_15016 -doṣa-upadhānād eva artheṣu jñāna-vibhramaḥ.
 SV_10013 na apy anya-kriyāyām tasya kiñcid iti. tad-a-
 V2_08215 tan-nāśano na anya-kārī. tena ayam tad-a-
 SV_09701 na hi prakāśatayā prakāśayan pradīpas
 V2_07506 na hi prakāśatayā prakāśayan pradīpas
 V1_02306 prajñā-ādi-vat. cetanaś ca api vedyatvād a-
 PV_03083 -adhyavasāyāc ca tayos tad-rūpa-śūnyayoḥ |
 V2_04708 tad-rūpa-śūnyāyās tad-rūpa-adhyavasāyataḥ |
 V3_13312 eva dṛṣṭāntaḥ sādhanā-avayavaḥ syāt, tadā
 V2_04707 a-vañcanam ||3|| tasyās tad-rūpa-śūnyāyās
 PV_03083 tad-abhāsa-śūnyayor apy a-vañcanam ||
 PV_03048 anveti vibhāgataḥ || kathañcid api vijñāne
 tan-mātra-bhāvataḥ || te cetane svayaṃ karma ity
 tan-mātra-bhāvino 'nya-hetutva-kalpanāyām
 tan-mātra-bhāvino nityam bhāva-prasaṅgāt.
 tan-mātra-lakṣaṇatvād anyeṣv apy asyāḥ, tad-
 tan-mātra-vijñāne vyakty-ajñāna-prasaṅgataḥ | (100
 tan-mātra-viśeṣeṇa buddhes tad-āśraya-bhūtāyā
 tan-mātra-vyāpinaḥ sādhyasya anvayo na vihanyate |
 tan-mātra-vyāpinaḥ sādhyasya anvayo na vihanyate |
 tan-mātra-vyāpini vastu-dharme siddha-sattāke
 tan-mātra-vyāpini vastu-dharme siddha-sattāke
 tan-mātra-saṅginaḥ | pakṣa-doṣā matā na anye
 tan-mātra-sambaddhaḥ svabhāvo bhāvam eva vā |
 tan-mātra-sambandhaḥ svabhāvo bhāvam eva vā |
 tan-mātra-siddhyā, viśeṣa-abhāvāt. siddhena
 tan-mālā kiṃ nu tad bhavet || jātiś ced geha eko
 tan-mukhena pratitiḥ, nyāyāt prāpti-pratiśedhāt.
 tan-mukhena prasaṅgam arhanti. na puruṣa-icchā-
 tan-mukhena viśaya-viśayi-bhāvaḥ syāt. sa eva
 tan-mūlās ca malāḥ sarve sa ca sat-kāya-darśanam |
 tad yato yādṛṣam dṛṣṭam, tatas tādṛṣam anumiyate.
 tad yathā - kvacid a-vidyamāno ghaṭaḥ. na
 tad-yathā | a-dharma-mūlam rāga-ādi snānam ca a-
 tad yathā gomaya-ādeḥ śālūka-ādiḥ. na vijātiyād
 tad yathā gautama-ādayo dharmā-śāstrāṇām
 tad yathā-dṛṣṭa-sādharmyāt tathā prasādhitam na
 tad yathā pakṣa-dharmatvam sapakṣe ca bhāva iti.
 tad yathā vacanasya puruṣa-āśrayān mithyā-arthatā
 tad yad apy arhataś cittam a-sandhānam kuto matam
 tad yadi teṣāṃ jñāna-jananaḥ svabhāvaḥ, sarvasya
 tad yadi teṣāṃ jñāna-jananaḥ svabhāvaḥ, sarvasya
 tad yadi na parikṣāyām viśamvāda-bhāk
 tad yadi nityānām padārthānām svalakṣaṇe kasyacij
 tad yadi prāg asad eva kāraṇe kāryam bhavet, kiṃ
 tad yadi bhinnam api karma-a-bhinnam pratyayaṃ
 tad yam api gṛhṇāti tan na niścayena, kiṃ tarhi
 tad yuktaṃ tasmād yad anumiyate || vastu-bhede
 tad yuktaṃ tasmād yad anumiyate ||69|| vastu-
 tad-yuktaṃ dharminam gamayisyati || iti. tasmān
 tad-yuktaṃ dharminam gamayisyati || tasmān na
 tad yuktaṃ. puruṣais teṣāṃ niyoge yathā-iṣṭam
 tad yuktito 'pi vā | punar āvṛttir ity uktau
 tad-yogā na arthe teṣu ca na śrutiḥ | saṃyojyate
 tad-yogyā-deśakaiḥ | a-jñātasya svayaṃ jñānān
 tad-yogyā-vāsanā-garbha eva dhūma-avabhāsinīm |
 tad-yogyatā-upasthāpana-anuvīdhāyini iti tasmin
 tad-yogyatā-balād eva vastuto ghaṭito 'syām
 tad-yogyatā-balād eva vastuto ghaṭito dhvaniḥ |
 tad-yogyatā vā asya sattā, tad-vyatireko
 tad-yogyatā-vācyaḥ svabhāvo 'sya nirucyatām |
 tad-yogyatā, sāsnā-ādi-siddhāv iva go-vyavahārah.
 tad-yojanā sambhavati, śabda-antara iva. na ca
 tad-rahita-sukha-ādi-svabhāvātā vyakta-lakṣaṇa-
 tad-rahitā ity api tat-sambhava-virodha-abhāvād a-
 tad-rahitānām api pradīpa-ādinām nīla-utpala-ādiṣu
 tad-rūpa-a-karaṇāc ca akiñcitkaro na apekṣyata
 tad-rūpa-a-karaṇād akiñcitkaro na apekṣyate.
 tad-rūpa-a-pratīpattau svām arthakriyām karoti.
 tad-rūpa-a-pratīpattau svām arthakriyām karoti.
 tad-rūpa-a-pravedanāt | (24ab) cetanaś ca ete
 tad-rūpa-a-vañcakatve 'pi kṛtā bhrānti-
 tad-rūpa-a-vañcakatve 'pi kṛtā bhrānti-
 tad-rūpa-a-sparśane ca syād a-sambandhād
 tad-rūpa-adhyavasāyataḥ | tad-rūpa-a-vañcakatve
 tad-rūpa-adhyavasāyāc ca tayos tad-rūpa-śūnyayoḥ |
 tad-rūpa-an-avabhāsatāḥ | yadi nāma indriyāṇām

V1_00512 vyabhicāra-darśanād an-āśvāsa iti cet, na,
SV_05413 nir-viṣayatve 'pi tad-anukārī pratibhāsas
VN_01019 yena anumānād asya upalabdhiḥ syāt. na ca
SV_09003 syād dadhi. tad anayor ekasya api kasyacit
PV_03169 dhiyo 'bhedād darśana-abhyāsa-nirmitaḥ ||
SV_13905 -rūpa-hāny-upajanana-lakṣaṇatvāt. atha
PV_03393 yā api kāraka-jñāpaka-sthitiḥ || sā api
V2_04905 liṅgād anyataḥ svalakṣaṇasya ity āha – a-
PV_03354 mṛc-chakala-ādayaḥ | anyathā eva avabhāsante
V1_03808 mṛc-chakala-ādayaḥ | anyathā eva avabhāsante
V1_02505 na caitanyād anya-atīṣayavati buddhiḥ.
PV_03083 a-vañcanam || tad-rūpa-adhyavasāyāc ca tayos
V2_04707 -ābhāsa-sūnyayor apy a-vañcanam ||3|| tasyās
PV_03431 tal-loke syān nibandhanam || svabhāva-bhūta-
SV_14112 etad-vikalpa-an-atikramāt. a-tad-rūpeṣu
SV_06626 kaścit sāṅketikīm śrutim | kuryād ṛte 'pi
V1_02605 'yaṃ na vivecayaty ayo-golakam iva vahneḥ,
V1_02114 'py ālambran tad-rūpa-hetu-jās tad-rūpā a-
PV_03251 iti kecana || tad-a-tad-rūpiṇo bhāvās tad-a-
V1_02111 eke. teṣāṃ api tad-a-tad-rūpiṇo bhāvās tad-a-
V1_02114 hetu-prakṛtim eva te 'py ālambran
PV_03248 'py anukurvad udeti yat | tat tena arpita-
SV_14718 ca dr̥śyasya abhāvāt. adr̥śyatve 'pi na
SV_11821 -bheda-nibandhanatvād vyavasthā-antarasya
PV_03359 a-bhedam vyavasyati || bhāvā yena nirūpyante
V1_03902 vyavasyati ||49|| bhāvā yena nirūpyante
SV_15414 -ātmā, tat-svāntarya-lakṣaṇatvād ātmanaḥ.
PV_02166 kariṇām śatam | yad rūpaṃ dr̥śyatām yātam
HB_03910 -rūpaṃ liṅgaṃ vaḥ saṃvādakam arthasya iti.
SV_06404 bhedaś ced rūpaṃ syāt. tad-rūpaṃ vā syād a-
SV_06403 rūpaṃ hi paramārthaḥ. bhedaś ced rūpaṃ syāt.
SV_08312 'pi janakaḥ syāt. yasmān na apaity a-bhinnaṃ
SV_04518 bahu-bhedānām tatra ekasminn ayogataḥ ||90||
PV_03478 prakāśe rūpa-saṅkramāt | sa ca prakāśas
SV_02504 aneka-sambandhe 'pi na tat teṣāṃ sāmānyam a-
SV_12122 samunnīyante. hetu-rūpa-nivṛttāv api
PV_03400 asti tad-ābhatā || artha-āśrayeṇa udbhavatas
SV_14714 tad-gatau niyamena tat-pratibhāsanāt tad a-
SV_13701 sā hi sattā-siddhir yā asiddhi-pūrvikā. nanu
V1_00710 ||4|| tad dhy artha-sāmarthyena utpadyamānaṃ
PV_03426 -ābhāsasya tadā saṃvedana-ikṣaṇāt || dhiyā
HB_03009 tat-pariccheda eva na syāt, tad-a-
V2_08011 vā kṛtakasya anityatā-sāadhanād a-doṣaḥ, a-
PV_03312 akṣāṇām asti na idṛśam | tad-bhede 'pi hy a-
SV_11915 kramasya an-artha-antaratvena a-bhedakatvāt.
VN_01611 eva tad-arthakriyā-ādi-bhāve ghaṭatvāt,
V1_02102 saṃsṛjati, tathā-vṛtter ātmani virodhāt,
V1_02114 eva te 'py ālambran tad-rūpa-hetu-jās
V1_02114 -rūpa-hetu-jās tad-rūpā a-tad-rūpa-hetu-jā a-
PV_04254 dravatā katham | a-bhinna ity ucyate buddhes
PV_03251 āśrayiṇā vedyā vijñānena iti kecana || tad-a-
V1_02111 jñānena saṃvedyanta ity eke. teṣāṃ api tad-a-
SV_12720 'vayavāḥ pṛthak prakṛtyā yady an-arthakāḥ. a-
PV_03481 na tayā matā | svayaṃ prakāśanād arthas
SV_14112 -svabhāvasya etad-vikalpa-an-atikramāt. a-
PV_03401 'pi bhidā bhavet || tathā hy āśritya pitaraṃ
SV_08607 iti ko 'tra virodhaḥ. eka-rūpa-vikalas
VN_00508 iti vyāptiḥ, kasyacid asato 'bhyupagame
V3_04110 ced bhaven madhya-avasthā-vad upalabhyeta.
V3_10212 sāmārthya-viṣayaḥ pakṣa ucyate. tena
V3_03610 dvayor api prāmānya-a-viśeṣāt. ekasya
HB_03814 pravartate. tatra yad asya ātma-rūpaṃ
SV_15001 apy a-sāmarthyē vastv eva na syāt. tathā hi
HB_00412 eva. a-kṣaṇikatve 'rthakriyā-virodhāt
V1_00409 pravṛttau saṃvādam viśaṃvādam ca upalabhya
tad-rūpa-an-upalakṣaṇāt. svabhāva-pratibandho hi
tad-rūpa-anubhava-āhita-vāsanā-utpatter ātma-
tad-rūpa-anyathā-bhāvam antareṇa a-pratyakṣatā
tad-rūpa-abhāvasya abhāvāt, svarūpasya vā a-tad-
tad-rūpa-āropa-gatyā anya-vyāvṛtta-adhigateḥ
tad-rūpa-āvaraṇānām ca vyaktis te vigamo yadi |
tad-rūpa-nirbhāsas tathā-niyata-saṅgamāḥ |
tad-rūpa-parāvṛtta-vastu-mātra-prasāadhanāt |
tad-rūpa-rahitā api || tathā eva a-darśanāt teṣāṃ
tad-rūpa-rahitā api ||45|| tathā eva a-darśanāt
tad-rūpa-vyatirekeṇa buddher an-upalakṣaṇāt ||24||
tad-rūpa-sūnyayoḥ | tad-rūpa-a-vañcakatve 'pi
tad-rūpa-sūnyāyās tad-rūpa-adhyavasāyataḥ | tad-
tad-rūpa-saṃvid āropa-viplavāt | nīla-āder
tad-rūpa-samāropa-pratibhāsinyā buddher ayaṃ
tad-rūpa-sāmānyād vyatirekiṇaḥ ||142|| yo 'pi
tad-rūpa-sparśa-adhyavasāyāt. bheda-a-bheda-
tad-rūpa-hetu-jā a-tad-rūpāḥ, yathā śāli-bīja-
tad-rūpa-hetu-jāḥ | tat sukha-ādi kim ajñānaṃ
tad-rūpa-hetu-jāḥ | tat sukha-ādi kim ajñānaṃ
tad-rūpa-hetu-jās tad-rūpā a-tad-rūpa-hetu-jā a-
tad-rūpaṃ gr̥hītam iti ca ucyate || a-śakya-samayo
tad-rūpaṃ jñānaṃ iti kasya kim āyattā pratipattiḥ.
tad-rūpaṃ tad eva syāt. dharma-bhedas tu syāt
tad-rūpaṃ na asti tattvataḥ | yasmād ekam anekaṃ
tad-rūpaṃ na asti tattvataḥ | yasmād ekam anekaṃ
tad rūpaṃ nairātmyaṃ na ātma-nivṛtti-mātram.
tad rūpaṃ prān na dr̥śyate || śatadhā viprakīrṇe
tad rūpaṃ ye na vidanti na teṣāṃ tataḥ pravṛttir
tad-rūpaṃ vā. tādrūpye tad eva iti na anyas tato
tad-rūpaṃ vā syād a-tad-rūpaṃ vā. tādrūpye tad
tad-rūpaṃ viśeṣāḥ khalv apāyinaḥ | (165ab) na hi
tad-rūpaṃ sarvato bhinnaṃ tathā tat-pratipādikā |
tad-rūpaḥ svayaṃ eva prakāśate || tathā-
tad-rūpatvāt, dvitva-ādi-samyoga-kārya-dravyeṣv
tad-rūpaṃ a-nivṛttaṃ kārya-dharma-vyatikramān na
tad-rūpaṃ anukurvataḥ | tasya kenacid aṃśena
tad-rūpaṃ apy a-vācyaṃ iti. na, tasya niḥ-
tad rūpaṃ asiddham eva yat tathābhūta-vijñāna-a-
tad-rūpaṃ eva anukuryāt. na hy arthe śabdāḥ santi
tad-rūpayā jñāne niruddhe 'nubhavaḥ kutaḥ | svam
tad-rūpayor a-vivekāḍ iti. ya eṣa kasyacid
tad-rūpasya a-pramānatayā asiddher anvaya-vidhāna
tad-rūpasya asya idam iti tat kutaḥ || etena
tad-rūpasya krama-antare 'py a-viśeṣāt tulyā syāt
tad-rūpasya ca prāg asattvāt, katham ghaṭo 'sti.
tad-rūpasya prāg a-darśanād abhilāpa-ābhoge ca
tad-rūpā a-tad-rūpa-hetu-jā a-tad-rūpāḥ, yathā
tad-rūpāḥ, yathā śāli-bīja-ādibhyas tat-prasavās
tad-rūpāyā a-bhedataḥ || tadvad bhede 'pi dahano
tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ | tat-
tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ | tat
tad-rūpe ca tādrūpyaṃ kalpitaṃ siṃhata-ādi-vat ||2
tad-rūpeṇa prakāśate || yathā pradīpayor dipa-
tad-rūpeṣu tad-rūpa-samāropa-pratibhāsinyā
tad-rūpo 'pi sutaḥ pituḥ | bhedaṃ kenacid aṃśena
tad-rūpo na syāt, na a-tat-kāryaḥ. tena eva ca
tal-lakṣaṇa-a-viśeṣāt; na hy evaṃ-vidhasya
tal-lakṣaṇa-tyāga eva hi tasya vināśaḥ, aparā-
tal-lakṣaṇa-mukhena āyāto dharmo na pratyāyana-
tal-lakṣaṇa-yoge 'pi pratidvandvi-darśanāt
tal lakṣaṇaṃ na para-rūpaṃ, pratipatti-janmany
tal-lakṣaṇaṃ vastv iti vaksyāmaḥ. tasya ca vināśa
tal-lakṣaṇaṃ vastutvaṃ hiyata iti. kārya-hetau
tal-lakṣaṇaṃ vyāptyā kathayed yathā-upadeśam

HB_03702	hy a-niścita-ātmanah pratipādaka-dharmasya	tal-lakṣaṇatvaṃ sandigdha-pakṣa-dharmatva-vat, na
HB_03816	evaṃ hi prameya-puruṣa-ādinām api	tal-lakṣaṇatvaṃ syāt, na hi teṣv apy asatsu
V3_11008	na, parārthasya eva phalātvena iṣṭatvāt,	tal-lakṣaṇatvāc ca phalasya. vaktary ātmani rāga-
V3_06303	apekṣāyā viśeṣa-pratilambha-lakṣaṇatvāt,	tal-lakṣaṇatvāc ca bhāvasya abhāvo na syāt.
V3_10110	-vyāvṛtti-rūpaṃ kathaṃ sādhanam, a-niścita-	tal-lakṣaṇatvāt. tena eva niścayaḥ kriyata iti
V3_09404	paryanuyojyaḥ. san vā na ghaṭo bhāvikaḥ, a-	tal-lakṣaṇatvāt. vastv ekam eva avasthā-antara-
SV_01416	na, yathokte '-sambhavāt, sambhavināś ca a-	tal-lakṣaṇatvāt. viruddhāvvyabhicāry a-vacanam iti
V3_10311	a-rūpānām kutaḥ. bhāve vā na asantaḥ syuḥ,	tal-lakṣaṇatvāt sattvasya. kevalaṃ vikalpa-
HB_03815	-rūpaṃ, pratipatti-janmany upayoga-mātrāt	tal-lakṣaṇatve 'tiprasaṅgāt. evaṃ hi prameya-
SV_02202	-dharma-anuvṛttitaḥ | (34ab) yeṣāṃ upalambhe	tal-lakṣaṇam anupalabdhaṃ yad upalabhyate. tatra
V2_08506	hetumattā-vyatikramāt ||57|| yeṣāṃ upalambhe	tal-lakṣaṇam anupalabdhaṃ yad upalabhyate, tatra
V3_07901	-prasaṅgāt. lakṣaṇa-yukte bādhā-sambhave	tal-lakṣaṇam eva dūṣitaṃ syād ity uktam. a-
SV_01413	| (20ab) lakṣaṇa-yukte bādhā-sambhave	tal-lakṣaṇam eva dūṣitaṃ syād iti sarvatra an-
V2_09704	sambhāvvyeta. lakṣaṇa-yukte bādhā-sambhave	tal-lakṣaṇam eva dūṣitaṃ syād iti sarvatra an-
SV_15828	na brūmaḥ śabda eva iti. śabdas tv avāśyaṃ	tal-lakṣaṇas tasya lakṣaṇa-antara-abhāvāt. tatra
V3_03708	jñāna-grahaṇāc ca. ukta-lakṣaṇe 'numāne	tal-lakṣaṇasya pratiyogino '-sambhavād a-sambhavo
HB_03809	vihita-lakṣaṇayoḥ kārya-svabhāvayos	tal-lakṣaṇasya pratihetor a-sambhavād a-lakṣaṇam
HB_03411	saty eva sādhyā-dharme bhāvaḥ. kathaṃ ca sa	tal-lakṣaṇo dharmiṇi hetuḥ syān na ca atra sādhyā
HB_03706	-pratipakṣaḥ sva-sādhyam niścāyayati ity a-	tal-lakṣaṇo na hetuḥ syāt. tathā ca eka-saṅkhyā-
SV_03025	hy atra viśeṣaḥ śabdā vā enam upalakṣayeyus	tal-lakṣitā vā upādhayaḥ. sa tāvat tadānīm
PV_03256	na bhāseta tat-saṃvittih krama-grahe |	tal-lāghavāc cet tat-tulyam ity a-saṃvedanaṃ na
V2_06309	sambhāvvyate, antya-kṣaṇo '-pratibandhaḥ.	tal-liṅga-darśanāt sambandha-smṛtyapekṣiṇo
PV_04198	a-kṛti-virodhataḥ | kādācitka-phalaṃ siddhaṃ	tal-liṅgaṃ jñānam iḍṛśam || etena eva prasiddho
V3_05411	a-kṛti-virodhataḥ | kādācitka-phalaṃ siddhaṃ	tal-liṅgaṃ jñānam iḍṛśam ||36|| iti saṅgraha-
V2_04505	pravṛtti-bhedāt. artho hi liṅginam gamayati,	tal-liṅgaṃ śabda iti. na, lakṣaṇa-antarasya a-
HB_02912	-pratipattāv eva siddhaḥ. kasya idānīm	tal-liṅgam. anvaya-anugamanaṃ ca nirarthakam.
PV_03472	vyasta-sambhavaḥ | yad evam a-pratitaṃ	tal-liṅgam ity atilaukikam || vidyamāne 'pi liṅge
V3_06508	||52|| pramāṇam vā yadi tattve bādhakaṃ syāt	tal-liṅgena api virodhaḥ, yathā sa-apekṣa-dhruva-
PV_03430	sārūpya-kāraṇaḥ | kriyā-karma-vyavasthāyās	tal-loke syān nibandhanam || svabhāva-bhūta-tad-
PV_03073	kathaṃ || a-prāmāṇye ca sāmānya-buddhes	tal-lopa āgataḥ | pretya-bhāva-vad akṣaiś cet
SV_17509	vacanasya kathañcit saṃvādena a-viśiṣṭasya	tad-vacana-rāśes tathābhāve na kaścit puruṣo 'n-
V3_03001	-darśana-pravṛtta-vāg-abhimata āptaḥ.	tad-vacanam na antareṇa artha-tathābhāvam
V3_03407	'pi tulya iti kathaṃ pakṣa-doṣaḥ. na vai	tad-vacanād a-niścaya-utpatter duṣṭa-vacanaḥ, kiṃ
SV_11518	āśrayaḥ. jāter vācyatvād a-doṣa iti cet. na,	tad-vacane prayojana-abhāvād iti nirloṭhitam etat.
VN_03715	-uktyā drṣṭānta-ābhāsa-uktir vyāpyā,	tad-vacanena gamyamānasya tasmāt sādhana-antara-
SV_01812	drṣṭānta ucyate, so 'rthaḥ siddha iti kiṃ	tad-vacanena tadā. tat-pradarśane 'pi kiṃ
V3_01003	avasthitam, tatra ca smṛti-samādhānam	tad-vacasi iti tad eva sādhanam. a-khyāpīte
PV_04020	rūpeṣu saṃsthitam | tatra smṛti-samādhānam	tad-vacasy eva saṃsthitam || a-khyāpīte hi viśaye
PV_03048	| yadi nāma indriyāṇām syād draṣṭā bhāseta	tad-vapuḥ || rūpavattvān na jātīnām kevalānām a-
PV_03135	ced balavān mataḥ | anyatra api samānam	tad varṇayor vā sakṛc-chrutiḥ || sakṛt-saṅgata-
SV_16107	krama ity ucyate. anyad eva tato rūpaṃ	tad varṇānām padaṃ padam | karṭṭ-saṃskāro
PV_04119	sad-asattā-anurodhinaḥ | bhinnasya a-	tad-vaśā vṛttis tad icchā-jā iti sūcitam ||
PV_03308	-vyāpāram iva ābhāti vyāpāreṇa sva-karmaṇi |	tad-vaśāt tad-vyavasthānād a-kāraṇam api svayam ||
V1_03209	-vyāpāram iva ābhāti vyāpāreṇa sva-karmaṇi |	tad-vaśāt tad-vyavasthānād a-kāraṇam api svayam ||
SV_17001	vṛtti. te ca atyakṣe na abhimate. tat kathaṃ	tad-vaśāt pratītiḥ. na ca vacana-vṛtter eva a-
NB_01021	-rūpatvāt. artha-sārūpyam asya pramāṇam.	tad-vaśād artha-pratīti-siddher iti. anumānam
SV_03611	vikalpa-prabodha-hetūnām pravṛtti-cintā.	tad-vaśād vastu-vyavasthāpanam ca kevalaṃ jāḍya-
V3_09205	eva iti cet, icchātaḥ śabdāḥ pravartante. na	tad-vaśād vastu-sthitiḥ, atiprasaṅgāt. tasmāc
SV_10006	na prak, darśane 'pi pāṭava-abhāvād iti	tad-vaśena paścād vyavasthāpyate, vikāra-
V2_08208	na prak, darśane 'pi pāṭava-abhāvād iti	tad-vaśena paścād vyavasthāpyate, vikāra-
V3_03902	vastuni siddhaṃ śāśiny apy a-nivāryam eva.	tad-vastv-abhāve śāśini nivāraṇe 'pi na kaścīd
PV_04124	vastuni siddhasya śāśiny apy a-nivāraṇam |	tad-vastv-abhāve śāśini vāraṇe 'pi na duṣyati ||
PV_03041	kathaṃ bhavet | rūpaṃ dvi-rūpatāyām vā	tad vastv ekam kathaṃ bhavet || tābhyām tad-anyad
PV_03452	tad-a-grahe || na grhyata iti proktaṃ na ca	tad-vastu kiñcana | tasmād artha-avabhāso 'sau na
V3_00402	viśeṣebhyo 'paraṃ pratipatty-aṅgam asti iti.	tad vastutaḥ siddha-lakṣaṇam asiddhaṃ kim ātmanah.
V3_03902	-siddha-abhyupagame śāśiny apy a-nivāraṇāt.	tad vastuni siddhaṃ śāśiny apy a-nivāryam eva.
SV_06706	ekam asti ity eva lokena śabdo niveśanīyaḥ,	tad vā ekam enām śrutim vastu-śaktyā eva
VN_04907	pratiññā-ādinām anyatamo 'vayavo na bhavati,	tad vākyam hīnam sādhana-abhāve sādhyā-asiddheḥ.
SV_03510	'n-artha-antara-abhidhānāt. na api sa eva,	tad-vācinām iva dharma-vācinām api vyavaccheda-
VN_00415	kārya-hetāv api sādhana-aṅga-a-vacanam	tad-vādinah parājaya-sthānam, a-samarthite tasmin
VN_00315	tasya a-samarthanam sādhana-aṅga-a-vacanam	tad-vādinah parājaya-sthānam ārabdha-artha-a-
VN_01702	aṅgasya a-samarthanam sādhana-aṅga-a-vacanam	tad vādino nīgrahasthānam, a-samarthane tasmin
SV_03207	-bhakṣya-vikalpāḥ. tatra buddhi-pāṭavam	tad-vāsanā-abhyāsaḥ prakaraṇam ity-ādayo
SV_10526	ātmāsāt kurvanti. vaktuḥ śrotuś ca	tad-vikalpa-bhājaḥ, yathā-pratibhāsi-vastu-
V3_06801	ātmāsāt kurvanti. vaktuḥ śrotuś ca	tad-vikalpa-bhājaḥ, yathā-pratibhāsi-vastu-

SV_03821	-sādhyā-sādhanatayā anyā-vivekinām bhāvānām	tad-vikalpa-vāsanāyās ca prakṛtir yad evam eṣā
PV_03497	| bheda-a-lakṣaṇa-vibhāntam smaraṇam	tad-vikalpakam || tasya spaṣṭa-avabhāsitvam jalpa
V3_01604	taj-jñāna-vat, tad-artha-a-pratipatteḥ,	tad-vikāra-an-anukārāt, tad-abhāve bhāvāc ca.
PV_03429	sarva-sadrśānām parasparam | buddhiḥ sa-rūpā	tad-vic cen na idānīm vit sarūpikā || svayam so
SV_15407	dhetur an-anvayo nāma, eka-vyavacchedasya	tad-vijātiya-siddhi-nāntarīyakatvāt. anitya-nir-
SV_06028	ādarśya vikalpa-vijñāne vyavasthitas	tad-vijñāna-hetūn bhedenā pratipadyeta ity uktim
SV_05718	saṅketāḥ (110d) api	tad-vid-arthikaḥ ||110|| eva yuktaḥ. yo 'yam
V2_04506	yat kvacid dr̥ṣṭam, tasya yatra pratibandhas	tad-vidas tasya tad-gamakam tatra iti vastu-gatiḥ.
PV_03536	| dvir dvir ekam ca bhāseta bhāsanād ātma-	tad-vidoḥ || viśaya-antara-sañcāre yady antyam na
PV_02167	na dr̥śyate || śatadhā viprakīrṇe 'pi hetau	tad vidyate katham | rāga-ādy-a-niyamo 'pūrva-
PV_03436	bhāvet || na anubhūto 'nubhava ity artha-vat	tad-viniścayaḥ | tasmād a-doṣa iti cen na arthe
PV_02134	na iti paśyati | phalasya hetor hāna-arthaḥ	tad-vipakṣam parikṣate || sādhyate tad-vipakṣo
V2_07210	-deśa-avisamvādanam apy āgama-lakṣaṇam āhuḥ.	tad vipakṣe 'darśana-mātrād avyabhicāra-asiddhyā
PV_02135	-arthaḥ tad-vipakṣam parikṣate || sādhyate	tad-vipakṣo 'pi heto rūpa-avabodhataḥ | ātma-
V3_10214	-bhāvi ity an-aṅgam. yat tarhi idam itara-	tad-viparīta-vinirmuktatvād iti. na tatra eṣa
V3_10301	tatra eṣa doṣaḥ, itara-grahaṇāt. kevalo hi	tad-viparīta-virahaḥ sādhyā-dharmaḥ syāt, na
V2_04907	||8|| yat-prayojanā hy arthā jñātum iṣṭāḥ,	tad-viparyaya-vyatirekiṇo 'rtha-mātrasya
V3_11307	sādhyatā-a-viśeṣo darśitaḥ. tata eva	tad-viparyaya-sādhano viruddho 'py eka eva.
VN_00815	sattā-bheda-a-bheda-vyavahāro vā. ata eva na	tad-viparyayād viparyayaḥ. arthakriyātas tu sattā
VN_00522	kutaścit sad-vyavahāraḥ. asad-vyavahāras tu	tad-viparyaye 'naikāntikaḥ, viprakṛṣṭe 'rthe
SV_10813	-upadeśa-vat, kāka-danta-parikṣā-vac ca.	tad viparyayeṇa upasamhāra-vac chakya-upāyam
V2_06513	ānantarya-abhāvād a-tat-phala-sādharmyāt	tad-viparyāsa eṣaḥ. vyavahitānām api hi hetoḥ
V3_01302	'pi na syāt, tasya sādhyā-vipakṣa eva vṛtṭyā	tad-viparyāsana-lakṣaṇatvāt. yathokte tu dharmā-
VN_02312	vādino dharmāḥ, śāstra-upagamāt sādhyā iti	tad-viparyāsena virodha-udbhāvanam. na asty ātmā
SV_00108	-an-artha-vivecanasya anumāna-āśrayatvāt	tad-vipratipattes tad-vyavasthāpanāya āha -
SV_00308	eva prāmānyam, tad-abhāve bhāvinas	tad-vipralambhāt. avyabhicāras ca anyasya ko
PV_03278	|| a-bhinna-vedanasya aikye yan na evam	tad-vibheda-vat | sidhyed a-sādhanatve 'sya na
V1_02610	a-bhinna-vedanasya aikye yan na evam	tad-vibheda-vat | sidhyed a-sādhanatve 'sya na
PV_04005	pramāṇena sa siddhaḥ katham āgamaḥ ||	tad-viruddha-abhyupagamas tena eva ca katham
PV_03090	sā a-vācyo niṣedhas tena sarvathā || etena	tad-viruddha-artha-kārya-uktir upavarṇitā |
PV_02271	soḍaśa-ākārān āropya paritṛṣyati | tatra eva	tad-viruddha-artha-tattva-ākāra-anurodhinī ||
V2_10110	sva-ātmanās ca anupalabdhir iti sa tat-	tad-viruddha-ādy-a-gati-gati-prayoga-bhedenā aneka
SV_02008	apy ukta-anupalabdhir anekadhā | tat	tad-viruddha-ādy-a-gati-gati-bheda-prayogataḥ ||30
SV_02011	ca anupalabdhir iti. sa prayoga-vāseṇa tat-	tad-viruddha-ādy-a-gati-gati-bheda-prayogato
VN_01625	kāraṇasya nivṛtti-prasādhanam samarthanam.	tad-viruddha-upalabdhiṣv api dvayor viruddhayor
SV_10414	ca bhāvasya bhāve tad-bhāva-bādhanāt |	tad-viruddha-upalabdhou syād asattāyā viniścayaḥ |
V2_06108	svabhāva-anupalambha eva uktaḥ. tathā	tad-viruddha-upalambhaḥ, yathā - na iha a-
SV_00615	-dahana-viśeṣatvāt. etena tat kāryād api	tad-viruddha-kārya-abhāva-gatir uktā veditavyā,
V2_06402	apy abhāva iti. etena tat-kāryād api	tad-viruddha-kārya-abhāva-gatir uktā veditavyā,
SV_02012	prayogato 'neka-prakāra uktaḥ. tasya a-gatyā	tad-viruddha-gatyā viruddha-kārya-gatyā ity-ādi-
SV_00611	tat-kāraṇa-upalabdhyā kim na sidhyati.	tad-viruddha-nimittasya yā upalabdhiḥ prayujyate |
SV_00617	pradeśo dhūmāt. iyaṃ ca hetv-asiddhyā eva	tad-viruddha-siddhiḥ prāg eva nirdiṣṭā iti iyaṃ
V2_06404	dhūmād iti. iyaṃ ca hetv-asiddhyā eva	tad-viruddha-siddhiḥ prāg eva nirdiṣṭā iti iyaṃ
VN_03003	sva-siddhena gotva-ādinā vyabhicārayati,	tad viruddham uttaram veditavyam. sva-pakṣa-
NB_02009	sapakṣaḥ. na sapakṣo 'sapakṣaḥ. tato 'nyas	tad-viruddhas tad-abhāvas ca iti. tri-rūpāni ca
V2_06210	anupalabdhou dr̥śya-ātmanām eva teṣām	tad-viruddhānām ca sannihita-anyā-upalambha-
SV_00608	anupalabdhou dr̥śya-ātmanām eva teṣām	tad-viruddhānām ca siddhir asiddhiś ca veditavyā,
PV_03264	kena upādāna-kāraṇam | ādhipatyam tu kurvīta	tad-viruddhe 'pi dr̥śyate || akṣṇor yathā eka
PV_02232	-viśa-anna-vat || viśiṣṭa-sukha-saṅgāt syāt	tad-viruddhe virāgitā | kiñcit parityajet
VN_03505	-āśraye 'pi virodhe bādhyamāna-vivakṣayā	tad-virodha-vyavasthāpanāt. yad apy uktam etena
VN_03213	adhikṛtya sarvam pṛthag iti brūyāt. etena	tad-virodhaḥ pratyuktaḥ. dr̥ṣṭānta-upadarśanam ca
PV_02214	anyad ayuktimat | vyākhyeyo 'tra virodho yas	tad-virodhāc ca tanmayaiḥ || virodhaḥ śūnyatā-
SV_16309	punaḥ siddheḥ. na ca eka-rūpāt karmaṇaḥ sa	tad-virodhī dharmo yukto 'dharmas ca. katham
PV_04051	sa hi kālāḥ syāt tadā śāstreṇa bādhanam ||	tad-virodhena cintāyās tat siddha-artheṣv
V3_02108	hi kālāḥ syāt tadā śāstreṇa bādhanam ||11||	tad-virodhena cintāyās tat-siddha-artheṣv
V3_04408	ca, a-tattva-lakṣaṇatvād a-sapakṣasya.	tad vivakṣite pratiyogini ca tulyam. vyatireka-
PV_04233	tad-bhājām iva anyeṣām upekṣakam || niṣedhe	tad-viviktaṃ ca tad anyeṣām apekṣakam |
V2_05513	-bhājām iva anyeṣām upekṣakam ||24|| niṣedhe	tad-viviktaṃ ca tad-anyeṣām apekṣakam |
PV_03449	-ādi-bhedā buddhaya eva tāḥ || pratyakṣas	tad-viviktaṃ ca na anyat kiñcid vibhāvayate | yat
SV_02721	kutaḥ. viparyāsāt. sa ca tam pradeśam	tad-viviktēna rūpeṇa niścinvann agni-sattā-
SV_02819	-viveke 'sya pravṛttir iti gamyate ||49||	tad-viveka eva ca anyā-apohaḥ. tasmāt tad api tan
VN_00802	astu, pratyakṣasya sato 'rūpa-ādi-rūpasya	tad-vivekena buddhou svarūpeṇa pratibhāseṇa kim
SV_06008	anubhavatas tato 'nyad iti yathā-anubhavam	tad-vivecano vaidharmya-niścaya utpadyate. sa hy
PV_04273	-rūpa-anubhāvān na ato 'nyā anyā-nirākriyā |	tad-viśiṣṭa-upalambho 'taḥ tasya apy
V3_06004	rūpa-anubhāvād anyā na anyā-nirākriyā ||46||	tad-viśiṣṭa-upalambho 'tas tasya apy

PV_04194	ayoga-vyavacchedād dharmi-dharma-viśeṣaṇam |	tad-viśiṣṭatayā dharmo na nir-anvaya-doṣa-bhāk ||
V2_05102	ayoga-vyavacchedād dharmī dharma-viśeṣaṇam |	tad-viśiṣṭatayā dharmo na nir-anvaya-doṣa-bhāk ||1
SV_03419	||64|| yad āhuḥ – anya-apohe 'pi śabda-arthe	tad-viśiṣṭasya abhidhānāt tadvat-pakṣa-uditaḥ
SV_16204	syāt, viśeṣa-abhāvāt. tad-bhāva-bhāvino '-	tad-viśiṣṭasya ca a-tat-kṛtau sarvatra kārya-
SV_09503	mātrād iṣṭa-siddheḥ. tad-a-nirdeśe ca katham	tad-viśiṣṭena anvayaḥ. tad ayam agninā avinābhāvī
V3_07406	mātrād iṣṭa-siddheḥ. tad-a-nirdeśe vā katham	tad-viśiṣṭena anvayaḥ. tad ayam agninā avinābhāvī
SV_04804	sa ca ekasmād bhedas tad-anyeṣām a-bhedas	tad-viśiṣṭeṣv artheṣu pratipattir astu, sarvathā
SV_06305	gato bhāgas tad-gates tad-upādhitvāt	tad-viśiṣṭo gata ity ucyate. na punar artha-
SV_06311	śabdānām darśayaṃs tad-vyāvṛtṭyā gamyate,	tad-viśiṣṭo vā ity āha. ata eva ca śabdasya na
PV_03028	| tasmād a-rūpā rūpānām āsrayeṇa upakalpītā |	tad-viśeṣa-avagāha-arthair jātiḥ śabdaiḥ
V2_05707	tan-nibandhanāḥ | jāti-bhedāḥ prakalpyante	tad-viśeṣa-avagāhinaḥ ||30|| tasmād yo yena
SV_02421	tan-nibandhanāḥ | jāti-bhedāḥ prakalpyante	tad-viśeṣa-avagāhinaḥ ||41|| tasmād yo yena
SV_07402	viśaya-saṃskāras tv indriya-a-viśeṣe 'pi	tad-viśeṣa-ādhanād upakārī syāt. na indriya-
HB_01111	syād iti cet, na, yathāsvaṃ svabhāva-bhedena	tad-viśeṣa-upayogataḥ, tad-upayoga-kārya-svabhāva
SV_08927	tad-anvaye vā. sarvasya ubhaya-rūpatve	tad-viśeṣa-nirākṛteḥ | codito dadhi khādeti kim
HB_02908	yena sāmānyam hetuḥ syād viśeṣo dharmī,	tad-viśeṣa-pratipatter eva tad-abhāva-pratītes
SV_11808	-viśeṣe sā yuktā. tasyām vā a-nimitṭāyām	tad-viśeṣa-pratīti-niyama-vad artha-pratipādanam
V3_03701	ya ekānta-sādhanatvam vyavasthāpayati, yatas	tad-viśeṣa-bahir-bhāvād a-pramāṇam anumānam syāt.
HB_02010	tad-avasthāyām iva prthag api syāt. tathā ca	tad viśeṣa-bhāvi kāryam api kevalāt syād iti cet,
V3_01811	sa kadācid dharma-mukhena dharmi-mukhena	tad-viśeṣa-mukhena vā kriyata iti tena
SV_00207	-artham ca pakṣa-vacanam. pakṣasya dharmatve	tad-viśeṣaṇa-apekṣasya anyatra an-anuvṛtter
V3_04401	ca pariḥṛtam bhavati. pakṣasya dharmatve	tad-viśeṣaṇa-apekṣasya anyatra an-anuvṛtter
HB_00202	ca pariḥṛtam bhavati. pakṣasya dharmatve	tad-viśeṣaṇa-apekṣasya anyatra an-anuvṛtter
SV_04626	jāteś codanād a-doṣa iti cet. sā api tarhi	tad-viśeṣaṇatvena avasthitā vyaktir ākṣiptā eva
SV_01606	parabhāva-bhūtasya ca vākya-viśeṣasya a-	tad-viśeṣatvāt. tad a-bhinna-svabhāvānām sarveṣām
V2_09904	a-samānam para-bhūtasya ca vākya-viśeṣasya a-	tad-viśeṣatvāt. tad a-bhinna-svabhāvānām sarveṣām
PV_02025	aṅkura-janmani | bhūmy-ādis tasya saṃskāre	tad-viśeṣasya darśanāt || yathā viśeṣeṇa vinā
SV_01602	-viśeṣānām vijātiyatva-upagama-virodhāt,	tad-viśeṣānām anyatra api śakya-kriyatvāt,
V2_09901	-viśeṣānām vijātiyatva-upagama-virodhāt,	tad-viśeṣānām anyatra api śakya-kriyatvāt,
SV_05814	-utsṛṣṭam eva vastu syāc chabda-jñānābhīyam,	tad-viśaya-abhimatasya tasya abhāvāt, anyasya ca
V1_02204	na apy an-indriyāḥ, rūpa-ādy-anuṣaṅginām	tad-viśaya-indriya-virahe 'darśanād an-upahata-
VN_04517	na hy arthe 'pi vācakatvam nāma anyad eva	tad-viśaya-pratīti-jananāt. apaśabdaś cec chabde
SV_09111	-bhāveṣu kriyate, na dharmināḥ, tan-niṣedhe	tad-viśaya-śabda-pravṛtṭy-abhāvāt, a-nirdiṣṭa-
PV_03262	a-vedanam || dhiyor yugapad-utpattau tat-	tad-viśaya-sambhavāt | sukha-duḥkha-vidau syātām
V3_12108	ity a-skhalita-prajño devānām-priyaḥ, yas	tad-viśayam pratiśedham na icchaty asad abhāva
SV_15912	viśayā sā tasya vyaktir iti. mano-vikalpasya	tad-viśayatvam asiddham. na hi svalakṣaṇe
HB_00314	-janmā vikalpas tad-anukārī kāryatas	tad-viśayatvāt smṛtir eva na pramāṇam, an-
SV_10601	-kārya-pratyaya-a-pratibhāsi rūpaṃ śakyam	tad-viśayatvena adhyavasātum. sa tu vikalpaḥ sad-
V3_06803	-kārya-pratyaya-a-pratibhāsi rūpaṃ śakyam	tad-viśayatvena adhyavasātum. sa tu vikalpaḥ sad-
SV_04215	vāsanām āśritya vikalpakam utpadyate '-	tad-viśayam api tad-viśayam iva tad-anubhava-āhita
SV_04215	vikalpakam utpadyate 'tad-viśayam api	tad-viśayam iva tad-anubhava-āhita-vāsanā-prabhava
SV_08601	mithyā-jñānam yad anekatra eka-ākāram iti na	tad-viśayasya abhāvāt sthitiḥ a-sthitiḥ vā. yat
VN_05705	ity uttaram na pratipadyeta jñāta-uttara-	tad-viśayasya uttara-a-pratipatter a-sambhavāt.
HB_02708	-siddhi-virodhaḥ syāt. sa eva anya-bhāvas	tad-viśayā ca upalabdhis tad-abhāvasya kiṃ na
SV_15807	vyaktir na apy āvaraṇa-vigamanam. kiṃ tu	tad-viśayā pratitir a-śrūyamāṇe 'vyakta-
SV_15918	yatas tadvān prayoktā syāt. tat-prasūtā	tad-viśayā buddhis tad-vyaktiḥ. tad-āśrayaḥ
SV_15912	-prabhavā buddhis tad-vyaktir iti. yā tu	tad-viśayā sā tasya vyaktir iti. mano-vikalpasya
SV_05412	upakāra-a-sāmarthyād iti cet. bhavantu nāma	tad-viśayāni nir-viśayāni. nir-viśayatve 'pi tad-
SV_12604	avisamvādakam ity apauruṣeyatvam iṣṭam.	tad visamvādakānām api keṣāñcid anāditvād asti
VN_03511	hetvābhāsaḥ. sādharmaṇāyām a-prasādHITE vā	tad-vṛtṭi-niyame 'naikāntikaḥ, a-vṛtṭtau vā
SV_11913	varṇāḥ. tan na teṣu vācya-vācaka-sambandhaḥ.	tad-vṛtṭtau svarūpa-hāni-prasaṅgāt. krama-viśeṣeṇa
V1_02310	indriya-ādiṣv api prasaṅgāt sārūpyam eva	tad-vedana-lakṣaṇam. sārūpyam apy a-tad-ātmanāḥ
PV_03511	anubhavo bhavet tatra api ca smṛtiḥ | drṣṭā	tad-vedanam kena tasya apy anyena ced imām ||
V1_02313	sa-rūpaṃ vedakam nāma. na hi vitti-sattā eva	tad-vedanā yuktā, tasyāḥ sarvatra a-viśeṣāt sarva
V1_01003	ghaṭana-ayogāt kṣīra-udaka-vad a-	tad-vedini. yatra api viveka-pratipattir asti,
V3_01403	tasmād an-ukto 'pi icchayā vyāptāḥ sādhyāḥ.	tad-vaikalya-ādayaś ca drṣṭānta-ādi-doṣāḥ. etena
SP_00023	tac ca jāyate | nitya-yogyā-svabhāvāsya	tad-vaikalya-virodhataḥ || iti tad-yogyatā-vācyaḥ
PV_03463	'nena varṇitaḥ | vyaktāv an-anubhūṭāyām	tad-vyaktatva-a-viniścayāt || atha arthasya eva
SV_15918	syāt. tat-prasūtā tad-viśayā buddhis	tad-vyaktiḥ. tad-āśrayaḥ prayoktā iti. atra apy
SV_15904	-śabda-ātmā mantraḥ. pāraparyeṇa taj-jatvāt	tad-vyaktiḥ sā api cen matiḥ | (299ab) na hi
SV_15911	|299|| na brūmaḥ sarvā śabda-prabhavā buddhis	tad-vyaktir iti. yā tu tad-viśayā sā tasya
SV_07212	a-vyaktasya vyaktyā jñāna-kāraṇatvāt	tad-vyaktis tatra vṛtṭiḥ syāt. na yuktam evam
SV_13611	) na varṇānām rūpa-ānupūrvī vākyaṃ. kiṃ tarhi	tad-vyakteḥ. sā yathā-sva-varṇa-abhivyakti-
SV_07215	-yogyatvāya ātmany anya-anurodhi yat |	tad vyaṅgyam yogyatāyāś ca kāraṇam kārakam matam |
SV_07406	vyaktyā ca indriya-saṃskārāt tad-darśane	tad-vyaṅgyeṣu sāmānyeṣu kadācid a-niścayo na syād

V2_06901 tan-mātra-lakṣaṇatvād anyeṣv apy asyāḥ,
 SV_08120 saha utpādena asya samavayanti iti samayaḥ.
 HB_03203 -vyatireka-buddhi-hetutvena eva sāphalyāt.
 SV_11803 vyatireka-anvaya-vat tan-mātra-a-sambhavam
 HB_02507 bhedād bheda ity a-bhedād api na a-bhedāḥ,
 SV_02501 abhāvāt. tad eva hi syād a-bhinnasya bhāvāt,
 SV_17512 kāryam vā vastūnām vaktari dhvaniḥ | na ca
 SV_15429 -siddhir eva ca anvaya-siddhiḥ. asiddhau vā
 SV_15217 apy anvayena. yo hi yena a-vyāptas tatra
 V3_10012 katham. tatra api sādhya-abhāvo vipakṣa iti
 VN_03017 ; katham tato 'rtha-antarasya anupalabdhis
 V3_11701 samśayaḥ. gamakā eva ātmanaḥ prāṇa-ādayaḥ,
 V3_12006 ca śrāvaṇatvena prāṇa-ādir vyabhicāreṇa. na,
 SV_14605 syāt. yadi hi kiñcit kutaścīn nivarteta tadā
 SV_03810 sāmānyam a-samsrṣṭānām eka-a-samsargas
 SV_05810 tad-anya-parihāra-aṅga-abhāvāt paramārthatas
 SV_13409 -pratisandhānāt, eka-amśac ca a-pratipatteḥ,
 VN_03108 api bhāvānām kutaścīd viprakarṣiṇām
 VN_01818 vāda-prastāva-hetoḥ, sa sādhana-aṅgaḥ.
 V3_10107 -asiddhi-mātreṇa sarvo vipakṣaḥ, kiṃ tarhi
 VN_03103 -vivekena sva-pratibhāsa-anupalabdhiḥ, tat
 V2_05908 tasmā jñānam tad-yogyatā vā asya sattā,
 V3_10105 ity ukta-prāyam. sādhya-vyatireke ca vipakṣe
 V3_10102 kaścīd dharmāḥ sādhayitum iṣṭaḥ, sa pakṣaḥ.
 PV_04031 prāha kṛtā ca eṣā tad-arthikā || viśeṣas
 V2_06305 tat-kāraṇa-upalabdhyā kiṃ na sidhyati. na,
 PV_04256 aṅgād eva anya-apekṣāt samudbhavāt | dhūmo '-
 V2_08505 gamyate - na dhūmo 'gniṃ vyabhicarati iti.
 V3_02609 mā bhūn nirdeksyamāṇe 'pi prasaṅga iti
 SV_05823 -śakyatvāt, a-vijñāta-vṛkṣeṇa a-vṛkṣasya api
 SV_03110 iti pramāṇa-antaram pravartate. yady evam,
 SV_01402 api nitya-anityayor a-darśanād vyāvṛttir iti
 V2_09612 nitya-anityayor a-darśanāt tad-vyāvṛttir iti
 SV_02623 eva yathāsvaṃ nimitta-bhāvinaḥ samāropā iti
 V2_09613 -hetutā syāt. na hi tad-vyāvṛtter anyat
 SV_06906 -kalpanam samīhita-ākāram buddhāv āropya
 PV_03315 sādhanatā-bhāvaḥ sakṛd-bhāve dhiyo 'mśayoḥ |
 PV_03308 iva ābhāti vyāpāreṇa sva-karmaṇi | tad-vaśāt
 V1_03209 iva ābhāti vyāpāreṇa sva-karmaṇi | tad-vaśāt
 SV_00108 anumāna-āśrayatvāt tad-vipratipattes
 PV_04110 vāg janaḥ || uktaḥ prasiddha-śabdena dharmas
 V3_05705 a-dṛṣṭāv asann iti. sa tu pratipanna-
 VN_02005 tatra a-jijñāsita-viśeṣa-prasaṅga-upanyāsas
 SV_16822 -pratipattir eva tad-arthasya. api ca, vedas
 SV_16815 avisamvādasya asiddher an-āśvāsaḥ. veda-vat
 SV_17120 -samāropam viniścītya vyācakṣaṇo jaiminis
 SV_13910 karaṇa-upakṣepaḥ. na apy eṣām a-sāmarthyam.
 SV_13818 -anupalabdheḥ. sā iyaṃ niyamena upalabdhis
 V2_08210 na anyat kiñcid vināśo 'pekṣata iti
 SV_10008 na anyat kiñcid vināśo 'pekṣata iti
 PV_04176 bhinnam ākhyāya sāmānyasya anuvartane | na
 V2_08108 keśāncīd anityatva-siddhau tathāvidhānām
 SV_04921 -dharmatayā eva anyebhyo bhidyamānā bhāvās
 HB_00302 smṛtir utpannā pratyakṣa-balena a-
 PV_03010 -rūpatvena samānatā | sarvatra sama-rūpatvāt
 SV_04827 tadvataḥ sādhanād a-doṣa iti cet, tulyam
 V2_09612 śrāvaṇatvasya api nitya-anityayor a-darśanāt
 V2_09613 iti tad-vyavaccheda-hetutā syāt. na hi
 SV_01403 iti tad-vyavaccheda-hetutā syāt. na hi
 SV_03215 -apohe na vyāvṛttir anyā anya eva vyāvṛttas
 SV_06304 -ākṣepa-nāntariyakatvāt. sa eva bhedas
 SV_06311 vyavahāra-aṅgatām śabdānām darśayamś
 V1_00107 niyamena samyag-jñāna-pūrvakatvād a-viduṣām
 HB_00102 -pratipatter anumāna-āśrayatvāt saṅkṣepatas
 NB_01001 jñāna-pūrvikā sarva-puruṣa-artha-siddhir iti

tad-vyatikrame ca niyama-ayogāt. śakteś ca an-
 tad-vyatikrame tasya paścād apy a-viśeṣān na tat-
 tad-vyatirikta-a-śeṣa-vyavaccheda-vyāpti-sādhanād
 tad-vyatirikta-apekṣām ca sādhayati. tataḥ kārya-
 tad-vyatiriktaś ca na kaścīd bhāva-svabhāva ity a
 tad-vyatiriktasya bhinnasya ca abhāvāt, tasya eva
 tad-vyatiriktasya vidyate 'vyabhicāritā ||336||
 tad-vyatireka-nivṛtti-siddhāv api tad-asiddhir iti
 tad-vyatirekaḥ śāṅkyeta. na ca viruddhayor ekatra
 tad-vyatirekaḥ sādhya-dharma eva ity asiddhaḥ.
 tad-vyatirekaś ca iti. satyam, syād ayaṃ virodhaḥ,
 tad-vyatirekasya aikāntikatvād ity aparāḥ.
 tad-vyatirekasya vyabhicārāt. katham vyabhicāraḥ.
 tad-vyatireki samśprṣyeta. tat-paryudāsenā. tac
 tad-vyatirekiṇām samānatā iti, api ca para-rūpam
 tad-vyatirekiṣu padārtheṣu na visamvādikā ity
 tad-vyatirekī hasta-sañjñā-ādiṣv artha-pratipatti
 tad-vyatirekeṇa anupalabdhyā api vyatirekasya
 tad-vyatirekeṇa aparasya apy a-jijñāsitasya
 tad-vyatirekeṇa ubhaya-niścīta ity a-niścayāt
 tad-vyatirekeṇa na asti iti iṣṭa-vyatireka-
 tad-vyatireko 'nupalabdhir asattā. tayā viṣayī
 tad-vyatireko yadi dharmiṇi siddhaḥ, kim asiddham,
 tad-vyatireko vipakṣaḥ. sa tarhi icchayā
 tad-vyapekṣātaḥ kathito dharmā-dharminoḥ | an-
 tad-vyabhicārāt, yathā - na śīta-sparśo 'tra
 tad-vyabhicārī iti siddham kāryam tathā param ||
 tad-vyabhicāre 'sya hetumattā-vyatikramāt ||57||
 tad-vyavaccheda-artham āha. tena an-aṅgam iṣer
 tad-vyavaccheda-rūpasya a-parijñānāt, buddhāv an-
 tad-vyavaccheda-viṣayam siddham tadvat tato
 tad-vyavaccheda-hetutā syāt. na hi tad-vyāvṛtter
 tad-vyavaccheda-hetutā syāt. na hi tad-vyāvṛtter
 tad-vyavacchedakāni bhavanti pramāṇāni sa-phalāni
 tad-vyavacchedanam. a-vyavacchedas tu kutaścīd
 tad-vyavacchedena vyapadeśaḥ kriyate. buddhi-
 tad-vyavasthā-āśrayatvena sādhya-sādhanā-
 tad-vyavasthānād a-kārakam api svayam || yathā
 tad-vyavasthānād a-kārakam api svayam ||37|| ity
 tad-vyavasthāpanāya āha - pakṣa-dharmas tad-
 tad-vyavahāra-jaḥ | pratyakṣa-ādi-mitā māna-śruty
 tad-vyavahāro 'pi prasiddheṣu nir-upākhyeṣu saty
 tad-vyākhyā-prasaṅga-vitatha-pralāpaś ca. sarvaś
 tad-vyākhyānam vā puruṣeṇa puruṣāya upadiśyamānam
 tad-vyākhyānam apy apauruṣeyam sampradāya-a-
 tad-vyājena svam eva matam āha iti na tīrthakara-
 tad-vyāpāra-abhāve śabda-anupalabdheḥ. ato yuktam
 tad-vyāpārāc chabdasya tad-udbhavē syāt. a-kartur
 tad-vyāpī. katham punar etad gamyate - nir-
 tad-vyāpī. katham punar etad gamyate nir-apekṣo
 tad-vyāptiḥ phalaṃ vā kiṃ sāmānyena anuvartane ||
 tad-vyāptir anapekṣāyāḥ. hetumattve tu vināśasya
 tad-vyāvṛtti-viṣaya-dhvani-samsrṣṭam tad eva idam
 tad-vyāvṛtti-viṣayā yathā-dṛṣṭa-ākāra-grahaṇān na
 tad-vyāvṛtti-samāśrayāt || tad a-avastv-
 tad-vyāvṛttimataḥ, a-vastu-grāhi ca vyāvṛtti-
 tad-vyāvṛttir iti tad-vyavaccheda-hetutā syāt. na
 tad-vyāvṛtter anyat tad-vyavacchedanam. a-
 tad-vyāvṛtter anyad vyavacchedanam. a-
 tad-vyāvṛtter nivartamānasya tad-bhāva-prasaṅgāt.
 tad-vyāvṛtyā gato bhāgas tad-gates tad-
 tad-vyāvṛtyā gamyate, tad-viśiṣṭo vā ity āha.
 tad-vyutpādāna-artham idam ārabhyate. tad
 tad-vyutpādāna-artham idam ārabhyate. pakṣa-
 tad-vyutpādāyate. dvividham samyag-jñānam.

PV_03257	| sukha-ādy-abhāve 'py arthāc ca jātes	tac chakty-asiddhitaḥ || pṛthak pṛthak ca
SV_02215	tādṛśaḥ syāt. anyādrśād api tādṛśo bhāve	tac-chakti-niyama-abhāvān na hetu-bhedo bhedaka
V2_08604	tādṛśaḥ syāt. anyādrśād api tādṛśa-udbhavē	tac-chakti-niyama-abhāvān na hetu-bhedo bhedaka
SV_02316	bhavet ||36|| dhūma-hetu-svabhāvo hi vahnis	tac-chakti-bhedavān | a-dhūma-hetor dhūmasya
V2_08711	bhavet ||59|| dhūma-hetu-svabhāvo hi vahnis	tac-chakti-bhedavān | a-dhūma-hetor dhūmasya
PV_02102	ādayo ghaṭasya iti tat-sāmānya-upasarjanāḥ |	tac-chakti-bhedāḥ khyāpyante vācyo 'nyo 'pi diśā
SV_01003	uktaḥ. rāgasya an-upayoge katham	tac-chaktir upayujyate. śakty-upayoge hi sa eva
V3_11110	saṁśayaḥ. rāgasya an-upayoge katham	tac-chaktir upayujyate, svabhāva-guṇasya śaktāv
SV_03011	śaktayo bhinnā eva bhāvāt. evam upādhinām	tac-chaktinām ca aparāparāsv eva śaktiṣv a-
SV_13003	'py an-āvaraṇa-sambhavāt ||251|| atha	tac chabda-rūpaṁ nityaṁ syād upalabhya-svabhāvaṁ
PV_03049	kevalānām a-darśanāt | vyakti-grahe ca	tac chabda-rūpād anyan na drśyate || jñāna-mātra-
PV_03156	'pi mālā ity ucyeta vṛkṣa-vat | mālā-bahutve	tac-chabdaḥ katham jāter a-jātitaḥ || mālā-ādau
V3_01704	etad evaṁ syāt. anyathā tv asiddham eva	tac chabde. tathā hi pakṣa eva sa tathāvidhaḥ
PV_02281	tataḥ | parārtha-jñāna-ghaṭanaṁ tasmāt	tac-chāsanam dayā || tataḥ parārtha-tantratvam
NB_03044	api kvacic chāstre sthitaḥ sādhanam āha:	tac-chāstra-kāreṇa tasmin dharṁiṇy aneka-dharma-
PV_02261	-vaśāt || hina-sthāna-gatir janma tena	tac-chin na jāyate | tayor eva hi sāmartyam
SV_13128	yadi | (253ab) katham eka-deśa-vartinam	tac-chūnya-deśa-sthita upalabheta. a-prāpta-
PV_03163	| bhāya-śakti-vyavaccheda-niṣṭhā-abhāve 'pi	tac-chrutih || vikalpa-pratibimbeṣu tan-niṣṭheṣu
SV_04623	-vācinyah, apeta-vyaktinām api jātinaṁ	tac-chrutibhyo nityam anugamana-prasaṅgāt.
SV_02304	anya-deśa-kālayor vartamāno bhāvas	tat-sa-apekṣo nāma bhavati. tathā hi tathā-vṛttir
V2_08616	anya-deśa-kālayor vartamāno bhāvas	tat-sa-apekṣo nāma bhavati. tathā hi tathā-vṛttir
V1_02410	sārūpyam buddhi-lakṣaṇam ity anyasya api	tat-sa-rūpasya tat-prāptir viśeṣo vā vācyah.
SV_03704	a-saṁyogāc ca. tata eva saṅkhyā-abhāvaḥ.	tat-saṁyoga-puruṣa-viśiṣṭā sattā nagaram iti cet.
V1_00605	anyato bhavato 'bhavato vā bhāve niyamena	tat-saṁvāda-ayogāt. na artha-avyabhicārād artha-
PV_03256	ādīn eva sā katham || a-vicchinā na bhāseta	tat-saṁvittih krama-grahe | tal-lāghavāc cet tat-
PV_03499	'py akṣair ghaṭayed yadi kalpanā | arthasya	tat-saṁvitteś ca satataṁ bhāsamānayoḥ || bādḥake
V1_04304	upalambha-vedanābhyām bhāsamānasya nīla-ādes	tat-saṁvidaś ca a-vivekaḥ siddhaḥ. dvairūpyam tad
PV_03322	artha-rūpatā tasya satyām vā vyabhicāriṇi |	tat-saṁvedana-bhāvasya na samarthā prasādhane ||
PV_04019	tasya api ced dhetu-vacanasya pravartanāt ||	tat-saṁśayena jijñāsor bhavet prakaraṇa-āśrayah |
HB_02609	-upalabdhir bhavati yogyatāyā a-viśeṣāt, sa	tat-saṁśṛṣṭah, eka-jñāna-saṁsargāt. tayoh sator
SV_07323	spaṣṭa-a-spaṣṭa-bhedāt. a-tat-kāriṇāś ca a-	tat-saṁskāratvāt. na evaṁ vyakter indriyasya
SV_06205	-saṁskāram ca bruvāṇah katham na unmattaḥ,	tat-saṁskārāya eva śabdānām kṛta-saṅketatvāt. a-
V2_05906	vā an-anyathātve 'yogād adhiṣṭhānasya.	tat-saṁskāre tu syād anupalambhaḥ. tadā api
PV_02263	tāny a-drṣṭataḥ || a-drṣṭa-nāśād a-gatis	tat saṁskāro na cetanā | sāmartyam karaṇa-
SV_11223	-arthakāḥ puruṣa-saṁskārād arthavantaḥ syuḥ.	tat-saṁskāryatā eva ca eṣaṁ pauraṣyatā yuktā na
HB_01208	dravya-pāratantryān na pṛthak siddhir iti.	tat-saṁsthāna-ādhāra-ātmakam tad dravyam
HB_01206	-viśaya iti cet, uktam atra. api ca yadi	tat-saṁsthānam bhinnam mṛdaḥ, kulālah kim na
SV_09018	arthān abhilaped vā. tato bheda-a-grahāt	tat-saṁhāra-vādo na syāt, syād uṣṭro dadhi syān na
V1_00914	-tat-sambandha-loka-vyavasthā-pratītau	tat-saṅkalanena grhyate daṇḍy-ādi-vat. na anyathā,
PV_03175	gata-citto 'pi cakṣuṣā rūpaṁ iṅgate |	tat saṅketa-a-grahas tatra spaṣṭas taj-jā ca
PV_03187	chaktaṁ syāt smṛtāv eva liṅga-vat || tasyās	tat-saṅgama-utpatter akṣa-dhīḥ syāt smṛter na vā |
V3_04604	-saṅgrahād ekānta-vyāvṛtteś ca iti. tadvatām	tat-saṅgrahād iti prabheda-bāhyasya abhāvam āha,
V3_04603	-saṅgrahas tatra saṁśaya-hetuḥ, tadvatām	tat-saṅgrahād ekānta-vyāvṛtteś ca iti. tadvatām
SV_13105	bhāvā yathā-svabhāva-vṛttaya eva syuḥ.	tat saty apy āvaraṇe jñāpayeyur eva indriya-
V3_05205	bhāvā yathā-svabhāva-vṛttaya eva.	tat saty apy āvaraṇe jñāpayeyur eva indriya-
SV_10805	-śravaṇāt tad-bhāve virodha-a-darśanāc ca.	tat sati pravartitavye varam evaṁ pravṛtta iti
V3_12608	pramāṇam, aṁśaṁvāda-lakṣaṇatvāt pramāṇasya.	tat sad-asatī tad-bhāvena vyavasthāpayan na cet
SV_11810	śabdānām a-nimittaṁ kim na iṣyate. tasmāt	tat sadṛśam liṅgam sarva-sambandhe tato '-
V3_03706	-sthityā. sā ca evam a-śakya-niścayā iti na	tat sandigdha-lakṣaṇam vyavahāra-yogyam, pakṣa-
V3_10805	abhāvād an-anya-upanaya iti cet, tulyā vṛtti-	tat-sandehābhyām abhāva-asiddhir ity an-upanayaḥ.
SV_04101	-āloka-manaskārā ātma-indriya-mano-'rtha-	tat-sannikarṣā vā asaty api tad-bhāva-niyate
SV_06801	-āloka-manaskāresv ātma-indriya-mano 'rtha-	tat-sannikarṣeṣu vā rūpa-vijñāna-eka-kāryeṣu tat-
V1_02203	viśaya-upanibandhanānām sukha-ādīnām	tat-sannidhāna-abhāve 'bhāvāt. na apy an-indriyah,
V3_05002	-anantara-bhāvi-jñāna-kārya-ārambhiṇah. tena	tat sapakṣe dvidhā vartate. katham idam
SV_16329	tad-upadeśena ca vartamānāḥ samarthāḥ.	tat-samaya-upadeśa-nir-apekṣānām a-sāmartyāt,
VN_04708	veda-rakṣa-ādikaṁ ca a-prayojanam eva a-	tat-samaya-sthāyinaḥ. saty api guṇa-atīśaye na
V3_12605	-asad-ubhaya-an-ubhaya-vyavasthāś ca tad-a-	tat-samayavatām a-niścita-sādhanā na ekānta-
SV_11317	vyāpāro yad artha-pratīti-jananam.	tat samayena eva kṛtam iti. na a-yogye samayaḥ
SV_08121	tad-vyatikrame tasya paścād apy a-viśeṣān na	tat-samavāyah syāt. tat-sambandhi-svabhāva-
SV_08118	iti sāmānyam eva kiñcid bhavet. saty arthe	tat-samavāyasya a-kādācitkatvāt sattā-ādi-vat.
SV_03415	yathā ca na artha-antara-bhūtā kriyā asti	tat-samavāyo vā tat-pratyāyayiṣyāmah. tena anya-
SV_13821	tathā an-iṣṭer iti cet. śabdaḥ kim iṣṭas	tat-samāna-dharmā. na ca asya kaścīd atīśaya ity
PV_02100	-ādi-śakti-bhedānām an-ākṣeṣeṇa vartate |	tat-samāna-phalā a-hetu-vyavacchede ghaṭa-śrutih |
PV_03020	-sāmānya-a-grahaṇād grahaṇe 'pi vā || a-	tat-samānatā a-vyakti tena nitya-upalambhanam |
SV_17122	tathā hi. tad-artha-vacana-vyāpāra-śūnyasya	tat-samāropeṇa abhidhānam na sva-vacanam atīsete.

VN_03222 ekam eva kiñcin na asti iti bruvāṇaḥ kaścit
 VN_06813 jano 'yaṃ tasmād yatnaḥ kṛta iha mayā
 VN_04313 na asti ity a-sambaddha-arthatā gr̥hyate,
 V3_10411 hetavo vyākhyātāḥ, yathā – a-vipakṣatvāt,
 V3_01810 siddhir vighāto vā kṛto bhavati. sarvatra hi
 SV_03702 -puruṣa-ādinām vijātiyānām an-ārambhāt kutas
 V3_12909 -pūrva-vyakti-prādur-bhāve prak tatra asatas
 SV_07721 -pradeśa-varti-sambandhi-rūpatvāt. anyathā
 SV_04623 nityam anugamana-prasaṅgāt. sarvadā
 V1_00913 kenacid viśiṣṭaṃ gr̥hyamānaṃ viśeṣaṇa-viśeṣya-
 SV_03615 -dharminor bhede tattva-rūpatve vā sāmānya-
 SV_07514 anyatra buddhiṃ janayan svarūpa-anukāriṇiṃ
 SV_11318 iti. na a-yogye samayaḥ samartha iti yogyatā
 V1_01308 tena smr̥tiḥ, na artha-darśanād iti cet, na,
 SV_03926 cet. katham anyato 'nyatra pratyaya-vṛttiḥ,
 SV_07717 -avayava-ātmatayā anyonyābhyaṃ avayavābhyaṃ
 SV_05519 sāmīyam iti cet. katham anyonyasya sāmīyam.
 VN_06016 anyathā pareṣām a-pratipatteḥ, apareṇa ca
 V3_12810 yugapat-sambandhāt, ākāśa-vad iti.
 NB_03118 sva-sambandhibhir yugapat sāmīyam iti.
 SV_08121 paścād apy a-viśeṣān na tat-samavāyaḥ syāt.
 VN_00617 -upakāro 'pi mā bhūt, an-upakāre hi teṣām
 V3_12905 -mātra-anubandhini tad-deśa-sannidhau sādhye
 SV_05921 saṅketa-kāle tathā-dṛṣṭam eva ayam arthaṃ
 SV_04711 sambandhaḥ karaṇīyaḥ. sa ca na śakyate.
 VN_03802 -a-saṃsparṣe nyāyīyaṃ nigrāhasthānam asti iti
 V2_06709 tasya iti sambandha-ayogāt. upakāryasya
 SV_12416 dṛṣṭyante. sarva-puruṣās tad-rahitā ity api
 VN_00412 kāryaṃ sidhyati. siddham sat sva-sambhavana
 SV_17516 avyabhicārī. vyabhicāre ca tato 'nyathā api
 HB_00609 vaidharmyeṇa ca, yathā – yat sat,
 SV_15315 ity uktam. tena yat kiñcin mithyā-arthaṃ
 SV_15401 ato 'nvayī ||291|| yat kiñcin mithyā-arthaṃ
 NB_03117 sva-sambandhibhir yugapat abhisambadhyate
 V3_09707 -vādināḥ kṛtakatvam asiddham iti, na
 SV_09720 darśayati. tatra anvayī yat kiñcit kṛtakaṃ
 V2_07603 vakṣyāmaḥ tau punar hetū yat kiñcit kṛtakaṃ
 VN_00113 bhāva-sādhanam, yathā yat sat kṛtakaṃ vā,
 NB_03009 tathā svabhāva-hetoḥ prayogaḥ – yat sat
 SV_13601 deśa-parihāreṇa vṛttir hi deśa-paurvāparyam.
 SV_07417 kathañcid bhāvī vyakter indriya-saṃskāraḥ.
 SV_07023 tasya a-sāmarthyāt. tad a-samarthaṃ pṛthak
 SV_05206 yadā punar āsām ekaṃ sahakāryaḥ asti, tadā
 PV_03311 kriyāṃ prati | yad antyaṃ bhedakaṃ tasyās
 SV_11502 tad-anvayaṃ sādhyeyuḥ. na hy a-pratibaddhas
 VN_06209 -arhaḥ, na aparatra sva-doṣa-upakṣepāt,
 HB_04001 yato 'pi bhāva-abhāva-vacana-mātreṇa
 HB_03907 yady api bhāva-abhāva-vacana-mātreṇa api
 VN_06412 -anuyogān nigr̥hito vaktavyaḥ. atra api yadi
 VN_06310 vaktavyā a-vacane vā nigrāhaḥ, ekena api
 SV_12419 -prativedha-satya-śaktayaḥ sarva-bhāvīnyaḥ.
 SV_12424 tatra apy evaṃ-bhūto yādṛśo 'yam a-sambhavat-
 SV_16518 kāñcid yāni na enam upaliyante. yathā ayam
 SV_15219 gaty-antara-abhāvād iṣṭa-artha-siddhes
 V1_00310 atra dṛṣṭānto 'sti, sādhanā-antara-abhāvāt
 HB_03909 tasmāt sarvatra sattā-vyavasthā eva pramāṇam
 V2_07001 ime darśanam a-darśanam ca apekṣamānās
 VN_00810 buddhi-śabda-ādayo 'pi vyākhyātā yadi tais
 V1_03110 adhigatir ity ayam asyāḥ karmaṇi niyamaḥ,
 PV_02029 || pramāṇyaṃ ca parokṣa-artha-jñānaṃ
 HB_00305 arthakriyā-sādhanasya darśanāt, a-dṛṣṭasya
 PV_02218 -kurute | guṇa-darśī paritṛṣyan mama iti
 SV_04601 pravarteta pumān vijñāya arthakriyā-kṣamān |
 PV_04056 dharmasya kim asiddhau na sidhyati | hetus
 V3_02204 dharmasya kim asiddhau na sidhyati | hetus

tat-samuccaya-rūpam ekaṃ samūham icchati yena
 tat-samujjvālanāya ||3|| vāda-nyāyo nāma
 tat-samudāya-arthasya apāyād apārthakam, daśa-
 tat-samudāya-eka-deśatvād ity-ādayaḥ. anayā diśā
 tat-samudāya-viparyāsād eva viruddhaḥ. sa kadācid
 tat-samudāyo dravyam, a-samyogās ca. na samyogaḥ,
 tat-sambandha-ayogaḥ. tasmād bhinna-deśair
 tat-sambandha-ayogāt. ekasya ādheyasya tatra
 tat-sambandha-yogyatā-pratiter iṣṭam eva iti cet.
 tat-sambandha-loka-vyavasthā-pratītau tat-
 tat-sambandha-sāmānādhikaraṇya-viśeṣaṇa-viśeṣya-
 tat-sambandham apekṣate, anyathā atiprasaṅgāt. sa
 tat-sambandhas cet. tat kiṃ vai śabdaḥ sambandho
 tat-sambandhasya a-svābhāvīkatvāt, samaya-a-
 tat-sambandhāt. saṅkhyā-kārya-dravya-ādiṣv api
 tat-sambandhād āloka-rajju-vamśa-daṇḍa-ādi-vat. na
 tat-sambandhād iti cet. na, pratibaddhasya
 tat-sambandhi dūṣaṇam. ubhaya a-samyak-
 tat-sambandhi-svabhāva-mātra-anubandhini tad-deśa
 tat-sambandhi-svabhāva-mātra-anubandhini tad-deśa
 tat-sambandhi-svabhāva-vaiguṇyād dhi sa tasya prān
 tat-sambandhitā api na sidhyati. ghaṭa ity api ca
 tat-sambandhitā hetuḥ. nanu sva-āśraya-vyāpti-
 tat-sambandhinam vā vyavahāre 'pi pratipadyata
 tat-sambandhini karaṇāt tatra api kṛta eva iti
 tat-sambandhini sarvāṇy eva hetvābhāsa-vacanena
 tat-sambandhe kaḥ sambandho 'n-upakārya-
 tat-sambhava-virodha-abhāvād a-nirṇayaḥ. na ca
 tat-sambhavaṃ sādhyati, kāryasya kāraṇa-
 tat-sambhavāt tad-bhāvāt tat-pratītir ayuktā.
 tat sarvaṃ kṣaṇikam, yathā ghaṭa-ādayaḥ. samś ca
 tat sarvaṃ pauraṣeyam ity a-nīścayād a-vyāptiḥ.
 tat sarvaṃ pauraṣeyam iti hetu-vipakṣeṇa sādhyā-
 tat sarvagatam, yathā ākāśam. abhisambadhyate ca
 tat sarvatra anumāne, pramāṇa-dṛṣṭasya pratijñayā
 tat sarvam anityam, yathā ghaṭa-ādayaḥ, śabdaś ca
 tat sarvam anityam, yathā ghaṭa-ādayaḥ, śabdaś ca
 tat sarvam anityam, yathā ghaṭa-ādiḥ, san kṛtako
 tat sarvam anityam, yathā ghaṭa-ādir iti
 tat sarvasya sarveṇa tulya-deśatvād varṇeṣu na
 tat-sahakāri sāmānyam vijñāna-hetur ity api,
 tat sahitam api tādrśam eva ity an-upakāratvān
 tat-sahitā gr̥hyanta iti. tad ekaṃ vastu kiṃ tāsām
 tat-sādhatamaṃ matam || sarva-sāmānya-hetutvād
 tat-sādhana iti. a-saṃskāryatayā pumbhiḥ sarvathā
 tat-sādhana-nir-doṣatāyām hi tad-abhyupagama eva
 tat-sādhana-pramāṇa-ākṣepa-siddhiḥ, tato 'pi
 tat-sādhana-pramāṇa-vṛttir ākṣipyate. anyathā
 tat-sādhana-vādinam abhūtair doṣair uttara-vādy
 tat-sādhana-vighātāt, eka-sādhana-vacana-vat.
 tat-sādhana-sampradāya-bheda-vad guṇa-antara-
 tat-sādhana-sampradāyo na iti nyāyaḥ. na a-dṛṣṭa-
 tat-sādhana-sambhave 'py asya viśeṣas tathā
 tat-sādhanatvāc ca līngasya vyartham anvaya-
 tat-sādhanatve ca nidarśana-anavasthā-prasaṅgāt.
 tat-sādhanam anvākarṣati iti. parārthatvāc ca
 tat-sādhanam avyabhicāram eva pratipādane līnga-
 tat-sādhanam iṣyeta. na ca pratyakṣasya an-
 tat-sādhanam. na ca iyam artha-ghaṭanā artha-
 tat-sādhanasya ca | abhāvān na asty anuṣṭhānam
 tat-sādhanasya punaḥ svabhāvasya vikalpena a-
 tat-sādhanāny upādatte || tena ātma-abhiniveśo
 tat-sādhanāya ity artheṣu samyojyante
 tat-sādhanāya uktaḥ kiṃ duṣṭas tatra sidhyati ||
 tat-sādhanāya uktaḥ kiṃ duṣṭas tatra sidhyati ||16

VN_00811 an-abhibhave rūpa-an-upalakṣaṇam, yena
 SV_13624 asyām evaṃ bhavati iti. tasmāt sattā-siddhis
 VN_06208 eva, tadā apy asāv uttara-a-pratipattī eva
 VN_01907 prasāṅge na prayujyate, nairātmya-vādinā tu
 V3_01411 an-iṣṭaṃ ca iti. yadi ca na viṣayī-kṛtam eva
 SV_13315 -abhāvaṃ pratyeti. yadi hi samarthāḥ syus
 SV_08827 ātmānaṃ puras-kṛtya puruṣo 'yaṃ pravartate |
 VN_03118 bahavo hetava ucyante, teṣāṃ vikalpena
 PV_04039 tu vārye na an-anvaya-āgamaḥ || sāmānyam eva
 SV_04018 saṅketaḥ kriyate, a-bhinna-sādhyān bhāvān a-
 SV_06215 buddhiṃ nivartya kvacin niveśana-arthaḥ,
 SV_13716 na tasya eva atīśayasya jñāna-hetoḥ, tasya
 HB_00308 upakalpayati svalakṣaṇa-pratipatter ūrdhvaṃ
 HB_00313 iti viśeṣānyam. adhigate tu svalakṣaṇe
 VN_00621 hy eka-artha-kāriṇo bhavyeṣu cakṣur-ādi-vat.
 V1_01114 -indriya-jñāna-utpattāv a-vidyamānād bhedaḥ,
 HB_00114 tatra eva bhāva-niyama-artham āśānkya.
 HB_00616 upalabdhavatas tasya agninā vyāpti-smaraṇe
 V3_01602 -āśrayaḥ, sarva-vyakti-sambhava-abhāve
 PV_02102 -abhidhānayoḥ || rūpa-ādayo ghaṭasya iti
 SV_05008 -samāropād bhrāntir iti cet. na tarhi sā
 SV_08014 158|| atiprasāṅgāt (159a') vinaṣṭe hi karmaṇi
 SV_02619 niścaya-pratyaya-vaikalpāt tv a-niścinvan
 SV_07218 -apekṣā na yujyate | sāmānyasya a-vikāryasya
 PV_03037 janaiḥ śabda niveśitaḥ | sa mukhyas tatra
 PV_03159 ṣaṣṭu samikṣate || yo yathā rūdhitāḥ siddhas
 PV_03323 samvedana-bhāvasya na samarthā prasādhane ||
 PV_04051 śāstreṇa bādhanam || tad-virodhena cintāyās
 V3_02108 bādhanam ||11|| tad-virodhena cintāyās
 V3_00204 viśeṣaḥ pramāṇa-a-saṃvāde. saṃvāde vā na
 V1_04201 -anye 'pi tathā syuḥ, viśeṣa-hetv-abhāvāt.
 PV_04113 dhvaniḥ | sarvo 'syām a-pratīte 'pi tasmimś
 V3_03510 'syām sarvaḥ śabda ity a-pratīte 'pi tasmimś
 PV_04003 param prati | so '-pramāṇam tadā asiddham
 V3_00207 prati sādhanā-uktes tadā asya a-prāmānyāt
 V3_00208 iti katham tataḥ siddhiḥ. tad-āgamavatas
 V2_09401 tad-abhāve tu siddha eva ity apārthakaṃ
 SV_01204 tad-abhāve tu siddha eva ity apārthakaṃ
 SV_13819 tad-udbhava syāt. a-kartur vyāpāre 'pi
 HB_02707 siddhas tad-abhāva-vyavahāraṃ sādhyat,
 V3_11104 a-śubha-abhinandena viparyāsenā ca vacanasya
 V3_05909 syāt. arthasya tu sva-sattā-viśeṣābhyaṃ na
 V3_06001 saṃvedana-antara-sattā-viśeṣābhyaṃ
 V3_01411 viṣayī-kṛtam eva tat sādhanena, katham atas
 SV_15429 tan na viparyaya-vyāptir vyatireka-asiddhau.
 SV_13616 vyaktir ity ākhyātam etat. vyāpārād eva
 PV_03121 anya-vastuni || tattva-ārope viparyāsas
 V2_07608 tad-ātmanāḥ sato bhāva iti sāmartyāt
 VN_06312 aneka-sādhanā-sad-bhāve 'py ekena eva
 V1_00503 vṛtti-vaiphalyāt. na ca śarīram eva buddhiḥ,
 V3_09301 a-vivakṣita-viśeṣaṃ sāmānyam siddham eva.
 V3_02711 -karaṇasya. nanu viśeṣasya sāmānyā-ākṣepāt
 PV_03251 -tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ |
 V1_02112 -tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ |
 VN_06601 -bhedas sukha-duḥkha-moha-samanvito gṛhyate.
 SV_07722 tadā eva tatra tena eva ātmanā a-sthānam iti
 SV_14610 syāt, tasya eka-svabhāva-sthiti-lakṣaṇatvāt.
 SV_11722 viveka-sattā-viparyaya-āśrayatvāt. anyathā
 SV_11118 ātma-darśanam ātmiya-grahaṃ prasūte. tau ca
 SV_11114 jātiḥ sat-kāya-darśanāt || sā a-vidyā tatra
 V1_01203 na pratyakṣi bhavitum arhati. dravyam
 PV_03285 yad eva abhibhāvayate | bhāvanā-pariniṣpattau
 V1_02805 yad eva atibhāvayate | bhāvanā-pariniṣpattau
 PV_02285 | vyāpti-pradarśanād dhetoḥ sādhyena uktaṃ ca
 SV_16016 -jñānaḥ sa śrutāv a-ṣaṭu-śrutih | apekṣya
 tat-sādhanāya liṅgam ucyate. a-pratyakṣatve 'py a
 tat-sādhanī. sā ca upalabdhir eva. satyam evaṃ
 tat-sādhane nigrāha-arhaḥ, na aparatra sva-doṣa-
 tat-sādhane nrtya-gīty-āder api tatra prasāṅgāt.
 tat sādhanena, katham atas tat-siddhiḥ. sidhyan
 tat-sādhitaṃ tad upalabhyeta. tat-svabhāvā eva
 tat-sādhyā-phala-vāñchāvān bheda-a-bhedau tad-
 tat-sādhyā-sādhanāya vṛtteḥ sāmartyam anyathā
 tat sādhyam na ca siddha-prasādhanaṃ | viśiṣṭam
 tat-sādhyebhyo bhedenā jñātvā tat-parihāreṇa
 tat-sāphalyāt. niveśanaṃ ca yo yasmād bhidyate
 tat-sāmagrī-pratyayatvāt. ye punar asiddha-
 tat-sāmartya-utpanna-vikalpa-jñāna-grāhyam,
 tat-sāmartya-janmā vikalpas tad-anukārī kāryatas
 tat-sāmartya-sthāpanāya tatra eka-śabda-niyogo
 tat-sāmartyasya tataḥ sarvathā sākṣād vinivṛtteḥ,
 tat-sāmartyād artha-gatāv upacāra-mātrāt samāna-
 tat-sāmartyād eva agnir atra iti bhavati. na ca
 tat-sāmānyā-ayogāt, yathā a-brāhmaṇa-āditve
 tat-sāmānyā-upasarjanāḥ | tac-chakti-bhedāḥ
 tat-sāmānyā-grāhiṇī. yam eva khalv ākāram iyam
 tat sāmānyam na karmaṇi na kartari iti sambaddha-
 tat-sāmānyam paśyāmi iti manyate. tato 'sya
 tat sāmānyavataḥ kutaḥ ||147|| na khalu vai
 tat-sāmyād gaṇo 'nyatra skhalad-gatiḥ || yathā-
 tat-sāmyād yas tathā ucyate | mukhyo gaṇas ca
 tat-sārūpya-tadutpattī yadi saṃvedya-lakṣaṇam |
 tat siddha-artheṣv ayogataḥ | tṛtīya-sthāna-
 tat-siddha-artheṣv ayogataḥ | tṛtīya-sthāna-
 tat-siddham parasya eva siddham. tan na
 tat siddhaḥ saha-upalambha-niyamaḥ, eka-vyāpāre
 tat-siddhatā tataḥ || asādhāraṇatā na syād bādha-
 tat-siddhatām āha – yatra apy asādhāraṇatvād
 tat-siddham akhilaṃ tataḥ || tad-āgamavataḥ
 tat-siddham asiddham iti katham tataḥ siddhiḥ.
 tat-siddham iti cet, kasya ka āgamaḥ. bādhyamānas
 tat-siddhaye vacanam. na an-upalabhamānasya
 tat-siddhaye vacanam. na vai anupalabhamānasya
 tat-siddhy-ayogāt. vyāpi-nityatvād upalambha iti
 tat-siddhi-siddho vā tad-abhāva iti na kaścid
 tat-siddhiḥ, ātmany eva anyathā-darśanāt. rāga-
 tat-siddhiḥ, kiṃ tarhi sva-jñāna-sattā-viśeṣābhyaṃ
 tat-siddhiḥ, sarva-a-pratipatti-prasāṅgāt. tasmāt
 tat-siddhiḥ. sidhyan vā katham a-viśayaḥ. viśayaś
 tat-siddhir eva ca anvaya-siddhiḥ. asiddhau vā
 tat-siddheḥ karaṇānām ca kāryatā ||261|| yat
 tat-siddher a-pramāṇatā | pratyakṣa-itarayor
 tat-siddher na anumeya-vacanam. anvayas tv
 tat-siddher na sarva-upādānam iti na doṣam
 tat-siddhāv api buddhi-vikalpe saṃśayāt. na enam
 tat-siddhau viśeṣa-vikalpena asiddhi-codanā
 tat-siddhau siddham eva iṣṭaṃ bhavati. na,
 tat-sukha-ādi kim ajñānaṃ vijñāna-a-bhinna-hetu-
 tat sukha-ādi kim ajñānaṃ vijñāna-a-bhinna-hetu-
 tat sukha-ādibhir eka-prakṛtir iti. sa evam
 tat-sthita-a-sthita-ātmanor ekasya virodhād
 tat-sthitiś ca tad-anya-vyatireke sati syāt. sa
 tat-sthiter abhāva-prasāṅgāt. atīndriyatvād a-
 tat-sneham sa ca dveṣa-ādini iti sat-kāya-darśana
 tat-snehas tasmād dveṣa-ādi-sambhavaḥ ||222 || na
 tat-spārśanam yadi ||10|| tan na. spārśanam api
 tat sphuṭa-a-kalpa-dhī-phalam || tatra pramāṇam
 tat sphuṭa-a-kalpa-dhī-phalam ||31|| ity antara-
 tat sphuṭam || mānaṃ dvividham viśaya-dvaividhyāc
 tat-smṛtiṃ paścād ādhatte smṛtim ātmani ||303||

PV_03412	a-tānavam || atyāsanne ca su-vyaktaṃ tejas	tat syād atisphuṭam | tatra apy a-dṛṣṭam āsṛitya
PV_04099	-vacana-ātmakam | tayoḥ pramāṇam yasya asti	tat syād anyasya bādhakam || pratijñām anumānam
PV_03407	-ādi-bhedena vyakta-a-vyaktaṃ na yujyate |	tat syād āloka-bhedāc cet tat pidhāna-a-
PV_02038	ja-ādyā jāyante sarvaṃ bija-ātmakam tataḥ ||	tat sva-jāty-anapekṣānām akṣa-ādinām samudbhava |
VN_03617	parasya vyabhicāra-siddhim ākāṅkṣeta, tasya	tat sva-pakṣa-viruddham na abhimatam iti virodha
PV_03433	-ātmavm na sārūpya-nibandhanam | siddham	tat svata eva asya kim arthena upanīyate || sarva
SV_02720	iti. tasmāt tatra api tad-darśinas	tat-svabhāva-a-nīscayaḥ. kutaḥ. viparyāsāt. sa ca
V2_06107	iti. tat kāryam hetu-vyāpty-a-vyatirekāt	tat-svabhāva-a-viśiṣṭam iti tad-anupalambhaḥ
V2_07807	vā sa eva svabhāvo na asti yo vinaśvaraḥ.	tat-svabhāva-a-pekṣatvān na naśvaraḥ. śāly-ādi-
SV_09909	eva svabhāvo na asti yo vinaśvaraḥ. tasmāt	tat-svabhāva-a-pekṣatvān na vinaśvaraḥ. śāli-bija-
SV_09908	na asti yas tad-utpādanaḥ śāli-bijasya iti	tat-svabhāva-a-pekṣāḥ. evaṃ tarhi kṛtakānām api
V2_07805	na asti yas tad-utpādanaḥ śāli-bijasya iti	tat-svabhāva-a-pekṣāḥ. evaṃ tarhi kṛtakānām api
SV_13721	na svalakṣaṇayor a-bheda-sādhane samartham.	tat-svabhāva-asiddheḥ. sāmānyena vacane bhinna-
SV_12425	na iti nyāyaḥ. na a-dṛṣṭa-jñāpako '-	tat-svabhāva ity api. satām api kārya-an-ārambha-
SV_14414	ca na apekṣate. tasmāt svayam ayaṃ bhāvas	tat-svabhāva ity siddham. a-hetutve 'pi nāsasya
HB_02116	kiṃ nāśa-kāraṇaiḥ. anyathātva-pratipattau vā	tat-svabhāva eva na syād iti pūrvo vikalpas tatra
SV_04415	tat-svabhāva-pratipattaye kriyata iti.	tat-svabhāva-grahaṇād yā dhīs tad-arthā iva apy
V3_06607	-hetu-niyamana-svabhāvas tat-svabhāvas	tat-svabhāva-janana-svabhāvo vā kiṃ na iṣyate.
SV_14515	apara-apekṣa-dharma-antara-pratiśedha-arthaṃ	tat-svabhāva-jñāpanena artha-antaram iva dharmiṇo
SV_07802	sarvadā sarva-ākāra-sthita-ātmā iti cet.	tat-svabhāva-darśana-āśrayaḥ pratyayaḥ sarvatra
SV_08918	a-bhede 'py uktam. sva-ātmanā eva a-bhede tu	tat-svabhāva-nibandhana-arthakriyā-arthī samaṃ
SV_02821	nīscaye 'py anyasya a-pratipatti-darśanāt.	tat-svabhāva-nīscaye ca tasya ayogāt. yāvanto
SV_04414	-samāśrayair dharma-pratibhāsa-bhedais	tat-svabhāva-pratipattaye kriyata iti. tat-
SV_07804	aśva-sthita-ātmanā dravyatvena sambandhāt,	tat-svabhāva-pratipattiyā ca tathā nīscayāt, tasya
SV_15113	ākāśa-ādiṣu pratipattayas tā api na	tat-svabhāva-bhāvinyāḥ. tathā hi vikalpa-vāsanā-
HB_02215	vināśam an-āviśan kathaṃ naṣṭo nāma,	tat-svabhāva-vināśayoḥ paraspara-parihāra-rūpatvāt.
SV_01503	yukta eva pratiśedhaḥ. na yuktaḥ, drīya-	tat-svabhāva-viśaya-mātra-a-pratiśedhāt. pṛthivy-
V2_09710	yukta eva pratiśedhaḥ. na yuktaḥ, drīya-	tat-svabhāva-viśaya-mātra-a-pratiśedhāt. pṛthivy-
SV_16001	doṣaḥ. vastu-svabhāvāt tu phala-avāptāv a-	tat-svabhāva-saṃsparśe na syāt. yad uktam - na
VN_01016	-nirvṛttis tasya asad-vyavahāraṃ sādhyati,	tat-svabhāva-sattāyās tat-pramāṇa-sattāyā vyāpṭeḥ.
SV_07317	prāg-abhāvāt paścāc ca tato bhāvāt. nityam	tat-svabhāva-sad-bhāve prāg api samavāyād vijñāna
SV_04413	vacana-bhedaḥ sādhyā-sādhana-bhedaś ca	tat-svabhāva-samāśrayair dharma-pratibhāsa-
SV_12307	eva dṛṣṭer ekasya kaścid dharmam vivecayamś	tat-svabhāva-sambhavinā tena āśāṅkya-vyabhicāra-
SV_02610	ity uktam. tasmāt pratyakṣe dharmiṇi	tat-svabhāva-sākalya-paricchedāt tatra an-avakāśā
VN_01615	'nupalabdhaḥ, sa na asty eva. na hi tasya	tat-svabhāva-sthitāv anupalabdhiḥ. tad-a-sthitiś
SV_07415	sāmānyam punar an-āsādyā paraṃ nityam	tat-svabhāvaṃ kim iti indriyam apekṣate. na hi
V2_08715	-āder vijñānasya. na vai kiñcid ekaṃ janakaṃ	tat-svabhāvaṃ vā. kiṃ tu sāmagri janikā tat-
SV_03726	iti śabdena śrotary a-saṃsrṣṭa-	tat-svabhāvaṃ vikalpa-pratibimbam arpayati. yad
SV_09412	'nyo vā iti yathā-kathañcid api viśeṣitas	tat-svabhāvaḥ prasādhito bhavati. sa ca tathā na
SV_07416	apekṣate. na hi tasya kevalasya yo na	tat-svabhāvaḥ sa punaḥ kathañcid bhāvī vyakter
V3_07207	'nyo vā iti, yathā-kathañcid api viśeṣitas	tat-svabhāvaḥ sādhitō bhavati. sa ca tathā na
SV_09911	sva-hetor iti yo na tad-dhetuḥ so '-	tat-svabhāvaḥ syāt. niyata-śaktiś ca sa hetuḥ
V2_07808	sva-hetor iti yo na tad-dhetuḥ so '-	tat-svabhāvaḥ syāt. niyata-śaktiś ca sa hetuḥ
HB_00912	bhāvaḥ, tasya na kiñcin nāśa-hetunā, svayam	tat-svabhāvatayā eva nāśāt. yo hi yasya svabhāvaḥ,
SV_01721	-dharmasya tad-bhāvas tan-mātra-anubandhena	tat-svabhāvatayā khyāpyate. yaḥ kṛtakam svabhāvaṃ
V2_07505	a-nīscitāyām tu vyāptau dharmi-samāśraye vā	tat-svabhāvatayā gamakasya a-gamakatvāt. na hi
SV_09624	a-nīscitāyām tu vyāptau dharmi-samāśraye vā	tat-svabhāvatayā gamako na kaścid gamakaḥ. ata
HB_00810	-vākye dvayoḥ prayoga iṣyate, vaiyarthiyāt,	tat-svabhāvatayā tad-anvaya-siddhau tad-abhāve
SV_09725	bhavati śabdaś ca kṛtaka iti. siddha-	tat-svabhāvatayā tad-abhāve na bhavataḥ.
V2_07607	bhavati, śabdaś ca kṛtaka iti. siddha-	tat-svabhāvatayā tad-abhāve na bhavataḥ
VN_06701	idaṃ vyaktaṃ tad-anvaya-darśanāt. vyaktasya	tat-svabhāvatā-a-bheda-upalabdher iti sukha-
V2_09005	'pi bhāva-kāle 'nityatā-a-nīspattes tulya-a-	tat-svabhāvatā. na vai kācid anityatā nāma anyā
SV_02103	'pi bhāva-kāle 'nityatā-a-nīspattes tulyā a-	tat-svabhāvatā. na vai kācid anyā anityatā nāma
SV_01901	-abhāve na bhavati. anyathā ayogād iti tat-	tat-svabhāvatā-pratipattiyā anvaya-smṛtir bhavati.
HB_00607	icchanti iti viśeṣaṇena tathāvidhasya a-	tat-svabhāvatām tasmin sādhye hetor vyabhicāraṃ
NB_03019	tayos tādātmyam. tan-nīspattāv a-nīspannasya	tat-svabhāvatva-abhāvāt. vyabhicāra-sambhāvāc ca.
SV_03716	-ādayo guṇās tathā ucyante, artha-antarasya	tat-svabhāvatva-ayogāt, teṣāṃ ca niḥ-svabhāvatva-
SV_02607	tad-anyasya asiddhasya abhāvāt. bhāve vā a-	tat-svabhāvatvam. na hi yo yad-ekayogakṣemo na
HB_01006	na, tat-svabhāvasya janana-d-janakasya ca a-	tat-svabhāvatvāt. ata eva tayor avasthāyora vastu-
NB_03016	eva sādhyā-dharme 'vagantavyāḥ. tasya eva	tat-svabhāvatvāt. svabhāvasya ca hetutvāt.
V1_03609	saṃvedyasya abhāvāt svasaṃvedanaṃ phalam,	tat-svabhāvatvād artha-pratipatteḥ. yadi hi iṣṭa-
SV_08718	kecid eva kārakāḥ syuḥ, na anye '-	tat-svabhāvatvād ity atra na eva kiñcid viruddham
SV_08920	api pravarteta. eko 'pi tām arthakriyām	tat-svabhāvatvād eva karoti. tad-anyasya api tat
HB_01602	-samarthasya sāmārthya-utpattau sāmārthasya	tat-svabhāvatve '-pūrva-utpattir eva sā. a-tat-
SV_02312	vā sa dhūmo '-dhūma-janana-svabhāvād bhāvāt.	tat-svabhāvatve ca sa eva agnir ity avyabhicāraḥ.

V2_08707
HB_01602
SV_02320
V3_06607
HB_02104
SV_02212
V2_08601
NB_02023
VN_04710
HB_01516
SV_04314
V3_06608
HB_01005
SV_00304
V2_05711
HB_00807
V2_08004
HB_01007
HB_00806
SV_13315
SV_02320
V2_08801
HB_01606
V1_02113
HB_01609
V1_03601
PV_03275
PV_03070
HB_02306
HB_01703
V2_08913
SV_02020
SV_02608
PV_03084
HB_02612
V3_05906
PV_03181
HB_00310
SV_02518
SV_08702
PV_03051
NB_01013
SV_15413
V2_04603
V3_08610
SV_07309
V3_08607
VN_04806
SV_15813
HB_01805
SV_07205
SV_03004
SV_17115
SV_12620
SV_07007
PV_03120
V3_10512
SV_08011
SV_14222
V3_06103
NB_03107
V3_11707
PV_04205
V3_06209
SV_11224

sa dhūmaḥ, a-dhūma-janana-svabhāvād bhāvāt.
tat-svabhāvātve 'pūrva-utpattir eva sā. a-
-āder vijñānasya. na vai kiñcid ekaṃ janakaṃ
-dhetur vā anityatā-hetu-niyamana-svabhāvas
kevalo 'pi tathā syād ity uktam. a-
vā a-taj-janana-svabhāvād bhavet, svayam a-
vā a-taj-janana-svabhāvād bhavet. svayam a-
vastutas tādātmyāt tadutpatteś ca. a-
-atīśaye na karaṇīya eva anvākhyāne yatnas
bija-ādy-upanyāse nirloṭhitam etat. tasmāt
-darśana-āśrayatvāt. na a-vastu-dharmatā
vā kiṃ na iṣyate. kiṃ pāramparyeṇa, ante 'pi
tadvad bhāvo 'pi vināśe syād iti. na,
syāt. kāryasya api svabhāva-pratibandhaḥ,
-ślokaḥ. kāryasya api svabhāva-pratibandhaḥ,
iva prayatna-utpatti-dharmatāyāḥ. na apy a-
apekṣāyāṃ ca uktam. na api yugapat kriyā,
bhāvānām svabhāva-anyathātva-abhāvāt
tad-bhāvasya eva khyāpanāt. na hy ekāntena a-
samarthāḥ syus tat-sādhitam tad upalabhyeta.
janakaṃ tat-svabhāvam, kiṃ tu sāmāgrī janikā
tat-svabhāvam vā. kiṃ tu sāmāgrī janikā
bhavato darśanam, yad idaṃ bhāvān a-
vijñāna-a-bhinna-hetu-jam ||22|| tad-a-
iyam naś cintā cittam dunoti. na vai vayam a-
prakāśa-vat. nila-ādy-anubhava ity api
na yad-rūpaṃ na hi tat tasya vedanam || a-
vastunaḥ kvacit | tad avaśyaṃ tato jātam
-siddhiḥ. svabhāvato naśvaratve 'pi kaścid a-
-dharmī svabhāvo na karoti ca iti. sahitas
tasmin niṣpanne 'niṣpanno bhinna-hetuko vā
tasmin niṣpanne 'niṣpanno bhinna-hetuko vā
na hi yo yad-ekayogakṣemo na bhavati, sa
boddhavye vyāpakaṃ vyāpya-cetasā | nimittam
tad-apekṣāyā tasmād anyāḥ. taj-jñānaṃ
-ātma-samvedanād eva bheda-pratītiḥ.
kena tasmin hi na pratyakṣam na laiṅgikam ||
ca tena ātmanā pratyakṣeṇa dr̥ṣtam eva. na ca
sarva-bheda-an-ākṣepe 'py eka-bheda-codanāt
'pare ||170|| tat-kāryam kāraṇam ca uktam
a-vastuṣu lakṣaṇam || yathokta-viparītam yat
-a-sannidhānābhyaṃ jñāna-pratibhāsa-bhedas
-adhiṣṭhāna-a-svatantro hy ātmā nir-ātmā,
-lakṣaṇāl liṅgād yad anumeye 'rthe jñānam,
upakārasya artha-antaratve 'py uktam. na vai
janayantas tatra param apekṣante, te 'vaśyaṃ
-liṅga-jam eva, tādr̥śasya ātmano 'mbhasas
pratītir bhavati iti na viparyayāt pratītiḥ,
cet. nanu tad eva idaṃ paryanuyujyate katham
bhavati. sa kevalo 'pi samartha-svabhāva iti
cet tatra api tulyaḥ prasaṅgo 'navasthā ca.
tasya na sva-ātma-bhūtāny eva na api
-vādaś ca pratītiḥ. ata eva nānā-arthā iti
bhede 'pi ca pratyabhijñāna-a-viśeṣāt
-artha-samavāyinām parasparam an-upakāraḥ.
asya kiṃ punaḥ || vismṛtatvād a-doṣaś cet
-kāla-aṅgatā vā na nivṛtter upalakṣya tat |
ity ucyeta. pacata eva karma-sad-bhāvāt.
tv a-pracyuti-kāraṇam. tathā eva dr̥ṣyeta.
vā prayatne sañcarati me hasta iti bhavati,
-vyatirekayor anyonya-vyavaccheda-rūpatvāt.
-vṛtītiḥ sūcitā bhavati. sā eva avinābhāvaḥ.
ucyate | tac ca na a-pratibaddheṣu
tarhi yo 'yam upalambho na asti ghaṭa iti,
eva ca eṣaṃ pauraṣeyatā yuktā na utpattīḥ.

tat-svabhāvātve ca sa eva agnir ity avyabhicāraḥ.
tat-svabhāvātve so 'kāraka eva, sāmārthya-ākhyāt
tat-svabhāvam, kiṃ tu sāmāgrī janikā tat-svabhāvā.
tat-svabhāvas tat-svabhāva-janana-svabhāvo vā kiṃ
tat-svabhāvas tu tadā apy a-kāraka eva. tasmān na
tat-svabhāvasya a-jananāt. tasya a-hetutā syāt.
tat-svabhāvasya a-jananāt tasya a-hetutā syāt. na
tat-svabhāvasya a-tadutpatteś ca tatra a-
tat-svabhāvasya anyato 'pi siddheḥ, prakṛta-apa-
tat-svabhāvasya anyathātva-abhāvāt tad-dharmaṇas
tat-svabhāvasya eva tathā khyāteḥ. vastunas tu
tat-svabhāvasya eva tad-bhāve sāmārthyāt. etena
tat-svabhāvasya jananaḥ a-janakasya ca a-tat-
tat-svabhāvasya tadutpatter iti. etau dvāv
tat-svabhāvasya tadutpatter iti. etau dvāv
tat-svabhāvasya nivṛttau tan-nivṛttir a-kāryasya,
tat-svabhāvasya paścād apy a-kriyā-ayogāt. tad
tat-svabhāvasya paścād iva prāg api janana-
tat-svabhāvasya bhāve 'nya-bhāvaḥ, kṛtakatva-bhāva
tat-svabhāvā eva punaḥ pratyaḥ katham kalakale
tat-svabhāvā. sa eva anumīyate. sa eva ca sāmāgrī
tat-svabhāvā. sā eva anumīyate. sā eva ca sāmāgrī
tat-svabhāvān api svabhāva-mātreṇa citreṣu
tat-svabhāvānām bhāvānām tādrūpyam a-tādrūpyam ca
tat-svabhāvānām bhāvānām asmad-darśanāt kārya-
tat-svabhāvō 'nubhava eva. a-vedya-vedaka-ākārā
tat-svabhāvō 'nubhavo bauddhāms tām samavaiti cet
tat svabhāvō 'pi vā bhavet || sva-nimittāt
tat-svabhāvō 'pi syāt, na hi sarvaḥ sarvasya
tat-svabhāvō na kevala iti cet, anyas tarhi
tat-svabhāvō yuktaḥ. ayam hi bhedo bheda-hetur vā
tat-svabhāvō yuktaḥ. ayam eva khalu bhedo bheda-
tat-svabhāvō yuktaḥ, tan-mātra-nibandhanatvād
tat svabhāvō vā kāraṇam tac ca tad-dhiyaḥ ||
tat-svabhāvō vā jñātr-jñeya-dharma-lakṣaṇā
tat svayaṃ svataḥ siddha-viśeṣam artham arthād
tat svarūpa-avabhāsinā buddhyā anantarayā yadi |
tat-svalakṣaṇa-grahaṇa-uttara-kāla-bhāvino nila-
tat-svalakṣaṇa-niṣṭhā eva bhavanti. tad ekasmād
tat svalakṣaṇam iṣyate | tat-tyāga-āpti-phalāḥ
tat svalakṣaṇam iṣyate | sāmānyam trividham tac
tat svalakṣaṇam. tad eva paramārtha-sat.
tat-svātantrya-lakṣaṇatvād ātmanaḥ. tad rūpaṃ
tat svārtham anumānam. pratyakṣa-vad asya phala-
tata ātma-viśeṣa-utpatter ambhasas tathā-sthitiḥ,
tata ātmānaṃ pratilabhante. na ca ayam ātma-
tata ādhārād abhinirvṛtteḥ. na hi tasmād upakāram
tata ānupūrvī-pratipattyā pratītir iti cet, na a-
tata iti. a-sambandhāt. viśaya-upanayanād ayam
tata utpattir iti, ete ca ekatra katham syātām.
tata upakāra-an-avadhāraṇād asya iyaṃ sthitiḥ ity
tata upakāram anubhavanti. kiṃ tasya iti tā
tata eka-artha-niyamo na yuktaḥ. anyathā a-
tata ekatva-asiddhi-prasaṅgād bheda-an-
tata ekasmād upakāreṇa bhāvyaṃ, abhāve yathokta-
tata eva a-nidarśanam | dr̥ṣte tad-bhāva-siddhiś
tata eva a-pratijñā-artho viśeṣo dharmā-bhedataḥ |
tata eva a-sambandhān na sāmānyam na ayuktaṃ
tata eva agneḥ pūrva-vināśa iti cet. pūrveṇa asya
tata eva anyā-abhāva-gatiḥ, tad-abhāve 'bhāva-a-
tata eva anvaya-vyatirekayoḥ sandehād
tata eva anvaya-siddhir iti na vyatirekī.
tata eva anvaya-sthitiḥ || sva-ātmātve hetu-bhāve
tata eva abhāva-upalambhāt, tac ca svatantram
tata eva artha-vipralambhāt. utpanno 'py anyathā

PV_02118	prasaṅgaḥ pūrva-vad bhavet | cittāc cet	tata eva astu janma deha-antarasya ca || tasmān
PV_03473	liṅgaṃ hi na a-dr̥ṣṭasya prakāśakam ||	tata eva asya liṅgāt prak̄ prasiddher upavarṇane |
SV_14810	bhavati. pratiṣedhe vidher a-sambhavāt.	tata eva asya vināṣe na kaścid dhetuḥ. tathā hy
V3_06701	pramāṇaṃ pratiyoginaṃ sādhayati, bādhā punas	tata eva iti na pramāṇa-bādhanaḍ virodhaḥ. satyam,
SV_12024	-apauruṣeya-cintayā ātmānam āyāsayati.	tata eva iṣṭer an-abhyupeta-bādhāyāṃ tad-anyasya
SV_08401	-vaikalyābhyāṃ ca kāryaṃ bhāva-abhāva-vat	tata eva utpattiḥ. tasmīn sati niyamena bhavatas
HB_03103	pratiṣṭheta iti dus-taraṃ vyasanam āpannaḥ.	tata eva eka-darśanaḍ anya-abhāva-pratitir iti
V3_10111	-a-niścayo hy a-vipakṣa-śabdena ucyate.	tata eva katham abhāva-niścayaḥ. yasmād idam iha
PV_02245	ātmīyatāyāṃ vā vyatīta-ādau vihānitaḥ |	tata eva ca na ātmīya-buddher api guṇa-ikṣaṇam ||
SV_05815	ca vastu-dharmasya kasyacid a-saṃsparśāt.	tata eva ca sā śrutir anya-apoha-viṣayaḥ ity
SV_04113	eva kiñcit tāsu tathābhūtāsu vidyate,	tata eva tad ekaṃ kāryam iti. tad ayuktam. a-
SV_01825	syāt. tathā tad-abhāve na bhavati ity ukte.	tata eva tad-bhāvatā-vedinaḥ. tathā hy ayam asya
V3_11307	eva tu vacanena sādhyatā-a-viṣeṣo darśitaḥ.	tata eva tad-viparyaya-sādhano viruddho 'py eka
SV_08411	-yogyatvād a-vasu. vastu tu viṣeṣa eva	tata eva tan-niṣpatteḥ. svabhāva-an-anvayāt tarhy
VN_01605	kāraṇād utpāde, yo yaj-janana-svabhāvaḥ,	tata eva tasya janma, na anyasmād iti niyamaḥ.
V3_11710	tan na ātma-avinābhāvi prāṇa-ādiḥ.	tata eva na ātma-nivṛttāv asya nivṛttir api, yato
PV_04155	nir-guṇa-kriyas tasmāt samavāyi na kāraṇam |	tata eva na dr̥ṣyo 'sāv a-dr̥ṣṭeḥ kārya-rūpayoḥ ||
SV_05309	ekam. vema-abhāve 'pi kuvindaḥ karoti iti na	tata eva paṭa-utpattiḥ. tathā na kevalam ekaika-
SV_14106	pratyakṣa-sāmarthya-siddha iti vakṣyāmaḥ.	tata eva puruṣa-kāryatā buddhīnām anumeya-anvaya-
SV_16119	ca sva-icchayā krama-racanā śakyate kartum.	tata eva puruṣa-dharma-saṅkhyāte vikalpa-anukrame
V3_03512	arthena apodyate, na sa pakṣa iti.	tata eva bādhā-hetor asādhāraṇatvam, kvacid a-
SV_10418	idam anupalabdher na pṛthag vyavasthāpyate.	tata eva virodha-gater virodhāc ca abhāva-sādhanaḥ.
V2_05210	vṛttir ity a-tat-tulyo viruddha eva, yena	tata eva vyatirekāḍ agnir auṣṇyam na gamayet. kiṃ
SV_17113	3|| na prasiddher eka-artha-niścayaḥ śabdānām	tata eva śaṅkā-utpatteḥ. nānā-arthā hi śabdā loke
SV_03704	saṃyoga-ātmakasya pareṇa a-saṃyogāc ca.	tata eva saṅkhyā-abhāvaḥ. tat-saṃyoga-puruṣa-
V3_12101	vākyasya vyatirekasya avyabhicāra-asiddheḥ.	tata eva sapakṣa eva asti, a-sapakṣa eva na asti
V3_10008	etena dharmo 'pi vyākhyātaḥ. tatra api yadi	tata eva siddhiḥ, sa prāg eva nirdiṣṭa iti pūrva-
PV_03413	|| anyonya-āvaraṇaṃ teṣāṃ syāt tejo vihatis	tataḥ | tatra ekam eva dr̥ṣyeta tasya an-āvaraṇe
PV_04235	'-tat-phalaś ca artho bhinna ekas tatas	tataḥ | tais tair upaplavair nīta-saṅcāya-
V2_05517	'-tat-phalaś ca artho bhinna ekas tatas	tataḥ | tais tair upaplavair nīta-saṅcāya-
PV_02226	-doṣaṃ dvayam apy evaṃ vairāgyaṃ na dvayos	tataḥ | duḥkha-bhāvanayā syāc ced ahi-daṣṭa-aṅga-
PV_04222	nivṛttir na asataḥ sādhyād a-sādhyeṣv eva no	tataḥ | na iti sā eva nivṛttiḥ kiṃ nivṛtter asato
PV_02281	gamer bāhya-śaikṣa-a-śaikṣa-adhikas	tataḥ | parārtha-jñāna-ghaṭanaṃ tasmāt tac-
PV_04186	|| bheda-sāmānyayor dharmā-bhedād aṅga-aṅgitā	tataḥ | yathā anityaḥ prayatna-utthaḥ prayatna-
PV_02153	kena udbhavaḥ sāmānyā mada-vṛddhiḥ smaras	tataḥ | rāgi viṣama-doṣo 'pi dr̥ṣṭaḥ sāmye 'pi na
SV_10025	yā kācid bhāva-viṣayā dvidhā eva anumitis	tataḥ | sva-sādhye kārya-bhāvābhyāṃ sambandha-
PV_03385	| nīla-ādi-rūpeṇa dhiyaṃ bhāsamānām puras	tataḥ || anyathā hy ādyam eva ekaṃ saṃyojyeta
PV_04113	'syām a-pratīte 'pi tasmīṃs tat-siddhatā	tataḥ || asādhāraṇatā na syād bādhā-hetor iha
PV_03396	| vyanakti citta-santāno dhiyaṃ dhūmo 'gnitas	tataḥ || asty eṣa viduṣāṃ vādo bāhyaṃ tv āśritya
PV_02105	eka-prāṇe 'py aneka-artha-grahaṇān niyamas	tataḥ || ekayā aneka-vijñāne buddhyā astu sakṛd
PV_02037	saṃsveda-ja-ādyā jāyante sarvaṃ bīja-ātmakam	tataḥ || tat sva-jāty-anapekṣānām akṣa-ādinām
PV_03363	| tādātmyād ātmavit tasya sa tasyāḥ sādhanam	tataḥ || tatra ātma-viṣaye māne yathā rāga-ādi-
PV_04003	'-pramāṇam tadā asiddham tat-siddham akhilaṃ	tataḥ || tad-āgamavataḥ siddham yadi kasya ka
PV_02027	apy a-sāmarthyaṃ syāt siddho 'tiśayas	tataḥ || tasmāt pṛthag a-śakteṣu yeṣu sambhāvya-
PV_03116	sambandha-an-abhyupagamān nityaṃ viśvam idaṃ	tataḥ || tasmād an-artha-āskandīnyo '-bhinna-
PV_03200	| citraṃ tad ekaṃ iti ced idaṃ citrataraṃ	tataḥ || na ekaṃ svabhāvaṃ citraṃ hi maṇi-rūpaṃ
PV_04139	| tad bādhām eva manyeta sva-dharmi-vacanaṃ	tataḥ || nanv etad apy artha-siddham satyaṃ kecit
PV_04196	| sambhavād vyabhicārasya dvidhā-vṛtti-phalaṃ	tataḥ || prayatna-anantaraṃ jñānaṃ prak̄ sato
PV_03382	| kulāla-ādi-vivekena na smaryeta ghaṭas	tataḥ || yasmād atiśayāj jñānam artha-saṃsarga-
PV_04172	vyāpti-phalā sā uktiḥ sāmarthyād gamyate	tataḥ || viruddhatā iṣṭa-a-sambandho 'n-upakāra-
PV_03452	artha-avabhāso 'sau na anyas tasyā dhiyas	tataḥ || siddhe pratyakṣa-bhāva-ātma-vidau
PV_03243	| mano 'nyam eva gr̥hṇāti viṣayaṃ na andha-dr̥k	tataḥ || svārtha-anvaya-artha-apekṣā eva hetur
SV_11724	'pi indriya-ādiṣv iva a-doṣa iti cet. na,	tato '-pratipatti-prasaṅgāt, a-prasiddhasya a-
SV_13504	dr̥ṣyāyāṃ vibhāga-upalambhāt. adṛṣyāyāṃ	tato '-pratipatter liṅga-abhāvāt. bhedavatyāś ca
SV_08305	so 'nyasya api yadi syāt. sa tena svabhāvena	tato '-bhinnaḥ syād ity asti svabhāva-anvayaḥ.
V1_04303	||57|| ity antara-ślokaḥ. bāhye 'py arthe	tato '-bhedo bhāsamāna-artha-tad-dhiyoḥ | (58ab)
SV_07706	-upagamāt. na hy anya-dravya-vṛtter bhāvasya	tato '-vicalato bhinna-deśena bhāvena tad-ubhaya-
SV_15719	tad ime '-viṣiṣṭena prayujyamānā mantrās	tato '-viṣiṣṭam eva svabhāvam āsādayanti. tena a-
SV_11811	sarva-sambandhe tato '-viṣeṣeṇa gamayet.	tato '-viṣeṣeṇa eva pratitīḥ syāt, sarvasya ca.
SV_11810	tasmāt tat sadṛṣaṃ liṅgaṃ sarva-sambandhe	tato '-viṣeṣeṇa gamayet. tato '-viṣeṣeṇa eva
SV_06812	aṅgatayā tad-anyebhyo bhidyanta ity a-bhedāt	tato '-viṣeṣeṇa pratiyante. tatra ghaṭasya rūpa-
NB_03070	adṛṣya-ātma-viṣayatvena sandeha-hetutvāt.	tato '-sarvajña-viparyayād vaktṛtva-āder
SP_00020	samavāyinaḥ | samavāyi tadā na asau na	tato 'tiprasaṅgataḥ || tayor an-upakāre 'pi
PV_03075	vinā | vikalpena na sāmānya-grahas tasmīṃs	tato 'numā || prameya-niyame varṇa-anityatā na
V3_03711	sa-pratipakṣa-sambhāvanām astān-gamayati.	tato 'numāna-viṣaye viruddhāvvyabhicāriṇo 'bhāvaṃ

PV_03164	-pratibimbeṣu tan-niṣṭheṣu nibadhyate |	tato 'nya-apoha-niṣṭhatvād uktā anya-apoha-kṛc
SV_05805	āśrayāc ca arthe na viśamvādikā matā ||112||	tato 'nya-apoha-viśayā tat-karṭṛ-āśrita-bhāvataḥ |
PV_03244	-artha-apekṣā eva hetur indriya-jā matiḥ |	tato 'nya-grahaṇe 'py asya niyata-grāhyatā matā ||
HB_02914	sāadhanam abhāvasya. asti sambandho virodhaḥ,	tato 'nya-bhāvād abhāva-siddhir iti cet, kena
SV_07808	sa ca na abhimataḥ. anyatra vartamānasya	tato 'nya-sthāna-janmani | svasmād a-calataḥ
SV_02211	tad-abhāve 'py agnau bhavati iti. katham vā	tato 'nyato vā a-taj-janana-svabhāvād bhavet,
V2_08514	tad-abhāve 'py agnau bhavati iti. katham ca	tato 'nyato vā a-taj-janana-svabhāvād bhavet.
SV_04616	evam hy a-sambaddha-pralāpi syāt. na	tato 'nyatra pravṛttir balivārda-doha-codanā-vat.
PV_03387	niyamena dhīyā saha | viśayasya	tato 'nyatvaṃ kena ākāreṇa sidhyati || bhedaś ca
SV_17515	kaścit kasyacid avyabhicārī. vyabhicāre ca	tato 'nyathā api tat-sambhavāt tad-bhāvāt tat-
VN_00506	tathā anupalabdho 'sad-vyavahāra-viśayaḥ.	tato 'nyathā sati liṅge saṃśayaḥ. atra api sarvaṃ
SV_06007	tad-ākāra-vivekinim buddhim anubhavatas	tato 'nyad iti yathā-anubhavaṃ tad-vivecano
HB_03205	kvacit pramāṇaṃ pravṛttaṃ tat paricchinatti,	tato 'nyad vyavacchinatti, tṛtīya-prakāra-abhāvaṃ
NB_02009	'rthaḥ sapakṣaḥ. na sapakṣo 'sapakṣaḥ.	tato 'nyas tad-viruddhas tad-abhāvaś ca iti. tri-
V3_12003	-kalpane syāt. yasmin sati bhavaty eva yat	tato 'nyasya kalpane | tad-dhetutvena sarvatra
V2_05709	dharmeṇa viśeṣaḥ sampratīyate | na sa śakyas	tato 'nyena tena bhinnā vyavasthitiḥ ||31|| ity
SV_02423	dharmeṇa viśeṣaḥ sampratīyate | na sa śakyas	tato 'nyena tena bhinnā vyavasthitiḥ ||42|| sarva
SV_08603	sa tasya svabhāvaḥ. yat tasya janakaṃ rūpaṃ	tato 'nyo janakaḥ katham | (170ab) tatra na brūmo
SV_08113	dravyam eva tat-kāryaṃ tac ca na anveti iti.	tato 'nvayī śabda na syāt. sāmānyam pācakatva-ādi
SV_03406	api vā | anyena vā yadi brūyād bhedo na asti	tato 'paraḥ ||63|| etāvantam eva ca bhedaṃ
SV_03110	evam, tad vyavaccheda-viśayaṃ siddhaṃ tadvat	tato 'param ||56|| a-samāropa-viśaye vṛttech (57ab'
SV_03103	tasmād eka-upakārake grāhye na upakāras	tato 'pare | dṛṣṭe tasminn a-dṛṣṭā ye tad-grahe
HB_00105	eva saḥ | avinābhāva-niyamād dhetvābhāsās	tato 'pare || pakṣo dharmī, avayave samudāya-
SV_00111	eva saḥ | avinābhāva-niyamād dhetvābhāsās	tato 'pare ||1|| pakṣo dharmī, avayave samudāya-
PV_02042	api tayā vinā | tathā apy anyonya-hetutvaṃ	tato 'py anyonya-hetuke || na a-kramāt kramiṇo
SV_06412	vyāvṛttayaḥ syuḥ. rūpa-antaratve ca bhedasya	tato 'py asya bheda iti bheda-upādhitvād dravya-
SV_16912	puruṣād bahulaṃ pratipatti-darśanāt.	tato 'pi kathañcid vipralambha-sambhavāt. kiṃ ca,
V2_09111	a-hetutā tan-mātra-anubandhaś ca.	tato 'pi kasyacid bhāve tad-an-upayogād a-
HB_04001	-mātreṇa tat-sādhana-pramāna-ākṣepa-siddhiḥ,	tato 'pi jñānam na pṛthag ato lakṣaṇam, tena eva
SV_16719	loka-saṅketa-prasiddhim anupālayati iti	tato 'pi tad-artha-siddhiḥ syāt, na apauruṣeyānām
V1_04204	na tad anyasya kasyacid ātma-saṃvedana-vat.	tato 'pi na tad artha-antare yuktam. an-artha-
V3_07701	-a-viśeṣād ubhayatra-a-pratīti-prasaṅgāt.	tato 'pi pratīteḥ samāśrayāt. tasya anyatra api
HB_00402	arthakriyā-yogya-lakṣaṇatvād vastunaḥ,	tato 'pi vikalpāt tad-adhyavasāyena vastuny eva
PV_02074	-prabhā-ādinām āśritānām na vidyate | syāt	tato 'pi viśeṣo 'sya na citte 'n-upakāriṇi | rāga
HB_02406	iti cet, na, a-tad-bhāvinaḥ sakṛd api	tato 'bhāvāt. paraspara-apekṣayā janya-janaka-
SV_04512	ca teṣu buddher upaplavaḥ ||87|| bhedas	tato 'yaṃ bauddhe 'rthe sāmānyam bheda ity api |
VN_01315	ca, kiṃ tat tad eva avasthitam dravyam syāt,	tato 'rtha-antaraṃ vā anya-vikalpa-abhāvāt. yadi
VN_03016	eva sādhyā-sāadhanayor virodhaḥ; katham	tato 'rtha-antarasya anupalabdhis tad-vyatirekaś
SV_11220	na hi śabdāḥ prakṛtyā arthavantaḥ. samayāt	tato 'rtha-khyāteḥ kāya-sañjñā-ādi-vat. a-
SV_17010	'yam apauruṣeyaḥ śabda-rāśiḥ syāt, tadā	tato 'rtha-pratītiḥ syāt. te tu bāhulye 'py andhā
V3_00707	anuvidadhati, tasya evam a-vṛttech. tasmān na	tato 'rtha-siddhiḥ, vastu-rūpayoḥ pratyāsatti-
SV_16816	apauruṣeyaṃ sampradāya-a-vicchedād āgatam,	tato 'rtha-siddhir iti cet. tasya api śabda-
VN_04514	sa katham apaśabdāc chabdaṃ pratipadya	tato 'rthaṃ pratipadyeta. dṛṣṭā ca an-ubhaya-
V1_00712	saṃvedana-dharmaḥ, artheṣu tan-niyojanāt,	tato 'rthānām a-pratīti-prasaṅgāt. tasmād ayam
V2_06903	sa eva svabhāva-niyamaḥ. artha-antaratve	tato 'rtheṣu jñāna-utpattir iti śabda 'vācakaḥ
V3_08608	na hi tasmād upakāram an-anubhavatas	tato 'vasthā-viśeṣa-pratilambho yuktāḥ.
V2_09201	dṛṣṭā, a-darśanāc ca vipakṣe vyatirekaḥ,	tato 'vyabhicāra iti. na yuktā a-dṛṣṭi-mātreṇa
SV_06407	eva syāt. tataś ca bhāvas tasmād vyāvarteta.	tato 'smāt tasya bheda iti na syāt. yat khalu yad
SV_02620	-niścinvan tat-sāmānyam paśyāmi iti manyate.	tato 'sya rajata-samāropaḥ. tathā sadṛśa-
V1_04209	grāhaka-ākāraḥ svasaṃvidāḥ sādhanam iṣṭam,	tato 'syās tad-bhāva-vyavasthāpanāt. tatra ātma-
SV_05124	||100|| tadvattā a-niścayo na syād vyavahāras	tataḥ katham | (101ab) yadā sāmānya-grāhiṇo
SV_11428	vā vivakṣā-vyaṅgyāḥ, na artha-āyattāḥ.	tataḥ katham idānim tat-pratīnyama-saṃsādhyam
VN_04501	artham iti, tathā hi pūrvaṃ karma-upādīyate	tataḥ karaṇam mṛt-piṇḍa-ādikaṃ loka iti. tad etad
V1_03211	-artha-ālocana-viśeṣaṇa-jñānāni pratyuktāni,	tataḥ karma-sambandha-asiddheḥ, a-vyavadhāna-
SV_15728	kiṃ kurvānaḥ prayojakaḥ | (296ab) yena	tataḥ kaścit phalam aśnute 'nyo na. prayogo yady
V3_08309	a-samagrasya ekānta-a-sāmarthyād iti na	tataḥ kārya-anumānam. vipakṣe vṛtṭy-a-darśane 'pi
V2_06308	avasthā-viśeṣasya avyabhicāra iti cet, na,	tataḥ kārya-utpatter a-kṣepāt. ā antya-kṣaṇa-
SV_11804	tad-vyatirikta-apekṣāṃ ca sādhyati.	tataḥ kārya-dvāreṇa indriya-siddhiḥ. na evaṃ
PV_03187	-utpatter akṣa-dhīḥ syāt smṛter na vā |	tataḥ kāla-antare 'pi syāt kvacid vyākṣepa-
PV_04081	virudhyate || kuryāc ced dharmināṃ sādhyam	tataḥ kiṃ tan na śakyate | kasmād dhetv-anvaya-
PV_02221	-apagama-kāraṇam | snehaḥ sa-doṣa iti cet	tataḥ kiṃ tasya varjanam || a-dūṣite 'sya viśaye
V3_02507	atha dharmināṃ eva sādhyam kuryāt,	tataḥ kiṃ syāt. a-śakyam etat. kasmāt. hetor
HB_01804	darśitam bhavati. kāryam param apekṣata iti	tataḥ kevalād an-utpattir uktā bhavati. sa kevalo
HB_02107	-upakāreṇa iti na tasya kaścit sahakāri	tataḥ kevalo 'pi kuryād iti, prāyas tu saṅghāta-
SV_06209	ko 'rtha iti praśne na kaścicid arthaḥ,	tataḥ kvacid a-pratipatteḥ. tathā ghaṭa-ādi-

V3_06605 an-āyattatvāt. tad-dharmatāyām vā
PV_02275 | karmanām tāpa-sankleśān na eka-rūpāt
SV_08906 pṛthag-abhidhānāt. arthasya tad-avyabhicārāt
PV_02079 | kālena vyajyate 'bhedāt syād dehe 'pi
V3_06305 bhavati iti hetu-pratiśedho 'sya kṛtaḥ syāt.
SV_03019 ca na eva ucyata iti kiṃ śabda-prayogaiḥ.
SV_06414 eva bhedo 'yam ata iti viśeṣa-nirdeśāt.
HB_01414 eva kiṃ janayanti, kadācid anyathā api syuḥ.
V2_04806 'py artha-sādhane vastuni tasya a-nirodhāt
SV_16527 pramāṇa-antara-a-vṛttāv a-pratipatteḥ.
SV_04010 jñānasya rūpaṃ syād vyakty-antara-bhāvinaḥ.
VN_02809 anena pratijñā-mātreṇa siddhir iṣṭā bhavati,
HB_01407 -antara-prasava-sambhave ca na antyaḥ syāt.
HB_01913 -viśiṣṭād viśeṣa-utpattau kāryasya api syāt.
SV_03128 smārto niścayo bhavati. sahakāri-vaikalyāt.
SV_06406 eva bhedasya rūpaṃ. rūpaṃ ca anyad eva syāt.
SV_17016 ca nṛṇām vādaḥ pramāṇaṃ sa ca na iṣyate |
V2_07102 ca nṛṇām vādaḥ pramāṇaṃ sa ca na iṣyate |
SV_02024 kutaścid bheda ity ekaṃ dravyaṃ viśvaṃ syāt.
SV_04001 -ādibhyo nimitta-sambhavāt pratyaya-vṛttiḥ,
PV_02065 sthiti-hetunā | ā nāsaka-āgamāt sthānaṃ
V2_09001 viruddha-dharma-adhyāsaḥ kāraṇa-bhedaś ca.
SV_08317 eka-svabhāvatayā janakatva-abhyupagamāt.
PV_03070 asya pratītir vastunaḥ kvacit | tad avaśyaṃ
V3_05403 kutaścit sāmartyaṃ labhyeta pracyaveta vā,
SV_05014 vyaktinām eka-kārya-janana-śaktir eṣṭavyā.
SV_08403 tasmād viśeṣā eva janakā na sāmānyam.
SV_02404 kārya-kāraṇa-bhāva-siddher bhavati
PV_04235 | tat-phalo 'tat-phalaś ca artho bhinna ekas
V2_05517 | tat-phalo 'tat-phalaś ca artho bhinna ekas
SV_02516 -bheda-pratyāyanāya kṛta-sanniveśaiḥ śabdais
SV_03607 pravṛttam. te tu tatra tathā prayuñjata iti
V3_13404 na hy arthasya kenacit kathañcin na sāmyam.
SV_07826 eva āsraya-indriya-samyoga upakāraka iti
V3_03303 pratiṣṭhāpayañ śāstraṃ pratiṣṭhāpayaṭi,
PV_02268 -ātmanaḥ | aikyaṃ ca hetu-phalayor vyatireke
V2_08810 -kanda-udbhavayoḥ. tad yato yādṛṣaṃ dṛṣṭam,
SV_03002 bhede tās tasya kiṃ yadi | na upakāras
SV_10721 chabdānām vastubhiḥ saha | na artha-siddhis
SV_17216 sarva-artha-pratyāsatti-viprakarṣa-rahitaḥ.
SV_14712 nāma, an-āyattasya vyabhicāra-a-virodhāt.
HB_03412 hi sādhyā-dharmaṃ bādthane pravṛtte taṃ
PV_03336 kiñcid eva antar-vāsanāyāḥ prabodhakam |
SV_07526 -anvāveśo 'vyakty-antaratva-prasaṅgāt.
V1_01714 tad ayuktam, yasmād dhī-śabda-vṛtter anyatra
PV_03253 vā kvacit | dṛṣṭam sukha-āder buddher vā tat
PV_03405 anyasya ekasya gamyate | śaktir hetus
SV_02928 śaktayaḥ śaktimato yābhir upādhiṃ upakaroti.
PV_03532 eva anantara-hetutā | cetaso grāhyatā sā eva
V3_00712 tadā sidhyaty artha-śūnyaṃ vivakṣā-mātram.
V3_01210 tāvato dharma-kalāpasya kvacid an-anvayāt.
PV_02051 | tad-bhāva-bhāvād vaśyatvāt prāṇa-apānau
SV_11516 apy apāyaḥ, anyathā an-āśritaḥ syāt.
V3_00903 na abhidhānam, sambandha-niyama-abhāvāt.
HB_02408 na tasya taj-janyaḥ svabhāva iti sakṛd api
V3_10405 nānā-bhāva evaṃ-bhāvaḥ syāt. na tarhi
SV_14302 ity uktam. svabhāva-abhāvasya ca tato bhede
V3_03711 tad evaṃ pramāṇe bādhave bruvānas
SV_15415 anyathā nir-upākhye kṛtakatva-ādy-ayogān na
HB_01210 prakṛtyā kiṃ kulālam apekṣanta iti cet, na,
PV_02282 -jñāna-ghaṭanaṃ tasmāt tac-chāsanam dayā ||
SV_14316 dṛṣṭam. vināśasya vināśitvaṃ syād utpattes
SV_17609 -antareṇa a-vṛttau syāt. tac ca na asti.
V3_03307 sva-vacana-virodhāc chāstra-virodhaḥ.
SV_15101 ca eṣāṃ samaya-āder apekṣānyasya abhāvāt.

tataḥ kṣaṇikatā tasya iṣṭā syāt. tattve viśeṣa-
tataḥ kṣayaḥ || phalaṃ kathañcit taj-janyam alpam
tato gatiḥ syāt. nirloṭhitam ca etad ācāryeṇa.
tato guṇaḥ || an-anya-sattva-neyasya hīna-sthāna-
tataś ca a-hetukatvam. anyathā abhāva iti bhāva
tataś ca upādhyo na upādhyayaḥ syuḥ. kvacit
tataś ca upādhy-abhāve bhedasya eva abhāvaḥ syāt.
tataś ca eko 'pi kvacij janayed iti cet, tā
tataś ca kasyacid arthasya asiddheḥ. ata eva sad
tataś ca kevalād artha-pratipatter a-sādhanaṃ eva
tataś ca jñāna-antaraṃ vyakty-antaraṃ vā a-
tataś ca na prāg api hetuṃ brūyāt. evaṃ-
tataś ca na sākṣāt kāraṇam syāt. tasmān na
tataś ca parasparato viśeṣa-utpāda-anapekṣiṇaḥ
tataś ca pratyakṣeṇa grhīte 'pi viśeṣe 'mśa-
tataś ca bhāvas tasmād vyāvarteta. tato 'smāt
tataś ca bhūyo 'rtha-gatiḥ kim etad dviṣṭa-
tataś ca bhūyo 'rtha-gatiḥ kim etad dviṣṭa-
tataś ca saha-utpatti-vināśau sarvasya ca
tataś ca sāmānya-ātmatā. anyathā anyatra api mā
tataś ced vastu-dharmatā || nāśasya saty a-bādho
tataś cen na bheda-siddhiḥ, na kasyacid kutaścid
tato janakasya sthānāt. a-sthāyinaś ca a-
tato jātaṃ tat svabhāvo 'pi vā bhavet || sva-
tato jñāna-janana-sāmartyasya an-artha-
tatas ta eva anyebhyo bhidyamānās tādṛṣam
tatas ta eva vastu. yasmāt sa pāramārthiko bhāvo
tatas tat-pratipattiḥ, na anyathā, anvaya-
tatas tataḥ | tais tair upaplavair nīta-saṅcaya-
tatas tataḥ | tais tair upaplavair nīta-saṅcaya-
tatas tato bhedaṃ upādāya svabhāva-a-bhede 'py
tatas tathā pratipattir bhavati. evam anyatra api
tatas tad-ātmatāyām sarvaṃ sarva-ātmaṃ syāt. na
tatas tad-darśi yathā-sthitam paśyēt. na hi tasyām
tatas tad bādhakam iti. tat tarhi śāstraṃ a-
tatas tayoh || karṭṛ-bhokṛtva-hāniḥ syāt
tatas tādṛṣam anumiyate. viprakṣṭāyām tu hetu-
tatas tāsām tathā syād anavasthitiḥ ||54|| yadi
tatas te hi vakṛ-abhiprāya-sūcakāḥ ||213|| na hi
tatas teṣām vivakṣā niyame hetuḥ saṅketas tat-
tato dharma-bhedāc ca anyatvam. jñāna-kṛtaḥ
tato dharmino nivartayatas tasmin saty eva bhavan
tato dhiyaṃ viniyamo na bhāya-artha-vyapekṣayā ||
tato na a-vyatirekiṇaḥ sāmānyād anvayinī buddhiḥ
tato na an-upalakṣaṇam | (17ab) a-buddhi-śabda-
tato na anyataś ca te || sukha-duḥkha-ādi-bhedaś
tato na anyo 'hetuś ca viśayaḥ katham || sa eva
tato na ayaṃ prasaṅga iti. dharma-upakāra-
tato na artha-antare gatiḥ || nānā-eka-śakty-
tato na artha-siddhiḥ, tad-icchāyā vastuni vṛtti-
tato na kutaścid gatiḥ syāt. ukta-dharma-an-
tato na tat || prerāṇa-ākarṣaṇe vāyoḥ prayatnena
tato na nityaḥ. tad-āśraya-arthaś ca vaktavyaḥ.
tato na pakṣasya hetor vā vacanaṃ sādhanam svato
tato na bhaved artha-antara-vat. na api sāmagri
tato nānā-bhāvād evaṃ-bhāvo bhavati, kiṃ tarhi
tato nivartamānasya bhāvasya svabhāva eva
tato niścayam āha. tataḥ sa-pratipakṣa-
tato nairātmya-siddhiḥ syāt. ātma-vyavacchedena
tataḥ paraspara-sambandha-yogyatā-pratilambhāt.
tataḥ parārtha-tantratvaṃ siddha-arthasya a-
tataḥ punaḥ ||271|| kṣāṭhasya darśanam (272a)
tataḥ pratipattu-kāmasya asiddhir ity uktam. tena
tataḥ pratibandha eva, na bādha. kas tarhi idānim
tataḥ pratītir artheṣu sarvasya sarvadā syāt. na

SV_14019 samakṣe pratyabhijñānaṃ pratyakṣam eva,
SV_11402 avinābhāvāt. tad-ākhyānaṃ samayaḥ.
SV_07424 -apekṣiṇaḥ cakṣuṣo 'rtha-pratipatteḥ.
HB_02018 -kṛta-viśeṣa-janmā anantara-kārya-vat.
PV_02146 parārtham ca sarva-ārambha-abhiyogataḥ |
VN_01915 nāma nātakam iti prasaṅgam kṛtvā nāndy-ante
HB_03911 iti. tad rūpaṃ ye na vidanti na teṣāṃ
V3_01309 na ca svarūpa-mātra-arthavat. arthavac ca.
SV_07413 yo hy eṣāṃ janaka ātmā sa tadā eva
SV_07226 tam apekṣeta. para-bhūtāyāṃ ca asyāṃ sā eva
SV_14501 hi vināśa iti kiñcin na ity āha, sa katham
SV_07316 -dhetoḥ svabhāvasya prāg-abhāvāt paścāc ca
SV_06404 -tad-rūpaṃ vā. tādrūpye tad eva iti na anyas
V1_04308 bhāsamāno viśaya-ākāro buddher a-bhinnaḥ,
SV_09018 buddhyā adhimucyeta arthān abhilaped vā.
V2_04908 liṅgam iti sāmānya-viśayaṃ proktam,
SV_08417 syād etad yady eṣāṃ na viśeṣaḥ sambhavet.
HB_00301 sa yena yena asādhāraṇas tad-asādhāraṇatām
SV_02516 -pratyāyanāya kṛta-sanniveśaiḥ śabdais tatas
SV_14302 ity uktam. svabhāva-abhāvasya ca
SV_06110 na hy a-jñeyaṃ kiñcid asti yato bhedaḥ syāt,
PV_02007 -vinivṛttaye | bhūta-uktiḥ sādhana-apekṣā
SV_16107 -bheda-bhinnaḥ krama ity ucyate. anyad eva
SV_04629 'nyonyam a-janya-janakatvena an-upakārāt.
SV_13117 eva kāraṇāni tad-avasthā-upakāriṇam.
V3_05302 eva kāraṇāni tad-avasthā-upakāriṇam artham,
PV_03193 -vyapadeśe 'sti tad-dharmaś ca niyojyatām ||
SV_06506 tasya tat-pratibandhe sati tad-avyabhicāraḥ.
SV_11511 -avasthāne 'pi iṣṭa-pratiniyama-abhāvāt.
SV_13825 vyañjakatve tādrśā eva syuḥ, atīśerate ca.
SV_05510 vibhāvyaṭe. na ca idrśam sāmānyam. na ca
VN_00208 syān nityaś ca ity a-nivṛttir eva śaṅkāyāḥ.
V3_12402 sva-sambhavana tad-a-sambhavaṃ sādhayati iti
SV_10910 -anya-pratipatti-vad avisamvādo 'numiyate.
SV_15906 mantra-ābhāsā buddhiḥ śabda-śravaṇād ṛte.
SV_15812 upayogo vaktuḥ śrotari yena upādhir iṣyate.
SV_08209 yathāsvam vāsanā-prabodhād vikalpa-utpattiḥ.
SV_11401 vijñāptyor janya-janaka-bhāvaḥ sambandhaḥ,
V3_08909 anuvartate. toya-āśritā hi balākāyā vṛttiḥ.
V3_03711 pramāṇe bādhaḥ bruvāṇas tato niścayam āha.
SP_00022 parasparam || saṃyoga-janane 'pi iṣṭau
V2_05304 vastuno vyāvṛtti-virodhāt. vṛtti-śaṅkāyā eva
SV_01914 tad-abhāve. na vai na bhavati, tayor eva
V3_07105 na hi hetur an-anvayaḥ siddher aṅgam,
SV_09322 na hi hetur an-anvayaḥ siddher aṅgam
SV_00411 -lakṣaṇā tad-āśrayā vā jñāna-pravṛttiḥ,
SV_15706 hy anityā bhāvāḥ. tad-dhetoḥ svabhāva-bhede
V1_01114 a-vidyamānād bhedaḥ, tat-sāmarthyasya
V2_09002 kutaścid bheda ity ekaṃ dravyaṃ viśvam syāt.
PV_04016 -nivedane | pramāṇam saṃśaya-utpattes
V3_00305 a-pratipatti-yogyatvāt. tad-upagamād āgamaḥ,
SV_03929 iti. tatra sati sambandhe pratyaya-vṛttis
V3_00208 a-prāmānyāt tat-siddham asiddham iti katham
V3_00808 katham na sādhanam. sāḅśāt pāramparyeṇa vā
SV_07111 atha api syāt – sthāpaka āśrayaḥ sāmānyasya
V1_01303 hy artha-darśane 'rtha-sannidhau drṣṭe śabde
V1_00813 a-tat-kṛtatve tan-nāma-a-grahaṇa-prasaṅgāt.
V1_01506 sā ca paroḅśā iti na anugraha-upaghātau
SV_12123 rūpam a-nivṛttaṃ kārya-dharma-vyatikramān na
SV_08006 -nimittatvāt (158a) ca pākaḥ pāka ity hi
SV_08203 atīśayasya utpattes tad api kṣaṇikaṃ syāt.
SV_11713 sva-viśaya-jñāna-janane param apekṣamāṇās
HB_01908 hetu-santānasya pratyaya-antara-apekṣā iti
PV_04252 jananaṃ rūpaṃ tat tasyāḥ sambhavet katham ||
HB_03706 sati vā viśeṣe sa eva hetu-lakṣaṇam.

tataḥ pratyakṣād eva sthairyasiddhir iti. tad
tataḥ pratyāyaka-sambandha-siddheḥ sambandha-
tataḥ pradīpa-ādāyo gotva-ādinā tadvantaḥ syuḥ.
tataḥ prabhṛti ye viśeṣās te taj-janmānas tat-
tataḥ pramāṇam tāyo vā catuḥ-satya-prakāśanam ||
tataḥ praviśati sūtra-dhāra iti paṭhen nṛtyed
tataḥ pravṛttir iti para-upalakṣaṇatvād eva
tato bāhyena arthena arthavattvam an-iṣṭam syāt.
tato bhavati iti janyatā eva eṣāṃ parasparato
tato bhavati iti sthiti-vat prasaṅgaḥ. tasmād
tato bhāva-nāśam icchet. katham idānim asati
tato bhāvāt. nityam tat-svabhāva-sad-bhāve prāg
tato bhidyeta. na hi tasya rūpam anyasya syāt. na
tato bhinnam asti iti kutaḥ. bāhya-siddhiḥ syād
tato bheda-a-grahāt tat-samhāra-vādo na syāt, syād
tato bheda-a-pratiṣṭhānāt, na vastu-sattā-
tato bheda-a-viśeṣe 'pi kutaścid ātma-atīśayāt
tato bhedaṃ abhilapantī smṛtir utpannā pratyakṣa-
tato bhedaṃ upādāya svabhāva-a-bhede 'py aneka-
tato bhede tato nivartamānasya bhāvasya svabhāva
tato bhedena viśayī-karaṇa eva tasya jñeyatvāt.
tato yuktā pramāṇatā || nityam pramāṇam na eva
tato rūpaṃ tad varṇānām padaṃ padaṃ | karṭ-
tato lakṣaṇam apy ayuktam. tasmān na jātau śabda-
tato labhyasya atīśayasya kārya-upayogāt. tathā
tato labhyasya atīśayasya kārya-upayogāt. tathā
tato liṅga-svabhāvo 'tra vyapadeśe niyojyatām |
tato vitathād apy ante tathābhūta eva vastuni
tato viśeṣa-pratipattir na syād iti pūrva-vat
tato vyañjaka-atīśayāt kārakā eva. upakārakasya
tato vyatiriktaḥ kaścid a-bhinna ākāro 'sti.
tato vyatirekasya sandehād anaikāntikaḥ syād
tato vyatirekī varṇyeta. anyathā ātma-
tataḥ śabda-prabhavā api sati na śabda-vad
tataḥ śabda-prabhavāt sā api śabda-vyaktir eva.
tataḥ śabda-śrutir iti cet. nanu tad eva idaṃ
tataḥ śabdāḥ. na punar vikalpa-abhidhānāyor vastu
tataḥ śabdāt pratipattir avinābhāvāt. tad-
tataḥ śarīra-sthitim pratilabhamānā tat-kāryatayā
tataḥ sa-pratipakṣa-sambhāvanām astaṅ-gamayati.
tataḥ saṃyoginau na tau | karma-ādi-yogitā-
tataḥ saṃśayaḥ. anvayas tu na drṣṭa iti vyatirekī
tataḥ saṃśayāt. anyathā bhāvena niścītāt katham
tataḥ saṃśayāt. na eṣa doṣaḥ, yasmāt – bhāva-
tataḥ saṃśayāt. na eṣa doṣaḥ. yasmād bhāva-
tataḥ saj-jñāna-śabda-vyavahāra-vṛtteḥ. asatām ca
tataḥ samāsādita-atīśayatvād anyatra anyathā syuḥ,
tataḥ sarvathā sāḅśād vinivṛtteḥ, parampara-
tataḥ saha-utpatti-vināśau sarvasya ca sarvatra
tataḥ sāḅśān na sādhanam || sādhyasya eva
tataḥ sādhana-dharmaḥ, tasmād vastu-sthitir iti
tataḥ sāmānyam ity atra ucyate. aneka-
tataḥ siddhiḥ. tad-āgamavatas tat-siddham iti cet,
tataḥ siddher an-utpatteḥ. sāḅśāt tāvat
tataḥ sthiti-hetutvād ādhāro na jananaḥ iti. tad
tataḥ smṛtiḥ syāt, agni-dhūma-vat. na ca ayam a-
tataḥ smṛtyā vyavadhānān na artha-upayogo
tataḥ syātām, puruṣa-antara-saṃvedana-vat. an-
tataḥ syād iti na kaścit tathā vacanīyaḥ. rūpa-
tataḥ syān na punaḥ pācaka ity. tasya karma-
tataḥ sva-utpatti-sthāna-vināśiṇaḥ kriyā kutaḥ,
tataḥ svabhāva-atīśayaṃ svī-kurvanti. tena asya
tataḥ svabhāva-antara-pratilambha ucyate. tatra
tataḥ svabhāvau niyatāv anyonyaṃ hetu-kāryayoḥ |
tato hi hetur ekāntena nirasta-pratipakṣaḥ sva-

PV_03272	-jātīyayoḥ pumān | a-grāhakaḥ syāt sarvasya	tato hīyeta bhokṛtā || kārya-kāraṇatā anena
V3_00909	vācakam iti sādhanam iṣṭam upacāreṇa.	tato hetu-vacana-pravṛttes tad api śaktam eva iti
PV_04009	artheṣu kācana || puṃsām abhiprāya-vaśāt	tattva-a-tattva-vyavasthitau | luptau hetu-tad-
SV_11419	-sādhāraṇāḥ santaḥ kvacit tair viniyamitās	tattva-a-parijñānāt. prakṛtyā eva vaidikā niyatā
VN_02321	sādhane na dvayor ekasya api jaya-parājayau,	tattva-a-prakhyāpanād a-doṣa-udbhāvanāc ca. a-
VN_02303	-pralāpād atra para-upatāpa-vidhāne 'pi	tattva-a-pratiṣṭhāpanāt. anyathā api nyāya-
SV_14411	eva. tathā an-anyatve. tasmāt sato rūpasya	tattva-anythingva-a-vyatikramāt. upakāra-utpādanasya
SV_07515	anyathā atiprasaṅgāt. sa ca sāmānyasya satas	tattva-anythingva-pakṣayor na sambhavati. ekaṭra
SV_14805	lakṣaṇam artha-rūpasya. tad bhavatā vastutas	tattva-anythingva-bhājā bhavitavyam. yasya tu
SV_14523	vināśasya svata eva bhāvasya bhavato 'yaṃ	tattva-anythingva-vikalpas tulyaḥ. tadā kim artha-
V3_09908	iti. paramārtha-vicāreṣu tathābhūta-asiddhes	tattva-anythingvaṃ padārtheṣu sāmvr̥teṣu
PV_04182	-vicāreṣu tathābhūta-a-prasiddhitaḥ |	tattva-anythingvaṃ padārtheṣu sāmvr̥teṣu niṣidhyate ||
SV_03508	ca ayaṃ dharma-dharmi-vyavahāraḥ parasparam	tattva-anythingvābhyām a-vācyaḥ pratanyate. na hy
VN_01411	upagamāt. na ca dharmasya dravyāt	tattva-anythingvābhyām anyo vikalpaḥ sambhavati,
SV_07604	-vr̥tteḥ pratyayasya anyatra vr̥ttim icchaṃs	tattva-anythingve na atikrāmati ity ayuktam etat.
VN_01506	idam, na punar yuktam, na hi sato vastunas	tattva-anythingve muktavā anyāḥ prakāraḥ sambhavati,
VN_02404	eva jaya-parājayau, na anyathā, bhāvatas	tattva-abhidhāne 'pi pratipakṣa-nirākaraṇena
SP_00017	pratyakṣa-anupalambhataḥ || etāvan-mātra	tattva-arthāḥ kārya-kāraṇa-gocarāḥ | vikalpā
VN_02220	eva nyāya-anusaraṇam satām vādaḥ, ukta-nyāye	tattva-arthī cet pratipadyeta, tad-a-pratipattāv
PV_03219	grāhya-grāhaka-viplavaiḥ || tad-upekṣita-	tattva-arthaiḥ kṛtvā gaja-nimīlanam | kevalam
SV_04507	bhedo 'bhedaś ca yādṛśaḥ | a-samīkṣita-	tattva-artho yathā loke pratīyate ||85|| taṃ
PV_02271	paritṛṣyati | tatra eva tad-viruddha-artha-	tattva-ākāra-anurodhinī || hanti sā anucarām
PV_03121	-bhāva-siddhiś cet pramāṇād anya-vastuni ||	tattva-ārope viparyāśas tat-siddher a-pramāṇatā |
VN_06812	para-hita-ratair eṣa sadbhīḥ praṇītaḥ |	tattva-ālokaṃ timirayati taṃ dur-vidagdho jano
VN_02305	vidvat-pratiṣṭhānāt. tasmāt para-anugrahāya	tattva-khyāpanam vādino vijayaḥ, bhūta-doṣa-
SV_03910	iti. pratibhāsa-bheda-ādibhyas tu	tattva-cintakā na a-bhedam anumanyante. yadi
VN_01918	syād iti. sabhyaḥ sādhu-sammatānām viduṣām	tattva-cintā-prakāraḥ. na ca evaṃ prastutasya
VN_02122	a-pratipādakasya jayo 'pi na asty eva. na hi	tattva-cintāyām kaścic chala-vyavahāraḥ. yady
VN_06810	iti. loke 'vidyā-timira-paṭala-ullekhanas	tattva-dṛṣṭer vāda-nyāyaḥ para-hita-ratair eṣa
VN_02011	prakāśana-śāstra-praṇetur jaimini-pratijñata-	tattva-nityatā-adhikaraṇa-śabda-ghaṭa-anythingara-
PV_02002	| prāmānyam tatra śabdasya na artha-	tattva-nibandhanam || grhīta-grahaṇān na iṣṭam
SV_08208	te syātām. na a-nimitte, kiṃ tarhi na bhāya-	tattva-nimitte. yathāsvaṃ vāsana-prabodhād
VN_02015	-upāyaḥ, na tu satyair asty upetaḥ,	tattva-parikṣāyām phala-ādi-pratisaraṇa-daṇḍa-
HB_03719	sa tāvad ayaṃ hetur vastūni sva-sādhyā-	tattva-prakṛtini kṛtvā tat-pramāṇakān puruṣān
VN_02222	-a-pratipattāv apy anyo na pratipadyeta iti.	tattva-rakṣaṇa-artham sadbhir upahartavyam eva
VN_02301	-rakṣaṇa-upāyaḥ. sādhana-prakhyāpanam satām	tattva-rakṣaṇa-upāyaḥ sādhana-ābhāsa-dūṣaṇam ca,
VN_02224	api iti vaktavyam. tasmān na jyāyān ayaṃ	tattva-rakṣaṇa-upāyaḥ. sādhana-prakhyāpanam satām
SV_03614	-ayogāt. na hi dharma-dharminor bhede	tattva-rūpatve vā sāmānya-tat-sambandha-
V3_04804	- yathā asati niṣedhaḥ, a-sapakṣaś ca a-	tattva-lakṣaṇa iti. nanv etasminn a-sapakṣe hetv-
V1_03002	tan na, aindriye bhāva-abhāva-anurodhasya	tattva-lakṣaṇatvāt tasya iha api tulyatvāt,
V3_04408	sarvaḥ pratiyogī niṣedhaḥ paryudastaś ca, a-	tattva-lakṣaṇatvād a-sapakṣasya. tad vivakṣite
SV_12309	-vādaḥ kriyate. nanu veda-a-vedayos	tattva-lakṣaṇo 'sty eva viśeṣaḥ. satyam asti. na
SV_16503	te ca rāga-ādi-saṃyutāḥ ||312|| tatra ekas	tattva-vin na anya iti bhedaś ca kiṃ-kṛtaḥ |
SV_12212	-bhedini viśeṣe. niṣ-kalasya ātmanas tad-a-	tattva-virodhāt. na ca jvālā-itara-janmanor
V3_00307	puruṣa-icchayā ca hetu-tad-ābhāsayos	tattva-vyavasthāne ka idāniṃ hetur a-hetur vā
HB_02804	tasya tad-anya-a-saṃsr̥ṣṭa-rūpasya kevalasya	tattva-vyavasthāpakād eva pramāṇād anya-
PV_04009	kācana || puṃsām abhiprāya-vaśāt tattva-a-	tattva-vyavasthitau | luptau hetu-tad-ābhāsau
PV_02284	-tathābhāva-stutis tad-upadeśataḥ || pramāṇa-	tattva-siddhy-artham anumāne 'py a-vāraṇāt |
VN_02201	-vyavahāraḥ. yady evaṃ kiṃ na parājayāḥ,	tattva-siddhi-bhraṃśāt, na a-nirākaraṇāt.
PV_02280	vinā na abhilāṣaḥ sukhād api | tātāt	tattva-sthira-a-śeṣa-viśeṣa-jñāna-sādhanam ||
SV_03505	-apoha-viṣaya uktaḥ. tatra anapekṣita-bāhya-	tattvo buddhi-pratibhāsa-vaśād eko 'neka-vyāvṛttāḥ
V1_03902	|49| bhāvā yena nirūpyante tad-rūpaṃ na asti	tattvataḥ | yasmād ekam anekam ca rūpaṃ teṣām na
PV_03359	|| bhāvā yena nirūpyante tad-rūpaṃ na asti	tattvataḥ | yasmād ekam anekam vā rūpaṃ teṣām na
SV_07521	151|| na sambhavati. svabhāvo hi svabhāvān na	tattvam anythingvaṃ vā laṅghayati. rūpasya a-tad-
SV_14701	bhavan svabhāvo vikalpa-dvayaṃ na ativartate	tattvam anythingvaṃ iti. a-tattvam eva svabhāvasya
SV_12004	'bhivyakto vā śabdaḥ tad-avyabhicārī iti	tattvam asya sambandhaḥ. sā ca utpattir
V1_03802	yathā-darśanam iyaṃ vyavasthā, na tu yathā-	tattvam iti. viṣaya-ākāraḥ kaścic paricchedaś ca
PV_02033	sarvasya vedakaḥ || dūram paśyatu vā mā vā	tattvam iṣṭam tu paśyatu | pramāṇam dūra-darśī
SV_16814	vat. upadeśe ca puruṣānām svatantrānām yathā-	tattvam upadeśena avisaṃvādasya asiddher an-
SV_11719	na ativartate. rūpaṃ hi vastu. tasya a-	tattvam eva anythingvaṃ ity uktam. sa ca ayaṃ
SV_14702	dvayaṃ na ativartate tattvam anythingvaṃ iti. a-	tattvam eva svabhāvasya anythingvaṃ. na hi rūpa-
SV_10702	vā, yathā-abhiniveśam a-tattvāt, yathā-	tattvam ca a-samīhitatvāt. tad ayaṃ pravartamānaḥ
V3_06910	vā, yathā-abhiniveśam a-tattvāt, yathā-	tattvam ca a-samīhitatvāt. tasmād ayaṃ
V3_04101	anityatām brūmaḥ, tādavasthyam ca	tattvam. tad avarugṇe 'sti, vināśāt tiro-dhānād
SV_14626	tu tat tathā. sarva-artha-vivecanam hi tatra	tattvam na kasyacit samāveśaḥ. na khalv evaṃ

PV_03216	skandha-ādinām viśeṣataḥ | lakṣaṇaṃ sa ca	tattvaṃ na tena apy ete vilakṣaṇāḥ || yathāsvaṃ-
VN_01616	-sthitāv anupalabdhīḥ. tad-a-sthitiś ca a-	tattvaṃ. paraspara-svabhāva-a-sthitayor iva
SV_04418	bāhyam ekam iva anyataḥ | vyāvṛttam iva nis-	tattvaṃ parikṣā-an-aṅga-bhāvataḥ ||77|| arthā
SV_04222	tad-a-kāribhyo bhinnam iva, na ca tat	tattvaṃ parikṣā-an-aṅgatvād iti pratipādayiṣyāmaḥ.
V1_03011	yata iyaṃ prameya-adhigatir a-vyavadhānā	tattvaṃ pratilabhate. tatra arthena ghaṭayaty
PV_04214	|| bhinne 'pi kiñcit sādharṃyād yadi	tattvaṃ pratiyate | prameyatvād ghaṭa-ādinām sa-
PV_03213	apy avahīyate | tasmāt tad eva tasya api	tattvaṃ yā dvaya-śūnyatā || tad-bheda-āśrayiṇī ca
SV_16513	-āveśād a-vidvān eva doṣa-upaplavaḥ kaścit	tattvaṃ vyācaṣṭe na apara iti na nyāyyam. atha
V3_04501	arthāpattī vā. tasya asya pakṣa-dharmasya	tattvaṃ sapakṣa-vipakṣayoḥ sad-asattvaṃ ca
V2_05104	ca viśeṣaṇa ekasya tad-bhāve 'nyasya a-	tattvaṃ syād viśeṣaṇa-viśeṣya-yogināś ca
SV_14520	āropya sa-hetukam a-hetukam vā a-pratiṣṭhita-	tattvayā bhāva-cintayā ātmānam ākulayanti. svato
SV_02614	-sādharṃya-darśanāt ||44|| yadi dr̥ṣṭa-sarva-	tattvasya api bhāvasya tathā niścaya-pratirodhiṇā
V1_03108	niyāmakaḥ, kriyā-nibandhanatvāt karaṇa-	tattvasya tad-a-viśeṣe tasyā api viśeṣa-asiddheḥ,
VN_02405	tattva-abhidhāne 'pi pratipakṣa-nirākaraṇena	tattvasya prakhyāpana-a-sāmarthyāt. na
V1_01612	etāvan-mātra-nibandhanatvāc ca a-	tattvasya. vastv-abhāve 'pi śabda-pratibhāsa-a-
PV_02032	tasya naḥ kva upayujyate || heya-upādeya-	tattvasya sa-abhyupāyasya vedakaḥ | yaḥ pramāṇam
SV_10913	avisamvādād anumānatvam ucyate. heya-upādeya-	tattvasya sa upāyasya prasiddhitaḥ | pradhāna-
PV_03218	-ākārā jāyate timira-ādi-vat || a-samvidita-	tattvā ca sā sarva-apara-darśanaīḥ | a-sambhavād
SV_08606	'pi svarūpeṇa eva janako na para-rūpeṇa a-	tattvāt. te yathāsvaṃ bhinnāś ca taj-janakāś ca
SV_10702	samādadhātī vā, yathā-abhiniveśam a-	tattvāt, yathā-tattvaṃ ca a-samīhitatvāt. tad
V3_06910	samādadhātī vā, yathā-abhiniveśam a-	tattvāt, yathā-tattvaṃ ca a-samīhitatvāt. tasmād
PV_04179	na tāvatā | so 'sarvaḥ sarva-bhedānām a-	tattve tad-a-sambhavāt || jñāpya-jñāpakayor
HB_02503	a-bhede 'pi, na hy ākāra-sāmyam eva bhāvānām	tattve nibandhanam, a-bhinna-ākārāṇām api
V2_08811	avyabhicāraḥ. na apy ākāra-bheda eva tad-a-	tattve nibandhanam, api tu svabhāva-antaram api.
V3_06508	-dhruva-bhāva-vat ||52|| pramāṇam vā yadi	tattve bādhakaṃ syāt tal-liṅgena api virodhaḥ,
SV_07524	rūpam an-anyaṭ tad eva tad bhavati. a-	tattve vastv-antara-vad anyatva-prasaṅgāt. na ca
SV_15201	iti. tasmān na a-parāvṛtti-dharmāṇaḥ śabdāḥ.	tattve vā kuta etad a-vitatha-artha-pratītaya eva
V3_06605	vā tataḥ kṣaṇikatā tasya iṣṭā syāt.	tattve viśeṣa-abhāvād a-pūrva-bhāvinaḥ paścād apy
PV_03529	'sya kaḥ || buddher api tad asti iti sā api	tattve vyavasthitā | grāhy-upādāna-samvitti
PV_03032	sāmānyam sā apy abhiplavāt || artha-rūpatayā	tattvena abhāvāc ca na rūpiṇī | niḥ-svabhāvatayā
PV_03029	prakāśyate || tasyām rūpa-avabhāso yas	tattvena arthasya vā grahaḥ | bhrāntiḥ sā anādi-
V2_09805	na ca tad-deśais tathā-dr̥ṣṭā iti sarvās	tattvena tathā bhavanti, sambhavad-viśeṣa-hetūnām
SV_01515	na ca tad-deśais tathā-dr̥ṣṭā iti sarvās	tattvena tathābhūtāḥ sidhyanti, guṇa-antarāṇām
HB_03211	sarvasya vyavasthāpanād a-tad-anyasya eva ca	tattvena vyavasthāpanāt. etena krama-a-krama-
VN_02004	-vacanam eva tāvan na nyāyyam, kutaḥ punas	tatra a-jijñāsita-viśeṣa-prasaṅga-upanyāśas tad-
V1_00303	asti iti kathaṃ na pramāṇa-antaram. te tarhi	tatra a-dr̥ṣṭāḥ kam artham upanayanty apanayanti
HB_03208	tad-anyaḍ eva ca tasmāt tad-anyasya	tatra a-paricchedāt. atas tad eva pramāṇam
SV_02719	sarva-pratipattiḥ. bhede vā a-sambaddhasya	tatra a-pratipattir iti. tasmāt tatra api tad-
SV_16804	jñānam na sampradāyān na yukter na lokād iti	tatra a-pratipattir nyāyyā. tatra api prasiddho
NB_02023	ca. a-tat-svabhāvasya a-tadutpatteś ca	tatra a-pratibaddha-svabhāvavāt. te ca tādātmya-
SV_04224	vyāvṛtṭyā pratibhāsanāt, na svalakṣaṇam,	tatra a-pratibhāsanāt. ta eva ca kutaścid
SV_12201	-dharmatām na ativartate, agni-indhana-vat.	tatra a-pradarśya ye bhedaṃ kārya-sāmānya-
HB_03409	vivakṣita-eka-saṅkhyatvaṃ jñātatvaṃ ca iti.	tatra a-bādhita-viśayatvaṃ tāvan na prthag
SV_05508	-ākārā buddhir iti tulyam codyam. na tulyam	tatra a-bhinnasya sāmānyasya sad-bhāvāt. nanu
SV_12328	viśa-karma-ādi-kṛto bauddhā api dr̥ṣyante.	tatra a-mantratvam api vipratīṣiddham. mudrā-
PV_02243	api cet tasya tatra ātmany api sā samā ||	tatra a-viraktas tad-doṣe kva idāniṃ sa virajyate
SV_16930	śabda-antareṣu kathaṃ prasiddhiṃ pramāṇayet.	tatra a-virodhād abhyupagama iti cet. na, atra
V3_12601	imaṃ vyavahāra-patham upaniyante. anyathā hi	tatra a-vyavahāra eva syāt. na ca satām api
SV_03018	-pratīṣedhābhyām vyavahāraḥ. upādhyas ca	tatra a-samarthāḥ samarthaś ca na eva ucyata iti
V3_12401	idāniṃ nairātmyād vyatirekasya phalam. sa hi	tatra a-sambhavan sva-sambhavena tad-a-sambhavaṃ
V2_05207	na viruddha iti niyama-artham ity āha.	tatra a-sambhavād eva na anya-dharma-vṛtti-
V3_00410	'rthasya pratipattir iti cet, so 'pi	tatra a-sambhavi yo 'sambhavinā vyāpta iti tad-
NB_03130	yathā - ṛṣabha-varḍhamāna-ādir iti.	tatra a-sarvajñatā-an-āptatayoḥ sādhyā-dharmayoḥ
V2_06708	-abhāva-prasaṅgāt. na api para-apekṣā, tasya	tatra akiñcitkaratvāt, anya-karaṇe tasya iti
SV_13125	sva-vijñāna-janane 'pekṣate, sarvasya	tatra akiñcitkaratvāt. api ca, ete śabdā vyāpino
V3_05310	sva-vijñāna-janane 'pekṣeta, sarvasya	tatra akiñcitkaratvāt. etena prayatnasya indriya-
V3_13206	uktau. tac ca darśayatā - yatra dhūmas	tatra agniḥ, asaty agnau na kvacid dhūmaḥ, yathā
NB_03122	uktau. tac ca darśayatā, yatra dhūmas	tatra agniḥ, asaty agnau na kvacid dhūmo yathā
NB_03021	ca. kārya-hetoḥ prayogaḥ - yatra dhūmas	tatra agniḥ, yathā mahānasa-ādaḥ. asti ca iha
SV_01902	anvaya-smṛtir bhavati. tathā yatra dhūmas	tatra agnir ity ukte kāryam dhūmo dahanasya, yena
SV_01918	kāraṇa-bhāvaḥ pradarśyate, tadā yatra dhūmas	tatra agnir ity eva na syāt, pratibandha-abhāvāt.
SV_09426	'gni-nāntarīyako darśaniyo yatra dhūmas	tatra agnir iti. sa tathā agni-mātreṇa vyāptaḥ
V3_07403	'gni-nāntarīyako darśaniyaḥ - yatra dhūmas	tatra agnir iti. sa tathā agni-mātreṇa vyāptaḥ
SV_09826	kārya-utpatteḥ sā phalavaty eva. sa eva ca	tatra ānkura-hetuḥ. anyas tu pūrvaḥ pariṇāmas tad
V2_07801	kārya-utpatteḥ, sā phalavaty eva. sā eva	tatra ānkura-hetuḥ, pūrvaḥ pariṇāmas tad-arthaḥ.

V3_05007	sāmarthya-tiras-kāra-ayogāt. na hi	tatra atīśayam an-utpādayat kiñcitkaram nāma.
SV_13009	sāmarthya-tiras-kāra-ayogāt. na hi	tatra atīśayam an-utpādayan kiñcitkaro nāma.
PV_03471	na kāryam aparaṃ tasyāḥ samupalabhyate |	tatra atyakṣaṃ dvayaṃ pañcasv artheṣv eko 'pi na
VN_04918	eka-sādhana-vākya-prayoga-pūrvako vicāraḥ,	tatra adhika-abhidhānam an-arthakam iti
PV_03287	tatra kalpanā | svarūpaṃ ca na śabda-arthas	tatra adhyakṣam ato 'khilam || trividham kalpanā-
SV_02717	yathā akasmād dhūmād agni-pratipattiḥ. na hi	tatra an-agni-samāropaḥ sambhāvvyate. tan na
SV_04610	niyoge vā ādriyeta, anyathā upekṣaṇiyatvāt.	tatra an-arthakriyā-yogyā jātiḥ (94ab') na hi
SV_02610	dharmiṇi tat-svabhāva-sākalya-paricchedāt	tatra an-avakāśā pramāṇa-antara-vṛttiḥ syāt. no
V3_08705	siddher a-kāryatvāt. para-rūpa-kriyāyām api	tatra an-upakārāt. ubhayathā a-kārakasya
SV_07101	siddher a-kāryatvāt para-rūpa-kriyāyām api	tatra an-upakārāt. ubhayathā kārakasya
SV_08914	-samāveśāt tad ātma-bhūtānām ca an-anvayena	tatra an-ubhaya-rūpatvāt. tam eva ca ayaṃ bhāvam
SV_00519	-niśedhe kārya-kāraṇayor an-ubhayasya vā.	tatra an-ubhayasya a-pratibandhāt tad-abhāve
SV_03505	pravartayati ity anya-apoha-viśaya uktaḥ.	tatra anapekṣita-bāhya-tattvo buddhi-pratibhāsa-
NB_03122	yathā mahānasa-itarayoḥ, yatra kṛtakatvaṃ	tatra anityatvam, anityatva-abhāvaḥ kṛtakatva-a-
V3_13207	yathā mahānasa-itarayoḥ. yatra kṛtakatvaṃ	tatra anityatvam, anityatva-abhāve kṛtakatvasya a
NB_02012	anupalabdhiḥ svabhāvaḥ kāryaṃ ca iti.	tatra anupalabdhiḥ yathā – na pradeśa-viśeṣe
PV_03302	na hi tat tasyāḥ sādhanam yā kriyā yataḥ ||	tatra anubhava-mātreṇa jñānasya sadṛśa-ātmanaḥ |
V1_03104	kriyāyāḥ sādhanam, kiṃ tu yā yataḥ.	tatra anubhava-mātreṇa sadṛśa-ātmano jñānasya
SV_12617	sādhayan varṇānām vā sādhyed vākyaśya vā.	tatra anya-a-viśeṣād varṇānām sādhanam kiṃ phalaṃ
PV_03167	tad-arthikā || śabda 'rtha-amśam kam āha iti	tatra anya-apoha ucyate | ākāraḥ sa ca na arthe
SV_04812	iṣṭa-parihāreṇa pravarteta iti ca prayunkte,	tatra anyatra ca pravṛtṭy-anujñāyām tan-nāma-
SV_05006	-jananau bhāvau kāraṇam bhinnāv api. na hi	tatra anyad eva kiñcit sāmānyam asti yat tathā
SV_04705	kasmāt sāksād vyaktiṣv eva na niyujyate. kiṃ	tatra anyena vyavahinā. ānantyāc ced idaṃ samam |
V3_11908	buddhy-ādayo nairātmye na syur iti cet, na,	tatra anyeṣām eva sāmarthya-darśanāt. cakṣur-ādi-
V2_09305	– prasiddhas tu dvayor api sādhanam iti.	tatra anvaya-niścayena viruddha-tat-pakṣyānām
SV_01101	'sti. tena tam eva darśayan niścayam āha.	tatra anvayasya niścayena viruddha-tat-pakṣyānām
SV_09719	| (193ab) anena udāharaṇam anayor darśayati.	tatra anvayī yat kiñcit kṛtakam tat sarvam
V3_11512	-bahir-bhāvāt tābhyām na vyatiricyate. na	tatra anveti, eka-ātmany apy asiddheḥ. ata eva
NB_03103	asiddhes tābhyām na vyatiricyate. na	tatra anveti. eka-ātmany apy asiddheḥ. na api sa-
V3_09806	punas tan-nirdeśasya vaiarthiyāt. na hi	tatra aparo viśeṣo nirdiśyate. sa śabdatayā tathā
PV_03412	ca su-vyaktam tejas tat syād atisphuṭam |	tatra apy a-dṛṣṭam āśritya bhaved rūpa-antaram
V1_03701	kalpanā na indriya-buddhaya iti cet, na,	tatra apy a-riṣṭa-ādāv a-pratisandhāna-darśanāt,
SV_14312	syāt. sarva-śakti-pracyāvanāt. punas	tatra apy agnāv iva prasaṅgād anavasthā. a-
SV_11322	iti cet. na, nityāyā nir-atīśayatvāt.	tatra apy atiprasaṅgād upakāra-asiddheḥ.
SV_00806	anumāpayan rūpam anumāpayati iti (10c')	tatra apy atīta-eka-kālānām gatiḥ (10'cd') na
V3_08502	tathābhūtam anumāpayan rūpam anumāpayati.	tatra apy atīta-eka-kālānām gatiḥ, na anāgatānām,
SV_11726	liṅga-abhāvāt, dṛṣṭānta-asiddheś ca,	tatra apy atīndriyatvena sādhanā-apekṣanāt.
PV_04261	ity uktā anupalabdhiḥ pṛthān na tu ||	tatra apy adṛśyāt puruṣāt prāṇa-āder a-nivartanāt
PV_04131	sa-hetuke prāha na anumā-adhyakṣa-bādhane ||	tatra apy adhyakṣa-bādhāyām nānā-rūpatayā dhvaneḥ
PV_03188	bhedataḥ | anyo 'kṣa-buddhi-hetuś cet smṛtis	tatra apy an-arthikā || yathā-samita-siddhy-
V2_06012	-kāraṇayor an-ubhayasya vā niśedho hetuḥ.	tatra apy an-ubhayasya a-pratibandhāt tad-abhāve
V3_04105	-rūpa-vivekena vyavasthā-ayogāt. na hi	tatra apy anupalambham antareṇa anyāḥ kaścīd
PV_03365	sarvatra saṃyojyā māna-meya-phala-sthitiḥ ||	tatra apy anubhava-ātmatvāt te yogyāḥ sva-ātma-
V1_04212	saṃyojyā māna-meya-phala-sthitiḥ ||55||	tatra apy anubhava-ātmatvāt te yogyāḥ sva-ātma-
SV_09825	-apekṣatvāt. na evaṃ bhāvasya kācid apekṣā.	tatra apy antyā kāraṇa-sāmagrī yā a-vyavahitā
V2_07713	apekṣatvāt. na evaṃ bhāvasya kadācid apekṣā.	tatra apy antyā sāmagrī yā a-vyavahitā kārya-
SV_03215	niścayāś ca eva saṅketam anurundhate ||59||	tatra apy anya-apohe na vyāvṛtṭir anyā anyā eva
SV_12321	-kalpānām darśanāt, teṣām ca puruṣa-kṛteḥ.	tatra apy apauruṣeyatve katham idānīm apauruṣeyam
HB_03218	sādhikā iṣṭā eva na punar liṅgatvena eva,	tatra apy abhāvasya pṛthak sādhyatve sambandha-
SV_00518	niśedhasya anupalabdhi-rūpatvāt.	tatra apy artha-antara-niśedhe kārya-kāraṇayor an
V2_06011	niśedhasya anupalabdhi-rūpatvāt.	tatra apy artha-antara-niśedhe sādhye kārya-
PV_02095	sita-ādiṣu | saṅkhyā-ādi-yoginaḥ śabdās	tatra apy artha-antaram yadi || guṇa-dravya-a-
PV_04193	iti vā yathā || pratiyogi-vyavacchedas	tatra apy artheṣu gamyate | tathā prasiddheḥ
V2_05014	iti vā yathā ||12|| pratiyogi-vyavacchedas	tatra apy artheṣu gamyate | tathā prasiddheḥ
SV_11604	-abhāvād a-sambandhino 'vācyāḥ syuḥ.	tatra apy arthair eva saha utpāde (232a)
VN_03707	vastunā anaikāntika-codanā iti,	tatra apy avaśyaṃ saṃśaya-hetutva-mukhena eva
SV_08314	viśeṣo 'sti. viśeṣo '-bheda-hāneḥ. sa ca	tatra apy asti iti na eka-sthitāv api tasya apāyo
SV_13827	-abhāvāt. tad etac chabdeṣv api tulyam.	tatra api indriya-yogyā-deśatā-ādibhyaḥ kāraṇānām
SV_00515	-lakṣaṇatā vā virodho nitya-anityatva-vat.	tatra apy eka-upalabdhyā anya-anupalabdhir eva
V2_06008	-lakṣaṇatā vā virodho nitya-anityatva-vat.	tatra apy eka-upalabdhyā anya-anupalabdhir eva
V2_06804	-vat paraspara-yogyatā niyāmikā iti cet, na,	tatra apy eka-pratinīyamasya taj-janma-lakṣaṇatvāt
VN_03120	anyathā dvitīyasya vaiarthiyāt. yadi hi	tatra apy eka-prayogam antareṇa aparasya prayogo
SV_12423	-pratiśedha-ādayo 'pi nirvarṇita-uttarāḥ.	tatra apy evaṃ-bhūto yādṛṣo 'yam a-sambhavat-tat-
SV_16207	-ādayo bhāvāḥ kṛtrimā a-kṛtrimā prasajanti,	tatra apy evaṃ vikalpanāyāḥ sambhavāt. viśeṣa-
V3_10308	-asad-virahēṇa tvayā upagatatvād ity arthaḥ.	tatra api kaḥ pāramārthiko 'satām parasparato

PV_02240	tat kṣaṇam calitā matiḥ || virakto na eva	tatra api kāmī iva vanitā-antare | tyājya-upādeya
SV_07009	api buddhyā saṅghatayya khyāpyate. tasmāt	tatra api kārya-kāraṇa-bhāva-kṛta eva pratibandhaḥ.
PV_02065	sa nāśa-hetor mato yadi || tulyaḥ prasaṅgas	tatra api kiṃ punaḥ sthiti-hetunā | ā nāśaka-
SV_04711	sa ca na śakyate. tat-sambandhini karaṇāt	tatra api kṛta eva iti cet. uktam atra –
V1_03511	iti na kvacid anubhavo na apy asya kaścit,	tatra api grāhya-grāhaka-lakṣaṇa-vaiddhuryāt.
SV_03213	na abhūta ity eva sarva-ākāra-niścayaḥ.	tatra api ca anya-vyāvṛttir anya-vyāvṛtta ity api
PV_03511	param || jñāna-antareṇa anubhavo bhavet	tatra api ca smṛtiḥ | dr̥ṣṭā tad-vedanam kena
PV_03344	-dhīr yadi | an-iṣṭa-ādāv a-sandhānam dr̥ṣṭam	tatra api cetasām || tasmāt prameye bāhye 'pi
PV_02149	| rūpa-ādi-vad a-doṣas cet tulyam	tatra api codanam || ādhipatyam viśiṣṭānām yadi
SV_02323	bhavad dr̥ṣṭam gomaya-ādeḥ śālūka-ādiḥ.	tatra api tathā-abhidhāne 'py asty eva sva-bīja-
V2_08803	bhavad dr̥ṣṭam gomaya-ādeḥ śālūka-ādiḥ,	tatra api tathā-abhidhāne 'py asty eva sva-bīja-
SV_13424	iti dhvanibhir a-śakya-sādhanam kāryam.	tatra api tathā ity alam anyena. tasmān na
V3_06101	yathā santamase hasta-sañcāreṇa. na,	tatra api tathā-sañcāriṇo hastasya antara-sparśa-
SV_09423	-sāmānyam tatra asiddham iti sādhyate. nanu	tatra api tad-ayoga-virahiṇā sāmānyena anvayo na
SV_16329	-samaya-upadeśa-nir-apekṣānām a-sāmarthyāt,	tatra api tad-ākāra-dhyāna-āder eva prayogāt.
SV_02720	sambaddhasya tatra a-pratipattir iti. tasmāt	tatra api tad-darśinas tat-svabhāva-a-niścayaḥ.
SV_06001	na samānaḥ prasaṅgaḥ. na a-samānaḥ, yasmāt	tatra api taruḥ | ayam apy ayam eva iti prasaṅgo
SV_07204	pratibandha iti vācyam. sthiti-karaṇam cet	tatra api tulyaḥ prasaṅgo 'navasthā ca. tata
V2_08513	anya-hetukatvān na a-hetuka iti cet, na,	tatra api tulyatvāt – tad-abhāve 'py agnau
SV_02210	anya-hetukatvān na a-hetukatvam iti cet. na,	tatra api tulyatvāt. tad-abhāve 'py agnau bhavati
SV_06013	'pi na syāt tathā pratitiḥ. evam tarhi	tatra api tulyam etat. yasmād eka-pratyavamarśa-
SV_01817	vā anyatareṇa ubhaya-pradarśanād iti.	tatra api dr̥ṣṭāntena tad-bhāva-hetu-bhāva-
SV_09113	tarhi deśa-ādi-pratiśedhaḥ katham. yasmān na	tatra api deśa-ādīnām pratiśedho na apy arthasya.
PV_03395	syāt kāraṇatāyām vā kuta ekāntato gatiḥ ||	tatra api dhūma-ābhāsā dhīḥ prabodha-ṣaṭu-vāsanām
SV_09414	kiñcit. nanv evam agny-ādiṣv api prasaṅgaḥ.	tatra api na agni-sattā-mātre kaścic vivādāḥ.
VN_05317	-aṅga-viṣayatvād dūṣaṇena upadarśyata eva.	tatra api na sarvaṃ prāg anukrameṇa uccāritavyam,
VN_03507	'pi vaktavyā bhaṅga-ālekhyā-nyāyena iti	tatra api pakṣi-kṛta-dharma-viparyayavati dr̥ṣṭānte
HB_02205	-ādi-svabhāva-antara-utpattiḥ pratyuktā.	tatra api pūrvakasya sva-rasa-nirodhitvād vināśe
V3_03211	a-pramāṇatvam śāstre 'pi tulyam iti	tatra api pratibandho 'stu. pratibandho hy
VN_05315	pakṣa-dharmatā-vyāpti-prasādhanā-mātram na	tatra api prasaṅga-antara-upakṣepaḥ, tad avāśyam
SV_16804	na lokād iti tatra a-pratipattir nyāyyā.	tatra api prasiddho loka-vādaś cet (319a)
V3_08504	-vikāra-āder varṣa-ādy-anumānam vyākhyātam.	tatra api bhūta-pariṇāma eva kaścic varṣa-hetuḥ
SV_00814	matsya-vikāra-āder varṣa-ādy-anumānam uktam.	tatra api bhūta-pariṇāma eva varṣa-hetuḥ pipilikā
V3_10008	-asiddheḥ. etena dharmo 'pi vyākhyātaḥ.	tatra api yadi tata eva siddhiḥ, sa prāg eva
SV_13201	a-prāpta-grahaṇa-pakṣe '-doṣa iti cet. na.	tatra api yogya-deśa-sthiti-tāratamya-apekṣānād
SV_09215	śabdāḥ. teṣu katham svabhāva-bheda iti.	tatra api. rūpa-abhāvād abhāvasya śabdā rūpa-
V3_02408	parigraha-artham svayam-śrutim aparāḥ prāha.	tatra api vicāra-prastāvād eva āśrayaḥ prasiddhaḥ
PV_02026	-saṃhatih | buddher hetus tathā idaṃ cen na	tatra api viśeṣataḥ || pṛthak pṛthag a-śaktānām
V3_04013	āder na sambhavati. na kaścic anityo ghaṭaḥ,	tatra api vyakti-tiro-dhānād iti cet, a-
PV_03098	pakṣa-sapakṣa-anyataratva-ādir apoditaḥ ||	tatra api vyāpako dharmo nivṛtter gamako mataḥ |
SV_13811	yadā ekaḥ sādhyate kiṃ na ghaṭa-ādayaḥ.	tatra api śakyam evam vyañjaka-bhedāt pratibhāsa-
V1_02405	iti darśana-arthatvād upakṣepasya.	tatra api saṃvedanam eva ekam āntaram pṛiti-
SV_05903	anya-vyavacchedena saṅkete codayanti. teṣām	tatra api saṅketa-karaṇe '-vṛkṣā vyavacchinā na
V2_06501	apy asti, na ca te na santy eva.	tatra api sati pratyakṣa-anumāna-āgamānām ekasya
SV_09824	sāmagryām api kadācid aṅkura-an-utpatteḥ. na	tatra api santāna-pariṇāma-apekṣatvāt. na evam
V2_07712	api kadācid aṅkura-an-utpatteḥ. na,	tatra api santāna-pariṇāma-apekṣatvāt. na evam
SV_09906	sa-apekṣāḥ. tadutpatti-pratyayānām kadācit	tatra api sannidhānāt. katham na sa-apekṣāḥ.
V2_07804	'napekṣāḥ, tadutpatti-pratyayānām kadācit	tatra api sannidhānāt. katham na sa-apekṣāḥ.
V3_08507	yat tarhi idaṃ viśāṇi gotvād iti tat katham.	tatra api, samudāya-vyavasthāyāḥ karaṇam
V3_10011	vipakṣa-vyatireko hetur ucyate, tadā katham.	tatra api sādhyā-abhāvo vipakṣa iti tad-vyatirekaḥ
PV_04052	-saṅkrāntau nyāyaḥ śāstra-parigrahaḥ ||	tatra api sādhyā-dharmasya nāntariyaka-bādhanam |
V3_02110	-saṅkrāntau nyāyyaḥ śāstra-parigrahaḥ ||12||	tatra api sādhyā-dharmasya sambaddhasya eva
V3_07209	kiñcit. nanv evam agny-ādiṣv api prasaṅgaḥ.	tatra api hi na agni-sattāyām kaścic vivādāḥ.
V3_09210	-sādhanā buddhi-bhuvana-ādīnām vyākhyātaḥ.	tatra api hi śabda eva kevalaḥ siddhaḥ, na arthaḥ.
V3_08408	-anumānena dhūma-indhana-vikāra-vat ||64||	tatra api hetur eva tathābhūto 'numiyate.
HB_03109	-siddhiḥ, a-viśeṣeṇa anyasya sarvasya	tatra abhāva-siddhiḥ syāt, na tu tulya-yogya-
SV_07903	tathābhūtasya vyaṅgya-vyañjaka-bhāvasya	tatra abhāvāt. sva-pratipattiyā apara-pratipatti-
VN_00406	abhāve na bhavati ity upadarśane 'nyasya api	tatra abhāve sandigdham asya sāmarthyam. anyat
SV_01308	ca sa-ātmaka-an-ātmakau vibhajya	tatra abhāvena gamakatvam kathayatā āgamikatvam
V2_09604	ca sa-ātmaka-an-ātmakau vibhajya	tatra abhāvena gamakatvam kathayatā āgamikatvam
PV_04092	bhedena sā bādha uktā caturvidhā |	tatra abhyupāyaḥ kārya-aṅgam svabhāva-aṅgam jagat
V3_02909	caturvidhā darśitā tridhā-anumānam bhittvā.	tatra abhyupāyaḥ kārya-aṅgam svabhāva-aṅgam jagat
HB_00713	niścaya-utpādanāya ca sādhanam ucyate,	tatra ayam svayam prameya-upadarśanam antareṇa
SV_12325	viruddha-abhidhāyī dvayam satyam syāt.	tatra artha-antara-kalpane tad anyatra api tulyam
PV_04133	kṣepe 'dhyakṣeṇa bādhanam || tad eva rūpam	tatra arthaḥ śeṣam vyāvṛtti-lakṣaṇam | a-vastu-

V3_04003 iti. tad-arthā ca artha-uktiḥ. tad eva rūpaṃ
V1_03011 adhigatir a-vyavadhānā tattvaṃ pratilabhate.
V2_07302 asya artha-sattāyām abhāva-a-sambhavāt.
PV_03202 -pravibhāgaś ca tulyāś citra-ṣaṭ-ādiṣu ||
VN_04409 -ādīnām yathā-lakṣaṇam artha-vaśāt kramaḥ,
SV_09514 sādhyā-dharme na anvaya-vyāghātaḥ. na hi
V3_07504 sādhyā-dharme na anvaya-vyāghātaḥ. na hi
HB_00503 artha-antarasya evaṃ syāt – yatra dhūmaḥ,
VN_06012 an-abhyupagamayor vā vivāda-abhāvāt.
SV_02411 | (39ab) yo hi bhāva-mātra-anurodhī svabhāvas
V3_12909 deśa-antare 'pūrva-vyakti-prādūr-bhāve prak
VN_01520 tatra kathañcid asata utpattau, so 'tīśayas
VN_01602 bhāvād iti cet, yathā na asti, sa prakāras
V3_07311 apārthakam. anyatra tu tad eva agni-sāmānyam
SV_09423 syāt. anyatra tu tad eva agni-sāmānyam
NB_03120 -lakṣaṇa-prāptam san na upalabhyate na tat
PV_02217 ca bhasma-vat | yaḥ paśyaty ātmānam
VN_00307 pramānavatā sva-viruddhena bādhyeta. anyathā
PV_03364 ātmavit tasya sa tasyāḥ sādhanam tataḥ ||
V1_04210 iṣṭam, tato 'syās tad-bhāva-vyavasthāpanāt.
PV_02242 sa virajyate | sa-doṣatā api cet tasya
SV_00504 tulyam, ekatra saṃśayād anyatra viparyayāt.
SV_16003 – na varṇebhyo 'nyā kācid ānupūrvī iti,
SV_07709 -a-vyāpino yogo yuktaḥ. prak sa na ca
SV_09602 asiddha-sattāke syāt. yo hi bhāva-dharmam
SV_06514 -karaṇe dhvaneḥ ||132|| syāt satyam sa hi
SV_05306 janayanti. tasmād a-samarthā eva vyaktayas
V2_04506 pratibandhas tad-vidas tasya tad-gamakam
VN_06706 a-sambandhena a-niyamāt katham pravartayati.
VN_03111 sva-vacana-virodhe pratijñā-virodha iti
V3_06106 -ādy-avasthāyām kasyacid abhāva-pratītiḥ,
PV_04032 yathā-uditam | ātmā paraś cet so 'siddha iti
SV_00619 yā iyam viruddha-kārya-upalabdhir uktā,
SV_07710 na ca tatra āsīd asti paścāt (152'ab') na ca
NB_03117 -vastu-sthitiṣv ātma-kārya-anupalambheṣu.
V3_12808 -vastu-sthitiṣv ātma-kārya-anupalambheṣu.
PV_04152 sādhyā-aṅga-bhūtānām anena eva upadarśitā ||
PV_02122 na eva bardheta svabhāvaś ca na tādrśaḥ ||
VN_05413 dūṣaṇa-vādinā dūṣaṇe vaktavye yan na
SV_13706 yasya eva bhāve sādhyā-siddhis tad eva hi
VN_00501 -upalabdhī-nivṛttāv apy abhāva-asiddheḥ.
PV_04263 api tu pūrvābhyām paryudāso vidhānataḥ ||
VN_00715 teṣām niyoge yathā-iṣṭam niyuñjirann iti kas
V1_00104 vetty ayam jaḍa-matir loko gariyaḥ padam |
V3_09108 -anvaya-vyatirekā dharmā hetvābhāsāḥ.
SV_13804 -kāraṇatvāt, tayor bhinna-akhila-kāraṇatvam.
SV_02203 tal-lakṣaṇam anupalabdham yad upalabhyate.
V2_08506 tal-lakṣaṇam anupalabdham yad upalabhyate,
HB_01410 na asti, yato 'nantaram kārya-utpattiḥ,
HB_01906 -niṣpattiyā jñāna-hetutām pratipadyanta iti
SV_04427 -sāmye 'pi dipa-tejo maṇau yathā ||81||
SV_04924 buddhiḥ syāt, yathā daṇḍiṣu. na hi
SV_01510 -bhedād drśyante bhinnā dravyeṣu śaktayaḥ |
VN_00622 cakṣur-ādi-vat. tat-sāmarthya-sthāpanāya
SV_16508 -artha-viśeṣa-samsargāḥ śrutim abhipatanti.
SV_12822 atha punar ekam eva an-avayavam vākyaṃ.
PV_03413 -āvaraṇam teṣām syāt tejo vihatis tataḥ |
SV_16503 puruṣais te ca rāga-ādi-samyutāḥ ||312||
SV_04517 grāhyam kathañcana | bhedānām bahu-bhedānām
PV_03213 a-bhedīno bheda-pratibhāso hy upaplavaḥ ||
PV_04043 -abhyupagamād eva sarva-ādānāt prabādhane |
V3_03312 pramāṇasya. ata eva tulya-kakṣatvāt. yadi hi
SV_17508 tathā atyanta-a-satya-abhidhānam api.
VN_06615 prakṛtikam idam vyaktam anvaya-darśanād iti.
SV_09427 vyāptaḥ siddho yatra eva svayam drśyate

tatra arthaḥ śeṣam vyāvṛtti-lakṣaṇam | a-vastu-
tatra arthena ghaṭayaty enām na hi muktavā artha-
tatra arvāg-darśanasya ātma-pratyakṣa-nivṛtti-
tatra avayava-rūpaṃ cet kevalam drśyate tathā |
tatra avayavānām viparyayena abhidhānam
tatra avāśyam viśeṣa-parigrahaḥ kāryaḥ, san-mātra
tatra avāśyam viśeṣa-parigrahaḥ kāryaḥ, san-mātra
tatra avāśyam agnir iti. agni-bhāva eva hi bhāvo
tatra avāśyam ekasya prāg-vacana-pravṛttiḥ,
tatra avinābhāvo bhāvasya iṣyate. tad-abhāve
tatra asatas tat-sambandha-ayogaḥ. tasmād bhinna-
tatra asan katham jāyate. jātau vā sarvaḥ
tatra asan katham jāyeta. na ca sarvathā sataḥ
tatra asiddham iti sādhyate. nanu ca atra api tad
tatra asiddham iti sādhyate. nanu tatra api tad-
tatra asti. tad yathā – kvacid a-vidyamāno
tatra asya aham iti śāśvataḥ snehaḥ || snehāt
tatra asya bādha-asiddhau saṃśayo dur-nivāraḥ.
tatra ātma-viśaye māne yathā rāga-ādi-vedanam |
tatra ātma-viśaye māne yathā rāga-ādi-vedanam |
tatra ātmany api sā samā || tatra a-viraktas tad-
tatra ādyā sad-vyavahāra-niṣedha-upayogāt
tatra ānupūrvyam asatyam syāt saro rasa iti
tatra āsīd asti paścāt (152'ab') na ca tatra
tatra icchatī, sa katham bhāvam na icchet.
tatra iti na eka-vastv-abhidhāyini | buddhāv a-
tatra iti na tena grhyeran. tāsām anyatama-
tatra iti vastu-gatiḥ. tatra gamaka-lakṣaṇa-
tatra idam syād vācyam, vyaktam nāma pravṛtti-
tatra idam eva nigrāha-adhikāraṇam a-sādhanā-aṅga
tatra indriya-sādguṇya-āder upalambha-pratyayasya
tatra iṣṭa-ghāta-kṛt || sādhanam yad-vivādena
tatra iṣṭam viruddha-kārye 'pi deśa-kāla-ādy-
tatra utpanno na kutaścid āyāta iti ka imam
tatra udāharaṇam – yat sarva-deśa-avasthitaiḥ
tatra udāharaṇam – sarvagatam sāmānyam, sarva-
tatra udāhṛti-dīn-mātram ucyate 'rthasya drśṭaye |
tatra upayukta-śaktīnām viśeṣa-an-uttarān prati |
tatra upayujyate, tasya abhidhānam a-doṣa-
tatra upayogi yuktaṃ. tad-atīśaya-upayoge 'py
tatra upalabdhī-lakṣaṇa-prāptiḥ svabhāva-viśeṣaḥ
tatra upalabhyeṣv astitvam upalabdher na ca
tatra upālambhaḥ, nimittam ca niyogasya uktam eva.
tatra upāsita-loka-bhartari kṛtā sv-alpā apy an-
tatra, eka-a-prasiddhi-sandehe 'prāsiddho
tatra eka-a-bhede 'pi śaktasya a-pratīkṣaṇād
tatra eka-abhāve 'pi na upalabhyate. tat tasya
tatra eka-abhāve 'pi na upalabhyate, tat tasya
tatra eka-arthakriyā eva saha-kāriṇām saha-kāritvam.
tatra eka-arthakriyā eva saha-kāritvam. yatra tu
tatra eka-kārye 'neko 'pi tad-a-kārya-anyatā-
tatra eka-daṇḍa-yoge 'py anyatra sa eva ayam iti
tatra eka-drśṭiyā na anyatra yuktaḥ tad-bhāva-
tatra eka-śabda-niyogo 'pi syād iti yuktaṃ
tatra ekaḥ puruṣaḥ kañcid artham kalpayaty anyo
tatra ekatve 'pi hy a-bhinnasya kramaśo gaty-a-
tatra ekam eva drśyeta tasya an-āvaraṇe sakṛt ||
tatra ekas tattva-vin na anya iti bhedaś ca kiṃ-
tatra ekasminn ayogataḥ ||90|| tad-rūpaṃ sarvato
tatra ekasya apy abhāvena dvayam apy avahīyate |
tatra ekasya api doṣaḥ syād yadi hetu-pratijñāyoh
tatra ekasya prāmānyam syāt siddhir eva, na
tatra ekasya vacanasya kathañcit saṃvādena a-
tatra ekā prakṛtiḥ sukha-duḥkha-mohaḥ. tad-a-
tatra eva agni-buddhiṃ janayati. tatra ca sādhyā-

V3_07404 vyāptaḥ siddhaḥ – yatra eva svayam dṛśyate,
V2_08313 yo hi bhāva-mātra-anubandhī svabhāvaḥ,
SV_03313 tadā a-parityakta-vyavaccheda-antare
SV_07116 eva yaḥ sthāpayitrā kriyeta. artha-antaratve
SV_02815 tu pratipattur bhrānti-nimittam na asti
SV_09313 -bhūta-dharma-viśeṣa-parigraheṇa, yathā
V2_07501 -bhūta-dharma-bheda-parigraheṇa yathā
V3_08804 yaḥ sthāpayitrā kriyate. artha-antaratve
HB_01106 kiṃ na aparāparam janayanti iti cet, na,
SV_03507 vikalpair adhyavasita-tad-bhāva-arthaiḥ.
SV_08122 svabhāva-vaiguṇyād dhi sa tasya prān na āsit
SV_04716 tat-kāriṇām arthānām anyebhyo bhedaḥ
SV_06425 adhyavasāya śabda-artham upanayati iti.
SV_05324 -āśrayi-bhāvaḥ, atiprasaṅgo vā. upakāre 'pi
SV_08719 eva kiñcid viruddham asti. ekatve tu tasya
HB_03617 -sādhyā-bhāva eva bhāvāt tena avyabhicārī.
PV_02271 || abhūtān ṣoḍaśa-ākārān āropya paritṛṣyati |
V2_05208 -vṛtti-niṣedha-āśaṅkā. viruddha-niṣedhe 'pi
SV_07018 tasmāt tat-pūrva-kṣaṇa-sahakāri kuṇḍam
PV_04067 sarvaṃ sarva-bādhanam || sambandhas tena
V3_02304 -viśaye 'pi tulyā iti viruddhaḥ syāt. tena
HB_04011 kevalau, niyamasya ubhaya-rūpatvāt. tasmāt
HB_00114 -dharminī bhāve tad-aṃśa-vyāpti-vacanāt
SV_00213 vyāpakasya tatra bhāva eva, vyāpyasya vā
HB_00206 vyāpakasya tatra bhāva eva, vyāpyasya vā
HB_04007 ity ucyate, na eko 'rtho dvitīyasya. nanu
SV_02908 -nibandhanāḥ śrutayas tad-ādharmaḥ vartante.
SV_06601 -ādir na syāt. na ca vastv-ātmana ekasya
V3_10214 itara-tad-viparīta-vinirmuktatvād iti. na
SV_17311 'sti. yatra svātantryam icchāyā niyamo nāma
V2_07207 ||49|| yatra svātantryam icchāyā niyamo nāma
SV_02315 eva saḥ | atha an-agni-svabhāvo 'sau dhūmas
V2_08710 eva saḥ | atha an-agni-svabhāvo 'sau dhūmas
SV_09102 yeṣāṃ tu nir-upākhyanām svabhāva eva na asti
VN_01520 kasyacid abhāvāt. yasya kasyacid atīśayasya
SV_10423 yena evaṃ syāt. anupalabdher eva iti cet.
SV_10516 na santi pradhāna-ādayo 'nupalabdher iti.
V3_06704 na santi pradhāna-ādayo 'nupalabdher iti.
SV_17401 śabdānām artheṣu varam ṣaṃśayitasya vṛttiḥ,
PV_03287 || śabda-artha-grāhi yad yatra taj jñānam
SV_09901 tu pūrvaḥ pariṇāmas tad-artha eva. na ca tām
HB_00701 sāmāthyād eva agnir atra iti bhavati. na ca
SV_16914 paramparām eva ca atra bhavatām api śṛṇumaḥ.
SV_16720 -siddhiḥ syāt, na apauruṣeyānām śabdānām,
V3_06107 abhāvāt. tan na viśiṣṭa-upalambha-abhāvāt
SV_09108 iti vyāmudham jagat syāt. syād etat, na
SV_14920 vicitra-śaktayo hi sāmagryō dṛśyante.
V2_07902 vicitra-śaktayo hi sāmagryō dṛśyante.
HB_03314 anupalabdhiḥ, svabhāva-anupalabdhiś ca iti.
SV_03622 api sikatā-dravyam sikatā iti vyavahāras
VN_05019 sāksi-prabhṛtinām punaḥ punar brūyāt, api na
PV_03189 -smṛtiḥ | bhedaś ca a-samito grāhyaḥ smṛtis
SV_08908 -bhinnam vā pṛcchann artha-antara-upakṣepeṇa
PV_03210 matāv api | yadi idaṃ svayam arthānām rocate
SV_13219 syāt – pratiniyatāḥ te saṃskārāḥ śabdānām.
SV_15115 samāropita-gocarāḥ | jāyante buddhayas
V2_06112 svabhāva-anupalabdhis tu svayam asattā eva.
SV_00523 svabhāva-anupalabdhis tu svayam asattā eva.
SV_16807 loka-vādaś cet (319a) pratipatti-hetuḥ.
V2_07010 kā pramā ||36|| prasiddho loka-vādaś cet
V3_03302 dharma-gataḥ. yatra tu dharmy eva asiddhas
V2_04507 tasya tad-gamakaṃ tatra iti vastu-gatiḥ.
SV_06221 eva śabdebhyo gamyate 'nya-nivartanam | na
PV_02137 bahunā asya ca || gacchanty abhyasyatas
HB_02910 ca a-lingatvam. na ca yatra pradeśa-mātram

tatra eva agni-buddhiṃ janayati. tatra sādhyā-
tatra eva avinābhāvo bhāvasya. bhāva-mātra-
tatra eva asva-vyavacchede tathā-prakāśanāya
tatra eva asya upayoga iti kaḥ patataḥ
tatra eva asya tad-darśana-a-viśeṣe 'pi smārto
tatra eva utpattiḥ. anayā diśā anye 'pi svabhāva-
tatra eva utpattiḥ. anayā diśā anye 'pi svabhāva-
tatra eva upayoga iti kaḥ patataḥ pratibandhaḥ.
tatra eva ekatra sāmāthyāt, tasya eva ekasya
tatra eva ca ayam dharma-dharmi-vyavahāraḥ
tatra eva ca asya svabhāve sthitasya paścād
tatra eva ca eṣām a-bhede kiṃ na śabdaḥ
tatra eva ca te śabdās tais tair bhrānti-kāraṇaiḥ
tatra eva tat-pratibandha iti kim anyas tat-
tatra eva tathā kārakatvam a-kārakatvam ca iti
tatra eva tad-anyo 'pi tad-bādhakasya bhāva eva
tatra eva tad-viruddha-artha-tattva-ākāra-
tatra eva niṣedhe doṣaḥ syāt. na ca tat-tulya eva
tatra eva badara-kāryam janayad ādhāra ity ucyate.
tatra eva bādhanād asti ced asat | hetoḥ sarvasya
tatra eva bādhanā bhavati, na anyatra iti cet, na,
tatra eva bhāva iti na bhāva eva ucyate, na
tatra eva bhāva-niyama-artham āśaṅkyeta. tat-
tatra eva bhāvaḥ. etena anvaya-vyatirekau
tatra eva bhāvaḥ. etena anvayo vyatireko vā
tatra eva bhāvas tad-abhāve 'vaśyam abhāvaś ca
tatra eva vā tad ayam a-prasaṅga iti. tasya api
tatra eva vṛttir a-vṛttiś ca yuktā vyāghātāt. na
tatra eṣa doṣaḥ, itara-grahaṇāt. kevalo hi tad-
tatra kaḥ | dyotayet tena saṅketo na iṣṭām eva
tatra kaḥ | dyotayet tena saṅketo na iṣṭām eva
tatra katham bhavet ||36|| dhūma-hetu-svabhāvo hi
tatra katham bhavet ||59|| dhūma-hetu-svabhāvo hi
tatra katham svabhāva-bheda-viśayāḥ śabdāḥ. teṣv
tatra kathañcid asata utpattau, so 'tīśayas tatra
tatra katham a-dṛṣṭāntikā asattā-siddhiḥ, sa-
tatra katham asad-vyavahāra-vidhiḥ, sad-vyavahāra
tatra katham asad-vyavahāra-vidhiḥ sad-vyavahāra-
tatra kadācid avisamvāda-sambhavāt, na tv anyatra
tatra kalpanā | svarūpaṃ ca na śabda-arthas tatra
tatra kaścit pratibandham samarthāḥ. ekatra bhāve
tatra kaścid agnir atra ity asmai nivedayati. na
tatra kaścid dviṣṭa-a-jña-dhūrtānām anyatamaḥ
tatra kasyacid samīha-abhāvāt. api ca, nyāyam eva
tatra kasyacid abhāva-a-pratipattiḥ, kiṃ tarhi
tatra kasyacid asato niṣedhaḥ, an-uṣṇam sad eva
tatra kācit syād api yā a-naśvara-ātmānam janayet.
tatra kācit syād api yā a-naśvara-ātmānam janayet.
tatra kāraṇa-vyāpakayor api svabhāva-asad-
tatra kiṃ bāhulyam yena evaṃ bhavati. śakti-bheda
tatra kiñcid chalam. na a-viśayatvād iti cet, na
tatra kim arthikā || sāmānya-mātra-grahaṇe bheda-
tatra kim iti dvi-mukha-buddhiḥ kriyate. tasmād
tatra ke vāyam || tasmān na artheṣu na jñāne
tatra kenacit saṃskṛtam indriyam kasyacid eva
tatra kevalam na artha-gocarāḥ ||286|| svalakṣaṇa
tatra kevalam viśayī sādhyate 'bhāvo vā tad-bhāva
tatra kevalam viśayī sādhyate. asyām api yadā
tatra ko 'tindriya-artha-dṛk | aneka-artheṣu
tatra ko 'tindriya-artha-dṛk | aneka-artheṣu
tatra kva kena kiṃ pratibadhyate, prastāvasya eva
tatra gamaka-lakṣaṇa-vidhānena pratipādayiṣor
tatra gamyate kaścid viśiṣṭaḥ kenacit paraḥ ||126||
tatra guṇa-doṣaḥ prakāśatām | buddheś ca pātavād
tatra ghaṭa-abhāvaḥ. tādrśe kevale pradeśe 'bhāva

SV_06812	ity a-bhedāt tato 'viśeṣeṇa pratiyante.	tatra ghaṭasya rūpa-ādaya ity api ghaṭa-svabhāvā
SV_06503	syāt, śābdānām buddhi-viplava-viṣayatvāt.	tatra ca a-vastuni vastu-sāmarthya-abhāvāt.
PV_03194	nivṛttitaḥ || sañcītaḥ samudāyaḥ sa sāmānyam	tatra ca akṣa-dhīḥ | sāmānya-buddhiś ca avaśyaṃ
HB_02116	tat-svabhāva eva na syād iti pūrvo vikalpas	tatra ca uktam. yaś ca parasmād anyathā-bhāvaḥ so
V2_08605	ity a-kāraṇam viśvasya vaiśvarūpyam syāt.	tatra ca ukto doṣaḥ. sarvaṃ ca sarvasmāj jāyeta.
HB_01405	sahakāritvam, tasya eva antyasya kāraṇatvāt,	tatra ca kṣaṇa ekasya svabhāvasya a-vivekād
SV_01504	-ādi sāmānyena grhītvā ayam pratiśedham āha.	tatra ca tūla-upala-pallava-ādiṣu tad-bhāve 'pi
V2_09712	-ādi sāmānyena grhītvā ayam pratiśedham āha.	tatra ca tūla-upala-pallava-ādiṣu tad-bhāve 'pi
SV_10204	anyathā a-baddha-pralāpasya a-prāmānyāt.	tatra ca prakaraṇe bahavo 'rthā na avaśyaṃ
V2_06504	anyathā a-sambaddha-pralāpasya a-prāmānyāt.	tatra ca prakaraṇe bahavo 'rthā na avaśyaṃ
V1_02512	ato 'py asiddhir eva, yathā uktaṃ prak.	tatra ca pratyakṣe viśaya-upalambhe samāpto
V3_10408	-virahaṇa. sā eva hetur vācyaḥ syāt.	tatra ca vastu-pratibandho vācyaḥ, anyathā
V3_03602	syāt, pratyakṣeṇa yogyatā a-niścayāt.	tatra ca sarva-hetūnām asādhāraṇatā, yatra
SV_09501	dr̥ṣyate tatra eva agni-buddhiṃ janayati.	tatra ca sādhyā-nirdeśena na kiñcit, tatra
V3_01002	-aṅgam artha-siddhau sāmartyam avasthitam,	tatra ca smṛti-samādhānam tad-vacasi iti tad eva
PV_03442	yasya dr̥ṣyate 'nyena cetasā | dr̥ṣṭa-ākhyā	tatra cet siddham sārūpye 'sya sva-vedanam ||
SV_06709	yady anekam ekatra upayujyeta, tad avaśyaṃ	tatra codanīyam. tasya pṛthak pṛthak codane
VN_04303	gamakam eva kuryāt, na asya a-sāmartyam,	tatra jādyāt parśad-ādayo na pratipadyanta iti na
SV_07304	a-janakatvāt. kevalam upādāna-balena eva	tatra jñānam utpadyate na viśaya-balena asaty api
SV_05218	dhiyā | (104ab) katham idāniṃ vyaktinām	tatra jñāne sāmartya-gatiḥ, pratyekam tāsām
SV_12207	hi vinā jvālayā syād anyatra api syād iti.	tatra jvālā-itara-janmanor a-bādhyā-bādhakatve
PV_02228	-ādiṣu || svatva-dhīḥ kena vāryeta vairāgyam	tatra tat kutaḥ | pratyakṣam eva sarvasya keśa-
PV_03037	'pi janaiḥ śabdo niveśitaḥ | sa mukhyas	tatra tat-sāmyād gaṇo 'nyatra skhalad-gatiḥ ||
SV_11114	jātiḥ sat-kāya-darśanāt || sā a-vidyā	tatra tat-snehas tasmād dveṣa-ādi-sambhavaḥ ||222
SV_14626	na tu tat tathā. sarva-artha-vivecanam hi	tatra tattvaṃ na kasyacit samāveśaḥ. na khalv
SV_04007	tathā-bhrāntiā vyavahāra iti cet.	tatra tathā-jñāna-utpatteḥ kiṃ nibandhanam an-
SV_03607	-sannidhi-mātreṇa svayaṃ pravṛttam. te tu	tatra tathā prayujyate iti tatas tathā
HB_03305	darśayitum yatra anya-bhāva-upalabdhis	tatra tad-abhāva iti, tad-eka-upalabdheḥ kvacid
HB_00215	-viśayaṃ smārtam liṅga-jñānam utpadyate.	tatra tad ādyam asādhāraṇa-viśayaṃ darśanam eva
SV_15217	syād vinā apy anvayena. yo hi yena a-vyāptas	tatra tad-vyatirekaḥ śaṅkyeta. na ca viruddhāyor
SV_08212	-darśane 'py anvayinos tayor darśanāt. na ca	tatra tan-nibandhanaḥ kaścit svabhāvo 'sti
SV_15225	-vyatirekam hetu-vyatireko vyāpnuyāt. na ca	tatra tasya a-sambhave pramāṇam paśyāmaḥ. na ca a
SV_05508	a-bhinnasya sāmānyasya sad-bhāvāt. nanu	tatra tasya ābhāsaḥ sato 'pi na lakṣyate. sā hi
PV_03293	'tra tena uktam upaghāta-jam | kevalam	tatra timiram upaghāta-upalakṣaṇam || mānaṣam tad
SV_07722	ekasya ādheyasya tatra sthānam tadā eva	tatra tena eva ātmanā a-sthānam iti tat-sthita-a-
NB_03055	-liṅga-ākhyānam parārtha-anumānam ity uktam.	tatra trayāṇām rūpāṇām ekasya api rūpasya an-
SV_09501	tatra ca sādhyā-nirdeśena na kiñcit,	tatra darśana-sambandha-ākhyāna-mātrād iṣṭa-
V3_07405	janayati. tatra sādhyā-nirdeśena na kiñcit,	tatra darśana-sambandha-ākhyāna-mātrād iṣṭa-
V2_05004	(9abc) anumeyo 'tra jijñāsita-viśeṣo dharmī.	tatra darśanam pratyakṣato 'numānato vā. tathā
HB_00511	pratibandha-mātra-siddhau sidhyati iti na	tatra dr̥ṣya-viśayatā anupalabdher vyatireka-
SV_17112	| yasmān nānā-artha-vṛttitvaṃ śābdānām	tatra dr̥ṣyate ||323|| na prasiddher eka-artha-
V2_07106	| yasmān nānā-artha-vṛttitvaṃ śābdānām	tatra dr̥ṣyate ||42|| na yukti-bādhyā yatra asti
SV_06103	-grahīṇi iva pratibhāti. na punar ekam vastu	tatra dr̥ṣyam asti. yasya darśana-a-darśanābhyāṃ
SV_13807	apy ayuktam. ghaṭa-ādiṣv api prasaṅgāt.	tatra dr̥ṣṭa-virodhād a-sādhanatvam iti cet. iha
SV_07518	-antaram evam āskanded bhūta-grahīṇi yadi	tatra dr̥ṣṭam kiñcid anyatra paśyet. tac ca sataḥ |
VN_02508	-dr̥ṣṭānte 'bhyānujānāti nigrhīto vedītavyaḥ.	tatra dr̥ṣṭaś ca asāv ante ca vyavasthita iti
SV_03515	dr̥ṣṭāḥ ṣaṣṭhy-ādi-vibhaktayo dharma-bahutvāt	tatra dr̥ṣṭo vacana-bhedaś ca dharmiṇi na syāt.
V2_07312	tulyam, ekatra saṃśayād anyatra viparyayāt.	tatra dviṭiyā sad-vyavahāra-niśedha-upayogāt
SV_00219	-lakṣaṇa-prāpta-sattvasya ity uktam bhavati.	tatra dvau vastu-sādhanāv ekaḥ pratiśedha-hetuḥ.
HB_03413	tasmin saty eva bhavan hetus taṃ	tatra dharmiṇi pravartayati iti paraṃ bata
SV_13303	ca pratiniyata-śakti-indriyam na dhvaniṣu.	tatra dhvanibhyo bhinnam asti iti śraddhā iyam
SV_04523	| tadā svalakṣaṇam na asti saṅketas tena	tatra na ||92|| na hi śābdā a-saṅketitam arthaṃ
SV_13902	-vigamo vijñānam vā gaty-antara-abhāvāt.	tatra na atīśaya-utpattir anityatā-prasaṅgāt.
SV_05011	a-śākya-samāropāt, ākāra-antara-vat. sa ca	tatra na asti ity a-sāmānyam. satī sāmānya-
SV_09110	sad asan nāma. na brūmaḥ sarvatra asat,	tatra na asti iti deśa-kāla-dharma-niśedha eva
V3_04107	-ādi kṣīra-ādiṣv an-upalabhyamānam kṣīram vā	tatra na asti iti nyāyā eṣaḥ. asty eva upalambho
SV_04619	daṇḍini pratipattiḥ. a-niyata-sambandhatvāt	tatra na iti cet. tat tulyam jātāv api, vyaktinām
PV_03461	sambandhi na aparam | sāmartya-a-darśanāt	tatra na indriyam vyabhicārataḥ | tathā artho
PV_02150	api codanam || ādhipatyam viśiṣṭānām yadi	tatra na karmanām | viśeṣe 'pi ca doṣānām a-
HB_03012	apy analam eva paśyati, yena salila-arthī	tatra na pravarteta. anupalambhena salila-abhāvam
SV_08604	rūpaṃ tato 'nyo janakaḥ katham | (170ab)	tatra na brūmo 'nyasya taj-janakaṃ rūpaṃ na asti
SV_10201	-arthānām pramāṇa-traya-nivṛtyā sādhyat.	tatra na śāstra-nivṛttir abhāva-sādhanī. tasya
SV_13211	saṃskṛtasya saṃskṛtena eva upalambhād iti.	tatra na saṃskṛtasya upalambho 'n-ādheya-
SV_11623	āśrita-sambandha-vināśād anityaḥ sa iti,	tatra nityatvād āśraya-apāye 'py a-nāśo yadi jāti
V3_06602	iṣyante, vāsāṃsi iva rāge. tad-dhetūnām api	tatra niyamād a-doṣa iti cet, na, teṣāṃ sākālyā-a-

SV_03114	-viṣaye vṛtته. yatra asya samāropo na	tatra niścaya iti samāropa-abhāve vartamāno 'nya-
SV_01213	-parihārah. tasmād vyāvṛttim icchatā	tatra nyāyo vaktavyaḥ, yato 'sya vyāvṛttam iti
V2_09410	atiprasaṅgāt. tasmād vyāvṛttim icchatā	tatra nyāyo vaktavyaḥ, yato 'sya vyāvṛttam iti
HB_00211	tad-amśa-vyāptir niścitā bhavati.	tatra pakṣa-dharmasya sādhyā-dharminī pratyakṣato
V2_08012	katame dharmāḥ saṃskṛtāḥ. pañca-skandhā iti.	tatra pañca-indriyāni svabhāva-cyutimanti, tat-
SV_07308	viṣayāḥ sāksād upayogena vijñānam janayantas	tatra param apekṣante, te 'vaśyaṃ tata ātmānam
SV_02119	tatra bhāva-anumānasya a-sambhavāt,	tatra paścād bhāvān na hetutvaṃ phale 'py
V2_09106	tatra bhāva-anumānasya a-sambhavāt.	tatra paścād bhāvān na hetutvaṃ phale 'py
VN_00909	'nupalabdhi-lakṣaṇa-prāpteṣu na sidhyati.	tatra punar idam an-icchato 'py āyātam, yasya
SV_17003	āgamas tasya pravādād artha-siddhiḥ.	tatra punar virodha-cintāyām an-āsvāsa āgame syāt.
SV_11411	sarva-sādhanā 'saṅkarāt kārya-kāraṇatāyāḥ.	tatra pratiniyata-sādhane 'bhimate 'rthe sarva-
V2_06814	śaktir ayam asya eva pratipādaka iti. sā api	tatra pratibaddhā bhāva-abhāvābhyām kāryatām na
V1_00307	sādhanam. na ca tebhyo 'rtha-siddhiḥ, teṣāṃ	tatra pratibandha-asiddheḥ. vaktur abhipretam tv
SV_12019	upadiśanto yad evaṃ prativyūhyeran.	tatra prativahane 'bhyupeta-bādhā iti cet. nanv
V2_06812	kāya-vijñāpty-ādi-vat. a-tad-āgamebhyo na	tatra pratitir ākāśād iva ghaṭa-ādiṣu. na vai
NB_03049	na sa pakṣa iti pradarśana-artham.	tatra pratyakṣa-nirākṛto yathā - a-śrāvāṇaḥ
NB_01004	samyag-jñānam. pratyakṣam anumānam ca iti.	tatra pratyakṣam kalpanā-apoḍham a-bhrāntam.
V1_00701	iti na pramāṇa-lakṣaṇam anumānam na anveti.	tatra pratyakṣam kalpanā-apoḍham a-bhrāntam (4ab')
V1_03112	api indriya-ādy-arthena etad ghaṭayati,	tatra pratyāsatti-nibandhana-abhāvāt. asty
VN_05412	tathā ca dvir-anubhāṣaṇam kṛtam syāt.	tatra prathamam sarva-anukrama-anubhāṣaṇam niṣ-
PV_03286	tat sphuṭa-a-kalpa-dhī-phalam ||	tatra pramāṇam samvādi yat prān nirṇīta-vastu-vat
VN_00307	hi sa hetuḥ sādhyā-abhāve 'san sidhyet, yadi	tatra pramāṇavatā sva-viruddhena bādhyeta.
SV_04607	-an-iṣṭayoḥ sādhanam a-sādhanam ca jñātvā	tatra pravṛtti-nivṛtti kuryām kārayeyam vā iti
SV_03016	tadā api tasya śabdair an-ākṣepān na syāt	tatra pravṛttir iti vyarthāḥ śabda-prayogaḥ syāt.
VN_01907	-vādinā tu tat-sādhane nṛtya-gītya-āder api	tatra prasaṅgāt. yathā pratijñā-abhidhāna-
SV_09509	avyabhicāras tu dharmeṇa anyatra darśyate |	tatra prasiddham tad-yuktaṃ dharminam gamaiṣyati
V3_07411	avyabhicāras tu dharmeṇa anyatra darśyate |	tatra prasiddham tad-yuktaṃ dharminam gamaiṣyati
V3_11610	viprakaṣād ātmano vṛtti-vyāptireka-asiddhes	tatra prāṇa-ādinām api. artha-antarād a-kārya-
PV_04097	udāharaṇam āgame | diṅ-mātra-darśanam	tatra pretya dharmo 'sukha-pradaḥ || śāstrīṇo
PV_04143	-dharma-uparodhi yat | bādhanam dharminas	tatra bādha ity etena varṇitam || tathā eva
SV_03207	a-viśeṣe 'pi kuṇapa-kāmini-bhakṣya-vikalpāḥ.	tatra buddhi-pāṭavaṃ tad-vāsanā-abhyāsaḥ
PV_03224	-bhāvād rte na anyā grāhyatā nāma kācana |	tatra buddhir yad-ākārā tasyās tad grāhyam ucyate
PV_03363	-sādharmya-dṛg-ādis taimira-ādi-vat ||	tatra buddheḥ paricchedo grāhaka-ākāra-sammataḥ |
SV_02119	vā syāt, a-hetu-phalasya a-sambandhāt,	tatra bhāva-anumānasya a-sambhavāt, tatra paścād
V2_09105	phalam vā syāt, a-hetu-phalasya a-sambandhāt	tatra bhāva-anumānasya a-sambhavāt. tatra paścād
SV_15426	-ādayas tan-nirasanā na ātma-upasthāpanāḥ,	tatra bhāva-asiddheḥ. na ca nairātmya-nivṛtṭyā
SV_00212	samudāya-a-vacanāt. vyāptir vyāpakasya	tatra bhāva eva, vyāpyasya vā tatra eva bhāvaḥ.
HB_00206	tad-amśas tad-dharmaḥ. vyāptir vyāpakasya	tatra bhāva eva, vyāpyasya vā tatra eva bhāvaḥ.
SV_02811	samāropo yathā sthiraḥ sa-ātmaka iti vā, na	tatra bhede niścayo bhavati. niścaya-āropa-
SV_07616	eva sāmānyam kiṃ na iti cet. tena avaśyaṃ hi	tatra bhedo nāntariyakatvād eṣṭavyaḥ. sa eva
VN_01510	vināśiniṣv anyā eva prasāritāḥ, anyā muṣṭiḥ.	tatra muṣṭy-ādi-śabdā viśeṣa-viṣayāḥ, aṅguli-
SV_14721	iva nila-ādinām. kā vā tasya pratyāsattiḥ.	tatra yat tasminn an-ātma-rūpe pratiyamāne sa
PV_03176	taj-jā ca kalpanā || jāyante kalpanās	tatra yatra śabdo niveśitaḥ | tena icchātaḥ
V1_02506	-viśāda-ādy-aneka-ākāra-vivartam paśyāmaḥ.	tatra yathā-iṣṭam sañjñāḥ kriyantām. a-pratyakṣā
V3_10908	anyathā api bhāvād iti vyākhyātām vārttike.	tatra yathā rakto bravīti, tathā virakto 'pi iti
V1_03803	antarāḥ svasamvidīta-rūpo jāyamāno lakṣyate.	tatra yathā-lakṣaṇam eva iyaṃ meya-māna-phala-
HB_01904	-ādiṣu na parasparato viśeṣa-utpattiḥ.	tatra yathāsvam pratyayaiḥ paraspara-upasarpaṇa-
HB_03814	-artha-sannidhāpana-pratyayāt pravartate.	tatra yad asya ātma-rūpaṃ tal lakṣaṇam na para-
VN_00907	buddhi-vyapadeśa-bheda-a-bhedau vyākhyātau.	tatra yad uktam arthakriyātaḥ sattā-vyavahāra-
VN_03412	pratijñā-hetuḥ āśritya ubhaya-āśrayo bhavati.	tatra yadā pratijñā-virodho vivakṣitas tadā
SV_06709	prayojanena keci chabdāḥ kvacin niveśyante.	tatra yady anekam ekatra upayujyeta, tad avaśyaṃ
SV_10015	vināśa-hetur abhāvaṃ karoti iti prāptam.	tatra yady abhāvo nāma kaścit kāryaḥ syāt
V2_08302	vināśa-hetur abhāvaṃ karoti iti prāptam.	tatra yady abhāvo nāma kaścit kāryaḥ syāt
HB_02407	-janaka-svabhāva-lakṣaṇe hi kārya-kāraṇe.	tatra yadi dhūmo 'gny-ādi-sāmagryā anyato 'pi
SV_15808	pratitir a-śrūyamāne 'vyakta-vyapadeśāt.	tatra yadi buddhi-hetur vaktā syāt tat tulyam
SV_09520	atipatati. asiddhim vyabhicāram virodham ca.	tatra yadi bhāva-dharmo hetur ucyate. sa katham
V3_07511	asiddhim vyabhicāram virodham ca.	tatra yadi bhāva-dharmo hetur ucyate, sa katham
SV_15828	tal-lakṣaṇas tasya lakṣaṇa-antara-abhāvāt.	tatra yadi śabda-ātmanam mantrāṇam vyakti-hetuḥ
SV_13214	hi saṃskārah śṛṇuyān nikhilam ca tat ||254||	tatra yadi saṃskṛtena upalambha ity a-saṃskṛta-
SV_07702	vā kalpayet, sarvagatam vā ākāśa-ādi-vat.	tatra yadi sva-āśraya-mātra-gatam ghaṭatva-ādi-
SV_00618	iyam prayoga-bhedād aṣṭadhā anupalabdhiḥ.	tatra yā iyaṃ viruddha-kārya-upalabdhir ukṭā,
SV_11417	jānīyam iti saṅkara-hetuḥ puruṣa-upākīrṇaḥ.	tatra yādṛśāḥ puruṣaiḥ kvacit prayuktāḥ
V3_00505	doṣa-udbhāvanam. sa hi tasya upagama-kālah.	tatra yāvān artho yukti-sāmarthyād āpatati, sa
VN_00624	niḥ-prayojanā lokasya artheṣu śabda-yojanā.	tatra ye 'rthāḥ saha pṛthag vā eka-prayojanās
HB_01503	svabhāvaḥ, tena kiñcid eva kasyacit kāraṇam.	tatra yo 'vyavadhāna-ādi-deśa-rūpa-indriya-ādi-

SV_04218	iva tad-anya-bheda-paramārtha-samāna-ākāram,	tatra yo 'rtha-ākārah pratibhāti bāhya iva eka
V1_00207	eva hy arthaḥ pratyakṣaḥ parokṣaś ca.	tatra yo jñāna-pratibhāsam anvaya-vyatirekāv
SV_06712	āyāsasya kiñcit sāphalyam. kevalam anena	tatra yogyās te 'rthāś codanīyāḥ. ta ekena vā
V2_08809	-udbhavaḥ. yatra tu sākṣād dhetu-bhedaḥ,	tatra rūpa-bhedo 'pi, yathā tayor eva bīja-kanda-
V3_00801	hy a-śakya-darśanam etat – yatra tad-icchā	tatra vastu-bhāva iti vyāpty-asiddher vyabhicārah.
SV_12219	sambhavaṃ pradarśya tad-abhāvaṃ pradarśayet,	tatra vā jvālām, syād etat – tasmān na ekasya para
SV_03609	prayuktās tathā eva pratīti-hetavo bhavanti.	tatra vācyēṣu puruṣa-āyatta-vṛttinām śabdānām a-
SV_06420	-viccheda eko vyāpriyate dhvaniḥ | liṅgaṃ vā	tatra vicchinnaṃ vācyam vastu na kiñcana ||129||
SV_06808	samastāḥ kiñcid ekaṃ kāryam kurvanti teṣāṃ	tatra viśeṣa-abhāvād apārthikā viśeṣa-codanā iti
HB_01812	-ādi-janmani dahana-udaka-prṥthivy-ādayaḥ,	tatra viśeṣa-utpādanaṃ pratyayānām saha-kriyā
SV_12215	-agnir jvālā-prabhava iti syāt. na sarvaḥ.	tatra viśeṣa-pratikṣepasya kartum a-śakyatvāt.
V1_00311	ca nidarśana-anavasthā-prasaṅgāt. na,	tatra viśaya-darśanena viśayiṇo vṛtta-
PV_04264	-upākhyā udāhṛtir matā || viśaya-asattvatas	tatra viśayi pratiśidhyate | jñāna-abhidhāna-
SV_07212	vyaktyā jñāna-kāraṇatvāt tad-vyaktis	tatra vṛttih syāt. na yuktam evaṃ bhavitum.
V2_05110	-vṛttir iti cet, na, anya-niṣedha-arthatvāt.	tatra vṛttau labdhāyāṃ samucciyamāna-avadhāraṇam
HB_03111	a-vācyam, anupalabdhi-lakṣaṇa-prāptānām api	tatra vyavacchedāt. eka-ātma-paricchedāt tasya
V3_11111	śaktāv upacārāt. yatra so 'samarthaḥ, na	tatra śakteḥ sāmartyam asti iti. tasmān
HB_02511	sādhanāya upādīyeta na aparam, tasya eva	tatra śakter anyasya ca a-śakteḥ, tayos taj-
VN_03304	ataḥ so 'pi na samūhas tasya iṣṭaḥ, na	tatra śabda iti na virodhaḥ. na virodho 'yam
SV_08904	eva hi tathā ucyate. dravyatva-ādayas tu na	tatra śabda-coditāḥ yathāsvaṃ pṛthag-abhidhānāt.
SV_06418	an-aṃśa-eka-bheda-codane sarva-bheda-gates	tatra śabda-pramāṇa-antarāṇi vyarthāni na syuḥ.
SV_11805	tat-kāryasya eva jñānasya abhāvāt. na hi	tatra śabda-rūpam artho vā liṅgaṃ tayor sarvatra
PV_02002	yo 'rtho buddhau prakāśate | prāmānyam	tatra śabdasya na artha-tattva-nibandhanam ||
SV_04701	tarhi tadvān alam (94'b) arthakriyāsv iti	tatra śabdo niyojyate. sa ca | (94'b) sākṣān na
PV_04045	anyatra sā samā || atha atra dharmī prakṛtas	tatra śāstra-artha-bādhanam | atha vādi-iṣṭatām
SV_13229	-ātmā kalakalo na śrūyeta. dhvanayaḥ kevalam	tatra śrūyante cen na vācakāḥ | (256ab) na vai
SV_16019	hi vāg-vijñaptir varṇa-pada-vākya-abhidhānā.	tatra sa-kāra-samutthāpana-cetasā samanantara-
V3_04603	-dharmāḥ, sa yāvataḥ bhedenā sarva-saṅgrahas	tatra saṃśaya-hetuḥ, tadvatām tat-saṅgrahād
V3_11714	na hi yo yatra na sambhavati, tad-upalabdhyā	tatra saṃśayo yuktaḥ. prāṇa-ādy-abhāvena
SV_05619	na bhāvānām svabhāva-saṃsargo 'sti iti.	tatra saṃsrṣṭa-ākārā buddhir bhrāntir eva. tāṃ tu
SV_03929	ayaṃ vicāryate. ko 'yam sāmānya-ātmā iti.	tatra sati sambandhe pratyaya-vṛttis tataḥ
V3_07010	-sattva-van nāśe nirdīśyata ity uktam.	tatra, sattā-svabhāvo hetuś cen na sattā sādhyate
NB_03095	-vīta-rāgayor viprakarṣād vacana-ādes	tatra sattvam asattvam vā sandigdham. anayor eva
V3_11505	-vīta-rāgayor viprakarṣād vacana-ādes	tatra sattvam asattvam vā sandigdham. sandehe
VN_00407	abhāve sandigdham asya sāmartyam. anyat	tatra samartham, tad-abhāvāt tan na bhūtam. etan-
SV_15620	vā kañcit svabhāva-atīśayam āśādayeyuḥ, sa	tatra samartho 'pekṣyaḥ syāt. na ca nityeṣv etad
SV_06923	nityasya ca kiṃ kurvāṇa ādhārah syāt. tasya	tatra samavāyād ādhāra iti cet ko 'yam samavāyo
VN_00610	'py ekatra upasaṃhāras tan-nimittānān	tatra samavāyād iti cet, āyāse vata ayaṃ tapasvī
SV_04710	a-kṛta-sambandhasya an-abhidhānād avaśyam	tatra sambandhaḥ karaṇīyaḥ. sa ca na śakyate. tat
V3_01903	-upagame 'pi na itara iti darśana-arthā.	tatra sarva-anya-iṣṭa-nirākaraṇe 'py āśānkā-sthāna
SV_12301	sa ca duḥ-sādhaḥ. yatra ekasya a-śaktis	tatra sarva-puruṣānām ity api pūrva-vad
VN_01601	jāyeta iti tulyaḥ paryanuyogaḥ. na atīśayas	tatra sarvathā na asti, kathañcit sata eva bhāvād
HB_02016	-vac ca, kārya-kāraṇa-svabhāva-bhedād iti.	tatra sahakāribhyaḥ santāna-upakāra-apekṣi-kāraṇa-
V3_08701	tasya a-sāmartyāt. tad a-samarthaṃ pṛthak	tatra sahitam api tādrśam eva ity an-
HB_00603	anyatra asti ity atra eva niyata ucyate.	tatra sādhanā-dharma-bhāva-mātra-anvayini sādhyā-
VN_05417	uktam etad artha-antaram nigrasthānam iti.	tatra sādhanē yataḥ kutaścīt prasaṅga-ādinā a-
NB_03008	kaścid bhedaḥ. anyatra prayoga-bhedāt.	tatra sādharṃyavat-prayogaḥ – yad upalabdhi-
V3_07404	drīśyate, tatra eva agni-buddhiṃ janayati.	tatra sādhyā-nirdeśena na kiñcit, tatra darśana-
VN_00309	na ca sarva-anupalabdhir bhāvasya bādhikā.	tatra sāmartyam krama-a-krama-yogena vyāptam
V3_06309	na syāt. tad-bala-utpattau ca tasya eva	tatra sāmartyam iti tad eva pramāṇam syāt. tad-
V1_01804	-viśayā sarvā eva indriya-jā matiḥ ||17||	tatra sāmānya-a-pratibhāsanāt pratibhāsinām ca an
SV_03719	ṣaṭ-padārtha-varga-ādayo 'pi vācyāḥ. na hi	tatra sāmānyam sañkhyā saṃyogo vā sambhavati.
SV_04110	-śamana-lakṣaṇam ekaṃ kāryam kurvanti. na ca	tatra sāmānyam apekṣante, bhede 'pi tat-
SV_03715	iti vyatireka-āśrayā ṣaṣṭhi na syāt. na hi	tatra sāmānyam asti na api vibhūta-ādayo guṇās
SV_09418	viśeṣānād ity uktam vakṣyate ca. tasmāt	tatra sāmānyam eva sādhyate tad-ayoga-
V3_07212	-vyavacchedena viśeṣānād ity uktam. tasmāt	tatra sāmānyam eva sādhyate tad-ayoga-
SV_04821	nanv etāvāt prayojanam | śabdānām iti kiṃ	tatra sāmānyena apareṇa vaḥ ||97|| nanu uktam
PV_04056	| hetus tat-sādhanāya uktaḥ kiṃ duṣṭas	tatra sidhyati || dharmān an-upaniya eva drīṣṭānte
V3_02204	| hetus tat-sādhanāya uktaḥ kiṃ duṣṭas	tatra sidhyati ||16|| dharmān an-upaniya eva
V1_02202	ākasmikatte deśa-kāla-prakṛti-niyama-ayogāt.	tatra sukha-ādy-utpattir na a-viśayā, yathāsvaṃ
PV_03531	lakṣaṇa-cintā iyam a-cintyā yoginām gatiḥ ||	tatra sūkṣma-ādi-bhāvena grāhyam a-grāhyatām
SV_07721	tat-sambandha-ayogāt. ekasya ādheyasya	tatra sthānam tadā eva tatra tena eva ātmanā a-
PV_03175	caḥṣuṣā rūpam iḥṣate | tat sañketa-a-grahas	tatra spaṣṭas taj-jā ca kalpanā || jāyante
V2_09314	khalv a-pratīyamānam an-aṅgam iti yuktaṃ	tatra smarāṇa-arthaṃ vacanam. a-darśanam tu
SV_01202	khalv a-pratīyamānam an-aṅgam iti yuktaṃ	tatra smarāṇa-ādhanam. a-darśanam tu darśana-

PV_04020	tu sāmārthyam triṣu rūpeṣu samsthitam |	tatra smṛti-samādhānam tad-vacasy eva samsthitam |
V1_00303	upanayanty apanayanti vā. yatra prāg dr̥ṣṭas	tatra smṛtim ādadhati. sā kim a-śabda-lingā
HB_01909	tataḥ svabhāva-antara-pratīlambha ucyate.	tatra sva-rasataḥ pūrva-kṣaṇa-nivṛttau hetu-
SV_06017	kāryam kecit kurvanti na anya iti. tām ayaṃ	tatra svayam eva tad-dhetūn a-tad-dhetūm̄ ca
V2_04601	-sādhya-tad-āvṛtti-vacanānām ca prayogāt	tatra svārtham tri-rūpāl lingato 'rtha-dr̥k | (1'ab
NB_02003	anumānam dvidhā. svārtham parārtham ca.	tatra svārtham tri-rūpāl lingād yad anumeye
SV_03421	samāna iti tad apy anena prativyūḍham.	tatra hy artha-antaram upādāya anyatra vartamāno
V3_08210	iti tan-mātra-anubandhī svabhāvo bhāvasya.	tatra hi kevalam samagrānām kāraṇānām kārya-
SV_00627	iti tan-mātra-anubandhī svabhāvo bhāvasya.	tatra hi kevalam samagrāt kāraṇāt kārya-utpatti-
V3_01613	eka-bhojane. vikalpa-ṣiṣayatvād asya.	tatra hi ghaṭena eva sa-dvitiyo dehena eva vā iti
PV_02246	-darśanāt | api ca asad-guṇa-āropaḥ snehāt	tatra hi dr̥ṣyate || tasmāt tat-kāraṇa-a-bādhi
SV_06202	an-anya-āśaṅkāyām prayoga-ayogāt.	tatra hi yad eva mūḍha-mater āśaṅkā-sthānam tad
PV_02229	sa-spr̥hā | samavāya-ādi-sambandha-janitā	tatra hi sva-dhīḥ || sambandhaḥ sa tathā eva iti
VN_03310	eka-artha-sannidhāv apara-artha-a-sambhavāt.	tatra hetu-pratijñayoḥ pṛthag bādha-udāharaṇayoḥ
VN_03306	-hetu-virodhād bhidyate yena pṛthag ucyeta.	tatra hetu-pratijñayoḥ bādhanam, iha pratijñayā
HB_01908	viśeṣa-utpādanena sahakāriṇām pratyayatvam,	tatra hetu-santānasya pratyaya-antara-apekṣā iti
SV_00716	-anumānena dhūma-indhana-vikāra-vat ||9||	tatra hetur eva tathābhūto 'numiyate. pravṛtta-
PV_04115	-arthe 'n-akṣa-vṛttitaḥ || asādhāraṇatā	tatra hetūnām yatra na anvayi | sattvam ity
VN_03415	-virodho hetu-virodho vā ity a-doṣaḥ.	tatra hetor udāharaṇam nityaḥ śabda utpatti-
HB_00610	yathā ghaṭa-ādayaḥ. samś ca śabda iti.	tathā – kṣaṇikatva-abhāve sattva-abhāvaḥ, yathā
PV_03349	|| yathā nivīṣate so 'rtho yataḥ sā prathate	tathā | artha-sthites tad-ātmatvāt sva-vid apy
SV_14904	yathā keṣāñcid eva iṣṭaḥ pratigho janminām	tathā | nāśaḥ svabhāvo bhāvānām na an-
PV_03375	|| vyatiriktaṃ tad-ākāram pratīyād aparas	tathā | nityam ātmani sambandhe pratīyāt kathitam
PV_03347	yathā nivīṣṭo 'sāv artha-ātmā pratyaye	tathā | niścīyate nivīṣṭo 'sāv evam ity ātma-
PV_03202	|| tatra avayava-rūpaṃ cet kevalam dr̥ṣyate	tathā | nīla-ādīni nirasya anyac citram citram
PV_03209	yathā arthās cintyante viśīryante tathā	tathā || kim syāt sā citratā ekasyām na syāt
SP_00004	sambandho 'navasthā ca na sambandha-matis	tathā || tau ca bhāvau tad-anyaś ca sarve te sva-
PV_03338	| vijñapti-hetur viśayas tasyās ca anubhavas	tathā || yadā sa-ṣiṣayam jñānam jñāna-amṣe 'rtha-
PV_03004	dr̥ṣṭā śaktir matā sā cet samvṛtyā astu yathā	tathā || sā asti sarvatra ced buddher na anvaya-
PV_02181	yathā na asti kāraṇam kaṅṭhaka-ādiṣu ||	tathā a-kāraṇam etat syād iti kecit pracakṣate |
SV_15121	-hetum vastu-viśeṣam apekṣanta iti yuktam.	tathā a-kārya-viśeṣo nityo bhāvaḥ kenacid
SV_15420	bhāva-siddhiḥ syād iti na anvaya-anuṣaṅgaḥ.	tathā a-nairātmye 'pi na bhāva-siddhiḥ. yathā na
V1_01802	-abhidhāna-vṛttih, tad-an-upalakṣaṇe tasya	tathā a-pratītir danḍi-vat. tasmād viśeṣa-ṣiṣayā
PV_03058	viśeṣe 'pi viśeṣo 'rthakriyām prati || yathā	tathā a-yathārthatve 'py anumāna-tad-ābhayoḥ |
V2_04711	'pi viśeṣo 'rthakriyām prati ||5|| yathā	tathā a-yathārthatve 'py anumāna-tad-ābhayoḥ |
PV_04121	eva idam adhiḥṛtya idam ucyate | lakṣaṇatvāt	tathā a-vṛkṣo dhātṛi ity uktau ca bādhanāt ||
V1_03004	bhrānter akṣa-vikṛtvā api nivṛtti-prasaṅgāt,	tathā akṣa-vikāra-nivṛttāv apy a-nivṛtti-prasaṅgāt.
V3_07403	- yatra dhūmas tatra agnir iti. sa	tathā agni-mātreṇa vyāptaḥ siddhaḥ – yatra eva
SV_09426	darśaniyo yatra dhūmas tatra agnir iti. sa	tathā agni-mātreṇa vyāptaḥ siddho yatra eva svayam
VN_05805	nigrahasthāna-antara-vyavasthā kriyate,	tathā ajñānayoḥ api sarva-ajñāna-ardha-ajñānam ity
VN_05615	antareṇa anubhāṣaṇasya vaiyarthīyāt,	tathā ajñāne 'py uttara-a-pratipattīyā eva
SV_17507	idam atiduṣkaram atyanta-satya-abhidhānam	tathā atyanta-a-satya-abhidhānam api. tatra ekasya
V2_07811	anapekṣasya deśa-kāla-dravya-niyama-ayogāt.	tathā atra api kaścīn niyama-hetur vaktavyo yata
SV_09914	anapekṣasya deśa-kāla-dravya-niyama-ayogāt.	tathā atra api niyama-hetur vaktavyo yata ime
NB_03036	-lakṣaṇa-prāptaḥ, sa upalabhyata eva. na	tathā atra tādr̥ṣo ghaṭa upalabhyata ity ukte
SV_04219	-kārya api tat-kārī iva vyavahāriṇām	tathā adhyavasāya pravṛtteḥ, anyathā pravṛtṭy-
SV_07610	-artha-darśaneṣv anapekṣya api tad-bhedaṃ	tathā adhyavasāyād a-tathābhūta-kalpita-
SV_06025	tad-anya-vyāvṛtṭyā ca a-tathābhūtān api	tathā-adhyavasītān a-vibhakta-bāhya-adhyātmika-
SV_14411	upakāratva-ādi-paryanuyogas tad-avastha eva.	tathā an-anything. tasmāt sato rūpasya tattva-
NB_03126	'yam rāga-ādimattvād rathyā-puruṣa-vad iti.	tathā an-anvayo 'pradarśita-anvayaś ca, yathā yo
SV_10824	dravya-karma-sāmānya-samyoga-ādinām ca.	tathā an-āgama-apekṣa-anumāna-ṣiṣaya-abhimatānām
SV_12116	sarvas tathā unneyo na vā kaścīn. tasya	tathā an-iṣṭatvād ity-ādāv apy uktaṃ iṣṭes tad-
SV_13821	cet. ka idānim ghaṭa-ādiṣu samāśvāsaḥ. teṣām	tathā an-iṣṭer iti cet. śabdaḥ kim iṣṭas tat-
PV_03185	-bāhya-arthā yojanā samaya-smṛteḥ |	tathā anapekṣya samayam vastu-śaktyā eva netra-
SV_05608	tu vyaktayaḥ kalpanā-ṣiṣayatām upayāntyas	tathā anayā vibhramān miśri-kriyanta ity an-
VN_00505	tādr̥ṣaḥ satsv anyeṣu upalambha-pratyayeṣu	tathā anupalabdho 'sad-vyavahāra-ṣiṣayaḥ. tato
SV_10616	ca yathā samihita-rūpa-an-upādānatve sādhye	tathā anupalambho 'sya dharmo 'sti iti na sādhana
V3_06903	ca yathā samihita-rūpa-an-upādānatve sādhye	tathā anupalambho dharmo 'sti iti na sādhana-
PV_03435	nīla-ādi-rūpatvān nīla-ādy-anubhavo mataḥ |	tathā anubhava-rūpatvāt tasya apy anubhavo bhavet
PV_03374	katham || na arthād bhāvas tadā abhāvāt syāt	tathā anubhava 'pi saḥ | ākāraḥ sa ca na arthasya
PV_03292	na artham pratyakṣam adhyavasyati ||	tathā anubhūta-smaraṇam antareṇa ghaṭa-ādiṣu | na
SV_04502	abhidhā-jñānair vyavahāram pratāryate ||82||	tathā aneka-kṛd eko 'pi tad-bhāva-paridīpane | a-
SV_00419	-siddhir iti pratyakṣa-siddhā anupalabdhiḥ.	tathā anya-sattayā asattā kim na sidhyati iti.
V2_05807	iti pratyakṣa-siddhā na anupalabdheḥ.	tathā anya-sattayā asattā kim na sidhyati. yadā
V2_09703	idānim a-darśanam pramāṇam, bādha-sambhavāt.	tathā anyatra api pramāṇa-antara-bādha

SV_01412	na evam a-darśanam pramāṇam bādhā-sambhavāt.	tathā anyatra api sambhāvyaṃ pramāṇa-antara-
V2_08309	dr̥ṣṭo 'napekṣatvāt svabhāvata eva bhavati.	tathā anyatra api svabhāva-bhāvī, viśeṣa-abhāvāt.
SV_10024	dr̥ṣṭo 'napekṣatvāt svabhāvata eva bhavati.	tathā anyatra api svabhāva-bhāvī viśeṣa-abhāvād
SV_16518	ayam tat-sādhana-sambhave 'py asya viśeṣas	tathā anyasya api syād ity an-abhiniveśa eva
PV_04265	-sandeḥam yathā a-dāhād a-pāvakaḥ ||	tathā anyā na upalabhyeṣu na astitā
SV_16326	-kṛtair mantraiḥ kiñcit karma kurvanti.	tathā anyo 'py an-atiśayaś ca kartā ca mantrāṇām
SV_12108	varṇa-pada-kramam | vaktum samarthaḥ puruṣas	tathā anyo 'pi iti kaścana ||240|| tasya api tad
SV_06613	||136|| yathā hy ekas tasmād bhinnas	tathā anyo 'pi iti bhedasya a-sāmānya-doṣo 'pi na
SV_16515	tasya kuto 'yam atīndriya-jñāna-atiśayaḥ.	tathā anyo 'pi draṣṭā deśa-kāla-svabhāva-
V3_03405	-abhyupagama-virodhayoḥ pratibandho doṣaḥ,	tathā apy ato 'rtha-saṃśaya eva. so 'n-avadya-
PV_02042	akṣair vinā buddhir na tāny api tayā vinā |	tathā apy anyonya-hetutvaṃ tato 'py anyonya-
SV_10018	karoti iti kriyā-pratiśedho 'sya kṛtaḥ syāt.	tathā apy ayam akiñcitkaraḥ kim ity apekṣyata iti
V2_08304	karoti iti kriyā-pratiśedho 'sya kṛtaḥ syāt.	tathā apy ayam akiñcitkaraḥ kim ity apekṣyata iti
VN_00901	sattā-bhedaḥ. sidhyaty evam artha-antaram,	tathā apy avayavī na sidhyati. yathā-pratyayaṃ
V3_00501	'paro niyata-prāptir iti dur-nivāraḥ. nanu	tathā apy asiddhir hetoḥ pratijñāyās ca abhyupeta
PV_04242	asya sandigdham vinivartanam | astu nāma	tathā apy ātmā na a-nairātmyāt prasidhyati ||
V3_10403	asattā eva sarvatra utsāditā bhavati.	tathā api idam asiddham eva asato virahād iti,
PV_03229	-grahaṇān nānātva-pratipad yadi | astu nāma	tathā apy eṣaṃ bhavet sambandhi-saṅkaraḥ || śabda
SV_09119	tathā ca sambandho niṣiddho bhavati iti.	tathā api katham niṣiddho yāvad asya sambandho
SV_08723	api bhāvāt. tasmāt kaścīd a-kārako 'pi iti.	tathā api kathañcid bhedāt saḥakāriṇo '-kārakāḥ
SV_14212	iti. bhavatu tasya idam nāma abhāva iti.	tathā api katham (270'b) | anyo 'nyasya vināśaḥ.
VN_02607	syāt. jādyāt pratipadyeta api iti cet,	tathā api kiṃ sāmānyasya upadarśanena. evam eva
SV_09422	tat kim idānīm jñeyam asti iti siddhir astu.	tathā api kiṃ siddham syāt. anyatra tu tad eva
V3_07303	tat kim idānīm jñeyam asti iti siddhir astu.	tathā api kiṃ siddham syāt. nanu bauddho vikalpa-
VN_00912	sāmarthya-lakṣaṇatvāt sattvasya iti.	tathā api ko 'tiśayaḥ pūrvakād asya. na hi
SV_05517	eva iti. dvayasya grahaṇād a-doṣa iti cet.	tathā api tad iha iti syāt. na samāna iti. tad
HB_03911	para-upalakṣaṇatvād eva jñānam siddham iti,	tathā api tāv eva bhāva-abhāvau kecīd darśana-a-
V3_12304	-ādinām tad-bhāve ca nairātmya-vyāvṛttiḥ,	tathā api na a-nairātmyād ātmā jīvac-charīre
HB_03513	prati yatnaḥ kriyate hetuś ca prayujyate.	tathā api na a-bādhita-viśayatvaṃ hetu-lakṣaṇam,
V3_11403	'vadhānavatām arthānām sāmagrī saṅghātaḥ,	tathā api na avaśyaṃ kāraṇāni kāryavanti bhavanti,
SV_02923	upādhimad-grahaṇasya. anyathā	tathā api na gṛhyeta. na hy anya eva anya-
PV_04227	sa niṣidhyate | na tathā na yathā so 'sti	tathā api na niṣidhyate || tasmād āśritya śabda-
V2_05502	sa niṣidhyate | na tathā na yathā so 'sti	tathā api na niṣidhyate ||19|| tasmād āśritya
PV_02239	eva vibhāvayet || pratyakṣam pūrvam api tat	tathā api na virāgavān | yady apy ekatra doṣeṇa
PV_02225	sa-doṣatā dr̥ṣṭā snehe duḥkha-samāśrayaḥ ||	tathā api na virāgo 'tra svatva-dr̥ṣṭer yathā
SV_03204	sarvato bhinna-svabhāvo bhāvo 'nubhūtas	tathā api na sarva-bhedeṣu tāvatā niścayo bhavati,
PV_04149	sarva-sādhana-doṣeṇa pakṣa eva uparudhyate |	tathā api pakṣa-doṣatvaṃ pratijñā-mātra-
V2_04510	upadeśa-antaram apekṣante. satyam etat,	tathā api bāla-vyutpatti-nimitto 'yam ārambhaḥ.
HB_01501	api kutaścīt sāmyāt sa-rūpaḥ pratiyante,	tathā api bhinna eva eṣaṃ svabhāvaḥ, tena kiñcid
HB_02301	vināśa-svabhāvena eva anena bhavitavyam.	tathā api vyartho vināśa-hetur ity uktam, tena
HB_03603	bādhā-sambhava-kṛtam a-sāmarthyam na syāt.	tathā api vyartho hetur bādhā-anupalambhād eva
SV_15008	ity āveditam prak. astu vā artha-antaram.	tathā api sambandha-doṣaiḥ prāg uktaiḥ śabda-
SV_15014	4|| bhavantu nāma apauruṣeyā vaidikāḥ śabdāḥ,	tathā api sambhāvyaṃ eva eṣaṃ a-yathārtha-jñāna-
NB_03133	yady apy upala-khaṇād ubhayaṃ vyāvṛttam	tathā api sarvo vīta-rāgo na vaktā iti vyāptyā
SV_14909	bhavati pratigha-ātmatā-vat. satyam etat.	tathā api svabhāva-niyamād dhetoḥ svabhāva-
SV_09121	ca asyāḥ kathañcid bhāve sambhavo 'bhāveṣu	tathā abhāvāt. tasmāt sambandha-abhāva-pratīter na
SV_03409	-jñāpanāya svayaṃ kṛtena samayena. na punas	tathā-abhidhāna-mātreṇa artha-antaram eva tad
SV_02102	nāma-antaram vā, artha-bhedam abhyupagamya	tathā-abhidhānāt. nanv an-artha-antara-hetutve
V2_09004	nāma-antaram vā, artha-bhedam abhyupagamya	tathā-abhidhānāt. nanv an-artha-antara-hetutve
V3_05506	āha, prayatna-anantaram vyakti-janmanos	tathā-abhidhānāt. yan-nāntarīyakā sattā yo vā
SV_02323	dr̥ṣṭam gomaya-ādeḥ śālūka-ādiḥ. tatra api	tathā-abhidhāne 'py asty eva sva-bija-prabhavāt
V2_08804	dr̥ṣṭam gomaya-ādeḥ śālūka-ādiḥ, tatra api	tathā-abhidhāne 'py asty eva sva-bija-prabhavāt
SV_13808	iha api virodha-abhāvaḥ kena siddhaḥ. yāvat	tathā abhidheyatā-artha-a-bhedena vyāptā na
SV_10822	-nimitta-upalakṣaṇa-rāga-ādi-buddhīnām. a-	tathā-abhimatānām ca a-pratyakṣatā, yathā śabda-
PV_03479	prakāśas tad-rūpaḥ svayam eva prakāśate ||	tathā-abhyupagame buddher buddhau buddhiḥ sva-
SV_13914	-a-viśeṣād anyeṣām api vyaktiḥ prasajyate |	tathā-abhyupagame sarva-kāraṇānām nirarthaṭā ||265
V3_01607	anyatara-artha-antara-bhāvas tayor ekasya	tathā-abhyupagame syāt. sa ca na śarīrasya, an-
SV_15507	tad-anusāreṇa ca keṣāñcit pratītiḥ.	tathā ayam an-arthakeṣv artha-vikalpaḥ puruṣa-
SV_16125	dahana-upādāna-lakṣaṇatvād indhanasya.	tathā ayam api varṇa-anukramaḥ puruṣa-vikalpaṃ
PV_04037	vināśeṇa tadvataḥ sādhanād dhvaneḥ ||	tathā artha-antara-bhāve syāt tadvān kumbho 'py
PV_03462	-darśanāt tatra na indriyaṃ vyabhicārataḥ ||	tathā artho dhī-manaskārau jñānam tau ca na
PV_03351	-cintāyām tādātmyād artha-saṃvidāḥ ||	tathā avabhāsamānasya tādr̥ṣo 'nyādr̥ṣo 'pi vā |
V1_03708	artha-saṃvidāḥ svasaṃvit phalam ucyate.	tathā avabhāsamānasya tādr̥ṣo 'nyādr̥ṣo 'pi vā |
V1_02902	-smaraṇa-ākārā vikalpā bhavanti. na ca te	tathā-avabhāsinaḥ smaryante. tan na viplavo 'nyo
V1_03410	na tayoh sārūpyam. na api sthūla eko viśayas	tathā-avabhāsī, pāṇy-ādi-kampe sarvasya kampa-

SV_01910 ity arthād vyatireka-pratipattir bhavati.
SV_09406 na iha sattā-sādhana-pratiṣedhaḥ. kiṃ tu sa
V3_07201 na iha sattā-sādhane pratiṣedhaḥ, kiṃ tu
VN_05416 -anubhāṣaṇam parājaya-adhikaraṇam vācyam.
VN_00918 'nyatra api tathāvidhe 'vīṣiṣṭa iti so 'pi
V3_07408 iti sa tathā sādhyā ucyate. na punas
SV_09505 iti sa tathā sādhyā ucyate. na punas
NB_03068 -vipakṣayoḥ sarvatra eka-deśe vā vartamānaḥ.
PV_03103 sāmānyam siddham eva tat | tad-asiddhau
PV_04164 || tri-kāla-viṣayatvāt tu krtyānām a-
PV_04212 ca kvacid drṣṭyā sattva-asattvaṃ pratiyate |
SV_13425 a-śakya-sādhanaṃ kāryam. tatra api
V1_04205 -āder anubhāvāt tad-ātma-bhūtaḥ prakāśate
SV_12507 asiddheḥ. yādṛśam tu tan-nimittaṃ drṣṭam tat
PV_02026 vinā viṣaya-indriya-saṃhatih | buddher hetus
V3_01810 eva dharmo dharmiṇi sādhyo viparyāsanīyo vā.
PV_03010 -rūpatayā arthatve sāmānye cet prasajyate ||
PV_02172 tāratamyē 'pi na an-uṣṇo 'gniḥ kadācana |
SV_09419 eva sādhyate tad-ayoga-vyavacchedena. na
V3_07301 eva sādhyate tad-ayoga-vyavacchedena. na
SV_05222 iti. na samūhe 'pi teṣām a-sāmarthyam.
V3_11606 -sambandhe 'sambandha-ayogād yathā saṃśete,
PV_03159 || yo yathā rūḍhitaḥ siddhas tat-sāmyād yas
SV_14517 vibhajya tan-mātra-jijñāsāyām svabhāva eva
SV_08904 -ākhyam adhikṛtya pravartate. sa eva hi
SV_03716 sāmānyam asti na api vibhūta-ādayo guṇās
SV_03021 pradhānasya aṅga-bhāvāt tad-apekṣayā
V3_01513 dehād eva artha-antara-bhāvaḥ syāt, sa eva
SV_02107 -sthitī-dharmatām svabhāvaṃ sva-hetor eva
PV_02067 -vināśe hi bhāvānām bhāva-santateḥ |
SV_09924 syāt. na a-hetukaḥ sattā-hetor eva bhāvāt
V2_08114 syāt. na a-hetukaḥ, sattā-hetor eva bhāvāt
V1_02702 'pi vahni-sambandhād artha-antaram eva tat
V3_06312 -vikalpo na pramāṇam. darśanam eva hi tat
SV_12115 granthe 'nyasya tulyā. tad-anusāriṇā sarvas
V3_12201 -vr̥tteḥ. sandigdhaḥ syāt. na ca pareṇa
V3_11407 tebhya upakāryasya svabhāva-antara-utpattes
V3_02410 uparacayan kaścīn nivāryate. na hi
SV_08505 -utpatti-sthiti-nirodha-ādayo na syuḥ,
SV_08220 iti sarvatra sarva-ākārāḥ. vibhāgena eva
HB_00905 -karaṇe tad-avasthasya bhāvasya kiñcid iti
SV_06316 parihārya-abhāve niṣ-phala-codanavāt,
V3_03409 sa ca yathā pramāṇa-bādhāyām na sambhavati,
SV_01710 na bhāvyaṃ gomatā api kim ||24|| sannidhānāt
V2_10003 bhāvyaṃ go-matā api kim ||70|| sannidhānāt
NB_03066 iti sādhye sarvatra-upalambhamāna-guṇatvam.
V3_10607 asiddhau sandehe vā asiddho hetvābhāsaḥ.
V1_03809 eva avabhāsante tad-rūpa-rahitā api ||45||
PV_03355 eva avabhāsante tad-rūpa-rahitā api ||
PV_04234 -satya-arthaṃ prakalpayati dhīr yathā || tam
V2_05515 -arthaṃ prakalpayati dhīr yathā ||25|| tam
PV_03221 vivecayan || yad yathā bhāsate jñānam tat
PV_03345 anubhavaḥ phalam | yataḥ svabhāvo 'sya yathā
PV_03298 'py akṣa-viplave || kadācid anya-santāne
SV_04324 syāt. buddhi-pratibhāsa-viṣayatve ca sarvaṃ
VN_06807 cintyam eva, kiṃ te yathā-lakṣita-prabhedās
PV_02230 -janitā tatra hi sva-dhīḥ || sambandhaḥ sa
SV_01625 eva bhāvaḥ, uta anyad eva kiñcit. sa eva cet
V3_04207 eva bhāva uta anyad eva kiñcit. sa eva cet,
PV_02021 vastu-siddhitaḥ || yathā tat kāraṇam vastu
SV_14222 -janma syāt. pūrvaṃ tv a-pracyuti-kāraṇam.
PV_04144 dharmiṇas tatra bādhā ity etena varṇitam ||
SV_03127 bhinne vastu-rūpe 'nubhava-utpattāv api
VN_04713 asti, atha ca sampradāya-vaśāt tā lokas
SV_16215 na anya iti yady anyo 'pi jāniyāt tam

tathā asaty agnau dhūmo na asti ity ukte 'gnir
tathā asti kaścīd iti kañcana asya bhedaṃ a-
tathā asti kaścīd iti kañcana asya bhedaṃ a-
tathā astv iti cet, syād etat, uktam etad artha-
tathā astv iti vyāptih: sarva evaṃ-vidho
tathā asya upanyāsa-pūrvako 'nvayaḥ, sādhyā-ukter
tathā asya upanyāsa-pūrvako 'nvayaḥ sādhyā-ukter
tathā, asya eva rūpasya sandehe 'py anaikāntika
tathā asya eva hy anumānam prasiddhaye || kvacit
tathā-ātmakam | tathā param pratinyastam sādhyam
tathā ātmā yadi drṣyeta sattva-asattvaṃ pratiyate
tathā ity alam anyena. tasmān na varṇeṣu vākye vā
tathā iti nīla-ādy-anubhavaḥ syāt. sa ca
tathā iti syāt. drṣṭe viśeṣe tan-nimittatayā tat-
tathā idam cen na tatra api viśeṣataḥ || pṛthak
tathā-iṣṭa-samudāyasya siddhir vighāto vā krto
tathā-iṣṭatvād a-doṣo 'rtha-rūpatvena samānatā |
tathā iha api iti cen na agner auṣṇyād bheda-
tathā iha api kvacit sattāyāḥ sādhanam. pradhāna-
tathā iha api kvacit sattāyāḥ sādhanam. pradhāna-
tathā iha api pratyekam eka-apāye 'pi bhavati iti
tathā iha api sarva-an-antar-bhāva-ayogāt
tathā ucyate | mukhyo gaṇas ca bhāveṣv apy
tathā ucyate. tad etan manda-buddhayaḥ kvacit
tathā ucyate. dravyatva-ādayas tu na tatra śabda-
tathā ucyante, artha-antarasya tat-svabhāvavta-
tathā ucyante. tasya śabdair an-ākṣepān na te
tathā ucyeta. anyatara-vacana-sāmarthyād ghaṭasya
tathā-utpatteḥ paśyann api manda-buddhiḥ sattā-
tathā utpatteḥ sa-hetutvād āśrayo 'yuktam anyathā
tathā-utpatteḥ. sato hi bhavatas tādrṣasya eva
tathā-utpatteḥ, sato hi bhavatas tādrṣasya eva
tathā-utpannam ekaṃ drṣyate, na nānā-rūpayor
tathā utpannam, yena anantaram vidhi-pratiṣedha-
tathā unneyo na vā kaścīd. tasya tathā an-
tathā upagata ity a-pramāṇād abhyupagamāt tathā
tathā upayoginām nānā-svabhāva-upakāra-sādhanam
tathā-uparacito '-prasiddha-rūpa-sāmānyo viśeṣa-
tathā upalakṣaṇād a-bhedasya. idam eva hi bheda-a
tathā-upalabdhanām vikalpanāt. uktaṃ ca atra
tathā-upalabdhy-ādi-prasaṅgaḥ. na api svabhāva-
tathā eka-parihārasya kvacit sthity-abhāve. sa ca
tathā ekatra viruddhāyor upasaṃhāre 'pi. vacana-
tathā ekasya katham anyasya sannidhiḥ | gomān ity
tathā ekasya katham anyasya sannidhiḥ | gomān ity
tathā ekasya rūpasya a-sapakṣe 'sattvasya
tathā ekasya rūpasya asiddhau sandehe vā
tathā eva a-darśanāt teṣām an-upapluta-cakṣuṣā |
tathā eva a-darśanāt teṣām an-upapluta-cakṣuṣām |
tathā eva a-vikalpya-artha-bheda-āśrayam upāgatāḥ
tathā eva a-vikalpya artha-bheda-āśrayam upāgatāḥ
tathā eva anubhūyate | iti nāma eka-bhāvaḥ syāc
tathā eva artha-viniścayaḥ || tadā artha-abhāsata
tathā eva arpyeta vācakaiḥ | drṣṭa-smṛtim
tathā eva astu, tathā-bhinna-upādhimata ekasya
tathā eva, āhosvid anyathā iti. tat tu
tathā eva iti drṣṭāv api na hiyate | samavāya-ādy
tathā eva upalabhyeta viśeṣa-abhāvāt. anyac cet
tathā eva upalabhyeta, viśeṣa-abhāvāt. viśeṣe ca
tathā eva tad-a-kāraṇam | yadā tat kāraṇam kena
tathā eva drṣyeta. tata eva agneḥ pūrva-vināśa
tathā eva dharmiṇo 'py atra sādhyatvāt kevalasya
tathā eva na smārto niścayo bhavati. sahakāri-
tathā eva pratipadyate tāsām ca prayoga-bhramśam.
tathā eva pratipadyeta. na ca evam. tasmād ayam

SV_03608
SV_02813
V3_12201
SV_04508
PV_03184
SV_04015
PV_04284
V3_01801
SV_08719
SV_06825
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V2_09804
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SV_13510
PV_04255
SV_02925
SV_04621
PV_03382
SV_05823
SV_06210
V3_01606
HB_02816
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V3_07902
SV_03718
SV_10425
SV_12002
SV_01616
SV_14607
SV_07121
SV_08625
VN_06515
V3_08904
SV_09507
V3_07409
SV_00222
V2_05613
SV_13922
VN_05910
SV_03511
SV_15319
HB_03707
SV_07803
SV_00114
V3_04306
SV_05202
HB_02010
SV_00424
V2_05811
SV_04002
VN_05411
SV_12804
HB_02405
SV_09023
SV_08103
VN_03718
SV_02219
V2_08608

evam anyatra api kathañcit taiḥ prayuktās
| na hi sarvato bhinno dṛṣṭo 'pi bhāvas
tathā upagata ity a-pramāṇād abhyupagamāt
tattva-artho yathā loke pratīyate ||85|| taṃ
ca kiñcit tat-tulya-hetukam | sarvaṃ
a-vyatiriktena vā kenacid ātmanā samānāḥ
cet | bhāvo hi sa tathābhūto 'bhāve bhāvas
anityatayā tadvataḥ śabdasya sādhanāt.
viruddham asti. ekatve tu tasya tatra eva
anya-bhedena ghaṭa-ādi-śabdaiḥ kṛta-samayāḥ.
sambhavati, vāta-ātapa-vad ātma-ādi-vac ca.
-rasa-vīrya-vipākā bhavanti, na anyatra.
-rasa-vīrya-vipākā bhavanti, na anyatra,
-lakṣaṇa-grāhya-grāhaka-ākāra-viplavā |
-lakṣaṇa-grāhya-grāhaka-ākāra-viplavā ||39||
-vyavasthāpanam ca kevalam jādyā-khyāpanam.
-mātram jijñāsate tathābhūta-jñāpana-artham
tathābhāva-jijñāsāsu tathābhāva-khyāpanāya
na a-vastu-dharmatā tat-svabhāvasya eva
hetu-vṛtṭeḥ saṃśayāno '-pratipattim ātmanas
kiṃ tarhy eka eva trailokye '-kāras
| yena aṃśena ādadhad dhūmam tena aṃśena
yo na grhītaḥ syāt. na ca apy upakārake
tu sambandhi-śabdāt vād ākṣipeyuh param. na
|| sarveṣāṃ api kāryāṇāṃ kāraṇaiḥ syāt
bhedo vṛkṣas tasya a-vṛkṣa-grahaṇam antareṇa
kaścid arthaḥ, tataḥ kvacid a-pratipatteḥ.
ca. tathā śrāvāṇa-ādy api iti na aindriyam.
abhāva-siddhāv a-samudāyaś ca sādhyāḥ syāt.
-rūpatve ca bhāvaṃ na karoti iti syāt.
api lakṣaṇatve tasya a-nīscaya-lakṣaṇatā.
apy artha-antara-svabhāvātve 'tiprasaṅgaḥ.
sa-dṛṣṭāntatve vā anavasthā-prasaṅgaḥ.
āśrayaṇīya-ayogāt. an-āśrito hy evaṃ syāt.
yena kenacid kāraṇavattva-abhyupagamāt.
ity ukte kasyacid bhāvasya eva pratīteḥ.
-nirdeśa eṣa bhāvaṃ na karoti iti yāvat.
tasminn a-bhede 'pi na kaścid bhedaḥ syāt.
śarāva-ādinām dṛṣṭam eka-prakṛtikatvam,
patina-dharmatayā pātāt, ākāśa-ksipta-vat.
vā kaḥ pratijñāṃ sādhanād apākaroti.
vā kaḥ pratijñāṃ sādhanād apākaroti.
na, dharma-bheda-parikalpanād iti vakṣyāmaḥ.
iti cet, na, dharma-bheda-parikalpanāt.
na vyaktau na kriyāyām iti vyartha eva syāt.
-a-sāmarthya-paricchedād eva vikṣepaḥ syāt.
api vyavaccheda-antara-ākṣepa-prasaṅgāt.
jñānaiḥ sidhyanti yadi sādhanam ||290||
nīscāyayati ity a-tal-lakṣaṇo na hetuḥ syāt.
pratyaḥ sarvatra sarva-ākāraḥ syāt.
-yogya-dharmi-dharma-pratipatty-artham.
tad-upacāra-yogya-dharmi-pratipatty-artham.
asya sāmānyam ayam vā tadvān iti na syāt.
bhāve vā tad-avasthāyām iva pṛthag api syāt.
gaur ayam sāsnā-ādi-samudāya-ātmakatvād iti.
gaur ayam sāsnā-ādi-samudāya-ātmakatvād iti.
anyathā anyatra api mā bhūt, viśeṣa-abhāvāt.
a-pradarśite doṣasya vaktum a-śakyatvāt.
pṛthak pṛthag iti pratyekaṃ te vākyam.
sarvas tādrśas tathāvidha-janma iti kutaḥ.
-aneka-vyavasthiteḥ pratibhāsa-ṣaṣyatvāt.
-ādikaṃ na iṣtam ity a-nimitte te syātām.
api hetāv antar-bhāva iṣṭo bhavati,
-vijātiyād bhavaty a-hetukatva-prasaṅgāt.
-vijātiyād bhavati, a-hetukatva-prasaṅgāt.

tathā eva pratīti-hetavo bhavanti. tatra vācyeṣu
tathā eva pratyabhijñāyate, kvacid bhede
tathā eva bhavati, atiprasaṅgāt. na ca upagama-
tathā eva samāśritya sādhyā-sādhanā-saṃsthitih |
tathā eva hetor hi bhedād bhedaḥ phala-ātmanām ||
tathā eṣāṃ grahaṇam mithyā-vikalpa eva. itaretara
tathā katham || ye '-para-apekṣa-tad-bhāvās tad-
tathā kasyacid artha-antara-bhūtasya upagame syād
tathā kārakatvam a-kārakatvam ca iti vyāhatam
tathā kāraṇa-apekṣayā apy aneka ekena vyavahāra-
tathā kāla-parihāreṇa vṛtṭih kāla-paurvāparyam.
tathā kāla-saṃskāra-bhedāt. na ca tad-deśais
tathā kāla-saṃskāra-bhedāt. na ca tad-deśais tathā
tathā kṛta-vyavasthā iyaṃ keśa-ādi-jñāna-bheda-
tathā kṛta-vyavasthā iyaṃ keśa-ādi-jñāna-bheda-
tathā-kṛta-vyavasthāḥ śabdā dharmā-dharmy-ādiṣu
tathā-kṛta-saṅketena śabdena prabodhyata an-
tathā-kṛta-sthitivāt, na vastu-bhedāt, tasya
tathā khyāteḥ. vastunas tu nānā-eka-vyatireka-
tathā khyāpayati. sa ca hetuḥ saty asati gotve '-
tathā ga-kāraḥ, tadā agnir ity eva syāt, na
tathā gatiḥ || dahana-pratyaya-aṅgād eva anya-
tathā grhīte upakārya-a-grahaṇam tasya apy a-
tathā gotva-ādi-śrutayaḥ sambandhi-vācīnyāḥ,
tathā grahaḥ | kulāla-ādi-vivekena na smaryeta
tathā grahitum a-śakyatvāt, a-vijñāta-vṛkṣeṇa a-
tathā ghaṭa-ādi-śabdānām api. yā api kvacid
tathā ghaṭa-śarīrayor anyatarad artha-antara-
tathā ca – ghaṭa-abhāvas tad-anya-bhāvād iti
tathā ca a-kartur a-hetutvam iti na vināśa-hetuḥ
tathā ca a-gamakatvam iti kiṃ kasya sādhanam, yad
tathā ca a-pratipattih. evaṃ ṣaṭ-padārtha-varga-
tathā ca a-pratipattih. tasmān nir-upākhyā-abhāva
tathā ca a-sambandhaḥ. tasmān na svābhāvikaḥ
tathā ca anupalambha eva ātmanaḥ syāt. taṃ tena
tathā ca anena artha-antara-bhāva eva uktaḥ syāt.
tathā ca ayam na kiñcit karoti ity akiñcitkaraś
tathā ca ayam pravibhāgo na syād eka-ātma-vat.
tathā ca ayam vyakta-bhedas sukha-duḥkha-moha-
tathā ca ayam atra akiñcitkaraḥ katham asya
tathā ca āha – liṅgasya avyabhicāras tu dharmeṇa
tathā ca āha – liṅgasya avyabhicāras tu dharmeṇa
tathā ca āha – sarva eva ayam anumāna-anumeya-
tathā ca āha – sarva eva ayam anumāna-anumeya-
tathā ca idam an-upakārya-upakāraṃ nir-ihaṃ
tathā ca idam artha-antara-gamana eva antar-
tathā ca iṣṭa-pratyāyanāt saṅketa-bheda-a-karaṇam
tathā ca uktam. ya eva tu ubhaya-nīscita-vācī sa
tathā ca eka-saṅkhyā-vivakṣā vyarthā. ato
tathā ca gām apy aśva iti pratīyāt. aśva-sthita-
tathā ca cākṣuṣatva-ādi-parihāraḥ. dharmā-
tathā ca cākṣuṣatva-ādi-parihāraḥ. dharmā-
tathā ca tat-pratipattyā tadvati pratipattir na
tathā ca tad viśeṣa-bhāvi kāryam api kevalāt syād
tathā ca dṛṣṭānta-asiddhi-codanā api prativyūdhā,
tathā ca dṛṣṭānta-asiddhi-codanā api prativyūdhā,
tathā ca dravya-guṇa-sāmānyānām rūpa-saṅkara iti.
tathā ca dvir-anubhāṣaṇam kṛtam syāt. tatra
tathā ca na aneka-avayavaṃ vākyam. eka-avayava-
tathā ca na anvaya-vyatirekāv iti cet, na, a-tad-
tathā ca na ekas tad-ubhaya-rūpaḥ syād iti mithyā
tathā ca na jāti-siddhis tasyā jñāna-abhidhānayoḥ.
tathā ca na dṛṣṭāntaḥ pṛthak sādhanā-avayavaḥ
tathā ca nityam sattvam asattvam vā a-hetor anya-
tathā ca nityam sattvam asattvam vā a-hetor anya-

V3_07306	-āśrayaḥ śabda-artha-mātratāyām avatiṣṭhate.	tathā ca pūrva-vad abhidheyaṃ kim apy asti iti
HB_02202	svabhāva-bheda-lakṣaṇatvād bhāva-bhedasya.	tathā ca pūrvako bhāvo 'pracyuti-dharme sthita
SV_14529	brūyāt, na bhāvo 'nena nivartitaḥ syāt.	tathā ca bhāva-nivṛttau prastutāyām a-prastutam
V2_09101	syād anya-nimittatve 'nimittatve vā.	tathā ca bhāvas tadvān na syāt, an-upayogāt.
SV_02114	syāt. anya-nimittatve 'nimittatve vā.	tathā ca bhāvas tadvān na syāt, tad-an-upayogāt.
VN_06414	abhiyoktā udbhāvayitā na bhavati.	tathā ca bhūta-doṣa-udbhāvana-lakṣaṇasya
HB_03514	hetu-lakṣaṇam, bādhyām apy asya sāmartyāt.	tathā ca yathā anupalambhe bādhyā bhāva-sambhave
V3_01307	tac cen na sādhyam, kim idānīm sādhyam.	tathā ca viparyaya-siddhir vaiphalyam eva vā.
SV_03220	-bhedo 'py ayukto dvayor eka-abhidhānāt.	tathā ca vyatirekiṇyā vibhakter ayogas tasyā
SV_03216	nivartamānasya tad-bhāva-prasaṅgāt.	tathā ca vyāvṛtter abhāvaḥ. tasmād yā eva
SV_12326	ity artha-a-nirṇayāt kvacid a-pratipattiḥ.	tathā ca sad apy an-upayogam apauruṣeyam. bauddha
SV_09118	'sti, na etad dharmā vā iti pratitiḥ.	tathā ca sambandho niṣiddho bhavati iti. tathā
SV_14706	sarva-kāraṇānām parasparam a-vācyatā syāt.	tathā ca sarvaḥ sarvasya kathañcid upayogī iti na
SV_09104	a-vyavasthāpitesu vidhi-pratiṣedha-ayogāt.	tathā ca sarvatra ayam anvaya-vyatireka-āśrayo
SV_12623	tulyāḥ sarvatra iti kim anena pariśeṣitam.	tathā ca sarvo vyavahāro 'pauruṣeyaḥ. na ca sarvo
V3_01208	sādhyā-dharmo 'nvākaraṣati, atiprasaṅgāt.	tathā ca sarvo hetur viruddho dṛṣṭāntāś ca sādhyā
SV_08821	svabhāva-bhedāt. svabhāvo hi bhāva iti.	tathā ca syān niḥ-sāmānya-viśeṣatā | bheda-
HB_01303	-bhedo bhinna-viśeṣa-upayogān na eka-kāryaḥ,	tathā cakṣur-ādibhyo vijñāna-utpattāv unneyaḥ.
SV_09008	3|| atha anayoḥ kaścīd atīśayo 'sti yena ayam	tathā coditaḥ kṣīra-vikāra eva pravartate na
SV_06705	abhāvāt, bhinna-svabhāvānām pṛthān niyoge ca	tathā-coditānām vibhāga-a-parijñānād iti. tasya
SV_03722	kha-śabda-pravṛtti-nibandhanam rūpaṃ	tathā-jijñāsāyām evam ucyate. nanu sarvato
SV_04008	tathā-bhrāntiā vyavahāra iti cet. tatra	tathā-jñāna-utpatteḥ kiṃ nibandhanam an-āśrayasya
SV_05001	bheda-samsarga-vad yuktam. vibhrama-balāt tu	tathā jñāne na virodhaḥ. nimitta-abhāvād vibhramo
SV_06902	prayatnānantariyakaḥ śabdaḥ kṛtako vā iti.	tathā tat-kārya-pratiṣedhena apy a-cākṣuṣaḥ śabdo
V2_05005	tatra darśanam pratyakṣato 'numānato vā.	tathā tat-tulya eva ca. dharmi-viśiṣṭasya anyatra
SV_04518	ayogataḥ ||90|| tad-rūpaṃ sarvato bhinnam	tathā tat-pratipādikā | na śrutiḥ kalpanā vā asti
PV_03209	| yathā yathā arthāś cintyante viśīryante	tathā tathā || kiṃ syāt sā citratā ekasyām na
VN_05512	-arthā pravṛttiḥ, kiṃ trir abhidhiyeta.	tathā tathā sa grāhaṇīyaḥ, yathā asya pratipattir
SV_01824	anyathā tad-bhāve bhavati ity eva na syāt.	tathā tad-abhāve na bhavati ity ukte. tata eva
V3_13011	anumāne yathā virodhinor ekatra a-sambhavaḥ,	tathā tad-abhivyāptayor api iti na tāv ekatra
SV_16316	-vipāka-dharmā sa dharmas tena kṛtaḥ sa	tathā tad-ārādhana phalati iti. tat-prayoga-
V2_06108	anupalambhaḥ svabhāva-anupalambha eva uktaḥ.	tathā tad-viruddha-upalambhaḥ, yathā – na iha a-
SV_14628	yadi vaktrbhīr evaṃ khyāpyate, na tu svayam	tathā, tadā na kiñcid bhavati iti iṣṭam eva.
V2_04609	bhavataḥ, a-bhedād ātma-niṣpatteś ca.	tathā tayor abhāve taj-jaṃ jñānam tat-prabhavā vā
SV_13106	āvaraṇe jñāpayeyur eva indriya-ādayaḥ. na ca	tathā. tasmāt tena ādheya-viśeṣā iti gamyante. na
V3_05206	āvaraṇe jñāpayeyur eva indriya-ādayaḥ, na ca	tathā. tasmāt tena ādheya-viśeṣā iti gamyante. na
SV_17007	bhavatv iti, sa na bhavati, pradeśa-antareṣu	tathā tasya carcanāt. na, tasya artha-a-
SV_09002	sa eva uṣṭraḥ, yena anyo 'pi syād uṣṭraḥ.	tathā dadhy api syād uṣṭraḥ, na api tad eva dadhi,
SV_11216	rāga-ādi-paritāḥ puruṣo mṛṣā-vādī dṛṣṭas	tathā dayā-dharmatā-ādi-yuktaḥ satya-vāk. tad
SV_02206	tu hetumattam vilāṅghayet ||34|| sakṛd api	tathā-darśanāt kāryaḥ siddhaḥ, a-kāryatve '-
V2_08508	kāryam. tac ca dhūme 'py asti. sa sakṛd api	tathā-darśanāt tat-kāryaḥ siddhaḥ. a-kāryatve '-
SV_03916	a-virodhāt, vyavahārasya ca śabda-āśrayasya	tathā-darśanāt. na punar vastu-bhūtam kiñcit
SV_14518	ucyate. tad etan manda-buddhayaḥ kvacit	tathā darśanād ghoṣa-mātra-vipralabdhā nāśam
SV_12124	na kaścit tathā vacanīyaḥ. rūpa-viśeṣo vā	tathā darśaniyo ya enaṃ hetum anuvidadhyāt. yena
SV_05920	'yam iti sañketaḥ kriyate. sañketa-kāle	tathā-dṛṣṭam eva ayam artham tat-sambandhinam vā
V2_09805	tathā kāla-saṃskāra-bhedāt. na ca tad-deśais	tathā-dṛṣṭā iti sarvās tattvena tathā bhavanti,
SV_01515	tathā kāla-saṃskāra-bhedāt. na ca tad-deśais	tathā-dṛṣṭā iti sarvās tattvena tathābhūtāḥ
SV_15309	samarthaḥ. pratipāditaṃ ca etat, kvacit	tathā-dṛṣṭānām apy arthānām punaḥ kathañcid
V3_11201	-vyāvṛttiḥ sarva-abhāvaṃ gamayet. kvacit	tathā-dṛṣṭānām api deśa-kāla-bhedena anyathā-
SV_01007	-vyāvṛttiḥ sarvatra abhāvaṃ gamayet, kvacit	tathā-dṛṣṭānām api deśa-kāla-saṃskāra-bhedena
PV_03329	prakāśakaḥ | yathā prakāśo 'bhimatā	tathā dhīr ātma-vedinī || tasyāś ca artha-antare
SV_09413	tat-svabhāvaḥ prasādhito bhavati. sa ca	tathā na anveti. yad api sattā-mātram anveti na
V3_07207	tat-svabhāvaḥ sādhitō bhavati. sa ca	tathā na anveti. yad api sattā-mātram anveti, na
PV_04094	vacanam na pravartate | śāstra-siddhe	tathā na arthe vicāras tad-an-āśraye || tat
PV_04041	hi na dharmiṇi virudhyate | sādhyam yatas	tathā na iṣṭam sādhyo dharmo 'tra kevalaḥ ||
SV_07919	vyaktibhiḥ ko 'parādhaḥ kṛto yena tās	tathā na iṣyante. tāsām eka-rūpatvāt. asya idam
SV_05304	dṛṣṭam iti samūhe 'pi śaktir a-viruddhā.	tathā na kadācid vyaktayaḥ sāmānya-nir-apekṣā
SV_05309	karoti iti na tata eva paṭa-utpattiḥ.	tathā na kevalam ekaika-vyakty-apāye vijñāna-
SV_14614	karaṇād bāleya-dharmā manuṣye 'pi samyojyāḥ.	tathā na caitrasya putro bhavati ity atra dṛṣṭo
PV_04227	-niṣedhaś ced yathā asti sa niṣidhyate | na	tathā na yathā so 'sti tathā api na niṣidhyate ||
V2_05502	-niṣedhaś ced yathā asti sa niṣidhyate | na	tathā na yathā so 'sti tathā api na niṣidhyate ||1
V3_03808	-pratti-virodhānām sāmānyena lakṣaṇatvāt.	tathā na vṛkṣaḥ śiṃṣapā ity uktāv api bādhanāt.
SV_11410	dṛṣṭa-virodha iti sarve sarvasya vācakāḥ.	tathā na sarvaḥ sarva-sādhano 'sañkarāt kārya-
PV_03393	jñāpaka-sthitiḥ || sā api tad-rūpa-nirbhāsās	tathā-niyata-saṅgamāḥ | buddhir āśritya kalpyeta
SV_03226	'vyatirikte vā prayoktum iṣyante,	tathā niyuktās tam artham pratibandhena

SV_02614 |44| yadi dr̥ṣṭa-sarva-tattvasya api bhāvasya
SV_07804 sambandhāt, tat-svabhāva-pratipattyā ca
SV_06122 ity eva vaktavyam syāt, na ghaṭena iti.
PV_04164 -viṣayatvāt tu kr̥tyānām a-tathā-ātmakam |
V3_00102 tri-rūpāl liṅgāl liṅgini jñānam utpannam,
PV_04256 | dhūma 'tad-vyabhicārī iti siddham kāryam
V3_01310 bāhyena arthena arthavattvam an-iṣṭam syāt.
SV_03314 -antare tatra eva aśva-vyavacchede
V3_09902 -yogyatayā ātmani jñānam utpādayantas
V1_04207 iti nīla-ādy-anubhavaḥ syāt. sa ca tādātmyāt
VN_04415 go-śabdāt kakuda-ādimentam artham;
V3_04509 viparyaye ca ekasya na sādhanam na dūṣaṇam,
V1_01012 pratyeti iti cet, na, yathokta-a-grāhiṇas
SV_02616 na hi śuktau dve rūpe samānam viśiṣṭam ca,
SV_03607 te tu tatra tathā prayuñjata iti tatas
PV_03161 -kāraṇam | bhede 'pi yatra taj-jñānam tāms
V1_00308 abhipretam tv artham sūcayeyur iti sa eva ca
V1_03408 -sanniveśī iti na ca bahūni rūpāni sañcitāni
SV_03425 anya-vyāvṛttiḥ sāmānyam, tad-buddhau
SV_04408 -antareṇa dharma-śabdena sañcodya buddhes
SV_06012 pratipattau vyakty-antare 'pi na syāt
SV_05006 hi tatra anyad eva kiñcit sāmānyam asti yat
SV_07915 teṣv anyad ekam a-bhinnam asti yena bhinnās
SV_15819 -darśanāt. sarvathā upakāra-abhāve ca
PV_03145 laukikim sthitim | gr̥hītvā saṅkalayya etat
V1_00912 laukikim sthitim | gr̥hītvā saṅkalayya etat
V1_04203 -viśeṣāt. samvedanam ity api tasya tādātmyāt
SV_03607 -mātreṇa svayam pravṛttam. te tu tatra
SV_03302 a-darśayantī pratibhāty an-artha-antare 'pi
VN_02212 -kāra-śloka-upārjanam satām ācārah. na api
V1_00410 -artham. tad yathā-dr̥ṣṭa-sādharṃyāt
SV_01805 iti dr̥ṣṭāntena pradarśyate 'rtha-antarasya.
V2_10012 tasmin saty eva bhāvād ity artha-antarasya.
SV_01630 śākhā-ādimad-viśeṣasya eva kasyacit
V2_09908 śākhā-ādimad-viśeṣasya eva kasyacit
PV_04193 -vyavacchedas tatra apy artheṣu gamyate |
V2_05015 -vyavacchedas tatra apy artheṣu gamyate |
V2_07213 asati viṣaye 'prayogāt. yuktam etat, kiṃ tu
HB_03516 samśayitasya an-abhyupagame pravṛtṭy-ayogāt,
SV_03922 anyac ca na tābhyo vyatiriktaṃ kiñcit
SV_04226 ca pratibhānti iti. svayam asatām api
SV_01211 atiprasaṅgāt. na ca tena na asti iti vacanāt
V2_09409 -asiddheḥ. na api tena na asti iti vacanāt
SV_15203 loka-prasiddham agneḥ khyāpyata iti sarvaṃ
V3_09806 tatra aparo viśeṣo nirdiśyate. sa śabdatayā
SV_15024 ekatra yathārtha-jñāna-hetavo 'pi sarvatra
V2_09805 tad-deśais tathā-dr̥ṣṭā iti sarvās tattvena
HB_01104 -pariṇāma-upanidhi-dharmāṇas tat-prakṛtes
SV_08808 tathā sati tad-ātmanā tena api na yuktaṃ
SV_07624 -darśana-balena teṣu bhāva-adhyavasāyāt.
PV_02257 kurute sattva-dr̥ṣṭim mumukṣavaḥ | āgamasya
SV_04324 -viṣayatve ca sarvaṃ tathā eva astu,
SV_08709 -a-viśeṣe 'pi na sarvaṃ sarva-sādhanam |
SV_08713 -a-viśeṣe 'pi na sarvaḥ sarvasya janaka iti
SV_14008 -bhedasya sarvatra paurvāparyeṇa cintyatvāt.
PV_03162 tāms tathā pratipadyate || jñānāny api
SV_04007 tasya teṣv abhāvāt. tad-bhāva-adhyavasāyāt
V3_09503 kṛtaka-śabdaḥ sambandhi-bheda-vyudāse 'pi.
SV_01901 -pratipattyā anvaya-smṛtir bhavati.
VN_00904 -karīṣa-tr̥ṇa-kāṣṭha-dahana-śakti-bhedaḥ.
HB_02101 tasya teṣāṃ ca iti na anavasthā.
V1_00313 anyo hetu-phalayos tad-bhāvaḥ.
SV_06818 -śakti-sūcana-artham saṅketa-paratantraṃ vā.
V2_04909 -sattā-viprakaṣāt, liṅga-pratipatter api
SV_16021 a-kāra-utthāpana-cittam utthāpyate.

tathā niścaya-pratirodhinā bhrānti-nimittena guṇa
tathā niścayāt, tasya ca ekasya a-dr̥ṣṭa-ākāra-
tathā paṃśunā vā anyena vā yena kenacid ānītena
tathā param pratinyastam sādhyam na iṣṭam tadā
tathā paratra liṅgi-jñāna-utpipādayiṣayā tri-rūpa-
tathā param || dhūma-indhana-vikāra-aṅgatā-pade
tathā parārthās cakṣur-ādayaḥ saṅghātāt siddhā
tathā prakāśanāya prayuñjate 'n-aśvo 'yam iti.
tathā prakāśamānāḥ sva-ātma-prakāśakā ity ucyante.
tathā prakāśamāno 'pi sva-para-ātmanoḥ prakāśakāḥ
tathā pratijñā-ādy-avayava-viparyayeṇa ānupūrvīm
tathā-pratipatty-aṅgasya a-sāmarthyāt. asādhāraṇo
tathā-pratipatty-ayogād a-viṣaye 'pravṛtṭer jāty
tathā pratipatti-prasaṅgāt, a-pratipattau vā
tathā pratipattir bhavati. evam anyatra api
tathā pratipadyate || jñānāny api tathā bhede '-
tathā-pratipādyamāna āśrayo 'stu. tad-bhāva-bhāva
tathā pratibhānti iti yuktam, eka-rūpasya bāhulya
tathā pratibhāsanāt. na vai kiñcit sāmānyam nāma
tathā-pratibhāsanād vyatiriktaṃ dharmam iva a-
tathā pratītiḥ. evam tarhi tatra api tulyam etat.
tathā pratiyeta. sattve vā sad-artha-grāhiṇī
tathā pratiyeraṇ. karma asti cet. vyaktibhya eva
tathā pratyayo na yuktaḥ. sarveṣāṃ parasparam
tathā pratyeti na anyathā || yathā daṇḍini jāty-
tathā pratyeti na anyathā ||7|| kiñcit kenacid
tathā-prathanam, na tad anyasya kasyacid ātma-
tathā prayuñjata iti tatas tathā pratipattir
tathā prayoga-darśana-abhyāsāt. na tāvatā
tathā-pravṛtṭebhyaḥ sva-hasta-dānena prāninām
tathā prasādhitaṃ na anumeyatām atipatati. tac ca
tathā prasiddhe tad-bhāve hetu-bhāve vā anityatva
tathā prasiddhe tad-bhāve hetu-bhāve vā anityatva
tathā-prasiddheḥ, sa tasya svabhāvaḥ. svam ca
tathā-prasiddheḥ. sa tasyaḥ svabhāvaḥ. svabhāvam
tathā prasiddheḥ sāmartyād vivakṣā-anugamād
tathā prasiddheḥ sāmartyād vivakṣā-anugamād
tathā prasiddhāv api icchāyā a-nivāraṇād anyathā
tathā bādha-upalabdāv api prayogaḥ, abhyupagame
tathā buddhau pratibhāty a-pratibhāsamānam ca
tathā buddhyā upadarśanān mithyā-artha eva
tathā bhavaty atiprasaṅgāt. tat katham vaidharṃya
tathā bhavati, atiprasaṅgāt. tasmād vyāvṛttim
tathā bhavati. lokasya sva-icchā-kṛta-saṅketa-
tathā-bhavan pakṣa-nirdeśa eva tathā sidhyati,
tathā bhavanti iti. tathā śabdānām apy
tathā bhavanti, sambhavad-viśeṣa-hetūnām guṇa-
tathā-bhavanto na upālambham arhanti. samarthāḥ
tathā bhavitum. tathābhāve hy a-tad-dharmā syāt.
tathā bhāva-kalpanāyām eva aparatra bhāvāt. api
tathā-bhāva-nibandhanam a-paśyatām || muktim
tathā-bhinna-upādhimata ekasya grahaṇe '-
tathā bheda-a-viśeṣe 'pi na sarvaṃ sarva-sādhanam
tathā bheda-a-viśeṣe 'pi bhaviṣyati. atha vā
tathā bhedasya api iti cet. tena eva samśayo 'stu.
tathā bhede '-bheda-pratyavamarśane | ity a-tat-
tathā-bhrāntiyā vyavahāra iti cet. tatra tathā-
tathā maraṇa-sāmānyam vṛkṣa-puruṣayoḥ. yad-
tathā yatra dhūmas tatra agnir ity ukte kāryam
tathā yathā-pratyayam svabhāva-bheda-utpattes
tathā yady a-kṣaṇiko 'pi bhāvo 'n-āhita-atīśayaḥ
tathā yukta-upalambham an-upalabhamānā na asti
tathā ye hetu-phala-viśeṣa-bhūtāḥ kiñcid ekam
tathā-rūpatvād anvaya-apekṣaṇac ca. itarat punar
tathā repha-a-kāra-visarjaniya-utthāpanāni pūrva-

SV_12123	-vyatikramān na tataḥ syād iti na kaścit	tathā vacanīyaḥ. rūpa-viśeṣo vā tathā darśanīyo
PV_03096	vastv eva vastūnām sādhanā sādhanam matam |	tathā vastv eva vastūnām sva-nivṛttau nivartakam |
SV_03604	viniyamyate | anapekṣita-bāhya-arthaṃ tat	tathā vācakaṃ vacaḥ ||66|| na hi vyatireke ṣaṣṭhi
SV_08219	samaya-vāsanā-āropita-rūpa-viśeṣeṣu ca	tathā vikalpa-utpatteḥ. na ca te 'satsu
SV_00823	a-dṛṣṭāv api śeṣavad-anumānāt samśayaḥ.	tathā vipakṣe 'dṛṣṭi-mātreṇa kārya-sāmānya-
V3_13304	anityaḥ śabdaḥ kṛtakatvād ghaṭa-vad iti.	tathā viparīta-anvayaḥ – yad anityam tat kṛtakam
NB_03127	anityaḥ śabdaḥ kṛtakatvād ghaṭa-vad iti.	tathā viparīta-anvayaḥ, yad anityam tat kṛtakam
V2_06507	na tāñ śāstraṃ viśayī-karoti. na ca teṣāṃ	tathā viprakṛṣṭānām sva-sāmarthya-upadhānāj jñāna
SV_10208	-viśeṣā na tāñ śāstraṃ viśayī-karoti. na ca	tathā viprakṛṣṭeṣu sva-sāmarthya-upadhānāj jñāna-
SV_05505	bhedinaḥ. sa ca a-rūpaḥ. tam eva eṣā grhṇāti	tathā viplavata ity uktam prak. api ca, vastu-
SV_00908	iti nivedayīṣyāmaḥ. atra yathā rakto bravīti	tathā virakto 'pi iti vacana-mātrād a-pratipattiḥ,
V3_10908	vārttike. tatra yathā rakto bravīti,	tathā virakto 'pi iti vacana-mātrād a-pratitiḥ.
PV_04050	abhyupāye 'yam an-aṅgaṃ sa tadā api san ||	tathā viśuddhe viśaya-dvaye śāstra-parigrahaṃ |
V3_02106	'yam an-aṅgaṃ sa tadā api san ||10||	tathā viśuddhe viśaya-dvaye śāstra-parigrahaṃ |
VN_01901	nigrahassthānam, a-prastuta-abhidhānāt,	tathā viśeṣa-sahitasya arthasya prativādinō '-
V1_03301	tasya eva tad-artha-ālocanatva-asiddheḥ.	tathā viśeṣaṇa-jñānam, a-viśaya-kṛta-viśeṣasya
V2_08014	ca teṣāṃ tad-ayogād apekṣā-virodhāc ca.	tathā viśayāḥ sukha-duḥkhe nimitta-upalakṣaṇam
PV_02099	-vacīnī | khyātā eka-artha-abhidhāne 'pi	tathā vihita-samsthitiḥ || rūpa-ādi-śakti-
V1_01504	api na prakāśeta. na ca prakāśo 'rthas	tathā-vṛttiḥ. na apy anyāḥ kaścid iha anuṣaṅgī
SV_02305	bhāvas tat-sa-apekṣo nāma bhavati. tathā hi	tathā-vṛttir eva apekṣā tat-kṛta-upakāra-
V2_08701	bhāvas tat-sa-apekṣo nāma bhavati. tathā hi	tathā-vṛttir eva apekṣā, tat-kṛta-upakāra-
V1_02803	-pradarśanāt | parokṣa-gati-sañjñāyām	tathā-vṛtter a-darśanāt ||30|| tasmād bhūtam
V1_02101	rūpatvāt. na enam iyam abhilāpena saṃsṛjati,	tathā-vṛtter ātmani virodhāt, tad-rūpasya prāg a-
NB_03036	sāmarthyād eva na iha ghaṭa iti bhavati.	tathā vaidharmyavat-prayoge 'pi – yaḥ sad-
SV_09715	asati tasmin sādhyena hetor anvaya-abhāvāt.	tathā vaidharmye 'py anvaya-gatiḥ, asati tasmin
V2_07602	asati tasmin sādhyena hetor anvaya-abhāvāt.	tathā vaidharmyeṇa apy anvaya-gatiḥ, asati tasmin
NB_03028	asati tasmin sādhyena hetor anvaya-abhāvāt.	tathā vaidharmyeṇa abhāva-asiddher anvaya-smṛtiḥ.
SV_01919	dhūmo na asti ity arthād vyatireka-siddhiḥ.	tathā vyapadiśyate pratiyate vā. yathā aśvo
SV_14504	-avasthāyām. na hi yo yena a-tadvān sa tena	tathā. vyabhicāra-darśanāt. tat-pravṛtter
SV_16726	na hi kvacid a-skhalita iti sarvaṃ	tathā-vyavahāra-ayogāt. na hi dharma-dharminor
SV_03613	punar vyatireka-vastu-bhedād iti kuta etat,	tathā vyavahāra-upanītānām jñeya-ādi-padānām api
SV_06126	ity api na brūyāt, vyarthatvād vacanasya.	tathā saṅkāyām atiprasaṅgaḥ, anyatra apy abhāva-
SV_01220	kṛta-viśaye 'bhāvāt. kadācid bhaved iti cet.	tathā saṅkāyām atiprasaṅgaḥ, anyatra apy abhāva-
V2_09506	kṛta-viśaye 'bhāvāt. kadācid bhaved iti cet,	tathā śabdānām apy apauruṣeyatve 'py ubhayaṃ syād
SV_15025	-hetavo 'pi sarvatra tathā bhavanti iti.	tathā śabdena pratipādayanti iti. pratibhāsa-
SV_03909	ucyate. tat-kāritayā a-tat-kāribhyo bhinnāṃs	tathā śabdo 'pi yadi kiñcid apekṣya kāryam kuryāt,
SV_13118	tato labhyasya atīśayasya kārya-upayogāt.	tathā śabdo 'pi yadi kiñcid apekṣya kāryam kuryāt,
V3_05303	tato labhyasya atīśayasya kārya-upayogāt.	tathā śāstra-an-āśraye tat-prasiddhe vicārasya
V3_03004	ātmano 'prāmāṇye vacanasya a-pravṛttiḥ,	tathā śrāvaṇa-ādy api iti na aindriyam. tathā
V3_01605	-vikāra-an-anukārāt, tad-abhāve bhāvāc ca.	tathā sa grāhaṇīyaḥ, yathā asya pratipattir
VN_05512	arthā pravṛttiḥ, kiṃ trir abhidhiyeta. tathā	tathā saṃskṛtānām śabdānām pratītir bhaviṣyati
VN_04713	eva pratipadyate tāsāṃ ca prayoga-bhraṃśam.	tathā saṃsthānam api, yādṛṣam prāsāda-ādi-bhedeṣv
V3_09507	caitanyaena sampradhāryaḥ, yataḥ sidhyet.	tathā saṅketa-anusāreṇa saṃhṛta-sakala-vyavaccheda
SV_03318	nir-ākāṅkṣatvāc ca. dvitīye tu bhavati,	tathā-saṅcāriṇo hastasya antara-sparśa-viśeṣa-
V3_06101	santamase hasta-saṅcāreṇa. na, tatra api	tathā sati tad-ātmanā tena api na yuktam tathā
SV_08807	bhedāḥ. atha na sa tasya samāna ātmā.	tathā sati dṛṣye vastuny a-vikala-tad-anya-
V2_04610	tat-prabhavā vā bhāva-kāraṇa-pratipattiḥ.	tathā sati hetor dharmiṇi bhāva-saṃśaye 'siddhatā
VN_03405	a-pramāṇa-yoge tu ubhayor dharmiṇi saṃśayaḥ.	tathā sattā abhāvo 'pi syāt. apārthika-
SV_00417	upalabdhy-abhāvo vinā anupalabdhyā syāt.	tathā sattā abhāvo 'pi syād ity apārthikā
V2_05805	upalabdhy-abhāvo vinā anupalabdhyā syāt,	tathā satya-arthatā api iti. sa nivartamānas tām
SV_11218	vacanasya puruṣa-āśrayān mithyā-arthatā	tathā sadṛśa-aparāpara-utpattayā a-lakṣita-
SV_02620	iti manyate. tato 'sya rajata-samāropaḥ.	tathā sandigdha-vyatireka-ādayo vācyāḥ. na hy
V3_13307	vad ākāśa-vad iti sādhyā-ādy-a-vyatirekiṇaḥ.	tathā sandigdha-sādhyā-dharma-ādayaś ca, yathā
NB_03125	sādhyā-sādhanā-dharma-ubhaya-vikalāḥ.	tathā sandigdha-sādhyā-vyatireka-ādayaḥ, yathā a-
NB_03130	vat ākāśa-vad iti sādhyā-ādy-a-vyatirekiṇaḥ.	tathā sapakṣe sann asann ity-evam-ādiṣv api
SV_01312	asiddher a-gamakativam. yā apy asiddhi-yojanā	tathā sapakṣe sann asann ity-evam-ādiṣv api
V2_09606	na anumeyatvam. yā apy asiddhi-yojanā –	tathā-samanvahāre varṇasya api pratyavabhāsanāt.
V1_01206	iti jñānam sparśana-indriya-jaṃ yuktam,	tathā. sarva-artha-vivecanaṃ hi tatra tattvam na
SV_14625	ādarśayanti prakaraṇena kenacit. na tu tat	tathā sādhyā-ādi-vikalasya an-anvaya-a-pradarśita
VN_01811	vādinō nigrahassthānam a-samartha-upādānāt.	tathā sādhyā ucyate. na punas tathā asya upanyāsa
SV_09505	tat-pradeśa-ayogaṃ vyavacchinatti iti sa	tathā sādhyā ucyate. na punas tathā asya upanyāsa
V3_07407	tat-pradeśa-ayogaṃ vyavacchinatti iti sa	tathā sādhye 'pi prāṇa-ādibhir vyudasyamānaṃ syāt
SV_15424	-ādinām na ātmani siddhim upasthāpayati.	tathā sāmānya-buddhau niveśa-abhāvāt sāmānyam
SV_02511	-ādimentsu bhūta-ādiṣv abhāvāc ca. tan na	tathā sāmānyam ca sādhyam. na ca siddha-sādhanam,
V2_05107	tena saty api viśeṣaṇe na an-anvayaḥ.	

HB_03315	vyavahāra-siddhir anya-bhāva-siddhir eva. sa	tathā-siddhaḥ kārya-vyāpyayor abhāvam abhāva-
PV_03080	prasajyate || na a-vastu-rūpaṃ tasya eva	tathā siddhe prasādhānāt | anyatra na anya-
V3_07806	upadarśyate – sarvaṃ kṛtakam anityam iti.	tathā-siddhāv eva hi sa dharmas tasya gamakaḥ
V3_09807	sa śabdatayā tathā-bhavan pakṣa-nirdeśa eva	tathā sidhyati, punar api svata eva tathābhāvāt.
VN_06707	vyaktaṃ nāma pravṛtti-nivṛtti-dharmakam, na	tathā sukha-ādayaḥ. vyaktasya sukha-ādy-anvaye
SV_10320	tu bhāva-utpattir na asti ity ucyate. na ca	tathā sthāyī bhāvas tad-upādānaḥ. pāraparyeṇa tu
V3_08610	na vai tata ātma-viśeṣa-utpatter ambhasas	tathā-sthitiḥ, kiṃ tarhi saṃyogāt. kiṃ punaḥ sa
PV_02134	-rūpaṃ ca duḥkhasya eva viśeṣaṇaiḥ || yatas	tathā sthite hetau nivṛttir na iti paśyati |
V1_03504	pratipattau darśane 'lpa-avayava-darśane 'pi	tathā sthūlasya darśanaṃ syāt. rakte ca ekasmin
SV_11721	anya-vivekinā a-pratibhāsamāno rūpeṇa kathaṃ	tathā syāt. dṛśya-a-viveka-a-darśanayor viveka-
SV_15408	anitya-nir-ātmā-ādi-vyavacchede 'pi	tathā syāt. na, vyatireka-vyavacchedasya bhāva-
SV_15304	samartho yena asya darśana-nivṛtṭyā na	tathā syāt. yasya hi jñānaṃ jñeya-sattāṃ na
SV_16203	a-tat-prabhavāt. kvacic chaktau sarvas	tathā syāt, viśeṣa-abhāvāt. tad-bhāva-bhāvino '-
PV_03222	-ākāryasya cetasi || paṭa-ādi-rūpasya ekatve	tathā syād a-vivekitā | vivekinī nirasya anyadā a
SV_03002	tās tasya kiṃ yadi | na upakāras tatas tāsāṃ	tathā syād anavasthitiḥ ||54|| yadi pratyupādhy
HB_02104	cet, pṛthag-bhāva-sambhavāt, kevalo 'pi	tathā syād ity uktam. a-tat-svabhāvas tu tadā apy
SV_12222	tu tat-kriyā-pratibhā-rahitasya	tathā syād iti. tathābhūtam evaṃ vācyam syāt tad
V2_07513	-bhedāt. tad-darśanāt svayam api pratipattau	tathā syād iti svārthe 'py anumāne vibhajya
SV_14917	-svabhāvaṃ bhāvaṃ paśyāmaḥ. yena taj-janmā	tathā syān na anyāḥ. sarva-ākāra-janmanāṃ vināśa-
V3_09509	yadi tādrśam syāt, sarva eva hetavas	tathā syuḥ. api ca, siddham yādṛg adhiṣṭhāṭ-
SV_11621	svayam utprekṣya ghaṭayed iti te 'pi	tathā syuḥ. na ca cyavana-dharmānaḥ. yad uktam
V1_04113	ca yugapad upalabhata iti tad-anye 'pi	tathā syuḥ, viśeṣa-hetv-abhāvāt. tat siddhaḥ saha
SV_15910	te (299c) 'pi	tathā syus tad-arthā ced asiddham kalpanā-anvayāt
PV_04148	anya-dharmānaṃ bādha a-bādha iti kathyate |	tathā sva-dharminā anyasya dharmino 'pi iti
NB_03009	-pṛāpto ghaṭa ity anupalabdhi-prayogaḥ.	tathā svabhāva-hetoḥ prayogaḥ – yat sat tat
NB_03061	vā sānkhyasya svayaṃ vādino 'siddham.	tathā svayaṃ tad-āśrayaṇasya vā sandehe 'siddhaḥ.
V3_10602	dharma-bhedataḥ ||81|| ity antara-ślokaḥ.	tathā svayaṃ tad-āśrayasya vā sandehe '-hetuḥ,
SV_15307	-viprakarṣeṇa santo 'py an-upalakṣyāḥ syuḥ.	tathā hi – ko 'tyanta-parokṣe 'rthe saṃvādanam
V3_05605	-hetāv antar-bhavati ity udāhṛta eva.	tathā hi – na hy anyā an-upalabhyeṣu nāstitā
SV_00513	anupalabdhy-abhāvena virodha-a-pratipattiḥ.	tathā hy a-paryanta-kāraṇasya bhavato 'nya-bhāve
V2_06006	anupalabdhim antareṇa virodha-a-pratipattiḥ.	tathā hy a-paryanta-kāraṇasya bhavato 'nya-bhāve
PV_03105	a-paśyato bhedaṃ māyā-golaka-bheda-vat ||	tathā hy a-liṅgam ā-bālam a-saṃśliṣṭa-uttara-
V3_00801	tad-icchāyā vastuni vṛtti-niyama-abhāvāt.	tathā hy a-śakya-darśanam etat – yatra tad-icchā
V1_02807	a-kalpa-dhi-phalam ||31|| ity antara-ślokaḥ.	tathā hy a-śubha-pṛthivī-kṛtsna-ādikam abhūta-
V3_12207	-siddhāv api syād eva a-dṛṣṭeṣu saṃśayaḥ.	tathā hy a-sakala-vyakti-bheda-vyāpino 'py arthāḥ
SV_14125	tasya eva vināśasya apara-janma-asiddheḥ.	tathā hy agninā kāṣṭham daṇḍena ghaṭa iti vināśa-
SV_10108	pravartante. te pravṛttir ity uktāḥ.	tathā hy anupalabdhir eva asattvam ity uktam prak.
SV_12110	'pi kim idāniṃ pauraṣeyam ity-ādi.	tathā hy anyo vā racito granthaḥ sampradāyād ṛte
SV_15316	sarvaṃ pauraṣeyam ity a-niścayād a-vyāptiḥ.	tathā hy anvayo vyatireko vā sattvam vā sādhyat-
SV_14811	tata eva asya vināśe na kaścid dhetuḥ.	tathā hy apekṣyeta paraḥ kāryam yadi vidyeta
SV_01825	ity ukte. tata eva tad-bhāvātā-vedinaḥ.	tathā hy ayam asya svabhāvo yena tad-abhāve na
SV_11008	na an-iṣṭeḥ. tādrśām a-vitatha-abhidhānāt.	tathā hy ayam evaṃ na vā ity anya-doṣa-a-nir-
V1_00601	vyabhicāraḥ, tad-abhāve svabhāva-abhāvāt.	tathā hy arthasya a-sambhave 'bhāvāt pratyakṣe
SV_16426	svam eva vādaṃ sva-vācā vidhurayanti.	tathā hy artho 'yam na ayam artho na iti śabdā
SV_12924	hy anityam utpattimat kutaścīd bhavati.	tathā hy ākasmikatve sattvasya deśa-ādi-niyamo na
V3_11705	varṇayatā avinābhāva eva ukto bhavati.	tathā hy ātma-abhāva eva na bhavaty eva ity
PV_03401	kenacid aṃśena parato 'pi bhidā bhavet ||	tathā hy āśritya pītaṃ tad-rūpo 'pi sutaḥ pituḥ
V2_05310	iti prayoga-samāsa ucyate na rūpa-samāsaḥ.	tathā hy āha – arthāpattiyā vā anyatareṇa ubhaya-
PV_03379	jñāne 'dhirohati | eka-ākāra-uttaraṃ jñānaṃ	tathā hy uttaram uttaram || tasya artha-rūpeṇa
SV_09001	khādeti kim uṣṭraṃ na abhidhāvati ||182||	tathā hy uṣṭro 'pi syād dadhi, na api sa eva
SV_03006	api gṛhyamānaḥ sarva-ātmanā gṛhyata eva.	tathā hy eka-upādhi-grahṇe tad-upakāriṇyāḥ
V1_01704	śabdena dṛṣṭa-sambandho vyavahāre pratiyeta.	tathā hy ekatra dṛṣṭo bhedo hi kvacin na anyatra
SV_06522	-śāstrasya anya-apoha-viśayāv etau prāha.	tathā hy ekatvād vastu-rūpasya bhinna-rūpā matīḥ
SV_02601	-antarasya śabda-antarasya ca pravṛtṭeḥ.	tathā hy ekasya artha-svabhāvasya pratyakṣasya
PV_04027	-upakṣepa-parihārau viḍambanā | a-sambaddhā	tathā hy eṣa na nyāya iti sūcitam || gamya-
SV_17124	-vinitatā eva ātmanaḥ samuddyotitā syāt	tathā hy eṣa sthānur ayaṃ mārga iti vakti iti
SV_02820	-gocaram, na vastu-svabhāva-niścaya-ātmakam.	tathā hi kasyacin niścaye 'py anyasya a-
HB_03207	ca sūcayati ity eka-pramāṇa-vyāpāra eṣaḥ.	tathā hi kvacit pramāṇam pravṛtṭam tad eva tad-
HB_01310	kāryasya svabhāva-sthity-āśraya ity ucyante.	tathā hi tat tebhyaḥ samastebhya upalambha-
V2_08701	vartamāno bhāvas tat-sa-apekṣo nāma bhavati.	tathā hi tathā-vṛttir eva apekṣā, tat-kṛta-
SV_02305	vartamāno bhāvas tat-sa-apekṣo nāma bhavati.	tathā hi tathā-vṛttir eva apekṣā tat-kṛta-upakāra
SV_17121	na tīrthakara-antarād asya viśeṣam paśyāmaḥ.	tathā hi. tad-artha-vacana-vyāpāra-śūnyasya tat-
SV_15001	apy a-sāmarthye vastv eva na syāt.	tathā hi tal-lakṣaṇam vastv iti vakṣyāmaḥ. tasya
V3_11004	abhyāsa-bala-utpādinī bhavaty eva karuṇā.	tathā hi dharmā-ālambana-ādayo maitry-ādayaḥ
V2_06613	na an-iṣṭeḥ, tādrśām a-vitatha-abhidhānāt.	tathā hi na anya-guṇa-doṣa-niścaye liṅgam asti. te

V3_08009	sādhana-arthaṃ hetos trīn pakṣa-dharmān āha.	tathā hi na anvaya-mukhena hetur gamakaḥ,
V3_01604	aındriyakatvasya iva vā nitiraṇā-jñāne.	tathā hi na tac cākṣuṣaṃ taj-jñāna-vat, tad-artha
V3_04706	kiṃ tarhi sādhanā-sāmarthya-vighātāt.	tathā hi na prameyatva-ādiṣv api viparyaya-prāptir
HB_02506	a-hetukau viśvasya bheda-a-bhedau syātām.	tathā hi na bhedād bheda ity a-bhedād api na a-
V2_06808	svabhāvair uttarāṃ vācyam, ya evaṃ bhavanti.	tathā hi na yava-ankuraḥ śāli-bījād bhavati, api
SV_04823	iti, uktam idam, ayuktaṃ tu uktam,	tathā hi na sā pravṛtti-yogyā iti niveditam etat,
PV_03510	nānātva-codya-doṣo dur-uddharaḥ ||	tathā hi nila-ādy-ākāra eka ekaṃ ca vedanam |
SV_05223	na sarvadā a-sāmarthyam. viśama upanyāsaḥ.	tathā hi nila-āder netra-vijñāne pṛthak sāmarthya
V3_01704	syāt. anyathā tv asiddham eva tac chabde.	tathā hi pakṣa eva sa tathāvidhaḥ śabdaḥ, na
V1_01405	vā, yena satyo 'py an-upalakṣitāḥ syuḥ.	tathā hi punar vikalpayan kiñcid āsīn me kalpanā
VN_04501	pratipadyate, ānupūrvyā ca artham iti,	tathā hi pūrvam karma-upādīyate tataḥ karaṇam mṛt
HB_01515	sukha-edhitaḥ kṛtaṃ kṛtaṃ punaḥ kārayati.	tathā hi bīja-ādy-upanyāse nirloṭhitam etat.
SV_12322	katham idānīm apauruṣeyam a-vitatham.	tathā hi bauddha-itarayor mantra-kalpāyora himsā-
SV_03306	tu saiketa-bhedo na syāt. tad apy asty eva.	tathā hi bheda-antara-pratikṣepa-a-pratikṣepau
PV_02130	cet te prayāty atyanta-sa-ātmatām ||	tathā hi mūlam abhyāsaḥ pūrvāḥ pūrvāḥ parasya tu |
SV_12520	apauruṣeyatve bahutaram idānīm apauruṣeyam.	tathā hi mleccha-ādi-vyavahārānām nāstikya-
SV_01819	eka-vacanena dvitīya-siddhim āha.	tathā hi yat kṛtakaṃ tad anityam ity ukte 'n-
SV_16610	siddhā. anyac ca evam āgama-lakṣaṇam syāt.	tathā hi yasya pramāṇa-saṃvādi vacanam tat-kṛtaṃ
SV_16012	bhedaḥ. satyam asti sā puruṣa-āśrayā ||301||	tathā hi yo yad-varṇa-samutthāna-jñāna-jāj
SV_15007	varṇyate, sā artha-antaram eva na bhavati.	tathā hi yogyatā iti rūpa-atīśaya eva bhāvānām
SV_15113	tā api na tat-svabhāva-bhāvīnyāḥ.	tathā hi vikalpa-vāsanā-udbhūtaḥ samāropita-
SV_00718	-sahakāri-pratyaya-agni-dhūma-janana-vat.	tathā hi śakti-pravṛtṭyā (10a')
V2_07701	yaḥ kaścit kṛtakaḥ sa prakṛtyā eva naśvaraḥ.	tathā hi sa-apekṣānām hi dharmānām na avaśyaṃ-
SV_09809	yaḥ kaścit kṛtakaḥ sa prakṛtyā eva naśvaraḥ.	tathā hi sa-apekṣānām hi bhāvānām na avaśyaṃ-
V2_10013	na bhavati dahana-abhāve ca dhūmaḥ.	tathā hi sa tasya svabhāvo hetur vā. katham
SV_01806	na bhavati dahana-abhāve ca dhūmaḥ.	tathā hi sa tasya svabhāvo hetur vā. katham svaṃ
SV_05811	padārtheṣu na viśaṃvādikā ity ucyate.	tathā hi sa teṣu vyatireko bhūtaḥ, sarvathā a-
V2_06002	kaścit pratiśedhaḥ sa sarvo 'nupalabdheḥ.	tathā hi sa dvidhā kriyate, kasyacid vidhinā
SV_00509	kaścit pratiśedhaḥ sa sarvo 'nupalabdheḥ.	tathā hi sa dvidhā kriyeta kasyacid vidhinā
SV_00914	abhyāsa-bala-utpādīni bhavaty eva karuṇā.	tathā hi sattva-dharma-ādy-ālambanā maitry-ādāya
SV_00409	-asat-pratiśedha-vidhi-hetvos tulyam rūpam.	tathā hi sattvam upalabdhir eva vastu-yogyatā-
HB_01303	cakṣur-ādibhyo vijñāna-utpattāv unneyāḥ.	tathā hi samanantara-pratyayād vijñānāc cakṣur-
SV_15519	mantrā apauruṣeyās ca iti vyāhatam paśyāmaḥ.	tathā hi samayatve hi mantrānām kasyacit kārya-
PV_03502	samāna-jātiye sāmarthya-niyamo bhavet ||	tathā hi samyag lakṣyante vikalpāḥ krama-bhāvīnaḥ
SV_12015	prānīno hita-īpsā-vipralabdhasya aparādhaḥ.	tathā hi smaranti saugatā mantrānām kartṛiṇ aṣṭaka
V3_08410	-sahakāri-pratyaya-agni-dhūma-janana-vat.	tathā hi sva-kāraṇasya phala-utpādanam praty
SV_13711	sarvaṃ vyaṅgyam na vā kiñcid apy a-viśeṣāt.	tathā hi. sva-jñānena anya-dhī-hetuḥ siddhe 'rthe
V1_02813	sphuṭa-pratibhāso vikalpako bhavitum arhati.	tathā hi svapne 'pi smaryate smṛtam na ca tat
PV_04082	-avayava-apekṣo na doṣaḥ pakṣa iṣyate |	tathā hetv-ādi-doṣo 'pi pakṣa-doṣaḥ prasajyate ||
SV_02310	taj-janito hi svabhāva-viśeṣo dhūma iti.	tathā hetur api tathābhūta-kārya-janana-svabhāvaḥ.
V2_08705	taj-janito hi svabhāva-viśeṣo dhūma iti.	tathā hetur api tathābhūta-kārya-janana-svabhāvaḥ.
SV_10523	-an-upādāne sādhye 'sya anupalambhanam |	tathā hetur na tasya eva abhāvaḥ śabda-prayogataḥ
V3_06711	-an-upādāne sādhye 'sya anupalambhanam |	tathā hetur na tasya eva abhāvaḥ śabda-prayogataḥ
SV_10918	-arthasya avisamvādād viśaya-antare 'pi	tathātva-upagamo na vipralambhāya an-uparodhāt,
HB_03115	-niyatam tad-ātmanā upalabhamānā buddhis	tathātva-pracyutim asya vyavacchinatti. evaṃ hi
HB_03117	bhavati, yady anyathā-bhāvo vyavacchinnaḥ	tathātvaṃ ca tasya eva bhavati na anyasya ity
SV_10216	saṃśayād api kvacil lokasya pravṛtṭeḥ.	tathātve tan nir-avadyam yadi nīścaya-pūrvam
SV_12506	ity api vyāptir na sidhyati. sarvasya	tathābhāva-asiddheḥ. yādṛṣaṃ tu tan-nimittam
SV_07614	vyatiriktam a-vyatiriktam vā sāmānyam asti.	tathābhāva-kalpanayā tu tad-anya-bhedaḥ pratipattir
SV_04316	eka-aneka-kārya-kāriṇas tathābhāva-jijñāsāsu	tathābhāva-khyāpanāya tathā-kṛta-sthitivāt, na
SV_09222	tasmād ayam eva sa mukhyo vivekaḥ. tasya	tathābhāva-khyāpīnaḥ śabdāḥ kiṃ viveka-viśayā ity
SV_04316	syāt, tasya eka-aneka-kārya-kāriṇas	tathābhāva-jijñāsāsu tathābhāva-khyāpanāya tathā-
SV_01223	vyatirekas tu siddha eva sādhanam iti	tathābhāva-nīścayam apekṣate. anupalambhāt tu
SV_02009	pratiśedha-hetuḥ. upalabhya-sattvasya hetos	tathābhāva-nīścaye vyāpakasya sva-ātmanāś ca
V2_10110	pratiśedha-hetur upalabhya-sattvasya hetos	tathābhāva-nīścaye vyāpakasya sva-ātmanāś ca
SV_13919	kāratatve kasyacit tathābhūtānām anyeṣām api	tathābhāva-prasaṅgena sarvasya kāryatā-prasaṅgāt.
SV_02108	api manda-buddhiḥ sattā-upalambhena sarvadā	tathābhāva-śāṅkā-vipralabdho na vyavasyati sadṛśa
V3_01506	-artha-antara-bhāva-abhāvāt. dvayor hi	tathābhāva-sambhave 'nyatara-ukṭiḥ samarthā
PV_02283	vaktuṃ yatas tasmāt pramāṇatā | upadeśa-	tathābhāva-stutis tad-upadeśataḥ || pramāṇa-
HB_01517	svabhāvasya anyathātva-abhāvāt tad-dharmaṇas	tathābhāvo 'ntya-avasthā-vad a-nivṛyāḥ. antya-
SV_15209	kasyacid a-vaiparītya-darśane 'pi sarveṣām	tathābhāvo na sidhyati. a-kṛtaka-svabhāvātve 'pi
SV_12522	nāstikya-vacasām api | anāditvāt	tathābhāvaḥ pūrva-saṃskāra-santateḥ ||245||
SV_10825	yathā catūrṇām ārya-satyānām. an-anumeyānām	tathābhāvo yathā ātma-ādinām. āgama-apekṣa-
SV_10824	an-āgama-apekṣa-anumāna-viśaya-abhimatānām	tathābhāvaḥ, yathā catūrṇām ārya-satyānām. an-
SV_10820	a-bādhanam pratyakṣa-abhimatānām arthānām	tathābhāvaḥ, yathā nila-ādi-sukha-duḥkha-nimitta-

VN_06510	-prasaṅgo 'pa-siddhāntaḥ. kasyacid arthasya	tathābhāvaṃ pratijñāya pratijñāta-artha-viparyayāt
V3_03002	āptaḥ. tad-vacanaṃ na antareṇa artha-	tathābhāvaṃ pravartata iti kāryaṃ tasya. sa sva-
SV_12220	na ekasya para-pūrvakam adhyayanam sarvasya	tathābhāvaṃ sādhayati. tasya anyathā a-sambhava-
V3_09807	eva tathā sidhyati, punar api svata eva	tathābhāvāt. tasmāt sa svayam ātmano hetur
SV_17004	an-āsvāsa āgame syāt. saty api tasminn a-	tathābhāvād arthasya a-pramāṇa-vṛtter anyasya api
VN_02207	ayam a-samartha-sādhana-abhidhāy api pareṇa	tathābhāve 'pratipādite 'parājito vaktavyaḥ.
PV_03008	doṣo na abhāveṣu prasajyate || teṣāṃ api	tathābhāve 'pratiśedhāt sphuṭa-ābhata | jñāna-
V2_08108	hetumattve tu vināśasya kasyacit	tathābhāve 'py anyatra hetor vaikalyād a-vināśo
V2_09408	sa tad-abhāve na yuktaḥ. kvacid yadṛcchayā	tathābhāve 'pi tayor a-pratibandhād vyāpty-
SV_07622	tathābhūta-grāhya-samāveśāt pratyakṣa-vad a-	tathābhāve 'pi bhāvād iti nivedayiṣyāmo niveditaṃ
SV_17509	samvādena a-viśiṣṭasya tad-vacana-rāśes	tathābhāve na kaścit puruṣo 'n-āptaḥ syāt. api ca,
V2_09508	vyatirekas tu siddha eva sādhanam iti	tathābhāve niścayam apekṣate. anupalambhāt tu
VN_02107	-vacanaṃ vādino nigrasthānam prativādinā	tathābhāve pratipādite, anyathā dvayor ekasya api
SV_08808	-ātmanā tena api na yuktaṃ tathā bhavitum.	tathābhāve hy a-tad-dharmā syāt. na hy ayam
PV_04182	na samvṛtyā viśeṣataḥ || paramārtha-vicāreṣu	tathābhūta-a-prasiddhitaḥ | tattva-anyatvaṃ
SV_02005	vyavahāra-hetus tad-dhetur ity uktaḥ, svayaṃ	tathābhūta-anupalambhasya pratiśedha-rūpatvāt.
V2_10107	vyavahāra-hetus tad-dhetur ity uktaḥ, svayaṃ	tathābhūta-anupalambhasya pratiśedha-rūpatvāt.
SV_06503	tatra ca a-vastuni vastu-sāmarthya-abhāvāt.	tathābhūta-artha-darśana-dvāreṇa ayam nānā-eka-
V3_09908	-sādhana-bheda iti. paramārtha-vicāreṣu	tathābhūta-asiddhes tattva-anyatvaṃ padārtheṣu
V3_08808	tādātmyāt patanam anavasthā ca. na ca	tathābhūta-ātma-kriyāṃ pratibandham abhyupaiti.
PV_04271	gamyate 'rthānām viśiṣṭād eva vedanāt |	tathābhūta-ātma-samvittir bheda-dhī-hetur asya ca
SV_06506	tad-avyabhicāraḥ. tato vitathād apy ante	tathābhūta eva vastuni jñāna-samvādāt. na punar
SV_03804	ayam a-pratipadyamāno 'pi bhāva-svabhāvaṃ	tathābhūta eva vikalpa-pratibimbe tad-adhyavasāyī
SV_07611	api tad-bhedaṃ tathā adhyavasāyād a-	tathābhūta-kalpita-vyavacchedena vikalpa-vijñāna-
V2_08705	svabhāva-viśeṣo dhūma iti. tathā hetur api	tathābhūta-kārya-janana-svabhāvaḥ. anyato 'pi
SV_02310	svabhāva-viśeṣo dhūma iti. tathā hetur api	tathābhūta-kārya-janana-svabhāvaḥ. tasya anyato
SV_07621	vastuni kārya-kāraṇa-bhāva-pratibandhān na	tathābhūta-grāhya-samāveśāt pratyakṣa-vad a-
SV_03310	-viśeṣe 'śva-vyavaccheda-mātraṃ jijñāsate	tathābhūta-jñāpana-arthaṃ tathā-kṛta-saṅketena
SV_03408	iti kṛtā api vā pāka ity anyena vā	tathābhūta-jñāpanāya svayaṃ kṛtena samayena. na
SV_05703	-avaskandino hetur bhavad a-bhinnaṃ khyāti.	tathābhūta-pratyavamarśa-hetor a-bheda-avabhāsino
SV_04412	pratibhāti. na vastu-bhedāt, yathokta-doṣāt.	tathābhūta-bheda-bāhulya-codanayā vacana-bhedaḥ
SV_06023	||121|| teṣāṃ prakṛtyā eva pratyaya-vaśāt	tathābhūta-vikalpa-kāraṇānām anvayāt tad-draṣṭur
SV_13701	-pūrvikā. nanu tad rūpam asiddham eva yat	tathābhūta-vijñāna-a-vyavadhāna-upayogi. siddham
SV_14620	vyāpāre samāveśa-abhāvāt. vyāpāra iti hi	tathābhūta-svabhāva-utpattiḥ. sā niḥ-svabhāvasya
V3_00406	ekasya na deśa-ādi-viśeṣavatā anyena yogaḥ,	tathābhūta-svabhāvasya virodhād bhinna-deśa-ādi-
SV_00716	-indhana-vikāra-vat ||9|| tatra hetur eva	tathābhūto 'numīyate. pravṛtta-śakti-rūpa-upādāna
V3_08408	-vikāra-vat ||64|| tatra api hetur eva	tathābhūto 'numīyate. pravṛtta-śakti-rūpa-upādāna
PV_04284	bhāvo bhāvasya na iti cet | bhāvo hi sa	tathābhūto 'bhāve bhāvas tathā katham || ye '-
PV_04283	yaḥ samapekṣyate || anapekṣaḥ ca kiṃ bhāvo '-	tathābhūtaḥ kadācana | yathā na kṣepa-bhāg iṣṭaḥ
SV_01802	khyāpyate. sva-kāraṇād eva kṛtakas	tathābhūto jāto yo naśvaraḥ kṣaṇa-sṭhiti-dharmā,
SV_14509	bhavati. sa eva kevalaṃ sva-hetubhyas	tathābhūto bhavati. tan na kenacid bhavatā sa
SV_03805	-pratibimbe tad-adhyavasāyī santuṣyati.	tathābhūtatvād eva śabda-artha-pratipattes tena
SV_00804	tasmād yathā-bhūtād dheto rasa utpannas	tathābhūtam anumāpayan rūpam anumāpayati iti (10c'
V3_08502	tasmād yathā-bhūtād dheto rasa utpannas	tathābhūtam anumāpayan rūpam anumāpayati. tatra
V3_10211	upadarśitaḥ svayaṃ bhavat-sāmarthyena tat	tathābhūtam āpādayati iti sa tasya pāścātyaḥ
V3_13507	sā vacanam antareṇa na sidhyati iti sa	tathābhūtam eva khyāpayams tasya kartā ity ucyate.
SV_12222	tat-kriyā-pratibhā-rahitasya tathā syād iti.	tathābhūtam evaṃ vācyam syāt tad a-viśeṣeṇa
SV_08217	vāsanā-viśeṣa-nimittatvāt. bāhyaṃ tu	tathābhūtaṃ drśyaṃ na asti iti brūmaḥ. na ca
SV_03725	an-atindriyatva-prasaṅgāt. kevalam ayam	tathābhūtaṃ pratyāyayiṣyāmi iti śabdena śrotary a
HB_03117	eva bhavati na anyasya ity anyathā-bhūtāt	tathābhūtaṃ vyavacchindaty eva tat paricchinati
SV_07303	dhūmam apekṣya agnir ātmani jñānam janayati.	tathābhūtasya agneḥ sāksād a-janakatvāt. kevalam
SV_03410	-mātreṇa artha-antaram eva tad bhavati.	tathābhūtasya eva jñāpanāya śabdasya kṛta-
SV_14514	| na bhāvo jāto 'parasmān nāśaṃ pratilabhate,	tathābhūtasya eva svayaṃ jāter ity apara-apekṣa-
SV_04310	kṣaṇa-pratyupasthāna-dharmatayā tasya	tathābhūtasya grahaṇād etad evaṃ bhavaty anityo
SV_11007	tu pravṛttāv a-pravṛttir eva. tasya	tathābhūtasya jñātum a-śakyatvāt, na an-iṣṭeḥ.
V2_06612	puruṣa-parikṣayā pravṛttāv a-pravṛttir eva,	tathābhūtasya jñātum a-śakyatvāt. na an-iṣṭeḥ,
SV_07902	pradeśeṣv a-darśanam ity api mithyā.	tathābhūtasya vyaṅgya-vyañjaka-bhāvasya tatra
SV_01516	tad-deśais tathā-drṣṭā iti sarvās tattvena	tathābhūtaḥ sidhyanti, guṇa-antarāṇaṃ kāraṇa-
SV_06025	taj-jñāna-hetutayā tad-anya-vyāvṛttyā ca a-	tathābhūtaṃ api tathā-adhyavasitān a-vibhakta-
SV_13919	siddhatvāt. jñānam prati kārakatve kasyacit	tathābhūtanām anyeṣāṃ api tathābhāva-prasaṅgena
SV_03709	ca bahutvān nagaram iti katham eka-vacanam.	tathābhūtanām kvacid arthe 'bhinnā śaktir asti
SV_04112	syād etat - sāmānyam eva kiñcit tāsu	tathābhūtasu vidyate, tata eva tad ekaṃ kāryam
PV_03081	bhūtaḥ sa tādr̥g-liṅga-cetasāḥ | hetus taj-jā	tathābhūte tasmād vastuni liṅgi-dhīḥ || liṅga-
V2_04704	bhūtaḥ sa tādr̥g-liṅga-cetasāḥ | hetus taj-jā	tathābhūte tasmād vastuni liṅgi-dhīḥ ||2|| liṅga-
HB_00301	-viśayaṃ darśanam eva pramāṇam. tasmimṣ	tathābhūte drṣṭe sa yena yena asādhāraṇas tad-

SV_09425 anvayo na siddha eva. na vai kaścit
V3_07402 anvayo na siddha eva. na vai kaścit
V3_01407 ghaṭaḥ, an-utpalatvāt, kuḍya-vad iti.
SV_07613 -samutthitāḥ pravartante. na hi teṣv a-
SV_17008 artha-a-parijñānāt. pradeśa-antareṣv api
V3_05905 -gatiḥ saṃvedana-viśeṣāt. saṃvedanasya tu
V2_05907 tat-saṃskāre tu syād anupalambhaḥ. tadā api
V3_04507 eva doṣāt. so '-niścaye 'pi tulya iti
VN_05908 vyāja-upakṣepa-mātreṇa, na punar bhūtasya
HB_02404 kadācit kutaścic bhāve 'pi sarvas tādrśas
V2_08103 sva-hetu-prakṛtim evaṃ-rūpāṃ sādhyantas
V1_00212 hi pratibaddha-svabhāvo yathāvidhe siddhaḥ,
HB_00309 nīlam iti jñāne. tad eva hi nīla-svalakṣaṇaṃ
V3_00610 upanyāsair ekatva-aneka-vṛttiyor virodhāt
VN_02021 -ādi-siddhim antareṇa na anityatā-siddhiḥ,
V1_03409 eka-rūpasya bāhulya-virodhāt. bahuṣu ca
V3_01705 eva tac chabde. tathā hi pakṣa eva sa
HB_02418 -ādeḥ śālūka-ādiḥ. na vijātyād utpattiḥ.
HB_00607 dharmam svabhāvam icchanti iti viśeṣaṇena
SV_15229 -vat prayatnānantariyaka-itarayoh, na ca
V3_04901 eva iti, syāt tadā na eva kaścit sapakṣaḥ,
V1_02412 na vā a-pratipatty-aṅgam ity anughoṣyāḥ,
V3_01505 siddher ākṣepāt, tāvatim tad-dūṣaṇam api.
SV_12221 sādhyati. tasya anyathā a-sambhava-abhāvāt.
SV_12803 artham hi śabda-rūpaṃ vākyam. te ca avayavās
SV_12121 tad-anyaiḥ svabhāva-a-bhedam anubhavantas
V2_08107 sādhyante. keṣāñcid anityatva-siddhau
PV_03013 ca na jñāne tulyam utpattito dhiyaḥ |
VN_00918 na vā kvacid viśeṣa-abhāvāt. so 'nyatra api
PV_03060 | tad-āśrayeṇa sambandhī yadi syād gamakas
SV_03313 -antara-a-nir-ākāñkṣas taṃ jñātum icchati,
PV_04071 anyo 'py an-īpsitaḥ | dharmo '-sādhyas
SV_13510 eka eva trailokye '-kāras tathā ga-kāraḥ,
PV_04049 ikṣyate || vāda-tyāgas tadā syāc cen na
V3_02104 ikṣyate ||9|| vāda-tyāgas tadā syāc cen na
V2_09012 a-sthiti-pratipatter niścaya-kāla iti
SV_02111 a-sthiti-pratipatter niścaya-kāla iti
PV_03332 tadā na sañcodya-grāhya-grāhaka-lakṣaṇā |
V1_03607 -grāhaka-lakṣaṇā ||40|| ity antara-ślokaḥ.
SV_13604 vṛttih kāla-paurvāparyam. yadā eko na asti
HB_02104 'pi tathā syād ity uktam. a-tat-svabhāvas tu
SV_12515 syur apauruṣeyā yadi puruṣāṇām ādiḥ syāt.
SV_01012 ātma-darśana-ayoniśo-manaskāreṇa yogāt.
V3_11204 ātma-darśana-ayoniśo-manaskāreṇa yogāt.
V2_06114 -dharma-anupalabdhyā vyāpya-abhāvam āha,
VN_06207 iti. atha tad upakṣepam abhyupagacchaty eva,
PV_02250 nir-vedo dveṣa idrśaḥ || na vairāgyam
SV_12812 iti sakṛt sarva-avayavānām śravaṇam iṣyate.
VN_05513 bhavati. atha para-upatāpana-arthā,
PV_04164 | tathā param pratinyastam sādhyam na iṣtam
V2_05907 tat-saṃskāre tu syād anupalambhaḥ.
SV_03015 tat-pratipatti-mukhena sarva-pratipattiḥ.
SV_02223 tad-bhāve vaikalya-abhāvād iṣṭa-kāla-vat.
V2_08612 tad-bhāve vaikalya-abhāvād iṣṭa-kāla-vat.
PV_04049 | upāyo hy abhyupāye 'yam an-aṅgam sa
V3_02105 | upāyo hy abhyupāye 'yam an-aṅgam sa
SV_11414 so '-niyato niyamaṃ puruṣāt pratipadyate.
PV_03374 sā idānim tadvatī katham || na arthād bhāvas
PV_02265 tasya dikṣā-ādy-anantaram | atha buddhes
SV_00525 -dharma-anupalabdhyā vyāpya-abhāvam āha –
HB_03716 – yadā tarhi śabdatvaṃ nityam abhyupaiti,
SV_15721 -dāḥ syuḥ. yadā tu samayād ebhyaḥ phalam
SV_03601 praṇetum vastu-pratibandhād dhūma-ādi-vat,
PV_03346 'sya yathā tathā eva artha-viniścayaḥ ||
PV_03130 tadā indriya-gocaraḥ || viśāda-pratibhāsasya

tathābhūtena anvayaṃ karoti. pratipādayatā hi
tathābhūtena ātmanā anvayaṃ karoti. pratipādayatā
tathābhūtena puruṣeṇa sa-dvitiyatva-asiddheḥ
tathābhūteṣu kiñcid vyatiriktaṃ a-vyatiriktaṃ vā
tathāvidha-artha-kalpanāyā a-nivāryatvāt. yadi hi
tathāvidha-ātma-saṃvedanād eva bheda-pratītiḥ. tat
tathāvidha-indriya-grāhya-abhāvo 'sty eva. tasmā j
tathāvidha-udbhāvanam apy atra dūṣaṇam eva.
tathāvidha-kathā-uparodhinaḥ kāryasya bhāve,
tathāvidha-janma iti kutaḥ. tathā ca na anvaya-
tathāvidha-janmanām anyeṣāṃ ca svabhāvam enam
tathāvidha-sannidhānam sūcayati. sāmānyena ca
tathāvidha-sādhyā-arthakriyā-kāri. tac ca tena
tathāvidha-svabhāva-niṣedhaḥ kriyate. viruddhāyor
tathāvidhas tu dharmāḥ pṛthag an-ukto 'pi sādhyā-
tathāvidho na asti iti na tayoh sārūpyam. na api
tathāvidhaḥ śabdaḥ, na pakṣa-sapakṣayor anyatarāḥ,
tathāvidham eva hi kāraṇam tādrśām ādi-nimittam
tathāvidhasya a-tat-svabhāvatām tasmin sādhye
tathāvidhasya a-darśanād asattvam eva. yasmān na
tathāvidhasya a-sambhavāt. tasmād a-pratīkṣipta-
tathāvidhasya anyatra api sv-acchatva-āder
tathāvidhasya ca dehasya ghaṭād artha-antara-
tathāvidhasya tu tat-kriyā-pratibhā-rahitasya
tathāvidhāḥ pṛthak pṛthag iti pratyekam te vākyam.
tathāvidhāḥ samunniyante. hetu-rūpa-nivṛttāv api
tathāvidhānām tad-vyāptir anapekṣyāḥ. hetumattve
tathāvidhāyā anyatra tan na an-upagamād dhiyaḥ ||
tathāvidhe '-viśiṣṭa iti so 'pi tathā astv iti
tadā || gamaka-anuga-sāmānya-rūpeṇa eva tadā
tadā a-parityakta-vyavaccheda-antare tatra eva
tadā a-sādhyam bādhamānam virodhi kim || pakṣa-
tadā agnir ity eva syāt, na gaganam iti, a-kāra-
tadā an-abhyupāyataḥ | upāyo hy abhyupāye 'yam an
tadā an-abhyupāyataḥ | upāyo hy abhyupāye 'yam an
tadā anityatā vyavasthāpyata ity apy uktam.
tadā anityatā vyavasthāpyate, kārya-utpādana-
tadā anya-saṃvido 'bhāvāt svasaṃvit phalam iṣyate
tadā anya-saṃvido 'bhāvāt svasaṃvit phalam iṣyate
tadā anyasya bhāvāt. tad api nityeṣu na
tadā apy a-kāraka eva. tasmān na a-kṣaṇikeṣu
tadā apy anya-pūrvakam na sidhyati. adhyāpayitur
tadā apy apārthako vacana-udāharaḥ. tasmād
tadā apy apārthako vacana-udāharaḥ. tasmān na
tadā apy abhāva eva. tad evaṃ vidhi-
tadā apy asāv uttara-a-pratipattyā eva tat-
tadā apy asti sneho 'vasthā-antara-eṣaṇāt |
tadā api kāla-kṣepo na yukta eva. eka-avayava-
tadā api kim trir abhidhiyate. sāksīṇām karṇe
tadā api tat || pratyāyana-adhikāre tu sarva-
tadā api tathāvidha-indriya-grāhya-abhāvo 'sty
tadā api tasya śabdair an-ākṣepān na syāt tatra
tadā api vā na bhavet, abhāva-kāla-a-viśeṣāt.
tadā api vā na bhavet, abhāva-kāla-a-viśeṣāt.
tadā api san || tathā viśuddhe viśaya-dvaye
tadā api san ||10|| tathā viśuddhe viśaya-dvaye
tadā apauruṣeyatāyāś ca vyarthā syāt parikalpanā |
tadā abhāvāt syāt tathā anubhave 'pi saḥ | ākāraḥ
tadā abhāvān na syuḥ sandhiyate malaiḥ || buddhes
tadā abhāvo 'pi iti. iyaṃ pratiśedha-viśaya-
tadā ayam hetur eva syāt, yady atra anityatva-
tadā ayam a-doṣaḥ. samaya-kārasya ruceḥ phala-
tadā ayam upālambhaḥ syāt – katham ṣaṣṭhy-ādāya
tadā artha-abhāsātā eva asya pramāṇam na tu sann
tadā arthasya a-vibhāvanāt | vijñāna-abhāsa-bhedo

PV_03445
 PV_04003
 PV_04169
 V3_00207
 SV_06125
 SV_14027
 PV_03129
 V1_03610
 SV_02710
 VN_04814
 HB_01614
 SV_07413
 SV_07721
 V2_05312
 HB_01604
 PV_03458
 VN_06104
 V3_10011
 SV_05123
 SV_14523
 PV_03061
 V2_07504
 V3_03202
 SV_01813
 SV_05206
 SV_17010
 V3_13311
 SV_14605
 VN_06402
 V3_02802
 SV_03014
 PV_02256
 VN_01320
 NB_03044
 VN_03121
 SP_00020
 SV_01207
 V2_09412
 SV_02713
 V3_04810
 VN_03107
 VN_06203
 SV_02022
 SV_14628
 SV_03107
 SV_04912
 SV_05201
 SV_14531
 V3_08004
 V3_07905
 PV_03332
 V1_03605
 V1_04108
 VN_05816
 VN_06306
 VN_02111
 SV_16102
 VN_03413
 SV_05907
 VN_05406
 V3_11805
 SV_08913
 SV_06512
 SV_08818
 SV_15524

api na icched yas tasya na ubhaya-darśanam |
 ukteḥ sādhanasya paraṃ prati | so '-pramāṇam
 'py anyonyasya viśeṣaṇam | sādhyam dvayam
 -āgama-bādhanāya paraṃ prati sādhanā-uktes
 anyad vā yat kiñcid anuṣṭhānam vā abhimataṃ
 anumitaiḥ samam ||267|| yadi vyaktir buddhis
 pratibhāsinau | tayor eva hi sambandho na
 hi iṣṭa-ākāraḥ so 'nubhavo 'n-iṣṭa-ākāro vā,
 vidhinā pratyāyayati na vyavaccheda-kṛt,
 iti. yāvadbhiḥ padair artha-parisamāptiḥ
 sa kiṃ teṣāṃ a-kṣepa-kriyā-dharmā svabhāvas
 tam apekṣeran. yo hy eṣāṃ janaka ātmā sa
 -ayogāt. ekasya ādheyasya tatra sthānam
 paśavo 'pi hi tāvad yad ayuktaṃ paśyanti, na
 padārtha-antarāt kārya-utpatteḥ. api ca sa
 svayam yadā | na tad-ālabhanam jñānam na
 kiñcid vakti, anyad vā yat kiñcit pralapati,
 yadā tarhi vipakṣa-vyatireko hetur ucyate,
 a-pratītā eva vyaktiḥ syād anena jñānena.
 bhavato 'yam tattva-anythinga-vikalpas tulyaḥ.
 tadā || gamaka-anuga-sāmānya-rūpeṇa eva
 -dharmena vyāptir yadi pramāṇena niścīyate,
 dvayos tulya-kakṣatvāt, yathā sva-vacane.
 so 'rthaḥ siddha iti kiṃ tad-vacanena
 kevalāḥ. yadā punar āsām ekaṃ sahakārya asti,
 -artha 'yam apauruṣeyaḥ śabda-rāsiḥ syāt,
 eva dṛṣṭāntaḥ sādhanā-avayavaḥ syāt,
 na syāt. yadi hi kiñcit kutaścīn nivarteta
 -pakṣa-vādinam nigrāha-prāptaṃ na nigrhṇāti,
 -sambhāvāc ca. na ca śāstra-dvāreṇa vivādaḥ,
 eva upādhiḥ śabda-jñānāny upaliyeran,
 bhoktā apy asya na vidyate || ātmā api na
 bhavati. atha dravyād artha-antaram dharmāḥ,
 dharmiṇy aneka-dharma-abhyupagame 'pi yas
 antareṇa aparasya prayogo na sambhavet, na
 hi kāryasya kenacit samavāyīnā | samavāyī
 eva yathā yadi | na asti sa khyāpyate nyāyas
 eva yathā yadi | na asti sa khyāpyate nyāyas
 anumānena samāropa-vyavacchedaḥ kriyate,
 yadi sādhyā-dharma-sāmānyena eva iti, syāt
 asya upalabdhi-lakṣaṇa-prāptir lupyate,
 ayam caurya-hetur iti yady ayam abhiprāyaḥ,
 kāraṇa-bhedaś ca. tau cen na bhedaḥ kau,
 evaṃ khyāpyate, na tu svayam tathā,
 - nir-bhāgasya vastuno grahaṇe ko 'nyas
 chliṣṭa-ābhāsā buddhiḥ pravartayati iti cet.
 na bheda ālabhana-bhāvena upayujyate,
 na hi kasyacid bhāvena bhāvo na bhūto nāma.
 -dharmena vyāptir yadi kathañcin niścīyeta,
 vyavatiṣṭhate. yadā ayam pakṣi-karoti,
 iyaṃ keśa-ādi-jñāna-bheda-vat || yadā
 iyaṃ keśa-ādi-jñāna-bheda-vat | yadā
 -upalambha-kāle tu siddha ity upalambhe 'pi
 -pratīṣṭha uttaram yadā na pratipadyate,
 atha kañcid doṣam udbhāvayati, kañcin na, na
 viṣaye pratīvādi yadā na doṣam udbhāvayati
 -pratyaya-apekṣāḥ sva-jñānam janayanti,
 tatra yadā pratijñā-virodho vivakṣitas
 jñātāḥ prāg vṛkṣa-grahaṇād ṛte ||115|| na hi
 dūṣayati, sa eva tad-dūṣaṇa-viṣayas
 syuḥ, te tan-nivṛtyā nivartheran.
 na dravyatva-ādi sāmānyam. tac-codanayā
 ca bhāsate ||131|| sāmānādhikaraṇyam syāt
 viśeṣa iti sthitis tena ātmanā bhedas
 anyato vā kutaścīd dhetoḥ kṛtaḥ syāt,

tadā artho jñānam iti ca jñāte ca iti gatā kathā |
 tadā asiddham tat-siddham akhilaṃ tataḥ || tad-
 tadā asiddham hetu-dṛṣṭānta-lakṣaṇam || a-
 tadā asya a-prāmāṇyāt tat-siddham asiddham iti
 tadā ānaya ity api na brūyāt, vyarthatvād
 tadā ānupūrvī vākyam. tasyā apauruṣeyatva-
 tadā indriya-gocaraḥ || viśada-pratibhāsasya tadā
 tadā iṣṭo 'n-iṣṭo vā viśayaḥ pratividito bhavati.
 tadā eka-dharma-niścāye tad-a-vyatirekāt sarva-
 tadā ekaṃ vākyam, yathā devadatta gām ānaya
 tadā eva antya-avasthāyām utpanna āhosvit prāg
 tadā eva tato bhavati iti janyatā eva eṣāṃ
 tadā eva tatra tena eva ātmanā a-sthānam iti tat-
 tadā eva tad ācaranti. so 'yam paśor api paśuḥ.
 tadā eva tāvat sannihita-sakala-sahakāri kāryam
 tadā evaṃ prasajyate || bhinne jñānasya sarvasya
 tadā katham hetvābhāsa-antar-bhāvaḥ. a-samarthita-
 tadā katham. tatra api sādhyā-abhāvo vipakṣa iti
 tadā kadācit sambaddhasya a-grhitasya tadvataḥ ||1
 tadā kim artha-antara-bhāve bhāvo na dṛśyate, 'n-
 tadā gatiḥ | tasmāt sarvaḥ parokṣo 'rtho viśeṣeṇa
 tadā gamakaḥ, a-niścīyāyāṃ tu vyāptau dharmi-
 tadā ca asya sva-vacanena virodhaḥ, na śāstreṇa.
 tadā. tat-pradarśane 'pi kiṃ vaidharmya-dṛṣṭānta-
 tadā tat-sahitā grhyanta iti. tad ekaṃ vastu kiṃ
 tadā tato 'rtha-pratītiḥ syāt. te tu bāhulye 'py
 tadā tad-rūpa-a-sparśane ca syād a-sambandhād
 tadā tad-vyatireki saṃsprīyeta. tat-paryudāsena.
 tadā tayor nyāyena na ekasya api pūrva-vaj jaya-
 tadā tasya a-nāntariyakatvāt. na ca evaṃ-vidhā
 tadā tasya a-samāveśān na bhavati tat-pratipatti-
 tadā tasya kriyā-bhogau hi lakṣaṇam | tasmād
 tadā tasya nivṛtti-prādur-bhāvābhyām na dravyasya
 tadā tena vādinā dharmāḥ svayam sādhayitum iṣṭāḥ,
 tadā dvitīyasya kaścīd sādhanā-arthaḥ pratīta-
 tadā na asau na tato 'tiprasaṅgataḥ || tayor an-
 tadā na asti iti gamyate ||17|| yady an-
 tadā na asti iti gamyate ||68|| iti saṅgraha-
 tadā na eka-samāropa-vyavacchedād anya-
 tadā na eva kaścīd sapakṣaḥ, tathāvidhasya a-
 tadā na kaścīd pratijñā-hetvor virodhaḥ,
 tadā na kaścīd doṣaḥ, an-abhimate tad-ātmani
 tadā na kasyacid kutaścīd bheda ity ekaṃ dravyam
 tadā na kiñcid bhavati iti iṣṭam eva. tasmāt
 tadā na grhīto nāma. sa tu bhrāntīyā na
 tadā na jātir na tadvān ekasya api svabhāva-
 tadā na tau kadācid api śliṣṭau grhītāv iti idam
 tadā na bhūto yadi svayam na bhavet. na bhavati
 tadā na virodha-vyabhicārāv iti na ayam prasaṅga
 tadā na vyabhicāraḥ. anyadā tena vyabhicāra iti
 tadā na sañcodya-grāhya-grāhaka-lakṣaṇā | tadā
 tadā na sañcodya-grāhya-grāhaka-lakṣaṇā ||40||
 tadā na siddho 'nyadā viparyaye siddha iti su-
 tadā nigrhīto vaktavyaḥ. sādhanā-vacana-anantaram
 tadā nigrāham arhaty uttara-pratīpatteḥ. arhaty
 tadā parājito vaktavyaḥ. sādhanā-doṣaḥ punar
 tadā pūrva-varṇa-smaraṇa-apekṣā eva smṛtim
 tadā pratijñā-virodha ity ucyate, yadā pratijñāyā
 tadā pratīpattā vṛkṣam veti na a-vṛkṣam taj-
 tadā pradarśaniyo na aparāḥ, tad-dūṣaṇe 'para-
 tadā prāna-ādy-abhāvo nairātmyam vyāpnuyāt. tad-
 tadā prāptum an-abhipretatvāt. gava-ādi-samāveśāt
 tadā buddhy-anurodhataḥ | vastu-dharmasya
 tadā bheda eva. yasmāt tau hi tayor sva-ātmānau
 tadā mantra-prayogāt kadācid artha-niṣpattir yuktā,

PV_03339 jñānaṃ jñāna-amśe 'rtha-vyavasthiteḥ | tadā ya ātma-anubhavaḥ sa eva artha-viniścayaḥ ||
 SV_01917 -dhūmayoḥ kārya-kāraṇa-bhāvaḥ pradarśyate, tadā yatra dhūmas tatra agnir ity eva na syāt,
 VN_03414 ucyate, yadā pratijñāyā hetor vā virodhas tadā viruddho hetur iti. ataḥ pratijñā-virodho
 PV_04048 sva-gocare | siddhaṃ tena su-siddhaṃ tan na tadā śāstram iksyate || vāda-tyāgas tadā syāc cen
 V3_02103 sva-gocare | siddhaṃ tena su-siddhaṃ tan na tadā śāstram iksyate ||9|| vāda-tyāgas tadā syāc
 PV_04050 -parigrahaṃ | cikīrṣoḥ sa hi kālāḥ syāt tadā śāstreṇa bādhanam || tad-virodhena cintāyās
 V3_02107 -parigrahaṃ | cikīrṣoḥ sa hi kālāḥ syāt tadā śāstreṇa bādhanam ||11|| tad-virodhena
 SV_15902 -phalena yujyate na api manasā japan. na hi tadā śrotreṇa kañcid arthaṃ vibhāvayāmaḥ. na ca a
 PV_03425 sva-vedanam | svarūpa-bhūta-ābhāsasya tadā sarvaṃ śobheta. tasmād eṣa svayaṃ pratītau
 HB_00707 ko 'rthaḥ. yadi pratipattir anyathā na syāt, tadā sarvathā gamya-gamaka-bhāvaḥ, sarvathā janya
 V2_08408 dhetur eva. yadi tadutpatteḥ kāryaṃ gamakam, tadā sādhanam āha. etena yady api kvacic chāstre
 NB_03043 abhidhānāt. svayaṃ iti vādinā. yas tadā sādhayitum an-iṣṭasya, ukta-mātrasya
 NB_03054 api sādhanatvena abhimatasya, svayaṃ vādinā tadā sādhyā-vyatirekaṃ hetu-vyatireko vyāpnuyāt.
 SV_15224 || yadi hetoḥ sādhyā-vipakṣe 'bhāvaḥ sidhyet, tadā siddhe 'pi viṣaye mohād viṣayaṇo 'saj-jñāna-
 SV_00421 evaṃ-vidhā anupalabdhir eva asatām asattā, tadā siddhena viṣayaṇa viṣayaṇo 'saj-jñāna-śabda-
 V2_05808 evaṃ-vidhā anupalabdhir eva asatām asattā, tadā sidhyaty artha-śūnyaṃ vivakṣā-mātram. tato
 V3_00711 atha punar mayā evaṃ-vivakṣitatvād ity āha, tadā syāc cen na tadā an-abhyupāyataḥ | upāyo hy
 PV_04049 tan na tadā śāstram iksyate || vāda-tyāgas tadā syāc cen na tadā an-abhyupāyataḥ | upāyo hy
 V3_02104 na tadā śāstram iksyate ||9|| vāda-tyāgas tadā syād dhīr an-arthikā || tac ca anubhava-
 PV_03377 -ābhayoḥ | bhinna-ātma-arthaḥ kathaṃ grāhyas tadā sva-vacana-ātmakam | tayoḥ pramāṇam yasya
 PV_04099 dvayoḥ || yathā sva-vāci tac ca asya tadā svarūpeṇa vā prayujyate, yathā – na asti
 V3_06411 yadā svayaṃ abhāva-sādhanāya prayujyate, tadā svalakṣaṇam na asti sañketas tena tatra na ||
 SV_04523 sañketitaṃ prāhur vyavahārāya sa smṛtaḥ | tadā hi tāny a-viguṇāni bhavanti, yadā eṣāṃ kārya
 V3_06110 vṛtti-sādguṇyena upalambha-vṛtīm darśayati. tadā hetvābhāsaḥ. sādharmaṇāyām a-prasādHITE vā
 VN_03510 an-anya-sādharmaṇā prasādhyate, viruddhas tadānīm teṣāṃ abhāvāt. tad eva hi syād a-
 SV_02426 a-bhinnaṃ ātma-bhūtaṃ rūpaṃ na tat teṣāṃ, tadānīm niścīyate sarva-upakāraka iti na kiñcid
 SV_03101 tal-lakṣitā vā upādhyāḥ. sa tāvat tadānīm prativādinā a-jijñāsitasya arthasya
 VN_02101 vyākhyānaṃ vā. tasmād evaṃ-vidhasya api tadīyaṃ yuktam. vyakti-vyaṅgyatvāt sāmānyasya
 SV_07827 paśyēt. na hi tasyāṃ dṛśyamānāyām a-dṛṣṭaṃ tadīye na virajyate || na ca asty ātmani nir-doṣe
 PV_02220 doṣāḥ prajāyante | niyamaṇā ātmani snihyaṃs tadutpatti-dharmā bhāvaḥ svabhāva-pratibandhād
 SV_05326 -upayoge 'n-upakāryatve kā iyam apekṣā nāma. tadutpatti-niyama-abhāvāt. tasmāt kāryaṃ
 SV_00311 janya-janaka-bhāvāt. na, tad-abhāve bhavatas tadutpatti-niyama-abhāvāt. tasmāt kāryaṃ
 V2_08409 janya-janaka-bhāvāt. na, tad-abhāve bhavatas tadutpatti-niyama-abhāvāt. tasmāt kāryaṃ
 HB_02313 -bhāvād iti cet, na, tad-abhāve bhavatas tadutpatti-pratyayānām kadācit tatra api
 SV_09905 -ādayo 'pi śāly-añkure janye na sa-apekṣāḥ. tadutpatti-pratyayānām kadācit tatra api
 V2_07803 -bija-ādayo 'pi śāly-añkure janye 'napekṣāḥ, tadutpatti-lakṣaṇas ca ity uktam. tena hi
 NB_03031 ca dvi-prakāraḥ sarvasya. tādātmya-lakṣaṇas tadutpatti-lakṣaṇo vā. sa eva avinābhāvo
 SV_01713 sādhyam gamayati. sa ca tad-bhāva-lakṣaṇas tadutpatti-lakṣaṇo vā. sa eva avinābhāvo
 V2_10006 sādhyam gamayati. sa ca tad-bhāva-lakṣaṇas tadutpatti-sahakāritve samarthasya nitya-utpādāna
 SV_11615 -upakāriṇi śabde '-samāśrayāc ca. tasya api tadutpattiḥ. kiṃ tarhi jñāpana-śaktir ayam asya
 V2_06813 na vai śabda-svabhāvo niyato 'rtheṣu, yatas tadutpattibhyām anyo na asti ity uktam. te ca
 V3_11708 sa ca ātma-pratibandhas tādātmya- tadutpattī yadi saṃvedya-lakṣaṇam | saṃvedyaṃ
 PV_03323 na samarthā prasādhanē || tat-sārūpya- tadutpattī svabhāva-kāryayor eva iti tābhyām eva
 NB_02024 a-pratibaddha-svabhāvāt. te ca tādātmya- tadutpattē, an-āyatta-rūpāṇām saha-bhāva-niyama-
 SV_00308 avyabhicāraś ca anyasya ko 'nyas tadutpatter avyabhicāraḥ, an-āyatta-rūpāṇām saha-
 V2_08402 tu gamye kāryaṃ hetuḥ, avyabhicārāt. na hy a- tadutpatter iti. etau dvāv anumeya-pratyayau
 SV_00304 api svabhāva-pratibandhaḥ, tat-svabhāvasya tadutpatter iti. etau dvāv anumeya-pratyayau
 V2_05711 api svabhāva-pratibandhaḥ, tat-svabhāvasya tadutpatteḥ kāryaṃ gamakam, tadā sarvathā gamya-
 V2_08408 -kāraṇānām vā pratiṣṭhānād dhetur eva. yadi tadutpatteḥ kāryaṃ gamakam, sarvathā gamya-gamaka
 SV_00309 -rūpāṇām saha-bhāva-niyama-abhāvāt. yadi tadutpatteś ca. a-tat-svabhāvasya a-tadutpatteś
 NB_02022 sādhye 'rthe liṅgasya. vastutas tādātmyāt tadutpatteś ca tatra a-pratibaddha-svabhāvāt.
 NB_02023 tadutpatteś ca tatra a-pratibaddha-svabhāvāt. tadutpattes tad-avyabhicāriṇāv iti pramāṇam
 SV_00306 sākṣād an-utpatter a-tat-pratibhāsitve 'pi tadutpattes tad-avyabhicāriṇāv iti pramāṇam
 V2_05712 sākṣād an-utpatter a-tat-pratibhāsitve 'pi tadutpatteḥ prakāryam eva antya-kṣaṇa-
 V2_06310 sambandha-smṛty-apekṣiṇo 'numeya-pratipattāu tadutpatteḥ. svabhāva idānīm katham avinābhāvaḥ.
 SV_02408 iti bhavatu kāryasya kāraṇena avinābhāvas tadutpattyā vā ātma-pratibaddhāḥ syuḥ, te tan-
 V3_11804 -asiddheḥ. yadi prāṇa-ādayas tad-ātmatayā taddhitena kṛtā api vā | anyena vā yadi brūyād
 SV_03405 ity ayam viśeṣaḥ. jijñāpayiṣur arthaṃ taṃ tadadhitena vā darśayet pācakatvam iti kṛtā api vā
 SV_03407 ||63|| etāvantaṃ eva ca bhedaṃ darśayaṃs tadvac-codane ca vyavadhānam, jāti-tadvatoḥ
 SV_04824 -dvāreṇa a-codite pravṛttir api pratyuktā, tadvat kiñcid chaśasya bhinna-svabhāvaṃ viṣāṇam
 V3_12708 asti viṣāṇinām viṣāṇa-svabhāva-bhedaḥ, na tadvat tat-pratibhāsino vijñānasya api bhedaḥ.
 SV_05611 tāsāṃ sā ca vibhidyate ||108|| pratibhāvam. tadvat tato 'param ||56|| a-samāropa-viṣaye
 SV_03110 yady evam, tad vyavaccheda-viṣayaṃ siddhaṃ tadvat te 'pi syur āturāḥ || viṣaya-indriya-
 PV_03455 sukha-ādikam | vidanti tulya-anubhāvās tadvat-pakṣa-uditaḥ sarvaḥ prasaṅgaḥ samāna iti
 SV_03419 'pi śabda-arthe tad-viśiṣṭasya abhidhānāt

SV_03417	tat pratyāyayīṣyāmaḥ. tena anya-apoha-viṣaye	tadvat pakṣa-upavarṇanam | pratyākhyātam
SV_04720	vyāvṛtti-viśiṣṭasya tadvato 'bhidhānān na	tadvat-pakṣād viśeṣaḥ. ko hy atra viśeṣo
SV_16504	tattu-vin na anya iti bhedaś ca kiṃ-kṛtaḥ |	tadvat pumstve katham api jñānī kaścit katham na
SV_16906	idānīm api kānicid virala-adhyetrkāṇi.	tadvat pracura-adhyetrkāṇām api kasmimścīt kāle
SV_14716	svabhāvo yaḥ pratibhāti. svabhāvavattve 'sya	tadvat pratibhāsa-prasaṅgāt. a-pratibhāsamānasya
PV_02007	ity abhiprāyāt svalakṣaṇa-vicārataḥ ||	tadvat pramāṇam bhagavān abhūta-vinivṛttaye |
SV_13706	upayogi yuktam. tad-atīśaya-upayoge 'py asya	tadvat prasaṅgaḥ. tasmād atīśeta eva a-vyavahita-
SV_07024	eva ity an-upakāratvān na saṃyogena	tadvat syāt. sahitasya tad-anya-upakārād viśeṣa-
V3_08702	eva ity an-upakāratvān na saṃyogena	tadvat syāt. sahitasya tad-anya-upakārād viśeṣa-
PV_02091	vā katham || saṅkhyā-saṃyoga-karma-āder api	tadvat svarūpataḥ | abhilāpāc ca bhedenā rūpaṃ
SV_05123	tadā kadācit sambaddhasya a-grhitasya	tadvataḥ ||100|| tadvattā a-nīścayo na syād
SV_04719	vyāvṛtte 'pi śabda-arthe vyāvṛtti-viśiṣṭasya	tadvato 'bhidhānān na tadvat-pakṣād viśeṣaḥ. ko
PV_03072	-hetuṣu | anyeṣu satsv adṛśye ca sattā vā	tadvataḥ katham || a-prāmāṇye ca sāmānya-buddhes
SV_14323	pratyāpattiḥ. na hi hantari hate 'pi	tadvataḥ pratyujjivati iti cet. na, hantus tad-
V3_01801	api tulyam iti cet, na, siddhayā anityatayā	tadvataḥ śabdasya sādhanāt. tathā kasyacid artha-
PV_02097	ca api sūcyate bhāva-vācibhiḥ | saṅkhyā-ādi	tadvataḥ śabdais tad dharma-antara-bhedakam ||
SV_04827	a-sādhanatvāc cet, tat tulyam jāteḥ,	tadvataḥ sādhanād a-doṣa iti cet, tulyam tad
PV_04036	ghaṭa-bhedena kalpane | na siddhena vināśena	tadvataḥ sādhanād dhvaneḥ || tathā artha-antara-
PV_03146	daṇḍini jāty-āder vivekena a-nirūpanāt |	tadvatā yojanā na asti kalpanā apy atra na asty
V3_04604	tat-saṅgrahād ekānta-vyāvṛtteś ca iti.	tadvatām tat-saṅgrahād iti prabheda-bāhyasya
V3_04603	bhedena sarva-saṅgrahas tatra saṃśaya-hetuḥ,	tadvatām tat-saṅgrahād ekānta-vyāvṛtteś ca iti.
SV_04708	sambandhaḥ kartum. evaṃ sati idam ānantiyaṃ	tadvaty api samānam. jātyā api hi viśiṣṭā
SV_05203	tadvān iti na syāt. tathā ca tat-pratipattyā	tadvati pratipattir na syād artha-antara-vat. eka
SV_08803	kiṃ ca, atyanta-bheda-a-bhedau ca syātām	tadvati vastuni | anyonyaṃ vā tayor bhedaḥ sadṛśa
PV_03371	|| nīla-ādy-ābhāsa-bheditvān na artho jātir a-	tadvatī | sā ca anityā na jātiḥ syān nityā vā
PV_03373	bhavaḥ | sa ca artha-ākāra-rahitaḥ sā idānīm	tadvatī katham || na arthād bhāvas tadā abhāvāt
SV_07823	| viparyayaḥ punaḥ kasmād iṣṭaḥ sāmānya-	tadvatoḥ ||156|| yo 'pi hi sva-āśraya-indriya-
SV_03418	| pratyākhyātam pṛthakte hi syād doṣo jāti-	tadvatoḥ ||64|| yad āhuḥ – anya-apohe 'pi śabda-
SV_02920	dvaya-grahaḥ ||53|| ātma-bhūtasya upādhi-	tadvator upakārya-upakāraka-bhāvasya grahaṇāt.
SV_04825	tadvac-codane ca vyavadhānam, jāti-	tadvatoḥ pravṛtti-viśayatve vyāvṛtti-tadvantau
SV_14202	drśyante. anvaya-vyatireka-anuvīdhānam hetu-	tadvator lakṣaṇam āhuḥ. na, pūrvasya sva-rasa-
SV_06107	drṣṭāyā anyatra draṣṭum a-śakyatvāt, tad-a-	tadvator vṛkṣa-a-vṛkṣatve vyaktir ekā eva vṛkṣaḥ
SV_04325	upakārya-upakāriṇor apy upādhi-	tadvatoḥ saha-avasthānād a-doṣa iti cet. na,
SV_05124	sambaddhasya a-grhitasya tadvataḥ ||100||	tadvattā a-nīścayo na syād vyavahāras tataḥ
SV_02302	tulya-yogyatā-a-yogyatayor deśa-kālayos	tadvattā-itarayor niyama-ayogāt. sā ca yogyatā
V2_08615	tulya-yogyatā-a-yogyatayor deśa-kālayos	tadvattā-itarayor niyama-ayogāt. sā ca yogyatā
SV_03013	kadācid apy a-grhitas tad-upakāra-ātmā	tadvattvena na grhyate. yadi punaḥ kevalān eva
HB_01001	ātmanas tādātmya-abhāve nairātmya-prasaṅgāt.	tadvad a-sthiti-dharmā cet svabhāvato bhāvo
SV_15715	an-upadeśaṃ ca enaṃ lokaḥ pratipadyate. na	tadvad anayoḥ kañcid api guṇaṃ viniyataṃ paśyāmaḥ.
PV_03313	-dhiyaṃ punaḥ | a-tādrūpye na bhedo 'pi	tadvad anya-dhiyo 'pi vā || na iṣṭo viśaya-bhedo
PV_03182	vijñāna-anubhavo yathā | a-śakya-samayaṃ	tadvad anyad apy a-vikalpakam || sāmānya-vācīnaḥ
SV_03113	-phalam iti siddham anya-apoha-viśayam.	tadvad anyad api, a-samāropa-viśaye vṛttech. yatra
SV_01522	saṃskāra-bhedena viśeṣa-pratipatteḥ.	tadvad anyasya api sambhavāt, a-sambhava-anumāne
V2_09810	saṃskāra-bhedena viśeṣa-pratipatteḥ,	tadvad anyasya api sambhavād a-sambhava-anumāne
SV_04205	viśeṣa-vat kāryaṃ kuryur ity a-virodhaḥ.	tadvad arthā api kecit svabhāva-bhede 'py eka-
PV_04065	astu bādhanam | viruddha-aikāntike na atra	tadvad asti virodhitā || a-bādhya-bādhakatve 'pi
SV_12411	kāvya-kṛt syāt. a-karaṇe vā na eva kaścit	tadvad ity a-pūrvā eṣā vāco-yuktiḥ. satyaṃ mantra
SV_13720	a-kāra-pratīteḥ pūrva-a-bhinna-viśayā	tadvad ity-ādi. tad api na svalakṣaṇayor a-bheda-
SV_15517	kānicid evaṃ-vidhāni iti teṣu api prasaṅgaḥ.	tadvad eṣām apy abhimata-arthavattā pauruṣeyī ca
SV_04910	anyatra ca pravṛttāv atiprasaṅgaḥ,	tadvad-grahaṇe ca sāmānya-vaiyarthya-ādayaḥ
SV_04801	jātir vyāvṛttimān jātimān iti. astu nāma	tadvad-doṣaḥ. jātir anyā mā bhūt. jātim api hy
SV_04718	ca eṣām a-bhede kiṃ na śabdaḥ prayujyate.	tadvad-doṣasya sāmāyāc ced astu jātir alaṃ parā ||9
SV_09116	-a-pravṛttir ity-ādi. asato vā asya niṣedhe	tadvad dharmaṇo 'pi niṣedhaḥ. na vai sambandhasya
HB_01005	salila-ādi-kāraṇa-antara-apekṣatvāt,	tadvad bhāvo 'pi vināśe syād iti. na, tat-
PV_04255	ity ucyate buddhes tad-rūpāyā a-bhedataḥ ||	tadvad bhede 'pi dahano dahana-pratyaya-āśrayaḥ |
PV_04142	-ādy-a-hetutvād ity ukte prāha dūśakaḥ ||	tadvad vastu-svabhāvo 'san dharmī vyoma-ādir ity
SV_02506	hi sambandhinā apy anyena anye samānā nāma.	tadvanto nāma syuḥ, bhūta-vat kaṇṭhe-guṇena. na a
V2_06811	tayā artha-jñāpanāya prayujyanta iti tais	tadvantaḥ syuḥ kāya-vijñāpty-ādi-vat. a-tad-
SV_08805	a-bhinnena ātmanā sva-ātma-bhūtena bhedinā	tadvantaḥ syuḥ tad-a-bhinna-svabhāva-ātmavād
SV_07424	pratipatteḥ. tataḥ pradīpa-ādayo gotva-ādinā	tadvantaḥ syuḥ. na hi vyakter api jñāna-hetutām
V3_13405	tad-abhivyāpta-dharma-yogād eva bhāvās	tadvantaḥ syur ity abhivyāptir asya drṣṭāntena
V2_06101	kārya-anupalabdihāv api na avaśyaṃ kāraṇāni	tadvanti bhavanti iti kutas tad-abhāvaḥ. śaktaṃ
SV_00521	kārya-anupalabdihāv api na avaśyaṃ kāraṇāni	tadvanti bhavanti iti tad-abhāvaḥ kutaḥ. tasmāt
SV_04825	jāti-tadvatoḥ pravṛtti-viśayatve vyāvṛtti-	tadvantau kiṃ na iṣyete, vyāvṛtter a-vastutvena a
PV_04236	upaplavair nīta-saṅcaya-apacayair iva || a-	tadvān api sambandhāt kutaścid upaniyate | drṣṭim

V2_05601 nīta-sañcaya-apacayair iva ||27|| a-
SV_04627 avasthitā vyaktir ākṣiptā eva iti
SV_04631 śabda-niveśanam phala-abhāvāt. evaṃ tarhi
SV_05202 grhītāv iti idam asya sāmānyam ayaṃ vā
SV_02913 -jñāna-antarāṇām nimittam arthe. sa tu tais
SV_04912 pravartayati iti cet. tadā na jātir na
PV_04037 dhvaneḥ || tathā artha-antara-bhāve syāt
V2_09102 -nimittatve 'nimittatve vā. tathā ca bhāvas
SV_02115 -nimittatve 'nimittatve vā. tathā ca bhāvas
SV_07421 jātimattā yadi iṣyate | prāpto gotva-ādinā
SV_15918 tasmān na mano-vikalpaḥ śabda-vyaktir yatas
SV_14503 pratyutpanna-avasthāyām. na hi yo yena a-
SV_11912 vastunaḥ ||238|| vācako hi vacana-aṅgena
VN_02008 pravartitaḥ. yathā puruṣa-atīśaya-pūrvakāni
VN_02009 tanu-karaṇa-bhuvana-ādīni iti pratijñāya
PV_02082 a-pāṭavāt | a-dṛṣṭir manda-netrasya
PV_03411 tad api tejaḥ kim āvṛtter iha sā na kim |
PV_02083 manda-netrasya tanu-dhūma-a-gatir yathā ||
PV_03152 -āropataḥ kaścid eka-apoddhārato 'pi vā |
VN_00905 yathā-pratyayaṃ svabhāva-bheda-utpattes
PV_03151 iyaṃ śāṭī ity uttaraṃ kāryam ucyate |
PV_03151 -aṅga-viccheda-anupalambhanāt || tais
PV_03149 akṣaiḥ sambandha-a-darśanam sthitam | paṭas
VN_00825 -ādy-arthakriyā ghaṭe dṛśyamānā, a-dṛṣṭā api
SV_16305 -karma-ādi-bahulānām vratānām ḍākini-bhaginī-
V3_02409 na hi sva-icchā-kalpita-bhedeṣv an-artha-
SV_16325 -vṛttitāḥ ||309|| rathyā-puruṣā api kecana
SV_16323 -nir-apekṣāḥ svabhāvena phala-dāḥ. ye 'pi
PV_02282 tasmāt tac-chāsanam dayā || tataḥ parārtha-
PV_02209 prāg apy a-samarthānām paścāc chaktiḥ kva
PV_02214 | vyākhyeyo 'tra virodho yas tad-virodhāc ca
PV_02277 -leśataḥ || yadi iṣṭam aparaṃ kleśāt tat
SV_12316 nāma anyad eva kiñcit. kiṃ tarhi satya-
SV_12409 kriyā-sādhana-vaikalyāt. yadi tādrśaiḥ satya-
HB_03803 -sampadaḥ pracyāvya bhraṣṭa-rājya iva rājā
PV_02276 -janyam alpaṃ syān na vijātimat | atha api
VN_00611 tatra samavāyād iti cet, āyāse vata ayaṃ
HB_03416 na sādhyā-dharmiṇy eva iti cet, tat kim ayaṃ
V3_07610 a-mūrtatva-ādīkam iti cet, duḥkhaṃ vata ayaṃ
PV_02088 nirākṛtaḥ || kathaṃ vā sūta-hema-ādi-mīśraṃ
SV_06216 niveśanam ca yo yasmād bhidyate vinivartya
SV_16702 eva hi puruṣo 'n-atikrānta-doṣa-viplavas
SV_05806 | (113ab) eka-svabhāva-rahiteṣv artheṣu
SV_16928 -nivāsiny apsarā urvaśī nāma iti loka-vādaḥ.
PV_03343 -āvaraṇān no cen na nāma-artha-vaśā gatiḥ ||
SV_13416 dhvani-bhāgair vyaktaḥ kila vācako vakti.
SV_15509 -antara-vad eva. na hi prakṛtyā prakāśanās
SV_07225 yogyatā prāg eva asti iti na vijñāna-janane
SV_07413 hi bhāvāḥ sahakāriṇo viśiṣṭa-ātma-lābhāt
V3_03503 api ko 'yam avaśyaṃ para-āśrayaḥ. sa eva
SV_03226 vā prayoktum iṣyante, tathā niyuktās
SV_10004 nāśaḥ sa eva hy eka-kṣaṇa-sthāyī jāta iti.
V2_08207 eva vināśaḥ, sa eva kṣaṇa-sthāyī jāta iti.
V2_09009 ity-ādi-prasaṅgaḥ pramāna-vārttike nirṇītaḥ.
SV_14506 bhāva eva tu kṣaṇa-sthiti-dharmā vināśaḥ.
SV_16511 na aparaṃ. kevalam samaya-vaśāt taṃ
PV_02204 a-vācye 'pi na vidyete kathaṃcāna | nityam
HB_03417 dharmiṇi sādhyā-dharme 'saty api bhāvas
SV_06010 vyutpāditaḥ. yatra eva taṃ na paśyati
SV_05505 anyatra bhedaḥ a-bhedinaḥ. sa ca a-rūpaḥ.
SV_03902 -apohaḥ sāmānyam, sa eva khalv anya-apohaḥ.
SV_04020 ātmatā-pratibhāsino mithyā-vikalpasya bijam.
SV_08914 ca an-anvayena tatra an-ubhaya-rūpatvāt.
V2_09304 'nvaya-vyatireka-nīścayo 'sti. tena
SV_01028 'nvaya-vyatireka-nīścayo 'sti. tena

tadvān api sambandhāt kutaścid upaniyate | dṛṣṭiṃ
tadvān abhidheyaḥ syāt. na ca jāti-vyaktyoḥ
tadvān alam (94b) arthakriyāsv iti tatra śabda
tadvān iti na syāt. tathā ca tat-pratipattyā
tadvān eka eva upaliyate. tasya nānā-upādhinām
tadvān ekasya api svabhāva-sthiter a-grahaṇād iti
tadvān kumbho 'py anityatā | viśiṣṭā dhvaniṇā
tadvān na syāt, an-upayogāt. upayoge vā sa eva
tadvān na syāt, tad-an-upayogāt. upayoge vā sa
tadvān pradīpa-ādiḥ prakāśakaḥ ||149|| yo hi yad-
tadvān prayoktā syāt. tat-prasūtā tad-viśayā
tadvān sa tena tathā vyapadiśyate pratiyate vā.
tadvān syāt. santo 'py a-vācakaḥ varṇāḥ. tan na
tanu-karaṇa-bhuvana-ādīni iti pratijñāya tanu-
tanu-karaṇa-bhuvana-vyākhyā-vyājena sakala-
tanu-dhūma-a-gatir yathā || tanutvān mūrtam api
tanutvāt tejaso 'py etad asty anyatra apy a-
tanutvān mūrtam api tu kiñcit kvacid a-śaktimat |
tantv-ākhyāṃ vartayet kārye darśayann āśrayam
tantv-ādiṣv arthakriyā-bhedaḥ. etena buddhi-
tantu-samskāra-sambhūtam na eka-kālam kathaṃcāna |
tantubhir iyaṃ śāṭī ity uttaraṃ kāryam ucyate |
tantuṣv iha ity-ādi-śabdās ca ime svayaṃ kṛtāḥ ||
tantuṣu prāvaraṇa-ādy-arthakriyā paṭe dṛśyata iti
tantra-ādiṣu darśanāt, taiś ca siddhi-viśeṣāt. na
tantra-upayogiṣu padārtheṣu vyavasthām uparacayan
tantra-jñāḥ svayaṃ-kṛtair mantraiḥ kiñcit karma
tantra-vidāḥ kecin mantrān kāmścāna kurvate |
tantratvaṃ siddha-arthasya a-virāmataḥ | dayayā
tanmaye | na lam prarodhum atyantam syandinyām
tanmayaiḥ || virodhaḥ śūnyatā-dṛṣṭeḥ sarva-doṣaiḥ
tapaḥ kleśa eva cet | tat karma-phalam ity asmān
tapaḥ-prabhāvavatām samihita-artha-sādhanam
tapaḥ-prabhṛtibhir yuktāḥ syuḥ kurvanty eva. api
tapo-vanam gacchati iti kim atra brūmaḥ. puruṣa-
tapasaḥ śaktyā śakti-saṅkara-saṅkṣayaiḥ | kleśāt
tapasvī padārthaḥ patito 'neka-sambandhinam
tapasvī śaṅdham udvāhya putram mṛgayate. yasya
tapasvī sāṅketikam icchā-mātra-anurodhinam artham
tapta-upala-ādi vā | dṛśyam pṛthag a-śaktānām
tam | tad-bhede bhidyamānānām samāna-ākāra-
tam atīndriyam artha-viśeṣa-pratinīyamam
tam adhyaropya utpadyamānām mithyā-pratibhāsivād
tam an-ādṛtya anyām eva artha-kalpanām ayaṃ
tam aneka-ātmakam bhāvam eka-ātmatvena darśayat |
tam api te na eva sakṛt prakāśayanti. krama-
tam apekṣante vahny-ādayaḥ. puruṣas tu sva-samaya
tam apekṣeta. para-bhūtāyām ca asyām sā eva tato
tam apekṣeran. yo hy eṣāṃ janaka ātmā sa tadā eva
tam artham para-mukhena vyavasthāpya punar
tam artham pratibandhena prakāśayanti. tena gaur
tam asya mandāḥ svabhāvam ūrdhvaṃ vyavasyanti, na
tam asya mandāḥ svabhāvam ūrdhvaṃ vyavasyanti, na
tam asya svabhāvam manda-buddhiḥ paśyann api na
tam asya svabhāvam uttara-kālam vibhāvayanto
tam āviśanto dṛśyante. teṣāṃ a-vidita-artha-
tam āhur vidvāṃso yaḥ svabhāvo na naśyati ||
tam upadarśya kathaṃ dharmī sādhyā-dharmavān ity
tam eva a-vṛkṣam svayam eva pratipadyate. na idam
tam eva eṣā grhṇatī tathā viplavata ity uktam
tam eva grhṇatī sā prakṛti-vibhramād vikalpānām
tam eva grhṇan eṣa vikalpaḥ sva-vāsanā-prakṛter
tam eva ca ayaṃ bhāvam prakāraiḥ paryanuyūkte.
tam eva darśayan nīścayam āha - prasiddhas tu
tam eva darśayan nīścayam āha. tatra anvayasya

PV_04281	janayitvā anyam sa hetus tasya nāśanaḥ |	tam eva naśvaram bhāvam janayed yadi kiṃ bhavet ||
V3_07808	sa yam evaṃ vyabhicāra-viṣayam paśyati,	tam eva pakṣi-kuryāt. na ca anumāna-viṣaye
SV_03402	-pratyaya-viṣayatvena kaścid viśeṣaḥ. ekas	tam eva pratyāyayan pratikṣipta-bheda-antaraḥ
VN_02506	vārttika-kāro 'yam sthita-pakṣam āha.	tam eva brūmaḥ. prati-drṣṭāntasya yo dharmas tam
SV_17309	'sti. sa ca puruṣaiḥ sva-icchayā kriyamānas	tam eva svabhāvam vyanakti na anyam iti na niyamo
V2_08214	a-sāmarthyam. siddhe hi bhāve kārako na	tam karoti. na apy anya-kriyāyām tasya kiñcit,
SV_10012	a-sāmarthyam. siddhe hi bhāve kārako na	tam karoti. na apy anya-kriyāyām tasya kiñcid iti.
SV_07227	iti sthiti-vat prasaṅgaḥ. tasmād vyañjako na	tam karoti na apy anyam ity akiñcitkaraś ca
V1_02601	vyavahāra ity apārthakam aparaṃ caitanyam.	tam ca eka-rūpam eva paśyāma iti na anyā buddhir
HB_03114	-nirvṛtyor abhāva iti pūrvaḥ prasaṅgaḥ.	tam ca deśa-kāla-svabhāva-avasthā-niyataṃ tad-
VN_01916	-dhāra iti paṭhen nṛtyed gāyec ca. prativādi	tam ca sarva-prasaṅgaṃ na anukartuṃ samartha iti
HB_02409	na bhaved artha-antara-vat. na api sāmāgrī	tam janayed a-taj-janana-svabhāvavāt sāmāgry-
SV_03312	yadā punar vyavaccheda-antara-a-nir-ākāṅkṣas	tam jñātum icchati, tadā a-parityakta-vyavaccheda
HB_03412	-anumāne hi sādhya-dharmam bādhanē pravṛtte	tam tato dharmino nivartayatas tasmin saty eva
HB_03413	nivartayatas tasmin saty eva bhavan hetus	tam tatra dharmini pravartayati iti paraṃ bata
PV_04234	a-satya-arthaṃ prakalpayati dhīr yathā ||	tam tathā eva a-vikalpya-artha-bheda-āśrayam
V2_05515	-satya-arthaṃ prakalpayati dhīr yathā ||25||	tam tathā eva a-vikalpya artha-bheda-āśrayam
SV_16215	-samartho na anya iti yady anyo 'pi jānīyāt	tam tathā eva pratipadyeta. na ca evam. tasmād
SV_04508	-tattva-arthaḥ yathā loke pratiyate ||85||	tam tathā eva samāsritya sādhya-sādhana-
SV_03405	ity ayam viśeṣaḥ. jijñāpayiṣur arthaṃ	tam taddhitena kṛtā api vā | anyena vā yadi
SV_16511	anurundhate na aparaṃ. kevalam samaya-vaśāt	tam tam āviśanto dr̥ṣyante. teṣāṃ a-vidita-artha-
SV_06101	ity uktim a-tad-dhetubhyo bhede niyuñkte.	tam tasyaḥ pratipadyamānā buddhir vikalpikā
SV_06022	pratipadyeta ity uktir bhede niyuñyate |	tam tasyaḥ pratiyati dhīr bhrāntyā ekaṃ vastv iva
SV_01617	tathā ca anupalambha eva ātmanaḥ syāt.	tam tena pratyācakṣāṇaḥ kim iti prativyūḍho
VN_06812	sadbhiḥ prañītaḥ | tattva-ālokaṃ timirayati	tam dur-vidagdho jano 'yam tasmād yatnaḥ kṛta iha
VN_06117	sa sva-pakṣe doṣa-abhyupagamāt para-pakṣe	tam doṣaṃ prasañjayan para-matam anujānāti iti
SV_06009	vṛkṣa iti pradārśya vyutpāditāḥ. yatra eva	tam na paśyati tam eva a-vṛkṣaṃ svayam eva
PV_04059	na nivartate || prapadyamānaś ca anyas	tam nāntariyakam īpsitaiḥ | sādhya-arthair hetunā
V3_02209	na nivartate ||18|| prapadyamānaś ca anyas	tam nāntariyakam īpsitaiḥ | sādhya-arthair hetunā
VN_04520	hy etasya arthāt kiñcid bhayaṃ paśyāmo yena	tam pariharet. a-kṛta-samayasya śabde 'py a-
PV_04120	'n-icchān kām pratitīṃ sa vāñchati | iti	tam praty a-drṣṭāntam tad-asādhāraṇam matam || na
V3_03805	an-icchān kām anyām pratitīṃ icched iti	tam praty a-drṣṭāntam anumānam. tena asādhāraṇam
V3_00503	an-abhyupagamāt. sa yam arthaṃ pratipadyate,	tam pratipadyamāno 'param api sāmārthya-āyātam
PV_03255	nipātena te jātā dhī-sukha-ādayaḥ | muktivā	tam pratipadyeta sukha-ādīn eva sā katham || a-
VN_06116	yathā bhavāms cauraḥ puruṣatvād ity ukte sa	tam pratibrūyāt, bhavān api iti, sa sva-pakṣe
SV_17430	vipratipatti-sthāne dr̥ṣtvā upālabdhā. sā	tam pratyuvāca. paśyata mātāḥ puruṣasya
SV_02721	-a-nīścayaḥ. kutaḥ. viparyāsāt. sa ca	tam pradeśam tad-viviktena rūpeṇa niścinvann agni
PV_02247	dr̥ṣyate || tasmāt tat-kāraṇa-a-bādhi vidhis	tam bādhatē katham | parāpara-prārthanāto vināśa-
SV_06301	eva bhāvān āha ity-ādīnā nirdiṣṭāḥ. sa hi	tam bhedaṃ kathayann artha-antara-vyavacchedam
VN_02507	tam eva brūmaḥ. prati-drṣṭāntasya yo dharmas	tam yadā sva-drṣṭānte 'bhyanujānāti nigr̥hito
PV_03167	-apoha ucyate | ākāraḥ sa ca na arthe 'sti	tam vadann artha-bhāk katham || śabdasya
SV_06224	7|| niveśyamāno 'py eṣa śabdo yasmād bhidyate	tam vinivartya bhidyamānānām bhede samāna-rūpa-
V3_07211	an-anvayād asiddhiḥ. na vai sa ādhāras	tam viśeṣi-karoti, ayoga-vyavacchedena viśeṣaṇād
SV_09416	an-anvayād asiddhiḥ. na vai sa ādhāras	tam viśeṣi-karoti. tad-ayoga-vyavacchedena
PV_03428	-mukhā ātmani || yo yasya viśaya-abhāsas	tam vetti na tad ity api | prāptam kā saṃvid anyā
PV_03418	kalpanā jñāne jñānaṃ tv artha-avabhāsatāḥ |	tam vyanakti iti kathyeta tad-abhāve 'pi tat-
PV_03220	-upādhir an-anya-bhāk | a-śakya-darśanas	tam hi pataty arthe vivecayan || yad yathā
SV_12011	santy asya apy anuvaktāra iti dhig vyāpakam	tamaḥ ||239|| tasya eva tāvad idr̥ṣaṃ prajñā-a-
SV_12014	iti nir-dayā-ākṛānta-bhuvanaṃ dhig vyāpakam	tamaḥ. kaḥ prāṇino hita-īpsā-vipralabdhasya
V3_04104	padārtha-vyavasthāṃ bādhatē. sattva-rajas-	tamasām caitanyasya ca evaṃ paraspara-rūpa-
PV_04112	vā | bādhyate pratirundhānaḥ śabda-yogyatayā	tayā || tad-yogyatā-balād eva vastuto ghaṭito
SV_03816	| tad asat paramārthena yathā saṅkalpitaṃ	tayā ||70|| buddhiḥ khalu tad-anya-vyatirekiṇaḥ
V2_06811	na apy arthavattā. arthebhyo jñāpana-icchā,	tayā artha-jñāpanāya prayujyanta iti tais
V3_03507	kṛta-a-kṛtānām śabdānām, icchā-mātra-vṛtteh.	tayā artha-mātra-anurodhinyā bhāvinyā bhūtayā vā
PV_04088	niṣṭhā tena īpsita-pade punaḥ | āngam eva	tayā asiddha-hetv-ādi pratiśidhyate || a-
V3_02610	niṣṭhā atra, īpsita-pade punar āngam eva.	tayā asiddha-hetv-ādiḥ pratiśidhyate. etena
PV_03178	tasyaḥ so '-vikalpaḥ katham bhavet ||	tayā eva anubhave dr̥ṣṭam na vikalpa-dvayaṃ sakṛt |
PV_03440	| dr̥ṣṭyā vā a-jñāta-sambandham viśiṅṣṭi	tayā katham || yasmād dvayor eka-gatau na
HB_03116	-pracyutim asya vyavacchinatti. evaṃ hi sa	tayā paricchinnō bhavati, yady anyathā-bhāvo
SV_17225	-jñānam. svabhāva-niyame 'nyatra na yojyeta	tayā punaḥ | (328ab) yadi saṅketa-nir-apekṣaḥ
V2_07205	||48|| svabhāva-niyame 'nyatra na yojyeta	tayā punaḥ | saṅketaś ca nirarthaḥ syād vyaktau
PV_03481	|| sādṛśye 'pi hi dhīr anyā prakāśyā na	tayā matā | svayaṃ prakāśanād arthas tad-rūpeṇa
NB_01006	-saṃsarga-yogya-pratibhāsā pratitīḥ kalpanā.	tayā rahitaṃ timira-āśu-bhramaṇa-nauyāna-
PV_02042	|| yady apy akṣair vinā buddhir na tāny api	tayā vinā | tathā apy anyonya-hetutvaṃ tato 'py
V2_05908	sattā, tad-vyatireko 'nupalabdir asattā.	tayā viśayī sādhyate. etena iha kāraṇasya kārya-

SV_03813 pratibhāsinyā bhāvān āsṛitya bhedinah ||68||
SV_03823 'nayā svarūpeṇa para-rūpam iti, te ca
V3_05608 anyā eva anupalabdher dṛśya-svabhāva-asattā,
PV_03042 | tābhyāṃ tad-anyad eva syād yadi rūpaṃ samaṃ
SP_00010 yady eka-ārtha-abhisambandhāt kārya-kāraṇatā
SV_08814 sāmānyam viśeṣa iti. yena ātmanā
PV_02093 | sa eva sarva-bhāveṣu hetuḥ kiṃ na iṣyate
PV_02268 | aikyaṃ ca hetu-phalayoḥ vyatireke tatas
PV_03027 | jāti-prasaṅgo 'bhāvasya na apekṣā-abhāvatas
PV_02052 | nirhrāsa-atiśaya-āpattir nirhrāsa-atiśayāt
SV_10026 -sādhye kārya-bhāvābhyāṃ sambandha-niyamāt
PV_02223 icchā-dveṣa-āder guṇa-doṣa-anubandhinaḥ ||
SV_08019 asaj-jñāna-abhidhānayoḥ | (159'ab) nimittam.
V2_09408 na yuktaḥ. kvacid yadrccchayā tathābhāve 'pi
HB_01203 -ātmatayā samsthāna-mṛt-svabhāva-viśeṣābhyāṃ
VN_01207 janma-vināśau yasya ca tau na tasya anvayaḥ.
V3_13009 -dharma-nāntariyakatām dvayor a-paśyaṃs
SV_10716 mā bhūd anya-pramāṇa-a-nivṛttau nivṛtṭiḥ.
PV_02157 mato rāgī na dveṣī syāc ca tādrśaḥ ||
SP_00007 'bhidhāyakāḥ || kārya-kāraṇa-bhāvo 'pi
SP_00021 tadā na asau na tato 'tiprasaṅgataḥ ||
SV_08811 eko yuktaḥ. na sarva-ātmanā a-bheda eva.
V1_04009 vā rūpasya kaiścit prāṇi-viśeṣair iti na
V2_04609 bhavataḥ, a-bhedād ātma-niṣpatteḥ ca. tathā
PV_04081 | kasmād dhettv-anvaya-abhāvān nanu doṣas
HB_01006 a-janakasya ca a-tat-svabhāvavāt. ata eva
SV_02919 grahaṇam tad eva upakāratvena api iti.
V3_10806 -asiddhir ity an-upanayaḥ. dṛśyatayā ca
PV_03042 tad-anyad eva syād yadi rūpaṃ samaṃ tayoh |
V3_11102 - na ātmani darśanena anumānam iti. na,
HB_03319 vyavahārāv abhāvam anyasya sādhyataḥ, sā ca
SP_00009 sambandho na eka-vṛttimān || yady apekṣya
V3_01607 iti sāmānyena anyatara-ārtha-antara-bhāvas
V3_10204 -lakṣaṇau na tṛtīyam rāṣim vyatirecayataḥ.
SV_12310 'sty eva viśeṣaḥ. satyam asti. na kevalam
SV_01914 na bhavati tad-abhāve. na vai na bhavati,
VN_02119 doṣe parājaya-vyavasthāpanā yuktā,
SV_10101 svabhāva-liṅgā ca. yathāsvaṃ vyāpini sādhye
V2_08809 dhettv-bhedaḥ, tatra rūpa-bhedo 'pi, yathā
SV_07021 kiṃ tarhi saṃyoga-kṛtaḥ. kiṃ punaḥ sa
HB_03907 -sādhanā-pramāṇa-vṛttir ākṣipyate. anyathā
PV_03129 iti sambandhe yāv arthau pratibhāsinau |
PV_02261 sthāna-gatir janma tena tac-chin na jāyate |
PV_03133 -a-vikalpayoh | vimūḍho laghu-vṛtter vā
SV_01023 tasmād eka-nivṛtṭyā anya-nivṛtṭim icchatā
V2_09213 tasmād eka-nivṛtṭyā anya-nivṛtṭim icchatā
PV_02075 puṣṭy-ādeḥ kadācit sukha-duḥkha-jā ||
SV_07714 ādhāram (152'bc) utpitsu-deśād bhinna-deśam.
SV_06005 ayam eva ity ubhayiṃ gatiṃ na ativartate.
SV_15713 -anubandhinām arthānām anyathātvam asti.
HB_02512 tasya eva tatra śakter anyasya ca a-śakteḥ,
PV_03083 apy a-vañcanam || tad-rūpa-adhyavasāyāc ca
NB_03018 svabhāvasya ca hetuvāt. vastutas
SV_08212 -samāveśena aparāpara-darśane 'py anvayinos
PV_03071 vā vinā na arthasya sambhavaḥ | yac ca rūpaṃ
SV_03307 hi bheda-antara-pratikṣepa-a-pratikṣepau
PV_03389 vā api vedanam | dṛṣṭam samvedyamānam tat
PV_04015 pakṣa-hetv-abhidhānayoḥ | na arthe tena
V3_00901 pakṣa-hetv-abhidhānayoḥ | na arthe tena
PV_02053 -atiśayāt tayoh || tulyaḥ prasaṅgo 'pi
SV_06308 'pi nāntariyakas tad-anyā-ākṣepo bhavati iti
VN_06402 -vādinam nigrāha-prāptam na nigṛhṇāti, tadā
SV_14607 anena artha-antara-bhāva eva uktaḥ syāt. na
HB_03401 eva asad-vyavahārasya sādhiḥ iti, katham
VN_05707 iti. tad-abhāve pratipattir bhavaty eva iti

tayā samvṛta-nānā-arthāḥ samvṛtyā bhedinah svayam
tayā samvṛta-bhedāḥ svayam bhedino 'py a-bhedina
tayā siddhayā asaj-jñāna-śabdās tan-nimittāḥ
tayoh | tayor iti na sambandho vyāvṛttis tu na
tayoh | prāptā dvitva-ādi-sambandhāt savya-itara-
tayoh | bhedaḥ sāmānyam ity etad yadi bhedas tad-
tayoh || upacāro na sarvatra yadi bhinna-
tayoh || kartr-bhoktrtva-hāniḥ syāt sāmartyam ca
tayoh || tasmād a-rūpā rūpānām āsrayeṇa
tayoh || tulyaḥ prasaṅgo 'pi tayor na tulyam
tayoh ||197|| tasmād dvi-prakārā eva vastu-viśaya
tayor a-dṛṣṭer viśaye na tu bāhyeṣu yaḥ kramaḥ |
tayor a-naimittikatā-āpatteḥ (159c) asad dhi nir-
tayor a-pratibandhād vyāpty-asiddheḥ. na api tena
tayor a-pratibhāsana-prasaṅgāt. anyad eva
tayor a-bhedād a-doṣa iti cet, an-uttaram bata,
tayor a-virodha-darśitayā prāha iti sambhavo
tayor a-sakala-viśayatvād āgamaḥ punar na kiñcin
tayor a-sama-rūpatvān niyamās ca atra na iṣyate |
tayor a-saha-bhāvataḥ | prasidhyati katham
tayor an-upakāre 'pi samavāye paratra vā |
tayor api bhaved bhedo yadi (177ab') na hi kvacid
tayor api saha-upalambha-niyamaḥ. nila-ākāra-
tayor abhāve taj-jaṃ jñānam tat-prabhavā vā bhāva
tayor ayam || uttara-avayava-apekṣo na doṣaḥ
tayor avasthayor vastu-bhedo niśceyaḥ, bhāvānām
tayor ātmani sambandhād eka-jñāne dvaya-grahaḥ ||5
tayor ātmanor virodha-upalabdhir ity a-sādhyatvam.
tayor iti na sambandho vyāvṛttis tu na duṣyate ||
tayor iha anvaya-vyatirekābhyāṃ kārya-kāraṇa-
tayor upalabdhi-lakṣaṇa-prāptāv eva asad-
tayor ekam anyatra asau pravartate | upakāri hy
tayor ekasya tathā-abhyupagame syāt. sa ca na
tayor ekasya nivṛttir aparasya vṛttir iti katham
tayor eva. kiṃ tarhi ḍiṇḍika-purāṇa-itarayor api.
tayor eva tataḥ saṃśayāt. anyathā abhāvena
tayor eva paraspara-sāmartya-upaghāta-apekṣayā
tayor eva pratibandhāl liṅgayor liṅgini, yathā
tayor eva bīja-kanda-udbhavayoḥ. tad yato yādrśam
tayor eva saṃyogaḥ. tābhyāṃ janānāt samavāyād vā.
tayor eva sattā-a-prasiddheḥ, jñāna-sattā-
tayor eva hi sambandho na tadā indriya-gocaraḥ ||
tayor eva hi sāmartyam jātau tan-mātra-bhāvataḥ |
tayor aikyaṃ vyayasyati || vikalpa-vyavadhānena
tayoh kaścit svabhāva-pratibandho 'py eṣṭavyaḥ.
tayoh kaścit svabhāva-pratibandho 'py eṣṭavyaḥ.
tayoś ca dhātu-sāmāya-āder antar-arthasya
tayoś ca vartata iti. aho vvasana-santatiḥ ||152||
tayoś ca sa eva doṣaḥ. na doṣaḥ, dṛṣṭa-
tayor jāti-bheda iti cet. sa khalv ākṛti-guṇa-
tayos taj-janana-itara-svabhāvavtena bhedaḥ. taj-
tayos tad-rūpa-śūnyayoḥ | tad-rūpa-a-vañcakatve
tayos tādātmyam. tan-niṣpattāv a-niṣpannasya tat-
tayor darśanāt. na ca tatra tan-nibandhanah
tayor dṛṣṭam tad eva anyatra lakṣaṇam || svabhāve
tayor dvayoḥ | saṅketa-bhedasya padaṃ jñātr-vāncā
tayor na asti vivekitā || tasmād arthasya dur-
tayor na asti svataḥ sādhanā-samsthitiḥ || tat
tayor na asti svataḥ sādhanā-samsthitiḥ ||4||
tayor na tulyam citta-kāraṇe | sthity-āvedhakam
tayor na viśeṣaṇa-viśeṣya-bhāvaḥ. eka-bheda-
tayor nyāyena na ekasya api pūrva-vaj jaya-
tayoh parasparam vivekaḥ. a-viveke ca na
tayoh parokṣe 'rthe prayogaḥ. na eva prayogaḥ
tayoh pṛthag vacane 'pratibhāyāḥ ko viśaya iti

HB_03905	upāya-antarasya a-sambhavāt. tena	tayoh prakāśanāya niścita-śabdaḥ prayukto lakṣaṇe,
V3_11807	-asiddheḥ. upalambha-anupalambhābhyām hi	tayoh pratibandham jānīyāt, tau ca atyanta-
SV_16007	anyad yataḥ kārya-bhedaḥ syāt. bhinnām ca	tayoh pratibhām paśyāmaḥ ānupūrvīm eva ca a-
SV_15816	'py uktāḥ. mām śrāvayaty ahaṃ śrāvayāmi iti	tayoh pratyayād vakṭṛ-śrotṛ-bheda iti cet. an-
V1_03404	te tasya anubhava iti cet, nanu sā eva	tayoh pratyāsattir atra vicāryate – katham tat
PV_04099	-vāci tac ca asya tadā sva-vacana-ātmakam |	tayoh pramāṇam yasya asti tat syād anyasya
SV_08017	syāt. atītam anāgataṃ vā nimitti-kṛtya	tayoh pravṛttir iti cet. karma api na asaj-jñāna-
SV_13803	'py an-utpannasya a-tat-kāraṇatvāt,	tayoh bhinna-akhila-kāraṇatvam. tatra eka-a-bhede
SV_17126	vakti iti kaścana | anyah svayaṃ bravīmi iti	tayoh bhedaḥ parikṣyatām ||325|| nir-abhiprāya-
V2_07114	vakti iti kaścana | anyah svayaṃ bravīmi iti	tayoh bhedaḥ parikṣyatām ||46|| sarvatra yogyasya
SV_08804	ca syātām tadvati vastuni | anyonyam vā	tayoh bhedaḥ sadṛśa-a-sadṛśa-ātmanoḥ ||176||
V3_03203	ca asya sva-vacanena virodhaḥ, na śāstreṇa.	tayoh yasya pramāṇam asti, tad aparasya bādhakam
SV_09021	pratiniyamāt tat-pratibhāsa-bheda-kṛta eva	tayoh rūpayoh svabhāva-bhedo 'pi syāt. eka-aneka-
SV_14420	na hy asaty ayam vikalpaḥ sambhavati.	tayoh vastu-dharmatvāt. vināśasya ca akiñcittvāt.
VN_01507	-anyatve muktavā anyah prakāraḥ sambhavati,	tayoh vastuni paraspara-parihāra-sthita-
SV_03323	dravya-bhāva-abhidhāyinoḥ | śabdayor na	tayoh vācye viśeṣas tena kaścana ||62|| tasmān na
SV_10416	-vaiguṇya-āśrayatvena ārambha-virodhāt,	tayoh viruddhāyor ekasya bhāve 'py anya-abhāva-
PV_04268	drṣṭy-a-drṣṭitah | kārya-ādi-śabdā hi	tayoh vyavahārāya kalpitāḥ || kāraṇāt kārya-
V3_05802	drṣṭy-a-drṣṭitah | kārya-ādi-śabdā hi	tayoh vyavahārāya kalpitāḥ ||43|| kāraṇāt kārya-
HB_01201	svabhāvātā na mṛdaḥ samsthāna-viśeṣaḥ. na ca	tayoh śakti-viśeṣa-viśaya-bhede 'pi taj-janita-
PV_04066	asti virodhitā || a-bādhyā-bādhakatve 'pi	tayoh śāstra-artha-viplavāt | a-sambandhe 'pi
V3_08611	-sthitih, kiṃ tarhi saṃyogāt. kiṃ punaḥ sa	tayoh saṃyogaḥ, tābhyaṃ jananaṭ samavāyād vā, sa
HB_02609	sa tat-saṃsrṣṭaḥ, eka-jñāna-saṃsargāt.	tayoh sator na eka-rūpa-niyatā pratipattih, a-
V3_11208	-prayatnānantariyakatve nityatva-sādhane,	tayoh sapakṣe 'sattvam vipakṣe bhāvas ca iti
V3_01207	artha-antare ca prakṛtād viśeṣe sādhye kas	tayoh sambandhaḥ, yena evam uktaḥ sādhyā-dharmo
PV_03325	-darśanāyor yena tasya tad-darśanam matam |	tayoh sambandham āśritya draṣṭur eṣa viniścayaḥ ||
SV_11514	231ab) para-āśrayo hi sambandho 'pratibandhe	tayoh sambandhitā-ayogāt. sa ca āśrayo 'nityaḥ.
SV_11806	na hi tatra śabda-rūpam artho vā liṅgam	tayoh sarvatra yogyatvāt. viśeṣa-pratīti-
V1_04001	artha-antaram eva rūpam nilasya anubhavāt	tayoh saha-upalambha-niyamād dvi-candra-ādi-vat.
HB_02812	kuto viśaya-viśayi-bhāvaḥ. siddhe hi	tayoh sādhyā-sādhana-bhāve tan-mukhena viśaya-
SV_12306	svabhāva-bhedam paśyāmaḥ. asati tasmimś	tayoh sāmānyasya eva drṣṭer ekasya kaścīd dharmam
V1_03409	bahuśu ca tathāvidho na asti iti na	tayoh sārūpyam. na api sthūla eko viśayas tathā-
SV_08819	ātmanā bhedas tadā bheda eva. yasmāt tau hi	tayoh sva-ātmānau tau ced vyatirekīṇau vyatireka
V1_03404	vicāryate – katham tat tasya darśanam iti.	tayoh hi sambandham āśritya draṣṭur eṣa
HB_03102	na tiṣṭhen na pratiṣṭheta iti dus-	taram vyasanam āpannaḥ. tata eva eka-darśanād
NB_03059	sādhye cākṣuṣatvam ubhaya-asiddham. cetanās	tarava iti sādhye sarva-tvag-apaharaṇe maraṇam
V3_09202	yathā – anityaḥ śabdaś cākṣuṣatvāt. cetanās	taravaḥ sarva-tvag-apaharaṇe maraṇād iti
SV_06002	prasaṅgaḥ. na a-samānaḥ, yasmāt tatra api	taruḥ | ayam apy ayam eva iti prasaṅgo na
NB_03059	maraṇasya anena abhyupagamāt, tasya ca	taruṣv a-sambhavāt. a-cetanāḥ sukha-ādaya iti
V3_09504	prāṇy-antare mṛta-pratipattih, tādrṣam yadi	taruṣu upalabhyeta, syād etat. atha śoṣa-ādikam
V3_09206	-sthitih, atiprasaṅgāt. tasmāc choṣam ayam	taruṣu maraṇam āha. na ca idṛṣam prāṇi-maraṇam
V3_09206	āha. na ca idṛṣam prāṇi-maraṇam iti na idam	taruṣu sidhyati. na hy anapekṣita-vastukam śabda-
PV_02260	gurv-a-mūrtiḥ | mithyā-jñāna-tad-udbhūta-	tarṣa -sañcetanā-vaśāt || hīna-sthāna-gatir janma
SV_00712	yogyatā an-anya-apekṣiṇī ity ucyate. yā	tarhy a-kārya-kāraṇa-bhūtena anyena rasa-ādinā
V3_08404	api śeṣavad etad vyabhicāri liṅgam. yā	tarhy a-kārya-kāraṇa-bhūtena anyena rasa-ādinā
VN_00822	-bheda-mātreṇa sattā-bheda iti, kiṃ	tarhy a-drṣṭa-arthakriyā-bhedena. yā arthakriyā
SV_06416	-abhāvāc ca vastuno na paramārthaḥ. katham	tarhy a-bhinnasya vastunaḥ śabdena codane tasya
VN_05712	ity asti viśayo 'pratibhāyā iti cet, evam	tarhy ananubhāṣaṇam nir-viśayam, ajñānena akṣepāt.
SV_04913	iti para-vāda eva āśritaḥ syāt. evam	tarhy anvayinaḥ kasyacid arthasya abhāvāt prakṛti
VN_03303	ekaḥ samuccaya-rūpaḥ sādhayitum iṣṭaḥ, kiṃ	tarhy abhāva eva eka-aneka-pratiṣedhāt. ataḥ so
V3_06211	tac ca svatantram pramāṇam iti. sa	tarhy abhāva-pratyayaḥ kuto bhavati. na hy
VN_06103	-abhyupagama-abhāve vivāda-abhāvāt. yadā	tarhy abhyupagamya vādam viphalatayā na kiñcid
V1_00606	artha-saṃvādanam pratyakṣasya, kiṃ	tarhy artha-darśanād iti cet, tat punar artha-
V3_10103	iṣṭaḥ, sa pakṣaḥ. tad-vyatireko vipakṣaḥ. sa	tarhi icchayā vyavasthita-lakṣaṇaḥ katham
V3_08507	liṅga-jam, rūpa-ādinām bhūta-āśrayatvāt. yat	tarhi idam viśaṇi gotvād iti tat katham. tatra
SV_10801	-svabhāvo bhāvo 'nyam gamayati. yat	tarhi idam āpta-vāda-avisamvāda-sāmānyād
V3_10214	na pratyāyana-kāla-bhāvi ity an-aṅgam. yat	tarhi idam itara-tad-viparīta-vinirmuktatvād iti.
SV_07607	ca tasya āśraya iti nirloṭhitam etat. katham	tarhi idānīm pradhāna-īśvara-ādi-kārya-śabdā
SV_02318	a-hetukaḥ ||37|| iti saṅgraha-slokaḥ. katham	tarhi idānīm bhinnāt sahakāriṇaḥ kārya-utpattir
V2_08714	a-hetukaḥ ||60|| iti saṅgraha-slokaḥ. katham	tarhi idānīm bhinnāt sahakāriṇaḥ kārya-utpattir
V2_08106	iti na virodhaḥ. etena sattā vyākhyatā. kiṃ	tarhi idānīm vināṣe 'napekṣāyāḥ sāmārthyam,
V2_08404	-abhāvāt. yady artha-antaram hetuḥ, katham	tarhi idānīm sa tasya dharmāḥ. tad-āśrayāt.
V3_01101	-sādhana-doṣa ity uktaṃ veditavyam. na	tarhi idānīm sādhanasya a-tan-nirdeśa-a-
SV_07012	ādhāra iti yācitaka-maṇḍanam etat. katham	tarhi idānīm a-janakam kuṇḍam badarāṇam ādhāraḥ.
V2_09702	vidhi-pratiṣedhāyor virodhāt. na	tarhi idānīm a-darśanam pramāṇam, bādha-sambhavāt.

V1_01805	-rūpam indriya-matayaḥ pratyāvīṣanti. katham	tarhi idānīm a-nīścaya-ātmanaḥ pratyakṣād
SV_10002	syāt. tasmān na iyam ākasmikī kvacit. katham	tarhi idānīm a-hetuko vināśa uktaḥ. jātasya tad-
V2_08204	syāt. tasmān na iyam ākasmikī kvacit. katham	tarhi idānīm a-hetuko vināśaḥ, jātasya tad-bhāve
SV_14511	svabhāva eva asya yena sa naṣṭo nāma. katham	tarhi idānīm a-hetuko vināśo bhavati ity ucyate.
V3_03308	tataḥ pratibandha eva, na bādhā. kas	tarhi idānīm anayor bhedaḥ. na kaścit. katham
V1_03401	vijñānam tulya-viṣayaṃ viṣayaḥ prāpnoti. kva	tarhi idānīm ayam anubhavaḥ. nanv asya eva rūpaṃ
SV_08205	kutaḥ, yad-apekṣaṃ vyañjakaṃ syāt. katham	tarhi idānīm asaty a-bhinne vastuni jñāna-
SV_03807	pratibhāsasya eva vijñānasya jananaṭ. katham	tarhi idānīm ekānta-vyāvṛtta-rūpeṣu bhāveṣu
V1_01513	iti. na artha-jñānaṃ buddher liṅgam, kiṃ	tarhi indriya-arthāv iti cet, avyabhicārī hetuḥ.
HB_01403	sarvatra atīśaya-utpādanam saha-kriyā, kiṃ	tarhy eka-artha-karaṇam api yad bahūnām, yathā
HB_02009	viśeṣa-utpattāv a-sahakāriṇaḥ syuḥ, kiṃ	tarhy eka-arthakriyā api. sā api na bhaven nir-
SV_13510	syuḥ, anye yathā-iṣṭa-parāvṛttayaḥ, kiṃ	tarhy eka eva trailokyē 'kāras tathā ga-kāraḥ,
SV_05603	pratibhāsanāt samānā iti pratītiḥ, kiṃ	tarhy eka-kāryatā | sādr̥śyam (108'bc)
SV_05919	kasyacid vyavacchedena kiñcid vidhīyate, kiṃ	tarhy ekam agrato vyavasthitam vastu sandarśya
SV_08411	tata eva tan-niṣpatteḥ. svabhāva-an-anvayāt	tarhy ekasya janakaṃ rūpam anyasya na asti ity a-
SV_11323	yogyatve 'rtha eva kiṃ na iṣyate. samayas	tarhi katham śabda-artha-sambandhāḥ. puruṣeṣu
HB_03318	anupalabdhyā liṅga-bhūtayā sādhyate. yadi	tarhi kāraṇa-vyāpakau tad-anya-bhāva-siddhi-
SV_02416	ca ātmānam parityajya katham bhavet. ya eva	tarhi kṛtakaḥ, sa eva anityo bheda-abhāvāt.
SV_09908	śāli-bījasya iti tat-svabhāva-apekṣāḥ. evaṃ	tarhi kṛtakānām api keṣāñcit satām vā sa eva
V2_07806	śāli-bījasya iti tat-svabhāva-apekṣāḥ. evaṃ	tarhi kṛtakānām api keṣāñcit satām vā sa eva
SV_06708	śaktyā eva dhvanayati iti. na asty etat, kiṃ	tarhi kenacit prayojanena keci chabdāḥ kvacin
HB_01703	tat-svabhāvo na kevala iti cet, anyas	tarhi kevalaḥ, anyāḥ sahitaḥ, svabhāva-bheda-
SV_05214	bhedād iti. na bhedo janana-virodhī, kiṃ	tarhi kaivalyam. tena ekena sahitā janayanty eva.
V2_07905	-viraha-lakṣaṇam hi nir-upākhyam. caramasya	tarhi kṣaṇasya an-upākhyatā-prasaṅgaḥ. na, sattva
SV_04624	-yogyatā-pratīter iṣṭam eva iti cet. sarvadā	tarhi go-śabdād a-pravṛttiḥ, sahita-a-sahita-
V1_00301	na vai pratibandha eva liṅga-lakṣaṇam, kiṃ	tarhi grāhya-dharmaṇi dharmini ca darśanam. na ca
V3_11608	syāt, antar-bhāve katham a-pratipattiḥ. evaṃ	tarhi cākṣuṣatvād apy astu. na, a-sambandhād ity
V2_06813	niyato 'rtheṣu, yatas tadutpattiḥ. kiṃ	tarhi jñāpana-śaktir ayam asya eva pratipādaka iti.
SV_12310	satyam asti. na kevalam tayor eva. kiṃ	tarhi ḍiṇḍika-purāṇa-itarayor api. na ca sva-
SV_08003	karmāni pācaka-śabdena abhidhiyante, kiṃ	tarhi tat-karma-āśrayo dravyam. tasya karma-
HB_01610	asmad-darśanaṭ kārya-kriyām brūmaḥ. kiṃ	tarhi tat-kriyā-dharmāṇaḥ svabhāvata eva te. tān
V2_05210	eva vyatirekāḍ agnir auṣṇyam na gamayet. kiṃ	tarhi tat-tulya-vyatireko 'pi. tena ayam a-doṣa
SV_03122	tad yam api gr̥hṇāti tan na niścayena, kiṃ	tarhi tat-pratibhāse. tan na niścaya-a-niścaya-
V3_10404	kutaścīn nānā-bhāva evaṃ-bhāvaḥ syāt. na	tarhi tato nānā-bhāvād evaṃ-bhāvo bhavati, kiṃ
V1_00302	asti iti katham na pramāṇa-antaram. te	tarhi tatra a-dr̥ṣṭāḥ kam artham upanayanty
SV_06013	-antare 'pi na syāt tathā pratītiḥ. evaṃ	tarhi tatra api tulyam etat. yasmād eka-
HB_03302	prasādhyā tad-abhāvaṃ pratipadyate. kiṃ	tarhi tad-anyaṃ pratipadyamāna eva tad-abhāvaṃ
SV_04925	'py anyatra sa eva ayam iti bhavati, kiṃ	tarhi tad iha iti. na ca evaṃ pratyabhijñānam,
V1_04101	| na hi viṣaya-sattayā viṣaya-upalambhaḥ, kiṃ	tarhi tad-upalambha-sattayā. sā ca a-prāmāṇikā na
SV_05516	hy ekasmin pratibhāse samānā iti yuktaṃ, kiṃ	tarhi tad eva iti. dvayasya grahaṇād a-doṣa iti
SV_04926	tad iha iti. na ca evaṃ pratyabhijñānam, kiṃ	tarhi tad eva idam iti. tan na tad ekam anekatra
SV_07319	vyaktiḥ sāmānyasya saṃskārād vyañjikā, kiṃ	tarhi tad-grāhiṇa indriyasya. so 'py añjana-āder
V3_04903	na sarva-anya-dharma-yogini pratītiḥ, kiṃ	tarhi tad-dharma-virahini ity a-doṣo 'nya-grahaṇe
SV_04626	jāteṣ codanād a-doṣa iti cet. sā api	tarhi tad-viśeṣaṇatvena avasthitā vyaktir ākṣiptā
SV_13611	(261ab) na varṇānam rūpa-ānupūrvī vākyaṃ. kiṃ	tarhi tad-vyakteḥ. sā yathā-sva-varṇa-abhiviyakti-
V3_10107	sādhyā-asiddhi-mātreṇa sarvo vipakṣaḥ, kiṃ	tarhi tad-vyatirekeṇa ubhaya-niścita ity a-
SV_04630	na jātau śabda-niveśanam phala-abhāvāt. evaṃ	tarhi tadvān alam (94'b) arthakriyāsv ity tatra
V3_10405	tato nānā-bhāvād evaṃ-bhāvo bhavati, kiṃ	tarhi tan-mateḥ, punar icchā-parāvṛttāv anyatra
V3_06108	tatra kasyacid abhāva-a-pratipattiḥ, kiṃ	tarhi tādr̥śo 'nupalambhasya eva abhāvāt. atra api
SV_05215	tena ekena sahitā janayanty eva. evaṃ	tarhi tābhīr vinā api pratyekaṃ kriyamāṇam dhiyam
SV_14327	hantā hi caitrasya na nāśa-kalpaḥ. kiṃ	tarhi daṇḍa-ādi-kalpaḥ. nāśa-kalpaṃ hy asya
SV_02124	bhāve 'vaṣyam-bhāvi ity an-anumānam. yadi	tarhi darśana-a-darśane na anvaya-vyatireka-gater
SV_09112	a-nirdiṣṭa-viṣayasya naṅo 'prayogāt. so 'pi	tarhi deśa-ādi-pratiśedhaḥ katham. yasmān na tatra
VN_01414	dharmāḥ, na api dravyād artha-antaram, kiṃ	tarhi dravyasya sanniveśo 'vasthā-antaram, yathā
VN_05501	darśaniyo 'nyathā dūṣaṇa-a-vṛtter iti. evaṃ	tarhi na ananubhāṣaṇam pṛthaṅ nigrasthānam
SV_09117	vai sambandhasya na asti iti niṣedhaḥ, kiṃ	tarhi na iha ghaṭo na idānīm na evam ity uktau na
HB_03818	asatsu liṅgini jñānam iti. niścita-grahaṇam	tarhi na kartavyam. na na kartavyam, tasya anya-
HB_04004	pakṣa-dharmatvāt. anvaya-vyatirekayor api	tarhi na pṛthaktvam, eka-prayogād ubhaya-gateḥ, na,
SV_08208	a-nimitte te syātām. na a-nimitte, kiṃ	tarhi na bhāya-tattva-nimitte. yathāsvam vāsanā-
SV_05418	'nekaṃ eka-kārya-kṛn na bhavati iti, kiṃ	tarhi na bhinneṣv artheṣv arpita-tad-ākārā
SV_09923	iti nir-apekṣa eva na syād ity uktaṃ. sa	tarhi naśvaraḥ svabhāvo nir-apekṣa ity a-hetukaḥ
V3_04708	nirdeṣṭavyasya an-ubhaya-siddhiḥ. iha api	tarhi niścayena nirdeṣṭavyasya a-niścayo 'stu
HB_02214	prān nityo bhūtvā paścād anityo bhavati, kiṃ	tarhi paścād api nitya eva, eka-svabhāvavāt. sa
V3_13506	kriyete, teṣāṃ sarvadā tādavasthyāt, kiṃ	tarhi puruṣa-sāmarthya-siddhiḥ. sā vacanam
V3_03308	idānīm anayor bhedaḥ. na kaścit. katham	tarhi pṛthag-vacanam. vākya-bhedād etat syāt.

VN_03207 na api hetoḥ, yena virodhaḥ syāt, kim
 V1_00309 āśrayo 'stu. tad-bhāva-bhāva-anupalabdhi
 SV_16523 kasyacid vyākhyānam abhiniviṣṭāḥ, kim
 V3_12506 na hi paryudāsa eva eko naṅo viṣayaḥ, kim
 V3_03305 prāmānyena abhyupagamāt. sva-upagama eva
 HB_03507 sāmāthyam. na ca bādḥā-abhāvo 'bādḥā. kim
 SV_04003 -guṇa-sāmānyānām rūpa-saṅkara iti. evaṃ
 V3_08101 a-vyatirekatayā anvayasya iti cet, iha
 SV_14325 -āder nivṛttau bhāvena bhavitavyam iti. kim
 SV_15527 puruṣa-samayān mantrebhyo 'rtha-siddhiḥ, kim
 HB_02214 paścād api nitya eva, eka-svabhāvāt. sa
 SV_03112 ||56|| a-samāropa-viṣaye vṛtteḥ (57ab') tat
 VN_01220 vai mṛd-ātmani ghaṭasya prādur-bhāvaḥ, kim
 SV_08510 anya iti bhedaṅ na saha-utpatty-ādayaḥ. evaṃ
 V3_08105 sarvato vipakṣād a-vyāvṛtter iti cet, evaṃ
 SV_13621 etad upalabdhy-āśrayā kāryatā-sthitiḥ. kim
 SV_08604 'nyasya taj-janakam rūpaṃ na asti iti, kim
 V3_03407 a-nīscaya-utpatter duṣṭa-vacanaḥ, kim
 V3_06209 doṣaḥ. na api sva-viṣiṣṭa-jñāna-bhāvāt, kim
 SV_15528 yad ime kathaṅcin niyuktāḥ phala-dāḥ. tat
 V2_05308 hetu-bhāvayor darśana-sādhanatvāt. dvi-rūpaṃ
 SV_13501 eva śabda-rūpaṃ vākyaṃ apauruṣeyam. kim
 V3_07805 - sarvo 'pakṣaḥ kṛtako 'nitya iti, kim
 V3_03706 -vaśāt pramāṇayor lakṣaṇam ucyate, kim
 V1_03401 kena. utpatti-sārūpyābhyām. anantaram
 V3_12310 nairātmya-vyāvartanād ātma-gatiḥ, kim
 V2_08113 dravya-apekṣa iti nir-apekṣa eva na syāt. sa
 V3_09304 dhānam. na vai paras tad anityatvam āha, kim
 V3_10011 sa eva ātmānam anveti ity a-sambaddham. yadā
 V3_04808 dharma-antara-samāveśāl loke pratiyate, kim
 V1_02904 eva sphuṭa-avabhāsa iti. svapna-jñānam
 VN_02711 pūrva-pratijñā-sādhanāya uktaṃ bhavati, kim
 VN_05710 eva syāt. na uttara-ajñānam ajñānam kim
 VN_05802 -ajñānam apratibhāyā viṣaya iti cet, evaṃ
 V3_03412 -upagama-virodhayor na kaścīd bhedaḥ, kas
 SV_05311 -utpattāv api sāmānyam tad-dhetuḥ, kim
 SV_04529 tasmān na svalakṣaṇe samayaḥ. sāmānyam
 V3_10804 virodha-sambhavāt. na darśana-mātreṇa, kim
 HB_03715 -pratihetur hetuḥ, yathā āha - yadā
 V3_12703 apahnute, yatas tena pratirudhyeta, kim
 V3_03304 pratiṣṭhāpayati, tatas tad bādḥakam iti. tat
 SV_14528 'nyo vā kaścīd bhāvasya bhavati ity āha. kim
 SV_07916 pratiyeran. karma asti cet. vyaktibhya eva
 SV_07020 na vai tad-upakāra-kṛto 'yam vyapadeśaḥ, kim
 V3_08610 -viśeṣa-utpatter ambhasas tathā-sthitiḥ, kim
 SV_09926 sataḥ kutaścīd bhāva iti cet. ākasmikī
 V2_08201 sataḥ kutaścīd bhāva iti cet, ākasmikī
 SV_12316 api ca, na mantra nāma anyad eva kiñcit. kim
 V3_04704 -abhidhānād doṣa eva. pakṣa-dharme 'pi
 SV_00622 syād bhasmā iva a-śīta-sādhanē ||6|| yas
 SV_16810 'pauruṣeyāc chabda-ārtha-sambandhāt, kim
 V3_08205 iti vyāvṛtti-sādhanena darśayati. yas
 SV_04603 a-prayujāno vā śabdān duḥkham āsita, kim
 V3_04407 na vai tan-niṣedha-mātram a-sapakṣaḥ, kim
 V3_09401 apy aparasya asya sarvasya abhāvāt. evaṃ
 SV_16605 āgame pramāṇa-antaram anvīyate, kim
 SV_05008 abhūta-ākāra-samāropād bhrāntir iti cet. na
 HB_01212 samsthāna-viśeṣa-sambandha-prasaṅgaḥ. evaṃ
 V3_04706 na vai viparyaya-prāptyā eva dūṣaṇam, kim
 SV_17304 apekṣa-pratītyas tu na vastu-svabhāvāḥ, kim
 SV_11315 -hetuḥ. saṅketas tv enam abhivyanakti. sa
 V3_05703 vyavahāro yena a-niyataḥ syāt, kim
 SV_08214 yugapad ekatra samāveśa-ayogāt. a-niyamena
 SV_07312 -pratilambham sāmānyasya vyaktim brūmaḥ, kim
 V3_05909 tu sva-sattā-viśeṣābhyām na tat-siddhiḥ, kim
 tarhi pratipādita-ārtha-upadarśanena upasamhāra-
 tarhi prabhava-abhāva-sādhanē na anumānam, an-
 tarhi pramāṇa-antara-samvādāt. bahuṣv api
 tarhi prasajya-pratiṣedho 'pi. na hi tasya asati
 tarhi prāmānyam ādadhad dharminam pratiṣṭhāpayati.
 tarhi bādḥā-anupalabdhiḥ. sā ca puruṣasya kvacid
 tarhi buddher eva pratibhāso jñāna-rūpatvāt san
 tarhi bhavatv a-sparśatvān nitya iti. na, atra
 tarhi bhāva-abhāvasya atyanta-anupalabdhi-
 tarhi bhāva-svabhāva eṣa yad ime kathaṅcin
 tarhi bhāvaḥ svabhāvena vināsam an-āviśan katham
 tarhi bhrānti-nivṛtṭy-artham pravṛttam pramāṇam
 tarhi mṛd-ātmā eva kaścīd ghaṭaḥ. na hy ekas
 tarhi ya ekasmin vinaśyati | tiṣṭhaty ātmā na
 tarhi yaḥ kṛtakaḥ so 'nitya eva iti nitya-
 tarhi yat saty eva bhavati iti sattā-āśrayā. sā
 tarhi yad ekasya taj-janakam tad anyasya na ity
 tarhi yad yāvatā vacanena samarthaniyam tasya a-
 tarhi yo 'yam upalambho na asti ghaṭa iti, tata
 tarhi rūpaṃ varṇānām sarvatra a-viṣiṣṭam iti
 tarhi liṅgam. na, anvaya-vyatirekayoḥ pṛthag-
 tarhi varṇa-anukrama-lakṣaṇam hi no vākyaṃ. tad
 tarhi vastu-bala-āyātā eva khalu vyāptiḥ
 tarhi vastu-sthityā. sā ca eva a-śakya-nīscayā
 tarhi vijñānam tulya-viṣayam viṣayaḥ prāpnoti.
 tarhi vidhi-mukhena eva prāṇa-ādaya ātmānam
 tarhi vinaśvara-svabhāvo nir-apekṣa ity a-hetukaḥ
 tarhi vināsam. nanu vinaṣṭa-tiro-hitayor dvayor
 tarhi vipakṣa-vyatireko hetur ucyate, tadā katham.
 tarhi vivakṣita-dharma-an-āśrayo vastu. anya-
 tarhi viśada-ābham pratyakṣam bhavatv a-
 tarhi viśeṣaṇam. aindriyakatvasya hetoḥ sāmānye
 tarhi viṣaya-ajñānam, a-jñāte hi viṣaya uttara-
 tarhi viṣaya-uttara-ajñānayor api prabhedān
 tarhi viṣaya-bhedaḥ pūrva-upagama-virodhasya.
 tarhi vyaktinām ekam kāñcid apekṣya vijñānam
 tarhi vyatiriktam a-vyatiriktam vā vyāpi śabdair
 tarhi vyatirekād api. tad-abhāvād an-anya-upanaya
 tarhi śabdavatvam nityam abhyupaiti, tadā ayam
 tarhi śaśa-sambandhi. yady evaṃ sambandho na asti
 tarhi śāstram a-pramāṇakam katham dharminam
 tarhi sa eva bhāvo na bhavati iti. yadi hi
 tarhi sa pratyayo 'stu. kim idānim karmaṇā anyena
 tarhi saṃyoga-kṛtaḥ. kim punaḥ sa tayor eva
 tarhi saṃyogāt. kim punaḥ sa tayoḥ saṃyogaḥ,
 tarhi sattā iti. na iyaṃ kasyacit kadācit kvacid
 tarhi sattā iti na iyaṃ kasyacit kvacit kadācid
 tarhi satya-tapaḥ-prabhāvavatam samihita-ārtha-
 tarhi sandeḥa-anything-āsiddher dūṣaṇam syāt.
 tarhi samagreṇa hetunā kārya-utpādo 'numiyate sa
 tarhi samayāt, sva-śāstra-kāra-samayāt pāṇiniya-
 tarhi samarthena hetunā kārya-utpādo 'numiyate,
 tarhi sarva eva asya avadheya ārambhaḥ phala-
 tarhi sarvaḥ pratiyogī niṣedhaḥ paryudastaś ca, a
 tarhi sā eva avasthā ghaṭo 'stu, yathokta-
 tarhi sā eva āgama-pravṛtṭir na jñāyata iti cet.
 tarhi sā tat-sāmānya-grāhiṇī. yam eva khalv ākāram
 tarhi sā yogyatā mṛd-dravyasya kulālāt. na ca
 tarhi sādhanā-sāmarthya-vighātāt. tathā hi na
 tarhi sāmāyikā rāja-cihna-ādi-vat. yaś ca
 tarhi siddha-upasthāyī kim a-kāraṇam poṣyate.
 tarhi siddha eva dṛśyasya svabhāvasya a-dṛṣṭāv
 tarhi syāt. na hy a-nimittam bhavat kvacid
 tarhi sva-āśraya-samavāyam. sva-āśraya-samavetaṃ
 tarhi sva-jñāna-sattā-viśeṣābhyām iti na svatantrā

V3_05902 na upalabha iti yato 'bhāva-vyavahārah, kim
SV_14510 tan na kenacid bhavatā sa naṣṭaḥ. kim
PV_03446 jñāte ca iti gatā kathā || atha svarūpaṃ sā
VN_02719 ucyamānā pratijñā-antaram bhavati, kim
HB_03510 an-ādṛtya anupalabdham prayoktavya iṣṭaḥ. sa
SV_09321 so 'yaṃ viśeṣo na sādhyā eva vyāhanyate. kim
V3_07104 so 'yaṃ viśeṣo na sādhyā eva vyāhanyate, kim
PV_04046 icchā bhavet sā gamyate ca taiḥ | balāt
V3_02010 icchā bhavet sā gamyate ca taiḥ | balāt
VN_02313 virodha-udbhāvanam. na asty ātmā iti
HB_02310 krama-yaugapadyābhyām arthakriyā-virodhāt.
V3_06002 tat-siddhiḥ, sarva-a-pratipatti-prasaṅgāt.
V3_11012 punar arthe 'bhāva-nirṇayo 'naikāntikaḥ.
SV_08722 -ākāra-a-vivekaṃ brūmo bhedasya api bhāvāt.
V3_05903 -a-pratipattau kvacid abhāva-a-pratipatteḥ.
SV_15208 'pi sambhavaty eṣām anyathā-bhāvaḥ.
V2_06713 syāt. apekṣāyāṃ ca pūrva-vat prasaṅgaḥ.
SV_00522 tadvanti bhavanti iti tad-abhāvaḥ kutaḥ.
SV_02217 syāt. sarvaṃ vā sarvasmā jāyeta.
V2_08605 ca ukto doṣaḥ. sarvaṃ ca sarvasmā jāyeta.
SV_12303 a-śaktāv api kasyacid chakti-siddheḥ.
SV_08409 -yogyo 'rtho na anveti yo 'nveti na
SV_01908 api tad-bhāva eva bhāvaḥ. tac ca asti dhūme.
SV_00312 -abhāve bhavatas tadutpatti-niyama-abhāvāt.
V2_08410 -abhāve bhavatas tadutpatti-niyama-abhāvāt.
HB_02314 -abhāve bhavatas tadutpatti-niyama-abhāvāt.
V3_01809 sa ca na iṣṭa iti na iṣṭa-vighātaḥ kaścit.
PV_03495 'lpiyān kṣaṇo mataḥ | buddhiś ca kṣaṇikā
HB_03215 syāt tad-deśa-kālaś ca, rasa-rūpa-ādi-vat.
HB_03205 punar bhāva-a-pariccheda-prasaṅgāt.
PV_03190 -mātra-grahaṇe bheda-apekṣā na yujyate |
SV_08113 iṣyate iti kim antarāle 'n-arthikayā śaktyā.
SV_17011 andhā eva sarva iti yathā-iṣṭam praṇīyante.
V3_09709 pramāṇa-a-pratītau vā kim abhivyakti-vādena.
SV_16423 -viśeṣe ca sāmāya-asiddhir ity uktam.
V3_09205 na tad-vaśād vastu-sthitiḥ, atiprasaṅgāt.
PV_03173 sambadhyate 'poho na etad vastuni yujyate ||
VN_02401 ca pakṣa-siddhau kṛtāyāṃ jetā bhavati.
NB_03102 vā prasiddhe prāṇa-āder asiddheḥ.
V3_11511 -niścayaḥ, tādātmyena prasiddhe 'siddheḥ.
V1_00610 paryanuyuktam – kim idaṃ darśanam nāma iti.
SV_07507 -samavāyinām anyeṣām api dṛṣyatā-āpatīḥ.
V2_05907 tathāvidha-indriya-grāhya-abhāvo 'sty eva.
PV_03274 -abhāvād bhāve 'nyatra api sā bhavet ||
PV_02281 -adhikas tataḥ | parārtha-jñāna-ghaṭanam
V3_04204 -samuttha ity anādi-hetu-prakṛti-paramparā,
PV_02247 asad-guṇa-āropaḥ snehāt tatra hi dṛṣyate ||
SV_06622 a-bhedena ca vinā śabda-a-bhedo na yujyate |
SV_07017 -deśa-kārya-utpādana-bhāva ādhāra-kṛtaḥ.
SV_11809 api śabdānām a-nimittam kim na iṣyate.
SV_09909 vā sa eva svabhāvo na asti yo vīnaśvarāḥ.
HB_01516 tathā hi bīja-ādy-upanyāse nirloṭhitam etat.
SV_07009 eva param api buddhyā saṅghaṭayya khyāpyate.
SV_02719 vā a-sambaddhasya tatra a-pratipattir iti.
HB_04010 ca na kevalau, niyamasya ubhaya-rūpatvāt.
SV_09417 viśeṣaṇād ity uktaṃ vakṣyate ca.
V3_07212 ayoga-vyavacchedena viśeṣaṇād ity uktam.
SV_16401 api tad-ākāra-dhyāna-āder eva prayogāt.
SV_14405 asti iti kim atra sāmartyam vahny-ādīnām.
HB_03208 tasya eva paricchedāt, tad-anya eva ca
SV_02819 ||49|| tad-viveka eva ca anya-apohaḥ.
V3_13405 sarva-ātmakam syāt. na ca etad yuktam.
PV_04147 iṣyate || svayam iṣṭo yato dharmāḥ sādhyas
SV_03125 pravṛtti-bhedād grahaṇa-a-grahaṇam.
PV_03213 ekasya apy abhāvena dvayam apy avahiyate |

tarhi sva-viśiṣṭa-jñāna-bhāvāt, sarva-a-
tarhi svabhāva eva asya yena sa naṣṭo nāma.
tarhi svayam eva prakāśate | yat tasyām a-
tarhi hetv-āder an-anythingam. sādhyā-sādhanāya
tarhi hetuḥ paramārthato bādhyā bhāvam abhāvaṃ
tarhi hetāv api tulya-doṣatvāt. na hi hetur an-
tarhi hetāv api, tulya-doṣatvāt. na hi hetur an-
tava icchā iyam iti vyaktam īśvara-ceṣṭitam ||
tava icchā iyam iti vyaktam īśvara-ceṣṭitam ||7||
tava pratijñā-padayor virodha iti pratijñā-doṣa-
tasmāt – yat sat tat kṣaṇikam eva iti vyāpti-
tasmāt – viśiṣṭa-rūpa-anubhavād anyā na anya-
tasmāt karaṇa-guṇa-vaktu-kāmate vacanam
tasmāt kaścid a-kāraḥ 'pi iti. tathā api
tasmāt kasyacid pratyakṣatāyāṃ tat-pramāṇa-balena
tasmāt kasyacid a-vaiparītya-darśane 'pi sarveṣām
tasmāt kādācitkaḥ śabdasya upalambha-yogyā ātmā,
tasmāt karaṇa-anupalabdhir eva abhāvaṃ gamayati
tasmāt karaṇa-bheda-a-bhedābhyām kārya-bheda-a-
tasmāt karaṇa-bheda-a-bhedābhyām kārya-bheda-a-
tasmāt karaṇāni vivecayatā artheṣv api tad-a-tat-
tasmāt kārya-sambhavaḥ ||166|| tasmāt sarvaṃ
tasmāt kāryam dhūma ity anvayena vidhita-tat-
tasmāt kāryam svabhāvair yāvadbhir avinābhāvi
tasmāt kāryam svabhāvair yāvadbhir avinābhāvi
tasmāt kāryam svabhāvair yāvadbhir avinābhāvi
tasmāt kevala eva dharmo dharmiṇi sādhyo
tasmāt kramād varṇan prapadyate || iti varṇeṣu
tasmāt kvacit kadācit kasyacid abhāva-siddhir
tasmāt kvacit pramāṇam pravṛttam tat
tasmāt cakṣuś ca rūpaṃ ca pratītya udeti netra-
tasmāt chaktir iti dravyam eva tat-kāryam tac ca
tasmāt chabda-antareṣu tādrkṣu tādrśy eva astu
tasmāt chāstra-āśraya eva anumāne 'nyatara-
tasmāt cheṣavad anumānam etat. vyatirekasya
tasmāt choṣam ayaṃ taruṣu maraṇam āha. na ca
tasmāt jāty-ādi-tad-yogā na arthe teṣu ca na
tasmāt jigīṣatā sva-pakṣaś ca sthāpanīyaḥ para-
tasmāt jīvac-charīra-sambandhī prāṇa-ādīḥ sa-
tasmāt jīvac-charīra-sambandhī prāṇa-ādir an-
tasmāt jñāna-bhāvād artha-bhāvam icchatā jñānasya
tasmāt jñāna-hetutā eva vyañjakatvam. tac ca
tasmāt jñānam tad-yogyatā vā asya sattā, tad-
tasmāt ta āntarā eva saṃvedyatvāc ca cetanāḥ |
tasmāt tac-chāsanam dayā || tataḥ parārtha-
tasmāt taj-janana-svabhāvasya hetor abhāvāc chāśa
tasmāt tat-kāraṇa-a-bādhi vidhis tam bādhat
tasmāt tat-kāryatā api iṣṭā a-tat-kāryād eva
tasmāt tat-pūrva-kṣaṇa-sahakāri kuṇḍam tatra eva
tasmāt tat sadṛśam liṅgam sarva-sambandhe tato '-
tasmāt tat-svabhāva-apekṣatvān na vīnaśvarāḥ.
tasmāt tat-svabhāvasya anyathātva-abhāvāt tad-
tasmāt tatra api kārya-kāraṇa-bhāva-kṛta eva
tasmāt tatra api tad-darśinas tat-svabhāva-a-
tasmāt tatra eva bhāva iti na bhāva eva ucyate,
tasmāt tatra sāmānyam eva sādhyate tad-ayoga-
tasmāt tatra sāmānyam eva sādhyate tad-ayoga-
tasmāt tad-adhiṣṭhānam eva tat tādrśam ity
tasmāt tad-an-upakārāt tena na apekṣyante
tasmāt tad-anythingam tatra a-paricchedāt. atas tad
tasmāt tad api tan-mātra-apoha-gocaram, na vastu-
tasmāt tad-abhivyāpta-dharma-yogād eva bhāvās
tasmāt tad-āśrayaḥ | bādhyo na kevalo na anya-
tasmāt tad eva asya grahaṇam yo niścayaḥ. anyathā
tasmāt tad eva tasya api tattvaṃ yā dvaya-sūnyatā

V2_07404	-virodhāt kāraṇānām ca kārya-vyabhicārāt.	tasmāt tad-bhāva-mātra-anubandhina eva ātmanaḥ
SV_09012	na asti iti. pravṛṭty-abhāvād arthinaḥ.	tasmāt tan na ubhaya-rūpam ity ekānta-vādaḥ. api
SV_09802	a-tad-ātma-niyatasya tan-nivṛttau nivṛttiḥ.	tasmāt tan-niyamaṃ prasādhyā nivṛttir vaktavyā.
PV_03163	anvayo na eka-vastunaḥ || vastūnām vidyate	tasmāt tan-niṣṭhā vastuni śrutiḥ | bāhya-śakti-
V3_02510	doṣāḥ syuḥ, sarvatra pakṣasya eva uparodhāt.	tasmāt tan-mātra-anuṣaṅgiṇa eva pakṣa-doṣāḥ,
PV_04083	prasajyate || sarvaiḥ pakṣasya bādhatas	tasmāt tan-mātra-saṅginaḥ | pakṣa-doṣā matā na
V2_09906	sarveṣāṃ puruṣa-kriyā na vā kasyacit.	tasmāt tan-mātra-sambaddhaḥ svabhāvo bhāvam eva
SV_01628	tu syād ity ayam eṣāṃ paraspara-vyāghātaḥ.	tasmāt tan-mātra-sambandhaḥ svabhāvo bhāvam eva
PV_03300	ubhayathā apy anyathā eva vikalpikā ||	tasmāt tasya a-vikalpe 'pi prāmāṇyam
VN_05604	śāstrāṇi vā praṇīyante ity ado vaktavyam.	tasmāt tāvad vaktavyam, yāvad anena na gr̥hītam,
HB_03105	kim atra-bhavataḥ paruṣam iva ābhāti.	tasmāt tīra-a-darśinā iva śakuninā dūram gatvā
PV_02186	sampravartate || a-sukhe sukha-sañjñasya	tasmāt tṛṣṇā bhava-āśrayaḥ | virakta-janma-a-
SV_13106	jñāpayeyur eva indriya-ādayaḥ. na ca tathā.	tasmāt tena ādheya-viśeṣā iti gamyante. na khalv
V3_05206	jñāpayeyur eva indriya-ādayaḥ, na ca tathā.	tasmāt tena ādheya-viśeṣā iti gamyante. na tv
V3_01001	sambhavāt tad api tena saha sādhanam syāt.	tasmāt triṣv eva rūpeṣv antar-aṅgam artha-siddhau
VN_02304	api nyāya-upavaraṇane vidvat-pratiṣṭhānāt.	tasmāt para-anugrahāya tattva-khyāpanam vādino
SV_02618	dvitva-vikalpa-ayogāt. atiprasaṅgac ca.	tasmāt paśyaṅ śukti-rūpaṃ viśiṣṭam eva paśyati.
SV_07118	a-pāte 'pi tulyaḥ paryanuyogo 'navasthā vā.	tasmāt pāta-abhāvaḥ pāta-pratibandhaḥ sa katham
V3_08809	-ātma-kriyāṃ pratibandham abhyupaiti.	tasmāt pāta-abhāvaḥ pratibandhaḥ sa katham
SV_07123	a-pratibaddha iti na kadācit tiṣṭhet.	tasmāt pāta-pratibandha ity api kṣaṇikānām
V3_08905	kenacit pratibaddha iti na kadācit tiṣṭhet.	tasmāt pāta-pratibandha ity api kṣaṇikānām
SV_13020	-kṣaṇa-antara-an-utpatter jñāna-an-utpattiḥ.	tasmāt pūrva-utpanna-samartha-nirodhāt, sati kuḍye
PV_04158	-rāśau sakṛd yute || bhedaḥ syād gaurave	tasmāt prthak saha ca tolite | krameṇa māśaka-
PV_02028	a-sāmarthyam syāt siddho 'tiśayas tataḥ ||	tasmāt prthag a-śakteṣu yeṣu sambhāvyaḥ guṇaḥ |
V3_02805	'pi prastāva-atikrame 'tiprasaṅga uktaḥ.	tasmāt prakaraṇa-āpannam eva a-viśeṣaṇam dharmā-
SP_00002	hi sambandho dvitve sa ca katham bhavet |	tasmāt prakṛti-bhinnānām sambandho na asti
VN_02003	-vyājena sambhavād a-niścitatvāc ca.	tasmāt pratijñā-vacanam eva tāvan na nyāyām,
V3_09106	ca, sarvataḥ sarva-pratipatti-prasaṅgāt.	tasmāt pratipādya-pratipādayor asiddha-
V1_02910	tat-pratibhāsasya vastuny an-anurodhāt.	tasmāt pratyakṣa-ābhāsaḥ. viplavaś ca akṣa-jatve
V1_01605	buddhyā sambandha-abhāvād an-anumānam.	tasmāt pratyakṣā iyam an-abhilāpā ca pratibhāti
SV_02609	anyathā bhāva-prasaṅgād ity uktam.	tasmāt pratyakṣe dharminī tat-svabhāva-sākalya-
PV_02283	-sādhanam || tac ca abhiyogavān vaktum yatas	tasmāt pramāṇatā | upadeśa-tathābhāva-stutis tad-
V1_03102	ghaṭayaty enām na hi muktva artha-rūpatām |	tasmāt prameya-adhigateḥ pramāṇam meya-rūpatā ||34
PV_03306	-bhedaḥ jñānasya bhedako 'pi kathaṅcana ||	tasmāt prameya-adhigateḥ sādhanam meya-rūpatā |
V1_03204	asya idaṃ na iti su-vyavasthitā bhāvāḥ |	tasmāt prameya-adhigateḥ sādhanam meya-rūpatā |
PV_03063	-parokṣābhyāṃ meyasya anyasya sambhavaḥ |	tasmāt prameya-dvitvena pramāṇa-dvitvam iṣyate ||
PV_03345	ādāv a-sandhānam dṛṣṭam tatra api cetasām ||	tasmāt prameye bāhye 'pi yuktaṃ sva-anubhavaḥ
PV_04106	-icchā kṛtā ca asya paripūrṇā pramāṇatā ||	tasmāt prasiddheṣv artheṣu śāstra-tyāge 'pi na
PV_02125	-jāḥ pravartante sva-rasena kṛpā-ādayaḥ ||	tasmāt sa teṣāṃ utpannaḥ svabhāvo jāyate guṇaḥ |
V3_09807	sidhyati, punar api svata eva tathābhāvāt.	tasmāt sa svayam ātmano hetur asiddhaḥ. katham
PV_03415	na yena stas tad-a-dṛṣṭam karoti kim ||	tasmāt samvid yathā-hetu jāyamāna-artha-saṃśrayāt
V3_11609	apy astu. na, a-sambandhād ity uktam.	tasmāt saṃśaya-hetur asādhāraṇaḥ. viśeṣataḥ prāṇa
SV_02403	na sambhavaḥ ||38|| iti saṅgraha-ślokaḥ.	tasmāt sakṛd api darśana-a-darśanābhyāṃ kārya-
PV_03171	imam artha-aṃśam iti ca apoha-kṛc chrutiḥ ||	tasmāt saṅketa-kāle 'pi nirdiṣṭa-arthena saṃyutaḥ
SV_05715	ca vidhānāt tat-kalpanā ayuktā iti.	tasmāt saṅketaḥ (110d')
HB_02301	-vināśayoḥ paraspara-parihāra-rūpatvāt.	tasmāt saty asya vināśe vināśa-svabhāvena eva
SV_14411	tad-avastha eva. tathā an-anything.	tasmāt sato rūpasya tattva-anything-a-vyatikramāt.
SV_13623	na hy asiddhāyām asyām evaṃ bhavati iti.	tasmāt sattā-siddhis tat-sādhanī. sā ca upalabdhir
SV_13104	hi māṇavako dahana-upacārād ādhīyate pāke.	tasmāt satyām api kalpanāyām a-tat-parāvṛttayo
V3_05204	hi māṇavako dahana-upacārād ādhīyate pāke.	tasmāt satyām api kalpanāyām a-tat-parāvṛttayo
SV_09213	naṅo 'prayoga ity atra uttaram vakṣyate.	tasmāt santy abhāveṣu śabdāḥ. teṣu katham
PV_03137	-miśraṇāt | vicchinna-ābhā ity tac citram	tasmāt santu sakṛd dhīyaḥ || pratibhāsa-a-viśeṣāś
V3_11907	hi prāṇa-āder hetavo ghaṭa-ādau na santi.	tasmāt sandigdha-sāmarthya ātmano vyatirekaḥ. te
V3_02905	nirākṛte viṣayiṅo '-sambhavād a-pakṣa eva.	tasmāt sandigdho hetu-vyāpāra-viṣayaḥ. anumānasya
V3_05001	sattvam, kārya-vyabhicārāt kāraṇasya.	tasmāt sapakṣe dvidhā-vṛtti kāryam. na hy anityā
SV_07003	na sambhāvayāmaḥ. atiprasaṅga-bhayaṭ.	tasmāt samavāya-saṃyogāv eka-artha-samavāya-ādayo
PV_04155	asau syāt tulā-natiḥ || tan nir-guṇa-kriyas	tasmāt samavāyi na kāraṇam | tata eva na dṛṣyo
SV_11117	uparodha-pratighātini ca tad-abhāvāt.	tasmāt samāna-jātiya-abhyāsa-jam ātma-darśanam
PV_03043	ity na sambandho vyāvṛtts tu na duṣyate ||	tasmāt samānatā eva asmin sāmānye '-vastu-
SV_09121	bhāve sambhavo 'bhāveṣu tathā bhāvāt.	tasmāt sambandha-abhāva-pratīter na ayam iha ity
SV_11811	'viśeṣeṇa eva pratītiḥ syāt, sarvasya ca.	tasmāt sambandha-siddhyā artha-pratīter na kaścit
SV_11203	-upādānatvena. tat-prahāṇe doṣāṇām prahāṇāt.	tasmāt sambhavati sat-kāya-darśana-janmanām
SV_07102	an-upakāratvād ity ukta-prāyam.	tasmāt sarva eva vastu-sambandhā janakasya eva
V3_08706	an-upakāratvād ity ukta-prāyam.	tasmāt sarva eva vastu-sambandhā janakasya eva
SV_06213	-ādi-śabdeṣv api yathā-darśanam asty eva.	tasmāt sarva eva śabda-prayogaḥ kutaścīd buddhim

SV_08410	yo 'nveti na tasmāt kārya-sambhavaḥ ||166||	tasmāt sarvaṃ sāmānyam an-arthakriyā-yogyatvād a-
V1_00402	pratiśedhaḥ, a-janana-khyātyā a-pitṛtva-vat.	tasmāt sarvaṃ svato 'siddham anyat sādhanam
PV_03061	gamaka-anuga-sāmānya-rūpeṇa eva tadā gatiḥ |	tasmāt sarvaḥ parokṣo 'rtho viśeṣeṇa na gamyate ||
HB_03908	-nibandhanatvāj jñeya-sattā-vyavasthāyāḥ.	tasmāt sarvatra sattā-vyavasthā eva pramāṇam tat-
V2_06904	syāt tasya iti sambandhaś ca na sidhyati.	tasmāt sarvathā sarva eva kvacin niyamaḥ svabhāva
PV_02071	āśrayaḥ sarvaḥ sarva-utpattā ca sa-āśrayaḥ |	tasmāt sarvasya bhāvasya na vināśaḥ kadācana ||
SP_00001	hi sambandhaḥ siddhe kā paratantratā |	tasmāt sarvasya bhāvasya sambandho na asti
SV_16210	keṣāñcid vā a-kriyā-abhiniveśo 'stu.	tasmāt sarvā eva iyaṃ varṇa-ānupūrvī prasiddha-
VN_05312	-vacana-ananubhāṣaṇam nigrahassthānam ucyate.	tasmāt sarvāṃ vādi-kathām ananubhāṣamāṇo na
VN_03715	-uktir vyāpyā, tad-vacanena gamyamānasya	tasmāt sādhana-antara-abhāva-prasaṅgāt. dṛṣṭānta-
V3_02302	sādhana-samsthitiḥ ||21|| ity antara-ślokaḥ.	tasmāt sādhyā-bādhaka eva viruddhaḥ. a-bādhya-
PV_04165	-adhikāre tu sarva-asiddha-avarodhini |	tasmāt sādhyā-śrutir na iṣṭam viśeṣam avalambate |
SV_09223	-viṣayā ity a-sthānam eva etad āśānkāyāḥ.	tasmāt siddham etat sarve śabdā viveka-viṣayā
PV_03207	ekayā a-grahāt || nānā-arthā ekā bhavet	tasmāt siddhā ato 'py a-ikalpikā | vikalpayann
V3_08907	bhāvānām upādāna-samāna-deśa-utpāda ucyate.	tasmāt siddhā tādrśo 'mbhasa ādhārād utpattiḥ.
PV_03266	-darśana-vaiguṇya-a-vaiguṇye kurute sakṛt ||	tasmāt sukha-ādayo 'rthānām sva-saṅkrānta-
HB_02412	a-kāraṇa-apekṣaṇe vā a-hetukatva-prasaṅgāt.	tasmāt so 'gny-ādi-sāmagrī-viśeṣo yo dhūma-
PV_02040	bhaṅge 'syās teṣāṃ bhaṅgaś ca dṛśyate ||	tasmāt sthity-āśrayo buddher buddhim eva
PV_04252	svabhāvau niyatāv anyonyaṃ hetu-kāryayoḥ |	tasmāt sva-dṛṣṭāv iva tad dṛṣṭe kārye 'pi gamyate
PV_03089	darśana-abhāvād iti cet sā a-pramāṇatā ||	tasmāt sva-śabdena uktā api sā abhāvasya
HB_03605	-avasthaṃ hetor a-sāmarthyam ity a-prayogaḥ.	tasmāt sva-sādhyā-bhāva-abhāvābhyām anyathā api
PV_04272	-ātma-saṃvittir bheda-dhī-hetur asya ca ||	tasmāt svato dhiyō bheda-siddhis tābhyām tad-
SV_02524	ity a-tat-kārya-kāraṇa-parihāra-arthaḥ.	tasmāt svabhāva-a-bhede 'pi yena yena dharmeṇa
SV_01712	eva martyena bhāvyaṃ aśvavatā api kim ||25||	tasmāt svabhāva-pratibandhād eva hetuḥ sādhyam
V2_10005	aśvavatā api kim ||71|| ity antara-ślokaḥ.	tasmāt svabhāva-pratibandhād eva hetuḥ sādhyam
VN_01014	-a-viśeṣa-nivṛttir api viprakṛṣṭeṣu.	tasmāt svabhāva-viśeṣo yataḥ pramāṇān niyamena
HB_03808	ca katham anyadā api sādhanam kasyacit.	tasmāt svabhāvataḥ sva-sādhyā-avinābhāvinor
SV_08422	'napekṣiṇo niyama-abhāvena atiprasaṅgāt.	tasmāt svabhāvo 'sya sva-hetor ity ucyate. tasya
SV_14628	tathā, tadā na kiñcid bhavati iti iṣṭam eva.	tasmāt svayaṃ bhavan svabhāvo vikalpa-dvayaṃ na
SV_14414	na kasyacid dhetur a-hetuś ca na apekṣate.	tasmāt svayaṃ ayaṃ bhāvas tat-svabhāva iti
V1_03703	aīndriyakasya eva sukha-a-sukhasya utpatteḥ.	tasmāt svasaṃvedana-rūpā eva artha-pratītiḥ.
SV_15312	a-tad-darśinā tāni pratikṣeptavyāny eva iti.	tasmād a-kṛtakam ca syād syān mithyā-arthaṃ ca
PV_03199	'parāś ca kim | sarva-artha-grahaṇe	tasmād a-kramo 'yam prasajyate || na ekaṃ citra-
PV_04236	upaniyate | dṛṣṭiṃ bheda-āśrayaiś te 'pi	tasmād a-jñāta-viplavāḥ || sattā-sādhanā-vṛtṭeś
V2_05602	upaniyate | dṛṣṭiṃ bheda-āśrayaiś te 'pi	tasmād a-jñāta-viplavāḥ ||28|| ity antara-ślokaḥ.
HB_03214	-deśa-kālayoḥ sarva-anya-bhāva-vyavacchedaḥ.	tasmād a-tad-ātmā ca syāt tad-deśa-kālaś ca, rasa-
SV_01309	ātmani pratipannaṃ syāt. na anumeyatvam,	tasmād a-darśane 'py ātmano nivṛtṭy-asiddheḥ, tan
PV_03436	'nubhava ity artha-vat tad-viniścayaḥ |	tasmād a-doṣa iti cen na arthe 'py asty eṣa
SV_14421	saha-bhāvaḥ syāt. na ca vināśo bhavati.	tasmād a-doṣaḥ. asattve 'bhāva-nāśitva-prasaṅgo
V3_04901	kaścit sapakṣaḥ, tathāvidhasya a-sambhavāt.	tasmād a-pratikṣipta-dharma-antaraṃ sādhyā-dharma-
VN_01310	yo 'pi hi kalpayet, yo yasya pariṇāmaḥ, sa	tasmād a-bhinna iti, na hi śakter ātma-a-pariṇāma
VN_01217	yathā mṛd-ātmani prādur-bhavato ghaṭasya	tasmād a-bhedaḥ, bhedaś ca viparyaye sukha-
PV_03028	'bhāvasya na apekṣā-abhāvatas tayōḥ ||	tasmād a-rūpā rūpāṇām āśrayeṇa upakalpitā | tad-
V3_12804	na ca anyo 'vyabhicārī.	tasmād a-vastu-darśana-bala-pravṛttam āgama-
NB_03114	ca viruddhatāyāḥ. na ca anyo 'vyabhicārī.	tasmād a-vastu-darśana-bala-pravṛttam āgama-
PV_04125	vastv-abhāve śāśini vāraṇe 'pi na duṣyati ||	tasmād a-vastu-niyata-saṅketa-dhvani-bhāvinām |
V3_03903	-abhāve śāśini nivāraṇe 'pi na kaścid doṣaḥ.	tasmād a-vastu-niyata-saṅketa-śabda-bhāvinām
SV_17118	a-paśyatām ||324|| ity antara-ślokaḥ.	tasmād a-vidīta-artha-vibhāgeṣu śabdeṣv ekam
HB_02610	na eka-rūpa-niyatā pratipattiḥ, a-sambhavāt.	tasmād a-viśiṣṭa-yogyatā-rūpayor eka-jñāna-
V3_12204	āgama-siddha ātmā syāt, na anumāna-siddhaḥ.	tasmād a-vyatireke 'py asataḥ sapakṣād vyatirekaḥ
SV_05305	-nir-apekṣā anvayi vijñānam janayanti.	tasmād a-samarthā eva vyaktayas tatra iti na tena
PV_02040	eva samāśritāḥ | kaścin nimittam akṣāṇām	tasmād akṣāṇi buddhitāḥ || yādṛśy ākṣepikā sā
SV_12118	ity-ādi. api ca, yaj-jātyo yataḥ siddhaḥ sa	tasmād agni-kāṣṭha-vat | a-dṛṣṭa-hetur anyo 'py a
SV_13707	-atiśaya-upayoge 'py asya tadvat prasaṅgaḥ.	tasmād atiśeta eva a-vyavahita-sāmarthyā-upayogo
VN_04210	kvacit prakaraṇe tasya apy arthavattvāt.	tasmād atra eva asya ānarthakyān
SV_12427	-viprakarṣeṇa draṣṭum a-śakyatvāc ca.	tasmād adhyayanam adhyayana-antara-pūrvakam
HB_00311	viṣayeṇa nīla-sādhyā-arthakriyā sādhyate.	tasmād an-adhigata-artha-viṣayaṃ pramāṇam ity apy
PV_03117	-an-abhyupagamān nityaṃ viśvam idaṃ tataḥ ||	tasmād an-artha-āskandinyo 'bhinna-artha-
V3_01403	arthakriyā-upagamād eṣāṃ sādhanā-vaiphalyam.	tasmād an-ukto 'pi icchayā vyāptaḥ sādhyāḥ. tad-
VN_05809	gūṇas tu syād iti saṅgraha-vacanaṃ nyāyīyam.	tasmād ananubhāṣaṇa-jñānāyor apratibhā-viṣayatvān
V3_10203	tasmād idaṃ iha na asti iti ca su-bhāṣitam.	tasmād anapekṣita-pakṣa-vyavasthau dharmāṇām
PV_02256	api na tadā tasya kriyā-bhogau hi lakṣaṇam |	tasmād anādi-santāna-tulya-jātyiā-bijakam ||
V3_06005	-upalambho 'tas tasya apy anupalambhanam |	tasmād anupalambho 'yam pratyakṣeṇa eva sidhyati |
PV_04274	-upalambho 'taḥ tasya apy anupalambhanam ||	tasmād anupalambho 'yam svayaṃ pratyakṣato gataḥ |
PV_03468	-dṛṣṭāv apy asti iti syāt sva-dhī-gatiḥ ||	tasmād anumitir buddheḥ sva-dharma-nir-apekṣiṇaḥ |

PV_02031	-upadeśa-karaṇe vipralambhana-śaṅkibhiḥ ||	tasmād anuṣṭheya-gataṃ jñānam asya vicāryatām |
PV_02178	adhiṣṭhātā nityaṃ vā janakaṃ katham ||	tasmād anekam ekasmād bhinna-kālam na jāyate |
SV_09407	a-parāmrśaṇaṃ bruvāṇaḥ kaṃ svārtham puṣṇāti.	tasmād anena upātta-bheda eva sādhyah. upātta-
V3_07202	a-parāmrśaṇaṃ bruvāṇaḥ kaṃ svārtham puṣṇāti.	tasmād anena upātta-bheda eva sādhyah. upātta-
VN_00915	eva iti pūrvakā eva iyam anupalabdhiḥ.	tasmād anena kvacit keṣāñcid asad-vyavahāram
HB_02603	-dharmatve taj-jñānam upalabdhiḥ.	tasmād anya-upalabdhir anupalabdhiḥ, vivakṣita-
HB_02606	-yogyatā-lakṣaṇaḥ, yogyatāyā bhāva-rūpatvāt.	tasmād anya-upalambha-janana-yogyā eva svabhāvo
HB_02913	liṅgam. anvaya-anugamaṇaṃ ca nirarthakam.	tasmād anya-bhāvo na sādhanam abhāvasya. asti
HB_02612	anyatvam iha iṣṭam. sa kevalas tad-apekṣayā	tasmād anyah. taj-jñānaṃ tat-svabhāvo vā jñātr-
PV_04207	kevalam vyatirekitā | uktā anāikāntikas	tasmād anyathā gamako bhavet || prāṇa-ādy-abhāvo
HB_00808	yathā anayor eva dharmayor viparyayaṇa.	tasmād anvaya-vyatirekayor yathā-lakṣaṇam eko 'pi
SV_11521	viśeṣa-antara-vyudāseṇa pravṛtṭy-ayogāc ca.	tasmād anvaya-vyatirekiṇo bhāvasya bhāva-abhāvau
SV_02803	na ca tasya anvaya-vyatirekayor ādriyeta.	tasmād apoha-viṣayam iti liṅgaṃ prakīrtitam |
SV_12512	anādītā sidhyed evaṃ na a-puruṣa-āśrayaḥ |	tasmād apauruṣeyatve syād anyo 'py a-nara-āśrayaḥ
VN_05507	vihitam iva sāsna-ādimattvaṃ bāhuleye 'pi.	tasmād apratibhā eva nigrāha-adhikaraṇatvena
SV_10017	svabhāvaḥ sa eva bhāva iti na abhāvaḥ syāt.	tasmād abhāvaṃ karoti iti bhāvaṃ na karoti iti
V3_03205	bādheta. pratiśiddham ca āgamānāṃ prāmānyam.	tasmād abhyupetya vicāreṣv ayaṃ doṣaḥ. ata eva
SV_13920	-prasaṅgena sarvasya kāryatā-prasaṅgāt.	tasmād ayaṃ kāraka-abhimato 'rtha-kalāpo na
V3_06310	ākāra-antara-saṃsarge tasya abhāvāt.	tasmād ayaṃ pramāṇa-antara-bala-utpanno 'n-akṣa-
V3_06910	a-tattvāt, yathā-tattvaṃ ca a-samihitavāt.	tasmād ayaṃ pravartamānaḥ sarvadā sad-asac-
SV_08626	ca ayaṃ pravibhāgo na syād eka-ātma-vat.	tasmād ayaṃ bhinna-pratibhāsa-ādir viśeṣa eva. na
SV_03803	iva pratibhāsa-a-bheda-prasaṅgāt.	tasmād ayaṃ a-pratipadyamāno 'pi bhāva-svabhāvaṃ
V1_01312	nairātmya-prasaṅgāt, ātma-sthiter abhāvāt.	tasmād ayaṃ a-śabda-saṃyojanam eva arthaṃ paśyati
VN_02206	parājayasya an-utpatter a-parājayaḥ.	tasmād ayaṃ a-samartha-sādhana-abhidhāyā api
HB_03017	pratipattir iti vicāritam pramāṇa-viniścaye.	tasmād ayaṃ analaṃ paśyann apy analo 'yaṃ na
SV_16215	taṃ tathā eva pratipadyeta. na ca evam.	tasmād ayaṃ anukramaḥ svabhāvato 'pi kārya-kṛt
V2_06413	a-liṅgatvāt, ātma-parayor a-pratipatteḥ.	tasmād ayaṃ ātma-upalambha-nivṛttim eva
V1_00801	tato 'rthānām a-pratīti-prasaṅgāt.	tasmād ayaṃ upanipatyā vijñānaṃ janayan na an-ātma
SV_09221	-ayogāt. tad-bhāva-lakṣaṇatvād bhāvasya.	tasmād ayaṃ eva sa mukhyo vivekaḥ. tasya
SV_02926	apy a-grahaṇa-prasaṅgāt, sva-svāmitva-vat.	tasmād artha-antara-upādhi-vāde 'pi samānaḥ
V1_02007	arthānām atipātāc ca na asatam grahaṇam.	tasmād artha-antarām eva pratyaya-viśeṣa-utpatter
PV_03452	iti proktaṃ na ca tad-vastu kiñcana |	tasmād artha-avabhāso 'sau na anyas tasyā dhiyas
SV_15126	kaścid atindriyaḥ syāt, na ca etad asti.	tasmād artha-sāmarthyā-anapekṣāḥ samāropita-
PV_03054	ity a-doṣo 'yaṃ meyaṃ tv ekaṃ svalakṣaṇam ||	tasmād arthakriyā-siddheḥ sad-asattā-vicāraṇāt |
PV_03390	saṃvedyamānaṃ tat tayor na asti vivekitā ||	tasmād arthasya dur-vāram jñāna-kāla-avabhāsiṇaḥ |
SV_15105	kasyacit ||285|| yady a-kṛtakāḥ śabda na	tasmād artheṣu pratītir eva syāt. pratīti-janma-
SV_04814	vacanam eva syād anya-vyāvṛtṭy-an-abhidhāne.	tasmād avaśyaṃ śabdena vyavacchedaś codanīyaḥ. sa
SV_16009	na ca kāraṇa-a-bhede kārya-bhedo yuktaḥ.	tasmād asti sā bhedavati yato 'yaṃ pratīti-bhedaḥ.
V1_00604	-avisamvādād eva pramāṇam. sa ca avisamvādas	tasmād ātma-lābhāt, anyato bhavato 'bhavato vā
V3_10811	-śūdra-sādharmaṇam api vivekaṃ na avagāhate.	tasmād ātmani darśana-mātreṇa an-upasaṃhāraḥ,
V1_03511	tatra api grāhya-grāhaka-lakṣaṇa-vaidhuryāt.	tasmād ātmā eva buddher anubhavaḥ. sa ca na
V1_02706	ca śīta-sparśa-āder apara-utpattiḥ.	tasmād āntarāḥ sukha-ādayaḥ saṃvedanāś ca.
PV_04228	na yathā so 'sti tathā api na niśidhyate ||	tasmād āśritya śabda-arthaṃ bhāva-abhāva-
V2_05503	yathā so 'sti tathā api na niśidhyate ||19||	tasmād āśritya śabda-arthaṃ bhāva-abhāva-
SV_05821	-abhāve dvaya-a-grahaḥ | saṅketa-a-sambhavas	tasmād iti kecit pracakṣate ||114|| yady a-
V3_01611	iti cet, na, anyatara-grahaṇena a-prasaṅgāt.	tasmād idam anyatara-grahaṇam eka-parigrahe 'py a
V3_10201	abhāva-niścayaḥ. yasmād idam iha sandigdham,	tasmād idam iha na asti iti ca su-bhāṣitam.
HB_01808	marmā viklavam vikrośati ity upekṣām arhati.	tasmād idam eka-arthakriyā-lakṣaṇam sahakāritvaṃ
V1_03005	-vikāra-nivṛttāv apy a-nivṛtṭi-prasaṅgāt.	tasmād indriya-jam apy etad bhrānter a-pratyakṣam.
PV_03243	a-kārya-bhedasya tad-apekṣa-a-virodhataḥ ||	tasmād indriya-vijñāna-anantara-pratyaya-udbhavam
SV_11918	ca na kiñcid vyatireka-a-vyatireka-virodhāt.	tasmād indriya-vijñāna-viśeṣa-anubandhī sabhāga-
V2_07001	-varṣa-upasarga-ādiṣu dramaḍa-ārya-deśayoḥ.	tasmād ime darśanam a-darśanaṃ ca apekṣamānāś tat
SV_02513	sva-ātmani vyavasthānād a-miśraṇam anyena.	tasmād ime bhāvāḥ sajātīya-abhimatād anyasmāc ca
SV_00810	na anāgatānām vyabhicārāt tat (10'd')	tasmād iyaṃ kārya-liṅga-jā ||10|| tena na anyo
V3_02006	icchā-pravṛtṭyor a-virāma-prasaṅgāt.	tasmād iyaṃ kutaścit prakaraṇād bhavanti tena eva
V3_08503	-kālānām gatiḥ, na anāgatānām, vyabhicārāt.	tasmād iyam api kārya-liṅga-jā. etena pipilikā-
SV_07605	-anyatve na atikrāmati ity ayuktam etat.	tasmād iyam artheṣv eka-rūpā pratītir vikalpa-
VN_02901	tādṛṣam parājaya-adhikaraṇam vyavasthāpyate.	tasmād iha api yadi nivṛtta-ākāñkṣe vādinī paro
V3_12102	arthāpattiyā ubhaya-pradarśanam āha.	tasmād idṛṣo vyatireka-avyabhicāro 'n-anvayeṣu na
V3_04112	-lakṣaṇatvād bhedasya ity ukta-prāyam.	tasmād utpattes tat-kāraṇasya taj-janana-
PV_02049	nityaṃ tad-anubandhataḥ | sa hetuḥ saptamī	tasmād utpādād iti ca ucyate || astu upakārako vā
V3_08608	'mbhasas tata ādhārād abhinirvṛtteḥ. na hi	tasmād upakāram an-anubhavatas tato 'vasthā-
V3_11501	tādarthya-sādhanam vipratiśiddham.	tasmād upakurvānāś cakṣur-ādaya ādheya-atīśayam
SV_03102	sarva-upakāraka iti na kiñcid etat.	tasmād eka-upakārake grāhye na upakāras tato
SV_05706	pratyayaṃ janayanti ity a-sakṛd uktam etat.	tasmād eka-kāryatā eva bhāvānām a-bhedaḥ. sā ca a

SV_13227 syāt. vakṣyate ca atra pratiṣedhaḥ.
V2_08616 ayogāt. sā ca yogyatā hetu-bhāvāt kim anyat.
SV_02303 ayogāt. sā ca yogyatā hetu-bhāvāt kim anyat.
V3_06009 -anubhavo vā iti niścāyayati sāmartyāt.
SV_01023 -hetutvāt. na sarva-anupalabdhir gamikā.
V2_09212 na hi sarva-anupalabdhir abhāva-pratipādikā.
V3_11502 -ādaya ādheya-atiśayam eva upakurvate. sa
SV_02519 tad ekasmād api tasya bhedo 'sti iti.
VN_03902 nigrahasthānam ity-evam-ādy api vācyam syāt,
V3_00706 ekatra viruddha-guṇa-upasamhāra-ayogāc ca.
V3_08708 -bhāvo badara-udaka-ādiṣu janana-śaktir eva.
VN_02023 iti na pṛthag asya upanyāso vyākhyānam vā.
VN_06406 apy uttara-vādino bhūta-doṣa-a-pratipādanāt.
V3_08110 - anityaḥ prayatnānantariyakatvād iti.
SV_13123 ca a-jñeyatvam. upakārād eva jñāna-utpatteḥ.
V3_05308 ca a-jñeyatvam, upakārād eva jñāna-utpatteḥ.
HB_00707 anyathā na syāt, tadā sarvaḥ śobheta.
V3_11703 na sapakṣāt, asato nivr̥tṭy-ayogāt.
VN_02614 pratipakṣaḥ syāt, na nityam sāmānyam iti.
V1_04208 -para-ātmanoḥ prakāśakaḥ syāt, prakāśa-vat.
V3_05708 -pūrva iti na anayoḥ sambandhaḥ sādhanīyaḥ.
SV_02703 an-amśasya ca eka-deśena darśana-ayogāt.
SV_01920 vaidharmyeṇa abhāva-asiddher anvaya-smṛtiḥ.
PV_04101 ca prāg eva vinivāritam | abhyupāya-vicāreṣu
SV_10028 -bhāvābhyām sambandha-niyamāt tayoḥ ||197||
PV_03337 dhīyam viniyamo na bāhya-artha-vyapekṣayā ||
SV_11114 kāya-darśanāt || sā a-vidyā tatra tat-snehas
V3_03303 kiṃ pratibadhyate, prastāvasya eva abhāvāt.
SV_13308 vyavahāram a-vyavasyantaḥ pravartayāmaḥ.
SV_10020 iti siddhā vināṣam praty anapekṣā bhāvasya.
V2_08306 siddhā vināṣam praty anapekṣatā bhāvasya.
V3_08901 'bhāva-ayogāt, pūrva-vat prasaṅgāc ca.
SV_07120 tasya kathañcit kārya-rūpatve 'bhāva-ayogāt.
SV_14122 -viśeṣa-svabhāvaḥ. tasya niṣeṣyamānatvāt.
V3_12909 prāk tatra asatas tat-sambandha-ayogaḥ.
SV_05113 -apekṣiṇā sva-vāsanā-prabodhena janyate.
PV_03126 bhedo hi kvacin na anyatra dr̥ṣyate | na
V1_01707 anuyanti, śakti-pratibhāsa-ādi-bhedāt. na
SV_06613 ete doṣāḥ prasaṅgināḥ ||136|| yathā hy ekas
V1_02804 -sañjñāyām tathā-vṛtṭer a-darśanāt ||30||
PV_03285 nir-vikalpaḥ ca bhāvanā-bala-nirmītam ||
VN_01614 -bhede vastv-a-bhedo yuktaḥ, atiprasaṅgāt.
VN_05405 śakyate 'bhīdhātum, pratyartham doṣa-bhedāt.
SV_05401 -ātmā parair apekṣate ca iti vyāhatam etat.
SV_09808 sva-hetor eva vīnaśvarāṇām bhāvāt.
V2_07701 apekṣante, sva-hetor eva naśvarāṇām bhāvāt.
SV_12127 syād ākasmika iti na kvacid vinivarteta.
PV_03483 -indriya-mātreṇa na dr̥ṣṭam iti niścayaḥ |
PV_03304 karmaṇy a-bhinnaṣya na bhedenā niyamakaḥ ||
V1_03109 vā viśeṣasya tad-an-aṅgatayā a-karaṇatvāt.
SV_02420 yasmād vyāvṛtti-bhāgināḥ ||40||
V2_05706 yasmād vyāvṛtti-bhāgināḥ ||29||
VN_06813 ālokaḥ timirayati taṃ dur-vidagdho jano 'yam
V3_12606 a-niścita-sādhanā na ekānta-grāhīyaḥ syuḥ.
SV_00803 rūpa-upādāna-kāraṇa-pravṛtti-sahakāriṇi.
V3_08501 rūpa-upādāna-kāraṇa-pravṛtti-sahakāriṇi.
SV_15021 cet. a-vitatha-vyakti-niyame kiṃ kāraṇam.
PV_02011 -anuvṛttimat | sanniveśa-ādi tad yuktaḥ
V3_09602 -anuvṛttimat | sanniveśa-ādi tad yuktaḥ
PV_02078 ādayaḥ sambhavanti śravaṇa-ikṣaṇato yathā ||
SV_14611 asti ity a-pravṛtti-nivr̥ttikaḥ jagat syāt.
PV_03532 yat prāñ na vidyate || sati sva-dhī-grahe
SV_03217 bhāva-prasaṅgāt. tathā ca vyāvṛtṭer abhāvaḥ.
V3_01503 dūṣaṇam iti vyaktam iyaḥ rāja-kula-sthitiḥ.
SV_07307 vā iti niveditam etat. nivedayisyate ca.

tasmād eka-gati-śakti-pratiniyamād indriyasya
tasmād eka-deśa-kāla-parihāreṇa anya-deśa-kālayor
tasmād eka-deśa-kāla-parihāreṇa anya-deśa-kālayor
tasmād eka-niyata-upalambho 'nya-anupalambhas tad
tasmād eka-nivr̥tṭyā anya-nivr̥tṭim icchatā tayoḥ
tasmād eka-nivr̥tṭyā anya-nivr̥tṭim icchatā tayoḥ
tasmād eka-svabhāvo na bhavati iti viruddhaḥ. ca-
tasmād ekasya bhāvasya yāvanti para-rūpāni
tasmād etad apy a-sambaddham iti. a-viśeṣa-ukte
tasmād ete kartur icchā-mātra-anurodhino dharmā
tasmād eteṣu tad-ātmanā vyapadeśa-ādayo janya-
tasmād evam-vidhasya api tadānīm prativādinā a-
tasmād evam api na paryanuyoja-upekṣaṇam nāma
tasmād evam eva hetur gamakaḥ - yaḥ
tasmād eṣa śabdo na indriyam na sannikarṣam na
tasmād eṣa śabdo na indriyam na sannikarṣam na
tasmād eṣa svayam pratītau viśaya-upasthāpanena
tasmād aikāntika-anvaya-vad aikāntika-vyatiṛeko
tasmād aindriyakatvasya nitya-anitya-pakṣa-vṛtṭer
tasmād grāhaka-ākāraḥ svasamvidhaḥ sādhanam iṣṭam,
tasmād dr̥ṣya-a-dr̥ṣṭi-siddhāv a-sandigdha eva tan-
tasmād dr̥ṣṭasya bhāvasya dr̥ṣṭa eva akhilo guṇaḥ |
tasmād dr̥ṣṭāntena ayam eva yathokta-svabhāva-
tasmād doṣo 'yam iṣyate || tasmād viśaya-bhedasya
tasmād dvi-prakārā eva vastu-viśaya-anumitiḥ
tasmād dvi-rūpam asty ekaḥ yad evam anubhūyate |
tasmād dveṣa-ādi-sambhavaḥ ||222 || na hi na ahaṃ
tasmād dharmaṇam pratiṣṭhāpayaḥ śāstraḥ
tasmād dhvani-viśeṣa eva ayam varṇa-ādy-ākhyāḥ.
tasmād bhavaty eṣa svabhāvataḥ | yatra nāma
tasmād bhavaty eṣa svabhāvataḥ | yatra nāma
tasmād bhāva-kriyā-pratiṣedha eṣa bhāvaḥ na
tasmād bhāva-kriyā-pratiṣedha-nirdeśa eṣa bhāvaḥ
tasmād bhāva-mātra-svabhāvaḥ syāt. tena śabdo 'nyo
tasmād bhinna-deśair yugapat-sambandhaḥ sarva-
tasmād bhinna-bhāva-janmano vikalpa-vibhramāt tad
tasmād bhinnam asty anyat sāmānyam buddhy-a-
tasmād bhinnam asty anyat sāmānyam buddhy-a-
tasmād bhinnas tathā anyo 'pi iti bhedasya a-
tasmād bhūtam abhūtam vā yad yad eva atibhāvayate |
tasmād bhūtam abhūtam vā yad yad eva abhibhāvayate
tasmād ya upalabdhī-lakṣaṇa-prāpta-svabhāvo
tasmād yaḥ padārthaḥ dūṣayati, sa eva tad-dūṣaṇa-
tasmād yaḥ kaścit kasyacit kvacit pratibandhaḥ,
tasmād yaḥ kaścit kṛtakāḥ sa prakṛtyā eva
tasmād yaḥ kaścit kṛtakāḥ sa prakṛtyā eva
tasmād yaḥ svabhāvo yaj-janmā dr̥ṣṭaḥ so 'nyatra
tasmād yato 'yam tasya api vācyam anyasya
tasmād yato 'sya ātma-bhedād asya adhigatir ity
tasmād yato 'sya ātma-bhedād asya iyam adhigatir
tasmād yato yato 'rthānām vyāvṛttis tan-
tasmād yato yato 'rthānām vyāvṛttis tan-
tasmād yatnaḥ kṛta iha mayā tat-samujjvālanāya ||3
tasmād yathā kathañcid apy anena asato niścinvatā
tasmād yathā-bhūtād dheto rasa utpannas
tasmād yathā-bhūtād dheto rasa utpannas
tasmād yathārtha-vyakti-niyama-vat prakṛtyā a-
tasmād yad anumiyate || vastu-bhede prasiddhasya
tasmād yad anumiyate ||69|| vastu-bhede
tasmād yasya eva saṃskāraḥ niyamena anuvartate |
tasmād yasya nāso bhavati ity ucyate sa svayam
tasmād yā eva anantara-hetutā | cetaso grāhyatā
tasmād yā eva vyāvṛtṭiḥ, sa eva vyāvṛtṭaḥ. śabda-
tasmād yāvatiḥ artha-gatiḥ sādhanam sāmartyena
tasmād ye viśayāḥ sāksād upayogena vijñānam

HB_01008	paścād iva prāḡ api janana-prasaṅgāt.	tasmād yo 'ntyo 'vasthā-višeṣaḥ, sa eva ankura-
SV_08909	tatra kim iti dvi-mukha-buddhiḥ kriyate.	tasmād yo 'sya ātmā an-anya-sādhāraṇo yaṃ puras-
SV_14815	ca naśyato bhāvasya kiñcit kāryam ity uktam.	tasmād yo nāma nāśa-hetuḥ sa bhāve na kiñcit
HB_02112	-svabhāvasya prāḡ api bhāve 'kriyā-yogāt.	tasmād yo yad ātmā sa sva-sattā-mātreṇa tādr̥śo
SV_02422	prakalpyante tad-višeṣa-avagāhinaḥ ||41||	tasmād yo yena dharmeṇa višeṣaḥ sampratīyate | na
V2_05708	prakalpyante tad-višeṣa-avagāhinaḥ ||30||	tasmād yo yena dharmeṇa višeṣaḥ sampratīyate | na
SV_15821	bhavati. sā apy atyanta-an-upakāre na syāt.	tasmād vakṛ-śrotor vyakti-hetutve 'višeṣāt
V2_04807	ata eva sad api sāmānyam na arthaḥ.	tasmād vastu-rūpa-avisamvādanam eva asya api
V3_00306	tad-upagamād āgamaḥ, tataḥ sādhanā-dharmaḥ,	tasmād vastu-sthitir iti ca su-vyavasthitāni
V3_07903	sādhanaṃ, yad-arthaṃ avyabhicāras cinyate.	tasmād vastuto yad yena vyāptam a-vyāptam vā, tat
PV_03084	-vañcakatve 'pi kṛtā bhrānti-vyavasthitiḥ ||	tasmād vastuni boddhavye vyāpakam vyāpya-cetasah |
PV_03081	-liṅga-cetasah | hetus taj-jā tathābhūte	tasmād vastuni liṅgi-dhīḥ || liṅga-liṅgi-dhiyor
V2_04704	-liṅga-cetasah | hetus taj-jā tathābhūte	tasmād vastuni liṅgi-dhīḥ ||2|| liṅga-liṅgi-
HB_02304	'naśvare vā bhāve na vināśa-hetor upayogaḥ.	tasmād vināśe 'napekṣo bhāvas tad-bhāva-niyata
SV_01012	yogāt. tadā apy apārthako vacana-udāhāraḥ.	tasmād vipakṣe '-dṛṣṭir a-hetuḥ. na ca a-darśana-
SV_17222	sarva-śabdaiḥ karaṇānām abhidhāna-prasaṅgāt.	tasmād vivakṣā-prakāśanāya abhiprāya-nivedana-
V3_06112	viśiṣṭa-upalabdher eka-ākāra-pratiniyamāḥ.	tasmād viśiṣṭa-upalabdhir eva anya-anupalabdhiḥ.
PV_03127	asty anyat sāmānyam buddhy-a-bhedataḥ ||	tasmād višeṣa-viṣayā sarvā eva indriya-jā matiḥ |
V1_01803	upalakṣaṇe tasya tathā a-pratītir daṇḍi-vat.	tasmād višeṣa-viṣayā sarvā eva indriya-jā matiḥ ||
HB_03609	tena na a-bādhā rūpa-antaram. tan nāma	tasmād višeṣaṇa-antarām syāl lakṣaṇa-antaratvena
V3_11712	kasyacin nivṛttau niyamena nivartate.	tasmād višeṣasya na vyatireko na anvayaḥ. a-
SV_08402	-anyasmād utpatti-kalpanāyām atiprasaṅgāt.	tasmād višeṣā eva janakā na sāmānyam. tatas ta
PV_04102	-vicāreṣu tasmād doṣo 'yam iṣyate ||	tasmād viṣaya-bhedasya darśanāya pṛthak-kṛtaḥ |
PV_04129	pratirundhāno na bādhyas tena varṇitaḥ ||	tasmād viṣaya-bhedasya darśanāya pṛthak-kṛtā |
V3_03909	na bādhyas tena varṇitaḥ ||28||	tasmād viṣaya-bhedasya darśanāya pṛthak-kṛtā |
PV_03350	tad-ātmavāt sva-vid apy artha-vin matā ||	tasmād viṣaya-bhedo 'pi na svasamvedanam phalam |
SV_01715	sa eva avinābhāvo dṛṣṭāntābhyam pradarśyate.	tasmād vaidharṃya-dṛṣṭānte na iṣṭo 'vaśyam iha
SV_05404	-an-upakārāt, akiñcitkarasya ca an-upakārāt.	tasmād vyakty-upakṛtasya sāmānyasya vijñāna-
SV_07922	ca yathāsvam artha-antara-vivekāḍ iti.	tasmād vyakti-vad bhedān na hetuḥ karma asya (157c
SV_07226	eva tato bhavati iti sthiti-vat prasaṅgaḥ.	tasmād vyañjako na taṃ karoti na apy anyam ity
VN_01805	a-pradarśite sambandhe samśaya-utpatteḥ.	tasmād vyartham eva sādhanā-vākye pratijñā-vacana
SV_06406	rūpaṃ ca anyad eva syāt. tataś ca bhāvas	tasmād vyāvarteta. tato 'smāt tasya bheda iti na
SV_01212	vaidharṃya-vacanena anaikāntika-parihāraḥ.	tasmād vyāvṛttim icchatā tatra nyāyo vaktavyaḥ,
V2_09409	iti vacanāt tathā bhavati, atiprasaṅgāt.	tasmād vyāvṛttim icchatā tatra nyāyo vaktavyaḥ,
V3_04710	nirdeṣṭavyasya a-niścayo 'stu viparyayaḥ.	tasmād dhetu-viruddhayor eva niścayāt sādhanam
HB_02106	a-tat-svabhāvas tu tadā apy a-kāraka eva.	tasmān na a-kṣaṇikeṣu hetuṣv eka-arthakriyayā
PV_02246	api guṇa-ikṣaṇam || kāraṇam hiyate sā api	tasmān na a-guṇa-darśanāt | api ca asad-guṇa-
SV_02705	sampravartate ||45|| iti saṅgraha-ślokaḥ.	tasmān na a-dṛṣṭa-grahaṇāya dṛṣṭe pramāṇa-antara-
SV_15128	eva ākāśa-ādiṣu sarvasya sambhavanti iti.	tasmān na a-parāvṛtti-dharmāṇaḥ śabdāḥ. tattve vā
SV_13204	-pratyaye sarvatra deśe tulyam upalabhyeran.	tasmān na a-vyāpinaḥ. sarveṣām upalambhaḥ syād
SV_09510	tad-yuktaṃ dharminam gamaiṣyati ||	tasmān na agny-ādi-sādhanā-vat sattā-sādhanam apy
V3_07412	tad-yuktaṃ dharminam gamaiṣyati || iti.	tasmān na agny-ādi-sādhanā-vat sattā-sādhanam apy
SV_09918	hetur na ca a-hetoḥ svabhāva-niyamaḥ.	tasmān na atra kaścid dhetoḥ svabhāva-pravibhāgaḥ.
V2_07814	hetuḥ, na ca a-hetoḥ svabhāva-niyamaḥ.	tasmān na atra kaścid dhetoḥ svabhāva-pravibhāgaḥ.
SV_07805	ca ekasya a-dṛṣṭa-ākāra-antara-abhāvāt.	tasmān na an-avayavam aneka-deśe yugapad ādhiyate.
V1_04104	'py asiddhau sattā-vyavahāra-a-yogyatvāt.	tasmān na an-upalabhamānaḥ kasyacit samvedanam
V3_01711	api tu prakaraṇa-sāmarthya-ādikam api iti.	tasmān na anyatarat sāmānyena artha-antara-bhūtam,
SV_14304	eva samarthitaḥ syād iti katham abhūto nāma.	tasmān na anyo 'nyasya vināśo 'stu kaṣṭham kasmān
SV_14117	vā nityam bhaven na ca puruṣa-vyāpārāt.	tasmān na apauruṣeyaḥ. katham idaṃ gamyate 'n-
SV_16916	dhūrtānām anyatamaḥ syād api ity an-āśvāsaḥ.	tasmān na apauruṣeyād vyākhyānān na api sāmāyikāl
SV_09207	-rūpa eva iti svarūpeṇa na abhidhiyate.	tasmān na abhāva-vat sambandhe 'pi prasaṅgaḥ. api
SV_14823	bhāvasya ca utpatti-samāveśa-lakṣaṇatvāt.	tasmān na abhāve kasyacid bhāva-upakṣepo 'nyasya.
SV_03212	bhavan niścayo 'sati bhrānti-kāraṇe bhavati.	tasmān na abhūta ity eva sarva-ākāra-niścayaḥ.
VN_06202	api syāt, na ca bhavatā ātmā evam iṣṭaḥ,	tasmān na ayam caurya-hetur iti yady ayam
PV_03211	svayam arthānām rocate tatra ke vayam ||	tasmān na artheṣu na jñāne sthūla-ābhāsas tad-
V2_07605	eva atra anityaḥ śabda iti bhavati.	tasmān na avaśyam pakṣa-nirdeśaḥ kartavyaḥ.
SV_09722	kathite sāmāthyād eva anityaḥ śabda iti.	tasmān na avaśyam iha pakṣa-nirdeśaḥ iti. ayam
SV_16625	iti na puruṣa-atīśayo nivāryaḥ syāt.	tasmān na asty atīndriyeṣu pramāṇa-antara-vṛttiḥ.
HB_03710	pratiyogi-sambhava-a-sambhavāv utpaśyamaḥ.	tasmān na asty eva višeṣa iti sarvatra saṅkayā
V3_11205	yogāt. tadā apy apārthako vacana-udāhāraḥ.	tasmān na asya api vipakṣe '-dṛṣṭi-mātreṇa
V3_06306	bhāva eva kaścin nāma antareṇa uktaḥ syāt.	tasmān na asya pratyayasya sambhavaḥ. darśana-
V2_07214	api loke vyavahāro dṛṣṭa iti samśayaḥ.	tasmān na āgamasya api nivṛttir artha-abhāvam
SV_13910	kiñcid āvaraṇam a-sāmarthyād ity apy uktam.	tasmān na āvaraṇe karaṇa-upakṣepaḥ. na apy eṣām a
V3_02309	śāstrasya upagamād anyatra apy astu.	tasmān na idaṃ pratijñā-doṣa-lakṣaṇam nyāyyam,
V1_01013	vyavahāra-ādīnām indriya-jñāna-a-viṣayatvāt.	tasmān na indriya-jñānam artha-saṃyojanam kalpanam

SV_05501	aneka-ākāra-ayogād ekasya atiprasaṅgāc ca.	tasmān na iyam bhinna-artha-grāhiṇy a-bhinnā
SV_10001	a-pratibandhinī cet. niyamavati na syāt.	tasmān na iyam ākasmikī kvacit. katham tarhi
V2_08204	a-pratibandhinī iti cet, na niyamavati syāt.	tasmān na iyam ākasmikī kvacit. katham tarhi
HB_01714	katham sa kevalo 'pi karoty eva kāryam ca	tasmān na utpadyata iti tad-avastho virodhaḥ. na
V1_03506	-rūpam a-raktam iti rakta-a-raktam dṛśyeta.	tasmān na ekaḥ kaścīd arthaḥ, yo vijñānam
PV_02248	prthag-bhūtam ātmānam vetty ayam janaḥ |	tasmān na ekatva-dṛṣṭyā api snehaḥ snihyan sa
SV_12220	pradarśayet, tatra vā jvālām, syād etat –	tasmān na ekasya para-pūrvakam adhyayanam
HB_01408	syāt. tataś ca na sāksāt kāraṇam syāt.	tasmān na kāraṇasya sahakāribhyo viśeṣa-utpattiḥ.
V2_06312	-bhāva-gatiḥ, yataḥ kāraṇāt tat pratiyeta.	tasmān na kāraṇāt kārya-siddhiḥ. nimittayoḥ punar
SV_12404	'kṣara-racanāyām kaḥ pratighātaḥ puruṣāṅām.	tasmān na kiñcid a-śakya-kriyam eṣām. katham
HB_03309	iti dṛṣṭānta-anavasthāyām a-pratipattiḥ.	tasmān na kutaścil liṅgāt tad-abhāva-siddhiḥ. so
SV_16109	bhinnam sahitaṁ kārya-bheda-kṛt ||305||	tasmān na khalv eka eva padeṣu varṇānām svabhāvaḥ
PV_03451	avaśyam idam dvayam || atha na utpadyate	tasmān na ca tat pratibhāsinī | sā dhīr nir-
V1_02503	-mātram, ekatra yugapad anayor virodhāt.	tasmān na caitanyād anya-atīśayavati buddhiḥ. tad
SV_04629	an-upakārāt. tato lakṣaṇam apy ayuktam.	tasmān na jātau śabda-niveśanam phala-abhāvāt.
VN_02224	-prahāra-ādīpana-ādibhir api iti vaktavyam.	tasmān na jyāyān ayam tattva-rakṣaṇa-upāyaḥ.
SV_07311	sāmānyasya nityasya kutaścīt sambhavati.	tasmān na tat kenacid vyaṅgyam. na vai yogyatā-
V3_00707	svabhāvam anuvidadhati, tasya evam a-vṛtṭeḥ.	tasmān na tato 'rtha-siddhiḥ, vastu-rūpayoḥ
SV_17605	anena kasyacid vacanena kiñcin niścetum.	tasmān na tan-nivṛtṭyā api bhāva-abhāvaḥ
V3_06401	yathā nilam paśyato nilam etan na pītam iti.	tasmān na tau pramāṇam. adṛśye niścaya-ayogāt
V3_10007	prakāśitaḥ ||78|| iti saṅgraha-ślokaḥ.	tasmān na dharmī hetuḥ, ubhaya-asiddheḥ. etena
SV_15109	janako yuktaḥ. anya-apekṣā api niśiddhā eva.	tasmān na nityānām kvacid vijñāna-janana-
SV_11109	ca doṣā na pratipakṣa-sātmya-bādhinaḥ.	tasmān na punar doṣa-utpattiḥ. yatne 'pi buddher
VN_03122	sādhana-arthaḥ pratīta-pratipādana-abhāvāt.	tasmān na pratijñāyāḥ sva-vacana-virodho nāma
PV_03504	'py adhyakṣā dhīḥ katham tādrī bhavet |	tasmān na pratyabhijñānād varṇa-ādy-ekatva-
SV_17611	-phalā anupalabdhir na sidhyate ||339||	tasmān na pramāṇa-traya-nivṛtṭāv api viprakṛṣṭeṣv
HB_00714	artha-kramam āśrayata iti kim atra kāraṇam.	tasmān na prameya-vacanena kiñcit, anyathā api
SV_15917	sa tasya hetuḥ. a-hetuś ca katham viśayaḥ.	tasmān na mano-vikalpaḥ śabda-vyaktir yatas
SV_16321	-adhimukter eva hi viśa-karma-ādi-karaṇāt.	tasmān na mantrāḥ puruṣa-praṇītā api tad-upayoga-
VN_02215	sadbhir lābha-ādy-upārjanāya praṇīyante.	tasmān na yoga-vihitaḥ kaścīd vijigīṣu-vādo nāma.
SV_13425	kāryam. tatra api tathā ity alam anyena.	tasmān na varṇeṣu vākye vā apauruṣeyatā. varṇa-
V1_01701	-vyatirekaṁ kāraṇam, na a-kāraṇam viśayaḥ.	tasmān na vastu-viśayāḥ śabda-vikalpāḥ. artha-
SV_12713	-mātreṇa janane '-vyutpannasya api syāt.	tasmān na vākyam nāma kiñcid artha-antarām
SV_12503	-mātram abhāvaṁ gamayati iti vyabhicāra eva.	tasmān na viśeṣaṇam atīśaya-bhāg ity an-upātta-
SV_13830	abhāvāt. tat-kāraṇāni teṣāṁ vyañjakāni syuḥ.	tasmān na vyaktiḥ śabdasya. bhavanti vā
SV_06415	ca upādhy-abhāve bhedasya eva abhāvaḥ syāt.	tasmān na vyatiriktaḥ. tad-anya-gaty-abhāvāc ca
SV_15102	artheṣu sarvasya sarvadā syāt. na ca asti	tasmān na śabdāḥ sthita-svabhāvāḥ iti. api ca, na
VN_04619	bruvāṇasya kasyacin mukhaṁ vakrī-bhavati.	tasmān na saṁskṛto nāma kaścīd chabdaḥ. śiṣṭa-
SV_09619	na hetu-lakṣaṇa-bhāk, na ca anyā gatir asti.	tasmān na sattā sādhyate. sādhanatve punar asyāḥ
V3_08001	na hetu-lakṣaṇa-bhāk, na ca anyā gatir asti.	tasmān na sattā sādhyate. sādhanatve punar asyāḥ
SV_10211	api na santi iti śakyante vyavasātum.	tasmān na sarva-anupalabdhiḥ sādhanī nivṛtṭi-
SV_03401	na tayor vācye viśeṣas tena kaścāna ||62||	tasmān na sarvatra dharmā-dharmī-vācinoḥ śabdayor
SV_07210	asti iti. na sthitir asya kenacid kriyate.	tasmān na sāmānyasya ādhāro 'sti. tan na ādheyatā
SV_02326	eva tādrīṣam loko vivecayaty ākāra-bhedāt.	tasmān na su-vivecita-ākāraṁ kāryam kāraṇam
V2_08902	sparśa-upayoga-sraṁsinyor iva haritakyoḥ.	tasmān na su-vivecitaṁ kāryam kāraṇam
SV_04528	tasya deśa-kāla-vyakti-bheda-an-āskandhanāt.	tasmān na svalakṣaṇe samayaḥ. sāmānyam tarhi
SV_12002	-āśrito hy evam syāt. tathā ca a-sambandhaḥ.	tasmān na svābhāvikaḥ śabda-arthayoḥ sambandhaḥ.
HB_03613	-abhāvaḥ prthag anayor lakṣaṇatvena vācyaḥ.	tasmān na hetu-prayoge sati pratijñā-doṣaṅgam
PV_02119	cet tata eva astu janma deha-antarasya ca ||	tasmān na hetu-vaikalpāt sarveṣāṁ antya-cetasām |
V3_12508	ayogād iti cet, ukta-uttaram etat.	tasmān na hetuḥ kaścīd anvayī nāma. na ca
HB_04101	a-vyatirekāc ity na lakṣaṇa-antarām.	tasmān na hetuḥ ṣaḍ-lakṣaṇa iti. hetu-bindu-
SV_01005	upayuktaḥ syāt, tac ca na asti ity uktam.	tasmān nāntariyakam eva kāryam kāraṇam
V3_11112	na tatra śakteḥ sāmartyam asti iti.	tasmān nāntariyakam eva kāryam kāraṇam
SV_07815	nityāyāḥ kācid vyaktir iti niśiddham etat.	tasmān nityam anapekṣita-para-upakārā dṛśyeta vā
V2_07610	a-tad-ātma-niyatasya tan-nivṛtṭyā nivṛtṭiḥ.	tasmān niyamaṁ prasādhyā nivṛtṭir vaktavyā.
SV_10425	anavasthā-prasaṅgaḥ. tathā ca a-pratipattiḥ.	tasmān nir-upākhyā-abhāva-siddhi-vad anyatra api
NB_03032	nivṛtṭim kathayatā pratibandho darśanīyaḥ.	tasmān nivṛtṭi-vacanam ākṣipta-pratibandha-
V2_07506	-rūpa-a-pratipattau svām arthakriyām karoti.	tasmān niścito vyāpyo gamako vyāpako gamyaḥ.
SV_04013	antarām vā a-vyāpṇuvat katham sāmānyam syāt.	tasmān mithyā-vikalpo 'yam artheṣv eka-ātmatā-
SV_15103	iti. api ca, na jñāna-hetutā eva syāt	tasmān a-kṛtake mate | nityebhyo '-vastu-
SV_17004	-cintāyām an-āśvāsa āgame syāt. saty api	tasmān a-tathābhāvād arthasya a-pramāṇa-vṛtṭer
SV_03104	grāhye na upakāras tato 'pare | dṛṣṭe	tasmān a-dṛṣṭā ye tad-grahe sakala-grahaḥ ||55||
SV_08324	eka-sthitāv api vaikalpam asti. a-vikale 'pi	tasmān a-bhavat tasya a-janaka-ātmatām sūcayati.
SV_08624	viruddha-dharma-adhyāśāś ca na syāt. sati vā	tasmān a-bhede 'pi na kaścīd bhedaḥ syāt. tathā
PV_02190	bhave || ānantaryān na karma api sati	tasmān a-sambhavāt | tad an-ātyantikaṁ hetoḥ

SV_14721 -ādinām. kā vā tasya pratyāsattiḥ. tatra yat
 HB_00906 svabhāva-antaram asya āvaraṇam, tad-avasthe
 SV_16811 -vat, upadeśa-apekṣaṇāt. na hy apauruṣeye
 PV_02224 tv artha-guṇa-darśanāt || kāraṇe 'vikale
 VN_00416 tad-vādinah parājaya-sthānam, a-samarthite
 PV_03023 vibhāvya | nīla-ādy-ākāra-leśo yaḥ sa
 SV_02921 api grahaṇam iti. eka-upādhi-viśiṣṭe 'pi
 PV_04113 ghaṭito dhvaniḥ | sarvo 'syām a-pratīte 'pi
 V3_03509 ghaṭito 'syām sarvaḥ śabda ity a-pratīte 'pi
 PV_03075 vinā | vikalpena na sāmānya-grahas
 HB_00301 asādhāraṇa-viśayaṃ darśanam eva pramāṇam.
 VN_03315 pratīto vaktuḥ parājayam ānayaṭi. parājite
 V2_04606 -vad asya phala-vikalpo vijñeyah. tad etad a-
 SV_12306 -vaidikayoḥ svabhāva-bhedam paśyāmaḥ. asati
 VN_05408 tad-dūṣaṇe 'para-upadarśanasya a-sambhavāt.
 HB_03209 pramāṇam prakāra-antara-abhāvaṃ sūcayati,
 V3_13601 eva iti na dūṣaṇa-avasaraḥ, sthita-vacane tu
 NB_03044 sthitaḥ sādhanam āha: tac-chāstra-kāreṇa
 SV_08217 dr̥śyam na asti iti brūmaḥ. na ca asati
 SV_06916 ity-ādī. api ca, vṛttir ādheyatā vyaktir iti
 PV_04224 paśya bāndhya-vijr̥mbhitam || nivṛttir yadi
 V2_05408 bāndhya-vijr̥mbhitam ||15|| nivṛttir yadi
 PV_02251 duḥkha-yonitvāt sa tāvan-mātra-samsthitih ||
 SV_02712 -niścaya ity pramāṇa-antara-a-vṛttih. na hi
 SV_02020 hi dharmah syād anyā eva saḥ | (33ab) na hi
 V2_08913 hi dharmah syād anyā eva saḥ | (64ab) na hi
 V1_00711 na hy arthe śabdāḥ santi tad-ātmāno vā, yena
 SV_16527 -artham upayācyate. anyathā saty api
 HB_02917 'nya-bhāvena na virudhyate, saha-avasthānāt.
 V3_06603 -a-pratibandha-niyama-a-sambhavāt. na hi
 SV_10522 dharmo bhāva-abhāva-ubhaya-āśrayah ||205 ||
 V3_06710 dharmo bhāva-abhāva-ubhaya-āśrayah ||53||
 SV_07305 jñānam utpadyate na viśaya-balena asaty api
 SV_14318 avaśyam hy utpattimatā vināśena vinaṣṭavyam.
 PV_03108 -ākārān mahā-dhiyah || vyāvṛtṭeḥ sarvatas
 SV_15117 tad-yogyatā-upasthāpana-anuvidhāyini ity
 HB_03412 pravṛtṭe taṃ tato dharmiṇo nivartayatas
 V2_10012 tan-mātra-anubandho gamyate. hetu-bhāvo vā
 SV_01804 tasya tad-bhāva-niṣedhāt. hetu-bhāvo vā
 SV_08401 kāryam bhāva-abhāva-vat tata eva utpattiḥ.
 NB_03029 tathā vaidharmyeṇa apy anvaya-gatiḥ. asati
 SV_09716 tathā vaidharmye 'py anvaya-gatiḥ, asati
 V2_07602 tathā vaidharmyeṇa apy anvaya-gatiḥ, asati
 VN_01703 tad vādino nigrahassthānam, a-samarthane
 HB_00607 viśeṣaṇena tathāvidhasya a-tat-svabhāvātām
 SV_09715 hi prayoge 'rthād vaidharmya-gatiḥ. asati
 V2_07601 hi prayoge 'rthād vaidharmya-gatiḥ, asati
 NB_03027 prayoge 'rthād vaidharmya-gatir iti. asati
 SV_07816 -para-upaskārā dr̥śyeta vā na vā kadācit
 PV_03180 a-liṅgam ca artha-vedanam | siddham tat kena
 SV_08512 ya ekasmin vinaśyati | tiṣṭhaty ātmā na
 V3_08605 ātmanas tādṛśo 'mbhasaḥ | kāryam
 SV_15615 na hi kāraṇa-sākalye kārya-vaikalyam yuktaṃ.
 V2_08001 a-kṣaṇikasya, sarvathā a-sambhavāt. na hi
 PV_03166 śrutibhir arthe ko 'mśo 'vagamyate |
 SV_02012 -gati-bheda-prayogato 'neka-prakāra uktaḥ.
 SV_08324 asti. a-vikale 'pi tasminn a-bhavat
 SV_07108 bhāvaḥ sāmānye sāmānya-āśrayasya sambhavati,
 SV_11719 -a-bhedau na ativartate. rūpaṃ hi vastu.
 PV_03060 grahaṇam ato 'nyad vastv atindriyam ||
 V3_02803 ca. na ca śāstra-dvāreṇa vivādah, tadā
 V2_04806 sādhanam, niruddhe 'py artha-sādhane vastuni
 PV_02055 'py anale kṣṭha-vikāra-a-vinivṛtti-vat |
 V3_07901 syād ity uktam. a-bādhanasya api lakṣaṇatve
 V3_07810 asti, pramāṇasya pramāṇa-antareṇa bādhyām
 tasminn an-ātma-rūpe pratīyamāne sa svayaṃ
 tasminn āvaraṇasya apy ayogāt. na api vināśa-
 tasminn upadeśo yuktaḥ. tasya kenacid ajñānāt,
 tasmin kāryam kena nivāryate | kā vā sa-doṣatā
 tasmin kāryatva-asiddher artha-antarasya tad-
 tasmin kena nirmitaḥ || pratyakṣa-pratyaya-
 tasmin grhyamāne sarva-upādhinām grahaṇam. tad-
 tasmiṃs tat-siddhatā tataḥ || asādhāraṇatā na
 tasmiṃs tat-siddhatām āha – yatra apy
 tasmiṃs tato 'numā || prameya-niyame varṇa-
 tasmiṃs tathābhūte dr̥ṣṭe sa yena yena asādhāraṇas
 tasmiṃs tad-artha-virodha-cintayā na kiñcit. api
 tasmiṃs tad-grahād bhrāntir api sambandhataḥ
 tasmiṃs tayoḥ sāmānyasya eva dr̥ṣṭer ekasya kaścid
 tasmin dūṣite punar anyo 'rtho 'para-doṣa-viśaya
 tasmin dr̥śyamāne dr̥ṣṭa-tad-anything sarvasya
 tasmin doṣam udbhāvayan dūṣaka eva tasya
 tasmin dharminy aneka-dharma-abhyupagame 'pi yas
 tasmin na bhavitavyam. supta-taimirika-
 tasmin na yujyate ||143|| yad etad ekam anekatra
 tasmin na hetor vṛttih kim iṣyate | sā api na
 tasmin na hetor vṛttih kim iṣyate | sā api na
 tasmin nivṛtṭe prakṛtiṃ svām eva bhajate punaḥ |
 tasmin niścite tad-ātmā a-niścito yuktaḥ. yadā
 tasmin niṣpanne 'niṣpanno bhinna-hetuko vā tat-
 tasmin niṣpanne 'niṣpanno bhinna-hetuko vā tat-
 tasmin pratibhāsamāne te 'pi pratibhāseran. na ca
 tasmin pramāṇa-antara-a-vṛttāv a-pratipatṭeḥ.
 tasmin prameye katham virodho liṅga-liṅginor ity
 tasmin bhavati sva-kāraṇa-sāmagry-adhīnair anyair
 tasmin bhāva-an-upādāne sādhye 'sya
 tasmin bhāva-an-upādāne sādhye 'sya
 tasmin bhāvāt paramparayā liṅga-anusāreṇa. na api
 tasmin vinaṣṭe punaḥ kṣṭha-ādinām unmajjanam
 tasmin vyāvṛtti-vinibandhanah | buddhayo 'rthe
 tasmin saty asyāḥ kāraṇe yogye sā bhavaty eva.
 tasmin saty eva bhavan hetus taṃ tatra dharmiṇi
 tasmin saty eva bhāvād ity artha-antarasya. tathā
 tasmin saty eva bhāvād ity dr̥ṣṭāntena pradarśyate
 tasmin sati niyamena bhavatas tad-anything
 tasmin sādhyā-abhāve hetv-abhāvasya asiddheḥ. na
 tasmin sādhyā-abhāve hetv-abhāvasya sandehād iti
 tasmin sādhyā-abhāve hetv-abhāvasya sandehād iti
 tasmin sādhyā-asiddheḥ. atha vā sādhyate tena
 tasmin sādhye hetor vyabhicāram ca āha, yathā
 tasmin sādhyena hetor anvaya-abhāvāt. tathā
 tasmin sādhyena hetor anvaya-abhāvāt. tathā
 tasmin sādhyena hetor anvaya-abhāvāt. tathā
 tasmin svabhāve vyavasthānāt. svabhāva-antarasya
 tasmin hi na pratyakṣam na laṅgikam || tat
 tasya (168bc') bhedaḥ. sthāna-a-sthānāyor eka-
 tasya (66abc') yo 'pi sthiram ambho dr̥ṣṭvā a-
 tasya a-kāraṇatva-prasaṅgāt. na kevalān mantra-
 tasya a-kṣaṇikasya arthakriyā sambhavati, krama-
 tasya a-gatau ca saṅketa-kriyā vyarthā tad-
 tasya a-gatyā tad-viruddha-gatyā viruddha-kārya-
 tasya a-janaka-ātmātām sūcayati. yat-sākalya-
 tasya a-janyatvāt tad-abhāve 'py avasthiteḥ | na
 tasya a-tattvam eva anyatvam ity uktam. sa ca
 tasya a-dr̥ṣṭa-ātma-rūpasya gater anyo 'rtha-
 tasya a-nāntarīyakatvāt. na ca evaṃ-vidhā dharmāḥ
 tasya a-nirodhāt tataś ca kasyacid arthasya
 tasya a-nivṛttir iti cen na cikitsā-prayogataḥ ||
 tasya a-niścaya-lakṣaṇatā. tathā ca a-gamakātvam
 tasya a-pramāṇa-prasaṅgāt. lakṣaṇa-yukte bādhyā-

V1_00502	prañayann anumānaṃ pratikṣipati ity ayuktam,	tasya a-prāmāṇye vṛtti-vaiphalyāt. na ca śarīram
SV_08313	rūpaṃ viśeṣāḥ khalv apāyinaḥ | (165ab) na hi	tasya a-bhinna-svabhāvasya artha-antare viśeṣo
VN_00107	siddhiḥ sādhanam, tasya nirvartakam aṅgam,	tasya a-vacanaṃ tasya aṅgasya an-uccāraṇaṃ vādino
SV_12911	buddhyā vākya-avadhāraṇam ity api mithyā,	tasya a-varṇa-rūpa-saṃsparśinaḥ kasyacit kadācid
PV_03300	apy anyathā eva vikalpikā || tasmāt	tasya a-vikalpe 'pi prāmāṇyaṃ pratiśidhyate |
V1_04201	upalambha-niyamaḥ, eka-vyāpāre krama-ayogāt,	tasya a-viśeṣāt. saṃvedanam ity api tasya
SV_04120	hi sāmānyāḥ jvara-ādi-śamanaṃ kāryaṃ syāt.	tasya a-viśeṣād vyaktināṃ kṣetra-ādi-bhede 'pi
PV_03270	grāhyaṃ cetaso tad a-bhedi kim ||	tasya a-viśeṣe bāhyasya bhāvanā-tāratamyataḥ |
SV_05822	||114|| yady a-vṛkṣebhyo bhedo vṛkṣas	tasya a-vṛkṣa-grahaṇam antareṇa tathā grahitum a-
SV_05512	'sti. ākṛti-sāmānya-vādino 'pi viśeṣa-vat	tasya a-vyatirekād artha-antare 'vṛttir iti
HB_02704	asiddher abhāva-vyavahāra-asiddhi-prasaṅgāt.	tasya a-saṃsrṣṭa-rūpasya bhāva-siddhir eva
V3_12007	vyabhicārāt. katham vyabhicāraḥ. na hi	tasya a-sapakṣād eva vyatireka iti. nanv evam
VN_00315	prayogeṣu samarthitaṃ sādhanā-aṅgaṃ bhavati.	tasya a-samarthanam sādhanā-aṅga-a-vacanaṃ tad-
V3_03408	kim tarhi yad yāvataḥ vacanena samarthaniyam	tasya a-samarthanāt. sambhavī sva-abhiprāyaḥ
SV_03014	eva upādhiṃ śabda-jñānāny upaliyeran, tadā	tasya a-samāveśān na bhavati tat-pratipatti-
SV_15225	hetu-vyatireko vyāpnuyāt. na ca tatra	tasya a-sambhave pramāṇaṃ paśyāmaḥ. na ca a-
VN_01710	yan na aṅgaṃ pratiññā-upanaya-nigamana-ādi,	tasya a-sādhanā-aṅgasya sādhanā-vākya upādānam
V2_04912	pratipatteḥ. na tv evaṃ para-aṅgāt pratītiḥ,	tasya a-sāmarthyāt. artha-avisamvādas tu dvayor
SV_07022	sa kim ekatra eva na samavaiti janyate vā,	tasya a-sāmarthyāt. tad a-samarthaṃ pṛthak tat
V3_08701	vā, sa kim ekatra na samavaiti janyate vā.	tasya a-sāmarthyāt. tad a-samarthaṃ pṛthak tatra
HB_00903	na eṣaṃ niṣpannānām anyato nāśa-utpattiḥ,	tasya a-sāmarthyāt. na hi vināśa-hetur bhāva-
SV_15708	kāraṇa-a-viśeṣe kārya-a-viśeṣāt. viśeṣe	tasya a-hetukatva-prasaṅgād ity ukta-prāyam. tad
SV_02213	bhavet, svayam a-tat-svabhāvasya a-jananāt.	tasya a-hetutā syāt. na vai sa eva bhavati
V2_08601	bhavet. svayam a-tat-svabhāvasya a-jananāt	tasya a-hetutā syāt. na vai sa eva bhavati,
HB_00616	pradeśa-sthaṃ dhūmam upalabdhavatas	tasya agninā vyāpti-smaraṇe tat-sāmarthyād eva
VN_01705	iti sādhanam tri-rūpa-hetu-vacana-samudāyaḥ.	tasya aṅgaṃ pakṣa-dharma-ādi-vacanam. tasya ekasya
VN_00107	tasya nirvartakam aṅgam, tasya a-vacanaṃ	tasya aṅgasya an-uccāraṇaṃ vādino nigraha-
SV_14818	naṣṭo nāma. nanv atīśaya-utpattāv api sa eva	tasya atīśaya utpanna iti katham sa naṣṭo nāma.
HB_03005	-bhāva eva tad-abhāvaḥ, yathā uktaṃ prak.	tasya an-anya-saṃsrṣṭa-rūpasya kevalasya eka-
SV_10609	vaktum. a-samprāpta-niruddhāyor apy arthayos	tasya an-apāyāt. vastu-viparīta-ākāra-niveśiṣv
V3_06809	vaktum, a-samprāpta-vinaṣṭāyor apy arthayos	tasya an-apāyāt. vastu-viparīta-ākāra-niveśiṣv
SV_08618	70a) saty api sāmānye rūpe na tena te janakās	tasya an-apāyād eka-sthitāv api kārya-utpatti-
VN_01318	-antaram iti ca na sidhyati. na hi tad eva	tasya an-apāśrita-vyapekṣa-a-bhedaṃ dharmā-
PV_03413	tejo vihatī tatha | tatra ekam eva drīṣyeta	tasya an-āvaraṇe sakṛt || paśyēt sphuṭa-a-sphuṭam
SV_14015	eva prayoktuḥ sāmartyāt. svayaṃ samarthe	tasya an-upayogāt. prayoga ity api iṣṭa-sādhanā-
PV_02133	-āgamābhyāṃ vimṛśān duḥkha-hetuṃ parikṣate |	tasya anitya-ādi-rūpaṃ ca duḥkhasya eva
V1_03403	-śravaṇābhyāṃ yatra avasāya-pratyayaḥ, te	tasya anubhava ity cet, nanu sā eva tayoh
PV_03432	kim pramāṇakaḥ | dhiyo 'nīla-ādi-rūpatve sa	tasya anubhavaḥ katham || yadā saṃvedana-ātmatvaṃ
PV_03326	āśritya draṣṭur eṣa viniścayaḥ || ātmā sa	tasya anubhavaḥ sa ca na anyasya kasyacit |
PV_03324	śrutaṃ vā idam iti yatra avasāya-dhīḥ | sa	tasya anubhavaḥ sā eva pratyāsattir vicāryate ||
VN_05420	kriyamāṇa-prasaṅgo na prasajyate. na api tat	tasya anubhāṣānyam, na ca idam apy asmābhir
HB_03818	tarhi na kartavyam. na na kartavyam,	tasya anyā-arthatvāt. sapakṣa-vipakṣāyor hi
SV_02310	hetur api tathābhūta-kārya-janana-svabhāvaḥ.	tasya anyato 'pi bhāve na sa tasya svabhāva iti.
HB_00904	bhāva-svabhāvam eva karoti, sva-hetubhya eva	tasya anyato 'bhinirvṛtteḥ. na api svabhāva-antara
PV_04219	evam ucyate | sādhye 'nuvṛṭty-abhāvo 'rthāt	tasya anyatra apy asau samaḥ || a-sādhyād eva
V3_07701	-prasaṅgāt. tato 'pi pratīteḥ samāśrayāt.	tasya anyatra api tulyatvāt. tad etad vyavaccheda
V3_00408	-nirvṛttiḥ, vivekasya kartum a-śakyatvāt,	tasya anyatra vastutaḥ pratibandhāt. katham
SV_12221	adhyayanam sarvasya tathābhāvam sādhyati.	tasya anyathā a-sambhava-abhāvāt. tathāvidhasya
HB_02203	bhāvo 'pracyuti-dharme sthita iti na	tasya anyathā-bhāvaḥ. etena kaṭhina-ādīnāṃ tāmra-
VN_02202	-bhraṃśāt, na a-nirākaraṇāt. nirākaraṇam hi	tasya anyena parājayaḥ, na siddhy-abhāvaḥ,
HB_03202	sarvān bhāvān dvairāśye vyavasthāpayati,	tasya anvaya-vyatireka-buddhi-hetutvena eva
NB_03105	asiddheḥ. na api sa-ātmakād an-ātmakāc ca	tasya anvaya-vyatirekayor abhāva-niścayaḥ. eka-
SV_02802	ca tat-pratipattau na liṅgam anusaret. na ca	tasya anvaya-vyatirekayor ādriyeta. tasmād apoha-
VN_01206	na tasya janma-vināśau yasya ca tau na	tasya anvayaḥ. tayor a-bhedād a-doṣa iti cet, an-
SV_02425	-sthitayaḥ. te na ātmānaṃ pareṇa miśrayanti,	tasya aparatva-prasaṅgāt. yad apy eṣāṃ a-bhinnaṃ
SV_08314	sa ca tatra apy asti iti na eka-sthitāv api	tasya apāyo 'sti. ye viśeṣās teṣāṃ saha-sthiti-
HB_01713	sahitebhya eva jāyate, na kevalebhya iti,	tasya api – katham sa kevalo 'pi karoty eva
SV_02925	upakārake tathā grhīte upakārya-a-grahaṇam	tasya apy a-grahaṇa-prasaṅgāt, sva-svāmitva-vat.
SV_06607	'nvayī ca. yo 'pi bhinnam eva sāmānyam āha.	tasya apy a-bheda-vyavahārāś ca bhede syur a-
SV_04117	sāmānyasya na sāmānyam (75'a) tat-kārya-kṛt.	tasya apy a-viśeṣa-prasaṅgataḥ | tāsāṃ kṣetra-ādi
V1_02214	anubhavāt tad-anubhava-khyātir ity aparāḥ.	tasya apy a-viśeṣe 'pi bāhyasya viśeṣāt prīti-
PV_03317	pramāṇatā | saṃskārāc ced a-tādrūpe na	tasya apy a-vyavasthiteḥ || kriyā-karaṇāyor aikya
VN_01714	siddher bhāvāt, dvitīyasya a-sāmarthyam iti	tasya apy a-sādhanā-aṅgasya abhidhānam
V3_06004	-nirākriyā ||46|| tad-viśiṣṭa-upalambho 'tas	tasya apy anupalambhanam | tasmād anupalambho
PV_04273	anya-nirākriyā | tad-viśiṣṭa-upalambho 'taḥ	tasya apy anupalambhanam || tasmād anupalambho

PV_03435	ādy-anubhavo mataḥ | tathā anubhava-rūpatvāt	tasya apy anubhavo bhavet || na anubhūto 'nubhava
V3_05908	api samvedana-antara-viśeṣād viśeṣa-siddhiḥ,	tasya apy anyata ity anavasthānān na kasyacid
PV_03511	tatra api ca smr̥tiḥ | dr̥ṣṭā tad-vedanaṃ kena	tasya apy anyena ced imām || mālām jñāna-vidāṃ ko
SV_03717	-ayogāt, teṣāṃ ca niḥ-svabhāvatva-prasaṅgāt.	tasya apy artha-antara-svabhāvatve 'tiprasaṅgaḥ.
VN_04210	sarvatra nirarthakaḥ kvacit prakaraṇe	tasya apy arthavattvāt. tasmād atra eva asya
V3_13709	draṣṭur mayā āgamitam āgamam adhyupekṣya |	tasya apy avaśyam avadāta-dhiyo 'yam eva bhāvo '-
SV_07825	pradeśeṣu na dr̥ṣyata iti pratisamādadhīta	tasya apy asty eva āśraya-indriya-samyoga
V3_08807	patati iti. pratibandhād atīśaya-pratipattau	tasya apy ātma-antaratve tad eva vastunas
PV_03474	upavarnane | dr̥ṣṭānta-antara-sādhyatvaṃ	tasya api ity anavasthitiḥ || ity arthasya dhiyaḥ
SV_16319	-caryā-adhimukti-vaiyarthya-prasaṅgāt.	tasya apy upakāratve siddhaḥ puruṣa-viśeṣo
VN_03302	yogād ity-ādinā parama-aṅor bhedam āha, na	tasya apy ekaḥ samuccaya-rūpaḥ sādhyaitum iṣṭaḥ,
SV_06706	ca tathā-coditānām vibhāga-a-parijñānād iti.	tasya apy ekam asti ity eva lokena śabda
VN_02019	apy a-jijñāsitasya kiṃ na bhavati. na hi	tasya api kācid vivakṣita-sādhyā-dharma-siddhau
HB_01706	kriyā-virāmaḥ. yasya api kṣaṇiko bhāvaḥ,	tasya api kiṃ na kevalaḥ karoti. karoty eva yadi
PV_03040	-mātra-grahaṇāt sāmānyam cetasar dvayoḥ |	tasya api kevalasya prāg grahaṇam vinivāritam ||
V1_01003	-vedini. yatra api viveka-pratipattir asti,	tasya api grahaṇam. saṅketa-smaraṇa-upāyam dr̥ṣṭa-
PV_04018	viśayatvena tad-a-śakta-uktir iritā | śaktis	tasya api ced dhetu-vacanasya pravartanāt || tat-
V2_07906	-lakṣaṇatvāc caramatvasya. bhavaty eva hi	tasya api jñeya-vyāpini jñāne 'ntaśaḥ sāmārthyam
SV_08423	tasmāt svabhāvo 'sya sva-hetor ity ucyate.	tasya api taj-janana-ātmatā tad-anyasmād ity
PV_03213	dvayam apy avahīyate | tasmāt tad eva	tasya api tattvaṃ yā dvaya-sūnyatā || tad-bheda-
SV_12109	puruṣas tathā anyo 'pi iti kaścana ||240||	tasya api tad eva uttaram, evam apauruṣeyatve 'pi
SV_11615	an-upakāriṇi śabde '-samāśrayāc ca.	tasya api tadutpatti-sahakāritve samarthasya
PV_03327	tena asti tasya na anubhavo 'paraḥ |	tasya api tulya-codyatvāt svayaṃ sā eva prakāśate
SV_16704	na svayaṃ vetti. na apy enam anyo vedayati,	tasya api tulya-prasaṅgatvāt. na hy andhena
SV_02909	tatra eva vā tad ayam a-prasaṅga iti.	tasya api nānā-upādhy-upakāra-aṅga-śaktya-a-bhinna
V3_09505	atha śoṣa-ādikam eva maraṇa-śabdena vadet,	tasya api pratibandhaś caitanyena sampradhāryaḥ,
VN_01809	asiddho viruddho 'naikāntiko vā hetvābhāsaḥ.	tasya api vacanaṃ vādino nigrasthānam a-
HB_03015	kasyacid pratipattiḥ pratipatti-hetur vā,	tasya api vā katham pratipattiḥ. kasyacid api
PV_03483	na dr̥ṣṭam iti niścayaḥ | tasmād yato 'yam	tasya api vācyam anyasya darśanam || smr̥ter apy
SV_07812	antara-ślokau. yasya tu sarvagatam sāmānyam	tasya api vyaktā eva ekatra sā vyaktyā a-bhedāt
PV_02043	| kramād bhavanti dhīḥ kāyāt kramam	tasya api śamsati || pratikṣaṇam a-pūrvasya
SV_15222	yasmād dhetāv a-sambhave 'n-ukte bhāvas	tasya api śaṅkyate | viruddhānām padārthānām api
SV_16816	āgatam, tato 'rtha-siddhir iti cet.	tasya api śabda-ātmakatve tulyaḥ paryanuyogaḥ
VN_01606	eva tasya janma, na anyasmād iti niyamaḥ.	tasya api sa svabhāva-niyamaḥ sva-hetor ity anādi
PV_03268	eva sukha-ādīn a-pracetanān | grāhyān āha na	tasya api sakṛd yukto dvaya-grahaḥ || sukha-ādy-a
V3_09310	tiro-dhāna-sadr̥ṣim śabda-viśayam āha,	tasya api sā katham nivṛttā a-pracyutā ca.
VN_06003	atha uttara-pakṣa-vādy evaṃ vikṣipet,	tasya api sādhana-anantaram uttare pratipattavye
V3_03104	vihanyate, na aparam, an-abhyupagamāt.	tasya api snānac chuddhi-vādināḥ śāstrasya sva-
SV_02512	niveśa-abhāvāt sāmānyam anyat. sati vā	tasya api sva-ātmani vyavasthānād a-miśraṇam
V1_00505	kurvaṇo na pratyakṣeṇa kartum arhati iti,	tasya abhāva-viśayatva-virodhād artha-sāmārthya-
SV_05814	chabda-jñānābhyām, tad-viśaya-abhimatasya	tasya abhāvāt, anyasya ca vastu-dharmasya kasyacid
V3_06310	apara-pratikṣepāt, ākāra-antara-saṃsarge	tasya abhāvāt. tasmād ayam pramaṇa-antara-bala-
SV_02810	vyavaccheda-viśayam bhavati, samāropa-viśaye	tasya abhāvāt. yatra hy asya samāropo yathā
VN_05414	dūṣaṇe vaktavye yan na tatra upayujyate,	tasya abhidhānam a-doṣa-udbhāvanam dvir-uktiś ca
PV_03166	na artha-ātmā bhrāntiḥ sā vāsanā-udbhavā ||	tasya abhidhāne śrutibhir arthe ko 'mśo
SV_09707	vyāpakatvena tasya dharmino dharmo gamyaḥ.	tasya ayam nivṛttau vā nivartakaḥ ||192|| tasya
SV_08623	yo 'yam a-bhinnān sarva-arthān manyate,	tasya ayam artheṣu buddhi-pratibhāsa-bhedo
SV_02821	pratipatti-darśanāt. tat-svabhāva-niścaye ca	tasya ayogāt. yāvanto 'mśa-samāropās tan-nirāse
V2_06705	anvayatvāt. apauruṣeyam a-vitatham syāt. na,	tasya ayogād artha-abhidhāne puruṣa-upadeśa-
SV_17008	pradeśa-antareṣu tathā tasya carcanāt. na,	tasya artha-a-parijñānāt. pradeśa-antareṣv api
SV_14216	vināśaḥ, atiprasaṅgāt. viśeṣa-abhāvāt	tasya artha-antaratvena vastu-bhūtasya tad-
PV_03352	arthasya iṣṭā prameyatā || yathā kathañcit	tasya artha-rūpaṃ muktva avabhāsināḥ | artha-
V1_03710	iṣṭā prameyatā ||42|| yathā kathañcit	tasya artha-rūpaṃ muktva avabhāsināḥ | artha-
PV_03422	tādātmye na vivādo 'sti kasyacid |	tasya artha-rūpatā asiddhā sā api sidhyati
PV_03380	-uttaram jñānam tathā hy uttaram uttaram ||	tasya artha-rūpeṇa ākārāv ātma-ākāraś ca kaścana |
SV_08706	nāma tat tasya eva aparasmād bhedaḥ. na hi	tasya arthatve dr̥ṣyasya rūpa-an-upalakṣaṇam
PV_04191	ca saha-uditaḥ | vivakṣāto 'prayoḡe 'pi	tasya artho 'yam pratīyate || vyavaccheda-phalaṃ
V2_05011	ca saha-uditaḥ | vivakṣāto 'prayoḡe 'pi	tasya artho 'yam pratīyate ||11|| vyavaccheda-
VN_01316	vā anya-vikalpa-abhāvāt. yadi tat tad eva,	tasya avasthānām na nivṛtti-prādur-bhāvān iti
V3_12506	kiṃ tarhi prasajya-pratiśedho 'pi. na hi	tasya asati virodhaḥ. so 'pi na sambhavati,
V3_10303	-upādānam iṣṭasya eva bādhakam. na hi	tasya asattā-an-abhyupagama itara-grahaṇam
SV_10112	-ādi-viprakarṣāt kadācid anupalambhāt	tasya asatsv api tulyatvāt. tad etat pratipattuh
VN_01016	sad-vyavahāram pratipadyate, tan-nivṛttis	tasya asad-vyavahāram sādhyati, tat-svabhāva-
SV_11804	indriya-siddhiḥ. na evaṃ sambandhasya.	tasya asiddhau tat-kāryasya eva jñānasya abhāvāt.
PV_03328	svayaṃ sā eva prakāśate || nila-ādi-rūpas	tasya asau svabhāvo 'nubhavaś ca saḥ | nila-ādy-

V3_04501
SV_10916
PV_03307
V1_03206
VN_01106
PV_02128
SV_05509
SV_05205
PV_04197
V3_05409
SV_07607
SV_17305
V3_08909
NB_03122
SV_03004
SV_14410
SV_13122
V3_05307
V2_06709
V2_06903
SP_00025
SV_14212
SV_17319
SV_13101
HB_03813
SV_16314
VN_03304
SV_12021
V3_06605
VN_04205
V1_03002
PV_04060
HB_02513
VN_02308
SV_14407
V3_00505
SV_08109
V3_13402
HB_00711
SV_08111
VN_00913
PV_04210
SV_06913
SV_13007
V3_11612
V3_05006
VN_01719
VN_06213
SV_04315
SV_04019
SV_14609
SV_04317
VN_01706
SV_08716
SV_11929
V3_13211
V3_10503
SV_14007
SV_13704
SV_13716
VN_02219
HB_01404
SV_06417
SV_08705
SV_10523

sarvatra tulyatvāt sāksād arthāpattyaḥ vā. catūrnām ārya-satyānām vakṣyamāna-nityā. tat-karma-sambandho na prasidhyati || sā ca -karma-sambandho na prasidhyati ||35|| sā ca ca vyavahāra-bheda-upagamāt. so 'tīśayas -śaktitvāl laṅghanasya sthita-ātmatā || -bhinnasya sāmānyasya sad-bhāvāt. nanu tatra ||101|| syād etat – bhavanti vyaktayas -anantaram jñānam prak sato niyamena na | -anantaram jñānam prak sato niyamena na | bhrāntir eva. bhāva-bhedo vāsanā-prakṛtiś ca yaś ca sāmāyikaḥ sa svabhāva-niyato 'yuktas api vṛttes toya-samāśrayāt ||66|| kāryam eva dṛṣṭānto bhavati. etāvān-mātra-rūpatvāt eva na api tata upakāram anubhavanti. kim āhosvit tad eva iti. tad-artha-antaratve 'pi etat. tad-upakāryasya ca artha-antaratve -prāyam. tad-upakāryasya ca artha-antaratve tasya tatra akiñcitkaratvāt, anya-karaṇe jñāna-utpattir iti śabda '-vācakaḥ syāt kim anyair gamana-ādibhiḥ || teṣu satsv api tad idam abhūtāt vā na dṛṣyate iti. bhavatu agnir himasya bheṣajam ity-ādi-vākyam iti. sannidhānasya apy a-sannidhāna-tulyatvāt -darśanād ayaṁ sādhanā-a-sādhane pravivecyā phalam an-iṣṭam. sa tu mantra-ādi-prayogas -aneka-pratiśedhāt. ataḥ so 'pi na samūhas iti kasya bādha. tat parasya api tulyam eva. tad-dharmatāyām vā tataḥ kṣaṇikatā na nigrāho nigrāha-nimitta-a-viśeṣāt. na, bhāva-abhāva-anurodhasya tattva-lakṣaṇatvāt vā hetur virodhā vādino 'tra kim | na hi bhedāt. taj-janana-svabhāva-vilakṣaṇād api iṣṭasya arthasya siddher vighāta-abhāvāt, na apy asya idam iti sambandham arhati, -antara-avasthitasya doṣa-udbhāvanam. sa hi dravyasya an-upayogitva-prasaṅgāt. tasyām dṛṣṭāntena pradarśyeta, kaḥ sādhyā-sādhane -vacanam antareṇa api pratītir iti kas dravyam eva upayujyate iti vācyam. na hi svabhāvād artha-antaram sāmānyam, tat-prasūtaś cen na etad ātma-upalambhane || ucyeta. ko virodhaḥ syāt. uktam atra. ca prāg eva niṣiddhatvāt. na api -bhāvaḥ prāṇa-ādinām ātmanaś ca sidhyati, āvaraṇa-indriya-śabdeṣv an-upayogāt. na hi eva iṣṭa-artha-siddhir ity apārthakam nāma nigrāha-upapattyaḥ codānyāḥ, tu nānā-eka-vyatireka-grāho vibhramāḥ syāt, pravarteta iti, so 'yam itaretara-bhedas evam vyatireka-abhāvād anvayo 'pi na syāt, tathā-kṛta-sthititvāt, na vastu-bhedāt, tasya aṅgam pakṣa-dharma-ādi-vacanam. -dharmatayā bhavet | a-bhede tu virudhyete niṣetsyamānatvāc ca. tan na vastu. eva dṛṣṭānto bhavati, etāvān-mātra-rūpatvāt ity eṣa katham na pratijñā-artha-eka-deśaḥ. a-bhinna-janmā iti kena avaṣṭambhena ucyate. na api bhedaḥ śabda-svabhāva-a-saṁsparśi samāna-jātiya-upādāna-kṣaṇa-siddheḥ. na bhūta-doṣa-udbhāvanena vā, sāksi-pratyakṣam tad eva mukhyam sahakāriṇam sahakāritvam, tarhy a-bhinnasya vastunaḥ śabdena codane viśeṣa eva. yat punar etat sāmānyam nāma tat sādhye 'sya anupalambhanam | tathā hetur na

tasya asya pakṣa-dharmasya tattvam sapakṣa-tasya asya puruṣa-artha-upayogino 'bhīyogata-sya ātma-bhūtā eva tena na artha-antaram phalam tasya ātma-bhūtā eva tena na artha-antaram phalam tasya ātma-bhūto 'n-anvayo nivartamānaḥ tasya ādau deha-vaigunyat paścād-vad a-tasya ābhāsaḥ sato 'pi na lakṣyate. sā hi varṇa-tasya ālambana-bhāvena kāraṇam na tu kevalāḥ. tasya āvṛty-akṣa-śabdeṣu sarvathā an-upayogataḥ || tasya āvṛty-akṣa-śabdeṣu sarvathā an-upayogataḥ || tasya āśraya iti nirloṭhitam etat. katham tarhi tasya icchā-vṛtteḥ. ata eva saiketāt svabhāva-tasya ity anuvartate. toya-āśritā hi balākāyā tasya iti. etena eva dṛṣṭānta-doṣa api nirastā tasya iti tā ucyante. upakāre vā sva-ātma-tasya iti punar upakāratva-ādi-paryanuyogas tad-tasya iti sambandha-abhāva-ādayo 'py uktāḥ. tasya tasya iti sambandha-abhāva-ādayo 'py uktāḥ. tasya tasya iti sambandha-ayogāt. upakāryasya tat-tasya iti sambandhaś ca na sidhyati. tasmāt tasya iti sambandhasya a-prasiddhitaḥ | yuktaḥ tasya idam nāma abhāva iti. tathā api katham (270' tasya idam rasa-vat tulya-rūpatvād eka-bhāṇḍe ca tasya idam ity upasaṁhāro vikalpa-nirmita eva tasya iṣṭa-artha-sannidhāpana-pratyayāt tasya iṣṭa-phalasya karmaṇaḥ kathañcid upakārat tasya iṣṭaḥ, na tatra śabda iti na virodhaḥ. na tasya iṣṭatvād a-doṣa iti cet. kuto 'sya iyam tasya iṣṭā syāt. tattve viśeṣa-abhāvād a-pūrva-tasya iha a-prastāvād iti cet, āyātam iha yo tasya iha api tulyatvāt, indriya-vikāre ca tasya ukṭi-doṣeṇa sa jātaḥ śāstra-bādhanāḥ || tasya utpattau na taj-janana-śakti-pratiniyama tasya udbhāvanam prativādino nigrāha-adhikāraṇam, tasya upakāra-nibandhanatvāt, anyathā tasya upagama-kālaḥ. tatra yāvān artho yukti-tasya upayoga iti cet kim idāniṁ śaktyā. śakty-tasya upayogaḥ, a-sambandhāt. na hi kathañcit tasya upayogaḥ. sva-niścaya-vad anyeṣāṁ niścaya-tasya upayoge śaktāv arthakriyāyām eva upayujyate tasya upalabdhi-lakṣaṇa-prāptasya yo 'nupalambhaḥ tasya upalabdhyā a-gatāv a-gatau ca prasidhyati | tasya upalabhya-abhimatasya anupalabdher bhāvāt, tasya upalabhya-ātmanaḥ kiñcid upalambha-āvaraṇam tasya upalambha-anupalambha-āśrayatvāt. tena na a tasya upalambha-āvaraṇam sambhavati. sato 'pi vā tasya upādānam. yadi ca viśaya-upadarśanam tasya upekṣaṇam nigrāha-prāpto 'si ity an-tasya eka-aneka-kārya-kāriṇas tathābhāva-tasya eka-ātmatā-pratibhāsino mithyā-vikalpasya tasya eka-svabhāva-sthiti-lakṣaṇatvāt. tat-tasya ekasya anekatva-ayogāt, anekasya ca ekatva-tasya ekasya apy a-vacanam a-sādhanā-aṅga-vacanam. tasya ekasya kriyā-a-kriye ||174|| bheda-mātra-a-tasya etad-vikalpa-an-ātikramāt. vastu ca tasya. etena eva dṛṣṭānta-doṣa api nirastā tasya eva a-bhinna-vyāvṛtti-samāśrayatvād a-tasya eva a-bhedasya sarvatra paurvāparyeṇa tasya eva atīśayasya upayoga-siddhes tasyaḥ tasya eva atīśayasya jñāna-hetoḥ, tasya tat-tasya eva anuprabodhāya. tad eva nyāya-anusaraṇam tasya eva antyasya kāraṇatvāt, tatra ca kṣaṇa tasya eva anyato 'pi bhedaḥ an-aṁśa-eka-bheda-tasya eva aparasmād bhedaḥ. na hi tasya arthatve tasya eva abhāvaḥ śabda-prayogataḥ ||206||

V3_06711	sādhye 'sya anupalambhanam | tathā hetur na	tasya eva abhāvaḥ śabda-prayogaḥ ||54|| na ete
SV_16124	tasya deśa-kāla-niyama-ayogāt. niyame ca	tasya eva indhanatvād dahana-upādāna-lakṣaṇatvād
HB_01304	vijñānāc cakṣur-vijñānasya upalambha-ātmatā,	tasya eva upalambha-ātmanah sataś cakṣur-indriyād
HB_01107	iti cet, na, tatra eva ekatra sāmartyāt,	tasya eva ekasya janane samarthā na anyasya iti
PV_03099	kathañcana || yad a-pramāṇatā abhāve liṅgaṃ	tasya eva kathyate | tad atyanta-vimūḍha-artham ā
HB_03104	ekam paśyann anyan na asti iti pratiyāt.	tasya eva kevalasya darśanād iti cet, idam eva
HB_02911	kevale pradeśe 'bhāva eva iti cet, nanu	tasya eva kaivalyam iti ghaṭa-viraha ucyate. sa
SV_04513	'yaṃ bauddhe 'rthe sāmānyam bheda ity api |	tasya eva ca anya-vyāvṛtṭyā dharmā-bhedaḥ
V3_01304	yad āha – ātmā paraś cet so 'siddha iti.	tasya eva ca iṣṭasya vighāta-kṛd viruddhaḥ. tad
SV_02502	tad-vyatiriktasya bhinnasya ca abhāvāt,	tasya eva ca punar bheda-virodhāt. tac ca ātmani
V3_09811	-kṛtaḥ, na ca aparaḥ śabdaḥ, yo hetuḥ syāt.	tasya eva ca hetutve '-punar-nirdeśya ity uktam.
NB_03016	-anubandha eva sādhyā-dharme 'vagantavyāḥ.	tasya eva tat-svabhāvatvāt. svabhāvasya ca
HB_02511	eva kasyacit sādhanāya upādīyeta na aparam,	tasya eva tatra śakter anyasya ca a-śakteḥ, tayos
V3_06308	svatantrasya na syāt. tad-bala-utpattau ca	tasya eva tatra sāmartyam iti tad eva pramāṇam
PV_03080	na ayaṃ doṣaḥ prasajyate || na a-vastu-rūpaṃ	tasya eva tathā siddhe prasādhanaḥ | anyatra na
V1_03301	-hetutvāt. na artha-ālocanam, a-tādrūpye	tasya eva tad-artha-ālocanatva-asiddheḥ. tathā
VN_01610	vā. vyakter a-prādur-bhāvād iti cet,	tasya eva tad-arthakriyā-ādi-bhāve ghaṭatvāt, tad
VN_01101	-rūpa-atīśayo '-vyavadhāna-a-dūra-sthānas	tasya eva tad-avasthā-indriya-āder eva puruṣasya
SV_16310	a-dharma-ātmano vrata-āder āsnute. na vai	tasya eva tad iṣṭam phalaṃ vrata-āder vipāko 'pi
SV_11906	a-śliṣṭena, śliṣṭena tu syād iti cet. na,	tasya eva tābhyam śleṣa-asiddheḥ, sa eva asiddho
SV_12012	anuvaktāra iti dhig vyāpakam tamaḥ ||239||	tasya eva tāvad idrśam prajñā-a-skhalitam katham
PV_03148	-sūnyam gotvam hi varṇyate || samānatve 'pi	tasya eva na iḥṣaṇam netra-gocare | pratibhāsa-
HB_03208	tad eva tad-anyasmād vyavacchinatti,	tasya eva paricchedāt, tad-anyad eva ca tasmāt
V3_04001	-abhāvāc chabala-ābhāsāyā buddher a-drṣṭeḥ,	tasya eva pratikṣepe virodhaḥ, yathā – a-
SV_13828	-ādi-kāraka-dharmasya ca karaṇeṣu drṣṭeḥ.	tasya eva pradīpa-āder viṣaya-antarasya ca
PV_03080	prasāadhanāt | anyatra na anya-siddhiś cen na	tasya eva prasiddhitaḥ || yo hi bhāvo yathā-
V1_03310	'py eṣa viśeṣo buddhi-pratibhāsa-kṛta iti	tasya eva prāmānyam yuktam. atha kā iyam artha-
HB_03117	anyathā-bhāvo vyavacchinnaḥ tathātvaṃ ca	tasya eva bhavati na anyasya ity anyathā-bhūtāt
V1_03213	sarva-kāraka-upayoge 'pi kriyāyām antyasya	tasya eva bhedakasya sādhatamatvāt. satsv api
HB_01114	-viśeṣa-ātmatayā tad-anyebhyo bhinnāḥ sūtrāt	tasya eva mṛt-saṃsthāna-viśeṣa-ātmanaś cakra-āder
HB_01113	vṛkṣa-ādibhyo bhinnāḥ svabhāvaḥ kulālāt	tasya eva mṛd-ātmanah sataḥ saṃsthāna-viśeṣa-
HB_02906	eva asya ghaṭo na asti iti bhavati. katham	tasya eva liṅga-liṅgi-bhāvaḥ. na ca atra sāmānya-
SV_08725	syuḥ. paryāyena atha kartṛtvam sa kiṃ	tasya eva vastunaḥ ||175|| atha api syān na eva
SV_14124	bhāvo 'n-ātyantika iti siddham. na siddham.	tasya eva vināśasya apara-janma-asiddheḥ. tathā
PV_03107	| an-ānantaryato mohō viniścetur a-pāṭavāt ||	tasya eva vinivṛtṭy-artham anumāna-upavarṇanam |
SV_08323	hi kutaścid-bhāva-dharmi yan na bhavati tat	tasya eva vaikalyāt. na ca a-bhinnasya rūpasya
PV_02020	yathā bauddhena uktaṃ mūrty-ādi-sādhanam ||	tasya eva vyabhicāra-ādaś śabde 'py avyabhicāriṇi
VN_00514	sāmartya-viveko nimittam iti cet, evam etat	tasya eva sarva-sāmartya-vivekina evaṃ pratītiḥ,
PV_03086	tasya tat-kāraṇasya vā | niśedhe yā api	tasya eva sā a-pramāṇatva-sūcanā || anyathā
VN_01709	eva a-vacanena siddher abhāvāt. atha vā	tasya eva sādhanasya yan na aṅgaṃ pratijñā-
SV_17423	-hotra-ādeḥ pāpa-śodhana-sāmartya-ādikam.	tasya evaṃ-vādino vedasya sarvatra śāstra-śarīre
V3_00707	dharmā na vastu-svabhāvam anuvidadhāti,	tasya evam a-vṛtṭeḥ. tasmān na tato 'rtha-siddhiḥ,
PV_02072	kadācana || svayaṃ vinaśvara-ātmā cet	tasya kaḥ sthāpakah paraḥ | svayaṃ na naśvara-
PV_02072	stthāpakah paraḥ | svayaṃ na naśvara-ātmā cet	tasya kaḥ sthāpakah paraḥ || buddhi-vyāpāra-
SV_07119	karoti iti hi na abhāvo nāma kaścit kāryaḥ.	tasya kathañcit kārya-rūpatve 'bhāva-ayogāt.
V3_08810	karoti iti hi na abhāvo nāma kaścit kāryaḥ,	tasya kathañcit kāryatve 'bhāva-ayogāt, pūrva-vat
SV_15814	ayam asya śrāvakaḥ syāt. tac ca na śakyam,	tasya kathañcid apy a-pariṇāmāt. indriya-saṃskāra
V3_13507	sidhyati iti sa tathābhūtam eva khyāpayaṃs	tasya kartā ity ucyate. yadi punar udbhāvitē 'pi
SV_08006	pāka iti hi tataḥ syān na punaḥ pācaka iti.	tasya karma-nimittatve proktam. kiṃ ca, sthity-
SV_08004	kiṃ tarhi tat-karma-āśrayo dravyam.	tasya karma-sāmānyasya śruty-antara-nimittatvāt (1
PV_03408	|| tulyā drṣṭir a-drṣṭir vā sūkṣmo 'mśas	tasya kaścana | ālokena na mandena drṣyate 'to
HB_02107	-niyamo na api santāna-upakāreṇa iti na	tasya kaścit sahakārī tataḥ kevalo 'pi kuryād iti,
SV_06918	anekatra vartamānam ekam śrutim vartayati	tasya kā iyam vṛtṭiḥ. ādheyatā vā syāt. yathā
PV_02182	yaj janma vikāre vā api vikriyā || tat	tasya kāraṇam prāhus tat teṣām api vidyate |
PV_02111	-bhāvaṃ jñāne 'pi syād viśiṣṭatā | na hi tat	tasya kāryam yad yasya bhedaṃ na bhidyate ||
VN_00411	-abhāve 'bhāva-vat. evaṃ samarthitam tat	tasya kāryam sidhyati. siddham sat sva-sambhavena
VN_05013	bhavati bhavati, na bhavati na bhavati, tat	tasya kāryam, itarat kāraṇam iti. gamyamāna-
V2_09912	nivartamānam kāryam nivartayati. anyathā tat	tasya kāryam eva na syāt. ataḥ kārya-kāraṇa-bhāvo
SV_01705	nivartamānam kāryam nivartayati. anyathā tat	tasya kāryam eva na syāt. siddhas tu kārya-kāraṇa
V2_08507	tatra eka-abhāve 'pi na upalabhyate, tat	tasya kāryam. tac ca dhūme 'py asti. sa sakṛd api
SV_02203	tatra eka-abhāve 'pi na upalabhyate. tat	tasya kāryam. tac ca dhūme 'sti. sa bhavaṃs tad-
SV_05322	nāma, atiprasaṅgāt. artha-antara-janane 'pi	tasya kiṃ tena. tasya tad-āśrayatve 'n-upakāriṇaḥ
SV_03001	iti. dharmā-upakāra-śaktinām bhede tās	tasya kiṃ yadi | na upakāras tatas tāsām tathā
PV_02070	an-apāśrayāt || parato bhāva-nāśaś cet	tasya kiṃ sthiti-hetunā | sa vinaśyed vinā apy
PV_03030	lakṣaṇam | yan niṣṭhās ta ime śabdā na rūpaṃ	tasya kiñcana || sāmānya-buddhau sāmānyena a-

SV_14803
V2_08214
SV_10013
SV_14526
V3_04203
SV_16514
PV_03400
SV_16812
SV_07416
HB_03007
V3_07004
SV_10710
PV_04157
PV_02256
VN_00214
V3_03810
PV_04123
SV_17219
SV_10202
SV_07527
V3_07806
V3_07903
SV_13122
V3_05307
SV_06526
SV_02003
V2_10106
HB_02908
SV_10907
SV_07805
SV_16221
SV_11709
NB_03059
SV_08009
SV_14519
SV_10615
V3_06903
SV_15002
SV_08522
V2_07503
V3_07305
SV_17007
SV_08603
VN_01605
VN_01206
SV_07224
SV_15920
SV_06111
SV_12213
SV_07209
HB_02408
PV_03086
V3_08903
SV_06505
SV_13716
VN_03617
VN_01615
V2_06708
PV_02242
SV_08719
SV_06923
V1_01802
SV_12115
SV_09222
SV_04310

a-svarūpa-a-saṃsargeṇa na pratibhāsate
kārako na taṃ karoti. na apy anya-kriyāyām
kārako na taṃ karoti. na apy anya-kriyāyām
jātam iti katham vinaṣṭo nāma. nanv atra na
yo dadhi-janano na śaśa-viṣāṇa-jananaḥ. sa
-indriya-ādinām sa eva veti na aparahaḥ.
-āśrayeṇa udbhavatas tad-rūpam anukruvataḥ |
na hy apauruṣeye tasminn upadeśo yuktaḥ.
-svabhāvaṃ kim iti indriyam apekṣate. na hi
pariccheda eva aparasya vyavaccheda iti,
uktaṃ kalpitasya anupalabdhir dharmo iti
uktaṃ kalpitasya anupalabdhir dharmo iti,
-gurutvasya gatiḥ na ity aparo 'bravīt |
apy asya na vidyate || ātmā api na tadā
pramāṇam, yatra krama-yaugapadya-ayogaḥ, na
vartamānasya kācid asādhāraṇatā. yadi hi
vartamānasya kā asādhāraṇatā api vā || yadi
hi śabda 'rthe niyamyate, na svabhāvataḥ,
tatra na śāstra-nivṛttir abhāva-sādhani.
anvayinī buddhiḥ syāt. na api vyatirekiṇas
anityam iti. tathā-siddhāv eva hi sa dharmas
vastuto yad yena vyāptam a-vyāptam vā, tat
tasya iti sambandha-abhāva-ādayo 'py uktāḥ.
tasya iti sambandha-abhāva-ādayo 'py uktāḥ.
-kriyate, ākāra-bheda-āśrayatvād bhedasya,
nivṛttim sādhyate. yukta-upalambhasya
anya-nivṛtṭy-asiddheḥ. yukta-upalambhasya
-viśeṣa-pratipatter eva tad-abhāva-pratītes
abhihitā parokṣe 'py asya gocare ||216||
tat-svabhāva-pratipattya ca tathā niścayāt,
-viveka-a-pratīter anyatra kārya-saṃvādāt
-prasaṅgāt, sāmārthya-kāriṇas ca janakatvāt.
-lakṣaṇasya maraṇasya anena abhyupagamāt,
| (158b) na hy anityam karma sarvadā asti.
darśanād ghoṣa-mātra-vipralabdā nāsam guṇam
-viśayā matā ||208|| iti saṅgraha-ślokaḥ.
-viśayā matā ||56|| iti saṅgraha-ślokaḥ.
tathā hi tal-lakṣaṇam vastv iti vakṣyāmaḥ.
| (169ab) na hy anya-apoho nāma kiñcit
'pi svabhāva-hetu-pravibhāgā draṣṭavyāḥ.
bauddho vikalpa-pratibhāsaḥ śabda-arthaḥ,
iti, sa na bhavati, pradeśa-antareṣu tathā
uktaṃ taj-janako hi sa tasya svabhāvaḥ. yat
utpāde, yo yaj-janana-svabhāvaḥ, tata eva
-vināśāv iti na syāt, yasmād yasya anvayo na
-utpādana-yogyatām pratilabhate sa cen na
-jñāne ca prayoge śabdāḥ puruṣe vyāpriyate,
bhedaḥ syāt, tato bhedena viśayi-karaṇa eva
-janmanor bādhyā-bādhakatā pathika-agnau.
a-bhede vā sthiteḥ sāmānyāt svarūpam eva tat
'gny-ādi-sāmagryā anyato 'pi bhavet, na
viparyayāt || drṣṭā viruddha-dharma-uktis
na karoti iti. tad api iṣṭam eva. na hi
-pratibhāsa-viplava-anusāri vyavahāra iti
na tasya eva atīśayasya jñāna-hetoḥ,
-ādinā parasya vyabhicāra-siddhim ākāṅkṣeta,
svabhāvo 'nupalabdhaḥ, sa na asty eva. na hi
-abhāva-prasaṅgāt. na api para-apekṣā,
kva idānim sa virajyate | sa-doṣatā api cet
atra na eva kiñcid viruddham asti. ekatve tu
nityasya ca kiṃ kurvāṇa ādhāraḥ syāt.
jñāna-abhidhāna-vṛttih, tad-an-upalakṣaṇe
-anusāriṇā sarvas tathā unneyo na vā kañcit.
bhāvasya. tasmād ayam eva sa mukhyo vivekaḥ.
vastunaḥ, kṣaṇa-pratyupasthāna-dharmatayā

tasya kiñcij jñānam. tad-abhāvān na sidhyaty a-
tasya kiñcit, tādavasthyāt. atas tan-nāśano na
tasya kiñcid iti. tad-a-tad-rūpa-a-karaṇāc ca
tasya kiñcid bhavati na bhavaty eva kevalam ||277||
tasya kuta iti cet, sva-hetu-samuttha ity anādi-
tasya kuto 'yam atīndriya-jñāna-atīśayaḥ. tathā
tasya kenacid aṃśena parato 'pi bhidā bhavet ||
tasya kenacid ajñānāt, atīndriyatvāt.
tasya kevalasya yo na tat-svabhāvaḥ sa punaḥ
tasya kaivalyam eva aparasya vaikalpyam iti, tad-
tasya ko 'rthaḥ. kalpanā-viśayatvāc chabda-artha
tasya ko 'rthaḥ. śabda-arthaḥ kalpanā-jñāna-
tasya krameṇa saṃyukte pāṃśu-rāśau sakṛd yute ||
tasya kriyā-bhogau hi lakṣaṇam | tasmād anādi-
tasya kvacit sāmārthyaṃ, asti ca a-kṣaṇike sa iti
tasya kvacit sidhyet, siddham vastu-balena tat,
tasya kvacit sidhyet siddham vastu-balena tat |
tasya kvacid a-pratibandhena sarvatra tulyatvāt.
tasya kvacid an-adhikāre '-pravṛtṭeḥ. śāstram hi
tasya kvacid an-āśrayād anyasya api vyaṅgya-
tasya gamakaḥ syāt, na anyathā. puruṣa-pravṛtṭer
tasya gamakam a-gamakam ca iti na puruṣa-icchayā
tasya ca a-jñeyatvam. upakārād eva jñāna-utpatteḥ.
tasya ca a-jñeyatvam, upakārād eva jñāna-utpatteḥ.
tasya ca a-bhedāt. tad-ātmano 'pi sāmānyasya tad-
tasya ca anupalambhanam ||29|| pratiśedha-hetuḥ.
tasya ca anupalambhanam ||72|| pratiśedha-hetuḥ.
tasya ca anyatra an-anvayāt. pratijñā-artha-eka-
tasya ca asya evaṃ-bhūtasya āpta-vādasya
tasya ca ekasya a-drṣṭa-ākāra-antara-abhāvāt.
tasya ca karaṇāt prāg draṣṭum a-śakyatvāt. na ca
tasya ca tad-ātmakatvāt. artha-antaratve ca bhāva
tasya ca taruṣv a-sambhavāt. a-cetanāḥ sukha-
tasya ca pratyayasya karma-nimittatve niruddhe
tasya ca bhāvam āropya sa-hetukam a-hetukam vā a-
tasya ca yathā samihita-rūpa-an-upādānatve sādhye
tasya ca yathā samihita-rūpa-an-upādānatve sādhye
tasya ca vināśa-avyabhicārāt sa sattā-anubandhi.
tasya ca svabhāva-anuṣaṅgiṇyaḥ svabhāva-sthiti-
tasya ca svabhāvasya svena sādhyā-dharmaṇa
tasya ca svalakṣaṇa-upādānatā sādhyate. sādhyatām,
tasya carcanāt. na, tasya artha-a-parijñānāt.
tasya janakam rūpam tato 'nyo janakaḥ katham | (17
tasya janma, na anyasmād iti niyamaḥ. tasya api
tasya janma-vināśau yasya ca tau na tasya anvayaḥ.
tasya janyaḥ syāt. sā asya svabhāva-bhūtā yogyatā
tasya jñāna-jananaḥ. na puruṣaḥ śabde, tad-ātmany
tasya jñeyatvāt. na eṣa doṣaḥ, yasmāt kvacin
tasya jvālā-prabhava-vyatirekeṇa a-sambhava-
tasya. tac ca nityam asti iti. na sthitiḥ asya
tasya taj-janyaḥ svabhāva iti sakṛd api tato na
tasya tat-kāraṇasya vā | niṣedhe yā api tasya eva
tasya tat-kṛtaḥ pātaḥ, svayaṃ patina-dharmatayā
tasya tat-pratibandhe sati tad-avyabhicāraḥ. tato
tasya tat-sāmagrī-pratyayatvāt. ye punar asiddha-
tasya tat sva-pakṣa-viruddham na abhimatam iti
tasya tat-svabhāva-sthitān anupalabdhīḥ. tad-a-
tasya tatra akiñcitkaratvāt, anya-karaṇe tasya
tasya tatra ātmany api sā samā || tatra a-
tasya tatra eva tathā kārakatvam a-kārakatvam ca
tasya tatra samavāyād ādhāra iti cet ko 'yam
tasya tathā a-pratītir daṇḍi-vat. tasmād viśeṣa-
tasya tathā an-iṣṭatvād ity-ādāv apy uktaṃ iṣṭe
tasya tathābhāva-khyāpinaḥ śabdāḥ kiṃ viveka-
tasya tathābhūtasya grahaṇād etad evaṃ bhavaty

SV_11007	-parikṣayā tu pravṛttāv a-pravṛttir eva.	tasya tathābhūtasya jñātum a-śakyatvāt, na an-
V3_09410	-vyāpana-asiddhau. kramas tu tat-kāryatvāt	tasya tad-a-niṣpattāv a-niṣpatteh. a-bheda eva
HB_02803	anya-bhāva-siddhyā eva tad-abhāvaḥ sidhyati,	tasya tad-anya-a-samsrṣṭa-rūpasya kevalasya
HB_03112	api tatra vyavacchedāt. eka-ātma-paricchedāt	tasya tad-anya-ātma-vyavacchedo bhavati, tad-ātma
HB_03213	-rūpā vyākhyātāḥ. tad evam eka-upalambhāt	tasya tad-anya-ātmano vyavacchedo bhavati, na tad
HB_03204	eva ca prakāra-antara-abhāva-siddhiḥ,	tasya tad-anyatayā a-vyāptau tena tad-artha-a-
HB_03015	api vā katham pratipattiḥ. kasyacid api	tasya tad-anyasya vā a-pratipattāv api svāpa-mada
SV_07112	hetutvād ādhāro na jananād iti. tad ayuktam.	tasya tad-abhāve 'pi sthānāt. patana-dharmānām hi
PV_03326	kasyacit | pratyakṣa-prativedyatvam api	tasya tad-ātmatā || na anyo 'nubhāvyaḥ tena asti
SV_05323	artha-antara-janane 'pi tasya kiṃ tena.	tasya tad-āśrayatve 'n-upakāriṇaḥ ko 'yam āśraya-
SV_13617	||261|| yat khalu rūpaṃ yata eva upalabhyate	tasya tad-upalabdhi-nāntariyakām upalabdhim eva
VN_03815	idānīm uttara-pratijñā-sannyāsa-apekṣayā,	tasya tad eva ādyaṃ nigrāhasthānam iti kim anyair
V2_04506	drṣṭam, tasya yatra pratibandhas tad-vidas	tasya tad-gamakam tatra iti vastu-gatiḥ. tatra
PV_03325	vicāryate || drṣya-darśanayor yena	tasya tad-darśanam matam | tayoḥ sambandham
PV_03258	dvayor nīla-ādi-vat sukham | grhyeta kevalam	tasya tad-dhetv-artham a-grhṇataḥ || na hi
SV_02402	yo yasya drṣṭo 'nuvartakaḥ | svabhāvas	tasya tad-dhetur ato bhinnān na sambhavaḥ ||38||
V2_08905	-ādyaḥ yasya drṣṭo 'nuvartakaḥ | svabhāvas	tasya tad-dhetur ato bhinnān na sambhavaḥ ||61||
PV_03403	pradīpa-āder maṇḍalam manda-cakṣuṣaḥ ||	tasya tad-bāhya-rūpatve kā prasanna-ikṣaṇe '-
SV_06018	-dhetūn a-tad-dhetūm ca vibhajya pratyeti.	tasya tad-buddhi-vartino bhāvān bhāto hetutayā
SV_01803	yo naśvaraḥ kṣaṇa-sthiti-dharmā, anyatas	tasya tad-bhāva-niṣedhāt. hetu-bhāvo vā tasmin
V1_04203	-ayogāt, tasya a-viśeṣāt. samvedanam ity api	tasya tadātmyāt tathā-prathanam, na tad anyasya
V1_01310	-kāla-utpattiḥ svabhāvasya. parāvṛttau ca	tasya tadātmyād anyasya a-samaya-darśino 'pi syāt.
SV_06817	kiñcid yathā-varṇita-lakṣaṇam dravyam asti	tasya tadṛśasya anupalambhāt. eka-vacanam api tad
SV_13710	eva siddha iti sarva-kārya-tulya-dharmā.	tasya tadṛśasya vyaktaḥ sarvaṃ vyaṅgyam na vā
SV_16312	haty-ādeśa-anuṣṭhānād grāma-pratilambha-vat.	tasya tv a-dharma-ātmano vratasya āgāmi phalam an
SV_11612	sa sambandha utpanno 'pi na śabde syāt.	tasya tena a-sambandhi-svabhāvasya svabhāva-
SV_15627	hy anyam prati svabhāvo 'tad-bhāvo bhavati.	tasya tena an-apakarṣaṇād anyena ca an-utkarṣaṇāt.
VN_04206	iti cet, āyātam iha yo nirarthakaṃ bravīti,	tasya tena eva nigrāha iti. tat tulyam sarvasya a
VN_06504	aparo doṣa-ābhāsa-vacanena abhiyūñjita,	tasya tena bhūta-doṣatve pratipādite sādhanā-
VN_00319	kārya-liṅgam kāraṇasya sādhanāya upādīyate,	tasya tena saha kārya-kāraṇa-bhāva-prasādhanaṃ
HB_02101	viśeṣas te taj-janmānas tat-prakṛtikatvāt,	tasya teṣāṃ ca iti na anavasthā. tathā yady a-
SV_04006	71|| jñānasya rūpaṃ katham arthānām sāmānyam,	tasya teṣv abhāvāt. tad-bhāva-adhyavasāyāt tathā-
PV_04005	tena eva ca katham bhavet | tad-anya-upagame	tasya tyāga-aṅgasya a-pramāṇatā || tat kasmāt
V1_03404	pratyāsattir atra vicāryate – katham tat	tasya darśanam iti. tayor hi sambandham āśritya
SV_03617	-kṛtam eva śabda-pravṛtti-bhedam icchati,	tasya dārāḥ ṣaṇ-ṇagarī ity-ādaḥ bheda-a-bheda-
PV_02265	cetanā-vaśāḥ || na syus teṣāṃ a-sāmarthyē	tasya dikṣā-ādy-anantaram | atha buddhes tadā
SV_02701	na a-pratīta-vastv-aṃśa-pratyāyane pravṛttis	tasya drṣṭatvāt, an-aṃśasya ca eka-deśena darśana
SV_16124	a-drṣṭa-indhano 'pi dahano na an-indhanas	tasya deśa-kāla-niyama-ayogāt. niyame ca tasya
SV_04528	svalakṣaṇe śabdasya paścād prayogo yuktaḥ,	tasya deśa-kāla-vyakti-bheda-an-āskandhanāt.
SV_07719	-deśābhyam yugapat kasyacid yogo yuktaḥ.	tasya dvitīya-ātma-abhāvāt. eka-ātmanaś ca tat-
HB_00609	ca āha, yathā vināśe hetumati kṛtakatvasya.	tasya dvidhā prayogaḥ, sādharmyeṇa vaidharmyeṇa
V2_08404	artha-antaram hetuḥ, katham tarhi idānīm sa	tasya dharmāḥ. tad-āśrayāt. katham kārya-kāraṇa-
SV_09705	tad-dharma-niścayād eva niścito vyāpakatvena	tasya dharmiṇo dharmo gamyaḥ. tasya ayam nivṛttau
PV_03327	tad-ātmatā || na anyo 'nubhāvyaḥ tena asti	tasya na anubhavo 'paraḥ | tasya api tulya-
PV_03399	bhaven manaḥ | sarvaṃ tad-artham arthāc cet	tasya na asti tad-ābhatā || artha-āśrayeṇa
PV_02148	| a-doṣas cet tad-anyo 'pi dharmāḥ kiṃ	tasya na ikṣyate || na sarva-dharmāḥ sarveṣāṃ
PV_03445	'dhyavasyati || sārūpyam api na icched yas	tasya na ubhaya-darśanam | tadā artho jñānam iti
PV_02158	pratibaddha-pravṛttayah || yasya rāga-ādayas	tasya na ete doṣāḥ prasaṅgināḥ | etena bhūta-
HB_01507	-ādi-hetur yaḥ, sa samartha-hetur iti	tasya na kadācid apy anyathā-bhāvaḥ. anena nyāyena
HB_00911	ca. yadi svabhāvato naśvaro bhāvaḥ,	tasya na kiñcin nāśa-hetunā, svayam tat-
V1_00103	svayam upetya āryo 'nujagrāha yaṃ vyaktaṃ	tasya na vetty ayam jaḍa-matir loko gariyaḥ padam
SV_03003	||54|| yadi pratyupādhy upakāratvāni	tasya na sva-ātma-bhūtāny eva na api tata
VN_03714	yo 'vayava-antaram drṣṭāntam hetor āha,	tasya na hetvābhāsa-uktyā drṣṭānta-ābhāsa-uktir
PV_02031	asya vicāryatām | kiṭa-saṅkhyā-parijñānam	tasya naḥ kva upayujyate || heya-upādeya-
PV_04219	'pi cet katham || na a-sādhyād eva viśeṣas	tasya nanv evam ucyate | sādhye 'nuvṛtty-abhāvo
SV_02913	arthe. sa tu tais tadvān eka eva upaliyate.	tasya nānā-upādhinām upakāra-āśraya-śakti-
V1_00211	-darśane 'nya-kalpanā yuktā, atiprasaṅgāt.	tasya nāntariyakatāyām tu syāt. sa hi pratibaddha
PV_04281	|| nāśanam janayitvā anyam sa hetus	tasya nāśanaḥ | tam eva naśvaraṃ bhāvaṃ janayed
SV_14715	tad a-tad-rūpam apy a-vācyam iti. na,	tasya niḥ-svabhāvavāt svayam. sa eva hi tasya
VN_02502	yathoktam nigrāhasthāna-lakṣaṇam na asti	tasya nigrāhasthānatvam ayuktam iti na uktam
SV_14418	-lakṣaṇo vināśas ca saha syātām iti. na,	tasya nitya-anitya-dharma-ayogāt. na hy asaty ayam
VN_01112	tad eva paro bruvāṇaḥ kim iti na anumanyate.	tasya nir-anvaya-upajanana-vināśa-upagamād iti
SV_11104	-sa-ātmanaḥ puruṣasya doṣeṣu na sambhavati.	tasya nir-upadravatvāt. a-śeṣa-doṣa-hāneḥ,
VN_00106	||1|| iṣṭasya arthasya siddhiḥ sādhanam,	tasya nirvartakam aṅgam, tasya a-vacanam tasya
VN_01320	atha dravyād artha-antaram dharmāḥ, tadā	tasya nivṛtti-prādur-bhāvābhyam na dravyasya

SV_09703	svām arthakriyām karoti. vyāpakas	tasya niścitaḥ | gamyaḥ svabhāvaḥ (192bc') tad-
SV_12806	-antara-apekṣā kāla-kṣepas ca na syāt.	tasya niṣ-kala-ātmanaḥ kṣaṇena pratipatter eka-
SV_14219	āśraya-āśrayi-sambandhas cet. na,	tasya niṣetsyamānatvāt. janya-janaka-bhāvās cet.
SV_14122	bhāvāt. na ca bhāva-viśeṣa-svabhāvaḥ.	tasya niṣetsyamānatvāt. tasmād bhāva-mātra-
HB_02207	eva, vināsa-hetv-a-sambhave 'vasthānāt.	tasya parasmād vināsaḥ, na ca vināso nāma aparahaḥ
NB_03132	vaidharmyeṇa udāharaṇam – yo vīta-rāgo na	tasya parigraha-āgrahaḥ, yathā ṛṣabha-āder iti.
SV_08120	asya samavayanti iti samayaḥ. tad-vyatikrame	tasya paścād apy a-viśeṣān na tat-samavāyaḥ syāt.
V3_08803	sthāpaka iti cet, kaḥ pratibandhaḥ. sa hi	tasya pāta-pratibandho na artha-antaram eva, yaḥ
V3_10211	sāmarthyena tat tathābhūtam āpādayati iti sa	tasya pāścātyaḥ sāmarthyā-viśayaḥ pakṣa ucyate.
V2_04702	na ca sa eva pratibhāso 'rtho yuktaḥ,	tasya punaḥ pratyakṣeṇa anyathā darśanāt. yo hi
V2_06612	'nveṣate prekṣā-pūrva-kārī, na vyaśanena.	tasya puruṣa-parikṣayā pravṛttāv a-pravṛttir eva,
SV_06710	upayujyeta, tad avāśyam tatra codanīyam.	tasya pṛthak pṛthak codane 'tigauravaṃ syāt. na
VN_03910	hi idaṃ sarvaṃ vyaktaṃ parimitaṃ grhyate.	tasya prakṛty-antara-rūpa-samanvaya-abhāve saty
V3_05304	pūrva-svabhāva-niyata ity etan na syāt,	tasya pracyuteḥ, apekṣyāc ca prayatnāt prayatna-
SV_13120	pūrva-svabhāva-niyata ity etan na syāt.	tasya pracyuteḥ. apekṣyāc ca svabhāva-antara-
VN_03811	ka evam āha anityaḥ śabda iti parityajati,	tasya pratijñā-sannyāso nāma nigrahasthānam iti.
V3_03501	āśrayanīyaḥ, nāntarīyakatvād iti sa eva	tasya pratibandha-viśayaḥ, sarvatra sva-vāg-
VN_05610	nigrahasthānam. arthe khalv a-vijñāte na	tasya pratiśedhaṃ brūyād iti. etad apy
V3_06706	dharmi-vācino 'prayogād abhidhānasya,	tasya pratiśedhāt, nir-viśayasya ca pratiśedhasya
SV_02605	-a-sambhavāt, yathā anityatve sādhye śabdaḥ.	tasya pratyakṣeṇa eva siddheḥ sarva-ākāra-siddhiḥ,
SV_14720	-āyatta-pratitīnām iva nīla-ādinām. kā vā	tasya pratyāsattiḥ. tatra yat tasminn an-ātma-
PV_03317	|| tad-a-bhede 'pi bhedo 'yaṃ yasmāt	tasya pramāṇatā | saṃskārāc ced a-tādrūpye na
SV_17002	'nyatra api prasaṅgāt. apauruṣeya āgamas	tasya pravādād artha-siddhiḥ. tatra punar virodha
SV_06117	sarvo 'nvaya-vyatirekau na ativartate,	tasya pravṛtti-nivṛtṭy-arthatvāt. yadi hy ayam na
PV_04062	| duṣyed vyartha-abhidhānena na atra	tasya prasādhanāt || yadi kiñcit kvacid chāstre
V2_09312	khyāpyate, tad an-ukte 'pi gamyate. na hi	tasya prāg darśana-bhrāntiḥ, yā vacanena
SV_01113	tad an-ukte 'pi gamyate ||16|| na hi	tasya prāg darśana-bhrāntir yā vacanena
SV_08122	tat-sambandhi-svabhāva-vaiguṇyād dhi sa	tasya prāñ na āsit tatra eva ca asya svabhāve
SV_13624	sā ca upalabdhir eva. satyam evaṃ yadi	tasya prāñ na sattā siddhā syāt. sā hi sattā-
SV_12719	pṛthak teṣāṃ nirarthatā | (248ab) te 'pi	tasya bahavo 'vayavāḥ pṛthak prakṛtyā yady an-
PV_02136	-gocaraḥ || hetur virodhi nairātmya-darśanaṃ	tasya bādhakam | bahuśo bahudhā upāyaṃ kālena
SV_10618	śabda-vikalpa-pratibhāsy artho 'pahnūyate.	tasya buddhāv upasthāpanāya śabda-prayogāt. tad-
V3_06905	śabda-vikalpa-pratibhāsy artho 'pahnūyate,	tasya buddhāv upasthāpanāya śabda-prayogāt, tad-
SV_10606	-pratibhāsy artho bhāva-upādāno na vā iti.	tasya bhāva-an-upādānatve sādhye sa eva pratyātma
V3_06807	-pratibhāsy artho bhāva-upādāno na vā iti.	tasya bhāva-an-upādānatve sādhye sa ca pratyātma-
SV_15419	āyātam. yasya api na bhāva-rūpo vyatirekas	tasya bhāva-rūpa-vyavacchede na bhāva-siddhiḥ
V3_07908	sattāyāṃ vadato 'sya viruddho hetuḥ syāt,	tasya bhāve kvacid a-sambhavāt, abhāve ca
SV_09617	sattāyāṃ vadato 'sya viruddho hetuḥ syāt.	tasya bhāve kvacid a-sambhavāt, abhāve ca bhāva-
SV_06407	ca bhāvas tasmād vyāvarteta. tato 'smāt	tasya bheda iti na syāt. yat khalu yad-bhedād
PV_03469	dhiyo hetuḥ tulya-kāraṇa-janmanaḥ |	tasya bhedaḥ kuto buddher vyabhicāry-anya-jaś ca
SV_08915	eva ca ayam bhāvaṃ prakāraiḥ paryanuyunkte.	tasya bhede dravyatva-ādy-a-bhedo 'sya a-bādha
SV_02519	-niṣṭhā eva bhavanti. tad ekasmād api	tasya bhedo 'sti iti. tasmād ekasya bhāvasya
V2_04506	-antarasya a-vācyatvāt. yat kvacid dṛṣṭam,	tasya yatra pratibandhas tad-vidas tasya tad-
PV_04032	gatiḥ || an-anvayo 'pi dṛṣṭānte doṣas	tasya yathā-uditam | ātmā paraś cet so 'siddha
VN_01620	kasyacid vyavacchedaṃ prasādhayatā	tasya yathokta-upalabdhī-lakṣaṇa-prāptir
PV_02036	yad dṛṣṭam pratisandhāna-śaktimat | kim āsit	tasya yan na asti paścād yena na sandhimat || na
PV_02061	yaḥ padārtho vikāryate | upādānaṃ na tat	tasya yuktaṃ go-gavaya-ādi-vat || cetaḥ-śarīrayor
VN_00509	evam-vidhasya asattva-an-abhyupagame 'nyatra	tasya yogaḥ. na hy evaṃ-vidhasya sataḥ satsv
SV_11824	ca bheda-a-bhedau muktāv vastuno 'nyā gatiḥ.	tasya rūpa-lakṣaṇatvāt. rūpasya ca etad-vikalpa-
SV_06405	tad eva iti na anyas tato bhidyeta. na hi	tasya rūpam anyasya syāt. na tad eva bhedasya
SV_15828	eva iti. śabdāḥ tv avāśyam tal-lakṣaṇas	tasya lakṣaṇa-antara-abhāvāt. tatra yadi śabda-
SV_16205	nirākṛtaḥ syāt. anvaya-vyatireka-lakṣaṇatvāt	tasya. lakṣaṇa-antaram vā vaktavyam. sarve 'pi
SP_00011	|| dviṣṭho hi kaścit sambandho na ato 'nyat	tasya lakṣaṇam | bhāva-abhāva-upadhir yogaḥ kārya
HB_02802	sādhanam. yat-siddhau yasya na siddhiḥ, tat	tasya līṅgaṃ bhavati dhūma-agni-vat. anya-bhāva-
HB_03304	iti vyavasāyāt, dṛṣṭānta-asiddheś ca. tac ca	tasya līṅgaṃ bhavati yasya yena anvayo 'sti. na
HB_02805	-siddheḥ. sambandha-abhāvāc ca. tac ca	tasya līṅgaṃ bhavati yena yasya kaścit sambandho
PV_02222	varjanam || a-dūṣite 'sya viśaye na śakyam	tasya varjanam | prahāñir icchā-dveṣa-āder guṇa-
PV_02221	-kāraṇam | snehaḥ sa-doṣa iti cet tataḥ kim	tasya varjanam || a-dūṣite 'sya viśaye na śakyam
PV_04009	-vyavasthitau | luptau hetu-tad-ābhāsau	tasya vastv-a-samāśrayāt || sann artho jñāna-sa-
V3_07005	-viśayatvāc chabda-artha eva kalpitaḥ.	tasya vastv-āśraya-anupalambho dharmā ity ayam
SV_10713	-viśayatvāc chabda-artha eva kalpitaḥ.	tasya vastv-āśraya-anupalambho dharmā ity
PV_03235	kutaḥ || jāto nāma āśrayo 'nyonyaś cetasaṃ	tasya vastunaḥ | ekasya eva kuto rūpaṃ bhinna-
SV_06218	||124|| sa ca ayam anya-vyāvṛtṭyā gamyate	tasya vastunaḥ | kaścit bhāga iti prokto rūpaṃ na
SV_06227	iti. sa eva ayam artha-antara-vyāvṛtṭyā	tasya vastunaḥ kaścit bhāgo gamyate, śabdo 'rtha-
PV_04124	-siddha-upagame śāśiny apy a-nivāraṇāt ||	tasya vastuni siddhasya śāśiny apy a-nivāraṇam |

SV_03915	tasyāḥ ka āśraya ity anya-apoha ucyate,	tasya vastuṣu bhāvāt, a-virodhāt, vyavahārasya ca
VN_02319	-āder doṣasya udbhāvanam a-doṣa-udbhāvanam.	tasya vādinā doṣa-ābhāsatve prakhyāpīte prativādi
SV_15617	na kevalān mantra-prayogād iṣṭa-siddhis	tasya vidhāna-apekṣatvād iti cet. a-sāmarthyam
V3_04110	-vad upalabhyeta. tal-lakṣaṇa-tyāga eva hi	tasya vināśaḥ, apara-bhāvaś ca vailakṣyaṇam,
VN_05310	ca sarvaṃ yadā na anuvaktuṃ śaknuyāt, kas	tasya vivāda-āśraya-artha-mātra-uttara-vacane
V3_01205	iti vacane dharma-viśeṣaṇatvena upādānāt	tasya viśeṣaḥ. parārthāḥ santaś cakṣur-ādayo ' -
HB_03709	upanipāte viruddhāvvyabhicāri iti. na ca	tasya viśeṣasya rūpaṃ nirdiśyate, yat pratītya
V1_01515	eva anantara-vijñāna-hetuṃ vijñānaṃ vidmaḥ,	tasya viśaya-antara-avadhāna-vaigunye 'nyatra
V3_11910	hetū. pūrvakaṃ ca a-viguṇaṃ vijñānaṃ,	tasya viśaya-antara-vikṣepa-pratighāta-ādāv
NB_01012	-prakarṣa-paryanta-jaṃ yogi-jñānaṃ ca iti.	tasya viśayaḥ svalakṣaṇam. yasya arthasya
V1_02308	yad-viśaya-ākāraṃ saṃvedanaṃ na bhavati, tat	tasya vedakam, a-paraspara-rūpaṃ iva sukha-ādi-
PV_03274	cetanāḥ | saṃvedanaṃ na yad-rūpaṃ na hi tat	tasya vedanaṃ || a-tat-svabhāvo 'nubhavo
SV_11406	a-sambaddhe 'rthe pratītir yuktā,	tasya vaiphalya-prasaṅgāt. drṣṭaś ca icchā-vaśāt
SV_15912	buddhis tad-vyaktir iti. yā tu tad-viśayā sā	tasya vyaktir iti. mano-vikalpasya tad-viśayatvam
SV_07422	||149|| yo hi yad-viśaya-vijñāna-hetuḥ, sa	tasya vyañjakaḥ. vijñāna-hetutvaṃ gotva-ādiṣu
V2_09209	-mātreṇa vyatirekaḥ pradarśyate | (66ab) sa	tasya vyatireko 'niścita iti vipakṣe vṛttir
SV_01021	-hetutvāc cheṣavat tad udāhṛtam ||14|| sa	tasya vyatireko na niścita iti vipakṣe vṛttir
V1_00601	-pratibandho hi liṅga-lakṣaṇam. na ca	tasya vyabhicāraḥ, tad-abhāve svabhāva-abhāvāt.
SV_12710	-viśeṣaḥ pratyabhijñānāt siddha iti cet. na,	tasya vyabhicārād a-nidarśanatvāc ca. varṇa-a-
PV_04218	tat-tulyaṃ prāṇa-ādi-vyabhicārataḥ | na	tasya vyabhicāritvād vyatireke 'pi cet katham ||
SV_05721	yadi hi na tat-pratīty-arthaḥ saṅketas	tasya vyavahāra-kāle 'py a-saṃsparśān na anya-
V2_07507	tasmān niścito vyāpyo gamako vyāpako gamyaḥ.	tasya vyāpyasya ayaṃ nivartako vyāpaka-dharmaḥ
SV_09708	tasya ayaṃ nivṛttau vā nivartakaḥ ||192||	tasya vyāpyasya dharmasya ayaṃ nivartako vyāpako
SV_08701	pratītiḥ syāt. ato viśeṣa eva. sa eva arthas	tasya vyāvṛttayo 'pare ||170|| tat-kāryaṃ kāraṇaṃ
PV_04021	sambhavāt | viśaya-khyāpanād eva siddhau cet	tasya śaktatā || uktam atra vinā apy asmāt
PV_03022	kadācīd ced a-śaktaṃ sarvadā eva tat ||	tasya śaktir a-śaktir vā yā svabhāvena saṃsthitā |
SV_03021	aṅga-bhāvāt tad-apekṣayā tathā ucyante.	tasya śabdair an-ākṣepān na te kasyacid aṅga-bhūtā
SV_03015	-mukhena sarva-pratipattiḥ. tadā api	tasya śabdair an-ākṣepān na syāt tatra pravṛttir
SV_06105	'py eṣa vṛkṣa-a-vṛkṣa-vibhāgaṃ kurvīta,	tasya śākhā-ādi-pratibhāsa-vibhāgena danḍa-vad
V3_07611	-anurodhanam arthaṃ niyantū-kāmo jīvati,	tasya sa-uras-tāḍaṃ krandato 'pi lokasya a-
PV_03363	grāhaka-ākāra-sammataḥ | tādātmyād ātmavit	tasya sa tasyāḥ sādhanam tataḥ || tatra ātma-
PV_02234	tiryakṣu kāmitā || yasya ātmā vallabhas	tasya sa nāśaṃ katham icchatī | nivṛtta-sarva-
V3_03002	artha-tathābhāvaṃ pravartata iti kāryaṃ	tasya. sa sva-kārya-samsūcitāḥ sva-viparyaya-
SV_01020	a-darśana-mātreṇa vyatirekaḥ pradarśyate |	tasya saṃśaya-hetutvāc cheṣavat tad udāhṛtam ||14||
V2_09211	vyatireka-sādhanasya a-darśana-mātrasya	tasya saṃśaya-hetutvāc cheṣavat tad udāhṛtam ||66||
PV_02025	pariṇāmena hetur aṅkura-janmani | bhūmy-ādis	tasya saṃskāre tad-viśeṣasya darśanāt || yathā
SV_13008	kiñcid upalambha-āvaraṇaṃ sambhavati.	tasya sato 'pi tad-ātmānam a-khaṇḍayataḥ
SV_14403	'pi nāśasya syān nāśaḥ kṣāṭham eva tu |	tasya sattvād a-hetutvaṃ na ato 'nyā vidyate
PV_03322	-ābhāsaṃ ca te 'ṇavaḥ || tan na artha-rūpatā	tasya satyāṃ vā vyabhicāriṇī | tat-saṃvedana-
V3_11811	-asantaḥ pratīyante, na ca evam ātmā iti na	tasya sad-asattva-pratītiḥ. yad apy āha – yadi
PV_04238	'pi sapakṣād vinivartanam | sandigdham	tasya sandehād vipakṣād vinivartanam || eka-
VN_00111	aṅgam, svabhāvaḥ kāryam anupalambhaś ca.	tasya samarthaṇaṃ sādhyena vyāptiṃ prasādhyā
VN_06613	na asad utpadyate, na sad vīnaśyati iti	tasya samarthaṇāya idam uktam eka-prakṛtikam idam
SV_07503	'bhivyaktir iti cet. ukta-uttaram etat.	tasya samavāya-ayogād iti. samavāya-mātraṃ hi
SV_08807	api kutaḥ parasparaṃ bhedaḥ. atha na sa	tasya samāna ātmā. tathā sati tad-ātmanā tena api
SV_05812	vyatirikto 'vyatirikto vā sarvathā ayogāt.	tasya samāveśane vastuni dūra-utsṛṣṭam eva vastu
PV_04135	|| sarvathā a-vācyā-rūpatvāt siddhyā	tasya samāśrayāt | bādhanāt tad-balena uktaḥ
V3_04007	||31|| sarvathā a-vācyā-rūpatvāt siddhyā	tasya samāśrayāt | bādhanāt tad-balena uktaḥ
SV_03502	-artho 'pi, arthānāṃ saṃsarga-bheda-abhāvāt.	tasya sarvasya tat-kārya-kāraṇatayā anyebhyo
SV_17218	tat-prakāśanaḥ | apauruṣeye sā na asti	tasya sā eka-arthatā kutaḥ ||327|| vivakṣayā hi
V2_07204	tat-prakāśanaḥ | apauruṣeye sā na asti	tasya sā eka-arthatā kutaḥ ||48|| svabhāva-niyame
PV_03348	| tasyā buddhi-niveśy-arthaḥ sādhanam	tasya sā kriyā || yathā nivīśate so 'rtho yataḥ
V3_13509	iṣṭa-pratibandha iti na dūṣaṇaṃ syāt. na,	tasya sādhanā-antaravāt. yadi pūrva-pakṣa-vādi
HB_02703	na pratiśedha-mātram iha anupalabdhiḥ,	tasya sādhanā-asiddher abhāva-vyavahāra-asiddhi-
VN_06711	-darśanād ity asiddho hetur iti. evaṃ hi	tasya sādhanā-doṣa-udbhāvanena pakṣo dūṣito
V3_09804	hetu-bhāvena asiddha ucyate. na hi sa eva	tasya sādhanam bhavati, tad-bhāva-mātra-
V3_13601	vacane tu tasmin doṣam udbhāvayan dūṣaka eva	tasya sādhanasya. tad-ābhāsāś tu jātayaḥ. mithyā-
V3_01302	viśeṣāt. a-doṣe ca iṣṭa-vighāto 'pi na syāt,	tasya sādhyā-vipakṣa eva vṛttyā tad-viparyāsana-
V2_05201	sutau dvau janayāṃ babhūva. iti yathā.	tasya sādhyā-sajātiyā-vṛttino liṅgasya asati
V1_02208	sukha-ādayaḥ. saṃskārān niyama iti cet, na,	tasya sāmarthyā-a-darśanāt. tan-mātra-bhāvino
PV_04282	yadi kiṃ bhavet || ātma-upakāraḥ kaḥ syāt	tasya siddha-ātmanaḥ sataḥ | na ātma-upakāraḥ
HB_00502	-anupalambha-sādhanāḥ kārya-kāraṇa-bhāvaḥ,	tasya siddhiḥ. kārya-kāraṇa-bhāva eva hy artha-
NB_03045	iti yatra arthe vivādena sādhanam upanyastaṃ	tasya siddhim icchatā so 'n-ukto 'pi vacanena
SV_11509	parvata-ādi-vat. ayam eva nityatve 'pi doṣas	tasya sthira-rūpasya parāvṛtṭy-ayogād iti samam
PV_03498	-vibhrāntaṃ smaraṇam tad-vikalpakam ||	tasya spaṣṭa-avabhāsitvaṃ jalpa-saṃsargaṇaḥ kutaḥ

PV_03054 arthakriyā-siddheḥ sad-asattā-vicāraṇāt |
 VN_05909 tathāvidha-kathā-uparodhinaḥ kāryasya bhāve,
 V3_02305 sarvasya guṇa-doṣayoḥ sva-sādhye cintyatvāt.
 VN_03005 prayuṅkte 'nityaḥ śabda aindriyakatvād iti,
 PV_03059 yatra artha-sāmarthyād anvaya-vyatirekiṇī |
 V3_05106 ucyante. na prāg yogyasya pratibandhāt,
 SV_02311 -svabhāvaḥ. tasya anyato 'pi bhāve na sa
 V2_08706 -janana-svabhāvaḥ. anyato 'pi bhāve na sa
 SV_01702 bhāvo bhavet. svabhāvasya eva bhāvatvād iti
 V2_09910 bhāvo bhavet, svabhāvasya eva bhāvatvād iti
 SV_14719 pratipattiḥ. na ca yad yad āyattā-pratītikam
 HB_02201 so 'paraḥ svabhāvaḥ, yaś ca aparāḥ sa katham
 SV_13004 nityam syād upalabhya-svabhāvam ca. sa ca
 HB_01711 'pi manyate – a-kṣepa-kriyā-dharmā eva sa
 SV_08602 vā. yat punar etad uktaṁ taj-janako hi sa
 V3_04202 -bhedāt. a-tad-ātmatve 'pi kṣīrasya sa
 SV_01701 -viśeṣasya eva kasyacit tathā-prasiddheḥ, sa
 SV_13023 ucyante. na prāg yogyasya pratibandhāt,
 SV_08301 na eṣāṁ bahūnām ekaṁ kāryam syāt. yo hi
 SV_08419 ātma-atīśayāt kaścij janako na aparāḥ. sa hi
 SV_14716 na, tasya niḥ-svabhāvatvāt svayam. sa eva hi
 SV_08304 na asti iti na aparāṁ janayet. sa hi
 SV_01806 bhavati dahana-abhāve ca dhūmaḥ. tathā hi sa
 V2_10014 bhavati dahana-abhāve ca dhūmaḥ. tathā hi sa
 SV_07128 sthitiṁ kurvāṇaḥ sthāpakaḥ syāt. sthitiḥ hi
 SV_02916 grahaṇāt. na hy upakāratvam anyad eva
 VN_02619 'rtho 'nityaḥ śabda aindriyakatvād ity eva,
 SV_15916 hi yo yasya sattā-upadhānaṁ na apekṣate sa
 SV_02122 bhāve 'rtha-antarataḥ pāścād bhavan katham
 V2_09108 bhāve 'rtha-antarataḥ pāścād bhavan katham
 PV_02044 a-pūrvasya pūrvaḥ pūrvaḥ kṣaṇo bhavet |
 SV_02208 eva syāt. na hi yasya yam antareṇa bhāvaḥ sa
 V2_08511 syāt. na hi yasya yam antareṇa bhāvaḥ, sa
 VN_03719 a-prthag-vṛtṭeḥ. yo drṣṭānta-sādhyo 'rthas
 PV_02057 tu yat-kṛtaḥ | vikāraḥ syāt punar-bhāvas
 V1_00813 āntare vikāre śabda-viśeṣe smṛtir yuktā,
 PV_02008 prāmānyād vastu-sad-gateḥ | jñeya-anityatayā
 SV_07407 kadācid a-nīścayo na syād eka-nīścayo vā.
 NB_02026 yathoktāyā eva anupalabdheḥ. sati vastuni
 SV_04803 bhāvanām bhedo 'bhyupagantavyaḥ, tad-abhāve
 SV_10116 'py asattva-rūpā a-pravṛtti-yogyatvāt.
 V1_03108 nibandhanatvāt karaṇa-tattvasya tad-a-viśeṣe
 SV_14027 || yadi vyaktir buddhis tadā ānupūrvī vākyaṁ.
 SV_03815 iva ābhānti bhāvā rūpeṇa kenacit ||69||
 NB_02029 nivṛtṭir abhāva-vyavahāra-pravartanī.
 SV_08107 śaktir nāma kiñcid anyad eva pācaka-ādinām.
 PV_03254 -duḥkha-ādi-bhedaś ca teṣāṁ eva viśeṣataḥ |
 V3_06112 eva. upalabhyasya anupalambhena api
 PV_04251 jananaṁ rūpaṁ anyasya yadi sā eva sā | na
 PV_04251 nānā-rūpatve dve rūpe pāvaka-itarau || tat
 SV_08103 -nimitte te syātām. tathā ca na jāti-siddhis
 PV_03452 | tasmād artha-avabhāso 'sau na anyas
 V1_03508 ata eva na anyo 'nubhāvyo buddhyā asti
 PV_03430 idāniṁ vit sarūpikā || svayaṁ so 'nubhavas
 SV_13613 iti tad-ānupūrvī vākyaṁ ity api mithyā.
 PV_03348 sā eva iṣṭā yato 'rtha-ātmā na drśyate |
 SV_03220 tathā ca vyatirekiṇyā vibhakter ayogas
 V3_00308 ka idāniṁ hetur a-hetur vā vastutaḥ,
 SV_05020 cakṣur-vijñāna-ādiṣv api prasaṅgaḥ. na,
 SV_03915 kevalam a-bhinna-ākārā buddhir utpadyate.
 PV_03474 || ity arthasya dhiyaḥ siddhir na arthāt
 SV_13704 tasya eva atīśayasya upayoga-siddhes
 PV_03338 -iṣṭo 'pi vā paraḥ | vijñapti-hetur viśayas
 PV_03373 na sidhyati || smṛtiś ca idṛg-vidham jñānaṁ
 PV_03330 prakāśo 'bhīmatas tathā dhīr ātma-vedinī ||

tasya sva-para-rūpābhyāṁ gater meya-dvayaṁ matam |
 tasya sva-sādhana-a-sāmarthya-paricchedād eva
 tasya sva-sādhya-an-uparodhe 'pi śāstra-uparodhād
 tasya sva-siddhasya gotva-āder anityatva-virodhād
 tasya svatantraṁ grahaṇam ato 'nyad vastv
 tasya svabhāva-a-pracyuteḥ. atha vā sambhavaty
 tasya svabhāva iti. sakṛd api na janayet. na vā
 tasya svabhāva iti sakṛd api na janayet. na vā sa
 tasya svabhāva-pratibandhād avyabhicāraḥ. kāraṇam
 tasya svabhāva-pratibandhād avyabhicāraḥ. kāraṇam
 tasya svabhāva-pratibhāsa eva naśyati. prakāśa-
 tasya svabhāva-bheda-lakṣaṇatvād bhāva-bhedasya.
 tasya svabhāvaḥ kadācin na apaiti iti nityam
 tasya svabhāvaḥ, na sa sāhityam apekṣate, kāryam
 tasya svabhāvaḥ. yat tasya janakaṁ rūpaṁ tato
 tasya svabhāvaḥ, yo dadhi-janano na śāśa-viśāna-
 tasya svabhāvaḥ. svaṁ ca svabhāvaṁ parityajya
 tasya svabhāvād a-pracyuteḥ. atha vā sambhavaty
 tasya svabhāvo janakaḥ. na hi so 'nyasya asti. yo
 tasya svabhāvo na aparasya. na hi svabhāvā
 tasya svabhāvo yaḥ pratibhāti. svabhāvavattve
 tasya svabhāvo yo janakaḥ so 'nyasya api yadi
 tasya svabhāvo hetur vā. katham svaṁ svabhāvaṁ
 tasya svabhāvo hetur vā. katham svabhāvaṁ hetuṁ
 tasya svarūpa-a-pracyutir eva. sā ca na āśraya-
 tasya svarūpeṇa grhyamāṇasya a-grhītaṁ nāma. ato
 tasya hetu-vyabhicāra-upadarśanena pratiśedhe
 tasya hetuḥ. a-hetuś ca katham viśayaḥ. tasmān na
 tasya hetuḥ syāt. phalasya api na avaśyaṁ hetau
 tasya hetuḥ syāt. phalasya api para-upaskāra-
 tasya hetur ato hetur drṣṭa eva astu sarvadā ||
 tasya hetur bhavati. bhavati ca dhūmo 'gnim
 tasya hetur bhavati. bhavati ca dhūmo 'gnim
 tasya hetāv antar-bhāvād dhetunā eva sādhitā iti
 tasya hemni kharatva-vat || dur-labhatvāt
 tasyā a-tat-kṛtatve tan-nāma-a-grahaṇa-prasaṅgāt.
 tasyā a-dhrauvyāt krama-janmanaḥ || nityād
 tasyā a-vibhāgāyās teṣu viśeṣa-abhāvāt. vyakter
 tasyā a-sambhavāt. anyathā ca anupalabdhi-lakṣaṇa
 tasyā apy abhāva-prasaṅgāt. sa ca ekasmād bhedas
 tasyā apy etat tulyaṁ prāmānyam atra viśaye. asan
 tasyā api viśeṣa-asiddheḥ, sato 'pi vā viśeṣasya
 tasyā apauruṣeyatva-prasādhane buddhinām puruṣa-
 tasyā abhiprāya-vaśāt sāmānyam sat prakīrtitam |
 tasyā eva abhāva-nīścayāt. sā ca prayoga-bhedād
 tasyā eva pāka-ādy-arthakriyā-upayogena dravyasya
 tasyā eva yathā buddher māndya-pāṭava-saṁśayaḥ ||
 tasyā eva viśiṣṭa-upalabdher eka-ākāra-
 tasyā jananaṁ rūpaṁ tat tasyāḥ sambhavet katham ||
 tasyā jananaṁ rūpaṁ anyasya yadi sā eva sā | na
 tasyā jñāna-abhidhānayoḥ. nimittatve na iṣṭatvāt.
 tasyā dhiyas tataḥ || siddhe pratyakṣa-bhāva-ātma
 tasyā na anubhavo 'paraḥ | grāhya-grāhaka-
 tasyā na sa sārūpya-kāraṇaḥ | kriyā-karma-
 tasyā nityeṣu prāg eva niśiddhatvāt. kāryatā-
 tasyā buddhi-niveśy-arthāḥ sādhanam tasya sā
 tasyā bheda-āśrayatvāt. dvayor eka-abhidhāne 'pi
 tasyā vastu-vṛtti-niyama-abhāvāt. san khalv apy
 tasyā vikalpa-lakṣaṇatvāt. vikalpa eva hy a-vidyā.
 tasyāḥ ka āśraya ity anya-apoha ucyate, tasya
 tasyāḥ kathaṅcana | tad-a-prasiddhāv arthasya
 tasyāḥ kāraṇatva-prasaṅgāt. yasya eva bhāve
 tasyāś ca anubhavas tathā || yadā sa-viśayaṁ
 tasyāś ca anubhāvād bhavaḥ | sa ca artha-ākāra-
 tasyāś ca artha-antare vedye dur-ghaṭau vedya-

PV_03475	-prasiddhitāḥ || pratyakṣām ca dhiyaṃ dṛṣṭvā	tasyās ca iṣṭa-abhidhā-ādikam | para-citta-
V1_03704	tasmāt svasaṃvedana-rūpā eva artha-pratitiḥ.	tasyās ca viśaya-ākāratā eva sādhanam, yathā-
PV_03187	na cec chaktaṃ syāt smṛtāv eva liṅga-vat ||	tasyās tat-saṅgama-utpatter akṣa-dhiḥ syāt smṛter
PV_03311	kārakānām kriyām prati | yad antyaṃ bhedakam	tasyās tat-sādhakatamaṃ matam || sarva-sāmānya-
V1_02101	sukha-ādy-ātmā viśayī-kriyate saṃvityā,	tasyās tad-ātma-rūpatvāt. na enam iyam abhilāpēna
PV_03224	nāma kācana | tatra buddhir yad-ākārā	tasyās tad grāhyam ucyate || katham vā avayavi
V2_04707	tad-ābhāsa-śūnyayor apy a-vañcanam ||3||	tasyās tad-rūpa-śūnyāyās tad-rūpa-adhyavasāyataḥ |
SV_13903	na atīśaya-utpattir anityatā-prasaṅgāt.	tasyāḥ pūrvāpara-rūpa-hāny-upajanana-lakṣaṇatvāt.
SV_06101	uktim a-tad-dhetubhyo bhede niyunkte. taṃ	tasyāḥ pratipadyamānā buddhir vikalpikā bhrānti-
SV_03427	a-saṃsrṣṭān api dharmān saṃsrjantī jāyate.	tasyāḥ pratibhāsa-vaśena sāmānyam
SV_06022	pratipadyeta ity uktir bhede niyujyate | taṃ	tasyāḥ pratiyatī dhīr bhrāntyā ekam vastv iva
PV_03470	upalambhanam || muktvā na kāryam aparām	tasyāḥ samupalabhyate | tatra atyakṣam dvayam
PV_04251	yadi sā eva sā | na tasyā jananam rūpaṃ tat	tasyāḥ sambhavet katham || tataḥ svabhāvau
SV_16615	āgama-lakṣaṇam syāt. na a-puruṣa-kriyā.	tasyāḥ sarva-artheṣu tulyatve 'pi pramāṇa-a-
V2_06803	hi sattā śabdasya artha-viśeṣe pratibaddhā,	tasyāḥ sarvatra a-viśeṣāt. indriya-viśaya-vat
V1_02313	na hi vitti-sattā eva tad-vedanā yuktā,	tasyāḥ sarvatra a-viśeṣāt sarva-vedana-prasaṅgāt.
PV_03363	-ākāra-sammataḥ | tādātmyād ātmavit tasya sa	tasyāḥ sādhanam tataḥ || tatra ātma-viśaye māne
PV_03301	sarvasya karmaṇaḥ | sādhanam na hi tat	tasyāḥ sādhanam yā kriyā yataḥ || tatra anubhava-
V1_02212	sukha-ādi-bheda-abhāva-prasaṅga iti cet, na,	tasyāḥ sāmagryā eva antara-viśeṣa-kṛtatvāt
PV_04266	hi vyavahāro 'yam dṛśya-a-dṛṣṭāv asann iti |	tasyāḥ siddhāv a-sandigdhaṃ tat-kāryatve 'pi dhī-
V3_05702	hi vyavahāro 'yam dṛśya-a-dṛṣṭāv asann iti |	tasyāḥ siddhāv a-sandigdhaṃ tat-kāryatve 'pi dhī-
PV_03177	dhiyaṃ kim iti īkṣate | asti ca anubhavas	tasyāḥ so '-vikalpaḥ katham bhavet || tayā eva
VN_01307	na ca śakteḥ śakty-ātmani prādūr-bhāva iti	tasyāḥ sva-ātmano '-bhedo na syāt. etena
V2_09909	-viśeṣasya eva kasyacit tathā-prasiddheḥ. sa	tasyāḥ svabhāvāḥ. svabhāvam ca parityajya katham
PV_04278	adhikriyate hetor niścayena eva sādhanē ||	tasyāḥ svayam prayogeṣu svarūpaṃ vā prayujyate |
V3_06408	eva sādhanāt ||50|| ity antara-ślokaḥ.	tasyāḥ svayam prayogeṣu svarūpaṃ vā prayujyate |
PV_03446	svarūpaṃ sā tarhi svayam eva prakāśate | yat	tasyām a-prakāśāyām arthaḥ syād a-prakāśitaḥ ||
V2_08008	tad atra paramārtha-sat | asanto '-kṣaṇikās	tasyām krama-a-krama-virodhataḥ ||55|| iti
SV_08108	upayogena dravyasya an-upayogitva-prasaṅgāt.	tasyām tasya upayoga iti cet kim idānim śaktyā.
SV_07827	tatas tad-darśī yathā-sthitām paśyet. na hi	tasyām dṛśyamānāyām a-dṛṣṭam tadiyam yuktam.
SV_05504	-vibhramād vyavahārayati lokam. sa tu	tasyām pratibhāsamāna ākāro na artheṣv asti.
PV_03210	tathā || kiṃ syāt sā citratā ekasyām na syāt	tasyām matāv api | yadi idaṃ svayam arthānām
SV_04417	-kārya-artha-bheda-niṣṭhā prajāyate ||76||	tasyām yad rūpaṃ ābhāti bāhyam ekam iva anyataḥ |
PV_03029	-avagāha-arthair jātiḥ śabdair prakāśyate ||	tasyām rūpa-avabhāso yas tattvena arthasya vā
SV_11808	asya. na hy asati sambandha-viśeṣe sā yuktā.	tasyām vā a-nimittāyām tad-viśeṣa-pratīti-niyama-
HB_01414	tataś ca eko 'pi kvacij janayed iti cet,	tā aparāpara-pratyaya-yogena praktikṣaṇam bhinna-
SV_15113	nitya-abhimateṣv ākāśa-ādiṣu pratipattayas	tā api na tat-svabhāva-bhāvinyāḥ. tathā hi
SV_03010	sva-upādhiṃ iti tad-avasthaḥ prasaṅgaḥ. atha	tā api śakty-upakāriṇyāḥ śaktayo bhinnā eva
VN_01117	atīśayavad yat kṛto 'yam vyavahāra-vibhāgaḥ.	tā avasthā atīśayavatya iti cet, tā avasthāḥ sā
VN_01117	-vibhāgaḥ. tā avasthā atīśayavatya iti cet,	tā avasthāḥ sā ca śaktiḥ, kim eko bhāva āhosvin
V3_13603	mithyā-uttarānām ānantyāt pratanyante na	tā iha ||85|| mithyā-uttarāṇi jātayaḥ. teṣām ca
SV_03004	api tata upakāram anubhavanti. kiṃ tasya iti	tā ucyante. upakāre vā sva-ātma-bhūtābhir ayam
VN_04116	nigrahasthānasya a-vacana-prasaṅgāt, evaṃ hi	tā na pṛthag vācyā nirarthakena eva abhidhānāt.
SV_05521	sambandha-ayogāt, atiprasaṅgac ca. katham	tā bhinna-dhī-grāhyāḥ samāś cet (108ab) nanu
VN_04712	lakṣaṇam asti, atha ca sampradāya-vaśāt	tā lokas tathā eva pratipadyate tāsām ca prayoga-
PV_03448	sukha-duḥkha-abhilāṣa-ādi-bhedā buddhaya eva	tāḥ || pratyakṣās tad-viviktaṃ ca na anyat kiñcid
V1_02501	saṃvin-niṣṭhās ca viśaya-vyavasthitayaḥ.	tāḥ katham a-cetano 'rtho vyavasthāpayet,
SV_05313	utpādayati. evaṃ sati tad ekam upakuryus	tāḥ katham ekam dhiyaṃ ca na | (106ab) bhinnānām
SV_03009	-upakāro grhītaḥ sarvāḥ śaktir grāhayati,	tās ca sva-upādhiṃ iti tad-avasthaḥ prasaṅgaḥ.
SV_05315	-upakriyā virodhīni iti sarvo 'yam ārambhāḥ.	tās ced vyaktayo bhinnā apy ekam sāmānyam
SV_07919	janayet. vyaktibhiḥ ko 'parādhaḥ kṛto yena	tās tathā na iśyante. tāsām eka-rūpatvāt. asya
SV_03001	prasaṅga iti. dharma-upakāra-śaktinām bhede	tās tasya kiṃ yadi | na upakāras tatas tāsām
V3_13704	uktam eva dūṣaṇa-ābhāsās tu jātaya iti.	tāḥ sādhanā-dūṣaṇa-lakṣaṇa-jñānād eva a-viśaye '-
PV_04216	tad-udbhavaḥ | viśaya-indriya-cittibhyas	tāḥ sva-jāti-samudbhavāḥ || anyonya-pratyaya-
SV_10207	vā prakaraṇa-an-upayogino dravya-viśeṣā na	tāṃ śāstram viśayī-karoti. na ca tathā
V2_06506	vā prakaraṇa-an-upayogino dravya-viśeṣāḥ. na	tāṃ śāstram viśayī-karoti. na ca teṣām tathā
V3_07611	artham niyantū-kāmo jīvati, tasya sa-uras-	tādam krandato 'pi lokasya a-nivṛtteḥ. yathā-
V3_11501	'py uktāḥ. an-ubhaya-kāriṇām ānarthakyāt	tādarthya-sādhanam vipratīśiddham. tasmād
PV_02138	'yam mahā-muneḥ | upāya-abhyāsa eva ayam	tādarthyāc chāsanam matam || niṣpatteḥ prathamam
SV_12216	kartum a-śakyatvāt. sambhavad-viśeṣasya ca	tādavasthya-a-niyamāt. yad api vinā jvālayā syād
V3_04101	tatra api vyakti-tiro-dhānād iti cet, a-	tādavasthyam anityatām brūmaḥ, tādavasthyam ca
V3_04101	iti cet, a-tādavasthyam anityatām brūmaḥ,	tādavasthyam ca tattvam. tad avarugṇe 'sti,
V2_08215	karoti. na apy anya-kriyāyām tasya kiñcit,	tādavasthyāt. atas tan-nāśano na anya-kāri. tena
V3_13506	sādhanā-dūṣaṇābhyām kriyete, teṣām sarvadā	tādavasthyāt, kiṃ tarhi puruṣa-sāmarthya-siddhiḥ.
V2_08014	tat-kārya-vijñāna-viccheda-vikāra-darśanāt,	tādavasthye ca teṣām tad-ayogād apekṣā-virodhāc

HB_00915
V3_11708
NB_02024
V3_05502
NB_03031
V2_07404
PV_03360
V1_03905
NB_03018
V2_07403
SV_00402
V1_04207
V1_04203
NB_02022
V3_08808
V1_03513
PV_03329
V1_01310
PV_03350
V1_03707
PV_03363
V1_02403
PV_03422
V3_11511
SV_17012
V2_07013
PV_03283
V1_02814
PV_03081
V2_04703
PV_03161
V2_08603
SV_15108
V1_01901
PV_02255
V3_05509
PV_04229
V2_05505
SP_00019
PV_02121
PV_02156
PV_03093
V3_06108
PV_03351
V1_03708
V3_08907
V3_08604
NB_03036
SV_06213
HB_02404
V2_08602
PV_02109
SV_11016
SV_16402
HB_02112
HB_00913
SV_02215
SV_10410
VN_00504
V2_08603
SV_02215
SV_02214
SV_09011
PV_04203
SV_09402

-bhāve hetv-antaram apekṣante, tad-ātmanas
ca avinābhāvaḥ. sa ca ātma-pratibandhas
ca tatra a-pratibaddha-svabhāvāt. te ca
pṛthak-karaṇam kārya-udāharaṇāt sarvasya
nivr̥tīḥ. sa ca dvi-prakāraḥ sarvasya.
na anya-āyatte, tad-bhāve 'bhūtasya paścāt
loke bhr̥ntir nāma upajāyate | a-tad-ātmani
loke bhr̥ntir nāma upajāyate | a-tad-ātmani
svabhāvasya ca hetutvāt. vastutas tayos
-anvayini svabhāvo hetur ātmani | (52ab)
-mātra-anurodhini ||2|| hetur iti vartate.
tathā iti nīla-ādy-anubhavaḥ syāt. sa ca
tasya a-viśeṣāt. saṃvedanam ity api tasya
pratibandhaḥ sādhye 'rthe liṅgasya. vastutas
tasya apy ātma-antaratve tad eva vastunas
apy asyām tad-ātmatā eva. sā ca
svarūpa-anubhavo 'pi san || prakāśamānas
-utpattīḥ svabhāvasya. parāvṛttau ca tasya
phalam | uktaṃ svabhāva-cintāyām
-phalayor viśaya-bhedaḥ. svabhāva-cintāyām
buddheḥ paricchedo grāhaka-ākāra-sammataḥ |
ādayaś cetanāḥ. viśaya-sārūpyāt saṃvedanasya
sa doṣo 'tra api pūrva-vat || saṃvedanasya
na apy anayor ekatra vṛtti-niścayaḥ,
-iṣṭam praṇīyante. tasmāc chabda-antareṣu
dṛṣṭo 'rūḍha-artha-vācakaḥ | śabda-antareṣu
| svapne 'pi smaryate smārtaṃ na ca tat
hi svapne 'pi smaryate smārtaṃ na ca tat
prasiddhitaḥ || yo hi bhāvo yathā-bhūtaḥ sa
darśanāt. yo hi bhāvo yathā-bhūtaḥ sa
amśa-nāma-vat || vastu-dharmatayā eva arthās
dhi bhavaṃs tādr̥śaḥ syāt. anyādr̥śād api
-bhedasya abhāvāt. na yādr̥šo 'sya a-janakas
yad anubhavaḥ paṭiyān smṛti-bijam ādhatte,
|| so '-muktaḥ kleśa-karmābhyām saṃsārī nāma
|37|| saṃyogya-ādiṣu yeṣv asti pratibandho na
sa dharmī sambaddhaḥ khyāty-abhāve 'pi
sa dharmī sambaddhaḥ khyāty-abhāve 'pi
| anyonya-an-upakārāc ca na sambandhī ca
| viśeṣo na eva bardheta svabhāvaś ca na
| yad avastho mato rāgī na dveṣī syāc ca
-bhāvaḥ kaḥ syātām yad yukti-saṃvidau |
kasyacid abhāva-a-pratipattīḥ, kiṃ tarhi
artha-saṃvidau || tathā avabhāsamānasya
phalam ucyate. tathā avabhāsamānasya
-samāna-deśa-utpāda ucyate. tasmāt siddhā
-liṅga-jā. ādhārato 'bhinirvṛtter ātmanas
-prāptaḥ, sa upalabhyata eva. na tathā atra
-tad-arthā viplava eva ghaṭa-ādi-śabdeṣu.
kasyacid kadācit kutaścid bhāve 'pi sarvas
tādr̥śasya bhāvāt. anyādr̥śād bhavan kathaṃ
na syād ādyasya sambhavaḥ || tad dhetus
a-niścinvan pratipadyeta. atha kiṃ na eva sa
eva tat tādr̥śam ity unneyam. api ca, so 'pi
tasmād yo yad ātmā sa sva-sattā-mātreṇa
svabhāvaḥ, sa sva-hetor eva utpadyamānas
dhi bhavaṃs tādr̥śaḥ syāt. anyādr̥śād api
eva. anupalabdhas tv asann iti niścīyate.
pratipatṭi-pratyakṣa-pratibhāsa-rūpam.
bhavan kathaṃ tādr̥śaḥ. tādr̥śād dhi bhavaṃs
kathaṃ tādr̥śaḥ syāt. tādr̥śād dhi bhavaṃs
tādr̥śasya bhāvāt. anyādr̥śād bhavan kathaṃ
-lakṣita-svabhāvaṃ hi vastu dadhi iti. sa ca
|| saṃyogya-ādiṣu yeṣv asti pratibandho na
na kaścid arthaḥ siddhaḥ syād a-niśiddham ca

tādātmya-abhāve nairātmya-prasaṅgāt. tadvad a-
tādātmya-tadutpattibhyām anyo na asti ity uktam.
tādātmya-tadutpattī svabhāva-kāryayor eva iti
tādātmya-pratītir mā bhūd iti. vyutpatty-arthaṃ
tādātmya-lakṣaṇas tadutpatti-lakṣaṇaś ca ity
tādātmya-virodhāt kāraṇānām ca kārya-vyabhicārāt.
tādātmya-vyavasāyena na iha tat || a-darśanāj
tādātmya-vyavasāyena na iha tat ||51|| a-darśanāj
tādātmyam. tan-niṣpattāv a-niṣpannasya tat-
tādātmyam hy arthasya tan-mātra-anurodhiny eva,
tādātmyam hy arthasya tan-mātra-anurodhiny eva na
tādātmyāt tathā prakāśamāno 'pi sva-para-ātmanoḥ
tādātmyāt tathā-prathanam, na tad anyasya
tādātmyāt tadutpatteś ca. a-tat-svabhāvasya a-
tādātmyāt patanam anavasthā ca. na ca tathābhūta-
tādātmyāt svayam prakāśate. tena ātmanaḥ
tādātmyāt svarūpasya prakāśakaḥ | yathā prakāśo
tādātmyād anyasya a-samaya-darśino 'pi syāt. na
tādātmyād artha-saṃvidau || tathā avabhāsamānasya
tādātmyād artha-saṃvidau svasaṃvit phalam ucyate.
tādātmyād ātmavit tasya sa tasyāḥ sādhanam tataḥ |
tādātmye '-saṃvedanāḥ sukha-ādaya iti cet, na,
tādātmye na vivādo 'sti kasyacid | tasya artha-
tādātmyena prasiddhe 'siddheḥ. tasmāj jīvac-
tādr̥kṣu tādr̥śy eva astu kalpanā ||320|| yādr̥śy
tādr̥kṣu tādr̥śy eva astu kalpanā ||38|| a-
tādr̥g-arthavat || a-śubhā-pṛthivī-kṛtsna-ādy
tādr̥g-arthavat ||32|| middha-upaplutānām apy
tādr̥g-liṅga-cetasāḥ | hetus taj-jā tathābhūte
tādr̥g-liṅga-cetasāḥ | hetus taj-jā tathābhūte
tādr̥g-vijñāna-kāraṇam | bhede 'pi yatra taj-
tādr̥śa-udbhavaś tac-chakti-niyama-abhāvān na hetu-
tādr̥śa eva janako yuktaḥ. anya-apekṣā api
tādr̥śa-darśanād asya prabodho 'bhilāṣa-vāsanā-
tādr̥śaḥ | ātmīyam eva yo na icched bhoktā apy
tādr̥śaḥ | na te hetava ity uktaṃ vyabhicārasya
tādr̥śaḥ | śabda-pravṛtter asti iti so 'pi iṣṭo
tādr̥śaḥ | śabda-pravṛtter asti iti so 'pi iṣṭo
tādr̥śaḥ || janane 'pi hi kāryasya kenacit
tādr̥śaḥ || tatra upayukta-śaktinām viśeṣa-an-
tādr̥śaḥ || tayor a-sama-rūpatvān niyamaś ca atra
tādr̥šo 'nupalabdheś ced ucyatām sā eva sādhanam ||
tādr̥šo 'nupalambhasya eva abhāvāt. atra api satsu
tādr̥šo 'nyādr̥šo 'pi vā | jñānasya hetur artho 'pi
tādr̥šo 'nyādr̥šo 'pi vā | jñānasya hetur artho 'pi
tādr̥šo 'mbhasa ādhārād utpattīḥ. balākā api
tādr̥šo 'mbhasaḥ | kāryam tasya (66abc) yo 'pi
tādr̥šo ghaṭa upalabhyata ity ukte sāmartyād eva
tādr̥šo jñeya-ādi-śabdeṣv api yathā-darśanam asty
tādr̥śas tathāvidha-janma iti kutaḥ. tathā ca na
tādr̥śaḥ. tādr̥śād dhi bhavaṃs tādr̥śaḥ syāt.
tādr̥šo na asti sati vā anekatā dhruvam | prāṇānām
tādr̥śaḥ puruṣo 'sti yo nir-doṣaḥ. sarveṣām sa-
tādr̥śaḥ prabhāvavān eva an-anya-sādhāraṇa-
tādr̥šo bhavati. na ca bhūtvā punas tad-bhāve
tādr̥šo bhavati, na punas tad-bhāve hetv-antaram
tādr̥šo bhāve tac-chakti-niyama-abhāvān na hetu-
tādr̥śaḥ sata upalambha-avyabhicārāt. ayam eva
tādr̥śaḥ satsv anyeṣu upalambha-pratyayeṣu tathā
tādr̥śaḥ syāt. anyādr̥śād api tādr̥śa-udbhavaś tac-
tādr̥śaḥ syāt. anyādr̥śād api tādr̥šo bhāve tac-
tādr̥śaḥ syāt. tādr̥śād dhi bhavaṃs tādr̥śaḥ syāt.
tādr̥śaḥ svabhāvo 'nyatra na asti iti. pravṛtty-
tādr̥śam | na te hetava ity uktaṃ vyabhicārasya
tādr̥śam ||188|| na sarvathā sattā-sādhane viśeṣaḥ

V3_07108 na kaścid arthaḥ siddhaḥ syād a-niṣiddham ca
 V2_08810 -udbhavayoḥ. tad yato yādṛśam dṛṣtam, tatas
 NB_03033 upalabhyata eva ity ukte, an-upalabhyamānam
 SV_16402 eva prayogāt. tasmāt tad-adhiṣṭhānam eva tat
 SV_07023 tad a-samarthaṃ pṛthak tat sahitaṃ api
 V3_08702 tad a-samarthaṃ pṛthak tatra sahitaṃ api
 VN_02819 asiddha-abhidhānam iti. vyavahāra-darśanāt
 SV_04611 kvacid vāha-doha-ādav upatiṣṭhate. na ca
 SV_05015 eṣṭavyā. tatas ta eva anyebhyo bhidyamānās
 SV_14913 yādṛśī tu sva-hetoḥ śakti-sthitis
 V2_08805 yathā kadali bīja-kanda-udbhavā. sphuṭam eva
 V3_09504 yad-darśanāt prāny-antare mṛta-pratipattiḥ,
 V3_00708 asiddheḥ. siddhau tu syāt, yathā
 SV_02326 yathā kadali bīja-kanda-udbhavā. sphuṭam eva
 V3_09508 kriyā-darśino 'pi kṛta-buddhir bhavati, yadi
 SV_06817 yathā-varṇita-lakṣaṇam dravyam asti tasya
 V3_08607 'numiyate, tad api kārya-liṅga-jam eva,
 SV_09925 eva bhāvāt tathā-utpatteḥ. sato hi bhavatas
 V2_08114 eva bhāvāt tathā-utpatteḥ, sato hi bhavatas
 V2_06105 akiñcitkarasya a-pratibandhāt. bhavaty eva
 SV_02213 tasya a-hetutā syāt. na vai sa eva bhavati
 V2_08602 tasya a-hetutā syāt. na vai sa eva bhavati,
 SV_13710 siddha iti sarva-kārya-tulya-dharmā. tasya
 SV_11418 puruṣaiḥ kvacit prayuktāḥ sañkīryante,
 SV_13825 vyañjakaḥ siddhaḥ. kulāla-ādinām vyañjakatve
 PV_02225 | na tair vinā duḥkha-hetur ātmā cet te 'pi
 SV_02214 anyādṛśād bhavan katham tādṛśaḥ syāt.
 V2_08603 bhāvāt. anyādṛśād bhavan katham tādṛśaḥ.
 SV_11008 jñātum a-śakyatvāt, na an-iṣṭeḥ.
 V2_06613 jñātum a-śakyatvāt. na an-iṣṭeḥ,
 HB_02418 utpattiḥ. tathāvidham eva hi kāraṇam
 PV_02107 kṣaṇikāḥ prāṇā a-sva-jātiyakāḥ kila |
 SV_01601 sambhave 'pi viśeṣānām draṣṭum a-śakyatvāt,
 V3_04109 -ādiṣv anumānam, a-śaktād an-utpatteḥ. na
 V2_05901 -abhāva-asiddheḥ. upalambha-nibandhanā hi
 SV_17012 praṇiyante. tasmāc chabda-antareṣu tādṛkṣu
 V2_07013 rūḍha-artha-vācakaḥ | śabda-antareṣu tādṛkṣu
 PV_03039 yādṛśī buddhir naṣṭe 'naṣṭe 'pi dṛṣyate |
 PV_02041 || yādṛśy ākṣepikā sā āsīt paścād apy astu
 PV_02235 || icchet prema katham premṇaḥ prakṛtir na hi
 PV_03504 || pratīta-bhede 'py adhyakṣā dhīḥ katham
 SV_12312 -kṛtīm bādhat, anyatra api prasaṅgāt. yadi
 SV_12603 bhavatu sarveṣāṃ apauruṣeyatvam iti cet.
 HB_02910 ca yatra pradeśa-mātram tatra ghaṭa-abhāvaḥ.
 SV_12409 -kāriṇaḥ. tat-kriyā-sādhana-vaikalyāt. yadi
 VN_00421 -prāptasya anupalabधि-sādhanaṃ samarthanam,
 V1_02113 -jam ||22|| tad-a-tat-svabhāvānām bhāvānām
 SV_12720 prakṛtyā yady an-arthaḥ. a-tad-rūpe ca
 V1_02113 || tad-a-tat-svabhāvānām bhāvānām tādrūpyam a-
 SV_04211 svalakṣaṇe ca anityatva-ādy-a-pratīter a-
 PV_03428 na tad ity api | prāptam kā samvid anyā asti
 PV_03320 prativedanam | tad-artha-vedanam kena
 SV_06404 syāt. tad-rūpaṃ vā syād a-tad-rūpaṃ vā.
 V1_03301 sarva-jñāna-hetutvāt. na artha-ālocanam, a-
 PV_03317 yasmāt tasya pramāṇatā | saṃskārāc ced a-
 PV_03313 ṣeṣam vyākhyātam viśeṣaṇa-dhīyām punaḥ | a-
 SV_16208 vikalpanāyāḥ sambhavāt. viśeṣa-abhāvāc ca.
 SV_06017 ekaṃ kāryam kecit kurvanti na anya iti.
 PV_03276 -ākārām saṃvittiṃ buddhir atra kā || tāms
 SV_11213 kārya-abhāvaṃ sādhayati iti. ya evaṃ-vādinās
 HB_03802 utkilīta-sādhana-sāmarthyas tāni vastūni
 PV_03161 vijñāna-kāraṇam | bhede 'pi yatra taj-jñānam
 PV_03276 -smṛta-ākārām saṃvittiṃ buddhir atra kā ||
 HB_01611 tarhi tat-kriyā-dharmāṇaḥ svabhāvata eva te.
 PV_03453 || siddhe pratyakṣa-bhāva-ātma-vidau gṛhṇāti

tādṛśam ||59|| na sarvathā sattā-sādhane viśeṣaḥ
 tādṛśam anumiyate. viprakṛṣṭāyām tu hetu-
 tādṛśam asad iti pratīter anvaya-siddhiḥ. dvayor
 tādṛśam ity unneyam. api ca, so 'pi tādṛśaḥ
 tādṛśam eva ity an-upakāratvān na saṃyogena
 tādṛśam eva ity an-upakāratvān na saṃyogena
 tādṛśam parājaya-adhikaraṇam vyavasthāpyate.
 tādṛśam prakaraṇam antareṇa loke śabda-prayogo
 tādṛśam pratyayam janayanti iti kim atra
 tādṛśam phalaṃ bhavati iti hetu-svabhāva-niyamāt
 tādṛśam bhedaṃ loko vivecayaty ākāra-bhedāt.
 tādṛśam yadi taruṣu upalabhyeta, syād etat. atha
 tādṛśam rūpa-sādharmyam kvacid abhisamīkṣya āhuḥ
 tādṛśam loko vivecayaty ākāra-bhedāt. tasmān na
 tādṛśam syāt, sarva eva hetavas tathā syuḥ. api
 tādṛśasya anupalambhāt. eka-vacanam api tad-eka-
 tādṛśasya ātmano 'mbhasas tata ādhārād
 tādṛśasya eva bhāvāt. na avaśyam sataḥ kutaścid
 tādṛśasya eva bhāvāt. na avaśyam sataḥ kutaścid
 tādṛśasya kāraṇasya kārya-vivekād abhāva-gatiḥ,
 tādṛśasya bhāvāt. anyādṛśād bhavan katham tādṛśaḥ
 tādṛśasya bhāvāt. anyādṛśād bhavan katham tādṛśaḥ.
 tādṛśasya vyaktau sarvaṃ vyaṅgyam na vā kiñcid
 tādṛśā eva sarva-sādhāraṇaḥ santaḥ kvacit tair
 tādṛśā eva syuḥ, atīserate ca. tato vyañjaka-
 tādṛśaḥ || nir-doṣam dvayam apy evaṃ vairāgyam na
 tādṛśād dhi bhavaṃs tādṛśaḥ syāt. anyādṛśād api
 tādṛśād dhi bhavaṃs tādṛśaḥ syāt. anyādṛśād api
 tādṛśam a-vitatha-abhidhānāt. tathā hy ayam evaṃ
 tādṛśam a-vitatha-abhidhānāt. tathā hi na anya-
 tādṛśam ādi-nimittam iti na kāraṇa-bhedaḥ.
 tādṛśam eva cittānām kalpyante yadi kāraṇam ||
 tādṛśam ca a-pratikṣepa-arhatvāt. na evaṃ vākyāni
 tādṛśam bhāvo 'numāna-viśayaḥ. sa hi sandṛśya eva
 tādṛśam sattā-prajñaptir upalabधि-yogya-
 tādṛśy eva astu kalpanā ||320|| yādṛśy agni-
 tādṛśy eva astu kalpanā ||38|| a-prasiddha-artha-
 tādṛśy eva sad-arthānām na etac chrotr-ādi-
 tādṛśī | taj-jñānair upakāryatvād uktaṃ kāya-
 tādṛśī | sarvathā ātma-grahaḥ sneham ātmani
 tādṛśī bhavet | tasmān na pratyabhijñānād varṇa-
 tādṛśīm racanām puruṣaḥ kartum na śaknuyuḥ kṛtām
 tādṛśe 'pauruṣeyatve kaḥ siddhe 'pi guṇo bhavet |
 tādṛśe kevale pradeśe 'bhāva eva iti cet, nanu
 tādṛśaiḥ satya-tapaḥ-prabhṛtibhir yuktāḥ syuḥ
 tādṛśyā eva anupalabधि-asad-vyavahāra-siddheḥ,
 tādrūpyam a-tādrūpyam ca paryanuyuktā hetu-
 tādrūpyam kalpitam śimhatā-ādi-vat ||248||
 tādrūpyam ca paryanuyuktā hetu-prakṛtim eva te
 tādrūpyam, teṣāṃ ca a-vastu-dharmatā. na eṣa
 tādrūpyād iti cen matam || prāptam saṃvedanam
 tādrūpyād vyabhicāri tat || atha so 'nubhavaḥ kva
 tādrūpye tad eva iti na anyas tato bhidyeta. na
 tādrūpye tasya eva tad-artha-ālocanatva-asiddheḥ.
 tādrūpye na tasya apy a-vyavasthiteḥ || kriyā-
 tādrūpye na bhedo 'pi tadvad anya-dhīyo 'pi vā ||
 tān api hi para-kriyā-darśana-pūrvakam eva anyāḥ
 tān ayam tatra svayam eva tad-dhetūn a-tad-
 tān arthān upādāya sukha-duḥkha-ādi-vedanam |
 tān eva prati. girām satya-artha-hetūnām guṇānām
 tāms ca puruṣaṃs tad-bhāva-sampadaḥ pracyāvya
 tāms tathā pratipadyate || jñānāny api tathā
 tāms tān arthān upādāya sukha-duḥkha-ādi-vedanam |
 tān paśyanto vidmaḥ – ta ete kārakā iti. satyam,
 tān punaḥ | na adhyakṣam iti ced eṣa kuto bhedaḥ

SV_03519	-āśrayāḥ | śaṣṭhī-vacana-bheda-ādi-codyam	tān prati yuktimat ||65|| yadi nāma ete śabdāḥ
SP_00005	-ātmani sthitāḥ | ity a-miśrāḥ svayaṃ bhāvās	tān miśrayati kalpanā || tām eva ca anurundhānaiḥ
SV_12102	ca vicchinna-kriyā-sampradāyāḥ kṛtakāś ca.	tān yatnavanta upalabhanta iti cet. na, niyama-
SV_03820	dhāya pratibhāsam a-bhinna ātmīyam adhyasya	tān saṃsrjantī sandarśayati, sā ca eka-sādhyā-
PV_03275	vedanam || a-tat-svabhāvo 'nubhavo bauddhāms	tān samavaiti cet | muktavā adhyakṣa-smṛta-ākārām
SV_10611	-antariya-pratyayeṣu bhāvāt. paramārtha-eka-	tānate śabdānām a-nibandhanā | na syāt pravṛttir
V3_06811	-antariya-pratyayeṣu bhāvāt. paramārtha-eka-	tānate śabdānām a-nibandhanā | na syāt pravṛttir
PV_03411	| tanutvāt tejaso 'py etad asty anyatra apy a-	tānavam || atyāsanne ca su-vyaktaṃ tejas tat syād
PV_02262	-kāraṇam | gati-pratītyoḥ kāraṇāny āśrayas	tāny a-dṛṣṭataḥ || a-dṛṣṭa-nāśād a-gatis tat
V3_06110	upalambha-vṛttiṃ darśayati. tadā hi	tāny a-viguṇāni bhavanti, yadā eṣāṃ kārya-vṛttili
SV_12525	ca a-pūrva-para-loka-ādy-apavādīni. na hi	tāny an-āhita-saṃskārāḥ paraiḥ pravartayanti. sva
V3_13701	sādhyā-dharmi-bahir-bhāvāc ca ity uktam.	tāny api kenacil leśena āsv eva antar-bhavanti
PV_02042	manaḥ || yady apy akṣair vinā buddhir na	tāny api tayā vinā | tathā apy anyonya-hetutvaṃ
SV_12402	apy an-akṣaraiḥ karmāni kriyante. na ca	tāny apauruṣeyāni nityāni yujyante. teṣāṃ kriyā-
PV_04007	| sādhanaiḥ sādhanāny artha-śakti-jñāne 'sya	tāny alam || vicchinna-anugamā ye ca sāmānyena
PV_03421	jñānāni jagataḥ svayam || kramād bhavanti	tāny asya sahakāry-upakārataḥ | āhuḥ pratikṣaṇam
HB_01413	kuta utpanna iti cet, sva-kāraṇebhyaḥ.	tāny enam apara-pratyaya-sannidhāna eva kim
SV_08002	-ādiṣu. pācaka-karmasu ca karma-jātir na ca	tāni karmāni pācaka-śabdena abhidhiyante, kim
SV_12415	kiñcit satya-ādimatāṃ vacana-samayād iti.	tāni ca kvacit puruṣeṣu dṛśyante. sarva-puruṣās
PV_02264	|| dṛṣṭam buddher na ca anyasya santi	tāni na yanti kim | dhāraṇa-preraṇa-kṣobha-
SV_15312	-phalāni ca, na ca idānīm a-tad-darśinā	tāni pratikṣeptavyāny eva iti. tasmād a-kṛtakam
SV_13321	-niyamād bhinna-dhvani-gatir bhavet ||257||	tāni pratiniyata-śaktīny api indriyāni nānā-rūpān
HB_03802	-nidarśanena utkīlita-sādhanā-sāmarthyas	tāni vastūni tāms ca puruṣāms tad-bhāva-sampadaḥ
SV_08119	yāvanti hi sāmānyāny arthe samavāya-dharmāni	tāni saha utpādēna asya samavayanti iti samayaḥ.
PV_02169	| tan nirhrāsa-atīśaya-vat tad-bhāvāt	tāni hāpayet || na ced bhede 'pi rāga-ādi-hetu-
PV_02152	vardhamāne ca kārya-hānir na yujyate ||	tāpa-ādiṣv iva rāga-āder vikāro 'pi sukha-ādi-jaḥ
PV_02120	matam || abhyāseṇa viśeṣe 'pi laṅghana-udaka-	tāpa-vat | svabhāva-atikramo mā bhūd iti ced
PV_02275	-dṛṣṭeś ca śakti-bhedo 'numīyate | karmaṇām	tāpa-sankleśān na eka-rūpāt tataḥ kṣayaḥ ||
V1_02301	apy a-viśeṣe 'pi bāhyasya viśeṣāt prīti-	tāpayoḥ | bhāvanāyā viśeṣeṇa na artha-rūpāḥ sukha
SV_03012	śaktiṣv a-paryavasānena ghaṭanāt, sa ekas	tābhiḥ kadācid apy a-grhītas tad-upakāra-ātmā
SV_05216	tena ekena sahitā janayanty eva. evaṃ tarhi	tābhir vinā api pratyekaṃ kriyamānām dhiyaṃ prati
V1_00413	-lakṣaṇābhyo jñāna-vyaktibhyaḥ. na ca	tābhiḥ sva-santāna-bhāvinibhir a-lakṣitābhir ayam
SV_03921	sāmānyasya eva abhāva-prasaṅgāt. anyac ca na	tābhyo vyatiriktaṃ kiñcit tathā buddhau
SV_11820	punar na śabda-arthayor anya eva sambandhaḥ.	tābhyām a-bhede tāv eva na ato 'nyā vastuno gatil
NB_02024	-tadutpattī svabhāva-kāryayor eva iti	tābhyām eva vastu-siddhiḥ. pratiṣedha-siddhir api
SV_07021	-kṛtaḥ. kim punaḥ sa tayor eva saṃyogaḥ.	tābhyām jananāt samavāyād vā. sa kim ekatra eva
V3_08611	tarhi saṃyogāt. kim punaḥ sa tayor saṃyogaḥ,	tābhyām jananāt samavāyād vā, sa kim ekatra na
PV_03042	rūpatāyām vā tad vastv ekaṃ katham bhavet ||	tābhyām tad-anyad eva syād yadi rūpaṃ samaṃ tayor
PV_04272	asya ca || tasmāt svato dhiyor bheda-siddhis	tābhyām tad-arthayoḥ | anyathā hy anavasthānād
V3_11512	prāṇa-ādir an-ubhaya-ātmatā-bahir-bhāvāt	tābhyām na vyatiricyate. na tatra anveti, eka-
NB_03102	-ātmakāc ca sarvasmād vyāvṛttatvena asiddhes	tābhyām na vyatiricyate. na tatra anveti. eka-
SV_11907	śliṣṭena tu syād iti cet. na, tasya eva	tābhyām śleṣa-asiddheḥ, sa eva asiddho yas tau
PV_04229	atra iṣṭam sarvaṃ vidhi-ṇiṣedhanam ||	tābhyām sa dharmī sambaddhaḥ khyāty-abhāve 'pi
V2_05505	atra iṣṭam sarvaṃ vidhi-ṇiṣedhanam ||20||	tābhyām sa dharmī sambaddhaḥ khyāty-abhāve 'pi
PV_03514	|| ātmani jñāna-janane svabhāve niyatāṃ ca	tām | ko nāma anyo vibadhnīyād bahir-aṅgo 'ntar-
V3_02007	prakaraṇād bhavanti tena eva gamyate.	tām a-prakaraṇām api viparīta-anubhava-pratiśiddha
SV_11218	tathā satya-arthatā api iti. sa nivartamānas	tām api nivartayati ity ānarthakyaṃ syād
SV_08920	-arthī samaṃ dvayor api pravarteta. eko 'pi	tām arthakriyām tat-svabhāvatvād eva karoti. tad-
PV_03307	na artha-antaram phalam | dadhānam tac ca	tām ātmany artha-adhigamana-ātmanā || sa-vyāpāram
V1_03207	na artha-antaram phalam | dadhānam tac ca	tām ātmany artha-adhigamana-ātmanā ||36|| sa-
SV_04920	tulya-arthakriyā-kāriṇaś cakṣur-ādi-vad iti.	tām ekam jñāna-ādikām arthakriyām teṣu paśyato
SV_10724	vaktur vivakṣā-vṛttaya iti tan-nāntariyakās	tām eva gamayeyuḥ. na ca puruṣa-icchāḥ sarvā
V2_06605	vaktur vivakṣā-vṛttaya iti tan-nāntariyakās	tām eva gamayeyuḥ. na ca puruṣa-icchāḥ sarvā
SP_00006	svayaṃ bhāvās tān miśrayati kalpanā ||	tām eva ca anurundhānaiḥ kriyā-kāraka-vācīnaḥ |
SV_07202	anyā vā syād an-anyā vā. sā anyā cet	tām eva sa āśrayaḥ karoti. sā ca a-pratibaddhā
SV_17210	puruṣa-praṇīte hi śabde kayācid vivakṣayā sa	tām kadācit kvacin nivedayed api iti vivakṣā-
V2_07802	-hetuḥ, pūrvaḥ pariṇāmas tad-arthāḥ. na ca	tām kaścit pratibanddhuṃ samartha ity ukta-prāyam.
PV_03022	saṃsthitā | nityatvād a-cikitsyasya kas	tām kṣapayitum kṣamaḥ || tac ca sāmānya-vijñānam
PV_03513	sā eva cen na syāt sañcāro viśaya-antare ||	tām grāhya-lakṣaṇa-prāptām āsannām janikām dhiyam
SV_09901	tu pūrvaḥ pariṇāmas tad-ārtha eva. na ca	tām tatra kaścit pratibanddhuṃ samarthaḥ. ekatra
SV_04916	na eṣa doṣaḥ. yasmāj jñāna-ādy-arthakriyām	tām tām dṛṣṭvā bhede 'pi kurvataḥ | arthāms tad-
SV_05619	tatra saṃsrṣṭa-ākārā buddhir bhrāntir eva.	tām tu bhedināḥ padārthāḥ kramaṇa vikalpa-hetavo
V1_02401	sarvatra a-viśeṣāt sarva-vedana-prasaṅgāt.	tām tu sārūpyam āviśat sarūpyantaṃ ghaṭayet.
PV_03472	ity atilaukikam || vidyamāne 'pi liṅge	tām tena sārddham a-paśyataḥ | katham pratitir
SV_04916	eṣa doṣaḥ. yasmāj jñāna-ādy-arthakriyām tām	tām dṛṣṭvā bhede 'pi kurvataḥ | arthāms tad-anya-

SV_02106 'pi dharmi-dharmatayā nimittam vakṣyāmaḥ.
V3_03508 bhāvinyā bhūtayā vā śabda-yogyatayā
PV_04126 padārthā dharmānām icchāyā a-nirodhanāt ||
PV_03515 'ntar-aṅgikām || bāhyaḥ sannihito 'py arthas
PV_04047 īśvara-ceṣṭitam || vadann a-kārya-liṅgām
V3_02011 īśvara-ceṣṭitam ||7|| vadann a-kārya-liṅgām
HB_02204 tasya anyathā-bhāvaḥ. etena kathina-ādinām
PV_02062 kārya-janmanaḥ | sahakārāt saha-sthānam agni-
PV_02146 sarva-ārambha-abhiyogataḥ | tataḥ pramāṇam
PV_02145 -svabhāva-jñānena taj-jñānam api sādhyate |
PV_02280 -vikalpena vinā na abhilāṣaḥ sukhād api |
PV_02173 iti cen na agner auṣṇyād bheda-niṣedhataḥ ||
SV_13201 iti cet. na. tatra api yogya-deśa-sthiti-
SV_03209 -sahakāriṇaḥ, teṣām eva ca pratyāsatti-
SV_13027 āvaraṇam tat tau vijñāna-utpatti-vaiguṇya-
PV_03270 bhedi kim || tasya a-viśeṣe bāhyasya bhāvanā-
SV_04122 'pi cira-śiḡhra-prasāmana-ādayo viśeṣā guṇa-
PV_03270 a-viśeṣe bāhyasya bhāvanā-tāratamyataḥ |
PV_02171 pratyayasya asti samāna-ātma-bhūvaḥ kvacit |
PV_02172 -ādau prāṇitā-āder iha api vā || auṣṇyasya
V3_05109 āvaraṇam, tau vijñāna-utpādana-vaiguṇya-
V3_00810 vā tataḥ siddher an-utpatteḥ. sāksāt
HB_00801 -rāgam parityajya akṣiṇī nimilya cintaya
PV_03208 artheṣu yady ekatvam na yujyate | sā eva
HB_01213 bhede vā pūrva-vat prasaṅgād iti. asti
SV_03101 upalakṣayeyus tal-lakṣitā vā upādhayaḥ. sa
SV_03023 a-doṣa iti cet samānaḥ prasaṅgaḥ. sa
VN_05511 trir-abhilitasya ananubhāṣaṇam iti. yadi
PV_02219 upādatte || tena ātma-abhiniveśo yāvat
SV_13809 -artha-a-bhedena vyāptā na sādhyate
HB_01604 -antarāt kārya-utpatteḥ. api ca sa tadā eva
V3_01209 viruddho dṛṣṭāntas ca sādhyā-vikalāḥ syāt,
PV_04179 || sarva-śruter eka-vṛttir niṣedhaḥ syān na
PV_02050 | vahny-ādi-vad ghaṭa-ādinām vinivṛttir na
SV_08612 janakam rūpam anyasya tan na asti. na ca
V3_11713 ācāryeṇa śrāvaṇatve vyatireka uktaḥ. na
VN_06210 tad-abhyupagama eva uttara-a-pratipattir iti
V3_08203 gamyāḥ, sa eva eṣām a-saṃsargo gamyo 'stu,
SV_04410 dharmitayā vyavasthāpya pradarśyate.
V3_13202 ucyate | (84ab) tri-lakṣaṇo hetur uktaḥ.
NB_03121 saṃśayaṃ janayataḥ. tri-rūpo hetur uktaḥ.
VN_00216 sat kṛtakam vā tad anityam eva iti sidhyati,
SV_10307 -sādharmyād viparyasto 'pavadeta api, na
V2_09403 tat-siddhaye vacanam. na an-upalabhamānasya
SV_01205 -siddhaye vacanam. na vai anupalambhamānasya
VN_05214 uttara-samartho na pratyuccāraṇe, na asau
SV_03204 bhāvo 'nubhūtas tathā api na sarva-bhedeṣu
V3_10811 ātmani darśana-mātreṇa an-upasaṃhāraḥ,
SV_03302 'pi tathā prayoga-darśana-abhyāsāt. na
V3_01504 sāmārthyena vyāpnoti siddher ākṣepāt,
SV_02520 tasmād ekasya bhāvasya yāvanti para-rūpāni
SV_02521 tad-bhedāt. yāvatyā ca vyāvṛttayas
SV_16818 śabdānām arthaṃ śṛṅga-grāhikayā api
V2_05912 sādhyate, anya-naimittika-vat. sā eva
V1_04110 ity upalambha-antara-anugamaḥ. tan na
V3_12901 tad-deśām ca ghaṭa-ādin vyāpnuvanti. āstām
V1_01501 -jñānasya vikalpa-upagame bādḥā syāt. sa eva
HB_03718 saṃvaraṇīyaṃ ca katham nirvodhum śakyeta. sa
SV_12818 -antara-an-utpatteḥ ca. śabda-utpāda-vādinā
V2_05405 abhāva-vyatireka-lakṣaṇatvād asya. sā eva
SV_12012 iti dhig vyāpakam tamaḥ ||239|| tasya eva
SV_10508 nir-upākhyā-vad anya-vad vā iti. sa eva
SV_17513 vidyate 'vyabhicāritā ||336|| na
HB_00706 viśaya-upadarśanam upayogaḥ cet, tena eva
PV_02192 ātmani na premṇo hāniḥ sa paritasyati ||

tām punar asya kṣaṇa-sthiti-dharmatām svabhāvam
tām pratirundhāno bādhyate. tad-yogyatā-balād eva
tām yogyatām nirundhānam saṅketa-a-pratiśedha-jā |
tām vibandhum hi na prabhuḥ | dhiyam na anubhavet
tām vyabhicāreṇa bādhyate | a-nāntariyake ca
tām vyabhicāreṇa bādhyate | a-nāntariyake ca
tāmra-ādinām agny-ādibhyo dravatva-ādi-svabhāva-
tāmra-dravatva-vat || an-āśrayāt sad-asator na
tāyo vā catuḥ-satya-prakāśanam || duḥkham
tāyaḥ sva-dṛṣṭa-mārga-uktir vaiphalyād vakti na
tāyāt tattva-sthira-a-śeṣa-viśeṣa-jñāna-sādhanam |
tāratamya-anubhavino yasya anyasya sato guṇāḥ |
tāratamya-apekṣaṇād ayas-kānta-ādi-vat. anyathā
tāratamya-ādi-bhedāt paurvāparyam, yathā
tāratamya-bhedena atīśāyayed api. āvaraṇa-bhedena
tāratamyataḥ | tāratamyam ca buddhau syān na
tāratamyam ca na syāt. viśeṣe vā sāmānyasya
tāratamyam ca buddhau syān na prīti-paritāpayoḥ ||
tāratamyam pṛthivy-ādau prāṇitā-āder iha api vā ||
tāratamye 'pi na an-uṣṇo 'gniḥ kadācana | tathā
tāratamyena atīśāyayed api, āvaraṇa-bhedena śabda
tāvat – arthād artha-gateḥ śaktiḥ pakṣa-hetv-
tāvat – kim iyatā pratītiḥ syān na vā iti. bhāve
tāvat katham buddhir ekā citra-avabhāsinī || idam
tāvat kiñcid eka-svabhāvatve 'py aneka-pratyaya-
tāvat tadānīm niścīyate sarva-upakāraka iti na
tāvat tair upādhibhir nāntariyakatayā
tāvat para-pratipādana-arthā pravṛttiḥ, kim trir
tāvat sa saṃsāre | ātmani sati para-saṅjñā sva-
tāvat sandigdho vyatirekaḥ. prati-kāraṇa-bhedam
tāvat sannihita-sakala-sahakāri kāryam kim karoti.
tāvato dharmā-kalāpasya kvacid an-anvayāt. tato
tāvātā | so 'sarvaḥ sarva-bhedānām a-tattve tad-
tāvātā || a-nivṛtti-prasaṅgā ca dehe tiṣṭhati
tāvātā a-janakāḥ. apy a-bhedo 'pi teṣu cet ||170||
tāvātā abhāva-gatir ity uktam. anyathā saṃśaya-
tāvātā eva pūrvam āpanna-nigrahasya para-doṣa-
tāvātā kārya-parisamāptēḥ. kim antar-gaḍunā
tāvātā ca aṃśena dharmā-dharminor bhedād
tāvātā ca artha-pratītir iti na pṛthag dṛṣṭānto
tāvātā ca artha-pratītir iti na pṛthag dṛṣṭānto
tāvātā ca sādhanā-dharma-mātra-anvayaḥ sādhyā-
tāvātā tad-abhāva eva, vyavahitānām api hetoḥ
tāvātā na asti iti bhavati. tad-arthaṃ vacanam.
tāvātā na asti iti bhavati tad-arthaṃ vacanam iti
tāvātā nigraham arhed iti. na, uttara-viśaya-a-
tāvātā niścayo bhavati, kāraṇa-antara-apekṣatvāt.
tāvātā vyāpty-asiddheḥ. ataḥ sandigdho vyatirekaḥ.
tāvātā sarvatra bhedaḥ. anyatra api puruṣa-icchā-
tāvātīm tad-dūṣaṇam api. tathāvidhasya ca dehasya
tāvatyas tad-apekṣayā vyāvṛttayaḥ, tad-a-sambhavi
tāvatyāḥ śrutayo 'tat-kārya-kāraṇa-parihāreṇa
tāvād a-budham bodhayed ity asti pauruṣeyānām
tāvād anupalabdhiḥ katham siddhā iti cet, etad
tāvād ayam puruṣaḥ kañcid arthaṃ pratyety
tāvād ayam pradeśa-pradeśi-bhāvo yaḥ samyoga-
tāvād ayam vikalpaḥ samvidita upayann apayamś ca
tāvād ayam hetur vastūni sva-sādhyā-tattva-
tāvād ayam a-doṣa eva. pṛthag a-samarthānām apy
tāvād asato na nivṛttir iti nivṛtter nivṛttiḥ
tāvād idṛśam prajñā-a-skhalitam katham vṛttam iti
tāvād upalabdhy-abhāvaḥ katham siddha iti cet.
tāvād etad vacanam vācyānām svabhāvaḥ. na apy
tāvād darśitena ko 'rthaḥ. yadi pratipattir
tāvād duḥkhitam āropya na ca sva-stho 'vatīṣṭhate

V3_11909	eva sāmārthya-darśanāt. cakṣur-ādi-buddhīnām	tāvad yathāsvam indriya-ṽṣayau hetū. pūrvakam ca
V2_05312	-ādy-ayogād ity aparāḥ. paśavo 'pi hi	tāvad yad ayuktaṃ paśyanti, na tadā eva tad
VN_05605	vā praṇīyante ity ado vaktavyam. tasmāt	tāvad vaktavyam, yāvad anena na gr̥hitam, na trir
V1_04106	upalabhyate samvedanam anyena iti cet, sa	tāvad ṽṣayaḥ sva-upalambha-kāle na siddhaḥ
SV_10109	tac ca pratipatṛ-vaśān na vastu-vaśāt.	tāvad dhi sa bhāvo 'sya na asti yāvad atra a-
VN_02004	-nīcitatvāc ca. tasmāt pratijñā-vacanam eva	tāvān na nyāyāy, kutaḥ punas tatra a-jijñāsita-
HB_03409	jñātatvaṃ ca iti. tatra a-bādhitā-ṽṣayatvaṃ	tāvān na pr̥thag lakṣaṇam, bādhitā-avinābhāvayor
VN_00814	tan na rūpa-ādibhyo 'nyo ghaṭaḥ. evaṃ	tāvān na buddhi-vyapadeśābhīyām sattā-vyavahāraḥ
HB_02801	-siddheḥ sambandha-abhāvāc ca. anya-bhāvas	tāvān na sādhanam. yat-siddhau yasya na siddhiḥ,
V2_09309	'darśana-mātreṇa vyatireke yad āha – eṣa	tāvān nyāyo yad ubhayaṃ vaktavyam viruddha-
SV_01107	-vacanam ca yat | (16ab) yad āha – eṣa	tāvān nyāyo yad ubhayaṃ vaktavyam, viruddha-
PV_02250	-antara-eṣanāt | dveṣasya duḥkha-yonitvāt sa	tāvān-mātra-samsthitih || tasmin nivṛtte prakṛtiṃ
SV_02622	sthitih-bhrāntih. yāvanto 'sya parabhāvās	tāvanta eva yathāsvam nimitta-bhāvinaḥ samāropā
SV_02902	'mśa-samāropās tan-nirāse viniścayāḥ |	tāvantā eva śabdās ca tena te bhinna-gocarāḥ ||50|
SV_14919	eva sarva-ākāra-janmāno naśyanti iti.	tāsām a-niḥ-śeṣa-darśanāt. vicitra-śaktayo hi
V2_07901	eva – sarva-sāmagrī-janmāno naśyanti iti,	tāsām a-niḥ-śeṣa-darśanāt. vicitra-śaktayo hi
SV_05307	eva vyaktayas tatra iti na tena gr̥hyeran.	tāsām anyatama-apekṣam tac cec chaktaṃ na kevalam
SV_05219	tatra jñāne sāmārthya-gatih, pratyekam	tāsām abhāve 'pi tad-bhāvāt, asati sāmānye
SV_07919	ko 'parādhaḥ kṛto yena tās tathā na iṣyante.	tāsām eka-rūpatvāt. asya idam iti vyatireka-
SV_05612	api bhedāt. katham eka-kāryāḥ. tad dhi	tāsām kāryam tac ca bhidyate. yad apy udaka-
SV_04119	-kārya-kṛt. tasya apy a-ṽṣeṣa-prasaṅgataḥ |	tāsām kṣetra-ādi-bhede 'pi (75bc) yadi hi
VN_04713	-vaśāt tā lokas tathā eva pratipadyate	tāsām ca prayoga-bhramśam. tathā samskṛtānām
SV_03002	bhede tās tasya kiṃ yadi | na upakāras tatas	tāsām tathā syād anavasthitih ||54|| yadi
SV_05217	prati ||103|| tena ekena api sāmārthyaṃ	tāsām na ity a-graho dhiyā | (104ab) katham
SV_05208	tat-sahitā gr̥hyanta iti. tad ekaṃ vastu kiṃ	tāsām nānātvaṃ samapohati | nānātvāc ca eka-
SV_05320	ekaṃ vijñānam kurvantu. kiṃ ca, kāryās ca	tāsām prāpto 'sau jananam yad upakriyā ||106|| na
SV_05421	svalakṣaṇa-pratibhāsaḥ, tad-abhāve 'pi	tāsām bhāvāt, ākāra-antareṇa ca sva-jñāne
PV_02126	pūrvā-bija-pravṛddhayaḥ | kṛpā-ādi-buddhayaḥ	tāsām saty abhyāse kutaḥ sthitih || na ca evaṃ
PV_03501	buddhy-a-dṛṣṭeś cet tad eva idam vicāryate |	tāsām samāna-jātiye sāmārthya-niyamo bhavet ||
SV_05610	ity an-avadyam etat. nanu dhiḥ kāryam	tāsām sā ca vibhidyate ||108|| pratibhāvam.
SV_05518	api tad iha iti syāt. na samāna iti. tad eva	tāsām sāmyam iti cet. katham anyonyasya sāmyam.
PV_03199	tulya-kālāḥ sarvās ca buddhayaḥ || kāścit	tāsv a-krama-ābhāsāḥ kramavatyo 'parās ca kim |
SV_05507	-vādino 'pi hi bhinnā eva vyaktayaḥ. katham	tāsv a-bhinna-ākārā buddhir iti tulyam codyam. na
SV_05515	bhinnaḥ samānā iti tad-grahāt ||107|| na eva	tāsv a-bhinnaḥ pratibhāso 'sti samānā iti grahāt.
SV_04112	-ādayaḥ. syād etat – sāmānyam eva kiñcit	tāsu tathābhūtāsu vidyate, tata eva tad ekaṃ
SV_05209	samapohati | nānātvāc ca eka-vijñāna-hetutā	tāsu na iṣyate ||102|| kiṃ vai teṣām bhedānām
PV_03217	-ātmanām | vijñaptir vitatha-ākārā jāyate	timira-ādi-vat || a-samvidita-tattvā ca sā sarva-
V1_00703	pratyakṣam kalpanā-apoḍham a-bhrāntam (4ab)	timira-āśu-bhramaṇa-nauyāna-saṅkṣobha-ādy-an-
NB_01006	-pratibhāsā pratitih kalpanā. tayā rahitam	timira-āśu-bhramaṇa-nauyāna-saṅkṣobha-ādy-an-
VN_06810	ity etāvan-mātram iṣṭam iti. loke 'vidyā-	timira-ṣaṭala-ullekhanas tattva-dṛṣṭer vāda-
PV_03293	'tra tena uktam upaghāta-jam | kevalam tatra	timiram upaghāta-upalakṣaṇam || mānasam tad api
VN_06812	-ratair eṣa sadbhiḥ praṇītaḥ | tattva-ālokaṃ	timirayati tam dur-vidagdho jano 'yam tasmād
PV_03404	darśi katham ca upahata-indriyaḥ || śodhitam	timireṇa asya vyaktaṃ cakṣur atindriyam | paśyato
SV_13009	sato 'pi tad-ātmanam a-khaṇḍayataḥ sāmārthya-	tiras-kāra-ayogāt. na hi tatra atīṣayam an-
V3_05007	kasyacit tad-ātmanam a-khaṇḍayataḥ sāmārthya-	tiras-kāra-ayogāt. na hi tatra atīṣayam an-
PV_02218	|| snehāt sukheṣu tṛṣyati tṛṣṇā doṣāṃs	tiras-kurute | guṇa-darśi paritṛṣyan mama iti tat
PV_03280	vibhinne ced bheda-a-bhedau kim āśrayau ||	tiras-kṛtānām paṭunā apy ekadā bheda-darśanāt |
V3_09309	-nivṛttir vyākhyātā. yo 'py avasthā-nivṛttim	tiro-dhāna-sadr̥ṣim śabda-ṽṣayam āha, tasya api sā
V3_09304	-śabdaḥ, kṛtakatva-ādi-vat. nanv asty eva	tiro-dhānam. na vai paras tad anityatvam āha, kiṃ
V3_04013	na kaścid anityo ghaṭaḥ, tatra api vyakti-	tiro-dhānād iti cet, a-tādavasthyam anityatām
V3_04102	ca tattvam. tad avarugne 'sti, vināśāt	tiro-dhānād vā iti na atra nir-bandhaḥ. tac ca
SV_03819	-prakṛtim anuvidadhati bhinnam eṣām rūpaṃ	tiro-dhāya pratibhāsam a-bhinnam ātmīyam adhyasya
VN_06607	khalv anena na asad āvir-bhavati, na sat	tiro-bhavati iti. sad-asatoś ca tiro-bhāva-āvir-
VN_06608	na sat tiro-bhavati iti. sad-asatoś ca	tiro-bhāva-āvir-bhāvāv antareṇa na kasyacit
V3_09305	āha, kiṃ tarhi vināśam. nanu vinaṣṭa-	tiro-hitayor dvayor apy a-vyaktis tulyā ity asty
PV_02233	pravartate | a-lābhe matta-kāśinyā dṛṣṭā	tiryakṣu kāmītā || yasya ātmā vallabhas tasya sa
PV_03197	sakṛt | sakṛd graha-avabhāsaḥ kiṃ viyukteṣu	tila-ādiṣu || pratyuktaṃ lāghavam ca atra teṣv
PV_02161	-antaram vastu naśyent na āśritam āśraye |	tiṣṭhaty a-vikale yāti tat-tulyam cen na bhedataḥ
SV_08512	-ādayaḥ. evaṃ tarhi ya ekasmin vinaśyati |	tiṣṭhaty ātmā na tasya (168bc) bhedaḥ. sthāna-a-
PV_02051	na tāvatā || a-nivṛtti-prasaṅgās ca dehe	tiṣṭhati cetasaḥ | tad-bhāva-bhāvād vaśyatvāt
PV_02199	karuṇāyās ca na yatnaḥ sthāpane mahān ||	tiṣṭhanty eva para-adhīnā yeṣām tu mahati kṛpā |
PV_02198	|| a-kṣīṇa-śaktih samskāro yeṣām	tiṣṭhanti te 'n-aghāḥ | mandatvāt karuṇāyās ca na
SV_07123	ayam kenacid a-pratibaddha iti na kadācit	tiṣṭhet. tasmāt pāta-pratibandha ity api
V3_08905	ayam na kenacid pratibaddha iti na kadācit	tiṣṭhet. tasmāt pāta-pratibandha ity api
HB_03101	analo 'yam na salilam ity an-adhyavasyan na	tiṣṭhen na pratiṣṭheta iti dus-taram vyasanam

HB_03105
SV_10610
V3_06810
V3_03102
SV_17120
PV_02154
PV_04163
PV_02130
SV_14402
PV_04260
SV_16416
SV_16312
SV_02619
VN_05201
SV_14222
SV_08616
VN_00720
SV_08321
V1_02312
SV_00816
V3_09710
SV_00506
V2_07401
SV_15503
SV_10111
V2_09406
V2_07907
VN_03007
PV_03361
V1_03907
HB_03005
SV_17402
SV_14709
PV_03276
SV_13116
V3_05301
SV_17316
SV_09415
V3_07210
PV_03418
PV_02223
V1_00307
SV_09727
V2_07609
SV_15607
SV_12820
SV_01905
SV_15827
HB_01009
SV_10410
V3_01704
V3_07305
SV_06317
SV_16608
V3_09801
PV_03397
SV_07401
PV_04183
VN_00511
SV_04823
SV_14907
SV_01317
V2_09609
SV_15319
VN_03404

kim atra-bhavataḥ paruṣam iva ābhāti. tasmāt an-apāyāt. vastu-viparita-ākāra-niveśiṣv api an-apāyāt. vastu-viparita-ākāra-niveśiṣv api śāstram pramāṇayitavyam. katham idānīm na tad-vyājena svam eva matam āha iti na na eka-strī-niyato madaḥ | te na ekasyām na || abhyupāyah sva-vāg-ādi-bādhāyāḥ sambhavana hi mūlam abhyāsaḥ pūrvaḥ pūrvaḥ parasya -anyatve 'pi nāsasya syān nāsaḥ kāṣṭham eva -udāharaṇā ity uktā anupalabdhiḥ pṛthān na iti puruṣa-atīśaya-pratikṣepa-sādhanam tat -anuṣṭhānād grāma-pratilambha-vat. tasya eva paśyati. niścaya-pratyaya-vaikalyāt na bhidyate. yat punaruktam, anuvāde lābhe vā apara-kāṣṭha-janma syāt. pūrvaḥ na punas teṣāṃ viśiṣṭam eva rūpaḥ kiṃ -virodhād ekaḥ śabdaḥ na icchāmaḥ, api apy a-vikaleṣu sarveṣu viśeṣeṣu bhavati. na iti cet, ayam aparo 'sya doṣo 'stu. na pipīlikā-ādi saṅkṣobha-ādi-hetur iti. hetunā anumāne 'nyatara-asiddhiḥ śāstreṇa. anyatra -darśana-ādāv upayujyate, saṃśayāt. dvitīyā a-niścita-jñāpana-aṅgād a-pratīteḥ. prathamā syād eka-nivṛttau gaty-antara-abhāvāt. te satā api te na tad-artha-a-karaṇāt. vastutas atiprasaṅgāt. na sa tena sādhyate, api sāmartyam virūpe 'pi dhātau. dhātva-antare viruddhaḥ. ubhaya-pakṣa-sampratipannas ekasya api tad-ātmanah | asti iyam api yā ekasya api tad-ātmanah | asti iyam api yā anya-bhāvas tad-abhāvasya gamaka iṣyate, api tatra kadācid avisamvāda-sambhavāt, na na artha-bhedaḥ. svabhāva-an-anugamanam -vedanam | ekaḥ āvir-bhavad drṣṭam na drṣṭam kāraṇānām sahakāriṇi pratikṣipāmaḥ. kiṃ kāraṇānām sahakāriṇi pratikṣipāmaḥ, kiṃ anyad apy aparo 'bravīt ||330|| anyas kaścid vivadaḥ. viśiṣṭa-ādhāra-viśeṣaṇasya kaścid vivadaḥ. viśiṣṭa-ādhāra-viśeṣaṇasya yadi || na eṣā api kalpanā jñāne jñānam yaḥ kramaḥ | na hi sneha-guṇāt snehaḥ kiṃ pratibandha-asiddheḥ. vaktur abhipretam pūrvavān na pratijñā-vacanam. anvayas tat-siddher na anumeya-vacanam. anvayas iti sarvadā phala-dāḥ syuḥ. upaplavas kārya-viśeṣa-upayogāt. pratyekam 'pi svabhāva-a-vaikalyān na abhāvaḥ. kārye prasaṅgaḥ. na brūmaḥ śabda eva iti. śabdas aṅkura-ādi-janana-svabhāvaḥ. pūrva-bhāvinas -ādiṣv asatsu upalabhya eva. anupalabdhas sambhava-a-virodha etad evam syāt. anyathā -upādānatā sādhyate. sādhyatām, kiṃ sa ca ayam bhedo 'rūpaḥ. rūpavattvena -upadhānam kam atīśayam puṣṇāti. a-samartham iti na vāda-udāharaṇam. udāharaṇa-diśam tataḥ || asty eṣa viduṣāṃ vādo bāhyam praty a-viśeṣāt. viśaya-saṃskāras || anumāna-anumeya-artha-vyavahāra-sthitis -kāraṇeṣv anupalabdhiḥ. an-upalabhyamānam viśayaḥ pradarśyate iti, uktam idam, ayuktam bhāvānām ya ime kṣaṇa-sthiti-dharmāṇaḥ. sa -vacanād a-nivārita eva iti cet, na, ya eva -vacanād a-nivārita eva iti cet, na, ya eva yadi sādhanam ||290|| tathā ca uktam. ya eva virodha-sambhava iti cet, a-pramāṇa-yoge

tīra-a-darśinā iva śakuninā dūram gatvā api punar tīrtha-antarīya-pratyayeṣu bhāvāt. paramārtha-eka tīrtha-antarīya-pratyayeṣu bhāvāt. paramārtha-eka tīrtha-snāna-ādir a-dharma-śodhana iti na tīrthakara-antarād asya viśeṣam paśyāmaḥ. tathā hi. tīvraḥ syād aṅga-rūpa-ādy api iti cet || na tu | udāharaṇam apy anyad diśā gamyam yathoktayā | tu | kṛpā-vairāgya-bodha-ādeś citta-dharmasya tu | tasya sattvād a-hetutvam na ato 'nyā vidyate tu || tatra apy adṛśyāt puruṣāt prāṇa-āder a-tv a-gamakam eva. pratikṣepa-sāmānya-sādhanayor a-tv a-dharma-ātmano vratasya āgāmi phalam an-iṣṭam. tv a-niścinvan tat-sāmānyam paśyāmi iti manyate. tv a-punaruktam śabda-abhyāsād artha-viśeṣa-tv a-pracyuti-kāraṇam. tathā eva drśyeta. tata tv a-bhinnaḥ api, tad-eka-śakti-yogāḥ janakāḥ. tv a-bhinnānām rūpa-ādinām ghaṭa-kambala-ādiṣu tv a-vikale 'py a-bhinne rūpe. kāryam hi kutaścid tv a-sa-rūpaḥ vedakam nāma. na hi vitti-sattā eva tv a-samagreṇa yat kāryam anumīyate | śeṣavat tad tv ajñānād iti na vāda-udāharaṇam. udāharaṇa-tv atra pramāṇam niścaya-phaladvāt. sā ca prayoga tv atra pramāṇam, niścaya-phaladvāt. tad-bhāva-tv an-arthakā api syur iti na iṣṭa-siddhiḥ. artha tv an-upalabhyamāno na san na asan. satām api tv anupalambhena svayam. yukto drśyasya a-darśane tv aneka-upakāra eva syāt. an-ābhoge 'sāmartyam tv anaikāntikāḥ, yad ubhaya-pakṣa-pratipannam tv antar-upaplava-samudbhavā || doṣa-udbhavā tv antar-upaplava-samudbhavā ||52|| doṣa-udbhavāt tv anya-bhāva eva tad-abhāvaḥ, yathā uktam prak. tv anyatra drṣṭa-pramāṇa-uparodhasya puruṣasya tv anyatvam brūmaḥ. sa ca svabhāvavatām tv anyad antarā || saṃsargād a-vibhāgāś ced ayo-tv apekṣanta eva kāraṇāni tad-avasthā-upakāriṇam. tv apekṣanta eva kāraṇāni tad-avasthā-upakāriṇam tv apauruṣeyam āgama-lakṣaṇam parityajya anyathā tv abhimatasya an-anvayād asiddhiḥ. na vai sa tv abhimatasya an-anvayād asiddhiḥ. na vai sa tv artha-avabhāsataḥ | tam vyanakti iti kathyeta tv artha-guṇa-darśanāt || kāraṇe 'vikale tasmin tv artham sūcayeyur iti sa eva ca tathā-tv arthāpattiyā siddhaḥ. na hy a-tad-ātma-tv arthāpattiyā siddhaḥ. na hy a-tad-ātma-tv alpiyaso 'pi kramasya bhraṃśād drṣṭaḥ, tv avayaveṣu samartheṣu vyarthā syād anya-kalpanā. tv avaśyam kāraṇam bhavati. idam eva hi kāraṇasya tv avaśyam tal-lakṣaṇas tasya lakṣaṇa-antara-tv avasthā-viśeṣāḥ kāraṇa-kāraṇāni iti na tv asann iti niścīyate. tādrṣaḥ sata upalambha-tv asiddham eva tac chabde. tathā hi pakṣa eva sa tv asāv api pradhāna-ādi-lakṣaṇa-bheda-an-āśrayaḥ tv asya darśanam kevalam buddhi-viplava eva. tena tv āgama-pravṛttim api na eva sādhyiṣyati. sā ca tv ācāryaḥ prāha. yaḥ punaḥ pratijñā-artha-eka-tv āśritya varṇyate | dvairūpyam saha-saṃvittitv indriya-a-viśeṣe 'pi tad-viśeṣa-ādhānād upakāri tv iyam | bhedaḥ pratyaya-samsiddham avalambya ca tv idrṣam na asti ity etāvan-mātra-nimitto 'yam tu uktam, tathā hi na sā pravṛtti-yogyā iti tu utpattimatām eva bhaviṣyati. na hi svabhāva tu ubhaya-niścita-vāci ity-ādi-vacanāt. tena tu ubhaya-niścita-vāci ity-ādi-vacanāt. tena tu ubhaya-niścita-vāci sa sādhanam, dūṣaṇam vā, tu ubhayor dharmiṇi saṃśayaḥ. tathā sati hetor

SV_06912	anya-bheda-a-viśeṣād eka-śabdena ucyante 'pi	tv eka-vṛtṭyā apy aneka eka-śabdena ucyeta. ko
PV_03053	-pūrvakam | taj-jñānam ity a-doṣo 'yaṃ meyaṃ	tv ekaṃ svalakṣaṇam || tasmād arthakriyā-siddheḥ
PV_04253	-vāriṇaḥ | drava-śakter yataḥ kledaḥ sā	tv ekā eva dvayor api || bhinna-a-bhinnaḥ kim
V2_05309	na, anvaya-vyatirekayoḥ pṛthag-rūpatvāt. te	tv ekena api vākyena śakye darśayitum iti prayoga
SV_11315	'py an-abhivyaktaḥ pratīti-hetuḥ. saṅketas	tv enam abhivyanakti. sa tarhi siddha-upasthāyī
V3_05207	tasmāt tena ādheya-viśeṣā iti gamyante. na	tv evaṃ nityānāṃ śabdānāṃ kasmimścit saty atīśaya
V2_04911	-viśayam, aparasmād artha-pratipatteḥ. na	tv evaṃ para-aṅgāt pratītiḥ, tasya a-sāmarthyāt.
PV_02244	badheta doṣa-drk || sa ca indriya-ādaḥ na	tv evaṃ bāla-āder api darśanāt | doṣavaty api sad
SV_01614	ucyate. kim apy asya kāraṇam asti iti. na	tv evaṃ bhūtam iti. na evaṃ sukha-ādi-kāryam
SV_13322	prati-śabda-niyatān dhvaniṃ śṛṅvanti, na	tv evaṃ śabdān iti, kaḥ śabdeṣv eṣāṃ nir-vedaḥ.
V3_11103	-kāraṇa-bhāva-siddher anyatra anumānāt. na	tv evaṃ a-śubha-abhinandena viparyāsenā ca
SV_14622	śāśa-viśāṇam kiñcid bhavati ity ucyate. api	tv evaṃ asya na bhavati iti bhāva-pratiśedha eva
SV_05621	bhavanto janayanti svabhāvata iti ca. sa	tv eṣāṃ a-bhinno bheda ity ucyate, jñāna-ādeḥ
V1_02809	bhāvanā-balena spaṣṭa-ābham, nir-vikalpakam	tu katham. yasmān na vikalpa-anubaddhasya spaṣṭa-
SV_04819	vai vyavacchedo na kriyate, pravṛtti-viśayam	tu kathayadbhir jātir uktā, vyavacchedo 'sti ced
V3_10207	vipakṣaḥ. syād api paryāyeṇa. lakṣaṇa-bhedas	tu kathita eva. na hy a-vipakṣa-śaṅkāyāṃ sādhyā-
V2_07912	a-kāriṇo 'pi pratyaya-vaikalye syāt. sākalye	tu karoty eva. na evaṃ a-kṣaṇikasya, sarvathā a-
SV_12413	kriyā-sādhana-vikalā mantrān na kurvate. tat	tu kasyacit sākalyam na paśyāmaḥ. puruṣāṇāṃ
SV_15609	a-sākalyena virādhānāc ca. sarva-bhraṃśe	tu kasyacid eva samayasya an-anuṣṭhānād a-
SV_10315	punaḥ paryāyeṇa keśāñcid abhivyakteḥ. kārye	tu kāraka-ajñānam abhāvasya eva sādhakam ||201||
SV_14012	pūrva-jñāna-vaj jātāni eva syuḥ. a-jātāni	tu kāraṇa-vaikalyaṃ sūcayanti. samarthasya
SV_01706	tat tasya kāryam eva na syāt. siddhas	tu kārya-kāraṇa-bhāvaḥ svabhāvaṃ niyamayati ity
SV_04204	na vā taj-janana-svabhāvam. vyaktayas	tu kāla-deśa-saṃskāra-vaśena viśiṣṭa-utpattayo
PV_02083	-dhūma-a-gatir yathā || tanutvān mūrtam api	tu kiñcit kvacid a-śaktimat | jala-vat sūta-vad
SV_13112	āvaraṇān nityam sarve śabdā na śrūyante. api	tu kiñcit teṣāṃ pratipattau sahakāri pratiniyatam
V3_05211	āvaraṇān nityam sarve śabdā na śrūyante, api	tu kiñcid eṣāṃ pratipattau sahakāri pratiniyatam
SV_01404	anyad vyavacchedanam. a-vyavacchedas	tu kutaścīd vyāvṛtter eva a-niścayāt. yo hi yatra
V2_09613	anyat tad-vyavacchedanam. a-vyavacchedas	tu kutaścīd vyāvṛtter eva a-niścayāt. yo hi yatra
PV_03264	vijñānam kena upādāna-kāraṇam | ādhipatyam	tu kurvīta tad-viruddhe 'pi dṛṣyate || akṣṇor
PV_04164	gamyam yathoktayā || tri-kāla-viśayatvāt	tu kṛtyānāṃ a-tathā-ātmakam | tathā param
VN_03117	-abhāvād bhasmī-kṛta-prajvalana-vat. ye	tu kecid vicāra-prasaṅgeṣv ekatra sādhye bahavo
SV_05206	vyaktayas tasya ālambana-bhāvena kāraṇam na	tu kevalāḥ. yadā punar āsāṃ ekaṃ sahakāry asti,
PV_02058	-sādhyam kiñcid iritam | āyuh-kṣayād vā doṣe	tu kevale na asty a-sādhyatā || mṛte viśa-ādi-
SV_01223	tathābhāva-niścayam apekṣate. anupalambhāt	tu kvacid abhāva-siddhāv apy a-pratibaddhasya tad
V2_09509	tathābhāve niścayam apekṣate. anupalambhāt	tu kvacid abhāva-siddhāv apy a-pratibaddhasya tad
SV_14506	sa tu na asti yo bhāvasya bhavati. bhāva eva	tu kṣaṇa-sthiti-dharmā vināśaḥ. tam asya
SV_11205	-nairātmya-darśana-abhyāsāt prahāṇam. sa	tu kṣīṇa-doṣo dur-anvayo yad-upadeśād ayaṃ
SV_03720	idānīm asaty atīśaye khasya svabhāva iti na	tu kham ity eva. khasya artha-antara-sādhāraṇa-
V2_05305	na ca evaṃ-vidho vyatireko gamakaḥ. yas	tu gamakaḥ, sa saṃvarṇita eva. sa ca na asaty
V2_08402	katham anyatra bhaved iti. artha-antare	tu gamye kāryam hetuḥ, avyabhicārāt. na hy a-
VN_06807	tathā eva, āhosvid anyathā iti. tat	tu cintyamānam iha atiprasajyata iti na
VN_04603	pratītiṃ janayaty a-darśanāt, samayata eva	tu janayet. samaya-vaśād vartamāno 'rtha eva kiṃ
V3_13703	ca sāmānya-lakṣaṇam uktam eva dūṣaṇa-ābhāsās	tu jātaya iti. tāḥ sādhanā-dūṣaṇa-lakṣaṇa-jñānād
NB_03139	-artha-siddhi-pratibandhāt. dūṣaṇa-ābhāsās	tu jātayaḥ. abhūta-doṣa-udbhāvanāni jāty-uttarāni
V3_13602	dūṣaka eva tasya sādhanasya. tad-ābhāsās	tu jātayaḥ. mithyā-uttarāṇāṃ ānantyāt pratanyante
VN_02909	pramāṇair a-samarthita-sādhanā-abhidhānāt	tu jetā api na bhavati iti. anitya-ākāṅkṣe punar
SV_07221	janayan bhāvam eva vyañjaka ucyate. paratra	tu jñāna-janana-śaktir an-ākṣiptā janyasya iti
SV_11714	tena asya te janyāḥ. jñeya-rūpa-a-sādhanāt	tu jñāna-vaśena kārya-atīśaya-vācinā śabdena
V1_02109	ādayaḥ saṃvedana-rūpāḥ. eka-artha-samavāyinā	tu jñānena saṃvedyanta ity eke. teṣāṃ api tad-a-
SV_06208	anya-apoha ucyate. a-nirdiṣṭa-prayogaṃ	tu jñeya-śabdasya ko 'rtha iti praśne na kaścīd
V1_04004	pratibandha-kāraṇa-abhāvāt. rūpa-ālokayos	tu taj-jñāna-utpādāna-yogyatā-pratilambha-lakṣaṇo
V3_09410	abhivyakter a-bheda-vyāpana-asiddhau. kramas	tu tat-kāryatvāt tasya tad-a-niṣpattāv a-
SV_12222	anyathā a-sambhava-abhāvāt. tathāvidhasya	tu tat-kriyā-pratibhā-rahitasya tathā syād iti.
SV_14625	ādarśayanti prakaraṇena kenacit. na	tu tat tathā. sarva-artha-vivecanam hi tatra
VN_01907	-prasaṅge na prayujyate, nairātmya-vādinās	tu tat-sādhane nṛtya-gīty-āder api tatra
SV_08918	a-bhede 'py uktam. sva-ātmanā eva a-bhede	tu tat-svabhāva-nibandhana-artthakriyā-artthi samam
SV_03910	iti. pratibhāsa-bheda-ādibhyas	tu tattva-cintakā na a-bhedam anumanyante. yadi
SV_03607	vastu-sannidhi-mātreṇa svayaṃ pravṛttam. te	tu tatra tathā prayuñjata iti tatas tathā
V3_07201	na iha sattā-sādhane pratiśedhaḥ, kiṃ	tu tathā asti kaścīd iti kañcana asya bhedaṃ a-
SV_05001	bheda-saṃsarga-vad yuktam. vibhrama-balāt	tu tathā jñāne na virodhaḥ. nimitta-abhāvād
V2_07212	asati viśaye 'prayogāt. yuktam etat, kiṃ	tu tathā prasiddhāv api icchāyā a-nivāraṇād
SV_08217	a-nimittam vāsanā-viśeṣa-nimittatvāt. bāhyaṃ	tu tathābhūtam dṛśyam na asti iti brūmaḥ. na ca
V3_05905	viśeṣa-gatiḥ saṃvedana-viśeṣāt. saṃvedanasya	tu tathāvidha-ātma-saṃvedanād eva bheda-pratītiḥ.
SV_07614	vā sāmānyam asti. tathābhāva-kalpanayā	tu tad-anya-bhedaḥ pratipatṭr-abhiprāya-vaśāt syāt.
PV_03267	| tena artha-anubhava-khyātir ālambas	tu tad-ābhatā || kaścīd bahiḥ-sthitān eva sukha-

SV_09423	astu. tathā api kiṃ siddham syāt. anyatra	tu tad eva agni-sāmānyam tatra asiddham iti
V3_07311	-viśeṣa-sādhanam ity apārthakam. anyatra	tu tad eva agni-sāmānyam tatra asiddham iti
HB_02514	yataḥ kutaścīt syāt, taj-janana-śakti-sāmye	tu tad eva iti na kāryam dṛṣṭam kāraṇam
V3_05504	tena iha prabheda-mātram ākhyātam, lakṣaṇam	tu tad eva. etena kārya-liṅga-udāharaṇena
V3_08201	na ca eteṣāṃ bheda-mātram gamyate, kiṃ	tu tad eva sāmānyam a-pratipakṣam – idam eva iha
V3_11308	sādhano viruddho 'py eka eva. prayoga-bhedāt	tu tad-bhedaḥ, kvacid ukṭi-sāmarthyābhyāṃ, kvacid
VN_00522	api kutaścīt sad-vyavahāraḥ. asad-vyavahāras	tu tad-viparyaye 'naikāntikaḥ, viprakṛṣṭe 'rthe
SV_15807	vyaktir na apy āvaraṇa-vigamanam. kiṃ	tu tad-viṣayā pratītir a-śrūyamāṇe 'vyakta-
SV_15911	śabda-prabhavā buddhis tad-vyaktir iti. yā	tu tad-viṣayā sā tasya vyaktir iti. mano-
HB_02104	'pi tathā syād ity uktam. a-tat-svabhāvas	tu tadā apy a-kāraka eva. tasmān na a-kṣaṇikeṣu
SV_12506	sarvasya tathābhāva-asiddheḥ. yādṛśam	tu tan-nimittam dṛṣṭam tat tathā iti syāt. dṛṣṭe
V3_13601	eva iti na dūṣaṇa-avasaraḥ, sthita-vacane	tu tasmin doṣam udbhāvayan dūṣaka eva tasya
SV_08719	atra na eva kiñcid viruddham asti. ekatve	tu tasya tatra eva tathā kārakatvam a-kāratvam
SV_05503	-vibhramād vyavahārayati lokam. sa	tu tasyāṃ pratibhāsamāna ākāro na artheṣv asti.
HB_03109	sarvasya tatra abhāva-siddhiḥ syāt, na	tu tulya-yogya-avasthasya eva. upalabdhi-lakṣaṇa-
SV_02913	eva śabda-jñāna-antarāṇāṃ nimittam arthe. sa	tu tais tadvān eka eva upalīyate. tasya nānā-
SV_01202	iti yuktam tatra smarāṇa-ādhanam. a-darśanam	tu darśana-abhāvaḥ. sa darśanena bādhyate. tad-
V2_09314	tatra smarāṇa-arthaṃ vacanam. a-darśanam	tu darśana-abhāvaḥ. sa darśanena bādhyate. tad-
V3_03009	sva-vacana-virodhe spaṣṭam udāharaṇam, āgame	tu diṅ-mātra-darśanam etat. atra udāharaṇam –
PV_03457	duḥkha-samudbhavaḥ || duḥkhasya vedanam kiṃ	tu duḥkha-jñāna-samudbhavaḥ | na hi duḥkha-ādy-a-
VN_05422	prak sakṛd vaktavyam paścād dūṣaṇam iti, kiṃ	tu dūṣayatā avaśyam viṣayo darśaniyo 'nyathā
V3_01907	iti syād āśankā-sambhavaḥ. vipratipattis	tu dṛṣyate eva. bhavaty eva śāstra-dṛṣṭam sādhyam,
V3_08304	-sambhavān na kārya-anumānam. yogyatāyās	tu dravya-antara-anapekṣatvād a-viruddham. uttara
SV_00708	-sambhavān na kārya-anumānam. yogyatāyās	tu dravya-antara-anapekṣatvān na virudhyate
V2_04912	tasya a-sāmarthyāt. artha-avisamvādas	tu dvayor api tulya iti vastu-viṣayam prāmānyam.
V2_09305	tam eva darśayan niścayam āha – prasiddhas	tu dvayor api sādhanam iti. tatra anvaya-
V3_01303	vṛṭtyā tad-viparyāsana-lakṣaṇatvāt. yathokte	tu dharma-dharmi-viśeṣa iṣṭa eva an-anvaya-doṣaḥ.
VN_02021	antareṇa na anityatā-siddhiḥ, tathāvidhas	tu dharmāḥ pṛthag an-ukto 'pi sādhyā-dharme 'ntar
V3_03301	-itara-dharmatvayoḥ sa dharmā-gataḥ. yatra	tu dharmy eva asiddhas tatra kva kena kiṃ
PV_04140	|| nanv etad apy artha-siddham satyam kecit	tu dharmiṇaḥ | kevalasya uparodhe 'pi doṣavattām
SV_09508	tathā ca āha – liṅgasya avyabhicāras	tu dharmeṇa anyatra darśyate | tatra prasiddham
V3_07410	tathā ca āha – liṅgasya avyabhicāras	tu dharmeṇa anyatra darśyate | tatra prasiddham
SV_07302	dhūma-ādayo vyañjakāḥ. satyam vyañjakā na	tu dhūmam apekṣya agnir ātmani jñānam janayati.
V3_13505	na bhavati prasiddhiḥ. evam etat. kiṃ	tu na arthānām niṣpatty-a-niṣpattī sādhanā-
PV_04223	vastu-bhāvo 'sato 'pi san | vastv-abhāvas	tu na asti iti paśya bāndhya-vijṛmbhitam ||
V2_05407	vastu-bhāvo 'sato 'pi san | vastv-abhāvas	tu na asti iti paśya bāndhya-vijṛmbhitam ||15||
SV_14505	aśvo viśaṇena. na vai vināśo na asty eva. sa	tu na asti yo bhāvasya bhavati. bhāva eva tu
VN_04920	iti nigrāhasthānam. prapañca-kathāyām	tu na kaścīd doṣo niyama-abhāvād iti. śabda-
SV_08904	sa eva hi tathā ucyate. dravyatva-ādayas	tu na tatra śabda-coditāḥ yathāśvam pṛthag-
PV_03042	tayoḥ | tayor iti na sambandho vyāvṛttis	tu na duṣyate || tasmāt samānatā eva asmin
V2_05304	vṛtti-śāṅkayā eva tataḥ saṃśayaḥ. anvayas	tu na dṛṣṭa iti vyatirekī kathyate. na ca evaṃ-
PV_04200	kṛtā | prabheda-mātram ākhyātam lakṣaṇam	tu na bhidyate || tena atra kārya-liṅgena
VN_00105	-udbhāvanam dvayoḥ | nigrāhasthānam, anyat	tu na yuktam iti na iṣyate ||1|| iṣṭasya arthasya
VN_02501	nigrāhasthāna-lakṣaṇam uktam asmābhiḥ. anyat	tu na yuktam iti na iṣyate. yatra idaṃ yathoktam
SV_17303	nila-ādi-bheda-vat. tad-apekṣa-pratītayas	tu na vastu-svabhāvāḥ, kiṃ tarhi sāmāyikā rāja-
SV_17223	-lakṣaṇaḥ saṅketāḥ kriyate. apauruṣeye	tu na vivakṣā na saṅketāḥ kasyacid abhiprāya-
V3_12107	hi bhāvo 'sato apy asti, bhāva-pratiśedhas	tu na sambhavati ity a-skhalita-prajño devānām-
V3_05010	na brūmah – te kiñcid atīśāyayanti iti. api	tu na sarve ghaṭa-kṣaṇāḥ sarvasya indriya-
SV_13013	na brūmas te kañcid atīśāyayanti iti. api	tu na sarve ghaṭa-kṣaṇāḥ sarvasya indriya-vijñāna-
SV_15221	vipakṣayor vyāpya-vyāpaka-bhāvaḥ sidhyet, sa	tu na siddhaḥ. yasmād dhetāv a-sambhave 'n-ukte
VN_04512	apaśabdaṃ ca, sa evaṃ pratipadyate. yas	tu nakka-śabdaṃ mukka-śabdāṃ eva vā vetti, na
SV_04314	tat-svabhāvasya eva tathā khyāteḥ. vastunas	tu nānā-eka-vyatireka-graho vibhramāḥ syāt, tasya
PV_02207	vidyamāna-ātmanā iti ca | eṣa prakṛtir asyās	tu nimitta-antarataḥ skhalat || vyāvṛttau
V1_04009	-upalambha-niyamaḥ. nila-ākāra-saṃvedanayos	tu niyama eva. na sa nānātve yuktaḥ, nila-pīta-
SV_15410	bhāva-anuṣaṅgaḥ. abhāva-vyavacchedas	tu niyamena bhāva-upasthāpanaḥ, bhāva-abhāvayor
SV_09101	bhāvānām svabhāva-bhedaḥ sāmānyam. yeṣāṃ	tu nir-upākhyānām svabhāva eva na asti tatra
V1_04205	tad artha-antare yuktam. an-artha-antaratve	tu nila-āder anubhavāt tad-ātma-bhūtaḥ prakāśate
PV_03510	-ādy-ākāra eka ekaṃ ca vedanam | lakṣyate na	tu nila-ābhe vedane vedanam param || jñāna-
V3_04505	-pratipatti-śruti-vat. anaikāntikasya	tu pakṣa-dharmatvam eva, a-sambaddhād vimarśa-
V3_00904	sādhanam svato 'rtha-siddheḥ. saṃśayas	tu pakṣa-vacanād arthe dṛṣṭaḥ, na niścaya iti
V3_00404	apy anyataḥ pratipattum ayuktam eva. yas	tu para-parikalpitaiḥ prasaṅgaḥ, yathā – deśa-
V3_00205	tan na abhyupagamāt parikṣā-vṛttih, api	tu parikṣyā abhyupagama iti na para-upagatena
PV_02033	|| dūram paśyatu vā mā vā tattvam iṣṭam	tu paśyatu | pramāṇam dūra-darśī ced eta gṛdhrān
V3_06905	'sti iti na sādhanā-dharma-asiddhiḥ. na	tu punar atra ayam eva śabda-vikalpa-pratibhāsy
SV_09826	eva. sa eva ca tatra ānkura-hetuḥ. anyas	tu pūrvaḥ pariṇāmas tad-artha eva. na ca tāṃ

SV_16311 eva tad iṣṭam phalam vrata-āder vipāko 'pi
 PV_04262 -amśo niṣedhaḥ sādhyate 'nayā | vastuny api
 SV_15512 anya-viśeṣa-abhāvāc ca eko naisargiko 'nyas
 SV_15431 -anvayā vyatireka-vyāptiḥ. mithyā-arthatāyās
 V3_01709 sāmānya-śabdānām viśeṣa-avasthiti-hetuḥ, api
 HB_03713 api sarvadā tad-upalabdhiḥ, atīśayavati
 V1_04404 visamvādayanti lokam iti. cintāmayīm eva
 SV_02815 -sambhavāt, yathā śukteḥ śuktitve. yatra
 V3_05704 dṛśyasya svabhāvasya a-dṛṣṭāv asann iti. sa
 HB_02916 virodhaḥ sambandho liṅga-liṅginoh. abhāvas
 SV_16624 pramāṇam āgamaḥ. pramāṇa-antara-vṛttis
 HB_01712 svabhāvaḥ, na sa sāhityam apekṣate, kāryam
 V3_12902 -bhāvo yaḥ saṃyoga-samavāyābhyām, laukikam
 SV_10317 eva a-pramāṇam ucyate. kāraka-anupalambhas
 SV_16722 heya-upādeya-tad-āśrayeṣu saṅghaṭante, na
 SV_11007 loka-vyavahārasya. puruṣa-parīkṣayā
 SV_11019 abhyāsād dhīyeraṇ āśravāḥ kvacit ||220 || sa
 SV_06614 -sāmānya-doṣo 'pi na asti. pariśiṣṭa-abhāvas
 SV_16001 iti na mano-japa-ādāu doṣaḥ. vastu-svabhāvāt
 V3_08103 atra apy anvayasya a-prādhānyād iti cet, iha
 SV_17010 syāt, tadā tato 'rtha-pratītiḥ syāt. te
 PV_02223 -anubandhinaḥ || tayor a-dṛṣṭer viśaye na
 SV_16415 asti na hi śeṣavato gatiḥ ||311|| yat
 SV_06509 śabda eka-ādhāro vyāghātāt. yathā-varṇite
 V1_00209 asādhāraṇam vastu-rūpaṃ svalakṣaṇam. anyas
 SV_03318 a-pratibhāsanāt. nir-ākāṅkṣatvāc ca. dvītiye
 SV_10320 -sthiti-kāla-bhāvi kāryam iti. hetu-rahitā
 V2_08206 na vināśo nāma anya eva kaścīd bhāvāt, kiṃ
 SV_01916 tad-bhāva-parāmarśena saṃśayaḥ syāt. kevalam
 SV_09615 iti katham na unmattaḥ. abhāva-dharmaṃ
 V3_07907 iti su-vyavadātam prāmāṇyam. abhāva-dharmaṃ
 V3_08806 sa tena pratibandha-ākhyāḥ padārthaḥ, sa
 SV_07806 -deśe yugapad ādhiyate. pūrva-ādhāra-tyāge
 V3_11002 rāga iti cet, iṣṭam na nāma nivāryate. rūpaṃ
 SV_06723 ity uktaṃ prāk. a-tat-prayojana-vyāvṛttis
 SV_11107 -santānasya viparyaya-upādānān na syāt. na
 SV_04106 -gr̥ha-ādīkām kṣāṭha-sādhyām arthakriyām, na
 SV_05619 saṃsṛṣṭa-ākārā buddhir bhrāntir eva. tāṃ
 SV_03108 grahaṇe ko 'nyas tadā na gr̥hīto nāma. sa
 V1_00805 a-sāmarthyād atiprasaṅgāc ca. vikalpakam
 SV_16313 -ātmano vratasya āgāmi phalam an-iṣṭam. sa
 PV_02199 mahān || tiṣṭhanty eva para-adhīnā yeṣāṃ
 PV_02057 || ādyasya alpo 'py a-saṃhāryaḥ pratyāneyas
 VN_05303 paścād uttaram abhidhātavyam iti, api
 V1_03802 atra – yathā-darśanam iyaṃ vyavasthā, na
 SV_04908 tu saṃvādo na pratibhāsa-apekṣi, vastuni
 PV_02233 saukhyam viśiṣṭa-sukha-tr̥ṣṇayā || nairāśye
 SV_05110 jala-bhrāntir iti tad-udbhavā ity ucyate, na
 V3_00606 -vināśābhyām caitanyasya prasidhyati. ekasya
 V2_06808 hi na yava-aṅkuraḥ śāli-bījād bhavati, api
 V1_03104 eva sarvaṃ sarvasyāḥ kriyāyāḥ sādhanam, kiṃ
 PV_02188 -upagamād iṣṭam upādānam tu vāryate || imāṃ
 PV_02249 prakṛtyā eva anurajyate | pratyutpannāt
 V2_06906 śabdād artha-pratīptiḥ, api
 SV_11221 -khyāteḥ kāya-sañjñā-ādi-vat. a-prātikūlyam
 V3_00703 śabda-ākāśayor vā vāstavi pratyāsattiḥ, api
 V3_04702 'numāne sādhanā-doṣa-udbhāvanam, api
 V3_11306 pṛthag iṣṭa-sādhanā vācyaḥ syāt. ekasya eva
 SV_16413 buddhi-indriya-ukti-puṃstva-ādi sādhanam yat
 SV_04902 -adhyavasāyī pravartayati, vastu-saṃvādas
 PV_04098 || śāstrīṇo 'py a-tad-ālambē viruddha-uktau
 PV_02187 | nimitta-upagamād iṣṭam upādānam
 PV_04038 viyoga-apara-yogayoḥ | vyavacchedād ayoge
 V3_06804 śakyam tad-viśayatvena adhyavasātum. sa
 SV_10602 śakyam tad-viśayatvena adhyavasātum. sa
 tu pūrvasya karmaṇaḥ. brahma-haty-ādeśa-
 tu pūrvābhyām paryudāso vidhānataḥ || tatra
 tu pauraṣeya iti dur-avasānam. asti viśeṣaḥ
 tu pauraṣeyatvena vyāptyā apauraṣeyān nivṛttāv
 tu prakaraṇa-sāmarthya-ādīkam api iti. tasmān na
 tu prajñā-utprekṣiṇi dṛṣṭā. tena a-nīścayaḥ
 tu prajñām anuśīlayanto vibhrama-viveka-nir-malam
 tu pratipattur bhrānti-nimittaṃ na asti tatra eva
 tu pratipanna-tad-vyavahāro 'pi prasiddheṣu nir-
 tu pratiyogino 'nya-bhāvena na virudhyate, saha-
 tu pratyakṣam anvākarṣati iti na puruṣa-atīśayo
 tu pratyaya-antara-apekṣam iti sahitebhya eva
 tu pradeśam āśritya brūmo vicchinna-a-vicchinna-
 tu pramāṇam eva. na hy asti sambhavo yad asati
 tu pravāda-mātreṇa iti na samānaḥ prasaṅgaḥ. tac
 tu pravṛttāv a-pravṛttir eva. tasya tathābhūtasya
 tu prahīna-āśravo dur-jñānaḥ. doṣā hi nirhṛāsa-
 tu prāg eva uktaḥ. api ca, eka-kāryeṣu bhedeṣu
 tu phala-avāptāv a-tat-svabhāva-saṃsparśe na syāt.
 tu balavān anvayo vyatirekaś ca dur-balaḥ, hetoḥ
 tu bāhulye 'py andhā eva sarva iti yathā-iṣṭam
 tu bāhyeṣu yaḥ kramaḥ | na hi sneha-guṇāt snehaḥ
 tu buddhi-indriya-vacana-yogāt puṃstvād iti
 tu buddhi-pratibhāsa-āśraye na doṣa iti.
 tu buddhau sāksāt svabhāva-upadhāna-sāmarthya-
 tu bhavati, tathā saṅketa-anusāreṇa saṃhṛta-sakala
 tu bhāva-utpattir na asti ity ucyate. na ca tathā
 tu bhāva eva vināśaḥ, sa eva kṣaṇa-sthāyī jāta
 tu bhāva-nīścaya-abhāvān na asti ity ucyate. yadā
 tu bhāva-mātra-vyāpino 'rthasya vyavacchedam
 tu bhāva-mātra-vyāpino 'rthasya vyavacchedam
 tu bhāvaḥ prasarpaṇa-dharma-a-pracyuta-an-utpanna
 tu bhinna-deśe 'pi varteta. sa ca na abhimataḥ.
 tu bhinnam, a-śubha-abhinandinaḥ pratisandhi-
 tu bhinnānām a-viruddhā iti sa eva artha-a-bhedaḥ
 tu bhūta-artham, vastu-bala-utpatteḥ. abhūta-
 tu bheda-a-viśeṣe 'pi jala-ādayaḥ, śrotṛ-ādi-vad
 tu bhedinaḥ padārthāḥ krameṇa vikalpa-hetavo
 tu bhrāntiyā na avadhāryata iti pramāṇa-antaram
 tu mano-vijñānam artha-śakti-sannidhāna-anapekṣam
 tu mantra-ādi-prayogas tasya iṣṭa-phalasya
 tu mahatī kṛpā | sat-kāya-dṛṣṭer vigamād ādya eva
 tu yat-kṛtaḥ | vikāraḥ syāt punar-bhāvas tasya
 tu yathā-kathaṅcid uttaram vācyaṃ, uttaram ca
 tu yathā-tattvam iti. viśaya-ākāraḥ kaścīd
 tu yathā-bhāvam arpita-cetasaḥ pravṛttau
 tu yathā-lābham ātma-snehāt pravartate | a-lābhe
 tu yathā-svabhāvam a-jala-vivekinā arthena
 tu yathokta-svabhāva-antara-viraha-upagamād eva
 tu yava-bījāt. evaṃ śabdānām api yady arthebhyo
 tu yā yataḥ. tatra anubhava-mātreṇa sadṛśa-ātmano
 tu yuktim anvicchan bādhatē sva-mataṃ svayam |
 tu yo duḥkhān nir-vedo dveṣa idṛśaḥ || na
 tu yogyatayā pradīpād iva rūpe. tan na ayaṃ doṣaḥ
 tu yogyatā, samaye tad-icchā-praṇayanāt. nisarga-
 tu vaktur vivakṣā-kṛtā, tad-abhāve vivakṣita-
 tu vakṛ-doṣeṇa api, nyūnatā-an-anvaya-viparīta-
 tu vacanena sādhyatā-a-viśeṣo darśitaḥ. tata eva
 tu varṇyate | pramāṇa-abhaṃ yathārthā asti na hi
 tu vastu-utpattyā tat-pratibandhe sati bhavati,
 tu vastuni | na bādha pratibandhaḥ syāt tulya-
 tu vāryate || imāṃ tu yuktim anvicchan bādhatē
 tu vārye na an-anvaya-āgamaḥ || sāmānyam eva tat
 tu vikalpaḥ sad-asad-ubhaya-pratyaya-āhita-vāsanā
 tu vikalpaḥ sad-asad-ubhaya-pratyaya-āhita-vāsanā-

HB_00403 vastuny eva pravṛtteḥ, pravṛttau
 V1_03613 eka-ākāratva-prasaṅgāt. aneka-ākārās
 SV_01612 ātmanas tat-kārya-asiddheḥ. indriya-ādinām
 SV_07510 eva vyakter anyā atha vā an-anyā yeṣām jātis
 SV_17212 artha-niyamaḥ pratiyeta api. apauruṣeye
 PV_04223 kiṃ nivṛtter asato matā || nivṛtṭy-abhāvas
 V2_05406 nivṛtṭiḥ katham iṣṭā. nivṛtṭy-abhāvas
 SV_14806 tattva-anythingva-bhājā bhavitavyam. yasya
 V2_08108 tad-vyāptir anapekṣāyāḥ. hetumattve
 PV_02227 -vat || ātmīya-buddhi-hānyā atra tyāgo na
 VN_00908 viparyayād viparyaya iti satyam etat. sa eva
 SV_05018 vai bāhya-apekṣā eva bhrāntayo bhavanti, kiṃ
 V3_11305 sādhyatve kaścīd viśeṣa ity uktam. viśeṣe
 VN_03614 iti hetvābhāsa-vacanena eva uktāḥ. yat
 SV_13115 iti. kāmam anya-pratikṣā astu niyamas
 SV_08716 kiñcid vastu-dharmatayā bhavet | a-bhede
 SV_09219 āhosvid bheda iti śaṅkā syāt. abhāvas
 HB_01907 tatra eka-arthakriyā eva sahakāritvam. yatra
 SV_08411 an-arthakriyā-yogyatvād a-vastu. vastu
 SV_05112 svabhāva-anukāra-pratyarpaṇena janānāt. sā
 SV_13014 indriya-vijñāna-hetavaḥ. paraspara-sahitās
 V3_05011 indriya-jñānasya hetavaḥ. paraspara-sahitās
 SV_05608 ātmānam eva vipralabhāmahe. eka-kāryās
 SV_00505 vyavahāra-niṣedha-upayogāt pramāṇam uktā. na
 V2_07313 vyavahāra-niṣedha-upayogāt pramāṇam uktā. na
 SV_15411 anyonya-viveka-rūpatvāt. abhāva-rūpas
 SV_02624 bhavanti pramāṇāni sa-phalāni syuḥ. teṣām
 HB_03316 vā sādhyati. svabhāva-anupalabdḥau
 V2_04805 kiñcit pariṅkṣante prekṣā-pūrva-kāriṇaḥ, na
 SV_09623 iti na ayam prasaṅgaḥ. a-niścītyām
 V2_07504 niścīyate, tadā gamakaḥ, a-niścītyām
 V1_01211 -dhvanau smṛtiḥ ||11|| yuktā tad-gaty-abhāve
 SV_15507 an-arthakeṣv artha-vikalpaḥ puruṣa-kṛtaḥ, na
 SV_07512 ||150|| vidyata eva ity avadhāraṇa-arthas
 SV_15502 prakāra-antara-sambhavāt. dvairāṣye
 VN_04012 iti hetuḥ, hetuś ca nāma hinoter dhātos
 SV_16820 śabdānām artha-gatāv upāyaḥ. apauruṣeyas
 HB_02501 iti na kāraṇa-bhedaḥ. prabandha-vṛttau
 PV_02253 -utpattiḥ sā nairātmya-dṛg-āśrayaḥ | muktis
 SV_01017 etat-samāna-pāka-hetavaḥ pakvā iti. anyathā
 SV_11403 -sambandha-siddheḥ sambandha-ākhyānāt. na
 SV_09406 na iha sattā-sādhana-pratiśedhaḥ. kiṃ
 SV_04907 hi bhrānti-lakṣaṇam, tan-nāntariyakatayā
 V3_04508 -udbhāvanam apy atra dūṣaṇam eva. anyatra
 SV_03218 sa eva vyāvṛttaḥ. śabda-pratipatti-bhedas
 SV_03305 -artham bahu-vacanena. prayojana-abhāvāt
 HB_02108 sahakāri tataḥ kevalo 'pi kuryād iti, prāyas
 VN_00817 na tad-viparyayād viparyayaḥ. arthakriyātas
 VN_02014 -matinām a-sāmarthya-pracchādāna-upāyaḥ, na
 SV_10321 sthāyī bhāvas tad-upādānaḥ. pāramparyeṇa
 HB_01811 -sambhavana sahakāritva-niyama-ayogāt. yatra
 VN_02216 vijigīṣu-vādo nāma. para-anugraha-pravṛttās
 PV_03346 || tadā artha-abhāsātā eva asya pramāṇam na
 V3_04505 eva, a-sambaddhād vimarśa-ayogāt. na
 SV_15721 tena a-viśeṣeṇa eva phala-dāḥ syuḥ. yadā
 SV_12609 janayed āśvāsanam syāt. yathā-iṣṭam
 SV_04621 kevalāyā jāter avasthānāt. bhrātr-ādi-śabdās
 PV_04165 na iṣṭam tadā api tat || pratyāyana-adhikāre
 PV_02016 santi kutra vā | tad-bhāvād artha-siddhau
 V3_09612 santi kutra vā | tad-bhāvād artha-siddhau
 SV_07812 -adbhutam ||154|| ity antara-ślokaḥ. yasya
 PV_02251 prakṛtiṃ svām eva bhajate punaḥ | audāsīnyam
 PV_03085 vā kāraṇam tac ca tad-dhiyaḥ || pratiśedhas
 PV_02032 vedakaḥ | yaḥ pramāṇam asāv iṣṭo na
 SV_17326 uktam ca idam āgama-lakṣaṇam asmābhīḥ, tat
 tu vikalpasya pratyakṣeṇa a-bhinna-yogakṣematvāt.
 tu vijñaptayaḥ, yena ekaṃ rūpam ekasya mana-āpam
 tu vijñāna-kāryasya kādācitkatvāt sa-apekṣya-
 tu vidyate | teṣām vyaktiṣv a-pūrvāsu katham
 tu vidyamāno 'py artha-niyamaḥ katham vijñeyah,
 tu vidhir vastu-bhāvo 'sato 'pi san | vastv-
 tu vidhir vastu-bhāvo 'sato 'pi san | vastv-
 tu vinaśyato bhāvasya na kiñcid bhavati. tena na
 tu vinaśasya kasyacit tathābhāve 'py anyatra
 tu viparyaye | upabhoga-āśrayatvena gr̥hiteṣv
 tu viparyayo 'nupalabdhī-lakṣaṇa-prāpteṣu na
 tu viplavād āntarād api keśa-ādi-vibhrama-vat. a-
 tu viruddha-vad dhetur api prthag iṣṭa-sādhano
 tu viruddham uttaram para-pakṣe sva-siddhena
 tu virudhyate ||252|| na vai vyaṃ kāraṇānām
 tu virudhyete tasya ekasya kriyā-a-kriye ||174||
 tu viveka-lakṣaṇa eva nimittī-kartavyasya
 tu viśeṣa-utpādanena sahakāriṇām pratyayatvam,
 tu viśeṣa eva tata eva tan-niṣpatteḥ. svabhāva-an
 tu viśeṣa-lakṣaṇa-a-pāṭavāt pratyaya-apekṣiṇā sva
 tu viśaya-indriya-ālokāḥ parasparato viśiṣṭa-
 tu viśaya-indriya-ālokāḥ parasparato viśiṣṭa-
 tu vyaktayaḥ kalpanā-viśayatām upayāntyas tathā
 tu vyatireka-darśana-ādāv upayuyate, saṃśayāt.
 tu vyatireka-darśana-ādāv upayuyate, saṃśayāt, a
 tu vyatirekaḥ, sa ca vyatiricyamāno bhāvam
 tu vyavaccheda-phalānām na a-pratīta-vastv-aṃśa-
 tu vyavahāra eva anupalabdhyā liṅga-bhūtayā
 tu vyasanitayā. na ca anumāna-pratibhāsa eva
 tu vyāptau dharmi-samāśraye vā tat-svabhāvataḥ
 tu vyāptau dharmi-samāśraye vā tat-svabhāvataḥ
 tu śabda-bhede smṛtiḥ katham | tad-a-smṛtau ca
 tu śabda-svabhāva-kṛtaḥ, puruṣa-upadeśa-apekṣanāt,
 tu-śabdaḥ. vidyamāno hi padārthaḥ sva-sāmarthyena
 tu śabdānām etat syād eka-nivṛttau gaty-antara-
 tu-śabde pratyaye kṛd-antaṃ padam. padam ca nāma-
 tu śabdo na evaṃ karoti. na ca asya kaścīd kvacit
 tu śarād bhāvaḥ. asti ca gomaya-itara-janmanoḥ
 tu śūnyatā-dṛṣṭes tad-arthāḥ śeṣa-bhāvanāḥ ||
 tu śeṣavad etad anumānam vyabhicāri. kiṃ punar
 tu sa eva sambandhaḥ. astu vā anya eva nityaḥ
 tu sa tathā asti kaścīd iti kañcana asya bhedaṃ a
 tu saṃvādo na pratibhāsa-apekṣī, vastuni tu yathā
 tu saṃśaye dvayor ekasya vā viparyaye ca ekasya
 tu śaṅketa-bhedāt. na vācyā-bhedo 'sti. nanu ca
 tu śaṅketa-bhedo na syāt. tad apy asty eva. tathā
 tu saṅghāta-sthāyī bhāva-santānaḥ sahakāri-
 tu sattā-vyavahāraḥ syāt, na sattā-bheda-a-bheda-
 tu satyair asty upetaḥ, tattva-pariṅkṣāyām phala-
 tu santāna-upakārāt tat-kārya-vyapadeśaḥ. yady
 tu santāna-upakāreṇa bhāvāḥ pratyayatām
 tu santo vipratipannaṃ pratipādayanto nyāyam
 tu sann api | gr̥haka-ātmā a-parārthatvād bāhyeṣv
 tu sapakṣa-vipakṣayoḥ sattvam asattvam vā niścāya
 tu samayād ebhyaḥ phalaṃ tadā ayam a-doṣaḥ.
 tu samāropa-apavādābhyām nairukta-mimāṃsaka-ādayo
 tu sambandhi-śabdāt vād ākṣipeyuḥ param. na tathā
 tu sarva-asiddha-avarodhini | tasmāt sādhyā-
 tu sarvam sarvasya sidhyati || etena kāpila-
 tu sarvam sarvasya sidhyati ||74|| vastu-svarūpe
 tu sarvagatam sāmānyam tasya api vyaktā eva
 tu sarvatra tyāga-upādāna-hānitaḥ || vāsī-candana
 tu sarvatra sādhyate 'nupalambhataḥ | siddhim
 tu sarvasya vedakaḥ || dūram paśyatu vā mā vā
 tu sarvasya śākya-vicāryasya viśayasya yathāsvam

VN_04509	api loke pratitir dr̥ṣṭā. satyaṃ dr̥ṣṭā, na	tu sākṣād ity uktam. uktam etan na punar yuktam,
V2_08808	pravṛddhayoḥ kadalyoḥ kanda-udbhavaḥ. yatra	tu sākṣād dhetu-bhedaḥ, tatra rūpa-bhedo 'pi,
VN_00708	-vacanam, ekasminn eka-vacanam iti. asmākaṃ	tu sāṅketikeṣv artheṣu saṅketa-vaśād vṛttir ity an
SV_09511	iti. a-parāmr̥ṣṭa-tad-bhede vastu-mātre	tu sādhanē | tan-mātra-vyāpinaḥ sādhyasya anvayo
V3_07501	-avadyaṃ. a-parāmr̥ṣṭa-tad-bhede vastu-mātre	tu sādhanē | tan-mātra-vyāpinaḥ sādhyasya anvayo
V1_03305	sādhyā-sādhana-tā-abhāvaḥ, jñāna-am̐sayos	tu sādhyā-sādhana-bhāvo vyavasthā-āśrayatvāt.
SV_09401	na eṣa doṣaḥ. yasmād bhāva-upādāna-mātre	tu sādhye sāmānya-dharminī | na kaścid arthaḥ
V3_07107	na eṣa doṣaḥ, yasmāt – bhāva-upādāna-mātre	tu sādhye sāmānya-dharminī | na kaścid arthaḥ
SV_02320	vai kiñcid ekaṃ janakaṃ tat-svabhāvaṃ, kiṃ	tu sāmāgrī janikā tat-svabhāvā. sa eva anumīyate.
V2_08715	kiñcid ekaṃ janakaṃ tat-svabhāvaṃ vā. kiṃ	tu sāmāgrī janikā tat-svabhāvā. sā eva anumīyate.
PV_04020	etat tulyam ity anavasthitih || antar-aṅgaṃ	tu sāmārthyaṃ triṣu rūpeṣu samsthitam | tatra
VN_03701	saṃśaya-hetutvād anaikāntika eva. prasādhite	tu sāmārthye gotve '-vṛtṭyā hetor na saṃśaya eva
SV_09025	svabhāva-anvayo 'sti, bheda-lakṣaṇam eva	tu sāmānyam. atha ca prakṛtyā kēcid eka-jñāna-ādi-
V1_02401	a-viśeṣāt sarva-vedana-prasaṅgāt. tāṃ	tu sārūpyam āviśat sarūpayantaṃ ghaṭayet. idam
V1_04107	siddher asiddheḥ, anya-upalambha-kāle	tu siddha ity upalambhe 'pi tadā na siddho 'nyadā
SV_01203	-abhāvaḥ. sa darśanena bādhyate. tad-abhāve	tu siddha eva ity apārthakaṃ tat-siddhaye vacanam.
V2_09401	-abhāvaḥ. sa darśanena bādhyate. tad-abhāve	tu siddha eva ity apārthakaṃ tat-siddhaye vacanam.
SV_01222	-bādhanē sarvatra an-āśvāsaḥ. vyatirekas	tu siddha eva sādhanam iti tathābhāva-niścayam
V2_09508	-bādhanē sarvatra an-āśvāsaḥ. vyatirekas	tu siddha eva sādhanam iti tathābhāve niścayam
V2_09205	pākaḥ sidhyati, vyabhicāra-darśanāt. etāvat	tu syāt – evaṃ-svabhāvā etat samāna-pāka-hetavaḥ
V3_04208	katham anya-bhāve so 'sti, upacāra-mātraṃ	tu syāt. etena apara-bhāvaḥ pratyukta iti. pakṣa-
SV_08420	agnir dahaty uṣṇo vā na udakam iti. etāvat	tu syāt, kuto 'yaṃ svabhāva iti. nir-hetukatve
V3_03202	viruddha-uktāv api na bādḥā, pratibandhas	tu syāt, dvayos tulya-kakṣatvāt, yathā sva-vacane.
SV_11822	tad-rūpaṃ tad eva syāt. dharma-bhedas	tu syāt pūrva-ukta-krameṇa. sa ca a-viruddha eva,
V3_00708	pratyāsatti-viprakarṣayor asiddheḥ. siddhau	tu syāt, yathā tādr̥ṣaṃ rūpa-sādharmyaṃ kvacid
V1_00211	yuktā, atiprasaṅgāt. tasya nāntariyakatāyāṃ	tu syāt. sa hi pratibaddha-svabhāvo yathāvidhe
SV_08503	ity atra na kiñcid bādḥakam. a-bhede	tu syātāṃ nāśa-udbhavau sakṛt ||167|| a-bhedāt.
V2_05906	'yogād adhiṣṭhānasya. tat-saṃskāre	tu syād anupalambhaḥ. tadā api tathāvidha-indriya
V2_09806	guṇa-antara-sambhavāt. viśeṣa-hetv-abhāve	tu syād anumānam. yathā – a-dr̥ṣṭa-karṭṛkam api
SV_01517	kāraṇa-antara-apekṣatvāt. viśeṣa-hetv-abhāve	tu syād anumānam, yathā a-dr̥ṣṭa-karṭṛkam api
SV_01626	katham anya-bhāve tad asti. upacāra-mātraṃ	tu syād ity ayam eṣāṃ paraspara-vyāghātaḥ. tasmāt
SV_11906	śliṣṭo nāma. mā bhūd a-śliṣṭena, śliṣṭena	tu syād iti cet. na, tasya eva tābhyāṃ śleṣa-
VN_05808	saṅgraha-vacane kaścid doṣaḥ, guṇas	tu syād iti saṅgraha-vacanaṃ nyāyyam. tasmād
SV_01016	pākaḥ sidhyati, vyabhicāra-darśanāt. evaṃ	tu syād evaṃ-svabhāvā etat-samāna-pāka-hetavaḥ
VN_00521	'sad-vyavahāraḥ. pratyakṣa-a-viśaye	tu syāl liṅga-jāyā api kutaścit sad-vyavahāraḥ.
SV_03906	khalv evaṃ vivecayanti na vyavahartāraḥ. te	tu sva-āmbanam eva arthakriyā-yogyam manyamānā
SV_16227	svabhāvasya sarvatra a-viśeṣāt. puruṣas	tu sva-icchā-pravṛtṭih sattva-sabhāgatā-ādi-vaśāt
V3_00101	-paricchedo dvitīyaḥ. parārtham anumānam	tu sva-dr̥ṣṭa-artha-prakāśanam | (1ab) yathā eva
V3_10807	-upalabdhir ity a-sādhyatvam. adr̥ṣya-ātmanām	tu sva-pratīyogibhir virodho 'pi mā bhūt, yena
V3_05909	na kasyacid viśeṣa-siddhiḥ syāt. arthasya	tu sva-sattā-viśeṣābhyāṃ na tat-siddhiḥ, kiṃ
SV_15510	tam apekṣante vahny-ādayaḥ. puruṣas	tu sva-samaya-vyāpāram ācakṣāna upadiśati iti
V3_09904	liṅgasya liṅgi-pratipādanam. dharminas	tu sva-sādhanē 'yaṃ prasaṅgaḥ. sarva-bhāveṣu
SV_14913	vā svabhāvo '-kasmāt pratiniyamavān. yādr̥ṣī	tu sva-hetoḥ śakti-sthitis tādr̥ṣaṃ phalaṃ bhavati
V2_08812	-bheda eva tad-a-tattve nibandhanam, api	tu svabhāva-antaram api. kṛtrima-a-kṛtrimāṇām iva
V3_09901	darmy-antare 'nvayī-bhavitā. pradīpa-ādayas	tu svabhāva-yogyatayā ātmani jñānam utpādayantas
SV_14628	asāv api yadi vaktṛbhir evaṃ khyāpyate, na	tu svayaṃ tathā, tadā na kiñcid bhavati iti iṣṭam
V3_00907	sādhyasya eva abhidhānāt. hetu-vacanaṃ	tu svayaṃ a-śaktam api śaktasya vācakaṃ iti
SV_00523	abhāvaṃ gamayati iti. svabhāva-anupalabdhis	tu svayaṃ asattā eva. tatra kevalaṃ viśayī
V2_06112	abhāvaṃ gamayati. svabhāva-anupalabdhis	tu svayaṃ asattā eva. tatra kevalaṃ viśayī
SV_09205	arthaṃ buddhayaḥ samihante. sambandhasya	tu svarūpeṇa an-abhidhānam uktam. abhidhāne
SV_15927	a-virodho na vastuni ||300|| samaya-kāras	tu svalakṣaṇam indriya-viśayaṃ sāmānya-lakṣaṇam
HB_00313	svalakṣaṇa iti viśeṣaṇiyam. adhigate	tu svalakṣaṇe tat-sāmārthya-janmā vikalpas tad-
SV_03513	-arthe '-vācyatvaṃ dharma-dharminōḥ. vastuni	tu svalakṣaṇe sāmānya-lakṣaṇam a-vācyam abhāvāt.
SV_13019	teṣāṃ anyonya-atīśaya-utpatteḥ. vyavadhāne	tu hetv-abhāvāt samārtha-kṣaṇa-antara-an-utpatter
V2_08810	tatas tādr̥ṣam anumīyate. viprakṛṣṭāyāṃ	tu hetu-paramparāyāṃ an-anumānam eva ity
VN_03503	hi hetor bādhanē hetu-virodhaḥ. iha	tu hetunā pratijñā bādhyata iti pratijñā-virodho
SV_02205	tac ca dhūme 'sti. sa bhavaṃs tad-abhāve	tu hetumattāṃ vilāṅghayet ||34|| sakṛd api tathā-
SV_10105	ukta-anupalabdheḥ pramānatā ||198|| tṛtīyas	tu hetur anupalabdhir a-viśeṣeṇa kvacid arthe
VN_03608	vaidharmye yadi vṛtṭih syāt. pramāna-virodhe	tu hetoḥ, yathā na dahano 'gnih śaitiyād ity-ādi
V3_00511	apara-abhyupagamo yukti-kṛta iti. asati	tu hetau maulasya hetor vyāpya-vyāpaka-bhāva-
PV_04154	| gurutva-adhogatī syātāṃ yady asau syāt	tu lita-sthitiḥ | sa ca kramād aneka-aṅu-
PV_03494	|| sarva-antyo 'pi hi varṇa-ātmā nimeṣa-	tu tulya-a-tat-svabhāvātā. na vai kācid anityatā
V2_09005	-hetutve 'pi bhāva-kāle 'nityatā-a-niṣpattes	tu tulya-anubhāvās tadvat te 'pi syur āturāḥ ||
PV_03455	'nyasya pratyakṣeṇa sukha-ādikam | vidanti	tu tulya-artha-ākāra-kālatvena upalakṣitayor dhiyoh |
PV_03203	nirasya anyac citraṃ citraṃ yad ikṣase ||	

SV_04919
PV_02170
VN_01722
V3_03406
V3_12008
V3_09906
V3_04507
V3_02003
V1_00612
V2_04912
V3_02306
SV_13424
V2_05206
V2_05109
V2_05005
V2_05209
V3_03202
V3_03312
PV_04098
PV_04100
V3_03204
PV_03469
PV_03178
V1_01909
SV_11925
PV_03198
PV_03245
V1_01908
PV_03327
PV_02126
PV_02256
SV_13602
VN_05113
SV_09321
V3_07104
SV_13709
PV_03479
SV_16704
HB_03109
SV_02301
V2_08614
SV_17323
SV_05801
PV_02162
SV_17323
HB_01306
SV_17320
SV_15106
V2_08807
HB_03704
V1_03401
V2_05210
PV_03184
V3_12006
PV_03201
PV_04181
SV_14523
VN_01515
SV_09115
V3_08805
SV_16817
VN_01521
V2_07015
V2_06711
SV_07117

| (99ab) uktam etat – bhede 'pi bhāvās
hāpayet || na ced bhede 'pi rāga-ādi-hetu-
anyaḥ sādhana-arthaḥ. sa pratijñā-vacane 'pi
-saṃśaya eva. so 'n-avadya-pakṣa-nirdeśe 'pi
'nuvṛtṭy-abhāvaḥ kathyate. so 'parasya api
-dharma-bheda-asiddheḥ sarvatra eṣa doṣas
sandeha-mukhena eva doṣāt. so '-niścaye 'pi
-dvāreṇa eṣām anuṣaṅgaḥ, sa ca sarvatra
sa ca kārya-svabhāvayor liṅgayor anumāne 'pi
-sāmarthyāt. artha-avisamvādas tu dvayor api
śāstra-uparodhād virodhe so 'nya-kṛte 'pi
sā ca iyaṃ krama-bhāvinī sad-asatos
pratyakṣa-vṛttir vyatireka-niścayaḥ. tat-
tad-ayoga-vyavacchedasya asiddheḥ. tat-
darśanam pratyakṣato 'numānato vā. tathā tat-
'pi tatra eva niṣedhe doṣaḥ syāt. na ca tat-
api na bādhā, pratibandhas tu syāt, dvayos
pratibandho 'pi katham a-pramāṇasya. ata eva
tu vastuni | na bādhā pratibandhaḥ syāt
anumānam vā pratijñā apeta-yuktikā |
bādhakam bhavati. anyathā katham pratijñām
-dhiyo 'paraḥ || yaḥ pratyakṣo dhiyo hetuḥ
drṣṭam na vikalpa-dvayaṃ sakṛt | etena
kālo na arthaḥ sahakāri iti cet, na, ubhayos
-ayogāt. aneka-aṅu-vyatyaya-nimeṣa-
eva krama-pātiṣu | kiṃ na a-krama-grahas
'py asya niyata-grāhyatā matā || tad a-
viṣaya-antarasya. sva-jñāna-kāla-bhāvī tad-a-
asti tasya na anubhavo 'paraḥ | tasya api
yatno viśeṣasya vidhāyakaḥ || yasmāc ca
-bhogau hi lakṣaṇam | tasmād anādi-santāna-
hi deśa-paurvāparyam. tat sarvasya sarveṇa
ca sādhanā-doṣa iti ādhikya-punar-vacanayos
sādhyā eva vyāhanyate. kiṃ tarhi hetāv api
sādhyā eva vyāhanyate, kiṃ tarhi hetāv api,
karaṇa-vyāpārād eva siddha iti sarva-kārya-
buddhau buddhiḥ sva-vedikā | siddhā anyathā
vetti. na apy enam anyo vedayati, tasya api
sarvasya tatra abhāva-siddhiḥ syāt, na tu
-kālayos tad-bhāva-yogyatā-a-yogyatā-yogāt
-kālayos tad-bhāva-yogyatā-a-yogyatā-ayogāt,
udbhāvayatā tulya-rūpatayā phalānām
iti. sā ca śrutih. a-kārya-kṛti-tat-kāri-
-avabodhataḥ | ā-vikāram ca kāyasya
-śeṣavad-anumāna-vyabhicāram udbhāvayatā
-grahaṇa-yogyatā-pratiniyamaḥ, viṣayāt tat-
ity-ādi-vākyam iti. tasya idaṃ rasa-vat
eva syāt. pratīti-janma-itara-kālayos
anantaram vā karaṇam kāryam anumāpayati. tat-
-lakṣaṇo hetur iti na kaścīd dhetuḥ syāt.
-sārūpyābhyām. anantaram tarhi vijñānam
agnir auṣṇyam na gamayet. kiṃ tarhi tat-
|| asti cen nir-vikalpaṃ ca kiñcit tat-
anavasthitih ||82|| iti saṅgraha-ślokaḥ.
yathā eva tat | nila-ādi-pravibhāgaś ca
sarva-bhāveṣv asiddhitaḥ | sarvatra doṣas
bhavato 'yaṃ tattva-anything-vikalpas
iti. nanu sarvatra sarvasya sattve 'py ayam
niṣidhyata iti cet. nanu tan-niṣedhe 'pi
pratibandhaḥ. pratibandhād a-pāte 'pi
-siddhir iti cet. tasya api śabda-ātmakatve
jāyate. jātau vā sarvaḥ sarvasmāj jāyeta iti
prasādhane | na asiddha-arthaḥ svayaṃ śaktas
tad-ātma-an-upakāre na sidhyati. para-ātmani
pratibandhaḥ. pratibandhād a-pāte 'pi

tulya-arthakriyā-kāriṇaś cakṣur-ādi-vad iti. tām
tulya-ātmatā-a-kṣayaḥ | sarvatra rāgaḥ sadrśaḥ
tulya iti katham na sādhanam. kevalasya a-
tulya iti katham pakṣa-doṣaḥ. na vai tad-vacanād
tulya iti katham a-samaḥ prāṇa-ādiḥ. a-sapakṣa
tulya iti cet, uktam atra – bhāvānām vyāvṛtti-
tulya iti tathāvidha-udbhāvanam apy atra dūṣaṇam
tulya iti na anayor bhedaḥ. atha vādino 'pi iṣṭim
tulya iti na pramāṇa-lakṣaṇam anumānam na anveti.
tulya iti vastu-viṣayam prāmānyam. tat punas
tulya iti virodhaḥ syāt. bhavaty eva anya-kṛte
tulya-upayogā iti dhvanibhir a-śakya-sādhanam
tulya eva asti iti vyatireke siddhe 'sati nāstitā
tulya eva ity avadhāraṇād dharminy a-vṛttir iti
tulya eva ca. dharmi-viśiṣṭasya anyatra vṛtti-
tulya eva vṛttir ity a-tat-tulyo viruddha eva,
tulya-kakṣatvāt, yathā sva-vacane. tadā ca asya
tulya-kakṣatvāt. yadi hi tatra ekasya prāmānyam
tulya-kakṣyatayā dvayoḥ || yathā sva-vāci tac ca
tulya-kakṣyam yathārtham vā bādheta katham
tulya-kakṣyam anumānam vā yathārtham apeta-
tulya-kāraṇa-janmanaḥ | tasya bhedaḥ kuto buddher
tulya-kāla-anya-vijñāna-anubhavo gataḥ || smṛtir
tulya-kālatvāt. asataḥ prāg a-sāmarthyāt
tulya-kālatvād antya-varṇa-parisamāpteḥ. yathā-
tulya-kālāḥ sarvās ca buddhayaḥ || kāścīt tās v a-
tulya-kriyā-kālāḥ katham sva-jñāna-kālikaḥ |
tulya-kriyā-kālo na arthaḥ sahakāri iti cet, na,
tulya-codyatvāt svayaṃ sā eva prakāśate || nila-
tulya-jātiya-pūrva-bija-pravṛddhayaḥ | kṛpā-ādi-
tulya-jātiya-bijakam || utkhāta-mūlām kurute
tulya-deśatvād varṇeṣu na sambhavati, vāta-ātapa-
tulya-doṣa iti saṅgraha-vacanam nyāyayam, doṣa-
tulya-doṣatvāt. na hi hetur an-anvayaḥ siddher
tulya-doṣatvāt. na hi hetur an-anvayaḥ siddher
tulya-dharmā. tasya tādrśasya vyaktau sarvaṃ
tulya-dharmā viṣayo 'pi dhiyā saha || iti prakāśa
tulya-prasaṅgatvāt. na hy andhena ākrṣyamāṇo
tulya-yogyā-avasthasya eva. upalabdhi-lakṣaṇa-
tulya-yogyatā-a-yogyatayor deśa-kālayos tadvattā-
tulya-yogyatā-a-yogyatayor deśa-kālayos tadvattā-
tulya-rasa-sādhanā-vad eka-sthāly-antar-gamād
tulya-rūpa-avabhāsinim | dhiyam vastu-pṛthag-
tulya-rūpaṃ bhaven manaḥ || rūpa-ādi-vad
tulya-rūpatayā phalānām tulya-rasa-sādhanā-vad eka
tulya-rūpatā ity a-bhinnavte 'pi vastutaḥ
tulya-rūpatvād eka-bhāṇḍe ca pāka-vat | śeṣavad
tulya-rūpasya pratīti-janmani sāmarthya-sambhāvanā
tulya-rūpānām kārya-dravyānām tulyam, yathā
tulya-lakṣaṇe hi drṣṭaḥ pratiyogi-sambhavo '-
tulya-viṣayam viṣayaḥ prāpnoti. kva tarhi idānim
tulya-vyatireko 'pi. tena ayam a-doṣa ity a-
tulya-hetukam | sarvaṃ tathā eva hetor hi bhedaḥ
tulyaś ca śrāvaṇatvena prāṇa-ādir vyabhicāreṇa.
tulyaś citra-paṭa-ādiṣu || tatra avayava-rūpaṃ
tulyaś cen na samvṛtyā viśeṣataḥ || paramārtha-
tulyaḥ. tadā kim artha-antara-bhāve bhāvo na
tulyo doṣaḥ. na hi sattve kaścīd viśeṣaḥ. viśeṣe
tulyo doṣo niṣedhād asati śabda-a-pravṛttir ity-
tulyaḥ paryanuyogaḥ – kṛto nāma sa tena
tulyaḥ paryanuyogaḥ katham asya artho vidita iti.
tulyaḥ paryanuyogaḥ. na atīśayas tatra sarvathā
tulyaḥ paryanuyogataḥ ||39|| prasiddhiś ca nṛṇām
tulyaḥ paryanuyogo 'navasthā ca. janya-janaka-
tulyaḥ paryanuyogo 'navasthā vā. tasmāt pāta-

SV_08519	iti vyapadeṣam na arhati. anya-apohe 'py eṣa	tulyaḥ prasaṅga iti cet. na tulyaḥ. yato nivṛtter
V3_11101	kāmate vacanam anumāpayet. nanv atra apy eṣa	tulyaḥ prasaṅgaḥ – na ātmani darśanena anumānam
PV_02065	-vināsa-prasaṅgaḥ sa nāsa-hetor mato yadi ||	tulyaḥ prasaṅgas tatra api kiṃ punaḥ sthiti-
SV_07204	iti vācyam. sthiti-karaṇam cet tatra api	tulyaḥ prasaṅgo 'navasthā ca. tata upakāra-an-
PV_02053	-atiśaya-āpattir nirhrāsa-atiśayāt tayoh ||	tulyaḥ prasaṅgo 'pi tayor na tulyam citta-kāraṇe |
SV_15822	vakṛ-śrotor vyakti-hetutve 'viśeṣāt	tulyaḥ phala-sambandhaḥ syāt. api ca, an-
SV_08520	-apohe 'py eṣa tulyaḥ prasaṅga iti cet. na	tulyaḥ. yato nivṛtter niḥ-svabhāvatvān na sthāna-
V2_05209	syāt. na ca tat-tulya eva vṛttir ity a-tat-	tulyo viruddha eva, yena tata eva vyatirekād
V2_08513	na a-hetuka iti cet, na, tatra api	tulyatvāt – tad-abhāve 'py agnau bhavati iti.
V1_03002	anurodhasya tattva-lakṣaṇatvāt tasya iha api	tulyatvāt, indriya-vikāre ca vikārāt, tan-
SV_02211	na a-hetukatvam iti cet. na, tatra api	tulyatvāt. tad-abhāve 'py agnau bhavati iti.
SV_10113	kadācid anupalambhāt tasya asatsv api	tulyatvāt. tad etat pratipattuḥ pramāṇa-abhāvān
V3_07702	'pi pratīteḥ samāśrayāt. tasya anyatra api	tulyatvāt. tad etad vyavaccheda-mātram dvayor api
SV_13101	sannidhānasya apy a-sannidhāna-	tulyatvāt tasya idam ity upasaṃhāro vikalpa-
PV_02104	yugapad bahu-sambhavaḥ || na anekatvasya	tulyatvāt prāṇa-apānau niyāmakau | ekatve 'pi
SV_17220	tasya kvacid a-pratibandhena sarvatra	tulyatvāt. yatra api pratibandhas tad-abhidhāna-
VN_04411	api siddher iti cet, na prayoga-apeta-śabda-	tulyatvāt. yathā gaur ity asya padasya arthe goṇī
HB_03218	prṛthak sādhyatve sambandha-abhāvasya	tulyatvāt. liṅga-āvir-bhāva-kāla eva tad-abhāva-
PV_03523	na kadācit saha-udayāt || sama-vṛttau ca	tulyatvāt sarvadā anya-a-gatir bhavet | janma ca
V3_04409	ca tulyam. vyatireka-gateḥ sarvatra	tulyatvāt sāksād arthāpattiyā vā. tasya asya pakṣa
V3_05201	sannidhānasya apy a-sannidhāna-	tulyatvād asya idam ity upasaṃhāro 'pi vikalpa-
SV_16615	na a-puruṣa-kriyā. tasyāḥ sarva-artheṣu	tulyatve 'pi pramāṇa-a-bādhanāt pratipatteḥ, tad-
PV_02066	-hetunā | yathā jala-āder ādhāra iti cet	tulyam atra ca || pratikṣaṇa-vināse hi bhāvānām
PV_03256	saṃvittih krama-grahe | tal-lāghavāc cet tat-	tulyam ity a-saṃvedanam na kim || na ca ekayā
SV_12025	iṣṭer an-abhyupeta-bādhāyām tad-anyasya api	tulyam ity an-upālambhaḥ. an-atiśaya-darśī ca
PV_04019	prakaraṇa-āśrayaḥ | vipakṣa-upagame 'py etat	tulyam ity anavasthitiḥ || antar-aṅgam tu
SV_12325	tatra artha-antara-kalpane tad anyatra api	tulyam ity artha-a-nirṇayāt kvacid a-pratipattiḥ.
V3_01713	śabda-ghaṭa-bhedena kalpane 'nityatāyām api	tulyam iti cet, na, siddhayā anityatayā tadvataḥ
V3_03211	pratibandhaḥ. a-pramāṇatvam śāstre 'pi	tulyam iti tatra api pratibandho 'stu.
VN_03709	vaktavyaḥ. tad a-samarthite 'nyatra api	tulyam iti na ubhaya-siddha-itarayor
SV_08921	svabhāvatvād eva karoti. tad-anyasya api tat	tulyam iti so 'pi kiṃ na karoti. etena eva yad
SV_11801	tatra apy atīndriyatvena sādhanā-apekṣaṇāt.	tulyam indriya-ādiṣv api iti cet. na, teṣām
PV_03013	syān na sarvadā || deśa-bhrāntīś ca na jñāne	tulyam utpattito dhiyaḥ | tathāvidhāyā anyatra
SV_13203	sati ca upalambha-pratyaye sarvatra deśe	tulyam upalabhyeran. tasmān na a-vyāpinaḥ.
SV_00503	sad-vyavahāra-pratiśedha-phalatvam	tulyam, ekatra saṃśayād anyatra viparyayāt. tatra
V2_07311	sad-vyavahāra-pratiśedha-phalatvam	tulyam, ekatra saṃśayād anyatra viparyayāt. tatra
SV_06013	na syāt tathā pratītiḥ. evaṃ tarhi tatra api	tulyam etat. yasmād eka-pratyavamarśa-ākhye jñāna
SV_12021	-aṅgam iti kasya bādhā. tat parasya api	tulyam eva. tasya iṣṭatvād a-doṣa iti cet. kuto
PV_02053	tayoḥ || tulyaḥ prasaṅgo 'pi tayor na	tulyam citta-kāraṇe | sthity-āvedhakam anyac ca
PV_02161	āśritam āśraye | tiṣṭhaty a-vikale yāti tat-	tulyam cen na bhedataḥ || bhūta-cetanayor bhinna-
PV_02174	na niyamas teṣām bhūta-a-vibhāgataḥ || tat-	tulyam cen na rāga-ādeḥ saha-utpatti-prasaṅgataḥ |
SV_05507	katham tās v a-bhinna-ākārā buddhir iti	tulyam codyam. na tulyam tatra a-bhinnasya
SV_04827	a-vastutvena a-sādhanatvāc cet, tat	tulyam jāteḥ, tadvataḥ sādhanād a-doṣa iti cet,
SV_04619	a-niyata-sambandhatvāt tatra na iti cet. tat	tulyam jātāv api, vyaktinām apāye kevalāy jāter
SV_05508	a-bhinna-ākārā buddhir iti tulyam codyam. na	tulyam tatra a-bhinnasya sāmānyasya sad-bhāvāt.
SV_13826	gaty-antara-abhāvāt. tad etac chabdeṣv api	tulyam. tatra api indriya-yogya-deśāt-ādibhyaḥ
PV_02149	-rāga-prasaṅgataḥ | rūpa-ādi-vad a-doṣaś cet	tulyam tatra api codanam || ādhipatyam viśiṣṭānām
SV_04827	jāteḥ, tadvataḥ sādhanād a-doṣa iti cet,	tulyam tad vyāvṛttimataḥ, a-vastu-grāhī ca
PV_04036	śūnyam pralapatām tad etaj jāḍya-cintitam ||	tulyam nāśe 'pi cec chabda-ghaṭa-bhedena kalpane |
VN_01801	a-sāmarthyād a-sādhanatvam iti cet, tat	tulyam pakṣa-dharma-vacanasya api iti tad api na
SV_07508	tasmā jñāna-hetutā eva vyañjakatvam. tac ca	tulyam pradīpa-ādāv iti sa eva prasaṅgaḥ. tan na
PV_04218	anavasthā anya-kalpane || śrāvaṇatvena tat-	tulyam prāṇa-ādi-vyabhicārataḥ | na tasya
SV_10116	-rūpā a-pravṛtti-yogyatvāt. tasyā apy etat	tulyam prāmāṇyam atra viṣaye. asan-niścaya-phalā
V3_09407	iti cet, nanv etat sukha-ādinām puruṣaṇām ca	tulyam. bhede krama-abhivyakti-virodhād aikyam
PV_03252	api cetasi | drṣṭam janma sukha-ādinām tat-	tulyam manasām api || asatsu satsu ca eteṣu na
V2_08808	tat-tulya-rūpāṇām kārya-dravyāṇām	tulyam, yathā pravṛddhayoḥ kadalyoḥ kanda-
SV_00409	iti. idam sad-asat-pratiśedha-vidhi-hetvos	tulyam rūpam. tathā hi sattvam upalabdhir eva
PV_03296	yad akṣaṇām bhāva-abhāva-anurodhi cet | tat-	tulyam vikriyā-vac cet sā eva iyam kiṃ niṣidhyate
V3_04409	a-sapakṣasya. tad vivakṣite pratiyogini ca	tulyam. vyatireka-gateḥ sarvatra tulyatvāt sāksād
SV_15808	tatra yadi buddhi-hetur vaktā syāt tat	tulyam śrotary api iti so 'pi phalaṃ vakṛ-vad
VN_04206	braviti, tasya tena eva nigrāha iti. tat	tulyam sarvasya a-sādhanā-aṅga-vādina iti. sa
PV_04168	-svabhāvatvāt sādhyā-avayava ity asat |	tulyasiddhāntatā te hi yena upagama-lakṣaṇaḥ ||
SV_02103	-hetutve 'pi bhāva-kāle 'nityatā-a-niṣpattes	tulyā a-tat-svabhāvatā. na vai kācid anyā
V3_09305	vinaṣṭa-tiro-hitayor dvayor apy a-vyaktis	tulyā ity asty eva sāmānyam. atha kā iyam a-
V3_02303	yadi viruddhā iṣyate, sā anya-viṣaye 'pi	tulyā iti viruddhaḥ syāt. tena tatra eva bādhane

SV_12115	ca anyatra apy ekena racite granthe 'nyasya	tulyā. tad-anusāriṇā sarvas tathā unneyo na vā
PV_03408	āloka-bhedāc cet tat pidhāna-a-pidhānayoḥ ||	tulyā dr̥ṣṭir a-dr̥ṣṭir vā sūksmo 'mśas tasya
V3_10805	api. tad-abhāvād an-anya-upanaya iti cet,	tulyā vṛtti-tat-sandehābhyām abhāva-asiddhir ity
PV_03158	-grāhyatvān na aupacārikaḥ || an-anya-hetutā	tulyā sā mukhya-abhimateṣv api | padārtha-śabdaḥ
SV_11916	tad-rūpasya krama-antare 'py a-viśeṣāt	tulyā syāt pratipattiḥ. artha-antaratvam api
SV_17108	mukhena pratītiḥ, nyāyāt prāpti-pratiśedhāt.	tulyā sva-para-vikalpayor ubhayathā api vṛttir iti
SV_12622	ca. teṣāṃ ca apauruṣeyatva-sādhane te	tulyāḥ sarvatra iti kim anena pariśeṣitam. tathā
SV_16008	tayoḥ pratibhāṃ paśyāmaḥ ānupūrvīm eva ca a-	tulyām. na ca kāraṇa-a-bhede kārya-bhedo yuktaḥ.
SV_16613	iti prāptam nirarthā apauruṣeyatā ||315||	tulye 'py āgama-vāde pramāna-balād āgamasya
PV_03369	dhatte na anyasya kasyacit || tad-dhetutvena	tulye 'pi tad-anyair viśaye matam | viśayatvam
SV_13620	api tad-āśrayaḥ, na viśeṣaḥ. tat katham	tulye 'bhyupagama-nibandhane na varṇāḥ kāryāḥ. na
V3_10802	dr̥ṣṭa-viruddhasya an-upanaya iti cet,	tulye nyāye kim na upanayaḥ. na ca eṣa nyāyaḥ,
SV_08223	-jñāna-kāryāḥ svabhāva-bhedād iti. api ca,	tulye bhede yayā jātiḥ pratyāsattya prasarpati |
V2_05002	tat punas trairūpyam anumeye 'tha tat-	tulye sad-bhāvo nāstitā asati | niścītā (9abc)
SV_00603	-viruddha-siddhir uktā veditavyā, yathā na	tuṣāra-sparśo 'tra agneḥ. viruddha-kārya-siddhyā,
V2_06205	viruddha-siddhir uktā veditavyā, yathā – na	tuṣāra-sparśo 'tra agner iti. viruddha-kārya-
NB_02038	vyāpaka-viruddha-upalabdhir yathā, na atra	tuṣāra-sparśo vahner iti. kāraṇa-anupalabdhir
SV_01504	grhītvā ayam pratiśedham āha. tatra ca	tūla-upala-pallava-ādiṣu tad-bhāve 'pi sparśa-
V2_09712	grhītvā ayam pratiśedham āha. tatra ca	tūla-upala-pallava-ādiṣu tad-bhāve 'pi sparśa-
VN_03817	evam hy atiprasaṅgaḥ syāt. pakṣa-pratiśedhe	tūṣṇīm-bhavatas tūṣṇīm-bhāvo nāma nigrasthānam,
VN_05601	yathā-uttara-pratipatti-vimūḍhas	tūṣṇīm-bhavati. na hi para-upatāpana-krame kaścīn
VN_00108	-adhikaraṇam, tad abhyupagamya apratibhayā	tūṣṇīm-bhāvāt, sādhanā-aṅgasya a-samarthanād vā.
VN_03818	syāt. pakṣa-pratiśedhe tūṣṇīm-bhavatas	tūṣṇīm-bhāvo nāma nigrasthānam,
PV_02166	vaktum ihate || a-dr̥ṣṭa-pūrvam asti iti	ṛṇa-agre kariṇam śatam | yad rūpam dr̥ṣyatām
VN_00904	-avasthā-bhedād iva agneḥ sthūla-kariṣa-	ṛṇa-kāṣṭha-dahana-śakti-bhedaḥ. tathā yathā-
HB_03206	paricchinati, tato 'nyad vyavacchinatti,	ṛṭiya-prakāra-abhāvam ca sūcayati ity eka-
PV_04051	cintāyās tat siddha-artheṣv ayogataḥ |	ṛṭiya-sthāna-saṅkrāntau nyāyaḥ śāstra-parigrahaḥ
V3_02109	cintāyās tat-siddha-artheṣv ayogataḥ |	ṛṭiya-sthāna-saṅkrāntau nyāyayāḥ śāstra-
NB_03086	sādhyā-viparyaya-sādhanaḥ viruddhau. nanu ca	ṛṭiyo 'pi iṣṭa-vighāta-kṛd viruddhaḥ. yathā
V3_11301	dvau hetū viparyaya-sādhanaḥ viruddhau. nanu	ṛṭiyo 'pi iṣṭa-vighāta-kṛd viruddho 'sti, yathā
SV_10105	na ity ukta-anupalabdheḥ pramānatā ||198||	ṛṭiyas tu hetur anupalabdhir a-viśeṣeṇa kvacid
V3_13711	-viniścaye parārtha-anumāna-paricchedas	ṛṭiyāḥ. samāptaś ca ayam pramāna-viniścayaḥ.
V3_05604	nanu yathokta-lakṣaṇa-anupalabdhir api kācit	ṛṭiyo hetuḥ, sa kim na udāhṛtaḥ. so 'pi svabhāva
V3_04605	bāhyasya abhāvam āha, yam ayam vastu-dharmas	ṛṭiyam āśrayet. ekānta-vyāvṛtṭyā ca eka-bhāve
V3_10204	paraspara-parihāra-sthīta-lakṣaṇau na	ṛṭiyam rāsiṃ vyatirecayataḥ. tayor ekasya
V2_05211	'pi. tena ayam a-doṣa ity a-vācyam eva	ṛṭiyam rūpam syāt. prayoga-darśana-arthatvād a-
V2_05201	-sajātiya-vṛttino liṅgasya asati nāstitā	ṛṭiyam rūpam. sā ca niścītā. ante vacanān
PV_03380	ākārāv ātma-ākāraś ca kaścana | dvitīyasya	ṛṭiyena jñānena hi vivicyate || artha-kāryatayā
PV_02232	| kiñcit parityajet saukhyaṃ viśiṣṭa-sukha-	ṛṣṇayā || nairāśye tu yathā-lābham ātma-snehāt
PV_02189	kāraṇatve 'pi na uditam | ajñānam uktā	ṛṣṇā eva santāna-preraṇād bhava || ānantaryān na
PV_02081	-āpti-vāñchayā || duḥkhe viparyāsa-matis	ṛṣṇā ca ābandha-kāraṇam | janmino yasya te na
PV_02218	śāsvataḥ snehaḥ || snehāt sukheṣu ṛṣyati	ṛṣṇā doṣāṃs tiras-kurute | guṇa-darśī paritṛṣyan
PV_02186	|| a-sukhe sukha-sañjñasya tasmāt	ṛṣṇā bhava-āśrayaḥ | virakta-janma-a-dr̥ṣṭer ity
PV_02194	alam || na ākṣeptum aparaṃ karma bhava-	ṛṣṇā-vilaṅghinām | duḥkha-jñāne '-viruddhasya
PV_02272	tattva-ākāra-anurodhini || hanti sā anucarām	ṛṣṇām samyag-dr̥ṣṭiḥ su-bhāvitā | tri-hetor na
PV_02274	na hāniḥ karma-dehayoḥ || a-śakyatvāc ca	ṛṣṇayām sthītyām punar udbhavāt | dvaya-kṣaya-
PV_02254	duḥkham duḥkhān nir-ātmātām | a-viraktaś ca	ṛṣṇāvān sarva-ārambha-samāśritaḥ || so '-muktaḥ
PV_02200	| sukhi bhava 'yam duḥkhi vā mā bhūvam iti	ṛṣyataḥ || yā eva aham iti dhīḥ sā eva saha-jam
PV_02218	aham iti śāsvataḥ snehaḥ || snehāt sukheṣu	ṛṣyati ṛṣṇā doṣāṃs tiras-kurute | guṇa-darśī
SV_15908	api paramparayā prasūtir asti iti.	te (299c) 'pi tathā syus tad-arthā ced asiddham
PV_04285	'para-apekṣa-tad-bhāvās tad-bhāva-niyatā hi	te | a-sambhavād vibandhe ca sāmāgrī kārya-
PV_04246	| kārye dr̥ṣṭir a-dr̥ṣṭiś ca kārya-kāraṇatā hi	te || artha-antarasya tad-bhāve 'bhāvo niyamato
PV_03253	sukha-āder buddher vā tat tato na anyataś ca	te || sukha-duḥkha-ādi-bhedaś ca teṣāṃ eva
SV_13415	vyajyamāne 'smin vācaka 'pi katham na	te ||258|| krama-utpādibhir dhvani-bhāgair
SV_08617	api, tad-eka-śakti-yogāj janakāḥ. tena	te '-janakāḥ proktāḥ (170a) saty api sāmānye rūpe
PV_03321	| sarūpayanti tat kena sthūla-ābhāsam ca	te 'navāḥ || tan na artha-rūpatā tasya satyām vā
PV_02198	|| a-kṣīṇa-śaktiḥ saṃskāro yeṣāṃ tiṣṭhanti	te 'n-aghāḥ | mandatvāt karuṇayāś ca na yatnaḥ
SV_11222	-siddheṣv icchā-vaśāt pratipādana-ayogāt.	te 'n-arthakāḥ puruṣa-saṃskārād arthavantaḥ syuḥ.
V1_02304	-viśeṣo na syān nila-ādy-ābhāsa-viśeṣa-vat.	te 'napekṣita-tad-atīśayā bhāvanā-anurodhino
HB_01012	bhāveṣv aparāpara-utpatter aikya-abhāvāt.	te 'ntyāḥ samarthāḥ kim na janayanti iti cet,
PV_03114	-abhāvam sa vāñchati | tad-upādhi-samākhyāne	te 'py asya ca na sidhyataḥ || sattā sva-kāraṇa-
V1_02114	-tadrūpyam ca paryanuyuktā hetu-prakṛtim eva	te 'py ālamberan tad-rūpa-hetu-jās tad-rūpā a-tad
V3_07705	api buddhyā vyavasthāpanāt sādhanāṅḥ santi,	te 'py etena vyākhyātāḥ. sa ca sva-vācā ubhaya-
SV_11621	kutaścit svayam utprekṣya ghaṭayed iti	te 'pi tathā syuḥ. na ca cyavana-dharmāṅḥ. yad
PV_04236	kutaścid upaniyate | dr̥ṣṭim bheda-āśrayais	te 'pi tasmād a-jñāta-viplavāḥ || sattā-sādhanā-

V2_05602 kutaścid upanīyate | dṛṣṭim bheda-āśrayais
SV_12719 -ātmate pṛthak teṣāṃ nirarthatā | (248ab)
PV_02225 ātmani | na tair vinā duḥkha-hetur ātmā cet
PV_03447 -a-darśanena ye | a-pratyakṣām dhyaṃ prāhus
V1_00711 tad-ātmāno vā, yena tasmin pratibhāsamāne
V3_11907 sandigdha-sāmarthya ātmano vyatirekaḥ.
SV_07609 a-tad-bhūta-bhedeṣv a-bhedena vartante.
SV_02517 -a-bhede 'py aneka-dharmāṇaḥ pratiyante.
SV_06820 -bhūtāḥ kiñcid ekaṃ sādhyanti sādhyante vā
SV_06810 ayaṃ lokaḥ śabdaṃ teṣu niyuñkte ghaṭa iti.
PV_03455 -ādikam | vidanti tulya-anubhavās tadvat
VN_04703 guṇa-utkarṣa-anapekṣo 'lika-nirbandhaḥ, yat
SV_04222 parikṣā-an-aṅgatvād iti pratipādayiṣyāmaḥ.
SV_06712 kiñcit sāphalyam. kevalam anena tatra yogyās
SV_12611 ādayo veda-vākyāni viśasanto dṛṣyante. na ca
SV_11309 etat - a-kārya-sambandhā eva śabdāḥ. na
SV_12724 eva. atha mā bhūd eṣa doṣa iti pratyekaṃ
SV_07309 vijñānaṃ janayantas tatra param apekṣante,
SV_08220 -viśeṣeṣu ca tathā vikalpa-utpatteḥ. na ca
SV_15625 bhāva-śaktayā eva mantrāḥ siddhi-pradā na
SV_13013 vā yena āvaraṇam iṣyante. na brūmas
SV_15111 -prasaṅgāt. kārya-sātatya-a-darśanāc ca na
PV_03232 -unnīta-bhedā sā dharmiṇo 'neka-rūpatā ||
SV_03021 tathā ucyante. tasya śabdair an-ākṣepān na
V3_05010 vā, yena āvaraṇam iṣyante. na brūmaḥ -
PV_02173 -anubhavino yasya anyasya sato guṇāḥ |
SV_15606 etat. a-vyatireke ca varṇā eva mantrāḥ.
SV_13017 a-jananaṃ vā anyasya sarvadā syād ity uktam.
V3_05101 nityaṃ jananaṃ a-jananaṃ vā anyathā syāt.
SV_11012 doṣebhyaḥ puruṣāḥ samyañ-mithyā-pravṛttayaḥ,
SV_16933 a-virodhau ca bādhaka-sādhaka-pramāṇa-vṛttī.
PV_04210 upalabdāḥ a-gatāv a-gatau ca prasidhyati |
SV_12721 -ādi-vat ||248|| arthavān eva ātmā vākyam.
SV_12803 9|| parisamāpta-arthaṃ hi śabda-rūpaṃ vākyam.
SV_03823 samvriyate 'nayā svarūpeṇa para-rūpam iti,
NB_02024 ca tatra a-pratibaddha-svabhāvatvāt.
V3_11709 -tadutpattibhyām anyo na asti ity uktam.
SV_13508 ||259|| yady a-kṛtaka-ānupūrvī varṇānām
SV_16502 vadanti na | kalpyo 'yam arthaḥ puruṣais
SV_17017 prasiddhir nāma anyā anyatra jana-pravādāt.
SV_09203 eva hi śabdānām na viśayo yo na vitarkānām.
PV_02262 hi sāmarthyaṃ jātau tan-mātra-bhāvataḥ ||
SV_08315 -sthiti-niyama-abhāvāt syād apāyaḥ. na ca
SV_08618 proktāḥ (170a) saty api sāmānye rūpe na tena
SV_11713 svabhāva-atīśayaṃ svī-kurvanti. tena asya
PV_03255 -pāṭava-saṃśayaḥ || yasya arthasya nipātena
SV_14923 sādhyante. na hy ayaṃ sambhavo 'sti yat
HB_02018 -kārya-vat. tataḥ prabhṛti ye viśeṣās
V2_04509 hi ye yathā yam arthaṃ vidanti vacana-jñāḥ,
V1_02901 -smaraṇa-ākārā vikalpā bhavanti. na ca
V3_06601 yad-bhāve para-apekṣatvena upagamyante, na
V3_11804 tadutpattiyā vā ātma-pratibaddhāḥ syuḥ,
V1_00302 asti iti kathaṃ na pramāṇa-antaram.
V1_03403 -śravaṇābhyām yatra avasāya-pratyayaḥ,
HB_01611 kiṃ tarhi tat-kriyā-dharmāṇaḥ svabhāvata eva
SV_15503 etat syād eka-nivṛttau gaty-antara-abhāvāt.
V2_05308 na, anvaya-vyatirekayoḥ pṛthag-rūpatvāt.
SV_03606 vastu-sannidhi-mātreṇa svayaṃ pravṛttam.
SV_17010 -rāśiḥ syāt, tadā tato 'rtha-pratītiḥ syāt.
SV_03906 khalv evaṃ vivecayanti na vyavahartāraḥ.
SV_12622 ca. teṣāṃ ca apauruṣeyatva-sādhane
SV_13414 iti nyāyayam. kiṃ ca, dhvanayaḥ sammatā yais
SV_02424 ||42|| sarva eva hi bhāvāḥ svarūpa-sthitayaḥ.
PV_02154 -sruto 'py anye na eka-strī-niyato madaḥ |
SV_13417 -bhāḡair vyaktaḥ kila vācako vakti. tam api

te 'pi tasmād a-jñāta-viplavāḥ ||28|| ity antara-
te 'pi tasya bahavo 'vayavāḥ pṛthak prakṛtyā yady
te 'pi tādrśāḥ || nir-doṣaṃ dvayam apy evaṃ
te 'pi nirvarṇita-uttarāḥ || āśraya-ālabhana-
te 'pi pratibhāseran. na ca ayam artha-a-
te 'pi buddhy-ādayo nairātmye na syur iti cet, na,
te 'pi yathā-saṅketa-āhita-vāsanā-upaskṛtatvād
te 'pi śabdāḥ sarva-bheda-an-ākṣepe 'py eka-bheda-
te 'pi sakṛt pratyaya-arthaṃ vṛihy-ādi-śabdaiḥ
te 'pi sajātiyād anyataś ca bheda-a-viśeṣe 'pi
te 'pi syur āturāḥ || viśaya-indriya-sampāta-
te 'mūn eva śabdān prayuñjate, na aparān. na ca
te 'rthā buddhi-niveśinas tena samānā iti grhyante,
te 'rthās codanīyāḥ. ta ekena vā śabdena codyeran
te 'rthās teṣāṃ na saṅghaṭante. samaya-prādhānyād
te 'rtheṣu puruṣair anyathā viparyasyante. tena a
te 'vayavāḥ sārthakā iṣyante. pratyekaṃ
te 'vaśyaṃ tata ātmānaṃ pratilabhante. na ca ayam
te 'satsu utpadyanta iti sarvatra sarva-ākārāḥ.
te kañcit parihareyur yajamānam anyam vā. na hy
te kañcid atīśāyayanti iti. api tu na sarve ghaṭa
te kathañcit kartāra ity ukta-prāyam. yā apy etā
te kalpitā rūpa-bhedā nir-vikalpasya cetasaḥ | na
te kasyacid aṅga-bhūtā iti kim upādhayaḥ. lakṣita-
te kiñcid atīśāyayanti iti. api tu na sarve ghaṭa
te kvacit pratihanyante tad-bhede dhavala-ādi-vat
te ca a-viśiṣṭāḥ sarvatra iti sarvadā phala-dāḥ
te ca a-vyavahitāḥ pratighātinā anyena anyonyasya
te ca a-vyavahitāḥ pratighātinā anyena anyonyasya
te ca atindriyāḥ sva-prabhava-kāya-vāg-vyavahāra-
te ca atyakṣe na abhimate. tat kathaṃ tad-vaśāt
te ca atyanta-parokṣasya dṛṣṭy-a-dṛṣṭi na
te ca avayavāḥ svayaṃ an-arthakāḥ. teṣu sa ātmā
te ca avayavās tathāvidhāḥ pṛthak pṛthag ity
te ca tayā samvṛta-bhedāḥ svayaṃ bhedinō 'py a-
te ca tādātmya-tadutpattī svabhāva-kāryayor eva
te ca darśanena vinā na sidhyataḥ. tan na ātma-
te ca na bahavaḥ samāna-jātiyāḥ, yena kecid
te ca rāga-ādi-saṃyutāḥ ||312|| tatra ekas tattva
te ca sarve janā rāga-ādy-a-vidyā-paritātvd a-
te cet pravṛtāḥ ko vacanasya niṣeddhā. na hy a-
te cetane svayaṃ karma ity a-khaṇḍam janma-
te janakā iṣṭāḥ. saha-kāriṇām eka-svabhāvatayā
te janakās tasya an-apāyād eka-sthitāv api kārya-
te janyāḥ. jñeya-rūpa-a-sādhanāt tu jñāna-vaśena
te jātā dhī-sukha-ādayaḥ | muktvā taṃ
te jñāna-janana-svabhāvāḥ punar a-naṣṭā na
te taj-janmānas tat-prakṛtikatvāt, tasya teṣāṃ ca
te tat-pratipādane punar upadeśa-antaram
te tathā-avabhāsiṇaḥ smaryante. tan na viplavo
te tad-bhāva-niyatā iṣyante, vāsāmsi iva rāge.
te tan-nivṛtīyā nivarteran. tadā pṛāṇa-ādy-abhāvo
te tarhi tatra a-dṛṣṭāḥ kam artham upanayanty
te tasya anubhava iti cet, nanu sā eva tayoh
te. tān paśyanto vidmaḥ - ta ete kārakā iti.
te tv an-arthakā api syur iti na iṣṭa-siddhiḥ.
te tv ekena api vākyena śakye darśayitum iti
te tu tatra tathā prayuñjata iti tatas tathā
te tu bāhulye 'py andhā eva sarva iti yathā-iṣṭam
te tu sva-ālabhanam eva arthakriyā-yogyam
te tulyāḥ sarvatra iti kim anena pariśeṣitam.
te doṣaiḥ kair apy a-vācakaḥ | dhvanibhir
te na ātmānaṃ pareṇa miśrayanti, tasya aparatva-
te na ekasyaṃ na tivrāḥ syād aṅga-rūpa-ādy api
te na eva sakṛt prakāśayanti. krama-bhāvāt. na

SV_10110	na asti yāvad atra a-pratipattiḥ. satā api	te na tad-artha-a-karaṇāt. vastutas tv an-
V2_06414	sā viprakṛṣṭeṣv apy asti, na ca	te na santy eva. tatra api sati pratyakṣa-anumāna
V3_12611	sarveṣāṃ kathañcid bhāvād iti cet, yathā	te na santi, sa prakāro 'bhāvaḥ. śāśa-viṣṇāyos
PV_02081	ṭṛṣṇā ca ābandha-kāraṇam | janmino yasya	te na sto na sa janma adhigacchati || gaty-āgatī
SV_04313	-eka-dharma-vyatiṛekān sandarśayanti. na ca	te nir-āśrayās tad-bheda-darśana-āśrayatvāt. na a
SV_16603	atīndriyaś ca nāma pratyakṣa-ādi-viṣayaś ca.	te punaḥ sva-viṣaye 'py āgamam apekṣya eva
SV_10210	eṣāṃ kār्या-upalambho yena anumīyeraṇ. na ca	te pramāṇa-traya-nivṛttāv api na santi iti
V2_06509	eṣāṃ kār्या-upalambho yena anumīyeraṇ. na ca	te pramāṇa-traya-nivṛttāv api na santi iti
PV_02129	-prabhavair na cet | vipakṣair bādhyate cet	te prayāty atyanta-sa-ātmatām || tathā hi mūlam
SV_10108	-niścayād dhi śabda-vyavahārāḥ pravartante.	te pravṛttir ity uktāḥ. tathā hy anupalabdhir eva
SV_10014	iti. katham kriyā-pratiṣedho vināśa iti hi	te bhāva-abhāvaṃ manyante. tad ayaṃ vināśa-hetur
SV_06806	kiñcid rūpam asti. kevalam tad-arthatayā	te bhāvā a-tad-arthebhyo bhinnā iti bheda eva
SV_02902	vinīscayāḥ | tāvantā eva śabdās ca tena	te bhinna-gocarāḥ ||50|| anyathā ekena śabdena
PV_02185	|| yato 'pi prāṇinaḥ kāma-vibhava-icche ca	te mate | sarvatra ca ātma-snehasya hetutvāt
SV_11704	vyāñjakaiḥ svaiḥ kutaḥ ko 'rtho vyaktās tais	te yato matāḥ ||235|| sahakāriṇaḥ sakāśād
SV_04419	an-aṅga-bhāvataḥ ||77|| arthā jñāna-niviṣṭās	te yato vyāvṛtti-rūpiṇaḥ | tena a-bhinnā iva
VN_06806	atra api yathoktam kṛtvā cintyam eva, kiṃ	te yathā-lakṣita-prabhedās tathā eva, āhosvid
SV_03225	vṛttir icchāto vṛtty-abhāva-prasaṅgāt.	te yathā vyatirikte '-vyatirikte vā prayoktum
SV_08606	eva janako na para-rūpeṇa a-tattvāt.	te yathāsvam bhinnās ca taj-janakās ca svabhāvena
PV_03365	phala-sthitiḥ || tatra apy anubhava-ātmatvāt	te yogyāḥ sva-ātma-saṃvidi | iti sā yogyatā mānam
V1_04212	-sthiṭiḥ ||55|| tatra apy anubhava-ātmatvāt	te yogyāḥ sva-ātma-saṃvidi | iti sā yogyatā mānam
NB_03131	vaidharmya-udāharaṇam – ye grāhya-vacanā na	te rāga-ādimantaḥ. tad yathā gautama-ādayo dharma
SV_12804	tathāvidhāḥ pṛthak pṛthag iti pratyekam	te vākyam. tathā ca na aneka-avayavaṃ vākyam. eka-
SV_13905	atha tad-rūpa-āvaraṇānām ca vyaktis	te vigamo yadi | abhāve karaṇa-grāma-sāmarthyam
SV_08611	bhinnā viśeṣā janakā (170c) ity uktam. na ca	te viśeṣās tena ātmanā parasparam anuyanti. yad
SV_12202	-darśanāt | hetavaḥ pravitanante sarve	te vyabhicāriṇaḥ ||243|| yathā ādyo 'pi pathika-
SV_09217	rūpa-abhidhāyinaḥ | na āśāṅkyā eva siddhās	te vyavacchedasya vācakāḥ ||185|| vastu-vṛttinām
SV_06425	śabda-artham upanayati iti. tatra eva ca	te śabdās tais tair bhrānti-kāraṇaiḥ saṃsṛṣṭa-rūpa
SV_13219	katham ||255|| atha api syāt – pratiniyatāḥ	te saṃskārāḥ śabdānām. tatra kenacit saṃskṛtam
PV_03195	jāyante ye 'ṇavo 'pare | uktās	te sañcitās te hi nimittaṃ jñāna-janmanaḥ ||
SV_16328	prabhāvavata eva adhiṣṭhānāt. tat-kṛtam hi	te samayam anupālayantas tad-upadeśena ca
HB_01408	na kāraṇasya sahakāribhyo viśeṣa-utpattiḥ.	te samarthā eva svabhāvato 'ntyāḥ pratyayāḥ saha
HB_01906	-āśrayair ye yogya-deśa-ādy-avasthā jātāḥ,	te saha svabhāva-nispattyā jñāna-hetutaṃ
SV_08103	ca vyakty-ādikaṃ na iṣṭam ity a-nimitte	te syātām. tathā ca na jāti-siddhis tasyā jñāna-
SV_08208	na teṣu sambhavati. tat kim idānim a-nimitte	te syātām. na a-nimitte, kiṃ tarhi na bāhya-
PV_02108	kalpyante yadi kāraṇam || kramavantaḥ katham	te syuḥ krama-vad dhetunā vinā | pūrva-sva-jāti-
SV_15623	na vā kadācid an-atiśayāt. sarvasya sādhanam	te syur bhāva-śaktir yadi idṛṣī | prayokṭṛ-bheda-
SP_00005	tathā || tau ca bhāvau tad-anyaś ca sarve	te sva-ātmani sthitāḥ | ity a-miśrāḥ svayaṃ
PV_03003	paramārtha-sat | anyat saṃvṛti-sat proktaṃ	te sva-sāmānya-lakṣaṇe || a-śaktaṃ sarvam iti ced
PV_03250	-anuṣaṅgiṇī || a-vedakāḥ parasya api	te svarūpaṃ katham viduḥ | eka-artha-āśrayiṇā
V2_06614	hi na anya-guṇa-doṣa-niścaye liṅgam asti.	te hi cetto-dharmatvena atīndriyatvāt sva-prabhava-
PV_03195	jāyante ye 'ṇavo 'pare | uktās te sañcitās	te hi nimittaṃ jñāna-janmanaḥ || anūnām sa
HB_01103	kim atra asmābhir ity apare nivarteraṇ.	te hi nir-abhiprāya-vyāpārāḥ sva-hetu-pariṇāma-
SV_15914	vikalpānām vṛttir iti nivedayiṣyāmaḥ.	te hi yathāsvam āntarād vikalpa-vāsanā-prabodhād
PV_04168	sādhyā-avayava ity asat | tulyasiddhāntatā	te hi yena upagama-lakṣaṇāḥ || samudāyasya
SV_10723	yatas tebhyo 'rtha-prakṛtir niściyeta.	te hi vaktur vivakṣā-vṛttaya iti tan-nāntariyakās
V2_06604	yatas tebhyo 'rtha-prakṛtir niściyeta.	te hi vaktur vivakṣā-vṛttaya iti tan-nāntariyakās
SV_10721	vastubhiḥ saha | na artha-siddhis tatas	te hi vakṛ-abhiprāya-sūcakāḥ ||213|| na hi śabdā
SV_11020	-utkarṣa-apakarṣam sādhyanti jvālā-ādi-vat.	te hi vikalpa-prabhavāḥ saty apy upādāne kasyacin
PV_04203	-ādiṣu yeṣv asti pratibandho na tādrśam | na	te hetava ity uktam vyabhicārasya sambhavāt ||
V3_05510	-ādiṣu yeṣv asti pratibandho na tādrśaḥ | na	te hetava ity uktam vyabhicārasya sambhavāt ||38||
PV_03526	jananaṃ grāhya-lakṣaṇam | a-grāhyam na hi	tejo 'sti na ca saukṣmya-ādy-an-aṃśake ||
PV_03411	kuto bhedena bhāsanam || mandaṃ tad api	tejaḥ kim āvṛtter iha sā na kim | tanutvāt tejaso
PV_03412	apy a-tānavam || atyāsanne ca su-vyaktaṃ	tejas tat syād atisphuṭam | tatra apy a-dṛṣṭam
SV_04426	yathā | na anyatra bhrānti-sāmye 'pi dīpa-	tejo maṇau yathā ||81|| tatra eka-kāryo 'neko 'pi
PV_03413	-antaraṃ yadi || anyonya-āvaraṇam teṣāṃ syāt	tejo vihatis tataḥ | tatra ekam eva dṛṣyeta tasya
SV_07423	-hetutvaṃ gotva-ādiṣu pradīpa-āder apy asti.	tejaḥ-saṃskāra-apekṣiṇaḥ cakṣuṣo 'rtha-
PV_03411	tejaḥ kim āvṛtter iha sā na kim | tanutvāt	tejaso 'py etad asty anyatra apy a-tānavam ||
HB_01915	-anapekṣiṇaḥ sahakāriṇaḥ kār्याṃ kuryuḥ.	tena a-kṣaṇikānām api sahakārya-anapekṣiṇām
V3_11809	anyatra a-dṛṣṭaḥ sa ghaṭa-ādaḥ na iti kutaḥ.	tena a-jñāta-vyatiṛekasya vyāvṛtti-vyāptir asiddhā.
SV_11310	te 'rtheṣu puruṣair anyathā viparyasyante.	tena a-doṣa iti. kim idānim sañketena. sa hi
HB_03713	atiśayavati tu prajñā-utprekṣiṇī dṛṣṭā.	tena a-niścayaḥ sambhava-a-sambhavayor ity a-
PV_04166	sādhyā-śrutir na iṣṭam viśeṣam avalambate ||	tena a-prasiddha-dṛṣṭānta-hetu-udāharaṇam kṛtam |
SV_04420	jñāna-niviṣṭās te yato vyāvṛtti-rūpiṇaḥ |	tena a-bhinnā iva ābhānti vyāvṛttāḥ punar anyataḥ
SV_11306	-vacanaṃ tad anyathā samayena viparyāsayet.	tena a-yathārtham api prakāśana-sambhavāt sa eva

SV_09211	abhāvo 'n-uktaḥ. atha abhāvam eva na icchet.	tena a-vacanam. tad eva idāniṃ katham abhāvo na
VN_01219	-duḥkḥayor iti, idaṃ bheda-a-bheda-lakṣaṇam,	tena a-virodha iti cet, na vai mṛd-ātmani
VN_01201	ca ity-ādi. asti paryāyo 'vasthā śaktir iti	tena a-virodha iti cet, vismarāṇa-śilo devānām-
SV_15720	tato 'viśiṣṭam eva svabhāvam āsādayanti.	tena a-viśeṣeṇa eva phala-dāḥ syuḥ. yadā tu
HB_02905	pradeśa-ādaḥ yan na asti ity ucyate, sa eva	tena a-saṃsrṣṭo 'nya-bhāvaḥ. tad-darśanād eva
SV_17610	tataḥ pratipattu-kāmasya asiddhir ity uktam.	tena a-sanniścaya-phalā anupalabdhir na sidhyate |
V3_04902	sāmānyam samāviśād ghaṭa-ādikaṃ sapakṣayati.	tena a-sapakṣa iti na sarva-anya-dharma-yogini
SV_11612	sambandha utpanno 'pi na śabde syāt. tasya	tena a-sambandhi-svabhāvasya svabhāva-viparyayam
PV_04255	-āśrayaḥ | yena aṃsena ādadhad dhūmaṃ	tena aṃsena tathā gatiḥ || dahana-pratyaya-aṅgād
SV_16709	-vinibaddho dur-uddharo duḥkham āsayati.	tena agni-hotraṃ juhuyāt svarga-kāma iti śrutau |
V2_07008	vedo 'pi veda-arthasya kuto gatiḥ ||35||	tena agni-hotraṃ juhuyāt svarga-kāma iti śrutau |
PV_02197	ca mūlaṃ doṣāṇām sa ca sattva-graho vinā ||	tena agha-hetau na dveṣo na doṣo 'taḥ kṛpā matā |
VN_01511	anikura-ādi-śabda-vad vṛihy-ādi-śabda-vac ca.	tena aṅgulyaḥ prasāritā na muṣṭiḥ. tad yadi prāg
PV_04201	-mātram ākhyātam lakṣaṇam tu na bhidyate ||	tena atra kārya-liṅgena svabhāvo 'py eka-deśa-
V3_02609	'pi prasaṅga iti tad-vyavaccheda-artham āha.	tena an-aṅgam iṣer niṣṭhā atra, ipsita-pade punar
SV_15627	prati svabhāvo 'tad-bhāvo bhavati. tasya	tena an-apakarṣaṇād anyena ca an-utkarṣaṇāt.
HB_03904	na para-rūpaṃ lakṣaṇam, liṅga-rūpa-viśeṣasya	tena an-abhidhānāt. tau hi bhāva-abhāvau tad-
PV_04090	akḥilaṃ śāstram tad-abhiṣṭasya sādhyatā ||	tena an-abhiṣṭa-saṃsrṣṭasya iṣṭasya api hi
SV_14307	darśanayor virodhaḥ. tat-parigrahaṭāś cen na	tena an-āvaraṇam yataḥ | (271ab) yadi tena artha-
V3_01007	gamyata eva. tan na avāśyam asya nirdeśaḥ.	tena an-uktāv api pakṣasya siddher a-pratibandhāt
VN_05505	-an-uttara-pratipattikam ananubhāṣaṇam.	tena ananubhāṣaṇasya vyāpikāyām apratibhāyām
VN_01619	-vyavahāra-niścayena anupalabdhī-viśeṣasya.	tena anupalabdhī kasyacid vyavacchedam
SV_01318	eva tu ubhaya-niścita-vācī ity-ādi-vacanāt.	tena anupalambhe 'pi saṃśayād a-nivṛttim
V2_09610	eva tu ubhaya-niścita-vācī ity-ādi-vacanāt.	tena anupalambhe 'pi saṃśayād a-nivṛttim
V3_03803	-viśayā pratītir anumānād ity uktam bhavati.	tena anumānād vastu-sad-asattā-anurodhino bhinna-
PV_04119	tena bhinna-viśayā pratītir anumānataḥ ||	tena anumānād vastūnām sad-asattā-anurodhinaḥ |
VN_03008	yad ubhaya-pakṣa-pratipannaṃ vastu,	tena anaikāntika-codanā iti. atra api pratijñāyāḥ
SV_06517	abhāva-niścayāt ||133|| ity antara-ślokaḥ.	tena anya-apoha-viśayāḥ proktāḥ sāmānya-gocarāḥ |
SV_03417	asti tat-samavāyo vā tat-pratyāyayisyāmaḥ.	tena anya-apoha-viśaye tadvat pakṣa-upavarṇanam |
SV_04424	padārthānām anyonya-abhāva-saṃśrayaḥ |	tena anya-apoha-viśayo vastu-lābhasya ca āśrayaḥ |
SV_14314	vā asya abhighāta-sāmarthya-ādiṣu satā vā	tena anyena kiṃ vināśitam. yadi ca agni-
SV_08524	na kalpante. upaplavāś ca sāmānya-dhiyas	tena apy a-dūṣaṇā ||169|| nir-viśayam eva khalv
PV_03216	ādīnām viśeṣataḥ | lakṣaṇam sa ca tattvaṃ na	tena apy ete vilakṣaṇāḥ || yathāsvam-pratyaya-
SV_08808	sa tasya samāna ātmā. tathā sati tad-ātmanā	tena api na yuktam tathā bhavitum. tathābhāve hy
V1_00510	vā sa eva avyabhicāro 'nupalabdhēr iti sā	tena abhāvam pratipādayanti liṅgam eva. kasyacit
PV_04104	-mātra-vacane pratibandhaḥ sva-vācy api ||	tena abhyupagamāc chāstram pramāṇam sarva-vastuṣu
SV_07122	ity akiñcītkaraś ca kaḥ kasya sthāpako nāma.	tena ayam kenacid a-pratibaddha iti na kadācit
V2_08215	tādavasthyāt. atas tan-nāśano na anya-kārī.	tena ayam tad-a-tad-rūpa-a-karaṇād akiñcītkaro na
VN_01114	eva prāg api janmano nirodhād apy ūrdhvam.	tena ayam na a-pūrvaḥ sarvathā jāyate, na pūrvo
SV_00106	parigato vidveṣṭy api irṣyā-malāiḥ ||	tena ayam na para-upakāra iti naś cintā api cetaś
V2_05211	gamayet. kiṃ tarhi tat-tulya-vyatireko 'pi.	tena ayam a-doṣa ity a-vācyam eva tṛtīyam rūpaṃ
SV_05917	kriyate tat-prapadyate ||117|| vyavahāre 'pi	tena ayam a-doṣa iti cet (118ab) na vai vastu-
V3_11206	'-drṣṭi-mātreṇa vyāvṛttir a-sandigdha.	tena ayam apy ekasya rūpasya sandehād
SV_04607	sarvam tyāga-āpti-lakṣaṇam iṣṭa-an-iṣṭayoḥ.	tena ayam iṣṭa-an-iṣṭayoḥ sādhanam a-sādhanam ca
V3_08902	-pratiśedha eṣa bhāvam na karoti iti yāvat.	tena ayam evam vācyāḥ syāt - pātam na karoti iti.
PV_03267	sva-ātma-bhūto hi teṣām tair anubhūyate |	tena artha-anubhava-khyātir ālambas tu tad-ābhata
SV_14308	cen na tena an-āvaraṇam yataḥ | (271ab) yadī	tena artha-antareṇa parigrhitam iti kāṣṭham na
V1_01212	śabda-bhede smṛtiḥ katham | tad-a-smṛtau ca	tena artham saṃsrṣṭam vetty asau katham ||12||
PV_03248	aneka-hetutve 'py anukurvad udeti yat | tat	tena arpita-tad-rūpaṃ grhitam iti ca ucyate || a-
SV_07616	tad-abhiprāyād eva sāmānyam kiṃ na iti cet.	tena avāśyam hi tatra bhedo nāntariyakatvād
HB_03617	katham eko hi sva-sādhyā-bhāva eva bhāvāt	tena avyabhicāri. tatra eva tad-anyo 'pi tad-
PV_04202	sattā yo vā ātmā svo '-vibhāgavān | sa	tena avyabhicāri syād ity artham tat-prabhedanam |
V3_05508	sattā yo vā ātmā svo '-vibhāgavān | sa	tena avyabhicāri syād ity artham tat-prabhedanam |
V3_03806	icched ity taṃ praty a-drṣṭāntam anumānam.	tena asādharmaṇam āha. yasmān na etad eva ekam
PV_04185	śliṣṭa-bheda-dhīḥ | sādhyāḥ sādhanatām nītas	tena asiddhaḥ prakāśitaḥ || bheda-sāmānyayor
V3_10005	-bheda-dhīḥ | sādhyāḥ sādhanatām nītas	tena asiddhaḥ prakāśitaḥ ||78|| iti saṅgraha-
PV_03327	api tasya tad-ātmatā || na anyo 'nubhāvyaś	tena asti tasya na anubhavo 'paraḥ | tasya api
SV_11713	tataḥ svabhāva-atīśayam svi-kurvanti.	tena asya te janyāḥ. jñeya-rūpa-a-sādhanāt tu
PV_04242	tat-kārya-ātmatayā sa ca || nairātmyād api	tena asya sandigdham vinivartanam | astu nāma
PV_02219	mama iti tat-sādhanāny upādatte ||	tena ātma-abhiniveśo yāvat tāvat sa saṃsāre |
V1_03513	eva. sā ca tādātmyāt svayam prakāśate.	tena ātmanaḥ prakāśikā ity apy ucyate prakāśa-vat.
SV_08611	janakā (170c) ity uktam. na ca te viśeṣāś	tena ātmanā parasparam anuyanti. yad ekasya
HB_03006	-rūpasya kevalasya eka-ātmani vyavasthitasya	tena ātmanā pariccheda eva aparasya vyavaccheda
HB_00310	tathāvidha-sādhyā-arthakriyā-kārī. tac ca	tena ātmanā pratyakṣeṇa drṣṭam eva. na ca tat-
V1_03105	sadrśa-ātmano jñānasya sarvatra karmaṇi	tena ātmanā bhavitavyam, yena asya idam iti prati

SV_08818	ātmanam āsṛitya sāmānyam viśeṣa iti sthitis	tena ātmanā bhedas tadā bheda eva. yasmāt tau hi
PV_03302	-mātreṇa jñānasya sadṛśa-ātmanah | bhāvyaṃ	tena ātmanā yena prati-karma vibhajyate || an-
SV_08414	sarvo janakaḥ syāt. na etad asti. yasmāt	tena ātmanā hi bhede 'pi hetuḥ kaścīn na ca
HB_02004	upāya-apāyayoḥ kārya-vyakti-virāma-darśanāt.	tena ādya viśeṣaḥ saha-kāribhyo nir-upakārasya na
SV_13106	eva indriya-ādayaḥ. na ca tathā. tasmāt	tena ādheya-viśeṣā iti gamyante. na khalv evaṃ
V3_05206	eva indriya-ādayaḥ, na ca tathā. tasmāt	tena ādheya-viśeṣā iti gamyante. na tv evaṃ
PV_03459	evaṃ prasajyate || bhinne jñānasya sarvasya	tena ālambana-vedane | artha-sārūpyam ālamba ātmā
SV_12308	dharmam vivecayams tat-svabhāva-sambhavinā	tena āśānkya-vyabhicāra-vādaḥ kriyate. nanu veda-
SV_11629	upakāro jāteḥ sambandhasya ca āśrayāt,	tena āśraya iti cet. jñāna-utpādana-hetunām
PV_03176	kalpanās tatra yatra śabda niveśitaḥ |	tena icchātaḥ pravarteran na ikṣeran bāhyam akṣa-
V3_10307	'sad iti. tad-abhiprāya-vaśād evaṃ uktam.	tena itara-asad-virahēṇa tvayā upagatatvād ity
PV_04150	-avayava-apekṣo yo doṣaḥ so 'nubadhyate |	tena ity uktam ato 'pakṣa-doṣo 'siddha-āśraya-
HB_03618	tad-bādhakasya bhāva eva bhāvād viruddhas	tena iti bādhayā samānam. api ca yo vastuto '-
SV_06724	-a-bhedaḥ śabda-a-bhedasya kāraṇam bhavatu.	tena ime tat-prayojanā ity a-tat-prayojanebhyo
SV_09309	hi svabhāva-niṣpattau bhāvaḥ kṛtakaḥ.	tena iyaṃ kṛtaka-śrutiḥ svabhāva-abhidhāyiny api
V2_07409	hi svabhāva-niṣpattau bhāvaḥ kṛtakaḥ.	tena iyaṃ kṛtaka-śrutiḥ svabhāva-abhidhāyiny api
PV_04089	ādi pratiśidhyate || a-vācakatvāc ca ayuktaṃ	tena iṣṭam svayam ātmanā | anapekṣya akhilaṃ
V3_05503	vacanam ukta-artham apy anumāne 'dhikriyate.	tena iha prabheda-mātram ākhyātam, lakṣaṇam tu
PV_04088	-antara-cchide || iha an-aṅgam iṣer niṣṭhā	tena īpsita-pade punaḥ | aṅgam eva tayā asiddha-
PV_03293	parihīyate || apavādaś caturtho 'tra	tena uktam upaghāta-jam | kevalam tatra timiram
PV_04064	-krtya vaktum śakyam na sādhanam | sarvatra	tena utsannā iyaṃ sādhyā-sādhana-samsthitiḥ ||
V3_02214	-krtya vaktum śakyam na sādhanam | sarvatra	tena utsannā iyaṃ sādhyā-sādhana-samsthitiḥ ||21||
VN_06612	api na kaścīd a-niyamāt kathā-prasaṅgaḥ. yat	tena upagatan na asad utpadyate, na sad vinaśyati
V3_03402	pramāṇena a-pramāṇasya bādhanāt.	tena upagamāt pramāṇam sarva-vastuṣu śāstram
SV_00218	syād upalabhya-sattva eva syān na anyathā.	tena upalabdhi-lakṣaṇa-prāpta-sattvasya ity uktam
SV_05217	pratyekam kriyamānām dhiyaṃ prati ||103||	tena ekena api sāmārthyaṃ tāsām na ity a-graho
SV_05210	na iṣyate ||102|| kiṃ vai teṣām bhedaṇām	tena ekena nānātvaṃ nirākriyate. nānātvaṃ hi teṣu
SV_05214	bhedo janana-virodhī, kiṃ tarhi kaivalyam.	tena ekena sahitā janayanty eva. evaṃ tarhi
SV_03806	tathābhūtadvād eva śabda-artha-pratipattes	tena etad evaṃ ucyate śabdaḥ svarūpam āha iti, na
SV_06401	tv asya darśanam kevalam buddhi-viplava eva.	tena eva a-paramārtho 'sāv anyathā na hi vastunaḥ
V3_13407	svatantraḥ. tad-a-sambandhī ca apārthakaḥ,	tena eva artha-parisamāpter iti. dūṣaṇā nyūnatā-
HB_04002	tato 'pi jñānam na pṛthag ato lakṣaṇam,	tena eva avagatatvāt, upanaya-artha-vat pakṣa-
SV_07722	ādheyasya tatra sthānam tadā eva tatra	tena eva ātmanā a-sthānam iti tat-sthita-a-sthita
V3_00304	-ślokaḥ. tad-āgama-viruddha-abhyupagamaś ca	tena eva katham bhavet, tad-upagama āgamasya
V2_06806	-upakāriṇo 'napekṣā syād viśaya-antara-vat.	tena eva kasmād upakriyata iti cet, atra vastu-
V3_02007	tasmād iyaṃ kutaścīt prakaraṇād bhavanti	tena eva gamyate. tām a-prakaraṇam api viparīta-
SV_15123	yadi grahaṇam asya janayet, yuktaṃ yat	tena eva grhyeta. tac ca sthita-svabhāvatvān na
PV_04005	katham āgamaḥ || tad-viruddha-abhyupagamas	tena eva ca katham bhavet | tad-anya-upagame
SV_08608	-vikalas tad-rūpo na syāt, na a-tat-kāryaḥ.	tena eva ca tat-kāryam kartavyam iti ko 'tra
V3_05505	svabhāvo 'py eka-deśa-bhāg ukto vedītyayaḥ.	tena eva ca sadṛśam udāharaṇam āha, prayatna-
SV_01815	iti manyamāna āśrayam pratikṣipati sma.	tena eva jñāta-sambandhe dvayor anyatara-uktitaḥ |
HB_00706	-abhāvāt. viśaya-upadarśanam upayogaś cet,	tena eva tāvad darśitena ko 'rthaḥ. yadi
PV_02254	tad-arthāḥ śeṣa-bhāvanāḥ || anityāt pṛaha	tena eva duḥkham duḥkhān nir-ātmatām | a-viraktaś
VN_04006	anaikāntikam uktvā datta-uttara-avasaraḥ,	tena eva nigṛhyate. a-datta-uttara-avasaraḥ, hetv
VN_04206	āyātām iha yo nirarthakaṃ bravīti, tasya	tena eva nigraha iti. tat tulyam sarvasya a-
V3_10110	katham sādhanam, a-niścita-tal-lakṣaṇatvāt.	tena eva niścayaḥ kriyata iti cet, katham a-
SV_14008	cintyatvāt. tathā bhedasya api iti cet.	tena eva samśayo 'stu. na ca samśayitāt siddhiḥ.
SV_15010	-artha-antara-vāde 'neka-prakāro doṣaḥ.	tena eva sā śabda-śaktir dūṣitā iti na punar
NB_03054	mātrasya nirākṛtasya ca viparyayeṇa sādhyāḥ.	tena eva svarūpeṇa abhimato vādina iṣṭo '-
PV_03227	-viśeṣyayoḥ | yad aṅga-bhāvena upāttaṃ tat	tena eva hi grhyate || svato vastv-antara-a-
V3_11705	ca evaṃ śrāvaṇatvam, ubhayato vyāvṛtter iti.	tena evaṃ-prakāram vyatirekam varṇayātā
SV_01010	phalā bhavanti. na ca evaṃ bahulaṃ dṛśyante.	tena evaṃ syād yuktaṃ vaktum - mādrśo vaktā rāgi
V3_11203	phalā bhavanti, na ca evaṃ bahulaṃ dṛśyante.	tena evaṃ syād yuktaṃ vaktum - mādrśo vaktā rāgi
HB_01506	-pṛthag-bhāva-bhāvino doṣā na upalīyante.	tena eṣām paraspara-upasarpaṇa-ādi-hetur yaḥ, sa
SV_17525	ca syād anityaś ca iti. vastubhir na āgamās	tena kathaṅcīn nāntariyakāḥ | pratipattuḥ
PV_04059	īpsitaḥ | sādhyā-arthair hetunā	tena katham a-pratipāditaḥ || ukto 'n-ukto 'pi vā
V3_02210	īpsitaḥ | sādhyā-arthair hetunā	tena katham a-pratipāditaḥ ||19|| yadi kiñcit
HB_01605	-sahakāri kāryam kiṃ karoti. kurvan dṛṣṭaḥ,	tena karoti iti brūmaḥ. mahā-sāmārthyaṃ mahā-
SV_03323	| śabdāyor na tayor vācye viśeṣas	tena kaścāna ||62|| tasmān na sarvatra dharmā-
PV_02164	|| jñānam syāt kasyacit kiñcit kutaścīt	tena kiñcana | a-vijñānasya vijñāna-an-upādānāc
HB_01501	tathā api bhinna eva eṣām svabhāvaḥ,	tena kiñcid eva kasyacit kāraṇam. tatra yo '-
SV_16316	-viśeṣa-āśraya-vipāka-dharmā sa dharmas	tena kṛtaḥ sa tathā tad-ārādhanena phalati iti.
SV_11404	astu vā anya eva nityaḥ sambandhaḥ.	tena girām eka-artha-niyame na syād artha-antare
SV_05306	tasmād a-samarthā eva vyaktayas tatra iti na	tena grhyeran. tāsām anyatama-apekṣam tac cec
SV_03227	tam artham pratibandhena prakāśayanti.	tena gaur gotvam ity eka-artha-abhidhāne 'pi

V1_00508	iti cet, vyāhatam etat – tac ca na asti	tena ca pratipattir iti. nivṛtter vā asya asad
SV_01801	sādhanasya sādhya-vyabhicāra-āśaikā syāt.	tena ca pramāṇena sādhya-dharmasya tan-mātra-
V2_10011	iti pramāṇam dr̥ṣṭāntena upadarśyate.	tena ca pramāṇena sādhya-dharmasya tan-mātra-
SV_09621	-dharṃe siddha-sattāke dharṃiṇi na asiddhiḥ.	tena ca sādhya-dharṃeṇa vyāptir yadi kathañcin
V3_08003	-dharṃe siddha-sattāke dharṃiṇi na asiddhiḥ.	tena ca sādhya-dharṃeṇa vyāptir yadi kathañcin
VN_06014	-vaiphalyāt sva-stha-ātmanām a-pravṛttheḥ.	tena ca sva-upagama-upanyāse 'vaśyaṃ sādhanam
SV_07315	sva-āśraya-samavāya-apekṣo vijñāna-hetus	tena janya eva syāt. tad-dhetoh svabhāvasya prāg-
SV_17432	netra-abhidhānayoḥ jala-budbudayoḥ karoti.	tena jarat-kāṇena grāmya-kāṣṭha-hārakeṇa
VN_02103	vā artha-antara-gamanān nigrahassthānam eva.	tena jijñāsita-dharma-mātram eva sādhanā-aṅgam
PV_02261	-sañcetanā-vaśāt || hīna-sthāna-gatir janma	tena tac-chin na jāyate | tayor eva hi sāmartyam
VN_00722	-a-sambhāvinīm arthakriyām eva na kuryuḥ.	tena tat-prakāśanāya ekena api śabdena na ucyan.
V3_05002	-anantara-bhāvi-jñāna-kārya-ārambhiṇaḥ.	tena tat sapakṣe dvidhā vartate. katham idam
PV_04067	cet syāt sarvaṃ sarva-bādhanam || sambandhas	tena tatra eva bādhanād asti ced asat | hetoh
V3_02304	sā anya-viśaye 'pi tulyā iti viruddhaḥ syāt.	tena tatra eva bādhanā bhavati, na anyatra iti
SV_04523	smṛtaḥ | tadā svalakṣaṇam na asti sañketas	tena tatra na ||92 || na hi śabdā a-sañketitam
SV_14504	-avasthāyām. na hi yo yena a-tadvān sa	tena tathā vyapadiśyate pratiyate vā. yathā aśvo
HB_03204	abhāva-siddhiḥ, tasya tad-anythingā a-vyāptau	tena tad-artha-a-vyavacchedāt punar bhāva-a-
V3_05405	-an-ārambha-virāme kadācid upalambhaḥ.	tena tad-ātmānam praty asya kaścid upakāraḥ
V2_09304	pratibandhe 'nvaya-vyatireka-niścayo 'sti.	tena tam eva darśayan niścayam āha – prasiddhas
SV_01028	pratibandhe 'nvaya-vyatireka-niścayo 'sti.	tena tam eva darśayan niścayam āha. tatra
HB_03905	boddhavyau, upāya-antarasya a-sambhavāt.	tena tayoḥ prakāśanāya niścita-śabdaḥ prayukto
PV_04015	śaktiḥ pakṣa-hetv-abhidhānayoḥ | na arthe	tena tayor na asti svataḥ sādhanā-samsthiḥ ||
V3_00901	śaktiḥ pakṣa-hetv-abhidhānayoḥ | na arthe	tena tayor na asti svataḥ sādhanā-samsthiḥ ||4||
V3_10212	pāścātyaḥ sāmartya-viśayaḥ pakṣa ucyate.	tena tal-lakṣaṇa-mukhena āyāto dharmo na
SV_05323	artha-antara-janane 'pi tasya kiṃ	tena. tasya tad-āśrayatve 'n-upakāriṇaḥ ko 'yam
SV_08617	a-bhinnaṃ api, tad-eka-śakti-yogāj janakāḥ.	tena te 'janakāḥ proktāḥ (170a) saty api sāmānye
SV_08618	proktāḥ (170a) saty api sāmānye rūpe na	tena te janakās tasya an-apāyād eka-sthitāv api
SV_02902	-nirāse viniścayāḥ | tāvantā eva śabdāś ca	tena te bhinna-gocarāḥ ||50|| anyathā ekena
SV_04810	pravarteta iti ca dhvaniḥ | ucyate	tena tebhya 'sya a-vyavacchede katham ca saḥ ||96||
PV_03111	-sattā-sambandha-vācīni | anityatā-śrutis	tena tāv antāv iti kau smṛtau || prak paścād apy
V3_11612	tasya upalambha-anupalambha-āśrayatvāt.	tena na a-pratibaddhasya bhāve bhāva iti saṃśayaḥ.
HB_03607	tan na bādha-avinābhāvayoḥ saha-bhāvaḥ.	tena na a-bādha-rūpa-antaram. tan nāma tasmād
HB_02902	viśeṣaṇa-bhūto 'bhāvaḥ sādhyate na kevalaḥ,	tena na a-samudāya-sādhanam. na ca liṅga-liṅginor
SV_00812	tasmād iyaṃ kārya-liṅga-jā ||10||	tena na anyo hetur gamako 'sti, a-pratibaddha-
SV_14406	vahny-ādīnām. tasmāt tad-an-upakārāt	tena na apekṣyante kathañcit. na apy asya idam
SV_14819	atiśaya utpanna iti katham sa naṣṭo nāma.	tena na ayaṃ tad-avastho naṣṭo nāma. yena svayaṃ
PV_03307	na prasidhyati || sā ca tasya ātma-bhūta eva	tena na artha-antarām phalam | dadhānam tac ca
V1_03206	||35|| sā ca tasya ātma-bhūta eva	tena na artha-antarām phalam | dadhānam tac ca
V2_09408	tayor a-pratibandhād vyāpty-asiddheḥ. na api	tena na asti iti vacanāt tathā bhavati,
SV_01210	'nya-abhāvaṃ sādhyaty atiprasaṅgāt. na ca	tena na asti iti vacanāt tathā bhavaty
V3_13203	dr̥ṣṭānto nāma kaścit sādhanā-avayavaḥ.	tena na asya lakṣaṇam pṛthag ucyate, gata-
NB_03121	dr̥ṣṭānto nāma sādhanā-avayavaḥ kaścit.	tena na asya lakṣaṇam pṛthag ucyate gata-
V3_12109	ca ayam artho 'sati nāstiti ity atra antare.	tena na iha pratanyate. na ca asann ātmā, sattā-
NB_03047	-arthā ity an-uktāv apy ātma-arthatā sādhyā.	tena na ukta-mātram eva sādhyam ity uktaṃ bhavati.
PV_03191	-vat | atha kasmād dvaya-adhīna-janma tat	tena na ucyate || samikṣya gamakatvaṃ hi
SV_08508	virodhinor eka-ātmany a-sambhavāt. bhedo 'pi	tena na evaṃ cet (168a) na vai sarva-ākāra-a-
PV_04167	|| sarvasya ca a-prasiddhatvāt kathañcit	tena na kṣamaḥ | karma-ādi-bheda-upakṣepa-
HB_03903	gamaka iti jñāpana-arthaṃ niścita-grahaṇam.	tena na para-rūpaṃ lakṣaṇam, liṅga-rūpa-viśeṣasya
SV_14806	tu vinaśyato bhāvasya na kiñcid bhavati.	tena na bhāvo bhavati ity uktaṃ abhāvo bhavati
SV_17603	vācī śaṅkayā kiṃ yathārthā na vā iti.	tena na yuktam anena kasyacid vacanena kiñcin
SV_04307	-samāropād dīpa-prabhāyām iva maṇi-buddheḥ.	tena na vikalpa-viśayeṣv artheṣv arthakriyā-
SV_14820	-avastho naṣṭo nāma. yena svayaṃ na bhavati	tena naṣṭaḥ. na artha-antara-utpādād ity uktaṃ.
PV_03020	grahaṇe 'pi vā || a-tat-samānatā a-vyakti	tena nitya-upalambhanam | nityatvāc ca yadi
NB_03138	sādhanā-doṣā uktāḥ teṣām udbhāvanam dūṣaṇam.	tena para-iṣṭa-artha-siddhi-pratibandhāt. dūṣaṇa-
V3_13502	-doṣā uktāḥ, teṣām udbhāvanam dūṣaṇam,	tena para-iṣṭa-artha-siddhi-pratibandhāt. nanv an
VN_01704	tasmin sādhyā-asiddheḥ. atha vā sādhyate	tena pareṣām a-pratīto 'rtha ity sādhanam tri-
PV_04172	an-āśaṅkyam ca sādhanam || pūrva-avadhāraṇe	tena pratijñā-lakṣaṇa-abhidhā | vyarthā vyāpti-
SV_11507	yathā-abhiprāyam deśa-ādi-parāvṛtṭyā	tena pratipādanam na syāt. icchāyām apy an-
V3_08805	pāte 'pi tulyaḥ paryanuyogaḥ – kṛto nāma sa	tena pratibandha-ākhyāḥ padārthaḥ, sa tu bhāvaḥ
V3_12703	na hy ayaṃ viśaṇa-mātram apahnute, yatas	tena pratirudhyeta, kiṃ tarhi śaśa-sambandhi. yady
SV_01617	tathā ca anupalambha eva ātmanaḥ syāt. tam	tena pratyācakṣaṇaḥ kim iti prativyūḍho
PV_03340	anyathā vā anubhūyate | iṣṭo 'n-iṣṭo 'pi vā	tena bhavaty arthaḥ praveditaḥ || vidyamāne 'pi
HB_03902	a-darśanayoḥ sator apy a-gamakatva-darśanāt.	tena bhāva-abhāvābhīyam gamaka iti jñāpana-arthaṃ
PV_02064	a-vyatirekataḥ || vyatireke 'pi tad-dhetus	tena bhāvasya kiṃ kṛtam | a-vināśa-prasaṅgaḥ sa
PV_04118	vā bruvato lokasya anumā-abhāva ucyate | kiṃ	tena bhinna-viśayā pratītir anumānataḥ || tena

V3_03802	atha vā lokasya bruvato 'numāna-abhāvam āha.	tena bhinna-viṣayā pratītir anumānād ity uktaṃ
HB_01205	anyad eva saṃsthānaṃ guṇo mṛd-dravyāt.	tena bhinnāḥ svabhāvaḥ kulāla-mṛt-piṇḍayor upayoga
V2_05709	sampratīyate | na sa śakyas tato 'nyena	tena bhinnā vyavasthitiḥ ||31|| ity antara-ślokaḥ.
SV_02423	sampratīyate | na sa śakyas tato 'nyena	tena bhinnā vyavasthitiḥ ||42|| sarva eva hi
VN_06504	doṣa-abhāsa-vacanena abhiyujīta, tasya	tena bhūta-doṣatve pratipādite sādhanā-abhāsa-
PV_04282	-ātmanaḥ sataḥ | na ātma-upakāraḥ kaḥ syāt	tena yaḥ samapekṣyate || anapekṣas ca kiṃ bhāvo
SV_15314	adr̥śya-ātmasv abhāva-sādhikā ity uktam.	tena yat kiñcin mithyā-arthaṃ tat sarvaṃ
VN_00215	a-sāmarthyam asal-lakṣaṇam ākarṣati.	tena yat sat kṛtakaṃ vā tad anityam eva iti
SV_13025	dhetu-pratyaya-sāmarthyasya a-sarva-vidā.	tena yad indriya-viṣaya-madhya-sthitam āvaraṇam
V3_05108	dhetu-pratyaya-sāmarthyasya a-sarva-vidā.	tena yad indriya-viṣaya-madhya-sthitam āvaraṇam,
SV_10115	sva-nimittāṅ śabda-vyavahārān nivartayati.	tena yā api iyam anupalabdhir upalabdhī-lakṣaṇa-
V1_01207	-samanvahāre varṇasya api pratyavabhāsanāt.	tena rūpa-sparśa-vijñāna-anvayo mānasam eṣa
SV_01026	hetuḥ syāt. hetos triṣv api rūpeṣu niścayas	tena varṇitaḥ | asiddha-viparīta-artha-vyabhicāri
V2_09302	hetuḥ syāt. hetos triṣv api rūpeṣu niścayas	tena varṇitaḥ | asiddha-viparīta-artha-vyabhicāri
PV_04128	| śabdānāṃ pratirundhāno na bādhyas	tena varṇitaḥ || tasmād viṣaya-bhedasya darśanāya
V3_03908	| śabdānāṃ pratirundhāno na bādhyas	tena varṇitaḥ ||28|| tasmād viṣaya-bhedasya
PV_04096	sāmya-dṛṣṭaye || udāharaṇam apy atra sadṛśaṃ	tena varṇitam | pramāṇānām abhāve hi śāstra-vācor
NB_03044	aneka-dharma-abhyupagame 'pi yas tadā	tena vādinā dharmāḥ svayaṃ sādhayitum iṣṭaḥ, sa
PV_04215	| bhāva-abhāva-vyavasthāṃ kaḥ kartuṃ	tena vinā prabhuḥ || smṛti-icchā-yatna-jaḥ prāṇa-
SV_01111	yady a-dṛṣṭi-phalaṃ tac ca (16c) yadi	tena vipakṣe '-darśanaṃ khyāpyate. tad an-ukte
V2_09311	-vacanam anaikāntika-pratipakṣeṇa, yadi	tena vipakṣe '-darśanaṃ khyāpyate, tad an-ukte
V3_01901	-mukhena tad-viśeṣa-mukhena vā kriyāta iti	tena vyapadiśyate. svayaṃ-śrutiḥ punar ekasya
V3_07905	pakṣi-karoti, tadā na vyabhicāraḥ. anyadā	tena vyabhicāra ity su-vyavadātaṃ prāmāṇyam.
VN_00310	vyāptaṃ siddham, prakāra-antara-abhāvāt.	tena vyāpaka-dharma-anupalabdhir a-kṣaṇike
SV_15403	'bhāva-siddhau syāt. tad-abhāve bhavatas	tena vyāpty-ayogāt. yā eva ca vijātiyayor
SV_14123	tasmād bhāva-mātra-svabhāvaḥ syāt.	tena śabdo 'nyo vā sattā-bhājanaḥ sarva eva bhāvo
PV_02119	sarveṣāṃ antya-cetasām | a-sandhir idṛśaṃ	tena śeṣavat sādhanam matam || abhyāseṇa viśeṣe
PV_03143	na saḥ || mano 'vyutpanna-saṅketam asti	tena sa cen mataḥ | evam indriya-je 'pi syāc
SV_06511	ekam a-pratīkṣipya vartate | yadā anyam	tena sa vyāpta ekatvena ca bhāstate ||131||
SV_17312	icchāyā niyamo nāma tatra kaḥ | dyotayet	tena saṅketo na iṣṭam eva asya yogyatām ||329||
V2_07208	icchāyā niyamo nāma tatra kaḥ | dyotayet	tena saṅketo na iṣṭam eva asya yogyatām ||50||
V2_05106	-dharṃe 'pi viśeṣaṇa-viśeṣya-bhāva unneyaḥ.	tena saty api viśeṣaṇe na an-anvayaḥ. tathā
HB_01612	asti – svabhāvas teṣāṃ kārya-kriyā-dharmā.	tena samasta-pratyayānām kāryam a-kṛtvā na upekṣā-
SV_04223	pratipādayiṣyamaḥ. te 'rthā buddhi-niveśinas	tena samānā ity gṛhyante, kutaścīd vyāvṛtṭyā
SV_07810	||153|| yatra asau vartate bhāvas	tena sambadhyate 'pi na | tad-deśinaṃ ca vyāpnoti
SV_11406	na syād artha-antare gatiḥ | (228ab) na hi	tena sambandhena a-sambaddhe 'rthe pratītir yuktā,
PV_03089	| yasya a-pramāṇam sā a-vācyo niśedhas	tena sarvathā || etena tad-viruddha-artha-kārya-
VN_00319	-liṅgam kāraṇasya sādhanāya upādīyate, tasya	tena saha kārya-kāraṇa-bhāva-prasādhanam bhāva-
HB_02810	tat-pratipādana-abhiprāye sati prayogāt	tena saha kārya-kāraṇa-bhāva-lakṣaṇo 'vinābhāva-
SV_13311	katham | (257ab) na dhvanir ato bhinnas	tena saha pṛthag vā. na hi pratyakṣe 'rthe para-
V3_01001	-hetu-vacana-pravṛtṭeḥ sambhavāt tad api	tena saha sādhanam syāt. tasmāt triṣv eva rūpeṣv
HB_01301	mṛt-saṃsthānāyor eka-svabhāvātva-sādhanē.	tena sahakāriṇaḥ pratyayā na eka-upayoga-viṣayāḥ
V2_09406	'nya-abhāvaṃ sādhayati, atiprasaṅgāt. na sa	tena sādhyate, api tv anupalambhena svayam. yukto
SV_09410	'smin bhaved dhetur an-anvayaḥ | sattāyām	tena sādhyāyām viśeṣaḥ sādhitō bhavet ||189|| sa
V3_07205	'smin bhaved dhetur an-anvayaḥ | sattāyām	tena sādhyāyām viśeṣaḥ sādhitō bhavet ||60|| sa
PV_04134	-rūpaṃ sāmānyam atas tan na akṣa-gocaraḥ ||	tena sāmānya-dharmānām a-pratyakṣatva-siddhitaḥ |
V3_04005	sāmānyam atas tan na akṣa-gocaraḥ ||30||	tena sāmānya-dharmānām a-pratyakṣatva-siddhitaḥ |
PV_03472	ity atilaukikam || vidyamāne 'pi liṅge tām	tena sārddham a-paśyataḥ | katham pratītir liṅgam
V3_01108	-vādy-abhyupagama-grahaḥ ||6|| vedītavyaḥ.	tena siddham yathā – śrāvāṇaḥ śabda ity,
HB_02415	tan na kāryam dṛṣṭam kāraṇam vyabhicarati.	tena siddhe kārya-kāraṇa-bhāve kāryasya kāraṇena
SV_09413	na anveti. yad api sattā-mātram anveti na	tena siddhena kiñcit. nanv evam agny-ādiṣv api
V3_07208	na anveti. yad api sattā-mātram anveti, na	tena siddhena kiñcit. nanv evam agny-ādiṣv api
PV_04048	āgama-apekṣam anumānaṃ sva-gocare | siddham	tena su-siddham tan na tadā śāstram iṅsyate ||
V3_02103	āgama-apekṣam anumānaṃ sva-gocare | siddham	tena su-siddham tan na tadā śāstram iṅsyate ||9||
V1_01307	eva arthaḥ prabodhayaty āntaram samskāram.	tena smṛtiḥ, na artha-darśanād ity cet, na, tat-
SV_11023	-vināśa-dharmāṇaḥ syuḥ. jvālā-ādi-vad eva.	tena syād api nir-doṣaḥ. katham nir-doṣo nāma.
V1_00906	na ekasya ekatra kriyā-a-kriye syātām.	tena syād artha-apāye 'pi netra-dhīḥ ||6||
HB_02302	tathā api vyartho vināśa-hetur ity uktam,	tena svabhāvato naśvare '-naśvare vā bhāve na
SV_09303	vivekeṣu upalayanād bhinna-viṣayā eva.	tena svabhāvasya eva sādhyā-sādhanā-bhāve 'pi na
SV_08305	yo janakaḥ so 'nyasya api yadi syāt. sa	tena svabhāvena tato '-bhinnāḥ syād ity asti
PV_02270	ca na bādhakāḥ || a-smṛteḥ kasyacit	tena hy anubhūteḥ smṛta-udbhavaḥ | sthiraṃ sukham
V3_04703	api, nyūnatā-an-anvaya-viparīta-anvaya-vat.	tena hi nirṇīta-guṇe vaktavye 'nyathā-abhidhānād
NB_03032	-lakṣaṇas tadutpatti-lakṣaṇas ca ity uktam.	tena hi nirṇītiḥ kathayātā pratibandho darśaniyāḥ.
VN_04904	a-pratīyamāna-sambandheṣu ca padeṣu na	tebhya ānupūrvyā api pratītir ity na idam
V3_11407	ity kaḥ pratibandha-niyamaḥ. pratyupayogaṃ	tebhya upakāryasya svabhāva-antara-utpattes tathā

HB_01909	pūrva-kṣaṇa-nivṛttau hetu-pratyayānām	tebhya eva viśiṣṭa-kṣaṇa-viśeṣa-utpatteḥ, krameṇa
PV_02024	ca dur-anvayam || yeṣu satsu bhavaty eva yat	tebhyo 'nyasya kalpane | tad-dhetutvena sarvatra
SV_17526	| pratipattuḥ prasidhyanti kutas	tebhyo 'rtha-niścayaḥ ||338|| āgamam pramāṇam tad
SV_10722	213|| na hi śabdā yathā-bhāvaṃ vartante yatas	tebhyo 'rtha-prakṛtir niścīyeta. te hi vaktur
V2_06604	na api śabdā yathā-bhāvaṃ vartante, yatas	tebhyo 'rtha-prakṛtir niścīyeta. te hi vaktur
V1_00306	vā katham kasyacit sādhanam. na ca	tebhyo 'rtha-siddhiḥ, teṣām tatra pratibandha-
SV_04810	pravarteta iti ca dhvaniḥ | ucyate tena	tebhyo 'sya a-vyavacchede katham ca saḥ ||96||
SV_05723	anya-parihāreṇa pravarteta. na hi sa teṣām	tebhyo vivekaḥ śabdena codita iti. sā ca śrutiḥ.
VN_01003	-vyavahārasya abhāvān na sambhavanti, yatas	tebhyo vyavasthā syāt. kvacid viṣaye 'sad-
HB_01310	-sthity-āśraya ity ucyante. tathā hi tat	tebhyaḥ samastebhya upalambha-ātmakam rūpa-
VN_00612	-sambandhinam upakṛtya anekam śabdām ātmani	tebhyaḥ samāśamsan. sa yaiḥ śakti-bhedair anekam
HB_01613	kāryam a-kṛtvā na upekṣā-āpattir iti, sa kiṃ	teṣām a-kṣepa-kriyā-dharmā svabhāvas tadā eva
VN_02817	śāstram pravartate pravṛttau ca kā niṣṭhā	teṣām a-niṣṭhānāt. dṛśyate ca viduṣām api na
SV_08309	eka-svabhāvatvād aneka ekasya kārakaḥ sa	teṣām a-bhinnaḥ svabhāvaḥ. eka-sannidhāne 'py
SV_16511	samaya-vaśāt tam tam āviśanto dṛśyante.	teṣām a-vidita-artha-niyamānām atyākṣa-āveśād a-
SV_12709	'pi pada-vākya-antare 'bhāvād iti cet. na,	teṣām a-viśeṣa-asiddheḥ. a-viśeṣaḥ
SV_12708	satsv api tat kāryam na syāt. na bhavati	teṣām a-viśeṣe 'pi pada-vākya-antare 'bhāvād iti
SV_05901	an-ārūḍhe 'rthe na saṅketāḥ śakyata ity eke.	teṣām a-vṛkṣāḥ saṅkete vyavacchinnā na vā (115ab')
SV_13127	a-vyāpino vā. sarvatra anupalambhaḥ syāt	teṣām a-vyāpitā yadi | (253ab) katham eka-deśa-
SV_03808	-vyāvṛtta-rūpeṣu bhāveṣu sāmānyam nāma,	teṣām a-samsargād anyasya ca abhāvāt, uktaṃ
SV_05221	caṣṣur-vijñānam bhavati iti. na samūhe 'pi	teṣām a-sāmarthyam. tathā iha api pratyekam eka-
PV_02266	abhāvān na syuḥ sandhīyate malaiḥ || buddhes	teṣām a-sāmarthyē jīvato 'pi syur a-kṣamāḥ |
PV_02265	-kṣobha-nirodhās cetanā-vaśāḥ || na syus	teṣām a-sāmarthyē tasya dīkṣā-ādy-anantaram |
SV_06702	a-bhinnam artham antareṇa bahusv ekā śrutiḥ,	teṣām a-sāmyāt, eka-vṛtter anyatra pratyaya-a-
PV_03249	-samayo hy ātmā sukha-ādīnām an-anya-bhāk |	teṣām ataḥ svasamvittir na abhijalpa-anuṣaṅgiṇī ||
V1_02106	a-punar-bhāvini samayasya vaiyarthyaḥ ca.	teṣām ataḥ svasamvittir na abhijalpa-anuṣaṅgiṇī ||
VN_02114	-sādhanam aṣṭādaśa dṛṣṭānta-doṣāś ca.	teṣām an-udbhāvanam a-pratyāyanam a-pratipādanam
V1_03809	-rūpa-rahitā api ||45|| tathā eva a-darśanāt	teṣām an-upapluta-cakṣuṣā | dūre yathā vā maruṣu
PV_03355	tad-rūpa-rahitā api || tathā eva a-darśanāt	teṣām an-upapluta-cakṣuṣām | dūre yathā vā maruṣu
V2_07307	-pratiśedha-phalaḥ, upalabdhi-pūrvakatvāt	teṣām. anyaḥ pravartana-phalas tan-nimittasya
SV_11802	tulyam indriya-ādiṣv api iti cet. na,	teṣām anyathā-anumānāt. jñānam hi keṣucit satsu
V1_03608	upadarśita-grāhya-grāhaka-ākārā utpadyate,	teṣām anyasya samvedyasya abhāvāt svasamvedanam
SV_13019	a-vyavadhāna-deśa-yogyatā-sahakāritvāt	teṣām anyonya-atīśaya-utpatteḥ. vyavadhāne tu
SV_12601	eva vyavahārāḥ paścāt pravṛttā iṣyante. na,	teṣām apy anya-samskāra-āhitānām yathā-pratyayam
PV_03008	grahād doṣo na abhāveṣu prasajyate ||	teṣām api tathābhāve 'pratiśedhāt sphuṭa-ābhatā |
V1_02110	-samavāyina tu jñānena samvedyanta ity eke.	teṣām api tad-a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-
SV_12225	na puṣṇāti. katham viśeṣasya sambhavo yāvatā	teṣām api puruṣānām a-śaktir eva idānīntana-
PV_02182	api vikriyā || tat tasya kāraṇam prāhus tat	teṣām api vidyate | sparśasya rūpa-hetutvād
SV_15028	nanv evam-vidho 'nyatra apy asty eva dharmas	teṣām api saṅketa-balād anyathā-āvr̥tṭeḥ kārya-
SV_09814	|194|| yady api bahulam vināśa-kāraṇāni santi	teṣām api sva-pratyaya-adhīna-sannidhitvān na
V2_07704	yady api bahulam vināśa-kāraṇāni santi,	teṣām api sva-pratyaya-adhīna-sannidhitvān na
SV_02426	ātma-bhūtam rūpaṃ na tat teṣām, tadānīm	teṣām abhāvāt. tad eva hi syād a-bhinnasya bhāvāt,
PV_04247	'bhāvo niyamato 'gatih | abhāva-a-sambhavāt	teṣām abhāve nitya-bhāvinaḥ || kārya-svabhāva-
SV_10122	bahavo 'rthā atindriyāḥ | a-liṅgās ca katham	teṣām abhāvo 'nupalabdhitāḥ ||199|| so 'yam
SV_00408	pratiśedha-phalā, upalabdhi-pūrvakatvāt	teṣām iti. idam sad-asat-pratiśedha-vidhi-hetvos
V3_06109	atra api satsu upalambha-kāraṇeṣv iti	teṣām indriya-ādīnām vṛtti-sādguṇyena upalambha-
PV_02125	sva-rasena kṛpā-ādayaḥ || tasmāt sa	teṣām utpannaḥ svabhāvo jāyate guṇaḥ | tad-uttara
V3_13502	ye pūrvam nyūnatā-ādayaḥ sādhanā-doṣā uktāḥ,	teṣām udbhāvanam dūṣaṇam, tena para-iṣṭa-artha-
NB_03138	ye pūrvam nyūnatā-ādayaḥ sādhanā-doṣā uktās	teṣām udbhāvanam dūṣaṇam. tena para-iṣṭa-artha-
NB_02045	-ādīnām anupalabdhyā ca pratiśedha uktas	teṣām upalabdhi-lakṣaṇa-prāptānām eva upalabdhir
SV_03208	'nubhavād bheda-niścaya-utpatti-sahakāriṇaḥ,	teṣām eva ca pratyāsatti-tāratamya-ādi-bhedāt
SV_17021	bhavati. pāraśika-mātr-mithyā-ācāra-vat.	teṣām eva puruṣānām vacanāt punaḥ parokṣa-artha-
PV_03254	anyataś ca te || sukha-duḥkha-ādi-bhedaś ca	teṣām eva viśeṣataḥ | tasyā eva yathā buddher
HB_01612	iti. satyam, idam apy asti – svabhāvas	teṣām kārya-kriyā-dharmā. tena samasta-pratyayānām
V3_01908	prabādhane ca hetu-pratijñayor doṣa ity eke.	teṣām kṛtakatvena śabda-nāśe sādhye gandhe
VN_04811	sambandha-pratipattau sa eva	teṣām kramaḥ, yo yathā-avasthitānām sambandhaḥ
VN_04805	evam eva avayavaḥ prayoktavā ity. sa eva	teṣām kramo yathā-avasthitebhyo 'rtha-pratitir
SV_12403	na ca tāny apauruṣeyāni nityāni yujyante.	teṣām kriyā-sambhave 'kṣara-racanāyām kaḥ
PV_03294	-upalakṣaṇam || mānasam tad api ity eke	teṣām grantho virudhyate | nīla-dvi-candra-ādi-
PV_03218	sā sarva-apara-darśanaḥ | a-sambhavād vinā	teṣām grāhya-grāhaka-viplavaiḥ || tad-upekṣita-
V2_09813	sambhave 'pi viśeṣānām draṣṭum a-śakyatvāt	teṣām ca a-pratikṣepa-arhatvāt. na evam vākyaṇi,
SV_04211	ca anityatva-ādy-a-pratitir a-tādrūpyam,	teṣām ca a-vastu-dharmatā. na eṣa doṣaḥ. jñāna-
SV_12622	a-pratipatti-prasaṅgāt, an-abhyupagamāc ca.	teṣām ca apauruṣeyatva-sādhanā te tulyāḥ sarvatra
HB_02101	te taj-janmānas tat-prakṛtikatvāt, tasya	teṣām ca iti na anavasthā. tathā yady a-kṣaṇiko
SV_11014	api kartum śakyante, puruṣa-icchā-vṛttitvāt,	teṣām ca citra-abhisandhitvāt. tad ayaṃ līnga-

V2_06702	api kartuṃ śakyante, puruṣa-icchā-vṛttivāt	teṣām ca citra-abhisandhitvāt. tad ayaṃ līṅga-
V3_13604	na tā iha ||85|| mithyā-uttarāṇi jātayaḥ.	teṣām ca na antaḥ, ayoniśo-vikalpānām a-
HB_01505	-viśeṣaḥ, sa tad-dhetu-janane samarthaḥ.	teṣām ca na pūrvaṃ na paścān na pṛthag bhāva iti
SV_13507	avaśiṣṭaṃ sarvatra iti pūrva-vat prasaṅgaḥ.	teṣām ca na vyavasthānaṃ krama-antara-virodhataḥ |
SV_03716	artha-antarasya tat-svabhāvatva-ayogāt,	teṣām ca niḥ-svabhāvatva-prasaṅgāt. tasya apy
SV_16908	pracuratā-upagamana-sambhāvanā-sambhavāt.	teṣām ca punaḥ pratānayatīṅnām kadācid adhīta-
SV_12320	ca bauddha-ādinām mantra-kalpānām darśanāt,	teṣām ca puruṣa-kṛteḥ. tatra apy apauruṣeyatve
HB_02013	-deśatā-ādy-avasthā-bhedāḥ kārya-kāriṇaḥ,	teṣām ca yata utpattiḥ, pratyekaṃ sāmārthye 'pi
SV_13108	saty atīśaya-hānir utpattir vā. tad yadi	teṣām jñāna-jananaḥ svabhāvaḥ, sarvasya sarvadā
V3_05208	saty atīśaya-hānir utpattir vā. tad yadi	teṣām jñāna-jananaḥ svabhāvaḥ, sarvasya sarvadā
SV_12919	a-kramāyāṃ buddhau paurvāparya-abhāvāt.	teṣām tat-kṛtaḥ pada-vākya-bhedānām bhedo na syāt.
VN_00617	sambandhy-upakāro 'pi mā bhūt, an-upakāre hi	teṣām tat-sambandhitā api na sidhyati. ghaṭa ity
HB_03910	arthasya iti. tad rūpaṃ ye na vidanti na	teṣām tataḥ pravṛttir iti para-upalakṣaṇatvād eva
SV_05903	anya-vyavacchedena saṅkete codayanti.	teṣām tatra api saṅketa-karaṇe 'vṛkṣā
V1_00307	sādhanam. na ca tebhyo 'rtha-siddhiḥ,	teṣām tatra pratibandha-asiddheḥ. vaktur
SV_06808	ye samastāḥ kiñcid ekaṃ kāryaṃ kurvanti	teṣām tatra viśeṣa-abhāvād apārthikā viśeṣa-
SV_13821	iti cet. ka idānīm ghaṭa-ādiṣu samāśvāsaḥ.	teṣām tathā an-iṣṭeḥ iti cet. śabdaḥ kim iṣṭas
V2_06507	viśeṣāḥ. na tāñ śāstraṃ viśayī-karoti. na ca	teṣām tathā viprakṛṣṭānām sva-sāmārthya-upadhānāḥ
V2_08014	-viccheda-vikāra-darśanāt, tādavasthye ca	teṣām tad-ayogād apekṣā-virodhāc ca. tathā
PV_03456	ātūrāḥ || viśaya-indriya-sampāta-abhāvāt	teṣām tad-udbhavam | na udeti duḥkham iti ced na
VN_00624	ye 'rthāḥ saha pṛthag vā eka-prayojanās	teṣām tad-bhāva-sthāpanāya hy eka-śabdo niyujyate
PV_03281	-vyavasthitiḥ || prāg uktaṃ yoginām jñānaṃ	teṣām tad bhāvanā-mayam | vidhūta-kalpanā-jālam
V2_06210	-sādhanāyāṃ anupalabdhou dṛśya-ātmanām eva	teṣām tad-viruddhānām ca sannihita-anya-upalambha
SV_00608	-sādhanāyāṃ anupalabdhou dṛśya-ātmanām eva	teṣām tad-viruddhānām ca siddhir asiddhiś ca
SV_02426	apy eṣām a-bhinnam ātma-bhūtaṃ rūpaṃ na tat	teṣām, tadānīm teṣām abhāvāt. tad eva hi syād a-
SV_02624	bhavanti pramāṇāni sa-phalāni syuḥ.	teṣām tu vyavaccheda-phalānām na a-pratīta-vastv-
SV_05723	na anya-parihāreṇa pravarteta. na hi sa	teṣām tebhyo vivekaḥ śabdena codita iti. sā ca
PV_03267	kevalam || artha-ātmā sva-ātma-bhūto hi	teṣām tair anubhūyate | tena artha-anubhava-
PV_02028	yeṣu sambhāvvyate guṇaḥ | samhatau hetutā	teṣām na īśvara-āder a-bhedataḥ || prāmānyam ca
PV_03359	asti tattvataḥ | yasmād ekaṃ anekaṃ vā rūpaṃ	teṣām na vidyate || sādharṃya-darśanāl loke
V1_03903	asti tattvataḥ | yasmād ekaṃ anekaṃ ca rūpaṃ	teṣām na vidyate ||50|| sādharṃya-darśanāl loke
SV_12611	-vākyaṇi viśasanto dṛśyante. na ca te 'rthās	teṣām na saṅghaṭante. samaya-prādhānyād artha-
VN_00714	vā cintyeta, na ca tad yuktam. puruṣais	teṣām niyoge yathā-iṣṭam niyuñjirann iti kas
SV_12718	an-avayavaṃ vā. aneka-avayava-ātmatve pṛthak	teṣām nirarthatā | (248ab) te 'pi tasya bahavo
HB_01504	sa vijñāna-janane samarthaḥ hetuḥ. yas	teṣām paraspara-upasarpaṇa-ādy-āśrayaḥ pratyaya-
SV_04318	ca ekatva-ayogāt, vyatiriktasya ca niṣedhāt,	teṣām prakṛti-bhedād yathā-vastu śabda-artha-
SV_06023	dhīr bhrāntīyā ekaṃ vastv iva ikṣyate ||121||	teṣām prakṛtyā eva pratyaya-vaśāt tathābhūta-
SV_13113	sarve śabdā na śrūyante. api tu kiñcid	teṣām pratipattau sahakāri pratiniyatam asti. tat
PV_03142	bāla-a-vikalpe ca hetuṃ saṅketa-mandatām ||	teṣām pratyakṣam eva syād bālānām a-vikalpanāt |
SV_16327	an-atīśayaś ca kartā ca mantrānām iti. na,	teṣām prabhāvavataḥ eva adhiṣṭhānāt. tat-kṛtaṃ hi
PV_02039	mano mateḥ | upaghāto 'sti bhaṅge 'syās	teṣām bhaṅgaś ca dṛśyate || tasmāt sthity-āśrayo
PV_02174	dhavala-ādi-vat | rūpa-ādi-van na niyamas	teṣām bhūta-a-vibhāgataḥ || tat-tulyaṃ cen na
SV_05210	-hetutā tāsu na iṣyate ||102|| kim vai	teṣām bhedaṃ tena ekena nānātvaṃ nirākriyate.
PV_03214	bheda-samsthitiḥ | tad-upaplava-bhāve ca	teṣām bhedo 'py upaplavaḥ || na grāhya-grāhaka-
SV_15723	prasaṅgam arhanti. na puruṣa-icchā-vṛttayas	teṣām yathā-kathañcid vṛtteḥ. yad api prayoktā
VN_04801	pravṛttiḥ. avayava-viparyaye 'pi yadi	teṣām vacanānām pratītiḥ, na viparyayo na apy
VN_03118	ekatra sādhye bahavo hetava ucyanṭe,	teṣām vikalpena tat-sādhyā-sādhanāya vṛtteḥ
SV_01809	punaḥ prasiddhāv eva tad-bhāva-hetu-bhāvau	teṣām viduṣāṃ vācyo hetur eva hi kevalaḥ ||27||
SV_17216	-artha-pratyāsatti-viprakarṣa-rahitāḥ. tatas	teṣām vivakṣā niyame hetuḥ saṅketas tat-
SV_08615	syād etat – satyaṃ viśeṣā janakāḥ, na punas	teṣām viśiṣṭam eva rūpaṃ kim tv a-bhinnam api,
SV_03117	ca niścayaḥ | yan na niścīyate rūpaṃ tat	teṣām viśayaḥ katham ||57|| iyam eva khalu
SV_07511	atha vā an-anyaḥ yeṣām jātis tu vidyate |	teṣām vyaktiṣv a-pūrvāsu katham sāmānya-buddhayaḥ
SV_13830	vyāñjaka-antara-abhāvāt. tat-kāraṇāni	teṣām vyañjakāni syuḥ. tasmān na vyaktiḥ śabdasya.
V3_05102	a-vyavadhāna-deśa-yogyatā-sahakāritvāt	teṣām. vyavadhāne hetv-abhāvāt samartha-kṣaṇa-
SV_16324	mantrān kāmścana kurvate | prabhu-prabhāvas	teṣām sa tad-ukta-nyāya-vṛttitāḥ ||309|| rathyā-
SV_12016	aṣṭaka-ādīm. hiraṇya-garbhāṃ ca kāṇādāḥ.	teṣām sa mithyā-vāda iti cet. ka idānīm evam
SV_05911	-tad-anya-niveśinaḥ śabdād a-nirākaraṇe	teṣām saṅkete vyavahāriṇām | na syāt tat-
SV_14922	kvacit kenacij jñātāḥ santo na jñāyante,	teṣām sattā-anubandhī nāśa iti brūmaḥ. ta eva
SV_03701	-vacanam. na hi nagarāṇy eva kiñcit. kutas	teṣām samāhāraḥ. prāsāda-puruṣa-ādinām
V3_13506	-a-niṣpatti sādhanā-dūṣaṇābhyaṃ kriyete,	teṣām sarvadā tādavasthyāt, kim tarhi puruṣa-
SV_08315	eka-sthitāv api tasya apāyo 'sti. ye viśeṣās	teṣām saha-sthiti-niyama-abhāvāt syād apāyaḥ. na
V3_06602	api tatra niyamād a-doṣa iti cet, na,	teṣām sākalya-a-pratibandha-niyama-a-sambhavāt. na
HB_00406	nānā-yogakṣematvāt. sādharāṇe hi kārye na	teṣām sāmārthya-bhedaḥ, aparāpara-dhūma-pramita-
SV_04421	vyāvṛttāḥ punar anyataḥ ||78|| ta eva	teṣām sāmānya-samāna-ādihāra-gocaraiḥ | jñāna-
SV_02504	artha-antaram apy aneka-sambandhe 'pi na tat	teṣām sāmānyam a-tad-rūpatvāt, dvitva-ādi-samyoga

PV_03413	bhaved rūpa-antaram yadi || anyonya-āvaraṇam	teṣām syāt tejo vihatis tataḥ | tatra ekam eva
SV_00314	yāvadbhir avinābhāvi kāraṇe | (2ab)	teṣām hetuḥ (2c) tat-kāryatva-niyamāt tair eva
V2_08412	yāvadbhir avinābhāvi kāraṇe | (57ab)	teṣām hetuḥ tat-kāryatva-niyamāt. tair eva
HB_02314	svabhāvair yāvadbhir avinābhāvi kāraṇe	teṣām hetus tat-kāryatva-niyamāt, tair eva ca
SV_07613	-vikalpa-samutthitāḥ pravartante. na hi	teṣv a-tathābhūteṣu kiñcid vyatiriktam a-
PV_04086	|| sādhya-abhyupagamaḥ pakṣa-lakṣaṇam	teṣv a-pakṣatā | nirākṛte bādhanataḥ śeṣe ' -
V3_02603	||23|| sādhya-abhyupagamaḥ pakṣa-lakṣaṇam	teṣv a-pakṣatā | nirākṛte bādhanataḥ śeṣe ' -
V3_11109	-karaṇa-guṇa-āder eva drṣṭa-śakter hetos	teṣv a-sambhavāt saṁśayaḥ. rāgasya an-upayoge
SV_14925	taj-janana-svabhāvasya niṣpatteḥ. na ca	teṣv anapekṣeṣu kasyacit kadācit kiñcij jñānam
V2_06410	deśa-kāla-svabhāva-viprakaṣair na	teṣv anupalambho 'bhāvaṃ gamayati. sad avaśyam
SV_07914	-anuvṛttir asti. pācakaḥ pāṭhaka iti. na hi	teṣv anyad ekam a-bhinnaṃ asti yena bhinnās tathā
HB_03816	-ādīnām api tal-lakṣaṇatvaṃ syāt, na hi	teṣv apy asatsu liṅgini jñānam iti. niścita-
SV_08206	-ādiṣu. nanu tad eva idaṃ cintyate katham	teṣv api iti. cintitam etad yathā na teṣu
SV_05102	na evam indriya-jñānāni vikalpakāni. na vā	teṣv apy eṣa doṣo ' -dvayānām dvaya-nirbhāsād iti
SV_15517	-kṛtāny api vākyaṇi kānicid evaṃ-vidhāni iti	teṣv api prasaṅgaḥ. tadvad eṣām apy abhimata-
V3_00910	cet, saṁśayena jijñāsoḥ prakaraṇa-pravṛttes	teṣv api prasaṅgaḥ. vipakṣa-vacana-mātrād api
SV_04006	rūpaṃ katham arthānām sāmānyam, tasya	teṣv abhāvāt. tad-bhāva-adhyavasāyāt tathā-
V3_07309	na sambhavati. tad ime nir-viśeṣaṇāḥ.	teṣv artha-upādānatva-sādhanam artha-sattā-mātra-
PV_04008	apy a-gocarāḥ | sādhya-sādhana-cintā asti na	teṣv artheṣu kācana || puṃsām abhiprāya-vaśāt
SV_09102	tatra katham svabhāva-bheda-viśayāḥ śabdāḥ.	teṣv avaśyam śabda-pravṛtṭyā bhāvyaṃ. kathañcid a
V3_07308	guṇa-viśeṣam āviśanti. upādāna-dharmas	teṣu upacaryate. tad asiddha-upādāneṣu na
SV_05211	tena ekena nānātvaṃ nirākṛyate. nānātvaṃ hi	teṣv eka-vijñāna-a-kāraṇatve kāraṇam ucyate.
PV_03198	tila-ādiṣu || pratyuktaṃ lāghavaṃ ca atra	teṣv eva krama-pātiṣu | kiṃ na a-krama-grahas
SV_09214	vakṣyate. tasmāt santy abhāveṣu śabdāḥ.	teṣu katham svabhāva-bheda iti. tatra api. rūpa-
SV_06703	ca pratyaya-utpāde 'tiprasaṅgāt,	teṣu ca eka-śabda-niveśana-vaiphalyāt, eka-artha-
PV_03173	yujyate || tasmāj jāty-ādi-tad-yogā na arthe	teṣu ca na śrutih | saṃyojyate 'nya-vyāvṛttau
SV_08614	na ca tāvatā a-janakāḥ. apy a-bhedo 'pi	teṣu cet ||170|| syād etat – satyaṃ viśeṣā
SV_06810	niyojana-artham ekam ayaṃ lokāḥ śabdaṃ	teṣu niyuñkte ghaṭa iti. te 'pi sajātiyād anyataś
SV_04920	-vad iti. tām ekām jñāna-ādikām arthakriyām	teṣu paśyato vastu-dharmatayā eva anyebhyo
SV_16623	-darśane ' -sambhavāt. pratyakṣa-a-vṛtter hi	teṣu pramāṇa-antarasya a-sambhavād a-tad-ālambana
SV_04511	'rthāḥ pāramārthikāḥ | rūpaṃ ekam anekam ca	teṣu buddher upaplavaḥ ||87|| bhedas tato 'yaṃ
SV_03905	na ca teṣu vikalpa-pravṛttir iti katham	teṣu bhavati. vyākhyātāraḥ khalv evaṃ vivecayanti
SV_07624	asyā bahulaṃ bhinna-padārtha-darśana-balena	teṣu bhāva-adhyavasāyāt. tathā bhāva-kalpanāyām
SV_07703	-śūnyeṣu pradeśeṣu ghaṭa-ādy-utpattau katham	teṣu bhinna-deśa-dravya-vartinaḥ sāmānyasya
SV_12707	kāryam gamakam iti cet. syād etat – yadi	teṣu varṇeṣu satsv api tat kāryam na syāt. na
SV_11913	syāt. santo 'py a-vācakā varṇāḥ. tan na	teṣu vācya-vācaka-sambandhaḥ. tad-vṛttau svarūpa-
SV_03905	iti gamyate. nanu bāhyā vivekino na ca	teṣu vikalpa-pravṛttir iti katham teṣu bhavati.
VN_04809	sambandho jāyate, idam iha sambadhya ita	teṣu vidita-sambandheṣu kaḥ kasya pūrvo 'paro vā
SV_07407	na syād eka-niścayo vā. tasyā a-vibhāgāyās	teṣu viśeṣa-abhāvāt. vyakter yadi indriya-
SV_05811	na viśaṃvādikā ity ucyate. tathā hi sa	teṣu vyatireko bhūtaḥ, sarvathā a-
SV_12722	vākyaṃ. te ca avayavāḥ svayam an-arthakāḥ.	teṣu sa ātmā kalpanā-samāropitaḥ syāt. siṃhatā-
SP_00025	-yoga-gatibhiḥ kim anyair gamana-ādibhiḥ ||	teṣu satsv api tasya iti sambandhasya a-
SV_08207	katham teṣv api iti. cintitam etad yathā na	teṣu sambhavati. tat kim idānim a-nimitte te
HB_01101	atra anyathā-bhāvaḥ, svabhāva-a-vaiparityāt.	teṣu sarveṣu saḥakāriṣu samārtha-svabhāveṣu ko
V3_08509	-vyavasthāyāḥ kāraṇam samudāyinaḥ | asatsu	teṣu sā na syād iti gotvād viśānitā ||65|| sāsnā-
PV_04046	prakaraṇair icchā bhavet sā gamyate ca	tail | balāt tava icchā iyam iti vyaktam īśvara-
V3_02009	prakaraṇair icchā bhavet sā gamyate ca	tail | balāt tava icchā iyam iti vyaktam īśvara-
PV_03128	| viśayo yaś ca śabdānām saṃyojyeta sa eva	tail || asya idam iti sambandhe yāv arthau
SV_12903	kiñcid vākyaṃ pratiyeta, vinā vā varṇaiḥ,	tair anukramavadbhir a-kramasya upakāra-ayogāt, a
PV_03267	|| artha-ātmā sva-ātma-bhūto hi teṣām	tair anubhūyate | tena artha-anubhava-khyātir
SV_06919	kuṇḍe badarāṇi vartanta iti. vyaktir vā	tair abhivyakteḥ. yady ādheyatā, nityasya an-
PV_04235	ca artho bhinna ekas tatas tataḥ | tais	tair upaplavair nīta-sañcaya-apacayair iva || a-
V2_05518	ca artho bhinna ekas tatas tataḥ | tais	tair upaplavair nīta-sañcaya-apacayair iva ||27||
SV_03023	a-doṣa iti cet samānaḥ prasaṅgaḥ. sa tāvat	tair upādhibhir nāntariyakatayā upalakṣyamāṇa
VN_00614	śakti-bhedair anekam sambandhinam upakaroti	tair eva anekam śabdaṃ kim na utthāpayaṭi. evaṃ
V2_05401	iti kim anyad an-ātma-jñātāyāḥ. so 'yaṃ	tair eva artha-vyatireka-samāveśibhiḥ padair
HB_02315	kāraṇe teṣām hetus tat-kāryatva-niyamāt,	tair eva ca dharmair ye tair vinā na bhavanti.
SV_00316	teṣām hetuḥ (2c) tat-kāryatva-niyamāt	tair eva dharmair ye tair vinā na bhavanti.
V2_08414	teṣām hetuḥ tat-kāryatva-niyamāt.	tair eva dharmair ye tair vinā na bhavanti.
SV_03119	tac ced ākāra-antara-vad a-niścitaṃ katham	tair grhītam. katham idānim a-niścīyamānaṃ
SV_16305	ḍākinī-bhagīnī-tantra-ādiṣu darśanāt,	taś ca siddhi-viśeṣāt. na ca evaṃ-vidho dharmā-
VN_00810	etena buddhi-śabda-ādayo 'pi vyākhyātā yadi	taś tat-sādhanam iṣyeta. na ca pratyakṣasya an-
V2_06811	-icchā, tayā artha-jñāpanāya prayujyanta iti	taś tadvantaḥ syuḥ kāya-vijñāpty-ādi-vat. a-tad-
SV_02913	śabda-jñāna-antarāṇām nimittam arthe. sa tu	taś tadvān eka eva upaliyate. tasya nānā-
PV_03151	-pariśiṣṭa-aṅga-viccheda-anupalambhanāt ||	taś tantubhir iyaṃ śāṭi ity uttaram kāryam

SV_11704	| vyañjakaiḥ svaiḥ kutaḥ ko 'rtho vyaktās	tais te yato matāḥ ||235 || sahakāriṇaḥ sakāśād
PV_04235	-phalaś ca artho bhinna ekas tatas tataḥ |	tais tair upaplavair nīta-sañcaya-apacayair iva ||
V2_05518	-phalaś ca artho bhinna ekas tatas tataḥ |	tais tair upaplavair nīta-sañcaya-apacayair iva ||
SV_06425	artham upanayati iti. tatra eva ca te śabdās	tais tair bhrānti-kāraṇaiḥ saṃsṛṣṭa-rūpa iva
SV_03608	bhavati. evam anyatra api kathañcit	taih prayuktās tathā eva pratīti-hetavo bhavanti.
SV_06425	upanayati iti. tatra eva ca te śabdās tais	tair bhrānti-kāraṇaiḥ saṃsṛṣṭa-rūpa iva ābhāti
SV_12901	-pratītiḥ. varṇa-anukrama-upakāra-anapekṣaṇe	tair yathā kathañcit prayuktair api yat kiñcid
PV_02225	virāgo 'tra svatva-dṛṣṭer yathā ātmani | na	tair vinā duḥkha-hetur ātmā cet te 'pi tādrśāḥ ||
SV_00316	) tat-kāryatva-niyamāt tair eva dharmair ye	tair vinā na bhavanti. aṃśena janya-janakatva-
V2_08414	tat-kāryatva-niyamāt. tair eva dharmair ye	tair vinā na bhavanti. aṃśena janya-janakatva-
HB_02315	-kāryatva-niyamāt, tair eva ca dharmair ye	tair vinā na bhavanti. aṃśena janya-janakatva-
PV_04248	-svabhāva-bhedānām kāraṇebhyaḥ samudbhavāt |	tair vinā bhavato 'nyasmāt taj-jaṃ rūpaṃ katham
SV_11418	tādrśā eva sarva-sādhāraṇāḥ santaḥ kvacit	tair viniyamitās tattva-a-parijñānāt. prakṛtyā
SV_03923	ātmanā anyam grāhayed vyapadeśayed vā. na ca	taih sambaddham ekam ity eva sāmānyam bhavaty
VN_01813	a-samartha-upādānād eva. na hi	tair hetoḥ sambandhaḥ śakyate pradarśayitum, a-
PV_02180	asattvaṃ vā a-hetor anya-anapekṣaṇāt |	taikṣṇya-ādīnām yathā na asti kāraṇam kaṅṭaka-
PV_03362	pratibhāsinī | anapekṣita-sādharmya-dṛg-ādis	taimira-ādi-vat || tatra buddheḥ paricchedo
V1_03909	pratibhāsinī | anapekṣita-sādharmya-dṛg-ādis	taimira-ādi-vat ||53|| ity antara-ślokaḥ. bhavatu
V1_03006	-kāraṇa-vyavacchinnād vikalpa-vargāt pṛthak	taimira-upalakṣitam viplavaṃ pratyakṣa-ābhāsam
SV_08218	na ca asati tasmin na bhavitavyam. supta-	taimirika-upalabdheṣv artheṣv abhāveṣu samaya-
PV_02259	-ādi-saṃsiddho vidhiḥ puṃsām a-janmane ||	taila-abhyaṅga-agni-dāha-āder api mukti-
V3_08909	||66|| kāryam tasya ity anuvartate.	toya-āsrītā hi balākāyā vṛttiḥ. tataḥ śarīra-
V3_08908	'mbhasa ādhārād utpattiḥ. balākā api vṛttes	toya-samāśrayāt ||66|| kāryam tasya ity
V3_08910	pratilabhamānā tat-kāryatayā pratibandhena	toyam gamayati deśa-ādyapekṣayā. anayā diśā
PV_04158	|| bhedaḥ syād gaurave tasmāt pṛthak saha ca	tolite | krameṇa māśaka-ādīnām saṅkhyā-sāmyam na
PV_04156	-bhāvinaḥ | ā-sūkṣmād dravyam ālāyās	tolyatvād aṃśu-pāta-vat || dravya-antara-
SP_00022	saṃyoga-janane 'pi iṣṭau tataḥ saṃyogināu	tau | karma-ādi-yogitā-āpatteḥ sthitiś ca
SP_00018	anyasya viśiṣṭau śliṣṭau syātām katham ca	tau || saṃyogi-samavāyy-ādi sarvam etena cintitam
PV_03111	-sambandha-vācīnī | anityatā-śrutis tena	tāv antāv iti kau smṛtau || prak paścād apy
V2_04812	ekasmiṃs tad-ayogataḥ ||7|| na hy ekasya	tāv anyonya-vilakṣaṇāv ākarau yuyjete. tad
SV_13609	ity anityān a-vyāpinaś ca varṇān icchet.	tāv api pakṣau prāg eva nirākṛtāv ity a-parihārah.
VN_01209	na ātmānaṃ cetayati. a-bhedo hi nāma-aikyam	tāv iti ca bheda-adhiṣṭhāno bhāviko vyavahārah.
VN_01317	na nivṛtti-prādur-bhāvāv iti kasya	tāv iti vaktavyam. avasthitasya dharmā-antaram
V3_13011	tathā tad-abhivyaṅgyatayor api iti na	tāv ekatra staḥ. tan na atra viruddhāvvyabhicārī.
SV_05004	marīcīkā-ādiṣv api hi jala-ādi-bhrāntes	tāv eva a-bhinna-ākāra-parāmarśa-pratyaya-nimitta-
SP_00012	yogaḥ kārya-kāraṇatā yadi || yoga-upādhi na	tāv eva kārya-kāraṇatā atra kim | bhedaś cen nanv
SV_11820	anya eva sambandhaḥ. tābhyām a-bhede	tāv eva na ato 'nyā vastuno gatiḥ ||236|| rūpa-
SV_11524	śabdānām saṃskāryaḥ puruṣair dhiyā ||231||	tāv eva bhāva-abhāvāv āsritya a-saṃsṛṣṭāv api
HB_03911	eva jñānaṃ siddham iti, tathā api	tāv eva bhāva-abhāvau kecid darśana-a-darśana-
SV_01925	'taḥ pratiśedhe ca kasyacit | hetuḥ (29abc')	tāv eva hi nivartamānau sva-pratibaddham
V2_10103	'taḥ pratiśedhe ca kasyacit | hetuḥ (72abc')	tāv eva hi nivartamānau sva-pratibaddham
SV_05201	bheda ālambana-bhāvena upayujyate, tadā na	tau kadācid api śliṣṭau ghṛitāv iti idam asya
V3_11808	hi tayoḥ pratibandham jāniyāt,	tau ca atyanta-parokṣasya na sidhyataḥ. ke ca nir
SV_11118	-jam ātma-darśanam ātmīya-grahaṃ prasūte.	tau ca tat-sneham sa ca dveṣa-ādīni iti sat-kāya-
PV_03462	|| tathā artho dhī-manaskārau jñānaṃ	tau ca na sidhyataḥ | na a-prasiddhasya liṅgatvaṃ
SP_00005	'navasthā ca na sambandha-matis tathā ||	tau ca bhāvau tad-anyaś ca sarve te sva-ātmani
SV_08819	bheda eva. yasmāt tau hi tayoḥ sva-ātmanāu	tau ced vyatirekiṇāu vyatireka eva sāmānya-
SV_02022	viruddha-dharma-adhyāsaḥ kāraṇa-bhedaś ca.	tau cen na bhedaḥ, tadā na kasyacit kutaścid
VN_01206	yasya anvayo na tasya janma-vināśau yasya ca	tau na tasya anvayaḥ. tayor a-bhedād a-doṣa iti
SV_09304	-bhāve 'pi na sādhyā-sādhana-saṃsargaḥ.	tau na pratijñā-artha-eka-deśo hetur iti. sa ca
V2_07603	abhāve hetv-abhāvasya sandehād iti vakṣyāmaḥ	tau punar hetū yat kiñcit kṛtakam tat sarvam
PV_03508	| artha-artha-pratyayau paścāt smaryete	tau pṛthak katham || krameṇa anubhava-utpāde 'py
V3_06402	paśyato nīlam etan na pītam iti. tasmān na	tau pramāṇam. adṛṣye niścaya-ayogāt sthitir
SV_13026	indriya-viśaya-madhya-sthitam āvaraṇam tat	tau vijñāna-utpatti-vaiguṇya-tāratamya-bhedena
V3_05109	yad indriya-viśaya-madhya-sthitam āvaraṇam,	tau vijñāna-utpādāna-vaiguṇya-tāratamyena
SV_11907	tābhyām śleṣa-asiddheḥ, sa eva asiddho yas	tau śleṣayet. tad ayam atiprasaṅgo yady arthāv
SV_12406	kalpau paraspara-virodhinau. na vai sarvatra	tau satya-prabhavau. prabhāva-yukta-puruṣa-
SV_12407	prabhāva-yukta-puruṣa-pratijñā-lakṣaṇāv api	tau staḥ. sa prabhāvo gati-siddhi-viśeṣābhyām api
SV_08818	tena ātmanā bhedaś tadā bheda eva. yasmāt	tau hi tayoḥ sva-ātmanāu tau ced vyatirekiṇāu
HB_03904	liṅga-rūpa-viśeṣasya tena an-abhidhānāt.	tau hi bhāva-abhāvau tad-abhāva-sādhana-pramāṇa-
PV_04160	gurutvaṃ tad dur-lakṣitam an-alpakam |	taulyam tat-kāraṇam kārya-gaurava-an-upalakṣaṇāt |
PV_02205	tam āhur vidvaṃso yaḥ svabhāvo na naśyati ||	tyaktvā imāḥ hrepaṇiṃ dṛṣṭim ato nityaḥ sa
VN_02517	kiṃ kṛto 'nena prakāreṇa pratijñam	tyajataḥ pratijñā-hānir iti. sambhavati hy anyena
PV_02238	api virāgaś cen na idāniṃ yo virajyate ||	tyajaty asau yathā ātmānaṃ vyarthā ato duḥkha-
PV_04005	ca katham bhavet | tad-anya-upagame tasya	tyāga-āṅgasya a-pramāṇatā || tat kasmāt sādhanam

V3_00305	tena eva katham bhavet, tad-upagama āgamasya	tyāga-aṅgasya a-pramānatvena a-pratipatti-
SV_08703	ca uktaṃ tat svalakṣaṇam iṣyate | tat-	tyāga-āpti-phalāḥ sarvāḥ puruṣāṅgāṃ pravṛttayaḥ ||1
SV_04606	eva kiñcid ihituṃ yuktaḥ. tac ca sarvaṃ	tyāga-āpti-lakṣaṇam iṣṭa-an-iṣṭayoḥ. tena ayam
PV_02080	-parigrahaḥ | ātma-snehavato duḥkha-sukha-	tyāga-āpti-vāñchayā || duḥkhe viparyāsa-matis
PV_02251	eva bhajate punaḥ | audāsīnyam tu sarvatra	tyāga-upādāna-hānitaḥ || vāsī-candana-kalpānām
V3_04110	madhya-avasthā-vad upalabhyeta. tal-lakṣaṇa-	tyāga eva hi tasya vināśaḥ, apara-bhāvaṣ ca
V3_00611	kriyate. viruddhayor eka-upagamasya apara-	tyāga-nāntariyakatvān na ubhaya-dharmā asti iti.
PV_02216	-vad asiddhitaḥ || sambandhe pratipakṣasya	tyāga-sandarśanād api | na kāṭhinya-vad utpattiḥ
PV_04049	-siddham tan na tadā śāstram iṅsyate || vāda-	tyāgas tadā syāc cen na tadā an-abhyupāyataḥ |
V3_02104	tan na tadā śāstram iṅsyate ||9|| vāda-	tyāgas tadā syāc cen na tadā an-abhyupāyataḥ |
PV_02227	-aṅga-hāni-vat || ātmīya-buddhi-hānyā atra	tyāgo na tu viparyaye | upabhoga-āśrayatvena
SV_13515	-kṛtakānām kathañcit sthitānām pūrva-avasthā-	tyāgam antareṇa anyathā-bhāva-ayogāt. tyāge vā
VN_01508	paraspara-parihāra-sthita-lakṣaṇatvena eka-	tyāgasya apara-upādāna-nāntariyakatvāt. aṅgulīṣu
VN_02516	tyāgād iti. atra upagata-pratijñā-	tyāgāt pratijñā-hānau viśeṣa-pratiniyamaḥ kim
SV_11617	a-sāmarthyē 'pi paścād api svabhāva-a-	tyāgād a-śaktiḥ. sambandhe na ayam doṣo vikalpīte
VN_02514	-hāniḥ prak-pratijñātasya śabda-anityatvasya	tyāgād iti. atra upagata-pratijñā-tyāgāt pratijñā
PV_04106	|| tasmāt prasiddheṣv artheṣu śāstra-	tyāge 'pi na kṣatiḥ | parokṣeṣv āgama-an-iṣṭau na
SV_07806	aneka-deśe yugapad ādhiyate. pūrva-ādihāra-	tyāge tu bhinna-deśe 'pi varteta. sa ca na
SV_13516	-tyāgam antareṇa anyathā-bhāva-ayogāt.	tyāge vā vināśa-prasaṅgāt. viśeṣeṇa nityāyām
SV_12507	iti syāt. drṣṭe viśeṣe tan-nimittatayā tat-	tyāgena sāmānya-grahaṇam vyabhicāry eva. hutāśana-
PV_02240	na eva tatra api kāmī iva vanitā-antare |	tyājya-upādeya-bhede hi saktir yā eva eka-bhāvinī
V2_08901	karkoṭakayoḥ, kvacid rase vanya-itarayor iva	trapuṣayoḥ, kvacit prabhāve sparśa-upayoga-
SV_04111	tat-prakṛtītvāt. na tad-a-viśeṣe 'pi dadhi-	trapusa-ādayaḥ. syād etat – sāmānyam eva kiñcit
SV_10210	-upalambho yena anumīyeraṇ. na ca te pramāṇa-	traya-nivṛttāv api na santi iti śakyante
V2_06509	-upalambho yena anumīyeraṇ. na ca te pramāṇa-	traya-nivṛttāv api na santi iti śakyante
SV_10715	ity abhiprāyaḥ. yad uktaṃ – na pramāṇa-	traya-nivṛttāv api bhāva-abhāva-siddhir iti. tan
SV_17611	na sidhyate ||339|| tasmān na pramāṇa-	traya-nivṛttāv api viprakṣṭeṣv abhāva-niścayaḥ.
SV_10201	anupalabdhi-mātreṇa sarva-arthānām pramāṇa-	traya-nivṛtīyā sādhyet. tatra na śāstra-nivṛttir
V2_08104	vyākhyāte. dharma-dhātva-āyatane 'pi skandha-	traya-svabhāva eva iti na virodhaḥ. etena sattā
V2_05605	lakṣaṇā anupalambha-ātma-kārya-ākhyā hetavas	trayaḥ ||9|| eva. anupalabdhiḥ svabhāvaḥ kāryam
SV_00215	ta ete kārya-svabhāva-anupalabdhi-lakṣaṇās	trayo hetavaḥ, yathā agnir atra dhūmāt, vṛkṣo
NB_03109	vā yathāyogam asiddha-viruddha-anaikāntikās	trayo hetvābhāsāḥ. viruddhavyabhicāry api samśaya
V3_13101	kṛtakatvāt, nityaḥ śrāvaṇatvād iti. atra hi	trayam a-pramāṇakam abhyupeyam – vyatireki-
NB_03055	-ākhyānaṃ parārtha-anumānam ity uktaṃ. tatra	trayānām rūpānām ekasya api rūpasya an-uktau
NB_03109	-itarayor ato niścaya-abhāvāt. evam eṣām	trayānām rūpānām ekaikasya dvayor dvayor vā
NB_03131	sandigdha-sādhana-vyatireko yathā – na	trayī-vidā brāhmaṇena grāhya-vacanaḥ kaścīd
SV_09519	| sattāyām hi sādhyāyām. sarvas tad-dhetur na	trayīm doṣa-jātim atipatati. asiddhiṃ vyabhicāram
V3_07509	|| sattāyām hi sādhyāyām sarvas tad-dhetur na	trayīm doṣa-jātim ativartate, asiddhiṃ
PV_03064	prameya-dvitvena pramāṇa-dvitvam iṣyate ||	try-eka-saṅkhyā-nirāso vā prameya-dvaya-darśanāt |
PV_04164	apy anyad diśā gamyam yathoktayā ||	tri-kāla-viśayatvāt tu kṛtyānām a-tathā-ātmakam |
PV_02139	dhetur uktaṃ idaṃ dvayam | hetoḥ prahāṇam	tri-guṇam sugatatvam a-niśrayāt || duḥkhasya
HB_00515	etal-lakṣaṇas tridhā eva sa hetus	tri-prakāra eva – svabhāvaḥ kāryam anupalabdhiś
HB_00517	-prāptasya anupalabdhir iti, asminn eva	tri-prakāre 'vinābhāva-niyamāt. yathoktā vyāptir
SV_09618	ca bhāva-vyavacchedasya bhāvāt. tad ayam	tri-prakāro 'pi dharmāḥ sattā-sādhane na hetu-
V3_07910	bhāva-vyavacchedasya bhāvāt. tad ayam	tri-prakāro 'pi dharmāḥ sattā-sādhane na hetu-
NB_03055	pakṣa-lakṣaṇam an-avadyam darśitam bhavati.	tri-rūpa-liṅga-ākhyānaṃ parārtha-anumānam ity
V3_00103	tathā paratra liṅgi-jñāna-utpipādayiṣayā	tri-rūpa-liṅga-ākhyānaṃ parārtham anumānam,
NB_03001	-nivṛttāv apy artha-abhāva-asiddher iti.	tri-rūpa-liṅga-ākhyānaṃ parārtham anumānam.
V3_00807	vyabhicāriṇaḥ ||3|| iti saṅgraha-ślokaḥ.	tri-rūpa-liṅga-ākhyānaṃ parārtham anumānam ity
VN_01705	tena pareṣām a-pratīto 'rtha iti sādhanam	tri-rūpa-hetu-vacana-samudāyaḥ. tasya aṅgam pakṣa
HB_03910	iti. parārthatvāc ca śāstra-praṇayanasya –	tri-rūpaṃ liṅgam vaḥ samvādakam arthasya iti. tad
NB_02010	tato 'nyas tad-viruddhas tad-abhāvaṣ ca iti.	tri-rūpāni ca triṇy eva liṅgāni. anupalabdhiḥ
V2_04602	-āvṛtti-vacanānām ca prayogāt tatra svārtham	tri-rūpāl liṅgato 'rtha-drk | (1ab) tri-lakṣaṇāl
NB_02003	svārtham parārtham ca. tatra svārtham	tri-rūpāl liṅgād yad anumeye jñānam tad anumānam.
V3_00102	artha-prakāśanam | (1ab) yathā eva hi svayam	tri-rūpāl liṅgāl liṅgini jñānam utpannam, tathā
NB_03121	-artha-sāadhanād ekaṭra samśayam janayataḥ.	tri-rūpo hetur uktaḥ. tāvatā ca artha-pratītir
HB_03405	'nvaya-vyatirekavān iti tad-aṃśena vyāptas	tri-lakṣaṇa eva trividha eva hetur gamakaḥ, sva-
V3_13201	ity avyabhicāro 'pi na sidhyati iti. hetos	tri-lakṣaṇatvān na drṣṭāntaḥ pṛthag ucyate | (84ab
V2_04603	tri-rūpāl liṅgato 'rtha-drk | (1'ab)	tri-lakṣaṇāl liṅgād yad anumeye 'rthe jñānam, tat
V3_13202	na drṣṭāntaḥ pṛthag ucyate | (84ab)	tri-lakṣaṇo hetur uktaḥ. tāvatā ca artha-pratītir
PV_03078	vṛtter ekaṭra vā yathā | viśeṣa-drṣṭer eka-	tri-saṅkhyā-apoho na vā bhavet || viśaya-a-
PV_02272	anucarām trṣṇām samyag-drṣṭiḥ su-bhāvitā |	tri-hetur na udbhavaḥ karma-dehayoḥ sthitayor api
V3_04302	sapakṣe sann asan dvedhā pakṣa-dharmāḥ punas	tridhā | pratyekam a-sapakṣe 'pi sad-asad-
V3_02908	| sā iyam pakṣasya bādha caturvidhā darśitā	tridhā-anumānam bhittvā. tatra abhyupāyaḥ kārya-
HB_00515	-abhāva-upadarśanam. etal-lakṣaṇas	tridhā eva sa hetus tri-prakāra eva – svabhāvaḥ

SV_00110	āha – pakṣa-dharmas tad-amśena vyāpto hetus	tridhā eva saḥ | avinābhāva-niyamād dhetvābhāsā
HB_00104	pakṣa-dharmas tad-amśena vyāpto hetus	tridhā eva saḥ | avinābhāva-niyamād dhetvābhāsā
V3_04405	dvedhā ca iti. sa trividhaḥ pratyekaṃ punas	tridhā bhavati – a-sapakṣe sann asan dvedhā ca
V3_04404	-dhara ity ukta-prāyam. sa eṣa pakṣa-dharmas	tridhā bhidyate – sapakṣe sann asan dvedhā ca
VN_05104	śiṣyatvāt, vijigīṣu-vāda-pratiśedhatvāt,	trir -abhidhāna-vacanāt, punar-vacana-prasaṅge
VN_05603	-pratīta-prayoga-druta-uccāritāni nivāryante	trir -abhidhānaṃ vā vidhīyate. na ca para-
VN_05513	atha para-upatāpana-arthā, tadā api kiṃ	trir abhidhīyate. sāksīnāṃ karṇe nivedya
VN_05512	tāvāt para-pratipādāna-arthā pravṛttiḥ, kiṃ	trir abhidhīyeta. tathā tathā sa grāhaṇīyaḥ,
VN_04216	-artham. yad vākyam parśadā prativādinā ca	trir -abhihitam na vijñāyate śliṣṭa-śabdām a-
VN_04215	-ādinām api vācyatvāt. parśat-prativādirbhyaṃ	trir -abhihitam apy a-vijñātam a-vijñāta-artham.
VN_05206	ity ayuktam nigamanam. vijñātasya parśadā	trir -abhihitasya a-pratyuccāraṇam ananubhāṣaṇam.
VN_05510	na ananubhāṣaṇam. kaś ca ayam samaya-niyamas	trir -abhihitasya ananubhāṣaṇam iti. yadi tāvat
VN_05208	vijñāta-vākya-arthasya parśadā prativādinā	trir -abhihitasya yad a-pratyuccāraṇam, tad
VN_05605	tāvād vaktavyam, yāvad anena na grhītam, na	trir eva. a-grahaṇa-sāmarthyē prāg eva paricchinna
HB_03312	-pratipattāv ity alam prasaṅgena. sā iyaṃ	trividha -anupalabdhiḥ – siddhe kārya-kāraṇa-
V2_10109	-anupalabdhir ubhayasya api hetur iti. eṣa	trividha eva pratiśedha-hetur upalabhya-sattvasya
SV_02009	-ādy-a-gati-gati-bheda-prayogataḥ ||30||	trividha eva hi pratiśedha-hetuḥ. upalabhya-
HB_03406	iti tad-amśena vyāptas tri-lakṣaṇa eva	trividha eva hetur gamakaḥ, sva-sādhyā-dharma-
SV_10521	udbhūta-vikalpa-pariniṣṭhitaḥ | śabda-arthas	trividho dharmo bhāva-abhāva-ubhaya-āśrayaḥ ||205
V3_06709	udbhūta-vikalpa-pariniṣṭhitaḥ | śabda-arthas	trividho dharmo bhāva-abhāva-ubhaya-āśrayaḥ ||53||
V3_04404	– sapakṣe sann asan dvedhā ca iti. sa	trividhaḥ pratyekaṃ punas tridhā bhavati – a-
V3_12510	na ca prameyatvasya vipakṣe 'nvaya-ayogaḥ.	trividho hi dharmo bhāva-abhāva-ubhaya-āśraya ity
VN_00110	-bhāvāt, sādhana-aṅgasya a-samarthanād vā.	trividham eva hi liṅgam a-pratyakṣasya siddher
PV_03288	śabda-arthas tatra adhyakṣam ato 'khilam ||	trividham kalpanā-jñānam āśraya-upaplava-udbhavam
PV_03051	yat tat svalakṣaṇam iṣyate | sāmānyam	trividham tac ca bhāva-abhāva-ubhaya-āśrayāt ||
SV_02007	-anupalabdhir ubhayasya api hetuḥ. iti iyaṃ	trividhā apy ukta-anupalabdhir anekadhā | tat tad
V2_06409	-ślokaḥ. na asattā-niścayo viprakaṛṣiṇām.	trividhā hi viprakaṛṣiṇo deśa-kāla-svabhāva-
HB_00602	vyāptir avinābhāvaḥ pakṣa-dharmasya. na sa	trividhād dhetor anyatra asti ity atra eva niyata
V3_09002	api gamakeṣu pratibandhaḥ sādhyāḥ. tan na	trividhād dhetor anyo gamako 'sti, a-pratibaddha-
SV_00623	hetunā kārya-utpādo 'numīyate sa katham	trividhe hetāv antar-bhavati. hetunā yaḥ
V3_08205	hetunā kārya-utpādo 'numīyate, sa katham	trividhe hetāv antar-bhavati. hetunā yaḥ
VN_00502	-antara-sākalyam ca. svabhāva-viśeṣo yan na	trividhena viprakaṛṣeṇa viprakṛṣṭam, yad an-ātma-
V3_01007	an-uktāv api pakṣasya siddher a-pratibandhāt	triv anyatama-rūpasya eva an-uktir nyūnatā-
PV_04023	api pakṣasya siddher a-pratibandhataḥ |	triv anyatama-rūpasya eva an-uktir nyūnatā uditā
V2_05202	sā ca niścītā. ante vacanān niścītatvaṃ	triv api rūpeṣu draṣṭavyam. artha-antara-
SV_01026	eṣṭavyaḥ. anyathā a-gamako hetuḥ syāt. hetos	triv api rūpeṣu niścayasya tena varṇitāḥ | asiddha
V2_09302	eṣṭavyaḥ. anyathā a-gamako hetuḥ syāt. hetos	triv api rūpeṣu niścayasya tena varṇitāḥ | asiddha
V3_01001	tad api tena saha sādhanam syāt. tasmāt	triv eva rūpeṣv antar-aṅgam artha-siddhau
PV_04020	anavasthitiḥ || antar-aṅgam tu sāmartyam	triv rūpeṣu saṃsthitam | tatra smṛti-samādhānam
NB_02010	-viruddhas tad-abhāvaś ca iti. tri-rūpāṇi ca	triv eva liṅgāni. anupalabdhiḥ svabhāvaḥ kāryam
V2_05606	9|| eva. anupalabdhiḥ svabhāvaḥ kāryam ca iti	triv eva liṅgāni. yathā pradeśa-viśeṣe kvacin na
HB_03407	avyabhicārāt. ṣaḍ-lakṣaṇo hetur ity apare –	triv ca etāni, a-bādhita-viṣayatvaṃ vivakṣita-eka
V3_08009	vyāvṛtti-prādhānya-sādhanā-arthaṃ hetos	triv pakṣa-dharmān āha. tathā hi na anvaya-mukhena
VN_01516	sattve kaścid viśeṣaḥ. viśeṣe vā sa viśeṣas	traiguṇyād bhinnāḥ syāt, tad-bhāve viśeṣasya an-
V3_09102	-jñāpana-aṅgasya jñāpanam praty a-śaktiṭaḥ |	trairūpya -asiddhi-sandehe prapattiṅgām a-sādhanam |
V2_05001	tulya iti vastu-viṣayam prāmānyam. tat punas	trairūpyam anumeye 'tha tat-tulye sad-bhāvo
NB_02005	-phala-vyavasthā atra api pratyakṣa-vat.	trairūpyam punar liṅgasya anumeye sattvam eva,
V3_09104	-asiddhau sandehe vā na jñāpakāḥ, śabda-vat.	trairūpyāc ca hetur artham gamayati, a-sambaddhād
HB_04012	ākṣipet. na evam jñānam, para-upalakṣaṇāt	trailakṣaṇyād a-vyatirekāc iti na lakṣaṇa-antaram.
SV_13510	yathā-iṣṭa-parāvṛttayaḥ, kiṃ tarhy eka eva	trailokye 'kāras tathā ga-kāraḥ, tadā agnir ity
VN_01221	tarhi mṛd-ātmā eva kaścid ghaṭaḥ. na hy ekas	trailokye mṛd-ātmā, prati-vijñapti-pratibhāsa-
NB_03059	-asiddham. cetanās tarava iti sādhye sarva-	tvag -apaharaṇe maraṇam prativādy-asiddham,
V3_09202	śabdaś cākṣuṣatvāt. cetanās taravaḥ sarva-	tvag -apaharaṇe maraṇād iti prativādy-an-
PV_02017	cintitam | anitya-ādeś ca caitanyam maraṇāt	tvag -apohataḥ || vastu-svarūpe 'siddhe 'yam
V1_02404	'samvedanāḥ sukha-ādaya iti cet, na,	tvat -pakṣe 'py asti sukha-ādi-samvedanam iti
V3_10308	-vaśād evam uktam. tena itara-asad-virahaṇa	tvayā upagatatvād ity arthaḥ. tatra api kaḥ
SV_00103	| namaḥ samantabhadrāya samanta-spharaṇa-	tvise || prāyaḥ prakṛta-saktir a-pratibala-prajño
SV_12703	247|| na hi vyaṃ devadatta-ādi-pada-vākyeṣu	da -kāra-ādi-pratibhāsam muktvaṃ anyam pratibhāsam
PV_02059	a-sādhyatā || mṛte viṣa-ādi-samhārāt tad-	daṃśa -cchedato 'pi vā | vikāra-hetor vigeṃ sa na
SV_14327	hantā hi caitrasya na nāśa-kalpaḥ. kiṃ tarhi	daṇḍa -ādi-kalpaḥ. nāśa-kalpam hy asya maraṇam.
SV_07718	tat-sambandhād āloka-rajju-vaṃśa-	daṇḍa -ādi-vat. na hi sa-avayavatvam antareṇa
SV_14324	-ghāta-hetutvāt. na brūmo vināśa-hetor agni-	daṇḍa -āder nivṛttau bhāvena bhavitavyam iti. kiṃ
VN_02016	tattva-parikṣāyām phala-ādi-pratisaraṇa-	daṇḍa -prayoga-ādinām ayuktatvāt. bhavaty eva
SV_04924	buddhiḥ syāt, yathā daṇḍiṣu. na hi tatra eka-	daṇḍa -yoge 'py anyatra sa eva ayam iti bhavati,
SV_06105	tasya śākhā-ādi-pratibhāsa-vibhāgena	daṇḍa -vad daṇḍiny a-grahaṇāt, a-grhitasya ca

SV_04618
SV_04614
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SV_06306
SV_04615
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SV_06103
SV_02124
SP_00014
SV_03206
SV_02815
SV_07516
SV_02808
HB_03303
V3_00504
SV_10612
V3_06812

antarasya lakṣaṇam. na hi sambandhe saty api sambandhe katham pravarteta. na hi kaścid -vyavasthā-pratītau tat-saṅkalanena grhyate na asti bhedini | sarvatra vyapadeśo hi tad-an-upalakṣaṇe tasya tathā a-pratītir arthānām yayā viśiṣṭāḥ śabdaiś codyante, na hi kaścid daṇḍam chindhi ity ukte śākhā-ādi-pratibhāsa-vibhāgena daṇḍa-vad etat tathā pratyeti na anyathā || yathā na hi sambandhe saty api daṇḍa-śabdād na bheda-saṃsargavatī buddhiḥ syāt, yathā -janma-asiddheḥ. tathā hy agninā kāṣṭham ayam arthakriyā-arthī tad-a-samartham prati arthakriyā-arthī tad-a-samartham prati na prāk-sādhana-vādī hetum anaikāntikam uktvā datta-uttara-avasaraḥ, tena eva nigrhyate. a-bhūtā eva tena na artha-antarām phalam | -bhūtā eva tena na artha-antarām phalam | eva uṣṭraḥ, yena anyo 'pi syād uṣṭraḥ. tathā -āśrayaḥ. tad idam upalabhya-lakṣaṇam a-darśanād vacana-āder vyāvṛttim āha. tat kim idānim a-krama-abhivyakter ghaṭa-bhavitavyam iti. asty eva upalambho na asti iti nyāyā eṣaḥ. asty eva upalambho -upādāna-bhāva-lakṣita-svabhāvam hi vastu ubhaya-rūpatve tad-viśeṣa-nirākṛteḥ | codito sva-niyatasya abhāvāt, na kaścid viśeṣa iti. -ātmatve 'pi kṣīrasya sa tasya svabhāvaḥ, yo eva atīśayo 'rthakriyā-arthi-pravṛtti-viśayo na api tad eva dadhi, yena anyad api syād 'pi tat-prakṛtītvāt. na tad-a-viśeṣe 'pi abhidhāvati ||182|| tathā hy uṣṭro 'pi syād tathā dadhy api syād uṣṭraḥ, na api tad eva kaścid yena bhedenā vartate | sa eva -grahāt tat-saṃhāra-vādo na syāt, syād uṣṭro ||181|| yad ayam ahrikāḥ syād uṣṭro -phaṇa-ratna-alaṅkāra-upadeśa-vat, kāka-saty api moktari || avasthā vīta-rāgāṇām -tantratvaṃ siddha-arthasya a-vīramataḥ | | parārtha-jñāna-ghaṭanaṃ tasmāt tac-chāsanam naś cetaḥ. tad apare 'py anuvadanti iti nir- || duḥkha-santāna-saṃsparśa-mātreṇa eva -ādi-parītaḥ puruṣo mṛṣā-vādī drṣṭas tathā -mārga-uktir vaiphalyād vakti na anṛtam || -karuṇā-utkarṣa-para-duḥkha-kṣamer itaḥ || eka-pratīniyame ca sāmānya-antarasya | tad a-drṣṭam katham nāma bhaved arthasya na anyathā, anvaya-vyatirekayor niḥ-śeṣa-iti, tathā api tāv eva bhāva-abhāvau kecid pradīpād iva rūpe. tad-bhāva-abhāvayor icchatām na eva samartha hetur bhavati, ||38|| iti saṅgraha-ślokaḥ. tasmāt sakṛd api tasya anya-arthatvāt. sapakṣa-vipakṣayor hi prayuḥkṣamāno drṣṭo 'nyathā na drṣṭo na punar ekaṃ vastu tatra drṣṭyam asti. yasya 'vaśyam-bhāvi ity an-anumānam. yadi tarhi kāryam anveti vinā apy ākhyātrbhir janaḥ || niścaya-pratyayān janayati, yathā rūpa-bhrānti-nimittaṃ na asti tatra eva asya tad-na sambhavati. ekaṭra drṣṭasya anyatra tan-mātra-apoha-gocaram ||48|| yad rūpa-ādi-pratīpadyamāna eva tad-abhāvaṃ pratyeti, tad-abhyupagama-vad itī pratīpattir eva sā, na a-nibandhanā | na syāt pravṛttir artheṣu a-nibandhanā | na syāt pravṛttir artheṣu

daṇḍa-śabdād daṇḍini pratīpattīḥ. a-niyata-daṇḍam chindhi ity ukte daṇḍinaṃ chinatti. na apy daṇḍy-ādi-vat. na anyathā, artha-sambandha-daṇḍy-āder api sāmṃvṛtāt || vastu-prāsāda-mālā-ādi daṇḍi-vat. tasmād viśeṣa-viśayā sarvā eva indriya daṇḍi-vat. dvayor hi bhīdyaṃānāyor bhedasya daṇḍinaṃ chinatti. na apy a-sambhavād vyaktau daṇḍiny a-grahaṇāt, a-grhītasya ca apara-daṇḍini jāty-āder vivekena a-nirūpaṇāt | tadvatā daṇḍini pratīpattīḥ. a-niyata-sambandhatvāt tatra daṇḍiṣu. na hi tatra eka-daṇḍa-yoge 'py anyatra sa daṇḍena ghaṭa itī vināśa-hetavo bhāvānām drṣṭyante. datta-anuyogo bhavitum na yuktaḥ. na hi datta-anuyogo bhavitum yuktaḥ. na hi vṛṣasyanti datta-uttara-avasaraḥ, tena eva nigrhyate. a-datta-uttara-avasaraḥ, hetv-antara-abhidhāne 'pi dadhānam tac ca tām ātmany artha-adhigamana-dadhānam tac ca tām ātmany artha-adhigamana-dadhy api syād uṣṭraḥ, na api tad eva dadhi, yena dadhy-ādi kṣīra-ādiṣv an-upalabhyamānam kṣīram vā dadhy-ādikaṃ ca aparāḥ kṣīra-ādiṣv a-parārtheṣu dadhy-ādir anekāḥ, ko vā virodhaḥ karma-dadhy-ādīnām kṣīra-ādiṣv anumānam, a-śaktād an-dadhy-ādīnām kṣīra-ādiṣv anumānam, a-śaktād an-dadhi itī. sa ca tādrṣaḥ svabhāvo 'nyatra na asti dadhi khādeti kim uṣṭram na abhidhāvati ||182|| dadhi khādeti codita uṣṭram api khādet. atha asty dadhi-janano na śāśa-viśāṇa-jananaḥ. sa tasya dadhi. tat-phala-viśeṣa-upādāna-bhāva-lakṣita-dadhi. tad anayor ekasya api kasyacit tad-rūpa-dadhi-trapusa-ādayaḥ. syād etat - sāmānyam eva dadhi, na api sa eva uṣṭraḥ, yena anyo 'pi syād dadhi, yena anyad api syād dadhi. tad anayor dadhi so 'nyatra na asti ity an-ubhayaṃ param ||18 dadhi syān na itī. atha punar a-saṃsṛṣṭāv ākārau dadhi syān na itī kim apy a-śīlam ayuktam a-heya danta-parīkṣā-vac ca. tad viparyayeṇa upasaṃhāra-dayayā karmaṇā api vā | ākṣipte 'vinivṛtti-iṣṭeḥ dayayā śreya ācaṣṭe jñānād bhūtaṃ sa-sādhanaṃ || dayā || tataḥ parārtha-tantratvaṃ siddha-arthasya dayā-ākṛānta-bhuvanaṃ dhig vyāpakam tamaḥ. kaḥ dayā-udayaḥ | mohaś ca mūlaṃ doṣāṇām sa ca sattva dayā-dharmatā-ādi-yuktaḥ satya-vāk. tad yathā dayālutvāt parārthaṃ ca sarva-ārambha-abhiyogataḥ dayāvān duḥkha-hāna-artham upāyeṣv abhiyujyate | darśako na syāt. vyaktyā ca indriya-saṃskārāt tad-darśakam || iṣṭa-an-iṣṭa-avabhāsīnyaḥ kalpanā na darśana-a-darśana-āyattatvāt, kvacid a-mūrtatve darśana-a-darśana-mātreṇa vyavasthāpayanti itī darśana-a-darśana-smṛty-apekṣe hi śabda-liṅge sva-darśana-a-darśanayoḥ sator apy a-gamakatva-darśana-a-darśanābhyām kārya-kāraṇa-bhāva-siddher darśana-a-darśanābhyām gamakaṃ hetum icchatām na darśana-a-darśanābhyām dhūma-ādi-vat tat-pratītiṃ darśana-a-darśanābhyām bhinna-darśane 'py eṣa darśana-a-darśane na anvaya-vyatireka-gater darśana-a-darśane muktā kārya-buddher a-darśana-a-viśeṣe 'pi kuṇapa-kāminī-bhākṣya-darśana-a-viśeṣe 'pi smārto niścayo bhavati. darśana-a-sambhavāt | (151ab) sā hi buddhir eka-darśana-anantaram a-liṅgaṃ niścaya-jñānaṃ bhavati. darśana-anantaram a-vyavadhānena - idam asti darśana-antara-avasthitasya doṣa-udbhāvanam. sa hi darśana-antara-bhediṣu ||207|| atīta-a-jātayor vā darśana-antara-bhediṣu ||55|| atīta-a-jātayor vā

SV_10406	svayam anupalabdher abhāva-siddhiḥ. drśyasya	darśana-abhāva-kāraṇa-a-sambhave sati | bhāvasya
V2_06301	-bhāva-abhāva-virodha-asiddheḥ. drśyasya	darśana-abhāva-kāraṇa-a-sambhave sati | bhāvasya
V2_09314	tatra smarāṇa-arthaṃ vacanam. a-darśanam tu	darśana-abhāvah. sa darśanena bādhyate. tad-
SV_01202	yuktaṃ tatra smarāṇa-ādhanam. a-darśanam tu	darśana-abhāvah. sa darśanena bādhyate. tad-abhāve
PV_03088	-sthānād iti cet tat kuto matam | drśyasya	darśana-abhāvād iti cet sā a-pramāṇatā || tasmāt
PV_03168	anvayinā sa ca | an-anvayī dhiyo 'bhedād	darśana-abhyāsa-nirmitaḥ || tad-rūpa-āropa-gatyā
PV_03029	vā grahaḥ | bhrāntiḥ sā anādi-kālina-	darśana-abhyāsa-nirmitā || arthānām yac ca
SV_03302	pratibhāty an-artha-antare 'pi tathā prayoga-	darśana-abhyāsāt. na tāvatā sarvatra bhedaḥ.
SV_11204	-janmanām doṣānām tat-pratipakṣa-nairātmya-	darśana-abhyāsāt prahāṇam. sa tu kṣiṇa-doṣo dur-
NB_02044	-pratiśedhābhyaṃ prayoga-bhede 'pi. prayoga-	darśana-abhyāsāt svayam apy evaṃ vyavaccheda-
SV_02702	tasya drṣṭatvāt, an-aṃśasya ca eka-deśena	darśana-ayogāt. tasmād drṣṭasya bhāvasya drṣṭa
SV_01011	rāgī iti rāga-utpatti-pratyaya-viśeṣeṇa ātma-	darśana-ayoniśo-manaskāreṇa yogāt. tadā apy
V3_11204	iti, rāga-utpatti-pratyaya-viśeṣeṇa ātma-	darśana-ayoniśo-manaskāreṇa yogāt. tadā apy
V2_05211	ity a-vācyam eva ṛtīyaṃ rūpaṃ syāt. prayoga-	darśana-arthatvād a-doṣaḥ – anvaya-vyatirekayor
V1_02404	tvat-pakṣe 'py asti sukha-ādi-saṃvedanam iti	darśana-arthatvād upakṣepasya. tatra api
V3_04909	gamakatvaṃ viparyaye vā viparyāsanam iti	darśana-artham anityaḥ kṛtakatvāt
V3_01203	tad an-uktam api icchayā vyāptaṃ sādhyam iti	darśana-artham iṣṭa-grahaṇam. ayam eva dharmā-
V3_06702	-upanyāsenā anupalabdheḥ prayogaḥ syād iti	darśana-artham etad uktam, yathā ayam eva anantara
HB_03403	parasya apy avāśyam abhāva-nīścaya iti	darśana-artham ete prayujyete. ity eṣa eva pakṣa-
V3_01903	sādhyah, śāstra-upagame 'pi na itara iti	darśana-arthā. tatra sarva-anya-iṣṭa-nirākaraṇe
SV_11005	jñātvā pravṛtto 'rthavān syām iti. sa śakya-	darśana-avisamvāda-pratyayena anyatra api
SV_00905	bādhitam syāt. nitya-sukha-ātma-ātmīya-	darśana-ākṣiptam sāsrava-dharma-viśayam cetaso
V3_10905	iṣṭatvād a-doṣaḥ. nitya-sukha-ātma-ātmīya-	darśana-ākṣiptam sāsrava-dharma-viśayam abhūta-
V1_01412	tad ayam a-saṃsṛṣṭa-vikalpo vā pratyakṣo	darśana-ātmā drśya-ātmano vā vikalpasya darśane
SV_12323	itarayor mantra-kalpayor himsā-maithuna-ātma-	darśana-ādayo 'n-abhyudaya-hetavo 'nyathā ca
V2_06608	-svabhāvo bhāvo 'nyam gamayati. yathārtha-	darśana-ādi-guṇa-yuktaḥ puruṣa āptaḥ, tat-praṇīta
SV_10924	yathārtham apare viduḥ | (218ab) yathārtha-	darśana-ādi-guṇa-yuktaḥ puruṣa āptas tat-
V2_07313	-upayogāt pramāṇam uktā. na tu vyatireka-	darśana-ādāv upayujyate, saṃśayāt, a-nīścita-
SV_00505	-upayogāt pramāṇam uktā. na tu vyatireka-	darśana-ādāv upayujyate, saṃśayāt. dvitīyā tv
V3_06308	syāt. tasmān na asya pratyayasya sambhavaḥ.	darśana-ānantaryam ca svatantrasya na syāt. tad-
SV_02405	anvaya-vyatirekayor niḥ-śeṣa-darśana-a-	darśana-āyattatvāt, kvacid a-mūrtatve nityatva-
SV_07802	-ākāra-sthita-ātmā iti cet. tat-svabhāva-	darśana-āśrayaḥ pratyayaḥ sarvatra sarva-ākāraḥ
SV_04313	na ca te nir-āśrayās tad-bheda-	darśana-āśrayatvāt. na a-vastu-dharmatā tat-
SV_06914	abhāvāt, an-upalabhyatāyām vā tad-	darśana-āśrayā vyapadeśa-pratyabhijñāna-ādayo na
SV_04302	kriyate. sarvaś ca ayam svalakṣaṇānām eva	darśana-āhita-vāsanā-kṛto viplava iti tat-
PV_03335	bāhyād anyato vā iti vicāram idam arhati ||	darśana-upādhi-rahitasya a-grahāt tad-grahe
SV_11203	doṣānām prahāṇāt. tasmāt sambhavati sat-kāya-	darśana-janmanām doṣānām tat-pratipakṣa-nairātmya-
SV_11119	ca tat-snehaṃ sa ca dveṣa-ādīni iti sat-kāya-	darśana-jāḥ sarva-doṣaḥ. tad eva ca ajñānam ity
SV_06504	vastu-sāmarthya-abhāvāt. tathābhūta-artha-	darśana-dvāreṇa ayam nānā-eka-dharma-bheda-a-
SV_15304	-mātrakaḥ sarvaṃ draṣṭuṃ samartho yena asya	darśana-nivṛtṭyā na tathā syāt. yasya hi jñānam
HB_01608	nāma kadācit kiñcit kathañcid atra-bhavato	darśana-patham atikrāmet, hanta, a-prasava-
V2_06912	prayoge viparyayāt, yathā-darśana-pratīter	darśana-parāvṛttau ca artha-antara-parigrahāt,
SV_10312	tad atra keṣāñcid arthānām svabhāvānām vā	darśana-pāṭava-abhāvāt kāraṇānām kārya-utpādana-
V2_06601	tad atra keṣāñcit svabhāvānām arthānām vā	darśana-pāṭava-abhāvāt kāraṇānām kārya-utpādana-
SV_16208	viśeṣa-abhāvāc ca. tān api hi para-kriyā-	darśana-pūrvakam eva anyāḥ karoty a-vidita-
SV_10409	grāhakeṇa kāraṇena upalabhya eva bhavet. sa	darśana-pratibandhiṣu vyavadhāna-ādiṣv asatsu
V2_06912	-drṣṭāv anyathā prayoge viparyayāt, yathā-	darśana-pratīter darśana-parāvṛttau ca artha-
V3_03001	lakṣaṇam prasiddhiḥ. ātmā aparo vā yathārtha-	darśana-pravṛtta-vāg-abhimata āptaḥ. tad-vacanam
SV_12528	apara-pūrvakam ity ucyate. prāg eva yathā-	darśana-pravṛttayaḥ samyañ-mithyā-pravṛttayo loka-
SV_12517	kartā eva syāt. tad ayam anādiḥ pūrva-pūrva-	darśana-pravṛtto ḍimbhaka-pāṃsu-kriḍa-ādi-vat
V1_03414	ardha-āvaraṇe 'py an-āvṛtatvāt prāg-vad asya	darśana-prasaṅgaḥ. avayava-dvāreṇa tad-darśanād a-
V1_03503	draṣṭuṃ a-śakyatvāt sarvadā ca asya a-	darśana-prasaṅgaḥ. katipaya-avayava-pratipattau
V3_12804	na ca anyo 'vyabhicārī. tasmād a-vastu-	darśana-bala-pravṛttam āgama-āśrayam anumānam
NB_03114	na ca anyo 'vyabhicārī. tasmād a-vastu-	darśana-bala-pravṛttam āgama-āśrayam anumānam
V1_01715	-śabda-anvaya-bhājo hi bhedaṃ ayam sāmānya-	darśana-balena anvayan katham an-upalakṣako nāma.
SV_07624	punar asyā bahulam bhinna-padārtha-	darśana-balena teṣu bhāva-adhyavasāyāt. tathā
PV_02141	ity uktau janma-doṣa-samudbhavau || ātma-	darśana-bijasya hānād a-punar-āgamaḥ | tad-bhūta-
V2_09312	tad an-ukte 'pi gamyate. na hi tasya prāg	darśana-bhrāntiḥ, yā vacanena nivartyeta. smṛtir
SV_01113	an-ukte 'pi gamyate ||16|| na hi tasya prāg	darśana-bhrāntir yā vacanena nivartyeta. smṛtir
SV_12502	iti cet. idam api prativyūḍham. na apy a-	darśana-mātram abhāvaṃ gamayati iti vyabhicāra
V3_11712	tasmād viśeṣasya na vyatireko na anvayaḥ. a-	darśana-mātram āśritya ācāryeṇa śrāvaṇatve
V2_09210	vṛttir āśaṅkhyate. vyatireka-sādhanasya a-	darśana-mātrasya tasya saṃśaya-hetutvāc cheṣavat
SV_01022	vṛttir āśaṅkyeta, vyatireka-sādhanasya a-	darśana-mātrasya saṃśaya-hetutvāt. na sarva-
V2_07210	apy āgama-lakṣaṇam āhuḥ. tad vipakṣe '-	darśana-mātrād avyabhicāra-asiddhyā a-nīścita-
VN_00210	anaikāntikaḥ syād dhetvābhāsaḥ. na apy a-	darśana-mātrād vyāvṛtṭiḥ, viprakṛṣṭeṣv a-sarva-

SV_01511
V2_09801
V3_10811
SV_00913
V3_11004
SV_01506
V2_09713
V3_10803
V2_09708
SV_01420
SV_01013
V2_09208
SV_01019
V2_09309
SV_01105
HB_03912
V1_01609
V1_02711
SV_16824
SV_17518
PV_03265
V3_11113
SV_01006
SV_07403
V1_03403
V1_02002
SV_09502
V3_07405
PV_02243
V2_05307
SV_16707
V2_06908
V2_06909
SV_04514
PV_03072
PV_03524
PV_03220
V3_11011
PV_03471
SV_14317
PV_03445
PV_03441
PV_02201
PV_02213
PV_04220
PV_03239
PV_03483
SV_14206
V2_07001
VN_00219
V1_00607
SV_06213
SV_11118
SV_07902
V1_03404
SV_12226
V1_03802
V3_00801
V3_03009
VN_00725
HB_00215
PV_04011
V3_06312
V2_04507
SV_06317

-niścayaḥ ||21|| yadi kathañcid vipakṣe ' -
pratiṣedhaḥ. api ca yadi kathañcid vipakṣe ' -
api vivekaṃ na avagāhate. tasmād ātmani
na doṣaḥ. asaty apy ātma-grahe duḥkha-viśeṣa-
sā na doṣaḥ. asaty ātma-grahe duḥkha-viśeṣa-
sambhava-āśaṅkayā bhavitavyam iti sarvatra a-
chaṅkayā bhavitavyam iti sarvatra a-
nyāyaḥ, lakṣaṇa-yukte virodha-sambhavāt. na
asya nivedayiṣyāmaḥ. yad apy āha – yady a-
abhāvaḥ sidhyet, yad āha – yady a-
tasmād vipakṣe ' -drṣṭir a-hetuḥ. na ca a-
vyabhicāri. kiṃ punar etac cheṣavat. yasya a-
vyabhicāri. kiṃ punar etac cheṣavat. yasya a-
sapakṣa-vipakṣayoḥ. asaty api pratibandhe ' -
api. anyathā hy asati pratibandhe ' -
api tāv eva bhāva-abhāvau kecid darśana-a-
an-abhilāpya-viṣayam, a-vyāpṛta-indriyasya
-viṣayaṃ pramāṇaṃ pratyakṣam, ārya-satya-
āgama-bhramśa-kāriṇām āho-puruṣikayā tad-
etat – kāryam eva vacanaṃ vācakasya vācya-
eka āloko naktamcara-tad-anyayoḥ | rūpa-
vipakṣe ' -darśane 'pi. sarva-darśino hi
vipakṣe ' -darśane 'pi. sarva-darśino hi
syāt. na indriya-saṃskāraḥ. prāg adrṣye
anububhutsavaḥ. idaṃ drṣṭaṃ śrutam vā iti
anyathā ca atiprasaṅgāt, a-bhraṣṭa-
tatra ca sādhyā-nirdeśena na kiñcit, tatra
tatra sādhyā-nirdeśena na kiñcit, tatra
tad-doṣe kva idānim sa virajyate | guṇa-
śakyo darśayitum, tad-bhāva-hetu-bhāvayor
-arthaḥ śabda-gaḍur evaṃ śalya-bhūto 'sad-
iva rūpe. tad-bhāva-abhāvayor darśana-a-
hi śabda-liṅge sva-viṣayaṃ pratipādayataḥ, a-
||88|| sādhyā-sādhana-saṅkalpe vastu-
lakṣaṇam || svabhāve sva-nimitte vā drṣye
|| ekā eva cet kriyā ekasmāt kiṃ dīpo 'neka-
vijñāne jñāna-upādhir an-anya-bhāk | a-śakya-
'py uktam. drṣya-ātmanor nāma ayam arvāg-
pañcav artheṣv eko 'pi na ikṣyate || rūpa-
syād utpattes tataḥ punaḥ ||271|| kāṣṭhasya
|| sārūpyam api na icched yas tasya na ubhaya-
|| yasmād dvayor eka-gatau na dvitīyasya
| yā eva aham iti dhiḥ sā eva saha-jaṃ sattva-
|| tan-mūlās ca malāḥ sarve sa ca sat-kāya-
| arthāpattya āta eva uktam ekena dvaya-
| a-drṣṭa-grahaṇe 'ndha-āder api syād artha-
| tasmād yato 'yaṃ tasya api vācyam anyasya
agner artha-antara-utpattau bhavet kāṣṭhasya
-ādiṣu dramaḍa-ārya-deśayoḥ. tasmād ime
hetu-lakṣaṇaṃ ca siddhaṃ bhavati. atra apy a-
artha-darśanād iti cet, tat punar artha-
-śabdeṣu. tādrṣo jñeya-ādi-śabdeṣv api yathā-
tasmāt samāna-jātiya-abhyāsa-jam ātma-
sāmānyasya vyañjaka-rahiteṣu pradeseṣv a-
atra vicāryate – kathaṃ tat tasya
atra api śakti-puruṣayor na kiñcid virodha-
-prameya-phala-sthitiḥ. uktam atra – yathā-
vṛtti-niyama-abhāvāt. tathā hy a-śakya-
spāṣṭam udāharaṇam, āgame tu diṅ-mātra-
paraspara-vivikta-rūpa-pratibhāsa-adhiyakṣa-
tatra tad ādyam asādharma-viṣayaṃ
gatiḥ || liṅgaṃ svabhāvaḥ kāryaṃ vā drṣya-a-
-āśrayo 'nupalambha-vikalpo na pramāṇam.
-vidhānena pratipādayiṣor vacana-anukrama-
ca ayam bhedo ' -rūpaḥ. rūpavattvena tv asya

darśana-mātreṇa a-pratibaddhasya api tad-
darśana-mātreṇa a-pratibaddhasya api tad-
darśana-mātreṇa an-upasamhāraḥ, tāvatā vyāpty-
darśana-mātreṇa abhyāsa-bala-utpādinī bhavaty eva
darśana-mātreṇa abhyāsa-bala-utpādinī bhavaty eva
darśana-mātreṇa ayuktaḥ pratiṣedha iti. evam
darśana-mātreṇa ayuktaḥ pratiṣedhaḥ. api ca yadi
darśana-mātreṇa, kiṃ tarhi vyatirekāḍ api. tad-
darśana-mātreṇa drṣṭebhyaḥ pratiṣedhaḥ kriyate,
darśana-mātreṇa drṣṭebhyaḥ pratiṣedhaḥ kriyate, na
darśana-mātreṇa vipakṣe 'vyabhicāritā | sambhāvya
darśana-mātreṇa vyatirekaḥ pradarśyate | (66ab)
darśana-mātreṇa vyatirekaḥ pradarśyate | tasya
darśana-mātreṇa vyatireke yad āha – eṣa tāvan
darśana-mātreṇa vyatireke. vyabhicāri-vipakṣeṇa
darśana-mātreṇa vyavasthāpayanti iti tan-niṣedha-
darśana-vad buddhau śabdena a-pratibhāsanāt. na
darśana-vad yathā nirṇitam asmābhiḥ pramāṇa-
darśana-vidveṣeṇa vā tat-pratipanna-khalī-kārīya
darśana-vṛtṭeḥ. evaṃ sati. paraspara-viruddha-
darśana-vaiguṇya-a-vaiguṇye kurute sakṛt ||
darśana-vyāvṛtṭiḥ sarva-abhāvaṃ gamayet. kvacit
darśana-vyāvṛtṭiḥ sarvatra abhāvaṃ gamayet, kvacit
darśana-śakty-ādhānād upakāraka iti cet. so
darśana-śravaṇābhyām yatra avasāya-pratyayaḥ, te
darśana-saṃskārasya gr̥hīta-grahaṇasya smārtād a-
darśana-sambandha-ākhyāna-mātrād iṣṭa-siddheḥ.
darśana-sambandha-ākhyāna-mātrād iṣṭa-siddheḥ.
darśana-sambhūtaṃ snehaṃ badheta doṣa-dr̥k || sa
darśana-sādhanatvāt. dvi-rūpaṃ tarhi liṅgam. na,
darśana-snāyu-vinibaddho dur-uddharo duḥkham
darśana-smṛty-apekṣe hi śabda-liṅge sva-viṣayaṃ
darśana-smṛti-vipramoṣayor a-pratipatteḥ, sandehe
darśana-hānitaḥ | bhedaḥ sāmānya-saṃsr̥ṣṭo grāhyo
darśana-hetuṣu | anyeṣu satsv adrṣye ca sattā vā
darśanaḥ | krameṇa api na śaktaṃ syāt paścād apy
darśanas taṃ hi pataty arthe vivecayan || yad
darśanaḥ saha-bhāvaṃ itaraṃ vā paśyēt, viprakṣṭe
darśanato jāto yo 'nyathā vyasta-sambhavaḥ | yad
darśanam (272a) avāṣyaṃ hy utpattimatā vināśena
darśanam | tadā artho jñānam iti ca jñāte ca iti
darśanam | dvayoḥ saṃsr̥ṣṭayor dr̥ṣṭau syād dr̥ṣṭam
darśanam | na hy a-paśyann aham iti snihyaty
darśanam | vidyāyāḥ pratipakṣatvāc caittatvena
darśanam || idṛg-avyabhicāro 'to 'n-anvayeṣu na
darśanam || kṣaṇikatvād atītasya darśane ca na
darśanam || smṛter apy ātma-vit siddhā jñānasya
darśanam ||269|| a-vināśāt (270a) kim ity artha-
darśanam a-darśanam ca apekṣamāṇās tat-sādhanam
darśanam a-pramāṇayataḥ krama-yaugapadya-ayogasya
darśanam artha-bhāvo jñāna-bhāvo vā syāt. artha-
darśanam asty eva. tasmāt sarva eva śabda-
darśanam ātmīya-grahaṇam prasūte. tau ca tat-snehaṃ
darśanam ity api mithyā. tathābhūtasya vyañgya-
darśanam iti. tayor hi sambandham āśritya draṣṭur
darśanam iti na a-viruddha-vidhir anupalabधि-
darśanam iyaṃ vyavasthā, na tu yathā-tattvam iti.
darśanam etat – yatra tad-icchā tatra vastu-
darśanam etat. atra udāharaṇam – pretya a-sukha-
darśanam enām upekṣate. an-iṣṭaṃ ca idaṃ rūpa-
darśanam eva pramāṇam. tasmīṃs tathābhūte dr̥ṣṭe
darśanam eva vā | sambaddham vastutaḥ siddham tad
darśanam eva hi tat tathā utpannam, yena
darśanam kṛtam eva, anyathā-abhidhāne gamaka-
darśanam kevalam buddhi-viplava eva. tena eva a-

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smṛtir vācā ādarśane kriyata iti cet.
smṛtir vācā a-darśane kriyata iti cet,
-phalaṃ tac ca (16c) yadi tena vipakṣe '-
-pratipakṣeṇa, yadi tena vipakṣe '-
dramaḍa-ārya-deśayoḥ. tasmād ime darśanam a-
vispaṣṭam udāharaṇam āgame | diṅ-mātra-
saṃskāra-gocaraḥ || hetur virodhi nairātmya-
iti yuktaṃ tatra smarāṇa-arthaṃ vacanam. a-
an-aṅgam iti yuktaṃ tatra smarāṇa-ādhanam. a-
kiṃ tarhi grāhya-dharmaṇi dharminī ca
nanu tad eva idaṃ paryanuyuktaṃ – kim idaṃ
upādhi-rahitasya a-grahāt tad-grahe grahāt |
) anumeyo 'tra jijñāsita-viśeṣo dharmī. tatra
||53|| ity antara-ślokaḥ. bhavatu nāma yathā-
na idānīm nāstitā a-dṛśaḥ ||19|| na evam a-
-pratiśedhayor virodhāt. na tarhi idānīm a-
ity āpannam. na ca etad yuktaṃ. āvaraṇaṃ hi
-abhāva ity asau | a-rūpo rūpavattvena
|| vikalpa-vyavadhānena vicchinnaṃ
vicāryate || dṛśya-darśanayor yena tasya tad-
mahā-sāmarthyam mahā-prabhāvasya bhavato
dṛṣṭau syād dṛṣṭam iti niścayaḥ || sa-rūpaṃ
sādhanasya a-darśanasya a-pratiśedhāt. yad a-
tat-sādhanatvāc ca liṅgasya vyartham anvaya-
|| samavāya-a-grahād akṣaiḥ sambandha-a-
'lpa-avayava-darśane 'pi tathā sthūlasya
sā eva pratyāsattir vicāryate || dṛśya-
||270|| ko 'yam artha-antara-bhāva-kāṣṭha-
rūpeṇa kathaṃ tathā syāt. dṛśya-a-viveka-a-
na eva samarthaṃ hetur bhavati, darśana-a-
-prasaṅga iti cet. na, abhāva sādhanasya a-
vyāvṛtīḥ, viprakṛṣṭeṣv a-sarva-darśino '-
-sattāyām abhāva-a-sambhavāt. tatra arvāg-
-abhāvād bhrānty-asiddheḥ. puruṣeṣu viśeṣa-
-abhāvād bhrānty-asiddheḥ. puruṣeṣu viśeṣa-
dṛṣṭe vastuny a-vikala-tad-anya-kāraṇasya
kiṃ ca, viśeṣasya vyavaccheda-hetutā syād a-
|| kāraṇaṃ hīyate sā api tasmān na a-guṇa-
|| try-eka-saṅkhyā-nirāso vā prameya-dvaya-
| sa ca indriya-ādaḥ na tv evaṃ bāla-āder api
|| jāty-antare prasiddhasya śabda-sāmānyā-
||72|| jāty-antare prasiddhasya śabda-sāmānyā-
|| tiras-kṛtānām paṭunā apy ekadā bheda-
|| anyasya anyatva-hāneś ca na a-bhedo '-rūpa-
|| anyasya anyatva-hāneś ca na a-bhedo '-rūpa-
-vapuḥ || rūpavattvān na jātinām kevalānām a-
an-akṣa-jatva-siddhy-arthaṃ ukte dve bhrānti-
tatra a-pradarśya ye bhedaṃ kārya-sāmānyā-
tathā vipakṣe '-dṛṣṭi-mātreṇa kārya-sāmānyā-
| na hi sneha-guṇāt snehaḥ kiṃ tv artha-guṇa-
| bhūmy-ādis tasya saṃskāre tad-viśeṣasya
| janmanā saha-bhāvaś cej jātānām rāga-
| para-citta-anumānaṃ ca na syād ātmany a-
sarvāsām doṣa-jātinām jātiḥ sat-kāya-
hi nīla-āder netra-vijñāne pṛthak sāmarthyā-
| viruddhānām padārthānām api vyāpaka-
| paroḁṣa-gati-sañjñāyām tathā-vṛtter a-
| avinābhāva-niyamo '-darśanān na na
| śuktau vā rajata-ākāro rūpa-sādharmya-
anyaḥ pravartana-phalas tan-nimittasya
| avinābhāva-niyamo '-darśanān na na
-adhigama-abhāvāt, arthakriyā-sādhanasya
kaścid upakāraḥ sambhavyate, kāraṇa-dharma-
ayam a-śabda-saṃyojanam eva arthaṃ paśyati
eva pṛthag viruddha-saha-bhāvinām api

darśanam khalv a-pratīyamānam an-aṅgam iti yuktaṃ
darśanam khalv a-pratīyamānam an-aṅgam iti yuktaṃ
darśanam khyāpyate. tad an-ukte 'pi gamyate ||16||
darśanam khyāpyate, tad an-ukte 'pi gamyate. na
darśanam ca apekṣamānās tat-sādhanam avyabhicāram
darśanam tatra pretya dharmo '-sukha-pradaḥ ||
darśanam tasya bādhakam | bahuśo bahudhā upāyam
darśanam tu darśana-abhāvaḥ. sa darśanena
darśanam tu darśana-abhāvaḥ. sa darśanena bādhyate.
darśanam. na ca etac chabdānām asti iti kathaṃ na
darśanam nāma iti. tasmāj jñāna-bhāvād artha-
darśanam nīla-nirbhāsaṃ na artho bāhyo 'sti
darśanam pratyakṣato 'numānato vā. tathā tat-
darśanam pramāṇa-ādi-vyavasthā, vijñapti-
darśanam pramāṇam bādha-sambhavāt. tathā anyatra
darśanam pramāṇam, bādha-sambhavāt. tathā anyatra
darśanam bibadhnīyān na abhigāta-ādini dravya-
darśanam buddhi-viplavaḥ ||127|| niveśyamāno 'py
darśanam bhavet | iti ced bhinna-jātya-vikalpe
darśanam matam | tayoh sambandham āśritya draṣṭur
darśanam, yad idaṃ bhāvān a-tat-svabhāvān api
darśanam yasya dṛśyate 'nyena cetasā | dṛṣṭa-
darśanam viparyayaṃ sādhayati hetoh sādhya-
darśanam vyatireka-mātreṇa eva siddher iti.
darśanam sthitam | paṭas tantuṣv iha ity-ādi-
darśanam syāt. rakte ca ekasmin rāgaḥ, a-raktasya
darśanayor yena tasya tad-darśanam matam | tayoh
darśanayor virodhaḥ. tat-parigrahataś cen na tena
darśanayor viveka-sattā-viparyaya-āśrayatvāt.
darśanayoh sator apy a-gamakatva-darśanāt. tena
darśanasya a-pratiśedhāt. yad a-darśanam
darśanasya abhāva-a-sādhanāt, arvāg-darśanena
darśanasya ātma-pratyakṣa-nivṛtti-pramāṇayatas
darśanasya bādhakatvād a-samānam para-bhūtasya ca
darśanasya bādhakatvād a-samānam, parabhāva-
darśanasya vyāvṛtīḥ. na ca sa eva pratibhāso
darśanāt | (19ab) śrāvaṇatvasya api nitya-
darśanāt | api ca asad-guṇa-āropaḥ snehāt tatra
darśanāt | ekam eva a-prameyatvād asataś cen
darśanāt | doṣavaty api sad-bhāvād abhāvād
darśanāt | na yuktaṃ sādhanam gotvāc vāg-ādīnām
darśanāt | na yuktaṃ sādhanam gotvād vāg-ādīnām
darśanāt | pravāhe vitti-bhedānām siddhā bheda-
darśanāt | rūpa-a-bhedaṃ hi paśyantī dhīr a-
darśanāt | rūpa-a-bhedaṃ hi paśyantī dhīr a-
darśanāt | vyakti-grahe ca tac chabda-rūpād anyan
darśanāt | siddha-anumā-ādi-vacanaṃ sādhanāya eva
darśanāt | hetavaḥ pravitanante sarve te
darśanāt | hetu-jñānaṃ pramāṇa-abhaṃ vacanād
darśanāt || kāraṇe '-vikale tasmin kāryaṃ kena
darśanāt || yathā viśeṣeṇa vinā viśaya-indriya-
darśanāt || sabhāga-jāteḥ prak siddhiḥ kāraṇatve
darśanāt || sambandhasya mano-buddhāv artha-liṅga
darśanāt || sā a-vidyā tatra tat-snehas tasmād
darśanāt ||104|| śakti-siddhiḥ samūhe 'pi na evaṃ
darśanāt ||288|| yadi hetoh sādhya-vipakṣe
darśanāt ||30|| tasmād bhūtam abhūtam vā yad yad
darśanāt ||31|| avāśyaṃ-bhāva-niyamaḥ kaḥ parasya
darśanāt ||44|| yadi dṛṣṭa-sarva-tattvasya api
darśanāt ||51|| pūrvakaḥ punar anupalambho 'saj-
darśanāt ||62|| avāśyaṃ-bhāva-niyamaḥ kaḥ parasya
darśanāt, a-dṛṣṭasya tat-sādhanasya punaḥ
darśanāt. ataḥ prayatna-anantara-bhāvi-jñānam
darśanāt. atha vā pratyakṣa-sādhanā eva indriya-
darśanāt. anityatva-vat prayatnānantariyaka-

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na, tatra apy a-riṣṭa-ādāv a-pratisandhāna-
-bhedenā śabda-ādau śruti-māndya-pāṭava-
-bhedenā śabda-ādau śruti-māndya-pāṭava-
api keṣāñcid anyato viśeṣāj jāti-bheda-
anyato vā kutaścīt kāraṇād anyathā racanā-
-pallava-ādiṣu tad-bhāve 'pi sparśa-bheda-
-gata-mātreṇa pākāḥ sidhyati, vyabhicāra-
-gamana-mātreṇa pākāḥ sidhyati, vyabhicāra-
-pratipattāv apy a-pratipanna-ṣṣayinām
'pi nānā-arthānām śabdānām vyavahāre
vai vayam a-tat-svabhāvānām bhāvānām asmad-
vilaṅghayet ||34|| sakṛd api tathā-
antareṇa anyato '-sambhavat-phalānām phala-
a-tad-rūpayor a-vivekāḍ iti. ya eṣa kasyacid
-pallava-ādiṣu tad-bhāve 'pi sparśa-bheda-
-anuśamsā-pāpa-śravaṇāt tad-bhāve virodha-a-
'pi vastuni śakti-bhedenā vyavasthā-bheda-
nityam a-janana-prasaṅgāt. kārya-sātatya-a-
na anityatā-abhāve kvacid utpattir dṛṣṭā, a-
-pariśramaḥ parihṛto bhavati. viparyaya-
iti cet, na, tatra anyeṣām eva sāmārthya-
-ātmani tādātmya-vyavasāyena na iha tat || a-
tādātmya-vyavasāyena na iha tat ||51|| a-
tac ca dhūme 'py asti. sa sakṛd api tathā-
-darśane 'py a-pratipanna-tad-bhāvasya kārya-
a-skhalita iti sarvaṃ tathā. vyabhicāra-
hi kasyacin niścaye 'py anyasya a-pratipatti-
sambhāvitāt puruṣād bahulaṃ pratipatti-
asyām sambandhi na aparam | sāmārthya-a-
rāga-utpādana-yogyatā-rahite vacana-a-
rāga-utpatti-yogyatā-rahite vacana-a-
vinivṛtteḥ, parampara-upayogasya atitād api
āha. śravaṇatvasya api nitya-anityayor a-
sādhyā-a-sādhyā-viparyayeṇa vipratipatti-
ghaṭa-ādiṣu dṛṣṭa-a-dṛṣṭeṣu prāṇa-ādy-a-
niyama iti cet, na, tasya sāmārthya-a-
tat-kārya-vijñāna-viccheda-vikāra-
asiddha-abhidhānam iti. vyavahāra-
syāt, tad-upāya-apāyayoḥ kārya-vyakti-virāma-
darśana-a-darśanayoḥ sator apy a-gamakatva-
vaidikānām ca baudhdha-ādinām mantra-kalpānām
tad-rūpa-rahitā api ||45|| tathā eva a-
tad-rūpa-rahitā api || tathā eva a-
vratānām ḍākinī-bhagīnī-tantra-ādiṣu
pratyabhijñānam na vyatiriktasya sāmānyasya
go-buddhim aśvam api kalpayato gor
abhāvāt, sarva-prakārānām puruṣaiḥ karaṇasya
-abhāvāt, sarva-prakārānām puruṣaiḥ karaṇa-
aparāpara-darśane 'py anvayinos tayor
vyavahārasya ca śabda-āśrayasya tathā-
anekasya api cakṣur-āder eka-vijñāna-kriyā-
syān na anyāḥ. sarva-ākāra-janmanām vināśa-
-arthatvāt. svayaṃ-kṛtānām apy apahnotṛ-
dṛṣṭam, anyathā na iti. kāraṇa-dharma-
ekasya tal-lakṣaṇa-yoge 'pi pratidvandvi-
dṛṣṭya-a-parāmarśena abhidhāna-vikalpayoḥ |
tathā maraṇa-sāmānyam vṛkṣa-puruṣayoḥ. yad-
-darśanena satām api keṣāñcid arthānām a-
-pratipattāv apy a-pratipanna-ṣṣayinām
ādāv uttara-vijñāna-an-utpatti-vyākulata-ādi-
eva, vyavahitānām api hetoḥ phalānām utpatti-
ekā prakṛtir vyaktasya, vikārānām anvaya-
api deśa-kāla-saṃskāra-bhedenā anyathā
tathā-dṛṣṭānām api deśa-kāla-bhedenā anyathā-
-vyavahāraḥ, ekasya apy aneka-arthakriyā-

darśanāt, anyatra api śabda-gandha-rasa-viśeṣair
darśanāt. anyathā kvacid apy akiñcitkarasya
darśanāt. anyathā kvacid apy akiñcitkarasya
darśanāt. anyathā hi vilakṣaṇyā api sāmagryā a-
darśanāt. api ca, atra bhāvān svam eva mukha-
darśanāt. asya api kvacid viśeṣe sambhava-
darśanāt. etāvāt tu syāt – evaṃ-svabhāvā etat
darśanāt. evaṃ tu syād evaṃ-svabhāvā etat-samāna-
darśanāt. evam anayor anupalabdhyoḥ sva-viparyaya
darśanāt kasyacid a-prasiddha-arthasya a-
darśanāt kārya-kriyām brūmah. kiṃ tarhi tat-kriyā
darśanāt kāryaḥ siddhaḥ, a-kāryatve '-kāraṇāt
darśanāt, kṛta-samaya-kāvya-ādi-vat. a-śakti-
darśanāt kvacid prāpti-parihāra-artho vyavahāraḥ,
darśanāt. kvacid viśeṣasya api sambhavāc chaṅkayā
darśanāc ca. tat sati pravartitavye varam evaṃ
darśanāc ca na ayam vastu-sanniveśī vyavahāraḥ.
darśanāc ca na te kathañcit kartāra ity ukta-
darśanāc ca vipakṣe vyatirekaḥ, tato 'vyabhicāra
darśanāc ca. śabdād artham a-pratipadyamānāḥ
darśanāt. cakṣur-ādi-buddhīnām tāvad yathāsvam
darśanāj jagaty asminn ekasya api tad-ātmanaḥ |
darśanāj jagaty asminn ekasya api tad-ātmanaḥ |
darśanāt tat-kāryaḥ siddhaḥ. a-kāryatve '-kāraṇāt
darśanāt tat-pratipatti-vat. anyathā artha-
darśanāt. tat-pravṛtter avisamvādena vyāpty-
darśanāt. tat-svabhāva-niścaye ca tasya ayogāt.
darśanāt. tato 'pi kathañcid vipralambha-
darśanāt tatra na indriyam vyabhicārataḥ || tathā
darśanāt tad-anumāne 'tiprasaṅgaḥ uktaḥ. rāgasya
darśanāt tad-anumāne vyatireka-asiddher na kārya-
darśanāt. tad ayam a-ṣṣayatvād abhūta-a-viśiṣṭam
darśanāt tad-vyāvṛttir iti tad-vyavaccheda-hetutā
darśanāt tan-nirāsa-artham. sa ca
darśanāt. tan-nivṛtṭyā ātma-gatiḥ syāt. adṛṣya-
darśanāt. tan-mātra-bhāvino 'nya-hetutva-
darśanāt, tādavasthye ca teṣām tad-ayogād apekṣā-
darśanāt tādrṣam parājaya-adhikaraṇam
darśanāt. tena ādyo viśeṣaḥ saha-kāribhyo nir-
darśanāt. tena bhāva-abhāvābhyām gamaka iti
darśanāt, teṣām ca puruṣa-kṛteḥ. tatra apy
darśanāt teṣām an-upapluta-cakṣuṣā | dūre yathā
darśanāt teṣām an-upapluta-cakṣuṣām | dūre yathā
darśanāt, taiś ca siddhi-viśeṣāt. na ca evaṃ-
darśanāt, na a-vyatiriktasya, vyakti-vad an-
darśanāt. na api iyam artha-sannidhim apekṣeta.
darśanāt. na evam a-sambhavad-viśeṣa-hetavaḥ
darśanāt. na evam a-sambhavad-viśeṣa-hetavaḥ
darśanāt. na ca tatra tan-nibandhanaḥ kaścit
darśanāt. na punar vastu-bhūtaṃ kiñcit sāmānyam
darśanāt. na brūmo 'rthakriyā-bheda-mātreṇa sattā
darśanāt. nanv idam apy a-niśceyam eva sarva-
darśanāt. niṣṭhā-āgamanasya a-śakyatvāt. yathā
darśanāt puruṣa-vyāpāra eva kāraṇam. ataḥ
darśanāt pratyakṣasya apy evaṃ-bhāvāḥ syāt. na ca
darśanāt pratyabhijñānam gava-ādinām nivāritam ||
darśanāt prāṇy-antare mṛta-pratipattiḥ, tādrṣam
darśanāt. bādhaḥ punaḥ pramāṇam, yatra krama-
darśanāt. bhāva-vyatireko hy abhāvāḥ,
darśanāt. mano-vijñānasya pūrvakam a-viguṇam
darśanāt, mūṣika-alarka-ṣṣa-vikāra-vat. tad-
darśanāt. mṛd-anvayānām śarāva-ādinām dṛṣṭam eka-
darśanāt, yathā āmalakyaḥ kṣīra-avasekena madhura
darśanāt, yathā āmalakyaḥ kṣīra-avasekena madhura
darśanāt, yathā pradīpasya vijñāna-varti-vikāra-

V2_04702	yuktaḥ, tasya punaḥ pratyakṣeṇa anyathā	darśanāt. yo hi bhāvo yathā-bhūtaḥ sa tādr̥g-linga
V3_11104	ca vacanasya tat-siddhiḥ, ātmany eva anyathā-	darśanāt. rāga-utpatti-yogyatā-rahite vacana-a-
PV_03360	vā rūpaṃ teṣāṃ na vidyate || sādharmya-	darśanāl loke bhrāntir nāma upajāyate | a-tad-
V1_03904	ca rūpaṃ teṣāṃ na vidyate ||50|| sādharmya-	darśanāl loke bhrāntir nāma upajāyate | a-tad-
SV_14919	ākāra-janmāno naśyanti iti. tāsām a-niḥ-śeṣa-	darśanāt. vicitra-śaktayo hi sāmagryō dr̥śyante.
V2_07902	-janmāno naśyanti iti, tāsām a-niḥ-śeṣa-	darśanāt. vicitra-śaktayo hi sāmagryō dr̥śyante.
VN_06616	-a-vibhakta-yonikam idaṃ vyaktam tad-anvaya-	darśanāt. vyaktasya tat-svabhāvatā-a-bheda-
SV_12318	-adhiṣṭhāna-balā viṣa-dahana-ādi-stambhana-	darśanāt. śabarāṇaṃ ca keṣāñcid adya api mantra-
SV_12607	eva apauruṣeyatve. artha-saṃskāra-bhedānām	darśanāt saṃśayaḥ punaḥ ||246|| yady
VN_02605	api nityasya aindriyakatve 'py anitye ghaṭe	darśanāt saṃśayitaḥ syāt. jādyāt pratipadyeta api
SV_01521	-ākāra-sāmyam anumīyeta, sarva-guṇeṣu viśeṣa-	darśanāt, saṃskāra-bhedena viśeṣa-pratipatteḥ.
V2_09810	-ākāra-sāmyam anumīyeta, sarva-guṇeṣu viśeṣa-	darśanāt, saṃskāra-bhedena viśeṣa-pratipatteḥ,
VN_04603	śabde 'pi svabhāvataḥ pratītiṃ janayaty a-	darśanāt, samayata eva tu janayet. samaya-vaśād
V2_06309	antya-kṣaṇo '-pratibandhaḥ. tal-linga-	darśanāt sambandha-smṛtya-apekṣiṇo 'numeya-
SV_16422	pumstva-ādi-sāmye 'pi kasyacid viśeṣasya	darśanāt. sambhavad-viśeṣe ca sāmya-asiddhir ity
SV_15818	'tiprasaṅgo 'nyatra api bhrāntyā pratyaya-	darśanāt. sarvathā upakāra-abhāve ca tathā
V3_01309	arthavac chabda-rūpaṃ vibhakti-	darśanāt sādhyam. na ca svarūpa-mātra-arthavat.
PV_02117	pūrveṣām indriyāṇām sva-jātiṣu | vikāra-	darśanāt siddham aparāpara-janma ca || śarīrād
VN_03908	āha eka-prakṛti-samanvaya-vikārāṇām parimāṇa-	darśanāt, sukha-duḥkha-moha-samanvitaṃ hi idaṃ
V2_07512	kaścid bhedo 'nyatra prayoga-bhedāt. tad-	darśanāt svayam api pratipattau tathā syād iti
V1_03501	asya darśana-prasaṅgaḥ. avayava-dvāreṇa tad-	darśanād a-dr̥ṣṭa-avayavasya asya a-pratipattir
SV_12816	arthavattā ca na sidhyati. sahiteṣv artha-	darśanād a-doṣaḥ. na, pṛthag asato rūpasya
VN_03220	cet, na, samāsa-nirdeśāt, evam api prayoga-	darśanād a-sādhana-vākyatvāc ca. ata eva na
V1_04008	gr̥hyeta. na vā kevalasya apy ālokasya	darśanād an-ālokasya vā rūpasya kaiścit prāni-
V1_00511	saṃvāde 'pi taj-jātyasya vyabhicāra-	darśanād an-āśvāsa iti cet, na, tad-rūpa-an-
SV_01415	anumāna-viṣaye 'pi pratyakṣa-anumāna-virodha-	darśanād an-āśvāsa-prasaṅga iti cet, na, yathokte
V2_09705	anumāna-viṣaye 'pi pratyakṣa-anumāna-virodha-	darśanād an-āśvāsa-prasaṅga iti cet, na, yathokte
V1_02204	-ādy-anuṣaṅginām tad-viṣaya-indriya-virahe '-	darśanād an-upahata-indriya-upanidhau ca punaḥ
HB_03103	iti dus-taraṃ vyasanam āpanaḥ. tata eva eka-	darśanād anya-abhāva-pratītir iti cet, katham
V1_02102	-vr̥tter ātmani virodhāt, tad-rūpasya prāg a-	darśanād abhilāpa-ābhoge ca viṣaya-pratyastamayāt
HB_03813	avisamvādakasya rūpam ucyate, yad-	darśanād ayaṃ sādhana-a-sādhane pravivecyā tasya
SV_15229	-itarayoḥ, na ca tathāvidhasya a-	darśanād asattvam eva. yasmān na asattā-siddhir
V1_01902	paṭiyān smṛti-bijam ādhatte, tādr̥śa-	darśanād asya prabodho 'bhilāṣa-vāsanā-vivṛttir
V3_11902	-pratiśedho gamaka iti. sa ca kāraṇa-bhāvo '-	darśanād ātmano na sidhyati ity uktam. darśane
VN_06709	-lakṣaṇa-virodhād iti. sukha-ādy-anvaya-	darśanād ity asiddho hetur iti. evaṃ hi tasya
SV_12501	adhyayanād iti cet. ukta-uttaram etat. a-	darśanād iti cet. idaṃ api prativyūḍham. na apy a
HB_03104	na asti iti pratīyāt. tasya eva kevalasya	darśanād iti cet, idaṃ eva asmābhir ucyamānaṃ kim
V1_00606	-saṃvādanam pratyakṣasya, kiṃ tarhy artha-	darśanād iti cet, tat punar artha-darśanam artha-
V1_01308	āntaram saṃskāram. tena smṛtiḥ, na artha-	darśanād iti cet, na, tat-sambandhasya a-
VN_06614	uktam eka-prakṛtikam idaṃ vyaktam anvaya-	darśanād iti. tatra ekā prakṛtiḥ sukha-duḥkha-
SV_14009	'stu. na ca saṃśayitāt siddhiḥ. viveka-a-	darśanād ekatvam iti cet, na, jñāna-paurvāpyeṇa
HB_02905	sa eva tena a-saṃsr̥ṣṭo 'nya-bhāvaḥ. tad-	darśanād eva asya ghaṭo na asti iti bhavati.
V3_11810	-vyāptir asiddhā. prāṇa-ādayo 'pi hi kvacid	darśanād eva sad-asantaḥ pratiyante, na ca evam
SV_14518	tad etan manda-buddhayaḥ kvacit tathā	darśanād ghoṣa-mātra-vīpralabdhā nāsaṃ guṇam
V1_00609	anyasya bhāve '-sambaddhasya bhāva-niyamaḥ.	darśanād bhāva-siddhir iti cet, nanu tad eva idaṃ
SV_01620	caitanyaṃ an-upalabhyamānam api icchann a-	darśanād vacana-āder vyāvṛttim āha. dadhy-ādikaṃ
PV_02284	-artham anumāne 'py a-vāraṇāt | prayoga-	darśanād vā asya yat kiñcid udaya-ātmakam ||
SV_01621	kṣira-ādiṣv a-parārtheṣu saṅghātātva-a-	darśanād vyatirekam. ko hy atra niyamaḥ saṃhatair
SV_01402	| (19ab) śrāvaṇatvasya api nitya-anityayor a-	darśanād vyāvṛttir iti tad-vyavaccheda-hetutā syāt.
SV_12120	'py a-viśiṣṭaḥ sampratiyate ||242|| na a-	darśanād dhetoḥ a-hetuko nāma. a-dr̥ṣṭa-hetavo 'pi
SV_15305	na vyabhicarati, sa evaṃ bruvāṇaḥ śobheta a-	darśanān na asti iti. tad ime svabhāva-deśa-kāla-
SV_02015	svabhāvād vā niyāmakāt | avinābhāva-niyamo '-	darśanān na na darśanāt ||31|| avaśyaṃ-bhāva-
V2_08907	svabhāvād vā niyāmakāt | avinābhāva-niyamo '-	darśanān na na darśanāt ||62|| avaśyaṃ-bhāva-
V2_06514	vyavahitānām api hi hetoḥ phalānām utpatti-	darśanān mūṣika-alaraka-viṣa-vikāra-vat. tad-bhāva
PV_03238	gava-ādau jāty-ādes tad apy etena dūṣitam ||	darśanāny eva bhinnāny apy ekāṃ kurvanti kalpanām
SV_02403	saṅgraha-ślokaḥ. tasmāt sakṛd api darśana-a-	darśanābhyāṃ kārya-kāraṇa-bhāva-siddher bhavati
HB_03901	-arthatvāt. sapakṣa-vipakṣayor hi darśana-a-	darśanābhyāṃ gamakaṃ hetum icchatāṃ na eva
SV_11816	dr̥ṣṭo 'nyathā na dr̥ṣṭo darśana-a-	darśanābhyāṃ dhūma-ādi-vat tat-pratītiṃ janayati
SV_06104	vastu tatra dr̥śyam asti. yasya darśana-a-	darśanābhyāṃ bhinna-darśane 'py eṣa vṛkṣa-a-vṛkṣa
V3_13013	-bala-pravr̥ttaḥ. ācāryeṇa punar diṅ-mātra-	darśanāya idaṃ udāharaṇam uktam - anityaḥ śabdaḥ
VN_02706	a-sarvagataḥ śabda iti pratijñām āha. tad-	darśanāya tad-artha-nirdeśa ity āha. tad-arthaḥ
PV_04102	doṣo 'yam iṣyate || tasmād viṣaya-bhedasya	darśanāya pṛthak-kṛtaḥ | anumāna-a-bahir-bhūto
PV_04129	tena varṇitaḥ || tasmād viṣaya-bhedasya	darśanāya pṛthak-kṛtā | anumāna-a-bahir-bhūtā
V3_03909	tena varṇitaḥ ||28|| tasmād viṣaya-bhedasya	darśanāya pṛthak-kṛtā | anumāna-a-bahir-bhūtā
PV_03261	na hi saty antar-aṅge 'rthe śakte dhir bāhya-	darśanī | artha-grahe sukha-ādinām taj-jānām syād

V3_07403 hi paraṃ dhūmo 'gni-nāntarīyako
 VN_05422 dūṣaṇam iti, kiṃ tu dūṣayātā avāśyaṃ viṣayo
 SV_12304 api tad-a-tat-pratibhaveṣu svabhāva-bhedo
 NB_03032 tena hi nivṛtīm kathayātā pratibandho
 SV_12124 kaścit tathā vacanīyaḥ. rūpa-viśeṣo vā tathā
 SV_09426 hi paraṃ dhūmo 'gni-nāntarīyako
 V3_03408 sambhavi sva-abhiprāyaḥ pratijñā-vacanena
 V3_13208 a-sambhavaḥ, yathā ghaṭa-ākāśayor iti
 NB_03122 -a-sambhavo yathā ghaṭa-ākāśayor iti
 V3_13205 kārya-svabhāvayor janma-tan-mātra-anubandhau
 NB_03122 ukta-lakṣaṇayor janma-tan-mātra-anubandhau
 SV_04918 98|| saṃyojya pratyabhijñānaṃ kuryād apy anya-
 SP_00013 || paśyann ekam a-dṛṣṭasya darśane tad-a-
 PV_03225 | na hi go-pratyayo dṛṣṭaḥ sāsna-ādīnām a-
 V1_01413 darśana-ātmā dṛṣya-ātmano vā vikalpasya
 V1_01411 pratyakṣa-bhāvīnyāḥ katham saṃhṛta-vikalpe
 SV_16622 syāt. pratyakṣa-pūrvakānām pramāṇānām a-tad-
 V1_00210 -rahito 'yukta-pratipattir eva. na ca anya-
 SV_02112 -svabhāvātve 'py a-dṛṣṭa-tat-kāryasya kāraṇa-
 SV_02406 -āyattatvāt, kvacid a-mūrtatve nityatva-
 SV_08212 -vaśād virodhi-rūpa-samāveśena aparāpara-
 SV_01309 pratipannaṃ syāt. na anumeyatvam, tasmād a-
 V3_11011 anumāna iha avyabhicāra iti kuto niścayaḥ. a-
 SV_06104 asti. yasya darśana-a-darśanābhyām bhinna-
 V1_03504 -avayava-pratipattau darśane 'lpa-avayava-
 V3_10708 sa vaktā na bhavati iti vyatireko '-
 SV_10005 svabhāvam ūrdhvaṃ vyavasyanti, na prāk,
 V2_08208 svabhāvam ūrdhvaṃ vyavasyanti, na prāk,
 SV_15427 ātma-siddhiḥ syāt, vipakṣa-vyatireka-
 SV_16424 etat. vyatirekasya sandehād a-samartham a-
 V3_11903 '-darśanād ātmano na sidhyati ity uktam.
 NB_03071 ca yaḥ sarvajñāḥ sa vaktā na bhavati ity a-
 V3_08309 iti na tataḥ kārya-anumānam. vipakṣe vṛtṭy-a-
 VN_00207 virodha-abhāvād asya viparyaye vṛtṭer a-
 SV_01006 tat-pratibandhāt, na anyad vipakṣe '-
 V3_11113 tat-pratibandhāt. na anyad vipakṣe '-
 SV_15209 anyathā-bhāvaḥ. tasmāt kasyacid a-vaiparītya-
 V2_09204 -taṇḍula-pāka-vat ||65|| na hi bahulaṃ pāka-
 SV_01015 -taṇḍula-pāka-vat ||13|| na hi bahulaṃ pakva-
 V2_09407 tv anupalambhena svayam. yukto dṛṣyasya a-
 V1_01308 tat-sambandhasya a-svābhāvīkatvāt, samaya-a-
 V1_01303 -viśeṣe smṛter ayogāt. sati hy artha-
 V1_03503 -prasaṅgaḥ. katipaya-avayava-pratipattau
 PV_02182 teṣāṃ api vidyate | sparśasya rūpa-hetutvād
 V2_09313 yā vacanena nivartyeta. smṛtir vācā a-
 PV_03493 'pi syād a-vicchinna-vibhramāḥ || vicchinne
 V2_06910 a-pratipatteḥ, sandehe sandehād bahuṣu
 PV_03240 syād artha-darśanam || kṣaṇīkatvād atītasya
 V2_06911 darśane ca, ekatra draṣṭur abhāvāt, punar
 SV_05109 yathārtham eva jāyante. sati marīcikā-
 SP_00013 samāśritaḥ || paśyann ekam a-dṛṣṭasya
 SV_07406 na syāt. vyaktyā ca indriya-saṃskārāt tad-
 SV_02124 -bhāvī ity an-anumānam. yadi tarhi darśana-a-
 V1_01611 na ca śabda-viṣaya eva vastu, ākāra-antareṇa
 SV_05602 eva āsv a-bhinna-pratibhāsaḥ. na vai tad-
 SP_00014 vinā apy ākhyātr̥bhīr janaḥ || darśana-a-
 V3_11102 atra apy eṣa tulyaḥ prasaṅgaḥ – na ātmani
 SV_00920 na kiñcid an-iṣṭam. vaktary ātmani rāga-ādi-
 V3_11009 ca phalasya. vaktary ātmani rāga-ādi-
 PV_03444 -graho 'rtham ca na dṛṣṭavān | prāk katham
 SV_10006 iti tad-vaśena paścād vyavasthāpyate, vikāra-
 V2_08209 iti tad-vaśena paścād vyavasthāpyate, vikāra-
 SV_07604 -utpattāv api prasaṅgāt. tad ayam eka-
 SV_11103 vastu-
 VN_06204 prāpya-nivartyayoḥ svabhāvayor guṇa-doṣa-
 an-abhimate tad-ātmani cauratvena hetu-

darśanīyaḥ – yatra dhūmas tatra agnir iti. sa
 darśanīyo 'nyathā dūṣaṇa-a-vṛtṭer iti. evaṃ tarhi
 darśanīyaḥ. tad-abhāve sarvas tad-ātmā na vā
 darśanīyaḥ. tasmān nivṛtṭi-vacanam ākṣipta-
 darśanīyo ya enam hetum anuvidadhīyāt. yena iṣṭa-an
 darśanīyo yatra dhūmas tatra agnir iti. sa tathā
 darśanīyaḥ. sa ca yathā pramāṇa-bādhāyām na
 darśanīyam. na hy anyathā sapakṣa-vipakṣayoḥ sad-
 darśanīyam. na hy anyathā sapakṣa-vipakṣayoḥ sad-
 darśanīyāv uktau. tac ca darśayātā – yatra
 darśanīyāv uktau. tac ca darśayātā, yatra dhūmas
 darśane | (99ab) uktam etat – bhede 'pi bhāvās
 darśane | a-paśyan kāryam anveti vinā apy
 darśane || guṇa-pradhāna-adhigamaḥ saha apy
 darśane '-dṛṣṭir vikalpa-kalpanām indriya-jñāne
 darśane '-vibhāvitā nāma. tad ayam a-saṃsṛṣṭa-
 darśane '-sambhavāt. pratyakṣa-a-vṛtṭer hi teṣu
 darśane 'nya-kalpanā yuktā, atiprasaṅgāt. tasya
 darśane 'py a-pratipanna-tad-bhāvasya kārya-
 darśane 'py anyatra anyathā-dṛṣṭeḥ, kvacin
 darśane 'py anvayinos tayor darśanāt. na ca tatra
 darśane 'py ātmano nivṛtṭy-asiddheḥ, tan-nivṛtṭtau
 darśane 'py uktam. dṛṣya-ātmanor nāma ayam arvāg-
 darśane 'py eṣa vṛkṣa-a-vṛkṣa-vibhāgam kurvīta,
 darśane 'pi tathā sthūlasya darśanam syāt. rakte
 darśane 'pi na sidhyati, sandehāt. bādhaka-bhāve
 darśane 'pi pāṭava-abhāvād iti tad-vaśena paścād
 darśane 'pi pāṭava-abhāvād iti tad-vaśena paścād
 darśane 'pi prasaṅgāt. tan na viparyaya-vyāptir
 darśane 'pi vipakṣa-vṛtṭeḥ. api ca evaṃ-vādīno
 darśane 'pi vyatireka-asiddher na sidhyati. ghaṭa
 darśane 'pi vyatireko na sidhyati sandehāt.
 darśane 'pi śeṣavat, yathā deha-indriya-
 darśane 'pi san kṛtako vā syān nityaś ca ity a-
 darśane 'pi. sarva-darśīno hi darśana-vyāvṛtṭiḥ
 darśane 'pi. sarva-darśīno hi darśana-vyāvṛtṭiḥ
 darśane 'pi sarveṣāṃ tathābhāvo na sidhyati. a-
 darśane 'pi sthāly-antar-gata-mātreṇa pākaḥ
 darśane 'pi sthāly-antar-gamana-mātreṇa pākaḥ
 darśane 'bhāvaḥ, sa tad-abhāve na yuktaḥ. kvacid
 darśane 'bhāvāt. puruṣa-icchāto 'rthānām svabhāva
 darśane 'rtha-sannidhau dṛṣṭe śabde tataḥ smṛtiḥ
 darśane 'lpa-avayava-darśane 'pi tathā sthūlasya
 darśane 'sti nimittatā || nityānām pratiṣedhena
 darśane kriyata iti cet, darśanam khalv a-
 darśane ca akṣād a-vicchinna-adhiropānam | na
 darśane ca, ekatra draṣṭur abhāvāt, punar darśane
 darśane ca na sambhavaḥ | vācyam a-kṣaṇīkatve
 darśane ca bhāvāt, viśeṣa-antara-dṛṣṭāv anyathā
 darśane jala-bhrāntir iti tad-udbhavā ity ucyate,
 darśane tad-a-darśane | a-paśyan kāryam anveti
 darśane tad-vyaṅgyeṣu sāmānyeṣu kadācid a-niścayo
 darśane na anvaya-vyatireka-gater āśrayaḥ katham
 darśane pratibhāsanād etāvan-mātra-nibandhanatvāc
 darśane bhinna-a-bhinnayoḥ pratibhāsanāt samānā
 darśane muktavā kārya-buddher a-sambhavāt | kārya-
 darśanena anumānam iti. na, tayor iha anvaya-
 darśanena anyatra tad-anumāne 'tiprasaṅgaḥ,
 darśanena anyatra tad-anumāne 'tiprasaṅgo 'py
 darśanena asya sārūpyam so 'dhyavasyati ||
 darśanena iva viṣam a-jñaiḥ. tad ayam sattā-
 darśanena iva viṣam a-jñaiḥ. tad ayam sattā-
 darśanena eka-vṛtṭeḥ pratyayasya anyatra vṛtṭim
 darśanena kriyeta. tac ca vipakṣa-sa-ātmanāḥ
 darśanena dūṣaṇāt. prasaṅgam antareṇa āñjasena

SV_06012 ekatra dr̥ṣṭasya rūpasya kvacid an-anvayād
V2_07310 śabda-vyavahāra-pravartana-phalo 'pi, viśaya-
SV_01203 -ādhanam. a-darśanam tu darśana-abhāvaḥ. sa
V2_09401 vacanam. a-darśanam tu darśana-abhāvaḥ. sa
VN_02305 tattva-khyāpanam vādino vijayaḥ, bhūta-doṣa-
PV_03447 || etena an-ātma-vit pakṣe sarva-artha-a-
V3_11709 anyo na asti ity uktam. te ca
V1_00311 -anavasthā-prasaṅgāt. na, tatra viśaya-
SV_04904 -adhyavasāyāt, maṇi-prabhāyām maṇi-bhrānti-
VN_00211 '-darśanasya abhāva-a-sādhanāt, arvāg-
SV_16919 -arthasya a-prasiddhasya vā punar vyutpatti-
SV_07610 -upaskṛtatvād vijñāna-santateḥ sarva-artha-
PV_03218 -vat || a-saṃvidita-tattvā ca sā sarva-apara-
PV_03353 || a-vibhāgo 'pi buddhy-ātmā viparyāsita-
V1_03805 a-vibhāgo 'pi buddhy-ātmā viparyāsita-
PV_03343 || tam aneka-ātmakam bhāvam eka-ātmatvena
V3_13206 -mātra-anubandhau darśanīyāv uktau. tac ca
NB_03122 -mātra-anubandhau darśanīyāv uktau. tac ca
V3_01905 - svayam iti śāstra-anapekṣam abhyupagamam
V3_03608 viruddhavyabhicāriṇo '-sambhavam arthāpattiyā
PV_04117 -prasādhyeṣu viruddhavyabhicāriṇaḥ | abhāvam
SV_09719 a-vināśini | (193ab) anena udāharaṇam anayor
V3_06110 -ādīnām vṛtti-sādguṇyena upalambha-vṛttim
SV_07905 -ādīḥ svarūpa-śūnye deśe sva-vyaṅgyam na
V3_08204 -gaḍunā sāmānyena iti vyāvṛtti-sādhanena
PV_04075 | iṣṭa-a-kṣatim a-sādhyatvam anavasthām ca
V3_02606 | iṣṭa-a-kṣatim a-sādhyatvam anavasthām ca
PV_03152 'pi vā | tantv-ākhyām vartayet kārye
V3_03601 a-candre 'siddheḥ. a-śakya-niṣedhatām asya
SV_07404 upakāraka iti cet. so 'tindriyam artham
PV_04130 api pūrva-vat || siddhayoḥ pṛthag-ākhyāne
V3_08006 sva-vyāpaka-viparyaye sādhye viruddha iti
SV_06311 -codanayā vyavahāra-aṅgatām śabdānām
SV_03407 tato 'paraḥ ||63|| etāvantam eva ca bhedaḥ
V2_09304 'nvaya-vyatireka-niścayo 'sti. tena tam eva
SV_01101 'nvaya-vyatireka-niścayo 'sti. tena tam eva
V2_05402 -samāveśibhiḥ padair asatsu vyavahāra-ayogaḥ
V3_03605 āśrayaḥ. tan na asiddhiḥ śabda-siddhānām iti
SP_00017 tattva-arthāḥ kārya-kāraṇa-gocarāḥ | vikalpā
SV_03301 -arthā vibhaktir artha-antaram iva a-
HB_00615 iti cet, svayam pratipattau kaḥ prameyasya
V3_08107 syāt, anyathā sarvato vipakṣād vyāvṛtter
VN_03517 'pi hetor na avyabhicāra-dharmatā śakyā
V2_05309 -rūpatvāt. te tv ekena api vākyaena śakye
NB_03122 sad-asattve yathokta-prakāre śakye
V3_13209 sad-asattve yathokta-prakāre śakye
V3_13308 sāmānya-lakṣaṇam viśeṣa-lakṣaṇam vā śakyam
V2_05306 saṃvarṇita eva. sa ca na asaty anvaye śakyo
HB_03305 yasya yena anvayo 'sti. na hy evam śakyam
NB_03136 ca sarvatra asattvam eva niścayena śakyam
SV_03407 eva ca bhedaḥ darśayams taddhitena vā
PV_04055 sādhanā ekatra sarvaḥ śāstraḥ nidarśane |
V3_02202 sādhanā ekatra sarvaḥ śāstraḥ nidarśane |
VN_03219 na prayukto vipratipatti-viśayaś ca kiṃ na
V3_05804 -antar-gamād iyam | hetu-prabheda-ākhyāne na
V3_13210 svabhāva-vyāptir vā. asmimś ca arthe darśite
NB_03122 svabhāvena vyāptiḥ. asmimś ca arthe darśite
V3_11306 ekasya eva tu vacanena sādhyatā-a-viśeṣo
HB_01804 kuryāt. evam hy anena ātmanaḥ sāmartyam api
NB_03054 pakṣa iti pakṣa-lakṣaṇam an-avadyam
V3_13009 dvayor a-paśyams tayor a-virodha-
PV_04269 -antar-gamād iyam | hetu-prabheda-ākhyāne na
V3_02908 | sā iyam pakṣasya bādha caturvidhā
V3_13210 svabhāva-vyāptir vā. asmimś ca arthe
NB_03122 ca svabhāvena vyāptiḥ. asmimś ca arthe

darśanena pratipattau vyakty-antare 'pi na syāt
darśanena prasiddhasya vyavahārasya sādhanāt.
darśanena bādhyate. tad-abhāve tu siddha eva ity
darśanena bādhyate. tad-abhāve tu siddha eva ity
darśanena mithyā-pratipatti-nivartanam
darśanena ye | a-pratyakṣām dhiyam prāhus te 'pi
darśanena vinā na sidhyataḥ. tan na ātma-
darśanena viśayiṇo vṛtta-sambandhasya smaraṇāt.
darśanena vyabhicārāc ca, bhrānter a-vastu-
darśanena satām api keṣāñcid arthānām a-darśanāt.
darśanena sarvatra tad-āśānkā-a-nivṛtteḥ.
darśaneṣv anapekṣya api tad-bhedaḥ tathā
darśanaiḥ | a-sambhavād vinā teṣām grāhya-grāhaka
darśanaiḥ | grāhya-grāhaka-saṃvitti-bhedavān iva
darśanaiḥ | grāhya-grāhaka-saṃvitti-bhedavān iva
darśayat | tad a-dr̥ṣṭam katham nāma bhaved
darśayatā - yatra dhūmas tatra agniḥ, asaty
darśayatā, yatra dhūmas tatra agniḥ, asaty agnau
darśayati iti. śāstra-upagamāt sarvas tad-dr̥ṣṭaḥ
darśayati. etena pratyakṣa-anumāne vyākhyāte,
darśayaty evam-pratīter anumātvataḥ || atha vā
darśayati. tatra anvayī yat kiñcit kṛtakam tat
darśayati. tadā hi tāny a-viguṇāni bhavanti, yadā
darśayati. na evam vyaktir viparyayāt. katham hi
darśayati. yas tarhi samarthena hetunā kārya-
darśayan || samaya-āhita-bhedasya parihāreṇa
darśayan ||25|| ity antara-ślokaḥ. atra svayam-
darśayann āśrayam śruteḥ || upakārya-upakāritvam
darśayann evam āha, a-prati-pramāṇatayā niścayam
darśayan katham na pratipatter bhedakaḥ. eka-
darśayamś ca prayojanam | ete sa-hetuke prāha na
darśayamś caturaḥ pakṣa-dharmān āha. bheda-
darśayamś tad-vyāvṛtṭiyā gamyate, tad-viśiṣṭo vā
darśayamś taddhitena vā darśayet pācakatvam iti
darśayan niścayam āha - prasiddhas tu dvayor api
darśayan niścayam āha. tatra anvayasya niścayena
darśayan param pratirūpaddhi iti vyaktam etad
darśayan, śabda-prasiddhena ity āha. śānkita-
darśayanty arthān mithyā-arthā ghaṭitān iva ||
darśayanti pratibhāty an-artha-antare 'pi tathā
darśayitā. pradeśa-stham dhūmam upalabdnavatas
darśayitum a-śakyatvāt. tad asya na bhāva-mātreṇa
darśayitum iti na a-pradarśita-avinābhāva-
darśayitum iti prayoga-samāsa ucyaṭe na rūpa-
darśayitum. tat-kāryatā-niyamaḥ kārya-liṅgasya
darśayitum, tat-kāryatā-pratīnyamaḥ svabhāva-
darśayitum. tad arthāpattiyā eṣām nirāso
darśayitum, tad-bhāva-hetu-bhāvayor darśana-
darśayitum yatra anya-bhāva-upalabdhis tatra tad-
darśayitum viśeṣa-lakṣaṇam vā. tad arthāpattiyā
darśayet pācakatvam iti kṛtā api vā pāka ity
darśayet sādhanam syād ity eṣā loka-uttarā
darśayet sādhanam syād ity eṣā loka-uttarā
darśita iti cet, na, samāsa-nirdeśāt, evam api
darśita-udāhṛtiḥ pṛthak ||44|| ity antara-ślokaḥ.
darśita eva dr̥ṣṭānto bhavati, etāvan-mātra-
darśita eva dr̥ṣṭānto bhavati. etāvan-mātra-
darśitaḥ. tata eva tad-viparyaya-sādhanā viruddho
darśitaḥ bhavati. kāryam param apekṣata iti tatha
darśitaḥ bhavati. tri-rūpa-liṅga-ākhyānam
darśitayā prāha iti sambhavo
darśitā udāhṛtiḥ pṛthak || eka-upalambha-
darśitā tridhā-anumānam bhittvā. tatra abhyupāyaḥ
darśite darśita eva dr̥ṣṭānto bhavati, etāvan-
darśite darśita eva dr̥ṣṭānto bhavati. etāvan-

HB_00706 -upadarśanam upayogaś cet, tena eva tāvad
 VN_00210 -mātrād vyāvṛttiḥ, viprakṛṣṭeṣv a-sarva-
 V3_09508 buddhi-pūrvakam dṛṣṭam yad-dṛṣṭer a-kriyā-
 V1_01310 ca tasya tādātmyād anyasya a-samaya-
 SV_02720 a-pratipattir iti. tasmāt tatra api tad-
 SV_16417 a-sambhavāt. na hy atīndriyeṣv a-tad-
 V3_11113 na anyad vipakṣe '-darśane 'pi. sarva-
 SV_01006 na anyad vipakṣe '-darśane 'pi. sarva-
 HB_03105 -bhavataḥ parūṣam iva ābhāti. tasmāt tīra-a-
 SV_15312 āmalakī-phalāni ca, na ca idānīm a-tad-
 VN_01905 bahiḥ prativādināḥ prāśnikānām ca nyāya-
 SV_02109 -apara-utpatti-vipralabdho vā, antya-kṣaṇa-
 V2_09011 -apara-utpatti-vipralabdho vā. antya-kṣaṇa-
 SV_16922 ekam artham atyakṣa-samyogam an-atyakṣa-
 SV_02509 -vat. tad-darśinyāḥ sā bhrāntir iti cet. tad-
 SV_02509 na eka-sambandhināv iti bhūta-vat. tad-
 PV_03403 -īkṣaṇe '-kṣamā | bhūtam paśyamś ca tad-
 SV_12025 api tulyam ity an-upālambhaḥ. an-atīśaya-
 PV_02033 vā tattvam iṣṭam tu paśyatu | pramāṇam dūra-
 PV_02218 tṛṣṇyati tṛṣṇā doṣāms tīras-kurute | guṇa-
 SV_16217 kaiścid eva vijñāta ity asti parokṣa-artha-
 SV_07826 -indriya-samyoga upakāraka iti tatas tad-
 SV_15308 -parokṣe 'rthe samvādanam itarad vā sarva-
 V1_00608 cet, sarve 'rthāḥ pratyakṣā iti sarvaḥ sarva-
 V3_07804 na hy avinābhāvo hetor vyavasthaya
 SV_09508 - liṅgasya avyabhicāras tu dharmeṇa anyatra
 V3_07410 - liṅgasya avyabhicāras tu dharmeṇa anyatra
 NB_02042 iti. ime sarve kārya-anupalabdhy-ādayo
 VN_04314 tat samudāya-arthasya apāyād apārthakam,
 SV_10809 vākyānām eka-artha-upasamhāra-upakārah. na
 V2_06404 prāg eva nirdiṣṭā iti iyaṃ prayoga-bhedād
 PV_03516 sannidhau || na ca a-sannihita-arthā asti
 PV_02226 dvayoy tataḥ | duḥkha-bhāvanayā syāc ced ahi-
 SV_08420 bhāvanām paryanuyogam arhanti, kim agnir
 SV_01806 vā anityatva-abhāve kṛtakatvam na bhavati
 V2_10013 vā anityatva-abhāve kṛtakatvam na bhavati
 SV_01909 dhūma ity anvayena vidhita-tat-kāryatvasya
 SV_12318 eva. yathāsvaṃ satya-adhiṣṭhāna-balā viṣa-
 PV_04057 | vāg-dhūma-āder jano 'nveti caitanya-
 V3_02206 | vāg-dhūma-āder jano 'nveti caitanya-
 SV_16122 -kramasya ca | sarvo varṇa-kramaḥ pumbhyo
 HB_01814 viśeṣa-an-utpatteḥ. na hi taṇḍula-ādimām
 HB_01812 -bīja-ādibhya odana-aṅkura-ādi-janmani
 SV_13103 -anuvīdhāyinyo 'rthakriyāḥ. na hi māṇavako
 V3_05203 -anuvīdhāyinyo 'rthakriyāḥ. na hi māṇavako
 SV_16125 -ayogāt. niyame ca tasya eva indhanatvād
 SV_04105 janayanty anyām vā yathā-pratyayam
 PV_04256 ādadhad dhūmam tena aṃśena tathā gatiḥ ||
 PV_04255 rūpāyā a-bhedataḥ || tadvad bhede 'pi dahano
 SV_00614 asya roma-harṣa-ādi-viśeṣāḥ santi sannihita-
 V2_06314 asya roma-harṣa-ādi-viśeṣāḥ santi sannihita-
 NB_02040 na asya roma-harṣa-ādi-viśeṣāḥ, sannihita-
 VN_00904 -bhedād iva agneḥ sthūla-kariṣa-tṛṇa-kāṣṭha-
 PV_04257 param || dhūma-indhana-vikāra-aṅgatā-pade
 VN_03608 syāt. pramāṇa-virodhe tu hetoḥ, yathā na
 PV_04255 tad-rūpāyā a-bhedataḥ || tadvad bhede 'pi
 SV_16123 -vṛtter asaty abhāvād a-dṛṣṭa-indhano 'pi
 SV_01902 dhūmas tatra agnir ity ukte kāryam dhūmo
 SV_12206 jvālā-udbhava-sāmarthyam hy āśritya
 SV_16410 hi puruṣa-kṛtās tad-adhiṣṭhānāc ca phala-
 SV_15528 eṣa yad ime kathañcin niyuktāḥ phala-
 SV_16322 api tad-upayoga-nir-apekṣāḥ svabhāvena phala-
 SV_15606 te ca a-viśiṣṭāḥ sarvatra iti sarvadā phala-
 SV_15720 āśadayanti. tena a-viśeṣeṇa eva phala-
 VN_04314 samudāya-arthasya apāyād apārthakam, daśa-

darśitena ko 'rthaḥ. yadi pratipattir anyathā na
 darśino '-darśanasya abhāva-a-sādhanaṭ, arvāg-
 darśino 'pi kṛta-buddhir bhavati, yadi tādrṣam
 darśino 'pi syāt. na hi prati-puruṣam arthānām
 darśinas tat-svabhāva-a-niścayaḥ. kutaḥ.
 darśinaḥ pratikṣepaḥ sambhavati, satām apy eṣām
 darśino hi darśana-vyāvṛttiḥ sarva-abhāvam gamayet.
 darśino hi darśana-vyāvṛttiḥ sarvatra abhāvam
 darśinā iva śakuninā dūram gatvā api punar
 darśinā tāni pratikṣeptavyāny eva iti. tasmād a-
 darśinām iti. ebhiḥ kathā-viccheda eva karaṇiyāḥ,
 darśinām niścayāt. paścād asya anupalabdhyā a-
 darśinām niścayāt paścād asya anupalabdhyā a-
 darśini puruṣa-sāmānye ko vivecayed yato lokāt
 darśinī iti kutaḥ. nir-bīja-bhrānty-ayogād iti
 darśinyāḥ sā bhrāntir iti cet. tad-darśinī iti
 darśī katham ca upahata-indriyaḥ || śodhitam
 darśī ca ayam vākyeṣv evam-prakāraṇām
 darśī ced eta ḡrdhrān upāmahe || sādhanam karuṇā
 darśī paritṛṣyan mama iti tat sādhanāny upādatte |
 darśī puruṣaḥ. na hy ayam arthaḥ samartho na ayam
 darśī yathā-sthitam paśyet. na hi tasyām
 darśī vacanasya a-kṛtakasya itarasya vā
 darśī syāt. jñāna-bhāvaś cet, katham anyasya
 darśyate - sarvo '-pakṣaḥ kṛtako 'nitya iti, kim
 darśyate | tatra prasiddham tad-yuktam dharminam
 darśyate | tatra prasiddham tad-yuktam dharminam
 daśa-anupalabdhi-prayogaḥ svabhāva-anupalabdhou
 daśa-dāḍima-ādi-vākya-vat. idam kila padānām a-
 daśa-dāḍima-ādi-vākya-nām iva an-upasamhāra eva.
 daśavidha-anupalabdhiḥ. iṣṭam viruddha-kārye 'pi
 daśā kācid ato dhiyaḥ | utsanna-mūlā smṛtir apy
 daṣṭa-aṅga-hāni-vat || ātmīya-buddhi-hānyā atra
 dahaty uṣṇo vā na udakam iti. etāvāt tu syāt,
 dahana-abhāve ca dhūmaḥ. tathā hi sa tasya
 dahana-abhāve ca dhūmaḥ. tathā hi sa tasya
 dahana-abhāve dhūmo na bhavati ity arthād
 dahana-ādi-stambhana-darśanaṭ. śābarāṇām ca
 dahana-ādikam || svabhāvam kāraṇam vā artho
 dahana-ādikam ||17|| svabhāvam kāraṇam vā artho
 dahana-indhana-yukti-vat ||307|| sati indhane
 dahana-udaka-ādibhyaḥ krameṇa svabhāva-atīśaya-an
 dahana-udaka-prthivy-ādayaḥ, tatra viśeṣa-
 dahana-upacārād ādhiyate pāke. tasmāt satyām api
 dahana-upacārād ādhiyate pāke. tasmāt satyām api
 dahana-upādāna-lakṣaṇatvād indhanasya. tathā ayam
 dahana-grha-ādīkām kāṣṭha-sādhyām arthakriyām, na
 dahana-pratyaya-aṅgād eva anya-apekṣāt
 dahana-pratyaya-āśrayaḥ | yena aṃśena ādadhad
 dahana-viśeṣatvāt. etena tat kāryād api tad-
 dahana-viśeṣatvāt. roma-harṣa-ādi-viśeṣa-
 dahana-viśeṣatvād iti. kāraṇa-viruddha-kārya-
 dahana-śakti-bhedaḥ. tathā yathā-pratyayam
 dahana-sthiteḥ | an-agnīś ced a-dhūmo 'sau sa-
 dahano 'gniḥ śaitiyād ity-ādi hy asiddho
 dahano dahana-pratyaya-āśrayaḥ | yena aṃśena
 dahano na an-indhanas tasya deśa-kāla-niyama-
 dahanasya, yena dhūme 'vaśyam agnir bhavati.
 dahanasya hetv-antaraṃ pratikṣipyate. yadi hi
 dā mantrāḥ. tad asti kaścid atīśayavān iti tat-
 dāḥ. tat tarhi rūpam varṇānām sarvatra a-viśiṣṭam
 dāḥ. ye 'pi tantra-vidaḥ kecin mantrān kāmścana
 dāḥ syuḥ. upaplavas tv alpīyaso 'pi kramasya
 dāḥ syuḥ. yadā tu samayād ebhyaḥ phalam tadā ayam
 dāḍima-ādi-vākya-vat. idam kila padānām a-

SV_10809	eka-artha-upasaṃhāra-upakāraḥ. na daśa-	dāḍima-ādi-vākyānām iva an-upasaṃhāra eva. anyathā
VN_04617	-vidhān āgamān ādriyante yukti-jñāh. na ca	dāna-ādi-dharma-sādhana-codanā-sūnya-kevala-śabda
VN_00808	buddhau samarpaṇam. ayaṃ punar ghaṭo 'mūlya-	dāna-krayī, yaḥ svarūpaṃ ca na upadarśayati
V2_06511	asti viraktaṃ cetō devatā-viśeṣo vā, na asti	dāna-hiṃsā-ādi-virati-cetanānām abhyudaya-hetutā
SV_10305	asti viraktaṃ cetō devatā-viśeṣo vā, na asti	dāna-hiṃsā-virati-cetanānām abhyudaya-hetutā iti,
VN_02213	ācāraḥ. na api tathā-pravṛttibhyaḥ sva-hasta-	dānena prāṇinām upatāpanaṃ sat-sammatānām śāstra-
SV_15709	tad ime mantrāḥ svabhāva-atīśayāt phala-	dāyinaḥ kāryā api na śūdra-ādi-prayoge 'py
SV_17502	rūpa-guṇa-anurāgena kila mantri-mukhya-	dāraḥ kāmāye 'ham iti. evaṃ-jātyakam etad api
SV_03621	vā kiṃ nibandhanam ||67 || yadā ekā api strī	dārā ekam api sikatā-dravyaṃ sikatā iti
SV_03618	eva śabda-pravṛtti-bhedam icchati, tasya	dārāḥ ṣaṇ-ṇagari ity-ādau bheda-a-bheda-
PV_02259	pūṃsām a-janmane || taila-abhyaṅga-agni-	dāha-āder api mukti-prasaṅgataḥ | prāg guror
SV_16123	-indhana-yukti-vat ||307 || sati indhane	dāha-vṛtter asaty abhāvād a-dṛṣṭa-indhano 'pi
PV_04264	| jñāna-abhidhāna-sandehaṃ yathā a-	dāhād a-pāvakaḥ || tathā anyā na upalabhyeṣu na
HB_03106	api punar āgantavyam ity alam a-pratiṣṭhāna-	dik-pratipattyā. yady eka-paricchedād eva anyasya
PV_04097	sva-vāg-virodhe viśpaṣṭam udāharaṇam āgame |	diṅ-mātra-darśanaṃ tatra pretya dharmo 'sukha-
V3_03009	-vacana-virodhe spaṣṭam udāharaṇam, āgame tu	diṅ-mātra-darśanaṃ etat. atra udāharaṇam – pretya
V3_13013	abhyupagama-bala-pravṛttaḥ. ācāryeṇa punar	diṅ-mātra-darśanāya idam udāharaṇam uktam –
PV_04152	anena eva upadarśitā || tatra udāhṛti-	diṅ-mātram ucyate 'rthasya dṛṣṭaye | dravya-
V3_09801	tv ajñānād iti na vāda-udāharaṇam. udāharaṇa-	diśaṃ tv ācāryaḥ prāha. yaḥ punaḥ pratijñā-artha-
PV_02102	| tac-chakti-bhedāḥ khyāpyante vācyo 'nyo 'pi	diśā anayā || hetutve ca samastānām eka-aṅga-
SV_09314	parigraheṇa, yathā tatra eva utpattiḥ. anayā	diśā anye 'pi svabhāva-hetu-pravibhāgā draṣṭavyāḥ.
V2_07501	-parigraheṇa yathā tatra eva utpattiḥ. anayā	diśā anye 'pi svabhāva-hetu-pravibhāgā draṣṭavyāḥ.
V3_09001	toyaṃ gamayati deśa-ādy-apekṣayā. anayā	diśā anyeṣv api gamakeṣu pratibandhaḥ sādhyāḥ.
PV_04163	sambhavana tu | udāharaṇam apy anyad	diśā gamyam yathoktayā || tri-kāla-viśayatvāt tu
V3_10411	tat-samudāya-eka-deśatvād ity-ādayaḥ. anayā	diśā sarva-prayogeṣu vacana-parāvṛtti-kṛtam
PV_02265	-vaśāḥ || na syus teṣām a-sāmarthye tasya	dikṣā-ādy-anantaram | atha buddhes tadā abhāvān
PV_02267	-sva-pakṣayoḥ || doṣāḥ sva-bīja-santānā	dikṣite 'py a-nivāritāḥ | nityasya nir-apekṣatvāt
PV_03105	-uttara-udayam | paśyan paricchinatty eva	dīpa-ādi-nāsinam janaḥ || bhāva-svabhāva-bhūtāyām
SV_13715	-pratipatti-hetur loka vyañjakaḥ siddhaḥ,	dīpa-ādi-vat, sa cet prak siddhaḥ syāt, samāna-
SV_14004	eka-rūpe. aparāpara-svabhāva-parāvṛttiṣv eva	dīpa-ādiṣu dṛṣṭam iti viruddham eva. na, a-bhinna
SV_14006	-janmanāḥ sādharma-vipralambhād bhrāntiā	dīpa-ādiṣu bhāvāt. a-bhinna-janmā iti kena
PV_03503	kalpayet so 'pi vāritāḥ | keśa-golaka-	dīpa-ādāv api spaṣṭa-avabhāsanāt || pratīta-bhede
PV_03482	tad-rūpeṇa prakāśate || yathā pradīpayor	dīpa-ghaṭayoś ca tad-āśrayaḥ | vyaṅgya-vyañjaka-
SV_04426	yathā | na anyatra bhrānti-sāmye 'pi	dīpa-tejo maṇau yathā ||81 || tatra eka-kāryo
PV_02074	bhavato deha-nirhrāsa-atīśayau vinā || idam	dīpa-prabhā-ādīnām āśritānām na vidyate | syāt
SV_04306	sāmānya-grahaṇena viśeṣa-antara-samāropād	dīpa-prabhāyām iva maṇi-buddheḥ. tena na vikalpa-
PV_03406	eva yadi dhī-hetuḥ kiṃ pradīpam apekṣate |	dīpa-mātreṇa dhī-bhāvād ubhayaṃ na api kāraṇam ||
PV_03524	bhavet || ekā eva cet kriyā ekasmāt kiṃ	dīpo 'neka-darśanaḥ | krameṇa api na śaktaṃ syāt
SV_13713	-hetuḥ siddhe 'rthe vyañjako mataḥ | yathā	dīpo 'nyathā vā api ko viśeṣo 'sya kārakāt ||262 ||
SV_11408	ca icchā-vaśāt kṛta-samayaḥ sarvaḥ sarvasya	dīpakaḥ. aneka-artha-abhisambandhe viruddha-
SV_12311	-itarayor api. na ca sva-prakriyā-bheda-	dīpano nāma-bhedaḥ puruṣa-kṛtiṃ bādhathe, anyatra
V2_06905	sva-hetu-prakṛter niyāmakasya janakatām eva	dīpayati. na vai nāntariyakatayā śabdād artha-
PV_03484	apy ātma-vit siddhā jñānasya anyena vedane |	dīrgha-ādi-grahaṇam na syād bahu-mātra-
PV_03490	tad-grahaṇe yā antyā dhīḥ sā anubhūyate | na	dīrgha-grāhikā sā ca tan na syād dīrgha-dhī-
PV_03490	| na dīrgha-grāhikā sā ca tan na syād	dīrgha-dhī-smṛtiḥ || pṛthak pṛthak ca buddhinām
PV_03485	-ābhāsanān matau | varṇaḥ syād a-kramo '-	dīrghaḥ kramavān a-kramam katham || upakuryād a-
PV_02090	| iṣṭaś ced buddhi-bhedo 'stu pañktir	dīrghā iti vā katham || sañkhyā-saṃyoga-karma-
PV_03448	-abhyāsa-bhedād bhinna-pravṛttayaḥ | sukha-	duḥkha-abhilāṣa-ādi-bhedā buddhaya eva tāḥ ||
PV_03457	kiṃ tu duḥkha-jñāna-samudbhavaḥ | na hi	duḥkha-ādy-a-saṃvedyaṃ piḍā-anugraha-kāraṇam ||
PV_03254	vā tat tato na anyataś ca te || sukha-	duḥkha-ādi-bhedaś ca teṣām eva viśeṣataḥ | tasyā
PV_03276	atra kā || tāṃs tān arthān upādāya sukha-	duḥkha-ādi-vedanam | ekam āvir-bhavad dṛṣṭam na
PV_03263	sambhave || saty āntare 'py upādāne jñāne	duḥkha-ādi-sambhavaḥ | na upādānam viruddhasya
PV_03279	siddham bheda-sādhanam || bhinna-ābhaḥ sita-	duḥkha-ādir a-bhinno buddhi-vedane | a-bhinna-
V1_02612	bheda-sādhanam ||26 || bhinna-ābhaḥ sita-	duḥkha-ādir a-bhinno buddhi-vedane | a-bhinna-
PV_02203	hetutvam bandho nityasya tat kutaḥ || a-	duḥkha-utpāda-hetutvam mokṣo nityasya tat kutaḥ |
PV_02202	ātmani vinā premṇā sukha-kāmo 'bhīdhāvati |	duḥkha-utpādasya hetutvam bandho nityasya tat
PV_02231	-ādy-abhāve 'pi sarvatra asty upakāritā ||	duḥkha-upakārān na bhaved aṅgulyām iva cet sva-
PV_02131	-rāga-vat | niṣpanna-karuṇā-utkarṣa-para-	duḥkha-kṣamer itaḥ || dayāvān duḥkha-hāna-artham
PV_02075	| rāga-ādi-vṛddhiḥ puṣṭy-ādeḥ kadācit sukha-	duḥkha-jā || tayoś ca dhātu-sāmya-āder antar-
PV_03457	-samudbhavaḥ || duḥkhasya vedanam kiṃ tu	duḥkha-jñāna-samudbhavaḥ | na hi duḥkha-ādy-a-
PV_02194	aparam karma bhava-tṛṣṇā-vilaṅghinām |	duḥkha-jñāne 'viruddhasya pūrva-saṃskāra-vāhini |
SV_10821	arthānām tathābhavaḥ, yathā nila-ādi-sukha-	duḥkha-nimitta-upalakṣaṇa-rāga-ādi-buddhinām. a-
PV_02238	yathā ātmānam vyarthā ato duḥkha-bhāvanā |	duḥkha-bhāvanayā apy eṣa duḥkham eva vibhāvayet ||
PV_02226	dvayam apy evaṃ vairāgyam na dvayos tataḥ |	duḥkha-bhāvanayā syāc ced ahi-daṣṭa-aṅga-hāni-vat
PV_02238	|| tyajaty asau yathā ātmānam vyarthā ato	duḥkha-bhāvanā | duḥkha-bhāvanayā apy eṣa duḥkham

PV_02252	kathyate | saṃskāra-duḥkhatām matvā kathitā	duḥkha-bhāvanā || sā ca naḥ pratyaya-utpattiḥ sā
VN_03909	samanvaya-vikārāṇām parimāṇa-darśanāt, sukha-	duḥkha-moha-samanvitam hi idaṃ sarvaṃ vyaktam
VN_06601	tathā ca ayam vyakta-bhedas sukha-	duḥkha-moha-samanvito grhyate. tat sukha-ādibhir
VN_06615	-darśanād iti. tatra ekā prakṛtiḥ sukha-	duḥkha-mohaḥ. tad-a-vibhakta-yonikam idaṃ vyaktam
PV_02250	asti sneho 'vasthā-antara-eṣaṇāt | dveṣasya	duḥkha-yonitvāt sa tāvan-mātra-saṃsthiṭiḥ ||
VN_01421	-bhūtaḥ, sa eva vastu-bheda-lakṣaṇam sukha-	duḥkha-vat. para-bhūte ca viveka-utpāde 'ṅgulyaḥ
VN_01108	katham na svabhāva-nānātvam ākarṣayati sukha-	duḥkha-vat. sa-anvayatve ca kā kasya pravṛttir
PV_03262	-utpattau tat-tad-viṣaya-sambhavāt | sukha-	duḥkha-vidau syātām sakṛd arthasya sambhave ||
SV_11105	-doṣa-hāneḥ, paryavasthāna-janma-pratibaddha-	duḥkha-vivekāt, praśama-sukha-rasasya an-udvejanāc
SV_00913	-samudbhavān na doṣaḥ. asaty apy ātma-grahe	duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-bala-
V3_11004	-udbhavā sā na doṣaḥ. asaty ātma-grahe	duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-bala-
PV_02196	antara-samāropād rāgo dharme 'tad-ātmake ||	duḥkha-santāna-saṃsparśa-mātreṇa eva dayā-udayaḥ |
PV_02224	kena nivāryate | kā vā sa-doṣatā dṛṣṭā snehe	duḥkha-samāśrayaḥ || tathā api na virāgo 'tra
PV_03456	-udbhavam | na udeti duḥkham iti ced na vai	duḥkha-samudbhavaḥ || duḥkhasya vedanam kiṃ tu
V1_01806	vyavahāraḥ. niścinvan hi idantayā sukha-	duḥkha-sādhanayoḥ prāpti-parihārāya pravartate.
V2_04803	arthakriyā-yogya-viṣayatvād vicārasya. sukha-	duḥkha-sādhane jñātvā yathā-arham pratipitsavo hi
PV_02080	hīna-sthāna-parigrahaḥ | ātma-snehavato	duḥkha-sukha-tyāga-āpti-vāñchayā || duḥkhe
VN_01617	-tattvam. paraspara-svabhāva-a-sthitayor iva	duḥkha-sukhayor iti vyāptir asad-vyavahāra-
PV_02132	-utkarṣa-para-duḥkha-kṣamer itaḥ || dayāvān	duḥkha-hāna-artham upāyeṣv abhiyujyate | parokṣa-
PV_02133	hi duḥ-karam || yukty-āgamābhyām vimṛśan	duḥkha-hetum parikṣate | tasya anitya-ādi-rūpaṃ
PV_02225	svatva-dṛṣṭer yathā ātmani | na tair vinā	duḥkha-hetur ātmā cet te 'pi tādrśāḥ || nir-doṣam
VN_02020	hetu-pratyaya-pāratantrya-lakṣaṇa-saṃskāra-	duḥkhatā-ādi-siddhim antareṇa na anityatā-siddhiḥ,
PV_02252	-kalpānām vairāgyam nāma kathyate | saṃskāra-	duḥkhatām matvā kathitā duḥkha-bhāvanā || sā ca
SV_16708	'sad-darśana-snāyu-vinibaddho dur-uddharo	duḥkham āsayati. tena agni-hotram juhuyāt svarga-
SV_04603	ayam a-saṅketayann a-prayujjāno vā śabdān	duḥkham āsita, kiṃ tarhi sarva eva asya avadheya
PV_03456	-abhāvāt teṣām tad-udbhavam | na udeti	duḥkham iti ced na vai duḥkha-samudbhavaḥ ||
PV_02238	duḥkha-bhāvanā | duḥkha-bhāvanayā apy eṣa	duḥkham eva vibhāvayet || pratyakṣam pūrvam api
PV_02254	śeṣa-bhāvanāḥ || anityāt prāha tena eva	duḥkham duḥkhān nir-ātmatām | a-viraktāś ca
PV_02231	iva cet sva-dhīḥ | na hy ekāntena tad	duḥkham bhūyasā sa-ṣa-anna-vat || viśiṣṭa-sukha
V3_07609	na an-upākhyeṣv a-mūrtatva-ādikam iti cet,	duḥkham vata ayam tapasvī saṅketikam icchā-mātra-
PV_02147	pramāṇam tāyo vā catuḥ-satya-prakāśanam ||	duḥkham saṃsāriṇaḥ skandhā rāga-ādeḥ pāṭava-
PV_03458	-kāraṇam || bhāsamānam svarūpeṇa piḍā	duḥkham svayam yadā | na tad-ālambanam jñānam na
PV_02177	upalambhāt tad a-dhruvam doṣa-niśrayāt ||	duḥkham hetu-vaśatvāc ca na ca ātmā na apy
PV_02184	-icchā āpty-an-āpti-icchoḥ pravṛttiḥ sukha-	duḥkhayoḥ || yato 'pi prāṇinaḥ kāma-vibhava-icche
VN_01218	tasmād a-bhedaḥ, bhedaś ca viparyaye sukha-	duḥkhayor iti, idaṃ bheda-a-bheda-lakṣaṇam, tena a
PV_02179	etan nityeṣu vidyate | kādācitkatayā siddhā	duḥkhasya asya sa-hetutā || nityam sattvam
PV_02133	-hetum parikṣate | tasya anitya-ādi-rūpaṃ ca	duḥkhasya eva viśeṣaṇaiḥ || yatas tathā sthite
PV_03457	duḥkham iti ced na vai duḥkha-samudbhavaḥ ||	duḥkhasya vedanam kiṃ tu duḥkha-jñāna-samudbhavaḥ
PV_02140	prahāṇam tri-guṇam sugatatvam a-niśrayāt ||	duḥkhasya śastam nairātmya-dṛṣṭes tad yuktito 'pi
PV_02254	-bhāvanāḥ || anityāt prāha tena eva duḥkham	duḥkhān nir-ātmatām | a-viraktāś ca tṛṣṇāvān
PV_02249	eva anurajyate | pratyutpannāt tu yo	duḥkhān nir-vedo dveṣa idrśāḥ || na vairāgyam
PV_02192	na premṇo hāniḥ sa paritasyati || tāvad	duḥkhitam āropya na ca sva-stho 'vatiṣṭhate |
PV_02200	na hānau vā bhavaḥ kutaḥ | sukhī bhave 'yam	duḥkhī vā mā bhūvam iti tṛṣyataḥ || yā eva aham
V2_08101	apekṣā-virodhāc ca. tathā viṣayaḥ sukha-	duḥkhe nimitta-upalakṣaṇam rāga-ādayo viṣaya-
PV_02081	duḥkha-sukha-tyāga-āpti-vāñchayā ||	duḥkhe viparyāsa-matis tṛṣṇā ca ābandha-kāraṇam |
PV_02152	vikāro 'pi sukha-ādi-jaḥ | vaiśamyā-jena	duḥkhena rāgasya an-udbhavo yadi || vācyam kena
PV_04253	gamyate || ekaṃ katham anekasmāt kleśa-vad	duḥkha-vāriṇaḥ | drava-śakter yataḥ kleśaḥ sā tv
HB_01609	-santānam syād iti iyaṃ naś cintā cittam	dunoti. na vai vāyam a-tat-svabhāvanām bhāvanām
V2_06704	bhūt puruṣa-āśrayam vacanam āgamaḥ, praṇetur	dur-anvayatvāt. apauruṣeyam a-vitatham syāt. na,
SV_11207	bhūt puruṣa-āśrayam vacanam āgamaḥ praṇetur	dur-anvayatvāt. girām mithyātva-hetūnām doṣāṇam
SV_16931	virodha-asiddheḥ, anyatra apy a-virodhasya	dur-anvayatvāt. viruddhām apy agni-hotrāt svarga-
PV_02023	| nityasya a-vyatirekitvāt sāmartyam ca	dur-anvayam || yeṣu satsu bhavaty eva yat tebhyo
SV_08123	asya svabhāve sthitasya paścād bhavati iti	dur-anvayam etat. kriyā-upakāra-apekṣasya
SV_11205	-darśana-abhyāsāt prahāṇam. sa tu kṣiṇa-doṣo	dur-anvayo yad-upadeśād ayam pratipadyeta. mā
SV_17427	-satya-abhidhāna-mātreṇa prajñā-prakarṣa-	dur-avagaha-gahane 'pi nir-atyayatām sādhayitu-
SV_15512	ca eko naisargiko 'nyas tu pauruṣeya iti	dur-avasānam. asti viśeṣaḥ pramāṇa-saṃvāda iti
PV_03509	ayam | pratibhāsasya nānātvā-codya-doṣo	dur-uddharaḥ || tathā hi nila-ādy-ākāra eka ekaṃ
SV_16708	śalya-bhūto 'sad-darśana-snāyu-vinibaddho	dur-uddharo duḥkham āsayati. tena agni-hotram
PV_03330	ātma-vedinī || tasyāś ca artha-antare vedye	dur-ghaṭau vedya-vedakau | a-vedya-vedaka-ākārā
VN_02208	-vyavahāre 'pi vijigīṣuṇām vāda iti cet, na,	dur-jana-vipratipatty-adhikāre satām śāstra-a-
SV_11019	āśravāḥ kvacit ||220 || sa tu prahīna-āśravo	dur-jñānaḥ. doṣā hi nirhrāsa-atīśaya-dharmāṇo
HB_03102	an-adhyavasyan na tiṣṭhen na pratiṣṭheta iti	dur-taram vyasanam āpannaḥ. tata eva eka-darśanād
PV_03069	vyabhicārataḥ | na āśvāsa iti cel līngam	dur-dṛṣṭer etad idrśam || yataḥ kadācit siddhā
PV_03415	| pratibhāsa-bhidām dhatte śeṣaḥ ku-mati-	dur-nayāḥ || jñāna-śabda-pradipānām pratyakṣasya
VN_00308	anyathā tatra asya bādha-asiddhau saṃśayo	dur-nivāraḥ. na ca sarva-anupalabdir bhāvasya

V3_00411 iti tad-abhyupagame 'paro niyata-prāptir iti
 SV_14901 'bhūtvā asya bhāvāt sattā anityatvaṃ ca
 V3_08103 iti cet, iha tu balavān anvayo vyatirekaś ca
 SV_00909 a-pratipattiḥ, na api viśeṣāt, abhiprāyasya
 V3_10909 a-pratītiḥ. na api viśeṣāt, abhiprāyasya
 SV_11010 nir-doṣatā api vā | dur-labhatvāt pramāṇānām
 SV_06908 -arthasya. a-pratipakṣa-doṣa-upakṣepa-ādayo
 VN_02006 -vitatha-pralāpāś ca. sarvaś ca ayaṃ prakāro
 VN_02014 dvādaśa-lakṣaṇa-artha-vyākhyānam. sarvo 'yaṃ
 PV_04160 eva upalakṣyate || ā sarṣapād gurutvaṃ tad
 PV_03148 | pratibhāsa-dvaya-abhāvād buddher bhedaś ca
 SV_11010 na vā ity anya-doṣa-a-nir-doṣatā api vā |
 PV_02058 punar-bhāvas tasya hemni kharatva-vat ||
 PV_03390 tayor na asti vivekitā || tasmād arthasya
 VN_06812 praṇītaḥ | tattva-ālokaṃ timirayati taṃ
 SV_12301 api iti. viśeṣa-a-sambhava etat syāt. sa ca
 PV_02132 | parokṣa-upeya-tad-dhetos tad-ākhyānaṃ hi
 SV_11110 eva yatna-ādhanāt, pariṁśāvato viśeṣeṇa a-
 V3_03407 doṣaḥ. na vai tad-vacanād a-nīcaya-utpatter
 VN_02117 'jñānāt pratipādana-a-sāmarthyād vā. na hi
 PV_02279 kṛta-hāniḥ kathaṃ bhavet | doṣā na karmaṇo
 PV_04056 na sidhyati | hetus tat-sādhanāya uktaḥ kiṃ
 V3_02204 na sidhyati | hetus tat-sādhanāya uktaḥ kiṃ
 SV_15013 -sādhanam | dṛṣṭo 'nyathā api vahny-ādir a-
 PV_04090 | yathā sādhyam a-bādhātaḥ pakṣa-hetū na
 PV_04026 | siddha-ukteḥ sādhanatvāc cet parasya api na
 PV_04061 | kiṃ na bādheta so 'kurvann ayuktaṃ kena
 PV_04124 | tad-vastv-abhāve śāśini vāraṇe 'pi na
 PV_03042 | tayor iti na sambandho vyāvṛttis tu na
 PV_04062 hetvābhāseṣu sva-iṣṭasya eva a-prasādanāt |
 PV_03407 mātrena dhī-bhāvād ubhayaṃ na api kāraṇam ||
 SV_05813 vā sarvathā ayogāt. tasya samāveśane vastuni
 PV_02033 vā mā vā tattvam iṣṭam tu paśyatu | pramāṇam
 V3_13003 a-vyakta-rūpa-virahaḥ. a-vyavadhānam a-
 VN_01022 a-jāta-a-naṣṭa-rūpa-atīśayo 'vyavadhāna-a-
 HB_03106 ābhāti. tasmāt tira-a-darśinā iva śakuninā
 PV_02033 pramāṇam asāv iṣṭo na tu sarvasya vedakaḥ ||
 PV_03355 eva a-darśanāt teṣāṃ an-upapluta-cakṣuṣāṃ |
 V1_03810 eva a-darśanāt teṣāṃ an-upapluta-cakṣuṣā |
 V3_13601 sthita-vacane tu tasmin doṣam udbhāvayan
 PV_04141 | sakṛc chabda-ādy-a-hetutvād ity ukte prāha
 VN_05423 tu dūṣayātā avaśyaṃ viśayo darśaniyo 'nyathā
 V3_13510 sākāṅkṣaḥ syād a-samāpta-vākya eva iti na
 VN_02403 vādināḥ prativādinā doṣa-ābhāsa udbhāvite,
 V3_13703 -bhāvāt. tac ca sāmānya-lakṣaṇam uktam eva
 NB_03139 tena para-iṣṭa-artha-siddhi-pratibandhāt.
 V3_13704 dūṣaṇa-ābhāsās tu jātaya iti. tāḥ sādhanā-
 VN_05413 sarva-anukrama-anubhāṣaṇam niṣ-prayojanam.
 VN_05318 dūṣaṇam vācyam dvir-uccāraṇa-prasaṅgāt.
 VN_05406 tasmād yaṃ padārthaṃ dūṣayati, sa eva tad-
 V3_01504 vyāpnoti siddher ākṣepāt, tāvatīṃ tad-
 VN_05422 sarvaṃ prakṛd vaktavyam paścād
 V3_01502 -āśrayāṃ siddhiṃ sādhanād upajīvati, na paro
 VN_06016 a-pratipatteḥ, apareṇa ca tat-sambandhi
 V3_04508 'pi tulya iti tathāvidha-udbhāvanam apy atra
 V3_04705 na eva asti. na vai viparyaya-prāptyā eva
 VN_02302 satām tattva-rakṣaṇa-upāyaḥ sādhanā-ābhāsa-
 V3_04509 ekasya vā viparyaye ca ekasya na sādhanam na
 V3_13502 -ādayaḥ sādhanā-doṣā uktāḥ, teṣāṃ udbhāvanam
 NB_03138 -ādayaḥ sādhanā-doṣā uktās teṣāṃ udbhāvanam
 V3_04710 dhetu-viruddhāyor eva nīcayāt sādhanam
 SV_15319 ya eva tu ubhaya-nīcīta-vācī sa sādhanam,
 VN_05318 sarvaṃ prāg anukrameṇa uccāritavyam, paścād
 V3_04704 -dharme 'pi tarhi sandeha-anything-āsiddher
 V3_13509 na tad iṣṭa-pratibandha iti na

dur-nivāraḥ. nanu tathā apy asiddhir hetoḥ
 dur-nivāram. a-bhūtvā bhavann a-hetuko bhavati
 dur-balaḥ, hetoḥ sapakṣa-vyāpter vipakṣe ca
 dur-bodhatvāt, vyavahāra-sāṅkareṇa sarveṣāṃ
 dur-bodhatvād vyavahāra-sāṅkareṇa sarveṣāṃ
 dur-bodhā ity apare viduḥ ||219|| caitasebhyo hi
 dur-mati-vispanditāni ity upekṣaniyāḥ. atha eka-
 dur-matibhiḥ śāṭhair nyāya-sāmarthyena artha-
 dur-matinām a-sāmarthyā-pracchādāna-upāyaḥ, na tu
 dur-lakṣitam an-alpakam | tauyaṃ tat-kāraṇam
 dur-labhaḥ || samavāya-a-grahād akṣaiḥ sambandha-
 dur-labhatvāt pramāṇānām dur-bodhā ity apare
 dur-labhatvāt samādhātur a-sādhyam kiñcid iritam |
 dur-vāram jñāna-kāla-avabhāsināḥ | jñānād a-
 dur-vidagdho jano 'yaṃ tasmād yatnaḥ kṛta iha
 duḥ-sādhaḥ. yatra ekasya a-śaktis tatra sarva-
 duḥ-karam || yukty-āgamābhyāṃ vimṛsan duḥkha-
 duṣṭa-ātmanaḥ. kaḥ punar eṣāṃ doṣānām prabhavo yat
 duṣṭa-vacanaḥ, kiṃ tarhi yad yāvata vacanena
 duṣṭa-sādhanā-abhidhāne 'pi vādināḥ prativādinā a
 duṣṭaḥ karoti na viparyayāt || mithyā-vikalpena
 duṣṭas tatra sidhyati || dharmān an-upaniya eva
 duṣṭas tatra sidhyati ||16|| dharmān an-upaniya
 duṣṭaḥ puruṣa-āgasā ||284|| bhavantu nāma
 duṣyataḥ || a-nīśiddhaḥ pramāṇābhyāṃ sa ca
 duṣyati | idānīm sādhyā-nirdeśaḥ sādhanā-avayavaḥ
 duṣyati || anyeṣu hetvābhāseṣu sva-iṣṭasya eva a-
 duṣyati || tasmād a-vastu-niyata-sāṅketa-dhvani-
 duṣyate || tasmāt samānatā eva asmin sāmānye '-
 duṣyed vyartha-abhidhānena na atra tasya
 dūra-āsanna-ādi-bhedena vyakta-a-vyaktaṃ na
 dūra-utsṛṣṭam eva vastu syāc chabda-jñānābhyāṃ,
 dūra-darśi ced eta grdhrān upāśmahe || sādhanam
 dūra-sthānam dṛṣya-ātmatā indriyasya sva-āśrayeṇa
 dūra-sthānas tasya eva tad-avasthā-indriya-āder
 dūram gatvā api punar āgantavyam ity alam a-
 dūram paśyatu vā mā vā tattvam iṣṭam tu paśyatu |
 dūre yathā vā maruṣu mahān alpo 'pi dṛṣyate ||
 dūre yathā vā maruṣu mahān alpo 'pi dṛṣyate ||46||
 dūṣaka eva tasya sādhanasya. tad-ābhāsās tu
 dūṣakaḥ || tadvad vastu-svabhāvo 'san dharmī
 dūṣaṇa-a-vṛtter iti. evaṃ tarhi na ananubhāṣaṇam
 dūṣaṇa-avasaraḥ, sthita-vacane tu tasmin doṣam
 dūṣaṇa-ābhāsātva-khyāpana eva jaya-parājayau, na
 dūṣaṇa-ābhāsās tu jātaya iti. tāḥ sādhanā-dūṣaṇa-
 dūṣaṇa-ābhāsās tu jātayaḥ. abhūta-doṣa-
 dūṣaṇa-lakṣaṇa-jñānād eva a-viśaye 'pravṛtteḥ,
 dūṣaṇa-vādinā dūṣaṇe vaktavye yan na tatra
 dūṣaṇa-viśaya-upadarśana-arthe 'nubhāṣaṇe vādi-
 dūṣaṇa-viśayas tadā pradarśaniyo na aparāḥ, tad-
 dūṣaṇam api. tathāvidhāsyā ca dehasya ghaṭād
 dūṣaṇam iti, kiṃ tu dūṣayātā avaśyaṃ viśayo
 dūṣaṇam iti vyaktam iyaṃ rāja-kula-sthitiḥ. tasmād
 dūṣaṇam. ubhāyor a-samyak-pratipattau hetvābhāsa-
 dūṣaṇam eva. anyatra tu saṃśaye dvayor ekasya vā
 dūṣaṇam, kiṃ tarhi sādhanā-sāmarthyā-vighātāt.
 dūṣaṇam ca, tad-abhāve mithyā-pralāpād atra para-
 dūṣaṇam, tathā-pratipatty-aṅgasya a-sāmarthyāt.
 dūṣaṇam, tena para-iṣṭa-artha-siddhi-pratibandhāt.
 dūṣaṇam. tena para-iṣṭa-artha-siddhi-pratibandhāt.
 dūṣaṇam vā. ta ete nava pakṣa-dharmā nirdiśyante
 dūṣaṇam vā, na anyatara-prasiddha-sandigdha-vācī,
 dūṣaṇam vācyam dvir-uccāraṇa-prasaṅgāt. dūṣaṇa-
 dūṣaṇam syāt. evam etat, iṣṭa-a-prāpteḥ. nanu
 dūṣaṇam syāt. na, tasya sādhanā-antaravāt. yadi

SV_08524 upaplavaś ca sāmānya-dhīyas tena apy a-
V3_13501 apārthakaḥ, tena eva artha-parisamāpter iti.
NB_03137 vā. tad arthāpattyā eṣāṃ nirāso draṣṭavyaḥ.
VN_06204 tad-ātmani cauratvena hetu-darśanena
V3_13610 -lakṣaṇāsu jātiṣv antar-bhavanti. na ca
VN_06006 vā antar-bhavati. nanu na avaśyaṃ sādhanā-
V3_13505 tu na arthānāṃ niṣpatty-a-niṣpattī sādhanā-
VN_05407 -viṣayas tadā pradarśaniyo na aparāḥ, tad-
VN_05409 'rtho 'para-doṣa-viṣaya ity ayam anubhāṣaṇe
VN_05413 -anubhāṣaṇaṃ niṣ-prayojanam. dūṣaṇa-vādinā
VN_05316 tad avaśyaṃ sādhanā-aṅga-viṣayatvād
VN_05422 sakrd vaktavyaṃ paścād dūṣaṇam iti, kiṃ tu
VN_05402 -ghoṣaṇaṃ vyartham iti, na kāryam eva
VN_05406 doṣa-bhedāt. tasmād yaṃ padārthaṃ
VN_02505 nigrahassthānam ity atra bhāṣya-kāra-mataṃ
VN_06711 evaṃ hi tasya sādhanā-doṣa-udbhāvanena pakṣo
PV_03237 | dṛṣye gava-ādau jāty-ādes tad apy etena
V3_07901 -yukte bādḥā-sambhave tal-lakṣaṇam eva
SV_01413 -yukte bādḥā-sambhave tal-lakṣaṇam eva
V2_09704 -yukte bādḥā-sambhave tal-lakṣaṇam eva
SV_15009 sambandha-doṣaiḥ prāg uktaih śabda-śaktiś ca
SV_15011 -prakāro doṣaḥ. tena eva sā śabda-śaktir
PV_02222 -doṣa iti cet tataḥ kiṃ tasya varjanam || a-
VN_05408 'para-upadarśanasya a-sambhavāt. tasmin
SV_14021 -siddhir iti. tad apy uttaratra niṣetsyāmaḥ.
V2_04602 tatra svārthaṃ tri-rūpāl līngato 'rtha-
SV_16807 pratipatti-hetuḥ. tatra ko 'tīndriya-artha-
V2_07010 loka-vādaś cet tatra ko 'tīndriya-artha-
PV_02243 | guṇa-darśana-sambhūtaṃ snehaṃ badheta doṣa-
PV_03243 | mano 'nyam eva grhṇāti viṣayaṃ na andha-
PV_03362 vitatha-pratibhāsinī | anapekṣita-sādharmya-
V1_03909 vitatha-pratibhāsinī | anapekṣita-sādharmya-
PV_02253 || sā ca naḥ pratyaya-utpattih sā nairātmya-
PV_04001 | dṛṣṭaḥ sādhanam ity eke tat-kṣepāya ātma-
V1_04402 aparam ā-saṃsāram a-viśliṣṭa-anubandhaṃ
PV_02208 skhalat || vyāvṛttau pratyaya-apekṣam a-
SV_16621 parokṣe 'rthe, santi puruṣā atīndriya-artha-
PV_03106 || bhāva-svabhāva-bhūtāyām api śaktau phale '-
SV_01410 -pratiśedhāy virodhāt. na idāniṃ nāstitā a-
PV_03140 -āder anvaya-pratighātinī | cakra-bhrāntiṃ
PV_03140 pratighātinī | cakra-bhrāntiṃ dṛṣā dhatte na
PV_04011 sadṛśī gatiḥ || līngaṃ svabhāvaḥ kāryam vā
V3_05708 iti na anayoḥ sambandhaḥ sādhanīyaḥ. tasmād
PV_04266 tan-nibandhanāḥ || siddho hi vyavahāro 'yaṃ
V3_05701 evaṃ-pratitih. siddho hi vyavahāro 'yaṃ
PV_03236 rūpaṃ bhinna-ākāra-avabhāsi tat || vṛtter
SV_11721 a-pratibhāsamāno rūpeṇa kathaṃ tathā syāt.
V3_13005 -a-samāna-deśa-rūpasya a-bheda-virodhaḥ.
PV_03409 'to bhidā yadi || ekatve 'rthasya bāhyasya
PV_03409 -adrśya-bhidā kutaḥ | anekatve 'nuśo bhinne
V3_03110 pramāṇena sva-vacanena ca a-bādhitam
PV_04261 -āder a-nivartanāt | sandeha-hetutā-ākhyātyā
V3_13003 -rūpa-virahaḥ. a-vyavadhānam a-dūra-sthānam
SV_00607 ca asyām abhāva-sādhanīyām anupalabdḥau
V2_06210 abhāva-vyavahāra-sādhanīyām anupalabdḥau
V1_01412 a-saṃsṛṣṭa-vikalpo vā pratyakṣo darśana-ātmā
SV_00508 -kāryayoḥ siddhir asiddhir hetu-bhāvayoḥ |
V3_11011 iti kuto niścayaḥ. a-darśane 'py uktam.
SV_01503 sparśasya yukta eva pratiśedhaḥ. na yuktaḥ,
V2_09710 sparśasya yukta eva pratiśedhaḥ. na yuktaḥ,
PV_03325 anubhavaḥ sā eva pratyāsattir vicāryate ||
SV_03907 -āmbanam eva arthakriyā-yogaṃ manyamānā
SV_01601 ca a-pratikṣepa-arhatvāt. na evaṃ vākyaṇi
V2_09814 ca a-pratikṣepa-arhatvāt. na evaṃ vākyaṇi,
HB_00511 -mātra-siddhau sidhyati iti na tatra

dūṣaṇā ||169|| nir-viṣayam eva khalv idam mithyā-
dūṣaṇā nyūnatā-ādy-uktiḥ (85a) ye pūrvaṃ nyūnatā-
dūṣaṇā nyūnatā-ādy-uktiḥ. ye pūrvaṃ nyūnatā-
dūṣaṇāt. prasaṅgam antareṇa āñjasena eva kiṃ na
dūṣaṇāni, śabda-artha-an-apahnavena svalakṣaṇa-
dūṣaṇābhyām eva sarvasya pratipattih, yena sarvā
dūṣaṇābhyām kriyete, teṣāṃ sarvadā tādavasthyāt,
dūṣaṇe 'para-upadarśanasya a-sambhavāt. tasmin
dūṣaṇe ca nyāyaḥ. sakṛt-sarva-anubhāṣaṇe 'pi doṣa
dūṣaṇe vaktavye yan na tatra upayujyate, tasya
dūṣaṇena upadarśyata eva. tatra api na sarvaṃ
dūṣayatā avaśyaṃ viṣayo darśaniyo 'nyathā dūṣaṇa-
dūṣayatā asya ayam doṣa iti nāntariyatvāt
dūṣayati, sa eva tad-dūṣaṇa-viṣayas tadā
dūṣayitvā vārttika-kāro 'yaṃ sthita-pakṣam āha.
dūṣito bhavati. so 'n-upasamḥṛtya sādhanā-doṣam
dūṣitam || darśanāny eva bhinnāny apy ekam
dūṣitam syād ity uktam. a-bādhanasya api
dūṣitam syād iti sarvatra an-āśvāsaḥ. anumāna-
dūṣitam syād iti sarvatra an-āśvāsaḥ. anumāna-
dūṣitā ||283|| ukto hi sambandha-artha-antara-
dūṣitā iti na punar ucyate. api ca, na
dūṣite 'sya viṣaye na śakyaṃ tasya varjanam |
dūṣite punar anyo 'rtho 'para-doṣa-viṣaya ity
dūṣyaḥ ku-hetur anyo 'pi (267a) na eva kaścid
dṛk | (1'ab) tri-lakṣaṇāl līngād yad anumeye
dṛk | aneka-artheṣu śabdeṣu yena artho 'yaṃ
dṛk | aneka-artheṣu śabdeṣu yena artho 'yaṃ
dṛk || sa ca indriya-ādau na tv evaṃ bāla-āder
dṛk tataḥ || svārtha-anvaya-artha-apekṣā eva
drg-ādis taimira-ādi-vat || tatra buddheḥ
drg-ādis taimira-ādi-vat ||53|| ity antara-slokāḥ.
drg-āśrayaḥ | muktis tu śūnyatā-dṛṣṭes tad-arthāḥ
drg-vacaḥ || anumā-viṣaye na iṣṭam parikṣita-
dṛdha-vāsanatvād iha vyavahāra-avisamvāda-
dṛdham sarpa-buddhi-vat | prabhāsvaram idam
dṛṣā iti iṣṭam syāt. pratyakṣa-pūrvakāṇām
dṛṣaḥ | an-ānantaryato moho viniścetur a-pāṭavāt |
dṛṣaḥ ||19|| na evam a-darśanaṃ pramāṇam bādḥā-
dṛṣā dhatte na dṛṣāṃ ghaṭanena sā || kecid
dṛṣāṃ ghaṭanena sā || kecid indriya-jatva-āder
dṛṣya-a-darśanam eva vā | sambaddham vastutaḥ
dṛṣya-a-dṛṣṭi-siddhāv a-sandigdḥā eva tan-
dṛṣya-a-dṛṣṭāv asann iti | tasyāḥ siddhāv a-
dṛṣya-a-dṛṣṭāv asann iti | tasyāḥ siddhāv a-
dṛṣya-a-parāmarśena abhidhāna-vikalpayoḥ |
dṛṣya-a-viveka-a-darśanayor viveka-sattā-
dṛṣya-adrśya-ātmata-ādi-virodhā api vācyāḥ. tad
dṛṣya-adrśya-bhidā kutaḥ | anekatve 'nuśo bhinne
dṛṣya-adrśya-bhidā kutaḥ || māndya-pāṭava-bhedena
dṛṣya-adrśyayor viṣayayoḥ, tad grāhyam iti.
dṛṣya-arthe sā iti sūcitam || an-aṅgi-kṛta-vastv-
dṛṣya-ātmata indriyasya sva-āśrayeṇa sambandhaḥ,
dṛṣya-ātmanām eva teṣāṃ tad-viruddhānām ca
dṛṣya-ātmanām eva teṣāṃ tad-viruddhānām ca
dṛṣya-ātmano vā vikalpasya darśane '-dṛṣṭir
dṛṣya-ātmanor abhāva-artha-anupalabdhiś
dṛṣya-ātmanor nāma ayam arvāg-darśanaḥ saha-
dṛṣya-tat-svabhāva-viṣaya-mātra-a-pratiśedhāt.
dṛṣya-tat-svabhāva-viṣaya-mātra-a-pratiśedhāt.
dṛṣya-darśanayor yena tasya tad-darśanaṃ matam |
dṛṣya-vikalpyāv arthāv ekī-kṛtya pravartante. tad
dṛṣya-viśeṣatvāt, adrśyatve 'py a-dṛṣṭa-viśeṣāṇām
dṛṣya-viśeṣatvāt. adrśyatve 'py a-dṛṣṭa-viśeṣāṇām
dṛṣya-viṣayatā anupalabdher vyatireka-sādhanē

HB_00508	-siddhau kāraṇa-vyāpaka-anupalabdhibhyām	drśya-viṣayābhyām sādhyā-abhāve hetv-abhāva-
V3_05608	||40|| uktam etat – na anyā eva anupalabdher	drśya-svabhāva-asattā, tayā siddhayā asaj-jñāna-
PV_04155	tasmāt samavāyi na kāraṇam | tata eva na	drśyo 'sāv a-drṣṭeḥ kārya-rūpayoḥ || tad-bādhā-
PV_02089	cet samāno 'tra prasaṅgo hema-sūtayoḥ |	drśyaḥ samyoga iti cet kuto 'drśya-āśraye gatiḥ ||
SV_07825	sāmānyam āśraya-sūnyeṣu pradeṣeṣu na	drśyata iti pratisamādadhīta tasya apy asty eva
SV_14211	'gni-janmā abhāvas tad idam abhūtātvaṅ na	drśyata iti. bhavatu tasya idam nāma abhāva iti.
SV_14215	arthasya nāma-kāraṇa-mātreṇa kāṣṭham na	drśyata iti yuktam. na ca anyo 'nyasya vināśaḥ,
VN_00825	api tantuṣu prāvaraṇa-ādy-arthakriyā paṭe	drśyata iti sattā-bhedaḥ. sidhyaty evam artha-
V3_01907	iti syād āśānkā-sambhavaḥ. vipratipattis tu	drśyata eva. bhavaty eva śāstra-drṣṭam sādhyam,
SV_12317	-sādhanam vacanam. tad adyatve 'pi puruṣeṣu	drśyata eva. yathāsvam satya-adhiṣṭhāna-balā viṣa
V3_10805	abhāva-asiddhir ity an-upanayaḥ.	drśyatayā ca tayor ātmanor virodha-upalabdhir ity
PV_03100	| tac ca hetau svabhāve vā adrśye	drśyatayā mate || anumānād anitya-āder grahaṇe
SV_07507	-hetutve sva-āśraya-samavāyinām anyeṣām api	drśyatā-āpattiḥ. tasmā jñāna-hetutā eva
PV_02166	asti iti trṇa-agre kariṇām śatam | yad rūpaṃ	drśyatām yātaṃ tad rūpaṃ prāṇ na drśyate ||
V1_01705	hy ekatra drṣṭo bhedo hi kvacin na anyatra	drśyate | (16ab) na hi vyakty-ātmānaḥ parasparam
PV_03348	artha-samvit sāv eva iṣṭā yato 'rtha-ātmā na	drśyate | tasyā buddhi-niveśy-arthaḥ sādhanam
PV_03039	|| śābdabhyo yādrśī buddhir naṣṭe 'naṣṭe 'pi	drśyate | tādrśy eva sad-arthānām na etac chrotr-
PV_04213	|| yasya hetor abhāvena ghaṭe prāṇo na	drśyate | dehe 'pi yady asau na syād yukto dehe
PV_03126	|| ekatra drṣṭo bhedo hi kvacin na anyatra	drśyate | na tasmād bhinnam asty anyat sāmānyam
PV_03264	| ādhipatyam tu kurvīta tad-viruddhe 'pi	drśyate || akṣṇor yathā eka āloko naktamcara-tad-
PV_03398	| pratibhāsa-bhidām arthe bibhrad ekatra	drśyate || arthasya a-bhinna-rūpatvād eka-rūpaṃ
PV_03049	| vyakti-grahe ca tac chabda-rūpād anyan na	drśyate || jñāna-mātra-artha-kāraṇe 'py a-yogyam
PV_02246	| api ca asad-guṇa-āropāḥ snehāt tatra hi	drśyate || tasmāt tat-kāraṇa-a-bādhī vidhis taṃ
PV_02039	| upaghāto 'sti bhaṅge 'syās teṣām bhaṅgāś ca	drśyate || tasmāt sthity-āśrayo buddher buddhim
PV_03355	| dūre yathā vā maruṣu mahān alpo 'pi	drśyate || yathā anudarśanam ca iyaṃ meya-māna-
PV_02166	| yad rūpaṃ drśyatām yātaṃ tad rūpaṃ prāṇ na	drśyate || śatadhā viprakīrṇe 'pi hetau tad
SV_14305	anyo 'nyasya vināśo 'stu kāṣṭham kasmān na	drśyate ||270|| ko 'yam artha-antara-bhāva-kāṣṭha
SV_17112	| yasmān nānā-artha-vṛttitvaṃ śābdānām tatra	drśyate ||323|| na prasiddher eka-artha-niścayaḥ
V2_07106	| yasmān nānā-artha-vṛttitvaṃ śābdānām tatra	drśyate ||42|| na yukti-bādhā yatra asti tad-
V1_03810	| dūre yathā vā maruṣu mahān alpo 'pi	drśyate ||46|| yathā-anudarśanam ca iyaṃ meya-
PV_03408	'mśas tasya kaścana | ālokena na mandena	drśyate 'to bhidā yadi || ekatve 'rthasya
SV_14524	tulyaḥ. tadā kim artha-antara-bhāve bhāvo na	drśyate, 'n-artha-antaratve 'pi tad eva tad
PV_03442	iti niścayaḥ || sa-rūpaṃ darśanam yasya	drśyate 'nyena cetasā | drṣṭa-ākhyā tatra cet
PV_03200	|| na ekaṃ citra-pataṅga-ādi rūpaṃ vā	drśyate katham | citraṃ tad ekaṃ iti ced idam
VN_02817	pravṛttau ca kā niṣṭhā teṣām a-niṣṭhānāt.	drśyate ca viduṣām api na atinirūpanād asiddha-
V3_07404	-mātreṇa vyāptaḥ siddhaḥ – yatra eva svayaṃ	drśyate, tatra eva agni-buddhim janayati. tatra
SV_09427	agni-mātreṇa vyāptaḥ siddho yatra eva svayaṃ	drśyate tatra eva agni-buddhim janayati. tatra ca
PV_03202	-ādiṣu || tatra avayava-rūpaṃ cet kevalam	drśyate tathā | nīla-ādīni nirasya anyac citraṃ
V1_02702	artha-antaram eva tat tathā-utpannam ekaṃ	drśyate, na nānā-rūpayor dravyayoḥ saṃsargād a-
SV_14209	artha-antara-janmani kāṣṭham abhūtaṃ nāma na	drśyate vā. atiprasaṅgo hy evaṃ syāt. sa eva asya
VN_00823	bhedena. yā arthakriyā yasminn a-drṣṭā punar	drśyate sāv sattā-bhedaṃ sādhyati, yathā mṛdy a-
SV_15207	parāvartyamānāḥ śābdāḥ punar anyatra anyathā	drśyanta iti loka-prasiddhy-anuvindhāne 'pi
VN_04607	apaśabdair eva bahulam vyutpadyamānā loke	drśyanta iti vyartham śabda-anuśāsanam. na
VN_00804	pratibhāsamānāś ca vivekena pratyakṣā arthā	drśyante 'pṛthag-deśatve 'pi gandha-rasa-ādayaḥ,
SV_14201	daṇḍena ghaṭa iti vināśa-hetavo bhāvānām	drśyante. anvaya-vyatireka-anuvindhānam hetu-
SV_12102	abhyupeti ity a-pratyayā eva asya vṛttiḥ.	drśyante ca vicchinna-kriyā-sampradāyāḥ kṛtakāś
SV_12328	karaṇiyam. viṣa-karma-ādi-kṛto bauddhā api	drśyante. tatra a-mantratvam api vipratīśiddham.
SV_14919	-śeṣa-darśanāt. vicitra-śaktayo hi sāmagryō	drśyante. tatra kācit syād api yā a-naśvara-
V2_07902	-śeṣa-darśanāt. vicitra-śaktayo hi sāmagryō	drśyante. tatra kācit syād api yā a-naśvara-
SV_01009	madhura-phalā bhavanti. na ca evaṃ bahulam	drśyante. tena evaṃ syād yuktaṃ vaktum – mādrśo
V3_11202	madhura-phalā bhavanti, na ca evaṃ bahulam	drśyante. tena evaṃ syād yuktaṃ vaktum – mādrśo
SV_16511	kevalam samaya-vaśāt taṃ tam āviśanto	drśyante. teṣām a-vidita-artha-niyamānām atyakṣa-
SV_12610	-mimāṃsaka-ādayo veda-vākyaṇi viśasanto	drśyante. na ca te 'rthās teṣām na saṅghaṭante.
SV_01509	bruvāṇa upālabdhaḥ. api ca, deśa-ādi-bhedād	drśyante bhinnā dravyeṣu śaktayaḥ | tatra eka-
SV_01513	kathaṅcid drṣṭāni punar anyathā anyatra	drśyante, yathā kāścīd ośadhayaḥ kṣetra-viśeṣe
V2_09803	kathaṅcid drṣṭāni punar anyatra anyathā	drśyante. yathā kāścīd ośadhayaḥ kṣetra-viśeṣe
SV_17114	eva śānkā-utpatteḥ. nānā-arthā hi śābdā loke	drśyante. loka-vādaś ca pratītiḥ. ata eva nānā-
SV_12416	vacana-samayād iti. tāni ca kvacit puruṣeṣu	drśyante. sarva-puruṣās tad-rahitā ity api tat-
SV_06103	iva pratibhāti. na punar ekaṃ vastu tatra	drśyam asti. yasya darśana-a-darśanābhyām bhinna-
SV_08217	-viśeṣa-nimittatvāt. bāhyaṃ tu tathābhūtaṃ	drśyam na asti iti brūmaḥ. na ca asati tasmin na
PV_02088	vā sūta-hema-ādi-miśraṃ tapta-upala-ādi vā |	drśyam pṛthag a-śaktānām akṣa-ādinām gatiḥ katham
SV_05713	vastuno 'drṣṭeḥ pratiśedhāc ca (110c) na hi	drśyam vibhāgena a-pratibhāsamānam asti ity uktam
VN_00824	saty udaka-dhāraṇa-ādy-arthakriyā ghaṭe	drśyamānā, a-drṣṭā api tantuṣu prāvaraṇa-ādy-
SV_07827	tad-darśī yathā-sthitam paśyēt. na hi tasyām	drśyamānāyām a-drṣṭam tadyaṃ yuktaṃ. vyakti-
HB_03210	prakāra-antara-abhāvaṃ sūcayati, tasmin	drśyamāne drṣṭa-tad-anyatvena sarvasya

PV_03437 sattā-nibandhane | api ca idaṃ yad ābhāti
V2_09407 sādhyate, api tv anupalambhena svayam. yukto
SV_06515 -vastv-abhidhāyini | buddhāv a-bhāsamānasya
SV_14717 pratibhāsa-prasaṅgāt. a-pratibhāsamānasya ca
SV_10406 bhāvasya svayam anupalabdher abhāva-siddhiḥ.
V2_06301 hetu-phala-bhāva-abhāva-virodha-asiddheḥ.
PV_03088 kena a-saha-sthānād iti cet tat kuto matam |
SV_08706 eva aparasmād bhedaḥ. na hi tasya arthatve
V3_05704 yena a-niyataḥ syāt, kiṃ tarhi siddha eva
SV_07906 syāt sāmānyasya. tat-pratipatti-dvāreṇa ca
SV_13504 a-bhedāt. na iyam artha-antaram varṇebhyaḥ.
PV_03404 cakṣur atīndriyam | paśyato 'nya-akṣa-
PV_03237 ca anumānam yad abhidhāna-vikalpayoḥ |
PV_03072 anyatra lakṣaṇam || svabhāve sva-nimite vā
V2_04610 vā bhāva-kāraṇa-pratipattiḥ. tathā sati
V1_03413 na vā kasyacid āvaraṇam ity a-vikalaṃ
PV_03388 sidhyati || bhedaś ca bhrānti-vijñānair
SV_14226 -pūrvam eva janayati iti pūrvam tad-avastham
SV_14308 artha-antareṇa parigrhitam iti kṣāṭham na
SV_14222 pūrvam tv a-pracyuti-kāraṇam. tathā eva
V1_03506 vā avayavi-rūpam a-raktam iti rakta-a-raktam
PV_03413 syāt tejo vihatis tataḥ | tatra ekam eva
SV_07819 sarvatra iti vyakti-sūnyeṣv api pradeśeṣu
PV_02085 āvṛtttau sarvasya āvṛttiḥ syād an-āvṛtttau |
SV_07816 etat. tasmān nityam anapekṣita-para-upaskārā
PV_04212 sattva-asattvaṃ pratiyate | tathā ātmā yadi
SV_07814 sā vyaktyā a-bhedāt sarvatra-gā yadi | jātir
SV_10819 anumānena dvividhena apy a-bādhakam |
V2_09512 -prasaṅgād iti. nir-ātmakānām ghaṭa-ādīnām
SV_01303 -prasaṅgād iti, nir-ātmakeṣu ghaṭa-ādiṣu
V3_00105 anumānam, kāraṇe kārya-upacārāt. atra sva-
V3_00101 dvitīyaḥ. parārtham anumānam tu sva-
VN_00822 -bheda-mātreṇa sattā-bheda iti, kiṃ tarhy a-
SV_10819 dvividhena apy a-bādhakam | dr̥ṣṭa-a-
SV_03727 vikalpa-pratibimbam arpayati. yad āha – a-
V1_03501 -prasaṅgaḥ. avayava-dvāreṇa tad-darśanād a-
V3_04011 -sahatvaṃ paśyato bhrāntyā etat syāt. tac ca
SV_07805 ca tathā niścayāt, tasya ca ekasya a-
HB_00302 pratyakṣa-balena a-tad-vyāvṛtti-viśayā yathā-
SV_02218 kārya-bheda-a-bhedau. tan na dhūmo 'rthād
V2_08606 kārya-bheda-a-bhedau. tan na dhūmo 'rthād
PV_03442 rūpam darśanam yasya dr̥śyate 'nyena cetasa |
PV_03060 ato 'nyad vastv atīndriyam || tasya a-
SV_16525 so 'numanyate. tan na, atīndriyeṣv a-
PV_03342 'pi bhedena na syād anubhavo dvayoḥ | a-
V2_05304 -śaṅkayā eva tataḥ saṃśayaḥ. anvayas tu na
V2_07213 a-nivāraṇād anyathā api loke vyavahāro
SV_16123 07|| sati indhane dāha-vṛtter asaty abhāvād a-
PV_03454 iti ced eṣa kuto bhedaḥ samarthayoḥ || a-
SV_02703 darśana-ayogāt. tasmād dr̥ṣṭasya bhāvasya
PV_02044 pūrvāḥ kṣaṇo bhavet | tasya hetur ato hetur
SV_01517 viśeṣa-hetv-abhāve tu syād anumānam, yathā a-
V2_09806 -hetv-abhāve tu syād anumānam. yathā – a-
PV_03536 eka-cetasi || abhilāpa-dvayaṃ nityaṃ syād
SV_02705 ||45|| iti saṅgraha-ślokaḥ. tasmān na a-
PV_03239 -anubhūta-grahaṇe mānasasya a-pramānatā | a-
SV_12425 -tat-sādhana-sampradāyo na iti nyāyaḥ. na a-
SV_17324 -vad eka-sthāly-antar-gamād dr̥ṣṭa-vad a-
SV_02112 -utpādana-śakteḥ kāraṇa-svabhāvavate 'py a-
HB_03210 -antara-abhāvam sūcayati, tasmān dr̥śyamāne
PV_03467 a-paricchinnaṃ api tad gamakam katham || a-
V3_09105 a-sambaddhād a-pratipatteḥ, mahānasa-ādi-
PV_02263 kāraṇāny āśrayas tāny a-dr̥ṣṭataḥ || a-
PV_04286 -avagāhanam an-ālpa-dhī-śaktinā apy a-
PV_02166 -paśoḥ ko 'nyaḥ sa-lajjo vaktum ihate || a-

dr̥śyamāne sita-ādike || puṃsaḥ sita-ādy-
dr̥śyasya a-darśane 'bhāvāḥ, sa tad-abhāve na
dr̥śyasya abhāva-niścayāt ||133|| ity antara-
dr̥śyasya abhāvāt. adr̥śyatve 'pi na tad-rūpam
dr̥śyasya darśana-abhāva-kāraṇa-a-sambhave sati |
dr̥śyasya darśana-abhāva-kāraṇa-a-sambhave sati |
dr̥śyasya darśana-abhāvād iti cet sā a-pramānatā ||
dr̥śyasya rūpa-an-upalakṣaṇam yuktaṃ. tad-
dr̥śyasya svabhāvasya a-dr̥ṣṭāv asann ity. sa tu
dr̥śyā syāt. vyaṅgyā ca sā evaṃ prasajyate pradīpa
dr̥śyāyām vibhāga-upalambhāt. adr̥śyāyām tato '
dr̥śye 'rthe tad-a-vyaktaṃ katham punaḥ || āloka-
dr̥śye gava-ādau jāty-ādes tad apy etena dūṣitam ||
dr̥śye darśana-hetuṣu | anyeṣu satsv adr̥śye ca
dr̥śye vastuny a-vikala-tad-anya-kāraṇasya
dr̥śyeta. avayavasya āvaraṇam, na avayavina iti
dr̥śyeta indāv iva a-dvaye | saṃvitti-niyamo na
dr̥śyeta. kṣāṭha-vināśa iti ca kṣāṭha-abhāva
dr̥śyeta, tat kṣāṭhasya āvaraṇam ity āpannam. na
dr̥śyeta. tata eva agneḥ pūrva-vināśa iti cet.
dr̥śyeta. tasmān na ekaḥ kaścid arthaḥ, yo
dr̥śyeta tasya an-āvaraṇe sakṛt || paśyet sphuṭa-a
dr̥śyeta. na ca sā vyakty-apekṣinī ||155|| yadi hi
dr̥śyeta rakte ca ekasmin rāgo 'raktasya vā gatiḥ
dr̥śyeta vā na vā kadācit tasmin svabhāve
dr̥śyeta sattva-asattvaṃ pratiyate || yasya hetor
dr̥śyeta sarvatra (155abc) na jāter nityāyāḥ kācid
dr̥ṣṭa-a-dr̥ṣṭa-arthayor asya avisamvādas tad-
dr̥ṣṭa-a-dr̥ṣṭānām prāṇa-ādy-abhāvena vyāptes tan-
dr̥ṣṭa-a-dr̥ṣṭeṣu prāṇa-ādy-a-darśanāt. tan-
dr̥ṣṭa-artha-grahaṇam āgamāt para-dr̥ṣṭam na
dr̥ṣṭa-artha-prakāśanam | (1ab) yathā eva hi
dr̥ṣṭa-arthakriyā-bhedena. yā arthakriyā yasmīn a
dr̥ṣṭa-arthayor asya avisamvādas tad-arthayoḥ ||215
dr̥ṣṭa-arthe 'rtha-vikalpa-mātram ity. na evaṃ
dr̥ṣṭa-avayavasya asya a-pratipattir iti cet, na,
dr̥ṣṭa-avarugna-ghaṭa-vad utpatty-āder na
dr̥ṣṭa-ākāra-antara-abhāvāt. tasmān na an-avayavam
dr̥ṣṭa-ākāra-grahaṇān na pramānam, prāg asādhāraṇam
dr̥ṣṭa-ākāra-vijātiyād bhavaty a-hetukatva-
dr̥ṣṭa-ākāra-vijātiyād bhavati, a-hetukatva-
dr̥ṣṭa-ākhyā tatra cet siddham sārūpe 'sya sva-
dr̥ṣṭa-ātma-rūpasya gater anyo 'rtha-āśrayaḥ | tad
dr̥ṣṭa-ādiṣu pramāṇa-antara-a-vṛtteḥ. tad-a-
dr̥ṣṭa-āvaraṇān no cen na nāma-artha-vaśā gatiḥ ||
dr̥ṣṭa iti vyatirekī kathyate. na ca evaṃ-vidho
dr̥ṣṭa iti saṃśayaḥ. tasmān na āgamasya api
dr̥ṣṭa-indhano 'pi dahano na an-indhanas tasya
dr̥ṣṭa-eka-artha-yoga-ādeḥ saṃvido niyamo yadi |
dr̥ṣṭa eva akhilo guṇaḥ | bhrānter niściyate na
dr̥ṣṭa eva astu sarvadā || citta-antarasya
dr̥ṣṭa-kartṛkam api vākyam puruṣa-saṃskāra-
dr̥ṣṭa-kartṛkam api vākyam puruṣa-saṃskāra-pūrvakam
dr̥ṣṭa-kramam a-kramam | dvir dvir ekaṃ ca bhāseta
dr̥ṣṭa-grahaṇāya dr̥ṣṭe pramāṇa-antara-vṛttiḥ.
dr̥ṣṭa-grahaṇe 'ndha-āder api syād artha-darśanam |
dr̥ṣṭa-jñāpako '-tat-svabhāva ity api. satām api
dr̥ṣṭa-taṇḍula-pāka-sādhanā-vac ca a-sādhanam uktaṃ.
dr̥ṣṭa-tat-kāryasya kāraṇa-darśane 'py a-
dr̥ṣṭa-tad-anythingena sarvasya vyavasthāpanād a-tad
dr̥ṣṭa-dr̥ṣṭayo 'nyena dr̥ṣṭā dr̥ṣṭā na hi kvacit |
dr̥ṣṭa-dhūmād iva udadhāv agneḥ, a-pratibandhāc ca,
dr̥ṣṭa-nāśād a-gatis tat saṃskāro na cetanā |
dr̥ṣṭa-paramārtha-sāram adhika-abhiyogair api |
dr̥ṣṭa-pūrvam asti iti ṛṇa-agre kariṇam śatam |

VN_02815 syāt. na ca evaṃ-vidhaḥ kaścīd vivādeṣu
 V3_03103 -śodhana iti na abhyupeta-bādhā. sarveṣāṃ a-
 HB_03704 tulya-lakṣaṇe hi dr̥ṣṭaḥ pratiyogi-sambhavo ' -
 HB_03711 eva viśeṣa iti sarvatra śāṅkayā bhavitavyam.
 SV_17402 kadācid avisamvāda-sambhavāt, na tv anyatra
 SV_17503 etad api vahneḥ śīta-pratikāra-vacanena
 SV_06211 prakaraṇe kevala-śabda-śraṇānāt pratipattir
 HB_00213 -ātmanā dr̥ṣṭavataḥ pratyakṣeṇa yathā-
 PV_02145 -jñānena taj-jñānam api sādhyate | tāyaḥ sva-
 PV_04211 dr̥ṣṭy-a-dr̥ṣṭī na sidhyataḥ || anyatra a-
 SV_17324 -rasa-sādhana-vad eka-sthāly-antar-gamād
 SV_06006 ativartate. tayoṣ ca sa eva doṣaḥ. na doṣaḥ,
 V3_10802 dr̥ṣṭasya aparatra-upanaye 'tiprasaṅgaḥ.
 SV_11410 -vyakti-sambhavaḥ ||228 || atha mā bhūd
 SV_15321 -vāci, punaḥ sādhanā-apekṣatvād iti. ko hy a-
 SV_13807 ayuktam. ghaṭa-ādiṣv api prasaṅgāt. tatra
 SV_04305 anyeṣāṃ, tad-bheda-prabhavaḥ saty api yathā-
 SV_01602 vākyaṇi dr̥ṣṭya-viśeṣatvāt, adr̥ṣṭyatve 'py a-
 V2_09814 vākyaṇi, dr̥ṣṭya-viśeṣatvāt. adr̥ṣṭyatve 'py a-
 SV_17601 api vṛttim paśyato bhavitavyam eva a-
 SV_10907 -bhūtasya āpta-vādasya avisamvāda-sāmānyād a-
 V3_11109 sambhavati. caitanya-karaṇa-guṇa-āder eva
 PV_03174 eva yojanāt || saṅketa-smaraṇa-upāyaṃ
 V1_01005 tasya api grahaṇam. saṅketa-smaraṇa-upāyaṃ
 PV_03386 samyojyeta artha-sambhavāt | jñānam na a-
 V1_01704 na ca indriya-artha 'nvayī, yataḥ śabdena
 SV_02614 -ākāro rūpa-sādharmya-darśanāt ||44|| yadi
 V1_00410 a-vipralambha-artham. tad yathā-
 SV_12815 sakṛc chrutau ca prthag artheṣv a-
 PV_03118 pratikṣaṇa-bhedataḥ | na vā viśeṣa-viṣayaṃ
 PV_03298 anya-santāne tathā eva arpyeta vācakaiḥ |
 SV_12120 ||242|| na a-darśanād dhetor a-hetuko nāma. a-
 SV_12119 yataḥ siddhaḥ sa tasmād agni-kāṣṭha-vat | a-
 SV_16925 yasmāt svarga-urvaśy-ādi-śabdaś ca
 V2_07012 vivecitaḥ ||37|| svarga-urvaśy-ādi-śabdaś ca
 PV_04161 kārya-gaurava-an-upalakṣaṇāt || nanv a-
 PV_04069 samā || śāstra-abhyupagamāt sādhyāḥ śāstra-
 SV_10023 svabhāvataḥ ||196|| so 'yaṃ kvacid bhavan
 V2_08309 api svabhāvataḥ ||56|| so 'yaṃ kvacid bhavan
 SV_02401 vyabhicarati. anvaya-vyatirekād yo yasya
 V2_08904 -a-viśeṣe doṣāt. anvaya-vyatireka-ādyo yasya
 SV_15013 ity eva yathārtha-jñāna-sādhanam |
 SV_11815 sa ca śabdo yad abhiprāyaḥ prayujyamāno
 V3_08606 tasya (66abc) yo 'pi sthiraṃ ambho dr̥ṣṭvā a-
 SV_02813 -bādhaka-bhāvataḥ | na hi sarvato bhinnō
 PV_04001 idaṃ jagat || parasya pratipādyatvād a-
 SV_15607 upaplavas tv alpiyaso 'pi kramasya bhraṃśād
 SV_12112 vā racito granthaḥ sampradāyād ṛte paraiḥ |
 SV_15714 iti cet. sa khalv ākr̥ti-guṇa-śakti-bhede
 VN_02508 'bhyanujānāti nigṛhito veditavyaḥ. tatra
 SV_11407 pratītir yuktā, tasya vaiphalya-prasaṅgāt.
 SV_02307 dhūmo 'tra dr̥ṣṭaḥ sakṛd vaikalye ca punar na
 V2_08703 yatra dr̥ṣṭaḥ sakṛd vaikalye ca punar na
 SV_11216 25 || yathā rāga-ādi-paritāḥ puruṣo mṛṣā-vādī
 V1_01210 smārto vikalpaḥ. api ca yat-sannidhāne yo
 SV_01821 asya svabhāvas tan-mātra-anubandhī pramāṇa-
 HB_01605 -sakala-sahakārī kāryaṃ kim karoti. kurvan
 SV_11815 abhiprāyaḥ prayujyamāno dr̥ṣṭo 'nyathā na
 SV_15125 samam gr̥hyeta na vā kenacid iti san kenacid
 V3_00904 -siddheḥ. samśayas tu pakṣa-vacanād arthe
 SV_16516 -viprakṣṭānām arthānām kim a-sambhavi
 HB_03704 iti na kaścīd dhetuḥ syāt. tulya-lakṣaṇe hi
 HB_02109 pratyaya-upajanita-viśeṣaḥ sva-kāryaṃ kurvan
 SV_02603 pratyakṣasya sataḥ svayam | ko 'nyo na
 V1_01705 vyavahāre pratiyeta. tathā hy ekatra
 dr̥ṣṭa-pūrvo vyavahāro yena tad-arthaṃ yatnaḥ
 dr̥ṣṭa-pratipatti-śāstrāṇām evam a-vacanān na
 dr̥ṣṭa-pratiyogīṣv api śāṅkām utpādayati, viśeṣa-
 dr̥ṣṭa-pratihetor api hetoḥ prāḅ itareṇa na kaścīd
 dr̥ṣṭa-pramāṇa-uparodhasya puruṣasya pravṛttir iti.
 dr̥ṣṭa-pramāṇa-virodhasya apy atyanta-parokṣe
 dr̥ṣṭa-prayoga-anusāreṇa sākāṅkṣatvāt sā a-
 dr̥ṣṭa-bheda-paramārtha-viṣayaṃ smārtaṃ liṅga-
 dr̥ṣṭa-mārga-uktir vaiphalyād vakti na anrtam ||
 dr̥ṣṭa-rūpasya ghaṭa-ādaḥ na iti vā kutaḥ | a-
 dr̥ṣṭa-vad a-dr̥ṣṭa-taṇḍula-pāka-sādhana-vac ca a-
 dr̥ṣṭa-viparītasya su-jñānatvāt. ekaṃ hi kiñcit
 dr̥ṣṭa-viruddhasya an-upanayaḥ iti cet, tulye nyāye
 dr̥ṣṭa-virodhaḥ iti sarve sarvasya vācakāḥ. tathā
 dr̥ṣṭa-virodhasya sambhavaṃ pratyācakṣita. tad
 dr̥ṣṭa-virodhād a-sādhanatvam iti cet. iha api
 dr̥ṣṭa-viśeṣa-anusaraṇam parityajya kiñcit sāmānya
 dr̥ṣṭa-viśeṣānām vijātiyatva-upagama-virodhāt, tad
 dr̥ṣṭa-viśeṣānām vijātiyatva-upagama-virodhāt, tad-
 dr̥ṣṭa-vyabhicāra-vacasām api puruṣānām vāci
 dr̥ṣṭa-vyabhicārasya pratyakṣa-anumāna-a-gamyē 'py
 dr̥ṣṭa-śakter hetoḥ teṣv a-sambhavāt samśayaḥ.
 dr̥ṣṭa-saṅkalana-ātmakam | pūrvāpara-parāmarśa-
 dr̥ṣṭa-saṅkalana-ātmakam | pūrvāpara-parāmarśa-
 dr̥ṣṭa-sambandham pūrva-arthena uttara-uttaram ||
 dr̥ṣṭa-sambandho vyavahāre pratiyeta. tathā hy
 dr̥ṣṭa-sarva-tattvasya api bhāvasya tathā niścaya-
 dr̥ṣṭa-sādharmyāt tathā prasādhitaṃ na anumeyatām
 dr̥ṣṭa-sāmarthyānām arthavattā ca na sidhyati.
 dr̥ṣṭa-sāmyena tad-grahāt || nidarśanam tad eva
 dr̥ṣṭa-smṛtim apekṣeta na bhāseta parisphuṭam ||
 dr̥ṣṭa-hetavo 'pi hi bhāvās tad-anyaiḥ svabhāva-a-
 dr̥ṣṭa-hetur anyo 'py a-viśiṣṭaḥ sampratīyate ||242
 dr̥ṣṭo 'rūḍha-artha-vācakaḥ | (320ab) anena eva
 dr̥ṣṭo 'rūḍha-artha-vācakaḥ | śabda-antareṣu
 dr̥ṣṭo 'mśu-vat so 'rtho na ca tat-kāryam ikṣyate |
 dr̥ṣṭo 'khilo yadi | pratijñā asiddha-dr̥ṣṭānta-
 dr̥ṣṭo 'napekṣatvāt svabhāvataḥ eva bhavati. tathā
 dr̥ṣṭo 'napekṣatvāt svabhāvataḥ eva bhavati. tathā
 dr̥ṣṭo 'nuvartakaḥ | svabhāvas tasya tad-dhetur
 dr̥ṣṭo 'nuvartakaḥ | svabhāvas tasya tad-dhetur
 dr̥ṣṭo 'nyathā api vahny-ādir a-duṣṭaḥ puruṣa-
 dr̥ṣṭo 'nyathā na dr̥ṣṭo darśana-a-darśanābhyām
 dr̥ṣṭo 'py adhistād ādhāra-sambhavo 'numīyate, tad
 dr̥ṣṭo 'pi bhāvas tathā eva pratyabhijñāyate,
 dr̥ṣṭo 'pi svayaṃ paraiḥ | dr̥ṣṭaḥ sādhanam ity eke
 dr̥ṣṭaḥ, kasyacid anuṣṭhānād devatā-sannidher a-
 dr̥ṣṭaḥ ko 'bhīhito yena so 'py evaṃ na anumīyate |
 dr̥ṣṭo gava-aśva-vat. an-upadeśam ca enaṃ lokāḥ
 dr̥ṣṭaś ca asāv ante ca vyavasthita iti dr̥ṣṭāntaḥ.
 dr̥ṣṭaś ca icchā-vaśāt kṛta-samayaḥ sarvaḥ
 dr̥ṣṭaḥ. taj-janyo 'sya svabhāvaḥ, anyathā sakṛd
 dr̥ṣṭaḥ, taj-janyo 'sya svabhāvaḥ, anyathā sakṛd
 dr̥ṣṭas tathā dayā-dharmatā-ādi-yuktaḥ satya-vāk.
 dr̥ṣṭas tad-dr̥ṣṭes tad-dhvanau smṛtiḥ ||11|| yuktā
 dr̥ṣṭas tad-bhāva-niyamād iti. jñāta-tad-bhāvasya
 dr̥ṣṭaḥ, tena karoti iti brūmaḥ. mahā-sāmarthyam
 dr̥ṣṭo darśana-a-darśanābhyām dhūma-ādi-vat tat-
 dr̥ṣṭo na nityaḥ kaścīd atīndriyaḥ syāt, na ca
 dr̥ṣṭaḥ, na niścayaḥ itī sakṣān na sādhanam. sādhyā
 dr̥ṣṭaḥ. na hi tat-pratikṣepa-sādhanāni kānicid
 dr̥ṣṭaḥ pratiyogi-sambhavo 'dr̥ṣṭa-pratiyogīṣv api
 dr̥ṣṭo bija-ādi-vad iti. sthira-hetu-vādinaḥ
 dr̥ṣṭo bhāgaḥ syād yaḥ pramāṇaiḥ parikṣyate ||43||
 dr̥ṣṭo bhedo hi kvacin na anyatra dr̥ṣṭyate | (16ab)

PV_03126 -ukta-avasthāyām indriyād gatau || ekatra
 SV_03515 ṣaṣṭhy-ādi-vibhaktayo dharma-bahutvāt tatra
 SV_14613 syāt. na vai ghoṣa-sāmyād viṣaya-antara-
 SV_14615 tathā na caitrasya putro bhavati ity atra
 NB_03008 -viṣayaḥ siddhaḥ, yathā anyaḥ kaścīd
 V3_11809 vyāptāḥ. ghaṭa-ādayaś cet, anyatra a-
 SV_02306 -ayogāt. tan-niyata-deśa-kālatvād dhūmo 'tra
 V2_08702 ayogāt. tan niyata-deśa-kālatvād dhūmo yatra
 PV_04001 pratipādyatvād a-dr̥ṣṭo 'pi svayaṃ paraiḥ |
 V3_01906 darśayati iti. śāstra-upagamāt sarvas tad-
 V3_02311 api ca śāstra-upagamāt sarvaḥ śāstra-
 PV_02153 -vṛddhiḥ smarasa tataḥ | rāgī viṣama-doṣo 'pi
 PV_03225 sakṛt sva-avayavaiḥ saha | na hi go-pratyayo
 SV_12127 vinivarteta. tasmād yaḥ svabhāvo yaj-janmā
 PV_02262 | gati-pratītyoḥ kāraṇāny āśrayas tāny a-
 SV_02701 -vastv-aṃśa-pratyāyane pravṛttis tasya
 PV_04122 ity uktau ca bādhanāt || atra api loke
 PV_03052 bhāva-anubandhataḥ | na ukta-uttaratvād
 V3_03809 bādhanāt. atra api loke karpūra-rajata-ādiṣu
 SV_12926 tac ca yatna-prerita-a-viguṇa-karaṇānām
 V3_00108 āhur eke – parasya pratipādyatvāt svayam a-
 PV_03412 tejas tat syād atisphuṭam | tatra apy a-
 SV_15212 samśayaḥ syāt. mithyātvaṃ kṛtakesv eva
 PV_03483 pratanyate || viṣaya-indriya-mātreṇa na
 PV_03441 darśanam | dvayoḥ saṃsṛṣṭayor dr̥ṣṭau syād
 SV_14005 -svabhāva-parāvṛttisv eva dipa-ādiṣu
 SV_05303 hi cakṣur-vijñāne pratyekam api sāmartyaṃ
 V1_03614 rūpaṃ ekasya mana-āpam anyasya a-mana-āpam
 VN_06515 anvaya-darśanāt. mṛd-anvayānām śarāva-ādinām
 SV_05920 iti saṅketaḥ kriyate. saṅketa-kāle tathā-
 HB_00310 -kāri. tac ca tena ātmanā pratyakṣeṇa
 PV_03343 bhāvam eka-ātmatvena darśayat | tad a-
 PV_03414 vāraṇe | artha-an-arthau na yena stas tad-a-
 HB_02514 -janana-śakti-sāmye tu tad eva iti na kāryaṃ
 HB_02415 niyamān na vijātiyād utpattiḥ. tan na kāryaṃ
 SV_07518 evam āskanded bhūta-grāhiṇi yadi tatra
 SV_02323 jananam. yad api kiñcid vijātiyād bhavad
 V2_08803 jananam. yad api kiñcid vijātiyād bhavad
 PV_03252 sati indriye yogye yathāsvam api cetasi |
 SV_12506 tathābhāva-asiddheḥ. yādr̥ṣam tu tan-nimittam
 V2_08810 eva bīja-kanda-udbhavayoḥ. tad yato yādr̥ṣam
 PV_03344 na akṣa-dhīr yadi | an-iṣṭa-ādāv a-sandhānam
 SV_15423 -cintāyām a-prāṇa-ādimattva eva nairātmyaṃ
 PV_03071 na arthasya sambhavaḥ | yac ca rūpaṃ tayor
 HB_02417 bhavati. nanu vijātiyād api kiñcid bhavad
 SV_07827 -sthitam paśyēt. na hi tasyām dr̥ṣyamānāyām a-
 V2_04506 lakṣaṇa-antarasya a-vācyatvāt. yat kvacid
 PV_03276 -ādi-vedanam | ekam āvir-bhavad dr̥ṣṭam na
 PV_03276 sukha-duḥkha-ādi-vedanam | ekam āvir-bhavad
 PV_03178 -vikalpaḥ katham bhavet || tayā eva anubhave
 V3_00106 atra sva-dr̥ṣṭa-artha-grahaṇam āgamāt para-
 VN_03905 parimānāt, mṛt-pūrvakānām śarāva-prabhṛtinām
 VN_03907 nānā-prakṛtinām eka-prakṛtinām ca
 PV_02036 janma janma-parigrahe || atiprasaṅgād yad
 PV_02264 karaṇa-utpatter bhāva-abhāva-anuvṛttitaḥ ||
 V1_01709 'nudhāvet. artha-nānātve hi buddhi-nānātvaṃ
 V3_09507 -ādi-bhedeṣv anuvṛttimad buddhi-pūrvakam
 SV_14315 -ākhyasya arthasya parigrahāt kṣṣṭham na
 V1_03402 eva rūpaṃ vyaṃ apy anububhutsavaḥ. idaṃ
 PV_03324 samāna-artham vijñānam samanantaram || idaṃ
 PV_03389 samvedanaḥ kaścīd an-artham vā api vedanam |
 V3_00108 pratipādyatvāt svayam a-dr̥ṣṭam api parair
 V3_01907 tu dr̥ṣyata eva. bhavaty eva śāstra-
 PV_03253 satsu ca eteṣu na janma-a-janma vā kvacit |
 PV_03467 api tad gamakaṃ katham || a-dr̥ṣṭa-
 dr̥ṣṭo bhedo hi kvacin na anyatra dr̥ṣyate | na
 dr̥ṣṭo vacana-bhedaś ca dharmiṇi na syāt. uktam
 dr̥ṣṭo vidhiḥ sarvatra yojanām arhati. na hi
 dr̥ṣṭo vidhir nāṣe 'pi virodhāt. evaṃ ca abhidhāne
 dr̥ṣṭaḥ śaśa-viṣāna-ādih. na upalabhyate ca kaścīd
 dr̥ṣṭaḥ sa ghaṭa-ādaya na iti kutaḥ. tena a-jñāta-
 dr̥ṣṭaḥ sakṛd vaikalye ca punar na dr̥ṣṭaḥ. taj-
 dr̥ṣṭaḥ sakṛd vaikalye ca punar na dr̥ṣṭaḥ, taj-
 dr̥ṣṭaḥ sādhanam ity eke tat-kṣepāya ātma-drg-
 dr̥ṣṭaḥ sādhyā ity syād āśankā-sambhavaḥ.
 dr̥ṣṭaḥ sādhyatvena īpsitāś cet, asiddha-hetv-
 dr̥ṣṭaḥ sāmye 'pi na aparāḥ || kṣayād aṣṭk-sruto
 dr̥ṣṭaḥ sāsnā-ādinām a-darśane || guṇa-pradhāna-
 dr̥ṣṭaḥ so 'nyatra apy a-vibhajyamānaḥ sva-ātmanā
 dr̥ṣṭataḥ || a-dr̥ṣṭa-nāśād a-gatis tat saṃskāro na
 dr̥ṣṭatvāt, an-aṃśasya ca eka-deśena darśana-
 dr̥ṣṭatvāt karpūra-rajata-ādiṣu | samayād
 dr̥ṣṭatvād atīta-ādiṣu ca anyathā || bhāva-
 dr̥ṣṭatvān na asādhāraṇatā syāt. na ca samayād
 dr̥ṣṭam, anyathā na iti. kāraṇa-dharma-darśanāt
 dr̥ṣṭam api parair dr̥ṣṭam sādhanam, yathā – a-
 dr̥ṣṭam āśritya bhaved rūpa-antaram yadi ||
 dr̥ṣṭam ity a-kṛtam vacaḥ | satya-artham
 dr̥ṣṭam iti nīscayaḥ | tasmād yato 'yam tasya api
 dr̥ṣṭam iti nīscayaḥ || sa-rūpaṃ darśanam yasya
 dr̥ṣṭam iti viruddham eva. na, a-bhinna-janmanaḥ
 dr̥ṣṭam iti samūhe 'pi śaktir a-viruddhā. tathā na
 dr̥ṣṭam. iṣṭa-an-iṣṭa-avabhāsinyaḥ kalpanā na
 dr̥ṣṭam eka-prakṛtikatvam, tathā ca ayam vyakta-
 dr̥ṣṭam eva ayam artham tat-sambandhinam vā
 dr̥ṣṭam eva. na ca tat-svalakṣaṇa-grahaṇa-uttara-
 dr̥ṣṭam katham nāma bhaved arthasya darśakam ||
 dr̥ṣṭam karoti kim || tasmāt samvid yathā-hetu
 dr̥ṣṭam kāraṇam vyabhicarati. upalabdhī-lakṣaṇa-
 dr̥ṣṭam kāraṇam vyabhicarati. tena siddhe kārya-
 dr̥ṣṭam kiñcid anyatra paśyēt. tac ca sataḥ | an-
 dr̥ṣṭam gomaya-ādeḥ śālūka-ādih. tatra api tathā-
 dr̥ṣṭam gomaya-ādeḥ śālūka-ādih, tatra api tathā-
 dr̥ṣṭam janma sukha-ādinām tat-tulyaṃ manasām api |
 dr̥ṣṭam tat tathā iti syāt. dr̥ṣṭe viśeṣe tan-
 dr̥ṣṭam, tatas tādr̥ṣam anumiyate. viprakṣṭāyām tu
 dr̥ṣṭam tatra api cetasām || tasmāt prameye bāhye
 dr̥ṣṭam. tad-abhāve ca na asti iti svayaṃ na
 dr̥ṣṭam tad eva anyatra lakṣaṇam || svabhāve sva-
 dr̥ṣṭam tad yathā gomaya-ādeḥ śālūka-ādih. na
 dr̥ṣṭam tadīyam yuktam. vyakti-vyaṅgyatvāt
 dr̥ṣṭam, tasya yatra pratibandhas tad-vidas tasya
 dr̥ṣṭam tv anyad antarā || saṃsargād a-vibhāgāś
 dr̥ṣṭam na dr̥ṣṭam tv anyad antarā || saṃsargād a-
 dr̥ṣṭam na vikalpa-dvayaṃ sakṛt | etena tulya-kāla
 dr̥ṣṭam na sādhanam na apy an-arthataḥ ||1||
 dr̥ṣṭam parimānam iti. asya vyabhicāreṇa
 dr̥ṣṭam parimānam ity evaṃ pratyavasthita āha eka-
 dr̥ṣṭam pratisandhāna-śaktimat | kim āsit tasya
 dr̥ṣṭam buddher na ca anyasya santi tāni na yanti
 dr̥ṣṭam bhūta-guṇa-vat. tad-a-bhede 'py artha-
 dr̥ṣṭam yad-dr̥ṣṭer a-kriyā-darśino 'pi kṛta-buddhir
 dr̥ṣṭam. vināśasya vināśitvaṃ syād utpattes tataḥ
 dr̥ṣṭam śrutam vā iti darśana-śravaṇābhyaṃ yatra
 dr̥ṣṭam śrutam vā idaṃ iti yatra avasāya-dhīḥ | sa
 dr̥ṣṭam samvedyamānam tat tayor na asti vivekitā ||
 dr̥ṣṭam sādhanam, yathā – a-cetanāḥ sukha-ādayo
 dr̥ṣṭam sādhyam, tat-prabādhane ca hetu-
 dr̥ṣṭam sukha-āder buddher vā tat tato na anyataś
 dr̥ṣṭayo 'nyena dr̥ṣṭā dr̥ṣṭā na hi kvacit | viśeṣaḥ

PV_04152	|| tatra udāhṛti-dīn-mātram ucyate 'rthasya	dr̥ṣṭaye | dravya-lakṣaṇa-yukto 'nyah saṃyoge
PV_04095	vaktum arthaṃ sva-vācā asya saha-uktiḥ sāmya-	dr̥ṣṭaye || udāharaṇam apy atra sadr̥ṣam tena
PV_04259	| abhyūhyaḥ śrāvaṇatva-ukteḥ kṛtāyāḥ sāmya-	dr̥ṣṭaye || hetu-svabhāva-vyāvṛtṭyā eva artha-
V3_03006	vaktum sva-vacanena asya saha uktiḥ sāmya-	dr̥ṣṭaye kṛtā. ata eva udāharaṇam apy atra sadr̥ṣam
PV_03444	vedanā-ākhyā ca prāg eva pratipādītā ||	dr̥ṣṭayor eva sārūpya-graho 'rtham ca na dr̥ṣṭavān |
HB_00213	artha-antara-vivikta-rūpam asādhāraṇa-ātmanā	dr̥ṣṭavataḥ pratyakṣeṇa yathā-dr̥ṣṭa-bheda-
PV_03444	|| dr̥ṣṭayor eva sārūpya-graho 'rtham ca na	dr̥ṣṭavān | prāk kathaṃ darśanena asya sārūpyam so
SV_12421	api sann api sarvo draṣṭuṃ śakyāḥ. ata eva a-	dr̥ṣṭasya an-apahnavāḥ. na api puruṣeṣu utpitsoḥ
SV_15227	-sādhano yuktaḥ, atiprasaṅgāt. na ca ekatra	dr̥ṣṭasya anyatra a-sambhava eva prthag viruddha-
SV_07516	-anyatva-pakṣayor na sambhavati. ekatra	dr̥ṣṭasya anyatra darśana-a-sambhavāt | (151ab')
V3_10801	pariccheda iti cet, nanv evam ātmani	dr̥ṣṭasya aparatra-upanaye 'tiprasaṅgaḥ. dr̥ṣṭa-
V3_03704	pratidvandvī vidyata iti. a-viśiṣṭa-lakṣaṇe	dr̥ṣṭasya aparatra vyatireka-niścayasya kartum a-
HB_00304	-abhāvāt, arthakriyā-sādhanaṣya darśanāt, a-	dr̥ṣṭasya tat-sādhanaṣya punaḥ svabhāvasya
SP_00013	niyoktāraṃ samāśritaḥ || paśyann ekam a-	dr̥ṣṭasya darśane tad-a-darśane | a-paśyan kāryam
SV_02407	anyathā-dr̥ṣṭeḥ, kvacin nityatva-abhāve 'py a-	dr̥ṣṭasya punar dr̥ṣṭer iti bhavatu kāryasya
PV_03473	a-paśyataḥ | kathaṃ pratitir liṅgaṃ hi na a-	dr̥ṣṭasya prakāśakam || tata eva asya liṅgāt prak
V3_09707	iti, na tat sarvatra anumāne, pramāṇa-	dr̥ṣṭasya pratijñayā asiddhi-codanā-ayogāt, an-
SV_02703	aṃśasya ca eka-deśena darśana-ayogāt. tasmād	dr̥ṣṭasya bhāvasya dr̥ṣṭa eva akhilo guṇaḥ |
SV_06011	idaṃ vyavaccheda-vādinaḥ sambhavati. ekatra	dr̥ṣṭasya rūpasya kvacid an-anvayād darśanena
V2_09113	yāvataḥ na anityatā-abhāve kvacid utpattir	dr̥ṣṭā, a-darśanāc ca vipakṣe vyatirekaḥ, tato
VN_00824	-dhāraṇa-ādy-arthakriyā ghaṭe dr̥ṣyamānā, a-	dr̥ṣṭā api tantuṣu prāvaraṇa-ādy-arthakriyā paṭe
SV_01419	viṣayam ca asya nivedayiṣyāmaḥ. kim ca,	dr̥ṣṭā ayuktir a-dr̥ṣṭeś ca syāt sparśasya a-
V2_09805	kāla-saṃskāra-bhedāt. na ca tad-deśais tathā-	dr̥ṣṭā iti sarvās tattvena tathā bhavanti,
SV_01515	kāla-saṃskāra-bhedāt. na ca tad-deśais tathā-	dr̥ṣṭā iti sarvās tattvena tathābhūtāḥ sidhyanti,
SV_12530	loka-vyavahārāḥ. nanv ādi-kalpikēṣv a-	dr̥ṣṭā eva vyavahārāḥ paścāt pravṛttā iṣyante. na,
VN_04514	chabdāṃ pratipadya tato 'rtham pratipadyeta.	dr̥ṣṭā ca an-ubhaya-vedino 'pi pratitir iti na
HB_00710	pratyeti iti ko 'naylor avasthayor viśeṣaḥ.	dr̥ṣṭā ca pakṣa-dharma-sambandha-vacana-mātrāt
PV_02117	-karaṃ proktam indriya-ādy api śeṣavat ||	dr̥ṣṭā ca śaktiḥ pūrveṣāṃ indriyāṇāṃ sva-jātiṣu |
PV_03511	anubhavo bhavet tatra api ca smṛtiḥ |	dr̥ṣṭā tad-vedanaṃ kena tasya apy anyena ced imām |
PV_02233	-snehāt pravartate | a-lābhe matta-kāśinyā	dr̥ṣṭā tiryakṣu kāmitā || yasya ātmā vallabhas
HB_03713	upalabdhiḥ, atīśayavatī tu prajñā-utprekṣiṇī	dr̥ṣṭā. tena a-niścayaḥ sambhava-a-sambhavayor ity
PV_03467	tad gamakaṃ kathaṃ || a-dr̥ṣṭa-dr̥ṣṭayo 'nyena	dr̥ṣṭā dr̥ṣṭā na hi kvacit | viśeṣaḥ so 'nya-dr̥ṣṭāv
VN_04509	goṇī-śabdād api loke pratitir dr̥ṣṭā. satyam	dr̥ṣṭā, na tu sāksād ity uktam. uktam etan na
SV_10319	nanu kadācit kāraṇa-nāṣe 'pi kārya-sthitir	dr̥ṣṭā. na brūmaḥ kāraṇa-sthiti-kāla-bhāvi kāryam
PV_03467	kathaṃ || a-dr̥ṣṭa-dr̥ṣṭayo 'nyena dr̥ṣṭā	dr̥ṣṭā na hi kvacit | viśeṣaḥ so 'nya-dr̥ṣṭāv apy
PV_03056	api bhrānteḥ pramāṇatā | gatir apy anyathā	dr̥ṣṭā pakṣaś ca ayam kṛta-uttaraḥ || maṇi-pradīpa
VN_00822	-arthakriyā-bhedena. yā arthakriyā yasminn a-	dr̥ṣṭā punar dr̥ṣyate sā sattā-bhedam sādhyati,
SV_04108	-ādi-samane kāścit saha pratyekam eva vā |	dr̥ṣṭā yathā vā ośadhayo nānātve 'pi na ca aparāḥ |
SV_03104	na upakāras tato 'pare | dr̥ṣṭe tasminn a-	dr̥ṣṭā ye tad-grahe sakala-grahaḥ ||55|| iti
PV_03086	pramāṇair vadatām arthād eva viparyayāt ||	dr̥ṣṭā viruddha-dharma-uktis tasya tat-kāraṇasya
PV_03004	sarvam iti ced bīja-āder aṅkura-ādiṣu |	dr̥ṣṭā śaktir matā sā cet saṃvṛtyā astu yathā
VN_00823	sā sattā-bhedam sādhyati, yathā mṛdy a-	dr̥ṣṭā saty udaka-dhāraṇa-ādy-arthakriyā ghaṭe
VN_04509	iti cet, nanu goṇī-śabdād api loke pratitir	dr̥ṣṭā. satyam dr̥ṣṭā, na tu sāksād ity uktam.
SV_12826	a-bhedāt. kramaṇa ca vākya-pratipattir	dr̥ṣṭā. sarva-vākya-vyāhāra-śravaṇa-smaraṇa-
PV_02224	kāryam kena nivāryate | kā vā sa-doṣatā	dr̥ṣṭā snehe duḥkha-samāśrayaḥ || tathā api na
V2_04511	tad-dharma-a-vyāpti-vyatirekābhyāṃ nigadanto	dr̥ṣṭāḥ, avinābhāva-a-vacanād upamāna-sādhyā-tad-
V1_00303	kathaṃ na pramāṇa-antaram. te tarhi tatra a-	dr̥ṣṭāḥ kam artham upanayanty apanayanti vā. yatra
V1_00303	artham upanayanty apanayanti vā. yatra prāg	dr̥ṣṭāḥ tatra smṛtim ādadhati. sā kim a-śabda-
V3_12208	vyāpino 'py arthāḥ kecit taj-jāti-sambhavino	dr̥ṣṭāḥ, pārthiva-a-loha-lekhya-vat. virodhasya ca
SV_03515	nanu ca dharma-dharminor a-bhede bhede vā	dr̥ṣṭāḥ ṣaṣṭhy-ādi-vibhaktayo dharma-bahutvāt
SV_15309	pratipāditaṃ ca etat, kvacit tathā-	dr̥ṣṭānām apy arthānām punaḥ kathañcid anyathā-
V3_11201	sarva-abhāvaṃ gamayet. kvacit tathā-	dr̥ṣṭānām api deśa-kāla-bhedena anyathā-darśanāt,
SV_01007	sarvatra abhāvaṃ gamayet, kvacit tathā-	dr̥ṣṭānām api deśa-kāla-saṃskāra-bhedena anyathā
V3_03606	-pratibandhānām saṃśayād asiddheḥ, ciram a-	dr̥ṣṭānām api punaḥ pratibhā-utpatti-dr̥ṣṭeḥ sati
V2_09512	iti. nir-ātmakānām ghaṭa-ādinām dr̥ṣṭa-a-	dr̥ṣṭānām prāṇa-ādy-abhāvena vyāptes tan-nivṛttau
V2_09802	kvacid deśe kānicid dravyāṇi kathañcid	dr̥ṣṭāni punar anyatra anyathā dr̥ṣyante. yathā
SV_01512	kvacid deśe kānicid dravyāṇi kathañcid	dr̥ṣṭāni punar anyathā anyatra dr̥ṣyante, yathā
VN_03512	a-vṛttau vā asādhāraṇaḥ. viruddha-	dr̥ṣṭānta-a-vṛttau viparyaya-vṛttau ca hetor na
SV_10421	sā punaḥ kathaṃ anumānam. kathaṃ ca na syāt,	dr̥ṣṭānta-anapekṣaṇāt. na hy asyaṃ kaścid dr̥ṣṭānto
SV_10426	nir-upākhyā-abhāva-siddhi-vad anyatra api	dr̥ṣṭānta-anapekṣaṇād an-anumānam. śṛṅvanṃ api
HB_03308	-upalabdhiḥ sādhyā-dharmasya sādhiḥ iti	dr̥ṣṭānta-anavasthāyām a-pratipattiḥ. tasmān na
PV_03474	eva asya liṅgāt prak prasiddher upavarṇane |	dr̥ṣṭānta-antara-sādhyatvaṃ tasya api ity
VN_03605	hetor doṣeṇa parājaya iti na uttara-	dr̥ṣṭānta-apekṣayā virodhaś cintām arhati. hetor
SV_00424	sāsnā-ādi-samudāya-ātmakatvād iti. tathā ca	dr̥ṣṭānta-asiddhi-codanā api prativyūḍhā, viṣaya-
V2_05811	sāsnā-ādi-samudāya-ātmakatvād iti. tathā ca	dr̥ṣṭānta-asiddhi-codanā api prativyūḍhā, viṣaya-

HB_03303 – idam asti idam na asti iti vyavasāyāt,
 SV_11726 syāt. na anumānāt pratipattir līṅga-abhāvāt,
 PV_04175 -sa-hetutve śabda evaṃ prakīrtayet |
 V3_01403 vyāptaḥ sādhyāḥ. tad-vaikalya-ādayaś ca
 VN_02919 dr̥ṣṭānta-virodho 'pi vyākhyātaḥ. hetoś ca
 VN_03714 hetor āha, tasya na hetvābhāsa-uktyā
 VN_03711 anaikāntikatvair viśeṣaḥ. yad apy uktam,
 VN_01812 an-anvaya-a-pradarśita-anvaya-āder api
 NB_03124 karma-vat parama-anu-vad ghaṭa-vad iti. ete
 VN_03716 tasmāt sādhana-antara-abhāva-prasaṅgāt.
 NB_03136 -kṛtakam tan nityam bhavati iti. na hy ebhir
 SV_01813 tadā. tat-pradarśane 'pi kiṃ vaidharmya-
 SV_10512 siddheḥ. niścita-arthasya api smṛty-artho
 SV_01812 vācyo hetur eva hi kevalaḥ ||27|| yad-arthe
 VN_03213 iti brūyāt. etena tad-virodhaḥ pratyuktaḥ.
 V3_13212 etāvan-mātra-rūpatvāt tasya. etena eva
 NB_03123 etāvān-mātra-rūpatvāt tasya iti. etena eva
 NB_03128 yad anityam tat kṛtakam iti. sādharmyeṇa
 VN_02114 iṣṭasya arthasya viparyaya-sādhanam aṣṭādaśa
 VN_02504 ayuktam iti na uktam asmābhiḥ. prati-
 HB_00113 -vacana-vad dharmi-dharma-vacanam siddhe 'pi
 V3_04309 'pi pratyāsatteḥ. sapakṣe sattva-vacanena
 HB_00110 -dharmino 'pi pratyāsatteḥ. tad-aṃśa-vyāptyā
 SV_00203 -dharmino 'pi pratyāsatteḥ. tad-aṃśa-vyāptyā
 SV_00202 sādhyā-dharmi-siddhir iti cet. na,
 HB_00109 sādhyā-dharmi-siddhir iti cet, na,
 V3_04308 sādhyā-dharmi-siddhir iti cet, na,
 VN_03218 upasaṃharati sarvaṃ pṛthag iti. yadi
 PV_04169 | sādhyam dvayam tadā asiddham hetu-
 VN_03506 yad apy uktam etena pratijñayā
 VN_03513 -vṛttau ca hetor na kaścīd dhetu-doṣo
 VN_03606 -apekṣayā virodhaś cintām arhati. hetor api
 VN_02919 bhāva-śabda-prayogād iti. etena pratijñayā
 VN_03514 na, tad api saṃśaya-hetutva-an-ativṛttheḥ.
 VN_03519 dhetor niścayaḥ. tan na pratijñayā
 VN_03719 sādhana-avayavaḥ syād a-pṛthag-vṛttheḥ. yo
 PV_04166 iṣṭam viśeṣam avalambate || tena a-prasiddha-
 PV_04069 śāstra-dr̥ṣṭo 'khilo yadi | pratijñā asiddha-
 SV_10501 nimitta-sāmagrī-yogya-sannidhānaḥ sarvo 'tra
 SV_10421 dr̥ṣṭānta-anapekṣānāt. na hy asyām kaścīd
 V1_00310 -sādhanena na anumānam, an-anvayāt. na hy atra
 V3_01209 atiprasaṅgāt. tathā ca sarvo hetur viruddho
 SV_10422 'sti. kiṃ na nir-upākhyam vyoma-kusuma-ādi
 SV_10504 nimitta-vaikalya-a-bhāvino 'nkura-ādayo
 V3_13202 tāvatā ca artha-pratītir iti na pṛthag
 NB_03121 tāvatā ca artha-pratītir iti na pṛthag
 VN_03718 hetāv antar-bhāva iṣṭo bhavati, tathā ca na
 V3_13201 na sidhyati iti. hetos tri-lakṣaṇatvān na
 VN_02509 dr̥ṣṭāntaḥ. sva-dr̥ṣṭāntaḥ sva-pakṣaḥ, prati-
 V3_13210 vā. asmimś ca arthe darśite darśita eva
 NB_03122 vyāptiḥ. asmimś ca arthe darśite darśita eva
 V3_13310 punar hetu-rūpa-a-saṃsparśī svatantra eva
 VN_02509 tatra dr̥ṣṭāś ca asāv ante ca vyavasthita iti
 VN_02509 asāv ante ca vyavasthita iti dr̥ṣṭāntaḥ. sva-
 SV_10424 tatra katham a-dr̥ṣṭāntikā asattā-siddhiḥ, sa-
 PV_03180 a-bhinna-rūpā sva-buddhi-dhīḥ || atītam apa-
 V3_03805 kām anyam pratītim icched iti tam praty a-
 PV_04120 kām pratītim sa vāñchati | iti tam praty a-
 VN_03714 -antara-vādino 'yuktam. yo 'vayava-antaram
 V3_12101 sapakṣa eva asti, a-sapakṣa eva na asti iti
 V3_02508 viśeṣeṇa anvaya-abhāvāt. nanv ayam hetu-
 VN_03010 -pratiśedhāt tad-āśrayas tat-kṛto vā hetu-
 VN_03717 dr̥ṣṭānta-ābhāsānām hetvābhāseṣv antar-bhāvād
 VN_03720 antar-bhāvād dhetunā eva sādhitā iti na
 VN_02507 sthita-pakṣam āha. tam eva brūmah. prati-
 dr̥ṣṭānta-asiddheś ca. tac ca tasya līṅgam bhavati
 dr̥ṣṭānta-asiddheś ca, tatra apy atīndriyatvena
 dr̥ṣṭānta-ākhyānato 'nyat kim asty atra artha-
 dr̥ṣṭānta-ādi-doṣāḥ. etena sa-dvitiya-prayogeṣu
 dr̥ṣṭānta-ādibhir virodhaḥ pramāna-virodhaś ca
 dr̥ṣṭānta-ābhāsa-uktir vyāpyā, tad-vacanena
 dr̥ṣṭānta-ābhāsa-hetvābhāsa-pūrvakatvāt tad-
 dr̥ṣṭānta-ābhāsasya a-sādhanā-aṅgasya vacanam api
 dr̥ṣṭānta-ābhāsāḥ sādhyā-sādhanā-dharma-ubhaya-
 dr̥ṣṭānta-ābhāsānām hetvābhāseṣv antar-bhāvād
 dr̥ṣṭānta-ābhāsair hetoḥ sāmānya-lakṣaṇam sapakṣa
 dr̥ṣṭānta-āśrayeṇa iti manyamāna āśrayam
 dr̥ṣṭānta iti cet. tad itaratra api samānam. so
 dr̥ṣṭānta ucyate, so 'rthaḥ siddha iti kiṃ tad-
 dr̥ṣṭānta-upadarśanam ca etad anityaḥ śabdaḥ
 dr̥ṣṭānta-doṣā api nirastā bhavanti, yathā –
 dr̥ṣṭānta-doṣā api nirastā bhavanti. yathā nityaḥ
 dr̥ṣṭānta-doṣāḥ. vaidharmyeṇa api – parama-anu-
 dr̥ṣṭānta-doṣāś ca. teṣām an-udbhāvanam a-
 dr̥ṣṭānta-dharma-abhyānujñā sva-dr̥ṣṭānte pratijñā-
 dr̥ṣṭānta-dharmino bhāve tad-aṃśa-vyāpti-vacanāt
 dr̥ṣṭānta-dharmino sattva-siddher dharmi-dharma-
 dr̥ṣṭānta-dharmino sattva-siddher dharmi-dharma-
 dr̥ṣṭānta-dharmino sattva-siddher dharmi-dharma-
 dr̥ṣṭānta-dharmino 'pi pratyāsatteḥ. tad-aṃśa-
 dr̥ṣṭānta-dharmino 'pi pratyāsatteḥ. tad-aṃśa-
 dr̥ṣṭānta-dharmino 'pi pratyāsatteḥ. sapakṣe
 dr̥ṣṭānta-prayogaḥ kim ṛjunā eva tat-prayoga-
 dr̥ṣṭānta-lakṣaṇam || a-sambhavāt sādhyā-śabdo
 dr̥ṣṭānta-virodha-ādayo 'pi vaktavyā bhaṇḍa-
 dr̥ṣṭānta-virodhaś ca pratijñayā iti cet, na, tad
 dr̥ṣṭānta-virodhe 'sādharānatvam viruddhatvam vā
 dr̥ṣṭānta-virodho 'pi vyākhyātaḥ. hetoś ca
 dr̥ṣṭānta-virodho hi pratijñayāḥ sādharmye doṣaḥ,
 dr̥ṣṭānta-virodho hetvābhāsān ativartate.
 dr̥ṣṭānta-sādhyo 'rthas tasya hetāv antar-bhāvād
 dr̥ṣṭānta-hetu-udāharaṇam kṛtam | anyathā śāśa-
 dr̥ṣṭānta-hetu-vādaḥ prasajyate || uktayoḥ
 dr̥ṣṭāntaḥ. asattā punar atra anupalabdhir eva.
 dr̥ṣṭānto 'sti. kiṃ na nir-upākhyam vyoma-kusuma-
 dr̥ṣṭānto 'sti, sādhanā-antara-abhāvāt tat-
 dr̥ṣṭāntaś ca sādhyā-vikalāḥ syāt, tāvato dharmā-
 dr̥ṣṭāntaḥ. tad asat katham avagantavyam yena evam
 dr̥ṣṭāntaḥ, na kevalam nir-upākhyam. nir-upākhye
 dr̥ṣṭānto nāma kaścīd sādhanā-avayavaḥ. tena na
 dr̥ṣṭānto nāma sādhanā-avayavaḥ kaścīd. tena na
 dr̥ṣṭāntaḥ pṛthak sādhanā-avayavaḥ syād a-pṛthag-
 dr̥ṣṭāntaḥ pṛthag ucyate | (84ab) tri-lakṣaṇo
 dr̥ṣṭāntaḥ pratipakṣaḥ. pratipakṣasya dharmam sva-
 dr̥ṣṭānto bhavati, etāvan-mātra-rūpatvāt tasya.
 dr̥ṣṭānto bhavati. etāvān-mātra-rūpatvāt tasya iti.
 dr̥ṣṭāntaḥ sādhanā-avayavaḥ syāt, tadā tad-rūpa-a-
 dr̥ṣṭāntaḥ. sva-dr̥ṣṭāntaḥ sva-pakṣaḥ, prati-
 dr̥ṣṭāntaḥ sva-pakṣaḥ, prati-dr̥ṣṭāntaḥ pratipakṣaḥ.
 dr̥ṣṭāntatve vā anavasthā-prasaṅgaḥ. tathā ca a-
 dr̥ṣṭāntam a-līṅgam ca artha-vedanam | siddham tat
 dr̥ṣṭāntam anumānam. tena asādharāṇam āha. yasmān
 dr̥ṣṭāntam tad-asādharāṇam matam || na udāharaṇam
 dr̥ṣṭāntam hetor āha, tasya na hetvābhāsa-uktyā
 dr̥ṣṭāntayor anyatareṇa arthāpattiyā ubhaya-
 dr̥ṣṭāntayor doṣaḥ, na pakṣasya, uttara-avayava-
 dr̥ṣṭāntayor na virodha iti na pratijñā-virodho
 dr̥ṣṭāntasya api hetāv antar-bhāva iṣṭo bhavati,
 dr̥ṣṭāntasya pṛthak kiñcit sāmartyam. api ca na
 dr̥ṣṭāntasya yo dharmas tam yadā sva-dr̥ṣṭānte

V2_10006
SV_01714
SV_10424
HB_03306
VN_02507
V2_10008
VN_03516
SV_01718
PV_04032
PV_04057
V3_02205
SV_01715
VN_03604
VN_02504
SV_01808
V2_10015
VN_03508
VN_03508
PV_02010
SV_01720
V2_10008
SV_01920
SV_01722
V2_10010
SV_01818
SV_01917
SV_10511
SV_01804
V3_13406
V3_13401
V3_01109
SV_06107
PV_04268
V3_05801
PV_04210
PV_03172
PV_03172
SV_17517
SV_01110
PV_04152
PV_04207
SV_00901
V2_09202
V3_11205
VN_01208
PV_03135
V3_05708
PV_03408
PV_04246
SV_01012
SV_11122
V3_09404
PV_03153
PV_04246
V1_01907
V1_04013
PV_02082
PV_03408
V1_01413
PV_02272
PV_04268
V3_05801
PV_02205
SV_11124
PV_04236

tadutpatti-lakṣaṇo vā. sa eva avinābhāvo
tadutpatti-lakṣaṇo vā. sa eva avinābhāvo
anupalabdher eva iti cet. tatra katham a-
apy anyatra abhāvāt. sāmānyena pradarśane
prati-dr̥ṣṭāntasya yo dharmas taṃ yadā sva-
pradarśyate. ata eva vaidharmya-
na vaidharmye, abhimatatvāt. sādharma-
-gateḥ ||26|| yatas tad-bhāva-hetu-bhāvau hi
bhavet prakaraṇād gatiḥ || an-anvayo 'pi
tatra sidhyati || dharmān an-upanīya eva
tatra sidhyati ||16|| dharmān an-upanīya eva
dr̥ṣṭāntābhyām pradarśyate. tasmād vaidharmya-
udāharaṇa-sādharmaṃ hetu-lakṣaṇam viruddhe
prati-dr̥ṣṭānta-dharma-abhyānujñā sva-
bhaved ity āśrayam antareṇa api vaidharmya-
bhaved ity āśrayam antareṇa api vaidharmya-
dr̥ṣṭānte virodhaḥ syāt. viruddhe ca
tatra api pakṣi-kṛta-dharma-viparyayavati
-arthakriyā-ādiṣu | iṣṭa-siddhir asiddhir vā
dr̥ṣṭānte tad-a-vedinaḥ | khyāpyete (27abc)
-dr̥ṣṭānte 'vaśyam iha āśrayo na iṣṭaḥ.
abhāva-asiddher anvaya-smṛtiḥ. tasmād
-svabhāvaṃ santam janayati iti pramāṇam
svabhāvaṃ santam janayati iti pramāṇam
anyatareṇa ubhaya-pradarśanād iti. tatra api
-abhāvān na asti ity ucyate. yadā punar
-dharmaṇa vyāptam sādhanam icchan kim iti
hetu-bhāvo vā tasmin saty eva bhāvād iti
bhāvās tadvantaḥ syur ity abhivyāptir asya
||84|| yadi na hetor avyabhicāra-dharmatā
api sādhanatvena iṣṭam yathā asiddhau hetu-
an-upalakṣaṇāt, ākr̥ter apy ekatra
paraḥ || kārya-kāraṇatā yadvat sādhyate
paraḥ ||42|| kārya-kāraṇatā yadvat sādhyate
ca prasidhyati | te ca atyanta-parokṣasya
|| anyatra a-dr̥ṣṭy-apekṣatvāt kvacit tad-
anya-apohaḥ sambadhyate śrutau || anyatra a-
ayuktā. pravṛttir vācakānām ca vācya-
-vacanam anaikāntika-pratipakṣeṇa. yady a-
-lakṣaṇa-yukto 'nyaḥ samyoge 'rtho 'sti
ato viśeṣe na vyatireko na ca anvayaḥ || a-
śeṣavad-anumānāt samśayaḥ. tathā vipakṣe '-
vyatirekaḥ, tato 'vyabhicāra iti. na yuktā a-
-udāhāraḥ. tasmān na asya api vipakṣe '-
an-uttaram bata, doṣa-saṅkaṭam atra-bhavān
-jātiya-vikalpe 'nyasya vā katham || alāta-
anayoḥ sambandhaḥ sādhanīyaḥ. tasmād dr̥ṣṭya-a-
bhedāc cet tat pidhāna-a-pidhānayoḥ || tulyā
sā ca sādhanam samapekṣate | kārye
apārthako vacana-udāhāraḥ. tasmād vipakṣe '-
doṣānām ata eva abhidhīyate | sat-kāya-
vastv ekam eva avasthā-antara-āveśād bheda-
śruteḥ || upakārya-upakāritvaṃ viccheda-a-
sā ca sādhanam samapekṣate | kārye dr̥ṣṭir a-
janitam pratyakṣam. ata eva ca na an-indriya-
iti cet, a-pratyakṣa-upalambhasya na artha-
-āgatī na dr̥ṣṭe ced indriyānām a-pātvāt | a-
tat pidhāna-a-pidhānayoḥ || tulyā dr̥ṣṭir a-
-ātmā dr̥ṣṭya-ātmano vā vikalpasya darśane '-
|| hanti sā anucarām tr̥ṣṇām samyag-
|| kārya-kāraṇatā yadvat sādhyate dr̥ṣṭy-a-
||42|| kārya-kāraṇatā yadvat sādhyate dr̥ṣṭy-a-
svabhāvo na naśyati || tyaktvā imām hrepaṇim
doṣa-an-utpatteḥ, punar anyatra sat-kāya-
a-tadvān api sambandhāt kutaścid upanīyate |

dr̥ṣṭāntābhyām pradarśyate. ata eva vaidharmya-
dr̥ṣṭāntābhyām pradarśyate. tasmād vaidharmya-
dr̥ṣṭāntikā asattā-siddhiḥ, sa-dr̥ṣṭāntatve vā
dr̥ṣṭānte 'pi pramāṇa-antara-abhāvāt sā eva tad-
dr̥ṣṭānte 'bhyanujānāti nigrhīto veditavyaḥ. tatra
dr̥ṣṭānte 'vaśyam iha āśrayo na iṣṭaḥ. dr̥ṣṭānte hi
dr̥ṣṭānte ca viparīta-dharmavati vastutaḥ sādhyā-
dr̥ṣṭānte tad-a-vedinaḥ | khyāpyete (27abc)
dr̥ṣṭānte doṣas tasya yathā-uditam | ātmā paraś
dr̥ṣṭānte dharmiṇo 'khilān | vāg-dhūma-āder jano
dr̥ṣṭānte dharmiṇo 'khilān | vāg-dhūma-āder jano
dr̥ṣṭānte na iṣṭo 'vaśyam iha āśrayaḥ | tad-abhāve
dr̥ṣṭānte na sambhavati iti prak̥ prayuktasya hetor
dr̥ṣṭānte pratijñā-hānir nigrasthānam ity atra
dr̥ṣṭānte prasidhyati vyatirekaḥ. yeṣāṃ punaḥ
dr̥ṣṭānte prasidhyati vyatirekaḥ. hetu-svabhāva-
dr̥ṣṭānte yadi pakṣa-dharmasya vṛttir an-anya-
dr̥ṣṭānte virodhaḥ syāt. viruddhe ca dr̥ṣṭānte yadi
dr̥ṣṭānte samśayo 'tha vā || siddham yādr̥g-
dr̥ṣṭānte hi sādhyā-dharmasya tad-bhāvas tan-mātra
dr̥ṣṭānte hi sādhyā-dharmasya tad-bhāvas tan-mātra-
dr̥ṣṭāntena ayam eva yathokta-svabhāva-
dr̥ṣṭāntena upadarśyate. anyathā eka-dharma-sad-
dr̥ṣṭāntena upadarśyate. tena ca pramāṇena sādhyā-
dr̥ṣṭāntena tad-bhāva-hetu-bhāva-pradarśanam
dr̥ṣṭāntena na agni-dhūmayoḥ kārya-kāraṇa-bhāvaḥ
dr̥ṣṭāntena pratyāyayo vyāpya-nirdeśād eva
dr̥ṣṭāntena pradarśyate 'rtha-antarasya. tathā
dr̥ṣṭāntena pradarśyate. tad ayaṃ na svatantraḥ.
dr̥ṣṭāntena pradarśyeta, kaḥ sādhyā-sādhanē tasya
dr̥ṣṭāntau, a-prakarāṇa-āśrayaḥ, a-nāntariyaka-
dr̥ṣṭāyā anyatra draṣṭum a-śakyatvāt, tad-a-
dr̥ṣṭy-a-dr̥ṣṭitah | kārya-ādi-śabdā hi tayor
dr̥ṣṭy-a-dr̥ṣṭitah | kārya-ādi-śabdā hi tayor
dr̥ṣṭy-a-dr̥ṣṭī na sidhyataḥ || anyatra a-dr̥ṣṭa-
dr̥ṣṭy-apekṣaṇāt | śrutau sambadhyate 'poho na
dr̥ṣṭy-apekṣatvāt kvacit tad-dr̥ṣṭy-apekṣaṇāt |
dr̥ṣṭi-kṛtā iti cet | (337ab) syād etat – kāryam
dr̥ṣṭi-phalaṃ tac ca (16c) yadi tena vipakṣe '-
dr̥ṣṭi-bhāk || adr̥śyasya a-viśiṣṭasya pratijñā niṣ-
dr̥ṣṭi-mātram ādāya kevalam vyatirekitā | uktā
dr̥ṣṭi-mātreṇa kārya-sāmānya-darśanāt | hetu-
dr̥ṣṭi-mātreṇa vipakṣe 'vyabhicāritā | sambhāvya-
dr̥ṣṭi-mātreṇa vyāvṛttir a-sandigdā. tena ayam
dr̥ṣṭi-rāgeṇa praveśyamāno 'pi na ātmānam cetayati.
dr̥ṣṭi-vad bhāva-pakṣas ced balavān mataḥ |
dr̥ṣṭi-siddhāv a-sandigdā eva tan-nimittatve 'py
dr̥ṣṭir a-dr̥ṣṭir vā sūkṣmo 'mśas tasya kaścana |
dr̥ṣṭir a-dr̥ṣṭiś ca kārya-kāraṇatā hi te || artha-
dr̥ṣṭir a-hetuḥ. na ca a-darśana-mātreṇa vipakṣe
dr̥ṣṭir anyatra tat-prahāṇe prahāṇataḥ ||223 ||
dr̥ṣṭir iti cet, sa eva avasthā-bhedo vastu-bheda-
dr̥ṣṭir eva vā | mukhyaṃ yad a-skhalaj-jñānam ādi-
dr̥ṣṭiś ca kārya-kāraṇatā hi te || artha-antarasya
dr̥ṣṭir na api viśaya-antarasya. sva-jñāna-kāla-
dr̥ṣṭiḥ prasidhyati ||54|| na hi viśaya-sattayā
dr̥ṣṭir manda-netrasya tanu-dhūma-a-gatir yathā ||
dr̥ṣṭir vā sūkṣmo 'mśas tasya kaścana | ālokena na
dr̥ṣṭir vikalpa-kalpanām indriya-jñāne pratihanti.
dr̥ṣṭiḥ su-bhāvītā | tri-hetor na udbhavaḥ karma-
dr̥ṣṭitah | kārya-ādi-śabdā hi tayor vyavahārāya
dr̥ṣṭitah | kārya-ādi-śabdā hi tayor vyavahārāya
dr̥ṣṭim ato nityaḥ sa kathyatām | ukto mārgas tad-
dr̥ṣṭim. tac ca etat pradhāna-nirdeśe sati syād
dr̥ṣṭim bheda-āśrayais te 'pi tasmād a-jñāta-

V2_05602	a-tadvān api sambandhāt kutaścīd upanīyate |	dr̥ṣṭim bheda-āśrayais te 'pi tasmād a-jñāta-
PV_02257	-bijakam || utkhāta-mūlām kurute sattva-	dr̥ṣṭim mumukṣavaḥ | āgamasya tathā-bhāva-
PV_04210	| te ca atyanta-parokṣasya dr̥ṣṭy-a-	dr̥ṣṭī na sidhyataḥ || anyatra a-dr̥ṣṭa-rūpasya
PV_04108	siddhayā yuktyā sva-vācā ca na bādhyate |	dr̥ṣṭe 'dr̥ṣṭe 'pi tad grāhyam iti cintā
PV_04108	yuktyā sva-vācā ca na bādhyate | dr̥ṣṭe '-	dr̥ṣṭe 'pi tad grāhyam iti cintā pravartate ||
SV_02806	param ||47|| iti saṅgraha-ślokaḥ. kvacid	dr̥ṣṭe 'pi yaj jñānaṃ sāmānya-arthaṃ vikalpakam |
PV_04239	sidhyaty anya-nivartanam | dvairāśye saty a-	dr̥ṣṭe 'pi syād a-dr̥ṣṭeṣu samśayaḥ || a-vyakti-
V3_12206	'nya-nivartanam sidhyet. anyathā hi kvacid	dr̥ṣṭe 'bhāva-siddhāv api syād eva a-dr̥ṣṭeṣu
PV_04252	hetu-kāryayoḥ | tasmāt sva-dr̥ṣṭāv iva tad	dr̥ṣṭe kārye 'pi gamyate || ekaṃ katham anekasmāt
PV_02082	na sa janma adhigacchati || gaty-āgatī na	dr̥ṣṭe ced indriyānām a-pāṭavāt | a-dr̥ṣṭir manda-
PV_03120	a-doṣaś cet tata eva a-nidarśanam |	dr̥ṣṭe tad-bhāva-siddhiś cet pramāṇād anya-vastuni
SV_03104	-upakāraḥ grāhye na upakāras tato 'pare |	dr̥ṣṭe tasminn a-dr̥ṣṭā ye tad-grahe sakala-grahaḥ |
SV_02709	doṣaḥ prasajyate ||46|| na kevalam pratyakṣa-	dr̥ṣṭe pramāṇa-antara-a-vṛttiḥ kvacit. yadā
SV_02705	saṅgraha-ślokaḥ. tasmān na a-dr̥ṣṭa-grahaṇāya	dr̥ṣṭe pramāṇa-antara-vṛttiḥ. vastu-grahe 'numānāc
PV_04162	a-natiḥ sa-upalakṣaṇam | yathāsvam akṣeṇa a-	dr̥ṣṭe rūpa-ādāv adhika-adhike || abhyupāyaḥ sva-
PV_03077	tad buddhir vinā liṅgena sambhavāt || viśeṣa-	dr̥ṣṭe liṅgasya sambandhasya a-prasiddhitaḥ | tat
SV_12507	tu tan-nimittam dr̥ṣṭam tat tathā iti syāt.	dr̥ṣṭe viśeṣe tan-nimittatayā tat-tyāgena sāmānya-
V1_01303	sati hy artha-darśane 'rtha-sannidhau	dr̥ṣṭe śabde tataḥ smṛtiḥ syāt, agni-dhūma-vat. na
HB_00301	darśanam eva pramāṇam. tasmimś tathābhūte	dr̥ṣṭe sa yena yena asādhāraṇas tad-asādhāraṇatām
V3_09508	anuvṛttimad buddhi-pūrvakam dr̥ṣṭam yad-	dr̥ṣṭer a-kriyā-darśino 'pi kṛta-buddhir bhavati,
SV_01523	-anumāne ca bādha-hetv-abhāvāt, vairāgya-a-	dr̥ṣṭeh , a-dr̥ṣṭena ca bādha-bādha-bhāva-
V2_09811	ca bādha-hetv-a-sambhavāt, vairāgya-a-	dr̥ṣṭer a-dr̥ṣṭena ca bādha-bādha-bhāva-asiddheḥ,
PV_02083	a-śaktimat | jala-vat sūta-vad dhemi na a-	dr̥ṣṭer asad eva vā || pāṇy-ādi-kampe sarvasya
V3_09812	ca, nityam tad-bhāva-siddheḥ. anvaya-a-	dr̥ṣṭer asiddhir iti cet, tat kim idānīm dharmī
PV_02186	tasmāt ṛṣṇā bhava-āśrayaḥ | virakta-janma-a-	dr̥ṣṭer ity ācāryaḥ sampracakṣate || a-deha-rāga-a
SV_02407	kvacin nityatva-abhāve 'py a-dr̥ṣṭasya punar	dr̥ṣṭer iti bhavatu kāryasya kāraṇena avinābhāvas
PV_03078	anekasya vṛtter ekatra vā yathā | viśeṣa-	dr̥ṣṭer eka-tri-saṅkhyā-apoho na vā bhavet ||
SV_12307	paśyāmaḥ. asati tasmimś tayoḥ sāmānyasya eva	dr̥ṣṭer ekasya kaścīd dharmam vivecayams tat-
PV_03069	vyabhicārataḥ | na āśvāsa iti cel liṅgam dur-	dr̥ṣṭer etad idr̥śam || yataḥ kadācit siddhā asya
PV_04155	na kāraṇam | tata eva na dr̥ṣṭyo 'sāv a-	dr̥ṣṭeh kārya-rūpayoḥ || tad-bādha-anya-viśeṣasya
SV_02406	nityatva-darśane 'py anyatra anyathā-	dr̥ṣṭeh , kvacin nityatva-abhāve 'py a-dr̥ṣṭasya
PV_02187	ity ācāryaḥ sampracakṣate || a-deha-rāga-a-	dr̥ṣṭes ca dehād rāga-samudbhavaḥ | nimitta-
PV_03383	-bhājanam | sārūpyāt tat kim anyat syād	dr̥ṣṭes ca yamala-ādiṣu || ādya-an-ubhaya-rūpatve
PV_02275	karma-kṣaye śramaḥ || phala-vaicitrya-	dr̥ṣṭes ca śakti-bhedo 'numīyate | karmanām tāpa-
SV_01419	asya nivedayisyāmaḥ. kim ca, dr̥ṣṭā ayuktir a-	dr̥ṣṭes ca syāt sparśasya a-virodhini ||20|| yadi
PV_03005	na anvaya-vyatirekayoḥ | sāmānya-lakṣaṇe '-	dr̥ṣṭes cakṣū-rūpa-ādi-buddhi-vat || etena samaya-
PV_03501	iti cet sa kuto mataḥ || yugapad buddhy-a-	dr̥ṣṭes cet tad eva idaṃ vicāryate | tāsām samāna-
PV_03017	kena cakṣur-ādi-matir matā | artha-sāmarthya-	dr̥ṣṭes ced anyat prāptam an-arthakam || a-
PV_02253	sā nairātmya-dṛg-āśrayaḥ | muktis tu śūnyatā-	dr̥ṣṭes tad-arthāḥ śeṣa-bhāvanāḥ || anityāt prāha
V1_01210	api ca yat-sannidhāne yo dr̥ṣṭas tad-	dr̥ṣṭes tad-dhvanau smṛtiḥ ||11|| yuktā tad-gaty-
PV_02140	a-nīśrayāt || duḥkhasya śastam nairātmya-	dr̥ṣṭes tad yuktito 'pi vā | punar āvṛtiti ity
V3_04001	-antara-abhāvāc chabala-abhāsāyā buddher a-	dr̥ṣṭeh , tasya eva pratikṣepe virodhaḥ, yathā – a
SV_13828	ghaṭa-ādi-kāraka-dharmasya ca karaṇeṣu	dr̥ṣṭeh . tasya eva pradīpa-āder viśaya-antarasya
SV_05712	tad-anyasya anuvartinaḥ | (110b) vastuno '-	dr̥ṣṭeh pratiśedhāc ca (110c) na hi dr̥ṣṭyam
SV_12422	kasyacid guṇasya pratiroddhā. bādha-a-	dr̥ṣṭer bādha-bādha-bhāva-asiddheḥ. etena sarva
PV_04132	pratibhāsate || a-dvayam śabala-abhāsasya a-	dr̥ṣṭer buddhi-janmanaḥ | tad-artha-artha-uktir
PV_02225	|| tathā api na virāgo 'tra svatva-	dr̥ṣṭer yathā ātmani | na tair vinā duḥkha-hetur
VN_06810	loke 'vidyā-timira-pāṭala-ullekhanas tattva-	dr̥ṣṭer vāda-nyāyaḥ para-hita-ratair eṣa sadbhīḥ
PV_02199	para-adhīnā yeṣām tu mahatī kṛpā | sat-kāya-	dr̥ṣṭer vigamād ādya eva a-bhavo bhavet || mārge
PV_04075	anyam sa punar grahitum labhate na kim ||	dr̥ṣṭer vipratipattinām atra akārṣit svayam śrutim
V3_02605	bādhanaṭaḥ śeṣe 'lakṣaṇa-vṛttitaḥ ||24||	dr̥ṣṭer vipratipattinām atra akārṣit svayam-śrutim
PV_02223	dveṣa-āder guṇa-doṣa-anubandhinaḥ || tayor a-	dr̥ṣṭer viśaye na tu bāhyeṣu yaḥ kramaḥ | na hi
V3_03606	ciram a-dr̥ṣṭānām api punaḥ pratibhā-utpatti-	dr̥ṣṭeh sati sambhave tad-abhāvasya puruṣa-mātreṇa
V3_12209	pārthiva-a-loha-lekhya-vat. virodhasya ca a-	dr̥ṣṭeh sandeha eva. nairātmyena prāṇa-ādīnām ukta
PV_02215	-virodhāc ca tanmayaiḥ || virodhaḥ śūnyatā-	dr̥ṣṭeh sarva-doṣaiḥ prasidhyati | na a-kṣayaḥ
SV_01524	bādha-hetv-abhāvāt, vairāgya-a-dr̥ṣṭeh, a-	dr̥ṣṭena ca bādha-bādha-bhāva-asiddheḥ, rāga-
V2_09812	-hetv-a-sambhavāt, vairāgya-a-dr̥ṣṭer a-	dr̥ṣṭena ca bādha-bādha-bhāva-asiddheḥ, rāga-
PV_03414	sakṛt || paśyet sphuṭa-a-sphuṭam rūpam eko '-	dr̥ṣṭena vāraṇe | artha-an-arthau na yena stas tad
SV_01421	sidhyet, yad āha – yady a-darśana-mātreṇa	dr̥ṣṭebhyaḥ pratiśedhaḥ kriyate, na ca so 'pi
V2_09708	yad apy āha – yady a-darśana-mātreṇa	dr̥ṣṭebhyaḥ pratiśedhaḥ kriyate, na ca so 'pi
V1_01811	-pratisandhāyinaḥ smarāṇāt tad-dr̥ṣṭāv eva	dr̥ṣṭeṣv abhilāṣa-itarābhyām vyavahāro bhavati.
V3_03109	iva vyādheḥ ślaiṣmikasya iti. ata eva śāstra-	dr̥ṣṭeṣv artheṣu virodha-udbhāvāna-prāyā cintā.
SV_01303	iti, nir-ātmakeṣu ghaṭa-ādiṣu dr̥ṣṭa-a-	dr̥ṣṭeṣu prāṇa-ādy-a-darśanāt. tan-nivṛtityā ātma-
V1_01808	na ayam doṣaḥ, yasmāt tad-dr̥ṣṭāv eva	dr̥ṣṭeṣu samvit-sāmarthya-bhāvinaḥ | smarāṇād
PV_04239	| dvairāśye saty a-dr̥ṣṭe 'pi syād a-	dr̥ṣṭeṣu samśayaḥ || a-vyakti-vyāpino 'py arthāḥ

V3_12207	kvacid dr̥ṣṭe 'bhāva-siddhāv api syād eva a-	dr̥ṣṭeṣu samśayaḥ. tathā hy a-sakala-vyakti-bheda-
V2_06911	punar darśane ca bhāvāt, viśeṣa-antara-	dr̥ṣṭāv anyathā prayoge viparyayāt, yathā-darśana-
PV_03467	dr̥ṣṭā dr̥ṣṭā na hi kvacit | viśeṣaḥ so 'nya-	dr̥ṣṭāv apy asti iti syāt sva-dhī-gatiḥ || tasmād
PV_02230	hi sva-dhīḥ || sambandhaḥ sa tathā eva iti	dr̥ṣṭāv api na hīyate | samavāya-ādy-abhāve 'pi
SV_00822	sāmarthyam asti iti. vipakṣa-vṛtter a-	dr̥ṣṭāv api śeṣavad-anumānāt samśayaḥ. tathā
V3_08402	sāmarthyam asti iti vipakṣa-vṛtter a-	dr̥ṣṭāv api śeṣavad etad vyabhicāri liṅgam. yā
PV_04266	|| siddho hi vyavahāro 'yaṃ dr̥ṣya-a-	dr̥ṣṭāv asann iti | tasyāḥ siddhāv a-sandigdḥau
V3_05701	-pratītiḥ. siddho hi vyavahāro 'yaṃ dr̥ṣya-a-	dr̥ṣṭāv asann iti | tasyāḥ siddhāv a-sandigdḥau
V3_05704	kiṃ tarhi siddha eva dr̥ṣyasya svabhāvasya a-	dr̥ṣṭāv asann iti. sa tu pratipanna-tad-vyavahāro
V1_01608	-akṣasya buddhāv a-pratibhāsanāt | arthasya	dr̥ṣṭāv iva tad a-nirdeśyasya vedakam ||15|| tac
PV_04252	niyatāv anyonyam hetu-kāryayoḥ | tasmāt sva-	dr̥ṣṭāv iva tad dr̥ṣṭe kārye 'pi gamyate || ekam
V1_01811	'nubhūta-pratisandhāyinaḥ smaraṇāt tad-	dr̥ṣṭāv eva dr̥ṣṭeṣv abhilāṣa-itarābhyām vyavahāro
V1_01808	pravartate. na ayam doṣaḥ, yasmāt tad-	dr̥ṣṭāv eva dr̥ṣṭeṣu samvit-sāmarthya-bhāvināḥ |
PV_04241	-a-loha-lekhyā-vat || bhāve virodhasya a-	dr̥ṣṭau kaḥ sandeham nivartayet | kvacid viniyamāt
PV_03441	na dvitīyasya darśanam | dvayoḥ samśṛṣṭayor	dr̥ṣṭau syād dr̥ṣṭam iti niścayaḥ || sa-rūpaṃ
PV_04153	niṣ-prayojanā | iṣṭo hy avayavi kāryam	dr̥ṣṭyā adr̥ṣyēṣv a-sambhavi || a-viśiṣṭasya ca
PV_02248	ātmānam vetty ayam janāḥ | tasmān na ekatva-	dr̥ṣṭyā api snehaḥ snihyan sa ātmani || upalambha-
SV_01510	bhinnā dravyeṣu śaktayaḥ | tatra eka-	dr̥ṣṭyā na anyatra yuktas tad-bhāva-niścayaḥ ||21||
V2_09501	vyāvṛttiḥ. uktam atra kiñcit. api ca yady a-	dr̥ṣṭyā nivṛttiḥ syāc cheṣavad vyabhicāri kim.
SV_01215	abhāve 'nupalambhāt siddhā vyāvṛttiḥ. yady a-	dr̥ṣṭyā nivṛttiḥ syāc cheṣavad vyabhicāri kim | (18
PV_04240	santi taj-jāti-bhāvināḥ | kvacin na niyamo	dr̥ṣṭyā pārthiva-a-loha-lekhyā-vat || bhāve
PV_03440	vyakty-antara-vyaktāv api doṣa-prasaṅgataḥ |	dr̥ṣṭyā vā a-jñāta-sambandham viśiṅṣṭi tayā
PV_04212	vyāpitā kutaḥ || prāṇa-ādeś ca kvacid	dr̥ṣṭyā sattva-asattvam pratīyate | tathā ātmā
V3_08606	| kāryam tasya (66abc') yo 'pi sthīram ambho	dr̥ṣṭvā a-dr̥ṣṭo 'py adhastād ādhāra-sambhavo
HB_00303	ākāra-grahaṇān na pramāṇam, prāḡ asādhāraṇam	dr̥ṣṭvā asādhāraṇam ity abhilapato 'pūrva-artha-
SV_17429	bandhakī svayam svāminā vipratipatti-sthāne	dr̥ṣṭvā upālabdhā. sā taṃ pratyuvāca. paśyata
PV_03475	eva a-prasiddhitaḥ || pratyakṣam ca dhīyam	dr̥ṣṭvā tasyāś ca iṣṭa-abhidhā-ādikam | para-citta
HB_00308	-utpanna-vikalpa-jñāna-grāhyam, yathā nilam	dr̥ṣṭvā nilam iti jñāne. tad eva hi nila-
HB_00708	kenacid vinā api pratiyann asmān kāryiṇo	dr̥ṣṭvā parva-brāhmaṇa iva vyaktaṃ mūlyam mṛgayate.
SV_03210	-adhyaṅkatva-a-viśeṣe 'pi pitaram āyāntam	dr̥ṣṭvā pitā me āgacchati na upādhyāya iti. so 'pi
SV_04916	doṣaḥ. yasmāj jñāna-ādy-arthakriyām tām tām	dr̥ṣṭvā bhede 'pi kurvataḥ | arthāms tad-anya-
V2_06511	-viśeṣo vā, yathā – na asti viraktaṃ ceto	devatā-viśeṣo vā, na asti dāna-himsā-ādi-virati-
SV_10304	-viśeṣo vā, yathā na asti viraktaṃ ceto	devatā-viśeṣo vā, na asti dāna-himsā-virati-
SV_15608	bhramśād dr̥ṣṭaḥ, kasyacid anuṣṭhānād	devatā-sannidher a-sākalyena virādhānāc ca. sarva
SV_12703	vidyate 'nupalambhanāt ||247|| na hi vyaṃ	devadatta-ādi-pada-vākyeṣu da-kāra-ādi-
V3_01610	na devadatto na yajñadatta iti. na	devadatta eva ity abhiprāyād a-doṣa iti cet, na,
VN_04815	artha-parisamāptiḥ tadā ekam vākyaṃ, yathā	devadatta gām ānaya kṣṇam iti. atra padānām
V3_01507	'nyatara-uktiḥ samarthā bhavati, yathā –	devadatta-yajñadattayor anyataram bhojaya iti, na
V3_01609	sambhavati. asti nāma idr̥śasya sambhavaḥ –	devadatta-yajñadattayor anyataro bhojanīyaḥ, na
V3_01610	-yajñadattayor anyataro bhojanīyaḥ, na	devadatto na yajñadatta iti. na devadatta eva ity
V1_01512	pratyeti na buddhim iti ślāghaniya-prajño	devānām-priya iti. na artha-jñānam buddher liṅgam,
VN_01202	iti tena a-virodha iti cet, vismaraṇa-śīlo	devānām-priyaḥ prakaraṇam na lakṣayati. śaktir
V3_12107	tu na sambhavati ity a-skhalita-prajño	devānām-priyaḥ, yas tad-viṣayam pratiṣedham na
HB_01515	na sarvadā kurvanti iti cet, kriḍana-śīlo	devānām-priyaḥ sukha-edhitaḥ kṛtaṃ kṛtaṃ punaḥ
V3_12713	idam eva prathamam ucyeta, na parikleśito	devānām-priyaḥ syād iti. viruddhavyabhicāry api
SV_10426	-anapekṣaṇād an-anumānam. ṣṇvann api	devānām-priyo na avadhāraṇa-paṭuḥ. nimittaṃ hy
VN_01010	'sad-viṣaya iṣṭa iti cet, su-kumāra-prajño	devānām-priyo na sahate pramāṇa-cintā-vyavahāra-
V3_12910	sarva-vyāpini sidhyati. tad eka-sambandhino	deśa-antare 'gatvā a-tad-deśair a-pūrvair
V3_12908	an-iṣṭam. a-kriyasya eka-vyakti-sambandhino	deśa-antare 'pūrva-vyakti-prādūr-bhāve prak tatra
VN_00409	vivāha-ucita-deśa-janmanāḥ piṅḍa-kharjūrasya	deśa-antareṣu mātr-vivāha-abhāve 'bhāva-vat. evaṃ
V3_12808	udāharaṇam – sarvagataṃ sāmānyam, sarva-	deśa-avasthitaiḥ sva-sambandhibhir yugapat-
NB_03117	yathā ākāśam. abhisambadhyate ca sarva-	deśa-avasthitaiḥ sva-sambandhibhir yugapat
NB_03117	anupalambheṣu. tatra udāharaṇam – yat sarva-	deśa-avasthitaiḥ sva-sambandhibhir yugapat
V2_07210	asya yogyatām ||50|| ity antara-ślokaḥ. eka-	deśa-avisamvādanam apy āgama-lakṣaṇam āhuḥ. tad
V3_08910	tat-kāryatayā pratibandhena toyam gamayati	deśa-ādy-apekṣayā. anayā diśā anyeṣv api gamakeṣu
HB_01905	paraspara-upasarpaṇa-ādy-āśrayair ye yogya-	deśa-ādy-avasthā jātāḥ, te saha svabhāva-
SV_12925	bhavati. tathā hy ākasmikatte sattvasya	deśa-ādi-niyamo na syād ity uktam. tac ca yatna-
SV_11507	-puruṣa-adhīnatve puruṣānām yathā-abhiprāyam	deśa-ādi-parāvṛtyā tena pratipādanam na syāt.
SV_09112	-viṣayasya naṅo 'prayogāt. so 'pi tarhi	deśa-ādi-pratiṣedhaḥ katham. yasmān na tatra api
SV_01509	abhāvaṃ bruvāṇa upālabdhaḥ. api ca,	deśa-ādi-bhedād dr̥ṣyante bhinnā dravyeṣu śaktayaḥ
V3_00406	tathābhūta-svabhāvasya virodhād bhinna-	deśa-ādi-yogena, sa eka-dharma-upagame 'para-
SV_10301	201ab) yasya kasyacit svabhāvo na upalabhyate	deśa-ādi-viprakarṣāt, na sa tad-anupalambha-
V3_00406	-antara-virahād aneka-vṛtter ekasya na	deśa-ādi-viśeṣavatā anyena yogaḥ, tathābhūta-
V3_00607	-svabhāva-antara-viraha-upagamād eva bhinna-	deśa-ādibhir yoga-abhāvaḥ, tad-abhāvasya tad-
SV_09113	-ādi-pratiṣedhaḥ katham. yasmān na tatra api	deśa-ādinām pratiṣedho na apy arthasya. sambandho

V3_13004	āśraya-a-samaveta-rūpa-virahaś ca. samāna-	deśa-āśraya-indriya-yoga-apekṣāyām āśraya-samāna-a-
VN_02315	hetor dharmi-viśeṣatvāt pratijñā-artha-eka-	deśa ity asiddha-udbhāvanam, sarvāṇi sādharmya-
V3_13609	iti pratijñā-artha-eka-	deśa iti, na hy evam-ādīni yathokta-lakṣaṇāsu
V3_08906	ity api kṣaṇikānām bhāvānām upādāna-samāna-	deśa-utpāda ucyate. tasmāt siddhā tādr̥ṣo 'mbhasa
SV_07125	ity api kṣaṇikānām bhāvānām upādāna-samāna-	deśa-utpādanam ucyate. astu nāma a-jananam
SV_07016	|144|| prakṛtyā eva guruṇo dravyasya a-samāna-	deśa-kārya-utpādana-dharmaṇaḥ samāna-deśa-kārya-
SV_07017	-samāna-deśa-kārya-utpādana-dharmaṇaḥ samāna-	deśa-kārya-utpādana-bhāva ādhāra-kṛtaḥ. tasmāt
V3_00404	tu para-parikalpitaiḥ prasaṅgaḥ, yathā –	deśa-kāla-avasthā-viśeṣa-niyata-eka-dravya-
SV_00620	uktā, tatra iṣṭam viruddha-kārye 'pi	deśa-kāla-ādy-apekṣaṇam | anyathā vyabhicāri syād
V2_06406	-anupalabdhiḥ. iṣṭam viruddha-kārye 'pi	deśa-kāla-ādy-apekṣaṇam | anyathā vyabhicāri syād
SV_13520	vā syāt. tac ca an-abhimatam. api ca,	deśa-kāla-krama-abhāvo vyāpti-niyatva-varṇanāt |
SV_09913	niyamo 'rthānām ākasmiko yuktaḥ. anapekṣasya	deśa-kāla-dravya-niyama-ayogāt. tathā atra api
V2_07810	niyamo 'rthānām ākasmiko yuktaḥ, anapekṣasya	deśa-kāla-dravya-niyama-ayogāt. tathā atra api
SV_09110	na brūmaḥ sarvatra asat, tatra na asti iti	deśa-kāla-dharma-ṇiṣedha eva sarva-bhāveṣu
SV_16124	-indhano 'pi dahano na an-indhanaś tasya	deśa-kāla-niyama-ayogāt. niyame ca tasya eva
PV_04227	anena nyāyena nañ-arthaḥ pralayaṃ gataḥ ||	deśa-kāla-ṇiṣedhaś ced yathā asti sa ṇiṣidhyate |
V2_05501	nyāyena nañ-arthaḥ pralayaṃ gataḥ ||18||	deśa-kāla-ṇiṣedhaś ced yathā asti sa ṇiṣidhyate |
SV_02303	ca yogyatā hetu-bhāvāt kim anyat. tasmād eka-	deśa-kāla-parihāreṇa anya-deśa-kālayor vartamāno
V2_08616	ca yogyatā hetu-bhāvāt kim anyat. tasmād eka-	deśa-kāla-parihāreṇa anya-deśa-kālayor vartamāno
V1_02201	-prasavās tad-anyebhyo 'nya iti, ākasmikatve	deśa-kāla-prakṛti-niyama-ayogāt. tatra sukha-ādy-
V3_11201	-abhāvaṃ gamayet. kvacit tathā-dr̥ṣṭānām api	deśa-kāla-bhedena anyathā-darśanāt, yathā
SV_15306	a-darśanān na asti iti. tad ime svabhāva-	deśa-kāla-viprakaṣeṇa santo 'py an-upalakṣyāḥ
SV_04528	śabdasya paścād prayogo yuktaḥ, tasya	deśa-kāla-vyakti-bheda-an-āskandhanāt. tasmān na
SV_10206	ceto-vṛttayo 'niyata-nimitta-bhāvinyāḥ,	deśa-kāla-vyavahitā vā prakaraṇa-an-upayogino
V2_06505	ceto-vṛttayo 'niyata-nimitta-bhāvinyo	deśa-kāla-vyavahitā vā prakaraṇa-an-upayogino
SV_01008	abhāvaṃ gamayet, kvacit tathā-dr̥ṣṭānām api	deśa-kāla-saṃskāra-bhedena anyathā darśanāt,
HB_03114	abhāva iti pūrvaḥ prasaṅgaḥ. taṃ ca	deśa-kāla-svabhāva-avasthā-niyataṃ tad-ātmanā
V2_06409	viprakaṣiṇām. trividhā hi viprakaṣiṇo	deśa-kāla-svabhāva-viprakaṣair na teṣv
SV_16515	-jñāna-atiśayaḥ. tathā anyo 'pi draṣṭā	deśa-kāla-svabhāva-viprakaṣṭānām arthānām kim a-
NB_02027	anyathā ca anupalabdhi-lakṣaṇa-prāpteṣu	deśa-kāla-svabhāva-viprakaṣṭeṣv artheṣv ātma-
SV_02306	-anapekṣasya tan-niyama-ayogāt. tan-niyata-	deśa-kālatvād dhūmo 'tra dr̥ṣṭaḥ sakṛd vaikalye ca
V2_08702	-anapekṣasya tan-niyama-ayogāt. tan niyata-	deśa-kālatvād dhūmo yatra dr̥ṣṭaḥ sakṛd vaikalye
HB_03213	tad-anya-ātmano vyavacchedo bhavati, na tad-	deśa-kālayoḥ sarva-anya-bhāva-vyavacchedaḥ. tasmād
SV_02304	anyat. tasmād eka-deśa-kāla-parihāreṇa anya-	deśa-kālayor vartamāno bhāvas tat-sa-apekṣo nāma
V2_08616	anyat. tasmād eka-deśa-kāla-parihāreṇa anya-	deśa-kālayor vartamāno bhāvas tat-sa-apekṣo nāma
SV_16117	-viśeṣa-anukrama-vat. na hi sthita-kramānām	deśa-kālayor himavad-vindhya-malaya-ādīnām bīja-
SV_02302	-a-yogyatā-yogāt tulya-yogyatā-a-yogyatayor	deśa-kālayos tadvattā-itarayor niyama-ayogāt. sā
V2_08614	a-yogyatā-ayogāt, tulya-yogyatā-a-yogyatayor	deśa-kālayos tadvattā-itarayor niyama-ayogāt. sā
HB_03214	-vyavacchedaḥ. tasmād a-tad-ātmā ca syāt tad-	deśa-kālaś ca, rasa-rūpa-ādi-vat. tasmāt kvacit
SV_13521	| (260ab) sā ca iyam ānupūrvī varṇānām	deśa-kṛtā vā syāt, yathā pipilikānām pañktau.
SV_07015	ādhāraḥ. pravisarpataḥ | śaktiś tad-	deśa-jananam kuṇḍa-āder badara-ādiṣu ||144||
VN_00408	yadrcchā-saṃvādaḥ, mātrī-vivāha-ucita-	deśa-janmanāḥ piṇḍa-kharjūrasya deśa-antareṣu
SV_07703	ghaṭa-ādy-utpattau katham teṣu bhinnā-	deśa-dravya-vartināḥ sāmānyasya sambhavaḥ. yasmāt
SV_13523	na sambhavati, vyāpter nityatvāc ca. anyonya-	deśa-parihāreṇa vṛttir hi deśa-paurvāparyam. tat
SV_13601	ca. anyonya-deśa-parihāreṇa vṛttir hi	deśa-paurvāparyam. tat sarvasya sarveṇa tulya-
PV_04201	|| tena atra kārya-liṅgena svabhāvo 'py eka-	deśa-bhāk | sadṛśa-udāhṛtiś ca atāḥ prayatnād
V3_05504	kārya-liṅga-udāharaṇena svabhāvo 'py eka-	deśa-bhāg ukto veditavyaḥ. tena eva ca sadṛśam
PV_03013	vṛttir arthe cet syān na sarvadā ||	deśa-bhrāntiś ca na jñāne tulyam utpattito dhīyaḥ
SV_13018	anyena anyonyasya upakāriṇaḥ. a-vyavadhāna-	deśa-yogyatā-sahakāritvāt teṣām anyonya-atiśaya-
V3_05102	anyena anyonyasya upakāriṇaḥ, a-vyavadhāna-	deśa-yogyatā-sahakāritvāt teṣām. vyavadhāne hetv-
HB_01503	kasyacit kāraṇam. tatra yo 'vyavadhāna-ādi-	deśa-rūpa-indriya-ādi-kalāpaḥ, sa vijñāna-janane
V3_13005	-yoga-apekṣāyām āśraya-samāna-a-samāna-	deśa-rūpasya a-bheda-virodhaḥ. dr̥śya-adṛśya-ātmatā
SV_13128	teṣām a-vyāpitā yadi | (253ab) katham eka-	deśa-vartinam tac-chūnya-deśa-sthīta upalabheta.
NB_03064	iha nikuṅje mayūraḥ kekāyitād iti. tad-āpāta-	deśa-vibhrame. dharmy-asiddhāv apy asiddhaḥ,
V3_10604	iha nikuṅje mayūraḥ, kekāyitād iti tad-āpāta-	deśa-vibhrame. dharmy-asiddhāv api, yathā –
V3_02005	-eka-deśa-viśeṣatvāt. na sādhyā-samudāya-eka-	deśa-viśeṣa ity eva a-prakaraṇa-icchā bhavati,
V3_02004	sādhyā-dharma-vat, sādhyā-samudāya-eka-	deśa-viśeṣatvāt. na sādhyā-samudāya-eka-deśa-
PV_02184	ato hetur bhava-vāñchā-parigrahaḥ || yasmād	deśa-viśeṣasya tat prāpty-āśā-kṛto nṛṇām | sā
SV_04204	vā taj-janana-svabhāvam. vyaktayas tu kāla-	deśa-saṃskāra-vaśena viśiṣṭa-utpattayo viśeṣa-vat
V3_12907	hetuḥ. nanu sva-āśraya-vyāpti-vādinā api tad-	deśa-sannidhir iṣyata eva iti kim an-iṣṭam. a-
V3_12905	tad iyam sva-sattā-mātra-anubandhini tad-	deśa-sannidhau sādhye tat-sambandhitā hetuḥ. nanu
V3_12810	tad-sambandhi-svabhāva-mātra-anubandhini tad-	deśa-sannihita-svabhāvatā. na hi yo yatra na asti,
NB_03118	tad-sambandhi-svabhāva-mātra-anubandhini tad-	deśa-sannihita-svabhāvatā. na hi yo yatra na asti
SV_13128	| (253ab) katham eka-deśa-vartinam tac-chūnya-	deśa-sthīta upalabheta. a-prāpta-grahaṇa-pakṣe '-
SV_13201	-pakṣe 'doṣa iti cet. na. tatra api yogya-	deśa-sthīti-tāratamya-apekṣānād ayas-kānta-ādi-vat.

SV_13207 na asti iti sarve yugapad upalabhyeran sarva-
V3_09802 ācāryaḥ prāha. yaḥ punaḥ pratijñā-ārtha-eka-
V3_10503 ity eṣa katham na pratijñā-ārtha-eka-
SV_00211 -dharmaḥ, vaktur abhiprāya-vaśāt. na tad-eka-
SV_02416 eva anityo bheda-abhāvāt. pratijñā-ārtha-eka-
SV_02526 sarva-śabdāḥ. tan na pratijñā-ārtha-eka-
SV_09304 sādhanā-saṃsargaḥ. tau na pratijñā-ārtha-eka-
PV_03016 || nīla-ādy-a-pratighātān na jñānam tad-yogya-
HB_02012 yathā bhāva-santāne viśeṣa-utpattiḥ, yogya-
SV_13827 chabdeṣv api tulyam. tatra api indriya-yogya-
V3_10505 -dharmināḥ sādhanatve pratijñā-ārtha-eka-
HB_02909 ca anyatra an-anvayāt. pratijñā-ārtha-eka-
SV_00113 -dharmin-dharma-pratiśedha-arthatvāt. tad-eka-
V3_04305 -dharmin-dharma-pratiśedha-arthatvāt. tad-eka-
SV_17318 veda-vākyāni, yatra a-pratipattiḥ, veda-eka-
PV_02109 sati vā anekatā dhruvam | prānānām bhinnā-
SV_17315 yathā agniḥ śīta-nodanaḥ | vākyam veda-eka-
V3_10411 yathā – a-vipakṣatvāt, tat-samudāya-eka-
SV_13602 -paurvāparyam. tat sarvasya sarveṇa tulya-
VN_00804 vivekena pratyakṣā arthā dr̥ṣyante ’-pr̥thag-
SV_17006 svarga-kāma ity atra śva-māmsa-bhakṣaṇa-
NB_03119 -svabhāvātā. na hi yo yatra na asti tad-
V3_12811 -svabhāvātā. na hi yo yatra na asti, sa tad-
SV_07714 na ādhāram (152’bc) utpitsu-deśād bhinnā-
VN_04711 -dramiḍa-andhra-ādi-bhāṣā-vat. na hi prati-
V2_06913 -atiśaya-varṣa-upasarga-ādiṣu dramiḍa-ārya-
SV_07716 iti. aho vyaśana-santatiḥ ||152|| bhinnā-
SV_07714 | jahāti pūrvam na ādhāram (152’bc) utpitsu-
V3_12901 vyāpnoti. nanu na ākāśa-deśe rūpa-ādayas tad-
SV_07719 -vat. na hi sa-avayavatvam antareṇa bhinnā-
V3_11005 hi dharma-ālambana-ādayo maitry-ādayaḥ sūtre
SV_07811 vartate bhāvas tena sambadhyaṭe ’pi na | tad-
SV_07806 ādhiyate. pūrva-ādhāra-tyāge tu bhinnā-
SV_01512 -pratibaddhasya api tad-avyabhicāraḥ. kvacid
V2_09802 -pratibaddhasya api tad-avyabhicāraḥ, kvacid
SV_13203 na syāt. sati ca upalambha-pratyaye sarvatra
SV_15310 punaḥ kathañcid anyathā-bhāvaḥ, yathā kvacid
SV_07806 -antara-abhāvāt. tasmān na an-avayavam aneka-
V3_12811 sa tad-deśam ātmanā vyāpnoti. nanu na ākāśa-
NB_03067 dharmāḥ sapakṣa-vipakṣayoḥ sarvatra eka-
SV_07904 hi vyañjakaḥ pradīpa-ādiḥ svarūpa-sūnye
SV_02701 pravṛttis tasya dr̥ṣṭatvāt, an-aṃśasya ca eka-
SV_07707 -vṛtter bhāvasya tato ’-vicalato bhinnā-
V3_12910 eka-sambandhino deśa-antare ’-gatvā a-tad-
SV_01515 tathā kāla-saṃskāra-bhedāt. na ca tad-
V2_09804 tathā kāla-saṃskāra-bhedāt. na ca tad-
V3_12909 asatas tat-sambandha-ayogaḥ. tasmād bhinnā-
PV_04035 sammatam || tad eva artha-antara-abhāvād
PV_02115 -lābhāya na aṅgatām yadi gacchati | hetur
PV_02118 -vad bhavet | cittāc cet tata eva astu janma
SV_00821 -manaskāra-pūrvakatvāt sarva-doṣa-utpatteh.
V3_08401 -manaskāram antareṇa doṣānām an-utpatteh.
SV_00819 a-samagrasya ekānta-a-sāmarthyāt, yathā
V3_08310 vipakṣe vṛtty-a-darśane ’pi śeṣavat, yathā
V3_01510 -antara-bhāvasya an-abhyupagamād virodhāc ca
V3_01707 apy artheṣu sāmarthyād viśeṣa-sthiteś ca
PV_02073 nirhrāsa-atiśayāv api | prajñā-āder bhavato
PV_03525 śaktam syāt paścād apy a-viśeṣataḥ || anena
PV_02187 -a-dr̥ṣṭer ity ācāryāḥ sampracakṣate || a-
PV_02128 laṅghanasya sthita-ātmatā || tasya ādau
PV_02034 || sādhanam karuṇā-abhyāsāt sā buddher
PV_02054 ca yataḥ kāraṇam iṣyate || na doṣair viguṇo
PV_02273 | a-sambhavād vipakṣasya na hāniḥ karma-
PV_02272 su-bhāvitā | tri-hetor na udbhavaḥ karma-
V3_01505 tāvatim tad-dūṣaṇam api. tathāvidhasya ca

deśa-sthitaś ca. yogya-indriyatvād viśaya-
deśo ’siddha ucyate, yathā – anityaḥ śabdaḥ
deśaḥ. tasya eva a-bhinna-vyāvṛtti-samāśrayatvād
deśaḥ, pakṣa-śabdena samudāya-a-vacanāt. vyāptir
deśo hetuḥ syāt. na eṣa doṣaḥ. yasmāt sarve
deśo hetur iti. katham punar etad gamyate,
deśo hetur iti. sa ca ayaṃ hetutvena
deśakailḥ | a-jñātasya svayaṃ jñānān nāma-ādy
deśatā-ādy-avasthā-bhedāḥ kārya-kāriṇaḥ, teṣāṃ ca
deśatā-ādibhyaḥ karaṇānām atiśayāt. ghaṭa-ādi-
deśatvam uktam. viśeṣam punaḥ sādhyā-dharminam
deśatvāc ca a-lingatvam. na ca yatra pradeśa-
deśatvāt tad-upacāra-yogya-dharmin-dharma-
deśatvāt tad-upacāra-yogya-dharmin-pratipatty-
deśatvāt, yathā agnir himasya bheṣajam ity-ādi-
deśatvāt sakṛj janma dhiyāmataḥ || yady eka-
deśatvād anyad apy aparo ’bravit ||330|| anyas tv
deśatvād ity-ādayaḥ. anayā diśā sarva-prayogeṣu
deśatvād varṇeṣu na sambhavati, vāta-ātapa-vad
deśatve ’pi gandha-rasa-ādayaḥ, vāta-ātapa-sparśa
deśanā-vikalpo bhavatu iti, sa na bhavati,
deśam ātmanā vyāpnoti iti svabhāva-hetu-prayogaḥ.
deśam ātmanā vyāpnoti. nanu na ākāśa-deśe rūpa-
deśam. tayoś ca vartata iti. aho vyaśana-santatiḥ
deśam bhāṣānām kiñcil lakṣaṇam asti, atha ca
deśayoḥ. tasmād ime darśanam a-darśanam ca
deśayor hi bhāvayoḥ sambandho dvidhā bhavet. nānā
deśād bhinnā-deśam. tayoś ca vartata iti. aho
deśāmś ca ghaṭa-ādīn vyāpnuvanti. āstām tāvad
deśābhyām yugapat kasyacid yogo yuktaḥ. tasya
deśitāḥ. etāś ca sajātiya-abhyāsa-vṛttayaḥ. na
deśinam ca vyāpnoti kim apy etan mahā-adbhutam ||1
deśe ’pi varteta. sa ca na abhimataḥ. anyatra
deśe kānicid dravyāni kathañcid dr̥ṣṭāni punar
deśe kānicid dravyāni kathañcid dr̥ṣṭāni punar
deśe tulyam upalabhyeran. tasmān na a-vyāpinaḥ.
deśe madhurāṇi nimba-phalāni saṃskāra-viśeṣād
deśe yugapad ādhiyate. pūrva-ādhāra-tyāge tu
deśe rūpa-ādayas tad-deśāmś ca ghaṭa-ādīn
deśe vā vartamānaḥ. tathā, asya eva rūpasya
deśe sva-vyaṅgyam na darśayati. na evaṃ vyaktir
deśena darśana-ayogāt. tasmād dr̥ṣṭasya bhāvasya
deśena bhāvena tad-ubhaya-antarāla-a-vyāpino yogo
deśair a-pūrvair abhisambandha ekasya tad-
deśais tathā-dr̥ṣṭā iti sarvās tattvena
deśais tathā-dr̥ṣṭā iti sarvās tattvena tathā
deśair yugapat-sambandhaḥ sarva-vyāpini sidhyati.
deha-an-āptau na sidhyati | vācyam sūnyam
deha-antara-utpattau pañca-āyatanam aihikam ||
deha-antarasya ca || tasmān na hetu-vaikalpyāt
deha-ādīnām hetutve ’pi na kevalānām sāmarthyam
deha-ādīnām hetutve ’pi na kevalānām sāmarthyam
deha-indriya-buddhibhyo rāga-ādy-anumānam. ātma-
deha-indriya-buddhibhyo rāga-ādy-anumānam. ātma-
deha eva artha-antara-bhūta iti sāmarthyena vākya
deha eva pratyayaḥ, na ghaṭe. yathā ko ’py āyāta
deha-nirhrāsa-atiśayau vinā || idam dīpa-prabhā-
deha-puruṣāv uktau saṃskārato yadi | niyamaḥ sa
deha-rāga-a-dr̥ṣṭeś ca dehād rāga-samudbhavaḥ |
deha-vaigūṇyāt paścād-vad a-vilaṅghanam | śanair
deha-saṃśrayāt | asiddho ’bhyāsa iti cen na
deho hetur varty-ādi-vad yadi | mr̥te śamī-kṛte
dehayoḥ || a-śakyatvāc ca tṛṣṇāyām sthitayām
dehayoḥ sthitayor api || eka-abhāvād vinā bijam
dehasya ghaṭād artha-antara-bhāva-an-abhyupagame

PV_02113 -jātyā niyamyate | parataś cet samarthasya
 V3_01513 tad-bhāva-artha-antara-bhāva-virodhāt. yadi
 PV_02035 -pratiśedhataḥ || prāṇa-apāna-indriya-dhiyām
 SV_00817 kāryam anumīyate | śeṣavat tad a-sāmarthyād
 PV_02187 sampracakṣate || a-deha-rāga-a-drṣṭeś ca
 PV_02079 cetasi | kālena vyajyate 'bhedāt syād
 PV_04213 hetor abhāvena ghaṭe prāṇo na drśyate |
 PV_04286 prayāsyati payo-nidheḥ paya iva sva-
 PV_02051 na tāvatā || a-nivṛtti-prasaṅgāś ca
 PV_04213 drśyate | dehe 'pi yady asau na syād yukto
 V3_01613 asya. tatra hi ghaṭena eva sa-dvitiyo
 SV_16715 ayam sarvatra samānaḥ prasaṅgaḥ. parokṣa-
 SV_16718 sampradāya-sambhavāt. na hy ayam a-
 SV_11009 tathā hy ayam evaṃ na vā ity anya-
 VN_06406 aṅga-samarthanāt. na apy uttara-vādino bhūta-
 VN_06405 -sādhana-aṅgatvān na jayo vādinaḥ, sarva-
 VN_06305 sādhanā-abhāsena artha-a-pratipādanād bhūta-
 SV_11123 ||223 || moḥam doṣa-midānam āhuḥ, a-mūḍhasya
 PV_02222 varjanam | prahāṅir icchā-dveṣa-āder guṇa-
 VN_03602 na hetu-doṣasya prāk prasaṅgena parājitasya
 VN_05010 -udgāraṃ pradhāvati dhāvati | guṇa-samuditaṃ
 VN_05114 tulya-doṣa iti saṅgraha-vacanāṃ nyāyāyā,
 VN_05103 yatnena pratipādyatvāt, tad-a-pratipādane
 VN_06116 pratibrūyāt, bhavān api iti, sa sva-pakṣe
 VN_06113 -vacanam iti nigrasthānam iti. sva-pakṣa-
 VN_02403 sādhanā-abhidhāne 'pi vādinaḥ prativādinā
 VN_06504 bhūtaṃ sādhanā-doṣam udbhāvayantam aparo
 VN_06403 na ekasya api pūrva-vaj jaya-parājayau.
 VN_02319 udbhāvanam a-doṣa-udbhāvanam. tasya vādinā
 V2_05211 tarhi tat-tulya-vyatireko 'pi. tena ayam a-
 SV_13608 prāg eva kirtitaḥ ||260|| atha mā bhūd ayam
 VN_03406 dharminī bhāva-saṃśaye 'siddhatā eva hetu-
 VN_05113 -ādi-bāhulyaṃ vacana-bāhulyaṃ ca sādhanā-
 V3_01008 -rūpasya eva an-uktir nyūnatā-sādhanā-
 V3_01908 sādhyam, tat-prabādhane ca hetu-pratijñayor
 SV_11310 puruṣair anyathā viparyasyante. tena a-
 SV_05917 prapadyate ||117|| vyavahāre 'pi tena ayam a-
 SV_14220 kāṣṭhād eva bhāvāt. tad-apekṣād utpatter a-
 VN_01207 ca tau na tasya anvayaḥ. tayor a-bhedād a-
 SV_04320 tad-upādher ekasya dvābhyām abhidhānād a-
 V3_03702 a-pradarśita-pratidvandvinaḥ prāmāṇyād a-
 V3_02307 syāt. bhavaty eva anya-kṛte 'pi pratijñā-
 V3_00203 -vaiarthiyāt. vacana-viśeṣasya prāmāṇyād a-
 SV_12021 tat parasya api tulyam eva. tasya iṣṭatvād a-
 PV_02221 nir-doṣe sneha-apagama-kāraṇam | snehaḥ sa-
 SV_05517 kiṃ tarhi tad eva iti. dvayasya grahaṇād a-
 SV_04827 cet, tat tulyaṃ jāteḥ, tadvataḥ sādhanād a-
 V3_01610 iti. na devadatta eva ity abhiprāyād a-
 SV_11723 a-pratibhāse 'pi indriya-ādiśv iva a-
 SV_13201 -sthita upalabheta. a-prāpta-grahaṇa-pakṣe '-
 SV_11518 upakurvānaś ca an-āśrayaḥ. jāter vācyatvād a-
 V3_06602 iva rāge. tad-dhetūnām api tatra niyamād a-
 SV_04326 apy upādhi-tadvatoḥ saha-avasthānād a-
 V3_02401 -vacanena sādhanatvena iṣṭasya praktikṣepād a-
 SV_15417 nir-ātmano bhāvasya parāmarśād a-
 SV_03022 -bhūtā iti kim upādhyāḥ. lakṣita-lakṣaṇād a-
 SV_04626 ākṣepāt. vyakti-sambandhinyā jāteś codanād a-
 VN_04113 -upādānam a-sambaddham. vater upādānād a-
 PV_03436 ity artha-vat tad-viniścayaḥ | tasmād a-
 VN_04115 so 'nyadā apy an-anurūpaṃ grhṇāti ity a-
 VN_05402 iti, na kāryam eva dūṣyatā asya ayam
 VN_05107 -pada-prayoge hi sādhanā-vākya ādhikyā-
 SV_12723 -ādiśv iti pauruṣeya eva. atha mā bhūd eṣa
 VN_06115 coditaṃ doṣam an-uddhṛtya, bhavato 'py ayam
 V3_13607 ca iti pratijñā-padayor virodhāt pratijñā-
dehasya viratiḥ kutaḥ || an-āśrayān nivṛtte syāc
dehād eva artha-antara-bhāvaḥ syāt, sa eva tathā
dehād eva na kevalāt | sva-jāti-nir-apekṣānām
dehād rāga-anumāna-vat ||11|| samagrāṇy eva hi
dehād rāga-samudbhavaḥ | nimitta-upagamād iṣṭam
dehe 'pi tato guṇaḥ || an-anya-sattva-neyasya
dehe 'pi yady asau na syād yukto dehe na
dehe jarām || pāratantryaṃ hi sambandhaḥ siddhe
dehe tiṣṭhati cetasaḥ | tad-bhāva-bhāvād
dehe na sambhavaḥ || bhinne 'pi kiñcit sādharmyād
dehena eva vā iti na iṣyate. vidher ayogāc ca
daiśikānām vacanānām arthaṃ yathā-abhiprāyam
daiśikānām śabdānām sambhavati. loka-pratyāyana-
doṣa-a-nir-doṣatā api vā | dur-labhatvāt
doṣa-a-pratipādanāt. tasmād evam api na
doṣa-a-sambhava-pradarśanena sādhanā-aṅga-
doṣa-an-abhidhānāc ca. atha kañcid doṣam
doṣa-an-utpatteḥ, punar anyatra sat-kāya-drṣṭim.
doṣa-anubandhinaḥ || tayor a-drṣṭer viṣaye na tu
doṣa-antara-anapekṣānāt. viśeṣeṇa sādhanā-avayava-
doṣa-apetaṃ praṇindati nindati | dhana-lava-
doṣa-abhāvād eva guṇa-abhāvāt, evaṃ-prakārānām
doṣa-abhidhānāt, pratipādyasya śiṣyatvāt,
doṣa-abhyupagamāt para-pakṣe taṃ doṣam
doṣa-abhyupagamāt para-pakṣe doṣa-prasaṅgo mata-
doṣa-ābhāsa udbhāvite, dūṣaṇa-ābhāsatva-khyāpana
doṣa-ābhāsa-vacanena abhiyūñjita, tasya tena
doṣa-ābhāsam bruvāṇam uttara-vādināṃ sva-sādhanād
doṣa-ābhāsatve prakhyāpate prativādi parājito
doṣa ity a-vācyam eva tṛtīyaṃ rūpaṃ syāt. prayoga
doṣa ity anityān a-vyāpinaś ca varṇān icchet. tāv
doṣa ity asiddha-viruddhābhyām anyo na pratijñayā
doṣa iti ādhikyā-punar-vacanayos tulya-doṣa iti
doṣa ity uktaṃ vedītyam. na tarhi idānīm
doṣa ity eke. teṣāṃ kṛtakatvena śabda-nāṣe sādhye
doṣa iti. kim idānīm sañketena. sa hi sambandho
doṣa iti cet (118ab') na vai vastu-sat-sāmānya-
doṣa iti cet. an-atiśaya-lābhinaḥ kā apekṣā.
doṣa iti cet, an-uttaraṃ bata, doṣa-sañkaṭam atra
doṣa iti cet, an-upakāriṇi pāratantrya-ayogād an-
doṣa iti cet, asti nāma idrśasya viniścaye
doṣa iti cet, astu, viṣaya-antare 'pi kiṃ na
doṣa iti cet, uktaṃ atra āgama-prāmāṇya-cintāyām.
doṣa iti cet. kuto 'sya iyam iṣṭir a-pramāṇikā
doṣa iti cet tataḥ kiṃ tasya varjanam || a-dūṣite
doṣa iti cet. tathā api tad iha iti syāt. na
doṣa iti cet, tulyaṃ tad vyāvṛttimataḥ, a-
doṣa iti cet, na, anyatara-grahaṇena a-prasaṅgāt.
doṣa iti cet. na, tato 'pratipatti-prasaṅgāt, a-
doṣa iti cet. na. tatra api yogya-deśa-sthiti-
doṣa iti cet. na, tad-vacane prayojana-abhāvād
doṣa iti cet, na, teṣāṃ sākalya-a-pratibandha-
doṣa iti cet. na, niṣpannasya pāratantrya-abhāvād
doṣa iti cet, na, nyāya-prāptasya sādhyasya
doṣa iti cet. paryudāseṇa vastu-saṃsparśāt tad
doṣa iti cet samānaḥ prasaṅgaḥ. sa tāvat tair
doṣa iti cet. sā api tarhi tad-viśeṣaṇatvena
doṣa iti cet, syād etat, varṇa-krama-nirdeśavad
doṣa iti cen na arthe 'py asty eṣa sarvadā ||
doṣa iti. na, artha-antara-āder nigrasthānasya
doṣa iti nāntariyatvāt pratidoṣa-vacanāṃ viṣaya-
doṣa iti punar-vacane 'pi gata-arthasya ādhikyam
doṣa iti pratyekaṃ te 'vayavāḥ sārthakā iṣyante.
doṣa iti bravīti, yathā bhavāṃś cauraḥ puruṣatvād
doṣa iti. yathā ca āha – dharmi-viśeṣaṇatvena

SV_06509	yathā-varṇite tu buddhi-pratibhāsa-āsrāye na	doṣa iti. vicchedaṃ sūcayann ekam a-pratikṣipya
VN_05113	-doṣa iti ādhikya-punar-vacanayoḥ tulya-	doṣa iti saṅgraha-vacanam nyāyāyā, doṣa-abhāvād
V3_12805	-artha-vicāreṣu viruddhāvyabhicārī sādhanā-	doṣa uktaḥ, śāstra-kārāṇām artheṣu bhrāntīyā
NB_03114	-artha-vicāreṣu viruddhāvyabhicārī sādhanā-	doṣa uktaḥ. śāstra-kārāṇām artheṣu bhrāntīyā
SV_11109	pratipakṣa-sātmya-bādhinaḥ. tasmān na punar	doṣa-utpattiḥ. yatne 'pi buddher guṇa-pakṣa-pātena
SV_11025	-ātmano vipakṣa-utpatti-vad yathā-pratyayaṃ	doṣa-utpattir api. na ayam doṣaḥ. yasmān nir-
SV_00821	-ādāyo 'yonīśo-manaskāra-pūrvakatvāt sarva-	doṣa-utpatteḥ. deha-ādinām hetutve 'pi na
PV_03362	iyam api yā tv antar-upaplava-samudbhavā ||	doṣa-udbhavā prakṛtyā sā vitatha-pratibhāsini |
V1_03908	api yā tv antar-upaplava-samudbhavā ||52||	doṣa-udbhavāt prakṛtyā sā vitatha-pratibhāsini |
VN_02518	iti. sambhavati hy anyena api prakāreṇa hetu-	doṣa-udbhāvāna-ādinā pratipakṣa-sādhanā-
VN_04103	parājaya-sthānam uttara-vādinō 'pi	doṣa-udbhāvāna-mātrād aparasya upakṣepa iti.
VN_06414	udbhāvayitā na bhavati. tathā ca bhūta-	doṣa-udbhāvāna-lakṣaṇasya uttarasya a-pratipatter
VN_04018	prakṛtaṃ parityajya a-sādhanā-aṅga-vacanam a-	doṣa-udbhāvānaṃ ca. sādhanā-vādinō hy upanyasta-
VN_00104	idam ārabhyate. a-sādhanā-aṅga-vacanam a-	doṣa-udbhāvānaṃ dvayoh | nigrāhasthānam, anyat tu
VN_05414	yan na tatra upayujyate, tasya abhidhānam a-	doṣa-udbhāvānaṃ dvir-uktiś ca iti sakṛt-sarva-
VN_02109	dvayor ekasya api na jaya-parājayāv iti. a-	doṣa-udbhāvānaṃ prativādinō nigrāhasthānam.
V3_04702	-samāśrayeṇa eva parārthe 'numāne sādhanā-	doṣa-udbhāvānaṃ, api tu vakṛt-doṣeṇa api, nyūnatā
VN_02906	eṣāṃ arthānām a-pratipādane na bhūta-	doṣa-udbhāvānaṃ iti na kaścit parājayo
VN_02317	-uttarāṇi ity-evam-āder doṣasya udbhāvānaṃ a-	doṣa-udbhāvānaṃ. tasya vādinā doṣa-abhāsātve
VN_02313	tava pratijñā-padayor virodha iti pratijñā-	doṣa-udbhāvānaṃ. prayatnānantariyakāḥ śabdo
V3_00505	eva sā, na darśana-antara-avasthitasya	doṣa-udbhāvānaṃ. sa hi tasya upagama-kālah. tatra
VN_02322	api jaya-parājayau, tattva-a-prakhyāpanād a-	doṣa-udbhāvānāc ca. a-pratipakṣāyāṃ ca pakṣa-
NB_03140	dūṣaṇa-abhāsās tu jātayaḥ. abhūta-	doṣa-udbhāvānāni jāty-uttarāṇi iti. namo
VN_06711	ity asiddho hetur iti. evaṃ hi tasya sādhanā-	doṣa-udbhāvānena pakṣo dūṣito bhavati. so 'n-
VN_02218	anusareyuh sat-sādhanā-abhidhānena bhūta-	doṣa-udbhāvānena vā, sākṣi-pratyakṣam tasya eva
SV_06908	sarvasya śabda-arthasya. a-pratipakṣa-	doṣa-upakṣepa-ādāyo dur-mati-vispanditāni ity
VN_06211	iti tāvatā eva pūrvam āpanna-nigrāhasya para-	doṣa-upakṣepasya anapekṣāṇiyatvād iti. nigrāha-
VN_06209	tat-sādhane nigrāha-arhaḥ, na aparatra sva-	doṣa-upakṣepāt, tat-sādhanā-nir-doṣatāyāṃ hi tad-
SV_15015	a-yathārtha-jñāna-hetutvam. na hi puruṣa-	doṣa-upadhānād eva artheṣu jñāna-vibhramaḥ. tad-
SV_16512	-artha-niyamānām atyakṣa-āveśād a-vidvān eva	doṣa-upaplavaḥ kaścit tattvaṃ vyācāṣṭe na apara
V3_04703	hi nirṇīta-guṇe vaktavye 'nyathā-abhidhānād	doṣa eva. pakṣa-dharme 'pi tarhi sandeha-anyatara-
SV_12818	ca. śabda-utpāda-vādināḥ tāvad ayam a-	doṣa eva. pṛthag a-samarthānām apy avayavānām
V3_09702	'siddhe 'yaṃ nyāyaḥ siddhe viśeṣaṇam | a-	doṣa-kṛd asiddhāv apy ākāśa-āsrāya-vad dhvaneḥ ||7
V3_01501	katham a-viśayaḥ. viśayaś cet, sva-āsrāyāṃ	doṣa-gatiṃ katham na spr̥ṣet. sa ca nāma tad-
SV_09519	hi sādhyāyāṃ. sarvas tad-dhetur na trayiṃ	doṣa-jātim atipatati. asiddhiṃ vyabhicāraṃ
VN_03318	-hetvor virodhaḥ sambhavan na dvayiṃ hetu-	doṣa-jātim atipatati viruddhatām asiddhatām ca
V3_07509	hi sādhyāyāṃ sarvas tad-dhetur na trayiṃ	doṣa-jātim ativartate, asiddhiṃ vyabhicāraṃ
SV_11113	yat-pratipakṣa-abhyāsāt prahiyante. sarvāsāṃ	doṣa-jātinām jātiḥ sat-kāya-darśanāt || sā a-
SV_11103	ca prāpya-nivartyayoḥ svabhāvayor guṇa-	doṣa-darśanena kriyeta. tac ca vipakṣa-sa-ātmanaḥ
VN_02305	tattva-khyāpanam vādinō vijayaḥ, bhūta-	doṣa-darśanena mithyā-pratipatti-nivartanam
PV_02243	| guṇa-darśana-sambhūtaṃ snehaṃ badheta	doṣa-dṛk || sa ca indriya-ādaḥ na tv evaṃ bāla-
PV_02212	| moha-a-virodhān māitry-āder na atyantam	doṣa-nigrāhaḥ || tan-mūlāś ca malāḥ sarve sa ca
SV_11123	tat-prahāṇe prahāṇataḥ ||223 || moham	doṣa-nidānam āhuḥ, a-mūḍhasya doṣa-an-utpatteḥ,
PV_02278	asmān na śakteḥ saṅkara-ādīkam || utpitsu-	doṣa-nirghātād ye 'pi doṣa-virodhinaḥ | taj-je
V2_06614	a-vitatha-abhidhānāt. tathā hi na anya-guṇa-	doṣa-niścāye liṅgam asti. te hi ceto-dharmatvena
PV_02176	sannidheḥ | kadācid upalambhāt tad a-dhruvam	doṣa-niśrayāt || duḥkham hetu-vaśatvāc ca na ca
SV_04805	viśiṣṭeṣv artheṣu pratipattir astu, sarvathā	doṣa-parihārasya kartum a-śakyatvāt, artha-antara
PV_03440	jagat || vyakter vyakty-antara-vyaktāv api	doṣa-prasaṅgataḥ | dṛṣṭyā vā a-jñāta-sambandham
SV_07008	ekasmād upakāreṇa bhāvyaṃ, abhāve yathokta-	doṣa-prasaṅgāt. ataḥ sva-upakāra-dvāreṇa eva
VN_06113	iti. sva-pakṣa-doṣa-abhyupagamāt para-pakṣe	doṣa-prasaṅgo mata-anujñā. yaḥ pareṇa coditam
PV_04194	| tad-viśiṣṭatayā dharmo na nir-anvaya-	doṣa-bhāk || svabhāva-kārya-siddhy-arthaṃ dvau
V2_05102	| tad-viśiṣṭatayā dharmo na nir-anvaya-	doṣa-bhāk ||14|| ity antara-ślokaḥ. anya-yoga-
PV_02206	-abhyāsād āsrāyaḥ parivartate || sātmye 'pi	doṣa-bhāvaś cen mārgavan na a-vibhutvataḥ |
VN_05405	doṣaḥ śakyate 'bhidhātum, pratyartham	doṣa-bhedāt. tasmād yaṃ padārtham dūṣayati, sa
V3_02310	anyatra apy astu. tasmān na idam pratijñā-	doṣa-lakṣaṇam nyāyāyā, atiprasaṅgāt. api ca
VN_05410	dūṣaṇe ca nyāyaḥ. sakṛt-sarva-anubhāṣaṇe 'pi	doṣa-vacana-kāle punar viśayaḥ pradārśaniya eva,
SV_11024	api nir-doṣaḥ. katham nir-doṣo nāma. yāvata	doṣa-vipakṣa-sa-ātmatve 'pi doṣa-sa-ātmano
SV_16702	||317|| sarva eva hi puruṣo 'n-atikrānta-	doṣa-viplavas tam atīndriyam artha-viśeṣa-
PV_02278	-ādīkam || utpitsu-doṣa-nirghātād ye 'pi	doṣa-virodhinaḥ | taj-je karmaṇi śaktāḥ syuh kṛta
PV_02216	api | na kāṭhinya-vad utpattiḥ punar	doṣa-virodhinaḥ || sa-ātmatvena an-apāyatvād
VN_05408	tasmīn dūṣite punar anyo 'rtho 'para-	doṣa-viśaya ity ayam anubhāṣaṇe dūṣaṇe ca nyāyaḥ.
PV_02241	sarva-saktinām paryāyeṇa samudbhavē | nir-	doṣa-viśayaḥ sneho nir-doṣaḥ sādhanāni ca ||
SV_11024	nāma. yāvata doṣa-vipakṣa-sa-ātmatve 'pi	doṣa-sa-ātmano vipakṣa-utpatti-vad yathā-
VN_01207	a-bhedād a-doṣa iti cet, an-uttaram bata,	doṣa-saṅkaṭam atra-bhavān dṛṣṭi-rāgeṇa
PV_02142	api vā | a-śeṣa-hānam abhyāsād ukty-āder	doṣa-saṅkṣayaḥ || na ity eke vyatireko 'sya

<p>SV_17105 PV_02140 SV_11104 V2_05212 V2_08010 SV_05102 V3_03206 PV_02197 PV_03421 VN_06203 VN_06714 V3_04903 PV_02153 SV_06614 PV_04082 PV_03053 PV_03488 PV_04101 V3_13606 PV_03010 SV_00912 V3_11003 SV_14421 PV_04150 VN_03601 V1_02312 V3_10214 SV_12429 SV_11023 PV_02014 V3_09608 VN_05808 PV_03120 PV_02148 PV_02149 SV_03418 SV_04801 VN_01902 SV_04212 VN_03415 V3_03405 SV_00919 PV_04081 V3_03903 PV_04032 SV_11509 V3_09906 PV_04181 SV_15010 SV_11205 PV_03509 SV_06005 VN_03513 V3_01301 V3_06208 PV_03007 SV_04530 PV_03333 SV_06005 V3_02508 SV_12816 V3_00508 V3_03406 VN_03515 V3_07708</p>	<p> prāpta-pratilomanena anyatra pravṛttir guṇa- 'pi vā punar āvṛttir ity uktau janma- sambhavati. tasya nir-upadravadvāt. a-śeṣa- rūpaṃ syāt. prayoga-darśana-arthatvād a- -lakṣaṇasya vā kṛtakasya anityatā-sādhanaḥ a- -jñānāni vikalpakāni. na vā teṣv apy eṣa prāmānyam. tasmād abhyupetya vicāreṣv ayam -graho vinā tena agha-hetau na dveṣo na -upakārataḥ āhuḥ pratikṣaṇaṃ bhedaṃ sa iti yady ayam abhiprāyaḥ, tadā na kaścīd sva-doṣaṃ paratra upakṣipati. ayam eva kiṃ tarhi tad-dharma-virahiṇi ity a- mada-vṛddhiḥ smarataḥ rāgī viṣama- tathā anyo 'pi iti bhedasya a-sāmānyā- na doṣaḥ pakṣa iṣyate tathā hetv-ādi- bhāva-grahaṇa-pūrvakam taj-jñānam ity a- svayaṃ na nāsyet sā paścād apy a-viśeṣataḥ eva vinivāritam abhyupāya-vicāreṣu tasmād asty ātmā iti pratijñā-virodho nāma pratijñā- sāmānye cet prasajyate tathā-iṣṭatvād a- iti cet. iṣṭam, a-viparyāsa-samudbhavān na -bandhāt. ata eva a-viparyāsa-udbhavā sā na -bhāvaḥ syāt. na ca vināśo bhavati. tasmād a- so 'nubadhyaḥ tena ity uktam ato 'pakṣa- hetvābhāsān ativartate. ubhayathā api caitanyasya katham iti cet, ayam aparo 'sya -viparīta-vinirmuktatvād iti. na tatra eṣa bhāvād vyabhicāri. nanu vedena viśeṣaṇād a- syuḥ. jvālā-ādi-vad eva. tena syād api nir- api sādhanē sambandhi-bhedād bheda-ukti- api sādhanē sambandhi-bhedād bheda-ukti- apy ajñānasya saṅgraha-vacane kaścīd pramāṇena asya kiṃ punaḥ vismṛtatvād a- na vāta-ādi-dharmaḥ prakṛti-saṅkarāt a- sama-rāga-prasaṅgataḥ rūpa-ādi-vad a- pratyākhyātāṃ pṛthaktve hi syād vyāvṛttimān jātimān iti. astu nāma tadvad- prativādinō 'jijñāsitatvāt. jijñāsāyām a- tādrūpyam, teṣāṃ ca a-vastu-dharmatā. na eṣa ataḥ pratijñā-virodho hetu-virodho vā ity a- -vacana-abhyupagama-virodhayoḥ pratibandho phalasya. sarvathā abhūta-a-samāropān nir- śakyate kasmād dhettv-anvaya-abhāvān nanu -vastv-abhāve śāśini nivāraṇe 'pi na kaścīd prakaraṇād gatiḥ an-anvayo 'pi dṛṣṭānte parvata-ādi-vat. ayam eva nityatve 'pi dharmi-dharma-bheda-asiddheḥ sarvatra eṣa sarva-bhāveṣv asiddhitāḥ sarvatra hi sambandha-artha-antara-vāde 'neka-prakāro -darśana-abhyāsāt prahāṇam. sa tu kṣiṇa- -manasor ayam pratibhāsasya nānātva-codya- na ativartate. tayoś ca sa eva doṣaḥ. na viparyaya-vṛttau ca hetor na kaścīd dhettu- gatiḥ syāt. ukta-dharma-an-anvaya eṣa -jñāna-abhāvād abhāva-siddhiḥ, yato 'yam an-artha-abhiniveśataḥ jñeyatvena grahād abhidhiyate. tan na vyavahāra-kāla-abhāva- phalam iṣyate yadi bāhyo 'nubhūyeta ko ubhayiṃ gatiṃ na ativartate. tayoś ca sa eva anvaya-abhāvāt. nanv ayam hetu-dṛṣṭāntayor ca na sidhyati. sahiteṣv artha-darśanād a- -upadarśanāt. ekānta-parigrahe syād eṣa -pakṣa-nirdeśe 'pi tulya iti katham pakṣa- dṛṣṭānta-virodho hi pratijñāyāḥ sādharṃye a-vipakṣa-vṛtter ubhaya-dharmatve 'py a-</p>	<p>doṣa-sandarśanena yuktā iti prasiddher anvaya iti doṣa-samudbhavau ātma-darśana-bijasya hānād a- doṣa-hāneḥ, paryavasthāna-janma-pratibaddha- doṣaḥ – anvaya-vyatirekayor niścita-vyāptikam doṣaḥ, a-tad-rūpasya a-pramānatayā asiddher doṣo 'dvayānām dvaya-nirbhāsād iti vakṣyāmaḥ. doṣaḥ. ata eva viśaya-bheda-pradarśana-arthaṃ doṣo 'taḥ kṛpā matā na a-muktiḥ pūrva-saṃskāra- doṣo 'tra api pūrva-vat saṃvedanasya tādātmye doṣaḥ, an-abhimate tad-ātmani cauratvena hetu- doṣo 'nena prakaraṇena ucyaḥ iti cet, eṣa doṣo 'nya-grahaṇe 'pi. kiṃ punaḥ kāraṇam evaṃ doṣo 'pi dṛṣṭaḥ sāmye 'pi na aparāḥ kṣayād doṣo 'pi na asti. pariśiṣṭa-abhāvas tu prāg eva doṣo 'pi pakṣa-doṣaḥ prasajyate sarvaiḥ doṣo 'yam meyaṃ tv ekaṃ svalakṣaṇam tasmād doṣo 'yam sakṛd utpanna-a-krama-varṇa-sthitāḥ api doṣo 'yam iṣyate tasmād viśaya-bhedasya doṣaḥ, artha-apahṇave śabda-prayoga-a-sambhavāt. doṣo 'rtha-rūpatvena samānatā sarvatra sama- doṣaḥ. asaty apy ātma-grahe duḥkha-viśeṣa-darśana doṣaḥ. asaty ātma-grahe duḥkha-viśeṣa-darśana- doṣaḥ. asattve 'bhāva-nāśitva-prasaṅgo 'pi na doṣo 'siddha-āśraya-ādikaḥ dharmi-dharma- doṣo 'stv iti cet, na, na hetu-doṣasya prak doṣo 'stu. na tv a-sa-rūpaṃ vedakaṃ nāma. na hi doṣaḥ, itara-grahaṇāt. kevalo hi tad-viparīta- doṣaḥ. kaḥ punar atīśayo veda-adhyayanasya yad doṣaḥ. katham nir-doṣo nāma. yāvataḥ doṣa-vipakṣa- doṣaḥ kārya-samo mataḥ jāty-antare doṣaḥ kārya-samo mataḥ 72 jāty-antare doṣaḥ, guṇas tu syād iti saṅgraha-vacanaṃ nyāyayam. doṣaś cet tata eva a-nidarśanam dṛṣṭe tad-bhāva doṣaś cet tad-anyo 'pi dharmāḥ kiṃ tasya na doṣaś cet tulyaṃ tatra api codanam ādhipatyam doṣo jāti-tadvatoḥ 64 yad āhuḥ – anya-apohe doṣaḥ. jātir anyā mā bhūt. jātim api hy doṣaḥ. jijñāsitaṃ punar arthasya anyasya prasaṅga doṣaḥ. jñāna-pratibhāsiny arthe sāmānyā- doṣaḥ. tatra hetor udāharaṇaṃ nityaḥ śabda doṣaḥ, tathā apy ato 'rtha-saṃśaya eva. so 'n- doṣaḥ. tad-anyena doṣavattva-sādhanē na kiñcid an doṣas tayor ayam uttara-avayava-apekṣo na doṣaḥ. tasmād a-vastu-niyata-saṅketa-śabda- doṣas tasya yathā-uditam ātmā paraś cet so doṣas tasya sthira-rūpasya parāvṛtṭy-ayogād iti doṣas tulya iti cet, uktam atra – bhāvānām doṣas tulyaś cen na saṃvṛtyā viśeṣataḥ doṣaḥ. tena eva sā śabda-śaktir dūṣitā iti na doṣo dur-anvayo yad-upadeśād ayam pratipadyeta. doṣo dur-uddharaḥ tathā hi nila-ādy-ākāra eka doṣaḥ, dṛṣṭa-viparītasya su-jñānatvāt. ekaṃ hi doṣo dṛṣṭānta-virodhaś ca pratijñāyāḥ iti cet, na, doṣo na anyatra iti cet, na, sādhyatva-a-viśeṣāt. doṣaḥ. na api sva-viśiṣṭa-jñāna-bhāvāt, kiṃ tarhi doṣo na abhāveṣu prasajyate teṣāṃ api doṣaḥ. na etad asti. yasmād api pravarteta pumān doṣo na eva kaścana idam eva kim uktam syāt sa doṣaḥ. na doṣaḥ, dṛṣṭa-viparītasya su-jñānatvāt. doṣaḥ, na pakṣasya, uttara-avayava-apekṣatvāt. doṣaḥ. na, pṛthag asato rūpasya saṅghāte 'py a- doṣaḥ. na vā sati hetau, yukti-prāptasya avaśyaṃ doṣaḥ. na vai tad-vacanaḥ a-niścaya-utpatter doṣaḥ, na vaidharṃye, abhimateatvāt. sādharṃya- doṣaḥ. na hi pakṣa eva vyabhicāra-viśayaḥ. kaṃ</p>
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SV_11023
V3_10904
VN_04920
SV_09115
PV_04082
V3_02702
PV_04174
SV_13823
SV_14915
V2_06907
PV_03079
PV_04082
SV_02708
SV_13607
SV_05220
VN_05007
V3_01303
PV_04061
SV_04915
V3_06707
V3_05810
V3_07106
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nanu sarvatra sarvasya sattve 'py ayam tulyo vad eva. tena syād api nir-doṣaḥ. katham nir-hetutvāt. sā eva rāga iti cet, iṣṭatvād a-prapañca-kathāyām tu na kaścīd iti cet. nanu tan-niṣedhe 'pi tulyo doṣas tayor ayam || uttara-avayava-apekṣo na iṣṭasya apy a-sādhyatvam, tad-bādhāyām ca a-aṅga-doṣānām pratijñā-doṣatā bhavet || pakṣa-ghaṭa-ādīnām vyañjaka-antara-sambhavād a-svabhāva-niyamaḥ. ākasmikatve 'py asya ukto tu yogyatayā pradīpād iva rūpe. tan na ayam ca sambhavāt | yojanād varṇa-sāmānye na ayam pakṣa iṣyate | tathā hetv-ādi-doṣo 'pi pakṣa-niścaye | sarva-dharma-graho 'pohe na ayam apauruṣeyam sādhyeta. anitya-a-vyāpitāyām ca sāmānye 'bhāvād itarathā ca bhāvāt. na eṣa na hy artha-bhede śabda-sāmye 'pi kaścīd tu dharma-dharmi-viśeṣa iṣṭa eva an-anvaya-śāstra-bādhanaḥ || bādhakasya abhidhānāc ced eva idam iti pratyabhijñānam na syāt. na eṣa -viṣayasya ca pratiśedhasya ayogāt. na eṣa vā so 'bhāvaḥ kasyacit kāraṇam. na eṣa siddher aṅgam, tataḥ samśayāt. na eṣa -viṣayasya ca pratiśedhasya ayogāt. na eṣa viṣayi-kāraṇa eva tasya jñeyatvāt. na eṣa prāpti-parihārāya pravartate. na ayam pratijñā-artha-eka-deśo hetuḥ syāt. na eṣa eva iti na ekaḥ bhedānām kāryam asti. na eṣa anvayaḥ siddher aṅgam tataḥ samśayāt. na eṣa yathā-pratyayam doṣa-utpattir api. na ayam vācyam. ayam api niyata-sādhana-vākya eva ca artham niṣpādayed iti na mano-japa-ādāu -a-tyāgād a-śaktiḥ. sambandhe na ayam iti. anitya-ākāṅkṣe punar vādinī na kaścīd doṣaḥ. etena sa-dvitiya-prayogeṣu nir-anvaya-na hi sarva-viṣaya-upadarśanam kṛtvā yugapad ca uttara-uttaraḥ | vyaktāv apy eṣa varṇānām yadā tu samayād ebhyaḥ phalaḥ tadā ayam a-a-yathārtham api prakāśana-sambhavāt sa eva viśvasya vaiśvarūpyam syāt. tatra ca ukto kiṃ na eva sa tādrśaḥ puruṣo 'sti yo nir-sā iha na iṣyate | kevalam śāstra-pīḍā iha -nivartanam prativādināḥ. atha vā yo na samudbhavē | nir-doṣa-viṣayaḥ sneho nir-mātra- samjñīnaḥ || uttara-avayava-apekṣo yo viruddha-niṣedhe 'pi tatra eva niṣedhe -kāle pakṣa-ādi-vikalpo 'sti, yato 'yam sarva-ādānāt prabādhane | tatra ekasya api -śāstrānām evam a-vacanān na pratiśedhe | niścita-ātmā svarūpeṇa na aneka-ātmatva-eva ca jagat kva idāniḥ sa virajyate | sa-tathā hy ayam evam na vā ity anya-doṣa-a-nir-tasmin kāryam kena nivāryate | kā vā sa-a-sṭhiti | evam sarva-aṅga-doṣānām pratijñā- aparatra sva-doṣa-upakṣepāt, tat-sādhana-nir-pakṣa eva uparudhyate | tathā api pakṣa-vaktavyaḥ, pūrva-pakṣe sādhanasya nir-eva vyāhanyate. kiṃ tarhi hetāv api tulya-eva vyāhanyate, kiṃ tarhi hetāv api, tulya-śrotur hetv-ādi-bāhulyasya punar-vacanasya a-adhikaraṇam. tat punaḥ sādhanasya nir-tat punaḥ sādhanasya nir-doṣatvāt, sa-vacanena abhiyujīta, tasya tena bhūta-na analaḥ || riktasya jantor jātasya guṇa-katham āgamāḥ. riktasya jantor jātasya guṇa-

doṣaḥ. na hi sattve kaścīd viśeṣaḥ. viśeṣe vā sa doṣo nāma. yāvataḥ doṣa-vipakṣa-sa-ātmatve 'pi doṣaḥ. nitya-sukha-ātma-ātmīya-darśana-ākṣiptam doṣo niyama-abhāvād iti. śabda-arthayoḥ punar-doṣo niṣedhād asati śabda-a-pravṛttir ity-ādi. doṣaḥ pakṣa iṣyate | tathā hetv-ādi-doṣo 'pi doṣaḥ pakṣa-hetvor ukto veditavyaḥ, yathā-sādhyam doṣaḥ para-apekṣo na iti ca pratipāditam | iṣṭa-a doṣaḥ. prakāśo hy eṣām vyañjakaḥ siddhaḥ. kulāla-doṣaḥ. pratighāta-ātmatā-hetu-svabhāva-doṣaḥ pratibandha-abhāvād a-pratipādaka iti, na, doṣaḥ prasajyate || na a-vastu-rūpam tasya eva doṣaḥ prasajyate || sarvaiḥ pakṣasya bādhātas doṣaḥ prasajyate ||46|| na kevalam pratyakṣa-doṣaḥ prāg eva kīrtitaḥ ||260|| atha mā bhūd ayam doṣaḥ. yathā nīla-ādiṣv eka-apāye 'pi pakṣur-doṣaḥ, yathā hasati hasati svāmīny uccei rudaty doṣaḥ. yad āha – ātmā paraś cet so 'siddha iti. doṣo yadi vaden na saḥ | kiṃ na bādheta so '-doṣaḥ. yasmāj jñāna-ādy-arthakriyām tām tām doṣaḥ, yasmāt – anādi-vāsanā-udbhūta-vikalpa-doṣaḥ, yasmāt – eka-upalambha-anubhavād idam na doṣaḥ, yasmāt – bhāva-upādāna-mātre tu sādhye doṣaḥ. yasmāt. anādi-vāsanā-udbhūta-vikalpa-doṣaḥ, yasmāt kvacin niveśanāya arthe vinivartya doṣaḥ, yasmāt tad-dṛṣṭāv eva dṛṣṭeṣu samvit-doṣaḥ. yasmāt sarve bhāvāḥ svabhāvena sva-doṣaḥ, yasmād eka-pratyavamarśasya hetutvād dhīr doṣaḥ. yasmād bhāva-upādāna-mātre tu sādhye doṣaḥ. yasmān nir-upadrava-bhūta-artha-doṣo vaktavyaḥ, na vistara-kathāyām, vyācakṣāṇo doṣaḥ. vastu-svabhāvāt tu phala-avāptāv a-tat-doṣo vikalpīte ||232|| na hi bhāva-śleṣa-apekṣī doṣo viśeṣaṇa-abhidhānena hetoḥ samarthana-doṣo vyākhyātaḥ, yathā – abhivyakta-caitanya-doṣaḥ śakyate 'bhidhātum, pratyartham doṣa-bhedāt. doṣaḥ samanujyate || anekayā tad-graṇe yā doṣaḥ. samaya-kārasya ruceḥ phala-utpatti-niyamāt. doṣaḥ. sambandha-apauruṣeyatve syāt pratītir a-doṣaḥ. sarvam ca sarvasmāj jāyeta. tasmāt kāraṇa-doṣaḥ. sarveṣām sa-vipakṣatvān nirhrāsa-atiśaya-doṣaḥ sā anya-kṛte samā || śāstra-abhyupagamāt doṣaḥ sādhanasya tad-bhāve 'pi vādinā sādhyaitum doṣaḥ sādhanāni ca || etāvād eva ca jagat kva doṣaḥ so 'nubadhate | tena ity uktam ato '-pakṣa doṣaḥ syāt. na ca tat-tulya eva vṛttir ity a-tat-doṣaḥ syāt. sa hi kevala eva kasyacid bhāva-doṣaḥ syād yadi hetu-pratijñayoḥ || śabda-nāṣe doṣaḥ. sva-upagama-āśrayam hi śāstram virundhāno doṣataḥ || abhyupāye 'pi bhedena na syād anubhavo doṣatā api cet tasya tatra ātmany api sā samā || doṣatā api vā | dur-labhatvāt pramāṇānām dur-doṣatā dṛṣṭā snehe duḥkha-samāśrayaḥ || tathā api doṣatā bhavet || pakṣa-doṣaḥ para-apekṣo na iti doṣatāyām hi tad-abhyupagama eva uttara-a-doṣatvam pratijñā-mātra- samjñīnaḥ || uttara-doṣatvāt. doṣavati punaḥ sādhanē na dvayor ekasya doṣatvāt. na hi hetur an-anvayaḥ siddher aṅgam doṣatvāt. na hi hetur an-anvayaḥ siddher aṅgam, doṣatvāt pratīta-pratyaya-abhāvād dhettv-ādi-doṣatvāt, sa-doṣatve 'pi prativādinō 'jñānāt doṣatve 'pi prativādinō 'jñānāt pratipādāna-a-doṣatve pratipādite sādhanā-abhāsa-vacanena eva doṣam a-paśyataḥ | vilabdhā bata kena amī doṣam a-paśyataḥ | vilabdhā vata kena ime

VN_06114 -prasaṅgo mata-anujñā. yaḥ pareṇa coditam
 VN_06703 iti siddham bhavati. atra tad-uktasya hetor
 V2_05403 a-bruvan paraṃ bodhayitum iṣo bruvan vā
 VN_06306 bhūta-doṣa-an-abhidhānā ca. atha kañcid
 VN_02111 -uttara-pakṣo yatra viṣaye prativādi yadā na
 V3_13601 na dūṣaṇa-avasaraḥ, sthita-vacane tu tasmin
 VN_06503 -antaram. atha uttara-vādinam bhūtam sādhanā-
 VN_06312 eva tat-siddher na sarva-upādānam iti na
 VN_06712 dūṣito bhavati. so 'n-upasamhṛtya sādhanā-
 PV_02226 duḥkha-hetur ātmā cet te 'pi tādrśāḥ || nir-
 VN_06713 sādhanā-doṣam kathām pratānayan sva-
 VN_04406 'py uktaḥ. na ca saṅgraha-nirdeśe kiñcid
 VN_06117 sva-pakṣe doṣa-abhyupagamāt para-pakṣe taṃ
 PV_04067 | hetoḥ sarvasya cintyatvāt sva-sādhye guṇa-
 V3_02305 na anyatra iti cet, na, hetoḥ sarvasya guṇa-
 PV_04039 | viśiṣṭam dharminā tac ca na nir-anvaya-
 PV_02020 vyabhicāra-ādau śabde 'py avyabhicāriṇi |
 VN_05212 iti cet, syād etat, uttareṇa guṇa-
 PV_02244 -ādau na tv evaṃ bāla-āder api darśanāt |
 VN_02320 pūrva-pakṣe sādhanasya nir-doṣtvāt.
 PV_04140 kecit tu dharmināḥ | kevalasya uparodhe 'pi
 SV_00919 abhūta-a-samāropān nir-doṣaḥ. tad-anyena
 VN_02908 -mātreṇa vastu-siddher abhāvāt prativādinā
 VN_06308 -pratipatteḥ. arhaty eva, sarvasya sato
 VN_02317 -sama-ādīni jāty-uttarāṇi ity-evam-āder
 SV_14826 hy a-bhūtvā nāśa-bhāvataḥ | sattā-nāsitva-
 VN_03601 ubhayathā api doṣo 'stv iti cet, na, na hetu-
 VN_05411 punar viṣayaḥ pradarśaniya eva, a-pradarśite
 SV_04718 a-bhede kiṃ na śabdaḥ prayujyate. tadvad-
 V3_13212 -mātra-rūpatvāt tasya. etena eva drṣṭānta-
 NB_03123 mātra-rūpatvāt tasya iti. etena eva drṣṭānta-
 VN_06309 udbhāvanād iti cet, na santa iti kṛtvā sarve
 V3_13502 uktiḥ (85a) ye pūrvaṃ nyūnatā-ādayaḥ sādhanā-
 NB_03138 -ādy-uktiḥ. ye pūrvaṃ nyūnatā-ādayaḥ sādhanā-
 HB_01506 samarthān api pūrva-para-prthag-bhāva-bhāvino
 PV_02279 śaktāḥ syuḥ kṛta-hāniḥ katham bhavet |
 SV_11108 vastu-bala-utpatteḥ. abhūta-arthāś ca
 PV_04083 bādhatas tasmāt tan-mātra-saṅgināḥ | pakṣa-
 HB_03615 pratijñāyāḥ prayogo 'sti iti na pratijñā-
 SV_11019 ||220 || sa tu prahīna-āśravo dur-jñānaḥ.
 V3_01404 sādhyāḥ. tad-vaikalya-ādayaś ca drṣṭānta-ādi-
 VN_02114 viparyaya-sādhanam aṣṭādaśa drṣṭānta-
 SV_11119 dveṣa-ādīni iti sat-kāya-darśana-jāḥ sarva-
 V3_02509 -avayava-apekṣatvāt. anyathā sarve hetv-ādi-
 VN_02112 udbhāvayati tadā parājito vaktavyaḥ. sādhanā-
 PV_02137 asya ca || gacchanty abhyasyatas tatra guṇa-
 PV_02220 -dveṣau || anayoḥ sampratibaddhā sarve
 V3_02511 tasmāt tan-mātra-anuṣaṅgiṇa eva pakṣa-
 PV_02158 || yasya rāga-ādayas tasya na ete
 SV_06612 -āśrayāḥ. sarvatra bhāvād vyāvṛtter na ete
 SV_14024 yukti-virodhād anye 'pi nitya-hetavo vācyā-
 NB_03128 tat kṛtakam iti. sādharmyeṇa drṣṭānta-
 V3_02510 anyathā sarve hetv-ādi-doṣāḥ pakṣa-
 PV_02267 -atiśayāt puṣṭau pratipakṣa-sva-pakṣayoḥ ||
 SV_04402 nir-vastukatvād vastu-sāmarthya-a-bhāvinām
 SV_11121 tad eva ca ajñānam ity ucyate. moho nidānam
 V3_08401 -abhāvāt. ayoniśo-manaskāram antareṇa
 SV_11125 pradhāna-nirdeśe sati syād aneka-janmanām
 SV_11204 tasmāt sambhavati sat-kāya-darśana-janmanām
 PV_02143 sandigdho vyabhicāry ataḥ | a-kṣayitvaṃ ca
 SV_11208 dur-anvayatvāt. girāṃ mithyātva-hetūnām
 SV_11211 sambhāvya-vipralambhaḥ. vipralambha-hetūnām
 PV_04173 'n-upakāra-saha-a-sthiti | evaṃ sarva-aṅga-
 SV_11111 viśeṣeṇa a-duṣṭa-ātmanāḥ. kaḥ punar eṣāṃ
 SV_11203 punas tad-upādānatvena. tat-prahāṇe
 doṣam an-uddhṛtya, bhavato 'py ayam doṣa iti
 doṣam an-udbhāvya vikāra-prakṛti-lakṣaṇam prcchan
 doṣam imam parihartum. asati hetor a-pratiśedhe
 doṣam udbhāvayati, kañcin na, na tadā nigraham
 doṣam udbhāvayati tadā parājito vaktavyaḥ.
 doṣam udbhāvayan dūṣaka eva tasya sādhanasya. tad
 doṣam udbhāvayantam aparo doṣa-ābhāsa-vacanena
 doṣam udbhāvayann eva aparasya an-udbhāvanān
 doṣam kathām pratānayan sva-doṣam paratra
 doṣam dvayam apy evaṃ vairāgyam na dvayos tataḥ |
 doṣam paratra upakṣipati. ayam eva doṣo 'nena
 doṣam paśyāmaḥ prabhede vā guṇa-antaram iti yat
 doṣam prasaṅjayan para-matam anujānāti iti mata-
 doṣayoḥ || nāntariyakatā sādhye sambandhaḥ sā iha
 doṣayoḥ sva-sādhye cintyatvāt. tasya sva-sādhyā-
 doṣavat || etena dharmi-dharmābhyaṃ viśiṣṭau
 doṣavat sādhanam jñeyam vastuno vastu-siddhitāḥ ||
 doṣavatā mūḍha-a-mūḍhatvaṃ gamyata iti kiṃ punar-
 doṣavaty api sad-bhāvād abhāvād guṇavaty api ||
 doṣavati punaḥ sādhanē na dvayor ekasya api jaya-
 doṣavattām upāgatāḥ || yathā parair an-utpādyā
 doṣavattva-sādhanē na kiñcid an-iṣṭam. vaktary
 doṣasya a-pratipāditatvāt. pramāṇair a-samarthita
 doṣasya an-udbhāvanād iti cet, na santa iti kṛtvā
 doṣasya udbhāvanam a-doṣa-udbhāvanam. tasya
 doṣasya pratyākhyātāṃ prasaṅjanam ||280|| yo 'pi
 doṣasya prak-prasaṅgena parājitasya doṣa-antara-
 doṣasya vaktum a-śakyatvāt. tathā ca dvir-
 doṣasya sāmyāc ced astu jātir alaṃ parā ||95||
 doṣā api nirastā bhavanti, yathā - nityaḥ śabdo
 doṣā api nirastā bhavanti. yathā nityaḥ śabdo '-
 doṣā avāśyam vaktavyā a-vacane vā nigrahaḥ, ekena
 doṣā uktāḥ, teṣāṃ udbhāvanam dūṣaṇam, tena para-
 doṣā uktāḥ teṣāṃ udbhāvanam dūṣaṇam. tena para-
 doṣā na upaliyante. tena eṣāṃ paraspara-upasarpaṇa
 doṣā na karmaṇo duṣṭaḥ karoti na viparyayāt ||
 doṣā na pratipakṣa-sātmya-bādhiṇāḥ. tasmān na
 doṣā matā na anye pratyakṣa-ādi-virodha-vat ||
 doṣā vācyāḥ. etena eka-saṅkhyā-vivakṣā api
 doṣā hi nirhrāsa-atiśaya-dharmāṇo vipakṣa-
 doṣāḥ. etena sa-dvitiya-prayogeṣu nir-anvaya-doṣo
 doṣāś ca. teṣāṃ an-udbhāvanam a-pratyāyanam a-
 doṣāḥ. tad eva ca ajñānam ity ucyate. moho
 doṣāḥ pakṣa-doṣāḥ syuḥ, sarvatra pakṣasya eva
 doṣāḥ punar nyūnatvam asiddhir anaikāntikatā
 doṣāḥ prakāśatām | buddheś ca pāṭavād dhetoḥ
 doṣāḥ prajāyante | niyamena ātmani snihyaṃs
 doṣāḥ, pratyakṣa-ādi-virodha-vat. hetv-ādi-
 doṣāḥ prasaṅgināḥ | etena bhūta-dharmatvaṃ
 doṣāḥ prasaṅgināḥ ||136|| yathā hy ekas tasmād
 doṣāḥ. buddher a-puruṣa-āśraye | bādha abhyupeta-
 doṣāḥ. vaidharmyēṇa api - parama-aṅu-vat karma-
 doṣāḥ syuḥ, sarvatra pakṣasya eva uparodhāt.
 doṣāḥ sva-bija-santānā dikṣite 'py a-nivāritāḥ |
 doṣāṇām a-prasaṅgaḥ. tad a-bhinnaṃ eka-ākāra-
 doṣāṇām ata eva abhidhiyate | sat-kāya-drṣṭir
 doṣāṇām an-utpatteḥ. deha-ādīnām hetutve 'pi na
 doṣāṇām eka-utpatti-virodhāt. na ca dvayoḥ
 doṣāṇām tat-pratipakṣa-nairātmya-darśana-abhyāsāt
 doṣāṇām nityatvād an-upāyataḥ || upāyasya a-
 doṣāṇām puruṣa-āśrayāt | apauruṣeyaṃ satya-artham
 doṣāṇām puruṣa-āśrayād apauruṣeyaṃ satya-artham
 doṣāṇām pratijñā-doṣatā bhavet || pakṣa-doṣāḥ
 doṣāṇām prabhavo yat-pratipakṣa-abhyāsāt
 doṣāṇām prahāṇāt. tasmāt sambhavati sat-kāya-

PV_02196
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 PV_02235
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 PV_04253
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 PV_02062
 PV_02096
 V3_08304
 SV_00708
 PV_04157
 SV_06412
 V2_08112
 SV_09922
 VN_01408
 HB_00914
 SV_03930
 SV_02511
 SV_03927

-mātrena eva dayā-udayaḥ | mohaś ca mūlaṃ
 vācyāḥ. tasmān na hetu-prayoge sati pratijñā-
 vyabhicarati. hetu-viśeṣe 'pi kārya-a-viśeṣe
 pratibhāti. na vastu-bhedāt, yathokta-
 an-ārtha-antaravāt, artha-antaratve ca
 -apekṣam, niścaye 'pi sandeha-mukhena eva
 viśeṣa-abhāvāt. upaplava-vāsanā-visandhi-
 snehaḥ || snehāt sukheṣu tṛṣyati tṛṣṇā
 -samāśrayāt || vṛttimān pratibadhnāti tad
 yadi tatra na karmanām | viśeṣe 'pi ca
 -siddhi-pratibandhāt. nanv an-udbhāvite 'pi
 ātmany api sā samā || tatra a-viraktas tad-
 anyatra iti cet, na, sādhyatva-a-viśeṣāt. a-
 a-sādhyam kiñcid īritam | āyuh-ḥṣayād vā
 uttara-vādy abhiyuñjita, so 'sthāne nir-
 'pi vādinaḥ prativādinā a-pratipādite
 hetur varty-ādi-vad yadi | mṛte śamī-kṛte
 pūrva-uttara-pakṣa-vādinoh pratipādite
 kartā ity ucyate. yadi punar udbhāvite 'pi
 para-pakṣas ca nirākartavyāḥ. nir-
 tadīye na virajyate || na ca asty ātmani nir-
 sādhana-doṣa-udbhāvanam, api tu vakṛ-
 tat tathā api na virāgavān | yady apy eka
 dharmino 'pi iti kathyate || sarva-sādhanā-
 na sambhavati iti prakṛ prayuktasya hetor
 viroddhā vādino 'tra kim | na hi tasya ukti-
 ity apare viduḥ ||219|| caitasebhyo hi guṇa-
 kriyeta. tac ca vipakṣa-sa-ātmanaḥ puruṣasya
 atra api yadi tat-sādhanā-vādinam abhūtair
 anyatra vartamāno dhvanir a-svāntrya-ādi-
 nyāyayam. kiṃ ca, dhvanayaḥ sammatā yais te
 uditā || sādhyā-uktim vā pratijñām sa vadan
 tanmayaiḥ || virodhaḥ śūnyatā-dṛṣṭeḥ sarva-
 astu vā artha-antaram. tathā api sambandha-
 anyac ca yataḥ kāraṇam iṣyate || na
 viruddhayor upasamhāre 'pi. vacana-guṇa-
 -yogyā jātiḥ (94ab) na hi jātiḥ kvacid vāha-
 -arthakriyā-arthī pravartate, yathā gor vāha-
 syāt. na tato 'nyatra pravṛttiḥ balīvarda-
 kṛtam eva, anyathā-abhidhāne gamaka-dharma-a-
 ||46|| sarvatra yogyasya eka-ārtha-
 sa eva śabdasya sarvatra yogyasya eka-ārtha-
 svāntryam icchāyā niyamo nāma tatra kaḥ |
 svāntryam icchāyā niyamo nāma tatra kaḥ |
 tādrśī | sarvathā ātma-grahaḥ sneham ātmani
 anyato 'pi siddheḥ, prakṛta-apa-bhraṃśa-
 iva matta-kāla-atīśaya-varṣa-upasarga-ādiṣu
 tad-bhāve hetv-antaram apekṣate prakāśa-
 katham anekasmāt kleśa-vad dugdha-vāriṇaḥ |
 vināśe saty agny-āder upādānāc ca apara eva
 || bhinna-a-bhinnaḥ kim asya ātmā bhinno 'tha
 kaṭhina-ādinām tāmra-ādinām agny-ādibhyo
 janmanaḥ | sahakārāt saha-sthānam agni-tāmra-
 śabdās tatra apy artha-antaram yadi || guṇa-
 -sambhāvanā na kārya-anumānam. yogyatāyās tu
 -sambhāvanā na kārya-anumānam. yogyatāyās tu
 dravyam ālāyās tolyatvād aṃśu-pāta-vat ||
 tato 'py asya bheda iti bheda-upādhitvād
 sa yadi kadācid bhavet kvacid vā tat-kāla-
 sa yadi kadācid bhavet kvacid vā tat-kāla-
 anyasya api, hetu-phala-santāne mṛd-
 -antaram apekṣate prakāśa-drava-uṣṇa-kaṭhina-
 ity atra ucyate. aneka-sambandhebhyaḥ kārya-
 tad-eka-kāryā bijam, saṅkhyā-saṃyoga-kārya-
 -vṛttiḥ, tat-sambandhāt. saṅkhyā-kārya-

doṣānām sa ca sattva-graho vinā || tena agha-
 doṣānām sambhavaḥ. na api kevalāyāḥ pratijñāyāḥ
 doṣāt. anvaya-vyatireka-ādya yasya dṛṣṭo
 doṣāt. tathābhūta-bheda-bāhulya-codanayā vacana-
 doṣāt. na ca asya prayatna-an-ārambha-virāme
 doṣāt. so 'niścaye 'pi tulya iti tathāvidha-
 doṣād a-prabuddhasya apy an-āśvāsikam vyavahāram
 doṣāms tīras-kurute | guṇa-darśī paritṛṣyan mama
 doṣān samvṛnoti ca | ātmany api virāgaś cen na
 doṣānām a-viśeṣād asiddhatā || na vikārād
 doṣe 'rthasya eva a-sāmarthyān na bhavati
 doṣe kva idānīm sa virajyate | guṇa-darśana-
 doṣe ca iṣṭa-vighāto 'pi na syāt, tasya sādhyā-
 doṣe tu kevale na asty a-sādhyatā || mṛte viśa-
 doṣe nigrasthānasya abhiyoktā udbhāvayitā na
 doṣe parājaya-vyavasthāpanā yuktā, tayor eva
 doṣe punar ujjīvanam bhavet || nivṛtte 'py anale
 doṣe prakṛtam parityajya a-sādhanā-aṅga-vacanam a
 doṣe sampūrṇa-vacana-ādinā pratisamādadhīta na
 doṣe sādhanā-abhidhāne 'pi vādinaḥ prativādinā
 doṣe sneha-apagama-kāraṇam | snehaḥ sa-doṣa iti
 doṣeṇa api, nyūnatā-an-anvaya-vīparīta-anvaya-vat.
 doṣeṇa tat kṣaṇam calitā matiḥ || virakto na eva
 doṣeṇa pakṣa eva uparudhyate | tathā api pakṣa-
 doṣeṇa parājaya iti na uttara-dṛṣṭānta-apekṣayā
 doṣeṇa sa jātaḥ śāstra-bādhanāḥ || bādhakasya
 doṣebhyaḥ puruṣaḥ samyañ-mithyā-pravṛttayaḥ, te
 doṣeṣu na sambhavati. tasya nir-upadravatvāt. a-
 doṣair uttara-vādy abhiyuñjita, so 'sthāne nir-
 doṣair upadrūyate. na ca artha-antaram anyasmād
 doṣaiḥ kair apy a-vācakāḥ | dhvanibhir vyajyamāne
 doṣair na yujyate | sādhanā-adhikṛter eva
 doṣaiḥ prasidhyati | na a-kṣayaḥ prāṇi-dharmatvād
 doṣaiḥ prāg uktaiḥ śabda-śaktiś ca dūṣitā ||283||
 doṣair viguṇo deho hetur varty-ādi-vad yadi |
 doṣau hi parārthe 'numāne 'dhikriyete, na
 doḥa-ādau upatiṣṭhate. na ca tādrśam prakaraṇam
 doḥa-ādau na anya-sambhāvano 'rthasya yathā yuddha
 doḥa-codanā-vat. na ca artha-antara-codanena
 dyotanāt. na hi ye yathā yam arthaṃ vidanti
 dyotane niyatīḥ kutaḥ | jñātā vā atīndriyāḥ kena
 dyotane niyamaḥ kutaḥ | (326ab) na hi śabdasya
 dyotayet tena saṅketo na iṣṭam eva asya yogyatām |
 dyotayet tena saṅketo na iṣṭam eva asya yogyatām |
 draḍhayaty alam || ātmīya-sneha-bijam tat tad-
 dramaḍa-andhra-ādi-bhāṣā-vat. na hi prati-deśam
 dramaḍa-ārya-deśayoḥ. tasmād ime darśanam a-
 drava-uṣṇa-kaṭhina-dravya-ādi-vat. na hi prakāśa-
 drava-śakter yataḥ kleśaḥ sāv tv ekā eva dvayor
 drava-svabhāva utpanna iti. sa svayaṃ sthiti-
 dravatā katham | a-bhinna ity ucyate buddhes tad-
 dravatva-ādi-svabhāva-antara-utpattiḥ pratyuktā.
 dravatva-vat || an-āśrayāt sad-asator na āśrayaḥ
 dravya-a-viśeṣaḥ syād bhinno vyāvṛtti-bhedataḥ |
 dravya-antara-anapekṣatvād a-viruddham. uttara-
 dravya-antara-anapekṣatvān na virudhyate 'numānam.
 dravya-antara-gurutvasya gatir na ity aparo
 dravya-antara-van na bhedaḥ syāt. na hi bheda-
 dravya-apekṣa iti nir-apekṣa eva na syāt. sa
 dravya-apekṣa iti nir-apekṣa eva na syād ity
 dravya-ākhye pūrvakān mṛt-piṇḍa-dravyāt kāraṇād
 dravya-ādi-vat. na hi prakāśa-ādayas tad-ātmāna
 dravya-ādibhyo nimitta-sambhāvāt pratyaya-vṛttiḥ,
 dravya-ādimatsu bhūta-ādiṣv abhāvāc ca. tan na
 dravya-ādiṣv api prasaṅgaḥ. a-sāmānya-ātmakatvān

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saha-kriyā santāna-āśrayeṇa ucyaṭe, na śabda-ādi-rūpa-sanniveśinām sukha-ādinām api mā bhūt, viśeṣa-abhāvāt. tathā ca ākasmiko yuktaḥ, anapekṣasya deśa-kāla-ākasmiko yuktaḥ. anapekṣasya deśa-kāla-mṛdaḥ, kulālah kiṃ na prthak karoti. guṇasya -sākāṅkṣatvāc ca. bhedo 'yam eva sarvatra udāhṛti-dīn-mātram ucyaṭe 'rthasya drṣṭaye | ghaṭa-ādy-utpattau katham teṣu bhinna-deśa-kāla-vyavahitā vā prakaraṇa-an-upayogino -kāla-vyavahitā vā prakaraṇa-an-upayogino (152a') niṣ-kriyatva-upagamāt. na hy anya- | syād an-artha-antara-arthatve 'py a-karma-a-yathā - deśa-kāla-avasthā-viśeṣa-niyata-eka-dravyayoḥ śamsargād a-vibhāgaḥ. punas tad-hi darśanaṃ bibadhnīyān na abhigāta-ādīni śīta-kāraṇāni santy agner iti kāraṇa-mṛd-ātmā, prati-vijñapti-pratibhāsa-bhedād -mātram viśiṣyate viśāṇinām api viśāṇeṣu, na pravartate. sa eva hi tathā ucyaṭe. bhāvam prakāraiḥ paryanuyunkte. tasya bhede sa eva svabhāvo yathāsvam śabda-codito na vyabhicāry eva. hutāśana-śamsiddhau pāṇḍu-apy aśva iti pratīyāt. aśva-sthita-ātmanā vijātiyānām an-ārambhāt kutas tat-samudāyo ca nipuṇā vāco yuktiḥ. aṅgī-kṛta-sambandham atra anyat kiñcid yathā-varṇita-lakṣaṇam -viśeṣasya nāntariyaka-bhāviṇaḥ | ā-sūksmād na upalabhyate ca rūpa-ādibhyo 'rtha-antaram na anapekṣaḥ svatantraḥ sambandhaḥ. pratijñā-virodhaḥ. yathā guṇa-vyatiriktaṃ vyatirekiṇo 'bhyupagame 'tiprasaṅgād 'n-arthikayā śaktyā. tasmāc chaktir iti ubhayathā api na pariṇāmaḥ. na nir-vivekaṃ -upalabdhīḥ, atiprasaṅgāt. nanu uktaṃ na iti pratipadan na pratyakṣī bhavitum arhati. abhidhiyante, kiṃ tarhi tat-karma-āśrayo sambhavaḥ. yasmāt tat pūrva-dravyād utpitsu ghaṭa-dravyasya kāryasya utpattau mṛd-a-tat-kāri-svabhāva-vivekaḥ. tad api prati-ādīkam ekaṃ ghaṭa-ādi-kāryam, tad api prati-sarva-pratibandhe ca nanv anena eva siddhiḥ, na kasyacit kutaścid bheda ity ekaṃ tadā na kasyacit kutaścid bheda ity ekaṃ iti. tat-samsthāna-ādihāra-ātmakaṃ tad [67 || yadā ekā api strī dārā ekaṃ api sikatā-spārśanam yadi ||10|| tan na. spārśanam api -bhavati ca, kiṃ tat tad eva avasthitaṃ ca artha-antaram eṣāṃ sambandhaḥ. yasmāt sad-tathā-utpannam ekaṃ drṣyate, na nānā-rūpayor badara-ādiṣu ||144|| prakṛtyā eva guruṇo tasyā eva pāka-ādy-arthakriyā-upayogena tat-pratibandhaḥ. tat-kāraṇād gatimato mṛt-piṇḍa-dravyāt kāraṇād uttarasya ghaṭa-prasaṅgaḥ. evaṃ tarhi sā yogyatā mṛd-uktaṃ bhavati pariṇāma iti. avasthitasya antarasya pariṇatīḥ, caitanye 'pi prasaṅgāt. tadā tasya nivṛtti-prādur-bhāvābhyām na dharmā-antarasya kāryasya utpādanād -lakṣaṇa-prāptatvena upagatasya sato na api dravyād artha-antaram, kiṃ tarhi kāryam anumāpayati. tat-tulya-rūpānām kārya-api tad-avyabhicāraḥ, kvacid deśe kānicid api tad-avyabhicāraḥ. kvacid deśe kānicid ||8|| na hi samagrāṇi ity eva kāraṇa-

dravya-āśrayeṇa, kṣaṇike dravye viśeṣa-an-dravya-karma-sāmānya-samyoga-ādinām ca. tathā an-dravya-guṇa-sāmānyānām rūpa-saṅkara iti. evaṃ dravya-niyama-ayogāt. tathā atra api kaścin dravya-niyama-ayogāt. tathā atra api niyama-hetur dravya-pāratantryān na prthak siddhir iti. tat-dravya-bhāva-abhidhāyinoḥ | śabdāyor na tayor dravya-lakṣaṇa-yukto 'nyaḥ samyoge 'rtho 'sti dravya-vartinaḥ sāmānyasya sambhavaḥ. yasmāt tat dravya-viśeṣā na tāñ śāstraṃ viśayī-karoti. na ca dravya-viśeṣāḥ. na tāñ śāstraṃ viśayī-karoti. na dravya-vṛtter bhāvasya tato '-vicalato bhinna-dravya-śabda-vat || vyatireki iva yac ca api dravya-samsarga-a-vyavacchinna-svabhāva-antara-dravya-santāna-sthiti-kāraṇa-vicchedāt tan-dravya-sāmarthyāni. sarva-pratibandhe ca nanv dravya-sāmānyam abhipretya kārya-anupalambho '-dravya-svabhāva-bhedāt. evaṃ hy asya api sukha-dravya-svabhāvaḥ. svabhāvo 'pi, prati-kāryam dravyatva-ādayas tu na tatra śabda-coditāḥ dravyatva-ādy-a-bhedo 'sya a-bādhaka eva. dravyatva-ādi sāmānyam. tac-codanayā tadā prāptum dravyatva-vat. etena vacana-ādayo rāga-ādi-dravyatvena sambandhāt, tat-svabhāva-pratipattyā dravyam, a-samyogāś ca. na samyogaḥ, prāsādasya dravyam api na iti cet, priyam anuṣṭhitam. yadi dravyam asti tasya tādrśasya anupalambhāt. eka-dravyam ālāyās tolyatvād amśu-pāta-vat || dravya-dravyam ity ukte 'pi gamyata eva sādhyā-sādhanayor dravyam iti ca svabhāva ucyaṭe. sa katham dravyam iti pratijñā, rūpa-ādibhyo 'rtha-dravyam eva upayujyate iti vācyam. tasya upayoge dravyam eva tat-kāryam tac ca na anveti iti. tato dravyam eva dharmāḥ, na api dravyād artha-antaram, dravyam eva nir-vivekaṃ avasthā, na api dravyād dravyam tat-spārśanam yadi ||10|| tan na. dravyam. tasya karma-sāmānyasya śruty-antara-dravyam na yāti (152a') niṣ-kriyatva-upagamāt. na dravyam pariṇatam iti vyavahārasya upagamāt. na dravyam bhidyamānam api prakṛtyā eka-dravyam bhedaḥ bhidyata eva iti na ekaṃ bhedaṇām dravyam vināśitam syāt. sarva-śakti-pracyāvanāt. dravyam viśvaṃ syāt. tataḥ saha-utpatti-vināśau dravyam viśvaṃ syāt. tataś ca saha-utpatti-dravyam samsthānam vā tad-ādheya-ātmakaṃ prakṛtyā dravyam sikatā iti vyavahāras tatra kiṃ bāhulyam dravyam sprṣṭvā grhṇāti iti cet, na ayaṃ ghaṭa dravyam syāt, tato 'rtha-antaram vā anya-vikalpa-dravyam syāt para-adhīnam sambandho 'nyasya vā dravyayoḥ śamsargād a-vibhāgaḥ. punas tad-dravya-dravyasya a-samāna-deśa-kārya-utpādana-dharmaṇaḥ dravyasya an-upayogitva-prasaṅgāt. tasyām tasya dravyasya kaścit sthāpako 'py astu. sāmānyasya a-dravyasya kāryasya utpattau mṛd-dravyam pariṇatam dravyasya kulālāt. na ca anayoḥ svabhāva-bhedāḥ, dravyasya dharmā-antara-nivṛttr dharmā-antara-dravyasya dharmā iti ca vyapadeśo na sidhyati dravyasya pariṇatīḥ. na hy artha-antara-gatābhyām dravyasya pariṇāma iti iṣṭam syāt. tad a-dravyasya rūpa-ādi-pratibhāsa-vivekena sva-dravyasya sanniveśo 'vasthā-antaram, yathā dravyānām tulyam, yathā pravṛddhāyoḥ kadalyoḥ dravyāṇi kathañcid drṣṭāni punar anyatra anyathā dravyāṇi kathañcid drṣṭāni punar anyathā anyatra dravyāṇi sva-kāryam janayanti, sāmagrī-janmanām

V3_08302 anumīyate. yena na samagrāṇi ity eva kāraṇa-
 VN_01409 -santāne mṛd-dravya-ākhye pūrvakān mṛt-piṇḍa-
 VN_01411 iti vyavahārasya upagamāt. na ca dharmasya
 HB_01205 -prasaṅgāt. anyad eva samsthānam guṇo mṛd-
 VN_01404 a-tad-ātmano 'tat-kāraṇatvāt, dharmasya
 VN_01320 -a-bhedam dharmā-antaram bhavati. atha
 VN_01505 na dravyam eva nir-vivekam avasthā, na api
 VN_01413 na nir-vivekam dravyam eva dharmam, na api
 PV_02012 -sāmyād a-bhedinaḥ | na yuktā anumitiḥ pāṇḍu-
 V3_09604 -sāmyād a-bhedinaḥ | na yuktā anumitiḥ pāṇḍu-
 SV_07704 sāmānyasya sambhavaḥ. yasmāt tat pūrva-
 HB_01814 āśrayeṇa ucyate, na dravya-āśrayeṇa, kṣaṇike
 SV_08126 ||161|| karma-upakāram apekṣya pācakatvam
 VN_00717 katham ekena eṣām āśraya-abhimatena
 SV_02505 a-tad-rūpatvāt, dvitva-ādi-samyoga-kārya-
 SV_01509 api ca, deśa-ādi-bhedād dṛṣyante bhinnā
 NB_03136 -lakṣaṇam vā. tad arthāpattya' eṣām nirāso
 V2_04814 bheda ity apy asya a-bheda-pratiśedha eva
 V2_05202 ante vacanān niścitatvam triṣv api rūpeṣu
 V1_03706 sva-vid api iyam artha-vid eva kāryato
 V2_07502 anayā diśā anye 'pi svabhāva-hetu-pravibhāgā
 SV_09314 anayā diśā anye 'pi svabhāva-hetu-pravibhāgā
 NB_03013 -pratya-ya-bheda-bheditva-ādayo 'pi
 SV_16515 atīndriya-jñāna-atīsayah. tathā anyo 'pi
 PV_03048 -an-avabhāsataḥ | yadi nāma indriyāṇām syād
 V2_06910 sandehe sandehād bahuṣu darśane ca, ekatra
 PV_03325 -darśanam matam | tayoḥ sambandham āśritya
 V1_03405 darśanam iti. tayor hi sambandham āśritya
 SV_06024 tathābhūta-vikalpa-kāraṇānām anvayāt tad-
 V3_13708 yukto 'yam artha iti sūtram a-mogha-nīter
 SV_12426 -an-ārambha-sambhavāt. svabhāva-viprakarṣeṇa
 SV_06107 ākrīter apy ekatra dṛṣṭyā anyatra
 SV_01525 -kārya-abhāvāt, sambhave 'pi viśeṣānām
 V2_09813 -kārya-a-sambhavāt, sambhave 'pi viśeṣānām
 SV_16221 anyatra kārya-samvādāt tasya ca karaṇāt prāg
 V1_03502 -prasaṅgāt. sarva-avayavānām ca yugapad
 SV_12420 -sādhanāny api syuḥ. na api sann api sarvo
 SV_15303 ||289|| na hy ayam puruṣa-mātrakaḥ sarvam
 VN_05602 kaścīn nyāyah, yena kaṣṭa-a-pratīta-prayoga-
 VN_05515 karṇe nivedya pratīvādī kaṣṭa-a-pratīta-
 SV_05820 ||113|| anyonya-āśrayam ity eka-graha-abhāve
 PV_03191 samartho viśayo 'kṣa-vat | atha kasmād
 PV_03148 eva na ikṣaṇam netra-gocare | pratibhāsa-
 V3_01711 artha-antara-bhūtam, artha-antara-bhūta-
 SV_12211 vyabhicārah. so 'py anyonya-vyatirekī dharmā-
 PV_03492 'py asya yady a-vicchinna-vibhramah | hrasva-
 SV_05607 ākārāu paśyāmah. a-paśyantaś ca katham artha-
 SV_06222 kenacit parah ||126|| na ca api śabdo
 PV_02274 ca tṛṣṇāyām sthitāyām punar udbhavāt |
 PV_03268 | grāhyān āha na tasya api sakṛd yukto
 SV_02919 api iti. tayor ātmani sambandhād eka-jñāne
 PV_03257 ity a-samvedanam na kim || na ca ekayā
 PV_04220 ucyate | arthāpattya' ata eva uktam ekena
 PV_03064 iṣyate || try-eka-sāṅkhyā-nirāso vā prameya-
 SV_05102 na vā teṣv apy eṣa doṣo '-dvayānām
 NB_03032 khyāpanam kṛtam bhavati iti na avaśyam vākya-
 PV_03213 | tasmāt tad eva tasya api tattvam yā
 PV_04012 gantum ayuktaḥ para-kalpitaḥ | prasaṅgo
 PV_03068 || siddham ca para-caitanya-pratipatteḥ pramā-
 PV_02139 niṣpatteḥ prathamam bhāvād dhetur uktam idam
 PV_03450 | ālambamānasya anyasya apy asty avaśyam idam
 SV_05819 a-vṛkṣa-vyatirekeṇa vṛkṣa-artha-grahaṇe
 V1_00603 | pratibaddha-svabhāvasya tad-dhetutve samam
 HB_02209 eva vināśa iti. na idam uttaram vikalpa-
 PV_03213 hy upaplavaḥ || tatra ekasya apy abhāvena

dravyāṇi sva-kāryam janayanti, sāmagrī-janmanām
 dravyāt kāraṇād uttarasya ghaṭa-dravyasya
 dravyāt tattva-anythingābhyām anyo vikalpaḥ
 dravyāt. tena bhinnah svabhāvaḥ kulāla-mṛt-
 dravyād artha-antara-bhūtatvāt. artha-antaratve
 dravyād artha-antaram dharmam, tadā tasya nivr̥tti
 dravyād artha-antaram iti. uktam idam, na punar
 dravyād artha-antaram, kiṃ tarhi dravyasya
 dravyād iva hutāśane || anyathā kumbha-kāreṇa mṛd
 dravyād iva hutāśane ||70|| anyathā kumbha-kāreṇa
 dravyād utpitsu dravyam na yāti (152a') niṣ-
 dravye viśeṣa-an-utpatteḥ. na hi taṇḍula-ādīnām
 dravyeṇa vyajyata iti cet. sthira-svabhāvasya an-
 dravyeṇa sambandha iti kevalam ayam asad-bhūta-
 dravyeṣv api prasaṅgāt. na hi sambandhinā apy
 dravyeṣu śaktayah | tatra eka-dṛṣṭyā na anyatra
 draṣṭavyah. dūṣaṇā nyūnatā-ādy-uktiḥ. ye pūrvam
 draṣṭavyah, na nānā-viśayatā, anumāna-vikalpasya
 draṣṭavyam. artha-antara-svabhāvayoh prabhava-tan
 draṣṭavyā. ata eva na pramāna-phalayor viśaya-
 draṣṭavyāḥ. tasya ca svabhāvasya svena sādhyā-
 draṣṭavyāḥ. sattā-svabhāvo hetuś cen na sattā
 draṣṭavyāḥ. sann utpattimān kṛtako vā śabda iti
 draṣṭā deśa-kāla-svabhāva-viprakṛṣṭānām arthānām
 draṣṭā bhāseta tad-vapuḥ || rūpavattvān na
 draṣṭur abhāvāt, punar darśane ca bhāvāt, viśeṣa-
 draṣṭur eṣa viniścayah || ātmā sa tasya anubhavaḥ
 draṣṭur eṣa viniścayah. sa tad-abhāve na syāt. na
 draṣṭur buddhau viparivartamānām taj-jñāna-
 draṣṭur mayā āgamitam āgamam adhyupekṣya | tasya
 draṣṭum a-śakyatvāc ca. tasmād adhyayanam
 draṣṭum a-śakyatvāt, tad-a-tadvator vṛkṣa-a-
 draṣṭum a-śakyatvāt, tādrṣam ca a-pratikṣepa-
 draṣṭum a-śakyatvāt teṣām ca a-pratikṣepa-
 draṣṭum a-śakyatvāt. na ca ayam anukramah
 draṣṭum a-śakyatvāt sarvadā ca asya a-darśana-
 draṣṭum śakyah. ata eva a-dṛṣṭasya an-apahnavah.
 draṣṭum samartho yena asya darśana-nivr̥tṭyā na
 druta-uccāritāni nivāryante trir-abhidhānam vā
 druta-saṅkṣipta-ādibhir upadrotavyah, yathā-
 dvaya-a-grahaḥ | saṅketa-a-sambhavas tasmād iti
 dvaya-adhīna-janma tat tena na ucyate || samīkṣya
 dvaya-abhāvād buddher bhedaś ca dur-labhaḥ ||
 dvaya-ayogāt. na vā kaścīd artha-antara-bhūtaḥ,
 dvaya-avatāro vastu-sāmānye '-viruddha ity ucyate,
 dvaya-uccāreṇa 'pi syād a-vicchinna-vibhramah ||
 dvaya-kalpanena ātmānam eva vipralabhāmahe. eka-
 dvaya-kṛd anyonya-abhāva ity asau | a-rūpo
 dvaya-kṣaya-artham yatne ca vyarthaḥ karma-kṣaye
 dvaya-grahaḥ || sukha-ādy-a-bhinna-rūpatvān nīla-
 dvaya-grahaḥ ||53|| ātma-bhūtasya upādhi-tadvator
 dvaya-jñānam niyamād akṣa-cetaśah | sukha-ādy-
 dvaya-darśanam || idṛg-avyabhicāro 'to 'n-
 dvaya-darśanāt | ekam eva a-prameyatvād asataś
 dvaya-nirbhāsād iti vākṣyamah. sarveṣām viplave
 dvaya-prayogaḥ. anupalabdihvāpī - yat sad
 dvaya-sūnyatā || tad-bheda-āśrayiṇi ca iyam
 dvaya-sambandhād eka-abhāve 'nya-hānaye || tad-
 dvayam | vyāhāra-ādau pravṛtteś ca siddhas tad-
 dvayam | hetoḥ prahāṇam tri-guṇam sugatatvam a-
 dvayam || atha na utpadyate tasmān na ca tat
 dvayam ||113|| anyonya-āśrayam ity eka-graha-
 dvayam ||3|| pratyakṣam apy artha-avisamvādād eva
 dvayam atikrāmati. kiṃ nityo bhāvaḥ svabhāvata
 dvayam apy avahīyate | tasmāt tad eva tasya api

PV_02226	-hetur ātmā cet te 'pi tādrśāḥ || nir-doṣam	dvayam apy evaṃ vairāgyam na dvayos tataḥ |
PV_04169	sādhyatve 'py anyonyasya viśeṣaṇam | sādhyam	dvayam tadā asiddham hetu-dr̥ṣṭānta-lakṣaṇam || a-
VN_06101	nyāya-pravṛttaḥ pūrva-uttara-pakṣa-upanyāso	dvayam na atipatati. etena eva vitaṇḍā pratyukta-
SV_14701	eva. tasmāt svayam bhavan svabhāvo vikalpa-	dvayam na ativartate tattvam anyatvam iti. a-
HB_02211	paścād anityo bhavati iti bruvāṇo bhāva-	dvayam nitya-anitya-svabhāva-bhedam, pūrvakasya
PV_03536	-bhāsivāc cintā-ādāv eka-cetasi || abhilāpa-	dvayam nityam syād dr̥ṣṭa-kramam a-kramam | dvir
PV_03471	tasyaḥ samupalabhyate | tatra atyakṣam	dvayam pañcasv artheṣv eko 'pi na ikṣyate || rūpa
PV_03054	| tasya sva-para-rūpābhyām gater meya-	dvayam matam || a-yathā-abhiniveśena dvitīyā
PV_03314	'pi kriyā-sādhanayor dvayoḥ | eka-arthatve	dvayam vyartham na ca syāt krama-bhāvītā ||
V1_03303	-nānātva-virodhāc ca. a-bhinna-viśayatve	dvayam vyartham. krama-bhāvās ca a-bhinna-
PV_04132	śrutau rūpaṃ yad eva pratibhāsate || a-	dvayam śabala-ābhāsasya a-dr̥ṣṭer buddhi-janmanaḥ |
PV_03178	|| tayā eva anubhave dr̥ṣṭam na vikalpa-	dvayam sakṛt | etena tulya-kāla-anya-vijñāna-
SV_12324	tat katham ekatra viruddha-abhidhāyi	dvayam satyam syāt. tatra artha-antara-kalpane
V3_04001	-rūpasya yad eva śrutau rūpaṃ pratibhāsate '-	dvayam sambandhy-antara-abhāvāc chabala-ābhāsāyā
PV_04143	iṣṭasya sādhyasya bādhā kācana vidyate ||	dvayasya api hi sādhyatve sādhyā-dharma-uparodhi
V3_04606	-bhāve pratiti-sādhana-abhāvam āha. asya hi	dvayasya ekatra samuccayāt sarveṣu prabhedeṣu
SV_05517	samānā iti yuktam, kiṃ tarhi tad eva iti.	dvayasya grahaṇād a-doṣa iti cet. tathā api tad
SV_03707	'pi nagarāṇi iti bahu-vacanaṃ na syāt.	dvayasya paraspara-sahitatā iti cet. an-upakārya-
SV_15405	-lakṣaṇatvāt sādhyasya. pratiśedha-	dvayāc ca vidhi-siddhir iti kā an-anvaya-a-
SV_05102	vikalpakāni. na vā teṣv apy eṣa doṣo '-	dvayānām dvaya-nirbhāsād iti vakṣyāmaḥ. sarveṣam
VN_03318	ayam pratiññā-hetvor virodhaḥ sambhavan na	dvayīm hetu-doṣa-jātim atipatati viruddhatām
PV_03388	ca bhrānti-vijñānair dr̥ṣyeta indāv iva a-	dvaye | samvitti-niyamo na asti bhinnayor nila-
VN_01419	nir-viveka-svabhāvā muṣṭy-aṅgulyaḥ, avasthā-	dvaye 'py ubhaya-pratipatti-prasaṅgāt. ya eva hi
PV_03046	|| yā apy a-bheda-anugā buddhiḥ kācid vastu-	dvaye kṣaṇe | saṅketena vinā sā artha-pratyāsatti
PV_04050	sa tadā api san || tathā viśuddhe viśaya-	dvaye śāstra-parigrahaṃ | cikīrṣoḥ sa hi kālaḥ
V3_02106	sa tadā api san ||10|| tathā viśuddhe viśaya-	dvaye śāstra-parigrahaṃ | cikīrṣoḥ sa hi kālaḥ
V3_12010	ca asya sapakṣe 'stītā ucyate, pratiśedha-	dvayena prakṛta-gamanāt. anyathā vyavacchedya-
V2_04802	-ślokāḥ. ata eva prāmāṇyam vastu-viśayam	dvayoḥ (7ab') pratyakṣa-anumānoḥ, arthakriyā-
PV_03342	|| abhyupāye 'pi bhedenā na syād anubhavo	dvayoḥ | a-dr̥ṣṭa-āvaraṇān no cen na nāma-artha-
PV_03314	|| na iṣṭo viśaya-bhedo 'pi kriyā-sādhanayor	dvayoḥ | eka-arthatve dvayam vyartham na ca syāt
SP_00004	dvayor eka-abhisambandhāt sambandho yadi tad-	dvayoḥ | kaḥ sambandho 'navasthā ca na sambandha-
PV_03040	|| sāmānya-mātra-grahaṇāt sāmānyam cetasor	dvayoḥ | tasya api kevalasya prāg grahaṇam
VN_00104	a-sādhana-aṅga-vacanaṃ a-doṣa-udbhāvanaṃ	dvayoḥ | nigrasthānam, anyat tu na yuktam iti
SV_03307	bheda-antara-pratikṣepa-a-pratikṣepau tayor	dvayoḥ | saṅketa-bhedasya padaṃ jñātr-vāñcā-
PV_04098	| na bādhā pratibandhaḥ syāt tulya-kakṣyatayā	dvayoḥ || yathā sva-vāci tac ca asya tadā sva-
V3_13009	śāstra-kāro viruddha-dharma-nāntariyakatām	dvayor a-paśyams tayor a-virodha-darśitayā prāha
SV_04322	ca janya-janaka-bhāvāt saha-anavasthiter	dvayor an-abhidhānam, ekasya buddhyā adhyāhāre na
V3_02709	-pralāpa eva ayam ity an-avadheyāḥ syāt.	dvayor an-āśrita-śāstrayoḥ kasyacit parikṣāyām
SV_01815	pratikṣipati sma. tena eva jñāta-sambandhe	dvayor anyatara-uktitaḥ | arthāpattiyā dvitīye 'pi
PV_04253	| drava-śakter yataḥ kledaḥ sā tv ekā eva	dvayor api || bhinna-a-bhinnaḥ kim asya ātmā
PV_03139	saktyā anya-utpatti-vaiguṇyāc codyam ca etad	dvayor api || śīghra-vṛtter alāta-āder anvaya-
PV_03121	| pratyakṣa-itarayor aikyād eka-siddhir	dvayor api || sandhīyamānaṃ ca anyena vyavasāyam
V3_09305	kiṃ tarhi vināśam. nanu vināṣṭa-tiro-hitayor	dvayor apy a-vyaktis tulyā ity asty eva sāmānyam.
NB_03034	tādr̥śam asad iti pratiter anvaya-siddhiḥ.	dvayor apy anayoḥ prayogayor na avaśyam pakṣa-
V2_07310	prasiddhasya vyavahārasya sādhanāt.	dvayor apy anupalabdhyoḥ sva-viparyaya-hetv-
V3_09302	eva bhavati. syān mithyā-uttaram yadi	dvayor api iṣṭam kiñcid vastu sāmānyam syāt, yan-
SV_02921	-upakāraka-bhāvasya grahaṇāt. eka-jñāne	dvayor api grahaṇam iti. eka-upādhi-viśiṣṭe 'pi
SV_06620	na asti tat | a-tat-kārya-parāvṛttir	dvayor api ca vidyate ||139|| artha-a-bhedenā ca
V2_04912	tasya a-sāmarthyāt. artha-avisamvādas tu	dvayor api tulya iti vastu-viśayam prāmāṇyam. tat
SV_08919	-svabhāva-nibandhana-arthakriyā-arthī samaṃ	dvayor api pravarteta. eko 'pi tām arthakriyām
V3_03609	etena pratyakṣa-anumāne vyākhyāte,	dvayor api prāmāṇya-a-viśeṣāt. ekasya tal-lakṣaṇa
V2_04903	vastuno 'nyatvena a-vācyatvāt. katham idānim	dvayor api prāmāṇyasya vastu-viśayatve sāmānyasya
V3_01703	-sapakṣa-anyataratvam api pratyuktam. api ca	dvayor api sambhava-a-virodha etad evaṃ syāt.
SV_09611	pratiśedhasya. tad etad vyavaccheda-mātram	dvayor api sambhavad vipakṣa-pracāra-śānkā-
V3_07702	api tulyatvāt. tad etad vyavaccheda-mātram	dvayor api sambhavad-vipakṣa-pracāra-śānkā-
V2_09305	eva darśayan niścayam āha – prasiddhas tu	dvayor api sādhanam iti. tatra anvaya-niścayena
V2_09306	nirāsaḥ, vyatireka-niścayena anaikāntikasya.	dvayor ity eka-prasiddha-pratiśedhaḥ, prasiddha
SV_01103	anaikāntikasya tat-pakṣasya ca śeṣavad-ādeḥ.	dvayor ity eka-siddha-pratiśedhaḥ. prasiddha-
V3_11507	vā sandigdham. sandeḥ vyabhicāra-bhāk.	dvayor iti vartate. yatra anvayo vyatirekaś ca
SV_03219	-viśeṣa-abhāvāt saṅketa-bhedo 'py ayukto	dvayor eka-abhidhānāt. tathā ca vyatirekiṇyā
SV_03423	artha-antaram anyasmād vyāvṛttir vyāvṛttād	dvayor eka-abhidhānād ity uktam. katham idānim
SV_03222	vibhakter ayogas tasyā bheda-āśrayatvāt.	dvayor eka-abhidhāne 'pi vibhaktir vyatirekiṇī |
SP_00004	sarva-nir-āśaṃso bhāvaḥ katham apekṣate ||	dvayor eka-abhisambandhāt sambandho yadi tad-
PV_03441	-sambandham viśiṅṣṭi tayā katham || yasmād	dvayor eka-gatau na dvitīyasya darśanam | dvayoḥ
VN_06304	nigrasthānam. nyāya-cintāyām punar na	dvayor ekasya apy atra jaya-parājayau, sādhana-

V3_01712	-ayogāt. na vā kaścīd artha-antara-bhūtaḥ,	dvayor ekasya apy an-abhyupagamāt. śabda-ghaṭa-
VN_02321	nir-doṣatvāt. doṣavati punaḥ sādhanena	dvayor ekasya api jaya-parājayau, tattva-a-
VN_02107	prativādinā tathābhāve pratipādite, anyathā	dvayor ekasya api na jaya-parājayāv iti. a-doṣa-
V3_11503	-svabhāvo na bhavati iti viruddhaḥ. ca-śabdo	dvayor ekasya asiddhāv aparasya ca sandehe
V3_04508	apy atra dūṣaṇam eva. anyatra tu saṃśaye	dvayor ekasya vā viparyaye ca ekasya na sādhanam
V3_01701	eva vā iti na iṣyate. vidher ayogāc ca	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
PV_02226	|| nir-doṣam dvayam apy evam vairāgyam na	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V3_03202	-uktāv api na bādhā, pratibandhas tu syāt,	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
NB_03109	evam eṣāṃ trayāṇāṃ rūpāṇāṃ ekaikasya	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
PV_03258	-asiddhitaḥ || pṛthak pṛthak ca sāmārthyē	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
HB_00810	ākṣipati iti na ekatra sādhanā-vākye	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_11125	janmanāṃ doṣāṇāṃ eka-utpatti-virodhāt. na ca	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
NB_03096	sattvam asattvam vā sandigdham. anayor eva	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V3_11208	tayoḥ sapakṣe 'sattvam vipakṣe bhāvaś ca iti	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
NB_03093	iṣṭa-uktayoḥ sādhyatvena kaścīd viśeṣa iti.	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
NB_03081	sandigdha-vyatiṛeko 'naikāntiko vacana-ādiḥ.	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V2_05906	iti cet, na, viśaya-indriyayor ekasya	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
NB_03109	evam eṣāṃ trayāṇāṃ rūpāṇāṃ ekaikasya dvayor	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
VN_01626	samarthanam. tad-viruddha-upalabdhiṣv api	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V3_11207	apy ekasya rūpasya sandehād anaikāntikaḥ.	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V3_09110	-sandehe 'prasiddho vyabhicāra-bhāk |	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
PV_03441	dvayor eka-gatau na dviṭiyasya darśanam |	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
NB_03082	rūpayor viparyaya-siddhau viruddhaḥ. kayor	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V3_01506	anyatara-artha-antara-bhāva-abhāvāt.	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_06307	yayā viśiṣṭāḥ śabdaiś codyante, danḍi-vat.	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
VN_02013	-sadviṭiyo ghaṭa iti pratijñām uparacayya	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
VN_02010	-ghoṣaṇam, nityaḥ śabdo 'nityo vā iti vāde	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_04320	sāmānādhikarāṇya-ayogāt, tad-upādher ekasya	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_04824	na sā pravṛtti-yogyā iti niveditam etat, tad-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_13714	viśeṣo 'sya kārakāt ||262|| sva-pratipatti-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_06504	-sāmārthya-abhāvāt. tathābhūta-artha-darśana-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_11804	vyatirikta-apekṣāṃ ca sādhyati. tataḥ kārya-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_07008	yathokta-doṣa-prasaṅgāt. ataḥ sva-upakāra-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V3_02002	-pratibandha-abhāvāt. kevalam śāstra-upagama-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_12006	pauruṣeyi iti pauruṣeya eva sambandhas tad-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_07906	vyañjikā ca syāt sāmānyasya. tat-pratipatti-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V1_03501	prāg-vad asya darśana-prasaṅgaḥ. avayava-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_05002	ta eva bhāvās tad-eka-artha-kāriṇo 'nubhava-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
PV_02048	saha-sthitiḥ | akṣa-vad rūpa-rasa-vad artha-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V3_02802	-antare vivāda-a-sambhavāc ca. na ca śāstra-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
PV_03294	api ity eke teṣāṃ grantho virudhyate | nila-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V1_03001	etena mānaso 'pi viplavo vyākhyātaḥ. na eva	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V1_04002	anubhavāt tayor saha-upalambha-niyamād	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V1_03007	-artham, anyatra cakṣur-ādi-parama-añūnām	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
NB_03031	nivṛttāv aparasya niyamena nivṛttiḥ. sa ca	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_10028	sambandha-niyamāt tayor ||197|| tasmād	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_08908	artha-antara-upakṣeṇa tatra kim iti	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V2_05308	tad-bhāva-hetu-bhāvayor darśana-sādhanatvāt.	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
PV_03041	-viśiṣṭāṇāṃ a-viśiṣṭāṃ katham bhavet | rūpam	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
PV_03370	arthavati cetasi | atīta-artha-grahe siddhe	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
PV_03337	viniyamo na bhāya-artha-vyapekṣayā || tasmād	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V1_04307	tad-dhiyaḥ (58c) viśaya-jñāna-rūpābhyām ato	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
PV_03536	nityam syād dṛṣṭa-kramam a-kramam | dvir	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
PV_03536	-dvayam nityam syād dṛṣṭa-kramam a-kramam |	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
HB_04008	ākṣipati, ekasya api niyama-khyāpakasya	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_07719	yugapat kasyacid yogo yuktaḥ. tasya	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V3_02804	anvayinaḥ, avyabhicārī vā hetur asti. sa-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V3_01405	-ādayaś ca dṛṣṭānta-ādi-doṣāḥ. etena sa-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
PV_04034	an-iṣṭam bhaved vaiphalyam eva vā || sa-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_12704	muktvā anyam pratibhāsam buddheḥ paśyāmaḥ,	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
SV_01819	manyamāno 'rthāpattyā eka-vacanena	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V3_12913	ātapa-āder iva ghaṭa-ādibhir iti.	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
NB_03120	ātmanā vyāpnoti iti svabhāva-hetu-prayogaḥ.	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V3_01406	-śārīra-lakṣaṇa-puruṣa-ghaṭa-anyatara-sa-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-
V3_01613	-viśayatvād asya. tatra hi ghaṭena eva sa-	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-

V2_10112	-prakāra uktaḥ. svārtha-anumāna-paricchedo	dvtīyaḥ. parārtham anumānam tu sva-dṛṣṭa-artha-
V3_01407	kuḍya-vad iti. tathābhūtena puruṣeṇa sa-	dvtīyatva-asiddheḥ kuḍyasya. atha sāmānyena
HB_00809	vyatirekayor yathā-lakṣaṇam eko 'pi prayukto	dvtīyam ākṣipati iti na ekatra sādhanā-vākya-
HB_04012	itareṇa apy abhāva eva, yena bhāvo 'bhāvo vā	dvtīyam ākṣipet. na evaṃ jñānam, para-
V2_05213	ekam api rūpaṃ prayuktam arthāpattiyā	dvtīyaṃ gamayati iti. ata ekasya prayogaḥ syād
PV_03065	api niścayāt | tan niścaya-pramāṇam vā	dvtīyaṃ na akṣa-jā matiḥ || abhāve 'rtha-balāj
PV_03384	an-ubhaya-rūpatve hy eka-rūpe vyavasthitam |	dvtīyaṃ vyatiricyeta na parāmarśa-cetasā ||
VN_01714	ekasya eva abhidhānena siddher bhāvāt,	dvtīyasya a-sāmarthyam iti tasya apy a-sādhanā-
VN_03121	aparasya prayogo na sambhavet, na tadā	dvtīyasya kaścit sādhanā-arthaḥ pratita-
PV_03380	artha-rūpeṇa ākārāv ātma-ākāraś ca kaścana |	dvtīyasya tṛtīyena jñānena hi vivicyate || artha
PV_03441	tayā katham || yasmād dvayor eka-gatau na	dvtīyasya darśanam | dvayoḥ saṃsrṣṭayor dṛṣṭau
HB_04006	ubhayaṃ gamayati ity ucyate, na eko 'rtho	dvtīyasya. nanu tatra eva bhāvas tad-abhāve
VN_03119	-sādhyā-sādhanāya vṛttheḥ sāmarthyam anyathā	dvtīyasya vaiyarthīyāt. yadi hi tatra apy eka-
PV_03385	-cetasā || artha-saṅkalana-āśleṣā dhīr	dvtīyā avalambate | nīla-ādi-rūpeṇa dhiyaṃ
SV_00505	vyatireka-darśana-ādāv upayujyate, saṃśayāt.	dvtīyā tv atra pramāṇam niścaya-phalatvāt. sā ca
PV_03055	meya-dvayaṃ matam || a-yathā-abhiniveśena	dvtīyā bhrāntir iṣyate | gatiś cet para-rūpeṇa
V2_07312	ekatra saṃśayād anyatra viparyayāt. tatra	dvtīyā sad-vyavahāra-niṣedha-upayogāt pramāṇam
SV_01816	dvayor anyatara-uktitaḥ | arthāpattiyā	dvtīye 'pi smṛtiḥ samupajāyate ||28|| yad āha
SV_03318	a-pratibhāsanāt. nir-ākāṅkṣatvāc ca.	dvtīye tu bhavati, tathā saṅketa-anusāreṇa
SV_02504	'pi na tat teṣāṃ sāmānyam a-tad-rūpatvāt,	dvitva-ādi-samyoga-kārya-dravyeṣv api prasaṅgāt.
SP_00010	abhisambandhāt kārya-kāraṇatā tayoh | prāptā	dvitva-ādi-sambandhāt savya-itara-viśāṇayoh ||
SV_02617	-prasaṅgāt, a-pratipattau vā vivekena	dvitva-vikalpa-ayogāt. atiprasaṅgāc ca. tasmāt
PV_03063	sambhavaḥ | tasmāt prameya-dvitvena pramāṇa-	dvitvam iṣyate || try-eka-saṅkhyā-nirāso vā
SP_00002	na asti bhāvataḥ || rūpa-śleṣo hi sambandho	dvitve sa ca katham bhavet | tasmāt prakṛti-
PV_03063	meyasya anyasya sambhavaḥ | tasmāt prameya-	dvitvena pramāṇa-dvitvam iṣyate || try-eka-
V2_04501	pratyakṣa-paricchedaḥ prathamāḥ. anumānam	dvidhā (1a') svārtham parārtham ca. jñāna-
PV_03300	| viśaṃvādāt tad-artham ca pratyakṣa-ābham	dvidhā uditam || kriyā-sādhanam ity eva sarvam
SV_10025	viśeṣa-abhāvād iti. yā kācid bhāva-viśayā	dvidhā eva anumitis tataḥ | sva-sādhye kārya-
V2_06003	sa sarvo 'nupalabdheḥ. tathā hi sa	dvidhā kriyate, kasyacid vidhinā pratiśedhena vā.
SV_00509	sa sarvo 'nupalabdheḥ. tathā hi sa	dvidhā kriyeta kasyacid vidhinā niśedhena vā.
HB_00609	yathā vināśe hetumati kṛtakatvasya. tasya	dvidhā prayogaḥ, sādharmyeṇa vaidharmyeṇa ca,
SV_07716	||152|| bhinna-deśayor hi bhāvayoh sambandho	dvidhā bhavet. nānā-avayava-ātmatayā anyonyābhyām
V3_05002	-jñāna-kārya-ārambhīnaḥ. tena tat sapakṣe	dvidhā vartate. katham idam avagamyate -
V3_05001	kārya-vyabhicārāt kāraṇasya. tasmāt sapakṣe	dvidhā-vṛtti kāryam. na hy anityā ity eva sarve
PV_04196	gamyasya kāraṇe | sambhavad vyabhicārasya	dvidhā-vṛtti-phalaṃ tataḥ || prayatna-anantaram
NB_02001	-vaśād artha-pratīti-siddher iti. anumānam	dvidhā. svārtham parārtham ca. tatra svārtham tri
VN_05411	doṣasya vaktum a-śakyatvāt. tathā ca	dvir-anubhāṣaṇam kṛtam syāt. tatra prathamam
VN_05414	tasya abhidhānam a-doṣa-udbhāvanam	dvir-uktiś ca iti sakṛt-sarva-anubhāṣaṇam
VN_05318	uccāritavyam, paścād dūṣaṇam vācyam	dvir-uccāraṇa-prasaṅgāt. dūṣaṇa-viśaya-upadarśana-
V1_02908	upaplavaḥ | pratyakṣa-ābhaḥ (33abc)	dvididha ucyate. vastu-pratibhāsam hi pratyakṣam,
V1_00207	sambandhād anyataḥ pratipattitaḥ ||1||	dvididha eva hy arthaḥ pratyakṣaḥ parokṣaś ca.
NB_03076	-lakṣaṇatayā vā bhāva-abhāva-vat. sa ca	dvididho 'pi virodho vaktṛtva-sarvajñatvayor na
NB_03072	-darśane 'pi vyatireko na sidhyati sandehāt.	dvididho hi padārthānām virodhaḥ. a-vikala-
SV_09711	gamakatā-lakṣaṇam uktaṃ veditavyam.	dvididho hi prayogaḥ sādharmyeṇa vaidharmyeṇa ca.
PV_04038	dhvaninā anveti no cen na ayoga-vāraṇāt ||	dvididho hi vyavacchedo viyoga-apara-yogayoh |
V2_07511	gamya-gamakatā-lakṣaṇam uktaṃ veditavyam.	dvididho hi hetuḥ prayogataḥ sādharmyavān
V3_08005	-vyabhicārāv iti na ayaṃ prasaṅga iti. eṣa	dvididho hetuḥ svabhāva-lakṣaṇaḥ kārya-lakṣaṇaś
V3_04303	tridhā | pratyekam a-sapakṣe 'pi sad-asad-	dvididhatvataḥ ||33|| pakṣo dharmī. prayojana-
NB_03003	anumānam. kāraṇe kārya-upacārāt. tad	dvididham. prayoga-bhedāt. sādharmyavad
PV_03001	sādhyena uktaṃ ca tat sphuṭam || mānam	dvididham viśaya-dvaividhyāc chaktya-a-śaktitaḥ |
V1_00108	tad-vyutpādana-artham idam ārabhyate. tad	dvididham samyag-jñānam pratyakṣam anumānam ca (1a
NB_01002	-puruṣa-artha-siddhir iti tad vyutpādyate.	dvididham samyag-jñānam. pratyakṣam anumānam ca
V3_10706	apāvṛtti-prasaṅgāt. vacana-sarvajñatvayor	dvididhasya api virodhasya abhāvāt, yaḥ sarvajñāḥ,
SV_09710	yady asya abhāve na bhavet. tad anena	dvididhasya api sādhanā-prayogasya gamakatā-
V2_07509	yady asya abhāve na bhavet. tad anena	dvididhasya api hetor gamya-gamakatā-lakṣaṇam
SV_13522	kāla-kṛtā vā yathā bīja-aṅkura-ādinām. sā	dvididhā api varṇeṣu na sambhavati, vyāpter
SV_10818	asya avisamvādaḥ. pratyakṣeṇa anumānena	dvididhena apy a-bādhakam | dṛṣṭa-a-dṛṣṭa-
SV_16915	ca atra bhavatām api śṛṇumaḥ. tatra kaścīd	dviṣṭa-a-jña-dhūrtānām anyatamaḥ syād api ity an-
V3_03106	iti sarva-śāstreṣu vyavasthā, a-lubdha-a-	dviṣṭa-a-mūḍhānām pāpa-an-abhyupagamāt. sā
SV_17016	iṣyate | tataś ca bhūyo 'rtha-gatiḥ kim etad	dviṣṭa-kāmitam ||321|| na prasiddhir nāma anyā
V2_07102	iṣyate | tataś ca bhūyo 'rtha-gatiḥ kim etad	dviṣṭa-kāmitam ||40|| atha prasiddhim ullaṅghya
VN_03309	-bādhaka-bhāvaḥ syāt. sarvo 'rtha-virodho	dviṣṭha ity api parasparam bādhakam eka-artha-
SP_00007	tayor a-saha-bhāvataḥ | prasidhyati katham	dviṣṭho '-dviṣṭhe sambandhatā katham || krameṇa
SP_00011	-ādi-sambandhāt savya-itara-viśāṇayoh ||	dviṣṭho hi kaścit sambandho na ato 'nyat tasya
SP_00007	saha-bhāvataḥ | prasidhyati katham dviṣṭho '-	dviṣṭhe sambandhatā katham || krameṇa bhāva

V1_00213
 PV_03289
 PV_04250
 SV_02616
 V3_04405
 V3_04404
 V3_04302
 SV_11114
 SV_11119
 PV_02222
 PV_02249
 SV_11116
 PV_02197
 V3_10906
 PV_02250
 PV_02156
 PV_02219
 SV_17101
 SV_15502
 HB_03201
 PV_04239
 PV_03425
 V1_04306
 PV_03397
 HB_02014
 PV_03001
 SV_00305
 V2_05712
 SV_05606
 V3_04910
 V2_05112
 V3_08007
 PV_04195
 V3_04906
 SV_00219
 V2_05609
 NB_02018
 V3_05903
 SV_06312
 PV_04195
 V3_04906
 V3_04909
 V3_11209
 PV_03368
 PV_03140
 PV_03415
 VN_05011
 SV_00210
 V3_04403
 HB_00204
 HB_00203
 PV_04192
 V2_05012
 V3_04402
 SV_00209
 PV_04192
 V2_05013
 SV_00210
 V3_04403
 HB_00204
 HB_00204
 PV_04192
 V2_05012
 V3_04402
 SV_00209

'rthasya pratipattir anumānam iti
 || an-akṣa-jatva-siddhy-artham ukte
 vyāhatā bhinna-rūpatā | ekasya nānā-rūpatve
 yathā śuktau rajata-ākāraḥ. na hi śuktau
 punas tridhā bhavati – a-sapakṣe sann asan
 dharmas tridhā bhidyate – sapakṣe sann asan
 sūtra-sankṣepa ucyate – sapakṣe sann asan
 || sā a-vidyā tatra tat-snehas tasmād
 -graham prasūte. tau ca tat-sneham sa ca
 na śakyam tasya varjanam | prahñir icchā-
 | pratyutpannāt tu yo duḥkhān nir-vedo
 kvacit snehaḥ. na ca an-anurāgiṇaḥ kvacid
 ca sattva-graho vinā || tena agha-hetau na
 -viśaya-uparodhini tat-kṛtāś cetaso vyāroṣo
 tadā apy asti sneho 'vasthā-antara-eṣaṇāt |
 a-viśeṣataḥ | yad avastho mato rāgī na
 sati para-sañjñā sva-para-vibhāgāt parigraha-
 -sampratipattir iti katham tad eva yugapad
 satya-arthatvam, prakāra-antara-sambhavāt.
 ity eka-pramāṇa-vṛttiḥ sarvān bhāvān
 niyame siddhe sidhyaty anya-nivartanam |
 na ca a-spaṣṭa-bhede dhīr yamala-ādi-vat ||
 nīla-ādes tat-samvidas ca a-vivekaḥ siddhaḥ.
 viduṣam vādo bāhyam tv āśritya varṇyate |
 karṭṭ-viśeṣa-pṛthag-bhāva-abhāvāt, kārya-
 ca tat sphuṭam || mānam dvididham viśaya-
 tat-svabhāvasya tadutpatter iti. etau
 tat-svabhāvasya tadutpatter iti. etau
 | sādrīyam (108'bc') na hi vayam artha-jñāne
 prayatnānantariyakatvāc ca iti viruddhau
 naram ca nārāyaṇam eva ca ādau svataḥ sutau
 aikāntikatam bruvānam prativahan
 -doṣa-bhāk || svabhāva-kārya-siddhy-artham
 vibhajyate. svabhāva-kārya-siddhy-artham
 -prāpta-sattvasya ity uktaḥ bhavati. tatra
 'yam śiṃśapātvāt, agnir atra dhūmāt. atra
 kāryam yathā vahnir atra dhūmād iti. atra
 kasyacit pratyakṣatāyām tat-pramāṇa-balena
 -viśiṣṭo vā ity āha. ata eva ca śabdasya na
 -bhāk || svabhāva-kārya-siddhy-artham dvau
 svabhāva-kārya-siddhy-artham dvau
 kṛtakatvāt prayatnānantariyakatvāc ca iti
 viparyaya-siddhir iti yāvat. tad etau
 'patya-janmani | pitros tad-ekasya ākaram
 anvaya-pratighātini | cakra-bhrāntim dṛṣā
 jāyamāna-artha-saṃśrayāt | pratibhāsa-bhidam
 -samuditam doṣa-apetaḥ praṇindati nindati |
 na anya-yoga-vyavacchedena, yathā pārtho
 na anya-yoga-vyavacchedena, yathā – pārtho
 na anya-yoga-vyavacchedena, yathā pārtho
 ayoga-vyavacchedena viśeṣaṇāt, yathā caitro
 || vyavaccheda-phalam vākyaḥ yataś caitro
 ||11|| vyavaccheda-phalam vākyaḥ yataś caitro
 -vyavacchedena viśeṣaṇāt, yathā – caitro
 ayoga-vyavacchedena viśeṣaṇāt, yathā caitro
 vākyaḥ yataś caitro dhanur-dharaḥ | pārtho
 vākyaḥ yataś caitro dhanur-dharaḥ | pārtho
 anya-yoga-vyavacchedena, yathā pārtho dhanur-
 -yoga-vyavacchedena, yathā – pārtho dhanur-
 anya-yoga-vyavacchedena, yathā pārtho dhanur-
 vyavacchedena viśeṣaṇāt, yathā caitro dhanur-
 -phalam vākyaḥ yataś caitro dhanur-
 -phalam vākyaḥ yataś caitro dhanur-
 viśeṣaṇāt, yathā – caitro dhanur-
 vyavacchedena viśeṣaṇāt, yathā caitro dhanur-

dve eva pramāṇe, anyathā-pratipatty-ayogāt. na
 dve bhrānti-darśanāt | siddha-anumā-ādi-vacanam
 dve rūpe pāvaka-itarau || tat tasyā jananaḥ rūpam
 dve rūpe samānam viśiṣṭam ca, tathā pratipatti-
 dvedhā ca ity evam. sādhyā-dharma-sāmānyena
 dvedhā ca iti. sa trividhaḥ pratyekam punas
 dvedhā pakṣa-dharmaḥ punas tridhā | pratyekam a-
 dveṣa-ādi-sambhavaḥ ||222 || na hi na aham na
 dveṣa-ādini iti sat-kāya-darśana-jāḥ sarva-doṣāḥ.
 dveṣa-āder guṇa-doṣa-anubandhinaḥ || tayor a-
 dveṣa idṛśaḥ || na vairāgyam tadā apy asti sneho
 dveṣaḥ. ātma-ātmiya-an-uparodhini uparodha-
 dveṣo na doṣo 'taḥ kṛpā matā | na a-muktiḥ pūrva-
 dveṣaḥ. sa eva ubhaya-āśrayaḥ pūrvako viparyāso
 dveṣasya duḥkha-yonitvāt sa tāvan-mātra-
 dveṣi syāc ca tādrīśaḥ || tayor a-sama-rūpatvān
 dveṣau || anayoḥ sampratibaddhā sarve doṣāḥ
 dveṣyam ca kāmyam ca. atha prasiddhim ullaṅghya
 dvairāśye tu śabdānām etat syād eka-nivṛttau gaty
 dvairāśye vyavasthāpayati, tasya anvaya-vyatireka
 dvairāśye saty a-dṛṣṭe 'pi syād a-dṛṣṭeṣu
 dvairūpya-sādhanena api prāyaḥ siddham sva-
 dvairūpyam tad-dhiyaḥ (58c') viśaya-jñāna-
 dvairūpyam saha-samvitti-niyamāt tac ca sidhyati |
 dvaividhyam ca – sahakāri-sañjanita-viśeṣa-
 dvaividhyāc chakty-a-śaktitaḥ | arthakriyāyām
 dvāv anumeya-pratyayau sāksād an-utpatter a-tat-
 dvāv anumeya-pratyayau sāksād an-utpatter a-tat-
 dvāv ākarau paśyamaḥ. a-paśyantaś ca katham artha
 dvau ca nirdiṣṭau. na hi svabhāvād anyasya
 dvau janayam babhūva. iti yathā. tasya sādhyā-
 dvau. tac ca hetvābhāseṣv eva avasara-prāptam
 dvau dvau hetu-viparyayau | vivādād bheda-sāmānye
 dvau dvau hetu-viparyayau | vivādād bheda-sāmānye
 dvau vastu-sādhanāv ekaḥ pratiṣedha-hetuḥ.
 dvau vastu-sādhanāv ekaḥ pratiṣedha-hetuḥ.
 dvau vastu-sādhanau, ekaḥ pratiṣedha-hetuḥ.
 dvau vikalpau bhavataḥ – idam upalabhe, aparam
 dvau vyāpārau, tad-anya-vyāvartanam svārtha-
 dvau hetu-viparyayau | vivādād bheda-sāmānye ṣeṣo
 dvau hetu-viparyayau | vivādād bheda-sāmānye ṣeṣo
 dvau hetū, nityaḥ kṛtakatvāt
 dvau hetū viparyaya-sādhanād viruddhau. nanu
 dhatte na anyasya kasyacit || tad-dhetutvena
 dhatte na dṛṣṭam ghaṭanena sā || kecid indriya-
 dhatte ṣeṣaḥ ku-mati-dur-nayāḥ || jñāna-śabda-
 dhana-lava-parikṛtam yantram pranṛtyati nrtyati |
 dhanur-dhara ity ākṣepśyamaḥ. tad-aṃśas tad-
 dhanur-dhara ity ukta-prāyam. sa eṣa pakṣa-
 dhanur-dhara iti. tad-aṃśas tad-dharmaḥ. vyāptir
 dhanur-dhara iti, na anya-yoga-vyavacchedena,
 dhanur-dharaḥ | pārtho dhanur-dhara nīlam sarojam
 dhanur-dharaḥ | pārtho dhanur-dhara nīlam sarojam
 dhanur-dharaḥ, na anya-yoga-vyavacchedena, yathā
 dhanur-dharaḥ. na anya-yoga-vyavacchedena, yathā
 dhanur-dhara nīlam sarojam iti vā yathā ||
 dhanur-dhara nīlam sarojam iti vā yathā ||12||
 dhara ity ākṣepśyamaḥ. tad-aṃśas tad-dharmaḥ,
 dhara ity ukta-prāyam. sa eṣa pakṣa-dharmas
 dhara iti. tad-aṃśas tad-dharmaḥ. vyāptir
 dhara iti, na anya-yoga-vyavacchedena, yathā
 dharah | pārtho dhanur-dhara nīlam sarojam iti vā
 dharah | pārtho dhanur-dhara nīlam sarojam iti vā
 dharah, na anya-yoga-vyavacchedena, yathā –
 dharah. na anya-yoga-vyavacchedena, yathā pārtho

PV_04192	yataś caitro dhanur-dharaḥ | pārtho dhanur-	dharo nilaṃ sarojaṃ iti vā yathā || pratiyogi-
V2_05013	yataś caitro dhanur-dharaḥ | pārtho dhanur-	dharo nilaṃ sarojaṃ iti vā yathā ||12|| pratiyogi
V2_04508	darśanaṃ kṛtam eva, anyathā-abhidhāne gamaka-	dharma -a-dyotanāt. na hi ye yathā yam arthaṃ
SV_16302	-caryā-bhramśa-ādinā dharmā-a-dharma-upacaye	dharma -a-dharma-ātmanor vā prakṛtyā siddhy-
SV_16302	aparam iti yuktam. vrata-caryā-bhramśa-ādinā	dharma -a-dharma-upacaye dharmā-a-dharma-ātmanor
V3_08806	-ākhyāḥ padārthaḥ, sa tu bhāvaḥ prasarpaṇa-	dharma -a-pracyuta-an-utpanna-ātma-bhūta-viśeṣaḥ
V2_04511	ārambhaḥ. yathā-vastu-pratipadyamānā api tad-	dharma -a-vyāpti-vyatirekābhyāṃ nigadanto dṛṣṭāḥ,
SV_17417	ca keśāñcid bhāvānāṃ a-kṣāṇikasya vastu-	dharma -atikramād ayuktam, a-pratyakṣāny eva hi
V2_08914	bheda-hetur vā bhāvānāṃ yad uta viruddha-	dharma -adhyāsaḥ kāraṇa-bhedaś ca. tataś cen na
SV_02021	khalu bhedo bheda-hetur vā bhāvānāṃ viruddha-	dharma -adhyāsaḥ kāraṇa-bhedaś ca. tau cen na
SV_08624	artheṣu buddhi-pratibhāsa-bhedo viruddha-	dharma -adhyāsaś ca na syāt. sati vā tasminn a-
SV_16211	-ānupūrvī prasiddha-kārya-kāraṇa-bhāva-vastu-	dharma -an-atikramāt puruṣa-kṛtā. ata eva
V3_01301	-anvayāt. tato na kutaścid gatiḥ syāt. ukta-	dharma -an-anvaya eṣa doṣo na anyatra iti cet, na,
V3_04808	loke pratiyate, kiṃ tarhi vivakṣita-	dharma -an-āśrayo vastu. anya-viśaye 'pi nañi
VN_02616	upādānān nigrāha-arhaḥ, na pratipakṣa-	dharma -anujñayā anena prakāreṇa pratijñā-hāneḥ.
VN_00311	prakāra-antara-abhāvāt. tena vyāpaka-	dharma -anupalabdhir a-kṣāṇike sāmārthyāṃ bādhta
SV_00524	viśayī sādhyate. asyāṃ api yadā vyāpaka-	dharma -anupalabdhyā vyāpya-abhāvam āha – tadā
V2_06113	vyāpinaḥ kāryasya abhāvena. yadā api vyāpaka-	dharma -anupalabdhyā vyāpya-abhāvam āha, tadā apy
V3_08407	-adhīnasya rūpa-āde rasato gatiḥ | hetu-	dharma -anumānena dhūma-indhana-vikāra-vat ||64||
SV_00715	-adhīnasya rūpa-āde rasato gatiḥ | hetu-	dharma -anumānena dhūma-indhana-vikāra-vat ||9||
SV_02201	yasmāt kāryaṃ dhūmo hutabhujāḥ kārya-	dharma -anuvṛttitāḥ | (34ab) yeṣāṃ upalambhe tal-
VN_01312	bhavati pariṇāma iti. avasthitasya dravyasya	dharma -antara-nivṛttir dharmā-antara-prādur-
VN_06604	kathaṃ lakṣayitavyam iti. yasya avasthitasya	dharma -antara-nivṛtttau dharmā-antaraṃ pravartate,
SV_14515	eva svayaṃ jāter ity apara-apekṣa-	dharma -antara-pratiṣedha-arthaṃ tat-svabhāva-
VN_01312	dravyasya dharmā-antara-nivṛttir	dharma -antara-prādur-bhāvaś ca pariṇāmaḥ yat tad
PV_02097	-vācibhiḥ | sañkhyā-ādi tadvataḥ śabdais tad	dharma -antara-bhedakam || śrutis tan-mātra-
V3_04807	eva brāhmaṇas taj-jāti-yogād a-brāhmaṇas ca	dharma -antara-samāveśāl loke pratiyate, kiṃ tarhi
V3_03305	prāmānyam ādadhā dharmināṃ pratiṣṭhāpayati.	dharma -antaraṃ ca sa eva punaḥ prativahati iti na
VN_01313	-antara-prādur-bhāvaś ca pariṇāmaḥ yat tad	dharma -antaraṃ nivartate prādur-bhavati ca, kiṃ
VN_06604	yasya avasthitasya dharmā-antara-nivṛtttau	dharma -antaraṃ pravartate, sā prakṛtiḥ. yat tad
VN_01319	tad eva tasya an-apāśrita-vyapekṣa-a-bhedam	dharma -antaraṃ bhavati. atha dravyād artha-
V3_04901	a-sambhavāt. tasmād a-pratikṣipta-	dharma -antaraṃ sādhyā-dharma-sāmānyāṃ samāviśad
VN_01317	iti kasya tāv iti vaktavyam. avasthitasya	dharma -antaram iti ca na sidhyati. na hi tad eva
VN_06605	-antaraṃ pravartate, sā prakṛtiḥ. yat tad	dharma -antaram, sa vikāra iti. so 'yaṃ prakṛta-
VN_01406	artha-antaratve 'pi dharmā-kāraṇatve	dharma -antarasya kāryasya utpādanād dravyasya
VN_02504	iti na uktam asmābhiḥ. prati-dṛṣṭānta-	dharma -abhyānujñā sva-dṛṣṭānte pratijñā-hānir
VN_02611	tad-dharmaṃ śabde pratipadyamāne pratipakṣa-	dharma -abhyānujñāto bhavati, anityaḥ śabda iti ca
NB_03044	: tac-chāstra-kāreṇa tasmin dharminy aneka-	dharma -abhyupagame 'pi yas tadā tena vādinā
SV_14419	ca saha syātām iti. na, tasya nitya-anitya-	dharma -ayogāt. na hy asaty ayaṃ vikalpaḥ
HB_03406	eva trividha eva hetur gamakaḥ, sva-sādhyā-	dharma -avyabhicārāt. ṣaḍ-lakṣaṇo hetur ity apare
V3_06904	tathā anupalambho dharmo 'sti iti na sādhana-	dharma -asiddhiḥ. na tu punar atra ayam eva śabda-
SV_10616	anupalambho 'sya dharmo 'sti iti na sādhana-	dharma -asiddhiḥ. na punar atra ayam eva śabda-
SV_16310	ca. katham idāniṃ dharmā-phalam iṣṭam a-	dharma -ātmano vrata-āder aśnute. na vai tasya eva
SV_16313	anuṣṭhānād grāma-pratīlambha-vat. tasya tv a-	dharma -ātmano vratasya āgāmi phalam an-iṣṭam. sa
SV_16302	-ādinā dharmā-a-dharma-upacaye dharmā-a-	dharma -ātmanor vā prakṛtyā siddhy-asiddhi iti cet.
NB_03125	-ubhaya-vikalāḥ. tathā sandigdha-sādhyā-	dharma -ādayaś ca, yathā rāga-ādimān ayaṃ vacanād
SV_00914	utpādinī bhavaty eva karuṇā. tathā hi sattva-	dharma -ādy-ālabanā maitry-ādaya iṣyante. etāś ca
VN_01705	-hetu-vacana-samudāyaḥ. tasya aṅgaṃ pakṣa-	dharma -ādi-vacanam. tasya ekasya apy a-vacanam a-
VN_01721	na pratijñā sādhana-avayavaḥ. na hi pakṣa-	dharma -ādi-vacanasya api pratīti-hetu-bhāvād anyāḥ
PV_04045	-bādhanam | atha vādi-iṣṭatāṃ brūyād dharmi-	dharma -ādi-sādhanaiḥ || kaiścit prakaraṇair icchā
SV_10620	-ayogāt. api ca, śabda-artha-apahnave sādhye	dharma -ādhāra-nirākṛteḥ | na sādhyāḥ samudāyaḥ
PV_03505	-niścayaḥ || pūrva-anubhūta-smaraṇāt tad-	dharma -āropanād vinā | sa eva ayam iti jñānaṃ na
V3_11005	-bala-utpādinī bhavaty eva karuṇā. tathā hi	dharma -ālabana-ādayo maitry-ādayaḥ sūtre deśitāḥ.
SV_17614	veda-prāmānyam kasyacit karṭṛ-vādaḥ snāne	dharma -icchā jāti-vāda-avalepaḥ | santāpa-
SV_10714	eva kalpitah. tasya vastv-āśraya-anupalambho	dharma ity abhiprāyaḥ. yad uktam – na pramāna-
V3_07006	eva kalpitah. tasya vastv-āśraya-anupalambho	dharma ity ayam atra abhiprāyaḥ. sthītam etat –
SV_10604	-adhyavasāya-vaśena ca bhāva-abhāva-ubhaya-	dharma ity ucyate. tad atra dharmiṇi vyavasthitāḥ
V3_06805	-adhyavasāya-vaśena ca bhāva-abhāva-ubhaya-	dharma ity ucyate. tad atra dharmiṇi vyavasthitāḥ
VN_01401	pariṇatīḥ, caitanye 'pi prasaṅgāt. dravyasya	dharma iti ca vyapadeśo na sidhyati sambandha-
V3_12511	ubhaya-āśraya ity uktam. na abhāvasya kaścid	dharma iti cet, nanv ayam eva asya dharmā-viraho
V3_07004	yat punar etad uktam kalpitasya anupalabdhir	dharma iti tasya ko 'rthaḥ. kalpanā-viśayatvāc
SV_10710	yat punar etad uktam kalpitasya anupalabdhir	dharma iti, tasya ko 'rthaḥ. śabda-arthaḥ kalpanā
V3_03010	etat. atra udāharaṇam – pretya a-sukha-prado	dharma iti. dharmi-vyavasthites tad-āśrayāt tat-
SV_09603	na icchet. svabhāva eva hi kayācid apekṣayā	dharma iti vyatireki iva dharmiṇo nirdiśyate. na
V3_07601	na icchet. svabhāva eva hi kayācid apekṣayā	dharma iti vyatireki iva dharmiṇo nirdiśyate. na

V3_03106
V3_02712
PV_03086
VN_04614
VN_04614
PV_02195
SV_03001
V3_00407
V3_00407
SV_16302
NB_03014
PV_04143
NB_03124
V3_10012
V3_01209
VN_01406
V3_03301
SV_02708
V3_05406
SV_12926
SV_12211
SV_03612
V2_05701
V3_12602
SV_00223
SV_04406
SV_03401
SV_09604
V3_07601
PV_04181
V3_01303
SV_04506
SV_03508
SV_04213
PV_04031
SV_03513
SV_03514
SV_04411
SV_03614
V3_01203
V3_11309
PV_04040
V3_01803
SV_00301
V2_05701
V2_08104
V3_13009
PV_03468
SV_02711
SV_09705
SV_02711
SV_09110
SV_17431
SV_16307
SV_00114
SV_04414
SV_00113
V3_04305
HB_00107
V3_10609
V3_04301
PV_04189
SV_16309
SV_03515
HB_00410

arthasya pratibādhānāt. lobha-ādi-mūlo 'prakaraṇāt. ata eva prakaraṇena sādhyarthhād eva viparyayāt || dṛṣṭā viruddhamithyā-vṛtti-codanebhyah saṃskṛtebhyo 'py a-dharma-utpatteḥ, anyebhyo 'pi viparyaye 'viruddhasya pūrva-saṃskāra-vāhini || vastu-upakaroti. tato na ayam prasāṅga iti. deśa-ādi-yogena, sa eka-dharma-upagame 'paravirodhād bhinna-deśa-ādi-yogena, sa eka-yuktam. vrata-caryā-bhramśa-ādinā dharma-asann utpattimān kṛtako vā śabda iti pakṣavidyate || dvayasya api hi sādhyatve sādhyavad iti. ete dṛṣṭānta-ābhāsāḥ sādhyasādhanā-abhāvo vipakṣa iti tad-vyatirekaḥ sādhyadṛṣṭāntaś ca sādhyavikalāḥ syāt, tāvato artha-antara-bhūtatvāt. artha-antaratve 'pi vā yoṣiti prasava-itara-dharmatvayoḥ sa 'numānāc ca dharmasya ekasya niścaye | sarvasya kaścīd upakāraḥ sambhāvyaḥ, kāraṇakāraṇānām dṛṣṭam, anyathā na iti. kāraṇavyabhicāraḥ. so 'py anyonya-vyatirekī jāḍya-khyāpanam. tathā-kṛta-vyavasthāḥ śabdānumāna-anumeya-vyavahāro buddhy-ārūḍhena syāt. na ca satām api paramārthataḥ kaścīd anumāna-anumeya-vyavahāro buddhy-ārūḍhena yathā-pratīti na virudhyante. tena kaścāna ||62|| tasmān na sarvatra iti vyatirekī iva dharmiṇo nirdīśyate. na hi iti vyatirekī iva dharmiṇo nirdīśyate. na hi jñāpakatvasya dharmy-asiddhaḥ sva-sādhane || tad-viparyāsana-lakṣaṇatvāt. yathokte tu ca vastuny asya na sambhavaḥ ||84|| -tad-bhāva-arthaiḥ. tatra eva ca ayam -pratibhāsiny arthe sāmānya-sāmānādhikarāṇyarthikā || viśeṣas tad-vyapekṣātaḥ kathito a-kāraṇam iti. etac chabda-arthe 'vācyatvaṃ sāmānya-lakṣaṇam a-vācyam abhāvāt. nanu ca vyavasthāpya pradarśyate. tāvatā ca aṃśena iti kuta etat, tathā-vyavahāra-ayogāt. na hi iti darśana-artham iṣṭa-grahaṇam. ayam eva ukṭi-sāmarthyābhyām, kvacid vivakṣayā, doṣavat || etena dharmi-dharmābhyām viśiṣṭau -vacanena dharmi-dharmābhyām viśiṣṭau -ārūḍhena dharma-dharmi-bhedena iti. bhedo buddhy-ārūḍhena dharma-dharmi-nyāyena iti. ālagayanti. etena dhātva-āyatane vyākhyāte. saṃśayam janayataḥ. śāstra-kāro viruddhasva-dhī-gatiḥ || tasmād anumitir buddheḥ sva-eka-dharma-niścaye tad-a-vyatirekāt sarva-niścitaḥ | gamyaḥ svabhāvaḥ (192bc) tad-pratyāyayati na vyavaccheda-kṛt, tadā eka-sarvatra asat, tatra na asti iti deśa-kālapāśyata mātaḥ puruṣasya vaiparityam. mayi yathā-avasaram nivedayisyāmaḥ. maitri-śaucatad-eka-deśatvāt tad-upacāra-yogya-dharmisādhanā-bhedaś ca tat-svabhāva-samāśrayair abhāvād an-upacāra iti cet. na, sarva-dharmi-abhāvād an-upacāra iti cet, na, sarva-dharmi-abhāvād an-upacāra iti cet, na, sarva-dharmi-asiddhau, yathā caturvidhaḥ sādhanāṇaḥ pakṣa-etenā apara-bhāvaḥ pratyukta iti. pakṣa-artho dharma-bhedān na yujyate || pakṣadharmo yukto 'dharmāś ca. katham idāniḥ -bhede bhede vā dṛṣṭāḥ saṣṭhy-ādi-vibhaktayo -dharmasya vastutas tad-bhāvataḥ sādhanā-

dharma iti sarva-śāstreṣu vyavasthā, a-lubdha-a-dharma-iṣṭi-gatir ity ucyate. na hy avaśyam dharma-uktis tasya tat-kāraṇasya vā | niṣedhe yā dharma-utpatteḥ, anyebhyo 'pi viparyaye dharma-dharma-utpatteḥ. śabdasya su-prayogād eva svarga-dharma-udaya-utpattir na sā sattva-anurodhini | dharma-upakāra-śaktinām bhede tās tasya kiṃ yadi | dharma-upagama-sandarśana-arthah. tad-an-dharma-upagame 'para-dharma-upagama-sandarśana-dharma-upacaye dharma-a-dharma-ātmanor vā dharma-upadarśanam. sarva ete sādhanā-dharmā dharma-uparodhi yat | bādhanaḥ dharmiṇas tatra dharma-ubhaya-vikalāḥ. tathā sandigdha-sādhyadharma eva ity asiddhaḥ. nanu pakṣa-ādinām dharma-kalāpasya kvacid an-anvayāt. tato na dharma-kāraṇatve dharma-antarasya kāryasya dharma-gataḥ. yatra tu dharmy eva asiddhas tatra dharma-graho 'pohe na ayam doṣaḥ prasajyate ||46|| dharma-darśanāt. ataḥ prayatna-anantara-bhāvi-dharma-darśanāt puruṣa-vyāpāra eva kāraṇam. ataḥ dharma-dvaya-avatāro vastu-sāmānye 'viruddha ity dharma-dharmy-ādiṣu na punar vyatireka-vastudharma-dharmi-nyāyena iti. dharma-dharmityā dharma-dharmi-bhāvaḥ. kevalam buddhir evam-dharma-dharmi-bhedena iti. bhedo dharma-dharmityā dharma-dharmi-bhedo 'py asya. aneka-artha-bheda-dharma-dharmi-vācinoḥ śabdāyor vācye 'rthe dharma-dharmi-vācinoḥ śabdāyor vācye kaścīd dharma-dharmi-vācinoḥ śabdāyor vācye kaścīd viśeṣo dharma-dharmi-vivekasya sarva-bhāveṣv asiddhitaḥ | dharma-dharmi-viśeṣa iṣṭa eva an-anvaya-doṣaḥ. dharma-dharmi-vyavasthānam bhedo 'bhedaś ca dharma-dharmi-vyavahāraḥ parasparam tattva-dharma-dharmi-vyavahāraḥ. yad etaj jñānam vastudharma-dharmiṇoḥ | an-uktāv api vāñchāyā bhavet dharma-dharmiṇoḥ. vastuni tu svalakṣaṇe sāmānyadharma-dharmiṇor a-bhede bhede vā dṛṣṭāḥ saṣṭhy-dharma-dharmiṇor bhedaḥ bhedaḥ iva buddhiḥ dharma-dharmiṇor bhede tattva-rūpatve vā sāmānyadharma-dharmiṇor viśeṣa ukto vyapekṣātaḥ. a-dharma-dharmiṇor viśeṣaṇatvena upādānāt. viruddha dharma-dharmiṇau | pratyākhyāto nirākurvan dharma-dharmiṇau nirākurvan pratyākhyātaḥ, yathā dharma-dharmityā buddhy-ākāra-kṛto na artho 'pi, dharma-dharmityā bhedo buddhi-parikalpito na dharma-dhātva-āyatane 'pi skandha-traya-svabhāva dharma-nāntariyakatām dvayor a-pāśyams tayor a-dharma-nir-apekṣiṇaḥ | kevalān na artha-dharmāt dharma-niścaya iti pramāṇa-antara-a-vṛttiḥ. na hi dharma-niścayād eva niścito vyāpakatvena tasya dharma-niścaye tad-a-vyatirekāt sarva-dharma-dharma-niṣedha eva sarva-bhāveṣu kriyate, na dharma-patnyām pratyayam a-kṛtvā ātmīyayor netradharma-parāyaṇānām ca tan-nimittam eva kasyāścīd dharma-pratipatty-artham. tathā ca cākṣuṣatva-ādi dharma-pratibhāsa-bhedais tat-svabhāva-dharma-pratiṣedha-arthatvāt. tad-eka-deśatvāt tad dharma-pratiṣedha-arthatvāt. tad-eka-deśatvāt tad dharma-pratiṣedha-arthatvād upacārasya. evam hi dharma-prabhede nirdiṣṭaḥ. sandehe, yathā - a-dharma-prabhedenā sukha-grahaṇa-artham hetudharma-prabhedenā sukha-grahaṇa-siddhaye | hetudharma-phalam iṣṭam a-dharma-ātmano vrata-āder dharma-bahutvāt tatra dṛṣṭo vacana-bhedaś ca dharma-bhāva-mātra-anubandha-siddhiḥ. sā sādhyā-

HB_00603	ity atra eva niyata ucyaate. tatra sādhanā-	dharma -bhāva-mātra-anvayini sādhyā-dharme
HB_03805	a-sādhanam vā. sa ca hetuḥ svabhāvatas tad-	dharma -bhāvi katham anyathā kriyeta, vastūnām
HB_03806	-ubhaya-svabhāvasya ca abhāvāt, a-tad-	dharma -bhāvī ca katham anyadā api sādhanam
SV_06504	-artha-darśana-dvāreṇa ayam nānā-eka-	dharma -bheda-a-bheda-pratibhāsa-viplava-anusāri
V1_03306	kriyā-karaṇayor aikya-virodha iti cet, na,	dharma -bheda-abhyupagamāt. a-bhinne 'pi vastuni
PV_03318	kriyā-karaṇayor aikya-virodha iti ced asat |	dharma -bheda-abhyupagamād vastv-a-bhinnam iti
V3_09906	sādhanē 'yam prasaṅgaḥ. sarva-bhāveṣu dharmi-	dharma -bheda-asiddheḥ sarvatra eṣa doṣas tulya
V2_05612	sādhyā-sādhanā-bheda-abhāva iti cet, na,	dharma -bheda-parikalpanāt. tathā ca āha – sarva
SV_00222	sādhyā-sādhanā-bheda-abhāva iti cet. na,	dharma -bheda-parikalpanād iti vakṣyāmaḥ. tathā ca
V2_07501	anityatva eva sattvam, kvacit svabhāva-bhūta-	dharma -bheda-parigraheṇa yathā tatra eva utpattiḥ.
VN_02620	hetu-vyabhicāra-upadarśanena pratiṣedhe krte	dharma -bheda-vikalpāt sāmānya-ghaṭayoḥ
SV_04513	bheda ity api | tasya eva ca anya-vyāvṛtṭyā	dharma -bhedaḥ prakalpyate ||88|| sādhyā-sādhanā-
V3_10512	tat | tata eva a-pratijñā-artho viśeṣo	dharma -bhedataḥ ||81|| ity antara-ślokāḥ. tathā
SV_11822	vyavasthā-antarasya tad-rūpaṃ tad eva syāt.	dharma -bheda tu syāt pūrva-ukta-krameṇa. sa ca a
SV_14712	an-āyattasya vyabhicāra-a-virodhāt. tato	dharma -bheda ca anyatvam. jñāna-kṛtaḥ
V3_10507	aṅga-aṅgitā na virudhyate. bheda-sāmānyayor	dharma -bhedaḥ aṅga-aṅgitā iṣyate | yathā anityaḥ
PV_04186	tena asiddhaḥ prakāśitaḥ || bheda-sāmānyayor	dharma -bhedaḥ aṅga-aṅgitā tataḥ | yathā anityaḥ
V3_10506	-dharminam kṛtvā sāmānyam hetuṃ bruvāṇasya	dharma -bhedaḥ aṅga-aṅgitā na virudhyate. bheda-
PV_04188	upalakṣya tat | viśeṣo 'pi pratijñā-artho	dharma -bhedaḥ na yujyate || pakṣa-dharma-
HB_00805	prayoga eva bhidyate na arthaḥ, ubhayathā	dharma -bhede 'pi tad-bhāvasya eva khyāpanāt. na
HB_00604	liṅgi-svabhāva eva aparāpara-vyāvṛtṭyā	dharma -bhede 'pi hetuḥ. hetu-svabhāve 'nvaya-
NB_03010	utpattimat tad anityam iti svabhāva-bhūta-	dharma -bhedena svabhāvasya prayogaḥ. yat kṛtakam
NB_03015	-dharmā yathāsvam pramāṇaiḥ siddha-sādhanā-	dharma -mātra-anubandha eva sādhyā-dharme
VN_00217	anityam eva iti sidhyati, tāvatā ca sādhanā-	dharma -mātra-anvayaḥ sādhyā-dharmasya, svabhāva-
V3_02806	tasmāt prakaraṇa-āpannam eva a-viśeṣaṇam	dharma -mātraṃ sādhyam ākarṇaniyam vā. anyathā
VN_02103	-gamanān nigrahassthānam eva. tena jijñāsita-	dharma -mātram eva sādhanā-aṅgam vācyam. na
V3_01811	-viparyāsād eva viruddhaḥ. sa kadācid	dharma -mukhena dharmi-mukhena tad-viśeṣa-mukhena
PV_04107	-prāyā parikṣā apy atra tad-yathā | a-	dharma -mūlam rāga-ādi snānam ca a-dharma-śodhanam
V3_04805	sapakṣe hetv-abhāva-prasaṅgaḥ, sarvasya anya-	dharma -yogāt. na bhavati, yathā – a-brāhmaṇa iti.
V3_13405	na ca etad yuktam. tasmāt tad-abhivyāpta-	dharma -yogād eva bhāvās tadvantaḥ syur ity
V3_04903	tena a-sapakṣa iti na sarva-anya-	dharma -yogini pratītiḥ, kiṃ tarhi tad-dharma-
HB_02612	taj-jñānam tat-svabhāvo vā jñātr-jñeya-	dharma -lakṣaṇā anupalabdhiḥ. sā abhāvam abhāva-
HB_00407	-vad agni-mātra-sādhye 'rthe. etena dharmi-	dharma -liṅga-ādi-vikalpasya pramāṇa-prṣṭha-
HB_00113	sādhyā-abhāve 'sattva-vacana-vad dharmi-	dharma -vacanam siddhe 'pi dṛṣṭānta-dharmini bhāve
VN_01802	a-sādhanatvam iti cet, tat tulyam pakṣa-	dharma -vacanasya api iti tad api na sādhanā-
VN_01803	api na sādhanā-avayavaḥ syāt. na hi pakṣa-	dharma -vacanāt kevalāt pratipatter utpattiḥ.
V3_04309	dṛṣṭānta-dharmini sattva-siddher dharmi-	dharma -vacanāt sādhyā-dharmi-parigrahaḥ. karaṇīyo
HB_00111	dṛṣṭānta-dharmini sattva-siddher dharmi-	dharma -vacanāt sādhyā-dharmi-parigrahaḥ. siddhe
VN_01804	etena saṃśaya-utpattiḥ pratyuktā, pakṣa-	dharma -vacanād api kevalād a-pradarśite sambandhe
SV_00115	-artham. tathā ca cākṣuṣatva-ādi-parihāraḥ.	dharma -vacanena api dharmy-āśraya-siddhau dharmi-
V3_04307	-artham. tathā ca cākṣuṣatva-ādi-parihāraḥ.	dharma -vacanena api dharmy-āśraya-siddhau dharmi-
HB_00108	evam hi cākṣuṣatva-ādi parihṛtam bhavati.	dharma -vacanena api dharmy-āśraya-siddhau para-
SV_11225	anyathā samito na uparodhī tad-anya-puruṣa-	dharma -vat. tad ayam nivartamānaḥ sva-kṛta-samaya
V3_02004	atha vādino 'pi iṣṭim sādhyat sādhyā-	dharma -vat, sādhyā-samudāya-eka-deśa-viśeṣatvāt.
SV_03510	-abhidhānāt. na api sa eva, tad-vācinām iva	dharma -vācinām api vyavaccheda-antara-ākṣepa-
VN_02617	pratijñā-hāneḥ. pratijñā-artha-pratiṣedhe	dharma -vikalpāt tad-artha-nirdeśaḥ pratijñā-
VN_02701	sāmānya-ghaṭayoḥ sarvagatatva-a-sarvagatatva-	dharma -vikalpena pratijñā-antaram karoti, yathā
VN_03319	siddhe hetor dharmiṇi bhāve sādhyā-	dharma -viparyaya eva bhāvena pratijñā-artha-
VN_03018	syād ayam virodhaḥ, yadi hetuḥ sādhyā-	dharma -viparyayam sādhyat. yadi hy upalabdhi-
VN_03507	-ālekhyā-nyāyena iti tatra api pakṣi-kṛta-	dharma -viparyayavati dṛṣṭānte virodhaḥ syāt.
V3_04903	-anya-dharma-yogini pratītiḥ, kiṃ tarhi tad-	dharma -virahīni ity a-doṣo 'nya-grahaṇe 'pi. kiṃ
V3_12512	kaścid dharma iti cet, nanv ayam eva asya	dharma -viraho dharmāḥ. na hi vastu-rūpam eva
SV_16303	vā prakṛtyā siddhy-asiddhī iti cet. na,	dharma -viruddhānām api kraurya-steya-maithuna-hīna
SV_14822	sarva-atīśaya-upākhyā-nivṛtṭyā sarva-bhāva-	dharma -viveka-lakṣaṇatvāt. bhāvasya ca utpatti-
SV_09313	anityatva eva sattvam, kvacit svabhāva-bhūta-	dharma -viśeṣa-parigraheṇa, yathā tatra eva
V3_01204	a-sambhata-viśayam pārārtham eṣām iti vacane	dharma -viśeṣaṇatvena upādānāt tasya viśeṣaḥ.
PV_04194	dhvaneḥ || tad ayoga-vyavacchedād dharmi-	dharma -viśeṣaṇam | tad-viśiṣṭatayā dharmo na nir-
V2_05101	dhvaneḥ ||13|| tad ayoga-vyavacchedād dharmi	dharma -viśeṣaṇam | tad-viśiṣṭatayā dharmo na nir-
PV_04151	'pakṣa-doṣo 'siddha-āśraya-ādikaḥ || dharmi-	dharma -viśeṣaṇam svarūpasya ca dharmiṇaḥ | bādha-
SV_00905	-sukha-ātma-ātmiya-darśana-ākṣiptam sāsrava-	dharma -viśayam cetaso 'bhiṣvaṅgam rāgam āhuḥ. na
V3_10905	-sukha-ātma-ātmiya-darśana-ākṣiptam sāsrava-	dharma -viśayam abhūta-guṇa-abhinandanam rāgam
V2_05208	ity āha. tatra a-sambhavād eva na anya-	dharma -vṛtti-niṣedha-āśānkā. viruddha-niṣedhe 'pi
SV_12122	rūpa-nivṛtṭāv api tad-rūpam a-nivṛtṭam kārya-	dharma -vyatikramān na tataḥ syād iti na kaścit
SV_04312	-dharma-tām eva avataranto vikalpā nānā-eka-	dharma -vyatikramān sandarśayanti. na ca te nir-
V3_01902	-śrutiḥ punar ekasya dharmiṇaḥ śāstre nānā-	dharma -vyavasthāyām api svayam ātmanā eva iṣṭaḥ

SV_04408
NB_03131
V3_03102
PV_04107
SV_16119
SV_01723
V2_05511
PV_04232
V3_04701
HB_00710
HB_00803
VN_04617
VN_04613
V3_04902
V3_04810
V3_04809
V3_04406
NB_02007
VN_02019
PV_04042
SV_16306
PV_04071
PV_04097
PV_04041
HB_03405
V3_01208
SV_04816
V3_10008
V1_00712
V3_12512
SV_10616
V3_06903
SV_09517
V3_07507
PV_03034
HB_03811
PV_02148
SV_09706
SV_16309
SV_10621
SV_00214
V3_07802
PV_03192
HB_00208
VN_02507
SV_00110
HB_00104
V2_08404
PV_04110
VN_01320
V3_00306
V3_07806
V3_04604
SV_16316
SV_15028
V3_07308
V3_04404
V3_01809
SV_03509
V3_09413
VN_01413
PV_04194
V2_05102
V3_10212
V3_12512

tad eva vastu pratikṣipta-bheda-antareṇa
te rāga-ādimantaḥ. tad yathā gautama-ādayo
katham idānīm na tīrtha-snāna-ādir a-
-yathā | a-dharma-mūlaṃ rāga-ādi snānaṃ ca a-
krama-racanā śakyate kartum. tata eva puruṣa-
pramāṇaṃ dṛṣṭāntena upadarśyate. anyathā eka-
||23|| ekaṃ dharmināṃ uddiśya nānā-
-pratiśedhayoḥ || eka-dharmināṃ uddiśya nānā-
a-niścito na anaikāntikaḥ syāt. na vai vastu-
ko 'naylor avasthāyor viśeṣaḥ. dṛṣṭā ca pakṣa-
-prayogo jyāyān. atra api na kaścit pakṣa-
āgamān ādriyante yukti-jñāḥ. na ca dāna-ādi-
na apy artha-pratyāyane kaścit atīśayaḥ. na
tasmād a-pratikṣipta-dharma-antaram sādhya-
dharma-sāmānyena samāna ity atra yadi sādhya-
lakṣaṇa-virodhāc ca na evaṃ pratītiḥ. sādhya-
sapakṣe sann asan dvedhā ca ity evam. sādhya-
anumeyo 'tra jijñāṣita-viśeṣo dharmī. sādhya-
na hi tasya api kācid vivakṣita-sādhya-
'tra kevalaḥ || ekasya dharmināḥ śāstre nānā-
-tāis ca siddhi-viśeṣāt. na ca evaṃ-vidho
a-sādhyam ced vādinā anyo 'py an-ipsitaḥ |
āgame | diṅ-mātra-darśanaṃ tatra pretya
| sādhyam yatas tathā na iṣṭam sādhyo
-artham ete prayujyete. ity eṣa eva pakṣa-
kas tayoh sambandhaḥ, yena evam uktaḥ sādhya-
sa ca a-bhinnas tad-anyeṣv iti jāti-
na dharmī hetuḥ, ubhaya-asiddheḥ. etena
na ca ayam artha-a-saṃsparśī saṃvedana-
dharma-viraho dharmāḥ. na hi vastu-rūpam eva
-an-upādānatve sādhye tathā anupalambho 'sya
-rūpa-an-upādānatve sādhye tathā anupalambho
vaiphalyāt. api ca, na asiddhe bhāva-
vaiphalyāt. api ca, na asiddhe bhāva-
-vinibandhanāḥ | śrutayo nivīśante sad-asad-
vyavacchedya-abhāvāt. jñānaṃ punar a-liṅga-
prakṛti-saṅkarāt | a-doṣaś cet tad-anyo 'pi
eva niścito vyāpakatvena tasya dharmino
rūpāt karmaṇaḥ sa tad-virodhī dharmo yukto '-
nirākṛteḥ | na sādhyāḥ samudāyaḥ syāt siddho
yathāsvaṃ pramāṇena niścītāv uktau pakṣa-
katham idānīm hetur a-vipakṣa-vṛttir ubhaya-
niyuḥyate | tac ca akṣa-vyapadeśe 'sti tad-
pramāṇena niścita ukto veditavyaḥ. pakṣa-
āha. tam eva brūmaḥ. prati-dṛṣṭāntasya yo
tad-vyavasthāpanāya āha – pakṣa-
tad-vyutpādāna-artham idam ārabhyate. pakṣa-
-antaram hetuḥ, katham tarhi idānīm sa tasya
a-kṣata-vāg janaḥ || uktaḥ prasiddha-śabdena
-antaram bhavati. atha dravyād artha-antaram
tad-upagamād āgamaḥ, tataḥ sādhanā-
kṛtakam anityam iti. tathā-siddhāv eva hi sa
-bāhyasya abhāvam āha, yam ayam vastu-
puruṣa-viśeṣa-āśraya-vipāka-dharmā sa
asti. nanv evaṃ-vidho 'nyatra apy asty eva
svataḥ kañcid guṇa-viśeṣam āviśanti. upādāna-
dhanur-dhara ity ukta-prāyam. sa eṣa pakṣa-
na iṣṭa-vighātaḥ kaścit. tasmāt kevala eva
anyatvābhyaṃ a-vācyaḥ pratanyate. na hy anyo
iti vakṣyāmaḥ. sarvathā na asti samāno
api na pariṇāmaḥ. na nir-vivekaṃ dravyam eva
dharmī-dharma-viśeṣaṇam | tad-viśiṣṭatayā
dharmī dharma-viśeṣaṇam | tad-viśiṣṭatayā
pakṣa ucyate. tena tal-lakṣaṇa-mukhena āyāto
iti cet, nanv ayam eva asya dharma-viraho

dharma-śabdena sañcodya buddhes tathā-
dharma-śāstrānām praṇetāra iti. gautama-ādibhyo
dharma-śodhana iti na abhyupeta-bādhā. sarveṣāṃ a
dharma-śodhanam || śāstraṃ yat siddhayā yuktyā
dharma-saṅkhyāte vikalpa-anukrame sati bhāvād
dharma-sad-bhāvāt tad-anyena api bhavitavyam iti
dharma-samāśrayam | vidhāv ekasya tad-bhājam iva
dharma-samāśrayam | vidhāv ekasya tad-bhājam iva
dharma-samāśrayeṇa eva parārthe 'numāne sādhanā-
dharma-sambandha-vacana-mātrāt pratijñā-vacanam
dharma-sambandha-vacanayoh prayoga-krama-niyamaḥ,
dharma-sādhanā-codanā-śūnya-kevala-śabda-su-
dharma-sādhanatā mithyā-vṛtti-codanebhyaḥ
dharma-sāmānyam samāviśad ghaṭa-ādikaṃ
dharma-sāmānyena eva iti, syāt tadā na eva kaścit
dharma-sāmānyena samāna ity atra yadi sādhya-
dharma-sāmānyena samāno 'rthaḥ sapakṣaḥ. tad-
dharma-sāmānyena samāno 'rthaḥ sapakṣaḥ. na
dharma-siddhau nāntariyakatā. yathā hetu-pratyaya
dharma-sthitāv api | sādhyāḥ syād ātmanā eva iṣṭa
dharma-svabhāva iti ca yathā-avasaram
dharmo '-sādhyas tadā a-sādhyam bādhamānaṃ
dharmo '-sukha-pradaḥ || śāstriṇo 'py a-tad-
dharmo 'tra kevalaḥ || ekasya dharmināḥ śāstre
dharmo 'nvaya-vyātikravān iti tad-amśena vyāptas
dharmo 'nvākaraṣati, atiprasaṅgāt. tathā ca sarvo
dharmo 'py asti. tan niyata-abhyupagamam niyata-
dharmo 'pi vyākhyātaḥ. tatra api yadi tata eva
dharmaḥ, artheṣu tan-niyojanāt, tato 'rthānām a-
dharmaḥ, asanto 'pi kenacit prakaraṇena imaṃ
dharmo 'sti iti na sādhanā-dharma-asiddhiḥ. na
dharmo 'sti iti na sādhanā-dharma-asiddhiḥ. na tu
dharmo 'sti vyabhicāry-ubhaya-āśrayaḥ | dharmo
dharmo 'sti vyabhicāry ubhaya-āśrayaḥ | dharmo
dharmaḥ katham bhavet || upacārāt tad iṣṭam ced
dharmaḥ. katham liṅgasya lakṣaṇam syāt. kiṃ-rūpāl
dharmaḥ kiṃ tasya na ikṣyate || na sarva-dharmaḥ
dharmo gamyaḥ. tasya ayam nivṛttau vā nivartakaḥ |
dharmaś ca. katham idānīm dharma-phalam iṣṭam a-
dharmaś ca kevalaḥ ||209|| yadi hi śabda-artha
dharmaś ca. ta ete kārya-svabhāva-anupalabdhi-
dharmaś ca. na hi pakṣa-vipakṣa-pravibhāga-
dharmaś ca niyojyatām || tato liṅga-svabhāvo 'tra
dharmaś ca, sarvatra hetāv asatā sādhyā-dharmaḥ
dharmaś tam yadā sva-dṛṣṭānte 'bhyanujānāti
dharmaś tad-amśena vyāpto hetus tridhā eva saḥ |
dharmaś tad-amśena vyāpto hetus tridhā eva saḥ |
dharmaḥ. tad-āśrayāt. katham kārya-kāraṇa-bhāvaḥ.
dharmaś tad vyavahāra-jaḥ | pratyakṣa-ādi-mitā
dharmaḥ, tadā tasya nivṛtti-prādūr-bhāvābhyaṃ na
dharmaḥ, tasmād vastu-sthitir iti ca su-
dharmaś tasya gamakaḥ syāt, na anyathā. puruṣa-
dharmaś trītiyam āśrayet. ekānta-vyāvṛtityā ca eka-
dharmaś tena kṛtaḥ sa tathā tad-ārādhanena
dharmaś teṣāṃ api saṅketa-balād anyathā-āvṛtteḥ
dharmaś teṣu upacaryate. tad asiddha-upādāneṣu na
dharmaś tridhā bhidyate – sapakṣe sann asan
dharmo dharmiṇi sādhyo viparyāsanīyo vā. tathā-
dharmo dharmiṇo 'n-artha-antara-abhidhānāt. na api
dharmo dhvasta-itarayor a-bheda-kalpanāyām api,
dharmaḥ, na api dravyād artha-antaram, kiṃ tarhi
dharmo na nir-anvaya-doṣa-bhāk || svabhāva-kārya-
dharmo na nir-anvaya-doṣa-bhāk ||14|| ity antara-
dharmo na pratyāyana-kāla-bhāvi ity an-aṅgam. yat
dharmaḥ. na hi vastu-rūpam eva dharmāḥ, asanto

PV_03098 -ādir apoditaḥ || tatra api vyāpako
 PV_03097 kalpanā-nyasto yatra kvacana sambhavād |
 V3_04302 ucyate – sapakṣe sann asan dvedhā pakṣa-
 VN_02022 antareṇa na anityatā-siddhiḥ, tathāvidhas tu
 PV_02148 janma-virodhataḥ || vyabhicārān na vāta-ādi-
 HB_03411 dharmini hetuḥ syān na ca atra sādhyā-
 V3_12510 vipakṣe 'nvaya-ayogaḥ. trividho hi
 SV_10521 -pariniṣṭhitaḥ | śabda-arthas trividho
 V3_06709 -pariniṣṭhitaḥ | śabda-arthas trividho
 SV_02123 anaikāntikatvam. tan na artha-antara-nimitto
 SV_08513 -a-sthānāyor eka-ātma-āśrayatve ko 'nyo
 SV_14022 ku-hetur anyo 'pi (267a) na eva kaścīd
 PV_04136 śrāvaṇena akṣa-gocaraḥ || sarvatra vādino
 VN_01816 atha vā siddhiḥ sādhanam, tad-aṅgaṃ
 SV_16309 na ca eka-rūpāt karmaṇaḥ sa tad-virodhī
 SV_00211 dhanur-dhara ity ākṣepsyāmaḥ. tad-aṃśas tad-
 SV_10712 -arthah kalpanā-jñāna-viśayatvena kalpitaḥ |
 SV_09120 api katham niṣiddho yāvad asya sambandho
 PV_03102 aindriyāt | na aneka-rūpo vācyo 'sau vācyo
 PV_02206 mārgavan na a-vibhutvataḥ | viśaya-grahaṇam
 V3_04905 'pi. kiṃ punaḥ kāraṇam evaṃ navadhā pakṣa-
 SV_09518 -dharmo 'sti vyabhicāry-ubhaya-āśrayaḥ |
 V3_07508 -dharmo 'sti vyabhicāry ubhaya-āśrayaḥ |
 V3_07904 a-gamaḥ ca iti na puruṣa-icchayā vastu-
 V3_03505 iṣṭa-śabda-abhidheyatvasya. sa
 HB_00205 yathā pārtho dhanur-dhara iti. tad-aṃśas tad-
 VN_02311 yathā sādhyatayā an-iṣṭo 'pi vādino
 V3_04602 yathā āha – yo hy asādhāraṇaḥ sādhyā-
 PV_03095 -asattā-viniścayau || bhinnno 'bhinnno 'pi vā
 V3_07910 bhāvāt. tad ayam tri-prakāro 'pi
 SV_09618 bhāvāt. tad ayam tri-prakāro 'pi
 NB_03069 rāga-ādimān vā iti sādhye vaktrtva-ādiko
 NB_03067 -ādike dharme sādhye prameyatva-ādiko
 PV_02149 'pi dharmah kiṃ tasya na ikṣyate || na sarva-
 V3_10102 eva. kaḥ pakṣaḥ ko vā vipakṣaḥ. yatra kaścīd
 PV_04139 tad-āśrita-virodhanāt || anyathā evaṃ-vidho
 PV_04147 eṣa śeṣavad bheda iṣyate || svayam iṣṭo yato
 SV_10624 dharmiṇa eva nirākaraṇān nir-ādhāraḥ sādhyā-
 V3_10301 kevalo hi tad-viparīta-virahaḥ sādhyā-
 SV_02019 -ślokaḥ. api ca, artha-antara-nimitto hi
 V2_08912 -ślokaḥ. api ca artha-antara-nimitto hi
 PV_03468 apekṣiṇaḥ | kevalān na artha-dharmāt kaḥ sva-
 SV_09708 vyāpyasya dharmasya ayam nivartako vyāpako
 V2_07508 tasya vyāpyasya ayam nivartako vyāpaka-
 NB_03044 -dharmā-abhyupagame 'pi yas tadā tena vādinā
 V1_01901 abhilāṣa-itarābhyāṃ vyavahāro bhavati. vastu-
 SV_02118 sa ca artha-antarād bhavann anityatā anyo vā
 V2_09104 sa ca artha-antarād bhavann anityatā anyo vā
 SV_09601 vyabhicāraṃ virodhaṃ ca. tatra yadi bhāva-
 V3_07511 vyabhicāraṃ virodhaṃ ca. tatra yadi bhāva-
 VN_05003 iti. artha-punaruktam anityaḥ śabda nirodha-
 VN_03416 tatra hetor udāharaṇam nityaḥ śabda utpatti-
 VN_03501 hetu-grahaṇam a-sambaddham. na ca utpatti-
 HB_02015 sahakāri-sañjanita-viśeṣa-paramparā-utpatti-
 HB_01608 darśana-patham atikrāmet, hanta, a-prasava-
 VN_06707 syād vācyam, vyaktaṃ nāma pravṛtti-nivṛtti-
 PV_02285 vā asya yat kiñcid udaya-ātmakam || nirodha-
 HB_04102 -lakṣaṇa iti. hetu-bindu-prakaraṇam ācārya-
 V3_09307 -ādāyo 'py anityaḥ prasajanti. prāg anya-
 HB_02114 bhāvasya na kiñcin nāśa-kāraṇaiḥ. sthiti-
 V3_00510 samartha iti vakṣyāmaḥ. abhyupagata-eka-
 SV_16317 phalati iti. tat-prayoga-upakāra-vipāka-
 HB_01517 tat-svabhāvasya anyathātva-abhāvāt tad-
 V3_02308 viśaya-antare 'pi kiṃ na bhavati. bādhanīya-
 HB_02113 apekṣata iti. svabhāvato 'stheti-

dharmo nivṛtter gamako mataḥ | vyāpyasya sva-
 dharmah pakṣa-sapakṣa-anyataratva-ādir apoditaḥ ||
 dharmah punas tridhā | pratyekam a-sapakṣe 'pi
 dharmah pṛthag an-ukto 'pi sādhyā-dharme 'ntar-
 dharmah prakṛti-saṅkarāt | a-doṣās cet tad-anyo
 dharmo bhavet. pratyakṣa-anumāne hi sādhyā-dharmaṃ
 dharmo bhāva-abhāva-ubhaya-āśraya ity uktam. na
 dharmo bhāva-abhāva-ubhaya-āśrayaḥ ||205 ||
 dharmo bhāva-abhāva-ubhaya-āśrayaḥ ||53|| tasmin
 dharmo bhāve 'vaśyam-bhāvī ity an-anumānam. yadi
 dharmo bhedaka iti nānātvam eva kvacin na syāt.
 dharmo yaḥ samāna-jātiyam anveti. sarva-dharmāṇam
 dharmo yaḥ sva-sādhyatayā īpsitaḥ | tad
 dharmo yasya arthasya vivāda-āśrayasya vāda-
 dharmo yukto 'dharmas ca. katham idānīm dharmā-
 dharmah, vaktur abhiprāya-vaśāt. na tad-eka-deśaḥ,
 dharmo vastv-āśraya-asiddhir asya ukto nyāya-
 dharmo vā na asti iti matir na bhavati. na ca
 dharmo vikalpa-jaḥ || sāmānya-āśraya-samsiddhau
 dharmo vijñānasya yathā asti saḥ || grhyate so
 dharmo vibhajyate. svabhāva-kārya-siddhy-arthaṃ
 dharmo viruddho 'bhāvasya sā sattā sādhyate
 dharmo viruddho 'bhāvasya sā sattā sādhyate
 dharmo vyavatiṣṭhate. yadā ayam pakṣi-karoti, tadā
 dharmo vyavahāra-jaḥ prasiddhi-śabdena uktaḥ.
 dharmah. vyāptir vyāpakasya tatra bhāva eva,
 dharmah, śāstra-upagamāt sādhyā iti tad-
 dharmah, sa yāvatā bhedena sarva-saṅgrahas tatra
 dharmah sa viruddhaḥ prayujyate | yathā agnir a-
 dharmah sattā-sādhane na hetu-lakṣaṇa-bhāk, na ca
 dharmah sattā-sādhane na hetu-lakṣaṇa-bhāk, na ca
 dharmah sandigdha-vipakṣa-vyāvṛttikaḥ. sarvajño
 dharmah sapakṣa-vipakṣayoḥ sarvatra eka-deśe vā
 dharmah sarveṣāṃ sama-rāga-prasaṅgataḥ | rūpa-ādi
 dharmah sādhyatim iṣṭaḥ, sa pakṣaḥ. tad-
 dharmah sādhyā ity abhidhānataḥ | tad bādham eva
 dharmah sādhyas tasmāt tad-āśrayaḥ | bādhyo na
 dharmah syāt. tad ayam ādhāra-vyavaccheda-
 dharmah syāt, na punaḥ kutaścīd asata ity asti
 dharmah syād anya eva saḥ | (33ab) na hi tasmin
 dharmah syād anya eva saḥ | (64ab) na hi tasmin
 dharmah sva-dhiyo 'paraḥ || yaḥ pratyakṣo dhiyo
 dharmah svayam nivartamānaḥ. evaṃ hy ayam asya
 dharmah svayam nivartamānaḥ. evaṃ hy ayam asya
 dharmah svayam sādhyatim iṣṭaḥ, sa eva sādhyo na
 dharmo hy eṣa yad anubhavaḥ paṭiyān smṛti-bijam
 dharmo hetuḥ phalaṃ vā syāt, a-hetu-phalasya a-
 dharmo hetuḥ phalaṃ vā syāt, a-hetu-phalasya a-
 dharmo hetur ucyate. sa katham asiddha-sattāke
 dharmo hetur ucyate, sa katham asiddha-sattāke
 dharmako dhvāna iti. atra na śabda-punaruktaṃ
 dharmakatvād iti, pratijñā-virodhasya na asty
 dharmakatvān nityam ity atra api hetu-virodho
 dharmakam anyac ca, ankura-ādi-vad a-kṣepa-kāri-
 dharmakam apeta-santānaṃ syād iti iyaṃ naś cintā
 dharmakam, na tathā sukha-ādayaḥ. vyaktasya sukha
 dharmakam sarvaṃ tad ity-ādāv anekadhā | anumāna-
 dharmakīrti-kṛtaṃ samāptam. namaḥ samantabhadrāya.
 dharmāṇo 'vyaktir anityatā ity cet, anya-dharmā
 dharmāṇo 'pi kenacit svabhāva-anyathā-bhāvasya
 dharmāṇo 'vaśyam apara-abhyupagamo yukti-kṛta iti.
 dharmāṇaḥ kṛtatvāt tat-phalasya karmaṇaḥ. vinā
 dharmāṇas tathābhāvo 'ntya-avasthā-vad a-nivāryaḥ.
 dharmāṇo dharmiṇo 'bhidhānād iha eva bhavati, na
 dharmāṇo bhāvasya na kiñcin nāśa-kāraṇaiḥ. sthiti

SV_14121 bhavet, bhāvasya eva sva-hetubhyas tad-
SV_07016 dravyasya a-samāna-deśa-kārya-utpādana-
V1_00301 eva liṅga-lakṣaṇam, kiṃ tarhi grāhya-
SV_04920 jñāna-ādikām arthakriyām teṣu paśyato vastu-
PV_03161 -artham chandaḥ śabda-aṃśa-nāma-vat || vastu-
HB_01211 samsthāna-viśeṣa-sambandha-yogyatve vastu-
SV_04310 anyac calād vastunaḥ, kṣaṇa-pratyupasthāna-
V2_09008 ity ukta-prāyam. vacana-bhede 'pi dharmi-
SV_02105 -dharmā anityatā. vacana-bhede 'pi dharmi-
V3_08903 na hi tasya tat-kṛtaḥ pātaḥ, svayaṃ patina-
VN_03314 nigrasthānam. sa khalu ucyaṃāna eva a-tad-
SV_08715 atha vā bhede hi kārakam kiñcid vastu-
PV_02065 | ā nāśaka-āgamāt sthānam tataś ced vastu-
SV_11216 -paritaḥ puruṣo mṛṣā-vādi dṛṣṭas tathā dayā-
V2_05006 vṛtti-virodho 'viśeṣaṇe vā na anumeya-
SV_04314 tad-bheda-darśana-āśrayatvāt. na a-vastu-
V3_13401 apārthakaḥ ||84|| yadi na hetor avyabhicāra-
SV_04212 ādy-a-pratīter a-tādrūpyam, teṣāṃ ca a-vastu-
V3_10711 sarvo vaktā a-sarvajña iti. sarva-vaktr-
VN_06708 sukha-ādi-svabhāvātāyām pravṛtti-nivṛtti-
VN_05314 jijñāsita-ārtha-siddhiḥ yathā pakṣa-
VN_03517 sādhyā-avyabhicāre 'pi hetor na avyabhicāra-
SV_04311 anityo 'yam anityatvam asya iti vā, tad-
SV_12128 apy a-vibhajyamānaḥ sva-ātmanā tat-kārya-
SV_09613 ātmasāt kuryāt. sa ca svayaṃ sva-vācā ubhaya-
V3_07706 'py etena vyākhyātāḥ. sa ca sva-vācā ubhaya-
SV_02106 vakṣyāmaḥ. tām punar asya kṣaṇa-sthiti-
HB_00807 bhāvaḥ, kṛtakatva-bhāva iva prayatna-utpatti-
V3_06604 -unmukhair bhavitavyam, an-āyattatvāt. tad-
V3_03707 sandigdha-lakṣaṇam vyavahāra-yogyam, pakṣa-
HB_03703 -dharmasya tal-lakṣaṇatvam sandigdha-pakṣa-
PV_03053 dṛṣṭatvād atīta-ādiṣu ca anyathā || bhāva-
V3_04505 -śruti-vat. anaikāntikasya tu pakṣa-
PV_02158 tasya na ete doṣāḥ prasaṅginaḥ | etena bhūta-
HB_03610 'pi yasya anyathā-bhāvaḥ, tad yathā pakṣa-
V3_03301 anyonyam, siddhāyām vā yoṣiti prasava-itara-
HB_04002 eva avagatatvāt, upanaya-ārtha-vat pakṣa-
SV_12414 sākalyam na paśyāmaḥ. puruṣāṇām samāna-
SV_14420 asaty ayaṃ vikalpaḥ sambhavati. tayor vastu-
PV_02215 sarva-doṣaiḥ prasidhyati | na a-kṣayaḥ prāṇi-
V3_07708 -anyataratva-ādīnām a-vipakṣa-vṛtter ubhaya-
HB_02603 -hetur vā. atra upalabdher upalabhamāna-
SV_00207 -parihāra-artham ca pakṣa-vacanam. pakṣasya
V3_04401 -gauravaṃ ca pariḥṛtam bhavati. pakṣasya
HB_00202 -gauravaṃ ca pariḥṛtam bhavati. pakṣasya
HB_02605 -vat paryudāsa-vṛttyā. upalabhyamāna-
V2_06614 -guṇa-doṣa-nīcaye liṅgam asti. te hi ceto-
SV_10902 'pi yathā rāga-ādi-rūpaṃ tat-prabhavaṃ ca a-
SV_04409 buddhes tathā-pratibhāsanād vyatiriktaṃ
PV_02098 -jijñāsor an-ākṣiptā akhilā aparā | bhinnam
SV_14516 -jñāpanena artha-antaram iva dharmiṇo
SV_09602 sa katham asiddha-sattāke syāt. yo hi bhāva-
SV_09615 avyabhicāram iti katham na unmattaḥ. abhāva-
V3_07907 iti su-vyavadātam prāmānyam. abhāva-
HB_03412 -dharmo bhavet. pratyakṣa-anumāne hi sādhyā-
SV_09605 'sti ity uktam etat. atha punar ubhaya-
V3_07604 etat pramāṇa-vārttike. atha punar ubhaya-
SV_12307 tayor sāmānyasya eva dṛṣṭer ekasya kaścid
VN_02610 na ca nitya-sāmānya-upadarśanena tad-
VN_02510 prati-dṛṣṭāntaḥ pratipakṣaḥ. pratipakṣasya
HB_00606 -nimittam a-tad-bhāva-mātra-anvayinam api
V3_07512 sa katham asiddha-sattāke syāt. yo hi bhāva-
SV_12208 jvalā-prabhavatvam anyathā api syād iti
HB_00808 tan-nivṛttir a-kāryasya, yathā anayor eva
VN_01622 -anupalabdau. vyāpaka-anupalabdāv api

dharmaṇo bhāvāt. na ca bhāva-viśeṣa-svabhāvaḥ.
dharmaṇaḥ samāna-deśa-kārya-utpādana-bhāva ādhāra
dharmaṇi dharmiṇi ca darśanam. na ca etac
dharmatayā eva anyebhyo bhidyamānā bhāvās tad-
dharmatayā eva arthās tādṛg-vijñāna-kāraṇam |
dharmatayā eva samsthāna-viśeṣa-sambandha-
dharmatayā tasya tathābhūtasya grahaṇād etad evam
dharmatayā nimittaṃ bheda-antara-ākṣepa-an-
dharmatayā nimittaṃ vakṣyāmaḥ. tām punar asya
dharmatayā pātāt, ākāśa-kṣipta-vat. tathā ca ayam
dharmatayā pratīto vaktuḥ parājayam ānayati.
dharmatayā bhavet | a-bhede tu virudhyete tasya
dharmatā || nāśasya saty a-bādho 'sāv iti kiṃ
dharmatā-ādi-yuktaḥ satya-vāk. tad yathā vacanasya
dharmatā iti cet, na, ayoga-vyavacchedena
dharmatā tat-svabhāvasya eva tathā khyāteḥ.
dharmatā dṛṣṭāntena pradarśyeta, kaḥ sādhyā-
dharmatā. na eṣa doṣaḥ. jñāna-pratibhāsiny arthe
dharmatā-paricchedasya ca kartum a-śakyatvāt. sa
dharmatā-lakṣaṇam avahīyata iti. na tad-rahita-
dharmatā-vyāpti-prasādhana-mātram na tatra api
dharmatā śakyā darśayitum iti na a-pradarśita-
dharmatām eva avataranto vikalpā nān-eka-dharma-
dharmatām na ativartate, agni-indhana-vat. tatra
dharmatām bruvāṇaḥ sato 'nyatra apy asya vṛttiṃ
dharmatām bruvāṇaḥ sato 'nyatra apy asya vṛttiṃ
dharmatām svabhāvaṃ sva-hetor eva tathā-utpatteḥ
dharmatāyāḥ. na apy a-tat-svabhāvasya nivṛttau
dharmatāyām vā tataḥ kṣaṇikatā tasya iṣṭā syāt.
dharmatva-ādi-sandeha-vat. lakṣaṇe jñāna-grahaṇāc
dharmatva-vat, na api sandigdha-lakṣaṇo hetur iti
dharmatva-hāniś ced bhāva-grahaṇa-pūrvakam | taj-
dharmatvam eva, a-sambaddhād vimarśa-ayogāt. na
dharmatvam niśiddham niśrayasya ca || niśedhān na
dharmatvam sapakṣe ca bhāva iti. na ca etad a-
dharmatvayoḥ sa dharmā-gataḥ. yatra tu dharmy eva
dharmatvāt. anvaya-vyatirekayor api tarhi na
dharmatvāt. uktam atra, na mantra nāma anyad eva
dharmatvāt. vināśasya ca akiñcittvāt. bhavato hi
dharmatvād rūpa-ādi-vad asiddhitaḥ || sambandhe
dharmatve 'py a-doṣaḥ. na hi pakṣa eva vyabhicāra
dharmatve taj-jñānam upalabdhiḥ. tasmād anya-
dharmatve tad-viśeṣaṇa-apekṣasya anyatra an-
dharmatve tad-viśeṣaṇa-apekṣasya anyatra an-
dharmatve tad-viśeṣaṇa-apekṣasya anyatra an-
dharmatve viśaya-svabhāva upalabdhiḥ sva-viśaya-
dharmatvena atīndriyatvāt sva-prabhava-kāya-vāg-
dharmam abhyupagamya tat-prahāṇāya snāna-agni-
dharmam iva a-viśeṣeṇa aparam asya svabhāvaṃ
dharmam iva ācāṣṭe yogo 'ṅgulyā iti kvacit ||
dharmam cetasā vibhajya tan-mātra-jijñāsāyām
dharmam tatra icchatī, sa katham bhāvaṃ na icchet.
dharmam tu bhāva-mātra-vyāpino 'rthasya
dharmam tu bhāva-mātra-vyāpino 'rthasya
dharmam bādthane pravṛtte tam tato dharmiṇo
dharmam brūyāt. an-āśrita-vastuno 'paryudāseṇa
dharmam brūyāt, an-āśrita-vastuno 'paryudāseṇa
dharmam vivecayāṃs tat-svabhāva-sambhavinā tena
dharmam śabde pratipadyamāne pratipakṣa-dharma-
dharmam sva-pakṣe 'bhyanujānan parājitaḥ. yathā
dharmam svabhāvaṃ icchanti iti viśeṣaṇena
dharmam hetum icchatī, sa katham bhāvaṃ na icchet.
dharmayor ekatra arthe sambhavāt sa pathika-agnir
dharmayor viparyayeṇa. tasmād anvaya-vyatirekayor
dharmayor vyāpāya-vyāpaka-bhāvaṃ prasādhyā

NB_03132 -parigraha-āgraha-yogayoh sādhyā-sādhana-
 NB_03130 iti. tatra a-sarvajñatā-an-āptatayoh sādhyā-
 V3_00507 yady evam idam api syān na vā ubhayam iti
 PV_04136 dharmo yaḥ sva-sādhyatayā īpsitaḥ | tad
 VN_03516 abhimatatvāt. sādharma-ḍṛṣṭānte ca viparīta-
 HB_03417 bhāvas tam upadarśya katham dharmī sādhyā-
 V2_07909 iti cet, na, an-ābhoga-a-sambhavāt, eka-
 SV_09708 vā nivartakaḥ ||192|| tasya vyāpyasya
 SV_02707 -antara-vṛttiḥ. vastu-grahe 'numānāc ca
 SV_05815 -abhimatasya tasya abhāvāt, anyasya ca vastu-
 PV_04056 eṣā loka-uttarā sthitiḥ || a-sambaddhasya
 V3_02203 loka-uttarā sthitiḥ ||15|| a-sambaddhasya
 SV_13828 karaṇānām atīśayāt. ghaṭa-ādi-kāraka-
 V3_04501 sākṣād arthāpattiyā vā. tasya asya pakṣa-
 V2_10009 iha āśrayo na iṣṭaḥ. ḍṛṣṭānte hi sādhyā-
 SV_01720 | khyāpyete (27abc') ḍṛṣṭānte hi sādhyā-
 SV_01801 -āśānkā syāt. tena ca pramāṇena sādhyā-
 V2_10011 upadarśyate. tena ca pramāṇena sādhyā-
 HB_03702 vā. na hy a-nīścita-ātmanah pratipādaka-
 VN_01411 pariṇatam iti vyavahārasya upagamāt. na ca
 VN_01404 svayam a-tad-ātmano 'tat-kāraṇatvāt,
 HB_00109 api dharmy-āśraya-siddhau para-āśrayatvād
 HB_00601 -niyamāt. yathoktā vyāptir avinābhāvaḥ pakṣa-
 PV_04052 nyāyaḥ śāstra-parigrahaḥ || tatra api sādhyā-
 PV_04190 atyanta-ayogam eva ca | vyavacchinatti
 V2_05009 atyanta-ayogam eva ca | vyavacchinatti
 PV_02130 parasya tu | kṛpā-vairāgya-bodha-ādeś citta-
 HB_00409 anvaya-nīścayo 'pi svabhāva-hetau sādhyā-
 VN_03509 syāt. viruddhe ca ḍṛṣṭānte yadi pakṣa-
 NB_03131 gautama-ādibhyo rāga-ādimattvasya sādhanā-
 SV_06513 syāt tadā buddhy-anurodhataḥ | vastu-
 V3_02110 śāstra-parigrahaḥ ||12|| tatra api sādhyā-
 PV_04230 syāt padārthānām vidhāna-pratiśedhane | eka-
 V2_05508 syāt padārthānām vidhāna-pratiśedhane | eka-
 V2_05303 -ayogāt kṛtakatva-ādinā anityatve, vastu-
 HB_03307 sā eva tad-anya-bhāva-upalabdhiḥ sādhyā-
 HB_00211 -aṃśa-vyāptir nīcitā bhavati. tatra pakṣa-
 PV_03087 eva sā a-pramāṇatva-sūcanā || anyathā ekasya
 VN_00217 ca sādhanā-dharma-mātra-anvayaḥ sādhyā-
 V3_10606 sambhavād vibhur ātmā iti. evam ekasya pakṣa-
 V2_09007 niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa-sthiti-
 SV_02105 niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa-sthiti-
 SV_01803 tathābhūto jāto yo naśvaraḥ kṣaṇa-sthiti-
 V3_10108 a-vipakṣatvam dharmiṇi. sandigdha-sādhyā-
 NB_03125 ayam vacanād rathyā-puruṣa-vat. maraṇa-
 V3_00611 apara-tyāga-nāntariyakatvān na ubhaya-
 HB_02207 drava-svabhāva utpanna iti. sa svayaṃ sthiti-
 HB_01711 virodhāt. yo 'pi manyate – a-kṣepa-kriyā-
 V3_09308 -dharmaṇo 'vyaktir anityatā iti cet, anya-
 SV_16105 -pratyaya-nirvṛtti-dharmā bhinna-nirvartana-
 HB_02103 karotu. sa punar asya svabhāvo 'kṣepa-karṭ-
 HB_01001 -abhāve nairātmya-prasaṅgāt. tadvad a-sthiti-
 SV_13709 -vyāpārād eva siddha iti sarva-kārya-tulya-
 HB_01612 idam apy asti – svabhāvas teṣāṃ kārya-kriyā-
 HB_03502 bhavet, ata eva pramāṇābhyām a-bādhita-tad-
 SV_13822 -iṣṭer iti cet. śabdaḥ kim iṣṭas tat-samāna-
 V3_00706 ca. tasmād ete kartur icchā-mātra-anurodhino
 V3_04711 sādhanam dūṣaṇam vā. ta ete nava pakṣa-
 SV_04503 -paridipane | a-tat-kārya-arthā-bhedena nānā-
 SV_05327 -upakāryatve kā iyam apekṣā nāma. tadutpatti-
 SV_16104 bhinna-kārya-kāraṇa-bhāva-pratyaya-nirvṛtti-
 SV_14614 na hi gardabha iti nāma-karaṇād bāleya-
 NB_03015 pakṣa-dharma-upadarśanam. sarva ete sādhanā-
 SV_09118 ity uktau na anena sambandho 'sti, na etad
 SV_14506 bhāvasya bhavati. bhāva eva tu kṣaṇa-sthiti-
 dharmayoh sandigdho vyatirekaḥ. a-vyatireko yathā
 dharmayoh sandigdho vyatirekaḥ. sandigdha-sādhana
 dharmayoh sambandha-upadarśanāt. ekānta-parigrahe
 dharmavati bādhā syān na anya-dharmeṇa dharmiṇi ||
 dharmavati vastutaḥ sādhyā-avyabhicāre 'pi hetor
 dharmavān ity ucyate. ata eva a-bādhā-grahaṇam
 dharmasya apy ajñāne parārtha-vṛtṭeḥ kārya-a-
 dharmasya ayam nivartako vyāpako dharmah svayaṃ
 dharmasya ekasya niścaye | sarva-dharma-graho
 dharmasya kasyacid a-saṃsparśāt. tata eva ca sā
 dharmasya kim asiddhau na sidhyati | hetus tat-
 dharmasya kim asiddhau na sidhyati | hetus tat-
 dharmasya ca karaṇeṣu ḍṛṣṭeḥ. tasya eva pradipa-
 dharmasya tattvaṃ sapakṣa-vipakṣayoh sad-asattvaṃ
 dharmasya tad-bhāvas tan-mātra-anubandhena
 dharmasya tad-bhāvas tan-mātra-anubandhena tat-
 dharmasya tan-mātra-anubandhaḥ khyāpyate. sva-
 dharmasya tan-mātra-anubandho gamyate. hetu-bhāvo
 dharmasya tal-lakṣaṇatvaṃ sandigdha-pakṣa-
 dharmasya dravyāt tattva-anythingābhyām anyo
 dharmasya dravyād artha-antara-bhūtatvāt. artha-
 dharmasya dharmi-vacanāt pratyāsattē sādhyā-
 dharmasya. na sa trividhād dhetor anyatra asti
 dharmasya nāntariyaka-bādhānam | parihāryam na ca
 dharmasya nipāto vyatirecakaḥ || viśeṣaṇa-
 dharmasya nipāto vyatirecakaḥ ||10|| viśeṣaṇa-
 dharmasya pāṭave || kṛpā-ātmakatvam abhyāsād
 dharmasya vastutas tad-bhāvatayā sādhanā-dharma-
 dharmasya vṛttir an-anya-sādhāraṇā prasādhyate,
 dharmasya vyāvṛttiḥ sandigdha. sandigdha-ubhaya-
 dharmasya saṃsparśo viccheda-karaṇe dhvaneḥ ||132||
 dharmasya sambaddhasya eva bādhānam | parihāryam
 dharmasya sarva-ātma-vidhāna-pratiśedhānam || a-
 dharmasya sarva-ātma-vidhāna-pratiśedhānam ||22||
 dharmasya sarva-vastuno vyāvṛtti-virodhāt. vṛtti-
 dharmasya sādhiḥ iti ḍṛṣṭānta-anavasthāyām a-
 dharmasya sādhyā-dharmiṇi pratyakṣato 'numānato
 dharmasya svabhāva-uktyā parasya tat | na
 dharmasya, svabhāva-hetu-lakṣaṇam ca siddham
 dharmasya hetu-rūpasya asiddhau sandehe vā
 dharmā anityatā ity ukta-prāyam. vacana-bhede 'pi
 dharmā anityatā. vacana-bhede 'pi dharmi-
 dharmā, anyatas tasya tad-bhāva-niśedhāt. hetu-
 dharmā apy evam a-vipakṣa iti tad a-vipakṣatvam a
 dharmā ayam puruṣo rāga-ādimattvād rathyā-puruṣa-
 dharmā asti iti. siddhānta-upagama-nibandhaneṣu
 dharmā eva, vināśa-hetv-a-sambhave 'vasthānāt.
 dharmā eva sa tasya svabhāvaḥ, na sa sāhityam
 dharmā ca prāg a-pracyuta-ātmā iti ca su-vyāhṛtam.
 dharmā ca svabhāvaḥ puruṣa-saṃskāra-bheda-bhinnaḥ
 dharmā cet, pṛthag-bhāva-sambhavāt, kevalo 'pi
 dharmā cet svabhāvato bhāvo niṣpanno na punas tad
 dharmā. tasya tādrśasya vyaktau sarvaṃ vyaṅgyam
 dharmā. tena samasta-pratyayānām kāryam a-kṛtvā na
 dharmā dharmi ity ucyata iti. tat kim idāniṃ
 dharmā. na ca asya kaścīd atīśaya ity uktam.
 dharmā na vastu-svabhāvam anuvidadhati, tasya evam
 dharmā nirdiśyante – prameyatvān nityaḥ,
 dharmā pratiyate ||83|| yathā-pratīti-kathitaḥ
 dharmā bhāvaḥ svabhāva-pratibandhād apekṣate nāma,
 dharmā bhinna-nirvartana-dharmā ca svabhāvaḥ
 dharmā manuṣye 'pi saṃyojyāḥ. tathā na caitraṣya
 dharmā yathāsvam pramāṇaiḥ siddha-sādhana-dharma-
 dharmā vā iti pratītiḥ. tathā ca sambandho
 dharmā vināśaḥ. tam asya svabhāvam uttara-kālam

PV_03479
SV_16316
SV_08809
HB_01613
V3_09107
V3_07704
V3_02803
PV_04184
V3_10003
V2_08012
HB_01104
SV_02517
SV_11622
SV_11019
SV_15201
SV_11022
HB_01610
SV_14907
PV_04134
V3_04005
PV_04125
SV_14022
V2_07702
PV_04148
V3_03903
SV_12026
V3_10203
SV_07113
SV_13915
SV_08119
PV_03468
PV_03062
SV_17426
PV_04057
V3_02205
V3_08009
V3_08006
SV_03427
PV_04040
V3_01803
V3_09901
PV_04180
NB_03065
V3_10605
SV_03612
SV_00115
V3_04307
HB_00108
V3_03301
SV_00201
V3_04307
PV_04045
SV_00114
SV_00113
V3_04304
HB_00107
V3_09906
HB_00407
HB_00113
V3_04309
HB_00111
PV_04194
PV_04151
V2_09007
SV_02105

buddhiḥ sva-vedikā | siddhā anyathā tulya-
-śakteḥ. puruṣa-viśeṣa-āśraya-vipāka-
yuktaṁ tathā bhavitum. tathābhāve hy a-tad-
-āpattir iti, sa kiṁ teṣāṁ a-kṣepa-kriyā-
-sandigdha-dharmi-sambandha-anvaya-vyatirekā
a-vyavaccheda-rūpā api khalu jñeyatva-ādayo
tasya a-nāntariyakatvāt. na ca evaṁ-vidhā
bheda-niṣṭheṣu pratyayeṣu vivekinaḥ | dharmī
bheda-niṣṭheṣu pratyayeṣu vivekinaḥ | dharmī
naḥ kṛtakam yathoktam abhidharme – katame
-vyāpārāḥ sva-hetu-pariṇāma-upanidhi-
bhedam upādāya svabhāva-a-bhede 'py aneka-
iti te 'pi tathā syuḥ. na ca cyavana-
-āśravo dur-jñānaḥ. doṣā hi nirhrāsa-atīśaya-
sambhavanti iti. tasmān na a-parāvṛtti-
apakarṣiṇaḥ. tat-pāṭave nir-anvaya-vināśa-
kārya-kriyāṁ brūmaḥ. kiṁ tarhi tat-kriyā-
svabhāva eṣa bhāvānāṁ ya ime kṣaṇa-sthiti-
atas tan na akṣa-gocaraḥ || tena sāmānya-
atas tan na akṣa-gocaraḥ ||30|| tena sāmānya-
-saṅketa-dhvani-bhāvināṁ | yogyāḥ padārthā
dharmo yaḥ samāna-jātiyam anveti. sarva-
eva naśvaraḥ. tathā hi sa-apekṣānāṁ hi
vā iti sūcitam || svayaṁ-śrutyā anya-
tasmād a-vastu-niyata-saṅketa-śabda-bhāvināṁ
-prakārānāṁ apauruṣeyatva-sādhanānāṁ kārya-
bhāṣitam. tasmād anapekṣita-pakṣa-vyavasthau
tasya tad-abhāve 'pi sthānāt. patana-
nirarthatā ||265|| yadi sarva-kāraṇa-samāna-
syāt. yāvanti hi sāmānyāny arthe samavāya-
sva-dharma-nir-apekṣiṇaḥ | kevalān na artha-
viśeṣeṇa na gamyate || yā ca sambandhino
-upāya-puruṣa-artha-abhidhānāni ca śāstra-
sādhanāya uktaḥ kiṁ duṣṭas tatra sidhyati ||
uktaḥ kiṁ duṣṭas tatra sidhyati ||16||
-prādhānya-sādhanā-arthaṁ hetos trīn pakṣa-
sādhye viruddha iti darśayamś caturāḥ pakṣa-
anādi-vāsanā-sāmarthyād a-saṁsrṣṭān api
tac ca na nir-anvaya-doṣavat || etena dharmi-
bhāvaḥ. etena iṣṭa-sādhyatva-vacanena dharmi-
asiddhir iti cet, tat kim idāniḥ dharmī
hetu-bhāvināḥ | asiddher jñāpakatvasya
kekāyitād iti. tad-āpāta-deśa-vibhrame.
kekāyitād iti tad-āpāta-deśa-vibhrame.
tathā-kṛta-vyavasthāḥ śabdā dharmā-
-ādi-parihāraḥ. dharmā-vacanena api
-ādi-parihāraḥ. dharmā-vacanena api
-ādi-parihṛtaṁ bhavati. dharmā-vacanena api
itara-dharmatvayoḥ sa dharmā-gataḥ. yatra tu
dharmā-vacanena api dharmy-āśraya-siddhau
dharmā-vacanena api dharmy-āśraya-siddhau
-artha-bādhanam | atha vādi-iṣṭatāṁ brūyād
tad-eka-deśatvāt tad-upacāra-yogya-
-abhāvād an-upacāra iti cet. na, sarva-
-abhāvād an-upacāra iti cet, na, sarva-
-abhāvād an-upacāra iti cet, na, sarva-
tu sva-sādhanē 'yaṁ prasaṅgaḥ. sarva-bhāveṣu
-agni-vad agni-mātra-sādhye 'rthe. etena
vyatireke sādhyā-abhāve 'sattva-vacana-vad
-vacanena drṣṭānta-dharmiṇi sattva-siddher
-vyāptyā drṣṭānta-dharmiṇi sattva-siddher
-anugamād dhvaneḥ || tad ayoga-vyavacchedād
ato 'pakṣa-doṣo 'siddha-āśraya-ādikaḥ ||
anityatā ity ukta-prāyam. vacana-bhede 'pi
-sthitī-dharmā anityatā. vacana-bhede 'pi

dharmā viśayo 'pi dhiyā saha || iti prakāśa-rūpā
dharmā sa dharmas tena kṛtaḥ sa tathā tad-
dharmā syāt. na hy ayaṁ pravṛtti-nivṛttimān
dharmā svabhāvas tadā eva antya-avasthāyām
dharmā hetvābhāsāḥ. tatra, eka-a-prasiddhi-
dharmāḥ kathaṅcid a-vastūnām api buddhyā
dharmāḥ kvacid a-samaya-sthāyinaṁ praty anvayinaḥ,
dharmās ca bhāsante vyavahāras tad-āśrayaḥ ||
dharmās ca bhāsante vyavahāras tad-āśrayaḥ ||77||
dharmāḥ saṁskṛtāḥ. pañca-skandhā iti. tatra pañca
dharmāṇas tat-prakṛtes tathā-bhavanto na
dharmāṇaḥ pratiyante. te 'pi śabdāḥ sarva-bheda-
dharmāṇaḥ. yad uktam – āśraya-apāyena āśrita-
dharmāṇo vipakṣa-abhibhava-utkarṣa-apakarṣam
dharmāṇaḥ śabdāḥ. tattve vā kuta etad a-vitatha-
dharmāṇaḥ syuḥ. jvālā-ādi-vad eva. tena syād api
dharmāṇaḥ svabhāvata eva te. tān paśyanto vidmaḥ
dharmāṇaḥ. sa tu utpattimatām eva bhaviṣyati. na
dharmāṇām a-pratyakṣatva-siddhitaḥ | pratikṣepe
dharmāṇām a-pratyakṣatva-siddhitaḥ | pratikṣepe
dharmāṇām icchāyā a-nirodhanāt || tāṁ yogyatām
dharmāṇām etad-avasthatvāt. sarva-sthairya-
dharmāṇām na avāśyaṁ-bhāvitā iṅsyate ||53|| nir-
dharmāṇām bādha a-bādha iti kathyate | tathā sva-
dharmāṇām yogyāḥ sarva-padārthāḥ, icchāyā nirodha
dharmāṇām vā kvacid atīśayam abhyupeti ity a-
dharmāṇām vṛtti-vyatirekau paraspara-parihāra-
dharmāṇām hi bhāvānāṁ pāta-pratibandhād a-janako
dharmāṇy api karaṇāni vyañjakāni na kiñcid idāniḥ
dharmāṇi tāni saha utpādena asya samavayanti iti
dharmāt kaḥ sva-dharmaḥ sva-dhiyo 'paraḥ || yaḥ
dharmād gatiḥ dharmiṇi jāyate | sā anumānaṁ
dharmān a-pradarśya atyanta-prasiddha-viśaya-
dharmān an-upāniya eva drṣṭānte dharmiṇo 'khilān |
dharmān an-upāniya eva drṣṭānte dharmiṇo 'khilān |
dharmān āha. tathā hi na anvaya-mukhena hetur
dharmān āha. bheda-sāmānyayoś ca anaikāntikayor
dharmān saṁsrjanti jāyate. tasyāḥ pratibhāsa-
dharmābhyāṁ viśiṣṭau dharmā-dharmiṇau |
dharmābhyāṁ viśiṣṭau dharmā-dharmiṇau nirākurvan
dharmy-antare 'nvayī-bhavitā. pradīpa-ādayas tu
dharmy-asiddhaḥ sva-sādhanē || dharmā-dharmi-
dharmy-asiddhāv apy asiddhaḥ, yathā sarvagata
dharmy-asiddhāv api, yathā – sarvatra sukha-ādi-
dharmy-ādiṣu na punar vyatireka-vastu-bhedād iti
dharmy-āśraya-siddhau dharmi-grahaṇa-sāmarthyāt
dharmy-āśraya-siddhau dharmi-grahaṇa-sāmarthyāt
dharmy-āśraya-siddhau para-āśrayatvād dharmasya
dharmy eva asiddhas tatra kva kena kiṁ
dharmi-grahaṇa-sāmarthyāt pratyāsattiyā sādhyā-
dharmi-grahaṇa-sāmarthyāt pratyāsattiyā sādhyā-
dharmi-dharma-ādi-sādhanaiḥ || kaiścit
dharmi-dharma-pratipatty-arthaṁ. tathā ca
dharmi-dharma-pratiśedha-arthatvāt. tad-eka-
dharmi-dharma-pratiśedha-arthatvāt. tad-eka-
dharmi-dharma-pratiśedha-arthatvād upacārasya.
dharmi-dharma-bheda-asiddheḥ sarvatra eṣa doṣas
dharmi-dharma-liṅga-ādi-vikalpasya pramāna-prṣṭha
dharmi-dharma-vacanāṁ siddhe 'pi drṣṭānta-
dharmi-dharma-vacanāt sādhyā-dharmi-parigrahaḥ.
dharmi-dharma-vacanāt sādhyā-dharmi-parigrahaḥ.
dharmi-dharma-viśeṣaṇam | tad-viśiṣṭatayā dharmo
dharmi-dharma-viśeṣānāṁ svarūpasya ca dharmiṇaḥ |
dharmi-dharmatayā nimittaṁ bheda-antara-ākṣepa-an-
dharmi-dharmatayā nimittaṁ vakṣyāmaḥ. tāṁ punar

V3_01803	antara-bhāvaḥ. etena iṣṭa-sādhyatva-vacanena	dharmi-dharmābhyāṃ viśiṣṭau dharmadharmaṇau
PV_04040	tac ca na nir-anvaya-doṣavat || etena	dharmi-dharmābhyāṃ viśiṣṭau dharmadharmaṇau |
V2_05701	-anumeya-vyavahāro buddhy-ārūḍhena dharmadharma-	dharmi-nyāyena iti. dharmadharmaṇā bhēdo
V3_02407	-bhēdasya dharmāṇaḥ parihāreṇa prasiddhasattva-	dharmi-parigraha-arthāṃ svayaṃ-śrutim aparāḥ prāha.
V3_04309	sattva-siddher dharmi-dharma-vacanāt sādhyasattva-	dharmi-parigrahaḥ. karaṇīyo 'yaṃ vyākhyāne yatnaḥ
SV_00203	sattva-siddher dharmi-dharma-vacanāt sādhyana,	dharmi-parigrahaḥ. siddhe punar vacanaṃ niyama-
HB_00111	atra dharmāṇaḥ prakṛtatvād iti cet, na,	dharmi-parigrahaḥ. siddhe punar vacanaṃ niyama-
V3_02002	tad-eka-deśatvāt tad-upacāra-yogyasarvatra	dharmi-prakrame 'pi vastu-pratibandha-abhāvāt.
V3_04305	vyavacchedaḥ kriyate. uktam atra –	dharmi-pratipatty-artham. tathā ca cākṣuṣatva-ādi
SV_02718	an-apahnavena svalakṣaṇa-pratiṣedhāt, sādhyana	dharmi-pratipattāv a-bhēdāt sarva-pratipattiḥ.
V3_13611	na ca satām api paramārthataḥ kaścīd dharmadharma-	dharmi-bahir-bhāvāc ca ity uktam. tāny api
V3_12602	-anumeya-vyavahāro buddhy-ārūḍhena dharmadharma-	dharmi-bhāvaḥ. kevalaṃ buddhir evaṃ-sambandham
SV_00223	yathā-pratīti na virudhyante. dharmadharma-	dharmi-bhēdena iti. bhēdo dharmadharmaṇā buddhy
SV_04406	eva viruddhaḥ. sa kadācid dharmadharma-mukhena	dharmi-bhēdo 'py asya. aneka-artha-bhēda-sambhava
V3_01811	'py a-bhinne rūpe. kāryaṃ hi kutaścīd-bhāvabhidhānataḥ |	dharmi-mukhena tad-viśeṣa-mukhena vā kriyata iti
SV_08322	tad bādhāṃ eva manyeta svadharmaṇi | gata-arthe	dharmi yan na bhavati tat tasya eva vaikalyāt. na
PV_04139	lakṣaṇena asmin svadharmaṇi | gata-arthe	dharmi-vacanaṃ tataḥ || nanv etad apy arthadharma-
PV_04137	-āśraya-siddhau para-āśrayatvād dharmasya	dharmi-vacanaṃ punaḥ || bādhāyāṃ dharmāṇo 'pi
HB_00109	-vyāptyā drṣṭānta-dharmaṇi sattva-siddher	dharmi-vacanāt pratyāsatteḥ sādhyadharma-siddhir
SV_00203	kvacit || yuktā aṅgulī iti sarveṣāṃ ākṣepād	dharmi-vacanāt sādhyadharma-parigrahaḥ. siddhe
PV_02099	vā. kathaṃ ca na syāt. tad-artha-pratiṣedhe	dharmi-vācīni | khyātā eka-artha-abhidhāne 'pi
V3_06706	vā. kathaṃ ca na syāt. tad-artha-pratiṣedhe	dharmi-vācīno 'prayogād abhidhānasya, tasya
SV_10517	kaścāna ||62|| tasmān na sarvatra dharmadharma-	dharmi-vācīno 'prayogād abhidhānasya nir-
SV_09604	iva dharmāṇo nirdeśyate. na hi dharmadharma-	dharmi-vācīnoḥ śabdāyor vācye 'rthe niścaya-
V3_07602	iva dharmāṇo nirdeśyate. na hi dharmadharma-	dharmi-vācīnoḥ śabdāyor vācye kaścīd viśeṣo 'sti
PV_04181	dharmadharma-asiddhaḥ sva-sādhanā || dharmadharma-	dharmi-vācīnoḥ śabdāyor vācye kaścīd viśeṣo 'sti
V2_05006	'numānato vā. tathā tat-tulya eva ca.	dharmi-vivekasya sarva-bhāveṣv asiddhitaḥ |
V3_01303	-viparyāsana-lakṣaṇatvāt. yathokte tu dharmadharma-	dharmi-viśiṣṭasya anyatra vṛtti-virodho '-
V3_13608	virodhāt pratijñā-doṣa iti. yathā ca āha –	dharmi-viśeṣa iṣṭa eva an-anvaya-doṣaḥ. yad āha
HB_02901	sarvadā abhāvaḥ syāt. na, pradeśa-ādī-	dharmi-viśeṣaṇatvena upādānād anityaḥ
VN_02315	'nityaḥ prayatnānantariyakatvād iti hetor	dharmi-viśeṣaṇasya abhāvasya sādhanād iti cet.
PV_04170	-lakṣaṇam || a-sambhavāt sādhyasabdō	dharmi-viśeṣatvāt pratijñā-artha-eka-deśa ity
SV_04506	ca vastuny asya na sambhavaḥ ||84|| dharmadharma-	dharmi-vṛttir yadi iṣyate | śāstreṇa alaṃ
V3_03011	– pretya a-sukha-prado dharmadharma iti.	dharmi-vyavasthānaṃ bhēdo '-bhēdāc ca yādṛśaḥ | a
SV_03508	-tad-bhāva-arthaiḥ. tatra eva ca ayaṃ dharmadharma-	dharmi-vyavasthites tad-āśrayāt tat-prabādhane
SV_04213	arthe sāmānya-sāmānādhikaraṇyadharma-	dharmi-vyavahāraḥ parasparaṃ tattva-anyatvābhyāṃ
V3_02505	sāmānya-viśayatvena eva gata-arthatvāt.	dharmi-vyavahāraḥ. yad etaj jñānaṃ vastu-svabhāva
V2_07504	tadā gamakaḥ, a-niścītyāṃ tu vyāptau	dharmi-sattāyāṃ sādhyāyāṃ svalakṣaṇaṃ sādhyāṃ
SV_09623	na ayaṃ prasaṅgaḥ. a-niścītyāṃ tu vyāptau	dharmi-samāśraye vā tat-svabhāvatayā gamakasya a-
V3_09106	pratipādyapratipādakayor asiddhasandigdhasiddho	dharmi-samāśraye vā tat-svabhāvatayā gamako na
V3_09201	'naikāntikaś ca hetvābhāso bhavati.	dharmi-sambandha-anvaya-vyatirekā dharmā
NB_03057	vā pratipādyapratipādakayoḥ. ekasya rūpasya	dharmi-sambandha-asiddhāv asiddhaḥ, yathā –
HB_02904	a-sambandho 'nya-bhāvasya pradeśa-ādī-	dharmi-sambandhasya asiddhau sandeḥ vā asiddho
SV_00201	-grahaṇa-sāmarthyāt pratyāsattā sādhyadharma-	dharmi-sambandhād iti. na, pradeśa-āder eva tad-
V3_04308	-grahaṇa-sāmarthyāt pratyāsattā sādhyadharma-	dharmi-siddhir iti cet. na, drṣṭānta-dharmaṇo 'pi
HB_00109	dharmasya dharmi-vacanāt pratyāsatteḥ sādhyadharma-	dharmi-siddhir iti cet, na, drṣṭānta-dharmaṇo 'pi
VN_03403	a-sambhavāt. na ca anyathā virodhaḥ. asiddhe	dharmi-siddhir iti cet, na, drṣṭānta-dharmaṇo 'pi
SV_10623	-artha eva apohyeta pradhāna-śabda-vācyaṣya	dharmi-svabhāve 'bhīhitayor hetu-pratijñā-
PV_04140	| nanv etad apy arthasiddhaṃ satyaṃ kecit tu	dharmāṇa eva nirākaraṇān nir-ādhāraḥ sādhyadharma-
PV_04076	darśayan || samaya-āhita-bhēdasya parihāreṇa	dharmāṇaḥ | kevalasya uparodhe 'pi doṣavattām
PV_04151	|| dharmi-dharma-viśeṣāṇāṃ svarūpasya ca	dharmāṇaḥ | prasiddhasya grhītyarthāṃ jagāda
PV_04078	|| a-sādhyatām atha prāha siddha-ādeṣena	dharmāṇaḥ | bādhā-sādhyā-āṅga-bhūtānām anena eva
PV_04057	sidhyati || dharmān an-upaniya eva drṣṭānte	dharmāṇaḥ | svarūpeṇa eva nirdeśya ity anena eva
V3_02205	||16|| dharmān an-upaniya eva drṣṭānte	dharmāṇo 'khilān | vāg-dhūma-āder jano 'nveti
SV_03509	a-vācyaḥ pratanyate. na hy anyo dharmadharma-	dharmāṇo 'khilān | vāg-dhūma-āder jano 'nveti
PV_03231	yato yataḥ | tad-bhēda-unnīta-bhēdā sā	dharmāṇo 'n-artha-antara-abhidhānāt. na api sa eva,
PV_04144	tatra bādhā ity etena varṇitam || tathā eva	dharmāṇo 'neka-rūpatā || te kalpitā rūpa-bhēdā
PV_04148	iti kathyate | tathā svadharmaṇā anyasya	dharmāṇo 'py atra sādhyatvāt kevalasya na | yady
SV_09116	ity-ādi. asato vā asya niṣedhe tadvad	dharmāṇo 'pi iti kathyate || sarva-sādhanadoṣeṇa
SV_00202	sādhyadharma-siddhir iti cet. na, drṣṭāntasādhyadharma-	dharmāṇo 'pi niṣedhaḥ. na vai sambandhasya na
HB_00110	siddhir iti cet, na, drṣṭāntasādhyadharma-	dharmāṇo 'pi pratyāsatteḥ. tad-aṃśa-vyāptyā
V3_04308	siddhir iti cet, na, drṣṭāntasādhyadharma-	dharmāṇo 'pi pratyāsatteḥ. tad-aṃśa-vyāptyā
PV_04138	asmin svadharma-vacanaṃ punaḥ || bādhāyāṃ	dharmāṇo 'pi pratyāsatteḥ. sapakṣe sattva-
V3_02308	'pi kiṃ na bhavati. bādhānyadharmaṇo	dharmāṇo 'pi syād bādhā ity asya prasiddhaye |
		dharmāṇo 'bhīdhānād iha eva bhavati, na anyatra

PV_04143
SV_09111
V3_09904
SV_14516
SV_09705
SV_09603
V3_07601
HB_03412
V3_02503
V3_02407
V3_02001
V3_01206
HB_02902
V3_01902
PV_04042
V3_10504
V3_02501
SV_02804
V3_09803
PV_04180
PV_04232
V2_05511
V3_02507
V3_02504
V3_10505
V3_07411
SV_09509
V3_03303
V3_03305
V3_03304
PV_04081
PV_04148
PV_04039
PV_04137
SV_15317
SV_09401
V3_07107
PV_04187
V3_10509
PV_04136
V3_01805
V2_05109
PV_04231
V2_05510
NB_03044
PV_04065
HB_03415
PV_04040
V1_00301
PV_03062
SV_02609
SV_09621
V3_08003
SV_03516
VN_03401
HB_00211
HB_03413
VN_00115
VN_03405
VN_00112
VN_04901
VN_04901
HB_00113
VN_03319
PV_04041

sādhyā-dharma-uparodhi yat | bādhanam
dharma-niṣedha eva sarva-bhāveṣu kriyate, na
jñāna-viṣayatā liṅgasya liṅgi-pratipādanam.
tat-svabhāva-jñāpanena artha-antaram iva
-niścayād eva niścito vyāpakatvena tasya
hi kayācid apekṣayā dharma iti vyatirekī iva
hi kayācid apekṣayā dharma iti vyatirekī iva
hi sādhyā-dharmam bādhanam pravṛtte taṃ tato
iti idam phalavat syāt. svayaṃ-siddhasya
pravartyate. samaya-lakṣaṇa-āhita-bhedasya
iti cet, tad anyatra api samānam. na, atra
santaś cakṣur-ādāyo 'samhata-arthā iti
sādhanād iti cet. syād etat pradeśa-āder
vyapadiśyate. svayaṃ-śrutiḥ punar ekasya
iṣṭam sādhyo dharmo 'tra kevalaḥ || ekasya
-viṣayasya vyavahāra-upanitasya sādhyā-
vicāram āśrayate. atha prasiddha-apadeśena
-viṣayam iti liṅgam prakīrtitam | anyathā
so 'pi, sādhyā-sādhanayor bhedāt sādhyasya
tad-a-sambhavāt || jñāpya-jñāpakayor bhedād
a-saṃhāro vidhāna-pratiśedhayoḥ || eka-
a-saṃhāro vidhāna-pratiśedhayoḥ ||23|| ekaṃ
a-vacane 'pi pakṣe kiñcid virudhyate. atha
-siddhasya dharmīṇaḥ parigraha-a-vacane
-eka-deśatvam uktam. viśeṣam punaḥ sādhyā-
darśyate | tatra prasiddham tad-yuktaṃ
darśyate | tatra prasiddham tad-yuktaṃ
prastāvasya eva abhāvāt. tasmād
sva-upagama eva tarhi prāmāṇyam ādadhad
iti. tat tarhi śāstram a-pramāṇakaṃ kathaṃ
'pi kiñcit pakṣe virudhyate || kuryāc ced
bādha a-bādha iti kathyate | tathā sva-
sādhyam na ca siddha-prasādhanam | viśiṣṭam
|| anyathā asya uparodhaḥ ko bādHITE 'nyatra
hy anvayo vyatireko vā sattvam vā sādhyā-
yasmād bhāva-upādāna-mātre tu sādhye sāmānya-
-bhāva-upādāna-mātre tu sādhye sāmānya-
-aṅgatve 'py a-bādhatvān na asiddhir bhinna-
-aṅgatve 'py a-bādhatvān na asiddhir bhinna-
| tad dharmavati bādha syān na anya-dharmaṇa
-anityatvavān vā iti, samudāya-apavādasya
asiddheḥ. tat-tulya eva ity avadhāraṇād
-ātmatayā bhede nānā-vidhi-niṣedha-vat | eka-
-ātmatayā bhede nānā-vidhi-niṣedha-vat | eka-
sādhanam āha: tac-chāstra-kāreṇa tasmin
sādhyā-sādhanā-saṃsthitih || viruddhayor eka-
sādhyā-dharmaṇa avinābhāvi hetur na sādhyā-
dharma-dharmīṇau | pratyākhyāto nirākurvan
liṅga-lakṣaṇam, kiṃ tarhi grāhya-dharmaṇi
gamyate || yā ca sambandhino dharmād gatir
abhāva-prasaṅgād ity uktam. tasmāt pratyakṣe
-mātra-vyāpini vastu-dharme siddha-sattāke
-mātra-vyāpini vastu-dharme siddha-sattāke
dharma-bahutvāt tatra drṣṭo vacana-bheśa ca
pratiñā-artha-virodhāt. asiddhatā punar
bhavati. tatra pakṣa-dharmasya sādhyā-
tasmin saty eva bhavan hetus taṃ tatra
iṣṭa-artha-siddher ubhayatra a-viśeṣāt.
ubhayor dharmīṇi saṃśayaḥ. tathā sati hetor
tasya samarthanaṃ sādhyena vyāptim prasādhyā
pradarśya dharmīṇi bhāvaḥ pradarśyeta,
pariśiṣṭeṣu ca sambandham pradarśya
dharmi-dharma-vacanam siddhe 'pi drṣṭānta-
asiddhatām ca iti. viruddhatā siddhe hetor
evam a-sādhanāt || samudāya-apavādo hi na

dharmaṇas tatra bādha ity etena varṇitam || tathā
dharmīṇaḥ, tan-niṣedhe tad-viṣaya-śabda-pravṛtty-
dharmaṇas tu sva-sādhanam 'yam prasaṅgaḥ. sarva-
dharmīṇo dharmam cetasā vibhajya tan-mātra-
dharmīṇo dharmo gamyaḥ. tasya ayaṃ nivṛttau vā
dharmīṇo nirdiśyate. na hi dharma-dharmi-vācinoḥ
dharmīṇo nirdiśyate. na hi dharma-dharmi-vācinoḥ
dharmīṇo nivartayatas tasmin saty eva bhavan
dharmīṇaḥ parigraha-a-vacane dharmīṇam eva sādhyam
dharmīṇaḥ parihāreṇa prasiddha-dharmi-parigraha-
dharmīṇaḥ prakṛtatvād iti cet, na, dharmi-
dharmīṇo viśeṣa iti vyavasthā-mātram bhidyate, na
dharmīṇo viśeṣaṇa-bhūto 'bhāvaḥ sādhyate na
dharmīṇaḥ śāstre nānā-dharma-vyavasthāyām api
dharmīṇaḥ śāstre nānā-dharma-sthitāv api |
dharmīṇaḥ sādhanatve pratiñā-artha-eka-deśatvam
dharmīṇaḥ siddhasya a-sādhyatām āha. na,
dharmīṇaḥ siddhāv asiddham kim ataḥ param ||47||
dharmīṇaḥ sva-sādhanam sādhanatva-asiddher hetu-
dharmīṇo hetu-bhāviṇaḥ | asiddher jñāpakatvasya
dharmīṇam uddiśya nānā-dharma-samāśrayam | vidhāv
dharmīṇam uddiśya nānā-dharma-samāśrayam | vidhāv
dharmīṇam eva sādhyam kuryāt, tataḥ kiṃ syāt. a-
dharmīṇam eva sādhyam kuryād iti cet, na,
dharmīṇam kṛtvā sāmānyam hetum bruvāṇasya dharmā-
dharmīṇam gamayisyati || iti. tasmān na agny-ādi-
dharmīṇam gamayisyati || tasmān na agny-ādi-
dharmīṇam pratiṣṭhāpayaṇ śāstram pratiṣṭhāpayati,
dharmīṇam pratiṣṭhāpayati. dharmā-antaram ca sa
dharmīṇam pratiṣṭhāpayati. prāmāṇyena
dharmīṇam sādhyam tataḥ kiṃ tan na śakyate |
dharmīṇā anyasya dharmīṇo 'pi iti kathyate ||
dharmīṇā tac ca na nir-anvaya-doṣavat || etena
dharmīṇi | gata-arthe lakṣaṇena asmin sva-dharmi-
dharmīṇi | tan-niścaya-phalair jñānaiḥ sidhyanti
dharmīṇi | na kaścid arthaḥ siddhaḥ syād a-
dharmīṇi | na kaścid arthaḥ siddhaḥ syād a-
dharmīṇi | yathā aśvo na viśaṇitvād eṣa piṇḍo
dharmīṇi | yathā aśvo na viśaṇitvād eṣa piṇḍo
dharmīṇi || anyathā asya uparodhaḥ ko bādHITE
dharmīṇy a-virodhāt. anityo hi śabdaḥ, na anitya-
dharmīṇy a-vṛttir iti cet, na, anya-niṣedha-
dharmīṇy a-saṃhāro vidhāna-pratiśedhayoḥ || eka-
dharmīṇy a-saṃhāro vidhāna-pratiśedhayoḥ ||23||
dharmīṇy aneka-dharma-abhyupagame 'pi yas tadā
dharmīṇy ayogād astu bādhanam | viruddha-
dharmīṇy eva iti cet, tat kim ayaṃ tapasvī
dharmīṇy evam a-sādhanāt || samudāya-apavādo hi
dharmīṇi ca darśanam. na ca etac chabdānām asti
dharmīṇi jāyate | sā anumānam parokṣaṇām ekāntena
dharmīṇi tat-svabhāva-sākalya-paricchedāt tatra
dharmīṇi na asiddhiḥ. tena ca sādhyā-dharmaṇa
dharmīṇi na asiddhiḥ. tena ca sādhyā-dharmaṇa
dharmīṇi na syāt. uktam atra śabdānām svāntarya-
dharmīṇi pratiñāta-artha-siddhau viruddhayoḥ
dharmīṇi pratyakṣato 'numānato vā prasiddhir
dharmīṇi pravartayati iti param bata bhāvanām a-
dharmīṇi prakṛtattvam prasādhyā paścād api
dharmīṇi bhāva-saṃśaye 'siddhatā eva hetu-doṣa
dharmīṇi bhāva-sādhanam, yathā yat sat kṛtakam vā,
dharmīṇi bhāvam pradarśya sambandhaḥ pradarśyeta
dharmīṇi bhāvaḥ pradarśyeta, dharmīṇi bhāvam
dharmīṇi bhāve tad-aṃśa-vyāpti-vacanāt tatra eva
dharmīṇi bhāve sādhyā-dharma-viparyaya eva bhāvena
dharmīṇi virudhyate | sādhyam yatas tathā na

SV_10604 -abhāva-ubhaya-dharma ity ucyate. tad atra
V3_06806 -abhāva-ubhaya-dharma ity ucyate. tad atra
VN_03405 -sambhava iti cet, a-pramāṇa-yoge tu ubhayor
V3_04309 sapakṣe sattva-vacanena dr̥ṣṭānta-
HB_00110 'pi pratyāsattēh. tad-aṃśa-vyāptyā dr̥ṣṭānta-
SV_00203 'pi pratyāsattēh. tad-aṃśa-vyāptyā dr̥ṣṭānta-
V3_10108 niścita ity a-niścayāt siddham a-vipakṣatvaṃ
SV_02604 3|| eko hy artha-ātmā. sa pratyakṣaḥ, asiddhe
HB_03416 ṣaṇḍham udvāhya putraṃ mṛgayate. yasya
V3_01809 -vighātaḥ kaścit. tasmāt kevala eva dharmo
V3_10106 -vyatireke ca vipakṣe tad-vyatireko yadi
V3_10205 katham anitya-abhāva-vyatireko 'nitye sādhye
HB_03411 -dharمة bhāvaḥ. katham ca sa tal-lakṣaṇo
HB_03606 -sādhyā-bhāva-abhāvābhyām anyathā api bhavan
PV_04031 || viśeṣas tad-vyapekṣātaḥ kathito dharmā-
SV_03514 -lakṣaṇam a-vācyam abhāvāt. nanu ca dharmā-
SV_15514 'rthe pramāṇa-antara-vṛttir iti. samāna-
SV_04411 pradarśyate. tāvatā ca aṃśena dharmā-
SV_03614 etat, tathā-vyavahāra-ayogāt. na hi dharmā-
SV_03513 iti. etac chabda-arthe 'vācyatvaṃ dharmā-
V3_01203 -artham iṣṭa-grahaṇam. ayam eva dharmā-
V3_11309 -sāmarthyābhyām, kvacid vivakṣayā, dharmā-
PV_04040 || etena dharmi-dharmābhyām viśiṣṭau dharmā-
V3_01803 -vacanena dharmi-dharmābhyām viśiṣṭau dharmā-
SV_00301 dharmā-dharmi-bhedena iti. bhedo dharmā-
V2_05701 -ārūḍhena dharmā-dharmi-nyāyena iti. dharmā-
SV_04410 dharmam iva a-viśeṣeṇa aparam asya svabhāvaṃ
SV_00112 -niyamād dhetvābhāsās tato 'pare ||1|| pakṣo
HB_00106 -niyamād dhetvābhāsās tato 'pare || pakṣo
HB_03502 ata eva pramāṇābhyām a-bādhitā-tad-dharmā
SV_09404 bhavati. bhāva-mātra-viśeṣaṇo 'sti kaścic
V3_07110 bhāva-mātra-viśeṣaṇo 'rtho 'sti kaścic
V2_05004 (9abc) anumeyo 'tra jijñāsita-viśeṣo
HB_02908 sambhavati, yena sāmānyam hetuḥ syād viśeṣo
V2_05101 dhvaneḥ ||13|| tad ayoga-vyavacchedād
PV_04184 bheda-niṣṭheṣu pratyayeṣu vivekinaḥ |
V3_10003 bheda-niṣṭheṣu pratyayeṣu vivekinaḥ |
V3_09901 -a-dr̥ṣṭer asiddhir iti cet, tat kim idānīm
SV_10607 pratyātma-vedyatvād a-pratikṣepa-arho 'rtho
V3_06808 pratyātma-vedyatvād a-pratikṣepa-arho 'rtho
PV_04045 prakṛter no ced anyatra sā samā || atha atra
SV_09411 viśeṣaḥ sādhitō bhavet ||189|| sa hi
V3_07206 viśeṣaḥ sādhitō bhavet ||60|| sa hi
V3_04304 'pi sad-asad-dvididhatvataḥ ||33|| pakṣo
PV_04142 prāha dūṣakaḥ || tadvad vastu-svabhāvo 'san
PV_04229 iṣṭam sarvaṃ vidhi-niṣedhanam || tābhyām sa
V2_05505 sarvaṃ vidhi-niṣedhanam ||20|| tābhyām sa
NB_02006 eva niścitam. anumeyo 'tra jijñāsita-viśeṣo
HB_03417 dharme 'saty api bhāvas tam upadarśya katham
HB_01702 vā asya bhāṣitasya arthaḥ - a-kṣepa-kriyā-
V3_10007 ||78|| iti saṅgraha-śloka. tasmān na
PV_02195 -anurodhini | ātma-antara-samāropād rāgo
VN_02022 tu dharmāḥ pṛthag an-ukto 'pi sādhyā-
V3_04704 vaktavye 'nyathā-abhidhānād doṣa eva. pakṣa-
V2_05105 yoginaś ca nipātasya a-viśeṣaḥ. etena sādhyā-
NB_03015 -sādhanā-dharma-mātra-anubandha eva sādhyā-
HB_03417 putraṃ mṛgayate. yasya dharmiṇi sādhyā-
V2_08312 siddha-tan-mātra-anubandha eva sādhyā-
SV_09514 -a-parigraheṇa vastu-mātra-vyāpini sādhyā-
V3_07504 -a-parigraheṇa vastu-mātra-vyāpini sādhyā-
HB_03410 avinābhāvo hi hetoḥ saty eva sādhyā-
SV_02017 anyathā paraiḥ | artha-antara-nimitte vā
V2_08909 anyathā paraiḥ | artha-antara-nimitte vā
NB_03067 hetvābhāsaḥ. yathā śabdasya anityatva-ādike
SV_09621 asyāḥ sāmānyena tan-mātra-vyāpini vastu-

dharmiṇi vyavasthitāḥ sad-asattvaṃ cintayanti,
dharmiṇi vyavasthitāḥ sad-asattvaṃ cintayanti -
dharmiṇi saṃśayaḥ. tathā sati hetor dharmiṇi
dharmiṇi sattva-siddher dharmi-dharma-vacanāt
dharmiṇi sattva-siddher dharmi-dharma-vacanāt
dharmiṇi sattva-siddher dharmi-dharma-vacanāt sādhyā-
dharmiṇi. sandigdha-sādhyā-dharmā apy evam a-
dharmiṇi sādhanā-a-sambhavāt, yathā anityatve
dharmiṇi sādhyā-dharمة 'saty api bhāvas tam
dharmiṇi sādhyo viparyāsanīyo vā. tathā-iṣṭa-
dharmiṇi siddhaḥ, kim asiddham, yad-arthaṃ hetur
dharmiṇi sidhyet. tat kim idānīm pakṣo 'pi
dharmiṇi hetuḥ syān na ca atra sādhyā-dharمة
dharmiṇi hetur na kiñcid bhāvayati na vibhāvayati
dharmiṇoḥ | an-uktāv api vāñchāyā bhavet
dharmiṇor a-bhede bhede vā dr̥ṣṭāḥ ṣaṣṭhy-ādi-
dharmiṇor arthayoḥ pramāṇa-saṃvāda-mātra-viśeṣād
dharmiṇor bhedaḥ bhedavati iva buddhiḥ pratibhāti.
dharmiṇor bhede tattva-rūpatve vā sāmānyā-tat-
dharmiṇoḥ. vastuni tu svalakṣaṇe sāmānyā-lakṣaṇam
dharmiṇor viśeṣa ukto vyapekṣātaḥ. a-saṃhata-
dharmiṇor viśeṣaṇatvena upādānāt. viruddha-vad
dharmiṇau | pratyākhyāto nirākurvan dharmiṇy evam
dharmiṇau nirākurvan pratyākhyātaḥ, yathā - na
dharmitayā buddhy-ākāra-kṛto na artho 'pi,
dharmitayā bhedo buddhi-parikalpito na artho 'pi,
dharmitayā vyavasthāpya pradarśyate. tāvatā ca
dharmī, avayave samudāya-upacārāt. prayojana-
dharmī, avayave samudāya-upacārāt. prayojana-
dharmī ity ucyata iti. tat kim idānīm hetoḥ
dharmī iti prasādhayato 'nirdiṣṭa-svabhāva-
dharmī iti prasādhayato 'nirdiṣṭa-svabhāva-
dharmī. tatra darśanaṃ pratyakṣato 'numānato vā.
dharmī, tad-viśeṣa-pratipatter eva tad-abhāva-
dharmī dharmā-viśeṣaṇam | tad-viśiṣṭatayā dharmo
dharmī dharmāś ca bhāsante vyavahāras tad-āśrayaḥ
dharmī dharmāś ca bhāsante vyavahāras tad-āśrayaḥ
dharmī dharmy-antare 'nvayī-bhavitā. pradīpa-
dharmī. na ca sa eva arthaḥ svalakṣaṇam iti
dharmī. na ca sa eva arthaḥ svalakṣaṇam iti
dharmī prakṛtas tatra śāstra-artha-bādhanam |
dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-
dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-
dharmī. prayojana-abhāvād an-upacāra iti cet, na,
dharmī vyoma-ādir ity api | na evam iṣṭasya
dharmī sambaddhaḥ khyāty-abhāve 'pi tādr̥ṣāḥ |
dharmī sambaddhaḥ khyāty-abhāve 'pi tādr̥ṣāḥ |
dharmī. sādhyā-dharma-sāmānyena samāno 'rthaḥ
dharmī sādhyā-dharmavān ity ucyate. ata eva a-
dharmī svabhāvo na karoti ca iti. sahitas tat-
dharmī hetuḥ, ubhaya-asiddheḥ. etena dharmo 'pi
dharme 'tad-ātmake || duḥkha-santāna-saṃsparśa-
dharme 'ntar-bhāvāt pakṣi-kṛta eva iti na pṛthag
dharme 'pi tarhi sandeha-anyatara-asiddher
dharme 'pi viśeṣaṇa-viśeṣya-bhāva unneyaḥ. tena
dharme 'vagantavyāḥ. tasya eva tat-svabhāvāt.
dharme 'saty api bhāvas tam upadarśya katham
dharme gamakā veditavyāḥ. yo hi bhāva-mātra-
dharme na anvaya-vyāghātaḥ. na hi tatra avāṣyam
dharme na anvaya-vyāghātaḥ. na hi tatra avāṣyam
dharme bhāvaḥ. katham ca sa tal-lakṣaṇo dharmiṇi
dharme vāsasi rāga-vat ||32|| ity antara-śloka.
dharme vāsasi rāga-vat ||63|| iti saṅgraha-ślokaḥ.
dharme sādhye prameyatva-ādiko dharmāḥ sapakṣa-
dharme siddha-sattāke dharmiṇi na asiddhiḥ. tena

V3_08002	asyāḥ sāmānyena tan-mātra-vyāpini vastu-	dharme siddha-sattāke dharmini na asiddhiḥ. tena
HB_02202	-bhedasya. tathā ca pūrvako bhāvo 'pracyuti-	dharme sthita iti na tasya anyathā-bhāvaḥ. etena
HB_00603	sādhana-dharma-bhāva-mātra-anvayini sādhya-	dharme svabhāvo hetuḥ. vastuto liṅgi-svabhāva eva
NB_02015	svabhāvaḥ sva-sattā-mātra-bhāvini sādhya-	dharme hetuḥ. yathā vṛkṣo 'yaṃ śiṃśapātvād iti.
SV_09508	tathā ca āha – liṅgasya avyabhicāras tu	dharmeṇa anyatra darśyate | tatra prasiddham tad-
V3_07410	tathā ca āha – liṅgasya avyabhicāras tu	dharmeṇa anyatra darśyate | tatra prasiddham tad-
HB_03415	bhāvānām a-svāsthyam vartate. anyatra sādhya-	dharmeṇa avinābhāvī hetur na sādhya-dharmini eva
PV_04136	īpsitaḥ | tad dharmavati bādha syān na anya-	dharmeṇa dharmini || anyathā asya uparodhaḥ ko
SV_02524	tasmāt svabhāva-a-bhede 'pi yena yena	dharmeṇa nāmnā yo viśeṣo bhedaḥ pratiyate na sa
SV_02422	tad-viśeṣa-avagāhinaḥ ||41|| tasmād yo yena	dharmeṇa viśeṣaḥ sampratiyate | na sa śakyas tato
V2_05708	tad-viśeṣa-avagāhinaḥ ||30|| tasmād yo yena	dharmeṇa viśeṣaḥ sampratiyate | na sa śakyas tato
SV_10510	vakṣyāmaḥ. anyatra apy anumāne sādhya-	dharmeṇa vyāptam sādhanam icchan kim iti
SV_09625	gamako na kaścīd gamakaḥ. ata eva sva-	dharmeṇa vyāptaḥ siddhaḥ svabhāvo gamakaḥ (192a)
SV_09622	sattāke dharmini na asiddhiḥ. tena ca sādhya-	dharmeṇa vyāptir yadi kathañcin niścīyate, na
V3_08003	sattāke dharmini na asiddhiḥ. tena ca sādhya-	dharmeṇa vyāptir yadi kathañcin niścīyeta, tadā
V2_07503	tasya ca svabhāvasya svena sādhya-	dharmeṇa vyāptir yadi pramāṇena niścīyate, tadā
HB_00208	-dharmaś ca, sarvatra hetāv asatā sādhya-	dharmeṇa hetor vyāpty-asiddheḥ, a-vyāpakasya vā
V1_03309	sarva-ātmanā sannikṛṣṭasya api kaiścīd eva	dharmaiḥ pratipatteḥ. tad-a-viśeṣe 'py eṣa viśeṣo
V3_10809	ātmanam āntaraiḥ kaiścīd an-anya-vedyair	dharmair yuktam pratisamvedayamānas tad-
SV_00316	hetuḥ (2c) tat-kāryatva-niyamāt tair eva	dharmair ye tair vinā na bhavanti. aṃśena janya-
V2_08414	teṣāṃ hetuḥ tat-kāryatva-niyamāt. tair eva	dharmair ye tair vinā na bhavanti. aṃśena janya-
HB_02315	hetus tat-kāryatva-niyamāt, tair eva ca	dharmair ye tair vinā na bhavanti. aṃśena janya-
SV_03319	sañketa-anusāreṇa saṃhṛta-sakala-vyavaccheda-	dharmair vibhāgavata ekasya iva sandarśanena
PV_03316	api sambaddham kaiścīd eva avagamyate |	dharmaiḥ sa niyamo na syāt sambandhasya a-
PV_02159	ca || niśedhān na pṛthivy-ādi-niśritā	dhavala-ādayaḥ | tad-upādāya śabdaś ca hetv-
PV_02173	guṇāḥ | te kvacit pratihanyante tad-bhede	dhavala-ādi-vat | rūpa-ādi-van na niyamas teṣāṃ
V2_07907	jñāne 'ntaśaḥ sāmartyam virūpe 'pi dhātau.	dhātṅ-antare tv aneka-upakāra eva syāt. an-ābhoge
V2_08010	||55|| iti saṅgraha-ślokaḥ. skandha-	dhātṅ-āyatana-lakṣaṇasya vā kṛtakasya anityatā-
V2_08104	etena dhātṅ-āyatane vyākhyāte. dharma-	dhātṅ-āyatane 'pi skandha-traya-svabhāva eva iti
V2_08104	anyeṣāṃ ca svabhāvam enam ālagayanti. etena	dhātṅ-āyatane vyākhyāte. dharma-dhātṅ-āyatane 'pi
PV_02075	-ādeḥ kadācit sukha-duḥkha-jā || tayoś ca	dhātṅ-sāmya-āder antar-arthasya sannidheḥ | etena
VN_04012	-sparśatvād iti hetuḥ, hetuś ca nāma hinoter	dhātōs tu-śabde pratyaye kṛd-antaṃ padam. padam
V2_07907	-vyāpini jñāne 'ntaśaḥ sāmartyam virūpe 'pi	dhātau. dhātṅ-antare tv aneka-upakāra eva syāt.
PV_04121	idam ucyate | lakṣaṇatvāt tathā a-vṛkṣo	dhātri ity uktau ca bādhanāt || atra api loke
V3_09309	vyākhyātā. yo 'py avasthā-nivṛttim tiro-	dhāna-sadrśim śabda-viśayam āha, tasya api sā
V3_09304	kṛtakatva-ādi-vat. nanv asty eva tiro-	dhānam. na vai paras tad anityatvam āha, kiṃ
V3_04013	kaścīd anityo ghaṭaḥ, tatra api vyakti-tiro-	dhānād iti cet, a-tādavasthyam anityatām brūmaḥ,
V3_04102	ca tattvam. tad avarugne 'sti, vināśāt tiro-	dhānād vā iti na atra nir-bandhaḥ. tac ca
SV_03819	anuvidadhati bhinnam eṣāṃ rūpaṃ tiro-	dhāya pratibhāsam a-bhinnam ātmīyam adhyasya tān
VN_01915	kṛtvā nāndy-ante tataḥ pravīśati sūtra-	dhāra iti paṭhen nṛtyed gāyec ca. prativādī taṃ
VN_00824	sādhayati, yathā mṛdy a-dṛṣṭā saty udaka-	dhāraṇa-ādy-arthakriyā ghaṭe drśyamānā, a-dṛṣṭā
V3_09312	iti cet, kā iyam avasthā. yā iyam udaka-	dhāraṇa-ādy-arthakriyāyām upanidhiyate, yām ayam
PV_02264	na ca anyasya santi tāni na yanti kim |	dhāraṇa-preraṇa-kṣobha-nirodhāś cetanā-vaśāḥ ||
SV_06813	ity api ghaṭa-svabhāvā rūpa-ādāya udaka-	dhāraṇa-viśeṣa-ādi-kārya-samarthā iti yāvāt.
V1_01409	vyutthita-cittaḥ kiñcid vikalpayan sva-citta-	dhārāḥ sañkalayatya evaṃ ca evaṃ ca kalpanā mama
SV_13225	-chrutir bhrāntir iti cet. vaṃśā-ādi-svara-	dhārāyām gamaka-avayava-saṃhārāt sañkulā
SV_17412	śaḥ | satya-arthaṃ pratijānāno jayed	dhārṣṭyena bandhakim ||334|| a-pracyuta-an-
VN_05009	| kṛta-parikaram sveda-udgāram pradhāvati	dhāvati | guṇa-samuditaṃ doṣa-apetaṃ praṇindati
SV_12011	varṇyate. santy asya apy anuvaktāra iti	dhig vyāpakam tamaḥ ||239|| tasya eva tāvad
SV_12014	'py anuvadanti iti nir-dayā-ākṛānta-bhuvanam	dhig vyāpakam tamaḥ. kaḥ praṇino hita-īpsā-
V1_04306	ca a-vivekaḥ siddhaḥ. dvairūpyam tad-	dhīyaḥ (58c) viśaya-jñāna-rūpābhyām ato dvi-rūpā
SV_06019	tad-buddhi-vartino bhāvān bhāto hetutayā	dhīyaḥ | a-hetu-rūpa-vikalān eka-rūpān iva svayam
PV_03516	| na ca a-sannihita-arthā asti daśā kācid ato	dhīyaḥ | utsanna-mūlā smṛtir apy utsannā ity
PV_03013	|| deśa-bhrāntīś ca na jñāne tulyam utpattito	dhīyaḥ | tathāvidhāyā anyatra tan na an-upagamād
PV_03137	-ābhā iti tac citram tasmāt santu sakṛd	dhīyaḥ || pratibhāsa-a-viśeṣaś ca sa-antara-
PV_03084	| nimittaṃ tat svabhāvo vā kāraṇam tac ca tad-	dhīyaḥ || pratiśedhas tu sarvatra sādhyate
PV_03013	| tathāvidhāyā anyatra tan na an-upagamād	dhīyaḥ || bhāya-artha-pratibhāśāyā upāye vā a-
PV_03117	| śabdeṣu vācya-bhedinyo vyatireka-āspadam	dhīyaḥ || viśeṣa-pratyabhijñānam na pratikṣaṇa-
PV_03107	| vyayasyanti iḥṣaṇād eva sarva-ākārān mahā-	dhīyaḥ || vyāvṛtṭeḥ sarvatas tasmīn vyāvṛtṭi-
PV_03432	-ādi-rūpatve bhāyo 'rthaḥ kiṃ pramāṇakaḥ |	dhīyo 'nīla-ādi-rūpatve sa tasya anubhavaḥ
PV_03168	kāryam arthena anvayinā sa ca | an-anvayī	dhīyo 'bhedād darśana-abhyāsa-nirmitaḥ || tad-
PV_03315	|| sādhya-sādhanatā-bhāvaḥ sakṛd-bhāve	dhīyo 'mśayoḥ | tad-vyavasthā-āśrayatvena sādhya-
PV_02004	-upādēya-vastuni || viśaya-ākāra-bhedac ca	dhīyo 'dhigama-bhedataḥ | bhāvād eva asya tad-
PV_03468	kevalān na artha-dharmāt kaḥ sva-dharmaḥ sva-	dhīyo 'paraḥ || yaḥ pratyakṣo dhiyo hetuḥ tulya-
PV_03313	punaḥ | a-tādrūpye na bhedo 'pi tadvad anya-	dhīyo 'pi vā || na iṣṭo viśaya-bhedo 'pi kriyā-

V1_02812
 V1_02205
 V3_13709
 V1_01314
 PV_03006
 V1_00406
 PV_03452
 SV_08524
 PV_03519
 PV_03432
 PV_03474
 PV_03460
 PV_03487
 PV_03469
 PV_03513
 PV_03395
 PV_03177
 SV_05313
 PV_03475
 PV_03396
 PV_03515
 PV_03530
 SV_05216
 PV_03447
 PV_03385
 SV_05514
 SV_05802
 SV_05217
 SV_03811
 SV_11523
 V3_13710
 PV_03426
 PV_03519
 PV_03387
 PV_03479
 PV_03246
 PV_03310
 PV_03144
 PV_03204
 PV_03242
 PV_02035
 PV_03313
 PV_03336
 PV_03294
 PV_02109
 V1_03914
 V1_04303
 PV_03203
 PV_03082
 V2_04705
 PV_04272
 PV_03262
 PV_03467
 PV_03181
 PV_03532
 SV_05521
 SV_09014
 PV_04266
 V3_05702
 PV_03179
 PV_02003
 PV_03285
 V1_02805
 PV_03406
 PV_03462

-artha-vaiśadyo hi sarva eva vipluta-
 ubhaya-sannidhāv api middha-ādi-vipluta-
 adhyupekṣya | tasya apy avāśyam avadāta-
 atha vā pratyakṣa-sādhana eva indriya-
 | ghaṭa-utkṣepaṇa-sāmānya-saṅkhyā-ādiṣu
 yasmāt pramāṇa-itara-sāmānya-sthiter anya-
 | tasmād artha-avabhāso 'sau na anyas tasyā
 -kalpanā na kalpante. upaplavaś ca sāmānya-
 sā eva artha-dhīḥ kutaḥ || śakti-kṣaye pūrva-
 anubhūta-ākhyā na anubhūteḥ para-ātmanaḥ ||
 tasya api ity anavasthitiḥ || ity arthasya
 svayam sphuṭaḥ || api ca adhyakṣatā-abhāve
 grahād ante kramavad-dhīś ca no bhavet |
 -dharmāḥ sva-dhiyo 'paraḥ || yaḥ pratyakṣo
 || tāṃ grāhya-lakṣaṇa-prāptām āsannām janikām
 -paṭu-vāsanām | gamayed agni-nirbhāsām
 akṣa-jāḥ || rūpaṃ rūpaṃ iti ikṣeta tad
 evaṃ sati tad ekam upakuryus tāḥ katham ekām
 svayam eva a-prasiddhitaḥ || pratyakṣām ca
 dhūma-avabhāsinīm | vyanakti citta-santāno
 'py arthas tāṃ vibandhuṃ hi na prabhuḥ |
 || rūpa-ādeś cetasaś ca evam a-viśuddha-
 tarhi tābhir vinā api pratyekam kriyamānām
 sarva-artha-a-darśanena ye | a-pratyakṣām
 dhīr dvitīyā avalambate | nīla-ādi-rūpeṇa
 -pratibhāso yuyate. atha vā astu pratibhāso
 kārya-kṛti-tat-kāri-tulya-rūpa-avabhāsinīm |
 ekena api sāmartyam tāsām na ity a-graho
 api ca para-rūpaṃ svarūpeṇa yayā saṃvriyate
 arthair ataḥ sa śabdānām saṃskāryaḥ puruṣair
 avadāta-dhiyo 'yam eva bhāvo '-vibhāvita-
 -bhūta-ābhāsasya tadā saṃvedana-ikṣanāt ||
 || śakti-kṣaye pūrva-dhiyo na hi dhīḥ prāg
 -uttaram || sakṛt-saṃvedyamānasya niyamena
 | siddhā anyathā tulya-dharmā viśayo 'pi
 | prāg-bhāvaḥ sarva-hetūnām na ato 'rthaḥ sva-
 kathyate || ālocana-akṣa-sambandha-viśeṣaṇa-
 tad eva atra api kathyatām | sāmāyād akṣa-
 kim eka-arthā a-kramā aparā || vaiśvarūpyād
 kim iti iṣyate || sakṛd-bhāvaś ca sarvāsām
 āśraya-pratiśedhataḥ || prāṇa-apāna-indriya-
 tat kutaḥ || etena śeṣam vyākhyātām viśeṣaṇa-
 eva antar-vāsanāyāḥ prabodhakam | tato
 grantho virudhyate | nīla-dvi-candra-ādi-
 | prāṇānām bhinna-deśatvāt sakṛj janma
 ca saha-upalambha-niyamād a-bhedo nīla-tad-
 'py arthe tato '-bhedo bhāsamāna-artha-tad-
 || tulya-artha-ākāra-kālatvena upalakṣitayor
 tasmād vastuni liṅgi-dhīḥ || liṅga-liṅgi-
 tasmād vastuni liṅgi-dhīḥ ||2|| liṅga-liṅgi-
 bheda-dhī-hetur asya ca || tasmāt svato
 sukha-ādinām taj-jānām syād a-vedanam ||
 viśeṣaḥ so 'nya-dṛṣṭāv apy asti iti syāt sva-
 | rūpa-ādir iva gr̥hyeta na syāt tat pūrva-
 jātam paścād yat prān na vidyate || sati sva-
 -ayogāt, atiprasaṅgāc ca. katham tā bhinna-
 sarva-ātmatve ca sarveṣām bhinnau syātām na
 tasyāḥ siddhāv a-sandigdhaḥ tat-kāryatve 'pi
 tasyāḥ siddhāv a-sandigdhaḥ tat-kāryatve 'pi
 ca sā a-gr̥hite katham bhavet | syāc ca anya-
 || gr̥hita-grahaṇān na iṣṭam sāmvr̥tam
 | bhāvanā-pariniṣpattau tat sphuṭa-a-kalpa-
 | bhāvanā-pariniṣpattau tat sphuṭa-a-kalpa-
 -hetuḥ kim pradīpam apekṣate | dīpa-mātreṇa
 na indriyam vyabhicāraṭaḥ || tathā artho

dhiyo 'pi saṃsr̥ṣṭa-abhilāpaḥ pratyayaḥ. tan na
 dhiyo 'bhāvāt. etāvān eva vijñāna-utpatter api
 dhiyo 'yam eva bhāvo '-vibhāvita-dhiyā a-vidito
 dhiyaḥ kalpanā-virahaḥ. yataḥ saṃhr̥tya sarvataś
 dhiyo gatāḥ || keśa-ādayo na sāmānyam an-artha-
 dhiyo gateḥ | pramāṇa-antara-sad-bhāvaḥ
 dhiyas tataḥ || siddhe pratyakṣa-bhāva-ātma-vidau
 dhiyas tena apy a-dūṣaṇā ||169|| nir-viśayam eva
 dhiyo na hi dhīḥ prāg dhiyā vinā | anya-artha-
 dhiyo nīla-ādi-rūpatve bāhyo 'rthaḥ kim
 dhiyaḥ siddhir na arthāt tasyāḥ kathaṅcana | tad-
 dhiyaḥ syāl liṅgato gatiḥ | tac ca akṣam artho
 dhiyaḥ svayam ca na sthānam tad-ūrdhva-viśaya-a-
 dhiyo hetuḥ tulya-kāraṇa-janmanaḥ | tasya bhedaḥ
 dhiyam | a-gr̥hītvā uttaram jñānam gr̥h̥ṇīyād aparām
 dhiyam eva na pāvakam || tad-yogya-vāsanā-garbha
 dhiyam kim iti ikṣate | asti ca anubhavas tasyāḥ
 dhiyam ca na | (106ab) bhinnānām hy arthānām eka-
 dhiyam dṛṣṭvā tasyāś ca iṣṭa-abhidhā-ādikam |
 dhiyam dhūmo 'gnitas tataḥ || asty eṣa viduṣām
 dhiyam na anubhavet kaścid anyathā arthasya
 dhiyam prati | grāhya-lakṣaṇa-cintā iyam a-cintyā
 dhiyam prati ||103|| tena ekena api sāmartyam
 dhiyam prāhus te 'pi nirvarṇita-uttarāḥ || āśraya
 dhiyam bhāsamānām puras tataḥ || anyathā hy ādyam
 dhiyam bhinnāḥ samānā iti tad-grahāt ||107|| na
 dhiyam vastu-pr̥thag-bhāva-mātra-bijām an-arthikām
 dhiyā | (104ab) katham idānīm vyaktinām tatra
 dhiyā | eka-artha-pratibhāsinyā bhāvān āśritya
 dhiyā ||231|| tāv eva bhāva-abhāvāv āśritya a-
 dhiyā a-vidito janena || pramāṇa-viniścaye
 dhiyā tad-rūpayā jñāne niruddhe 'nubhavaḥ kutaḥ |
 dhiyā vinā | anya-artha-śakti-viguṇe jñāne jñāna
 dhiyā saha | viśayasya tato 'nyatvam kena ākāreṇa
 dhiyā saha || iti prakāśa-rūpā naḥ svayam dhīḥ
 dhiyā saha || bhinna-kālam katham grāhyam iti ced
 dhiyam ataḥ | na iṣṭam prāmānyam eteṣām
 dhiyam uktam anena anubhava-ādikam || viśeṣaṇam
 dhiyam eva bhāvānām viśva-rūpatā | tac ced an-
 dhiyam tad-bhāva-janmanām | anyair a-kārya-
 dhiyam dehād eva na kevalāt | sva-jāti-nir-
 dhiyam punaḥ | a-tādrūpye na bhedo 'pi tadvad
 dhiyam viniyamo na bāhya-artha-vyapekṣayā ||
 dhiyam hetur akṣaṇy api ity ayam || pāramparyeṇa
 dhiyamataḥ || yady eka-kāliko 'neko 'py eka-
 dhiyoḥ | (54ab) na hi bhinna-avabhāsitve 'py
 dhiyoḥ | (58ab) saty api bāhye 'rthe saha-
 dhiyoḥ | nānā-arthā kramavaty ekā kim eka-arthā a
 dhiyor evam pāramparyeṇa vastuni | pratibandhāt
 dhiyor evam pāramparyeṇa vastuni | pratibandhāt
 dhiyor bheda-siddhis tābhyām tad-arthayoḥ |
 dhiyor yugapad-utpattau tat-tad-viśaya-sambhavāt |
 dhi-gatiḥ || tasmād anumitir buddheḥ sva-dharma-
 dhi-grahaḥ || so '-vikalpaḥ sva-viśayo vijñāna-
 dhi-grahe tasmād yā eva anantara-hetutā | cetaso
 dhi-grāhyāḥ samāś cet (108ab) nanu samānā iti
 dhi-dhvanī | bheda-saṃhāra-vādasya tad-abhāvād a-
 dhi-dhvanī || vidyamāne hi viśaye mohād atra an-
 dhi-dhvanī ||41|| na hy eṣa pravartaniyo
 dhi-pariccheda-a-bhinna-rūpā sva-buddhi-dhīḥ ||
 dhi-pramāṇatā | pravrttes tat-pradhānatvād dheya-
 dhi-phalam || tatra pramāṇam saṃvādi yat prān
 dhi-phalam ||31|| ity antara-ślokaḥ. tathā hy a-
 dhi-bhāvād ubhayaṃ na api kāraṇam || dūra-āsanna-
 dhi-manaskārau jñānam tau ca na sidhyataḥ | na a-

PV_03141 sã || kecid indriya-jatva-ãder bãla-
PV_02047 tac cet kiṃ tad eva atra na uditam || tad-
PV_04286 karmaṇi || an-adhyavasita-avagãhanam an-alpa-
V1_01714 vivekena niścīyata iti. tad ayuktam, yasmãd
PV_03206 a-vicitratvãd gr̥hīteṣu kramaṇa ca | na citra-
PV_03002 | śabdasya anya-nimittãnãm bhãve
PV_03255 -samśayaḥ || yasya arthasya nipãtena te jãtã
PV_03490 | na dirgha-grãhikã sã ca tan na syãd dirgha-
SV_05617 hetutvãd dhīr a-bhedini | eka-
PV_03406 'hetuś ca viṣayaḥ katham || sa eva yadi
SV_13712 apy a-višeṣãt. tathã hi. sva-jñãnena anya-
PV_04271 vedanãt | tathãbhũta-ãtma-samvittir bheda-
PV_03205 an-ãrambhãn na ãlekhyã-ãdau vicitra-
PV_02231 -upakãrãn na bhaved aṅgulyãm iva cet sva-
PV_03324 idam dr̥ṣṭam śrutam vã idam iti yatra avasãya-
PV_04185 vyavahãra-upanito 'tra sa eva a-śliṣṭa-bheda-
V3_10004 | vyavahãra-upanito 'tra sa eva ãśliṣṭa-bheda-
PV_03194 sañcitatḥ samudãyaḥ sa sãmãnyam tatra ca akṣa-
PV_03179 anya-dhī-pariccheda-a-bhinna-rũpã sva-buddhi-
PV_03081 hetus taj-jã tathãbhũte tasmãd vastuni lĩngi-
PV_03185 anapekṣya samayam vastu-ãktyã eva netra-
PV_02229 | samavãya-ãdi-sambandha-janitã tatra hi sva-
PV_03190 cakṣuś ca rũpam ca pratĩtya udeti netra-
SV_08517 bhãvãḥ bhinnã eva ato na syãt sãmãnyã-bheda-
V2_04704 hetus taj-jã tathãbhũte tasmãd vastuni lĩngi-
V1_00906 syãtãm. tena syãd artha-apãye 'pi netra-
PV_03358 'rũpa-darśanãt | rũpa-a-bhedam hi paśyanti
V1_03901 'rũpa-darśanãt | rũpa-a-bhedam hi paśyanti
SV_05616 doṣaḥ, yasmãd eka-pratyavamarśasya hetutvãd
PV_03377 | bhinna-ãtma-arthãḥ katham grãhyas tadã syãd
PV_03481 prakãśaḥ samprakãśate || sãdr̥ṣye 'pi hi
PV_03329 prakãśakaḥ | yathã prakãśo 'bhimatã tathã
PV_02076 -ãdeḥ smṛti-bhramśã-ãdayo gatãḥ | vikãrayati
PV_03504 -avabhãsanãt || pratĩta-bhede 'py adhyakṣã
PV_02043 na apy apekṣã a-višeṣiṇaḥ | kramãd bhavanti
SV_05610 miśri-kriyanta ity an-avadyam etat. nanu
PV_03518 | viṣaya-antara-sañcãro yadi sã eva artha-
PV_02228 ãśrayatvena gr̥hīteṣv indriya-ãdiṣu || svatva-
SV_02906 1|| ity antara-ślokau. yasya api nãnã-upãdher
PV_03487 bhavet || a-kramaṇa grahãd ante kramavad-
SV_04415 kriyata iti. tat-svabhãva-grahaṇãd yã
PV_03385 parãmãrśa-cetasã || artha-sañkalana-ãśleṣã
SV_05417 -ãdi-viplavãnãm abhãvãt. a-bhinna-pratibhãsã
PV_03451 utpadyate tasmãn na ca tat pratibhãsimi | sã
PV_03535 || artham pũvãḥ ca vijñãnãm gr̥hñiyãd yadi
PV_03460 syãl lĩngato gatiḥ | tac ca akṣam artho
PV_03395 ekãntato gatiḥ || tatra api dhũma-abhãsã
PV_03519 -dhīḥ kutaḥ || śakti-kṣaye pũva-dhiyo na hi
PV_03261 || na hi saty antar-aṅge 'rthe śakte
PV_04022 | sarve 'nityã iti prokte 'py arthãt tan nãsa-
SV_06022 uktir bhede niyujyate | tam tasyãḥ pratiyati
PV_03259 -grahe | kiṃ sãmãrthyam sukha-ãdinãm na iṣṭã
PV_04233 | vyavahãram a-satya-artham prakalpayati
V2_05514 | vyavahãram a-satya-artham prakalpayati
PV_03344 || iṣṭã-an-iṣṭã-avabhãsiṇyaḥ kalpanã na akṣa-
V1_00810 'pi punaḥ smãrtam śabda-anuyojanam | akṣa-
PV_03424 vivecakaḥ | vivekinĩ na ca a-spaṣṭa-bhede
PV_03450 vid yadi || taj-jã tat pratibhãsã vã yadi
PV_03480 dhīyã saha || iti prakãśã-rũpã naḥ svayam
PV_03490 || anekayã tad-grahaṇe yã antyã
PV_03512 -vidãḥ ko 'yam janayaty anubandhinim | pũvã
PV_02201 vã mã bhũvam iti tṛṣyataḥ || yã eva aham iti
PV_03299 || suptasya jãgrato vã api yã eva
PV_03187 -vat || tasyã tat-saṅgama-utpatter akṣa-
PV_02113 artha-antara-grahãt || śarirãt sakṛd utpannã

dhī-vad a-kalpanãm | āhur bãla-a-vikalpe ca hetum
dhī-vad grahaṇa-prãpter mano-jñãnãm na sa-
dhī-śaktinã apy a-dr̥ṣṭa-paramãrtha-sãram adhika-
dhī-śabda-vṛtter anyatra tato na an-upalakṣaṇam |
dhī-sañkalanam anekasya ekayã a-grahãt || nãnã-
dhī-sad-asattvataḥ || arthakriyã-sãmartham yat
dhī-sukha-ãdayaḥ | muktvã tam pratipadyeta sukha-
dhī-smṛtiḥ || pṛthak pṛthak ca buddhinãm
dhī-hetu-bhãvena vyaktinãm apy a-bhinnatã ||109||
dhī-hetuḥ kiṃ pradipam apekṣate | dīpa-mãtreṇa
dhī-hetuḥ siddhe 'rthe vyañjako mataḥ | yathã
dhī-hetur asya ca || tasmãt svato dhiyor bheda-
dhīḥ | a-rũpatvãn na samyogaś citro bhakteś ca na
dhīḥ | na hy ekãntena tad duḥkham bhũyasã sa-viṣã
dhīḥ | sa tasya anubhavaḥ sã eva pratyãsatir
dhīḥ | sãdhyãḥ sãdhanatãm nitas tena asiddhaḥ
dhīḥ | sãdhyãḥ sãdhanatãm nitas tena asiddhaḥ
dhīḥ | sãmãnyã-buddhiś ca avasãyam vikalpena
dhīḥ || atitam apa-dr̥ṣṭãntam a-lĩngam ca artha-
dhīḥ || lĩnga-lĩngi-dhiyor evam pãramparyeṇa
dhīḥ || sañketa-smaraṇa-apekṣam rũpam yady akṣa-
dhīḥ || sambandhaḥ sa tathã eva iti dr̥ṣṭãv api na
dhīḥ || sãkṣãc cej jñãna-janane samartho viṣayo
dhīḥ ||168|| tad idam artha-antaram an-ãyattam a-
dhīḥ ||2|| lĩnga-lĩngi-dhiyor evam pãramparyeṇa
dhīḥ ||6|| arthasya sãkṣãd buddhãv an-upayogãt
dhīr a-bhedam vyavasyati || bhãvã yena nirũpyante
dhīr a-bhedam vyavasyati ||49|| bhãvã yena
dhīr a-bhedini | eka-dhī-hetu-bhãvena vyaktinãm
dhīr an-arthikã || tac ca anubhava-vijñãnãm
dhīr anyã prakãśyã na tayã matã | svayam
dhīr ãtma-vedini || tasyãś ca artha-antare vedye
dhīr eva hy antar-artha-višeṣã-jã || śãrdũla-
dhīḥ katham tãdr̥ṣĩ bhavet | tasmãn na
dhīḥ kãyãt kramam tasya api śamsati ||
dhīḥ kãryam tãsam sã ca vibhidiate ||108||
dhīḥ kutaḥ || śakti-kṣaye pũva-dhiyo na hi dhīḥ
dhīḥ kena vãryeta vairãgyam tatra tat kutaḥ |
dhīr grãhika-arthasya bhedinaḥ | yo 'pi manyate
dhīś ca no bhavet | dhiyaḥ svayam ca na sthãnãm
dhīś tad-arthã iva apy an-arthikã | vikalpikã a-
dhīr dvitiyã avalambate | nĩla-ãdi-rũpeṇa dhiyam
dhīr na bhinneṣv iti cen matam | (107ab) na brũmo
dhīr nir-viṣayã prãptã sãmãnyam ca tad-a-grahe ||
dhīḥ parã | pũrvãpara-artha-bhãsitvãc cintã-ãdãv
dhīḥ pũvo manaskãro 'pi vã bhavet || kãrya-
dhīḥ prabodha-pta-vãsanãm | gamayed agni-
dhīḥ prãg dhiyã vinã | anya-artha-ãśakti-viguṇe
dhīr bãhya-darśani | artha-grahe sukha-ãdinãm taj
dhīr bhavet || an-uktãv api pakṣasya siddher a-
dhīr bhrãntyã ekam vastv iva ikṣyate ||121||
dhīr yat tad udbhavã || vinã arthena sukha-ãdinãm
dhīr yathã || tam tathã eva a-vikalpya-artha-
dhīr yathã ||25|| tam tathã eva a-vikalpya artha-
dhīr yadi | an-iṣṭã-ãdãv a-sandhãnãm dr̥ṣṭam tatra
dhīr yady apekṣeta so 'rtho vyavahito bhavet ||5||
dhīr yamala-ãdi-vat || dvairũpya-sãdhanena api
dhīr veti na aparã | ãlambamãnasya anyasya apy
dhīḥ samprakãśate | anyo 'syãm rũpa-sañkrãntyã
dhīḥ sã anubhũyate | na dirgha-grãhikã sã ca tan
dhīḥ sã eva cen na syãt sañcãro viṣaya-antare ||
dhīḥ sã eva saha-jaṃ sattva-darśanam | na hy a-
dhīḥ sphuṭa-bhãsimi | sã nir-vikalpã ubhayathã
dhīḥ syãt smṛter na vã | tataḥ kãla-antare 'pi
dhīḥ sva-jãtyã niyamyate | parataś cet

V1_00102
 PV_02277
 SV_11018
 PV_02082
 HB_02410
 HB_02411
 HB_02802
 V2_06111
 V2_06106
 NB_02032
 PV_03396
 SV_07301
 SV_11816
 SV_03601
 SV_16604
 PV_04057
 V3_02206
 PV_03395
 SV_01908
 NB_03021
 NB_03025
 SV_02309
 V2_08705
 PV_04257
 V3_08407
 SV_00715
 NB_02031
 V2_06106
 NB_02032
 HB_02413
 SV_00718
 V3_08410
 HB_02410
 SV_02312
 V2_08707
 HB_00406
 V1_01304
 HB_02411
 SV_02316
 V2_08711
 SV_02317
 V2_08712
 PV_04256
 SV_02312
 V2_08707
 SV_02222
 V2_08611
 HB_02407
 V3_07402
 SV_09425
 SV_02125
 V2_08504
 PV_03396
 V2_08512
 SV_02209
 V2_06207
 NB_03025
 SV_02306
 SV_00604
 V3_06413
 SV_00605
 V3_06412
 V2_06207
 HB_00516
 SV_02218

namo mañjuḥoṣāya. sa śrīmān akalañka-
 śakti-sañkara-sañkṣayaiḥ | kleśāt kutaścīd
 atīśaya-śrītam | sa ātmī-bhāvāt tad-abhyāsād
 a-pāṭavāt | a-dṛṣṭir manda-netrasya tanu-
 -taj-janyaḥ svabhāvo yukta eka-svabhāvāt.
 dhūma-a-dhūma-janana-svabhāvād bhavato
 yasya na siddhiḥ, tat tasya liṅgaṃ bhavati
 '-gamaka ucyate, yathā - na agnir atra
 pratibaddha-sāmarthyāni dhūma-kāraṇāni santi
 pratibaddha-sāmarthyāni dhūma-kāraṇāni santi
 na pāvakaṃ || tad-yogyā-vāsanā-garbha eva
 vyāhatam etat. nanv a-janakā api kāryatvād
 'nyathā na dṛṣṭo darśana-a-darśanābhyām
 api na śakyante praṇetum vastu-pratibandhād
 āgamam apekṣya eva sādhakāś cet. an-āgamād
 -upanīya eva dṛṣṭānte dharmiṇo 'khilān | vāg-
 -upanīya eva dṛṣṭānte dharmiṇo 'khilān | vāg-
 vā kuta ekāntato gatiḥ || tatra api
 eva bhāvaḥ. tac ca asti dhūme. tasmāt kāryaṃ
 agniḥ, yathā mahānasa-ātau. asti ca iha
 agnau na bhavaty eva dhūmaḥ, atra ca asti
 dhūmaḥ syāt. taj-janito hi svabhāva-viśeṣo
 dhūmaḥ syāt. taj-janito hi svabhāva-viśeṣo
 vyabhicārī iti siddham kāryaṃ tathā param ||
 -āde rasato gatiḥ | hetu-dharma-anumānena
 -āde rasato gatiḥ | hetu-dharma-anumānena
 svabhāva-anupalabdhir yathā - na atra
 yathā - na iha a-pratibaddha-sāmarthyāni
 yathā - na iha a-pratibaddha-sāmarthyāni
 tasmāt so 'gny-ādi-sāmagrī-viśeṣo yo
 -viśeṣa-upādāna-hetu-sahakāri-pratyaya-agni-
 -vikāra-upādāna-hetu-sahakāri-pratyaya-agni-
 svabhāvo yukta eka-svabhāvāt. dhūma-a-
 iti. sakṛd api na janayet. na vā sa dhūmo '-
 iti sakṛd api na janayet. na vā sa dhūmaḥ, a-
 kārye na teṣāṃ sāmarthyā-bhedāḥ, aparāpara-
 dṛṣṭe śabde tataḥ smṛtiḥ syāt, agni-
 -a-dhūma-janana-svabhāvād bhavato dhūma-a-
 'sau dhūmas tatra katham bhavet ||36||
 'sau dhūmas tatra katham bhavet ||59||
 -svabhāvo hi vahnī tac-chakti-bhedavān | a-
 -svabhāvo hi vahnī tac-chakti-bhedavān | a-
 -āṅgād eva anya-apekṣāt samudbhavāt |
 svabhāva iti. sakṛd api na janayet. na vā sa
 svabhāva iti sakṛd api na janayet. na vā sa
 bhāvānām kādācikatva-sambhavaḥ ||35|| sa hi
 bhāvānām kādācikatva-sambhavaḥ ||58|| sa hi
 svabhāva-lakṣaṇe hi kārya-kāraṇe. tatra yadi
 anvayaṃ karoti. pratipādayatā hi paraṃ
 anvayaṃ karoti. pratipādayatā hi paraṃ
 na anvaya-vyatireka-gate āśrayaḥ katham
 na iśyate. katham idaṃ gamyate - na
 -avabhāsinīm | vyanakti citta-santāno dhiyaṃ
 bhāvaḥ, sa tasya hetur bhavati. bhavati ca
 bhāvaḥ sa tasya hetur bhavati. bhavati ca
 'tra dhūmād iti. hetv-asiddhyā, yathā - na
 -hetuḥ prayogaḥ. asaty agnau na bhavaty eva
 tan-niyama-ayogāt. tan-niyata-deśa-kālatvād
 'tra dhūmāt. hetv-asiddhyā, yathā na atra
 asti iha śimśapā vṛkṣa-abhāvāt, na asti iha
 'n-agneḥ. svabhāva-asiddhyā, yathā na atra
 vā prayujyate, yathā - na asti iha
 iti. svabhāva-asiddhyā, yathā - na atra
 kasmimścid gamye sattvam agnimati pradeśe
 -a-bhedābhyām kārya-bheda-a-bhedau. tan na

dhīḥ svayam upetya āryo 'nujagrāha yaṃ vyaktam
 dhīyeta a-śeṣam a-kleśa-leśataḥ || yadi iṣṭam
 dhīyerañ āśravāḥ kvacit ||220|| sa tu prahīṇa-
 dhūma-a-gatir yathā || tanutvān mūrtam api tu
 dhūma-a-dhūma-janana-svabhāvād bhavato dhūma-a-
 dhūma-a-dhūma-svabhāvaḥ syāt, kārya-svabhāvānām
 dhūma-agni-vat. anya-bhāva-siddhyā eva tad-abhāvaḥ
 dhūma-abhāvād iti. kāraṇa-anupalabdhir abhāvaṃ
 dhūma-abhāvād iti. tat kāryaṃ hetu-vyāpty-a-
 dhūma-abhāvād iti. vyāpaka-anupalabdhir yathā -
 dhūma-avabhāsinīm | vyanakti citta-santāno dhiyaṃ
 dhūma-ādayo vyañjakāḥ. satyaṃ vyañjakā na tu
 dhūma-ādi-vat tad-pratītiṃ janayati iti sa eva
 dhūma-ādi-vat, tadā ayam upālabdhaḥ syāt -
 dhūma-āder agny-ādi-pratyayo na syāt. na vai
 dhūma-āder jano 'nveti caitanya-dahana-ādikam ||
 dhūma-āder jano 'nveti caitanya-dahana-ādikam ||17
 dhūma-abhāsā dhīḥ prabodha-ṣaṭ-vāsanām | gamayed
 dhūma ity anvayena vidhita-tad-kāryatvasya dahana-
 dhūma iti. iha api siddha eva kārya-kāraṇa-bhāve
 dhūma iti kārya-hetuḥ prayogaḥ. sādharṃyena api
 dhūma iti. tathā hetur api tathābhūta-kārya-
 dhūma iti. tathā hetur api tathābhūta-kārya-
 dhūma-indhana-vikāra-āṅgātā-pade dahana-sthiteḥ |
 dhūma-indhana-vikāra-vat ||64|| tatra api hetur
 dhūma-indhana-vikāra-vat ||9|| tatra hetur eva
 dhūma upalabdhi-lakṣaṇa-prāptasya anupalabdher
 dhūma-kāraṇāni santi dhūma-abhāvād iti. tat
 dhūma-kāraṇāni santi dhūma-abhāvād iti. vyāpaka-
 dhūma-janakaḥ, sa dhūmo yo 'gny-ādi-sāmagrī-viśeṣa
 dhūma-janana-vat. tathā hi śakti-pravṛtyā (10a'
 dhūma-janana-vat. tathā hi sva-kāraṇasya phala-
 dhūma-janana-svabhāvād bhavato dhūma-a-dhūma-
 dhūma-janana-svabhāvād bhāvāt. tat-svabhāvate ca
 dhūma-janana-svabhāvād bhāvāt. tat-svabhāvate ca
 dhūma-pramita-sannikṛṣṭa-agni-vad agni-mātra-
 dhūma-vat. na ca ayam a-śabdakam arthaṃ paśyati,
 dhūma-svabhāvaḥ syāt, kārya-svabhāvānām kāraṇa-
 dhūma-hetu-svabhāvo hi vahnī tac-chakti-bhedavān
 dhūma-hetu-svabhāvo hi vahnī tac-chakti-bhedavān
 dhūma-hetur dhūmasya bhāve sa syād a-hetukaḥ ||37||
 dhūma-hetur dhūmasya bhāve sa syād a-hetukaḥ ||60||
 dhūmo '-tad-vyabhicārī iti siddham kāryaṃ tathā
 dhūmo '-dhūma-janana-svabhāvād bhāvāt. tat-
 dhūmaḥ, a-dhūma-janana-svabhāvād bhāvāt. tat-
 dhūmo '-hetur bhavan nir-apekṣatvān na kadācīn na
 dhūmo '-hetur bhavan nir-apekṣatvān na kadācīn na
 dhūmo 'gny-ādi-sāmagryā anyato 'pi bhavet, na
 dhūmo 'gni-nāntarīyako darśaniyaḥ - yatra dhūmas
 dhūmo 'gni-nāntarīyako darśaniyo yatra dhūmas
 dhūmo 'gnim na vyabhicarati iti gamyate, yasmāt
 dhūmo 'gnim vyabhicarati iti. tad-vyabhicāre 'sya
 dhūmo 'gnitas tataḥ || asty eṣa viduṣāṃ vādo
 dhūmo 'gnim antareṇa, tan na tad-dhetuḥ syāt.
 dhūmo 'gnim antareṇa tan na tad-dhetuḥ syāt. anya
 dhūmo 'tra an-agner iti. svabhāva-asiddhyā, yathā
 dhūmaḥ, atra ca asti dhūma iti kārya-hetuḥ
 dhūmo 'tra dṛṣṭaḥ sakṛd vaikalye ca punar na
 dhūmo 'n-agneḥ. svabhāva-asiddhyā, yathā na atra
 dhūmo 'n-agner iti. pratiśedhya-artha-bādhaka-
 dhūmo 'nupalabdeḥ. etena vyāpaka-svabhāva-
 dhūmo 'nupalabdeḥ, na asti iha śimśapā vṛkṣa-
 dhūmo 'nupalabdher iti. etena vyāpaka-svabhāva-
 dhūmo 'bhāve ca upalabdhi-lakṣaṇa-prāptasya
 dhūmo 'rthād dṛṣṭa-ākāra-vijātiyād bhavaty a-

V2_08606 -a-bhedābhyāṃ kārya-bheda-a-bhedau. tan na
PV_04257 -aṅgatā-pade dahana-sthiteḥ | an-agnīś ced a-
PV_04257 -sthiteḥ | an-agnīś ced a-dhūmo 'sau sa-
V3_13206 darśanīyāv uktau. tac ca darśayatā – yatra
NB_03122 darśanīyāv uktau. tac ca darśayatā, yatra
NB_03021 -sambhavāc ca. kārya-hetoḥ prayogaḥ – yatra
SV_01902 anvaya-smṛtir bhavati. tathā yatra
SV_01918 kārya-kāraṇa-bhāvaḥ pradarśyate, tadā yatra
SV_09426 paraṃ dhūmo 'gni-nāntariyako darśanīyo yatra
V3_07403 dhūmo 'gni-nāntariyako darśanīyaḥ – yatra
HB_00503 eva hy artha-antarasya evaṃ syāt – yatra
SV_02315 agnir eva saḥ | atha an-agni-svabhāvo 'sau
V2_08710 agnir eva saḥ | atha an-agni-svabhāvo 'sau
SV_01806 kṛtakatvaṃ na bhavati dahana-abhāve ca
V2_10013 kṛtakatvaṃ na bhavati dahana-abhāve ca
SV_01902 yatra dhūmas tatra agnir ity ukte kāryaṃ
SV_01919 syāt, pratibandha-abhāvāt. kuto 'gny-abhāve
SV_01910 -pratipattir bhavati. tathā asaty agnau
SV_01909 vidhita-tat-kāryatvasya dahana-abhāve
V2_08702 tan-niyama-ayogāt. tan niyata-deśa-kālatvād
V3_13206 dhūmas tatra agniḥ, asaty agnau na kvacid
NB_03122 dhūmas tatra agniḥ, asaty agnau na kvacid
HB_02413 'gny-ādi-sāmagrī-viśeṣo yo dhūma-janakaḥ, sa
NB_02039 iti. kāraṇa-anupalabdhir yathā – na atra
SV_02309 'nyatra katham bhavet. bhavan vā na
V2_08704 'nyatra katham bhavet. bhavan vā na
PV_03394 yadi kiṃ vā virudhyate || an-agni-janyo
SV_02201 na vyabharati iti gamyate, yasmāt kāryaṃ
SV_07302 dhūma-ādayo vyañjakāḥ. satyaṃ vyañjakā na tu
HB_00616 kaḥ prameyasya darśayitā. pradeśa-sthaṃ
PV_04255 -pratya-āśrayaḥ | yena aṃśena ādadhad
HB_00212 pradeśe dhūmasya śabde vā kṛtakatvasya. sa-
SV_01917 ity ucyate. yadā punar dṛṣṭāntena na agni-
V2_08406 āśrayo 'gniḥ kāraṇaṃ dhūmasya. so 'pi hi
HB_00504 avaśyam agnir iti. agni-bhāva eva hi bhāvo
HB_02410 -svabhāvatvāt sāmagry-antara-vat. na ca
SV_02317 vahnis tac-chakti-bhedavān | a-dhūma-hetor
V2_08712 vahnis tac-chakti-bhedavān | a-dhūma-hetor
HB_02806 kṛtakatva-anityatvayor eka-artha-samavāyo
HB_00212 vā prasiddhir nīscayaḥ, yathā pradeśe
V2_08406 nanu ca pradeśa āśrayo 'gniḥ kāraṇaṃ
V2_05609 iti, vṛkṣo 'yaṃ śiṃśapātvāt, agnir atra
SV_00617 -ādi-viśeṣa-yukta-puruṣavān ayaṃ pradeśo
SV_00215 -lakṣaṇās trayo hetavaḥ, yathā agnir atra
PV_03392 samanantarāt || bijād aṅkura-janma-agner
SV_00604 -kārya-siddhyā, yathā na śīta-sparśo 'tra
SV_02716 eva a-pratita-nīscayo bhavati, yathā akasmād
NB_02017 śiṃśapātvād iti. kāryaṃ yathā vahnir atra
NB_02041 -ādi-viśeṣa-yukta-puruṣavān ayaṃ pradeśaḥ,
V2_06403 -ādi-viśeṣa-yukta-puruṣavān ayaṃ pradeśo
NB_02035 -upalabdhir yathā – na atra śīta-sparśo
V2_06206 -kārya-siddhyā, yathā – na śīta-sparśo 'tra
V3_09105 sambaddhād a-pratipatteḥ, mahānasa-ādi-dṛṣṭa-
V2_08507 'pi na upalabhyate, tat tasya kāryam. tac ca
SV_01903 agnir ity ukte kāryaṃ dhūmo dahanasya, yena
SV_02203 'pi na upalabhyate. tat tasya kāryam. tac ca
SV_01908 api tad-bhāva eva bhāvah. tac ca asti
SV_01911 asaty agnau dhūmo na asti ity ukte 'gnir
PV_04053 sthitiḥ | kṛtā idānīm a-siddhāntair grāhyo
V3_02113 sthitiḥ | kṛtā idānīm a-siddhāntair grāhyo
SV_16825 -vidveṣeṇa vā tat-pratipanna-khalī-kārāya
SV_16915 api śṛṇumaḥ. tatra kaścid dviṣṭa-a-jña-
SV_16401 -apekṣāṇām a-sāmarthyāt, tatra api tad-ākāra-
SV_12401 mantratvam api vipratīdham. mudrā-maṇḍala-
SV_15905 sā api cen matiḥ | (299ab) na hi manasā

dhūmo 'rthād dṛṣṭa-ākāra-vijātiyād bhavati, a-
dhūmo 'sau sa-dhūmaś cet sa-pāvakaḥ ||
dhūmaś cet sa-pāvakaḥ || nāntariyakatā jñeyā
dhūmas tatra agniḥ, asaty agnau na kvacid dhūmaḥ,
dhūmas tatra agniḥ, asaty agnau na kvacid dhūmo
dhūmas tatra agniḥ, yathā mahānasa-ādayo. asti ca
dhūmas tatra agnir ity ukte kāryaṃ dhūmo
dhūmas tatra agnir ity eva na syāt, pratibandha-
dhūmas tatra agnir iti. sa tathā agni-mātreṇa
dhūmas tatra agnir iti. sa tathā agni-mātreṇa
dhūmaḥ, tatra avaśyam agnir iti. agni-bhāva eva
dhūmas tatra katham bhavet ||36|| dhūma-hetu-
dhūmas tatra katham bhavet ||59|| dhūma-hetu-
dhūmaḥ. tathā hi sa tasya svabhāvo hetur vā.
dhūmaḥ. tathā hi sa tasya svabhāvo hetur vā.
dhūmo dahanasya, yena dhūme 'vaśyam agnir bhavati.
dhūmo na asti ity arthād vyatireka-siddhiḥ. tathā
dhūmo na asti ity ukte 'gnir dhūme bhavaty
dhūmo na bhavati ity arthād vyatireka-pratipattir
dhūmo yatra dṛṣṭaḥ sakṛd vaikalye ca punar na
dhūmaḥ, yathā mahānasa-itarayoḥ. yatra kṛtakatvaṃ
dhūmo yathā mahānasa-itarayoḥ, yatra kṛtakatvaṃ
dhūmo yo 'gny-ādi-sāmagrī-viśeṣa-janita iti kārya-
dhūmo vahnny-abhāvād iti. kāraṇa-viruddha-
dhūmaḥ syāt. taj-janito hi svabhāva-viśeṣo dhūma
dhūmaḥ syāt. taj-janito hi svabhāva-viśeṣo dhūma
dhūmaḥ syāt tat-kāryāt kāraṇe gatiḥ | na syāt
dhūmo hutabhujah kārya-dharma-anuvṛtitaḥ | (34ab)
dhūmam apekṣya agnir ātmani jñānaṃ janayati.
dhūmam upalabdhavatas tasya agninā vyāpti-smaraṇe
dhūmaṃ tena aṃśena tathā gatiḥ || dahana-pratyaya
dhūmaṃ hi pradeśam artha-antara-vivikta-rūpam
dhūmayoḥ kārya-kāraṇa-bhāvaḥ pradarśyate, tadā
dhūmasya tat-kāraṇānām vā pratiṣṭhānād dhetur eva.
dhūmasya tat-kāryatvam iti. anupalabdhāv apy asad
dhūmasya tad-a-taj-janyaḥ svabhāvo yukta eka-
dhūmasya bhāve sa syād a-hetukaḥ ||37|| iti
dhūmasya bhāve sa syād a-hetukaḥ ||60|| iti
dhūmasya vā sva-liṅginy eka-artha-samavāya ādhāra
dhūmasya śabde vā kṛtakatvasya. sa-dhūmaṃ hi
dhūmasya. so 'pi hi dhūmasya tat-kāraṇānām vā
dhūmāt. atra dvau vastu-sādhanāv ekaḥ pratiṣedha-
dhūmāt. iyaṃ ca hetv-asiddhyā eva tad-viruddha-
dhūmāt, vṛkṣo 'yaṃ śiṃśapātvāt, pradeśa-viśeṣe
dhūmāt siddhir iti idṛṣi | bāhya-artha-āśrayiṇī
dhūmāt. hetv-asiddhyā, yathā na atra dhūmo 'n-
dhūmād agni-pratipattiḥ. na hi tatra an-agni-
dhūmād iti. atra dvau vastu-sādhanau, ekaḥ
dhūmād iti. ime sarve kārya-anupalabdhya-ādayo
dhūmād iti. iyaṃ ca hetv-asiddhyā eva tad-
dhūmād iti. viruddha-vyāpta-upalabdhir yathā –
dhūmād iti. hetv-asiddhyā, yathā – na dhūmo 'tra
dhūmād iva udadhāv agneḥ, a-pratibandhāc ca,
dhūme 'py asti. sa sakṛd api tathā-darśanāt tat-
dhūme 'vaśyam agnir bhavati. anyathā artha-
dhūme 'sti. sa bhavaṃs tad-abhāve tu hetumattām
dhūme. tasmāt kāryaṃ dhūma ity anvayena vidhita-
dhūme bhavaty avaśyam ity arthād anvaya-
dhūmena na analaḥ || riktasya jantor jātasya guṇa
dhūmena na analaḥ ||14|| yadi sādhana ekatra
dhūrta-vyasanena anyato vā kutaścit kāraṇād
dhūrtānām anyatamaḥ syād api ity an-āśvāsah.
dhyāna-āder eva prayogāt. tasmāt tad-adhiṣṭhānam
dhyānair apy an-akṣaraiḥ karmāṇi kriyante. na ca
dhyāyato 'pi mantra-abhāsā buddhiḥ śabda-śravaṇād

PV_04279	-vat | pramāṇa-antara-bādhād vā sa-apekṣa-	dhruva-bhāva-vat || hetv-antara- samūhasya
V3_06507	-vat. pramāṇa-bāadhanād vā api sa-apekṣa-	dhruva-bhāva-vat ||52|| pramāṇam vā yadi tattve
V3_06505	-uṣṇa-sparśayoḥ. anyonya-bheda-siddher vā	dhruva-bhāva-vināśa-vat | anyonya-parihāra-sthita
PV_04279	bhāvād abhāvataḥ || anyonya-bheda-siddher vā	dhruva-bhāva-vināśa-vat | pramāṇa-antara-bādhād
V3_06509	tal-liṅgena api virodhaḥ, yathā sa-apekṣa-	dhruva-bhāvayoḥ. pramāṇam punaḥ – na vināśa-
NB_02036	iti. viruddha-vyāpta-upalabdhir yathā – na	dhruva-bhāvī bhūtasya api bhāvasya vināśaḥ, hetv-
PV_02109	|| tad dhetus tādrśo na asti sati vā anekata	dhruvam | prāṇānām bhinna-deśatvāt sakṛj janma
PV_02176	vā hetu-sannidheḥ | kadācid upalambhāt tad a-	dhruvam doṣa-nīrayāt || duḥkham hetu-vaśatvāc ca
PV_02008	vastu-sad-gateḥ | jñeya-anityatayā tasyā a-	dhruvyāt krama-janmanaḥ || nityād utpatti-
SV_04124	vā sāmānyasya svabhāva-bhedāt svarūpa-hānam.	dhruvyāc ca (75d') sāmānyasya an-upakārataḥ ||75|
PV_03113	sa katham bhavet || sattā-sambandhayor	dhruvyād antābhyām na viśeṣaṇam | a-viśeṣaṇam
PV_03110	svabhāvataḥ || siddho 'tra apy atha vā	dhvamso liṅgād anupalambhanāt | prāg bhūtvā hy a-
SV_12514	na eṣām a-vyāpṛta-karaṇānām svayam śabdā	dhvananti yena apauruṣeyāḥ syuḥ. api syur
SV_11427	-anityatva-vat. na apy ete vivakṣā-janmāno	dhvanayo '-janmāno vā vivakṣā-vyaṅgyāḥ, na artha-
SV_13229	indriyasya aneka-ātmā kalakalo na śrūyeta.	dhvanayaḥ kevalam tatra śrūyante cen na vācakāḥ |
SV_13401	kaḥ śabdeṣv eṣām nir-vedaḥ. yad uktaṃ na	dhvanayo bhedena vācakebhyaḥ siddhā iti katham na
SV_13414	-pratītiṃ janayanti iti nyāyayam. kiṃ ca,	dhvanayaḥ sammatā yais te doṣaiḥ kair apy a-
SV_06707	tad vā ekam enām śrutim vastu-śaktyā eva	dhvanayati iti. na asty etat, kiṃ tarhi kenacit
SV_13320	upalakṣaṇāt. katham vā śakti-niyamād bhinna-	dhvani-gatir bhavet ||257|| tāni pratiniyata-
SV_13402	na siddhāḥ. vacanād artha-pratipatteḥ. na hi	dhvani-bhāgād alpīyasaḥ śabda-artha-pratītiḥ. na
SV_13416	'pi katham na te ||258|| krama-utpādibhir	dhvani-bhāgair vyaktaḥ kila vācako vakti. tam api
PV_04125	na duṣyati || tasmād a-vastu-niyata-saṅketa-	dhvani-bhāvinām | yogyāḥ padārthā dharmānām
SV_13420	tad ayam a-pratisaṃhita-sakala-upalambho	dhvani-vad upalambha-sākalya-sannidhāna-sādhyam
SV_13308	a-vyavasyantaḥ pravartayāmaḥ. tasmād	dhvani-viśeṣa eva ayam varṇa-ādy-ākhyāḥ. api ca,
PV_03491	|| pṛthak pṛthak ca buddhīnām saṃvittau tad-	dhvani-śruteḥ | a-vicchinnā-ābhatā na syād
SV_04921	bhidyamānā bhāvās tad-vyāvṛtti-viśaya-	dhvani-saṃsṛṣṭam tad eva idam iti sva-anubhava-
SV_04809	ca, tad-anya-parihāreṇa pravarteta iti ca	dhvaniḥ | ucyate tena tebhyo 'sya a-vyavacchede
SV_16013	hi yo yad-varṇa-samutthāna-jñāna-jāy jñānato	dhvaniḥ | jāyate tad-upādhiḥ sa śrutya
SV_17511	na ayam svabhāvaḥ kāryam vā vastūnām vaktari	dhvaniḥ | na ca tad-vyatirikṭasya vidyate
SV_06419	eka-artha-śleṣa-viccheda eko vyāpṛiyate	dhvaniḥ | liṅgam vā tatra vicchinnaṃ vācyam vastu
PV_04113	|| tad-yogyatā-balād eva vastuto ghaṭito	dhvaniḥ | sarvo 'syām a-pratīte 'pi tasmims tat-
PV_04186	anityaḥ prayatna-utthaḥ prayatna-utthatayā	dhvaniḥ || pakṣa-aṅgatve 'py a-bādhātvan na
V3_10508	anityaḥ prayatna-utthaḥ prayatna-utthatayā	dhvaniḥ ||79|| pakṣa-aṅgatve 'py a-bādhātvan na
SV_03421	hy artha-antaram upādāya anyatra vartamāno	dhvanir a-svātantrya-ādi-doṣair upadrūyate. na ca
SV_13311	śabdeṣu śrūyate vācakaḥ katham | (257ab) na	dhvanir ato bhinnas tena saha pṛthag vā. na hi
SV_14118	katham idam gamyate 'n-ātyantiko	dhvanir anyo vā bhāva iti. sattā-mātra-
SV_13406	-sattvam śabda-rūpam. kramavad-bhāgāc ca	dhvanir iti. tan na. a-kramasya kramavad-
SV_03504	anyebhyo bhidyamānā arthāḥ samāśrayo	dhvaniś ca an-iṣṭa-parihāreṇa pravartayati ity
PV_03486	| āntyam pūrva-sthitā v ūrdhvaṃ vardhamāno	dhvanir bhavet || a-krameṇa grahād ante kramavad-
SV_14115	kasyacit svabhāvasya abhāvād bhavatā	dhvaninā an-ātyantikena bhavitavyam. sa ca a-
PV_04037	syāt tadvān kumbho 'py anityatā | viśiṣṭā	dhvaninā anveti no cen na ayoga-vāraṇāt ||
SV_13424	krama-bhāvinī sad-asatos tulya-upayogā iti	dhvanibhir a-śakya-sādhanam kāryam. tatra api
SV_13415	sammataḥ yais te doṣaiḥ kair apy a-vācakāḥ |	dhvanibhir vyajyamāne 'smin vācaka 'pi katham na
SV_04917	kurvataḥ | arthāms tad-anya-viśeṣa-viśayair	dhvanibhiḥ saha ||98|| saṃyojya pratyabhijñānam
SV_13304	-śakti-indriyam na dhvaniṣu. tatra	dhvanibhyo bhinnam asti iti śraddhā iyam atibahv
SV_13305	iyam atibahv idam ||256|| na hi vayam	dhvaniḥ śabdaṃ ca vācakaṃ pṛthag-rūpam
SV_13303	vācaka ca pratiniyata-śakti-indriyam na	dhvaniṣu. tatra dhvanibhyo bhinnam asti iti
SV_13405	rūpa-sādhyā-artha-pratītir a-samasta-bhāgeṣu	dhvaniṣu na sambhavati iti siddham a-krama-
SV_09014	-ātmatve ca sarveṣām bhinnau syātām na dhī-	dhvanī | bheda-saṃhāra-vādasya tad-abhāvād a-
PV_04266	siddhāv a-sandigdhaḥ tat-kāryatve 'pi dhī-	dhvanī || vidyamāne hi viśaye mohād atra an-
V3_05702	siddhāv a-sandigdhaḥ tat-kāryatve 'pi dhī-	dhvanī ||41|| na hy eṣa pravartaniyo vyavahāro
SV_13322	api indriyāni nānā-rūpān prati-śabda-niyatān	dhvaniḥ śṛṅvanti, na tv evaṃ śabdān iti, kaḥ
SV_13301	na vai kalakale varṇa-pada-vākyāni śrūyante,	dhvanīnām eva kevalānām śravaṇāt. vācaka ca
SV_14119	sattā-mātra-anubandhitvān nāśasya anityatā	dhvaneḥ | (269ab) na hi nāso bhāvānām kutaścid
SV_17116	a-sambhava-abhāvān nānā-śakteḥ svayam	dhvaneḥ | avaśyam śāṅkayā bhāvyaṃ niyāmakam a-
V2_07111	a-sambhava-abhāvān nānā-śakteḥ svayam	dhvaneḥ | avaśyam śāṅkayā bhāvyaṃ niyāmakam a-
PV_04131	|| tatra apy adhyakṣa-bādhāyām nānā-rūpatayā	dhvaneḥ | prasiddhasya śrutau rūpam yad eva
PV_02018	| a-bādhakam asiddhāv apy ākāśa-āśraya-vad	dhvaneḥ || asiddhāv api śabdasya siddhe vastuni
PV_04036	| na siddhena vināśena tadvataḥ sādhanād	dhvaneḥ || tathā artha-antara-bhāve syāt tadvān
PV_04193	tathā prasiddheḥ sāmartyād vivakṣā-anugamād	dhvaneḥ || tad ayoga-vyavacchedād dharmi-dharma-
SV_06513	| vastu-dharmasya saṃsparśo viccheda-karaṇe	dhvaneḥ ||132|| syāt satyam sa hi tatra iti na
V2_05015	tathā prasiddheḥ sāmartyād vivakṣā-anugamād	dhvaneḥ ||13|| tad ayoga-vyavacchedād dharmī
V3_09702	| a-doṣa-kṛd asiddhāv apy ākāśa-āśraya-vad	dhvaneḥ ||75|| asiddhāv api śabdasya siddhe
V1_01210	ca yat-sannidhāne yo drṣtas tad-drṣtes tad-	dhvanau smṛtiḥ ||11|| yuktā tad-gaty-abhāve tu
V3_09413	vakṣyāmaḥ. sarvathā na asti samāno dharmo	dhvasta-itarayor a-bheda-kalpanāyām api, yam ayam

SV_17616 | santāpa-ārambhaḥ pāpa-hānāya ca iti
 VN_05003 -punaruktam anityaḥ śabda nirodha-dharmako
 SV_05313 tad ekam upakuryus tāḥ katham ekāṃ dhiyaṃ ca
 SV_16501 'yaṃ na ayam artho na iti śabdā vadanti
 SV_07810 asau vartate bhāvas tena sambadhyate 'pi
 PV_04197 prayatna-anantaram jñānaṃ prāk sato niyamena
 V3_05408 prayatna-anantaram jñānaṃ prāk sato niyamena
 PV_02103 || hetutve ca samastānām eka-aṅga-vikale 'pi
 PV_04144 eva dharmaṇo 'py atra sādhyatvāt kevalasya
 PV_04208 | ātmano vinivarteta prāṇa-ādir yadi tac ca
 PV_03375 nityam ātmani sambandhe pratīyāt kathitaṃ ca
 SV_04523 tadā svalakṣaṇaṃ na asti saṅketas tena tatra
 V1_01701 na an-ukṛta-anvaya-vyatirekaṃ kāraṇam,
 PV_02177 -vaśatvāc ca na ca ātmā na apy adhiṣṭhitam |
 SV_14801 eva asati pratibandhe na yuktā ity ucyate.
 HB_02110 vyaktaṃ kāraka-svabhāva-antara-utpattir iti.
 PV_03198 lāghavaṃ ca atra teṣv eva krama-pātiṣu | kiṃ
 SV_13406 -rūpam. kramavad-bhāgaś ca dhvanir iti. tan
 PV_02043 anyonya-hetutvaṃ tato 'py anyonya-hetuke ||
 HB_02307 iti na anvaya-vyatireka-siddhir iti cet,
 HB_02106 -svabhāvas tu tadā apy a-kāraka eva. tasmān
 PV_02215 śūnyatā-dṛṣṭeḥ sarva-doṣaiḥ prasidhyati |
 PV_02246 guṇa-īkṣaṇam || kāraṇam hīyate sā api tasmān
 SV_08608 virodhaḥ. eka-rūpa-vikalas tad-rūpo na syāt,
 SV_04903 eva asti, vastu-utpatter a-bhrāntir iti cet,
 HB_02405 tathā ca na anvaya-vyatirekāv iti cet,
 SV_12120 anyo 'py a-viśiṣṭaḥ sampratīyate ||242||
 SV_02705 ||45|| iti saṅgraha-ślokaḥ. tasmān
 SV_12425 -tat-sādhana-sampradāyo na iti nyāyaḥ.
 PV_03386 eva ekam saṃyojyeta artha-sambhavāt | jñānaṃ
 PV_03473 a-pāśyataḥ | katham pratītir liṅgaṃ hi
 PV_02083 kvacid a-śaktimat | jala-vat sūta-vad dhemi
 SV_08208 tat kim idānim a-nimitte te syātām.
 VN_02202 kiṃ na parājayaḥ, tattva-siddhi-bhramśāt,
 HB_03518 na bādhāyāṃ samartha iti cet, yady evaṃ
 SV_04327 pāratantrya-abhāvād an-upādhitvam,
 PV_04242 vinivartanam | astu nāma tathā apy ātmā
 V3_12304 tad-bhāve ca nairātmya-vyāvṛtīḥ, tathā api
 SV_15128 ākāśa-ādiṣu sarvasya sambhavanti iti. tasmān
 SV_12511 -sādhanam. sarvathā anādītā sidhyed evaṃ
 SV_16614 -saṃvādo vacanānām āgama-lakṣaṇaṃ syāt.
 VN_01114 api janmano nirodhād apy ūrdhvam. tena ayam
 SV_11603 sambandhe sa śabdaḥ punar a-sambandhatvān
 V3_11803 ātma-nivṛttau prāṇa-ādi-nivṛttir iti cet,
 V3_11613 tasya upalambha-anupalambha-āśrayatvāt. tena
 PV_04205 vyāvṛtter avinābhāva ucyate | tac ca
 SV_02624 -phalāni syuḥ. teṣāṃ tu vyavaccheda-phalānām
 VN_04807 tata ānupūrvī-pratipattiyā pratītir iti cet,
 V1_00403 avyabhicāry-ātma-sambandham apekṣata iti
 V1_00405 pramāṇam anumānād vyatiriktam asti.
 SV_16725 -puruṣa-vacanād arthaḥ pratipadyate.
 VN_03518 na avyabhicāra-dharmatā śakyā darśayitum iti
 PV_03462 dhi-manaskārau jñānaṃ tau ca na sidhyataḥ |
 VN_04905 iti na idam apārthakād bhidyata iti;
 HB_03607 tan na bādhā-avinābhāvayoḥ saha-bhāvaḥ. tena
 HB_03506 syāt sādhyā-abhāvasya ca sambhava iti
 HB_03513 kriyate hetuś ca prayujyate. tathā api
 SV_14005 eva dīpa-ādiṣu dṛṣṭam iti viruddham eva.
 SV_05512 -vyatirekād artha-antare 'vṛttir iti bhedān
 SV_02507 tadvanto nāma syuḥ, bhūta-vat kaṅṭhe-guṇena.
 HB_02507 tathā hi na bhedād bheda ity a-bhedād api
 SV_03910 pratibhāsa-bheda-ādibhyas tu tattva-cintakā
 SV_15707 samāsādita-atīśayavād anyatra anyathā syuḥ,
 PV_03358 hānitaḥ || anyasya anyatva-hāneś ca
 V1_03815 hānitaḥ ||48|| anyasya anyatva-hāneś ca

dhvasta-prajñāne pañca liṅgāni jāḍye ||340|| iti
 dhvāna iti. atra na śabda-punaruktam pṛthag
 na | (106ab) bhinnānām hy arthānām eka-artha-
 na | kalpyo 'yam arthaḥ puruṣais te ca rāga-ādi-
 na | tad-deśinaṃ ca vyāpnoti kim apy etan mahā-
 na | tasya āvṛty-akṣa-śabdeṣu sarvathā an-
 na | tasya āvṛty-akṣa-śabdeṣu sarvathā an-
 na | pratyekam api sāmartye yugapad bahu-
 na | yady evam atra bādhā syān na anya-an-utpādyā
 na || anyasya vinivṛtīyā anya-vinivṛtter ayogataḥ
 na || ekaikena abhisambandhe pratisandhir na
 na ||92 || na hi śabdā a-saṅketitam arthaṃ
 na a-kāraṇam viśayaḥ. tasmān na vastu-viśayāḥ
 na a-kāraṇam adhiṣṭhātā nityaṃ vā janakaṃ katham |
 na a-kārya-kāraṇayoḥ kaścit pratibandha iti ca
 na a-kāryasya apekṣā ity ucyate, kāraka-
 na a-krama-grahas tulya-kālāḥ sarvāś ca buddhayaḥ
 na. a-kramasya kramavad-vyatirekiṇaḥ prāg eva
 na a-kramāt kramaṇo bhāvo na apy apekṣā a-
 na, a-kṣaṇikatve 'vastutva-prasaṅgāt. śaktir hi
 na a-kṣaṇikeṣu hetuṣv eka-arthakriyayā kasyacit
 na a-kṣayaḥ prāṇi-dharmatvād rūpa-ādi-vad
 na a-guṇa-darśanāt | api ca asad-guṇa-āropaḥ
 na a-tat-kāryaḥ. tena eva ca tat-kāryaṃ kartavyam
 na, a-tat-pratibhāsinas tad-adhyavasāyāt, maṇi-
 na, a-tad-bhāvinaḥ sakṛd api tato 'bhāvāt.
 na a-darśanād dhetoḥ a-hetuko nāma. a-dṛṣṭa-
 na a-dṛṣṭa-grahaṇāya dṛṣṭe pramāṇa-antara-vṛtīḥ.
 na a-dṛṣṭa-jñāpako '-tat-svabhāva ity api. satām
 na a-dṛṣṭa-sambandham pūrva-arthena uttara-
 na a-dṛṣṭasya prakāśakam || tata eva asya liṅgāt
 na a-dṛṣṭer asad eva vā || pāṇy-ādi-kampe
 na a-nimitte, kiṃ tarhi na bhāya-tattva-nimitte.
 na a-nirākaraṇāt. nirākaraṇam hi tasya anyena
 na a-nirṇīta-bādhā-a-sambhavaḥ prayogam arhati
 na a-niṣpannasya svarūpa-asiddheḥ. sarvathā asat
 na a-nairātmyāt prasidhyati || yena asau
 na a-nairātmyād ātmā jīvac-charīre sidhyati, yena
 na a-parāvṛtī-dharmānaḥ śabdāḥ. tattve vā kuta
 na a-puruṣa-āśrayaḥ | tasmād apauruṣeyatve syād
 na a-puruṣa-kriyā. tasyaḥ sarva-artheṣu tulyatve
 na a-pūrvaḥ sarvathā jāyate, na pūrvo vinaśyati
 na a-pūrveṇa yojyeta. utpanna-utpannāś ca bhāvāḥ
 na, a-pratibaddha-abhāvena an-upayogino 'bhāvasya
 na a-pratibaddhasya bhāve bhāva iti saṃśayaḥ.
 na a-pratibaddheṣu tata eva anvaya-sthitiḥ || sva
 na a-pratīta-vastv-aṃśa-pratyāyane pravṛttis tasya
 na a-pratīyamāna-sambandhebhya ānupūrvī-
 na a-pratyakṣam pramāṇam anumānād vyatiriktam
 na a-pratyakṣam pramāṇam asti ity aparāḥ. tad
 na, a-pratyayāt. na hi kvacid a-skhalita iti
 na a-pradarśita-avinābhāva-sambaddhād dhetoḥ
 na a-prasiddhasya liṅgatvaṃ vyaktir arthasya cen
 na a-prāpta-kālam pṛthag vācyam syād iti. hinam
 na a-bādhā rūpa-antarām. tan nāma tasmād viśeṣaṇa
 na a-bādhāyāḥ sāmartyam. na ca bādhā-abhāvo '-
 na a-bādhita-viśayatvaṃ hetu-lakṣaṇam, bādhāyām
 na, a-bhinna-janmanaḥ sādharma-vipralambhād
 na a-bhinna-pratibhāso yujyate. atha vā astu
 na a-bhinna-pratyaya-viśayaḥ, bhūta-vat. tad-
 na a-bhedaḥ, tad-vyatiriktaś ca na kaścit bhāva-
 na a-bhedam anumanyante. yadi pratipattī-
 na a-bhede, kāraṇa-a-viśeṣe kārya-a-viśeṣāt.
 na a-bhedo '-rūpa-darśanāt | rūpa-a-bhedam hi
 na a-bhedo '-rūpa-darśanāt | rūpa-a-bhedam hi

V1_02904
SV_14321
SV_11324
PV_02197
SV_11317
SV_04313
PV_03080
V2_09112
PV_02206
SV_12226
PV_02105
VN_05021
SV_05410
V1_02202
SV_05907
SV_05115
V2_05301
SV_07526
PV_04243
SV_13204
V2_06102
SV_15624
SV_06001
HB_02902
V3_11608
VN_06009
VN_06007
PV_04219
V2_08513
SV_09924
V2_08113
SV_02210
PV_04133
V3_04004
PV_03498
PV_03065
PV_03344
PV_03024
PV_03493
SV_09510
V3_07412
SV_01917
SV_09415
V3_07209
V2_06110
PV_02172
PV_02273
VN_01709
PV_02115
VN_01808
VN_00923
SV_07605
VN_02818
VN_06101
V2_06901
SV_12128
SV_14701
SV_06005
SV_06116
SV_11719
SV_13902
SV_16714
VN_01601
V3_00310
SV_16525

-ābhaṃ pratyakṣaṃ bhavatv a-vikalpanāt.
bhavaḥ | yathā atra apy evam iti ced dhantur
śabda-artha-sambandhāḥ. puruṣeṣu vṛttheḥ.
agha-hetau na dveṣo na doṣo 'taḥ kṛpā matā |
pratīti-jananam. tat samayena eva kṛtam iti.
te nir-āśrayās tad-bheda-darśana-āśrayatvāt.
varṇa-sāmānye na ayam doṣaḥ prasajyate ||
a-pracyutir iti pūrvaḥ prasaṅgaḥ. tan
|| sātmye 'pi doṣa-bhāvaś cen mārgavan
-puruṣayor na kiñcid virodha-darśanam iti
nitya-sannidheḥ || na aneka-hetur iti cen
punar brūyāt, api na tatra kiñcid chalam.
yasmān na an-upakārako viṣayo 'tiprasaṅgāt.
-niyama-ayogāt. tatra sukha-ādy-utpattir
||115|| na hi tadā pratipattā vṛkṣaṃ vetti
na vyatirikṭasya sāmānyasya darśanāt,
nanu śrāvaṇatvaṃ vyatireky apy a-gamakam.
-anvāveṣo 'vyakty-antaratva-prasaṅgāt. tato
na abhāvaṃ bhāvam icchati | yathā
sarvatra deṣe tulyam upalabhyeran. tasmān
iti kutas tad-abhāvaḥ. śaktam kāraṇam
śaktir yadi idrīṣī | prayoktr-bheda-apekṣā ca
'pi pratipadyata iti na samānaḥ prasaṅgaḥ.
-bhūto 'bhāvaḥ sādhyate na kevalaḥ, tena
evam tarhi cākṣuṣatvād apy astu.
-nibaddhena api kathā-prapañcena vivāda iti,
pratipattiḥ, yena sarvā vādi-privādinor
vyabhicāritvād vyatireke 'pi cet katham ||
tan na tad-dhetuḥ syāt. anya-hetukatvān
svabhāvo nir-apekṣa ity a-hetukaḥ syāt.
-svabhāvo nir-apekṣa ity a-hetukaḥ syāt.
tan na tad-dhetuḥ syāt. anya-hetukatvān
-lakṣaṇam | a-vastu-rūpaṃ sāmānyam atas tan
-lakṣaṇam | a-vastu-rūpaṃ sāmānyam atas tan
-avabhāsitvaṃ jalpa-saṃsargiṇaḥ kutaḥ |
nīcayāt | tan nīcaya-pramāṇam vā dvitīyam
|| iṣṭa-an-iṣṭa-avabhāsinyaḥ kalpanā
nirmitaḥ || pratyakṣa-pratyaya-arthatvān
darśane ca akṣād a-vicchinna-adhiropanam |
tad-yuktaṃ dharminam gamayiṣyati || tasmān
-yuktaṃ dharminam gamayiṣyati || iti. tasmān
na asti ity ucyate. yadā punar dṛṣṭāntena
evam agny-ādiṣv api prasaṅgaḥ. tatra api
evam agny-ādiṣv api prasaṅgaḥ. tatra api hi
kārya-anupalambho 'gamaka ucyate, yathā –
-uṣṇo 'gniḥ kadācana | tathā iha api iti cen
sthitayor api || eka-abhāvād vinā bijam
abhāvāt. atha vā tasya eva sādhanasya yan
sthitī-kāraṇam || tad-dhetu-vṛtti-lābhāya
atha vā sādhanasya siddher yan
samupayujyeta. idam ca na syāt: idam ataḥ,
anyatra vṛttim icchams tattva-anythingte
teṣam a-niṣṭhānāt. dṛṣyate ca viduṣām api
pravṛttaḥ pūrva-uttara-pakṣa-upanyāso dvayam
tatra pratibaddhā bhāva-abhāvābhyām kāryatām
vibhajyamānaḥ sva-ātmanā tat-kārya-dharmatām
tasmāt svayam bhavan svabhāvo vikalpa-dvayam
bruvāṇo 'yam apy ayam eva ity ubhayīm gatim
hi prayuñjanaḥ sarvo 'nvaya-vyatirekau
niyamena śabda-arthābhyām bheda-a-bhedau
vijñānaṃ vā gaty-antara-abhāvāt. tatra
ayam arthaḥ, na punaḥ śva-māmsam khāded iti
sarvasmāj jāyeta iti tulyaḥ paryanuyogaḥ.
a-vastu-kṛtā pratipattir asat-pratipattim
-ādikaṃ saṃsyandayati so 'numanyate. tan

na, a-bhrāntam iti nirdeśāt. ata eva vikalpo '
na a-maraṇatvataḥ ||272|| vināśa-vināśe 'pi na
na a-miśrānām siddhānām kaścit sambandho 'bheda-
na a-muktiḥ pūrva-saṃskāra-kṣaye 'nya-a-
na a-yogye samayaḥ samartha iti yogyatā tat-
na a-vastu-dharmatā tat-svabhāvasya eva tathā
na a-vastu-rūpaṃ tasya eva tathā siddhe
na a-vināśa-svabhāve bhāve tad-anumānam. katham
na a-vibhutvataḥ | viṣaya-grahaṇam dharmo
na a-viruddha-vidhir anupalabdhī-prayogo gamakaḥ.
na a-viśeṣāt kramād api | na eka-prāṇe 'py aneka-
na a-viṣayatvād iti cet, na ayam gurur na śiṣya
na a-viṣayasya vijñāne pratibhāsaḥ. an-
na a-viṣayā, yathāsvam viṣaya-upanibandhanānām
na a-vṛkṣam taj-jñānāya eva tad-arthitayā
na a-vyatirikṭasya, vyakti-vad an-anvayāt. api ca,
na, a-vyatirekāt. na hi śrāvaṇatvaṃ kutaścīd
na a-vyatirekiṇaḥ sāmānyād anvayinī buddhiḥ syāt.
na a-vyatireke 'pi prāṇa-ādir na sapakṣataḥ ||
na a-vyāpinaḥ. sarveṣām upalambhaḥ syād yugapad
na a-śaktam. na ca śaktiḥ kenacit pratibandham
na a-saṃskāryasya yujyate ||294|| yadi bhāva-
na a-samānaḥ, yasmāt tatra api taruḥ | ayam apy
na a-samudāya-sādhanam. na ca liṅga-liṅginor a-
na, a-sambandhād ity uktam. tasmāt saṃsaya-hetur
na, a-sambhavāt. ekaṭra adhikaraṇe viruddha-
na a-samyak-pratipattir hetvābhāseṣv apratibhāyām
na a-sādhyād eva viśeṣas tasya nanv evam ucyate |
na a-hetuka ity cet, na, tatra api tulyatvāt –
na a-hetukaḥ sattā-hetur eva bhāvāt tathā-
na a-hetukaḥ, sattā-hetur eva bhāvāt tathā-
na a-hetukatvam iti cet. na, tatra api tulyatvāt.
na akṣa-gocaraḥ || tena sāmānya-dharmānām a-
na akṣa-gocaraḥ ||30|| tena sāmānya-dharmānām a-
na akṣa-grāhye 'sti śabdānām yojanā iti vivecitam
na akṣa-jā matiḥ || abhāve 'rtha-balāj jāter
na akṣa-dhīr yadi | an-iṣṭa-ādāv a-sandhānam
na akṣānām vyarthatā iti cet | sā eva eka-rūpāc
na akṣāt sarva-akṣa-buddhīnām vitathatva-
na agny-ādi-sādhanā-vat sattā-sādhanam apy an-
na agny-ādi-sādhanā-vat sattā-sādhanam apy an-
na agni-dhūmayoḥ kārya-kāraṇa-bhāvaḥ pradārśyate,
na agni-sattā-mātre kaścīd vivādaḥ. viśiṣṭa-
na agni-sattāyām kaścīd vivādaḥ. viśiṣṭa-ādihāra-
na agnir atra dhūma-abhāvād iti. kāraṇa-
na agner auṣṇyād bheda-niṣedhataḥ || tāratamya-
na aṅkurasya iva janmanaḥ | a-sambhavād
na aṅgam pratijñā-upanaya-nigamana-ādi, tasya a-
na aṅgatām yadi gacchati | hetur deha-antara-
na aṅgam asiddho viruddho 'naikāntiko vā
na ata idam, iha idam, iha na idam, idānīm idam,
na atikrāmati ity ayuktam etat. tasmād iyam
na atinirūpaṇād asiddha-abhidhānam iti. vyavahāra
na atipatati. etena eva vitaṇḍā pratyukta-
na atipatati, tan-mātra-lakṣaṇatvād anyeṣv apy
na ativartate, agni-indhana-vat. tatra a-
na ativartate tattvam anyatvam iti. a-tattvam eva
na ativartate. tayoś ca sa eva doṣaḥ. na doṣaḥ,
na ativartate, tasya pravṛtti-nivṛtṭy-arthatvāt.
na ativartate. rūpaṃ hi vastu. tasya a-tattvam
na atīśaya-utpattir anityatā-prasaṅgāt. tasyaḥ
na atīśayaṃ paśyamaḥ. nanv ayam sarvatra samānaḥ
na atīśayas tatra sarvathā na asti, kathañcit
na atīśete, a-pratyayatvāt. uktaṃ ca – na kārya-
na, atīndriyeṣv a-dṛṣṭa-ādiṣu pramāṇa-antara-a-

SP_00011	-viṣāṇayoḥ || dviṣṭho hi kaścit sambandho	na ato 'nyat tasya lakṣaṇam | bhāva-abhāva-
PV_04273	na kasyacit || viśiṣṭa-rūpa-anubhāvān	na ato 'nyā anya-nirākriyā | tad-viśiṣṭa-
SV_11820	anya eva sambandhaḥ. tābhyām a-bhede tāv eva	na ato 'nyā vastuno gatiḥ ||236|| rūpa-bheda-
SV_14403	kāṣṭham eva tu | tasya sattvād a-hetutvaṃ	na ato 'nyā vidyate gatiḥ ||273|| an-artha-antara
PV_03246	vā an-upayogataḥ | prāg-bhāvaḥ sarva-hetūnām	na ato 'rthaḥ sva-dhiyā saha || bhinna-kālam
SV_16802	ca. a-gatyā ca idam āgama-lakṣaṇam iṣṭam.	na ato niścayaḥ. tan na pramāṇam āgama ity apy
PV_03094	-karaṃ proktam idr̥kṣa-anupalambhanam | tan	na atyanta-parokṣeṣu sad-asattā-viniścayau ||
PV_02212	na parasparam | moha-a-virodhān maitry-āder	na atyantam doṣa-nigrahaḥ || tan-mūlās ca malāḥ
HB_01012	kiṃ na janayanti iti cet, janayanty eva,	na atra anyathā-bhāvaḥ, svabhāva-a-vaiparityāt.
SV_16930	tatra a-virodhād abhyupagama iti cet.	na, atra apy atīndriye virodha-asiddheḥ, anyatra
V3_08102	iha tarhi bhavatv a-sparśatvān nitya iti.	na, atra apy anvayasya a-prādhānyād iti cet, iha
VN_01011	pramāṇa-cintā-vyavahāra-parikleśam yena	na atra ādaram kṛtavān. na hy anumāna-ādi-
V3_02506	sādhyam syāt, tac ca pratikṣiptam iti	na atra evam a-vacane 'pi pakṣe kiñcid virudhyate.
SV_09918	hetur na ca a-hetoḥ svabhāva-niyamaḥ. tasmān	na atra kaścic dhetoḥ svabhāva-pravibhāgaḥ. tad-
V2_07814	na ca a-hetoḥ svabhāva-niyamaḥ. tasmān	na atra kaścic dhetoḥ svabhāva-pravibhāgaḥ. tad-
PV_04065	ayogād astu bādhanam | viruddha-aikāntike	na atra tadvad asti virodhitā || a-bādhya-
PV_04062	a-prasādhanāt | duṣyed vyartha-abhidhānena	na atra tasya prasādhanāt || yadi kiñcit kvacic
NB_02038	iti. vyāpaka-viruddha-upalabdhir yathā,	na atra tuṣāra-sparśo vahner iti. kāraṇa-
V3_02001	na iti cet, tad anyatra api samānam.	na, atra dharmaṇaḥ prakṛtatvād iti cet, na,
NB_02031	-prakārā. svabhāva-anupalabdhir yathā –	na atra dhūma upalabdhi-lakṣaṇa-prāptasya
SV_00604	-sparśo 'tra dhūmāt. hetv-asiddhyā, yathā	na atra dhūmo 'n-agneḥ. svabhāva-asiddhyā, yathā
SV_00605	dhūmo 'n-agneḥ. svabhāva-asiddhyā, yathā	na atra dhūmo 'nupalabdheḥ. etena vyāpaka-svabhāva
V2_06207	an-agner iti. svabhāva-asiddhyā, yathā –	na atra dhūmo 'nupalabdher iti. etena vyāpaka-
NB_02039	vahner iti. kāraṇa-anupalabdhir yathā –	na atra dhūmo vahny-abhāvād iti. kāraṇa-viruddha-
V3_04102	avarugne 'sti, vināśāt tiro-dhānād vā iti	na atra nir-bandhaḥ. tac ca upalabhya-madhya-
VN_03205	pr̥thak samūhe bhāva-śabda-prayogād iti,	na atra pratijñāyāḥ prayogaḥ, na api hetoḥ, yena
V3_13012	api iti na tāv ekatra staḥ. tan	na atra viruddhāvabhicārī. tad ayam abhyupagama-
SV_00606	etena vyāpaka-svabhāva-asiddhir uktā, yathā	na atra śiṃśapā vṛkṣa-abhāvāt. sarvatra ca asyām
V2_06208	-svabhāva-asiddhir uktā veditavyā, yathā –	na atra śiṃśapā vṛkṣa-abhāvād iti. sarvatra ca
NB_02033	-abhāvād iti. vyāpaka-anupalabdhir yathā –	na atra śiṃśapā, vṛkṣa-abhāvād iti. svabhāva-
V3_06501	-rūpa-upanyāsenā vā prayujyate, yathā –	na atra śita-sparśo 'gner ity udāharaṇāni pūrva-
NB_02035	iti. viruddha-kārya-upalabdhir yathā –	na atra śita-sparśo dhūmād iti. viruddha-vyāpta-
NB_02034	iti. svabhāva-viruddha-upalabdhir yathā –	na atra śita-sparśo vahner iti. viruddha-kārya-
SV_04515	-hānitāḥ | bhedaḥ sāmānya-samsṛṣṭo grāhyo	na atra svalakṣaṇam ||89|| samāna-bhinna-ādy-
PV_03453	-bhāva-ātma-vidau gr̥hṇāti tān punaḥ |	na adhyakṣam iti ced eṣa kuto bhedaḥ samarthayoḥ |
VN_01105	eva an-atīśaye 'miśam prakārānām virodhāt.	na an-atīśaya eka-atīśaya-nivṛtṭyā apara-atīśaya-
V1_01615	arpaṇa-kṣamaṃ hi kāraṇam vijñānasya viśayaḥ.	na an-anukṛta-anvaya-vyatirekaṃ kāraṇam, na a-
PV_04038	-apara-yogayoḥ | vyavacchedād ayoge tu vārye	na an-anvaya-āgamaḥ || sāmānyam eva tat sādhyam
V2_05106	-bhāva unneyaḥ. tena saty api viśeṣaṇe	na an-anvayaḥ. tathā sāmānyam ca sādhyam. na ca
SV_15430	tad-asiddhir iti sādhye 'pi prasaṅgaḥ. tan	na an-anvayā vyatireka-vyāptiḥ. mithyā-arthatāyās
SV_15504	api syur iti na iṣṭa-siddhiḥ. artha-pratīter	na an-arthakā iti cet. eṣa puruṣa-vyāpāraḥ syāt.
SV_00105	-saktir a-pratibala-prajñō janaḥ kevalam |	na an-arthy eva su-bhāṣitaiḥ parigato vidveṣṭy
SV_07805	ekasya a-dṛṣṭa-ākāra-antara-abhāvāt. tasmān	na an-avayavam aneka-deṣe yugapad ādhiyate. pūrva-
V1_00801	tasmād ayam upanipatyā vijñānam janayan	na an-ātma-nāntariyakaṃ pratibhāsam puras-kartum
V2_07908	eva syāt. an-ābhoge 'sāmarthyam iti cet,	na, an-ābhoga-a-sambhavāt, eka-dharmasya apy
V1_04005	indriya-yogyatā-utpatti-lakṣaṇo vā iti	na an-āloko rūpa-upalambhaḥ syāt, kāryasya kāraṇa
V1_01906	-sahakāriṇā janitam pratyakṣam. ata eva ca	na an-indriya-dṛṣṭir na api viśaya-antarasya. sva
SV_16124	asaty abhāvād a-dṛṣṭa-indhano 'pi dahano	na an-indhanas tasya deśa-kāla-niyama-ayogāt.
SV_11008	eva. tasya tathābhūtasya jñātum a-śakyatvāt,	na an-iṣṭeḥ. tādr̥śām a-vitatha-abhidhānāt. tathā
V2_06613	eva, tathābhūtasya jñātum a-śakyatvāt.	na an-iṣṭeḥ, tādr̥śām a-vitatha-abhidhānāt. tathā
SV_14905	janminām tathā | nāśaḥ svabhāvo bhāvānām	na an-utpattimatām yadi ||281|| atha api syāt –
PV_03464	eva kaścit sa viśeṣo vyaktir iṣyate |	na an-utpāda-vyayavato viśeṣo 'rthasya kaścana ||
V1_02013	hy ātmā sukha-ādinām an-anya-bhāk | (21ab)	na an-uditaḥ pratiniyataḥ sukha-ādy-ātmā viśayī-
SV_05409	sa eva sāmānya-abhyupagame cintyate, yasmān	na an-upakāraḥ viśayo 'tiprasaṅgāt. na a-
PV_03013	utpattito dhiyaḥ | tathāvidhāyā anyatra tan	na an-upagamād dhiyaḥ || bhāya-artha-pratibhāsāyā
V1_01714	yasmād dhī-śabda-vṛtter anyatra tato	na an-upalakṣaṇam | (17ab) a-buddhi-śabda-anvaya-
V1_04104	asiddhau sattā-vyavahāra-a-yogyatvāt. tasmān	na an-upalabhamānaḥ kasyacit saṃvedanaṃ vedayate
V2_09403	eva ity apārthakam tat-siddhaye vacanam.	na an-upalabhamānasya tāvatā na asti iti bhavati.
V3_07609	eva pratiśedha-vṛtṭir iṣṭā, tan	na an-upākhyeṣv a-mūrtatva-ādikam iti cet,
SV_09105	vyavahāro na syāt, uṣṇa-svabhāvo 'gnir	na an-uṣṇa ity api. svabhāva-antarasya asataḥ
PV_02172	-āder iha api vā || auṣṇyasya tāratamyē 'pi	na an-uṣṇo 'gniḥ kadācana | tathā iha api iti cen
VN_05714	pratipadyamānaḥ kaścīn na anubhāṣeta iti	na ananubhāṣaṇam pr̥thag vācyam. uttara-ajñānasya
VN_05501	'nyathā dūṣaṇa-a-vṛtter iti. evaṃ tarhi	na ananubhāṣaṇam pr̥than nigrāhasthānaṃ vācyam
VN_05508	apratibhā eva nigrāha-adhikaraṇatvena vācyā,	na ananubhāṣaṇam. kaś ca ayam samaya-niyamas trir
SV_11903	||237|| na hi siddham sat param apekṣate.	na anapekṣaḥ svatantraḥ sambandhaḥ. dravyam iti

V3_05707	asti. sa ca anena a-sakṛd ācarita-pūrva iti	na anayoḥ sambandhaḥ sādhanīyaḥ. tasmād dr̥śya-a-
NB_03006	-bhedāt. sādharṃyavad vaidharṃyavac ca iti.	na anayor arthataḥ kaścīd bhedaḥ. anyatra prayoga
V3_02003	eṣām anuṣaṅgaḥ, sa ca sarvatra tulya iti	na anayor bhedaḥ. atha vādino 'pi iṣṭim sādhyat
SV_09713	ca. yathā āhur eke, 'nvayī vyatirekī ca iti.	na anayor vastutaḥ kaścīd bhedo 'nyatra prayoga-
V2_07511	prayogataḥ sādharṃyavān vaidharṃyavāmś ca.	na anayor vastutaḥ kaścīd bhedo 'nyatra prayoga-
PV_04053	| kṛtā idānīm a-siddhāntair grāhyo dhūmena	na analaḥ || riktasya jantor jātasya guṇa-doṣam a
V3_02113	| kṛtā idānīm a-siddhāntair grāhyo dhūmena	na analaḥ ||14|| yadi sādhana ekatra sarvaṃ
HB_02101	tat-prakṛtikatvāt, tasya teṣāṃ ca iti	na anavasthā. tathā yady a-kṣaṇiko 'pi bhāvo 'n-
VN_00313	-ayogasya sāmārthya-abhāvena vyāpti-siddher	na anavasthā-prasaṅgaḥ. evaṃ svabhāva-hetu-
SV_00808	tatra apy atīta-eka-kālānām gatiḥ (10'cd')	na anāgatānām vyabhicārāt tat (10'd) tasmād
V3_08503	tatra apy atīta-eka-kālānām gatiḥ,	na anāgatānām, vyabhicārāt. tasmād iyam api kārya
V3_01805	dharṃiṇy a-virodhāt. anityo hi śabdaḥ,	na anitya-śabdaḥ śabdaḥ. tad-bhāva-iṣṭau na
V3_01804	dharṃiṇau nirākurvan pratyākhyātaḥ, yathā –	na anitya-śabdaḥ śabdaḥ na śabda-anityatvavān vā
V3_01806	na anitya-śabdaḥ śabdaḥ. tad-bhāva-iṣṭau	na anityaḥ śabdaḥ syāt, śabde 'nitya-śabdatva-
V2_09113	tad-anumānam. katham na anumānam yāvata	na anityatā-abhāve kvacid utpattir dr̥ṣṭā, a-
VN_02021	-saṃskāra-duḥkhatā-ādi-siddhim antareṇa	na anityatā-siddhiḥ, tathāvidhas tu dharmāḥ
V2_07606	pakṣa-nirdeśaḥ kartavyaḥ. vyatireky api	na anityatva-abhāve kṛtakatvaṃ bhavati, śabdaś ca
SV_09724	iti. ayam anvayinaḥ prayogaḥ. vyatireke 'pi	na anityatva-abhāve kṛtakatvaṃ bhavati śabdaś ca
SV_04309	svalakṣaṇasya anityatva-ādy-abhāvaḥ, yasmān	na anityatvaṃ nāma kiñcid anyac calād vastunaḥ,
SV_14911	-niyamād dhetoḥ svabhāva-niyamaḥ phale |	na anitye rūpa-bhedo 'sti bhedakānām abhāvataḥ ||2
VN_01916	gāyec ca. prativādī taṃ ca sarva-prasaṅgaṃ	na anukartuṃ samārtha iti parājītaḥ syād iti.
V1_01506	ādi-saṃvedanaṃ ca buddhiḥ. sā ca parokṣā iti	na anugraha-upaghātau tataḥ syātām, puruṣa-antara
V2_05807	anupalabdhi-siddhir iti pratyakṣa-siddhā	na anupalabdheḥ. tathā anya-sattayā asattā kiṃ na
V3_11901	-kāraṇa-bhāve na sidhyati. uktaṃ hi prak –	na anupalabdhāv a-kārya-kāraṇa-pratiśedho gamaka
V1_02207	tat prakṛtes tat-kārya-svabhāva-niyame	na anupalambha-ātmānaḥ sukha-ādayaḥ. saṃskārān
V2_06412	-a-samprāpta-upalambhaṃ vā. tat katham	na anupalambhād abhāvaḥ. na, sarva-upalambha-
PV_03515	arthas tāṃ vibandhuṃ hi na prabhuḥ | dhiyaṃ	na anubhvet kaścīd anyathā arthasya sannidhau ||
V1_03508	ata eva na anyo 'nubhāvyo buddhyā asti tasyā	na anubhavo 'paraḥ | grāhya-grāhaka-vaidhuryāt
PV_03327	ātmatā || na anyo 'nubhāvyaḥ tena asti tasya	na anubhavo 'paraḥ | tasya api tulya-codyatvāt
VN_05703	nir-viṣayatvāt. an-avadhārita-artho hi	na anubhāset. ananubhāsamāno viṣayam a-pradarśya
VN_05714	na hi viṣayaṃ samyak pratipadyamānaḥ kaścīn	na anubhāseta iti na ananubhāṣaṇaṃ pṛthag vācyam.
PV_03538	prasajyate || ātma-anubhūtaṃ pratyakṣaṃ	na anubhūtaṃ parair yadi | ātma-anubhūtiḥ sā
PV_03431	āropa-viplavāt | nila-āder anubhūta-ākhyā	na anubhūteḥ para-ātmanaḥ || dhiyo nila-ādi-
PV_03436	-rūpatvāt tasya apy anubhavo bhavet ||	na anubhūto 'nubhava ity artha-vat tad-viniścayaḥ
PV_03537	-vidoḥ || viṣaya-antara-sañcāre yady antyaṃ	na anubhūyate | para-anubhūtavat sarva-an-
VN_01111	tad eva paro bruvāṇaḥ kim iti	na anumanyate. tasya nir-anvaya-upajanana-vināśa-
PV_04130	ca prayojanam | ete sa-hetuke prāha	na anumā-adhyakṣa-bādhane || tatra apy adhyakṣa-
V3_00201	-viṣaye vācaḥ prāmāṇya-abhāvāt. prāmāṇye vā	na anumāna-pravṛttiḥ syāt, vacana-mātreṇa artha-
V3_12203	yuktam. evaṃ hy āgama-siddha ātmā syāt,	na anumāna-siddhaḥ. tasmād a-vyatireke 'py asataḥ
NB_03052	śaśī iti. sva-vacana-nirākṛto yathā –	na anumānaṃ pramāṇam. iti catvāraḥ pakṣa-abhāśā
V3_03311	virundhānaṃ sva-vāg-viruddham, yathā –	na anumānaṃ pramāṇam iti. pratibandho 'pi katham
PV_04002	-parigrahāt | vācaḥ prāmāṇyam asmin hi	na anumānaṃ pravartate || bādhanāya āgamasya
V2_09113	a-vināśa-svabhāve bhāve tad-anumānam. katham	na anumānaṃ yāvata na anityatā-abhāve kvacid
V1_00309	-anupalabdhi tarhi prabhava-abhāva-sādhane	na anumānam, an-anvayāt. na hy atra dr̥ṣṭānto 'sti,
V1_00408	kasyacit ||2|| sa khalu pratyakṣaṃ pramāṇam	na anumānam iti bruvāṇaḥ kāsāñcij jñāna-vyaktinām
V3_02504	vacane dharṃiṇam eva sādhyam kuryād iti cet,	na, anumānasya sāmānya-viṣayatvena eva gata-
SV_11726	-mātreṇa jñāpane 'vyutpannānām api syāt.	na anumānāt pratipattir liṅga-abhāvāt, dr̥ṣṭānta-
SV_12112	paraiḥ | dr̥ṣṭaḥ ko 'bhihito yena so 'py evaṃ	na anumiyate ||241|| na khalu kiñcid anyad
V3_08301	eva. kiṃ punaḥ kāraṇam sāmagryāḥ kāryam eva	na anumiyate. yena na samagrāṇi ity eva kāraṇa-
SV_00701	kiṃ punaḥ kāraṇam sāmagryāḥ kāryam eva	na anumiyate. sāmagrī-phala-śaktinām pariṇāma-
V2_05006	anyatra vṛtti-virodho 'viśeṣaṇe vā	na anumeya-dharmatā iti cet, na, ayoga-
V2_07608	sato bhāva iti sāmārthyāt tat-siddher	na anumeya-vacanam. anvayas tv arthāpattya
V1_00411	tad yathā-dr̥ṣṭa-sādharṃyāt tathā prasādhitaṃ	na anumeyatām atīpatati. tac ca asiddham iti na
SV_01309	āgamikatvam ātmani pratipannaṃ syāt.	na anumeyatvam, tasmād a-darśane 'py ātmano
V2_09605	āgamikatvam ātmani pratipannaṃ syāt,	na anumeyatvam. yā apy asiddhi-yojanā – tathā
SV_03919	iyam buddhiḥ pratibhāti, yasmād vyaktayo	na anuyanty anyad anuyāyi na bhāsate | (71ab) na
VN_05310	kathāṃ vistārayet, tac ca sarvaṃ yadā	na anuvaktuṃ śaknuyāt, kas tasya vivāda-āśraya-
PV_02145	tāyaḥ sva-dr̥ṣṭa-mārga-uktir vaiphalyād vakti	na anṛtam || dayālutvāt parārthaṃ ca sarva-
SV_12804	pṛthag iti pratyekaṃ te vākyam. tathā ca	na aneka-avayavaṃ vākyam. eka-avayava-pratipattya
PV_03341	-anubhavam eva saḥ | niścita-ātmā svarūpeṇa	na aneka-ātmatva-doṣataḥ || abhyupāye 'pi bhedena
PV_03102	bhāvāt pūrva-siddhaḥ sa ca aindriyāt |	na aneka-rūpo vācyo 'sau vācyo dharmo vikalpa-jaḥ
PV_02105	bahu-vyaktis tad-dhetor nitya-sannidheḥ ||	na aneka-hetur iti cen na a-viśeṣāt kramād api |
PV_03197	sāmānya-gocaram || atha eka-āyatanatve 'pi	na anekam gr̥hyate sakṛt | sakṛd graha-avabhāsaḥ
SV_07509	na vyaktir vṛttiḥ sāmānyasya iti. a-vṛtter	na anekatra jñāna-hetuḥ. ata eva vyakter anyā
PV_02104	api sāmārthye yugapad bahu-sambhavaḥ ||	na anekatvasya tulyatvāt prāṇa-apānau niyāmakau |

HB_01010	tv avasthā-viśeṣāḥ kāraṇa-kāraṇāni iti	na anekāntaḥ, kṣaṇikeṣu bhāveṣv aparāpara-
SV_09118	na iha ghaṭo na idānīm na evam ity uktau	na anena sambandho 'sti, na etad dharmā vā iti
V3_04610	nirdiṣṭa-guṇa-niścayād eva ity a-niścito	na anaikāntikaḥ syāt. na vai vastu-dharma-
V3_13604	iha ||85|| mithyā-uttarāṇi jātayaḥ. teṣāṃ ca	na antaḥ, ayoniśo-vikalpānām a-pratiṣṭhānāt.
V1_02213	-krtatvāt saṃśaya-nirṇaya-ādi-bheda-vat.	na antarāḥ sukha-ādayo na api cetanāḥ. tad-
PV_03196	jñāna-janmanaḥ || anūnām sa viśeṣāś ca	na antareṇa aparān aṇūn | tad eka-a-niyamāj
V3_03001	-pravṛtta-vāg-abhimata āptaḥ. tad-vacanaṃ	na antareṇa artha-tathābhāvaṃ pravartata iti
HB_01407	svabhāva-antara-prasava-sambhava ca	na antyaḥ syāt. tataś ca na sāksāt kāraṇaṃ syāt.
PV_03243	-udbhavam | mano 'nyam eva gr̥hṇāti viṣayaṃ	na andha-dṛk tataḥ || svārtha-anvaya-artha-apekṣā
PV_04144	kevalasya na | yady evam atra bādhā syān	na anya-an-utpādyā-śaktikaḥ || sakṛc chabda-ādy-a
V2_07403	hy arthasya tan-mātra-anurodhiny eva,	na anya-āyatte, tad-bhāve 'bhūtasya paścāt
SV_00403	hy arthasya tan-mātra-anurodhiny eva	na anya-āyatte, tad-bhāve 'bhūtasya paścād bhāva-
SV_16507	bhavanto brāhmaṇā ayam asmākam artho grāhyo	na anya iti kevalam an-abhivyakta-artha-viśeṣa-
SV_06017	'pi jñāna-ādikam ekaṃ kāryaṃ kecit kurvanti	na anya iti. tān ayaṃ tatra svayam eva tad-dhetūn
SV_16503	-ādi-samyutāḥ ||312|| tatra ekas tattva-vin	na anya iti bhedaś ca kiṃ-kṛtaḥ | tadvat puṃstve
SV_08510	yena evaṃ syāt. kaścīd asya ātmā bhinno	na anya iti bhedaṇ na saha-utpatty-ādayaḥ. evaṃ
SV_16214	kramo varṇānām viśa-nirghāta-ādi-samartho	na anya iti yady anyo 'pi jāniyāt taṃ tathā eva
V2_08215	tasya kiñcit, tādavasthyāt. atas tan-nāśano	na anya-kārī. tena ayaṃ tad-a-tad-rūpa-a-karaṇād
V2_06613	tādṛṣām a-vitatha-abhidhānāt. tathā hi	na anya-guṇa-doṣa-niścaye liṅgam asti. te hi ceto-
V2_05208	niyama-artham ity āha. tatra a-sambhavād eva	na anya-dharma-vṛtti-niśedha-āśaṅkā. viruddha-
PV_04136	īpsitaḥ | tad dharmavati bādhā syān	na anya-dharmaṇa dharmiṇi || anyathā asya
V3_06003	tasmāt – viśiṣṭa-rūpa-anubhavād anyā	na anya-nirākriyā ||46|| tad-viśiṣṭa-upalambho
V2_05109	ity avadhāraṇād dharminy a-vṛttir iti cet,	na, anya-niśedha-arthatvāt. tatra vṛttau
SV_05722	tasya vyavahāra-kāle 'py a-saṃsparśān	na anya-parihāreṇa pravarteta. na hi sa teṣāṃ
V3_04402	viśeṣaṇāt, yathā – caitro dhanur-dharaḥ,	na anya-yoga-vyavacchedena, yathā – pārtho dhanur
SV_00209	viśeṣaṇāt, yathā caitro dhanur-dharaḥ.	na anya-yoga-vyavacchedena, yathā pārtho dhanur-
HB_00204	viśeṣaṇāt, yathā caitro dhanur-dhara iti,	na anya-yoga-vyavacchedena, yathā pārtho dhanur-
SV_02904	śabdena vyāpta ekatra vastuni | buddhyā vā	na anya-ṣaya iti paryāyatā bhavet ||51|| ity
PV_04147	tasmāt tad-āśrayaḥ | bādhyo na kevalo	na anya-saṃśrayo vā iti sūcitam || svayaṃ-śrutya
PV_03520	paṭiyasā | cittena āhita-vaigunṇyād ālayān	na anya-sambhavaḥ || na apekṣeta anyathā sāmyaṃ
SV_08910	-arthi pravartate, yathā gor vāha-doha-ādau	na anya-sambhavino 'rthasya yathā yuddha-praveśe,
PV_03080	tasya eva tathā siddhe prasādhanaḥ | anyatra	na anya-siddhiś cen na tasya eva prasiddhitaḥ ||
SV_14705	ko 'yaṃ pratibandho nāma yena sa ca na syāt.	na anya-svabhāvaś ca. janmā iti cet. sarva-
SV_07504	samavāya-mātraṃ hi vyaktyā saha asya jātaṃ	na anyaḥ kaścīd viśeṣa iti. pūrva-vat paścād api
SV_14917	bhāvaṃ paśyāmaḥ. yena taj-janmā tathā syān	na anyaḥ. sarva-ākāra-janmanām vināśa-darśanaḥ.
SV_08501	hetu-paramparā bhinnānām hi kaścīd dhetur	na anyaḥ svabhāvād ity atra na kiñcid bādhakam. a
SV_15602	api phalaṃ syāt. varṇā eva hi mantra	na anyat kiñcit. tat-kramo mantra iti cet.
SV_10007	viṣam a-jñaiḥ. tad ayaṃ sattā-vyatirekeṇa	na anyat kiñcid vināśo 'pekṣata iti tad-vyāpī.
V2_08209	viṣam a-jñaiḥ. tad ayaṃ sattā-vyatirekeṇa	na anyat kiñcid vināśo 'pekṣata iti tad-vyāpī.
PV_03449	eva tāḥ || pratyakṣas tad-viviktaṃ ca	na anyat kiñcid vibhāvyaḥ | yat taj-jñānaṃ paro
SV_16628	svayaṃ rāga-ādimān na arthaṃ vetti vedasya	na anyataḥ | na vedayati vedo 'pi veda-arthasya
V2_07006	svayaṃ rāga-ādimān na arthaṃ vetti vedasya	na anyataḥ | na vedayati vedo 'pi veda-arthasya
V3_01509	bhojana-a-sambhava 'n-ākāṅkṣāyāṃ vā. ito 'pi	na anyatara-artha-antara-bhāvaḥ, ghaṭasya svato
V3_01611	devadatta eva ity abhiprāyād a-doṣa iti cet,	na, anyatara-grahaṇena a-prasaṅgāt. tasmād idam
SV_15320	ubhaya-niścita-vāci sa sādhanam, dūṣaṇaṃ vā,	na anyatara-prasiddha-sandigdha-vāci, punaḥ
V3_01711	prakaraṇa-sāmarthya-ādikam api iti. tasmān	na anyatarat sāmānyena artha-antara-bhūtam, artha
PV_03253	| dṛṣṭaṃ sukha-āder buddher vā tat tato	na anyataś ca te || sukha-duḥkha-ādi-bhedaś ca
V3_01301	gatiḥ syāt. ukta-dharma-an-anvaya eṣa doṣo	na anyatra iti cet, na, sādhyatva-a-viśeṣāt. a-
V3_02304	syāt. tena tatra eva bādhane bhavati,	na anyatra iti cet, na, hetoḥ sarvasya guṇa-
V3_02309	dharmiṇo 'bhidhānād iha eva bhavati,	na anyatra iti cet, bādhanīya-arthasya śāstrasya
SV_17308	-vṛtṭiḥ saṅketaḥ sa iha eva kartuṃ śakyate	na anyatra iti na uparodho 'sti. sa ca puruṣaiḥ
PV_03101	grahaṇe 'yaṃ kramo mataḥ | prāmānyam eva	na anyatra gr̥hīta-grahaṇān matam || na anyā asya
V2_09804	-viśeṣe viśiṣṭa-rasa-vīrya-vipākā bhavanti,	na anyatra. tathā kāla-saṃskāra-bhedāt. na ca tad
SV_01514	-viśeṣe viśiṣṭa-rasa-vīrya-vipākā bhavanti,	na anyatra, tathā kāla-saṃskāra-bhedāt. na ca tad-
V1_01705	tathā hy ekatra dṛṣṭo bhedo hi kvacin	na anyatra dṛṣyate | (16ab) na hi vyakty-ātmānaḥ
PV_03126	gatau || ekatra dṛṣṭo bhedo hi kvacin	na anyatra dṛṣyate | na tasmād bhinnam asty anyat
V2_05207	'sati nāstitā-abhidhānam asaty eva nāstitā	na anyatra na viruddha iti niyama-artham ity āha.
HB_00813	tad-abhāva eva abhāva-khyātir yathā syān	na anyatra na viruddha iti niyama-khyāpana-artho
SV_04426	vastu-sambandho yathokta-anumitau yathā |	na anyatra bhrānti-sāmye 'pi dīpa-tejo maṇau
SV_01510	bhinnā dravyeṣu śaktayaḥ | tatra eka-dṛṣṭyā	na anyatra yuktas tad-bhāva-niścayaḥ ||21|| yadi
SV_09009	tathā coditaḥ kṣīra-vikāra eva pravartate	na anyatra. sa eva atīśayo 'rthakriyā-arthi-
SV_08224	yayā jātiḥ pratyāsattya prasarpati | kvacin	na anyatra sa eva astu śabda-jñāna-nibandhanam ||1
PV_03145	| gr̥hītvā saṅkalayya etat tathā pratyeti	na anyathā || yathā daṇḍini jāty-āder vivekena a-
V1_00912	| gr̥hītvā saṅkalayya etat tathā pratyeti	na anyathā ||7|| kiñcit kenacid viśiṣṭaṃ
SV_05012	a-sāmānyam. sati sāmānya-grahaṇe tad-āropo	na anyathā atiprasaṅgād iti cet. saty eka-kārya-

SV_02404 bhāva-siddher bhavati tatas tat-pratipattiḥ,
V1_00914 tat-saṅkalanena grhyate danḍy-ādi-vat.
V2_05608 yadi hi syāt, upalabhya-sattva eva syān
V1_01108 -ādi-vikalpo 'rtha-sannidhāv eva bhavati.
SV_00218 yadi syād upalabhya-sattva eva syān
V3_07807 eva hi sa dharmas tasya gamakaḥ syāt,
VN_02404 -ābhāsatva-khyāpana eva jaya-parājayau,
SV_11420 niyatā iti cet. na upadeśam apekṣeran,
V3_08202 eva sāmānyam a-pratipakṣam – idam eva iha
SV_01006 kāraṇam anumāpayati, tat-pratibandhāt,
V3_11113 kāraṇam anumāpayati, tat-pratibandhāt.
SV_00626 'nuvarṇitaḥ ||7|| asāv api yathā-sannihitān
V3_08209 'nuvarṇitaḥ ||63|| asāv api yathā-sannihitān
SV_17310 kriyamāṇas tam eva svabhāvaṃ vyanakti
SV_06404 vā syād a-tad-rūpaṃ vā. tādrūpye tad eva iti
PV_03452 -vastu kiñcana | tasmād artha-avabhāso 'sau
VN_01605 yaj-janana-svabhāvaḥ, tata eva tasya janma,
PV_02048 -bhedān na sakalād api || a-cetanatvān
HB_03117 vyavacchinna tathātvam ca tasya eva bhavati
HB_01107 sāmartyāt, tasya eva ekasya janane samarthā
PV_03326 viniścayaḥ || ātmā sa tasya anubhavaḥ sa ca
PV_03368 -janmani | pitros tad-ekasya ākāraṃ dhatte
V1_03512 tasmād ātmā eva buddher anubhavaḥ. sa ca
PV_03527 -ādy-an-aṃśake || grāhyatā-śakti-hāniḥ syān
PV_03102 eva na anyatra grhīta-grahaṇān matam ||
V3_05608 -bhāvāt tan-nibandhanāḥ ||40|| uktam etat –
PV_03224 yadi nāma indriya-ādi-vat || hetu-bhāvād rte
V1_02602 caitanyam. taṃ ca eka-rūpaṃ eva paśyāma iti
SV_08718 -svabhāvadvāt kecid eva kārakāḥ syuḥ,
PV_04083 tasmāt tan-mātra-saṅginaḥ | pakṣa-doṣā matā
SV_04304 avisamvādo maṇi-prabhāyām iva maṇi-bhrānteh,
PV_03405 anyasya ekasya gamyate | śaktir hetus tato
PV_03327 -prativedyatvam api tasya tad-ātmatā ||
V1_03508 arthaḥ, yo vijñānam sarūpayati. ata eva
SV_14304 syād iti katham abhūto nāma. tasmān
SV_00812 tasmād iyaṃ kārya-liṅga-jā ||10|| tena
SV_15420 -rūpa-vyavacchede na bhāva-siddhiḥ syād iti
V3_08009 hetos trīn pakṣa-dharmān āha. tathā hi
SV_02125 an-anumānam. yadi tarhi darśana-a-darśane
HB_02307 'pi syāt, na hi sarvaḥ sarvasya svabhāva iti
PV_03005 yathā tathā || sā asti sarvatra ced buddher
V2_05308 darśana-sādhanatvāt. dvi-rūpaṃ tarhi liṅgam.
HB_02405 tādrśas tathāvidha-janma iti kutaḥ. tathā ca
SV_09514 vastu-mātra-vyāpini sādhyā-dharme
V3_07504 vastu-mātra-vyāpini sādhyā-dharme
V3_11712 nivartate. tasmād viśeṣasya na vyatireko
PV_04115 vṛttitaḥ || asādhāraṇatā tatra hetūnām yatra
PV_04244 -a-vyatirekī ced dhetur hetur ato 'nvayī |
V3_12308 -a-vyatirekī ced dhetur hetur ato 'nvayī |
V3_03603 -hetūnām asādhāraṇatā, yatra sattvam eva
V3_12501 anyo vyatirekaḥ. vipratīṣiddham ca etat –
SV_08113 chaktir iti dravyam eva tat-kāryam tac ca
V1_00612 'pi tulya iti na pramāṇa-lakṣaṇam anumānam
SV_08901 bhedo vyāvṛtṭyā ca samānatā | asty eva vastu
SV_09413 -svabhāvaḥ prasādhito bhavati. sa ca tathā
V3_07207 tat-svabhāvaḥ sādhitō bhavati. sa ca tathā
SV_08409 sa ca (166c) arthakriyā-yogyo 'rtho
SV_16513 eva doṣa-upaplavaḥ kaścit tattvam vyācāṣṭe
SV_08304 vastu taj-janakam ca aparatra na asti iti
PV_04225 || vidhānam pratiśedham ca muktāv śabdo 'sti
V2_05410 6|| vidhānam pratiśedham ca muktāv śabdo 'sti
PV_02153 | rāgī viśama-doṣo 'pi drṣṭaḥ sāmye 'pi
VN_05407 sa eva tad-dūṣaṇa-viśayas tadā pradarśaniyo
SV_16514 atiśayād buddhi-indriya-ādīnām sa eva vetti
V2_06202 niśedhe sarva-gamakānām anupalabdhi rūpaṃ.

na anyathā, anvaya-vyatirekayor niḥ-śeṣa-darśana-
na anyathā, artha-sambandha-abhidhāna-vyavasthā-a-
na anyathā iti, vṛkṣo 'yam śiṃśapātvāt, agnir
na anyathā idantayā iti cet ||9|| na hy ayaṃ gaur
na anyathā. tena upalabdhi-lakṣaṇa-prāpta-
na anyathā. puruṣa-pravṛtter a-vastu-pāratantryāt.
na anyathā, bhāvatas tattva-abhidhāne 'pi
na anyathā saṅketena prakāśayeyuḥ, vyākhyā-
na anyad iti. yady avaśyam ete 'n-anya-samsargiṇo
na anyad vipakṣe 'darśane 'pi. sarva-darśino hi
na anyad vipakṣe 'darśane 'pi. sarva-darśino hi
na anyam apekṣata iti tan-mātra-anubandhī
na anyam apekṣata iti tan-mātra-anubandhī
na anyam iti na niyamo 'sti. yatra svātantryam
na anyas tato bhidyeta. na hi tasya rūpaṃ anyasya
na anyas tasyā dhiyas tataḥ || siddhe pratyakṣa-
na anyasmād iti niyamaḥ. tasya api sa svabhāva-
na anyasmād dhetv-a-bhedāt saha-sthitiḥ | akṣa-
na anyasya ity anyathā-bhūtāt tathābhūtām
na anyasya iti na aparāpara-jananam. bhinna-
na anyasya kasyacit | pratyakṣa-prativedyatvam
na anyasya kasyacit || tad-dhetutvena tulye 'pi
na anyasya kasyacit. pratyakṣa-prativedyatvam apy
na anyasya janana-ātmanah | grāhyatāyā na khalv
na anyā asya anityatā bhāvāt pūrva-siddhaḥ sa ca
na anyā eva anupalabdher drśya-svabhāva-asattā,
na anyā grāhyatā nāma kācana | tatra buddhir yad-
na anyā buddhir anyo 'nubhavaḥ. samsargād a-
na anye 'tat-svabhāvadvāt ity atra na eva kiñcid
na anye pratyakṣa-ādi-virodha-vat || hetv-ādi-
na anyeṣām, tad-bheda-prabhavaḥ saty api yathā-
na anyo 'hetuś ca viśayaḥ katham || sa eva yadi
na anyo 'nubhāvyaḥ tena asti tasya na anubhavo
na anyo 'nubhāvyo buddhyā asti tasyā na anubhavo
na anyo 'nyasya vināśo 'stu kṣāṭham kasmān na
na anyo hetur gamako 'sti, a-pratibaddha-
na anvaya-anuśaṅgaḥ. tathā a-nairātmye 'pi na
na anvaya-mukhena hetur gamakaḥ, anityatvād a-
na anvaya-vyatireka-gater āśrayaḥ katham dhūmo
na anvaya-vyatireka-siddhir iti cet, na, a-
na anvaya-vyatirekayoḥ | sāmānya-lakṣaṇe 'drṣṭeś
na, anvaya-vyatirekayoḥ pṛthag-rūpatvāt. te tv
na anvaya-vyatirekāv iti cet, na, a-tad-bhāvinaḥ
na anvaya-vyāghātaḥ. na hi tatra avaśyam viśeṣa-
na anvaya-vyāghātaḥ. na hi tatra avaśyam viśeṣa-
na anvayaḥ. a-darśana-mātram āśritya ācāryeṇa
na anvayi | sattvam ity abhyudāhāro hetor evaṃ-
na anvayy a-vyatirekī ced a-nairātmyam na sa-
na anvayy a-vyatirekī ced a-nairātmyam na sa-
na anvayi ity udāharaṇam evaṃ-phalam. saṅketa-
na anvayo na vyatireka iti. ya eva khalu na ity
na anveti iti. tato 'nvayī śabdo na syāt.
na anveti. tatra pratyakṣam kalpanā-apoḍham a-
na anveti pravṛtṭy-ādi-prasaṅgataḥ ||180|| sarva
na anveti. yad api sattā-mātram anveti na tena
na anveti. yad api sattā-mātram anveti, na tena
na anveti yo 'nveti na tasmāt kārya-sambhavaḥ ||16
na apara iti na nyāyam. atha kutaścid atiśayād
na aparām janayet. sa hi tasya svabhāvo yo
na aparāḥ | vyavahāraḥ sa ca asatsu na iti prāptā
na aparāḥ | vyavahāraḥ sa ca asatsu na iti prāptā
na aparāḥ || kṣayād aṣṭk-sruto 'py anye na eka-
na aparāḥ, tad-dūṣaṇe 'para-upadarśanasya a-
na aparāḥ. tasya kuto 'yam atindriya-jñāna-
na aparāḥ pratiśedha-hetuḥ. sā iyaṃ pratiśedha-

SV_08418	'pi kutaścīd ātma-atiśayāt kaścij janako	na aparahaḥ. sa hi tasya svabhāvo na aparasya. na
VN_06208	a-pratipattyā eva tat-sādhane nigrāha-arhaḥ,	na aparatra sva-doṣa-upakṣepāt, tat-sādhana-nir-
PV_03461	|| kārya-kāraṇa-sāmagryām asyām sambandhi	na aparām | sāmārthya-a-darśanāt tatra na
V3_03104	-āśrayam hi śāstram virundhāno vihanyate,	na aparām, an-abhyupagamāt. tasya api snānāc
V3_03403	upagama-a-viśeṣa ekaṃ pramāṇam bādhakam ca	na aparām iti yat kiñcid etat. puruṣa-icchā-kṛtā
SV_16301	-vaśāt sā iva a-viśeṣād vā kañcid anugrṇāti	na aparām iti yuktam. vrata-caryā-bhramśa-ādinā
SV_16510	-pratiniyamo yena ekaṃ artham anurundhate	na aparām. kevalam samaya-vaśāt tam tam āviśanto
HB_02511	hi kiñcid eva kasyacit sādhanāya upādiyeta	na aparām, tasya eva tatra śakter anyasya ca a-
SV_08419	janako na aparahaḥ. sa hi tasya svabhāvo	na aparasya. na hi svabhāvā bhāvānām paryanuyogam
PV_03450	|| taj-jā tat pratibhāsā vā yadi dhīr vetti	na aparā | ālambamānasya anyasya apy asty avaśyam
VN_04703	yat te 'mūn eva śabdān prayuñjate,	na aparān. na ca atra kaścic chabde parokṣaḥ
HB_01107	eva ekasya janane samarthā na anyasya iti	na aparāpara-jananam. bhinna-svabhāvebhyaś cakṣur
HB_01106	na upālambham arhanti. samarthāḥ kiṃ	na aparāparam janayanti iti cet, na, tatra eva
V3_06007	hi tan-niyamāt tad eva asti iti niścāyayan	na aparo 'sty apara-anubhavo vā iti niścāyayati
HB_00807	-bhāva iva prayatna-utpatti-dharmatāyāḥ.	na apy a-tat-svabhāvasya nivṛttau tan-nivṛttir a-
SV_12502	a-darśanād iti cet. idam api prativyūḍham.	na apy a-darśana-mātram abhāvaṃ gamayati iti
VN_00210	sandehād anaikāntikaḥ syād dhetvābhāsaḥ.	na apy a-darśana-mātrād vyāvṛttiḥ, viprakṛṣṭeṣv a
VN_06718	asiddhasya hetor abhidhānād eva nigrāhaḥ,	na apy a-niyamāt kathā-prasaṅgād iti. idam api
V3_11603	sādhyā-itarayor ato 'niścāyāt.	na apy a-pratipattiḥ, kenacit sambandhāt. a-
V1_02205	-indriya-upanidhau ca punaḥ sambhavāt.	na apy a-manaskārāḥ, ubhaya-sannidhāv api middha-
SV_12920	tat-kṛtaḥ pada-vākya-bhedānām bhedo na syāt.	na apy a-varṇa-kramam anyac chabda-rūpaṃ paśyāma
SV_04615	daṇḍam chindhi ity ukte daṇḍinaṃ chinatti.	na apy a-sambhavād vyaktau pravṛttiḥ. evam hy a-
PV_02177	|| duḥkham hetu-vaśatvāc ca na ca ātmā	na apy adhiṣṭhitam | na a-kāraṇam adhiṣṭhātā
V3_00106	-grahaṇam āgamāt para-drṣṭam na sādhanam	na apy an-arthataḥ ||1|| siddhir iti jñāpana-
V1_02203	sukha-ādinām tat-sannidhāna-abhāve 'bhāvāt.	na apy an-indriyāḥ, rūpa-ādy-anuṣaṅginām tad-
V3_11510	-vṛtti-vyavacchedābhyām sarvasya saṅgrahāt.	na apy anayor ekatra vṛtti-niścayaḥ, tādātmyena
NB_03100	vṛtti-vyavacchedābhyām sarva-saṅgrahāt.	na apy anayor ekatra vṛtti-niścayaḥ. sa-
SV_11928	-anukramayor viśeṣa-an-upalakṣaṇatvāc ca.	na apy anekam pada-ādi. a-bheda-pratibhāsanād
V2_08214	siddhe hi bhāve kārako na tam karoti.	na apy anya-kriyāyām tasya kiñcit, tādavasthyāt.
SV_10012	siddhe hi bhāve kārako na tam karoti.	na apy anya-kriyāyām tasya kiñcid iti. tad-a-tad-
V1_01504	na ca prakāśo 'rthas tathā-vṛttiḥ.	na apy anyāḥ kaścīd iha anuṣaṅgi ity abhāva eva
SV_07227	vat prasaṅgaḥ. tasmād vyañjako na tam karoti	na apy anyam ity akiñcitkaraś ca apekṣyata iti
PV_02043	anyonya-hetuke || na a-kramāt kramiṇo bhāvo	na apy apekṣā a-viśeṣiṇaḥ | kramād bhavanti dhiḥ
VN_04802	yadi teṣāṃ vacanānām pratītiḥ, na viparyayo	na apy artha-a-pratītiḥ sāmārthyāt. na hy atra
VN_01416	nir-vivekā muṣṭiḥ, prasāritānām a-muṣṭitvāt,	na apy artha-antaram, prthak-svabhāvena
VN_04612	paśyāmaḥ, na apy eṣām ekāntena śravayatā,	na apy artha-pratyāyane kaścīd atiśayaḥ. na
V2_06810	tad-abhāve 'sya idam iti na sidhyati.	na apy arthavattā. arthebhyo jñāpana-icchā, tayā
SV_09114	yasmān na tatra api deśa-ādinām pratiśedho	na apy arthasya. sambandho niśidhyata iti cet.
PV_04017	|| sādhyasya eva abhidhānena pāraparyeṇa	na apy alam | śaktasya sūcakam hetu-vaco 'śaktam
V3_00905	sādhyā-abhidhānāt pakṣa-uktiḥ pāraparyeṇa	na apy alam | śaktasya sūcakam hetu-vaco 'śaktam
V3_00507	sa sarvo 'bhyupagantavyaḥ, na vā kaścīd iti.	na apy asiddhy-ādayaḥ, yady evam idam api syān na
SV_06711	an-anya-sādhāraṇam rūpaṃ śakyam codayitum.	na apy asya āyāsasya kiñcit sāphalyam. kevalam
SV_14406	-an-upakārāt tena na apekṣyante kathañcit.	na apy asya idam iti sambandham arhati, tasya
V1_03510	hi viśaya-lakṣaṇam iti na kvacid anubhavo	na apy asya kaścīd, tatra api grāhya-grāhaka-
V3_00204	iti cet, uktam atra āgama-prāmāṇya-cintāyām.	na apy asya kaścīd viśeṣaḥ pramāṇa-a-saṃvāde.
V2_08811	an-anumānam eva ity avyabhicāraḥ.	na apy ākāra-bheda eva tad-a-tattve nibandhanam,
SV_15806	hi śabdasya anyataḥ svarūpa-pariṇāmo vyaktir	na apy āvaraṇa-vigamanam. kiṃ tu tad-viśayā
SV_11626	||233|| śrūyata etan nityā jātir āśrayitā ca	na apy āśrayeṇa saha naśyati iti. kevalam nityeṣv
SV_16420	ca saha sambhava-a-virodhād ity apy uktam.	na api itara-sāmānya-siddhir viśeṣa-a-sambhavasya
V1_01106	go-buddhim aśvam api kalpayato gor darśanāt.	na api iyam artha-sannidhim apekṣeta. na hi gava-
VN_06406	-pradarśanena sādhanā-aṅga-samarthanāt.	na apy uttara-vādino bhūta-doṣa-a-pratipādanāt.
SV_13417	te na eva sakṛt prakāśayanti. krama-bhāvāt.	na apy eka eva bhāgaḥ śabdaṃ vyanakti, tad-anya-
SV_11427	nāntariyakatā syāt. kṛtakatva-anityatva-vat.	na apy ete vivakṣā-janmāno dhvanayo 'janmāno vā
SV_16703	-pratiniyamam vyākhyātā na svayam vetti.	na apy enam anyo vedayati, tasya api tulya-
SV_17513	6|| na tāvad etad vacanam vācyānām svabhāvaḥ.	na apy eṣām kāryam. tad-abhāve 'pi vaktur vivakṣā
SV_13910	uktam. tasmān na āvaraṇe karaṇa-upakṣepaḥ.	na apy eṣām a-sāmārthyam. tad-vyāpāra-abhāve śabda
VN_04611	prajñā-bāhu-śruty-ādikaṃ saṃskāram paśyāmaḥ,	na apy eṣām ekāntena śravayatā, na apy artha-
PV_03406	apekṣate | dipa-mātreṇa dhī-bhāvād ubhayaṃ	na api kāraṇam || dūra-āsanna-ādi-bhedena vyakta-
HB_03614	-prayoge sati pratijñā-doṣāṇām sambhavaḥ.	na api kevalāyāḥ pratijñāyāḥ prayogo 'sti iti na
PV_03226	yadī | sampūrṇa-aṅgo na gr̥hyeta sakṛn	na api guṇa-ādimān || vivakṣā-paratantratvād
V2_07911	tad-aṅga-vikalatvād a-kṣuṇa-vidhāna-ayogāt.	na api caramasya a-sāmārthyam eva, kasyacit
V1_02213	-ādi-bheda-vat. na antarāḥ sukha-ādayo	na api cetanāḥ. tad-ātmanām śabda-ādinām
VN_05420	-kathita-kriyamāṇa-prasaṅgo na prasajyate.	na api tat tasya anubhāṣaṇīyam, na ca idam apy
SV_03004	upakāratvāni tasya na sva-ātma-bhūtāny eva	na api tata upakāram anubhavanti. kiṃ tasya iti
VN_02212	labha-sat-kāra-śloka-upārjanam satām ācāraḥ.	na api tathā-pravṛttebhyāḥ sva-hasta-dānena

SV_09002	syād uṣṭraḥ. tathā dadhy api syād uṣṭraḥ,	na api tad eva dadhi, yena anyad api syād dadhi.
V1_00803	-kartuṃ yukto rasa-ādaya iva parasparam.	na api tad-balena uḍiyamānaṃ vijñānaṃ artha-
SV_13007	artha-antaratvasya ca prāḡ eva niṣiddhatvāt.	na api tasya upalabhya-ātmanaḥ kiñcid upalambha-
V2_09408	'pi tayor a-pratibandhād vyāpty-asiddheḥ.	na api tena na asti iti vacanāt tathā bhavati,
VN_01504	uktam na dravyam eva nir-vivekam avasthā,	na api dravyād artha-antaram iti. uktam idam, na
VN_01413	na nir-vivekaṃ dravyam eva dharmāḥ,	na api dravyād artha-antaram, kiṃ tarhi dravyasya
V2_06708	upalambha-anupalambha-abhāva-prasaṅgāt.	na api para-apekṣā, tasya tatra akiñcitkaratvāt,
V3_00907	sūcakaṃ hetu-vaco 'śaktam api svayam ||5||	na api pāramparyeṇa, sādhyasya eva abhidhānāt.
SV_12421	śakyaḥ. ata eva a-drṣṭasya an-apahnavāḥ.	na api puruṣeṣu utpitsōḥ kasyacid guṇasya
SV_13703	idānīm upayukta-an-upayuktayor a-bhedaḥ.	na api bhedaḥ śabda-svabhāva-a-saṃsparśī tasya
SV_15902	prayoktā jāpī na mantra-phalena yujyate	na api manasā japan. na hi tadā śrotreṇa kañcid
V2_08004	svabhāva-a-parāvṛtṭeḥ. apekṣāyāṃ ca uktam.	na api yugapat kriyā, tat-svabhāvasya paścād apy
HB_00907	tad-avasthe tasmīn āvaraṇasya apy ayogāt.	na api vināśa-hetunā bhāva-abhāvāḥ kriyate,
SV_03715	ṣaṣṭhi na syāt. na hi tatra sāmānyam asti	na api vibhūtvā-ādayo guṇāḥ tathā ucyante, artha-
SV_00908	virakto 'pi iti vacana-mātrād a-pratipattiḥ,	na api viśeṣāt, abhiprāyasya dur-bodhatvāt,
V3_10909	virakto 'pi iti vacana-mātrād a-pratītiḥ.	na api viśeṣāt, abhiprāyasya dur-bodhatvād
V1_01907	pratyakṣam. ata eva ca na an-indriya-drṣṭir	na api viśaya-antarasya. sva-jñāna-kāla-bhāvī tad
SV_07527	vyatirekiṇaḥ sāmānyād anvayinī buddhiḥ syāt.	na api vyatirekiṇas tasya kvacid an-āśrayād
SV_13908	na ca abhāvāḥ kāryam iti niveditam etat.	na api śabdasya nityasya kiñcid āvaraṇam a-
V2_06604	punaḥ paryāyeṇa keṣāñcid abhivyakteḥ.	na api śabdā yathā-bhāvaṃ vartante, yatas tebhyo
NB_03105	na tatra anveti. eka-ātmany apy asiddheḥ.	na api sa-ātmakād an-ātmakāc ca tasya anvaya-
SV_09001	||182|| tathā hy uṣṭro 'pi syād dadhi,	na api sa eva uṣṭraḥ, yena anyo 'pi syād uṣṭraḥ.
SV_03510	dharmo dharmiṇo 'n-artha-antara-abhidhānāt.	na api sa eva, tad-vācinām iva dharmā-vācinām api
HB_02107	eka-arthakriyāyā kasyacid sahakāritva-niyamo	na api santāna-upakāreṇa iti na tasya kaścīt
HB_03703	-lakṣaṇatvaṃ sandigdha-pakṣa-dharmatva-vat,	na api sandigdha-lakṣaṇo hetur iti na kaścīt
SV_12420	-bheda-vad guṇa-antara-sādhanāny api syuḥ.	na api sann api sarvo draṣṭuṃ śakyaḥ. ata eva a-
V1_03308	ca na ayaṃ vastu-sanniveśī vyavahāraḥ.	na api sannikarṣaḥ pramāṇam, sarva-ātmanā
SV_14111	sphoṭa-vicāra-anukrameṇa eva prativihitā.	na api sā varṇa-svabhāvā. vastu-svabhāvasya etad-
HB_02409	sakṛd api tato na bhaved artha-antara-vat.	na api sāmāgrī taṃ janayed a-taj-janana-
SV_16916	an-āśvāsaḥ. tasmān na apauruṣeyād vyākhyānān	na api sāmāyikāl loka-vyavahārād veda-artha-
SV_07305	tasmīn bhāvāt paramparayā liṅga-anusāreṇa.	na api sāmānyā-lakṣaṇa-avabhāsinām pratyayānām
SV_11818	na ca atra anyasya sāmānyam paśyāmaḥ.	na api siddhy-upāyam. atha punar na śabda-
V1_03410	ca tathāvidho na asti iti na tayoh sārūpyam.	na api sthūla eko viśayas tathā-avabhāsi, pāny-
V3_06208	-abhāvād abhāva-siddhiḥ, yato 'yaṃ doṣaḥ.	na api sva-viśiṣṭa-jñāna-bhāvāt, kiṃ tarhi yo 'yam
HB_00904	sva-hetubhya eva tasya anyato 'bhinirvṛtṭeḥ.	na api svabhāva-antara-karaṇe tad-avasthasya
HB_00906	kiñcid iti tathā-upalabdhy-ādi-prasaṅgaḥ.	na api svabhāva-antaram asya āvaraṇam, tad-
HB_00702	kaścīt agnir atra ity asmai nivedayati.	na api svayam prāḡ eva pratipadyate kiñcit,
SV_16705	ākṛṣyamāṇo 'ndhaḥ panthānaṃ pratipadyate.	na api svayam vedaḥ svārthaṃ vivṛṇoti, upadeśa-
SV_12914	anyam a-śakalaṃ śabda-ātmānaṃ upalakṣyāmaḥ.	na api svayam ayaṃ vaktā vibhāvayati. kevalam
SV_04308	-viśayeṣv artheṣv arthakriyā-kāritvam.	na api svalakṣaṇasya anityatva-ādy-abhāvāḥ,
VN_03206	-prayogād iti, na atra pratijñāyāḥ prayogaḥ,	na api hetoh, yena virodhaḥ syāt, kiṃ tarhi
SV_08125	-upakāra-apekṣasya vyañjakatve '-vikāriṇaḥ |	na apekṣa-atīśaye 'py asya kṣaṇikatvāt kriyā
SV_14414	kartā eva iti na kasyacid dhatur a-hetuś ca	na apekṣate. tasmāt svayam ayaṃ bhāvas tat-
SV_15916	'pi bhāvāt. na hi yo yasya sattā-upadhānaṃ	na apekṣate sa tasya hetuḥ. a-hetuś ca katham
PV_03027	ato niḥ-svabhāvātā | jāti-prasaṅgo 'bhāvasya	na apekṣā-abhāvatas tayoh || tasmād a-rūpā
PV_03521	āhita-vaigūnyād ālayān na anya-sambhavaḥ ||	na apekṣeta anyathā sāmyam mano-vṛtṭer mano
SV_16201	api varṇa-anukramaḥ puruṣa-vikalpaṃ yadī	na apekṣeta nir-ālambanaḥ svayam prakāṣeta. yatne
PV_02123	a-svabhāvāt vād vṛddhāv apy āhito yadā |	na apekṣeta punar yatnaṃ yatno 'nyaḥ syād viśeṣa-
SV_14816	sa bhāve na kiñcit karoti ity akiñcitkaro	na apekṣyānyāḥ. tat katham idānīm an-utpanna-
SV_10013	iti. tad-a-tad-rūpa-a-karaṇāc ca akiñcitkaro	na apekṣyata iti. katham kriyā-pratiṣedho vināśa
V2_08216	ayaṃ tad-a-tad-rūpa-a-karaṇād akiñcitkaro	na apekṣyate. katham kriyā-pratiṣedhaḥ. vināśa
SV_14406	vahny-ādīnām. tasmāt tad-an-upakārāt tena	na apekṣyante kathañcit. na apy asya idam iti
SV_08312	kāraṇasya eko 'pi janakaḥ syāt. yasmān	na apaity a-bhinnaṃ tad-rūpaṃ viśeṣāḥ khalv
SV_13004	-svabhāvaṃ ca. sa ca tasya svabhāvāḥ kadācin	na apaiti iti nityam upalabhyeta. evaṃ hi sa
V3_05401	-svabhāvāḥ svasmāt svabhāvāt kadācin	na apaiti iti nityam upalabhyeta. evaṃ hi sa
SV_12519	-kriḍā-ādi-vat puruṣa-vyavahāra iti syāt.	na apauruṣeya iti. anāditvād apauruṣeyatve
SV_14117	nityam bhaven na ca puruṣa-vyāpārāt. tasmān	na apauruṣeyaḥ. katham idam gamyate 'n-ātyantiko
SV_15012	-śaktir dūṣitā iti na punar ucyate. api ca,	na apauruṣeyam ity eva yathārtha-jñāna-sādhanam |
SV_16720	iti tato 'pi tad-artha-siddhiḥ syāt,	na apauruṣeyānām śabdānām, tatra kasyacid samīha-
SV_16916	anyatamaḥ syād api ity an-āśvāsaḥ. tasmān	na apauruṣeyād vyākhyānān na api sāmāyikāl loka-
HB_03512	api satyāṃ sādhyāṃ sādhyed yena asyā	na abhāva-nirṇayaṃ prati yatnaḥ kriyate hetuś ca
HB_03017	-vyavadhāna-parānmukhya-avasthā-ādiṣu kiṃ	na abhāva-pratipattir iti vicāritam pramāṇa-
SV_15418	eva vastu-rūpaṃ nairātmyam āyātam. yasya api	na abhāva-rūpo vyatirekas tasya bhāva-rūpa-
SV_09208	eva iti svarūpeṇa na abhidhiyate. tasmān	na abhāva-vat sambandhe 'pi prasaṅgaḥ. api ca,
VN_00303	sādhanā-upakrame 'navasthā-prasaṅga iti cet.	na, abhāva sādhanasya a-darśanasya a-pratiṣedhāt.

PV_04243	prasadhyati || yena asau vyatirekasya	na abhāvaṃ bhāvaṃ icchatī | yathā na a-vyatireke
SV_01905	atas tad-abhāve 'pi svabhāva-a-vaikalyān	na abhāvaḥ. kārye tv avāśyaṃ kāraṇaṃ bhavati.
V2_08303	kāryaḥ syāt svabhāvaḥ, sa eva bhāva iti	na abhāvaḥ syāt. tad abhāvaṃ karoti iti bhāvaṃ na
SV_10017	kāryaḥ syāt svabhāvaḥ sa eva bhāva iti	na abhāvaḥ syāt. tasmād abhāvaṃ karoti iti bhāvaṃ
V3_12511	dharmo bhāva-abhāva-ubhaya-āśraya ity uktam.	na abhāvasya kaścīd dharmo iti cet, nanv ayam eva
SV_14823	ca utpatti-samāveśa-lakṣaṇatvāt. tasmān	na abhāve kasyacid bhāva-upakṣepo 'nyasya. etena
PV_03007	artha-abhiniveśataḥ | jñeyatvena grahād doṣo	na abhāveṣu prasajyate || teṣāṃ api tathābhāve '-
SV_07119	kenacit kriyate. abhāvaṃ karoti iti hi	na abhāvo nāma kaścīd kāryaḥ. tasya kathañcit
V3_08810	kenacit kriyate. abhāvaṃ karoti iti hi	na abhāvo nāma kaścīd kāryaḥ, tasya kathañcit
SV_14310	yuktam. āvaraṇaṃ hi darśanaṃ bibadhnīyān	na abhīghāta-ādīni dravya-sāmarthyāni. sarva-
PV_03249	an-anya-bhāk | teṣāṃ ataḥ svasaṃvittir	na abhījalpa-anuṣaṅgiṇī || a-vedakāḥ parasya api
V1_02106	vaiyarthīyāc ca. teṣāṃ ataḥ svasaṃvittir	na abhījalpa-anuṣaṅgiṇī ||21|| a-śakya-samaytvān
V3_00902	eva hy arthaṃ gamayati, nāntariyakatvāt.	na abhīdhānam, sambandha-niyama-abhāvāt. tato na
SV_08928	-nirākṛteḥ | codito dadhi khādeti kim uṣtraṃ	na abhīdhāvati ||182|| tathā hy uṣtro 'pi syād
SV_09207	'pi sambandhi-rūpa eva iti svarūpeṇa	na abhīdhīyate. tasmān na abhāva-vat sambandhe
SV_07807	-tyāge tu bhinna-deśe 'pi varteta. sa ca	na abhīmataḥ. anyatra vartamānasya tato 'nya-
VN_03617	ākāṅkṣeta, tasya tat sva-pakṣa-viruddhaṃ	na abhīmatam iti virodha yujyeta. sa hi svayaṃ
SV_17001	bādhaka-sādhaka-pramāṇa-vṛtti. te ca atyakṣe	na abhimate. tat kathaṃ tad-vaśāt pratītiḥ. na ca
PV_02280	na viparyayāt || mithyā-vikalpena vinā	na abhīlāṣaḥ sukhād api | tāyāt tattva-sthira-a-
SV_03212	niścayo 'sati bhrānti-kāraṇe bhavati. tasmān	na abhūta ity eva sarva-ākāra-niścayaḥ. tatra api
V3_00205	vā na tat-siddhaṃ parasya eva siddham. tan	na abhyupagamāt parīkṣā-vṛttiḥ, api tu parīkṣāyā
V3_03102	na tīrtha-snāna-ādīr a-dharma-śodhana iti	na abhyupeta-bādhā. sarveṣāṃ a-dṛṣṭa-pratīpatti-
VN_06611	abhyupaiti, apa-siddhānto bhavati. atha	na abhyupaiti, pakṣo 'sya na sidhyati iti. iha
VN_05021	kiñcīc chalam. na a-viśayatvād iti cet,	na ayam gurur na śiṣya iti na yatnataḥ
V1_01205	api dravyaṃ sprṣṭvā grhṇāti iti cet,	na ayam ghaṭa iti jñāne varṇa-pratyavabhāsanāt | (
VN_06202	syāt, na ca bhavatā ātmā evam iṣṭaḥ, tasmān	na ayam caurya-hetur iti yady ayam abhiprāyaḥ,
SV_14819	utpanna iti kathaṃ sa naṣṭo nāma. tena	na ayam tad-avastho naṣṭo nāma. yena svayaṃ na
V2_06907	api tu yogyatayā pradīpād iva rūpe. tan	na ayam doṣaḥ pratibandha-abhāvād a-pratīpādaka
PV_03079	ca sambhavāt | yojanād varṇa-sāmānye	na ayam doṣaḥ prasajyate || na a-vastu-rūpaṃ
SV_02708	ekasya niścaye | sarva-dharma-graho 'pohe	na ayam doṣaḥ prasajyate ||46|| na kevalaṃ
V1_01807	-sādhanaayoḥ prāpti-parihārāya pravartate.	na ayam doṣaḥ, yasmāt tad-dṛṣṭāv eva dṛṣṭeṣu
SV_11025	-vad yathā-pratyayaṃ doṣa-utpattir api.	na ayam doṣaḥ. yasmān nir-upadrava-bhūta-artha-
SV_11618	api svabhāva-a-tyāgād a-śaktiḥ. sambandhe	na ayam doṣo vikalpīte ||232|| na hi bhāva-śleṣa-
SV_10802	ity āgamasya anumānatvam uktam, tat kathaṃ.	na ayam puruṣo 'n-āśrītya āgama-prāmānyam āsitum
V3_08004	niścīyeta, tadā na virodha-vyabhicārāv iti	na ayam prasaṅga iti. eṣa dvividho hetuḥ svabhāva
SV_02928	śaktimato yābhir upādhiṃ upakaroti. tato	na ayam prasaṅga iti. dharmo-upakāra-śaktīnām
SV_09623	niścīyate, na virodha-vyabhicārāv iti	na ayam prasaṅgaḥ. a-niścītyāyāṃ tu vyāptau dharmi
HB_01709	syāt. yaś ca bhavati, sa eva na bhavati iti	na ayam prasaṅgaḥ, kāraka-a-kārakayoḥ svabhāva-tad
V1_03308	śakti-bhedena vyavasthā-bheda-darśanāc ca	na ayam vastu-sanniveśī vyavahāraḥ. na api
SV_11311	yato 'rtha-pratītiḥ. sa ced apauruṣeyo	na ayam samayam apekṣeta. a-pratīty-āśrayo vā
V1_02813	-dhiyo 'pi saṃsṛṣṭa-abhīlāpaḥ pratyayaḥ. tan	na ayam sphuṭa-pratībhāso vikalpako bhavitum
SV_17511	na kaścīd puruṣo 'n-āptaḥ syāt. api ca,	na ayam svabhāvaḥ kāryaṃ vā vastūnām vaktari
PV_03372	janikā kathaṃ || nāma-ādikaṃ niśiddhaṃ prāi	na ayam arthavatāṃ kramaḥ | icchā-mātra-
SV_16501	sva-vācā vidhurayanti. tathā hy artho 'yaṃ	na ayam artho na iti śabdā vadanti na | kalpyo
SV_16218	-darśī puruṣaḥ. na hy ayam arthaḥ samartho	na ayam iti śakyam unnetum, a-saṅkīrṇasya liṅga-
SV_09122	abhāvāt. tasmāt sambandha-abhāva-pratīter	na ayam iha ity ādyā pratītiḥ. sa tad-abhāve na
SV_08012	-bhāvāt. tata eva a-sambandhān na sāmānyam	na ayuktaṃ śabda-kāraṇaṃ ||158|| atiprasaṅgāt (159
PV_04037	anityatā | viśiṣṭā dhvanīnā anveti no cen	na ayoga-vāraṇāt || dvividho hi vyavacchedo
V2_05007	'-viśeṣaṇe vā na anumeya-dharmatā iti cet,	na, ayoga-vyavacchedena viśeṣaṇāt. ayogaṃ yogam
V3_04402	anyatra an-anuvṛtter asādhāraṇatā iti cet,	na, ayoga-vyavacchedena viśeṣaṇāt, yathā -
SV_00208	anyatra an-anuvṛtter asādhāraṇatā iti cet.	na, ayoga-vyavacchedena viśeṣaṇāt, yathā caitro
HB_00203	anyatra an-anuvṛtter asādhāraṇatā iti cet,	na, ayoga-vyavacchedena viśeṣaṇāt, yathā caitro
SV_12203	'pi pathika-kṛto 'gnir jvālā-antara-pūrvako	na araṇi-nirmathana-pūrvakaḥ. pathika-agnitvāt.
SV_15610	eva samayasya an-anuṣṭhānād a-sannidher	na artha-an-arthau. kiṃ ca kramasya artha-
VN_04115	apy an-anurūpaṃ grhṇāti ity a-doṣa iti.	na, artha-antara-āder nigrasthānasya a-vacana-
SV_14820	nāma. yena svayaṃ na bhavati tena naṣṭaḥ.	na artha-antara-utpādād ity uktam. na hy atīśaya-
SV_02123	iti tad-bhāva-hetur anaikāntikatvam. tan	na artha-antara-nimitto dharmo bhāve 'vaśyaṃ-
SV_03415	a-pratiṣṭhair mithyā-vikalpaiḥ. yathā ca	na artha-antara-bhūtā kriyā asti tat-samavāyo vā
PV_03307	|| sā ca tasya ātma-bhūtā eva tena	na artha-antaraṃ phalam | dadhānaṃ tac ca tām
V1_03206	||35|| sā ca tasya ātma-bhūtā eva tena	na artha-antaraṃ phalam | dadhānaṃ tac ca tām
V3_08803	pratibandhaḥ. sa hi tasya pāta-pratibandho	na artha-antaraṃ eva, yaḥ sthāpayitrā kriyate.
SV_07115	na paryanuyujīta. sa hi pāta-pratibandho	na artha-antaraṃ eva yaḥ sthāpayitrā kriyeta.
SV_13501	vākyaṃ cen na varṇānām a-bhedaṭaḥ | (259ab)	na artha-antaraṃ eva śabda-rūpaṃ vākyaṃ
PV_03532	-hetutā | cetaso grāhyatā sā eva tato	na artha-antare gatiḥ || nānā-eka-śakty-abhāve
PV_03506	sambhavo yataḥ | lakṣyate pratībhāso vā	na artha-antara-jñānayoḥ pṛthak || na hy artha-

V1_00606	vā bhāve niyamena tat-saṃvāda-ayogāt.	na artha-avyabhicārād artha-saṃvādanam
PV_03165	bhāty artha-pratibimbakam | śabdāt tad api	na artha-ātmā bhrāntiḥ sā vāsānā-udbhavā || tasya
SV_11428	dhvanayo 'janmāno vā vivakṣā-vyaṅgyāḥ,	na artha-āyattāḥ. tataḥ katham idānīm tat-
V1_03215	indriyāni bhedakāni, sarva-jñāna-hetutvāt.	na artha-ālocanam, a-tādrūpye tasya eva tad-artha
SV_16710	kāma iti śrutau | khādec chva-māmsam ity eṣa	na artha ity atra kā pramā ||318|| kvacid apy
V2_07009	kāma iti śrutau | khādec chva-māmsam ity eṣa	na artha ity atra kā pramā ||36|| prasiddho loka-
V1_00814	-grahaṇa-prasaṅgāt. tataḥ smrtyā vyavadhānān	na artha-upayogo 'nantara-vyāpāra-phalaḥ syāt.
VN_04912	śabdam prayunkte, sa nigraham arhet.	na artha-upasaṃhitasya abhidhātā ity a-samikṣita-
SV_15115	-gocarāḥ | jāyante buddhayas tatra kevalam	na artha-gocarāḥ ||286|| svalakṣaṇa-viśayā hi
V1_01513	iti ślāghaniya-prajño devānām-priya iti.	na artha-jñānam buddher liṅgam, kiṃ tarhi indriya
PV_02002	buddhau prakāśate | prāmānyam tatra śabdasya	na artha-tattva-nibandhanam || gr̥hita-grahaṇān na
V1_01307	prabodhayaty āntaram saṃskāram. tena smrtiḥ,	na artha-darśanād iti cet, na, tat-sambandhasya a-
V1_04013	iti cet, a-pratyakṣa-upalambhasya	na artha-drṣṭiḥ prasidhyati ||54|| na hi viśaya-
PV_03468	buddheḥ sva-dharma-nir-apekṣiṇaḥ | kevalān	na artha-dharmāt kaḥ sva-dharmaḥ sva-dhiyo 'paraḥ
VN_04816	iti. atra padānām yathā-kāmaṃ prayoge 'pi	na artha-pratītau viśeṣa iti kaścit krama-
SV_14708	-kāraṇa-bhāva eva śabda-antareṇa uktaḥ syāt.	na artha-bhedaḥ. svabhāva-an-anugamanam tv
PV_03322	tat kena sthūla-ābhāsam ca te 'navaḥ || tan	na artha-rūpatā tasya satyām vā vyabhicāriṇi |
V1_02302	viśeṣāt prīti-tāpayoḥ | bhāvanāyā viśeṣeṇa	na artha-rūpāḥ sukha-ādayaḥ ||23|| yadi hi śabda-
V3_07310	-sādhanam artha-sattā-mātra-sādhanam eva,	na artha-viśeṣa-sādhanam ity apārthakam. anyatra
V1_01102	-utthāpitā sā ca nivartyeta icchayā matiḥ |	na artha-sannidhim iḥṣeta (9abc) api ca iyam
V3_00712	sidhyaty artha-śūnyam vivakṣā-mātram. tato	na artha-siddhiḥ, tad-icchayā vastuni vṛtti-
SV_10721	-abhāvāc chabdānām vastubhiḥ saha |	na artha-siddhis tatas te hi vakṛ-abhīprāya-
V3_02403	pakṣa-lakṣaṇa-bāhya-arthaḥ svayam-śabdo 'pi	na arthaṃ kañcana puṣṇāti. śāstreṣv icchayā
PV_03291	-kalpanā smarāṇa-ādikā | samaya-apekṣiṇi	na arthaṃ pratyakṣam adhyavasyati || tathā
SV_16628	ayam jaiminir anyo vā svayam rāga-ādimān	na arthaṃ vetti vedasya na anyataḥ | na vedayati
V2_07006	iti na iha pratanyate. svayam rāga-ādimān	na arthaṃ vetti vedasya na anyataḥ | na vedayati
V3_01206	viśeṣa iti vyavasthā-mātram bhidyate,	na arthaḥ. artha-antare ca prakṛtād viśeṣe sādhye
HB_00805	sambandha-vacane 'pi prayoga eva bhidyate	na arthaḥ, ubhayathā dharma-bhede 'pi tad-
V2_04807	arthasya asiddheḥ. ata eva sad api sāmānyam	na arthaḥ. tasmād vastu-rūpa-avisamvādanam eva
V3_09211	tatra api hi śabda eva kevalaḥ siddhaḥ,	na arthaḥ. na hi pare 'pracyuta-ātmana
V1_01908	sva-jñāna-kāla-bhāvī tad-a-tulya-kriyā-kālo	na arthaḥ sahakāri iti cet, na, ubhayos tulya-
V2_07903	kācit syād api yā a-naśvara-ātmānam janayet.	na, arthakriyā-śakti-lakṣaṇatvād vastunaḥ. sarva-
V3_03411	-guṇa-doṣau hi parārthe 'numāne 'dhikriyete,	na arthasya, vaktur upālambhād a-yathārtha-
PV_03517	ujjvalam matam || atīta-ādi-vikalpānām yeṣāṃ	na arthasya sannidhiḥ | sañcāra-kāraṇa-abhāvād
PV_03071	vā bhavet || sva-nimittāt svabhāvād vā vinā	na arthasya sambhavaḥ | yac ca rūpaṃ tayor dr̥ṣṭam
PV_03374	syāt tathā anubhave 'pi saḥ | ākāraḥ sa ca	na arthasya spaṣṭa-ākāra-vivekataḥ || vyatiriktaṃ
PV_03474	anavasthitiḥ || ity arthasya dhiyaḥ siddhir	na arthāt tasyāḥ kathañcana | tad-a-prasiddhāv
PV_03374	-ākāra-rahitaḥ sā idānīm tadvatī katham ||	na arthād bhāvas tadā bhāvāt syāt tathā anubhave
V3_13505	na bhavati prasiddhiḥ. evam etat. kiṃ tu	na arthānām niṣpatty-a-niṣpattī sādhana-
V1_01502	ca kva antar-bhāvvyatām arthe buddhau vā.	na arthe, adhyātmaṃ parisyandād ihā-vaśena udaya-
PV_03436	-vat tad-viniścayaḥ | tasmād a-doṣa iti cen	na arthe 'py asty eṣa sarvadā || kasmād vā
PV_03167	iti tatra anya-apoha ucyate | ākāraḥ sa ca	na arthe 'sti taṃ vadann artha-bhāk katham ||
PV_04015	artha-gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ |	na arthe tena tayor na asti svataḥ sādhana-
V3_00901	artha-gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ |	na arthe tena tayor na asti svataḥ sādhana-
PV_03173	vastuni yujyate || tasmāj jāty-ādi-tad-yogā	na arthe teṣu ca na śrutiḥ | saṃyojyate 'nya-
PV_04094	vacanam na pravartate | śāstra-siddhe tathā	na arthe vicāras tad-an-āśraye || tat prastāva-
SV_05504	lokam. sa tu tasyām pratibhāsamāna ākāro	na artheṣv asti. anyatra bhedaḥ a-bhedinaḥ. sa ca
PV_03211	arthānām rocate tatra ke vayam || tasmān	na artheṣu na jñāne sthūla-ābhāsas tad-ātmanaḥ |
PV_03389	-niyamō na asti bhinnayor nīla-pītayōḥ ||	na artho 's-ṣaṃvedanaḥ kaścīd an-arthaṃ vā api
PV_03001	chakty-a-śaktitaḥ | arthakriyāyām keśa-ādir	na artho 'n-artha-adhimokṣataḥ || sadṛśa-a-
SV_00301	bhedo dharma-dharmityā buddhy-ākāra-kṛto	na artho 'pi, vikalpa-bhedānām svatantrānām an-
V2_05701	dharma-dharmityā bhedo buddhi-parikalpito	na artho 'pi, vikalpa-bhedānām svatantrānām an-
PV_03371	-ātma-vedane || nīla-ādy-ābhāsa-bheditvān	na artho jātir a-tadvatī | sā ca anityā na jātiḥ
PV_03335	tad-grahe grahāt | darśanam nīla-nirbhāsam	na artho bāhyo 'sti kevalaḥ || kasyacit kiñcid
SV_08519	asya idaṃ sāmānyam bhedo vā iti vyapadeśam	na arhati. anya-apohe 'py eṣa tulyaḥ prasaṅga iti
PV_02209	a-samarthānām paścāc chaktiḥ kva tanmaye |	na alaṃ praroḍhum atyantam syandinyam agni-vad
PV_02258	muktim āgama-mātreṇa vadan na paritoṣa-kṛt |	na alaṃ bīja-ādi-samsiddho vidhiḥ puṃsām a-
PV_04277	-ādir na sidhyati || a-niścaya-phalā hy eṣā	na alaṃ vyāvṛtti-sādhanē | ādyā adhikriyate hetor
V3_06405	na sidhyati ||49|| a-niścaya-phalā hy eṣā	na alaṃ vyāvṛtti-sādhanē | ādyā adhikriyate hetau
V3_10811	yaḥ strī-śūdra-sādhāraṇam api vivekaṃ	na avagāhate. tasmād ātmani darśana-mātreṇa an-
SV_10415	vinīścayaḥ ||204|| yo hi bhāvo yena saha	na avatiṣṭhate tad-upādānayoḥ anyonya-vaiguṇya-
SV_10427	an-anumānam. śṛṅgvann api devānām-priyo	na avadhāraṇa-paṭuḥ. nimittaṃ hy asac-chabda-
SV_03108	ko 'nyas tadā na gr̥hito nāma. sa tu bhrāntyā	na avadhāryata iti pramāṇa-antaram pravartate.
V1_03413	ity a-vikalam dr̥ṣyeta. avayavasya āvaraṇam,	na avayavina iti cet, artha-āvaraṇe 'py an-
V3_11403	arthānām sāmāgrī saṅghātaḥ, tathā api	na avāśyam kāraṇāni kāryavanti bhavanti,

V2_06101	-abhāvo na yuktaḥ. kārya-anupalabdihāv api	na avaśyaṃ kāraṇāni tadvanti bhavanti iti kutas
SV_00521	iti kuta etat. kārya-anupalabdihāv api	na avaśyaṃ kāraṇāni tadvanti bhavanti iti tad-
V2_07711	nanv anapekṣāṇām api keṣāñcit kvacin	na avaśyaṃ tad-bhāvaḥ, bhūmi-bija-udaka-sāmagryām
SV_09822	nanv anapekṣāṇām api keṣāñcit kvacin	na avaśyaṃ tad-bhāvo bhūmi-bija-udaka-sāmagryām
SV_10205	a-prāmāṇyāt. tatra ca prakaraṇe bahavo 'rthā	na avaśyaṃ nirdeśyāḥ. yathā pratyātma-niyatāḥ
V2_06504	a-prāmāṇyāt. tatra ca prakaraṇe bahavo 'rthā	na avaśyaṃ nirdeśyāḥ, yathā pratyātma-niyatāḥ
V2_07605	eva atra anityaḥ śabda iti bhavati. tasmān	na avaśyaṃ pakṣa-nirdeśaḥ kartavyaḥ. vyatireky
NB_03034	anvaya-siddhiḥ. dvayor apy anayoḥ prayogayor	na avaśyaṃ pakṣa-nirdeśaḥ. yasmāt sādharṃyavat-
SV_09810	naśvaraḥ. tathā hi sa-apekṣāṇām hi bhāvānām	na avaśyaṃ-bhāvitā īkṣyate | (194ab) nir-apekṣo
V2_07702	naśvaraḥ. tathā hi sa-apekṣāṇām hi dharmānām	na avaśyaṃ-bhāvitā īkṣyate ||53|| nir-apekṣo
NB_03032	sad-asattva-khyāpanam kṛtam bhavati iti	na avaśyaṃ vākya-dvaya-prayogaḥ. anupalabdihāv api
SV_02715	iti tad-artham anyat pravartate. nanu	na avaśyaṃ viparyāsa-pūrvaka eva a-pratīta-niścayo
V2_06306	iti. kāraṇānām kārya-ārambha-a-niyamān	na avaśyaṃ śīta-bādhaḥ 'gniḥ, yatas tad-abhāvo
SV_09925	sato hi bhavatas tādrśasya eva bhāvāt.	na avaśyaṃ sataḥ kutaścid bhāva iti cet. ākasmikī
V2_08201	sato hi bhavatas tādrśasya eva bhāvāt.	na avaśyaṃ sataḥ kutaścid bhāva iti cet, ākasmikī
SV_09815	teṣām api sva-pratyaya-adhīna-sannidhitvān	na avaśyaṃ sannidhānam iti kaścin na vīnaśyed api.
V2_07705	teṣām api sva-pratyaya-adhīna-sannidhitvān	na avaśyaṃ sannidhānam iti kaścin na vīnaśyed api.
VN_06006	artha-antare vā antar-bhavati. nanu	na avaśyaṃ sādhanā-dūṣaṇābhyām eva sarvasya
SV_02122	bhavan katham tasya hetuḥ syāt. phalasya api	na avaśyaṃ hetau bhāva iti tad-bhāva-hetor
V2_09109	syāt. phalasya api para-upakāra-apekṣiṇo	na avaśyaṃ hetau bhāva iti tad-bhāva-hetor
V3_01007	'pi śabda 'nitya ity arthād gamyata eva. tan	na avaśyaṃ asya nirdeśaḥ. tena an-uktāv api
SV_09723	sāmarthyād eva anityaḥ śabda iti. tasmān	na avaśyaṃ iha pakṣa-nirdeśa iti. ayam anvayinaḥ
SV_12211	avatāro vastu-sāmānye '-viruddha ity ucyate,	na avasthā-bhedini viśeṣe. niṣ-kalasya ātmanas tad
V3_09311	nivṛttā a-pracyutā ca. avasthā nivartate,	na avasthātā iti cet, kā iyam avasthā. yā iyam
VN_03517	vastutaḥ sādhyā-avyabhicāre 'pi hetor	na avyabhicāra-dharmatā śakyā darśayitum iti na a
V2_10002	eka-nivṛtṭyā anya-vinivṛtṭiḥ katham bhavet |	na aśvavān iti martyena na bhāvyaṃ go-matā api
SV_01709	eka-nivṛtṭyā anya-vinivṛtṭiḥ katham bhavet |	na aśvavān iti martyena na bhāvyaṃ gomatā api kim
SV_08018	-kṛtya tayor pravṛttir iti cet. karma api	na asaj-jñāna-abhidhānayoḥ | (159'ab) nimittam.
PV_04222	ca vidhānāt kidrśo 'paraḥ || nivṛttir	na asataḥ sādhyād a-sādhyeṣv eva no tataḥ | na
V1_02006	anyatvam. kṣaṇikatvād arthānām atipātāc ca	na asatām grahaṇam. tasmād artha-antaram eva
V2_05306	yas tu gamakaḥ, sa samvarṇita eva. sa ca	na asaty anvaye śakyo darśayitum, tad-bhāva-hetu-
V2_05311	vā anyatareṇa ubhaya-pradarśanād iti.	na asati nāstitā-siddhiḥ, asato hy adhikarānatva-
V2_06409	iva a-śīta-sādhane ||34|| ity antara-ślokaḥ.	na asattā-niścayo viprakaṣiṇām. trividhā hi
SV_15301	a-darśanād asattvam eva. yasmān	na asattā-siddhir ity uktaṃ sarvato
VN_06607	katham prasaṅjayati. pratijñātam khalv anena	na asad āvir-bhavati, na sat tiro-bhavati iti.
VN_06512	-siddhānto vijñeyaḥ. yathā na sato vināśaḥ,	na asad utpadyata iti siddhāntam abhyupetya
VN_06613	a-niyamāt kathā-prasaṅgaḥ. yat tena upagatan	na asad utpadyate, na sad vīnaśyati iti tasya
PV_04010	-a-samāśrayāt || sann artho jñāna-sa-apekṣo	na asan jñānena sādhaḥ | sato 'pi vastv-a-
V3_00309	khalv apy arthaḥ pratīty-apekṣaḥ sādhanam.	na asan pratīti-mātreṇa, yataḥ para-upagatena
SV_10111	karaṇāt. vastutas tv an-upalabhyamāno na san	na asan. satām api svabhāva-ādi-viprakaṣāt
V3_10310	iti pratyeti. tad a-rūpāṇām kutaḥ. bhāve vā	na asantaḥ syuḥ, tal-lakṣaṇatvāt sattvasya.
V3_03809	atra api loke karpūra-rajata-ādiṣu drṣṭatvān	na asādhāraṇatā syāt. na ca samayād vartamānasya
V2_07015	-artha-yogasya tat-prasiddhi-prasādhane |	na asiddha-arthaḥ svayaṃ śaktas tulyaḥ
SV_09621	vyāpini vastu-dharme siddha-sattāke dharmiṇi	na asiddhiḥ. tena ca sādhyā-dharmeṇa vyāptir yadi
V3_08003	vyāpini vastu-dharme siddha-sattāke dharmiṇi	na asiddhiḥ. tena ca sādhyā-dharmeṇa vyāptir yadi
V3_03604	śabdāḥ, sa ca icchā-mātra-āśrayaḥ. tan	na asiddhiḥ śabda-siddhānām iti darśayan, śabda-
PV_04116	śabdāḥ sa ca icchā-mātra-samśrayaḥ |	na asiddhiḥ śabda-siddhānām iti śabda-prasiddha-
PV_04187	dhvaniḥ || pakṣa-aṅgatve 'py a-bādhatvān	na asiddhir bhinna-dharmiṇi | yathā aśvo na
V3_10509	dhvaniḥ ||79|| pakṣa-aṅgatve 'py a-bādhatvān	na asiddhir bhinna-dharmiṇi | yathā aśvo na
SV_09517	na sādhyatve, vaiphalyāt. api ca,	na asiddhe bhāva-dharmo 'sti vyabhicāry-ubhaya-
V3_07507	na sādhyatve, vaiphalyāt. api ca,	na asiddhe bhāva-dharmo 'sti vyabhicāry ubhaya-
VN_05214	hi kaścid uttare samartho na pratyuccāraṇe,	na asau tāvatā nigrāham arhed iti. na, uttara-
SP_00020	kāryasya kenacit samavāyina | samavāyī tadā	na asau na tato 'tiprasaṅgataḥ || tayor an-
PV_02058	iritam | āyuh-kṣayād vā doṣe tu kevale	na asty a-sādhyatā || mṛte viśa-ādi-saṃhārāt tad-
PV_03146	| tadvatā yojanā na asti kalpanā apy atra	na asty ataḥ || yady apy anvayi-vijñānam śabda-
SV_15702	ata eva asya a-saṃskāryatvāt prayoktā api	na asti. ataḥ prayoktā phalam aśnuvita.
SV_16625	iti na puruṣa-atīśayo nivāryaḥ syāt. tasmān	na asty atīndriyeṣu pramāṇa-antara-vṛtṭiḥ. ata
SV_15513	saṃvāda iti cet. etad uttaratra niṣetsyāmaḥ,	na asty atyanta-parokṣe 'rthe pramāṇa-antara-
PV_02029	-artha-jñānam tat sādhanasya ca | abhāvān	na asty anuṣṭhānam iti kecit pracakṣate ||
SV_07208	sāmānyasya ayukta iti. kevalam janayed iti.	na asty anyaḥ sthiti-hetuḥ. a-bhede vā sthiteḥ
VN_03201	asty ātmā ity atra kaścit pratijñā-virodho	na asty ātma-śabda-arthasya bhāva-upādānatva-
VN_03201	-virodho nāma kiñcin nigrāhasthānam. na ca	na asty ātmā ity atra kaścit pratijñā-virodho na
VN_02312	iti tad-viparyāseṇa virodha-udbhāvanam.	na asty ātmā iti tava pratijñā-padayor virodha
V3_13605	a-pratiṣṭhānāt. yathā āha paraḥ –	na asty ātmā iti pratijñā-virodho nāma pratijñā-
VN_03416	-dharmakatvād iti, pratijñā-virodhasya	na asty ātmā iti, pratijñā-hetvoḥ paraspara-

VN_01909	pratijñā-abhidhāna-pūrvakaṃ kaścit kuryāt.	na asty ātmā iti vyaṃ bauddhā brūmaḥ. ke
VN_02916	vacanena virudhyate, yathā śramaṇaḥ garbhīṇī,	na asty ātmā iti vā, hetu-virodho 'pi yatra
SV_08412	-anvayāt tarhy ekasya janakaṃ rūpam anyasya	na asti ity a-janakaḥ syāt. janakatve vā bheda-a-
V3_10902	abhyūhyā, a-pratibandhāt. asati rāge vacanaṃ	na asti ity a-nīscito vyatirekaḥ. na hi rāga-
SV_14610	ca tad-anya-vyatireke sati syāt. sa ca	na asti ity a-pravṛtti-nivṛttikaṃ jagat syāt.
V2_07815	-pravibhāgaḥ. tad-abhāvāt phalasya api	na asti ity a-samānam. nanv idam apy a-nīscayam
SV_09919	-pravibhāgaḥ. tad-abhāvāt phalasya api	na asti ity a-samānam. sā iyaṃ nir-apekṣatā
VN_04313	padasya vākyaṣya vā paurvāryeṇa yogo	na asti ity a-sambaddha-arthatā grhyate, tat
SV_08015	na kartari iti sambaddha-sambandho 'py asya	na asti ity a-sambandhān na śabda-jñāna-hetuḥ.
SV_05011	-samāropāt, ākāra-antara-vat. sa ca tatra	na asti ity a-sāmānyam. sati sāmānya-grahane tad-
SV_09007	bhedena vartate | sa eva dadhi so 'nyatra	na asti ity an-ubhayaṃ param ||183|| atha anayoḥ
V3_12702	eva upahasati. śāśa-avayava-bhūtaṃ viṣṇaṃ	na asti ity abhidhātari kaḥ prastāvaḥ śāśo 'py
SV_01919	pratibandha-abhāvāt. kuto 'gny-abhāve dhūmo	na asti ity arthād vyatireka-siddhiḥ. tathā
V1_00313	tathā yukta-upalambham an-upalabhamānā	na asti ity āhuḥ. tan nimitta-upadarśanena
VN_03103	pratibhāsa-anupalabdhiḥ, tat tad-vyatirekeṇa	na asti ity iṣṭa-vyatireka-viparyaya-sādhanād
SV_01004	-upayoge hi sa eva upayuktaḥ syāt, tac ca	na asti ity uktam. tasmān nāntariyakam eva kāryaṃ
V3_11709	-pratibandhas tādātmya-tadutpattibhyām anyo	na asti ity uktam. te ca darśanena vinā na
SV_01910	pratipattir bhavati. tathā asaty agnau dhūmo	na asti ity ukte 'gnir dhūme bhavaty avaśyam ity
SV_10320	kāryam iti. hetu-rahitā tu bhāva-utpattir	na asti ity ucyate. na ca tathā sthāyī bhāvas tad
SV_01916	syāt. kevalaṃ tu bhāva-nīscaya-abhāvān	na asti ity ucyate. yadā punar dṛṣṭāntena na agni
V3_12710	vayam apy etad eva brūmaḥ. yo vā sambandho	na asti ity ucyate, sa eva abhāvaḥ. sambandhī
HB_02905	-bhāvāt. yatra eva hi pradeśa-ātau yan	na asti ity ucyate, sa eva tena a-saṃsrṣṭo 'nya-
VN_00511	anupalabdhiḥ. an-upalabhyamānaṃ tv idṛśaṃ	na asti ity etāvan-mātra-nimitto 'yam asad-
SV_08604	0ab) tatra na brūmo 'nyasya taj-janakaṃ rūpaṃ	na asti ity, kiṃ tarhi yad ekasya taj-janakaṃ tad
SV_01207	yadi | na asti sa khyāpyate nyāyas tadā	na asti ity gamyate ||17|| yady an-upalabhamāno
V2_09412	yadi | na asti sa khyāpyate nyāyas tadā	na asti ity gamyate ||68|| iti saṅgraha-ślokaḥ.
V3_12010	iti katham a-samaḥ prāṇa-ādih. a-sapakṣa eva	na asti ity ca asya sapakṣe 'stīti ucyate,
V3_10201	yasmād idam iha sandigdham, tasmād idam iha	na asti ity ca su-bhāṣitam. tasmād anapekṣita-
V3_12105	sapakṣān na nivṛttir ity a-sapakṣa eva	na asti ity cet, na iti sā eva nivṛtter nivṛttir
SV_15305	sa evaṃ bruvāṇaḥ śobheta a-darśanān	na asti ity. tad ime svabhāva-deśa-kāla-
V3_12101	tata eva sapakṣa eva asti, a-sapakṣa eva	na asti ity dṛṣṭāntayor anyatareṇa arthāpattiyā
SV_09110	asan nāma. na brūmaḥ sarvatra asat, tatra	na asti ity deśa-kāla-dharma-niṣedha eva sarva-
SV_08304	tad eva vastu taj-janakaṃ ca aparatra	na asti ity na aparaṃ janayet. sa hi tasya
V1_03409	bāhulya-virodhāt. bahuṣu ca tathāvidho	na asti ity na tayoh sārūpyam. na api sthūla eko
V2_09404	tad-arthaṃ vacanam. yady an-upalabhamāno 'pi	na asti ity na pratīyāt, vacanād api na eva
SV_01208	asti ity gamyate ||17|| yady an-upalabhamāno	na asti ity na pratyeti vacanād api na eva
SV_01405	vyāvṛtter eva a-nīscayāt. yo hi yatra	na asti ity nīscitaḥ, sa bhavaṃs tad-abhāvaṃ
V2_09614	vyāvṛtter eva a-nīscayāt. yo hi yatra	na asti ity nīscitaḥ, sa bhavan kathaṃ tad-
SV_10322	asya kathañcid abhāvaḥ sidhyet tat-phalaṃ	na asti ity nīscīyate. svabhāva-anupalambhaś ca
SV_09117	dharmiṇo 'pi niṣedhaḥ. na vai sambandhasya	na asti ity niṣedhaḥ, kiṃ tarhi na iha ghaṭo na
V3_04107	-ādiṣṭ an-upalabhyamānaṃ kṣīraṃ vā tatra	na asti ity nyāyā eṣaḥ. asty eva upalambho dadhy
PV_04223	vastu-bhāvo 'sato 'pi san | vastv-abhāvas tu	na asti ity paśya bāndhya-vijṛmbhitam || nivṛttir
V2_05407	vastu-bhāvo 'sato 'pi san | vastv-abhāvas tu	na asti ity paśya bāndhya-vijṛmbhitam ||15||
HB_03104	-pratītir iti cet, katham ekaṃ paśyann anyan	na asti ity pratīyāt. tasya eva kevalasya
SV_09011	dadhi iti. sa ca tādrśaḥ svabhāvo 'nyatra	na asti ity. pravṛtty-abhāvād arthinaḥ. tasmāt
VN_03222	hetor bādhanam. na ca ekam eva kiñcin	na asti ity bruvāṇaḥ kaścit tat-samuccaya-rūpam
SV_08217	-nimittatvāt. bāhyaṃ tu tathābhūtaṃ dṛṣyaṃ	na asti ity brūmaḥ. na ca asati tasmin na
HB_02906	'nya-bhāvaḥ. tad-darśanād eva asya ghaṭo	na asti ity bhavati. kathaṃ tasya eva liṅga-liṅgi
SV_01205	vacanam. na vai anupalambhamānasya tāvatā	na asti ity bhavati tad-arthaṃ vacanam iti cet.
V2_09403	vacanam. na an-upalabhamānasya tāvatā	na asti ity bhavati. tad-arthaṃ vacanam. yady an-
SV_09120	niṣiddho yāvad asya sambandho dharmo vā	na asti ity matir na bhavati. na ca asyāḥ
SV_09212	tena a-vacanam. tad eva idāniṃ katham abhāvo	na asti ity. yat punar etad artha-niṣedhe 'n-
V3_12704	tarhi śāśa-sambandhi. yady evaṃ sambandho	na asti ity vaktavyam, na viṣṇaṃ. kiṃ vai
SV_01211	-abhāvaṃ sādhyaty atiprasaṅgāt. na ca tena	na asti ity vacanāt tathā bhavaty atiprasaṅgāt.
V2_09409	a-pratibandhād vyāpty-asiddheḥ. na api tena	na asti ity vacanāt tathā bhavati, atiprasaṅgāt.
SV_01206	bhavati tad-arthaṃ vacanam iti cet. na ca	na asti ity vacanāt tan na asty eva yathā yadi |
V2_09411	yato 'sya vyāvṛttam iti bhavati. na ca	na asti ity vacanāt tan na asty eva yathā yadi |
SV_11421	upadeśasya ca iṣṭa-saṃvādaḥ śakya-vikalpe	na asti ity vyarthā eva apauruṣeyatā. vācyaś ca
HB_03303	-anantaram a-vyavadhānena – idam asti idam	na asti ity vyavasāyāt, dṛṣṭānta-asiddheś ca. tac
V1_00314	āhuḥ. tan nimitta-upadarśanena anupalabdher	na asti ity vyavahāraḥ sādhyate mūḍhaṃ prati,
SV_13206	yadi ||253|| na hi kaścic chabda kvacin	na asti ity sarve yugapad upalabhyeran sarva-deśa
SV_15423	eva nairātmyaṃ dṛṣṭam. tad-abhāve ca	na asti ity svayaṃ na bhavad api prāṇa-ādināṃ na
V3_06412	na asti iha śiṃśapā vṛkṣa-abhāvāt,	na asti iha dhūmo 'n-agner iti. pratīsedhya-artha
V3_06411	tadā svarūpeṇa vā prayujyate, yathā –	na asti iha dhūmo 'nupalabdheḥ, na asti iha
V3_06412	yathā – na asti iha dhūmo 'nupalabdheḥ,	na asti iha śiṃśapā vṛkṣa-abhāvāt, na asti iha

PV_02086	rakte ca ekasmin rāgo 'raktasya vā gatiḥ ||	na asty eka-samudāyo 'smād anekatve 'pi pūrva-vat
VN_03418	ity-ādi, pratijñayā hetu-virodha-udāharaṇam	na asty eko bhāva ity-ādikam iti. na, sarvatra
SV_06707	enām śrutim vastu-śaktyā eva dhvanayati iti.	na asty etat, kiṃ tarhi kenacit prayojanena kecic
VN_02121	abhāvād a-pratipādakasya jayo 'pi	na asty eva. na hi tattva-cintāyām kaścic chala-
VN_01615	-lakṣaṇa-prāpta-svabhāvo 'nupalabdhaḥ, sa	na asty eva. na hi tasya tat-svabhāva-sthitāv
SV_01206	iti cet. na ca na asti iti vacanāt tan	na asty eva yathā yadi | na asti sa khyāpyate
V2_09411	iti bhavati. na ca na asti iti vacanāt tan	na asty eva yathā yadi | na asti sa khyāpyate
HB_03710	-sambhava-a-sambhavāv utpaśyāmaḥ. tasmān	na asty eva viśeṣa iti sarvatra śānkayā
SV_14505	vā. yathā aśvo viśaṇena. na vai vināśo	na asty eva. sa tu na asti yo bhāvasya bhavati.
NB_03024	ity anupalabdhī-prayogaḥ. asaty anityatve	na asty eva sattvam utpattimattvam kṛtakatvam vā.
VN_00702	samudāya-śabdasya eka-vacana-virodho 'pi	na asty eva. sahitānām sā śaktir ekā na pratyekam
VN_01601	paryanuyogaḥ. na atīśayas tatra sarvathā	na asti, kathañcit sata eva bhāvād iti cet, yathā
PV_03146	-āder vivekena a-nirūpaṇāt | tadvatā yojanā	na asti kalpanā apy atra na asty ataḥ || yady apy
PV_02180	anya-anapekṣaṇāt | taikṣṇya-ādinām yathā	na asti kāraṇam kaṇṭaka-ādiṣu || tathā a-kāraṇam
V3_06209	-jñāna-bhāvāt, kiṃ tarhi yo 'yam upalambho	na asti ghaṭa iti, tata eva abhāva-upalambhāt, tac
PV_03505	-āropaṇād vinā | sa eva ayam iti jñānam	na asti tac ca akṣa-je kutaḥ || na ca artha-jñāna
SV_06619	||138|| yad rūpaṃ śābaleasya bāhuleyasya	na asti tat | a-tat-kārya-parāvṛttir dvayor api
SV_17609	'pi vastv-antareṇa a-vṛttau syāt. tac ca	na asti. tataḥ pratipattu-kāmasya asiddhir ity
SV_03406	kṛtā api vā | anyena vā yadi brūyād bhedo	na asti tato 'paraḥ ||63|| etāvantam eva ca
V1_03902	||49|| bhāvā yena nirūpyante tad-rūpaṃ	na asti tattvataḥ | yasmād ekam anekam ca rūpaṃ
PV_03359	|| bhāvā yena nirūpyante tad-rūpaṃ	na asti tattvataḥ | yasmād ekam anekam vā rūpaṃ
SV_02815	yatra tu pratipattur bhrānti-nimittam	na asti tatra eva asya tad-darśana-a-viśeṣe 'pi
SV_09101	yeṣām tu nir-upākhyānām svabhāva eva	na asti tatra katham svabhāva-bheda-viśayāḥ
PV_03399	manaḥ | sarvaṃ tad-artham arthāc cet tasya	na asti tad-ābhatā || artha-āśrayeṇa udbhavatas
NB_03119	-deśa-sannihita-svabhāvātā. na hi yo yatra	na asti tad-deśam ātmanā vyāpnoti iti svabhāva-
SV_13604	vṛttiḥ kāla-paurvāparyam. yadā eko	na asti tadā anyasya bhāvāt. tad api nityeṣu na
VN_02502	yatra idaṃ yathoktam nigrasthāna-lakṣaṇam	na asti tasya nigrasthānatvam ayuktam iti na
SV_17218	saṅketas tat-prakāśanaḥ | apauruṣeye sā	na asti tasya sā eka-arthatā kutaḥ ||327||
V2_07204	saṅketas tat-prakāśanaḥ | apauruṣeye sā	na asti tasya sā eka-arthatā kutaḥ ||48||
V1_00508	-niścaya iti cet, vyāhatam etat – tac ca	na asti tena ca pratipattir iti. nivṛtter vā asya
V2_06511	– na asti viraktaṃ cet devatā-viśeṣo vā,	na asti dāna-himsā-ādi-virati-cetanānām abhyudaya-
SV_10305	na asti viraktaṃ cet devatā-viśeṣo vā,	na asti dāna-himsā-virati-cetanānām abhyudaya-
SV_08612	yad ekasya janakaṃ rūpaṃ anyasya tan	na asti. na ca tāvatā a-janakāḥ. apy a-bhedo 'pi
NB_03133	udāharaṇam, yatra a-vīta-rāgatvam	na asti na sa vaktā, yathā upala-khaṇḍa iti. yady
SV_06614	anyo 'pi iti bhedasya a-sāmānya-doṣo 'pi	na asti. pariśiṣṭa-abhāvas tu prāg eva uktaḥ. api
PV_02036	pratisandhāna-śaktimat | kim āsit tasya yan	na asti paścād yena na sandhimat || na sa kaścit
SP_00002	bhavet | tasmāt prakṛti-bhinnānām sambandho	na asti bhāvataḥ || para-apekṣā hi sambandhaḥ so
SP_00001	| tasmāt sarvasya bhāvasya sambandho	na asti bhāvataḥ || rūpa-śleṣo hi sambandho
PV_03388	dr̥ṣyeta indāv iva a-dvaye | saṃvitti-niyamo	na asti bhinnayor nīla-pītaḥ || na artho '-
PV_03154	-gocaraḥ || anumānam ca jāty-ādau vastuno	na asti bhedini | sarvatra vyapadeśo hi daṇḍy-
HB_01410	kṣaṇikā yeṣām prak paścāt pṛthag-bhāvo	na asti, yato 'nantaraṃ kārya-utpattiḥ, tatra eka
SV_09907	na sa-apekṣāḥ. yāvatā sa eva eṣām svabhāvo	na asti yas tad-utpādanaḥ śāli-bijasya iti tat-
V2_07805	na sa-apekṣāḥ. yāvatā sa eva eṣām svabhāvo	na asti yas tad-utpādanaḥ śāli-bijasya iti tat-
SV_10110	na vastu-vaśāt. tāvad dhi sa bhāvo 'sya	na asti yāvad atra a-pratipattiḥ. satā api te na
SV_14505	viśaṇena. na vai vināśo na asty eva. sa tu	na asti yo bhāvasya bhavati. bhāva eva tu kṣaṇa-
V2_07807	api keśāñcit satām vā sa eva svabhāvo	na asti yo vīnaśvaraḥ. tat-svabhāva-apekṣatvān na
SV_09909	api keśāñcit satām vā sa eva svabhāvo	na asti yo vīnaśvaraḥ. tasmāt tat-svabhāva-
SV_10304	'rthaḥ svabhāva-viśeṣo vā, yathā	na asti viraktaṃ cet devatā-viśeṣo vā, na asti
V2_06511	'rthaḥ svabhāva-viśeṣo vā, yathā –	na asti viraktaṃ cet devatā-viśeṣo vā, na asti
PV_03389	api vedanam | dr̥ṣṭam saṃvedyamānam tat tayor	na asti vivekitā || tasmād arthasya dur-vāraṃ
SV_01207	iti vacanāt tan na asty eva yathā yadi |	na asti sa khyāpyate nyāyas tadā na asti iti
V2_09412	iti vacanāt tan na asty eva yathā yadi |	na asti sa khyāpyate nyāyas tadā na asti iti
V3_12811	-deśa-sannihita-svabhāvātā. na hi yo yatra	na asti, sa tad-deśam ātmanā vyāpnoti. nanu na
VN_01602	kathañcit sata eva bhāvād iti cet, yathā	na asti, sa prakāras tatra asan katham jāyeta. na
SV_04523	vyavahārāya sa smṛtaḥ | tadā svalakṣaṇam	na asti saṅketas tena tatra na ||92 || na hi
PV_02109	syād ādyasya sambhavaḥ || tad dhetus tādr̥śo	na asti sati vā anekatā dhruvam | prāṇānām bhinna
PV_03437	'py asty eṣa sarvadā || kasmād vā anubhave	na asti sati sattā-nibandhane | api ca idaṃ yad
SV_17506	evam a-pramāṇam atha iha kim | na hy ekaṃ	na asti satya-arthaṃ puruṣe bahu-bhāṣiṇi ||335||
V3_09413	na sidhyati iti vakṣyāmaḥ. sarvathā	na asti samāno dharmo dhvasta-itarayor a-bheda-
SV_14606	saṃspr̥ṣyeta. tat-paryudāsena. tac ca	na asti, sarvatra nivṛttir bhavati ity ukte
PV_04015	-hetv-abhidhānayoḥ | na arthe tena tayor	na asti svataḥ sādhana-saṃsthiḥ || tat pakṣa-
V3_00901	-hetv-abhidhānayoḥ | na arthe tena tayor	na asti svataḥ sādhana-saṃsthiḥ ||4|| artha eva
PV_04265	dāhād a-pāvakaḥ || tathā anyā na upalabhyeṣu	na astitā anupalambhanāt | taj-jñāna-śabdāḥ
PV_03087	dharmasya svabhāva-uktyā parasya tat |	na astitvam kena gamyeta virodhāc ced asāv api ||
HB_02006	nir-upakārasya na utpadyeta iti.	na asmākaṃ punaḥ punar vacane kaścic udvegāḥ.

SV_07619
 VN_04303
 V1_00907
 SV_06219
 V3_11205
 V3_03703
 V3_06306
 SV_00614
 V2_06313
 NB_02040
 V3_13203
 NB_03121
 SV_16901
 PV_02063
 SV_11115
 PV_03419
 V3_12811
 PV_02194
 PV_04048
 V3_02102
 V3_13104
 V2_07214
 SV_17525
 SV_10718
 V3_01401
 V3_11709
 PV_04282
 SV_15426
 SV_15414
 V3_11710
 VN_01013
 V3_11102
 SV_15424
 VN_01208
 SV_02424
 SV_13124
 V3_05308
 PV_02245
 SV_10811
 SV_06920
 SV_07713
 SV_07211
 SV_07508
 PV_03205
 SV_13112
 V3_05211
 SV_13910
 SV_09217
 SV_07128
 PV_02034
 PV_03205
 PV_02063
 PV_02161
 PV_03069
 SV_08122
 V3_12108
 VN_00719
 SV_09211
 PV_04104
 SV_09602
 V3_07512
 PV_02255
 PV_03445
 NB_03044
 V3_01903

na iyam arthavati kevalam viplava eva iti
 prakṛta-artha-sambaddham gamakam eva kuryāt,
 an-upayogāt smṛti-prabodhe ca upayuktatvān
 vastunaḥ | kaścīd bhāga iti prokto rūpaṃ
 tadā apy apārthako vacana-udāhāraḥ. tasmān
 cet, asti nāma idrśasya viniścaye sambhavo
 eva kaścīn nāma antareṇa uktaḥ syāt. tasmān
 nimittayoḥ punar virodhe gamikā eva, yathā
 punar virodhe gamikā eva, yathā –
 iti. kāraṇa-viruddha-upalabdhir yathā –
 drṣṭānto nāma kaścīd sādhana-avayavaḥ. tena
 drṣṭānto nāma sādhana-avayavaḥ kaścīd. tena
 rāga-ādibhir upapluto 'nṛtam api brūyād iti
 na āśrayaḥ sthiti-kāraṇam | sataś ced āśrayo
 tasmād dveṣa-ādi-sambhavaḥ ||222 || na hi
 iti kathyeta tad-abhāve 'pi tat-kṛtam ||
 na asti, sa tad-deśam ātmanā vyāpnoti. nanu
 'vinivṛtti-iṣṭeḥ sahakāri-kṣayād alam ||
 arthe bādHITE 'nyasya kā kṣatīḥ || uktaṃ ca
 bādHITE 'nyasya kā kṣatīḥ ||8|| uktaṃ ca
 kṛtakatva-prastāve ca an-āgama-āśrayān
 loke vyavahāro drṣṭa iti saṃśayaḥ. tasmān
 nityaś ca syād anityaś ca iti. vastubhir
 nivṛtīḥ katham na gamikā iti. uktam atra –
 saṅghātavāt siddhā api pārārthya-a-viśeṣe
 te ca darśanena vinā na sidhyataḥ. tan
 kaḥ syāt tasya siddha-ātmanaḥ sataḥ |
 nairātmye 'bhāvāt prāṇa-ādayas tan-nirasana
 -lakṣaṇatvād ātmanaḥ. tad rūpaṃ nairātmyaṃ
 tan na ātma-avinābhāvi prāṇa-ādīḥ. tata eva
 na sarva-pratyakṣa-nivṛttir asiddheḥ,
 nanv atra apy eṣa tulyaḥ prasaṅgaḥ –
 asti iti svayaṃ na bhavad api prāṇa-ādīnāṃ
 atra-bhavān drṣṭi-rāgeṇa praveśyamāno 'pi
 2|| sarva eva hi bhāvāḥ svarūpa-sthītaḥ. te
 tasmād eṣa śabdo na indriyaṃ na sannikarṣaṃ
 tasmād eṣa śabdo na indriyaṃ na sannikarṣaṃ
 vā vyatīta-ādau vihānītaḥ | tata eva ca
 -śakya-upāya-phalāni ca śāstrāṇi phala-arthī
 yady ādheyatā, nityasya an-upakāryatvān
 jādyāt. api ca na ca aṃśavat | jahāti pūrvam
 tasmān na sāmānyasya ādhāro 'sti. tan
 pradīpa-ādāv iti sa eva prasaṅgaḥ. tan
 bheda-vyavasthītiḥ || vijātīnāṃ an-ārambhān
 kasyacit sahakāriṇaḥ | (252ab) syād etat –
 kasyacit kiñcid ity ekānta eṣaḥ. syād etat,
 āvaraṇam a-sāmarthyād ity apy uktam. tasmān
 -abhāvād abhāvasya śabdā rūpa-abhidhāyīnaḥ |
 hi tasya svarūpa-a-pracyutir eva. sā ca
 deha-saṃśrayāt | asiddho 'bhyāsa iti cen
 | a-rūpatvān na saṃyogaś citro bhakteś ca
 -tāmra-dravatva-vat || an-āśrayāt sad-asator
 || śaktir artha-antaraṃ vastu naśyen
 avisamvādāt tat kvacid vyabhicāraṭaḥ |
 -svabhāva-vaiguṇyād dhi sa tasya prāṇ
 devānāṃ-priyaḥ, yas tad-viśayaṃ pratiṣedham
 na vayam eka-sambandha-virodhād ekaṃ śabdaṃ
 katham abhāvo 'n-uktaḥ. atha abhāvam eva
 pramāṇam sarva-vastuḥ | bādHakam yadi
 -dharmam tatra icchati, sa katham bhāvam
 -dharmam hetum icchati, sa katham bhāvam
 saṃsāri nāma tādrśaḥ | ātmīyam eva yo
 sārūpyam so 'dhyavasyati || sārūpyam api
 svayaṃ sādhyatūm iṣṭaḥ, sa eva sādhyo
 ātmanā eva iṣṭaḥ sādhyāḥ, śāstra-upagame 'pi

na asmākam asyā viśaya-nirūpaṇam prati kaścīd
 na asya a-sāmarthyam, tatra jādyāt parśad-ādayo
 na asya an-upakāriṇo buddhir bhāvam apekṣeta.
 na asya api kiñcana ||125|| tad-gatāv eva
 na asya api vipakṣe 'drṣṭi-mātreṇa vyāvṛttir a-
 na asya pratidvandvī vidyata iti. a-viśiṣṭa-
 na asya pratyayasya sambhavaḥ. darśana-ānantaryaṃ
 na asya roma-harṣa-ādi-viśeṣāḥ santi sannihita-
 na asya roma-harṣa-ādi-viśeṣāḥ santi sannihita-
 na asya roma-harṣa-ādi-viśeṣāḥ, sannihita-dahana-
 na asya lakṣaṇam prthag ucyate, gata-arthatvāt.
 na asya lakṣaṇam prthag ucyate gata-arthatvāt.
 na asya vacanaṃ pramāṇam iti. tad iha api kiṃ na
 na asyāḥ sthātūr a-vyatirekataḥ || vyatireke 'pi
 na aham na mama iti paśyataḥ parigraham antareṇa
 na ākārayati ca anyo 'rtho 'n-upakārāt saha-
 na ākāśa-deśe rūpa-ādayas tad-deśamś ca ghaṭa-
 na ākṣeptum aparaṃ karma bhava-trṣṇā-vilāṅghinām |
 na āgama-apekṣam anumānam sva-gocare | siddham
 na āgama-apekṣam anumānam sva-gocare | siddham
 na āgama-upanyāsaḥ. sādhyāś ca pratibandho yac
 na āgamasya api nivṛttir artha-abhāvam gamayati.
 na āgamāś tena kathaṅcin nāntariyakāḥ |
 na āgameṣu sarva-arthā upanibadhyante 'prakaraṇa
 na ātma-arthāḥ. saṃhata-para-arthakriyā-upagamād
 na ātma-avinābhāvi prāṇa-ādīḥ. tata eva na ātma-
 na ātma-upakārakaḥ kaḥ syāt tena yaḥ samapekṣyate
 na ātma-upasthāpanāḥ, tatra bhāva-asiddheḥ. na ca
 na ātma-nivṛtti-mātram. anyathā nir-upākhye
 na ātma-nivṛttāv asya nivṛttir api, yato
 na ātma-pratyakṣa-a-viśeṣa-nivṛttir api
 na ātmani darśanena anumānam iti. na, tayor iha
 na ātmani siddhim upasthāpayati. tathā sādhye 'pi
 na ātmānam cetayati. a-bhedo hi nāma-aikyam tāv
 na ātmānam pareṇa miśrayanti, tasya aparatva-
 na ātmānam anyad vā kiñcij jñāna-utpatti-
 na ātmānam anyad vā kiñcij jñāna-utpatti-
 na ātmīya-buddher api guṇa-ikṣaṇam || kāraṇam
 na ādriyeta vicārayitum, a-puruṣa-artha-phalāni
 na ādhāraḥ (144ab) nityam hi sāmānyam iṣyate.
 na ādhāram (152'bc) utpitsu-deśād bhinna-deśam.
 na ādheyatā asya vṛttīḥ. atha punaḥ sato 'pi
 na ādheyatā na vyaktir vṛttīḥ sāmānyasya iti. a-
 na ālekhyā-ādau vicitra-dhīḥ | a-rūpatvān na
 na āvaraṇān nityam sarve śabdā na śrūyante. api
 na āvaraṇān nityam sarve śabdā na śrūyante, api
 na āvaraṇe karaṇa-upakṣepaḥ. na apy eṣāṃ a-
 na āśaṅkyā eva siddhāś te vyavacchedasya vācakāḥ |
 na āśraya-āyattā nityatvāt. sā apy ayuktā eva
 na āśraya-pratiṣedhataḥ || prāṇa-apāna-indriya-
 na āśrayaḥ || pratyekam a-vicitratvād grhīteṣu
 na āśrayaḥ sthiti-kāraṇam | sataś ced āśrayo na
 na āśritam āśraye | tiṣṭhaty a-vikale yāti tat-
 na āśvāsa iti cel liṅgaṃ dur-drṣṭer etad idrśam ||
 na āsīt tatra eva ca asya svabhāve sthitasya
 na icchaty asad abhāva ity-evam-ādi ca
 na icchāmaḥ, api tv a-bhinnānāṃ rūpa-ādīnāṃ ghaṭa
 na icchet. tena a-vacanam. tad eva idānim katham
 na icchet sa bādHakam kiṃ punar bhavet || sva-vāg
 na icchet. svabhāva eva hi kayācid apekṣayā
 na icchet. svabhāva eva hi kayācid apekṣayā
 na icched bhoktā apy asya na vidyate || ātmā api
 na icched yas tasya na ubhaya-darśanam | tadā
 na itara ity uktam bhavati. iṣṭa ity iatra arthe
 na itara ity darśana-arthā. tatra sarva-anya-iṣṭa-

<p>V2_05204 HB_04011 SV_05217 SV_09019 PV_04127 SV_11215 SV_08605 V3_12501 PV_04157 SV_14501 SV_10104 PV_02143 SV_12926 SV_08924 V3_11809 PV_04174 PV_04284 SV_09609 V3_07607 SV_04619 V3_01909 SV_07616 SV_03928 V3_12712 SV_12424 PV_02134 PV_04225 V2_05411 SV_09026 SV_01716 PV_04211 SV_16501 PV_04222 V3_12105 SV_02704 V1_03203 SV_10213 V3_09206 VN_05211 SV_15421 SV_01302 V2_09511 VN_04302 V3_02310 SV_14003 SV_06010 VN_06506 VN_06501 VN_04904 V1_03201 VN_00924 VN_00923 HB_02209 SV_09117 SV_01410 PV_02237 PV_03429 V1_01013 V1_03701 V1_01105 PV_03074 SV_07402 SV_07408 SV_13123 V3_05308</p>	<p>-bhāva-anupalabdhyā grāhya-ṣayayā siddhā, tatra eva bhāva iti na bhāva eva ucyate, 103 tena ekena api sāmartyam tāsām -samhāra-vādo na syāt, syād uṣṭro dadhi syān artha-niyamaḥ saiketa-anuvidhāyīnām -āśrayāt apauruṣeyam mithyā-arthaṃ kiṃ kiṃ tarhi yad ekasya taj-janakam tad anyasya - na anvayo na vyatireka iti. ya eva khalu -pāta-vat dravya-antara-gurutvasya gati -an-abhyupagamāt. yo hi vināśa iti kiñcin tad-bhāva-anupalambhane pravartitavyam -hānam abhyāsād ukty-āder doṣa-saṅkṣayaḥ -prerita-a-viguṇa-karaṇānām drṣtam, anyathā 181 yad ayam ahrīkaḥ syād uṣṭro dadhi syān -ādayaś cet, anyatra a-drṣṭaḥ sa ghaṭa-āda -doṣatā bhavet pakṣa-doṣaḥ para-apekṣo kṣaṇam apy anapekṣatve bhāvo bhāvasya tat kim idānīm vidhi-ṣayo 'stu. tad api tat kim idānīm vidhi-ṣayo 'stu. tad api pratipattiḥ. a-niyata-sambandhatvāt tatra dhetur viruddhaḥ syāt. a-prakaraṇān -vaśāt syāt. tad-abhiprāyād eva sāmānyam kiṃ -ādiṣv api prasaṅgaḥ. a-sāmānyā-ātmakatvān yuktiḥ. aṅgī-kṛta-sambandham dravyam api 'yam a-sambhavat-tat-sādhana-sampradāyo yatas tathā sthite hetau nivṛttir 'sti na aparāḥ vyavahāraḥ sa ca asatsu 'sti na aparāḥ vyavahāraḥ sa ca asatsu ca prakṛtyā kecid eka-jñāna-ādi-phalāḥ kecin iṣṭo 'vaśyam iha āśrayaḥ tad-abhāve ca tan anyatra a-drṣṭa-rūpasya ghaṭa-āda tathā hy artho 'yam na ayam artho na asataḥ sādhyād a-sādhyeṣv eva no tataḥ nivṛttir ity a-sapakṣa eva na asti iti cet, drṣṭa eva akhilo guṇaḥ bhrānter niścīyate ātmanā bhāvān vyavasthāpayati idam asya idam niścayasya. tad iyam. sad-asan-niścaya-phalā maraṇam āha. na ca idrṣam prāṇi-maraṇam iti -pratiśedham kuryād iti. uttaraṇa avasānān a-nairātmye 'pi na bhāva-siddhiḥ. yathā kiṃ ca, vyatireky api hetuḥ syāt (18c) śeṣavataḥ. kiṃ ca vyatireky api hetuḥ syāt. -samvaraṇāya prayuktaṃ nigrāhasthānam iti. śāstrasya upagamād anyatra apy astu. tasmān ca parataḥ. sattāyā ākasmikatva-ayogāt. tan tam eva a-vṛkṣam svayam eva pratipadyate. -ābhāsa-vacanena eva nigrhīta iti. evam api pratipādite 'pratibhayā eva nigrhīta iti padeṣu na tebhya ānupūrvyā api pratitir iti atha katham idānīm sato rūpaṃ na nirdiśyate. iha idam, iha na idam, idānīm idam, idānīm syāt: idam ataḥ, na ata idam, iha idam, iha svabhāvaḥ, bhāva-pracyutir eva vināśa iti. na asti iti niśedhaḥ, kiṃ tarhi na iha ghaṭo a-pratiśedhaḥ, vidhi-pratiśedhayor virodhāt. doṣān samvṛnoti ca ātmany api virāgaś cen parasparam buddhiḥ sa-rūpā tad-vic cen -ādīnām indriya-jñāna-a-ṣayativāt. tasmān drṣtam. iṣṭa-an-iṣṭa-avabhāsinyaḥ kalpanā hi kalpanāḥ pratisaṅkhyānena nivartayitum, vad akṣaiś cet paryāyena pratiyate tac ca -viśeṣe 'pi tad-viśeṣa-ādhānād upakāri syāt. -abhāvāt. vyakter yadi indriya-saṃskāro yadi eva jñāna-utpatteḥ. tasmād eṣa śabdō eva jñāna-utpatteḥ. tasmād eṣa śabdō</p>	<p>na itarayā iti yāvat. anupalabdhyā api viparyaye na itareṇa apy abhāva eva, yena bhāvo 'bhāvo vā na ity a-grāho dhiyā (104ab) katham idānīm na iti. atha punar a-saṃsrṣṭāv ākārau pratipadya na ity anena uktam atra eṣām pratiśedho na ity anye pracakṣate 225 yathā rāga-ādi- na ity anyo 'pi svarūpeṇa eva janako na para- na ity anvaya-pratiśedhaḥ, sa eva vyatireka iti. na ity aparo 'bravīt tasya krameṇa saṃyukte na ity āha, sa katham tato bhāva-nāśam icchet. na ity ukta-anupalabdheḥ pramānatā 198 na ity eke vyatireko 'sya sandigdho vyabhicāry na iti. kāraṇa-dharma-darśanāt puruṣa-vyāpāra eva na iti kim apy a-ślīlam ayuktam a-heya-upādeyam a na iti kutaḥ. tena a-jñāta-vyatirekasya vyāvṛtti- na iti ca pratipāditaḥ iṣṭa-a-sambhavy-asiddhaś na iti cet bhāvo hi sa tathābhūto 'bhāve bhāvas na iti cet. katham idānīm na pratiśedha-ṣayaḥ. na iti cet, katham idānīm na pratiśedha-ṣayaḥ, na iti cet. tat tulyam jātāv api, vyaktinām apāye na iti cet, tad anyatra api samānam. na, atra na iti cet. tena avāśyam hi tatra bhedo na iti cet. nanu sa eva ayam vicāryate. ko 'yam na iti cet, priyam anuṣṭhitam. yadi idam eva na iti nyāyaḥ. na a-drṣṭa-jñāpako 'tat-svabhāva na iti paśyati phalasya hetor hāna-arthaṃ tad- na iti prāptā atra mūkatā satām ca na niśedho na iti prāptā atra mūkatā 17 satām ca na na iti. bhavatu nāma bhāvānām svabhāva-bhedaḥ na iti vacanād api tad-gateḥ 26 yatas tad- na iti vā kutaḥ a-jñāta-vyatirekasya vyāvṛtter na iti śabdā vadanti na kalpyo 'yam arthaḥ na iti sā eva nivṛttiḥ kiṃ nivṛtter asato matā na iti sā eva nivṛtter nivṛttir asataḥ katham na iti sādhanam sampravartate 45 iti saṅgraha na iti su-vyavasthitā bhāvāḥ tasmāt prameya- na iti syād vā a-pramānatā (200ab) na eva vā na idam taruṣu sidhyati. na hy anapekṣita- na idam nigrāhasthānam iti cet, syād etat, na idam nir-ātmakam jivac-charīram prāṇa- na idam nir-ātmakam jivac-charīram a-prāṇa- na idam nir-ātmakam jivac-charīram a-prāṇa- na idam nirarthakād bhidyate. sa yadi prakṛta- na idam pratijñā-doṣa-lakṣaṇam nyāyayam, na idam pratyabhijñānam sat-prayoga-ādikaṃ kvacid na idam vyavaccheda-vādināḥ sambhavati. ekatra na idam hetvābhāsebhya bhidyate. avāśyam hi na idam ato nigrāhasthāna-antaram. atha uttara- na idam apārthakād bhidyata iti; na a-prāpta- na idam idantayā śakyam nirdeṣṭum. a-nirūpitena na idam, idam evam, idam na evam iti, kasyacid na idam, idānīm idam, idānīm na idam, idam evam, na idam uttaram vikalpa-dvayam atikrāmati. kiṃ na idānīm na evam ity uktau na anena sambandho na idānīm nāstitā a-drṣṭaḥ 19 na evam a- na idānīm yo virajyate tyajaty asau yathā na idānīm vit sarūpikā svayam so 'nubhavas na indriya-jñānam artha-saṃyojanam kalpanam na indriya-buddhaya iti cet, na, tatra apy a- na indriya-buddhiḥ, sāmāgrī-sākālye 'pi na indriya-śakty-ādāv akṣa-buddher a-sambhavāt na indriya-saṃskāraḥ. prāg adṛśye darśana-śakty- na indriya-saṃskāraḥ sāmānyasya vijñāna-janana- na indriyam na sannikarṣam na ātmānam anyad vā na indriyam na sannikarṣam na ātmānam anyad vā</p>
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PV_03461	na aparam sāmārthya-a-darśanāt tatra	na indriyaṃ vyabhicārataḥ tathā artho dhī-
SV_07320	so 'py añjana-āder iva vyakteḥ saṃskāro	na indriyasya ca | pratipatter a-bhinnatvāt tad-
PV_02039	a-viśeṣataḥ || pratyekam upaghāte 'pi	na indriyāṇāṃ mano mateḥ | upaghāto 'sti bhaṅge
V2_08509	-ādiṣv asaty apy agnau bhāvād a-kāryam.	na, indhana-vikāra-hetor uṣṇa-sparśa-viśeṣasya
SV_12107	a-śakyatvāt. yathā ayam anyato 'śrutvā	na imaṃ varṇa-pada-kramam | vaktuṃ samarthaḥ
SV_09926	bhāva iti cet. ākasmikī tarhi sattā iti.	na iyaṃ kasyacit kadācit kvacid viramet. tad dhi
V2_08201	bhāva iti cet, ākasmikī tarhi sattā iti	na iyaṃ kasyacit kvacit kadācid viramet. tad dhi
SV_05501	-ākāra-ayogād ekasya atiprasaṅgac ca. tasmān	na iyaṃ bhinna-artha-grāhiṇy a-bhinnā pratibhāti
SV_10313	-niyama-abhāvāc ca bhavej jñāpaka-asiddhiḥ.	na iyatā tad-abhāvaḥ. punaḥ paryāyeṇa keṣāñcid
V2_06602	-niyama-abhāvāc ca bhavej jñāpaka-asiddhiḥ.	na iyatā tad-abhāvaḥ. punaḥ paryāyeṇa keṣāñcid
SV_13503	iti cet. na. varṇānām ānupūrvyā a-bhedāt.	na iyaṃ artha-antaram varṇebhyaḥ. dṛṣyāyāṃ
SV_07619	yadi satsv asatsu vā bhāveṣu sāmānya-buddhir	na iyaṃ arthavati kevalam viplava eva iti na
SV_10001	cet. niyamavati na syāt. tasmān	na iyaṃ ākasmikī kvacit. katham tarhi idānīm a-
V2_08204	iti cet, na niyamavati syāt. tasmān	na iyaṃ ākasmikī kvacit. katham tarhi idānīm a-
V3_01807	anitya-śabdaḥ śabdaḥ syāt. sa ca	na iṣṭa iti na iṣṭa-vighātaḥ kaścit. tasmāt
V3_01807	anitya-śabdaḥ śabdaḥ syāt. sa ca na iṣṭa iti	na iṣṭa-vighātaḥ kaścit. tasmāt kevala eva dharmo
SV_15503	-abhāvāt. te tv an-arthakā api syur iti	na iṣṭa-siddhiḥ. artha-pratīter na an-arthakā iti
PV_04164	-ātmakam | tathā paraṃ pratinyastam sādhyam	na iṣṭam tadā api tat || pratyāyana-adhikāre tu
PV_04002	tat-kṣepāya ātma-dṛg-vacaḥ || anumā-viśaye	na iṣṭam parikṣita-parigrahāt | vacaḥ prāmānyam
PV_03310	-akṣa-sambandha-viśeṣaṇa-dhiyām ataḥ |	na iṣṭam prāmānyam eteṣāṃ vyavadhānāt kriyām
PV_04165	-asiddha-avarodhini | tasmāt sādhyā-śrutir	na iṣṭam viśeṣam avalambate || tena a-prasiddha-
PV_02003	artha-tattva-nibandhanam || grhīta-grahaṇān	na iṣṭam sāmṛtaṃ dhī-pramāṇatā | pravṛttes tat-
PV_04041	na dharṃiṇi virudhyate | sādhyam yatas tathā	na iṣṭam sādhyo dharmo 'tra kevalaḥ || ekasya
SV_08515	vā arthayor abhyupagamān nāma kevalam	na iṣṭam syān na vastv ity uktam. tad ime na
V2_10008	eva vaidharmya-dṛṣṭānte 'vaśyam iha āśrayo	na iṣṭaḥ. dṛṣṭānte hi sādhyā-dharmasya tad-bhāvas
V3_12306	vyatireka-abhāve 'pi sapakṣe prāṇa-ādir	na iṣṭaḥ. sapakṣa-a-vyatirekī ced dhetur hetur
SV_08104	siddhis tasyā jñāna-abhidhānayoḥ. nimittatve	na iṣṭatvāt. śaktiḥ pācaka-ādi-śabda-nimittam na
PV_02191	-ādi-sambhavāt || saṃsāritvād a-nirmokṣo	na iṣṭatvād a-prasiddhitaḥ | yāvad ātmani na
PV_02021	tad-a-kāraṇam | yadā tat kāraṇam kena matam	na iṣṭam a-kāraṇam || śāstra-ośadha-
SV_08102	karma-nimittam. anyac ca vyakty-ādikaṃ	na iṣṭam ity a-nimitte te syātām. tathā ca na
V3_03710	tad eka-saṅkhyā-vivakṣā apy atra viśaye	na iṣṭā eva. viśayam ca asyā nivedayīṣyāmaḥ. tad
PV_03259	eva saha-grahe | kiṃ sāmārthyam sukha-ādīnām	na iṣṭā dhīr yat tad udbhavā || vinā arthena
SV_17312	nāma tatra kaḥ | dyotayet tena saṅketo	na iṣṭām eva asya yogyatām ||329|| ity antara-
V2_07208	nāma tatra kaḥ | dyotayet tena saṅketo	na iṣṭām eva asya yogyatām ||50|| ity antara-
SV_01715	pradarśyate. tasmād vaidharmya-dṛṣṭānte	na iṣṭo 'vaśyam iha āśrayaḥ | tad-abhāve ca tan
PV_03314	na bhedo 'pi tadvad anya-dhiyo 'pi vā ||	na iṣṭo viśaya-bhedo 'pi kriyā-sādhanayor dvayoḥ |
SV_08112	śaktāv arthakriyāyām eva upayujyate iti kiṃ	na iṣyate iti kim antarāle 'n-arthikayā śaktyā.
SV_17015	ca prasiddhiś ca nṛṇām vādaḥ pramāṇam sa ca	na iṣyate | tataś ca bhūyo 'rtha-gatiḥ kim etad
V2_07101	39|| prasiddhiś ca nṛṇām vādaḥ pramāṇam sa ca	na iṣyate | tataś ca bhūyo 'rtha-gatiḥ kim etad
SV_05209	| nānātvāc ca eka-vijñāna-hetutā tāsū	na iṣyate ||102|| kiṃ vai teṣāṃ bhedaṇām tena
VN_00105	| nigrāhasthānam, anyat tu na yuktam iti	na iṣyate ||1|| iṣṭasya arthasya siddhiḥ sādhanam,
SV_05013	iti cet. saty eka-kārya-kāri-grahaṇa iti kiṃ	na iṣyate. avaśyam ca icchatā api sāmānyam
V3_09405	eva avasthā-bhedo vastu-bheda-lakṣaṇam kiṃ	na iṣyate. evaṃ hi sukha-ādīnām a-sandigdho bhedo
V2_08503	a-viśiṣṭa-sāmānya-vivakṣāyām vyabhicārān	na iṣyate. katham idaṃ gamyate – na dhūmo 'gnim
HB_02403	a-viśiṣṭa-sāmānya-vivakṣāyām vyabhicārān	na iṣyate. kasyacit kadācit kutaścid bhāve 'pi
V3_06607	tat-svabhāva-janana-svabhāvo vā kiṃ	na iṣyate. kiṃ pāramparyeṇa, ante 'pi tat-
SV_09318	'nyatra vā hetuḥ syāt sādhyam api kasmān	na iṣyate. tat kila evaṃ prasādhyamānaṃ viśeṣi-
V3_07101	'nyatra vā hetuḥ syāt, sādhyam api kasmān	na iṣyate. tat kila evaṃ prasādhyamānaṃ viśeṣi-
PV_02093	nibandhanaḥ | sa eva sarva-bhāveṣu hetuḥ kiṃ	na iṣyate tayoh || upacāro na sarvatra yadi
SV_11809	-pratipādanam api śabdānām a-nimittam kiṃ	na iṣyate. tasmāt tat sadṛśam liṅgam sarva-
VN_02501	uktam asmābhiḥ. anyat tu na yuktam iti	na iṣyate. yatra idaṃ yathoktam nigrāhasthāna-
V3_01613	hi ghaṭena eva sa-dvitiyo dehena eva vā iti	na iṣyate. vidher ayogāc ca dvayor ekasya
SV_11323	yogyatāyām ca svato yogyatve 'rtha eva kiṃ	na iṣyate. samayas tarhi katham śabda-artha-
SV_00319	a-viśiṣṭa-sāmānya-vivakṣāyām vyabhicārān	na iṣyate. svabhāve bhāvo 'pi bhāva-mātra-
SV_07919	vyaktibhiḥ ko 'parādhaḥ kṛto yena tās tathā	na iṣyante. tāsām eka-rūpatvāt. asya idaṃ iti
SV_04826	pravṛtti-viśayatve vyāvṛtti-tadvantau kiṃ	na iṣyete, vyāvṛtter a-vastutvena a-sādhanatvāc
V2_06106	kārya-vivekāc abhāva-gatiḥ, yathā –	na iha a-pratibaddha-sāmārthyāni dhūma-kāraṇāni
NB_02032	iti. kārya-anupalabdhir yathā –	na iha a-pratibaddha-sāmārthyāni dhūma-kāraṇāni
V2_06109	tathā tad-viruddha-upalambhaḥ, yathā –	na iha a-pratibaddha-sāmārthyāni śīta-kāraṇāni
NB_02037	iti. kārya-viruddha-upalabdhir yathā –	na iha a-pratibaddha-sāmārthyāni śīta-kāraṇāni
NB_03035	lakṣaṇa-prāpto ghaṭa ity ukte sāmārthyād eva	na iha ghaṭa iti bhavati. tathā vaidharmyavat-
SV_09117	sambandhasya na asti iti niṣedhaḥ, kiṃ tarhi	na iha ghaṭo na idānīm na evam ity uktau na anena
PV_03360	| a-tad-ātmani tādātmya-vyavasāyena	na iha tat || a-darśanāj jagaty asminn ekasya api
V1_03905	| a-tad-ātmani tādātmya-vyavasāyena	na iha tat ||51|| a-darśanāj jagaty asminn ekasya
V3_12109	artho 'sati nāstitā ity atra antare. tena	na iha pratanyate. na ca asann ātmā, sattā-

V2_07004 vādaḥ pramāṇa-vārttike pratiṣiddha iti
SV_09405 kasyacit sattā-mātre virodha-abhāvān
V3_07201 kasyacit sattā-mātre virodha-abhāvān
NB_03036 ghaṭa upalabhyata ity ukte sāmāthyād eva
PV_03148 hi varṇyate || samānatve 'pi tasya eva
PV_03176 śabda niveśitaḥ | tena icchātaḥ pravarteran
PV_04068 || nāntariyakatā sādhye sambandhaḥ sā iha
PV_02157 || tayor a-sama-rūpatvān niyamaś ca atra
PV_03222 | vivekīni nirasya anyadā a-viveki ca
PV_02148 | a-dośaś cet tad-anyo 'pi dharmāḥ kiṃ tasya
PV_03471 atyakṣaṃ dvayaṃ pañcasv artheṣv eko 'pi
PV_03312 matam || sarva-sāmānya-hetutvād akṣāṇām asti
PV_02028 sambhāvyaṭe guṇaḥ | samhatau hetutā teṣāṃ
PV_02183 'sti nimittatā || nityānām pratiṣedhena
PV_03052 -āśrayaṃ jñānaṃ bhāve bhāva-anubandhataḥ |
NB_03047 ity an-uktāv apy ātma-arthatā sādhyā. tena
PV_04006 -aṅgasya a-pramānatā || tat kasmāt sādhanam
NB_03089 -viparyaya-sādhanād viruddhaḥ. sa iha kasmān
V3_12801 api saṃśaya-hetur uktaḥ, sa iha
NB_03110 api saṃśaya-hetur uktaḥ. sa iha kasmān
V3_11303 -viparyaya-sādhanād viruddhaḥ. sa kasmān
VN_02503 na asti tasya nigrasthānatvam ayuktam iti
VN_05217 na uccārayati. tad idaṃ vyāhatam ucyate,
VN_05217 prasajyeta. atha uttaram bravīti, katham
PV_02059 -cchedato 'pi vā | vikāra-hetur vigame sa
PV_03191 | atha kasmād dvaya-adhīna-janma tat tena
VN_05806 ity-ādi-prabhedān nigrasthāna-antarāṇi kiṃ
VN_00723 tena tat-prakāśanāya ekena api śabdena
VN_05710 vaktavyam, nir-viśayatvād a-vācya eva syāt.
VN_03605 prak prayuktasya hetor doṣeṇa parājaya iti
VN_05215 na asau tāvatā nigrastham arhed iti.
VN_05313 tasmāt sarvām vādi-kathām ananubhāsamāno
VN_00614 upakaroti tair eva anekam śabdaṃ kiṃ
VN_06702 -abhyupagama-abhāvāt sarvasya tad-ātmakasya
SV_11224 -saṃskāryatā eva ca eṣāṃ pauraṣeyatā yuktā
HB_01714 sa kevalo 'pi karoty eva kāryam ca tasmān
PV_03451 anyasya apy asty avāśyam idaṃ dvayaṃ || atha
HB_02005 ādyo viśeṣaḥ saḥkāribhyo nir-upakāryasya
SV_08420 arhanti, kim agnir dahaty uṣṇo vā
PV_04121 praty a-dṛṣṭāntam tad-asādhāraṇam matam ||
V3_05604 -anupalabdhir api kācit tṛtīyo hetuḥ, sa kiṃ
PV_02189 || sabhāga-jāteḥ prak siddhiḥ kāraṇatve 'pi
PV_02046 | hetor vaikalyatas tac cet kiṃ tad eva atra
PV_03456 indriya-sampāta-abhāvāt teṣāṃ tad-udbhavam |
PV_02272 tṛṣṇāṃ samyag-dṛṣṭiḥ su-bhāvitā | tri-hetor
SV_09615 bhāṣate sattāyāṃ ca avyabhicāram iti katham
SV_06205 a-śroṭṛ-saṃskāraṃ ca bruvāṇaḥ katham
V3_07707 bhāṣate sattāyāṃ ca avyabhicāram iti katham
SV_03002 -upakāra-śaktinām bhede tās tasya kiṃ yadī |
SV_03103 na kiñcid etat. tasmād eka-upakāraḥ grāhye
PV_02009 -viśeṣād apekṣāyā ayogataḥ | kathañcin
SV_05316 punar āśāṃ vijñānena aparādhaḥ kṛto yat tan
VN_00808 ghaṭo 'mūlya-dāna-krayī, yaḥ svarūpaṃ ca
SV_11419 prakṛtyā eva vaidikā niyatā iti cet.
SV_16716 kiṃ samanuyanti, āhosvid viparyayam iti.
V3_10802 an-upanaya iti cet, tulye nyāye kiṃ
SV_10625 -vyavaccheda-anapekṣo na vivāda-āśraya iti
SV_13702 -upayogi. siddham eva tad anya-vaikalyān
SV_11225 -vipralambhāt. utpanno 'py anyathā samito
SV_17309 sa iha eva kartum śakyate na anyatra iti
V3_10702 sandigdho 'tra vyatirekaḥ, sarvajño vaktā
V3_05901 sva-viśaya-jñāna-abhāvād evaṃ bhavati idaṃ
SV_13214 saṃskṛtena upalambha ity a-saṃskṛta-indriyo
PV_04270 pṛthak || eka-upalambha-anubhāvād idaṃ
V3_05811 doṣaḥ, yasmāt – eka-upalambha-anubhāvād idaṃ
na iha pratanyate. svayaṃ rāga-ādimān na artham
na iha sattā-sādhana-pratiṣedhaḥ. kiṃ tu sa tathā
na iha sattā-sādhane pratiṣedhaḥ, kiṃ tu tathā
na iha sad-vyavahāra-viśaya iti bhavati. kīdṛśaḥ
na ikṣaṇam netra-gocare | pratibhāsa-dvaya-
na ikṣeran bāhyam akṣa-jāḥ || rūpaṃ rūpam iti
na ikṣyate | kevalam śāstra-piḍā iha doṣaḥ sā
na ikṣyate | sajāti-vāsanā-bheda-pratibaddha-
na ikṣyate || ko vā virodho bahavaḥ sañjāta-
na ikṣyate || na sarva-dharmaḥ sarveṣāṃ sama-rāga
na ikṣyate || rūpa-darśanato jāto yo 'nyathā
na idṛśam | tad-bhede 'pi hy a-tad-rūpasya asya
na īśvara-āder a-bhedataḥ || prāmānyam ca paroḁṣa
na īśvara-ādeś ca sambhavaḥ | a-sāmarthyād ato
na ukta-uttaratvād dṛṣṭatvād atīta-ādiṣu ca
na ukta-mātram eva sādhyam ity uktaṃ bhavati. a-
na uktaṃ sva-pratītir yad udbhavā | yuktyā yayā
na uktaḥ. anayor eva antar-bhāvāt. na hy ayam
na uktaḥ, anumāna-viśaye '-sambhavāt. na hi
na uktaḥ, anumāna-viśaye '-sambhavāt. na hi
na uktaḥ, sādhyatā-a-bhedāt. na hy ayam ābhyām
na uktaṃ asmābhiḥ. prati-dṛṣṭānta-dharma-
na uccārayaty uttaram ca bravīti iti. a-
na uccārayati. tad idaṃ vyāhatam ucyate, na
na ucchvasiti kiṃ punaḥ || upādāna-a-vikāreṇa na
na ucyate || samikṣya gamakatvam hi vyapadeśo
na ucyante. na ca ubhayasya apy ajñānasya
na ucyeran. bhavatu nāma kasyacid ayam vāñchā
na uttara-ajñānam ajñānam kiṃ tarhi viśaya-
na uttara-dṛṣṭānta-apekṣayā virodhaś cintām
na, uttara-viśaya-a-parijñānāt. yady ayam na
na uttare '-samarthaḥ. yad-vacana-nāntariyakā
na utthāpayati. evaṃ hy anena parampara-anusāra-
na utpatti-vināśāv iti siddham bhavati. atra tad-
na utpattiḥ. tata eva artha-vipralambhāt. utpanno
na utpadyata iti tad-avastho virodhaḥ. na kevalaḥ
na utpadyate tasmān na ca tat pratibhāsinī | sā
na utpadyeta iti. na asmākaṃ punaḥ punar vacane
na udakam iti. etāvat tu syāt, kuto 'yam svabhāva
na udāharaṇam eva idaṃ adhikṛtya idaṃ ucyate |
na udāhṛtaḥ. so 'pi svabhāva-hetāv antar-bhavati
na uditam | ajñānam ukta tṛṣṇā eva santāna-
na uditam || tad-dhī-vad grahaṇa-prāpter mano-
na udeti duḥkham iti ced na vai duḥkha-
na udbhavaḥ karma-dehayoḥ sthitayor api || eka-
na unmattaḥ. abhāva-dharmaṃ tu bhāva-mātra-
na unmattaḥ, tat-saṃskāryā eva śabdānām kṛta-
na unmattaḥ. vipakṣa-vṛtṭyā vyabhicāraḥ. tat-
na upakāras tatas tāsāṃ tathā syād anavasthitiḥ ||
na upakāras tato 'pare | dṛṣṭe tasmīn a-dṛṣṭā ye
na upakāryatvād anitye 'py a-pramānatā || sthivā
na upakurvanti. kim antar-gaḍunā sāmānyena. yathā
na upadarśayati pratyakṣatām ca svī-kartum
na upadeśam apekṣeran, na anyathā sañketena
na, upadeṣṭuḥ sva-abhiprāya-prakāśanena
na upanayaḥ. na ca eṣa nyāyaḥ, lakṣaṇa-yukte
na upanyasaniya eva syāt. kiṃ ca, sad-asat-pakṣa-
na upayuktam iti cet. katham idānim upayukta-an-
na uparodhī tad-anya-puruṣa-dharma-vat. tad ayam
na uparodho 'sti. sa ca puruṣaiḥ sva-icchayā
na upalabha ity evaṃ-prakāryasya anupalambhasya
na upalabha ity yato 'bhāva-vyavahāraḥ, kiṃ tarhi
na upalabhate. yasya saṃskāra indriyasya kṛtaḥ sa
na upalabhe iti | buddher upalabhe vā iti
na upalabhe iti | buddher upalabhe vā iti

V3_05904	vikalpau bhavataḥ – idam upalabhe, aparāṃ	na upalabhe ca iti. yasmād artha-viśeṣa-gatiḥ
NB_03070	-vipakṣa-vyāvṛttikaḥ. sarvajño vaktā	na upalabhyata ity evaṃ-prakārasya anupalambhasya
NB_03035	na upalabhyate so 'sad-vyavahāra-viśayaḥ.	na upalabhyate ca atra upalabdhi-lakṣaṇa-prāpto
NB_03120	tad yathā – kvacid a-vidyamāno ghaṭaḥ.	na upalabhyate ca upalabdhi-lakṣaṇa-prāptam
NB_03008	yathā anyāḥ kaścīd dr̥ṣṭaḥ śaśa-viśaṇa-ādīḥ.	na upalabhyate ca kaścīd pradeśa-viśeṣa upalabdhi
VN_03014	antarasya anupalabdhiḥ tad guṇa-vyatiriktaṃ,	na upalabhyate ca rūpa-ādibhyo 'rtha-antaraṃ
SV_02203	yad upalabhyate. tatra eka-abhāve 'pi	na upalabhyate. tat tasya kāryam. tac ca dhūme
V2_08507	yad upalabhyate, tatra eka-abhāve 'pi	na upalabhyate, tat tasya kāryam. tac ca dhūme
SV_10301	udāhṛtaḥ | (201ab) yasya kasyacit svabhāvo	na upalabhyate deśa-ādī-viprakarṣāt, na sa tad-
NB_03120	– yad upalabdhi-lakṣaṇa-prāptam san	na upalabhyate na tat tatra asti. tad yathā –
VN_00911	sāmarthyam upalabdhi-lakṣaṇa-prāptam san	na upalabhyate, so 'sad-vyavahāra-viśayaḥ,
NB_03035	'pi – yad upalabdhi-lakṣaṇa-prāptam san	na upalabhyate so 'sad-vyavahāra-viśayaḥ. na
NB_03008	– yad upalabdhi-lakṣaṇa-prāptam san	na upalabhyate so 'sad-vyavahāra-viśayaḥ siddhaḥ,
SV_10119	-yogyaḥ sakaleṣv anyeṣu kāraṇeṣu san	na upalabhyeta. na punaḥ pūrvā asattā-sādhanī.
PV_04265	yathā a-dāhād a-pāvakaḥ || tathā anyā	na upalabhyeṣu na astitā anupalambhanāt | taj-
HB_01506	api pūrvāpara-pṛthag-bhāva-bhāvino doṣā	na upalīyante. tena eṣaṃ paraspara-upasarpaṇa-ādi-
PV_03263	'py upādāne jñāne duḥkha-ādi-sambhavaḥ |	na upādānaṃ viruddhasya tac ca ekam iti cen matam
PV_02060	ucchvasiti kiṃ punaḥ || upādāna-a-vikāreṇa	na upādeyasya vikriyā | kartuṃ śakyā a-vikāreṇa
SV_03019	iti kiṃ śabda-prayogaḥ. tataś ca upādhayo	na upādhyayaḥ syuḥ. kvacit pravṛttau hi kasyacit
SV_03211	'pi pitaram āyantaṃ dr̥ṣṭvā pitā me āgacchati	na upādhyāya iti. so 'pi bhavan niścayo 'sati
SV_06715	bahuṣu vaktṛ-abhiprāya-vaśāt pravartamānā	na upālambham arhati. na ca iyam a-śakya-
HB_01104	-dharmāṇas tat-prakṛtes tathā-bhavanto	na upālambham arhanti. samarthāḥ kiṃ na
HB_01613	tena samasta-pratyayānām kāryam a-kṛtvā	na upekṣā-āpattir iti, sa kiṃ teṣām a-kṣepa-kriyā
PV_03445	|| sārūpyam api na icched yas tasya	na ubhaya-darśanam | tadā artho jñānam iti ca
V3_00611	eka-upagamasya apara-tyāga-nāntariyakatvān	na ubhaya-dharmā asti iti. siddhānta-upagama-
SV_09012	iti. pravṛtṭy-abhāvād arthinaḥ. tasmāt tan	na ubhaya-rūpam ity ekānta-vādaḥ. api ca, sarva-
V2_09615	-abhāvaṃ na gamayet. pramāṇa-antara-bādhanān	na ubhaya-vyavacchedaḥ. anyonya-vyavaccheda-
VN_04403	a-sambaddha-vākyam api pṛthag vācyam syāt.	na ubhaya-saṅgrahāt apārthakam, nirarthakasya api
VN_03709	tad a-samarthite 'nyatra api tulyam iti	na ubhaya-siddha-itarayor anaikāntikatvair
V1_01909	tulya-kriyā-kālo na arthaḥ sahakāri iti cet,	na, ubhayos tulya-kālatvāt. asataḥ prāg a-
SV_02525	na sa śakyo 'nyena pratyāyayitum iti	na eka-arthāḥ sarva-śabdāḥ. tan na pratijñā-artha
HB_01301	-sādhanē. tena sahakāriṇaḥ pratyayā	na eka-upayoga-viśayāḥ kārya-svabhāvasya ekatve
HB_01302	iha kāraṇa-bhedo bhinna-viśeṣa-upayogān	na eka-kāryaḥ, tathā cakṣur-ādibhyo vijñāna-
V3_11408	nānā-svabhāva-upakāra-sādhanam etat.	na eka-kāla-aneka-upakāra-sādhanam. upakārasya
PV_03151	kāryam ucyate | tantu-saṃskāra-sambhūtaṃ	na eka-kālam kathaṅcana || kāraṇa-āropataḥ kaścīd
PV_02105	-hetur iti cen na a-viśeṣāt kramād api |	na eka-prāṇe 'py aneka-artha-grahaṇān niyamas
HB_02609	-saṃsr̥ṣṭaḥ, eka-jñāna-saṃsargāt. tayoḥ sator	na eka-rūpa-niyatā pratipattiḥ, a-sambhavāt.
PV_02275	-bhedo 'numīyate | karmanām tāpa-saṅkleśān	na eka-rūpāt tataḥ kṣayaḥ || phalaṃ kathaṅcīt taj
SV_06514	dhvaneḥ ||132|| syāt satyaṃ sa hi tatra iti	na eka-vastv-abhidhāyini | buddhāv a-bhāsamānasya
PV_03162	| ity a-tat-kārya-viśeṣasya anvayo	na eka-vastunaḥ || vastūnām vidyate tasmāt tan-
SP_00008	spṛhaḥ | tad-abhāve 'pi tad-bhāvāt sambandho	na eka-vṛttimān || yady apekṣya tayor ekam
SV_02713	samāropa-vyavacchedaḥ kriyate, tadā	na eka-samāropa-vyavacchedād anya-vyavacchedaḥ
SV_02508	saṃsr̥jantī sāmānya-viśayā pratibhāsate.	na eka-sambandhināv iti bhūta-vat. tad-darśinyāḥ
PV_02154	'pi na aparāḥ || kṣayād aṣṭk-sruto 'py anye	na eka-strī-niyato madaḥ | te na ekasyām na
SV_08314	'bheda-hāneḥ. sa ca tatra apy asti iti	na eka-sthitāv api tasya apāyo 'sti. ye viśeṣās
PV_03200	-grahaṇe tasmād a-kramo 'yam prasajyate ||	na ekam citra-patamga-ādi rūpaṃ vā dr̥ṣyate katham
SV_05614	api prati-dravyam bhedaḥ bhidyata eva iti	na ekam bhedaṇām kāryam asti. na eṣa doṣaḥ,
PV_03201	tad ekam iti ced idam citrataram tataḥ ||	na ekam svabhāvaṃ citraṃ hi maṇi-rūpaṃ yathā eva
V1_03506	a-raktaṃ iti rakta-a-raktaṃ dr̥ṣyeta. tasmān	na ekaḥ kaścīd arthaḥ, yo vijñānaṃ sarūpyati.
HB_00810	eko 'pi prayukto dvitīyam ākṣipati iti	na ekatra sādhana-vākye dvayoḥ prayoga īṣyate,
PV_02248	-bhūtaṃ ātmānaṃ vetty ayam janaḥ | tasmān	na ekatva-dr̥ṣṭyā api snehaḥ snihyan sa ātmani ||
SV_08516	na iṣṭam syān na vastv ity uktam. tad ime	na ekayogakṣemā bhāvāḥ bhinnā eva ato na syāt
SV_09023	vyavasthiteḥ pratibhāsa-viśayatvāt. tathā ca	na ekas tad-ubhaya-rūpaḥ syād iti mithyā-vāda
VN_06402	-prāptam na nigrhṇāti, tadā tayor nyāyena	na ekasya api pūrvā-vaj jaya-parājayau. doṣa-
SV_06524	-rūpā matiḥ kutaḥ | anvaya-vyatirekau vā	na ekasya eka-artha-gocarau ||135|| tad ekam an-
V1_00904	'syāt. ātma-a-bhedena sāmarthya-a-viśeṣān	na ekasya ekatra kriyā-a-kriye syātām. tena syād
SV_12220	tatra vā jvālām, syād etat – tasmān	na ekasya para-pūrvakam adhyayanam sarvasya
V3_01508	-yajñadattayor anyataram bhojaya iti,	na ekasya bhojana-a-sambhave 'n-ākāṅkṣyām vā.
PV_02154	sruto 'py anye na eka-strī-niyato madaḥ | te	na ekasyām na tivraḥ syād aṅga-rūpa-ādy api iti
V3_12605	ca tad-a-tat-samayavatām a-niścita-sādhanā	na ekānta-grāhiṇyaḥ syuḥ. tasmād yathā kathaṅcīt
V3_04609	hetāv apy a-pratibhānāt syāt saṃśayaḥ, sa ca	na ekāntena anaikāntikaḥ. tan niścita-tad-bhāvo
HB_04006	ekam vākyam ubhayaṃ gamayati ity ucyate,	na eko 'rtho dvitīyasya. nanu tatra eva bhāvas
SV_05812	bhūtaḥ, sarvathā a-vyatikramaṇiyatvāt.	na eko vyatirikto '-vyatirikto vā sarvathā ayogāt.
PV_03039	-naṣṭe 'pi dr̥ṣyate | tādr̥ṣy eva sad-arthānām	na etac chroṭṛ-ādi-cetasām || sāmānya-mātra-
SV_08413	vā bheda-a-viśeṣāt sarvo janakaḥ syāt.	na etad asti. yasmāt tena ātmanā hi bhede 'pi

V1_01110	sannihita-arthā-niścaya-lakṣaṇatvāt.	na etad asti, yasmād a-vidyamāna-a-bhede 'pi tad-
SV_04530	tan na vyavahāra-kāla-abhāva-doṣaḥ.	na etad asti. yasmād api pravarteta pumān vijñāya
PV_04209	ayogataḥ | tad-ātmā tat-prasūtaś cen	na etad ātma-upalambhane || tasya upalabdḥv a-
V3_03807	anumānam. tena asādhāraṇam āha. yasmān	na etad eva ekam udāharaṇam adhikṛtya idam ucyate,
SV_09118	na evam ity uktau na anena sambandho 'sti,	na etad dharmā vā iti pratītiḥ. tathā ca
V3_13103	nityam ca. ato 'sya pramāṇasya vṛttiḥ. tan	na etad vastu-bala-āyātam kṛtakatvam
PV_03172	-dṛṣṭy-apekṣaṇāt | śrutau sambadhyate 'poho	na etad vastuni yujyate || tasmāj jāty-ādi-tad-
PV_02179	api hetuṣu || hetv-antara-anumānam syān	na etan nityeṣu vidyate | kādācitkatayā siddhā
PV_02158	-pravṛttayah || yasya rāga-ādayas tasya	na ete doṣāḥ prasaṅgināḥ | etena bhūta-dharmatvam
SV_06612	-bhāva-āśrayāḥ. sarvatra bhāvād vyāvṛtter	na ete doṣāḥ prasaṅgināḥ ||136|| yathā hy ekas
SV_10524	-prayogataḥ ||206|| niveditam etat – yathā	na ete śabdāḥ svalakṣaṇa-viśayā anādi-vāsanā-
V3_06712	na tasya eva abhāvaḥ śabda-prayogataḥ ||54||	na ete śabdāḥ svalakṣaṇa-viśayāḥ, anādi-kāla-
V1_00503	tat-siddhāv api buddhi-vikalpe saṃśayāt.	na enam anya-sambandhinam puruṣa-mātra-pratyakṣam
V1_02101	kriyate saṃvittiyā, tasyās tad-ātma-rūpatvāt.	na enam iyam abhilāpena saṃsṛjati, tathā-vṛtter
SV_16517	na hi tat-pratikṣepa-sādhanāni kānicid yāni	na enam upaliyante. yathā ayam tat-sādhana-
VN_05716	na hi viśayam a-jānann uttarām jānāti iti	na eva apratibhāyā viśayo 'sti. jñāte 'pi viśaye
V3_12611	pramāṇa-lakṣaṇam asti iti prameyo 'bhāvaḥ.	na eva abhāvaḥ kaścit, sarveṣāṃ kathaṅcid bhāvād
V3_04705	iṣṭa-a-prāpteḥ. nanu viparyaya-prāptir api	na eva asti. na vai viparyaya-prāptyā eva dūṣaṇam,
PV_02008	tato yuktā pramāṇatā || nityam pramāṇam	na eva asti prāmānyād vastu-sad-gateḥ | jñeya-
SV_04903	tat-pratibandhe sati bhavati, anyathā	na eva asti, vastu-utpatter a-bhrāntir iti cet,
PV_04177	anuvartane || syān nirākaraṇam śabde sthite	na eva ity ato 'bravīt | viruddha-viśaye 'nyasmin
SV_03018	upādhayaś ca tatra a-samarthāḥ samarthaś ca	na eva ucyata iti kiṃ śabda-prayogaiḥ. tataś ca
PV_04159	-vṛddhimat | gurutvam kāryam ālāya yadi	na eva upalakṣyate || ā sarṣapād gurutvam tad dur
PV_03333	iṣyate || yadi bāhyo 'nubhūyeta ko doṣo	na eva kaścana | idam eva kim uktam syāt sa bāhyo
SV_06206	kṛta-sanketatvāt. a-vyavahāra-upanītaś ca	na eva kaścij jñeya-ādi-śabdo 'sti, vākya-gatasya
VN_00920	vidho 'nupalabdho 'sad-vyavahāra-viśaya iti.	na eva kaścit kvacit kathaṅcid anupalabdho 'py
SV_12411	sarvaḥ puruṣaḥ kāvya-kṛt syāt. a-karaṇe vā	na eva kaścit tadvad ity a-pūrvā eṣā vāco-yuktiḥ.
V3_04810	sādhyā-dharma-sāmānyena eva iti, syāt tadā	na eva kaścit sapakṣaḥ, tathāvidhasya a-sambhavāt.
SV_08726	kiṃ tasya eva vastunaḥ ||175|| atha api syān	na eva kaścīd a-kārako 'sti. sarveṣāṃ sarvatra
VN_04201	-siddhāv an-arthakam nirarthakam, yasya	na eva kaścīd arthaḥ, tan nirarthakam iṣṭam iti
SV_14022	niṣetsyāmaḥ. dūṣyaḥ ku-hetur anyo 'pi (267a)	na eva kaścīd dharmo yaḥ samāna-jātiyam anveti.
SV_08718	syuḥ, na anye 'tat-svabhāvadvād ity atra	na eva kiṅcid viruddham asti. ekatve tu tasya
PV_02240	doṣeṇa tat kṣaṇam calitā matiḥ || virakto	na eva tatra api kāmī iva vanitā-antare | tyājya-
SV_05515	dhiyam bhinnāḥ samānā iti tad-grahāt ||107||	na eva tāsv a-bhinnāḥ pratibhāso 'sti samānā iti
V1_03001	etena mānaso 'pi viplavo vyākhyātaḥ.	na eva dvi-candra-ādi-bhrāntir indriya-ja ity eke.
SV_03914	vyatirikta-eka-nitya-vyāpita-ādy-ākārair api	na eva pratipattiḥ. kevalam a-bhinna-ākārā
SV_01208	na asti iti na pratyeti vacanād api	na eva pratyēṣyati. tad api hy anupalambham eva
V2_09404	'pi na asti iti na pratīyāt, vacanād api	na eva pratyēṣyati. tad api hy anupalambham eva
HB_03401	iti, katham tayoḥ parokṣe 'rthe prayogaḥ.	na eva prayogaḥ pramāṇatayā liṅga-a-niścayāt.
PV_02121	apekṣeta yadi syād a-sthira-āśrayaḥ | viśeṣo	na eva bardheta svabhāvaś ca na tādrśaḥ || tatra
SV_10214	-phalā na iti syād vā a-pramāṇatā | (200ab)	na eva vā iyam anupalabdhiḥ pramāṇam vyavasāya-
SV_12904	a-śakyatvāt, gaty-antara-abhāvāc ca.	na eva vākye varṇāḥ santi, tad ekam eva śabda-
PV_03033	vastu na vastūnām a-vācyatvam kathaṅcana |	na eva vācyam upādāna-bhedād bheda-upacārataḥ ||
SV_11016	katham a-niścinvan pratipadyeta. atha kiṃ	na eva sa tādrśaḥ puruṣo 'sti yo nir-doṣaḥ.
SV_13417	vyaktaḥ kila vācako vakti. tam api te	na eva sakṛt prakāśayanti. krama-bhāvāt. na apy
HB_03901	-a-darśanābhyāṃ gamakam hetum icchatām	na eva samartho hetur bhavati, darśana-a-
SV_16608	puṣṇāti. a-samarthaṃ tv āgama-pravṛttim api	na eva sādhyaiṣyati. sā ca atīndriya-arthā-
V1_02109	āviṣṭa-abhilāpā. sā pratyakṣam pramāṇam.	na eva sukha-ādayaḥ saṃvedana-rūpāḥ. eka-arthā-
V3_10907	eva ubhaya-āśrayaḥ pūrvako viparyāso mohāḥ.	na evaṃ karuṇā-ādayaḥ, anyathā api bhāvād iti
SV_00906	-viśayam cetaso 'bhiṣvaṅgam rāgam āhuḥ.	na evaṃ karuṇā-ādayo 'nyathā api sambhavād iti
SV_16820	artha-gatāv upāyaḥ. apauruṣeyas tu śabdo	na evaṃ karoti. na ca asya kaścit kvacit
HB_02807	-ādheya-bhāvo vā janya-janaka-bhāvo vā.	na evaṃ kaścīd bhāva-abhāvayoḥ sambandho yena
SV_08508	eka-ātmany a-sambhavāt. bhedo 'pi tena	na evaṃ cet (168a) na vai sarva-ākāra-a-
SV_11715	viśeṣa-khyāty-artham vyaṅgyāḥ khyāpyante.	na evaṃ jāti-sambandha-ādayaḥ kathaṅcid apy an-
HB_04012	eva, yena bhāvo 'bhāvo vā dvitīyam ākṣipet.	na evaṃ jñānam, para-upalakṣaṇāt trailakṣaṇyād a-
PV_03278	-vastuṣu || a-bhinna-vedanasya aikye yan	na evaṃ tad-vibheda-vat | sidhyed a-sādhanatve
V1_02610	vyavasthāpayet. a-bhinna-vedanasya aikye yan	na evaṃ tad-vibheda-vat | sidhyed a-sādhanatve
SV_03123	-vaśāt pratyakṣasya grahaṇa-a-grahaṇe.	na evaṃ niścayānām kiṅcin niścinvato 'py anyatra
SV_15412	sa ca vyatiricyamāno bhāvam upasthāpayati,	na evaṃ nairātmya-ādayaḥ, svabhāva-viśeṣāt. kriyā
SV_03727	- a-dṛṣṭa-arthē 'rtha-vikalpa-mātram iti.	na evaṃ pratipādyā-pratipādakābhyāṃ svalakṣaṇam
V3_04809	niyoga-vṛtteḥ. sapakṣa-lakṣaṇa-virodhāc ca	na evaṃ pratītiḥ. sādhyā-dharma-sāmānyena samāna
V2_07713	na, tatra api santāna-pariṇāma-apekṣatvāt.	na evaṃ bhāvasya kādācid apekṣā. tatra apy antyā
SV_09824	na tatra api santāna-pariṇāma-apekṣatvāt.	na evaṃ bhāvasya kācid apekṣā. tatra apy antyā
V3_11006	deśitāḥ. etāś ca sajātiya-abhyāsa-vṛttayah.	na evaṃ rāga-ādayaḥ, viparyāsa-abhāve 'bhāvāt.
SV_00916	sajātiya-abhyāsa-vṛttayo na rāga-apekṣiṇyaḥ,	na evaṃ rāga-ādayo viparyāsa-abhāve 'bhāvāt.

V3_09903	prakāśamānāḥ sva-ātma-prakāśakā ity ucyante.	na evaṃ liṅga-liṅgiṇoḥ, bheda-āśrayatvāt tad-
SV_01601	śakyatvāt, tādrśām ca a-pratikṣepa-arhatvāt.	na evaṃ vākyāni dr̥śya-viśeṣatvāt, adr̥śyatve 'py a
V2_09814	a-śakyatvāt teṣām ca a-pratikṣepa-arhatvāt.	na evaṃ vākyāni, dr̥śya-viśeṣatvāt. adr̥śyatve 'py
V3_11106	-siddhiḥ. a-cetanā vyatireka-viśaya iti cet,	na evaṃ-vidhād vyatirekāt kāraṇa-śakti-siddhiḥ.
V3_11904	ghaṭa-ādayo vyatireka-viśayaḥ iti cet,	na evaṃ-vidhād vyatirekāt kāraṇa-sāmarthyā-
SV_07905	-śūnye deśe sva-vyaṅgyaṃ na darśayati.	na evaṃ vyaktir viparyayāt. kathaṃ hi sā vyañjikā
SV_05302	-darśanāt ||104|| śakti-siddhiḥ samūhe 'pi	na evaṃ vyakteḥ kathañcana | (105ab) nila-ādinām
SV_07324	a-tat-kāriṇaś ca a-tat-saṃskāratvāt.	na evaṃ vyakter indriyasya kaścit saṃskāras tad-
V3_05910	-sattā-viśeṣābhyaṃ iti na svatantrā siddhiḥ.	na evaṃ saṃvedanasya saṃvedana-antara-sattā-
SV_11804	tataḥ kārya-dvāreṇa indriya-siddhiḥ.	na evaṃ sambandhasya. tasya asiddhau tat-kāryasya
SV_01615	kāraṇam asti iti. na tv evaṃ-bhūtam iti.	na evaṃ sukha-ādi-kāryaṃ prasādhitaṃ kañcid
V2_08001	-vaikalye syāt. sākalye tu karoty eva.	na evaṃ a-kṣaṇikasya, sarvathā a-sambhavāt. na hi
SV_01411	virodhāt. na idānīm nāstiti a-dr̥śaḥ ||19||	na evaṃ a-darśanaṃ pramāṇaṃ bādhā-sambhavāt.
SV_01519	-prakārānām puruṣaiḥ karaṇasya darśanāt.	na evaṃ a-sambhavad-viśeṣa-hetavaḥ puruṣā yena
V2_09808	sarva-prakārānām puruṣaiḥ karaṇa-darśanāt.	na evaṃ a-sambhavad-viśeṣa-hetavaḥ puruṣāḥ, yena
VN_04411	viparyayeṇa abhidhānaṃ nigrāhasthānam.	na, evaṃ api siddher iti cet, na prayoga-apeta-
V3_06207	saṃvedanaṃ hy ātma-viśeṣād apara-sādhanam,	na evaṃ abhāvaḥ. na sva-viśaya-jñāna-abhāvād
SV_09117	niṣedhaḥ, kiṃ tarhi na iha ghaṭo na idānīm	na evaṃ ity uktau na anena sambandho 'sti, na
VN_00924	idānīm idam, idānīm na idam, idam evam, idam	na evaṃ iti, kasyacid api rūpasya kathañcit
SV_15107	-sambhāvanā-ayogāt. evam ayaṃ janako	na evaṃ iti vivecanīyasya rūpa-bhedasya abhāvāt.
SV_05101	hy a-vidyā. sā svabhāvena eva viparyasyati.	na evaṃ indriya-jñānāni vikalpakāni. na vā teṣv
PV_04142	-svabhāvo 'san dharmī vyoma-ādir ity api |	na evaṃ iṣṭasya sādhyasya bādhā kācana vidyate ||
VN_02710	samarthā iti nigrāhasthānam. atra api	na evaṃ-bruvatā pratijñā-antaraṃ pūrva-pratijñā-
SV_04212	a-tādrūpyam, teṣām ca a-vastu-dharmatā.	na eṣa doṣaḥ. jñāna-pratibhāsiny arthe sāmānya-
SV_05220	asati sāmānye 'bhāvād itarathā ca bhāvāt.	na eṣa doṣaḥ. yathā nila-ādiṣv eka-apāye 'pi
SV_04915	tad eva idam iti pratyabhijñānaṃ na syāt.	na eṣa doṣaḥ. yasmāj jñāna-ādy-arthakriyāṃ tām
V3_06707	nir-viśayasya ca pratiṣedhasya ayogāt.	na eṣa doṣaḥ, yasmāt – anādi-vāsanā-udbhūta-
V3_05810	kathaṃ vā so 'bhāvaḥ kasyacit kāraṇam.	na eṣa doṣaḥ, yasmāt – eka-upalambha-anubhavād
V3_07106	an-anvayaḥ siddher aṅgam, tataḥ saṃśayāt.	na eṣa doṣaḥ, yasmāt – bhāva-upādāna-mātre tu
SV_10518	nir-viśayasya ca pratiṣedhasya ayogāt.	na eṣa doṣaḥ. yasmāt. anādi-vāsanā-udbhūta-
SV_06111	bhedena viśayī-karaṇa eva tasya jñeyatvāt.	na eṣa doṣaḥ, yasmāt kvacin niveśanāya arthe
SV_02417	abhāvāt. pratijñā-ārtha-eka-deśo hetuḥ syāt.	na eṣa doṣaḥ. yasmāt sarve bhāvāḥ svabhāvena sva-
SV_05615	eva iti na ekaṃ bhedānām kāryam asti.	na eṣa doṣaḥ, yasmād eka-pratyavamarśasya
SV_09322	an-anvayaḥ siddher aṅgam tataḥ saṃśayāt.	na eṣa doṣaḥ. yasmād bhāva-upādāna-mātre tu
PV_03418	sarvo 'rthas tad-dhetor niyamo yadi ||	na eṣā api kalpanā jñāne jñānaṃ tv artha-
HB_00903	-hetv-ayogāt. svabhāvata eva bhāvā naśvarāḥ.	na eṣāṃ niṣpannānām anyato nāśa-utpattiḥ, tasya a
SV_08301	muktva svabhāvena kenacid anvayinā śūnyāḥ.	na eṣāṃ bahūnām ekaṃ kāryaṃ syāt. yo hi tasya
SV_12513	eva hi svayam abhyūhya parato vā ādhiyate.	na eṣāṃ a-vyāpṛta-karaṇānām svayaṃ śabdā dhvananti
V3_01605	-abhāve bhāvāc ca. tathā śrāvaṇa-ādy api iti	na aindriyam. tathā ghaṭa-śarīrayor anyatarad
V1_03001	-candra-ādi-bhrāntir indriya-ja ity eke. tan	na, aindriye bhāva-abhāva-anurodhasya tattva-
PV_03157	| mukhya-a-viśiṣṭa-vijñāna-grāhyatvān	na aupacārikaḥ || an-anya-hetutā tulyā sā mukhya-
SV_13110	sva-viśaya-jñānāni sakrj janayeyuḥ. no cen	na kadācit kasyacit kiñcid ity ekānta eṣaḥ. a-
V3_05209	sva-viśayāni jñānāni janayeyuḥ. na cet,	na kadācit kasyacit kiñcid ity ekānta eṣaḥ. syād
SV_07123	nāma. tena ayaṃ kenacid a-pratibaddha iti	na kadācit tiṣṭhet. tasmāt pāta-pratibandha ity
V3_08905	tad ayaṃ na kenacid pratibaddha iti	na kadācit tiṣṭhet. tasmāt pāta-pratibandha ity
PV_03522	anya-a-gater yadi | jñāna-antarasya an-udayo	na kadācit saha-udayāt || sama-vṛttau ca
HB_01507	-ādi-hetur yaḥ, sa samartha-hetur iti tasya	na kadācit apy anyathā-bhāvāḥ. anena nyāyena
SV_05304	iti samūhe 'pi śaktir a-viruddhā. tathā	na kadācid vyaktayaḥ sāmānya-nir-apekṣā anvayi
SV_02222	5|| sa hi dhūmo '-hetur bhavan nir-apekṣatvān	na kadācin na bhavet, tad-bhāve vaikalya-abhāvād
V2_08611	8|| sa hi dhūmo '-hetur bhavan nir-apekṣatvān	na kadācin na bhavet, tad-bhāve vaikalya-abhāvād
VN_04709	-tat-samaya-sthāyinaḥ. saty api guṇa-atīśaye	na karaṇīya eva anvākhyāne yatnas tat-svabhāvasya
SV_00911	na yukto vīta-rāgatvād iti cet.	na, karuṇayā api vṛtteḥ. sā eva rāga iti cet.
V3_11001	na yuktaḥ, vīta-rāgatvād iti cet,	na, karuṇayā api vṛtteḥ. sā eva rāga iti cet,
HB_01513	karaṇe '-samarthaḥ svabhāvāḥ. samarthaḥ. kiṃ	na karoti. a-kurvan kathaṃ samarthaḥ, kuvinda-
SV_10017	syāt. tasmād abhāvaṃ karoti iti bhāvaṃ	na karoti iti kriyā-pratiṣedho 'sya kṛtaḥ syāt.
V2_08304	abhāvāḥ syāt. tad abhāvaṃ karoti iti bhāvaṃ	na karoti iti kriyā-pratiṣedho 'sya kṛtaḥ syāt.
V3_08902	yāvat. tena ayam evaṃ vācyāḥ syāt – pātaṃ	na karoti iti. tad api iṣṭam eva. na hi tasya tat
SV_07121	bhāva-kriyā-pratiṣedha-nirdēśa eṣa bhāvaṃ	na karoti iti yāvat. tathā ca ayaṃ na kiñcit
V3_08901	ca. tasmād bhāva-kriyā-pratiṣedha eṣa bhāvaṃ	na karoti iti yāvat. tena ayam evaṃ vācyāḥ syāt
HB_00909	bhāva-pratiṣedha-rūpatve ca bhāvaṃ	na karoti iti syāt. tathā ca a-kartur a-hetutvam
SV_08921	tad-anything api tat tulyam iti so 'pi kiṃ	na karoti. etena eva yad ahrikāḥ kim apy a-ślīlam
HB_01702	arthaḥ – a-kṣepa-kriyā-dharmī svabhāvo	na karoti ca iti. sahitas tat-svabhāvo na kevala
SV_11814	sa eva sampradāya-apekṣo 'rtha-jñāpanaṃ kiṃ	na karoti. sa ca śabdo yad abhiprāyaiḥ
SV_08014	) vinaṣṭe hi karmaṇi tat sāmānyaṃ na karmaṇi	na kartari iti sambaddha-sambandho 'py asya na
HB_03818	iti. niścita-grahaṇaṃ tarhi na kartavyam. na	na kartavyam, tasya anya-arthatvāt. sapakṣa-

HB_03818
SV_14413
PV_02190
SV_08105
PV_02150
SV_08014
PV_02279
SV_08523
PV_02022
SV_15022
V3_03308
SV_14707
VN_00114
VN_05419
SV_12123
HB_00803
VN_02907
SV_17509
VN_03107
SV_11812
VN_06612
V3_04013
V3_10104
V3_03905
VN_03311
SV_06209
SV_09402
V3_07108
V3_00602
SV_09624
VN_06203
V3_03903
VN_04920
VN_02910
VN_03512
SV_14810
HB_03714
HB_03703
SV_15406
HB_02507
V3_03412
SV_08625
VN_01204
SV_09005
SV_17202
HB_02707
HB_03712
PV_04272
SV_02023
V2_09001
SV_06117
VN_06608
SV_14626
SV_14413
V3_05908
PV_02216
HB_02505
HB_02501
HB_01109
HB_01307
PV_04155
HB_01408
V2_06312
SV_00707
V3_08303

liṅgini jñānam iti. niścita-grahaṇam tarhi
-lakṣaṇatvāt. tad-a-tat-kriyā-vikalo
eva santāna-preraṇād bhava || ānantaryān
iṣṭatvāt. śaktiḥ pācaka-ādi-śabda-nimittam
codanam || ādhipatyam viśiṣṭānām yadi tatra
(159a) vinaṣṭe hi karmaṇi tat sāmānyam
śaktāḥ syuḥ kṛta-hāniḥ katham bhavet | doṣā
svabhāva-sthiti-pracyuti-kalpanā
| a-sambaddhasya kiṃ sthānoḥ kāraṇatvam
-vat prakṛtyā a-yathārtha-vyakti-niyamaḥ kiṃ
na bādha. kas tarhi idānim anayor bhedaḥ.
ca sarvaḥ sarvasya kathañcid upayogī iti
-ādīḥ, san kṛtako vā śabda iti. atra api
-antara-gamanam eva iti sa nigrāha-arhaḥ.
kārya-dharma-vyatikramān na tataḥ syād iti
eva sādhana-vākya-prayogo jyāyān. atra api
a-pratipādane na bhūta-doṣa-udbhāvanam iti
a-viśiṣṭasya tad-vacana-rāśes tathābhāve
asya upalabdhi-lakṣaṇa-prāptir lupyate, tadā
ca. tasmāt sambandha-siddhyā artha-pratīter
pakṣo 'sya na sidhyati iti. iha api
-ghaṭa-vad utpatti-āder na sambhavati.
-vaśād vyavasthām apanudet. hetuś ca evaṃ
etena sañketa-anuvidhāyinām śabdānām
hetu-pratijñayoḥ pṛthag bādha-udāharaṇayor
tu jñeya-śabdasya ko 'rtha iti praśne
-upādāna-mātre tu sādhye sāmānya-dharmini |
-upādāna-mātre tu sādhye sāmānya-dharmini |
evaṃ anityatā-utpatti-niśedhaḥ kriyate,
dharmi-samāśraye vā tat-svabhāvatayā gamako
caurya-hetur iti yady ayam abhiprāyaḥ, tadā
eva. tad-vastv-abhāve śāśini nivāraṇe 'pi
iti nigrāhasthānam. prapañca-kathāyām tu
na bhavati iti. anitya-ākāñkṣe punar vādini
-dṛṣṭānta-a-vṛttau viparyaya-vṛttau ca hetor
vidher a-sambhavāt. tata eva asya vināśe
-a-sambhavayor ity a-niścita-lakṣaṇatvān
-vat, na api sandigdha-lakṣaṇo hetur iti
kā an-anvaya-a-vyatireka-vyāpti-siddhiḥ. tan
a-bhedād api na a-bhedaḥ, tad-vyatiriktaś ca
yadi sva-vacana-upagama-virodhayor
ca na syāt. sati vā tasminn a-bhede 'pi
'yaṃ virodha uktaḥ. atha asty anayor vibhāgo
vā a-tad-bhāviṇaḥ sva-niyatasya abhāvāt,
svatantrasya vā svayaṃ vacana-upagame
tat-siddhi-siddho vā tad-abhāva iti
dṛṣṭa-pratihetor api hetoḥ prāg itareṇa
| anyathā hy anavasthānād bhedaḥ sidhyen
kāraṇa-bhedaś ca. tau cen na bhedakau, tadā
-bhedaś ca. tataś cen na bheda-siddhiḥ,
pravṛtti-nivṛtṭy-arthatvāt. yadi hy ayam
-asatoś ca tiro-bhāva-āvir-bhāvān antareṇa
sarva-artha-vivecanam hi tatra tattvam
tad-a-tat-kriyā-vikalo na kartā eva iti
-siddhiḥ, tasya apy anyata ity anavasthānān
pratipakṣasya tyāga-sandarśanād api |
api sāmagryā a-vilakṣaṇasya utpattau
eva hi kāraṇam tādr̥śām ādi-nimittam iti
-ādibhyaḥ saha-kāribhya eka-kārya-utpattau
bhinnā eva svabhāvā bhavanti iti
natiḥ || tan nir-guṇa-kriyas tasmāt samavāyi
tataś ca na sāksāt kāraṇam syāt. tasmān
-gatiḥ, yataḥ kāraṇāt tat pratīyeta. tasmān
atra antare ca pratibandha-sambhavān
atra antare ca pratibandha-sambhavān

na kartavyam. na na kartavyam, tasya anya-
na kartā eva iti na kasyacid dhetur a-hetuś ca na
na karma api sati tasminn a-sambhavāt | tad an-
na karma na sāmānyam iti cen na ca śaktir an-
na karmanām | viśeṣe 'pi ca doṣānām a-viśeṣād
na karmaṇi na kartari iti sambaddha-sambandho 'py
na karmaṇo duṣṭaḥ karoti na viparyayāt || mithyā-
na kalpante. upaplavaś ca sāmānya-dhiyas tena apy
na kalpyate || svabhāva-bhedena vinā vyāpāro 'pi
na kalpyate. atha vā vahny-ādi-vad eva artheṣu
na kaścit. katham tarhi pṛthag-vacanam. vākya-
na kaścit kutaścid anyañ syāt. evaṃ ca a-vācyatā
na kaścit krama-niyamaḥ, iṣṭa-artha-siddher
na kaścit tat-kathita-kriyamāṇa-prasaṅgo na
na kaścit tathā vacaniyaḥ. rūpa-viśeṣo vā tathā
na kaścit pakṣa-dharma-sambandha-vacanayoḥ
na kaścit parājayo 'bhyupagama-mātreṇa vastu-
na kaścit puruṣo 'n-āptaḥ syāt. api ca, na ayam
na kaścit pratijñā-hetvor virodhaḥ, vyatiriktānām
na kaścit sampradāyam apekṣeta. sampradāya-
na kaścid a-niyamāt kathā-prasaṅgaḥ. yat tena
na kaścid anityo ghaṭaḥ, tatra api vyakti-tiro-
na kaścid anaikāntikaḥ syāt. vipakṣasya api icchā
na kaścid artha-niyamaḥ, atra ca eṣaṃ pratiśedhe
na kaścid artha-bhedaḥ. api ca ayam viruddho '-
na kaścid arthaḥ, tataḥ kvacid a-pratipatteḥ.
na kaścid arthaḥ siddhaḥ syād a-niśiddham ca
na kaścid arthaḥ siddhaḥ syād a-niśiddham ca
na kaścid evaṃ karoti. na ca śakyam evaṃ kartum,
na kaścid gamakaḥ. ata eva sva-dharmaṇa vyāptāḥ
na kaścid doṣaḥ, an-abhimate tad-ātmani
na kaścid doṣaḥ. tasmād a-vastu-niyata-sañketa-
na kaścid doṣo niyama-abhāvād iti. śabda-arthayoḥ
na kaścid doṣo viśeṣaṇa-abhidhānena hetoḥ
na kaścid dhetu-doṣo dṛṣṭānta-virodhaś ca
na kaścid dhetuḥ. tathā hy apekṣyeta paraḥ kāryam
na kaścid dhetuḥ syāt. atha a-pradarśita-
na kaścid dhetuḥ syāt. tulya-lakṣaṇe hi dṛṣṭaḥ
na kaścid dhetur an-anvayo nāma, eka-
na kaścid bhāva-svabhāva ity a-hetukatvād bhāvānām
na kaścid bhedaḥ, kas tarhi viśaya-bhedaḥ pūrva-
na kaścid bhedaḥ syāt. tathā ca ayam pravibhāgo
na kaścid virodhaḥ, kevalam sa-anvayau bhāvasya
na kaścid viśeṣa iti. dadhi khādeti codita uṣṭram
na kaścid viśeṣo 'nyatra jaḍasya pratipatti-
na kaścid viśeṣo yena anupalabdhyā bhāvā-
na kaścid viśeṣo lakṣyate. na ca sambhavat-
na kasyacit || viśiṣṭa-rūpa-anubhāvān na ato 'nyā
na kasyacit kutaścid bheda ity ekaṃ dravyam
na kasyacit kutaścid bheda ity ekaṃ dravyam
na kasyacit kutaścin nivartayet pravartayed vā,
na kasyacit pravṛtṭy-uparamaḥ pravṛtṭir vā ity
na kasyacit samāveśaḥ. na khalv evaṃ vināśo
na kasyacid dhetur a-hetuś ca na apekṣate. tasmāt
na kasyacid viśeṣa-siddhiḥ syāt. arthasya tu sva-
na kāṭhinya-vad utpattiḥ punar doṣa-virodhinaḥ ||
na kāraṇa-bheda-a-bhedābhyaṃ kārya-bheda-a-bhedāv
na kāraṇa-bhedaḥ. prabandha-vṛttau tu śarād
na kāraṇa-bhedāt kārya-bhedaḥ syād iti cet, na,
na kāraṇa-bhede 'py a-bhedaś tat-kārya-viśeṣasya
na kāraṇam | tata eva na dṛśyo 'śāv a-dṛṣṭeḥ
na kāraṇasya saha-kāribhyo viśeṣa-utpattiḥ. te
na kāraṇāt kārya-siddhiḥ. nimittayoḥ punar
na kārya-anumānam. yogyatāyās tu dravya-antara-
na kārya-anumānam. yogyatāyās tu dravya-antara-

SV_14723	-upādānatā iti cet. ko 'yam upādāna-arthaḥ.	na kārya-kāraṇa-bhāvo 'n-abhyupagamāt.
V3_11105	-a-darśanāt tad-anumāne vyatireka-asiddher	na kārya-kāraṇatā-siddhiḥ. a-cetanā vyatireka-
SV_14724	kāraṇa-bhāvo 'n-abhyupagamāt. abhyupagame vā	na kārya-kāraṇe 'nyonya-pratīti-pratyupasthāpane.
V2_05903	-apekṣatvāt syād vyabhicāro 'pi iti cet,	na, kārya-kāle 'bhāva-pratipatteḥ, anya-upalambhe
SV_16005	asatyām syāt saro rasa iti śrutau |	na kārya-bheda iti cet (301abc) na hi saro rasa
V3_00401	na atīsete, a-pratyayavāt. uktaṃ ca –	na kārya-svabhāva-anupalambha-viśeṣebhyo 'paraṃ
HB_02514	syāt, taj-janana-śakti-sāmye tu tad eva iti	na kāryam dṛṣṭam kāraṇam vyabhicarati. upalabdhi-
HB_02415	svabhāva-niyamān na vijātīyād utpattiḥ. tan	na kāryam dṛṣṭam kāraṇam vyabhicarati. tena
PV_03470	viśayān indriyaṇy upalambhanam || muktva	na kāryam aparām tasyaḥ samupalabhyate | tatra
VN_05402	vādi-vacana-anukrama-ghoṣaṇam vyartham iti,	na kāryam eva dūṣayatā asya ayam doṣa iti
SV_04714	api ca, tat-kāriṇām a-tat-kāri-bheda-sāmye	na kiñcit kṛtaḥ | (95ab) yām arthakriyām adhikṛtya
SV_06420	| liṅgam vā tatra vicchinnaṃ vācyam vastu	na kiñcana ||129|| yasya abhidhānato vastu-
VN_03315	parājite tasmims tad-artha-virodha-cintayā	na kiñcit. api ca sarvatra ayam pratijñā-hetvor
SV_07121	bhāvam na karoti iti yāvat. tathā ca ayam	na kiñcit karoti ity akiñcitkaraś ca kaḥ kasya
SV_14815	uktam. tasmād yo nāma nāśa-hetuḥ sa bhāve	na kiñcit karoti ity akiñcitkaro na apekṣyaṇīyaḥ.
SV_09501	-buddhiṃ janayati. tatra ca sādhyā-nirdeśena	na kiñcit, tatra darśana-sambandha-ākhyāna-mātrād
V3_07405	-buddhiṃ janayati. tatra sādhyā-nirdeśena	na kiñcit, tatra darśana-sambandha-ākhyāna-mātrād
VN_03801	dṛṣṭāntasya prthak kiñcit sāmartyam. api ca	na kiñcit pūrva-pakṣa-vādino hetvābhāsa-a-
V1_00411	na anumeyatām atipatati. tac ca asiddham iti	na kiñcit pramāṇam a-pramāṇam vā anyatra anubhūta
SV_12404	-racanāyām kaḥ pratighātaḥ puruṣāṇām. tasmān	na kiñcid a-śakya-kriyam eṣām. katham idānīm
SV_00919	nir-doṣaḥ. tad-anyaena doṣavattva-sādhane	na kiñcid an-iṣṭam. vaktary ātmani rāga-ādi-
SV_14525	artha-antaratve 'pi tad eva tad bhavati. tan	na kiñcid asya jātam iti katham vinaṣṭo nāma.
SV_13915	-samāna-dharmāny api karaṇāni vyañjakāni	na kiñcid idānīm kāryam syāt. na ca etad yuktam.
PV_03534	iti gaditaṃ nānā-ekasmān na ced bhavet ||	na kiñcid ekam ekasmāt sāmagryāḥ sarva-sambhavaḥ |
SV_03102	tāvat tadānīm niścīyate sarva-upakāraka iti	na kiñcid etat. tasmād eka-upakārake grāhye na
V3_02409	-prastāvād eva āśrayaḥ prasiddhaḥ siddha iti	na kiñcid etat. na hi sva-icchā-kalpita-bhedeṣy
SV_08501	hi kaścīd dhetur na anyāḥ svabhāvād ity atra	na kiñcid bādhakam. a-bhede tu syātām nāśa-
SV_00904	-hetuvāt. sā eva rāga iti cet. iṣṭatvān	na kiñcid bādhitaṃ syāt. nitya-sukha-ātma-ātmīya-
SV_14628	evaṃ khyāpyate, na tu svayam tathā, tadā	na kiñcid bhavati iti iṣṭam eva. tasmāt svayam
SV_14806	bhavitavyam. yasya tu vinaśyato bhāvasya	na kiñcid bhavati. tena na bhāvo bhavati ity
HB_03606	anyathā api bhavan dharmaṇi hetur	na kiñcid bhāvayati na vibhāvayati iti na tad-
VN_06103	yadā tarhy abhyupagamya vādam viphalatayā	na kiñcid vakti, anyad vā yat kiñcit pralapati,
SV_12226	-puruṣa-vat. atra api śakti-puruṣayor	na kiñcid virodha-darśanam iti na a-viruddha-
SV_11918	vācakatve pada-ādi vācakam syāt. tac ca	na kiñcid vyatireka-a-vyatireka-virodhāt. tasmād
SV_06119	yathā-bhūta-anujñānāt sarva-vyavahāreṣu	na kiñcid vyāharet, vyāhārasya avadhāraṇa-
SV_10717	tayor a-sakala-viśayatvād āgamaḥ punar	na kiñcin na vyāpnoti. tan-nivṛttiḥ katham na
HB_02114	iti. svabhāvato 'sthiti-dharmaṇo bhāvasya	na kiñcin nāśa-kāraṇaiḥ. sthiti-dharmaṇo 'pi
HB_00911	ca. yadi svabhāvato naśvaro bhāvaḥ, tasya	na kiñcin nāśa-hetunā, svayam tat-svabhāvatayā eva
PV_03411	|| mandam tad api tejaḥ kim āvṛtter iha sā	na kim | tanutvāt tejaso 'py etad asty anyatra
PV_03112	| prak paścād apy abhāvaś cet sa eva anityatā	na kim | ṣaṣṭhy-ādy-ayogād iti ced antayoḥ sa
PV_04074	| kathañcid anyam sa punar grahitum labhate	na kim || dṛṣṭer vipratipattinām atra akāṣīt
PV_03256	tal-lāghavāc cet tat-tulyam ity a-samvedanam	na kim || na ca ekayā dvaya-jñānam niyamād akṣa-
PV_04006	yuktyā yayā āgamo grāhyo grāhikā asya api sā	na kim || prakṛtasya sataḥ prāg yaiḥ pratipatty-
V3_05402	upalabhyeta. evam hi sa nityaḥ syād yadi	na kutaścīt sāmartyam labhyeta pracyaveta vā,
SV_13005	upalabhyeta. evam hi sa nityaḥ syād yadi	na kutaścīt sāmartyāt pracyavet. jñāna-janana-
SV_07710	asti paścāt (152'ab') na ca tatra utpanno	na kutaścīd āyāta iti ka imam vyāghāta-bhāram
V3_01210	dharma-kalāpasya kvacid an-anvayāt. tato	na kutaścīd gatiḥ syāt. ukta-dharma-an-anvaya eṣa
HB_03309	dṛṣṭānta-anavasthāyām a-pratipattiḥ. tasmān	na kutaścīl liṅgāt tad-abhāva-siddhiḥ. so 'nya-
VN_00722	-antara-a-sambhāvinīm arthakriyām eva	na kuryuḥ. tena tat-prakāśanāya ekena api śabdena
SV_08721	vyāhatam etat. bhedo 'py asty a-kriyāś cen	na kuryuḥ sahakāriṇaḥ | (175ab) na vai sarva-
SV_12413	satyam mantra-kriyā-sādhana-vikalā mantrān	na kurvate. tat tu kasyacit sākalyam na paśyāmaḥ.
HB_01115	-āder vibhaktaḥ svabhāvo bhavati. tad evam	na kulālān mṛt-svabhāvātā na mṛdaḥ samsthāna-
V3_08905	katham asya sthāpayitā. tad ayam	na kenacit pratibaddha iti na kadācit tiṣṭhet.
SV_14509	sva-hetubhyas tathābhūto bhavati. tan	na kenacid bhavatā sa naṣṭaḥ. kiṃ tarhi svabhāva
HB_01703	na karoti ca iti. sahitas tat-svabhāvo	na kevala iti cet, anyas tarhi kevalaḥ, anyāḥ
HB_01512	kriyā-a-kriyā-ayogāt. anya-sahitaḥ karoti,	na kevala iti cet, kiṃ kevalasya sva-kārya-karaṇe
PV_03019	-grahaṇāc chaddād a-prasaṅgo mato yadi | tan	na kevala-sāmānya-a-grahaṇād grahaṇe 'pi vā || a-
SV_12309	-lakṣaṇo 'sty eva viśeṣaḥ. satyam asti.	na kevalam tayor eva. kiṃ tarhi ḍiṇḍika-purāṇa-
SV_10504	-vaikalya-a-bhāvino 'nkura-ādayo dṛṣṭāntaḥ,	na kevalam nir-upākhyam. nir-upākhye 'pi iyam eva
SV_02709	-graho 'pohe na ayam doṣaḥ prasajyate ||46||	na kevalam pratyakṣa-dṛṣṭe pramāna-antara-a-
HB_01714	na utpadyata iti tad-avastho virodhaḥ.	na kevalaḥ karoty eva iti cet, sa katham idānīm a
HB_01706	yasya api kṣaṇiko bhāvaḥ, tasya api kiṃ	na kevalaḥ karoti. karoty eva yadi kevalaḥ syāt.
HB_02902	dharmaṇo viśeṣaṇa-bhūto 'bhāvaḥ sādhyate	na kevalaḥ, tena na a-samudāya-sāadhanam. na ca
SV_05307	tāsām anyatama-apekṣam tac cec chaktaṃ	na kevalam ||105|| atha api syāt, na vema-rahitaḥ
SV_06911	aneko 'pi yady eka-śrutimān bhavet | (143ab)	na kevalam eka-kāryās tad-anya-bheda-a-viśeṣād

SV_05310
 HB_01004
 PV_02035
 SV_15616
 SV_00822
 V3_08402
 HB_01713
 PV_04147
 HB_04010
 PV_03138
 SV_11914
 SV_04819
 SV_13921
 V1_03510
 V3_13206
 NB_03122
 SV_12126
 HB_00405
 PV_04106
 PV_04167
 V3_04114
 PV_04283
 PV_04141
 PV_03527
 PV_03131
 SV_16109
 SV_16506
 SV_13107
 SV_14626
 SV_10921
 PV_03423
 SV_12113
 VN_06215
 SV_07219
 SV_08216
 SV_04602
 SV_11210
 SV_13511
 PV_02086
 V2_05210
 V2_09615
 SV_01405
 SV_10717
 PV_03061
 SV_02924
 VN_05605
 SV_03107
 PV_03454
 PV_03452
 SV_03013
 PV_03260
 SV_02923
 VN_03813
 PV_03226
 PV_03215
 PV_03526
 SV_13811
 SV_00216
 V2_05607
 V3_01608
 V3_01708
 SV_06122
 V3_09403
 HB_02309
 SV_01013

karoti iti na tata eva paṭa-utpattiḥ. tathā
 -ādayo 'nkura-ādi-janana-svabhāvāḥ santo 'pi
 || prāṇa-apāna-indriya-dhiyām dehād eva
 yuktaṃ. tasya a-kāraṇatva-prasaṅgāt.
 sarva-doṣa-utpatteḥ. deha-ādīnām hetutve 'pi
 doṣānām an-utpatteḥ. deha-ādīnām hetutve 'pi
 -antara-apekṣam iti sahitebhya eva jāyate,
 dharmāḥ sādhyas tasmāt tad-āśrayaḥ | bādhyo
 parasparam ākṣipataḥ, niyamavantau ca
 -anantare katham | śuddhe mano-vikalpe ca
 krama-viśeṣeṇa vācakā varṇā iti cet.
 -kalpanam asya ayogāt, na vai vyavacchedo
 ayam kāraka-abhimato 'rtha-kalāpo na vyaktau
 ||38|| vyastam hi viśaya-lakṣaṇam iti
 - yatra dhūmas tatra agniḥ, asaty agnau
 yatra dhūmas tatra agniḥ, asaty agnau
 a-bhedane bhāvānām bhedaḥ syād ākasmika iti
 uttareṣām a-prāmānya-prasaṅga iti cet,
 | tasmāt prasiddheṣv artheṣu śāstra-tyāge 'pi
 || sarvasya ca a-prasiddhatvāt kathañcit tena
 na tad-bhāvaḥ. yady asata utpattiḥ kiṃ
 ca kiṃ bhāvo 'tathābhūtaḥ kadācana | yathā
 || yathā parair an-utpādya pūrva-rūpaṃ
 syān na anyasya janana-ātmanah | grāhyatāyā
 'sya iti śamsati | sa eva yojyate śabdair
 sahitam kārya-bheda-kṛt ||305|| tasmān
 api jñāni kaścit katham na vaḥ ||313||
 tasmāt tena ādheya-viśeṣā iti gamyante.
 hi tatra tattvaṃ na kasyacit samāveśaḥ.
 varam āgamāt pravṛttāv evaṃ pravṛttir iti.
 'sminn a-vibhakte sva-gocaraḥ | evam etan
 yena so 'py evaṃ na anumiyate ||241||
 parājaya ity anuyuktayā parśadā vaktavyam,
 a-vikāryasya tat sāmānyavataḥ kutaḥ ||147||
 kvacin na bhavati iti niyamam arhati.
 ity artheṣu samyojyante 'bhīdhāyakāḥ ||93||
 satya-artham iti kecit pracakṣate ||224 ||
 tathā ga-kāraḥ, tadā agnir ity eva syāt,
 'pi pūrva-vat | a-viśeṣād anutvāc ca
 eva, yena tata eva vyatirekād agnir auṣṇyam
 iti niścitaḥ, sa bhavan katham tad-abhāvaṃ
 iti niścitaḥ, sa bhavaṃ tad-abhāvaṃ katham
 na kiñcin na vyāpnoti. tan-nivṛttiḥ katham
 gatiḥ | tasmāt sarvaḥ parokṣo 'rtho viśeṣeṇa
 na gṛhyeta. na hy anya eva anya-upakārako yo
 tasmāt tāvad vaktavyam, yāvad anena
 nir-bhāgasya vastuno grahaṇe ko 'nyas tadā
 -ādeḥ samvido niyamo yadi | sarvathā anyo
 nir-viśayā prāptā sāmānyam ca tad-a-grahe ||
 apy a-grhītas tad-upakāra-ātmā tadvattvena
 -ādibhiḥ | rūpa-ādīḥ stry-ādi-bhedo 'kṣṇā
 upādhimad-grahaṇasya. anyathā tathā api
 vyabhicāre na sa pakṣam parityajati, kiṃ
 saha apy abhimato yadi | sampūrṇa-aṅgo
 -bhāve ca teṣām bhedo 'py upaplavaḥ ||
 sa kutaḥ paścād buddheś ced astu sammatam ||
 śrutau nivīsamāno yadā ekaḥ sādhyate kiṃ
 'yam śiṃśapātvāt, pradeśa-viśeṣe kvacin
 eva liṅgāni. yathā pradeśa-viśeṣe kvacin
 syāt. sa ca na śārīrasya, an-anvaya-śāṅkayā,
 viśeṣa-sthiteś ca deha eva pratyayaḥ,
 syāt, udakam ānaya ity eva vaktavyam syāt,
 'vasthātā avasthitaḥ paryanuyojyaḥ. san vā
 lakṣaṇam sarva-śakti-viraho 'bhāva-lakṣaṇam.
 -udāhāraḥ. tasmād vipakṣe 'dṛṣṭir a-hetuḥ.

na kevalam ekaika-vyakty-apāye vijñāna-utpattāv
 na kevalā janayanti, salila-ādi-kāraṇa-antara-
 na kevalāt | sva-jāti-nir-apekṣānām janma janma-
 na kevalān mantra-prayogād iṣṭa-siddhis tasya
 na kevalānām sāmartyam asti iti. vipakṣa-vṛtter
 na kevalānām sāmartyam asti iti vipakṣa-vṛtter a
 na kevalebhya iti, tasya api - katham sa kevalo
 na kevalo na anya-samśrayo vā iti sūcitam ||
 na kevalau, niyamasya ubhaya-rūpatvāt. tasmāt
 na krama-grahaṇam bhavet || yo 'grahaḥ saṅgate
 na, kramasya an-artha-antaratvena a-bhedakatvāt.
 na kriyate, pravṛtti-viśayam tu kathayadbhir
 na kriyāyām iti vyartha eva syāt. tathā ca idam
 na kvacid anubhavo na apy asya kaścit, tatra api
 na kvacid dhūmaḥ, yathā mahānasa-itarayoḥ. yatra
 na kvacid dhūmo yathā mahānasa-itarayoḥ, yatra
 na kvacid vinivarteta. tasmād yaḥ svabhāvo yaj-
 na, kṣaṇa-viśeṣa-sādhyā-artha-vāñchāyām nānā-
 na kṣatiḥ | parokṣeṣv āgama-an-iṣṭau na cintā eva
 na kṣamaḥ | karma-ādi-bheda-upakṣepa-parihāra-a-
 na kṣīrāc chaśa-viśaṇam, ko hi viśeṣo 'bhāva-a-
 na kṣepa-bhāg iṣṭaḥ sa eva udbhūta-nāśakaḥ ||
 na kha-ādikam | sakṛc chabda-ādy-a-hetutvād ity
 na khalv anyaj jananaṃ grāhya-lakṣaṇe || sākṣān
 na khalv indriya-gocaraḥ || a-vyāpṛta-indriyasya
 na khalv eka eva padeṣu varṇānām svabhāvaḥ karṭ-
 na khalv ete vaidikāḥ śabdā evaṃ vikrośanty eta
 na khalv evaṃ nityānām śabdānām kasmimścit saty
 na khalv evaṃ vināśo vastuni tad-bhāvāt. asāv api
 na khalv evam anumānam an-apāyam a-
 na khalv evam iti sā syān na bhedinī || na ca
 na khalu kiñcid anyad apauruṣeyatva-āśrayo
 na khalu nigrāha-prāptaḥ sva-kaupīnam vivṛṇuyād
 na khalu vai kārakād vyañjakasya kaścīd bhedaḥ.
 na khalu vai tad a-nimittaṃ vāsanā-viśeṣa-
 na khalu vai vyasanam eva etal lokasya yad ayam a
 na khalu sarva eva āgamaḥ sambhāvya-vipralambhaḥ.
 na gaganam iti, a-kāra-ga-kārayoḥ pūrvāpara-
 na gatiś cen na sidhyati || a-viśeṣo viśiṣṭānām
 na gamayet. kiṃ tarhi tat-tulya-vyatireko 'pi.
 na gamayet. pramāṇa-antara-bādhanān na ubhaya-
 na gamayet. pramāṇa-antara-bādha cet (19c) atha
 na gamikā iti. uktam atra - na āgameṣu sarva-
 na gamyate || yā ca sambandhino dharmād gatiḥ
 na gṛhītaḥ syāt. na ca apy upakārake tathā gṛhīte
 na gṛhītam, na trir eva. a-grahaṇa-sāmartye prāg
 na gṛhīto nāma. sa tu bhrāntyaḥ na avadhāryata iti
 na gṛhṇiyāt samvid bhedo 'py apoditaḥ || yeṣām ca
 na gṛhyata iti proktaṃ na ca tad-vastu kiñcana |
 na gṛhyate. yadi punaḥ kevalān eva upādhiṃ śabda-
 na gṛhyeta kadācana || na hi saty antar-aṅge
 na gṛhyeta. na hy anya eva anya-upakārako yo na
 na gṛhyeta. nigrhīta eva hetvābhāsa-abhidhānād
 na gṛhyeta sakṛn na api guṇa-ādimān || vivakṣā-
 na grāhya-grāhaka-ākāra-bāhyam asti ca lakṣaṇam |
 na grāhyatā anyā jananaṃ jananaṃ grāhya-lakṣaṇam |
 na ghaṭa-ādayaḥ. tatra api śakyam evaṃ vyañjaka-
 na ghaṭa upalabdhi-lakṣaṇa-prāptasya anupalabdheḥ.
 na ghaṭa upalabdhi-lakṣaṇa-prāptasya anupalabdheḥ,
 na ghaṭasya, virodhād iti sāmānyena api na
 na ghaṭe. yathā ko 'py āyāta iti na parvate vṛkṣe
 na ghaṭena iti. tathā paṃsunā vā anyena vā yena
 na ghaṭo bhāvikaḥ, a-tal-lakṣaṇatvāt. vastv ekam
 na ca a-kṣaṇikasya kvacic chaktiḥ, krama-
 na ca a-darśana-mātreṇa vipakṣe 'vyabhicāritā |

SV_12705 paśyāmaḥ, dvitīya-varṇa-pratibhāsa-vat.
V2_06311 -anantaravād utpannam pratyakṣi-bhavati.
SV_16405 (310ab) na hy a-kṛtakānām prayogaḥ sambhavati
SV_08323 yan na bhavati tat tasya eva vaikalyāt.
V3_10709 bādha-bhāve hy apara-abhāvo niścīyate.
SV_15226 ca tatra tasya a-sambhave pramānam paśyāmaḥ.
NB_03077 vaktṛtva-sarvajñatvayor na sambhavati.
SV_15903 hi tadā śrotreṇa kañcid arthaṁ vibhāvayāmaḥ.
PV_03516 kaścid anyathā arthasya sannidhau ||
PV_03424 -mātreṇa kaścid bhedo vivecakaḥ | vivekinī
SV_09917 iti cet. na vai janma nāsi-svabhāvasya hetur
V2_07814 cet, na vai janma nāsi-svabhāvasya hetuḥ,
SV_07712 udvodhum samartho 'nyatra jādyāt. api ca
SV_12417 api tat-sambhava-virodha-abhāvād a-nirṇayaḥ.
SV_06805 tad-dhetūnām sakṛt pratītir yathā syād iti.
SV_11817 iti sa eva sambandho 'vinābhāva-ākhyāḥ.
SV_08626 ayaṁ bhinna-pratibhāsa-ādir viśeṣa eva.
VN_04703 te 'mūn eva śabdān prayuñjate, na aparān.
SV_09915 vaktavyo yata ime kecin naśvara-ātmano jātā
V2_07812 yata ime kecin naśvara-ātmāno jātāḥ.
SV_12305 tad-abhāve sarvas tad-ātmā na vā kaścit.
HB_03411 katham ca sa tal-lakṣaṇo dharmiṇi hetuḥ syān
HB_02907 katham tasya eva liṅga-liṅgi-bhāvaḥ.
SV_11116 paśyataḥ parigrahaṁ antareṇa kvacit snehaḥ.
PV_03132 -indriyasya anya-vān-mātreṇa a-vibhāvanāt |
VN_01403 -kāraṇa-bhāvād anyo vastu-sambandho 'sti.
HB_01212 evaṁ tarhi sā yogyatā mṛd-dravyasya kulālāt.
PV_03424 etan na khalv evaṁ iti sā syān na bhedinī ||
V2_04805 prekṣā-pūrva-kāriṇaḥ, na tu vyasanitayā.
V3_07809 -viṣayaṁ paśyati, tam eva pakṣi-kuryāt.
SV_12913 '-kramam eka-buddhi-grāhyaṁ vākyaṁ nāma.
V1_00210 -sāmarthya-rahito 'yukta-pratipattir eva.
SV_17514 -abhāve 'pi vaktur vivakṣā-mātreṇa bhāvāt.
SV_06602 eva vṛttir a-vṛttiś ca yuktā vyāghātāt.
VN_03402 viruddhayoḥ svabhāvayor ekatra a-sambhavāt.
PV_02264 bhāva-abhāva-anuvṛttitaḥ || dṛṣṭam buddher
SV_13605 na sambhavati. sarvadā sarvasya bhāvāt.
SV_09619 dharmāḥ sattā-sādhane na hetu-lakṣaṇa-bhāk,
V3_07910 dharmāḥ sattā-sādhane na hetu-lakṣaṇa-bhāk,
PV_04052 -dharmasya nāntariyaka-bādhanaṁ | parihāryaṁ
V3_02111 sambaddhasya eva bādhanaṁ | parihāryaṁ
SV_14215 -mātreṇa kṣāṭhaṁ na dṛṣyata iti yuktam.
V3_12803 anupalambhasya vā viruddhāvabhicāritayām.
NB_03113 -lakṣaṇayor anupalambhasya ca viruddhatāyāḥ.
PV_04206 | sidhyaty ato viśeṣe na vyatireko
SV_08414 yasmāt tena ātmanā hi bhede 'pi hetuḥ kaścin
V3_09810 asiddha ucyate. sa ca śabdaḥ pakṣi-kṛtaḥ,
PV_04263 || tatra upalabhyeśv astitvam upalabdher
SV_04108 eva vā | dṛṣṭā yathā vā ośadhayo nānātve 'pi
PV_02155 -ādy api iti cet || na sarveṣāṁ anekāntān
SV_02924 anya eva anya-upakāraḥ yo na gṛhītaḥ syāt.
SV_06222 kaścid viśiṣṭaḥ kenacit paraḥ ||126||
HB_01915 api sahakāry-anapekṣiṇām kāraṇatā syāt.
SV_14301 kṣāṭha-vināśa iti ca kṣāṭha-abhāva ucyate.
SV_13908 samarthāni nāma. vigamaś ca abhāvaḥ.
V3_00509 yukti-prāptasya avāśyaṁ parigraha-arhatvāt.
SV_12228 hy atindriyeṣu virodha-gatir asti ity uktam.
V1_01304 śabde tataḥ smṛtiḥ syāt, agni-dhūma-vat.
SV_16221 tasya ca kāraṇat praḅ draṣṭum a-śakyatvāt.
V1_00712 tasmin pratibhāsamāne te 'pi pratibhāseran.
SV_07309 te 'vaśyaṁ tata ātmānaṁ pratilabhante.
V3_00605 paraspara-parihāra-sthita-lakṣaṇatayā vā.
SV_04617 'nyatra pravṛttir balivarda-doha-codanā-vat.
SV_03422 dhvanir a-svāntarya-ādi-doṣair upadrūyate.
SV_11828 sambandho '-śliṣṭeṣu padārtheṣu sambhavati.

na ca a-pratibhāsamānaṁ grahaṇe grāhyatayā iṣṭam
na ca a-pratyakṣe kārye kāraṇa-bhāva-gatiḥ, yataḥ
na ca a-prayuktebhyaḥ phalam iti prayogāt phalam
na ca a-bhinnasya rūpasya eka-sthitāv api
na ca a-viruddha-lakṣaṇam atindriyam su-jñāna-
na ca a-viruddha-vidhiḥ pratiśedha-sādhano yuktaḥ,
na ca a-viruddha-vidher anupalabdhyā apy abhāva-
na ca a-śabda-ātmā mantrāḥ. pāramparyeṇa taj-
na ca a-sannihita-arthā asti daśā kācid ato
na ca a-spaṣṭa-bhede dhīr yamala-ādi-vat ||
na ca a-hetoḥ svabhāva-niyamaḥ. tasmān na atra
na ca a-hetoḥ svabhāva-niyamaḥ. tasmān na atra
na ca aṁśavat | jahāti pūrvaṁ na ādhāram (152'bc)
na ca atyakṣa-svabhāveṣv anupalabdhir niścaya-
na ca atra anugāmi kiñcid rūpam asti. kevalam tad
na ca atra anyasya sāmarthyam paśyāmaḥ. na api
na ca atra aparam a-bhinnaṁ pratibhāsam paśyāmo
na ca atra kaścid chabde parokṣaḥ sākṣi, yata
na ca atra kaścin niyamakaḥ svabhāvasya asti
na ca atra kaścin niyamakaḥ svabhāvasya asti,
na ca atra laukika-vaiddikayoḥ svabhāva-bhedam
na ca atra sādhya-dharmo bhavet. pratyakṣa-anumāne
na ca atra sāmānya-viśeṣa-bhāva-vikalpaḥ
na ca an-anurāgiṇaḥ kvacid dveṣaḥ. ātma-ātmīya-an
na ca an-udita-sambandhaḥ svayaṁ jñāna-
na ca anayoḥ kārya-kāraṇa-bhāvaḥ, svayam a-tad-
na ca anayoḥ svabhāva-bhedāḥ, bhede vā pūrva-vat
na ca anubhava-mātreṇa kaścid bhedo vivecakaḥ |
na ca anumāna-pratibhāsa eva artha-sādhanaṁ,
na ca anumāna-viṣaye pratyakṣa-ādi-bādhā asti,
na ca antya-varṇa-pratipatter ūrdhvam anyam a-
na ca anya-darśane 'nya-kalpanā yuktā,
na ca anyāḥ kaścit kasyacid avyabhicāri.
na ca anyatra a-vartamānaṁ sāmānyam syāt.
na ca anyathā virodhaḥ. asiddhe dharmi-svabhāve
na ca anyasya santi tāni na yanti kim | dhāraṇa-
na ca anyā gatir asti. tat katham varṇa-
na ca anyā gatir asti. tasmān na sattā sādhyate.
na ca anyā gatir asti. tasmān na sattā sādhyate.
na ca anyeṣāṁ anavasthā-prasaṅgataḥ || kena iyam
na ca anyeṣāṁ anavasthā-prasaṅgataḥ ||13|| kena
na ca anyo 'nyasya vināśaḥ, atiprasaṅgāt. viśeṣa-
na ca anyo 'vyabhicāri. tasmād a-vasu-darśana-
na ca anyo 'vyabhicāri. tasmād a-vasu-darśana-
na ca anvayaḥ || a-dṛṣṭi-mātram ādāya kevalam
na ca aparāḥ | svabhāvo 'yam (167abc) ekasya
na ca aparāḥ śabdaḥ, yo hetuḥ syāt. tasya eva ca
na ca aparam | ity a-jña-jñāpanāya ekā an-upākhyā
na ca aparāḥ ||74|| yathā vā guḍūci-vyakty-ādayaḥ
na ca apy a-niyato bhavet | a-guṇa-grāhiṇo 'pi
na ca apy upakāraḥ tathā gṛhīte upakārya-a-
na ca api śabdo dvaya-kṛd anyonya-abhāva ity asau
na ca apekṣyebhyaḥ svabhāva-atiśaya-utpattiḥ.
na ca abhāvaḥ kāryaḥ. tat-kāri ca a-kāraka eva
na ca abhāvaḥ kāryam iti niveditam etat. na api
na ca abhyupagamo yukti-bādhane samartha iti
na ca ayaṁ pūrva-prayogād bhidyate. yadi puruṣāḥ
na ca ayaṁ a-śabdakam arthaṁ paśyati, a-paśyamś
na ca ayaṁ anukramaḥ svabhāvataḥ kāraḥ kasyacid
na ca ayaṁ artha-a-saṁsparśi saṁvedana-dharmāḥ,
na ca ayaṁ ātma-pratilambhaḥ sāmānyasya nityasya
na ca ayaṁ utpatti-vināśabhyāṁ caitanyasya
na ca artha-antara-codanena artha-antarasya
na ca artha-antaram anyasmād vyāvṛttir vyāvṛttād
na ca artha-antaram eṣāṁ sambandhaḥ. yasmāt sad-

V1_00812	tad-yojanā sambhavati, śabda-antara iva.	na ca artha-abhipāta-kṛte 'saty āntare vikāre
PV_03506	iti jñānaṃ na asti tac ca akṣa-je kutaḥ ||	na ca artha-jñāna-samvittyor yugapat sambhavo
SV_13816	vyāpṛteṣu karaṇeṣu śabda-anupalabdhiḥ.	na ca avāśyaṃ vyañjaka-vyāpāro 'rtham
SV_10209	-upadhānāj jñāna-utpādana-śaktir asti.	na ca avāśyaṃ eṣaṃ kārya-upalambho yena
V2_06508	-sāmarthya-upadhānāj jñāna-utpādana-śaktiḥ.	na ca avāśyaṃ eṣaṃ kārya-upalambho yena
SV_08217	tu tathābhūtaṃ dṛśyaṃ na asti iti brūmaḥ.	na ca asati tasmin na bhavitavyam. supta-
V3_12111	ity atra antare. tena na iha pratanyate.	na ca asann ātmā, sattā-sādhana-vṛtṭeḥ.
PV_02221	ātmani snihyaṃs tadiye na virajyate ||	na ca asty ātmani nir-doṣe sneha-apagama-kāraṇam |
SV_17215	a-pratyakṣe 'pi kenacij jñātum a-śakyatvāt.	na ca asti kaścīd viśeṣaḥ. sarva-śabdā hi sarva-
SV_15101	pratītir artheṣu sarvasya sarvadā syāt.	na ca asti tasman na śabdāḥ sthita-svabhāvā iti.
SV_06710	tasya pṛthak pṛthak codane 'tigauravaṃ syāt.	na ca asya an-anya-sādhāraṇaṃ rūpaṃ śakyam
V1_02405	ekam āntaraṃ pṛti-paritāpa-rūpaṃ paśyāmaḥ.	na ca asya ayam ātmā para-upadhāno yuktaḥ, tad-a-
SV_16820	upāyaḥ. apauruṣeṣya tu śabda na evaṃ karoti.	na ca asya kaścīd kvacit sambandha-niyamaṃ jñātum
SV_13822	iti cet. śabdaḥ kim iṣṭas tat-samāna-dharmā.	na ca asya kaścīd atīśaya ity uktam. pratiśiddhe
V3_05405	-artha-antaravāt, artha-antaratve ca doṣāt.	na ca asya prayatna-an-ārambha-virāme kadācid
SV_09120	dharmo vā na asti iti matir na bhavati.	na ca asyāḥ kathañcid bhāve sambhavo 'bhāveṣu
PV_02202	-paśyann aham iti snihyaty ātmani kaścana ||	na ca ātmani vinā premṇā sukha-kāmo 'bhīdhāvati |
PV_02177	doṣa-nīśrayāt || duḥkhaṃ hetu-vaśatvāc ca	na ca ātmā na apy adhiṣṭhitam | na a-kāraṇam
V2_07109	||43|| āgama-artha-āśrayā yuktir atyakṣeṣu	na ca itarā | tad-arthasya a-pratiṣṭhānād yukter
V1_02001	-arpaṇa-kṣamam ||20|| ity antara-ślokaḥ.	na ca idaṃ pūrva-pramāṇa-viśaya-grāhi, an-
VN_05301	uttaraṃ ca bravīti iti. a-pratijñānāc ca.	na ca idaṃ pratijñāyate, pūrvaṃ sarvaṃ
VN_05106	-vacana-prasaṅge samaya-niyama-abhāvāc ca.	na ca idaṃ adhiḥkāḍ bhidyata iti na pṛthag vācyam.
VN_05420	prasajyate. na api tat tasya anubhāṣaṇīyam,	na ca idaṃ apy asmābhir anujñāyate, sarvaṃ prak
SV_15311	phalāni saṃskāra-viśeṣād āmalakī-phalāni ca,	na ca idānim a-tad-darśinā tāni pratikṣeptavyāny
V1_01703	artha-pratipattaye ca śabdāḥ prayujyante.	na ca indriya-artho 'nvayī, yataḥ śabdena dṛṣṭa-
V1_01404	-buddhir iti kim atra anyena sādhanena.	na ca imāḥ kalpanā a-pratiśamviditā eva udayante
SV_06715	-vaśāt pravartamānā na upālabdham arhati.	na ca iyam a-śakya-pravartanā, icchā-adhīnatvāt,
V1_03110	ayam asyāḥ karmaṇi niyamaḥ, tat sādhanam.	na ca iyam artha-ghaṭanā artha-sārūpyād anyato
V3_09206	tasmāc choṣam ayaṃ taruṣu maraṇam āha.	na ca idṛśaṃ prāṇi-maraṇam iti na idaṃ taruṣu
SV_05510	varṇa-saṃsthāna-pratibhāsavatī vibhāvayate.	na ca idṛśaṃ sāmānyam. na ca tato vyatiriktaḥ
VN_05503	uttarasya hy a-pratipattir apratibhā.	na ca uttara-viśayam a-pradarśayann uttaraṃ
VN_03501	virodha iti hetu-grahaṇam a-sambaddham.	na ca utpatti-dharmakatvān nityam ity atra api
V3_12201	tathā eva bhavati, atiprasaṅgāt.	na ca upagama-balena sapakṣa-a-sapakṣau
VN_01017	-sattāyās tat-pramāṇa-sattāyā vyāpṭeḥ.	na ca upalabdhi-lakṣaṇa-prāptasya arthasya
V1_04111	pratikṣamāṇaḥ, eka-asiddhau sarva-asiddheḥ.	na ca upalambhānām utpatti-niṣṭhā ity andha-mūkaṃ
SV_10601	-a-prayogāt, tad-ākāra-vikalpa-jananāc ca.	na ca upādāna-kārya-pratyaya-a-pratibhāsi rūpaṃ
V3_06803	-prayogāt, tad-ākāra-vikalpa-jananāc ca.	na ca upādāna-kārya-pratyaya-a-pratibhāsi rūpaṃ
VN_05807	nigrahassthāna-antarāṇi kiṃ na ucyante.	na ca ubhayasya apy ajñānasya saṅgraha-vacane
V2_09405	tad api hy anupalambham eva khyāpayati.	na ca eka-anupalambho 'nya-abhāvaṃ sādhayati,
SV_01209	tad api hy anupalambham eva khyāpayati.	na ca eka-anupalambho 'nya-abhāvaṃ sādhayaty
SV_16308	siddher asiddher viparyaye ca punaḥ siddheḥ.	na ca eka-rūpāt karmaṇaḥ sa tad-virodhī dharmo
SV_07525	a-tattve vastv-antara-vad anyatva-prasaṅgāt.	na ca eka-vyakty-ātmano vyakty-antara-anvāveṣo '-
SV_06427	yathā-saṅketam vicchedāya vyāpriyante.	na ca eka-sādhyam vyavacchedam anyāḥ karoti.
SV_15227	pratiśedha-sādhanā yuktaḥ, atiprasaṅgāt.	na ca ekatra dṛṣṭasya anyatra a-sambhava eva
VN_03221	ca. ata eva na pratijñayā hetor bādhanam.	na ca ekam eva kiñcin na asti iti bruvāṇaḥ kaścīd
PV_03257	cet tat-tulyam ity a-saṃvedanaṃ na kim ||	na ca ekayā dvaya-jñānaṃ niyamād akṣa-cetasāḥ |
V1_00302	tarhi grāhya-dharmaṇi dharmiṇi ca darśanam.	na ca etac chabdānām asti iti kathaṃ na pramāṇa-
V1_04003	eka-ākāra-anupalambhe 'nya-upalambho 'sti.	na ca etat svabhāva-viveke yuktaṃ, pratibandha-
HB_03611	yathā pakṣa-dharmatvaṃ sapakṣe ca bhāva iti.	na ca etad a-bādhāyā avinābhāve sati sambhavati
SV_15125	dṛṣṭo na nityaḥ kaścīd atindriyaḥ syāt,	na ca etad asti. tasmād artha-sāmarthya-anapekṣāḥ
SV_13620	'bhyupagama-nibandhane na varṇaḥ kāryaḥ.	na ca etad upalabdhy-āśrayā kāryatā-sthitiḥ. kiṃ
SV_14309	dṛśyeta, tat kāṣṭhasya āvaraṇam ity āpannam.	na ca etad yuktaṃ. āvaraṇam hi darśanam
V3_13405	tad-ātmatāyāṃ sarvaṃ sarva-ātmakaṃ syāt.	na ca etad yuktaṃ. tasmāt tad-abhivyāpta-dharma-
SV_13916	vyañjakāni na kiñcid idānim kāryam syāt.	na ca etad yuktaṃ. sarva-kāraṇānām ānarthakya-
V3_08201	vyatireka-gatau sāmarthya-parisaṃpṛteḥ.	na ca eteṣāṃ bheda-mātraṃ gamyate, kiṃ tu tad eva
SV_04926	eva ayam iti bhavati, kiṃ tarhi tad iha iti.	na ca evaṃ pratyabhijñānam, kiṃ tarhi tad eva
VN_01919	-sammatānām viduṣāṃ tattva-cintā-prakāraḥ.	na ca evaṃ prastutasya paryavasānaṃ sambhavati, a
SV_01009	kṣīra-avasekena madhura-phalā bhavanti.	na ca evaṃ bahulaṃ dṛśyante. tena evaṃ syād
V3_11202	kṣīra-avasekena madhura-phalā bhavanti,	na ca evaṃ bahulaṃ dṛśyante. tena evaṃ syād
SV_14926	kasyacit kadācit kiñcij jñānaṃ nivarteta.	na ca evaṃ-bhūtaṃ kiñcid asti. sarvasya kenacit
PV_02127	tāsāṃ saty abhyāse kutaḥ sthitiḥ ||	na ca evaṃ laṅghanād eva laṅghanaṃ bala-yatnayoḥ |
V1_02909	tad-abhāve tad-abhāsa-pracyuter ity uktam.	na ca evaṃ vikalpaḥ, tat-pratibhāsasya vastuny an
VN_02814	-prakārānām ekam eva lakṣaṇam vācyam syāt.	na ca evaṃ-vidhaḥ kaścīd vivādeṣu dṛṣṭa-pūrvo
V3_02803	vivādaḥ, tadā tasya a-nāntariyakatvāt.	na ca evaṃ-vidhā dharmāḥ kvacid a-samaya-
VN_04616	eva svarga-modana-ghoṣaṇā vacana-mātram.	na ca evaṃ-vidhān āgamān ādriyante yukti-jñāḥ. na

SV_16305	-ādiṣu darśanāt, taiś ca siddhi-viśeṣāt.	na ca evaṃ-vidho dharma-svabhāva iti ca yathā-
V3_11108	-an-utpattiḥ kāraṇa-antaram anumāpayati.	na ca evaṃ-vidho vyatireko 'cetaneṣu sambhavati.
V2_05305	anvayas tu na dr̥ṣṭa iti vyatireki kathyate.	na ca evaṃ-vidho vyatireko gamakaḥ. yas tu
V3_11704	-vad aikāntika-vyatireko 'pi gamaka eva.	na ca evaṃ śrāvaṇatvam, ubhayato vyāvṛtter iti.
V3_11811	kvacid darśanād eva sad-asantaḥ pratiyante,	na ca evaṃ ātmā iti na tasya sad-asattva-pratītiḥ.
NB_03023	tad upalabhyata eva, yathā nila-ādi-viśeṣaḥ.	na ca evaṃ iha upalabdhi-lakṣaṇa-prāptasya sata
SV_16215	anyo 'pi jānīyāt taṃ tathā eva pratipadyeta.	na ca evaṃ. tasmād ayam anukramaḥ svabhāvato 'pi
V3_10803	iti cet, tulye nyāye kiṃ na upanayaḥ.	na ca eṣa nyāyaḥ, lakṣaṇa-yukte virodha-sambhavāt.
SV_13318	bhedasya a-hetukatva-prasaṅgād ity uktam.	na ca kalakale vācako na śrūyate. pada-vākya-
SV_16008	paśyāmaḥ ānupūrvīm eva ca a-tulyām.	na ca kāraṇa-a-bhede kārya-bhedo yuktaḥ. tasmād
SV_14104	-guṇebhyo vā manaskāra-ādibhyo bhavanti iti.	na ca kāryatā nāma anyā bhāva-abhāva-viśeṣābhyām.
VN_01302	-ādiṣv apy ayaṃ prasaṅgāś caitanyeṣu ca.	na ca ghaṭa-ādiṣv api sarva-ātmanā anvayo ' -
VN_01304	'-vaiśvarūpya-saha-utpatty-ādi-prasaṅgāt.	na ca ghaṭaṃ mṛd-ātmānaṃ ca kaścīd vivekena
SV_11622	utprekṣya ghaṭayed iti te 'pi tathā syuḥ.	na ca cyavana-dharmāṇaḥ. yad uktam - āśraya-
SV_04628	ākṣiptā eva iti tadvān abhidheyaḥ syāt.	na ca jāti-vyaktyoḥ kaścīd sambandho 'nyonyam a-
SV_12212	niṣ-kalasya ātmanas tad-a-tattva-virodhāt.	na ca jvālā-itara-janmanor bādhya-bādhakatā
SV_14710	parasparam asty eva ity anyatvam eva.	na ca taj-janma-lakṣaṇāt svabhāva-pratibandhād
PV_04161	|| nanv a-dr̥ṣṭo 'mṣu-vat so 'rtho	na ca tat-kāryam īkṣyate | gurutva-a-gati-vat
V3_10312	-anyair vyapadeśair vaktāraḥ pradārśayanti.	na ca tat-kr̥to vibhāgo vastu-vyavasthāyāḥ
SV_04221	pratibhāsanāt tad-a-kāribhyo bhinnam iva,	na ca tat tattvaṃ parīkṣā-an-aṅgatvād iti
PV_03283	-pratibhāsītā | svapne 'pi smaryate smārtaṃ	na ca tat tādr̥g-arthavat || a-śubhā-pr̥thivī-
V1_02814	arhati. tathā hi svapne 'pi smaryate smārtaṃ	na ca tat tādr̥g-arthavat ||32|| middha-
V2_05209	-niśedhe 'pi tatra eva niśedhe doṣaḥ syāt.	na ca tat-tulya eva vṛttir ity a-tat-tulyo
PV_03451	idaṃ dvayam || atha na utpadyate tasmān	na ca tat pratibhāsini | sā dhīr nir-viṣayā
HB_00310	tac ca tena ātmanā pratyakṣeṇa dr̥ṣṭam eva.	na ca tat-svalakṣaṇa-grahaṇa-uttara-kāla-bhāvino
SV_05510	vibhāvyyate. na ca idr̥śam sāmānyam.	na ca tato vyatiriktaḥ kaścīd a-bhinna ākāro 'sti.
SV_07709	-antarāla-a-vyāpino yogo yuktaḥ. prak sa	na ca tatra āśid asti paścāt (152'ab) na ca
SV_07710	sa na ca tatra āśid asti paścāt (152'ab')	na ca tatra utpanno na kutaścīd āyāta iti ka imaṃ
HB_00701	tat-sāmarthyād eva agnir atra iti bhavati.	na ca tatra kaścīd agnir atra ity asmai
SV_08212	-darśane 'py anvayinos tayor darśanāt.	na ca tatra tan-nibandhanaḥ kaścīd svabhāvo 'sti
SV_15225	sādhya-vyatirekaṃ hetu-vyatireko vyāpnuyāt.	na ca tatra tasya a-sambhave pramāṇaṃ paśyāmaḥ.
SV_04110	-ādi-śamana-lakṣaṇam ekaṃ kāryaṃ kurvanti.	na ca tatra sāmānyam apekṣante, bhede 'pi tat-
SV_13106	apy āvaraṇe jñāpayeyur eva indriya-ādayaḥ.	na ca tathā. tasmāt tena ādheya-viśeṣā iti
V3_05205	apy āvaraṇe jñāpayeyur eva indriya-ādayaḥ,	na ca tathā. tasmāt tena ādheya-viśeṣā iti
SV_10208	dravya-viśeṣā na tāñ śāstraṃ viṣayī-karoti.	na ca tathā viprakṛṣṭeṣu sva-sāmarthyā-upadhānāj
SV_10320	rahitā tu bhāva-utpattir na asti ity ucyate.	na ca tathā sthāyī bhāvas tad-upādānaḥ.
V3_08808	eva vastunas tādātmyāt patanam anavasthā ca.	na ca tathābhūta-ātma-kriyāṃ pratibandham
SV_15229	anityatva-vat prayatnānantariyaka-itarayoḥ,	na ca tathāvidhasya a-darśanād asattvam eva.
SV_10725	ca puruṣa-icchāḥ sarvā yathārtha-bhāvinyāḥ.	na ca tad-a-pratibaddha-svabhāvo bhāvo 'nyam
V2_06606	ca puruṣa-icchāḥ sarvā yathārtha-bhāvinyāḥ.	na ca tad-a-pratibaddha-svabhāvo bhāvo 'nyam
SV_11922	anekayā buddhyā krameṇa grahaṇa-ayogāt.	na ca tad ekayā grāhyaṃ varṇa-anukrama-grahaṇāt.
SV_01515	na anyatra, tathā kāla-saṃskāra-bhedāt.	na ca tad-deśais tathā-dr̥ṣṭā iti sarvās tattvena
V2_09804	na anyatra. tathā kāla-saṃskāra-bhedāt.	na ca tad-deśais tathā-dr̥ṣṭā iti sarvās tattvena
VN_00714	hi bhāva-śaktir a-śaktir vā cintyeta,	na ca tad yuktaṃ. puruṣais teṣāṃ niyoge yathā-
VN_01019	yena anumānād asya upalabdhīḥ syāt.	na ca tad-rūpa-anyathā-bhāvam antareṇa a-
PV_03452	ca tad-a-grahe || na grhyata iti proktaṃ	na ca tad-vastu kiñcana | tasmād artha-avabhāso
SV_17512	kāryaṃ vā vastūnāṃ vaktari dhvaniḥ |	na ca tad-vyatiriktasya vidyate 'vyabhicāritā ||33
HB_01201	mṛt-svabhāvātā na mṛdaḥ samsthāna-viśeṣaḥ.	na ca tayōḥ śakti-viśeṣa-viṣaya-bhede 'pi taj-
SV_02802	ca tat-pratipattau na liṅgam anusaret.	na ca tasya anvaya-vyatirekayor ādriyeta. tasmād
HB_03709	virodhena upanipāte viruddhāvvyabhicārī iti.	na ca tasya viśeṣasya rūpaṃ nirdiśyate, yat
V1_00601	svabhāva-pratibandho hi liṅga-lakṣaṇam.	na ca tasya vyabhicāraḥ, tad-abhāve svabhāva-
V2_07802	aṅkura-hetuḥ, pūrvaḥ pariṇāmas tad-arthaḥ.	na ca tāṃ kaścīd pratibanddhuṃ samartha ity ukta-
SV_09901	anyas tu pūrvaḥ pariṇāmas tad-artha eva.	na ca tāṃ tatra kaścīd pratibanddhuṃ samarthaḥ.
SV_04611	hi jātiḥ kvacid vāha-doha-āḍav upatiṣṭhate.	na ca tādr̥śaṃ prakaraṇam antareṇa loke śabda-
SV_12402	-dhyānair apy an-akṣaraiḥ karmāṇi kriyante.	na ca tāny apauruṣeyāṇi nityāni yujyante. teṣāṃ
SV_08002	karka-ādiṣu. pācaka-karmasu ca karma-jātir	na ca tāni karmāṇi pācaka-śabdena abhidhiyante,
V1_00413	'-nirdeśya-lakṣaṇābhyo jñāna-vyaktibhyaḥ.	na ca tābhiḥ sva-santāna-bhāvinibhir a-
SV_08612	ekasya janakaṃ rūpam anyasya tan na asti.	na ca tāvatā a-janakāḥ. apy a-bhedo 'pi teṣu cet |
SV_12610	-ādayo veda-vākyaṇi viśasanto dr̥śyante.	na ca te 'rthās teṣāṃ na saṅghaṭante. samaya-
SV_08219	-rūpa-viśeṣeṣu ca tathā vikalpa-utpatteḥ.	na ca te 'satsu utpadyanta iti sarvatra sarva-
SV_08315	saha-sthiti-niyama-abhāvāt syād apāyaḥ.	na ca te janakā iṣṭāḥ. sahakāriṇām eka-
V1_02901	apy anubhūta-smaraṇa-ākārā vikalpā bhavanti.	na ca te tathā-avabhāsinaḥ smaryante. tan na
V2_06414	pratikṣipati. sā viprakṛṣṭeṣv apy asti,	na ca te na santy eva. tatra api sati pratyakṣa-
SV_04313	nānā-eka-dharma-vyatirekān sandarśayanti.	na ca te nir-āśrayās tad-bheda-darśana-āśrayatvāt.
SV_10210	eṣāṃ kārya-upalambho yena anumiyeran.	na ca te pramāṇa-traya-nivṛttāv api na santi iti

V2_06509	eṣāṃ kārya-upalambho yena anumīyeraṇ.	na ca te pramāṇa-traya-nivṛttāv api na santi iti
SV_08611	ca, bhinnā viśeṣā janakā (170c) ity uktam.	na ca te viśeṣās tena ātmanā parasparam anuyanti.
SV_01210	'nya-abhāvaṃ sādhayaty atiprasaṅgāt.	na ca tena na asti iti vacanāt tathā bhavaty
V1_00306	'n-apanayanto vā katham kasyacit sādhanam.	na ca tebhyo 'rtha-siddhiḥ, teṣāṃ tatra
V2_06507	-viśeṣāḥ. na tāñ śāstram viṣayī-karoti.	na ca teṣāṃ tathā viprakṛṣṭānāṃ sva-sāmarthya-
SV_14925	vā param. taj-janana-svabhāvasya niṣpatteḥ.	na ca teṣu anapekṣeṣu kasyacit kadācit kiñcij
SV_03904	-viṣayā iti gamyate. nanu bāhyā vivekino	na ca teṣu vikalpa-pravṛttir iti katham teṣu
SV_03923	ātmanā anyam grāhayed vyapadeśayed vā.	na ca taiḥ sambaddham ekam ity eva sāmānyam
VN_04616	ca evaṃ-vidhān āgamān ādriyante yukti-jñāḥ.	na ca dāna-ādi-dharma-sādhana-codanā-sūnya-kevala
V3_13610	yathokta-lakṣaṇāsu jātiṣv antar-bhavanti.	na ca dūṣaṇāni, śabda-artha-an-apahnavena
SV_11125	aneka-janmanāṃ doṣānāṃ eka-utpatti-virodhāt.	na ca dvayoḥ prādhānye ekaika-nirdeśaḥ para-bhāga
VN_01411	dravyam pariṇatam iti vyavahārasya upagamāt.	na ca dharmasya dravyāt tattva-anythingvābhyām anyo
HB_02409	-taj-janana-svabhāvatvāt sāmagry-antara-vat.	na ca dhūmasya tad-a-taj-janyaḥ svabhāvo yukta
VN_03201	-vacana-virodho nāma kiñcin nigrasthānam.	na ca na asty ātmā ity atra kaścit pratijñā-
SV_01206	asti iti bhavati tad-arthaṃ vacanam iti cet.	na ca na asti iti vacanāt tan na asty eva yathā
V2_09411	vaktavyaḥ, yato 'sya vyāvṛttam iti bhavati.	na ca na asti iti vacanāt tan na asty eva yathā
SV_14814	||279|| sati hi kārye kāraṇam bhavati.	na ca naśyato bhāvasya kiñcit kāryam ity uktam.
VN_00623	-śabda-niyogo 'pi syād iti yuktaṃ paśyāmaḥ.	na ca niḥ-prayojanā lokasya artheṣu śabda-yojanā.
VN_02610	jaḍasya pratipattau vicāra-abhāvāt.	na ca nitya-sāmānya-upadarśanena tad-dharmaṃ
SV_15620	āsādayeyuḥ, sa tatra samartho 'pekṣyaḥ syāt.	na ca nityeṣv etad asti ity uktam. tat kim ayam a
SV_15427	na ātma-upasthāpanāḥ, tatra bhāva-asiddheḥ.	na ca nairātmya-nivṛtṭyā ātma-siddhiḥ syāt,
VN_02214	-sammātānāṃ śāstra-kāra-sabhā-sadām yuktam.	na ca nyāya-śāstrāṇi sadbhir lābha-ādy-uparjanāya
VN_05603	nivāryante trir-abhidhānam vā vidhīyate.	na ca para-upatāpāya santaḥ pravartante śāstrāṇi
VN_02211	-paṃsana-ādīn asad-vyavahārān upadiśanti.	na ca para-vipaṃsanena lābha-sat-kāra-śloka-
V3_12111	ātmā, sattā-sādhanā-vṛtteḥ. sandigdhaḥ syāt.	na ca pareṇa tathā upagata ity a-pramāṇād
SV_10724	iti tan-nāntariyakās tām eva gamayeyuḥ.	na ca puruṣa-icchāḥ sarvā yathārtha-bhāvinyāḥ. na
V2_06605	iti tan-nāntariyakās tām eva gamayeyuḥ.	na ca puruṣa-icchāḥ sarvā yathārtha-bhāvinyāḥ. na
V3_03705	-niścayasya kartum a-śakyatvād ity uktam.	na ca puruṣa-pratibhā-vaśāt pramāṇayor lakṣaṇam
SV_14116	sa ca a-hetuko 'nya-hetuko vā nityam bhaven	na ca puruṣa-vyāpārāt. tasmān na apauruṣeyaḥ.
V1_01504	sā ca a-pratyakṣā vivṛttā api na prakāśeta.	na ca prakāśo 'rthas tathā-vṛtṭiḥ. na apy anyāḥ
VN_02708	uttara-pratijñā-nirdeśas tad-artha-nirdeśaḥ.	na ca pratijñā pratijñā-antara-sādhanā samarthā
VN_00810	'pi vyākhyātā yadi tais tat-sādhanam iṣyeta.	na ca pratyakṣasya an-abhibhave rūpa-an-
V3_03611	-darśanāt pratyakṣasya apy evaṃ-bhāvaḥ syāt.	na ca pramāṇa-lakṣaṇa-vyatirikto 'nyo 'sti
V3_12510	etat. tasmān na hetuḥ kaścic anvayī nāma.	na ca prameyatvasya vipakṣe 'nvaya-ayogaḥ.
SV_04526	uttara-kālam imam arthaṃ pratipadyeta iti.	na ca prak-kṛta-sambandhasya ekatra svalakṣaṇe
V1_03407	abhāvāt. ekaś ca ayam jñāna-sanniveśī iti	na ca bahūni rūpāṇi sañcitāni tathā pratibhānti
HB_03505	api sādhanā-sāmarthya-abhāvāt. a-niyame	na ca bādhaḥ pramāṇam syāt sādhyā-abhāvasya ca
HB_03507	ca sambhava iti na a-bādhyāḥ sāmarthyam.	na ca bādhyā-abhāvo 'bādhyā. kiṃ tarhi bādhyā-
VN_02816	vyavahāro yena tad-arthaṃ yatnaḥ kriyate.	na ca bāla-pralāpān uddiṣya śāstram pravartate
VN_06201	api yadi puruṣatvāc cauro bhavān api syāt,	na ca bhavatā ātmā evaṃ iṣṭaḥ, tasmān na ayam
SV_08318	eka-sthitāv api kārya-utpattiḥ syāt.	na ca bhavati. ata eka-apāye phala-abhāvād
SV_14121	eva sva-hetubhyas tad-dharmaṇo bhāvāt.	na ca bhāva-viśeṣa-svabhāvaḥ. tasya
HB_02112	ātmā sa sva-sattā-mātreṇa tādrśo bhavati.	na ca bhūtvā punas tad-bhāve 'para-abhisamṣkāram
SV_11823	sa ca a-viruddha eva, na vastu-bhedaḥ.	na ca bheda-a-bhedau muktāv vastuno 'nyā gatiḥ.
PV_03055	bhrāntir iṣyate | gatiś cet para-rūpeṇa	na ca bhrānteḥ pramāṇatā || abhiprāya-avisamvādād
HB_02909	pratijñā-artha-eka-deśatvāc ca a-liṅgatvam.	na ca yatra pradeśa-mātram tatra ghaṭa-abhāvaḥ.
SV_14718	jñānam iti kasya kim āyattā pratipattiḥ.	na ca yad yad āyattā-pratitikaṃ tasya svabhāva-
VN_01612	hi rūpa-antarasya sattve rūpa-antaram asti.	na ca rūpa-pratibhāsa-bhede vastv-a-bhedo yuktaḥ,
HB_02903	na kevalaḥ, tena na a-samudāya-sādhanam.	na ca liṅga-liṅginor a-sambandho 'nya-bhāvasya
SV_17001	na abhimate. tat katham tad-vaśāt pratitīḥ.	na ca vacana-vṛtter eva a-virodho 'nyatra api
VN_04209	anena eva nigrasthānena nigrāha-arhaḥ.	na ca varṇa-krama-nirdeśaḥ sarvatra nirarthakaḥ
SV_16006	saro rasa ity-ādi-padeṣu kaścic varṇa-bhedo	na ca varṇa-vyatiriktam anyad yataḥ kārya-bhedaḥ
SV_06601	vṛtṭy-abhāvāt sāmānādhikarānya-ādir na syāt.	na ca vastv-ātmana ekasya tatra eva vṛtṭir a-
SV_06501	anyaḥ karoti. saṅketa-pratiniyamāt.	na ca vicchinnaṃ kiñcid vastv ākṣipyate, yasya
HB_02208	sambhave 'vasthānāt. tasya parasmād vināśaḥ,	na ca vināśo nāma aparāḥ svabhāvaḥ, bhāva-
SV_14421	bhavato hi kenacit saha-bhāvaḥ syāt.	na ca vināśo bhavati. tasmād a-doṣaḥ. asattve
SV_15217	a-vyāptas tatra tad-vyatirekaḥ śaṅkyeta.	na ca viruddhayor ekatra sambhavo 'sti. a-
SV_09319	tat kila evaṃ prasādhyamānaṃ viśeṣi-bhavati.	na ca viśeṣaḥ sādhayitum śakyate 'n-anvayāt.
V3_07102	tat kila evaṃ prasādhyamānaṃ viśeṣi-bhavati.	na ca viśeṣaḥ sādhayitum śakyate, an-anvayāt.
V1_03405	eṣa viniścayaḥ. sa tad-abhāve na syāt.	na ca viṣaya-sārūpyam vijñānasya, tat-
V2_06102	tad-abhāvaḥ. śaktaṃ kāraṇam na a-śaktam.	na ca śaktiḥ kenacit pratibandham śakyate, antya-
SV_08106	-śabda-nimittam na karma na sāmānyam iti cen	na ca śaktir an-anvayāt ||159|| na hi śaktir nāma
VN_01307	vivekena an-upalakṣaṇa evaṃ bhavati.	na ca śakteḥ śakty-ātmani prādur-bhāva iti tasyāḥ
V3_00603	-niṣedhaḥ kriyate, na kaścic evaṃ karoti.	na ca śakyam evaṃ kartum, caitanyena anayor
V1_01611	sa śabda-arthaḥ, yaḥ śabde na pratibhāsate.	na ca śabda-viṣaya eva vastu, ākāra-antareṇa

SV_16509 puruṣaḥ kañcid arthaṃ kalpayaty anyo 'param.
V1_00503 ayuktam, tasya a-prāmāṇye vṛtti-vaiphalyāt.
V3_02802 viśeṣa-antare vivāda-a-sambhavāc ca.
SV_10608 -vedyatvād a-pratikṣepa-arho 'rtho dharmī.
V3_06808 -vedyatvād a-pratikṣepa-arho 'rtho dharmī.
V2_04701 -tad-anya-kāraṇasya darśanasya vyāvṛtīḥ.
SV_14008 bhedasya api iti cet. tena eva saṃśayo 'stu.
PV_03015 cet svapna-ādāv anyathā iḥṣānāt | ayuktam
VN_04406 -lakṣaṇa-pralapane 'tiprasaṅgo 'py uktaḥ.
V3_12602 anyathā hi tatra a-vyavahāra eva syāt.
SV_13422 sad-asator upalambha-sādhyeṣv artheṣu.
V3_03809 rajata-ādiṣu dṛṣṭatvān na asādhāraṇatā syāt.
SV_13102 vikalpa-nirmita eva syāt. na vastv-āśrayaḥ.
V3_05202 vikalpa-nirmita eva syāt, na vastv-āśrayaḥ.
SV_04712 'py ekatra kṛtād anyatra a-pratītiḥ,
HB_03712 prāḡ itareṇa na kañcid viśeṣo lakṣyate.
VN_00308 asya bādhaka-asiddhau saṃśayo dur-nivāraḥ.
PV_02151 asiddhatā || na vikārād vikāreṇa sarveṣāṃ
VN_01603 asti, sa prakāras tatra asan katham jāyeta.
V2_07303 tad-grahaṇa-yogya-pratiśedho yuktaḥ,
VN_00601 anyasya vā pramāṇasya nivṛttāv api saṃśayāt.
SV_12624 tathā ca sarvo vyavahāro 'pauruṣeyaḥ.
HB_02001 -viśeṣa eva upatiṣṭhet, anavasthā evam syāt.
SV_07820 iti vyakti-sūnyeṣv api pradeṣeṣu dṛṣyeta.
HB_00307 pramāṇam a-pramāṇam vā anveṣate prekṣāvān.
PV_04039 an-anvaya-āgamaḥ || sāmānyam eva tat sādhyam
V2_05107 na an-anvayaḥ. tathā sāmānyam ca sādhyam.
SV_13403 -bhāḡād alpiyasaḥ śabda-artha-pratītiḥ.
SV_01421 -mātreṇa dṛṣṭebhyaḥ pratiśedhaḥ kriyate,
V2_09708 -mātreṇa dṛṣṭebhyaḥ pratiśedhaḥ kriyate,
PV_03526 grāhya-lakṣaṇam | a-grāhyam na hi tejo 'sti
SV_12418 -svabhāveṣv anupalabdhīr niścaya-hetuḥ.
PV_03314 dvayoh | eka-arthatve dvayam vyartham
SV_10613 -bhediṣu ||207|| atīta-a-jātayor vā api
V3_06813 antara-bhediṣu ||55|| atīta-a-jātayor vā api
SV_12310 eva. kiṃ tarhi dīṇḍika-purāṇa-itarayor api.
PV_02192 sa paritasyati || tāvad duḥkhitam āropya
SV_09912 -śaktiś ca sa hetuḥ svarūpeṇa pratīta eva.
V2_07809 -śaktiś ca sa hetuḥ svarūpeṇa pratīta eva.
V2_05402 pratirupaddhi iti vyaktam etad rāja-sāsanam.
V3_01309 chabda-rūpaṃ vibhakti-darśanāt sādhyam.
VN_03203 śabda-artha-niśedhe hi virodhaḥ syāt.
V3_10208 -abhāva-vyavaccheda-arthaṃ hetur ucyate.
PV_02055 -a-vinivṛtti-vat | tasya a-nivṛttir iti cen
PV_02074 na vidyate | syāt tato 'pi viśeṣo 'sya
PV_03206 a-vicitravād grāhiteṣu krameṇa ca |
PV_04106 'pi na kṣatiḥ | parokṣeṣv āgama-an-iṣṭau
PV_03186 -apekṣam rūpaṃ yady akṣa-cetasi | anapekṣya
PV_02129 || kṛpā sva-bīja-prabhavā sva-bīja-prabhavair
PV_02168 | sarvaḥ samāna-rāgaḥ syād bhūta-atīśayato
V3_05209 sarvaṇi sva-viśayāni jñānāni janayeyuḥ.
V3_12608 tat sad-asatī tad-bhāvena vyavasthāpayan
PV_02263 || a-dṛṣṭa-nāśād a-gatis tat saṃskāro
PV_03533 -kṛt | prakṛtyā eva iti gaditam nān-ekasmān
PV_02170 -atīśaya-vat tad-bhāvāt tāni hāpayet ||
V3_09203 maraṇasya. katham ca maraṇam abhyupayan
V1_02503 ekatra yugapad anayor virodhāt. tasmān
SV_14614 bāleya-dharmā manuṣye 'pi saṃyojyāḥ. tathā
V3_08801 ca vaiyarthiyāt. sthāpakatvād ādhāraḥ,
SV_08302 janakaḥ. na hi so 'nyasya asti. yo 'sti sa
SV_07112 sāmānyasya tataḥ sthiti-hetutvād ādhāro
VN_04519 cec chabde pratītiṃ janayet, artha eva kiṃ
SV_05213 kṛt | (103ab) na brūmo 'nekam ekaṃ pratyayam
HB_01012 aikya-abhāvāt. te 'ntyāḥ samarthāḥ kiṃ
V2_08706 'pi bhāve na sa tasya svabhāva iti sakṛd api

na ca śabdānām kañcid svabhāva-pratiniyamo yena
na ca śarīram eva buddhiḥ, tat-siddhāv api buddhi
na ca śāstra-dvāreṇa vivādaḥ, tadā tasya a-
na ca sa eva arthaḥ svalakṣaṇam iti śakyam vaktum.
na ca sa eva arthaḥ svalakṣaṇam iti śakyam vaktum,
na ca sa eva pratibhāso 'rtho yuktaḥ, tasya punaḥ
na ca saṃśayitāt siddhiḥ. viveka-a-darśanād
na ca saṃskārān nila-ādi-pratibhāsataḥ || nila-
na ca saṅgraha-nirdeśe kiñcid doṣam paśyāmaḥ
na ca satām api paramārthataḥ kañcid dharmā-
na ca sannidhi-mātreṇa sādhanāḥ. vyakty-apekṣanāt.
na ca samayād vartamānasya kācid asādhāraṇatā.
na ca samāropa-anuvidhāyinyo 'rthakriyāḥ. na hi
na ca samāropa-anuvidhāyinyo 'rthakriyāḥ. na hi
na ca sambandho 'sti iti. api ca, tat-kārīnām a-
na ca sambhavat-pratihatūnām api sarvadā tad-
na ca sarva-anupalabdhīr bhāvasya bādhikā. tatra
na ca sarva-jāḥ | kāraṇe vardhamāne ca kārya-
na ca sarvathā sataḥ kañcij janma-artha ity uktam.
na ca sarvam evam ity a-pratiśedhaḥ sarvatra.
na ca sarve buddhi-vyapadeśās tad-bheda-a-bhedau
na ca sarvo 'vitatha iti vyartham pariśramaḥ.
na ca saḥakāriṇo nityam parasparasya kārya-utpāda
na ca sā vyakty-apekṣiṇi ||155|| yadi hi vyakty-
na ca sāmānyam kañcid arthakriyām upakalpayati
na ca siddha-prasādhnam | viśiṣṭam dharminā tac
na ca siddha-sādhnam, tad-ayoga-vyavacchedasya
na ca so 'nyam sameti. tad iyaṃ samasta-pada-
na ca so 'pi yukta iti, katham ayuktaḥ,
na ca so 'pi yukta iti katham ayuktaḥ,
na ca saukṣmya-ādy-an-aṃśake || grāhyatā-śakti-
na ca smṛti-mati-prativedha-satya-śaktayaḥ sarva-
na ca syāt krama-bhāvitā || sādhyā-sādhana-
na ca syād anṛta-arthatā | vācaḥ kasyāñcid ity
na ca syād anṛta-arthatā | vācaḥ kasyāñcid ity
na ca sva-prakriyā-bheda-dīpano nāma-bhedaḥ puruṣa
na ca sva-stho 'vatiṣṭhate | mithyā-adhyāropa-
na ca svabhāva-niyamo 'rthānām ākasmiko yuktaḥ.
na ca svabhāva-niyamo 'rthānām ākasmiko yuktaḥ,
na ca svayam a-bruvan param bodhayitum īso bruvan
na ca svarūpa-mātra-arthavat. arthavac ca. tato
na ca svalakṣaṇam śabda-artha iti. yaḥ punaḥ
na ca hetoḥ sambandha-upadarśana-kāle pakṣa-ādi-
na cikitsā-prayogataḥ || a-punar-bhāvataḥ kiñcid
na citte 'n-upakāriṇi | rāga-ādi-vṛddhiḥ puṣṭy-
na citra-dhī-saṅkalanam anekasya ekayā a-grahāt ||
na cintā eva pravartate || virodha-udbhāvana-
na cec chaktam syāt smṛtāv eva liṅga-vat ||
na cet | vipakṣair bādhyate cet te prayāty
na cet || bhūtānām prāṇitā-a-bhede 'py ayam bhedo
na cet, na kadācit kasyacit kiñcid ity ekānta
na cet sva-viśaye pareṇa bādhyate. tad asya
na cetana | sāmārthyam kāraṇa-utpatter bhāva-
na ced bhavet || na kiñcid ekam ekasmāt sāmagryāḥ
na ced bhede 'pi rāga-ādi-hetu-tulya-ātmatā-a-
na caitanyam abhyupeyāt. maraṇa-śabda-pravṛtṭeḥ
na caitanyād anya-atīśayavatī buddhiḥ. tad-rūpa-
na caitrasya putro bhavati ity atra dṛṣṭo vidhir
na janakatvād iti cet, sthiter artha-antara-an-
na janako vyatirekasya niḥ-svabhāvavāt. yaj-
na janānād iti. tad ayuktam. tasya tad-abhāve 'pi
na janayati. na hy etasya arthāt kiñcid bhayam
na janayati bhedaḥ iti. na bhedo janana-virodhī,
na janayanti iti cet, janayanty eva, na atra
na janayet. na vā sa dhūmah, a-dhūma-janana-

SV_02311	bhāve na sa tasya svabhāva iti. sakṛd api	na janayet. na vā sa dhūmo 'dhūma-janana-
SV_14924	yat te jñāna-janana-svabhāvāḥ punar a-naṣṭā	na janayeyur apekṣeran vā param. taj-janana-
PV_02037	|| na sa kaścit prthivy-āder aṃśo yatra	na jantavaḥ | saṃsveda-ja-ādyā jāyante sarvaṃ
PV_03253	-tulyaṃ manasām api || asatsu satsu ca eteṣu	na janma-a-janma vā kvacit | dṛṣṭaṃ sukha-āder
VN_02108	pratipādite, anyathā dvayor ekasya api	na jaya-parājayāv iti. a-doṣa-udbhāvanam
VN_06404	an-utsārayato 'samarthita-sādhana-aṅgatvān	na jayo vādinaḥ, sarva-doṣa-a-sambhava-
SV_08103	na iṣṭam ity a-nimitte te syātām. tathā ca	na jāti-siddhis tasyā jñāna-abhidhānayoḥ.
SV_07926	tat-karma jātir a-bhedād dhetur iti cet.	na jātiḥ karma-saṃśrayāt ||157|| na hy artha-
PV_03371	na artho jātir a-tadvatī | sā ca anityā	na jātiḥ syān nityā vā janikā katham || nāma-
PV_03025	chabda-āder bhinna-ābhāsā matiḥ kutaḥ ||	na jātir jātimad vyakti-rūpaṃ yena a-para-āśrayam
SV_04912	-ābhāsā buddhiḥ pravartayati iti cet. tadā	na jātir na tadvān ekasya api svabhāva-sthiter a-
PV_03049	syād draṣṭā bhāseta tad-vapuḥ || rūpavattvān	na jātinām kevalānām a-darśanāt | vyakti-grahe ca
SV_07815	-gā yadi | jātir dṛśyeta sarvatra (155abc)	na jāter nityāyāḥ kācid vyaktir iti niṣiddham
SV_04629	-upakārāt. tato lakṣaṇam apy ayuktam. tasmān	na jātau śabda-niveśanam phala-abhāvāt. evaṃ
PV_03352	avabhāsinaḥ | artha-grahaḥ katham satyaṃ	na jāne 'ham api idṛśam || a-vibhāgo 'pi buddhy-
V1_03711	avabhāsinaḥ | artha-grahaḥ katham satyaṃ	na jāne 'ham api idṛśam ||43|| ity antara-śloka.
PV_02178	katham || tasmād anekam ekasmād bhinna-kālam	na jāyate | kārya-an-utpādato 'nyeṣu saṅgateṣv
PV_02261	|| hīna-sthāna-gatir janma tena tac-chin	na jāyate | tayor eva hi sāmartyam jātau tan-
V3_11603	kenacit sambandhāt. a-sambandhād vimarśo	na jāyate, yathā cākṣuṣatvāc chabde. sambandhāt
SV_14009	siddhiḥ. viveka-a-darśanād ekatvam iti cet.	na, jñāna-paurvāparyeṇa sad-asattva-siddheḥ.
SV_07505	kaścīd viśeṣa iti. pūrva-vat paścād api	na jñāna-hetuḥ syāt. samavāyād eva jñāna-hetutve
SV_15103	na śabdāḥ sthita-svabhāvā iti. api ca,	na jñāna-hetutā eva syāt tasminn a-kṛtake mate |
PV_03016	-ādi-pratibhāsataḥ || nila-ādy-a-pratighātān	na jñānam tad-yogya-deśakaiḥ | a-jñātasya svayaṃ
PV_03013	cet syān na sarvadā || deśa-bhrāntīś ca	na jñāne tulyam utpattito dhiyaḥ | tathāvidhāyā
PV_03211	rocate tatra ke vayam || tasmān na artheṣu	na jñāne sthūla-ābhāsaś tad-ātmanah | ekatra
V3_09103	-ātmatayā jñāpayati, tad-asiddhau sandeḥ vā	na jñāpakaḥ, śabda-vat. trairūpyāc ca hetur
SV_16606	anviṣyate, kiṃ tarhi sā eva āgama-pravṛttir	na jñāyata iti cet. svayaṃ samarthasya prasādhane
SV_14921	ye kadācit kvacit kenacij jñātāḥ santo	na jñāyante, teṣāṃ sattā-anubandhī nāśa iti
SV_14920	kaścīd syād api yā a-naśvara-ātmānam janayet.	na, jñeya-adhikārāt. ye kadācit kvacit kenacij
VN_02224	-ādipana-ādibhir api iti vaktavyam. tasmān	na jyāyān ayaṃ tattva-rakṣaṇa-upāyaḥ. sādhanā-
V2_08214	katham a-sāmartyam. siddhe hi bhāve kārako	na taṃ karoti. na apy anya-kriyāyāṃ tasya kiñcit,
SV_10012	katham a-sāmartyam. siddhe hi bhāve kārako	na taṃ karoti. na apy anya-kriyāyāṃ tasya kiñcid
SV_07226	iti sthiti-vat prasaṅgaḥ. tasmād vyañjako	na taṃ karoti na apy anyam ity akiñcitkaraś ca
V3_01604	iva vā nitiraṇā-jñāne. tathā hi	na tac cākṣuṣaṃ taj-jñāna-vat, tad-artha-a-
HB_02513	-svabhāva-vilakṣaṇād api tasya utpattau	na taj-janana-śakti-pratiniyama iti yat kiñcid
SV_00317	aṃśena janya-janakatva-prasaṅga iti cet.	na, taj-janya-viśeṣa-grahaṇe 'bhimatatvāt, liṅga-
HB_02401	aṃśena janya-janakatva-prasaṅga iti cet,	na, taj-janya-viśeṣa-grahaṇe 'bhimatatvāt, liṅga-
V2_08501	aṃśena janya-janakatva-prasaṅga iti cet,	na, taj-janya-viśeṣa-grahaṇe 'bhimatatvāt liṅga-
SV_17224	kasyacid abhiprāya-abhāvād iti na niyamo	na taj-jñānam. svabhāva-niyame 'nyatra na yojyeta
SV_12923	anityam yatna-sambhūtaṃ pauraṣeyaṃ katham	na tat | (251ab) avaśyaṃ hy anityam utpattimat
PV_02051	tad-bhāva-bhāvād vaśyatvāt prāṇa-apānau tato	na tat || preraṇa-ākaraṇe vāyoḥ prayatnena vinā
SV_07311	nityasya kutaścīd sambhavati. tasmān	na tat kenacid vyaṅgyam. na vai yogyatā-
NB_03120	upalabdhi-lakṣaṇa-prāptaṃ san na upalabhyate	na tat tatra asti. tad yathā – kvacid a-
PV_02061	yad vastu yaḥ padārtho vikāryate | upādānam	na tat tasya yuktaṃ go-gavaya-ādi-vat || cetaḥ-
SV_02504	eva. artha-antaram apy aneka-sambandhe 'pi	na tat teṣāṃ sāmānyam a-tad-rūpatvāt, dvitva-ādi-
SV_02426	yad apy eṣām a-bhinnaṃ ātma-bhūtaṃ rūpaṃ	na tat teṣāṃ, tadānīm teṣāṃ abhāvāt. tad eva hi
SV_05721	-kāri-vivekena pravṛtṭy-arthatayā. yadi hi	na tat-pratīty-arthaḥ saṅketas tasya vyavahāra-
V3_03706	-sthityā. sā ca evam a-śakya-niścayā iti	na tat sandigdha-lakṣaṇam vyavahāra-yogyam, pakṣa-
SV_08121	tad-vyatikrame tasya paścād apy a-viśeṣān	na tat-samavāyaḥ syāt. tat-sambandhi-svabhāva-
V1_01308	tena smrṭiḥ, na artha-darśanād iti cet,	na, tat-sambandhasya a-svābhāvikatvāt, samaya-a-
V3_09707	abhiviyakti-vādinaḥ kṛtakatvam asiddham iti,	na tat sarvatra anumāne, pramāṇa-dṛṣṭasya
V3_00204	kaścīd viśeṣaḥ pramāṇa-a-saṃvāde. saṃvāde vā	na tat-siddham parasya eva siddham. tan na
V3_05909	syāt. arthasya tu sva-sattā-viśeṣābhyām	na tat-siddhiḥ, kiṃ tarhi sva-jñāna-sattā-
SV_15113	-abhimateṣv ākāśa-ādiṣu pratipattayas tā api	na tat-svabhāva-bhāvinyāḥ. tathā hi vikalpa-
SV_07416	indriyam apekṣate. na hi tasya kevalasya yo	na tat-svabhāvaḥ sa punaḥ kathañcid bhāvi vyakter
HB_01005	tadvad bhāvo 'pi vināśe syād iti.	na, tat-svabhāvasya janānād a-janakasya ca a-tat-
SV_05309	ekam. vema-abhāve 'pi kuvindaḥ karoti iti	na tata eva paṭa-utpattiḥ. tathā na kevalam
V3_08309	a-samagrasya ekānta-a-sāmartyād iti	na tataḥ kārya-anumānam. vipakṣe vṛtṭy-a-darśane
V2_06308	avasthā-viśeṣasya avyabhicāra iti cet,	na, tataḥ kārya-utpatter a-kṣepāt. ā antya-kṣaṇa-
HB_01209	prakṛtyā kiṃ kulālam apekṣanta iti cet,	na, tataḥ paraspara-sambandha-yogyatā-
SV_12123	-rūpaṃ a-nivṛttaṃ kārya-dharma-vyatikramān	na tataḥ syād iti na kaścīd tathā vacanīyaḥ. rūpa
SV_11724	'pi indriya-ādiṣv iva a-doṣa iti cet.	na, tato 'pratipatti-prasaṅgāt, a-prasiddhasya a
SP_00020	kenacit samavāyīnā | samavāyī tadā na asau	na tato 'tiprasaṅgataḥ || tayor an-upakāre 'pi
SV_04616	pravṛtṭiḥ. evaṃ hy a-sambaddha-pralāpi syāt.	na tato 'nyatra pravṛtṭir balivarda-doha-codanā-
V3_00707	anuvidadhati, tasya evam a-vṛtṭeḥ. tasmān	na tato 'rtha-siddhiḥ, vastu-rūpayoḥ pratyāsatti-

SV_15415 anyathā nir-upākhye kṛtakatva-ādy-ayogān
 SV_07521 ||151|| na sambhavati. svabhāvo hi svabhāvān
 V3_11908 'pi buddhy-ādayo nairātmye na syur iti cet,
 V3_11512 ātmatā-bahir-bhāvāt tābhyāṃ na vyatiricyate.
 NB_03103 asiddhes tābhyāṃ na vyatiricyate.
 V1_03701 kalpanā na indriya-buddhaya iti cet,
 V2_06804 -vat paraspara-yogyatā niyāmikā iti cet,
 V3_06101 -buddhiḥ, yathā santamase hasta-sañcāreṇa.
 V2_08513 syāt. anya-hetukatvān na a-hetuka iti cet,
 SV_02210 anya-hetukatvān na a-hetukatvam iti cet.
 SV_09113 tarhi deśa-ādi-pratiśedhaḥ katham. yasmān
 VN_05315 pakṣa-dharmatā-vyāpti-prasādhana-mātram
 SV_13201 a-prāpta-grahaṇa-pakṣe 'doṣa iti cet.
 PV_02026 -saṃhatiḥ | buddher hetus tathā idam cen
 SV_09824 -sāmagryām api kadācid aṅkura-an-utpatteḥ.
 V2_07712 -sāmagryām api kadācid aṅkura-an-utpatteḥ.
 VN_05413 dūṣaṇa-vādinā dūṣaṇe vaktavye yan
 HB_01106 kiṃ na aparāparam janayanti iti cet,
 V3_10214 idam itara-tad-viparīta-vinirmuktatvād iti.
 SV_09108 iti vyāmūḍham jagat syāt. syād etat,
 VN_05019 sāksi-prabhṛtinām punaḥ punar brūyāt, api
 SV_06221 eva śabdebhyo gamyate 'nya-nivartanam |
 HB_00511 pratibandha-mātra-siddhau sidhyati iti
 SV_03114 -samāropa-viṣaye vṛtteḥ. yatra asya samāropo
 V2_06812 syuḥ kāya-vijñāpty-ādi-vat. a-tad-āgamebhyo
 SV_02811 samāropo yathā sthiraḥ sa-ātmaka iti vā,
 V1_00311 sādhanatve ca nidarśana-anavasthā-prasaṅgāt.
 V3_11111 śaktāv upacārāt. yatra so 'samarthaḥ,
 VN_03304 ataḥ so 'pi na samūhas tasya iṣṭaḥ,
 SV_08904 sa eva hi tathā ucyate. dravyatva-ādayas tu
 NB_03036 -lakṣaṇa-prāptaḥ, sa upalabhyata eva.
 SV_09419 eva sādhyate tad-ayoga-vyavacchedena.
 V3_07301 eva sādhyate tad-ayoga-vyavacchedena.
 SV_04621 tu sambandhi-śabdātād ākṣipeyuḥ param.
 PV_04227 kāla-niṣedhaś ced yathā asti sa niṣidhyate |
 V2_05502 kāla-niṣedhaś ced yathā asti sa niṣidhyate |
 SV_02511 -dravya-ādimentsu bhūta-ādiṣv abhāvāc ca. tan
 VN_06707 vyaktaṃ nāma pravṛtti-nivṛtti-dharmakam,
 SV_15304 draṣṭuṃ samartho yena asya darśana-nivṛtṭyā
 SV_07621 'syā vastuni kārya-kāraṇa-bhāva-pratibandhān
 SV_04111 apekṣante, bhede 'pi tat-prakṛtītvāt.
 V1_04203 ity api tasya tādātmyāt tathā-prathanam,
 VN_03513 dṛṣṭānta-virodhaś ca pratijñayā iti cet,
 HB_03612 -avinābhāvinor viṣaye bādha-sambhava iti
 SV_00311 -gamaka-bhāvaḥ sarvathā janya-janaka-bhāvāt.
 V2_08409 gamaka-bhāvaḥ, sarvathā janya-janaka-bhāvāt.
 HB_02313 sarvathā janya-janaka-bhāvāt iti cet,
 SV_10110 asti yāvad atra a-pratipattiḥ. satā api te
 V1_04204 kasyacid ātma-saṃvedana-vat. tato 'pi
 SV_07523 idam eva khalu rūpasya anyatvaṃ yan
 PV_03458 svarūpeṇa piḍā duḥkham svayaṃ yadā |
 PV_03428 ātmani || yo yasya viṣaya-ābhāsaḥ tam vetti
 V3_13508 doṣe sampūrṇa-vacana-ādinā pratisamādhāta
 HB_03606 hetur na kiñcid bhāvayati na vibhāvayati iti
 SV_00211 -amśas tad-dharmaḥ, vaktur abhiprāya-vaśāt.
 SV_04926 kiṃ tarhi tad eva idam iti. tan
 SV_06405 bhidyeta. na hi tasya rūpam anyasya syāt.
 SV_04516 svalakṣaṇam ||89|| samāna-bhinna-ādy-ākārair
 HB_03213 tasya tad-anya-ātmano vyavacchedo bhavati,
 SV_09911 -ādinām api sa svabhāvaḥ sva-hetor iti yo
 V2_07808 -bijānām api sa svabhāvaḥ sva-hetor iti yo
 SV_02209 bhavati. bhavati ca dhūmo 'gnim antareṇa tan
 V2_08512 bhavati ca dhūmo 'gnim antareṇa, tan
 PV_03369 matam | viṣayatvaṃ tad-amśena tad-abhāve
 V3_04112 tat-kāraṇasya taj-janana-svabhāvaḥ sidhyet,
 na tato nairātmya-siddhiḥ syāt. ātma-vyavacchedena
 na tattvam anyatvaṃ vā laṅghayati. rūpasya a-tad-
 na, tatra anyeṣām eva sāmārthya-darśanāt. caksur-
 na tatra anveti, eka-ātmany apy asiddheḥ. ata eva
 na tatra anveti. eka-ātmany apy asiddheḥ. na api
 na, tatra apy a-riṣṭa-ādāv a-pratisandhāna-
 na, tatra apy eka-pratiniyamasya taj-janma-
 na, tatra api tathā-sañcāriṇo hastasya antara-
 na, tatra api tulyatvāt – tad-abhāve 'py agnau
 na, tatra api tulyatvāt. tad-abhāve 'py agnau
 na tatra api deśa-ādinām pratiśedho na apy
 na tatra api prasaṅga-antara-upakṣepaḥ, tad
 na. tatra api yogya-deśa-sthiti-tāratamya-
 na tatra api viśeṣataḥ || pṛthak pṛthag a-
 na tatra api santāna-pariṇāma-apekṣatvāt. na evam
 na, tatra api santāna-pariṇāma-apekṣatvāt. na evam
 na tatra upayujyate, tasya abhidhānam a-doṣa-
 na, tatra eva ekatra sāmārthyāt, tasya eva ekasya
 na tatra eṣa doṣaḥ, itara-grahaṇāt. kevalo hi tad
 na tatra kasyacid asato niṣedhaḥ, an-uṣṇam sad
 na tatra kiñcid chalam. na a-viṣayatvād iti cet,
 na tatra gamyate kaścid viśiṣṭaḥ kenacit paraḥ ||1
 na tatra dṛṣya-viṣayatā anupalabdher vyatireka-
 na tatra niścaya iti samāropa-abhāve vartamāno
 na tatra pratītir ākāśād iva ghaṭa-ādiṣu. na vai
 na tatra bhede niścayo bhavati. niścaya-āropa-
 na, tatra viṣaya-darśanena viṣayaṇo vṛtta-
 na tatra śakteḥ sāmārthyam asti iti. tasmān
 na tatra śabda iti na virodhaḥ. na virodho 'yam
 na tatra śabda-coditāḥ yathasvām pṛthag-
 na tathā atra tādrśo ghaṭa upalabhyata ity ukte
 na tathā iha api kvacit sattāyāḥ sādhanam.
 na tathā iha api kvacit sattāyāḥ sādhanam.
 na tathā gotva-ādi-śrutayaḥ sambandhi-vācinyāḥ,
 na tathā na yathā so 'sti tathā api na niṣidhyate
 na tathā na yathā so 'sti tathā api na niṣidhyate
 na tathā sāmānya-buddhau niveśa-abhāvāt sāmānyam
 na tathā sukha-ādayaḥ. vyaktasya sukha-ādy-anvaye
 na tathā syāt. yasya hi jñānaṃ jñeya-sattām na
 na tathābhūta-grāhya-samāveśāt pratyakṣa-vad a-
 na tad-a-viśeṣe 'pi dadhi-trapusa-ādayaḥ. syād
 na tad anyasya kasyacid ātma-saṃvedana-vat. tato
 na, tad api saṃśaya-hetutva-an-ativṛtteḥ.
 na tad-abhāvaḥ pṛthag anayor lakṣaṇatvena vācyāḥ.
 na, tad-abhāve bhavatas tadutpatti-niyama-abhāvāt.
 na, tad-abhāve bhavatas tadutpatti-niyama-abhāvāt.
 na, tad-abhāve bhavatas tadutpatti-niyama-abhāvāt.
 na tad-artha-a-karaṇāt. vastutas tv an-
 na tad artha-antare yuktam. an-artha-antaratve tu
 na tad ākāra-antara-vad a-viśeṣāt. tac cet
 na tad-ālambanaṃ jñānaṃ na tadā evam prasajyate ||
 na tad ity api | prāptaṃ kā saṃvid anyā asti
 na tad iṣṭa-pratibandha iti na dūṣaṇam syāt. na,
 na tad-upakṣepaḥ samarthaḥ. tan na bādha-
 na tad-eka-deśaḥ, pakṣa-śabdena samudāya-a-
 na tad ekam anekatra paśyato 'pi bheda-saṃsarga-
 na tad eva bhedasya rūpam. rūpaṃ ca anyad eva
 na tad grāhyaṃ kathaṅcana | bhedanām bahu-
 na tad-deśa-kālayoḥ sarva-anya-bhāva-vyavacchedaḥ.
 na tad-dhetuḥ so 'tat-svabhāvaḥ syāt. niyata-
 na tad-dhetuḥ so 'tat-svabhāvaḥ syāt. niyata-
 na tad-dhetuḥ syāt. anya-hetukatvān na a-
 na tad-dhetuḥ syāt. anya-hetukatvān na a-hetuka
 na tad bhavet || an-artha-ākāra-śānkā syād apy
 na tad-bhāvaḥ. yady asata utpattiḥ kiṃ na kṣīrāc

VN_06701	-nivṛtti-dharmatā-lakṣaṇam avahīyata iti.	na tad-rahita-sukha-ādi-svabhāvatā vyakta-lakṣaṇa
V1_00512	vyabhicāra-darśanād an-āśvāsa iti cet,	na, tad-rūpa-an-upalakṣaṇāt. svabhāva-pratibandho
SV_14718	ca dr̥śyasya abhāvāt. adr̥śyatve 'pi	na tad-rūpaṃ jñānam iti kasya kim āyattā
SV_11518	an-āśrayaḥ. jāter vācyatvād a-doṣa iti cet.	na, tad-vacane prayojana-abhāvād iti nirloṭhitam
V3_09205	eva iti cet, icchātaḥ śabdāḥ pravartante.	na tad-vaśād vastu-sthitiḥ, atiprasaṅgāt. tasmāc
VN_00815	sattā-bheda-a-bheda-vyavahāro vā. ata eva	na tad-viparyayād viparyayaḥ. arthakriyātas tu
SV_08601	mithyā-jñānam yad anekatra eka-ākāram iti	na tad-viśayasya abhāvāt sthitiḥ a-sthitiḥ vā.
V3_12006	ca śrāvaṇatvena prāṇa-ādir vyabhicāreṇa.	na, tad-vyatirekasya vyabhicārāt. katham
V2_06305	tat-kāraṇa-upalabdhyā kiṃ na sidhyati.	na, tad-vyabhicārāt, yathā – na śīta-sparśo 'tra
PV_04176	bhinnaṃ ākhyāya sāmānyasya anuvartane |	na tad-vyāptiḥ phalaṃ vā kiṃ sāmānyena anuvartane
PV_04049	śāstram iṅsyate || vāda-tyāgas tadā syāc cen	na tadā an-abhyupāyataḥ | upāyo hy abhyupāye 'yam
V3_02104	iṅsyate ||9|| vāda-tyāgas tadā syāc cen	na tadā an-abhyupāyataḥ | upāyo hy abhyupāye 'yam
PV_03129	pratibhāsinau | tayor eva hi sambandho	na tadā indriya-gocaraḥ || viśada-pratibhāsasya
V2_05312	paśavo 'pi hi tāvad yad ayuktaṃ paśyanti,	na tadā eva tad ācaranti. so 'yaṃ paśor api paśuḥ.
PV_03458	svayaṃ yadā | na tad-ālambanaṃ jñānam	na tadā evaṃ prasajyate || bhinne jñānasya
PV_02256	bhoktā apy asya na vidyate || ātmā api	na tadā tasya kriyā-bhogau hi lakṣaṇam | tasmād
VN_03121	antareṇa aparasya prayogo na sambhavet,	na tadā dvitīyasya kaścit sādhanā-arthaḥ pratīta-
VN_06306	atha kañcid doṣam udbhāvayati, kañcin na,	na tadā nigrahaṃ arhaty uttara-pratipatteḥ.
PV_04048	sva-gocare | siddhaṃ tena su-siddhaṃ tan	na tadā śāstram iṅsyate || vāda-tyāgas tadā syāc
V3_02103	sva-gocare | siddhaṃ tena su-siddhaṃ tan	na tadā śāstram iṅsyate ||9|| vāda-tyāgas tadā
V3_12708	asti viśāninām viśāna-svabhāva-bhedaḥ,	na tadvat kiñcic chaśasya bhinna-svabhāvaṃ viśānam
SV_04720	arthe vyāvṛtti-viśiṣṭasya tadvato 'bhidhānān	na tadvat-pakṣād viśeṣaḥ. ko hy atra viśeṣo
SV_15715	vat. an-upadeśaṃ ca enaṃ lokaḥ pratipadyate.	na tadvat anayoḥ kañcid api guṇaṃ viniyataṃ
SV_04912	buddhiḥ pravartayati iti cet. tadā na jātir	na tadvān ekasya api svabhāva-sthiter a-grahaṇād
SV_17605	kasyacid vacanena kiñcin niścetum. tasmān	na tan-nivṛtīyā api bhāva-abhāvaḥ prasidhyati | (3
PV_03043	| kāryaṃ cet tad anekaṃ syān naśvaraṃ ca	na tan matam || vastu-sattā-anubandhitvād
PV_03481	|| sādṛśye 'pi hi dhīr anyā prakāśyā	na tayā matā | svayaṃ prakāśanād arthas tad-
SV_14607	ca anena artha-antara-bhāva eva uktaḥ syāt.	na tayoḥ parasparaṃ vivekaḥ. a-viveke ca na
V1_03409	-virodhāt. bahuṣu ca tathāvidho na asti iti	na tayoḥ sārūpyam. na api sthūla eko viśayas
V1_04008	vā rūpasya kaiścit prāṇi-viśeṣair iti	na tayor api saha-upalambha-niyamaḥ. nila-ākāra-
V3_11102	– na ātmani darśanena anumānam iti.	na, tayor iha anvaya-vyatirekābhyaṃ kārya-kāraṇa-
SV_03323	dravya-bhāva-abhidhāyinoḥ | śabdayor	na tayor vācye viśeṣas tena kaścana ||62|| tasmān
V3_01101	nyūnatā-sādhanā-doṣa ity uktaṃ veditavyam.	na tarhi idānīm sādhanasya a-tan-nirdeśa-a-
V2_09702	a-pratiśedhaḥ, vidhi-pratiśedhayor virodhāt.	na tarhi idānīm a-darśanaṃ pramāṇam, bādha-
V3_10404	kutaścīn nānā-bhāva evaṃ-bhāvaḥ syāt.	na tarhi tato nānā-bhāvād evaṃ-bhāvo bhavati, kiṃ
SV_05008	abhūta-ākāra-samāropād bhrāntir iti cet.	na tarhi sā tat-sāmānya-grāhiṇī. yaṃ eva khalv
SV_08409	'arthakriyā-yogyo 'rtho na anveti yo 'nveti	na tasmāt kārya-sambhavaḥ ||166|| tasmāt sarvaṃ
SV_15105	asti kasyacit ||285|| yady a-kṛtakāḥ śabda	na tasmād artheṣu pratītir eva syāt. pratīti- janma
PV_03126	dr̥ṣṭo bhedo hi kvacin na anyatra dr̥śyate |	na tasmād bhinnam asty anyat sāmānyam buddhy-a-
V1_01707	anuyanti, śakti-pratibhāsa-ādi-bhedāt.	na tasmād bhinnam asty anyat sāmānyam buddhy-a-
SV_08512	tarhi ya ekasmin vīnaśyati | tiṣṭhaty ātmā	na tasya (168bc') bhedaḥ. sthāna-a-sthānayoḥ eka-
HB_02203	pūrvako bhāvo '-pracyuti-dharme sthita iti	na tasya anyathā-bhāvaḥ. etena kaṭhina-ādīnām
VN_01206	anvayo na tasya janma-vīnaśau yasya ca tau	na tasya anvayaḥ. tayor a-bhedād a-doṣa iti cet,
PV_03317	tasya pramāṇatā | saṃskārāc ced a-tādrūpye	na tasya apy a-vyavasthiteḥ || kriyā-karaṇayoḥ
VN_03302	yogād ity-ādīnā parama-aṅor bhedaṃ āha,	na tasya apy ekaḥ samuccaya-rūpaḥ sādhayitum
PV_03268	eva sukha-ādīm a-pracetanān | grāhyān āha	na tasya api sakṛd yukto dvaya-grahaḥ || sukha-
V2_06705	dur-anvayatvāt. apauruṣeyam a-vitathaṃ syāt.	na, tasya ayogād artha-abhidhāne puruṣa-upadeśa-
SV_17008	pradeśa-antareṣu tathā tasya carcanāt.	na, tasya artha-a-parijñānāt. pradeśa-antareṣv
VN_04205	kiṃ na nigraho nigraha-nimitta-a-viśeṣāt.	na, tasya iha a-prastāvād iti cet, āyātam iha yo
SV_13716	syāt, samāna-jātīya-upādāna-kṣaṇa-siddheḥ.	na tasya eva atīśayasya jñāna-hetoḥ, tasya tat-
SV_10523	sādhye 'sya anupalambhanam | tathā hetur	na tasya eva abhāvaḥ śabda-prayogataḥ ||206||
V3_06711	sādhye 'sya anupalambhanam | tathā hetur	na tasya eva abhāvaḥ śabda-prayogataḥ ||54|| na
SV_11906	bhūd a-śliṣṭena, śliṣṭena tu syād iti cet.	na, tasya eva tābhyaṃ śleṣa-asiddheḥ, sa eva
PV_03080	prasādhanāt | anyatra na anya-siddhiś cen	na tasya eva prasiddhitaḥ || yo hi bhāvo yathā-
HB_02107	-niyamo na api santāna-upakāreṇa iti	na tasya kaścit sahakārī tataḥ kevalo 'pi kuryād
SV_14526	jātam iti katham vīnaṣṭo nāma. nanv atra	na tasya kiñcid bhavati na bhavaty eva kevalam ||2
VN_00214	pramāṇam, yatra krama-yaugapadya-ayogaḥ,	na tasya kvacit sāmartyam, asti ca a-kṣaṇike sa
VN_01206	-vīnaśāv iti na syāt, yasmād yasya anvayo	na tasya janma-vīnaśau yasya ca tau na tasya
SV_07224	-utpādāna-yogyatām pratilabhate sa cen	na tasya janyaḥ syāt. sā asya svabhāva-bhūtā
HB_02408	dhūmo 'gny-ādi-sāmagryā anyato 'pi bhavet,	na tasya taj-janyaḥ svabhāva iti sakṛd api tato
SV_14715	tad a-tad-rūpam apy a-vācyam iti.	na, tasya niḥ-svabhāvatvāt svayam. sa eva hi
SV_14418	-abhāva-lakṣaṇo vīnaśāś ca saha syātām iti.	na, tasya nitya-anitya-dharma-ayogāt. na hy asaty
SV_14219	sambandhaḥ. āśraya-āśrayi-sambandhaś cet.	na, tasya niṣetsyamānatvāt. janya-janaka-bhāvāś
NB_03132	atra vaidharṃyena udāharaṇam – yo vīta-rāgo	na tasya pari-graha-āgrahaḥ, yathā ṛṣabha-āder iti.
VN_05610	nāma nigrahassthānam. arthe khalv a-vijñāte	na tasya pratiśedhaṃ brūyād iti. etad apy

SV_12710 a-višeṣaḥ pratyabhijñānāt siddha iti cet.
PV_04218 tat-tulyaṃ prāṇa-ādi-vyabhicāraṭaḥ |
V3_11811 sad-asantaḥ pratiyante, na ca evam ātmā iti
V3_13509 na tad iṣṭa-pratibandha iti na dūṣaṇaṃ syāt.
V1_02208 sukha-ādayaḥ. saṃskārān niyama iti cet,
PV_04251 tasyā jananaṃ rūpaṃ anyasya yadi sā eva sā |
SV_05019 cakṣur-vijñāna-ādiṣv api prasaṅgaḥ.
V1_02212 sukha-ādi-bheda-abhāva-prasaṅga iti cet,
V3_13603 mithyā-uttarāṇām ānantiyāt pratanyante
SV_10207 vā prakaraṇa-an-upayogino dravya-višeṣā
V2_06506 vā prakaraṇa-an-upayogino dravya-višeṣāḥ.
V3_05509 ||37|| saṃyogya-ādiṣu yeṣv asti pratibandho
PV_02121 | višeṣo na eva bardheta svabhāvaś ca
PV_04203 || saṃyogya-ādiṣu yeṣv asti pratibandho
V3_04108 kṣīra-ādiṣv anumānam, a-śaktād an-utpatteḥ.
PV_02042 manaḥ || yady apy akṣair vinā buddhir
SV_03921 sāmānyasya eva abhāva-prasaṅgāt. anyac ca
PV_04179 || sarva-śruter eka-vṛttir niṣedhaḥ syān
PV_02050 | vahny-ādi-vad ghaṭa-ādinām vinivṛttir
V3_11713 āśritya ācāryeṇa śrāvaṇatve vyatireka uktaḥ.
SV_10307 -phala-sādharṃyād viparyasto 'pavadeta api,
SV_03302 -antare 'pi tathā prayoga-darśana-abhyāsāt.
V1_04110 sādhayati ity upalambha-antara-anugamaḥ. tan
SV_17513 -vyatiriktasya vidyate 'vyabhicāritā ||336||
HB_03101 apy analo 'yaṃ na salilam ity an-adhyavasyan
V3_03102 śāstraṃ pramāṇayitavyam. katham idānīm
SV_17120 jaiminis tad-vyājena svam eva matam āha iti
PV_02154 na eka-stri-niyato madaḥ | te na ekasyām
PV_04260 -udāharaṇā ity uktā anupalabdhiḥ pṛthai
SV_08321 apy a-vikaleṣu sarveṣu višeṣeṣu bhavati.
V1_02312 katham iti cet, ayam aparo 'sya doṣo 'stu.
SV_17402 vṛttiḥ, tatra kadācid avisamvāda-sambhavāt,
V3_05207 tasmāt tena ādheya-višeṣā iti gamyante.
V2_04911 -viṣayam, aparasmād artha-pratipatteḥ.
PV_02244 badheta doṣa-drk || sa ca indriya-ādau
SV_01614 ucyate. kim apy asya kāraṇam asti iti.
SV_13322 -rūpān prati-śabda-niyatān dhvaniḥ śṛṇvanti,
V3_11103 kārya-kāraṇa-bhāva-siddher anyatra anumānāt.
SV_05205 vyaktayas tasya ālambana-bhāvena kāraṇam
SV_03720 idānīm asaty atīśaye khasya svabhāva iti
SV_14625 samāropya ādarśayanti prakaraṇena kenacit.
HB_03109 anyasya sarvasya tatra abhāva-siddhiḥ syāt,
SV_07302 dhūma-ādayo vyañjakāḥ. satyaṃ vyañjakā
PV_03510 -ādy-ākāra eka ekaṃ ca vedanam | lakṣyate
V3_06905 dharmo 'sti iti na sādhana-dharma-asiddhiḥ.
SV_16722 heya-upādeya-tad-āśrayeṣu saṅghaṭante,
PV_02223 -doṣa-anubandhinaḥ || tayor a-drṣṭer viṣaye
SV_11107 bhāvi-santānasya viparyaya-upādānān na syāt.
SV_04106 -gr̥ha-ādikāṃ kṣāṭha-sādhyām arthakriyām,
V1_03802 uktam atra – yathā-darśanam iyaṃ vyavasthā,
SV_05110 jala-bhrāntir iti tad-udbhavā ity ucyate,
PV_02227 -hāni-vat || ātmīya-buddhi-hānyā atra tyāgo
SV_00505 -vyavahāra-niṣedha-upayogāt pramāṇam uktā.
V2_07313 -vyavahāra-niṣedha-upayogāt pramāṇam uktā.
V2_04805 hi kiñcit pariṅkṣante prekṣā-pūrva-kāriṇaḥ,
SV_15507 an-arthakeṣv artha-vikalpaḥ puruṣa-kṛtaḥ,
SV_11403 -sambandha-siddheḥ sambandha-ākhyānāt.
VN_02014 dur-matīnām a-sāmarthya-pracchādāna-upāyaḥ,
PV_03346 || tadā artha-abhāsātā eva asya pramāṇam
V3_04505 dharmatvam eva, a-sambaddhād vimarśa-ayogāt.
PV_02032 vedakaḥ | yaḥ pramāṇam asāv iṣṭo
VN_04509 api loke pratītir drṣṭā. satyaṃ drṣṭā,
SV_14627 asāv api yadi vaktṛbhir evaṃ khyāpyate,
PV_02053 -atīśayāt tayoḥ || tulyaḥ prasaṅgo 'pi tayor
SV_05508 a-bhinna-ākārā buddhir iti tulyaṃ codyam.

na, tasya vyabhicārād a-nidarśanatvāc ca. varṇa-a
na tasya vyabhicāritvād vyatireke 'pi cet katham |
na tasya sad-asattva-pratītiḥ. yad apy āha –
na, tasya sādhana-antaravāt. yadi pūrva-pakṣa-
na, tasya sāmārthya-a-darśanāt. tan-mātra-bhāvino
na tasyā jananaṃ rūpaṃ tat tasyāḥ sambhavet
na, tasyā vikalpa-lakṣaṇatvāt. vikalpa eva hy a-
na, tasyāḥ sāmāgryā eva antara-višeṣa-kṛtatvāt
na tā iha ||85|| mithyā-uttarāṇi jātayaḥ. teṣāṃ
na tāñ śāstraṃ viṣayī-karoti. na ca tathā
na tāñ śāstraṃ viṣayī-karoti. na ca teṣāṃ tathā
na tādrṣaḥ | na te hetava ity uktaṃ vyabhicārasya
na tādrṣaḥ || tatra upayukta-śaktinām višeṣa-an-
na tādrṣam | na te hetava ity uktaṃ vyabhicārasya
na tādrṣam bhāvo 'numāna-viṣayaḥ. sa hi sandṛṣya
na tāny api tayā vinā | tathā apy anyonya-
na tābhyo vyatiriktam kiñcit tathā buddhau
na tāvatā | so 'sarvaḥ sarva-bhedānām a-tattve
na tāvatā || a-nivṛtti-prasaṅgāś ca dehe tiṣṭhati
na tāvatā abhāva-gatir ity uktam. anyathā samśaya
na tāvatā tad-abhāva eva, vyavahitānām api hetoḥ
na tāvatā sarvatra bhedaḥ. anyatra api puruṣa-
na tāvad ayam puruṣaḥ kañcid artham pratyety
na tāvad etad vacanaṃ vācyānām svabhāvaḥ. na apy
na tiṣṭhen na pratiṣṭheta iti dus-taraṃ vyasanam
na tīrtha-snāna-ādir a-dharma-śodhana iti na
na tīrthakara-antarād asya višeṣam paśyāmaḥ. tathā
na tīvraḥ syād aṅga-rūpa-ādy api iti cet || na
na tu || tatra apy adṛṣyāt puruṣāt prāṇa-āder a-
na tv a-vikale 'py a-bhinne rūpe. kāryam hi
na tv a-sa-rūpaṃ vedakaṃ nāma. na hi vitti-sattā
na tv anyatra drṣṭa-pramāṇa-uparodhasya puruṣasya
na tv evaṃ nityānām śabdānām kasmimścit saty
na tv evaṃ para-aṅgāt pratītiḥ, tasya a-
na tv evaṃ bāla-āder api darśanāt | doṣavaty api
na tv evaṃ bhūtam iti. na evaṃ sukha-ādi-kāryam
na tv evaṃ śabdān iti, kaḥ śabdeṣv eṣāṃ nir-vedaḥ.
na tv evaṃ a-śubha-abhinandena viparyāsenā ca
na tu kevalāḥ. yadā punar āsām ekaṃ sahakāry asti,
na tu kham ity eva. khasya artha-antara-sādharāṇa
na tu tat tathā. sarva-artha-vivecanaṃ hi tatra
na tu tulya-yogya-avasthasya eva. upalabdhi-
na tu dhūmam apekṣya agnir ātmani jñānaṃ janayati.
na tu nīla-ābhe vedane vedanaṃ param || jñāna-
na tu punar atra ayam eva śabda-vikalpa-
na tu pravāda-mātṛeṇa iti na samānaḥ prasaṅgaḥ.
na tu bāhyeṣu yaḥ kramaḥ | na hi sneha-guṇāt
na tu bhūta-artham, vastu-bala-utpatteḥ. abhūta-
na tu bheda-a-višeṣe 'pi jala-ādayaḥ, śroṭṛ-ādi-
na tu yathā-tattvam iti. viṣaya-ākāraḥ kaścit
na tu yathā-svabhāvam a-jala-vivekinā arthena
na tu viparyaye | upabhoga-āśrayatvena gr̥hiteṣv
na tu vyatireka-darśana-ādāv upayujyate, samśayāt.
na tu vyatireka-darśana-ādāv upayujyate, samśayāt,
na tu vyasanitayā. na ca anumāna-pratibhāsa eva
na tu śabda-svabhāva-kṛtaḥ, puruṣa-upadeśa-
na tu sa eva sambandhaḥ. astu vā anya eva nityaḥ
na tu satyair asty upetaḥ, tattva-pariṅkṣāyām
na tu sann api | gr̥haka-ātmā a-parārthatvād
na tu sapakṣa-vipakṣayoḥ sattvam asattvam vā
na tu sarvasya vedakaḥ || dūraṃ paśyatu vā mā vā
na tu sākṣād ity uktam. uktam etan na punar
na tu svayaṃ tathā, tadā na kiñcid bhavati iti
na tulyaṃ citta-kāraṇe | sthity-āvedhakam anyac
na tulyaṃ tatra a-bhinna-sāmānyasya sad-bhāvāt.

SV_08520 anya-apohe 'py eṣa tulyaḥ prasaṅga iti cet.
SV_00603 -viruddha-siddhir uktā veditavyā, yathā
V2_06205 -viruddha-siddhir uktā veditavyā, yathā –
V3_10204 paraspara-parihāra-sthita-lakṣaṇau
SV_13415 vyajyamāne 'smin vācaka 'pi katham
SV_11309 syād etat – a-kārya-sambandhā eva śabdāḥ.
SV_15625 | yadi bhāva-śaktayā eva mantrāḥ siddhi-pradā
SV_15111 -prasaṅgāt. kārya-sātatyā-a-darśanāc ca
SV_03021 tathā ucyante. tasya śabdair an-ākṣepān
V3_06601 ye yad-bhāve para-apekṣatvena upagamyante,
NB_03131 vaidharṃya-udāharaṇam – ye grāhya-vacana
PV_04203 -ādiṣu yeṣv asti pratibandho na tādrśam |
V3_05510 -ādiṣu yeṣv asti pratibandho na tādrśaḥ |
SV_14307 -darśanayor virodhaḥ. tat-parigrahaṭaś cen
PV_03216 -ādinām viśeṣataḥ | lakṣaṇam sa ca tattvaṃ
SV_05306 tasmād a-samarthā eva vyaktayas tatra iti
SV_08618 janakāḥ proktāḥ (170a) saty api sāmānye rūpe
SV_09413 tathā na anveti. yad api sattā-mātram anveti
V3_07208 na anveti. yad api sattā-mātram anveti,
VN_04904 uktam. a-pratīyamāna-sambandheṣu ca padeṣu
HB_03910 arthasya iti. tad rūpaṃ ye na vidanti
SV_16327 'py an-atiśayaś ca kartā ca mantrāṇām iti.
V3_06602 -dhetūnām api tatra niyamād a-doṣa iti cet,
HB_00406 nānā-yogakṣematvāt. sādharmaṇe hi kārye
SV_12709 'pi pada-vākya-antare 'bhāvād iti cet.
SV_11801 apekṣaṇāt. tulyam indriya-ādiṣv api iti cet.
SV_12601 eva vyavahārāḥ paścāt pravṛttā iṣyante.
V2_06410 viprakarṣiṇo deśa-kāla-svabhāva-viprakarṣair
PV_04008 apy a-gocarāḥ | sādhyā-sādhanā-cintā asti
SV_11913 tadvān syāt. santo 'py a-vācakā varṇāḥ. tan
SV_08207 katham teṣv api iti. cintitam etad yathā
PV_02225 na virāgo 'tra svatva-dṛṣṭer yathā ātmani |
SP_00022 || saṃyoga-janane 'pi iṣṭau tataḥ saṃyogināu
V3_13011 a-sambhavaḥ, tathā tad-abhivyāptayor api iti
SP_00012 yogaḥ kārya-kāraṇatā yadi || yoga-upādhi
SV_05201 na bheda ālambana-bhāvena upayujyate, tadā
V3_06401 paśyato nīlam etan na pītam iti. tasmān
NB_03131 sandigdha-sādhanā-vyatireko yathā –
SV_09519 91|| sattāyāṃ hi sādhyāyāṃ. sarvas tad-dhetur
V3_07509 |62|| sattāyāṃ hi sādhyāyāṃ sarvas tad-dhetur
VN_05605 tāvad vaktavyam, yāvad anena na grhītam,
V3_09001 api gamakeṣu pratibandhaḥ sādhyāḥ. tan
VN_00502 -antara-sākalyaṃ ca. svabhāva-viśeṣo yan
V1_02404 tādātmye 'samvedanāḥ sukha-ādaya iti cet,
V3_07002 ayam arthakriyā-arthī tad-a-samarthaṃ prati
V3_00504 -abhyupagama-vad iti pratipattir eva sā,
V3_10803 eṣa nyāyāḥ, lakṣaṇa-yukte virodha-sambhavāt.
SV_02015 niyāmakāt | avinābhāva-niyamo ' -darśanān na
V2_08907 niyāmakāt | avinābhāva-niyamo ' -darśanān na
SV_07904 pradīpa-ādīḥ svarūpa-sūnye deśe sva-vyaṅgyaṃ
VN_03219 na prayukto vipratipatti-viśayaś ca kiṃ
V3_05804 -antar-gamād iyam | hetu-prabheda-ākhyāne
PV_04269 -antar-gamād iyam | hetu-prabheda-ākhyāne
SV_10809 vākyānām eka-artha-upasamhāra-upakāraḥ.
VN_03608 vṛttīḥ syāt. pramāṇa-virodhe tu hetoḥ, yathā
PV_03490 tad-grahaṇe yā antyā dhīḥ sā anubhūyate |
VN_02208 -vyavahāre 'pi vijigīṣuṇām vāda iti cet,
PV_04090 | yathā sādhyam a-bādhātaḥ pakṣa-hetū
PV_04026 || siddha-ukteḥ sādhanatvāc cet parasya api
PV_04124 | tad-vastv-abhāve śāśini vāraṇe 'pi
PV_03042 tayoh | tayor iti na sambandho vyāvṛttis tu
V3_13510 -vādī sākāṅkṣaḥ syād a-samāpta-vākya eva iti
V3_13509 pratisamādhita na tad iṣṭa-pratibandha iti
V3_04509 ekasya vā viparyaye ca ekasya na sādhanam
PV_03140 -pratighātinī | cakra-bhrāntim dṛśā dhatte
na tulyaḥ. yato nivṛtter niḥ-svabhāvāt vān na
na tuṣāra-sparśo 'tra agneḥ. viruddha-kārya-
na tuṣāra-sparśo 'tra agner iti. viruddha-kārya-
na tṛtīyaṃ rāsiṃ vyatirecayataḥ. tayor ekasya
na te ||258|| krama-utpādibhir dhvani-bhāgair
na te 'rtheṣu puruṣair anyathā viparyasyante.
na te kañcit parihareyur yajamānam anyam vā. na
na te kathañcit kartāra ity ukta-prāyam. yā apy
na te kasyacid aṅga-bhūtā iti kim upādhyayaḥ.
na te tad-bhāva-niyatā iṣyante, vāsāṃsi iva rāge.
na te rāga-ādimantaḥ. tad yathā gautama-ādayo
na te hetava ity uktaṃ vyabhicāryasya sambhavāt ||
na te hetava ity uktaṃ vyabhicāryasya sambhavāt ||3
na tena an-āvaraṇam yataḥ | (271ab) yadi tena
na tena apy ete vilakṣaṇāḥ || yathāsvam-pratyaya-
na tena grhyeran. tāsām anyatama-apekṣam tac cec
na tena te janakās tasya an-apāyād eka-sthitāv
na tena siddhena kiñcit. nanv evam agny-ādiṣv api
na tena siddhena kiñcit. nanv evam agny-ādiṣv api
na tebhya ānupūrvyā api pratītir iti na idam
na teṣāṃ tataḥ pravṛttir iti para-upalakṣaṇatvād
na, teṣāṃ prabhāvavatā eva adhiṣṭhānāt. tat-kṛtam
na, teṣāṃ sākalya-a-pratibandha-niyama-a-sambhavāt.
na teṣāṃ sāmārthya-bhedāḥ, aparāpara-dhūma-
na, teṣāṃ a-viśeṣa-asiddheḥ. a-viśeṣaḥ
na, teṣāṃ anyathā-anumānāt. jñānam hi keśucit
na, teṣāṃ apy anyā-samskāra-āhitānām yathā-
na teṣv anupalambho 'bhāvaṃ gamayati. sad avaśyam
na teṣv artheṣu kācana || puṃsām abhiprāya-vaśāt
na teṣu vācya-vācaka-sambandhaḥ. tad-vṛttau
na teṣu sambhavati. tat kim idānīm a-nimitte te
na tair vinā duḥkha-hetur ātmā cet te 'pi tādrśaḥ
na tau | karma-ādi-yogitā-āpatteḥ sthitiś ca
na tāv ekatra staḥ. tan na atra
na tāv eva kārya-kāraṇatā atra kim | bhedaś cen
na tau kadācid api śliṣṭau grhītvā iti idam asya
na tau pramāṇam. adṛśye niścaya-ayogāt sthitir
na trayī-vidā brāhmaṇena grāhya-vacanaḥ kaścid
na trayīm doṣa-jātim atipatati. asiddhiṃ
na trayīm doṣa-jātim ativartate, asiddhiṃ
na trir eva. a-grahaṇa-sāmārthye prāg eva
na trividhād dhetor anyo gamako 'sti, a-
na trividhena viprakarṣeṇa viprakṛṣṭam, yad an-
na, tvat-pakṣe 'py asti sukha-ādi-samvedanam iti
na datta-anuyogo bhavitum yuktaḥ. na hi
na darśana-antara-avasthitasya doṣa-udbhāvanam. sa
na darśana-mātreṇa, kiṃ tarhi vyatirekāc api. tad-
na darśanāt ||31|| avaśyam-bhāva-niyamaḥ kaḥ
na darśanāt ||62|| avaśyam-bhāva-niyamaḥ kaḥ
na darśayati. na evaṃ vyaktir viparyayāt. katham
na darśita iti cet, na, samāsa-nirdeśāt, evam api
na darśita-udāhṛtiḥ pṛthak ||44|| ity antara-
na darśitā udāhṛtiḥ pṛthak || eka-upalambha-
na daśa-dāḍima-ādi-vākyānām iva an-upasamhāra eva.
na dahano 'gniḥ śaitiḥ ity-ādi hy asiddho
na dīrgha-grāhikā sā ca tan na syād dīrgha-dhī-
na, dur-jana-vipratipatty-adhikāre satāṃ śāstra-a-
na duṣyataḥ || a-niṣiddhaḥ pramāṇābhyām sa ca
na duṣyati | idānīm sādhyā-nirdeśaḥ sādhanā-
na duṣyati || tasmād a-vastu-niyata-saṅketa-
na duṣyate || tasmāt samānatā eva asmin sāmānye
na dūṣaṇa-avasaraḥ, sthita-vacane tu tasmin doṣam
na dūṣaṇam syāt. na, tasya sādhanā-antaravāt.
na dūṣaṇam, tathā-pratipatty-aṅgasya a-sāmārthyāt.
na dṛśāṃ ghaṭanena sā || kecid indriya-jatva-āder

SV_07825 sāmānyam āśraya-sūnyeṣu pradeṣeṣu
 SV_14211 artho 'gni-janmā abhāvas tad idam abhūtātvaṅ
 SV_14215 arthasya nāma-karaṇa-mātreṇa kāṣṭham
 PV_03348 ity artha-saṃvit sā eva iṣṭā yato 'rtha-ātmā
 PV_04213 || yasya hetor abhāvena ghaṭe prāṇo
 PV_03049 | vyakti-grahe ca tac chabda-rūpād anyan
 PV_02166 | yad rūpaṃ dṛṣyatām yātaṃ tad rūpaṃ prāṇ
 SV_14305 na anyo 'nyasya vināśo 'stu kāṣṭham kasmān
 SV_14524 tulyaḥ. tadā kim artha-antara-bhāve bhāvo
 SV_14209 artha-antara-janmani kāṣṭham abhūtaṃ nāma
 SV_14308 tena artha-antareṇa parigrhītaṃ iti kāṣṭham
 PV_04155 kriyas tasmāt samavāyī na kāraṇam | tata eva
 V2_05304 vṛtti-śānkayā eva tataḥ saṃśayaḥ. anvayas tu
 PV_03276 duḥkha-ādi-vedanam | ekam āvir-bhavad dṛṣṭam
 SV_02307 dhūmo 'tra dṛṣṭaḥ sakṛd vaikalye ca punar
 V2_08703 dhūmo yatra dṛṣṭaḥ sakṛd vaikalye ca punar
 PV_03483 pratanyate || viṣaya-indriya-mātreṇa
 SV_14315 vināśa-ākhyasya arthasya parigrhāt kāṣṭham
 PV_03444 || dṛṣṭayor eva sārūpya-graho 'rtham ca
 SV_00202 pratyāsattya sādhyā-dharmi-siddhir iti cet.
 HB_00109 pratyāsattēḥ sādhyā-dharmi-siddhir iti cet,
 V3_04308 pratyāsattya sādhyā-dharmi-siddhir iti cet,
 VN_03718 api hetāv antar-bhāva iṣṭo bhavati, tathā ca
 V3_13201 'pi na sidhyati iti. hetos tri-lakṣaṇatvān
 VN_03720 hetāv antar-bhāvād dhetunā eva sādhyā iti
 PV_02082 sto na sa janma adhigacchati || gaty-āgatī
 SV_11815 yad abhiprāyāḥ prayujyamāno dṛṣṭo 'nyathā
 SV_02603 pratyakṣasya sataḥ svayam | ko 'nyo
 V3_01610 bhojanīyaḥ, na devadatto na yajñadatta iti.
 V3_01610 devadatta-yajñadattayor anyataro bhojanīyaḥ,
 V3_00405 -svabhāva-antara-virahād aneka-vṛtter ekasya
 SV_06509 yathā-varṇite tu buddhi-pratibhāsa-āśraye
 SV_00912 rāga iti cet. iṣṭam, a-viparyāsa-samudbhavān
 V3_11003 -bandhāt. ata eva a-viparyāsa-udbhavā sā
 SV_06005 gatiṃ na ativartate. tayoś ca sa eva doṣaḥ.
 PV_04082 doṣas tayor ayam || uttara-avayava-apekṣo
 VN_02307 -nivartanam prativādināḥ. atha vā yo
 VN_02111 -uttara-pakṣo yatra viṣaye prativādi yadā
 VN_06312 ekena eva tat-siddher na sarva-upādānam iti
 PV_02054 -āvedhakam anyac ca yataḥ kāraṇam iṣyate ||
 PV_02197 -graho vinā || tena agha-hetau na dveṣo
 HB_01813 saha-kriyā santāna-āśrayeṇa ucyate,
 V3_12706 -mātram viśisyate viśāṇinām api viśāṇeṣu,
 SV_08912 sa eva svabhāvo yathasvaṃ śabda-codito
 VN_01504 'nyathā-upalabdhiḥ, atiprasaṅgāt. nanu uktaṃ
 VN_01321 tadā tasya nivṛtti-prādur-bhāvābhyām
 VN_03318 ayam pratijñā-hetvor virodhaḥ sambhavan
 VN_06304 pṛthaṅ nigrahasthānam. nyāya-cintāyām punar
 VN_02321 nir-doṣatvāt. doṣavati punaḥ sādhanā
 PV_02226 || nir-doṣam dvayam apy evaṃ vairāgyam
 PV_03441 tayā katham || yasmād dvayor eka-gatau
 PV_02156 dhetor a-viśeṣataḥ | yad avastho mato rāgī
 PV_02197 sa ca sattva-graho vinā || tena agha-hetau
 SV_06312 tad-viśiṣṭo vā ity āha. ata eva ca śabdasya
 V1_03306 kriyā-karaṇayor aikya-virodha iti cet,
 V2_05612 ātmatve sādhyā-sādhanā-bheda-abhāva iti cet,
 SV_00222 ātmatve sādhyā-sādhanā-bheda-abhāva iti cet.
 SV_16303 -ātmanor vā prakṛtyā siddhy-asiddhi iti cet.
 VN_04612 na apy artha-pratyāyane kaścid atīśayaḥ.
 V3_02002 na, atra dharmiṇaḥ prakṛtatvād iti cet,
 SV_09111 -dharma-niṣedha eva sarva-bhāveṣu kriyate,
 PV_04041 evam a-sādhanāt || samudāya-apavādo hi
 V3_10007 ||78|| iti saṅgraha-ślokaḥ. tasmān
 SV_09014 ca, sarva-ātmate ca sarveṣāṃ bhinnau syātām
 SV_02309 pratiniyato 'nyatra katham bhavet. bhavan vā

na dṛṣyata iti pratisamādadhīta tasya apy asty
 na dṛṣyata iti. bhavatu tasya idam nāma abhāva
 na dṛṣyata iti yuktaṃ. na ca anyo 'nyasya vināśaḥ,
 na dṛṣyate | tasyā buddhi-niveśy-arthaḥ sādhanam
 na dṛṣyate | dehe 'pi yady asau na syād yukto
 na dṛṣyate || jñāna-mātra-artha-karaṇe 'py a-
 na dṛṣyate || śatadhā viprakīrṇe 'pi hetau tad
 na dṛṣyate ||270|| ko 'yam artha-antara-bhāva-
 na dṛṣyate, 'n-artha-antaratve 'pi tad eva tad
 na dṛṣyate vā. atiprasaṅgo hy evaṃ syāt. sa eva
 na dṛṣyeta, tat kāṣṭhasya āvaraṇam ity āpannam.
 na dṛṣyo 'sāv a-dṛṣṭeḥ kārya-rūpayoḥ || tad-bādhā
 na dṛṣṭa iti vyatirekī kathyate. na ca evaṃ-vidho
 na dṛṣṭam tv anyad antarā || saṃsargād a-vibhāgāś
 na dṛṣṭaḥ. taj-janyo 'sya svabhāvaḥ, anyathā
 na dṛṣṭaḥ, taj-janyo 'sya svabhāvaḥ, anyathā
 na dṛṣṭam iti nīcayaḥ | tasmād yato 'yam tasya
 na dṛṣṭam. vināśasya vināśitvaṃ syād utpattes
 na dṛṣṭavān | prak katham darśanena asya sārūpyam
 na, dṛṣṭānta-dharmino 'pi pratyāsattēḥ. tad-amśa-
 na, dṛṣṭānta-dharmino 'pi pratyāsattēḥ. tad-amśa-
 na, dṛṣṭānta-dharmino 'pi pratyāsattēḥ. sapakṣe
 na dṛṣṭāntaḥ pṛthak sādhanā-avayavaḥ syād a-
 na dṛṣṭāntaḥ pṛthag ucyate | (84ab) tri-lakṣaṇo
 na dṛṣṭāntasya pṛthak kiñcit sāmartyam. api ca
 na dṛṣṭe ced indriyāṇām a-pāṭavāt | a-dṛṣṭir
 na dṛṣṭo darśana-a-darśanābhyām dhūma-ādi-vat tat-
 na dṛṣṭo bhāgaḥ syād yaḥ pramāṇaiḥ parikṣyate ||43
 na devadatta eva ity abhiprāyād a-doṣa iti cet,
 na devadatto na yajñadatta iti. na devadatta eva
 na deśa-ādi-viśeṣavatā anyena yogaḥ, tathābhūta-
 na doṣa iti. vicchedam sūcayann ekam a-
 na doṣaḥ. asaty apy ātma-grahe duḥkha-viśeṣa-
 na doṣaḥ. asaty ātma-grahe duḥkha-viśeṣa-darśana-
 na doṣaḥ, dṛṣṭa-viparītasya su-jñānatvāt. ekam hi
 na doṣaḥ pakṣa iṣyate | tathā hetv-ādi-doṣo 'pi
 na doṣaḥ sādhanasya tad-bhāve 'pi vādinā
 na doṣam udbhāvayati tadā parājito vaktavyaḥ.
 na doṣam udbhāvayann eva aparasya an-udbhāvanān
 na doṣair viguṇo deho hetur varty-ādi-vad yadi |
 na doṣo 'taḥ kṛpā matā | na a-mukṭiḥ pūrva-
 na dravya-āśrayeṇa, kṣaṇike dravye viśeṣa-an-
 na dravya-svabhāvaḥ. svabhāvo 'pi, prati-kāryam
 na dravyatva-ādi sāmānyam. tac-codanayā tadā
 na dravyam eva nir-vivekam avasthā, na api
 na dravyasya pariṇatīḥ. na hy artha-antara-
 na dvayīm hetu-doṣa-jātim atipatati viruddhatām
 na dvayor ekasya apy atra jaya-parājayau, sādhanā
 na dvayor ekasya api jaya-parājayau, tattva-a-
 na dvayos tataḥ | duḥkha-bhāvanayā syāc ced ahi-
 na dvitīyasya darśanam | dvayoḥ saṃsṛṣṭayor
 na dveṣī syāc ca tādrṣaḥ || tayor a-sama-rūpatvān
 na dveṣo na doṣo 'taḥ kṛpā matā | na a-mukṭiḥ
 na dvau vyāpārau, tad-anya-vyāvartanam svārtha-
 na, dharma-bheda-abhyupagamāt. a-bhinne 'pi
 na, dharma-bheda-parikalpanāt. tathā ca āha -
 na, dharma-bheda-parikalpanād iti vakṣyāmaḥ.
 na, dharma-viruddhānām api kraurya-steya-maithuna-
 na dharma-sādhanatā mithyā-vṛtti-codanebhyāḥ
 na, dharmi-prakrame 'pi vastu-pratibandha-abhāvāt.
 na dharmiṇaḥ, tan-niṣedhe tad-viṣaya-śabda-
 na dharmiṇi virudhyate | sādhyam yatas tathā na
 na dharmi hetuḥ, ubhaya-asiddheḥ. etena dharmo
 na dhī-dhvanī | bheda-saṃhāra-vādasya tad-abhāvād
 na dhūmaḥ syāt. taj-janito hi svabhāva-viśeṣo

V2_08704	pratiniyato 'nyatra katham bhavet. bhavan vā	na dhūmaḥ syāt. taj-janito hi svabhāva-viśeṣo
V2_08504	na iṣyate. katham idam gamyate –	na dhūmo 'gniṃ vyabhicarati iti. tad-vyabhicāre
V2_06206	'tra dhūmād iti. hetv-asiddhyā, yathā –	na dhūmo 'tra an-agner iti. svabhāva-asiddhyā,
SV_02218	bheda-a-bhedābhyāṃ kārya-bheda-a-bhedau. tan	na dhūmo 'rthād ḍṛṣṭa-ākāra-vijātiyād bhavaty a-
V2_08606	bheda-a-bhedābhyāṃ kārya-bheda-a-bhedau. tan	na dhūmo 'rthād ḍṛṣṭa-ākāra-vijātiyād bhavati, a-
NB_02036	iti. viruddha-vyāpta-upalabdhir yathā –	na dhruva-bhāvī bhūtasya api bhāvasya vināśaḥ,
SV_13401	iti, kaḥ śabdeṣv eṣāṃ nir-vedaḥ. yad uktaṃ	na dhvanayo bhedena vācakebhyaḥ siddhā iti katham
SV_13311	śabdeṣu śrūyate vācakaḥ katham | (257ab)	na dhvanir ato bhinnas tena saha prthag vā. na hi
SV_13302	vācaka ca pratiniyata-śakti-indriyaṃ	na dhvaniṣu. tatra dhvanibhyo bhinnam asti iti
HB_03818	iti. nīcīta-grahaṇaṃ tarhi na kartavyam.	na na kartavyam, tasya anya-arthatvāt. sapakṣa-
VN_06306	ca. atha kañcid doṣam udbhāvayati, kañcin	na, na tadā nigrāham arhaty uttara-pratipatteḥ.
SV_02015	vā niyāmakāt | avinābhāva-niyamo 'darśanān	na na darśanāt ||31|| avāśyaṃ-bhāva-niyamaḥ kaḥ
V2_08907	vā niyāmakāt | avinābhāva-niyamo 'darśanān	na na darśanāt ||62|| avāśyaṃ-bhāva-niyamaḥ kaḥ
VN_03601	ativartate. ubhayathā api doṣo 'stv iti cet,	na, na hetu-doṣasya prāk prasaṅgena parājitasya
VN_02223	eva chala-ādi vijigīṣubhir iti cet,	na, nakha-capēṭa-śāstra-prahāra-ādīpana-ādibhir
PV_02204	| nityaṃ tam āhur vidvāṃso yaḥ svabhāvo	na naśyati || tyaktvā imāḥ hrepaṇīm ḍṛṣṭim ato
PV_03488	tad-ūrdhva-viṣaya-a-sthiteḥ || sthāne svayaṃ	na naśyēt sā paścād apy a-viśeṣataḥ | doṣo 'yaṃ
PV_02072	-ātmā cet tasya kaḥ sthāpakaḥ paraḥ | svayaṃ	na naśvara-ātmā cet tasya kaḥ sthāpakaḥ paraḥ ||
SV_14915	-ātmataḥ-hetu-svabhāva-pratiniyamavan	na naśvara-janana-pratiniyata-svabhāvaṃ bhāvaṃ
V2_07807	asti yo vināśvaraḥ. tat-svabhāva-apekṣatvān	na naśvarāḥ. śāly-ādi-bijānām api sa svabhāvaḥ
V1_02703	antaram eva tat tathā-utpannam ekaṃ ḍṛṣyate,	na nānā-rūpayor dravyayoḥ saṃsargād a-vibhāgaḥ.
V2_04814	apy asya a-bheda-pratiśedha eva draṣṭavyaḥ,	na nānā-viśayatā, anumāna-vikalpasya nir-
PV_03342	anubhavo dvayoḥ | a-ḍṛṣṭa-āvaraṇān no cen	na nāma-artha-vaśā gatiḥ || tam aneka-ātmakaṃ
V3_11002	api vṛtṭeḥ. sā eva rāga iti cet, iṣṭaṃ	na nāma nivāryate. rūpaṃ tu bhinnam, a-śubha-
SV_14327	gatiḥ svabhāva-sthiteḥ. hantā hi caitrasya	na nāśa-kalpaḥ. kiṃ tarhi daṇḍa-ādi-kalpaḥ. nāśa-
VN_04513	tu nakka-śabdāṃ mukka-śabdāṃ eva vā vetti,	na nāśa-śabdāṃ, sa katham apaśabdāc chabdam
VN_06402	-vādy uttara-pakṣa-vādinam nigrāha-prāptaṃ	na nigrhṇāti, tadā tayor nyāyena na ekasya api
VN_04309	-pratipādana-a-sāmarthya iti vijetā na syān	na nigrāha-arhaḥ. a-sambaddha-abhidhāne
VN_04007	-uttara-avasaraḥ, hetv-antara-abhidhāne 'pi	na nigrāham arhaty a-virāmāt. prakṛtād arthād a-
VN_04203	a-vādino 'pi hi nirarthaka-abhidhāne kiṃ	na nigrāho nigrāha-nimitta-a-viśeṣāt. na, tasya
SV_13610	ity a-parihāraḥ. vyakti-kramo 'pi vākyam	na nitya-vyakti-nirākṛteḥ | (261ab) na varṇānām
VN_02613	nityaḥ śabda ity āñjasah pratipakṣaḥ syāt,	na nityaṃ sāmānyam iti. tasmād aindriyakatvasya
SV_15125	grhyeta na vā kenacid iti san kenacid ḍṛṣṭo	na nityaḥ kaścid atīndriyaḥ syāt, na ca etad asti.
SV_11516	apy apāyaḥ, anyathā an-āśritaḥ syāt. tato	na nityaḥ. tad-āśraya-arthaś ca vaktavyaḥ.
PV_03044	matam || vastu-sattā-anubandhitvād vināśasya	na nityatā | a-sambandhaś ca jātinām a-kāryatvād
SV_15109	yuktaḥ. anya-apekṣā api niśiddhā eva. tasmān	na nityānām kvacid vijñāna-janana-sāmarthyam.
SV_11321	sambandho vācyah. yogyatā-upakāra iti cet.	na, nityāyā nir-atīśayatvāt. tatra apy
SV_17102	kāmyaṃ ca. atha prasiddhim ullaṅghya kalpane	na nibandhanam | prasiddher a-pramāṇatvāt tad-
SV_12103	ca. tān yatnavanta upalabhanta iti cet.	na, niyama-abhāvāt. anyatra anupalambhasya
VN_04902	bhāvaṃ pradarśya sambandhaḥ pradarśyeta iti	na niyamaḥ kaścid ubhayathā api pratity-utpatter
V2_08203	vā. sā iyaṃ sattā a-pratibandhini iti cet,	na niyamavatī syāt. tasmān na iyaṃ ākasmiki
PV_02174	tad-bhede dhavala-ādi-vat | rūpa-ādi-van	na niyamas teṣāṃ bhūta-a-vibhāgataḥ || tat-tulyaṃ
SV_17310	tam eva svabhāvaṃ vyanakti na anyam iti	na niyamo 'sti. yatra svāntaryam icchāyā niyamo
PV_04240	'py arthāḥ santi taj-jāti-bhāvinaḥ | kvacin	na niyamo ḍṛṣṭyā pārthiva-a-loha-lekhyava-vat ||
SV_17224	na saṅketah kasyacid abhiprāya-abhāvād iti	na niyamo na taj-jñānam. svabhāva-niyame 'nyatra
PV_02175	-prasaṅgataḥ | vikalpya-viśayatvāc ca viśayā	na niyāmakāḥ | sabhāga-hetu-virahād rāga-āder
SV_04705	vat. sa ca śabdaḥ kasmāt sāḥśād vyaktiṣv eva	na niyujyate. kiṃ tatra anyena vyavadhinā.
PV_04194	-dharma-viśeṣaṇam | tad-viśiṣṭatayā dharmo	na nir-anvaya-doṣa-bhāk || svabhāva-kārya-siddhy-
V2_05102	dharma-viśeṣaṇam | tad-viśiṣṭatayā dharmo	na nir-anvaya-doṣa-bhāk ||14|| ity antara-ślokaḥ.
PV_04039	-prasādhanam | viśiṣṭaṃ dharmiṇā tac ca	na nir-anvaya-doṣavat || etena dharmi-dharmābhyāṃ
SV_10422	na hy asyāṃ kaścid ḍṛṣṭānto 'sti. kiṃ	na nir-upākhyam vyoma-kusuma-ādi ḍṛṣṭāntaḥ. tad
HB_01214	'py aneka-pratyaya-upadheya-viśeṣatvam iti	na nir-bandho 'smākaṃ mṛt-saṃsthānāyor eka-
VN_01413	sambhavati, ubhayathā api na pariṇāmaḥ.	na nir-vivekaṃ dravyam eva dharmāḥ, na api
V1_03201	iti cet, atha katham idānīm sato rūpaṃ	na nirdiśyate. na idam idantayā śakyam nirdeṣṭum.
V3_13706	punar āsām ānantiyād a-śakya-nirdeśa iti	na nirdiśyate. yukto 'yam artha iti sūtram a-
HB_03717	anityatva-hetum kṛtakatva-ādīkam api kaścin	na nirdeśayed iti. idam idānīm kaṣṭataram
PV_04058	sādhayan | kasyacid vāda-bādhāyāṃ svabhāvān	na nivartate || prapadyamānaś ca anyas taṃ
SV_06003	api taruḥ | ayam apy ayam eva iti prasaṅgo	na nivartate ||118|| ekaṃ pradarśya ayam vṛkṣa
V3_02208	sādhayan | kasyacid vāda-bādhāyāṃ svabhāvān	na nivartate ||18|| prapadyamānaś ca anyas taṃ
PV_03297	ca asyāḥ syād akṣa-vikṛtāv api | nivṛttir	na nivarteta nivṛtte 'py akṣa-viplave || kadācid
VN_01316	-abhāvāt. yadi tat tad eva, tasya avasthānām	na nivṛtti-prādur-bhāvāv iti kasya tāv iti
SV_08226	jñāna-nibandhanam ||162|| ity antara-ślokaḥ.	na nivṛtṭim vihāya asti yadi bhāva-anvayo 'paraḥ |
V3_12105	niśedhasya vidhāna-rūpatvāt. asataḥ sapakṣān	na nivṛtṭir ity a-sapakṣa eva na asti iti cet, na
V2_05405	-lakṣaṇatvād asya. sā eva tāvad asato	na nivṛtṭir iti nivṛtter nivṛtṭiḥ katham iṣṭā.
V3_10511	piṇḍo viśāṇavān ||80|| sādhyā-kāla-aṅgatā vā	na nivṛtter upalakṣya tat | tata eva a-pratijñā-

PV_04188	eṣa piṇḍo viṣṇānvān || sādhyā-kāla-aṅgatā vā	na nivṛtter upalakṣya tat | viśeṣo 'pi pratijñā-
SV_03122	niścayena, kiṃ tarhi tat-pratibhāsenā. tan	na niścaya-a-niścaya-vaśāt pratyakṣasya grahaṇa-a-
V3_00904	saṃśayas tu pakṣa-vacanād arthe dṛṣṭaḥ,	na niścaya iti sāksān na sādhanam. sādhyā-
SV_03122	kasyacin niścāyakam. tad yam api gṛhṇāti tan	na niścayena, kiṃ tarhi tat-pratibhāsenā. tan na
SV_01021	tad udāhṛtam ||14|| sa tasya vyatireko	na niścita iti vipakṣe vṛttir āśānkyeta,
SV_03117	-viṣayaḥ siddhaḥ. api ca niścayaiḥ | yan	na niścīyate rūpaṃ tat teṣāṃ viṣayaḥ katham ||57||
PV_04227	| na tathā na yathā so 'sti tathā api	na niṣidhyate || tasmād āśritya śabda-arthaṃ
V2_05502	| na tathā na yathā so 'sti tathā api	na niṣidhyate ||19|| tasmād āśritya śabda-arthaṃ
V2_05412	na iti prāptā atra mūkatā ||17|| satāṃ ca	na niṣedho 'sti so 'satsu ca na vartate | jagaty
PV_04226	asatsu na iti prāptā atra mūkatā || satāṃ ca	na niṣedho 'sti so 'satsu ca na vidyate | jagaty
SV_04326	-tadvatoḥ saha-avasthānād a-doṣa iti cet.	na, niṣpannasya pāratantrya-abhāvād an-upādhitvam,
PV_04027	viḍambanā | a-sambaddhā tathā hy eṣa	na nyāya iti sūcitam || gamya-arthatve 'pi sādhyā
V3_02401	iṣṭasya praktikṣepād a-doṣa iti cet,	na, nyāya-prāptasya sādhyasya vacanena
SV_16513	kaścit tattvaṃ vyācāṣṭe na apara iti	na nyāyyam. atha kutaścid atīśayād buddhi-indriya
VN_02004	ca. tasmāt pratijñā-vacanam eva tāvan	na nyāyyam, kutaḥ punas tatra a-jijñāsita-viśeṣa-
V3_00807	liṅga-ākhyānaṃ parārtham anumānam ity arthān	na pakṣa-vacanāṃ sādhanam ity uktaṃ veditavyam.
V3_01705	tathā hi pakṣa eva sa tathāvidhaḥ śabdaḥ,	na pakṣa-sapakṣayor anyatarāḥ, vikalpa-eka-
V3_02901	-viṣaya-parigraha-arthaṃ. kiṃ punar nirākṛto	na pakṣaḥ. sandigdhe hetu-vacanād vyasto hetor an
V3_02509	-abhāvāt. nanv ayaṃ hetu-dṛṣṭāntayor doṣaḥ,	na pakṣasya, uttara-avayava-apekṣatvāt. anyathā
V3_00903	abhidhānam, sambandha-niyama-abhāvāt. tato	na pakṣasya hetor vā vacanaṃ sādhanam svato 'rtha
V2_09505	pratyakṣa-bādhā-śānkā-vyabhicāra ity eke.	na, pakṣi-kṛta-viṣaye 'bhāvāt. kadācid bhaved iti
SV_01219	pratyakṣa-bādhā-śānkā vyabhicāra ity eke.	na, pakṣi-kṛta-viṣaye 'bhāvāt. kadācid bhaved iti
V3_08807	a-pracyuta-an-utpanna-ātma-bhūta-viśeṣaḥ kiṃ	na patati iti. pratibandhād atīśaya-pratipattau
V2_06802	anyathā api nāntariyakatā-abhāvān	na para-ātmanaḥ pratipattir arthasya. na hi sattā
SV_00106	vidveṣṭy api īrṣyā-malaiḥ || tena ayaṃ	na para-upakāra iti naś cintā api cetaś ciram |
V3_00206	-vṛttih, api tu parikṣāyā abhyupagama iti	na para-upagatena sādhanam. tad-āgama-bādhanāya
HB_03903	iti jñāpana-arthaṃ niścita-grahaṇam. tena	na para-rūpaṃ lakṣaṇam, liṅga-rūpa-viśeṣasya tena
HB_03814	tatra yad asya ātma-rūpaṃ tal lakṣaṇam	na para-rūpaṃ, pratipatti-janmany upayoga-mātrāt
SV_08606	anyasya na ity anyo 'pi svarūpeṇa eva janako	na para-rūpeṇa a-tattvāt. te yathāsvam bhinnāś ca
SV_06415	tad-anya-gaty-abhāvāc ca vastuno	na paramārthaḥ. katham tarhy a-bhinnasya vastunaḥ
VN_04515	dṛṣṭā ca an-ubhaya-vedino 'pi pratītir iti	na paramparayā pratītiḥ. arthe '-samarthasya
HB_01904	-jananam. a-kṣepa-kāriṣu punar indriya-ādiṣu	na parasparato viśeṣa-utpattiḥ. tatra yathāsvam
PV_02212	bhāvataḥ || rāga-pratighayor bādhā bhede 'pi	na parasparam | moha-a-virodhān maitry-āder na
VN_02201	kaścic chala-vyavahāraḥ. yady evaṃ kiṃ	na parājayaḥ, tattva-siddhi-bhraṃśāt, na a-
V2_04503	parārtham ca. jñāna-abhidhāna-rūpatvān	na parāpara-pratipatti-nibandhane. a-pṛthag-
PV_03384	-rūpe vyavasthitam | dvitīyaṃ vyatiricyeta	na parāmarśa-cetasā || artha-saṅkalana-āśleṣā
V3_10911	prayojana-abhāvād a-vyāhāra iti cet,	na, parārthatvāt. na yuktaḥ, vīta-rāgatvād iti
SV_00910	prayojana-abhāvād a-vyāhāra iti cet.	na, parārthatvāt. na yukto vīta-rāgatvād iti cet.
SV_00917	api niṣ-phala ārambho '-viparyāsād iti cet.	na, parārthasya eva phalatvena iṣṭatvāt, icchā-
V3_11007	api niṣ-phala ārambho viparyāsād iti cet,	na, parārthasya eva phalatvena iṣṭatvāt, tal-
V3_12712	anuṣṭhitam. yadi idam eva prathamam ucyeta,	na parikleśito devānāṃ-priyaḥ syād iti.
VN_01412	anyo vikalpaḥ sambhavati, ubhayathā api	na pariṇāmaḥ. na nir-vivekaṃ dravyam eva dharmāḥ,
PV_02258	a-paśyatām || muktīm āgama-mātreṇa vadan	na paritoṣa-kṛt | na alaṃ bīja-ādi-saṃsiddho
V3_00502	bādhā, svayam abhyupagama-antara-avasthānāt.	na, parikṣā-kāle kasyacid an-abhyupagamāt. sa yam
SV_10815	anyatra avadhānasya eva ayuktatvāt. tad yadi	na parikṣāyāṃ viśaṃvāda-bhāk pravartamānaḥ
V3_01502	nāma tad-āśrayāṃ siddhiṃ sādhanād upajīvati,	na paro dūṣaṇam ity vyaktam iyaṃ rāja-kula-sṭhitiḥ.
VN_06302	sādhana-vādināṃ nigrāha-prāptam uttara-vādī	na paryanuyuñkte, apratibhā eva asya uttara-a-
SV_07114	bhavet. atra api yadi kaścit pratibandhaṃ	na paryanuyuñjīta. sa hi pāta-pratibandho na
VN_06407	bhūta-doṣa-a-pratipādanāt. tasmād evam api	na paryanuyojya-upekṣaṇam nāma parājaya-
VN_06302	apratibhā eva asya uttara-a-pratipatter iti	na paryanuyojya-upekṣaṇam pṛthañ nigrāhasthānam.
SV_14601	na bhavati iti ca prasajya-pratiśedha eṣa	na paryudāsaḥ. anyathā iha api kasyacid bhāve na
SV_14608	na tayoh parasparam vivekaḥ. a-viveke ca	na paryudāsaḥ. tad evaṃ vyatireka-abhāvād anvayo
V3_01708	pratyayaḥ, na ghaṭe. yathā ko 'py āyāta iti	na parvate vṛkṣe vā śānkā bhavati. na hi viśeṣa-
SV_08116	tad bhavet | vyaktaṃ sattā-ādi-van no cen	na paścād a-viśeṣataḥ ||160|| atha api pācakatvam
VN_01609	mṛt-piṇḍe ghaṭo 'sti, katham tad-avasthāyāṃ	na paścād-vad upalabdhiḥ, tad-arthakriyā vā.
HB_01505	-dhetu-janane samarthaḥ. teṣāṃ ca na pūrvam	na paścān na pṛthag bhāva iti samarthān api
SV_06009	iti pradarsya vyutpāditaḥ. yatra eva tam	na paśyati tam eva a-vṛkṣaṃ svayam eva
VN_04505	pratītiḥ, śabda-anvākhyāna-prayatnena arthaṃ	na paśyāmaḥ. goṇī-śabdasya artha-pratipādana-
SV_12413	mantrān na kurvate. tat tu kasyacit sākalyam	na paśyāmaḥ. puruṣāṇāṃ samāna-dharmatvāt. uktaṃ
SV_11627	iti. kevalam nityeṣv āśraya-sāmarthyam	na paśyāmaḥ, yena asāv āśrayaḥ. kṛtasya karaṇa-
SV_03412	nanu ca pācakatvam iti sambandha ucyate	na pāka eva. na vai pākena anya eva kaścit pācako
SV_08010	karma-nimittatve niruddhe karmaṇi	na pācaka ity ucyeta. pacata eva karma-sad-bhāvāt.
PV_02259	-prasaṅgataḥ | prāg guror lāghavāt paścān	na pāpa-haraṇam kṛtam || mā bhūd gauravam eva
PV_02260	-haraṇam kṛtam || mā bhūd gauravam eva asya	na pāpaṃ gurv-a-mūrtitaḥ | mithyā-jñāna-tad-
PV_03395	-vāsanām | gamayed agni-nirbhāsām dhiyam eva	na pāvakaṃ || tad-yogyā-vāsanā-garbha eva dhūma-

V3_06401	bhavataḥ, yathā nilaṃ paśyato nilaṃ etan	na pītam iti. tasmān na tau pramāṇam. adṛśye
V3_10301	hi tad-viparīta-virahaḥ sādhyā-dharmaḥ syāt,	na punaḥ kutaścid asata ity asti sādhyā-
HB_04009	-khyāpakasya dvitīyā-ākṣepa-nāntariyakatvāt.	na punaḥ kevalau bhāva-abhāvau parasparam
SV_08006	(158a) ca pākaḥ pāka ity hi tataḥ syān	na punaḥ pācaka ity. tasya karma-nimittatve
SV_10119	sakaleṣv anyeṣu kāraṇeṣu san na upalabhyeta.	na punaḥ pūrvā asattā-sādhanī. yasmāc chāstra-
VN_02714	viśeṣaṇa-upādāne vyabhicāraṃ pariharati.	na punaḥ pratijñā-antaram āha, a-sarvagatatvasya
SV_16713	ghṛta-ādi prakṣiped ity ayam arthaḥ,	na punaḥ śva-māmsaḥ khāded iti na atīśayaṃ
SV_06720	pratītir a-tat-prayojana-bhedena ity uktam.	na punaḥ svabhāvasya ekatvāt. yathāsvam
SV_03806	etaḍ evam ucyate śabdaḥ svarūpam āha iti,	na punaḥ svarūpa-pratibhāsasya eva vijñānasya
SV_06816	-ākhyena viśeṣeṇa viśiṣṭās ta evam ucyante.	na punar atra anyat kiñcid yathā-varṇita-lakṣaṇam
SV_10617	dharmo 'sti ity na sādhanā-dharma-asiddhiḥ.	na punar atra ayam eva śabda-vikalpa-pratibhāsy
SV_06606	uktam. tad ayam a-vibhāgo 'nviyād vā na vā.	na punar an-anvayo 'nvayī ca. yo 'pi bhinnam eva
SV_06305	tad-upādhitvāt tad-viśiṣṭo gata ity ucyate.	na punar artha-antara-nivṛttir viśeṣaṇa-bhūta
SV_15011	doṣaḥ. tena eva sā śabda-śaktir dūṣitā iti	na punar ucyate. api ca, na apauruṣeyam ity eva
SV_06103	-vaśād eva eka-vastu-grahīṇī iva pratibhāti.	na punar ekaṃ vastu tatra dṛśyam asti. yasya
SV_06725	ity a-tat-prayojanebhyo bhinnā eva uktāḥ.	na punar eṣāṃ anyā tat-kāryatā anyatra anyato
SV_11109	doṣā na pratipakṣa-sātmya-bādhinaḥ. tasmān	na punar doṣa-utpattiḥ. yatne 'pi buddher guṇa-
SV_15027	yathā-pratyayam anyatra anyathātvam,	na punar nityeṣu śabdeṣv etaḍ asti. nanv evaṃ-
SV_06507	ante tathābhūta eva vastuni jñāna-samvādāt.	na punar bhinna-ākāra-grāhīṇāṃ jñāna-śabdānām eka
VN_05908	-pakṣa-vādī kuryād vyāja-upakṣepa-mātreṇa,	na punar bhūtasya tathāvidha-kathā-uparodhinaḥ
VN_01505	api dravyād artha-antaram iti. uktam idam,	na punar yuktam, na hi sato vastunas tattva-
VN_04510	dṛṣṭā, na tu sākṣād ity uktam. uktam etan	na punar yuktam, strī-sūdrāṇām ubhaya-pratīter
V3_11311	abhiprāya-vaśād iṣṭa-vighāta-kṛd ity ucyate,	na punar lakṣaṇa-bhedāt. ata eva a-pṛthān-nirdeśa
HB_03217	upalabdhis tad-abhāvasya sādhiḥ iṣṭā eva	na punar liṅgatvena eva, tatra apy abhāvasya
SV_03917	ca śabda-āśrayasya tathā-darśanāt.	na punar vastu-bhūtaṃ kiñcit sāmānyam nāma asti,
SV_08210	-prabodhād vikalpa-utpattiḥ. tataḥ śabdāḥ.	na punar vikalpa-abhidhānāyor vastu-sattā
SV_17228	ity. api ca, svābhāvike vācya-vācaka-bhāve	na punar vivakṣayā yathā-iṣṭam niyujyeta.
SV_03612	-krta-vyavasthāḥ śabdā dharma-dharmy-ādiṣu	na punar vyatireka-vastu-bhedād iti kuta etaḥ,
SV_03409	tathābhūta-jñāpanāya svayaṃ kṛtena samayena.	na punas tathā-abhidhāna-mātreṇa artha-antaram
SV_09505	vyavacchinatti iti sa tathā sādhyā ucyate.	na punas tathā asya upanyāsa-pūrvako 'nvayaḥ
V3_07407	vyavacchinatti iti sa tathā sādhyā ucyate.	na punas tathā asya upanyāsa-pūrvako 'nvayaḥ,
HB_01002	-sthiti-dharmā cet svabhāvato bhāvo niṣpanno	na punas tad-ātmatāyāṃ hetv-antaram apekṣeta.
NB_03041	hetuḥ, śabde 'siddhatvāt sādhyam.	na punas tad iha sādhyatvena eva iṣṭam,
HB_00913	sva-hetor eva utpadyamānas tādrśo bhavati,	na punas tad-bhāve hetv-antaram apekṣate prakāśa-
SV_08615	||170|| syād etaḥ – satyaṃ viśeṣā janakāḥ,	na punas teṣāṃ viśiṣṭam eva rūpaṃ kiṃ tv a-
SV_16625	-antara-vṛttis tu pratyakṣam anvākāraṣati iti	na puruṣa-atīśayo nivāryaḥ syāt. tasmān na asty
SV_16318	api puruṣeṇa tad-upakārāt phalam iti cet.	na, puruṣa-ākāra-svabhāva-caryā-adhimukti-
V3_07904	vā, tat tasya gamakam a-gamakam ca iti	na puruṣa-icchayā vastu-dharmo vyavatiṣṭhate.
SV_15723	hi bhāvās tan-mukhena prasaṅgam arhanti.	na puruṣa-icchā-vṛttayas teṣāṃ yathā-kathāñcid
SV_15921	puruṣe vyāpṛiyate, tasya jñāna-jananāt.	na puruṣaḥ śabde, tad-ātmany an-upakārāt. atha ca
SV_12224	-viśeṣeṇa sambhavad-viśeṣam ucyamānaṃ chāyāṃ	na puṣṇāti. kathaṃ viśeṣasya sambhavo yāvatā
PV_03125	kiñcid āsin me kalpanā idṛśī | iti vetti	na pūrva-ukta-avasthāyāṃ indriyād gatau || ekatra
V1_01408	kiñcid āsin me kalpanā idṛśī | iti vetti	na pūrva-ukta-avasthāyāṃ indriyād gatau ||14|| sa
VN_05810	-viśayatvān na pṛthag-vacanam. api ca	na pūrva-uttara-vādinō hetvābhāsa-apratibhābhyām
HB_01505	sa tad-dhetu-janane samarthaḥ. teṣāṃ ca	na pūrvaṃ na paścān na pṛthag bhāva ity samarthān
SV_14202	-anuvīdhānaṃ hetu-tadvator lakṣaṇam āhuḥ.	na, pūrvasya sva-rasa-nirodhe 'nyasya viśiṣṭa-
VN_01115	tena ayam na a-pūrvaḥ sarvathā jāyate,	na pūrvo vīnaśyati ity. yadī sā sarvadā an-
HB_01207	tat-samsthānaṃ bhinnam mṛdaḥ, kulālaḥ kiṃ	na pṛthak karoti. guṇasya dravya-pāratantryān na
VN_03408	-viruddhe ca hetvābhāsa-vacanād eva ukta ity	na pṛthak pratijñā-virodho vaktavya ity. ubhaya-
HB_01208	pṛthak karoti. guṇasya dravya-pāratantryān	na pṛthak siddhir ity. tat-samsthāna-ādhāra-
HB_04004	-dharmatvāt. anvaya-vyatirekayor api tarhi	na pṛthaktvam, eka-prayogād ubhaya-gateḥ, na,
VN_04310	a-sambaddha-abhidhāne nirarthakam eva ity	na pṛthag a-vijñāta-arthaṃ nāma nīgrahasthānam
HB_04002	-pramāṇa-ākṣepa-siddhiḥ, tato 'pi jñānaṃ	na pṛthag ato lakṣaṇam, tena eva avagatatvāt,
SV_12817	sidhyati. sahiteṣv artha-darśanād a-doṣaḥ.	na, pṛthag asato rūpasya saṅghāte 'py a-sambhavāt.
VN_02023	-dharme 'ntar-bhāvāt pakṣi-kṛta eva ity	na pṛthag asya upanyāso vyākhyānaṃ vā. tasmād
V3_13202	hetur uktāḥ. tāvatā ca artha-pratītir ity	na pṛthag dṛṣṭānto nāma kaścit sādhanā-avayavaḥ.
NB_03121	hetur uktāḥ. tāvatā ca artha-pratītir ity	na pṛthag dṛṣṭānto nāma sādhanā-avayavaḥ kaścit.
HB_01505	samarthaḥ. teṣāṃ ca na pūrvaṃ na paścān	na pṛthag bhāva ity samarthān api pūrvāpara-
HB_03409	ca ity. tatra a-bādhita-viśayatvaṃ tāvan	na pṛthag lakṣaṇam, bādhā-avinābhāvayor virodhāt.
VN_05809	ananubhāṣaṇa-jñānāyor apratibhā-viśayatvān	na pṛthag-vacanam. api ca na pūrva-uttara-vādinō
VN_05016	ity. artha-punaruktena eva gata-arthatvān	na pṛthag vācyam. ayam api niyata-sādhanā-vākya
VN_05106	-abhāvāc ca. na ca idam adhikād bhidyata ity	na pṛthag vācyam. viniyata-pada-prayoge hi sādhanā
VN_06719	ity. idam api hetvābhāseṣv antar-bhāvān	na pṛthag vācyam. hetvābhāsāś ca yathoktāḥ.
VN_04116	a-vacana-prasaṅgāt, evaṃ hi tā	na pṛthag vācyā nirarthakena eva abhidhānāt. na
VN_03803	eva hetvābhāsa-vacanena eva uktāni ity	na pṛthag vācyāni syuḥ. artha-antara-gamana-āder

SV_10418 bhavati, yathā uktam prak. idam anupalabdher
 VN_03712 -pūrvakatvāt tad-abhidhānena eva uktā iti
 PV_02159 niṣiddham niśrayasya ca || niṣedhān
 V1_01503 vivarteta, sā ca a-pratyakṣā vivṛttā api
 VN_06808 tat tu cintyamānam iha atiprasajyata iti
 PV_03118 -āspadam dhiyaḥ || viśeṣa-pratyabhijñānam
 VN_03519 -avinābhāva-sambaddhād dhetoḥ niścayaḥ. tan
 VN_03407 eva hetu-doṣa ity asiddha-viruddhābhyām anyo
 VN_03221 -darśanād a-sādhana-vākyatvāc ca. ata eva
 VN_02803 ca abhāvāt, hetutvam a-sarvagatve prayuktaṃ
 V3_10503 prayatnānantariyakatvād ity eṣa katham
 SV_02526 iti na eka-arthāḥ sarva-śabdāḥ. tan
 SV_09304 -bhāve 'pi na sādhya-sādhana-samsargaḥ. tau
 HB_03614 api kevalāyāḥ pratijñāyāḥ prayogo 'sti iti
 VN_04909 vākyam hīnam sādhanā-abhāve sādhyā-asiddheḥ.
 HB_00614 atra sāmartyād eva pratijñā-ārtha-pratīter
 SV_09727 sato bhāva iti sāmartyāt siddheḥ pūrvavān
 VN_03010 tat-kṛto vā hetu-drṣṭāntayor na virodha iti
 VN_01720 antareṇa pratīter an-utpattiḥ, katham
 VN_03122 -ārthaḥ pratīta-pratipādāna-abhāvāt. tasmān
 VN_02615 a-sādhana-aṅgasya upādānān nigrāha-arhaḥ,
 SV_11108 vastu-bala-utpatteḥ. abhūta-arthās ca doṣā
 V3_02711 tat-siddhau siddham eva iṣṭam bhavati.
 SV_07404 cet. so 'tindriyam artham darśayan katham
 VN_05816 para-pakṣa-pratiśedha uttaram yadā
 VN_04304 asya a-sāmartyam, tatra jādyāt parśad-ādāyo
 VN_05711 a-jñāte hi viśaya uttara-ajñānāt tan
 VN_02221 cet pratipadyeta, tad-a-pratipattāv apy anyo
 VN_05705 uttaram pratipattum na śaknuyād ity uttaram
 SV_05519 anyonyasya sāmyam. tat-sambandhād iti cet.
 V3_03401 hi tatra ekasya prāmānyam syāt siddhir eva,
 SV_04907 -lakṣaṇam, tan-nāntariyakatayā tu samvādo
 SV_14803 yo vijñāne svarūpeṇa a-svarūpa-a-samsargeṇa
 V1_01610 na hi sa śabda-ārthaḥ, yaḥ śabde
 SV_05415 bhāva-abhāva-anuvidhānāc ca sāmartyam
 VN_02405 tattvasya prakhyāpana-a-sāmartyāt.
 VN_04307 cet, nyāya-vādinō jādyād uktam a-jānan kiṃ
 SV_14602 paryudāsaḥ. anyathā iha api kasyacid bhāve
 HB_02703 -vṛttyā apekṣāto 'bhāva-anupalabdhi,
 SV_09609 'stu. tad api na iti cet. katham idāniṃ
 V3_07608 'stu. tad api na iti cet, katham idāniṃ
 SV_09608 nir-upākhye 'pi syāt. nir-upākhyasya abhāvād
 V3_03103 a-drṣṭa-pratipatti-śāstrāṇām evam a-vacanān
 PV_04224 tasmin na hetor vṛttiḥ kim iṣyate | sā api
 V2_05409 tasmin na hetor vṛttiḥ kim iṣyate | sā api
 HB_03101 na salilam ity an-adhyavasyan na tiṣṭhen
 PV_03076 tato 'numā || prameya-niyame varṇa-anityatā
 V2_09404 yady an-upalabhamāno 'pi na asti iti
 PV_03063 anumānam parokṣāṇām ekāntena eva sādhanam ||
 SV_03121 a-niścīyamānam pratyakṣeṇa api grhītam nāma.
 PV_03180 artha-vedanam | siddham tat kena tasmin hi
 V1_01202 api sprṣṭvā ayam ghaṭa iti pratipadan
 V1_00505 anveti. pratiśedham ca ayam kvacit kurvāno
 PV_03504 adhyakṣā dhiḥ katham tādrṣi bhavet | tasmān
 PV_03292 anubhūta-smaraṇam antareṇa ghaṭa-ādiṣu |
 SV_16902 asya vacanam pramānam iti. tad iha api kim
 V3_10212 tena tal-lakṣaṇa-mukhena āyāto dharmo
 VN_05213 -uccāritena. asti hi kaścīd uttare samartho
 VN_05215 na, uttara-viśaya-a-parijñānāt. yady ayam
 VN_00702 'pi na asty eva. sahitānām sā śaktir ekā
 V1_01305 an-anusmaran na yojayati, a-yojayan
 SV_05016 yathā-bhāvam eva a-samsṛṣṭa-bhedam kiṃ
 SV_01208 ||17|| yady an-upalabhamāno na asti iti
 HB_02901 iti ghaṭasya sarvatra sarvadā abhāvaḥ syāt.
 HB_02904 -bhāvasya pradeśa-ādi-dharmi-sambandhād iti.

na prthag vyavasthāpyate. tata eva virodha-gater
 na prthaṇ nigrāhasthāneṣu uktā iti, tad apy
 na prthivy-ādi-niśritā dhavala-ādayaḥ | tad-
 na prakāseta. na ca prakāso 'rthas tathā-vṛttiḥ.
 na pratanyate. hetvābhāsās ca yathā-nyāyam
 na pratikṣaṇa-bhedataḥ | na vā viśeṣa-viśayam
 na pratijñayā drṣṭānta-virodho hetvābhāsān
 na pratijñayā virodho nāma parājaya-hetuḥ.
 na pratijñayā hetor bādhanam. na ca ekam eva
 na pratijñā-antaratvam. atyanta-a-sambaddham ca
 na pratijñā-ārtha-eka-deśaḥ. tasya eva a-bhinna-
 na pratijñā-ārtha-eka-deśo hetur iti. katham
 na pratijñā-ārtha-eka-deśo hetur iti. sa ca ayam
 na pratijñā-doṣā vācyāḥ. etena eka-saṅkhyā-
 na pratijñā-nyūnam hīnam tad-abhāve pratīti-
 na pratijñā-prayogaḥ. a-pradarśite prameye katham
 na pratijñā-vacanam. anvayas tv arthāpattiyā
 na pratijñā-virodho nāma kiñcin nigrāhasthānam.
 na pratijñā sādhanā-avayavaḥ. na hi pakṣa-dharma-
 na pratijñāyāḥ sva-vacana-virodho nāma kiñcin
 na pratipakṣa-dharma-anujñayā anena prakāreṇa
 na pratipakṣa-sātmya-bādhināḥ. tasmān na punar
 na, pratipatṭi-vāñchāyāḥ prakaraṇāt. ata eva
 na pratipatter bhedakaḥ. eka-pratiniyame ca
 na pratipadyate, tadā nigrhīto vaktavyaḥ. sādhanā
 na pratipadyanta iti na vidvān nigrāham arhati.
 na pratipadyeta ity asti viśayo 'pratibhāyā iti
 na pratipadyeta iti. tattva-rakṣaṇa-artham
 na pratipadyeta jñāta-uttara-tad-viśayasya uttara
 na, pratibaddhasya sambandha-ayogāt, atiprasaṅgāc
 na pratibandhaḥ, pramāṇena a-pramāṇasya bādhanāt.
 na pratibhāsa-apekṣi, vastuni tu yathā-bhāvam
 na pratibhāsate tasya kiñcij jñānam. tad-abhāvān
 na pratibhāsate. na ca śabda-viśaya eva vastu,
 na pratibhāsanāt, a-pratibhāsino 'pi vyakti-
 na prativādinō 'py atra, bhāvato mithyā-
 na prativādī nigrhyate. jādyāt parśad-āder a-
 na pratiśedha-paryudāsāyo rūpa-bhedāḥ syād
 na pratiśedha-mātram iha anupalabdhiḥ, tasya
 na pratiśedha-viśayaḥ. vidhi-nivṛtti-rūpatvāt
 na pratiśedha-viśayaḥ, vidhi-nivṛtti-rūpatvāt
 na pratiśedha-viśayatā iti cet. tat kim idāniṃ
 na pratiśedhe doṣaḥ. sva-upagama-āśrayam hi
 na pratiśedho 'yam nivṛttiḥ kiṃ niśidhyate ||
 na pratiśedho 'yam nivṛttiḥ kiṃ niśidhyate ||16||
 na pratiṣṭheta iti dus-taram vyasanam āpannāḥ.
 na pratiyate | pramāṇam anyat tad buddhir vinā
 na pratiyāt, vacanād api na eva pratyēṣyati. tad
 na pratyakṣa-parokṣābhyām meyasya anyasya
 na pratyakṣam kasyacin niścāyakam. tad yam api
 na pratyakṣam na laiṅgikam || tat svarūpa-
 na pratyakṣi bhavitum arhati. dravyam tat-
 na pratyakṣeṇa kartum arhati iti, tasya abhāva-
 na pratyabhijñānād varṇa-ādy-ekatva-niścayaḥ ||
 na pratyayo 'nuyams tac ca pratyakṣāt parihiyate |
 na pratyavekṣyate sambhavati na vā iti. sa eva
 na pratyāyana-kāla-bhāvī ity an-aṅgam. yat tarhi
 na pratyuccāraṇe, na asau tāvatā nigrāham arhed
 na pratyuccārayati, nir-viśayam uttaram
 na pratyekam iti samudāya-śabda ekasmin samudāye
 na pratyeti ity āyātam āndhyam a-śeṣasya jagataḥ.
 na pratyeti iti cet. a-śaktir eṣā vikalpānām a-
 na pratyeti vacanād api na eva pratyēṣyati. tad
 na, pradeśa-ādi-dharmi-viśeṣaṇasya abhāvasya
 na, pradeśa-āder eva tad-anya-bhāvāt. yatra

NB_02012 kâryam ca iti. tatra anupalabdhiḥ yathā –
 PV_03515 bāhyaḥ sannihito 'py arthas tām vibandhuḥ hi
 V1_00302 na ca etac chabdānām asti iti katham
 SV_10714 dharma ity abhiprāyaḥ. yad uktam –
 SV_17611 anupalabdhir na sidhyate ||339|| tasmān
 V1_03706 artha-vid eva kâryato draṣṭavyā. ata eva
 V3_06701 sādhyati, bādhā punas tata eva iti
 V1_00612 -svabhāvayor liṅgayor anumāne 'pi tulya iti
 V2_04813 -viṣaya-bhedāt pramāṇayor viṣaya-bhedam āha,
 HB_00314 -anukāri kâryatas tad-viṣayatvāt smrtir eva
 SV_16802 āgama-lakṣaṇam iṣṭam. na ato nīścayaḥ. tan
 V3_06311 'n-akṣa-liṅga-āśrayo 'nupalambha-vikalpo
 SV_17019 -yāthātathya-vacanāḥ. tad eṣaṃ pravādo
 HB_00303 -vyāvṛtti-viṣayā yathā-dṛṣṭa-ākāra-grahaṇān
 HB_00714 kramam āśrayata iti kim atra kāraṇam. tasmān
 V3_04706 tarhi sādhana-sāmarthya-vighātāt. tathā hi
 VN_03219 -prayogaḥ kim ṛjunā eva tat-prayoga-krameṇa
 VN_01906 hi kaścīd arthaḥ kvacit kriyamāṇa-prasaṅge
 SV_04520 -ślokāḥ. kiṃ punaḥ kāraṇam svalakṣaṇe śabdā
 SV_06716 -śakya-pravartanā, icchā-adhīnatvāt, yadi hi
 VN_04411 na, evam api siddher iti cet,
 SV_15728 (296ab) yena tataḥ kaścīd phalam āsnute 'nyo
 SV_17521 eṣa pratiniyamo vācyam vastv antareṇa śabdo
 PV_04094 || yathā ātmano 'pramāṇatve vacanaṃ
 VN_04604 samaya-vaśād vartamāno 'rtha eva kiṃ
 V3_03413 yatra an-āśrite kasmimścīt samaye
 HB_03012 analam eva paśyati, yena salila-arthī tatra
 V2_04504 -vacanaṃ śabdasya viśeṣa-abhāvād iti cet,
 VN_02104 -dharma-mātram eva sādhana-aṅgam vācyam.
 VN_05420 na kaścīd tat-kathita-kriyamāṇa-prasaṅgo
 SV_17017 'rtha-gatiḥ kim etad dviṣṭa-kāmitam ||321||
 SV_17113 -vṛttitvaṃ śabdānām tatra dr̥ṣyate ||323||
 PV_03306 rūpatā | sādhanē 'nyatra tat-karma-sambandho
 V1_03205 rūpatā | sādhanē 'nyatra tat-karma-sambandho
 SV_10005 asya mandāḥ svabhāvam ūrdhvaṃ vyavasyanti,
 V2_08207 asya mandāḥ svabhāvam ūrdhvaṃ vyavasyanti,
 VN_02809 -mātreṇa siddhir iṣṭā bhavati, tataś ca
 V3_05105 -utpattir iti kuḍya-ādāya āvaraṇam ucyante.
 SV_13023 -utpattir iti kuḍya-ādāya āvaraṇam ucyante.
 HB_02213 a-samarthaḥ pūrvasmin pakṣe vināśa-hetuḥ.
 V3_12310 na sa-ātmakam ||83|| iti saṅgraha-ślokaḥ.
 V3_08107 tad asya na bhāva-mātreṇa na sāmyena
 SV_17106 yuktā iti prasiddher anvaya iti cet.
 PV_03270 -tāratamyataḥ | tāratamyam ca buddhau syān
 PV_02191 na iṣṭatvād a-prasiddhitaḥ | yāvad ātmani
 SV_15614 bhāva-śakteḥ phala-utpattiḥ sā a-vikalā iti
 SV_13508 ||259|| yady a-kṛtaka-ānupūrvī varṇānām te ca
 PV_02269 | anya-smaraṇa-bhoga-ādi-prasaṅgāś ca
 HB_03607 iti na tad-upakṣepaḥ samarthaḥ. tan
 V3_03307 chāstra-virodhaḥ. tataḥ pratibandha eva,
 PV_04098 'py a-tad-ālambe viruddha-uktau tu vastuni |
 V3_03201 a-tad-ālabane vastuni viruddha-uktāv api
 SV_11028 -bhūta-artha-svabhāvasya viparyayaḥ||
 PV_02211 -bhūta-artha-svabhāvasya viparyayaḥ||
 HB_03518 prayogaḥ, abhyupagame sati viśeṣa-abhāvāt.
 HB_03509 kiṃ nu vai hetur bādhā-upalabdher bibheti
 V2_07108 yadi | gr̥hyate vāta-putriyam kiṃ na yuktyā
 PV_04061 abhidhānāc ced doṣo yadi vaden na saḥ | kiṃ
 PV_04108 || śāstram yat siddhayā yuktyā sva-vācā ca
 PV_04128 vā pāramārthikam | śabdānām pratirundhāno
 V3_03908 vā pāramārthikam | śabdānām pratirundhāno
 PV_03336 vāsanāyāḥ prabodhakam | tato dhiyāṃ viniyamo
 SV_08208 a-nimitte te syātām. na a-nimitte, kiṃ tarhi
 VN_00814 tan na rūpa-ādibhyo 'nyo ghaṭaḥ. evaṃ tāvan
 V1_01511 -jñānam ca nāma buddhi-sādhanam pratyeti

na pradeśa-viśeṣe kvacid ghaṭaḥ, upalabdhi-
 na prabhūḥ | dhiyam na anubhavet kaścīd anyathā
 na pramāṇa-antaram. te tarhi tatra a-dṛṣṭāḥ kam
 na pramāṇa-traya-nivṛttāv api bhāva-abhāva-siddhir
 na pramāṇa-traya-nivṛttāv api viprakṛṣṭeṣv abhāva
 na pramāṇa-phalayor viṣaya-bhedāḥ. svabhāva-
 na pramāṇa-bādhānād virodhaḥ. satyam, virodhi-
 na pramāṇa-lakṣaṇam anumānam na anveti. tatra
 na pramāṇa-vyāpāra-viṣaya-bhedāt. bheda ity apy
 na pramāṇam, an-adhigata-vastu-rūpa-an-adhigateḥ,
 na pramāṇam āgama ity apy uktam. apauruṣeyānām
 na pramāṇam. darśanam eva hi tat tathā utpannam,
 na pramāṇam. na hi kasyacid api samyak-
 na pramāṇam, prāg asādhāraṇam dr̥ṣṭvā asādhāraṇam
 na prameya-vacanena kiñcit, anyathā api tat-
 na prameyatva-ādiṣv api viparyaya-prāptir asti,
 na prayukto vipratipatti-viṣayaś ca kiṃ na
 na prayujyate, nairātmya-vādinā tu tat-sādhanē
 na prayujyante, yasmāc chabdāḥ saṅketitam prāhur
 na prayoktur icchā katham iyam ekatra api
 na prayoga-apeta-śabda-tulyatvāt. yathā gaur ity
 na. prayogo yady abhivyaktiḥ sā prāg eva nirākṛtā
 na pravartata iti. bhinneṣu pravādeṣv ekatra
 na pravartate | śāstra-siddhe tathā na arthe
 na pravartate. evaṃ hi pratipatti-paramparā-
 na pravartate vicāraḥ, so 'vaśyam āśrayaṇiyāḥ,
 na pravarteta. anupalambhena salila-abhāvam
 na, pravṛtti-bhedāt. artho hi liṅginam gamayati,
 na prasaṅga upakṣeptavyaḥ, tad-upakṣepe
 na prasajyate. na api tat tasya anubhāṣaṇiyam, na
 na prasiddhir nāma anyā anyatra jana-pravādāt. te
 na prasiddher eka-artha-nīścayaḥ śabdānām tata
 na prasidhyati || sā ca tasya ātma-bhūtā eva tena
 na prasidhyati ||35|| sā ca tasya ātma-bhūtā eva
 na prāk, darśane 'pi pāṭava-abhāvād iti tad-
 na prāk, darśane 'pi pāṭava-abhāvād iti tad-
 na prāg api hetuṃ brūyāt. evaṃ-prakārānām a-
 na prāg yogyasya pratibandhāt, tasya svabhāva-a-
 na prāg yogyasya pratibandhāt, tasya svabhāvād a-
 na prān nityo bhūtvā paścād anityo bhavati, kiṃ
 na prāṇa-ādi-sambhavana nairātmya-vyāvartanād
 na prādhānyena gatiḥ. a-prādhānyē 'py anvayasya
 na, prāpteḥ pramāṇa-vṛtti-lakṣaṇatvāt. yat
 na prīti-paritāpayoḥ || sukha-ādy-ātmatayā
 na premṇo hāniḥ sa paritasyati || tāvad duḥkhitam
 na phala-vaikalyam syāt. na hi kāraṇa-sākalye
 na bahavaḥ samāna-jātiyāḥ, yena kecid vyavasthita
 na bādhakāḥ || a-smṛteḥ kasyacid tena hy
 na bādhā-avinābhāvayor saha-bhāvaḥ. tena na a-
 na bādhā. kas tarhi idānim anayor bhedaḥ. na
 na bādhā pratibandhaḥ syāt tulya-kakṣyatayā
 na bādhā, pratibandhas tu syāt, dvayos tulya-
 na bādhā yatnavattve 'pi buddhes tat-pakṣa-
 na bādhā yatnavattve 'pi buddhes tat pakṣa-
 na bādhāyām samartha iti cet, yady evaṃ na a-
 na bādhāyāḥ, yena bādhām an-ādṛtya anupalabdhu
 na bādhitam ||43|| āgama-artha-āśrayā yuktir
 na bādheta so 'kurvan ayuktaṃ kena duṣyati ||
 na bādhyate | dr̥ṣṭe 'dr̥ṣṭe 'pi tad gr̥hyam iti
 na bādhyas tena varṇitaḥ || tasmād viṣaya-
 na bādhyas tena varṇitaḥ ||28|| tasmād viṣaya-
 na bāhya-artha-vyapekṣayā || tasmād dvi-rūpam
 na bāhya-tattva-nimitte. yathāsvam vāsanā-
 na buddhi-vyapadeśabhyāṃ sattā-vyavahāraḥ sattā-
 na buddhim iti ślāghaniya-prajño devānām-priya

SV_04329	āropitaṃ kṛtvā vyavahāre sarvathā sa eva kiṃ	na buddhir anuvidhīyate. eka-śabda-pramāṇena
V3_05010	khaṇḍayanti vā, yena āvaraṇam iṣyante.	na brūmaḥ – te kiñcid atīśāyayanti iti. api tu
SV_10319	kadācit kāraṇa-nāṣe 'pi kārya-ssthitiḥ dr̥ṣṭā.	na brūmaḥ kāraṇa-ssthiti-kāla-bhāvi kāryam iti.
SV_15827	nanv evaṃ sāmānye 'pi prasaṅgaḥ.	na brūmaḥ śabda eva iti. śabdas tv avāśyaṃ tal-
SV_09109	niṣidhyata iti. katham idāniṃ sad asan nāma.	na brūmaḥ sarvatra asat, tatra na asti iti deśa-
SV_15911	-arthā ced asiddham kalpanā-anvayāt ||299||	na brūmaḥ sarvā śabda-prabhavā buddhis tad-
SV_13012	khaṇḍayanti vā yena āvaraṇam iṣyante.	na brūmas te kañcid atīśāyayanti iti. api tu na
SV_05418	dhīr na bhinneṣv iti cen matam | (107ab)	na brūmo 'nekam eka-kārya-kṛn na bhavati iti, kiṃ
SV_05213	ekam apekṣya a-bhinna-buddhi-kṛt | (103ab)	na brūmo 'nekam ekaṃ pratyayaṃ na janayati bhedād
SV_08604	tato 'nyo janakaḥ katham | (170ab) tatra	na brūmo 'nyasya taj-janakaṃ rūpaṃ na asti iti,
VN_00821	api cakṣur-āder eka-vijñāna-kriyā-darśanāt.	na brūmo 'rthakriyā-bheda-mātreṇa sattā-bheda iti,
SV_14324	iti cet. na, hantus tad-ghāta-hetutvāt.	na brūmo vināśa-hetor agni-daṇḍa-āder nivṛttau
PV_03391	satsv apy anyeṣu hetuṣu | niyamaṃ yadi	na brūyāt pratyayāt samanantarāt || bījād ankura-
SV_06125	anuṣṭhānaṃ vā abhimataṃ tadā ānaya ity api	na brūyāt, vyarthatvād vacanasya. tathā vyavahāra
V1_04312	upādāna-viśeṣa-abhāva-kṛtaṃ kārya-vyatirekaṃ	na brūyāt. so 'pi katham sarva-jñānānāṃ viṣayaṃ
SV_09725	iti. siddha-tat-svabhāvataḥ tad-abhāve	na bhavataḥ. kṛtakatvasya śabde ca bhāva-khyātau
V2_07607	iti. siddha-tat-svabhāvataḥ tad-abhāve	na bhavataḥ kṛtakatvasya śabde ca bhāva-khyātau
SV_01826	tathā hy ayam asya svabhāvo yena tad-abhāve	na bhavati. anyathā ayogād iti tat-tat-svabhāvata-
V1_00304	a-śabda-liṅgā svayaṃ kathañcid anusmarato	na bhavati. asti vā anayor avasthayor viśeṣaḥ.
NB_03071	virodha-abhāvāc ca yaḥ sarvajñaḥ sa vaktā	na bhavati ity a-darśane 'pi vyatireko na
VN_02909	a-samarthita-sādhana-abhidhānāt tu jetā api	na bhavati iti. anitya-ākāṅkṣe punar vādini na
SV_01909	vidhita-tat-kāryatvasya dahana-abhāve dhūmo	na bhavati ity arthād vyatireka-pratipattir
SV_14612	yasya nāṣo bhavati ity ucyate sa svayam eva	na bhavati ity uktaṃ syāt. na vai ghoṣa-sāmyād
SV_01824	bhavati ity eva na syāt. tathā tad-abhāve	na bhavati ity ukte. tata eva tad-bhāvata-vedinaḥ.
VN_00405	bhavati. anyathā kevalaṃ tad-abhāve	na bhavati ity upadarśane 'nyasya api tatra
SV_07917	anyena vā. bhinnam a-bhinna-pratyaya-hetur	na bhavati ity ekaṃ sāmānyam iṣtam. tad yadi
SV_14809	abhāvo bhavati ity āha. tad api bhāvo	na bhavati ity eva uktaṃ bhavati. evaṃ hi sa
VN_00403	tad-anyeṣu samartheṣu tad-dhetuṣu tad-abhāve	na bhavati iti. evaṃ hy asya a-sandigdham tat-
SV_05418	| (107ab) na brūmo 'nekam eka-kārya-kṛn	na bhavati iti, kiṃ tarhi na bhinneṣv artheṣv
SV_14601	nāma. tadā na bhūto yadi svayaṃ na bhavet.	na bhavati iti ca prasajya-pratiṣedha eṣa na
HB_00414	satsv apy anyeṣu hetuṣv asya abhāve	na bhavati iti tad-bhāve bhāvo 'bhāve 'bhāvaś ca,
HB_01709	-bhāvvy anyathā syāt. yaś ca bhavati, sa eva	na bhavati iti na ayam prasaṅgaḥ, kāraka-a-
SV_08215	hy a-nimittaṃ bhavat kvacid bhavati kvacin	na bhavati iti niyamam arhati. na khalu vai tad a
SV_01822	arthāpattyaṃ anityatva-abhāve kṛtakatvaṃ	na bhavati iti bhavati. na hi svabhāvasya abhāve
SV_14623	kiñcid bhavati ity ucyate. api tv evam asya	na bhavati iti bhāva-pratiṣedha eva kriyate. api
SV_14528	bhavati ity āha. kiṃ tarhi sa eva bhāvo	na bhavati iti. yadi hi kasyacid bhāvaṃ brūyāt,
V3_11502	eva upakurvate. sa tasmād eka-svabhāvo	na bhavati iti viruddhaḥ. ca-śabdo dvayor ekasya
V3_10707	virodhasya abhāvāt, yaḥ sarvajñaḥ, sa vaktā	na bhavati iti vyatireko '-darśane 'pi na
V3_06304	-pratiṣedhaḥ. tad abhāvād bhavati iti bhāvān	na bhavati iti hetu-pratiṣedho 'sya kṛtaḥ syāt.
V3_11706	eva ukto bhavati. tathā hy ātma-abhāva eva	na bhavaty eva ity arthād an-anyā-samsargiṇy ātma
SV_14526	nāma. nanv atra na tasya kiñcid bhavati	na bhavaty eva kevalam ||277|| ity uktam. na hy
NB_03025	vā iti svabhāva-hetoḥ prayogaḥ. asaty agnau	na bhavaty eva dhūmaḥ, atra ca asti dhūma iti
HB_01707	karoti. karoty eva yadi kevalaḥ syāt. kiṃ	na bhavati. kṣaṇikatvāt, uktam atra yadr̥śasya
SV_08322	rūpe. kāryaṃ hi kutaścid-bhāva-dharmi yan	na bhavati tat tasya eva vaikalyāt. na ca a-
VN_05012	vā yad yasmin bhavati bhavati, na bhavati	na bhavati, tat tasya kāryam, itarat kāraṇam iti.
V1_02307	na hi yad yad-viṣaya-ākāraṃ samvedanaṃ	na bhavati, tat tasya vedakam, a-paraspara-rūpaṃ
SV_03014	-jñānāny upaliyeraṇ, tadā tasya a-samāveśān	na bhavati tat-pratipatti-mukhena sarva-
VN_06414	-doṣe nigrasthānasya abhiyoktā udbhāvayitā	na bhavati. tathā ca bhūta-doṣa-udbhāvana-
SV_15007	jaiminiyair varṇyate, sā artha-antaram eva	na bhavati. tathā hi yogyatā iti rūpa-atīśaya eva
SV_01913	-artha-kāryatva-abhāve 'pi śravaṇa-jñānaṃ	na bhavati tad-abhāve. na vai na bhavati, tayor
VN_04907	vākye pratijñā-ādinām anyatamo 'vayavo	na bhavati, tad vākyam hīnaṃ sādhanā-abhāve
SV_01914	śravaṇa-jñānaṃ na bhavati tad-abhāve. na vai	na bhavati, tayor eva tataḥ saṃśayāt. anyathā
SV_14820	na ayam tad-avastho naṣṭo nāma. yena svayaṃ	na bhavati tena naṣṭaḥ. na artha-antara-utpādād
SV_12708	teṣu varṇeṣu satsv api tat kāryaṃ na syāt.	na bhavati teṣāṃ a-viśeṣe 'pi pada-vākyā-antare
SV_01806	hetu-bhāve vā anityatva-abhāve kṛtakatvaṃ	na bhavati dahana-abhāve ca dhūmaḥ. tathā hi sa
V2_10013	hetu-bhāve vā anityatva-abhāve kṛtakatvaṃ	na bhavati dahana-abhāve ca dhūmaḥ. tathā hi sa
SV_09120	asya sambandho dharmo vā na asti iti matir	na bhavati. na ca asyāḥ kathañcid bhāve sambhavo
VN_05012	||2|| yathā vā yad yasmin bhavati bhavati,	na bhavati na bhavati, tat tasya kāryam, itarat
VN_02018	iti cet, anyasya apy a-jijñāsitasya kiṃ	na bhavati. na hi tasya api kācid vivakṣita-
SV_08320	-sahakāri-sādhāraṇam eka-viśeṣa-apāye 'pi	na bhavati. punar apy a-vikaleṣu sarveṣu viśeṣeṣu
SV_17007	-bhakṣaṇa-deśānā-vikalpo bhavati ity, sa	na bhavati, pradeśa-antareṣu tathā tasya carcanāt.
V3_13504	udbhāvite 'pi doṣe 'rthasya eva a-sāmarthyān	na bhavati prasiddhiḥ. evam etat. kiṃ tu na
V3_02308	-doṣa iti cet, astu, viṣaya-antare 'pi kiṃ	na bhavati. bādhanīya-dharmaṇo dharmiṇo
SV_09607	-mātrasya abhāve 'py a-virodhāt. yathā	na bhavati mūrta ity a-mūrtatvaṃ nir-upākhye 'pi
V3_07605	-mātrasya abhāve 'py a-virodhāt, yathā	na bhavati mūrta ity a-mūrtatvaṃ nir-upākhye 'pi

V3_04806	-prasaṅgaḥ, sarvasya anya-dharma-yogāt.	na bhavati, yathā – a-brāhmaṇa iti. na hi sa eva
SV_02607	-tat-svabhāvatvam. na hi yo yad-ekayogakṣemo	na bhavati, sa tat-svabhāvo yuktaḥ, tan-mātra-
V3_08104	yathā – prayatnānantariyako 'nityatvād iti.	na bhavati, sarvato vipakṣād a-vyāvṛtter iti cet,
SV_15423	dr̥ṣṭam. tad-abhāve ca na asti iti svayaṃ	na bhavad api prāṇa-ādinām na ātmani siddhim
SV_00316	-niyamāt tair eva dharmair ye tair vinā	na bhavanti. am̐sena janya-janakatva-prasaṅga iti
V2_08414	-niyamāt. tair eva dharmair ye tair vinā	na bhavanti. am̐sena janya-janakatva-prasaṅga iti
HB_02315	-niyamāt, tair eva ca dharmair ye tair vinā	na bhavanti. am̐sena janya-janakatva-prasaṅga iti
SV_00520	-ubhayasya a-pratibandhāt tad-abhāve 'nyena	na bhavitavyam iti kuta etat. kārya-anupalabdihāv
SV_08218	na asti iti brūmaḥ. na ca asati tasmin	na bhavitavyam. supta-taimirika-upalabdheṣv
SV_02223	vaikalya-abhāvād iṣṭa-kāla-vat. tadā api vā	na bhavet, abhāva-kāla-a-viśeṣāt. apekṣayā hi
V2_08612	vaikalya-abhāvād iṣṭa-kāla-vat. tadā api vā	na bhavet, abhāva-kāla-a-viśeṣāt. apekṣayā hi
SV_09710	vyāpakaḥ siddho bhavati yady asya abhāve	na bhavet. tad anena dvididhasya api sādhana-
V2_07509	vyāpakaḥ siddho bhavati, yady asya abhāve	na bhavet. tad anena dvididhasya api hetor gamya-
SV_02222	'-hetur bhavan nir-apekṣatvān na kadācin	na bhavet, tad-bhāve vaikalya-abhāvād iṣṭa-kāla-
V2_08611	'-hetur bhavan nir-apekṣatvān na kadācin	na bhavet, tad-bhāve vaikalya-abhāvād iṣṭa-kāla-
SV_14531	na bhūto nāma. tadā na bhūto yadi svayaṃ	na bhavet. na bhavati iti ca prasajya-pratiṣedha
PV_02231	sarvatra asty upakāritā || duḥkha-upakārān	na bhaved aṅgulyām iva cet sva-dhīḥ | na hy
HB_02408	tasya taj-janyaḥ svabhāva iti sakṛd api tato	na bhaved artha-antara-vat. na api sāmāgrī taṃ
SV_01912	-pratipattiḥ. anyathā hi tad-abhāve kiṃ	na bhaved iti. nanu ca nitya-anitya-artha-kāryatva
HB_02009	syuḥ, kiṃ tarhy eka-arthakriyā api. sā api	na bhaven nir-viśeṣānām parasparataḥ, bhāve vā
SV_06915	-āśrayā vyapadeśa-pratyabhijñāna-ādayo	na bhaveyur ity-ādi. api ca, vṛttir ādheyatā
HB_04011	ubhaya-rūpatvāt. tasmāt tatra eva bhāva iti	na bhāva eva ucyate, na itareṇa apy abhāva eva,
V3_08107	vyāvṛtter darśayitum a-śakyatvāt. tad asya	na bhāva-mātreṇa na sām̐yena na prādhānyena gatiḥ.
SV_15409	na, vyatireka-vyavacchedasya bhāva-rūpatvāt.	na bhāva-rūpa-vyavacchede bhāva-anuṣaṅgaḥ. abhāva
SV_15420	na anvaya-anuṣaṅgaḥ. tathā a-nairātmye 'pi	na bhāva-siddhiḥ. yathā na idaṃ nir-ātmakaṃ jīvac
SV_15419	rūpo vyatirekas tasya bhāva-rūpa-vyavacchede	na bhāva-siddhiḥ syād iti na anvaya-anuṣaṅgaḥ.
PV_03116	atha iha kim || yasya abhāvaḥ kriyeta asau	na bhāvaḥ prāg-abhāvavān | sambandha-an-
PV_03114	syād antau cet kārya-kāraṇe || a-sambandhān	na bhāvasya prāg-abhāvaṃ sa vāñchati | tad-upādhi
SV_09024	syād iti mithyā-vāda eṣaḥ. sthitam etat,	na bhāvānām kaścit svabhāva-anvayo 'sti, bheda-
SV_05618	apy a-bhinnaṭā ||109|| niveditam etad yathā	na bhāvānām svabhāva-saṃsargo 'sti iti. tatra
SV_06618	vṛddhair a-tat-kārya-vyāvṛtti-vinibandhanā |	na bhāve sarva-bhāvānām svabhāvasya vyavasthiteḥ |
SV_14529	bhavati iti. yadi hi kasyacid bhāvaṃ brūyāt,	na bhāvo 'nena nivartitaḥ syāt. tathā ca bhāva-
SV_14514	hetur uktā asyā bhedaṃ āropya cetasā ||276||	na bhāvo jāto 'parasmān nāśaṃ pratilabhate,
SV_14807	vinaśyato bhāvasya na kiñcid bhavati. tena	na bhāvo bhavati ity uktam abhāvo bhavati ity api
V2_10002	kathaṃ bhavet | na aśvavān iti martyena	na bhāvyaṃ go-matā api kim ||70|| sannidhānāt
SV_01709	kathaṃ bhavet | na aśvavān iti martyena	na bhāvyaṃ gomatā api kim ||24|| sannidhānāt
SV_03919	yasmād vyaktayo na anuyanty anyad anuyāyi	na bhāsate | (71ab) na hi imā vyaktayaḥ
PV_02091	| abhilāpāc ca bhedena rūpaṃ buddhau	na bhāsate || śabda-jñāne vikalpena vastu-bheda-
PV_03256	sukha-ādin eva sā kathaṃ || a-vicchinnā	na bhāseta tat-saṃvittiḥ krama-grahe | tal-
PV_03298	eva arpyeta vācakaiḥ | dr̥ṣṭa-smṛtim apekṣeta	na bhāseta parisphuṭam || suptasya jāgrato vā api
PV_04200	kṛtā | prabheda-mātram ākhyātaṃ lakṣaṇaṃ tu	na bhidyate || tena atra kārya-liṅgena svabhāvo
PV_02111	| na hi tat tasya kāryaṃ yad yasya bhedaṃ	na bhidyate || vijñānaṃ śakti-niyamād ekam ekasya
PV_03090	| prayogaḥ kevalaṃ bhinnaḥ sarvatra artho	na bhidyate || viruddhaṃ tac ca sa-upāyam a-
VN_05913	-pratipatteḥ ca nirarthaka-apārthakābhyaṃ	na bhidyate. atiprasaṅgā ca evaṃ-prakārāṇaṃ a-
VN_05118	viśeṣa-abhāvāt. arthaḥ punaḥ-pratipādanān	na bhidyate. yat punaruktam, anuvāde tv a-
V3_03306	-antaraṃ ca sa eva punaḥ prativahati iti	na bhidyate sva-vacana-virodhāc chāstra-virodhaḥ.
SV_04510	vidvadbhir avakalpyate ||86|| saṃsṛjyante	na bhidyante svato 'rthāḥ pāramārthikāḥ | rūpaṃ
V3_11309	upādānāt. viruddha-vad dhetur apy evaṃ kiṃ	na bhinna iti cet, kaḥ pratiṣeddhā vibhettuḥ. an-
SV_12701	atha vākyam apauruṣeyam iṣṭam. vākyam	na bhinnaṃ varṇebhyo vidyate 'nupalambhanāt ||247||
SV_05418	eka-kārya-kṛn na bhavati iti, kiṃ tarhi	na bhinneṣv artheṣv arpita-tad-ākārā buddhir a-
SV_05417	viplavānām abhāvāt. a-bhinna-pratibhāsā dhīr	na bhinneṣv iti cen matam | (107ab) na brūmo
VN_02906	pramāṇena eṣāṃ arthānām a-pratipādane	na bhūta-doṣa-udbhāvanam iti na kaścit parājayo
VN_00407	anyat tatra samartham, tad-abhāvāt tan	na bhūtam. etan-nivṛttau punar nivṛttir yadṛcchā-
SV_14821	ity uktam. na hy atīśaya-utpattyā svayaṃ	na bhūto nāma. abhāvasya sarva-atīśaya-upākhyā-
SV_14531	eva uktam syāt. na hi kasyacid bhāvena bhāvo	na bhūto nāma. tadā na bhūto yadi svayaṃ na
SV_14531	kasyacid bhāvena bhāvo na bhūto nāma. tadā	na bhūto yadi svayaṃ na bhavet. na bhavati iti ca
SV_06603	sāmānyasya vṛttir na viśeṣasya iti cet.	na, bheda-abhāvāt. tad dhy eka-rūpaṃ sāmānyam vā
V1_03501	dr̥ṣṭa-avayavasya asya a-pratipattir iti cet,	na, bheda-abhāvena sarvathā a-pratipatti-
SV_05125	| (101ab) yadā sāmānya-grāhiṇo vijñānasya	na bheda ālambana-bhāvena upayujyate, tadā na tau
SV_04923	-bhedaṃ mithyā-pratyayaṃ janayanti. anyathā	na bheda-saṃsargavati buddhiḥ syāt, yathā daṇḍiṣu.
V2_09001	-dharma-adhyāsaḥ kāraṇa-bhedaś ca. tataś cen	na bheda-siddhiḥ, na kasyacit kutaścid bheda ity
SV_08823	||178|| vyatireke ca bheda-sāmānyayor	na bhedaḥ sāmānyavān na sāmānyam bheda-vat
SV_06413	bheda iti bheda-upādhitvād dravya-antara-van	na bhedaḥ syāt. na hi bheda-upādhir eva bhedo
SV_02022	-dharma-adhyāsaḥ kāraṇa-bhedaś ca. tau cen	na bhedakau, tadā na kasyacit kutaścid bheda ity
PV_02161	| tiṣṭhaty a-vikale yāti tat-tulyaṃ cen	na bhedataḥ || bhūta-cetanayor bhinna-pratibhāsa-

HB_02506	viśvasya bheda-a-bhedau syātām. tathā hi	na bhedād bheda ity a-bhedād api na a-bhedāḥ, tad
PV_04249	-bhedād dhi vastūnām viśva-rūpatā | sā cen	na bhedikā prāptam eka-rūpam idaṃ jagat ||
PV_03423	| evam etan na khalv evam iti sā syān	na bhedinī || na ca anubhava-mātreṇa kaścīd bhedo
PV_03303	'pi hetuṣu | bhinne karmaṇy a-bhinnasya	na bhedena niyāmakaḥ || tasmād yato 'sya ātma-
V1_03107	bhinne karmaṇy a-bhinna-ātmano jñānasya	na bhedena niyāmakaḥ, kriyā-nibandhanatvāt karaṇa
PV_03313	viśeṣaṇa-dhiyām punaḥ | a-tādrūpye	na bhedo 'pi tadvad anya-dhiyo 'pi vā || na iṣṭo
SV_05214	ekaṃ pratyayaṃ na janayati bhedād iti.	na bhedo janana-virodhī, kiṃ tarhi kaivalyam.
SV_16001	yathā-samayaṃ ca arthaṃ niṣpādayed iti	na mano-japa-ādāu doṣaḥ. vastu-svabhāvāt tu phala
SV_15917	hetuḥ. a-hetuś ca kathāṃ viśayaḥ. tasmān	na mano-vikalpaḥ śabda-vyaktir yatas tadvān
SV_15901	-śruti-viśayānām karaṇānām prayoktā jāpī	na mantra-phalena yujyate na api manasā japan. na
SV_16321	eva hi viśa-karma-ādi-karaṇāt. tasmān	na mantrāḥ puruṣa-praṇītā api tad-upayoga-nir-
SV_12315	etad uttaratra vicārayiṣyāmaḥ. api ca,	na mantra nāma anyad eva kiñcit. kiṃ tarhi satya-
SV_12414	puruṣānām samāna-dharmatvāt. uktam atra,	na mantra nāma anyad eva kiñcit satya-ādimatām
PV_03408	vā sūkṣmo 'mśas tasya kaścana | ālokena	na mandena dṛśyate 'to bhidā yadi || ekatve
SV_11115	dveṣa-ādi-sambhavaḥ ||222 || na hi na ahaṃ	na mama iti paśyataḥ parigraham antareṇa kvacit
PV_04214	| prameyatvād ghaṭa-ādīnām sa-ātmatvaṃ kiṃ	na mīyate || an-iṣṭaṃ cet pramāṇaṃ hi sarva-
VN_01512	-ādi-śabda-vac ca. tena aṅgulyaḥ prasāritā	na muṣṭiḥ. tad yadi prāg asad eva kāraṇe kāryaṃ
VN_01417	prthak-svabhāvena anupalabdher iti cet,	na, muṣṭer aṅguli-viśeṣatvāt. aṅgulya eva hi
HB_01201	bhavati. tad evaṃ na kulālān mṛt-svabhāvātā	na mṛdaḥ saṃsthāna-viśeṣaḥ. na ca tayoh śakti-
SV_01317	yathāyoga-vacanād a-nivārita eva iti cet.	na, ya eva tu ubhaya-nīscita-vācī ity-ādi-vacanāt.
V2_09609	yathāyoga-vacanād a-nivārita eva iti cet,	na, ya eva tu ubhaya-nīscita-vācī ity-ādi-vacanāt.
V3_01610	anyataro bhojanīyaḥ, na devadatto	na yajñadatta iti. na devadatta eva ity
PV_02198	te 'n-aghāḥ | mandatvāt karuṇyās ca	na yatnaḥ sthāpane mahān || tiṣṭhanty eva para-
VN_05021	iti cet, na ayaṃ gurur na śiṣya iti	na yatnataḥ pratipādanīyaḥ, yena punaḥ punar
PV_04227	ced yathā asti sa niṣidhyate | na tathā	na yathā so 'sti tathā api na niṣidhyate ||
V2_05502	ced yathā asti sa niṣidhyate | na tathā	na yathā so 'sti tathā api na niṣidhyate ||19||
HB_01110	na kāraṇa-bhedāt kārya-bhedaḥ syād iti cet,	na, yathāsvaṃ svabhāva-bhedena tad-viśeṣa-
V1_01011	indriya-jñānaṃ pratyeti iti cet,	na, yathokta-a-grāhiṇas tathā-pratipatty-ayogād a-
SV_01415	virodha-darśanād an-āśvāsa-prasaṅga iti cet.	na, yathokte '-sambhavāt, sambhavaś ca a-tal-
V2_09705	virodha-darśanād an-āśvāsa-prasaṅga iti cet,	na, yathokte 'bhāvāt. viruddhāvyaḥchārya-a-
SV_04905	ca, bhrānter a-vastu-saṃvāda iti cet,	na, yathoktena eva vyabhicārāt, vitatha-
PV_03274	eva saṃvedyatvāc ca cetanāḥ | saṃvedanaṃ	na yad-rūpaṃ na hi tat tasya vedanaṃ || a-tat-
PV_02147	skandhā rāga-ādeḥ pātava-ikṣaṇāt | abhyāsān	na yadṛcchāto 'hetor janma-virodhataḥ ||
PV_02264	|| dṛṣṭaṃ buddher na ca anyasya santi tāni	na yanti kim | dhāraṇa-preraṇa-kṣobha-nirodhās
V2_06808	uttaraṃ vācyam, ya evaṃ bhavanti. tathā hi	na yava-aṅkuraḥ śāli-bijād bhavati, api tu yava-
SV_04004	jñāna-rūpatvāt san eva sāmānyam. tan	na, yasmāj jñānād a-vyatiriktaṃ ca katham artha-
SV_07705	yasmāt tat pūrva-dravyād utpitsu dravyaṃ	na yāti (152a') niṣ-kriyatva-upagamāt. na hy anya
SV_15108	iti vivecanīyasya rūpa-bhedasya abhāvāt.	na yādṛśo 'sya a-janakas tādṛśa eva janako yuktaḥ.
SV_12812	śravaṇam iṣyate. tadā api kāla-kṣepo	na yukta eva. eka-avayava-pratipatti-kāla eva
SV_08808	samāna ātmā. tathā sati tad-ātmanā tena api	na yuktaṃ tathā bhavitum. tathābhāve hy a-tad-
PV_04063	prasādhanāt || yadi kiñcit kvacit chāstre	na yuktaṃ pratiṣidhyate | bruvāṇo yuktaṃ apy
V3_02211	||19|| yadi kiñcit kvacit chāstre	na yuktaṃ pratiṣidhyate | bruvāṇo yuktaṃ apy
PV_02015	antare prasiddhasya śabda-sāmānya-darśanāt |	na yuktaṃ sādhanam gotvāc vāg-ādīnām viśāṇi-vat ||
V3_09610	antare prasiddhasya śabda-sāmānya-darśanāt |	na yuktaṃ sādhanam gotvād vāg-ādīnām viśāṇi-vat ||
HB_00814	niyama-khyāpana-artha 'pi vyatireka-prayogo	na yuktaḥ, anya-viruddhayor api vipakṣatvāt.
SV_17115	ata eva nānā-arthā iti tata eka-artha-niyamo	na yuktaḥ. anyathā a-sambhava-abhāvān nānā-śakteḥ
V2_06012	a-pratibandhāt tad-abhāve 'nya-abhāvo	na yuktaḥ. kārya-anupalabdhyā api na avāśyaṃ
V2_09407	dṛśyasya a-darśane 'bhāvaḥ, sa tad-abhāve	na yuktaḥ. kvacid yadṛcchayā tathābhāve 'pi tayor
VN_00813	-pratyakṣatve 'py a-pramāṇasya sattā-upagamo	na yuktaḥ. tan na rūpa-ādibhyo 'nyo ghaṭaḥ. evaṃ
SV_01502	-prāpṭeḥ sparśasya yukta eva pratiṣedhaḥ.	na yuktaḥ, dṛśya-tat-svabhāva-viśaya-mātra-a-
V2_09710	-prāpṭeḥ sparśasya yukta eva pratiṣedhaḥ.	na yuktaḥ, dṛśya-tat-svabhāva-viśaya-mātra-a-
SV_10708	tad-a-samarthaṃ prati datta-anuyogo bhavitum	na yuktaḥ. na hi vṛṣasyanti ṣaṇḍhasya rūpa-
V3_10911	abhāvād a-vyāhāra iti cet, na, parārthatvāt.	na yuktaḥ, vīta-rāgatvād iti cet, na, karuṇayā
SV_15819	sarvathā upakāra-abhāve ca tathā pratyayo	na yuktaḥ. sarveṣāṃ parasparam evaṃ prasaṅgāt.
SV_17603	vācī śāṅkayā kiṃ yathārthā na vā iti. tena	na yuktaṃ anena kasyacid vacanena kiñcin niṣcetum.
VN_00105	udbhāvanam dvayoh | nigrasthānam, anyat tu	na yuktaṃ iti na iṣyate ||1|| iṣṭasya arthasya
VN_02501	-lakṣaṇam uktam asmābhiḥ. anyat tu	na yuktaṃ iti na iṣyate. yatra idaṃ yathoktaṃ
SV_07213	-kāraṇatvāt tad-vyaktis tatra vṛtṭiḥ syāt.	na yuktaṃ evaṃ bhavitum. yasmād vijñāna-utpatti-
V2_09202	ca vipakṣe vyatirekaḥ, tato 'vyabhicāra iti.	na yuktā a-dṛṣṭi-mātreṇa vipakṣe 'vyabhicāritā |
PV_02012	bhede prasiddhasya śabda-sāmāyād a-bhedinaḥ |	na yuktā anumitiḥ pāṇḍu-dravyād iva hutāśane ||
V3_09604	bhede prasiddhasya śabda-sāmāyād a-bhedinaḥ |	na yuktā anumitiḥ pāṇḍu-dravyād iva hutāśane ||70||
SV_14726	iti cet. nanu sā eva asati pratibandhe	na yuktā ity ucyate. na a-kārya-kāraṇayoh kaścit
V2_07107	-vṛtṭitvaṃ śabdānām tatra dṛśyate ||42||	na yukti-bādhā yatra asti tad-grāhyaṃ laukikam
SV_16804	śabdānām artha-jñānaṃ na sampradāyān	na yukter na lokād iti tatra a-pratipattir nyāyyā.
SV_00911	abhāvād a-vyāhāra iti cet. na, parārthatvāt.	na yukto vīta-rāgatvād iti cet. na, karuṇayā api

V2_07108	laukikam yadi | grhyate vāta-putriyam kim	na yuktyā na bādhitam ||43|| āgama-artha-āśrayā
SV_13220	samskṛtam indriyam kasyacid eva grāhakam iti	na yugapat sarva-śabda-śrutir iti. samskāra-
SV_12809	sakṛc chrutau ca sarveṣāṃ kāla-bhedo	na yujyate | (250ab) atha mā bhūd avayava-antara-
PV_03376	ca na || ekaikena abhisambandhe pratisandhir	na yujyate | eka-artha-abhiniveśa-ātmā pravakṛ-
PV_03407	|| dūra-āsanna-ādi-bhedena vyakta-a-vyaktaṃ	na yujyate | tat syād āloka-bhedāc cet tat
PV_03190	|| sāmānya-mātra-grahaṇe bheda-apekṣā	na yujyate | tasmāc cakṣuś ca rūpaṃ ca pratītya
SV_06621	||139|| artha-a-bhedena ca vinā śabda-a-bhedo	na yujyate | tasmāt tat-kāryatā api iṣṭā a-tat-
PV_02023	|| svabhāva-bhedena vinā vyāpāro 'pi	na yujyate | nityasya a-vyatirekitvāt sāmartyam
SV_14422	a-doṣaḥ. asattve 'bhāva-nāsitva-prasaṅgo 'pi	na yujyate | yasmād bhāvasya nāśena na vināśanam
PV_03208	|| citra-avabhāṣeṣv artheṣu yady ekatvaṃ	na yujyate | sā eva tāvat katham buddhir ekā
PV_04024	|| sādhyā-uktiṃ vā pratijñāṃ sa vadan doṣair	na yujyate | sādhana-adhikṛter eva hetvābhāsa-a-
SV_07217	||146|| prāg eva asya ca yogyatve tad-apekṣā	na yujyate | sāmānyasya a-vikāryasya tat
PV_04237	na saḥ | asattvaṃ ca abhyupagamād a-pramāṇān	na yujyate || asato '-vyatireke 'pi sapakṣād
PV_02151	sarva-jāḥ | kāraṇe vardhamāne ca kārya-hānir	na yujyate || tāpa-ādiṣv iva rāga-āder vikāro 'pi
PV_04188	| viśeṣo 'pi pratijñā-artho dharma-bhedān	na yujyate || pakṣa-dharma-prabhedena sukha-
PV_04158	| krameṇa māśaka-ādinām saṅkhyā-sāmyam	na yujyate || sarṣapād ā mahā-rāser uttara-uttara
SV_06916	api ca, vṛttir ādheyatā vyaktir iti tasmin	na yujyate ||143|| yad etad ekam anekatra
SV_12824	gaty-a-sambhāvāt ||250|| kāla-bhedo eva	na yujyate. na hy ekasya krameṇa pratipattir
PV_03414	rūpam eko '-dṛṣṭena vāraṇe | artha-an-arthau	na yena stas tad-a-dṛṣṭam karoti kim || tasmāt
VN_02215	lābha-ādy-upārjanāya praṇiyante. tasmān	na yoga-vihitāḥ kaścīd vijigīṣu-vādo nāma. para-
V1_01305	ca na śabda-viśeṣam anusmarati, an-anusmaran	na yojayati, a-yojayan na pratyeti ity āyātam
SV_04703	tatra śabdo niyojyate. sa ca | (94'b) sāksān	na yojyate kasmāt (94c) yadi vyaktau śabda-
SV_17225	na taj-jñānam. svabhāva-niyame 'nyatra	na yojyeta tayā punaḥ | (328ab) yadi saṅketa-nir-
V2_07205	arthatā kutaḥ ||48|| svabhāva-niyame 'nyatra	na yojyeta tayā punaḥ | saṅketaś ca nirarthaḥ
V3_08411	phala-utpādanam praty ābhimukhyena vinā	na rasaḥ. tad eva ca rūpa-upādāna-hetūnām pravṛtti
SV_00915	isyante. etās ca sajātiya-abhyāsa-vṛttayo	na rāga-apekṣiṇyaḥ, na evaṃ rāga-ādayo viparyāsa-
PV_02174	teṣāṃ bhūta-a-vibhāgataḥ || tat-tulyam cen	na rāga-ādeḥ saha-utpatti-prasaṅgataḥ | vikalpya-
VN_00813	a-pramāṇasya sattā-upagamo na yuktaḥ. tan	na rūpa-ādibhyo 'nyo ghaṭaḥ. evaṃ tāvan na buddhi
VN_00716	nimittam ca niyogasya uktam eva. api ca yadi	na rūpa-ādinām ekena śabdena sambandhaḥ, katham
V2_05309	śakye darśayitum iti prayoga-samāsa ucyate	na rūpa-samāsaḥ. tathā hy āha – arthāpattiyā vā
PV_02101	phalā a-hetu-vyavacchede ghaṭa-śrutih || ato	na rūpaṃ ghaṭa ity eka-adhikaraṇā śrutih | bhedaś
PV_03030	vyāvṛtti-lakṣaṇam | yan niṣṭhās ta ime śabdā	na rūpaṃ tasya kiñcana || sāmānya-buddhau
SV_11425	vyavasthiteḥ ||229|| arthā hi bāhyā	na rūpaṃ śabdasya na śabdo 'rthānām. yena a-
PV_03032	|| artha-rūpatayā tattvena abhāvāc ca	na rūpiṇi | niḥ-svabhāvatayā a-vācyam kutaścīd
SV_00616	-kārya-abhāva-gatir uktā veditavyā, yathā	na roma-harṣa-ādi-viśeṣa-yukta-puruṣavān ayam
V2_06403	-kārya-abhāva-gatir uktā veditavyā, yathā –	na roma-harṣa-ādi-viśeṣa-yukta-puruṣavān ayam
NB_02041	kāraṇa-viruddha-kārya-upalabdhir yathā –	na roma-harṣa-ādi-viśeṣa-yukta-puruṣavān ayam
HB_04013	-upalakṣaṇāt trailakṣaṇyād a-vyatirekāc iti	na lakṣaṇa-antarām. tasmān na hetuḥ ṣaḍ-lakṣaṇa
V2_04505	hi liṅginam gamayati, tal-liṅgam śabda iti.	na, lakṣaṇa-antarasya a-vācyatvāt. yat kvacid
VN_01202	vismaraṇa-śilo devānām-priyaḥ prakaraṇam	na lakṣayati. śaktir avasthā ity eko bhāvo '-
SV_16932	apy agni-hotrāt svarga-avāptiṃ māndyād ayam	na lakṣayed api. virodha-a-virodhau ca bādha-
PV_03508	|| su-upalakṣeṇa bhedena yau samvittau	na lakṣitau | artha-artha-pratyayau paścāt
SV_05509	-bhāvāt. nanu tatra tasya ābhāsaḥ sato 'pi	na lakṣyate. sā hi varṇa-samsthāna-pratibhāsavati
SV_02801	-samāropa-saṃśaya-rahitaś ca tat-pratipattau	na liṅgam anusaret. na ca tasya anvaya-
V3_00701	an-arthaḥ khalv api kalpanā-samāropito	na liṅgam, yathā – pakṣa-sapakṣa-anyataratvād
PV_03180	| siddham tat kena tasmin hi na pratyakṣam	na laiṅgikam || tat svarūpa-avabhāsinyā buddhyā
VN_06715	ucyate iti cet, eṣa naimittikāṇām viśayaḥ,	na lokaḥ śabdair a-pratipāditam artham
SV_16804	artha-jñānam na sampradāyān na yukter	na lokād iti tatra a-pratipattir nyāyā. tatra
PV_04234	| anādi-vāsanā-udbhūtam bādhanā 'rtham	na laukikam || tat-phalo '-tat-phalaś ca artho
V2_05516	| anādi-vāsanā-udbhūtam bādhanā 'rtham	na laukikam ||26|| tat-phalo '-tat-phalaś ca
SV_16504	pumṣṭve katham api jñāni kaścīc katham	na vaḥ ||313|| na khalv ete vaidikāḥ śabdā evaṃ
NB_03133	ubhayaṃ vyāvṛttaṃ tathā api sarvo vita-rāgo	na vaktā iti vyāptyā vyatireka-asiddher a-
SV_15811	-buddhi-hetutvāt. para-upādhi-buddhiḥ śrotur	na vaktur iti viśeṣa iti cet. kaḥ punar upayogo
NB_03079	artha-antarasya ca a-kāraṇasya nivṛttau	na vacana-āder nivṛtṭiḥ. iti sandigdha-vyatireko
SV_16522	asti sambhavaḥ ||314|| syād etat –	na vayam puruṣa-prāmānyāt kasyacid vyākhyānam
VN_00719	iti kevalam ayam asad-bhūta-abhiniveśa eva.	na vayam eka-sambandha-virodhād ekam śabdaṃ na
SV_15605	antaratvaṃ ca pūrvam eva nirākṛtam | (293ab)	na varṇa-vyatirikto 'nyaḥ krama iti niveditam
SV_13620	tat katham tulye 'bhyupagama-nibandhane	na varṇāḥ kāryāḥ. na ca etad upalabdhy-āśrayā
SV_13611	vākyam na nitya-vyakti-nirākṛteḥ | (261ab)	na varṇānām rūpa-ānupūrvī vākyam. kim tarhi tad-
SV_13426	vā apauruṣeyatā. varṇa-ānupūrvī vākyam cen	na varṇānām a-bhedataḥ | (259ab) na artha-antarām
SV_13503	no vākyam. tad apauruṣeyaṃ sādhyam iti cet.	na. varṇānām ānupūrvyā a-bhedāt. na iyam artha-
SV_16002	tat-svabhāva-saṃsparśe na syāt. yad uktam –	na varṇebhyo 'nyā kācīd ānupūrvī iti, tatra
SV_13425	tatra api tathā ity alam anyena. tasmān	na varṇeṣu vākye vā apauruṣeyatā. varṇa-ānupūrvī
V2_05412	||17|| satam ca na niṣedho 'sti so 'satsu ca	na vartate | jagaty anena nyāyena nañ-arthaḥ
SV_13102	ity upasaṃhāro vikalpa-nirmīta eva syāt.	na vastv-āśrayaḥ. na ca samāropa-anuvīdhāyino

V3_05202 ity upasamhāro 'pi vikalpa-nirmita eva syāt,
SV_08515 abhyupagamān nāma kevalam na iṣṭam syān
SV_11929 tad-anekatvasya niṣetsyamānatvāc ca. tan
SV_11823 pūrva-ukta-krameṇa. sa ca a-viruddha eva,
SV_04317 tathābhāva-khyāpanāya tathā-kṛta-sthitivāt,
SV_04411 bhedaḍ bhedavati iva buddhiḥ pratibhāti.
SV_02528 śabda-liṅgābhyāṃ pratipādyate vidhinā
SV_10109 ity uktam prak. tac ca pratipatṛ-vaśān
V3_03804 -asattā-anurodhino bhinna-ṣayāyāḥ pratīter
SV_04323 an-abhidhānam, ekasya buddhyā adhyāhāre
V1_01701 kāraṇam, na a-kāraṇam ṣayayaḥ. tasmān
V2_04909 -ṣayayaṃ proktam, tato bheda-a-pratiṣṭhānāt,
SV_02820 tasmāt tad api tan-mātra-apoha-gocaram,
V3_00706 ete kartur icchā-mātra-anurodhino dharmā
SV_17303 nila-ādi-bheda-vat. tad-apekṣa-pratītyas tu
PV_02160 anyathā | mada-ādi-śakter iva ced vinirbhāgo
SV_14322 na a-maraṇatvataḥ ||272|| vināśa-vināśe 'pi
SV_15926 -vivakṣayā | ukteḥ samaya-kāraṇām a-virodho
PV_03033 -vācyam kutaścid vacanān matam || yadi vastu
SV_05901 ity eke. teṣām a-vṛkṣāḥ saṅkete vyavacchinnā
PV_03187 tat-saṅgama-utpatter akṣa-dhīḥ syāt smrter
PV_02175 | sabhāga-hetu-virahād rāga-āder niyamo
V1_02411 antaḥ-karaṇatva-ādayo 'pi tan-nibandhanā
SV_11009 a-vitatha-abhidhānāt. tathā hy ayam evaṃ
SV_10606 -śabda-pratibhāsy artho bhāva-upādāno
V3_06807 -śabda-pratibhāsy artho bhāva-upādāno
SV_17603 api puruṣānām vāci saṅkayā kiṃ yathārthā
HB_00801 cintaya tāvat – kim iyatā pratītiḥ syān
SV_16903 tad iha api kiṃ na pratyavekṣyate sambhavati
V3_00507 apy asiddhy-ādayaḥ, yady evam idam api syān
SV_07816 nityam anapekṣita-para-upaskārā dr̥ṣyeta vā
SV_15622 samartho 'pekṣyata ity anapekṣāḥ sadā kuryur
SV_12115 tulyā. tad-anusāriṇā sarvas tathā unneyo
SV_12305 bhedo darśaniyaḥ. tad-abhāve sarvas tad-ātmā
V3_01712 -bhūtam, artha-antara-bhūta-dvaya-ayogāt.
V3_00506 āpatati, sa sarvo 'bhyupagantavyaḥ,
SV_08416 ātmano bhidyamānāḥ sarve samaṃ janakā
SV_01607 a-bhinna-svabhāvānām sarveṣām puruṣa-kriyā
V2_09905 a-bhinna-svabhāvānām sarveṣām puruṣa-kriyā
SV_12909 syāt, ekasya śakala-abhāvāt, sakala-śrutir
V1_03412 sarvasya āvaraṇa-prasaṅgaḥ, a-bhedāt.
SV_13710 tasya tādr̥śasya vyaktau sarvaṃ vyaṅgyam
SV_15124 na sambhavati iti. sarveṇa samaṃ gr̥hyeta
V1_04007 saha rūpeṇa gr̥hya-lakṣaṇatvād gr̥hyeta.
VN_00917 ato 'nupalambhād abhyupagantavyo
SV_04203 -apekṣaṇāt sakṛt sarvaṃ sva-kāryam janayet.
SV_05101 na evam indriya-jñānāni vikalpakāni.
SV_06606 ity uktam. tad ayam a-vibhāgo 'nviyād vā
PV_03078 yathā | viśeṣa-dr̥ṣṭer eka-tri-saṅkhyā-apoho
SV_05904 api saṅketa-karaṇe '-vṛkṣā vyavacchinnā
SV_09927 kvacid viramet. tad dhi kiñcid upalīyeta
V2_08202 kadācid viramet. tad dhi kiñcid upalīyeta
PV_03118 -pratyaabhijñānam na pratikṣaṇa-bhedataḥ |
V2_08706 sa tasya svabhāva iti sakṛd api na janayet.
SV_02312 sa tasya svabhāva iti. sakṛd api na janayet.
V3_00508 ekānta-parigrahe syād eṣa doṣaḥ.
SV_12713 janane '-vyutpannasya api syāt. tasmān
SV_13229 dhvanayaḥ kevalam tatra śrūyante cen
SV_03218 śabda-pratipatti-bhedas tu saṅketa-bhedāt.
V2_09607 -ādiṣv api yathāyogam udāhāryam iti, sā api
SV_01314 yathāyogam udāhāryam ity-evam-ādikā. sā api
PV_02148 '-hetor janma-virodhataḥ || vyabhicārān
V3_09710 -asiddhiḥ śāstreṇa. anyatra tv ajñānād iti
PV_03283 api paśyanti purato 'vasthitān iva ||
V1_02811 -ābham, nir-vikalpakaṃ tu katham. yasmān

na vastv-āśrayaḥ. na ca samāropa-anuvidhāyinyo
na vastv ity uktam. tad ime na ekayogakṣemā
na vastu. tasya etad-vikalpa-an-atikramāt. vastu
na vastu-bhedaḥ. na ca bheda-a-bhedau muktavā
na vastu-bhedāt, tasya ekasya anekatva-ayogāt,
na vastu-bhedāt, yathokta-doṣāt. tathābhūta-bheda
na vastu-rūpam eva iti, pramāṇa-antarasya śabda-
na vastu-vaśāt. tāvad dhi sa bhāvo 'sya na asti
na vastu-vaśād vṛttir iti sūcitam bhavati. sa hi
na vastu-ṣayayaḥ śabdaḥ syāt. buddhi-pratibhāsa-
na vastu-ṣayayaḥ śabda-vikalpāḥ. artha-
na vastu-sattā-viprakaṛṣāt, liṅga-pratipatter api
na vastu-svabhāva-niścaya-ātmakam. tathā hi
na vastu-svabhāvam anuvidadhati, tasya evam a-
na vastu-svabhāvāḥ, kiṃ tarhi sāmāyikā rāja-cihna
na vastunaḥ || śaktir artha-antaram vastu naśyen
na vastunaḥ pratyāpattiḥ. na hi hantari hate 'pi
na vastuni ||300|| samaya-kāras tu svalakṣaṇam
na vastunām a-vācyatvaṃ kathaṅcana | na eva
na vā (115ab') ya evam ekaṃ vastu-sāmānyam
na vā | tataḥ kāla-antare 'pi syāt kvacid
na vā || sarvadā sarva-buddhinām janma vā hetu-
na vā a-pratipatty-aṅgam ity anughosyāḥ,
na vā ity anya-doṣa-a-nir-doṣatā api vā | dur-
na vā iti. tasya bhāva-an-upādānatve sādhye sa
na vā iti. tasya bhāva-an-upādānatve sādhye sa ca
na vā iti. tena na yuktam anena kasyacid vacanena
na vā iti. bhāve vā kiṃ prapañca-mālayā iti iyān
na vā iti. sa eva upadiśann upaplavād vedaṃ veda-
na vā ubhayam iti dharmayoḥ sambandha-upadarśanāt.
na vā kadācit tasmin svabhāve vyavasthānāt.
na vā kadācid an-atiśayāt. sarvasya sādhanam te
na vā kaścit. tasya tathā an-iṣṭatvād ity-ādāv
na vā kaścit. na ca atra laukika-vaiddikayoḥ
na vā kaścid artha-antara-bhūtaḥ, dvayor ekasya
na vā kaścid iti. na apy asiddhy-ādayaḥ, yady
na vā kaścid iti syād etad yady eṣām na viśeṣaḥ
na vā kasyacit. kiṃ ca, ātma-mṛc-cetanā-ādīnām yo
na vā kasyacit. tasmāt tan-mātra-sambaddhaḥ
na vā kasyacit. samasta-varṇa-samskāravatyā
na vā kasyacid āvaraṇam ity a-vikalpaṃ dr̥ṣyeta.
na vā kiñcid apy a-viśeṣāt. tathā hi. sva-jñānena
na vā kenacid iti san kenacid dr̥ṣṭo na nityaḥ
na vā kevalasya apy ālokasya darśanād an-ālokasya
na vā kvacid viśeṣa-abhāvāt. so 'nyatra api
na vā taj-janana-svabhāvam. vyaktayas tu kāla-
na vā teṣv apy eṣa doṣo '-dvayānām dvaya-
na vā. na punar an-anvayo 'nvayī ca. yo 'pi
na vā bhavet || viśaya-a-niyamād anya-prameyasya
na vā yadi | vyavacchinnāḥ katham jñātāḥ prāg
na vā yasya yatra kiñcit pratibaddham a-
na vā yasya yatra kiñcit pratibaddham a-
na vā viśeṣa-ṣayayaṃ dr̥ṣṭa-sāmnyena tad-grahāt ||
na vā sa dhūmaḥ, a-dhūma-janana-svabhāvād bhāvāt.
na vā sa dhūmo '-dhūma-janana-svabhāvād bhāvāt.
na vā sati hetau, yukti-prāptasya avāśyam
na vākyam nāma kiñcid artha-antaram varṇebhyo
na vācakāḥ | (256ab) na vai kalakale varṇa-pada-
na vācyā, anupalambha eva samśayāt, upalambhe tad
na vācyā asiddhi-yojanā ||18|| anupalambha eva
na vāta-ādi-dharmaḥ prakṛti-saṅkarāt | a-doṣaś
na vāda-udāharaṇam. udāharaṇa-diśam tv acāryaḥ
na vikalpa-anubaddhasya spaṣṭa-artha-pratibhāsītā
na vikalpa-anubaddhasya spaṣṭa-artha-pratibhāsītā

PV_03178 katham bhavet || tayā eva anubhave dr̥ṣṭam
 SV_04307 dīpa-prabhāyām iva maṇi-buddheḥ. tena
 PV_02151 viśeṣe 'pi ca doṣānām a-viśeṣād asiddhatā ||
 PV_03232 kalpitā rūpa-bhedā nir-vikalpasya cetasaḥ |
 PV_02276 || phalaṃ kathañcit taj-janyam alpam syān
 HB_02418 dr̥ṣṭam tad yathā gomaya-ādeḥ śālūka-ādiḥ.
 HB_02414 iti kārya-kāraṇayor evaṃ svabhāva-niyamān
 SV_07225 svabhāva-bhūtā yogyatā prāg eva asti iti
 VN_04217 vākyam parśadā prativādinā ca trir-abhihitam
 SV_09203 nivāryante. sa eva hi śabdānām na viśayo yo
 HB_03910 vaḥ saṃvādakam arthasya iti. tad rūpaṃ ye
 PV_04226 || satām ca na niśedho 'sti so 'satsu ca
 PV_04178 || sā ca bheda-a-pratikṣepāt sāmānyānām
 PV_02074 vinā || idaṃ dīpa-prabhā-ādinām āsritānām
 PV_02255 | ātmīyam eva yo na icched bhoktā apy asya
 PV_03035 kā | pratyāsattir abhāvena yā paṭa-ādau
 PV_03531 | rūpa-ādi-buddheḥ kiṃ jātam paścād yat prān
 PV_03359 | yasmād ekam anekam vā rūpaṃ teṣām
 V1_03903 | yasmād ekam anekam ca rūpaṃ teṣām
 PV_02204 na hi kasyacit || bandha-mokṣāv a-vācye 'pi
 VN_04304 jādyāt parśad-ādayo na pratipadyanta iti
 V2_07705 na avāśyam sannidhānam iti kaścin
 SV_09815 na avāśyam sannidhānam iti kaścin
 SV_09910 vinaśvaraḥ. tasmāt tat-svabhāva-apekṣatvān
 SV_00801 kāraṇasya phala-utpādanam praty ābhimukhyena
 V3_06510 sa-apekṣa-dhruva-bhāvayoḥ. pramāṇam punaḥ –
 HB_00910 iti syāt. tathā ca a-kartur a-hetutvam iti
 HB_02303 tena svabhāvato naśvare 'naśvare vā bhāve
 PV_02071 ca sa-āśrayaḥ | tasmāt sarvasya bhāvasya
 SV_14423 'pi na yujyate | yasmād bhāvasya nāśena
 V2_08205 jātasya tad-bhāve 'nya-anapekṣaṇāt. api ca
 SV_10003 tad-bhāve 'nya-anapekṣaṇāt. uktaṃ ca atra
 V3_12409 iti. kiṃ hy asya avadhāraṇasya phalaṃ yadi
 SV_15428 vipakṣa-vyatireka-darśane 'pi prasaṅgāt. tan
 V3_00601 vyāpya-vyāpaka-bhāva-sādhana-prakāra eṣaḥ.
 PV_02279 bhavet | doṣā na karmaṇo duṣṭaḥ karoti
 VN_04806 -avasthitebhyo 'rtha-pratitir bhavati iti
 VN_04801 viparyaye 'pi yadi teṣām vacanānām pratītiḥ,
 SV_10918 viśaya-antare 'pi tathātva-upagamo
 V1_02902 na ca te tathā-avabhāsināḥ smaryante. tan
 HB_03606 bhavan dharminī hetur na kiñcid bhāvayati
 V3_11604 sambandhāt kiṃ-sambaddho 'yam iti katham
 PV_02220 prajāyante | niyamena ātmani snihyaṃs tadiye
 PV_02239 || pratyakṣam pūrvam api tat tathā api
 PV_02225 dr̥ṣṭā snehe duḥkha-samāśrayaḥ || tathā api
 V2_05207 -abhidhānam asaty eva nāstitā na anyatra
 HB_00813 eva abhāva-khyātir yathā syān na anyatra
 PV_03169 punaḥ | śabda-artho 'rthaḥ sa eva iti vacane
 SV_00708 yogyatāyās tu dravya-antara-anapekṣatvān
 V3_10506 hetuṃ bruvāṇasya dharmā-bhedād aṅga-aṅgitā
 HB_02917 abhāvas tu pratyogino 'nya-bhāvena
 SV_04405 -bhāva-sāmānādhikaranyāni yathā-pratīti
 VN_03010 tad-āśrayas tat-kṛto vā hetu-dr̥ṣṭāntayor
 V3_08004 vyāptir yadi kathañcin niściyeta, tadā
 SV_09622 -dharmaṇa vyāptir yadi kathañcin niściyate,
 SV_15313 a-kṛtakam ca syād syān mithyā-arthaṃ ca iti
 V2_08105 -āyatane 'pi skandha-traya-svabhāva eva iti
 VN_03304 na samūhas tasya iṣṭaḥ, na tatra śabda iti
 SV_05001 -vad yuktam. vibhrama-balāt tu tathā jñāne
 SV_11202 -bhāga-bhāk. ubhayathā apy ekasya nirdeśe
 VN_03112 bhūtāyāḥ pratijñāyāḥ sādhanā-vākye prayogaḥ;
 VN_03305 tasya iṣṭaḥ, na tatra śabda iti na virodhaḥ.
 SV_17223 -lakṣaṇaḥ saṅketaḥ kriyate. apauruṣeye tu
 SV_03518 -abhāvād iti. api ca, yeṣām vastu-vaśā vāco
 SV_10625 syāt. tad ayam ādhāra-vyavaccheda-anapekṣo
 na vikalpa-dvayaṃ sakṛt | etena tulya-kāla-anya-
 na vikalpa-viśayeṣv artheṣv arthakriyā-kāritvam.
 na vikārād vikāreṇa sarveṣām na ca sarva-jāḥ |
 na vicitrasya citra-ābhāḥ kādācitkasya gocaraḥ ||
 na vijātimat | atha api tapasaḥ śakti-śakti-
 na vijātiyād utpattiḥ. tathāvidham eva hi kāraṇam
 na vijātiyād utpattiḥ. tan na kāryam dr̥ṣṭam
 na vijñāna-janane tam apekṣeta. para-bhūtāyām ca
 na vijñāyate śliṣṭa-śabdām a-pratīta-prayogam
 na vitarkānām. te cet pravṛttāḥ ko vacanasya
 na vidanti na teṣām tatha pravṛttir iti para-
 na vidyate | jagaty anena nyāyena nañ-arthaḥ
 na vidyate | vṛkṣo na śiṃśapā eva iti yathā
 na vidyate | syāt tato 'pi viśeṣo 'sya na citte
 na vidyate || ātmā api na tadā tasya kriyā-bhogau
 na vidyate || buddher a-skhalitā vṛttir mukhya-
 na vidyate || sati sva-dhī-grahe tasmād yā eva
 na vidyate || sādharma-darśanāl loke bhrāntir
 na vidyate ||50|| sādharma-darśanāl loke
 na vidyete kathamcana | nityam tam āhur vidvāṃso
 na vidvān nigraham arhati. parśat-prajñām a-
 na vinaśyed api. na hy avāśyam hetavaḥ
 na vinaśyed api. na hy avāśyam hetavaḥ phalavanto
 na vinaśvaraḥ. śāli-bīja-ādinām api sa svabhāvaḥ
 na vinā rasaḥ sā eva anya-kāraṇam | (10'ab) rūpa-
 na vināśa-niyatās tat-kāraṇa-vādinā utpattimanto
 na vināśa-hetuḥ kaścit. vaiyarthyāc ca. yadi
 na vināśa-hetor upayogaḥ. tasmād vināśe 'napekṣo
 na vināśaḥ kadācana || svayam vinaśvara-ātmā cet
 na vināśanam iṣyate ||275|| katham asan vināśo
 na vināśo nāma anya eva kaścid bhāvāt, kiṃ tu
 na vināśo nāma anya eva kaścid bhāvāt, svabhāva
 na vipakṣe 'stitvaṃ vyavacchidyeta. vyavacchede
 na viparyaya-vyāptir vyatireka-asiddhau. tat-
 na viparyaya-sādhanaṃ, hetor a-pramāṇatvāt. iha
 na viparyayāt || mithyā-vikalpena vinā na
 na viparyayāt pratītiḥ, tata ānupūrvī-pratipattyā
 na viparyayo na apy artha-a-pratītiḥ sāmartyāt.
 na vipralambhāya an-uparodhāt, niṣ-prayojana-
 na viplavo 'nyo vā vikalpaṃ sphuṭayati. a-
 na vibhāvayati iti na tad-upakṣepaḥ samarthaḥ.
 na vimṛṣet. a-parijñāta-sambandhād garbhāt puruṣa
 na virajyate || na ca asty ātmani nir-doṣe sneha-
 na virāgavān | yady apy ekatra doṣeṇa tat kṣaṇam
 na virāgo 'tra svatva-dr̥ṣṭer yathā ātmani | na
 na viruddha iti niyama-arthaṃ ity āha. tatra a-
 na viruddha iti niyama-khyāpana-artho 'pi
 na virudhyate || mithyā-avabhāsino vā ete
 na virudhyate 'numānam. uttara-uttara-śakti-
 na virudhyate. bheda-sāmānyayor dharmā-bhedād
 na virudhyate, saha-avasthānāt. tasmin prameye
 na virudhyante. dharmā-dharminī-bhedo 'py asya.
 na virodha iti na pratijñā-virodho nāma kiñcin
 na virodha-vyabhicārāv iti na ayam prasaṅga iti.
 na virodha-vyabhicārāv iti na ayam prasaṅgaḥ. a-
 na virodhaṃ paśyāmaḥ. na hi iyam anupalabdhir
 na virodhaḥ. etena sattā vyākhyatā. kiṃ tarhi
 na virodhaḥ. na virodho 'yam pūrvakāt pratijñā-
 na virodhaḥ. nimitta-abhāvād vibhramo 'yukta iti
 na virodhaḥ. prādhānyam punas tad-upādānatvena.
 na virodhas tad-adhikarānatvāt. yadi pratijñā-
 na virodho 'yam pūrvakāt pratijñā-hetu-virodhād
 na vivakṣā na saṅketaḥ kasyacid abhiprāya-abhāvād
 na vivakṣā-para-āśrayaḥ | saṣṭhī-vacana-bheda-ādi
 na vivāda-āśraya iti na upanyasaniya eva syāt.

PV_03422	'tra api pūrva-vat || samvedanasya tādātmye	na vivādo 'sti kasyacit | tasya artha-rūpatā
V1_01712	pratibhāsamanam api sāmānyam an-upalakṣaṇān	na vivekena niścīyata iti. tad ayuktam, yasmād
V1_02604	-adhyavasāyau saṃsarga-vipralabdho 'yaṃ	na vivecayaty ayo-golakam iva vahneḥ, tad-rūpa-
V3_06107	-āder upalambha-pratyayasya eva abhāvāt. tan	na viśiṣṭa-upalambha-abhāvāt tatra kasyacit
V3_01409	kuḍyasya. atha sāmānyena sādhyam iṣṭam iti	na viśeṣa-ākṣepaḥ. uktam atra – tad-an-ākṣepe kiṃ
HB_02007	nyāya-pratipattiḥ syāt, punar api brūmaḥ.	na viśeṣa-utpādanād eva sahakāriṇām sahakāritvam,
V3_03011	tat-prabādhane 'dhikaraṇa-pratyastamayān	na viśeṣa-cintā-pravṛttir ity avaśyam evaṃ-vidhe
SV_13619	apy asti. sā eva ca anyatra api tad-āśrayaḥ,	na viśeṣaḥ. tat katham tulye 'bhyupagama-
SV_08417	janakā na vā kaścīd iti syād etad yady eṣāṃ	na viśeṣaḥ sambhavet. tato bheda-a-viśeṣe 'pi
SV_06309	tad-anya-ākṣepo bhavati iti tayor	na viśeṣaṇa-viśeṣya-bhāvaḥ. eka-bheda-abhidhāne
PV_03113	|| sattā-sambandhayor dhrauvyād antābhyām	na viśeṣaṇam | a-viśeṣaṇam eva syād antau cet
SV_12503	abhāvaṃ gamayati iti vyabhicāra eva. tasmān	na viśeṣaṇam atīśaya-bhāg ity an-upātta-samam. yat
SV_06603	-vartamanam sāmānyam syāt. sāmānyasya vṛttir	na viśeṣasya iti cet. na, bheda-abhāvāt. tad dhy
PV_03127	viśeṣa-viṣayā sarvā eva indriya-jā matiḥ |	na viśeṣeṣu śabdānām pravṛttāv asti sambhavaḥ ||
V2_05905	'dhiṣṭhānāt sato 'py anupalabdhir iti cet,	na, viṣaya-indriyayor ekasya dvayor vā an-
SV_07304	upādāna-balena eva tatra jñānam utpadyate	na viṣaya-balena asaty api tasmin bhāvāt
HB_02814	asati sambandhe na sidhyati. tad-asiddhau	na viṣaya-viṣayi-bhāvaḥ. anyathā itaretara-
V3_01410	kiṃ sādhana-phalam, an-iṣṭam ca iti. yadi ca	na viṣayī-kṛtam eva tat sādhanena, katham atas
SV_09202	śabdāḥ kena nivāryante. sa eva hi śabdānām	na viṣayo yo na vitarkānām. te cet pravṛttāḥ ko
V3_12704	yady evaṃ sambandho na asti iti vaktavyam,	na viśāṇam. kiṃ vai sambandha-mātram viśiṣyate
PV_04187	na asiddhir bhinna-dharminī | yathā āśvo	na viśāṇitvād eṣa piṇḍo viśāṇavān || sādhyā-kāla-
V3_10510	na asiddhir bhinna-dharminī | yathā āśvo	na viśāṇitvād eṣa piṇḍo viśāṇavān ||80|| sādhyā-
SV_05810	paramārthatas tad-vyatikṛṣṭa padārtheṣu	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_05804	aṅga-bhāvataḥ | vastu-bheda-āśrayāc ca arthe	na viśāṇitvād ity ucyate. tathā hi sa teṣu
VN_05017	api niyata-sādhanā-vākya eva doṣo vaktavyaḥ,	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_09512	| tan-mātra-vyāpinaḥ sādhyasya anvayo	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V3_07502	| tan-mātra-vyāpinaḥ sādhyasya anvayo	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V3_03808	-virodhānām sāmānyena lakṣaṇatvāt. tathā	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V1_00103	upetya āryo 'nujagrāha yaṃ vyaktam tasya	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_16701	-ādimān na artham veti vedasya na anyataḥ |	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V2_07007	-ādimān na artham veti vedasya na anyataḥ |	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_05308	chaktam na kevalam ||105|| atha api syāt,	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_01204	eva ity apārthakam tat-siddhaye vacanam.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_13301	tatra śrūyante cen na vācakāḥ | (256ab)	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_09424	-virahinā sāmānyena anvayo na siddha eva.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V3_07401	-virahinā sāmānyena anvayo na siddha eva.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V2_09006	'nityatā-a-niṣpattes tulya-a-tat-svabhāvāt.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_02103	'nityatā-a-niṣpattes tulyā a-tat-svabhāvāt.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_03425	sāmānyam, tad-buddhau tathā pratibhāsanāt.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V2_08715	-utpattir yathā cakṣū-rūpa-āder vijñānasya.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_02319	-utpattir yathā cakṣū-rūpa-āder vijñānasya.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
HB_03004	-bhāva-gatyā api tad-abhāva-gatir na syāt,	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_03912	mā bhūt, na hy evaṃ pratipattir iti.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_14612	sa svayam eva na bhavati ity uktam syāt.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V2_07813	vināśa-siddheḥ. janmi-svabhāvo nāśi iti cet,	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_09916	vināśa-siddheḥ. janmi-svabhāvo nāśi iti cet.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V3_08610	upakārasya artha-antaratve 'py uktam.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_07019	anyathā iha kuṇḍe badarāṇi ity api na syāt.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_03724	rūpasya abhidhānam na sambhavati.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_05601	iti grahaṇād eva āsv a-bhinna-pratibhāsaḥ.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V3_03407	-nirdeśe 'pi tulya iti katham pakṣa-doṣaḥ.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V3_04407	katham idānīm abhāve sann ity ucyate.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_16310	iṣṭam a-dharma-ātmano vrata-āder aśnute.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
PV_03456	tad-udbhavam | na udeti duḥkham iti ced	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_01914	'pi śravaṇa-jñānam na bhavati tad-abhāve.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V2_06906	prakṛter niyāmakasya janakatām eva dipayati.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V3_09304	-ādi-vat. nanv asty eva tiro-dhānam.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_03412	pācakatvam iti sambandha ucyate na pāka eva.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_15527	-śaktiḥ syād anyatra apy a-viśeṣataḥ ||292||	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_14912	rūpa-bhedo 'sti bheda-kānām abhāvataḥ ||282||	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V1_00301	dve eva pramāṇe, anyathā-pratipatty-ayogāt.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_16605	āgamād dhūma-āder agny-ādi-pratyayo na syāt.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
SV_05017	a-śaktir eṣā vikalpānām a-vidyā-prabhavāt.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
V1_01414	vikalpa-kalpanām indriya-jñāne pratihanti.	na viśāṇitvād ity ucyate. tathā hi sa teṣu
HB_01102	-svabhāveṣu ko 'parasya upayoga iti cet,	na viśāṇitvād ity ucyate. tathā hi sa teṣu

VN_01219	-a-bheda-lakṣaṇam, tena a-virodha iti cet,	na vai mṛd-ātmani ghaṭasya prādur-bhāvaḥ, kim
SV_07311	sambhavati. tasmān na tat kenacid vyaṅgyam.	na vai yogyatā-pratīlambhaṃ sāmānyasya vyaktiṃ
SV_13116	-pratikṣā astu niyamas tu virudhyate ||252||	na vai vyaṃ kārāṇānām sahakāriṇi pratikṣipāmaḥ.
V3_05213	tat-kṛtam eṣāṃ kadācit kvacic chravaṇam iti.	na vai vyaṃ kārāṇānām sahakāriṇi pratikṣipāmaḥ,
HB_01609	syād iti iyaṃ naś cintā cittam dunoṭi.	na vai vyaṃ a-tat-svabhāvānām bhāvānām asmad-
V3_04701	eva ity a-niścito na anaikāntikaḥ syāt.	na vai vastu-dharma-samāśrayeṇa eva parārthe
SV_05918	'pi tena ayam a-doṣa iti cet (118ab')	na vai vastu-sat-sāmānya-vādinā kasyacid
SV_14505	pratīyate vā. yathā aśvo viṣāṇena.	na vai vināśo na asty eva. sa tu na asti yo
V3_04705	nanu viparyaya-prāptir api na eva asti.	na vai viparyaya-prāptyā eva dūṣaṇam, kim tarhi
SV_07318	prāḡ api samavāyād vijñāna-udaya-prasaṅgāt.	na vai vyaktiḥ sāmānyasya saṃskārād vyañjikā, kim
SV_04818	-nirbandha eva, yathā-kalpanam asya ayogāt,	na vai vyavacchedo na kriyate, pravṛtti-viṣayaṃ
V2_06813	na tatra pratītir ākāśād iva ghaṭa-ādiṣu.	na vai śabda-svabhāvo niyato 'rtheṣu, yatas
SV_03224	iva anveti vācye leśa-viśeṣataḥ ||60||	na vai śabdānām kācid viṣaya-svabhāva-āyattā
SV_14622	abhāvaḥ śāśa-viṣāṇam ity-ādi-vyavahāraḥ.	na vai śāśa-viṣāṇam kiñcid bhavati ity ucyate.
V3_07210	tv abhimatasya an-anvayād asiddhiḥ.	na vai sa ādhāras taṃ viśeṣi-karoti, ayoga-
SV_09416	tv abhimatasya an-anvayād asiddhiḥ.	na vai sa ādhāras taṃ viśeṣi-karoti. tad-ayoga-
V2_08602	-svabhāvasya a-jananāt tasya a-hetutā syāt.	na vai sa eva bhavati, tādrśasya bhāvāt.
SV_02213	-svabhāvasya a-jananāt. tasya a-hetutā syāt.	na vai sa eva bhavati tādrśasya bhāvāt. anyādrśād
SV_09116	asya niṣedhe tadvad dharmino 'pi niṣedhaḥ.	na vai sambandhasya na asti iti niṣedhaḥ, kim
SV_11314	abhivyaktāv a-samartha-anya-kalpanā ||227 ||	na vai sambandho vidyamāno 'py an-abhivyaktaḥ
SV_08722	kriyātaś cen na kuryuḥ sahakāriṇaḥ | (175ab)	na vai sarva-ākāra-a-vivekaṃ brūmo bhedasya api
SV_08509	sambhavāt. bhedo 'pi tena na evaṃ cet (168a)	na vai sarva-ākāra-a-vyatirekaṃ brūmo yena evaṃ
HB_01402	parasparam kaḥ sahakāra-ārtha iti cet,	na vai sarvatra atīśaya-utpādanam saha-kriyā, kim
SV_12405	mantra-kalpau paraspara-virodhinau.	na vai sarvatra tau satya-prabhavau. prabhāva-
V3_10107	kim asiddham, yad-ārtham hetur ucyate.	na vai sādhyā-asiddhi-mātreṇa sarvo vipakṣaḥ, kim
SV_05420	-ākārā buddhir a-bhinna-pratibhāsini syāt.	na vai sāmānya-grāhīṇiṣu svalakṣaṇa-pratibhāsaḥ,
PV_02110	'neko 'py eka-caitanya-kāraṇam | ekasya api	na vaikalye syān manda-śvasita-ādiṣu || atha
VN_03515	-virodho hi pratijñāyāḥ sādharṃye doṣaḥ,	na vaidharṃye, abhimatavāt. sādharṃya-dṛṣṭānte
VN_01717	-vacanam a-sādhana-aṅgam apy upādeyam eva.	na, vaiyarthiyāt. asaty api pratijñā-vacane
PV_02250	tu yo duḥkhān nir-vedo dveṣa idrśaḥ ||	na vairāgyam tadā apy asti sneho 'vasthā-antara-
SV_13830	tat-kāraṇāni teṣāṃ vyañjakāni syuḥ. tasmān	na vyaktiḥ śabdasya. bhavanti vā karaṇebhyo
V1_01602	buddhir eva. tad-upādhiḥ so 'py asiddha eva.	na vyaktir buddhir artha-ātmā iti cet, sa kim a-
SV_07508	-ādāv iti sa eva prasaṅgaḥ. tan na ādheyatā	na vyaktir vṛttiḥ sāmānyasya iti. a-vṛtter na
PV_03539	evaṃ ucyate || vyakti-hetv-a-prasiddhiḥ syān	na vyakter vyaktam icchataḥ | vyakty-asiddhāv api
SV_13921	tasmād ayam kāraka-abhimato 'rtha-kalāpo	na vyaktau na kriyāyām iti vyārtha eva syāt.
SV_07822	-apekṣiṇi syāt. vyañjaka-a-pratipattau hi	na vyaṅgyam sampratīyate | viparyayaḥ punaḥ
SV_06415	-abhāve bhedasya eva abhāvaḥ syāt. tasmān	na vyatiriktaḥ. tad-anya-gaty-abhāvāc ca vastuno
SV_05114	-vibhramāt tad eva idam iti pratyabhijñānam	na vyatiriktasya sāmānyasya darśanāt, na a-
V3_11512	-ādir an-ubhaya-ātmata-bahir-bhāvāt tābhyām	na vyatiricyate. na tatra anveti, eka-ātmany apy
NB_03102	ca sarvasmād vyāvṛttatvena asiddhes tābhyām	na vyatiricyate. na tatra anveti. eka-ātmany apy
SV_07004	'pi vastu-sambandhāḥ kārya-kāraṇa-bhāvān	na vyatiricyante, parasparam anyato vā an-
V3_12501	vipratīṣiddham ca etat - na anvayo	na vyatireka iti. ya eva khalu na ity anvaya-
SV_15408	-nir-ātmata-ādi-vyavacchede 'pi tathā syāt.	na, vyatireka-vyavacchedasya bhāva-rūpatvāt. na
V3_12304	ātmā jīvac-charire sidhyati, yena ayam	na vyatirekasya abhāvaṃ bhāvam icchati, yathā
V3_11707	eva avinābhāvaḥ. tata eva anvaya-siddhir iti	na vyatirekī. pratibandhaś ca avinābhāvaḥ. sa ca
V3_11712	niyamena nivartate. tasmād viśeṣasya	na vyatireko na anvayaḥ. a-darśana-mātram āśritya
PV_04206	siddhe hi vyatirekitā | sidhyaty ato viśeṣe	na vyatireko na ca anvayaḥ || a-dṛṣṭi-mātram
SV_02125	-vyatireka-gater āśrayaḥ katham dhūmo 'gnim	na vyabharati iti gamyate, yasmāt kāryam dhūmo
SV_15305	na tathā syāt. yasya hi jñānam jñeya-sattām	na vyabharati, sa evaṃ bruvāṇaḥ śobheta a-
SV_00220	svabhāva-pratibandhe hi saty artho 'rtham	na vyabharati. sa ca tad-ātmavāt. tad-ātmatve
V2_05610	svabhāva-pratibandhe hi saty artho 'rtham	na vyabharati. sa ca tad-ātmavāt. tad-ātmatve
V3_07905	vyavatiṣṭhate. yadā ayam pakṣi-karoti, tadā	na vyabharati. anyadā tena vyabharati iti su-
PV_03122	viduḥ | tac-cihna-apekṣānān no cet smṛtir	na vyabharataḥ || pratyakṣam kalpanā-apoḍham
VN_06205	dūṣaṇāt. prasaṅgam antareṇa āñjasena eva kim	na vyabharita iti cet, yat kiñcid etat, santi
VN_04609	loke dṛṣyanta iti vyārtham śabda-anuśāsanam.	na vyārtham saṃskṛta-śabda-vyutpatty-arthatvād
SV_02710	yadā anumānam api vastu vidhinā pratyāyayati	na vyavaccheda-kṛt, tadā eka-dharma-niścaye tad-a-
SV_13507	sarvatra iti pūrva-vat prasaṅgaḥ. teṣāṃ ca	na vyavasthānam krama-antara-virodhataḥ ||259||
V2_09009	tam asya svabhāvaṃ manda-buddhiḥ paśyann api	na vyavasyati sattā-upalambhena sarvadā tad-bhāva-
SV_02108	sarvadā tathābhāva-śāṅkā-vipralabdho	na vyavasyati sadṛśa-apara-utpatti-vipralabdho vā,
SV_03906	bhavati. vyākhyātāraḥ khalv evaṃ vivecayanti	na vyavahartāraḥ. te tu sva-ālambanam eva
SV_04530	vā vyāpi śabdair abhidhiyate. tan	na vyavahāra-kāla-abhāva-doṣaḥ. na etad asti.
SV_11004	vā pravṛtti-kāmo 'nveṣate prekṣā-pūrva-kāri	na vyasanena. api nāma anuṣṭheyam ato jñātvā
V2_06611	vā pravṛtti-kāmo 'nveṣate prekṣā-pūrva-kāri,	na vyasanena. tasya puruṣa-parikṣayā pravṛttāv a-
V3_10710	-lakṣaṇam atindriyam su-jñāna-bādhanam. tan	na vyāpti-siddhiḥ sarvo vaktā a-sarvajña iti.
SV_10717	a-sakala-viṣayatvād āgamaḥ punar na kiñcin	na vyāpnoti. tan-nivṛttiḥ katham na gamikā iti.

SV_03215 anurundhate ||59|| tatra apy anya-apohe
PV_03524 kiṃ dīpo 'neka-darśanaḥ | krameṇa api
PV_02278 kleśa eva cet | tat karma-phalam ity asmān
SV_03710 'bhinnā śaktir asti sā nimittam iti cet.
VN_05704 viṣayam a-pradarśya uttarāṃ pratipattum
SV_12312 yadi tādrśim racanāṃ puruṣāḥ kartum
SV_12314 vivecayet, vyaktam apauruṣeyo vedaḥ. nanu
PV_02222 kiṃ tasya varjanam || a-dūṣite 'sya viṣaye
PV_04081 || kuryāc ced dharmināṃ sādhyāṃ tataḥ kiṃ tan
SV_04710 avāśyaṃ tatra sambandhaḥ karaṇīyaḥ. sa ca
SV_12430 veda-adhyayanasya yad anyathā adhyetum
SV_03520 ete śabdāḥ puruṣaiḥ kvacit praṇiṣitā api
SV_15814 -upanayanād ayam asya śrāvakaḥ syāt. tac ca
SV_16202 nir-ālabanaḥ svayaṃ prakāṣeta. yatne 'pi
V3_01804 yathā – na anitya-śabdāḥ śabda
VN_04413 kakuda-ādīmāntam artham pratipādāyati iti.
SV_11818 paśyāmaḥ. na api siddhy-upāyam. atha punar
HB_02809 -bhāvaḥ śabda-artha-vat sambandha iti cet,
PV_03287 yatra taj jñānam tatra kalpanā | svarūpaṃ ca
SV_08015 -sambandho 'py asya na asti ity a-sambandhān
VN_05005 śabda nirodha-dharmako dhvāna iti. atra
V1_01304 ayam a-śabdakam artham paśyati, a-paśyaṃś ca
SV_04717 bhedāt tatra eva ca eṣāṃ a-bhede kiṃ
PV_02016 -ādīnāṃ viṣāni-vat || vivakṣā-paratantratvān
V3_09611 viṣāni-vat ||73|| vivakṣā-paratantratvān
SV_15102 sarvasya sarvadā syāt. na ca asti tasmān
SV_11612 yady utpadyeta, sa sambandha utpanno 'pi
SV_11425 ||229|| arthā hi bāhyā na rūpaṃ śabdasya
V3_01607 tayor ekasya tathā-abhyupagame syāt. sa ca
V3_04202 kṣīrasya sa tasya svabhāvaḥ, yo dadhi-janano
SV_10910 'numiyate. tataḥ śabda-prabhavā api satī
SV_10201 pramāṇa-traya-nivṛtṭyā sādhyet. tatra
V2_06501 -anumāna-āgamānām ekasya vṛttir iti cet,
V3_03203 -vacane. tadā ca asya sva-vacanena virodhaḥ,
PV_04178 -a-pratikṣepāt sāmānyānām na vidyate | vṛkṣo
VN_05021 na a-viṣayatvād iti cet, na ayam gurur
SV_00601 caturdhā bhavati. viruddha-siddhyā, yathā
V2_06204 caturdhā bhavati. viruddha-siddhyā, yathā –
V2_06305 na sidhyati. na, tad-vyabhicārāt, yathā –
SV_00613 -abhāve sā vyabhicāriṇī ||5|| yathā
SV_00603 'tra agneḥ. viruddha-kārya-siddhyā, yathā
V2_06206 agner iti. viruddha-kārya-siddhyā, yathā –
SV_15710 svabhāva-atīśayāt phala-dāyinaḥ kāryā api
PV_03173 || tasmā jāty-ādi-tad-yogā na arthe teṣu ca
SV_04519 sarvato bhinnāṃ tathā tat-pratipādikā |
SV_13318 -prasaṅgād ity uktam. na ca kalakale vācako
SV_13112) syād etat – na āvaraṇān nityaṃ sarve śabdā
V3_05211 syād etat, na āvaraṇān nityaṃ sarve śabdā
SV_13228 -pratiniyamād indriyasya aneka-ātmā kalakalo
SV_09905 nanu yava-bīja-ādāyo 'pi śāly-aṅkure janye
SV_09906 kadācit tatra api sannidhānāt. katham
V2_07804 kadācit tatra api sannidhānāt. katham
V3_11812 sad-asattva-pratītiḥ. yad apy āha – yadi
PV_04244 | na anvay a-vyatirekī ced a-nairātmyam
V3_12308 | na anvay a-vyatirekī ced a-nairātmyam
PV_02047 || tad-dhī-vad grahaṇa-prāpter mano-jñānam
PV_02037 yan na asti paścād yena na sandhīmat ||
PV_02081 ca ābandha-kāraṇam | janmino yasya te na sto
SV_10301 na upalabhyate deśa-ādi-viprakarṣāt,
SV_08807 bhedasya api kutaḥ parasparaṃ bhedaḥ. atha
SV_02311 -janana-svabhāvaḥ. tasya anyato 'pi bhāve
V2_08706 -kārya-janana-svabhāvaḥ. anyato 'pi bhāve
V2_09406 'nya-abhāvaṃ sādhyati, atiprasaṅgāt.
HB_00601 vyāptir avinābhāvaḥ pakṣa-dharmasya.
V1_04009 nīla-ākāra-saṃvedanayos tu niyama eva.

na vyāvṛttir anyā anya eva vyāvṛttas tad-
na śaktam syāt paścād apy a-viśeṣataḥ || anena
na śakteḥ saṅkara-ādīkam || utpitsu-doṣa-
na, śakter vastu-rūpa-a-vyatirekāt, vyatireke vā
na śaknuyād ity uttarāṃ na pratipadyeta jñāta-
na śaknuyāḥ kṛtām vā a-kṛta-saṅketo vivecayet,
na śaknuyanty eva puruṣā mantrān kartum. etad
na śakyam tasya varjanam | prahāṇir icchā-dveṣa-
na śakyate | kasmād dhetv-anvaya-abhāvān nanu
na śakyate. tat-sambandhini karaṇāt tatra api
na śakyate. na hi viśeṣaṇam a-viruddham vipakṣeṇa
na śakyante praṇetum vastu-pratibandhād dhūma-ādi
na śakyam, tasya kathaṅcid apy a-pariṇāmāt.
na śakyeta, a-tat-prabhavāt. kvacit chaktau
na śabda-anityatvavān vā iti, samudāya-apavādasya
na śabda-anvākhyānaṃ vyartham, anena padena go-
na śabda-arthayor anya eva sambandhaḥ. tābhyām a-
na, śabda-arthayos tat-pratipādana-abhiprāye sati
na śabda-arthas tatra adhyakṣam ato 'khillam ||
na śabda-jñāna-hetuḥ. anyathā hy atiprasaṅgaḥ syāt.
na śabda-punaruktaṃ pṛthag vācyam artha-punarukta
na śabda-viśeṣam anusmarati, an-anusmaran na
na śabdaḥ prayujyate. tadvad-doṣasya sāmāyāc ced
na śabdāḥ santi kutra vā | tad-bhāvād artha-
na śabdāḥ santi kutra vā | tad-bhāvād artha-
na śabdāḥ sthita-svabhāvā iti. api ca, na jñāna-
na śabde syāt. tasya tena a-sambandhi-svabhāvasya
na śabdo 'rthānām. yena a-bhinna-ātmatayā
na śārīrasya, an-anvaya-śaṅkayā, na ghaṭasya,
na śāśa-viśāṇa-jananaḥ. sa tasya kuta iti cet,
na śabda-vad abhiprāyaṃ nivedayaty eva ity artha-
na śāstra-nivṛttir abhāva-sādhanī. tasya kvacid
na, śāstrasya kvacid an-adhikārāt. śāstram hi
na śāstreṇa. tayor yasya pramāṇam asti, tad
na śiṃśapā eva iti yathā prakaraṇe kvacit ||
na śiṣya iti na yatnataḥ pratipādaniyaḥ, yena
na śīta-sparśo 'tra agneḥ. etena vyāpaka-viruddha
na śīta-sparśo 'tra agner iti. etena vyāpaka-
na śīta-sparśo 'tra kāṣṭhād iti. kāraṇānām kārya-
na śīta-sparśo 'tra kāṣṭhād iti. nimittayoḥ punar
na śīta-sparśo 'tra dhūmāt. hetv-asiddhyā, yathā
na śīta-sparśo 'tra dhūmād iti. hetv-asiddhyā,
na śūdra-ādi-prayoge 'py anyathā syuḥ, śūdra-
na śrutiḥ | saṃyojyate 'nya-vyāvṛtttau śabdānām
na śrutiḥ kalpanā vā asti sāmānyena eva vṛttitaḥ |
na śrūyate. pada-vākya-vicchedānām upalakṣaṇāt.
na śrūyante. api tu kiñcit teṣāṃ pratipattau
na śrūyante, api tu kiñcid eṣāṃ pratipattau
na śrūyeta. dhvanayaḥ kevalam tatra śrūyante cen
na sa-apekṣāḥ. tadutpatti-pratyayānām kadācit
na sa-apekṣāḥ. yāvatā sa eva eṣāṃ svabhāvo na
na sa-apekṣāḥ. yāvatā sa eva eṣāṃ svabhāvo na
na sa-ātmakam jīvac-charīram, prāṇa-ādi-viraha-
na sa-ātmakam || yan nāntariyakaḥ sva-ātmā yasya
na sa-ātmakam ||83|| iti saṅgraha-ślokaḥ. na
na sa-indriyat | jñāna-utpādana-sāmarthya-bhedān
na sa kaścit pṛthivy-āder aṃśo yatra na jantavaḥ |
na sa janma adhigacchati || gaty-āgatī na dṛṣṭe
na sa tad-anupalambha-mātreṇa asan nāma yathā
na sa tasya samāna ātmā. tathā sati tad-ātmanā
na sa tasya svabhāva iti. sakṛd api na janayet.
na sa tasya svabhāva iti sakṛd api na janayet. na
na sa tena sādhyate, api tv anupalambhena svayam.
na sa trividhād dhetor anyatra asti ity atra eva
na sa nānāte yuktaḥ, nīla-pīta-vat. viṣayasya

V3_03511	-prasiddhena viruddhena arthena apodyate,	na sa pakṣa iti. tata eva bādhā-hetor
NB_03048	-anumāna-pratīti-sva-vacanair nirākriyate,	na sa pakṣa iti pradarśana-artham. tatra
VN_03812	atra api yady udbhāvite 'pi hetor vyabhicāre	na sa pakṣam parityajati, kiṃ na gr̥hyeta.
NB_03133	udāharaṇam, yatra a-vīta-rāgatvaṃ na asti	na sa vaktā, yathā upala-khaṇḍa iti. yady apy
SV_02423	yo yena dharmeṇa viśeṣaḥ sampratīyate |	na sa śakyas tato 'nyena tena bhinnā vyavasthitiḥ
V2_05709	yo yena dharmeṇa viśeṣaḥ sampratīyate |	na sa śakyas tato 'nyena tena bhinnā vyavasthitiḥ
SV_02525	dharmeṇa nāmnā yo viśeṣo bhedaḥ pratīyate	na sa śakyo 'nyena pratyāyayitum iti na eka-
PV_03430	vit sarūpikā || svayaṃ so 'nubhavas tasyā	na sa sārūpya-kāraṇaḥ | kriyā-karma-vyavasthāyās
HB_01711	a-kṣepa-kriyā-dharmā eva sa tasya svabhāvaḥ,	na sa sāhityam apekṣate, kāryaṃ tu pratyaya-
SV_03703	kutas tat-samudāyo dravyam, a-samyogās ca.	na samyogaḥ, prāsādasya svayaṃ samyoga-ātmakasya
PV_03205	na ālekhyā-ādau vicitra-dhīḥ | a-rūpatvān	na samyogās citro bhakteś ca na āśrayaḥ ||
SV_07024	sahitam api tādr̥śam eva ity an-upakāratvān	na samyogena tadvat syāt. sahitasya tad-anya-
V3_08702	sahitam api tādr̥śam eva ity an-upakāratvān	na samyogena tadvat syāt. sahitasya tad-anya-
SV_02615	-pratirodhinā bhrānti-nimittena guṇa-antaraṃ	na samyojyate, yathā śuktau rajata-ākāraḥ. na hi
PV_04181	asiddhitaḥ | sarvatra doṣas tulyaś cen	na samvṛtyā viśeṣataḥ || paramārtha-vicāreṣu
V1_02407	-ātma-atiśaya-siddheḥ. buddhir atiśayavati	na samvedanam iti cet, kā iyaṃ buddhiḥ.
VN_03702	prasādhite tu sāmartye gotve '-vṛttyā hetor	na samśaya eva sarva-samśaya-prakārāṇaṃ
SV_13211	samskṛtena eva upalambhād iti. tatra	na samskṛtasya upalambho 'n-ādheya-vikārasya
VN_04619	kasyacin mukhaṃ vakrī-bhavati. tasmān	na samskṛto nāma kaścic chabdaḥ. śiṣṭa-prayogaḥ
PV_04237	sattā-sādhana-vṛtṭeś ca sandigdhaḥ syād asan	na saḥ | asattvaṃ ca abhyupagamād a-pramāṇān na
PV_04061	|| bādhakasya abhidhānāc ced doṣo yadi vaden	na saḥ | kiṃ na bādheta so '-kurvann ayuktaṃ kena
PV_03142	| saṅketa-upāya-vigamāt paścād api bhaven	na saḥ || mano '-vyutpanna-saṅketam asti tena sa
PV_02047	-indriyāt | jñāna-utpādana-sāmartya-bhedān	na sakalād api || a-cetanatvān na anyasmād dhetv-
PV_03045	ca vastu-balāj jñānaṃ jāyate tad apekṣyate |	na saṅketam na sāmānya-buddhiṣv etad vibhāvīyate ||
SV_17223	saṅketaḥ kriyate. apauruṣeye tu na vivakṣā	na saṅketaḥ kasyacid abhiprāya-abhāvād iti na
SV_05824	a-parijñānāt, buddhāv an-ārūḍhe 'rthe	na saṅketaḥ śakyata ity eke. teṣāṃ a-vṛkṣāḥ
SV_17501	-kāṇena grāmya-kāṣṭha-hāraṇa prārthitā api	na saṅgatā. rūpa-guṇa-anurāgena kila mantri-
SV_12611	viśasanto dr̥śyante. na ca te 'rthās teṣāṃ	na saṅghaṭante. samaya-prādhānyād artha-niveśasya
PV_03332	iyaṃ keśa-ādi-jñāna-bheda-vat || yadā tadā	na saṅcodya-grāhya-grāhaka-lakṣaṇā | tadā anya-
V1_03605	iyaṃ keśa-ādi-jñāna-bheda-vat | yadā tadā	na saṅcodya-grāhya-grāhaka-lakṣaṇā ||40|| ity
VN_06607	khalv anena na asad āvir-bhavati,	na sat tiro-bhavati iti. sad-asatoś ca tiro-bhāva
VN_06512	kurvato 'pa-siddhānto vijñeyāḥ. yathā	na sato vināśaḥ, na asad utpadyata iti siddhāntam
V1_04102	tad-upalambha-sattayā. sā ca a-prāmāṇikā	na sattā-nibandhanān vyavahārān anuruṇaddhi. tad-
VN_00817	arthakriyātas tu sattā-vyavahāraḥ syāt,	na sattā-bheda-a-bheda-vyavahāraḥ, ekasya apy
SV_09315	draṣṭavyāḥ. sattā-svabhāvo hetuś cen	na sattā sādhyate katham | an-anvayo hi bhedanām
V3_07011	ity uktam. tatra, sattā-svabhāvo hetuś cen	na sattā sādhyate katham | an-anvayo hi bhedanām
SV_09619	-lakṣaṇa-bhāk, na ca anyā gatir asti. tasmān	na sattā sādhyate. sādhanatve punar asyāḥ
V3_08001	-lakṣaṇa-bhāk, na ca anyā gatir asti. tasmān	na sattā sādhyate. sādhanatve punar asyāḥ
SV_13625	upalabdhir eva. satyam evaṃ yadi tasya prāñ	na sattā siddhā syāt. sā hi sattā-siddhir yā
V2_07905	tarhi kṣaṇasya an-upākhyatā-prasaṅgaḥ.	na, sattva-saṅkhyāta-kṣaṇa-antara-an-upādānatā-
SV_15501	vyāptyā apauruṣeyān nivṛttāv api	na satya-arthatvam, prakāra-antara-sambhavāt.
VN_06613	yat tena upagatan na asad utpadyate,	na sad vinaśyati iti tasya samarthanāya idam
SV_10111	-a-karaṇāt. vastutas tv an-upalabhyamāno	na san na asan. satām api svabhāva-ādi-
VN_06308	sarvasya sato doṣasya an-udbhāvanād iti cet,	na santa iti kṛtvā sarve doṣā avaśyaṃ vaktavyā a-
V2_06509	na ca te pramāṇa-traya-nivṛttāv api	na santi iti śakyante 'dhyavasātum. yo 'pi
SV_10211	na ca te pramāṇa-traya-nivṛttāv api	na santi iti śakyante vyavasātum. tasmān na sarva
V2_06414	sā viprakṣṭeṣv apy asti, na ca te	na santy eva. tatra api sati pratyakṣa-anumāna-
V3_11906	-ādayo 'pi hi prāṇa-āder hetavo ghaṭa-ādau	na santi. tasmāt sandigdha-sāmartya ātmano
SV_10515	'pi iha vyāmūḍha iti smāryate. atha yad idaṃ	na santi pradhāna-ādayo 'nupalabdher iti. tatra
V3_06704	anantara-udāhṛtaḥ prayogaḥ. atha yad idaṃ	na santi pradhāna-ādayo 'nupalabdher iti. tatra
V3_03007	ata eva udāharaṇam apy atra sadṛśam āha –	na santi pramāṇāni prameya-arthāni iti,
V3_12611	sarveṣāṃ kathaṅcid bhāvād iti cet, yathā te	na santi, sa prakāro 'bhāvāḥ. śāśa-viśāṇayoś ca
PV_02036	| kim āsīt tasya yan na asti paścād yena	na sandhimat || na sa kaścit pṛthivy-āder amśo
SV_13124	jñāna-utpatteḥ. tasmād eṣa śabda na indriyaṃ	na sannikarṣaṃ na ātmānam anyad vā kiñcij jñāna-
V3_05308	jñāna-utpatteḥ. tasmād eṣa śabda na indriyaṃ	na sannikarṣaṃ na ātmānam anyad vā kiñcij jñāna-
PV_04243	| yathā na a-vyatireke 'pi prāṇa-ādir	na sapakṣataḥ || sapakṣa-a-vyatirekī ced dhetur
V3_11702	vipakṣād eva hi prāṇa-ādayo nivartante,	na sapakṣāt, asato nivṛtṭy-ayogāt. tasmād
NB_02008	-dharma-sāmānyena samāno 'rthaḥ sapakṣaḥ.	na sapakṣo '-sapakṣaḥ. tato 'nyas tad-viruddhas
V3_08301	sāmagryāḥ kāryam eva na anumiyate. yena	na samagrāṇi ity eva kāraṇa-dravyāṇi sva-kāryaṃ
SV_11301	atha punar utpattir eva pauruṣeyatā.	na samaya-ākhyānam. artha-jñāpana-hetur hi
V1_01309	-icchāto 'rthānāṃ svabhāva-a-parāvṛtter	na samaya-kāla-utpattiḥ svabhāvasya. parāvṛttau
SV_15705	hi bhedakaḥ | prayokṭṛ-bhedān niyamaḥ śaktau	na samaye bhavet ||295|| ādheya-viśeṣā hy anityā
PV_03322	vā vyabhicāriṇi | tat-samvedana-bhāvasya	na samarthā prasādhane || tat-sārūpya-tadutpatti
SV_07022	jananāt samavāyād vā. sa kim ekatra eva	na samavaiti janyate vā, tasya a-sāmartyhāt. tad
V3_08701	tābhyaṃ jananāt samavāyād vā, sa kim ekatra	na samavaiti janyate vā. tasya a-sāmartyhāt. tad

SV_05517	a-doṣa iti cet. tathā api tad iha iti syāt.	na samāna itī. tad eva tāsām sām̐yam itī cet.
SV_16722	saṅghaṭante, na tu pravāda-mātreṇa itī	na samānaḥ prasaṅgaḥ. tac ca yathā-avasaraṃ
SV_06001	vā vyavahāre 'pi pratīpadyata itī	na samānaḥ prasaṅgaḥ. na a-samānaḥ, yasmāt tatra
VN_03219	-viśayaś ca kiṃ na darśita itī cet,	na, samāsa-nirdeśāt, evam api prayoga-darśanād a-
VN_03304	eva eka-aneka-pratiśedhāt. ataḥ so 'pi	na samūhas tasya iṣṭaḥ, na tatra śabda itī na
SV_05221	eka-apāye 'pi cakṣur-vijñānaṃ bhavati itī.	na samūhe 'pi teṣām a-sāmarthyam. tathā iha api
SV_16803	uktam. apauruṣeyānām śabdānām artha-jñānaṃ	na sampradāyān na yukter na lokād itī tatra a-
V3_12710	ucyate, sa eva abhāvaḥ. sambandhī vidyate	na sambandha itī ca nipuṇā vāco yuktiḥ. aṅgī-kṛta
SP_00004	yadi tad-dvayoḥ | kaḥ sambandho 'navasthā ca	na sambandha-matis tathā || tau ca bhāvau tad-
SP_00019	etena cintitam | anyonya-an-upakārāc ca	na sambandhī ca tādrśaḥ || janane 'pi hi kāryasya
SV_11513	-āśaikā. api ca, sambandhinām anityatvān	na sambandhe 'sti nityatā | (231ab) para-āśrayo
PV_03042	eva syād yadi rūpaṃ samaṃ tayoḥ | tayor itī	na sambandho vyāvṛttis tu na duṣyate || tasmāt
PV_03240	-darśanam || kṣaṇikatvād atītasya darśane ca	na sambhavaḥ | vācyam a-kṣaṇikatve syāl lakṣaṇam
PV_03211	-ātmanaḥ | ekatra pratiśiddhatvād bahuṣv api	na sambhavaḥ || pariccheto 'ntar anyo 'yaṃ bhāgo
PV_04213	| dehe 'pi yady asau na syād yukto dehe	na sambhavaḥ || bhinne 'pi kiñcit sādharmaḥ yadi
SV_02402	| svabhāvas tasya tad-dhetur ato bhinnān	na sambhavaḥ ||38|| itī saṅgraha-ślokaḥ. tasmāt
V2_07110	| tad-arthasya a-pratiśṭhānād yukter atra	na sambhavaḥ ||44|| anyathā a-sambhava-abhāvān
V2_08905	| svabhāvas tasya tad-dhetur ato bhinnān	na sambhavaḥ ||61|| kārya-kāraṇa-bhāvād vā
SV_04505	api | sāmānādhikaraṇyaṃ ca vastuny asya	na sambhavaḥ ||84|| dharma-dharmi-vyavasthānaṃ
HB_01809	kṣaṇikānām eva bhāvānām sambhavati,	na sambhavat-pṛthag-bhāvānām a-kṣaṇikānām, pṛthag
V3_12507	'pi. na hi tasya asati virodhaḥ. so 'pi	na sambhavati, adhikaraṇa-ādy-arthānām pratiśedha
V3_01506	-bhāva-an-abhyupagame sāmānyena api sādhanam	na sambhavati, anyatara-artha-antara-bhāva-
V3_01608	na ghaṭasya, virodhād itī sāmānyena api	na sambhavati. asti nāma idrśasya sambhavaḥ -
V3_12107	bhāvo 'saty apy asti, bhāva-pratiśedhas tu	na sambhavati ity a-skhalita-prajño devānām-priyaḥ,
VN_03604	-sādharmaḥ hetu-lakṣaṇam viruddhe dr̥ṣṭānte	na sambhavati itī prak prayuktasya hetor doṣeṇa
SV_15124	tena eva gr̥hyeta. tac ca sthita-svabhāvāt vān	na sambhavati itī. sarveṇa samaṃ gr̥hyeta na vā
SV_13405	-artha-pratītir a-samasta-bhāgeṣu dhvaniṣu	na sambhavati itī siddham a-krama-sattvaṃ śabda-
SV_07515	ca sāmānyasya satas tattva-anythingva-pakṣayor	na sambhavati. ekatra dr̥ṣṭasya anyatra darśana-a-
V1_01002	parijñāne 'bhāvāt. jāti-guṇa-kriyāvatām etan	na sambhavaty eva, rūpa-viveka-sambandhayor a-
HB_02812	vā sambandhaḥ syāt. ayaṃ ca prakāro 'tra	na sambhavati. kuto viśaya-viśayi-bhāvaḥ. siddhe
V3_03409	darśaniyaḥ. sa ca yathā pramāṇa-bādhāyām	na sambhavati, tathā ekatra viruddhayor
V3_07309	teṣu upacaryate. tad asiddha-upādāneṣu	na sambhavati. tad ime nir-viśeṣaṇāḥ. teṣv artha-
V3_11714	saṃśaya-hetur eva na syāt. na hi yo yatra	na sambhavati, tad-upalabdhyā tatra saṃśayo
SV_11104	tac ca vipakṣa-sa-ātmanaḥ puruṣasya doṣeṣu	na sambhavati. tasya nir-upadravatvāt. a-śeṣa-
V3_04011	tac ca dr̥ṣṭa-avarugṇa-ghaṭa-vad utpatty-āder	na sambhavati. na kaścīd anityo ghaṭaḥ, tatra api
NB_03076	dvividho 'pi virodho vakṛtva-sarvajñatvayor	na sambhavati. na ca a-viruddha-vidher
SV_03723	nanu sarvato vyāvṛttasya rūpasya abhidhānaṃ	na sambhavati. na vai tad eva rūpaṃ buddhau
SV_13602	tat sarvasya sarveṇa tulya-deśatvād varṇeṣu	na sambhavati, vāta-ātapa-vad ātma-ādi-vac ca.
SV_13523	bīja-aṅkura-ādīnām. sā dvividhā api varṇeṣu	na sambhavati, vyāpter nityatvāc ca. anyonya-deśa
SV_13604	na asti tadā anyasya bhāvāt. tad api nityeṣu	na sambhavati. sarvadā sarvasya bhāvāt. na ca
SV_07106	ādhāra-bhāvo badara-ādiṣu janana-śaktir eva	na sambhavati sā apy atra (145a) na hy ayaṃ
SV_07521	-abhāvād anyatve 'py an-apāśrayāt ||151||	na sambhavati. svabhāvo hi svabhāvān na tattvam
VN_01002	sarva-viśayasya asad-vyavahārasya abhāvān	na sambhavanti, yatas tebhyo vyavasthā syāt.
VN_03120	apy eka-prayogam antareṇa aparasya prayogo	na sambhavet, na tadā dvitīyasya kaścīd sādha-
V3_12505	vastu-rūpa-anukarṣi khalv asati pratiśedho	na sambhavet. na hi paryudāsa eva eko naño
SV_07002	tad eva idam an-upakārakasya āśrayatvaṃ	na sambhāvayāmaḥ. atiprasaṅga-bhayaṭ. tasmāt
SV_10211	api na santi itī śakyante vyavasātum. tasmān	na sarva-anupalabdhiḥ sādhanī nivṛtti-niścayasya.
SV_10220	syāl liṅga-atīśaya-bhāvinī ||200|| atra	na sarva-anupalabdhir a-pramāṇam. pramāṇam api
SV_01022	a-darśana-mātrasya saṃśaya-heturvāt.	na sarva-anupalabdhir gamikā. tasmād eka-nivṛtṭyā
V3_04902	ghaṭa-ādikaṃ sapakṣayati. tena a-sapakṣa itī	na sarva-anya-dharma-yogini pratītiḥ, kiṃ tarhi
SV_08810	pravṛtti-nivṛttimān svabhāva eko yuktaḥ.	na sarva-ātmanā a-bheda eva. tayor api bhaved
SV_14217	anyebhyaḥ. kāṣṭhe 'gni-kṛtaḥ svabhāvo vināśo	na sarva itī cet. kāṣṭhā itī kaḥ sambandhaḥ.
V2_06412	vā. tat katham na anupalambhād abhāvaḥ.	na, sarva-upalambha-nivṛtter atra a-lingatvāt,
VN_06312	-sādhana-sad-bhāve 'py ekena eva tat-siddher	na sarva-upādānam itī na doṣam udbhāvayann eva
PV_02149	tad-anyo 'pi dharmāḥ kiṃ tasya na ikṣyate ||	na sarva-dharmaḥ sarveṣām sama-rāga-prasaṅgataḥ |
SV_00113	prayojana-abhāvād an-upacāra itī cet.	na, sarva-dharmi-dharma-pratiśedha-arthatvāt. tad
V3_04304	prayojana-abhāvād an-upacāra itī cet,	na, sarva-dharmi-dharma-pratiśedha-arthatvāt. tad-
HB_00107	prayojana-abhāvād an-upacāra itī cet,	na, sarva-dharmi-dharma-pratiśedha-arthatvād
VN_01013	-ādi-nivṛttir abhāvaṃ gamayati vyabhicārāt,	na sarva-pratyakṣa-nivṛttir asiddheḥ, na ātma-
SV_03204	bhinna-svabhāvo bhāvo 'nubhūtas tathā api	na sarva-bhedeṣu tāvatā niścayo bhavati, kāraṇa-
VN_05317	dūṣaṇena upadarśyate eva. tatra api	na sarvaṃ prāg anukrameṇa uccāritavyam, paścād
VN_00202	viparyaye bādhaka-pramāṇa-upadarśanam. yadi	na sarvaṃ sat kṛtakam vā pratikṣaṇa-vināśi syāt,
SV_08708	api ca, yathā a-bheda-a-viśeṣe 'pi	na sarvaṃ sarva-sādhanam | tathā bheda-a-viśeṣe
SV_08709	sarva-sādhanam | tathā bheda-a-viśeṣe 'pi	na sarvaṃ sarva-sādhanam ||173|| yad uktam.
SV_12215	pathika-agnir jvalā-prabhava itī syāt.	na sarvaḥ. tatra viśeṣa-pratikṣepasya kartum a-

SV_13210	a-vikāriṇaḥ | (254ab) syād etat – sann api	na sarvaḥ śabda upalabhyate sarveṇa. saṃskṛtasya
SV_11410	-virodha iti sarve sarvasya vācakāḥ. tathā	na sarvaḥ sarva-sādhano 'sankarāt kārya-
VN_01513	yadi prāḡ asad eva kāraṇe kāryam bhavet, kiṃ	na sarvaḥ sarvasmād bhavati. na hy asattve kaścīd
SV_08713	svayam a-bheda-vādino 'bheda-a-viśeṣe 'pi	na sarvaḥ sarvasya janaka iti tathā bheda-a-
V3_12913	ghaṭa-ādibhir iti. dvitīyo 'pi prayogaḥ –	na sarvagataṃ sāmānyam, upalabdhi-lakṣaṇa-
SV_03401	vācye viśeṣas tena kaścana ||62|| tasmān	na sarvatra dharmā-dharmi-vācinoḥ śabdāyor vācye
SV_16923	lokāt pratītiḥ syāt. api ca, svayam apy ayam	na sarvatra prasiddhim anusarati. yasmāt svarga-
PV_02094	bhāveṣu hetuḥ kiṃ na iṣyate tayoḥ || upacāro	na sarvatra yadi bhinna-viśeṣaṇam | mukhyam ity
SV_02717	hi tatra an-agni-samāropaḥ sambhāvyaṭe. tan	na sarvatra vyavacchedaḥ kriyate. uktam atra –
VN_03420	udāharaṇam na asty eko bhāva ity-ādikam iti.	na, sarvatra hetv-apekṣasya virodhasya hetvābhāsa
SV_09403	siddhaḥ syād a-niṣiddham ca tādrśam ||188||	na sarvathā sattā-sādhane viśeṣaḥ sādhitō bhavati.
V3_07109	siddhaḥ syād a-niṣiddham ca tādrśam ||59||	na sarvathā sattā-sādhane viśeṣaḥ sādhitō bhavati.
PV_03012	| sārūpyād bhrāntito vṛttir arthe cet syān	na sarvadā || deśa-bhrāntiś ca na jñāne tulyam
SV_05222	iha api pratyekam eka-apāye 'pi bhavati iti	na sarvadā a-sāmarthyam. viśama upanyāsaḥ. tathā
HB_01514	kuvinda-ādayaḥ paṭa-ādi-karaṇe samarthā api	na sarvadā kurvanti iti cet, kṛiḍana-śilo devānām
SV_03925	-abhidhāna-pratyaya-nimittam ekaṃ sāmānyam	na sarvam iti cet. katham anyato 'nyatra pratyaya
VN_01418	-viśeṣatvāt. aṅgulya eva hi kāścin muṣṭiḥ,	na sarvāḥ. na hi prasāritā aṅgulyo nir-viveka-
V3_05011	brūmaḥ – te kiñcid atīśāyayanti iti. api tu	na sarve ghaṭa-kṣaṇāḥ sarvasya indriya-jñānasya
SV_13013	na brūmas te kañcid atīśāyayanti iti. api tu	na sarve ghaṭa-kṣaṇāḥ sarvasya indriya-vijñāna-
SV_12408	api syāt. yadi pauraṣeyā mantrāḥ kiṃ	na sarve puruṣā mantra-kāriṇaḥ. tat-kriyā-sādhana
PV_02155	na tīvraḥ syād aṅga-rūpa-ādy api iti cet ||	na sarveśām anekāntān na ca apy a-niyato bhavet |
HB_03101	tasmād ayam analaṃ paśyann apy analo 'yam	na salilam ity an-adhyavasyan na tiṣṭhen na
SV_08510	kaścīd asya ātmā bhinnō na anya iti bhedaṅ	na saha-utpatty-ādayaḥ. evaṃ tarhi ya ekasmin
HB_02017	-kāraṇa-kārya-janmany ādyaḥ sahakāri-viśeṣo	na sahakāri-kṛta-viśeṣa-janmā anantara-kārya-vat.
VN_01010	iṣṭa iti cet, su-kumāra-prajñō devānām-priyo	na sahaṭe pramāṇa-cintā-vyavahāra-parikleśam yena
PV_03091	a-pidhāya ca | pramāṇa-uktir niśedhe yā	na sā nyāya-anusāriṇī || ukty-ādeḥ sarva-vit
SV_04823	iti, uktam idam, ayuktaṃ tu uktam, tathā hi	na sā pravṛtti-yogyā iti niveditam etat, tad-
SV_05117	vyakti-vad an-anvayāt. api ca, parasya api	na sā buddhiḥ sāmānyād eva kevalāt ||99|| na hi
PV_03426	niruddhe 'nubhavaḥ kutaḥ | svaṃ ca rūpaṃ	na sā vetti ity utsanno 'nubhavo 'khilāḥ || bahir
PV_03439	vyaktaṃ kathaṃ sitam | jñānaṃ vyaktir	na sā vyaktā ity a-vyaktam akhilam jagat ||
PV_02195	-vāhini || vastu-dharma-udaya-utpattir	na sā sattva-anurodhini | ātma-antara-samāropād
HB_01407	prasava-sambhave ca na antyaḥ syāt. tataś ca	na sāksāt kāraṇam syāt. tasmān na kāraṇasya
VN_05102	ucyata iti punar-vacane nigraha eva iti cet,	na, sāksīṇām yatnena pratipādyatvāt, tad-a-
VN_04913	-abhidhānam etat. ata eva ca pratijñāyā	na sādhanā-aṅga-bhāva iti. hetu-udāharaṇa-adhikam
VN_01802	pakṣa-dharma-vacanasya api iti tad api	na sādhanā-avayavaḥ syāt. na hi pakṣa-dharma-
V3_06904	sādhye tathā anupalambho dharmo 'sti iti	na sādhanā-dharma-asiddhiḥ. na tu punar atra ayam
SV_10616	tathā anupalambho 'sya dharmo 'sti iti	na sādhanā-dharma-asiddhiḥ. na punar atra ayam
V3_00106	sva-dṛṣṭa-artha-grahaṇam āgamāt para-dṛṣṭam	na sādhanam na apy an-arthataḥ ||1|| siddhir iti
V3_04508	saṃśaye dvayor ekasya vā viparyaye ca ekasya	na sādhanam na dūṣaṇam, tathā-pratipatty-aṅgasya
NB_03040	svarūpeṇa eva iti sādhyatvena eva iṣṭo	na sādhanatvena api. yathā śabdasya anityatve
PV_04064	|| sarvān arthān samī-kṛtya vaktuṃ śakyam	na sādhanam | sarvatra tena utsannā iyaṃ sādhyā-
V3_02213	||20|| sarvān arthān samī-kṛtya vaktuṃ śakyam	na sādhanam | sarvatra tena utsannā iyaṃ sādhyā-
PV_04204	sādhanāḥ | niyamo hy avinābhāvo 'niyataś ca	na sādhanam || aikāntikatvaṃ vyāvṛtter avinābhāva
PV_04016	| pramāṇam saṃśaya-utpattes tataḥ sāksān	na sādhanam || sādhyasya eva abhidhānena
V3_05602	sādhanāḥ | niyamo hy avinābhāvo 'niyataś ca	na sādhanam ||39|| ity antara-ślokaḥ. nanu
HB_02913	anugamaṇam ca nirarthakam. tasmād anya-bhāvo	na sādhanam abhāvasya. asti sambandho virodhaḥ,
HB_02709	tad-viśayā ca upalabdhis tad-abhāvasya kiṃ	na sādhanam, kiṃ punar anya-bhāva-siddhir eva tad
VN_01723	sa pratijñā-vacane 'pi tulya iti kathaṃ	na sādhanam. kevalasya a-sāmarthyād a-sādhanatvam
HB_02801	sambandha-abhāvāc ca. anya-bhāvas tāvan	na sādhanam. yat-siddhau yasya na siddhiḥ, tat
V3_00808	sādhanam ity uktam veditavyam. kathaṃ	na sādhanam. sāksāt pāramparyeṇa vā tataḥ siddher
V3_00904	-vacanād arthe dṛṣṭaḥ, na nīścaya iti sāksān	na sādhanam. sādhyā-abhidhānāt pakṣa-uktiḥ
V1_04109	-upalambhe so 'py asiddhaḥ saṃvedanaṃ	na sādhyati ity upalambha-antara-anugamaḥ. tan na
SV_09320	pramāṇa-viśaya-ajñānād iti. so 'yam viśeṣo	na sādhyā eva vyāhanyate. kiṃ tarhi hetāv api
V3_07104	-viśaya-a-parijñānād iti. so 'yam viśeṣo	na sādhyā eva vyāhanyate, kiṃ tarhi hetāv api,
HB_03415	anyatra sādhyā-dharmaṇa avinābhāvī hetur	na sādhyā-dharminy eva iti cet, tat kim ayam
VN_02801	-sādhanāya upādānāt sādhanā-nirdeśaḥ sa syān	na sādhyā-nirdeśaḥ. udāharaṇa-sādharmya-ādeś ca
V3_02005	-vat, sādhyā-samudāya-eka-deśa-viśeṣatvāt.	na sādhyā-samudāya-eka-deśa-viśeṣa ity eva a-
SV_09304	svabhāvasya eva sādhyā-sādhanā-bhāve 'pi	na sādhyā-sādhanā-saṃsargaḥ. tau na pratijñā-
VN_04201	na pṛthag vācyaḥ nirarthakena eva abhidhānāt.	na sādhyā-siddhāv an-arthakam nirarthakam, yasya
SV_10621	-apahnave sādhye dharmā-ādihāra-nirākṛteḥ |	na sādhyāḥ samudāyaḥ syāt siddho dharmāś ca
PV_04033	kṛt || sādhanam yad-vivādena nyastam tac cen	na sādhyate | kiṃ sādhyam anyathā an-iṣṭam bhaved
SV_13809	tathā abhidheyatā-artha-a-bhedena vyāptā	na sādhyate tāvat sandigdho vyatirekaḥ. prati-
V3_01301	-an-anvaya eṣa doṣo na anyatra iti cet,	na, sādhyatva-a-viśeṣāt. a-doṣe ca iṣṭa-vighāto
PV_04070	no ced īpsita-vādataḥ | nyāya-prāptaṃ	na sādhyatvaṃ vacanād vinivartate || an-īpsitam a
SV_09516	san-mātra-āśraye 'pi sādhanā-sāmarthyāt.	na sādhyatve, vaiphalyāt. api ca, na asiddhe

V3_07505	san-mātra-āśraye 'pi sādhanā-sāmarthyāt.	na sādhyatve, vaiphalyāt. api ca, na asiddhe
V3_01306	ca iṣṭasya vighāta-kṛd viruddhaḥ. tad api	na sādhyam an-uktatvād iti cet, yad-vivādena
V3_01307	yad-vivādena sādhanam upanyastam tac cen	na sādhyam, kim idānīm sādhyam. tathā ca
SV_03315	pratiksīpta-bheda-antaravāc chabda-vṛtter	na sāmānādhikaranyam viśeṣaṇa-viśeṣya-bhāvo vā.
V3_01602	ghaṭasya api sa iti virodhaḥ. itaś ca	na sāmānya-āśrayaḥ, sarva-vyakti-sambhava-abhāve
PV_03075	ca pratyakṣam a-vikalpatayā vinā | vikalpena	na sāmānya-grahas tasmimś tato 'numā || prameya-
PV_03045	jñānam jāyate tad apekṣyate | na saiketam	na sāmānya-buddhiṣv etad vibhāvayate || yā apy a-
SV_08012	eva karma-sad-bhāvāt. tata eva a-sambandhān	na sāmānyam na ayuktam śabda-kāraṇam ||158||
SV_08823	ca bheda-sāmānyayor na bhedaḥ sāmānyavān	na sāmānyam bheda-vat sambandha-abhāvāt
SV_04116	a-viśeṣān (75a') sāmānyasya	na sāmānyam (75'a) tat-kārya-kṛt. tasya apy a-
PV_03007	-sankhyā-ādiṣu dhiyo gatāḥ || keśa-ādayo	na sāmānyam an-artha-abhiniveśataḥ | jñeyatvena
SV_08105	śaktiḥ pācaka-ādi-śabda-nimittam na karma	na sāmānyam iti cen na ca śaktir an-anvayāt ||159||
SV_08402	atiprasaṅgāt. tasmād viśeṣā eva janakā	na sāmānyam. tatas ta eva vastu. yasmāt sa
SV_07210	iti. na sthitir asya kenacit kriyate. tasmān	na sāmānyasya ādhāro 'sti. tan na ādheyatā asya
V3_13404	syāt. na hy arthasya kenacit kathañcin	na sāmānyam. tatas tad-ātmatāyām sarvaṃ sarva-
V3_08107	a-śakyatvāt. tad asya na bhāva-mātreṇa	na sāmānyena na prādhānyena gatiḥ. a-prādhānye 'py
PV_03433	anubhavaḥ katham || yadā saṃvedana-ātmatvam	na sārūpya-nibandhanam | siddham tat svata eva
V1_03113	-viśeṣo 'rtha-kṛtaḥ, yata iyaṃ pratītiḥ,	na siddha ity asiddha ucyate. sa ca śabdaḥ pakṣi-
V3_09809	siddhaḥ śabdaḥ. sa ātmani hetu-rūpo	na siddha eva. na vai kaścit tathābhūtena anvayaṃ
SV_09424	api tad-ayoga-virahiṇā sāmānyena anvayo	na siddha eva. na vai kaścit tathābhūtena ātmanā
V3_07401	atra api tad-ayoga-virahiṇā sāmānyena anvayo	na siddham bheda-sādhanam || bhinna-ābhaḥ sita-
PV_03278	tad-vibheda-vat | sidhyed a-sādhanatve 'sya	na siddham bheda-sādhanam ||26|| bhinna-ābhaḥ
V1_02611	tad-vibheda-vat | sidhyed a-sādhanatve 'sya	na siddhaḥ. yasmād dhetāv a-sambhave 'n-ukte
SV_15221	vyāpya-vyāpaka-bhāvaḥ sidhyet, sa tu	na siddhaḥ siddher asiddheḥ, anya-upalambha-kāle
V1_04107	iti cet, sa tāvad viśayaḥ sva-upalambha-kāle	na siddham. tasya eva vināśasya apara-janma-
SV_14124	sarva eva bhāvo 'n-ātyantika iti siddham.	na, siddhayā anityatayā tadvataḥ śabdasya
V3_01713	kalpane 'nityatāyām api tulyam iti cet,	na siddhāḥ. vacanād artha-pratipatteḥ. na hi
SV_13402	bhedena vācakebhyaḥ siddhā iti katham	na siddhy-abhāvaḥ, pratiyogy-anapekṣaṇāt siddhy-
VN_02202	nirākaraṇam hi tasya anyena parājayaḥ,	na siddhiḥ, tat tasya liṅgam bhavati dhūma-agni-
HB_02802	-bhāvas tāvan na sādhanam. yat-siddhau yasya	na siddhena vināśena tadvataḥ sādhanād dhvaneḥ ||
PV_04036	nāśe 'pi cec chabda-ghaṭa-bhedena kalpane |	na siddho 'nyadā viparyaye siddha iti su-vyāhṛtam.
V1_04108	-kāle tu siddha ity upalambhe 'pi tadā	na sidhyataḥ | na a-prasiddhasya liṅgatvam
PV_03462	|| tathā artho dhī-manaskārau jñānam tau ca	na sidhyataḥ || anyatra a-dṛṣṭa-rūpasya ghaṭa-
PV_04210	| te ca atyanta-parokṣasya dṛṣṭy-a-dṛṣṭi	na sidhyataḥ || sattā sva-kāraṇa-āśleṣa-karaṇāt
PV_03114	| tad-upādhi-samākhyāne te 'py asya ca	na sidhyataḥ. ke ca nir-ātmānaḥ prāṇa-ādy-
V3_11808	jāniyāt, tau ca atyanta-parokṣasya	na sidhyataḥ. tan na ātma-avinābhāvī prāṇa-ādiḥ.
V3_11709	anyo na asti ity uktam. te ca darśanena vinā	na sidhyati | anya-smaraṇa-bhoga-ādi-prasaṅgāś ca
PV_02269	|| kartṛ-bhokṛtvā-hāniḥ syāt sāmarthyam ca	na sidhyati | pratiśedha-niśedhaś ca vidhānāt
PV_04221	darśanam || idṛg-avyabhicāro 'to 'n-anvayeṣu	na sidhyati | vācyaṃ śūnyam pralapatām tad etaj
PV_04035	|| tad eva artha-antara-abhāvād deha-an-āptau	na sidhyati | hetus tat-sādhanāya uktaḥ kim
PV_04056	|| a-sambaddhasya dharmasya kim asiddhau	na sidhyati | hetus tat-sādhanāya uktaḥ kim
V3_02203	||15|| a-sambaddhasya dharmasya kim asiddhau	na sidhyati || a-niścaya-phalā hy eṣā na alaṃ
PV_04276	| yathā a-liṅgo 'nya-sattveṣu vikalpa-ādir	na sidhyati || a-viśeṣo viśiṣṭānām aindriyatvam
PV_02086	-vat | a-viśeṣād aṇutvāc ca na gatiś cen	na sidhyati || smṛtiś ca idṛg-vidham jñānam
PV_03372	| icchā-mātra-anubandhitvād artha-śaktir	na sidhyati ||49|| a-niścaya-phalā hy eṣā na alaṃ
V3_06404	| yathā a-liṅgo 'nya-sattveṣu vikalpa-ādir	na sidhyati. a-kṛtaka-svabhāvātve 'pi hy eṣām
SV_15209	a-vaiparītya-darśane 'pi sarveṣāṃ tathābhāvo	na sidhyaty a-vācyaṭā-lakṣaṇam artha-rūpasya. tad
SV_14804	tasya kiñcij jñānam. tad-abhāvān	na sidhyati. adhyāpayitur abhāvāt. tat prathamō
SV_12516	puruṣānām ādiḥ syāt. tadā apy anya-pūrvakam	na sidhyati iti. iha api na kaścīd a-niyamāt
VN_06611	bhavati. atha na abhyupaiti, pakṣo 'sya	na sidhyati ity uktam. astu nāma nir-ātmakebhyo
V3_12302	ādīnām nairātmyena saha virodhaḥ syāt. sa ca	na sidhyati ity uktam. darśane 'pi vyatireka-
V3_11902	iti. sa ca kāraṇa-bhāvo 'darśanād ātmano	na sidhyati iti. yadā punar evaṃ-vidhā
SV_00420	anupalabdhiḥ. tathā anya-sattayā asattā kim	na sidhyati iti vaksyāmaḥ. sarvathā na asti
V3_09412	pratibandhaḥ sidhyet. sa ca an-anvayasya	na sidhyati iti sa tathābhūtam eva khyāpayamś
V3_13507	-sāmarthya-siddhiḥ. sā vacanam antareṇa	na sidhyati iti. hetos tri-lakṣaṇatvān na
V3_13105	yac chrāvaṇam tan nityam ity avyabhicāro 'pi	na sidhyati. uktaṃ hi prāk – na anupalabdhyā
V3_11813	-ādi-vad iti, tad apy a-kārya-kāraṇa-bhāve	na sidhyati. ghaṭa-ādayo vyatireka-viśayā iti cet,
V3_11903	ity uktam. darśane 'pi vyatireka-asiddher	na sidhyati. ghaṭa ity api ca rūpa-ādaya eva
VN_00618	an-upakāre hi teṣāṃ tat-sambandhitā api	na sidhyati. tatra punar idam an-icchato 'py
VN_00909	tu viparyayo 'nupalabdhi-lakṣaṇa-prāpteṣu	na sidhyati. tad-asiddhau na viśaya-viśayi-bhāvaḥ.
HB_02813	-viśayi-bhāvaḥ syāt. sa eva asati sambandhe	na sidhyati. tad-viruddha-nimittasya yā
SV_00610	apy abhāva-siddhiḥ tat-kāraṇa-upalabdhyā kim	na sidhyati. tasmāt sarvathā sarva eva kvacin
V2_06904	śabdo '-vācakaḥ syāt tasya iti sambandhaś ca	na sidhyati. na apy arthavattā. arthebhyo jñāpana
V2_06810	yogyatā-niyamaḥ. tad-abhāve 'sya idam iti	na sidhyati. na, tad-vyabhicārāt, yathā – na
V2_06305	abhāva-siddhiḥ, tat-kāraṇa-upalabdhyā kim	

VN_01318	avasthitasya dharma-antaram iti ca	na sidhyati. na hi tad eva tasya an-apāsrita-
V2_06711	-bhāvas cet, so 'pi tad-ātma-an-upakāre	na sidhyati. para-ātmani tulyaḥ paryanuyogo
VN_00901	evam artha-antaram, tathā apy avayavī	na sidhyati. yathā-pratyayaṃ saṃskāra-santatau
V2_05807	anupalabdheḥ. tathā anya-sattayā asattā kiṃ	na sidhyati. yadā punar evaṃ-vidhā anupalabdhir
V3_11806	tad-abhāve 'bhāva-siddhyā vyāptir iti sā	na sidhyati, viparyaye pratibandha-asiddheḥ.
NB_03071	vaktā na bhavati ity a-darśane 'pi vyatireko	na sidhyati sandehāt. dvividho hi padārthānām
V3_10708	vaktā na bhavati ity vyatireko 'darśane 'pi	na sidhyati, sandehāt. bādha-kāraṇa-
VN_01401	prasaṅgāt. dravyasya dharma iti ca vyapadeśo	na sidhyati sambandha-abhāvāt. na hi kārya-kāraṇa-
SV_12505	-adhyayana-antara-pūrvakam ity api vyāptir	na sidhyati. sarvasya tathābhāva-asiddheḥ.
SV_12816	artheṣv a-dṛṣṭa-sāmarthyānām arthavattā ca	na sidhyati. saḥiteṣv artha-darśanād a-doṣaḥ. na,
V3_12103	idṛśo vyatireka-avyabhicāro 'n-anvayeṣu	na sidhyati. sidhyaṃś ca balād anvayam āpādayati,
SV_17610	uktam. tena a-sannīscaya-phalā anupalabdhir	na sidhyate ||339|| tasmān na pramāṇa-traya-
SV_02326	tādṛśaṃ loko vivecayaty ākāra-bhedāt. tasmān	na su-vivecita-ākāraṃ kāryaṃ kāraṇaṃ vyabharati.
V2_08902	-upayoga-sraṃsinyor iva haritakyoh. tasmān	na su-vivecitaṃ kāryaṃ kāraṇaṃ vyabharati. hetu
V1_02107	-anuṣaṅgiṇī ||21|| a-śakya-samaytvān	na sukha-ādīnām ātma-saṃvittir āviṣṭa-abhilāpā.
PV_03233	asti sitatva-ādir yādrg indriya-gocaraḥ |	na so 'bhidhīyate śabdair jñānayo rūpa-bhedataḥ ||
PV_02081	tṛṣṇā ca ābandha-kāraṇaṃ | janmino yasya te	na sto na sa janma adhigacchati || gaty-āgatī na
SV_08521	na tulyaḥ. yato nivṛtter niḥ-svabhāvāt	na sthāna-a-sthāna-kalpanā | (169ab) na hy anya-
PV_03487	-dhīś ca no bhavet | dhiyaḥ svayaṃ ca	na sthānaṃ tad-ūrdhva-ṣṭaya-a-sthiteḥ || sthāne
SV_16115	uktam. sā ca puruṣa-vitarka-vicāra-kṛtā iti	na sthita-kramā varṇāḥ, icchā-a-viruddha-siddhi-
SV_07110	a-janyatvāt tad-abhāve 'py avasthiteḥ |	na sthitiḥ (145bc) atha api syāt – sthāpaka
SV_07210	eva tat tasya. tac ca nityam asti iti.	na sthitiḥ asya kenacit kriyate. tasmān na
HB_01509	-svabhāva-bheda-anvayiniṣu bhāva-śaktiṣu,	na sthira-eka-svabhāveṣu bhāveṣu, svabhāva-
V1_01204	dravyaṃ tat-spārśanaṃ yadi ||10|| tan	na. spārśanaṃ api dravyaṃ sprṣṭvā gṛhṇāti iti cet,
V3_01501	viṣayaś cet, sva-āśrayaṃ doṣa-gatiṃ kathaṃ	na sprṣet. sa ca nāma tad-āśrayaṃ siddhiṃ
PV_03382	syāt tathā grahaḥ | kulāla-ādi-vivekena	na smaryeta ghaṭas tataḥ || yasmād atīṣayāj
SV_03127	vastu-rūpe 'nubhava-utpattāv api tathā eva	na smārto niścayo bhavati. saḥakāri-vaikalyāt.
HB_01913	kārya-utpattau viśeṣasya eva utpattir	na syāt. a-viśiṣṭād viśeṣa-utpattau kāryasya api
V2_09913	nivartayati. anyathā tat tasya kāryam eva	na syāt. ataḥ kārya-kāraṇa-bhāvo 'pi svabhāvaṃ
V2_09102	'nimittatve vā. tathā ca bhāvas tadvān	na syāt, an-upayogāt. upayoge vā sa eva asya sva-
VN_01020	a-pratyakṣatā anyathā-bhāve ca tad eva	na syāt. api ca kuta idam a-mantra-oṣadham indra-
V3_06303	tal-lakṣaṇatvāc ca bhāvasya abhāvo	na syāt. abhāva ity api bhāva-pratiśedhaḥ. tad
SV_05007	sattve vā sad-artha-grāhiṇī buddhir bhrāntir	na syāt. abhūta-ākāra-samāropād bhrāntir iti cet.
SV_11508	deśa-ādi-parāvṛtṭyā tena pratipādanaṃ	na syāt. icchāyām apy an-āyattasya kadācid ayogāt.
SV_03516	tatra dṛṣṭo vacana-bhedaś ca dharminī	na syāt. uktam atra śabdānām svāntarya-abhāvād
SV_11421	saṅketena prakāśayeyuḥ, vyākhyā-vikalpāś ca	na syāt. upadeśasya ca iṣṭa-saṃvādaḥ śakya-
SV_09105	ayam anvaya-vyatireka-āśrayo vyavahāro	na syāt, uṣṇa-svabhāvo 'gnir na an-uṣṇa ity api.
SV_12909	vākye 'sakala-śrāviṇo 'sakala-vākya-gatir	na syāt, ekasya śakala-abhāvāt, sakala-śrutir na
VN_01308	prādūr-bhāva ity tasyaḥ sva-ātmano 'bhedo	na syāt. etena pariṇāmaḥ pratyuktaḥ, yo 'pi hi
HB_02510	vyavasthāvāṃś ca sādhyeṣu sādhanā-niyogo	na syāt, kāraṇa-śakti-pratiniyame hi kiñcid eva
PV_03394	-janyo dhūmaḥ syāt tat-kāryāt kāraṇe gatiḥ |	na syāt kāraṇatāyām vā kuta ekāntato gatiḥ ||
SV_03126	yo niścayaḥ. anyathā eka-ākāre 'pi tan	na syāt. kiṃ punaḥ kāraṇaṃ sarvato bhinne vastu-
SV_05912	a-nirākarāṇe teṣāṃ saṅkete vyavahāriṇām |	na syāt tat-parihāreṇa pravṛttir vṛkṣa-bheda-vat |
PV_03181	anantarayā yadi | rūpa-ādir iva gṛhyeta	na syāt tat pūrva-dhī-grahaḥ || so 'vikalpaḥ sva
SV_03016	tadā api tasya śabdair an-ākṣepān	na syāt tatra pravṛttir iti vyarthāḥ śabda-
HB_03602	yato hetor bādha-sambhava-kṛtam a-sāmarthyam	na syāt. tathā api vyartho hetur bādha-
SV_05202	ity idam asya sāmānyam ayaṃ vā tadvān iti	na syāt. tathā ca tat-pratipattayā tadvati
SV_01824	a-bhedāt. anyathā tad-bhāve bhavati ity eva	na syāt. tathā tad-abhāve na bhavati ity ukte.
SV_06012	darśanena pratipattau vyakty-antare 'pi	na syāt tathā pratītiḥ. evaṃ tarhi tatra api
SV_15001	-arthakriyāyām apy a-sāmarthyē vastv eva	na syāt. tathā hi tal-lakṣaṇaṃ vastv iti
HB_03009	tad-anya-a-vyavacchede tat-pariccheda eva	na syāt, tad-a-tad-rūpayor a-vivekād iti. ya eṣa
SV_02115	'nimittatve vā. tathā ca bhāvas tadvān	na syāt, tad-an-upayogāt. upayoge vā sa eva asya
SV_03306	vacanena. prayojana-abhāvāt tu saṅketa-bhedo	na syāt. tad apy asty eva. tathā hi bheda-antara-
SV_10517	-vidhiḥ, sad-vyavahāra-niṣedho vā. kathaṃ ca	na syāt. tad-artha-pratiśedhe dharmi-vācino '-
V3_06705	sad-vyavahāra-pratiśedho vā. kathaṃ ca	na syāt. tad-artha-pratiśedhe dharmi-vācino '-
V3_06308	darśana-ānantaryaṃ ca svatantrasya	na syāt. tad-bala-utpattau ca tasya eva tatra
HB_00707	ko 'rthaḥ. yadi pratipattir anyathā	na syāt, tadā sarvaṃ śobheta. tasmād eṣa svayaṃ
SV_15821	anyatra bhavati. sā apy atyanta-an-upakāre	na syāt. tasmād vakṛ-śrotor vyakti-hetutve '-
SV_10001	iyam sattā a-pratibandhini cet. niyamavati	na syāt. tasmān na iyam ākasmikī kvacit. kathaṃ
SV_14609	tad evaṃ vyatireka-abhāvād anvayo 'pi	na syāt, tasya eka-svabhāva-sthiti-lakṣaṇatvāt.
SV_12806	avayava-antara-apekṣā kāla-kṣepāś ca	na syāt. tasya niṣ-kala-ātmanaḥ kṣaṇena
V3_05304	karotu. pūrva-svabhāva-niyata ity etan	na syāt, tasya pracyuteḥ, apekṣyāc ca prayatnāt
SV_13119	karotu, pūrva-svabhāva-niyata ity etan	na syāt. tasya pracyuteḥ. apekṣyāc ca svabhāva-
V3_01302	-a-viśeṣāt. a-doṣe ca iṣṭa-vighāto 'pi	na syāt, tasya sādhyā-vipakṣa eva vṛtṭyā tad-
PV_03210	tathā tathā || kiṃ syāt sā citratā ekasyaṃ	na syāt tasyaṃ matāv api | yadi idam svayaṃ

SV_10420	-gatiḥ. sã punaḥ katham anumānam. katham ca	na syāt, dṛṣṭānta-anapekṣaṇāt. na hy asyām kaścīd
SV_03707	nagara-bahutve 'pi nagarāṇi iti bahu-vacanam	na syāt. dvayasya paraspara-sahitatā iti cet. an-
SV_08608	ko 'tra virodhaḥ. eka-rūpa-vikalas tad-rūpo	na syāt, na a-tat-kāryaḥ. tena eva ca tat-kāryam
SV_14704	iti cet. ko 'yam pratibandho nāma yena sa ca	na syāt. na anya-svabhāvaś ca. janmā iti cet.
SV_12920	teṣāṃ tat-kṛtaḥ pada-vākya-bhedānām bhedo	na syāt. na apy a-varṇa-kramam anyac chabda-rūpam
SV_04915	artheṣu tad eva idam iti pratyabhijñānam	na syāt. na eṣa doṣaḥ. yasmā jñāna-ādy-
SV_06601	vṛtty-abhāvāt sāmānādhikarāṇya-ādir	na syāt. na ca vastv-ātmāna ekasya tatra eva
V1_03405	draṣṭur eṣa viniścayaḥ. sa tad-abhāve	na syāt. na ca viṣaya-sārūpyam vijñānasya, tat-
SV_11107	-bala-bhāvi-santānasya viparyaya-upādānān	na syāt. na tu bhūta-artham, vastu-bala-utpatteḥ.
SV_12708	- yadi teṣu varṇeṣu satsv api tat kāryam	na syāt. na bhavati teṣāṃ a-viśeṣe 'pi pada-vākya
HB_03004	anya-bhāva-gatyā api tad-abhāva-gatir	na syāt, na vai kutaścīt sambandhād anya-bhāvas
SV_07019	ucyate. anyathā iha kuṇḍe badarāṇi ity api	na syāt. na vai tad-upakāra-kṛto 'yam vyapadeśaḥ,
SV_16604	cet. an-āgamād dhūma-āder agny-ādi-pratyayo	na syāt. na vai pravṛtta āgame pramāṇa-antaram
SV_06408	tad eva tad bhavati iti so 'sya bheda iti ca	na syāt. na hy anyonyasya bhedo bhavati,
SV_17523	viruddha-svabhāva-upasamhāreṇa vacana-vṛttir	na syāt. na hy ayam sambhavo 'sty ekaḥ śabda niṣ-
HB_03011	prāpti-parihāra-artho vyavahāraḥ, sa eva	na syāt. na hy ayam analam paśyann apy analam eva
SV_13222	aneka-śabda-saṅghātasya kalakalasya śrutir	na syāt. na hy ekaḥ śabdaḥ kalakalo nāma. bhinna-
SV_03715	khatvam iti vyatireka-āśrayā ṣaṣṭhi	na syāt. na hi tatra sāmānyam asti na api
V3_11714	-gatir ity uktam. anyathā saṃśaya-hetur eva	na syāt. na hi yo yatra na sambhavati, tad-
SV_02101	sarvatra upayogaḥ syāt. anyathā ekam ity eva	na syāt. nāma-antaram vā, artha-bhedam
SV_01918	tadā yatra dhūmas tatra agnir ity eva	na syāt, pratibandha-abhāvāt. kuto 'gny-abhāve
SV_09201	na ayam iha ity ādyā pratītiḥ. sa tad-abhāve	na syāt. pratītau vā tad-abhāvasya. yathā-
SV_10612	-eka-tānatve śabdānām a-nibandhanā |	na syāt pravṛttir artheṣu darśana-antara-bhediṣu |
V3_06812	-eka-tānatve śabdānām a-nibandhanā |	na syāt pravṛttir artheṣu darśana-antara-bhediṣu |
SV_04330	balād a-śeṣa-ākṣepāt tad-anya-vaiyarthyaṃ ca	na syāt. buddhi-pratibhāsasya nir-vastukatvād
V3_08602	vyavasthā samudāyi-nibandhanatvāt tad-abhāve	na syāt. bhavanti sva-nimitta-sannidhiṃ sūcayati
SV_06407	vyāvarteta. tato 'smāt tasya bheda iti	na syāt. yat khalu yad-bhedād vyāvartate, tad eva
SV_16002	tu phala-avāptāv a-tat-svabhāva-saṃsparśe	na syāt. yad uktam - na varṇebhyo 'nyā kācid
SV_14604	a-pratiśedhāt kasyacit paryudāso 'pi kvacin	na syāt. yadi hi kiñcit kutaścīn nivarteta tadā
VN_01205	sa-anvayau bhāvasya janma-vināśāv iti	na syāt, yasmād yasya anvayo na tasya janma-
SV_04122	-praśamana-ādayo viśeṣa guṇa-tāratamyam ca	na syāt. viśeṣe vā sāmānyasya svabhāva-bhedāt
SV_07405	eka-pratiniyame ca sāmānya-antarasya darśako	na syāt. vyaktyā ca indriya-saṃskārāt tad-darśane
V2_08112	vā tat-kāla-dravya-apekṣa iti nir-apekṣa eva	na syāt. sa tarhi vinaśvara-svabhāvo nir-apekṣa
PV_03512	anubandhinim | pūrvā dhiḥ sã eva cen	na syāt sañcāro viṣaya-antare || tām grāhya-
SV_13203	ādi-vat. anyathā spaṣṭa-a-spaṣṭa-śruti-bhedo	na syāt. sati ca upalambha-pratyaye sarvatra deśe
SV_08624	pratibhāsa-bhedo viruddha-dharma-adhyāśā ca	na syāt. sati vā tasminn a-bhede 'pi na kaścīd
PV_03316	kaiścīd eva avagamyate | dharmaiḥ sa niyamo	na syāt sambandhasya a-viśeṣataḥ || tad-a-bhede
SV_08514	'nyo dharmo bhedaka iti nānātvam eva kvacin	na syāt. sarva-ākāra-viveka- a-vivekinor vā
SV_08517	ime na ekayogakṣemā bhāvāḥ bhinnā eva ato	na syāt sāmānya-bheda-dhiḥ ||168|| tad idam artha
SV_08114	tac ca na anveti iti. tato 'nvayī śabdo	na syāt. sāmānyam pācakatva-ādi yadi prāg eva tad
SV_01706	nivartayati. anyathā tat tasya kāryam eva	na syāt. siddhas tu kārya-kāraṇa-bhāvāḥ svabhāvaṃ
SV_09019	vā. tato bheda-a-grahāt tat-samhāra-vādo	na syāt, syād uṣṭro dadhi syān na iti. atha punar
SV_12125	yena iṣṭa-an-iṣṭayor iṣṭa-viparyayo	na syāt. svabhāva-nivṛtteś ca hetor a-bhedane
VN_00922	sarvatra sarvadā samupayujyeta. idam ca	na syāt: idam ataḥ, na ata idam, iha idam, iha na
SV_08227	bhāva-anvayo 'paraḥ | ekasya kāryam anyasya	na syād atyanta-bhedataḥ ||163|| yady ete bhāvā
PV_03342	-ātmatva-doṣataḥ || abhyupāye 'pi bhedena	na syād anubhavo dvayor | a-dṛṣṭa-āvaraṇān no cen
SV_05203	tathā ca tat-pratipattyaḥ tadvatī pratipattir	na syād artha-antara-vat. eka-vastu-sahāyāś ced
SV_11405	sambandhaḥ. tena girām eka-artha-niyame	na syād artha-antare gatiḥ | (228ab) na hi tena
PV_03018	-sambandha-vad yadi | atīta-anāgataṃ vācyam	na syād arthena tat kṣayāt || sāmānya-grahaṇāc
PV_03476	iṣṭa-abhidhā-ādīkam | para-citta-anumānam ca	na syād ātmany a-darśanāt || sambandhasya mano-
PV_02108	-vad dhetunā vinā | pūrva-sva-jāti-hetutve	na syād ādyasya sambhavaḥ || tad dhetus tādrśo na
SV_12210	pathika-agnir anyo vā artha-eka-pratiniyato	na syād ity āśaṅkyate vyabhicāraḥ. so 'py anyonya
SV_12925	hy ākasmikatve sattvasya deśa-ādi-niyamo	na syād ity uktam. tac ca yatna-prerita-a-viguṇa-
SV_06605	'yam pravibhāgo yuktaḥ sati vā a-vyatireko	na syād ity uktam. tad ayam a-vibhāgo 'nviyād vā
SV_09922	vā tat-kāla-dravya-apekṣa iti nir-apekṣa eva	na syād ity uktam. sa tarhi naśvaraḥ svabhāvo nir
V3_08509	kāraṇam samudāyinaḥ | asatsu teṣu sã	na syād iti gotvād viṣāṇitā ||65|| sāsna-viṣāṇa-
SV_07920	vyatireka-pratītir a-tad-ākāra-viśeṣavatī ca	na syād iti cet. uktam atra yathā vyatireko
SV_11511	pratiniyama-abhāvāt. tato viśeṣa-pratipattir	na syād iti pūrva-vat prasaṅgaḥ. icchā-vṛttau ca
HB_02116	anyathātva-pratipattau vā tat-svabhāva eva	na syād iti pūrvo vikalpas tatra ca uktam. yaś ca
SV_08625	kaścīd bhedaḥ syāt. tathā ca ayam pravibhāgo	na syād eka-ātma-vat. tasmād ayam bhinna-
SV_07407	tad-vyaṅgyeṣu sāmānyeṣu kadācid a-niścayo	na syād eka-niścayo vā. tasyā a-vibhāgāyās teṣu
PV_03491	tad-dhvani-śruteḥ | a-vicchinna-ābhata	na syād ghaṭanam ca nirākṛtam || vicchinnaṃ
PV_03490	sã anubhūyate | na dirgha-grāhikā sã ca tan	na syād dirgha-dhī-smṛtiḥ || pṛthak pṛthak ca
PV_03484	jñānasya anyena vedane | dirgha-ādi-grahaṇam	na syād bahu-mātra-anavasthiteḥ || avasthitāv a-
PV_04114	tasmiṃs tat-siddhatā tataḥ || asādhāraṇatā	na syād bādhā-hetor iha anyathā | tan niśedho

PV_04213	ghaṭe prāno na dṛśyate | dehe 'pi yady asau	na syād yukto dehe na sambhavaḥ || bhinne 'pi
SV_05124	tadvataḥ ||100|| tadvattā a-niścayo	na syād vyavahāras tataḥ katham | (101ab) yadā
VN_04308	a-vijñāta-pratipādana-a-sāmarthya iti vijetā	na syān na nigrāha-arhaḥ. a-sambaddha-abhidhāne
V2_09003	sarvatra upayogaḥ syāt. anyathā ekam ity eva	na syān nāma-antarām vā, artha-bhedam
V1_02304	viśeṣe bhāvanā-viśeṣāt prīti-paritāpa-viśeṣo	na syān nila-ādy-ābhāsa-viśeṣa-vat. te 'napekṣita
SV_08505	-vad vibhāga-utpatti-sthiti-nirodha-ādayo	na syuḥ, tathā upalakṣaṇād a-bhedasya. idam eva
SV_06418	gates tatra śabda-pramāṇa-antarāni vyarthāni	na syuḥ. yasmād eka-artha-śleṣa-viccheda eko
PV_02265	-ādy-anantaram | atha buddhes tadā abhāvān	na syuḥ sandhīyate malaiḥ || buddhes teṣām a-
V3_11908	vyatirekaḥ. te 'pi buddhy-ādayo nairātmye	na syur iti cet, na, tatra anyeṣām eva sāmarthya-
PV_02265	-preraṇa-kṣobha-nirodhās cetanā-vaśāḥ ||	na syus teṣām a-sāmarthyē tasya dikṣā-ādy-
SV_03003	||54|| yadi pratyupādhy upakāratvāni tasya	na sva-ātma-bhūtāny eva na api tata upakāram
SV_17122	-vyāpāra-śūnyasya tat-samāropeṇa abhidhānam	na sva-vacanam atīsete. tat-kāriṇā kevalam mithyā
V3_06208	-viśeṣād apara-sādhanam, na evam abhāvaḥ.	na sva-viśaya-jñāna-abhāvād abhāva-siddhiḥ, yato
V3_13406	asya dṛṣṭāntena pradarśyate. tad ayaṃ	na svatantraḥ. tad-a-sambandhī ca apārthakaḥ,
V3_05910	kiṃ tarhi sva-jñāna-sattā-viśeṣābhīyam iti	na svatantrā siddhiḥ. na evam samvedanasya
VN_01107	-anvayo nivartamānaḥ pravartamānaś ca katham	na svabhāva-nānātvam ākarṣayati sukha-duḥkha-vat.
SV_11608	arthair eva saha utpāde (232a) kalpyamāne	na svabhāva-viparyayaḥ | śabdeṣu yuktaḥ (232bc')
SV_17219	||327|| vivakṣayā hi śabdo 'rthe niyamate,	na svabhāvataḥ, tasya kvacid a-pratibandhena
V2_06907	doṣaḥ pratibandha-abhāvād a-pratipādaka iti,	na, svabhāvataḥ pratipatter abhāvāt pradipād iva
SV_16703	artha-viśeṣa-pratinīyamam vyākhyātā	na svayaṃ vetti. na apy enam anyo vedayati, tasya
V3_02501	dharmiṇaḥ siddhasya a-sādhyatām āha.	na, svarūpeṇa eva nirdeśya ity anena eva gatavāt.
SV_04224	gr̥hyante, kutaścid vyāvṛtyā pratibhāsanāt,	na svalakṣaṇam, tatra a-pratibhāsanāt. ta eva ca
SV_13720	-a-bhinna-viśayā tadvad ity-ādi. tad api	na svalakṣaṇayor a-bheda-sādhanē samartham. tat-
SV_04528	-kāla-vyakti-bheda-an-āskandhanāt. tasmān	na svalakṣaṇe samayaḥ. sāmānyam tarhi vyatiriktam
PV_03350	artha-vin matā || tasmād viśaya-bhedo 'pi	na svasamvedanam phalam | uktaṃ svabhāva-cintāyām
SV_12002	hy evam syāt. tathā ca a-sambandhaḥ. tasmān	na svābhāvikaḥ śabda-arthayoḥ sambandhaḥ. tad-
SV_14323	hate 'pi tadvataḥ pratyujjivati iti cet.	na, hantus tad-ghāta-hetutvāt. na brūmo vināśa-
PV_02273	iva janmanaḥ | a-sambhavād vipakṣasya	na hāniḥ karma-dehayoḥ || a-śakyatvāc ca tṛṣṇāyām
PV_02200	a-bhavo bhavet || mārge cet saha-ja-a-hāner	na hānau vā bhavaḥ kutaḥ | sukhi bhave 'yam
SV_16405	ca vācyā mantrāḥ phala-ipsunā | (310ab)	na hy a-kṛtakānām prayogaḥ sambhavati na ca a-
SV_06110	-vyavacchedaḥ, atha jñeya-ādi-padeṣu katham,	na hy a-jñeyam kiñcid asti yato bhedaḥ syāt, tato
SV_09801	-vacanam. anvayas tv arthāpattiyā siddhaḥ.	na hy a-tad-ātma-niyatasya tan-nivṛttau nivṛttiḥ.
V2_07609	-vacanam. anvayas tv arthāpattiyā siddhaḥ.	na hy a-tad-ātma-niyatasya tan-nivṛtṭyā nivṛttiḥ.
V2_08402	-antare tu gamye kāryam hetuḥ, avyabhicārāt.	na hy a-tadutpatter avyabhicāraḥ, an-āyatta-
SV_08214	samāveśa-ayogāt. a-niyamena tarhi syāt.	na hy a-nimittam bhavat kvacid bhavati kvacin na
HB_03702	etad a-śakya-niścayavāt. hetv-abhāvo vā.	na hy a-niścita-ātmanaḥ pratipādaka-dharmasya tal
PV_02201	iti dhīḥ sā eva saha-jaṃ sattva-darśanam |	na hy a-paśyann aham iti snihyaty ātmani kaścana |
V3_11711	nivṛttir api, yato vyatirekī ity ucyate.	na hy a-pratibaddhaḥ kasyacin nivṛttau niyamena
SV_11501	-samsādhyam tad-anvayam sādhyayuh.	na hy a-pratibaddhas tat-sādhanā iti. a-
SV_09204	te cet pravṛttāḥ ko vacanasya niṣeddhā.	na hy a-vācyam artham buddhayaḥ samihante.
V3_10207	pariyāyena. lakṣaṇa-bhedas tu kathita eva.	na hy a-vipakṣa-śāṅkāyām sādhyā-abhāva-
SV_15202	kuta etad a-vitatha-artha-pratītaya eva iti.	na hy agnir himasya bheṣajam ity-ādiṣu śīta-
VN_01415	'vasthā-antaram, yathā aṅgulīnām muṣṭiḥ.	na hy aṅguly eva nir-vivekā muṣṭiḥ, prasāritānām
SV_14820	naṣṭaḥ. na artha-antara-utpādād ity uktam.	na hy atīśaya-utpattiyā svayaṃ na bhūto nāma.
SV_16417	pratikṣepa-sāmānya-sādhanayor a-sambhavāt.	na hy atīndriyeṣv a-tad-darśinaḥ pratikṣepaḥ
SV_12227	viruddha-vidhir anupalabdhī-prayogo gamakaḥ.	na hy atīndriyeṣu virodha-gatir asti ity uktam.
SV_16521	pramāṇa-samvādi vacanam so 'rtha-vid yadi |	na hy atyanta-parokṣeṣu pramāṇasya asti sambhavaḥ
VN_04802	na apy artha-a-pratītiḥ sāmarthyāt.	na hy atra kaścit samayaḥ pratyāyana-a-viśeṣe 'py
V1_00310	-abhāva-sādhanē na anumānam, an-anvayāt.	na hy atra dṛṣṭānto 'sti, sādhanā-antara-abhāvāt
V3_07001	yathā agnau śīta-vinodana-ādiḥ.	na hy atra śabda-arthaḥ samarthaḥ, tad-anubhava-
SV_10705	pratibaddho yathā agnau śīta-pratikāra-ādiḥ.	na hy atra śabda-arthaḥ samarthas tad-anubhava-
V3_00702	-anyataratvād anityaḥ śabdo nityo vā iti.	na hy atra śabda-ghaṭayoḥ śabda-ākāṣayor vā
VN_01305	yena evam syād idam iha prādūr-bhūtam iti.	na hy adhiṣṭhāna-adhiṣṭhānīnor vivekena an-
SV_05321	prāpto 'sau jananam yad upakriyā ||106||	na hy an-atīśayam ātmānam asya pūrva-vad
VN_05504	-pradarśayann uttaram pratipattum samarthaḥ.	na hy an-ākṣipta-an-uttara-pratipattikam
PV_04080	sāmānya-viśayatvam ca varṇitam | iha evam	na hy an-ukte 'pi kiñcit pakṣe virudhyate ||
V3_05306	anyato vā svabhāva-antara-pratīlambhāt.	na hy an-upakārya apekṣyata ity ukta-prāyam. tad-
SV_13121	apekṣyāc ca svabhāva-antara-pratīlambhāt.	na hy an-upakārya apekṣyata ity uktam etat. tad-
V3_09206	prāṇi-maraṇam iti na idam taruṣu sidhyati.	na hy anapekṣita-vastukam śabda-mātram icchā-
V1_04002	saha-upalambha-niyamād dvi-candra-ādi-vat.	na hy anayor eka-ākāra-anupalambhe 'nya-upalambho
SV_08009	kiṃ ca, sthity-abhāvāc ca karmaṇaḥ | (158b)	na hy anityam karma sarvadā asti. tasya ca
V3_05001	tasmāt sapakṣe dvidhā-vṛtti kāryam.	na hy anityā ity eva sarve prayatna-anantara-bhāvi
VN_01004	-vyavahāra-upagame sa kuta iti vaktavyam.	na hy anupalambhād anyo vyavaccheda-hetur asti,
VN_01012	-parikleṣam yena na atra ādaram kṛtavān.	na hy anumāna-ādi-nivṛttir abhāvam gamayati
SV_16704	anyo vedayati, tasya api tulya-prasaṅgatvāt.	na hy andhena ākrṣyamāṇo 'ndhaḥ panthānam

SV_08522	na sthāna-a-sthāna-kalpanā | (169ab)	na hy anya-apoho nāma kiñcit tasya ca svabhāva-
SV_02924	-grahaṇasya. anyathā tathā api na gr̥hyeta.	na hy anya eva anya-upakārako yo na gr̥hītaḥ syāt.
SV_07706	na yāti (152a') niṣ-kriyatva-upagamāt.	na hy anya-dravya-vṛtter bhāvasya tato 'vicalato
HB_03219	-āvir-bhāva-kāla eva tad-abhāva-siddheś ca.	na hy anya-bhāvaṃ pratipadya punas tat-
SV_15626	na te kañcit parihareyur yajamānam anyam vā.	na hy anyam prati svabhāvo 'tad-bhāvo bhavati.
PV_03528	khalv anyaj jananaṃ grāhya-lakṣaṇe || sākṣān	na hy anyathā buddhe rūpa-ādir upakārakaḥ |
V3_13208	yathā ghaṭa-ākāśayor iti darśanīyam.	na hy anyathā sapakṣa-vipakṣayoḥ sad-asattve
NB_03122	yathā ghaṭa-ākāśayor iti darśanīyam.	na hy anyathā sapakṣa-vipakṣayoḥ sad-asattve
V3_05606	antar-bhavati ity udāhṛta eva. tathā hi –	na hy anyā an-upalabhyeṣu nāstitā anupalambhanāt |
SV_03509	tattva-anythingvābhyām a-vācyaḥ pratanyate.	na hy anyo dharmo dharmino 'n-artha-antara-
SV_06408	bhavati iti so 'sya bheda iti ca na syāt.	na hy anyonyasya bhedo bhavati, sambandha-abhāvāt.
V1_00312	viṣayiṇo vṛtta-sambandhasya smaraṇāt.	na hy anvaya-vyatirekābhyām anyo hetu-phalayos
SV_06314	-vyāvṛtti-gateḥ. svārthasya bheda-rūpatvāt.	na hy anvayo 'vyatireko 'n-anvayo vā vyatirekaḥ.
SV_15023	-vad eva artheṣu ubhaya-jñāna-hetutvaṃ syāt.	na hy apauruṣeyā api vahny-ādaya ekatra yathārtha
SV_16811	-ādi-vyavahāra-vat, upadeśa-apekṣaṇāt.	na hy apauruṣeye tasminn upadeśo yuktaḥ. tasya
V3_06211	iti. sa tarhy abhāva-pratyayaḥ kuto bhavati.	na hy abhāvaḥ kasyacin nimittam. a-sāmarthyāt,
V1_01109	bhavati. na anyathā idantayā iti cet ||9||	na hy ayam gaur ity a-sannihite 'rthe bhavati.
V1_01206	iti jñāne varṇa-pratyavabhāsanāt | (11ab)	na hy ayam ghaṭa iti jñānaṃ sparśana-indriya-jaṃ
SV_07107	-śaktir eva na sambhavati sā apy atra (145a)	na hy ayam janana-viśeṣa-lakṣaṇa ādhāra-bhāvaḥ
SV_15303	asattāyām sandigdha vyatirekitā ||289||	na hy ayam puruṣa-mātrakaḥ sarvaṃ draṣṭuṃ
SV_16225	api mantrāṇaṃ punaḥ kvacid viśamvādāt.	na hy ayam prakāraḥ svabhāve yuktaḥ, svabhāvasya
SV_08809	bhavitum. tathābhāve hy a-tad-dharmā syāt.	na hy ayam pravṛtti-nivṛttimān svabhāva eko
SV_16809	śabdeṣu yena artho 'yam vivecitaḥ ||319||	na hy ayam loka-vyavahāro 'pauruṣeyāc chabda-
SV_14527	na bhavaty eva kevalam ||277|| ity uktam.	na hy ayam vināśo 'nyo vā kaścid bhāvasya bhavati
V3_12703	śāśo 'py asti viśāṇaṃ ca ity uttarasya.	na hy ayam viśāṇa-mātram apahnute, yatas tena
SV_17523	svabhāva-upasamhāreṇa vacana-vṛttir na syāt.	na hy ayam sambhavo 'sty ekaḥ śabdo niṣ-paryāyam
SV_14923	iti brūmaḥ. ta eva kṛtakā anityaḥ sādhyante.	na hy ayam sambhavo 'sti yat te jñāna-janana-
SV_16717	-abhiprāya-prakāśanena sampradāya-sambhavāt.	na hy ayam a-daiśikānām śabdānām sambhavati. loka
HB_03011	-parihāra-artho vyavahāraḥ, sa eva na syāt.	na hy ayam analaṃ paśyann apy analaṃ eva paśyati,
VN_04601	-samayasya śabde 'py a-pratīti-jananāc ca.	na hy ayam apaśabdaḥ śabde 'pi svabhāvataḥ
SV_16217	ity asti parokṣa-artha-darśi puruṣaḥ.	na hy ayam arthaḥ samartho na ayam iti śakyam
V3_11304	sa kasmān na uktaḥ. sādhyatā-a-bhedāt.	na hy ayam ābhyām sādhyā-viparyaya-sādhanatvena
NB_03091	kasmān na uktaḥ. anayor eva antar-bhāvāt.	na hy ayam ābhyām sādhyā-viparyaya-sādhanatvena
VN_01321	-prādur-bhāvābhyām na dravyasya pariṇatīḥ.	na hy artha-antara-gatābhyām nivṛtti-prādur-
SV_08001	iti cet. na jātiḥ karma-samśrayāt ||157||	na hy artha-antara-sambandhini jātir artha-antare
PV_03507	vā na artha-artha-jñānayoḥ pṛthak ||	na hy artha-ābhāsi ca jñānam artho bhāyaś ca
VN_05006	artha-punarukta-vacanena eva gatavāt.	na hy artha-bhede śabda-sāmye 'pi kaścid doṣaḥ,
V3_13403	-pratiniyamaḥ, yena upamānāt sādhanam syāt.	na hy arthasya kenacit kathañcin na sāmyam. tatas
V1_03612	eva artha-niṣpattes tad eva phalaṃ yuktam.	na hy arthasya yathā-svabhāvaṃ vyavasthitiḥ,
SV_04014	'yam artheṣv eka-ātmatā-grahaḥ | (72ab)	na hy arthā vyatiriktena a-vyatiriktena vā
VN_04517	śabde 'pi pratīti-janana-a-sāmarthyāc ca.	na hy arthe 'pi vācakatvaṃ nāma anyad eva tad-
V1_00710	utpadyamānaṃ tad-rūpaṃ eva anukuryāt.	na hy arthe śabdāḥ santi tad-ātmāno vā, yena
V3_02801	sādhyā-dharma-iṣṭi-gatir ity ucyate.	na hy avaśyam sāmānya-arthī viśeṣa-pratiniyama-
V2_07705	sannidhānam iti kaścin na vinaśyed api.	na hy avaśyam hetavaḥ phalavantaḥ, vaikalya-
SV_09816	sannidhānam iti kaścin na vinaśyed api.	na hy avaśyam hetavaḥ phalavanto vaikalya-
V3_07803	-apekṣayā hetor avyabhicāraḥ, vāstavatvāt.	na hy avinābhāvo hetor vyavasthayaḥ darśyate –
SV_14419	iti. na, tasya nitya-anitya-dharma-ayogāt.	na hy asaty ayam vikalpaḥ sambhavati. tayor vastu
SV_01028	-viparīta-artha-vyabhicāri-vipakṣataḥ ||15||	na hy asati pratibandhe 'nvaya-vyatireka-niścayo
V2_09304	-viparīta-artha-vyabhicāri-vipakṣataḥ ||67||	na hy asati pratibandhe 'nvaya-vyatireka-niścayo
SV_06604	dhy eka-rūpaṃ sāmānyam vā bhaved viśeṣo vā.	na hy asati rūpa-bhede 'yam pravibhāgo yuktaḥ
SV_11807	-samāśrayasya a-pratyāyanād a-pratītir asya.	na hy asati sambandha-viśeṣe sā yuktā. tasyām vā
VN_01514	bhavet, kiṃ na sarvaḥ sarvasmād bhavati.	na hy asattve kaścid viśeṣa iti. nanu sarvatra
SV_14502	katham idānim asati vināśe bhāvo naṣṭo nāma.	na hy asad-vināśā naṣṭā ganyante pratyutpanna-
V3_05706	kathañcid viśayīnam a-smaran smāryate.	na hy asad-vyavahārasya kvacid aparaṃ kiñcin
SV_13623	sattā kutaḥ siddhā yena kāryatām sādhyate.	na hy asiddhāyām asyām evaṃ bhavati iti. tasmāt
V3_12806	viparīta-svabhāva-upasamhāra-sambhavāt.	na hy asti sambhavo yathā-avasthita-vastu-sthitiṣv
SV_10317	ucyate. kāraka-anupalambhas tu pramāṇam eva.	na hy asti sambhavo yad asati kāraṇe kāryam syāt.
SV_10118	api sā. asattāyām api iyaṃ pramāṇam eva.	na hy asti sambhavo yad upalabdhi-yogyaḥ sakaleṣv
NB_03116	viparīta-svabhāva-upasamhāra-sambhavāt.	na hy asya sambhavo yathā-avasthita-vastu-
SV_10421	katham ca na syāt, drṣṭānta-anapekṣaṇāt.	na hy asyām kaścid drṣṭānto 'sti. kiṃ na nir-
HB_02502	-janmanoḥ svabhāva-bhedo rūpa-a-bhede 'pi,	na hy ākāra-sāmyam eva bhāvānām tattve nibandhanam,
V1_00110	-jñānaṃ pratyakṣam anumānaṃ ca (1a) iti.	na hy ābhyām arthaṃ paricchidya pravartamāno
SV_13907	-grāma-sāmarthyam kiṃ nu tad bhavet ||264||	na hy āvaraṇasya akiñcitkarāṇi karaṇāni
V1_01007	-parāmarśa-śūnye tac cākṣuṣe katham ||8||	na hi idam iyato vyāpārān kartuṃ samartham,
V1_03215	pratiṣayaṃ bhedakam asya karaṇam iti.	na hi indriyāṇi bhedakāni, sarva-jñāna-hetutvāt.

SV_03920	anuyanty anyad anuyāyi na bhāsate | (71ab)	na hi imā vyaktayaḥ parasparam anvāvisanti, bheda
SV_15313	mithyā-arthaṃ ca iti na virodhaṃ paśyāmaḥ.	na hi iyam anupalabdhir adṛśya-ātmasv abhāva-
V3_11304	sādhyā-viparyaya-sādhanaṭvena bhidyate.	na hi iṣṭa-uktayoḥ sādhyatve kaścīd viśeṣa ity
NB_03092	sādhyā-viparyaya-sādhanaṭvena bhidyate.	na hi iṣṭa-uktayoḥ sādhyatvena kaścīd viśeṣa iti.
SV_02916	syāt, sarva-upādhy-upakāratvena grahaṇāt.	na hy upakāratvam anyad eva tasya svarūpeṇa
V3_06006	'yaṃ pratyakṣeṇa eva sidhyati ||47||	na hy eka-ākāra-pratinīyatād a-samsargiṇo
SV_17506	pramāṇaṃ yady evam a-pramāṇaṃ atha iha kim |	na hy ekaṃ na asti satya-arthaṃ puruṣe bahu-
SV_13222	-saṅghāṭasya kalakalasya śrutir na syāt.	na hy ekaḥ śabdaḥ kalakalo nāma. bhinna-
SV_11921	-avabhāsi mithyā eva. eka-anekatva-ayogāt.	na hy ekam. anekayā buddhyā krameṇa grahaṇa-
VN_01221	kiṃ tarhi mṛd-ātmā eva kaścīd ghaṭaḥ.	na hy ekas trailokye mṛd-ātmā, prati-vijñapti-
SV_05515	a-bhinnaḥ pratibhāso 'sti samānā iti grahāt.	na hy ekasmin pratibhāse samānā iti yuktam, kiṃ
SV_12824	sambhavāt ||250|| kāla-bheda eva na yujyate.	na hy ekasya krameṇa pratipattir yuktā. grhīta-a-
V2_04812	bhinnatvād ekasmiṃs tad-ayogataḥ ||7||	na hy ekasya tāv anyonya-vilakṣaṇāv ākārau
HB_00806	dharma-bhede 'pi tad-bhāvasya eva khyāpanāt.	na hy ekāntena a-tat-svabhāvasya bhāve 'nya-bhāvaḥ,
PV_02231	na bhaved aṅgulyām iva cet sva-dhīḥ |	na hy ekāntena tad duḥkhaṃ bhūyasā sa-ṛṣa-anna-
VN_04519	pratītiṃ janayet, artha eva kiṃ na janayati.	na hy etasya arthāt kiñcid bhayaṃ paśyāmo yena
NB_03136	- yad a-kṛtakaṃ tan nityaṃ bhavati iti.	na hy ebhir dṛṣṭānta-ābhāsair hetoḥ sāmānya-
V3_13308	tathā sandigdha-vyatireka-ādayo vācyāḥ.	na hy ebhir hetoḥ sāmānya-lakṣaṇaṃ viśeṣa-
SV_03912	anya-apoho 'pi sāmānyaṃ mā bhūt,	na hy evaṃ pratipattir iti. na vai kevalam evam a
VN_00508	asato 'bhyupagame tal-lakṣaṇa-a-viśeṣāt;	na hy evaṃ-vidhasya asattva-an-abhyupagame
VN_00510	asattva-an-abhyupagame 'nyatra tasya yogaḥ.	na hy evaṃ-vidhasya sataḥ satsv anyeṣu upalambha-
HB_03305	tasya liṅgaṃ bhavati yasya yena anvayo 'sti.	na hy evaṃ śakyam darśayitum yatra anya-bhāva-
V3_13609	iti pratijñā-artha-eka-deśa iti,	na hy evam-ādini yathokta-lakṣaṇāsu jātiṣv antar-
V3_05703	tat-kāryatve 'pi dhī-dhvanī ||41||	na hy eṣa pravartanīyo vyavahāro yena a-niyataḥ
VN_04610	iti cet, ko 'yaṃ śabdānāṃ saṃskāraḥ.	na hy eṣaṃ prajñā-bāhu-śrutya-ādikaṃ saṃskāraṃ
V3_13402	sādhyā-sādhane tasya upayogaḥ, a-sambandhāt.	na hi kathañcit sādṛśya-mātreṇa arthānāṃ kenacid
SV_13816	kāryatvaṃ vyañjake tad-a-sambhavāt ||263||	na hi kadācid vyāpṛteṣu karaṇeṣu śabda-
SV_13206	upalambhaḥ syād yugapad vyāpitā yadi ||253||	na hi kaścīc chabda kvacin na asti iti sarve
VN_01905	iti. ebhiḥ kathā-viccheda eva karaṇīyaḥ,	na hi kaścīd arthaḥ kvacit kriyamāna-prasaṅge na
SV_04614	codite saty api sambandhe kathāṃ pravarteta.	na hi kaścīd daṇḍaṃ chindhi ity ukte daṇḍinaṃ
PV_02203	tat kutaḥ | anityatvena yo '-vācyāḥ sa hetur	na hi kasyacit || bandha-mokṣāv a-vācye 'pi na
SV_17019	-vacanāḥ. tad eṣaṃ pravādo na pramāṇaṃ.	na hi kasyacid api samyak-pratipatter abhāve
SV_14214	api kathā (270'b) | anyo 'nyasya vināśaḥ.	na hi kasyacid arthasya nāma-karaṇa-mātreṇa
SV_14530	prastutāyām a-prastutam eva uktaṃ syāt.	na hi kasyacid bhāvena bhāvo na bhūto nāma. tadā
SV_13316	kathāṃ kalakale 'rtha-antaram ārabheran.	na hi kāraṇa-a-bhede kārya-bhedo yuktaḥ. bhedasya
SV_15615	sā a-vikalā iti na phala-vaikalyaṃ syāt.	na hi kāraṇa-sākalye kārya-vaikalyaṃ yuktam.
V3_11611	artha-antarād a-kārya-bhūtād asiddheś ca.	na hi kārya-kāraṇa-bhāvaḥ prāṇa-ādinām ātmanaś ca
VN_01402	ca vyapadeśo na sidhyati sambandha-abhāvāt.	na hi kārya-kāraṇa-bhāvād anyo vastu-sambandho
V1_03103	-adhigateḥ pramāṇaṃ meya-rūpatā ||34||	na hi kriyā-sādhanam ity eva sarvaṃ sarvasyāḥ
PV_03467	kathāṃ || a-dṛṣṭa-dṛṣṭayo 'nyena dṛṣṭā dṛṣṭā	na hi kvacit | viśeṣaḥ so 'nya-dṛṣṭāv apy asti
SV_16725	arthaḥ pratipadyate. na, a-pratyayāt.	na hi kvacid a-skhalita iti sarvaṃ tathā.
SV_08812	eva. tayor api bhaved bhedo yadi (177ab')	na hi kvacid asya ekāntiko bhedo '-bhedo vā
SV_14613	antara-dṛṣṭo vidhiḥ sarvatra yojanām arhati.	na hi gardabha iti nāma-karaṇād bāleya-dharmā
V1_01107	na api iyam artha-sannidhim apekṣeta.	na hi gava-ādi-vikalpo 'rtha-sannidhāv eva
PV_02171	rāgaḥ sadṛśaḥ syād dhetoḥ sadṛśa-ātmanaḥ ||	na hi go-pratyayasya asti samāna-ātma-bhuvāḥ
PV_03225	avayavī grāhyāḥ sakṛt sva-avayavaiḥ saha |	na hi go-pratyayo dṛṣṭaḥ sāsna-ādinām a-darśane ||
SV_15104	a-kṛtake mate | nityebhyo '-vastu-sāmarthyān	na hi janma asti kasyacit ||285|| yady a-kṛtakaḥ
SV_04611	tatra an-arthakriyā-yogyā jātiḥ (94ab')	na hi jātiḥ kvacid vāha-doha-ādav upatiṣṭhate. na
HB_01814	āśrayeṇa, kṣaṇike dravye viśeṣa-an-utpatteḥ.	na hi taṇḍula-ādinām dahana-udaka-ādibhyaḥ
PV_02111	yathā-bhāvaṃ jñāne 'pi syād viśiṣṭatā |	na hi tat tasya kāryaṃ yad yasya bhedaṃ na
PV_03274	ca cetanāḥ | saṃvedanaṃ na yad-rūpaṃ	na hi tat tasya vedanaṃ || a-tat-svabhāvo
PV_03301	ity eva sarvaṃ sarvasya karmaṇaḥ | sādhanam	na hi tat tasyāḥ sādhanam yā kriyā yataḥ || tatra
SV_16516	arthānāṃ kim a-sambhavī dṛṣṭaḥ.	na hi tat-pratikṣepa-sādhanāni kānicid yāni na
VN_02122	a-pratipādakasya jayo 'pi na asty eva.	na hi tattva-cintāyām kaścīc chala-vyavahāraḥ.
V3_05007	a-khaṇḍayataḥ sāmārthya-tiras-kāra-ayogāt.	na hi tatra atīśayam an-utpādayat kiñcitkaraṃ
SV_13009	a-khaṇḍayataḥ sāmārthya-tiras-kāra-ayogāt.	na hi tatra atīśayam an-utpādayan kiñcitkaro nāma.
SV_02716	yathā akasmād dhūmād agni-pratipattīḥ.	na hi tatra an-agni-samāropaḥ sambhāvvyate. tan na
SV_05006	anubhava-jananaḥ bhāvau kāraṇaṃ bhinnāv api.	na hi tatra anyad eva kiñcit sāmānyam asti yat
V3_09805	anuśaṅgiṇī punas tan-nirdeśasya vaiyarthyaṭ.	na hi tatra aparō viśeṣo nirdiśyate. sa śabdatayā
V3_04105	paraspara-rūpa-vivekena vyavasthā-ayogāt.	na hi tatra apy anupalambham antareṇa anyāḥ
SV_09514	-vyāpini sādhyā-dharme na anvaya-vyāghātaḥ.	na hi tatra avaśyaṃ viśeṣa-parigrahaḥ kāryaḥ, san
V3_07504	-vyāpini sādhyā-dharme na anvaya-vyāghātaḥ.	na hi tatra avaśyaṃ viśeṣa-parigrahaḥ kāryaḥ, san
SV_04924	-samsargavatī buddhiḥ syāt, yathā daṇḍiṣu.	na hi tatra eka-daṇḍa-yoge 'py anyatra sa eva ayam
SV_11805	asiddhau tat-kāryasya eva jñānasya abhāvāt.	na hi tatra śabda-rūpaṃ artho vā liṅgaṃ tayoh
SV_03719	evaṃ ṣaṭ-padārtha-varga-ādayo 'pi vācyāḥ.	na hi tatra sāmānyam saṅkhyā saṃyogo vā

SV_03715	khatvam iti vyatireka-āśrayā śaṣṭhī na syāt.	na hi tatra sāmānyam asti na api vibhutva-ādayo
V3_02410	vyavasthām uparacayan kaścīn nivāryate.	na hi tathā-uparacito 'prasiddha-rūpa-sāmānyo
HB_03113	bhavati, tad-ātma-niyata-pratibhāsa-jñānāt,	na hi tad-ātmā tad-anya-ātmā iti. a-vyavacchede
VN_01318	dharma-antarām iti ca na sidhyati.	na hi tad eva tasya an-apāsrita-vyapekṣa-a-bhedam
V2_09613	-vyāvṛttir iti tad-vyavaccheda-hetutā syāt.	na hi tad-vyāvṛtter anyat tad-vyavacchedanam. a-
SV_01403	vyāvṛttir iti tad-vyavaccheda-hetutā syāt.	na hi tad-vyāvṛtter anyat tad-vyavacchedanam. a-
SV_05907	jñātāḥ prāg vṛkṣa-grahaṇād rte ||115||	na hi tadā pratipattā vṛkṣam vetti na a-vṛkṣam
SV_15902	mantra-phalena yujyate na api manasā japan.	na hi tadā śrotreṇa kañcid arthaṃ vibhāvayāmaḥ.
V3_08608	ātmano 'mbhasas tata ādhārād abhinirvṛttheḥ.	na hi tasmād upakāram an-anubhavatas tato 'vasthā
SV_02712	-dharma-niścaya iti pramāṇa-antara-a-vṛttiliḥ.	na hi tasmin niścite tad-ātmā a-niścito yuktaḥ.
SV_02020	hi dharmāḥ syād anya eva saḥ | (33ab)	na hi tasmin niṣpanne 'niṣpanno bhinna-hetuko vā
V2_08913	hi dharmāḥ syād anya eva saḥ | (64ab)	na hi tasmin niṣpanne 'niṣpanno bhinna-hetuko vā
V3_06603	sākalya-a-pratibandha-niyama-a-sambhavāt.	na hi tasmin bhavati sva-kāraṇa-sāmagry-adhīnair
V2_08001	na evam a-kṣaṇikasya, sarvathā a-sambhavāt.	na hi tasya a-kṣaṇikasya arthakriyā sambhavati,
SV_08313	tad-rūpaṃ viśeṣāḥ khalv apāyinaḥ | (165ab)	na hi tasya a-bhinna-svabhāvasya artha-antare
V3_12007	vyabhicārāt. kathaṃ vyabhicāraḥ.	na hi tasya a-sapakṣād eva vyatireka iti. nanv
VN_02018	anyasya apy a-jijñāsitasya kiṃ na bhavati.	na hi tasya api kācid vivakṣita-sādhyā-dharma-
SV_08706	nāma tat tasya eva aparasmād bhedaḥ.	na hi tasya arthatve dṛśyasya rūpa-an-upalakṣaṇam
V3_12506	viśayaḥ, kiṃ tarhi prasajya-pratiśedho 'pi.	na hi tasya asati virodhaḥ. so 'pi na sambhavati,
V3_10303	api viśeṣaṇa-upādānam iṣṭasya eva bādhakam.	na hi tasya asattā-an-abhyupagama itara-grahaṇam
PV_04060	ukto 'pi vā hetur virodhā vādino 'tra kim |	na hi tasya ukti-doṣeṇa sa jātaḥ śāstra-bādhanāḥ |
V3_05006	āvaraṇa-indriya-śabdeṣv an-upayogāt.	na hi tasya upalambha-āvaraṇam sambhavati. sato
SV_07416	tat-svabhāvaṃ kim iti indriyam apekṣate.	na hi tasya kevalasya yo na tat-svabhāvaḥ sa
V3_08903	-pātaṃ na karoti iti. tad api iṣṭam eva.	na hi tasya tat-kṛtaḥ pātaḥ, svayaṃ patina-
VN_01615	-svabhāvo 'nupalabdhaḥ, sa na asty eva.	na hi tasya tat-svabhāva-sthitāv anupalabdhīḥ.
V2_09312	darśanaṃ khyāpyate, tad an-ukte 'pi gamyate.	na hi tasya prāg darśana-bhrāntiḥ, yā vacanena
SV_01113	khyāpyate. tad an-ukte 'pi gamyate ||16||	na hi tasya prāg darśana-bhrāntir yā vacanena
SV_06405	tādrūpye tad eva iti na anyas tato bhidyeta.	na hi tasya rūpaṃ anyasya syāt. na tad eva
SV_07827	iti tatas tad-darśi yathā-sthitāṃ paśyet.	na hi tasyaṃ dṛśyamānāyām a-dṛṣṭam tadīyaṃ yuktam.
PV_02235	|| icchet prema kathaṃ premaṇaḥ prakṛtir	na hi tādrśi | sarvathā ātma-grahaḥ sneham ātmani
SV_12524	-vacāmsi ca a-pūrva-para-loka-ādy-apavādīni.	na hi tāny an-āhita-saṃskārāḥ paraiḥ
PV_03526	jananāj jananaṃ grāhya-lakṣaṇam | a-grāhyaṃ	na hi tejo 'sti na ca saukṣmya-ādy-an-amśake ||
SV_11406	-niyame na syād artha-antare gatiḥ | (228ab)	na hi tena sambandhena a-sambaddhe 'rthe pratītir
SV_07613	-prabhava-vikalpa-samutthitāḥ pravartante.	na hi teṣv a-tathābhūteṣu kiñcid vyatiriktam a-
SV_07914	-anuvṛttir asti. pācakaḥ pāthaka iti.	na hi teṣv anyad ekam a-bhinnaṃ asti yena bhinnās
HB_03816	-puruṣa-ādinām api tal-lakṣaṇatvaṃ syāt,	na hi teṣv apy asatsu liṅgini jñānam iti. niścita
VN_01813	nigrahasthānam, a-samartha-upādānād eva.	na hi tair hetoḥ sambandhaḥ śakyate pradarśayitum,
PV_03457	vedanaṃ kiṃ tu duḥkha-jñāna-samudbhavaḥ |	na hi duḥkha-ādy-a-saṃvedyaṃ piḍā-anugraha-
VN_02117	'jñānāt pratipādana-a-samarthyād vā.	na hi duṣṭa-sādhanā-abhidhāne 'pi vādinaḥ
SV_05713	vastuno 'dṛṣṭeḥ pratiśedhāc ca (110c)	na hi dṛṣyaṃ vibhāgena a-pratibhāsamānam asti ity
SV_09604	iti vyatirekī iva dharmiṇo nirdiśyate.	na hi dharmā-dharmi-vācinoḥ śabdāyor vācye kaścīd
V3_07601	iti vyatirekī iva dharmiṇo nirdiśyate.	na hi dharmā-dharmi-vācinoḥ śabdāyor vācye kaścīd
SV_03614	iti kuta etat, tathā-vyavahāra-ayogāt.	na hi dharmā-dharmiṇor bhede tattva-rūpatve vā
PV_03519	artha-dhīḥ kutaḥ || śakti-kṣaye pūrva-dhiyo	na hi dhīḥ prāg dhiyā vinā | anya-artha-āsakti-
SV_13402	na siddhāḥ. vacanād artha-pratipatteḥ.	na hi dhvani-bhāgād alpiyasaḥ śabda-artha-pratītiḥ.
SV_11115	-snehas tasmād dveṣa-ādi-sambhavaḥ ||222 ||	na hi na ahaṃ na mama iti paśyataḥ parigrahaṃ
SV_03627	ṣaṇ-ṇagarī iti ca kathaṃ bahusv eka-vacanam.	na hi nagarāṇy eva kiñcit. kutas teṣāṃ samāhāraḥ.
SV_14120	nāśasya anityatā dhvaneḥ | (269ab)	na hi nāśo bhāvānām kutaścīd bhavati. tad bhāva-
SV_15801	abhivyaktiḥ sā prāg eva nirākṛtā ||296||	na hi nityānām kācid abhivyaktir ity uktam, yato
V3_07708	vipakṣa-vṛtter ubhaya-dharmatve 'py a-doṣaḥ.	na hi pakṣa eva vyabhicāra-viśayaḥ. kaṃ punar
VN_01721	kathaṃ na pratijñā sādhanā-avayavaḥ.	na hi pakṣa-dharma-ādi-vacanasya api pratīti-hetu
VN_01803	api iti tad api na sādhanā-avayavaḥ syāt.	na hi pakṣa-dharma-vacanāt kevalāt pratipatter
V3_07802	hetur a-vipakṣa-vṛttr ubhaya-dharmaś ca.	na hi pakṣa-vipakṣa-pravibhāga-apekṣayā hetor
V1_03111	artha-sārūpyād anyato jñānasya sambhavati.	na hi paṭu-mandatā-ādībhīḥ sva-bhedair bhedakam
VN_02209	-adhikāre satām śāstra-a-pravṛttheḥ.	na hi para-anugraha-pravṛttā mithyā-pralāpa-
VN_05601	-uttara-pratipatti-vimūḍhas tuṣṇīm-bhavati.	na hi para-upatāpana-krame kaścīn nyāyaḥ, yena
V3_09212	api hi śabda eva kevalaḥ siddhaḥ, na arthaḥ.	na hi pare 'pracyuta-ātmāna upalayanam anityatām
SV_05118	na sā buddhīḥ sāmānyād eva kevalāt ||99||	na hi paro 'py enām buddhīḃ kevala-sāmānya-
V3_12505	khalv asati pratiśedho na sambhavet.	na hi paryudāsa eva eko naño viśayaḥ, kiṃ tarhi
SV_15711	-abhidhānayoḥ puruṣayoḥ svabhāva-a-bhedāt.	na hi puruṣa-icchā-anuvīdhāyino nāma-vyavahāra-
SV_15015	eva eṣām a-yathārtha-jñāna-hetutvam.	na hi puruṣa-doṣa-upadhānād eva artheṣu jñāna-
HB_00914	prakāśa-drava-uṣṇa-kāṭhina-dravya-ādi-vat.	na hi prakāśa-ādayas tad-ātmāna utpannāḥ punaḥ
SV_09701	siddhaḥ svabhāvo gamakaḥ (192a) vācyaḥ.	na hi prakāśatayā prakāśayan pradīpas tad-rūpa-a-
V2_07505	vā tat-svabhāvataḥ gamakasya a-gamakatvat.	na hi prakāśatayā prakāśayan pradīpas tad-rūpa-a-
SV_15509	-upadeśa-apekṣānāt, artha-antara-vad eva.	na hi prakṛtyā prakāśanās tam apekṣante vahny-

VN_04711	-apa-bhramśa-dramiḍa-andhra-ādi-bhāśa-vat.	na hi prati-deśam bhāśānām kiñcil lakṣaṇam asti,
V1_01311	tādātmyād anyasya a-samaya-darśino 'pi syāt.	na hi prati-puruṣam arthānām ātma-bhedaḥ,
VN_02718	uttarām pratijñām āha iti tad apy ayuktam.	na hi pratijñā pratijñā-sādhanāya ucyaṁānā
SV_13311	) na dhvanir ato bhinnas tena saha pṛthag vā.	na hi pratyakṣe 'rthe para-upadeśo garīyān. tad
SV_10215	pramāṇam vyavasāya-phalavāt pramāṇānām.	na hi pravṛtti-niṣedhe 'pi iyam niḥ-śaṅka-
VN_01418	aṅgulya eva hi kāścin muṣṭiḥ, na sarvāḥ.	na hi prasāritā aṅgulyo nir-viveka-svabhāvā muṣṭy
SV_01015	sthālī-taṇḍula-pāka-vat ||13||	na hi bahulam pakva-darśane 'pi sthāly-antar-
V2_09204	sthālī-taṇḍula-pāka-vat ||65||	na hi bahulam pāka-darśane 'pi sthāly-antar-gata-
V3_12607	anena asato niścinvatā prameyā vaktavyāḥ.	na hi bhāva-viṣayam eva pramāṇam, avisamvāda-
SV_11619	sambandhe na ayam doṣo vikalpite ||232||	na hi bhāva-śleṣa-apekṣī puruṣa-bhāvanā-
SV_14508	iti yathā-pratīti vyapadiśanti ity uktam.	na hi bhāvasya kiñcit kadācid bhavati. sa eva
SV_09807	vināśasya svabhāvād anubandhitā ||193||	na hi bhāvā vinaśyantas tad-bhāve hetum apekṣante.
V2_07614	vināśasya svabhāvād anubandhitā | (53ab)	na hi bhāvā vinaśyantas tad-bhāve hetum apekṣante,
V3_05901	vā iti kalpikāyāḥ samudbhavaḥ ||45||	na hi bhāvānām sva-viṣaya-jñāna-abhāvād evam
V1_04001	-niyamād a-bhedo nīla-tad-dhiyoḥ | (54ab)	na hi bhinnā-avabhāsitve 'py artha-antaram eva
SV_06413	upādhitvād dravya-antara-van na bhedaḥ syāt.	na hi bheda-upādhir eva bhedo 'yam ata iti viśeṣa
SV_15905	tad-vyaktiḥ sā api cen matiḥ | (299ab)	na hi manasā dhyāyato 'pi mantra-ābhāsā buddhiḥ
SV_13103	na ca samāropa-anuvidhāyinyo 'rthakriyāḥ.	na hi mānavako dahana-upacārād ādhiyate pāke.
V3_05203	na ca samāropa-anuvidhāyinyo 'rthakriyāḥ.	na hi mānavako dahana-upacārād ādhiyate pāke.
PV_03305	sā tat-prasādhanā || arthena ghaṭayaty enām	na hi muktavā artha-rūpatām | anyāḥ sva-bhedāḥ
V1_03101	pratilabhate. tatra arthena ghaṭayaty enām	na hi muktavā artha-rūpatām | tasmāt prameya-
V1_01801	-balena anvayan katham an-upalakṣako nāma.	na hi yato yatra jñāna-abhidhāna-vṛttiḥ, tad-an-
V1_02307	cetanās ca ete sukha-ādayaḥ samvedyatvāt.	na hi yad yad-viṣaya-ākāram samvedanam na bhavati,
SV_02208	kāraṇam antareṇa bhāve 'hetumattā eva syāt.	na hi yasya yam antareṇa bhāvaḥ sa tasya hetur
V2_08511	ca kāraṇam antareṇa bhāve 'hetutā eva syāt.	na hi yasya yam antareṇa bhāvaḥ, sa tasya hetur
V2_04508	anyathā-abhidhāne gamaka-dharma-a-dyotanāt.	na hi ye yathā yam artham vidanti vacana-jñāḥ, te
NB_03119	-anubandhini tad-deśa-sannihita-svabhāvātā.	na hi yo yatra na asti tad-deśam ātmanā vyāpnoti
V3_12810	-anubandhini tad-deśa-sannihita-svabhāvātā.	na hi yo yatra na asti, sa tad-deśam ātmanā
V3_11714	uktam. anyathā samśaya-hetur eva na syāt.	na hi yo yatra na sambhavati, tad-upalabdhyā
SV_02607	abhāvāt. bhāve vā a-tat-svabhāvātvam.	na hi yo yad-ekayogakṣemo na bhavati, sa tat-
SV_15916	bhavanti. bāhya-apāya-an-āgame 'pi bhāvāt.	na hi yo yasya sattā-upadhānam na apekṣate sa
SV_14503	naṣṭā gaṇyante pratyutpanna-avasthāyām.	na hi yo yena a-tadvān sa tena tathā vyapadiśyate
SV_14802	yaj-jñānam ity api taj-jñāne sati syāt.	na hi yo vijñāne svarūpeṇa a-svarūpa-a-samsargeṇa
V3_10903	vacanam na asti ity a-niścito vyatirekaḥ.	na hi rāga-ādinām eva kāryam spanda-vacana-ādayaḥ,
SV_00903	pramāṇa-abham vacanād rāgitā-ādi-vat ||12||	na hi rāga-ādinām eva kāryam spandana-vacana-
VN_01611	rūpasya ca prāg asattvāt, katham ghaṭo 'sti.	na hi rūpa-antarasya sattve rūpa-antaram asti. na
SV_14702	iti. a-tattvam eva svabhāvasya anyatvam.	na hi rūpa-rasayor apy anyad eva parasparam
SV_12619	varṇānām sādhanē kiṁ phalaṁ bhavet | (247ab)	na hi loka-vedayor nānā varṇāḥ. bhede 'pi ca
SV_15809	api iti so 'pi phalaṁ vaktṛ-vad aśnuvīta.	na hi vaktuḥ kaścid anyas tad-bhāvo 'nyatra tad-
SV_12703	varṇebhyo vidyate 'nupalambhanāt ||247||	na hi vayam devadatta-ādi-pada-vākyeṣu da-kāra-
SV_13305	asti iti śraddhā iyam atibahv idam ||256||	na hi vayam dhvaniṁ śabdaṁ ca vācakaṁ pṛthag-
SV_05606	eka-kāryatā | sādrśyam (108'bc')	na hi vayam artha-jñāne dvāv ākārāu paśyāmaḥ. a-
VN_04108	nigrhyata iti. idam apy a-sambaddham,	na hi varṇa-krama-nirdeśād eva iṣṭa-artha-siddhāv
V3_12512	nanv ayam eva asya dharma-viraho dharmāḥ.	na hi vastu-rūpam eva dharmāḥ, asanto 'pi kenacit
SV_06401	eva. tena eva a-paramārtho 'sāv anyathā	na hi vastunaḥ | vyāvṛttir vastu bhavati bhedo
VN_04812	yo yathā-avasthitānām sambandhaḥ pratiyate.	na hi vākyeṣu padānām krama-niyamaḥ kaścit, yathā
SV_05109	vikalpānām artha-pratibandha-niyama-abhāvāt.	na hi vikalpā yathārtham eva jāyante. sati
V1_02312	doṣo 'stu. na tv a-sa-rūpaṁ vedakaṁ nāma.	na hi vitti-sattā eva tad-vedanā yuktā, tasyāḥ
HB_00903	anyato nāśa-utpattiḥ, tasya a-sāmarthyāt.	na hi vināśa-hetur bhāva-svabhāvam eva karoti, sva
V3_01708	āyāta iti na parvate vṛkṣe vā śaṅkā bhavati.	na hi viśeṣa-śabda-sannidhir eva sāmānya-śabdānām
SV_12430	yad anyathā adhyetum na śakyate.	na hi viśeṣaṇam a-viruddham vipakṣeṇa asmād
V1_04101	na artha-dṛṣṭiḥ prasidhyati ||54||	na hi viṣaya-sattayā viṣaya-upalambhaḥ, kiṁ tarhi
VN_05713	ananubhāṣaṇam nir-viṣayam, ajñānena ākṣepāt.	na hi viṣayam samyak pratipadyamānaḥ kaścin na
VN_05716	-ajñānena uttara-ajñānam apy ākṣiptam eva.	na hi viṣayam a-jānann uttaram jānāti iti na eva
SV_10708	prati datta-anuyogo bhavitum na yuktaḥ.	na hi vṛṣasyantī ṣaṇḍhasya rūpa-vairūpya-
V3_07002	prati na datta-anuyogo bhavitum yuktaḥ.	na hi vṛṣasyantī ṣaṇḍhasya rūpa-vairūpya-
V1_01708	asty anyat sāmānyam buddhy-a-bhedataḥ ||16||	na hi vyakty-ātmano vyatiriktam anvayinam artham
V1_01706	bhedo hi kvacin na anyatra dṛśyate | (16ab)	na hi vyakty-ātmānāḥ parasparam anuyanti, śakti-
SV_07501	pradīpa-ādayo gotva-ādinā tadvantaḥ syuḥ.	na hi vyakter api jñāna-hetutām muktavā anyā kācid
SV_03605	-bāhya-artham tat tathā vācakaṁ vacaḥ ||66||	na hi vyatireke ṣaṣṭhī bāhulye jasa-ādaya ity
SV_08107	iti cen na ca śaktir an-anvayāt ||159||	na hi śaktir nāma kiñcid anyad eva pācaka-ādinām.
VN_01310	yo yasya pariṇāmaḥ, sa tasmād a-bhinna iti,	na hi śakter ātma-a-pariṇāma iti, kiṁ ca idam
V3_06909	hy atra pratibaddhaḥ phala-udayaḥ ||57||	na hi śabda-arthaḥ sann asan vā kañcit puruṣa-
V3_07307	abhidheyam kim apy asti iti sādhyam syāt.	na hi śabda-arthaḥ svataḥ kañcid guṇa-viśeṣam
SV_10701	rūpa-vairūpye kāminyāḥ kiṁ pariṅkṣayā ||211||	na hi śabda-artho 'san san vā kañcit puruṣa-

SV_15806	-sambandho vaktā hi vyakti-kāraṇam ||297||	na hi śabdasya anyataḥ svarūpa-pariṇāmo vyaktir
SV_17206	eka-artha-dyotane niyamaḥ kutaḥ | (326ab)	na hi śabdasya kaścīd arthaḥ svabhāva-niyataḥ
SV_04524	na asti saṅketas tena tatra na ||92 ||	na hi śabdā a-saṅketitam arthaṃ prakāśayanti.
SV_10722	tatas te hi vakṛ-abhiprāya-sūcakāḥ ||213||	na hi śabdā yathā-bhāvaṃ vartante yatas tebhyo
SV_11219	ity ānarthakyaṃ syād viparyayo vā.	na hi śabdāḥ prakṛtyā arthavantaḥ. samayāt tato
SV_02616	na saṃyojyate, yathā śuktau rajata-ākāraḥ.	na hi śuktau dve rūpe samānaṃ viśiṣṭaṃ ca, tathā
SV_16414	tu varṇyate | pramāṇa-abhaṃ yathārthā asti	na hi śeṣavato gatiḥ ||311|| yat tu buddhi-
V2_05301	vyatireky apy a-gamakam. na, a-vyatirekāt.	na hi śrāvaṇatvaṃ kutaścīd vyatiricyate, sandeha-
SV_11827	kalpanā-kṛtaḥ | (237ab) ity uktaṃ prak.	na hi śleṣa-lakṣaṇaḥ sambandho 'śliṣṭeṣu
SV_07718	-sambandhād āloka-rajju-vaṃśa-daṇḍa-ādi-vat.	na hi sa-avayavatvam antareṇa bhinna-deśābhyaṃ
V3_11509	ātmakaṃ jīvac-charīraṃ prāṇa-ādimattvād iti.	na hi sa-ātmaka-an-ātmakābhyaṃ anyo rāśir asti,
NB_03098	ātmakaṃ jīvac-charīraṃ prāṇa-ādimattvād iti.	na hi sa-ātmaka-nir-ātmakābhyaṃ anyo rāśir asti
V3_10009	prasaṅgo vācyah. anvaya-asiddhi-vacane 'pi,	na hi sa eva ātmānam anveti ity a-sambaddham.
V3_09804	-asiddher hetu-bhāvena asiddha ucyate.	na hi sa eva tasya sādhanam bhavati, tad-bhāva-
V3_04806	-yogāt. na bhavati, yathā - a-brāhmaṇa iti.	na hi sa eva brāhmaṇas taj-jāti-yogād a-brāhmaṇas
SV_05722	a-saṃsparśān na anya-parihāreṇa pravarteta.	na hi sa teṣāṃ tebhyo vivekaḥ śabdena codita iti.
VN_00608	sa-nidarśanam sa-pratigham, ghaṭas ca iti.	na hi sa-nidarśana-ādi-śabdā nānā-vastu-ṣiṣṭā
V1_01610	darśana-vad buddhau śabdena a-pratibhāsanāt.	na hi sa śabda-arthaḥ, yaḥ śabde na pratibhāsate.
HB_01704	svabhāva-bheda-lakṣaṇatvād bhāva-bhedasya.	na hi sa sāhitye 'pi para-rūpeṇa kartā. svarūpaṃ
V3_06206	anavasthānād a-pratipattir eva abhāvasya.	na hi saṃvedana-abhāvaḥ svataḥ sidhyati, tad-a-
PV_03259	kevalam tasya tad-dhetv-artham a-grhṇataḥ ||	na hi saṃvedanam yuktam arthena eva saha-grahe |
V1_00811	apekṣeta so 'rtho vyavahito bhavet ||5||	na hi saṅketa-kāla-bhāvitam abhilāpa-sāmānyam a-
SV_05913	parihāreṇa pravṛttir vṛkṣa-bheda-vat ||116||	na hi saṅkete para-a-vyavacchedena niveśitāc
PV_03261	stry-ādi-bhedo 'kṣṇā na grhyeta kadācana ||	na hi saty antar-aṅge 'rthe śakte dhīr bāhya-
VN_01505	-antaram iti. uktaṃ idam, na punar yuktam,	na hi sato vastunas tattva-anyatve muktva anyah
V3_12410	vyavacchede vā katham a-vyatirekaḥ.	na hi sattā-pratiśedhād anyo vyatirekaḥ.
V2_06803	na para-ātmanaḥ pratipattir arthasya.	na hi sattā śabdasya artha-ṣiṣṭe pratibaddhā,
VN_01515	sarvasya sattve 'py ayam tulyo doṣah.	na hi sattve kaścīd viśeṣah. viśeṣe vā sa viśeṣas
SV_00705	kārye pratibandhasya sambhavāt ||8||	na hi samagrāṇi ity eva kāraṇa-dravyāṇi sva-
VN_03805	-āder api hetor a-sāmarthya eva sambhavāt.	na hi samarthe hetau sādhye ca siddhe 'rtha-
SV_02505	-ādi-saṃyoga-kārya-dravyeṣv api prasaṅgāt.	na hi sambandhinā apy anyena anye samānā nāma.
SV_04618	-antara-codanena artha-antarasya lakṣaṇam.	na hi sambandhe saty api daṇḍa-śabdād daṇḍini
V3_12802	sa iha na uktaḥ, anumāna-ṣiṣṭe 'sambhavāt.	na hi sambhavo 'sti kārya-svabhāvayor ukta-
NB_03112	kasmān na uktaḥ. anumāna-ṣiṣṭe 'sambhavāt.	na hi sambhavo 'sti kārya-svabhāvayor ukta-
SV_16006	iti śrutau | na kārya-bheda iti cet (301abc)	na hi saro rasa ity-ādi-padeṣu kaścīd varṇa-bhedo
V2_09212	-hetutvāc cheṣavat tad udāhṛtam ||66||	na hi sarva-anupalabdhir abhāva-pratipādikā.
VN_05404	-vacanam viśaya-upadarśanam kriyata eva.	na hi sarva-ṣiṣṭe upadarśanam kṛtvā yugapad
HB_02306	'pi kaścīd a-tat-svabhāvo 'pi syāt,	na hi sarvaḥ sarvasya svabhāva iti na anvaya-
SV_02813	-āropa-manasor bādhyā-bādha-bhāvataḥ |	na hi sarvato bhinno dṛṣṭo 'pi bhāvas tathā eva
V1_00708	-saṃsarga-yogya-pratibhāsā pratītiḥ kalpanā.	na hi sā indriya-jñāne sambhavati, arthasya
SV_11903	-adhīnam sambandho 'nyasya vā katham ||237||	na hi siddham sat param apekṣate. na anapekṣah
V1_02010	-jñānānām ātma-saṃvedanasya pratyakṣatvāt.	na hi sukha-ādinām ātma-saṃvedane vikalpaḥ
SV_08302	kāryam syāt. yo hi tasya svabhāvo janakaḥ.	na hi so 'nyasya asti. yo 'sti sa na janako
SV_16117	siddhi-kramatvāt, krama-viśeṣa-anukrama-vat.	na hi sthita-kramāṇāṃ deśa-kālayor himavad-
PV_02223	a-dṛṣṭer viśaye na tu bāhyeṣu yaḥ kramaḥ |	na hi sneha-guṇāt snehaḥ kiṃ tv artha-guṇa-
SV_12917	samāpta-kalaḥ śabdo bhāti iti svapnāyate.	na hi smaryamāṇayor api pada-vākyayor varṇah
V3_02409	prasiddhaḥ siddha iti na kiñcid etat.	na hi sva-icchā-kalpita-bhedeṣv an-artha-tantra-
SV_11905	ucyate. sa katham parabhāvasya śleṣah syāt.	na hi svabhāva-antara-sattayā anyah śliṣṭo nāma.
SV_14907	sa tu utpattimatām eva bhaviṣyati.	na hi svabhāva iti sarvaḥ sarvasya svabhāvo
NB_03030	sādhyā-abhāve hetv-abhāvasya asiddheḥ.	na hi svabhāva-pratibandhe 'saty ekasya nivṛttāv
SV_17302	niyuḥyeta. saṅketaś ca nirarthaḥ syāt (328c)	na hi svabhāva-bheda indriya-gamyah sva-pratītau
V2_04608	artha-sambandhena tad-avyabhicārāt pramāṇam.	na hi svabhāvaḥ kāryam vā bhāva-kāraṇa-vyatireke
SV_01823	-abhāve kṛtakatvaṃ na bhavati iti bhavati.	na hi svabhāvasya abhāve bhāvo bhavaty a-bhedāt.
SV_08419	na aparah. sa hi tasya svabhāvo na aparasya.	na hi svabhāvā bhāvānām paryanuyogam arhanti, kim
V3_04910	ca iti viruddhau dvau ca nirḍiṣṭau.	na hi svabhāvād anyasya sarvatra sapakṣe sattvam,
PV_04196	bheda-sāmānye śeṣo vyāvṛtti-sādhanah ||	na hi svabhāvād anyena vyāptir gamyasya kāraṇe |
VN_00913	iti. tathā api ko 'tiśayah pūrvakād asya.	na hi svabhāvād artha-antaram sāmānyam, tasya
SV_11101	'pi buddhes tat-pakṣa-pātataḥ ||221 ||	na hi svabhāvo 'yatnena vinivartayitum śakyah.
V3_09903	-liṅginoh, bheda-āśrayatvāt tad-bhāvasya.	na hi svayaṃ jñāna-ṣiṣṭatā liṅgasya liṅgi-
VN_01501	-utpāde 'ngulyah prasāritā eva upalabhyeran,	na hi svayaṃ svabhāvād a-cyutasya artha-antara-
SV_15913	mano-vikalpasya tad-ṣiṣṭatvam asiddham.	na hi svalakṣaṇe vikalpānām vṛttir iti
SV_14322	| vināśa-vināśe 'pi na vastunaḥ pratyāpattiḥ.	na hi hantari hate 'pi tadvataḥ pratyujjivati iti
SV_09321	kiṃ tarhi hetāv api tulya-doṣatvāt.	na hi hetur an-anvayaḥ siddher aṅgaṃ tataḥ
V3_07104	kiṃ tarhi hetāv api, tulya-doṣatvāt.	na hi hetur an-anvayaḥ siddher aṅgam, tataḥ
PV_02230	|| sambandhaḥ sa tathā eva iti dṛṣṭāv api	na hiyate | samavāya-ādy-abhāve 'pi sarvatra asty

VN_03601	ubhayathā api doṣo 'stv iti cet, na,	na hetu-doṣasya prāk prasaṅgena parājitasya doṣa-
HB_03613	prthag anayor lakṣaṇatvena vācyaḥ. tasmān	na hetu-prayoge sati pratijñā-doṣānām sambhavaḥ.
SV_02216	api tādrśo bhāve tac-chakti-niyama-abhāvān	na hetu-bhedo bhedaka ity a-kāraṇam viśvasya
V2_08604	api tādrśa-udbhava tac-chakti-niyama-abhāvān	na hetu-bhedo bhedaka ity a-kāraṇam viśvasya
SV_09619	ayaṃ tri-prakāro 'pi dharmāḥ sattā-sādhane	na hetu-lakṣaṇa-bhāk, na ca anyā gatir asti.
V3_07910	ayaṃ tri-prakāro 'pi dharmāḥ sattā-sādhane	na hetu-lakṣaṇa-bhāk, na ca anyā gatir asti.
SV_13718	āḍau. pratyabhijñāna-ādayo 'pi siddhi-hetavo	na hetu-lakṣaṇam puṣṇanti. yad api kiñcid uttarā
HB_03611	a-bādhāyā avinābhāve sati sambhavati iti	na hetu-viruddhayoḥ sādhyā-viparyaya-
PV_02119	eva astu janma deha-antarasya ca || tasmān	na hetu-vaikalyāt sarveṣām antya-cetasām | a-
SV_07923	antara-vivekāḍ iti. tasmād vyakti-vad bhedaṅ	na hetuḥ karma asya (157c) pācaka-ādy-a-bheda-
V3_12508	ayogād iti cet, ukta-uttaram etat. tasmān	na hetuḥ kaścid anvayī nāma. na ca prameyatvasya
HB_04101	a-vyatirekāḍ iti na lakṣaṇa-antaram. tasmān	na hetuḥ ṣaḍ-lakṣaṇa iti. hetu-bindu-prakaraṇam
HB_03707	sva-sādhyam niścāyayati ity a-tal-lakṣaṇo	na hetuḥ syāt. tathā ca eka-saṅkhyā-vivakṣā
SV_02120	-anumānasya a-sambhavāt, tatra paścād bhāvān	na hetutvaṃ phale 'py ekāntatā kutaḥ ||33|| sa hi
V2_09107	-anumānasya a-sambhavāt. tatra paścād bhāvān	na hetutvaṃ phale 'py ekāntatā kutaḥ ||64|| sa hi
HB_04005	na prthaktvam, eka-prayogād ubhaya-gateḥ,	na, hetoḥ sapakṣa-vipakṣayor bhāva-abhāvayoḥ
V3_02304	eva bādhane bhavati, na anyatra iti cet,	na, hetoḥ sarvasya guṇa-doṣayoḥ sva-sādhye
V3_04201	ko hi viśeṣo 'bhāva-a-viśeṣa iti cet,	na, hetoḥ svabhāva-bhedāt. a-tad-ātmatve 'pi
V3_13401	ca syād a-sambandhād apārthakāḥ ||84|| yadi	na hetor avyabhicāra-dharmatā drṣṭāntena
PV_04224	bāndhya-vijṛmbhitam || nivṛttir yadi tasmin	na hetor vṛttili kim iṣyate | sā api na pratiṣedho
V2_05408	-vijṛmbhitam ||15|| nivṛttir yadi tasmin	na hetor vṛttili kim iṣyate | sā api na pratiṣedho
VN_03714	'vayava-antaram drṣṭāntam hetor āha, tasya	na hetvābhāsa-uktyā drṣṭānta-ābhāsa-uktir vyāpyā,
PV_03064	| ekam eva a-prameyatvād asataś cen matam ca	naḥ || anekānto 'prameyatve hy abhāvasya api
V2_08011	asiddher anvaya-vidhāna-ayogāt. tad eva ca	naḥ kṛtakam yathoktam abhidharme – katame
PV_02031	vicāryatām | kiṭa-saṅkhyā-parijñānam tasya	naḥ kva upayujyate || heya-upādeya-tattvasya sa-
SV_00106	-malaiḥ || tena ayaṃ na para-upakāra iti	naś cintā api cetaś ciram | su-ukta-abhyāsa-
HB_01609	-dharmakam apeta-santānam syād iti iyaṃ	naś cintā cittam dunoti. na vai vayam a-tat-
SV_12013	katham vṛttam iti sa-vismaya-anukampaṃ	naś cetaḥ. tad apare 'py anuvadanti iti nir-dayā-
V1_01109	gaur ity a-sannihite 'rthe bhavati. idam ca	naḥ pratyakṣam, sannihita-artha-niścaya-
PV_02253	matvā kathitā duḥkha-bhāvanā || sā ca	naḥ pratyaya-utpattih sā nairātmya-dṛg-āśrayaḥ |
PV_03487	|| a-krameṇa grahād ante kramavad-dhīś ca	no bhavet | dhiyaḥ svayaṃ ca na sthānam tad-
SV_13502	kiṃ tarhi varṇa-anukrama-lakṣaṇam hi	no vākyam. tad apauruṣeyaṃ sādhyam iti cet. na.
PV_03443	sārūpye 'sya sva-vedanam || atha ātma-rūpaṃ	no vetti para-rūpasya vit katham | sārūpyād
V1_02402	āviśat sarūpayantaṃ ghaṭayet. idam eva ca	naḥ sukham yat sātām samvedanam iti siddhāḥ sukha
PV_03480	viṣayo 'pi dhiyā saha || iti prakāśa-rūpā	naḥ svayaṃ dhiḥ samprakāśate | anyo 'syām rūpa-
VN_04512	apaśabdaṃ ca, sa evaṃ pratipadyate. yas tu	nakka-śabdaṃ mukka-śabdāṃ eva vā vetti, na nāsā-
PV_03265	'pi drṣyate || akṣṇor yathā eka āloko	naktamcara-tad-anyayoḥ | rūpa-darśana-vaigunya-a-
VN_02223	eva chala-ādi vijigīṣubhir iti cet, na,	nakha-capeta-śastra-prahāra-ādīpana-ādibhir api
SV_03706	-atiśayāyā viśeṣaṇam, sattāyāś ca ekatvāt.	nagara-bahutve 'pi nagarāṇi iti bahu-vacanam na
SV_03709	-bhāvaḥ. puruṣa-samyoga-sattānām ca bahutvān	nagaram iti katham eka-vacanam. tathābhūtānām
SV_03705	-abhāvaḥ. tat-samyoga-puruṣa-viśiṣṭā sattā	nagaram iti cet. kim asyā nir-atiśayāyā viśeṣaṇam,
SV_03706	sattāyāś ca ekatvāt. nagara-bahutve 'pi	nagarāṇi iti bahu-vacanam na syāt. dvayasya
SV_03627	iti ca katham bahuṣv eka-vacanam. na hi	nagarāṇy eva kiñcit. kutas teṣām samāhāraḥ.
SV_03618	-pravṛtti-bhedam icchati, tasya dārāḥ ṣaṅ-	ṇagarī ity-āḍau bheda-a-bheda-vyavasthiteḥ |
SV_03626	icchāyāḥ śabda-prayoge khyāpayati. ṣaṅ-	ṇagarī iti ca katham bahuṣv eka-vacanam. na hi
PV_04226	'satsu ca na vidyate | jagaty anena nyāyena	nañ-arthaḥ pralayaṃ gataḥ || deśa-kāla-niṣedhaś
V2_05413	'satsu ca na vartate | jagaty anena nyāyena	nañ-arthaḥ pralayaṃ gataḥ ||18|| deśa-kāla-
SV_09213	'n-arthaka-śabda-a-prayogān nir-viśayasya	nañō 'prayoga ity atra uttaram vakṣyate. tasmāt
SV_09112	śabda-pravṛtṭy-abhāvāt, a-nirdiṣṭa-viśayasya	nañō 'prayogāt. so 'pi tarhi deśa-ādi-pratiṣedhaḥ
V3_12505	na sambhavet. na hi paryudāsa eva eko	nañō viśayaḥ, kiṃ tarhi prasajya-pratiṣedho 'pi.
V3_04808	-dharma-an-āśrayo vastu. anya-viśaye 'pi	nañi vibhāgena niyoga-vṛtṭeḥ. sapakṣa-lakṣaṇa-
PV_04154	| gurutva-adhogatī syātām yady asau syāt tulā-	natiḥ || tan nir-guṇa-kriyas tasmāt samavāyī na
PV_04162	-an-upalakṣaṇāt || māṣaka-āder an-ādhikeyam a-	natiḥ sa-upalakṣaṇam | yathāsvam akṣeṇa a-drṣṭe
SV_07301	akiñcitraś ca apekṣyata iti vyāhatam etat.	nanv a-janakā api kāryatvād dhūma-ādayo vyañjakāḥ.
PV_04161	tat-kāraṇam kārya-gaurava-an-upalakṣaṇāt ||	nanv a-drṣṭo 'mśu-vat so 'rtho na ca tat-kāryam
SV_14522	'bhāvasya vikalpaś ced ayaṃ samaḥ | (277ab)	nanv a-para-bhāvitve 'pi vināśasya svata eva
V3_09212	-ātmana upalayanam anityatām icchanti,	nanv a-vivakṣita-viśeṣam sāmānyam siddham eva. tat
SV_14818	-atiśayas tad-avastha eva bhāvo naṣṭo nāma.	nanv atiśaya-utpattāv api sa eva tasya atiśaya
V3_11101	karaṇa-guṇa-vaktu-kāmate vacanam anumāpayet.	nanv atra apy eṣa tulyaḥ prasaṅgaḥ – na ātmani
SV_14525	kiñcid asya jātam iti katham vināṣṭo nāma.	nanv atra na tasya kiñcid bhavati na bhavaty eva
SV_02102	artha-bhedam abhyupagamyā tathā-abhidhānāt.	nanv an-artha-antara-hetutve 'pi bhāva-kāle
V2_09005	artha-bhedam abhyupagamyā tathā-abhidhānāt.	nanv an-artha-antara-hetutve 'pi bhāva-kāle
V3_13504	tena para-iṣṭa-artha-siddhi-pratibandhāt.	nanv an-udbhāvite 'pi doṣe 'rthasya eva a-
SV_09822	iva kāraṇa-sāmagrī sakalā kārya-utpādane.	nanv anapekṣāṇām api keṣāñcit kvacin na avāśyam
V2_07711	iva kāraṇa-sāmagrī sva-kārya-utpādane.	nanv anapekṣāṇām api keṣāñcit kvacin na avāśyam

SV_14311	dravya-sāmarthyāni. sarva-pratibandhe ca	nanv anena eva dravyam vināsitam syāt. sarva-
V3_09306	atha kā iyam a-vyaktiḥ. adṛśya-ātmatā.	nanv anena lakṣaṇena pradhāna-puruṣa-ādayo 'py
V1_00201	pravartamāno 'rthakriyāyām viśamvādyate.	nanv anyad api śābda-upamāna-ādikaṃ pramāṇam asti.
SP_00012	tāv eva kārya-kāraṇatā atra kim | bhedāc cen	nanv ayam śabdo niyoktāram samāśritah || paśyann
SV_16714	śva-māmsam khāded iti na atīśayam paśyāmaḥ.	nanv ayam sarvatra samānaḥ prasaṅgaḥ. parokṣa-
V3_02508	etat. kasmāt. hetor viśeṣeṇa anvaya-abhāvāt.	nanv ayam hetu-drṣṭāntayor doṣaḥ, na pakṣasya,
V3_12511	uktam. na abhāvasya kaścīd dharma iti cet,	nanv ayam eva asya dharma-viraho dharmah. na hi
V2_08509	a-kāryatve 'kāraṇāt sakṛd apy abhāvāt.	nanv araṇi-nirmathana-ādiṣv asaty apy agnau
HB_03003	atra apy a-samudāya-sādhyatvam tad-avastham.	nanv asati sambandhe tad-abhāva-anya-bhāvayor
V3_09304	'yam anitya-śabdaḥ, kṛtakatva-ādi-vat.	nanv asty eva tiro-dhānam. na vai paras tad
V1_03402	prāpnoti. kva tarhi idānīm ayam anubhavaḥ.	nanv asya eva rūpam vāyam apy anububhutsavaḥ.
SV_12529	samyañ-mithyā-pravṛttayo loka-vyavahārāḥ.	nanv ādi-kalpikēṣv a-drṣṭā eva vyavahārāḥ paścāt
V2_07901	-abhāvāt phalasya api na asti ity a-samānam.	nanv idam apy a-niśceyam eva – sarva-sāmagrī-
SV_14918	anyaḥ. sarva-ākāra-janmanām vināśa-darśanāt.	nanv idam apy a-niśceyam eva sarva-ākāra-janmāno
SV_12020	tatra prativahane 'bhyupeta-bādhā iti cet.	nanv idam eva abhyupagama-aṅgam iti kasya bādhā.
SV_11316	siddha-upasthāyī kim a-kāraṇam pośyate.	nanv iyān sambandhasya vyāpāro yad artha-pratīti-
VN_01504	-utpāde 'nyathā-upalabdhiḥ, atiprasaṅgāt.	nanu uktaṃ na dravyam eva nir-vivekam avasthā, na
SV_04822	iti kiṃ tatra sāmānyena apareṇa vaḥ ||97||	nanu uktaṃ pravṛtti-viśayaḥ pradārśyate iti,
SV_01501	katham ayuktaḥ, anupalambhād abhāva-siddheḥ.	nanu upalabdhi-lakṣaṇa-prāpteḥ sparśasya yukta eva
V2_09709	katham ayuktaḥ, anupalambhād abhāva-siddheḥ.	nanu upalabdhi-lakṣaṇa-prāpteḥ sparśasya yukta eva
V3_09407	anukārād avasthā-bhede 'py a-bheda iti cet,	nanv etat sukha-ādinām puruṣāṇām ca tulyam. bhede
PV_04140	eva manyeta sva-dharmi-vacanam tataḥ ||	nanv etad apy artha-siddham satyam kecit tu
HB_01801	sa katham idānīm a-kṣepa-kriyā-svabhāvaḥ.	nanv etad eva paridīpitam bhavati – karoty eva
V3_04805	a-sapakṣaś ca a-tattva-lakṣaṇa iti.	nanv etasminn a-sapakṣe hetv-abhāva-prasaṅgaḥ,
SV_04820	jātir uktā, vyavacchedo 'sti ced asya	nanv etāvat prayojanam | śābdānām iti kiṃ tatra
VN_04705	evam niścinumāḥ. prayuñjate nāma śiṣṭāḥ.	nanv evam vāyam guṇa-atīśayam a-paśyantāḥ
SV_15027	na punar nityeṣu śabdeṣv etad asti.	nanv evam-vidho 'nyatra apy asty eva dharmas
SV_15826	-lakṣaṇaḥ śabdaḥ. tad-atikrame 'tiprasaṅgāt.	nanv evam sāmānye 'pi prasaṅgaḥ. na brūmaḥ śabda
VN_04402	a-sambaddha-varṇān nirarthakāt pṛthag uktam.	nanv evam a-sambaddha-vākyam api pṛthag vācyam
SV_09414	sattā-mātram anveti na tena siddhena kiñcit.	nanv evam agny-ādiṣv api prasaṅgaḥ. tatra api na
V3_07209	-mātram anveti, na tena siddhena kiñcit.	nanv evam agny-ādiṣv api prasaṅgaḥ. tatra api hi
V3_06610	svabhāvātā-anapekṣatayor virodho vyākhyātaḥ.	nanv evam api virodhinoḥ paraspara-parihāra-
V3_12008	na hi tasya a-sapakṣād eva vyatireka iti.	nanv evam asya sapakṣe 'nuvṛtṭy-abhāvaḥ kathyate.
V3_10801	anena aparatra pariccheda iti cet,	nanv evam ātmani drṣṭasya aparatra-upanaye
PV_04219	katham || na a-sādhyād eva viśeṣas tasya	nanv evam ucyate | sādhye 'nuvṛtṭy-abhāvo 'rthāt
SV_10318	asti sambhavo yad asati kāraṇe kāryam syāt.	nanu kadācit kāraṇa-nāśe 'pi kārya-sṭhitir drṣṭā.
SV_16723	tac ca yathā-avasaram pratipādayiśyāmaḥ.	nanu kaścīl loka-sanniveśa-ādir ayukti-viśayo 'pi
VN_04508	-vyutpatty-artham anvākhyānam iti cet,	nanu goṇī-śābdād api loke pratītir drṣṭā. satyam
V3_07401	agni-sāmānyam tatra asiddham iti sādhyate.	nanu ca atra api tad-ayoga-virahinā sāmānyena
NB_03086	etau ca sādhyā-viparyaya-sādhanād viruddhau.	nanu ca ṛṭīyo 'pi iṣṭa-vighāta-kṛd viruddhaḥ.
SV_03514	sāmānya-lakṣaṇam a-vācyam abhāvāt.	nanu ca dharma-dharminor a-bhede bhede vā drṣṭāḥ
SV_01912	anyathā hi tad-abhāve kiṃ na bhaved iti.	nanu ca nitya-anitya-artha-kāryatva-abhāve 'pi
SV_03411	eva jñāpanāya śabdasya kṛta-saṅketatvāt.	nanu ca pācakatvam iti sambandha ucyate na pāka
V2_08405	-bhāvaḥ. ata eva, anyathā āśraya-asiddheḥ.	nanu ca pradeśa āśrayo 'gñiḥ kāraṇam dhūmasya. so
SV_03219	tu saṅketa-bhedāt. na vācyā-bhedo 'sti.	nanu ca vācyā-viśeṣa-abhāvāt saṅketa-bhedo 'py
VN_01716	nigrahasthānam, vyartha-abhidhānād eva.	nanu ca viśaya-upadarśanāya pratijñā-vacanam a-
PV_03463	vyaktir arthasya cen matā || liṅgam sā eva	nanu jñānam vyakto 'rtho 'nena varṇitaḥ | vyaktāv
VN_01001	-pravṛtṭi-bhedeḥ vyavasthā iti cet,	nanu ta eva sarva-viśayasya asad-vyavahārasya
SV_09423	agni-sāmānyam tatra asiddham iti sādhyate.	nanu tatra api tad-ayoga-virahinā sāmānyena
HB_04007	ity ucyate, na eko 'rtho dvitīyasya.	nanu tatra eva bhāvas tad-abhāve 'vaśyam abhāvaś
SV_05508	tatra a-bhinnasya sāmānyasya sad-bhāvāt.	nanu tatra tasya ābhāsaḥ sato 'pi na lakṣyate. sā
V3_00501	'paro niyata-prāptir iti dur-nivāraḥ.	nanu tathā apy asiddhir hetoḥ pratijñāyāś ca
SV_01214	vaktavyaḥ, yato 'sya vyāvṛttam iti bhavati.	nanu tad-abhāve 'nupalambhāt siddhā vyāvṛtṭiḥ.
V2_09414	asti iti gamyate ||68|| iti saṅgraha-ślokaḥ.	nanu tad-abhāve 'nupalambhāt siddhā vyāvṛtṭiḥ.
SV_08206	anvayinor vṛtṭiḥ. yathā pācaka-ādiṣu.	nanu tad eva idaṃ cintyate katham teṣv api iti.
V1_00610	-niyamaḥ. darśanād bhāva-siddhir iti cet,	nanu tad eva idaṃ paryanuyuktam – kim idaṃ
SV_15812	upādhir iśyate. tataḥ śabda-śrutir iti cet.	nanu tad eva idaṃ paryanuyujyate katham tata iti.
SV_13701	sā hi sattā-siddhir yā asiddhi-pūrvikā.	nanu tad rūpam asiddham eva yat tathābhūta-
SV_09114	apy arthasya. sambandho niśidhyata iti cet.	nanu tan-niśedhe 'pi tulyo doṣo niśedhād asati
HB_02910	tādṛśe kevale pradeśe 'bhāva eva iti cet,	nanu tasya eva kaivalyam iti ghaṭa-viraha ucyate.
V3_11301	etau dvau hetū viparyaya-sādhanād viruddhau.	nanu ṛṭīyo 'pi iṣṭa-vighāta-kṛd viruddho 'sti,
PV_04081	tan na śakyate | kasmād dhettv-anvaya-abhāvān	nanu doṣas tayor ayam || uttara-avayava-apekṣo na
SV_05610	mīśrī-kriyanta ity an-avadyam etat.	nanu dhīḥ kāryam tāsām sā ca vibhidyate ||108||
SV_02715	bhavati iti tad-artham anyat pravartate.	nanu na avāśyam viparyāsa-pūrvaka eva a-pratīta-
VN_06006	apratibhāyām artha-antare vā antar-bhavati.	nanu na avāśyam sādhanā-dūṣaṇābhāyām eva sarvasya

V3_12811	yatra na asti, sa tad-deśam ātmanā vyāpnoti.	nanu na ākāśa-deśe rūpa-ādayas tad-deśāmś ca
SV_12314	saṅketo vivecayet, vyaktam apauruṣeyo vedaḥ.	nanu na śaknuvanty eva puruṣā mantrān kartum.
V3_10101	-vyatirekaḥ sādhyā-dharma eva ity asiddhaḥ.	nanu pakṣa-ādinām parasparato bhedād a-
V2_07211	avyabhicāra-asiddhyā a-niścita-artham.	nanu prayoga-sāmarthyād eva artha-anubandhaḥ
SV_03904	bhāveṣu bhavanti viveka-viṣayā ity gamyate.	nanu bāhyā vivekino na ca teṣu vikalpa-pravṛttir
V3_07304	siddhir astu. tathā api kiṃ siddham syāt.	nanu bauddho vikalpa-pratibhāṣāḥ śabda-arthāḥ,
V3_05604	ca na sādhanam ||39|| ity antara-ślokaḥ.	nanu yathokta-lakṣaṇa-anupalabdhir api kācit
V2_07803	pratibanddhum samartha ity ukta-prāyam.	nanu yava-bija-ādayo 'pi śāly-aṅkure janye
SV_09904	pratibandha-hetor a-pratibandhakatvāt.	nanu yava-bija-ādayo 'pi śāly-aṅkure janye na sa-
HB_02417	kāryasya kāraṇena vyāptiḥ siddhā bhavati.	nanu vijātiyād api kiñcid bhavad dṛṣṭam tad yathā
V3_09305	paras tad anityatvam āha, kiṃ tarhi vināśam.	nanu vinaṣṭa-tiro-hitayor dvayor apy a-vyaktis
V3_04705	dūṣaṇam syāt. evam etat, iṣṭa-a-prāpteḥ.	nanu viparyaya-prāptir api na eva asti. na vai
V3_02711	kaḥ prastāvo '-prastuta-pakṣi-karaṇasya.	nanu viśeṣasya sāmānya-ākṣepāt tat-siddhau
SV_12308	tena āśaṅkyā-vyabhicāra-vādaḥ kriyate.	nanu veda-a-vedayos tattva-lakṣaṇo 'sty eva
SV_12428	iti bhārata-adhyayane 'pi bhāvād vyabhicāri.	nanu vedena viśeṣaṇād a-doṣaḥ. kaḥ punar atīśayo
V2_05301	gamayati iti. ata ekasya prayogaḥ syād iti.	nanu śrāvaṇatvaṃ vyatireky apy a-gamakam. na, a-
SV_03928	prasaṅgaḥ. a-sāmānya-ātmakatvān na iti cet.	nanu sa eva ayaṃ vicāryate. ko 'yaṃ sāmānya-ātmā
V3_11401	-bhedāt. ata eva a-prthān-nirdeśa ity uktam.	nanu samhatānām a-samhata-para-upakāra-niyama-
V3_06105	-gatiḥ, tad-abhāve 'bhāva-a-pratipatteḥ.	nanu satsu upalambha-kāraṇeṣv anyeṣu upalabhyasya
SV_05601	tā bhinna-dhī-grāhyāḥ samāś cet (108ab')	nanu samānā iti grahaṇād eva āsv a-bhinna-
SV_03723	rūpaṃ tathā-jijñāsāyām evam ucyate.	nanu sarvato vyāvṛttasya rūpasya abhidhānam na
VN_01515	bhavati. na hy asattve kaścīd viśeṣa iti.	nanu sarvatra sarvasya sattve 'py ayaṃ tulyo
SV_14726	eva tan-nāntariyakatā pratyāsattir iti cet.	nanu sā eva asati pratibandhe na yuktā ity ucyate.
V1_03403	-pratyayaḥ, te tasya anubhava iti cet,	nanu sā eva tayor pratyāsattir atra vicāryate –
V1_01601	tac ca asiddham. vyakto viṣaya iti cet,	nanu sā vyaktir buddhir eva. tad-upādhiḥ so 'py
V3_12907	deśa-sannidhau sādhye tat-sambandhitā hetuḥ.	nanu sva-āśraya-vyāpti-vādinā api tad-deśa-
V3_06011	ca. sa ca svasaṃvedana-pratyakṣa-siddhaḥ.	nanu sva-viśiṣṭa-pratyayam antareṇa api bhavaty
V1_00101	-bhedo 'yaṃ tat pratikṣaṇa-janmanām ||	namo mañjughoṣāya. sa śrīmān akalaṅka-dhīḥ svayam
HB_00101	abhūta-doṣa-udbhāvanāni jāty-uttaraṇi iti.	namo mañjunāthāya parokṣa-arthā-pratipatter
VN_00101	ācārya-dharmakīrti-kṛtaṃ samāptam.	namaḥ samantabhadrāya. nyāya-vādinam api vādeṣv
SV_00103	-kalpanā-jāla-gambhīra-udāra-mūrtaye |	namaḥ samantabhadrāya samanta-spharaṇa-tviṣe ||
PV_03415	| pratibhāsa-bhidām dhatte śeṣaḥ ku-mati-dur-	nayāḥ || jñāna-śabda-pradīpanām pratyakṣasya
SV_12512	| tasmād apauruṣeyatve syād anyo 'py a-	nara-āśrayaḥ ||244|| puruṣa eva hi svayam
VN_04618	-codanā-śūnya-kevala-śabda-su-prayogān	naraka-pātam iti bruvāṇasya kasyacin mukhaṃ vakri
V2_05112	-avadhāraṇam anyad vyavacchinatti,	naraṃ ca nārāyaṇam eva ca ādau svataḥ sutau dvau
V3_04711	eva niścayāt sādhanam dūṣaṇam vā. ta ete	nava pakṣa-dharmā nirdīśyante – prameyatvān
V3_04905	'nya-grahaṇe 'pi. kiṃ punaḥ kāraṇam evaṃ	navadhā pakṣa-dharmo vibhajyate. svabhāva-kārya-
SV_14814	||279|| sati hi kārye kāraṇam bhavati. na ca	naśyato bhāvasya kiñcid kāryam ity uktam. tasmād
PV_02204	| nityaṃ tam aḥur vidvāṃso yaḥ svabhāvo na	naśyati || tyaktvā imāḥ hrepaṇīm dṛṣṭim ato
SV_11626	nityā jātir āśrayitā ca na apy āśrayeṇa saha	naśyati iti. kevalaṃ nityeṣv āśraya-sāmarthyam na
SV_14719	-pratītikam tasya svabhāva-pratibhāsa eva	naśyati. prakāśa-āyatta-pratītinām iva nila-
SV_14512	idānim a-hetuko vināśo bhavati ity ucyate.	naśyan bhāvo '-para-apekṣa iti taj-jñāpanāya sā |
SV_14918	idam apy a-niścayam eva sarva-ākāra-janmāno	naśyanti iti. tāsām a-niḥ-śeṣa-darśanāt. vicitra-
V2_07901	apy a-niścayam eva – sarva-sāmagrī-janmāno	naśyanti iti, tāsām a-niḥ-śeṣa-darśanāt. vicitra-
PV_03488	-ūrdhva-viṣaya-a-sthiteḥ || sthāne svayaṃ na	naśyēt sā paścād apy a-viśeṣataḥ | doṣo 'yaṃ
PV_02161	na vastunaḥ || śaktir artha-antaram vastu	naśyen na āśritam āśraye | tiṣṭhaty a-vikale yāti
SV_09915	api niyama-hetur vaktavyo yata ime kecin	naśvara-ātmano jātā na ca atra kaścīn niyāmakaḥ
PV_02072	cet tasya kaḥ sthāpakāḥ paraḥ | svayaṃ na	naśvara-ātmā cet tasya kaḥ sthāpakāḥ paraḥ ||
V2_07903	sāmagryō dṛśyante. tatra kācit syād api yā a-	naśvara-ātmānam janayet. na, arthakriyā-śakti-
SV_14920	sāmagryō dṛśyante. tatra kācit syād api yā a-	naśvara-ātmānam janayet. na, jñeya-adhikārāt. ye
V2_07811	kaścīn niyama-hetur vaktavyo yata ime kecin	naśvara-ātmāno jātāḥ. na ca atra kaścīn niyāmakaḥ
SV_14915	-ātmatā-hetu-svabhāva-pratiniyamavan na	naśvara-janana-pratiniyata-svabhāvaṃ bhāvaṃ
SV_01802	sva-kāraṇād eva kṛtakas tathābhūto jāto yo	naśvaraḥ kṣaṇa-sthiti-dharmā, anyatas tasya tad-
V2_07701	tasmād yaḥ kaścīn kṛtakaḥ sa prakṛtyā eva	naśvaraḥ. tathā hi sa-apekṣānām hi dharmānām na
SV_09809	tasmād yaḥ kaścīn kṛtakaḥ sa prakṛtyā eva	naśvaraḥ. tathā hi sa-apekṣānām hi bhāvānām na
HB_00911	kaścīn. vaiyarthyaḥ ca. yadi svabhāvato	naśvaro bhāvāḥ, tasya na kiñcin nāśa-hetunā,
HB_00901	katham idānim gamyate sato 'vaśyam	naśvaraḥ svabhāva iti yena anvaya-vyatirekau
SV_09923	nir-apekṣa eva na syād ity uktam. sa tarhi	naśvaraḥ svabhāvo nir-apekṣa ity a-hetukaḥ syāt.
HB_02305	tad-bhāva-niyata iti yaḥ san sa vināśi,	naśvaratā-nivṛttau ca sattva-nivṛttir iti, anvaya
HB_02306	iti, anvaya-vyatireka-siddhiḥ. svabhāvato	naśvaratve 'pi kaścīd a-tat-svabhāvo 'pi syāt, na
PV_03043	-vastu-lakṣaṇam | kāryam cet tad anekam syān	naśvaraṃ ca na tan matam || vastu-sattā-
PV_04281	anyam sa hetus tasya nāśanaḥ | tam eva	naśvaraṃ bhāvaṃ janayed yadi kiṃ bhavet || ātma-
HB_00902	vināśa-hetv-ayogāt. svabhāvato eva bhāvā	naśvaraḥ. na eṣām niṣpannānām anyato nāśa-
V2_07807	yo vinaśvaraḥ. tat-svabhāva-apekṣatvān na	naśvaraḥ. śāly-ādi-bijānām api sa svabhāvaḥ sva-
V2_07614	tad-bhāve hetum apekṣante, sva-hetor eva	naśvarāṇām bhāvāt. tasmād yaḥ kaścīn kṛtakaḥ sa

HB_02302	vināśa-hetur ity uktam, tena svabhāvato	naśvare 'naśvare vā bhāve na vināśa-hetor
HB_02302	-hetur ity uktam, tena svabhāvato naśvare '	naśvare vā bhāve na vināśa-hetor upayogaḥ. tasmād
PV_02092	-anusāriṇā | guṇa-ādiṣv iva kalpya-arthe	naṣṭa-a-jāteṣu vā yathā || mato yady upacāro 'tra
VN_01022	-jālam bhāvena śikṣitam, yad ayam a-jāta-a-	naṣṭa-rūpa-atīśayo '-vyavadhāna-a-dūra-sthānas
SV_16823	vā puruṣeṇa puruṣāya upadiśyamānam a-	naṣṭa-sampradāyam eva anuvartata ity atra api
SV_11610	| śabdeṣu yuktaḥ (232bc') atha mā bhūn	naṣṭa-sambandhasya śabdasya artha-antare
SV_14510	bhavati. tan na kenacid bhavatā sa	naṣṭaḥ. kiṃ tarhi svabhāva eva asya yena sa naṣṭo
SV_14820	naṣṭo nāma. yena svayaṃ na bhavati tena	naṣṭaḥ. na artha-antara-utpādād ity uktam. na hy
SV_14510	naṣṭaḥ. kiṃ tarhi svabhāva eva asya yena sa	naṣṭo nāma. katham tarhi idānim a-hetuko vināśo
HB_02215	bhāvaḥ svabhāvena vināśam an-āviśan katham	naṣṭo nāma, tat-svabhāva-vināśayoḥ paraspara-
SV_14819	sa eva tasya atīśaya utpanna iti katham sa	naṣṭo nāma. tena na ayam tad-avastho naṣṭo nāma.
SV_14502	icchet. katham idānim asati vināśe bhāvo	naṣṭo nāma. na hy asad-vināśā naṣṭa ganyante
SV_14817	an-utpanna-atīśayas tad-avastha eva bhāvo	naṣṭo nāma. nanv atīśaya-utpattāv api sa eva
SV_14819	sa naṣṭo nāma. tena na ayam tad-avastho	naṣṭo nāma. yena svayaṃ na bhavati tena naṣṭaḥ.
SV_14503	vināśe bhāvo naṣṭo nāma. na hy asad-vināśā	naṣṭa ganyante pratyutpanna-avasthāyām. na hi yo
SV_14924	'sti yat te jñāna-janana-svabhāvāḥ punar a-	naṣṭa na janayeyur apekṣeran vā param. taj-janana
PV_03039	ādi-śrutim janah || śabdebhyo yādṛśī buddhir	naṣṭe '-naṣṭe 'pi dṛśyate | tādṛśy eva sad-
PV_03039	janah || śabdebhyo yādṛśī buddhir naṣṭe '	naṣṭe 'pi dṛśyate | tādṛśy eva sad-arthānām na
SV_11602	bhāvānām saṃśleṣaḥ. kiṃ ca, āśraya-vināśān	naṣṭe sambandhe sa śabdaḥ punar a-sambandhatvān
VN_02017	daṇḍa-prayoga-ādīnām ayuktatvāt. bhavaty eva	nāṭaka-ādi-ghoṣaṇe 'rtha-antara-gamanāt parājaya
VN_01914	nāma nāṭakam. kīdṛśam rāṣṭra-pālaṃ nāma	nāṭakam iti prasaṅgam kṛtvā nāndy-ante tataḥ
VN_01913	bhadanta-aśvaghoṣaḥ. yasya rāṣṭra-pālaṃ nāma	nāṭakam. kīdṛśam rāṣṭra-pālaṃ nāma nāṭakam iti
VN_03211	ca pratipādyā sarvasya śabda-arthasya	nānā-artha-rūpatayā eka-vastu-viśeṣa-svabhāvātā-
SV_17112	eva śānkā śabda-artha-niścaye | yasmān	nānā-artha-vṛttitvaṃ śabdānām tatra dṛśyate ||323|
V2_07106	eva śānkā śabda-artha-niścaye | yasmān	nānā-artha-vṛttitvaṃ śabdānām tatra dṛśyate ||42||
VN_05110	a-kathita-eka-artha-sādhana-adhikaraṇāyām	nānā-artha-sādhana-ipsāyām nānā-sādhana-ipsāyām
VN_00720	a-bhinnānām rūpa-ādīnām ghaṭa-kambala-ādiṣu	nānā-arthakriyā-śabda-virodhāt ta eka-rūpāḥ
SV_17115	dṛśyante. loka-vādaś ca pratītiḥ. ata eva	nānā-arthā iti tata eka-artha-niyamo na yuktaḥ.
PV_03207	-dhi-saṅkalanam anekasya ekayā a-grahāt ||	nānā-arthā ekā bhavet tasmāt siddhā ato 'py a-
PV_03203	artha-ākāra-kālatvena upalakṣitayor dhiyoḥ |	nānā-arthā kramavaty ekā kim eka-arthā a-kramā
SV_17114	-niścayaḥ śabdānām tata eva śānkā-utpatteḥ.	nānā-arthā hi śabdā loke dṛśyante. loka-vādaś ca
SV_03813	bhāvān āśritya bhedinaḥ ||68|| tayā saṃvṛta-	nānā-arthāḥ saṃvṛtyā bhedinaḥ svayaṃ | a-bhedina
SV_16917	veda-artha-siddhiḥ. a-sāmayikatve 'pi	nānā-arthānām śabdānām vyavahāre darśanāt
SV_07716	deśayor hi bhāvayoḥ sambandho dvidhā bhavet.	nānā-avayava-ātmatayā anyonyābhyām avayavābhyām
PV_04231	sarva-ātma-vidhāna-pratiśedhanam || a-	nānā-ātmatayā bhede nānā-vidhi-niśedha-vat | eka-
V2_05509	sarva-ātma-vidhāna-pratiśedhanam ||22|| a-	nānā-ātmatayā bhede nānā-vidhi-niśedha-vat | eka-
PV_03234	rūpa-bhedataḥ || eka-arthatve 'pi buddhīnām	nānā-āśrayatā sa cet | śrotr-ādi-cittāni idānim
SV_16927	-viśeṣa-niketo 'timānuṣa-sukha-adhiṣṭhāno	nānā-upakaraṇaḥ svargaḥ, tan-nivāsiny apsarā
SV_02910	eva vā tad ayam a-prasaṅga iti. tasya api	nānā-upādhy-upakāra-aṅga-śaktya-a-bhinna-ātmano
SV_02913	sa tu tais tadvān eka eva upalīyate. tasya	nānā-upādhinām upakāra-āśraya-śakti-svabhāvasya
SV_02906	bhavet ||51|| ity antara-śloka. yasya api	nānā-upādher dhīr grāhika-arthasya bhedinaḥ | yo
VN_00603	asatsv api kathañcid atīta-anāgata-ādiṣu	nānā-eka-arthakriyā-kāriṣu vā artheṣu tad-bhāva
VN_00604	-kāriṣu vā artheṣu tad-bhāva sthāpanāya	nānā-eka-ātma-abhāve 'pi nānā-eka-rūpānām vṛtteḥ,
PV_03533	gatiḥ || nānā-eka-śakty-abhāve 'pi bhāvo	nānā-eka-kārya-kṛt | prakṛtyā eva iti gaditam
SV_06504	tathābhūta-artha-darśana-dvāreṇa ayam	nānā-eka-dharma-bheda-a-bheda-pratibhāsa-viplava-
SV_04312	iti vā, tad-dharmatām eva avataranto vikalpā	nānā-eka-dharma-vyatirekān sandarśayanti. na ca
VN_00604	-bhāva sthāpanāya nānā-eka-ātma-abhāve 'pi	nānā-eka-rūpānām vṛtteḥ, rājā mahā-sammataḥ
SV_04315	-svabhāvasya eva tathā khyāteḥ. vastunas tu	nānā-eka-vyatireka-graho vibhramaḥ syāt, tasya
PV_03533	sā eva tato na artha-antare gatiḥ ||	nānā-eka-śakty-abhāve 'pi bhāvo nānā-eka-kārya-
VN_00705	sahitānām ca śakter nānā-ekā ca śaktir iti,	nānā-eka-śakti-vivakṣāyām bahu-vacanam eka-
V1_01711	ekatva-a-niścayād a-nānātva-pratipatter a-	nānā-ekam jagat syāt. atha api syāt,
VN_01118	avasthāḥ sā ca śaktiḥ, kim eko bhāva āhosvin	nānā. ekaś cet, katham idānim idam ekatra a-
PV_03533	-eka-kārya-kṛt | prakṛtyā eva iti gaditam	nānā-ekasmān na ced bhavet || na kiñcid ekam
VN_00705	arthānām pratyekam sahitānām ca śakter	nānā-ekā ca śaktir iti, nānā-eka-śakti-vivakṣāyām
VN_00710	saṅketa-vaśād vṛttir ity an-abhiniveśa eva.	nānā-eko rūpa-ādir eka-śabda-utthāpane śakta iti
V3_01902	svayaṃ-śrutīḥ punar ekasya dharmaṇaḥ śāstre	nānā-dharma-vyavasthāyām api svayaṃ ātmanā eva
V2_05511	-pratiśedhayoḥ ||23|| ekam dharmaṇam uddiśya	nānā-dharma-samāśrayam | vidhāv ekasya tad-bhājam
PV_04232	-pratiśedhayoḥ || eka-dharmaṇam uddiśya	nānā-dharma-samāśrayam | vidhāv ekasya tad-bhājam
PV_04042	'tra kevalaḥ || ekasya dharmaṇaḥ śāstre	nānā-dharma-sthitāv api | sādhyāḥ syād ātmanā eva
SV_04503	bhāva-paridīpane | a-tat-kārya-artha-bhedena	nānā-dharmā pratīyate ||83|| yathā-pratīti-
VN_03906	iti. asya vyabhicāreṇa pratyavasthānam	nānā-prakṛtīnām eka-prakṛtīnām ca dṛṣṭam
SV_06422	vastu-sāmarthyād akhile gatiḥ | bhaven	nānā-phalaḥ śabda eka-ādhāro bhavaty ataḥ ||130||
SV_06508	grāhīnām jñāna-śabdānām eka-vastu-viśayatvān	nānā-phalaḥ śabda eka-ādhāro vyāghātāt. yathā-
V3_10404	vā. atha api tad-abhīmatāt kutaścīn	nānā-bhāva evaṃ-bhāvaḥ syāt. na tarhi tato nānā-
V3_10405	nānā-bhāva evaṃ-bhāvaḥ syāt. na tarhi tato	nānā-bhāvād evaṃ-bhāvo bhavati, kiṃ tarhi tan-

HB_00405	cet, na, kṣaṇa-viśeṣa-sādhyā-ārtha-vāñchāyām	nānā-yogakṣematvāt. sādharāṇe hi kārye na teṣāṃ
PV_03357	-grāhaka-saṃvidām || anyathā ekasya bhāvasya	nānā-rūpa-avabhāsinah | satyaṃ katham syur ākārās
V1_03813	-saṃvidām ||47|| anyathā ekasya bhāvasya	nānā-rūpa-avabhāsinah | satyaṃ katham syur ākārās
PV_04131	-bādhane || tatra apy adhyakṣa-bādhāyām	nānā-rūpatayā dhvaneḥ | prasiddhasya śrutau rūpaṃ
PV_04250	syād vyāhatā bhinna-rūpatā | ekasya	nānā-rūpatve dve rūpe pāvaka-itarau || tat tasyā
V1_02703	eva tat tathā-utpannam ekaṃ dṛśyate, na	nānā-rūpayor dravyayoḥ saṃsargād a-vibhāgaḥ.
V3_03912	29|| ity antara-śloka. pratyakṣa-virodhe 'pi	nānā-rūpasya yad eva śrutau rūpaṃ pratibhāsate '-
SV_13321	||257|| tāni pratiniyata-śaktīny api indriyāṇi	nānā-rūpān prati-śabda-niyatān dhvaniṃ śṛṇvanti,
SV_12619	phalaṃ bhavet | (247ab) na hi loka-vedayor	nānā varṇāḥ. bhede 'pi ca pratyabhijñāna-a-
VN_00608	ghaṭas ca iti. na hi sa-nidarśana-ādi-śabdā	nānā-vastu-viśayā ekatra upasaṃhārāt. nānā-
PV_04231	-pratiśedhanam || a-nānā-ātmatayā bhede	nānā-vidhi-niśedha-vat | eka-dharminy a-saṃhāro
V2_05509	-pratiśedhanam ||22|| a-nānā-ātmatayā bhede	nānā-vidhi-niśedha-vat | eka-dharminy a-saṃhāro
V2_04814	asya a-bheda-pratiśedha eva draṣṭavyaḥ, na	nānā-viśayatā, anumāna-vikalpasya nir-viśayatvāt,
VN_00610	-śabdā nānā-vastu-viśayā ekatra upasaṃhārāt.	nānā-viśayatve 'py ekatra upasaṃhāras tan-
SV_17116	niyamo na yuktaḥ. anyathā a-sambhava-abhāvān	nānā-śakteḥ svayaṃ dhvaneḥ | avaśyaṃ śaṅkayā
V2_07111	sambhavaḥ ||44|| anyathā a-sambhava-abhāvān	nānā-śakteḥ svayaṃ dhvaneḥ | avaśyaṃ śaṅkayā
VN_00616	-anusāra-pariśramaḥ parihṛto bhavati.	nānā-śabda-utthāpana-a-sāmarthyē nānā-sambandhy-
VN_00616	bhavati. nānā-śabda-utthāpana-a-sāmarthyē	nānā-sambandhy-upakāro 'pi mā bhūt, an-upakāre hi
VN_05110	-adhikaraṇāyām nānā-ārtha-sādhana-īpsāyām	nānā-sādhana-īpsāyām vā śrotur hetv-ādi-
V3_11407	svabhāva-antara-utpattes tathā upayoginām	nānā-svabhāva-upakāra-sāadhanam etat. na eka-kāla-
PV_03509	'py artha-ārtha-manasor ayam | pratibhāsasya	nānātva-codya-doṣo dur-uddharaḥ || tathā hi nīla-
V1_01710	sarva-ātmasv ekatva-a-niścayād a-	nānātva-pratipatter a-nānā-ekaṃ jagat syāt. atha
PV_03229	'pi parāparam || guṇa-ādi-bheda-grahaṇān	nānātva-pratipad yadi | astu nāma tathā apy eṣāṃ
VN_01211	-prādur-bhāvau, sthitāv a-sthitir ity-ādikaṃ	nānātva-lakṣaṇaṃ ca katham jojyate. eṣa hi
V1_03303	vyavasthā-asiddheḥ. kriyā-sāadhanayor viśaya-	nānātva-virodhāc ca. a-bhinna-viśayatve dvayaṃ
VN_01107	pravartamānās ca katham na svabhāva-	nānātvaṃ ākarṣayati sukha-duḥkha-vat. sa-
SV_08514	-ātma-āśrayatve ko 'nyo dharmo bhedaka iti	nānātvaṃ eva kvacin na syāt. sarva-ākāra-viveka-
V1_01709	yaṃ śabdo 'nudhāvet. artha-nānātve hi buddhi-	nānātvaṃ dṛṣṭam bhūta-guṇa-vat. tad-a-bhede 'py
SV_05210	||102|| kiṃ vai teṣāṃ bhedanām tena ekena	nānātvaṃ nirākriyate. nānātvaṃ hi teṣv eka-
VN_01120	: janma-a-janma nivṛttir a-nivṛttir ekatvaṃ	nānātvaṃ pratyakṣatā-a-pratyakṣatā arthakriyā-
SV_05208	grhyanta iti. tad ekaṃ vastu kiṃ tāsāṃ	nānātvaṃ samapohati | nānātvaḥ ca eka-vijñāna-
SV_05211	bhedanām tena ekena nānātvaṃ nirākriyate.	nānātvaṃ hi teṣv eka-vijñāna-a-kāraṇatve kāraṇam
SV_02621	tathā sadṛśa-aparāpara-utpattayā a-lakṣita-	nānātvasya tad-bhāva-samarōpāt sthiti-bhrāntiḥ.
V1_02608	api sukha-ādi-nīla-ādy-ākārayor a-	nānātvaḥ kaṃ bata ayam āśritya hetuṃ bheda-a-
SV_05209	ekaṃ vastu kiṃ tāsāṃ nānātvaṃ samapohati |	nānātvaḥ ca eka-vijñāna-hetutā tāsū na iṣyate ||10
SV_04108	pratyekam eva vā | dṛṣṭā yathā vā ośadhayo	nānātve 'pi na ca aparāḥ ||74|| yathā vā guḍūci-
V1_04010	nīla-ākāra-saṃvedanayos tu niyama eva. na sa	nānātve yuktaḥ, nīla-pīta-vat. viśayasya vijñāna-
V1_01709	artham paśyāmaḥ, yaṃ śabdo 'nudhāvet. artha-	nānātve hi buddhi-nānātvaṃ dṛṣṭam bhūta-guṇa-vat.
VN_05418	sādhane yataḥ kutaścit prasaṅga-ādinā a-	nāntariyaka-abhidhānam vādino 'rtha-antara-
V3_01109	hetu-dṛṣṭāntau, a-prakaraṇa-āśrayaḥ, a-	nāntariyaka-abhyupagamaś ca śāstra-upagame 'pi
PV_04052	-parigrahaḥ || tatra api sādhyā-dharmasya	nāntariyaka-bādhanam | parihāryaṃ na ca anyeṣāṃ
PV_04156	kārya-rūpayoḥ || tad-bādhā-anya-viśeṣasya	nāntariyaka-bhāvinah | ā-sūksmād dravyam ālāyās
V3_12911	abhisambandha ekasya tad-antarāla-vyāpti-	nāntariyakaḥ, ātapa-āder iva ghaṭa-ādibhir iti.
SV_06308	ubhaya-gatatvād eka-bheda-abhidhāne 'pi	nāntariyakas tad-anya-ākṣepo bhavati iti tayor na
V3_07403	karoti. pratipādayatā hi paraṃ dhūmo 'gni-	nāntariyako darśaniyaḥ – yatra dhūmas tatra
SV_09426	karoti. pratipādayatā hi paraṃ dhūmo 'gni-	nāntariyako darśaniyo yatra dhūmas tatra agnir
PV_04245	ced a-nairātmyaṃ na sa-ātmakam || yan	nāntariyakaḥ sva-ātmā yasya siddhaḥ pravṛttiṣu |
V1_04006	syāt, kāryasya kāraṇa-avyabhicārāt.	nāntariyakatayā ālokaḥ saha rūpeṇa grāhya-
SV_03023	samānaḥ prasaṅgaḥ. sa tāvat tair upādhibhir	nāntariyakatayā upalakṣyamāṇa ekena apy
SV_04907	vitatha-pratibhāso hi bhrānti-lakṣaṇam, tan-	nāntariyakatayā tu saṃvādo na pratibhāsa-apekṣi,
V2_06906	niyamakasya janakatām eva dipayati. na vai	nāntariyakatayā śabdād artha-pratipattiḥ, api tu
SV_10720	'-prakaraṇa-āpannatvād iti. api ca,	nāntariyakatā-abhāvāc chaddānām vastubhiḥ saha |
V2_06801	vyatireka-anuvīdhāyī pauruṣeyaḥ. anyathā api	nāntariyakatā-abhāvān na para-ātmanah pratipattir
PV_04258	ced a-dhūmo 'sau sa-dhūmaś cet sa-pāvakaḥ ||	nāntariyakatā jñeyā yathāsvam hetv-apekṣayā |
SV_14725	-pratīti-pratyupasthāpane. pratīter eva tan-	nāntariyakatā pratyāsattir iti cet. nanu sā eva
VN_02019	api kācid vivakṣita-sādhyā-dharma-siddhau	nāntariyakatā. yathā hetu-pratyaya-pāratantrya-
PV_04246	sa eva ataḥ pravṛttau ca pravartakaḥ ||	nāntariyakatā sā ca sādhanam samapekṣate | kārye
PV_04068	cintyatvāt sva-sādhye guṇa-doṣayoḥ ||	nāntariyakatā sādhye sambandhaḥ sā iha na iṣyate
SV_11426	yena a-bhinna-ātmatayā vyavasthā-bhede 'pi	nāntariyakatā syāt. kṛtakatva-anityatva-vat. na
V3_13009	janayataḥ. śāstra-kāro viruddha-dharma-	nāntariyakatāṃ dvayor a-paśyaṃs tayor a-virodha-
V1_00211	'nya-kalpanā yuktā, atiprasaṅgāt. tasya	nāntariyakatayām tu syāt. sa hi pratibaddha-
SV_17328	pramāṇena vidhi-pratiśedha-vīsuddhau	nāntariyakatva-abhāve 'pi śabdānām artheṣu varam
VN_01508	-lakṣaṇatvena eka-tyāgasya apara-upādāna-	nāntariyakatvāt. āṅguṣṭhu punaḥ pratikṣaṇa-
SV_15407	nāma, eka-vyavacchedasya tad-vijātiya-siddhi-	nāntariyakatvāt. anitya-nir-ātmatā-ādi-
NB_03106	eka-abhāva-niścayasya apara-bhāva-niścaya-	nāntariyakatvāt. anvaya-vyatirekayor anyonya-

V3_00902	||4|| artha eva hy arthaṃ gamayati,	nāntariyakatvāt. na abhidhānam, sambandha-niyama-
V3_02803	na ca śāstra-dvāreṇa vivādaḥ, tadā tasya a-	nāntariyakatvāt. na ca evaṃ-vidhā dharmāḥ kvacid
HB_04009	ekasya api niyama-khyāpakasya dvitīya-ākṣepa-	nāntariyakatvāt. na punaḥ kevalau bhāva-abhāvau
V2_06707	-parityāgayoḥ svabhāva-antara-utpatti-hāni-	nāntariyakatvāt, nityaṃ tad-ātmatāyāṃ kadācid
V3_01101	na tarhi idānīm sādhanasya a-tan-nirdeśa-a-	nāntariyakatvāt pakṣasya lakṣaṇaṃ vācyam. vācyam,
SV_06120	na kiñcid vyāharet, vyāhārasya avadhāraṇa-	nāntariyakatvāt, yathā ghaṭena udakam ānaya iti.
SV_06303	-bheda-codanāyās tad-anya-vyāvṛṭty-ākṣepa-	nāntariyakatvāt. sa eva bhedas tad-vyāvṛṭtyā gato
SV_10922	iti. na khalv evaṃ anumānam an-apāyam a-	nāntariyakatvād artheṣu śabdānām iti niveditam
V3_03501	pravartate vicāraḥ, so 'vaśyam āsrayaṇīyaḥ,	nāntariyakatvād iti sa eva tasya pratibandha-
SV_02922	sarva-upādhnām grahaṇam. tad-grahaṇa-	nāntariyakatvād upādhimad-grahaṇasya. anyathā
V3_08710	-kṛtā eva bhavantu, saty api saṃyoge tan-	nāntariyakatvād eṣāṃ, paramparā-kalpanāyās ca
SV_07616	kiṃ na iti cet. tena avaśyaṃ hi tatra bhedo	nāntariyakatvād eṣṭavyaḥ. sa eva sāmānya-kārye
V3_00611	viruddhāyor eka-upagamasya apara-tyāga-	nāntariyakatvān na ubhaya-dharmā asti iti.
PV_04059	na nivartate || prapadyamānās ca anyas taṃ	nāntariyakam īpsitaiḥ | sādhya-arthair hetunā
V3_02209	nivartate ||18|| prapadyamānās ca anyas taṃ	nāntariyakam īpsitaiḥ | sādhya-arthair hetunā
SV_01005	syāt, tac ca na asti ity uktam. tasmān	nāntariyakam eva kāryaṃ kāraṇam anumāpayati, tat-
V3_11112	na tatra śakteḥ sāmartyam asti iti. tasmān	nāntariyakam eva kāryaṃ kāraṇam anumāpayati, tat-
PV_02078	eva saṃskāraṃ niyamena anuvartate | tan-	nāntariyakam cittaṃ ataś citta-samāśritam ||
V1_00802	ayam upanipatyā vijñānaṃ janayan na an-ātma-	nāntariyakam pratibhāsaṃ puras-kartuṃ yukto rasa-
SV_14713	iti cet. syād etat – yat-pratipatti-	nāntariyakam yaj-jñānaṃ tad-gatau niyamena tat-
SV_14802	pratibandha iti ca uktam. yat-pratipatti-	nāntariyakam yaj-jñānaṃ ity api taj-jñāne sati
VN_04102	aparasya prasaṅgena a-prasaṅgena vā a-tan-	nāntariyakasya apy abhidhānaṃ parājaya-sthānam
VN_05314	na uttare 'samarthaḥ. yad-vacana-	nāntariyakā jijnāsita-artha-siddhiḥ yathā pakṣa-
PV_04202	ca ataḥ prayatnād vyakti-janmanaḥ || yan-	nāntariyakā sattā yo vā ātmā svo 'vibhāgavān |
V3_05507	vyakti-janmanos tathā-abhidhānāt. yan-	nāntariyakā sattā yo vā ātmā svo 'vibhāgavān |
SV_17525	ca iti. vastubhir na āgamās tena kathañcin	nāntariyakāḥ | pratipattuḥ prasidhyanti kutas
SV_10723	te hi vaktur vivakṣā-vṛṭtaya iti tan-	nāntariyakās tāṃ eva gamayeyuḥ. na ca puruṣa-
V2_06605	te hi vaktur vivakṣā-vṛṭtaya iti tan-	nāntariyakās tāṃ eva gamayeyuḥ. na ca puruṣa-
SV_13617	yata eva upalabhyate tasya tad-upalabdhi-	nāntariyakām upalabdhim eva āśritya lokāḥ
PV_04047	a-kārya-liṅgāṃ taṃ vyabhicāreṇa bādhyate | a-	nāntariyake ca arthe bādhyate 'nyasya kā kṣatiḥ ||
V3_02101	a-kārya-liṅgāṃ taṃ vyabhicāreṇa bādhyate | a-	nāntariyake ca arthe bādhyate 'nyasya kā kṣatiḥ ||8
VN_05403	na kāryam eva dūṣayatā asya ayam doṣa iti	nāntariyatvāt pratidoṣa-vacanaṃ viṣaya-
VN_01915	-pālaṃ nāma nāṭakam iti prasaṅgaṃ kṛtvā	nāndy-ante tataḥ praviśati sūtra-dhāra iti paṭhen
V1_00813	viśeṣe smṛtir yuktā, tasyā a-tat-kṛtatve tan-	nāma-a-grahaṇa-prasaṅgāt. tataḥ smṛtyā
SV_07125	upādāna-samāna-deśa-utpādanam ucyate. astu	nāma a-jananaṃ pātināṃ tat-pratibandhaḥ. tat-
SV_12120	||242|| na a-darśanād dhetoṛ a-hetuko	nāma. a-dṛṣṭa-hetavo 'pi hi bhāvās tad-anyaḥ
SV_07001	samavāyād ādhāra iti cet ko 'yaṃ samavāyo	nāma. a-pṛthak-siddhānām āsraya-āśrayi-bhāvaḥ.
SV_11416	ca vyarthā syāt parikalpanā | (229ab) api	nāma a-saṅkirṇam arthaṃ jāniyām iti saṅkara-hetuḥ
V3_05008	hi tatra atīśayam an-utpādayat kiñcitkaraṃ	nāma. akiñcitkaraṃ ca kiṃ kasya āvaraṇam anyad vā.
SV_13010	na hi tatra atīśayam an-utpādayan kiñcitkaro	nāma. akiñcitkaraś ca kaḥ kasya āvaraṇam anyad vā
SV_05322	asya pūrva-vad bibhrataḥ kaścīd upakārako	nāma, atiprasaṅgāt. artha-antara-janane 'pi tasya
SV_02917	eva tasya svarūpeṇa gr̥hyamāṇasya a-gr̥hitam	nāma. ato yad eva asya svabhāvena grahaṇaṃ tad
SV_05327	dharmā bhāvaḥ svabhāva-pratibandhād apekṣate	nāma, an-ādheya-atīśaya-ātmā parair apekṣate ca
SV_14711	svabhāva-pratibandhād anyāḥ pratibandho	nāma, an-āyattasya vyabhicāra-a-virodhāt. tato
SV_11004	'nveṣate prekṣā-pūrva-kārī na vyasanena. api	nāma anuṣṭheyam ato jñātvā pravṛtto 'rthavān syām
SV_02101	upayogaḥ syāt. anyathā ekam ity eva na syāt.	nāma-antaraṃ vā, artha-bhedam abhyupagamya tathā-
V2_09003	upayogaḥ syāt. anyathā ekam ity eva na syān	nāma-antaraṃ vā, artha-bhedam abhyupagamya tathā-
V3_06306	anyathā bhāva iti bhāva eva kaścīn	nāma antareṇa uktaḥ syāt. tasmān na asya
V2_08206	tad-bhāve 'nya-anapekṣānāt. api ca na vināśo	nāma anya eva kaścīd bhāvāt, kiṃ tu bhāva eva
SV_10003	'nya-anapekṣānāt. uktaṃ ca atra na vināśo	nāma anya eva kaścīd bhāvāt, svabhāva eva hi
SV_12315	uttaratra vicārayiṣyāmaḥ. api ca, na mantrō	nāma anyad eva kiñcit. kiṃ tarhi satya-tapaḥ-
SV_12414	samāna-dharmatvāt. uktam atra, na mantrō	nāma anyad eva kiñcit satya-ādimaṭam vacana-
VN_04517	-a-sāmartyāc ca. na hy arthe 'pi vācakatvaṃ	nāma anyad eva tad-viṣaya-pratīti-jananaṃ.
SV_17017	etat dviṣṭa-kāmitam ||321|| na prasiddhir	nāma anyā anyatra jana-pravādāt. te ca sarve janā
SV_14104	-ādibhyo bhavanti iti. na ca kāryatā	nāma anyā bhāva-abhāva-viśeṣābhyām. sa ca bhāvaḥ
V2_09006	-a-tat-svabhāvatā. na vai kācid anityatā	nāma anyā yā paścān niṣpadyeta. sa eva hi bhāvaḥ
PV_03514	jñāna-janane svabhāve niyatam ca tāṃ | ko	nāma anyo vibadhnīyād bahir-aṅgo 'ntar-aṅgikām ||
HB_02208	tasya parasmād vināśaḥ, na ca vināśo	nāma aparāḥ svabhāvaḥ, bhāva-pracyutir eva vināśa
SV_15014	-ādir a-duṣṭaḥ puruṣa-āgasā ||284|| bhavantu	nāma apauruṣeyā vaidikāḥ śabdāḥ, tathā api
SV_14212	na dṛśyata iti. bhavatu tasya idam	nāma abhāva iti. tathā api katham (270'b) | anyo
SV_14821	na hy atīśaya-utpattiyā svayaṃ na bhūto	nāma. abhāvasya sarva-atīśaya-upākhyā-nivṛṭtyā
SV_03412	eva. na vai pākena anya eva kaścīd pācako	nāma abhidhīyate yādṛṣo varṇyate. yat punar asya
V3_11011	niścayaḥ. a-darśane 'py uktam. dṛśya-ātmanor	nāma ayam arvāg-darśanaḥ saha-bhāvam itaraṃ vā
V1_03202	idam idantayā śakyam nirdeṣṭum. a-nirūpitena	nāma ayam ātmanā bhāvān vyavasthāpayati idam asya
PV_03342	anubhavo dvayoḥ | a-dṛṣṭa-āvaraṇān no cen na	nāma-artha-vaśā gatiḥ || tam aneka-ātmakaṃ bhāvam

SV_03917	na punar vastu-bhūtaṃ kiñcit sāmānyam	nāma asti, yathā iyaṃ buddhiḥ pratibhāti, yasmād
SV_03426	tathā pratibhāsanāt. na vai kiñcit sāmānyam	nāma asti. śabda-āśrayā buddhir anādi-vāsanā-
VN_04013	tu-śabde pratyaye kṛd-antaṃ padam. padam ca	nāma-ākhyāta-upasarga-nipātā itī prastutya nāma-
PV_03016	-yogya-deśakaiḥ | a-jñātasya svayaṃ jñānān	nāma-ādy etena varṇitam || sā eva iṣṭā arthavati
PV_03011	-abhidheyatvāt sāphalyād akṣa-saṃhateḥ |	nāma-ādi-vacane vakṛ-śrotṛ-vācyā-anubandhini ||
PV_03372	na jātiḥ syān nityā vā janikā katham ||	nāma-ādikaṃ niṣiddham prān na ayam arthavatām
VN_04014	nāma-ākhyāta-upasarga-nipātā itī prastutya	nāma-ādini vyācaṣṭe, idam artha-antaraṃ nāma
PV_03012	-śrotṛ-vācyā-anubandhini || a-sambandhini	nāma-ādāv arthe syād a-pravartanam | sārūpyād
SV_07201	eva bheda-a-bheda-vivecane ||145|| astu	nāma āśraya-hetukā sthitiḥ sāmānyasya. sā
PV_03235	idānīm bhinna-arthāni itī tat kutaḥ || jāto	nāma āśrayo 'nyonyas cetasam tasya vastunaḥ |
SV_04525	sañketaś ca vyavahāra-artham kriyate, api	nāma itaḥ śabdāt kṛta-sañketād uttara-kālam imam
V1_00610	eva idam paryanuyuktam – kim idam darśanam	nāma itī. tasmāj jñāna-bhāvād artha-bhāvam
SV_16928	svargaḥ, tan-nivāsiny apsarā urvaśī	nāma itī loka-vādaḥ. tam an-ādṛtya anyām eva
PV_03223	sakṛt | bhavyeṣu kāraṇam buddher yadi	nāma indriya-ādi-vat || hetu-bhāvād rte na anyā
PV_03048	api vijñāne tad-rūpa-an-avabhāsataḥ | yadi	nāma indriyāṇam syād draṣṭā bhāseta tad-vapuḥ ||
V3_03703	prāmānyād a-doṣa itī cet, asti	nāma idṛśasya viniścaye sambhavo na asya
V3_01609	itī sāmānyena api na sambhavati. asti	nāma idṛśasya sambhavaḥ – devadatta-
PV_03360	vidyate || sādharṃya-darśanāl loke bhrāntir	nāma upajāyate | a-tad-ātmani tādatmya-
V1_03904	||50|| sādharṃya-darśanāl loke bhrāntir	nāma upajāyate | a-tad-ātmani tādatmya-
PV_03221	jñānam tat tathā eva anubhūyate | itī	nāma eka-bhāvaḥ syāc citra-ākāśasya cetasi ||
SV_15406	-siddhiḥ. tan na kaścīd dhetur an-anvayo	nāma, eka-vyavacchedasya tad-vijātiya-siddhi-
SV_03520	-ādi-codyam tān prati yuktimat ||65|| yadi	nāma ete śabdāḥ puruṣaiḥ kvacit praṇiṣitā api
SV_10419	-gater virodhāc ca abhāva-sādhanāt. bhavatu	nāma evaṃ-vidhāyā anupalabdher abhāva-gatiḥ. sā
VN_01209	'pi na ātmānam cetayati. a-bhedo hi	nāma-aikyam tāv itī ca bheda-adhiṣṭhāno bhāviko
SV_14510	kiṃ tarhi svabhāva eva asya yena sa naṣṭo	nāma. katham tarhi idānīm a-hetuko vināśo bhavati
PV_02252	-hānitaḥ || vāsī-candana-kalpānam vairāgyam	nāma kathyate | saṃskāra-duḥkhatam matvā kathitā
HB_01607	-mātreṇa citreṣu vyāpāreṣu niyuñkte. yadi	nāma kadācit kiñcit kathañcid atra-bhavato darśana
SV_14214	'nyasya vināśaḥ. na hi kasyacid arthasya	nāma-karaṇa-mātreṇa kāṣṭham na dṛśyata itī yuktam.
SV_14614	sarvatra yojanām arhati. na hi gardabha itī	nāma-karaṇād bāleya-dharmā manuṣye 'pi saṃyojyāḥ.
VN_04619	mukham vakrī-bhavati. tasmān na saṃskṛto	nāma kaścīc chabdaḥ. śiṣṭa-prayogaḥ saṃskāra itī
SV_07119	kriyate. abhāvaṃ karoti itī hi na abhāvo	nāma kaścīc kāryaḥ. tasya kathañcit kārya-rūpatve
V3_08810	kriyate. abhāvaṃ karoti itī hi na abhāvo	nāma kaścīc kāryaḥ, tasya kathañcit kāryatve
SV_10016	karoti itī prāptam. tatra yady abhāvo	nāma kaścīc kāryaḥ syāt svabhāvaḥ sa eva bhāva
V2_08302	karoti itī prāptam. tatra yady abhāvo	nāma kaścīc kāryaḥ syāt svabhāvaḥ, sa eva bhāva
V3_13202	ca artha-pratītir itī na pṛthag dṛṣṭānto	nāma kaścīc sādhana-avayavaḥ. tena na asya
VN_00723	ekena api śabdena na ucyan. bhavatu	nāma kasyacid ayaṃ vāñchā bhavyeṣu eka-rūpā rūpa-
PV_03224	-ādi-vat || hetu-bhāvād rte na anyā grāhyatā	nāma kācana | tatra buddhir yad-ākārā tasyās tad
V1_04105	-upalabhamānaḥ kasyacid saṃvedanam vedayate	nāma kiñcit. upalabhyate saṃvedanam anyena itī
SV_08522	-a-sthāna-kalpanā | (169ab) na hy anya-apoho	nāma kiñcit tasya ca svabhāva-anuṣaṅgiṇyaḥ
SV_04309	anīyatva-ādy-abhāvaḥ, yasmān na anīyatvaṃ	nāma kiñcid anyac calād vastunaḥ, kṣaṇa-
SV_08107	na ca śaktir an-anvayāt ||159|| na hi śaktir	nāma kiñcid anyad eva pācaka-ādīnām. tasyā eva
SV_12714	'vyutpannasya api syāt. tasmān na vākyam	nāma kiñcid artha-antaraṃ varṇebhyo yasya
VN_03122	tasmān na pratijñāyāḥ sva-vacana-virodho	nāma kiñcin nigrahasthānam. na ca na asty ātmā
VN_03011	na virodha itī na pratijñā-virodho	nāma kiñcin nigrahasthānam. syād etat, asaty api
SV_08515	viveka- a-vivekinor vā arthayor abhyupagamān	nāma kevalam na iṣṭam syān na vastv ity uktam.
SV_04812	tatra anyatra ca pravṛtṭy-anujñāyām tan-	nāma-grahaṇa-vaiarthyaṭ. pravṛtṭi-nivṛtṭy-
SV_06108	vyaktir ekā eva vṛkṣaḥ syāt, bhavatu	nāma ghaṭa-ādi-śabdeṣv artha-antara-vyavacchedaḥ,
SV_08705	sa ca viśeṣa eva. yat punar etat sāmānyam	nāma tat tasya eva aparasmād bhedaḥ. na hi tasya
HB_02215	svabhāvena vināśam an-āviśan katham naṣṭo	nāma, tat-svabhāva-vināśayoḥ paraspara-parihāra-
SV_17311	'sti. yatra svāntaryam icchāyā niyamo	nāma tatra kaḥ | dyotayet tena sañketo na iṣṭam
V2_07207	||49|| yatra svāntaryam icchāyā niyamo	nāma tatra kaḥ | dyotayet tena sañketo na iṣṭam
PV_04242	api tena asya sandigdham vinivartanam | astu	nāma tathā apy ātmā na a-nairātmyāt prasidhyati ||
PV_03229	-bheda-grahaṇān nānātva-pratipad yadi | astu	nāma tathā apy eṣam bhavet sambandhi-sañkaraḥ ||
V1_01411	katham saṃhrta-vikalpe darśane 'vibhāvitā	nāma. tad ayam a-saṃsrṣṭa-vikalpo vā pratyakṣo
SV_02722	-vimuktayā buddhyā katham a-viparyasto	nāma. tad-ākāra-samāropa-saṃśaya-rahitaś ca tat-
V3_01501	-āśrayam doṣa-gatiṃ katham na sṛṣet. sa ca	nāma tad-āśrayam siddhiṃ sādhanād upajivati, na
SV_05412	upakāra-a-sāmarthyād itī cet. bhavantu	nāma tad-viṣayāṇi nir-viṣayāṇi. nir-viṣayatve 'pi
SV_14531	syāt. na hi kasyacid bhāvena bhāvo na bhūto	nāma. tadā na bhūto yadi svayaṃ na bhavet. na
SV_05326	tad-upayoge 'n-upakāryatve kā iyam apekṣā	nāma. tadutpatti-dharmā bhāvaḥ svabhāva-
SV_04801	jātir vyāvṛttimān jātimān itī. astu	nāma tadvad-doṣaḥ. jātir anyā mā bhūt. jātim api
SV_02506	na hi sambandhinā apy anyena anye samānā	nāma. tadvanto nāma syuḥ, bhūta-vat kañthe-guṇena.
HB_03609	-bhāvaḥ. tena na a-bādhā rūpa-antaraṃ. tan	nāma tasmād viśeṣaṇa-antaraṃ syāl lakṣaṇa-
SV_14304	eva samarthitaḥ syād itī katham abhūto	nāma. tasmān na anyo 'nyasya vināśo 'stu kāṣṭham
PV_02255	|| so 'muktaḥ kleśa-karmābhyam saṃsāri	nāma tādrṣaḥ | ātmīyam eva yo na icched bhoktā
SV_07122	ity akiñcitkaraś ca kaḥ kasya sthāpako	nāma. tena ayaṃ kenacid a-pratibaddha itī na

SV_14819
SV_03808
SV_12913
V3_12509
SV_14208
SV_03120
SV_09109
SV_14502
V1_01801
V1_02312
SV_14817
SV_14525
VN_01914
VN_01913
SV_14815
VN_06213
VN_02703
VN_05209
VN_04014
VN_05609
VN_02812
VN_03811
VN_03901
VN_04310
VN_05905
VN_03818
V3_12303
V3_02810
V3_11002
VN_02216
VN_06407
VN_03407
PV_03137
VN_06814
V3_13606
SV_16602
VN_06706
V1_01511
SV_10022
V2_08308
SV_02304
V2_08701
PV_03343
V1_02809
VN_01113
SV_09026
SV_13223
SV_15716
SV_12311
SV_11905
SV_10302
V1_03911
HB_03014
SV_02104
SV_11024
SV_14704
SV_14819
PV_03160
VN_05306
SV_13907
SV_15712
VN_04705
SV_03108
V3_08805
PV_03123

tasya atīśaya utpanna iti katham sa naṣṭo
ekānta-vyāvṛtta-rūpeṣu bhāveṣu sāmānyam
kuto 'kramam eka-buddhi-grāhyam vākyam
-uttaram etat. tasmān na hetuḥ kaścīd anvayī
antarād artha-antara-janmani kāṣṭham abhūtam
a-nīścīyamānam pratyakṣeṇa api gr̥hitam
niṣidhyata iti. katham idānīm sad asan
katham idānīm asati vināśe bhāvo naṣṭo
-darśana-balena anvayan katham an-upalakṣako
'sya doṣo 'stu. na tv a-sa-rūpaṃ vedakam
utpanna-atīśayas tad-avastha eva bhāvo naṣṭo
tan na kiñcid asya jātam iti katham vinaṣṭo
-pālaṃ nāma nāṭakam. kīdr̥ṣaṃ rāṣṭra-pālaṃ
bhadanta-aśvaghoṣaḥ. yasya rāṣṭra-pālaṃ
bhāvasya kiñcit kāryam ity uktam. tasmād yo
paryanuyoja-apekṣaṇam. paryanuyojo
-sarvagato 'nitya iti. etat pratijñā-antaram
yad a-pratyuccāraṇam, tad ananubhāṣaṇam
nāma-ādīni vyācaṣṭe, idam artha-antaram
prativādinā yad a-vijñātam, tad ajñānam
pratijñā-antara-abhidhāne pratijñā-antaram
iti parityajati, tasya pratijñā-sannyāso
prapalāyamānasya prapalāyitvam
eva iti na pṛthag a-vijñāta-arthaṃ
evam-ādinā katham vicchinatti, sa vikṣepo
-pratiśedhe tūṣṇīm-bhavatas tūṣṇīm-bhāvo
syāt. sa ca na sidhyati ity uktam. astu
-prasiddhena a-nirākṛtaḥ | nirdeśyaḥ. yadi
api vṛttech. sā eva rāga iti cet, iṣṭam na
tasmān na yoga-vihitaḥ kaścīd vijigīṣu-vādo
tasmād evam api na paryanuyoja-apekṣaṇam
-viruddhābhyaṃ anyo na pratijñāyā virodho
'pi bhāty a-vyavahitā iva yā || sā matir
iha mayā tat-samujjvālanāya ||3|| vāda-nyāyo
paraḥ – na asty ātmā iti pratijñā-virodho
a-pratipattir iti cet. katham atīndriyaś ca
tatra idam syād vācyam, vyaktaṃ
'py avadheya-vacaso loke. artha-jñānam ca
tasmād bhavaty eṣa svabhāvataḥ | yatra
tasmād bhavaty eṣa svabhāvataḥ | yatra
-deśa-kālayor vartamāno bhāvas tat-sa-apekṣo
-deśa-kālayor vartamāno bhāvas tat-sa-apekṣo
eka-ātmatvena darśayat | tad a-dṛṣṭam katham
ca bhāvanā-bala-niṣpannam iṣyate. astu
-vināśa-upagamād iti cet, ko 'yam anvayo
eka-jñāna-ādī-phalāḥ kecin na iti. bhavatu
śrutir na syāt. na hy ekaḥ śabdaḥ kalakalo
ca katham bhedaṃ pratipadyemahi. yo 'py ayam
api. na ca sva-prakriyā-bheda-dīpano
na hi svabhāva-antara-sattayā anyā śliṣṭo
na sa tad-anupalambha-mātreṇa asan
-ādī-vat ||53|| ity antara-ślokaḥ. bhavatu
pratipadyata iti cet, ko 'yam anupalambho
a-tat-svabhāvataḥ. na vai kācid anyā anityatā
tena syād api nir-doṣaḥ. katham nir-doṣo
'nyatvam iti cet. ko 'yam pratibandho
naṣṭo nāma. tena na ayam tad-avastho naṣṭo
| kriyate vyavahāra-arthaṃ chandaḥ śabda-aṃśa-
a-pratyuccāraṇam nigrāhasthānam iti. yadi
āvaraṇasya akiñcitkarāṇi karaṇāni samarthāni
-a-bhedāt. na hi puruṣa-icchā-anuvidhāyino
sākṣī, yata idam evaṃ niścīnumaḥ. prayuñjate
vastuno grahaṇe ko 'nyas tadā na gr̥hīto
a-pāte 'pi tulyaḥ paryanuyogaḥ – kṛto
sidhyati | pratyātma-vedyaḥ sarveṣāṃ vikalpo

nāma. tena na ayam tad-avastho naṣṭo nāma. yena
nāma, teṣāṃ a-samsargād anyasya ca abhāvāt, uktaṃ
nāma. na ca antya-varṇa-pratipatter ūrdhvam anyam
nāma. na ca prameyatvasya vipakṣe 'nvaya-ayogaḥ.
nāma na dṛśyate vā. atiprasaṅgo hy evaṃ syāt. sa
nāma. na pratyakṣam kasyacin niścāyakam. tad yam
nāma. na brūmaḥ sarvatra asat, tatra na asti iti
nāma. na hy asad-vināśā naṣṭā ganyante
nāma. na hi yato yatra jñāna-abhidhāna-vṛttiḥ,
nāma. na hi vitti-sattā eva tad-vedanā yuktā,
nāma. nanv atīśaya-utpattāv api sa eva tasya
nāma. nanv atra na tasya kiñcid bhavati na
nāma nāṭakam iti prasaṅgam kṛtvā nāndy-ante tataḥ
nāma nāṭakam. kīdr̥ṣaṃ rāṣṭra-pālaṃ nāma nāṭakam
nāma nāśa-hetuḥ sa bhāve na kiñcit karoti ity
nāma nigrāha-upapattiyā codanīyaḥ, tasya upekṣaṇam
nāma nigrāhasthānam sādhana-sāmarthyē 'py a-
nāma nigrāhasthānam. a-pratyuccāraṇam kim-āśrayam
nāma nigrāhasthānam abhyupagata-artha-a-
nāma nigrāhasthānam. arthe khalv a-vijñāte na
nāma nigrāhasthānam iti. a-sambaddha-abhidhānam
nāma nigrāhasthānam iti. atra api yady udbhāvite
nāma nigrāhasthānam ity-evam-ādy api vācyam syāt,
nāma nigrāhasthānam iti. pauraḥparya-ayogād a-
nāma nigrāhasthānam. ekatara-nigrāha-antāyām
nāma nigrāhasthānam, prapalāyamānasya
nāma nir-ātmakebhyo vyatirekaḥ prāṇa-ādinām tad-
nāma nirdeśyaḥ, pratyakṣa-arthena anumānena
nāma nivāryate. rūpaṃ tu bhinnam, a-śubha-
nāma. para-anugraha-pravṛttāḥ tu santo
nāma parājaya-adhikaraṇam iti. a-sthāne
nāma parājaya-hetuḥ. asiddha-viruddhe ca
nāma paryanta-kṣaṇika-jñāna-miśraṇāt | vicchinna-
nāma prakaraṇam samāptam.
nāma pratijñā-doṣaḥ, artha-apahnavē śabda-prayoga
nāma pratyakṣa-ādī-viśayaś ca. te punaḥ sva-
nāma pravṛtti-nivṛtti-dharmakam, na tathā sukha-
nāma buddhi-sādhanam pratyeti na buddhim iti
nāma bhavaty asmād anyatra api svabhāvataḥ ||196||
nāma bhavaty asmād anyatra api svabhāvataḥ ||56||
nāma bhavati. tathā hi tathā-vṛttir eva apekṣā
nāma bhavati. tathā hi tathā-vṛttir eva apekṣā,
nāma bhaved arthasya darśakam || iṣṭa-an-iṣṭa-
nāma bhāvanā-balena spaṣṭa-ābham, nir-vikalpakam
nāma bhāvasya janma-vināśayoḥ. śaktiḥ, sā asty
nāma bhāvanām svabhāva-bhedaḥ sāmānyam. yeṣāṃ tu
nāma. bhinna-svabhāvānām yugapac chravaṇāt,
nāma-bheda-anvayo loke pratīti-bhedaḥ so 'saty api
nāma-bhedaḥ puruṣa-kṛtiṃ bādhatē, anyatra api
nāma. mā bhūd a-śliṣṭena, śliṣṭena tu syād iti
nāma yathā uktaṃ prak. yo 'pi jñāpakasya līngasya
nāma yathā-darśanam pramāṇa-ādī-vyavasthā,
nāma. yadi salila-upalambha-abhāvaḥ, sa katham
nāma yā paścān niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa
nāma. yāvatā doṣa-vipakṣa-sa-ātmatve 'pi doṣa-sa-
nāma yena sa ca na syāt. na anya-svabhāvāś ca.
nāma. yena svayam na bhavati tena naṣṭaḥ. na
nāma-vat || vastu-dharmatayā eva arthās tādr̥g-
nāma vādī sva-sādhanā-artha-vivaraṇa-vyājena
nāma. vigamaś ca abhāvaḥ. na ca abhāvaḥ kāryam
nāma-vyavahāra-bhedāt svabhāva-bheda-anubandhinām
nāma śiṣṭaḥ. nanv evaṃ vayam guṇa-atīśayam a-
nāma. sa tu bhrāntiyā na avadhāryata iti pramāṇa-
nāma sa tena pratibandha-ākhyāḥ padārthaḥ, sa tu
nāma-saṃśrayaḥ || saṃhṛtya sarvataś cintām

SV_06804 yaro rūpa-vijñāna-hetuḥ śaso vā iti. api
 NB_03121 ca artha-pratītir iti na pṛthag dr̥ṣtānto
 SV_13806 pratīti-pratibhāsa-svabhāva-bhede 'pi
 SV_02506 apy anyena anye samānā nāma. tadvanto
 SV_14906 yadi ||281|| atha api syāt – bhavatu
 VN_04012 śabdo '-sparśatvād iti hetuḥ, hetuś ca
 SV_02524 svabhāva-a-bhede 'pi yena yena dharmeṇa
 V2_05112 -avadhāraṇam anyad vyavacchinatti, naram ca
 SV_14425 syād ity a-prasaṅga eva. vināśād bhāva-
 SV_14922 santo na jñāyante, teṣāṃ sattā-anubandhī
 HB_00903 bhāvā naśvarāḥ. na eṣāṃ niṣpannānām anyato
 SV_08503 atra na kiñcid bādhakam. a-bhede tu syātām
 SV_14327 na nāśa-kalpaḥ. kiṃ tarhi daṇḍa-ādi-kalpaḥ.
 SV_14327 svabhāva-sthiteḥ. hantā hi caitrasya na
 HB_02115 -anyathā-bhāvasya kartum a-śakyatvāt kiṃ
 HB_02114 '-sthiti-dharmaṇo bhāvasya na kiñcin
 PV_04022 | sarve 'nityā iti prokte 'py arthāt tan
 SV_14825 'nyasya. etena a-hetukatve 'pi hy a-bhūtvā
 SV_09819 vyavasthiteḥ | sarveṣāṃ nāśa-hetūnām hetuman-
 V2_07708 vyavasthiteḥ | sarveṣāṃ nāśa-hetūnām hetuman-
 SV_14815 kiñcit kāryam ity uktam. tasmād yo nāma
 HB_00911 svabhāvato naśvaro bhāvaḥ, tasya na kiñcin
 SV_09819 uktam kārya-a-vyavasthiteḥ | sarveṣāṃ
 V2_07708 uktam kārya-a-vyavasthiteḥ | sarveṣāṃ
 PV_02064 bhāvasya kiṃ kṛtam | a-vināśa-prasaṅgaḥ sa
 SV_14402 punar-bhāvaḥ. an-anyatve 'pi nāśasya syān
 PV_02070 -āder nirastam an-apāśrayāt || parato bhāva-
 SV_14611 pravṛtti-nivṛttikam jagat syāt. tasmād yasya
 SV_14120 nāśasya anityatā dhvaneḥ | (269ab) na hi
 SV_11624 sa iti, tatra nityatvād āsraya-apāye 'py a-
 SV_10004 nāma anya eva kaścid bhāvāt, svabhāva eva hi
 SV_14905 keṣāñcid eva iṣṭaḥ pratigho janminām tathā |
 PV_02065 tatra api kiṃ punaḥ sthiti-hetunā | ā
 PV_04283 | yathā na kṣepa-bhāg iṣṭaḥ sa eva udbhūta-
 PV_04281 || nāśanam janayitvā anyam sa hetus tasya
 V2_08215 tasya kiñcit, tādavasthyāt. atas tan-
 PV_04281 -hetu-bhavatve kiṃ pāramparya-parīśramaiḥ ||
 HB_02212 -bhedam, pūrvakasya nitya-abhimatasya svayaṃ
 SV_14501 iti kiñcin na ity āha, sa katham tato bhāva-
 PV_02234 kāmītā || yasya ātmā vallabhas tasya sa
 SV_14519 tathā darśanād ghoṣa-mātra-vipralabdhā
 HB_02212 pūrvakasya nitya-abhimatasya svayaṃ nāśam a-
 SV_14514 cetasā ||276|| na bhāvo jāto 'parasmān
 SV_14424 iṣyate ||275|| katham asan vināśo bhāvaṃ
 SV_14415 a-hetutve 'pi nāśasya nityatvād bhāva-
 SV_14119 anyo vā bhāva iti. sattā-mātra-anubandhitvān
 SV_14415 tat-svabhāva iti siddham. a-hetutve 'pi
 PV_02066 -āgamāt sthānam tatas ced vastu-dharmatā ||
 SV_14402 syād eva asya punar-bhāvaḥ. an-anyatve 'pi
 HB_00912 nāśa-hetunā, svayaṃ tat-svabhāvatayā eva
 PV_02263 kāraṇāny āsrayas tāny a-dr̥ṣṭataḥ || a-dr̥ṣṭa-
 V2_07813 janmi-svabhāvo nāśi iti cet, na vai janma
 SV_09917 janmi-svabhāvo nāśi iti cet. na vai janma
 SV_14826 'pi hy a-bhūtvā nāśa-bhāvataḥ | sattā-
 SV_14422 bhavati. tasmād a-doṣaḥ. asattve 'bhāva-
 PV_03105 -udayam | paśyan paricchinnaty eva dīpa-ādi-
 V2_07813 -janminām vināśa-siddheḥ. janmi-svabhāvo
 SV_09916 -janminām vināśa-siddheḥ. janmi-svabhāvo
 SV_10318 kāraṇe kāryam syāt. nanu kadācit kāraṇa-
 PV_04036 pralapatām tad etaj jāḍya-cintitam || tulyam
 SV_14615 putro bhavati ity atra dr̥ṣṭo vidhir
 SV_09307 kevalo 'tha vā | ucyate sādhyā-siddhy-arthaṃ
 V2_07407 upādīyamāna upādhy-apekṣaḥ śuddho vā
 V3_07009 bheda-apekṣaḥ kevalo vā kṛtakatva-sattva-van
 PV_04044 doṣaḥ syād yadi hetu-pratijñayoḥ || śabda-

nāma sarveṣāṃ tad-dhetūnām sakṛt pratītir yathā
 nāma sādhana-avayavaḥ kaścit. tena na asya
 nāma-sāmyād eka-viśayatvam apy ayuktam. ghaṭa-
 nāma syuḥ, bhūta-vat kaṅṭhe-guṇena. na a-bhinna-
 nāma svabhāva eṣa bhāvānām ya ime kṣaṇa-sthiti-
 nāma hinoter dhātos tu-śabde pratyaye kṛd-antam
 nāmna yo viśeṣo bhedaḥ pratyate na sa śakyo
 nārāyaṇam eva ca ādau svataḥ sutau dvau janayām
 nāśa-an-abhyupagamāt. yo hi vināśa iti kiñcin na
 nāśa iti brūmaḥ. ta eva kṛtakā anityāḥ sādhyante.
 nāśa-utpattiḥ, tasya a-sāmarthyāt. na hi vināśa-
 nāśa-udbhavau sakṛt ||167|| a-bhedāt. svabhāvena
 nāśa-kalpaḥ hy asya maraṇam. tan-nivṛttau ca syād
 nāśa-kalpaḥ. kiṃ tarhi daṇḍa-ādi-kalpaḥ. nāśa-
 nāśa-kāraṇaiḥ. anyathātva-pratipattau vā tat-
 nāśa-kāraṇaiḥ. sthiti-dharmaṇo 'pi kenacit
 nāśa-dhīr bhavet || an-uktāv api pakṣasya siddher
 nāśa-bhāvataḥ | sattā-nāśitva-doṣasya
 nāśa-vādinām ||195|| ity antara-ślokaḥ. tad ayaṃ
 nāśa-vādinām ||54|| ity antara-ślokaḥ. tad ayaṃ
 nāśa-hetuḥ sa bhāve na kiñcit karoti ity
 nāśa-hetunā, svayaṃ tat-svabhāvatayā eva nāśāt. yo
 nāśa-hetūnām hetuman-nāśa-vādinām ||195|| ity
 nāśa-hetūnām hetuman-nāśa-vādinām ||54|| ity
 nāśa-hetor mato yadi || tulyaḥ prasaṅgas tatra
 nāśaḥ kāṣṭham eva tu | tasya sattvād a-hetutvam
 nāśaś cet tasya kiṃ sthiti-hetunā | sa vinaśyed
 nāśo bhavati ity ucyate sa svayaṃ eva na bhavati
 nāśo bhāvānām kutaścid bhavati. tad bhāva-
 nāśo yadi jāti-vat | nityeṣv āsraya-sāmarthyam
 nāśaḥ sa eva hy eka-kṣaṇa-sthāyī jāta iti. tam
 nāśaḥ svabhāvo bhāvānām na an-utpattimatām yadi ||
 nāśaka-āgamāt sthānam tatas ced vastu-dharmatā ||
 nāśakaḥ || kṣaṇam apy anapekṣatve bhāvo bhāvasya
 nāśanaḥ | tam eva naśvaram bhāvaṃ janayed yadi
 nāśano na anya-kārī. tena ayaṃ tad-a-tad-rūpa-a-
 nāśanam janayitvā anyam sa hetus tasya nāśanaḥ |
 nāśam a-nāśam ca sarvadā prāha ity a-samarthaḥ
 nāśam icchet. katham idānim asati vināśe bhāvo
 nāśam katham icchati | nivṛtta-sarva-anubhava-
 nāśam guṇam tasya ca bhāvam āropya sa-hetukam a-
 nāśam ca sarvadā prāha ity a-samarthaḥ pūrvasmin
 nāśam pratilabhate, tathābhūtasya eva svayaṃ
 nāśayet. ato '-vināśi bhāvaḥ syād ity a-prasaṅga
 nāśayoḥ | saha-bhāva-prasaṅgaś ced asato nityatā
 nāśasya anityatā dhvaneḥ | (269ab) na hi nāśo
 nāśasya nityatvād bhāva-nāśayoḥ | saha-bhāva-
 nāśasya saty a-bādho 'sāv iti kiṃ sthiti-hetunā |
 nāśasya syān nāśaḥ kāṣṭham eva tu | tasya sattvād
 nāśāt. yo hi yasya svabhāvaḥ, sa sva-hetor eva
 nāśād a-gatis tat saṃskāro na cetanā | sāmarthyam
 nāśi-svabhāvasya hetuḥ, na ca a-hetoḥ svabhāva-
 nāśi-svabhāvasya hetur na ca a-hetoḥ svabhāva-
 nāśitva-doṣasya pratyākhyātām prasañjanam ||280||
 nāśitva-prasaṅgo 'pi na yujyate | yasmād bhāvasya
 nāśinam janaḥ || bhāva-svabhāva-bhūtyām api
 nāśi iti cet, na vai janma nāśi-svabhāvasya hetuḥ,
 nāśi iti cet. na vai janma nāśi-svabhāvasya hetur
 nāśe 'pi kārya-sthitiḥ dr̥ṣṭā. na brūmaḥ kāraṇa-
 nāśe 'pi cec chabda-ghaṭa-bhedena kalpane | na
 nāśe 'pi virodhāt. evaṃ ca abhidhāne 'pi
 nāśe kāryatva-sattva-vat ||186|| apekṣita-para-
 nāśe kāryatva-sattva-vat ||52|| upādīyate.
 nāśe nirdiśyate ity uktam. tatra, sattā-svabhāvo
 nāśe prasādhye syād gandha-bhū-guṇatā-kṣateḥ |

V3_01908
SV_14423
VN_04513
SV_12521
SV_12524
SV_01410
V3_05606
V2_05206
V2_05002
V3_12109
V2_05201
V2_05207
V2_05311
PV_04275
V3_06203
PV_04275
V3_06202
V3_10603
NB_03063
SV_16926
SV_13213
V2_04511
VN_01710
HB_00716
VN_05203
VN_05205
VN_06505
VN_06501
VN_03813
VN_06410
VN_06411
VN_05816
VN_02508
VN_04004
VN_00103
VN_06402
VN_04107
VN_04006
VN_04307
VN_05508
VN_03111
VN_00108
VN_02309
VN_03105
VN_05905
VN_05819
VN_04306
VN_04309
VN_06313
VN_06208
VN_05419
VN_04208
VN_02615
VN_04206
VN_06213
VN_05102
VN_04203
VN_06401
VN_06215
VN_06301
VN_06212
VN_06214
PV_02212
VN_06310
VN_06718

doṣa ity eke. teṣāṃ kṛtakatvena śabda-
-prasāṅgo 'pi na yujyate | yasmād bhāvasya
nakka-śabdam mukka-śabdam eva vā veti, na
tathā hi mleccha-ādi-vyavahārāṇaṃ
-ādayo madana-utsava-ādayaś ca anādayaḥ.
vidhi-pratiṣedhayor virodhāt. na idānīm
eva. tathā hi – na hy anyā an-upalabhyeṣu
-tulya eva asti iti vyatireke siddhe 'sati
trairūpyam anumeye 'tha tat-tulye sad-bhāvo
vyavaharati. nirloṭhitaś ca ayam artho 'sati
tasya sādhyā-sajātiya-vṛttino līngasya asati
siddhe 'sati nāstitā-abhidhānam asaty eva
anyatareṇa ubhaya-pradarśanād iti. na asati
gamyate 'nupalambhataḥ | upalambhasya
gamyate 'nupalambhataḥ | upalambhasya
tad-abhāva-vyavasthiteḥ || anyathā arthasya
eva anya-anupalabdhiḥ. anyathā arthasya
bhūta-saṃhāto 'gni-siddhau. yathā ca – iha
upadiśyamānaḥ sandigdha-asiddhaḥ. yathā iha
manuṣya-atiśāyi-puruṣa-viśeṣa-
-ayogāt. indriyasya hi saṃskāraḥ śṛṅyān
api tad-dharma-a-vyāpti-vyatirekābhyāṃ
eva sādhanasya yan na aṅgaṃ pratijñā-upanaya-
-tat-pratipatter utpatter iti. etena upanaya-
-hetv-apadeśāt pratijñāyāḥ punar-vacanāṃ
kiṃ punar asyāḥ punar-vacanāṃ ity ayuktaṃ
pratipādite sādhanā-abhāsa-vacanena eva
uttara-abhāsatve pratipādite 'pratibhayā eva
na sa pakṣaṃ parityajati, kiṃ na grhyeta.
-lakṣaṇasya mithyā-avasāyād a-nigrahasthāne
'si iti bruvan nir-anuyojya-anuyogān
uttaraṃ yadā na pratipadyate, tadā
dharmaṃ tam yadā sva-dṛṣṭānte 'bhyanuḥjanāti
pūrvasya eva hetor anaikāntikasya abhidhānān
api vādeṣv asad-vyavasthā-upanyāsaiḥ śaṭhā
vādy uttara-pakṣa-vādināṃ nigraha-prāptam na
-vad iti. sādhanā-an-upādānān
uktvā datta-uttara-avasaraḥ, tena eva
vādino jādyād uktam a-jānan kiṃ na prativādi
bāhuleye 'pi. tasmād apratibhā eva
-virodhe pratijñā-virodha iti tatra idam eva
a-vacanāṃ tasya aṅgasya an-uccāraṇaṃ vādino
-abhāvāt, tasya udbhāvanāṃ prativādino
hetur asmābhir ukta eva iti bhavaty eva idam
sa vikṣepo nāma nigrahasthānam. ekatara-
-ādinā kālaṃ gamayan kartavya-a-pratipattiyā
arhati. parṣat-prajñān a-parikalpya vacanān
-a-sāmarthya iti vijetā na syān na
doṣaṃ udbhāvayann eva aparasya an-udbhāvanān
asāv uttara-a-pratipattiyā eva tat-sādhanāne
vādino 'rtha-antara-gamanam eva iti sa
-abhidhāy anena eva nigrahasthānena
vyabhicārād a-sādhanā-aṅgasya upādānān
iha yo nirarthakaṃ bravīti, tasya tena eva
paryanuyojya-apekṣaṇam. paryanuyojyo nāma
yena punaḥ punar ucyata iti punar-vacane
'pi hi nirarthaka-abhidhāne kiṃ na nigraho
atha pūrva-pakṣa-vādy uttara-pakṣa-vādināṃ
ity anuyuktayā parṣadā vaktavyam, na khalu
vivṛṇuyād iti. atra api yadi sādhanā-vādināṃ
para-doṣa-upakṣepasya anapekṣaṇiyatvād iti.
nigraha-upapattiyā codaniyaḥ, tasya upekṣaṇam
moha-a-virodhān maitry-āder na atyantam doṣa-
-sarve doṣā avasāyam vaktavyā a-vacane vā
-aṅgasya asiddhasya hetor abhidhānād eva

nāṣe sādhye gandhe pṛthivī-guṇatva-viparyāsanād
nāṣena na vināśanam iṣyate ||275|| katham asan
nāśa-śabdam, sa katham apaśabdāc chabdam
nāstikya-vacasām api | anāditvāt tathābhāvaḥ
nāstikya-vacāmsi ca a-pūrva-para-loka-ādy-
nāstitā a-dṛśaḥ ||19|| na evam a-darśanam
nāstitā anupalambhanāt | taj jñāna-śabdāḥ
nāstitā-abhidhānam asaty eva nāstitā na anyatra
nāstitā asati | niścitā (9abc') anumeyo 'tra
nāstitā ity atra antare. tena na iha pratanyate.
nāstitā tṛtiyaṃ rūpam. sā ca niścitā. ante
nāstitā na anyatra na viruddha iti niyama-artham
nāstitā-siddhiḥ, asato hy adhikarāṇatva-ādy-
nāstitvam anyena ity anavasthitiḥ || adṛśye
nāstitvam anyena ity anavasthitiḥ ||48|| anyathā
nāstitvam gamyate 'nupalambhataḥ | upalambhasya
nāstitvam gamyate 'nupalambhataḥ | upalambhasya
nikuñje mayūraḥ, kekāyitād iti tad-āpāta-deśa-
nikuñje mayūraḥ kekāyitād iti. tad-āpāta-deśa-
niketo 'timānuṣa-sukha-adhiṣṭhāno nāna-upakaraṇaḥ
nikhilam ca tat ||254|| tatra yadi saṃskṛtena
nigadanto dṛṣṭāḥ, avinābhāva-a-vacanād upamāna-
nigamana-ādi, tasya a-sādhanā-aṅgasya sādhanā-
nigamana-ādikam api pratyuktam, etāvata eva
nigamanam iti, pratijñāyā eva gamyamāna-arthāyā
nigamanam. vijñātasya parṣadā trir-abhihitasya a-
nigrahita iti. evam api na idam hetvābhāsebhyo
nigrahita iti na idam ato nigrahasthāna-antaram.
nigrahita eva hetvābhāsa-abhidhānād iti cet, kim
nigrahito 'si iti bruvan nir-anuyojya-anuyogān
nigrahito vaktavyaḥ. atra api yadi tat-sādhanā-
nigrahito vaktavyaḥ. sādhanā-vacana-anantaram
nigrahito veditavyaḥ. tatra dṛṣṭāś ca asāv ante ca
nigrahite hetv-antara-cintā kva upayujyate. yadi
nigrahanti, tan-niṣedha-artham idam ārabhyate. a-
nigrahanti, tadā tayor nyāyena na ekasya api pūrva
nigrahita iti. idam apy a-sambaddham, na hi varṇa
nigrahate. a-datta-uttara-avasaraḥ, hetv-antara-
nigrahate. jādyāt parṣad-āder a-vijñāta-
nigraha-adhikarāṇatvena vācyā, na ananubhāṣaṇam.
nigraha-adhikarāṇam a-sādhanā-aṅga-bhūtāyāḥ
nigraha-adhikarāṇam, tad abhyupagamyā apratibhayā
nigraha-adhikarāṇam, mithyā-uttara-abhidhānāt.
nigraha-adhikarāṇam, yady evaṃ-vidhaḥ pratijñā-
nigraha-antāyāṃ kathāyāṃ svayam eva kathā-antaṃ
nigraha-arha iti nyāyāṃ nigrahasthānam iti.
nigraha-arha eva iti cet, nyāyā-vādino jādyād
nigraha-arhaḥ. a-sambaddha-abhidhāne nirarthakam
nigraha-arhaḥ. atha pūrva-pakṣa-vādy uttara-pakṣa
nigraha-arhaḥ, na aparatra sva-doṣa-upakṣepāt,
nigraha-arhaḥ. na kaścit tat-kathita-kriyamāṇa-
nigraha-arhaḥ. na ca varṇa-krama-nirdeśaḥ
nigraha-arhaḥ, na pratipakṣa-dharma-anujñāyā anena
nigraha iti. tat tulyam sarvasya a-sādhanā-aṅga-
nigraha-upapattiyā codaniyaḥ, tasya upekṣaṇam
nigraha eva iti cet, na, sākṣiṇāṃ yatnena
nigraha-nimitta-a-viśeṣāt. na, tasya iha a-
nigraha-prāptam na nigrahanti, tadā tayor nyāyena
nigraha-prāptaḥ sva-kaupināṃ vivṛṇuyād iti. atra
nigraha-prāptam uttara-vādi na paryanuyunkte,
nigraha-prāptasya a-nigrahaḥ paryanuyojya-
nigraha-prāpto 'si ity an-anuyogaḥ. etac ca kasya
nigrahaḥ || tan-mūlāś ca malāḥ sarve sa ca sat-
nigrahaḥ, ekena api tat-sādhanā-vighātāt, eka-
nigrahaḥ, na apy a-niyamāt kathā-prasaṅgād iti.

VN_04203	a-vādino 'pi hi nirarthaka-abhidhāne kiṃ na	nigraho nigraha-nimitta-a-viśeṣāt. na, tasya iha
VN_06212	anapekṣaṇīyatvād iti. nigraha-prāptasya a-	nigrahaḥ paryanuyojya-upekṣanam. paryanuyojyo
VN_04007	-avasaraḥ, hetv-antara-abhidhāne 'pi na	nigraham arhaty a-virāmāt. prakṛtād arthād a-
VN_06307	kañcid doṣam udbhāvayati, kañcin na, na tadā	nigraham arhaty uttara-pratipatteḥ. arhaty eva,
VN_04304	parśad-ādayo na pratipadyanta iti na vidvān	nigraham arhati. parśat-prajñām a-parikalpya
VN_04912	-artham an-arthakam śabdam prayunkte, sa	nigraham arhet. na artha-upasamhitasya abhidhātā
VN_05214	samartho na pratyuccāraṇe, na asau tāvatā	nigraham arhed iti. na, uttara-viśaya-a-
VN_06409	nāma parājaya-adhikaraṇam iti. a-sthāne	nigrahasthāna -anuyogo nir-anuyojya-anuyogaḥ.
VN_05804	ajñānam iti prabhedād asaty api guṇa-atīśaye	nigrahasthāna -antara-vyavasthā kriyate, tathā
VN_06501	'pratibhayā eva nigrhīta iti na idam ato	nigrahasthāna -antaram. atha uttara-vādinam bhūtam
VN_05806	sarva-ajñāna-ardha-ajñānam ity-ādi-prabhedān	nigrahasthāna -antarāṇi kiṃ na ucyante. na ca
VN_05802	tarhi viśaya-uttara-ajñānāyor api prabhedān	nigrahasthāna -antarāṇi vācyāni. yathā ajñānasya
VN_06804	ata āha yathokta-hetvābhāsa-lakṣaṇena eva	nigrahasthāna -bhāva iti. atra api yathoktam kṛtvā
VN_06802	kiṃ punar lakṣaṇa-antara-yogād hetvābhāsā	nigrahasthāna -bhāvam āpadyante, yathā pramāṇāni
VN_04405	evam-vidhāc ca viśeṣa-samāśrayāt pṛthaṅ-	nigrahasthāna -lakṣaṇa-pralapane 'tiprasaṅgo 'py
VN_02502	yuktam iti na iṣyate. yatra idam yathoktam	nigrahasthāna -lakṣaṇam na asti tasya
VN_02407	bhāvato mithyā-pratipatter iti. idam nyāyām	nigrahasthāna -lakṣaṇam uktam asmābhiḥ. anyat tu
VN_06409	nigrahasthāna-anuyogo nir-anuyojya-anuyogaḥ.	nigrahasthāna -lakṣaṇasya mithyā-avasāyād a-
VN_06001	-sādhana-vākya-pratipatti-bhedānām pṛthaṅ-	nigrahasthāna -vyavasthāpane proktaḥ. atha uttara-
VN_05616	tathā ajñāne 'py uttara-a-pratipattiyā eva	nigrahasthānatvam , a-jānānaḥ katham uttaram
VN_05506	vyāpikāyām apratibhāyām vihitam	nigrahasthānatvam ananubhāṣaṇe labdham eva, gavi
VN_04211	tasmād atra eva asya ānarthakyān	nigrahasthānatvam . api ca atyālpam idam ucyate
VN_02503	nigrahasthāna-lakṣaṇam na asti tasya	nigrahasthānatvam ayuktam iti na uktam asmābhiḥ.
VN_05613	a-śakyā ity an-uttara-pratipattiyā eva	nigrahasthānatvam uttara-viśaya-pradarśana-
VN_06108	punaruktasya ca pratijñā-āder vacanasya ca	nigrahasthānatvam vyākhyātam, tad api hi
VN_06507	hi viśaya-antara-vyāpty-artham hetvābhāsā	nigrahasthānatvena vaktavyāḥ, tad-uktāv apara-
VN_05209	yad a-pratyuccāraṇam, tad ananubhāṣaṇam nāma	nigrahasthānam . a-pratyuccārayan kim-āśrayam para
VN_01901	hetoḥ. tad apy a-sādhana-aṅga-vacanam vādino	nigrahasthānam , a-prastuta-abhidhānāt, tathā
VN_01810	vā hetvābhāsaḥ. tasya api vacanam vādino	nigrahasthānam a-samartha-upādānāt. tathā sādhya-
VN_01812	a-sādhana-aṅgasya vacanam api vādino	nigrahasthānam , a-samartha-upādānād eva. na hi
VN_01702	sādhana-aṅga-a-vacanam tad vādino	nigrahasthānam , a-samarthane tasmin sādhya-
VN_02709	pratijñā-antara-sādhane samarthā iti	nigrahasthānam . atra api na evam-bruvatā pratijñā
VN_04003	-antara-bhāve pūrvasya hetor a-sādhakatvān	nigrahasthānam . atra api pūrvasya eva hetor
VN_01807	-vākye pratijñā-vacana-upādānam vādino	nigrahasthānam . atha vā sādhanasya siddher yan na
VN_00105	-aṅga-vacanam a-doṣa-udbhāvanam dvayoḥ |	nigrahasthānam , anyat tu na yuktam iti na iṣyate |
VN_05702	brūyād iti viśaya-ajñānam uttara-ajñānam ca	nigrahasthānam , anyathā apratibhāyā nir-
VN_04014	nāma-ādini vyācāṣṭe, idam artha-antaram nāma	nigrahasthānam abhyupagata-ārtha-a-saṅgatvād
VN_05609	prativādinā yad a-vijñātam, tad ajñānam nāma	nigrahasthānam . arthe khalv a-vijñāte na tasya
VN_03802	-pakṣa-vādino hetvābhāsa-a-saṃsparśe nyāyām	nigrahasthānam asti iti tat-sambandhīni sarvaṅy
VN_02812	-antara-abhidhāne pratijñā-antaram nāma	nigrahasthānam iti. a-sambaddha-abhidhānam
VN_03811	parityajati, tasya pratijñā-sannyāso nāma	nigrahasthānam iti. atra api yady udbhāvite 'pi
VN_06118	para-matam anujñāti iti mata-anujñā	nigrahasthānam iti. atra api yadi puruṣatvāc
VN_02505	-abhyanujñā sva-dṛṣṭānte pratijñā-hānir	nigrahasthānam ity atra bhāṣya-kāra-matam
VN_06809	na pratanyate. hetvābhāsā ca yathā-nyāyam	nigrahasthānam ity etāvan-mātram iṣtam iti. loke
VN_02813	nigrahasthānam iti. a-sambaddha-abhidhānam	nigrahasthānam ity evam-prakāraṇām ekam eva
VN_03901	prapalāyamānasya prapalāyitvam nāma	nigrahasthānam ity-evam-ādy api vācyam syāt,
VN_04212	ca atyālpam idam ucyate varṇa-krama-nirdeśo	nigrahasthānam iti kapola-vādita-kakṣa-
VN_05819	-a-pratipattiyā nigraha-arha iti nyāyām	nigrahasthānam iti. kārya-vyāsaṅgāt kathā-
VN_03815	-sannyāsa-apekṣayā, tasya tad eva ādyam	nigrahasthānam iti kim anyair a-śakya-
VN_05211	kuryād iti. uttareṇa avasānān na idam	nigrahasthānam iti cet, syād etat, uttareṇa guṇa-
VN_05416	iti cet, syād etat, uktam etad artha-antaram	nigrahasthānam iti. tatra sādhanē yataḥ kutaścīt
VN_04301	-artham, a-sāmarthya-saṃvaraṇāya prayuktam	nigrahasthānam iti. na idam nirarthakād bhidyate.
VN_04310	eva iti na pṛthag a-vijñāta-artham nāma	nigrahasthānam iti. paurvāparya-ayogād a-
VN_05305	-abhāve 'yuktam iti, yuktam a-pratyuccāraṇam	nigrahasthānam iti. yadi nāma vādi sva-sādhana-
VN_06111	sādhanasya a-sādhana-aṅga-vacanam iti	nigrahasthānam iti. sva-pakṣa-doṣa-abhyupagamāt
VN_05312	-vighātaḥ, yena vādi-vacana-ananubhāṣaṇam	nigrahasthānam ucyate. tasmāt sarvaṃ vādi-kathām
VN_05905	-ādinā kathām vicchinatti, sa vikṣepo nāma	nigrahasthānam . ekatara-nigraha-antāyām kathāyām
VN_02103	upanyāso vyākhyānam vā artha-antara-gamanān	nigrahasthānam eva. tena jijñāsita-dharma-mātram
VN_01707	a-sādhana-aṅga-vacanam. tad api vādino	nigrahasthānam tad-a-vacane hetu-rūpasya eva a-
VN_04410	tatra avayavānām viparyayeṇa abhidhānam	nigrahasthānam . na, evam api siddher iti cet, na
VN_03123	pratijñāyāḥ sva-vacana-virodho nāma kiñcin	nigrahasthānam . na ca na asty ātmā ity atra
VN_06303	iti na paryanuyojya-upekṣaṇam pṛthaṅ	nigrahasthānam . nyāya-cintāyām punar na dvayor
VN_05811	-vādino hetvābhāsa-apratibhābhyām anyan	nigrahasthānam nyāyām asti tad-ubhaya-vacanena
VN_04016	-ārtha-a-saṅgatvād iti. nyāyām etan	nigrahasthānam , pūrva-uttara-pakṣa-vādinōḥ
VN_02106	evam a-sādhana-aṅga-vacanam vādino	nigrahasthānam prativādinā tathābhāve pratipādite,

VN_04919	tatra adhika-abhidhānam an-arthakam iti	nigrahasthānam. prapañca-kathāyām tu na kaścīd
VN_03818	pratiśedhe tūṣṇīm-bhavatas tūṣṇīm-bhāvo nāma	nigrahasthānam, prapalāyamānasya prapalāyitvaṃ
VN_05501	iti. evaṃ tarhi na ananubhāṣaṇaṃ pṛthañ	nigrahasthānaṃ vācyam apratibhayaḥ gatavāt,
VN_02903	a-sādhana-aṅgasya anaikāntikasya abhidhānān	nigrahasthānaṃ vādinah, evaṃ yadi prativādī sat
VN_02109	parājayāv iti. a-doṣa-udbhāvanam prativādinō	nigrahasthānam. vādinā sādhanē prayukte
VN_01711	-aṅgasya sādhanā-vākya upādānaṃ vādinō	nigrahasthānam, vyārtha-abhidhānāt. anvaya-
VN_01715	iti tasya apy a-sādhana-aṅgasya abhidhānaṃ	nigrahasthānam, vyārtha-abhidhānād eva. nanu ca
VN_03313	vyadhikaraṇatvād asiddha ity asiddhatā hetor	nigrahasthānam. sa khalu ucyaṃāna eva a-tad-
VN_02703	'nitya iti. etat pratijñā-antaraṃ nāma	nigrahasthānaṃ sādhanā-sāmarthyē 'py a-parijñānāt.
VN_03011	virodha iti na pratijñā-virodho nāma kiñcin	nigrahasthānam. syād etat, asaty api pratijñā-
VN_04115	ity a-doṣa iti. na, artha-antara-āder	nigrahasthānasya a-vacana-prasaṅgāt, evaṃ hi tā
VN_06413	-vādy abhiyujñita, so 'sthāne nir-doṣe	nigrahasthānasya abhiyoktā udbhāvayitā na bhavati.
VN_06801	hetvābhāsās ca yathoktāḥ. hetvābhāsās ca	nigrahasthānāni. kiṃ punar lakṣaṇa-antara-yogād
VN_06410	nigrahasthāna-lakṣaṇasya mithyā-avasāyād a-	nigrahasthāne nigṛhīto 'si iti bruvan nir-
VN_04208	iti. sa sarvo nirarthaka-abhidhāy anena eva	nigrahasthānena nigraha-arhaḥ. na ca varṇa-krama-
VN_03712	tad-abhidhānena eva uktā iti na pṛthañ	nigrahasthāneṣu uktā iti, tad apy avayava-antara-
VN_06210	-a-pratipattir iti tāvatā eva pūrvam āpanna-	nigrahasya para-doṣa-upakṣepasya anapekṣānyatvād
VN_04910	pratipāditam. hīnam eva tan nyūnatāyām api	nigrahād ity aparah. yaḥ pratiyamāna-artham an-
PV_03494	sthitih | sa ca kramād aneka-aṅu-sambandhena	nitiṣṭhati || eka-aṅv-atyaya-kālās ca kālo
V3_01603	-ādītve varṇatvasya aindriyakatvasya iva vā	nitīraṇā-jñāne. tathā hi na tac cākṣuṣaṃ taj-jñāna
V3_08112	asya vākyaśya śabda-pradeśa-ādiṣu	nitya-an-agni-vyavacchedena vyatireka-gatau
SV_01912	hi tad-abhāve kiṃ na bhaved iti. nanu ca	nitya-anitya-artha-kāryatva-abhāve 'pi śravaṇa-
SV_14418	vināśās ca saha syātām iti. na, tasya	nitya-anitya-dharma-ayogāt. na hy asaty ayam
VN_02614	nityaṃ sāmānyam iti. tasmād aindriyakatvasya	nitya-anitya-pakṣa-vṛtter vyabhicārād a-sādhana-
HB_02211	anityo bhavati iti bruvāṇo bhāva-dvayaṃ	nitya-anitya-svabhāva-bhedam, pūrvakasya nitya-
SV_00515	-parihāra-sthiti-lakṣaṇatā vā virodho	nitya-anityatva-vat. tatra apy eka-upalabdhyā
V2_06007	-vyatireka-sthita-lakṣaṇatā vā virodho	nitya-anityatva-vat. tatra apy eka-upalabdhyā anya
V3_06506	-parihāra-sthita-lakṣaṇatayā vā virodhaḥ,	nitya-anityatva-vat. pramāṇa-bādhanād vā api sa-
V2_09612	tat-pratiśedham āha. śrāvaṇatvasya api	nitya-anityayor a-darśanāt tad-vyāvṛttir iti tad-
SV_01402	syād a-darśanāt | (19ab) śrāvaṇatvasya api	nitya-anityayor a-darśanād vyāvṛttir iti tad-
HB_02002	anugūṇa-viśeṣa-utpādāna-yogyā-avasthāḥ, yena	nitya-anuśakta eva eṣāṃ paraspara-kṛto viśeṣaḥ
HB_02212	nitya-anitya-svabhāva-bhedam, pūrvakasya	nitya-abhimatasya svayaṃ nāśam a-nāśaṃ ca sarvadā
SV_15112	kartāra ity ukta-prāyam. yā apy etā	nitya-abhimateṣv ākāśa-ādiṣu pratipattayas tā api
V3_08102	iti cet, iha tarhi bhavtv a-sparśatvān	nitya iti. na, atra apy anvayasya a-prādhānyād
SV_14417	- yasya api vināśo 'hetukaḥ so 'vaśyaṃ	nitya iti bhāvas tad-abhāva-lakṣaṇo vināśās ca
SV_11615	tasya api tadutpatti-sahakāritve samarthasya	nitya-utpādāna-prasaṅgaḥ. anapekṣatvān nityasya an
SV_13002	-vyāpāra eva kāraṇam. ataḥ pauraṣeyaṃ syāt.	nitya-upalabdhir nityatve 'py an-āvaraṇa-
PV_03020	'pi vā || a-tat-samānatā a-vyakti tena	nitya-upalambhanam | nityatvāc ca yadi vyaktir
HB_02214	paścād anityo bhavati, kiṃ tarhi paścād api	nitya eva, eka-svabhāvatvāt. sa tarhi bhāvaḥ
VN_03704	anaikāntikatā vyākhyātā, so 'pi sva-abhimata-	nitya-gotva-vṛtīm hetum anityatve bruvāṇo '-
PV_04247	'gatih | abhāva-a-sambhavāt teṣāṃ abhāve	nitya-bhāvinaḥ || kārya-svabhāva-bhedānām
SP_00023	-ādy-āśraye yogyam a-yogyam tac ca jāyate |	nitya-yogyā-svabhāvasya tad-vaikalya-virodhataḥ ||
SV_13610	ity a-parihāraḥ. vyakti-kramo 'pi vākyaṃ na	nitya-vyakti-nirākṛteḥ | (261ab) na varṇānām rūpa
V3_08111	- yaḥ prayatnānantariyaḥ so 'nitya eva iti	nitya-vyavacchedena, asya vākyaśya śabda-pradeśa-
V3_08106	evaṃ tarhi yaḥ kṛtakāḥ so 'nitya eva iti	nitya-vyavacchedena gamakatā iṣṭā syāt, anyathā
SV_03913	vyakti-vyatirikta-a-vyatirikta-eka-	nitya-vyāpita-ādy-ākārair api na eva pratipattiḥ.
PV_02104	| ekatve 'pi bahu-vyaktis tad-dhetor	nitya-sannidheḥ || na aneka-hetur iti cen na a-
VN_02610	jaḍasya pratipattau vicāra-abhāvāt. na ca	nitya-sāmānya-upadarśanena tad-dharmaṃ śabde
SV_00905	iti cet. iṣṭatvān na kiñcid bādhitam syāt.	nitya-sukha-ātma-ātmīya-darśana-ākṣiptam sāsrava-
V3_10904	sā eva rāga iti cet, iṣṭatvād a-doṣaḥ.	nitya-sukha-ātma-ātmīya-darśana-ākṣiptam sāsrava-
SV_14024	ca yathā-abhidhānaṃ yukti-virodhād anye 'pi	nitya-hetavo vācyā-doṣaḥ. buddher a-puruṣa-āśraye
V3_04802	anityaḥ prayatnānantariyakatvāt,	nityo '-sparśatvād iti. katham a-sapakṣa-apekṣayā
V3_04713	prāṇa-ādimattvāt, prayatnānantariyakatvān	nityaḥ, anityatvād a-prayatnānantariyakāḥ,
SV_15125	na vā kenacid iti san kenacid drṣṭo na	nityaḥ kaścīd atīndriyaḥ syāt, na ca etad asti.
V3_04909	prayatnānantariyakatvāc ca iti dvau hetū,	nityaḥ kṛtakatvāt prayatnānantariyakatvāc ca iti
V3_04711	nava pakṣa-dharmā nirdiśyante - prameyatvān	nityaḥ, kṛtakatvād anityaḥ, anityatvāt
V3_04010	antara-ślokaḥ. anumāna-virodhe 'pi, yathā -	nityo ghaṭa iti, abhigḥāta-sahatvaṃ paśyato
VN_00208	vṛtter a-darśane 'pi san kṛtako vā syān	nityaś ca ity a-nivṛttir eva śaikāyāḥ. tato
SV_17524	ayam sambhavo 'sty ekaḥ śabdo niṣ-paryāyam	nityaś ca syād anityaś ca iti. vastubhir na
SV_11516	apy apāyaḥ, anyathā an-āśritaḥ syāt. tato na	nityaḥ. tad-āśraya-arthaś ca vaktavyaḥ. nityasya
SV_15121	apekṣanta iti yuktam. tathā a-kārya-viśeṣo	nityo bhāvaḥ kenacid gr̥hyamāṇas tat-kāraṇa-apekṣo
HB_02209	idam uttaraṃ vikalpa-dvayam atikrāmati. kiṃ	nityo bhāvaḥ svabhāvata āhosvid anitya iti
HB_02210	svabhāvata āhosvid anitya iti vikalpe prāñ	nityo bhūtvā paścād anityo bhavati iti bruvāṇo
HB_02213	pūrvasmin pakṣe vināśa-hetuḥ. na prāñ	nityo bhūtvā paścād anityo bhavati, kiṃ tarhi
V3_00702	- pakṣa-sapakṣa-anyataratvād anityaḥ śabdo	nityo vā iti. na hy atra śabda-gḥatayoh śabda-

V3_02706	-karaṇam api pratyuktam. yathā anityaḥ śabda	nityo vā iti prakaraṇe vyatirikta-indriya-grāhya-
SV_11505	-ślokaḥ. api ca, śabda-arthayoḥ sambandho	nityo vā syād anityo vā. yady anityaḥ puruṣa-
VN_02612	bhavati, anityaḥ śabda iti ca vadato	nityaḥ śabda ity āñjasaḥ pratipakṣaḥ syāt, na
NB_03050	śabda iti. anumāna-nirākṛto yathā –	nityaḥ śabda iti. pratiti-nirākṛto yathā – a-
VN_02608	api kiṃ sāmānyasya upadarśanena. evam eva	nityaḥ śabda iti vaktavyam jaḍasya pratipattau
VN_03415	vā ity a-doṣaḥ. tatra hetor udāharaṇam	nityaḥ śabda utpatti-dharmakatvād iti, pratijñā-
NB_03124	dr̥ṣṭānta-doṣā api nirastā bhavanti. yathā	nityaḥ śabda ’-mūrtatvāt. karma-vat parama-aṇu-
V3_13212	dr̥ṣṭānta-doṣā api nirastā bhavanti, yathā –	nityaḥ śabda ’-mūrtatvāt karma-vat parama-aṇu-vad
VN_04011	hetutaḥ sādhyā-siddhau prakṛtāyām kuryān	nityaḥ śabda ’-sparśatvād iti hetuḥ, hetuś ca
VN_02010	sakala-vaiśeṣika-śāstra-artha-ghoṣaṇam,	nityaḥ śabda ’nityo vā iti vāde dvādaśa-lakṣaṇa-
VN_04105	varṇa-krama-nirdeśavan nirarthakam. yathā	nityaḥ śabda jabagaḍadaśatvāt jhabhañghadhhaṣa-
V3_13101	uktam – anityaḥ śabdaḥ kṛtakatvāt,	nityaḥ śrāvaṇatvād iti. atra hi trayam a-
V3_04712	anityatvāt prayatnānantariyakaḥ, kṛtakatvān	nityaḥ, sa-ātmakam jīvac-charīram prāṇa-
PV_02205	naśyati || tyaktvā imām hrepañim dr̥ṣṭim ato	nityaḥ sa kathyatām | ukto mārgas tad-abhyāsād
SV_11403	na tu sa eva sambandhaḥ. astu vā anya eva	nityaḥ sambandhaḥ. tena girām eka-artha-niyame na
SV_09411	||189|| sa hi dharmī pradhāna-lakṣaṇa eko	nityaḥ sukha-ādy-ātmako ’nyo vā iti yathā-
V3_07206	||60|| sa hi dharmī pradhāna-lakṣaṇa eko	nityaḥ sukha-ādy-ātmako ’nyo vā iti, yathā-
V3_05402	na apaiti iti nityam upalabhyeta. evam hi sa	nityaḥ syād yadi na kutaścīt sāmartyam labhyeta
SV_13005	na apaiti iti nityam upalabhyeta. evam hi sa	nityaḥ syād yadi na kutaścīt sāmartyāt pracyavet.
SV_11513	sambandhinām anityatvān na sambandhe ’sti	nityatā | (231ab) para-āśrayo hi sambandho ’-
SV_15003	pratyākhyeyā ata eva eṣām sambandhasya api	nityatā | (283ab) ata eva yathoktād vastu-mātra-
PV_03044	|| vastu-sattā-anubandhitvād vināśasya na	nityatā | a-sambandhaś ca jātīnām a-kāryatvād a-
VN_02012	-śāstra-praṇetur jaimini-pratijñata-tattva-	nityatā-adhikaraṇa-śabda-ghaṭa-anyatara-sadvitīyo
SV_15005	-anubandhād vināśasya śabda-vat sambandha-	nityatā api pratyākhyeyā. yā ca śabda-śaktir
V2_07703	sa-apekṣatve hi ghaṭa-ādīnām keṣāñcin	nityatā api syāt. yady api bahulam vināśa-
SV_09812	sa-apekṣatve hi ghaṭa-ādīnām keṣāñcin	nityatā api syāt. yena bāhulye ’pi hi tad-dhetor
SV_14416	-nāśayoḥ | saha-bhāva-prasaṅgaś ced asato	nityatā kutaḥ ||274|| syād etat – yasya api
SV_02407	-darśane ’py anyatra anyathā-dr̥ṣṭeḥ, kvacin	nityatva-abhāve ’py a-dr̥ṣṭasya punar dr̥ṣṭer iti
SV_02406	-a-darśana-āyattatvāt, kvacid a-mūrtatve	nityatva-darśane ’py anyatra anyathā-dr̥ṣṭeḥ,
SV_13520	api ca, deśa-kāla-krama-abhāvo vyāpti-	nityatva-varṇanāt | (260ab) sā ca iyam ānupūrvī
V3_11207	ca, yathā kṛtakatva-prayatnānantariyakatve	nityatva-sādhane, tayoḥ sapakṣe ’sattvam vipakṣe
SV_17416	vedaḥ, tac ca ayuktam ity āvedita-prāyam,	nityatvam ca keṣāñcid bhāvānām a-kṣaṇikasya vastu
SV_13523	dvividhā api varṇeṣu na sambhavati, vyāpter	nityatvāc ca. anyonya-deśa-parihāreṇa vṛttir hi
PV_03020	-samānatā a-vyaktī tena nitya-upalambhanam |	nityatvāc ca yadi vyaktir vyakteḥ pratyakṣatām
SV_07129	-a-pracyutir eva. sā ca na āśraya-āyattā	nityatvāt. sā apy ayuktā eva bheda-a-bheda-
PV_03022	śaktir a-śaktir vā yā svabhāvena saṃsthitā |	nityatvād a-cikitsyasya kas tām kṣapayitum kṣamaḥ
PV_02143	vyabhicāry ataḥ | a-kṣayitvam ca doṣānām	nityatvād an-upāyataḥ || upāyasya a-parijñānād
SV_11624	-sambandha-vināśād anityaḥ sa iti, tatra	nityatvād āśraya-apāye ’py a-nāśo yadi jāti-vat |
SV_13820	-kartur vyāpāre ’pi tat-siddhy-ayogāt. vyāpi-	nityatvād upalambha iti cet. ka idānim ghaṭa-
SV_14415	-svabhāva iti siddham. a-hetutve ’pi nāśasya	nityatvād bhāva-nāśayoḥ | saha-bhāva-prasaṅgaś
SV_13002	ataḥ pauraṣeyam syāt. nitya-upalabdhir	nityatve ’py an-āvaraṇa-sambhavāt ||251|| atha
SV_11509	kaḍācid ayogāt. parvata-ādi-vat. ayam eva	nityatve ’pi doṣas tasya sthira-rūpasya parāvṛtṭy
SV_13823	atiśaya ity uktam. pratiśiddhe ca vyāpi-	nityatve. ghaṭa-ādīnām vyañjaka-antara-sambhavād
SV_13923	-upakāraḥ nir-ihaṃ jagat syāt. śabda-	nityatve ca sādhanam pratyabhijñānam sat-prayoga-
NB_03083	yathā kṛtakatvam prayatnānantariyakatvam ca	nityatve sādhye viruddho hetvābhāsaḥ. anayoḥ
SV_15110	vijñāna-janana-sāmartyam. kaḍācid a-janane	nityam a-janana-prasaṅgāt. kārya-sātatyā-a-
SV_07815	kācid vyaktir iti niśiddham etat. tasmān	nityam anapekṣita-para-upaskārā dr̥ṣyeta vā na vā
SV_05121	vyakty-ajñāna-prasaṅgataḥ | (100ab) yadi hi	nityam anayā buddhyā sāmānyam eva gr̥hyeta, a-
SV_04623	apeta-vyaktīnām api jātīnām tac-chrutibhyo	nityam anugamana-prasaṅgāt. sarvadā tat-sambandha
PV_03427	-pratibhāsa-vat | buddheś ca grāhikā buddhir	nityam antar-mukhā ātmani || yo yasya viśaya-
HB_03715	hetuḥ, yathā āha – yadā tarhi śabdatvam	nityam abhyupaiti, tadā ayam hetur eva syāt, yady
SV_07210	sāmānyāt svarūpam eva tat tasya. tac ca	nityam asti iti. na sthitir asya kenacit kriyate.
PV_03375	tad-ākāraṃ pratiyād aparas tathā |	nityam ātmani sambandhe pratiyāt kathitam ca na ||
VN_03501	a-sambaddham. na ca utpatti-dharmakatvān	nityam ity atra api hetu-virodho yuktaḥ,
V3_13105	sādhyāś ca pratibandho yac chrāvaṇam tan	nityam ity avyabhicāro ’pi na sidhyati iti. hetos
SV_13004	sa ca tasya svabhāvaḥ kaḍācin na apaiti iti	nityam upalabhyeta. evam hi sa nityaḥ syād yadi
V3_05401	svamāt svabhāvāt kaḍācin na apaiti iti	nityam upalabhyeta. evam hi sa nityaḥ syād yadi
VN_02601	iti. idaṃ punar a-sambaddham eva sāmānyam	nityam aindriyakam ity ukte śabda ’py evam astv
SV_11710	-prasaṅgāt sāmartyāc ca jñāna-utpatter	nityam ghaṭa-ādīnām a-graḥaṇa-āpatter an-āloka-
V3_13102	vyatireki-śabdatva-sāmānyam indriya-gamyam	nityam ca. ato ’sya pramāṇasya vṛtṭiḥ. tan na
PV_02122	-an-uttarān prati | sādhanānām a-sāmartyān	nityam ca an-āśraya-sthiteḥ || viśeṣasya a-
VN_02904	evam yadi pratīvādī sat sāmānyam aindriyakam	nityam ca pramāṇena pratipādayitum śaknuyāt. an-
V3_05013	upakāryasya apekṣā-ayogāt. śakta-svabhāvasya	nityam jananam a-jananaḥ vā anyathā syāt. te ca a
SV_13016	upakāryasya apekṣā-ayogāt. śakta-svabhāvasya	nityam jananam a-jananaḥ vā anyasya sarvadā syād
SV_07317	prāg-abhāvāt paścāc ca tato bhāvāt.	nityam tat-svabhāva-sad-bhāve prāg api samavāyād

SV_07415	'pekṣā. sāmānyam punar an-āsādyā param	nityam tat-svabhāvam kim iti indriyam apekṣate.
PV_02049	-dvāreṇa vikriyā || sattā-upakāriṇī yasya	nityam tad-anubandhataḥ | sa hetuḥ saptamī tasmād
SV_15613	a-kṛtakatvān nityasya nityam sannidhānam iti	nityam tad-artha-siddhiḥ syāt (293c) yato hi
V2_06707	-antara-utpatti-hāni-nāntariyakatvāt,	nityam tad-ātmatāyām kadācid upalambha-
V3_09812	'punar-nirdeśya ity uktam. a-vivādaś ca,	nityam tad-bhāva-siddheḥ. anvaya-a-dṛṣṭer
SV_05120	kevala-sāmānyā-bhāvinīm vaktum arhati.	nityam tan-mātra-vijñāne vyakty-ajñāna-
PV_02204	-mokṣāv a-vācye 'pi na vidyete kathamcana |	nityam tam āhur vidvāmsō yaḥ svabhāvo na naśyati |
HB_02001	anavasthā evam syāt. na ca sahakāriṇo	nityam parasparasya kārya-utpāda-anuḡaṇa-viśeṣa-
PV_02008	uktiḥ sādhana-apekṣā tato yuktā pramāṇatā ||	nityam pramāṇam na eva asti prāmānyād vastu-sad-
NB_03135	-vyatireko yathā – yad a-kṛtakam tan	nityam bhavati iti. na hy ebhir dṛṣṭānta-ābhāsair
SV_14116	bhavitavyam. sa ca a-hetuko 'nya-hetuko vā	nityam bhaven na ca puruṣa-vyāpārāt. tasmān na
V3_06302	tad-apāya-abhāvāt tan-mātra-bhāvino	nityam bhāva-prasaṅgāt. anapekṣatvāt, apekṣāyā
PV_02177	na apy adhiṣṭhitam | na a-kāraṇam adhiṣṭhātā	nityam vā janakam katham || tasmād anekam ekasmād
SV_12922	ity uktam. satī vā tad anityam vā syān	nityam vā. yady anityam yatna-sambhūtam
PV_03116	prāg-abhāvavān | sambandha-an-abhyupagamān	nityam viśvam idaṃ tataḥ || tasmād an-artha-
VN_02604	-vad iti bruvan sāmānyena upadarśana-mātreṇa	nityam śabdaṃ pratipadyate. sāmānyasya api
VN_02513	pratyavasthite āha yadi sāmānyam aindriyakam	nityam śabdo 'py evam astv ity eṣā pratijñā-hāniḥ
SV_02220	bhavaty a-hetukatva-prasaṅgāt. tathā ca	nityam sattvam asattvam vā a-hetor anya-
PV_02180	siddhā duḥkhasya asya sa-hetutā ||	nityam sattvam asattvam vā a-hetor anya-
V2_08609	a-hetukatva-prasaṅgāt. tathā ca	nityam sattvam asattvam vā a-hetor anya-
HB_02508	bhāva-svabhāva ity a-hetukatvād bhāvānām	nityam sattvam asattvam vā syāt, apekṣya-abhāvāt.
SV_15612	mantrasya artha-hetor a-kṛtakatvān nityasya	nityam sannidhānam iti nityam tad-artha-siddhiḥ
SV_13112	| (252ab) syād etat – na āvaraṇān	nityam sarve śabdā na śrūyante. api tu kiñcit
V3_05211	ity ekānta eṣaḥ. syād etat, na āvaraṇān	nityam sarve śabdā na śrūyante, api tu kiñcid
VN_02613	śabda ity āñjasaḥ pratipakṣaḥ syāt, na	nityam sāmānyam iti. tasmād aindriyakatvasya
V2_06712	ca. janya-janaka-bhāve so 'napekṣasya	nityam syāt. apekṣāyām ca pūrva-vat prasaṅgaḥ.
SV_13003	-sambhavāt ||251|| atha tac chabda-rūpaṃ	nityam syād upalabhya-svabhāvam ca. sa ca tasya
PV_03536	cintā-ādāv eka-cetasi || abhilāpa-dvayaṃ	nityam syād dṛṣṭa-kramam a-kramam | dvir dvir
SV_06921	nityasya an-upakāryatvān na ādhāraḥ (144ab')	nityam hi sāmānyam iṣyate. anityatve 'parāpara-
PV_02023	-bhedena vinā vyāpāro 'pi na yujyate |	nityasya a-vyatirekitvāt sāmartyam ca dur-
SV_11616	nitya-utpādāna-prasaṅgaḥ. anapekṣatvān	nityasya an-upakārāt. a-sāmartye 'pi paścād api
SV_11517	na nityaḥ. tad-āśraya-arthaś ca vaktavyaḥ.	nityasya an-upakāryatvāt. an-upakurvāṇaś ca an-
SV_06920	vyaktir vā tair abhivyakteḥ. yady ādheyatā,	nityasya an-upakāryatvān na ādhāraḥ (144ab')
VN_02605	nityam śabdaṃ pratipadyate. sāmānyasya api	nityasya aindriyakatve 'py anitye ghaṭe darśanāt
SV_13909	kāryam iti niveditam etat. na api śabdasya	nityasya kiñcid āvaraṇam a-sāmartyād ity apy
SV_07310	na ca ayam ātma-pratilambhaḥ sāmānyasya	nityasya kutaścit sambhavati. tasmān na tat
SV_06922	anekatvād bheda-vad eka-pratyaya-ayogāt.	nityasya ca kiṃ kurvāṇa ādhāraḥ syāt. tasya tatra
PV_02203	tat kutaḥ || a-duḥkha-utpāda-hetutvam mokṣo	nityasya tat kutaḥ | anityatvena yo 'vācyaḥ sa
PV_02202	| duḥkha-utpādasya hetutvam bandho	nityasya tat kutaḥ || a-duḥkha-utpāda-hetutvam
SV_15612	ātmano vā mantrasya artha-hetor a-kṛtakatvān	nityasya nityam sannidhānam iti nityam tad-artha-
PV_02267	sva-bīja-santānā dikṣite 'py a-nivāritāḥ |	nityasya nir-apekṣatvāt krama-utpattir virudhyate
SV_17407	pramāṇa-virodhād bahutaram ayuktam api.	nityasya puṃsaḥ kartṛtvam nityān bhāvān
SV_11626	yena iṣṭaḥ sa āśrayaḥ ||233|| śrūyata etan	nityā jātir āśrayitā ca na apy āśrayeṇa saha
PV_03371	jātir a-tadvati | sā ca anityā na jātiḥ syān	nityā vā janikā katham || nāma-ādikaṃ niṣiddham
PV_02009	tasyā a-dhrauvyāt krama-janmanāḥ ||	nityād utpatti-viśeṣād apekṣāyā ayogataḥ |
SV_17407	ayuktam api. nityasya puṃsaḥ kartṛtvam	nityān bhāvān atīndriyān | aindriyān viśamaṃ
SV_11620	tad-apekṣā-lakṣaṇaḥ sambandhaḥ. so 'yam	nityānām apy a-parāvartayan svabhāvam kutaścit
SV_15801	sā prāg eva nirākṛtā ||296|| na hi	nityānām kācid abhivyakter ity uktam, yato
SV_15109	anya-apekṣā api niṣiddhā eva. tasmān na	nityānām kvacid vijñāna-janana-sāmartyam.
SV_15118	asyaḥ kāraṇe yogye sā bhavaty eva. tad yadi	nityānām padārthānām svalakṣaṇe kasyacij jñānam
PV_02183	rūpa-hetutvād darśane 'sti nimittatā ||	nityānām pratiṣedhena na iśvara-ādeś ca sambhavaḥ
SV_13107	ādheya-viśeṣā iti gamyante. na khalv evam	nityānām śabdānām kasmimścit saty atīśaya-hānir
V3_05207	tena ādheya-viśeṣā iti gamyante. na tv evam	nityānām śabdānām kasmimścit saty atīśaya-hānir
SV_12402	karmāṇi kriyante. na ca tāny apauruṣeṣyāni	nityāni yujyante. teṣāṃ kriyā-sambhave 'kṣara-
SV_11321	vācyaḥ. yogyatā-upakāra itī cet. na,	nityāyā nir-atīśayatvāt. tatra apy atiprasaṅgād
SV_07815	| jātir dṛṣyeta sarvatra (155abc) na jāter	nityāyāḥ kācid vyaktir itī niṣiddham etat. tasmān
SV_13516	-ayogāt. tyāge vā vināśa-prasaṅgāt. viśeṣeṇa	nityāyām ānupūrvyām. tad etat pratipadaṃ krama-
SV_15104	-hetutā eva syāt tasminn a-kṛtake mate |	nityebhyo 'vastu-sāmartyān na hi janma asti
SV_11625	āśraya-apāye 'py a-nāśo yadi jāti-vat |	nityeṣv āśraya-sāmartyam kiṃ yena iṣṭaḥ sa
SV_11627	ca na apy āśrayeṇa saha naśyati itī. kevalam	nityeṣv āśraya-sāmartyam na paśyāmaḥ, yena asāv
SV_15620	sa tatra samartho 'pekṣyaḥ syāt. na ca	nityeṣv etad asti ity uktam. tat kim ayam a-
SV_13604	eko na asti tadā anyasya bhāvāt. tad api	nityeṣu na sambhavati. sarvadā sarvasya bhāvāt.
SV_13613	tad-ānupūrvī vākyam ity api mithyā. tasyā	nityeṣu prāg eva niṣiddhatvāt. kāryatā-viśeṣa eva
PV_02179	hetuṣu || hetv-antara-anumānam syān na etan	nityeṣu vidyate | kādācitkatayā siddhā duḥkhasya
SV_15027	-pratrayam anyatra anyathātvam, na punar	nityeṣu śabdeṣv etad asti. nanv evam-vidho

PV_03115
V1_00311
VN_00608
SV_12710
PV_03119
VN_03904
PV_03120
PV_03119
VN_00607
SV_06823
PV_04055
V3_02201
HB_03801
V3_05501
V3_03108
SV_11326
SV_11123
SV_11121
V3_03108
PV_04286
VN_05010
PV_04028
V3_01106
PV_04085
V3_02601
V3_02312
PV_04190
V2_05009
V2_05105
VN_04013
PV_03255
V3_12711
VN_06008
PV_03164
V1_03112
SV_08918
PV_02093
V3_09303
SV_08213
SV_14407
V1_03107
V1_01612
V1_03003
HB_03908
V3_08602
SV_02608
SV_11821
SV_17102
V2_07103
PV_04215
PV_03433
PV_02002
PV_03430
SV_08224
SV_17103
V2_07104
SV_03619
PV_02257
HB_02503
SV_04008
V2_08812
V3_05706
SV_03722
V3_10706
SV_10611

kāraṇam kila | sā sattā sa ca sambandho
sādhana-antara-abhāvāt tat-sāadhanatve ca
sa-pratigham, ghaṭas ca iti. na hi sa-
siddha iti cet. na, tasya vyabhicārād a-
tad eva iti sāmānya-a-grahaṇam yadi |
pratisiddhe viśeṣam icchato hetv-antaram.
punaḥ || vismṛtatvād a-doṣas cet tata eva a-
viśeṣa-viṣayaṃ dr̥ṣṭa-sāmyena tad-grahāt ||
yūpasya utthāpayitā, śāśa-viṣāṇam, rūpaṃ sa-
eva śabdaiḥ pratyaya-arthaṃ khyāpyante sa-
grahāḥ || yadi sādhanā ekatra sarvaṃ śāstraṃ
||14|| yadi sādhanā ekatra sarvaṃ śāstraṃ
punaḥ pratibhāvātā puruṣeṇa hetv-antara-
|| iti saṅgraha-śloka. etena eva udāharāṇena
snāna-ādīnāṃ pāpa-śodhana-vādaṃ bādhatē,
-a-preritā vāg ata idam iti viduṣaḥ sva-
tat-prahāṇe prahāṇataḥ ||223 || moham doṣa-
-doṣaḥ. tad eva ca ajñānam ity ucyate. moho
-śodhana-vādaṃ bādhatē, nidāna-a-prasāmanena
-labdha-sadr̥śa-pratigrāhakaṃ prayāsyati payo-
| guṇa-samuditam doṣa-apetaṃ praṇindati
sammohāya lakṣaṇam | tac catur-lakṣaṇam rūpa-
'-nirākṛtaḥ | (6ab) atra caturbhiḥ svarūpa-
-artham a-vyāpti-vyatirekayoḥ || svayaṃ-
-artham a-vyāpti-vyatirekayoḥ ||22|| svayaṃ-
asiddha-hetv-abhidhānam api pratijñā syāt.
-ayogam eva ca | vyavacchinatti dharmasya
-ayogam eva ca | vyavacchinatti dharmasya
a-tattvaṃ syād viśeṣaṇa-viśeṣya-yoginā ca
-antaṃ padam. padam ca nāma-ākhyāta-upasarga-
māndya-pāṭava-saṃśayaḥ || yasya arthasya
sambandhī vidyate na sambandha itī ca
apratibhāyāṃ vā antar-bhavet. bhavati hy a-
chrutiḥ || vikalpa-pratibimbeṣu tan-niṣṭheṣu
-arthena etad ghaṭayati, tatra pratyāsatti-
sva-ātmanā eva a-bhede tu tat-svabhāva-
yathā || mato yady upacāro 'tra sa iṣṭo yan
api iṣṭam kiñcid vastu sāmānyaṃ syāt, yan-
anvayinos tayor darśanāt. na ca tatra tan-
idam iti sambandham arhati, tasya upakāra-
-ātmano jñānasya na bhedenā niyāmakāḥ, kriyā-
-antareṇa darśane pratibhāsanād etāvan-mātra-
tulyatvāt, indriya-vikāre ca vikārāt, tan-
tayor eva sattā-a-prasiddheḥ, jñāna-sattā-
gauḥ. tad iyaṃ samudāya-vyavasthā samudāyi-
bhavati, sa tat-svabhāvo yuktaḥ, tan-mātra-
na ato 'nyā vastuno gatiḥ ||236|| rūpa-bheda-
ca. atha prasiddhim ullaṅghya kalpane na
||40|| atha prasiddhim ullaṅghya kalpane kiṃ
|| an-iṣṭam cet pramāṇam hi sarva-iṣṭinām
katham || yadā saṃvedana-ātmatvaṃ na sārūpya-
| pramāṇyaṃ tatra śabdasya na artha-tattva-
| kriyā-karma-vyavasthāyās tal-loke syān
| kvacin na anyatra sa eva astu śabda-jñāna-
| prasiddher a-pramāṇatvāt tad-grahe kiṃ
| prasiddher a-pramāṇatvāt tad-grahe kiṃ
| khasya svabhāvaḥ khatvaṃ ca ity atra vā kiṃ
-dr̥ṣṭim mumukṣavaḥ | āgamasya tathā-bhāva-
'pi, na hy ākāra-sāmyam eva bhāvānām tattve
iti cet. tatra tathā-jñāna-utpatteḥ kiṃ
na apy ākāra-bheda eva tad-a-tattve
na hy asad-vyavahārasya kvacid aparaṃ kiñcin
-rūpa-a-parāmarśena kha-śabda-pravṛtti-
apākuryāt, hanta hato 'si, piṭṭ-vyapadeśa-
bhāvāt. paramārtha-eka-tānatve śabdānām a-

nityau kāryam atha iha kim || yasya abhāvaḥ
nidarśana-anavasthā-prasaṅgāt. na, tatra viṣaya-
nidarśana-ādi-śabdā nānā-vastu-viṣayā ekatra
nidarśanatvāc ca. varṇa-a-viśeṣe 'pi vākya-bhedāt
nidarśanatvāt siddhasya pramāṇena asya kiṃ punaḥ |
nidarśanam – eka-prakṛti idam vyaktaṃ parimāṇāt,
nidarśanam | dr̥ṣṭe tad-bhāva-siddhiḥ cet pramāṇād
nidarśanam tad eva iti sāmānya-a-grahaṇam yadi |
nidarśanam sa-pratigham, ghaṭas ca iti. na hi sa-
nidarśanāḥ sa-pratighā vā iti tad-anyebyo bheda-
nidarśane | darśayet sādhanam syād ity eṣā loka-
nidarśane | darśayet sādhanam syād ity eṣā loka-
nidarśanena utkilita-sādhanā-sāmarthyas tāni
nidarśite 'pi hetu-lakṣaṇa-viṣaye svabhāvasya
nidāna-a-prasāmanena nidānino '-vicchedāt,
nidāna-ābhāsinam arthaṃ sūcayati iti buddhi-rūpa-
nidānam āhuḥ, a-mūḍhasya doṣa-an-utpatteḥ, punar
nidānam doṣānām ata eva abhidhīyate | sat-kāya-
nidānino '-vicchedāt, madhura-śītala-snigdhair
nidheḥ payā iva sva-dehe jarām || pāratantryam hi
nindati | dhana-lava-parikṛitam yantram
nipāta-iṣṭa-svayaṃ-padaḥ || asiddha-a-sādhanā-
nipāta-iṣṭa-svayaṃ-padaḥ, asiddha-a-sādhanā-
nipāta-rūpa-ākhyā vyatirekasya bādhiḥ | saha a-
nipāta-rūpa-ākhyā vyatirekasya bādhiḥ | saha a-
nipāta-vacanena sādhanatvena iṣṭasya pratikṣepād
nipāto vyatirecakaḥ || viśeṣaṇa-viśeṣyābhyām
nipāto vyatirecakaḥ ||10|| viśeṣaṇa-viśeṣyābhyām
nipātasya a-viśeṣaḥ. etena sādhyā-dharme 'pi
nipātā itī prastutya nāma-ādīni vyācāṣṭe, idam
nipātena te jātā dhī-sukha-ādayaḥ | muktvaṃ tam
nipuṇā vāco yuktiḥ. aṅgī-kṛta-sambandham dravyam
nibaddhena api kathā-prapañcena vivāda itī, na, a
nibadhyate | tato 'nya-apoha-niṣṭhatvād uktā anya
nibandhana-abhāvāt. asty anubhava-viśeṣo 'rtha-
nibandhana-arthakriyā-arthī samam dvayor api
nibandhanaḥ | sa eva sarva-bhāveṣu hetuḥ kiṃ na
nibandhano 'yam anitya-śabdaḥ, kṛtakatva-ādi-vat.
nibandhanaḥ kaścit svabhāvo 'sti paraspara-
nibandhanatvāt, anyathā atiprasaṅgāt.
nibandhanatvāt karaṇa-tattvasya tad-a-viśeṣe
nibandhanatvāc ca a-tattvasya. vastv-abhāve 'pi
nibandhanatvāc ca āśraya-sṭhiteḥ, sarpa-ādi-
nibandhanatvāj jñeya-sattā-vyavasthāyāḥ. tasmāt
nibandhanatvāt tad-abhāve na syāt. bhavanti sva-
nibandhanatvād bheda-vyavahārasya. anyathā abhāva
nibandhanatvād vyavasthā-antarasya tad-rūpaṃ tad
nibandhanam | prasiddher a-pramāṇatvāt tad-grahe
nibandhanam | prasiddher a-pramāṇatvāt tad-grahe
nibandhanam | bhāva-abhāva-vyavasthāḥ kaḥ kartum
nibandhanam | siddham tat svata eva asya kim
nibandhanam || gr̥hīta-grahaṇān na iṣṭam saṃvṛtam
nibandhanam || svabhāva-bhūta-tad-rūpa-saṃvid
nibandhanam ||162|| ity antara-ślokaḥ. na
nibandhanam ||322|| prāpta-pratilomanena anyatra
nibandhanam ||41|| utpādītā prasiddhyā eva śānkā
nibandhanam ||67 || yadā ekā api strī dārā ekam
nibandhanam a-paśyatām || muktim āgama-mātreṇa
nibandhanam, a-bhinna-ākārāṇām api keṣāñcid
nibandhanam an-āśrayasya ca utpattau sarvatra
nibandhanam, api tu svabhāva-antaram api. kṛtrima
nibandhanam asti. sa ca anena a-sakṛd ācarita-
nibandhanam rūpaṃ tathā-jijñāsāyām evam ucyate.
nibandhanasya apy apāvṛtti-prasaṅgāt. vacana-
nibandhanā | na syāt pravṛtti artheṣu darśana-

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PV_03046
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SV_02114
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V3_06211
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SV_02912
VN_00514
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bhāvāt. paramārtha-eka-tānatve śabdānām a-
kṣaṇe | saṅketena vinā sā artha-pratyāsatti-
vā vācyāḥ. antaḥ-karaṇatva-ādāyo 'pi tan-
'pi kāraṇa-abhāva-asiddheḥ. upalambha-
|40| tasmād yato yato 'rthānām vyāvṛttis tan-
|29| tasmād yato yato 'rthānām vyāvṛttis tan-
tasya apy a-bheda-vyavahārās ca bhede syur a-
| taj-jñāna-śabdāḥ sādhyante tad-bhāvāt tan-
| taj-jñāna-śabdāḥ sādhyante tad-bhāvāt tan-
eva upādhyāḥ parasparam āśrayāc ca. tan-
-sattayā. sā ca a-prāmāṇikā na sattā-
|| kasmād vā anubhave na asti sati sattā-
-abhidhāna-rūpatvān na parāpara-pratipatti-
na viśeṣaḥ. tat katham tulye 'bhyupagama-
na ubhaya-dharmā asti iti. siddhānta-upagama-
nirarthaka-abhidhāne kiṃ na nigrāho nigrāha-
tāv eva a-bhinna-ākāra-parāmarśa-pratyaya-
-mātra-vṛtti-sādhanam anvaya-niścayaḥ,
-ātmanā iti ca | eṣa prakṛtir asyās tu
kiñcit, pramāṇam antareṇa evaṃ pratīter
a-pratyakṣa-svabhāva-abhāvāt, bhrānti-
a-pratyakṣa-svabhāva-abhāvāt. bhrānti-
-khyātyā pīṭṭva-vat. adṛśya-anupalambhe 'pi
vibhrama-balāt tu tathā jñāne na virodhaḥ.
-rāga-a-dṛṣṭeś ca dehād rāga-samudbhavaḥ |
an-upalabhamānā na asti ity āhuḥ. tan
tathābhāvaḥ, yathā nīla-ādi-sukha-duḥkha-
-virodhāc ca. tathā viśayāḥ sukha-duḥkhe
'sya parabhāvās tāvanta eva yathāsvaṃ
kāścana puruṣāṇām cetō-vṛttayo 'niyata-
kāścana puruṣāṇām cetō-vṛttayo 'niyata-
-śabdās tan-nimittāḥ sādhyanta iti. katham
-vyavahāra-pratiṣedhe 'pi pramāṇa-nivṛtyā
tan-nimittāḥ siddho vyavahāro 'pi tan-
tad-abhāve na syāt. bhavanti sva-
aneka-sambandhebhyaḥ kārya-dravya-ādibhyo
sva-nimittān etān sādhyanti iti sva-
tv idṛśam na asti ity etāvan-mātra-
satyam etat, tathā api bāla-vyutpatti-
-hetor anaikāntikatvam. tan na artha-antara-
anyonya-rūpa-a-śleṣāt katham eka-svabhāva-
pratyuktaḥ. atra apy anupalabdhya tan-
|32| ity antara-śloka. api ca, artha-antara-
iti saṅgrāha-ślokaḥ. api ca artha-antara-
| bhāva-pratipattau syād buddher janma a-
dṛṣṭam tat tathā iti syāt. dṛṣṭe viśeṣe tan-
| sparśasya rūpa-hetutvād darśane 'sti
dravyam. tasya karma-sāmānyasya śrutya-antara-
asya saṃvedanam iti sambandhasya abhivyakti-
na khalu vai tad a-nimittam vāsanā-viśeṣa-
artha-antaram eva anityatā syāt. anya-
anyathā artha-antaram eva anityatā syād anya-
dṛśya-a-dṛṣṭi-siddhāv a-sandigdhā eva tan-
ca na jāti-siddhis tasyā jñāna-abhidhānayoḥ.
sarvadā asti. tasya ca pratyayasya karma-
tataḥ syān na punaḥ pācaka iti. tasya karma-
antaram eva anityatā syāt. anya-nimittatve '
-antaram eva anityatā syād anya-nimittatve '
para-mata-apekṣam. pare hy artha-antara-
kuto bhavati. na hy abhāvaḥ kasyacin
buddher buddhim eva samāśritaḥ | kaścīn
-a-samprāpta-rūpam atīta-anāgataṃ karma-
upādhyāno bhinnā eva śabda-jñāna-antarāṇam
-nimittasya abhāvāt. sarva-sāmarthya-viveko
kvacid arthe 'bhinnā śaktir asti sā

nibandhanā | na syāt pravṛttir artheṣu darśana-
nibandhanā || pratyāsattir vinā jātyā yathā-iṣṭā
nibandhanā na vā a-pratipatty-aṅgam ity
nibandhanā hi tādrśam sattā-prajñaptir upalabdhī-
nibandhanāḥ | jāti-bhedāḥ prakalpyante tad-viśeṣa
nibandhanāḥ | jāti-bhedāḥ prakalpyante tad-viśeṣa
nibandhanāḥ | yathāsvaṃ śabdā bhinnam artham
nibandhanāḥ || siddho hi vyavahāro 'yam dṛśya-a-
nibandhanāḥ ||40| uktam etat – na anyā eva
nibandhanāḥ śrutayas tad-ādihāreṣu vartante. tatra
nibandhanān vyavahārān anuruṇaddhi. tad-a-
nibandhane | api ca idaṃ yad ābhāti dṛśyamāne
nibandhane. a-prthag-vacanāṃ śabdasya viśeṣa-
nibandhane na varṇāḥ kāryāḥ. na ca etad upalabdhī
nibandhaneṣu vicāra-prastāveṣu, anyathā
nimitta-a-viśeṣāt. na, tasya iha a-prastāvād iti
nimitta-anubhava-jananau bhāvau kāraṇam bhinnāv
nimitta-antara-abhāva-upadarśanāt. vyatireka-
nimitta-antarataḥ skhalat || vyāvṛttau pratyaya-
nimitta-abhāvāt, pratītau vā liṅgasya vaiyarthyaḥ.
nimitta-abhāvāt, bādhaka-abhāvād bhrānty-asiddheḥ.
nimitta-abhāvāt, bādhaka-abhāvād bhrānty-asiddheḥ.
nimitta-abhāvāt sad-vyavahāra-pratiṣedhaḥ, a-
nimitta-abhāvād vibhramo 'yukta iti cet. ta eva
nimitta-upagamād iṣṭam upādānam tu vāryate ||
nimitta-upadarśanena anupalabdher na asti iti
nimitta-upalakṣaṇa-rāga-ādi-buddhīnām. a-tathā-
nimitta-upalakṣaṇam rāga-ādāyo viśaya-upalambhaś
nimitta-bhāvinaḥ samāropā iti tad-vyavacchedakāni
nimitta-bhāvinyāḥ, deśa-kāla-vyavahitā vā
nimitta-bhāvinyo deśa-kāla-vyavahitā vā prakaraṇa-
nimitta-bhāve 'pi naimittika-bhāva-a-niyamād evaṃ
nimitta-vaikalya-a-bhāvino 'nkura-ādāyo dṛṣṭāntaḥ,
nimitta-sattayā sādhyate, anya-naimittika-vat. sā
nimitta-sannidhiṃ sūcayati iti gotvād viśānitā-
nimitta-sambhavāt pratyaya-vṛttiḥ, tataś ca
nimitta-sāmagrī-yogya-sannidhānaḥ sarvo 'tra
nimitto 'yam asad-vyavahāraḥ, anyasya tan-
nimitto 'yam ārambhaḥ. yathā-vastu-pratipadyamānā
nimitto dharmo bhāve 'vaśyaṃ-bhāvī ity an-
nimittāḥ śabdo bhinneṣu bhaved ity uktaṃ prak. a-
nimittāḥ siddho vyavahāro 'pi tan-nimitta-sattayā
nimitto hi dharmāḥ syād anya eva saḥ | (33ab) na
nimitto hi dharmāḥ syād anya eva saḥ | (64ab) na
nimittakam || svalakṣaṇe ca pratyakṣam a-
nimittatayā tat-tyāgena sāmānya-grahaṇam
nimittatā || nityānām pratiṣedhena na īśvara-ādeś
nimittatvāt (158a) ca pākaḥ pāka iti hi tataḥ
nimittatvāt. indriya-ādiṣv api prasaṅgāt sārūpyam
nimittatvāt. bāhyaṃ tu tathābhūtaṃ dṛśyaṃ na asti
nimittatve 'nimittatve vā. tathā ca bhāvas
nimittatve 'nimittatve vā. tathā ca bhāvas
nimittatve 'py asaj-jñāna-śabdāyos tad-yogyatā,
nimittatve na iṣṭatvāt. śaktiḥ pācaka-ādi-śabda-
nimittatve niruddhe karmaṇi na pācaka ity ucyeta.
nimittatve proktam. kiṃ ca, sthity-abhāvāc ca
nimittatve vā. tathā ca bhāvas tadvān na syāt,
nimittatve vā. tathā ca bhāvas tadvān na syāt, an
nimittam a-tad-bhāva-mātra-anvayinam api dharmam
nimittam. a-sāmarthyāt, sāmarthya-lakṣaṇatvāc ca
nimittam akṣaṇam tasmād akṣaṇi buddhitaḥ ||
nimittam. anyac ca vyakty-ādikaṃ na iṣṭam ity a-
nimittam arthe. sa tu tais tadvān eka eva
nimittam iti cet, evam etat tasya eva sarva-
nimittam iti cet. na, śakter vastu-rūpa-a-

HB_02501 tathāvidham eva hi kāraṇam tādrśām ādi-
 VN_00517 ca satyām asad-vyavahāra ity idam tan-
 SV_03925 ity uktam. a-bhinna-abhidhāna-pratyaya-
 SV_16307 maitrī-śauca-dharma-parāyaṇānām ca tan-
 VN_02521 ca. idam eva ca pratijñā-hāneḥ pradhānam
 SV_11809 niyama-vad artha-pratipādanam api śabdānām a-
 VN_00715 -iṣṭam niyuñjirann ity kas tatra upālambhaḥ,
 PV_03195 ye 'navo 'pare | uktās te sañcitās te hi
 PV_03084 vastuni boddhavye vyāpakam vyāpya-cetasah |
 SV_10506 -lakṣaṇā asattā siddhā eva. so 'yam mūḍho
 SV_08019 api na asaj-jñāna-abhidhānayoḥ | (159'ab)
 SV_12506 sarvasya tathābhāva-asiddheḥ. yādrśam tu tan-
 SV_02815 śuktitve. yatra tu pratipattur bhrānti-
 SV_08104 na iṣṭatvāt. śaktiḥ pācaka-ādi-śabda-
 SV_08214 -ayogāt. a-niyamena tarhi syāt. na hy a-
 V2_09008 -prāyam. vacana-bhede 'pi dharmi-dharmatayā
 SV_05003 vibhrama-phalāyā vikalpa-vāsanāyā hetutvān
 SV_02105 anityatā. vacana-bhede 'pi dharmi-dharmatayā
 V3_03209 -karaṇasya. sva-vacanasya api pṛthak-karaṇa-
 SV_08216 iti niyamam arhati. na khalu vai tad a-
 SV_08021 -āpatteḥ (159c) asad dhi nir-upākhyam katham
 SV_10427 api devānām-priyo na avadhāraṇa-paṭuḥ.
 V2_06313 pratīyeta. tasmān na kāraṇāt kārya-siddhiḥ.
 SV_00613 ||5|| yathā na śīta-sparśo 'tra kāṣṭhād iti.
 V1_03304 dvayam vyartham. krama-bhāvas ca a-bhinna-
 SV_00612 -nimittasya yā upalabdhiḥ prayujyate |
 VN_00512 -nimitto 'yam asad-vyavahārah, anyasya tan-
 V2_07308 teṣām. anyah pravartana-phalas tan-
 SV_00611 -upalabdhyā kiṃ na sidhyati. tad-viruddha-
 V3_05609 -asattā, tayā siddhayā asaj-jñāna-śabdās tan-
 SV_10114 nivṛttam sattvam anupalabdhi-lakṣaṇam sva-
 PV_03071 tato jātam tat svabhāvo 'pi vā bhavet || sva-
 SV_10428 -anupalabdhiḥ. sā sva-sannidhānāt sva-
 VN_00610 nānā-viśayatve 'py ekatra upasaṃhāras tan-
 PV_03002 ca viśaya-a-viśayatvataḥ | śabdasya anya-
 SV_11808 asati sambandha-viśeṣe sā yuktā. tasyām vā a-
 SV_09219 śaṅkā syāt. abhāvas tu viveka-lakṣaṇa eva
 SV_08017 hy atiprasaṅgaḥ syāt. atītam anāgatam vā
 SV_08208 tat kim idānīm a-nimitte te syātām. na a-
 SV_08103 anyac ca vyakty-ādikaṃ na iṣṭam ity a-
 SV_08208 yathā na teṣu sambhavati. tat kim idānīm a-
 SV_08208 na a-nimitte, kiṃ tarhi na bāhya-tattva-
 PV_03072 tad eva anyatra lakṣaṇam || svabhāve sva-
 SV_02017 kaḥ parasya anyathā paraiḥ | artha-antara-
 V2_08909 kaḥ parasya anyathā paraiḥ | artha-antara-
 SV_02615 bhāvasya tathā niścaya-pratirodhinā bhrānti-
 SV_02612 pramāṇa-antara-vṛttiḥ syāt. no ced bhrānti-
 PV_03219 || tad-upekṣita-tattva-arthaiḥ kṛtvā gaja-
 HB_00717 bhāvād iti ḍiṇḍika-rāgam parityajya akṣiṇī
 SV_12826 -vyāhāra-śravaṇa-smaraṇa-kālasya aneka-kṣaṇa-
 PV_04216 vinā prabhūḥ || smṛti-icchā-yatna-jah prāṇa-
 PV_03494 prasaṅgataḥ || sarva-antyo 'pi hi varṇa-ātmā
 SV_11925 paryavasāna-ayogāt. aneka-aṇu-vyatyaya-
 SV_15311 anyathā-bhāvaḥ, yathā kvacid deśe madhurāṇi
 SV_04816 tad-anyeṣv iti jāti-dharmo 'py asti. tan
 HB_03504 sādhyā-abhāvo hi bādha-pramāṇa-vṛtti-
 SV_13119 kāryam kuryāt, karotu, pūrva-svabhāva-
 V3_05304 kāryam kuryāt, karotu. pūrva-svabhāva-
 HB_02304 tasmād vināṣe 'napekṣo bhāvas tad-bhāva-
 V1_00806 -anapekṣam vikalpa-vāsanā-utthāpitam a-
 HB_00602 trividhād dhetor anyatra asti ity atra eva
 V3_06009 vā iti niścayayati sāmartyāt. tasmād eka-
 V3_00405 prasaṅgaḥ, yathā - deśa-kāla-avasthā-viśeṣa-
 PV_03244 -jā matiḥ | tato 'nya-grahaṇe 'py asya
 SV_04816 -dharmo 'py asti. tan niyata-abhyupagamam
 nimittam iti na kāraṇa-bhedaḥ. prabandha-vṛttau
 nimittam ucyate. buddhi-vyapadeśa-arthakriyābhyah
 nimittam ekaṃ sāmānyam na sarvam iti cet. katham
 nimittam eva kasyāścid siddher asiddher viparyaye
 nimittam evam pratipāditena pratijñā hātavyā
 nimittam kiṃ na iṣyate. tasmāt tat sadrśam liṅgam
 nimittam ca niyogasya uktam eva. api ca yadi na
 nimittam jñāna-janmanaḥ || aṇūnām sa viśeṣa ca
 nimittam tat svabhāvo vā kāraṇam tac ca tad-
 nimittam tad-abhāvam vā abhyupagamya pravṛtti-
 nimittam. tayor a-naimittikatā-āpatteḥ (159c)
 nimittam dr̥ṣṭam tat tathā ity syāt. dr̥ṣṭe viśeṣe
 nimittam na asti tatra eva asya tad-darśana-a-
 nimittam na karma na sāmānyam iti cen na ca
 nimittam bhavat kvacid bhavati kvacin na bhavati
 nimittam bheda-antara-ākṣepa-an-ākṣepāv ity-ādi-
 nimittam. marīcikā-ādiṣv api hi jala-ādi-bhrāntes
 nimittam vakṣyāmaḥ. tām punar asya kṣaṇa-sthiti-
 nimittam vān-mātra-vacane pratibandhaḥ. a-
 nimittam vāsanā-viśeṣa-nimittatvāt. bāhyam tu
 nimittam syāt. kārya-karaṇa-lakṣaṇatvād
 nimittam hy asac-chabda-vyavahārānām upalabhya-
 nimittayoḥ punar virodhe gamikā eva, yathā - na
 nimittayoḥ punar virodhe gamikā eva, yathā na
 nimittayoḥ pratiśiddhaḥ. sakṛd-bhāve sādhyā-
 nimittayor viruddhatva-abhāve sā vyabhicariṇī ||5||
 nimittasya abhāvāt. sarva-sāmarthya-viveko
 nimittasya darśanāt ||51|| pūrvakaḥ punar
 nimittasya yā upalabdhiḥ prayujyate | nimittayor
 nimittāḥ sādhyanta iti. katham nimitta-bhāve 'pi
 nimittān śabda-vyavahārān nivartayati. tena yā
 nimittāt svabhāvād vā vinā na arthasya sambhavaḥ |
 nimittān etān sādhyati iti sva-nimitta-sāmagrī-
 nimittānān tatra samavāyād iti cet, āyāse vata
 nimittānām bhāve dhī-sad-asattvataḥ || arthakriyā
 nimittāyām tad-viśeṣa-pratīti-niyama-vad artha-
 nimittī-kartavyasya kasyacid rūpasya abhāvāt, tad
 nimittī-kṛtya tayoḥ pravṛttir ity cet. karma api
 nimitte, kiṃ tarhi na bāhya-tattva-nimitte.
 nimitte te syātām. tathā ca na jāti-siddhis tasyā
 nimitte te syātām. na a-nimitte, kiṃ tarhi na
 nimitte. yathāsvam vāsanā-prabodhād vikalpa-
 nimitte vā dr̥ṣṭe darśana-hetuṣu | anyeṣu satsv
 nimitte vā dharme vāsasi rāga-vat ||32|| ity
 nimitte vā dharme vāsasi rāga-vat ||63|| iti
 nimittena guṇa-antaram na saṃyojyate, yathā
 nimittena saṃyojyeta guṇa-antaram | śuktau vā
 nimilanam | kevalam loka-buddhyā eva bāhya-cintā
 nimilya cintaya tāvat - kim iyatā pratītiḥ syān
 nimeṣa-anukrama-parisamāpteḥ, varṇa-rūpa-a-
 nimeṣa-ādis tad-udbhavaḥ | viśaya-indriya-
 nimeṣa-tulita-sthitiḥ | sa ca kramād aneka-aṇu-
 nimeṣa-tulya-kālatvād antya-varṇa-parisamāpteḥ.
 nimba-phalāni saṃskāra-viśeṣād āmalakī-phalāni ca,
 niyata-abhyupagamam niyata-codanam jāty-artha-
 niyata ity a-bādhyām sādhyā-siddhir ity vyartho
 niyata ity etan na syāt. tasya pracyuteḥ.
 niyata ity etan na syāt, tasya pracyuteḥ,
 niyata ity yaḥ san sa vināśi, naśvaratā-nivṛttau
 niyata-indriya-artha-grāhi kutaścid anubhava-
 niyata ucyate. tatra sādhanā-dharma-bhāva-mātra-
 niyata-upalambho 'nya-anupalambhas tad-abhāva-
 niyata-eka-dravya-saṃsarga-a-vyavacchinna-
 niyata-grāhyatā matā || tad a-tulya-kriyā-kālāḥ
 niyata-codanam jāty-artha-prasādanam ca

SV_02306	-upakāra-anapekṣasya tan-niyama-ayogāt. tan-	niyata-deśa-kālatvād dhūmo 'tra dṛṣṭaḥ sakṛd
V2_08702	-upakāra-anapekṣasya tan-niyama-ayogāt. tan	niyata-deśa-kālatvād dhūmo yatra dṛṣṭaḥ sakṛd
SV_10206	-niyatāḥ kāścana puruṣānām cetō-vṛttayo '	niyata-nimitta-bhāvinyāḥ, deśa-kāla-vyavahitā vā
V2_06505	-niyatāḥ kāścana puruṣānām cetō-vṛttayo '	niyata-nimitta-bhāvinyo deśa-kāla-vyavahitā vā
VN_05014	-artham punar-vacanam api punaruktaṃ	niyata-pada-prayoge sādhana-vākya yathā pratijñā-
HB_03112	tad-anya-ātma-vyavacchedo bhavati, tad-ātma-	niyata-pratibhāsa-jñānāt, na hi tad-ātmā tad-anya-
V3_00411	-sambhavinā vyāpta iti tad-abhyupagame 'paro	niyata-prāptir iti dur-nivāraḥ. nanu tathā apy
SV_09911	yo na tad-dhetuḥ so 'tat-svabhāvaḥ syāt.	niyata-śaktiś ca sa hetuḥ svarūpeṇa pratīta eva.
V2_07809	yo na tad-dhetuḥ so 'tat-svabhāvaḥ syāt.	niyata-śaktiś ca sa hetuḥ svarūpeṇa pratīta eva.
PV_04125	vāraṇe 'pi na duṣyati || tasmād a-vastu-	niyata-saṅketa-dhvani-bhāvinām | yogyāḥ padārthā
V3_03903	nivāraṇe 'pi na kaścīd doṣaḥ. tasmād a-vastu-	niyata-saṅketa-śabda-bhāvinām dharmānām yogyāḥ
PV_03393	-sthitih || sā api tad-rūpa-nirbhāsas tathā-	niyata-saṅgamāḥ | buddhīr āśritya kalpyeta yadi
SV_04619	saty api daṇḍa-śabdād daṇḍini pratipattiḥ. a-	niyata-sambandhatvāt tatra na iti cet. tat tulyam
VN_05017	gata-arthatvān na pṛthag vācyam. ayam api	niyata-sādhana-vākya eva doṣo vaktavyaḥ, na
V2_07709	bhāvo 'napekṣas tad-bhāvaṃ prati tad-bhāva-	niyataḥ, a-sambhavat-pratibandhā iva kāraṇa-
SV_09821	bhāvo 'napekṣas tad-bhāvaṃ prati tad-bhāva-	niyato '-sambhavat-pratibandhā iva kāraṇa-sāmagrī
SV_15210	-svabhāvatve 'pi hy eṣāṃ kaścīn mithyā-artha-	niyato 'pi syād iti svabhāva-a-parijñānāt sarvatra
SV_17305	-cihna-ādi-vat. yaś ca sāmayaikaḥ sa svabhāva-	niyato 'yuktas tasya icchā-vṛttech. ata eva
V2_06813	iva ghaṭa-ādiṣu. na vai śabda-svabhāvo	niyato 'rtheṣu, yatas tadutpattiḥ. kiṃ tarhi
PV_04204	eva gati-sādhanāḥ | niyamo hy avinābhāvo '	niyataś ca na sādhanam || aikāntikatvaṃ vyāvṛtter
V3_05602	eva gati-sādhanāḥ | niyamo hy avinābhāvo '	niyataś ca na sādhanam ||39|| ity antara-ślokaḥ.
SV_11413	eva samaya-kāraḥ karoti iti kuta etat, so '	niyato niyamaṃ puruṣāt pratipadyate. tadā
PV_02155	iti cet || na sarveṣāṃ anekāntān na ca apy a-	niyato bhavet | a-guṇa-grāhiṇo 'pi syād aṅgam so
PV_02154	|| kṣayād asṛk-sruto 'py anye na eka-strī-	niyato madaḥ | te na ekasyāṃ na tīvraḥ syād aṅga-
SV_17206	(326ab) na hi śabdasya kaścīd arthaḥ svabhāva-	niyataḥ sarvatra yogyatvāt. a-yogyatve ca tad-a-
V3_05703	|41|| na hy eṣa pravartaniyo vyavahāro yena a-	niyataḥ syāt, kiṃ tarhi siddha eva dṛṣyasya
HB_03115	prasaṅgaḥ. taṃ ca deśa-kāla-svabhāva-avasthā-	niyatam tad-ātmanā upalabhamānā buddhis tathātva-
SV_09004	abhāvāt, svarūpasya vā a-tad-bhāvinaḥ sva-	niyatasya abhāvāt, na kaścīd viśeṣa iti. dadhi
SV_09801	tv arthāpattya siddhaḥ. na hy a-tad-ātma-	niyatasya tan-nivṛttau nivṛttiḥ. tasmāt tan-
V2_07609	tv arthāpattya siddhaḥ. na hy a-tad-ātma-	niyatasya tan-nivṛttyā nivṛttiḥ. tasmān niyamaṃ
SV_11419	tattva-a-parijñānāt. prakṛtyā eva vaidikā	niyatā iti cet. na upadeśam apekṣeran, na anyathā
V3_06601	-apekṣatvena upagamyante, na te tad-bhāva-	niyatā iṣyante, vāsāṃsi iva rāge. tad-dhetūnām
HB_02609	eka-jñāna-samsargāt. tayoh sator na eka-rūpa-	niyatā pratipattiḥ, a-sambhavāt. tasmād a-viśiṣṭa
PV_04285	|| ye 'para-apekṣa-tad-bhāvās tad-bhāva-	niyatā hi te | a-sambhavād vibandhe ca sāmagrī
SV_10205	'rthā na avaśyaṃ nirdeśyāḥ. yathā pratyātma-	niyatāḥ kāścana puruṣānām cetō-vṛttayo '-niyata-
V2_06504	'rthā na avaśyaṃ nirdeśyāḥ, yathā pratyātma-	niyatāḥ kāścana puruṣānām cetō-vṛttayo '-niyata-
SV_04025	-jñāna-ādy-eka-artha-sādhanā | bhede 'pi	niyatāḥ keci svabhāvena indriya-ādi-vat ||73||
V3_06510	dhruva-bhāvayoh. pramāṇam punaḥ - na vināśa-	niyatās tat-kāraṇa-vādinā utpattimanto 'bhyupeyāḥ,
SV_13321	śaktīny api indriyāṇi nānā-rūpān prati-śabda-	niyatān dhvaniṃ śṛṇvanti, na tv evam śabdān iti,
PV_03514	katham || ātmani jñāna-janane svabhāve	niyatām ca tām | ko nāma anyo vibadhnīyād bahir-
V2_07201	||46|| sarvatra yogyasya eka-artha-dyotane	niyatīḥ kutaḥ | jñātā vā atīndriyāḥ kena vivakṣā-
SV_04102	-'rtha-tat-sannikarṣā vā asaty api tad-bhāva-	niyate sāmānye rūpa-vijñānam ekaṃ janayanti, evam
PV_04252	tasyāḥ sambhavet katham || tataḥ svabhāvau	niyatāv anyonyam hetu-kāryayoh | tasmāt sva-
V3_07610	sāṅketikam icchā-mātra-anurodhinam artham	niyantū-kāmo jīvati, tasya sa-uras-tāḍam krandato
V3_06603	iti cet, na, teṣāṃ sākalya-a-pratibandha-	niyama-a-sambhavāt. na hi tasmin bhavati sva-
VN_05105	-vacanāt, punar-vacana-prasaṅge samaya-	niyama-abhāvāc ca. na ca idam adhikād bhidyata
SV_10313	-pāṭava-abhāvāt kāraṇānām kārya-utpādana-	niyama-abhāvāc ca bhavej jñāpaka-asiddhiḥ. na
V2_06601	-pāṭava-abhāvāt kāraṇānām kārya-utpādana-	niyama-abhāvāc ca bhavej jñāpaka-asiddhiḥ. na
SV_12103	ca. tān yatnavanta upalabhanta iti cet. na,	niyama-abhāvāt. anyatra anupalambhasya
SV_00813	'sti, a-pratibaddha-svabhāvasya avinābhāva-	niyama-abhāvāt. etena pipīlikā-utsaraṇa-matsya-
SV_00403	-āyatte, tad-bhāve 'bhūtasya paścād bhāva-	niyama-abhāvāt, kāraṇānām kārya-vyabhicārāt. a-
V3_00902	nāntariyakatvāt. na abhidhānam, sambandha-	niyama-abhāvāt. tato na pakṣasya hetor vā vacanaṃ
V3_00712	na artha-siddhiḥ, tad-icchāyā vastuni vṛtti-	niyama-abhāvāt. tathā hy a-śakya-darśanam etat
SV_00312	-bhāvāt. na, tad-abhāve bhavatas tadutpatti-	niyama-abhāvāt. tasmāt kāryam svabhāvair
V2_08409	-bhāvāt. na, tad-abhāve bhavatas tadutpatti-	niyama-abhāvāt. tasmāt kāryam svabhāvair
HB_02313	iti cet, na, tad-abhāve bhavatas tadutpatti-	niyama-abhāvāt. tasmāt kāryam svabhāvair
SV_05108	iti cet, vikalpānām artha-pratibandha-	niyama-abhāvāt. na hi vikalpā yathārtham eva
V1_00509	iti. nivṛtter vā asya asad iti kutaḥ,	niyama-abhāvāt. bhāve vā sa eva avyabhicāro
V2_08403	avyabhicārah, an-āyatta-rūpānām saha-bhāva-	niyama-abhāvāt. yady artha-antaraṃ hetuḥ, katham
SV_00309	tadutpatteh, an-āyatta-rūpānām saha-bhāva-	niyama-abhāvāt. yadi tadutpatteh kāryam gamakam,
SV_01221	śāṅkayām atiprasaṅgaḥ, anyatra apy abhāva-	niyama-abhāvāt. vṛttaṃ pramāṇam bādhakam. a-vṛtta
V2_09506	śāṅkayām atiprasaṅgaḥ, anyatra apy abhāva-	niyama-abhāvāt. vṛttaṃ pramāṇam bādhakam. a-vṛtta-
NB_02020	tad-a-pratibaddhasya tad-avyabhicāra-	niyama-abhāvāt. sa ca pratibandhaḥ sādhye 'rthe
V3_00308	hetur a-hetur vā vastutaḥ, tasyā vastu-vṛtti-	niyama-abhāvāt. san khalv apy arthaḥ pratity-
SV_17221	yatra api pratibandhas tad-abhidhāna-	niyama-abhāvāt, sarva-śabdaiḥ kāraṇānām abhidhāna

SV_01724
SV_08315
SV_01904
V3_11401
VN_00417
V3_09003
VN_04920
V2_08604
SV_02215
SV_08421
VN_04916
V1_02201
V2_07810
SV_09913
V2_08702
SV_02305
SV_16124
HB_01810
V2_06902
SV_02302
V2_08615
HB_00114
SV_00204
HB_00111
V2_05207
SV_17227
V1_02207
SV_13221
V1_04009
SV_15019
HB_04008
HB_00813
V3_06611
SV_15021
SV_11808
VN_03603
V3_06309
SV_09914
V2_07811
V3_11402
V1_01301
SV_02015
V2_08907
PV_02167
V3_03905
VN_02811
VN_01607
V2_06902
SV_09912
V2_07810
SV_17310
PV_03528
SV_14914
VN_00115
V1_04201
SV_02016
V2_08908
SV_17212
VN_04812
VN_04902
NB_03122
SV_15022
SV_17205
PV_04280
SV_17307

-sad-bhāvāt tad-anyena api bhavitavyam iti apāyo 'sti. ye viśeṣās teṣāṃ saha-sthiti-anyathā artha-antarasya tad-anubandhananu saṃhatānām a-saṃhata-para-upakāra-a-pratibaddha-svabhāvasya bhāve tad-bhāva-'sti, a-pratibaddha-svabhāvasya avinābhāva-prapañca-kathāyāṃ tu na kaścīd doṣo anyādṛśād api tādrśa-udbhavae tac-chakti-syāt. anyādṛśād api tādrśo bhāve tac-chakti-'yaṃ svabhāva iti. nir-hetukatve 'napekṣiṇo anyatarasya ānarthakyam iti tad etan 'nya iti, ākasmikatve deśa-kāla-prakṛti-yuktaḥ, anapekṣasya deśa-kāla-dravya-yuktaḥ. anapekṣasya deśa-kāla-dravya-eva apekṣā, tat-kṛta-upakāra-anapekṣasya tan-eva apekṣā tat-kṛta-upakāra-anapekṣasya tan-'pi dahano na an-indhanas tasya deśa-kāla-pṛthak-kāraṇa-sambhavana sahakāritva-anyeṣv apy asyāḥ, tad-vyatikrame ca -a-yogyatayor deśa-kālayos tadvattā-itarayor -a-yogyatayor deśa-kālayos tadvattā-itarayor tad-aṃśa-vyāpti-vacanāt tatra eva bhāva-dharmi-parigrahaḥ. siddhe punar vacanaṃ dharmi-parigrahaḥ. siddhe punar vacanaṃ asaty eva nāstitā na anyatra na viruddha iti nilinaḥ syāt, uktam atra – a-pratibandhād anupalambha-ātmānaḥ sukha-ādayaḥ. saṃskārān -śabda-śrutir iti. saṃskāra-viśeṣac chruti-niyamaḥ. nila-ākāra-saṃvedanayos tu -ādi-vat. vitatha-vyaktayaś ca niyamena eva etat sāmartyād ubhayam ākṣipati, ekasya api yathā syān na anyatra na viruddha iti -sthita-lakṣaṇatayā eva virodhaḥ, a-niyamena -niyame kiṃ kāraṇam. tasmād yathārtha-vyakti-tasyāṃ vā a-nimittāyāṃ tad-viśeṣa-pratīti-viśeṣeṇa sādhanā-avayava-anukrama-iti tad eva pramāṇam syāt. tad-ākāra-kāla-dravya-niyama-ayogāt. tathā atra api -dravya-niyama-ayogāt. tathā atra api kaścīn anaikāntika eva ity a-viruddhaḥ. ko hy eṣa saṃśṛṣṭaṃ vetty asau katham ||12|| yady eṣa vā svabhāvād vā niyāmakāt | avinābhāva-vā svabhāvād vā niyāmakāt | avinābhāva-'pi hetau tad vidyate katham | rāga-ādy-a-anuvīdhāyinaṃ śabdānām na kaścīd artha-parisaṅkhyātum a-śakyatvāt, lakṣaṇa-niyamaḥ sva-hetor ity anādi-bhāva-svabhāva-ca an-artha-antaravāt sa eva svabhāva-hetuḥ svarūpeṇa pratīta eva. na ca svabhāva-hetuḥ svarūpeṇa pratīta eva. na ca svabhāva-tam eva svabhāvaṃ vyanakti na anyam iti na | grāhyatā-lakṣaṇād anyas tad-bhāva-iti hetu-svabhāva-niyamāt phala-svabhāva-vā śabda iti. atra api na kaścīd krama-hetv-abhāvāt. tat siddhaḥ saha-upalambha-darśanān na na darśanāt ||31|| avaśyaṃ-bhāva-darśanān na na darśanāt ||62|| avaśyaṃ-bhāva-api. apauruṣeṇ tu vidyamāno 'py artha-pratīyate. na hi vākyeṣu padānām krama-pradarśya sambandhaḥ pradarśyeta iti na -prakāre śakye darśayitum. tat-kāryatā-niyama-vat prakṛtyā a-yathārtha-vyakti-śabdasya sarvatra yogyasya eka-artha-dyotane -vat || hetv-antara- samūhasya sannidhau eva saṅketāt svabhāva-viśeṣasya vyaktau ca

niyama-abhāvāt sādhanasya sādhyā-vyabhicāra-niyama-abhāvāt syād apāyaḥ. na ca te janakā iṣṭāḥ. niyama-abhāvāt svātantryaṃ bhāvasya syāt. atas niyama-abhāvād anaikāntika eva ity a-viruddhaḥ. niyama-abhāvād ārabdha-artha-asiddheḥ, vastutaḥ niyama-abhāvād iti. asiddha-jñāpana-aṅgasya niyama-abhāvād iti. śabda-arthayoḥ punar-vacanaṃ niyama-abhāvān na hetu-bhedo bhedaka ity a-niyama-abhāvān na hetu-bhedo bhedaka ity a-kāraṇam niyama-abhāvena atiprasaṅgāt. tasmāt svabhāvo niyama-abhyupagame veditavyam. yatra eka-sādhanā-niyama-ayogāt. tatra sukha-ādy-utpattir na a-niyama-ayogāt. tathā atra api kaścīn niyama-hetur niyama-ayogāt. tathā atra api niyama-hetur niyama-ayogāt. tan niyata-deśa-kālatvād dhūmo niyama-ayogāt. tan-niyata-deśa-kālatvād dhūmo 'tra niyama-ayogāt. niyame ca tasya eva indhanatvād niyama-ayogāt. yatra tu santāna-upakāreṇa bhāvāḥ niyama-ayogāt. śakteś ca an-artha-antaravāt sa niyama-ayogāt. sā ca yogyatā hetu-bhāvāt kim niyama-ayogāt. sā ca yogyatā hetu-bhāvāt kim niyama-artham āśaṅkyeta. tat-sāmartyād artha-niyama-artham āśaṅkyeta. sajātīya eva sattvam iti niyama-artham āśaṅkyeta. sajātīya eva sattvam iti niyama-artham ity āha. tatra a-sambhāvād eva na niyama iti. api ca, svābhāvike vācya-vācaka-bhāve niyama iti cet, na, tasya sāmartya-a-darśanāt. niyama indriyāṇām aneka-śabda-saṅghātasya niyama eva. na sa nānātve yuktaḥ, nila-pīta-vat. niyama-kāraṇa-abhāvād ayuktam iti cet. a-vitatha-niyama-khyāpakasya dvitīya-ākṣepa-nāntariyakatvāt. niyama-khyāpana-artho 'pi vyatireka-prayogo na niyama-bādhanāt. pramāṇam pratiyoginaṃ sādhyati, niyama-vat prakṛtyā a-yathārtha-vyakti-niyamaḥ kiṃ niyama-vad artha-pratipādanam api śabdānām a-niyama-vādina udāharaṇa-sādharmyaṃ hetu-lakṣaṇam niyama-sāmartyena apara-pratikṣepāt, ākāra-antara niyama-hetur vaktavyo yata ime kecin naśvara-niyama-hetur vaktavyo yata ime kecin naśvara-niyamaḥ – saṃhatāḥ para-upakāriṇa iti. yady api niyamaḥ – sva-abhidhāna-viśeṣaṇa-apekṣā eva niyamo 'darśanān na na darśanāt ||31|| avaśyaṃ-niyamo 'darśanān na na darśanāt ||62|| avaśyaṃ-niyamo 'pūrva-prādur-bhāve prasajyate || bhūta-niyamaḥ, atra ca eṣāṃ pratīṣedhe virodha ity niyamo 'py a-sambaddha eva pratijñā-antara-niyamaḥ. api ca, yadi mṛt-piṇḍe ghaṭo 'sti, niyamaḥ. artha-antaratve tato 'rtheṣu jñāna-niyamo 'rthānām ākasmiko yuktaḥ. anapekṣasya deśa niyamo 'rthānām ākasmiko yuktaḥ, anapekṣasya deśa niyamo 'sti. yatra svātantryam icchāyā niyamo niyamo 'sya kaḥ || buddher api tad asti iti sā niyamaḥ. ākasmikatve 'py asya ukto doṣaḥ. niyamaḥ, iṣṭa-artha-siddher ubhayatra a-viśeṣāt. niyamaḥ, eka-vyāpāre krama-ayogāt, tasya a-niyamaḥ kaḥ parasya anyathā paraiḥ | artha-antara niyamaḥ kaḥ parasya anyathā paraiḥ | artha-antara niyamaḥ katham vijñeyaḥ, svabhāva-bhedasya niyamaḥ kaścīd, yathā rājñāḥ puruṣaḥ, puruṣo niyamaḥ kaścīd ubhayathā api pratīty-utpatter ity niyamaḥ kārya-liṅgasya svabhāva-liṅgasya ca niyamaḥ kiṃ na kalpyate. atha vā vahny-ādi-vad niyamaḥ kutaḥ | (326ab) na hi śabdasya kaścīd niyamaḥ kutaḥ | bhāva-hetu-bhavatve kiṃ niyamaḥ kutaḥ ||328|| sva-icchā-vṛttiḥ saṅketāḥ

V2_07206 | saṅketaś ca nirarthaḥ syād vyaktau ca
SV_03625 iti cet. iha apy astu. tad ayam nir-vastuko
PV_02157 syāc ca tādrśaḥ || taylor a-sama-rūpatvān
V1_03110 asya iyam adhigatir ity ayam asyāḥ karmaṇi
PV_02105 api | na eka-prāṇe 'py aneka-artha-grahaṇān
V2_06809 api yady arthebhyo janma syāt, syād yogyatā-
SV_09917 -svabhāvasya hetur na ca a-hetoḥ svabhāva-
V2_07814 -svabhāvasya hetuḥ, na ca a-hetoḥ svabhāva-
VN_01605 tata eva tasya janma, na anyasmād iti
SV_13115 chravaṇam iti. kāmam anya-pratīkṣā astu
PV_02174 tad-bhede dhavala-ādi-vat | rūpa-ādi-van na
VN_05510 vācyā, na ananubhāṣaṇam. kaś ca ayam samaya-
V1_00609 katham anyasya bhāve '-sambaddhasya bhāva-
PV_04240 arthāḥ santi taj-jāti-bhāvināḥ | kvacin na
HB_02107 hetuṣv eka-arthakriyayā kasyacit sahakāritva-
PV_03388 dṛṣyeta indāv iva a-dvaye | saṃvitti-
SV_17224 saṅketaḥ kasyacid abhiprāya-abhāvād iti na
SV_17115 ata eva nānā-arthā iti tata eka-artha-
PV_02175 niyāmakāḥ | sabhāga-hetu-virahād rāga-āder
PV_03316 kaiścid eva avagamyate | dharmaiḥ sa
SV_12925 tathā hy ākasmikatte sattvasya deśa-ādi-
SV_17311 na niyamo 'sti. yatra svātantryam icchāyā
V2_07207 kutaḥ ||49|| yatra svātantryam icchāyā
V1_04009 -viśeṣair iti na taylor api saha-upalambha-
SV_17211 api iti vivakṣā-pūrvakāṇām śabdānām artha-
V3_11406 saṃhata-upakāriṇa eva iti kaḥ pratibandha-
SV_14910 tathā api svabhāva-niyamād dhetoḥ svabhāva-
VN_00707 ca icchāto vṛkṣā vṛkṣa iti syāt, yady eṣa
PV_03501 vicāryate | tāsām samāna-jātye sāmārthya-
SV_13217 eva. saṃskāra-bhedād bhinnatvād eka-artha-
PV_03454 || a-dṛṣṭa-eka-artha-yoga-ādeḥ saṃvido
PV_03417 | vyaktau vyajyeta sarvo 'rthas tad-dhetor
SV_15705 vastu-bhedo hi bhedakaḥ | prayokṭr-bhedān
SV_12006 sambandhas tad-dvāreṇa ca artha-pratyāyane '-
PV_03525 || anena deha-puruṣāv uktau saṃskārato yadi |
SV_01622 -a-darśanād vyatirekam. ko hy atra
PV_04127 ākhyā yogyatā-viṣayā anumā || śabdānām artha-
HB_00803 -dharma-sambandha-vacanayoḥ prayoga-krama-
PV_03304 asya adhigatir ity ayam | kriyāyāḥ karma-
VN_01606 anyasmād iti niyamaḥ. tasya api sa svabhāva-
V2_06904 sidhyati. tasmāt sarvathā sarva eva kvacin
PV_04204 vā pratibandhe 'stu sa eva gati-sādhanāḥ |
V3_05602 vā pratibandhe 'stu sa eva gati-sādhanāḥ |
PV_04247 hi te || artha-antarasya tad-bhāve 'bhāvo
V3_06606 prasaṅgāt. sa ca tad-dhetur vā anityatā-hetu-
SV_09803 nivṛttir vaktavyā. sā cet sidhyati tad-ātma-
SV_08215 bhavat kvacid bhavati kvacin na bhavati iti
SV_16821 karoti. na ca asya kaścit kvacit sambandha-
SV_11414 -kāraḥ karoti iti kuta etat, so '-niyato
V2_07610 ātma-niyatasya tan-nivṛtṭyā nivṛtṭiḥ. tasmān
SV_09802 -niyatasya tan-nivṛtṭtau nivṛtṭiḥ. tasmāt tan-
PV_03391 akṣa-buddhīnām satsv apy anyeṣu hetuṣu |
SV_01707 siddhas tu kārya-kāraṇa-bhāvaḥ svabhāvaṃ
V2_09913 syāt. ataḥ kārya-kāraṇa-bhāvo 'pi svabhāvaṃ
SV_13512 vyavasthitatvāt. kṛtakānām api hetu-pariṇāma-
SV_10001 vā. sā iyam sattā a-pratibandhini cet.
V2_08204 sā iyam sattā a-pratibandhini iti cet, na
HB_04010 kevalau bhāva-abhāvau parasparam ākṣipataḥ,
HB_04010 ākṣipataḥ, niyamavantau ca na kevalau,
V3_12404 upayogaḥ. katham vā a-prasiddha-ātma-
VN_06612 'sya na sidhyati iti. iha api na kaścid a-
VN_06718 hetor abhidhānād eva nigrahaḥ, na apy a-
VN_06509 an-arthakā iti. siddhāntam abhyupetya a-
VN_06705 pṛcchan svayam ayam prakṛta-a-sambandhena a-
VN_06606 iti. so 'yam prakṛta-artha-viparyayād a-

niyamaḥ kutaḥ ||49|| yatra svātantryam icchāyā
niyamaḥ kriyamāṇaḥ svātantryam icchāyāḥ śabda-
niyamaś ca atra na ikṣyate | sajāti-vāsanā-bheda-
niyamaḥ, tat sādhanam. na ca iyam artha-ghaṭanā
niyamas tataḥ || ekayā aneka-vijñāne buddhyā astu
niyamaḥ. tad-abhāve 'sya idam iti na sidhyati. na
niyamaḥ. tasmān na atra kaścid dhetoḥ svabhāva-
niyamaḥ. tasmān na atra kaścid dhetoḥ svabhāva-
niyamaḥ. tasya api sa svabhāva-niyamaḥ sva-hetor
niyamas tu virudhyate ||252|| na vai vayam
niyamas teṣām bhūta-a-vibhāgataḥ || tat-tulyam
niyamas trir-abhihitasya ananubhāṣaṇam iti. yadi
niyamaḥ. darśanād bhāva-siddhir iti cet, nanu tad
niyamo dṛṣṭyā pārthiva-a-loha-lekhyā-vat || bhāve
niyamo na api santāna-upakāreṇa iti na tasya
niyamo na asti bhinnayor nīla-pītayoh || na artho
niyamo na taj-jñānam. svabhāva-niyame 'nyatra na
niyamo na yuktaḥ. anyathā a-sambhava-abhāvān nānā
niyamo na vā || sarvadā sarva-buddhīnām janma vā
niyamo na syāt sambandhasya a-viśeṣataḥ || tad-a-
niyamo na syād ity uktam. tac ca yatna-prerita-a-
niyamo nāma tatra kaḥ | dyotayet tena saṅketo na
niyamo nāma tatra kaḥ | dyotayet tena saṅketo na
niyamaḥ. nīla-ākāra-saṃvedanayos tu niyama eva.
niyamaḥ pratiyeta api. apauruṣe ya tu vidyamāno
niyamaḥ. pratyupayogaṃ tebhya upakāryasya
niyamaḥ phale | na anitye rūpa-bhedo 'sti
niyamo bahuṣv eva bahu-vacanam, ekasmīn eka-
niyamo bhavet || tathā hi samyag lakṣyante
niyamo yadi | aneka-śabda-saṅghāte śrutiḥ
niyamo yadi | sarvathā anyo na grhṇiyāt saṃvid
niyamo yadi || na eṣā api kalpanā jñāne jñānam tv
niyamaḥ śaktau na samaye bhavet ||295|| ādheya-
niyamaḥ śabdānām ity apauruṣeyatve 'pi sa eva
niyamaḥ sa kutaḥ paścād buddheś ced astu sammatam
niyamaḥ saṃhatair avaśyam parārthair bhavitavyam
niyamaḥ saṅketa-anuvidhāyinām | na ity anena
niyamaḥ. sarvathā gamakatvāt. sambandha-vacane
niyamaḥ siddhā sā tat-prasādhanā || arthena
niyamaḥ sva-hetor ity anādi-bhāva-svabhāva-niyamaḥ.
niyamaḥ svabhāva-bhūtaḥ sva-hetu-prakṛter
niyamo hy avinābhāvo '-niyataś ca na sādhanam ||
niyamo hy avinābhāvo '-niyataś ca na sādhanam ||39
niyamato '-gatiḥ | abhāva-a-sambhavāt teṣām
niyamana-svabhāvas tat-svabhāvas tat-svabhāva-
niyamam arthāt sūcayati iti siddho 'nvayaḥ.
niyamam arhati. na khalu vai tad a-nimittam
niyamam jñātam īśa ity a-pratipattir eva tad-
niyamam puruṣāt pratipadyate. tadā
niyamam prasādhyā nivṛttir vaktavyā. katham
niyamam prasādhyā nivṛttir vaktavyā. sā cet
niyamam yadi na brūyāt pratyayāt samanantarāt ||
niyamayati ity ubhayathā svabhāva-pratibandhād
niyamayati ity ubhayathā svabhāva-pratibandhād
niyamavatām a-śakyaḥ krama-viparyayaḥ kartum.
niyamavatī na syāt. tasmān na iyam ākasmiki
niyamavatī syāt. tasmān na iyam ākasmiki kvacit.
niyamavantau ca na kevalau, niyamasya ubhaya-
niyamasya ubhaya-rūpatvāt. tasmāt tatra eva bhāva
niyamāḥ prāṇa-ādāya ātmānam vidadhati iti
niyamāt kathā-prasaṅgaḥ. yat tena upagatan na
niyamāt kathā-prasaṅgād iti. idam api
niyamāt kathā-prasaṅgo 'pa-siddhāntaḥ. kasyacid
niyamāt kathām pravartayati. tatra idam syād
niyamāt kathām prasaṅjayati. pratijñātam khalv

PV_03196
PV_03397
V3_06007
SV_10026
HB_02315
SV_00316
V2_08414
SV_14914
HB_00601
SV_12216
SV_15722
V3_06602
V1_03914
PV_03257
PV_03079
PV_03500
SV_01821
PV_02112
V3_05610
V1_04002
SV_13320
SV_14910
HB_00105
SV_00111
V2_06306
HB_02414
SV_16512
SV_08717
VN_03511
SV_17225
V2_07205
SV_15020
SV_16124
V1_02207
HB_03505
SV_11405
PV_03076
SV_17203
V3_12206
PV_04239
SV_17217
V2_07203
PV_02078
V3_05004
PV_02220
SV_13818
SV_15019
SV_13815
SV_14714
V1_00605
SV_15116
SV_08214
PV_03387
PV_04197
V3_05408
V3_06611
V3_11711
NB_03030
V3_10808
SV_08401
SV_15410
HB_02608
SV_11718
VN_01015
V1_00106

ca na antareṇa aparān aṇūn | tad eka-a-
āśritya varṇyate | dvairūpyam saha-saṃvitti-
anyo 'nya-pratikṣepaḥ. sa eva hi tan-
| sva-sādhye kārya-bhāvābhyaṃ sambandha-
avinābhāvi kāraṇe teṣāṃ hetus tat-kāryatva-
teṣāṃ hetuḥ (2c) tat-kāryatva-
teṣāṃ hetuḥ tat-kāryatva-
tādṛśaṃ phalaṃ bhavati iti hetu-svabhāva-
iti, asminn eva tri-prakāre 'vinābhāva-
sambhavad-viśeṣasya ca tādavasthya-a-
a-doṣaḥ. samaya-kāryasya ruceḥ phala-utpatti-
vāsāmsi iva rāge. tad-dhetūnām api tatra
-lakṣaṇa-ayogād iti. api ca saha-upalambha-
na kim || na ca ekayā dvaya-jñānaṃ
-tri-saṅkhyā-apoho na vā bhavet || viśaya-a-
vicchinna iti tat kutaḥ | buddhīnām śakti-
tan-mātra-anubandhī pramāṇa-dṛṣṭas tad-bhāva-
yasya bhedaṅ na bhidyate || vijñānaṃ śakti-
kathaṃ nimitta-bhāve 'pi naimittika-bhāva-a-
rūpaṃ nīlasya anubhavāt tayoḥ saha-upalambha-
-vicchedānām upalakṣaṇāt. kathaṃ vā śakti-
-ātmata-vat. satyam etat. tathā api svabhāva-
vyāpto hetus tridhā eva saḥ | avinābhāva-
vyāpto hetus tridhā eva saḥ | avinābhāva-
'tra kāṣṭhād iti. kāraṇānām kārya-ārambha-a-
-janita iti kārya-kāraṇayor evaṃ svabhāva-
tam āviśanto dṛśyante. teṣāṃ a-vidita-arthā-
|| bheda-mātra-a-viśeṣe 'pi sva-hetu-pratyaya-
sādhāraṇāyām a-prasādhite vā tad-vṛtti-
iti na niyamo na taj-jñānaṃ. svabhāva-
tasya sā eka-arthatā kutaḥ ||48|| svabhāva-
-abhāvād ayuktam iti cet. a-vitatha-vyakti-
an-indhanas tasya deśa-kāla-niyama-ayogāt.
-kalāpaḥ. tat prakṛtes tat-kārya-svabhāva-
bādhāyām api sādhana-sāmarthyā-abhāvāt. a-
eva nityaḥ sambandhaḥ. tena girām eka-arthā-
sāmānya-grahas tasmimṣ tato 'numā || prameya-
jaḍasya pratipatti-māndyāt. api ca eka-arthā-
sandeḥāt. ata eva vipakṣād api. ekatra hi
sandeḥād vipakṣād vinivartanam || ekatra
-viprakarṣa-rahitaḥ. tatas teṣāṃ vivakṣā
kena vivakṣā-vacanād rite ||47|| vivakṣā
īkṣaṇato yathā || tasmād yasya eva saṃskāraṃ
iti. prayatna-anantaram jñānasya prak sato
sampratibaddhā sarve doṣaḥ prajāyante |
prakāse 'pi ghaṭa-ādy-anupalabdheḥ. sā iyam
-viśeṣād vahny-ādi-vat. vitatha-vyaktayaś ca
karaṇānām samagrāṇām vyāpārād upalabdhitāḥ |
pratipatti-nāntariyakam yaj-jñānaṃ tad-gatau
-lābhāt, anyato bhavato 'bhavato vā bhāve
gocarāḥ ||286|| svalakṣaṇa-viśayā hi buddhir
virodhinor yugapad ekatra samāveśa-ayogāt. a-
uttara-uttaram || sakṛt-saṃvedyamānasya
tataḥ || prayatna-anantaram jñānaṃ prak sato
siddham. prayatna-anantaram jñānaṃ prak sato
-parihāra-sthita-lakṣaṇatayā eva virodhaḥ, a-
na hy a-pratibaddhaḥ kasyacin nirvṛttau
-pratibandhe 'saty ekasya nirvṛttāv aparasya
virodho 'pi mā bhūt, yena nirasta-pratipakṣā
-abhāva-vat tata eva utpattiḥ. tasmīn sati
bhāva-anuṣaṅgaḥ. abhāva-vyavacchedas tu
pūrva-vat. yatra yasmīn upalabhyamāne
| (236ab) sa ca ayam sambandho vastu bhavan
tasmāt svabhāva-viśeṣo yataḥ pramāṇān
uddotyate || hita-a-hita-prāpti-parihārayor

niyamāj jñānam uktaṃ sāmānya-gocaram || atha eka-
niyamāt tac ca sidhyati || jñānam indriya-bhedena
niyamāt tad eva asti iti niścāyayan na aparo 'sty
niyamāt tayoḥ ||197|| tasmād dvi-prakāra eva
niyamāt, tair eva ca dharmair ye tair vinā na
niyamāt tair eva dharmair ye tair vinā na
niyamāt. tair eva dharmair ye tair vinā na
niyamāt phala-svabhāva-niyamaḥ. ākasmikatve 'py
niyamāt. yathoktā vyāptir avinābhāvaḥ pakṣa-
niyamāt. yad api vinā jvālayā syād anyatra api
niyamāt. svabhāva-vṛttayo hi bhāvās tan-mukhena
niyamād a-doṣa iti cet, na, teṣāṃ sākalya-a-
niyamād a-bhedo nila-tad-dhiyoḥ | (54ab) na hi
niyamād akṣa-cetasah | sukha-ādy-abhāve 'py
niyamād anya-prameyasya ca sambhavāt | yojanād
niyamād iti cet sa kuto mataḥ || yugapad buddhy-a
niyamād iti. jñāta-tad-bhāvasya arthāpattiyā
niyamād ekam ekasya kāraṇam | anya-arthā-śakti-
niyamād evaṃ-pratitiḥ. siddho hi vyavahāro 'yam
niyamād dvi-candra-ādi-vat. na hy anayor eka-
niyamād bhinna-dhvani-gatir bhavet ||257|| tāni
niyamād dhetoḥ svabhāva-niyamaḥ phale | na anitye
niyamād dhetvābhāsāt tato 'pare || pakṣo dharmī,
niyamād dhetvābhāsāt tato 'pare ||1|| pakṣo
niyamān na avaśyam śīta-bādhako 'gniḥ, yatas tad-
niyamān na vijātiyād utpattiḥ. tan na kāryam
niyamānām atyakṣa-āveśād a-vidvān eva doṣa-
niyamānām svabhāvavāt kecid eva kārakāḥ syuḥ, na
niyame 'naikāntikaḥ, a-vṛttau vā asādhāraṇaḥ.
niyame 'nyatra na yoḥyeta tayā punaḥ | (328ab)
niyame 'nyatra na yoḥyeta tayā punaḥ | saṅketas
niyame kim kāraṇam. tasmād yathārtha-vyakti-
niyame ca tasya eva indhanatvād dahana-upādāna-
niyame na anupalambha-ātmānaḥ sukha-ādayaḥ.
niyame na ca bādhakam pramāṇam syāt sādhyā-
niyame na syād artha-antare gatiḥ | (228ab) na hi
niyame varṇa-anityatā na pratīyate | pramāṇam
niyame saty enaṃ jaiminir jāniyāt. sa eva
niyame siddhe 'nya-nivartanam sidhyet. anyathā hi
niyame siddhe sidhyaty anya-nivartanam |
niyame hetuḥ saṅketas tat-prakāśanaḥ | apauruṣeye
niyame hetuḥ saṅketas tat-prakāśanaḥ | apauruṣeye
niyamena anuvartate | tan-nāntariyakam cittam
niyamena ayogāt, prayatnasya āvaraṇa-indriya-
niyamena ātmani snihyaṃs tadiye na virajyate ||
niyamena upalabdhis tad-vyāpārāc chabdasya tad-
niyamena eva niyama-kāraṇa-abhāvād ayuktam iti cet.
niyamena ca kāryatvam vyañjake tad-a-sambhavāt ||2
niyamena tat-pratibhāsanāt tad a-tad-rūpaṃ apy a-
niyamena tat-saṃvāda-ayogāt. na artha-
niyamena tad-yogyatā-upasthāpana-anuvidhāyini iti
niyamena tarhi syāt. na hy a-nimittam bhavat
niyamena dhiyā saha | viśayasya tato 'nyatvam
niyamena na | tasya āvrṭy-akṣa-śabdeṣu sarvathā
niyamena na | tasya āvrṭy-akṣa-śabdeṣu sarvathā
niyamena niyama-bādhānāt. pramāṇam pratiyoginam
niyamena nivartate. tasmād viśeṣasya na vyatireko
niyamena nirvṛttiḥ. sa ca dvi-prakāraḥ sarvasya.
niyamena niścīyante. tad ayam puruṣa ātmānam
niyamena bhavatas tad-anyasmād utpatti-kalpanāyām
niyamena bhāva-upasthāpanaḥ, bhāva-abhāvayor
niyamena yad-upalabdhir bhavati yogyatāyā a-
niyamena śabda-arthābhyaṃ bheda-a-bhedau na
niyamena sad-vyavahāraṃ pratipadyate, tan-
niyamena samyag-jñāna-pūrvakatvād a-viduṣāṃ tad-

PV_02113 || śarīrāt sakṛd utpannā dhiḥ sva-jātyā
SV_17219 kutah ||327|| vivakṣayā hi śabda 'rthe
PV_03303 | bhinne karmaṇy a-bhinnasya na bhedena
V1_03107 karmaṇy a-bhinna-ātmano jñānasya na bhedena
V2_07812 naśvara-ātmāno jātāḥ. na ca atra kaścīn
SV_09915 kecin naśvara-ātmāno jātā na ca atra kaścīn
SV_17117 svayaṃ dhvaneḥ | avāśyaṃ śāṅkayā bhāvyaṃ
V2_07112 svayaṃ dhvaneḥ | avāśyaṃ śāṅkayā bhāvyaṃ
V2_06905 niyamaḥ svabhāva-bhūtaḥ sva-hetu-prakṛter
PV_02175 | vikalpya-ṣayatyā ca ṣayā na
SV_02014 prāk. kārya-kāraṇa-bhāvād vā svabhāvād vā
V2_08906 ||61|| kārya-kāraṇa-bhāvād vā svabhāvād vā
PV_02104 || na anekatvasya tulyatvāt prāṇa-apānau
V2_06804 indriya-ṣaya-vat paraspara-yogyatā
VN_00701 kiṃ syāt. tad-arthakriyā-śakti-sthāpanāya
SV_03226 'vyatirikte vā prayoktum iṣyante, tathā
SV_15528 tarhi bhāva-svabhāva eṣa yad ime kathañcin
SV_06810 niyojana-artham ekam ayaṃ lokaḥ śabdaṃ teṣu
SV_06101 pratipadyeta ity uktim a-tad-dhetubhyo bhede
SV_04715 arthakriyām adhikṛtya ayam artheṣu śabdān
HB_01607 api svabhāva-mātreṇa citreṣu vyāpāreṣu
SV_06021 ||120|| bhedena pratipadyeta ity uktir bhede
PV_03192 ucyate || samikṣya gamakatvaṃ hi vyapadeśo
SV_04705 sa ca śabdaḥ kasmāt sāksād vyaktiṣv eva na
VN_00625 teṣāṃ tad-bhāva-sthāpanāya hy eka-śabda
VN_00713 puruṣaiḥ śabdā vyavahāra-artham artheṣu
SV_17228 -vācaka-bhāve na punar vivakṣayā yathā-iṣṭaṃ
SV_04605 upekṣāniyatvāt. tad ayaṃ śabdān api kvacin
SV_15522 abhimata-artha-upanibandhanaṃ vākyam evaṃ
SV_04608 -nivr̥tī kuryāṃ kārayeyaṃ vā iti śabdān
VN_00715 yuktam. puruṣais teṣāṃ niyoge yathā-iṣṭaṃ
SP_00012 atra kim | bhedaḥ cen nanv ayaṃ śabda
SV_06704 ca eka-śabda-niveśana-vaiphalyāt, eka-artha-
V3_04808 āśrayo vastu. anya-ṣaye 'pi nañi vibhāgena
VN_00622 tat-sāmarthyā-sthāpanāya tatra eka-śabda-
HB_02510 bhavanti vyavasthāvāṃś ca sādhyeṣu sādhanā-
VN_00715 iti kas tatra upālambhaḥ, nimittaṃ ca
SV_16920 tad-āśāṅkā-a-nivr̥tṭeḥ. sarveṣāṃ yathārtha-
SV_06705 -niyoga-abhāvāt, bhinna-svabhāvānāṃ pṛthai
VN_00714 cintyeta, na ca tad yuktam. puruṣais teṣāṃ
SV_04608 kuryāṃ kārayeyaṃ vā iti śabdān niyuñjīta
SV_06809 apārthikā viśeṣa-codanā iti sakṛt sarveṣāṃ
V1_00712 -a-saṃsparśī saṃvedana-dharmaḥ, artheṣu tan-
PV_03193 || tato līṅga-svabhāvo 'tra vyapadeśe
PV_03192 | tac ca akṣa-vyapadeśe 'sti tad-dharmaś ca
SV_04701 alam (94'b) arthakriyāsv iti tatra śabda
SV_11321 vācyāḥ. yogyatā-upakāra iti cet. na, nityāyā
SV_03705 -viśiṣṭā sattā nagaram iti cet. kim asyā
SV_17427 prajñā-prakarṣa-dur-avagaha-gahane 'pi
VN_06409 iti. a-sthāne nigrasthāna-anuyogo
VN_06411 a-nigrasthāne nigrhīto 'si iti bruvan
VN_01112 paro bruvāṇaḥ kim iti na anumanyate. tasya
PV_04194 dharma-viśeṣaṇam | tad-viśiṣṭatayā dharmo na
V2_05102 dharma-viśeṣaṇam | tad-viśiṣṭatayā dharmo na
PV_04039 -prasādhanam | viśiṣṭaṃ dharmiṇā tac ca na
V3_01405 -ādi-doṣāḥ. etena sa-dvitiya-prayogeṣu
SV_11022 -guṇasya abhyāsād apakarṣiṇaḥ. tat-pāṭave
PV_04034 vaiphalyam eva vā || sa-dvitiya-prayogeṣu
V2_08113 eva na syāt. sa tarhi vinaśvara-svabhāvo
SV_09923 syād ity uktam. sa tarhi naśvaraḥ svabhāvo
V2_08112 bhavet kvacid vā tat-kāla-dravya-apekṣa iti
SV_09922 bhavet kvacid vā tat-kāla-dravya-apekṣa iti
SV_03606 jasa-ādaya ity etad api puruṣa-abhiprāya-
V2_08111 abhāvaṃ svabhāvena sādhyati. yo hi svabhāvo
SV_09921 abhāvaṃ svabhāvena sādhyati. yo hi svabhāvo

niyamate | paratāś cet samarthasya dehasya
niyamate, na svabhāvataḥ, tasya kvacid a-
niyamakaḥ || tasmād yato 'sya ātma-bhedād asya
niyamakaḥ, kriyā-nibandhanatvāt karaṇa-tattvasya
niyamakaḥ svabhāvasya asti, sarva-janmināṃ vināśa
niyamakaḥ svabhāvasya asti sarva-janmināṃ vināśa-
niyamakam a-ṣayātām ||324|| ity antara-ślokaḥ.
niyamakam a-ṣayātām ||45|| eṣa sthāṇur ayaṃ
niyamakasya janakatām eva dipayati. na vai
niyamakāḥ | sabhāga-hetu-virahād rāga-āder niyamo
niyamakāt | avinābhāva-niyamo 'darśanān na na
niyamakāt | avinābhāva-niyamo 'darśanān na na
niyamakau | ekatve 'pi bahu-vyaktis tad-dhetor
niyamikā iti cet, na, tatra apy eka-pratiniamasya
niyuktasya samudāya-śabdasya eka-vacana-virodho
niyuktās tam artham pratibandhena prakāśayanti.
niyuktāḥ phala-dāḥ. tat tarhi rūpaṃ varṇānāṃ
niyuñkte ghaṭa iti. te 'pi sañjātyād anyatāś ca
niyuñkte. taṃ tasyāḥ pratipadyamānā buddhir
niyuñkte, tat-kāriṇāṃ arthānāṃ anyebhyo bheda
niyuñkte. yadi nāma kadācit kiñcit kathañcid atra
niyuñjate | taṃ tasyāḥ pratiyati dhīr bhrāntya
niyuñjate | tac ca akṣa-vyapadeśe 'sti tad-
niyuñjate. kiṃ tatra anyena vyavadhinā. ānantyāc
niyuñjate yadi, kiṃ syāt. tad-arthakriyā-śakti-
niyuñjante. svayaṃ utthāpane hi bhāva-śaktir a-
niyuñjate. sañketaś ca nirarthaḥ syāt (328c) na
niyuñjanaḥ phalam eva kiñcid ihitum yuktaḥ. tac
niyuñjanam anena arthena yojayāmi iti parārtha-
niyuñjīta niyoge vā ādriyeta, anyathā
niyuñjirann iti kas tatra upālambhaḥ, nimittaṃ ca
niyoktāraṃ samāśritāḥ || ṣayann ekam a-dṛṣṭasya
niyoga-abhāvāt, bhinna-svabhāvānāṃ pṛthai niyoge
niyoga-vṛtṭeḥ. sapakṣa-lakṣaṇa-virodhāc ca na evaṃ
niyogo 'pi syād iti yuktaṃ ṣayāmaḥ. na ca niḥ-
niyogo na syāt, kāraṇa-śakti-pratiniamyā hi
niyogasya uktam eva. api ca yadi na rūpa-ādināṃ
niyoge 'py a-vaigūnyena yathā-samayaṃ pratīti-
niyoge ca tathā-coditānāṃ vibhāga-a-parijñānād
niyoge yathā-iṣṭaṃ niyuñjirann iti kas tatra
niyoge vā ādriyeta, anyathā upekṣāniyatvāt. tatra
niyojana-artham ekam ayaṃ lokaḥ śabdaṃ teṣu
niyojanāt, tato 'rthānāṃ a-pratīti-prasaṅgāt.
niyojyātām | nivartate vyāpakasya svabhāvasya
niyojyātām || tato līṅga-svabhāvo 'tra vyapadeśe
niyojyate. sa ca | (94'b) sāksān na yojyate
nir-atīśayativāt. tatra apy atīśaṅgād upakāra-
nir-atīśayāyā viśeṣaṇam, sattāyāś ca ekatvāt.
nir-atyayatāṃ sādhyaitu-kāmo bandhakīm api
nir-anuyojya-anuyogaḥ. nigrasthāna-lakṣaṇasya
nir-anuyojya-anuyogaṇ nigrhīto vaktavyāḥ. atra
nir-anvaya-upajanana-vināśa-upagamād iti cet, ko
nir-anvaya-doṣa-bhāk || svabhāva-kārya-siddhy-
nir-anvaya-doṣa-bhāk ||14|| ity antara-ślokaḥ.
nir-anvaya-doṣavat || etena dharmi-dharmābhyāṃ
nir-anvaya-doṣo vyākhyātaḥ, yathā – abhivyakta-
nir-anvaya-vināśa-dharmāṇaḥ syuḥ. jvālā-ādi-vad
nir-anvaya-viruddhate | etena kathite sādhyam
nir-apekṣa ity a-hetukaḥ syāt. na a-hetukaḥ,
nir-apekṣa ity a-hetukaḥ syāt. na a-hetukaḥ sattā
nir-apekṣa eva na syāt. sa tarhi vinaśvara-
nir-apekṣa eva na syād ity uktam. sa tarhi
nir-apekṣaṃ vastu-sannidhi-mātreṇa svayaṃ
nir-apekṣaḥ, sa yadi kadācid bhavet kvacid vā tat
nir-apekṣaḥ sa yadi kadācid bhavet kvacid vā tat-

SV_17226 na joyjeta tayā punaḥ | (328ab) yadi sanketa-
SV_09919 phalasya api na asti ity a-samānam. sā iyam
V2_08109 a-vināśo 'pi syād ity a-vyāptiḥ. sā iyam
PV_02267 -santānā dikṣite 'py a-nivāritāḥ | nityasya
SV_02222 -sambhavaḥ ||35|| sa hi dhūmo 'hetur bhavan
V2_08611 -sambhavaḥ ||58|| sa hi dhūmo 'hetur bhavan
PV_04198 -śabdeṣu sarvathā an-upayogataḥ || kadācin
V3_05410 sarvathā an-upayogataḥ ||35|| kadācin
SV_05305 viruddhā. tathā na kadācid vyaktayaḥ sāmānya-
SV_15017 -jñāna-jananāt. tad ime śabdāḥ saṃskāra-
SV_16322 na mantrāḥ puruṣa-praṇītā api tad-upayoga-
PV_02035 -dhiyāṃ dehād eva na kevalāt | sva-jāti-
SV_16329 ca vartamānāḥ samarthāḥ. tat-samaya-upadeśa-
PV_03468 -gatiḥ || tasmād anumitir buddheḥ sva-dharma-
SV_09811 na avaśyaṃ-bhāvitā iḥsyate | (194ab)
V2_07703 dharmānāṃ na avaśyaṃ-bhāvitā iḥsyate ||53||
SV_10009 iti tad-vyāpī. katham punar etad gamyate
V2_08211 iti tad-vyāpī. katham punar etad gamyate –
SV_17201 bravīmi iti tayor bhedaḥ parikṣyatām ||325||
HB_01103 atra asmābhir ity apare nivarteran. te hi
SV_10217 api kvacil lokasya pravṛtteḥ. tathātve tan
SV_03318 tad-āśraya-bhūtāyā ekatvena a-pratibhāsanāt.
SV_06611 artha-antara-abhidhāyinaś ca an-ākṣepakāḥ,
SV_03312 asti iti. yadā punar vyavaccheda-antara-a-
SV_15421 'pi na bhāva-siddhiḥ. yathā na idaṃ
SV_01302 ca, vyatireky api hetuḥ syāt (18c) na idaṃ
V2_09511 kiṃ ca vyatireky api hetuḥ syāt. na idaṃ
V2_09512 -charīram a-prāṇa-ādīmattva-prasaṅgād iti.
NB_03098 prāṇa-ādīmattvād iti. na hi sa-ātmaka-
V3_12303 syāt. sa ca na sidhyati ity uktam. astu nāma
SV_01303 -charīram a-prāṇa-ādīmattva-prasaṅgād iti,
SV_15407 tad-vijātiya-siddhi-nāntariyakatvāt. anitya-
PV_02254 || anityāt prāṇa tena eva duḥkhaṃ duḥkhān
SV_15416 nairātmya-siddhiḥ syāt. ātma-vyavacchedena
SV_15413 kriyā-bhoga-adhiṣṭhāna-a-svatantro hy ātmā
V3_11808 ca atyanta-parokṣasya na sidhyataḥ. ke ca
SV_10624 -śabda-vācyasya dharmiṇa eva nirākaraṇān
SV_01611 || anupalambhaṃ ca asya pramāṇayata ātma-vādo
SV_16201 -anukramaḥ puruṣa-vikalpaṃ yadi na apekṣeta
SP_00003 so 'san katham apekṣate | saṃś ca sarva-
SV_04313 -dharma-vyatirekān sandarśayanti. na ca te
SV_13922 syāt. tathā ca idam an-upakārya-upakāraṃ
HB_02004 -darśanāt. tena ādyo viśeṣaḥ sahakāribhyo
PV_02210 utpatti-sāmarthya-garbhe śakto 'pi vastuni |
SV_11027 doṣa-utpattir api. na ayam doṣaḥ. yasmān
SV_11104 puruṣasya doṣeṣu na sambhavati. tasya
SV_10425 -prasaṅgaḥ. tathā ca a-pratipattiḥ. tasmān
SV_10508 vilomayan yathā-abhyupagamam pratipādyate,
SV_08021 tayor a-naimittikatā-āpatteḥ (159c) asad dhi
SV_10422 na hy asyāṃ kaścid drṣṭānto 'sti. kiṃ na
VN_00205 sarva-sāmarthya-upākhyā-viraha-lakṣaṇam hi
V2_07904 sarva-sāmarthya-upākhyā-viraha-lakṣaṇam hi
SV_10504 a-bhāvino 'nkura-ādayo drṣṭāntaḥ, na kevalam
V3_07606 mūrta ity a-mūrtatvaṃ nir-upākhye 'pi syāt.
SV_09608 mūrta ity a-mūrtatvaṃ nir-upākhye 'pi syāt.
SV_09101 bhāvanām svabhāva-bhedaḥ sāmānyam. yeṣāṃ tu
SV_10505 -ādayo drṣṭāntaḥ, na kevalam nir-upākhyam.
V3_07605 yathā na bhavati mūrta ity a-mūrtatvaṃ
SV_09607 yathā na bhavati mūrta ity a-mūrtatvaṃ
SV_15415 nairātmyam na ātma-nivṛtti-mātram. anyathā
V3_05705 tu pratipanna-tad-vyavahāro 'pi prasiddheṣu
SV_12806 -antara-apekṣā kāla-kṣepaś ca na syāt. tasya
SV_12212 ity ucyate, na avasthā-bhedini viśeṣe.
SV_07706 -dravyād utpitsu dravyam na yāti (152a')
PV_04155 syātām yady asau syāt tulā-natiḥ || tan

nir-apekṣaḥ svabhāvata eva artheṣu śabdo nilinaḥ
nir-apekṣatā vināśasya kvacit kadācid ca bhāva-
nir-apekṣatā vināśasya kvacit kadācid ca bhāva-
nir-apekṣatvāt krama-utpattir virudhyate ||
nir-apekṣatvān na kadācin na bhavet, tad-bhāve
nir-apekṣatvān na kadācin na bhavet, tad-bhāve
nir-apekṣasya kārya-a-kṛti-virodhataḥ | kadācitka
nir-apekṣasya kārya-a-kṛti-virodhataḥ | kadācitka
nir-apekṣā anvayi vijñānam janayanti. tasmād a-
nir-apekṣāḥ prakṛtyā ca artheṣu pratibhāna-
nir-apekṣāḥ svabhāvena phala-dāḥ. ye 'pi tantra-
nir-apekṣānām janma janma-parigrahe ||
nir-apekṣānām a-sāmarthyāt, tatra api tad-ākāra-
nir-apekṣiṇaḥ | kevalān na artha-dharmāt kaḥ sva-
nir-apekṣo bhāvo vināśe. sa-apekṣatve hi ghaṭa-
nir-apekṣo bhāvo vināśe. sa-apekṣatve hi ghaṭa-
nir-apekṣo vināśa iti. a-sāmarthyāc ca tad-dhetoḥ
nir-apekṣo vināśa iti. a-sāmarthyāc ca tad-dhetoḥ
nir-abhiprāya-vyāpāra-vacane sthāṇau samāropya
nir-abhiprāya-vyāpārāḥ sva-hetu-pariṇāma-upanidhi-
nir-avadyam yadi niścaya-pūrvam vyavahared iti sā
nir-ākāṅkṣatvāc ca. dvitiye tu bhavati, tathā
nir-ākāṅkṣatvāt, katham viśeṣaṇa-viśeṣya-bhāva-
nir-ākāṅkṣas taṃ jñātum icchati, tadā a-
nir-ātmakam jīvac-charīram prāṇa-ādīmattvād iti
nir-ātmakam jīvac-charīram a-prāṇa-ādīmattva-
nir-ātmakam jīvac-charīram a-prāṇa-ādīmattva-
nir-ātmakānām ghaṭa-ādīnām drṣṭa-a-drṣṭānām prāṇa
nir-ātmakābhyām anyo rāsir asti yatra ayam prāṇa-
nir-ātmakabhyo vyatirekaḥ prāṇa-ādīnām tad-bhāve
nir-ātmakēṣu ghaṭa-ādīṣu drṣṭa-a-drṣṭeṣu prāṇa-
nir-ātmata-ādi-vyavacchede 'pi tathā syāt. na,
nir-ātmataṃ | a-viraktaś ca tṛṣṇāvān sarva-
nir-ātmano bhāvasya parāmarśād a-doṣa iti cet.
nir-ātmā, tat-svāntarya-lakṣaṇatvād ātmanaḥ. tad
nir-ātmānaḥ prāṇa-ādy-abhāvena vyāptāḥ. ghaṭa-
nir-ādhāraḥ sādhyā-dharmaḥ syāt. tad ayam ādhāra-
nir-ālambaḥ syāt, a-pratyakṣatvād ātmanas tat-
nir-ālambaṇaḥ svayaṃ prakāśeta. yatne 'pi na
nir-āśaṃso bhāvaḥ katham apekṣate || dvayor eka-
nir-āśrayās tad-bheda-darśana-āśrayatvāt. na a-
nir-īham jagat syāt. śabda-nityatve ca sādhanam
nir-upakāryasya na utpadyeta iti. na asmākam punaḥ
nir-upadrava-bhūta-artha-svabhāvasya viparyayaḥ |
nir-upadrava-bhūta-artha-svabhāvasya viparyayaḥ||
nir-upadravatvāt. a-śeṣa-doṣa-hāneḥ,
nir-upākhyā-abhāva-siddhi-vad anyatra api
nir-upākhyā-vad anyā-vad vā iti. sa eva tāvad
nir-upākhyam katham nimittam syāt. kārya-karaṇa-
nir-upākhyam vyoma-kusuma-ādi drṣṭāntaḥ. tad asat
nir-upākhyam iti. evam sādhanasya sādhyā-
nir-upākhyam. caramasya tarhi kṣaṇasya an-
nir-upākhyam. nir-upākhye 'pi iyam eva pravṛttir
nir-upākhyasya abhāvād a-pratiśedha-viṣayatā iti
nir-upākhyasya abhāvād na pratiśedha-viṣayatā iti
nir-upākhyānām svabhāva eva na asti tatra katham
nir-upākhye 'pi iyam eva pravṛttir niśidhyate.
nir-upākhye 'pi syāt. nir-upākhyasya abhāvād a-
nir-upākhye 'pi syāt. nir-upākhyasya abhāvād na
nir-upākhye kṛtakatva-ādy-ayogān na tato
nir-upākhyeṣu saty api viṣaye kathaṅcid viṣayiṇam
niṣ-kala-ātmanaḥ kṣaṇena pratipatter eka-jñāna-
niṣ-kalasya ātmanas tad-a-tattva-virodhāt. na ca
niṣ-kriyatva-upagamāt. na hy anyā-dravya-vṛtter
nir-guṇa-kriyas tasmāt samavāyi na kāraṇam | tata

PV_02141	| tad-bhūta-bhinna-ātmatayā śeṣam a-kleśa-	nir-jvaram || kāya-vāg-buddhi-vaiguṇyaṃ mārga-
SV_04418	bāhyam ekam iva anyataḥ | vyāvṛttam iva	nis-tattvaṃ parikṣā-an-aṅga-bhāvataḥ ||77|| arthā
SV_12013	naś cetaḥ. tad apare 'py anuvadanti iti	nir-dayā-ākṛānta-bhuvanāṃ dhig vyāpakam tamaḥ. kaḥ
PV_02241	bijaṃ sarva-saktināṃ paryāyeṇa samudbhava |	nir-doṣa-ṣiṣayaḥ sneho nir-doṣaḥ sādhanāni ca ||
PV_02226	vinā duḥkha-hetur ātmā cet te 'pi tādrśāḥ ||	nir-doṣaṃ dvayam apy evaṃ vairāgyaṃ na dvayor
SV_11023	syuḥ. jvālā-ādi-vad eva. tena syād api	nir-doṣaḥ. katham nir-doṣo nāma. yāvatā doṣa-
SV_00919	phalasya. sarvathā abhūta-a-samāropān	nir-doṣaḥ. tad-anyaena doṣavattva-sādhane na
SV_11016	atha kiṃ na eva sa tādrśaḥ puruṣo 'sti yo	nir-doṣaḥ. sarveṣāṃ sa-vipakṣatvān nirhrāsa-
PV_02241	samudbhava | nir-doṣa-ṣiṣayaḥ sneho	nir-doṣaḥ sādhanāni ca || etāvad eva ca jagat kva
SV_11009	tathā hy ayam evaṃ na vā ity anya-doṣa-a-	nir-doṣatā api vā | dur-labhatvāt pramāṇānāṃ dur-
VN_06209	na aparatra sva-doṣa-upakṣepāt, tat-sādhana-	nir-doṣatāyāṃ hi tad-abhyupagama eva uttara-a-
VN_02320	parājīto vaktavyaḥ, pūrva-pakṣe sādhanasya	nir-doṣatvāt. doṣavati punaḥ sādhanane na dvayor
VN_02116	parājaya-adhikaraṇam. tat punaḥ sādhanasya	nir-doṣatvāt, sa-doṣatve 'pi prativādinō 'jñānāt
VN_06413	doṣair uttara-vādy abhiyujñīta, so 'sthāne	nir-doṣe nigrāsthānasya abhiyoktā udbhāvayitā
VN_02402	ca sthāpanīyaḥ para-pakṣaḥ ca nirākartavyaḥ.	nir-doṣe sādhanā-abhidhāne 'pi vādināḥ
PV_02221	tadiye na virajyate || na ca asty ātmani	nir-doṣe sneha-apagama-kāraṇam | snehaḥ sa-doṣa
SV_11023	ādi-vad eva. tena syād api nir-doṣaḥ. katham	nir-doṣo nāma. yāvatā doṣa-vipakṣa-sa-ātmatve 'pi
SV_17524	na syāt. na hy ayam sambhavo 'sty ekaḥ śabda	niṣ-paryāyaṃ nityaś ca syād anityaś ca iti.
VN_01119	katham idānīm idam ekatra a-vibhakta-ātmani	niṣ-paryāyaṃ paraspara-vyāhatam yoksyate: janma-a
SV_10918	-upagamo na vipralambhāya an-uparodhāt,	niṣ-prayojana-vitatha-abhidhāna-vaiphalyāc ca
VN_04111	sādhya-siddhy-upayogino 'bhidheyasya abhāvān	niṣ-prayojanatvāc ca iti. prakāra-viśeṣa-upādānam
VN_05412	tatra prathamam sarva-anukrama-anubhāṣaṇam	niṣ-prayojanam. dūṣaṇa-vādinā dūṣaṇe vaktavye yan
PV_04153	-bhāk || adṛśyasya a-viśiṣṭasya pratijñā	niṣ-prayojanā | iṣṭo hy avayavī kāryam dṛṣṭyā
VN_00623	-niyogo 'pi syād iti yuktaṃ paśyāmaḥ. na ca	niḥ-prayojanā lokasya artheṣu śabda-yojanā. tatra
SV_07617	eṣṭavyaḥ. sa eva sāmānya-kārye paryāpta iti	niḥ-prayojanā sāmānya-kalpanā. yadi tatsv asatsu
SV_04604	eva asya avadheya ārambhaḥ phala-arthaḥ,	niṣ-phala-ārambhasya upekṣāniyatvāt. tad ayam
SV_00917	viparyāsa-abhāve 'bhāvāt. kāruṇikasya api	niṣ-phala ārambho '-viparyāsād iti cet. na,
V3_11007	viparyāsa-abhāve 'bhāvāt. kāruṇikasya api	niṣ-phala ārambho viparyāsād iti cet, na,
SV_06315	vyatirekaḥ. eka-anvayasya parihārya-abhāve	niṣ-phala-codanatvāt, tathā eka-parihāryasya
V3_04102	'sti, vināśāt tiro-dhānād vā iti na atra	nir-bandhaḥ. tac ca upalabhya-madhya-rūpaṃ
HB_01214	aneka-pratyaya-upadheya-viśeṣatvam iti na	nir-bandho 'smākam mṛt-samsthānāyor eka-
SV_02510	sā bhrāntir iti cet. tad-darśinī iti kutaḥ.	nir-bīja-bhrānty-ayogād iti cet. ta eva tad-eka-
SV_03107	'py anyad iṣyate | (56ab) syād etat –	nir-bhāgasya vastuno grahaṇe ko 'nyas tadā na
V1_04404	eva tu prajñām anuśīlayanto vibhrama-viveka-	nir-malam an-apāyī pāramārthika-pramāṇam abhimukhi
SV_04401	vaiyarthyaṃ ca na syāt. buddhi-pratibhāsasya	nir-vastukatvād vastu-sāmarthya-a-bhāvināṃ
SV_03625	eka-vacanam iti cet. iha apy astu. tad ayam	nir-vastuko niyamaḥ kriyamāṇaḥ svātantryam
PV_03184	viśeṣa-adhigamaḥ katham || asti cen	nir-vikalpaṃ ca kiñcit tat-tulya-hetukam | sarvaṃ
PV_03284	-ādy abhūtam api varṇyate | spaṣṭa-ābham	nir-vikalpaṃ ca bhāvanā-bala-nirmitam || tasmād
V1_02807	ādīkam abhūta-ṣiṣayam apī spaṣṭa-pratibhāsaṃ	nir-vikalpakaṃ ca bhāvanā-bala-niṣpannam iṣyate.
V1_02809	astu nāma bhāvanā-balena spaṣṭa-ābham,	nir-vikalpakaṃ tu katham. yasmān na vikalpa-
PV_03232	'neka-rūpatā || te kalpitā rūpa-bhedā	nir-vikalpasya cetasaḥ | na vicitrasya citra-
PV_03183	śabdās tad-eka-arthā ca kalpanā | abhāve	nir-vikalpasya viśeṣa-adhigamaḥ katham || asti
PV_03299	vā api yā eva dhīḥ sphuṭa-bhāsini | sā	nir-vikalpā ubhayathā apy anyathā eva vikalpikā ||
VN_01419	muṣṭiḥ, na sarvāḥ. na hi prasāritā aṅgulyo	nir-viveka-svabhāvā muṣṭy-aṅgulyaḥ, avasthā-dvaye
VN_01413	sambhavati, ubhayathā api na pariṇāmaḥ. na	nir-vivekaṃ dravyam eva dharmāḥ, na api dravyād
VN_01504	atiprasaṅgāt. nanu uktaṃ na dravyam eva	nir-vivekam avasthā, na api dravyād artha-antaram
VN_01415	yathā aṅgulināṃ muṣṭiḥ. na hy aṅguly eva	nir-vivekā muṣṭiḥ, prasāritānām a-muṣṭitvāt, na
SV_09420	-śabda-vācyasya eva arthasya kvacid abhāvān	nir-viśeṣaṇā eva sā. katham abhāvo jñeya-
V3_07302	śabda-vācyasya eva kasyacid arthasya abhāvān	nir-viśeṣaṇā eva sā. katham abhāvo jñeya-
V3_07309	tad asiddha-upādāneṣu na sambhavati. tad ime	nir-viśeṣaṇāḥ. teṣṭ artha-upādānatva-sādhnam
HB_02009	tarhy eka-arthakriyā api. sā api na bhaven	nir-viśeṣānām parasparataḥ, bhāve vā tad-
VN_05702	ca nigrāsthānam, anyathā apratibhāyā	nir-ṣiṣayatvāt. an-avadhārita-artho hi na
V2_04815	na nānā-ṣiṣayatā, anumāna-vikalpasya	nir-ṣiṣayatvāt, tat-pratibhāsasya sva-ṣiṣaya-
VN_05708	vacane 'pratibhāyāḥ ko ṣiṣaya iti vaktavyam,	nir-ṣiṣayatvād a-vācyā eva syāt. na uttara-
SV_05412	bhavantu nāma tad-ṣiṣayāni nir-ṣiṣayāni.	nir-ṣiṣayatve 'pi tad-anukāri pratibhāsa tad-
VN_05712	iti cet, evaṃ tarhy ananubhāṣaṇam	nir-ṣiṣayam, ajñānena ākṣepāt. na hi ṣiṣayam
VN_05216	-a-parijñānāt. yady ayam na pratyuccārayati,	nir-ṣiṣayam uttaram prasajyeta. atha uttaram
SV_08525	ca sāmānya-dhiyas tena apy a-dūṣaṇā ||169||	nir-ṣiṣayam eva khalv idam mithyā-jñānam yad
SV_10518	dharmi-vācino 'prayogād abhidhānasya	nir-ṣiṣayasya ca pratiśedhasya ayogāt. na eṣa
V3_06707	'prayogād abhidhānasya, tasya pratiśedhāt,	nir-ṣiṣayasya ca pratiśedhasya ayogāt. na eṣa
SV_09213	artha-niśedhe 'n-arthaka-śabda-a-prayogān	nir-ṣiṣayasya nañō 'prayoga ity atra uttaram
PV_03451	tasmān na ca tat pratibhāsini | sā dhīr	nir-ṣiṣayā prāptā sāmānyam ca tad-a-grahe || na
SV_05412	iti cet. bhavantu nāma tad-ṣiṣayāni	nir-ṣiṣayāni. nir-ṣiṣayatve 'pi tad-anukāri
SV_13401	na tv evaṃ śabdān iti, kaḥ śabdeṣ eṣāṃ	nir-vedaḥ. yad uktaṃ na dhvanayo bhedenā
PV_02249	eva anurajyate | pratyutpannāt tu yo duḥkhān	nir-vedo dveṣa idrśāḥ || na vairāgyam tadā apy

SV_10215	pramānānām. na hi pravṛtti-niṣedhe 'pi iyam	niḥ-śaṅka-paricchedaṃ cetaḥ karoti. saṃśayād api
SV_12807	kṣaṇena pratipatter eka-jñāna-utpattau	niḥ-śeṣa-avagamāt. anyathā ca ekatva-virodhāt.
SV_02405	pratipattiḥ, na anyathā, anvaya-vyatiṛekayor	niḥ-śeṣa-darśana-a-darśana-āyattatvāt, kvacid a-
SV_14919	sarva-ākāra-janmāno naśyanti iti. tāsām a-	niḥ-śeṣa-darśanāt. vicitra-śaktayo hi sāmagryo
V2_07902	sarva-sāmagrī-janmāno naśyanti iti, tāsām a-	niḥ-śeṣa-darśanāt. vicitra-śaktayo hi sāmagryo
SV_08821	bhedāt. svabhāvo hi bhāva iti. tathā ca syān	niḥ-sāmānya-viśeṣatā | bheda-sāmānyayor yadvad
SP_00008	|| krameṇa bhāva ekatra vartamāno 'nya-	niḥ-sprḥaḥ | tad-abhāve 'pi tad-bhāvāt sambandho
PV_03032	-rūpatayā tattvena abhāvāc ca na rūpiṇī |	niḥ-svabhāvatayā a-vācyam kutaścid vacanān matam |
PV_03027	|| anyatve tad a-sambaddhaṃ siddhā ato	niḥ-svabhāvatā | jāti-prasaṅgo 'bhāvasya na
SV_03717	-antarasya tat-svabhāvatva-ayogāt, teṣām ca	niḥ-svabhāvatva-prasaṅgāt. tasya apy artha-antara
SV_08303	asti. yo 'sti sa na janako vyatiṛekasya	niḥ-svabhāvatvāt. yaj-janakam tad eva vastu taj-
SV_14715	tad a-tad-rūpam apy a-vācyam iti. na, tasya	niḥ-svabhāvatvāt svayam. sa eva hi tasya svabhāvo
SV_08521	prasaṅga iti cet. na tulyaḥ. yato nivṛtter	niḥ-svabhāvatvān na sthāna-a-sthāna-kalpanā | (169
SV_14620	iti hi tathābhūta-svabhāva-utpattiḥ. sā	niḥ-svabhāvasya katham syāt. katham idānīm
SV_14618	bhavantam apekṣate. sa ca svabhāva eva.	niḥ-svabhāvasya kvacid vyāpāre samāveśa-abhāvāt.
PV_03215	asti ca lakṣaṇam | ato lakṣaṇa-sūnyatvān	niḥ-svabhāvāḥ prakāśitāḥ || vyāpāra-upādhikam
SV_08421	iti. etāvāt tu syāt, kuto 'yam svabhāva iti.	nir-hetukatve 'napekṣiṇo niyama-abhāvena
SV_17301	vivakṣayā yathā-iṣṭam niyujyeta. saṅketaś ca	nirarthāḥ syāt (328c) na hi svabhāva-bheda
V2_07206	'nyatra na yojyeta tayā punaḥ | saṅketaś ca	nirarthāḥ syād vyaktau ca niyamaḥ kutaḥ ||49||
VN_05912	prakṛta-sādhana-a-sambaddha-pratipatteś ca	nirarthaka-apārthakābhyām na bhidyate.
VN_04203	iti cet, yasya kasyacid a-vādino 'pi hi	nirarthaka-abhidhāne kiṃ na nigrāho nigrāha-
VN_04207	sarvasya a-sādhana-aṅga-vādina iti. sa sarvo	nirarthaka-abhidhāy anena eva nigrāhasthānena
VN_04209	-arhaḥ. na ca varṇa-krama-nirdeśaḥ sarvatra	nirarthakaḥ kvacit prakaraṇe tasya apy
VN_04202	nirarthakam, yasya na eva kaścid arthaḥ, tan	nirarthakam iṣṭam iti cet, yasya kasyacid a-
VN_04309	syān na nigrāha-arhaḥ. a-sambaddha-abhidhāne	nirarthakam eva iti na pṛthag a-vijñāta-arthaṃ
HB_02912	idānīm tal lingam. anvaya-anugamaṃ ca	nirarthakam. tasmād anya-bhāvo na sādhanam
VN_04205	tasya iha a-prastāvād iti cet, āyātam iha yo	nirarthakam bravīti, tasya tena eva nigrāha iti.
VN_04105	upakṣepa iti. varṇa-krama-nirdeśavan	nirarthakam. yathā nityaḥ śabdo jabaḡaḡadaśatvāt
VN_04201	abhidhānāt. na sādhyā-siddhāv an-arthaḥ	nirarthakam, yasya na eva kaścid arthaḥ, tan
VN_04404	vācyam syāt. na ubhaya-saṅgrahāt apārthakam,	nirarthakasya api saṅgrāha-prasaṅgāt. evam-vidhāc
SV_11910	śliṣyato viśeṣa-abhāvāt. kiṃ ca, varṇā	nirarthakāḥ santaḥ pada-ādi parikalpitam | a-
VN_04402	kila padānām a-sambandhād a-sambaddha-varṇān	nirarthakāt pṛthag uktam. nanv evam a-sambaddha-
VN_04302	prayuktaṃ nigrāhasthānam iti. na idaṃ	nirarthakād bhidyate. sa yadi prakṛta-artha-
VN_04116	vacana-prasaṅgāt, evam hi tā na pṛthag vācyā	nirarthakena eva abhidhānāt. na sādhyā-siddhāv an
SV_12718	vā. aneka-avayava-ātmatve pṛthak teṣām	nirarthatā | (248ab) te 'pi tasya bahavo 'vayavāḥ
SV_11503	iti. a-saṃskāryatayā pumbhiḥ sarvathā syān	nirarthatā | saṃskāra-upagame mukhyaṃ gaja-snānam
SV_13914	| tathā-abhyupagame sarva-kāraṇānām	nirarthatā ||265|| yadi sarva-kāraṇa-samāna-
SV_16612	tat-kṛtaṃ vacaḥ | sa āgama iti prāptaṃ	nirarthā apauruṣeyatā ||315|| tulye 'py āgama-
SV_15426	kevalam. nairātmye 'bhāvāt prāna-ādayas tan-	nirasanā na ātma-upasthāpanāḥ, tatra bhāva-
HB_03706	sa eva hetu-lakṣaṇam. tato hi hetur ekāntena	nirasta-pratipakṣaḥ sva-sādhyam niścāyayati ity a
V3_10807	sva-pratiyogibhir virodho 'pi mā bhūt, yena	nirasta-pratipakṣā niyamena niściyante. tad ayam
V3_01110	-abhyupagamaś ca śāstra-upagame 'pi vādino	nirastāḥ. katham idānīm a-śrūyamāṇaḥ sādhyatvena
PV_02069	ca kāraṇam | vyavasthitatvaṃ jāty-āder	nirastam an-apāśrayāt || parato bhāva-nāśaś cet
V3_05312	upasaṃharet. tac ca anapekṣatvād asya	nirastam. tad ayam upalabhya-svabhāvāḥ svasmāt
SV_08926	ākulaṃ pralapanti. tad apy anena	nirastam svabhāvena ekānta-bhedāt. tad-anvaye vā.
V3_13212	-rūpatvāt tasya. etena eva dṛṣṭānta-doṣā api	nirastā bhavanti, yathā – nityaḥ śabdo '-
NB_03123	tasya iti. etena eva dṛṣṭānta-doṣā api	nirastā bhavanti. yathā nityaḥ śabdo '-mūrtatvāt.
PV_02128	-vad a-vilaṅghanam | śanair yatnena vaigūṇye	niraste sva-bale sthitiḥ || kṛpā sva-bīja-
PV_03202	rūpaṃ cet kevalam dṛṣyate tathā | nīla-ādīni	nirasya anyac citraṃ citraṃ yad ikṣase || tulya-
PV_03222	ekatve tathā syād a-vivekitā | vivekīni	nirasya anyadā a-viveki ca na ikṣyate || ko vā
PV_04177	phalaṃ vā kiṃ sāmānyena anuvartane || syān	nirākaraṇam śabde sthite na eva ity ato 'bravit |
VN_02202	tattva-siddhi-bhramśāt, na a-nirākaraṇāt.	nirākaraṇam hi tasya anyena parājayaḥ, na siddhy-
VN_02202	na parājayaḥ, tattva-siddhi-bhramśāt, na a-	nirākaraṇāt. nirākaraṇam hi tasya anyena
SV_10624	pradhāna-śabda-vācyasya dharmiṇa eva	nirākaraṇān nir-ādharāḥ sādhyā-dharmaḥ syāt. tad
VN_02205	api pratiyogini bhāvāt. pratiyogināś ca tan-	nirākaraṇe '-sāmartyāt parājayasya an-utpatter a
V3_01904	iti darśana-arthā. tatra sarva-anya-iṣṭa-	nirākaraṇe 'py āśānkā-sthāna-vāraṇam sva-vṛttau
SV_05911	ca a-parihṛta-tad-anya-niveśinaḥ śabdād a-	nirākaraṇe teṣām saṅkete vyavahāriṇām | na syāt
VN_02405	bhāvatas tattva-abhidhāne 'pi pratipakṣa-	nirākaraṇena tattvasya prakhyāpana-a-sāmartyāt.
VN_02402	sva-pakṣaś ca sthāpaniyāḥ para-pakṣaś ca	nirākartavyaḥ. nir-doṣe sādhanā-abhidhāne 'pi
PV_04040	viśiṣṭau dharmā-dharmiṇau | pratyākhyāto	nirākurvan dharmiṇy evam a-sādhanāt || samudāya-
V3_01803	dharmi-dharmābhyām viśiṣṭau dharmā-dharmiṇau	nirākurvan pratyākhyātaḥ, yathā – na anitya-
NB_03048	ukta-mātram eva sādhyam ity uktam bhavati. a-	nirākṛta iti – etal-lakṣaṇa-yoge 'pi yaḥ
V3_01105	svarūpeṇa eva nirdeśyaḥ svayam iṣṭo '-	nirākṛtaḥ | (6ab) atra caturbhiḥ svarūpa-nipāta-
V3_02809	pratyakṣa-artha-anumāna-āpta-prasiddhena a-	nirākṛtaḥ | nirdeśyaḥ. yadi nāma nirdeśyaḥ,
PV_04174	| iṣṭa-a-sambhavya-asiddhaś ca sa eva syān	nirākṛtaḥ || anityatva-sa-hetutve śabda evam

PV_02087	'n-aṇuḥ | etena āvaraṇa-ādīnām abhāvaś ca	nirākṛtaḥ || katham vā sūta-hema-ādi-mīśraṃ tapta
V3_02811	arthena anumānena āptābhyāṃ prasiddhena ca a-	nirākṛto 'bhyupagamo hetum apekṣate. pratyakṣe
V3_02901	pramāṇa-viśaya-parigraha-artham. kiṃ punar	nirākṛto na pakṣaḥ. sandigdhe hetu-vacanād vyasto
NB_03054	tena eva svarūpeṇa abhimato vādina iṣṭo '	nirākṛtaḥ pakṣa iti pakṣa-lakṣaṇam an-avadyam
NB_03038	iti nirdeśyaḥ. svarūpeṇa eva svayam iṣṭo '	nirākṛtaḥ pakṣa iti. svarūpeṇa iti sādhyatvena
NB_03051	-nirākṛto yathā – nityaḥ śabda iti. pratīti-	nirākṛto yathā – a-candraḥ śaśi iti. sva-vacana-
NB_03049	pakṣa iti pradarśana-artham. tatra pratyakṣa-	nirākṛto yathā – a-śrāvaṇaḥ śabda iti. anumāna-
NB_03052	yathā – a-candraḥ śaśi iti. sva-vacana-	nirākṛto yathā – na anumānam pramāṇam. iti
NB_03050	yathā – a-śrāvaṇaḥ śabda iti. anumāna-	nirākṛto yathā – nityaḥ śabda iti. pratīti-
V3_02903	hetor an-āśrayaḥ ||26|| vyastaḥ pramāṇābhyāṃ	nirākṛto viparyaye pramāṇa-vṛtter an-āśrayaḥ
SV_16205	a-tat-kṛtau sarvatra kārya-kāraṇa-bhāvaś ca	nirākṛtaḥ syāt. anvaya-vyatireka-lakṣaṇatvāt
SV_15604	cet. kramasya artha-antaratvaṃ ca pūrvam eva	nirākṛtam | (293ab) na varṇa-vyatirikto 'nyaḥ
PV_03491	| a-vicchinna-ābhataḥ na syād ghaṭanam ca	nirākṛtam || vicchinnaṃ śrṅvato 'py asya yady a-
SV_16409	-ādi-vat. a-śakti-sādhanam puṃsām anena eva	nirākṛtam ||310|| pratipādītā hi puruṣa-kṛtās tad
NB_03054	tadā sādhyatim an-iṣṭasya, ukta-mātrasya	nirākṛtasya ca viparyayeṇa sādhyāḥ. tena eva
SV_15729	na. prayogo yady abhivyaktiḥ sā prāg eva	nirākṛtā ||296|| na hi nityānām kācid abhivyaktir
NB_03053	anumānam pramāṇam. iti catvāraḥ pakṣa-ābhāsā	nirākṛtā bhavanti. evaṃ siddhasya, asiddhasya api
PV_04086	abhyupagamaḥ pakṣa-lakṣaṇam teṣv a-pakṣatā |	nirākṛte bādhanataḥ śeṣe '-lakṣaṇa-vṛttitāḥ ||
V3_02604	abhyupagamaḥ pakṣa-lakṣaṇam teṣv a-pakṣatā |	nirākṛte bādhanataḥ śeṣe '-lakṣaṇa-vṛttitāḥ ||24||
V3_02905	viśaya-upadarśana-artham ca pakṣa ucyate. sa	nirākṛte viśayaṇo '-sambhavād a-pakṣa eva. tasmāt
SV_13610	vyakti-kramo 'pi vākyam na nitya-vyakti-	nirākṛteḥ | (261ab) na varṇānām rūpa-ānupūrvī
SV_08927	vā. sarvasya ubhaya-rūpatve tad-viśeṣa-	nirākṛteḥ | codito dadhi khādeti kim uṣṭraṃ na
SV_10620	śabda-artha-apahnave sādhye dharma-ādharma-	nirākṛteḥ | na sādhyāḥ samudāyāḥ syāt siddho
PV_04085	-rūpa-ākhyā vyatirekasya bādhiḥ | saha a-	nirākṛtena iṣṭa-śrutir a-vyāpti-bādhanī || sādhyā
V3_02602	-rūpa-ākhyā vyatirekasya bādhiḥ | saha a-	nirākṛtena iṣṭa-śrutir a-vyāpti-bādhanī ||23||
SV_13609	ca varṇān icchet. tāv api pakṣau prāg eva	nirākṛtāv ity a-parihāraḥ. vyakti-kramo 'pi
NB_03048	pratyakṣa-anumāna-pratīti-sva-vacanair	nirākṛtyate, na sa pakṣa iti pradarśana-artham.
SV_05210	|| kiṃ vai teṣāṃ bhedaṇām tena ekena nānātvaṃ	nirākṛtyate. nānātvaṃ hi teṣv eka-vijñāna-a-
PV_04273	|| viśiṣṭa-rūpa-anubhavān na ato 'nyā anya-	nirākṛtyā | tad-viśiṣṭa-upalambho 'taḥ tasya apy
V3_06003	tasmāt – viśiṣṭa-rūpa-anubhavād anyā na anya-	nirākṛtyā ||46|| tad-viśiṣṭa-upalambho 'tas tasya
V3_01102	sādhyā-viparyayeṇa vipratipatti-darśanāt tan-	nirāsa-artham. sa ca
NB_03136	viśeṣa-lakṣaṇam vā. tad arthāpattyaḥ eṣāṃ	nirāso draṣṭavyāḥ. dūṣaṇā nyūnatā-ādy-uktiḥ. ye
PV_03064	pramāṇa-dvītvam iṣyate || try-eka-saṅkhyā-	nirāso vā prameya-dvaya-darśanāt | ekam eva a-
V3_13309	vā śakyam darśayitum. tad arthāpattyaḥ eṣāṃ	nirāso veditavyāḥ. yadi punar hetu-rūpa-a-
V2_09306	anvaya-niścayena viruddha-tat-pakṣyāṇām	nirāsaḥ, vyatireka-niścayena anaikāntikasya.
SV_01102	anvayasya niścayena viruddha-tat-pakṣyāṇām	nirāsaḥ, vyatirekasya anaikāntikasya tat-pakṣasya
SV_02901	ca tasya ayogāt. yāvanto 'mśa-samāropās tan-	nirāse viniścayaḥ | tāvantā eva śabdāś ca tena te
V1_03602	eva. a-vedya-vedaka-ākārā yathā bhrāntair	nirīkṣyate | vibhakta-lakṣaṇa-grāhya-grāhaka-
PV_03330	| a-vedya-vedaka-ākārā yathā bhrāntair	nirīkṣyate || vibhakta-lakṣaṇa-grāhya-grāhaka-
SP_00024	|| iti tad-yogyatā-vācyaḥ svabhāvo 'sya	nirucyatām | vibhāga-yoga-gatibhiḥ kim anyair
SV_10608	svalakṣaṇam iti śakyam vaktum. a-samprāpta-	niruddhayor apy arthayos tasya an-apāyāt. vastu-
PV_03426	saṃvedana-ikṣaṇāt || dhiyā tad-rūpayā jñāne	niruddhe 'nubhavaḥ kutaḥ | svaṃ ca rūpaṃ na sā
V2_04805	na ca anumāna-pratibhāsa eva artha-sādhanam,	niruddhe 'py artha-sādhanam vastuni tasya a-
SV_08010	asti. tasya ca pratyayasya karma-nimittatve	niruddhe karmaṇi na pācaka ity ucyeta. pacata eva
PV_04126	icchāyā a-nirodhanāt || tāṃ yogyatām	nirundhānam saṅketa-a-pratiśedha-jā | pratihanti
SV_07620	viplava eva iti na asmākam asyā viśaya-	nirūpanam prati kaścid ādaraḥ kvacid avisamvādo
PV_03146	|| yathā daṇḍini jāty-āder vivekena a-	nirūpanāt | tadvatā yojanā na asti kalpanā apy
V1_03202	na idam idantayā śakyam nirdeṣṭum. a-	nirūpitena nāma ayam ātmanā bhāvān
PV_03359	dhīr a-bhedaṃ vyavasyati || bhāvā yena	nirūpyante tad-rūpaṃ na asti tattvataḥ | yasmād
V1_03902	dhīr a-bhedaṃ vyavasyati ||49|| bhāvā yena	nirūpyante tad-rūpaṃ na asti tattvataḥ | yasmād
HB_03719	kṛtvā tat-pramāṇakān puruṣān abhyudaya-	niḥśreyasābhyāṃ saṃyojya punaḥ pratibhāvātā
V3_03904	dharmāṇām yogyaḥ sarva-padārthāḥ, icchāyā	nirodha-abhāvāt. etena saṅketa-anuvidhāyinaṃ
SV_08505	viśvasya sva-ātma-vad vibhāga-utpatti-sthiti-	nirodha-ādayo na syuḥ, tathā upalakṣaṇād a-
PV_02285	darśanād vā asya yat kiñcid udaya-ātmakam ||	nirodha-dharmakam sarvaṃ tad ity-ādāv anekadhā |
VN_05003	śabda iti. artha-punaruktam anityaḥ śabdo	nirodha-dharmako dhvāna iti. atra na śabda-
V3_09203	-an-abhyupagataḥ, vijñāna-indriya-āyur-	nirodha-lakṣaṇatvān maraṇasya. katham ca maraṇam
NB_03059	prativādy-asiddham, vijñāna-indriya-āyur-	nirodha-lakṣaṇasya maraṇasya anena abhyupagamāt,
PV_04125	| yogyaḥ padārthā dharmāṇām icchāyā a-	nirodhanāt || tāṃ yogyatām nirundhānam saṅketa-a-
PV_02264	tāni na yanti kim | dhāraṇa-preraṇa-kṣobha-	nirodhāś cetanā-vaśāḥ || na syus teṣāṃ a-
V2_04806	niruddhe 'py artha-sādhanam vastuni tasya a-	nirodhāt tataś ca kasyacid arthasya asiddheḥ. ata
SV_13021	-an-utpattiḥ. tasmāt pūrva-utpanna-samartha-	nirodhāt, sati kuḍye 'nyasya utpitsoḥ kāraṇa-
VN_01114	śaktiḥ, sā asty eva prāg api janmano	nirodhād apy ūrdhvam. tena ayam na a-pūrvaḥ
V3_05104	jñāna-an-utpattiḥ. pūrva-utpanna-samartha-	nirodhād vā sati vyavadhāne 'nyasya utpitsoḥ
HB_02205	pratyuktā. tatra api pūrvakasya sva-rasa-	nirodhitvād vināśe saty agny-āder upādānāc ca
SV_14203	lakṣaṇam āhuḥ. na, pūrvasya sva-rasa-	nirodhe 'nyasya viśiṣṭa-pratyaya-āśrayeṇa

SV_16214
PV_02278
V1_02212
SV_12615
V3_11012
SV_12417
HB_03512
SV_12325
V3_04703
HB_03518
PV_03286
V2_09009
V1_02711
V3_07009
V1_03201
SV_09604
V3_07601
HB_03709
V3_13706
V3_09806
V3_04711
PV_03171
V3_10009
V3_04610
SV_06208
SV_09112
SV_09404
V3_07110
SV_06301
V3_10609
SV_00618
V2_06404
V3_04910
V3_02609
V3_01101
SV_09723
VN_02706
V3_11312
VN_03410
V3_13706
V3_09806
SV_07121
VN_02715
V3_02502
VN_02801
V2_07605
VN_02707
V3_01007
VN_02708
VN_04212
SV_11201
VN_02617
NB_03034
VN_02720
VN_01621
NB_02044
VN_04209
PV_04026
HB_03717
VN_04113
VN_04105
V3_09805
PV_04079
V1_02905
VN_03220

-abhāvataḥ ||308|| ayam kramo varṇānām viṣa-
na śakteḥ saṅkara-ādikam || utpitsu-doṣa-
sāmagryā eva antara-viśeṣa-kṛtatvāt saṁśaya-
tad-upadeśasya tad-icchā-anuvṛtter a-
vā paśyēt, viprakṛṣṭe punar arthe 'bhāva-
ity api tat-sambhava-virodha-abhāvād a-
satyām sādhyam sādhyed yena asyā na abhāva-
-kalpane tad anyatra api tulyam ity artha-a-
-an-anvaya-viparīta-anvaya-vat. tena hi
na bādhyām samartha iti cet, yady evam na a-
-phalam || tatra pramāṇam saṁvādi yat prāñ
-ākṣepāv ity-ādi-prasaṅgaḥ pramāṇa-vārttike
pratyakṣam, ārya-satya-darśana-vad yathā
-apekṣaḥ kevalo vā kṛtakatva-sattva-van nāśe
iti cet, atha katham idānīm sato rūpaṁ na
apekṣayā dharma iti vyatirekī iva dharmiṇo
apekṣayā dharma iti vyatirekī iva dharmiṇo
iti. na ca tasya viśeṣasya rūpaṁ
punar āsām ānanyād a-śakya-nirdeśa iti na
vaiyarthīyāt. na hi tatra aparo viśeṣo
dūṣaṇam vā. ta ete nava pakṣa-dharmā
apoha-kṛc chrutih || tasmāt saṅketa-kāle 'pi
tatra api yadi tata eva siddhiḥ, sa prāg eva
ekāntena anaikāntikaḥ. tan niścita-tad-bhāvo
prayoga-viśaya-cintāyām anya-apoha ucyate. a-
niśedhe tad-viśaya-śabda-pravṛtṭy-abhāvāt, a-
'sti kaścīd dharmī iti prasādhayato '-
'rtho 'sti kaścīd dharmī iti prasādhayato '-
-nivṛtṭi-viśiṣṭān eva bhāvān āha ity-ādinā
caturvidhaḥ sādharāṇaḥ pakṣa-dharma-prabhede
-asiddhyā eva tad-viruddha-siddhiḥ prāg eva
-asiddhyā eva tad-viruddha-siddhiḥ prāg eva
ca iti viruddhau dvau ca
kṛtya-antena abhisambandhān mā bhūn
veditavyam. na tarhi idānīm sādhanasya a-tan-
śabda iti. tasmān na avaśyam iha pakṣa-
iti pratijñām āha. tad-darśanāya tad-artha-
na punar lakṣaṇa-bhedāt. ata eva a-pṛthañ-
-āśritatvād virodhasya vivakṣāto 'nyatara-
prabhedaḥ punar āsām ānanyād a-śakya-
nirdiśyate. sa śabdatayā tathā-bhavan pakṣa-
'bhāva-ayogāt. tasmād bhāva-kriyā-pratiśedha-
śabde siddhatvāt pratijñāyās ca sādhyā-
anena eva gatavāt. siddha-sādhana-rūpeṇa hi
upādānāt sādhanā-nirdeśaḥ sa syān na sādhyā-
śabda iti bhavati. tasmān na avaśyam pakṣa-
-ukta-sādhyā-siddhy-artha uttara-pratijñā-
ity arthād gamyata eva. tan na avaśyam asya
-artha uttara-pratijñā-nirdeśas tad-artha-
api ca atyalpam idam ucyate varṇa-krama-
-virodhāt. na ca dvayoḥ prādhānye ekaika-
-artha-pratiśedhe dharma-vikalpāt tad-artha-
apy anayoḥ prayogayor na avaśyam pakṣa-
anyatamaḥ. sādhyā-sādhana-ayogāt sādhanā-
-prāptir upadarśaniyā. upadarśya-anupalabdhi-
iti svārthe 'py anumāne 'syāḥ prayoga-
nigraha-arhaḥ. na ca varṇa-krama-
cet parasya api na duṣyati | idānīm sādhyā-
-hetuṁ kṛtakatva-ādikam api kaścīn na
a-doṣa iti cet, syād etat, varṇa-krama-
-mātrād aparasya upakṣepa iti. varṇa-krama-
tad-bhāva-mātra-anuṣāṅgiṇī punas tan-
anena eva tad gatam || siddha-sādhana-rūpeṇa
bhavatv a-vikalpanāt. na, a-bhrāntam iti
ca kiṁ na darśita iti cet, na, samāsa-

nirghāta-ādi-samartho na anya iti yady anyo 'pi
nirghātād ye 'pi doṣa-virodhinaḥ | taj-je karmani
nirṇaya-ādi-bheda-vat. na antarāḥ sukha-ādayo na
nirṇaya eva veda-vākya-artheṣu. api ca, ayam
nirṇayo 'naikāntikaḥ. tasmāt karaṇa-guṇa-vaktu-
nirṇayaḥ. na ca atyakṣa-svabhāveṣv anupalabdhir
nirṇayaṁ prati yatnaḥ kriyate hetuś ca prayujyate.
nirṇayāt kvacid a-pratipattiḥ. tathā ca sad apy
nirṇīta-guṇe vaktavye 'nyathā-abhidhānād doṣa eva.
nirṇīta-bādhyā-a-sambhavaḥ prayogam arhati – mā
nirṇīta-vastu-vat | tad-bhāvanā-jaṁ pratyakṣam
nirṇītaḥ. tam asya svabhāvaṁ manda-buddhiḥ
nirṇītam asmābhiḥ pramāṇa-vārttike. kāma-śoka-
nirdiśyate ity uktam. tatra, sattā-svabhāvo hetuś
nirdiśyate. na idam idantayā śakyam nirdeṣtum. a-
nirdiśyate. na hi dharma-dharmi-vācinoḥ śabdayor
nirdiśyate. na hi dharma-dharmi-vācinoḥ śabdayor
nirdiśyate, yat pratītya pratiyogi-sambhava-a-
nirdiśyate. yukto 'yam artha iti sūtram a-mogha-
nirdiśyate. sa śabdatayā tathā-bhavan pakṣa-
nirdiśyante – prameyatvān nityaḥ, kṛtakatvād
nirdiśta-arthena saṁyutaḥ | sva-pratīti-phalena
nirdiśta iti pūrva-vat prasaṅgo vācyaḥ. anvaya-
nirdiśta-guṇa-niścayād eva ity a-niścito na
nirdiśta-prayogaṁ tu jñeya-śabdasya ko 'rtha iti
nirdiśta-viśayasya nañō 'prayogāt. so 'pi tarhi
nirdiśta-svabhāva-viśeṣasya kasyacit sattā-mātre
nirdiśta-svabhāva-viśeṣasya kasyacit sattā-mātre
nirdiśtaḥ. sa hi taṁ bhedaṁ kathayann artha-
nirdiśtaḥ. sandehe, yathā – a-sarvajñaḥ kaścīd
nirdiśtā iti iyaṁ prayoga-bhedād aṣṭadhā
nirdiśtā iti iyaṁ prayoga-bhedād daśavidha-
nirdiśtau. na hi svabhāvād anyasya sarvatra
nirdeksyamāṇe 'pi prasaṅga iti tad-vyavaccheda-
nirdeśa-a-nāntariyakatvāt pakṣasya lakṣaṇam
nirdeśa iti. ayam anvayinaḥ prayogaḥ. vyatireke
nirdeśa ity āha. tad-arthaḥ pūrva-ukta-sādhyā-
nirdeśa ity uktam. nanu saṁhatānām a-saṁhata-para
nirdeśa iti cet, syād etat pratijñā-hetvor
nirdeśa iti na nirdiśyate. yukto 'yam artha iti
nirdeśa eva tathā sidhyati, punar api svata eva
nirdeśa eṣa bhāvaṁ na karoti iti yāvat. tathā ca
nirdeśa-lakṣaṇatvāt. yad apy uktam pūrva-pratijñā
nirdeśa-sambhava sādhyatvena eva nirdeśya iti
nirdeśaḥ. udāharaṇa-sādharmya-ādeś ca hetu-
nirdeśaḥ kartavyaḥ. vyatireky api na anityatva-
nirdeśas tad-artha-nirdeśaḥ. na ca pratijñā
nirdeśaḥ. tena an-uktāv api pakṣasya siddher a-
nirdeśaḥ. na ca pratijñā pratijñā-antara-sādhane
nirdeśo nigrahassthānam iti kapola-vādita-kakṣa-
nirdeśaḥ para-bhāga-bhāk. ubhayathā apy ekasya
nirdeśaḥ pratijñā-antaram. pratijñāto 'rtho
nirdeśaḥ. yasmāt sādharṇyavat-prayoge 'pi – yad
nirdeśaḥ sa syān na sādhyā-nirdeśaḥ. udāharaṇa-
nirdeśaḥ samarthanaṁ svabhāva-anupalabdhaḥ.
nirdeśaḥ. sarvatra ca asyām abhāva-vyavahāra-
nirdeśaḥ sarvatra nirarthakaḥ kvacit prakaraṇe
nirdeśaḥ sādhanā-avayavaḥ katham || sa-ābhāsa-
nirdeśayed iti. idam idānīm kaṣṭataram vyasanam
nirdeśavad iti vatir atra upāttaḥ so 'nyadā apy
nirdeśavan nirarthakam. yathā nityaḥ śabdo
nirdeśasya vaiyarthīyāt. na hi tatra aparo viśeṣo
nirdeśasya hi sambhava | sādhyatvena eva nirdeśya
nirdeśāt. ata eva vikalpo '-vastu-nirbhāsād
nirdeśāt, evam api prayoga-darśanād a-sādhana-

<p>SV_06414 HB_00201 VN_04108 SV_10511 V3_03406 VN_04406 SV_09502 SV_11202 PV_04199 V3_07406 SV_11124 SV_09501 V3_07405 V3_02502 PV_04078 V3_02503 PV_04079 V3_09811 V1_00412 V3_02810 V3_02810 V3_01105 NB_03037 V1_01608 SV_10205 V2_06504 V3_04708 V3_04707 V1_03202 SV_04818 VN_04702 PV_03335 PV_03393 SV_05102 V1_02906 PV_03395 VN_00903 V2_08509 SV_12203 SV_13102 V3_05202 PV_03168 PV_03023 PV_03284 VN_00606 PV_03029 PV_03170 PV_02191 SV_13011 V3_12109 SV_07607 HB_01516 V3_07602 SV_11518 SV_08906 PV_03447 SV_12423 SV_16926 VN_00106 SV_16105 SV_16104 HB_03718 PV_02052 SV_11019 PV_02169</p>	<p>bheda-upādhir eva bhedo 'yam ata iti viśeṣa- sāmarthyād artha-gatāv upacāra-mātrāt samāna- idam apy a-sambaddham, na hi varṇa-krama- icchan kim iti dṛṣṭāntena pratyāyō vyāpya- ato 'rtha-saṃśaya eva. so 'n-avadya-pakṣa- 'tiprasaṅgo 'py uktaḥ. na ca saṅgraha- sambandha-ākhyāna-mātrād iṣṭa-siddheḥ. tad-a- para-bhāga-bhāk. ubhayathā apy ekasya 'pi svabhāvasya prthak kṛtiḥ kāryeṇa saha sambandha-ākhyāna-mātrād iṣṭa-siddheḥ. tad-a- sat-kāya-dṛṣṭim. tac ca etat pradhāna- eva agni-buddhiṃ janayati. tatra ca sādhyā- eva agni-buddhiṃ janayati. tatra sādhyā- siddhasya a-sādhyatām āha. na, svarūpeṇa eva siddha-ādeśena dharmināḥ svarūpeṇa eva -rūpeṇa hi nirdeśa-sambhave sādhyatvena eva nirdeśasya hi sambhave sādhyatvena eva yo hetuḥ syāt. tasya eva ca hetutve '-punar- a-pramāṇam vā anyatra anubhūta-viśayābhyo '- a-nirākṛtaḥ nirdeśyaḥ. yadi nāma artha-anumāna-āpta-prasiddhena a-nirākṛtaḥ artham. sa ca anumeyaḥ svarūpeṇa eva -viśaya iti bhavati. kiḍṛśaḥ punaḥ pakṣa iti a-pratibhāsanāt arthasya dṛṣṭāv iva tad a- tatra ca prakaraṇe bahavo 'rthā na avāśyaṃ tatra ca prakaraṇe bahavo 'rthā na avāśyaṃ an-ubhaya-siddhiḥ. iha api tarhi niścayena cākṣuṣatve vā ko viparyayaḥ. ubhaya-siddhyā rūpaṃ na nirdiśyate. na idam idantayā śakyam artha-antara-kalpanam kevalam an-artha- kaḥ punar eṣāṃ guṇa-utkarṣa-anapekṣo 'lika- a-grahāt tad-grahe grahāt darśanam nila- kāra-ā-jñāpaka-sthitiḥ sā api tad-rūpa- na vā teṣv apy eṣa doṣo '-dvayānām dvaya- iti nirdeśāt. ata eva vikalpo '-vastu- dhiḥ prabodha-paṭu-vāsanām gamayed agni- -bheda-utpatter arthakriyā-bhedaḥ, araṇi- '-kāraṇāt sakṛd apy abhāvāt. nanv araṇi- -kṛto 'gnir jvālā-antara-pūrvako na araṇi- -tulyatvāt tasya idam ity upasaṃhāro vikalpa- asya idam ity upasaṃhāro 'pi vikalpa- an-anvayi dhiyo '-bhedaḥ darśana-abhyāsa- nila-ādy-ākāra-leśo yaḥ sa tasmin kena spaṣṭa-ābham nir-vikalpaṃ ca bhāvanā-bala- -vaṃśasya, śaiṅkhaś cakra-vartī mahā-sammata- bhrāntiḥ sā anādi-kālina-darśana-abhyāsa- mithyā-avabhāsino vā ete pratyayaḥ śabda- pratibandha-ādi-sambhavāt saṃsāritvād a- ca kaḥ kasya āvaraṇam anyad vā iti asad abhāva ity-evam-ādi ca vyavaharati. -bhedo vāsanā-prakṛtiś ca tasya āśraya iti punaḥ kārayati. tathā hi bija-ādy-upanyāse śabdāyor vācyo kaścīd viśeṣo 'sti iti cet. na, tad-vacane prayojana-abhāvād iti arthasya tad-avyabhicārāt tato gatiḥ syāt. ye a-pratyakṣam dhiyaṃ prāhuḥ te 'pi etena sarva-jñāna-pratiśedha-ādāyo 'pi '-rūḍha-artha-vācakaḥ (320ab) anena eva 1 iṣṭasya arthasya siddhiḥ sādhanam, tasya kāraṇa-bhāva-pratyaya-nirvṛtti-dharmā bhinna- varṇānām bhinna-kārya-kāraṇa-bhāva-pratyaya- āyātām a-prakāśyam a-saṃvaraṇīyaṃ ca katham -ākaraṇe vāyoḥ prayatnena vinā kutaḥ 0 sa tu prahīna-āśravo dur-jñānaḥ. doṣā hi -a-bhede 'py ayam bhedo yad āśrayaḥ tan</p>	<p>nirdeśāt. tataś ca upādhy-abhāve bhedasya eva nirdeśāt pratipatti-gauravaṃ ca parihrtaṃ bhavati. nirdeśād eva iṣṭa-artha-siddhāv ānarthakyam. yad nirdeśād eva vyāpnuvataḥ siddheḥ. niścita- nirdeśe 'pi tulya iti katham pakṣa-doṣaḥ. na vai nirdeśe kiñcid doṣam paśyāmaḥ prabhede vā guṇa- nirdeśe ca katham tad-viśiṣṭena anvayaḥ. tad ayam nirdeśe na virodhaḥ. prādhānyam punas tad- nirdeśe mā jñāsīt sarvam idṛśam vyutpatty- nirdeśe vā katham tad-viśiṣṭena anvayaḥ. tad ayam nirdeśe sati syād aneka-janmanām doṣānām eka- nirdeśena na kiñcit, tatra darśana-sambandha- nirdeśena na kiñcit, tatra darśana-sambandha- nirdeśya ity anena eva gatavāt. siddha-sādhanā- nirdeśya ity anena eva tad gatam siddha- nirdeśya iti idam phalavat syāt. svayaṃ-siddhasya nirdeśya iti idam phalavad bhavet anumānasya nirdeśya ity uktam. a-vivādaś ca, nityam tad- nirdeśya-lakṣaṇābhyo jñāna-vyaktibhyaḥ. na ca nirdeśyaḥ, pratyakṣa-arthena anumānena āptābhyām nirdeśyaḥ. yadi nāma nirdeśyaḥ, pratyakṣa-arthena nirdeśyaḥ svayaṃ iṣṭo '-nirākṛtaḥ (6ab) atra nirdeśyaḥ. svarūpeṇa eva svayaṃ iṣṭo '-nirākṛtaḥ nirdeśyasya vedakam 15 tac ca idam pratyakṣam nirdeśyaḥ. yathā pratyātma-niyatāḥ kāścana nirdeśyaḥ, yathā pratyātma-niyatāḥ kāścana nirdeśavyasya a-niścayo 'stu viparyayaḥ. tasmād nirdeśavyasya an-ubhaya-siddhiḥ. iha api tarhi nirdeśtum. a-nirūpitena nāma ayam ātmanā bhāvān nirbandha eva, yathā-kalpanam asya ayogāt, na vai nirbandhaḥ, yat te 'mūn eva śabdān prayuñjate, na nirbhāsam na artho bhāyo 'sti kevalaḥ kasyacit nirbhāsas tathā-niyata-saṅgamāḥ buddhir āśritya nirbhāsād iti vakṣyāmaḥ. sarveṣāṃ viplave 'pi nirbhāsād viśamvādād upaplavaḥ pratyakṣa-ābhaḥ () nirbhāsam dhiyam eva na pāvakam tad-yogya- nirmathana-avasthā-bhedaḥ iva agneḥ sthūla-kariṣa nirmathana-ādiṣv asaty apy agnau bhāvād a-kāryam. nirmathana-pūrvakaḥ. pathika-agnitvāt. anantara- nirmita eva syāt. na vastv-āśrayaḥ. na ca nirmita eva syāt, na vastv-āśrayaḥ. na ca nirmitaḥ tad-rūpa-āropa-gatyā anya-vyāvṛtta- nirmitaḥ pratyakṣa-pratyaya-arthatvān na nirmitam tasmād bhūtam abhūtam vā yad yad eva nirmitasya yūpasya utthāpayitā, śaśa-viśāṇam, nirmitā arthānām yac ca sāmānyam anya-vyāvṛtti nirmitaḥ anuyānti imam artha-aṃśam iti ca apoha nirmokṣo na iṣṭatvād a-prasiddhitaḥ yāvad nirloṭhita-prāyam etat. kuḍya-ādāyo ghaṭa-ādinām nirloṭhitaś ca ayam artho 'sati nāstiti ity atra nirloṭhitam etat. katham tarhi idānim pradhāna- nirloṭhitam etat. tasmāt tat-svabhāvasya nirloṭhitam etat pramāṇa-vārttike. atha punar nirloṭhitam etat. sarvatra ca jātya-sambhavād nirloṭhitam ca etad ācāryeṇa. tad ayam gava-ādi- nirvarṇita-uttarāḥ āśraya-ālambana-abhyāsa- nirvarṇita-uttarāḥ. tatra apy evam-bhūto yādṛśo nirvarṇyamānaḥ. manuṣya-atīśāyī-puruṣa-viśeṣa- nirvartakam aṅgam, tasya a-vacanaṃ tasya aṅgasya nirvartana-dharmā ca svabhāvaḥ puruṣa-saṃskāra- nirvṛtti-dharmā bhinna-nirvartana-dharmā ca nirvoḍhum śakyeta. sa tāvad ayam hetur vastūni nirhrāsa-atīśāya-āpattir nirhrāsa-atīśāyāt tayoḥ nirhrāsa-atīśāya-dharmāṇo vipakṣa-abhibhava- nirhrāsa-atīśāya-vat tad-bhāvāt tāni hāpayet </p>
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SV_11017 'sti yo nir-doṣaḥ. sarveṣāṃ sa-vipakṣatvān
PV_02052 vinā kutaḥ | nirhrāsa-atiśaya-āpattir
PV_02266 teṣāṃ a-sāmarthye jīvato 'pi syur a-kṣamāḥ |
PV_02073 sthāpakāḥ paraḥ || buddhi-vyāpāra-bhedena
PV_02073 -atiśayāv api | prajñā-āder bhavato deha-
SV_17226 -nir-apekṣaḥ svabhāvata eva artheṣu śabda
SV_09707 dharmo gamyaḥ. tasya ayam nivṛttau vā
V2_07507 gamako vyāpako gamyaḥ. tasya vyāpyasya ayam
SV_09708 ||192|| tasya vyāpyasya dharmasya ayam
PV_04245 sva-ātmā yasya siddhaḥ pravṛttiṣu |
PV_03096 | tathā vastv eva vastūnām sva-nivṛttau
PV_04058 | kasyacid vāda-bādhāyām svabhāvān na
SV_06003 taruḥ | ayam apy ayam eva iti prasaṅgo na
V3_02208 | kasyacid vāda-bādhāyām svabhāvān na
V3_11711 hy a-pratibaddhaḥ kasyacin nivṛttau niyamena
V3_09311 api sā katham nivṛttā a-pracyutā ca. avasthā
VN_01313 -bhāvaś ca pariṇāmaḥ yat tad dharma-antaraṃ
PV_03193 liṅga-svabhāvo 'tra vyapadeśe niyojyatām |
PV_02005 gatiḥ || prāmānyam vyavahāreṇa śāstraṃ moha-
PV_04239 || ekatra niyame siddhe sidhyaty anya-
SV_06220 ||125|| tad-gatāv eva śabdebhyo gamyate 'nya-
VN_02306 bhūta-doṣa-darśanena mithyā-pratipatti-
V3_12206 vipakṣād api. ekatra hi niyame siddhe 'nya-
PV_04261 tu || tatra apy adṛśyāt puruṣāt prāṇa-āder a-
V3_11702 ity aparāḥ. vipakṣād eva hi prāṇa-ādayo
SV_09709 ayam nivartako vyāpako dharmāḥ svayaṃ
V2_07508 ayam nivartako vyāpaka-dharmāḥ svayaṃ
SV_11218 -arthatā tathā satya-arthatā api iti. sa
VN_01106 so 'tiśayas tasya ātma-bhūto 'n-anvayo
SV_11225 tad-anya-puruṣa-dharma-vat. tad ayam
SV_01705 vā kāryam avyabhicārataḥ ||23|| kāraṇam
V2_09912 ||69|| nivartayet. kāraṇam api
SV_03216 anyā anya eva vyāvṛttas tad-vyāvṛtter
SV_14302 uktam. svabhāva-abhāvasya ca tato bhede tato
SV_01925 ca kasyacit | hetuḥ (29abc') tāv eva hi
V2_10103 ca kasyacit | hetuḥ (72abc') tāv eva hi
SV_01925 ') tāv eva hi nivartamānau sva-pratibaddham
V2_10103 ') tāv eva hi nivartamānau sva-pratibaddham
HB_03412 -dharmam bādhane pravṛtte taṃ tato dharmiṇo
SV_01705 ||23|| kāraṇam nivartamānaṃ kāryam
V2_09912 | nivartayet. kāraṇam api nivartamānaṃ kāryam
SV_11218 -arthatā api iti. sa nivartamānaś tām api
SV_11226 sva-kṛta-samaya-sambhavām artha-pratibhām
SV_10403 so 'yam asann eva sva-kāryam vyāpyam vā
SV_10114 -lakṣaṇam sva-nimittān śabda-vyavahārān
V3_02401 cet, na, nyāya-prāptasya sādhyasya vacanena
V1_01105 -vat. śakyante hi kalpanāḥ pratisaṅkhyānena
SV_01629 -mātra-sambandhaḥ svabhāvo bhāvam eva vā |
V2_09907 -mātra-sambaddhaḥ svabhāvo bhāvam eva vā |
PV_04241 || bhāve virodhasya a-dṛṣṭau kaḥ sandeham
V2_09912 kāraṇam vā kāryam avyabhicārataḥ ||69||
SV_06118 arthavāt. yadi hy ayam na kasyacit kutaścīn
SV_14809 na bhavati ity eva uktaṃ bhavati. evaṃ hi sa
SV_14529 hi kasyacid bhāvam brūyāt, na bhāvo 'nena
SV_14605 'pi kvacin na syāt. yadi hi kiñcit kutaścīn
SV_14926 anapekṣeṣu kasyacit kadācit kiñcij jñānam
PV_03297 ca asyāḥ syād akṣa-vikṛtāv api | nivṛttir na
V3_11805 vā ātma-pratibaddhāḥ syuḥ, te tan-nivṛtṭyā
HB_01103 'pi samarthaḥ kim atra asmābhir ity apare
SV_06214 sarva eva śabda-prayogaḥ kutaścīd buddhim
V3_02405 so 'nivṛtṭiḥ pramāṇena pravartamānaḥ kena
SV_06203 yad eva mūḍha-mater āśānkā-sthānam tad eva
SV_11102 -kāpālīka-ghṛṇā-vat. yatnaś ca prāpya-
SV_10403 vyāpyam vā nivartayati, tad-abhāva-asiddhau
V1_01101 kalpanām āviśati. vikalpa-utthāpitā sā ca

nirhrāsa-atiśaya-śritām | sa ātmi-bhāvāt tad-
nirhrāsa-atiśayāt tayoh || tulyaḥ prasaṅgo 'pi
nirhrāsa-atiśayāt puṣtau pratipakṣa-sva-pakṣayoh |
nirhrāsa-atiśayāv api | prajñā-āder bhavato deha-
nirhrāsa-atiśayau vinā || idaṃ dīpa-prabhā-ādinām
nilīnaḥ syāt, uktam atra – a-pratibandhād a-
nivartakaḥ ||192|| tasya vyāpyasya dharmasya ayam
nivartako vyāpaka-dharmāḥ svayaṃ nivartamānaḥ.
nivartako vyāpako dharmāḥ svayaṃ nivartamānaḥ.
nivartakaḥ sa eva ataḥ pravṛttau ca pravartakaḥ ||
nivartakam || etena kalpanā-nyasto yatra kvacana
nivartate || prapadyamānaś ca anyas taṃ
nivartate ||118|| ekaṃ pradarśya ayam vṛkṣa ity
nivartate ||18|| prapadyamānaś ca anyas taṃ
nivartate. tasmād viśeṣasya na vyatireko na
nivartate, na avasthātā iti cet, kā iyam avasthā.
nivartate prādur-bhavati ca, kiṃ tat tad eva
nivartate vyāpakasya svabhāvasya nivṛtṭiḥ ||
nivartanam | a-jñāta-artha-prakāśo vā svarūpa-
nivartanam | dvairāśye saty a-dṛṣṭe 'pi syād a-
nivartanam | na tatra gamyate kaścīd viśiṣṭaḥ
nivartanam prativādiṇaḥ. atha vā yo na doṣaḥ
nivartanam sidhyet. anyathā hi kvacid dṛṣṭe
nivartanāt | sandeha-hetutā-ākhyātyā dṛśya-arthe
nivartante, na sapakṣāt, asato nivṛtṭy-ayogāt.
nivartamānaḥ. evaṃ hy ayam asya vyāpakaḥ siddho
nivartamānaḥ. evaṃ hy ayam asya vyāpakaḥ siddho
nivartamānaś tām api nivartayati ity ānarthakyaṃ
nivartamānaḥ pravartamānaś ca katham na svabhāva-
nivartamānaḥ sva-kṛta-samaya-sambhavām artha-
nivartamānaṃ kāryam nivartayati. anyathā tat
nivartamānaṃ kāryam nivartayati. anyathā tat
nivartamānasya tad-bhāva-prasaṅgāt. tathā ca
nivartamānasya bhāvasya svabhāva eva samarthitaḥ
nivartamānau sva-pratibaddham nivartayata iti.
nivartamānau sva-pratibaddham nivartayata iti
nivartayata iti. kasyacid arthasya pratiṣedham
nivartayata iti kasyacid arthasya pratiṣedham api
nivartayatas tasmin saty eva bhavan hetus taṃ
nivartayati. anyathā tat tasya kāryam eva na syāt.
nivartayati. anyathā tat tasya kāryam eva na syāt.
nivartayati ity ānarthakyaṃ syād viparyayo vā. na
nivartayati. tat kutas tan-nivṛtṭyā satya-arthatā.
nivartayati, tad-abhāva-asiddhau nivartye 'pi
nivartayati. tena yā api iyam anupalabdhir
nivartayitum a-śakyatvāt. pakṣa-lakṣaṇa-bāhya-
nivartayitum, na indriya-buddhiḥ, sāmagrī-sākalye
nivartayet (23abc') yathā vṛkṣaḥ śiṃśapām. śākhā-
nivartayet (69abc') yathā vṛkṣaḥ śiṃśapām, śākhā-
nivartayet | kvacid viniyamāt ko 'nyas tat-kārya-
nivartayet. kāraṇam api nivartamānaṃ kāryam
nivartayet pravartayed vā, buddhim yathā-bhūta-
nivartito bhavati. pratiṣedhe vidher a-sambhavāt.
nivartitaḥ syāt. tathā ca bhāva-nivṛttau
nivarteta tadā tad-vyatireki saṃsprṣyeta. tat-
nivarteta. na ca evaṃ-bhūtaṃ kiñcid asti.
nivarteta nivṛtte 'py akṣa-viplave || kadācid
nivarteran. tadā prāṇa-ādy-abhāvo nairātmyaṃ
nivarteran. te hi nir-abhiprāya-vyāpārāḥ sva-hetu
nivartya kvacin niveśana-arthāḥ, tat-sāphalyāt.
nivartyate. nivārito vā pramāṇena vācā kena
nivartyam. an-āśānkamāno vā kiṃ parasmād upadeśam
nivartyayoh svabhāvayor guṇa-doṣa-darśanena
nivartye 'pi saṃśayāt. katham idāniṃ bhāvasya
nivartyeta icchayā matiḥ | na artha-sannidhim

V1_01104 pravṛttā api samagra-sāmagrikā punar icchayā
 V2_09313 hi tasya prāg darśana-bhrāntiḥ, yā vacanena
 SV_01113 hi tasya prāg darśana-bhrāntir yā vacanena
 VN_00308 tatra asya bādhaka-asiddhau saṁśayo dur-
 V3_00412 tad-abhyupagame 'paro niyata-prāptir iti dur-
 PV_04124 || tasya vastuni siddhasya śāśiny apy a-
 PV_04123 tat | pratīti-siddha-upagame śāśiny apy a-
 V3_03901 tat, pratīti-siddha-abhyupagame śāśiny apy a-
 V2_07213 etat, kiṁ tu tathā prasiddhāv api icchāyā a-
 V3_03903 apy a-nivāryam eva. tad-vastv-abhāve śāśini
 SV_14901 'bhūtvā asya bhāvāt sattā anityatvaṁ ca dur-
 SV_01317 'nivāryaḥ syāt. yathāyoga-vacanād a-
 V2_09609 'nivāryaḥ syāt. yathāyoga-vacanād a-
 V3_02405 śāśinī, yena tad-arthaṁ yatnaḥ kriyate. so '-
 V3_02405 pramāṇena pravartamānaḥ kena nivartyate.
 PV_03236 | darśanāt pratyabhijñānaṁ gava-ādinām
 PV_02267 || doṣaḥ sva-bīja-santānā dikṣite 'py a-
 HB_01517 tad-dharmaṇas tathābhāvo 'ntya-avasthā-vad a-
 SV_16625 pratyakṣam anvākarṣati iti na puruṣa-atīśayo
 SV_01316 anupalambhāc ca vyatireka iti saṁśayito '-
 V2_09608 anupalambhāc ca vyatireka iti saṁśayito '-
 V3_04607 viśeṣasya vyavaccheda-hetutā asya kena
 PV_02224 || kāraṇe '-vikale tasmin kāryaṁ kena
 PV_04073 iyam || so '-niśiddhaḥ pramāṇena gṛhṇan kena
 V3_02410 padārtheṣu vyavasthām uparacayan kaścīn
 V3_11002 vṛttheḥ. sā eva rāga iti cet, iṣṭaṁ na nāma
 V3_12604 vārttike. buddhi-kṛtā ca ghaṭanā asatsu kena
 SV_17009 -antareṣv api tathāvidha-artha-kalpanāyā a-
 VN_05602 kaṣṭa-a-pratīta-prayoga-druta-uccāritāni
 SV_09202 yathā-pratītimatas tat-prabhavaḥ śabdāḥ kena
 V3_03902 -nivāraṇāt. tad vastuni siddhaṁ śāśiny apy a-
 SV_16927 -adhiṣṭhāno nānā-upakaraṇaḥ svargaḥ, tan-
 PV_03349 -arthaḥ sādhanam tasya sā kriyā || yathā
 PV_03034 'py arthe sāmānya-vinibandhanāḥ | śrutayo
 SV_13811 -bhedaṁ ca bhinna-svabhāvaḥ śabdāḥ śrutau
 PV_03347 bāhyeṣv artheṣv apekṣyate || yasmād yathā
 PV_03347 'sāv artha-ātmā pratyaye tathā | niściyate
 SV_04419 parikṣā-an-aṅga-bhāvataḥ ||77|| arthā jñāna-
 VN_02901 vyavasthāpyate. tasmād iha api yadi
 V3_09402 ghaṭo 'stu, yathokta-lakṣaṇatvād asya. sa ca
 SV_13216 sarva-śabdān yugapac chr̥ṇuyād iti prasaṅgo '-
 PV_02234 vallabhas tasya sa nāśaṁ katham icchati |
 V2_08005 paścād apy a-kriyā-ayogāt. tad ayaṁ bhāvo
 V3_09403 -lakṣaṇatvād asya. sa ca nivṛtta ity a-
 VN_00204 -ayogād arthakriyā-sāmarthya-lakṣaṇato
 SV_12122 hetu-rūpa-nivṛttāv api tad-rūpam a-
 SV_10113 tad etat pratipattuḥ pramāṇa-abhāvān
 V3_09310 śabda-viśayam āha, tasya api sā katham
 V1_01302 apekṣā eva arthā vijñānair vyavasīyanta iti,
 SV_04813 tan-nāma-grahaṇa-vaiarthyaḥ. pravṛtti-
 PV_04223 sā eva nivṛtīḥ kiṁ nivṛtter asato matā ||
 V2_05406 nivṛttir iti nivṛtter nivṛtīḥ katham iṣṭā.
 HB_00209 vyāpty-asiddheḥ, a-vyāpakasya vā nivṛttau
 V3_11702 prāṇa-ādayo nivartante, na sapakṣāt, asato
 SV_03106 ||55|| iti saṅgraha-ślokaḥ. yadi bhrānti-
 SV_03112 -viśaye vṛttheḥ (57ab') tat tarhi bhrānti-
 SV_06117 -vyatirekau na ativartate, tasya pravṛtti-
 SV_01310 na anumeyatvaṁ, tasmād a-darśane 'py ātmano
 V2_10105 ākhyeyā. anyathā a-pratibaddha-nivṛtīyā anya-
 SV_01311 api prāṇa-ādinām a-pratibandhāt. sarvatra
 VN_06706 idaṁ syād vācyam, vyaktaṁ nāma pravṛtti-
 VN_06708 -ādy-anvaye sukha-ādi-svabhāvatāyām pravṛtti-
 SV_10212 tasmān na sarva-anupalabdhiḥ sādhanī
 V2_07302 tatra arvāg-darśanasya ātma-pratyakṣa-
 VN_01001 viśvaṁ syāt, bheda-abhāvāt. avasthā-

nivartyeta tad-anya-vikalpa-vat. śakyante hi
 nivartyeta. smṛtir vācā a-darśane kriyata iti cet,
 nivartyeta. smṛtir vācā ādarśane kriyata iti cet.
 nivāraḥ. na ca sarva-anupalabdhir bhāvasya
 nivāraḥ. nanu tathā apy asiddhir hetoḥ
 nivāraṇam | tad-vastv-abhāve śāśini vāraṇe 'pi na
 nivāraṇāt || tasya vastuni siddhasya śāśiny apy a
 nivāraṇāt. tad vastuni siddhaṁ śāśiny apy a-
 nivāraṇād anyathā api loke vyavahāro dṛṣṭa iti
 nivāraṇe 'pi na kaścīd doṣaḥ. tasmād a-vastu-
 nivāram. a-bhūtvā bhavann a-hetuko bhavati ity
 nivārīta eva iti cet. na, ya eva tu ubhaya-
 nivārīta eva iti cet, na, ya eva tu ubhaya-niścita
 nivārītaḥ pramāṇena pravartamānaḥ kena nivartyate.
 nivārīto vā pramāṇena vācā kena pravartyate.
 nivārītam || anvayāc ca anumānaṁ yad abhidhāna-
 nivārītaḥ | nityasya nir-apekṣatvāt krama-
 nivāryaḥ. antya-avasthāyām prāg a-samarthasya
 nivāryaḥ syāt. tasmān na asty atīndriyeṣu pramāṇa
 nivāryaḥ syāt. yathāyoga-vacanād a-nivārīta eva
 nivāryaḥ syāt. yathāyoga-vacanād a-nivārīta eva
 nivāryata iti. niścaya-hetāv apy a-pratibhānāt
 nivāryate | kā vā sa-doṣatā dṛṣṭā snehe duḥkha-
 nivāryate | niśiddhaḥ cet pramāṇena vācā kena
 nivāryate. na hi tathā-uparacito '-prasiddha-rūpa
 nivāryate. rūpaṁ tu bhinnam, a-śubha-abhinandinaḥ
 nivāryate. sad-asad-ubhaya-an-ubhaya-vyavasthāś
 nivāryatvāt. yadi hi kvacid vidīta-artha 'yam
 nivāryante trir-abhidhānaṁ vā vidhīyate. na ca
 nivāryante. sa eva hi śabdānām na viśayo yo na
 nivāryam eva. tad-vastv-abhāve śāśini nivāraṇe
 nivāsiny apsarā urvaśī nāma iti loka-vādaḥ. tam
 nivāsīte so 'rtho yataḥ sā prathate tathā | artha
 nivāsīte sad-asad-dharmaḥ katham bhavet ||
 nivāsīmāno yadā ekaḥ sādhyate kiṁ na ghaṭa-ādayaḥ.
 nivāṣṭo 'sāv artha-ātmā pratyaye tathā |
 nivāṣṭo 'sāv evam ity ātma-saṁvidāḥ || ity artha-
 nivāṣṭās te yato vyāvṛtti-rūpiṇaḥ | tena a-bhinnā
 nivṛtta-ākāṅkṣe vādini paro 'naikāntikatām
 nivṛtta ity a-nivṛtto 'vasthātā avasthītaḥ
 nivṛtta eva. saṁskāra-bhedād bhinnatvād eka-artha
 nivṛtta-sarva-anubhava-vyavahāra-guṇa-āśrayam ||
 nivṛtta-sarva-sāmarthyaḥ sattā-lakṣaṇam atipatati.
 nivṛtto 'vasthātā avasthītaḥ paryanuyojyaḥ. san
 nivṛttam ity asad eva syāt. sarva-sāmarthya-
 nivṛttam kārya-dharma-vyatikramān na tataḥ syād
 nivṛttam sattvam anupalabdhi-lakṣaṇam sva-
 nivṛttā a-pracyutā ca. avasthā nivartate, na
 nivṛttā idānim indriya-vijñāna-vārttā, abhidhāna-
 nivṛtīty-anujñāyām ca eka-codanā-an-ādarād a-
 nivṛtīty-abhāvas tu vidhir vastu-bhāvo 'sato 'pi
 nivṛtīty-abhāvas tu vidhir vastu-bhāvo 'sato 'pi
 nivṛtīty-abhāvād ity anvaya-vyatirekābhyām
 nivṛtīty-ayogāt. tasmād aikāntika-anvaya-vad
 nivṛtīty-arthaṁ gṛhīte 'py anyad iṣyate | (56ab)
 nivṛtīty-arthaṁ pravṛttam pramāṇam anya-samāropa-
 nivṛtīty-arthatvāt. yadi hy ayaṁ na kasyacit
 nivṛtīty-asiddheḥ, tan-nivṛttau kvacin nivṛttāv
 nivṛtīty-asiddheḥ. yukta-upalambhasya tasya ca
 nivṛtīty-asiddher a-gamakatvaṁ. yā apy asiddhi-
 nivṛtīty-dharmakam, na tathā sukha-ādayaḥ.
 nivṛtīty-dharmatā-lakṣaṇam avahīyata iti. na tad-
 nivṛtīty-niścayasya. tad iyam. sad-asaan-niścaya-
 nivṛtīty-pramāṇayatas tad-grahaṇa-yogya-pratiśedho
 nivṛtīty-pravṛtti-bhedebyo vyavasthā iti cet,

PV_02051	-vad ghaṭa-ādinām vinivr̥ttir na tāvatā || a-	nivr̥tti-prasaṅgāś ca dehe tiṣṭhati cetasaḥ | tad-
V1_03004	-bhrānti-van mano-bhrānter akṣa-vikṛtāv api	nivr̥tti-prasaṅgāt, tathā akṣa-vikāra-nivr̥ttāv apy
V1_03004	-prasaṅgāt, tathā akṣa-vikāra-nivr̥ttāv apy a-	nivr̥tti-prasaṅgāt. tasmād indriya-jam apy etad
VN_01623	vyāpya-vyāpaka-bhāvaṃ prasādhya vyāpakasya	nivr̥tti-prasādhanam samarthanam. kāraṇa-
VN_01625	api kārya-kāraṇa-bhāvaṃ prasādhya kāraṇasya	nivr̥tti-prasādhanam samarthanam. tad-viruddha-
VN_01210	iti ca bheda-adhiṣṭhāno bhāviko vyavahārah.	nivr̥tti-prādur-bhāvayor a-nivr̥tti-prādur-bhāvau,
VN_01320	dravyād artha-antarām dharmah, tadā tasya	nivr̥tti-prādur-bhāvābhyām na dravyasya pariṇatīḥ.
VN_01322	pariṇatīḥ. na hy artha-antara-gatābhyām	nivr̥tti-prādur-bhāvābhyām artha-antarasya
VN_01316	yadi tat tad eva, tasya avasthānām na	nivr̥tti-prādur-bhāvāv iti kasya tāv iti vaktavyam.
VN_01210	vyavahārah. nivr̥tti-prādur-bhāvayor a-	nivr̥tti-prādur-bhāvau, sthitāv a-sthitir ity-
SV_15414	ātmanah. tad rūpaṃ nairātmyam na ātma-	nivr̥tti-mātram. anyathā nir-upākhye kṛtakatva-ādy-
SV_09610	katham idānīm na pratiṣedha-ṣaṣayah. vidhi-	nivr̥tti-rūpatvāt pratiṣedhasya. tad etad
V3_07608	katham idānīm na pratiṣedha-ṣaṣayah, vidhi-	nivr̥tti-rūpatvāt pratiṣedhasya. parisānkhyāteṣv
SV_17607	sati vastuny avisamvādena asya vṛttes tan-	nivr̥tti-lakṣaṇa-anupalabdhir abhāvaṃ sādhayati
NB_02047	-ṣaṣyā punar anupalabdhīḥ pratyakṣa-anumāna-	nivr̥tti-lakṣaṇā saṃśaya-hetuḥ. pramāṇa-nivr̥ttāv
NB_03032	kathayatā pratibandho darśanīyah. tasmān	nivr̥tti-vacanam ākṣipta-pratibandha-upadarśanam
SV_06227	kaścid bhāgo gamyate, śabda 'rtha-antara-	nivr̥tti-viśiṣṭān eva bhāvān āha ity-ādinā
SV_15429	ca anvaya-siddhīḥ. asiddhau vā tad-vyatireka-	nivr̥tti-siddhāv api tad-asiddhir iti sādhye 'pi
HB_00808	na apy a-tat-svabhāvasya nivr̥ttau tan-	nivr̥ttir a-kāryasya, yathā anayor eva dharmayor
VN_01120	paraspara-vyāhatam yokṣyate: janma-a-janma	nivr̥ttir a-nivr̥ttir ekatvam nānātvaṃ pratyakṣatā-
VN_01009	iti vaktavyam, viśeṣa-abhāvāt. sarva-pramāṇa-	nivr̥ttir anupalabdhīḥ. sā yatra so 'sad-ṣaṣaya
SV_01707	ity ubhayathā svabhāva-pratibandhād eva	nivr̥ttīḥ. anyathā eka-nivr̥tṭyā anya-vinivr̥ttīḥ
V2_09914	ity ubhayathā svabhāva-pratibandhād eva	nivr̥ttīḥ. anyathā eka-nivr̥tṭyā anya-vinivr̥ttīḥ
SV_02002	ākhyeyā. a-pratibandhe hi katham ekasya	nivr̥ttir anyasya nivr̥ttim sādhyet. yukta-
V3_10204	ṛtīyam rāṣīm vyatirecayataḥ. tayor ekasya	nivr̥ttir aparasya vṛttir iti katham anitya-abhāva
V3_11710	prāṇa-ādiḥ. tata eva na ātma-nivr̥ttāv asya	nivr̥ttir api, yato vyatirekī ity ucyate. na hy a-
VN_01014	asiddheḥ, na ātma-pratyakṣa-a-viśeṣa-	nivr̥ttir api viprakṛṣṭeṣu. tasmāt svabhāva-viśeṣo
NB_02028	vartamānasya ca pratipatṭi-pratyakṣasya	nivr̥ttir abhāva-vyavahāra-pravartanī. tasyā eva
SV_10201	-traya-nivr̥tṭyā sādhyet. tatra na śāstra-	nivr̥ttir abhāva-sādhanī. tasya kvacid an-adhikāre
VN_01012	na atra ādaram kṛtavān. na hy anumāna-ādi-	nivr̥ttir abhāvaṃ gamayati vyabhicārāt, na sarva-
SV_01305	ghaṭa-ādinām nairātmya-asiddheḥ prāṇa-āder a-	nivr̥ttīḥ. abhyupagamāt siddham iti cet. katham
V2_09601	ghaṭa-ādinām nairātmya-asiddheḥ prāṇa-āder a-	nivr̥ttīḥ. abhyupagamāt siddham iti cet, katham
V2_07214	drṣṭa iti saṃśayah. tasmān na āgamasya api	nivr̥ttir artha-abhāvaṃ gamayati. pratyakṣa-
V3_12106	eva na asti iti cet, na iti sā eva nivr̥tter	nivr̥ttir asataḥ katham iṣṭā. abhāva-pratiṣedho hi
VN_01013	gamayati vyabhicārāt, na sarva-pratyakṣa-	nivr̥ttir asiddheḥ, na ātma-pratyakṣa-a-viśeṣa-
V3_12105	vidhāna-rūpatvāt. asataḥ sapakṣān na	nivr̥ttir ity a-sapakṣa eva na asti iti cet, na
HB_02305	san sa vināśī, naśvaratā-nivr̥ttau ca sattva-	nivr̥ttir ity a-sapakṣa eva na asti iti cet, na
V3_11802	nairātmyasya vyāpter ātma-nivr̥ttau prāṇa-ādi-	nivr̥ttir ity cet, na, a-pratibaddha-abhāvena an-
PV_02055	kāṣṭha-vikāra-a-vinivr̥tṭi-vat | tasya a-	nivr̥ttir ity cet, na cikitsā-prayogataḥ || a-punar
V2_05405	-lakṣaṇatvād asya. sā eva tāvad asato na	nivr̥ttir ity nivr̥tter nivr̥ttīḥ katham iṣṭā.
NB_03079	ca a-kāraṇasya nivr̥ttau na vacana-āder	nivr̥ttīḥ. iti sandigdha-vyatireko 'naikāntiko
VN_01120	-vyāhatam yokṣyate: janma-a-janma nivr̥ttir a-	nivr̥ttir ekatvam nānātvaṃ pratyakṣatā-a-
V2_07301	nivr̥ttir artha-abhāvaṃ gamayati. pratyakṣa-	nivr̥ttir eva anupalabdhir abhāva-sādhanī, sakala-
VN_00208	'pi san kṛtako vā syān nityaś ca ity a-	nivr̥ttir eva śānkāyāḥ. tato vyatirekasya sandehād
SV_10717	āgamaḥ punar na kiñcin na vyāpnoti. tan-	nivr̥ttīḥ katham na gamikā iti. uktam atra – na
V2_05405	sā eva tāvad asato na nivr̥ttir ity nivr̥tter	nivr̥ttīḥ katham iṣṭā. nivr̥tṭy-abhāvas tu vidhir
PV_04222	a-sādhyeṣv eva no tataḥ | na iti sā eva	nivr̥ttīḥ kiṃ nivr̥tter asato matā || nivr̥tṭy-
PV_04224	kim iṣyate | sā api na pratiṣedho 'yam	nivr̥ttīḥ kiṃ niṣidhyate || vidhānaṃ pratiṣedham
V2_05409	kim iṣyate | sā api na pratiṣedho 'yam	nivr̥ttīḥ kiṃ niṣidhyate ||16|| vidhānaṃ
PV_03098	dharmo nivr̥tter gamako mataḥ | vyāpyasya sva-	nivr̥ttīś cet paricchinnā kathañcana || yad a-
V1_02704	-dravya-santāna-sthiti-kāraṇa-vicchedāt tan-	nivr̥ttis tad-upādāna-kāraṇa-apekṣiṇaś ca śita-
SV_10716	iti. tan mā bhūd anya-pramāṇa-a-nivr̥ttau	nivr̥ttīḥ. tayor a-sakala-ṣaṣayatvād āgamaḥ punar
SV_09802	na hy a-tad-ātma-niyatasya tan-nivr̥ttau	nivr̥ttīḥ. tasmāt tan-niyamaṃ prasādhya nivr̥ttir
V2_07609	na hy a-tad-ātma-niyatasya tan-nivr̥tṭyā	nivr̥ttīḥ. tasmān niyamaṃ prasādhya nivr̥ttir
VN_01015	niyamena sad-vyavahāram pratipadyate, tan-	nivr̥ttis tasya asad-vyavahāram sādhayati, tat-
VN_01312	iti. avasthitasya dravyasya dharmā-antara-	nivr̥ttir dharmā-antara-prādur-bhāvāś ca pariṇāmāḥ
PV_04222	-niṣedhaś ca vidhānāt kidṛṣo 'paraḥ ||	nivr̥ttir na asataḥ sādhyād a-sādhyeṣv eva no
PV_02134	eva viśeṣaṇaiḥ || yataḥ tathā sthite hetau	nivr̥ttir na iti paśyati | phalasya hetor hāna-
PV_03297	bhrānti-vac ca aśyāḥ syād akṣa-vikṛtāv api |	nivr̥ttir na nivarteta nivr̥tte 'py akṣa-viplave ||
SV_14606	tat-paryudāsenā. tac ca na asti, sarvatra	nivr̥ttir bhavati ity ukte kasyacid bhāvasya eva
HB_03602	bādhām vyāpnoti, yena tan-nivr̥ttau bādhā-	nivr̥ttir yato hetor bādhā-sambhava-kṛtam a-
PV_04224	tu na asti iti paśya bāndhya-vijṛmbhitam ||	nivr̥ttir yadi tasmin na hetor vṛttīḥ kim iṣyate |
V2_05408	na asti iti paśya bāndhya-vijṛmbhitam ||15||	nivr̥ttir yadi tasmin na hetor vṛttīḥ kim iṣyate |
VN_00408	-abhāvāt tan na bhūtam. etan-nivr̥ttau punar	nivr̥ttir yadrcchā-samvādaḥ, māṭṛ-vivāha-ucita-
V2_07610	-nivr̥tṭyā nivr̥ttīḥ. tasmān niyamaṃ prasādhya	nivr̥ttir vaktavyā. katham idānīm kṛtako 'vaśyam

SV_09802	nivṛtṭiḥ. tasmāt tan-niyamaṃ prasādhya	nivṛttir vaktavyā. sā cet sidhyati tad-ātma-
VN_01109	-vat. sa-anvayatve ca kā kasya pravṛttir	nivṛttir vā iti yat kiñcid etat. atha vā yadi
V3_00408	-arthaḥ. tad-an-abhyupagame ca ubhaya-	nivṛtṭiḥ, vivekasya kartum a-śakyatvāt, tasya
SV_06305	gata ity ucyate. na punar artha-antara-	nivṛttir viśeṣaṇa-bhūtā keśāñcid arthānām yayā
V3_09309	-ātmā iti ca su-vyāhṛtam. etena tad-avasthā-	nivṛttir vyākhyātā. yo 'py avasthā-nivṛtṭim tiro-
NB_03030	'saty ekasya nivṛtṭāv aparasya niyamena	nivṛtṭiḥ. sa ca dvi-prakāraḥ sarvasya. tādātmya-
SV_01215	'nupalambhāt siddhā vyāvṛtṭiḥ. yady a-dṛṣṭyā	nivṛtṭiḥ syāc cheṣavad vyabhicāri kim | (18ab)
V2_09501	uktam atra kiñcit. api ca yady a-dṛṣṭyā	nivṛtṭiḥ syāc cheṣavad vyabhicāri kim. yathā
SV_02001	-kāmena hetor vyāpakasya vā svabhāvasya	nivṛttir hetutvena ākhyeyā. a-pratibandhe hi
V2_10104	-kāmena hetor vyāpakasya vā svabhāvasya	nivṛttir hetutvena ākhyeyā. anyathā a-pratibaddha
SV_14611	sati syāt. sa ca na asti ity a-pravṛtṭi-	nivṛttikam jagat syāt. tasmād yasya nāśo bhavati
PV_03193	| nivartate vyāpakasya svabhāvasya	nivṛtṭitaḥ || sañcitaḥ samudāyaḥ sa sāmānyam
SV_01023	gamikā. tasmād eka-nivṛtṭyā anya-	nivṛttim icchatā tayoh kaścit svabhāva-
V2_09212	abhāva-pratipādikā. tasmād eka-nivṛtṭyā anya-	nivṛttim icchatā tayoh kaścit svabhāva-
V2_06413	a-pratipatteḥ. tasmād ayam ātma-upalambha-	nivṛttim eva pramāṇayan pratikṣipati. sā
NB_03032	tadutpatti-lakṣaṇā ca ity uktam. tena hi	nivṛtṭim kathayatā pratibandho darśanīyaḥ. tasmān
SV_17409	hetum bhāvānām viśamām sthitim ||332||	nivṛtṭim ca pramāṇābhyām anyad vā vyasta-gocaram |
V3_09309	-avasthā-nivṛttir vyākhyātā. yo 'py avasthā-	nivṛtṭim tiro-dhāna-sadṛśim śabda-viṣayam āha,
V2_09610	ādi-vacanāt. tena anupalambhe 'pi saṃśayād a-	nivṛtṭim manyamānas tat-pratiśedham āha.
SV_01318	ādi-vacanāt. tena anupalambhe 'pi saṃśayād a-	nivṛtṭim manyamānas tat-pratiśedham āha. kim ca,
SV_08226	-nibandhanam ||162|| ity antara-ślokaḥ. na	nivṛtṭim vihāya asti yadi bhāva-anvayo 'paraḥ |
SV_02002	hi katham ekasya nivṛttir anyasya	nivṛtṭim sādhyet. yukta-upalambhasya tasya ca
SV_08809	hy a-tad-dharmā syāt. na hy ayam pravṛtṭi-	nivṛttimān svabhāva eko yuktaḥ. na sarva-ātmanā a
SV_04608	sādhanam a-sādhanam ca jñātvā tatra pravṛtṭi-	nivṛtṭi kuryam kārayeyam vā iti śabdān niyuñjita
SV_10507	tad-abhāvaṃ vā abhyupagamyā pravṛtṭi-	nivṛtṭi vilomayan yathā-abhyupagamam pratipādyate,
VN_01110	atha vā yadi kasyacit svabhāvasya pravṛtṭi-	nivṛtṭi svayam abhyanuñjāyete, tad eva paro
SV_17419	hi sāmānya-ādini pratyakṣāni, janma-sthiti-	nivṛtṭiś ca viśamāḥ padārthānām, an-ādheya-
PV_03297	akṣa-vikṛtāv api | nivṛttir na nivarteta	nivṛtṭe 'py akṣa-viplave || kadācid anya-santāne
PV_02055	śamī-kṛte doṣe punar ujñānam bhavet ||	nivṛtṭe 'py anale kāṣṭha-vikāra-a-vinivṛtṭi-vat |
PV_02251	yonitvāt sa tāvan-mātra-samsthitih || tasmin	nivṛtṭe prakṛtīm svām eva bhajate punaḥ |
PV_02114	dehasya viratiḥ kutaḥ || an-āśrayān	nivṛtṭe syāc charīre cetasaḥ sthitiḥ | kevalasya
V2_06412	na anupalambhād abhāvaḥ. na, sarva-upalambha-	nivṛtṭer atra a-liṅgatvāt, ātma-parayor a-
NB_02027	svabhāva-viprakṛṣṭeṣv artheṣv ātma-pratyakṣa-	nivṛtṭer abhāva-nīścaya-abhāvāt. a-mūḍha-smṛti-
V1_00507	-bhāve 'pi bhāva-prasaṅgāt. pratyakṣasya eva	nivṛtṭer abhāva-nīścaya iti cet, vyāhatam etat
PV_04222	eva no tataḥ | na iti sā eva nivṛtṭiḥ kim	nivṛtṭer asato matā || nivṛtṭy-abhāvas tu vidhir
V2_09513	-ādy-abhāvena vyāptes tan-nivṛttau vyāpy-a-	nivṛtṭer ātma-gatiḥ syāt. adṛśya-anupalambhād
V3_10511	viśāṇavān ||80|| sādhya-kāla-aṅgatā vā na	nivṛtṭer upalakṣya tat | tata eva a-pratijñā-
PV_04188	piṇḍo viśāṇavān || sādhya-kāla-aṅgatā vā na	nivṛtṭer upalakṣya tat | viśeṣo 'pi pratijñā-
PV_03098	-ādir apoditaḥ || tatra api vyāpako dharmo	nivṛtṭer gamako mataḥ | vyāpyasya sva-nivṛtṭiś
SV_12125	-an-iṣṭayor iṣṭa-viparyayo na syāt. svabhāva-	nivṛtṭeś ca hetor a-bhedane bhāvānām bhedaḥ syād
SV_08521	eṣa tulyaḥ prasaṅga iti cet. na tulyaḥ. yato	nivṛtṭer niḥ-svabhāvavān na sthāna-a-sthāna-
V2_05405	asya. sā eva tāvad asato na nivṛttir iti	nivṛtṭer nivṛtṭiḥ katham iṣṭā. nivṛtṭy-abhāvas tu
V3_12106	a-sapakṣa eva na asti iti cet, na iti sā eva	nivṛtṭer nivṛttir asataḥ katham iṣṭā. abhāva-
V3_07611	tasya sa-uras-tādam krandato 'pi lokasya a-	nivṛtṭeḥ. yathā-sañketam pratipatteḥ, tan-mātra-
V1_00508	- tac ca na asti tena ca pratipattir iti.	nivṛtṭer vā asya asad iti kutaḥ, niyama-abhāvāt.
VN_00921	iti cet, sarvasya sarva-rūpānām sarvadā a-	nivṛtṭeḥ sarvam sarvatra sarvadā samupayujyeta.
SV_16919	vyutpatti-darśanena sarvatra tad-āśānkā-a-	nivṛtṭeḥ. sarveṣām yathārtha-niyoge 'py a-
V3_09401	adhyakṣam adhyavasyati ghaṭo 'yam iti, tan-	nivṛtṭāv a-nivṛtṭāv apy aparasya asya sarvasya
NB_03030	na hi svabhāva-pratibandhe 'saty ekasya	nivṛtṭāv aparasya niyamena nivṛtṭiḥ. sa ca dvi-
V1_03004	api nivṛtṭi-prasaṅgāt, tathā akṣa-vikāra-	nivṛtṭāv apy a-nivṛtṭi-prasaṅgāt. tasmād indriya-
V3_09401	adhyavasyati ghaṭo 'yam iti, tan-nivṛtṭāv a-	nivṛtṭāv apy aparasya asya sarvasya abhāvāt. evam
VN_00423	-prāptasya pratipattir-pratyakṣa-upalabधि-	nivṛtṭāv apy abhāva-asiddheḥ. tatra upalabधि-
NB_02048	-nivṛtṭi-lakṣaṇā saṃśaya-hetuḥ. pramāṇa-	nivṛtṭāv apy artha-abhāva-asiddher iti. tri-rūpa-
PV_04030	ātma-artHAVAN mataḥ || sarva-anya-iṣṭa-	nivṛtṭāv apy āśānkā-sthāna-vāraṇam | vṛttau
SV_12122	tathāvidhāḥ samunniyante. hetu-rūpa-	nivṛtṭāv api tad-rūpam a-nivṛtṭam kārya-dharma-
SV_15501	tu pauruṣeyatvena vyāptyā apauruṣeyān	nivṛtṭāv api na satya-arthatvam, prakāra-antara-
V2_06509	yena anumiyeran. na ca te pramāṇa-traya-	nivṛtṭāv api na santi iti śakyante 'dhyavasātum.
SV_10210	yena anumiyeran. na ca te pramāṇa-traya-	nivṛtṭāv api na santi iti śakyante vyavasātum.
SV_01310	ātmano nivṛtṭy-asiddheḥ, tan-nivṛttau kvacin	nivṛtṭāv api prāṇa-ādinām a-pratibandhāt.
HB_03604	anupalambhe bādḥā-a-sambhāvāt. upalambha-	nivṛtṭāv api bādḥā-a-nivṛttau tad-avastham hetor
SV_10715	abhiprāyaḥ. yad uktam – na pramāṇa-traya-	nivṛtṭāv api bhāva-abhāva-siddhir iti. tan mā
SV_17611	na sidhyate ||339|| tasmān na pramāṇa-traya-	nivṛtṭāv api viprakṛṣṭeṣv abhāva-nīścayaḥ. veda-
VN_00524	-pratyakṣasya anyasya vā pramāṇasya	nivṛtṭāv api saṃśayāt. na ca sarve buddhi-
V3_11710	ātma-avinābhāvi prāṇa-ādih. tata eva na ātma-	nivṛtṭāv asya nivṛttir api, yato vyatireki ity
SV_14326	atyanta-anupalabधि-lakṣaṇasya. tan-	nivṛttau kā anyā gatiḥ svabhāva-sthiteḥ. hantā hi

SV_01310
SV_15502
HB_02305
SV_14401
HB_03604
HB_00808
VN_06604
NB_03079
V3_11711
PV_03096
HB_00209
SV_10716
SV_09801
VN_00407
SV_14529
V3_11802
HB_03602
SV_14324
SV_09707
V2_09513
HB_01909
V2_10105
SV_01023
V2_09212
SV_01708
V2_10001
VN_01105
SV_17605
SV_01303
SV_15427
SV_15304
SV_10503
V3_11805
V2_07609
V2_05814
SV_11227
SV_14822
SV_10201
HB_03114
SV_10804
V3_04511
SV_17222
PV_02001
PV_04016
SV_10910
HB_00701
SV_07307
SV_00907
SV_01417
V3_03710
SV_15913
SV_07622
SV_16306
V2_09707
SV_17211
SV_10524
SV_15605
SV_04823
SV_13908
SV_07307
SV_10922
SV_06016
SV_05618
SV_07622
VN_05514

a-darśane 'py ātmano nivr̥tṭy-asiddheḥ, tan-
dvairāśye tu śabdānām etat syād eka-
-niyata iti yaḥ san sa vināśī, naśvaratā-
ādi-kalpaḥ. nāśa-kalpaḥ hy asya maraṇam. tan-
-a-sambhavāt. upalambha-nivr̥tṭāv api bādhā-a-
-dharma-tāyāḥ. na apy a-tat-svabhāvasya
iti. yasya avasthitasya dharma-antara-
-asiddheḥ. artha-antarasya ca a-kāraṇasya
ity ucyate. na hy a-pratibaddhaḥ kasyacin
matam | tathā vastv eva vastūnām sva-
-hetor vyāpty-asiddheḥ, a-vyāpakasya vā
-siddhir iti. tan mā bhūḍ anya-pramāṇa-a-
-siddhaḥ. na hy a-tad-ātma-niyatasya tan-
-samartham, tad-abhāvāt tan na bhūtam. etan-
-bhāvo 'nena nivartitaḥ syāt. tathā ca bhāva-
-prāṇa-ādy-abhāvena nairātmyasya vyāpter ātma-
-cet, kim upalambho bādhām vyāpnoti, yena tan-
-na brūmo vināśa-hetor agni-daṇḍa-āder
-tasya dharmino dharmo gamyaḥ. tasya ayaṃ
-a-dṛṣṭānām prāṇa-ādy-abhāvena vyāptes tan-
-ucyate. tatra sva-rasataḥ pūrva-kṣaṇa-
-hetutvena ākhyeyā. anyathā a-pratibaddha-
-na sarva-anupalabdhir gamikā. tasmād eka-
-anupalabdhir abhāva-pratipādikā. tasmād eka-
-pratibandhād eva nivr̥tṭiḥ. anyathā eka-
-pratibandhād eva nivr̥tṭiḥ. anyathā eka-
-virodhāt. na an-atiśaya eka-atiśaya-
-vacanena kiñcin niścetum. tasmān na tan-
-dṛṣṭa-a-dṛṣṭeṣu prāṇa-ādy-a-darśanāt. tan-
-tatra bhāva-asiddheḥ. na ca nairātmya-
-sarvaṃ draṣṭuṃ samartho yena asya darśana-
-sac-chabda-vyavahāra-pratiśedhe 'pi pramāṇa-
-vā ātma-pratibaddhāḥ syuḥ, te tan-
-siddhaḥ. na hy a-tad-ātma-niyatasya tan-
-sā katham asattā bhāvasya, upalambha-
-artha-pratibhām nivartayati. tat kutas tan-
-bhūto nāma. abhāvasya sarva-atiśaya-upākhyā-
-mātreṇa sarva-arthānām pramāṇa-traya-
-iti. a-vyavacchede 'nya-ātmanaḥ pravṛtti-
-atyakṣa-phalānām keśāñcit pravṛtti-
-bhāve ca pratīti-sādhana-abhāvāt pravṛtti-
-tasmād vivakṣā-prakāśanāya abhiprāya-
-sthitih | avisaṃvādanam śābde 'py abhiprāya-
-|| tat pakṣa-vacanam vaktur abhiprāya-
-prabhavā api satī na śābda-vad abhiprāyam
na ca tatra kaścīd agnir atra ity asmai
-balena utpattir vā iti niveditam etat.
evam karuṇā-ādayo 'nyathā api sambhavād iti
-viśaye 'vacanād iṣṭam. viśayam ca asya
apy atra viśaye na iṣṭā eva. viśayam ca asyā
na hi svalakṣaṇe vikalpānām vṛttir iti
pratyakṣa-vad a-tathābhāve 'pi bhāvād iti
-vidho dharma-svabhāva iti ca yathā-avasaram
-viśaye 'vacanād iṣṭam. viśayam ca asya
kayācid vivakṣayā sa tām kadācit kvacin
tasya eva abhāvaḥ śābda-prayogataḥ ||206||
| (293ab) na varṇa-vyatirikto 'nyaḥ krama iti
tu uktam, tathā hi na sā pravṛtti-yogyā iti
vigamaś ca abhāvaḥ. na ca abhāvaḥ kāryam iti
-viśayatā, viśaya-balena utpattir vā iti
a-nāntariyakatvād artheṣu śabdānām iti
a-tad-dhetūn arthān vibhajate svayam ||119||
-bhāvena vyaktinām apy a-bhinnatā ||109||
a-tathābhāve 'pi bhāvād iti nivedayiṣyāmo
api kiṃ trir abhidhiyate. sāksīṇām karṇe

nivr̥ttau kvacin nivr̥tṭāv api prāṇa-ādinām a-
-nivr̥ttau gaty-antara-abhāvāt. te tv an-arthakā api
nivr̥ttau ca sattva-nivr̥tṭir iti, anvaya-vyatireka
nivr̥ttau ca syād eva asya punar-bhāvaḥ. an-
-nivr̥ttau tad-avastham hetor a-sāmarthyam ity a-
-nivr̥ttau tan-nivr̥tṭir a-kāryasya, yathā anayor
nivr̥ttau dharma-antarām pravartate, sā prakṛtiḥ.
nivr̥ttau na vacana-āder nivr̥tṭiḥ. iti sandigdha-
-nivr̥ttau niyamena nivartate. tasmād viśeṣasya na
nivr̥ttau nivartakam || etena kalpanā-nyasto yatra
nivr̥ttau nivr̥tṭy-abhāvād ity anvaya-
-nivr̥ttau nivr̥tṭiḥ. tayor a-sakala-viśayatvād
nivr̥ttau nivr̥tṭiḥ. tasmāt tan-niyamam prasādhya
nivr̥ttau punar nivr̥tṭir yadṛcchā-saṃvādaḥ, mātr-
-nivr̥ttau prastutāyām a-prastutam eva uktaṃ syāt.
nivr̥ttau prāṇa-ādi-nivr̥tṭir iti cet, na, a-
-nivr̥ttau bādhā-nivr̥tṭir yato hetor bādhā-sambhava
nivr̥ttau bhāvena bhavitavyam iti. kiṃ tarhi bhāva
nivr̥ttau vā nivartakaḥ ||192|| tasya vyāpyasya
nivr̥ttau vyāpy-a-nivr̥tṭer ātma-gatiḥ syāt. adṛśya
nivr̥ttau hetu-pratyayānām tebhya eva viśiṣṭa-kṣaṇa
nivr̥tṭyā anya-nivr̥tṭy-asiddheḥ. yukta-
-nivr̥tṭyā anya-nivr̥tṭim icchatā tayoh kaścit
nivr̥tṭyā anya-nivr̥tṭim icchatā tayoh kaścit
nivr̥tṭyā anya-vinivr̥tṭiḥ katham bhavet | na
nivr̥tṭyā anya-vinivr̥tṭiḥ katham bhavet | na
nivr̥tṭyā apara-atiśaya-utpattayā ca vyavahāra-bheda
nivr̥tṭyā api bhāva-abhāvaḥ prasidhyati | (339ab)
nivr̥tṭyā ātma-gatiḥ syāt. adṛśya-anupalambhād
nivr̥tṭyā ātma-siddhiḥ syāt, vipakṣa-vyatireka-
-nivr̥tṭyā na tathā syāt. yasya hi jñānam jñeya-
-nivr̥tṭyā nimitta-vaikalya-a-bhāvino 'nkura-ādayo
nivr̥tṭyā nivarateran. tadā prāṇa-ādy-abhāvo
nivr̥tṭyā nivr̥tṭiḥ. tasmān niyamam prasādhya
nivr̥tṭyā vā katham abhāvaḥ, kārya-vyatireke 'pi
nivr̥tṭyā satya-arthatā. atha punar utpattir eva
nivr̥tṭyā sarva-bhāva-dharma-viveka-lakṣaṇatvāt.
nivr̥tṭyā sādhyet. tatra na śāstra-nivr̥tṭir
nivr̥tṭyor abhāva iti pūrvaḥ prasaṅgaḥ. tam ca
nivr̥tṭyor mahā-anuśamsā-pāpa-śravaṇāt tad-bhāve
nivr̥tṭyoh saṃśayād eva saṃśaya-hetuḥ, viniścita-
-nivedana-lakṣaṇaḥ sañketaḥ kriyate. apauruṣeye tu
nivedanāt || vakṛ-vyāpāra-viśayo yo 'rtho
nivedane | pramāṇam saṃśaya-utpattes tataḥ sāksān
nivedayaty eva ity artha-avisaṃvādād anumānam api.
nivedayati. na api svayam prāg eva pratipadyate
nivedayiṣyate ca. tasmād ye viśayāḥ sāksād
nivedayiṣyāmaḥ. atra yathā rakto bravīti tathā
nivedayiṣyāmaḥ. kiṃ ca, dṛṣṭā ayuktir a-dṛṣṭeś ca
nivedayiṣyāmaḥ. tad evam pramāṇe bādhake bruvāṇas
nivedayiṣyāmaḥ. te hi yathāsvam āntarād vikalpa-
-nivedayiṣyāmo niveditam ca. bheda-viśayatvam
nivedayiṣyāmaḥ. maitrī-śauca-dharma-parāyanānām ca
nivedayiṣyāmaḥ. yad apy āha – yady a-darśana-
-nivedayed api iti vivakṣā-pūrvakānām śabdānām
niveditam etat – yathā na ete śabdāḥ svalakṣaṇa-
-niveditam etat. a-vyatireke ca varṇā eva mantraḥ.
niveditam etat, tad-dvāreṇa a-codite pravṛtṭir
niveditam etat. na api śabdasya nityasya kiñcid
niveditam etat. nivedayiṣyate ca. tasmād ye
niveditam etat. puruṣa-atiśaya-apekṣam yathārtham
niveditam etat prāg yathā ete bhāvāḥ prakṛti-
-niveditam etad yathā na bhāvānām svabhāva-
-niveditam ca. bheda-viśayatvam punar asyā bahulam
nivedya prativādī kaṣṭa-a-pratīta-druta-sāṅkṣipta-

SV_02512 abhāvāc ca. tan na tathā sāmānya-buddhau
SV_06214 -prayogaḥ kutaścīd buddhiṃ nivartya kvacin
SV_06704 -utpāde 'tiprasaṅgāt, teṣu ca eka-śabda-
SV_06216 kvacin niveśana-arthaḥ, tat-sāphalyāt.
SV_04630 lakṣaṇam apy ayuktam. tasmān na jātau śabda-
SV_04704 na yojyate kasmāt (94c) yadi vyaktau śabda-
SV_05817 artheṣu vyāvṛtti-bhedam upādāya a-viśeṣeṇa
SV_06112 tasya jñeyatvāt. na eṣa doṣaḥ, yasmāt kvacin
SV_06706 tasya apy ekam asti ity eva lokena śabda
SV_06803 -lāghava-arthaṃ kaścīd sāṅketikīṃ śrutim
SV_12611 na saṅghaṭante. samaya-prādhānyād artha-
PV_03348 yato 'rtha-ātmā na dr̥śyate | tasyā buddhi-
PV_03176 || jāyante kalpanās tatra yatra śabda
PV_03037 || yatra rūḍhyā asad-artha 'pi janaiḥ śabda
SP_00014 | kārya-ādi-śrutir apy atra lāghava-arthaṃ
SV_05913 ||116|| na hi saṅkete para-a-vyavacchedena
SV_04223 iti pratipādayiṣyāmaḥ. te 'rthā buddhi-
SV_05910 a-pratipattau ca a-parihṛta-tad-anya-
SV_08727 upayogāt. śakter vā vipariṇatāyās tan-
SV_10609 tasya an-apāyāt. vastu-viparita-ākāra-
V3_06810 tasya an-apāyāt. vastu-viparita-ākāra-
SV_06226 rūpa-pratibhāsiny ākṣipta-tad-anya-vyāvṛttir
SV_06708 kenacit prayojanena keci chabdāḥ kvacin
SV_06224 darśanam buddhi-viplavaḥ ||127||
SV_03122 kiṃ tarhi tat-pratibhāseṇa. tan na
V3_04506 na tu sapakṣa-vipakṣayoḥ sattvam asattvam vā
NB_02027 artheṣv ātma-pratyakṣa-nivṛtter abhāva-
NB_03108 sandehād anaikāntikāḥ. sādhyā-itarayor ato
SV_01916 -parāmarśeṇa saṃśayaḥ syāt. kevalam tu bhāva-
V3_03607 puruṣa-mātreṇa a-niścayāt, ataḥ pramāṇān
V3_04510 -sāmartyāt. asādhāraṇo 'py ubhaya-vyāvṛtter
PV_04276 nāstitvam anyena ity anavasthitih || adr̥śye
V3_06403 na pītam iti. tasmān na tau pramāṇam. adr̥śye
SV_12104 upalambhasya vā para-upadeśād a-pratyayād a-
SV_02820 tan-mātra-apoha-gocaram, na vastu-svabhāva-
V1_01806 matayaḥ pratyāviśanti. katham tarhi idānim a-
SV_02812 iti vā, na tatra bhede niścayo bhavati.
V1_00507 -prasaṅgāt. pratyakṣasya eva nivṛtter abhāva-
HB_03403 yady abhāvaḥ parasya apy avaśyam abhāva-
SV_02711 dharma-niścaye tad-a-vyatirekāt sarva-dharma-
SV_03115 -viśaye vṛtteḥ. yatra asya samāropo na tatra
V3_00904 saṃśayas tu pakṣa-vacanād arthe dr̥ṣṭaḥ, na
SV_03208 prakaraṇam ity-ādayo 'nubhavād bheda-
V3_03407 iti katham pakṣa-doṣaḥ. na vai tad-vacanād a-
SV_06008 iti yathā-anubhavam tad-vivecano vaidharmya-
HB_00712 kas tasya upayogaḥ. sva-niścaya-vad anyeṣāṃ
PV_02116 -bhāva-hetutva-niṣedhe 'nupalambhanam | a-
PV_03094 ced ucyatām sā eva sādhanam || a-
V2_09012 asya anupalabdhyā a-sthiti-pratipatter
SV_02110 asya anupalabdhyā a-sthiti-pratipatter
SV_02808 [48] yad rūpa-ādi-darśana-anantaram a-liṅgam
NB_03106 -niścayaḥ. eka-abhāva-niścayasya apara-bhāva-
SV_10217 pravṛtteḥ. tathātve tan nir-avadyam yadi
SV_02614 dr̥ṣṭa-sarva-tattvasya api bhāvasya tathā
SV_03402 dharma-dharmi-vācinoḥ śabdayor vacye 'rthe
SV_02619 paśyañ śukti-rūpaṃ viśiṣṭam eva paśyati.
SV_03205 anubhavo hi yathā a-vikalpa-abhyāsaṃ
PV_03065 'prameyatve hy abhāvasya api niścayāt | tan
V2_07401 aṅgād a-pratīteḥ. prathamā tv atra pramāṇam,
SV_00506 saṃśayāt. dvitīyā tv atra pramāṇam
VN_01919 evaṃ prastutasya paryavasānam sambhavati, a-
PV_03100 -artham ā-go-pālam a-samvṛteḥ || etāvan
SV_10117 apy etat tulyam pramāṇyam atra viśaye. asan-
SV_10213 nivṛtti-niścayasya. tad iyam. sad-asan-
V3_06410 bhāve bhāvād abhāvataḥ ||51|| sā iyam abhāva-

niveśa-abhāvāt sāmānyam anyat. sati vā tasya api
niveśana-arthaḥ, tat-sāphalyāt. niveśanam ca yo
niveśana-vaiphalyāt, eka-artha-niyoga-abhāvāt,
niveśanam ca yo yasmād bhidyate vinivartya tam |
niveśanam phala-abhāvāt. evaṃ tarhi tadvān alam (9
niveśanam phala-vat. sa ca śabdaḥ kasmāt sāksād
niveśanāt, vyavahāre 'py anya-parihāreṇa
niveśanāya arthe vinivartya kutaścāna | buddheḥ
niveśanīyaḥ, tad vā ekam enām śrutim vastu-śaktyā
niveśayed yaro rūpa-vijñāna-hetuḥ śaso vā iti.
niveśasya ekasya api vākyaśya aneka-vikalpa-
niveśy-arthaḥ sādhanam tasya sā kriyā || yathā
niveśitaḥ | tena icchātaḥ pravarteran na iḥseran
niveśitaḥ | sa mukhyaḥ tatra tat-sāmyād gauṇo
niveśitā || tad-bhāva-abhāvāt tat-kārya-gatir yā
niveśitāc chabdād vyavahāre tat-parihāreṇa
niveśinas tena samānā iti grhyante, kutaścīd
niveśinaḥ śabdād a-nirākaraṇe teṣāṃ saṅkete
niveśinyā rūpa-antareṇa upayogāt. sa eva khalv
niveśiṣv api tīrtha-antariya-pratyayeṣu bhāvāt.
niveśiṣv api tīrtha-antariya-pratyayeṣu bhāvāt.
niveśyata iti. sa eva ayam artha-antara-vyāvṛtṭyā
niveśyante. tatra yady anekam ekatra upayujyeta,
niveśyamāno 'py eṣa śabda yasmād bhidyate tam
niścaya-a-niścaya-vaśāt pratyakṣasya grahaṇa-a-
niścaya-apekṣam, niścaye 'pi sandeha-mukhena eva
niścaya-abhāvāt. a-mūḍha-smṛti-saṃskārasya
niścaya-abhāvāt. evaṃ eṣāṃ trayāṇāṃ rūpāṇāṃ
niścaya-abhāvān na asti ity ucyate. yadā punar
niścaya-abhidhānād anumāna-viśaye
niścaya-ayogāt, ubhaya-bahir-bhūtasya abhāvāt.
niścaya-ayogāt sthitiḥ anyatra vāryate | yathā a-
niścaya-ayogāt sthitiḥ anyatra vāryate | yathā a-
niścaya-arthatvāt. svayaṃ-kṛtānām apy apahnotṛ-
niścaya-ātmakam. tathā hi kasyacin niścaye 'py
niścaya-ātmanāḥ pratyakṣād vyavahāraḥ. niścinvan
niścaya-āropa-manasor bādhyā-bādhyā-bhāvataḥ |
niścaya iti cet, vyāhatam etat – tac ca na asti
niścaya iti darśana-arthaṃ ete prayujyete. ity
niścaya iti pramāṇa-antara-a-vṛtṭih. na hi tasmin
niścaya iti samāropa-abhāve vartamāno 'nya-apoha-
niścaya iti sāksān na sādhanam. sādhyā-abhidhānāt
niścaya-utpatti-sahakāriṇaḥ, teṣāṃ eva ca
niścaya-utpatter duṣṭa-vacanaḥ, kiṃ tarhi yad
niścaya utpadyate. sa hy ayam eva vṛkṣa iti
niścaya-utpādanāya ca sādhanam ucyate, tatra ayam
niścaya-karam proktam indriya-ādy api śeṣavat ||
niścaya-karam proktam idṛkṣa-anupalambhanam | tan
niścaya-kāla iti tadā anityatā vyavasthāpyata ity
niścaya-kāla iti tadā anityatā vyavasthāpyate,
niścaya-jñānam bhavati. tat katham asati samārope
niścaya-nāntariyakatvāt. anvaya-vyatirekayor
niścaya-pūrvaṃ vyavahared iti sā iyam a-pravṛtti-
niścaya-pratirodhiṇā bhrānti-nimittena guṇa-
niścaya-pratyaya-viśayatvena kaścīd viśeṣaḥ. ekas
niścaya-pratyaya-vaikalyāt tv a-niścinvan tat-
niścaya-pratyayān janayati, yathā rūpa-darśana-a-
niścaya-pramāṇam vā dvitīyam na akṣa-jā matiḥ ||
niścaya-phalavāt. tad-bhāva-mātra-anvayini
niścaya-phalavāt. sā ca prayoga-bhedād viruddha-
niścaya-phalavād an-ārambha eva vādasya. katham
niścaya-phalam abhāve 'nupalambhanam | tac ca
niścaya-phalā api sā. asattāyām api iyam pramāṇam
niścaya-phalā na iti syād vā a-pramāṇatā | (200ab)
niścaya-phalā vyatireka-sādhanāy anupalabdhir yadā

PV_04277
V3_06405
SV_15318
V2_05714
PV_04093
V3_07902
V1_01110
HB_00712
SV_03122
SV_10106
SV_12418
V3_04609
PV_03483
PV_03067
PV_03504
PV_03068
PV_03441
SV_01510
SV_17526
V3_11010
HB_00513
SV_03125
HB_00507
HB_00409
SV_03211
SV_01028
V2_09304
V3_04708
NB_03105
SV_01001
SV_02720
V3_10110
V2_05205
SV_03212
HB_03914
VN_03518
SV_16802
V3_11511
SV_01026
V2_09302
SV_07406
SV_05124
HB_00506
SV_03204
SV_02811
SV_02716
SV_02816
SV_03127
HB_00211
V3_10201
SV_07407
V2_06409
SV_17611
V3_10111
SV_17113
NB_03100
HB_03713
V3_10111
HB_03701
SV_03118
SV_01223
V2_09508
V2_09305
V3_03711
SV_01101

'nya-sattveṣu vikalpa-ādir na sidhyati || a-
-sattveṣu vikalpa-ādir na sidhyati ||49|| a-
vā sattvaṃ vā sādhyā-dharminī | tan-
iti pramāṇam pratyakṣa-vat. asattā-
-sthitih || ātmā aparo vā abhimato bhūta-
uktam. a-bādhanasya api lakṣaṇatve tasya a-
idam ca naḥ pratyakṣam, sannihita-artha-
api pratitir iti kas tasya upayogaḥ. sva-
kiṃ tarhi tat-pratibhāseṇa. tan na niścaya-a-
viśeṣeṇa kvacid arthe gamaka ity ucyate. san-
na ca atyakṣa-svabhāveṣv anupalabdhir
vyavaccheda-hetutā asya kena nivāryata iti.
|| viśaya-indriya-mātreṇa na dṛṣṭam iti
|| abhāve vinivṛttiś cet pratyakṣasya eva
| tasmān na pratyabhijñānād varṇa-ādy-ekatva-
| vyāhāra-ādau pravṛtṭeś ca siddhas tad-bhāva-
| dvayoḥ saṃsṛṣṭayor dṛṣṭau syād dṛṣṭam iti
tatra eka-dṛṣṭyā na anyatra yuktas tad-bhāva-
| pratipattuḥ prasidhyanti kutas tebhyo 'rtha-
an-anya-anumāna iha avyabhicāra iti kuto
vyatireka-sādhanē 'pekṣyate. vyatireka-
-a-grahaṇam. tasmāt tad eva asya grahaṇam yo
nimitta-antara-abhāva-upadarśanāt. vyatireka-
prṣṭha-bhāvinah prāmāṇyam pratyuktam. anvaya-
me āgacchati na upādhyāya iti. so 'pi bhavan
15|| na hy asati pratibandhe 'nvaya-vyatireka-
67|| na hy asati pratibandhe 'nvaya-vyatireka-
iha api tarhi niścayena nirdeṣṭavyasya a-
-ātmakāc ca tasya anvaya-vyatirekayor abhāva-
an-anya-anumāna iha avyabhicāra iti ko
tasmāt tatra api tad-darśinas tat-svabhāva-a-
a-niścita-tal-lakṣaṇatvāt. tena eva
api viparyaye pratyakṣa-vṛttir vyatireka-
tasmān na abhūta ity eva sarva-ākāra-
sattā-saṃśayāt. yataḥ pramāṇād anayor
na a-pradarśita-avinābhāva-sambaddhād dheto
a-gatyā ca idam āgama-lakṣaṇam iṣṭam. na ato
saṅgrahāt. na apy anayor ekatra vṛtti-
a-gamako hetuḥ syāt. hetos triṣv api rūpeṣu
a-gamako hetuḥ syāt. hetos triṣv api rūpeṣu
-darśane tad-vyaṅgyeṣu sāmānyeṣu kadācid a-
a-grhītasya tadvataḥ ||100|| tadvattā a-
-anupalabdhī-mātra-vṛtti-sādhanam anvaya-
'nubhūtas tathā api na sarva-bhedeṣu tāvatā
sthiraḥ sa-ātmaka ity eva, na tatra bhede
na avaśyam viparyāsa-pūrvaka eva a-pratīta-
eva asya tad-darśana-a-viśeṣe 'pi smārto
'nubhava-utpattāv api tathā eva na smārto
dharmiṇi pratyakṣato 'numānato vā prasiddhir
-śabdena ucyate. tata eva katham abhāva-
sāmānyeṣu kadācid a-niścayo na syād eka-
-sādhanē ||34|| ity antara-ślokaḥ. na asattā-
-traya-nivṛttāv api viprakṣeṣv abhāva-
niścayaḥ kriyata iti cet, katham a-niścayān
dṛṣyate ||323|| na prasiddher eka-artha-
sarva-saṅgrahāt. na apy anayor ekatra vṛtti-
tu prajñā-utprekṣiṇi dṛṣṭā. tena a-
cet, katham a-niścayān niścayaḥ. vyatireka-a-
-pratihatetvā hetuḥ, a-lakṣaṇam etad a-śakya-
khalu niścayānām svārtha-pratipattir yat tan-
tu siddha eva sādhanam iti tathābhāva-
tu siddha eva sādhanam iti tathābhāve
-niścayo 'sti. tena tam eva darśayan
tad evam pramāṇe bādhave bruvāṇas tato
-niścayo 'sti. tena tam eva darśayan

niścaya-phalā hy eṣā na alam vyāvṛtti-sādhanē |
niścaya-phalā hy eṣā na alam vyāvṛtti-sādhanē |
niścaya-phalair jñānaiḥ sidhyanti yadi sādhanam ||
niścaya-phalo 'nupalambhaḥ (32ab') asad-vyavahāra
niścaya-yukta-vāk | āptaḥ sva-vacanam śāstram ca
niścaya-lakṣaṇatā. tathā ca a-gamakativam iti kiṃ
niścaya-lakṣaṇatvāt. na etad asti, yasmād a-
niścaya-vad anyeṣāṃ niścaya-utpādanāya ca
niścaya-vaśāt pratyakṣasya grahaṇa-a-grahaṇe. na
niścaya-śabda-vyavahāra-pratiśedhe hi sarvā eva
niścaya-hetuḥ. na ca smṛti-mati-prativedha-satya-
niścaya-hetāv apy a-pratibhānāt syāt saṃśayaḥ, sa
niścayaḥ | tasmād yato 'yam tasya api vācyam
niścayaḥ | viruddham sā eva vā liṅgam anvaya-
niścayaḥ || pūrva-anubhūta-smaraṇāt tad-dharma-
niścayaḥ || pramāṇam avisamvādāt tat kvacid
niścayaḥ || sa-rūpaṃ darśanam yasya dṛṣyate
niścayaḥ ||21|| yadi kathañcid vipakṣe 'darśana-
niścayaḥ ||338|| āgamaṃ pramāṇam tad-ādarśita-
niścayaḥ. a-darśane 'py uktam. dṛṣya-ātmanor nāma
niścayo 'nupalabdhāv upalabdhī-lakṣaṇa-prāptāt
niścayaḥ. anyathā eka-ākāre 'pi tan na syāt. kiṃ
niścayo 'pi kārya-svabhāva-hetvoḥ kārya-kāraṇa-
niścayo 'pi svabhāva-hetau sādhyā-dharmasya
niścayo 'sati bhrānti-kāraṇe bhavati. tasmān na
niścayo 'sti. tena tam eva darśayan niścayam āha.
niścayo 'sti. tena tam eva darśayan niścayam āha
niścayo 'stu viparyayaḥ. tasmād dheto-viruddhayor
niścayaḥ. eka-abhāva-niścayasya apara-bhāva-
niścayaḥ. kāraṇa-guṇa-vaktu-kāmate hi vacanam
niścayaḥ. kutaḥ. viparyāsāt. sa ca tam pradeśam
niścayaḥ kriyata iti cet, katham a-niścayān
niścayaḥ. tat-tulya eva asti iti vyatireke siddhe
niścayaḥ. tatra api ca anya-vyāvṛttir anya-
niścayaḥ, tad-adhīnā sattā-prasiddhir iti
niścayaḥ. tan na pratijñayā dṛṣṭānta-virodho
niścayaḥ. tan na pramāṇam āgama ity apy uktam.
niścayaḥ, tādātmyena prasiddhe 'siddheḥ. tasmāj
niścayas tena varṇitaḥ | asiddha-viparīta-artha-
niścayas tena varṇitaḥ | asiddha-viparīta-artha-
niścayo na syād eka-niścayo vā. tasyā a-
niścayo na syād vyavahāras tataḥ katham | (101ab)
niścayaḥ, nimitta-antara-abhāva-upadarśanāt.
niścayo bhavati, kāraṇa-antara-apekṣatvāt.
niścayo bhavati. niścaya-āropa-manasor bādhyā-
niścayo bhavati, yathā akasmād dhūmād agni-
niścayo bhavati. samāropa-niścayayor bādhyā-
niścayo bhavati. sahakāri-vaikalpāt. tataś ca
niścayaḥ, yathā pradeśe dhūmasya śabde vā
niścayaḥ. yasmād idam iha sandigdham, tasmād idam
niścayo vā. tasyā a-vibhāgāyās teṣu viśeṣa-
niścayo viprakarṣiṇām. trividhā hi viprakarṣiṇo
niścayaḥ. veda-prāmāṇyam kasyacit kartṛ-vādaḥ
niścayaḥ. vyatireka-a-niścayo hy a-vipakṣa-
niścayaḥ śabdānām tata eva śāṅkā-utpatteḥ. nānā-
niścayaḥ. sa-ātmakatvena an-ātmakatvena vā
niścayaḥ sambhava-a-sambhavayor ity a-niścita-
niścayo hy a-vipakṣa-śabdena ucyate. tata eva
niścayatvāt. hetv-abhāvo vā. na hy a-niścita-
niścayanam. tac ced ākāra-antara-vad a-niścitam
niścayam apekṣate. anupalambhāt tu kvacid abhāva-
niścayam apekṣate. anupalambhāt tu kvacid abhāva-
niścayam āha – prasiddhas tu dvayor api sādhanam
niścayam āha. tataḥ sa-pratipakṣa-sambhāvanām
niścayam āha. tatra anvayasya niścayena viruddha-

V3_03601	asya darśayann evam āha, a-prati-pramānatayā	niścayam vā. tan-niṣedho hy anumānāt syāt,
SV_02816	-viśeṣe 'pi smārto niścayo bhavati. samāropa-	niścayayor bādhya-bādhaka-bhāvāt. niścayasya
NB_03106	-vyatirekayor abhāva-niścayaḥ. eka-abhāva-	niścayasya apara-bhāva-niścaya-nāntariyakatvāt.
V3_03704	-viśiṣṭa-lakṣaṇe dṛṣṭasya aparatra vyatireka-	niścayasya kartum a-śakyatvād ity uktam. na ca
SV_10212	tasmān na sarva-anupalabdhiḥ sādhanī nivṛtti-	niścayasya. tad iyam. sad-asan-niścaya-phalā na
SV_02817	samāropa-niścayayor bādhya-bādhaka-bhāvāt.	niścayasya samāropa-viveke 'sya pravṛttir iti
V3_03706	kiṃ tarhi vastu-sthityā. sā ca evam a-śakya-	niścayā iti na tat sandigdha-lakṣaṇam vyavahāra-
SV_03214	-vyāvṛttir anya-vyāvṛtta ity api | śabdās ca	niścayās ca eva saṅketam anurundhate ||59|| tatra
PV_03065	|| anekānto 'prameyatve hy abhāvasya api	niścayāt | tan niścaya-pramāṇam vā dvitīyam na
SV_06515	| buddhāv a-bhāsamānasya dṛṣṭasya abhāva-	niścayāt ||133|| ity antara-ślokaḥ. tena anya-
V3_03607	sati sambhave tad-abhāvasya puruṣa-mātreṇa a-	niścayāt, ataḥ pramāṇān niścaya-abhidhānād
HB_03402	na eva prayogaḥ pramānatayā liṅga-a-	niścayāt. kevalam siddha-sambandhayoḥ kāraṇa-
V3_03602	hy anumānāt syāt, pratyakṣeṇa योग्या a-	niścayāt. tatra ca sarva-hetūnām asādhāraṇatā,
SV_07804	tat-svabhāva-pratipattiyā ca tathā	niścayāt, tasya ca ekasya a-dṛṣṭa-ākāra-antara-
V3_11602	sandehād anaikāntikaḥ, sādhya-itarayor ato '-	niścayāt. na apy a-pratipattiḥ, kenacit
SV_02109	utpatti-vipralabdho vā, antya-kṣaṇa-darśinām	niścayāt. paścād asya anupalabdhyā a-sthiti-
V2_09011	utpatti-vipralabdho vā. antya-kṣaṇa-darśinām	niścayāt paścād asya anupalabdhyā a-sthiti-
SV_01404	a-vyavacchedas tu kutaścīd vyāvṛtter eva a-	niścayāt. yo hi yatra na asti iti niścitaḥ, sa
V2_09614	a-vyavacchedas tu kutaścīd vyāvṛtter eva a-	niścayāt. yo hi yatra na asti iti niścitaḥ, sa
NB_02029	-vyavahāra-pravartanī. tasyā eva abhāva-	niścayāt. sā ca prayoga-bhedād ekādaśa-prakāra.
V3_04710	viparyayaḥ. tasmād dhetu-viruddhayor eva	niścayāt sādhanam dūṣaṇam vā. ta ete nava pakṣa-
V3_10108	tarhi tad-vyatirekeṇa ubhaya-niścita ity a-	niścayāt siddham a-vipakṣatvam dharminī.
V1_01710	atiprasaṅgaḥ. sarva-ātmasv ekatva-a-	niścayād a-nānātva-pratipatter a-nānā-ekam jagat
SV_15315	mithyā-artham tat sarvam pauraṣeyam ity a-	niścayād a-vyāptiḥ. tathā hy anvayo vyatireko vā
V3_04610	tan niścita-tad-bhāvo nirdiṣṭa-guṇa-	niścayād eva ity a-niścito na anaikāntikaḥ syāt.
SV_09705	| gamyaḥ svabhāvaḥ (192bc) tad-dharma-	niścayād eva niścito vyāpakatvena tasya dharminō
SV_10107	hi sarvā eva anupalabdhir liṅgam. san-	niścayād dhi śabda-vyavahārāḥ pravartante. te
V3_10110	tena eva niścayaḥ kriyata iti cet, katham a-	niścayān niścayaḥ. vyatireka-a-niścayo hy a-
SV_03123	pratyakṣasya grahaṇa-a-grahaṇe. na evam	niścayānām kiñcin niścinvato 'py anyatra a-
SV_03118	teṣām viśayaḥ katham ||57|| iyam eva khalu	niścayānām svārtha-pratipattir yat tan-niścayanam.
SV_17111	utpādītā prasiddhyā eva śānkā śabda-arthā-	niścaye | yasmān nānā-arthā-vṛttitvam śabdānām
V2_07105	1| utpādītā prasiddhyā eva śānkā śabda-arthā-	niścaye | yasmān nānā-arthā-vṛttitvam śabdānām
SV_02707	vastu-grahe 'numānāc ca dharmasya ekasya	niścaye | sarva-dharma-graho 'pohe na ayam doṣaḥ
SV_02820	-svabhāva-niścaya-ātmakam. tathā hi kasyacin	niścaye 'py anyasya a-pratipatti-darśanāt. tat-
V3_04507	niścaye 'pi sandeha-mukhena eva doṣāt. so '-	niścaye 'pi tulya iti tathāvidha-udbhāvanam apy
V3_04506	sattvam asattvam vā niścaya-apekṣam,	niścaye 'pi sandeha-mukhena eva doṣāt. so '-
SV_02821	anyasya a-pratipatti-darśanāt. tat-svabhāva-	niścaye ca tasya ayogāt. yāvanto 'mśa-samāropās
SV_02711	na vyavaccheda-kṛt, tadā eka-dharma-	niścaye tad-a-vyatirekāt sarva-dharma-niścaya iti
V2_06614	-abhidhānāt. tathā hi na anya-guṇa-doṣa-	niścaye liṅgam asti. te hi cetto-dharmatvena
V3_04607	prabhedeṣu saṃśayaḥ. uktaṃ ca - vyāvṛtti-	niścaye viśeṣasya vyavaccheda-hetutā asya kena
SV_02010	-hetuḥ. upalabhya-sattvasya hetos tathābhāva-	niścaye vyāpakasya sva-ātmanāś ca anupalabdhir
V2_10110	-hetur upalabhya-sattvasya hetos tathābhāva-	niścaye vyāpakasya sva-ātmanāś ca anupalabdhir
VN_01617	duḥkha-sukhayor iti vyāptir asad-vyavahāra-	niścayena anupalabdhi-viśeṣasya. tena
V2_09306	viruddha-tat-pakṣyānām nirāsaḥ, vyatireka-	niścayena anaikāntikasya. dvayor ity eka-
PV_04277	vyāvṛtti-sādhane | ādyā adhikriyate hetor	niścayena eva sādhanē || tasyāḥ svayaṃ prayogeṣu
SV_03122	niścāyakam. tad yam api gṛhṇāti tan na	niścayena, kiṃ tarhi tat-pratibhāseṇa. tan na
V3_04708	an-ubhaya-siddhiḥ. iha api tarhi	niścayena nirdeṣṭavyasya a-niścayo 'stu
SV_03124	niścayānām kiñcin niścinvato 'py anyatra a-	niścayena pravṛtti-bhedād grahaṇa-a-grahaṇam.
SV_01101	eva darśayan niścayam āha. tatra anvayasya	niścayena viruddha-tat-pakṣyānām nirāsaḥ,
V2_09305	tu dvayor api sādhanam iti. tatra anvaya-	niścayena viruddha-tat-pakṣyānām nirāsaḥ,
NB_03136	eva sattvam vipakṣe ca sarvatra asattvam eva	niścayena śakyaṃ darśayitum viśeṣa-lakṣaṇam vā.
SV_03116	vantamāno 'nya-apoha-viśayaḥ siddhaḥ. api ca	niścayaiḥ | yan na niściyate rūpaṃ tat teṣām
SV_03121	api gṛhītaṃ nāma. na pratyakṣam kasyacin	niścāyakam. tad yam api gṛhṇāti tan na niścayena,
HB_03706	ekāntena nirasta-pratipakṣaḥ sva-sādhyam	niścāyayati ity a-tal-lakṣaṇo na hetuḥ syāt.
V3_06007	na aparo 'sty apara-anubhavo vā iti	niścāyayati sāmartyāt. tasmād eka-niyata-
V3_06007	sa eva hi tan-niyamāt tad eva asti iti	niścāyayan na aparo 'sty apara-anubhavo vā iti
SV_04402	tad a-bhinnaṃ eka-ākāra-viśayī-karaṇe 'py a-	niścita-anya-ākāram ākāra-antara-sākāṅkṣa-buddhi-
V2_07211	'-darśana-mātrād avyabhicāra-asiddhyā a-	niścita-artham. nanu prayoga-sāmartyād eva artha
SV_10512	vyāpya-nirdeśād eva vyāpnuvataḥ siddheḥ.	niścita-arthasya api smrty-artho dṛṣṭānta ity cet.
HB_03702	a-śakya-niścayatvāt. hetv-abhāvo vā. na hy a-	niścita-ātmanāḥ pratipādaka-dharmasya tal-
PV_03341	'pi bahye 'rthe yathā-anubhavam eva saḥ |	niścita-ātmā svarūpeṇa na aneka-ātmatva-doṣataḥ ||
V3_10107	vipakṣaḥ, kiṃ tarhi tad-vyatirekeṇa ubhaya-	niścita ity a-niścayāt siddham a-vipakṣatvam
SV_01021	tad udāhṛtam ||14|| sa tasya vyatireko na	niścita ity vipakṣe vṛttir āśāṅkyeta, vyatireka-
V2_09209	pradarśyate | (66ab) sa tasya vyatireko '-	niścita ity vipakṣe vṛttir āśāṅkhyate. vyatireka-
HB_00207	anvayo vyatireko vā yathāsvam pramānena	niścita ukto veditavyaḥ. pakṣa-dharmaś ca,

HB_03818	na hi teṣv apy asatsu liṅgini jñānam iti.	niścita-grahaṇam tarhi na kartavyam. na na
HB_03903	bhāva-abhāvābhyāṃ gamaka iti jñāpana-arthaṃ	niścita-grahaṇam. tena na para-rūpaṃ lakṣaṇam,
V2_07313	-darśana-ādāv upayujyate, saṃśayāt, a-	niścita-jñāpana-aṅgād a-pratīteh. prathamā tv atra
V3_04610	sa ca na ekāntena anaikāntikaḥ. tan	niścita-tad-bhāvo nirdiṣṭa-guṇa-niścayād eva ity
V3_10110	-vyatireka-vyāvṛtti-rūpaṃ kathaṃ sādhanam, a-	niścita-tal-lakṣaṇatvāt. tena eva niścayaḥ
HB_03714	tena a-niścayaḥ sambhava-a-sambhavayor ity a-	niścita-lakṣaṇatvān na kaścid dhetuḥ syāt. atha a
HB_03915	tad-adhīnā sattā-prasiddhir iti jñāpanāya	niścita-vacanaṃ kṛtam asmābhiḥ. yato 'pi bhāva-
SV_01317	a-nivārita eva iti cet. na, ya eva tu ubhaya-	niścita-vācī ity-ādi-vacanāt. tena anupalambhe
V2_09610	a-nivārita eva iti cet, na, ya eva tu ubhaya-	niścita-vācī ity-ādi-vacanāt. tena anupalambhe
SV_15319	||290|| tathā ca uktam. ya eva tu ubhaya-	niścita-vācī sa sādhanam, dūṣaṇam vā, na anyatara
V2_05212	-arthatvād a-doṣaḥ – anvaya-vyatirekayor	niścita-vyāptikam ekam api rūpaṃ prayuktam
HB_03906	a-sambhavāt. tena tayoḥ prakāśanāya	niścita-śabdaḥ prayukto lakṣaṇe, yady api bhāva-
HB_03913	vyavasthāpayanti iti tan-niṣedha-artho	niścita-śabdaḥ, sator api bhāva-abhāvayor anvaya-
V3_12605	ubhaya-vyavasthās ca tad-a-tat-samayavatām a-	niścita-sādhanā na ekānta-grāhīnyaḥ syuḥ. tasmād
V3_10109	apy evam a-vipakṣa iti tad a-vipakṣatvam a-	niścita-sādhyā-vyatireka-vyāvṛtti-rūpaṃ kathaṃ
SV_09703	svām arthakriyāṃ karoti. vyāpakas tasya	niścitaḥ | gamyaḥ svabhāvaḥ (192bc) tad-dharma-
SV_02911	2|| sarva-ātmanā upakāryasya ko bhedaḥ syād a-	niścitaḥ | yady apy upādhyo bhinnā eva śabda-
V3_04610	-tad-bhāvo nirdiṣṭa-guṇa-niścayād eva ity a-	niścito na anaikāntikaḥ syāt. na vai vastu-dharma
SV_02712	-a-vṛttiḥ. na hi tasmin niścite tad-ātmā a-	niścito yuktaḥ. yadā punar anumānena samāropa-
V3_10902	asati rāge vacanaṃ na asti ity a-	niścito vyatirekaḥ. na hi rāga-ādīnām eva kāryam
SV_09705	svabhāvaḥ (192bc) tad-dharma-niścayād eva	niścito vyāpakatvena tasya dharmiṇo dharmo gamyaḥ.
V2_07506	-pratipattau svām arthakriyāṃ karoti. tasmān	niścito vyāpyo gamako vyāpako gamyaḥ. tasya
SV_01405	eva a-niścayāt. yo hi yatra na asti iti	niścitaḥ, sa bhavaṃs tad-abhāvaṃ kathaṃ na
V2_09614	eva a-niścayāt. yo hi yatra na asti iti	niścitaḥ, sa bhavan kathaṃ tad-abhāvaṃ na gamayet.
SV_02915	sarva-ātmanā grahaṇe ka eva upādhi-bhedo '-	niścitaḥ syāt, sarva-upādhy-upakāratvena
V2_05202	ṛṭiyam rūpam. sā ca niścītā. ante vacanān	niścitatvam triṣv api rūpeṣu draṣṭavyam. artha-
VN_02003	vistareṇa anubhāṣaṇa-vyājena sambhavād a-	niścitatvāc ca. tasmāt pratijñā-vacanam eva tāvan
NB_02005	eva sattvam, a-sapakṣe ca asattvam eva	niścitam. anumeyo 'tra jijñāṣita-viśeṣo dharmī.
SV_03119	tan-niścayanam. tac ced ākāra-antara-vad a-	niścitaṃ kathaṃ tair grhītam. katham idānīm a-
V3_04502	hetv-ādiṣu yathāsvam pratipatti-sādhanair	niścitaṃ grāhyam, sandigdha-viparyasta-rūpayor
V2_05003	'tha tat-tulye sad-bhāvo nāstitā asati |	niścītā (9abc) anumeyo 'tra jijñāṣita-viśeṣo
V2_05202	liṅgasya asati nāstitā ṛṭiyam rūpam. sā ca	niścītā. ante vacanān niścitatvam triṣv api
HB_00210	vyatirekābhyāṃ niścītābhyāṃ tad-aṃśa-vyāptir	niścītā bhavati. tatra pakṣa-dharmasya sādhyā-
SV_01915	tayor eva tataḥ saṃśayāt. anyathā abhāvena	niścītāt kathaṃ tad-bhāva-parāmarśena saṃśayaḥ
HB_00209	nivṛtṭy-abhāvād ity anvaya-vyatirekābhyāṃ	niścītābhyāṃ tad-aṃśa-vyāptir niścītā bhavati.
SV_09623	virodha-vyabhicārāv iti na ayam prasaṅgaḥ. a-	niścītāyāṃ tu vyāptau dharmi-samāśraye vā tat-
V2_07504	yadi pramāṇena niścīyate, tadā gamakaḥ, a-	niścītāyāṃ tu vyāptau dharmi-samāśraye vā tat-
SV_02712	iti pramāṇa-antara-a-vṛttiḥ. na hi tasmin	niścite tad-ātmā a-niścito yuktaḥ. yadā punar
V3_06406	vyāvṛtti-sādhanē | ādyā adhikriyate hetau	niścitena eva sādhanāt ||50|| ity antara-śloka.
SV_00214	etena anvaya-vyatirekau yathāsvam pramāṇena	niścītāv uktau pakṣa-dharmaś ca. ta ete kārya-
VN_04704	kaścic chabde parokṣaḥ sāksī, yata idam evaṃ	niścīnumaḥ. prayuñjate nāma śiṣṭāḥ. nanv evaṃ
SV_03124	grahaṇa-a-grahaṇe. na evaṃ niścayānām kiñcin	niścīnvato 'py anyatra a-niścayena pravṛtti-
V3_12606	syuḥ. tasmād yathā kathañcid apy anena asato	niścīnvatā prameyā vaktavyāḥ. na hi bhāva-viṣayam
SV_02721	sa ca taṃ pradeśam tad-vivikṭena rūpeṇa	niścīnvann agni-sattā-bhāvanā-vimuktayā buddhyā
SV_02619	eva paśyati. niścaya-pratyaya-vaikalpyāt tv a-	niścīnvan tat-sāmānyam paśyāmi iti manyate. tato
SV_11015	tad ayam liṅga-saṅkarāt kathaṃ a-	niścīnvan pratipadyeta. atha kiṃ na eva sa
V2_06703	tad ayam liṅga-saṅkarāt kathaṃ a-	niścīnvan pratipadyeta. mā bhūt puruṣa-āśrayam
V1_01806	a-niścaya-ātmanāḥ pratyakṣād vyavahāraḥ.	niścīnvan hi idantayā sukha-duḥkha-sādhanayoḥ
V1_01713	api sāmānyam an-upalakṣaṇān na vivekena	niścīyata iti. tad ayuktam, yasmād dhī-śabda-
V2_07503	svena sādhyā-dharmaṇa vyāptir yadi pramāṇena	niścīyate, tadā gamakaḥ, a-niścītāyāṃ tu vyāptau
SV_10410	upalabhya eva. anupalabdhas tv asann iti	niścīyate. tādrśaḥ sata upalambha-avyabhicārāt.
SV_02704	bhāvasya drṣṭa eva akhilo guṇaḥ | bhrānter	niścīyate na iti sādhanam sampravartate ||45||
V3_10709	sandehāt. bādha-bhāve hy apara-abhāvo	niścīyate. na ca a-viruddha-lakṣaṇam atīndriyam
SV_09622	ca sādhyā-dharmaṇa vyāptir yadi kathañcin	niścīyate, na virodha-vyabhicārāv iti na ayam
PV_03347	niviṣṭo 'sāv artha-ātmā pratyaye tathā |	niścīyate niviṣṭo 'sāv evam ity ātma-samvidāḥ ||
SV_03117	-viṣayaḥ siddhaḥ. api ca niścayaḥ | yan na	niścīyate rūpaṃ tat teṣāṃ viṣayaḥ kathaṃ ||57||
SV_03101	tal-lakṣitā vā upādhyāḥ. sa tāvat tadānīm	niścīyate sarva-upakāraka iti na kiñcid etat.
SV_10322	abhāvaḥ sidhyet tat-phalaṃ na asti iti	niścīyate. svabhāva-anupalambhaś ca svabhāve
V3_10808	mā bhūt, yena nirasta-pratipakṣā niyamena	niścīyante. tad ayam puruṣa ātmānam āntaraiḥ
SV_03120	kathaṃ tair grhītam. katham idānīm a-	niścīyamānaṃ pratyakṣeṇa api grhītam nāma. na
V3_08003	ca sādhyā-dharmaṇa vyāptir yadi kathañcin	niścīyeta, tadā na virodha-vyabhicārāv iti na
SV_10723	-bhāvaṃ vartante yatas tebhyo 'rtha-prakṛtir	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
V2_06604	bhāvaṃ vartante, yatas tebhyo 'rtha-prakṛtir	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
SV_17604	na yuktaṃ anena kasyacid vacanena kiñcin	niścīyeta. tasmān na tan-nivṛtṭyā api bhāva-
HB_01007	ata eva tayor avasthayor vastu-bhedo	niścīyāḥ, bhāvanāṃ svabhāva-anyathātva-abhāvāt

V2_07901 api na asti ity a-samānam. nanv idam apy a-
 SV_14918 -janmanām vināśa-darśanāt. nanv idam apy a-
 PV_02158 | etena bhūta-dharmatvaṃ niśiddhaṃ
 PV_02176 | kadācid upalambhāt tad a-dhruvaṃ doṣa-
 PV_02139 | hetoḥ prahāṇaṃ tri-guṇaṃ sugatatvam a-
 PV_02159 niśrayasya ca || niśedhān na pṛthivy-ādi-
 V2_06009 anya-anupalabdhir eva ucyate, anyathā hy a-
 SV_00516 anya-anupalabdhir eva ucyate. anyathā a-
 PV_04073 -niśiddhaḥ pramāṇena gr̥hṇan kena nivāryate |
 PV_04091 a-bādhātaḥ pakṣa-hetū na duṣyataḥ || a-
 PV_04073 -artho yadi śāṅkā kuto nv iyaṃ || so '
 SV_09119 dharmā vā iti pratītiḥ. tathā ca sambandho
 SV_09119 niśiddho bhavati iti. tathā api katham
 SV_13407 a-kramasya kramavad-vyatirekiṇaḥ prāg eva
 SV_13614 ity api mithyā. tasyā nityeṣu prāg eva
 SV_13007 -ātmakatvāt. artha-antaratvasya ca prāg eva
 SV_07815 (155abc) na jāter nityāyāḥ kācid vyaktir iti
 SV_09402 -dharminī | na kaścid arthaḥ siddhaḥ syād a-
 V3_07108 -dharminī | na kaścid arthaḥ siddhaḥ syād a-
 PV_02158 doṣāḥ prasaṅginaḥ | etena bhūta-dharmatvaṃ
 PV_03372 syān nityā vā janikā katham || nāma-ādikaṃ
 SV_15109 tādrśa eva janako yuktaḥ. anya-apekṣā api
 SV_13708 tad-anyaṃ. an-atīśayasya apekṣā ca prāg eva
 SV_05915 -ādi-bheda-vat. atha api syāt – a-vidhāya
 SV_09109 niśedhaḥ, an-uṣṇaṃ sad eva artha-antaraṃ
 SV_09114 ādinām pratiśedho na apy arthasya. sambandho
 PV_04227 || deśa-kāla-niśedhaś ced yathā asti sa
 V2_05501 ||18|| deśa-kāla-niśedhaś ced yathā asti sa
 PV_04182 | tattva-anythingam padārtheṣu sāmvr̥teṣu
 PV_04227 | na tathā na yathā so 'sti tathā api na
 PV_04224 | sā api na pratiśedho 'yaṃ nivṛtīḥ kiṃ
 PV_03296 | tat-tulyaṃ vikriyā-vac cet sā eva iyaṃ kiṃ
 V2_05409 | sā api na pratiśedho 'yaṃ nivṛtīḥ kiṃ
 V2_05502 | na tathā na yathā so 'sti tathā api na
 SV_10505 upākhyam. nir-upākhye 'pi iyaṃ eva pravṛttir
 SV_11929 -bheda-pratibhāsanād buddhes tad-aneekatvasya
 SV_14219 āśraya-āśrayi-sambandhaś cet. na, tasya
 SV_14122 bhāvāt. na ca bhāva-viśeṣa-svabhāvaḥ. tasya
 SV_11916 pratipattiḥ. artha-antaratvam api kramasya
 SV_14020 eva sthairyā-siddhir iti. tad apy uttaratra
 SV_15513 pramāṇa-saṃvāda iti cet. etad uttaratra
 SV_09203 na vitarkāṇām. te cet pravṛttāḥ ko vacanasya
 V2_05109 dharminy a-vṛttir iti cet, na, anya-
 VN_00103 -vyavasthā-upanyāsaiḥ śāthā nigr̥hṇanti, tan-
 HB_03912 -a-darśana-mātreṇa vyavasthāpayanti iti tan-
 V2_05208 tatra a-sambhavād eva na anya-dharma-vṛtti-
 SV_00504 anyatra viparyayāt. tatra ādyā sad-vyavahāra-
 V2_07312 viparyayāt. tatra dvitīyā sad-vyavahāra-
 SV_09110 asat, tatra na asti iti deśa-kāla-dharma-
 V3_04407 idānīm abhāve sann ity ucyate. na vai tan-
 PV_04231 || a-nānā-ātmatayā bhede nānā-vidhi-
 V2_05509 ||22|| a-nānā-ātmatayā bhede nānā-vidhi-
 V3_04804 vā iti cet, uktam atra – yathā asati
 SV_09108 syāt. syād etat, na tatra kasyacid asato
 PV_04114 na syād bādhā-hetor iha anyathā | tan
 V2_05412 na iti prāptā atra mūkatā ||17|| satām ca na
 PV_04226 na iti prāptā atra mūkatā || satām ca na
 SV_09117 niśedhaḥ. na vai sambandhasya na asti iti
 V3_00602 api yadi viparyayena evam anityatā-utpatti-
 V3_00610 -aneka-vṛttoy virodhāt tathāvidha-svabhāva-
 PV_04221 'to 'n-anvayeṣu na sidhyati | pratiśedha-
 PV_04227 nañ-arthaḥ pralayaṃ gataḥ || deśa-kāla-
 V2_05501 nañ-arthaḥ pralayaṃ gataḥ ||18|| deśa-kāla-
 PV_03089 prasādhikā | yasya a-pramāṇaṃ sā a-vācyo
 SV_09116 asato vā asya niśedhe tadvad dharminyo 'pi
 niśceyam eva – sarva-sāmagrī-janmāno naśyanti
 niśceyam eva sarva-ākāra-janmāno naśyanti iti.
 niśrayasya ca || niśedhān na pṛthivy-ādi-niśritā
 niśrayāt || duḥkhaṃ hetu-vaśatvāc ca na ca ātmā
 niśrayāt || duḥkhasya śastaṃ nairātmya-dṛṣtes tad
 niśritā dhavala-ādayaḥ | tad-upādāya śabdaś ca
 niśiddha-upalabdher abhāva-asiddheḥ. eka-
 niśiddha-upalabdher abhāva-asiddheḥ. ekasya
 niśiddhaś cet pramāṇena vācā kena pravartyate ||
 niśiddhaḥ pramāṇābhyaṃ sa ca upagama iśyate |
 niśiddhaḥ pramāṇena gr̥hṇan kena nivāryate |
 niśiddho bhavati iti. tathā api katham niśiddho
 niśiddho yāvad asya sambandho dharmo vā na asti
 niśiddhatvāt. atiprasaṅgaś ca evam. karma-
 niśiddhatvāt. kāryatā-viśeṣa eva sāksāc-chakty-
 niśiddhatvāt. na api tasya upalabhya-ātmanaḥ
 niśiddham etat. tasmān nityam anapekṣita-para-
 niśiddham ca tādrśam ||188|| na sarvathā sattā-
 niśiddham ca tādrśam ||59|| na sarvathā sattā-
 niśiddham niśrayasya ca || niśedhān na pṛthivy-
 niśiddham prān na ayam arthavatām kramaḥ | icchā-
 niśiddhā eva. tasmān na nityānām kvacid vijñāna-
 niśiddhā. sa ca karaṇa-vyāpārād eva siddha iti
 niśidhya anyat pradārśya ekaṃ puraḥ sthitam |
 niśidhyata iti. katham idānīm sad asan nāma. na
 niśidhyata iti cet. nanu tan-niśedhe 'pi tulyo
 niśidhyate | na tathā na yathā so 'sti tathā api
 niśidhyate | na tathā na yathā so 'sti tathā api
 niśidhyate || anumāna-anumeya-artha-vyavahāra-
 niśidhyate || tasmād āśritya śabda-arthaṃ bhāva-
 niśidhyate || vidhānaṃ pratiśedham ca muktavā
 niśidhyate || sarpa-ādi-bhrānti-vac ca asyaḥ syād
 niśidhyate ||16|| vidhānaṃ pratiśedham ca muktavā
 niśidhyate ||19|| tasmād āśritya śabda-arthaṃ
 niśidhyate. anupalabdhi-lakṣaṇā asattā siddhā eva.
 niśetsyamānatvāc ca. tan na vastu. tasya etad-
 niśetsyamānatvāt. janya-janaka-bhāvāś cet. agner
 niśetsyamānatvāt. tasmād bhāva-mātra-svabhāvaḥ
 niśetsyāmaḥ. tad asati varṇānām vācakatve pada-
 niśetsyāmaḥ. dūṣyaḥ ku-hetur anyo 'pi (267a) na
 niśetsyāmaḥ, na asty atyanta-parokṣe 'rthe
 niśeddhā. na hy a-vācyam arthaṃ buddhayaḥ
 niśedha-arthatvāt. tatra vṛttau labdhāyām
 niśedha-arthaṃ idam ārabhyate. a-sādhana-aṅga-
 niśedha-artha niścīta-śabdaḥ, sator api bhāva-
 niśedha-āśāṅkā. viruddha-niśedhe 'pi tatra eva
 niśedha-upayogāt pramāṇam uktā. na tu vyatireka-
 niśedha-upayogāt pramāṇam uktā. na tu vyatireka-
 niśedha eva sarva-bhāveṣu kriyate, na dharmināḥ,
 niśedha-mātram a-sapakṣaḥ, kiṃ tarhi sarvaḥ
 niśedha-vat | eka-dharminy a-saṃhāro vidhāna-
 niśedha-vat | eka-dharminy a-saṃhāro vidhāna-
 niśedhaḥ, a-sapakṣaś ca a-tattva-lakṣaṇa iti.
 niśedhaḥ, an-uṣṇaṃ sad eva artha-antaraṃ
 niśedho 'numānāt syāc chabda-arthe 'n-akṣa-
 niśedho 'sti so 'satsu ca na vartate | jagaty
 niśedho 'sti so 'satsu ca na vidyate | jagaty
 niśedhaḥ, kiṃ tarhi na iha ghaṭo na idānīm na
 niśedhaḥ kriyate, na kaścid evaṃ karoti. na ca
 niśedhaḥ kriyate. viruddhāyor eka-upagamasya
 niśedhaś ca vidhānāt kīdrśo 'paraḥ || nivṛttir na
 niśedhaś ced yathā asti sa niśidhyate | na tathā
 niśedhaś ced yathā asti sa niśidhyate | na tathā
 niśedhas tena sarvathā || etena tad-viruddha-
 niśedhaḥ. na vai sambandhasya na asti iti

V3_04408 a-sapakṣaḥ, kiṃ tarhi sarvaḥ pratiyogī
SV_10516 katham asad-vyavahāra-vidhiḥ, sad-vyavahāra-
PV_04262 sā iti sūcitam || an-aṅgī-kṛta-vastv-amśo
PV_04179 prakaraṇe kvacit || sarva-śruter eka-vṛttir
V3_03601 āha, a-prati-pramānatayā niścayaṃ vā. tan-
V2_06012 sādhye kārya-kāraṇayor an-ubhayasya vā
PV_02172 tathā iha api iti cen na agner auṣṇyād bheda-
V3_03601 kvacid a-candre 'siddheḥ. a-śakya-
PV_04228 | a-bāhya-āśrayam atra iṣṭam sarvaṃ vidhi-
V2_05504 | a-bāhya-āśrayam atra iṣṭam sarvaṃ vidhi-
SV_00518 anya-abhāva-sādhane siddhā eva anupalabdhiḥ,
V2_06010 anya-abhāva-sādhane siddhā eva anupalabdhiḥ,
V3_12104 ca balād anvayam āpādayati, pratiṣedha-
SV_04318 anekasya ca ekatva-ayogāt, vyatirikṭasya ca
VN_03202 na asty ātma-śabda-arthasya bhāva-upādānatva-
SV_01803 kṣaṇa-sthiti-dharmā, anyatas tasya tad-bhāva-
SV_09115 iti cet. nanu tan-niṣedhe 'pi tulyo doṣo
PV_02159 bhūta-dharmatvaṃ niṣiddhaṃ niśrayasya ca ||
PV_04111 || tad-āśraya-bhuvām icchā-vartitvād a-
SV_09212 abhāvo na asti iti. yat punar etad artha-
PV_02116 -āyatanam aihikam || tad-aṅga-bhāva-hetutva-
SV_10215 -phalatvāt pramāṇānām. na hi pravṛtti-
V2_05208 anya-dharma-vṛtti-niṣedha-āśānkā. viruddha-
SV_09114 sambandho niṣidhyata iti cet. nanu tan-
SV_00518 anupalabdhi-rūpatvāt. tatra apy artha-antara-
PV_04233 ekasya tad-bhājam iva anyeṣām upekṣakam ||
V2_05513 tad-bhājam iva anyeṣām upekṣakam ||24||
SV_09111 eva sarva-bhāveṣu kriyate, na dharmiṇaḥ, tan-
SV_09116 śabda-a-pravṛttir ity-ādi. asato vā asya
V2_05208 -āśānkā. viruddha-niṣedhe 'pi tatra eva
PV_03086 -dharma-uktis tasya tat-kāraṇasya vā |
PV_03091 a-vidhāya a-pidhāya ca | pramāṇa-uktir
V2_06201 eva. tad evaṃ vidhi-pratiṣedhābhyām kasyacin
V2_06011 anupalabdhi-rūpatvāt. tatra apy artha-antara-
VN_03202 bhāva-upādānatva-niṣedhāt. śabda-artha-
SV_00517 niṣiddha-upalabdher abhāva-asiddheḥ. ekasya
V2_06010 a-niṣiddha-upalabdher abhāva-asiddheḥ. eka-
SV_00510 tathā hi sa dvidhā kriyeta kasyacid vidhinā
PV_03164 tan-niṣṭheṣu nibadhyate | tato 'nya-apoha-
V3_02609 -vyavaccheda-artham āha. tena an-aṅgam iṣer
PV_03163 vastuni śrutiḥ | bāhya-śakti-vyavaccheda-
SV_12105 svayaṃ-kṛtānām apy apahnotṣ-darśanāt.
V1_04111 sarva-asiddheḥ. na ca upalambhānām utpatti-
SV_02518 -ākṣepe 'py eka-bheda-codanāt tat-svalakṣaṇa-
PV_04088 kāla-antara-cchide || iha an-aṅgam iṣer
VN_02817 uddiśya śāstraṃ pravartate pravṛttau ca kā
SV_04416 -arthikā | vikalpikā a-tat-kārya-artha-bheda-
PV_03163 eka-vastunaḥ || vastūnām vidyate tasmāt tan-
V1_02501 sv-acchatva-āder viśeṣasya bhāvāt. saṃvin-
PV_03030 yac ca sāmānyam anya-vyāvṛtti-lakṣaṇam | yan
VN_02817 pravartate pravṛttau ca kā niṣṭhā teṣām a-
V1_04110 puruṣaḥ kañcid arthaṃ pratyety upalambha-
V1_04112 niṣṭhā ity andha-mūkaṃ jagat syāt. kvacin
PV_03164 'pi tac-chrutiḥ || vikalpa-pratibimbeṣu tan-
PV_04184 avalambya ca kalpyate || yathāsvaṃ bheda-
V3_11002 avalambya prakalpyate. yathāsvaṃ bheda-
V3_13505 prasiddhiḥ. evam etat. kiṃ tu na arthānām
V1_04310 satsu samartheṣv anyeṣu hetuṣu jñāna-kārya-a-
SV_15525 syāt, tadā mantra-prayogāt kadācid artha-
V3_13505 evam etat. kiṃ tu na arthānām niṣpatty-a-
SV_17420 prāg a-kartuḥ para-apekṣayā janakatvam,
PV_03026 cet kāryatvaṃ hy apekṣā ity abhidhiyate ||
V3_09410 tu tat-kāryatvāt tasya tad-a-niṣpattāv a-
V1_01910 prāg a-sāmartyāt sāmartya-kāle ca kārya-
V2_04609 -kāraṇa-vyatireke bhavataḥ, a-bhedād ātma-

niṣedhaḥ paryudastaś ca, a-tattva-lakṣaṇatvād a-
niṣedho vā. katham ca na syāt. tad-artha-
niṣedhaḥ sādhyate 'nayā | vastuny api tu
niṣedhaḥ syān na tāvatā | so 'sarvaḥ sarva-
niṣedho hy anumānāt syāt, pratyakṣeṇa योगyatā a-
niṣedho hetuḥ. tatra apy an-ubhayasya a-
niṣedhataḥ || tāratamya-anubhavino yasya anyasya
niṣedhatām asya darśayann evam āha, a-prati-
niṣedhanam || tābhyām sa dharmī sambaddhaḥ khyāty
niṣedhanam ||20|| tābhyām sa dharmī sambaddhaḥ
niṣedhasya anupalabdhi-rūpatvāt. tatra apy artha-
niṣedhasya anupalabdhi-rūpatvāt. tatra apy artha-
niṣedhasya vidhāna-rūpatvāt. asataḥ sapakṣān na
niṣedhāt, teṣām prakṛti-bhedād yathā-vastu śabda-
niṣedhāt. śabda-artha-niṣedhe hi virodhaḥ syāt.
niṣedhāt. hetu-bhāvo vā tasmin saty eva bhāvād
niṣedhād asati śabda-a-pravṛttir ity-ādi. asato
niṣedhān na pṛthivy-ādi-niśritā dhavala-ādayaḥ |
niṣedhinām | kṛtānām a-kṛtānām vā योगyam viśvaṃ
niṣedhe 'n-arthaka-śabda-a-prayogān nir-viṣayasya
niṣedhe 'nupalambhanam | a-niścaya-karam proktam
niṣedhe 'pi iyam niḥ-śānka-paricchedam cetaḥ
niṣedhe 'pi tatra eva niṣedhe doṣaḥ syāt. na ca
niṣedhe 'pi tulyo doṣo niṣedhād asati śabda-a-
niṣedhe kārya-kāraṇayor an-ubhayasya vā. tatra an
niṣedhe tad-viviktaṃ ca tad anyeṣām apekṣakam |
niṣedhe tad-viviktaṃ ca tad-anyeṣām apekṣakam |
niṣedhe tad-viśaya-śabda-pravṛtṭy-abhāvāt, a-
niṣedhe tadvad dharmiṇo 'pi niṣedhaḥ. na vai
niṣedhe doṣaḥ syāt. na ca tat-tulya eva vṛttir
niṣedhe yā api tasya eva sā a-pramānatva-sūcanā ||
niṣedhe yā na sā nyāya-anusārinī || ukty-ādeḥ
niṣedhe sarva-gamakānām anupalabdhi-rūpam. na
niṣedhe sādhye kārya-kāraṇayor an-ubhayasya vā
niṣedhe hi virodhaḥ syāt. na ca svalakṣaṇam śabda
niṣedhena anya-abhāva-sādhane siddhā eva
niṣedhena anya-abhāva-sādhane siddhā eva
niṣedhena vā. vidhau viruddho vā vidhiyeta a-
niṣṭhatvād uktā anya-apoha-kṛc chruṭiḥ ||
niṣṭhā atra, ipsita-pade punar aṅgam eva. tayā
niṣṭhā-abhāve 'pi tac-chruṭiḥ || vikalpa-
niṣṭhā-āgamanasya a-śakyatvāt. yathā ayam anyato
niṣṭhā ity andha-mūkaṃ jagat syāt. kvacin
niṣṭhā eva bhavanti. tad ekasmād api tasya bhedo
niṣṭhā tena ipsita-pade punaḥ | aṅgam eva tayā
niṣṭhā teṣām a-niṣṭhānāt. drśyate ca viduṣām api
niṣṭhā prajāyate ||76|| tasyām yad rūpam ābhāti
niṣṭhā vastuni śrutiḥ | bāhya-śakti-vyavaccheda-
niṣṭhāś ca viśaya-vyavasthitayaḥ. tāḥ katham a-
niṣṭhāś ta ime śabdā na rūpaṃ tasya kiñcana ||
niṣṭhānāt. drśyate ca viduṣām api na atinirūpanād
niṣṭhām pratikṣamāṇaḥ, eka-asiddhau sarva-
niṣṭhāyām sa svayaṃ ātmānām viśaya-ākāram ca
niṣṭheṣu nibadhyate | tato 'nya-apoha-niṣṭhatvād
niṣṭheṣu pratyayeṣu vivekinaḥ | dharmī dharmāś ca
niṣṭheṣu pratyayeṣu vivekinaḥ | dharmī dharmāś ca
niṣpatty-a-niṣpatti sādhana-dūṣaṇābhyām kriyete,
niṣpattiḥ kāraṇa-antara-vaikalyam sūcayati. sa
niṣpattir yuktā, kavi-samayād iva pāthakānām.
niṣpatti sādhana-dūṣaṇābhyām kriyete, teṣām
niṣpatter a-kārya-rūpasya āśraya-vaśena sthānam,
niṣpatter a-para-adhīnam api kāryam sva-hetutaḥ |
niṣpateḥ. a-bheda eva atitarām a-kramatva-
niṣpatter an-upayogāj jñāna-hetor viśayasya saha-
niṣpattē ca. tathā tayor abhāve taj-jaṃ jñānam

V1_03612 hi bāhye 'rthe yathā-svasaṃvedanam eva artha-
 V2_09005 -antara-hetutve 'pi bhāva-kāle 'nityatā-a-
 SV_02103 -antara-hetutve 'pi bhāva-kāle 'nityatā-a-
 SV_14925 apekṣeran vā param. taj-janana-svabhāvasya
 PV_02139 eva ayam tādarthyaḥ chāsanam matam ||
 SV_08411 a-vastu. vastu tu viśeṣa eva tata eva tan-
 V3_09410 kramas tu tat-kāryatvāt tasya tad-a-
 NB_03019 ca hetutvāt. vastutas tayos tādātmyam. tan-
 NB_03012 apekṣita-para-vyāpāro hi bhāvaḥ svabhāva-
 SV_09308 ||186|| apekṣita-para-vyāpāro hi svabhāva-
 V2_07408 upādīyate. apekṣita-para-vyāpāro hi svabhāva-
 V1_02710 -cintā-mayena vyavasthāpya bhāvayatām tan-
 HB_01906 -deśa-ādy-avasthā jātāḥ, te saha svabhāva-
 SV_02104 na vai kācid anyā anityatā nāma yā paścān
 V2_09006 na vai kācid anityatā nāma anyā yā paścān
 VN_01518 viśeṣasya an-anvayāt. sataś ca sarva-ātmanā
 PV_02131 abhyāsād gṛhṇā-vairāgya-rāga-vat |
 PV_03338 -ākārasya asya saṃvedanam phalam || yadā
 HB_01002 tadvad a-sthiti-dharmā cet svabhāvato bhāvo
 SV_02020 eva saḥ | (33ab) na hi tasmin niṣpanne '
 V2_08913 eva saḥ | (64ab) na hi tasmin niṣpanne '
 V1_02808 -pratibhāsam nir-vikalpakam ca bhāvanā-bala-
 NB_03019 vastutas tayos tādātmyam. tan-niṣpattāv a-
 SV_04326 tadvatoḥ saha-avasthānād a-doṣa iti cet. na,
 SV_04327 pāratantrya-abhāvād an-upādhitvam, na a-
 HB_00903 svabhāvata eva bhāvā naśvarāḥ. na eṣām
 SV_02020 syād anyā eva saḥ | (33ab) na hi tasmin
 V2_08913 syād anyā eva saḥ | (64ab) na hi tasmin
 SV_02121 phale 'py ekāntatā kutāḥ ||33|| sa hi
 V2_09108 phale 'py ekāntatā kutāḥ ||64|| sa hi
 SV_14412 -a-vyatikramāt. upakāra-utpādanasya ca rūpa-
 SV_13314 śṛṅvaṃs tad-upalambha-pratyayānām tad-anya-
 SV_15929 samayam ārocayet, yathā-samayam ca artham
 PV_03241 a-kṣaṇikatve syāl lakṣaṇam sa-viśeṣaṇam ||
 V1_02003 gṛhīta-grahaṇasya smārtād a-viśeṣāt.
 SV_15511 upadiśati iti nyāyayam. puruṣa-samita-
 SV_11221 tu yogyatā, samaye tad-icchā-praṇayanāt.
 PV_04235 ekas tatas tataḥ | tais tair upaplavair
 V2_05518 ekas tatas tataḥ | tais tair upaplavair
 PV_04185 eva a-śliṣṭa-bheda-dhīḥ | sādhyah sādhanatām
 V3_10005 eva āśliṣṭa-bheda-dhīḥ | sādhyah sādhanatām
 V3_10501 -kṛtam vibhramam utsrjya artha-vyavasthāpana-
 V1_00105 -udayaḥ sammohād avadhiraṇā iti kṛpayā tan-
 V3_13707 yukto 'yam artha iti sūtram a-mogha-
 SV_10916 yathā catūrnām ārya-satyānām vakṣyamāṇa-
 V1_04009 iti na tayor api saha-upalambha-niyamaḥ.
 PV_03016 na ca saṃskārān nīla-ādi-pratibhāsataḥ ||
 V1_03601 prakāśikā ity apy ucyate prakāśa-vat.
 PV_03328 rūpas tasya asau svabhāvo 'nubhavaś ca saḥ |
 V1_04205 tad-ātma-bhūtaḥ prakāśate tathā iti
 PV_03435 sarva-vedanam || yathā nīla-ādi-rūpatvān
 PV_03510 nānātva-codya-doṣo dur-uddharaḥ || tathā hi
 PV_03023 ca sāmānya-vijñānam anurundhan vibhāvayate |
 V1_02608 bhinna-upalambhayor api sukha-ādi-
 PV_03371 -grāhe siddhe dvi-rūpatva-ātma-vedane ||
 V1_03008 anyatra cakṣur-ādi-parama-aṇūnām dvi-candra-
 V1_02304 -viśeṣāt prīti-paritāpa-viśeṣo na syān
 PV_03015 anyathā ikṣaṇāt | ayuktam na ca saṃskārān
 PV_03201 citram hi maṇi-rūpaṃ yathā eva tat |
 SV_17303 sva-pratītau paribhāṣā-ādikam apekṣate,
 PV_03435 aṃśena syāt sarvaṃ sarva-vedanam || yathā
 PV_03432 -ākhyā na anubhūteḥ para-ātmanah || dhiyo
 PV_03432 bāhyo 'rthaḥ kiṃ pramāṇakaḥ | dhiyo '
 PV_03328 tulya-codyatvāt svayam sā eva prakāśate ||
 PV_03385 -saṅkalana-āśleṣā dhīr dvitīyā avalambate |
 niṣpattes tad eva phalam yuktam. na hy arthasya
 niṣpattes tulya-a-tat-svabhāvātā. na vai kācid
 niṣpattes tulyā a-tat-svabhāvātā. na vai kācid
 niṣpattēḥ. na ca teṣv anapekṣeṣu kasyacit kadācit
 niṣpattēḥ prathamam bhāvād dhetur uktam idam
 niṣpattēḥ. svabhāva-an-anvayāt tarhy ekasya
 niṣpattāv a-niṣpattēḥ. a-bheda eva atitarām a-
 niṣpattāv a-niṣpannasya tat-svabhāvātva-abhāvāt.
 niṣpattau kṛtaka iti. evam prayatnānantariyakatva
 niṣpattau bhāvaḥ kṛtakaḥ. tena iyam kṛtaka-śrutiḥ
 niṣpattau bhāvaḥ kṛtakaḥ. tena iyam kṛtaka-śrutiḥ
 niṣpattau yat spaṣṭa-avabhāsi bhaya-ādāv iva, tad
 niṣpattīyā jñāna-hetutām pratipadyanta iti tatra
 niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa-sthiti-dharmā
 niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa-sthiti-dharmā
 niṣpanna-avasthāyām iva kiṃ jāyate. sādhana-
 niṣpanna-karuṇā-utkarṣa-para-duḥkha-kṣamer itaḥ ||
 niṣpanna-tad-bhāva iṣṭo 'n-iṣṭo 'pi vā paraḥ |
 niṣpanno na punas tad-ātmatāyām hetv-antaram
 niṣpanno bhinna-hetuko vā tat-svabhāvo yuktaḥ.
 niṣpanno bhinna-hetuko vā tat-svabhāvo yuktaḥ.
 niṣpannam iṣyate. astu nāma bhāvanā-balena spaṣṭa
 niṣpannasya tat-svabhāvātva-abhāvāt. vyabhicāra-
 niṣpannasya pāratantrya-abhāvād an-upādhitvam, na
 niṣpannasya svarūpa-asiddheḥ. sarvathā asat
 niṣpannānām anyato nāsa-utpattīḥ, tasya a-
 niṣpanne '-niṣpanno bhinna-hetuko vā tat-svabhāvo
 niṣpanne '-niṣpanno bhinna-hetuko vā tat-svabhāvo
 niṣpanne bhāve 'rtha-antarataḥ paścād bhavan
 niṣpanne bhāve 'rtha-antarataḥ paścād bhavan
 niṣpādana-lakṣaṇatvāt. tad-a-tat-kriyā-vikalo na
 niṣpādane sāmārthya-abhāvaṃ pratyeti. yadi hi
 niṣpādayed iti na mano-japa-ādāu doṣaḥ. vastu-
 niṣpādita-kriye kañcid viśeṣam a-samādadhat |
 niṣpādita-kriye karmaṇy a-viśeṣa-ādhāyī sādhanam
 nisarga-siddhāyor upadeśa-apekṣaṇa-a-viśeṣād anyā
 nisarga-siddheṣv icchā-vaśāt pratipādana-ayogāt.
 nīta-sañcaya-apacayair iva || a-tadvān api
 nīta-sañcaya-apacayair iva ||27|| a-tadvān api
 nītas tena asiddhaḥ prakāśitaḥ || bheda-
 nītas tena asiddhaḥ prakāśitaḥ ||78|| iti
 nītir anusartavyā. anityaḥ prayatnānantariyakaḥ
 nītir uddyotyate || hita-a-hita-prāpti-
 nīter draṣṭur mayā āgamitam āgamam adhyupekṣya |
 nītyā. tasya asya puruṣa-artha-upayogino 'bhīyoga
 nīla-ākāra-saṃvedanayos tu niyama eva. na sa
 nīla-ādy-a-pratighātān na jñānam tad-yogya-
 nīla-ādy-anubhava ity api tat-svabhāvo 'nubhava
 nīla-ādy-anubhavaḥ khyātaḥ svarūpa-anubhavo 'pi
 nīla-ādy-anubhavaḥ syāt. sa ca tādātmyāt tathā
 nīla-ādy-anubhavo mataḥ | tathā anubhava-rūpatvāt
 nīla-ādy-ākāra eka ekaṃ ca vedanam | lakṣyate na
 nīla-ādy-ākāra-leśo yaḥ sa tasmin kena nirmitaḥ ||
 nīla-ādy-ākārayor a-nānātvāt kaṃ bata ayam
 nīla-ādy-ābhāsa-bheditvān na artho jātir a-
 nīla-ādy-ābhāsa-vijñāna-hetutva-vacanāt. kiṃ
 nīla-ādy-ābhāsa-viśeṣa-vat. te 'napekṣita-tad-
 nīla-ādi-pratibhāsataḥ || nīla-ādy-a-pratighātān
 nīla-ādi-pravibhāgaś ca tulyaś citra-ṭa-ādiṣu ||
 nīla-ādi-bheda-vat. tad-apekṣa-pratītyas tu na
 nīla-ādi-rūpatvān nīla-ādy-anubhavo mataḥ | tathā
 nīla-ādi-rūpatve bāhyo 'rthaḥ kiṃ pramāṇakaḥ |
 nīla-ādi-rūpatve sa tasya anubhavaḥ katham ||
 nīla-ādi-rūpas tasya asau svabhāvo 'nubhavaś ca
 nīla-ādi-rūpeṇa dhiyam bhāsamānām puras tataḥ ||

PV_03258 || prthak prthak ca sāmārthye dvayor
 NB_03023 -lakṣaṇa-prāptam tad upalabhyata eva, yathā
 SV_10821 -abhimātānām arthānām tathābhāvaḥ, yathā
 PV_03220 loka-buddhyā eva bāhya-cintā pratanyate ||
 SV_05220 itarathā ca bhāvāt. na eṣa doṣaḥ. yathā
 SV_05303 'pi na evaṃ vyakteḥ kathañcana | (105ab)
 SV_14720 eva naśyati. prakāśa-āyatta-pratitinām iva
 PV_03202 avayava-rūpaṃ cet kevalaṃ dṛśyate tathā |
 V1_04205 artha-antare yuktam. an-artha-antaratve tu
 PV_03431 -bhūta-tad-rūpa-saṃvid āropa-viplavāt |
 SV_05301 a-sāmārthyam. viṣama upanyāsaḥ. tathā hi
 PV_03269 dvaya-grahaḥ || sukha-ādy-a-bhinna-rūpatvān
 V1_04304 saha-upalambha-vedanābhyāṃ bhāsamānasya
 PV_03510 -ākāra eka ekaṃ ca vedanam | lakṣyate na tu
 V2_08813 -muktā-pravāla-ādīnām. kvacit puṣpe bhedo
 SV_15016 -vibhramaḥ. tad-rahitānām api pradīpa-ādīnām
 V1_03914 iti. api ca saha-upalambha-niyamād a-bhedo
 PV_03294 tad api ity eke teṣāṃ grantho virudhyate |
 PV_03335 a-grahāt tad-grahe grahāt | darśanam
 V1_04010 tu niyama eva. na sa nānātve yuktaḥ,
 PV_03388 a-dvaye | saṃvitti-niyamo na asti bhinnayor
 PV_03402 avalambate || mayūra-candraka-ākāraṃ
 HB_00311 tat-svalakṣaṇa-grahaṇa-uttara-kāla-bhāvino
 HB_00311 uttara-kāla-bhāvino nīla-vikalpasya viṣayeṇa
 HB_00309 nīlaṃ dṛṣṭvā nīlaṃ iti jñāne. tad eva hi
 HB_00308 -vikalpa-jñāna-grāhyam, yathā nīlaṃ dṛṣṭvā
 V3_06401 -vikalpau bhavataḥ, yathā nīlaṃ paśyato
 HB_00308 -utpanna-vikalpa-jñāna-grāhyam, yathā
 V3_06401 vidhi-pratiśedha-vikalpau bhavataḥ, yathā
 PV_04192 caitro dhanur-dharaḥ | pārtho dhanur-dhara
 V2_05013 caitro dhanur-dharaḥ | pārtho dhanur-dhara
 V1_04001 -avabhāsitve 'py artha-antaram eva rūpaṃ
 PV_04072 icchā-pravṛtṭy-artho yadi śaṅkā kuto
 PV_03155 | geha yady api saṃyogas tan-mālā kiṃ
 SV_13906 yadi | abhāve karaṇa-grāma-sāmārthyam kiṃ
 HB_02915 virodhaḥ. anya-bhāvena pratiyoginaḥ. kiṃ
 HB_03508 'pi syād iti sa hetu-prayoga-viṣayaḥ. kiṃ
 SV_16827 svam eva mukha-varṇam sva-vāda-anurāgān
 PV_02184 || yasmād deśa-viśeṣasya tat prāpty-āśā-kṛto
 SV_17015 kāma ity asya vākyaṣya. api ca prasiddhiś ca
 V2_07101 tulyaḥ paryanuyogataḥ ||39|| prasiddhiś ca
 VN_01907 prayujyate, nairātmya-vādinā tu tat-sādhane
 VN_05011 | dhana-lava-parikṛitaṃ yantram pranṛtyati
 VN_01915 -ante tataḥ praviśati sūtra-dhāra iti paṭhen
 SV_17431 dharma-patnyāṃ pratyayam a-kṛtvā ātmīyayor
 PV_03148 || samānatve 'pi tasya eva na ikṣaṇam
 PV_03185 | tathā anapekṣya samayaṃ vastu-śaktiā eva
 PV_03190 | tasmāc cakṣuś ca rūpaṃ ca pratītya udeti
 V1_00906 -a-kriye syātām. tena syād artha-apāye 'pi
 SV_05301 viṣama upanyāsaḥ. tathā hi nīla-āder
 PV_02082 ced indriyānām a-pāṭavāt | a-dṛṣṭir manda-
 PV_02080 syād dehe 'pi tato guṇaḥ || an-anya-sattva-
 V3_05610 sādhyanta iti. katham nimitta-bhāve 'pi
 V2_05911 'pi tan-nimitta-sattayā sādhyate, anya-
 SV_08020 -abhidhānayoḥ | (159ab) nimittam. tayor a-
 VN_06714 doṣo 'nena prakaraṇena ucyaṭa iti cet, eṣa
 PV_04128 uktam atra eṣāṃ pratiśedho virudhyate ||
 V3_03907 eṣāṃ pratiśedhe virodha ity uktam bhavati.
 SV_17322 ||331|| svayam idṛśam ācāryeṇa anumānam
 SV_01305 -anupalambhād abhāva-asiddhau ghaṭa-ādīnām
 V2_09601 -anupalambhād abhāva-asiddhau ghaṭa-ādīnām
 SV_15412 vyatiricyamāno bhāvam upasthāpayati, na evaṃ
 SV_11204 kāya-darśana-janmanām doṣānām tat-pratipakṣa-
 PV_02136 snehaḥ saṃskāra-gocaraḥ || hetur virodhi
 PV_02253 -bhāvanā || sā ca naḥ pratyaya-utpattiḥ sā
 nīla-ādi-vat sukham | grhyeta kevalaṃ tasya tad-
 nīla-ādi-viśeṣaḥ. na ca evam iha upalabdhi-
 nīla-ādi-sukha-duḥkha-nimitta-upalakṣaṇa-rāga-ādi
 nīla-ādiś citra-vijñāne jñāna-upādhir an-anya-
 nīla-ādiṣv eka-apāye 'pi cakṣur-vijñānam bhavati
 nīla-ādīnām hi cakṣur-vijñāne pratyekam api
 nīla-ādīnām. kā vā tasya pratyāsattiḥ. tatra yat
 nīla-ādīni nirasya anyac citraṃ citraṃ yad ikṣase
 nīla-āder anubhavāt tad-ātma-bhūtaḥ prakāśate
 nīla-āder anubhūta-ākhyā na anubhūteḥ para-
 nīla-āder netra-vijñāne prthak sāmārthya-darśanāt
 nīla-ādeś cet sakṛd-grahaḥ | bhinna-avabhāsinor
 nīla-ādes tat-saṃvidas ca a-vivekaḥ siddhaḥ.
 nīla-ābhe vedane vedanam param || jñāna-antareṇa
 nīla-itara-kusumayor iva sūryayoḥ, kvacit phale
 nīla-utpala-ādiṣu vitatha-jñāna-jananāt. tad ime
 nīla-tad-dhiyoḥ | (54ab) na hi bhinna-avabhāsitve
 nīla-dvi-candra-ādi-dhiyāṃ hetur akṣaṇy api ity
 nīla-nirbhāsam na artho bāhyo 'sti kevalaḥ ||
 nīla-pīta-vat. viṣayasya vijñāna-hetutayā
 nīla-pītayōḥ || na artho 'saṃvedanaḥ kaścid an-
 nīla-lohita-bhāsvaram | sampaśyanti pradīpa-āder
 nīla-vikalpasya viṣayeṇa nīla-sādhyā-arthakriyā
 nīla-sādhyā-arthakriyā sādhyate. tasmād an-
 nīla-svalakṣaṇam tathāvidha-sādhyā-arthakriyā-
 nīlam iti jñāne. tad eva hi nīla-svalakṣaṇam
 nīlam etan na pītam iti. tasmān na tau pramāṇam.
 nīlam dṛṣṭvā nīlam iti jñāne. tad eva hi nīla-
 nīlam paśyato nīlam etan na pītam iti. tasmān na
 nīlam sarojam iti vā yathā || pratiyogi-
 nīlam sarojam iti vā yathā ||12|| pratiyogi-
 nīlasya anubhavāt tayōḥ saha-upalambha-niyamād
 nv iyam || so 'niśiddhaḥ pramāṇena grhṇan kena
 nu tad bhavet || jātiś ced geha eko 'pi mālā ity
 nu tad bhavet ||264|| na hy āvaraṇasya
 nu vai pratiyogī pramātum iṣṭo yena virodhaḥ
 nu vai hetur bādhā-upalabdher bibheti na bādhāyāḥ,
 nūnam vismṛtavān puruṣo rāga-ādibhir upapluto
 nṛṇām | sā bhava-icchā āpty-an-āpti-icchoḥ
 nṛṇām vādaḥ pramāṇam sa ca na iṣyate | tataś ca
 nṛṇām vādaḥ pramāṇam sa ca na iṣyate | tataś ca
 nṛtya-gīty-āder api tatra prasaṅgāt. yathā
 nṛtyati ||2|| yathā vā yad yasmin bhavati bhavati,
 nṛtyed gāyec ca. prativādi taṃ ca sarva-prasaṅgam
 netra-abhidhānayor jala-budbudayoḥ karoti. tena
 netra-gocare | pratibhāsa-dvaya-abhāvād buddher
 netra-dhīḥ || śaṅketa-smaraṇa-apekṣam rūpaṃ yady
 netra-dhīḥ || sāksāc cej jñāna-janane samartha
 netra-dhīḥ ||6|| arthasya sāksād buddhāv an-
 netra-vijñāne prthak sāmārthya-darśanāt ||104||
 netrasya tanu-dhūma-a-gatir yathā || tanutvān
 neyasya hīna-sthāna-parigrahaḥ | ātma-snehavato
 naimittika-bhāva-a-niyamād evaṃ-pratītiḥ. siddho
 naimittika-vat. sā eva tāvad anupalabdhiḥ katham
 naimittikatā-āpatteḥ (159c) asād dhi nir-upākhyam
 naimittikāṇām viṣayaḥ, na lokaḥ śabdair a-
 naimittikyāḥ śruter artham artham vā
 naimittikyāḥ śruter artham artham vā
 naiyāyika-śeṣavad-anumāna-vyabhicāram udbhāvayatā
 nairātmya-asiddheḥ prāṇa-āder a-nivṛtṭiḥ.
 nairātmya-asiddheḥ prāṇa-āder a-nivṛtṭiḥ.
 nairātmya-ādayaḥ, svabhāva-viśeṣāt. kriyā-bhoga-
 nairātmya-darśana-abhyāsāt prahānam. sa tu kṣiṇa-
 nairātmya-darśanam tasya bādhakam | bahuśo
 nairātmya-dṛg-āśrayaḥ | muktis tu śūnyatā-dṛṣṭes

PV_02140 sugatatvam a-nīśrayāt || duḥkhasya śaṣṭam
SV_15427 -upasthāpanāḥ, tatra bhāva-asiddheḥ. na ca
V1_01311 na hi prati-puruṣam arthānām ātma-bhedaḥ,
HB_01001 apekṣante, tad-ātmanas tādātmya-abhāve
VN_01907 kvacit kriyamāṇa-prasaṅge na prayujyate,
PV_04208 anyathā gamako bhavet || prāṇa-ādy-abhāvo
V3_12310 iti saṅgraha-ślokaḥ. na prāṇa-ādi-sambhavana
V3_12303 vyatirekaḥ prāṇa-ādinām tad-bhāve ca
SV_01307 ātma-siddhiḥ. parasya apy a-pramāṇikā katham
V2_09603 idānīm ātma-siddhiḥ. parasya apy a-pramāṇikā
SV_15415 nir-upākhye kṛtakatva-ādy-ayogān na tato
SV_15418 vastu-saṃsparsāt tad eva vastu-rūpaṃ
SV_15422 vyāpaka-bhāva-cintāyām a-prāṇa-ādimattva eva
SV_15414 -svātantrya-lakṣaṇatvād ātmanaḥ. tad rūpaṃ
PV_04244 ato 'nvayī | na anvay a-vyatirekī ced a-
V3_12308 ato 'nvayī | na anvay a-vyatirekī ced a-
V3_11805 -nivṛtṭyā nivartheran. tadā prāṇa-ādy-abhāvo
V3_11802 tatra saṃśayo yuktaḥ. prāṇa-ādy-abhāvena
PV_04242 vinivartanam | astu nāma tathā apy ātmā na a-
PV_04242 ko 'nyas tat-kārya-ātmatayā sa ca ||
V3_12304 bhāve ca nairātmya-vyāvṛtṭiḥ, tathā api na a-
V3_11812 jīvac-charīram, prāṇa-ādi-viraha-prasaṅgaḥ,
V3_12210 -lakṣaṇasya virodhasya asiddheḥ sandigdho
V3_12403 varṇyeta. anyathā ātma-sannidhāyane ko
V3_12311 -ādaya ātmānaṃ gamayanti iti cet, kim idānīm
SV_15420 syād iti na anvaya-anuṣaṅgaḥ. tathā a-
SV_15425 prāṇa-ādibhir vyudasyamānaṃ syāt kevalam.
V3_11908 ātmano vyatirekaḥ. te 'pi buddhy-ādayo
V3_12209 -vat. virodhasya ca a-dṛṣṭeḥ sandeha eva.
V3_12301 hi tat-kārya-ātmatayā prāṇa-ādinām
PV_02233 parityajet saukhyam viśiṣṭa-sukha-trṣṇayā ||
SV_12610 syāt. yathā-iṣṭam tu samāropa-apavādābhyām
SV_15512 -a-viśeṣād anya-viśeṣa-abhāvāc ca eko
PV_03122 smṛtiṃ viduḥ | tac-cihna-apekṣaṇān
PV_04044 -guṇatā-kṣateḥ | hetur viruddho 'prakṛter
PV_04070 -vādaḥ prasajyate || uktayoḥ sādhanatvena
SV_02612 tatra an-avakāśā pramāṇa-antara-vṛtṭiḥ syāt.
PV_04037 'py anityatā | viśiṣṭā dhvaninā anveti
SV_13110 sarvāṇi sva-viśaya-jñānāni sakṛj janayeyuḥ.
PV_03342 na syād anubhavo dvayoḥ | a-dṛṣṭa-āvaraṇān
SV_08116 prāg eva tad bhavet | vyaktaṃ sattā-ādi-van
PV_04222 || nivṛtṭir na asataḥ sādhyād a-sādhyeṣv eva
SV_17314 yasmāt kila idṛṣam satyam yathā agniḥ śita-
NB_01006 kalpanā. tayā rahitaṃ timira-āśu-bhramaṇa-
V1_00703 a-bhrāntam (4ab') timira-āśu-bhramaṇa-
PV_03097 sva-nivṛtṭtau nivartakam || etena kalpanā-
PV_04033 iṣṭa-ghāta-kṛt || sādhanam yad-vivādena
VN_02219 -pratyakṣam tasya eva anuprabodhāya. tad eva
PV_03091 -pidhāya ca | pramāṇa-uktir niṣedhe yā na sā
PV_04027 viḍambanā | a-sambaddhā tathā hy eṣa na
SV_10223 iti. svabhāva-jñāpaka-ajñānasya ayam
VN_02303 'pi tattva-a-pratiṣṭhāpanāt. anyathā api
VN_06303 -upekṣaṇam pṛthān nigrāhasthānam.
VN_01905 -ādinā bahiḥ prativādināḥ prāśnikānām ca
HB_02006 vacane kaścid udvegaḥ. yady evam api lokasya
VN_06018 hetvābhāsa-apratibhayaḥ prasaṅga iti. sarvo
PV_04070 uktayoḥ sādhanatvena no ced ipsita-vādataḥ |
V3_02401 iṣṭasya pratikṣepād a-doṣa iti cet, na,
VN_00102 namaḥ samantabhadraya.
SV_10712 | dharmo vastv-āśraya-asiddhir asya ukto
VN_04307 parikalpya vacanān nigrāha-arha eva iti cet,
SV_17321 ca pāka-vat | śeṣavad vyabhicāritvāt kṣiptam
SV_16324 kurvate | prabhu-prabhāvas teṣām sa tad-ukta-
SV_06521 -ādayaś ca iti manyamānaḥ praṇetā
VN_02214 śāstra-kāra-sabhā-sadām yuktam. na ca
nairātmya-dṛṣṭes tad yuktito 'pi vā | punar
nairātmya-nivṛtṭyā ātma-siddhiḥ syāt, vipakṣa-
nairātmya-prasaṅgāt, ātma-sthiter abhāvāt. tasmād
nairātmya-prasaṅgāt. tadvad a-sthiti-dharmā cet
nairātmya-vādinas tu tat-sādhane nṛtya-gīty-āder
nairātmya-vyāpi iti vinivartane | ātmano
nairātmya-vyāvartanād ātma-gatiḥ, kiṃ tarhi vidhi
nairātmya-vyāvṛtṭiḥ, tathā api na a-nairātmyād
nairātmya-siddhiḥ. abhyupagamena ca sa-ātmaka-an-
nairātmya-siddhiḥ. abhyupagamena ca sa-ātmaka-an-
nairātmya-siddhiḥ syāt. ātma-vyavacchedena nir-
nairātmyam āyātam. yasya api na abhāva-rūpo
nairātmyam dṛṣṭam. tad-abhāve ca na asti iti
nairātmyam na ātma-nivṛtṭi-mātram. anyathā nir-
nairātmyam na sa-ātmakam || yan nāntarīyakaḥ sva-
nairātmyam na sa-ātmakam ||83|| iti saṅgraha-
nairātmyam vyāpnuyāt. tad-abhāve 'bhāva-siddhyā
nairātmyasya vyāpter ātma-nivṛtṭtau prāṇa-ādi-
nairātmyāt prasidhyati || yena asau vyatirekasya
nairātmyād api tena asya sandigdham vinivartanam |
nairātmyād ātmā jīvac-charīre sidhyati, yena ayam
nairātmyād ghaṭa-ādi-vad iti, tad apy a-kārya-
nairātmyād vyatirekaḥ. ātma-pratiniyame hi tat-
nairātmyād vyatirekasya upayogaḥ. katham vā a-
nairātmyād vyatirekasya phalam. sa hi tatra a-
nairātmye 'pi na bhāva-siddhiḥ. yathā na idaṃ nir-
nairātmye 'bhāvāt prāṇa-ādayas tan-nirasanā na
nairātmye na syur iti cet, na, tatra anyeṣām eva
nairātmyena prāṇa-ādinām ukta-lakṣaṇasya
nairātmyena saha virodhaḥ syāt. sa ca na sidhyati
nairāśye tu yathā-lābham ātma-snehāt pravartate |
nairukta-mīmāṃsaka-ādayo veda-vākyāni viśasanto
naisargiko 'nyas tu pauraṣeya iti dur-avasānam.
no cet smṛtir na vyabhicārataḥ || pratyakṣam
no ced anyatra sā samā || atha atra dharmī
no ced ipsita-vādataḥ | nyāya-prāptam na
no ced bhrānti-nimittena saṃyojyeta guṇa-antaram |
no cen na ayoga-vāraṇāt || dvididho hi
no cen na kadācit kasyacit kiñcid ity ekānta eṣaḥ.
no cen na nāma-artha-vaśā gatiḥ || tam aneka-
no cen na paścād a-viśeṣataḥ ||160|| atha api
no tataḥ | na iti sā eva nivṛtṭiḥ kiṃ nivṛtṭer
nodanaḥ | vākyam veda-eka-deśatvād anyad apy
nauyāna-saṅkṣobha-ādy-an-āhita-vibhramam jñānam
nauyāna-saṅkṣobha-ādy-an-āhita-vibhramam a-
nyasto yatra kvacana sambhavād | dharmāḥ pakṣa-
nyastam tac cen na sādhyate | kiṃ sādhyam anyathā
nyāya-anusaraṇam satām vādaḥ, ukta-nyāye tattva-
nyāya-anusāriṇi || ukty-ādeḥ sarva-vit pretya-
nyāya iti sūcitam || gamya-arthatve 'pi sādhyā-
nyāya udāhṛtaḥ | (201ab) yasya kasyacit svabhāvo
nyāya-upavarṇane vidvat-pratiṣṭhānāt. tasmāt para-
nyāya-cintāyām punar na dvayor ekasya apy atra
nyāya-darśinām iti. ebhiḥ kathā-viccheda eva
nyāya-pratipattiḥ syāt, punar api brūmaḥ. na
nyāya-pravṛtṭtaḥ pūrva-uttara-pakṣa-upanyāso
nyāya-prāptam na sādhyatvam vacanād vinivartate ||
nyāya-prāptasya sādhyasya vacanena nivartayitum a
nyāya-vādinam api vādeṣv asad-vyavasthā-
nyāya-vādinā ||212|| kalpanā-viśayatvāc chabda-
nyāya-vādinā jadyād uktam a-jānan kiṃ na
nyāya-vidā idṛṣam ||331|| svayam idṛṣam ācāryeṇa
nyāya-vṛtṭitaḥ ||309|| rathyā-puruṣā api kecana
nyāya-śāstrasya anya-apoha-viśayāv etau prāha.
nyāya-śāstrāni sadbhir lābha-ādy-upārjanāya

VN_02006
VN_06716
SV_08609
VN_00414
SV_17325
SV_01207
V2_09412
SV_12424
VN_06814
VN_06811
V2_09310
SV_01107
VN_05602
V3_10803
SV_01213
V2_09410
PV_04051
VN_05409
PV_04259
V3_09701
PV_02018
V1_02004
VN_02217
SV_16721
VN_06808
SV_17108
V3_10802
VN_02220
PV_03500
VN_03507
V2_05701
VN_06402
PV_04226
V2_05413
VN_06717
HB_01508
V3_04107
V3_02109
V3_02310
SV_16513
VN_05811
VN_04016
SV_13413
VN_02004
VN_05808
VN_05114
VN_02407
VN_03802
VN_05819
SV_15510
SV_16804
V3_04702
V3_13502
NB_03138
V3_13501
NB_03137
PV_04023
V3_01008
VN_04910
VN_02112
VN_04906
VN_04909
SV_06122
VN_02210
SV_01015

sarvaś ca ayam prakāro dur-matibhiḥ śaṭhair
samartha iti. sa eva ayam bhaṇḍa-ālekhyā-
tena eva ca tat-kāryam kartavyam iti ko 'tra
ca sva-kāraṇaiḥ sarva-kāryāṇām sadṛśo
-vac ca a-sādhanaṃ uktam. tad-a-sādhanaṭva-
asty eva yathā yadi | na asti sa khyāpyate
asty eva yathā yadi | na asti sa khyāpyate
a-sambhavat-tat-sādhana-sampradāyo na iti
kṛta iha mayā tat-samujjvālanāya ||3|| vāda-
-timira-ṭaḥ-allekhanas tattva-drṣṭer vāda-
-mātreṇa vyatireke yad āha – eṣa tāvan
vacanaṃ ca yat | (16ab) yad āha – eṣa tāvan
-bhavati. na hi para-upatāpana-krame kaścīn
cet, tulye nyāye kiṃ na upanayaḥ. na ca eṣa
-parihāraḥ. tasmād vyāvṛttim icchatā tatra
atiprasaṅgāt. tasmād vyāvṛttim icchatā tatra
-artheṣv ayogataḥ | tr̥tīya-sthāna-saṅkrāntau
-doṣa-viṣaya ity ayam anubhāṣaṇe dūṣaṇe ca
prāḡ vināśa-kṛtakatvayoḥ || a-hetutva-gati-
sidhyati ||74|| vastu-svarūpe 'siddhe 'yam
tvag-apohataḥ || vastu-svarūpe 'siddhe 'yam
a-viṣeṣa-ādhyāi sādhanam ity api sādhanā-
tu santo vipratipannaṃ pratipādayanto
tatra kasyacit samīha-abhāvāt. api ca,
iti na pratanyate. hetvābhāsāś ca yathā-
a-pramāṇayatas tan-mukhena pratītiḥ,
drṣṭa-viruddhasya an-upanaya iti cet, tulye
tad eva nyāya-anusaraṇam satām vādaḥ, ukta-
ca satataṃ bhāsamānayoḥ || bādhaś 'sati san-
-virodha-ādāyo 'pi vaktavyā bhaṇḍa-ālekhyā-
-vyavahāro buddhy-ārūḍhena dharma-dharmi-
-nigraha-prāptam na nigr̥hṇāti, tadā tayor
'sti so 'satsu ca na vidyate | jagaty anena
'sti so 'satsu ca na vartate | jagaty anena
bhaṇḍa-ālekhyā-nyāyo 'tra api. yathoktena
tasya na kadācid apy anyathā-bhāvaḥ. anena
-upalabhyamānaṃ kṣīraṃ vā tatra na asti iti
-artheṣv ayogataḥ | tr̥tīya-sthāna-saṅkrāntau
astu. tasmān na idaṃ pratijñā-doṣa-lakṣaṇam
kaścīn tattvaṃ vyācāṣṭe na apara iti na
-apratibhābhyām anyan nigrāhasthānaṃ
abhyupagata-artha-a-saṅgatavād iti.
-saṅketam eva artha-pratītiṃ janayanti iti
ca. tasmāt pratijñā-vacanaṃ eva tāvan na
doṣaḥ, guṇas tu syād iti saṅgraha-vacanaṃ
-vacanaṃ tulya-doṣa iti saṅgraha-vacanaṃ
atra, bhāvato mithyā-pratipatter iti. idaṃ
pūrva-pakṣa-vādinō hetvābhāsa-a-saṃsparśe
kartavya-a-pratipattya nigrāha-artha iti
sva-samaya-vyāpāram ācakṣaṇa upadiśati iti
na yukter na lokād iti tatra a-pratipattir
-doṣa-udbhāvanam, api tu vaktr̥-doṣeṇa api,
dūṣaṇā nyūnatā-ādy-uktiḥ (85a) ye pūrvaṃ
dūṣaṇā nyūnatā-ādy-uktiḥ. ye pūrvaṃ
tena eva artha-parisamāpter iti. dūṣaṇā
arthāpattya eṣāṃ nirāso draṣṭavyaḥ. dūṣaṇā
| triṣv anyatama-rūpasya eva an-uktir
triṣv anyatama-rūpasya eva an-uktir
-bhāvād iti pratipāditam. hīnam eva tan
tadā parājito vaktavyaḥ. sādhanā-doṣaḥ punar
syād iti. hīnam anyatamena apy avayavena
sādhanā-abhāve sādhyā-asiddheḥ. na pratijñā-
eva vaktavyaṃ syāt, na ghaṭeṇa iti. tathā
mithyā-pralāpa-ārambha-ātma-utkarṣa-para-
sthāli-taṇḍula-pāka-vat ||13|| na hi bahulaṃ

nyāya-sāmarthyena artha-pratipādane 'samarthaiḥ
nyāyo 'tra api. yathoktena nyāyena pūrvakasya a-
nyāyaḥ. api ca, bhinnā viṣeṣā janakā (170c) ity
nyāyaḥ. evam a-samarthanam kārya-hetāv api
nyāyas ca pūrvam eva uktaḥ. uktaṃ ca idaṃ āgama-
nyāyas tadā na asti iti gamyate ||17|| yady an-
nyāyas tadā na asti iti gamyate ||68|| iti
nyāyaḥ. na a-drṣṭa-jñāpakō 'tat-svabhāva ity api.
nyāyo nāma prakaraṇam samāptam.
nyāyaḥ para-hita-ratair eṣa sadbhiḥ praṇītaḥ |
nyāyo yad ubhayaṃ vaktavyam viruddha-anaikāntika-
nyāyo yad ubhayaṃ vaktavyam, viruddha-anaikāntika
nyāyaḥ, yena kaṣṭa-a-pratīta-prayoga-druta-
nyāyaḥ, lakṣaṇa-yukte virodha-sambhavāt. na
nyāyo vaktavyaḥ, yato 'sya vyāvṛttam iti bhavati.
nyāyo vaktavyaḥ, yato 'sya vyāvṛttam iti bhavati.
nyāyaḥ śāstra-parigrahaḥ || tatra api sādhyā-
nyāyaḥ. sakṛt-sarva-anubhāṣaṇe 'pi doṣa-vacana-
nyāyaḥ sarvo 'yam vyatirekiṇaḥ | abhyūhyaḥ
nyāyaḥ siddhe viṣeṣaṇam | a-doṣa-kṛd asiddhāv apy
nyāyaḥ siddhe viṣeṣaṇam | a-bādhaś asiddhāv apy
nyāyam atipatati. krama-bhāva-virodhaś ca
nyāyam anusareyuḥ sat-sādhana-abhidhānena bhūta-
nyāyam eva anupālayantaḥ paṇḍitā heya-upādeya-tad-
nyāyam nigrāhasthānam ity etāvan-mātram iṣṭam iti.
nyāyāt prāpti-pratiśedhāt. tulyā sva-para-
nyāye kiṃ na upanayaḥ. na ca eṣa nyāyaḥ, lakṣaṇa-
nyāye tattva-arthī cet pratipadyeta, tad-a-
nyāye vicchinna iti tat kutaḥ | buddhīnam śakti-
nyāyena iti tatra api pakṣi-kṛta-dharma-
nyāyena iti. dharma-dharmityā bhedo buddhi-
nyāyena na ekasya api pūrva-vaj jaya-parājayau.
nyāyena nañ-arthaḥ pralayaṃ gataḥ || deśa-kāla-
nyāyena nañ-arthaḥ pralayaṃ gataḥ ||18|| deśa-
nyāyena pūrvakasya a-sādhana-aṅgasya asiddhasya
nyāyena sarvatra hetu-phala-bhāva-pratiniyama
nyāyā eṣaḥ. asty eva upalambho dadhy-ādinām
nyāyāḥ śāstra-parigrahaḥ ||12|| tatra api sādhyā
nyāyam, atiprasaṅgāt. api ca śāstra-upagamāt
nyāyam. atha kutaścid atīśayād buddhi-indriya-
nyāyam asti tad-ubhaya-vacanaṃ eva sarvam uktam
nyāyam etan nigrāhasthānam, pūrva-uttara-pakṣa-
nyāyam. kiṃ ca, dhvanayaḥ sammatā yais te doṣaiḥ
nyāyam, kutaḥ punas tatra a-jijñāsita-viṣeṣa-
nyāyam. tasmād ananubhāṣaṇa-jñānāyor apratibhā-
nyāyam, doṣa-abhāvād eva guṇa-abhāvāt, evaṃ-
nyāyam nigrāhasthāna-lakṣaṇam uktam asmābhiḥ.
nyāyam nigrāhasthānam asti iti tat-sambandhīni
nyāyam nigrāhasthānam iti. kārya-vyāsaṅgāt kathā
nyāyam. puruṣa-samīta-nisarga-siddhāyor upadeśa-
nyāyā. tatra api prasiddho loka-vādaś cet (319a)
nyūnatā-an-anvaya-viparīta-anvaya-vat. tena hi
nyūnatā-ādayaḥ sādhanā-doṣa uktāḥ, teṣāṃ
nyūnatā-ādayaḥ sādhanā-doṣa uktāḥ teṣāṃ
nyūnatā-ādy-uktiḥ (85a) ye pūrvaṃ nyūnatā-ādayaḥ
nyūnatā-ādy-uktiḥ. ye pūrvaṃ nyūnatā-ādayaḥ
nyūnatā-udīta || sādhyā-uktiṃ vā pratijñāṃ sa
nyūnatā-sādhana-doṣa ity uktaṃ veditavyam. na
nyūnatāyām api nigrāhād ity aparāḥ. yaḥ
nyūnatvam asiddhir anaikāntikatā vādināḥ
nyūnam. yasmin vākye pratijñā-ādinām anyatamo
nyūnam hīnam tad-abhāve pratīti-bhāvād iti
pamśunā vā anyena vā yena kenacid ānītena artha
pamśana-ādin asad-vyavahārān upadiśanti. na ca
pakva-darśane 'pi sthāly-antar-gamana-mātreṇa

SV_01017	syād evaṃ-svabhāvā etat-samāna-pāka-hetavaḥ	pakvā iti. anyathā tu śeṣavad etad anumānaṃ
V2_09206	– evaṃ-svabhāvā etat samāna-pāka-hetavaḥ	pakvā iti. anyathā śeṣavad etad anumānaṃ
SV_01216	syāc cheṣavad vyabhicāri kim | (18ab) yathā	pakvāny etāni phalāny evaṃ-rasāni vā rūpa-
V2_09502	nivṛttiḥ syāc cheṣavad vyabhicāri kim. yathā	pakvāny etāni phalāny evaṃ-rasāni vā rūpa-
PV_04187	-utthaḥ prayatna-utthatayā dhvaniḥ ||	pakṣa-aṅgatve 'py a-bādhatvān na asiddhir bhinna-
V3_10509	-utthaḥ prayatna-utthatayā dhvaniḥ ||79||	pakṣa-aṅgatve 'py a-bādhatvān na asiddhir bhinna-
VN_03703	prakārāṇāṃ parihāreṇa samarthanāt. etena sva-	pakṣa-anapekṣa-hetu-prayogasya anaikāntikatā
VN_03003	tad viruddham uttaraṃ veditavyam. sva-	pakṣa-anapekṣaṃ ca, yaś ca sva-pakṣa-anapekṣaṃ
VN_03004	sva-pakṣa-anapekṣaṃ ca, yaś ca sva-	pakṣa-anapekṣaṃ hetuṃ prayuṅkte 'nityaḥ śabda
V3_10208	na ca hetoḥ sambandha-upadarśana-kāle	pakṣa-ādi-vikalpo 'sti, yato 'yaṃ doṣaḥ syāt. sa
V3_10101	sādhya-dharma eva ity asiddhaḥ. nanu	pakṣa-ādīnāṃ parasparato bhedād a-vipakṣatvaṃ
NB_03053	yathā – na anumānaṃ pramānaṃ. iti catvāraḥ	pakṣa-ābhāsā nirākṛtā bhavanti. evaṃ siddhasya,
V3_03511	viruddhena arthena apodyate, na sa	pakṣa iti. tata eva bādha-hetor asādhāraṇatvaṃ,
NB_03037	-vyavahāra-viśaya iti bhavati. kiḍṛśaḥ punaḥ	pakṣa iti nirdeśyaḥ. svarūpeṇa eva svayam iṣṭo '-
NB_03054	svarūpeṇa abhimato vādina iṣṭo '-nirākṛtaḥ	pakṣa iti pakṣa-lakṣaṇaṃ an-avadyaṃ darśitaṃ
NB_03048	-pratīti-sva-vacanair nirākriyate, na sa	pakṣa iti pradarśana-arthaṃ. tatra pratyakṣa-
NB_03038	svarūpeṇa eva svayam iṣṭo '-nirākṛtaḥ	pakṣa iti. svarūpeṇa iti sādhyatvena iṣṭaḥ.
PV_04082	tayor ayam || uttara-avayava-apekṣo na doṣaḥ	pakṣa iṣyate | tathā hetv-ādi-doṣo 'pi pakṣa-
V3_00905	iti sāksān na sādhanam. sādhya-abhidhānāt	pakṣa-uktiḥ pāramparyeṇa na apy alam | śaktasya
V3_10211	iti sa tasya pāścātyaḥ sāmārthya-viśayaḥ	pakṣa ucyate. tena tal-lakṣaṇa-mukhena āyāto
V3_02905	-jñāna-ayogāt. viśaya-upadarśana-arthaṃ ca	pakṣa ucyate. sa nirākṛte viśayaṇo '-sambhavād a-
SV_03420	śabda-arthe tad-viśiṣṭasya abhidhānāt tadvat-	pakṣa-uditaḥ sarvaḥ prasaṅgaḥ samāna iti tad apy
VN_02520	-abhidhānena ca sva-pakṣa-parityāgaḥ para-	pakṣa-upagamaś ca. idam eva ca pratijñā-hāneḥ
VN_06018	iti. sarvo nyāya-pravṛttaḥ pūrva-uttara-	pakṣa-upanyāso dvayaṃ na atipatati. etena eva
SV_03417	tena anya-apoha-viśaye tadvat	pakṣa-upavarṇanam | pratyākhyātāṃ pṛthaktve hi
PV_04149	'pi iti kathyate || sarva-sādhana-doṣeṇa	pakṣa eva uparudhyate | tathā api pakṣa-doṣatvaṃ
V3_02905	ucyate. sa nirākṛte viśayaṇo '-sambhavād a-	pakṣa eva. tasmāt sandigdho hetu-vyāpāra-viśayaḥ.
V3_07801	-vṛtter ubhaya-dharmatve 'py a-doṣaḥ. na hi	pakṣa eva vyabhicāra-viśayaḥ. kaṃ punar atra
V3_01704	anyathā tv asiddham eva tac chabde. tathā hi	pakṣa eva sa tathāvidhaḥ śabdaḥ, na pakṣa-
VN_06113	-aṅga-vacanam iti nigrahasthānam iti. sva-	pakṣa-doṣa-abhyupagamāt para-pakṣe doṣa-prasaṅgo
V3_03406	'n-avadya-pakṣa-nirdeśe 'pi tulya iti kathaṃ	pakṣa-doṣaḥ. na vai tad-vacanād a-nīscaya-
PV_04174	sarva-aṅga-doṣāṇāṃ pratijñā-doṣatā bhavet ||	pakṣa-doṣaḥ para-apekṣo na iti ca pratipāditam |
PV_04082	doṣaḥ pakṣa iṣyate | tathā hetv-ādi-doṣo 'pi	pakṣa-doṣaḥ prasajyate || sarvaiḥ pakṣasya
PV_04149	-doṣeṇa pakṣa eva uparudhyate | tathā api	pakṣa-doṣatvaṃ pratijñā-mātra- samjñīnaḥ ||
PV_04083	bādhatas tasmāt tan-mātra-saṅginah |	pakṣa-doṣā matā na anye pratyakṣa-ādi-virodha-vat
V3_02511	uparodhāt. tasmāt tan-mātra-anuṣaṅgiṇa eva	pakṣa-doṣāḥ, pratyakṣa-ādi-virodha-vat. hetv-ādi-
V3_02509	-apekṣatvāt. anyathā sarve hetv-ādi-doṣāḥ	pakṣa-doṣāḥ syuḥ, sarvatra pakṣasya eva uparodhāt.
PV_04150	doṣaḥ so 'nubadhyate | tena ity uktam ato '-	pakṣa-doṣo 'siddha-āśraya-ādikaḥ || dharmi-dharma
VN_01705	tri-rūpa-hetu-vacana-samudāyaḥ. tasya aṅgaṃ	pakṣa-dharma-ādi-vacanam. tasya ekasya apy a-
VN_01721	kathaṃ na pratijñā sādhana-avayavaḥ. na hi	pakṣa-dharma-ādi-vacanasya api pratīti-hetu-bhāvād
NB_03014	sann utpattimān kṛtako vā śabda iti	pakṣa-dharma-upadarśanam. sarva ete sādhana-
V3_10609	asiddhau, yathā caturvidhaḥ sādharāṇaḥ	pakṣa-dharma-prabhede nirdiṣṭaḥ. sandehe, yathā
V3_04301	tu syāt. etena apara-bhāvaḥ pratyukta iti.	pakṣa-dharma-prabhedena sukha-grahaṇa-arthaṃ hetu
PV_04189	pratijñā-arthaḥ dharma-bhedān na yujyate ||	pakṣa-dharma-prabhedena sukha-grahaṇa-siddhaye |
VN_01802	sāmārthyād a-sādhanatvaṃ iti cet, tat tulyaṃ	pakṣa-dharma-vacanasya api iti tad api na sādhana
VN_01803	iti tad api na sādhana-avayavaḥ syāt. na hi	pakṣa-dharma-vacanāt kevalāt pratipatter utpattiḥ.
VN_01804	utpattiḥ. etena saṃśaya-utpattiḥ pratyuktā,	pakṣa-dharma-vacanād api kevalād a-pradarśite
HB_00710	iti ko 'nāyor avasthāyor viśeṣaḥ. drṣṭā ca	pakṣa-dharma-sambandha-vacana-mātrāt pratijñā-
HB_00803	-vākya-prayogo jyāyān. atra api na kaścit	pakṣa-dharma-sambandha-vacanayoḥ prayoga-krama-
V3_04302	-saṅkṣepa ucyate – sapakṣe sann asan dvedhā	pakṣa-dharmaḥ punas tridhā | pratyekam a-sapakṣe
VN_05314	-nāntariyakā jñānāsita-artha-siddhiḥ yathā	pakṣa-dharmatā-vyāpti-prasādhanam-mātraṃ na tatra
V3_03707	na tat sandigdha-lakṣaṇaṃ vyavahāra-yogyam,	pakṣa-dharmatva-ādi-sandeha-vat. lakṣaṇe jñāna-
HB_03702	-dharmasya tal-lakṣaṇatvaṃ sandigdha-	pakṣa-dharmatva-vat, na api sandigdha-lakṣaṇo
HB_03610	-bhāve 'pi yasya anyathā-bhāvaḥ, tad yathā	pakṣa-dharmatvaṃ sapakṣe ca bhāva iti. na ca etad
V3_04505	-pratipatti-śruti-vat. anaikāntikasya tu	pakṣa-dharmatvaṃ eva, a-sambaddhād vimarśa-ayogāt.
HB_04002	tena eva avagatatvāt, upanaya-artha-vat	pakṣa-dharmatvāt. anvaya-vyatirekayor api tarhi
SV_00214	yathāsvaṃ pramāṇena niścitaṃ uktau	pakṣa-dharmaś ca. ta ete kārya-svabhāva-
HB_00208	yathāsvaṃ pramāṇena niścita ukto veditavyaḥ.	pakṣa-dharmaś ca, sarvatra hetāv asatā sādhya-
SV_00110	tad-vipratipattes tad-vyavasthāpanāya āha –	pakṣa-dharmas tad-aṃśena vyāpto hetus tridhā eva
HB_00104	tad-vyutpādana-arthaṃ idam ārabhyate.	pakṣa-dharmas tad-aṃśena vyāpto hetus tridhā eva
V3_04404	pārtho dhanur-dhara ity ukta-prāyam. sa eṣa	pakṣa-dharmas tridhā bhidyate – sapakṣe sann
V3_04501	tulyatvāt sāksād arthāpattiyā vā. tasya asya	pakṣa-dharmasya tattvaṃ sapakṣa-vipakṣayoḥ sad-
HB_00601	-niyamāt. yathoktā vyāptir avinābhāvaḥ	pakṣa-dharmasya. na sa trividhād dhetoḥ anyatra
VN_03509	virodhaḥ syāt. viruddhe ca drṣṭānte yadi	pakṣa-dharmasya vṛttir an-anya-sādharāṇa
HB_00211	tad-aṃśa-vyāptir niścita bhavati. tatra	pakṣa-dharmasya sādhyā-dharmiṇi pratyakṣato

V3_10606	-ādi-sambhavād vibhur ātmā iti. evam ekasya	pakṣa-dharmasya hetu-rūpasya asiddhau sandehe vā
V3_04711	nīscayāt sādhanam dūṣaṇam vā. ta ete nava	pakṣa-dharmā nirdīśyante – prameyatvān nityaḥ,
V3_08009	vyāvṛtti-prādhānya-sādhana-arthaṃ hetos trīn	pakṣa-dharmān āha. tathā hi na anvaya-mukhena
V3_08006	sādhye viruddha iti darśayamś caturāḥ	pakṣa-dharmān āha. bheda-sāmānyayoś ca
V3_04703	-guṇe vaktavye 'nyathā-abhidhānād doṣa eva.	pakṣa-dharme 'pi tarhi sandeha-anyatara-asiddher
HB_03405	darśana-arthaṃ ete prayujyete. ity eṣa eva	pakṣa-dharmo 'nvaya-vyatirekavān iti tad-aṃśena
V3_04905	-grahaṇe 'pi. kiṃ punaḥ kāraṇam evaṃ navadhā	pakṣa-dharmo vibhajyate. svabhāva-kārya-siddhy-
SV_09723	eva anityaḥ śabda iti. tasmān na avaśyam iha	pakṣa-nirdeśa iti. ayam anvayinaḥ prayogaḥ.
V3_09806	viśeṣo nirdīśyate. sa śabdatayā tathā-bhavan	pakṣa-nirdeśa eva tathā sidhyati, punar api svata
V2_07605	anityaḥ śabda iti bhavati. tasmān na avaśyam	pakṣa-nirdeśaḥ kartavyaḥ. vyatireky api na
NB_03034	dvayor apy anayoḥ prayogayor na avaśyam	pakṣa-nirdeśaḥ. yasmāt sādharṃyavat-prayoge 'pi
V3_03406	apy ato 'rtha-saṃśaya eva. so 'n-avadya-	pakṣa-nirdeśe 'pi tulya iti katham pakṣa-doṣaḥ.
VN_02519	-ādinā pratipakṣa-sādhana-abhidhānena ca sva-	pakṣa-parityāgaḥ para-pakṣa-upagamaś ca. idam eva
PV_02211	|| na bādha yatnavatve 'pi buddhes tat	pakṣa-pātataḥ | ātma-graha-eka-yonitvāt kārya-
SV_11028	|| na bādha yatnavatve 'pi buddhes tat-	pakṣa-pātataḥ ||221 | na hi svabhāvo 'yatnena
SV_11109	punar doṣa-utpattiḥ. yatne 'pi buddher guṇa-	pakṣa-pātena pratipakṣa eva yatna-ādhanāt,
VN_04010	-arthaṃ artha-antaram. yathokta-lakṣaṇe	pakṣa-pratipakṣa-parigrahe hetutaḥ sādhyasiddhau
VN_03007	-sampratipannas tv anaikāntikaḥ, yad ubhaya-	pakṣa-pratipannaṃ vastu, tena anaikāntika-codanā
VN_05815	iti. uttarasya a-pratipattir apratibhā. para-	pakṣa-pratiśedha uttaram yadā na pratipadyate,
VN_05210	a-pratyuccārayan kim-āśrayaṃ para-	pakṣa-pratiśedhaṃ kuryād iti. uttarena avasānān
VN_03817	upanyastaiḥ. evaṃ hy atiprasaṅgaḥ syāt.	pakṣa-pratiśedhe tūṣṇīm-bhavatas tūṣṇīm-bhāvo
VN_03807	ārabhate 'samarthasya mithyā-pravṛtter iti.	pakṣa-pratiśedhe pratijñāta-artha-apanayanam
SV_10627	na upanyasaniya eva syāt. kiṃ ca, sad-asat-	pakṣa-bhedena śabda-artha-an-apavādibhiḥ | vastv
V3_06907	tad-abhāve tad-ayogāt. kiṃ ca, sad-asat-	pakṣa-bhedena śabda-artha-an-apavādibhiḥ | vastv
PV_04072	tadā a-sādhyam bādhamānam virodhi kim ||	pakṣa-lakṣaṇa-bāhya-arthaḥ svayaṃ śabdo 'py an-
V3_02403	sādhyasya vacanena nivartayitum a-śakyatvāt.	pakṣa-lakṣaṇa-bāhya-arthaḥ svayaṃ-śabdo 'pi na
PV_04086	a-vyāpti-bādhanī || sādhyā-abhyupagamaḥ	pakṣa-lakṣaṇam teṣv a-pakṣatā | nirākṛte
V3_02603	a-vyāpti-bādhanī ||23|| sādhyā-abhyupagamaḥ	pakṣa-lakṣaṇam teṣv a-pakṣatā | nirākṛte
NB_03054	abhimato vādina iṣṭo 'nirākṛtaḥ pakṣa iti	pakṣa-lakṣaṇam an-avadyam darśitam bhavati. tri-
PV_04016	na asti svataḥ sādhanā-saṃsthitīḥ || tat	pakṣa-vacanam vaktur abhiprāya-nivedane |
V3_00807	-ākhyānam parārtham anumānam ity arthān na	pakṣa-vacanam sādhanam ity uktaṃ veditavyam.
SV_00207	-gatau pratipatti-gaurava-parihāra-arthaṃ ca	pakṣa-vacanam. pakṣasya dharmatve tad-viśeṣaṇa-
V3_00904	sādhanam svato 'rtha-siddheḥ. saṃśayaś tu	pakṣa-vacanād arthe dṛṣṭaḥ, na nīscaya iti sāksān
V3_04310	karāṇīyo 'yam vyākhyāne yatnaḥ sa	pakṣa-vacanena samāhitaḥ. sāmartyād artha-gatau
VN_06401	an-udbhāvanān nigraha-arhaḥ. atha pūrva-	pakṣa-vādy uttara-pakṣa-vādinam nigraha-prāptam
VN_06002	-vyavasthāpane proktaḥ. atha uttara-	pakṣa-vādy evaṃ vikṣipet, tasya api sādhanā-
VN_06401	nigraha-arhaḥ. atha pūrva-pakṣa-vādy uttara-	pakṣa-vādinam nigraha-prāptam na nighṛṇāti, tadā
VN_03801	kiñcit sāmartyam. api ca na kiñcit pūrva-	pakṣa-vādino hetvābhāsa-a-saṃsparśe nyāyayam
VN_04016	nyāyayam etan nigrasthānam, pūrva-uttara-	pakṣa-vādinoḥ pratipādite doṣe prakṛtam
VN_05907	-antaṃ pratipadyata iti. idam api yadi pūrva-	pakṣa-vādi kuryād vyāja-upakṣepa-mātreṇa, na
V3_13510	na, tasya sādhanā-antaratvāt. yadi pūrva-	pakṣa-vādi sākāṅkṣaḥ syād a-samāpta-vākya eva iti
V3_07802	a-vipakṣa-vṛtṭir ubhaya-dharmaś ca. na hi	pakṣa-vipakṣa-pravibhāga-apekṣayā hetor
VN_03617	vyabhicāra-siddhim ākāṅkṣeta, tasya tat sva-	pakṣa-viruddham na abhimatam iti virodha yujyeta.
VN_02614	iti. tasmād aindriyakatvasya nitya-anitya-	pakṣa-vṛtṭer vyabhicārād a-sādhanā-aṅgasya
V3_10203	asti iti ca su-bhāṣitam. tasmād anapekṣita-	pakṣa-vyavasthau dharmāṇām vṛtṭi-vyatirekau
SV_00212	vaktur abhiprāya-vaśāt. na tad-eka-deśaḥ,	pakṣa-śabdena samudāya-a-vacanāt. vyāptir
PV_03097	-nyasto yatra kvacana sambhavād | dharmāḥ	pakṣa-sapakṣa-anyataratva-ādīr apoditaḥ || tatra
V3_07708	na unmattaḥ. vipakṣa-vṛtṭyā vyabhicāraḥ. tat-	pakṣa-sapakṣa-anyataratva-ādinām a-vipakṣa-vṛtṭer
V3_01703	sāmartyam iti riktā vāco-yuktiḥ. etena	pakṣa-sapakṣa-anyataratvam api pratyuktam. api ca
V3_00702	api kalpanā-samāropito na liṅgam, yathā –	pakṣa-sapakṣa-anyataratvād anityaḥ śabdo nityo vā
V3_01705	tathā hi pakṣa eva sa tathāvidhaḥ śabdaḥ, na	pakṣa-sapakṣayor anyataraḥ, vikalpa-eka-
VN_03006	-āder anityatva-virodhād viruddhaḥ. ubhaya-	pakṣa-sampratipannas tv anaikāntikaḥ, yad ubhaya-
VN_03706	-hetum eva āha iti. yat punaruktam ubhaya-	pakṣa-sampratipannena vastunā anaikāntika-codanā
VN_02323	a-doṣa-udbhāvanāc ca. a-pratipakṣāyām ca	pakṣa-siddhau kṛtāyām jetā bhavati. tasmāj
PV_04015	vyabhicāriṇaḥ || arthād artha-gateḥ śaktiḥ	pakṣa-hetv-abhidhānayoḥ | na arthe tena tayor na
V3_00811	sākṣāt tāvat – arthād artha-gateḥ śaktiḥ	pakṣa-hetv-abhidhānayoḥ | na arthe tena tayor na
PV_04090	api hi bādhanē | yathā sādhyam a-bādhatāḥ	pakṣa-hetū na duṣyataḥ || a-niśiddhaḥ
V3_02702	apy a-sādhyatvam, tad-bādhyām ca a-doṣaḥ	pakṣa-hetvor ukto veditavyaḥ, yathā-sādhyam a-
V3_10206	sādhye dharmiṇi sidhyet. tat kim idānim	pakṣo 'pi vipakṣaḥ. syād api paryāyeṇa. lakṣaṇa-
VN_06611	apa-siddhānto bhavati. atha na abhyupaiti,	pakṣo 'sya na sidhyati iti. iha api na kaścīd a-
V3_07804	hetor vyavasthayā darśyate – sarvo '-	pakṣaḥ kṛtako 'nitya iti, kiṃ tarhi vastu-bala-
V3_10101	bhedād a-vipakṣatvam pakṣe 'sty eva. kaḥ	pakṣaḥ ko vā vipakṣaḥ. yatra kaścīd dharmāḥ
PV_03056	bhrāntēḥ pramāṇatā | gatir apy anyathā dṛṣṭā	pakṣasā ca ayaṃ kṛta-uttaraḥ || maṇi-pradīpa-
VN_02401	jigīṣatā sva-pakṣasā ca sthāpaniḥ para-	pakṣasā ca nirākartavyaḥ. nir-doṣe sādhanā-
VN_02401	kṛtāyām jetā bhavati. tasmāj jigīṣatā sva-	pakṣasā ca sthāpaniḥ para-pakṣasā ca

PV_03135	'nyasya vā katham || alāta-dṛṣṭi-vad bhāva-	pakṣas ced balavān mataḥ | anyatra api samānam
V3_10102	yatra kaścid dharmāḥ sādhanāyitum iṣṭaḥ, sa	pakṣaḥ. tad-vyatireko vipakṣaḥ. sa tarhi icchayā
VN_06711	iti. evaṃ hi tasya sādhanā-doṣa-udbhāvanena	pakṣo dūṣito bhavati. so 'n-upasamhṛtya sādhanā-
SV_00112	-niyamād dhetvābhāsās tato 'pare ||1||	pakṣo dharmī, avayave samudāya-upacārāt.
HB_00106	-niyamād dhetvābhāsās tato 'pare ||	pakṣo dharmī, avayave samudāya-upacārāt.
V3_04304	a-sapakṣe 'pi sad-asad-dvividhatvataḥ ||33||	pakṣo dharmī. prayojana-abhāvād an-upacāra iti
VN_02509	vyavasthita iti dṛṣṭāntaḥ. sva-dṛṣṭāntaḥ sva-	pakṣaḥ, prati-dṛṣṭāntaḥ pratipakṣaḥ.
VN_02110	vādinā sādhanā prayukte 'bhyupagata-uttara-	pakṣo yatra viṣaye prativādī yadā na doṣam
V3_07808	yam hi puruṣaḥ sādhanāyitum icchati, sa	pakṣaḥ. sa yam evaṃ vyabhicāra-viṣayam paśyati,
V3_02901	-parigraha-artham. kiṃ punar nirākṛto na	pakṣaḥ. sandigdhe hetu-vacanād vyasto hetor an-
PV_04086	|| sādhyā-abhyupagamāḥ pakṣa-lakṣaṇam teṣv a-	pakṣatā | nirākṛte bādhanataḥ śeṣe 'lakṣaṇa-
V3_02603	3|| sādhyā-abhyupagamāḥ pakṣa-lakṣaṇam teṣv a-	pakṣatā | nirākṛte bādhanataḥ śeṣe 'lakṣaṇa-
VN_06513	na asad utpadyata iti siddhāntam abhyupetya	pakṣam avasthāpayatya ekā prakṛtir vyaktasya,
VN_02506	-matam dūṣayitvā vārttika-kāro 'yam sthita-	pakṣam āha. tam eva brūmaḥ. prati-dṛṣṭāntasya yo
VN_03812	yady udbhāvite 'pi hetor vyabhicāre na sa	pakṣam parityajati, kiṃ na grhyeta. nigrhīta eva
VN_03002	ādinā anaikāntika-codanād virodhaḥ, yaḥ para-	pakṣam sva-siddhena gotva-ādinā vyabhicārayati,
PV_02266	| nirhāsa-atiśayāt puṣṭau pratipakṣa-sva-	pakṣayoḥ || doṣāḥ sva-bīja-santānā dikṣite 'py a-
SV_07515	sa ca sāmānyasya satas tattva-anything-	pakṣayor na sambhavati. ekatra dṛṣṭasya anyatra
V3_02509	nanv ayam hetu-dṛṣṭāntayor doṣaḥ, na	pakṣasya, uttara-avayava-apekṣatvāt. anyathā
V3_02510	hetv-ādi-doṣāḥ pakṣa-doṣāḥ syuḥ, sarvatra	pakṣasya eva uparodhāt. tasmāt tan-mātra-
SV_01102	nirāsaḥ, vyatirekasya anaikāntikasya tat-	pakṣasya ca śeṣavad-ādeḥ. dvayor ity eka-siddha-
V3_04401	pratipatti-gauravam ca parihṛtam bhavati.	pakṣasya dharmatve tad-viśeṣaṇa-apekṣasya anyatra
HB_00202	pratipatti-gauravam ca parihṛtam bhavati.	pakṣasya dharmatve tad-viśeṣaṇa-apekṣasya anyatra
SV_00207	-gaurava-parihāra-artham ca pakṣa-vacanam.	pakṣasya dharmatve tad-viśeṣaṇa-apekṣasya anyatra
V3_02908	bhedena sā bādha uktā caturvidhā | sā iyam	pakṣasya bādha caturvidhā darśitā tridhā-anumānam
PV_04083	-doṣo 'pi pakṣa-doṣaḥ prasajyate || sarvaiḥ	pakṣasya bādhatas tasmāt tan-mātra-saṅgināḥ |
V3_01101	sādhanasya a-tan-nirdeśa-a-nāntariyakatvāt	pakṣasya lakṣaṇam vācyam. vācyam, sādhyā-a-sādhyā
PV_04084	-vat || hetv-ādi-lakṣaṇair bādhyam muktivā	pakṣasya lakṣaṇam | ucyate parihāra-artham a-
V3_02512	-vat. hetv-ādi-lakṣaṇair bādhyam muktivā	pakṣasya lakṣaṇam | ucyate parihāra-artham a-
PV_04023	arthāt tan nāśa-dhīr bhavet || an-uktāv api	pakṣasya siddher a-pratibandhataḥ | triṣv
V3_01007	na avāśyam asya nirdeśaḥ. tena an-uktāv api	pakṣasya siddher a-pratibandhāt triṣv anyatama-
V3_00903	sambandha-niyama-abhāvāt. tato na	pakṣasya hetor vā vacanam sādhanam svato 'rtha-
SV_04720	-viśiṣṭasya tadvato 'bhidhānān na tadvat-	pakṣād viśeṣaḥ. ko hy atra viśeṣo vyāvṛttir jātir
V3_02708	śabda iti. sati hi śāstra-āśraye tad-artha-	pakṣi-karaṇam yuktam syāt, tad-avabodha-arthitve
V3_02705	śāstra-an-āśraya-vacanena a-prakaraṇa-āpanna-	pakṣi-karaṇam api pratyuktam. yathā anityaḥ śabda
V3_02710	kasyacit pariṣāyāṃ kaḥ prastāvo 'prastuta-	pakṣi-karaṇasya. nanu viśeṣasya sāmānya-ākṣepāt
SV_01217	upayukta-vad iti. atra api vivakṣita-a-śeṣa-	pakṣi-karaṇe hetoḥ sādhyā-abhāve 'nupalambho 'sti
V2_09503	-phala-vat. atra apy upayukta-vyatirikta-	pakṣi-karaṇe hetoḥ sādhyā-abhāve 'nupalambho 'sti
V3_07904	vastu-dharmo vyavatiṣṭhate. yadā ayam	pakṣi-karoti, tadā na vyabhicāraḥ. anyadā tena
V3_07809	yam evaṃ vyabhicāra-viṣayam paśyati, tam eva	pakṣi-kuryāt. na ca anumāna-viṣaye pratyakṣa-ādi-
VN_02022	an-ukto 'pi sādhyā-dharme 'ntar-bhāvāt	pakṣi-kṛta eva iti na pṛthag asya upanyāso
VN_03507	bhaṇḍa-ālekhya-nyāyena iti tatra api	pakṣi-kṛta-dharma-viparyayavati dṛṣṭānte virodhaḥ
SV_01219	-bādha-śānkā vyabhicāra ity eke. na,	pakṣi-kṛta-viṣaye 'bhāvāt. kadācid bhaved iti cet.
V2_09505	-bādha-śānkā-vyabhicāra ity eke. na,	pakṣi-kṛta-viṣaye 'bhāvāt. kadācid bhaved iti cet,
V3_09810	na siddha ity asiddha ucyate. sa ca śabdaḥ	pakṣi-kṛtaḥ, na ca aparāḥ śabdaḥ, yo hetuḥ syāt.
SV_13201	-deśa-sthita upalabheta. a-prāpta-grahaṇa-	pakṣe 'doṣa iti cet. na. tatra api yogya-deśa-
V1_02404	'-samvedanāḥ sukha-ādāya iti cet, na, tvat-	pakṣe 'py asti sukha-ādi-samvedanam iti darśana-
VN_02510	pratipakṣaḥ. pratipakṣasya dharmam sva-	pakṣe 'bhyanuṣṭānaṃ parājitaḥ. yathā anityaḥ śabda
VN_01203	śaktir avasthā ity eko bhāvo 'vibhāga iti	pakṣe 'yam virodha uktaḥ. atha asty anayor
V3_10101	-ādinām parasparato bhedād a-vipakṣatvam	pakṣe 'sty eva. kaḥ pakṣaḥ ko vā vipakṣaḥ. yatra
V3_02506	pratikṣiptam iti na atra eva a-vacane 'pi	pakṣe kiñcid virudhyate. atha dharminam eva
VN_06117	api iti, sa sva-pakṣe doṣa-abhyupagamāt para-	pakṣe taṃ doṣam prasaṅjayan para-matam anujānāti
VN_06116	sa taṃ pratibrūyāt, bhavān api iti, sa sva-	pakṣe doṣa-abhyupagamāt para-pakṣe taṃ doṣam
VN_06113	iti. sva-pakṣa-doṣa-abhyupagamāt para-	pakṣe doṣa-prasaṅgo mata-anujānā. yaḥ pareṇa
SV_12716	-a-viśiṣṭa-varṇa-apauruṣeyatvam api prathama-	pakṣe pratyuktam. api ca, astv artha-antaram
HB_02213	ca sarvadā prāha ity a-samārthaḥ pūrvasmin	pakṣe vināśa-hetuḥ. na prān nityo bhūtvā paścād
PV_04080	varṇitam | iha evaṃ na hy an-ukte 'pi kiñcit	pakṣe virudhyate || kuryāc ced dharminam sādhyam
PV_03447	syād a-prakāśitaḥ || etena an-ātma-vit	pakṣe sarva-artha-a-darśanena ye | a-pratyakṣam
VN_02320	prativādī parājito vaktavyaḥ, pūrva-	pakṣe sādhanasya nir-doṣatvāt. doṣavati punaḥ
VN_03001	-virodhaś ca pratijñā-hetvor vaktavyaḥ. para-	pakṣe sva-siddhena gotva-ādinā anaikāntika-
VN_03614	eva uktāḥ. yat tu viruddham uttaram para-	pakṣe sva-siddhena gotva-ādinā anaikāntika-codanā
SV_13609	anityān a-vyāpinaś ca varṇān icchet. tāv api	pakṣau prāg eva nirākṛtāv ity a-parihāraḥ. vyakti
V2_09306	iti. tatra anvaya-niścayena viruddha-tat-	pakṣyānām nirāsaḥ, vyatireka-niścayena
SV_01102	āha. tatra anvayasya niścayena viruddha-tat-	pakṣyānām nirāsaḥ, vyatirekasya anaikāntikasya
PV_02090	upacārataḥ | iṣṭas ced buddhi-bhedo 'stu	pañktir dirghā iti vā katham || saṅkhyā-samyoga-

SV_13522	deśa-kṛtā vā syāt, yathā pipilikānām	pañktau. kāla-kṛtā vā yathā bīja-añkura-ādinām.
SV_08010	niruddhe karmaṇi na pācaka ity ucyeta.	pacata eva karma-sad-bhāvāt. tata eva a-
PV_02115	yadi gacchati | hetur deha-antara-utpattau	pañca-āyatanam aihikam || tad-aṅga-bhāva-hetutva-
V2_08013	dharmāḥ saṃskṛtāḥ. pañca-skandhā iti. tatra	pañca-indriyāṇi svabhāva-cyutimanti, tat-kārya-
SV_17616	ārambhāḥ pāpa-hānāya ca iti dhvasta-prajñāne	pañca liṅgāni jādye ||340|| iti pramāṇa-vārttike
PV_03470	vyabhicāry-anya-jaś ca saḥ | rūpa-ādīn	pañca viśayān indriyāṇy upalambhanam || muktivā na
V2_08012	abhidharme – katame dharmāḥ saṃskṛtāḥ.	pañca-skandhā iti. tatra pañca-indriyāṇi svabhāva
PV_03136	-sarva-artheṣv indriyeṣv iha satsv api |	pañcabhir vyavadhāne 'pi bhāty a-vyavahitā iva yā
PV_03471	samupalabhyate | tatra atyakṣaṃ dvayaṃ	pañcasv artheṣv eko 'pi na ikṣyate || rūpa-
HB_01514	a-kurvan katham samarthaḥ, kuvinda-ādayaḥ	paṭa-ādi-karaṇe samarthā api na sarvadā kurvanti
PV_03222	eka-bhāvaḥ syāc citra-ākārasya cetasi ||	paṭa-ādi-rūpasya ekatve tathā syād a-vivekitā |
PV_03201	tat | nīla-ādi-pravibhāgaś ca tulyaś citra-	paṭa-ādiṣu || tatra avayava-rūpaṃ cet kevalam
PV_03035	-ghaṭasya kā | pratyāsattir abhāvena yā	paṭa-ādaḥ na vidyate || buddher a-skhalitā vṛttir
SV_05309	-abhāve 'pi kuvindaḥ karoti iti na tata eva	paṭa-utpattiḥ. tathā na kevalam ekaika-vyakty-
PV_03149	grahād akṣaiḥ sambandha-a-darśanam sthitam |	paṭas tantuṣv iha ity-ādi-śabdāś ca ime svayaṃ
SV_05308	105|| atha api syāt, na vema-rahitaḥ kuvindaḥ	paṭam karoti praty ekam. vema-abhāve 'pi kuvindaḥ
VN_06810	etāvan-mātram iṣṭam iti. loke 'vidyā-timira-	paṭala-ullekhanas tattva-dṛṣṭer vāda-nyāyaḥ para-
PV_03520	-a-gateḥ || sakṛd vijātiya-jātāv apy ekena	paṭiyasā | cittena āhita-vaiguṇyād ālayān na anya
V1_01901	bhavati. vastu-dharmo hy eṣa yad anubhavaḥ	paṭiyān smṛti-bījam ādhatte, tādrśa-darśanād asya
PV_03398	tac ca sidhyati || jñānam indriya-bhedena	paṭu-manda-āvila-ādikām | pratibhāsa-bhidām arthe
V1_02210	-abhipātinām sukha-ādīnām vijñāna-bhāvanā-	paṭu-mandatā-ādi-bheda-anuvindhānāt. hetu-sāmyāt
V1_03111	-sārūpyād anyato jñānasya sambhavati. na hi	paṭu-mandatā-ādibhiḥ sva-bhedair bhedakam api
PV_03395	|| tatra api dhūma-abhāsā dhīḥ prabodha-	paṭu-vāsanām | gamayed agni-nirbhāsām dhiyam eva
SV_16015	||302|| taj-jñāna-janita-jñānaś sa śrutāv a-	paṭu-śrutih | apeksya tat-smṛtiṃ paścād ādhatte
SV_10427	śṛṇvann api devānām-priyo na avadhāraṇa-	paṭuḥ. nimittam hy asac-chabda-vyavahārāṇām
PV_02142	|| kāya-vāg-buddhi-vaiguṇyam mārga-ukty-a-	paṭutā api vā | a-śeṣa-hānam abhyāsād ukty-āder
PV_03280	bheda-a-bhedau kim āśrayau || tiras-kṛtānām	paṭunā apy ekadā bheda-darśanāt | pravāhe vittit-
VN_00825	a-dṛṣṭā api tantuṣu prāvaraṇa-ādy-arthakriyā	paṭe dṛśyata iti sattā-bhedah. sidhyaty evam
VN_01915	nāndy-ante tataḥ praviśati sūtra-dhāra iti	paṭhen nṛtyed gāyec ca. prativādī tam ca sarva-
SV_16721	-abhāvāt. api ca, nyāyam eva anupālayantaḥ	paṇḍitā heya-upādeya-tad-āśrayeṣu saṅghaṭante, na
PV_03200	a-kramo 'yam prasajyate || na ekam citra-	paṭaṅga-ādi rūpaṃ vā dṛśyate katham | citram tad
SV_07116	-antaratve tatra eva asya upayoga iti kaḥ	paṭataḥ pratibandhaḥ. pratibandhād a-pāte 'pi
V3_08804	artha-antaratve tatra eva upayoga iti kaḥ	paṭataḥ pratibandhaḥ. pratibandhād a-pāte 'pi
PV_03220	an-anya-bhāk | a-śākya-darśanas tam hi	paṭaty arthe vivecayan || yad yathā bhāsate
V3_08807	-an-utpanna-ātma-bhūta-viśeṣaḥ kim na	paṭati iti. pratibandhād atīśaya-pratipattau
SV_07113	tad ayuktam. tasya tad-abhāve 'pi sthānāt.	paṭana-dharmāṇām hi bhāvānām pāta-pratibandhād a-
V3_08808	ātma-antaratve tad eva vastunas tādātmyāt	paṭanam anavasthā ca. na ca tathābhūta-ātma-
VN_00611	iti cet, āyāse vata ayam tapasvī padārthaḥ	paṭito 'neka-sambandhinam upakṛtya anekam śabdam
V3_08903	eva. na hi tasya tat-kṛtaḥ pātaḥ, svayaṃ	paṭina-dharmatayā pātāt, ākāśa-kṣipta-vat. tathā
SV_13513	krama-viparyayaḥ kartum. yathā bīja-añkura-	paṭtra-ādīnām ṛtu-saṃvatsara-ādīnām ca. kim punar
SV_17431	mātaḥ puruṣasya vaiparītyam. mayi dharmā-	paṭnyām pratyayam a-kṛtvā ātmīyayor netra-
HB_01608	kiñcit kathañcid atra-bhavato darśana-	paṭham atikrāmet, hanta, a-prasava-dharmakam
V3_12601	'pi kenacit prakaraṇena imaṃ vyavahāra-	paṭham upanīyante. anyathā hi tatra a-vyavahāra
SV_12204	antara-pūrvako na araṇi-nirmathana-pūrvakaḥ.	paṭhika-agnitvāt. anantara-agni-vad iti. katham
SV_12209	syād iti dharmayor ekatra arthe sambhavāt sa	paṭhika-agnir anyo vā artha-eka-pratiniyato na
SV_12214	-vyatirekeṇa a-sambhava-abhāvāt. evam-bhūtaḥ	paṭhika-agnir jvālā-prabhava iti syāt. na sarvaḥ.
SV_12205	anantara-agni-vad iti. katham punaḥ	paṭhika-agner vyabhicāraḥ. jvālā-udbhava-
SV_12213	na ca jvālā-itara-janmanor bādhyā-bādhakatā	paṭhika-agnau. tasya jvālā-prabhava-vyatirekeṇa a-
SV_12203	te vyabhicāriṇaḥ ||243|| yathā ādyo 'pi	paṭhika-kṛto 'gnir jvālā-antara-pūrvako na araṇi-
SV_11928	viśeṣa-an-upalakṣaṇatvāc ca. na apy anekam	paṭa-ādi. a-bheda-pratibhāsanād buddhes tad-
SV_11910	-abhāvāt. kim ca, varṇā nirarthakāḥ santaḥ	paṭa-ādi parikalpitam | a-vastuni katham vṛttiḥ
SV_11917	niṣeṣyāmaḥ. tad asati varṇānām vācakatve	paṭa-ādi vācakam syāt. tac ca na kiñcid vyatireka
SV_12107	yathā ayam anyato 'śrutvā na imaṃ varṇa-	paṭa-kramam | vaktum samarthaḥ puruṣas tathā anyo
VN_05015	-artham punar-vacanam api punaruktaṃ niyata-	paṭa-prayoge sādhanā-vākya yathā pratijñā-vacanam
VN_05107	bhidyata iti na pṛthag vācyam. viniyata-	paṭa-prayoge hi sādhanā-vākya ādhikyā-doṣa iti
SV_12708	na syāt. na bhavati teṣām a-viśeṣe 'pi	paṭa-vākya-antare 'bhāvād iti cet. na, teṣām a-
SV_16019	304|| citta-samutthānā hi vāg-vijñaptir varṇa-	paṭa-vākya-abhidhānā. tatra sa-kāra-samutthāpana-
SV_12919	buddhau paurvāparya-abhāvāt. teṣām tat-kṛtaḥ	paṭa-vākya-bhedānām bhedo na syāt. na apy a-varṇa-
SV_13404	na ca so 'nyam sameti. tad iyaṃ samasta-	paṭa-vākya-rūpa-sādhyā-artha-pratītir a-samasta-
SV_13318	ity uktam. na ca kalakale vācako na śrūyate.	paṭa-vākya-vicchedānām upalakṣaṇāt. katham vā
SV_12918	iti svapnāyate. na hi smaryamāṇayor api	paṭa-vākyaḥ varṇāḥ krama-viśeṣam antareṇa
SV_13301	na vācakāḥ | (256ab) na vai kalakale varṇa-	paṭa-vākyaṇi śrūyante, dhvanīnām eva kevalānām
SV_12703	||247|| na hi vayaṃ devadatta-ādi-	paṭa-vākyaṣu da-kāra-ādi-pratibhāsam muktivā anyam
SV_16107	anyad eva tato rūpaṃ tad varṇānām padam	paṭam | karṭṛ-saṃskārato bhinnam sahitaṃ kārya-
V1_00103	tasya na vetty ayam jaḍa-matir loko gariyah	paṭam | tatra upāsita-loka-bhartari kṛtā sv-alpā

VN_04413	asya padasya arthe goṇī iti prayujyamānam	padam kakuda-ādīmantam artham pratipādayati iti.
VN_04013	dhātos tu-śabde pratyaye kṛd-antam padam.	padam ca nāma-ākhyāta-upasarga-nipātā iti
SV_03308	-pratīkṣepau tayor dvayoḥ | saṅketa-bhedasya	padam jñātṛ-vāñcā-anurodhinaḥ ||61|| yadā ayam
VN_04013	hinoter dhātos tu-śabde pratyaye kṛd-antam	padam. padam ca nāma-ākhyāta-upasarga-nipātā iti
SV_16107	ucyate. anyad eva tato rūpaṃ tad varṇānām	padam padam | karṭṛ-saṃskārato bhinnam sahitam
SV_11920	-vāsanā-upādāna-vikalpa-pratibhāsa-vibhramaḥ	padam. vākyam ca eka-avabhāsi mithyā eva. eka-
VN_02313	-udbhāvanam. na asty ātmā iti tava pratijñā-	padayor virodha iti pratijñā-doṣa-udbhāvanam.
V3_13607	upasthāpayati, apahnute ca iti pratijñā-	padayor virodhāt pratijñā-doṣa iti. yathā ca āha
SV_06207	kaścij jñeya-ādi-śabdo 'sti, vākya-gatasya	padasya artha-cintanāt. kva punar ete śabdāḥ
VN_04412	-apeta-śabda-tulyatvāt. yathā gaur ity asya	padasya arthe goṇī iti prayujyamānam padam kakuda
VN_05108	punar-vacane 'pi gata-arthasya ādhikyam eva	padasya iti. prapañca-kathāyām apy a-kathita-eka-
VN_04312	-artham apārthakam. yatra anekasya	padasya vākyaśya vā paurvāparyeṇa yogo na asti
VN_04401	daśa-dādīma-ādi-vākya-vat. idam kila	padānām a-sambandhād a-sambaddha-varṇān
SV_06201	tathā vyavahāra-upanītānām jñeya-ādi-	padānām api kenacid vyavacchedyena bhavitavyam,
VN_04812	sambandhaḥ pratīyate. na hi vākyeṣu	padānām krama-niyamaḥ kaścit, yathā rājñāḥ
VN_04815	yathā devadatta gām ānaya kṛṣṇām iti. atra	padānām yathā-kāmaṃ prayoge 'pi na artha-pratītau
HB_01603	so 'kāraka eva, sāmārthya-ākhyāt	padārtha-antarāt kārya-utpatteḥ. api ca sa tadā
SV_07623	bheda-viśayatvaṃ punar asyā bahulaṃ bhinna-	padārtha-darśana-balena teṣu bhāva-adhyavasāyāt.
SV_04217	-tad-bhāva-svarūpam a-bhinna-kārya-	padārtha-prasūter a-bhinna-artha-grāhi iva tad-
SV_03718	tathā ca a-pratīpattīḥ. evaṃ ṣaṭ-	padārtha-varga-ādayo 'pi vācyāḥ. na hi tatra
PV_02138	ca pāṭavād dhetor vāsanātaḥ prahīyate ||	padārtha-vṛtṭeḥ khadga-āder viśeṣo 'yam mahā-
V3_04103	-rūpaṃ pūrvāparayoḥ koṭyor asti iti bruvāṇaḥ	padārtha-vyavasthām bādhathe. sattva-rajasa-tamasām
PV_03158	anya-hetutā tulyā sā mukhya-abhimateṣv api |	padārtha-śabdaḥ kaṃ hetum anyam ṣaṭsu samīkṣate ||
V1_02409	anubhavaḥ. ko 'nāyora bhedaḥ. viśaya-ākāraḥ	padārtho '-saṃvedano 'nyā saṃvit. a-saṃvedanam
VN_00611	samavāyād iti cet, āyāse vata ayam tapasvī	padārthaḥ patito 'neka-sambandhinam upakṛtya
PV_02061	-ādino yathā || a-vikṛtya hi yad vastu yaḥ	padārtho vikāryate | upādānam na tat tasya yuktaṃ
V3_08806	-kṛto nāma sa tena pratibandha-ākhyāḥ	padārthaḥ. sa tu bhāvaḥ prasarpaṇa-dharma-a-
SV_07512	avadhāraṇa-arthas tu-śabdaḥ. vidyamāno hi	padārthaḥ sva-sāmārthyena anyatra buddhiṃ janayan
VN_05406	pratyartham doṣa-bhedāt. tasmād yam	padārtham dūṣayati, sa eva tad-dūṣaṇa-viśayas
PV_04125	-niyata-saṅketa-dhvani-bhāvinām | yogyāḥ	padārthā dharmānām icchāyā a-nirodhanāt || tam
V3_03904	-śabda-bhāvinām dharmānām yogyāḥ sarva-	padārthāḥ. icchāyā nirodha-abhāvāt. etena saṅketa
SV_05620	-ākārā buddhir bhrāntir eva. tam tu bhedināḥ	padārthāḥ krameṇa vikalpa-hetavo bhavanto
SV_03817	||70|| buddhiḥ khalu tad-anya-vyatirekiṇaḥ	padārthān āśritya utpadyamānā vikalpikā sva-
SV_17419	janma-sthiti-nivṛttīś ca viśamaḥ	padārthānām, an-ādheya-viśeṣasya prāg a-kartuḥ
SV_04423	vyavahāraḥ pratanyate ||79|| sa ca sarvaḥ	padārthānām anyonya-abhāva-saṃśrayaḥ | tena anya-
SV_15223	ukte bhāvas tasya api śaṅkyate | viruddhānām	padārthānām api vyāpaka-darśanāt ||288|| yadi
PV_04230	so 'pi iṣṭo vyavahāra-bhāk || anyathā syāt	padārthānām vidhāna-pratīṣedhane | eka-dharmasya
V2_05507	'pi iṣṭo vyavahāra-bhāk ||21|| anyathā syāt	padārthānām vidhāna-pratīṣedhane | eka-dharmasya
NB_03072	vyatireko na sidhyati sandehāt. dvividho hi	padārthānām virodhaḥ. a-vikala-kāraṇasya bhavato
PV_03130	a-vibhāvanāt | vijñāna-abhāsa-bhedo hi	padārthānām viśeṣakaḥ || cakṣuṣo 'rtha-avabhāse
SV_15118	yogye sā bhavaty eva. tad yadi nityānām	padārthānām svalakṣaṇe kasyacij jñānam syāt,
PV_04077	siddha āśrayaḥ | sva-icchā-kalpita-bhedeṣu	padārtheṣv a-vivādātaḥ || a-sādhyatām atha prāha
SV_05810	-aṅga-abhāvāt paramārthatas tad-vyatirekiṣu	padārtheṣu na viśaṃvādikā ity ucyate. tathā hi sa
V3_02409	-kalpita-bhedeṣv an-artha-tantra-upayogiṣu	padārtheṣu vyavasthām uparacayan kaścīn nivāryate.
SV_11827	na hi śleṣa-lakṣaṇaḥ sambandho '-śliṣṭeṣu	padārtheṣu sambhavati. na ca artha-antaram eṣām
PV_04182	tathābhūta-a-prasiddhitaḥ | tattva-anythingam	padārtheṣu saṃvṛteṣu niśidhyate || anumāna-
V3_09908	vicāreṣu tathābhūta-asiddhes tattva-anythingam	padārtheṣu saṃvṛteṣu pratīṣidhyate. anumāna-
PV_04257	tathā param || dhūma-indhana-vikāra-aṅgatā-	pade dahana-sthiteḥ | an-agnīś ced a-dhūmo 'sau
PV_04088	|| iha an-aṅgam iṣer niṣṭhā tena īpsita-	pade punaḥ | aṅgam eva tayā asiddha-hetv-ādi
V3_02610	āha. tena an-aṅgam iṣer niṣṭhā atra, īpsita-	pade punar aṅgam eva. tayā asiddha-hetv-ādiḥ
VN_04414	iti. na śabda-anvākhyānam vyartham, anena	padena go-śabdām eva pratīpadyate, go-śabdāt
SV_06114	| vyartho 'nyathā prayogaḥ syāt taj jñeya-ādi-	padeṣv api | vyavahāra-upanīteṣu vyavacchedyo
SV_06109	artha-antara-vyavacchedaḥ, atha jñeya-ādi-	padeṣu katham, na hy a-jñeyam kiñcid asti yato
SV_16006	iti cet (301abc) na hi saro rasa ity-ādi-	padeṣu kaścīd varṇa-bhedo na ca varṇa-vyatiriktam
VN_04903	ity uktam. a-pratīyamāna-sambandheṣu ca	padeṣu na tebhya ānupūrvyā api pratītir iti na
SV_16109	-bheda-kṛt ||305|| tasmān na khalv eka eva	padeṣu varṇānām svabhāvaḥ karṭṛ-citta-saṃskāra-
PV_04028	| tac catur-lakṣaṇam rūpa-nipāta-iṣṭa-svayam-	padaiḥ || asiddha-a-sādhana-artha-ukta-vādy-
VN_04814	rājñāḥ puruṣaḥ, puruṣo rajña iti. yāvadbhiḥ	padair artha-parisaṃpṛtīḥ tadā ekaṃ vākyam, yathā
V2_05401	'yam tair eva artha-vyatireka-samāveśibhiḥ	padair asatsu vyavahāra-ayogaṃ darśayan paraṃ
V3_01106	atra caturbhiḥ svarūpa-nipāta-iṣṭa-svayam-	padaiḥ, asiddha-a-sādhana-artha-ukta-vādy-
SV_16705	na hy andhena ākṛṣyamāṇo 'ndhaḥ	panthānam pratīpadyate. na api svayam vedaḥ
VN_01904	arthasya anyasya prasaṅga-paramparayā yeṣa	panna-ādinā bahiḥ pratīvadīnaḥ prāśnikānām ca
PV_04286	-sadṛśa-pratigrāhakaṃ prayāsyati payo-nidheḥ	paya iva sva-dehe jarām || pāratantryam hi
PV_04286	a-labdha-sadṛśa-pratigrāhakaṃ prayāsyati	payo-nidheḥ paya iva sva-dehe jarām ||
SV_05913	vṛkṣa-bheda-vat ||116|| na hi saṅkete	para-a-vyavacchedena niveśītac chabdād vyavahāre

V2_04911	aparasmād artha-pratipatteḥ. na tv evaṃ	para-āṅgāt pratītiḥ, tasya a-sāmarthyāt. artha-
SV_11901	eṣāṃ sambandhaḥ. yasmāt sad-dravyaṃ syāt	para-adhīnaṃ sambandho 'nyasya vā katham ||237||
PV_03026	hy apekṣā ity abhidhīyate || niṣpatter a-	para-adhīnam api kāryaṃ sva-hetutaḥ | sambadhyate
PV_02199	ca na yatnaḥ sthāpane mahān || tiṣṭhanty eva	para-adhīnā yeṣāṃ tu mahati kṛpā | sat-kāya-
VN_02209	-adhikāre satām śāstra-a-pravṛtṭeḥ. na hi	para-anugraha-pravṛtṭā mithyā-pralāpa-ārambha-ātma
VN_02216	na yoga-vihitaḥ kaścīd vijigīṣu-vādo nāma.	para-anugraha-pravṛtṭās tu santo vipratipannaṃ
VN_02304	nyāya-upavarṇane vidvat-pratiṣṭhānāt. tasmāt	para-anugrahāya tattva-khyāpanaṃ vādino vijayaḥ,
PV_03537	-antara-sañcāre yady antyaṃ na anubhūyate |	para-anubhūtavat sarva-an-anubhūtiḥ prasajyate ||
SV_14512	vināśo bhavati ity ucyate. naśyan bhāvo '	para-apekṣa iti taj-jñāpanāya sā | avasthā a-
PV_04285	'bhāve bhāvas tathā katham || ye '	para-apekṣa-tad-bhāvās tad-bhāva-niyatā hi te | a
V3_06511	-vādinā utpattimanto 'bhyupeyāḥ, tad-bhāve	para-apekṣatvena upagatatvāt. ye yad-bhāve para-
V3_06511	para-apekṣatvena upagatatvāt. ye yad-bhāve	para-apekṣatvena upagamante, na te tad-bhāva-
SV_17420	an-ādheya-viśeṣasya prāg a-kartuḥ	para-apekṣayā janakatvam, niṣpatter a-kārya-
V2_06708	-anupalambha-abhāva-prasaṅgāt. na api	para-apekṣā, tasya tatra akiñcitkaratvāt, anya-
SP_00003	-bhinnānām sambandho na asti bhāvataḥ ||	para-apekṣā hi sambandhaḥ so 'san katham apekṣate
PV_04174	pratiññā-doṣatā bhavet || pakṣa-doṣaḥ	para-apekṣo na iti ca pratipāditam | iṣṭa-a-
V3_01401	pārārthya-a-viśeṣe na ātma-arthāḥ. samhata-	para-arthakriyā-upagamād eṣāṃ sādhana-vaiphalyam.
V1_00501	vā svām eva vṛtṭim sva-vācā viḍambayati.	para-avabodha-artham ca śāstraṃ praṇayann
PV_03431	| nīla-āder anubhūta-ākhyā na anubhūteḥ	para-ātmanaḥ || dhiyo nīla-ādi-rūpatve bāhyo
V2_06802	anyathā api nāntariyakatā-abhāvān na	para-ātmanaḥ pratipattir arthasya. na hi sattā
V2_06711	cet, so 'pi tad-ātma-an-upakāre na sidhyati.	para-ātmani tulyaḥ paryanuyogo 'navasthā ca.
V1_04207	sa ca tādātmyāt tathā prakāśamāno 'pi sva-	para-ātmanoḥ prakāśakaḥ syāt, prakāśa-vat. tasmād
V3_03502	-abhidhānam. atra api ko 'yam avaśyaṃ	para-āśrayaḥ. sa eva tam artham para-mukhena
HB_00108	dharma-vacanena api dharmy-āśraya-siddhau	para-āśrayatvād dharmasya dharmi-vacanāt
PV_03025	|| na jātir jātīmad vyakti-rūpaṃ yena a-	para-āśrayam | siddham prthak cet kāryatvaṃ hy
SV_03518	api ca, yeṣāṃ vastu-vaśā vāco na vivakṣā-	para-āśrayāḥ | ṣaṣṭhī-vacana-bheda-ādi-codyaṃ tām
SV_11514	na sambandhe 'sti nityatā | (231ab)	para-āśrayo hi sambandho '-pratibandhe tayoḥ
NB_03138	-doṣā uktās teṣāṃ udbhāvanam dūṣaṇam. tena	para-iṣṭa-artha-siddhi-pratibandhāt. dūṣaṇa-
V3_13503	-doṣā uktāḥ, teṣāṃ udbhāvanam dūṣaṇam, tena	para-iṣṭa-artha-siddhi-pratibandhāt. nanv an-
SV_00106	vidveṣṭy api īrṣyā-malaiḥ || tena ayam na	para-upakāra iti naś cintā api cetaś ciram | su-
V3_11401	nirdeśa ity uktam. nanu samhatānām a-samhata-	para-upakāra-niyama-abhāvād anaikāntika eva ity a
V3_11402	a-viruddhaḥ. ko hy eṣa niyamaḥ – samhataḥ	para-upakāriṇa iti. yady api kvacit kārye
V3_11405	eva. a-pratibaddha-upakārās cakṣur-ādayaḥ	para-upakāriṇaś cet, atra api samhata-upakāriṇa
V3_00206	-vṛtṭiḥ, api tu parikṣyā abhyupagama iti na	para-upagatena sādhanam. tad-āgama-bādhanāya
V3_00309	sādhanam. na asan pratīti-mātreṇa, yataḥ	para-upagatena siddhiḥ syāt. sato 'py a-vasṭu-
V3_10409	vācyaḥ, anyathā asiddheḥ. etena ātma-	para-upagama-ādayaḥ puruṣa-vyavasthā-samāśrayāḥ
VN_02303	-dūṣaṇam ca, tad-abhāve mithyā-pralāpād atra	para-upatāpa-vidhāne 'pi tattva-a-pratiṣṭhāpanāt.
VN_05513	yathā asya pratipattir bhavati. atha	para-upatāpana-arthā, tadā api kiṃ trir
VN_05601	-pratipatti-vimūḍhas tūṣṇim-bhavati. na hi	para-upatāpana-krame kaścīn nyāyaḥ, yena kaṣṭa-a-
VN_05603	trir-abhidhānam vā vidhīyate. na ca	para-upatāpāya santaḥ pravartante śāstrāṇi vā
SV_12104	anyatra anupalambhasya upalambhasya vā	para-upadeśād a-pratyayād a-nīścaya-arthatvāt.
SV_13312	tena saha prthag vā. na hi pratyakṣe 'rthe	para-upadeśo garīyān. tad ayam sthiteṣv anyeṣu
V1_02406	-rūpaṃ paśyāmaḥ. na ca asya ayam ātmā	para-upadhāno yuktaḥ, tad-a-viśeṣe 'pi svabhāva-
HB_03911	ye na vidanti na teṣāṃ tataḥ pravṛtṭir iti	para-upalakṣaṇatvād eva jñānam siddham iti, tathā
HB_04012	'bhāvo vā dvitīyam ākṣipet. na evaṃ jñānam,	para-upalakṣaṇāt trailakṣaṇyād a-vyatirekād iti
V2_09109	bhavan katham tasya hetuḥ syāt. phalasya api	para-upaskāra-apekṣiṇo na avaśyaṃ hetau bhāva iti
SV_07816	iti niṣiddham etat. tasmān nityam anapekṣita-	para-upaskārā dṛṣyeta vā na vā kadācit tasmin
SV_15810	anyas tad-bhāvo 'nyatra tad-buddhi-hetutvāt.	para-upādhi-buddhiḥ śrotur na vaktur iti viśeṣa
SV_09309	iyam kṛtaka-śrutiḥ svabhāva-abhidhāyiny api	para-upādhim enam ākṣipati. etena pratyaya-bheda-
V2_07409	iyam kṛtaka-śrutiḥ svabhāva-abhidhāyiny api	para-upādhim enam ākṣipati. etena pratyaya-bheda-
PV_04012	ātmanaḥ || pareṇa apy anyato gantum ayuktaṃ	para-kalpitaḥ | prasaṅgo dvaya-sambandhād eka-
SV_16208	sambhavāt. viśeṣa-abhāvāc ca. tām api hi	para-kriyā-darśana-pūrvakam eva anyāḥ karoty a-
PV_03476	dṛṣṭvā tasyās ca iṣṭa-abhidhā-ādīkam |	para-citta-anumānaṃ ca na syād ātmany a-darśanāt |
PV_03068	vā liṅgam anvaya-vyatirekiṇi || siddham ca	para-caitanya-pratipatteḥ pramā-dvayam | vyāhāra-
PV_02131	-vairāgya-rāga-vat | niṣpanna-karuṇā-utkarṣa-	para-duḥkha-kṣamer itaḥ || dayāvān duḥkha-hāna-
V3_00106	atra sva-dṛṣṭa-artha-grahaṇam āgamāt	para-dṛṣṭam na sādhanam na apy an-arthataḥ ||1||
VN_06211	iti tāvatā eva pūrvam āpanna-nigrahasya	para-doṣa-upakṣepasya anapekṣāniyatvād iti.
VN_02210	pravṛtṭā mithyā-pralāpa-ārambha-ātma-utkarṣa-	para-paṃsana-ādīn asad-vyavahārān upadiśanti. na
VN_02520	-sādhana-abhidhānena ca sva-pakṣa-parityāgaḥ	para-pakṣa-upagamaś ca. idam eva ca pratijñā-
VN_05815	iti. uttarasya a-pratipattir apratibhā.	para-pakṣa-pratiśedha uttaram yadā na
VN_05209	nigrahasṭhānam. a-pratyuccārayan kim-āśrayam	para-pakṣa-pratiśedham kuryād iti. uttareṇa
VN_03002	-ādīnā anaikāntika-codanād virodhaḥ, yaḥ	para-pakṣam sva-siddhena gotva-ādīnā
VN_02401	tasmāj jigīṣatā sva-pakṣaś ca sthāpaniyāḥ	para-pakṣaś ca nirākartavyaḥ. nir-doṣe sādhana-
VN_06117	api iti, sa sva-pakṣe doṣa-abhyupagamāt	para-pakṣe tam doṣam prasañjayan para-matam
VN_06113	iti. sva-pakṣa-doṣa-abhyupagamāt	para-pakṣe doṣa-prasaṅgo mata-anujñā. yaḥ pareṇa

VN_03001	-virodhaś ca pratijñā-hetvor vaktavyaḥ.	para-pakṣe sva-siddhena gotva-ādinā anaikāntika-
VN_03614	vacanena eva uktāḥ. yat tu viruddham uttaram	para-pakṣe sva-siddhena gotva-ādinā anaikāntika-
V3_00404	apy anyataḥ pratipattum ayuktam eva. yas tu	para-parikalpitaiḥ prasaṅgaḥ, yathā – deśa-kāla-
SV_12220	vā jvālām, syād etat – tasmān na ekasya	para-pūrvakam adhyayanam sarvasya tathābhāvaṃ
VN_05511	-abhihitasya ananubhāṣaṇam iti. yadi tāvat	para-pratipādana-arthā pravṛttiḥ, kiṃ trir
SV_11201	na ca dvayoḥ prādhānye ekaika-nirdeśaḥ	para-bhāga-bhāk. ubhayathā apy ekasya nirdeśe na
SV_14522	vikalpaś ced ayaṃ samaḥ | (277ab) nanv a-	para-bhāvitve 'pi vināśasya svata eva bhāvasya
V2_09904	viśeṣa-darśanasya bādhakatvād a-samānam	para-bhūtasya ca vākya-viśeṣasya a-tad-viśeṣatvāt.
SV_07225	eva asti iti na vijñāna-janane tam apekṣeta.	para-bhūtāyāṃ ca asyāṃ sā eva tato bhavati iti
VN_01421	eva vastu-bheda-lakṣaṇam sukha-duḥkha-vat.	para-bhūte ca viveka-utpāde 'ṅgulyaḥ prasāritā
HB_00605	abhāvād viśeṣaṇam lakṣaṇe tan-mātra-anvayena	para-mata-apekṣam. pare hy artha-antara-nimittam a
VN_06117	para-pakṣe taṃ doṣaṃ prasañjayan	para-matam anujānāti iti mata-anujñā
V3_03503	'yam avasyaṃ para-āśrayaḥ. sa eva tam arthaṃ	para-mukhena vyavasthāpya punar vyutthāpayati iti.
SV_07026	upakāraḥ. svarūpasya siddher a-kāryatvāt	para-rūpa-kriyāyāṃ api tatra an-upakārāt.
V3_08704	upakāraḥ, svarūpasya siddher a-kāryatvāt.	para-rūpa-kriyāyāṃ api tatra an-upakārāt.
HB_03903	iti jñāpana-arthaṃ niścita-grahaṇam. tena na	para-rūpaṃ lakṣaṇam, liṅga-rūpa-viśeṣasya tena an-
SV_03811	tad-vyatirekiṇām samānatā iti, api ca	para-rūpaṃ svarūpeṇa yayā samvriyate dhiyā | eka-
PV_03438	spḥuṭam | tat kiṃ sita-ādy-abhivyakteḥ	para-rūpaṃ atha ātmanaḥ || para-rūpe 'prakāśāyāṃ
SV_03823	ca iyaṃ samvṛtiḥ samvriyate 'nayā svarūpeṇa	para-rūpaṃ iti, te ca tayā samvṛta-bhedāḥ svayaṃ
HB_03814	tatra yad asya ātma-rūpaṃ tal lakṣaṇam na	para-rūpaṃ, pratipatti-janmany upayoga-mātrāt tal-
PV_03443	'sya sva-vedanam || atha ātma-rūpaṃ no vetti	para-rūpasya vit katham | sārūpyād vedanā-ākhyā
SV_02519	'sti iti. tasmād ekasya bhāvasya yāvanti	para-rūpāni tāvatyas tad-apekṣayā vyāvṛttayaḥ,
PV_03054	-siddheḥ sad-asattā-vicāraṇāt | tasya sva-	para-rūpābhyāṃ gater meya-dvayaṃ matam || a-yathā
PV_03439	-ādy-abhivyakteḥ para-rūpaṃ atha ātmanaḥ ||	para-rūpe 'prakāśāyāṃ vyaktau vyaktaṃ katham
SV_08606	na ity anyo 'pi svarūpeṇa eva janako na	para-rūpeṇa a-tattvāt. te yathāsvaṃ bhinnāś ca
HB_01705	bhāva-bhedasya. na hi sa sāhitye 'pi	para-rūpeṇa kartā. svarūpaṃ ca asya prāg api tad
PV_03055	dvitiyā bhrāntir iṣyate | gatiś cet	para-rūpeṇa na ca bhrānteḥ pramānatā || abhiprāya
SV_12524	ca anādayaḥ. nāstikya-vacāmsi ca a-pūrva-	para-loka-ādy-apavādini. na hi tāny an-āhita-
SV_04913	ekasya api svabhāva-sthiter a-grahaṇād iti	para-vāda eva āśritaḥ syāt. evaṃ tarhy anvayinaḥ
SV_17108	nyāyāt prāpti-pratiśedhāt. tulyā sva-	para-vikalpayor ubhayathā api vṛttir iti kaḥ
SV_06027	pratipattim anusṛtya ete vṛkṣā iti sva-	para-vikalpeṣv eka-pratibhāsān ādarśya vikalpa-
VN_02211	-ādin asad-vyavahārān upadiśanti. na ca	para-vipamsanena lābha-sat-kāra-śloka-upārjanam
PV_02219	sa samsāre | ātmani sati para-sañjñā sva-	para-vibhāgāt parigraha-dveṣau || anayoḥ
NB_03012	tad anityam ity upādhi-bhedena. apekṣita-	para-vyāpāro hi bhāvaḥ svabhāva-niṣpattau kṛtaka
SV_09308	nāśe kāryatva-sattva-vat ||186|| apekṣita-	para-vyāpāro hi svabhāva-niṣpattau bhāvaḥ kṛtakaḥ.
V2_07408	-sattva-vat ||52|| upādīyate. apekṣita-	para-vyāpāro hi svabhāva-niṣpattau bhāvaḥ kṛtakaḥ.
VN_01819	-āśraya-vyāja-ādibhiḥ prakṣepo ghoṣaṇam ca	para-vyāmohana-anubhāṣaṇa-śakti-vighāta-ādi-hetoh.
PV_02219	yāvat tāvat sa samsāre | ātmani sati	para-sañjñā sva-para-vibhāgāt parigraha-dveṣau ||
VN_06811	-paṭala-ullekhanas tattva-dṛṣṭer vāda-nyāyaḥ	para-hita-ratair eṣa sadbhiḥ prañitaḥ | tattva-
V3_13605	ayoniśo-vikalpānām a-pratiṣṭhānāt. yathā āha	paraḥ – na asty ātmā iti pratijñā-virodho nāma
PV_03338	| yadā niṣpanna-tad-bhāva iṣṭo 'n-iṣṭo 'pi vā	paraḥ | vijñapti-hetur viśayas tasyāś ca
PV_02072	vinaśvara-ātmā cet tasya kaḥ sthāpakaḥ	paraḥ | svayaṃ na naśvara-ātmā cet tasya kaḥ
PV_04267	| kevalam siddha-sādharmyāt smāryate samayaṃ	paraḥ || kārya-kāraṇatā yadvat sādhyate dṛṣṭy-a-
PV_02072	na naśvara-ātmā cet tasya kaḥ sthāpakaḥ	paraḥ || buddhi-vyāpāra-bhedena nirhrāsa-atīśayāv
SV_06221	| na tatra gamyate kaścid viśiṣṭaḥ kenacit	paraḥ ||126|| na ca api śabda dvaya-kṛd anyonya-
V3_05711	| kevalam siddha-sādharmyāt smāryate samayaṃ	paraḥ ||42|| kārya-kāraṇatā yadvat sādhyate dṛṣṭy
VN_02901	tasmād iha api yadi nivṛtta-ākāṅkṣe vādini	paro 'naikāntikatām udbhāvayet, a-sādhana-aṅgasya
SV_05118	sā buddhiḥ sāmānyād eva kevalāt ||99|| na hi	paro 'py enāṃ buddhiṃ kevala-sāmānya-bhāvinim
PV_03449	na anyat kiñcid vibhāvayate | yat taj-jñānam	paro 'py enāṃ bhuñjita anyena vid yadi || taj-jā
V3_11310	vibhettuḥ. an-ukta-sāmarthya-ākṣiptam iṣṭam	paro 'bhipraiti iti tad-abhiprāya-vaśād iṣṭa-
PV_03131	viśeṣakaḥ || cakṣuṣo 'rtha-avabhāse 'pi yaṃ	paro 'sya iti śamsati | sa eva yojyate śabdair na
SV_14812	vināśe na kaścid dhettuḥ. tathā hy apekṣyeta	paraḥ kāryaṃ yadi vidyeta kiñcana | yad
PV_04032	'pi dṛṣṭānte doṣas tasya yathā-uditam | ātmā	paraś cet so 'siddha iti tatra iṣṭa-ghāta-kṛt ||
V3_01304	iṣṭa eva an-anvaya-doṣaḥ. yad āha – ātmā	paraś cet so 'siddha iti. tasya eva ca iṣṭasya
V3_09304	-ādi-vat. nanv asty eva tiro-dhānam. na vai	paras tad anityatvam āha, kiṃ tarhi vināśam. nanu
V3_01502	tad-āśrayāṃ siddhiṃ sādhanād upajivati, na	paro dūṣaṇam iti vyaktam iyaṃ rāja-kula-sthitiḥ.
VN_01111	-nivṛtti svayam abhyanujñāyete, tad eva	paro bruvāṇaḥ kim iti na anumanyate. tasya nir-
PV_03400	tad-rūpaṃ anukruvataḥ | tasya kenacid aṃśena	parato 'pi bhidā bhavet || tathā hy āśritya
PV_02113	sakṛd utpannā dhiḥ sva-jātyā niyamayate |	parataś cet samarthasya dehasya viratiḥ kutaḥ ||
PV_02070	jāty-āder nirastam an-apāśrayāt ||	parato bhāva-nāśāś cet tasya kiṃ sthiti-hetunā |
SV_12513	||244|| puruṣa eva hi svayam abhyūhya	parato vā ādhiyate. na eṣām a-vyāpṛta-kāraṇānām
SV_14002	ity uktam vakṣyate ca. utpattimantaś ca	parataḥ. sattāyā ākasmikatva-ayogāt. tan na idaṃ
PV_02163	|| rūpa-ādi-vad vikalpasya kā eva artha-	paratantratā | anapekṣya yadā kāyaṃ vāsanā-bodha-
SP_00001	|| pāratantryaṃ hi sambandhaḥ siddhe kā	paratantratā | tasmāt sarvasya bhāvasya sambandho
PV_03227	grhyeta sakṛn na api guṇa-ādimān || vivakṣā-	paratantratvād viśeṣaṇa-viśeṣyayoḥ | yad aṅga-

PV_02016	gotvāc vāg-ādinām viṣāṇi-vat || vivakṣā-	paratantratvān na śabdāḥ santi kutra vā | tad-
V3_09611	gotvād vāg-ādinām viṣāṇi-vat ||73|| vivakṣā-	paratantratvān na śabdāḥ santi kutra vā | tad-
SV_06818	api tad-eka-śakti-sūcana-artham saṅketa-	paratantram vā. tathā ye hetu-phala-viśeṣa-bhūṭāḥ
SV_15523	anena arthena yojayāmi iti parārtha-	paratā-anurodhena anyato vā kutaścid dhetoḥ kṛtaḥ
VN_06713	sādhana-doṣam kathām pratānayan sva-doṣam	paratra upakṣipati. ayam eva doṣo 'nena
SV_07221	vā janayan bhāvam eva vyañjaka ucyate.	paratra tu jñāna-janana-śaktir an-ākṣiptā janyasya
V3_00102	-rūpāl liṅgāl liṅgini jñānam utpannam, tathā	paratra liṅgi-jñāna-utpipādayiṣayā tri-rūpa-liṅga-
SP_00021	|| tayor an-upakāre 'pi samavāye	paratra vā | sambandho yadi viśvam syāt samavāyi
SV_10914	| pradhāna-ārtha-avisamvādād anumānam	paratra vā ||217|| heya-upādeya-tad-upāyānām tad-
SV_05403	sa sarvo janyatāyām eva antar-bhavati,	parabhāva-utpādane tad-an-upakārāt,
SV_01606	viśeṣa-darśanasya bādhakatvād a-samānam,	parabhāva-bhūṭasya ca vākya-viśeṣasya a-tad-
SV_11904	dravyam iti ca svabhāva ucyate. sa kathām	parabhāvasya śleṣaḥ syāt. na hi svabhāva-antara-
SV_02622	-samāropāt sthiti-bhrāntiḥ. yāvanto 'sya	parabhāvās tāvanta eva yathāsvam nimitta-bhāvināḥ
V2_05705	sva-svabhāva-vyavasthiteḥ | sa-bhāva-	parabhāvābhyām yasmād vyāvṛtti-bhāgināḥ ||29||
SV_02419	sva-svabhāva-vyavasthiteḥ | sa-bhāva-	parabhāvābhyām yasmād vyāvṛtti-bhāgināḥ ||40||
PV_03510	| lakṣyate na tu nīla-ābhe vedane vedanam	param || jñāna-antareṇa anubhavo bhavet tatra api
PV_04256	'-tad-vyabhicārī iti siddham kāryam tathā	param || dhūma-indhana-vikāra-aṅgatā-pade dahana-
PV_02005	| a-jñāta-ārtha-prakāśo vā svarūpa-adhigateḥ	param || prāptam sāmānya-vijñānam a-vijñāte
SV_09007	eva dadhi so 'nyatra na asti ity an-ubhayaḥ	param ||183|| atha anayoḥ kaścid atīśayo 'sti
SV_10808	| parikṣā-adhikṛtam vākyam ato 'n-adhikṛtam	param ||214|| sambandho vākyānām eka-ārtha-
SV_02804	| anyathā dharmināḥ siddhāv asiddham kim ataḥ	param ||47|| iti saṅgraha-ślokaḥ. kvacid dṛṣṭe
HB_01803	san param apekṣamānam katham upekṣeta.	param an-ādṛṭya etat prasahya kuryāt. evam hy
SV_07008	doṣa-prasaṅgāt. ataḥ sva-upakāra-dvāreṇa eva	param api buddhyā saṅghaṭayya khyāpyate. tasmāt
HB_01804	sāmarthyam api darśitam bhavati. kāryam	param apekṣata iti tataḥ kevalād an-utpattir uktā
SV_11903	'nyasya vā katham ||237|| na hi siddham sat	param apekṣate. na anapekṣaḥ svatantraḥ
SV_07308	sākṣād upayogena vijñānam janayantas tatra	param apekṣante, te 'vāśyam tata ātmānam
HB_01802	iti. kāryam ca ayam kevalo 'pi samarthaḥ san	param apekṣamānam katham upekṣeta. param an-
SV_11712	an-upakārāt. tad ime sva-viśaya-jñāna-janane	param apekṣamānās tataḥ svabhāva-atīśayam svi-
SV_14924	punar a-naṣṭā na janayeyur apekṣeran vā	param. taj-janana-svabhāvasya niṣpatteḥ. na ca
V3_07402	ātmanā anvayaḥ karoti. pratipādayatā hi	param dhūmo 'gni-nāntariyako darśaniyaḥ – yatra
SV_09425	anvayaḥ karoti. pratipādayatā hi	param dhūmo 'gni-nāntariyako darśaniyo yatra
SV_04621	-ādi-śabdās tu sambandhi-śabdatvād ākṣipeyuḥ	param. na tathā gotva-ādi-śrutayaḥ sambandhi-
SV_07415	parasparato 'pekṣā. sāmānyam punar an-āsādyā	param nityam tat-svabhāvam kim iti indriyam
PV_04003	|| bādhanāya āgamasya ukteḥ sādhanasya	param prati | so '-pramānam tadā asiddham tat-
V3_00207	para-upagatena sādhanam. tad-āgama-bādhanāya	param prati sādhanā-uktes tadā asya a-prāmānyāt
PV_04164	tu kṛtyānām a-tathā-ātmakam | tathā	param pratinyastam sādhyam na iṣtam tadā api tat |
HB_00713	prameya-upadarśanam antareṇa api pratipadya	param pratipādayann a-pūrvam artha-kramam
V2_05402	padair asatsu vyavahāra-ayogaḥ darśayan	param pratirūṇaddhi iti vyaktam etad rāja-śāsanam.
HB_03413	hetus tam tatra dharminī pravartayati iti	param bata bhāvānām a-svāsthyaḥ vartate. anyatra
V2_05403	etad rāja-śāsanam. na ca svayam a-bruvan	param bodhayitum iśo bruvan vā doṣam imaḥ
V1_00413	sva-santāna-bhāvinibhir a-lakṣitābhir ayam	param vyavahārayitum iśa ity a-praṇayanam eva
NB_03129	dṛṣṭānta-doṣāḥ. vaidharmyeṇa api –	parama-aṇu-vat karma-vat ākāśa-vad iti sādhyā-ādy
V3_13306	iti. sādharmaḥ. vaidharmyeṇa api –	parama-aṇu-vat karma-vad ākāśa-vad iti sādhyā-ādy
NB_03124	yathā nityaḥ śabdo '-mūrtatvāt. karma-vat	parama-aṇu-vad ghaṭa-vad iti. ete dṛṣṭānta-
V3_13301	yathā – nityaḥ śabdo '-mūrtatvāt karma-vat	parama-aṇu-vad ghaṭa-vad iti sādhyā-ādi-vikalāḥ.
SV_11924	kṣaṇikatvād buddhīnām. kṣaṇasya eka-	parama-aṇu-vyatikrama-kālatvāt. adhikye
V1_03407	tat-pratibhāsināḥ sthūla-ākāśasya pratyekam	parama-aṇuṣv abhāvāt. ekaś ca ayam jñāna-
V1_03007	apavādatva-sūcana-artham, anyatra cakṣur-ādi-	parama-aṇūnām dvi-candra-nīla-ādy-ābhāsa-vijñāna-
VN_03301	syāt. yo 'pi yugapat ṣaṭkena yogād ity-ādinā	parama-aṇor bhedaḥ āha, na tasya apy ekaḥ
SV_04509	eva samāśritya sādhyā-sādhanā-samsthitiḥ |	paramārtha-avatārāya vidvadbhir avakalpyate ||86||
SV_10611	api tirtha-antariya-pratyayeṣu bhāvāt.	paramārtha-eka-tānatve śabdānām a-nibandhanā | na
V3_06811	api tirtha-antariya-pratyayeṣu bhāvāt.	paramārtha-eka-tānatve śabdānām a-nibandhanā | na
PV_04182	doṣas tulyaś cen na samvṛtyā viśeṣataḥ ||	paramārtha-vicāreṣu tathābhūta-a-prasiddhataḥ |
V3_09908	-vyavahāra-bhedāt sādhyā-sādhanā-bheda iti.	paramārtha-vicāreṣu tathābhūta-asiddhes tattva-
HB_00214	dṛṣṭavataḥ pratyakṣeṇa yathā-dṛṣṭa-bheda-	paramārtha-viśayam smṛtam liṅga-jñānam utpadyate.
PV_03003	|| arthakriyā-samartham yat tad atra	paramārtha-sat | anyat samvṛti-sat proktam te sva
V2_08007	atipatati. arthakriyā-samartham yat tad atra	paramārtha-sat | asanto '-kṣaṇikās tasyām krama-a
NB_01014	-pratibhāsa-bhedas tat svalakṣaṇam. tad eva	paramārtha-sat. arthakriyā-sāmarthya-lakṣaṇatvād
SV_04218	a-bhinna-ārtha-grāhi iva tad-anya-bheda-	paramārtha-samāna-ākāram, tatra yo 'rtha-ākāraḥ
PV_04286	-avagāhanam an-alpa-dhī-śaktinā apy a-dṛṣṭa-	paramārtha-sāram adhika-abhiyogair api | matam
SV_06401	kevalam buddhi-viplava eva. tena eva a-	paramārtho 'śāv anyathā na hi vastunaḥ |
SV_06415	tad-anya-gaty-abhāvāc ca vastuno na	paramārthaḥ. katham tarhy a-bhinnasya vastunaḥ
SV_06403	bhedo 'sya asmād iti irānāt ||128|| rūpaḥ hi	paramārthaḥ. bhedaś ced rūpaḥ syāt. tad-rūpaḥ vā
V3_12602	tatra a-vyavahāra eva syāt. na ca satām api	paramārthataḥ kaścid dharma-dharmi-bhāvaḥ.
SV_05810	janayanty api tad-anya-parihāra-aṅga-abhāvāt	paramārthatas tad-vyatirekiṣu padārtheṣu na

HB_03510	prayoktavya iṣṭaḥ. sa tarhi hetuḥ	paramārthato bādhāyā bhāvam abhāvam vā anapekṣya
SV_05705	vyaktayo 'pi saṃsrṣṭa-ākāram svabhāva-bheda-	paramārtham svabhāvata ekam pratyayam janayanti
SV_03816	-vaśāt sāmānyam sat prakīrtitam | tad asat	paramārthena yathā saṅkalpitaṃ tayā ||70||
VN_00615	śabdaṃ kiṃ na utthāpayati. evaṃ hy anena	parampara-anusāra-parīśramaḥ parihr̥to bhavati.
V1_01114	tataḥ sarvathā sāksād vinivṛtṭeḥ,	parampara-upayogasya atītād api darśanāt. tad
VN_05308	-mātram ukṭvā pratijñā-ādiṣv artha-viśeṣa-	paramparayā aparān arthān upakṣipya katham
VN_04515	ca an-ubhaya-vedino 'pi pratītir iti na	paramparayā pratītiḥ. arthe '-samarthasya śabde
SV_15907	evaṃ syāt. śabda-artha-vikalpānām api	paramparayā prasūtir asti iti. te (299c)
VN_01903	jijñāsitaṃ punar arthasya anyasya prasaṅga-	paramparayā yeṣa panna-ādinā bahiḥ pravivādināḥ
SV_07305	na viśaya-balena asaty api tasmin bhāvāt	paramparayā liṅga-anusāreṇa. na api sāmānya-
SV_11813	-sahitasya liṅgatvam iti cet. tat kim anayā	paramparayā. sa eva sampradāya-apekṣo 'rtha-
HB_02015	-dvaividhyaṃ ca – saḥakāri-sañjanita-viśeṣa-	paramparā-utpatti-dharmakam anyac ca, aṅkura-ādi-
V3_08710	saty api saṃyoge tan-nāntariyakatvād eṣām,	paramparā-kalpanāyās ca vaiarthyaṭ. sthāpakatvād
V3_04203	sva-hetu-samuttha ity anādi-hetu-prakṛti-	paramparā, tasmāt taj-janana-svabhāvasya hetor
VN_04604	eva kiṃ na pravartate. evaṃ hi pratipatti-	paramparā-parīśramaḥ parihr̥to bhavati. viparyaya-
SV_08423	-janana-ātmatā tad-anyasmād ity anādir hetu-	paramparā bhinnānām hi kaścid dhetur na anyaḥ
SV_16914	sambhavāt. kiṃ ca, parimita-vyākhyātr-puruṣa-	paramparām eva ca atra bhavatām api śṛṇumaḥ.
V2_08810	tādṛśam anumīyate. viprakṛṣṭāyām tu hetu-	paramparāyām an-anumānam eva ity avyabhicārah. na
V2_06412	-upalambha-nivṛtṭer atra a-liṅgatvāt, ātma-	parayor a-pratipatṭeḥ. tasmād ayam ātma-upalambha
SV_04103	janayanti, evaṃ śiṃśapā-ādayo 'pi bhedaḥ	paraspara-an-anvaye 'pi prakṛtyā eva ekam eka-
HB_02611	-yogyatā-rūpayor eka-jñāna-saṃsarginoḥ	paraspara-apekṣam eva anyatvam iha iṣṭam. sa
HB_02406	na, a-tad-bhāvinaḥ sakṛd api tato 'bhāvāt.	paraspara-apekṣayā janya-janaka-svabhāva-lakṣaṇe
HB_04005	na, hetoḥ sapakṣa-vipakṣayor bhāva-abhāvayoḥ	paraspara-ākṣepata ekam vākyam ubhayaṃ gamayati
HB_01203	kāryasya svabhāva-bhedaḥ, mṛt-samsthānayor a-	paraspara-ātmatayā samsthāna-mṛt-svabhāva-
HB_01504	sa vijñāna-janane samartha hetuḥ. yas teṣām	paraspara-upasarpaṇa-ādy-āśrayaḥ pratyaya-viśeṣaḥ,
HB_01905	viśeṣa-utpattiḥ. tatra yathāsvam pratyayaiḥ	paraspara-upasarpaṇa-ādy-āśrayair ye yogya-deśa-
HB_01506	-bhāva-bhāvino doṣā na upaliyante. tena eṣām	paraspara-upasarpaṇa-ādi-hetur yaḥ, sa samartha-
HB_02003	yogyā-avasthāḥ, yena nitya-anuṣakta eva eṣām	paraspara-kṛto viśeṣaḥ syāt, tad-upāya-apāyayoḥ
HB_02215	katham naṣṭo nāma, tat-svabhāva-vināśayoḥ	paraspara-parihāra-rūpatvāt. tasmāt saty asya
V3_06610	virodho vyākhyātaḥ. nanv evam api virodhinoḥ	paraspara-parihāra-sthita-lakṣaṇatayā eva
V3_00605	-kāraṇasya prāg-bhavato 'bhāvād virodhaḥ,	paraspara-parihāra-sthita-lakṣaṇatayā vā. na ca
NB_03075	'bhāvād virodha-gatiḥ. śīta-uṣṇa-sparśa-vat.	paraspara-parihāra-sthita-lakṣaṇatayā vā bhāva-
VN_01507	anyaḥ prakārah sambhavati, tayor vastuni	paraspara-parihāra-sthita-lakṣaṇatvena eka-
V3_10203	-pakṣa-vyavasthau dharmānām vṛtti-vyatirekau	paraspara-parihāra-sthita-lakṣaṇau na tr̥tiyam
V2_06804	sarvatra a-viśeṣāt. indriya-viśaya-vat	paraspara-yogyatā niyāmikā iti cet, na, tatra apy
V3_04104	sattva-rajas-tamasām caitanyasya ca evaṃ	paraspara-rūpa-vivekena vyavasthā-ayogāt. na hi
V1_02308	saṃvedanaṃ na bhavati, tat tasya vedakam, a-	paraspara-rūpam iva sukha-ādi-saṃvedanam, idam
VN_06013	prāg-vacana-pravṛtṭiḥ, yugapat-pravṛtṭtau	paraspara-vacana-śravaṇa-avadhāraṇa-uttarānām a-
V3_10408	-anukarṣiṇī proktā syāt. tat kim eṣām	paraspara-virahena. sā eva hetur vācyāḥ syāt.
NB_03120	iti. ayam anupalambhaḥ svabhāvaś ca	paraspara-viruddha-artha-sāadhanād ekatra saṃśayaṃ
V3_13007	vācyāḥ. tad ayam anupalambhaḥ svabhāvaś ca	paraspara-viruddha-artha-sāadhanāv ekatra saṃśayaṃ
SV_17520	vācakasya vācyā-darśana-vṛtṭeḥ. evaṃ sati.	paraspara-viruddha-arthā katham ekatra sā bhavet |
VN_03417	virodhasya na asty ātmā iti, pratijñā-hetvoḥ	paraspara-viruddha-udāharaṇam guṇa-vyatiriktam
SV_08213	tatra tan-nibandhanaḥ kaścit svabhāvo 'sti	paraspara-virodhinor yugapat ekatra samāveśa-
SV_12405	katham idāniṃ satya-prabhavau mantra-kalpau	paraspara-virodhinau. na vai sarvatra tau satya-
VN_00725	rūpa-ādayaḥ sarva-samudāyeṣv iti. kim idam	paraspara-vivikta-rūpa-pratibhāsa-adhiyakṣa-
PV_03041	api kevalasya prāg grahaṇam vinivāritam ||	paraspara-viśiṣṭānām a-viśiṣṭam katham bhavet |
SV_01627	asti. upacāra-mātram tu syād ity ayam eṣām	paraspara-vyāghātaḥ. tasmāt tan-mātra-sambandhaḥ
VN_01119	idam ekatra a-vibhakta-ātmani niṣ-paryāyam	paraspara-vyāhatam yoksyate: janma-a-janma
HB_01210	kiṃ kulālam apekṣanta iti cet, na, tataḥ	paraspara-sambandha-yogyatā-pratilambhāt. anyathā
SV_16110	karṭṛ-citta-saṃskāra-bhedena bhedaṭ. sa ca	paraspara-sahitaḥ kārya-bheda-hetuḥ. sā ca
SV_03707	nagarāṇi iti bahu-vacanaṃ na syāt. dvayasya	paraspara-sahitātā iti cet. an-upakārya-
SV_13014	-kṣaṇāḥ sarvasya indriya-vijñāna-hetavaḥ.	paraspara-sahitās tu viśaya-indriya-ālokāḥ
V3_05011	-kṣaṇāḥ sarvasya indriya-jñānasya hetavaḥ.	paraspara-sahitās tu viśaya-indriya-ālokāḥ
VN_02119	doṣe parājaya-vyavasthāpanā yuktā, tayor eva	paraspara-sāmarthya-upaghāta-apekṣayā jaya-
VN_01616	anupalabdhiḥ. tad-a-sthitiś ca a-tattvam.	paraspara-svabhāva-a-sthitayor iva duḥkha-
SV_07414	tadā eva tato bhavati iti janyatā eva eṣām	parasparato 'pekṣā. sāmānyam punar an-āsādyā
HB_02009	api. sā api na bhaven nir-viśeṣānām	parasparataḥ, bhāve vā tad-avasthāyām iva pṛthag
V3_10101	-dharma eva ity asiddhaḥ. nanu pakṣa-ādinām	parasparato bhedaḥ a-vipakṣatvam pakṣe 'sty eva.
SV_07909	evaṃ bahv-āyāsaḥ sāmānya-vāda āsritaḥ.	parasparato bhedaḥ vyatirekiṇiṣu vyaktiṣv
V3_10308	arthaḥ. tatra api kaḥ pāramārthiko 'satām	parasparato vibhāgaḥ. ekasya hi rūpam anyatra a-
SV_13015	paraspara-sahitās tu viśaya-indriya-ālokāḥ	parasparato viśiṣṭa-kṣaṇa-antara-utpādād vijñāna-
V3_05012	paraspara-sahitās tu viśaya-indriya-ālokāḥ	parasparato viśiṣṭa-kṣaṇa-antara-utpādād vijñāna-
HB_01904	a-kṣepa-kāriṣu punar indriya-ādiṣu na	parasparato viśeṣa-utpattiḥ. tatra yathāsvam
HB_01914	viśeṣa-utpattau kāryasya api syāt. tataś ca	parasparato viśeṣa-utpāda-anapekṣiṇaḥ saḥakāriṇaḥ

PV_03486	|| upakuryād a-samśliṣyan varṇa-bhāgaḥ	parasparam | āntyaṃ pūrva-sthitāv ūrdhvaṃ
PV_03429	matam || prāptaṃ samvedanaṃ sarva-sadrśānām	parasparam | buddhiḥ sa-rūpā tad-vic cen na
PV_02212	|| rāga-pratighayor bādḥā bhedo 'pi na	parasparam | moha-a-virodhān maitry-āder na
SP_00021	vā | sambandho yadi viśvaṃ syāt samavāyi	parasparam || samyoga-janane 'pi iṣṭau tataḥ
SV_08822	| bheda-sāmānyayor yadvad ghaṭa-ādinām	parasparam ||178|| vyatireke ca bheda-sāmānyayor
SV_14705	svabhāvaś ca. janmā iti cet. sarva-kāraṇānām	parasparam a-vācyatā syāt. tathā ca sarvaḥ
SV_07006	a-sambandhāt. yady apy eka-artha-samavāyīnām	parasparam an-upakārah. tata ekasmād upakāreṇa
SV_08611	170c) ity uktam. na ca te viśeṣāś tena ātmanā	parasparam anuyanti. yad ekasya janakaṃ rūpam
V1_01706	drśyate | (16ab) na hi vyakty-ātmānaḥ	parasparam anuyanti, śakti-pratibhāsa-ādi-bhedāt.
SV_07005	kārya-kāraṇa-bhāvān na vyatiricyante,	parasparam anyato vā an-upakāriṇām a-pratibandhāt,
SV_14703	anyatvam. na hi rūpa-rasayor apy anyad eva	parasparam anyatvam. svabhāva-a-pratibandho
SV_03920	na bhāstate | (71ab) na hi imā vyaktayaḥ	parasparam anvāviśanti, bheda-abhāvena sāmānyasya
SV_14709	tv anyatvaṃ brūmaḥ. sa ca svabhāvavatām	parasparam asty eva ity anyatvam eva. na ca taj-
HB_04009	na punaḥ kevalau bhāva-abhāvau	parasparam ākṣipataḥ, niyamavantau ca na kevalau,
HB_04007	eva bhāvas tad-abhāve 'vaśyam abhāvaś ca	parasparam ākṣipataḥ. vacanam etat sāmartyād
SV_02907	| yo 'pi manyate bhinnā eva upādhayaḥ	parasparam āśrayāc ca. tan-nibandhanāḥ śrutayas
SV_15819	abhāve ca tathā pratyayo na yuktaḥ. sarveśām	parasparam evaṃ prasaṅgāt. bhrāntir api kutaścid
V3_13701	āsv eva antar-bhavanti iti cet, āsām api	parasparam eṣa prasaṅga ity ekam eva kiñcit
HB_01402	kṣaṇikeśv an-ādheya-viśeṣeṣu pratyayeṣu	parasparam kaḥ sahakāra-artha ity cet, na vai
SV_08824	na sāmānyam bheda-vat sambandha-abhāvāt	parasparam ghaṭa-ādi-vad ity uktam. api ca, yam
SV_03508	tatra eva ca ayam dharma-dharmi-vyavahārah	parasparam tattva-anyatvābhyām a-vācyah
V1_00802	purā-kartuṃ yukto rasa-ādaya iva	parasparam. na api tad-balena udīyamānaṃ vijñānam
VN_03309	syāt. sarvo 'rtha-virodho dviṣṭha ity api	parasparam bādhakam eka-artha-sannidhāv aparā-
SV_08806	-bhinnā-svabhāva-ātmavād bhedasya api kutaḥ	parasparam bhedaḥ. atha na sa tasya samāna ātmā.
SV_14608	artha-antara-bhāva eva uktaḥ syāt. na tayoḥ	parasparam vivekaḥ. a-viveke ca na paryudāśah.
HB_02001	anavasthā evaṃ syāt. na ca sahakāriṇo nityam	parasparasya kārya-utpāda-anuṅga-viśeṣa-utpādāna
HB_02201	iti pūrvo vikalpas tatra ca uktam. yaś ca	parasmād anyathā-bhāvaḥ so 'paraḥ svabhāvaḥ, yaś
SV_06203	tad eva nivartyam. an-āśānkamāno vā kiṃ	parasmād upadeśam apekṣate. a-śrotr-samskāram ca
HB_02207	vināśa-hetv-a-sambhave 'vasthānāt. tasya	parasmād vināśah, na ca vināśo nāma aparah
SV_02016	na darśanāt ||31|| avāśyam-bhāva-niyamaḥ kaḥ	parasya anyathā paraiḥ | artha-antara-nimitte vā
V2_08908	na darśanāt ||62|| avāśyam-bhāva-niyamaḥ kaḥ	parasya anyathā paraiḥ | artha-antara-nimitte vā
SV_01306	siddham iti cet. katham idānim ātma-siddhiḥ.	parasya apy a-pramāṇikā katham nairātmya-siddhiḥ.
V2_09602	siddham iti cet, katham idānim ātma-siddhiḥ.	parasya apy a-pramāṇikā nairātmya-siddhiḥ.
HB_03403	-sambandhayoḥ kāraṇa-vyāpakayor yady abhāvaḥ	parasya apy avāśyam abhāva-niścaya ity darśana-
SV_12021	eva abhyupagama-aṅgam iti kasya bādḥā. tat	parasya api tulyam eva. tasya iṣṭatvād a-doṣa ity
PV_03250	na abhijalpa-anuṣaṅgiṇī || a-vedakāḥ	parasya api te svarūpaṃ katham viduḥ | eka-artha-
PV_04026	prasajyate || siddha-ukteḥ sādhanatvāc cet	parasya api na duṣyati | idānim sādhyā-nirdeśah
SV_05117	vyakti-vad an-anvayāt. api ca,	parasya api na sā buddhiḥ sāmānyād eva kevalāt ||9
V3_10307	brāhmaṇo bhojanīya ity eva vācyam syāt.	parasya ayam abhiprāyo 'sad iti. tad-abhiprāya-
V3_00205	pramāṇa-a-samvāde. samvāde vā na tat-siddham	parasya eva siddham. tan na abhyupagamāt parikṣā-
PV_03087	|| anyathā ekasya dharmasya svabhāva-uktyā	parasya tat | na astitvaṃ kena gamyeta virodhāc
PV_02130	|| tathā hi mūlam abhyāśah pūrvaḥ pūrvaḥ	parasya tu | kṛpā-vairāgya-bodha-ādeś citta-
V3_00108	iti jñāpana-artham. yathā āhur eke –	parasya pratipādyatvāt svayam a-drṣṭam api parair
PV_04001	api vyaktam yadi vyaktam idaṃ jagat ||	parasya pratipādyatvād a-drṣṭo 'pi svayam paraiḥ |
VN_03616	eva. yadi hi sva-siddhena gotva-ādinā	parasya vyabhicāra-siddhim ākāṅkṣeta, tasya tat
PV_03535	artham pūrvaṃ ca vijñānaṃ gr̥hṇīyād yadi dhiḥ	parā | pūrvāpara-artha-bhāsitvāc cintā-ādāv eka-
SV_04718	tadvad-doṣasya sāmyāc ced astu jātir alam	parā ||95|| syād etat – anya-vyāvṛtte 'pi śabda-
HB_03016	pratipattāv api svāpa-mada-mūrchā-vyavadhāna-	parānmukhya-avasthā-ādiṣu kiṃ na abhāva-
VN_05415	dvir-uktiś ca iti sakṛt-sarva-anubhāṣaṇam	parājaya-adhikaraṇam vācyam. tathā astv iti cet,
VN_02819	-abhidhānam iti. vyavahāra-darśanāt tadṛśam	parājaya-adhikaraṇam vyavasthāpyate. tasmād iha
VN_06407	evaṃ api na paryanuyojya-upekṣaṇam nāma	parājaya-adhikaraṇam iti. a-sthāne nigrasthāna-
VN_02115	a-pratyāyanam a-pratipādanam prativādinah	parājaya-adhikaraṇam. tat punaḥ sādhanasya nir-
VN_03116	vyartham virodha-udbhāvanam parājita-	parājaya-abhāvād bhasmī-kṛta-prajvalana-vat. ye
VN_03114	yadi pratijñā-anapekṣo virodhaḥ syāt, syāt	parājaya-āśrayah. pratijñā-adhikaraṇatve punas
VN_06214	-prāpto 'si ity an-anuyogaḥ. etac ca kasya	parājaya ity anuyuktayā parśadā vaktavyam, na
VN_02522	evaṃ pratipāditena pratijñā hātavyā hānau ca	parājaya iti. idaṃ punar a-sambaddham eva
VN_02017	eva nāṭaka-ādi-ghoṣaṇe 'rtha-antara-gamanāt	parājaya iti cet, anyasya apy a-jijñāsitasya kiṃ
VN_03605	sambhavati iti prakṛt-prayuktasya hetor doṣeṇa	parājaya iti na uttara-drṣṭānta-apekṣayā virodhāś
VN_06106	uktam, an-abhidhāna anya-abhidhānāyor api	parājaya eva ity uktam abhyupagamya vādam a-
VN_02118	'pi vādinah prativādinā a-pratipāдите doṣe	parājaya-vyavasthāpanā yuktā, tayoḥ eva paraspara-
VN_02120	paraspara-sāmarthyā-upagāta-apekṣayā jaya-	parājaya-vyavasthāpanāt. kevalam hetvābhāsād
VN_00415	hetāv api sādhanā-aṅga-a-vacanam tad-vādinah	parājaya-sthānam, a-samarthite tasmin kāryatva-
VN_00316	sādhanā-aṅga-a-vacanam tad-vādinah	parājaya-sthānam ārabdha-artha-a-prasādanāt,
VN_04102	vā a-tan-nāntariyakasya apy abhidhānam	parājaya-sthānam uttara-vādinā 'pi doṣa-udbhāvana-
VN_03407	anyo na pratijñayā virodho nāma	parājaya-hetuḥ. asiddha-viruddhe ca hetvābhāsa-

VN_02907	na bhūta-doṣa-udbhāvanam iti na kaścīc	parājayo 'bhyupagama-mātreṇa vastu-siddher
VN_03115	-adhikaraṇatve punas tat-prayoga-kṛta eva	parājayo 'sya prastāva-upasaṃhāra-avasānatvāt.
VN_02201	kaścīc chala-vyavahāraḥ. yady evaṃ kiṃ na	parājayaḥ, tattva-siddhi-bhramṣāt, na a-
VN_02205	'-sāmarthyāt parājayasya an-utpatter a-	parājayaḥ. tasmād ayam a-samartha-sādhana-
VN_02202	a-nirākaraṇāt. nirākaraṇam hi tasya anyena	parājayaḥ, na siddhy-abhāvaḥ, pratiyogy-
VN_03314	ucyamāna eva a-tad-dharmatayā pratīto vaktuḥ	parājayam ānayati. parājite tasmīṃs tad-artha-
VN_02205	pratiyogināś ca tan-nirākaraṇe '-sāmarthyāt	parājayasya an-utpatter a-parājayaḥ. tasmād ayam
VN_02108	anyathā dvayor ekasya api na jaya-	parājayāv iti. a-doṣa-udbhāvanam prativādinō
VN_02321	punaḥ sādhanē na dvayor ekasya api jaya-	parājayau, tattva-a-prakhyāpanād a-doṣa-udbhāvanāc
VN_06403	tayor nyāyena na ekasya api pūrva-vaj jaya-	parājayau. doṣa-ābhāsam bruvāṇam uttara-vādinam
VN_02404	dūṣaṇa-ābhāsatva-khyāpana eva jaya-	parājayau, na anyathā, bhāvatas tattva-abhidhāne
VN_02001	an-ārambha eva vādasya. katham ca evaṃ jaya-	parājayau, prativādinō 'py ananubhāṣaṇasya evaṃ-
VN_06304	punar na dvayor ekasya apy atra jaya-	parājayau, sādhanā-ābhāsenā artha-a-pratipādanād
VN_03116	-avasānatvāt. vyartham virodha-udbhāvanam	parājita-parājaya-abhāvād bhasmī-kṛta-prajvalana-
VN_02511	pratipakṣasya dharmam sva-pakṣe 'bhyanuḥjanan	parājitaḥ. yathā anityaḥ śabda aindriyakatvād iti
VN_02207	api pareṇa tathābhāve '-pratipādite '-	parājito vaktavyaḥ. chala-vyavahāre 'pi
VN_02319	vādinā doṣa-ābhāsatve prakhyāpīte prativādi	parājito vaktavyaḥ, pūrva-pakṣe sādhanasya nir-
VN_02111	prativādi yadā na doṣam udbhāvayati tadā	parājito vaktavyaḥ. sādhanā-doṣaḥ punar nyūnatvam
VN_01917	ca sarva-prasaṅgam na anukartuṃ samartha iti	parājitaḥ syād iti. sabhyaḥ sādhu-sammatānām
VN_03602	iti cet, na, na hetu-doṣasya prak-prasaṅgena	parājitasya doṣa-antara-anapekṣaṇāt. viśeṣeṇa
VN_03315	dharmatayā pratīto vaktuḥ parājayam ānayati.	parājite tasmīṃs tad-artha-virodha-cintayā na
VN_05607	eva paricchinnā-sāmarthyena parihartavyaḥ	parān anupratibodhya iti. a-vijñātam ca ajñānam.
V2_04503	parārtham ca. jñāna-abhidhāna-rūpatvān na	parāpara-pratipatti-nibandhanē. a-prthag-vacanam
PV_02247	-kāraṇa-a-bādhi vidhis tam bādhatē katham |	parāpara-prārthanāto vināśa-utpatti-buddhitaḥ ||
PV_03228	ca | a-grahād eka-buddhiḥ syāt paśyato 'pi	parāparam || guṇa-ādi-bheda-grahaṇān nānātva-
PV_03384	rūpe vyavasthītam | dvitīyam vyatiricyeta na	parāmarśa-cetasā || artha-saṅkalana-āśleṣā dhīr
SV_05004	hi jala-ādi-bhrāntes tāv eva a-bhinna-ākāra-	parāmarśa-pratyaya-nimitta-anubhava-jananau bhāvau
PV_03174	-upāyam dṛṣṭa-saṅkalana-ātmakam | pūrvāpara-	parāmarśa-śūnye tac cākṣuṣe katham || anyatra
V1_01006	-upāyam dṛṣṭa-saṅkalana-ātmakam | pūrvāpara-	parāmarśa-śūnye tac cākṣuṣe katham ||8|| na hi
SV_15416	syāt. ātma-vyavacchedena nir-ātmano bhāvasya	parāmarśād a-doṣa iti cet. paryudāsena vastu-
PV_03236	bhinna-ākāra-avabhāsi tat || vṛttr dṛṣṭya-a-	parāmarśena abhidhāna-vikalpayoḥ | darśanāt
SV_03721	eva. khasya artha-antara-sādhāraṇa-rūpa-a-	parāmarśena kha-śabda-pravṛtti-nibandhanam rūpam
SV_01915	anyathā abhāvena niścītāt katham tad-bhāva-	parāmarśena saṃśayaḥ syāt. kevalam tu bhāva-
SV_09407	tathā asti kaścīd iti kañcana asya bhedaṃ a-	parāmṛśan bruvāṇaḥ kam svārtham puṣṇāti. tasmād
V3_07202	tathā asti kaścīd iti kañcana asya bhedaṃ a-	parāmṛśan bruvāṇaḥ kam svārtham puṣṇāti. tasmād
SV_09511	-vat sattā-sāadhanam apy an-avadyam iti. a-	parāmṛṣṭa-tad-bhede vastu-mātre tu sādhanē | tan-
V3_07501	sādhana-vat sattā-sāadhanam apy an-avadyam. a-	parāmṛṣṭa-tad-bhede vastu-mātre tu sādhanē | tan-
SV_16307	avasaram nivedayiṣyāmaḥ. maitrī-śauca-dharma-	parāyaṇānām ca tan-nimittam eva kasyāścīd siddher
V3_13711	-dhiyā a-vidito janena || pramāṇa-viniścaye	parārtha-anumāna-paricchedaḥ tṛtīyaḥ. samāptaś ca
NB_03055	darśitam bhavati. tri-rūpa-liṅga-ākhyānam	parārtha-anumānam ity uktam. tatra trayāṇām
PV_02281	gamer bhāya-śaikṣa-a-śaikṣa-adhikas tataḥ |	parārtha-jñāna-ghaṭanam tasmāt tac-chāsanam dayā |
PV_02282	-ghaṭanam tasmāt tac-chāsanam dayā || tataḥ	parārtha-tantratvam siddha-arthasya a-virāmataḥ |
SV_15523	evaṃ niyuñjanam anena arthena yojayāmi iti	parārtha-paratā-anurodhena anyato vā kutaścīd
V2_07909	ābhoga-a-sambhavāt, eka-dharmasya apy ajñāne	parārtha-vṛttech kārya-a-kārya-an-avabodhāt,
NB_03047	sādhyāḥ. tad adhikaraṇatvād vivādasya. yathā	parārthāś cakṣur-ādayaḥ saṅghātātvaḥ chayana-
HB_03909	eva pramāṇam tat-sāadhanam anvākarṣati iti.	parārthatvāc ca śāstra-praṇayanasya – tri-rūpam
V3_10911	prayojana-abhāvād a-vyāhāra iti cet, na,	parārthatvāt. na yuktaḥ, vīta-rāgatvād iti cet,
SV_00910	prayojana-abhāvād a-vyāhāra iti cet. na,	parārthatvāt. na yukto vīta-rāgatvād iti cet. na,
PV_03346	pramāṇam na tu sann api | grāhaka-ātmā a-	parārthatvād bhāyeṣv artheṣv apekṣyate || yasmād
V3_00101	uktaḥ. svārtha-anumāna-paricchedo dvitīyaḥ.	parārtham anumānam tu sva-dṛṣṭa-artha-prakāśanam |
V3_00807	iti saṅgraha-ślokaḥ. tri-rūpa-liṅga-ākhyānam	parārtham anumānam ity arthān na pakṣa-vacanam
V3_00103	jñāna-utpipādayiṣyā tri-rūpa-liṅga-ākhyānam	parārtham anumānam, kāraṇe kārya-upacārāt. atra
NB_03001	abhāva-asiddher iti. tri-rūpa-liṅga-ākhyānam	parārtham anumānam. kāraṇe kārya-upacārāt. tad
V2_04502	prathamāḥ. anumānam dvidhā (1a) svārtham	parārtham ca. jñāna-abhidhāna-rūpatvān na
NB_02002	-siddher iti. anumānam dvidhā. svārtham	parārtham ca. tatra svārtham tri-rūpāl liṅgād yad
PV_02146	vaiphalyād vakti na anṛtam || dayālutvāt	parārtham ca sarva-ārambha-abhiyogataḥ | tataḥ
SV_00917	niṣ-phala ārambho '-viparyāsād iti cet. na,	parārthasya eva phalatvena iṣṭatvāt, icchā-
V3_11007	niṣ-phala ārambho viparyāsād iti cet, na,	parārthasya eva phalatvena iṣṭatvāt, tal-
V3_11301	'pi iṣṭa-vighāta-kṛd viruddho 'sti, yathā –	parārthāś cakṣur-ādayaḥ saṅghātātvaḥ chayana-
NB_03087	tṛtīyo 'pi iṣṭa-vighāta-kṛd viruddhaḥ. yathā	parārthāś cakṣur-ādayaḥ saṅghātātvaḥ chayana-
V3_01310	arthena arthavattvam an-iṣṭam syāt. tathā	parārthāś cakṣur-ādayaḥ saṅghātātvaḥ siddhā api
V3_01205	dharmā-viśeṣaṇatvena upādānāt tasya viśeṣaḥ.	parārthāḥ santaś cakṣur-ādayo '-saṃhata-arthā iti
V3_03410	upasaṃhāre 'pi. vacana-guṇa-doṣau hi	parārthe 'numāne 'dhikriyete, na arthasya, vaktur
V3_04701	syāt. na vai vastu-dharma-samāśrayeṇa eva	parārthe 'numāne sādhanā-doṣa-udbhāvanam, api tu
SV_01621	āha. dadhy-ādikaṃ ca aparāḥ kṣīra-ādiṣv a-	parārtheṣu saṅghātātva-a-darśanād vyatirekam. ko

SV_01622
SV_11620
SV_15206
V2_04905
SV_13509
V3_05204
SV_13104
V3_00705
SV_11510
V3_10501
SV_15128
SV_06620
SV_14004
V2_08003
SV_05103
V1_01309
V3_10406
V2_06912
V1_01310
SV_11507
VN_05009
SV_11415
V2_05612
SV_00222
PV_02144
V2_05701
SV_11910
V3_00404
VN_04306
VN_05011
VN_01011
V3_12712
SV_00105
SV_14308
V3_02503
V3_02812
V3_02407
V3_00509
NB_03132
NB_03132
NB_03132
PV_02219
PV_02080
PV_04051
PV_02183
V3_02109
V3_04309
SV_09515
V3_07504
SV_00204
HB_00111
SV_14307
PV_04050
V3_02106
SV_11115
PV_04002
V2_06912
SV_14315
SV_03826
PV_02035
V3_01611
V3_00508
VN_04010
SV_09313
V2_07501

ko hy atra niyamaḥ saṃhatair avaśyaṃ
-lakṣaṇaḥ sambandhaḥ. so 'yam nityānām apy a-
-sthiter iti sandehaḥ. loka-icchayā api
anyataḥ svalakṣaṇasya ity āha – a-tad-rūpa-
vyavasthita-kramāḥ syuḥ, anye yathā-iṣṭa-
pāke. tasmāt satyām api kalpanāyām a-tat-
pāke. tasmāt satyām api kalpanāyām a-tat-
vastu-svabhāvatve ca punar vivakṣā-antare
eva nityatve 'pi doṣas tasya sthira-rūpasya
-ādayaḥ. anayā diśā sarva-prayogeṣu vacana-
-ādiṣu sarvasya sambhavanti iti. tasmān na a-
bāhuleyasya na asti tat | a-tat-kārya-
anveti sthira-eka-rūpe. aparāpara-svabhāva-
-ayogāt, prāg a-kartuḥ paścād api svabhāva-a-
'pi pramāṇa-tad-ābhāsa-vyavasthā, ā āsraya-
'bhāvāt. puruṣa-icchāto 'rthānām svabhāva-a-
bhavati, kiṃ tarhi tan-mateḥ, punar icchā-
viparyayāt, yathā-darśana-pratīter darśana-
na samaya-kāla-utpattiḥ svabhāvasya.
puruṣānām yathā-abhiprāyaṃ deśa-ādi-
hasati svāmīny uccai rudaty atiroditi | kṛta-
-tadā apauruṣeyatāyās ca vyarthā syāt
-bheda-abhāva iti cet, na, dharma-bheda-
-bheda-abhāva iti cet. na, dharma-bheda-
-an-upāyataḥ || upāyasya a-parijñānād iti vā
-nyāyena iti. dharma-dharmitayā bhedo buddhi-
kiṃ ca, varṇā nirarthakāḥ santaḥ pada-ādi
anyataḥ pratipattum ayuktam eva. yas tu para-
na vidvān nigrāham arhati. parṣat-prajñām a-
doṣa-apetaṃ praṇindati nindati | dhana-lava-
-priyo na sahate pramāṇa-cintā-vyavahāra-
yadi idam eva prathamam ucyeta, na
janaḥ kevalam | na an-arthy eva su-bhāṣitaiḥ
yataḥ | (271ab) yadi tena artha-antareṇa
phalavat syāt. svayaṃ-siddhasya dharmināḥ
-arthatvāt tat-parihāreṇa pramāṇa-viśaya-
dharmināḥ parihāreṇa prasiddha-dharminā
na vā sati hetau, yukti-prāptasya avaśyaṃ
ṛṣabha-āder iti. ṛṣabha-āder a-vīta-rāgatva-
yathā – a-vīta-rāgāḥ kapila-ādayaḥ,
udāharaṇam – yo vīta-rāgo na tasya
| ātmani sati para-sañjñā sva-para-vibhāgāt
guṇaḥ || an-anya-sattva-neyasya hīna-sthāna-
| tṛtīya-sthāna-sañkrāntau nyāyāḥ sāsra-
| a-sāmarthyād ato hetur bhava-vāñchā-
| tṛtīya-sthāna-sañkrāntau nyāyāḥ sāsra-
-siddher dharmi-dharma-vacanāt sādhyā-dharminā
anvaya-vyāghātaḥ. na hi tatra avaśyaṃ viśeṣa-
anvaya-vyāghātaḥ. na hi tatra avaśyaṃ viśeṣa-
sattva-siddher dharmi-vacanāt sādhyā-dharminā
-siddher dharmi-dharma-vacanāt sādhyā-dharminā
-antara-bhāva-kāṣṭha-darśanayor virodhaḥ. tat-
san || tathā viśuddhe viśaya-dvaye sāsra-
||10|| tathā viśuddhe viśaya-dvaye sāsra-
||222 || na hi na ahaṃ na mama iti paśyataḥ
dṛg-vacaḥ || anumā-viśaye na iṣṭam parikṣita-
-pratīter darśana-parāvṛttaḥ ca artha-antara-
agni-samudbhavasya vināśa-ākhyasya arthasya
-parivartinām eva bhāvānām ākāra-viśeṣa-
kevalāt | sva-jāti-nir-apekṣānām janma janma-
prasaṅgāt. tasmād idam anyatara-grahaṇam eka-
iti dharmayoḥ sambandha-upadarśanāt. ekānta-
-antaram. yathokta-lakṣaṇe pakṣa-pratipakṣa-
sattvam, kvacit svabhāva-bhūta-dharma-viśeṣa-
sattvam, kvacit svabhāva-bhūta-dharma-bheda-

parārthair bhavitavyam iti. asty eva upalambho
parāvartayan svabhāvaṃ kutaścit svayam utprekṣya
parāvartyamānāḥ śabdāḥ punar anyatra anyathā
parāvṛtta-vastu-mātra-prasādanāt | sāmānya-
parāvṛttayaḥ, kiṃ tarhy eka eva trailokye 'kāras
parāvṛttayo bhāvā yathā-svabhāva-vṛttaya eva. tat
parāvṛttayo bhāvā yathā-svabhāva-vṛttaya eva syuḥ.
parāvṛtty-ayogāt. yugapad ekatra viruddha-guṇa-
parāvṛtty-ayogād iti samam sarva-avasthāne 'pi
parāvṛtiti-kṛtam vibhramam utsṛjya artha-
parāvṛtiti-dharmānaḥ śabdāḥ. tattve vā kuta etad a-
parāvṛtitiḥ dvayor api ca vidyate ||139|| artha-a-
parāvṛtitiḥ eva dīpa-ādiṣu dṛṣṭam iti viruddham
parāvṛtiteḥ. apekṣāyām ca uktam. na api yugapat
parāvṛtiter arthakriyā-yogyā-abhimata-saṃvādanāt,
parāvṛtiter na samaya-kāla-utpattiḥ svabhāvasya.
parāvṛttāv anyatra apy evaṃ-bhāvasya abhimateḥ.
parāvṛttaḥ ca artha-antara-parigrahāt, kali-māry-
parāvṛttaḥ ca tasya tādātmyād anyasya a-samaya-
parāvṛtityā tena pratipādanam na syāt. icchāyām
parikaram sveda-udgāram pradhāvati dhāvati | guṇa
parikalpanā | (229ab) api nāma a-sañkīrṇam artham
parikalpanāt. tathā ca āha – sarva eva ayam
parikalpanād iti vakṣyāmaḥ. tathā ca āha – sarva
parikalpayet | hetumattvād viruddhasya hetor
parikalpito na artho 'pi, vikalpa-bhedānām
parikalpitam | a-vastuni katham vṛtitiḥ
parikalpitaiḥ prasaṅgaḥ, yathā – deśa-kāla-
parikalpya vacanān nigrāha-arha eva iti cet,
parikṛtam yantram pranṛtyati nṛtyati ||2|| yathā
parikleśam yena na atra ādaram kṛtavān. na hy
parikleśito devānām-priyaḥ syād iti.
parigato vidveṣṭy api īrṣyā-malaiḥ || tena ayam
parigrhītam iti kāṣṭham na dr̥ṣyeta, tat kāṣṭhasya
parigraha-a-vacane dharminam eva sādhyam kuryād
parigraha-artham. kiṃ punar nirākṛto na pakṣaḥ.
parigraha-artham svayaṃ-śrutim aparāḥ prāha. tatra
parigraha-arhatvāt. na ca abhyupagamo yukti-
parigraha-āgraha-yogayoḥ sādhyā-sādhana-dharmayoḥ
parigraha-āgraha-yogād iti. atra vaidharmyena
parigraha-āgrahaḥ, yathā ṛṣabha-āder iti. ṛṣabha-
parigraha-dveṣau || anayoḥ sampratibaddhā sarve
parigrahaḥ | ātma-snehavato duḥkha-sukha-tyāga-
parigrahaḥ || tatra api sādhyā-dharmasya
parigrahaḥ || yasmād deśa-viśeṣasya tat prāpty-
parigrahaḥ ||12|| tatra api sādhyā-dharmasya
parigrahaḥ. karaṇīyo 'yam vyākhyāne yatnaḥ sa
parigrahaḥ kāryaḥ, san-mātra-āśraye 'pi sādhana-
parigrahaḥ kāryaḥ, san-mātra-āśraye 'pi sādhana-
parigrahaḥ. siddhe punar vacanam niyama-artham
parigrahaḥ. siddhe punar vacanam niyama-artham
parigrahataś cen na tena an-āvaraṇam yataḥ | (271a
parigraham | cikīrṣoḥ sa hi kālāḥ syāt tadā
parigraham | cikīrṣoḥ sa hi kālāḥ syāt tadā
parigraham antareṇa kvacit snehaḥ. na ca an-
parigrahāt | vacaḥ prāmānyam asmin hi na anumānam
parigrahāt, kali-māry-ādi-śabdānām iva matta-kāla-
parigrahāt kāṣṭham na dṛṣṭam. vināśasya
parigrahād bahir iva parisphuratam sāmānyam ity
parigrahe || atiprasaṅgād yad dṛṣṭam
parigrahe 'py a-virodhe samartham bhavati, yathā
parigrahe syād eṣa doṣaḥ. na vā sati hetau, yukti
parigrahe hetutaḥ sādhyā-siddhau prakṛtāyām
parigraheṇa, yathā tatra eva utpattiḥ. anayā diśā
parigraheṇa yathā tatra eva utpattiḥ. anayā diśā

SV_09513	|190|| sādhanē punaḥ sattve svabhāva-viśeṣa-a-	parigraheṇa vastu-mātra-vyāpini sādhyā-dharme na
V3_07503	||61|| sādhanē punaḥ sattve svabhāva-viśeṣa-a-	parigraheṇa vastu-mātra-vyāpini sādhyā-dharme na
SV_06615	uktaḥ. api ca, eka-kāryeṣu bhedeṣu tat-kārya-	paricodane | gaurava-a-śakti-vaiphalyād bheda-
V1_00110	anumānam ca (1a) iti. na hy ābhyaṁ arthaṁ	paricchidya pravartamāno 'rthakriyāyāṁ
HB_03201	-bhūtāt tathābhūtaṁ vyavacchindaty eva tat	paricchinnati ity eka-pramāṇa-vṛttiḥ sarvān
PV_03105	ā-bālām a-saṁśliṣṭa-uttara-udayam | paśyan	paricchinnaty eva dīpa-ādi-nāśinam janaḥ || bhāva
HB_03205	tasmāt kvacit pramāṇam pravṛttam tat	paricchinnati, tato 'nyad vyavacchinatti, tṛtīya-
VN_05606	na trir eva. a-graheṇa-sāmarthyē prāg eva	paricchinna-sāmarthyena parihartavyaḥ parān
HB_03116	asya vyavacchinatti. evaṁ hi sa tayā	paricchinnno bhavati, yady anyathā-bhāvo
PV_03466	jñāto 'sāv iti tat kutaḥ | jñātatvena a-	paricchinnam api tad gamakaṁ katham || a-dṛṣṭa-
PV_03098	gamako mataḥ | vyāpyasya sva-nivṛttiḥ cet	paricchinnā kathaṅcana || yad a-pramāṇatā abhāve
PV_03466	bhavej jñātasya liṅgatā || yadi jñāne '	paricchinne jñāto 'sāv iti tat kutaḥ | jñātatvena
PV_03179	sā a-grhīte katham bhavet | syāc ca anya-dhī-	pariccheda-a-bhinna-rūpā sva-buddhi-dhīḥ ||
SV_10903	-agni-hotra-āder an-upadeśaḥ. sa iyaṁ śakya-	pariccheda-a-śeṣa-viśaya-viśuddhir avisamvādaḥ.
PV_03366	phalaṁ sva-vit || grāhaka-ākāra-saṅkhyātā	pariccheda-ātmatā ātmani | sā yogyatā iti ca
V1_04214	sva-vit ||56|| grāhaka-ākāra-saṅkhyātā	pariccheda-ātmatā ātmani | sā yogyatā iti ca
V3_10712	sva-ātmani svasaṁviditena anena aparatra	pariccheda iti cet, nanv evam ātmani dṛṣṭasya
HB_03006	eka-ātmani vyavasthitasya tena ātmanā	pariccheda eva aparasya vyavaccheda iti, tasya
HB_03009	tat-paricchedenā tad-anya-a-vyavacchede tat-	pariccheda eva na syāt, tad-a-tad-rūpayor a-
HB_03204	tena tad-artha-a-vyavacchedāt punar bhāva-a-	pariccheda-prasaṅgāt. tasmāt kvacit pramāṇam
SV_17617	jādyē ||340|| iti pramāṇa-vārttike prathamāḥ	paricchedaḥ || || pramāṇam avisamvādi jñānam
PV_03212	pratiśiddhatvād bahuṣv api na sambhavaḥ ||	paricchedo 'ntar anyo 'yaṁ bhāgo bahir iva
PV_03363	-dṛg-ādis taimira-ādi-vat || tatra buddheḥ	paricchedo grāhaka-ākāra-sammataḥ | tādatmyād
V1_03802	tu yathā-tattvam iti. viśaya-ākāraḥ kaścit	paricchedaś ca antaraḥ svasaṁvidita-rūpo jāyamāno
V3_13711	janena || pramāṇa-viniścaye parārtha-anumāna-	paricchedaś tṛtīyaḥ. samāptaś ca ayaṁ pramāṇa-
V2_10112	bhedena aneka-prakāra uktaḥ. svārtha-anumāna-	paricchedo dvitīyaḥ. parārtham anumānam tu sva-
V1_04407	sūcitam eva iti. pramāṇa-viniścaye pratyakṣa-	paricchedaḥ prathamāḥ. anumānam dvidhā (1a')
SV_10215	na hi pravṛtti-niśedhe 'pi iyaṁ niḥ-śaṅka-	paricchedaṁ cetaḥ karoti. saṁśayād api kvacil
V3_10711	vaktā a-sarvajña iti. sarva-vakṛ-dharmatā-	paricchedasya ca kartum a-śakyatvāt. sa eva hy
HB_03209	tad-anyaḍ eva ca tasmāt tad-anyasya tatra a-	paricchedaḥ. atas tad eva pramāṇam prakāra-antara
SV_02610	pratyakṣe dharminī tat-svabhāva-sākalya-	paricchedaḥ tatra an-avakāśā pramāṇa-antara-vṛttiḥ
HB_03208	eva tad-anyasmād vyavacchinatti, tasya eva	paricchedaḥ, tad-anyaḍ eva ca tasmāt tad-anyasya
HB_03111	-prāptānām api tatra vyavacchedāt. eka-ātma-	paricchedaḥ tasya tad-anya-ātma-vyavacchedo
HB_03108	alam a-pratiśṭhāna-dik-pratipattīyā. yady eka-	paricchedaḥ eva anyasya vyavaccheda-siddhiḥ, a-
VN_05909	bhāve, tasya sva-sādhanā-a-sāmarthyā-	paricchedaḥ eva vikṣepaḥ syāt. tathā ca idam
SV_17405	sarvaṁ satya-artham āha śāstraṁ śakya-	paricchede 'pi viśaye pramāṇa-virodhād bahutaram
HB_03009	eva ca tad-a-pratipattir ucyate. anyathā tat-	paricchedenā tad-anya-a-vyavacchede tat-
VN_03816	ādyam nigrahasṭhānam iti kim anyair a-śakya-	paricchedaḥ klība-pralāpa-ceṣṭitair upanyastaiḥ.
SV_16706	upadeśa-vaiyarthya-prasaṅgāt. tad ayam a-	parijñāta-arthaḥ śabda-gaḍur evaṁ śalya-bhūto 'sad
V3_11605	kiṁ-sambaddho 'yam iti katham na vimṛset. a-	parijñāta-sambandhād garbhāt puruṣa-viśeṣa-
PV_02031	gatam jñānam asya vicāryatām | kiṭa-saṅkhyā-	parijñānam tasya naḥ kva upayujyate || heya-
PV_03104	eva hy anumānam prasiddhaye || kvacit tad a-	parijñānam sadṛśa-apara-sambhavāt | bhrānter a-
SV_16219	apy an-upaḍiṣṭayor mantra-a-mantrayor a-	parijñānāt. upadeśe 'pi kathaṅcit svabhāva-viveka
SV_11419	santaḥ kvacit tair viniyamitās tattva-a-	parijñānāt. prakṛtyā eva vaidikā niyatā iti cet.
SV_17008	tathā tasya carcanāt. na, tasya artha-a-	parijñānāt. pradeśa-antareṣv api tathāvidha-artha
SV_05824	a-vṛkṣasya api tad-vyavaccheda-rūpasya a-	parijñānāt, buddhāv an-ārūḍhe 'rthe na saṅketaḥ
VN_05215	nigraham arhed iti. na, uttara-viśaya-a-	parijñānāt. yady ayaṁ na pratyuccārayati, nir-
VN_02704	nāma nigrahasṭhānam sādhanā-sāmarthyē 'py a-	parijñānāt. sa hi pūrvasyā anityaḥ śabda iti
SV_15211	mithyā-artha-niyato 'pi syād iti svabhāva-a-	parijñānāt sarvatra saṁśayaḥ syāt. mithyātvaṁ
SV_16627	ata eva āgamasya artha-viśeṣa-vṛtter a-	parijñānād ayaṁ jaiminir anyo vā svayaṁ rāga-
SV_06705	prṭhañ niyoge ca tathā-coditānām vibhāga-a-	parijñānād iti. tasya apy ekam asti ity eva
PV_02144	doṣānām nityatvād an-upāyataḥ || upāyasya a-	parijñānād iti vā parikalpayet | hetumatvād
V3_07103	an-anvayāt. yathā āha – pramāṇa-viśaya-a-	parijñānād iti. so 'yaṁ viśeṣo na sādhyā eva
V1_01001	artha-sambandha-abhidhāna-vyavasthā-a-	parijñāne 'bhāvāt. jāti-guṇa-kriyāvātām etan na
VN_01410	-dravyasya kāryasya utpattau mṛd-dravyam	pariṇatam iti vyavahārasya upagamāt. na ca
VN_01322	nivṛtti-prādur-bhāvābhyaṁ artha-antarasya	pariṇatīḥ, caitanye 'pi prasaṅgāt. dravyasya
VN_01321	tasya nivṛtti-prādur-bhāvābhyaṁ na dravyasya	pariṇatīḥ. na hy artha-antara-gatābhyaṁ nivṛtti-
SV_00703	eva na anumiyate. sāmagrī-phala-śaktinām	pariṇāma-anubandhini | anaikāntikatā kārye
SV_00706	-kāryam janayanti, sāmagrī-janmanām śaktinām	pariṇāma-apekṣatvāt kārya-utpādasya. atra antare
V3_08303	-kāryam janayanti, sāmagrī-janmanām śaktinām	pariṇāma-apekṣatvāt kārya-utpādasya. atra antare
V2_07712	aṅkura-an-utpatteḥ. na, tatra api santāna-	pariṇāma-apekṣatvāt. na evaṁ bhāvasya kadācid
SV_09824	aṅkura-an-utpatteḥ. na tatra api santāna-	pariṇāma-apekṣatvāt. na evaṁ bhāvasya kācid
V2_05903	ca upalambhaḥ sattā ucyate. sāmagrī-	pariṇāma-apekṣatvāt syād vyabhiçāro 'pi iti cet,
V2_06103	pratibandham śakyate, antya-avasthāyām	pariṇāma-abhāvāt kṣaṇasya a-vivekāt. kārya-utpatti
VN_01311	-a-pariṇāma iti, kim ca idam uktaṁ bhavati	pariṇāma iti. avasthitasya dravyasya dharmā-

VN_01407 -antarasya kāryasya utpādanād dravyasya
 VN_01310 sa tasmād a-bhinna iti, na hi śakter ātma-a-
 HB_01104 te hi nir-abhiprāya-vyāpārāḥ sva-hetu-
 V3_08505 -ādy-anumānaṃ vyākhyātam. tatra api bhūta-
 SV_00814 varṣa-ādy-anumānaṃ uktam. tatra api bhūta-
 SV_13512 bhāvasya vyavasthitatvāt. kṛtakānām api hetu-
 SV_00710 utpādana-samarthā iyaṃ kāraṇa-sāmagrī. śakti-
 V3_08306 iyaṃ kāraṇa-sāmagrī kārya-utpādane, śakti-
 SV_09826 eva ca tatra ānkura-hetuḥ. anyas tu pūrvaḥ
 V2_07802 eva. sā eva tatra ānkura-hetuḥ, pūrvaḥ
 VN_01412 anyo vikalpaḥ sambhavati, ubhayathā api na
 VN_01309 iti tasyaḥ sva-ātmano 'bhedo na syāt. etena
 VN_01313 -nivṛttir dharma-antara-prādur-bhāvaś ca
 PV_02038 -jāty-anapekṣānām akṣa-ādinām samudbhava |
 SV_08801 ayaṃ paryāyo bheda-āśraya ekasya katham.
 SV_15806 ||297|| na hi śabdasya anyataḥ svarūpa-
 VN_01310 pratyuktaḥ, yo 'pi hi kalpayet, yo yasya
 SV_15725 samihita-artha-yogyasya utpādanaṃ santāna-
 SV_15815 tac ca na śakyam, tasya kathañcid apy a-
 SV_00709 na virudhyate 'numānam. uttara-uttara-śakti-
 V3_08305 a-viruddham. uttara-uttara-śakti-
 PV_02025 sarvatra hetūnām anavasthitiḥ || svabhāva-
 PV_02191 | yāvād ātmani na premṇo hāniḥ sa
 V1_02405 tatra api samvedanam eva ekam āntaraṃ prīti-
 V1_02304 śabda-ādy-a-viśeṣe bhāvanā-viśeṣāt prīti-
 PV_03270 | tāratamyam ca buddhau syān na prīti-
 V2_06401 roma-harṣa-ādi-viśeṣa-viruddhasya
 PV_02271 -catuṣṭaye || abhūtān ṣoḍaśa-ākārān āropya
 PV_02218 tṛṣṇā doṣāms tīras-kurute | guṇa-darśī
 PV_02258 a-paśyatām || muktim āgama-mātreṇa vadan na
 SV_03313 -a-nir-ākāṅkṣas taṃ jñātum icchati, tadā a-
 VN_03813 udbhāvite 'pi hetor vyabhicāre na sa pakṣam
 VN_03810 kṛte ka evam āha anityaḥ śabda iti
 PV_02232 -saṅgāt syāt tad-viruddhe virāgitā | kiñcit
 VN_04017 -pakṣa-vādinoh pratipādite doṣe prakṛtam
 HB_00717 vākya-pratiter bhāvād iti ḍiṇḍika-rāgam
 SV_17316 ||330|| anyas tv apauruṣeyam āgama-lakṣaṇam
 SV_04817 niyata-codanam jāty-artha-prasādhanaṃ ca
 SV_02415 sa eva svayaṃ vastuto bhāvaḥ. sa ca ātmānam
 SV_01701 sa tasya svabhāvaḥ. svaṃ ca svabhāvaṃ
 V2_09909 sa tasyaḥ svabhāvaḥ. svabhāvaṃ ca
 V2_08314 sa eva svayaṃ vastuto bhāvaḥ. sa ca ātmānam
 SV_04305 saty api yathā-dṛṣṭa-viśeṣa-anusaraṇam
 VN_02519 pratipakṣa-sādhana-abhidhānena ca sva-pakṣa-
 V2_06706 ca. upalambha-yogya-a-yogya-ātmanoḥ prāpti-
 V3_02006 eva a-prakarāṇa-icchā bhavati, tad-bhāva-a-
 SV_04502 ||82|| tathā aneka-kṛd eko 'pi tad-bhāva-
 HB_01801 a-kṣepa-kriyā-svabhāvaḥ. nanv etad eva
 SV_08925 kim apy a-śīlam ayuktam a-heya-upādeyam a-
 SV_10520 doṣaḥ. yasmāt. anādi-vāsanā-udbhūta-vikalpa-
 V3_06708 doṣaḥ, yasmāt – anādi-vāsanā-udbhūta-vikalpa-
 PV_03285 vā yad yad eva abhibhāvayate | bhāvanā-
 V1_02805 abhūtam vā yad yad eva atibhāvayate | bhāvanā-
 PV_04105 -virodhayoḥ | puruṣa-icchā kṛtā ca asya
 V3_03404 yat kiñcid etat. puruṣa-icchā-kṛtā ca asya
 SV_17302 svabhāva-bheda indriya-gamyaḥ sva-pratītau
 VN_03908 āha eka-prakṛti-samanvaya-vikāraṇām
 VN_03905 mṛt-pūrvakāṇām śārāva-prabhṛtinām dṛṣṭam
 VN_03907 nānā-prakṛtinām eka-prakṛtinām ca dṛṣṭam
 VN_03904 nidarśanam – eka-prakṛti idam vyaktaṃ
 SV_16913 'pi kathañcid vipralambha-sambhavāt. kim ca,
 VN_03909 -moha-samanvitaṃ hi idam sarvaṃ vyaktaṃ
 PV_02205 kathyatām | ukto mārgas tad-abhyāsād āśrayaḥ
 SV_03825 eṣaṃ buddhi-pratibhāsam anurundhānaiḥ buddhi-
 PV_03150 syāc chṛṅge gaur ity a-laukikam | gava-ākhyā-
 pariṇāma iti iṣṭam syāt. tad a-viruddham anyasya
 pariṇāma iti, kiṃ ca idam uktaṃ bhavati pariṇāma
 pariṇāma-upanidhi-dharmāṇas tat-prakṛtes tathā-
 pariṇāma eva kaścid varṣa-hetuḥ pipilikā-
 pariṇāma eva varṣa-hetuḥ pipilikā-ādi saṅkṣobha-
 pariṇāma-niyamavatām a-śakyaḥ krama-viparyayaḥ
 pariṇāma-pratyayasya anyasya apekṣaṇīyasya
 pariṇāma-pratyayasya anyasya apekṣaṇīyasya
 pariṇāmas tad-artha eva. na ca tāṃ tatra kaścit
 pariṇāmas tad-arthaḥ. na ca tāṃ kaścit
 pariṇāmaḥ. na nir-vivekaṃ dravyam eva dharmāḥ, na
 pariṇāmaḥ pratyuktaḥ, yo 'pi hi kalpayet, yo
 pariṇāmaḥ yat tad dharma-antaraṃ nivartate prādur
 pariṇāmo yathā ekasya syāt sarvasya a-viśeṣataḥ ||
 pariṇāmo vā a-vyatirekiṇyaḥ. viśeṣe vā kathañcid
 pariṇāmo vyaktir na apy āvaraṇa-vigamanam. kim tu
 pariṇāmaḥ, sa tasmād a-bhinna iti, na hi śakter
 pariṇāmanam vā paśyāmaḥ. tad ubhayaṃ viśeṣa-
 pariṇāmāt. indriya-saṃskāra-ādayo 'py uktāḥ. māṃ
 pariṇāmena kārya-utpādana-samarthā iyaṃ kāraṇa-
 pariṇāmena samarthā iyaṃ kāraṇa-sāmagrī kārya-
 pariṇāmena hetur ānkura-janmani | bhūmy-ādis
 paritasyati || tāvad duḥkhitam āropya na ca sva-
 paritāpa-rūpaṃ paśyāmaḥ. na ca asya ayam ātmā
 paritāpa-viśeṣo na syān nila-ādy-ābhāsa-viśeṣa-
 paritāpayoḥ || sukha-ādy-ātmatayā buddher api
 paritāpasya hetor agneḥ śītena virodhāc chīta-
 paritṛṣyati | tatra eva tad-viruddha-artha-tattva
 paritṛṣyan mama iti tat sādhanāny upādatte ||
 paritoṣa-kṛt | na alam bīja-ādi-samsiddho vidhiḥ
 parityakta-vyavaccheda-antare tatra eva aśva-
 parityajati, kim na gṛhyeta. nighṛta eva
 parityajati, tasya pratijñā-sannyāso nāma
 parityajet saukhyaṃ viśiṣṭa-sukha-tṛṣṇayā ||
 parityajya a-sādhana-aṅga-vacanam a-doṣa-
 parityajya akṣiṇī nimīlya cintaya tāvat – kim
 parityajya anyathā prāmānyaṃ vedasya sādhyaitu-
 parityajya artha-antara-kalpanam kevalam an-artha
 parityajya katham bhavet. ya eva tarhi kṛtakaḥ,
 parityajya katham bhāvo bhavet. svabhāvasya eva
 parityajya katham bhāvo bhavet, svabhāvasya eva
 parityajya katham anyatra bhaved iti. artha-
 parityajya kiñcit sāmānya-grahaṇena viśeṣa-antara
 parityāgaḥ para-pakṣa-upagamaś ca. idam eva ca
 parityāgayoḥ svabhāva-antara-utpatti-hāni-
 parityāgād arthasya icchā-pravṛttyor a-virāma-
 paridīpane | a-tat-kārya-artha-bhedena nānā-
 paridīpitaṃ bhavati – karoty eva iti. kāryam ca
 pariniṣṭhānād ākulaṃ pralapanti. tad apy anena
 pariniṣṭhitaḥ | śabda-arthas trividho dharmo
 pariniṣṭhitaḥ | śabda-arthas trividho dharmo
 pariniṣṭpattau tat sphuṭa-a-kalpa-dhī-phalam ||
 pariniṣṭpattau tat sphuṭa-a-kalpa-dhī-phalam ||31||
 paripūrṇā pramāṇatā || tasmāt prasiddheṣv artheṣu
 paripūrṇā pramāṇatā. yadi sva-vacana-abhyupagama-
 paribhāṣā-ādikam apekṣate, nila-ādi-bheda-vat.
 parimāṇa-darśanāt, sukha-duḥkha-moha-samanvitaṃ hi
 parimāṇam iti. asya vyabhicāreṇa pratyavasthānam
 parimāṇam ity evaṃ pratyavasthita āha eka-prakṛti
 parimāṇāt, mṛt-pūrvakāṇām śārāva-prabhṛtinām
 parimita-vyākhyātr-puruṣa-paramparām eva ca atra
 parimitam gṛhyate. tasya prakṛty-antara-rūpa-
 parivartate || sātmye 'pi doṣa-bhāvaś cen
 parivartinām eva bhāvanām ākāra-viśeṣa-parigrahād
 pariśiṣṭa-aṅga-viccheda-anupalambhanāt || tais

SV_06614	'pi iti bhedasya a-sāmānya-doṣo 'pi na asti.	pariśiṣṭa-abhāvas tu prāg eva uktaḥ. api ca, eka-
VN_04820	-arthasya ca śabdasya prayoge 'tiprasaṅgaḥ.	pariśiṣṭeṣu ca sambandham pradarsya dharminī
SV_12623	-sādhane te tulyāḥ sarvatra iti kim anena	pariśeṣitam. tathā ca sarvo vyavahāro 'pauruṣeyaḥ.
SV_12624	na ca sarvo 'vitatha iti vyarthāḥ	pariśramaḥ. atha vākyam apauruṣeyam iṣtam. vākyam
VN_00615	utthāpayati. evaṃ hy anena parampara-anusāra-	pariśramaḥ parihṛto bhavati. nānā-śabda-utthāpana
VN_04605	na pravartate. evaṃ hi pratipatti-paramparā-	pariśramaḥ parihṛto bhavati. viparyaya-darśanāc
PV_04280	kutaḥ | bhāva-hetu-bhavatve kiṃ pāramparya-	pariśramaiḥ || nāśanam janayitvā anyam sa hetus
VN_02810	hetum brūyāt. evaṃ-prakārāṇām a-sambaddhānām	parisaṅkhyātum a-śakyatvāt, lakṣaṇa-niyamo 'py a-
V3_07608	vidhi-nivṛtti-rūpatvāt pratiśedhasya.	parisaṅkhyāteṣv eva pratiśedha-vṛttir iṣṭā, tan
SV_12803	gatyā ca vākya-artha-pratipad bhavet ||249||	parisamāpta-artham hi śabda-rūpam vākyam. te ca
SV_06212	dr̥ṣṭa-prayoga-anusāreṇa sākāṅkṣatvāt sā a-	parisamāpta-tad-arthā viplava eva ghaṭa-ādi-
VN_04814	puruṣo rajña iti. yāvadbhiḥ padair artha-	parisamāptiḥ tadā ekaṃ vākyam, yathā devadatta
V3_13407	-a-sambandhī ca apārthakaḥ, tena eva artha-	parisamāpter iti. dūṣaṇā nyūnatā-ādy-uktiḥ (85a)
V3_08203	eva eṣām a-samsargo gamyo 'stu, tāvatā kārya-	parisamāpteḥ. kim antar-gaḍunā sāmānyena iti
V3_08112	agni-vyavacchedena vyatireka-gatau sāmārthya-	parisamāpteḥ. na ca eteṣām bheda-mātram gamyate,
SV_11926	-vyatyaya-nimeṣa-tulya-kālatvād antya-varṇa-	parisamāpteḥ. yathā-anubhavam smaraṇāt smṛtir api
SV_12827	-smaraṇa-kālasya aneka-kṣaṇa-nimeṣa-anukrama-	parisamāpteḥ, varṇa-rūpa-a-samsparśinā ca eka-
PV_03298	vācakaiḥ | dr̥ṣṭa-smṛtim apekṣeta na bhāseta	parisphuṭam || suptasya jāgrato vā api yā eva
SV_03826	bhāvānām ākāra-viśeṣa-parigrahād bahir iva	parisphuratām sāmānyam ity ucyate, katham idānīm
V1_01502	arthe buddhau vā. na arthe, adhyātmaṃ	parisyandād ihā-vaśena udaya-astamaya-ayogāc ca.
VN_02714	hetor viśeṣaṇa-upādāne vyabhicāram	pariharati. na punaḥ pratijñā-antaram āha, a-
VN_04520	etasya arthāt kiñcid bhayaṃ paśyāmo yena taṃ	pariharet. a-kṛta-samayasya śabde 'py a-pratīti-
SV_15625	eva mantrāḥ siddhi-pradā na te kañcit	parihareyur yajamānam anyam vā. na hy anyam prati
VN_05606	-sāmārthye prāg eva paricchinna-sāmārthyena	parihartavyaḥ parān anupratibodhya iti. a-
V2_05403	paraṃ bodhayitum īso bruvan vā doṣam imaṃ	parihartum. asati hetor a-pratiśedhe vidhiḥ
PV_04167	tena na kṣamaḥ | karma-ādi-bheda-upakṣepa-	parihāra-a-vivecane || prāg-asiddha-svabhāvatvāt
SV_05809	mithyā-buddhim śrūtir janayanty api tad-anya-	parihāra-aṅga-abhāvāt paramārthatas tad-
SV_05803	an-arthikām ||111|| janayanty apy a-tat-kāri-	parihāra-aṅga-bhāvataḥ | vastu-bheda-āśrayāc ca
SV_00207	sāmārthyād artha-gatau pratipatti-gaurava-	parihāra-artham ca pakṣa-vacanam. pakṣasya
SV_02523	śabdāḥ śrāvāṇa ity a-tat-kārya-kāraṇa-	parihāra-arthaḥ. tasmāt svabhāva-a-bhede 'pi yena
PV_04084	bādhyam muktavā pakṣasya lakṣaṇam | ucyate	parihāra-artham a-vyāpti-vyatirekayoḥ || svayaṃ-
V3_02513	bādhyam muktavā pakṣasya lakṣaṇam | ucyate	parihāra-artham a-vyāpti-vyatirekayoḥ ||22||
HB_03010	iti. ya eṣa kasyacid darśanāt kvacit prāpti-	parihāra-artho vyavahāraḥ, sa eva na syāt. na hy
HB_02215	naṣṭo nāma, tat-svabhāva-vināśayoḥ paraspara-	parihāra-rūpatvāt. tasmāt saty asya vināśe vināśa
V3_06610	nanv evam api virodhinoḥ paraspara-	parihāra-sthita-lakṣaṇatayā eva virodhaḥ, a-
V3_00605	prāg-bhavato 'bhāvād virodhaḥ, paraspara-	parihāra-sthita-lakṣaṇatayā vā. na ca ayam
NB_03075	-gatiḥ. śīta-uṣṇa-sparśa-vat. paraspara-	parihāra-sthita-lakṣaṇatayā vā bhāva-abhāva-vat.
V3_06506	siddher vā dhruva-bhāva-vināśa-vat | anyonya-	parihāra-sthita-lakṣaṇatayā vā virodhaḥ, nitya-
VN_01507	prakāraḥ sambhavati, tayor vastuni paraspara-	parihāra-sthita-lakṣaṇatvena eka-tyāgasya apara-
V3_00608	tad-abhāvasya tad-bhāvasya ca anyonya-	parihāra-sthita-lakṣaṇatvena virodhāt. ayam eva
V3_10203	dharmāṇām vṛtti-vyatirekau paraspara-	parihāra-sthita-lakṣaṇau na tṛtīyam rāśim
SV_00514	gatiḥ. sa ca anupalabdheḥ. anyonya-upalabdhi-	parihāra-sthiti-lakṣaṇatā vā virodho nitya-
SV_01212	tat katham vaidharmya-vacanena anaikāntika-	parihāraḥ. tasmād vyāvṛttim icchatā tatra nyāyo
SV_00115	-pratipatty-artham. tathā ca cākṣuṣatva-ādi-	parihāraḥ. dharma-vacanena api dharmy-āśraya-
V3_04306	-pratipatty-artham. tathā ca cākṣuṣatva-ādi-	parihāraḥ. dharma-vacanena api dharmy-āśraya-
SV_13609	tāv api pakṣau prāg eva nirākṛtāv ity a-	parihāraḥ. vyakti-kramo 'pi vākyam na nitya-
V1_00106	tan-nītir uddyotyate || hita-a-hita-prāpti-	parihārayor niyamena samyag-jñāna-pūrvakatvād a-
SV_04805	artheṣu pratipattir astu, sarvathā doṣa-	parihārasya kartum a-śakyatvāt, artha-antara-
SV_06316	-abhāve niṣ-phala-codanatvāt, tathā eka-	parihārasya kvacit sthity-abhāve. sa ca ayam
V1_01807	hi idantayā sukha-duḥkha-sādhanaayoḥ prāpti-	parihāraya pravartate. na ayam doṣaḥ, yasmāt tad-
V2_08616	hetu-bhāvāt kim anyat. tasmād eka-deśa-kāla-	parihāreṇa anya-deśa-kālayor vartamāno bhāvas tat
SV_02303	hetu-bhāvāt kim anyat. tasmād eka-deśa-kāla-	parihāreṇa anya-deśa-kālayor vartamāno bhāvas tat
SV_06528	tad-ekayogakṣematvāt. tad ayam anyonya-artha-	parihāreṇa eka-viśayayor vṛtty-abhāvāt
PV_04076	ca darśayan || samaya-āhita-bhedasya	parihāreṇa dharmināḥ | prasiddhasya gr̥hīty-artham
V3_02812	-jñānasya kasyacid vitatha-arthatvāt tat	parihāreṇa pramāṇa-viśaya-parigraha-artham. kim
SV_05817	a-viśeṣeṇa niveśanāt, vyavahāre 'py anya-	parihāreṇa pravartanāt. a-vṛkṣa-vyatirekeṇa vṛkṣa
SV_03504	arthāḥ samāśrayo dhvaniś ca an-iṣṭa-	parihāreṇa pravartayati ity anya-apoha-viśaya
SV_04809	ca avāśyam-bhāvītvāt. api ca, tad-anya-	parihāreṇa pravarteta iti ca dhvaniḥ | ucyate
SV_04811	96|| śabdam hy eṣa prayuñjāno 'rtheṣv an-iṣṭa-	parihāreṇa pravarteta iti ca prayunkte, tatra
SV_04018	bhāvān a-tat-sādhyebhyo bhedenā jñātvā tat	parihāreṇa pravarteta iti, so 'yam itaretara-
SV_05722	vyavahāra-kāle 'py a-samsparśān na anya-	parihāreṇa pravarteta. na hi sa teṣām tebhyo
SV_05914	niveśitāc chabdād vyavahāre tat	parihāreṇa pravṛttir yuktā, śimśapā-ādi-bheda-vat.
SV_05912	teṣām saṅkete vyavahāriṇām | na syāt tat	parihāreṇa pravṛttir vṛkṣa-bheda-vat ||116|| na
V3_02407	samaya-lakṣaṇa-āhita-bhedasya dharmināḥ	parihāreṇa prasiddha-dharmi-parigraha-artham
SV_13603	vāta-ātapa-vad ātma-ādi-vac ca. tathā kāla-	parihāreṇa vṛtṭiḥ kāla-paurvāparyam. yadā eko na

SV_13601 vyāpter nityatvāc ca. anyonya-deśa-
SV_02522 tāvatyaḥ śrutayo 'tat-kārya-kāraṇa-
VN_03703 na saṁśaya eva sarva-saṁśaya-prakārāṇām
PV_04027 katham || sa-ābhāsa-ukty-ādy-upakṣepa-
SV_06315 'n-anvayo vā vyatirekaḥ. eka-anvayasya
PV_04052 api sādhyā-dharmasya nāntariyaka-bādhanam |
V3_02111 sādhyā-dharmasya sambaddhasya eva bādhanam |
PV_03292 | na pratyayo 'nuyams tac ca pratyakṣāt
VN_05903 kathāṁ vicchinatti, idaṁ me karaṇīyaṁ
SV_05909 pratipadyeta saṅkete. a-pratipattau ca a-
VN_00615 evaṁ hy anena parampara-anusāra-pariśramaḥ
VN_04605 evaṁ hi pratipatti-paramparā-pariśramaḥ
HB_00108 arthatvād upacārasya. evaṁ hi cākṣuṣatva-ādi
V3_04311 artha-gatau pratipatti-gauravaṁ ca
HB_00202 samāna-nirdeśāt pratipatti-gauravaṁ ca
PV_02133 || yukty-āgamābhyāṁ vimrśan duḥkha-hetum
PV_02134 | phalasya hetor hāna-arthaṁ tad-vipakṣam
V2_04804 jñātvā yathā-arhaṁ pratipitsavo hi kiñcit
SV_10630 | ṣaṅdhasya rūpa-vairūpye kāminyāḥ kim
SV_11006 evaṁ-prāyatvāl loka-vyavahārasya. puruṣa-
V2_06612 -pūrva-kārī, na vyasanena. tasya puruṣa-
SV_10806 sati pravartitavye varam evaṁ pravṛtta iti
SV_10808 -anugūṇa-upāyaṁ puruṣa-artha-abhidhāyakam |
SV_04418 ekam iva anyataḥ | vyāvṛttam iva nis-tattvaṁ
SV_04222 -a-kāribhyo bhinnam iva, na ca tat tattvaṁ
PV_04107 eva pravartate || virodha-udbhāvana-prāyā
V3_00502 svayam abhyupagama-antara-avasthānāt. na,
SV_10813 phaṇa-ratna-alāṅkāra-upadeśa-vat, kāka-danta-
V3_00205 parasya eva siddham. tan na abhyupagamāt
V3_00205 tan na abhyupagamāt parikṣā-vṛttih, api tu
SV_10708 na hi vṛṣasyantī ṣaṅdhasya rūpa-vairūpya-
V3_07003 na hi vṛṣasyantī ṣaṅdhasya rūpa-vairūpya-
V3_02710 syāt. dvayor an-āsrita-śāstrayoh kasyacit
VN_02015 -upāyaḥ, na tu satyair asty upetaḥ, tattva-
SV_10816 avadhānasya eva ayuktatvāt. tad yadi na
SV_11110 -pakṣa-pātena pratipakṣa eva yatna-ādhanāt,
PV_04002 ātma-dṛg-vacaḥ || anumā-viṣaye na iṣṭam
SV_17126 | anyāḥ svayaṁ bravīmi iti tayor bhedaḥ
V2_07114 | anyāḥ svayaṁ bravīmi iti tayor bhedaḥ
SV_02603 | ko 'nyo na dṛṣṭo bhāgaḥ syād yaḥ pramāṇaiḥ
SV_10815 -upāyaṁ puruṣa-artha-abhidhāyi ca śāstram
SV_11216 ity anye pracakṣate ||225 || yathā rāga-ādi-
SV_17018 -pravādāt. te ca sarve janā rāga-ādy-a-vidyā-
HB_03105 eva asmābhir ucyamānaṁ kim atra-bhavataḥ
V3_09212 śabda eva kevalaḥ siddhaḥ, na arthaḥ. na hi
V1_04403 ca etat pramāṇasya rūpam uktam, atra api
HB_00606 tan-mātra-anvayena para-mata-apekṣam.
SV_03703 prāsādasya svayaṁ saṁyoga-ātmakasya
V3_00402 siddha-lakṣaṇam asiddham kim ātmanaḥ.
PV_04012 vastutaḥ siddham tad asiddham kim ātmanaḥ ||
HB_00705 anusarati iti ko 'yaṁ pratipatti-kramaḥ.
VN_06114 para-pakṣe doṣa-prasaṅgo mata-anujñā. yaḥ
V3_12111 sattā-sādhanā-vṛtteḥ. sandigdhaḥ syāt. na ca
VN_02206 tasmād ayam a-samartha-sādhanā-abhidhāy api
V3_12609 tad-bhāvena vyavasthāpayan na cet sva-viṣaye
SV_02424 hi bhāvāḥ svarūpa-sthitayaḥ. te na ātmānaṁ
VN_06016 upanyāse 'vaśyaṁ sādhanam vaktavyam, anyathā
VN_01704 sādhyā-asiddheḥ. atha vā sādhyate tena
SV_02016 1|| avaśyaṁ-bhāva-niyamaḥ kaḥ parasya anyathā
V2_08908 2|| avaśyaṁ-bhāva-niyamaḥ kaḥ parasya anyathā
SV_12111 hy anyo vā racito granthaḥ sampradāyād ṛte
PV_04001 || parasya pratipādyatvād a-dṛṣṭo 'pi svayaṁ
PV_04141 uparodhe 'pi doṣavattam upāgataḥ || yathā
SV_05401 apekṣate nāma, an-ādheya-atīśaya-ātmā
V3_00108 parasya pratipādyatvāt svayam a-dṛṣṭam api

parihāreṇa vṛttir hi deśa-paurvāparyam. tat
parihāreṇa vyavahāra-arthāḥ, yathā
parihāreṇa samarthanāt. etena sva-pakṣa-anapekṣa-
parihārau viḍambanā | a-sambaddhā tathā hy eṣa na
parihārya-abhāve niṣ-phala-codanatvāt, tathā eka-
parihāryaṁ na ca anyeṣām anavasthā-prasaṅgataḥ ||
parihāryaṁ na ca anyeṣām anavasthā-prasaṅgataḥ ||1
parihīyate || apavādaś caturtho 'tra tena uktam
parihīyate, asminn avasite paścāt kariṣyāmi,
parihṛta-tad-anya-niveśinaḥ śabdād a-nirākarāṇe
parihṛto bhavati. nānā-śabda-utthāpana-a-
parihṛto bhavati. viparyaya-darśanāc ca. śabdād
parihṛtaṁ bhavati. dharmā-vacanena api dharmy-
parihṛtaṁ bhavati. pakṣasya dharmatve tad-
parihṛtaṁ bhavati. pakṣasya dharmatve tad-
parikṣate | tasya anitya-ādi-rūpaṁ ca duḥkhasya
parikṣate || sādhyate tad-vipakṣo 'pi heto rūpa-
parikṣante prekṣā-pūrva-kāriṇaḥ, na tu
parikṣayā ||211|| na hi śabda-artho 'san san vā
parikṣayā tu pravṛttāv a-pravṛttir eva. tasya
parikṣayā pravṛttāv a-pravṛttir eva,
parikṣayā prāmāṇyam āha. tac ca sambaddha-anugūṇa
parikṣā-adhikṛtaṁ vākyam ato 'n-adhikṛtaṁ param ||
parikṣā-an-aṅga-bhāvataḥ ||77|| arthā jñāna-
parikṣā-an-aṅgatvād iti pratipādayiṣyāmaḥ. te
parikṣā apy atra tad-yathā | a-dharma-mūlaṁ rāga-
parikṣā-kāle kasyacid an-abhyupagamāt. sa yam
parikṣā-vac ca. tad viparyayaṇa upasamhāra-vac
parikṣā-vṛttih, api tu parikṣayā abhyupagama iti
parikṣayā abhyupagama iti na para-upagatena
parikṣayām avadhatte. yat punar etad uktam
parikṣayām avadhatte. yat punar etad uktam
parikṣayām kaḥ prastāvo 'prastuta-pakṣi-
parikṣayām phala-ādi-pratisaraṇa-daṇḍa-prayoga-
parikṣayām viśamvāda-bhāk pravartamānaḥ śobheta.
parikṣāvato viśeṣeṇa a-duṣṭa-ātmanaḥ. kaḥ punar
parikṣita-parigrahāt | vācaḥ prāmāṇyam asmin hi
parikṣyatām ||325|| nir-abhiprāya-vyāpāra-vacane
parikṣyatām ||46|| sarvatra yogyasya eka-artha-
parikṣyate ||43|| eko hy artha-ātmā. sa
parikṣyeta anyatra avadhānasya eva ayuktatvāt.
parītaḥ puruṣo mṛṣā-vādī dṛṣṭas tathā dayā-
parītatvād a-sambhāvaniya-yāthātathya-vacanāḥ.
paruṣam iva ābhāti. tasmāt tira-a-darśinā iva
pare 'pracyuta-ātmana upalayanam anityatām
pare mūdhā viśamvādayanti lokam iti. cintāmayim
pare hy artha-antara-nimittam a-tad-bhāva-mātra-
pareṇa a-saṁyogāc ca. tata eva saṅkhyā-abhāvaḥ.
pareṇa apy anyataḥ pratipattum ayuktam eva. yas
pareṇa apy anyato gantum ayuktaṁ para-kalpitaiḥ |
pareṇa api tad ucyamānaṁ plavata eva, upayoga-
pareṇa coditaṁ doṣam an-uddhṛtya, bhavato 'py
pareṇa tathā upagata ity a-pramāṇād abhyupagamāt
pareṇa tathābhāve '-pratipādite '-parājito
pareṇa bādhyate. tad asya pramāṇa-lakṣaṇam asti
pareṇa miśrayanti, tasya aparatva-prasaṅgāt. yad
pareṣām a-pratipatteḥ, apareṇa ca tat-sambandhi
pareṣām a-pratīto 'rtha iti sādhanam tri-rūpa-
paraiḥ | artha-antara-nimitte vā dharme vāsasi
paraiḥ | artha-antara-nimitte vā dharme vāsasi
paraiḥ | dṛṣṭaḥ ko 'bhīhito yena so 'py evaṁ na
paraiḥ | dṛṣṭaḥ sādhanam ity eke tat-kṣepāya ātma
parair an-utpādyā pūrva-rūpaṁ na kha-ādikam |
parair apekṣate ca iti vyāhatam etat. tasmād yaḥ
parair dṛṣṭam sādhanam, yathā - a-cetanāḥ sukha-

SV_12525	ādy-apavādīni. na hi tāny an-āhita-saṃskārāḥ	paraiḥ pravartayanti. sva-pratibhā-racita-
PV_03538	|| ātma-anubhūtam pratyakṣam na anubhūtam	parair yadi | ātma-anubhūtiḥ sā siddhā kuto yena
PV_03291	kadācid bhrānti-kāraṇam || yathā eva iyaṃ	parokṣa-artha-kalpanā smaraṇa-ādikā | samaya-
PV_02029	na īśvara-āder a-bhedataḥ || prāmānyam ca	parokṣa-artha-jñānam tat sādhanasya ca | abhāvān
SV_16217	'pi kārya-kṛt kaiścid eva vijñāta ity asti	parokṣa-artha-darśi puruṣaḥ. na hy ayam arthaḥ
HB_00102	namo mañjunāthāya	parokṣa-artha-pratipatter anumāna-āśrayatvāt
SV_17021	ācāra-vat. teṣām eva puruṣāṇām vacanāt punaḥ	parokṣa-artha-sampratipattir iti katham tad eva
PV_02132	duḥkha-hāna-artham upāyeṣv abhiyujyate |	parokṣa-upeya-tad-dhetos tad-ākhyānam hi duḥ-
V1_02803	-viplavam āvega-pratipatti-pradarśanāt |	parokṣa-gati-sañjñāyām tathā-vrtter a-darśanāt ||3
SV_16715	nanv ayam sarvatra samānaḥ prasaṅgaḥ.	parokṣa-daiśikānām vacanānām artham yathā-
PV_03061	-rūpeṇa eva tadā gatiḥ | tasmāt sarvaḥ	parokṣo 'rtho viśeṣeṇa na gamyate || yā ca
V1_00207	||1|| dvidvidha eva hy arthaḥ pratyakṣaḥ	parokṣaś ca. tatra yo jñāna-pratibhāsam anvaya-
VN_04704	na aparān. na ca atra kaścid chabde	parokṣaḥ sāksī, yata idam evaṃ niścinumaḥ.
PV_04210	gatāv a-gatau ca prasidhyati | te ca atyanta-	parokṣasya drṣṭy-a-drṣṭi na sidhyataḥ || anyatra
V3_11808	tayoḥ pratibandham jānīyāt, tau ca atyanta-	parokṣasya na sidhyataḥ. ke ca nir-ātmānaḥ prāna-
V1_01506	sukha-ādi-saṃvedanam ca buddhiḥ. sā ca	parokṣā iti na anugraha-upaghātau tataḥ syātām,
PV_03062	dharmād gatiḥ dharmiṇi jāyate | sā anumānam	parokṣāṇām ekāntena eva sādhanam || na pratyakṣa-
PV_03063	ekāntena eva sādhanam || na pratyakṣa-	parokṣābhyām meyasya anyasya sambhavaḥ | tasmāt
SV_10906	anumānatā | buddher a-gatyā abhihitā	parokṣe 'py asya gocare ||216|| tasya ca asya
SV_16618	-saṃvādinī an-iṣṭatvāt. kim ca, yady atyanta-	parokṣe 'rthe 'n-āgama-jñāna-sambhavaḥ |
SV_17503	drṣṭa-pramāṇa-virodhasya apy atyanta-	parokṣe 'rthe 'visaṃvāda-anumānam. sidhyet
SV_15514	etad uttaratra niṣetsyāmaḥ, na asty atyanta-	parokṣe 'rthe pramāṇa-antara-vrttir iti. samāna-
HB_03401	asad-vyavahārasya sādhiḥ iti, katham tayoḥ	parokṣe 'rthe prayogaḥ. na eva prayogaḥ
SV_15307	an-upalakṣyāḥ syuḥ. tathā hi – ko 'tyanta-	parokṣe 'rthe saṃvādanam itarad vā sarva-darśi
SV_16620	jñāna-yāthātathyam puruṣasya iṣyate	parokṣe 'rthe, santi puruṣa atīndriya-artha-drṣā
PV_04106	artheṣu śāstra-tyāge 'pi na kṣatiḥ |	parokṣeṣv āgama-an-iṣṭau na cintā eva pravartate |
SV_16521	vacanam so 'rtha-vid yadi | na hy atyanta-	parokṣeṣu pramāṇasya asti sambhavaḥ ||314|| syād
PV_03094	idrṣṣa-anupalambhanam | tan na atyanta-	parokṣeṣu sad-asattā-viniścayau || bhinnō '-
V1_00610	bhāva-siddhir iti cet, nanu tad eva idam	paryanuyuktam – kim idam darśanam nāma iti.
V1_02113	bhāvānām tādrūpyam a-tādrūpyam ca	paryanuyuktā hetu-prakṛtim eva te 'py ālambran
VN_06302	-vādinam nigrāha-prāptam uttara-vādi na	paryanuyunkte, apratibhā eva asya uttara-a-
SV_08915	-rūpatvāt. tam eva ca ayam bhāvam prakāraiḥ	paryanuyunkte. tasya bhede dravyatva-ādy-a-bhedo
VN_06602	-ādibhir eka-prakṛtir iti. sa evam uktavān	paryanuyujyate. atha prakṛtir vikāra iti katham
SV_15813	śabda-śrutir iti cet. nanu tad eva idam	paryanuyujyate katham tata iti. a-sambandhāt.
SV_07114	bhavit. atra api yadi kaścit pratibandham na	paryanuyujyate. sa hi pāta-pratibandho na artha-
V3_08805	pratibandhaḥ. pratibandhād a-pāte 'pi tulyaḥ	paryanuyogaḥ – kṛto nāma sa tena pratibandha-
V2_06711	-an-upakāre na sidhyati. para-ātmani tulyaḥ	paryanuyogo 'navasthā ca. janya-janaka-bhāve so
SV_07117	pratibandhaḥ. pratibandhād a-pāte 'pi tulyaḥ	paryanuyogo 'navasthā vā. tasmāt pāta-abhāvaḥ
SV_16817	iti cet. tasya api śabda-ātmakatve tulyaḥ	paryanuyogaḥ katham asya artho vidita iti. puruṣo
SV_14410	antaratve 'pi tasya iti punar upakāratva-ādi-	paryanuyogas tad-avastha eva. tathā an-anyatve.
VN_01521	jātau vā sarvaḥ sarvasmāj jāyeta iti tulyaḥ	paryanuyogaḥ. na atīśayas tatra sarvathā na asti,
V2_07015	| na asiddha-arthaḥ svayam śaktas tulyaḥ	paryanuyogataḥ ||39|| prasiddhiś ca nṛṇām vādaḥ
SV_08419	na aparasya. na hi svabhāvā bhāvānām	paryanuyogam arhanti, kim agnir dahaty uṣṇo vā na
VN_06407	-doṣa-a-pratipādanāt. tasmād evam api na	paryanuyojya-upekṣanam nāma parājaya-adhikāraṇam
VN_06303	eva asya uttara-a-pratipatter iti na	paryanuyojya-upekṣanam pṛthān nigrāhasthānam.
VN_06212	iti. nigrāha-prāptasya a-nigrāhaḥ	paryanuyojya-upekṣanam. paryanuyojyo nāma nigrāha
VN_06212	prāptasya a-nigrāhaḥ paryanuyojya-upekṣanam.	paryanuyojyo nāma nigrāha-upapattiyā codaniyaḥ,
V3_09403	nivṛtta ity a-nivṛtto 'vasthātā avasthitaḥ	paryanuyojyaḥ. san vā na ghaṭo bhāvikaḥ, a-tal-
SV_00513	-abhāvena virodha-a-pratipattih. tathā hy a-	paryanta-kāraṇasya bhavato 'nya-bhāve 'bhāvād
V2_06006	antareṇa virodha-a-pratipattih. tathā hy a-	paryanta-kāraṇasya bhavato 'nya-bhāve 'bhāvād
PV_03137	bhāty a-vyavahitā iva yā || sā matir nāma	paryanta-kṣaṇika-jñāna-miśraṇāt | vicchinna-abhā
NB_01011	-saṃvedanam. bhūta-artha-bhāvanā-prakarṣa-	paryanta-jaṃ yogi-jñānam ca iti. tasya viśayaḥ
SV_11925	-vyatikrama-kālatvāt. ādhikye vibhāgavataḥ	paryavasāna-ayogāt. aneka-aṇu-vyatayaya-nimeṣa-
SV_14224	asya kaḥ sambandha iti sa eva prasaṅgo '-	paryavasānaś ca. tad avaśyam vināśa-sambandha-
VN_01919	-cintā-prakāraḥ. na ca evam prastutasya	paryavasānam sambhavati, a-niścaya-phaladvād an-
SV_03012	tac-chaktinām ca aparāparāsv eva śaktiṣv a-	paryavasānena ghaṭanāt, sa ekas tābhīḥ kadācid
SV_11105	tasya nir-upadravtvāt. a-śeṣa-doṣa-hāneḥ,	paryavasthāna-janma-pratibaddha-duḥkha-vivekā,
SV_07617	eṣṭavyaḥ. sa eva sāmānya-kārye	paryāpta iti niḥ-prayojanā sāmānya-kalpanā. yadi
VN_05116	bhedānām vacane ca atiprasaṅgād ity uktam.	paryāya-śabda-kalpo hy aparo hetur eka-hetu-
VN_01201	-upayogo 'n-upayogaś ca ity-ādi. asti	paryāyo 'vasthā śaktir iti tena a-virodha iti cet,
SV_08728	rūpa-antareṇa upayogāt. sa eva khalv ayam	paryāyo bheda-āśraya ekasya katham. pariṇāmo vā a
SV_02904	vastuni | buddhyā vā na anya-viśaya iti	paryāyatā bhavet ||51|| ity antara-ślokaḥ. yasya
SV_17524	na hy ayam sambhavo 'sty ekaḥ śabdo niṣ-	paryāyam nityaś ca syād anityaś ca iti. vastubhir
VN_01119	idānim idam ekatra a-vibhakta-ātmani niṣ-	paryāyam paraspara-vyāhatam yokṣyate: janma-a-
PV_02095	iti cet an-artha-antara-hetutve 'py a-	paryāyāḥ sita-ādiṣu saṅkhyā-ādi-yoginaḥ śabdās

SV_08725
SV_08726
SV_10314
V2_06602
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V3_10206
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PV_03112
PV_02041
V1_02311
SV_07505
HB_02214
PV_03142
VN_00116

kathañcid bhedāt sahakāriṇo 'kārakāḥ syuḥ.
eva kaścīd a-kārako 'sti. sarveṣāṃ sarvatra
-asiddhiḥ. na iyatā tad-abhāvaḥ. punaḥ
-asiddhiḥ. na iyatā tad-abhāvaḥ. punaḥ
-āśrayaḥ kāryasya. ata eva sahakāriṇāṃ apy a-
-āśrayaḥ kāryasya. ata eva sahakāriṇāṃ apy a-
-lopa āgataḥ | pretya-bhāva-vad akṣaiś cet
tat kim idānīm pakṣo 'pi vipakṣaḥ. syād api
eva eka-bhāvinī || sā bījaṃ sarva-saktīnāṃ
kiṃ tarhi sarvaḥ pratiyogī niṣedhaḥ
khalv asati pratiṣedho na sambhavet. na hi
abhāva-vyavahāraḥ sādhyate. uktam atra yathā
anyatvāt, a-bhakṣya-a-sparśaniya-vat
na bhavati iti ca prasajya-pratiṣedha eṣa na
prādhānyāt. evaṃ ca a-pratiṣedhāt kasyacit
na tayoḥ parasparaṃ vivekaḥ. a-viveke ca na
sādhyate 'nayā | vastuny api tu pūrvabhāyāṃ
anyathā iha api kasyacit bhāve na pratiṣedha-
tadā tad-vyatireki saṃsprīyeta. tat-
-ātmano bhāvasya parāmarśād a-doṣa iti cet.
ubhaya-dharmaṃ brūyāt. an-āśrita-vastuno '
ubhaya-dharmaṃ brūyāt, an-āśrita-vastuno '
vinā api pratiyann asmān kāryiṇo dṛṣtvā
icchāyāṃ apy an-āyattasya kadācid ayogāt.
na ghaṭe. yathā ko 'py āyāta iti na
pratipadyanta iti na vidvān nigrāham arhati.
-ghaṭṭitakam ity-evam-ādīnāṃ api vācyatvāt.
kuryāt, na asya a-sāmarthyam, tatra jādyāt
a-jānan kiṃ na prativādi nigrhyate. jādyāt
-vacanam ity ayuktaṃ nigamanam. vijñātasya
apy a-vijñātam a-vijñāta-artham. yad vākyam
ananubhāṣaṇam. vijñāta-vākya-arthasya
iti. a-vijñātam ca ajñānam. vijñātam
etac ca kasya parājaya ity anuyuktayā
ayam pratiṣedham āha. tatra ca tūla-upala-
ayam pratiṣedham āha. tatra ca tūla-upala-
hy adhikaraṇatva-ādy-ayogād ity aparāḥ.
na tadā eva tad ācaranti. so 'yam paśor api
paśyanti, na tadā eva tad ācaranti. so 'yam
iṣṭam cet sarva-vastunaḥ | etat sāṅkhyā-
yogo yuktaḥ. prāk sa na ca tatra āśid asti
idaṃ me karaṇīyam parihīyate, asminn avasite
syāt. tad-dhetoḥ svabhāvasya prāg-abhāvāt
āgantavo malāḥ || tat prāg apy a-samarthānāṃ
eva, na anya-āyatte, tad-bhāve 'bhūtasya
pratyayāḥ saha jāyante kṣaṇikā yeṣāṃ prāk
nanv ādi-kalpikeṣv a-dṛṣṭā eva vyavahārāḥ
vijñāna-hetutayā upanidheḥ prāg upalambhaḥ
na lakṣitau | artha-artha-pratyayau
tad bhavet | vyaktaṃ sattā-ādi-van no cen na
āhosvid anitya iti vikalpe prān nityo bhūtvā
pakṣe vināśa-hetuḥ. na prān nityo bhūtvā
a-janako buddher upayoga-a-viśeṣataḥ | sa
uktam. na api yugapat kriyā, tat-svabhāvasya
-a-sthiteḥ || sthāne svayam na naśyēt sā
'neka-darśanaḥ | krameṇa api na śaktaṃ syāt
iti samayaḥ. tad-vyatikrame tasya
syāt. tattve viśeṣa-abhāvād a-pūrva-bhāvināḥ
śrūtiś tena tāv antāv iti kau smṛtau || prāk
akṣaṇī buddhitaḥ || yādṛśy ākṣepikā sā āśit
-lakṣaṇam. sārūpyam apy a-tad-ātmanaḥ prāk
jātam na anyāḥ kaścīd viśeṣa iti. pūrva-vat
bhūtvā paścād anityo bhavati, kiṃ tarhi
bālānāṃ a-vikalpanāt | sāṅketa-upāya-vigamāt
a-viśeṣāt. dharmaṇi prāk sattvaṃ prasādhyā

paryāyena atha kartṛtvam sa kiṃ tasya eva
paryāyena upayogāt. śakter vā vipariṇatāyās tan-
paryāyena keṣāñcid abhivyakteḥ. kārye tu kāraka-
paryāyena keṣāñcid abhivyakteḥ. na api śabdā
paryāyena jananam. yad api kiñcid vijātyād
paryāyena jananam. yad api kiñcid vijātyād
paryāyena pratiyate || tac ca na indriya-śakty-
paryāyena. lakṣaṇa-bhedas tu kathita eva. na hy a-
paryāyena samudbhave | nir-doṣa-viśayaḥ sneho nir
paryudastaś ca, a-tattva-lakṣaṇatvād a-sapakṣasya.
paryudāsa eva eko naṅo viśayaḥ, kiṃ tarhi
paryudāsa-vṛttyā apekṣāto 'bhāva-anupalabdhi, na
paryudāsa-vṛttyā. upalabhyamāna-dharmatve viśaya-
paryudāsaḥ. anyathā iha api kasyacit bhāve na
paryudāso 'pi kvacin na syāt. yadi hi kiñcit
paryudāsaḥ. tad evaṃ vyatireka-abhāvād anvayo 'pi
paryudāso vidhānataḥ || tatra upalabhyeṣv
paryudāsayo rūpa-bhedaḥ syād ubhayatra vidheḥ
paryudāsena. tac ca na asti, sarvatra nivṛttir
paryudāsena vastu-saṃsparśāt tad eva vastu-rūpaṃ
paryudāsena vyatireka-mātrasya abhāve 'py a-
paryudāsena vyatireka-mātrasya abhāve 'py a-
parva-brāhmaṇa iva vyaktaṃ mūlyam mṛgayate. asmad
parvata-ādi-vat. ayam eva nityatve 'pi doṣas
parvate vṛkṣe vā śāṅkā bhavati. na hi viśeṣa-
parśat-prajñām a-parikalpya vacanān nigrāha-arha
parśat-prativādibhyāṃ trir-abhihitam apy a-
parśad-ādaya na pratipadyanta iti na vidvān
parśad-āder a-vijñāta-pratipādana-a-sāmarthyā iti
parśadā trir-abhihitasya a-pratyuccāraṇam
parśadā prativādinā ca trir-abhihitam na
parśadā prativādinā trir-abhihitasya yad a-
parśadā prativādinā yad a-vijñātam, tad ajñānam
parśadā vaktavyam, na khalu nigrāha-prāptaḥ sva-
pallava-ādiṣu tad-bhāve 'pi sparśa-bheda-darśanāt.
pallava-ādiṣu tad-bhāve 'pi sparśa-bheda-darśanāt.
paśavo 'pi hi tāvad yad ayuktaṃ paśyanti, na tadā
paśuḥ. mahato 'pi mahīyaso yad avamanyata iti kim
paśor api paśuḥ. mahato 'pi mahīyaso yad
paśoḥ ko 'nyaḥ sa-lajjo vaktum ihate || a-dṛṣṭa-
paścāt (152'ab') na ca tatra utpanno na kutaścīd
paścāt kariṣyāmi, pratiśyāya-kalā me kaṅṭhaṃ
paścād ca tato bhāvāt. nityam tat-svabhāva-sad-
paścād chaktiḥ kva tanmaye | na alaṃ praroḍhum
paścāt tādātmya-virodhāt karaṇānāṃ ca kārya-
paścāt pṛthag-bhāvo na asti, yato 'nantaram kārya
paścāt pravṛttā iṣyante. na, teṣāṃ apy anya-
paścāt saṃvedanasya iti cet, a-pratyakṣa-
paścāt smaryete tau pṛthag katham || krameṇa
paścād a-viśeṣataḥ ||160|| atha api pācakatvam
paścād anityo bhavati iti bruvāṇo bhāva-dvayam
paścād anityo bhavati, kiṃ tarhi paścād api nitya
paścād api (6abc') syāt. ātma-a-bhedena sāmarthyā
paścād apy a-kriyā-ayogāt. tad ayam bhāvo nivṛtta
paścād apy a-viśeṣataḥ | doṣo 'yam sakṛd utpanna-
paścād apy a-viśeṣataḥ || anena deha-puruṣāv
paścād apy a-viśeṣān na tat-samavāyaḥ syāt. tat-
paścād apy abhāva-prasaṅgāt. sa ca tad-dhetur vā
paścād apy abhāvāś cet sa eva anityatā na kim |
paścād apy astu tādrī | taj-jñānair upakāryatvād
paścād apy ātma-a-pracyuteś caitanyasya katham
paścād api na jñāna-hetuḥ syāt. samavāyād eva
paścād api nitya eva, eka-svabhāvavāt. sa tarhi
paścād api bhaven na saḥ || mano '-vyutpanna-
paścād api vyāptiḥ prasādhyata eva yathā sañ

SV_11617 nityasya an-upakārāt. a-sāmarthyē 'pi
V2_08003 -sattā-mātreṇa kṣepa-ayogāt, prāg a-kartuḥ
SV_02110 vā, antya-kṣaṇa-darśinām niścayāt.
V2_09011 vā. antya-kṣaṇa-darśinām niścayāt
SV_16016 sa śrūtāv a-paṭu-śrutiḥ | apekṣya tat-smṛtiṃ
HB_01008 svabhāva-anyathātva-abhāvāt tat-svabhāvasya
VN_05302 pratijñāyate, pūrvaṃ sarvaṃ uccārayitavyam,
VN_05318 api na sarvaṃ prāg anukrameṇa uccāritavyam,
VN_05421 anujñāyate, sarvaṃ prāk sakṛd vaktavyam
SV_04527 kṛta-sambandhasya ekatra svalakṣaṇe śabdasya
PV_03525 uktau saṃskārato yadi | niyamaḥ sa kutaḥ
SV_08123 na āsīt tatra eva ca asya svabhāve sthitasya
SV_02121 ||33|| sa hi niṣpanne bhāve 'rtha-antarataḥ
V2_09108 ||64|| sa hi niṣpanne bhāve 'rtha-antarataḥ
SV_00403 eva na anya-āyatte, tad-bhāve 'bhūtasya
SV_02120 tatra bhāva-anumānasya a-sambhavāt, tatra
V2_09107 tatra bhāva-anumānasya a-sambhavāt. tatra
PV_03531 vrajat | rūpa-ādi-buddheḥ kiṃ jātaṃ
PV_02036 -śaktimat | kim āsīt tasya yan na asti
PV_02128 sthita-ātmatā || tasya ādau deha-vaigun्यāt
VN_01609 -piṇḍe ghaṭo 'sti, kathaṃ tad-avasthāyām na
PV_03246 ced akṣa-cetasah || asataḥ prāg a-sāmarthyāt
SV_10006 darśane 'pi pātava-abhāvāt iti tad-vaśena
V2_08208 darśane 'pi pātava-abhāvāt iti tad-vaśena
PV_02259 api mukti-prasaṅgataḥ | prāg guror lāghavāt
HB_01505 -janane samarthaḥ. teṣāṃ ca na pūrvaṃ na
SV_02104 na vai kācid anyā anityatā nāma yā
V2_09006 na vai kācid anityatā nāma anyā yā
PV_04223 'sato 'pi san | vastv-abhāvas tu na asti iti
V2_05407 'sato 'pi san | vastv-abhāvas tu na asti iti
SV_17430 -sthāne dr̥ṣṭvā upālabdhā. sā taṃ pratyuvāca.
PV_03472 || vidyamāne 'pi liṅge tām tena sārddham a-
PV_04054 || riktasya jantor jātasya guṇa-doṣam a-
V3_00301 āgamaḥ. riktasya jantor jātasya guṇa-doṣam a-
V3_08311 -pūrvakā hi rāga-ādayaḥ, ahaṃ mama iti ca a-
PV_03404 timireṇa asya vyaktaṃ cakṣur atīndriyam |
SV_06006 -viparītasya su-jñānavāt. ekaṃ hi kiñcit
PV_03499 śabdānām yojanā iti vivecitam || vicchinnaṃ
PV_03228 bhedakasya ca | a-grahād eka-buddhiḥ syāt
SV_04927 tad eva idam iti. tan na tad ekam anekatra
V3_06401 -pratiśedha-vikalpau bhavataḥ, yathā nilaṃ
SV_11115 sambhavaḥ ||222|| na hi na ahaṃ na mama iti
SV_17601 samihita-artha-sattām antareṇa api vṛttiṃ
PV_03104 sadr̥śa-apara-sambhavāt | bhrānter a-
V3_04011 yathā - nityo ghaṭa iti, abhighāta-sahatvaṃ
SV_04920 iti. tām ekāṃ jñāna-ādikām arthakriyām teṣu
PV_02257 | āgamasya tathā-bhāva-nibandhanam a-
SV_17117 | avaśyaṃ śāṅkayā bhāvyaṃ niyāmakam a-
V2_07112 | avaśyaṃ śāṅkayā bhāvyaṃ niyāmakam a-
PV_02134 || yatas tathā sthite hetau nivṛttir na iti
PV_03207 | vikalpayann apy eka-arthaṃ yato 'nyad api
V1_01304 agni-dhūma-vat. na ca ayam a-śabdakam arthaṃ
PV_02217 an-apāyatvād anekāntāc ca bhasma-vat | yaḥ
SV_06010 iti pradārśya vyutpāditaḥ. yatra eva taṃ na
V3_07808 sa pakṣaḥ. sa yam evaṃ vyabhicāra-viṣayaṃ
V1_01312 tasmād ayam a-śabda-saṃyojanam eva arthaṃ
SV_02619 ca. tasmāt paśyañ śukti-rūpaṃ viśiṣṭam eva
HB_03012 na hy ayam analaṃ paśyann apy analam eva
PV_02033 || dūraṃ paśyatu vā mā vā tattvam iṣṭaṃ tu
PV_02033 asāv iṣṭo na tu sarvasya vedakaḥ || dūraṃ
HB_03103 anya-abhāva-pratītir iti cet, kathaṃ ekaṃ
HB_03011 sa eva na syāt. na hy ayam analaṃ
HB_03101 pramāṇa-viniścaye. tasmād ayam analaṃ
V2_09009 nirñītaḥ. tam asya svabhāvaṃ manda-buddhiḥ
SV_02107 svabhāvaṃ sva-hetor eva tathā-utpatteḥ

paścād api svabhāva-a-tyāgād a-śaktiḥ. sambandhe
paścād api svabhāva-a-parāvṛtṭeḥ. apekṣāyām ca
paścād asya anupalabdhyā a-sthiti-pratipatter
paścād asya anupalabdhyā a-sthiti-pratipatter
paścād ādhatte smṛtiṃ ātmani ||303|| ity eṣā
paścād iva prāg api janana-prasaṅgāt. tasmād yo
paścād uttaram abhidhātavyam iti, api tu yathā-
paścād dūṣaṇaṃ vācyam dvir-uccāraṇa-prasaṅgāt.
paścād dūṣaṇaṃ iti, kiṃ tu dūṣayatā avaśyaṃ
paścād prayogo yuktaḥ, tasya deśa-kāla-vyakti-
paścād buddheś ced astu sammatam || na grāhyatā
paścād bhavati iti dur-anvayam etat. kriyā-
paścād bhavan kathaṃ tasya hetuḥ syāt. phalasya
paścād bhavan kathaṃ tasya hetuḥ syāt. phalasya
paścād bhāva-niyama-abhāvāt, kāraṇānām kārya-
paścād bhāvān na hetutvaṃ phale 'py ekāntatā
paścād bhāvān na hetutvaṃ phale 'py ekāntatā
paścād yat prāñ na vidyate || sati sva-dhī-grahe
paścād yena na sandhimat || na sa kaścit pṛthivy-
paścād-vad a-vilaṅghanam | śanair yatnena
paścād-vad upalabdhīḥ, tad-arthakriyā vā. vyakter
paścād vā an-upayogataḥ | prāg-bhāvaḥ sarva-
paścād vyavasthāpyate, vikāra-darśanena iva viṣam
paścād vyavasthāpyate, vikāra-darśanena iva viṣam
paścād na pāpa-haraṇaṃ kṛtam || mā bhūd gauravam
paścād na pṛthag bhāva iti samarthān api
paścād niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa-sthiti-
paścād niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa-sthiti-
paśya bāndhya-vijṛmbhitam || nivṛttir yadi tasmin
paśya bāndhya-vijṛmbhitam ||15|| nivṛttir yadi
paśyata mātaḥ puruṣasya vaiparītyam. mayi dharmā-
paśyataḥ | kathaṃ pratītir liṅgaṃ hi na a-
paśyataḥ | vilabdhā bata kena amī siddhānta-
paśyataḥ | vilabdhā vata kena ime siddhānta-
paśyato 'nunaya-pratigha-abhāvāt. ayoniśo-
paśyato 'nya-akṣa-dr̥ṣṭye 'rthe tad-a-vyaktaṃ
paśyato 'nyatra tad-ākāra-vivekinīm buddhim
paśyato 'py akṣair ghaṭayed yadi kalpanā |
paśyato 'pi parāparam || guṇa-ādi-bheda-grahaṇān
paśyato 'pi bheda-saṃsarga-vad yuktaṃ. vibhrama-
paśyato nilam etan na pītam iti. tasmān na tau
paśyataḥ parigraham antareṇa kvacit snehaḥ. na ca
paśyato bhavitavyam eva a-dr̥ṣṭa-vyabhicāra-vacasām
paśyato bhedaṃ māyā-golaka-bheda-vat || tathā hy
paśyato bhrāntyā etat syāt. tac ca dr̥ṣṭa-avarugṇa
paśyato vastu-dharmatayā eva anyebhyo bhidyamānā
paśyatām || muktim āgama-mātreṇa vadan na
paśyatām ||324|| ity antara-ślokaḥ. tasmād a-
paśyatām ||45|| eṣa sthāṇur ayaṃ mārga iti vakti
paśyati | phalasya hetor hāna-arthaṃ tad-vipakṣaṃ
paśyati || citra-avabhāseṣv artheṣu yady ekatvaṃ
paśyati, a-paśyaṃś ca na śabda-viśeṣam anusmarati,
paśyaty ātmānaṃ tatra asya ahaṃ iti śāśvataḥ
paśyati tam eva a-vṛkṣaṃ svayam eva pratipadyate.
paśyati, tam eva pakṣi-kuryāt. na ca anumāna-
paśyati darśanāt. atha vā pratyakṣa-sādhana eva
paśyati. niścaya-pratyaya-vaikalpyāt tv a-
paśyati, yena salila-arthī tatra na pravarteta.
paśyatu | pramāṇaṃ dūra-darśi ced eta ḡdhrān
paśyatu vā mā vā tattvam iṣṭaṃ tu paśyatu |
paśyann anyan na asti iti pratīyāt. tasya eva
paśyann apy analam eva paśyati, yena salila-arthī
paśyann apy analo 'yaṃ na salilam ity an-
paśyann api na vyavasyati sattā-upalambhena
paśyann api manda-buddhiḥ sattā-upalambhena

PV_02201 sā eva saha-jaṃ sattva-darśanam | na hy a-
 SP_00013 cen nanv ayam śabda niyoktāraṃ samāśritaḥ ||
 SP_00013 ekam a-dṛṣṭasya darśane tad-a-darśane | a-
 PV_03403 -rūpatve kā prasanna-ikṣaṇe 'kṣamā | bhūtaṃ
 V1_01304 vat. na ca ayam a-śabdakam arthaṃ paśyati, a-
 V3_13009 kāro viruddha-dharma-nāntariyakatāṃ dvayor a-
 PV_03105 a-liṅgam ā-bālam a-saṃśliṣṭa-uttara-udayam |
 SV_09016 kvacid apy ekam ākāraṃ pratiniyatam a-
 SV_02618 -vikalpa-ayogāt. atiprasaṅgāc ca. tasmāt
 SV_15715 kañcid api guṇaṃ viniyatam paśyāmaḥ. a-
 SV_05606 hi vayam artha-jñāne dvāv ākārau paśyāmaḥ. a-
 HB_01611 tat-kriyā-dharmāṇaḥ svabhāvata eva te. tāt
 VN_04706 nāma śiṣṭāḥ. nanv evaṃ vayam guṇa-atīśayam a-
 V2_05312 ity aparāḥ. paśavo 'pi hi tāvad yad ayuktaṃ
 PV_03282 -caura-svapna-ādy-upaplutāḥ | abhūtān api
 V1_02801 -caura-svapna-ādy-upaplutāḥ | abhūtān api
 PV_03358 a-bhedo 'rūpa-darśanāt | rūpa-a-bhedam hi
 V1_03901 a-bhedo 'rūpa-darśanāt | rūpa-a-bhedam hi
 V3_10309 vibhāgaḥ. ekasya hi rūpam anyatra a-
 SV_12921 na apy a-varṇa-kramam anyac chabda-rūpaṃ
 V1_02601 aparāṃ caitanyam. taṃ ca eka-rūpam eva
 SV_15715 na tadvad anayoḥ kañcid api guṇaṃ viniyatam
 SV_05606 (108'bc') na hi vayam artha-jñāne dvāv ākārau
 SV_12306 ca atra laukika-vaidikayoḥ svabhāva-bhedam
 SV_16008 -bhedaḥ syāt. bhinnam ca tayoḥ pratibhāṃ
 VN_04505 śabda-anvākhyāna-prayatnena arthaṃ na
 V1_02506 -rūpaṃ harṣa-viśāda-ādy-aneka-ākāra-vivartaṃ
 SV_17121 āha iti na tīrthakara-antarād asya viśeṣam
 SV_15519 ca idaṃ mantrā apauruṣeyāś ca iti vyāhataṃ
 SV_15726 -yogyasya utpādanam santāna-pariṇāmanam vā
 SV_12704 pratibhāsam muktva anyam pratibhāsam buddheḥ
 VN_04611 hy eṣam prajñā-bāhu-śrutya-ādikam saṃskāraṃ
 SV_11817 -ākhyāḥ. na ca atra anyasya sāmartyam
 SV_15226 na ca tatra tasya a-sambhave pramāṇam
 V1_02405 eva ekam āntaram prīti-paritāpa-rūpaṃ
 VN_00623 tatra eka-śabda-niyogo 'pi syād iti yuktaṃ
 SV_15313 syād syān mithyā-arthaṃ ca iti na virodham
 SV_16714 na punaḥ śva-māmsam khāded iti na atīśayam
 SV_12413 na kurvate. tat tu kasyacit sākalyam na
 VN_04406 uktaḥ. na ca saṅgraha-nirdeśe kiñcid doṣam
 V1_01708 vyakty-ātmano vyatiriktam anvayinam arthaṃ
 SV_08627 eva. na ca atra aparāṃ a-bhinnaṃ pratibhāsam
 SV_11627 iti. kevalam nityeṣv āśraya-sāmartyam na
 VN_04519 janayati. na hy etasya arthāt kiñcid bhayaṃ
 SV_14916 naśvara-janana-pratiniyata-svabhāvaṃ bhāvaṃ
 SV_02620 -vaikalyāt tv a-niścinvan tat-sāmānyam
 SV_07518 -grāhiṇī yadi tatra dṛṣṭam kiñcid anyatra
 SV_07827 upakāraka iti tatas tad-darśi yathā-sthitam
 V3_11012 ayam arvāg-darśanaḥ saha-bhāvam itaram vā
 PV_03414 ekam eva dṛṣyeta tasya an-āvaraṇe sakṛt ||
 PV_04157 ity aparā 'bravit | tasya krameṇa saṃyukte
 SV_12518 anādiḥ pūrva-pūrva-darśana-pravṛtto ḍimbhaka-
 SV_08108 kiñcid anyad eva pācaka-ādīnām. tasyā eva
 SV_03408 vā darśayet pācakatvam iti kṛtā api vā
 SV_08006 śrutya-antara-nimittatvāt (158a) ca pākaḥ
 SV_03412 nanu ca pācakatvam iti sambandha ucyaṇe na
 V2_09204 sthāli-taṇḍula-pāka-vat ||65|| na hi bahulam
 SV_17320 idaṃ rasa-vat tulya-rūpatvād eka-bhāṇḍe ca
 SV_01014 | sambhāvya-vyabhicāratvāt sthāli-taṇḍula-
 V2_09203 | sambhāvya-vyabhicāratvāt sthāli-taṇḍula-
 SV_17324 sthāly-antar-gamād dṛṣṭa-vad a-dṛṣṭa-taṇḍula-
 SV_01017 evaṃ tu syād evaṃ-svabhāvā etat-samāna-
 V2_09205 etāvāt tu syāt – evaṃ-svabhāvā etat-samāna-
 SV_08006 śrutya-antara-nimittatvāt (158a) ca
 V2_09204 pāka-darśane 'pi sthāly-antar-gata-mātreṇa
 paśyann aham iti snihyaty ātmani kaścana || na ca
 paśyann ekam a-dṛṣṭasya darśane tad-a-darśane | a
 paśyan kāryam anveti vinā apy ākhyātrbhīr janaḥ ||
 paśyamś ca tad-darśi katham ca upahata-indriyaḥ ||
 paśyamś ca na śabda-viśeṣam anusmarati, an-
 paśyamś tayor a-virodha-darśitayā prāha iti
 paśyan paricchinatty eva dīpa-ādi-nāśinam janaḥ ||
 paśyan vibhāga-abhāvād bhāvānām katham a-saṃśṛṣṭa
 paśyañ śukti-rūpaṃ viśiṣṭam eva paśyati. niścaya-
 paśyantaś ca katham bhedaṃ pratipadyemahi. yo 'py
 paśyantaś ca katham artha-dvaya-kalpanena ātmānam
 paśyanto vidmaḥ – ta ete kārakā iti. satyam,
 paśyantaḥ saṃskāraṃ keśāñcic chabdānām
 paśyanti, na tadā eva tad ācaranti. so 'yam paśor
 paśyanti purato 'vasthitān iva || na vikalpa-
 paśyanti purato 'vasthitān iva ||29|| yathā-
 paśyantī dhīr a-bhedam vyavasyati || bhāvā yena
 paśyantī dhīr a-bhedam vyavasyati ||49|| bhāvā
 paśyantī buddhir idam asmād vibhaktam iti
 paśyāma ity uktam. sati vā tad anityam vā syān
 paśyāma iti na anyā buddhir anyo 'nubhavaḥ.
 paśyāmaḥ. a-paśyantaś ca katham bhedaṃ
 paśyāmaḥ. a-paśyantaś ca katham artha-dvaya-
 paśyāmaḥ. asati tasmimś tayoḥ sāmānyasya eva
 paśyāmaḥ ānupūrvīm eva ca a-tulyām. na ca kāraṇa-
 paśyāmaḥ. goṇī-śabdasya artha-pratipādane '
 paśyāmaḥ. tatra yathā-iṣṭam sañjñāḥ kriyantām. a-
 paśyāmaḥ. tathā hi. tad-artha-vacana-vyāpāra-
 paśyāmaḥ. tathā hi samayatve hi mantrānām
 paśyāmaḥ. tad ubhayaṃ viśeṣa-janmani syāt.
 paśyāmaḥ, dvitīya-varṇa-pratibhāsa-vat. na ca a-
 paśyāmaḥ, na apy eṣam ekāntena śravatā, na apy
 paśyāmaḥ. na api siddhy-upāyam. atha punar na
 paśyāmaḥ. na ca a-viruddha-vidhiḥ pratiśedha-
 paśyāmaḥ. na ca asya ayam ātmā para-upadhāno
 paśyāmaḥ. na ca niḥ-prayojanā lokasya artheṣu
 paśyāmaḥ. na hi iyam anupalabdhīr adṛṣya-ātmasv
 paśyāmaḥ. nanv ayam sarvatra samānaḥ prasaṅgaḥ.
 paśyāmaḥ. puruṣānām samāna-dharmatvāt. uktam atra,
 paśyāmaḥ prabhede vā guṇa-antaram iti yat kiñcid
 paśyāmaḥ, yaṃ śabda 'nudhāvet. artha-nānātve hi
 paśyāmo yad-balena a-bheda-pratītiḥ syāt. ato
 paśyāmaḥ, yena asāv āśrayaḥ. kṛtasya kāraṇa-
 paśyāmo yena taṃ pariharet. a-kṛta-samayasya
 paśyāmaḥ. yena taj-janmā tathā syān na anyāḥ.
 paśyāmi iti manyate. tato 'sya rajata-samāropaḥ.
 paśyēt. tac ca sataḥ | an-anyatve 'nvaya-abhāvād
 paśyēt. na hi tasyām dṛṣyamānāyām a-dṛṣṭam
 paśyēt, viprakṛṣṭe punar arthe 'bhāva-nirṇayo
 paśyēt sphuṭa-a-sphuṭam rūpam eko 'dṛṣṭena
 pāmsu-rāśau sakṛd yute || bhedaḥ syād gaurave
 pāmsu-kṛiḍa-ādi-vat puruṣa-vyavahāra iti syāt. na
 pāka-ādy-arthakriyā-upayogena dravyasya an-
 pāka ity anyena vā tathābhūta-jñāpanāya svayaṃ
 pāka ity hi tataḥ syān na punaḥ pācaka iti. tasya
 pāka eva. na vai pākena anyā eva kaścit pācako
 pāka-darśane 'pi sthāly-antar-gata-mātreṇa pākaḥ
 pāka-vat | śeṣavad vyabhicāritvāt kṣiptam nyāya-
 pāka-vat ||13|| na hi bahulam pakva-darśane 'pi
 pāka-vat ||65|| na hi bahulam pāka-darśane 'pi
 pāka-sādhana-vac ca a-sāadhanam uktam. tad-a-
 pāka-hetavaḥ pakvā iti. anyathā tu śeṣavad etad
 pāka-hetavaḥ pakvā iti. anyathā śeṣavad etad
 pākaḥ pāka ity hi tataḥ syān na punaḥ pācaka iti.
 pākaḥ sidhyati, vyabhicāra-darśanāt. etāvāt tu

SV_01015	-darśane 'pi sthāly-antar-gamana-mātreṇa	pākaḥ sidhyati, vyabhicāra-darśanāt. evaṃ tu syād
SV_13104	na hi māṇavako dahana-upacārād ādhīyate	pāke. tasmāt satyām api kalpanāyām a-tat-
V3_05204	na hi māṇavako dahana-upacārād ādhīyate	pāke. tasmāt satyām api kalpanāyām a-tat-
SV_03412	iti sambandha ucyate na pāka eva. na vai	pākena anya eva kaścit pācako nāma abhidhīyate
SV_07924	vyakti-vad bhedaṅ na hetuḥ karma asya (157c)	pācaka-ādy-a-bheda-pratyayasya. tat-karma jātir a
SV_08104	abhidhānayoḥ. nimittatve na iṣṭatvāt. śaktiḥ	pācaka-ādi-śabda-nimittam na karma na sāmānyam
SV_07912	anvayinaḥ pratyayasya ayogāt. katham idānīm	pācaka-ādiṣv a-bhinnena vinā apy arthena vācakaḥ |
SV_08206	jñāna-śabdayor anvayinor vṛttiḥ. yathā	pācaka-ādiṣu. nanu tad eva idaṃ cintyate katham
SV_08107	||159|| na hi śaktir nāma kiñcid anyad eva	pācaka-ādinām. tasyā eva pāka-ādy-arthakriyā-
SV_08010	karma-nimittatve niruddhe karmaṇi na	pācaka ity ucyeta. pacata eva karma-sad-bhāvāt.
SV_08006	58a) ca pākaḥ pāka iti hi tataḥ syān na punaḥ	pācaka iti. tasya karma-nimittatve proktam. kiṃ ca,
SV_08002	pratyaya-hetur gotvam iva karka-ādiṣu.	pācaka-karmasu ca karma-jātir na ca tāni karmāṇi
SV_07913	-bhinnena vinā apy arthena vācakaḥ | (157ab)	pācaka-pāṭhaka-ādiṣv anyonyam an-anvayiṣv api
SV_08003	-karmasu ca karma-jātir na ca tāni karmāṇi	pācaka-śabdena abhidhīyante, kiṃ tarhi tat-karma-
SV_16314	iṣṭa-phalasya karmaṇaḥ kathañcid upakārāt	pācakaś citratvād upakāraka-śakteḥ. puruṣa-viśeṣa
SV_03412	na pāka eva. na vai pākena anya eva kaścit	pācako nāma abhidhīyate yādṛśo varṇyate. yat
SV_07914	-anvayiṣv api śabda-pratyaya-anuvṛttir asti.	pācakaḥ pāṭhaka iti. na hi teṣv anyad ekam a-
SV_08115	iti. tato 'nvayī śabda na syāt. sāmānyam	pācakatva-ādi yadi prāg eva tad bhavet | vyaktam
SV_03408	ca bhedaṃ darśayams taddhitena vā darśayet	pācakatvam iti kṛtā api vā pāka ity anyena vā
SV_03411	jñāpanāya śabdasya kṛta-saṅketatvāt. nanu ca	pācakatvam iti sambandha ucyate na pāka eva. na
SV_08117	cen na paścād a-viśeṣataḥ ||160|| atha api	pācakatvam iti sāmānyam eva kiñcid bhavet. saty
SV_08126	kriyā kutaḥ ||161|| karma-upakāram apekṣya	pācakatvam dravyeṇa vyajyate iti cet. sthira-
SV_03414	punar asya abhidheyam tat kathitam tad eva	pācakatvena api ity alam a-pratiṣṭhair mithyā-
SV_10312	keṣāñcid arthānām svabhāvānām vā darśana-	pāṭava-abhāvāt kāraṇānām kārya-utpādana-niyama-
V2_06601	keṣāñcit svabhāvānām arthānām vā darśana-	pāṭava-abhāvāt kāraṇānām kārya-utpādana-niyama-
SV_10006	ūrdhvam vyavasyanti, na prāk, darśane 'pi	pāṭava-abhāvāt iti tad-vaśena paścād
V2_08208	ūrdhvam vyavasyanti, na prāk, darśane 'pi	pāṭava-abhāvāt iti tad-vaśena paścād
PV_02147	|| duḥkham samsāriṇaḥ skandhā rāga-ādeḥ	pāṭava-ikṣaṇāt | abhyāsān na yadṛcchāto '-hetor
SV_13028	api. āvaraṇa-bhedena śabda-ātau śruti-māndya-	pāṭava-darśanāt. anyathā kvacid apy
V3_05110	api, āvaraṇa-bhedena śabda-ātau śruti-māndya-	pāṭava-darśanāt. anyathā kvacid apy
PV_03410	bhinne drśya-adrśya-bhidā kutaḥ || māndya-	pāṭava-bhedena bhāso buddhi-bhidā yadi | bhinne
PV_03254	viśeṣataḥ | tasyā eva yathā buddher māndya-	pāṭava-saṃśayāḥ || yasya arthasya nipātena te
SV_03207	kuṇapa-kāmini-bhakṣya-vikalpāḥ. tatra buddhi-	pāṭavam tad-vāsanā-abhyāsaḥ prakaraṇam ity-ādayo
PV_02082	|| gaty-āgatī na drṣṭe ced indriyānām a-	pāṭavāt | a-drṣṭir manda-netrasya tanu-dhūma-a-
PV_03106	'-drṣṣāḥ | an-ānantaryato moho viniścetur a-	pāṭavāt || tasya eva vinivṛtṭy-artham anumāna-
SV_05112	jananāt. sā tu viśeṣa-lakṣaṇa-a-	pāṭavāt pratyaya-apekṣiṇā sva-vāsanā-prabodhena
PV_02137	tatra guṇa-doṣāḥ prakāśatām | buddheś ca	pāṭavād dhetoṣ vāsanātaḥ prahīyate || padārtha-
PV_02130	| kṛpā-vairāgya-bodha-ādeś citta-dharmasya	pāṭave || kṛpā-ātmakatvam abhyāsād ghrṇā-vairāgya
SV_11022	mano-guṇasya abhyāsād apakarṣiṇaḥ. tat-	pāṭave nir-anvaya-vināśa-dharmāṇaḥ syuḥ. jvālā-
SV_12114	-āśrayo 'nyatra idānintanānām an-upadeśa-	pāṭha-a-śakteḥ. sā ca anyatra apy ekena racite
VN_05818	vyartham tad-ajñāna-krama-ghoṣaṇa-śloka-	pāṭha-ādinā kālam gamayan kartavya-a-pratipattyā
SV_07913	vinā apy arthena vācakaḥ | (157ab) pācaka-	pāṭhaka-ādiṣv anyonyam an-anvayiṣv api śabda-
SV_07914	api śabda-pratyaya-anuvṛttir asti. pācakaḥ	pāṭhaka iti. na hi teṣv anyad ekam a-bhinnam asti
SV_15525	artha-niṣpattir yuktā, kavi-samayād iva	pāṭhakānām. atha api bhāva-śaktiḥ syād anyatra
SV_12613	-sambhavāt. prakṛti-pratyayānām aneka-arthā-	pāṭhāt. rūḍher apy ekāntena an-anumateḥ, a-rūḍha-
V1_03410	na api sthūla eko viśayas tathā-avabhāsi,	pāny-ādi-kampe sarvasya kampa-prāpṭeḥ. a-kampane
PV_02084	sūta-vad dhemni na a-drṣṭer asad eva vā ||	pāny-ādi-kampe sarvasya kampa-prāpṭer virodhinaḥ |
SV_16810	kiṃ tarhi samayāt, sva-śāstra-kāra-samayāt	pāniniya-ādi-vyavahāra-vat, upadeśa-apekṣaṇāt. na
SV_12508	grahaṇam vyabhicāry eva. hutāśana-samsiddhau	pāṇḍu-dravyatva-vat. etena vacana-ādayo rāga-ādi-
PV_02012	śabda-sāmyād a-bhedinaḥ | na yuktā anumitiḥ	pāṇḍu-dravyād iva hutāśane || anyathā kumbha-
V3_09604	śabda-sāmyād a-bhedinaḥ | na yuktā anumitiḥ	pāṇḍu-dravyād iva hutāśane ||70|| anyathā kumbha-
SV_07118	'pi tulyaḥ paryanuyogo 'navasthā vā. tasmāt	pāta-abhavaḥ pāta-pratibandhaḥ sa katham kenacit
V3_08809	-ātma-kriyām pratibandham abhyupaiti. tasmāt	pāta-abhavaḥ pratibandhaḥ sa katham kenacit
SV_07123	a-pratibaddha iti na kadācit tiṣṭhet. tasmāt	pāta-pratibandha ity api kṣaṇikānām bhāvānām
V3_08905	pratibaddha iti na kadācit tiṣṭhet. tasmāt	pāta-pratibandha ity api kṣaṇikānām bhāvānām
SV_07118	'navasthā vā. tasmāt pāta-abhavaḥ	pāta-pratibandhaḥ sa katham kenacit kriyate.
V3_08802	-an-arthā-antaratve upakāreṇa vyākhyāte.	pāta-pratibandhāt sthāpaka iti cet, kaḥ
SV_07113	'pi sthānāt. patana-dharmānām hi bhāvānām	pāta-pratibandhād a-janako 'pi sthāpako bhavet.
SV_07115	kaścit pratibandham na paryanuyuñjita. sa hi	pāta-pratibandho na artha-antaram eva yaḥ
V3_08803	iti cet, kaḥ pratibandhaḥ. sa hi tasya	pāta-pratibandho na artha-antaram eva, yaḥ
PV_04156	| ā-sūkṣmād dravyam ālāyās tolyatvād aṃśu-	pāta-vat || dravya-antara-gurutvasya gatir na ity
V3_08903	tad api iṣṭam eva. na hi tasya tat-kṛtaḥ	pātaḥ, svayam patina-dharmatayā pātāt, ākāśa-
PV_02211	|| na bādha yatnavatve 'pi buddhes tat pakṣa-	pātataḥ | ātma-graha-eka-yonitvāt kārya-kāraṇa-
SV_11028	|| na bādha yatnavatve 'pi buddhes tat-pakṣa-	pātataḥ ||221 | na hi svabhāvo '-yatnena
VN_04618	codanā-śūnya-kevala-śabda-su-prayogān naraka-	pātam iti bruvāṇasya kasyacin mukham vakri-

V3_08902 itī yāvāt. tena ayam evaṃ vācyaḥ syāt –
V3_08903 tat-kṛtaḥ pātaḥ, svayaṃ patina-dharmatayā
SV_07125 -deśa-utpādanam ucyaṭe. astu nāma a-jananam
PV_03198 || pratyuktaṃ lāghavaṃ ca atra teṣv eva krama-
V3_08805 iti kaḥ patataḥ pratibandhaḥ. pratibandhād a-
SV_07117 iti kaḥ patataḥ pratibandhaḥ. pratibandhād a-
SV_11110 doṣa-utpattiḥ. yatne 'pi buddher guṇa-pakṣa-
SV_12327 -ādinām a-mantratve tad-anyaṭra api koṣa-
V3_03107 vyavasthā, a-lubdha-a-dviṣṭa-a-mūdhānām
V3_03107 -an-abhyupagamāt. sā vyavasthā snāna-ādinām
SV_17423 ca anumānena bādhitam agni-hotra-ādeḥ
SV_10804 keṣāñcit pravṛtti-nivṛtṭyor mahā-anuśamsā-
PV_02259 -prasaṅgataḥ | prāg guror lāghavāt paścān na
SV_17615 -icchā jāti-vāda-avalepaḥ | santāpa-ārambhaḥ
PV_02260 kṛtam || mā bhūd gauravam eva asya na
SV_04326 -avasthānād a-doṣa iti cet. na, niṣpannasya
SV_03711 -a-vyatirekāt, vyatireke vā an-upakāryasya
SV_04321 abhidhānād a-doṣa iti cet, an-upakāriṇi
VN_02020 -siddhau nāntariyakatā. yathā hetu-pratyaya-
SV_04328 -niṣpannasya svarūpa-asiddheḥ. sarvathā asat
SP_00001 payo-nidheḥ paya iva sva-dehe jarām ||
V3_07807 syāt, na anyathā. puruṣa-pravṛtter a-vastu-
HB_01207 kulālah kiṃ na pṛthak karoti. guṇasya dravya-
SV_04321 an-upakāriṇi pāratantṛya-ayogād an-upādhiḥ,
PV_02124 yatnam yatno 'nyaḥ syād viśeṣa-kṛt || kāṣṭha-
V1_04405 vibhrama-viveka-nir-malam an-apāyi
V3_10308 tvayā upagatatvād ity arthaḥ. tatra api kaḥ
SV_08404 na sāmānyam. tatas ta eva vastu. yasmāt sa
PV_04128 || naimittikyāḥ śruter artham arthaṃ vā
V3_03907 naimittikyāḥ śruter artham arthaṃ vā
SV_04510 ||86|| saṃsṛjyante na bhidyante svato 'rthāḥ
PV_04280 niyamaḥ kutaḥ | bhāva-hetu-bhavatve kiṃ
V3_06607 -janana-svabhāvo vā kiṃ na iṣyate. kiṃ
NB_02043 svabhāva-anupalabdḥau saṅgraham upayānti.
SV_14408 -nibandhanatvāt, anyathā atiprasaṅgāt.
SV_15904 vibhāvayāmaḥ. na ca a-śabda-ātmā mantraḥ.
SV_10321 na ca tathā sthāyi bhāvas tad-upādānaḥ.
PV_04017 na sādhanam || sādhyasya eva abhidhānena
V3_00905 na sādhanam. sādhyā-abhidhānāt pakṣa-uktiḥ
PV_03082 liṅgi-dhiḥ || liṅga-liṅgi-dhiyor evaṃ
V2_04705 liṅgi-dhiḥ ||2|| liṅga-liṅgi-dhiyor evaṃ
V3_00808 uktaṃ veditavyam. kathaṃ na sādhanam. sāksāt
SV_07418 tat-sahakāri sāmānyam vijñāna-hetur ity api,
V3_00907 hetu-vaco 'śaktam api svayam ||5|| na api
PV_03295 -ādi-dhiyām hetur akṣāṇy api ity ayam ||
SV_17020 abhāve bāhulyam arthavad bhavati.
V3_01401 cakṣur-ādayaḥ saṅghātāt vāt siddhā api
NB_03088 -āsana-ādy-aṅga-vad iti. tad-iṣṭa-a-saṃhata-
V3_11302 -āsana-ādy-aṅga-vad iti. tad iṣṭa-a-saṃhata-
V3_01204 viśeṣa ukto vyapekṣātaḥ. a-saṃhata-viṣayaṃ
V3_01202 iti gamyate. prakaraṇāt, yathā saṃhatānām
SV_00210 -dharāḥ. na anya-yoga-vyavacchedena, yathā
V3_04403 dharaḥ, na anya-yoga-vyavacchedena, yathā –
HB_00204 -phalaṃ vākyam yataś caitro dhanur-dharaḥ |
PV_04192 -phalaṃ vākyam yataś caitro dhanur-dharaḥ |
V2_05013 taj-jāti-bhāviṇaḥ | kvacin na niyamo dṛṣṭyā
PV_04240 'py arthāḥ kecit taj-jāti-sambhavino dṛṣṭāḥ,
V3_12208 kathyate | tad atyanta-vimūḍha-artham ā-go-
PV_03099 rāṣṭra-pālaṃ nāma nāṭakam. kidṛṣaṃ rāṣṭra-
VN_01914 kaḥ punar bhadanta-aśvaghoṣaḥ. yasya rāṣṭra-
VN_01913 bhinna-rūpatā | ekasya nānā-rūpatve dve rūpe
PV_04250 | jñāna-abhidhāna-sandehaṃ yathā a-dāhād a-
PV_04264 | an-agnis ced a-dhūmo 'sau sa-dhūmas cet sa-
PV_04257 | gamayed agni-nirbhāsām dhiyam eva na

pātaṃ na karoti iti. tad api iṣṭam eva. na hi
pātāt, ākāśa-kṣipta-vat. tathā ca ayam atra
pātinām tat-pratibandhaḥ. tat-karaṇād gatimato
pātiṣu | kiṃ na a-krama-grahas tulya-kālāḥ sarvās
pāte 'pi tulyaḥ paryanuyogaḥ – kṛto nāma sa tena
pāte 'pi tulyaḥ paryanuyogo 'navasthā vā. tasmāt
pātena pratipakṣa eva yatna-ādhanāt, pariṁśvato
pānam syāt karaṇiyam. viṣa-karma-ādi-kṛto bauddhā
pāpa-an-abhyupagamāt. sā vyavasthā snāna-ādinām
pāpa-śodhana-vādam bādḥate, nidāna-a-prasamanena
pāpa-śodhana-sāmarthya-ādikam. tasya evaṃ-vādino
pāpa-śravaṇāt tad-bhāve virodha-a-darśanāc ca. tat
pāpa-haraṇam kṛtam || mā bhūd gauravam eva asya
pāpa-hānāya ca iti dhvasta-prajñāne pañca liṅgāni
pāpam gurv-a-mūrtitaḥ | mithyā-jñāna-tad-udbhūta-
pāratantṛya-abhāvād an-upādhitvam, na a-
pāratantṛya-ayogāt. upakāre vā śakty-upakāriṇyā
pāratantṛya-ayogād an-upādhiḥ, pāratantṛye ca
pāratantṛya-lakṣaṇa-saṃskāra-duḥkhatā-ādi-siddhim
pāratantṛyam iti kalpanā-āropitaṃ kṛtvā vyavahāre
pāratantṛyam hi sambandhaḥ siddhe kā paratantratā
pāratantṛyāt. yaṃ hi puruṣaḥ sādḥayitum icchati,
pāratantṛyān na pṛthak siddhir iti. tat-saṃsthāna
pāratantṛye ca janya-janaka-bhāvāt saha-
pārada-hema-āder agny-āder iva cetasi | abhyāsa-
pāramārthika-pramāṇam abhimukhī-kurvanti. tad api
pāramārthiko 'satām parasparato vibhāgaḥ. ekasya
pāramārthiko bhāvo ya eva arthakriyā-kṣamaḥ | (166
pāramārthikam | śabdānām pratirundhāno na bādhyas
pāramārthikam | śabdānām pratirundhāno na bādhyas
pāramārthikāḥ | rūpam ekam anekam ca teṣu buddher
pāramparya-pariśramaiḥ || nāśanam janayitvā anyam
pāramparyeṇa, ante 'pi tat-svabhāvasya eva tad-
pāramparyeṇa artha-antara-vidhi-pratiśedhābhyām
pāramparyeṇa upakāre 'py avāśyam ayam vikalpo
pāramparyeṇa taj-jatvāt tad-vyaktiḥ sā api cen
pāramparyeṇa tu santāna-upakārāt tat-kārya-
pāramparyeṇa na apy alam | śaktasya sūcakam hetu-
pāramparyeṇa na apy alam | śaktasya sūcakam hetu-
pāramparyeṇa vastuni | pratibandhāt tad-ābhāsa-
pāramparyeṇa vastuni | pratibandhāt tad-ābhāsa-
pāramparyeṇa vā tataḥ siddher an-utpatteḥ. sāksāt
pāramparyeṇa vyakteḥ kāryam eva sāmānyam uktaṃ
pāramparyeṇa, sādhyasya eva abhidhānāt. hetu-
pāramparyeṇa hetuś ced indriya-jñāna-gocare |
pāraśika-māṭṛ-mithyā-ācāra-vat. teṣām eva
pārārthya-a-viśeṣe na ātma-arthāḥ. saṃhata-para-
pārārthya-viparyaya-sādhanād viruddhaḥ. sa iha
pārārthya-viparyaya-sādhanād viruddhaḥ. sa kasmān
pārārthyaṃ eṣām iti vacane dharmā-viśeṣaṇatvena
pārārthyaḥ sādhyā ātma-arthatvam. tad an-uktam api
pārtho dhanur-dhara ity akṣepśyāmaḥ. tad-aṃśas
pārtho dhanur-dhara ity ukta-prāyam. sa eṣa pakṣa
pārtho dhanur-dhara iti. tad-aṃśas tad-dharmaḥ.
pārtho dhanur-dhara nilam sarojam iti vā yathā ||
pārtho dhanur-dhara nilam sarojam iti vā yathā ||1
pārthiva-a-loha-lekhyā-vat || bhāve virodhasya a-
pārthiva-a-loha-lekhyā-vat. virodhasya ca a-dṛṣṭeḥ
pālam a-saṃvṛteḥ || etāvan niścaya-phalam abhāve
pālam nāma nāṭakam iti prasāṅgam kṛtvā nāndy-ante
pālam nāma nāṭakam. kidṛṣaṃ rāṣṭra-pālam nāma
pāvaka-itarau || tat tasyā jananaṃ rūpam anyasya
pāvakaḥ || tathā anyā na upalabhyeṣu na astitā
pāvakaḥ || nāntariyakatā jñeyā yathāsvam hetv-
pāvakaṃ || tad-yogyā-vāsanā-garbha eva dhūma-

V3_10211
 VN_04502
 HB_01112
 VN_00409
 VN_01409
 SV_03309
 PV_04187
 V3_10510
 V3_00709
 HB_01206
 HB_01210
 HB_01112
 VN_01608
 SV_03210
 PV_03401
 SV_03210
 PV_03401
 V3_10706
 V1_00401
 V1_00402
 PV_03368
 PV_03407
 PV_03407
 PV_03091
 SV_00815
 SV_00813
 V3_08504
 V3_08505
 SV_13521
 PV_03457
 PV_04068
 PV_03458
 V1_04010
 V3_06401
 PV_03388
 SV_17407
 PV_03438
 PV_02258
 SV_16409
 PV_04009
 SV_16213
 SV_16121
 SV_16413
 SV_16421
 SV_16415
 SV_16504
 SV_14615
 HB_03416
 V2_07108
 V3_06510
 SV_17225
 PV_03313
 PV_04088
 PV_02251
 PV_03453
 PV_03169
 V2_07205
 PV_03404
 PV_02059
 PV_04137
 PV_03119
 PV_03008
 SV_12607
 SV_14316
 SV_13514

tat tathābhūtam āpādayati iti sa tasya
 hi pūrvam karma-upādīyate tataḥ karaṇam mṛt-
 -kārya-svabhāva-viśeṣa-a-saṅkarāt. yathā mṛt-
 -saṃvādaḥ, māṭṛ-vivāha-ucita-deśa-janmanaḥ
 -phala-santāne mṛd-dravya-ākhye pūrvakān mṛt-
 tad-anya-vyavaccheda-bhāva-anapekṣaḥ
 -dharminī | yathā aśvo na viśāṇitvād eṣa
 -dharminī | yathā aśvo na viśāṇitvād eṣa
 -sādharmyam kvacid abhisamikṣya āhuḥ – eṣa
 -dravyāt. tena bhinnāḥ svabhāvaḥ kulāla-mṛt-
 -yogyatā-pratīlambhāt. anyathā prāg api mṛt-
 -kulāla-sūtra-ādibhyo bhavato ghaṭasya mṛt-
 -bhāva-svabhāva-niyamaḥ. api ca, yadi mṛt-
 yathā janakatva-adhyāpakatva-a-viśeṣe 'pi
 parato 'pi bhidā bhavet || tathā hy āsṛitya
 -a-viśeṣe 'pi pitaram āyāntam dṛṣtvā
 | tathā hy āsṛitya pitaram tad-rūpo 'pi sutaḥ
 arthān apākuryāt, hanta hato 'si,
 sādhyate mūḍham prati, janana-khyātyā
 -vyavahāra-pratiśedhaḥ, a-janana-khyātyā a-
 eva āhāra-kāla-āder hetutve 'patya-janmani |
 na yuhyate | tat syād āloka-bhedāc cet tat
 | tat syād āloka-bhedāc cet tat pidhāna-a-
 || viruddham tac ca sa-upāyam a-vidhāya a-
 tatra api bhūta-pariṇāma eva varṣa-hetuḥ
 svabhāvasya avinābhāva-niyama-abhāvāt. etena
 tasmād iyam api kārya-liṅga-jā. etena
 api bhūta-pariṇāma eva kaścid varṣa-hetuḥ
 ānupūrvī varṇānām deśa-kṛtā vā syāt, yathā
 -samudbhavaḥ | na hi duḥkha-ādy-a-saṃvedyam
 sā iha na iksyate | kevalam śāstra-
 -anugraha-kāraṇam || bhāsamānam svarūpeṇa
 tu niyama eva. na sa nānāte yuktāḥ, nila-
 bhavataḥ, yathā nilam paśyato nilam etan na
 | saṃvitti-niyamo na asti bhinnayor nila-
 -virodhād bahutaram ayuktam api. nityasya
 ca idaṃ yad ābhāti dṛṣyamāne sita-ādike ||
 -kṛt | na alam bija-ādi-samsiddho vidhiḥ
 kṛta-samaya-kāvya-ādi-vat. a-śakti-sādhanam
 sādhanā-cintā asti na teṣv artheṣu kācana ||
 siddhā mantra-ākhyā-krama-kāriṇām |
 asati ca abhāvāt. kārya-kāraṇatā-siddheḥ
 api prativyūdhāni. buddhi-indriya-ukti-
 -idṛṣeṣu ca anupalabdher hetutva-pratikṣepāt.
 ||311|| yat tu buddhi-indriya-vacana-yogāt
 vin na anya iti bhedaś ca kiṃ-kṛtaḥ | tadvat
 manuṣye 'pi saṃyojyāḥ. tathā na caitrasya
 cet, tat kim ayaṃ tapasvī ṣaṇḍham udvāhya
 tad-grāhyam laukikam yadi | grhyate vāta-
 yathā sa-apekṣa-dhruva-bhāvayoh. pramāṇam
 svabhāva-niyame 'nyatra na yojoyeta tayā
 || etena śeṣam vyākhyātam viśeṣaṇa-dhiyam
 || iha an-aṅgam iṣer niṣṭhā tena īpsita-pade
 || tasmin nivṛtte prakṛtiṃ svām eva bhajate
 pratyakṣa-bhāva-ātma-vidau grhṇāti tān
 tad-rūpa-āropa-gatyā anya-vyāvṛtta-adhigateḥ
 [48] svabhāva-niyame 'nyatra na yojoyeta tayā
 'nya-akṣa-dṛṣye 'rthe tad-a-vyaktam katham
 | vikāra-hetor vīgame sa na ucchvasiti kiṃ
 -arthe lakṣaṇena asmin sva-dharmi-vacanam
 | nidarśanatvāt siddhasya pramāṇena asya kiṃ
 | jñāna-rūpatayā arthatvāt keśa-ādi iti matiḥ
 artha-saṃskāra-bhedānām darśanāt saṃsayah
 vināśasya vināsitvam syād utpattes tataḥ
 -pattra-ādinām ṛtu-saṃvatsara-ādinām ca. kiṃ

pāścātyah sāmārthya-viśayaḥ pakṣa ucyate. tena
 piṇḍa-ādikaṃ loka iti. tad etad unmattasya
 piṇḍa-kulāla-sūtra-ādibhyo bhavato ghaṭasya mṛt-
 piṇḍa-kharjūrasya deśa-antareṣu māṭṛ-vivāha-
 piṇḍa-dravyāt kāraṇād uttarasya ghaṭa-dravyasya
 piṇḍa-viśeṣe 'śva-vyavaccheda-mātram jijñāsate
 piṇḍo viśāṇavān || sādhyā-kāla-aṅgatā vā na
 piṇḍo viśāṇavān ||80|| sādhyā-kāla-aṅgatā vā na
 piṇḍo viśāṇi go-gavayayor anyataratvād iti. atha
 piṇḍayor upayoga-viśaya iti cet, uktam atra. api
 piṇḍasya saṃsthāna-viśeṣa-sambandha-yogyatve
 piṇḍād a-mṛt-svabhāvebhyo vṛkṣa-ādibhyo bhinnāḥ
 piṇḍe ghaṭo 'sti, katham tad-avasthāyām na paścād
 pitaram āyāntam dṛṣtvā pitā me āgacchati na
 pitaram tad-rūpo 'pi sutaḥ pituḥ | bhedaṃ kenacid
 pitā me āgacchati na upādhyāya iti. so 'pi bhavan
 pituḥ | bhedaṃ kenacid aṃsena kutaścid avalambate
 piṭṛ-vyapadeśa-nibandhanasya apy apāvṛtti-
 piṭṛtva-vat. adṛṣya-anupalambhe 'pi nimitta-
 piṭṛtva-vat. tasmāt sarvaṃ svato 'siddham anyat
 pitros tad-ekasya ākāram dhatte na anyasya
 pidhāna-a-pidhānayoh || tulyā dṛṣṭir a-dṛṣṭir vā
 pidhānayoh || tulyā dṛṣṭir a-dṛṣṭir vā sūkṣmo
 pidhāya ca | pramāṇa-uktir niṣedhe yā na sā nyāya
 pipilikā-ādi saṅkṣobha-ādi-hetur iti. hetunā tv a
 pipilikā-utsaraṇa-matsya-vikāra-āder varṣa-ādy-
 pipilikā-utsaraṇa-matsya-vikāra-āder varṣa-ādy-
 pipilikā-saṅkṣobha-ādi-hetuś ca iti. rūpāt sparśa
 pipilikānām paṅktau. kāla-kṛtā vā yathā bija-
 piḍā-anugraha-kāraṇam || bhāsamānam svarūpeṇa
 piḍā iha doṣaḥ sā anya-kṛte samā || śāstra-
 piḍā duḥkham svayam yadā | na tad-ālambanam
 pita-vat. viśayasya vijñāna-hetutayā upanidheḥ
 pitam iti. tasmān na tau pramāṇam. adṛṣye niścaya
 pitayoh || na artho '-saṃvedanaḥ kaścid an-arthaṃ
 puṃsaḥ kartṛtvaṃ nityān bhāvān atindriyān |
 puṃsaḥ sita-ādy-abhivyakti-rūpaṃ saṃvedanam
 puṃsām a-janmane || taila-abhyaṅga-agni-dāha-āder
 puṃsām anena eva nirākṛtam ||310|| pratipādītā hi
 puṃsām abhiprāya-vaśāt tattva-a-tattva-
 puṃsām jñāna-prabhāvābhyām anyeṣāṃ tad-abhāvataḥ |
 puṃsām varṇa-kramasya ca | sarvo varṇa-kramaḥ
 puṃstva-ādi sādhanam yat tu varṇyate | pramāṇa-
 puṃstva-ādi-sāmye 'pi kasyacid viśeṣasya darśanāt.
 puṃstvād iti puruṣa-atīśaya-pratikṣepa-sādhanam
 puṃstve katham api jñāni kaścit katham na vaḥ ||31
 putro bhavati ity atra dṛṣṭo vidhir nāse 'pi
 putram mṛgayate. yasya dharmiṇi sādhyā-dharme
 putriyam kiṃ na yuktyā na bādhitam ||43|| āgama-
 punaḥ – na vināśa-niyatās tat-kāraṇa-vādinā
 punaḥ | (328ab) yadi saṅketa-nir-apekṣaḥ
 punaḥ | a-tādrūpe na bhedo 'pi tadvat anya-dhiyo
 punaḥ | aṅgam eva tayā asiddha-hetv-ādi
 punaḥ | audāsinyam tu sarvatra tyāga-upādāna-
 punaḥ | na adhyakṣam iti ced eṣa kuto bhedaḥ
 punaḥ | śabda-artho 'rthaḥ sa eva iti vacane na
 punaḥ | saṅketaś ca nirarthaḥ syād vyaktāu ca
 punaḥ || āloka-akṣa-manaskārād anyasya ekasya
 punaḥ || upādāna-a-vikāreṇa na upādeyasya vikriyā
 punaḥ || bādhyām dharmiṇo 'pi syād bādhyā ity
 punaḥ || vismṛtatvād a-doṣaś cet tata eva a-
 punaḥ || sāmānya-viśayā keśa-pratibhāsam an-
 punaḥ ||246|| yady apauruṣeyatve 'pi pratiniyatām
 punaḥ ||271|| kāṣṭhasya darśanam (272a) avaśyam
 punar a-calita-avasthā-svabhāvānām a-kṛtakānām

SV_14924	sambhavo 'sti yat te jñāna-janana-svabhāvāḥ	punar a-naṣṭā na janayeyur apekṣeran vā param.
HB_03811	-vivakṣā, vyavacchedya-abhāvāt. jñānaṃ	punar a-liṅga-dharmaḥ. katham liṅgasya lakṣaṇaṃ
SV_09019	na syāt, syād uṣtro dadhi syān na iti. atha	punar a-saṃsrṣṭāv ākṛau pratipadya saṃharet. eka
VN_02601	pratijñā hātavyā hānau ca parājaya iti. idam	punar a-sambaddham eva sāmānyam nityam
SV_11602	ca, āsraya-vināśān naṣṭe sambandhe sa śabdaḥ	punar a-sambandhatvān na a-pūrveṇa yojyeta.
V3_02610	tena an-aṅgam iṣer niṣṭhā atra, īpsita-pade	punar aṅgam eva. tayā asiddha-hetv-ādiḥ
SV_12429	nanu vedena viśeṣaṇād a-doṣaḥ. kaḥ	punar atisāyo veda-adhyayanasya yad anyathā
SV_10501	-sannidhānaḥ sarvo 'tra dṛṣṭāntaḥ. asattā	punar atra anupalabdhir eva. ata eva iyaṃ kāraṇāt
SV_06816	viśeṣeṇa viśiṣṭās ta evam ucyante. na	punar atra anyat kiñcid yathā-varṇita-lakṣaṇaṃ
SV_10617	'sti iti na sādhana-dharma-asiddhiḥ. na	punar atra ayam eva śabda-vikalpa-pratibhāsy
V3_06905	'sti iti na sādhana-dharma-asiddhiḥ. na tu	punar atra ayam eva śabda-vikalpa-pratibhāsy
V3_07801	na hi pakṣa eva vyabhicāra-viśayaḥ. kaṃ	punar atra bhavān vipakṣam pratyeti. sādhyā-
SV_06606	tad ayam a-vibhāgo 'nvīyād vā na vā. na	punar an-anvayo 'nvayī ca. yo 'pi bhinnam eva
SV_07414	eva eṣāṃ parasparato 'pekṣā. sāmānyam	punar an-āsādyā param nityam tat-svabhāvam kim
NB_02047	-kāraṇa-bhāva-asiddheḥ. viprakṛṣṭa-viśayā	punar anupalabdhīḥ pratyakṣa-anumāna-nivṛtti-
V2_07309	tan-nimittasya darśanāt ||51|| pūrvakaḥ	punar anupalambho 'saj-jñāna-śabda-vyavahāra-
V3_13010	viruddhāvvyabhicāriṇaḥ. vastv-anurodhini	punar anumāne yathā virodhinor ekaṭra a-sambhavaḥ,
SV_02713	niścīte tad-ātmā a-niścīto yuktaḥ. yadā	punar anumānena samāropa-vyavacchedaḥ kriyate,
SV_04208	vā aneko janito 'taj-janyebhyo bhedaḥ. kiṃ	punar anena bheda-lakṣaṇena sāmānyena svalakṣaṇam
HB_02709	tad-abhāvasya kiṃ na sādhanam, kiṃ	punar anya-bhāva-siddhir eva tad-abhāva-siddhir
SV_04420	| tena a-bhinnā iva ābhānti vyāvṛttāḥ	punar anyataḥ ||78|| ta eva teṣāṃ sāmānyā-samāna-
SV_04225	-pratibhāsanāt. ta eva ca kutaścīd vyāvṛttāḥ	punar anyato 'pi vyāvṛttimanto 'bhinnāś ca
SV_15207	loka-icchayā api parāvartyamānāḥ śabdāḥ	punar anyatra anyathā dṛṣyanta iti loka-prasiddhy
V2_09802	deśe kānicid dravyāṇi kathañcid dṛṣṭāni	punar anyatra anyathā dṛṣyante. yathā kāścīd
SV_11123	-nidānam āhuḥ, a-mūḍhasya doṣa-an-utpatteḥ,	punar anyatra sat-kāya-dṛṣṭim. tac ca etat
SV_01513	deśe kānicid dravyāṇi kathañcid dṛṣṭāni	punar anyathā anyatra dṛṣyante, yathā kāścīd
VN_05408	-upadarśanasya a-sambhavāt. tasmin dūṣite	punar anyo 'rtho 'para-doṣa-viśaya ity ayam
SV_08321	-sādharmaṇam eka-viśeṣa-apāye 'pi na bhavati.	punar apy a-vikaleṣu sarveṣu viśeṣeṣu bhavati. na
HB_02007	evam api lokasya nyāya-pratipattiḥ syāt,	punar api brūmaḥ. na viśeṣa-utpādanād eva
V3_09807	-bhavan pakṣa-nirdeśa eva tathā sidhyati,	punar api svata eva tathābhāvāt. tasmāt sa svayam
V3_06503	-sparśo 'gner ity udāharaṇāni pūrva-vat. sa	punar ayam virodhaḥ katham gamyate. kvacid a-
SV_06305	-upādhitvāt tad-viśiṣṭo gata ity ucyate. na	punar artha-antara-nivṛttir viśeṣaṇa-bhūtā
V1_00607	kiṃ tarhy artha-darśanād iti cet, tat	punar artha-darśanam artha-bhāvo jñāna-bhāvo vā
V2_04809	-vastu-liṅga-apekṣaṇac ca. ācāryaḥ	punar artha-bhidam jagau | pratibhāsasya
VN_01903	jijñāsāyām a-doṣaḥ. jijñāsitaṃ	punar arthasya anyasya prasaṅga-paramparayā yeṣa
V3_11012	saha-bhāvam itaram vā paśyet, viprakṛṣṭe	punar arthe 'bhāva-nirṇayo 'naikāntikaḥ. tasmāt
V1_03801	api idrśam ||43|| ity antara-ślokaḥ. katham	punar asati bāhye 'rthe pramāṇa-prameya-phala-
SV_13717	-hetoḥ, tasya tat-sāmagrī-pratyatyatvāt. ye	punar asiddha-upalambhanāḥ kārakā eva kulāla-ādi-
SV_03413	pācako nāma abhidhīyate yādṛśo varṇyate. yat	punar asya abhidheyam tat kathitam tad eva
SV_10816	visaṃvāda-bhāk pravartamānaḥ śobheta. kaḥ	punar asya avisamvādaḥ. pratyakṣeṇa anumānena
VN_03106	-vidhaḥ pratijñā-hetvor virodha iṣṭaḥ. atha	punar asya upalabdhī-lakṣaṇa-prāptir lupyate, tadā
SV_02106	dharmi-dharmatayā nimittam vaksyāmaḥ. tām	punar asya kṣaṇa-sthiti-dharmatām svabhāvam sva-
V1_03009	nīla-ādy-ābhāsa-vijñāna-hetutva-vacanāt. kiṃ	punar asya pramāṇasya phalam. prameya-adhigatiḥ.
HB_02103	-viśeṣa-hetu-vat kāryam kurvīta, karotu. sa	punar asya svabhāvo 'kṣepa-karṭṭ-dharmā cet,
SV_07623	nivedayiṣyāmo niveditaṃ ca. bheda-viśayatvam	punar asyā bahulam bhinna-padārtha-darśana-balena
VN_05204	gamyamāna-arthāyā vacanaṃ punar-vacanam, kiṃ	punar asyāḥ punar-vacanam ity ayuktaṃ nigamanam.
SV_09620	asti. tasmān na sattā sādhyate. sādhanatve	punar asyāḥ sāmānyena tan-mātra-vyāpini vastu-
V3_08002	asti. tasmān na sattā sādhyate. sādhanatve	punar asyāḥ sāmānyena tan-mātra-vyāpini vastu-
HB_03106	tira-a-darśinā iva śakuninā dūraṃ gatvā api	punar āgantavyam ity alam a-pratiṣṭhāna-dik-
PV_02141	-samudbhavau || ātma-darśana-bījasya hānād a-	punar āgamaḥ | tad-bhūta-bhinna-ātmatayā śeṣam a-
PV_02140	śastaṃ nairātmya-dṛṣṭe tad yuktito 'pi vā |	punar āvṛttir ity uktau janma-doṣa-samudbhavau ||
SV_05316	bhinnā apy ekaṃ sāmānyam upakurvanti, kaḥ	punar āsām vijñānena aparādhaḥ kṛto yat tan na
V3_13706	ca, uttara-ābhāsatvena su-jñānāḥ. prabhedāḥ	punar āsām ānanyād a-śakya-nirdeśa iti na
SV_05206	ālambana-bhāvena kāraṇam na tu kevalāḥ. yadā	punar āsām ekaṃ sahakāry asti, tadā tat-sahitā
V1_01104	satī pravṛttā api samagra-sāmagrikā	punar icchayā nivartyeta tad-anya-vikalpa-vat.
V3_10405	evam-bhāvo bhavati, kiṃ tarhi tan-mateḥ,	punar icchā-parāvṛttāv anyatra apy evam-bhāvasya
VN_00909	-lakṣaṇa-prāpteṣu na sidhyati. tatra	punar idam an-icchato 'py āyātam, yasya idam
V3_12503	-pratiśedhaḥ, sa eva vyatireka iti. tat	punar idam āyātam – asato vyatireka-ayogād iti.
HB_01904	artha-pratipatti-jananam. a-kṣepa-kāriṣu	punar indriya-ādiṣu na parasparato viśeṣa-
V1_00704	vibhramam a-vikalpakam jñānam pratyakṣam. kā	punar iyaṃ kalpanā. abhilāpinī | pratitiḥ |
V3_02404	icchayā pravṛtyi-artha iti cet, kutaḥ	punar iyaṃ śānkā, yena tad-arthaṃ yatnaḥ kriyate.
VN_05213	-doṣavatā mūḍha-a-mūḍhatvam gamyata iti kiṃ	punar uccāritena. asti hi kaścīd uttare samartho
VN_05101	iti na yatnataḥ pratipādanīyaḥ, yena punaḥ	punar ucyata iti punar-vacane nigrāha eva iti cet,
SV_15011	tena eva sā śabda-śaktir dūṣitā iti na	punar ucyate. api ca, na apauruṣeyam ity eva
PV_02054	varty-ādi-vad yadi | mṛte śamī-kṛte doṣe	punar ujjīvanam bhavet || nivṛtte 'py anale

VN_05801 apratibhāyā viṣayo 'sti. jñāte 'pi viṣaye
SV_11227 tat kutas tan-nivṛtyā satya-arthatā. atha
PV_02274 dehayoḥ || a-śakyatvāc ca ṛṣṇāyām sthitāyām
V3_13508 eva khyāpayams tasya kartā ity ucyate. yadi
SV_14410 eva iti. tad-artha-antaratve 'pi tasya iti
V3_03403 vastuṣu śāstram bādhakam eva iti cet, katham
V2_04509 vidanti vacana-jñāḥ, te tat-pratipādane
SV_15811 śrotur na vaktur iti viśeṣa iti cet. kaḥ
HB_03217 eva anupalambhāt syāt. anya-bhāva-viṣayā
V3_07008 iti, sā tad udāharāṇena eva udāhṛtā. sa
SV_09605 kaścid viśeṣo 'sti ity uktam etat. atha
V3_07604 iti nirloḥhitam etat pramāṇa-vārttike. atha
SV_06103 eva eka-vastu-grahiṇi iva pratibhāti. na
SV_12821 samartheṣu vyarthā syād anya-kalpanā. atha
V3_01902 kriyata iti tena vyapadiśyate. svayam-śrutiḥ
SV_01018 tu śeṣavad etad anumānam vyabhicāri. kiṃ
V2_09207 śeṣavad etad anumānam vyabhicāri. kiṃ
SV_08705 eva vastv ity uktam. sa ca viśeṣa eva. yat
SV_09212 eva idānīm katham abhāvo na asti iti. yat
SV_10709 rūpa-vairūpya-parikṣāyām avadhatte. yat
V3_07004 rūpa-vairūpya-parikṣāyām avadhatte. yat
SV_08601 -viṣayasya abhāvāt sthitiḥ a-sthitiḥ vā. yat
V2_08211 kiñcid vināśo 'pekṣata iti tad-vyāpī. katham
SV_10008 kiñcid vināśo 'pekṣata iti tad-vyāpī. katham
SV_02527 na pratijñā-artha-eka-deśo hetur iti. katham
SV_06207 vākya-gatasya padasya artha-cintanāt. kva
SV_00420 -sattayā asattā kiṃ na sidhyati iti. yadā
V2_05807 anya-sattayā asattā kiṃ na sidhyati. yadā
VN_04702 ye vidita-vedyatā-ādi-guṇa-yuktāḥ. kaḥ
SV_11111 parikṣāvato viśeṣeṇa a-duṣṭa-ātmanāḥ. kaḥ
SV_06725 ity a-tat-prayojanebhyo bhinnā eva uktāḥ. na
SV_15310 ca etat, kvacit tathā-dṛṣṭānām apy arthānām
SV_07416 na hi tasya kevalasya yo na tat-svabhāvaḥ sa
SV_10420 evam-vidhāyā anupalabdher abhāva-gatiḥ. sā
SV_07823 hi na vyaṅgyam sampratīyate | viparyayaḥ
SV_03126 anyathā eka-ākāre 'pi tan na syāt. kiṃ
SV_00701 iti svabhāva-bhūtā eva anumīyate. kiṃ
V3_08301 -anubandhini iti svabhāva-bhūtā eva. kiṃ
SV_04520 eva vṛttitāḥ ||91|| iti saṅgraha-ślokaḥ. kiṃ
V3_04905 -virahiṇi ity a-doṣo 'nya-grahaṇe 'pi. kiṃ
HB_01515 devānām-priyaḥ sukha-edhitaḥ kṛtam kṛtam
SV_14319 vināśeṇa vinaṣṭavyam. tasmin vinaṣṭe
V3_10301 tad-viparīta-virahaḥ sādhyā-dharmaḥ syāt, na
SV_03013 -upakāra-ātmā tadvattvena na gṛhyate. yadi
HB_04009 dvitīya-ākṣepa-nāntariyakatvāt. na
SV_12022 prāg āsīt. a-kasmād grāhi ca ayam kiṃ
SV_16225 -an-artha-sandarśanāt. vahatām api mantrāṇām
PV_04074 -icchayā eva gṛhītavān | kathañcid anyam sa
VN_00808 vivekena svarūpasya buddhau samarpanam. ayam
SV_04010 jñānād a-vyatiriktam ekasmāt katham anyasya
HB_00704 akasmād agnir atra iti prameyam vyavasthāpya
HB_03301 -siddheś ca. na hy anya-bhāvam pratipadya
VN_03114 parājaya-āśrayaḥ. pratijñā-adhikaraṇatve
V3_06611 pramāṇam pratiyoginam sādhyati, bādha
VN_02004 pratijñā-vacanam eva tāvan na nyāyayam, kutaḥ
SV_14312 vināśitam syāt. sarva-śakti-pracyāvanāt.
SV_03409 -jñāpanāya svayam kṛtena samayena. na
V3_07408 iti sa tathā sādhyā ucyate. na
SV_09505 iti sa tathā sādhyā ucyate. na
HB_01002 -dharmā cet svabhāvato bhāvo niṣpanno na
NB_03041 hetuḥ, śabde 'siddhatvāt sādhyam. na
SV_11202 apy ekasya nirdeśe na virodhaḥ. prādhānyam
V1_02703 nānā-rūpayor dravyayoḥ samsargād a-vibhāgaḥ.
HB_02113 -sattā-mātreṇa tādrśo bhavati. na ca bhūtvā
HB_00913 -hetor eva utpadyamānas tādrśo bhavati, na

punar uttara-ajñānam apratibhāyā viṣaya iti cet,
punar utpattir eva pauruṣeyatā. na samaya-
punar udbhavāt | dvaya-kṣaya-arthaṃ yatne ca
punar udbhāvite 'pi doṣe sampūrṇa-vacana-ādinā
punar upakāratva-ādi-paryanuyogas tad-avastha eva.
punar upagama-a-viśeṣa ekam pramāṇam bādhakam ca
punar upadeśa-antaram apekṣante. satyam etat,
punar upayogo vaktuḥ śrotari yena upādhir iṣyate.
punar upalabdhis tad-abhāvasya sādhiḥ iṣṭā eva
punar upādhi-bheda-apekṣaḥ kevalo vā krtakatva-
punar ubhaya-dharmaṃ brūyāt. an-āśrita-vastuno '
punar ubhaya-dharmaṃ brūyāt, an-āśrita-vastuno '
punar ekam vastu tatra dṛśyam asti. yasya darśana
punar ekam eva an-avayavam vākyam. tatra ekatve
punar ekasya dharmaṇaḥ śāstre nānā-dharma-
punar etac cheṣavat. yasya a-darśana-mātreṇa
punar etac cheṣavat. yasya a-darśana-mātreṇa
punar etat sāmānyam nāma tat tasya eva aparasmād
punar etad artha-niṣedhe 'n-arthaka-śabda-a-
punar etad uktam kalpitasya anupalabdhir dharma
punar etad uktam kalpitasya anupalabdhir dharma
punar etad uktam taj-janako hi sa tasya svabhāvaḥ.
punar etad gamyate – nir-apekṣo vināśa iti. a-
punar etad gamyate nir-apekṣo vināśa iti. a-
punar etad gamyate, vyavacchedaḥ śabda-liṅgābhyām
punar ete śabdāḥ prayujyanta iti prayoga-viṣaya-
punar evam-vidhā anupalabdhir eva asatām asattā,
punar evam-vidhā anupalabdhir eva asatām asattā,
punar eṣām guṇa-utkarṣa-anapekṣo 'lika-nirbandhaḥ,
punar eṣām doṣānām prabhavo yat-pratipakṣa-
punar eṣām anyā tat-kāryatā anyatra anyato bhedāt.
punaḥ kathañcid anyathā-bhāvaḥ, yathā kvacid deśe
punaḥ kathañcid bhāvi vyakter indriya-samskāraḥ.
punaḥ katham anumānam. katham ca na syāt,
punaḥ kasmād iṣṭaḥ sāmānya-tadvatoḥ ||156|| yo
punaḥ kāraṇam sarvato bhinne vastu-rūpe 'nubhava-
punaḥ kāraṇam sāmagryāḥ kāryam eva na anumīyate.
punaḥ kāraṇam sāmagryāḥ kāryam eva na anumīyate.
punaḥ kāraṇam svalakṣaṇe śabdā na prayujyante,
punaḥ kāraṇam evam navadhā pakṣa-dharmo
punaḥ kārayati. tathā hi bija-ādy-upanyāse
punaḥ kāṣṭha-ādinām unmajjanam syāt. hanṭṛ-ghāte
punaḥ kutaścid asata ity asti sādhyā-sādhanayor
punaḥ kevalān eva upādhiṃ śabda-jñānāny
punaḥ kevalau bhāva-abhāvau parasparam ākṣipataḥ,
punaḥ kvacit sādhanam apekṣate. yat pauruṣeya-
punaḥ kvacid viśamvādāt. na hy ayam prakāraḥ
punar grahītuṃ labhate na kim || dṛṣṭer
punar ghaṭo '-mūlya-dāna-krayī, yaḥ svarūpaṃ ca
punar jñānasya rūpaṃ syād vyakty-antara-bhāvaṇaḥ.
punas tat-pratipattaye liṅgam anusarati iti ko
punas tat-pratipatter anvaya-vyatirekau prasādhyā
punas tat-prayoga-kṛta eva parājayo 'sya prastāva
punas tata eva iti na pramāṇa-bādhanād virodhaḥ.
punas tatra a-jijñāsita-viśeṣa-prasaṅga-upanyāsas
punas tatra apy agnāv iva prasaṅgād anavasthā. a-
punas tathā-abhidhāna-mātreṇa artha-antaram eva
punas tathā asya upanyāsa-pūrvako 'nvayaḥ, sādhyā
punas tathā asya upanyāsa-pūrvako 'nvayaḥ sādhyā-
punas tad-ātmatāyām hetv-antaram apekṣeta. bija-
punas tad iha sādhyatvena eva iṣṭam, sādhanatvena
punas tad-upādānatvena. tat-prahāṇe doṣānām
punas tad-dravya-santāna-sthiti-kāraṇa-vicchedāt
punas tad-bhāve 'para-abhisamskāram apekṣata iti.
punas tad-bhāve hetv-antaram apekṣate prakāsa-

V3_09805	sādhanaṃ bhavati, tad-bhāva-mātra-anuṣaṅgiṇi	punas tan-nirdeśasya vaiyarthyaṭ. na hi tatra
SV_08615	|170|| syād etat – satyaṃ viśeṣā janakāḥ, na	punas teṣāṃ viśiṣṭam eva rūpaṃ kiṃ tv a-bhinnaṃ
V3_04302	– sapakṣe sann asan dvedhā pakṣa-dharmaḥ	punas tridhā | pratyekam a-sapakṣe 'pi sad-asad-
V3_04405	asan dvedhā ca iti. sa trividhaḥ pratyekam	punas tridhā bhavati – a-sapakṣe sann asan
V2_05001	api tulya iti vastu-viṣayaṃ prāmānyam. tat	punas trairūpyam anumeye 'tha tat-tulye sad-bhāvo
V2_06911	bahuṣu darśane ca, ekatra draṣṭur abhāvāt,	punar darśane ca bhāvāt, viśeṣa-antara-dṛṣṭāv
V3_13013	ayam abhyupagama-bala-pravṛttaḥ. ācāryeṇa	punar diṅ-mātra-darśanāya idam udāharaṇam uktam
VN_00823	-bhedena. yā arthakriyā yasminn a-dṛṣṭā	punar dṛṣyate sā sattā-bhedam sādhyati, yathā
SV_01916	-niścaya-abhāvān na asti ity ucyate. yadā	punar dṛṣṭāntena na agni-dhūmayoḥ kārya-kāraṇa-
SV_02407	kvacin nityatva-abhāve 'py a-dṛṣṭasya	punar dṛṣṭer iti bhavatu kāryasya kāraṇena
SV_11109	na pratipakṣa-sātmya-bādhinaḥ. tasmān na	punar doṣa-utpattiḥ. yatne 'pi buddher guṇa-pakṣa
PV_02216	-sandarśanād api | na kāṭhinya-vad utpattiḥ	punar doṣa-virodhinaḥ || sa-ātmatvena an-
VN_03401	bhāvena pratijñā-artha-virodhāt. asiddhata	punar dharmaṇi pratijñāta-artha-siddhau
SV_10716	nivṛttiḥ. tayor a-sakala-viṣayatvād āgamaḥ	punar na kiñcin na vyāpnoti. tan-nivṛttiḥ katham
SV_02307	kālatvād dhūmo 'tra dṛṣṭaḥ sakṛd vaikalye ca	punar na dṛṣṭaḥ. taj-janyo 'sya svabhāvaḥ,
V2_08703	dhūmo yatra dṛṣṭaḥ sakṛd vaikalye ca	punar na dṛṣṭaḥ, taj-janyo 'sya svabhāvaḥ,
VN_06304	prthaṅ nigrasthānam. nyāya-cintāyām	punar na dvayor ekasya apy atra jaya-parājayau,
SV_11818	paśyāmaḥ. na api siddhy-upāyam. atha	punar na śabda-arthayor anya eva sambandhaḥ.
SV_15027	yathā-pratyayam anyatra anyathātvam, na	punar nityeṣu śabdeṣv etad asti. nanv evaṃ-vidho
V3_02901	pramāṇa-viṣaya-parigraha-artham. kiṃ	punar nirākṛto na pakṣaḥ. sandigdhe hetu-vacanād
V3_09811	yo hetuḥ syāt. tasya eva ca hetutve '	punar-nirdeśya ity uktam. a-vivādāś ca, nityam
VN_00408	tad-abhāvāt tan na bhūtam. etan-nivṛttau	punar nivṛttir yadṛcchā-saṃvādaḥ, mātr-vivāha-
VN_02112	tadā parājito vaktavyaḥ. sādhana-doṣaḥ	punar nyūnatvam asiddhir anaikāntikatā vādinah
NB_03037	sad-vyavahāra-viṣaya iti bhavati. kidṛṣṭaḥ	punaḥ pakṣa iti nirdeśyaḥ. svarūpeṇa eva svayam
SV_12205	-agnivāt. anantara-agni-vad iti. katham	punaḥ pathika-agner vyabhicāraḥ. jvālā-udbhava-
SV_17021	-ācāra-vat. teṣāṃ eva puruṣānām vacanāt	punaḥ parokṣa-artha-sampratipattir iti katham tad
SV_10314	jñāpaka-asiddhiḥ. na iyatā tad-abhāvaḥ.	punaḥ paryāyeṇa keṣāñcid abhivyakteḥ. kārye tu
V2_06602	jñāpaka-asiddhiḥ. na iyatā tad-abhāvaḥ.	punaḥ paryāyeṇa keṣāñcid abhivyakteḥ. na api
SV_08006	(158a) ca pākaḥ pāka iti hi tataḥ syān na	punaḥ pācaka iti. tasya karma-nimittatve proktam.
VN_05101	śiṣya iti na yatnataḥ pratipādanīyaḥ, yena	punaḥ punar ucyata iti punar-vacane nigraha eva
VN_05019	śravaṇa-pratipatti-śāṅkayā sāksi-prabhṛtīnām	punaḥ punar brūyāt, api na tatra kiñcid chalam.
HB_02006	nir-upakārasya na utpadyeta iti. na asmākaṃ	punaḥ punar vacane kaścid udvegaḥ. yady evam api
SV_10119	anyeṣu kāraṇeṣu san na upalabhyeta. na	punaḥ pūrvā asattā-sādhanī. yasmāc chāstra-
HB_00915	na hi prakāśa-ādayas tad-ātmāna utpannāḥ	punaḥ prakāśa-ādi-bhāve hetv-antaram apekṣante,
SV_16908	-upagamana-sambhāvanā-sambhavāt. teṣāṃ ca	punaḥ pratānayaṭīṅnām kadācid adhīta-vismṛta-
VN_01508	apara-upādāna-nāntariyakatvāt. aṅguḷiṣu	punaḥ pratikṣaṇa-vināśiniṣv anyā eva prasāritāḥ,
VN_03204	syāt. na ca svalakṣaṇam śabda-artha iti. yaḥ	punaḥ pratijñayā bādhanād dhetu-virodha uktaḥ,
VN_02714	viśeṣaṇa-upādāne vyabhicāram pariharati. na	punaḥ pratijñā-antaram āha, a-sarvagatatvasya
V3_09802	udāharaṇa-dīṣam tv ācāryaḥ prāha. yaḥ	punaḥ pratijñā-artha-eka-deśo 'siddha ucyate,
VN_05117	pratipādyasya viśeṣa-abhāvāt. arthaḥ	punaḥ-pratipādanān na bhidyate. yat punaruktam,
V3_03606	saṃśayād asiddheḥ, ciram a-dṛṣṭānām api	punaḥ pratibhā-utpatti-dṛṣṭeḥ sati sambhave tad-
HB_03801	puruṣān abhyudaya-niḥśreyasābhyām saṃyojya	punaḥ pratibhāvāt puruṣeṇa hetv-antara-
V3_03306	pratīṣṭhāpayati. dharma-antaram ca sa eva	punaḥ prativahati iti na bhidyate sva-vacana-
V1_01409	-ukta-avasthāyām indriyād gatau ||14|| sa	punaḥ pratisaṃhārād vyutthīta-cittaḥ kiñcid
V2_04702	na ca sa eva pratibhāso 'rtho yuktaḥ, tasya	punaḥ pratyakṣeṇa anyathā darśanāt. yo hi bhāvo
V3_09909	pratīsidhyate. anumāna-anumeya-vyavahāraḥ	punaḥ pratyaya-siddham bhedam avalambya
SV_13315	-sādhitaṃ tad upalabhyeta. tat-svabhāvā eva	punaḥ pratyayāḥ katham kalakale 'rtha-antaram
VN_00213	api keṣāñcid arthānām a-darśanāt. bādhakam	punaḥ pramāṇam, yatra krama-yaugapadya-ayogaḥ, na
SV_01809	-dṛṣṭānte prasidhyati vyatikṛtaḥ. yeṣāṃ	punaḥ prasiddhāv eva tad-bhāva-hetu-bhāvau teṣāṃ
SV_17403	-uparodhasya puruṣasya pravṛttir iti. yaḥ	punaḥ prakṛta-viṣayasya vahneḥ śīta-pratighāta-
VN_05019	-pratipatti-śāṅkayā sāksi-prabhṛtīnām punaḥ	punar brūyāt, api na tatra kiñcid chalam. na a-
VN_01912	śāsane bhadanta-aśvaghosaḥ pravrajitaḥ. kaḥ	punar bhadanta-aśvaghosaḥ. yasya rāṣṭra-pālam
SV_14320	ādīnām unmajjanam syāt. hanṭṛ-ghāte caitra-a-	punar-bhavaḥ | yathā atra apy evam iti ced
PV_04104	| bādhakam yadi na icchet sa bādhakam kiṃ	punar bhavet || sva-vāg-virodhe 'bhedaḥ syāt sva
HB_03204	a-vyāptau tena tad-artha-a-vyavacchedāt	punar bhāva-a-pariccheda-prasaṅgāt. tasmāt kvacit
SV_14401	asya maraṇam. tan-nivṛttau ca syād eva asya	punar-bhāvaḥ. an-anyatve 'pi nāśasya syān nāśaḥ
PV_02056	-nivṛttir iti cen na cikitsā-prayogataḥ || a-	punar-bhāvataḥ kiñcid vikāra-jananam kvacit |
PV_02057	pratyāneyas tu yat-kṛtaḥ | vikāraḥ syāt	punar-bhāvas tasya hemni kharatva-vat || dur-
V1_02104	anyena apy atīta-rūpasya a-saṃvedanāt, a-	punar-bhāvini samayasya vaiyarthyaḥ ca. teṣāṃ
SV_06507	tathābhūta eva vastuni jñāna-saṃvādāt. na	punar bhinna-ākāra-grāhiṇām jñāna-śabdānām eka-
SV_04021	sva-vāsanā-prakṛter evaṃ pratibhāti. katham	punar bhinnānām a-bhinnaṃ kāryam yena tad-
VN_05908	pakṣa-vādī kuryād vyāja-upakṣepa-mātreṇa, na	punar bhūtasya tathāvidha-kathā-uparodhinaḥ
V2_04910	tathā-rūpatvād anvaya-apekṣaṇāc ca. itarat	punar bheda-antara-vimarśa-vivekena pratīṣṭhitena
SV_02502	bhinnasya ca abhāvāt, tasya eva ca	punar bheda-virodhāt. tac ca ātmani vyavasthitam
V3_00711	viṣāṇi go-gavayayor anyataratvād iti. atha	punar mayā evaṃ-vivakṣitatvād ity āha, tadā

PV_02123	vṛddhāv apy āhito yadā | na apekṣeta	punar yatnaṃ yatno 'nyaḥ syād viśeṣa-kṛt ||
PV_02121	-atikramo mā bhūd iti ced āhitaḥ sa cet ||	punar yatnaṃ apekṣeta yadi syād a-sthira-āśrayaḥ |
SV_03602	syāt – kathaṃ ṣaṣṭhy-ādaya iti. yadā	punar yad yathā vācakatvena vaktṛbhir viniyamate
VN_01505	dravyād artha-antaram iti. uktam idam, na	punar yuktaṃ, na hi sato vastunas tattva-anyaṭve
VN_04510	drṣṭā, na tu sāḥśād ity uktam. uktam etan na	punar yuktaṃ, strī-sūdrāṇām ubhaya-pratīter
VN_06802	hetvābhāsās ca nigrahasthānāni. kiṃ	punar lakṣaṇa-antara-yogād dhettvābhāsā
V3_11311	-vaśād iṣṭa-vighāta-kṛd ity ucyate, na	punar lakṣaṇa-bhedāt. ata eva a-prṥṥaṇ-nirdeśa
HB_03217	upalabdhis tad-abhāvasya sādhiḥ iṣṭā eva na	punar līṅgatvena eva, tatra apy abhāvasya prṥṥak
NB_02005	vyavasthā atra api pratyakṣa-vat. trairūpyam	punar līṅgasya anumeṣe sattvam eva, sapakṣa eva
VN_05104	vāda-pratiśedhatvāt, trir-abhidhāna-vacanāt,	punar -vacana-prasaṅge samaya-niyama-abhāvāc ca.
VN_05203	-upapatteḥ, yathā hetv-apadeśāt pratijñāyāḥ	punar -vacanaṃ nigamaṇam iti, pratijñāyā eva
SV_00204	-vacanāt sādhyā-dharṃi-parigrahaḥ. siddhe	punar vacanaṃ niyama-arthaṃ āśaṅkyeta. saṅgītiya
HB_00111	-vacanāt sādhyā-dharṃi-parigrahaḥ. siddhe	punar vacanaṃ niyama-arthaṃ āśaṅkyeta. saṅgītiya
VN_05001	doṣo niyama-abhāvād iti. śabda-arthayoḥ	punar -vacanaṃ punaruktaṃ anyatra anuvādāt. śabda-
VN_05014	kāryam, itarat kāraṇam iti. gamyamāna-arthaṃ	punar -vacanaṃ api punaruktaṃ niyata-pada-prayoge
VN_05204	vacanaṃ punar-vacanaṃ, kiṃ punar asyāḥ	punar -vacanaṃ ity ayuktaṃ nigamaṇam. vijñātasya
VN_05204	pratijñāyā eva gamyamāna-arthāyā vacanaṃ	punar -vacanaṃ, kiṃ punar asyāḥ punar-vacanaṃ ity
VN_05113	vacana-bāhulyam ca sādhanā-doṣa iti ādhikya-	punar -vacanaṃ tulya-doṣa iti saṅgraha-vacanaṃ
VN_05111	-īpsāyām vā śrotur hetv-ādi-bāhulyasya	punar -vacanasya a-doṣatvāt pratīta-pratyaya-
VN_05107	-prayoge hi sādhanā-vākya ādhikya-doṣa iti	punar -vacane 'pi gata-arthasya ādhikyam eva
HB_02006	na utpadyeta iti. na asmākaṃ punaḥ	punar vacane kaścid udvegaḥ. yady evam api
VN_05101	pratipādaniyaḥ, yena punaḥ punar ucyate iti	punar -vacane nigraha eva iti cet, na, sāḥśiṇām
SV_03917	ca śabda-āśrayasya tathā-darśanāt. na	punar vastu-bhūtaṃ kiñcit sāmānyam nāma asti,
V3_12503	asato vyatireka-ayogād iti. atra idam eva	punar vācyam – kathaṃ asato 'nvaya-pratiśedha
VN_02910	tu jetā api na bhavati iti. anitya-ākāṅkṣe	punar vādini na kaścid doṣo viśeṣaṇa-abhidhānena
SV_08210	prabodhād vikalpa-utpattiḥ. tataḥ śabdāḥ. na	punar vikalpa-abhidhānayoṛ vastu-sattā samāśraya
PV_03125	'pi cakṣuṣā rūpam iḥṣate sā akṣa-jā matiḥ ||	punar vikalpayaṇ kiñcid āśiṇ me kalpanā idṛśi |
V1_01407	yena satyo 'py an-upalakṣitāḥ syuḥ. tathā hi	punar vikalpayaṇ kiñcid āśiṇ me kalpanā idṛśi |
SV_17003	āgamaṣ tasya pravādād artha-siddhiḥ. tatra	punar virodha-cintāyām an-āśvāsa āgame syāt. saty
V2_06313	tasmān na kāraṇāt kārya-siddhiḥ. nimittayoḥ	punar virodhe gamikā eva, yathā – na asya roma-
SV_00613	na śīta-sparśo 'tra kāṣṭhād iti. nimittayoḥ	punar virodhe gamikā eva, yathā na asya roma-
SV_17228	api ca, svābhāvike vācyā-vācaka-bhāve na	punar vivakṣayā yathā-iṣṭam niyujyeta. saṅketaś
V3_00705	-viprakarṣa-abhāvāt. vastu-svabhāvavate ca	punar vivakṣā-antare parāvṛṥṥty-ayogāt. yugapad
NB_03122	ca sarvato vyāvṛṥṥti rūpam uktam a-bhedena.	punar viśeṣeṇa kārya-svabhāvayoṛ ukta-lakṣaṇayoṛ
V3_13204	ca sarvato vyāvṛṥṥti rūpam uktam a-bhedena.	punar viśeṣeṇa kārya-svabhāvayoṛ janma-tan-mātra-
VN_05410	sakṛt-sarva-anubhāṣaṇe 'pi doṣa-vacana-kāle	punar viṣayaḥ pradarśaniya eva, a-pradarśite
SV_03613	kṛta-vyavasthāḥ śabdā dharma-dharṃy-ādiṣu na	punar vyatireka-vasṥu-bhedād iti kuta etat, tathā
SV_03312	prabodhyata an-āśvatvam asya asti iti. yadā	punar vyavaccheda-antara-a-nir-ākāṅkṣas taṃ
V3_03503	sa eva taṃ arthaṃ para-mukhena vyavasthāpya	punar vyutthāpayati iti. prasiddhiḥ khalv api
SV_16919	a-prasiddha-arthasya a-prasiddhasya vā	punar vyutpatti-darśanena sarvatra tad-āśaṅkā-a-
V3_09706	-ādi-sādhanam ||76|| ity antara-ślokaḥ. yā	punaḥ śāstra-āśrayeṇa anyatara-asiddhir
SV_16713	ghṛta-ādi prakṣiped ity ayam arthaḥ, na	punaḥ śva-māṃsaṃ khāded iti na atīśayaṃ paśyāmaḥ.
V3_08611	tathā-sthitiḥ, kiṃ tarhi saṃyogāt. kiṃ	punaḥ sa tayōḥ saṃyogaḥ, tābhyaṃ janaṇāt
SV_07021	vyapadeśaḥ, kiṃ tarhi saṃyoga-kṛtaḥ. kiṃ	punaḥ sa tayōḥ saṃyogaḥ. tābhyaṃ janaṇāt
SV_07211	'sti. taṇ na ādheyatā asya vṛṥṥtiḥ. atha	punaḥ sato 'pi sāmānyasya a-vyaktasya vyaktyā
SV_09513	anvayo na vihanyate ||190|| sādhanē	punaḥ sattve svabhāva-viśeṣa-a-parigraheṇa vasṥu-
V3_07503	sādhyasya anvayo na vihanyate ||61|| sādhanē	punaḥ sattve svabhāva-viśeṣa-a-parigraheṇa vasṥu-
V1_02204	'darśanād an-upahata-indriya-upanidhau ca	punaḥ sambhavāt. na apy a-manaskārāḥ, ubhaya-
SV_16907	kasmīṃscit kāle kathaṅcit saṃhāra-sambhavāt.	punaḥ sambhāvita-puruṣa-pratyayāt pracuratā-
SV_15320	vā, na anyatara-prasiddha-sandigdha-vācī,	punaḥ sādhanā-apekṣatvād iti. ko hy a-drṣṥṥa-
VN_00302	pūrvakasya api hetoṛ a-vyāptiḥ. iha api	punaḥ sādhanā-upakrame 'navasthā-prasaṅga iti cet.
VN_02116	prativādinaḥ parājaya-adhikaraṇam. tat	punaḥ sādhanasya nir-doṣatvāt, sa-doṣatve 'pi
VN_02321	-pakṣe sādhanasya nir-doṣatvāt. doṣavati	punaḥ sādhanē na dvayoṛ ekasya api jaya-parājayau,
HB_00510	kvacid abhāva asiddheḥ. an-uddiṣṥa-viṣayaṃ	punaḥ sādhyā-abhāve 'bhāva-khyāpaṇam pratibandha-
V3_10505	pratijñā-artha-eka-deśatvam uktam. viśeṣam	punaḥ sādhyā-dharṃiṇam kṛtvā sāmānyam hetuṃ
SV_14013	samarthasya janaṇād a-samarthasya api	punaḥ samarthya-a-pratīlambhāt. pratīlambhe vā
SV_16308	eva kasyāścid siddher asiddher viparyaye ca	punaḥ siddheḥ. na ca eka-rūpāt karmaṇaḥ sa tad-
PV_02065	mato yadi || tulyaḥ prasaṅgas tatra api kiṃ	punaḥ sthiti-hetunā | ā nāśaka-āgamāt sthāṇam
V1_00809	vā gṛhṇiyāt. api ca artha-upayoge 'pi	punaḥ smārtaṃ śabda-anuyojanaṃ | akṣa-dhīr yady
SV_16603	ca nāma pratyakṣa-ādi-viṣayaś ca. te	punaḥ sva-viṣaye 'py āgamam apekṣya eva sādhaḥ
SV_06720	a-tat-prayojana-bhedena ity uktam. na	punaḥ svabhāvasya ekatvāt. yathāsvaṃ vyavasthita-
HB_00305	darśanāt, a-drṣṥasya tat-sādhanasya	punaḥ svabhāvasya vikalpeṇa a-pratīpatteś ca
SV_03806	etat evam ucyate śabdaḥ svarūpam āha iti, na	punaḥ svarūpa-pratībhāsasya eva vijñānasya janaṇāt.
V3_13310	tad arthāpattyā eṣam nirāso veditavyaḥ. yadi	punar hetu-rūpa-a-saṃsparśi svatantra eva
V2_07603	hetv-abhāvasya sandehād iti vakṣyāmaḥ tau	punar hetū yat kiñcit kṛtaṃ tat sarvam anityam,

VN_05005	atra na śabda-punaruktam pṛthag vācyam artha-	punarukta -vacanena eva gatavāt. na hy artha-bhede
SV_10221	-viśeṣa-bhāvinī, yathā-udāhṛtā prāk. yat	punaruktam a-pramāṇam anupalabdhir iti. svabhāva-
VN_05002	-vacanam punaruktam anyatra anuvādāt. śabda-	punaruktam anityaḥ śabdo 'nityaḥ śabda iti. artha
VN_05003	anityaḥ śabdo 'nityaḥ śabda iti. artha-	punaruktam anityaḥ śabdo nirodha-dharmako dhvāna
VN_05201	arthaḥ punaḥ-pratipādanān na bhidyate. yat	punaruktam , anuvāde tv a-punaruktam śabda-
VN_05001	-abhāvād iti. śabda-arthaḥ punar-vacanam	punaruktam anyatra anuvādāt. śabda-punaruktam
VN_03706	-āngatayā saṁśaya-hetum eva āha iti. yat	punaruktam ubhaya-pakṣa-sampratipannena vastunā
VN_05014	iti. gamyamāna-arthaḥ punar-vacanam api	punaruktam niyata-pada-prayoge sādhanā-vākye yathā
VN_05005	nirodha-dharmako dhvāna iti. atra na śabda-	punaruktam pṛthag vācyam artha-punarukta-vacanena
VN_05201	na bhidyate. yat punaruktam, anuvāde tv a-	punaruktam śabda-abhyāsād artha-viśeṣa-upapatteḥ,
VN_06108	a-sādhanā-āṅga-vacanāt. etena adhikasya	punaruktasya ca pratijñā-āder vacanasya ca
VN_05016	-vākye yathā pratijñā-vacanam iti. artha-	punaruktena eva gata-arthatvān na pṛthag vācyam.
PV_03272	|| a-grāhya-grāhakatvāc ced bhinna-jātiyayoḥ	pumān | a-grāhakaḥ syāt sarvasya tato hiyeta
SV_17414	||334|| a-pracyuta-an-utpanna-pūrvāpara-rūpaḥ	pumān kartā krameṇa karmaṇām karma-phalānām ca
SV_04532	-doṣaḥ. na etad asti. yasmād api pravarteta	pumān vijñāya arthakriyā-kṣamān | tat sādhanāya
SV_11503	tat-sādhanā iti. a-saṁskāryatayā	pumbhiḥ sarvathā syān nirarthatā | saṁskāra-
SV_16122	varṇa-kramasya ca | sarvo varṇa-kramaḥ	pumbhyo dahana-indhana-yukti-vat ||307|| sati
V1_00802	janayan na an-ātma-nāntariyakam pratibhāsam	purā -kartum yukto rasa-ādaya iva parasparam. na
SV_08826	ghaṭa-ādi-vad ity uktam. api ca, yam ātmānam	purā -kṛtya puruṣo 'yam pravartate | tat-sādhyā-
SV_08909	tasmād yo 'sya ātmā an-anya-sādhāraṇo yaḥ	purā -kṛtya puruṣo viśiṣṭa-arthakriyā-arthī
PV_03385	| nīla-ādi-rūpeṇa dhiyaḥ bhāsamānām	purā tataḥ || anyathā hy ādyam eva ekam
SV_05915	- a-vidhāya niśidhya anyat pradārśya ekam	purāḥ sthitam | vṛkṣo 'yam iti saṅketāḥ kriyate
PV_03282	-svapna-ādy-upaplutāḥ | abhūtān api paśyanti	purato 'vasthitān iva || na vikalpa-anubaddhasya
V1_02801	-svapna-ādy-upaplutāḥ | abhūtān api paśyanti	purato 'vasthitān iva ||29|| yathā-viplavam āvega
SV_12310	na kevalam tayor eva. kiṃ tarhi diṇḍika-	purāṇa -itarayor api. na ca sva-prakriyā-bheda-
SV_10923	artheṣu śabdānām iti niveditam etad.	puruṣa -atīśaya-apekṣam yathārtham apare viduḥ | (2
VN_02008	-pratipādane 'samarthaiḥ pravartitaḥ. yathā	puruṣa -atīśaya-pūrvakāni tanu-karāṇa-bhuvana-
SV_16415	tu buddhi-indriya-vacana-yogāt pumstvād iti	puruṣa -atīśaya-pratikṣepa-sādhanam tat tv a-
SV_16625	-vṛttis tu pratyakṣam anvākarsati iti na	puruṣa -atīśayo nivāryaḥ syāt. tasmān na asty
SV_16407	icchatā kṛtakā mantrā vācyāḥ pauraṣeyās ca.	puruṣa -adhiṣṭhānam antareṇa anyato 'sambhavat-
SV_11506	anityaḥ puruṣa-icchā-vṛttir a-vṛttir vā. a-	puruṣa -adhīnatve puruṣānām yathā-abhiprāyam deśa-
V1_01507	iti na anugraha-upaghātau tataḥ syātām,	puruṣa -antara-saṁvedana-vat. an-anuyamś ca enām
SV_03605	ṣaṣṭhi bāhulye jasa-ādaya ity etad api	puruṣa -abhiprāya-nir-apekṣam vastu-sannidhi-
SV_17425	a-pratisamādhāya sambandha-anuṅga-upāya-	puruṣa -artha-abhidhānāni ca śāstra-dharmān a-
SV_10807	āha. tac ca sambaddha-anuṅga-upāyam	puruṣa -artha-abhidhāyakam | parikṣā-adhikṛtam
SV_10814	tad viparyayeṇa upasaṁhāra-vac chakya-upāyam	puruṣa -artha-abhidhāyi ca śāstram parikṣyeta
SV_10917	ārya-satyānām vaksyamāṇa-nītyā. tasya asya	puruṣa -artha-upayogino 'bhīyoga-arthasya
SV_10812	phala-arthī na ādriyeta vicārayitum, a-	puruṣa -artha-phalāni ca. viśa-samanāya takṣaka-
V2_06502	an-adhikārāt. śāstram hi pravartamānam	puruṣa -artha-sādhanam kañcid upāyam āsṛitya
SV_10203	'pravṛtteḥ. śāstram hi pravartamānam kañcit	puruṣa -artha-sādhanam upāyam āsṛitya pravartate.
NB_01001	-viniścayaḥ. samyag-jñāna-pūrvikā sarva-	puruṣa -artha-siddhir iti tad vyutpādyate.
V3_06912	vastv eva adhiṣṭhāni-karoti, yatra ayam	puruṣa -arthaḥ pratibaddhaḥ, yathā agnau śīta-
SV_10705	vastv eva adhiṣṭhāni-karoti, yatra ayam	puruṣa -arthaḥ pratibaddho yathā agnau śīta-
SV_10701	||211|| na hi śabda-artho 'san san vā kañcit	puruṣa -artham uparuṇaddhi samādadhāti vā, yathā-
V3_06909	||57|| na hi śabda-arthaḥ sann asan vā kañcit	puruṣa -artham uparuṇaddhi samādadhāti vā, yathā-
SV_16318	puruṣeṇa tad-upakārāt phalam iti cet. na,	puruṣa -ākāra-svabhāva-caryā-adhimukti-vaiarthya-
SV_15013	| dṛṣṭo 'nyathā api vahny-ādir a-duṣṭaḥ	puruṣa -āgasā ||284|| bhavantu nāma apauruṣeyā
V3_10808	-pratipakṣā niyamena niścīyante. tad ayam	puruṣa ātmānam āntaraiḥ kaiścid an-anya-vedyair
V3_09307	adrśya-ātmatā. nanv anena lakṣaṇena pradhāna-	puruṣa -ādayo 'py anityaḥ prasajanti. prāg anya-
SV_03701	eva kiñcit. kutas teṣām samāhārah. prāsāda-	puruṣa -ādinām vijātiyānām an-ārambhāt kutas tat-
HB_03815	tal-lakṣaṇatve 'tiprasaṅgāt. evam hi prameya-	puruṣa -ādinām api tal-lakṣaṇatvam syāt, na hi
V2_06608	gamayati. yathārtha-darśana-ādi-guṇa-yuktaḥ	puruṣa āptaḥ, tat-praṇīta āgamo 'viśamvādī iti
SV_10924	| (218ab) yathārtha-darśana-ādi-guṇa-yuktaḥ	puruṣa āptas tat-praṇayanam avisamvāda ity anye.
SV_03609	eva pratīti-hetavo bhavanti. tatra vācyeṣu	puruṣa -āyatta-vṛttinām śabdānām a-vastu-
SV_11206	yad-upadeśād ayam pratipadyeta. mā bhūt	puruṣa -āśrayam vacanam āgamaḥ praṇetur dur-
V2_06704	katham a-niścinvan pratipadyeta. mā bhūt	puruṣa -āśrayam vacanam āgamaḥ, praṇetur dur-
SV_11302	-ākhyānam. artha-jñāpana-hetur hi saṅketāḥ	puruṣa -āśrayaḥ | girām apauruṣeyatve 'py ato
SV_12511	sādhanam. sarvathā anāditā sidhyed evam na a-	puruṣa -āśrayaḥ | tasmād apauruṣeyatve syād anyo
SV_14109	| kalpanā-āropitā sā syāt katham vā a-	puruṣa -āśrayā ||268|| varṇa-vyatirekiṇy ānupūrvī
SV_16011	yato 'yam pratīti-bhedaḥ. satyam asti sā	puruṣa -āśrayā ||301|| tathā hi yo yad-varṇa-
SV_11214	eva prati. girām satya-artha-hetūnām guṇānām	puruṣa -āśrayāt | apauruṣeyam mithyā-arthaḥ kiṃ na
SV_11208	-anvayatvāt. girām mithyātva-hetūnām doṣānām	puruṣa -āśrayāt | apauruṣeyam satya-arthaḥ iti
SV_11211	-vipralambhaḥ. vipralambha-hetūnām doṣānām	puruṣa -āśrayād apauruṣeyam satya-arthaḥ ity eke.
SV_11217	-ādi-yuktaḥ satya-vāk. tad yathā vacanasya	puruṣa -āśrayān mithyā-arthatā tathā satya-arthatā
SV_14025	anye 'pi nitya-hetavo vācyā-doṣaḥ. buddher a-	puruṣa -āśraye | bādha abhyupeta-pratyakṣa-pratifa

V3_00307	-sthitir iti ca su-vyavasthitāni vastūni.	puruṣa-icchayā ca hetu-tad-ābhāsayoḥ tattva-
V3_07904	vā, tat tasya gamakam a-gamakam ca iti na	puruṣa-icchayā vastu-dharmo vyavatiṣṭhate. yadā
PV_04109	pravartate || artheṣv a-pratiśiddhatvāt	puruṣa-icchā-anurodhinaḥ | iṣṭa-śabda-
V3_03504	api virodhinaṃ pratijñā-arthaṃ bādhatē,	puruṣa-icchā-anurodhino 'rtheṣv a-śakya-
SV_15711	puruṣayoḥ svabhāva-a-bhedāt. na hi	puruṣa-icchā-anuvidhāyino nāma-vyavahāra-bhedāt
V3_03404	bādhakam ca na aparam iti yat kiñcid etat.	puruṣa-icchā-kṛtā ca asya paripūrṇā pramānatā.
PV_04105	'-bhedaḥ syāt sva-vāk-śāstra-virodhayoḥ |	puruṣa-icchā kṛtā ca asya paripūrṇā pramānatā ||
SV_03303	na tāvatā sarvatra bhedaḥ. anyatra api	puruṣa-icchā-vaśāt pravṛttasya pratibandha-
SV_15723	hi bhāvās tan-mukhena prasaṅgam arhanti. na	puruṣa-icchā-vṛttayas teṣāṃ yathā-kathañcid
SV_11014	buddhi-pūrvam anyathā api kartum śakyante,	puruṣa-icchā-vṛttivāt, teṣāṃ ca citra-
V2_06702	buddhi-pūrvam anyathā api kartum śakyante,	puruṣa-icchā-vṛttivāt teṣāṃ ca citra-
SV_11506	nityo vā syād anityo vā. yady anityaḥ	puruṣa-icchā-vṛttir a-vṛttir vā. a-puruṣa-
SV_10724	tan-nāntariyakās tām eva gamayeyuḥ. na ca	puruṣa-icchāḥ sarvā yathārtha-bhāvinyāḥ. na ca
V2_06606	tan-nāntariyakās tām eva gamayeyuḥ. na ca	puruṣa-icchāḥ sarvā yathārtha-bhāvinyāḥ. na ca
V1_01309	a-svabhāvikatvāt, samaya-a-darśane 'bhāvāt.	puruṣa-icchāto 'rthānām svabhāva-a-parāvṛtter na
V2_07003	ca śabdānām artheṣv an-āvaraṇāt tad evaṃ	puruṣa-icchāyāḥ svāntaryam vyavasthām
SV_15508	puruṣa-kṛtaḥ, na tu śabda-svabhāva-kṛtaḥ,	puruṣa-upadeśa-apekṣaṇāt, artha-antara-vad eva.
SV_12614	a-rūḍha-śabda-bāhulyāt, tad-arthasya	puruṣa-upadeśa-apekṣaṇāt. tad-upadeśasya tad-
V2_06705	syāt. na, tasya ayogād artha-abhidhāne	puruṣa-upadeśa-apekṣatvāc ca. upalambha-yogya-a-
SV_11416	a-saṅkirṇam arthaṃ jānīyām iti saṅkara-hetuḥ	puruṣa-upākīrṇaḥ. tatra yādṛśāḥ puruṣaiḥ kvacit
SV_12513	syād anyo 'py a-nara-āśrayaḥ ||244||	puruṣa eva hi svayam abhyūhya parato vā ādhīyate.
SV_14106	-sāmarthya-siddha iti vakṣyāmaḥ. tata eva	puruṣa-kāryatā buddhinām anumeya-anvaya-vyatireka
SV_15507	tathā ayam an-arthakeṣv artha-vikalpaḥ	puruṣa-kṛtaḥ, na tu śabda-svabhāva-kṛtaḥ, puruṣa-
SV_16211	kārya-kāraṇa-bhāva-vastu-dharma-an-atikramāt	puruṣa-kṛtā. ata eva asādhāraṇatā siddhā mantra-
SV_15516	bahutaram idānīm apauruṣeyam. santi	puruṣa-kṛtāny api vākyaṇi kānicid evaṃ-vidhāni
SV_16410	anena eva nirākṛtam ||310|| pratipāditā hi	puruṣa-kṛtās tad-adhiṣṭhānāc ca phala-dā mantrāḥ.
SV_12311	na ca sva-prakriyā-bheda-dīpano nāma-bhedaḥ	puruṣa-kṛtiṃ bādhatē, anyatra api prasaṅgāt. yadi
SV_12320	-ādīnām mantra-kalpānām darśanāt, teṣāṃ ca	puruṣa-kṛteḥ. tatra apy apauruṣeyatve katham
SV_16614	-saṃvādo vacanānām āgama-lakṣaṇam syāt. na a-	puruṣa-kriyā. tasyāḥ sarva-artheṣu tulyatve 'pi
SV_01607	tad a-bhinna-svabhāvānām sarveṣāṃ	puruṣa-kriyā na vā kasyacit. kiṃ ca, ātma-mṛc-
V2_09905	tad a-bhinna-svabhāvānām sarveṣāṃ	puruṣa-kriyā na vā kasyacit. tasmāt tan-mātra-
SV_14101	tasyā apauruṣeyatva-prasādhane buddhinām	puruṣa-guṇatva-abhyupagamāt samayo 'sya bādhyate.
SV_14103	etat yad imā buddhayaḥ puruṣa-saṅkhyātebhyaḥ	puruṣa-guṇebhyo vā manaskāra-ādibhyo bhavanti iti.
V3_01406	yathā – abhivyakta-caitanya-śārīra-lakṣaṇa-	puruṣa-ghaṭa-anyatara-sa-dvitiyo ghaṭaḥ, an-
SV_15015	eva eṣām a-yathārtha-jñāna-hetutvam. na hi	puruṣa-doṣa-upadhānād eva artheṣu jñāna-vibhramāḥ.
SV_11225	'py anyathā samito na uparodhī tad-anya-	puruṣa-dharma-vat. tad ayam nivartamānaḥ sva-kṛta
SV_16119	krama-racanā śakyate kartum. tata eva	puruṣa-dharma-saṅkhyāte vikalpa-anukrame sati
SV_16914	-sambhavāt. kiṃ ca, parimita-vyākhyātr-	puruṣa-paramparām eva ca atra bhavatām api
SV_11006	evaṃ-prāyatvāl loka-vyavahārasya.	puruṣa-parikṣayā tu pravṛttāv a-pravṛttir eva.
V2_06612	prekṣā-pūrva-kāri, na vyasanena. tasya	puruṣa-parikṣayā pravṛttāv a-pravṛttir eva,
SV_16321	hi viṣa-karma-ādi-karaṇāt. tasmān na mantrāḥ	puruṣa-praṇītā api tad-upayoga-nir-apekṣāḥ
SV_17210	atīndriyāḥ kena vivakṣā-vacanād rte ||326||	puruṣa-praṇīte hi śabde kayācid vivakṣayā sa tām
SV_12406	sarvatra tau satya-prabhavau. prabhāva-yukta-	puruṣa-pratijñā-lakṣaṇāv api tau staḥ. sa prabhāvo
HB_03804	tapo-vanaṃ gacchati iti kim atra brūmaḥ.	puruṣa-pratibhā-kṛte ca sādhanatve kim idānīm
V3_03705	kartum a-śakyatvād ity uktam. na ca	puruṣa-pratibhā-vaśāt pramāṇayor lakṣaṇam ucyate,
SV_16907	saṃhāra-sambhavāt. punaḥ sambhāvita-	puruṣa-pratyayāt pracuratā-upagamana-sambhāvanā-
V3_07807	sa dharmas tasya gamakaḥ syāt, na anyathā.	puruṣa-pravṛtter a-vastu-pāratantryāt. yaṃ hi
SV_16522	asti sambhavaḥ ||314|| syād etat – na vyaṃ	puruṣa-prāmāṇyāt kasyacid vyākhyānam abhiniviṣṭāḥ,
SV_11619	vikalpite ||232|| na hi bhāva-śleṣa-apekṣī	puruṣa-bhāvanā-pratibhāsi tad-apekṣā-lakṣaṇaḥ
V1_00504	-vikalpe saṃśayāt. na enam anya-sambandhinaṃ	puruṣa-mātra-pratyakṣam anveti. pratiśedham ca
SV_15303	sandigdha vyatirekitā ||289|| na hy ayam	puruṣa-mātrakaḥ sarvaṃ draṣṭum samartho yena asya
V3_03607	-utpatti-dṛṣṭeḥ sati sambhave tad-abhāvasya	puruṣa-mātreṇa a-niścayāt, ataḥ pramāṇān niścaya-
SV_16724	-ādir ayukti-viśayo 'pi sambhāvanīya-	puruṣa-vacanād arthaḥ pratipadyate. na, a-
NB_03125	-dharmā ayam puruṣo rāga-ādimattvād rathyā-	puruṣa-vat. a-sarvajño 'yaṃ rāga-ādimattvād
SV_12225	teṣāṃ api puruṣānām a-śaktir eva idānintana-	puruṣa-vat. atra api śakti-puruṣayor na kiñcid
V3_13303	ca, yathā – yo vaktā sa rāga-ādimān iṣṭa-	puruṣa-vat. anityaḥ śabdaḥ kṛtakatvād ghaṭa-vad
NB_03126	ca, yathā yo vaktā sa rāga-ādimān, iṣṭa-	puruṣa-vat. anityaḥ śabdaḥ kṛtakatvād ghaṭa-vad
NB_03125	ca, yathā rāga-ādimān ayam vacanād rathyā-	puruṣa-vat. maraṇa-dharmā ayam puruṣo rāga-
V3_13302	sandigdhas ca – rāga-ādimān vacanād rathyā-	puruṣa-vad ity-ādayaḥ. an-anvayo '-pradarśita-
NB_03125	-vat. a-sarvajño 'yaṃ rāga-ādimattvād rathyā-	puruṣa-vad iti. tathā an-anvayo '-pradarśita-
SV_16201	indhanasya. tathā ayam api varṇa-anukramaḥ	puruṣa-vikalpaṃ yadi na apekṣeta nir-ālabanaḥ
SV_16115	-viśeṣo varṇānām ānupūrvī ity uktam. sā ca	puruṣa-vitarka-vicāra-kṛtā iti na sthita-kramā
SV_17529	-anapekṣaṇāt. a-jñasya ca atīndriya-guṇa-	puruṣa-vivecane '-sāmarthyāt. vacanānām samihita-
SV_03704	ca. tata eva saṅkhyā-abhāvaḥ. tat-samyoga-	puruṣa-viśiṣṭā sattā nagaram iti cet. kim asyā
SV_16315	upakārāt pācakaḥ citratvād upakāraka-śakteḥ.	puruṣa-viśeṣa-āśraya-vipāka-dharmā sa dharmas tena

SV_16403 eva an-anya-sādhāraṇa-śaktitvād iti
 SV_16926 anena eva nirvarṇyamānaḥ. manuṣya-atīśāyī-
 V3_11605 na vimṛšet. a-parijñāta-sambandhād garbhāt
 SV_16320 -prasaṅgāt. tasya apy upakāratve siddhaḥ
 VN_00711 eka-śabda-utthāpane śakta iti cet, kiṃ vai
 V3_10409 asiddheḥ. etena ātma-para-upagama-ādayaḥ
 SV_12518 -pravṛtto ḍimbhaka-pāmsu-kriḍa-ādi-vat
 V2_06801 śabdasya upalambha-yogya ātmā, sa ca
 SV_13001 anyathā na iti. kāraṇa-dharma-darśanāt
 SV_15504 artha-pratīter na an-arthakā iti cet. eṣa
 SV_14116 a-hetuko 'nya-hetuko vā nityaṃ bhaven na ca
 SV_03708 an-upakārya-upakārakayoḥ kaḥ sahāyī-bhāvaḥ.
 SV_01518 anumānam, yathā a-dṛṣṭa-kartṛkam api vākyam
 V2_09807 yathā – a-dṛṣṭa-kartṛkam api vākyam
 SV_16105 dharmā bhinna-nirvartana-dharmā ca svabhāvaḥ
 SV_11222 -vaśāt pratipādana-ayogāt. te 'n-arthakāḥ
 SV_14103 pratyakṣam khalv apy etad yad imā buddhayaḥ
 SV_15527 syād anyatra apy a-viśeṣataḥ ||292|| na vai
 SV_15511 -vyāpāram ācakṣāṇa upadiśati iti nyāyayam.
 V3_04601 -hetuḥ, viniścita-apara-bhāva-samāna-guṇa-
 V3_13506 teṣāṃ sarvadā tādavasthyāt, kiṃ tarhi
 SV_16922 artham atyakṣa-samyogam an-atyakṣa-darśini
 SV_16702 -arthasya kuto gatiḥ ||317|| sarva eva hi
 SV_17509 tad-vacana-rāśes tathābhāve na kaścit
 SV_10802 anumānatvam uktam, tat katham. na ayam
 SV_08826 ity uktam. api ca, yam ātmānam puras-kṛtya
 SV_11016 pratipadyeta. atha kiṃ na eva sa tādrśaḥ
 SV_16508 -samsargāḥ śrutim abhipatanti. tatra ekaḥ
 V1_04110 upalambha-antara-anugamaḥ. tan na tāvad ayam
 SV_12410 yuktāḥ syuḥ kurvanty eva. api ca, kāvyāni
 SV_12411 api ca, kāvyāni puruṣaḥ karoti iti sarvaḥ
 SV_12108 na imaṃ varṇa-pada-kramam | vaktum samarthaḥ
 SV_16226 yuktāḥ, svabhāvasya sarvatra a-viśeṣāt.
 SV_15509 prakāśanās tam apekṣante vahny-ādayaḥ.
 SV_16217 eva vijñāta ity asti parokṣa-artha-darśi
 VN_04813 padānām krama-niyamaḥ kaścit, yathā rājñāḥ
 SV_11216 pracakṣate ||225 || yathā rāga-ādi-parītaḥ
 VN_04813 krama-niyamaḥ kaścit, yathā rājñāḥ puruṣaḥ,
 SV_16901 -varṇam sva-vāda-anurāgān nūnam viśmṛtavān
 NB_03131 brāhmaṇena grāhya-vacanaḥ kaścicid vivakṣitaḥ
 NB_03125 rathyā-puruṣa-vat. maraṇa-dharmā ayam
 NB_03069 eva. yathā a-sarvajñāḥ kaścicid vivakṣitaḥ
 V3_10610 yathā – a-sarvajñāḥ kaścicid vivakṣitaḥ
 SV_08909 'sya ātmā an-anya-sādhāraṇo yaṃ puras-kṛtya
 SV_15922 śabde, tad-ātmany an-upakārat. atha ca
 SV_15921 puruṣe vyāpriyate, tasya jñāna-jananāt. na
 V3_07807 -pravṛtter a-vastu-pāratantryāt. yaṃ hi
 SV_16817 paryanuyogaḥ katham asya artho vidita iti.
 VN_06201 -anujñā nigrasthānam iti. atra api yadi
 VN_06115 ayam doṣa iti bravīti, yathā bhavāṃś cauraḥ
 V1_01311 a-samaya-darśino 'pi syāt. na hi prati-
 SV_12226 eva idānintana-puruṣa-vat. atra api śakti-
 V3_09503 -vyudāse 'pi. tathā maraṇa-sāmānyam vṛkṣa-
 SV_15711 'py anyathā syuḥ, śūdra-vipra-abhidhānayoḥ
 NB_02041 yathā – na roma-harṣa-ādi-viśeṣa-yukta-
 SV_00616 yathā na roma-harṣa-ādi-viśeṣa-yukta-
 V2_06403 yathā – na roma-harṣa-ādi-viśeṣa-yukta-
 SV_16620 316|| yady āgama-anapekṣam jñāna-yāthātathyam
 VN_01101 tasya eva tad-avasthā-indriya-āder eva
 HB_03507 'bādhā. kiṃ tarhi bādhā-anupalabdhiḥ. sā ca
 SV_11103 darśanena kriyeta. tac ca vipakṣa-sa-ātmanaḥ
 SV_17402 na tv anyatra dṛṣṭa-pramāṇa-uparodhasya
 SV_17430 upālabdhā. sā taṃ pratyuvāca. paśyata mātāḥ
 SV_11524 āśritya a-samsṛṣṭāv api samsṛṣṭāv iva
 SV_16621 puruṣasya iṣyate parokṣe 'rthe, santi

puruṣa-viśeṣa eva samarthitaḥ. kṛtakāḥ pauraṣeyās
 puruṣa-viśeṣa-niketo 'timānuṣa-sukha-adhiṣṭhāno
 puruṣa-viśeṣa-sambandhe 'sambandha-ayogād yathā
 puruṣa-viśeṣo 'sādhāraṇa-guṇaḥ. tad-adhimukter
 puruṣa-vṛtter anapekṣāḥ śabdān arthāḥ svayam
 puruṣa-vyavasthā-samāśrayāḥ sarve hetavo
 puruṣa-vyavahāra iti syāt. na apauruṣeya iti.
 puruṣa-vyāpāra-anvaya-vyatireka-anuvindhāyī
 puruṣa-vyāpāra eva kāraṇam. ataḥ pauraṣeyam syāt.
 puruṣa-vyāpārah syāt. artha-antara-vikalpa-vat.
 puruṣa-vyāpārāt. tasmān na apauruṣeyaḥ. katham
 puruṣa-samyoga-sattānām ca bahutvān nagaram iti
 puruṣa-samskāra-pūrvakam iti, vākyeṣu viśeṣa-
 puruṣa-samskāra-pūrvakam iti, vākyeṣu viśeṣa-
 puruṣa-samskāra-bheda-bhinnaḥ krama ity ucyate.
 puruṣa-samskārad arthavantaḥ syuḥ. tat-
 puruṣa-saṅkhyātebhyaḥ puruṣa-guṇebhyo vā
 puruṣa-samayān mantrebhyo 'rtha-siddhiḥ, kiṃ
 puruṣa-samita-nisarga-siddhāyor upadeśa-apekṣāna-
 puruṣa-sambhāvita-strī-garbhā iva puruṣeṣu. yathā
 puruṣa-sāmarthya-siddhiḥ. sā vacanam antareṇa na
 puruṣa-sāmānye ko vivecayed yato lokāt pratītiḥ
 puruṣo 'n-atikrānta-doṣa-viplavas tam atindriyam
 puruṣo 'n-āptaḥ syāt. api ca, na ayam svabhāvaḥ
 puruṣo 'n-āśritya āgama-prāmānyam āsitum samarthaḥ.
 puruṣo 'yam pravartate | tat-sādhya-phala-
 puruṣo 'sti yo nir-doṣaḥ. sarveṣāṃ sa-vipakṣatvān
 puruṣaḥ kañcid artham kalpayaty anyo 'param. na
 puruṣaḥ kañcid artham pratyety upalambha-niṣṭhām
 puruṣaḥ karoti iti sarvaḥ puruṣaḥ kāvyā-kṛt syāt.
 puruṣaḥ kāvyā-kṛt syāt. a-karaṇe vā na eva kaścit
 puruṣas tathā anyo 'pi iti kaścana ||240|| tasya
 puruṣas tu sva-icchā-pravṛtīḥ sattva-sabhāgatā-
 puruṣas tu sva-samaya-vyāpāram ācakṣāṇa upadiśati
 puruṣaḥ. na hy ayam arthaḥ samartho na ayam iti
 puruṣaḥ, puruṣo rajña iti. yāvadbhiḥ padair artha
 puruṣo mṛṣā-vādi dṛṣṭas tathā dayā-dharmatā-ādi-
 puruṣo rajña iti. yāvadbhiḥ padair artha-
 puruṣo rāga-ādibhir upapluto 'nṛtam api brūyād
 puruṣo rāga-ādimmattvād iti. atra vaidharmya-
 puruṣo rāga-ādimmattvād rathyā-puruṣa-vat. a-
 puruṣo rāga-ādimmān vā iti sādhye vaktṛtva-ādiko
 puruṣo rāga-ādimmān vā, vacana-āder iti. sandigdho
 puruṣo viśiṣṭa-arthakriyā-arthi pravartate, yathā
 puruṣaḥ śabdānām prayoktā ity a-laukiko 'yam
 puruṣaḥ śabde, tad-ātmany an-upakārat. atha ca
 puruṣaḥ sādhyatim icchati, sa pakṣaḥ. sa yam
 puruṣo hi svayam samitānām śabdānām artham śṛṅga-
 puruṣatvāc cauro bhavān api syāt, na ca bhavatā
 puruṣatvād ity ukte sa taṃ pratibrūyāt, bhavān
 puruṣam arthānām ātma-bhedaḥ, nairātmya-prasaṅgāt,
 puruṣayor na kiñcid virodha-darśanam iti na a-
 puruṣayoḥ. yad-darśanāt prāṇy-antare mṛta-
 puruṣayoḥ svabhāva-a-bhedāt. na hi puruṣa-icchā-
 puruṣavān ayam pradeśaḥ, dhūmād iti. ime sarve
 puruṣavān ayam pradeśo dhūmāt. iyaṃ ca hetv-
 puruṣavān ayam pradeśo dhūmād iti. iyaṃ ca hetv-
 puruṣasya iṣyate parokṣe 'rthe, santi puruṣā
 puruṣasya kadācit pratyakṣo 'pratyakṣāś ca, yena
 puruṣasya kvacid bādhā-sambhāve 'pi syād iti sa
 puruṣasya doṣeṣu na sambhavati. tasya nir-
 puruṣasya pravṛttir iti. yaḥ punaḥ prakṛta-
 puruṣasya vaiparityam. mayi dharmā-patnyām
 puruṣasya vyavahāra-bhāvanātaḥ pratibhāta iti
 puruṣā atindriya-artha-dṛṣā iti iṣṭam syāt.

SV_16325 sa tad-ukta-nyāya-vṛttitaḥ ||309|| rathyā-
 SV_12408 syāt. yadi pauruṣeyā mantrāḥ kiṃ na sarve
 SV_12314 apauruṣeyo vedaḥ. nanu na śaknuvanty eva
 SV_01520 darśanāt. na evam a-sambhavad-viśeṣa-hetavaḥ
 SV_12312 anyatra api prasaṅgāt. yadi tādrśiṃ racanām
 SV_12416 iti. tāni ca kvacit puruṣeṣu dṛśyante. sarva-
 V2_09808 darśanāt. na evam a-sambhavad-viśeṣa-hetavaḥ
 SV_12228 na ca ayaṃ pūrva-prayogād bhidyate. yadi
 SV_11011 viduḥ ||219|| caitasebhyo hi guṇa-doṣebhyaḥ
 SV_12225 katham viśeṣasya sambhavo yāvatā teṣāṃ api
 SV_12515 apauruṣeyāḥ syuḥ. api syur apauruṣeyā yadi
 SV_12301 -sādhaḥ. yatra ekasya a-śaktis tatra sarva-
 SV_17207 a-yogyatve ca tad-a-pracyuter a-vidheyasya
 V3_09407 'py a-bheda iti cet, nanv etat sukha-ādinām
 SV_10206 nirdeśyāḥ. yathā pratyātma-niyatāḥ kāścana
 V2_06505 nirdeśyāḥ, yathā pratyātma-niyatāḥ kāścana
 SV_12404 -sambhave 'kṣara-racanāyāṃ kaḥ pratighātaḥ
 SV_08703 iṣyate | tat-tyāga-āpti-phalāḥ sarvāḥ
 SV_11507 icchā-vṛttir a-vṛttir vā. a-puruṣa-adhīnatve
 SV_17021 pāraśika-mātr-mithyā-ācāra-vat. teṣāṃ eva
 SV_17602 eva a-dṛṣṭa-vyabhicāra-vasaṃ api
 SV_12414 tat tu kasyacit sākalyaṃ na paśyāmaḥ.
 SV_16813 -prasaṅgāt, rūpa-ādi-vat. upadeśe ca
 SV_11414 karoti iti kuta etat, so 'niyato niyamaṃ
 PV_04261 pṛthān na tu || tatra apy adṛśyāt
 SV_16912 pratipatter bahuṣv adhyeṭṣu sambhāvitāt
 HB_03719 sādhya-tattva-prakṛtīni kṛtvā tat-pramānakān
 HB_03802 -sādhana-sāmarthyas tāni vastūni tāṃś ca
 SV_16822 api ca, vedas tad-vyākhyānaṃ vā puruṣeṇa
 SV_16824 samayaḥ śaraṇam. āgama-bhramśa-kāriṇām āho-
 SV_17506 iha kim | na hy ekaṃ na asti satya-arthaṃ
 SV_15920 prasaṅga iti. taj-jñāne ca prayoge śabdaḥ
 SV_16318 kṛtatvāt tat-phalasya karmaṇaḥ. vinā api
 SV_16822 -arthasya. api ca, vedas tad-vyākhyānaṃ vā
 V3_01407 an-utpalatvāt, kuḍya-vad iti. tathābhūtena
 HB_03801 -niḥśreyasābhyāṃ saṃyojya punaḥ pratibhāvatā
 SV_12421 ata eva a-dṛṣṭasya an-apahnavāḥ. na api
 SV_12317 -artha-sādhanam vacanam. tad adyatve 'pi
 SV_12416 -ādimatāṃ vacana-samayād iti. tāni ca kvacit
 V3_04602 -guṇa-puruṣa-sambhāvita-stri-garbhā iva
 V2_09903 -abhāvāt, bādha-abhāvād bhrānty-asiddheḥ.
 SV_01605 -abhāvāt, bādha-abhāvād bhrānty-asiddheḥ.
 SV_11324 samayas tarhi katham śabda-artha-sambandhāḥ.
 SV_11309 a-kārya-sambandhā eva śabdāḥ. na te 'rtheṣu
 SV_16904 apy upadiśed iti. śrūyante hi kaiścit
 V2_09808 vākyeṣu viśeṣa-abhāvāt, sarva-prakārāṇām
 SV_01519 vākyeṣu viśeṣa-abhāvāt, sarva-prakārāṇām
 SV_03520 prati yuktimat ||65|| yadi nāma ete śabdāḥ
 SV_11417 -hetuḥ puruṣa-upākīrṇaḥ. tatra yādṛśāḥ
 SV_16502 na iti śabdā vadanti na | kalpyo 'yam arthaḥ
 VN_00714 a-śaktir vā cintyeta, na ca tad yuktam.
 SV_11523 arthair atah sa śabdānām saṃskāryaḥ
 VN_00712 śabdān arthāḥ svayam utthāpayanti, āhosvit
 SV_17309 na anyatra iti na uparodho 'sti. sa ca
 PV_03525 syāt paścād apy a-viśeṣataḥ || anena deha-
 PV_02075 na citte 'n-upakāriṇi | rāga-ādi-vṛddhiḥ
 PV_02266 jīvato 'pi syur a-kṣamāḥ | nirhāsa-atīśayāt
 SV_13719 -ādayo 'pi siddhi-hetavo na hetu-lakṣaṇam
 SV_16607 'sya tad-āgama-upadhānaṃ kam atīśayam
 SV_12224 sambhavad-viśeṣam ucyamānaṃ chāyām na
 SV_09407 bhedaṃ a-parāmrśan bruvāṇaḥ kaṃ svārthaṃ
 V3_07202 bhedaṃ a-parāmrśan bruvāṇaḥ kaṃ svārthaṃ
 SV_01615 sukha-ādi-kāryam prasādhitam kañcid arthaṃ
 V3_02403 -arthaḥ svayam-śabdo 'pi na arthaṃ kañcana
 V2_08813 iva maṇi-muktā-pravāla-ādinām. kvacit

puruṣā api kecana tantra-jñāḥ svayam-kṛtair
 puruṣā mantra-kāriṇaḥ. tat-kriyā-sādhanā-
 puruṣā mantrān kartum. etad uttaratra
 puruṣā yena vacana-ādeḥ kiñcin-mātra-sādharmyāt
 puruṣāḥ kartum na śaknuyuḥ kṛtām vā a-kṛta-
 puruṣās tad-rahitā ity api tat-sambhava-virodha-
 puruṣāḥ, yena vacana-ādeḥ kiñcin-mātra-sādharmyāt
 puruṣāḥ śaktāḥ syur idānintanā api iti. viśeṣa-a-
 puruṣāḥ samyaṅ-mithyā-pravṛttayaḥ, te ca
 puruṣāṇām a-śaktir eva idānintana-puruṣa-vat.
 puruṣāṇām ādih syāt. tadā apy anya-pūrvakaṃ na
 puruṣāṇām ity api pūrva-vad vyabhicāri. bhārata-
 puruṣāṇām kvacid upanayana-apanayana-a-sambhavāt.
 puruṣāṇām ca tulyam. bhede krama-abhivyakti-
 puruṣāṇām cetovṛttayo 'niyata-nimitta-bhāvinyaḥ,
 puruṣāṇām cetovṛttayo 'niyata-nimitta-bhāvinyo
 puruṣāṇām. tasmān na kiñcid a-śakya-kriyam eṣām.
 puruṣāṇām pravṛttayaḥ ||172|| yad arthakriyā-kāri
 puruṣāṇām yathā-abhiprāyaṃ deśa-ādi-parāvṛtyā
 puruṣāṇām vacanāt punaḥ parokṣa-artha-
 puruṣāṇām vāci śaṅkayā kiṃ yathārthā na vā iti.
 puruṣāṇām samāna-dharmatvāt. uktam atra, na
 puruṣāṇām svatantrāṇām yathā-tattvam upadeśena
 puruṣāt pratipadyate. tadā apauruṣeyatāyās ca
 puruṣāt prāṇa-āder a-nivartanāt | sandeha-hetutā-
 puruṣād bahulaṃ pratipatti-darśanāt. tato 'pi
 puruṣān abhyudaya-niḥśreyasābhyāṃ saṃyojya punaḥ
 puruṣāṃś tad-bhāva-sampadaḥ pracyāvya bhraṣṭa-
 puruṣāya upadiśyamānam a-naṣṭa-sampradāyam eva
 puruṣikayā tad-darśana-vidveṣeṇa vā tat-pratipanna
 puruṣe bahu-bhāṣiṇi ||335|| yathā idam
 puruṣe vyāpriyate, tasya jñāna-jananāt. na puruṣaḥ
 puruṣeṇa tad-upakārāt phalam iti cet. na, puruṣa-
 puruṣeṇa puruṣāya upadiśyamānam a-naṣṭa-
 puruṣeṇa sa-dvitiyatva-asiddheḥ kuḍyasya. atha
 puruṣeṇa hetv-antara-nidarśanena utkīlita-sādhanā
 puruṣeṣu utpitoḥ kasyacid guṇasya pratiroddhā.
 puruṣeṣu dṛśyate eva. yathāsvaṃ satya-adhiṣṭhāna-
 puruṣeṣu dṛśyante. sarva-puruṣās tad-rahitā ity
 puruṣeṣu. yathā āha – yo hy asādhāraṇaḥ sādhya-
 puruṣeṣu viśeṣa-darśanasya bādhatvād a-samānam
 puruṣeṣu viśeṣa-darśanasya bādhatvād a-samānam,
 puruṣeṣu vṛtteḥ. na a-miśrāṇām siddhānām kaścit
 puruṣair anyathā viparyasyante. tena a-doṣa iti.
 puruṣair utsanna-uddhṛtāni śākhā-antarāṇi. idānīm
 puruṣaiḥ karaṇa-darśanāt. na evam a-sambhavad-
 puruṣaiḥ karaṇasya darśanāt. na evam a-sambhavad-
 puruṣaiḥ kvacit praṇiṣitā api na śakyante
 puruṣaiḥ kvacit prayuktāḥ saṅkīryante, tādrśā eva
 puruṣais te ca rāga-ādi-saṃyutāḥ ||312|| tatra
 puruṣais teṣāṃ niyoge yathā-iṣṭam niyuñjirann iti
 puruṣair dhiyā ||231|| tāv eva bhāva-abhāvāv
 puruṣaiḥ śabdā vyavahāra-arthaṃ artheṣu
 puruṣaiḥ sva-icchayā kriyamānas tam eva svabhāvam
 puruṣāv uktau saṃskārato yadi | niyamaḥ sa kutah
 puṣṭy-ādeḥ kadācit sukha-duḥkha-jā || tayoś ca
 puṣṭau pratipakṣa-sva-pakṣayoḥ || doṣāḥ sva-bija-
 puṣṇanti. yad api kiñcid uttarā a-kāra-pratītir a
 puṣṇāti. a-samarthaṃ tv āgama-pravṛttim api na
 puṣṇāti. katham viśeṣasya sambhavo yāvatā teṣāṃ
 puṣṇāti. tasmād anena upātta-bheda eva sādhyāḥ.
 puṣṇāti. tasmād anena upātta-bheda eva sādhyāḥ.
 puṣṇāti, yena kenacit kāraṇavattva-abhyupagamāt.
 puṣṇāti. śāstreṣv icchayā pravṛty-artha iti cet,
 puspe bhedo nīla-itara-kusumayor iva sūryayoḥ,

SV_13719 uttarā a-kāra-pratītir a-kāra-pratīteḥ
PV_03239 -saṅkhyātām svabhāvena iti varṇitam ||
PV_03505 pratyabhijñānād varṇa-ādy-ekatva-nīścayaḥ ||
V3_03310 pratihanti ity abhyupagama-virodhaḥ. ata eva
HB_00304 dṛṣṭvā asādhāraṇam ity abhilapato '
PV_03386 -sambhāvāt | jñānaṃ na a-dṛṣṭa-sambandham
PV_04172 lakṣaṇair vyāpter an-āsaṅkyam ca sādhanam ||
SV_13515 -svabhāvānām a-kṛtakānām kathañcit sthitānām
SV_07806 na an-avayavam aneka-deśe yugapad ādhīyate.
V3_05707 asti. sa ca anena a-sakṛd ācarita-
PV_03125 kiñcid āsīn me kalpanā idṛśī | iti vetti na
V1_01408 kiñcid āsīn me kalpanā idṛśī | iti vetti na
SV_11822 -rūpaṃ tad eva syāt. dharma-bhedas tu syāt
VN_02707 tad-artha-nirdeśa ity āha. tad-arthaḥ
V3_10813 vyāpty-asiddheḥ. ataḥ sandigdho vyatirekaḥ.
VN_06018 prasaṅga iti. sarvo nyāya-pravṛttaḥ
VN_04016 iti. nyāyayam etan nigrāhasthānam,
VN_05810 -viśayatvān na pṛthag-vacanam. api ca na
HB_01602 -utpattau sāmāthyasya tat-svabhāvātve '
SV_13020 antara-an-utpatter jñāna-an-utpattiḥ. tasmāt
V3_05103 -kṣaṇa-antara-an-utpatter jñāna-an-utpattiḥ.
SV_13518 pratipadam krama-anyatvaṃ varṇa-anyatve '
V3_03412 na kaścīd bhedaḥ, kas tarhi viśaya-bhedaḥ
V2_04804 pratipitsavo hi kiñcit parikṣante prekṣā-
HB_01102 iti cet, na vai bhāvānām kācit prekṣā-
SV_11004 an-āgamam vā pravṛtti-kāmo 'nveśate prekṣā-
V2_06611 an-āgamam vā pravṛtti-kāmo 'nveśate prekṣā-
HB_01909 antara-pratilambha ucyate. tatra sva-rasataḥ
SV_07017 -utpādāna-bhāva ādhāra-kṛtaḥ. tasmāt tat-
SV_14011 yady aparāṇi jñānāni prak sannihita-kāraṇāni
SV_12517 kartā eva syāt. tad ayam anādiḥ pūrva-
SV_07704 -vartinaḥ sāmānyasya sambhavaḥ. yasmāt tat
PV_03519 yadi sā eva artha-dhīḥ kutaḥ || śakti-kṣaye
PV_03181 yadi | rūpa-ādir iva gṛhyeta na syāt tat
VN_06401 aparasya an-udbhāvanān nigrāha-arhaḥ. atha
VN_03801 pṛthak kiñcit sāmāthyam. api ca na kiñcit
VN_05907 kathā-antaṃ pratipadyata iti. idam api yadi
V3_13510 syāt. na, tasya sādhanā-antaravāt. yadi
VN_02320 prakhyāpīte prativādī parājito vaktavyaḥ,
SV_12524 -ādayaś ca anādayaḥ. nāstikya-vacāmsi ca a-
SV_12517 'dhyetā kartā eva syāt. tad ayam anādiḥ
SV_16021 tathā repha-a-kāra-visarjaniya-utthāpanāni
VN_02710 atra api na evam-bruvatā pratijñā-antaram
VN_02717 ca sādhyā-nirdeśa-lakṣaṇatvāt. yad apy uktaṃ
HB_00404 pratyakṣeṇa a-bhinna-yogakṣematvāt.
SV_16022 repha-a-kāra-visarjaniya-utthāpanāni pūrva-
V1_02001 -kṣamam ||20|| ity antara-ślokaḥ. na ca idaṃ
SV_12228 virodha-gatir asti ity uktaṃ. na ca ayam
PV_02167 tad vidyate katham | rāga-ādy-a-niyamo '
PV_02126 vidhāyakaḥ || yasmāc ca tulya-jātiya-
V3_06606 tasya iṣṭā syāt. tattve viśeṣa-abhāvād a-
HB_01009 viśeṣaḥ, sa eva aṅkura-ādi-janana-svabhāvaḥ.
PV_04141 upāgatāḥ || yathā parair an-utpādyā
VN_06402 nigrhṇāti, tadā tayor nyāyena na ekasya api
PV_02086 || na asty eka-samudāyo 'smād anekatve 'pi
PV_04145 || sakṛc chabda-ādy-a-hetutvāt sukha-ādir iti
PV_03421 | āhuḥ pratikṣaṇam bhedaṃ sa doṣo 'tra api
PV_04129 -kṛtā | anumāna-a-bahir-bhūtā pratītir api
V3_03910 -kṛtā | anumāna-a-bahir-bhūtā pratītir api
SV_07505 saha asya jātaṃ na anyāḥ kaścīd viśeṣa iti.
SV_11511 abhāvāt. tato viśeṣa-pratipattir na syād iti
V2_06712 so 'napekṣasya nityaṃ syāt. apekṣāyām ca
SV_13506 abhāve varṇa-mātram avaśiṣṭaṃ sarvatra iti
V3_08901 tasya kathañcit kāryatve 'bhāva-ayogāt,
HB_01213 na ca anayoḥ svabhāva-bhedaḥ, bhede vā

pūrva-a-bhinna-viśayā tadvad ity-ādi. tad api na
pūrva-anubhūta-grahaṇe mānasasya a-pramāṇatā | a-
pūrva-anubhūta-smaraṇāt tad-dharma-āropanād vinā |
pūrva-abhyupagamena ity āha. tad eva vākyam
pūrva-artha-adhigama-abhāvāt, arthakriyā-
pūrva-arthena uttara-uttaram || sakṛt-
pūrva-avadhāraṇe tena pratijñā-lakṣaṇa-abhidhā |
pūrva-avasthā-tyāgam antareṇa anyathā-bhāva-
pūrva-ādhāra-tyāge tu bhinna-deśe 'pi varteta. sa
pūrva iti na anayoḥ sambandhaḥ sādhanīyaḥ. tasmād
pūrva-ukta-avasthāyām indriyād gatau || ekatra
pūrva-ukta-avasthāyām indriyād gatau ||14|| sa
pūrva-ukta-krameṇa. sa ca a-viruddha eva, na
pūrva-ukta-sādhyā-siddhy-artha uttara-pratijñā-
pūrva-uktāc ca anupalabdhi-lakṣaṇād idṛśām
pūrva-uttara-pakṣa-upanyāso dvayaṃ na atipatati.
pūrva-uttara-pakṣa-vādinoh pratipādite doṣe
pūrva-uttara-vādino hetvābhāsa-apratibhābhyām
pūrva-utpattir eva sā. a-tat-svabhāvātve so '
pūrva-utpanna-samartha-nirodhāt, sati kuḍye
pūrva-utpanna-samartha-nirodhād vā sati vyavadhāne
pūrva-utpādād varṇa-bāhulyād vā syāt. tac ca an-
pūrva-upagama-virodhasya. yatra an-ārite
pūrva-kāriṇaḥ, na tu vyasanitayā. na ca anumāna-
pūrva-kāritā, yataḥ - 'yam eko 'pi samarthaḥ kim
pūrva-kāri na vyasanena. api nāma anuṣṭheyam ato
pūrva-kāri, na vyasanena. tasya puruṣa-parikṣayā
pūrva-kṣaṇa-nivṛttau hetu-pratyayānām tebhya eva
pūrva-kṣaṇa-sahakāri kuṇḍam tatra eva badara-
pūrva-jñāna-vaj jātāni eva syuḥ. a-jātāni tu
pūrva-darśana-pravṛtto ḍimbhaka-pāmsu-kriḍa-ādi-
pūrva-dravyād utpitsu dravyam na yāti (152a) niṣ
pūrva-dhiyo na hi dhīḥ prāg dhiyā vinā | anya-
pūrva-dhī-grahaḥ || so 'vikalpaḥ sva-viśayo
pūrva-pakṣa-vādy uttara-pakṣa-vādinam nigrāha-
pūrva-pakṣa-vādino hetvābhāsa-a-saṃsparśe nyāyayam
pūrva-pakṣa-vādi kuryād vyāja-upakṣepa-mātreṇa,
pūrva-pakṣa-vādi sākāṅkṣaḥ syād a-samāpta-vākya
pūrva-pakṣe sādhanasya nir-doṣatvāt. doṣavati
pūrva-para-loka-ādy-apavādinī. na hi tāny an-
pūrva-pūrva-darśana-pravṛtto ḍimbhaka-pāmsu-kriḍa-
pūrva-pūrva-pratyayāni. tad ime 'nya-anya-hetavo
pūrva-pratijñā-sādhanāya uktaṃ bhavati, kiṃ tarhi
pūrva-pratijñā-sādhanāya uttarām pratijñām āha
pūrva-pratyakṣa-kṣaṇena kvacid a-bhinna-
pūrva-pratyayāni. tad ime 'nya-anya-hetavo varṇāḥ
pūrva-pramāṇa-viśaya-grāhi, an-adhigata-
pūrva-prayogād bhidyate. yadi puruṣāḥ śaktāḥ syur
pūrva-prādur-bhāve prasajyate || bhūta-ātmatā-an-
pūrva-bīja-pravṛddhayaḥ | kṛpā-ādi-buddhayaḥ
pūrva-bhāvinaḥ paścād apy abhāva-prasaṅgāt. sa ca
pūrva-bhāvinas tv avasthā-viśeṣāḥ kāraṇa-kāraṇāni
pūrva-rūpaṃ na kha-ādikam | sakṛc chabda-ādy-a-
pūrva-vaj jaya-parājayau. doṣa-ābhāsam bruvānam
pūrva-vat | a-viśeṣād aṇutvāc ca na gatiś cen na
pūrva-vat | virodhitā bhaved atra hetur aikāntiko
pūrva-vat || saṃvedanasya tādātmye na vivādo 'sti
pūrva-vat || siddhayoḥ pṛthag-ākhyāne darśayamś
pūrva-vat ||29|| ity antara-ślokaḥ. pratyakṣa-
pūrva-vat paścād api na jñāna-hetuḥ syāt.
pūrva-vat prasaṅgaḥ. icchā-vṛttau ca
pūrva-vat prasaṅgaḥ. tasmāt kādācitkaḥ śabdasya
pūrva-vat prasaṅgaḥ. teṣāṃ ca na vyavasthānam
pūrva-vat prasaṅgāc ca. tasmād bhāva-kriyā-
pūrva-vat prasaṅgād iti. asti tāvat kiñcid eka-

V3_10009
 HB_02607
 V3_06502
 V3_07307
 SV_05321
 PV_02118
 SV_06821
 SV_12302
 SV_16101
 SV_16103
 SV_14223
 V3_12908
 PV_02197
 PV_02194
 SV_12522
 SV_00710
 PV_03102
 PV_03486
 V3_08306
 PV_02108
 SV_13119
 V3_05304
 VN_04809
 PV_02044
 PV_02130
 SV_09826
 V2_07801
 PV_02044
 PV_02130
 V3_11912
 HB_03114
 V2_09111
 PV_03460
 HB_02116
 VN_01115
 VN_02815
 V3_11912
 VN_01114
 SV_02715
 V3_07408
 SV_09505
 SV_12203
 SV_12204
 V2_07309
 HB_02202
 VN_04918
 V3_10906
 V3_09209
 VN_03711
 V2_07307
 SV_00408
 SV_00821
 V1_00106
 SV_09506
 V3_07408
 PV_03053
 V3_11911
 SV_12220
 SV_12427
 SV_12505
 SV_12528
 SV_01518
 V2_09807
 V1_01514
 SV_16208

tata eva siddhiḥ, sa prāg eva nirdiṣṭa iti
 -janana-yogya eva svabhāvo 'nupalabdhiḥ
 na atra śīta-sparśo 'gner ity udāharaṇāni
 śabda-artha-mātratāyām avatiṣṭhate. tathā ca
 ||106|| na hy an-atiśayam ātmānam asya
 janma ca || śarīrād yadi taj-janma prasaṅgaḥ
 -ādi-śabdaiḥ kṛta-saṅketāḥ kathiyanta iti
 a-śaktis tatra sarva-puruṣāṅām ity api
 -janmānaḥ. śruti-kāle 'pi yadā manda-cāriṇaḥ
 -pratyaya-apekṣāḥ sva-jñānaṃ janayanti, tadā
 -kāraṇam. tathā eva dṛṣyeta. tata eva agneḥ
 eka-vyakti-sambandhino deśa-antare '
 dveṣo na doṣo 'taḥ kṛpā matā | na a-muktiḥ
 -vilaṅghinām | duḥkha-jñāne '-viruddhasya
 nāstikya-vacasām api | anāditvāt tathābhāvaḥ
 anyasya apekṣanīyasya abhāvād iti.
 matam || na anyā asya anityatā bhāvāt
 -saṃśliṣyan varṇa-bhāgaḥ parasparam | āntyaṃ
 anyasya apekṣanīyasya abhāvād iti.
 katham te syuḥ krama-vad dhetunā vinā |
 yadi kiñcid apekṣya kāryaṃ kuryāt, karotu,
 yadi kiñcid apekṣya kāryaṃ kuryāt, karotu.
 iti teṣu vidita-sambandheṣu kaḥ kasya
 api śaṃsati || pratikṣaṇam a-pūrvasya pūrvaḥ
 sa-ātmatām || tathā hi mūlam abhyāsaḥ pūrvaḥ
 eva. sa eva ca tatra aṅkura-hetuḥ. anyas tu
 sā phalavaty eva. sā eva tatra aṅkura-hetuḥ,
 tasya api śaṃsati || pratikṣaṇam a-pūrvasya
 -sa-ātmatām || tathā hi mūlam abhyāsaḥ
 a-vigūṇaṃ vijñānam. indriya-ādinām api
 'nya-ātmanaḥ pravṛtti-nivṛtṭyor abhāva iti
 bhāve tad-an-upayogād a-pracyutir iti
 syāl liṅgato gatiḥ | tac ca akṣam artho dhiḥ
 -pratipattau vā tat-svabhāva eva na syād iti
 tena ayaṃ na a-pūrvaḥ sarvathā jāyate, na
 na ca evaṃ-vidhaḥ kaścīd vivādeṣu dṛṣṭa-
 -vigūṇaṃ vijñānam. indriya-ādinām api pūrvaḥ
 janmano nirodhād apy ūrdhvam. tena ayaṃ na a-
 anyat pravartate. nanu na avāśyaṃ viparyāsa-
 sādhyā ucyate. na punas tathā asya upanyāsa-
 sādhyā ucyate. na punas tathā asya upanyāsa-
 ādyo 'pi pathika-kṛto 'gnir jvālā-antara-
 jvālā-antara-pūrvako na araṇi-nirmathana-
 -phalas tan-nimittasya darśanāt ||51||
 -bheda-lakṣaṇatvād bhāva-bhedasya. tathā ca
 veditavyam. yatra eka-sādhanā-vākya-prayoga-
 cetaso vyāroṣo dveṣaḥ. sa eva ubhaya-āśrayaḥ
 -viśeṣa-ādayo '-cetanatva-viśiṣṭa-buddhi-
 yad apy uktam, dṛṣṭānta-ābhāsa-hetvābhāsa-
 śabda-vyavahāra-pratiśedha-phalaḥ, upalabdhi-
 -śabda-vyavahāra pratiśedha-phalā, upalabdhi-
 -pūrvakā hi rāga-ādayo 'yonīśo-manaskāra-
 -prāpti-parihārayor niyamena samyag-jñāna-
 'nvayaḥ sādhyā-ukter iha an-aṅgatvāt. tat-
 'nvayaḥ, sādhyā-ukter iha an-aṅgatvāt. tat-
 || bhāva-dharmatva-hāniś ced bhāva-grahaṇa-
 -vyākulata-ādi-darśanāt. mano-vijñānasya
 vā jvālām, syād etat – tasmān na ekasya para-
 ca. tasmād adhyayanam adhyayana-antara-
 veda-adhyayanam sarvaṃ tad-adhyayana-antara-
 ekasya upadeṣṭuḥ prabandhena abhāvād aparā-
 a-dṛṣṭa-karṭṛkam api vākyaṃ puruṣa-saṃskāra-
 a-dṛṣṭa-karṭṛkam api vākyaṃ puruṣa-saṃskāra-
 avyabhicāri hetuḥ. mana iti cet, tad api
 -abhāvāc ca. tān api hi para-kriyā-darśana-

pūrva-vat prasaṅgo vācyah. anvaya-asiddhi-vacane
 pūrva-vat. yatra yasminn upalabhyamāne niyamena
 pūrva-vat. sa punar ayaṃ virodhaḥ katham gamyate.
 pūrva-vad abhidheyam kim apy asti iti sādhyam
 pūrva-vad bibhrataḥ kaścīd upakārako nāma,
 pūrva-vad bhavet | cittāc cet tata eva astu janma
 pūrva-vad vācyam. ye 'pi prthak samastā vā kvacid
 pūrva-vad vyabhicāri. bhārata-ādiṣv idānītanānām
 pūrva-varṇa-jñāna-sahakāri-pratyaya-apekṣāḥ sva-
 pūrva-varṇa-smarāna-apekṣā eva smṛtim upaliyante.
 pūrva-vināśa iti cet. pūrveṇa asya kaḥ sambandha
 pūrva-vyakti-prādur-bhāve prak tatra asatas tat-
 pūrva-saṃskāra-kṣaye 'nya-a-pratisandhitaḥ || a-
 pūrva-saṃskāra-vāhini || vastu-dharma-udaya-
 pūrva-saṃskāra-santateḥ ||245|| mleccha-vyavahārā
 pūrva-sajāti-mātra-hetutvāc chakti-prasūteḥ
 pūrva-siddhaḥ sa ca aindriyāt | na aneka-rūpo
 pūrva-sthitāv ūrdhvaṃ vardhamāno dhvanir bhavet ||
 pūrva-sva-jāti-mātra-hetutvāc chakti-prasūteḥ
 pūrva-sva-jāti-hetutve na syād ādyasya sambhavaḥ |
 pūrva-svabhāva-niyata ity etan na syāt. tasya
 pūrva-svabhāva-niyata ity etan na syāt, tasya
 pūrvo 'paro vā kramaḥ, yena kramaṇa
 pūrvaḥ kṣaṇo bhavet | tasya hetur ato hetur dṛṣṭa
 pūrvaḥ parasya tu | kṛpā-vairāgya-bodha-ādeś
 pūrvaḥ pariṇāmas tad-artha eva. na ca tām tatra
 pūrvaḥ pariṇāmas tad-arthaḥ. na ca tām kaścīd
 pūrvaḥ pūrvaḥ kṣaṇo bhavet | tasya hetur ato
 pūrvaḥ pūrvaḥ parasya tu | kṛpā-vairāgya-bodha-
 pūrvaḥ pūrvaḥ sabhāga-avasthā-bheda upādāna-hetuḥ,
 pūrvaḥ prasaṅgaḥ. tam ca deśa-kāla-svabhāva-
 pūrvaḥ prasaṅgaḥ. tan na a-vināśa-svabhāve bhāve
 pūrvo manaskāro 'pi vā bhavet || kārya-kāraṇa-
 pūrvo vikalpas tatra ca uktam. yaś ca parasmād
 pūrvo vinaśyati iti. yadi sā sarvadā an-atiśayā
 pūrvo vyavahāro yena tad-arthaṃ yatnaḥ kriyate.
 pūrvaḥ sabhāga-avasthā-bheda upādāna-hetuḥ,
 pūrvaḥ sarvathā jāyate, na pūrvo vinaśyati iti.
 pūrvaka eva a-pratīta-niścayo bhavati, yathā
 pūrvako 'nvayaḥ, sādhyā-ukter iha an-aṅgatvāt.
 pūrvako 'nvayaḥ sādhyā-ukter iha an-aṅgatvāt. tat
 pūrvako na araṇi-nirmathana-pūrvakaḥ. pathika-
 pūrvakaḥ. pathika-agnitvāt. anantara-agni-vad iti.
 pūrvakaḥ punar anupalambho 'saj-jñāna-śabda-
 pūrvako bhāvo '-pracyuti-dharme sthita iti na
 pūrvako vicāraḥ, tatra adhika-abhidhānam an-
 pūrvako viparyāso mohāḥ. na evaṃ karuṇā-ādayaḥ,
 pūrvakatva-ādi-sādhanā buddhi-bhavana-ādinām
 pūrvakatvāt tad-abhidhānena eva uktā iti na
 pūrvakatvāt teṣām. anyāḥ pravartana-phalas tan-
 pūrvakatvāt teṣām iti. idaṃ sad-asat-pratiśedha-
 pūrvakatvāt sarva-doṣa-utpatteḥ. deha-ādinām
 pūrvakatvād a-viduṣām tad-vyutpādāna-arttham idaṃ
 pūrvakatve vā kaḥ pratijñāṃ sādhanād apākaroti.
 pūrvakatve vā kaḥ pratijñāṃ sādhanād apākaroti.
 pūrvakam | taj-jñānam ity a-doṣo 'yaṃ meyaṃ tv
 pūrvakam a-vigūṇaṃ vijñānam. indriya-ādinām api
 pūrvakam adhyayanam sarvasya tathābhāvaṃ
 pūrvakam adhyayanād iti bhārata-adhyayane 'pi
 pūrvakam ity api vyāptir na sidhyati. sarvasya
 pūrvakam ity ucyate. prāg eva yathā-darśana-
 pūrvakam iti, vākyaṃ viśeṣa-abhāvāt, sarva-
 pūrvakam iti, vākyaṃ viśeṣa-abhāvāt, sarva-
 pūrvakam eva anantara-vijñāna-hetuḃ vijñānaṃ
 pūrvakam eva anyāḥ karoty a-vidita-kartāś ca

V1_02209	-kalpanāyām atiprasaṅgaḥ. saṃskāra ity api	pūrvakam eva योग्याṃ vijñānam utpaśyāmaḥ, antaḥ-
VN_01909	tatra prasāṅgāt. yathā pratijñā-abhidhāna-	pūrvakam kaścit kuryāt. na asty ātmā iti vyaṃ
V3_11910	tāvad yathāsvam indriya-viśayaḥ hetū.	pūrvakam ca a-vigūṇaṃ vijñānam, tasya viśaya-
V3_09507	prāsāda-ādi-bhedeṣv anuvṛttimad buddhi-	pūrvakam dr̥ṣṭam yad-dr̥ṣṭer a-kriyā-darśino 'pi
SV_12516	yadi puruṣāṅām ādiḥ syāt. tadā apy anya-	pūrvakam na sidhyati. adhyāpayitur abhāvāt. tat
SV_13307	-ātmānam vyavasyāmaḥ. tat katham vyavasāya-	pūrvakam vyavahāram a-vyavasyantaḥ pravartayāmaḥ.
VN_06717	-ālekhyā-nyāyo 'tra api. yathoktena nyāyena	pūrvakasya a-sādhana-aṅgasya asiddhasya hetor
VN_00301	-ayogasya eva a-sāmarthyena vyāpty-asiddheḥ	pūrvakasya api hetor a-vyāptiḥ. iha api punaḥ
HB_02211	bhāva-dvayaṃ nitya-anitya-svabhāva-bhedam,	pūrvakasya nitya-abhimatasya svayaṃ nāśam a-nāśam
HB_02205	-antara-utpattiḥ pratyuktā. tatra api	pūrvakasya sva-rasa-nirodhitvād vināśe saty agny-
VN_00915	yo 'nupalambhaḥ sa svabhāvasya eva iti	pūrvakā eva iyam anupalabdhiḥ. tasmād anena
V3_08311	rāga-ādy-anumānam. ātma-ātmīya-abhiniveśa-	pūrvakā hi rāga-ādayaḥ, ahaṃ mama iti ca a-
SV_00820	rāga-ādy-anumānam. ātma-ātmīya-abhiniveśa-	pūrvakā hi rāga-ādayo 'yoniśo-manaskāra-
SV_16622	-artha-dṛṣṭa ity iṣṭam syāt. pratyakṣa-	pūrvakāṅām pramāṇānām a-tad-darśane 'sambhavāt.
SV_17211	tām kadācit kvacin nivedayed api iti vivakṣā-	pūrvakāṅām śabdānām artha-niyamaḥ pratiyeta api.
VN_03904	-eka-prakṛti idam vyaktaṃ parimānāt, mṛt-	pūrvakāṅām śarāva-prabhṛtinām dr̥ṣṭam parimānam
VN_03305	tatra śabda ity na virodhaḥ. na virodho 'yam	pūrvakāt pratijñā-hetu-virodhād bhidyate yena
VN_00912	sattvasya iti. tathā api ko 'tiśayaḥ	pūrvakād asya. na hi svabhāvād artha-antaraṃ
VN_01408	api, hetu-phala-santāne mṛd-dravya-ākhye	pūrvakān mṛt-piṇḍa-dravyāt kāraṇād uttarasya
VN_02008	samarthaiḥ pravartitaḥ. yathā puruṣa-atīśaya-	pūrvakāni tanu-kāraṇa-bhuvana-ādini iti
SV_12510	pratyuktāḥ. astu vedam adhyayanam adhyayana-	pūrvatā-sāadhanam. sarvathā anādītā sidhyed evaṃ
SV_03314	prayuñjate 'n-asvo 'yam iti. ata eva	pūrvatra pratikṣipta-bheda-antaratvāc chabda-
SV_10103	liṅgini, yathā uktaṃ prak. pravṛtter buddhi-	pūrvatvāt tad-bhāva-anupalambhane |
V2_07305	ity a-pratiśedhaḥ sarvatra. pravṛtter buddhi-	pūrvatvāt so 'pravṛtti-phalo mataḥ | (51ab) so
SV_11013	-anumeyāḥ syuḥ. vyavahārās ca prāyaśo buddhi-	pūrvam anyathā api kartuṃ śakyante, puruṣa-icchā-
V2_06701	-anumeyāḥ syuḥ. vyavahārās ca prāyaśo buddhi-	pūrvam anyathā api kartuṃ śakyante, puruṣa-icchā-
PV_04074	cet pramāṇena vācā kena pravartyate ||	pūrvam apy eṣa siddhāntam sva-icchayā eva
PV_02239	apy eṣa duḥkham eva vibhāvayet || pratyakṣam	pūrvam api tat tathā api na virāgavān | yady apy
HB_00713	api pratipadya param pratipādayann a-	pūrvam artha-kramam āśrayata iti kim atra kāraṇam.
PV_02166	ko 'nyaḥ sa-lajjo vaktum ihate || a-dr̥ṣṭa-	pūrvam asti iti tṛṇa-agre kariṇām śatam | yad
VN_06210	eva uttara-a-pratipattir iti tāvatā eva	pūrvam āpanna-nigrahasya para-doṣa-upakṣepasya
SV_17326	a-sāadhanam uktaṃ. tad-a-sāadhanatva-nyāyaś ca	pūrvam eva uktaḥ. uktaṃ ca idam āgama-lakṣaṇam
SV_14225	uttaram atīśayaṃ pratyupakurvāno 'gnir a-	pūrvam eva janayati iti pūrvam tad-avastham
SV_15604	mantra ity cet. kramasya artha-antaratvaṃ ca	pūrvam eva nirākṛtam | (293ab) na varṇa-
VN_04501	ānupūrvyā ca artham iti, tathā hi	pūrvam karma-upādīyate tataḥ kāraṇam mṛt-piṇḍa-
PV_03535	sāmagryor ity uktaṃ tad aneka-kṛt || artham	pūrvam ca vijñānam gr̥hṇīyād yadi dhīḥ parā |
SV_14226	'gnir a-pūrvam eva janayati iti	pūrvam tad-avastham dr̥ṣyeta. kṣāṭha-vināśa ity ca
SV_14222	kā apekṣā. lābhe vā apara-kṣāṭha-janma syāt.	pūrvam tv a-pracyuti-kāraṇam. tathā eva dr̥ṣyeta.
SV_07713	jādyāt. api ca na ca aṃśavat | jahāti	pūrvam na ādhāram (152'bc) utpitsu-deśād bhinna-
HB_01505	sa tad-dhetu-janane samarthaḥ. teṣāṃ ca na	pūrvam na pāścān na pṛthag bhāva ity samarthān
V3_13502	iti. dūṣaṇā nyūnatā-ādy-uktiḥ (85a) ye	pūrvam nyūnatā-ādayaḥ sādhanā-doṣa uktāḥ, teṣāṃ
NB_03138	draṣṭavyaḥ. dūṣaṇā nyūnatā-ādy-uktiḥ. ye	pūrvam nyūnatā-ādayaḥ sādhanā-doṣa uktās teṣāṃ
SV_10217	tathātve tan nir-avadyaṃ yadi niścaya-	pūrvam vyavahared iti sā iyam a-pravṛtti-phalā
VN_05302	a-pratijñānāc ca. na ca idam pratijñāyate,	pūrvam sarvam uccārayitavyam, pāścād uttaram
PV_03289	| siddha-anumā-ādi-vacanāṃ sādhanāya eva	pūrvayoḥ || saṅketa-saṃśraya-anya-artha-samāropa-
SV_09727	-ātmanaḥ sato bhāva ity sāmarthyāt siddheḥ	pūrvavān na pratijñā-vacanam. anvayas tv
HB_02212	a-nāśam ca sarvadā prāha ity a-samarthaḥ	pūrvasmin pakṣe vināśa-hetuḥ. na prān nityo
VN_04004	hetor a-sādhakatvān nigrahassthānam. atra api	pūrvasya eva hetor anaikāntikasya abhidhānān
SV_16311	tad iṣṭam phalaṃ vrata-āder vipāko 'pi tu	pūrvasya karmaṇaḥ. brahma-haty-ādeśa-anuṣṭhānād
PV_02044	kramam tasya apī śaṃsati || pratikṣaṇam a-	pūrvasya pūrvāḥ pūrvāḥ kṣaṇo bhavet | tasya hetur
SV_14202	anuvīdhānam hetu-tadvator lakṣaṇam āhuḥ. na,	pūrvasya sva-rasa-nirodhe 'nyasya viśiṣṭa-pratyaya
VN_04003	-antaraṃ bhavati. sati ca hetv-antara-bhāve	pūrvasya hetor a-sādhakatvān nigrahassthānam. atra
VN_02704	sādhana-sāmarthyē 'py a-parijñānāt. sa hi	pūrvasyā anityaḥ śabda ity pratijñāyāḥ sādhanāya
SV_10119	anyeṣu kāraṇeṣu san na upalabhyeta. na punaḥ	pūrvā asattā-sādhanī. yasmāc chāstra-adhikāra-a-
SV_12412	syāt. a-kāraṇe vā na eva kaścit tadvad ity a-	pūrvā eṣā vāco-yuktiḥ. satyaṃ mantra-kriyā-
PV_03512	jñāna-vidāṃ ko 'yam janayaty anubandhinim |	pūrvā dhīḥ sā eva cen na syāt sañcāro viśaya-
PV_03535	pūrvam ca vijñānam gr̥hṇīyād yadi dhīḥ parā |	pūrvāpara-artha-bhāsitvāc cintā-ādāv eka-cetasi ||
PV_03174	-smaraṇa-upāyaṃ dr̥ṣṭa-saṅkalana-ātmakam |	pūrvāpara-parāmarśa-sūnye tac cākṣuṣe katham ||
V1_01006	-smaraṇa-upāyaṃ dr̥ṣṭa-saṅkalana-ātmakam |	pūrvāpara-parāmarśa-sūnye tac cākṣuṣe katham ||8||
HB_01506	na pāścān na pṛthag bhāva ity samarthān api	pūrvāpara-pṛthag-bhāva-bhāvino doṣā na upaliyante.
SV_13802	apy a-virodhaḥ. eka-viśayayoś ca pratīyoḥ	pūrvāpara-bhāva-ayogāt, sannihita-a-sannihita-
SV_13511	eva syāt, na gaganam iti, a-kāra-ga-kārayoḥ	pūrvāpara-bhāvasya vyavasthitatvāt. kṛtakānām api
SV_13903	atīśaya-utpattir anityatā-prasaṅgāt. tasyāḥ	pūrvāpara-rūpa-hāny-upajanana-lakṣaṇatvāt. atha
SV_17414	bandhakim ||334|| a-pracyuta-an-utpanna-	pūrvāpara-rūpaḥ pumān kartā kramaṇa karmaṇam
V3_04103	nir-bandhaḥ. tac ca upalabhya-madhya-rūpaṃ	pūrvāparayoḥ koṭyor asti iti bruvāṇaḥ padārtha-

SV_13805	'pi śaktasya a-pratikṣaṇād yukti-viruddham	pūrvāparayoḥ pratītyor eka-viśayatvam. pratīti-
PV_04262	niśedhaḥ sādhyate 'nayā | vastuny api tu	pūrvābhyāṃ paryudāso vidhānataḥ || tatra
SV_07511	yeṣāṃ jātis tu vidyate | teṣāṃ vyaktiṣv a-	pūrvāsu katham sāmānya-buddhayaḥ ||150|| vidyata
SV_13625	siddhā syāt. sā hi sattā-siddhir yā asiddhi-	pūrvikā. nanu tad rūpam asiddham eva yat
NB_01001	ca ayam pramāṇa-viniścayaḥ. samyag-jñāna-	pūrvikā sarva-puruṣa-artha-siddhir iti tad
SV_13408	atiprasaṅgaś ca evam. karma-bhāgānām	pūrveṇa aparasya a-pratisandhānāt, eka-amśāc ca a
SV_14223	tata eva agneḥ pūrva-vināśa iti cet.	pūrveṇa asya kaḥ sambandha iti sa eva prasaṅgo '-
V3_03309	pṛthag-vacanam. vākya-bhedād etat syāt.	pūrveṇa pratiṣṭhāpitam uttaram pratihanti ity
SV_11603	sa śabdaḥ punar a-sambandhatvān na a-	pūrveṇa yojyeta. utpanna-utpannās ca bhāvāḥ
PV_02117	indriya-ādy api śeṣavat || dṛṣṭā ca śaktiḥ	pūrveṣāṃ indriyāṇām sva-jātiṣu | vikāra-darśanāt
PV_03416	pratyakṣasya itarasya vā | janakatvena	pūrveṣāṃ kṣaṇikānām vināśataḥ || vyaktiḥ kuto
V3_12911	deśa-antare '-gatvā a-tad-deśair a-	pūrvair abhisambandha ekasya tad-antarāla-vyāpti-
SV_08907	arthaṃ bhinnam a-bhinnaṃ vā	prcchann artha-antara-upakṣeṣeṇa tatra kim iti
SV_08903	bhinno '-bhinno vā iti bhedaṃ a-bhedaṃ vā	prcchan viśeṣam eva bhāvasya svabhāva-ākhyam
VN_06704	doṣam an-udbhāvya vikāra-prakṛti-lakṣaṇam	prcchan svayam ayam prakṛta-a-sambandhena a-
PV_04269	| hetu-prabheda-ākhyāne na darśitā udāhṛtiḥ	prthak || eka-upalambha-anubhavād idaṃ na
PV_03506	pratibhāso vā na artha-artha-jñānayoḥ	prthak || na hy artha-ābhāsi ca jñānam artho
V3_05804	| hetu-prabheda-ākhyāne na darśita-udāhṛtiḥ	prthak ||44|| ity antara-ślokaḥ. asad-vyavahāra-
PV_03508	| artha-artha-pratyayau pāścāt smaryete tau	prthak katham || krameṇa anubhava-utpāde 'py
V3_03209	vā prthak-karaṇasya. sva-vacanasya api	prthak-karaṇa-nimittaṃ vān-mātra-vacane
HB_01809	na sambhavat-pṛthag-bhāvānām a-kṣaṇikānām,	prthak-karaṇa-sambhavana sahakāritva-niyama-
V3_05501	'pi hetu-lakṣaṇa-viśaye svabhāvasya	prthak-karaṇam kārya-udāharaṇāt sarvasya tādātmya
V3_03209	anyathā atiprasaṅgaḥ syāt, vyarthatā vā	prthak-karaṇasya. sva-vacanasya api prthak-karaṇa
HB_01207	tat-samsthānam bhinnaṃ mṛdaḥ, kulālaḥ kiṃ na	prthak karoti. guṇasya dravya-pāratantryān na
VN_03720	dhetunā eva sādhitā iti na dṛṣṭāntasya	prthak kiñcit sāmartyam. api ca na kiñcit pūrva-
PV_04102	iṣyate || tasmād viśaya-bhedasya darśanāya	prthak-kṛtaḥ | anumāna-a-bahir-bhūto 'py
PV_04129	varṇitaḥ || tasmād viśaya-bhedasya darśanāya	prthak-kṛtā | anumāna-a-bahir-bhūtā pratītir api
V3_03909	||28|| tasmād viśaya-bhedasya darśanāya	prthak-kṛtā | anumāna-a-bahir-bhūtā pratītir api
PV_04199	|| etena eva prasiddho 'pi svabhāvasya	prthak kṛtiḥ | kāryeṇa saha nirdeśe mā jñāsit
PV_04103	|| anyathā atiprasaṅgaḥ syād vyarthatā vā	prthak-kṛteḥ | bhedo vān-mātra-vacane
V3_03207	ata eva viśaya-bheda-pradarśana-arthaṃ	prthak-kṛto 'numānād a-bahir-bhūto 'py abhyupāyaḥ,
PV_03491	ca tan na syād dirgha-dhī-smṛtiḥ || prthak	prthak ca buddhinām samvittau tad-dhvani-śruteḥ |
PV_03258	ca jātes tac chakty-asiddhitaḥ || prthak	prthak ca sāmartye dvayor nīla-ādi-vat sukham |
PV_03025	vyakti-rūpaṃ yena a-para-āśrayam | siddham	prthak cet kāryatvaṃ hy apekṣā ity abhidhiyate ||
SV_06710	tad avāśyaṃ tatra codanīyam. tasya prthak	prthak codane 'tigauravaṃ syāt. na ca asya an-
SV_07023	vā, tasya a-sāmartyāt. tad a-samarthaṃ	prthak tat sahitam api tādrśam eva ity an-
V3_08701	vā. tasya a-sāmartyāt. tad a-samarthaṃ	prthak tatra sahitam api tādrśam eva ity an-
SV_12718	syād an-avayavaṃ vā. aneka-avayava-ātmatve	prthak teṣāṃ nirarthatā | (248ab) te 'pi tasya
V1_03006	eva iti-karaṇa-vyavacchinnād vikalpa-vargāt	prthak taimira-upalakṣitaṃ viplavaṃ pratyakṣa-
PV_03491	sā ca tan na syād dirgha-dhī-smṛtiḥ ||	prthak prthak ca buddhinām samvittau tad-dhvani-
PV_03258	'py arthāc ca jātes tac chakty-asiddhitaḥ ||	prthak prthak ca sāmartye dvayor nīla-ādi-vat
SV_06710	tad avāśyaṃ tatra codanīyam. tasya	prthak prthak codane 'tigauravaṃ syāt. na ca asya
PV_02027	tathā idaṃ cen na tatra api viśeṣataḥ ||	prthak prthag a-śaktānām svabhāva-atiśaye 'sati |
SV_12804	-rūpaṃ vākyaṃ. te ca avayavās tathāvidhāḥ	prthak prthag iti pratyekaṃ te vākyaṃ. tathā ca
SV_12719	| (248ab) te 'pi tasya bahavo 'vayavāḥ	prthak prakṛtyā yady an-arthakāḥ. a-tad-rūpe ca
VN_03408	ca hetvābhāsa-vacanād eva ukta iti na	prthak pratijñā-virodho vaktavya iti. ubhaya-
SV_06821	kathyanta iti pūrva-vad vācyam. ye 'pi	prthak samastā vā kvacid upayujyante, ta avasthā-
VN_02918	pratijñayā hetur virudhyate, yathā sarvaṃ	prthak samūhe bhāva-śabda-prayogād iti. etena
VN_03205	bāddhanād dhetu-virodha uktaḥ, yathā sarvaṃ	prthak samūhe bhāva-śabda-prayogād iti, na atra
PV_04158	sakṛd yute || bhedaḥ syād gaurave tasmāt	prthak saha ca tolite | krameṇa māṣaka-ādinām
VN_03718	-bhāva iṣṭo bhavati, tathā ca na dṛṣṭāntaḥ	prthak sādhana-avayavaḥ syād a-pṛthag-vṛtteḥ. yo
HB_03218	na punar liṅgatvena eva, tatra apy abhāvasya	prthak sādhyatve sambandha-abhāvasya tulyatvāt.
SV_05301	upanyāsaḥ. tathā hi nīla-āder netra-vijñāne	prthak sāmartya-darśanāt ||104|| śakti-siddhiḥ
SV_07001	ādhāra iti cet ko 'yaṃ samavāyo nāma. a-	prthak-siddhānām āśraya-āśrayi-bhāvāḥ. tad eva
V1_03411	kampa-prāpteḥ. a-kampāne vā cala-a-calayoḥ	prthak-siddhi-prasaṅgād vastra-udaka-vat. ekasya
PV_02084	virodhinaḥ | ekasmin karmaṇo 'yogāt syāt	prthak siddhir anyathā || ekasya ca āvṛtau
HB_01208	karoti. guṇasya dravya-pāratantryān na	prthak siddhir iti. tat-samsthāna-ādhāra-ātmakam
HB_02710	-bhāva-siddhir eva tad-abhāva-siddhir iti, a-	prthak-siddheḥ sambandha-abhāvāc ca. anya-bhāvas
VN_01416	a-muṣṭivāt, na apy artha-antaram,	prthak-svabhāvena anupalabdher iti cet, na,
HB_04004	dharmatvāt. anvaya-vyatirekayor api tarhi na	prthaktvam, eka-prayogād ubhaya-gateḥ, na, hetoḥ
SV_03418	tadvat pakṣa-upavaraṇanam | pratyākhyatam	prthaktve hi syād doṣo jāti-tadvatoḥ ||64|| yad
VN_04310	a-sambaddha-abhidhāne nirarthakam eva iti na	prthag a-vijñāta-arthaṃ nāma nigrasthānam iti.
PV_02027	idaṃ cen na tatra api viśeṣataḥ || prthak	prthag a-śaktānām svabhāva-atiśaye 'sati |
PV_02088	-hema-ādi-miśram tapta-upala-ādi vā | dṛṣyaṃ	prthag a-śaktānām akṣa-ādinām gatiḥ katham ||
PV_02028	syāt siddho 'tiśayas tataḥ || tasmāt	prthag a-śakteṣu yeṣu sambhāvvyate guṇaḥ |

SV_12818 śabda-utpāda-vādinā tāvad ayam a-doṣa eva.
 HB_04002 -pramāṇa-ākṣepa-siddhiḥ, tato 'pi jñānam na
 VN_02022 na anityatā-siddhiḥ, tathāvidhas tu dharmāḥ
 HB_03613 viṣaye bādhā-sambhava iti na tad-abhāvaḥ
 HB_02010 parasparataḥ, bhāve vā tad-avasthāyām iva
 SV_08905 -ādayas tu na tatra śabda-coditāḥ yathāsvam
 SV_12814 kāla eva sarveṣāṃ śravaṇāt. krama-śravaṇe ca
 SV_12815 anyasya vaiarthyāt. sakṛc chrutau ca
 SV_12817 sahitēṣv artha-darśanād a-doṣaḥ. na,
 VN_02023 -dharma 'ntar-bhāvāt pakṣi-kṛta eva iti na
 PV_04130 -bhūtā pratītir api pūrva-vat || siddhayoḥ
 SV_12804 vākyam. te ca avayavās tathāvidhāḥ pṛthak
 VN_03212 upadarśayaṅ śabda-artham adhikṛtya sarvaṃ
 VN_03217 -sthānaḥ sāmānyena upasamharati sarvaṃ
 V3_11305 ity uktam. viśeṣe tu viruddha-vad dhetur api
 VN_04402 a-sambandhād a-sambaddha-varṇān nirarthakāt
 V3_13201 iti. hetos tri-lakṣaṇtvān na dṛṣṭāntaḥ
 V3_13203 sādhanā-avayavaḥ. tena na asya lakṣaṇam
 NB_03121 -avayavaḥ kaścit. tena na asya lakṣaṇam
 VN_03306 pratijñā-hetu-virodhād bhidyate yena
 V3_13202 hetur uktaḥ. tāvatā ca artha-pratītir iti na
 NB_03121 hetur uktaḥ. tāvatā ca artha-pratītir iti na
 VN_00804 ca vivekena pratyakṣā arthā dṛśyante '-
 VN_03310 -artha-a-sambhavāt. tatra hetu-pratijñayoḥ
 HB_02014 'pi yathā kevalānām a-kriyā karṭṛ-viśeṣa-
 HB_01505 samarthaḥ. teṣāṃ ca na pūrvaṃ na paścān na
 HB_01506 na pṛthag bhāva iti samarthān api pūrvāpara-
 SV_05808 tat-kārya-kāriṇam iva adhyavasyantīm vastu-
 SV_05802 -kāri-tulya-rūpa-avabhāsinīm | dhiyam vastu-
 HB_02103 asya svabhāvo '-kṣepa-karṭṛ-dharmā cet,
 HB_01809 eva bhāvānām sambhavati, na sambhavat-
 HB_01410 saha jāyante kṣaṇikā yeṣāṃ prak paścāt
 PV_02248 vināśa-utpatti-buddhitaḥ || indriya-ādeḥ
 V2_05308 -rūpaṃ tarhi liṅgam. na, anvaya-vyatirekayoḥ
 SV_13305 ||256|| na hi vyaṃ dhvanim śabdam ca vācakaṃ
 HB_03409 ca iti. tatra a-bādhita-viśayatvaṃ tāvan na
 V2_04503 na parāpara-pratipatti-nibandhane. a-
 VN_05810 -jñānāyor apratibhā-viśayatvān na
 V3_03308 anāyor bhedaḥ. na kaścit. katham tarhi
 VN_05707 tad-abhāve pratipattir bhavaty eva iti tayoḥ
 VN_00624 artheṣu śabda-yojanā. tatra ye 'rthāḥ saha
 V1_00806 -grāhi kutaścīd anubhava-sambandhāt saha
 SV_13311 | (257ab) na dhvanir ato bhinnas tena saha
 VN_04403 uktam. nanv evam a-sambaddha-vākyam api
 VN_04905 apārthakād bhidyata iti; na a-prāpta-kālam
 VN_05016 iti. artha-punaruktena eva gata-arthatvān na
 VN_05005 dhvāna iti. atra na śabda-punaruktaṃ
 VN_05714 kaścīn na anubhāṣeta iti na ananubhāṣaṇam
 VN_05106 ca. na ca idam adhikād bhidyata iti na
 VN_06720 iti. idam api hetvābhāṣeṣv antar-bhāvān na
 VN_04116 a-vacana-prasaṅgāt, evaṃ hi tā na
 VN_03803 eva hetvābhāsa-vacanena eva uktāni iti na
 SV_15228 na ca ekatra dṛṣṭasya anyatra a-sambhava eva
 VN_03718 na dṛṣṭāntaḥ pṛthak sādhanā-avayavaḥ syād a-
 SV_10418 yathā uktaṃ prak. idam anupalabdher na
 PV_04260 | siddha-udāharaṇā ity uktā anupalabdhiḥ
 VN_04405 -prasaṅgāt. evaṃ-vidhāc ca viśeṣa-samāśrayāt
 VN_06001 -sambaddha-sādhanā-vākya-pratipatti-bhedānām
 VN_05501 -a-vṛtter iti. evaṃ tarhi na ananubhāṣaṇam
 VN_06303 -a-pratipatter iti na paryanuyojya-upekṣaṇam
 VN_03712 -pūrvakatvāt tad-abhidhānena eva uktā iti na
 SV_06705 eka-artha-niyoga-abhāvāt, bhinna-svabhāvānām
 V3_11312 ucyate, na punar lakṣaṇa-bhedāt. ata eva a-
 HB_01812 odana-aṅkura-ādi-janmani dahana-udaka-
 PV_02159 niśiddham niśrayasya ca || niśedhān na
 pṛthag a-samarthānām apy avayavānām upakāra-
 pṛthag ato lakṣaṇam, tena eva avagatatvāt,
 pṛthag an-ukto 'pi sādhyā-dharme 'ntar-bhāvāt
 pṛthag anāyor lakṣaṇatvena vācyaḥ. tasmān na hetu
 pṛthag api syāt. tathā ca tad viśeṣa-bhāvi kāryam
 pṛthag-abhidhānāt. arthasya tad-avyabhicārāt tato
 pṛthag arthavatām ekasmād eva tad-artha-siddher
 pṛthag artheṣv a-dṛṣṭa-sāmarthyānām arthavattā ca
 pṛthag asato rūpasya saṅghāte 'py a-sambhavāt.
 pṛthag asya upanyāso vyākhyānam vā. tasmād evaṃ-
 pṛthag-ākhyāne darśayamś ca prayojanam | ete sa-
 pṛthag iti pratyekam te vākyam. tathā ca na aneka
 pṛthag iti brūyāt. etena tad-virodhaḥ pratyuktaḥ.
 pṛthag iti. yadi dṛṣṭānta-prayogaḥ kim ṛjunā eva
 pṛthag iṣṭa-sādhano vācyaḥ syāt. ekasya eva tu
 pṛthag uktam. nanv evam a-sambaddha-vākyam api
 pṛthag ucyate | (84ab) tri-lakṣaṇo hetur uktaḥ.
 pṛthag ucyate, gata-arthatvāt. hetoḥ sapakṣa eva
 pṛthag ucyate gata-arthatvāt. hetoḥ sapakṣa eva
 pṛthag ucyeta. tatra hetu-pratijñāyor bādhanam,
 pṛthag dṛṣṭānto nāma kaścīd sādhanā-avayavaḥ.
 pṛthag dṛṣṭānto nāma sādhanā-avayavaḥ kaścīd.
 pṛthag-deśatve 'pi gandha-rasa-ādayaḥ, vāta-ātapa
 pṛthag bādha-udāharaṇāyor na kaścīd artha-bhedaḥ.
 pṛthag-bhāva-abhāvāt, kārya-dvaividhyam ca -
 pṛthag bhāva iti samarthān api pūrvāpara-pṛthag-
 pṛthag-bhāva-bhāvino doṣā na upaliyante. tena
 pṛthag-bhāva-mātra-bijām samāna-adhyavasāyām
 pṛthag-bhāva-mātra-bijām an-arthikām ||111||
 pṛthag-bhāva-sambhavāt, kevalo 'pi tathā syād ity
 pṛthag-bhāvānām a-kṣaṇikānām, pṛthak-karaṇa-
 pṛthag-bhāvo na asti, yato 'nantaram kārya-
 pṛthag-bhūtam ātmānam vetty ayam janaḥ | tasmān
 pṛthag-rūpatvāt. te tv ekena api vākyaena śakye
 pṛthag-rūpam upalakṣayāmaḥ. ekam eva ekadā varṇa-
 pṛthag lakṣaṇam, bādhā-avinābhāvāyor virodhāt.
 pṛthag-vacanam śabdasya viśeṣa-abhāvād iti cet,
 pṛthag-vacanam. api ca na pūrva-uttara-vādinō
 pṛthag-vacanam. vākya-bhedād etat syāt. pūrveṇa
 pṛthag vacane 'pratibhāyāḥ ko viśaya iti
 pṛthag vā eka-prayojanās teṣāṃ tad-bhāva-
 pṛthag vā grhṇiyāt. api
 pṛthag vā. na hi pratyakṣe 'rthe para-upadeśo
 pṛthag vācyaṃ syāt. na ubhaya-saṅgrahāt
 pṛthag vācyaṃ syād iti. hinam anyatamena apy
 pṛthag vācyaṃ. ayam api niyata-sādhanā-vākya eva
 pṛthag vācyaṃ artha-punarukta-vacanena eva
 pṛthag vācyaṃ. uttara-ajñānasya ca ākṣepāt.
 pṛthag vācyaṃ. viniyata-pada-prayoge hi sādhanā-
 pṛthag vācyaṃ. hetvābhāṣāś ca yathoktāḥ.
 pṛthag vācyaḥ nirarthakena eva abhidhānāt. na
 pṛthag vācyaṇi syuḥ. artha-antara-gamana-āder api
 pṛthag viruddha-saha-bhāvinām api darśanāt.
 pṛthag-vṛtteḥ. yo dṛṣṭānta-sādhyo 'rthas tasya
 pṛthag vyavasthāpyate. tata eva virodha-gater
 pṛthaṅ na tu || tatra apy adṛśyāt puruṣāt prāṇa-
 pṛthaṅ-nigrahasthāna-lakṣaṇa-pralapanē
 pṛthaṅ-nigrahasthāna-vyavasthāpane proktaḥ. atha
 pṛthaṅ nigrahasthānam vācyaṃ apratibhāyā gatavāt,
 pṛthaṅ nigrahasthānam. nyāya-cintāyām punar na
 pṛthaṅ nigrahasthāneṣu uktā iti, tad apy avayava-
 pṛthaṅ niyoge ca tathā-coditānām vibhāga-a-
 pṛthaṅ-nirdeśa ity uktam. nanu samhatānām a-
 pṛthivy-ādayaḥ, tatra viśeṣa-utpādanam
 pṛthivy-ādi-nīritā dhavala-ādayaḥ | tad-upādāya

SV_01503	-tat-svabhāva-viṣaya-mātra-a-pratiśedhāt.	prthivy-ādi sāmānyena grhītvā ayam pratiśedham
V2_09711	-tat-svabhāva-viṣaya-mātra-a-pratiśedhāt.	prthivy-ādi sāmānyena grhītvā ayam pratiśedham
PV_02037	paścād yena na sandhimat || na sa kaścit	prthivy-āder aṁśo yatra na jantavaḥ | samsveda-ja
PV_02171	asti samāna-ātma-bhuvāḥ kvacit | tāratamyam	prthivy-ādau prāṇitā-āder iha api vā || auṣṇyasya
PV_03284	smārtaṁ na ca tat tādr̥g-arthavat || a-śubhā-	prthivī-kṛtsna-ādy abhūtam api varṇyate | spaṣṭa-
V1_02807	||31|| ity antara-ślokaḥ. tathā hy a-śubha-	prthivī-kṛtsna-ādikam abhūta-viṣayam api spaṣṭa-
V3_01908	teṣāṁ kṛtakatvena śabda-nāśe sādhye gandhe	prthivī-guṇatva-viparyāsanād dhetur viruddhaḥ syāt.
HB_00407	dharmi-dharma-liṅga-ādi-vikalpasya pramāṇa-	prṣṭha-bhāvinaḥ prāmāṇyam pratyuktam. anvaya-
SV_11316	sa tarhi siddha-upasthāyī kim a-kāraṇam	poṣyate. nanv iyān sambandhasya vyāpāro yad artha
SV_12023	ayam kiṁ punaḥ kvacit sādhanam apekṣate. yat	pauruṣeya-apauruṣeya-cintayā ātmānam āyāsayati.
SV_15512	-viśeṣa-abhāvāc ca eko naisargiko 'nyas tu	pauruṣeya iti dur-avasānam. asti viśeṣaḥ pramāṇa-
SV_12723	syāt. siṁhatā-ādi-van māṇavaka-ādiṣv iti	pauruṣeya eva. atha mā bhūd eṣa doṣa iti
SV_12005	vā avyabhicāra-āśrayaḥ pauruṣeyī iti	pauruṣeya eva sambandhas tad-dvāreṇa ca artha-
V2_06801	puruṣa-vyāpāra-anvaya-vyatireka-anuvidhāyī	pauruṣeyaḥ. anyathā api nāntariyakatā-abhāvān na
SV_12017	teṣāṁ sa mithyā-vāda iti cet. ka idānīm evam	pauruṣeyo 'nyo 'pi. kumāra-sambhava-ādiṣv ātmānam
SV_11601	vyavahāra-bhāvanātaḥ pratibhāta iti	pauruṣeyo bhāvānām saṁśleṣaḥ. kiṁ ca, āśraya-
SV_11305	yato hi samayād artha-pratipattiḥ sa	pauruṣeyo vitatho 'pi syāt. śīla-sādhana-svarga-
SV_11227	satya-arthatā. atha punar utpattir eva	pauruṣeyatā. na samaya-ākhyānam. artha-jñāpana-
SV_11223	syuḥ. tat-saṁskāryatā eva ca eṣāṁ	pauruṣeyatā yuktā na utpattiḥ. tata eva artha-
SV_11512	iti pūrva-vat prasaṅgaḥ. icchā-vṛttau ca	pauruṣeyatvam iti vipralambha-āśaṅkā. api ca,
SV_15431	vyatireka-vyāptiḥ. mithyā-arthatāyās tu	pauruṣeyatvena vyāptyā apauruṣeyān nivṛttāv api
SV_15315	tena yat kiñcin mithyā-arthaṁ tat sarvaṁ	pauruṣeyam ity a-nīscayād a-vyāptiḥ. tathā hy
SV_12109	uttaram, evam apauruṣeyatve 'pi kim idānīm	pauruṣeyam ity-ādi. tathā hy anyo vā racito
SV_15401	||291|| yat kiñcin mithyā-arthaṁ tat sarvaṁ	pauruṣeyam iti hetu-vipakṣeṇa sādhyā-vipakṣasya
SV_12923	syān nityam vā. yady anityam yatna-sambhūtaṁ	pauruṣeyam kathaṁ na tat | (251ab) avaśyam hy
SV_13001	-darśanāt puruṣa-vyāpāra eva kāraṇam. ataḥ	pauruṣeyam syāt. nitya-upalabdhir nityatve 'py an
SV_12408	gati-siddhi-viśeṣābhyām api syāt. yadi	pauruṣeyā mantrāḥ kiṁ na sarve puruṣā mantra-
SV_16406	prayogāt phalam icchatā kṛtakā mantrā vācyāḥ	pauruṣeyās ca. puruṣa-adhiṣṭhānam antareṇa anyato
SV_16404	iti puruṣa-viśeṣa eva samarthitaḥ. kṛtakāḥ	pauruṣeyās ca vācyā mantrāḥ phala-īpsunā | (310ab)
SV_16819	api tāvad a-budhaṁ bodhayed ity asti	pauruṣeyānām śabdānām artha-gatāv upāyaḥ.
SV_16017	paścād ādhatte smṛtim ātmani ||303|| ity eṣā	pauruṣeyy eva tad-dhetu-grāhi-cetasām | kārya-
SV_12005	utpattir abhivyaktir vā avyabhicāra-āśrayaḥ	pauruṣeyī iti pauruṣeya eva sambandhas tad-
SV_15518	tadvad eṣāṁ apy abhimata-arthavattā	pauruṣeyī ca syāt pramāṇa-anurodhinī ca. api ca
SV_12919	antareṇa vibhāvante. a-kramāyām buddhau	paurvāparya-abhāvāt. teṣāṁ tat-kṛtaḥ pada-vākya-
VN_04311	a-vijñāta-arthaṁ nāma nigrasthānam iti.	paurvāparya-ayogād a-pratibaddha-artham
SV_13601	ca. anyonya-deśa-parihāreṇa vṛttir hi deśa-	paurvāparyam. tat sarvasya sarveṇa tulya-deśatvād
SV_03209	eva ca pratyāsatti-tāratamya-ādi-bhedāt	paurvāparyam, yathā janakatva-adhyāpakatva-a-
SV_13603	-vac ca. tathā kāla-parihāreṇa vṛttiḥ kāla-	paurvāparyam. yadā eko na asti tadā anyasya
SV_13605	na ca anyā gatir asti. tat kathaṁ varṇa-	paurvāparyam vākyaṁ yad apauruṣeyam sādhyeta.
SV_14007	ucyate. tasya eva a-bhedasya sarvatra	paurvāparyeṇa cintyatvāt. tathā bhedasya api iti
VN_04312	yatra anekasya padasya vākyaasya vā	paurvāparyeṇa yogo na asti ity a-sambaddha-
SV_14010	viveka-a-darśanād ekatvam iti cet. na, jñāna-	paurvāparyeṇa sad-asattva-siddheḥ. svabhāva-
SV_10207	-nimitta-bhāvinyāḥ, deśa-kāla-vyavahitā vā	prakaraṇa-an-upayogino dravya-viśeṣā na tāñ
V2_06506	-nimitta-bhāvinyo deśa-kāla-vyavahitā vā	prakaraṇa-an-upayogino dravya-viśeṣāḥ. na tāñ
PV_04189	-prabhedena sukha-grahaṇa-siddhaye | hetu-	prakaraṇa-arthasya sūtra-saṅkṣepa ucyate ||
V3_02705	ca anumāna-kāle śāstra-an-āśraya-vacanena a-	prakaraṇa-āpanna-pakṣi-karaṇam api pratyuktam.
SV_10718	- na āgameṣu sarva-arthā upanibadhyante '-	prakaraṇa-āpannatvād iti. api ca, nāntariyakatā-
V3_02805	prastāva-atikrame 'tiprasaṅga uktaḥ. tasmāt	prakaraṇa-āpannam eva a-viśeṣaṇam dharmā-mātraṁ
PV_04019	pravartanāt || tat-saṁśayena jijñāsor bhavet	prakaraṇa-āśrayaḥ | vipakṣa-upagame 'py etat
V3_01109	iṣṭam yathā asiddhau hetu-dṛṣṭāntau, a-	prakaraṇa-āśrayaḥ, a-nāntariyaka-abhyupagamaś ca
V3_02005	na sādhyā-samudāya-eka-deśa-viśeṣa ity eva a-	prakaraṇa-icchā bhavati, tad-bhāva-a-parityāgād
V3_00909	api śaktam eva iti cet, saṁśayena jijñāsoḥ	prakaraṇa-pravṛttes teṣv api prasaṅgaḥ. vipakṣa-
V3_01710	-śabdānām viśeṣa-avasthiti-hetuḥ, api tu	prakaraṇa-sāmarthya-ādikam api iti. tasmān na
SV_04611	vāha-doha-ādav upatiṣṭhate. na ca tādr̥śam	prakaraṇam antareṇa loke śabda-prayogo
HB_04102	tasmān na hetuḥ ṣaḍ-lakṣaṇa iti. hetu-bindu-	prakaraṇam ācārya-dharmakīrti-kṛtaṁ samāptam.
SV_03207	tatra buddhi-pāṭavam tad-vāsana-abhyāsaḥ	prakaraṇam ity-ādayo 'nubhavād bheda-nīscaya-
VN_01202	iti cet, vismarāṇa-śīlo devānām-priyaḥ	prakaraṇam na lakṣayati. śaktir avasthā ity eko
VN_06814	tat-samujjvālanāya ||3|| vāda-nyāyo nāma	prakaraṇam samāptam.
V3_04301	-dharma-prabhedena sukha-grahaṇa-arthaṁ hetu-	prakaraṇasya sūtra-saṅkṣepa ucyate - sapakṣe sann
V3_02712	eva iṣṭam bhavati. na, pratipatṭṛ-vāñchāyāḥ	prakaraṇāt. ata eva prakaraṇena sādhyā-dharma-
V3_01201	a-śrūyamāṇaḥ sādhyatvena iṣṭa iti gamyate.	prakaraṇāt, yathā saṁhatānām pārārthye sādhyā
PV_04031	-dharmaṇoḥ | an-uktāv api vāñchāyā bhavet	prakaraṇād gatiḥ || an-anvayo 'pi dṛṣṭānte doṣas
V3_02007	a-virāma-prasaṅgāt. tasmād iyaṁ kutaścit	prakaraṇād bhavanti tena eva gamyate. tān a-
V3_01909	-viparyāsanād dhetur viruddhaḥ syāt. a-	prakaraṇān na iti cet, tad anyatra api samānam.
V3_02007	prakaraṇād bhavanti tena eva gamyate. tān a-	prakaraṇām api viparīta-anubhava-pratiśiddha-

SV_06210	tathā ghaṭa-ādi-śabdānām api. yā api kvacit	prakaraṇe kevala-śabda-śravaṇāt pratipattir dr̥ṣṭa
PV_04178	na vidyate | vṛkṣo na śiṃśapā eva iti yathā	prakaraṇe kvacit || sarva-śruter eka-vṛttir
VN_04210	-krama-nirdeśaḥ sarvatra nirarthakaḥ kvacit	prakaraṇe tasya apy arthavattvāt. tasmād atra eva
SV_10204	a-baddha-pralāpasya a-prāmāṇyāt. tatra ca	prakaraṇe bahavo 'rthā na avāśyaṃ nirdeśyāḥ.
V2_06504	a-sambaddha-pralāpasya a-prāmāṇyāt. tatra ca	prakaraṇe bahavo 'rthā na avāśyaṃ nirdeśyāḥ,
V3_02706	pratyuktam. yathā anityaḥ śabdo nityo vā iti	prakaraṇe vyatirikta-indriya-grāhya-sāmānya-eka-
V3_12601	vastu-rūpam eva dharmah, asanto 'pi kenacit	prakaraṇena imaṃ vyavahāra-patham upanīyante.
VN_06714	paratra upakṣipati. ayam eva doṣo 'nena	prakaraṇena ucyata iti cet, eṣa naimittikāṇām
SV_14625	evam vyāpāra-vad iva samāropya ādarśayanti	prakaraṇena kenacit. na tu tat tathā. sarva-artha
V3_02712	na, pratipattir-vāñchāyāḥ prakaraṇāt. ata eva	prakaraṇena sādhyā-dharma-iṣṭi-gatir ity ucyate.
PV_04046	dharmi-dharma-ādi-sādhanaiḥ || kaiścit	prakaraṇair icchā bhavet sā gamyate ca taiḥ |
V3_02009	adhyakṣa-viruddham ācarati. kaiścit	prakaraṇair icchā bhavet sā gamyate ca taiḥ |
SV_17427	-viśaya-satya-abhidhāna-mātreṇa prajñā-	prakarṣa-dur-avagaha-gahane 'pi nir-atyayatām
NB_01011	ātma-saṃvedanam. bhūta-artha-bhāvanā-	prakarṣa-paryanta-jaṃ yogi-jñānam ca iti. tasya
PV_04233	apekṣakam | vyavahāram a-satya-arthaṃ	prakalpayati dhīr yathā || tam tathā eva a-
V2_05514	apekṣakam | vyavahāram a-satya-arthaṃ	prakalpayati dhīr yathā ||25|| tam tathā eva a-
SV_04513	| tasya eva ca anya-vyāvṛtṭyā dharma-bhedaḥ	prakalpyate ||88|| sādhyā-sādhanā-saṅkalpe vastu-
V3_09909	punaḥ pratyaya-siddham bhedaṃ avalambya	prakalpyate. yathāsvaṃ bheda-niṣṭheṣu pratyayeṣu
V2_05707	vyāvṛttis tan-nibandhanāḥ | jāti-bhedāḥ	prakalpyante tad-viśeṣa-avagāhinaḥ ||30|| tasmād
SV_02421	vyāvṛttis tan-nibandhanāḥ | jāti-bhedāḥ	prakalpyante tad-viśeṣa-avagāhinaḥ ||41|| tasmād
V3_10810	tad-upasaṃhāreṇa sarvatra vyavaharan	prakāmam āsādita-vidyā-āśrama-phalaḥ, yaḥ strī-
HB_03203	-a-śeṣa-vyavaccheda-vyāpti-sādhanād eva ca	prakāra-antara-abhāva-siddhiḥ, tasya tad-anyatayā
HB_03209	tatra a-paricchedāt. atas tad eva pramāṇam	prakāra-antara-abhāvaṃ sūcayati, tasmin dr̥ṣyamāne
VN_00310	krama-a-krama-yogena vyāptam siddham,	prakāra-antara-abhāvāt. tena vyāpaka-dharma-
SV_15501	apauruṣeyān nivṛttāv api na satya-arthatvam,	prakāra-antara-sambhavāt. dvairāśye tu śabdānām
HB_03206	tato 'nyad vyavacchinatti, tṛtiya-	prakāra-abhāvaṃ ca sūcayati ity eka-pramāṇa-
SV_02012	-ādy-a-gati-gati-bheda-prayogato 'neka-	prakāra uktaḥ. tasya a-gatyā tad-viruddha-gatyā
V2_10111	-ādy-a-gati-gati-prayoga-bhedena aneka-	prakāra uktaḥ. svārtha-anumāna-paricchedo
HB_00515	etal-lakṣaṇas tridhā eva sa hetus tri-	prakāra eva – svabhāvaḥ kāryam anupalabdhīś ca
V3_00601	maulasya hetor vyāpya-vyāpaka-bhāva-sādhanā-	prakāra eṣaḥ. na viparyaya-sādhanam, hetor a-
VN_04111	abhāvān niṣ-prayojanatvāc ca iti.	prakāra-viśeṣa-upādānam a-sambaddham. vater
HB_02811	-lakṣaṇo vā sambandhaḥ syāt. ayam ca	prakāro 'tra na sambhavati. kuto viśaya-viśayi-
V3_07910	bhāva-vyavacchedasya bhāvāt. tad ayam tri-	prakāro 'pi dharmah sattā-sādhanē na hetu-lakṣaṇa
SV_09618	ca bhāva-vyavacchedasya bhāvāt. tad ayam tri-	prakāro 'pi dharmah sattā-sādhanē na hetu-lakṣaṇa-
V3_12612	bhāvād iti cet, yathā te na santi, sa	prakāro 'bhāvaḥ. śaśa-viśāṇayoś ca ayam bhāvāc
VN_01602	sata eva bhāvād iti cet, yathā na asti, sa	prakāras tatra asan katham jāyeta. na ca sarvathā
VN_02006	prasaṅga-vitatha-pralāpaś ca. sarvaś ca ayam	prakāro dur-matibhiḥ śaṭhair nyāya-sāmarthyena
SV_15010	3|| ukto hi sambandha-artha-antara-vāde 'neka-	prakāro doṣaḥ. tena eva sā śabda-śaktir dūṣitā
VN_01918	sādhu-sammatānām viduṣāṃ tattva-cintā-	prakāraḥ. na ca evam prastutasya paryavasānam
VN_01506	hi sato vastunas tattva-anything muktā anyāḥ	prakāraḥ sambhavati, tayor vastuni paraspara-
NB_03031	aparasya niyamena nivṛttīḥ. sa ca dvi-	prakāraḥ sarvasya. tādātmya-lakṣaṇas tadutpatti-
SV_16225	punaḥ kvacid viśamvādāt. na hy ayam	prakāraḥ svabhāve yuktaḥ, svabhāvasya sarvatra a-
V3_11705	ubhayato vyāvṛtṭer iti. tena evam-	prakāram vyatirekaṃ varṇayatā avinābhāva eva ukto
V3_10702	sarvajño vaktā na upalabdha ity evam-	prakārasya anupalambhasya adṛśya-ātma-viśayatvena
NB_03070	sarvajño vaktā na upalabhyata ity evam-	prakārasya anupalambhasya adṛśya-ātma-viśayatvena
VN_02002	prativādino 'py ananubhāṣaṇasya evam-	prakārasya prasaṅgasya vistareṇa anubhāṣaṇa-
VN_06206	iti cet, yat kiñcid etat, santi hy evam-	prakārā api vyavahārā loka iti. atha tad
SV_10028	sambandha-niyamāt tayoh ||197|| tasmād dvi-	prakārā eva vastu-viśaya-anumitiḥ kārya-liṅgā
PV_03319	vastv-a-bhinnam iti iśyate || evam-	prakārā sarvā eva kriyā-kāraka-saṃsthiṭiḥ |
NB_02030	-niścayāt. sā ca prayoga-bhedād ekādaśa-	prakārā. svabhāva-anupalabdhir yathā – na atra
VN_05913	na bhidyate. atiprasaṅgāś ca evam-	prakārāṇām a-sambaddha-sādhanā-vākya-pratipatti-
VN_02810	tataś ca na prāg api hetuṃ brūyāt. evam-	prakārāṇām a-sambaddhānām pariśaṅkhyātum a-
SV_12026	an-atīśaya-darśī ca ayam vākyeṣv evam-	prakārāṇām apauruṣeyatva-sādhanānām kārya-
VN_02813	sambaddha-abhidhānam nigrasthānam ity evam-	prakārāṇām ekam eva lakṣaṇam vācyam syāt. na ca
VN_03702	'-vṛtṭyā hetor na saṃśaya eva sarva-saṃśaya-	prakārāṇām parihāreṇa samarthanāt. etena sva-
V2_09808	-pūrvakam iti, vākyeṣu viśeṣa-abhāvāt, sarva-	prakārāṇām puruṣaiḥ karaṇa-darśanāt. na evam a-
SV_01519	-pūrvakam iti, vākyeṣu viśeṣa-abhāvāt, sarva-	prakārāṇām puruṣaiḥ karaṇasya darśanāt. na evam a-
VN_01104	āgamaḥ, etasminn eva an-atīśaye 'miśam	prakārāṇām virodhāt. na an-atīśaya eka-atīśaya-
VN_05114	nyāyayam, doṣa-abhāvād eva guṇa-abhāvāt, evam-	prakārāṇām bhedaṇām vacane ca atiprasaṅgād ity
HB_00517	-prāptasya anupalabdhir iti, asminn eva tri-	prakāre 'vinābhāva-niyamāt. yathoktā vyāptir
V3_13209	sapakṣa-vipakṣayoḥ sad-asattve yathokta-	prakāre śakye darśayitum, tat-kāryatā-
NB_03122	sapakṣa-vipakṣayoḥ sad-asattve yathokta-	prakāre śakye darśayitum. tat-kāryatā-niyamaḥ
VN_02616	-arhaḥ, na pratipakṣa-dharma-anujñayā anena	prakāreṇa pratijñā-hāneḥ. pratijñā-artha-
VN_02517	-hānau viśeṣa-pratinīyamāḥ kiṃ kṛto 'nena	prakāreṇa pratijñāṃ tyajataḥ pratijñā-hānir iti.
VN_02518	pratijñā-hānir iti. sambhavati hy anyena api	prakāreṇa hetu-doṣa-udbhāvāna-ādinā pratipakṣa-

SV_08915 an-ubhaya-rūpatvāt. tam eva ca ayam bhāvam
PV_03477 vā syād buddhir buddhy-antareṇa vaḥ || a-
HB_00914 -drava-uṣṇa-kaṭhina-dravya-ādi-vat. na hi
HB_00915 hi prakāśa-ādayas tad-ātmāna utpannāḥ punaḥ
SV_14720 tasya svabhāva-pratibhāsa eva naśyati.
HB_00914 na punas tad-bhāve hetv-antaram apekṣate
PV_03480 tulya-dharmā viṣayo 'pi dhiyā saha || iti
V1_04208 'pi sva-para-ātmanoḥ prakāśakaḥ syāt,
V1_03513 tena ātmanaḥ prakāśikā ity apy ucyate
PV_03329 tādātmyāt svarūpasya prakāśakaḥ | yathā
V1_01504 a-pratyakṣā vivṛttā api na prakāśeta. na ca
PV_03478 vyaktiḥ prakāśe rūpa-saṅkramāt | sa ca
PV_02005 śāstraṃ moha-nivartanam | a-jñāta-arthā-
PV_03480 samprakāśate | anyo 'syām rūpa-saṅkrāntiā
SV_13824 -ādinām vyañjaka-antara-sambhavād a-doṣaḥ.
PV_03329 'pi san || prakāśamānas tādātmyāt svarūpasya
SV_07421 | prāpto gotva-ādinā tadvān pradīpa-ādiḥ
V1_04207 tathā prakāśamāno 'pi sva-para-ātmanoḥ
PV_03473 | katham pratītiḥ liṅgaṃ hi na a-dṛṣṭasya
V3_09902 utpādayantas tathā prakāśamānāḥ sva-ātma-
SV_09701 svabhāvo gamakaḥ (192a) vācyāḥ. na hi
V2_07505 -svabhāvatayā gamakasya a-gamakatvāt. na hi
PV_02137 ca || gacchanty abhyasyatas tatra guṇa-doṣaḥ
PV_02002 || vakṛ-vyāpāra-viṣayo yo 'rtho buddhau
PV_03446 kathā || atha svarūpaṃ sā tarhi svayam eva
PV_03478 | sa ca prakāśas tad-rūpaḥ svayam eva
PV_03327 | tasya api tulya-codyatvāt svayam sā eva
PV_03481 matā | svayam prakāśanād arthas tad-rūpeṇa
V1_03509 | grāhya-grāhaka-vaidhuryāt svayam sā eva
V1_04205 tu nila-āder anubhavāt tad-ātma-bhūtaḥ
V1_03513 asyām tad-ātmatā eva. sā ca tādātmyāt svayam
VN_02011 'nityo vā iti vāde dvādaśa-lakṣaṇa-prapañca-
SV_11306 samayena viparyāsayet. tena a-yathārtham api
SV_17217 teṣām vivakṣā niyame hetuḥ saṅketas tat-
V2_07203 rṭe ||47|| vivakṣā niyame hetuḥ saṅketas tat-
V3_00101 parārtham anumānam tu sva-dṛṣṭa-arthā-
PV_02146 | tataḥ pramāṇam tāyo vā catuḥ-satyā-
V3_04503 sandigdha-viparyasta-rūpayor iṣṭa-an-iṣṭa-
SV_15509 artha-antara-vad eva. na hi prakṛtyā
PV_03481 hi dhīr anyā prakāśyā na tayā matā | svayam
SV_17222 abhidhāna-prasaṅgāt. tasmād vivakṣā-
VN_00722 arthakriyām eva na kuryuḥ. tena tat-
HB_03905 upāya-antarasya a-sambhavāt. tena tayoh
SV_03314 -antare tatra eva aśva-vyavacchede tathā
SV_16717 viparyayam iti. na, upadeṣṭuḥ sva-abhiprāya-
V1_04207 -ādy-anubhavaḥ syāt. sa ca tādātmyāt tathā
PV_03329 khyātaḥ svarūpa-anubhavo 'pi san ||
V3_09902 -yogyatayā ātmani jñānam utpādayantas tathā
SV_09701 gamakaḥ (192a) vācyāḥ. na hi prakāśatayā
V2_07505 gamakasya a-gamakatvāt. na hi prakāśatayā
SV_13417 kila vācako vakti. tam api te na eva sakṛt
SV_03226 tathā niyuktās tam arthaṃ pratibandhena
SV_04524 na ||92|| na hi śabdā a-saṅketitam arthaṃ
SV_11420 na upadeṣam apekṣeran, na anyathā saṅketena
PV_03446 sā tarhi svayam eva prakāśate | yat tasyām a-
PV_03439 para-rūpam atha ātmanaḥ || para-rūpe '
V1_03513 ca tādātmyāt svayam prakāśate. tena ātmanaḥ
PV_03446 | yat tasyām a-prakāśyām arthaḥ syād a-
PV_04185 | sādhyāḥ sādhanatām nītas tena asiddhaḥ
V3_10005 | sādhyāḥ sādhanatām nītas tena asiddhaḥ
PV_04134 | pratikṣepe 'py a-bādhā iti śrāvaṇa-uktyā
V3_04006 | pratikṣepe 'py a-bādhā iti śrāvaṇa-uktyā
PV_03477 mano-buddhāv artha-liṅga-a-prasiddhitaḥ |
PV_03215 | ato lakṣaṇa-śūnyatvān niḥ-svabhāvāḥ
SV_13817 -vyāpāro 'rtham upalambhayati. kvacit

prakāraiḥ paryanuyunkte. tasya bhede dravyatva-
prakāśa-ātmanoḥ sāmīyād vyañgya-vyañjakatā kutāḥ |
prakāśa-ādayas tad-ātmāna utpannāḥ punaḥ prakāśa-
prakāśa-ādi-bhāve hetv-antaram apekṣante, tad-
prakāśa-āyatta-pratītinām iva nila-ādinām. kā vā
prakāśa-drava-uṣṇa-kaṭhina-dravya-ādi-vat. na hi
prakāśa-rūpā naḥ svayam dhiḥ samprakāśate | anyo
prakāśa-vat. tasmād grāhaka-ākāraḥ svasamvidāḥ
prakāśa-vat. nila-ādy-anubhava ity api tat-
prakāśo 'bhimatas tathā dhīr ātma-vedinī ||
prakāśo 'rthas tathā-vṛtītiḥ. na apy anyāḥ kaścid
prakāśas tad-rūpaḥ svayam eva prakāśate || tathā-
prakāśo vā svarūpa-adhigateḥ param || prāptam
prakāśaḥ samprakāśate || sādṛśye 'pi hi dhīr anyā
prakāśo hy eṣām vyañjakaḥ siddhaḥ. kulāla-ādinām
prakāśakaḥ | yathā prakāśo 'bhimatas tathā dhīr
prakāśakaḥ ||149|| yo hi yad-viṣaya-vijñāna-hetuḥ,
prakāśakaḥ syāt, prakāśa-vat. tasmād grāhaka-
prakāśakam || tata eva asya liṅgāt prak
prakāśakā ity ucyante. na evam liṅga-liṅginoh,
prakāśatayā prakāśayan pradīpas tad-rūpa-a-
prakāśatayā prakāśayan pradīpas tad-rūpa-a-
prakāśatām | buddheś ca pāṭavād dhetor vāsanātaḥ
prakāśate | prāmānyam tatra śabdasya na artha-
prakāśate | yat tasyām a-prakāśyām arthaḥ syād a
prakāśate || tathā-abhyupagame buddher buddhau
prakāśate || nila-ādi-rūpas tasya asau svabhāvo
prakāśate || yathā pradīpayor dīpa-ghaṭayoś ca
prakāśate ||38|| vyastam hi viṣaya-lakṣaṇam iti
prakāśate tathā iti nila-ādy-anubhavaḥ syāt. sa
prakāśate. tena ātmanaḥ prakāśikā ity apy ucyate
prakāśana-śāstra-praṇetur jaimini-pratijñāta-
prakāśana-sambhavāt sa eva doṣaḥ. sambandha-
prakāśanaḥ | apauruṣeṣe sā na asti tasya sā eka-
prakāśanaḥ | apauruṣeṣe sā na asti tasya sā eka-
prakāśanam | (1ab) yathā eva hi svayam tri-rūpāl
prakāśanam || duḥkham saṃsāriṇaḥ skandhā rāga-
prakāśanayor a-pratipatti-sādhanatvāt, viparīta-
prakāśanās tam apekṣante vahny-ādayaḥ. puruṣas tu
prakāśanād arthas tad-rūpeṇa prakāśate || yathā
prakāśanāya abhiprāya-nivedana-lakṣaṇaḥ saṅketāḥ
prakāśanāya ekena api śabdena na ucyan. bhavatu
prakāśanāya niścita-śabdaḥ prayukto lakṣaṇe, yady
prakāśanāya prayuñjate 'n-aśvo 'yam iti. ata eva
prakāśanena sampradāya-sambhavāt. na hy ayam a-
prakāśamāno 'pi sva-para-ātmanoḥ prakāśakaḥ syāt,
prakāśamānas tādātmyāt svarūpasya prakāśakaḥ |
prakāśamānāḥ sva-ātma-prakāśakā ity ucyante. na
prakāśayan pradīpas tad-rūpa-a-pratipattau svām
prakāśayan pradīpas tad-rūpa-a-pratipattau svām
prakāśayanti. krama-bhāvāt. na apy eka eva bhāgaḥ
prakāśayanti. tena gaur gotvam ity eka-arthā-
prakāśayanti. saṅketaś ca vyavahāra-artham
prakāśayeyuḥ, vyākhyā-vikalpaś ca na syāt.
prakāśyām arthaḥ syād a-prakāśitaḥ || etena an-
prakāśyām vyaktau vyaktam katham sitam | jñānam
prakāśikā ity apy ucyate prakāśa-vat. nila-ādy-
prakāśitaḥ || etena an-ātma-vit pakṣe sarva-arthā
prakāśitaḥ || bheda-sāmānyayor dharma-bhedād aṅga
prakāśitaḥ ||78|| iti saṅgraha-ślokaḥ. tasmān na
prakāśitam || sarvathā a-vācyā-rūpatvāt siddhyā
prakāśitam ||31|| sarvathā a-vācyā-rūpatvāt
prakāśitā katham vā syād buddhir buddhy-antareṇa
prakāśitaḥ || vyāpāra-upādhikam sarvam skandha-
prakāśe 'pi ghaṭa-ādy-anupalabdheḥ. sā iyaṃ

PV_03478	-vyañjakatā kutaḥ | viṣayasya katham vyaktiḥ	prakāṣe rūpa-saṅkramāt | sa ca prakāśas tad-rūpaḥ
V1_01504	vivarteta, sā ca a-pratyakṣā vivṛtā api na	prakāśeta. na ca prakāśo 'rthas tathā-vṛtṭiḥ. na
SV_16202	yadi na apekṣeta nir-ālabanaḥ svayam	prakāśeta. yatne 'pi na śakyeta, a-tat-prabhavāt.
PV_03028	| tad-viśeṣa-avagāha-arthair jātiḥ śabdaiḥ	prakāśyate || tasyām rūpa-avabhāso yas tattvena
HB_03717	idam idānīm kaṣṭataram vyasanam āyātam a-	prakāśyam a-saṃvaraṇiyam ca katham nirvoḍḍhum
PV_03481	samprakāśate || sādṛśye 'pi hi dhīr anyā	prakāśyā na tayā matā | svayam prakāśānād arthas
PV_04175	nirākṛtaḥ || anityatva-sa-hetutve śabda evam	prakīrtayet | dṛṣṭānta-ākhyānato 'nyat kim asty
SV_02803	ādriyeta. tasmād apoha-viṣayam iti liṅgam	prakīrtitam | anyathā dharmiṇaḥ siddhāv asiddham
SV_03815	||69|| tasyā abhiprāya-vaśāt sāmānyam sat	prakīrtitam | tad asat paramārthena yathā
VN_06705	vikāra-prakṛti-lakṣaṇam pṛcchan svayam ayam	prakṛta-a-sambandhena a-niyamāt kathām
VN_06606	tad dharma-antaram, sa vikāra iti. so 'yam	prakṛta-artha-viparyayād a-niyamāt kathām
VN_04302	iti. na idam nirarthakād bhidyate. sa yadi	prakṛta-artha-sambaddham gamakam eva kuryāt, na
V3_12011	sapakṣe 'stitā ucyate, pratiśedha-dvayena	prakṛta-gamanāt. anyathā vyavacchedya-abhāvād
VN_05911	-sādhana-abhidhānād dhettvābhāseṣu vā.	prakṛta-sādhana-a-sambaddha-pratipatteś ca
PV_04045	no ced anyatra sā samā || atha atra dharmī	prakṛtas tatra śāstra-artha-bādhanam | atha vādi-
V3_02001	tad anyatra api samānam. na, atra dharmiṇaḥ	prakṛtatvād iti cet, na, dharmi-prakrame 'pi
VN_04017	pūrva-uttara-pakṣa-vādinoh pratipādite doṣe	prakṛtam parityajya a-sādhana-aṅga-vacanam a-doṣa
V2_08102	eva upayanty apayanti ity anityāḥ. ta evam-	prakṛtayaḥ sva-hetu-prakṛtim evam-rūpām
VN_04009	-abhidhāne 'pi na nigraham arhaty a-virāmāt.	prakṛtād arthād a-pratibaddha-artham artha-
V3_01207	-mātram bhidyate, na arthaḥ. artha-antare ca	prakṛtād viśeṣe sādhye kas tayoḥ sambandhaḥ, yena
VN_04011	-pratipakṣa-parigrahe hetutaḥ sādhyā-siddhau	prakṛtāyām kuryān nityaḥ śabdo 'sparśatvād iti
VN_03910	idam sarvaṃ vyaktam parimitam gṛhyate. tasya	prakṛty-antara-rūpa-samanvaya-abhāve saty eka-
VN_03904	icchato hetv-antaram. nidarśanam – eka-	prakṛti idam vyaktam parimānāt, mṛt-pūrvakānām
V1_02201	tad-anyebhyo 'nya iti, ākasmikatte deśa-kāla-	prakṛti-niyama-ayogāt. tatra sukha-ādy-utpattir
V3_04203	iti cet, sva-hetu-samuttha ity anādi-hetu-	prakṛti-paramparā, tasmāt taj-janana-svabhāvasya
SV_12612	ekasya api vākyaśya aneka-vikalpa-sambhavāt.	prakṛti-pratyayānām aneka-artha-pāṭhāt. rūḍher
SP_00002	dvitve sa ca katham bhavet | tasmāt	prakṛti-bhinnānām sambandho na asti bhāvataḥ ||
SV_04914	tarhy anvayinaḥ kasyacid arthasya abhāvāt	prakṛti-bhinneśv artheṣu tad eva idam iti
SV_04318	-ayogāt, vyatiriktasya ca niśedhāt, teṣām	prakṛti-bhedād yathā-vastu śabda-artha-
SV_06016	||119|| niveditam etat pṛg yathā ete bhāvāḥ	prakṛti-bhedino 'pi jñāna-ādikam ekaṃ kāryam
VN_06704	tad-uktasya hetor doṣam an-udbhāvya vikāra-	prakṛti-lakṣaṇam pṛcchan svayam ayam prakṛta-a-
SV_03902	sa eva khalv anya-apohaḥ. tam eva gṛhṇatī sā	prakṛti-vibhramād vikalpānām vastu-grāhīnī iva
PV_02148	|| vyabhicārān na vāta-ādi-dharmaḥ	prakṛti-saṅkarāt | a-doṣas cet tad-anyo 'pi
VN_03908	parimānam ity evam pratyavasthita āha eka-	prakṛti-samanvaya-vikārānām parimāna-darśanāt,
PV_02207	so 'sya janako vidyamāna-ātmanā iti ca | eṣa	prakṛtir asyās tu nimitta-antarataḥ skhalat ||
VN_06602	-samanvito gṛhyate. tat sukha-ādibhir eka-	prakṛtir iti. sa evam uktavān paryanuyujyate.
SV_04022	yena tad-anyebhyo bhedād a-bheda ity ucyate.	prakṛtir eṣā bhavānām yad eka-pratyavamarśa-artha
SV_07607	-samutthitā bhrāntir eva. bhāva-bhedo vāsanā-	prakṛtiś ca tasya āśraya iti nirloṭhitam etat.
PV_02235	-guṇa-āśrayam || icchet prema katham premṇaḥ	prakṛtir na hi tādrśī | sarvathā ātma-grahaḥ
SV_10722	yathā-bhāvaṃ vartante yatas tebhyo 'rtha-	prakṛtir niściyeta. te hi vaktur vivakṣā-vṛttaya
V2_06604	yathā-bhāvaṃ vartante, yatas tebhyo 'rtha-	prakṛtir niściyeta. te hi vaktur vivakṣā-vṛttaya
VN_06605	-nivṛttitau dharma-antaram pravartate, sā	prakṛtiḥ. yat tad dharma-antaram, sa vikāra iti.
SV_03821	-vivekinām bhāvānām tad-vikalpa-vāsanāyāś ca	prakṛtir yad evam eṣā pratibhāti tad-udbhavā, sā
VN_06603	iti. sa evam uktavān paryanuyujyate. atha	prakṛtir vikāra iti katham lakṣayitavyam iti.
VN_06513	abhyupetya pakṣam avasthāpayaty ekā	prakṛtir vyaktasya, vikārānām anvaya-darśanāt.
VN_06615	idam vyaktam anvaya-darśanād iti. tatra ekā	prakṛtiḥ sukha-duḥkha-mohaḥ. tad-a-vibhakta-
VN_04001	-antara-rūpa-samanvaya-abhāve saty eka-	prakṛtikatvam iti. tad idam a-viśeṣa-ukte hetau
VN_06515	mṛd-anvayānām śarāva-ādinām dṛṣṭam eka-	prakṛtikatvam, tathā ca ayam vyakta-bhedas sukha-
HB_02101	prabhṛti ye viśeṣas te taj-janmānas tat-	prakṛtikatvāt, tasya teṣām ca iti na anavasthā.
VN_06614	iti tasya samarthanāya idam uktam eka-	prakṛtikam idam vyaktam anvaya-darśanād iti.
SV_04111	ca tatra sāmānyam apekṣante, bhede 'pi tat-	prakṛtitvāt. na tad-a-viśeṣe 'pi dadhi-trapusa-
SV_03818	āśritya utpadyamānā vikalpikā sva-vāsanā-	prakṛtim anuvidadhatī bhinnam eṣām rūpaṃ tiro-
V1_02113	tādrūpyam a-tādrūpyam ca paryanuyuktā hetu-	prakṛtim eva te 'py ālamberan tad-rūpa-hetu-jās
V2_08102	ity anityāḥ. ta evam-prakṛtayaḥ sva-hetu-	prakṛtim evam-rūpām sādhyantas tathāvidha-
PV_02251	sa tāvan-mātra-samsthitiḥ || tasmīn nivṛtte	prakṛtim svām eva bhajate punaḥ | audāśinyam tu
VN_03906	iti. asya vyabhicāreṇa pratyavasthānam nānā-	prakṛtīnām eka-prakṛtīnām ca dṛṣṭam parimānam ity
VN_03906	pratyavasthānam nānā-prakṛtīnām eka-	prakṛtīnām ca dṛṣṭam parimānam ity evam
HB_03719	tāvad ayam hetur vastūni sva-sādhyā-tattva-	prakṛtīni kṛtvā tat-pramānakān puruṣān abhyudaya-
SV_04216	iva tad-anubhava-āhita-vāsanā-prabhava-	prakṛter adhyavasita-tad-bhāva-svarūpam a-bhinna-
SV_04020	tam eva gṛhṇan eṣa vikalpaḥ sva-vāsanā-	prakṛter evam pratibhāti. katham punar bhinnānām
V1_02206	eva vijñāna-utpatter api kāraṇa-kalāpaḥ. tat	prakṛtes tat-kārya-svabhāva-niyame na anupalambha-
HB_01104	sva-hetu-pariṇāma-upanidhi-dharmānas tat-	prakṛtes tathā-bhavanto na upālambham arhanti.
V2_06905	eva kvacin niyamaḥ svabhāva-bhūtaḥ sva-hetu-	prakṛter niyāmakasya janakatām eva dīpayati. na
PV_04044	gandha-bhū-guṇatā-kṣateḥ | hetur viṛuddho '-	prakṛter no ced anyatra sā samā || atha atra
SV_15021	kāraṇam. tasmād yathārtha-vyakti-niyama-vat	prakṛtyā a-yathārtha-vyakti-niyamaḥ kim na

SV_08221	vikalpanāt. uktaṃ ca atra kiñcid asmābhiḥ	prakṛtyā api kecid eka-jñāna-kāryaḥ svabhāva-
SV_11219	ānarthakyaṃ syād viparyayo vā. na hi śabdāḥ	prakṛtyā arthavantaḥ. samayāt tato 'rtha-khyāteḥ
PV_02208	sarpa-buddhi-vat | prabhāsvaram idam cittam	prakṛtyā āgantavo malāḥ || tat prāg apy a-
SV_05702	tad api prati-dravyaṃ bhidyamānam api	prakṛtyā eka-pratyavamarśasya a-bheda-avaskandino
PV_02249	snihyan sa ātmani || upalambha-antar-aṅgeṣu	prakṛtyā eva anurajyate | pratyutpannāt tu yo
PV_03533	-śakty-abhāve 'pi bhāvo nānā-eka-kārya-kṛt |	prakṛtyā eva iti gaditaṃ nānā-ekasmān na ced
SV_04104	-ādayo 'pi bhedaḥ paraspara-an-anvaye 'pi	prakṛtyā eva ekam eka-ākāram pratyabhijñānam
SV_07016	deśa-jananam kuṇḍa-āder badara-ādiṣu ||144||	prakṛtyā eva guruṇo dravyasya a-samāna-deśa-kārya
SV_09808	bhāvāt. tasmād yaḥ kaścit kṛtakaḥ sa	prakṛtyā eva naśvaraḥ. tathā hi sa-apekṣānām hi
V2_07701	bhāvāt. tasmād yaḥ kaścit kṛtakaḥ sa	prakṛtyā eva naśvaraḥ. tathā hi sa-apekṣānām hi
SV_06023	ekam vastv iva ikṣyate ||121|| teṣām	prakṛtyā eva pratyaya-vaśāt tathābhūta-vikalpa-
SV_11419	kvacit tair viniyamitās tattva-a-parijñānāt.	prakṛtyā eva vaidikā niyatā iti cet. na upadeśam
HB_01209	tad dravyaṃ samsthānam vā tad-ādheya-ātmakam	prakṛtyā kiṃ kulālam apekṣanta iti cet, na, tataḥ
SV_09025	bheda-lakṣaṇam eva tu sāmānyam. atha ca	prakṛtyā kecid eka-jñāna-ādi-phalāḥ kecin na iti.
SV_15018	jananāt. tad ime śabdāḥ saṃskāra-nir-apekṣāḥ	prakṛtyā ca artheṣu pratibhāna-hetavaḥ syuḥ.
SV_15509	-apekṣanāt, artha-antara-vad eva. na hi	prakṛtyā prakāśanās tam apekṣante vahny-ādayaḥ.
SV_12719	| (248ab) te 'pi tasya bahavo 'vayavāḥ pṛthak	prakṛtyā yady an-arthakāḥ. a-tad-rūpe ca
SV_05003	bhāvās tad-eka-artha-kāriṇo 'nubhava-dvāreṇa	prakṛtyā vibhrama-phalāyā vikalpa-vāsanāyā
PV_03362	tv antar-upaplava-samudbhavā || doṣa-udbhavā	prakṛtyā sā vitatha-pratibhāsinī | anapekṣita-
V1_03908	-upaplava-samudbhavā ||52|| doṣa-udbhavāt	prakṛtyā sā vitatha-pratibhāsinī | anapekṣita-
SV_16302	-a-dharma-upacaye dharma-a-dharma-ātmanor vā	prakṛtyā siddhy-asiddhī iti cet. na, dharma-
V3_02002	dharmināḥ prakṛtatvād iti cet, na, dharmi-	prakrame 'pi vastu-pratibandha-abhāvāt. kevalam
SV_12310	tarhi ḍiṇḍika-purāṇa-itarayor api. na ca sva-	prakriyā-bheda-dīpano nāma-bhedaḥ puruṣa-kṛtiṃ
SV_16713	bhūta-viśeṣe yathā-abhimataṃ gṛta-ādi	prakṣiped ity ayam arthaḥ, na punaḥ śva-māmsam
VN_01819	viśeṣasya śāstra-āśraya-vyāja-ādibhiḥ	prakṣepo ghoṣaṇam ca para-vyāmohana-anubhāṣa-
VN_02405	'pi pratipakṣa-nirākaraṇena tattvasya	prakhyāpana-a-sāmarthyāt. na prativādinō 'py atra,
VN_02301	jjyāyān ayam tattva-rakṣaṇa-upāyaḥ. sādhana-	prakhyāpanam satam tattva-rakṣaṇa-upāyaḥ sādhana-
VN_02322	dvayor ekasya api jaya-parājayau, tattva-a-	prakhyāpanād a-doṣa-udbhāvanāc ca. a-
VN_02319	doṣa-udbhāvanam. tasya vādinā doṣa-abhāsatve	prakhyāpīte prativādī parājito vaktavyaḥ, pūrva-
PV_02181	ādiṣu || tathā a-kāraṇam etat syād iti kecid	pracakṣate | saty eva yasmin yaj janma vikāre vā
PV_02029	ca | abhāvān na asty anuṣṭhānam iti kecid	pracakṣate || jñānavān mṛgyate kaścit tad-ukta-
SV_05821	| sañketa-a-sambhavas tasmād iti kecid	pracakṣate ||114|| yady a-vṛkṣebhyo bhedo vṛkṣas
SV_11209	āśrayāt | apauruṣeyaṃ satya-artham iti kecid	pracakṣate ||224 || na khalu sarva eva āgamaḥ
SV_11215	| apauruṣeyaṃ mithyā-arthaṃ kiṃ na ity anye	pracakṣate ||225 || yathā rāga-ādi-paritāḥ puruṣo
SV_09611	-mātraṃ dvayor api sambhavad vipakṣa-	pracāra-śaṅkā-vyavacchedena labhyaṃ gamakatvaṃ
V3_07703	-mātraṃ dvayor api sambhavad-vipakṣa-	pracāra-śaṅkā-vyavacchedena labhyaṃ gamakatvaṃ
SV_16906	api kānicid virala-adhyeṭṛkāṇi. tadvat	pracura-adhyeṭṛkāṇām api kasmimṣcit kāle
SV_16907	sambhavāt. punaḥ sambhāvita-puruṣa-pratyayāt	pracuratā-upagamana-sambhāvanā-sambhavāt. teṣām ca
PV_03268	|| kaścid bahiḥ-sthitān eva sukha-ādīn a-	pracetanān | grāhyān āha na tasya api sakṛd yukto
VN_02014	sarvo 'yaṃ dur-matinām a-sāmarthyā-	pracchādāna-upāyaḥ, na tu satyair asty upetaḥ,
SV_13005	sa nityaḥ syād yadi na kutaścit sāmarthyāt	pracyavet. jñāna-janana-sāmarthyasya tad-
V3_05402	syād yadi na kutaścit sāmarthyam labhyeta	pracyaveta vā, tato jñāna-janana-sāmarthyasya an-
SV_14312	eva dravyaṃ vināśitaṃ syāt. sarva-śakti-	pracyāvanāt. punas tatra apy agnāv iva prasaṅgād
HB_03802	vastūni tāṃś ca puruṣāms tad-bhāva-sampadaḥ	pracyāvya bhraṣṭa-rājya iva rājā tapo-vanam
SV_08101	kārya-karaṇa-lakṣaṇatvād vastutvasya. tat	pracyuta-a-samprāpta-rūpam atīta-anāgatam karma-
V3_08806	padārthaḥ, sa tu bhāvaḥ prasarpaṇa-dharma-a-	pracyuta-an-utpanna-ātma-bhūta-viśeṣaḥ kiṃ na
SV_17414	jayed dhārṣṭyena bandhakim ||334|| a-	pracyuta-an-utpanna-pūrvāpara-rūpaḥ pumān kartā
V3_09212	eva kevalaḥ siddhaḥ, na arthaḥ. na hi pare 'a-	pracyuta-ātmana upalayanam anityatām icchanti,
V3_09308	anityatā iti cet, anya-dharmā ca prāg a-	pracyuta-ātmā iti ca su-vyāhṛtam. etena tad-
HB_01615	utpanna āhosvit prāg apy āsit. āsit, a-	pracyuta-utpanna-sthira-eka-svabhāvānām bhāvānām
SV_09903	utpattau vā ekatva-hāneḥ. tad-ātmanāś ca a-	pracyutasya tad-utpādanam prati vaiguṇyam
V3_09310	-viśayam āha, tasya api sā katham nivṛttā a-	pracyutā ca. avasthā nivartate, na avasthātā iti
SV_08523	ca svabhāva-anuṣaṅgiṇyaḥ svabhāva-sthiti-	pracyuti-kalpanā na kalpante. upaplavaś ca
SV_14222	vā apara-kāṣṭha-janma syāt. pūrvaṃ tv a-	pracyuti-kāraṇam. tathā eva dr̥ṣyeta. tata eva
HB_02202	bhāva-bhedasya. tathā ca pūrvako bhāvo 'a-	pracyuti-dharme sthita iti na tasya anyathā-
V2_09111	tato 'pi kasyacid bhāve tad-an-upayogād a-	pracyutir iti pūrvaḥ prasaṅgaḥ. tan na a-vināśa-
HB_02208	na ca vināśo nāma aparāḥ svabhāvaḥ, bhāva-	pracyutir eva vināśa iti. na idam uttaram vikalpa
SV_07128	sthāpakaḥ syāt. sthitir hi tasya svarūpa-a-	pracyutir eva. sā ca na āśraya-āyattā nityatvāt.
HB_03115	tad-ātmanā upalabhamānā buddhis tathātva-	pracyutim asya vyavacchinatti. evam hi sa tayā
SV_17207	sarvatra yogyatvāt. a-yogyatve ca tad-a-	pracyuter a-vidheyasya puruṣānām kvacid upanayana
SV_13023	yogyasya pratibandhāt, tasya svabhāvād a-	pracyuteḥ. atha vā sambhavaty api bhāvānām
V3_05106	prāg yogyasya pratibandhāt, tasya svabhāva-a-	pracyuteḥ. atha vā sambhavaty api bhāvānām
SV_07409	vijñāna-janana-svabhāva iti svabhāvād a-	pracyuter anapekṣya eva indriya-saṃskāram
V3_05304	-svabhāva-niyata ity etan na syāt, tasya	pracyuteḥ, apekṣyāc ca prayatnāt prayatna-
SV_13120	-svabhāva-niyata ity etan na syāt. tasya	pracyuteḥ. apekṣyāc ca svabhāva-antara-

V1_01613	vastv-abhāve 'pi śābda-pratibhāsa-a-	pracyuter asad-artha-pratibhāsa-a-viśeṣāt saty
V1_02908	hi pratyakṣam, tad-abhāve tad-ābhāsa-	pracyuter ity uktam. na ca evaṃ vikalpaḥ, tat-
V1_02311	apy a-tad-ātmanah prak paścād apy ātma-a-	pracyuteś caitanyasya katham iti cet, ayam aparo
SV_14313	tatra apy agnāv iva prasaṅgād anavasthā. a-	pracyuteṣu vā asya abhigāta-sāmarthya-ādiṣu satā
SV_04416	| vikalpikā a-tat-kārya-artha-bheda-niṣṭhā	prajāyate ||76|| tasyām yad rūpam ābhāti bāhyam
PV_02220	-dveṣau || anayoḥ sampratibaddhā sarve doṣāḥ	prajāyante | niyamena ātmani snihyaṃs tadiye na
SV_00104	-tviṣe || prāyaḥ prakṛta-saktir a-pratibala-	prajño janaḥ kevalam | na an-arthy eva su-
V1_01511	-sādhanaṃ pratyeti na buddhim iti ślāghaniya-	prajño devānām-priya iti. na artha-jñānaṃ buddher
V3_12107	-pratīṣedhas tu na sambhavati ity a-skhalita-	prajño devānām-priyaḥ, yas tad-viṣayaṃ pratīṣedham
VN_01010	yatra so 'sad-viṣaya iṣṭa iti cet, su-kumāra-	prajño devānām-priyo na sahate pramāna-cintā-
V2_05901	upalambha-nibandhanā hi tādrśam sattā-	prajñaptir upalabdhi-yogyā-svabhāvasya anya-hetu-
SV_12012	tamaḥ ||239|| tasya eva tāvad idrśam	prajñā-a-skhalitaṃ katham vṛttam iti sa-vismaya-
V1_02305	-tad-atīśayā bhāvanā-anurodhino bauddhā eva	prajñā-ādi-vat. cetanāś ca api vedyatvād a-tad-
PV_02073	-vyāpāra-bhedena nirhrāsa-atīśayāv api |	prajñā-āder bhavato deha-nirhrāsa-atīśayau vinā ||
HB_03713	api sarvadā tad-upalabdhiḥ, atīśayavati tu	prajñā-utprekṣiṇī drṣṭā. tena a-niścayaḥ sambhava
SV_17427	-prasiddha-viṣaya-satya-abhidhāna-mātreṇa	prajñā-prakarṣa-dur-avagaha-gahane 'pi nir-
VN_04610	cet, ko 'yam śābdānām saṃskārah. na hy eṣām	prajñā-bāhu-śruty-ādikaṃ saṃskārah paśyāmaḥ, na
SV_17616	| santāpa-ārambhaḥ pāpa-hānāya ca iti dhvasta-	prajñāne pañca liṅgāni jādye ||340|| iti pramāna-
SV_13618	upalabdhiṃ eva āśritya lokaḥ kāryatām	prajñāpāyati. sā varṇeṣv apy asti. sā eva ca
VN_04306	iti na vidvān nigraham arhati. parṣat-	prajñām a-parikalpya vacanān nigraha-arha eva iti
V1_04404	viśamvādayanti lokam iti. cintāmayim eva tu	prajñām anuśīlayanto vibhrama-viveka-nir-malam an-
VN_03116	parājita-parājaya-abhāvād bhasmī-kṛta-	prajvalana-vat. ye tu kecid vicāra-prasaṅgeṣv
V1_00501	viḍambayati. para-avabodha-arthaṃ ca śāstraṃ	praṇayan anumānaṃ pratikṣipati ity ayuktam,
V1_00414	īśa ity a-praṇayanam eva śāstrasya.	praṇayan vā svām eva vṛttiṃ sva-vācā viḍambayati.
SV_10924	-darśana-ādi-guṇa-yuktaḥ puruṣa āptas tat-	praṇayanam avisaṃvāda ity anye. iṣṭo 'yam arthaḥ
V1_00414	ayaṃ paraṃ vyavahārayitum īśa ity a-	praṇayanam eva śāstrasya. praṇayan vā svām eva
HB_03909	anvākarṣati iti. parārthatvāc ca śāstra-	praṇayanasya – tri-rūpaṃ liṅgaṃ vaḥ saṃvādakam
SV_11221	a-prātikūlyam tu yogyatā, samaye tad-icchā-	praṇayanāt. nisarga-siddheṣv icchā-vaśāt
SV_03520	||65|| yadi nāma ete śābdāḥ puruṣaiḥ kvacit	praṇiniṣitā api na śakyante praṇetur vastu-
VN_05010	dhāvati | guṇa-samuditam doṣa-apetaṃ	praṇindati nindati | dhana-lava-parikṛitaṃ
V2_06608	-darśana-ādi-guṇa-yuktaḥ puruṣa āptaḥ, tat-	praṇīta āgamo 'visaṃvādi ity cet, iṣṭo 'yam
VN_06811	vāda-nyāyaḥ para-hita-ratair eṣa sadbhiḥ	praṇītaḥ | tattva-ālokaṃ timirayati taṃ dur-
SV_15521	yady ete mantrāḥ kasyacit samayo yathā mat-	praṇītam etad abhimata-artha-upanibandhanam
SV_16321	-karma-ādi-karaṇāt. tasmān na mantrāḥ puruṣa-	praṇīta api tad-upayoga-nir-apekṣāḥ svabhāvena
SV_17210	kena vivakṣā-vacanād rte ||326|| puruṣa-	praṇīte hi śābde kayācid vivakṣayā sa tāṃ kadācit
VN_05604	-upatāpāya santaḥ pravartante śāstrāṇi vā	praṇīyante ity ado vaktavyam. tasmāt tāvad
SV_17011	bāhulye 'py andhā eva sarva iti yathā-iṣṭam	praṇīyante. tasmāc chabda-antareṣu tādrkṣu tādrśy
VN_02215	nyāya-śāstrāṇi sadbhir lābha-ādy-upārjanāya	praṇīyante. tasmān na yoga-vihitaḥ kaścid
SV_06521	'-sāmānādhikarānya-ādayaś ca iti manyamānaḥ	praṇetā nyāya-śāstrasya anya-apoha-viṣayāv etau
NB_03131	tad yathā gautama-ādayo dharma-śāstrāṇām	praṇetāra iti. gautama-ādibhyo rāga-ādimattvasya
SV_12018	'pi. kumāra-sambhava-ādiṣv ātmānam anyam vā	praṇetāram upadiśanto yad evaṃ prativyūhyeran.
VN_02011	dvādaśa-lakṣaṇa-prapañca-prakāśana-śāstra-	praṇetur jaimini-pratijñata-tattva-nityatā-
V2_06704	mā bhūt puruṣa-āśrayam vacanam āgamaḥ,	praṇetur dur-anvayatvāt. apauruṣeyam a-vitatham
SV_11206	mā bhūt puruṣa-āśrayam vacanam āgamaḥ	praṇetur dur-anvayatvāt. girām mithyātva-hetūnām
SV_03601	puruṣaiḥ kvacit praṇiniṣitā api na śakyante	praṇetur vastu-pratibandhād dhūma-ādi-vat, tadā
PV_03219	| kevalam loka-buddhyā eva bāhya-cintā	pratanyate || nīla-ādīś citra-vijñāne jñāna-
PV_03482	| vyaṅgya-vyañjaka-bhāvena vyavahārah	pratanyate || viṣaya-indriya-mātreṇa na drṣṭam
SV_04422	| jñāna-abhidhānair mithyā-artho vyavahārah	pratanyate ||79|| sa ca sarvaḥ padārthānām
V3_12110	'sati nāstiti ity atra antare. tena na iha	pratanyate. na ca asann ātmā, sattā-sādhana-
SV_03509	parasparaṃ tattva-anythingābhāyā a-vācyāḥ	pratanyate. na hy anyo dharmo dharmiṇo 'n-artha-
V2_07005	pramāna-vārttike pratīṣiddha iti na iha	pratanyate. svayaṃ rāga-ādimān na arthaṃ vetti
VN_06808	tat tu cintyamānam iha atiprasajyata iti na	pratanyate. hetvābhāsāś ca yathā-nyāyam
V3_13603	tu jātayaḥ. mithyā-uttarāṇām ānanyāt	pratanyante na tā iha ||85|| mithyā-uttarāṇi
VN_06712	so 'n-upasamhr̥tya sādhanā-doṣam kathām	pratānayan sva-doṣam paratra upakṣipati. ayam eva
SV_16908	-sambhāvanā-sambhavāt. teṣām ca punaḥ	pratānayitṛṇām kadācid adhīta-vismṛta-adhyanānām
SV_04501	| ekatvena abhidhā-jñānair vyavahārah	pratāryate ||82|| tathā aneka-kṛd eko 'pi tad-
PV_03530	| rūpa-ādeś cetasaś ca evam a-viśuddha-dhiyam	prati | grāhya-lakṣaṇa-cintā iyam a-cintyā
PV_03311	|| sarveṣām upayoge 'pi kāraṇāṇām kriyām	prati | yad antyaṃ bhedakaṃ tasyās tat-
PV_02122	|| tatra upayukta-śaktinām viśeṣa-an-uttarān	prati | sādhanānām a-sāmarthyān nityam ca an-
PV_04003	|| bādhanāya āgamasya ukteḥ sādhanasya paraṃ	prati | so 'pramāṇam tadā asiddham tat-siddham
PV_03020	ca yadi vyaktir vyakteḥ pratyakṣatām	prati || ātmani jñāna-janane yac chaktaṃ śaktam
PV_03057	mithyā-jñāna-a-viśeṣe 'pi viśeṣo 'rthakriyām	prati || yathā tathā a-yathārthatve 'py anumāna-
PV_03310	na iṣṭam prāmāṇyam eteṣām vyavadhānāt kriyām	prati || sarveṣām upayoge 'pi kāraṇāṇām kriyām
SV_05216	tabhir vinā api pratyekaṃ kriyamāṇām dhiyam	prati ||103|| tena ekena api sāmarthyam tāsām na
V2_04710	mithyā-jñāna-a-viśeṣe 'pi viśeṣo 'rthakriyām	prati ||5|| yathā tathā a-yathārthatve 'py

PV_04120	'n-icchan kām pratītiṃ sa vāñchati | iti taṃ	praty a-dṛṣṭāntaṃ tad-asādhāraṇaṃ matam || na
V3_03805	an-icchan kām anyāṃ pratītiṃ icched iti taṃ	praty a-dṛṣṭāntam anumānam. tena asādhāraṇam āha.
SV_07401	tad-bhāva-abhāva-kālayoḥ pratīpattiṃ	praty a-viśeṣāt. viśaya-saṃskāras tv indriya-a-
V3_09101	iti. asiddha-jñāpana-aṅgasya jñāpanaṃ	praty a-śaktiḥ | traīrūpya-asiddhi-sandehe
V2_08305	kim ity apekṣyata iti siddhā vināśaṃ	praty anapekṣatā bhāvasya. tasmād bhavaty eṣa
SV_10019	kim ity apekṣyata iti siddhā vināśaṃ	praty anapekṣā bhāvasya. tasmād bhavaty eṣa
V3_02803	evaṃ-vidhā dharmāḥ kvacid a-samaya-sthāyinaṃ	praty anvayinaḥ, avyabhicāri vā hetur asti. sa-
V3_05405	-virāme kadācid upalambhaḥ. tena tad-ātmānaṃ	praty asya kaścid upakāraḥ sambhāvvyate, kāraṇa-
SV_00721	(10a') sva-kāraṇasya phala-utpādanaṃ	praty ābhimukhyena na vinā rasaḥ sā eva anya-
V3_08411	-vat. tathā hi sva-kāraṇasya phala-utpādanaṃ	praty ābhimukhyena vinā na rasaḥ. tad eva ca rūpa
SV_05308	syāt, na vema-rahitaḥ kuvindaḥ paṭaṃ karoti	praty ekam. vema-abhāve 'pi kuvindaḥ karoti iti
SV_13810	na sādhyate tāvat sandigdho vyatirekaḥ.	prati-kāraṇa-bhedaṃ ca bhinna-svabhāvaḥ śabdaḥ
PV_03302	sadṛśa-ātmanaḥ | bhāvyaṃ tena ātmanā yena	prati-karma vibhajyate || an-ātma-bhūto bhedo
V1_03105	tena ātmanā bhavitavyam, yena asya idam iti	prati-karma vibhajyate. an-ātma-bhūtaś ca asya
SV_07620	eva iti na asmākam asyā viśaya-nirūpaṇaṃ	prati kaścid ādaraḥ kvacid avisamvādo 'syā
SV_13919	-vad eva jñānasya api siddhatvāt. jñānaṃ	prati kārakatve kasyacit tathābhūtānām anyeṣāṃ
V3_12706	viśāṇeṣu, na dravya-svabhāvaḥ. svabhāvo 'pi,	prati-kāryaṃ kāraṇa-svabhāva-bhedāt. tat ko 'yaṃ
SV_11213	sādhyati iti. ya evaṃ-vādinā tāt eva	prati. girāṃ satya-artha-hetūnām guṇānām puruṣa-
V1_00314	na asti iti vyavahāraḥ sādhyate mūḍhaṃ	prati, janana-khyātyā piṭṛtva-vat. adṛśya-
V2_07709	-ślokaḥ. tad ayaṃ bhāvo 'napekṣas tad-bhāvaṃ	prati tad-bhāva-niyataḥ, a-sambhavat-pratibandhā
SV_09820	-ślokaḥ. tad ayaṃ bhāvo 'napekṣas tad-bhāvaṃ	prati tad-bhāva-niyato 'sambhavat-pratibandhā
SV_10707	tad ayaṃ arthakriyā-arthī tad-a-samarthaṃ	prati datta-anuyogo bhavitum na yuktaḥ. na hi
VN_02504	ayuktam iti na uktam asmābhiḥ.	prati-dṛṣṭānta-dharma-abhyānujñā sva-dṛṣṭānte
VN_02509	iti dṛṣṭāntaḥ. sva-dṛṣṭāntaḥ sva-pakṣaḥ,	prati-dṛṣṭāntaḥ pratipakṣaḥ. pratipakṣasya
VN_02507	kāro 'yaṃ sthita-pakṣam āha. tam eva brūmaḥ.	prati-dṛṣṭāntasya yo dharmas taṃ yadā sva-
VN_04711	-bhramśa-dramiḍa-andhra-ādi-bhāṣā-vat. na hi	prati-deśaṃ bhāṣānām kiñcil lakṣaṇam asti, atha
SV_05702	a-tat-kāri-svabhāva-vivekaḥ. tad api	prati-dravyaṃ bhidyamānam api prakṛtyā eka-
SV_05613	-ādikam ekaṃ ghaṭa-ādi-kāryam, tad api	prati-dravyaṃ bhedād bhidyata eva iti na ekaṃ
V3_07002	tad ayaṃ arthakriyā-arthī tad-a-samarthaṃ	prati na datta-anuyogo bhavitum yuktaḥ. na hi
V1_01311	anyasya a-samaya-darśino 'pi syāt. na hi	prati-puruṣam arthānām ātma-bhedaḥ, nairātmya-
SV_09209	api ca, ayaṃ abhāvaṃ abhidheyam bruvānaṃ	prati pratividadhad a-bruvāṇaḥ katham
V3_03601	-śakya-niṣedhatām asya darśayann evam āha, a-	prati-pramāṇatayā niścayaṃ vā. tan-niṣedho hy
V3_02903	nirākṛto viparyaye pramāṇa-vṛtter an-āśrayaḥ	prati-pramāṇasya. viruddhāyor ekatra samyag-jñāna
HB_03513	sādhyed yena asyā na abhāva-nirṇayaṃ	prati yatnaḥ kriyate hetuś ca prayujyate. tathā
SV_03519	āśrayaḥ | ṣaṣṭhī-vacana-bheda-ādi-codyaṃ tāt	prati yuktimat ||65|| yadi nāma ete śabdāḥ
VN_01221	ghaṭaḥ. na hy ekas trailokye mṛd-ātmā,	prati-vijñapti-pratibhāsa-bhedād dravya-svabhāva-
SV_09903	tad-ātmānaś ca a-pracyutasya tad-utpādanaṃ	prati vaiguṇyaṃ kāraṇasya a-kurvānasya
SV_13321	pratiniyata-śaktiṃ api indriyaṇi nānā-rūpān	prati-śabda-niyatān dhvaniṃ śṅhvanti, na tv evaṃ
V3_00207	sādhanam. tad-āgama-bādhānyā paraṃ	prati sādhanā-uktes tadā asya a-prāmāṇyāt tat-
SV_15626	parihareyur yajamānam anyam vā. na hy anyam	prati svabhāvo 'tad-bhāvo bhavati. tasya tena an
SP_00025	| yuktaḥ svabhāva-bhedo 'yaṃ tat	pratikṣaṇa-janmanām || namo mañjughoṣāya.
PV_03118	-āspadaṃ dhiyaḥ || viśeṣa-pratyabhijñānaṃ na	pratikṣaṇa-bhedataḥ | na vā viśeṣa-viśayaṃ dṛṣṭa-
VN_00202	-upadarśanam. yadi na sarvaṃ sat kṛtakam vā	pratikṣaṇa-vināśi syāt, a-kṣaṇikasya krama-
VN_01509	-upādāna-nāntariyakatvāt. aṅguḷiṣu punaḥ	pratikṣaṇa-vināśiniṣv anyā eva prasāritāḥ, anyā
PV_02067	jala-āder ādhāra iti cet tulyam atra ca ||	pratikṣaṇa-vināśe hi bhāvānām bhāva-santateḥ |
PV_02044	dhiḥ kāyāt kramaṃ tasya api śaṃsati ||	pratikṣaṇam a-pūrvasya pūrvaḥ pūrvaḥ kṣaṇo bhavet
HB_01508	hetu-phala-bhāva-pratiniyama unneyaḥ	pratikṣaṇam aparāpara-svabhāva-bheda-anvayiniṣu
HB_02011	api kevalāt syād iti cet, sarvam uktam –	pratikṣaṇam aparāparaiḥ pratyayair yathā bhāva-
HB_01415	iti cet, tā aparāpara-pratyaya-yogena	pratikṣaṇam bhinna-śaktayaḥ santanvantaḥ saṃskārā
PV_03421	tāny asya sahakāry-upakārataḥ | ahuḥ	pratikṣaṇam bhedaṃ sa doṣo 'tra api pūrva-vat ||
SV_08202	kā apekṣā. atīśaye vā kṣaṇikatvāt karmaṇaḥ	pratikṣaṇam svabhāva-bhūtasya anya-anyasya
V1_00501	-arthaṃ ca śāstraṃ praṇayann anumānaṃ	pratikṣipati ity ayuktam, tasya a-prāmāṇye vṛtti-
V2_06413	ayaṃ ātma-upalambha-nivṛttiṃ eva pramāṇayan	pratikṣipati. sā viprakṛṣṭeṣv apy asti, na ca te
SV_01814	-dṛṣṭānta-āśrayeṇa iti manyamāna āśrayaṃ	pratikṣipati sma. tena eva jñāta-sambandhe dvayor
SV_13116	||252|| na vai vayaṃ kāraṇānām sahakāriṇi	pratikṣipāmaḥ. kiṃ tv apekṣanta eva kāraṇāni tad-
V3_05301	iti. na vai vayaṃ kāraṇānām sahakāriṇi	pratikṣipāmaḥ, kiṃ tv apekṣanta eva kāraṇāni tad-
V3_04901	tathāvidhasya a-sambhavāt. tasmād a-	pratikṣipta-dharma-antaraṃ sādhyā-dharma-sāmānyam
SV_03403	kaścid viśeṣaḥ. ekas tam eva pratyāyayan	pratikṣipta-bheda-antaraḥ pratyāyayati. anyo '-
SV_03315	'n-aśvo 'yaṃ iti. ata eva pūrvatra	pratikṣipta-bheda-antaratvāc chabda-vṛtter na
SV_04408	-vidhi-pratiśedha-jijñāsāyāṃ tad eva vastu	pratikṣipta-bheda-antareṇa dharma-śabdena
V3_02506	sādhyāyāṃ svalakṣaṇaṃ sādhyam syāt, tac ca	pratikṣiptam iti na atra evam a-vacane 'pi pakṣe
SV_08923	ahrikāḥ kim apy a-ślīlam ākulam | pralapanti	pratikṣiptam tad apy ekānta-sambhavāt ||181|| yad
SV_06510	na doṣa iti. vicchedaṃ sūcayann ekam a-	pratikṣipyate vartate | yadā anyam tena sa vyāpta
V2_06510	yo 'pi jñāpaka-abhāvād atindriyaḥ	pratikṣipyate 'rthaḥ svabhāva-viśeṣo vā, yathā
SV_10303	'pi jñāpakasya līngasya abhāvād atindriyaḥ	pratikṣipyate 'rthaḥ svabhāva-viśeṣo vā, yathā na

SV_12206	sāmarthyam hy āsṛitya dahanasya hetv-antarām	pratikṣipyate. yadi hi vinā jvālayā syād anyatra
SV_03307	tad apy asty eva. tathā hi bheda-antara-	pratikṣepa-a-pratikṣepau tayor dvayoḥ | saṅketa-
SV_01601	viśeṣānām draṣṭum a-śakyatvāt, tādrśām ca a-	pratikṣepa-arhatvāt. na evam vākyāni drśya-
V2_09813	'pi viśeṣānām draṣṭum a-śakyatvāt teṣām ca a-	pratikṣepa-arhatvāt. na evam vākyāni, drśya-
SV_10607	sādhye sa eva pratyātma-vedyatvād a-	pratikṣepa-arho 'rtho dharmī. na ca sa eva arthaḥ
V3_06808	sādhye sa ca pratyātma-vedyatvād a-	pratikṣepa-arho 'rtho dharmī. na ca sa eva arthaḥ
SV_16415	-vacana-yogāt puṁstvād iti puruṣa-atīśaya-	pratikṣepa-sādhanam tat tv a-gamakam eva.
SV_16411	mantrāḥ. tad asti kaścīd atīśayavān iti tat-	pratikṣepa-sādhanāny api prativyūdhāni. buddhi-
SV_16517	arthānām kim a-sambhavī drṣṭaḥ. na hi tat-	pratikṣepa-sādhanāni kānicid yāni na enam
SV_16416	-pratikṣepa-sādhanam tat tv a-gamakam eva.	pratikṣepa-sāmānya-sādhanayor a-sambhavāt. na hy
V2_06516	eva saṁśayo 'stu, bhaved vā pramānam ity a-	pratikṣepaḥ. tad atra keṣāncit svabhāvānām
SV_10311	eva saṁśayo 'stu, bhaved vā pramānam ity a-	pratikṣepaḥ. tad atra keṣāncid arthānām
V3_06006	a-saṁsargiṇo 'nubhavād anyo 'nya-	pratikṣepaḥ. sa eva hi tan-niyamāt tad eva asti
SV_16417	-sambhavāt. na hy atīndriyeṣv a-tad-darśinaḥ	pratikṣepaḥ sambhavati, satām apy eṣām ajñānāt,
SV_12215	-prabhava iti syāt. na sarvaḥ. tatra viśeṣa-	pratikṣepasya kartum a-śakyatvāt. sambhavad-
V3_06310	syāt. tad-ākāra-niyama-sāmarthyena aparā-	pratikṣepāt, ākāra-antara-saṁsarge tasya abhāvāt.
SV_16421	a-śakyatvāt. idrṣeṣu ca anupalabdher hetutva-	pratikṣepāt. puṁstva-ādi-sāmye 'pi kasyacid
PV_04178	vadann āha anyatām śruteḥ || sā ca bheda-a-	pratikṣepāt sāmānyānām na vidyate | vṛkṣo na
V3_02401	syāt. nipāta-vacanena sādhanatvena iṣṭasya	pratikṣepād a-doṣa iti cet, na, nyāya-prāptasya
PV_04134	sāmānya-dharmānām a-pratyakṣatva-siddhitaḥ |	pratikṣepe 'py a-bādhā iti śrāvaṇa-uktyā
V3_04006	sāmānya-dharmānām a-pratyakṣatva-siddhitaḥ |	pratikṣepe 'py a-bādhā iti śrāvaṇa-uktyā
V3_04001	chabala-ābhāsāyā buddher a-drṣṭeḥ, tasya eva	pratikṣepe virodhaḥ, yathā – a-śrāvaṇaḥ śabda
SV_03403	-bheda-antaraḥ pratyāyayati. anyo '-	pratikṣepeṇa ity ayam viśeṣaḥ. jijñāpayiṣur
SV_03307	asty eva. tathā hi bheda-antara-pratikṣepa-a-	pratikṣepau tayor dvayoḥ | saṅketa-bhedasya paḍam
SV_15312	-phalāni ca, na ca idānīm a-tad-darśinā tāni	pratikṣeptavyāny eva iti. tasmād a-kṛtakam ca
PV_04286	api | matam mama jagaty a-labdha-sadrśa-	pratigrāhakam prayāsyati payo-nidheḥ paya iva sva
V3_08311	-ādayaḥ, aham mama iti ca a-pāsyato 'nunaya-	pratigha-abhāvāt. ayoniśo-manaskāram antareṇa
SV_14908	iti sarvaḥ sarvasya svabhāvo bhavati	pratigha-ātmatā-vat. satyam etat. tathā api
SV_14912	'sti bhedakānām abhāvataḥ ||282|| na vai	pratigho 'nyo vā svabhāvo 'kasmāt pratiniyamavān.
SV_14904	-an-abhyupagamāt. yathā keṣāncid eva iṣṭaḥ	pratigho janminām tathā | nāśaḥ svabhāvo bhāvānām
VN_00607	śāsa-viśānam, rūpaṁ sa-nidarśanam sa-	pratigham, ghaṭaś ca iti. na hi sa-nidarśana-ādi-
PV_02212	-eka-yonitvāt kārya-kāraṇa-bhāvataḥ || rāga-	pratighayor bādhā bhede 'pi na parasparam | moha-
SV_06823	pratyaya-arthaḥ khyāpyante sa-nidarśanāḥ sa-	pratighā vā iti tad-anyebhyo bheda-sāmānyena.
SV_14915	-niyamaḥ. ākasmikatve 'py asya ukto doṣaḥ.	pratighāta-ātmatā-hetu-svabhāva-pratiniyamavan na
V3_11910	vijñānam, tasya viśaya-antara-vikṣepa-	pratighāta-ādāv uttara-vijñāna-an-utpatti-
SV_15202	na hy agnir himasya bheṣajam ity-ādiṣu śīta-	pratighāta-sāmarthyam loka-prasiddham agneḥ
SV_17403	iti. yaḥ punaḥ prākṛta-viśayasya vahneḥ śīta-	pratighāta-sāmarthyasya abhidhānam satya-arthaḥ
SV_12403	teṣām kriyā-sambhave 'kṣara-racanāyām kaḥ	pratighātaḥ puruṣānām. tasmān na kiñcid a-śakya-
PV_03016	nila-ādi-pratibhāsataḥ || nila-ādy-a-	pratighātān na jñānam tad-yogya-deśakaiḥ | a-
SV_13017	sarvadā syād ity uktam. te ca a-vyavahitāḥ	pratighātīnā anyena anyonyasya upakāriṇaḥ. a-
V3_05101	-jananam vā anyathā syāt. te ca a-vyavahitāḥ	pratighātīnā anyena anyonyasya upakāriṇaḥ, a-
SV_11117	dveṣaḥ. ātma-ātmiya-an-uparodhiny uparodha-	pratighātīni ca tad-abhāvāt. tasmāt samāna-jātiya
PV_03140	api || śighra-vṛtter alāta-āder anvaya-	pratighātīni | cakra-bhrāntiṁ drśā dhatte na
SV_17412	-arthaḥ ca a-pradarśya saḥ | satya-arthaḥ	pratijñāno jayed dhārṣṭyena bandhakīm ||334|| a-
VN_02011	-prapañca-prakāśana-śāstra-praṇetur jaimini-	pratijñāta-tattva-nityatā-adhikaraṇa-śabda-ghaṭa-
V3_09707	na tat sarvatra anumāne, pramāna-drṣṭasya	pratijñāyā asiddhi-codanā-ayogāt, an-adhikārāc ca
VN_03513	na kaścīd dhetu-doṣo drṣṭānta-virodhaś ca	pratijñāyā iti cet, na, tad api saṁśaya-hetutva-
VN_03506	-virodha-vyavasthāpanāt. yad apy uktam etena	pratijñāyā drṣṭānta-virodha-ādayo 'pi vaktavyā
VN_02918	samūhe bhāva-śabda-prayogaḍ iti. etena	pratijñāyā drṣṭānta-virodho 'pi vyākhyātaḥ. hetoś
VN_03519	-sambaddhād dhetor nīscayaḥ. tan na	pratijñāyā drṣṭānta-virodho hetvābhāsān
VN_03204	na ca svalakṣaṇam śabda-artha iti. yaḥ punaḥ	pratijñāyā bādhānād dhetu-virodha uktaḥ, yathā
VN_03407	hetu-doṣa ity asiddha-viruddhābhyām anyo na	pratijñāyā virodho nāma parājaya-hetuḥ. asiddha-
VN_03502	nityam ity atra api hetu-virodho yuktaḥ,	pratijñāyā hi hetor bādhane hetu-virodhaḥ. iha tu
VN_03418	-udāharaṇam guṇa-vyatiriktam ity-ādi,	pratijñāyā hetu-virodha-udāharaṇam na asty eko
VN_02917	na asty ātmā iti vā, hetu-virodho 'pi yatra	pratijñāyā hetur virudhyate, yathā sarvaṁ pṛthag
VN_03307	ucyeta. tatra hetu-pratijñayor bādhanam, iha	pratijñāyā hetor ity asti bheda iti cet, artha-
VN_03221	-darśanād a-sādhanā-vākyatvāc ca. ata eva na	pratijñāyā hetor bādhanam. na ca ekam eva kiñcin
PV_04043	| tatra ekasya api doṣaḥ syād yadi hetu-	pratijñāyoh || śabda-nāśe prasādhye syād gandha-
V3_01908	-drṣṭam sādhyam, tat-prabādhane ca hetu-	pratijñāyoh doṣa ity eke. teṣām kṛtakatvena śabda
VN_03310	apara-artha-a-sambhavāt. tatra hetu-	pratijñāyoh pṛthag bādhā-udāharaṇayor na kaścīd
VN_03306	bhidyate yena pṛthag ucyeta. tatra hetu-	pratijñāyoh bādhanam, iha pratijñāyā hetor ity
VN_03308	asti bheda iti cet, artha-virodhe hi hetu-	pratijñāyoh bādhya-bādhaka-bhavaḥ syāt. sarvo
VN_03114	virodhaḥ syāt, syāt parājaya-āśrayaḥ.	pratijñā-adhikaraṇatve punas tat-prayoga-kṛta eva
VN_03113	; na virodhas tad-adhikaraṇatvāt. yadi	pratijñā-anapekṣo virodhaḥ syāt, syāt parājaya-
VN_02811	lakṣaṇa-niyamo 'py a-sambaddha eva	pratijñā-antara-abhidhāne pratijñā-antarām nāma

VN_02708	-nirdeśas tad-artha-nirdeśaḥ. na ca pratijñā	pratijñā-antara-sādhane samarthā iti
VN_02701	sarvagatatva-a-sarvagatatva-dharma-vikalpena	pratijñā-antaram karoti, yathā ghaṭo 'sarvagato
VN_02703	eva śabda 'py a-sarvagato 'nitya iti. etat	pratijñā-antaram nāma nigrasthānam sādhanā-
VN_02812	a-sambaddha eva pratijñā-antara-abhidhāne	pratijñā-antaram nāma nigrasthānam iti. a-
VN_02710	iti nigrasthānam. atra api na evam-bruvatā	pratijñā-antaram pūrva-pratijñā-sādhānāya uktam
VN_02719	na hi pratijñā pratijñā-sādhānāya ucyamānā	pratijñā-antaram bhavati, kiṃ tarhi hetv-āder an-
VN_02803	abhāvāt, hetutvam a-sarvagatve prayuktaṃ na	pratijñā-antaratvam. atyanta-a-sambaddham ca idam
VN_02714	-upādāne vyabhicāram pariharati. na punaḥ	pratijñā-antaram āha, a-sarvagatatvasya śabde
VN_02618	dharma-vikalpāt tad-artha-nirdeśaḥ	pratijñā-antaram. pratijñāto 'rtho 'nityaḥ śabda
PV_04100	anyasya bādhakam || pratijñām anumānam vā	pratijñā apeta-yuktikā | tulya-kakṣyam yathārtham
VN_01909	nṛtya-gīty-āder api tatra prasāṅgāt. yathā	pratijñā-abhidhāna-pūrvakam kaścit kuryāt. na
VN_02315	iti hetor dharmi-viśeṣatvāt	pratijñā-artha-eka-deśa ity asiddha-udbhāvanam,
V3_13609	śabdaḥ prayatnānantariyakatvād iti	pratijñā-artha-eka-deśa iti, na hy evam-ādini
V3_10503	prayatnānantariyakatvād ity eṣa katham na	pratijñā-artha-eka-deśaḥ. tasya eva a-bhinna-
V3_10504	-upanītasya sādhyā-dharmināḥ sādhanatve	pratijñā-artha-eka-deśatvam uktam. viśeṣam punaḥ
HB_02909	abhāva-pratītes tasya ca anyatra an-anvayāt.	pratijñā-artha-eka-deśatvāc ca a-liṅgatvam. na ca
V3_09802	udāharaṇa-diśam tv ācāryaḥ prāha. yaḥ punaḥ	pratijñā-artha-eka-deśo 'siddha ucyate, yathā –
SV_02416	tarhi kṛtakaḥ, sa eva anityo bheda-abhāvāt.	pratijñā-artha-eka-deśo hetuḥ syāt. na eṣa doṣaḥ.
SV_02526	iti na eka-arthāḥ sarva-śabdāḥ. tan na	pratijñā-artha-eka-deśo hetur iti. katham punar
SV_09304	'pi na sādhyā-sādhanā-samsargaḥ. tau na	pratijñā-artha-eka-deśo hetur iti. sa ca ayam
VN_02617	-anujñayā anena prakāreṇa pratijñā-hāneḥ.	pratijñā-artha-pratiśedhe dharma-vikalpāt tad-
HB_00614	-vaidharmya-prayogau. atra sāmartyād eva	pratijñā-artha-pratīter na pratijñā-prayogaḥ. a-
VN_03320	bhāve sādhyā-dharma-viparyaya eva bhāvena	pratijñā-artha-virodhāt. asiddhatā punar dharmini
V3_03504	iti. prasiddhiḥ khalv api virodhinam	pratijñā-artham bādhatē, puruṣa-icchā-anurodhino
VN_03403	asiddhe dharmi-svabhāve 'bhīhitayor hetu-	pratijñā-arthayor virodhād virodha-sambhava iti
PV_04188	vā na nivṛtter upalakṣya tat | viśeṣo 'pi	pratijñā-artho dharma-bhedān na yujyate || pakṣa-
V3_10512	vā na nivṛtter upalakṣya tat | tata eva a-	pratijñā-artho viśeṣo dharma-bhedataḥ ||81|| ity
PV_04069	sādhyāḥ śāstra-dṛṣṭo 'khilo yadi |	pratijñā asiddha-dṛṣṭānta-hetu-vādaḥ prasajyate ||
VN_04415	go-śabdāt kakuda-ādīmantam artham; tathā	pratijñā-ādy-avayava-viparyayaṇa ānupūrvīm
VN_05308	-āspadam ca jijñāsitam artha-mātram uktvā	pratijñā-ādiṣv artha-viśeṣa-paramparayā aparān
VN_04408	avayava-viparyāsa-vacanam a-prāpta-kālam.	pratijñā-ādinām yathā-lakṣaṇam artha-vaśāt kramaḥ,
VN_04907	apy avayavena nyūnam. yasmin vākye	pratijñā-ādinām anyatamo 'vayavo na bhavati, tad
VN_06108	-vacanāt. etena adhikasya punaruktasya ca	pratijñā-āder vacanasya ca nigrasthānatvam
VN_01709	atha vā tasya eva sādhanasya yan na aṅgam	pratijñā-upanaya-nigamana-ādi, tasya a-sādhanā-
VN_02516	śabda-anityatvasya tyāgād iti. atra upagata-	pratijñā-tyāgāt pratijñā-hānau viśeṣa-
V3_02307	iti virodhaḥ syāt. bhavaty eva anya-kṛte 'pi	pratijñā-doṣa iti cet, astu, viśaya-antare 'pi
V3_13607	apahnute ca iti pratijñā-padayor virodhāt	pratijñā-doṣa iti. yathā ca āha – dharmi-
VN_02313	ātmā iti tava pratijñā-padayor virodha iti	pratijñā-doṣa-udbhāvanam. prayatnānantariyakaḥ
V3_02310	upagamād anyatra apy astu. tasmān na idam	pratijñā-doṣa-lakṣaṇam nyāyayam, atiprasāṅgāt. api
V3_13606	– na asty ātmā iti pratijñā-virodho nāma	pratijñā-doṣaḥ, artha-apahnavē śabda-prayoga-a-
PV_04173	-saha-a-sthiti | evam sarva-aṅga-doṣāṇām	pratijñā-doṣatā bhavet || pakṣa-doṣaḥ para-apekṣo
HB_03614	kevalāyāḥ pratijñāyāḥ prayogo 'sti iti na	pratijñā-doṣā vācyāḥ. etena eka-saṅkhyā-vivakṣā
HB_03613	vācyāḥ. tasmān na hetu-prayoge sati	pratijñā-doṣāṇām sambhavaḥ. na api kevalāyāḥ
VN_02707	arthaḥ pūrva-ukta-sādhyā-siddhy-artha uttara-	pratijñā-nirdeśas tad-artha-nirdeśaḥ. na ca
PV_04153	'sti dṛṣṭi-bhāk || adṛśyasya a-viśiṣṭasya	pratijñā niṣ-prayojanā | iṣṭo hy avayavī kāryam
VN_04909	hīnam sādhanā-abhāve sādhyā-asiddheḥ. na	pratijñā-nyūnam hīnam tad-abhāve pratīti-bhāvād
VN_02313	virodha-udbhāvanam. na asty ātmā iti tava	pratijñā-padayor virodha iti pratijñā-doṣa-
V3_13607	'rtham upasthāpayati, apahnute ca iti	pratijñā-padayor virodhāt pratijñā-doṣa iti.
VN_02708	-pratijñā-nirdeśas tad-artha-nirdeśaḥ. na ca	pratijñā pratijñā-antara-sādhane samarthā iti
VN_02718	pratijñām āha iti tad apy ayuktam. na hi	pratijñā pratijñā-sādhānāya ucyamānā pratijñā-
HB_00614	sāmartyād eva pratijñā-artha-pratīter na	pratijñā-prayogaḥ. a-pradarśite prameye katham
VN_03012	kiñcin nigrasthānam. syād etat, asaty api	pratijñā-prayoge gamyamāno 'pi pratijñā-hetvor
V3_03205	kakṣyam anumānam vā yathārtham apeta-yuktikā	pratijñā bādhetā. pratiśiddham ca āgamānam
VN_03503	hetor bādhanē hetu-virodhaḥ. iha tu hetunā	pratijñā bādhyata iti pratijñā-virodho yuktaḥ,
PV_04149	eva uparudhyate | tathā api pakṣa-doṣatvam	pratijñā-mātra- samjñīnaḥ || uttara-avayava-
VN_02808	-sādhānāya upādādita. upādādātā ca anena	pratijñā-mātreṇa siddhir iṣṭā bhavati, tataś ca
VN_02913	virodhaḥ. yathā guṇa-vyatiriktam dravyam iti	pratijñā, rūpa-ādibhyo 'rtha-antarasya
PV_04172	ca sādhanam || pūrva-avadhāraṇe tena	pratijñā-lakṣaṇa-abhidhā | vyarthā vyāpti-phalā
VN_02802	-ādeś ca hetu-lakṣaṇasya a-sarvagatve bhāvāt	pratijñā-lakṣaṇasya ca abhāvāt, hetutvam a-
SV_12406	tau satya-prabhavau. prabhāva-yukta-puruṣa-	pratijñā-lakṣaṇāv api tau stah. sa prabhāvo gati-
VN_04818	kaścit krama-abhiniveśaḥ. pratipāditaṃ ca	pratijñā-vacana-antareṇa api yathārtham pratīter
VN_01806	-utpatteḥ. tasmād vyartham eva sādhanā-vākye	pratijñā-vacana-upādānam vādino nigrasthānam.
VN_01716	-abhidhānād eva. nanu ca viśaya-upadarśanāya	pratijñā-vacanam a-sādhanā-aṅgam apy upādeyam eva.
HB_00711	ca pakṣa-dharma-sambandha-vacana-mātrāt	pratijñā-vacanam antareṇa api pratīter iti kas
SV_09727	bhāva iti sāmartyāt siddheḥ pūrvavān na	pratijñā-vacanam. anvayas tv arthāpattiyā siddhaḥ.

VN_05015	niyata-pada-prayoge sādhana-vākye yathā	pratijñā-vacanam iti. artha-punaruktena eva gata-
VN_02003	-vyājena sambhavād a-niścitatvāc ca. tasmāt	pratijñā-vacanam eva tāvan na nyāyayam, kutaḥ
VN_01722	pratīti-hetu-bhāvād anyāḥ sādhana-arthaḥ. sa	pratijñā-vacane 'pi tulya iti katham na sādhanam.
VN_01717	apy upādeyam eva. na, vaiyarthiyāt. asaty api	pratijñā-vacane yathoktāt sādhana-vākyād bhavaty
V3_03408	tasya a-samarthanāt. sambhavi sva-abhiprāyaḥ	pratijñā-vacanena darśaniyaḥ. sa ca yathā pramāṇa
VN_03413	tatra yadā pratijñā-virodho vivakṣitas tadā	pratijñā-virodha ity ucyate, yadā pratijñāyā
VN_03110	yad uktaṁ pratijñāyāḥ sva-vacana-virodhe	pratijñā-virodha iti tatra idam eva nigrāha-
VN_02912	-upakramāt. pratijñā-hetvor virodhaḥ	pratijñā-virodhaḥ. yathā guṇa-vyatiriktaṁ dravyam
VN_03416	nityaḥ śabda utpatti-dharmakatvād iti,	pratijñā-virodhasya na asty ātmā iti, pratijñā-
VN_03421	yathā uktaṁ prāk. anapekṣe ca kevale svataḥ	pratijñā-virodhe vivakṣite pratijñā-hetvor virodha
VN_02915	so 'yaṁ pratijñā-hetvor virodhaḥ. etena eva	pratijñā-virodho 'py ukto yatra pratijñā sva-
VN_03201	na ca na asty ātmā ity atra kaścit	pratijñā-virodho na asty ātma-śabda-arthasya bhāva
VN_03010	-kṛto vā hetu-drṣṭāntayor na virodha iti na	pratijñā-virodho nāma kiñcin nigrāhasthānam. syād
V3_13605	yathā āha paraḥ – na asty ātmā iti	pratijñā-virodho nāma pratijñā-doṣaḥ, artha-
VN_03503	iha tu hetunā pratijñā bādhyata iti	pratijñā-virodho yuktaḥ, ubhaya-āśraye 'pi
VN_03408	ca hetvābhāsa-vacanād eva ukta iti na prthak	pratijñā-virodho vaktavya iti. ubhaya-āśritatvād
VN_03412	āśritya ubhaya-āśrayo bhavati. tatra yadā	pratijñā-virodho vivakṣitas tadā pratijñā-virodha
VN_03414	vā virodhas tadā viruddho hetur iti. ataḥ	pratijñā-virodho hetu-virodho vā ity a-doṣaḥ.
VN_03814	-abhidhānād iti cet, kim idānim uttara-	pratijñā-sannyāsa-apekṣayā, tasya tad eva ādyam
VN_03807	pakṣa-pratiṣedhe pratijñāta-artha-apanayanam	pratijñā-sannyāsaḥ. yaḥ pratijñātam artham
VN_03811	āha anityaḥ śabda iti parityajati, tasya	pratijñā-sannyāso nāma nigrāhasthānam iti. atra
VN_01720	antareṇa pratīter an-utpattiḥ, katham na	pratijñā sādhanā-avayavaḥ. na hi pakṣa-dharma-ādi-
VN_02804	atyanta-a-sambaddham ca idam pratijñām	pratijñā-sādhanāyā āha iti. yo hi prāk pratijñām
VN_02710	api na evam-bruvatā pratijñā-antaram pūrva-	pratijñā-sādhanāyā uktaṁ bhavati, kiṁ tarhi
VN_02718	āha iti tad apy ayuktam. na hi pratijñā	pratijñā-sādhanāyā ucyamānā pratijñā-antaram
VN_02717	-nirdeśa-lakṣaṇatvāt. yad apy uktaṁ pūrva-	pratijñā-sādhanāyā uttarām pratijñām āha iti tad
VN_02807	katham a-vikala-antaḥ-karaṇaḥ pratijñām eva	pratijñā-sādhanāyā upādadita. upādadatā ca anena
V3_02312	īpsitā cet, asiddha-hetv-abhidhānam api	pratijñā syāt. nipāta-vacanena sādhanatvena
VN_02915	etena eva pratijñā-virodho 'py ukto yatra	pratijñā sva-vacanena virudhyate, yathā śramaṇā
VN_02521	-hāneḥ pradhānam nimittam evam pratipādītena	pratijñā hātavyā hānau ca parājaya iti. idam
VN_02514	nityam śabdo 'py evam astv ity eṣā	pratijñā-hāniḥ prāk-pratijñātasya śabda-
VN_02517	kiṁ kṛto 'nena prakāreṇa pratijñām tyajataḥ	pratijñā-hānir iti. sambhavati hy anyena api
VN_02504	-drṣṭānta-dharma-abhyānujñā sva-drṣṭānte	pratijñā-hānir nigrāhasthānam ity atra bhāṣya-
VN_02616	pratipakṣa-dharma-anujñayā anena prakāreṇa	pratijñā-hāneḥ. pratijñā-artha-pratiṣedhe dharma-
VN_02520	para-pakṣa-upagamaś ca. idam eva ca	pratijñā-hāneḥ pradhānam nimittam evam
VN_02516	tyāgād iti. atra upagata-pratijñā-tyāgāt	pratijñā-hānau viśeṣa-pratiniyamāḥ kiṁ kṛto 'nena
VN_03305	iti na virodhaḥ. na virodho 'yaṁ pūrvakāt	pratijñā-hetu-virodhād bhidyate yena prthag
VN_03411	cet, syād etat pratijñā-hetvor virodha iti	pratijñā-hetu-āśritya ubhaya-āśrayo bhavati.
VN_03417	iti, pratijñā-virodhasya na asty ātmā iti,	pratijñā-hetvoḥ paraspara-viruddha-udāharaṇam
VN_02920	-ādibhir virodhaḥ pramāṇa-virodhaś ca	pratijñā-hetvor vaktavyaḥ. para-pakṣe sva-
VN_03411	'nyatara-nirdeśa iti cet, syād etat	pratijñā-hetvor virodha iti pratijñā-hetu-āśritya
VN_03422	ca kevale svataḥ pratijñā-virodhe vivakṣite	pratijñā-hetvor virodha iti hetu-grahaṇam a-
VN_03105	idam nigrāha-adhikaraṇam, yady evam-vidhaḥ	pratijñā-hetvor virodha iṣṭaḥ. atha punar asya
VN_02914	-antarasya anupalabdher iti hetuḥ, so 'yaṁ	pratijñā-hetvor virodhaḥ. etena eva pratijñā-
VN_02912	-abhidhānena hetoḥ samarthana-upakramāt.	pratijñā-hetvor virodhaḥ pratijñā-virodhaḥ. yathā
VN_03107	-lakṣaṇa-prāptir lupyate, tadā na kaścit	pratijñā-hetvor virodhaḥ, vyatiriktanām api
VN_03317	-cintayā na kiñcit. api ca sarvatra ayam	pratijñā-hetvor virodhaḥ sambhavan na dvayim hetu
VN_03012	asaty api pratijñā-prayoge gamyamāno 'pi	pratijñā-hetvor virodho bhavati, yathā rūpa-
VN_03807	mithyā-pravṛtter iti. pakṣa-pratiṣedhe	pratijñāta-artha-apanayanam pratijñā-sannyāsaḥ.
VN_06510	kasyacid arthasya tathābhāvam pratijñāyā	pratijñāta-artha-viparyayāt kathā-prasaṅgam
VN_03401	-artha-virodhāt. asiddhatā punar dharminī	pratijñāta-artha-siddhau viruddhayoḥ svabhāvayor
VN_02618	tad-artha-nirdeśaḥ pratijñā-antaram.	pratijñāto 'rtho 'nityaḥ śabda aindriyakatvād ity
VN_03808	-artha-apanayanam pratijñā-sannyāsaḥ. yaḥ	pratijñātam artham anityaḥ śabda aindriyakatvād
VN_06606	-viparyayād a-niyamāt kathām prasañjayati.	pratijñātam khalv anena na asad āvir-bhavati, na
VN_02514	'py evam astv ity eṣā pratijñā-hāniḥ prāk-	pratijñātasya śabda-anityatvasya tyāgād iti. atra
PV_04025	samśāya-āvahā | anyathā sarva-sādhyā-ukteḥ	pratijñātvam prasajyate || siddha-ukteḥ
PV_03465	viśeṣo 'rthasya kaścana || tad-iṣṭau vā	pratijñānam kṣaṇa-bhaṅgaḥ prasajyate | sa ca
VN_05301	na uccārayaty uttarām ca bravīti iti. a-	pratijñānāc ca. na ca idam pratijñāyate, pūrvam
PV_04100	yasya asti tat syād anyasya bādhakam ||	pratijñām anumānam vā pratijñā apeta-yuktikā |
VN_02717	apy uktaṁ pūrva-pratijñā-sādhanāyā uttarām	pratijñām āha iti tad apy ayuktam. na hi pratijñā
VN_02705	sādhanāyā uttarām a-sarvagataḥ śabda iti	pratijñām āha. tad-darśanāyā tad-artha-nirdeśa
VN_02805	pratijñā-sādhanāyā āha iti. yo hi prāk	pratijñām uktvā hetu-udāharaṇa-ādikaṁ vaktum
VN_02013	-śabda-ghaṭa-anyatara-sadvitiyo ghaṭa iti	pratijñām uparacayya dvādaśa-lakṣaṇa-artha-
VN_02807	eva hi, jānan katham a-vikala-antaḥ-karaṇaḥ	pratijñām eva pratijñā-sādhanāyā upādadita.
V3_03204	aparasya bādhakam bhavati. anyathā katham	pratijñām tulya-kakṣyam anumānam vā yathārtham

VN_02517 viśeṣa-pratiniyamaḥ kiṃ kṛto 'nena prakāreṇa
 VN_02804 -antaratvam. atyanta-a-sambaddham ca idaṃ
 PV_04024 an-uktir nyūnatā uditā || sādhya-uktim vā
 SV_09506 ukter iha an-aṅgatvāt. tat-pūrvakatve vā kaḥ
 V3_07409 ukter iha an-aṅgatvāt. tat-pūrvakatve vā kaḥ
 VN_02008 -pūrvakāni tanu-karaṇa-bhuvana-ādini iti
 VN_06510 -siddhāntaḥ. kasyacid arthasya tathābhāvaṃ
 VN_05301 ca bravīti iti. a-pratijñānāc ca. na ca idaṃ
 VN_05203 pratijñāyāḥ punar-vacanaṃ nigamanam iti,
 VN_04913 ity a-samīkṣita-abhidhānam etat. ata eva ca
 VN_03413 tadā pratijñā-virodha ity ucyate, yadā
 V3_00501 dur-nivāraḥ. nanu tathā apy asiddhir hetoḥ
 SV_14023 -dharmānām etad-avasthatvāt. sarva-sthairya-
 VN_02715 āha, a-sarvagatatvasya śabde siddhatvāt
 VN_05202 artha-viśeṣa-upapatteḥ, yathā hetv-apadeśāt
 VN_03610 śaityād ity-ādi hy asiddho hetvābhāsaḥ.
 VN_03206 samūhe bhāva-śabda-prayogād iti, na atra
 HB_03614 pratijñā-doṣānām sambhavaḥ. na api kevalāyāḥ
 VN_03009 vastu, tena anaikāntika-codanā iti. atra api
 VN_03112 nigrāha-adhikaraṇam a-sādhana-aṅga-bhūtyāyāḥ
 VN_02705 pariñānāt. sa hi pūrvasyā anityāḥ śabda iti
 VN_03514 -hetutva-an-ativṛtteḥ. dr̥ṣṭānta-virodho hi
 VN_03110 api vyatirekasya bhāvāt. yad uktaṃ
 VN_03122 pratīta-pratipādana-abhāvāt. tasmān na
 VN_02102 tadānīm prativādinā a-jijñāsitasya arthasya
 VN_05403 dūṣayatā asya ayaṃ doṣa iti nāntariyatvāt
 V3_03610 -a-viśeṣāt. ekasya tal-lakṣaṇa-yoge 'pi
 V3_03702 syāt. eka-saṅkhyā-vivakṣayā a-pradarśita-
 V3_03703 nāma idr̥śasya viniścaye sambhavo na asya
 SV_13302 dhvaninām eva kevalānām śravaṇāt. vācaka ca
 SV_13321 bhinna-dhvani-gatir bhavet ||257|| tāni
 SV_11411 -sādhano 'sāṅkarāt kārya-kāraṇatāyāḥ. tatra
 SV_14916 -svabhāva-pratiniyamavan na naśvara-janana-
 SV_02308 svabhāvaḥ, anyathā sakṛd apy abhāvāt. sa tat-
 V2_08704 svabhāvaḥ, anyathā sakṛd apy abhāvāt. sa tat-
 SV_12209 sambhavāt sa pathika-agnir anyo vā artha eka-
 V1_02013 -ādīnām an-anya-bhāk | (21ab) na an-uditāḥ
 SV_09016 ||184|| so 'yam ahrīkaḥ kvacid apy ekam ākāraṃ
 V3_05212 api tu kiñcid eṣāṃ pratipattau sahakāri
 SV_13113 api tu kiñcit teṣāṃ pratipattau sahakāri
 HB_01311 samastebhya upalambha-ātmakaṃ rūpa-grahaṇa-
 SV_13219 kalakale katham ||255|| atha api syāt –
 V3_06006 eva sidhyati ||47|| na hy eka-ākāra-
 SV_12608 punaḥ ||246|| yady apauruṣeyatve 'pi
 SV_11510 -ayogād iti samaṃ sarva-avasthāne 'pi iṣṭa-
 V3_02801 ucyate. na hy avaśyaṃ sāmānya-arthī viśeṣa-
 HB_02513 api tasya utpattau na taj-janana-śakti-
 HB_01508 anena nyāyena sarvatra hetu-phala-bhāva-
 SV_11501 na artha-āyattāḥ. tataḥ katham idānīm tat-
 VN_02516 -pratijñā-tyāgāt pratijñā-hānau viśeṣa-
 V3_06112 api tasyā eva viśiṣṭa-upalabdher eka-ākāra-
 V3_13403 sādṛśya-mātreṇa arthānām kenacid ātma-antara-
 SV_16510 anyo 'param. na ca śabdānām kaścit svabhāva-
 SV_17521 katham ekatra sā bhavet ||337|| yady eṣa
 HB_01305 sataś cakṣur-indriyād rūpa-grahaṇa-yogyatā-
 V3_13209 -prakāre śakye darśayitum, tat-kāryatā-
 SV_16703 -doṣa-viplavas tam atīndriyam artha-viśeṣa-
 V3_01705 na pakṣa-sapakṣayor anyatarāḥ, vikalpa-eka-
 SV_14915 ukto doṣaḥ. pratighāta-ātmata-hetu-svabhāva-
 SV_14912 2|| na vai pratigho 'nyo vā svabhāvo 'kasmāt
 V2_06805 -yogyatā niyāmikā iti cet, na, tatra apy eka-
 SV_09021 eka-rūpa-saṃsargiṇyāḥ buddheḥ kvacit
 SV_06501 -sādhyam vyavacchedam anyāḥ karoti. saṅketa-
 SV_13227 ca atra pratīśedhaḥ. tasmād eka-gati-śakti-
 SV_07404 darśayan katham na pratipatter bhedakaḥ. eka-
 pratijñām tyajataḥ pratijñā-hānir iti. sambhavati
 pratijñām pratijñā-sādhanaḥ āha iti. yo hi prak
 pratijñām sa vadan doṣair na yujyate | sādhanā-
 pratijñām sādhanād apākaroti. tathā ca āha –
 pratijñām sādhanād apākaroti. tathā ca āha –
 pratijñāya tanu-karaṇa-bhuvana-vyākhyā-vyājena
 pratijñāya pratijñāta-artha-viparyayāt kathā-
 pratijñāyate, pūrvam sarvam uccārayitavyam,
 pratijñāyā eva gamyamāna-arthāyā vacanaṃ punar-
 pratijñāyā na sādhanā-aṅga-bhāva iti. hetu-
 pratijñāyā hetor vā virodhas tadā viruddho hetur
 pratijñāyās ca abhyupeta-ādi-bādha, svayam
 pratijñāyās ca yathā-abhidhānam yukti-virodhād
 pratijñāyās ca sādhyā-nirdeśa-lakṣaṇatvāt. yad
 pratijñāyāḥ punar-vacanaṃ nigamanam iti,
 pratijñāyāḥ pramāṇa-virodhaḥ sva-vacana-virodhena
 pratijñāyāḥ prayogaḥ, na api hetoḥ, yena virodhaḥ
 pratijñāyāḥ prayogo 'sti iti na pratijñā-doṣa
 pratijñāyāḥ sādhanā-vākye prayoga-pratīśedhāt tad
 pratijñāyāḥ sādhanā-vākye prayogaḥ; na virodhas
 pratijñāyāḥ sādhanāya uttarām a-sarvagataḥ śabda
 pratijñāyāḥ sādharṃye doṣaḥ, na vaidharṃye,
 pratijñāyāḥ sva-vacana-virodhe pratijñā-virodha
 pratijñāyāḥ sva-vacana-virodho nāma kiñcin
 pratijñāyām anyatra vā upanyāso vyākhyānam vā
 pratidoṣa-vacanaṃ viśaya-upadarśanam kriyāta eva.
 pratidvandvi-darśanāt pratyakṣasya apy evaṃ-
 pratidvandvinaḥ prāmāṇyād a-doṣa iti cet, asti
 pratidvandvī vidyāta iti. a-viśiṣṭa-lakṣaṇe
 pratiniyata-śakti-indriyam na dhvaniṣu. tatra
 pratiniyata-śaktiny api indriyāni nānā-rūpān
 pratiniyata-sādhane 'bhimate 'rthe sarva-sādhyā-
 pratiniyata-svabhāvaḥ bhāvaḥ paśyāmaḥ. yena taj-
 pratiniyato 'nyatra katham bhavet. bhavan vā na
 pratiniyato 'nyatra katham bhavet. bhavan vā na
 pratiniyato na syād ity āśaṅkyate vyabhicāraḥ. so
 pratiniyataḥ sukha-ādy-ātmā viśayi-kriyate
 pratiniyatam a-paśyan vibhāga-abhāvād bhāvānām
 pratiniyatam asti indriya-upakāry anyad vā. tat
 pratiniyatam asti. tat kadācit kasyacid bhavati
 pratiniyatam viśaya-rūpaṃ ca iti prativiśiṣṭa-
 pratiniyatāḥ te saṃskārāḥ śabdānām. tatra kenacid
 pratiniyatād a-saṃsargiṇo 'nubhavād anyo 'nya-
 pratiniyatām eva tad-artha-pratibhāṃ janayed
 pratiniyama-abhāvāt. tato viśeṣa-pratipattir na
 pratiniyama-arthī bhavati, viśeṣa-antare vivāda-a
 pratiniyama iti yat kiñcid yataḥ kutaścit syāt,
 pratiniyama unneyaḥ pratikṣaṇam aparāpara-
 pratiniyama-saṃsādhyam tad-anvayaṃ sādhyeyuḥ. na
 pratiniyamaḥ kiṃ kṛto 'nena prakāreṇa pratijñām
 pratiniyamaḥ. tasmād viśiṣṭa-upalabdhir eva anya-
 pratiniyamaḥ, yena upamānāt sādhanam syāt. na hy
 pratiniyamo yena ekam artham anurundhate na
 pratiniyamo vācyam vastv antareṇa śabdo na
 pratiniyamaḥ, viśayāt tat-tulya-rūpatā ity a-
 pratiniyamaḥ svabhāva-vyāptir vā. asmimś ca arthe
 pratiniyamaḥ vyākhyātā na svayaṃ vetti. na apy
 pratiniyamayor virodhāt. sāmānyena vihiteṣv apy
 pratiniyamavan na naśvara-janana-pratiniyata-
 pratiniyamavān. yādṛśī tu sva-hetoḥ śakti-sthitis
 pratiniyamasya taj-janma-lakṣaṇatvāt tad-upakṛtam
 pratiniyamāt tat-pratibhāsa-bheda-kṛta eva tayo
 pratiniyamāt. na ca vicchinnaṃ kiñcid vastv
 pratiniyamād indriyasya aneka-ātmā kalakalo na
 pratiniyame ca sāmānya-antarasya darśako na syāt.

HB_02510	sādhana-niyogo na syāt, kāraṇa-śakti-	pratiniyame hi kiñcid eva kasyacit sādhanāya
V3_12301	sandigdho nairātmyād vyatirekaḥ. ātma-	pratiniyame hi tat-kārya-ātmatayā prāṇa-ādinām
PV_04164	tu kṛtyānām a-tathā-ātmakam | tathā param	pratinyastam sādhyam na iṣṭam tadā api tat ||
SV_11111	ātmanaḥ. kaḥ punar eṣām doṣānām prabhavo yat-	pratipakṣa-abhyāsāt prahīyante. sarvāsām doṣa-
SV_11110	yatne 'pi buddher guṇa-pakṣa-pātena	pratipakṣa eva yatna-ādhānāt, parikṣāvato
SV_06908	-vibhāgatvāt sarvasya śabda-arthasya. a-	pratipakṣa-doṣa-upakṣepa-ādayo dur-mati-
VN_02615	a-sādhana-aṅgasya upādānān nigraha-arhaḥ, na	pratipakṣa-dharma-anujñayā anena prakāreṇa
VN_02611	tad-dharmam śabde pratipadyamāne	pratipakṣa-dharma-abhyanuñjāto bhavati, anityaḥ
VN_02404	na anyathā, bhāvatas tattva-abhidhāne 'pi	pratipakṣa-nirākaraṇena tattvasya prakhyāpana-a-
SV_11204	sat-kāya-darśana-janmanām doṣānām tat-	pratipakṣa-nairātmya-darśana-abhyāsāt prahānam.
VN_04010	artham artha-antaram. yathokta-lakṣaṇe pakṣa-	pratipakṣa-parigrahe hetutaḥ sādhyā-siddhau
VN_02512	anityaḥ śabda aindriyakatvād iti bruvan	pratipakṣa-vādini sāmānyena pratyavasthite āha
V3_03711	bādhake bruvāṇas tato niścayam āha. tataḥ sa-	pratipakṣa-sambhāvanām astān-gamayati. tato
SV_11108	-bala-utpatteḥ. abhūta-arthās ca doṣā na	pratipakṣa-sātmya-bādhinaḥ. tasmān na punar doṣa-
VN_02519	api prakāreṇa hetu-doṣa-udbhāvana-ādinā	pratipakṣa-sādhana-abhidhānena ca sva-pakṣa-
PV_02266	'pi syur a-kṣamāḥ | nirhrāsa-atīśayāt puṣṭau	pratipakṣa-sva-pakṣayoḥ || doṣāḥ sva-bīja-santānā
V3_00910	prasaṅgaḥ. vipakṣa-vacana-mātrād api śaṃsaye	pratipakṣa-hetu-vacana-pravṛtṭeḥ sambhavāt tad api
VN_02510	sva-dṛṣṭāntaḥ sva-pakṣaḥ, prati-dṛṣṭāntaḥ	pratipakṣaḥ. pratipakṣasya dharmam sva-pakṣe
VN_02612	śabda iti ca vadato nityaḥ śabda ity āñjasaḥ	pratipakṣaḥ syāt, na nityam sāmānyam iti. tasmād
HB_03706	-lakṣaṇam. tato hi hetur ekāntena nirasta-	pratipakṣaḥ sva-sādhyam niścāyayati ity a-tal-
PV_02213	sarve sa ca sat-kāya-darśanam | vidyāyāḥ	pratipakṣatvāc caittatvena upalabdhitāḥ || mithyā
V3_08201	-mātram gamyate, kiṃ tu tad eva sāmānyam a-	pratipakṣam – idam eva iha na anyad iti. yady
PV_02216	rūpa-ādi-vad asiddhitāḥ || sambandhe	pratipakṣasya tyāga-sandarśanād api | na kāṭhinya
VN_02510	sva-pakṣaḥ, prati-dṛṣṭāntaḥ pratipakṣaḥ.	pratipakṣasya dharmam sva-pakṣe 'bhyanuñjanam
V3_10807	virodho 'pi mā bhūt, yena nirasta-	pratipakṣā niyamena niścīyante. tad ayaṃ puruṣa
VN_02322	-a-prakhyāpanād a-doṣa-udbhāvanāc ca. a-	pratipakṣāyām ca pakṣa-siddhau kṛtāyām jetā
V2_09310	yad ubhayaṃ vaktavyam viruddha-anaikāntika-	pratipakṣeṇa iti, yad vaidharmya-vacanam
SV_01108	yad ubhayaṃ vaktavyam, viruddha-anaikāntika-	pratipakṣeṇa iti. vaidharmya-vacanam anaikāntika-
SV_01108	iti. vaidharmya-vacanam anaikāntika-	pratipakṣeṇa. yady a-dṛṣṭi-phalaṃ tac ca (16c)
V2_09311	iti, yad vaidharmya-vacanam anaikāntika-	pratipakṣeṇa, yadi tena vipakṣe 'darśanam
SV_15112	yā apy etā nitya-abhimateṣv ākāśa-ādiṣu	pratipattayas tā api na tat-svabhāva-bhāvinyaḥ.
PV_02030	|| jñānavān mṛgyate kaścit tad-ukta-	pratipattaye | a-jñā-upadeśa-karaṇe vipralambhana
SV_17527	||338|| āgamam pramāṇam tad-ādarśita-arthā-	pratipattaye 'jño janaḥ samanveṣate samadhigata-
SV_04414	dharmā-pratibhāsa-bhedais tat-svabhāva-	pratipattaye kriyata iti. tat-svabhāva-grahaṇād
V1_01703	na vastu-viśayāḥ śabda-vikalpāḥ. artha-	pratipattaye ca śabdāḥ prayujyante. na ca indriya
HB_00704	atra iti prameyam vyavasthāpya punas tat-	pratipattaye liṅgam anusarati iti ko 'yam
HB_03812	lakṣaṇam syāt. kiṃ-rūpāl liṅgād arthaḥ	pratipattavya iti cintāyām pratipattur
VN_06003	vikṣipet, tasya api sādhanā-anantaram uttare	pratipattavye tad-a-pratipattyaḥ vikṣepa-
SV_03309	jñātr-vāñcā-anurodhinaḥ ||61|| yadā ayaṃ	pratipattā tad-anya-vyavaccheda-bhāva-anapekṣaḥ
SV_06026	a-vibhakta-bāhya-adhyātmika-bhedān	pratipattā pratipattim anusṛtya ete vṛkṣā iti sva
SV_05907	prāg vṛkṣa-grahaṇād ṛte ||115|| na hi tadā	pratipattā vṛkṣam vetti na a-vṛkṣam taj-jñānāya
PV_04007	api sā na kim || prakṛtasya sataḥ prāg yaiḥ	pratipatty-akṣa-sambhavau | sādhanaiḥ sādhanāny
V3_00401	kārya-svabhāva-anupalambha-viśeṣebhyo 'param	pratipatty-aṅgam asti iti. tad vastutaḥ siddha-
V1_02411	-karaṇatva-ādayo 'pi tan-nibandhanā na vā a-	pratipatty-aṅgam ity anughosyāḥ, tathāvidhasya
V3_04509	ca ekasya na sādhanam na dūṣaṇam, tathā-	pratipatty-aṅgasya a-sāmarthyāt. asādhāraṇo 'py
V1_00213	anumānam iti dve eva pramāṇe, anyathā-	pratipatty-ayogāt. na vai pratibandha eva liṅga-
V1_01012	iti cet, na, yathokta-a-grāhīṇas tathā-	pratipatty-ayogād a-viśaye 'pravṛtṭer jāty-ādi-
SV_16526	-a-vṛtṭeḥ. tad-a-sambhavād eva hy āgamas tat-	pratipatty-artham upayācyate. anyathā saty api
SV_00114	eka-deśatvāt tad-upacāra-yogyā-dharmi-dharma-	pratipatty-artham. tathā ca cākṣuṣatva-ādi-
V3_04305	tad-eka-deśatvāt tad-upacāra-yogyā-dharmi-	pratipatty-artham. tathā ca cākṣuṣatva-ādi-
SV_15006	yā ca śabda-śaktir yogyatā-ākhyā artha-	pratipatty-āśrayo jaiminiyair varṇyate, sā artha-
VN_00515	-vivekina evam pratītiḥ, anyasya tat-	pratipatty-upāya-abhāvāt. tat-pratipattau ca
SV_12813	api kāla-kṣepo na yukta eva. eka-avayava-	pratipatti-kāla eva sarveṣām śravaṇāt. krama-
HB_00704	-pratipattaye liṅgam anusarati iti ko 'yam	pratipatti-kramaḥ. pareṇa api tad ucyaṃānam
SV_00206	'sattva-vacana-vat. sāmarthyād artha-gatau	pratipatti-gaurava-parihāra-artham ca pakṣa-
V3_04311	-vacanena samāhitaḥ. sāmarthyād artha-gatau	pratipatti-gauravam ca parihṛtam bhavati.
HB_00201	artha-gatāv upacāra-mātrāt samāna-nirdeśāt	pratipatti-gauravam ca parihṛtam bhavati.
HB_01903	sva-santāna-viśeṣa-an-utpattāv artha-	pratipatti-jananam. a-kṣepa-kāriṣu punar indriya-
HB_03814	asya ātma-rūpaṃ tal lakṣaṇam na para-rūpaṃ,	pratipatti-janmany upayoga-mātrāt tal-lakṣaṇatve
SV_02821	tathā hi kasyacin niścaye 'py anyasya a-	pratipatti-darśanāt. tat-svabhāva-niścaye ca
SV_16912	bahuṣv adhyeṭṛṣu sambhāvitāt puruṣād bahulam	pratipatti-darśanāt. tato 'pi kathañcid
SV_13714	vā api ko viśeṣo 'sya kārakāt ||262|| sva-	pratipatti-dvāreṇa anya-pratipatti-hetur loka
SV_07906	hi sā vyañjikā ca syāt sāmānyasya. tat-	pratipatti-dvāreṇa ca dṛśyā syāt. vyaṅgyā ca sā
SV_14713	-kṛtaḥ pratibandha iti cet. syād etat – yat-	pratipatti-nāntariyakam yaj-jñānam tad-gatau
SV_14801	kaścit pratibandha iti ca uktam. yat-	pratipatti-nāntariyakam yaj-jñānam ity api taj-

V2_04503	ca. jñāna-abhidhāna-rūpatvān na parāpara-	pratipatti-nibandhane. a-pṛthag-vacanam śabdasya
VN_02306	vādino vijayaḥ, bhūta-doṣa-darśanena mithyā-	pratipatti-nivartanam prativādinah. atha vā yo na
VN_04604	'rtha eva kiṃ na pravartate. evaṃ hi	pratipatti-paramparā-parisramah parihṛto bhavati.
V1_02802	'vasthitān iva ||29|| yathā-viplavam āvega-	pratipatti-pradarśanāt | parokṣa-gati-sañjñāyām
SV_02617	śuktau dve rūpe samānam viśiṣṭam ca, tathā	pratipatti-prasaṅgāt, a-pratipattau vā vivekena
SV_11724	indriya-ādiṣv iva a-doṣa iti cet. na, tato '	pratipatti-prasaṅgāt, a-prasiddhasya a-
SV_12621	ca vaidika-varṇa-asiddhiḥ, pratyabhijñānād a-	pratipatti-prasaṅgāt, an-abhyupagamāc ca. teṣām
V3_06001	-sattā-viśeṣābhyām tat-siddhiḥ, sarva-a-	pratipatti-prasaṅgāt. tasmāt – viśiṣṭa-rūpa-
V3_09105	agneḥ, a-pratibandhāc ca, sarvataḥ sarva-	pratipatti-prasaṅgāt. tasmāt pratipādyā-
VN_01420	muṣṭy-aṅgulyaḥ, avasthā-dvaye 'py ubhaya-	pratipatti-prasaṅgāt. ya eva hi khalu vivekaḥ
SV_16813	ajñānāt, atīndriyatvāt. aindriyakatve svayaṃ	pratipatti-prasaṅgāt, rūpa-ādi-vat. upadeśe ca
V1_03502	iti cet, na, bheda-abhāvena sarvathā a-	pratipatti-prasaṅgāt. sarva-avayavānām ca yugapad
SV_12711	ca. varṇa-a-viśeṣe 'pi vākya-bhedāt	pratipatti-bhedaḥ kārya-bhedaḥ syāt. sā ca vākyāt.
SV_03218	yā eva vyāvṛttiḥ, sa eva vyāvṛttaḥ. śabda-	pratipatti-bhedas tu saṅketa-bhedāt. na vācya-
VN_06001	ca evaṃ-prakāraṇām a-sambaddha-sādhana-vākya-	pratipatti-bhedānām pṛthān-nigrahassthāna-
SV_17203	-upagame na kaścīd viśeṣo 'nyatra jaḍasya	pratipatti-māndyāt. api ca eka-artha-niyame saty
SV_03015	tadā tasya a-samāveśān na bhavati tat-	pratipatti-mukhena sarva-pratipattiḥ. tadā api
V3_00305	āgamasya tyāga-aṅgasya a-pramāṇatvena a-	pratipatti-yogyatvāt. tad-upagamād āgamaḥ, tataḥ
SV_02113	a-pratipanna-tad-bhāvasya kārya-darśanāt tat-	pratipatti-vat. anyathā artha-antaram eva
SV_10909	arthe pratipattes tad-āśrayatvāt tad-anya-	pratipatti-vad avisamvādo 'numiyate. tataḥ śabda-
VN_05515	saṅkṣipta-ādibhir upadrotavyaḥ, yathā-uttara-	pratipatti-vimūḍhas tūṣṇīm-bhavati. na hi para-
VN_05018	vyācakṣāṇo hi kadācid a-samyak-śravaṇa-	pratipatti-saṅkayā sāksi-prabhṛtinām punaḥ punar
V3_03103	iti na abhyupeta-bādhā. sarveṣām a-dṛṣṭa-	pratipatti-sāstrāṇām evaṃ a-vacanān na pratiśedhe
V3_04504	a-pratipatti-sādhanatvāt, viparīta-sandigdha-	pratipatti-śruti-vat. anaikāntikasya tu pakṣa-
V3_11607	-ayogāt saṃśayaḥ. a-pratipattir an-ubhaya-	pratipatti-saṃśaya-rūpā sā ubhaya-bahir-bhāve
V3_04503	-rūpayor iṣṭa-an-iṣṭa-prakāśanayor a-	pratipatti-sādhanatvāt, viparīta-sandigdha-
V3_04502	-asattvam ca yathāyogaṃ hetv-ādiṣu yathāsvam	pratipatti-sādhanair niścitam grāhyam, sandigdha-
SV_16806	tatra api prasiddho loka-vādaś cet (319a)	pratipatti-hetuḥ. tatra ko 'tīndriya-artha-dṛk |
SV_13409	tad-vyāptireki hasta-sañjñā-ādiṣv artha-	pratipatti-hetuḥ samasta-rūpaḥ karma-ātma-
SV_13714	kārikāt ||262|| sva-pratipatti-dvāreṇa anya-	pratipatti-hetur loke vyañjakaḥ siddhaḥ, dipa-ādi
HB_03015	sa katham abhāvaḥ kasyacit pratipattiḥ	pratipatti-hetur vā, tasya api vā katham
SV_07903	tatra abhāvāt. sva-pratipattiyā aparā-	pratipatti-hetur hi vyañjakaḥ pradipa-ādiḥ
SV_04618	hi sambandhe saty api daṇḍa-śabdād daṇḍini	pratipattiḥ. a-niyata-sambandhatvāt tatra na iti
VN_05613	ananubhāṣaṇe 'pradarśita-viśayatvād uttara-	pratipattir a-śakyā ity an-uttara-pratipattiyā eva
HB_02610	-samsargāt. tayoh sator na eka-rūpa-niyatā	pratipattiḥ, a-sambhavāt. tasmād a-viśiṣṭa-
V3_11606	api sarva-an-antar-bhāva-ayogāt saṃśayaḥ. a-	pratipattir an-ubhaya-pratipatti-saṃśaya-rūpā sā
V1_00213	sūcayati. sāmānyena ca sambandhino 'rthasya	pratipattir anumānam iti dve eva pramāṇe, anyathā
HB_00707	tena eva tāvad darśitena ko 'rthaḥ. yadi	pratipattir anyathā na syāt, tadā sarvam śobheta.
SV_01911	dhūme bhavaty avāśyam ity arthād anvaya-	pratipattiḥ. anyathā hi tad-abhāve kiṃ na bhaved
V2_06906	na vai nāntariyakatayā śabdād artha-	pratipattiḥ, api tu yogyatayā pradīpād iva rūpe.
VN_05502	vācyam apratibhāyā gatavāt, uttarasya hy a-	pratipattir apratibhā. na ca uttara-viśayam a-
VN_05815	vyarthāḥ prapañca iti. uttarasya a-	pratipattir apratibhā. para-pakṣa-pratiśedha
VN_06004	pratipattavye tad-a-pratipattiyā vikṣepa-	pratipattir apratibhāyām artha-antare vā antar-
SV_11916	krama-antare 'py a-viśeṣāt tulyā syāt	pratipattiḥ. artha-antaratvam api kramasya
V2_06802	api nāntariyakatā-abhāvān na para-ātmanah	pratipattir arthasya. na hi sattā śabdasya artha-
SV_11401	janya-janaka-bhāvaḥ sambandhaḥ, tataḥ śabdāt	pratipattir avinābhāvāt. tad-ākhyānam samayaḥ.
V3_00310	siddhiḥ syāt. sato 'py a-vastu-kṛtā	pratipattir asat-pratipattiḥ na atīsete, a-
V1_01003	-udaka-vad a-tad-vedini. yatra api viveka-	pratipattir asti, tasya api grahaṇam. saṅketa-
SV_04805	tad-anyeṣām a-bhedas tad-viśiṣṭeṣv artheṣu	pratipattir astu, sarvathā doṣa-parihārasya
SV_16602	syāt. kevalād anyato 'py atīndriyeṣv a-	pratipattir iti cet. katham atīndriyaś ca nāma
V1_03501	tad-darśanād a-dṛṣṭa-avayavasya asya a-	pratipattir iti cet, na, bheda-abhāvena sarvathā
V3_00410	katham idānim a-sambhavinō 'rthasya	pratipattir iti cet, so 'pi tatra a-sambhavī yo
SV_02719	pratipattiḥ. bhede vā a-sambaddhasya tatra a-	pratipattir iti. tasmāt tatra api tad-darśinas
VN_06210	-doṣatāyām hi tad-abhyupagama eva uttara-a-	pratipattir iti tāvatā eva pūrvam āpanna-
SV_03912	anya-apoho 'pi sāmānyam mā bhūt, na hy evaṃ	pratipattir iti. na vai kevalam eva a-
V1_00508	cet, vyāhatam etat – tac ca na asti tena ca	pratipattir iti. nivṛtter vā asya asad iti kutaḥ,
HB_03017	-parānmukhya-avasthā-ādiṣu kiṃ na abhāva-	pratipattir iti vicāritam pramāṇa-viniścaye.
SV_09107	sarvathā a-pratipatter agni-svabhāvasya a-	pratipattir iti vyāmūḍham jagat syāt. syād etat,
HB_03008	-abhāvaḥ, tad-anya-pratipattir eva ca tad-a-	pratipattir ucyate. anyathā tat-paricchedena tad-
V3_06205	anupalambhena sādhanīya ity anavasthānād a-	pratipattir eva abhāvasya. na hi saṃvedana-
HB_03008	tad-anya-bhāva eva tad-abhāvaḥ, tad-anya-	pratipattir eva ca tad-a-pratipattir ucyate.
SV_16821	kvacit sambandha-niyamaṃ jñātum īśa ity a-	pratipattir eva tad-arthasya. api ca, vedas tad-
V1_00210	svabhāva-upadhāna-sāmarthyā-rahito 'yukta-	pratipattir eva. na ca anya-darśane 'nya-kalpanā
V3_00504	-abhyupagame pradipa-abhyupagama-vad iti	pratipattir eva sā, na darśana-antara-avasthitasya
V3_11608	-bahir-bhāve syāt, antar-bhāve katham a-	pratipattiḥ. evaṃ tarhi cakṣuṣatvād apy astu. na,

SV_03718 -antara-svabhāvātve 'tiprasaṅgaḥ. tathā ca a-
 HB_03015 pratipatti-hetur vā, tasya api vā katham
 V3_08603 -sannidhim sūcayati iti gotvād viśānitā-
 V3_06108 -upalambha-abhāvāt tatra kasyacid abhāva-a-
 V3_11603 sādhyā-itarayor ato 'niścayāt. na apy a-
 SV_03914 -eka-nitya-vyāpita-ādy-ākārair api na eva
 SV_12326 api tulyam ity artha-a-nirṇayāt kvacid a-
 V2_04610 taj-jaṃ jñānam tat-prabhavā vā bhāva-kāraṇa-
 SV_00512 apy anupalabdhy-abhāvena virodha-a-
 V2_06005 apy anupalabdhim antareṇa virodha-a-
 SV_03713 api śakter vyatireka ity anavasthiter a-
 SV_03015 na bhavati tat-pratipatti-mukhena sarva-
 HB_03308 sādhyā ity dr̥ṣṭānta-anavasthāyām a-
 SV_10425 vā anavasthā-prasaṅgaḥ. tathā ca a-
 V3_09503 -puruṣayoḥ. yad-darśanāt prāny-antare mṛta-
 SV_06211 api kvacit prakaraṇe kevala-śabda-śravaṇāt
 SV_12825 -a-grhīṭayor a-bhedāt. krameṇa ca vākya-
 SV_02404 kārya-kāraṇa-bhāva-siddher bhavati tatas tat-
 SV_00908 tathā virakto 'pi iti vacana-mātrād a-
 SV_14718 'pi na tad-rūpaṃ jñānam iti kasya kim āyattā
 SV_05203 na syāt. tathā ca tat-pratipattiyā tadvati
 SV_11511 'pi iṣṭa-pratiniyama-abhāvāt. tato viśeṣa-
 SV_02716 -niścayo bhavati, yathā akasmād dhūmād agni-
 SV_16804 sampradāyān na yukter na lokād iti tatra a-
 HB_03014 -abhāvaḥ, sa katham abhāvaḥ kasyacit
 VN_05512 tathā tathā sa grāhaṇīyaḥ, yathā asya
 VN_05707 uttara-a-pratipatteḥ kāraṇam iti. tad-abhāve
 SV_03607 te tu tatra tathā prayuñjata iti tatas tathā
 SV_01909 abhāve dhūmo na bhavati ity arthād vyatireka-
 SV_02718 atra - dharmi-pratipattāv a-bhedāt sarva-
 SV_03118 ||57|| iyam eva khalu niścayanām svārtha-
 SV_12824 -bheda eva na yujyate. na hy ekasya krameṇa
 VN_06006 na avaśyaṃ sādhana-dūṣaṇābhyām eva sarvasya
 VN_04807 cet, na a-pratīyamāna-sambandhebhya ānupūrvī-
 SV_11726 jñāpane 'vyutpannānām api syāt. na anumānāt
 V2_04903 api prāmānyasya vastu-viśayātve sāmānyasya
 SV_17318 prāha, a-vitathāni veda-vākyaṇi, yatra a-
 SV_03913 evaṃ pratipattir iti. na vai kevalam evam a-
 SV_11304 asya apauruṣeyatayā, yato hi samayād artha-
 SV_10110 tāvad dhi sa bhāvo 'sya na asti yāvad atra a-
 SV_00416 anupalabdhyā sādhyā ity anavasthānād a-
 V2_05804 anupalabdhyā sādhyata ity anavasthānād a-
 HB_02007 kaścīd udvegaḥ. yady evam api lokasya nyāya-
 SV_13226 -dhārāyām gamaka-avayava-saṃhārāt saṅkulā
 VN_06007 yena sarvā vādi-prativādinor na a-samyak-
 VN_05504 samarthaḥ. na hy an-ākṣipta-an-uttara-
 SV_07824 | yo 'pi hi sva-āśraya-indriya-samyoga-apekṣa-
 V1_00206 -ātmanā | a-pratyakṣasya sambandhād anyataḥ
 SV_06026 -vibhakta-bāhya-adhyātmika-bhedān pratipattā
 SV_07907 prasajyate pradīpa-gḥaṭa-vat. kathañcit tat-
 VN_03619 pratipanne gotve hetu-vṛtṭeḥ saṃśayaṇo '
 V3_00310 syāt. sato 'py a-vasṭu-kṛtā pratipattir asat-
 SV_07401 kaścīd saṃskāras tad-bhāva-abhāva-kālayoḥ
 SV_17609 a-vṛttau syāt. tac ca na asti. tataḥ
 HB_03812 liṅgād arthaḥ pratipattavya iti cintāyām
 VN_00420 upādāne tad-a-pratipādanāt. anupalabdhyā api
 SV_10113 tasya asatsv api tulyatvāt. tad etat
 SV_17526 na āgamās tena kathañcin nāntariyakāḥ |
 SV_02815 -sambhavāt, yathā śukteḥ śuktitve. yatra tu
 V3_00403 asiddham kim ātmanaḥ. pareṇa apy anyataḥ
 VN_05704 ananubhāṣamāno viśayam a-pradarśya uttaram
 VN_06716 na lokaḥ śabdair a-pratipāditam arthaṃ
 VN_05503 na ca uttara-viśayam a-pradarśyann uttaram
 SV_07615 tathābhāva-kalpanayā tu tad-anya-bhedāḥ
 SV_03911 tattva-cintakā na a-bhedam anumanyante. yadi
 pratipattiḥ. evaṃ ṣaṭ-padārtha-varga-ādayo 'pi
 pratipattiḥ. kasyacid api tasya tad-anyasya vā a-
 pratipattiḥ kārya-liṅga-jā. ādhārato
 pratipattiḥ, kim tarhi tādr̥ṣo 'nupalambhasya eva
 pratipattiḥ, kenacit sambandhāt. a-sambandhād
 pratipattiḥ. kevalam a-bhinna-ākārā buddhir
 pratipattiḥ. tathā ca sad apy an-upayogam
 pratipattiḥ. tathā sati dr̥ṣye vastuny a-vikala-tad
 pratipattiḥ. tathā hy a-paryanta-kāraṇasya
 pratipattiḥ. tathā hy a-paryanta-kāraṇasya
 pratipattiḥ. tad-a-vyatireke vā ādyāyām api
 pratipattiḥ. tadā api tasya śabdair an-ākṣepān na
 pratipattiḥ. tasmān na kutaścīl liṅgāt tad-abhāva
 pratipattiḥ. tasmān nir-upākhyā-abhāva-siddhi-vad
 pratipattiḥ, tādr̥ṣam yadi taruṣu upalabhyeta,
 pratipattir dr̥ṣṭa-prayoga-anusāreṇa sākāṅkṣatvāt
 pratipattir dr̥ṣṭā. sarva-vākya-vyāhāra-śravaṇa-
 pratipattiḥ, na anyathā, anvaya-vyatirekayor niḥ-
 pratipattiḥ, na api viśeṣāt, abhiprāyasya dur-
 pratipattiḥ. na ca yad yad āyattā-pratītikam
 pratipattir na syād artha-antara-vat. eka-vasṭu-
 pratipattir na syād iti pūrva-vat prasaṅgaḥ.
 pratipattiḥ. na hi tatra an-agni-samāropaḥ
 pratipattir nyāyyā. tatra api prasiddho loka-
 pratipattiḥ pratipatti-hetur vā, tasya api vā
 pratipattir bhavati. atha para-upatāpana-arthā,
 pratipattir bhavaty eva iti tayoḥ pṛthag vacane
 pratipattir bhavati. evam anyatra api kathañcit
 pratipattir bhavati. tathā asaty agnau dhūmo na
 pratipattiḥ. bhede vā a-sambaddhasya tatra a-
 pratipattir yat tan-niścayanam. tac ced ākāra-
 pratipattir yuktā. grhīta-a-grhīṭayor a-bhedāt.
 pratipattiḥ, yena sarvā vādi-prativādinor na a-
 pratipattiḥ. yeṣāṃ śabdānām kaścīd sambandho
 pratipattir liṅga-abhāvāt, dr̥ṣṭānta-asiddheś ca,
 pratipattir liṅgād anyataḥ svalakṣaṇasya ity āha
 pratipattiḥ, veda-eka-deśatvāt, yathā agnir
 pratipattiḥ. vyakti-vyatirikta-a-vyatirikta-eka-
 pratipattiḥ sa pauruṣeyo vitatho 'pi syāt. śīla-
 pratipattiḥ. satā api te na tad-artha-a-karaṇāt.
 pratipattiḥ syāt. atha upalabdhy-abhāvo vinā
 pratipattiḥ syāt. atha upalabdhy-abhāvo vinā
 pratipattiḥ syāt, punar api brūmaḥ. na viśeṣa-
 pratipattiḥ syāt. vaksyate ca atra pratiṣedhaḥ.
 pratipattir hetvābhāseṣv apratibhāyām vā antar-
 pratipattikam ananubhāṣaṇam. tena ananubhāṣaṇasya
 pratipattikam sāmānyam āśraya-sūnyeṣu pradeśeṣu
 pratipattitaḥ ||1|| dvidvidha eva hy arthaḥ
 pratipattim anusṛtya ete vṛkṣā iti sva-para-
 pratipattim antareṇa adṛṣya-rūpatvāt. api ca
 pratipattim ātmanas tathā khyāpayati. sa ca hetuḥ
 pratipattim na atīṣete, a-pratyayatvāt. uktam ca
 pratipattim praty a-viśeṣāt. viśaya-saṃskāras tv
 pratipattu-kāmasya asiddhir ity uktam. tena a-
 pratipattur avisamvādakasya rūpam ucyate, yad-
 pratipattur upalabdhi-lakṣaṇa-prāptasya
 pratipattuḥ pramāṇa-abhāvān nivṛttam sattvam
 pratipattuḥ prasidhyanti kutas tebhyo 'rtha-
 pratipattur bhrānti-nimittam na asti tatra eva
 pratipattum ayuktam eva. yas tu para-
 pratipattum na śaknuyād ity uttaram na
 pratipattum samartha ity. sa eva ayam bhaṇḍa-
 pratipattum samarthaḥ. na hy an-ākṣipta-an-uttara
 pratipattir-abhiprāya-vaśāt syāt. tad-abhiprāyād
 pratipattir-abhiprāyo 'nuvidhiyate, anya-apoho 'pi

VN_00423	-siddheḥ, anupalabdhī-lakṣaṇa-prāptasya	pratipattṛ-pratyakṣa-upalabdhī-nivṛttāv apy
VN_00504	yad an-ātma-rūpa-pratibhāsa-vivekena	pratipattṛ-pratyakṣa-pratibhāsa-rūpam. tādrśaḥ
VN_00523	tad-viparyaye 'naikāntikaḥ, viprakṛṣṭe 'rthe	pratipattṛ-pratyakṣasya anyasya vā pramāṇasya
NB_02028	-smṛti-saṃskārasya atītasya vartamānasya ca	pratipattṛ-pratyakṣasya nivṛttir abhāva-vyavahāra
SV_10109	eva asattvam ity uktam prak. tac ca	pratipattṛ-vaśān na vastu-vaśāt. tāvad dhi sa
V3_02712	tat-siddhau siddham eva iṣṭam bhavati. na,	pratipattṛ-vāñchāyāḥ prakaraṇāt. ata eva
V1_01710	sarva-ātmasv ekatva-a-nīscayād a-nānātva-	pratipattṛ a-nānā-ekam jagat syāt. atha api syāt,
V3_13704	-lakṣaṇa-jñānād eva a-ṣiṣṭe 'pravṛtteḥ,	pratipattṛ a-pratibandhāt, pratibandha-lakṣaṇa-
SV_07321	āder iva vyakteḥ saṃskāro na indriyasya ca |	pratipattṛ a-bhinnatvāt tad-bhāva-abhāva-kālayoḥ
VN_05705	jñāta-uttara-tad-ṣiṣṭasya uttara-a-	pratipattṛ a-sambhavāt. ubhayam etad uttara-a-
SV_16601	vṛttāv a-pratipatteḥ. tataś ca kevalād artha-	pratipattṛ a-sādhanam eva āgamaḥ syāt. kevalād
SV_09106	kathañcid a-vyavasthāpanāt. sarvathā a-	pratipattṛ agni-svabhāvasya a-pratipattir iti
HB_00102	namo mañjunāthāya parokṣa-artha-	pratipattṛ anumāna-āśrayatvāt sañkṣepatas tad-
V2_05904	'pi iti cet, na, kārya-kāle 'bhāva-	pratipatteḥ, anya-upalambhe tad-anupalambha-
HB_03301	ca. na hy anya-bhāvaṃ pratipadya punas tat-	pratipattṛ anvaya-vyatirekau prasādhyā tad-
VN_06016	sādhanam vaktavyam, anyathā pareṣām a-	pratipatteḥ, apareṇa ca tat-sambandhi dūṣaṇam.
V2_04909	na vastu-sattā-viprakarṣāt, liṅga-	pratipattṛ api tathā-rūpatvād anvaya-apekṣaṇāc
V2_06908	-abhāvād a-pratipādaka iti, na, svabhāvataḥ	pratipattṛ abhāvāt pradīpād iva rūpe. tad-bhāva-
VN_02121	-vyavasthāpanāt. kevalam hetvābhāsād bhūta-	pratipattṛ abhāvād a-pratipādakasya jayo 'pi na
SV_17019	na pramāṇam. na hi kasyacid api samyak-	pratipattṛ abhāve bāhulyam arthavad bhavati.
VN_06307	kañcin na, na tadā nigraham arhaty uttara-	pratipatteḥ. arhaty eva, sarvasya sato doṣasya an
SV_12805	eka-avayava-pratipattya ca vākya-artha-	pratipattṛ avayava-antara-apekṣā kāla-kṣepāś ca
VN_06415	bhūta-doṣa-udbhāvana-lakṣaṇasya uttarasya a-	pratipattṛ itareṇa uttara-ābhāsātve pratipādite
VN_02406	na prativādino 'py atra, bhāvato mithyā-	pratipattṛ iti. idaṃ nyāyam nigrahassthāna-
VN_06302	paryanuyunkte, apratibhā eva asya uttara-a-	pratipattṛ iti na paryanuyojya-upekṣaṇam pṛthāñ
VN_01803	syāt. na hi pakṣa-dharma-vacanāt kevalāt	pratipattṛ utpattiḥ. etena saṃśaya-utpattiḥ
HB_00715	na prameya-vacanena kiñcit, anyathā api tat-	pratipattṛ utpattṛ iti. etena upanaya-nigamana-
V2_07002	liṅga-vad avalambante, an-upadeśād a-	pratipattṛ upadeśe ca śabdānām artheṣv an-
HB_00307	kāñcid arthakriyām upakalpayati svalakṣaṇa-	pratipattṛ ūrdhvam tat-sāmarthya-utpanna-vikalpa
SV_12913	-grāhyam vākyaṃ nāma. na ca antya-varṇa-	pratipattṛ ūrdhvam anyam a-śakalam śabda-ātmānam
SV_12807	ca na syāt. tasya niṣ-kala-ātmanaḥ kṣaṇena	pratipattṛ eka-jñāna-utpattau niḥ-śeṣa-avagamāt.
HB_02908	hetuḥ syād viśeṣo dharmī, tad-viśeṣa-	pratipattṛ eva tad-abhāva-pratītes tasya ca
VN_05706	a-sambhavāt. ubhayam etad uttara-a-	pratipatteḥ kāraṇam iti. tad-abhāve pratipattir
SV_12912	a-pratipatteḥ. varṇānām ca a-kramaṇa a-	pratipatteḥ kuto 'kramam eka-buddhi-grāhyam
HB_00305	tat-sādhanasya punaḥ svabhāvasya vikalpena a-	pratipatteś ca anumāna-vat. arthakriyā-arthī hi
VN_05912	vā. prakṛta-sādhanā-a-sambaddha-	pratipatteś ca nirarthaka-apārthakābhyām na
SV_07424	asti. tejaḥ-saṃskāra-apekṣiṇaḥ cakṣuṣo 'rtha-	pratipatteḥ. tataḥ pradīpa-ādāyo gotva-ādinā
SV_16527	saty api tasmin pramāṇa-antara-a-vṛttāv a-	pratipatteḥ. tataś ca kevalād artha-pratipattṛ a
SV_06210	iti praśne na kañcid arthaḥ, tataḥ kvacid a-	pratipatteḥ. tathā ghaṭa-ādi-śabdānām api. yā api
V1_03309	sannikṛṣṭasya api kaiścid eva dharmaiḥ	pratipatteḥ. tad-a-viśeṣe 'py eṣa viśeṣo buddhi-
SV_10908	pratyakṣa-anumāna-a-gamyē 'py arthe	pratipattes tad-āśrayatvāt tad-anya-pratipatti-
SV_16615	-artheṣu tulyatve 'pi pramāṇa-a-bādhanāt	pratipatteḥ, tad-bhāve 'py anyatra pramāṇa-a-
V3_01604	na tac cākṣuṣam taj-jñāna-vat, tad-artha-a-	pratipatteḥ, tad-vikāra-an-anukārāt, tad-abhāve
SV_13409	aparasya a-pratisandhānāt, eka-aṃśac ca a-	pratipatteḥ, tad-vyatirekī hasta-sañjñā-ādiṣv
SV_01522	viśeṣa-darśanāt, saṃskāra-bhedena viśeṣa-	pratipatteḥ. tadvad anyasya api sambhavāt, a-
V2_09810	viśeṣa-darśanāt, saṃskāra-bhedena viśeṣa-	pratipatteḥ, tadvad anyasya api sambhavād a-
V3_07612	'pi lokasya a-nivṛtteḥ. yathā-sañketam	pratipatteḥ, tan-mātra-prayojanatvāc chabda-
V3_05903	-bhāvāt, sarva-a-pratipattau kvacid abhāva-a-	pratipatteḥ. tasmāt kasyacit pratyakṣatāyām tat-
V2_06413	-nivṛtṭer atra a-liṅgatvāt, ātma-parayor a-	pratipatteḥ. tasmād ayam ātma-upalambha-nivṛttim
SV_03805	santuṣyati. tathābhūtatvād eva śabda-artha-	pratipattes tena etad evam ucyate śabdaḥ svarūpam
V2_04911	iti svalakṣaṇa-ṣiṣṭam, aparasmād artha-	pratipatteḥ. na tv evaṃ para-aṅgāt pratitiḥ,
SV_13402	siddhā iti katham na siddhāḥ. vacanād artha-	pratipatteḥ. na hi dhvani-bhāgād alpiyasah śabda-
V3_06104	eva anya-abhāva-gatiḥ, tad-abhāve 'bhāva-a-	pratipatteḥ. nanu satsu upalambha-kāraṇeṣv anyeṣu
SV_02110	nīscayāt. paścād asya anupalabdhya a-sthiti-	pratipattṛ nīscaya-kāla iti tadā anityatā
V2_09011	nīscayāt paścād asya anupalabdhya a-sthiti-	pratipattṛ nīscaya-kāla iti tadā anityatā
PV_03068	-vyatirekiṇī || siddham ca para-caitanya-	pratipatteḥ pramā-dvayam | vyāhāra-ādau pravṛtteś
SV_16911	tat-pratyayāc ca tad-bhaktānām a-vicāreṇa	pratipattṛ bahuṣv adhyeṭṛṣu sambhavitāt puruṣād
SV_07404	cet. so 'tīndriyam artham darśayan katham na	pratipattṛ bhedakaḥ. eka-pratiniyame ca sāmānya-
V3_09104	ca hetur artham gamayati, a-sambaddhād a-	pratipatteḥ, mahānasa-ādi-dṛṣṭa-dhūmād iva udadhāv
V1_03609	svasaṃvedanam phalam, tat-svabhāvāt tad artha-	pratipatteḥ. yadi hi iṣṭa-ākāraḥ so 'nubhavo 'n-
SV_13505	vibhāga-upalambhāt. adṛśyāyām tato 'a-	pratipattṛ liṅga-abhāvāt. bhedavatyaś ca
SV_12912	varṇa-rūpa-saṃsparśiṇaḥ kasyacit kadācid a-	pratipatteḥ. varṇānām ca a-kramaṇa a-pratipatteḥ
V2_06910	a-darśana-smṛti-vipramoṣayor a-	pratipatteḥ, sandehe sandehād bahuṣu darśane ca,
SV_02718	vyavacchedaḥ kriyate. uktam atra – dharmi-	pratipattāv a-bhedāt sarva-pratipattiḥ. bhede vā
SV_00501	-asiddhi-codanā api prativyūdhā, ṣiṣṭa-	pratipattāv apy a-pratipanna-ṣiṣṭiṇām darśanāt.

VN_04512	ubhayaṃ vetti śabdāṃ apaśabdāṃ ca, sa evaṃ	pratipadyate. yas tu nakka-śabdāṃ mukka-śabdāṃ
VN_02604	sāmānyena upadarśana-mātreṇa nityaṃ śabdāṃ	pratipadyate. sāmānyasya api nityasya
HB_01906	te saha svabhāva-niṣpattyā jñāna-hetutāṃ	pratipadyanta iti tatra eka-arthakriyā eva
VN_04304	a-sāmarthyam, tatra jādyāt parśad-ādayo na	pratipadyanta iti na vidvān nigrahaṃ arhati.
HB_01811	tu santāna-upakāreṇa bhāvāḥ pratyayatāṃ	pratipadyante, yathā taṇḍula-bīja-ādibhya odana-
HB_03302	-abhāvaṃ pratipadyate. kiṃ tarhi tad-anyaṃ	pratipadyamāna eva tad-abhāvaṃ pratyeti, tad-
V3_00503	sa yam arthaṃ pratipadyate, taṃ	pratipadyamāno 'param api sāmarthya-āyātam
SV_10514	anyatra anupalambha-mātrād asad-vyavahāraṃ	pratipadyamāno 'pi iha vyāmūḍha iti smāryate.
SV_03803	pratibhāsa-a-bheda-prasaṅgāt. tasmād ayam a-	pratipadyamāno 'pi bhāva-svabhāvaṃ tathābhūta eva
VN_05713	ajñānena ākṣepāt. na hi viṣayaṃ samyak	pratipadyamānaḥ kaścīn na anubhāṣeta iti na
SV_00422	mohād viṣayiṇo 'saj-jñāna-śabda-vyavahārān a-	pratipadyamāno viṣaya-pradarśanena samaye
V2_04510	vyutpatti-nimitto 'yam ārambhaḥ. yathā-vastu-	pratipadyamānā api tad-dharma-a-vyāpti-
SV_06101	a-tad-dhetubhyo bhede niyuṅkte. taṃ tasyāḥ	pratipadyamānā buddhir vikalpikā bhrānti-vaśād
VN_04606	viparyaya-darśanāc ca. śabdād arthaṃ a-	pratipadyamānāḥ apaśabdair eva bahulaṃ
VN_02610	nitya-sāmānya-upadarśanena tad-dharmaṃ śabde	pratipadyamāne pratipakṣa-dharma-abhyanujñāto
SV_11015	tad ayam liṅga-saṅkarāt katham a-niścīnvan	pratipadyeta. atha kiṃ na eva sa tādrśaḥ puruṣo
VN_02607	ghaṭe darśanāt saṃśayitaḥ syāt. jādyāt	pratipadyeta api iti cet, tathā api kiṃ
VN_05711	a-jñāte hi viṣaya uttara-ajñānāt tan na	pratipadyeta ity asti viṣayo 'pratibhāyā iti cet,
SV_06028	vyavasthitas tad-vijñāna-hetūn bhedenā	pratipadyeta ity uktim a-tad-dhetubhyo bhede
SV_06021	vikalān eka-rūpān iva svayam ||120|| bhedenā	pratipadyeta ity uktir bhede niyuṅjate | taṃ
VN_02221	pratipadyeta, tad-a-pratipattāv apy anyo na	pratipadyeta iti. tattva-rakṣaṇa-arthaṃ sadbhir
SV_04526	kṛta-saṅketād uttara-kālam imam arthaṃ	pratipadyeta iti. na ca prāk-kṛta-sambandhasya
VN_05705	pratipattum na śaknuyād ity uttaraṃ na	pratipadyeta jñāta-uttara-tad-viṣayasya uttara-a-
VN_02220	satāṃ vādaḥ, ukta-nyāye tattva-arthī cet	pratipadyeta, tad-a-pratipattāv apy anyo na
VN_04514	apaśabdāc chabdam pratipadya tato 'rthaṃ	pratipadyeta. dr̥ṣṭā ca an-ubhaya-vedino 'pi
SV_16215	anya iti yady anyo 'pi jāniyāt taṃ tathā eva	pratipadyeta. na ca evam. tasmād ayam anukramaḥ
SV_11205	tu kṣiṇa-doṣo dur-anvayo yad-upadeśād ayam	pratipadyeta. mā bhūt puruṣa-āśrayaṃ vacanam
V2_06703	tad ayam liṅga-saṅkarāt katham a-niścīnvan	pratipadyeta. mā bhūt puruṣa-āśrayaṃ vacanam
SV_05909	so 'jñānaḥ katham a-vṛkṣa-vyavacchedaṃ	pratipadyeta saṅkete. a-pratipattau ca a-parihṛta
PV_03255	te jātā dhī-sukha-ādayaḥ | muktvā taṃ	pratipadyeta sukha-ādin eva sā katham || a-
SV_15716	paśyāmaḥ. a-paśyantaś ca katham bhedaṃ	pratipadyemahi. yo 'py ayam nāma-bheda-anvayo loke
SV_16825	āho-puruṣikayā tad-darśana-vidveṣeṇa vā tat-	pratipanna-khalī-kārāya dhūrta-vyasanena anyato
SV_02112	a-dr̥ṣṭa-tat-kāryasya kāraṇa-darśane 'py a-	pratipanna-tad-bhāvasya kārya-darśanāt tat-
V3_05704	svabhāvasya a-dr̥ṣṭāv asann iti. sa tu	pratipanna-tad-vyavahāro 'pi prasiddheṣu nir-
SV_00501	api prativyūḍhā, viṣaya-pratipattāv apy a-	pratipanna-viṣayiṇāṃ darśanāt. evam anayor
V2_05811	api prativyūḍhā, viṣaya-pratipattāv apy a-	pratipanna-viṣayiṇāṃ darśanāt. bhāva-vyatireko hy
SV_03801	evaṃ pratipādyā-pratipādakābhyāṃ svalakṣaṇaṃ	pratipannaṃ pratipāditaṃ vā bhavati, svarga-ādi-
VN_03007	tv anaikāntikaḥ, yad ubhaya-pakṣa-	pratipannaṃ vastu, tena anaikāntika-codanā iti.
SV_01309	gamakatvaṃ kathayatā āgamikatvam ātmani	pratipannaṃ syāt. na anumeyatvam, tasmād a-
V2_09604	gamakatvaṃ kathayatā āgamikatvam ātmani	pratipannaṃ syāt, na anumeyatvam. yā apy asiddhi-
VN_03618	abhīmatam iti virodha yuyjeta. sa hi svayaṃ	pratipanne gotve hetu-vṛtṭeḥ saṃśayāno '-
V2_06907	tan na ayam doṣaḥ pratibandha-abhāvād a-	pratipādaka iti, na, svabhāvataḥ pratipatter
V2_06814	kiṃ tarhi jñāpana-śaktir ayam asya eva	pratipādaka iti. sā api tatra pratibaddhā bhāva-
HB_03702	hetv-abhāvo vā. na hy a-niścīta-ātmanaḥ	pratipādaka-dharmasya tal-lakṣaṇatvaṃ sandigdha-
VN_04507	goṇī-śabdasya artha-pratipādane 'sāmarthyāt	pratipādaka-vyutpatty-arthaṃ anvākhyānam iti cet,
V3_09106	-pratipatti-prasaṅgāt. tasmāt pratipādyā-	pratipādakayor asiddha-sandigdha-dharmi-sambandha
NB_03056	uktāv apy asiddhau sandehe vā pratipādyā-	pratipādakayoḥ. ekasya rūpasya dharmi-
VN_02121	hetvābhāsād bhūta-pratipatter abhāvād a-	pratipādakasya jayo 'pi na asty eva. na hi tattva
SV_03801	'rtha-vikalpa-mātram iti. na evaṃ pratipādyā-	pratipādakābhyāṃ svalakṣaṇaṃ pratipannaṃ
VN_04308	nigr̥hyate. jādyāt parśad-āder a-vijñāta-	pratipādana-a-sāmarthya iti vijetā na syān na
VN_02117	doṣatvāt, sa-doṣatve 'pi prativādinō 'jñānāt	pratipādana-a-sāmarthyād vā. na hi duṣṭa-sādhana-
VN_03121	dvitiyasya kaścīn sādhanā-arthaḥ pratīta-	pratipādana-abhāvāt. tasmān na pratijñāyāḥ sva-
HB_02810	sambandha iti cet, na, śabda-arthayos tat-	pratipādana-abhiprāye sati prayogāt tena saha
SV_11222	-praṇayanāt. nisarga-siddheṣv icchā-vaśāt	pratipādana-ayogāt. te 'n-arthakāḥ puruṣa-
VN_05511	ananubhāṣaṇam iti. yadi tāvat para-	pratipādana-arthā pravṛtṭiḥ, kiṃ trir abhidhiyeta.
SV_10527	tad-vikalpa-bhājaḥ, yathā-pratibhāsi-vastu-	pratipādana-samiha-a-prayogāt, tad-ākāra-vikalpa-
V3_06802	tad-vikalpa-bhājaḥ, yathā-pratibhāsi-vastu-	pratipādana-samihā-prayogāt, tad-ākāra-vikalpa-
SV_11809	tad-viśeṣa-pratīti-niyama-vad artha-	pratipādanam api śabdānām a-nimittaṃ kiṃ na
V3_09904	na hi svayaṃ jñāna-viṣayatā liṅgasya liṅgi-	pratipādanam. dharmiṇas tu sva-sādhane 'yam
SV_11508	yathā-abhiprāyaṃ deśa-ādi-parāvṛtṭyā tena	pratipādanam na syāt. icchāyām apy an-āyattasya
VN_02115	ca. teṣāṃ an-udbhāvanam a-pratyāyanam a-	pratipādanam prativādināḥ parājaya-adhikaraṇam.
VN_00418	vastutaḥ kāryasya apy upādāne tad-a-	pratipādanāt. anupalabdāḥ api pratipattur
VN_00317	samarthasya hetor upādāne 'pi sāmarthya-a-	pratipādanāt. kārya-hetāv api sādhanā-aṅgasya
VN_06406	na apy uttara-vādinō bhūta-doṣa-a-	pratipādanāt. tasmād evam api na paryanuyojya-
VN_06305	jaya-parājayau, sādhanā-abhāsenā artha-a-	pratipādanād bhūta-doṣa-an-abhidhānāc ca. atha

VN_05118	pratipādyasya viśeṣa-abhāvāt. arthaḥ punaḥ-	pratipādanān na bhidyate. yat punaruktam, anuvāde
VN_05101	cet, na ayam gurur na śiṣya iti na yatnataḥ	pratipādanīyaḥ, yena punaḥ punar ucyata iti punar
VN_02007	dur-matibhiḥ śāṭhair nyāya-sāmarthyena artha-	pratipādane '-samarthaiḥ pravartitaḥ. yathā
VN_04507	arthaṁ na paśyāmaḥ. goṇī-śabdasya artha-	pratipādane '-sāmarthyāt pratipādaka-vyutpatty-
VN_05103	na, sāksīnām yatnena pratipādyatvāt, tad-a-	pratipādane doṣa-abhidhānāt, pratipādyasya
VN_02906	śāstra-upagamam pramāṇena eṣām arthānām a-	pratipādane na bhūta-doṣa-udbhāvanam iti na
V2_04509	yathā yam arthaṁ vidanti vacana-jñāḥ, te tat-	pratipādane punar upadeśa-antaram apekṣante.
V2_07002	ca apekṣamāṇās tat-sādhanam avyabhicāram eva	pratipādane līnga-vad avalambante, an-upadeśād a-
V2_06909	-smṛty-apekṣe hi śabda-līṅge sva-viṣayam	pratipādayataḥ, a-darśana-smṛti-vipramoṣayor a-
SV_09425	na vai kaścīt tathābhūtena anvayam karoti.	pratipādayatā hi paraṁ dhūmo 'gni-nāntariyako
V3_07402	kaścīt tathābhūtena ātmanā anvayam karoti.	pratipādayatā hi paraṁ dhūmo 'gni-nāntariyako
VN_04413	prayujyamānam padaṁ kakuda-ādīmantam arthaṁ	pratipādayati iti. na śabda-anvākyānam vyartham,
V2_05809	'saj-jñāna-śabda-vyavahārān pratipadyate	pratipādayati ca, viśaya-pradarśanena samaye
HB_00713	-upadarśanam antareṇa api pratipadya paraṁ	pratipādayann a-pūrvam artha-kramam āśrayata iti
VN_02217	-anugraha-pravṛttās tu santo vipratipannam	pratipādayanto nyāyam anusareyuh sat-sādhana-
SV_03909	a-tat-kāribhyo bhinnāms tathā śabdena	pratipādayanti iti. pratibhāsa-bheda-ādibhyas tu
V1_00510	avyabhicāro 'nupalabdher iti sā tena abhāvam	pratipādayanti līngam eva. kasyacit samvāde 'pi
VN_02904	sat sāmānyam aindriyakam nityam ca pramāṇena	pratipādayituṁ śaknuyāt. an-uddiśya a-pramānakam
SV_04222	na ca tat tattvam parikṣā-an-aṅgatvād iti	pratipādayiṣyāmaḥ. te 'rthā buddhi-niveśinas tena
SV_16723	na samānaḥ prasaṅgaḥ. tac ca yathā-avasaram	pratipādayiṣyāmaḥ. nanu kaścīl loka-sanniveśa-
SV_04518	||90|| tad-rūpam sarvato bhinnam tathā tat-	pratipādikā | na śrutiḥ kalpanā vā asti sāmānyena
V2_09212	||66|| na hi sarva-anupalabdhir abhāva-	pratipādikā. tasmād eka-nivṛtītyā anya-nivṛttim
VN_03207	na api hetoḥ, yena virodhaḥ syāt, kiṁ tarhi	pratipādita-artha-upadarśanena upasamhāra-vacanam.
VN_06109	ca nigrasthānatvam vyākhyātam, tad api hi	pratipādita-artha-viparyayatvāt sādhana-sāmarthyā
VN_03216	aneka-artha-sāmānye śabda-prayogam upadarśya	pratipādita-vipratipatti-sthānaḥ sāmānyena
PV_04059	| sādhyā-arthair hetunā tena katham a-	pratipāditaḥ || ukto 'n-ukto 'pi vā hetur
V3_02210	| sādhyā-arthair hetunā tena katham a-	pratipāditaḥ ||19|| yadi kiñcit kvacic chāstre na
VN_02908	vastu-siddher abhāvāt prativādinā doṣasya a-	pratipāditatvāt. pramāṇair a-samarthita-sādhana-
PV_04174	bhavet || pakṣa-doṣaḥ para-apekṣo na iti ca	pratipāditam | iṣṭa-a-sambhavy-asiddhaś ca sa eva
VN_06715	naimittikānām viśayaḥ, na lokaḥ śabdair a-	pratipāditam arthaṁ pratipattum samartha iti. sa
SV_15309	itarasya vā vibhāvayitum samarthaḥ.	pratipāditam ca etat, kvacit tathā-dṛṣṭānām apy
VN_04818	viśeṣa iti kaścīt krama-abhiniveśaḥ.	pratipāditam ca pratijñā-vacana-antareṇa api
SV_03801	-pratipādakābhyām svalakṣaṇam pratipannam	pratipāditam vā bhavati, svarga-ādi-śravaṇe 'pi
VN_04910	-nyūnam hīnam tad-abhāve pratīti-bhāvād iti	pratipāditam. hīnam eva tan nyūnatāyām api
PV_03443	katham | sārūpyād vedanā-ākhyā ca prāg eva	pratipādītā || dṛṣṭayor eva sārūpya-graho 'rtham
SV_16410	-sādhanam puṁsām anena eva nirākṛtam ||310||	pratipādītā hi puruṣa-kṛtās tad-adhiṣṭhānāc ca
VN_02207	-sādhana-abhidhāyī api pareṇa tathābhāve '-	pratipādite '-parājīto vaktavyaḥ. chala-vyavahāre
VN_02107	vādinō nigrasthānam prativādinā tathābhāve	pratipādite, anyathā dvayor ekasya api na jaya-
VN_06415	a-pratipatter itareṇa uttara-abhāsatve	pratipādite 'pratibhayā eva nigrhīta iti na idam
VN_02118	-sādhana-abhidhāne 'pi vādināḥ prativādinā a-	pratipādite doṣe parājaya-vyavasthāpanā yuktā,
VN_04017	nigrasthānam, pūrva-uttara-pakṣa-vādinōḥ	pratipādite doṣe prakṛtam parityajya a-sādhana-
VN_05116	paryāya-śabda-kalpo hy aparo hetur eka-hetu-	pratipādite viśaye vartamānaḥ pratipādyasya
VN_06505	abhiyūñjīta, tasya tena bhūta-doṣatve	pratipādite sādhana-abhāsa-vacanena eva nigrhīta
VN_02521	ca pratijñā-hāneḥ pradhānam nimittam evam	pratipādītena pratijñā hātavyā hānau ca parājaya
NB_03056	-abhāsaḥ. uktāv apy asiddhau sandehe vā	pratipādyā-pratipādakayoḥ. ekasya rūpasya dharmi-
V3_09106	sarvataḥ sarva-pratipatti-prasaṅgāt. tasmāt	pratipādyā-pratipādakayor asiddha-sandigdha-
SV_03801	-arthe 'rtha-vikalpa-mātram iti. na evam	pratipādyā-pratipādakābhyām svalakṣaṇam
VN_03210	abhidhānam aneka-artha-sāmānyā-abhidhānam ca	pratipādyā sarvasya śabda-arthasya nānā-artha-
SV_10508	-nivṛtī vilomayan yathā-abhyupagamam	pratipādyate, nir-upākhyā-vad anya-vad vā iti. sa
SV_02527	etat gamyate, vyavacchedaḥ śabda-līṅgābhyām	pratipādyate vidhinā na vastu-rūpam eva iti,
VN_05102	nigrāha eva iti cet, na, sāksīnām yatnena	pratipādyatvāt, tad-a-pratipādane doṣa-abhidhānāt,
V3_00108	jñāpana-artham. yathā āhur eke - parasya	pratipādyatvāt svayam a-dṛṣṭam api parair dṛṣṭam
PV_04001	vyaktam yadi vyaktam idam jagat || parasya	pratipādyatvād a-dṛṣṭo 'pi svayam paraiḥ | dṛṣṭaḥ
V1_00308	tv arthaṁ sūcayeyur iti sa eva ca tathā-	pratipādyamāna āśrayo 'stu. tad-bhāva-bhāva-
VN_05117	hetur eka-hetu-pratipādite viśaye vartamānaḥ	pratipādyasya viśeṣa-abhāvāt. arthaḥ punaḥ-
VN_05103	tad-a-pratipādane doṣa-abhidhānāt,	pratipādyasya śiṣyatvāt, vijigīṣu-vāda-
V2_04804	sukha-duḥkha-sādhanē jñātvā yathā-arhaṁ	pratipitsavo hi kiñcit parikṣante prekṣā-pūrva-
V2_04507	vastu-gatiḥ. tatra gamaka-lakṣaṇa-vidhānena	pratipipādayiṣor vacana-anukrama-darśanam kṛtam
V3_11803	-nivṛttau prāṇa-ādi-nivṛtīti iti cet, na, a-	pratibaddha-abhāvena an-upayogino 'bhāvasya
VN_04311	nigrasthānam iti. paurvāparya-ayogād a-	pratibaddha-artham apārthakam. yatra anekasya
VN_04009	nigrāham arhaty a-virāmāt. prakṛtād arthād a-	pratibaddha-artham artha-antaram. yathokta-lakṣaṇe
SV_07123	kaḥ kasya sthāpako nāma. tena ayam kenacid a-	pratibaddha iti na kadācit tiṣṭhet. tasmāt pāta-
V3_08905	katham asya sthāpayitā. tad ayam na kenacit	pratibaddha iti na kadācit tiṣṭhet. tasmāt pāta-
V3_11405	-ādi-sambhavād iti vyabhicāra eva. a-	pratibaddha-upakārās cakṣur-ādayaḥ para-
SV_04303	darśana-āhita-vāsanā-kṛto vīplava iti tat-	pratibaddha-janmanam vikalpānam a-tat-

SV_11105	a-śeṣa-doṣa-hāneḥ, paryavasthāna-janma-	pratibaddha-duḥkha-vivekāṭ, praśama-sukha-rasasya
V2_10105	nivṛtṭir hetutvena ākhyeyā. anyathā a-	pratibaddha-nivṛtṭyā anya-nivṛtṭy-asiddheḥ. yukta
PV_02157	ca atra na iksyate | sajāti-vāsanā-bheda-	pratibaddha-pravṛtṭtayaḥ || yasya rāga-ādayas
V2_04808	-avisamvādanam eva asya api prāmānyam, tat-	pratibaddha-vastu-liṅga-apekṣaṅc ca. ācāryaḥ
V2_06106	-vivekāḍ abhāva-gatiḥ, yathā – na iha a-	pratibaddha-sāmarthyāni dhūma-kāraṇāni santi
NB_02032	iti. kārya-anupalabdhir yathā – na iha a-	pratibaddha-sāmarthyāni dhūma-kāraṇāni santi
NB_02037	kārya-viruddha-upalabdhir yathā – na iha a-	pratibaddha-sāmarthyāni śīta-kāraṇāni santi,
V2_06109	tad-viruddha-upalambhaḥ, yathā – na iha a-	pratibaddha-sāmarthyāni śīta-kāraṇāni santy agner
NB_02023	a-tat-svabhāvasya a-tadutpatteḥ ca tatra a-	pratibaddha-svabhāvavāt. te ca tādātmya-
SV_00812	-jā ||10|| tena na anyo hetur gamako 'sti, a-	pratibaddha-svabhāvasya avinābhāva-niyama-abhāvāt.
V3_09002	tan na trividhād dhetor anyo gamako 'sti, a-	pratibaddha-svabhāvasya avinābhāva-niyama-abhāvād
V1_00603	a-sambhave 'bhāvāt pratyakṣe 'pi pramāṇatā |	pratibaddha-svabhāvasya tad-dhetutve samam dvayam
VN_00416	-asiddher artha-antarasya tad-bhāva-a-	pratibaddha-svabhāvasya bhāve tad-bhāva-niyama-
V2_06606	sarvā yathārtha-bhāvinyaḥ. na ca tad-a-	pratibaddha-svabhāvo bhāvo 'nyam gamayati.
SV_10725	sarvā yathārtha-bhāvinyaḥ. na ca tad-a-	pratibaddha-svabhāvo bhāvo 'nyam gamayati. yat
V1_00211	tasya nāntariyakatāyām tu syāt. sa hi	pratibaddha-svabhāvo yathāvidhe siddhaḥ,
V3_11711	api, yato vyatirekī ity ucyate. na hy a-	pratibaddhaḥ kasyacin nivṛttau niyamaena nivartate.
SV_11502	-saṃsādhyam tad-anvayam sādheyeyuḥ. na hy a-	pratibaddhas tat-sādhana iti. a-saṃskāryatayā
SV_10628	-an-apavāḍibhiḥ | vastv eva cintyate hy atra	pratibaddhaḥ phala-udayaḥ ||210|| arthakriyā-a-
V3_06908	-an-apavāḍibhiḥ | vastv eva cintyate hy atra	pratibaddhaḥ phala-udayaḥ ||57|| na hi śabda-
SV_10705	adhiṣṭhānī-karoti, yatra ayam puruṣa-arthaḥ	pratibaddho yathā agnau śīta-pratikāra-ādiḥ. na
V3_06912	adhiṣṭhānī-karoti, yatra ayam puruṣa-arthaḥ	pratibaddhaḥ, yathā agnau śīta-vinodana-ādiḥ. na
SV_09928	kiñcid upaliyeta na vā yasya yatra kiñcit	pratibaddham a-pratibaddham vā. sā iyaṃ sattā a-
V2_08203	kiñcid upaliyeta na vā yasya yatra kiñcit	pratibaddham a-pratibaddham vā. sā iyaṃ sattā a-
SV_01925	| hetuḥ (29abc') tāv eva hi nivartamānau sva-	pratibaddham nivartayata iti. kasyacid arthasya
V2_10103	| hetuḥ (72abc') tāv eva hi nivartamānau sva-	pratibaddham nivartayata iti kasyacid arthasya
SV_09928	na vā yasya yatra kiñcit pratibaddham a-	pratibaddham vā. sā iyaṃ sattā a-pratibandhini
V2_08203	na vā yasya yatra kiñcit pratibaddham a-	pratibaddham vā. sā iyaṃ sattā a-pratibandhini
SV_01511	|| yadi kathañcid vipakṣe 'darśana-mātreṇa a-	pratibaddhasya api tad-avyabhicāraḥ. kvacid deśe
V2_09801	yadi kathañcid vipakṣe 'darśana-mātreṇa a-	pratibaddhasya api tad-avyabhicāraḥ, kvacid deśe
SV_07005	anyato vā an-upakāriṇām a-pratibandhāt, a-	pratibaddhasya ca a-sambandhāt. yady apy eka-
SV_01224	anupalambhāt tu kvacid abhāva-siddhāv apy a-	pratibaddhasya tad-abhāve sarvatra abhāva-
V2_09509	anupalambhāt tu kvacid abhāva-siddhāv apy a-	pratibaddhasya tad-abhāve sarvatra-abhāva-
NB_02020	hi saty artho 'rtham gamayet. tad-a-	pratibaddhasya tad-avyabhicāra-niyama-abhāvāt. sa
V3_11613	upalambha-anupalambha-āśrayatvāt. tena na a-	pratibaddhasya bhāve bhāva iti saṃśayaḥ. gamakā
SV_05519	sāmyam. tat-sambandhād iti cet. na,	pratibaddhasya sambandha-ayogāt, atiprasaṅgac ca.
V2_06803	arthasya. na hi sattā śabdasya artha-viśeṣe	pratibaddhā, tasyaḥ sarvatra a-viśeṣāt. indriya-
V2_06814	ayam asya eva pratipādaka iti. sā api tatra	pratibaddhā bhāva-abhāvābhyām kāryatām na
SV_07203	anyā cet tām eva sa āśrayaḥ karoti. sā ca a-	pratibaddhā sāmānya iti kiṃ sāmānyasya āśrayeṇa.
V3_11804	-ādayas tad-ātmatayā tadutpattiyā vā ātma-	pratibaddhāḥ syuḥ, te tan-nivṛtṭyā nivarteran.
PV_04205	vyāvṛtṭer avinābhāva ucyate | tac ca na a-	pratibaddheṣu tata eva anvaya-sṭhitiḥ || sva-
V3_13103	tan na etad vastu-bala-āyātām kṛtakatvam	pratibaddhnāti. kṛtakatva-prastāve ca an-āgama-
V3_03003	sva-kārya-saṃsūcītaḥ sva-viparyaya-upagamam	pratibaddhnāti. tad evam sva-vacanam śāstraṃ ca
PV_02237	-vairāgyam guṇa-leśa-samāśrayāt || vṛttimān	pratibaddhnāti tad doṣān saṃvṛnoti ca | ātmany api
V3_03302	tu dharmy eva asiddhas tatra kva kena kiṃ	pratibaddhyate, prastāvasya eva abhāvāt. tasmād
V2_07802	pariṇāmas tad-arthaḥ. na ca tām kaścit	pratibaddham samartha ity ukta-prāyam. nanu yava
V1_01603	cet, sa kim a-buddhi-janmā buddhiṃ gamayet,	pratibandha-abhāvāt. artha-ātmanāś ca
SV_01918	yatra dhūmas tatra agnir ity eva na syāt,	pratibandha-abhāvāt. kuto 'gny-abhāve dhūmo na
V3_02002	iti cet, na, dharmi-prakrame 'pi vastu-	pratibandha-abhāvāt. kevalam śāstra-upagama-
SV_03303	anyatra api puruṣa-icchā-vaśāt pravṛttasya	pratibandha-abhāvāt, yathā ekaṃ kvacid eka-
V2_06907	pradīpād iva rūpe. tan na ayam doṣaḥ	pratibandha-abhāvād a-pratipādaka iti, na,
V3_11806	vyāptir iti sā na sidhyati, viparyaye	pratibandha-asiddheḥ. upalambha-anupalambhābhyām
V1_00307	na ca tebhyo 'rtha-siddhiḥ, teṣām tatra	pratibandha-asiddheḥ. vaktur abhipretam tv artham
V3_08805	'pi tulyaḥ paryanuyogaḥ – kṛto nāma sa tena	pratibandha-ākhyāḥ padārthaḥ, sa tu bhāvaḥ
PV_02190	a-sambhavāt | tad an-ātyantikam hetoḥ	pratibandha-ādi-sambhavāt || saṃsāritvād a-
V3_11404	api na avāśyam kāraṇāni kāryavanti bhavanti,	pratibandha-ādi-sambhavād iti vyabhicāra eva. a-
SV_07124	iti na kadācit tiṣṭhet. tasmāt pāta-	pratibandha ity api kṣaṇikānām bhāvānām upādāna-
V3_08905	iti na kadācit tiṣṭhet. tasmāt pāta-	pratibandha ity api kṣaṇikānām bhāvānām upādāna-
SV_05324	atiprasaṅgo vā. upakāre 'pi tatra eva tat-	pratibandha iti kim anyas tat-kāraṇāt tad-upakāri.
SV_14801	ity ucyate. na a-kārya-kāraṇayoḥ kaścit	pratibandha iti ca uktam. yat-pratipatti-
SV_14713	tato dharmā-bhedāc ca anyatvam. jñāna-kṛtaḥ	pratibandha iti cet. syād etat – yat-pratipatti-
V3_13509	-vacana-ādinā pratisamādhita na tad iṣṭa-	pratibandha iti na dūṣaṇam syāt. na, tasya
SV_07204	kiṃ sāmānyasya āśrayeṇa. pratibandhe vā kaḥ	pratibandha iti vācyam. sṭhiti-kāraṇam cet tatra
V1_04005	-utpādāna-yogyatā-pratibandha-lakṣaṇo 'sti	pratibandha indriya-yogyatā-utpatti-lakṣaṇo vā
NB_03032	-pratibandha-upadarśanam eva bhavati. yac ca	pratibandha-upadarśanam tad eva anvaya-vacanam

NB_03032	darśanīyaḥ. tasmān nivṛtti-vacanam ākṣipta-	pratibandha-upadarśanam eva bhavati. yac ca
V3_03307	sva-vacana-virodhāc chāstra-virodhaḥ. tataḥ	pratibandha eva, na bādhā. kas tarhi idānim
V1_00301	pramāṇe, anyathā-pratipatty-ayogāt. na vai	pratibandha eva liṅga-lakṣaṇam, kiṃ tarhi grāhya-
V1_04003	'sti. na ca etat svabhāva-viveke yuktam,	pratibandha-kāraṇa-abhāvāt. rūpa-ālokayoḥ tu taj-
V3_06603	niyamād a-doṣa iti cet, na, teṣāṃ sākalya-a-	pratibandha-niyama-a-sambhavāt. na hi tasmin
SV_05108	katham utpattir iti cet, vikalpānām artha-	pratibandha-niyama-abhāvāt. na hi vikalpā
V3_11406	cet, atra api samhata-upakāriṇa eva iti kaḥ	pratibandha-niyamaḥ. pratyupayogaṃ tebhya
HB_00511	viṣayaṃ punaḥ sādhyā-abhāve 'bhāva-khyāpanam	pratibandha-mātra-siddhau sidhyati iti na tatra
V3_13705	'-pravṛtteḥ, pratipatter a-pratibandhāt,	pratibandha-lakṣaṇa-virahāc ca, uttara-
V3_03501	nāntarīyakatvād iti sa eva tasya	pratibandha-viṣayaḥ, sarvatra sva-vāg-viruddha-
SV_09816	na hy avaśyaṃ hetavaḥ phalavanto vaikalya-	pratibandha-sambhavāt. etena vyabhicāritvam uktaṃ
V2_07706	na hy avaśyaṃ hetavaḥ phalavantaḥ, vaikalya-	pratibandha-sambhavāt. etena vyabhicāritvam uktaṃ
SV_00707	-apekṣatvāt kārya-utpādasya. atra antare ca	pratibandha-sambhavān na kārya-anumānam.
V3_08303	-apekṣatvāt kārya-utpādasya. atra antare ca	pratibandha-sambhavān na kārya-anumānam.
SV_09904	prati vaiguṇyaṃ kāraṇasya a-kurvāṇasya	pratibandha-hetor a-pratibandhakatvāt. nanu yava-
V3_03210	apī pṛthak-kāraṇa-nimittam vān-mātra-vacane	pratibandhaḥ. a-pramāṇatvaṃ śāstre 'pi tulyam iti
SV_14703	anyad eva parasparam anyatvam. svabhāva-a-	pratibandho 'nyatvam iti cet. ko 'yaṃ pratibandho
SV_01024	anya-nivṛttim icchatā tayoh kaścit svabhāva-	pratibandho 'py eṣṭavyaḥ. anyathā a-gamako hetuḥ
V2_09213	anya-nivṛttim icchatā tayoh kaścit svabhāva-	pratibandho 'py eṣṭavyaḥ. anyathā a-gamako hetuḥ
V3_03312	yathā – na anumānam pramāṇam iti.	pratibandho 'pi katham a-pramāṇasya. ata eva
V3_03211	-pramāṇatvaṃ śāstre 'pi tulyam iti tatra api	pratibandho 'stu. pratibandho hy adhikaraṇe sati
V3_11707	tata eva anvaya-siddhir iti na vyatirekī.	pratibandhaś ca avinābhāvaḥ. sa ca ātma-
V3_09505	-ādīkam eva maraṇa-śabdena vadet, tasya api	pratibandhaś caitanyena sampradhāryaḥ, yataḥ
SV_07125	ucyate. astu nāma a-janaṇam pātinām tat-	pratibandhaḥ. tat-karaṇād gatimato dravyasya
SV_00304	-pratilambha eva syāt. kāryasya api svabhāva-	pratibandhaḥ, tat-svabhāvasya tadutpatter iti.
V2_05711	31|| ity antara-ślokāḥ. kāryasya api svabhāva-	pratibandhaḥ, tat-svabhāvasya tadutpatter iti.
SV_17220	-pratibandhena sarvatra tulyatvāt. yatra api	pratibandhas tad-abhidhāna-niyama-abhāvāt, sarva-
SV_07010	tasmāt tatra api kārya-kāraṇa-bhāva-kṛta eva	pratibandhaḥ. tad ayam āsrayaḥ sāmānyasya sva-
V2_04506	a-vācyatvāt. yat kvacid dṛṣṭam, tasya yatra	pratibandhas tad-vidas tasya tad-gamakam tatra
V2_06309	pratibandhaḥ sambhāvvyate, antya-kṣaṇo '-	pratibandhaḥ. tal-liṅga-darśanāt sambandha-smṛty-
V3_11708	pratibandhaś ca avinābhāvaḥ. sa ca ātma-	pratibandhas tādātmya-tadutpattibhyām anyo na
V3_03201	vastuni viruddha-uktāv api na bādhā,	pratibandhas tu syāt, dvayos tulya-kakṣatvāt,
NB_03032	ca ity uktam. tena hi nivṛttim kathayatā	pratibandho darśanīyaḥ. tasmān nivṛtti-vacanam
V3_03405	yadi sva-vacana-abhyupagama-virodhayoḥ	pratibandho doṣaḥ, tathā apy ato 'rtha-saṃśaya
V3_08803	iti cet, kaḥ pratibandhaḥ. sa hi tasya pāta-	pratibandho na artha-antaram eva, yaḥ sthāpayitrā
SV_07115	pratibandham na paryanuyuñjita. sa hi pāta-	pratibandho na artha-antaram eva yaḥ sthāpayitrā
V3_05509	-prabhedanam ||37|| samyogya-ādiṣu yeṣv asti	pratibandho na tādrśaḥ | na te hetava ity uktam
PV_04203	tat-prabhedanam || samyogy-ādiṣu yeṣv asti	pratibandho na tādrśam | na te hetava ity uktam
SV_14711	-janma-lakṣaṇāt svabhāva-pratibandhād anyaḥ	pratibandho nāma, an-āyattasya vyabhicāra-a-
SV_14704	-a-pratibandho 'nyatvam iti cet. ko 'yaṃ	pratibandho nāma yena sa ca na syāt. na anya-
SV_07116	tatra eva asya upayoga iti kaḥ patataḥ	pratibandhaḥ. pratibandhād a-pāte 'pi tulyaḥ
V3_08804	-antaratve tatra eva upayoga iti kaḥ patataḥ	pratibandhaḥ. pratibandhād a-pāte 'pi tulyaḥ
SV_01921	tasmād dṛṣṭāntena ayam eva yathokta-svabhāva-	pratibandhaḥ pradarśyate. eka-sad-bhāve 'nyasya
V3_03401	tatra ekasya prāmāṇyaṃ syāt siddhir eva, na	pratibandhaḥ, pramāṇena a-pramāṇasya bādhanāt.
V3_13104	āgama-āśrayān na āgama-upanyāsaḥ. sādhyāś ca	pratibandho yac chrāvaṇam tan nityam ity
V3_10408	sā eva hetur vācyāḥ syāt. tatra ca vastu-	pratibandho vācyāḥ, anyathā asiddheḥ. etena ātma-
V1_00611	-bhāvād artha-bhāvam icchatā jñānasya tat-	pratibandho vācyāḥ. sa ca kārya-svabhāvayor
SV_07118	'navasthā vā. tasmāt pāta-abhāvaḥ pāta-	pratibandhaḥ sa katham kenacit kriyate. abhāvam
V3_08809	pratibandham abhyupaiti. tasmāt pāta-abhāvaḥ	pratibandhaḥ sa katham kenacit kriyate. abhāvam
SV_07207	apekṣitena an-upakāriṇā. apekṣā iti hi tat-	pratibandhaḥ sa ca an-ādheya-viśeṣasya sāmānyasya
SV_05402	etat. tasmād yaḥ kaścit kasyacit kvacit	pratibandhaḥ, sa sarvo janyatāyām eva antar-
V3_08802	pāta-pratibandhāt sthāpaka iti cet, kaḥ	pratibandhaḥ. sa hi tasya pāta-pratibandho na
V2_06308	-utpatter a-kṣepāt. ā antya-kṣaṇa-utpatteḥ	pratibandhaḥ sambhāvvyate, antya-kṣaṇo '-
V3_09001	ādy-apekṣayā. anayā diśā anyeṣv api gamakeṣu	pratibandhaḥ sādhyāḥ. tan na trividhād dheter
NB_02021	tad-avyabhicāra-niyama-abhāvāt. sa ca	pratibandhaḥ sādhye 'rthe liṅgasya. vastutas
V3_09412	kāryatvād eva a-bheda iti cet, yukto yadi	pratibandhaḥ sidhyet. sa ca an-anvayasya na
PV_04098	-ālambe viruddha-uktau tu vastuni | na bādhā	pratibandhaḥ syāt tulya-kakṣyatayā dvayoḥ ||
PV_04103	vā pṛthak-kṛteḥ | bhedo vān-mātra-vacane	pratibandhaḥ sva-vācy api || tena abhyupagamāc
V3_03211	'pi tulyam iti tatra api pratibandho 'stu.	pratibandho hy adhikaraṇe sati bhavati, yathā
V1_00512	cet, na, tad-rūpa-an-upalakṣaṇāt. svabhāva-	pratibandho hi liṅga-lakṣaṇam. na ca tasya
SV_09904	kāraṇasya a-kurvāṇasya pratibandha-hetor a-	pratibandhakatvāt. nanu yava-bīja-ādayo 'pi śāly-
PV_02068	anyathā || syād ādhāro jala-ādīnām gamana-	pratibandhataḥ | a-gatīnām kim ādhārair guṇa-
PV_04023	bhavet || an-uktāv api pakṣasya siddher a-	pratibandhataḥ | triṣv anyatama-rūpasya eva an-
V3_08808	anavasthā ca. na ca tathābhūta-ātma-kriyām	pratibandham abhyupaiti. tasmāt pāta-abhāvaḥ
V3_11807	upalambha-anupalambhābhyām hi tayoh	pratibandham jāniyāt, tau ca atyanta-parokṣasya

SV_07114	'pi sthāpako bhavet. atra api yadi kaścit	pratibandham na paryanuyuñjita. sa hi pāta-
V2_06104	kārya-utpatti-vigūṇa-utpādana-lakṣaṇatvāt	pratibandhasya, anyathā akiñcitkarasya a-
SV_00704	pariṇāma-anubandhini | anaikāntikatā kārye	pratibandhasya sambhavāt ||8|| na hi samagrāṇi
SV_09821	-bhāvaṃ prati tad-bhāva-niyato 'sambhavat-	pratibandhā iva kāraṇa-sāmagrī sakalā kārya-
V2_07710	-bhāvaṃ prati tad-bhāva-niyataḥ, a-sambhavat-	pratibandhā iva kāraṇa-sāmagrī sva-kārya-utpādane.
SV_07005	parasparam anyato vā an-upakāriṇām a-	pratibandhāt, a-pratibaddhasya ca a-sambandhāt.
V3_10901	a-gatir vacanād anumāna-lakṣaṇād abhyūhyā, a-	pratibandhāt. asati rāge vacanaṃ na asti ity a-
V3_00409	kartum a-śakyatvāt, tasya anyatra vastutaḥ	pratibandhāt. katham idānim a-sambhavino 'rthasya
SV_13207	ca. yogya-indriyatvād viśaya-sannidhānād a-	pratibandhāc ca. saṃskṛtasya upalambhe ca kaḥ
V3_09105	-ādi-dṛṣṭa-dhūmād iva udadhāv agneḥ, a-	pratibandhāc ca, sarvataḥ sarva-pratipatti-
V2_06012	vā niṣedho hetuḥ. tatra apy an-ubhayasya a-	pratibandhāt tad-abhāve 'nya-abhāvo na yuktaḥ.
SV_00519	an-ubhayasya vā. tatra an-ubhayasya a-	pratibandhāt tad-abhāve 'nyena na bhavitavyam iti
PV_03082	-liṅgi-dhiyor evaṃ pāramparyeṇa vastuni |	pratibandhāt tad-ābhāsa-śūnyayor apy a-vañcanaṃ ||
V2_04706	-liṅgi-dhiyor evaṃ pāramparyeṇa vastuni |	pratibandhāt tad-ābhāsa-śūnyayor apy a-vañcanaṃ ||
V3_05106	-ādaya āvaraṇam ucyante. na prāg yogyasya	pratibandhāt, tasya svabhāva-a-pracyuteḥ. atha vā
SV_13023	-ādaya āvaraṇam ucyante. na prāg yogyasya	pratibandhāt, tasya svabhāvād a-pracyuteḥ. atha
V3_01007	tena an-uktāv api pakṣasya siddher a-	pratibandhāt triṣv anyatama-rūpasya eva an-uktir
NB_03138	dūṣaṇam. tena para-iṣṭa-artha-siddhi-	pratibandhāt. dūṣaṇa-ābhāsās tu jātayaḥ. abhūta-
SV_01006	eva kāryaṃ kāraṇam anumāpayati, tat-	pratibandhāt, na anyad vipakṣe 'darśane 'pi.
V3_11112	eva kāryaṃ kāraṇam anumāpayati, tat-	pratibandhāt. na anyad vipakṣe 'darśane 'pi.
V3_13503	dūṣaṇam, tena para-iṣṭa-artha-siddhi-	pratibandhāt. nanv an-udbhāvite 'pi doṣe 'rthasya
V3_13705	eva a-viśaye 'pravṛtṭeḥ, pratipatter a-	pratibandhāt, pratibandha-lakṣaṇa-virahāc ca,
V2_06105	pratibandhasya, anyathā akiñcitkarasya a-	pratibandhāt. bhavaty eva tādṛśasya kāraṇasya
SV_10101	liṅgā ca. yathāsvaṃ vyāpini sādhye tayor eva	pratibandhāl liṅgayor liṅgini, yathā uktaṃ prak.
SV_01311	-nivṛttāu kvacin nivṛttāv api prāna-ādīnām a-	pratibandhāt. sarvatra nivṛtṭy-asiddher a-
V3_08802	an-artha-antaratve upakāreṇa vyākhyāte. pāta-	pratibandhāt sthāpaka iti cet, kaḥ pratibandhaḥ.
SV_07113	sthānāt. patana-dharmāṇām hi bhāvānām pāta-	pratibandhād a-janako 'pi sthāpako bhavet. atra
SV_17227	artheṣu śabda nilīnaḥ syāt, uktam atra – a-	pratibandhād a-niyama iti. api ca, svābhāvike
V3_08804	eva upayoga iti kaḥ patataḥ pratibandhaḥ.	pratibandhād a-pāte 'pi tulyaḥ paryanuyogaḥ –
SV_07117	asya upayoga iti kaḥ patataḥ pratibandhaḥ.	pratibandhād a-pāte 'pi tulyaḥ paryanuyogo
V3_08807	-ātma-bhūta-viśeṣaḥ kim na patati iti.	pratibandhād atīśaya-pratipattāu tasya apy ātma-
SV_14711	eva. na ca taj-janma-lakṣaṇāt svabhāva-	pratibandhād anyāḥ pratibandho nāma, an-āyattasya
SV_05327	nāma. tadutpatti-dharmā bhāvaḥ svabhāva-	pratibandhād apekṣate nāma, an-ādheya-atīśaya-ātmā
SV_01702	svabhāvasya eva bhāvatvād iti tasya svabhāva-	pratibandhād avyabhicāraḥ. kāraṇam vā kāryam
V2_09910	svabhāvasya eva bhāvatvād iti tasya svabhāva-	pratibandhād avyabhicāraḥ. kāraṇam vā kāryam
SV_01707	svabhāvaṃ niyamayati ity ubhayathā svabhāva-	pratibandhād eva nivṛtṭiḥ. anyathā eka-nivṛtṭyā
V2_09914	svabhāvaṃ niyamayati ity ubhayathā svabhāva-	pratibandhād eva nivṛtṭiḥ. anyathā eka-nivṛtṭyā
SV_01712	aśvavatā api kim ||25|| tasmāt svabhāva-	pratibandhād eva hetuḥ sādhyam gamayati. sa ca
V2_10005	||71|| ity antara-śloka. tasmāt svabhāva-	pratibandhād eva hetuḥ sādhyam gamayati. sa ca
V3_04908	-sādhanāḥ ||34|| svabhāva-kāryayor eva ātma-	pratibandhād gamakatvaṃ viparyaye vā viparyāsanam
SV_03601	pranīṣitā api na śakyante pranetaṃ vastu-	pratibandhād dhūma-ādi-vat, tadā ayam upālambhaḥ
V2_09408	kvacid yadṛcchayā tathābhāve 'pi tayor a-	pratibandhād vyāpty-asiddheḥ. na api tena na asti
SV_07621	avisamvādo 'syā vastuni kārya-kāraṇa-bhāva-	pratibandhān na tathābhūta-grāhya-samāveśāt
V3_03605	darśayan, śabda-prasiddhena ity āha. śāṅkita-	pratibandhānām saṃśayād asiddheḥ, ciram a-
V2_08203	a-pratibaddham vā. sā iyaṃ sattā a-	pratibandhini iti cet, na niyamavati syāt. tasmān
SV_09928	a-pratibaddham vā. sā iyaṃ sattā a-	pratibandhini cet. niyamavati na syāt. tasmān na
SV_10409	kaṇaṇena upalabhya eva bhavet. sa darśana-	pratibandhiṣu vyavadhāna-ādiṣv asatsu upalabhya
V2_06102	kāraṇam na a-śaktam. na ca śaktiḥ kenacit	pratibandhum śakyate, antya-avasthāyāṃ pariṇāma-
SV_09901	tad-artha eva. na ca tāṃ tatra kaścit	pratibandhum samarthaḥ. ekatra bhāve vikāra-an-
SV_06718	pravarteta. icchāyāṃ vā ka enāṃ bahuṣv api	pratibandhum samarthaḥ. prayojana-abhāvād eva a-
SV_01105	sapakṣa-vipakṣayor api. anyathā hy asati	pratibandhe 'darśana-mātreṇa vyatireke.
V2_09309	-asādharāṇayoḥ sapakṣa-vipakṣayoḥ. asaty api	pratibandhe 'darśana-mātreṇa vyatireke yad āha
SV_01028	-vyabhicāri-vipakṣataḥ ||15|| na hy asati	pratibandhe 'nvaya-vyatireka-nīścayo 'sti. tena
V2_09304	-vyabhicāri-vipakṣataḥ ||67|| na hy asati	pratibandhe 'nvaya-vyatireka-nīścayo 'sti. tena
NB_03030	hetv-abhāvasya asiddheḥ. na hi svabhāva-	pratibandhe 'saty ekasya nivṛttāv aparasya
PV_04204	ity uktaṃ vyabhicārasya sambhavāt || sati vā	pratibandhe 'stu sa eva gati-sādhanāḥ | niyamo hy
V3_05601	uktaṃ vyabhicārasya sambhavāt ||38|| sati vā	pratibandhe 'stu sa eva gati-sādhanāḥ | niyamo hy
SV_14311	na abhigāta-ādīni dravya-sāmarthyāni. sarva-	pratibandhe ca nanv anena eva dravyaṃ vināśitam
SV_11514	nityatā | (231ab) para-āśrayo hi sambandho '-	pratibandhe tayor sambandhitā-ayogāt. sa ca
SV_14726	pratyāsattir iti cet. nanu sā eva asati	pratibandhe na yuktā ity ucyate. na a-kārya-
SV_07203	sāmānya iti kim sāmānyasya āśrayeṇa.	pratibandhe vā kaḥ pratibandha iti vācyam. sthiti
SV_06505	-viplava-anusāri vyavahāra iti tasya tat-	pratibandhe sati tad-avyabhicāraḥ. tato vitathād
SV_04902	vastu-saṃvādas tu vastu-utpattyaḥ tat-	pratibandhe sati bhavati, anyathā na eva asti,
SV_02001	vā svabhāvasya nivṛtṭir hetutvena ākhyeyā. a-	pratibandhe hi katham ekasya nivṛtṭir anyasya
NB_02019	-sādhanau, ekaḥ pratiśedha-hetuḥ. svabhāva-	pratibandhe hi saty artho 'rtham gamayet. tad-a-

SV_00219	-sādhanāv ekaḥ pratiśedha-hetuḥ. svabhāva-	pratibandhe hi saty artho 'rtham na vyabharati.
V2_05610	-sādhanāv ekaḥ pratiśedha-hetuḥ. svabhāva-	pratibandhe hi saty artho 'rtham na vyabharati.
SV_07602	-ādeḥ sambandhasya kenacid an-upakāryasya a-	pratibandhena abhāvāt. a-sambandhāc ca jñāna-
V3_08910	śārīra-sthitim pratilabhamānā tat-kāryatayā	pratibandhena toyam gamayati deśa-ādyapekṣayā.
SV_03226	prayoktum iṣyante, tathā niyuktās tam artham	pratibandhena prakāśayanti. tena gaur gotvam ity
SV_17220	niyamate, na svabhāvataḥ, tasya kvacid a-	pratibandhena sarvatra tulyatvāt. yatra api
SV_00104	-sphaṛaṇa-tviṣe || prāyaḥ prakṛta-saktir a-	pratibala-prajño janaḥ kevalam | na an-arthy eva
V3_03105	śāstrasya sva-vacanena apy asya arthasya	pratibādhanāt. lobha-ādi-mūlo 'dharma iti sarva-
PV_03165	|| vyatireki iva yaj jñāne bhāty artha-	pratibimbakam | śabdāt tad api na artha-ātmā
SV_03726	śrotary a-saṃsrṣṭa-tat-svabhāvaṃ vikalpa-	pratibimbam arpayati. yad āha – a-dṛṣṭa-arthe
SV_03804	'pi bhāva-svabhāvaṃ tathābhūta eva vikalpa-	pratibimbe tad-adhyavasāyī santuṣyati.
PV_03164	-niṣṭhā-abhāve 'pi tac-chrutiḥ || vikalpa-	pratibimbeṣu tan-niṣṭheṣu nibadhyate | tato 'nya-
VN_06116	bhāvamś cauraḥ puruṣatvād ity ukte sa tam	pratibrūyāt, bhavān api iti, sa sva-pakṣe doṣa-
SV_12304	kāraṇāni vivecayāt artheṣv api tad-a-tat-	pratibhaveṣu svabhāva-bhedo darśaniyaḥ. tad-
V3_03606	asiddheḥ, ciram a-dṛṣṭānām api punaḥ	pratibhā-utpatti-dṛṣṭeḥ sati sambhave tad-
HB_03804	-vanam gacchati iti kim atra brūmaḥ. puruṣa-	pratibhā-kṛte ca sādhanatve kim idānīm vastutaḥ
SV_12525	an-āhita-saṃskārāḥ paraiḥ pravartayanti. sva-	pratibhā-racita-samayānām api yathā-śruta-artha-
SV_12222	sambhava-abhāvāt. tathāvidhasya tu tat-kriyā-	pratibhā-rahitasya tathā syād iti. tathābhūtam
V3_03705	kartum a-śakyatvād ity uktam. na ca puruṣa-	pratibhā-vaśāt pramāṇayor lakṣaṇam ucyate, kim
PV_03109	-codanam ākhyāś ca so 'sati bhrānti-kāraṇe |	pratibhāḥ pratisandhatte sva-anurūpāḥ svabhāvataḥ
SV_11601	saṃsrṣṭāv iva puruṣasya vyavahāra-bhāvanātaḥ	pratibhāta iti pauraṣeyo bhāvānām saṃśleṣaḥ. kim
SV_03922	na tābhyo vyatiriktaṃ kiñcit tathā buddhau	pratibhāty a-pratibhāsamānam ca katham ātmanā
SV_03301	vibhaktir artha-antaram iva a-darśayanti	pratibhāty an-artha-antare 'pi tathā prayoga-
SV_12906	-vaśād anukrama-vad varṇa-vibhāga-vac ca	pratibhāti iti cet. anukramavatā vyañjakena a-
V1_01605	tasmāt pratyakṣā iyam an-abhilāpā ca	pratibhāti iti. śabdena a-vyāpṛta-akṣasya buddhāv
SV_04404	śabda-artha-upasamhāre 'py a-bhinnaṃ buddhau	pratibhāti iti sāmānya-viśeṣaṇa-viśeṣya-bhāva-
SV_04021	gr̥hṇan eṣa vikalpaḥ sva-vāsanā-prakṛter evaṃ	pratibhāti. katham punar bhinnānām a-bhinnaṃ
SV_05502	tasmān na iyam bhinna-artha-grāhiṇy a-bhinna	pratibhāti tad-udbhavā. a-tat-pratibhāsiny apy
SV_03822	-vikalpa-vāsanāyāś ca prakṛtir yad evaṃ eṣā	pratibhāti tad-udbhavā, sā ca iyam saṃvṛtiḥ
SV_06103	bhrānti-vaśād eva eka-vastu-grahīṇī iva	pratibhāti. na punar ekaṃ vastu tatra dr̥śyam asti.
SV_04411	-dharminor bhedād bhedavati iva buddhiḥ	pratibhāti. na vastu-bhedāt, yathokta-doṣāt.
SV_04218	-samāna-ākāram, tatra yo 'rtha-ākāraḥ	pratibhāti bāhya iva eka iva an-arthakriyā-kāry
SV_03918	sāmānyam nāma asti, yathā iyam buddhiḥ	pratibhāti, yasmād vyaktayo na anuyanty anyad
SV_03903	-vibhramād vikalpānām vastu-grāhiṇī iva	pratibhāti. sā hi tad-anya-vivekiṣv eva bhāveṣu
SV_14716	svayam. sa eva hi tasya svabhāvo yaḥ	pratibhāti. svabhāvavattve 'sya tadvat pratibhāsa
SV_09302	-bheda-upakalpitaḥ bhedaḥ bhinneṣv iva	pratibhātsu buddhau vivekeṣu upalayanād bhinna-
SV_15018	saṃskāra-nirapekṣāḥ prakṛtyā ca artheṣu	pratibhāna-hetavaḥ syuḥ. svabhāva-viśeṣād vahny-
V3_04609	asya kena nivāryata iti. niścaya-hetāv apy a-	pratibhānāt syāt saṃśayaḥ, sa ca na ekāntena
V1_03408	iti na ca bahūni rūpāni sañcitāni tathā	pratibhānti iti yuktam, eka-rūpasya bāhulya-
SV_04225	punar anyato 'pi vyāvṛttimanto 'bhinnāś ca	pratibhānti iti. svayam asatām api tathā buddhyā
SV_03824	bhedino 'py a-bhedina iva kenacid rūpeṇa	pratibhānti, tad eṣāṃ buddhi-pratibhāsam
SV_12608	apauruṣeyatve 'pi pratiniyatām eva tad-artha-	pratibhāṃ janayed āśvāsanam syāt. yathā-iṣṭam tu
SV_11226	nivartamānaḥ sva-kṛta-samaya-sambhāvām artha-	pratibhāṃ nivartayati. tat kutas tan-nivṛtityā
SV_16008	yataḥ kārya-bhedaḥ syāt. bhinnām ca tayor	pratibhāṃ paśyāmaḥ ānupūrvīm eva ca a-tulyām. na
HB_03801	abhyudaya-niḥśreyasābhyām saṃyojya punaḥ	pratibhāvātā puruṣena hetv-antara-nidarśanena
SV_05611	dhiḥ kāryam tāsāṃ sā ca vibhidyate ||108||	pratibhāvam. tadvat tat-pratibhāsinō vijñānasya
V1_01612	ca a-tattvasya. vastv-abhāve 'pi śabda-	pratibhāsa-a-pracyuter asad-artha-pratibhāsa-a-
SV_03803	svarga-ādi-śravaṇe 'pi tad-anubhāvinām iva	pratibhāsa-a-bheda-prasaṅgāt. tasmād ayam a-
PV_03138	iti tac citram tasmāt santu sakṛd dhiyaḥ ||	pratibhāsa-a-viśeṣaś ca sa-antara-anantare katham
V1_01613	'pi śabda-pratibhāsa-a-pracyuter asad-artha-	pratibhāsa-a-viśeṣāt saty api pratitir a-tad-ātma
VN_00725	iti. kim idaṃ paraspara-vivikta-rūpa-	pratibhāsa-adhiyakṣa-darśanam enām upekṣate. an-
VN_03103	dravyasya rūpa-ādi-pratibhāsa-vivekena sva-	pratibhāsa-anupalabdhiḥ, tat tad-vyatirekeṇa na
SV_04907	-lakṣaṇam, tan-nāntariyakatayā tu saṃvādo na	pratibhāsa-apekṣī, vastuni tu yathā-bhāvam arpita
PV_02162	cen na bhedataḥ || bhūta-cetanayor bhinna-	pratibhāsa-avabodhataḥ | ā-vikāram ca kāyasya
V1_01706	hi vyakty-ātmānaḥ parasparam anuyanti, śakti-	pratibhāsa-ādi-bhedāt. na tasmād bhinnam asty
SV_08626	na syād eka-ātma-vat. tasmād ayam bhinna-	pratibhāsa-ādir viśeṣa eva. na ca atra aparam a-
SV_06509	-ādharo vyāghātāt. yathā-varṇite tu buddhi-	pratibhāsa-āśraye na doṣa iti. vicchedaṃ sūcayann
SV_05408	iti cet. katham asiddha-upakāraṇām	pratibhāsa iti sa eva sāmānya-abhyupagame
V2_04805	-kāriṇaḥ, na tu vyasanitayā. na ca anumāna-	pratibhāsa eva artha-sādhanam, niruddhe 'py artha
SV_14719	ca yad yad āyattā-pratitikaṃ tasya svabhāva-	pratibhāsa eva naśyati. prakāśa-āyatta-pratitinām
V1_03310	tad-a-viśeṣe 'py eṣa viśeṣo buddhi-	pratibhāsa-kṛta iti tasya eva prāmānyam yuktam.
HB_03112	-ātma-vyavacchedo bhavati, tad-ātma-niyata-	pratibhāsa-jñānāt, na hi tad-ātmā tad-anya-ātmā
PV_03148	'pi tasya eva na ikṣaṇam netra-gocare |	pratibhāsa-dvaya-abhāvād buddher bhedaś ca dur-
SV_14716	yaḥ pratibhāti. svabhāvavattve 'sya tadvat	pratibhāsa-prasaṅgāt. a-pratibhāsamānasya ca
PV_03415	saṃvid yathā-hetu jāyamāna-artha-saṃśrayāt |	pratibhāsa-bhidam dhatte śeṣaḥ ku-mati-dur-nayāḥ |

PV_03398	indriya-bhedena paṭu-manda-āvila-ādikām |	pratibhāsa-bhidām arthe bibhrad ekatra dṛśyate ||
SV_03909	bhinnāms tathā śabdena pratipādayanti iti.	pratibhāsa-bheda-ādibhyas tu tattva-cintakā na a-
SV_13812	tatra api śakyam evaṃ vyañjaka-bhedāt	pratibhāsa-bheda iti pratyavasthātum. api ca,
SV_09021	samsargiṇyāḥ buddheḥ kvacit pratiniyamāt tat-	pratibhāsa-bheda-krta eva tayo rūpayoḥ svabhāva-
NB_01013	arthasya sannidhāna-a-sannidhānābhyāṃ jñāna-	pratibhāsa-bhedas tat svalakṣaṇam. tad eva
VN_01221	hy ekas trailokye mṛd-ātmā, prati-vijñapti-	pratibhāsa-bhedād dravya-svabhāva-bhedāt. evaṃ hy
VN_01612	sattve rūpa-antaram asti. na ca rūpa-	pratibhāsa-bhede vastv-a-bhedo yuktaḥ,
SV_04414	-bhedaś ca tat-svabhāva-samāśrayair dharmā-	pratibhāsa-bhedais tat-svabhāva-pratipattaye
SV_08623	-arthān manyate, tasya ayam artheṣu buddhi-	pratibhāsa-bhedo viruddha-dharma-adhyāśaś ca na
VN_00504	-pratibhāsa-vivekena pratipatṭr-pratyakṣa-	pratibhāsa-rūpam. tādṛśaḥ satsv anyeṣu upalambha-
PV_03427	|| bahir mukhaṃ ca taj-jñānaṃ bhāty artha-	pratibhāsa-vat | buddheś ca grāhikā buddhir
SV_12704	pratibhāsaṃ buddheḥ paśyāmaḥ, dvitīya-varṇa-	pratibhāsa-vat. na ca a-pratibhāsamānaṃ grahaṇe
SV_03505	uktaḥ. tatra anapekṣita-bāhya-tattvo buddhi-	pratibhāsa-vaśād eko 'neka-vyāvṛttaḥ śabdair
SV_03427	api dharmān saṃsṛjanti jāyate. tasyāḥ	pratibhāsa-vaśena sāmānyam sāmānādhikaranyam ca
SV_06504	-dvāreṇa ayam nānā-eka-dharma-bheda-a-bheda-	pratibhāsa-viplava-anusārī vyavahāra iti tasya tat
SV_06105	-a-vṛkṣa-vibhāgaṃ kurvīta, tasya śākhā-ādi-	pratibhāsa-vibhāgena daṇḍa-vad daṇḍiny a-grahaṇāt,
SV_11919	-anubandhī sabhāga-vāsanā-upādāna-vikalpa-	pratibhāsa-vibhramaḥ padam. vākyaṃ ca eka-
VN_00503	viprakaṣeṇa viprakṛṣṭam, yad an-ātma-rūpa-	pratibhāsa-vivekena pratipatṭr-pratyakṣa-
VN_03102	upagatasya sato dravyasya rūpa-ādi-	pratibhāsa-vivekena sva-pratibhāsa-anupalabdhiḥ,
SV_09022	-bhedo 'pi syāt. eka-aneka-vyavasthiteḥ	pratibhāsa-viśayatvāt. tathā ca na ekas tad-
SV_04323	na vastu-viśayaḥ śabdaḥ syāt. buddhi-	pratibhāsa-viśayatve ca sarvaṃ tathā eva astu,
SV_13806	pratītyor eka-viśayatvam. pratīti-	pratibhāsa-svabhāva-bhede 'pi nāma-sāmyād eka-
SV_05410	viśayo 'tiprasaṅgāt. na a-viśayasya vijñāne	pratibhāsaḥ. an-upakārakasya a-viśayatve 'tita-
SV_08620	-utpatti-prasaṅgād ity uktaṃ prak. kiṃ ca,	pratibhāso 'pi bhedakaḥ | an-anya-bhāk (170bc')
V2_04701	kāraṇasya darśanasya vyāvṛttili. na ca sa eva	pratibhāso 'rtho yuktaḥ, tasya punaḥ pratyakṣeṇa
SV_05515	iti tad-grahāt ||107|| na eva tāsv a-bhinnaḥ	pratibhāso 'sti samānā iti grahāt. na hy ekasmin
SV_04003	rūpa-saṅkara iti. evaṃ tarhi buddher eva	pratibhāso jñāna-rūpatvāt san eva sāmānyam. tan
SV_05420	syāt. na vai sāmānya-grāhiṇiṣu svalakṣaṇa-	pratibhāsaḥ, tad-abhāve 'pi tāsāṃ bhāvāt, ākāra-
SV_05413	nir-viśayāṇi. nir-viśayatve 'pi tad-anukārī	pratibhāsas tad-rūpa-anubhava-āhita-vāsanā-
SV_05514	na a-bhinna-pratibhāso yujyate. atha vā astu	pratibhāso dhiyaṃ bhinnaḥ samānā iti tad-grahāt ||
SV_05601	'nanu samānā iti grahaṇād eva āsv a-bhinna-	pratibhāsaḥ. na vai tad-darśane bhinna-a-
SV_05512	artha-antare 'vṛttir iti bhedaṃ na a-bhinna-	pratibhāso yujyate. atha vā astu pratibhāso
SV_10704	sarvadā sad-asac-cintāyām avadhīrita-vikalpa-	pratibhāso vastv eva adhiṣṭhāni-karoti, yatra
V3_06911	sarvadā sad-asac-cintāyām avadhīrita-vikalpa-	pratibhāso vastv eva adhiṣṭhāni-karoti, yatra
PV_03506	saṃvittyor yugapat sambhavo yataḥ | lakṣyate	pratibhāso vā na artha-artha-jñānayoḥ pṛthak ||
V1_02813	-abhilāpaḥ pratyayaḥ. tan na ayam sphuṭa-	pratibhāso vikalpako bhavitum arhati. tathā hi
V1_02913	-ja-a-viśeṣāt, asāv api vastv-an-anurodhi-	pratibhāso vipralambhāt pratyakṣa-ābhāsaḥ. etena
V3_07304	api kiṃ siddhaṃ syāt. nanu bauddho vikalpa-	pratibhāsaḥ śabda-arthaḥ, tasya ca svalakṣaṇa-
PV_03212	bahir iva sthitaḥ | jñānasya a-bhedino bheda-	pratibhāso hy upaplavāḥ || tatra ekasya apy
SV_04906	cet, na, yathoktena eva vyabhicārāt, vitatha-	pratibhāso hi bhrānti-lakṣaṇam, tan-
PV_03015	ikṣaṇāt | ayuktaṃ na ca saṃskārān nīla-ādi-	pratibhāsataḥ || nīla-ādy-a-pratighātān na jñānaṃ
PV_04131	dhvaneḥ | prasiddhasya śrutau rūpaṃ yad eva	pratibhāsate || a-dvayaṃ śabala-ābhāśasya a-
V3_03912	'pi nānā-rūpasya yad eva śrutau rūpaṃ	pratibhāsate 'dvayaṃ sambandhy-antara-abhāvāc
SV_14803	vijñāne svarūpeṇa a-svarūpa-a-samsargeṇa na	pratibhāsate tasya kiñcij jñānam. tad-abhāvān na
SV_02508	eva hi buddhiḥ saṃsṛjanti sāmānya-viśayā	pratibhāsate. na eka-sambandhināv iti bhūta-vat.
V1_01610	na hi sa śabda-arthaḥ, yaḥ śabde na	pratibhāsate. na ca śabda-viśaya eva vastu, ākāra
HB_01204	saṃsthāna-mṛt-svabhāva-viśeṣābhyāṃ tayor a-	pratibhāsana-prasaṅgāt. anyad eva saṃsthānaṃ guṇo
V1_01607	iti. śabdena a-vyāpṛta-akṣasya buddhāv a-	pratibhāsanāt | arthasya dṛṣṭāv iva tad a-
SV_05415	bhāva-abhāva-anuvidhānāc ca sāmartyaṃ na	pratibhāsanāt, a-pratibhāsino 'pi vyakti-
SV_05421	tāsāṃ bhāvāt, ākāra-antareṇa ca sva-jñāne	pratibhāsanāt, aneka-ākāra-ayogād ekasya
SV_04325	tathā-bhinna-upādhimata ekasya grahaṇe '-	pratibhāsanāt. upakārya-upakāriṇor apy upādhi-
SV_04224	pratibhāsanāt, na svalakṣaṇam, tatra a-	pratibhāsanāt. ta eva ca kutaścid vyāvṛttāḥ punar
SV_04221	pravṛtṭy-ayogāt, tad arthakriyā-kāritayā	pratibhāsanāt tad-a-kāribhyo bhinnam iva, na ca
SV_14714	yaj-jñānaṃ tad-gatau niyamena tat-	pratibhāsanāt tad a-tad-rūpam apy a-vācyam iti.
SV_03425	anya-vyāvṛttili sāmānyam, tad-buddhau tathā	pratibhāsanāt. na vai kiñcit sāmānyam nāma asti.
SV_04223	tena samānā iti gṛhyante, kutaścid vyāvṛtṭyā	pratibhāsanāt, na svalakṣaṇam, tatra a-
V1_01610	-indriyasya darśana-vad buddhau śabdena a-	pratibhāsanāt. na hi sa śabda-arthaḥ, yaḥ śabde
SV_03317	buddhes tad-āśraya-bhūtāyā ekatvena a-	pratibhāsanāt. nir-ākāṅkṣatvāc ca. dvitīye tu
V1_01804	eva indriya-jā matiḥ ||17|| tatra sāmānya-a-	pratibhāsanāt pratibhāsināṃ ca an-anvayād
SV_12828	ca eka-buddhi-pratibhāsināḥ śabda-ātmano '-	pratibhāsanāt, varṇa-anukrama-pratīteḥ. tad-a-
SV_03320	dharmair vibhāgavata ekasya iva sandarśanena	pratibhāsanāt, vyavaccheda-antara-sākāṅkṣatvāc ca.
SV_05602	na vai tad-darśane bhinna-a-bhinnayoḥ	pratibhāsanāt samānā iti pratītiḥ, kiṃ tarhy eka-
SV_05407	a-grāhyatvam. samarthā vyaktayo vijñāne	pratibhāsanād iti cet. katham asiddha-upakāraṇaṃ
V1_01611	-viśaya eva vastu, ākāra-antareṇa darśane	pratibhāsanād etāvan-mātra-nibandhanatvāc ca a-
SV_11928	ca. na apy anekam pada-ādi. a-bheda-	pratibhāsanād buddhes tad-anekatvasya

SV_04409	dharma-śabdena sañcodya buddhes tathā-	pratibhāsanād vyatiriktam dharmam iva a-viśeṣeṇa
V1_01002	sambhavaty eva, rūpa-viveka-sambandhayor a-	pratibhāsanena ghaṭana-ayogāt kṣīra-udaka-vad a-
SV_03819	anuvidadhatī bhinnam eṣāṃ rūpaṃ tiro-dhāya	pratibhāsam a-bhinnam ātmīyam adhyasya tām
PV_03009	-ādi iti matiḥ punaḥ || sāmānya-viśayā keśa-	pratibhāsam an-arthakam | jñāna-rūpatayā arthatve
SV_03825	kenacid rūpeṇa pratibhānti, tad eṣāṃ buddhi-	pratibhāsam anurundhānaiḥ buddhi-parivartinām eva
V1_00207	pratyakṣaḥ parokṣaś ca. tatra yo jñāna-	pratibhāsam anvaya-vyatirekāv ātmano 'nukārayati,
V1_02807	-kṛtsna-ādikam abhūta-viśayam api spaṣṭa-	pratibhāsam nir-vikalpakam ca bhāvanā-bala-
SV_08627	ādir viśeṣa eva. na ca atra aparam a-bhinnam	pratibhāsam paśyāmo yad-balena a-bheda-pratitih
V1_00802	vijñānam janayan na an-ātma-nāntarīyakam	pratibhāsam puras-kartum yukto rasa-ādāya iva
SV_12704	vākyeṣu da-kāra-ādi-pratibhāsam muktavā anyam	pratibhāsam buddheḥ paśyāmaḥ, dvitīya-varṇa-
SV_12703	vayam devadatta-ādi-pada-vākyeṣu da-kāra-ādi-	pratibhāsam muktavā anyam pratibhāsam buddheḥ
SV_15928	indriya-viśayam sāmānya-lakṣaṇam ca vikalpa-	pratibhāsam yathā-vyavahāram samvṛtyā sañkalayya
V1_02908	-ābhāḥ (33abc) dvidvidha ucyate. vastu-	pratibhāsam hi pratyakṣam, tad-abhāve tad-ābhāsa-
V1_01403	rūpam ikṣate sā akṣa-jā matiḥ ||13|| a-	pratibhāsamāna-abhijalpā pratibhāsamānā pratyakṣā
SV_05504	-vibhramād vyavahārayati lokam. sa tu tasyām	pratibhāsamāna ākāro na artheṣv asti. anyatra
SV_11721	san sva-buddhau tad-anya-vivekinā a-	pratibhāsamāno rūpeṇa katham tathā syāt. dr̥śya-a-
V1_01712	a-nānā-ekam jagat syāt. atha api syāt,	pratibhāsamānam api sāmānyam an-upalakṣaṇān na
SV_05713	ca (110c) na hi dr̥śyam vibhāgena a-	pratibhāsamānam asti ity uktam etat, satī vā
SV_12705	dvitīya-varṇa-pratibhāsa-vat. na ca a-	pratibhāsamānam grahaṇe grāhyatayā iṣtam asty
SV_03922	kiñcit tathā buddhau pratibhāty a-	pratibhāsamānam ca katham ātmanā anyam grāhayed
SV_14717	'sya tadvat pratibhāsa-prasaṅgāt. a-	pratibhāsamānasya ca dr̥śyasya abhāvāt. adr̥śyatve
V1_01403	-jā matiḥ ||13|| a-pratibhāsamāna-abhijalpā	pratibhāsamānā pratyakṣā eva sarva-prāṇinām
VN_00803	buddhau svarūpeṇa pratibhāseṇa kim āvaraṇam.	pratibhāsamānās ca vivekena pratyakṣā arthā
V1_00711	śabdāḥ santi tad-ātmāno vā, yena tasmin	pratibhāsamāne te 'pi pratibhāseran. na ca ayam
SV_05509	sato 'pi na lakṣyate. sā hi varṇa-saṃsthāna-	pratibhāsavatī vibhāvvyate. na ca idr̥ṣam sāmānyam.
SV_03807	śabdāḥ svarūpam āha iti, na punaḥ svarūpa-	pratibhāsasya eva vijñānasya janānāt. katham
PV_03130	sambandho na tadā indriya-gocaraḥ || viśada-	pratibhāsasya tadā arthasya a-vibhāvanāt |
PV_03509	-utpāde 'py artha-artha-manasor ayam |	pratibhāsasya nānātva-codya-doṣo dur-uddharaḥ ||
SV_04401	tad-anya-vaiyarthyaṃ ca na syāt. buddhi-	pratibhāsasya nir-vastukatvād vastu-sāmarthyā-a-
V2_04811	ācāryaḥ punar artha-bhidam jagau |	pratibhāsasya bhinnatvād ekasmiṃs tad-ayogataḥ ||7
V1_02909	ity uktam. na ca evam vikalpaḥ, tat-	pratibhāsasya vastuny an-anurodhāt. tasmāt
V2_04815	anumāna-vikalpasya nir-viśayatvāt, tat-	pratibhāsasya sva-viśaya-sammata-anvaya-vyatireka
SV_05417	api keśa-ādi-viplavānām abhāvāt. a-bhinna-	pratibhāsā dhīr na bhinneṣv iti cen matam | (107ab
NB_01005	-apodham a-bhrāntam. abhilāpa-saṃsarga-yogya-	pratibhāsā pratitih kalpanā. tayā rahitam timira-
V1_00707	| kalpanā (4'bc) abhilāpa-saṃsarga-yogya-	pratibhāsā pratitih kalpanā. na hi sā indriya-
PV_03450	enām bhuñjīta anyena vid yadi || taj-jā tat	pratibhāsā vā yadi dhīr vetti na aparā |
SV_06027	ete vṛkṣā iti sva-para-vikalpeṣv eka-	pratibhāsān ādarśya vikalpa-vijñāne vyavasthitas
PV_03014	tan na an-upagamād dhiyaḥ || bhāya-artha-	pratibhāsāyā upāye vā a-pramāṇatā | vijñāna-
VN_00519	-vyavahāra iti cet, bhavati buddher yathokta-	pratibhāsāyāḥ sad-vyavahāraḥ, viparyaye 'sad-
SV_10617	na punar atra ayam eva śabda-vikalpa-	pratibhāsāy artho 'pahnūyate. tasya buddhāv
V3_06905	na tu punar atra ayam eva śabda-vikalpa-	pratibhāsāy artho 'pahnūyate, tasya buddhāv
SV_10605	asattvaṃ cintayanti, kim ayam pradhāna-śabda-	pratibhāsāy artho bhāva-upādāno na vā iti. tasya
V3_06807	cintayanti – kim ayam pradhāna-śabda-	pratibhāsāy artho bhāva-upādāno na vā iti. tasya
SV_10603	-pratyaya-āhita-vāsanā-prabhava iti tat-	pratibhāsāy-ākāra-adhyavasāya-vaśena ca bhāva-
V3_06805	-pratyaya-āhita-vāsanā-prabhava iti tat-	pratibhāsāy-ākāra-adhyavasāya-vaśena ca bhāva-
SV_10601	-janānāc ca. na ca upādāna-kārya-pratyaya-a-	pratibhāsī rūpaṃ śakyam tad-viśayatvena
V3_06803	-janānāc ca. na ca upādāna-kārya-pratyaya-a-	pratibhāsī rūpaṃ śakyam tad-viśayatvena
SV_10526	vaktuḥ śrotuś ca tad-vikalpa-bhāḥjaḥ, yathā-	pratibhāsī-vastu-pratipādāna-samiha-a-prayogāt,
V3_06802	vaktuḥ śrotuś ca tad-vikalpa-bhāḥjaḥ, yathā-	pratibhāsī-vastu-pratipādāna-samihā-prayogāt, tad
V1_02811	yasmān na vikalpa-anubaddhasya spaṣṭa-artha-	pratibhāsītā | pratyastamita-artha-vaiśadyo hi
PV_03283	iva || na vikalpa-anubaddhasya spaṣṭa-artha-	pratibhāsītā | svapne 'pi smaryate smārtaṃ na ca
SV_05807	artheṣu tam adhyāropya utpadyamānām mithyā-	pratibhāsītā a-kārya-kāriṇam api tat-kārya-
SV_00305	anumeya-pratyayau sāksād an-utpatter a-tat-	pratibhāsītve 'pi tadutpattes tad-avyabhicāriṇāv
V2_05712	anumeya-pratyayau sāksād an-utpatter a-tat-	pratibhāsītve 'pi tadutpattes tad-avyabhicāriṇāv
SV_04303	tat-pratibaddha-janmanām vikalpānām a-tat-	pratibhāsītve 'pi vastuny avisamvādo maṇi-
SV_05415	ca sāmartyam na pratibhāsanāt, a-	pratibhāsino 'pi vyakti-vyatirekeṇa sāmānyasya
SV_04903	vastu-utpatter a-bhrāntir iti cet, na, a-tat-	pratibhāsinas tad-adhyavasāyāt, maṇi-prabhāyām
SV_04019	so 'yam itaretara-bhedas tasya eka-ātmā-	pratibhāsino mithyā-vikalpasya bijam. tam eva
SV_05611	vibhidiate ||108|| pratibhāvam. tadvat tat-	pratibhāsino vijñānasya api bhedāt. katham eka-
SV_12827	varṇa-rūpa-a-saṃsparśināś ca eka-buddhi-	pratibhāsinaḥ śabda-ātmāno 'pratibhāsanāt, varṇa
V1_03406	syāt. na ca viśaya-sārūpyam vijñānasya, tat-	pratibhāsinaḥ sthūla-ākārasya pratyekam parama-
SV_10525	-viśayā anādi-vāsanā-prabhava-vikalpa-	pratibhāsinaṃ arthaṃ viśayatvena ātmasāt kurvanti.
V3_06712	-viśayāḥ, anādi-kāla-vāsanā-prabhava-vikalpa-	pratibhāsinaṃ arthaṃ viśayatvena ātmasāt kurvanti.
SV_05416	'pi vyakti-vyatirekeṇa sāmānyasya bhāvāt,	pratibhāsinaṃ api keśa-ādi-viplavānām abhāvāt. a-
V1_01804	matiḥ ||17|| tatra sāmānya-a-pratibhāsanāt	pratibhāsinaṃ ca an-anvayād viśiṣṭam eva an-

SV_05502 a-bhinnā pratibhāti tad-udbhavā. a-tat-
SV_07612 -kalpita-vyavacchedena vikalpa-vijñāna-
SV_04212 ca a-vastu-dharmatā. na eṣa doṣaḥ. jñāna-
SV_06225 vinivartya bhidyamānānām bhede samāna-rūpa-
PV_03362 || doṣa-udbhavā prakṛtyā sā vitatha-
V1_03908 ||52|| doṣa-udbhavāt prakṛtyā sā vitatha-
PV_03451 dvayam || atha na utpadyate tasmān na ca tat
SV_05419 artheṣv arpita-tad-ākārā buddhir a-bhinna-
PV_03129 taiḥ || asya idam iti sambandhe yāv arthau
SV_14112 an-atikramāt. a-tad-rūpeṣu tad-rūpa-samāropa-
SV_03812 svarūpeṇa yayā samvriyate dhiyā | eka-artha-
SV_11619 232|| na hi bhāva-śleṣa-apekṣī puruṣa-bhāvanā-
V2_04607 bhrāntir api sambandhataḥ pramā ||1cd|| sva-
SV_11723 -sthiter abhāva-prasaṅgāt. atīndriyatvād a-
SV_05516 'sti samānā iti grahāt. na hy ekasmin
VN_00803 -ādi-rūpasya tad-vivekena buddhau svarūpeṇa
SV_03122 api grhṇāti tan na niścayena, kiṃ tarhi tat-
V1_00711 ātmāno vā, yena tasmin pratibhāsamāne te 'pi
SV_06022 ity uktir bhede niyujyate | taṃ tasyāḥ
HB_00708 viṣaya-upasthāpanena kenacid vinā api
VN_02203 tasya anyena parājayaḥ, na siddhy-abhāvaḥ,
PV_04193 dhanur-dharo nīlaṃ sarojam iti vā yathā ||
V2_05014 -dharo nīlaṃ sarojam iti vā yathā ||12||
HB_03710 viśeṣasya rūpaṃ nirdīśyate, yat pratītya
HB_03704 kaścīd dhetuḥ syāt. tulya-lakṣaṇe hi dr̥ṣṭaḥ
V3_03708 ca. ukta-lakṣaṇe 'numāne tal-lakṣaṇasya
HB_02916 sambandho liṅga-liṅginoh. abhāvas tu
HB_02915 iti cet, kena kasya virodhaḥ. anya-bhāvena
VN_02204 sādhana-abhāve 'saty api pratiyogini bhāvāt.
HB_02613 sā abhāvam abhāva-vyavahāraṃ vā
V3_06611 a-niyamena niyama-bādhanāt. pramāṇaṃ
V3_04409 -lakṣaṇatvād a-sapakṣasya. tad vivakṣite
VN_02204 siddhy-abhāvasya, sādhana-abhāve 'saty api
V3_10807 ity a-sādhyatvam. adr̥śya-ātmanām tu sva-
HB_03704 lakṣaṇe hi dr̥ṣṭaḥ pratiyogi-sambhavo '-dr̥ṣṭa-
V3_04408 niśedha-mātram a-sapakṣaḥ, kiṃ tarhi sarvaḥ
HB_02915 anya-bhāvena pratiyoginaḥ. kiṃ nu vai
V2_05402 asatsu vyavahāra-ayogaṃ darśayan paraṃ
V3_12703 hy ayam viśāṇa-mātram apahnute, yatas tena
PV_04128 artham arthaṃ vā pāramārthikam | śabdānām
V3_03908 artham arthaṃ vā pāramārthikam | śabdānām
V3_03508 bhāvinyā bhūtayā vā śabda-yogyatayā tām
PV_04112 bhāvinyā bhūtayā api vā | bādhyate
SV_12422 na api puruṣeṣu utpitoḥ kasyacid guṇasya
HB_01401 prativiśiṣṭa-svabhāvam ekam eva jātam iti. a-
SV_02614 -sarva-tattvasya api bhāvasya tathā niścaya-
V1_03011 iyaṃ prameya-adhigatir a-vyavadhānā tattvaṃ
SV_14514 cetasā ||276|| na bhāvo jāto 'parasmān nāśaṃ
SV_07223 yo hi yato vijñāna-utpādana-yogyatām
SV_07309 param apekṣante, te 'vaśyaṃ tata ātmānaṃ
V3_08910 hi balākāyā vṛttil. tataḥ śarīra-sthitim
HB_01908 -antara-apekṣā iti tataḥ svabhāva-antara-
SV_00303 tat-kalpita-viṣayād artha-pratitāv an-artha-
V3_06303 -prasaṅgāt. anapekṣatvāt, apekṣāyā viśeṣa-
V1_04004 rūpa-ālokayos tu taj-jñāna-utpādana-yogyatā-
SV_16312 karmaṇaḥ. brahma-haty-ādeśa-anuṣṭhānād grāma-
SV_15120 upayujyamānās tad-upajanana-yogyā-atīśaya-
V3_08608 upakāram an-anubhavatas tato 'vasthā-viśeṣa-
SV_07310 tata ātmānaṃ pratilabhante. na ca ayam ātma-
V2_05703 tat-kalpita-viṣayād artha-pratitāv an-artha-
SV_07311 na tat kenacid vyaṅgyam. na vaiogyatā-
HB_01210 cet, na, tataḥ paraspara-sambandha-yogyatā-
V3_05305 saṃskṛtād indriyād anyato vā svabhāva-antara-
SV_13120 tasya pracyuteḥ. apekṣyāc ca svabhāva-antara-
SV_14013 jananād a-samarthasya api punaḥ sāmārthya-a-

pratibhāsiny apy adhyavasāya-vibhramād
pratibhāsiny artha upādāna-bala-prabhava-vikalpa-
pratibhāsiny arthe sāmānya-sāmānādhikaraṇya-dharma
pratibhāsiny ākṣipta-tad-anya-vyāvṛttir niveśyata
pratibhāsini | anapekṣita-sādharmya-dr̥g-ādis
pratibhāsini | anapekṣita-sādharmya-dr̥g-ādis
pratibhāsini | sā dhīr nir-viṣayā prāptā sāmānyam
pratibhāsini syāt. na vai sāmānya-grāhiṇiṣu
pratibhāsinau | tayor eva hi sambandho na tadā
pratibhāsinyā buddher ayam vibhramaḥ syād
pratibhāsinyā bhāvān āśritya bhedinaḥ ||68|| tayā
pratibhāsī tad-apekṣā-lakṣaṇaḥ sambandhaḥ. so
pratibhāse 'n-arthe 'rtha-adhyavasāyena
pratibhāse 'pi indriya-ādiṣv iva a-doṣa iti cet.
pratibhāse samānā iti yuktam, kiṃ tarhi tad eva
pratibhāsena kim āvaraṇam. pratibhāsamānās ca
pratibhāsena. tan na niścaya-a-niścaya-vaśāt
pratibhāseran. na ca ayam artha-a-saṃsparśī
pratiyatī dhīr bhrāntīyā ekaṃ vastv iva iṅkṣyate ||1
pratiyann asmān kāryiṇo dr̥ṣṭvā parva-brāhmaṇa iva
pratiyogy-anapekṣaṇāt siddhy-abhāvasya, sādhana-
pratiyogi-vyavacchedas tatra apy artheṣu gamyate |
pratiyogi-vyavacchedas tatra apy artheṣu gamyate |
pratiyogi-sambhava-a-sambhavāv utpaśyāmaḥ. tasmān
pratiyogi-sambhavo '-dr̥ṣṭa-pratiyogiṣv api śānkām
pratiyogino '-sambhavād a-sambhavo 'numāne
pratiyogino 'nya-bhāvena na virudhyate, saha-
pratiyoginaḥ. kiṃ nu vai pratiyogī pramāṭum iṣṭo
pratiyoginaś ca tan-nirākaraṇe '-sāmārthyāt
pratiyoginaḥ sādhayati. katham anya-bhāvas tad-
pratiyoginaṃ sādhayati, bādha punas tata eva iti
pratiyogini ca tulyam. vyatireka-gateḥ sarvatra
pratiyogini bhāvāt. pratiyoginaś ca tan-
pratiyogibhir virodho 'pi mā bhūt, yena nirasta-
pratiyogiṣv api śānkām utpādayati, viśeṣa-abhāvāt.
pratiyogī niśedhaḥ paryudastaś ca, a-tattva-
pratiyogī pramāṭum iṣṭo yena virodhaḥ sambandho
pratirūddhi iti vyaktam etad rāja-śāsanam. na
pratirudhyeta, kiṃ tarhi śāśa-sambandhi. yady evaṃ
pratirundhāno na bādhyas tena varṇitaḥ || tasmād
pratirundhāno na bādhyas tena varṇitaḥ ||28||
pratirundhāno bādhyate. tad-yogyatā-balād eva
pratirundhānaḥ śabda-yogyatayā tayā || tad-
pratiroddhā. bādhyā-a-dr̥ṣṭer bādhyā-bādha-bhāva
pratirodha-śaktikeṣv anantara-kāryeṣu kṣaṇikeṣv
pratirodhiṇā bhrānti-nimittena guṇa-antaraṃ na
pratilabhate. tatra arthena ghaṭayaty enām na hi
pratilabhate, tathābhūtasya eva svayaṃ jāter ity
pratilabhate sa cen na tasya janyaḥ syāt. sā asya
pratilabhante. na ca ayam ātma-pratilambhaḥ
pratilabhamānā tat-kāryatayā pratibandhena toyam
pratilambha ucyate. tatra sva-rasataḥ pūrva-kṣaṇa
pratilambha eva syāt. kāryasya api svabhāva-
pratilambha-lakṣaṇatvāt, tal-lakṣaṇatvāc ca
pratilambha-lakṣaṇo 'sti pratibandha indriya-
pratilambha-vat. tasya tv a-dharma-ātmano
pratilambha-hetum vastu-viśeṣam apekṣanta iti
pratilambho yuktaḥ. upakārasya artha-antarate
pratilambhaḥ sāmānyasya nityasya kutaścīt
pratilambhaḥ syāt. sarva-bhāvāḥ svabhāvena sva-
pratilambhaṃ sāmānyasya vyaktim brūmaḥ, kiṃ tarhi
pratilambhāt. anyathā prāg api mṛt-piṇḍasya
pratilambhāt. na hy an-upakāry apekṣyata ity ukta
pratilambhāt. na hy an-upakāry apekṣyata ity
pratilambhāt. pratilambhe vā sthairyā-ayogāt. tad

SV_14014	api punaḥ sāmārthya-a-pratilambhāt.	pratilambhe vā sthairya-ayogāt. tad ayam sat-
SV_17105	tad-grahe kiṃ nibandhanam ||322|| prāpta-	pratilomanena anyatra pravṛttir guṇa-doṣa-
SP_00022	na tau | karma-ādi-yogitā-āpatteh sthitiś ca	prativarṇitā || saṃyoga-ādy-āśraye योग्याम a-
V3_03306	dharmā-antaram ca sa eva punaḥ	prativahati iti na bhidyate sva-vacana-virodhāc
V3_08007	ca anaikāntikayor aikāntikatām bruvāṇam	prativahan dvau. tac ca hetvābhāseṣv eva avasara-
SV_12019	upadiśanto yad evaṃ prativyūhyeran. tatra	prativahane 'bhyupeta-bādhā iti cet. nanv idam eva
V3_09202	taravaḥ sarva-tvag-apaharaṇe maraṇād iti	prativādy-an-abhyupagataḥ, vijñāna-indriya-āyur-
NB_03059	iti sādhye sarva-tvag-apaharaṇe maraṇam	prativādy-asiddham, vijñāna-indriya-āyur-nirodha-
VN_01902	-abhidhānāt, tathā viśeṣa-sahitasya arthasya	prativādinō 'jñānāt pratipādana-a-sāmārthyād vā.
VN_02116	sādhanaśya nir-doṣatvāt, sa-doṣatve 'pi	prativādināḥ. atha vā yo na doṣaḥ sādhanasya tad-
VN_02306	-doṣa-darśanena mithyā-pratipatti-nivartanam	prativādināḥ, anyathā a-sambaddha-pralāpa eva
V3_02708	yuktaṃ syāt, tad-avabodha-arthitve vā	prativādinō 'py atra, bhāvato mithyā-pratipatter
VN_02406	tattvasya prakhyāpana-a-sāmārthyāt. na	prativādinō 'py ananubhāṣaṇasya evaṃ-prakāraśya
VN_02001	eva vādasya. katham ca evaṃ jaya-parājayau,	prativādinō nigrāha-adhikaraṇam, mithyā-uttara-
VN_02309	siddher vighāta-abhāvāt, tasya udbhāvanam	prativādinō nigrāhasthānam. vādinā sādhanē
VN_02109	api na jaya-parājayāv iti. a-doṣa-udbhāvanam	prativādināḥ parājaya-adhikaraṇam. tat punaḥ
VN_02115	an-udbhāvanam a-pratyāyanam a-pratipādanam	prativādināḥ prāśnikānam ca nyāya-darśinām iti.
VN_01904	prasaṅga-paramparayā yeṣa panna-ādinā bahiḥ	prativādinā a-jijñāsitasya arthasya pratijñāyam
VN_02101	vā. tasmād evaṃ-vidhasya api tadānīm	prativādinā a-pratipādite doṣe parājaya-
VN_02118	na hi duṣṭa-sādhana-abhidhāne 'pi vādināḥ	prativādinā ca trir-abhihitam na vijñāyate śliṣṭa
VN_04216	a-vijñāta-artham. yad vākyam parśadā	prativādinā tathābhāve pratipādite, anyathā
VN_02106	a-sādhana-aṅga-vacanam vādinō nigrāhasthānam	prativādinā trir-abhihitasya yad a-pratyuccāraṇam,
VN_05207	vijñāta-vākya-arthasya parśadā	prativādinā doṣa-ābhāsa udbhāvite, duṣaṇa-
VN_02402	nir-doṣe sādhanā-abhidhāne 'pi vādināḥ	prativādinā doṣasya a-pratipāditatvāt. pramāṇair
VN_02908	'bhyupagama-mātreṇa vastu-siddher abhāvāt	prativādinā yad a-vijñātam, tad ajñānam nāma
VN_05608	iti. a-vijñātam ca ajñānam. vijñātam parśadā	prativādinor na a-samyak-pratipattir hetvābhāseṣv
VN_06007	eva sarvasya pratipattiḥ, yena sarvā vādi-	prativādidibhyām trir-abhihitam apy a-vijñātam a-
VN_04215	ity-eva-ādīnām api vācyatvāt. parśat-	prativādi kaṣṭa-a-pratīta-druta-saṅkṣipta-ādibhir
VN_05514	kiṃ trir abhidhīyate. sāksīnām karṇe nivedya	prativādi tam ca sarva-prasaṅgam na anukartum
VN_01916	sūtra-dhāra iti paṭhen nṛtyed gāyec ca.	prativādi nigrhyate. jādyāt parśad-āder a-vijñāta
VN_04307	nyāya-vādinō jādyād uktam a-jānan kiṃ na	prativādi parājito vaktavyaḥ, pūrva-pakṣe
VN_02319	tasya vādinā doṣa-ābhāsatve prakhyāpīte	prativādi yadā na doṣam udbhāvayati tadā parājito
VN_02110	'bhyupagata-uttara-pakṣo yatra viśaye	prativādi sat sāmānyam aindriyakam nityam ca
VN_02903	abhidhānān nigrāhasthānam vādināḥ, evaṃ yadi	pratividadhad a-bruvāṇaḥ katham pratividadhyāt.
SV_09209	ca, ayam abhāvam abhidheyam bruvāṇam prati	pratividadhyāt. vacane vā asya katham abhāvo 'n-
SV_09210	prati pratividadhad a-bruvāṇaḥ katham	pratividito bhavati. vidyamāne 'pi hi bāhye 'rthe
V1_03610	-iṣṭa-ākāro vā, tadā iṣṭo 'n-iṣṭo vā viśayaḥ	pratividitā eva upayanty apayanti ity anityāḥ. ta
V2_08101	-upalakṣaṇam rāga-ādayo viśaya-upalambhaś ca	prativīṣiṣṭa-kārya-janane 'vyavadheya-śaktitayā
HB_01308	iti ta eva ete kāraṇa-śakti-bhedā yathāsvam	prativīṣiṣṭa-svabhāvam ekam eva jātam iti. a-
HB_01311	-grāhaṇa-pratiniyatam viśaya-rūpaṃ ca iti	prativīṣayam uttare vyartham tad-ajñāna-krama-
VN_05817	nighṛhito vaktavyaḥ. sādhanā-vacana-anantaram	prativīṣayam bhedakam asya karaṇam iti. na hi
V1_03214	satsv api indriya-ādiṣv a-bhinnasya	prativīhitā. na api sā varṇa-svabhāvā. vastu-
SV_14110	ānupūrvī sphoṭa-vicāra-anukrameṇa eva	prativedanam | tad-artha-vedanam kena tādrūpyād
PV_03320	|| kā artha-saṃvid yad eva idam pratyakṣam	prativedanam. asti idam vedanam, tad artha-
V1_03311	yā pramāṇa-phalam. yad eva idam pratyakṣam	prativedyatvam apy asyām tad-ātmatā eva. sā ca
V1_03512	sa ca na anyasya kasyacit. pratyakṣa-	prativedyatvam api tasya tad-ātmatā || na anyo
PV_03326	sa ca na anyasya kasyacit | pratyakṣa-	prativedha-satya-śaktayaḥ sarva-bhāvinyāḥ. tat-
SV_12418	anupalabdhir niścaya-hetuḥ. na ca smṛti-mati-	prativyūḍho 'nupalambhasya a-sādhana-tvād iti.
SV_01617	syāt. tam tena pratyācakṣaṇaḥ kim iti	prativyūḍham. tatra hy artha-antaram upādāya
SV_03420	sarvaḥ prasaṅgaḥ samāna iti tad apy anena	prativyūḍham. na apy a-darśana-mātram abhāvam
SV_12502	-uttaram etat. a-darśanād iti cet. idam api	prativyūḍhā, viśaya-pratipattāv apy a-pratipanna-
SV_00424	iti. tathā ca drṣṭānta-asiddhi-codanā api	prativyūḍhā, viśaya-pratipattāv apy a-pratipanna-
V2_05811	iti. tathā ca drṣṭānta-asiddhi-codanā api	prativyūḍhāni. buddhi-indriya-ukti-puṃstva-ādi
SV_16411	atiśayavān iti tat-pratikṣepa-sādhanaṇy api	prativyūhyeran. tatra prativahane 'bhyupeta-bādhā
SV_12019	anyam vā praṇetāram upadiśanto yad evaṃ	pratiśaraṇā api yathāsvam avadhī-bheda-
SV_09301	viveka-viśayā vikalpāś ca. ta ete eka-vastu-	pratiśyāya-kalā me kaṇṭham kṣiṇoty eva-ādīnā
VN_05903	parihīyate, asmīn avasite paścāt kariṣyāmi,	pratiśiddha iti na iha pratanyate. svayam rāga-
V2_07004	ca ayam asmābhir vadaḥ pramāṇa-vārttike	pratiśiddha-vṛtṭim balād asti iti sādhyam
V3_02008	tām a-prakaraṇam api viparīta-anubhava-	pratiśiddhaḥ. sakṛd-bhāve sādhyā-sādhana-tā-abhāvaḥ,
V1_03304	krama-bhāvāś ca a-bhinna-nimittayoḥ	pratiśiddhatvāt puruṣa-icchā-anurodhinaḥ | iṣṭa-
PV_04109	grāhyam iti cintā pravartate || artheṣv a-	pratiśiddhatvād bahuṣv api na sambhavaḥ ||
PV_03211	na jāne sthūla-ābhāsaś tad-ātmanāḥ | ekatra	pratiśiddham ca āgamānam prāmānyam. tasmād
V3_03205	yathārtham apeta-yuktikā pratijñā bādheta.	pratiśiddhe ca vyāpi-nityatve. ghaṭa-ādīnām
SV_13822	dharmā. na ca asya kaścīd atiśaya ity uktam.	pratiśiddhe viśeṣam bruvato hetv-antaram bhavati.
VN_04001	iti. tad idam a-viśeṣa-ukte hetau	

VN_03903 apy a-sambaddham iti. a-viśeṣa-ukte hetau
 PV_04264 matā || viśaya-asattvatas tatra viśayi
 PV_04063 || yadi kiñcit kvacic chāstre na yuktaṃ
 V3_02211 ||19|| yadi kiñcit kvacic chāstre na yuktaṃ
 PV_03300 || tasmāt tasya a-vikalpe 'pi prāmānyam
 PV_04088 pade punaḥ | aṅgam eva tayā asiddha-hetv-ādi
 V3_09908 tattva-anythingvaṃ padārtheṣu sāmvr̥teṣu
 V3_02610 pade punar aṅgam eva. tayā asiddha-hetv-ādih
 V3_11310 dhetur apy evaṃ kiṃ na bhinna iti cet, kaḥ
 SV_09103 bhāvyaṃ. kathañcid a-vyavasthāpīteṣu vidhi-
 SV_14515 svayaṃ jāter ity apara-apekṣa-dharma-antara-
 SV_00113 an-upacāra iti cet. na, sarva-dhar-mi-dharma-
 V3_04305 an-upacāra iti cet, na, sarva-dhar-mi-dharma-
 HB_00107 an-upacāra iti cet, na, sarva-dhar-mi-dharma-
 SV_12423 -bādhaka-bhāva-asiddheḥ. etena sarva-jñāna-
 V3_00609 virodhāt. ayam eva ca ācāryair avayavi-
 SV_01507 iti sarvatra a-darśana-mātreṇa ayuktaḥ
 V3_12504 idam eva punar vācyam – katham asato 'nvaya-
 NB_02045 upalabdhya kārāṇa-ādīnām anupalabdhya ca
 VN_05815 a-pratipattir apratibhā. para-pakṣa-
 SV_14623 api tv evam asya na bhavati iti bhāva-
 V2_04814 -viśaya-bhedāt. bheda ity apy asya a-bheda-
 SV_14601 svayaṃ na bhavet. na bhavati iti ca prasajya-
 V3_08901 pūrva-vat prasaṅgac ca. tasmād bhāva-kriyā-
 PV_04126 || tāṃ yogyatāṃ nirundhānam sanketa-a-
 SV_04407 -bheda-sambhave tad-eka-ārtha-bheda-vidhi-
 SV_15405 vipakṣa-vyavaccheda-lakṣaṇatvāt sādhyasya.
 V3_12010 na asti iti ca asya sapakṣe 'stītā ucyate,
 SV_07120 -rūpatve 'bhāva-ayogāt. tasmād bhāva-kriyā-
 PV_04221 -avyabhi-cāro 'to 'n-anvayēṣu na sidhyati |
 V3_12104 sidhyamś ca balād anvayam āpādayati,
 SV_14602 anyathā iha api kasyacid bhāve na
 V2_07306 -anumāna-abhāvaḥ saj-jñāna-śabda-vyavahāra-
 SV_00503 -hetv-abhāva-bhāvābhyāṃ sad-vyavahāra-
 V2_07311 -hetv-abhāva-bhāvābhyāṃ sad-vyavahāra-
 SV_00408 phalā asati | (3b) saj-jñāna-śabda-vyavahāra
 HB_02703 -vr̥ttyā apekṣāto 'bhāva-anupalabdhiḥ, na
 SV_02005 ity uktaḥ, svayaṃ tathābhūta-anupalambhasya
 V2_10108 ity uktaḥ, svayaṃ tathābhūta-anupalambhasya
 HB_00909 -a-vyātireka-vikalpa-an-antikramāt. bhāva-
 PV_03092 || ukty-ādeḥ sarva-vit pretya-bhāva-ādi-
 V3_06312 hi tat tathā utpannam, yena anantaram vidhi-
 SV_00409 -pūrvakatvāt teṣām iti. idam sad-asat-
 SV_17328 viśayasya yathāsvam pramāṇena vidhi-
 SV_00525 -abhāvam āha – tadā abhāvo 'pi iti. iyam
 V3_12507 'pi na sambhavati, adhikarāṇa-ādy-arthānām
 SV_02004 ca anupalambhanam ||29|| pratiṣedha-hetuḥ.
 V2_10107 ca anupalambhanam ||72|| pratiṣedha-hetuḥ.
 SV_09610 'stu. tad api na iti cet. katham idāniṃ na
 V3_07608 'stu. tad api na iti cet, katham idāniṃ na
 SV_09608 -upākhye 'pi syāt. nir-upākhyasya abhāvād na
 V3_07606 -upākhye 'pi syāt. nir-upākhyasya abhāvād a-
 V2_06203 rūpam. na aparaḥ pratiṣedha-hetuḥ. sā iyam
 V3_07609 -rūpatvāt pratiṣedhasya. parisāṅkhyāteṣv eva
 SV_15226 pramāṇam paśyāmaḥ. na ca a-viruddha-vidhiḥ
 NB_02025 -kāryayor eva iti tābhyām eva vastu-siddhiḥ.
 SV_02009 gati-bheda-prayogataḥ ||30|| trividha eva hi
 SV_02004 -upalambhasya tasya ca anupalambhanam ||29||
 V2_10107 -upalambhasya tasya ca anupalambhanam ||72||
 V2_06202 sarva-gamakānām anupalabdhiḥ rūpam. na aparaḥ
 SV_00219 bhavati. tatra dvau vastu-sādhanāv ekaḥ
 V2_05609 atra dhūmāt. atra dvau vastu-sādhanāv ekaḥ
 NB_02018 dhūmād iti. atra dvau vastu-sādhanau, ekaḥ
 V2_10109 ubhayasya api hetur iti. eṣa trividha eva
 V1_00402 'pi nimitta-abhāvāt sad-vyavahāra-

pratiṣiddhe viśeṣam icchato hetv-antaram.
 pratiṣidhyate | jñāna-abhidhāna-sandeham yathā a-
 pratiṣidhyate | bruvāṇo yuktaṃ apy anyad iti rāja
 pratiṣidhyate | bruvāṇo yuktaṃ apy anyad iti rāja
 pratiṣidhyate | visamvādāt tad-arthaṃ ca
 pratiṣidhyate || a-vācakatvāc ca ayuktaṃ tena
 pratiṣidhyate. anumāna-anumeya-vyavahārah punaḥ
 pratiṣidhyate. etena svayaṃ vādinā iṣṭasya
 pratiṣeddhā vibhettuḥ. an-ukta-sāmarthyā-ākṣiptam
 pratiṣedha-ayogāt. tathā ca sarvatra ayam anvaya-
 pratiṣedha-ārthaṃ tat-svabhāva-jñāpanena artha-
 pratiṣedha-ārthatvāt. tad-eka-deśatvāt tad-
 pratiṣedha-ārthatvāt. tad-eka-deśatvāt tad-
 pratiṣedha-ārthatvād upacārasya. evam hi
 pratiṣedha-ādayo 'pi nirvarṇita-uttarāḥ. tatra
 pratiṣedha-ādīṣu bahu-mukhair upanyāsair ekatva-
 pratiṣedha iti. evam ācāryīyaḥ kaścīd
 pratiṣedha iti. vastu-rūpa-anukarṣi khalv asati
 pratiṣedha uktaṃ teṣām upalabdhī-lakṣaṇa-
 pratiṣedha uttarām yadā na pratipadyate, tadā
 pratiṣedha eva kriyate. api ca, vyavahartāra eva
 pratiṣedha eva draṣṭavyaḥ, na nānā-viśayatā,
 pratiṣedha eṣa na paryudāsaḥ. anyathā iha api
 pratiṣedha eṣa bhāvaṃ na karoti iti yāvat. tena
 pratiṣedha-jā | pratihanti pratīty-ākhyā yogyatā-
 pratiṣedha-jijñāsāyām tad eva vastu pratikṣipta-
 pratiṣedha-dvayāc ca vidhi-siddhir iti kā an-
 pratiṣedha-dvayena prakṛta-gamanāt. anyathā
 pratiṣedha-nirdeśa eṣa bhāvaṃ na karoti iti yāvat.
 pratiṣedha-niṣedhaś ca vidhānāt kiḍṣo 'paraḥ ||
 pratiṣedha-niṣedhasya vidhāna-rūpatvāt. asataḥ
 pratiṣedha-paryudāsayo rūpa-bhedaḥ syād ubhayatra
 pratiṣedha-phalaḥ, upalabdhī-pūrvakatvāt teṣām.
 pratiṣedha-phalatvaṃ tulyam, ekatra saṃśayād
 pratiṣedha-phalatvaṃ tulyam, ekatra saṃśayād
 pratiṣedha-phalā, upalabdhī-pūrvakatvāt teṣām iti.
 pratiṣedha-mātram iha anupalabdhiḥ, tasya sādhanā
 pratiṣedha-rūpatvāt. hetu-vyāpaka-anupalabdhir
 pratiṣedha-rūpatvāt. hetu-vyāpaka-anupalabdhir
 pratiṣedha-rūpatve ca bhāvaṃ na karoti iti syāt.
 pratiṣedha-vat | atīndriyānām arthānām virodhasya
 pratiṣedha-vikalpau bhavataḥ, yathā nilam paśyato
 pratiṣedha-vidhi-hetvos tulyam rūpam. tathā hi
 pratiṣedha-viśuddhau nāntariyakatva-abhāve 'pi
 pratiṣedha-viśaya-anupalabdhiḥ prayoga-bhedena
 pratiṣedha-viśaya-upadarśanīnām vibhaktinām
 pratiṣedha-viśaya-vyavahāra-hetus tad-dhetur ity
 pratiṣedha-viśaya-vyavahāra-hetus tad-dhetur ity
 pratiṣedha-viśayaḥ. vidhi-nivṛtti-rūpatvāt
 pratiṣedha-viśayaḥ, vidhi-nivṛtti-rūpatvāt
 pratiṣedha-viśayatā iti cet. tat kim idāniṃ vidhi
 pratiṣedha-viśayatā iti cet, tat kim idāniṃ vidhi
 pratiṣedha-viśayā anupalabdhiḥ prayoga-bhedena
 pratiṣedha-vṛttir iṣṭā, tan na an-upākhyeṣv a-
 pratiṣedha-sādhanau yuktaḥ, atiprasaṅgāt. na ca
 pratiṣedha-siddhir api yathoktāyā eva
 pratiṣedha-hetuḥ. upalabhyā-sattvasya hetos
 pratiṣedha-hetuḥ. pratiṣedha-viśaya-vyavahāra-
 pratiṣedha-hetuḥ. pratiṣedha-viśaya-vyavahāra-
 pratiṣedha-hetuḥ. sā iyam pratiṣedha-viśayā
 pratiṣedha-hetuḥ. svabhāva-pratibandhe hi saty
 pratiṣedha-hetuḥ. svabhāva-pratibandhe hi saty
 pratiṣedha-hetuḥ. svabhāva-pratibandhe hi saty
 pratiṣedha-hetur upalabhyā-sattvasya hetos
 pratiṣedhaḥ, a-janana-khyātyā a-pitṛtva-vat.

V2_09714	iti sarvatra a-darśana-mātreṇa ayuktaḥ	pratiṣedhaḥ. api ca yadi kathañcid vipakṣe '-
V3_12506	eva eko naṅo viṣayaḥ, kiṃ tarhi prasajya-	pratiṣedho 'pi. na hi tasya asati virodhaḥ. so
PV_04224	na hetor vṛttiḥ kim iṣyate | sâ api na	pratiṣedho 'yaṃ nivṛttiḥ kiṃ niṣidhyate ||
V2_05409	na hetor vṛttiḥ kim iṣyate | sâ api na	pratiṣedho 'yaṃ nivṛttiḥ kiṃ niṣidhyate ||16||
V3_06305	bhavati iti bhāvān na bhavati iti hetu-	pratiṣedho 'sya kṛtaḥ syāt. tataś ca a-hetukatvam.
SV_10018	karoti iti bhāvaṃ na karoti iti kriyā-	pratiṣedho 'sya kṛtaḥ syāt. tathā apy ayam
V2_08304	karoti iti bhāvaṃ na karoti iti kriyā-	pratiṣedho 'sya kṛtaḥ syāt. tathā apy ayam
SV_09113	naṅo 'prayogāt. so 'pi tarhi deśa-ādi-	pratiṣedhaḥ katham. yasmān na tatra api deśa-
V3_07201	-mātre virodha-abhāvān na iha sattā-sādhane	pratiṣedhaḥ, kiṃ tu tathā asti kaścid iti kañcana
SV_09406	-mātre virodha-abhāvān na iha sattā-sādhana-	pratiṣedhaḥ. kiṃ tu sa tathā asti kaścid iti
SV_01421	yad āha – yady a-darśana-mātreṇa dṛṣṭebhyaḥ	pratiṣedhaḥ kriyate, na ca so 'pi yukta iti,
V2_09708	apy āha – yady a-darśana-mātreṇa dṛṣṭebhyaḥ	pratiṣedhaḥ kriyate, na ca so 'pi yukta iti
V3_11901	hi prak – na anupalabdihā a-kārya-kāraṇa-	pratiṣedho gamaka iti. sa ca kāraṇa-bhāvo '-
V3_06304	abhāvo na syāt. abhāva ity api bhāva-	pratiṣedhaḥ. tad abhāvād bhavati iti bhāvān na
SV_13226	sañkulā pratipattiḥ syāt. vakṣyate ca atra	pratiṣedhaḥ. tasmād eka-gati-śakti-pratinīyamād
V3_12107	-pratiṣedho hi bhāvo 'saty apy asti, bhāva-	pratiṣedhas tu na sambhavati ity a-skhalita-
PV_03085	tat svabhāvo vā kāraṇaṃ tac ca tad-dhiyaḥ ||	pratiṣedhas tu sarvatra sādhyate 'nupalambhataḥ |
SV_09113	katham. yasmān na tatra api deśa-ādīnām	pratiṣedho na apy arthasya. sambandho niṣidhyata
SV_01502	-lakṣaṇa-prāpteḥ sparśasya yukta eva	pratiṣedhaḥ. na yuktaḥ, dr̥śya-tat-svabhāva-viṣaya
V2_09710	-lakṣaṇa-prāpteḥ sparśasya yukta eva	pratiṣedhaḥ. na yuktaḥ, dr̥śya-tat-svabhāva-viṣaya-
V3_12505	iti. vastu-rūpa-anukarṣi khalv asati	pratiṣedho na sambhavet. na hi paryudāsa eva eko
V2_09307	anaikāntikasya. dvayor ity eka-prasiddha-	pratiṣedhaḥ, prasiddha iti sandigdhayoḥ śeṣavad-
SV_01103	ca śeṣavad-ādeḥ. dvayor ity eka-siddha-	pratiṣedhaḥ. prasiddha-vacanena sandigdhayoḥ
V2_07303	-nivṛtti-pramāṇayatas tad-grahaṇa-yogya-	pratiṣedho yuktaḥ, na ca sarvam evam ity a-
V3_06705	katham asad-vyavahāra-vidhiḥ sad-vyavahāra-	pratiṣedho vā. katham ca na syāt. tad-artha-
SV_01409	-rūpānām eka-vyavacchedena anya-vidhānād a-	pratiṣedhaḥ, vidhi-pratiṣedhayor virodhāt. na
V2_09701	-rūpānām eka-vyavacchedena anya-vidhānād a-	pratiṣedhaḥ, vidhi-pratiṣedhayor virodhāt. na
SV_10014	akiñcitkaro na apekṣyata iti. katham kriyā-	pratiṣedho vināśa iti hi te bhāva-abhāvaṃ
V2_08301	akiñcitkaro na apekṣyate. katham kriyā-	pratiṣedhaḥ. vināśa iti hi bhāva-abhāvaṃ manyante.
SV_00512	vidhau saha-bhāva-virodha-abhāvād a-	pratiṣedhaḥ. viruddhasya apy anupalabdhy-abhāvena
V2_06005	viruddhasya api saha-bhāva-virodha-abhāvād a-	pratiṣedhaḥ. viruddhasya apy anupalabdhim
PV_04127	anuvīdhāyīnām | na ity anena uktam atra eṣām	pratiṣedho virudhyate || naimittikyāḥ śruter
V3_12501	na vyatireka iti. ya eva khalu na ity anvaya-	pratiṣedhaḥ, sa eva vyatireka iti. tat punar idam
SV_00509	-anupalabdhiḥ caturvidhā ||4|| yāvān kaścit	pratiṣedhaḥ sa sarvo 'nupalabdheḥ. tathā hi sa
V2_06002	| (32'b) pravṛtti-bhedāt. yāvān kaścit	pratiṣedhaḥ sa sarvo 'nupalabdheḥ. tathā hi sa
V2_07303	-pratiṣedho yuktaḥ, na ca sarvam evam ity a-	pratiṣedhaḥ sarvatra. pravṛtter buddhi-pūrvatvāt
V3_10712	sa eva hy evaṃ sarvajñāḥ syād ity a-	pratiṣedhaḥ. sva-ātmani svasaṃviditena anena
V3_12106	nivṛtter nivṛtīr asataḥ katham iṣṭā. abhāva-	pratiṣedho hi bhāvo 'saty apy asti, bhāva-
PV_02034	| asiddho 'bhyāsa iti cen na āśraya-	pratiṣedhataḥ || prāṇa-apāna-indriya-dhiyaṃ dehād
VN_05104	pratipādyasya śiṣyatvāt, vijigīṣu-vāda-	pratiṣedhatvāt, trir-abhidhāna-vacanāt, punar-
V3_03505	puruṣa-icchā-anurodhino 'rtheṣv a-śakya-	pratiṣedhatvād iṣṭa-śabda-abhidheyatvasya. sa
PV_04230	| eka-dharmasya sarva-ātma-vidhāna-	pratiṣedhanam || a-nānā-ātmatayā bhede nānā-vidhi
V2_05508	| eka-dharmasya sarva-ātma-vidhāna-	pratiṣedhanam ||22|| a-nānā-ātmatayā bhede nānā-
PV_04230	-bhāk || anyathā syāt padārthānām vidhāna-	pratiṣedhane | eka-dharmasya sarva-ātma-vidhāna-
V2_05507	bhāk ||21|| anyathā syāt padārthānām vidhāna-	pratiṣedhane | eka-dharmasya sarva-ātma-vidhāna-
SV_01926	nivartayata iti. kasyacid arthasya	pratiṣedham api sādhayitu-kāmena hetor vyāpakasya
V2_10103	nivartayata iti kasyacid arthasya	pratiṣedham api sādhayitu-kāmena hetor vyāpakasya
SV_01318	'pi saṃśayād a-nivṛtīm manyamānas tat-	pratiṣedham āha. kiṃ ca, viśeṣasya vyavaccheda-
V2_09711	pr̥thivy-ādi sāmānyena gr̥hītvā ayam	pratiṣedham āha. tatra ca tūla-upala-pallava-
SV_01504	pr̥thivy-ādi sāmānyena gr̥hītvā ayam	pratiṣedham āha. tatra ca tūla-upala-pallava-ādiṣu
V2_09611	'pi saṃśayād a-nivṛtīm manyamānas tat-	pratiṣedham āha. śrāvaṇatvasya api nitya-
VN_05210	a-pratyuccārayan kim-āśrayaṃ para-pakṣa-	pratiṣedham kuryād iti. uttaraṇa avasānān na idam
V1_00505	sambandhinam puruṣa-mātra-pratyakṣam anveti.	pratiṣedham ca ayam kvacit kurvaṇo na pratyakṣeṇa
V2_05410	'yaṃ nivṛttiḥ kiṃ niṣidhyate ||16|| vidhānam	pratiṣedham ca muktivā śabdo 'sti na aparāḥ |
PV_04225	'yaṃ nivṛttiḥ kiṃ niṣidhyate || vidhānam	pratiṣedham ca muktivā śabdo 'sti na aparāḥ |
V3_12108	-prajñō devānām-priyaḥ, yas tad-viṣayaṃ	pratiṣedham na icchaty asad abhāva ity-evam-ādi
VN_05610	arthe khalv a-vijñāte na tasya	pratiṣedham brūyād iti. etad apy ananubhāṣaṇa-vad
PV_04231	niṣedha-vat | eka-dharminy a-saṃhāro vidhāna-	pratiṣedhayoḥ || eka-dharminam uddiṣya nānā-
V2_05510	niṣedha-vat | eka-dharminy a-saṃhāro vidhāna-	pratiṣedhayoḥ ||23|| ekaṃ dharminam uddiṣya nānā-
SV_01409	anya-vidhānād a-pratiṣedhaḥ, vidhi-	pratiṣedhayor virodhāt. na idānīm nāstitā a-dr̥śāḥ
V2_09702	anya-vidhānād a-pratiṣedhaḥ, vidhi-	pratiṣedhayor virodhāt. na tarhi idānīm a-
V3_06707	tasya pratiṣedhāt, nir-viṣayasya ca	pratiṣedhasya ayogāt. na eṣa doṣaḥ, yasmāt – anādi
SV_10518	'prayogād abhidhānasya nir-viṣayasya ca	pratiṣedhasya ayogāt. na eṣa doṣaḥ. yasmāt. anādi
SV_05714	vā kvacid an-āśritaṃ katham jñāna-hetur iti.	pratiṣedhasya ca vidhānāt tat-kalpanā ayuktā iti.
SV_09610	pratiṣedha-viṣayaḥ. vidhi-nivṛtī-rūpatvāt	pratiṣedhasya. tad etad vyavaccheda-mātraṃ dvayor

V3_07608	pratiṣedha-ṣayāḥ, vidhi-nivṛtti-rūpatvāt	pratiṣedhasya. parisāṅkhyāteṣv eva pratiṣedha-
VN_03303	iṣṭaḥ, kiṃ tarhy abhāva eva eka-aneka-	pratiṣedhāt. ataḥ so 'pi na samūhas tasya iṣṭaḥ,
SV_14603	syād ubhayatra vidheḥ prādhānyāt. evaṃ ca a-	pratiṣedhāt kasyacit paryudāso 'pi kvacin na syāt.
SV_05712	anuvartināḥ | (110b) vastuno 'dṛṣṭeḥ	pratiṣedhāc ca (110c) na hi dṛṣyaṃ vibhāgena a-
SV_10011	ca tad-dhetoḥ (196a) abhāva-kāriṇaḥ kriyā-	pratiṣedhāc ca iti ca-śabdāt. katham a-sāmarthyam.
V2_08213	ca tad-dhetoḥ (56a) abhāva-kāriṇaḥ kriyā-	pratiṣedhāc ca iti ca-śabdāt. katham a-sāmarthyam.
V1_00407	anya-dhiyo gateḥ | pramāṇa-antara-sad-bhāvaḥ	pratiṣedhāc ca kasyacit ||2|| sa khalu pratyakṣaṃ
VN_03009	atra api pratijñāyāḥ sādhanā-vākyaḥ prayoga-	pratiṣedhāt tad-āśrayas tat-krto vā hetu-
SV_17108	tan-mukhena pratitih, nyāyāt prāpti-	pratiṣedhāt. tulyā sva-para-vikalpayor ubhayathā
V3_06706	dharmi-vācino 'prayogād abhidhānasya, tasya	pratiṣedhāt, nir-ṣayasya ca pratiṣedhasya
SV_01503	na yuktaḥ, dṛṣya-tat-svabhāva-ṣayā-mātra-a-	pratiṣedhāt. pṛthivy-ādi sāmānyena grhītvā ayam
V2_09711	na yuktaḥ, dṛṣya-tat-svabhāva-ṣayā-mātra-a-	pratiṣedhāt. pṛthivy-ādi sāmānyena grhītvā ayam
VN_00303	cet. na, abhāva sādhanasya a-darśanasya a-	pratiṣedhāt. yad a-darśanaṃ viparyayaṃ sādhayati
V3_13611	śabda-ārtha-an-apahnavena svalakṣaṇa-	pratiṣedhāt, sādhyā-dharmi-bahir-bhāvāc ca ity
PV_03008	prasajyate || teṣāṃ api tathābhāve '	pratiṣedhāt sphuṭa-ābhatā | jñāna-rūpatayā
V3_12410	vā katham a-vyatirekaḥ. na hi sattā-	pratiṣedhād anyo vyatirekaḥ. vipratīṣiddhaṃ ca
V2_06201	āha, tadā apy abhāva eva. tad evaṃ vidhi-	pratiṣedhābhyāṃ kasyacin niṣedhe sarva-gamakānām
NB_02043	upayānti. pāraparyeṇa artha-antara-vidhi-	pratiṣedhābhyāṃ prayoga-bhede 'pi. prayoga-
VN_01005	anyo vyavaccheda-hetur asti, vidhi-	pratiṣedhābhyāṃ vyavacchede sarvadā
SV_03017	syāt. arthakriyā-āśrayo hi sarvo vidhi-	pratiṣedhābhyāṃ vyavahārah. upādhyas ca tatra a-
SV_10503	-bhavati iti vakṣyāmaḥ. sac-chabda-vyavahāra-	pratiṣedhe 'pi pramāṇa-nivṛtṭyā nimitta-vaikalya-
VN_03810	sāmānya-vṛtṭyā hetor vyabhicāra-pradarśanena	pratiṣedhe kṛte ka evaṃ āha anityaḥ śabda iti
VN_02619	ity eva, tasya hetu-vyabhicāra-upadarśanena	pratiṣedhe kṛte dharma-bheda-vikalpāt sāmānya-
SV_01923	'sambhavāt. hetu-svabhāva-abhāvo 'taḥ	pratiṣedhe ca kasyacit | hetuḥ (29abc) tāv eva
V2_10101	vyatirekaḥ. hetu-svabhāva-abhāvo 'taḥ	pratiṣedhe ca kasyacit | hetuḥ (72abc) tāv eva
VN_03817	evaṃ hy atiprasaṅgaḥ syāt. pakṣa-	pratiṣedhe tūṣṇīm-bhavatas tūṣṇīm-bhāvo nāma
V3_03103	dṛṣṭa-pratipatti-śāstrāṇām evaṃ a-vacanān na	pratiṣedhe doṣaḥ. sva-upagama-āśrayaṃ hi śāstraṃ
VN_02617	prakāreṇa pratijñā-hāneḥ. pratijñā-ārtha-	pratiṣedhe dharma-vikalpāt tad-ārtha-nirdeśaḥ
V3_06706	-pratiṣedho vā. katham ca na syāt. tad-ārtha-	pratiṣedhe dharmi-vācino 'prayogād abhidhānasya,
SV_10517	-niṣedho vā. katham ca na syāt. tad-ārtha-	pratiṣedhe dharmi-vācino 'prayogād abhidhānasya
VN_03807	'samarthasya mithyā-pravṛtṭer iti. pakṣa-	pratiṣedhe pratijñāta-ārtha-apanayanaṃ pratijñā-
V2_05404	vā doṣaṃ imaṃ parihartum. asati hetor a-	pratiṣedhe vidhiḥ prāptaḥ, abhāva-vyatireka-
SV_14810	uktaṃ bhavati. evaṃ hi sa nivartito bhavati.	pratiṣedhe vidher a-sambhavāt. tata eva asya
V3_03905	na kaścīd artha-niyamaḥ, atra ca eṣāṃ	pratiṣedhe virodha ity uktaṃ bhavati.
SV_10106	ity ucyate. san-nīścaya-śabda-vyavahāra-	pratiṣedhe hi sarvā eva anupalabdhir liṅgam. san-
SV_06903	śabdaḥ kṛtako vā iti. tathā tat-kārya-	pratiṣedhena apy a-cākṣuṣaḥ śabdo 'nityo 'n-ātma
SV_06904	śabdo 'nityo 'n-ātma iti. tat-kāraṇa-	pratiṣedhena apy a-svāmikaḥ śūnya iti. evaṃ
PV_02183	-hetutvād darśane 'sti nimittatā || nityānām	pratiṣedhena na īśvara-ādeś ca sambhavaḥ | a-
V2_06003	tathā hi sa dvidhā kriyate, kasyacid vidhinā	pratiṣedhena vā. vidhau viruddho vā vidhiyeta a-
V3_06501	-abhāvāt, na asti iha dhūmo 'n-agner iti.	pratiṣedhya-ārtha-bādhaka-rūpa-upanyāsenā vā
HB_03106	dūraṃ gatvā api punar āgantavyam ity alam a-	pratiṣṭhāna-dik-pratipattya. yady eka-paricchedād
VN_02304	anyathā api nyāya-upavarṇane vidvat-	pratiṣṭhānāt. tasmāt para-anugrahāya tattva-
V2_04908	iti sāmānya-ṣayāṃ proktam, tato bheda-a-	pratiṣṭhānāt, na vastu-sattā-viprakarṣāt, liṅga-
V3_13605	teṣāṃ ca na antaḥ, ayoniśo-vikalpānām a-	pratiṣṭhānāt. yathā āha paraḥ - na asty ātmā iti
V2_07110	atyakṣeṣu na ca itarā | tad-arthasya a-	pratiṣṭhānād yukter atra na sambhavaḥ ||44||
V2_08407	so 'pi hi dhūmasya tat-kāraṇānām vā	pratiṣṭhānād dhetur eva. yadi tadutpatteḥ kāryaṃ
VN_02303	atra para-upatāpa-vidhāne 'pi tattva-a-	pratiṣṭhāpanāt. anyathā api nyāya-upavarṇane
V3_03303	tasmād dharmināṃ pratiṣṭhāpayaṅ śāstraṃ	pratiṣṭhāpayati, tatas tad bādhakam iti. tat
V3_03305	eva tarhi prāmāṇyam ādadhad dharmināṃ	pratiṣṭhāpayati. dharma-antaraṃ ca sa eva punaḥ
V3_03304	tarhi śāstraṃ a-pramāṇakam katham dharmināṃ	pratiṣṭhāpayati. prāmāṇyena abhyupagamāt. sva-
V3_03303	prastāvasya eva abhāvāt. tasmād dharmināṃ	pratiṣṭhāpayaṅ śāstraṃ pratiṣṭhāpayati, tatas tad
V3_03309	-vacanam. vākya-bhedād etat syāt. pūrveṇa	pratiṣṭhāpitam uttaraṃ pratihanti ity abhyupagama
SV_14520	ca bhāvam āropya sa-hetukam a-hetukam vā a-	pratiṣṭhita-tattvayā bhāva-cintayā ātmānam
V2_04906	| sāmānya-ṣayāṃ proktaṃ liṅgaṃ bheda-a-	pratiṣṭhiteḥ ||8|| yat-prayojanā hy arthā jñātum
V2_04910	itarat punar bheda-antara-vimarśa-vivekena	pratiṣṭhitena eva rūpeṇa ākriyata iti svalakṣaṇa-
HB_03101	na salīlam ity an-adhyavasyan na tiṣṭhen na	pratiṣṭheta iti dus-taraṃ vyasanam āpannaḥ. tata
SV_03414	kathitaṃ tad eva pācakatvena api ity alam a-	pratiṣṭhair mithyā-vikalpaiḥ. yathā ca na artha-
V1_01404	atra anyena sādhanena. na ca imāḥ kalpanā a-	pratisaṃviditā eva udayante vyayante vā, yena
V3_10809	kaīscīd an-anya-vedyair dharmair yuktaṃ	pratisaṃvedayamānas tad-upasaṃhāreṇa sarvatra
V1_01409	-avasthāyām indriyād gatau ||14|| sa punaḥ	pratisaṃhārād vyutthita-cittaḥ kiñcid vikalpayan
SV_13419	ca samasta-rūpa-an-upalakṣaṇāt. tad ayam a-	pratisaṃhita-sakala-upalambho dhvani-vad upalambha
V1_01105	tad-anya-vikalpa-vat. śakyante hi kalpanāḥ	pratisaṅkhyānena nivartayitum, na indriya-buddhiḥ,
PV_03109	ca so 'sati bhrānti-kāraṇa | pratibhāḥ	pratisandhatte sva-anurūpāḥ svabhāvataḥ || siddho
V1_03702	iti cet, na, tatra apy a-riṣṭa-ādāv a-	pratisandhāna-darśanāt, anyatra api śabda-gandha-
PV_02036	janma-parigrahe || atiprasaṅgād yad dṛṣṭam	pratisandhāna-śaktimat | kim āsit tasya yan na

SV_13408 ca evam. karma-bhāgānām pūrveṇa aparasya a-
V1_01810 'nubhava-sāmarthya-bhāvino 'nubhūta-
V3_11002 rūpaṃ tu bhinnam, a-śubha-abhinandinaḥ
PV_03376 kathitaṃ ca na || ekaikena abhisambandhe
PV_02197 | na a-muktiḥ pūrva-saṃskāra-kṣaye 'nya-a-
SV_07825 āśraya-śūnyeṣu pradeśeṣu na dr̥ṣyata iti
V3_13508 udbhāvitē 'pi doṣe sampūrṇa-vacana-ādinā
SV_17425 sarvatra śāstra-śarīre pramāṇa-virodham a-
VN_00726 enām upekṣate. an-iṣṭam ca idam rūpa-ādinām
VN_02015 asty upetaḥ, tattva-parikṣāyām phala-ādi-
V3_03309 etat syāt. pūrveṇa pratiṣṭhāpitam uttaram
V1_01413 'dr̥ṣṭir vikalpa-kalpanām indriya-jñāne
PV_04126 nirundhānam saṅketa-a-pratiśedha-jā |
PV_02173 yasya anyasya sato guṇāḥ | te kvacit
HB_03620 -viparyaya-hetur iṣṭaḥ, āhosvid a-pradarśita-
HB_03619 samānam. api ca yo vastuto '-sambhavat-
HB_03701 -pratihetuḥ. kiṃ ca ataḥ. yady a-sambhavat-
HB_03715 na kaścīd dhetuḥ syāt. atha a-pradarśita-
HB_03712 na kaścīd viśeṣo lakṣyate. na ca sambhavat-
HB_03809 -lakṣaṇayoḥ kārya-svabhāvayos tal-lakṣaṇasya
HB_03711 iti sarvatra śaṅkayā bhavitavyam. dr̥ṣṭa-
SV_10705 puruṣa-arthaḥ pratibaddho yathā agnau śita-
SV_17503 iti. evaṃ-jātiyakam etad api vahnēḥ śita-
SV_13804 kāraṇatvam. tatra eka-a-bhede 'pi śaktasya a-
SV_12810 | (250ab) atha mā bhūd avayava-antara-a-
V1_04111 kaścīd arthaṃ pratyety upalambha-niṣṭhām
SV_13115 kadācit kvacit chravaṇam iti. kāmam anya-
SV_14026 a-puruṣa-āśraye | bādhā abhyupeta-pratyakṣa-
SV_09912 syāt. niyata-śaktiś ca sa hetuḥ svarūpeṇa
V2_07809 syāt. niyata-śaktiś ca sa hetuḥ svarūpeṇa
VN_05514 sāksīṇām karṇe nivedya prativādi kaṣṭa-a-
SV_02715 nanu na avaśyaṃ viparyāsa-pūrvaka eva a-
VN_03121 na tadā dvitīyasya kaścīd sādhanā-arthaḥ
VN_05111 -ādi-bāhulyasya punar-vacanasya a-doṣatvāt
VN_06110 sādhanā-sāmarthya-an-abhidhānam. a-
VN_05602 -upatāpana-krame kaścīn nyāyaḥ, yena kaṣṭa-a-
VN_04217 trir-abhihitam na vijñāyate śliṣṭa-śabdān a-
PV_03504 -golaka-dīpa-ādāv api spaṣṭa-avabhāsanāt ||
SV_02624 syuḥ. teṣāṃ tu vyavaccheda-phalānām na a-
VN_01704 -asiddheḥ. atha vā sādhyate tena pareṣām a-
VN_03314 sa khalu ucyamāna eva a-tad-dharmatayā
PV_03472 yo 'nyathā vyasta-sambhavaḥ | yad evam a-
SV_15201 śabdāḥ. tattve vā kuta etad a-vitatha-artha-
SV_05719 yuktaḥ. yo 'yam anyonyam viveko bhāvānām tat-
SV_17303 apekṣate, nīla-ādi-bheda-vat. tad-apekṣa-
SV_16623 pramāṇa-antarasya a-sambhavād a-tad-ālambana-
SV_05121 nityam anayā buddhyā sāmānyam eva gṛhyeta, a-
V3_00308 -vṛtti-niyama-abhāvāt. san khalv apy arthaḥ
SV_06625 -codanā-sambhave sati ||141|| sakṛt sarva-
SP_00006 kriyā-kāraka-vācīnaḥ | bhāva-bheda-
SV_05721 -vivekena pravṛtṭy-arthatayā. yadi hi na tat-
PV_04126 saṅketa-a-pratiśedha-jā | pratihanti
SV_11312 ced apauruṣeyo na ayam samayam apekṣeta. a-
VN_04903 iti na niyamaḥ kaścīd ubhayathā api
SV_04504 -bhedenā nānā-dharmā pratiyate ||83|| yathā-
VN_04516 pratītiḥ. arthe '-samarthasya śabde 'pi
SV_11317 nanv iyān sambandhasya vyāpāro yad artha-
VN_04601 taṃ pariharet. a-kṛta-samayasya śabde 'py a-
VN_04517 'pi vācakatvam nāma anyad eva tad-viśaya-
SV_16920 -niyoge 'py a-vaiguṇyena yathā-samayam
SV_15105 śabdo na tasmād artheṣu pratītir eva syāt.
SV_15106 pratīti-janma-itara-kālayos tulya-rūpasya
SV_04405 -viśeṣya-bhāva-sāmānādhikaranyāni yathā-
SV_11808 sā yuktā. tasyām vā a-nimittāyām tad-viśeṣa-
NB_03051 anumāna-nirākṛto yathā - nityaḥ śabda iti.

pratisandhānāt, eka-amśāc ca a-pratipatteḥ, tad-
pratisandhāyinaḥ smaraṇāt tad-dr̥ṣṭāv eva dr̥ṣṭeṣv
pratisandhi-bandhāt. ata eva a-viparyāsa-udbhavā
pratisandhir na yujyate | eka-artha-abhiniveśa-
pratisandhitaḥ || a-kṣīṇa-śaktiḥ saṃskāro yeṣāṃ
pratisamādadhīta tasya apy asty eva āśraya-
pratisamādadhīta na tad iṣṭa-pratibandha iti na
pratisamādhāya sambandha-anuḡaṇa-upāya-puruṣa-
pratisamudāyam svabhāva-bheda-upagamāt. yady anya
pratisaraṇa-daṇḍa-prayoga-ādinām ayuktatvāt.
pratihanti ity abhyupagama-virodhaḥ. ata eva pūrva
pratihanti. na vai buddhiḥ pratyakṣā, yena
pratihanti pratīty-ākhyā yogyatā-viśayā anumā ||
pratihanyante tad-bhede dhavala-ādi-vat | rūpa-
pratihetuḥ. kiṃ ca ataḥ. yady a-sambhavat-
pratihetuḥ, sa kiṃ samyag-jñāna-viparyaya-hetur
pratihetur hetuḥ, a-lakṣaṇam etad a-śakya-
pratihetur hetuḥ, yathā āha - yadā tarhi
pratihetūnām api sarvadā tad-upalabdhiḥ,
pratihetur a-sambhavād a-lakṣaṇam eka-saṅkhyā-
pratihetur api hetoḥ prāg itareṇa na kaścīd
pratīkāra-ādiḥ. na hy atra śabda-arthaḥ samarthas
pratīkāra-vacanena dr̥ṣṭa-pramāṇa-virodhasya apy
pratīkṣaṇād yukti-viruddham pūrvāparayoḥ
pratīkṣaṇena ekasmād eva avayavād vākya-artha-
pratīkṣamāṇaḥ, eka-asiddhau sarva-asiddheḥ. na ca
pratīkṣā astu niyamas tu virudhyate ||252|| na
pratīti-anumitaiḥ samam ||267|| yadi vyaktir
pratīti eva. na ca svabhāva-niyamo 'rthānām
pratīti eva. na ca svabhāva-niyamo 'rthānām
pratīti-druta-saṅkṣipta-ādibhir upadrotavyaḥ,
pratīti-nīścayo bhavati, yathā akasmād dhūmād agni
pratīti-pratipādana-abhāvāt. tasmān na pratījñāyāḥ
pratīti-pratyaya-abhāvād dhetv-ādi-bāhulyam vacana
pratīti-pratyayatayā lakṣaṇāt sādhanasya a-
pratīti-prayoga-druta-uccāritāni nivāryante trir-
pratīti-prayogam atidruta-uccāritam ity-evam-ādinā
pratīti-bhede 'py adhyakṣā dhiḥ katham tādr̥ṣī
pratīti-vastv-amśa-pratyāyane pravṛtṭis tasya
pratīti 'rtha iti sādhanam tri-rūpa-hetu-vacana-
pratīti vaktuḥ parājayam ānayati. parājite
pratītiṃ tal līṅgam ity atilaukikam || vidyamāne
pratītiyā eva iti. na hy agnir himasya bheṣajam
pratītiyā eva saṅketo 'pi kriyamāṇaḥ śobheta, a-
pratītiyā tu na vastu-svabhāvāḥ, kiṃ tarhi
pratītiyā pramāṇam āgamaḥ. pramāṇa-antara-vṛtṭis
pratīti eva vyaktiḥ syād anena jñānena. tadā
pratīty-apekṣaḥ sādhanam. na asan pratīti-mātreṇa,
pratīty-arthaṃ kaścīd sāṅketikim śrutim | kuryād
pratīty-arthaṃ samyojyante 'bhidhāyakāḥ || kārya-
pratīty-arthaḥ saṅketas tasya vyavahāra-kāle 'py a
pratīty-ākhyā yogyatā-viśayā anumā || śabdānām
pratīty-āśrayo vā katham sambandhaḥ. saṅketāt tad
pratīty-utpatter ity uktam. a-pratīyamāna-
pratīti-kathitaḥ śabda-artha 'sāv asann api |
pratīti-janana-a-sāmarthyāc ca. na hy arthe 'pi
pratīti-jananam. tat samayena eva kṛtam iti. na a
pratīti-jananāc ca. na hy ayam apaśabdaḥ śabde
pratīti-jananāt. apaśabdaś cec chabde pratītiṃ
pratīti-jananāt. iṣṭa-an-iṣṭayor a-viśeṣāt. a-
pratīti-janma-itara-kālayos tulya-rūpasya pratīti-
pratīti-janmani sāmarthya-sambhāvanā-ayogāt. evam
pratīti na virudhyante. dharmā-dharmi-bhedo 'py
pratīti-niyama-vad artha-pratipādanam api
pratīti-nirākṛto yathā - a-candraḥ śaśī iti. sva

SV_13805	pūrvāparayoḥ pratītyor eka-ṣiṣayātvam.	pratīti-pratibhāsa-svabhāva-bhede 'pi nāma-sāmyād
SV_14725	abhyupagame vā na kārya-kāraṇe 'nyonya-	pratīti-pratyupasthāpane. pratīter eva tan-
SV_17214	abhāvāt, sati vā pratyakṣasya svayam	pratīti-prasaṅgāt, a-pratyakṣe 'pi kenacij jñātum
V3_07701	-prayogasya. iṣṭa-a-ṣiṣeṣād ubhayatra-a-	pratīti-prasaṅgāt. tato 'pi pratīteḥ samāśrayāt.
V1_00801	artheṣu tan-niyojanāt, tato 'rthānām a-	pratīti-prasaṅgāt. tasmād ayam upanipatyā
SV_06520	-kriyeta, so 'yam sarva-artha-sarva-ākāra-	pratīti-prasaṅgo '-sāmānādhikarānya-ādayaś ca iti
PV_03171	-kāle 'pi nirdiṣṭa-arthena saṃyutaḥ | sva-	pratīti-phalena anya-apohaḥ sambadhyate śrutau ||
VN_04909	na pratijñā-nyūnaṃ hinam tad-abhāve	pratīti-bhāvād iti pratipāditam. hinam eva tan
SV_16010	yuktaḥ. tasmād asti sā bhedaṃ yato 'yam	pratīti-bhedaḥ. satyam asti sā puruṣa-āśrayā ||301
SV_15717	yo 'py ayam nāma-bheda-anvayo loke	pratīti-bhedaḥ so 'saty api jāti-bhede vyāpāra-
V3_00309	apy arthaḥ pratītyapekṣaḥ sādhanam. na asan	pratīti-mātreṇa, yataḥ para-upagatena siddhiḥ
NB_01019	ca pratyakṣam jñānam pramāṇa-phalam. artha-	pratīti-rūpatvāt. artha-sārūpyam asya pramāṇam.
V3_03807	ekam udāharānam adhikṛtya idam ucyate, sarva-	pratīti-virodhānām sāmānyena lakṣaṇatvāt. tathā
SV_14507	vibhāvayanto vināśo 'sya bhūta iti yathā-	pratīti-vyapadiśanti ity uktam. na hi bhāvasya
SV_11806	vā liṅgam tayoh sarvatra yogyatvāt. ṣiṣeṣa-	pratīti-samāśrayasya a-pratyāyanād a-pratītir
V3_04605	āśrayet. ekānta-vyāvṛtṭyā ca eka-bhāve	pratīti-sādhana-abhāvam āha. asya hi dvayasya
V3_04511	-bhūtasya abhāvāt. ubhayor ekatra bhāve ca	pratīti-sādhana-abhāvāt pravṛtti-nivṛtṭyoh
V3_03901	kvacit sidhyet, siddham vastu-balena tat,	pratīti-siddha-abhyupagame śāśiny apy a-nivāraṇāt.
PV_04123	kvacit sidhyet siddham vastu-balena tat |	pratīti-siddha-upagame śāśiny apy a-nivāraṇāt ||
NB_01021	-sārūpyam asya pramāṇam. tad-vaśād artha-	pratīti-siddher iti. anumānam dvidhā. svārtham
NB_03048	sādhayitum iṣṭo 'py arthaḥ pratyakṣa-anumāna-	pratīti-sva-vacanair nirākriyate, na sa pakṣa iti
SV_03608	api kathañcit taiḥ prayuktās tathā eva	pratīti-hetavo bhavanti. tatra vācyeṣu puruṣa-
VN_01721	na hi pakṣa-dharma-ādi-vacanasya api	pratīti-hetu-bhāvād anyāḥ sādhanā-arthaḥ. sa
SV_11314	vai sambandho vidyamāno 'py an-abhivyaktaḥ	pratīti-hetuḥ. sañketas tv enam abhivyanakti. sa
V1_00706	kā punar iyaṃ kalpanā. abhilāpini |	pratītiḥ | kalpanā (4'bc') abhilāpa-saṃsarga-
SV_13719	puṣṇanti. yad api kiñcid uttarā a-kāra-	pratītir a-kāra-pratīteḥ pūrva-a-bhinna-ṣiṣayā
SV_06719	iti cet. uktaṃ prayojanam. bhinneṣv ekasmāt	pratītir a-tat-prayojana-bhedena ity uktam. na
SV_07920	tāsām eka-rūpatvāt. asya idam iti vyatireka-	pratītir a-tad-ākāra-ṣiṣeṣavati ca na syād iti
V1_01613	asad-artha-pratibhāsa-a-ṣiṣeṣāt saty api	pratītir a-tad-ātma-grāhiṇi, tad-bhāva-abhāvayor
SV_15807	na apy āvaraṇa-vigamanam. kiṃ tu tad-ṣiṣayā	pratītir a-śrūyamāṇe '-vyakta-vyapadeśāt. tatra
SV_11308	sa eva doṣaḥ. sambandha-apauruṣeyatve syāt	pratītir a-saṃvidāḥ | (227ab) syād etat - a-
SV_13404	iyam samasta-pada-vākya-rūpa-sādhyā-artha-	pratītir a-samasta-bhāgeṣu dhvaniṣu na sambhavati
SV_17114	-arthā hi śabdā loke dṛśyante. loka-vadaś ca	pratītiḥ. ata eva nānā-arthā iti tata eka-artha-
PV_04118	anumā-abhāva ucyate | kiṃ tena bhinna-ṣiṣayā	pratītir anumānataḥ || tena anumānād vastūnām sad
V3_03803	'numāna-abhāvam āha. tena bhinna-ṣiṣayā	pratītir anumānād ity uktaṃ bhavati. tena
VN_00515	etat tasya eva sarva-sāmarthya-vivekina evaṃ	pratītiḥ, anyasya tat-pratipatty-upāya-abhāvāt.
PV_04129	prṥthak-kṛtā | anumāna-a-bahir-bhūtā	pratītir api pūrva-vat || siddhayoḥ prṥthag-
V3_03910	prṥthak-kṛtā | anumāna-a-bahir-bhūtā	pratītir api pūrva-vat ||29|| ity antara-śloka.
SV_17516	'nyathā api tat-sambhavāt tad-bhāvāt tat-	pratītir ayuktā. pravṛttir vācakānām ca vācya-
VN_04515	-vedino 'pi pratītir iti na paramparayā	pratītiḥ. arthe '-samarthasya śabde 'pi pratīti-
SV_15101	samaya-āder apekṣaṇiyasya abhāvāt. tataḥ	pratītir artheṣu sarvasya sarvadā syāt. na ca
SV_11807	ṣiṣeṣa-pratīti-samāśrayasya a-pratyāyanād a-	pratītir asya. na hy asati sambandha-ṣiṣeṣe sā
V2_06812	-vijñāpty-ādi-vat. a-tad-āgamebhyo na tatra	pratītir ākāśād iva ghaṭa-ādiṣu. na vai śabda-
HB_00711	-vacana-mātrāt pratijñā-vacanam antareṇa api	pratītir iti kas tasya upayogaḥ. sva-niścaya-vad
HB_03103	āpannaḥ. tata eva eka-darśanād anya-abhāva-	pratītir iti cet, katham ekaṃ paśyann anyan na
VN_04806	pratītiḥ, tata ānupūrvī-pratipattyā	pratītir iti cet, na a-pratīyamāna-sambandhebhya
HB_00615	-prayogaḥ. a-pradarśite prameye katham tat-	pratītir iti cet, svayam pratipattau kaḥ
VN_04904	ca padeṣu na tebhya ānupūrvyā api	pratītir iti na idam apārthakād bhidyata iti; na
VN_04515	pratipadyeta. dṛṣṭā ca an-ubhaya-vedino 'pi	pratītir iti na paramparayā pratītiḥ. arthe '-
V3_13202	4ab) tri-lakṣaṇo hetur uktaḥ. tāvatā ca artha-	pratītir iti na prṥthag dṛṣṭānto nāma kañcit
NB_03121	tri-rūpo hetur uktaḥ. tāvatā ca artha-	pratītir iti na prṥthag dṛṣṭānto nāma sādhanā-
SV_15105	[285] yady a-kṛtakāḥ śabdo na tasmād artheṣu	pratītir eva syāt. pratīti-janma-itara-kālayos
SV_06013	pratipattau vyakty-antare 'pi na syāt tathā	pratītiḥ. evaṃ tarhi tatra api tulyam etat.
NB_01005	bhrāntam. abhilāpa-saṃsarga-yogya-pratibhāsa	pratītiḥ kalpanā. tayā rahitam timira-āśu-
V1_00707	(4'bc') abhilāpa-saṃsarga-yogya-pratibhāsa	pratītiḥ kalpanā. na hi sā indriya-jñāne
SV_05602	bhinna-a-bhinna-yoh pratibhāsanāt samānā iti	pratītiḥ, kiṃ tarhy eka-kāryatā |
V3_04903	a-sapakṣa iti na sarva-anya-dharma-yogini	pratītiḥ, kiṃ tarhi tad-dharma-virahiṇi ity a-
SV_07206	-an-avadhāraṇād asya iyaṃ sthitir ity a-	pratītiḥ. jananam cet kim āśrayeṇa apekṣitena an-
V3_05906	tu tathāvidha-ātma-saṃvedanād eva bheda-	pratītiḥ. tat svayam svataḥ siddha-ṣiṣeṣam artham
VN_04806	'rtha-pratītir bhavati iti na viparyayāt	pratītiḥ, tata ānupūrvī-pratipattyā pratītir iti
V3_06106	mā bhūt svāpa-ādy-avasthāyām kasyacid abhāva-	pratītiḥ, tatra indriya-sādguṇya-āder upalambha-
SV_15506	vyācakṣate. tad-anusāreṇa ca keṣāñcit	pratītiḥ. tathā ayam an-arthakeṣv artha-vikalpaḥ
SV_09118	anena sambandho 'sti, na etad dharmā vā iti	pratītiḥ. tathā ca sambandho niśiddho bhavati iti.
SV_09206	buddhāv upasthānāt. yathā-abhiprāyam a-	pratītiḥ. tad ayam pratīyamāno 'pi sambandhi-rūpa
V2_04912	artha-pratipatteḥ. na tv evaṃ para-aṅgāt	pratītiḥ, tasya a-sāmarthyāt. artha-avisamvādas

V1_03704	utpatteḥ. tasmāt svasamvedana-rūpā eva artha-	pratitih. tasyās ca viṣaya-ākāratā eva sādhanam,
V1_01802	-vṛtṭih, tad-an-upalakṣaṇe tasya tathā a-	pratitir daṇḍi-vat. tasmād viśeṣa-viṣayā sarvā
VN_04509	iti cet, nanu goṇī-śabdād api loke	pratitir dṛṣṭā. satyaṃ dṛṣṭā, na tu sāksād ity
V3_10909	tathā virakto 'pi iti vacana-mātrād a-	pratitih. na api viśeṣāt, abhiprāyasya dur-
SV_17001	ca atyakṣe na abhimate. tat katham tad-vaśāt	pratitih. na ca vacana-vṛtṭer eva a-virodho
SV_04712	atra – sambandhe 'py ekatra kṛtād anyatra a-	pratitih, na ca sambandho 'sti iti. api ca, tat-
SV_13403	na hi dhvani-bhāgād alpiyasah śabda-artha-	pratitih. na ca so 'nyam sameti. tad iyam samasta
VN_04801	avayava-viparyaye 'pi yadi teṣāṃ vacanānām	pratitih, na viparyayo na apy artha-a-pratitih
V1_03113	asty anubhava-viśeṣo 'rtha-kṛtaḥ, yata iyam	pratitih, na sārūpyād iti cet, atha katham idānīm
SV_17108	hi prasiddhim a-pramāṇayatas tan-mukhena	pratitih, nyāyāt prāpti-pratiśedhāt. tulyā sva-
VN_04805	sa eva teṣāṃ kramo yathā-avasthitebhyo 'rtha-	pratitir bhavati iti na viparyayāt pratitih, tata
NB_02044	darśana-abhyāsāt svayam apy evaṃ vyavaccheda-	pratitir bhavati iti svārthe 'py anumāne 'syāḥ
VN_04714	prayoga-bhramśam. tathā samskṛtānām śabdānām	pratitir bhaviṣyati iti. jaḍa-pravṛtṭir eva eṣā,
VN_04819	ca pratijñā-vacana-antareṇa api yathārtham	pratitir bhaviṣyati iti. pratiyamāna-arthasya ca
V3_05502	-karaṇam kārya-udāharaṇāt sarvasya tādātmya-	pratitir mā bhūd iti. vyutpatty-artham ca hetu-
SV_06804	vā iti. api nāma sarveṣāṃ tad-dhetūnām sakṛt	pratitir yathā syād iti. na ca atra anugāmi
V3_11811	na ca evam ātmā iti na tasya sad-asattva-	pratitih. yad apy āha – yadi na sa-ātmakam jīvac
PV_04006	|| tat kasmāt sādhanam na uktaṃ sva-	pratitir yad udbhavā | yuktyā yayā āgamo grāhyo
SV_11406	8ab) na hi tena sambandhena a-sambaddhe 'rthe	pratitir yuktā, tasya vaiphalya-prasaṅgāt. dṛṣṭās
PV_03473	liṅge tām tena sārddham a-pāśyataḥ | katham	pratitir liṅgam hi na a-dṛṣṭasya prakāśakam ||
SV_12901	-kṛtatvād vākya-bhedasya anukramavati vākya-	pratitih. varṇa-anukrama-upakāra-anapekṣaṇe tair
PV_03070	etad idṛśam || yataḥ kadācit siddhā asya	pratitir vastunaḥ kvacit | tad avāśyam tato jātam
SV_07606	ayuktam etat. tasmād iyam artheṣv eka-rūpā	pratitir vikalpa-vāsanā-samutthitā bhrāntir eva.
VN_04505	iti. yadi goṇī-śabdāt kakuda-ādimaty arthe	pratitih, śabda-anvākhyāna-prayatnena artham na
SV_11311	idānīm saṅketena. sa hi sambandho yato 'rtha-	pratitih. sa ced apauruṣeyo na ayam samayam
SV_09122	-abhāva-pratīter na ayam iha ity ādyā	pratitih. sa tad-abhāve na syāt. pratitau vā tad-
V3_04809	-vṛtṭeḥ. sapakṣa-lakṣaṇa-virodhāc ca na evam	pratitih. sādhyā-dharma-sāmānyena samāna ity atra
VN_04802	pratitih, na viparyayo na apy artha-a-	pratitih sāmartyāt. na hy atra kaścit samayaḥ
V3_05610	-bhāve 'pi naimittika-bhāva-a-niyamād evam-	pratitih. siddho hi vyavahāro 'yam dṛśya-a-dṛṣṭāv
SV_08627	pratibhāsam paśyāmo yad-balena a-bheda-	pratitih syāt. ato viśeṣa eva. sa eva arthas
SV_16923	puruṣa-sāmānye ko vivecayed yato lokāt	pratitih syāt. api ca, svayam apy ayam na
SV_17010	śabda-rāśiḥ syāt, tadā tato 'rtha-	pratitih syāt. te tu bāhulye 'py andhā eva sarva
SV_11811	tato '-viśeṣeṇa gamayet. tato '-viśeṣeṇa eva	pratitih syāt, sarvasya ca. tasmāt sambandha-
HB_00801	akṣiṇī nimilya cintaya tāvat – kim iyatā	pratitih syān na vā iti. bhāve vā kiṃ prapañca-
SV_14719	kim āyattā pratipattiḥ. na ca yad yad āyattā-	pratitikam tasya svabhāva-pratibhāsa eva naśyati.
V3_03805	sa hi śāśinaś candratvam an-icchān kām anyam	pratitim icched iti tam praty a-dṛṣṭāntam
VN_04602	na hy ayam apaśabdaḥ śabde 'pi svabhāvataḥ	pratitim janayaty a-darśanāt, samayata eva tu
SV_11816	darśana-a-darśanābhyam dhūma-ādi-vat tat-	pratitim janayati iti sa eva sambandho 'vinābhāva
SV_13413	vikalpa-viṣayā yathā-saṅketam eva artha-	pratitim janayanti iti nyāyayam. kiṃ ca, dhvanayaḥ
VN_04518	viṣaya-pratīti-jananāt. apaśabdaś cec chabde	pratitim janayet, artha eva kiṃ na janayati. na
PV_04120	sūcitam || candratām śāśino 'n-icchān kām	pratitim sa vāñchati | iti tam praty a-dṛṣṭāntam
SV_09201	na syāt. pratitau vā tad-abhāvasya. yathā-	pratitimatas tat-prabhavāḥ śabdāḥ kena nivāryante.
SV_14720	-pratibhāsa eva naśyati. prakāśa-āyatta-	pratitinām iva nīla-ādimām. kā vā tasya
PV_04113	eva vastuto ghaṭito dhvaniḥ | sarvo 'syām a-	pratite 'pi tasmims tat-siddhatā tataḥ ||
V3_03509	eva vastuto ghaṭito 'syām sarvaḥ śabda ity a-	pratite 'pi tasmims tat-siddhatām āha – yatra
SV_04211	arthakriyā. svalakṣaṇe ca anityatva-ādy-a-	pratiter a-tādrūpyam, teṣāṃ ca a-vastu-dharmatā.
VN_01720	yadi ca viṣaya-upadarśanam antareṇa	pratiter an-utpattiḥ, katham na pratijñā sādhanā-
PV_04117	| abhāvaṃ darśayaty evam-	pratiter anumātvataḥ || atha vā bruvato lokasya
SV_16220	upadeśe 'pi kathañcit svabhāva-viveka-a-	pratiter anyatra kārya-samvādāt tasya ca karaṇāt
NB_03033	ity ukte, an-upalabhyamānam tādrśam asad iti	pratiter anvaya-siddhiḥ. dvayor apy anayoḥ
VN_04510	etan na punar yuktam, stri-śūdrānām ubhaya-	pratiter abhāvāt. yaḥ khalu ubhayaṃ vetti śabdām
SV_04624	-prasaṅgāt. sarvadā tat-sambandha-yogyatā-	pratiter iṣṭam eva iti cet. sarvadā tarhi go-
SV_14725	-kāraṇe 'nyonya-pratīti-pratyupasthāpane.	pratiter eva tan-nāntariyakatā pratyāsattir iti
SV_14607	bhavati ity ukte kasyacid bhāvasya eva	pratiteḥ. tathā ca anena artha-antara-bhāva eva
SV_12828	śabda-ātmāno 'pratibhāsanāt, varṇa-anukrama-	pratiteḥ. tad-a-viśeṣe 'py anukrama-kṛtatvād
HB_02908	tad-viśeṣa-pratipatter eva tad-abhāva-	pratites tasya ca anyatra an-anvayāt. pratijñā-
V2_06912	anyathā prayoge viparyayāt, yathā-darśana-	pratiter darśana-parāvṛttau ca artha-antara-
SV_15503	-arthakā api syur iti na iṣṭa-siddhiḥ. artha-	pratiter na an-arthakā iti cet. eṣa puruṣa-
SV_09122	tathā abhāvāt. tasmāt sambandha-abhāva-	pratiter na ayam iha ity ādyā pratitih. sa tad-
SV_11812	sarvasya ca. tasmāt sambandha-siddhyā artha-	pratiter na kaścit sampradāyam apekṣeta.
HB_00614	prayogau. atra sāmartyād eva pratijñā-artha-	pratiter na pratijñā-prayogaḥ. a-pradarśite
V3_03804	vastu-sad-asattā-anurodhino bhinna-viṣayāyāḥ	pratiter na vastu-vaśād vṛtṭir iti sūcitam
HB_00702	pratipadyate kiñcit, pramāṇam antareṇa evam	pratiter nimitta-abhāvāt, pratitau vā liṅgasya
SV_13719	yad api kiñcid uttarā a-kāra-pratīter a-kāra-	pratiteḥ pūrva-a-bhinna-viṣayā tadvad ity-ādi. tad
V2_07401	samśayāt, a-niścita-jñāpana-aṅgād a-	pratiteḥ. prathamā tv atra pramāṇam, niścaya-

<p>HB_00716 V3_07701 SV_00303 V2_05702 V1_00914 SV_17302 V3_09709 SV_09201 HB_00703 VN_04816 HB_00707 PV_03190 HB_03710 SV_13805 PV_02262 SV_13801 PV_04212 PV_03076 PV_04214 PV_03073 PV_04212 PV_04191 V2_05011 SV_10407 V2_06302 SV_03202 SV_04503 SV_04507 V3_04807 SV_02525 VN_04812 SV_14504 SV_06812 HB_01501 SV_02517 V3_11811 VN_04911 VN_04819 VN_04807 VN_04903 SV_09206 SV_01201 V2_09313 SV_14722 SV_14721 SV_07803 PV_03375 HB_03104 V2_09404 PV_03375 SV_17212 V1_01704 V2_06312 SV_12902 SV_05007 SV_10327 SV_07915 VN_01013 VN_00521 SV_16622 HB_00501 SP_00016 SV_10908 V2_07306 V2_06501</p>	<p>api pratyuktam, etāvatā eva prayogeṇa vākya- ubhayatra-a-pratīti-prasaṅgāt. tato 'pi -artha-āśrayatvāt. tat-kalpita-ṣiṣyād artha- -artha-āśrayatvāt. tat-kalpita-ṣiṣyād artha- -viśeṣya-tat-sambandha-loka-vyavasthā- 328c) na hi svabhāva-bheda indriya-gamyah sva- pramāṇena eva bādhanā tad-bhāva-pramāṇa-a- ity ādyā pratītiḥ. sa tad-abhāve na syāt. antareṇa evaṃ pratīter nimitta-abhāvāt, padānām yathā-kāmaṃ prayoge 'pi na artha- syāt, tadā sarvaṃ śobheta. tasmād eṣa svayaṃ na yujyate tasmāc cakṣuś ca rūpaṃ ca na ca tasya viśeṣasya rūpaṃ nirdīśyate, yat a-pratīkṣaṇād yukti-viruddhaṃ pūrvāparayoḥ karma ity a-khaṇḍaṃ janma-kāraṇam gati- apy a-virodhaḥ. eka-viśayayoś ca prāṇa-ādeś ca kvacid dr̥ṣṭyā sattva-asattvaṃ 'numā prameya-niyame varṇa-anityatā na bhinne 'pi kiñcit sādharmaḥ yadi tattvaṃ pretya-bhāva-vad akṣaiś cet paryāyeṇa tathā ātmā yadi dr̥ṣyeta sattva-asattvaṃ vivakṣāto 'prayoge 'pi tasya artho 'yaṃ vivakṣāto 'prayoge 'pi tasya artho 'yaṃ sati bhāvasya anupalabdhasya bhāva-abhāvaḥ sati bhāvasya anupalabdhasya bhāva-abhāvaḥ yad viśeṣa-avasāye 'sti pratyayaḥ sa a-tat-kārya-artha-bhedena nānā-dharmā a-samikṣita-tattva-artho yathā loke a-brāhmaṇas ca dharmā-antara-samāveśāl loke yena yena dharmeṇa nāmnā yo viśeṣo bhedaḥ kramaḥ, yo yathā-avasthitānām sambandhaḥ yo yena a-tadvān sa tena tathā vyapadiśyate bhidyanta ity a-bhedāt tato '-viśeṣeṇa saṃskārā yady api kutaścit sāmyāt sa-rūpāḥ upādāya svabhāva-a-bhede 'py aneka-dharmāṇaḥ ādāyo 'pi hi kvacid darśanād eva sad-asantaḥ tan nyūnatāyām api nigrāhād ity aparāḥ. yaḥ api yathārthaṃ pratītir bhaviṣyati iti. ānupūrvī-pratipattiyā pratītir iti cet, na a- ubhayathā api pratīty-utpatter ity uktam. a- yathā-abhiprāyam a-pratītiḥ. tad ayaṃ ādarśane kriyā ity cet. darśanaṃ khalv a- a-darśane kriyā ity cet, darśanaṃ khalv a- pratyupatiṣṭhate. atiprasaṅgo hy evaṃ syāt. pratyāsattiḥ. tatra yat tasminn an-ātma-rūpe sarva-ākāraḥ syāt. tathā ca gām apy aśva iti aparāḥ tathā nityam ātmani sambandhe cet, katham ekaṃ paśyann anyan na asti iti yady an-upalabhamāno 'pi na asti iti na -ākāra-vivekataḥ vyatiriktaṃ tad-ākāraṃ vivaḥṣā-pūrvakāṇām śabdānām artha-niyamaḥ yataḥ śabdena dr̥ṣṭa-sambandho vyavahāre kārye kāraṇa-bhāva-gatiḥ, yataḥ kāraṇāt tat kathañcit prayuktair api yat kiñcid vākyaṃ anyad eva kiñcit sāmānyam asti yat tathā yathā vṛkṣatvaṃ śiṃśapāyāḥ. tad-abhāvaḥ anyad ekam a-bhinnam asti yena bhinnās tathā sarva-pratyakṣa-nivṛttir asiddheḥ, na ātma- sad-vyavahāraḥ, viparyaye 'sad-vyavahāraḥ. pramāṇānām a-tad-darśane '-sambhavāt. iti tad-bhāve bhāvo 'bhāve 'bhāvaś ca, eva ca bhāvītā prasiddhe hetu-phalate avisamvāda-sāmānyād a-dr̥ṣṭa-vyabhicārasya mataḥ (51ab) so 'yaṃ viprakṛṣṭa-ṣiṣyāḥ astī, na ca te na santy eva. tatra api sati</p>	<p>pratīter bhāvād iti dīṇḍika-rāgaṃ parityajya pratīteḥ samāśrayāt. tasya anyatra api tulyatvāt. pratītv an-artha-pratīlambha eva syāt. kāryasya pratītv an-artha-pratīlambhaḥ syāt. sarva-bhāvāḥ pratītau tat-saṅkalanena gr̥hyate daṇḍy-ādi-vat. pratītau paribhāṣā-ādikaṃ apekṣate, nīla-ādi- pratītau vā kim abhivyakti-vādena. tasmāc chāstra pratītau vā tad-abhāvasya. yathā-pratītimatas tat pratītau vā liṅgasya vaiyarthiyāt. svayaṃ eva pratītau viśeṣa iti kaścit krama-abhiniveśaḥ. pratītau viśaya-upasthāpanena kenacid vinā api pratītya udeti netra-dhīḥ sāksāc cej jñāna- pratītya pratiyogi-sambhava-a-sambhavāv pratītyor eka-viśayatvam. pratīti-pratībhāsa- pratītyoḥ kāraṇāny āśrayas tāny a-dr̥ṣṭataḥ a- pratītyoḥ pūrvāpara-bhāva-ayogāt, sannihita-a- pratītye tathā ātmā yadi dr̥ṣyeta sattva- pratītye pramāṇam anyat tad buddhir vinā pratītye prameyatvād ghaṭa-ādīnām sa-ātmatvaṃ pratītye tac ca na indriya-śakty-ādāv akṣa- pratītye yasya hetor abhāvena ghaṭe prāṇo na pratītye vyavaccheda-phalaṃ vākyaṃ yataś pratītye 11 vyavaccheda-phalaṃ vākyaṃ yataś pratītye 203 bhāvo hi yadi bhaved yathāsvaṃ pratītye 33 iti saṅgraha-ślokaḥ. yadi pratītye 58 yady apy aṃśa-rahitaḥ sarvato pratītye 83 yathā-pratīti-kathitaḥ śabda- pratītye 85 taṃ tathā eva samāśritya sādhyā- pratītye, kiṃ tarhi vivaḥṣita-dharma-an-āśrayo pratītye na sa śakyo 'nyena pratyāyayitum iti na pratītye. na hi vākyaḥ padānām krama-niyamaḥ pratītye vā. yathā aśvo viśāṇena. na vai vināśo pratītyante. tatra ghaṭasya rūpa-ādāya ity api pratītyante, tathā api bhinna eva eṣāṃ svabhāvaḥ, pratītyante. te 'pi śabdāḥ sarva-bheda-an-ākṣepe pratītyante, na ca evaṃ ātmā iti na tasya sad- pratīyamāna-artham an-arthaḥ śabdaṃ prayuñkte, pratīyamāna-arthasya ca śabdasya prayoge pratīyamāna-sambandhebhya ānupūrvī-pratīpattiḥ. pratīyamāna-sambandheṣu ca padeṣu na tebhya pratīyamāno 'pi sambandhi-rūpa eva iti svarūpeṇa pratīyamānam an-aṅgam iti yuktaṃ tatra smarāṇa- pratīyamānam an-aṅgam iti yuktaṃ tatra smarāṇa- pratīyamānasya tad-upādānatā iti cet. ko 'yaṃ pratīyamāne sa svayaṃ pratyupatiṣṭhate. pratīyāt. aśva-sthita-ātmanā dravyatvena pratīyāt kathitaṃ ca na ekaikena abhisambandhe pratīyāt. tasya eva kevalasya darśanād iti cet, pratīyāt, vacanād api na eva pratyēṣyati. tad api pratīyād aparāḥ tathā nityam ātmani sambandhe pratīyeta api. apauruṣeḥ tu vidyamāno 'py artha- pratīyeta. tathā hy ekaṭra dr̥ṣṭo bhedo hi kvacin pratīyeta. tasmān na kāraṇāt kārya-siddhiḥ. pratīyeta, vinā vā varṇaiḥ, tair anukramavadbhir pratīyeta. sattve vā sad-artha-grāhiṇī buddhir pratīyeta hetunā yadi kenacid 202 yady asya pratīyeran. karma asti cet. vyaktibhya eva tarhi pratyakṣa-a-viśeṣa-nivṛttir api viprakṛṣṭeṣu. pratyakṣa-a-viśaye tu syāl liṅga-jāyā api pratyakṣa-a-vṛtter hi teṣu pramāṇa-antarasya a- pratyakṣa-anupalambha-sādhanāḥ kārya-kāraṇa- pratyakṣa-anupalambhataḥ etāvan-mātra-tattva- pratyakṣa-anumāna-a-gamyē 'py arthe pratīpattes pratyakṣa-anumāna-abhāvaḥ saj-jñāna-śabda- pratyakṣa-anumāna-āgamānām ekasya vṛttr ity cet,</p>
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NB_02047	viprakṛṣṭa-viṣayā punar anupalabdhiḥ	pratyakṣa-anumāna-nivṛtti-lakṣanā saṃśaya-hetuḥ.
NB_03048	-yoge 'pi yaḥ sādhayitum iṣṭo 'py arthaḥ	pratyakṣa-anumāna-pratīti-sva-vačanair
SV_01414	iti sarvatra an-āśvāsaḥ. anumāna-viṣaye 'pi	pratyakṣa-anumāna-virodha-darśanād an-āśvāsa-
V2_09705	iti sarvatra an-āśvāsaḥ. anumāna-viṣaye 'pi	pratyakṣa-anumāna-virodha-darśanād an-āśvāsa-
V2_04803	eva prāmāṇyaṃ vastu-viṣayaṃ dvayoḥ (7ab')	pratyakṣa-anumānayoḥ, arthakriyā-yogya-viṣayatvād
SV_17421	kāraṇāc ca vināśa ity-ādikam, anyad api	pratyakṣa-anumānābhyāṃ prasiddhi-viparyayam āgama-
V3_03609	'sambhavam arthāpattiyā darśayati. etena	pratyakṣa-anumāne vyākhyāte, dvayor api prāmāṇya-
HB_03411	hetuḥ syān na ca atra sādhyā-dharmo bhavet.	pratyakṣa-anumāne hi sādhyā-dharmam bādhanē
SV_10820	tad-arthayoḥ ||215|| pratyakṣeṇa a-bādhanam	pratyakṣa-abhimatānām arthānām tathābhāvaḥ, yathā
V3_02809	syāt. sa ca ayam sādhyā-abhyupagamāḥ	pratyakṣa-artha-anumāna-āpta-prasiddhena a-
V3_02810	-nirākṛtaḥ | nirdeśyaḥ. yadi nāma nirdeśyaḥ,	pratyakṣa-arthena anumānena āptābhyāṃ prasiddhena
V3_07809	tam eva pakṣī-kuryāt. na ca anumāna-viṣaye	pratyakṣa-ādi-bādha asti, pramāṇasya pramāṇa-
PV_04110	-śabdēna dharmas tad vyavahāra-jaḥ |	pratyakṣa-ādi-mitā māna-śruty-āropeṇa sūcitāḥ ||
PV_04083	tan-mātra-saṅgināḥ | pakṣa-doṣā matā na anye	pratyakṣa-ādi-virodha-vat || hetv-ādi-lakṣaṇair
V3_02511	tasmāt tan-mātra-anuṣaṅgiṇa eva pakṣa-doṣāḥ,	pratyakṣa-ādi-virodha-vat. hetv-ādi-lakṣaṇair
SV_16603	iti cet. katham atindriyaś ca nāma	pratyakṣa-ādi-viṣayaś ca. te punaḥ sva-viṣaye 'py
SV_16524	bahuṣv api vyākhyātrṣu yaḥ pramāṇam	pratyakṣa-ādikam saṃśyandayati so 'numanyate. tan
PV_03288	-upaplava-udbhavam | a-vikalpakam ekaṃ ca	pratyakṣa-ābham caturvidham || an-akṣa-jatva-
PV_03300	pratiśidhyate | viśamvādāt tad-artham ca	pratyakṣa-ābham dvidhā uditam || kriyā-sādhanam
V1_02907	'vastu-nirbhāsād viśamvādād upaplavaḥ |	pratyakṣa-ābhaḥ (33abc) dvidhā ucyate. vastu-
V1_02913	vastv-an-anurodhi-pratibhāso vipralambhāt	pratyakṣa-ābhāsaḥ. etena mānaso 'pi viplavo
V1_02910	-pratibhāsasya vastuny an-anurodhāt. tasmāt	pratyakṣa-ābhāsaḥ. viplavaś ca akṣa-jatve 'pi tad
V1_03006	-vargāt pṛthak taimira-upalakṣitam viplavam	pratyakṣa-ābhāsam āha sa-apavādatva-sūcana-artham,
PV_03290	-saṃśraya-anya-artha-samāropa-vikalpane |	pratyakṣa-āsanna-vṛttitvāt kadācid bhrānti-
PV_03121	-ārope viparyāsaś tat-siddher a-pramāṇatā |	pratyakṣa-itarayor aikyād eka-siddhir dvayor api |
VN_00423	anupalabdhi-lakṣaṇa-prāptasya pratipattr-	pratyakṣa-upalabdhi-nivṛttāv apy abhāva-asiddheḥ.
V1_04013	upalambhaḥ paścāt saṃvedanasya iti cet, a-	pratyakṣa-upalambhasya na artha-dṛṣṭiḥ
NB_02014	satsv anyeṣu upalambha-pratyayeṣu san	pratyakṣa eva bhavati sa svabhāva-viśeṣaḥ.
HB_00404	pratyakṣeṇa a-bhinna-yogakṣematvāt. pūrva-	pratyakṣa-kṣaṇena kvacid a-bhinna-upayogatvād
SV_02709	na ayam doṣaḥ prasajyate ||46|| na kevalam	pratyakṣa-dṛṣṭe pramāṇa-antara-a-vṛttiḥ kvacit.
NB_03049	na sa pakṣa iti pradārśana-artham. tatra	pratyakṣa-nirākṛto yathā - a-śrāvāṇaḥ śabda iti.
V2_07302	-a-sambhavāt. tatra arvāg-darśanasya ātma-	pratyakṣa-nivṛtti-pramāṇayatas tad-grahaṇa-yogya-
VN_01013	abhāvaṃ gamayati vyabhicārāt, na sarva-	pratyakṣa-nivṛttir asiddheḥ, na ātma-pratyakṣa-a-
V2_07301	api nivṛttir artha-abhāvaṃ gamayati.	pratyakṣa-nivṛttir eva anupalabdhir abhāva-
NB_02027	deśa-kāla-svabhāva-viprakṛṣṭeṣv artheṣv ātma-	pratyakṣa-nivṛtter abhāva-niścaya-abhāvāt. a-
V1_04407	leśataḥ sūcitam eva iti. pramāṇa-viniścaye	pratyakṣa-paricchedaḥ prathamāḥ. anumānam dvidhā (
PV_03063	parokṣāṇām ekāntena eva sādhanam || na	pratyakṣa-parokṣābhyāṃ meyasya anyasya sambhavaḥ |
SV_16621	puruṣā atindriya-artha-dṛśa iti iṣṭam syāt.	pratyakṣa-pūrvakānām pramāṇānām a-tad-darśane '-
VN_00504	an-ātma-rūpa-pratibhāsa-vivekena pratipattr-	pratyakṣa-pratibhāsa-rūpam. tādṛśaḥ satsv anyeṣu
V1_03512	anubhavaḥ. sa ca na anyasya kasyacit.	pratyakṣa-prativedyatvam apy asyām tad-ātmatā eva.
PV_03326	tasya anubhavaḥ sa ca na anyasya kasyacit |	pratyakṣa-prativedyatvam api tasya tad-ātmatā ||
SV_14026	buddher a-puruṣa-āśraye | bādha abhyupeta-	pratyakṣa-pratīta-anumitaiḥ samam ||267|| yadi
PV_03024	-ākāra-leśo yaḥ sa tasmin kena nirmitaḥ ||	pratyakṣa-pratyaya-arthatvān na akṣāṇām vyarthatā
HB_00302	tato bhedam abhilapantī smṛtir utpannā	pratyakṣa-balena a-tad-vyāvṛtti-viṣayā yathā-
SV_01219	'nupalambho 'sti iti katham vyabhicāraḥ.	pratyakṣa-bādha-śāṅkā vyabhicāra ity eke. na,
V2_09505	'nupalambho 'sti iti katham vyabhicāraḥ.	pratyakṣa-bādha-śāṅkā-vyabhicāra ity eke. na,
PV_03453	'sau na anyas tasyā dhiyas tataḥ || siddhe	pratyakṣa-bhāva-ātma-vidau gṛhṇāti tān punaḥ | na
V1_01410	ca kalpanā mama āśid iti. tad imāḥ kalpanāḥ	pratyakṣa-bhāvinyaḥ katham saṃhṛta-vikalpe darśane
HB_03309	lingāt tad-abhāva-siddhiḥ. so 'nya-bhāvaḥ	pratyakṣa-lakṣaṇena anupalambhena siddho 'bhāva-
V2_05713	tadutpattes tad-avyabhicāriṇāv iti pramāṇam	pratyakṣa-vat. asattā-niścaya-phalo 'nupalambhaḥ (
NB_02004	anumānam. pramāṇa-phala-vyavasthā atra api	pratyakṣa-vat. trairūpyam punar liṅgasya anumeye
SV_00306	tadutpattes tad-avyabhicāriṇāv iti pramāṇam	pratyakṣa-vat. pratyakṣasya api hy artha-
V1_02509	viṣaya-upabhogaḥ, tad-a-pratyakṣatve 'nya-	pratyakṣa-vat sarva-a-pratyakṣatva-prasaṅgāt.
V2_04901	-sammata-anvaya-vyatireka-an-anuvidhānāt	pratyakṣa-vat sāmānyasya ca vastuno 'nyatvena a-
SV_07622	-pratibandhān na tathābhūta-grāhya-samāveśāt	pratyakṣa-vad a-tathābhāve 'pi bhāvād iti
V2_04604	anumeye 'rthe jñānam, tat svārtham anumānam.	pratyakṣa-vad asya phala-vikalpo vijñeyaḥ. tad
V3_03912	api pūrva-vat ||29|| ity antara-ślokaḥ.	pratyakṣa-virodhe 'pi nānā-rūpasya yad eva śrutau
V2_05205	iti yāvat. anupalabdhyā api viparyaye	pratyakṣa-vṛttir vyatireka-niścayaḥ. tat-tulya
V1_01314	eva artham paśyati darśanāt. atha vā	pratyakṣa-sādhanā eva indriya-dhiyaḥ kalpanā-
SV_14105	pratyakṣo 'bhāvo 'py anupalabdhi-lakṣaṇaḥ	pratyakṣa-sāmarthya-siddha iti vakṣyāmaḥ. tata eva
V3_06010	-siddhi-hetuś ca. sa ca svasaṃvedana-	pratyakṣa-siddhaḥ. nanu sva-viśiṣṭa-pratyayam
SV_00419	atha anya-upalabdhyā anupalabdhi-siddhir iti	pratyakṣa-siddhā anupalabdhiḥ. tathā anya-sattayā
V2_05806	atha anya-upalabdhyā anupalabdhi-siddhir iti	pratyakṣa-siddhā na anupalabdheḥ. tathā anya-
SV_01604	api śakya-kriyatvāt, pratyakṣāṇām śabdānām a-	pratyakṣa-svabhāva-abhāvāt, bhrānti-nimitta-
V2_09902	api śakya-kriyatvāt, pratyakṣāṇām śabdānām a-	pratyakṣa-svabhāva-abhāvāt. bhrānti-nimitta-

VN_01102 -avasthā-indriya-āder eva puruṣasya kadācit
 SV_14105 anyā bhāva-abhāva-viśeṣābhyām. sa ca bhāvaḥ
 SV_02604 parīkṣyate ||43|| eko hy artha-ātmā. sa
 VN_01102 -āder eva puruṣasya kadācit pratyakṣo '
 V1_00208 anvaya-vyatirekāv ātmano 'nukārayati, sa
 V1_01412 nāma. tad ayam a-saṃsrṣṭa-vikalpo vā
 PV_03469 kaḥ sva-dharmaḥ sva-dhiyo 'paraḥ || yaḥ
 V1_00207 pratipattitaḥ ||1|| dvividha eva hy arthaḥ
 V1_02508 -iṣṭam sañjñāḥ kriyantām. a-pratyakṣā saṃvit
 V1_02508 saṃvit pratyakṣo buddhi-vivarta iti cet,
 V2_05004 'tra jijñāsita-viśeṣo dharmī. tatra darśanam
 HB_00211 tatra pakṣa-dharmasya sādhyā-dharminī
 PV_04274 || tasmād anupalambho 'yaṃ svayaṃ
 VN_01121 a-janma nivṛttir a-nivṛttir ekatvaṃ nānātvaṃ
 VN_01019 na ca tad-rūpa-anyathā-bhāvam antareṇa a-
 VN_01121 a-nivṛttir ekatvaṃ nānātvaṃ pratyakṣatā-a-
 SV_10822 rāga-ādi-buddhīnām. a-tathā-abhimatānām ca a-
 VN_00809 -dāna-krayī, yaḥ svarūpaṃ ca na upadarśayati
 PV_03020 | nityatvāc ca yadi vyaktir vyakteḥ
 V3_05903 kvacid abhāva-a-pratipatteḥ. tasmāt kasyacit
 V1_02509 -a-pratyakṣatve 'nya-pratyakṣa-vat sarva-a-
 PV_04134 na akṣa-gocaraḥ || tena sāmānya-dharmānām a-
 V3_04005 akṣa-gocaraḥ ||30|| tena sāmānya-dharmānām a-
 VN_00806 -grāhyatve 'pi. idam eva ca pratyakṣasya
 V1_02010 -artham, sarva-jñānānām ātma-saṃvedanasya
 V1_02510 ca viśaya-upabhogaḥ prāptaḥ, tad-bhogasya a-
 SV_01612 pramāṇayata ātma-vādo nir-ālambaḥ syāt, a-
 V1_02509 iti cet, pratyakṣo viśaya-upabhogaḥ, tad-a-
 VN_00812 yena tat-sādhanāya liṅgam ucyate. a-
 V1_02708 ādāv iva bhāsate | yaj jñānam avisamvādi tat
 PV_03075 buddher janma a-nimittakam || svalakṣaṇe ca
 V1_03005 tasmād indriya-jaṃ apy etad bhrānter a-
 V1_01906 sva-viśaya-anantara-kṣaṇa-sahakāriṇā janitaṃ
 PV_03291 smarāṇa-ādikā | samaya-apekṣiṇī na arthaṃ
 V1_01609 tad a-nirdeśyasya vedakam ||15|| tac ca idaṃ
 V1_00109 idam ārabhyate. tad dvividhaṃ samyag-jñānam
 NB_01003 tad vyutpādyate. dvividhaṃ samyag-jñānam.
 SV_16624 pramāṇam āgamaḥ. pramāṇa-antara-vṛttis tu
 V1_00504 na enam anya-sambandhinam puruṣa-mātra-
 V1_00604 -svabhāvasya tad-dhetutve samam dvayam ||3||
 V1_02711 tad a-vikalpakam a-vitatha-viśayaṃ pramāṇam
 V1_01905 -udbhavam | tad-artha-anantara-grāhi (19abc)
 PV_03286 yat prān nirṇīta-vastu-vat | tad-bhāvanā-jaṃ
 SV_14019 yo 'pi manyate samakṣe pratyabhijñānam
 PV_02228 kena vāryeta vairāgyam tatra tat kutaḥ |
 PV_03142 a-vikalpe ca hetuṃ saṅketa-mandatām || teṣāṃ
 VN_01103 kadācid asya anumānam upalabdhiḥ kadācit
 PV_03123 -apekṣānān no cet smṛtir na vyabhicārataḥ ||
 V1_00702 pramāṇa-lakṣaṇam anumānam na anveti. tatra
 NB_01004 -jñānam. pratyakṣam anumānam ca iti. tatra
 SV_03121 pratyakṣeṇa api grhītam nāma. na
 V1_00704 -ādy-an-āhita-vibhramam a-vikalpakam jñānam
 V1_00909 -smṛty-antara-abhāvāt siddham a-vikalpakam
 SV_14102 -guṇatva-abhyupagamāt samayo 'sya bādhyate.
 NB_01018 -lakṣaṇam. so 'numānasya viśayaḥ. tad eva ca
 NB_01006 -saṅkṣobha-ādy-an-āhita-vibhramam jñānam
 V1_02908 (33abc) dvividha ucyate. vastu-pratibhāsam hi
 VN_02218 abhidhānena bhūta-doṣa-udbhāvanena vā, sāksi-
 PV_03538 -an-anubhūtiḥ prasajyate || ātma-anubhūtam
 PV_03180 -vedanam | siddham tat kena tasmin hi na
 PV_02239 -bhāvanayā apy eṣa duḥkham eva vibhāvayet ||
 PV_03320 vṛttitaḥ || kā artha-saṃvid yad eva idaṃ
 V1_03311 artha-saṃvid yā pramāṇa-phalam. yad eva idaṃ
 V1_00408 pratīśedhāc ca kasyacit ||2|| sa khalu
 V1_00403 -ātma-sambandham apekṣata iti na a-

pratyakṣo 'pratyakṣā ca, yena kadācid asya
 pratyakṣo 'bhāvo 'py anupalabdhilakṣaṇaḥ
 pratyakṣaḥ, asiddhe dharminī sādhanā-a-sambhavāt,
 pratyakṣā ca, yena kadācid asya anumānam
 pratyakṣaḥ. tad asādhāraṇam vastu-rūpaṃ
 pratyakṣo darśana-ātmā dr̥śya-ātmano vā vikalpasya
 pratyakṣo dhiyo hetuḥ tulya-kāraṇa-janmanaḥ |
 pratyakṣaḥ parokṣā ca. tatra yo jñāna-
 pratyakṣo buddhi-vivarta iti cet, pratyakṣo
 pratyakṣo viśaya-upabhogaḥ, tad-a-pratyakṣatve
 pratyakṣato 'numānato vā. tathā tat-tulya eva ca.
 pratyakṣato 'numānato vā prasiddhir niścayaḥ,
 pratyakṣato gataḥ | sva-mātra-vṛtter gamakas tad-
 pratyakṣatā-a-pratyakṣatā arthakriyā-upayogo 'n-
 pratyakṣatā anyathā-bhāve ca tad eva na syāt. api
 pratyakṣatā arthakriyā-upayogo 'n-upayogaś ca ity
 pratyakṣatā, yathā śabda-ādi-rūpa-sanniveśinām
 pratyakṣatām ca svī-kartum icchati. etena buddhi-
 pratyakṣatām prati || ātmani jñāna-janane yac
 pratyakṣatāyāṃ tat-pramāṇa-balena dvau vikalpau
 pratyakṣatva-prasaṅgāt. viśayo 'sti iti ca viśaya
 pratyakṣatva-siddhitaḥ | pratikṣepe 'py a-bādhā
 pratyakṣatva-siddhitaḥ | pratikṣepe 'py a-bādhā
 pratyakṣatvam, yad an-ātma-rūpa-vivekena
 pratyakṣatvāt. na hi sukha-ādinām ātma-saṃvedane
 pratyakṣatvād asiddheḥ sato 'py asad-a-viśeṣāl
 pratyakṣatvād ātmanas tat-kārya-asiddheḥ. indriya
 pratyakṣatve 'nya-pratyakṣa-vat sarva-a-
 pratyakṣatve 'py a-pramāṇasya sattā-upagamo na
 pratyakṣam a-kalpakam ||28|| yoginām api śruta-
 pratyakṣam a-vikalpatayā vinā | vikalpena na
 pratyakṣam. ata eva iti-kāraṇa-vyavacchinnād
 pratyakṣam. ata eva ca na an-indriya-dṛṣṭir na api
 pratyakṣam adhyavasyati || tathā anubhūta-
 pratyakṣam an-abhilāpya-viśayam, a-vyāpṛta-
 pratyakṣam anumānam ca (1a) iti. na hy ābhyām
 pratyakṣam anumānam ca iti. tatra pratyakṣam
 pratyakṣam anvākarṣati iti na puruṣa-atīśayo
 pratyakṣam anveti. pratīśedham ca ayam kvacit
 pratyakṣam apy artha-avisamvādād eva pramāṇam. sa
 pratyakṣam, ārya-satya-darśana-vad yathā nirṇītam
 pratyakṣam iti vartate. mānasam api indriya-
 pratyakṣam iṣṭam śeṣā upaplavāḥ || śabda-artha-
 pratyakṣam eva, tataḥ pratyakṣād eva sthairyā-
 pratyakṣam eva sarvasya keśa-ādiṣu kalevarāt ||
 pratyakṣam eva syād bālānām a-vikalpanāt |
 pratyakṣam kadācid āgamaḥ, etasminn eva an-
 pratyakṣam kalpanā-apoḍham pratyakṣeṇa eva
 pratyakṣam kalpanā-apoḍham a-bhrāntam (4ab')
 pratyakṣam kalpanā-apoḍham a-bhrāntam. abhilāpa-
 pratyakṣam kasyacin niścāyakam. tad yam api
 pratyakṣam. kā punar iyaṃ kalpanā. abhilāpini |
 pratyakṣam. kiṃ ca viśeṣaṇam viśeṣyam ca
 pratyakṣam khalv apy etad yad imā buddhayaḥ
 pratyakṣam jñānam pramāṇa-phalam. artha-pratīti-
 pratyakṣam. tat caturvidham. indriya-jñānam.
 pratyakṣam, tad-abhāve tad-abhāsa-pracyuter ity
 pratyakṣam tasya eva anuprabodhāya. tad eva nyāya
 pratyakṣam na anubhūtam parair yadi | ātma-
 pratyakṣam na laiṅgikam || tat svarūpa-
 pratyakṣam pūrvam api tat tathā api na virāgavān |
 pratyakṣam prativedanam | tad-artha-vedanam kena
 pratyakṣam prativedanam. asti idaṃ vedanam, tad
 pratyakṣam pramāṇam na anumānam iti bruvāṇaḥ
 pratyakṣam pramāṇam anumānād vyatiriktam asti. na

V1_00405	pramāṇam anumānād vyatiriktaṃ asti. na a-	pratyakṣam pramāṇam asti ity aparāḥ. tad ayuktam,
V1_02108	-ādīnām ātma-saṃvittir āviṣṭa-abhilāpā. sā	pratyakṣam pramāṇam. na eva sukha-ādayaḥ
V1_02904	iti. svapna-jñānaṃ tarhi viśada-ābhaṃ	pratyakṣam bhavatu a-vikalpanāt. na, a-bhrāntam
V1_01109	ity a-sannihite 'rthe bhavati. idaṃ ca naḥ	pratyakṣam, sannihita-artha-niścaya-lakṣaṇatvāt.
V1_02009	vedanam (19d) sukha-ādīnām svasaṃvedanam api	pratyakṣam. sukha-ādi-grahaṇam spaṣṭa-saṃvedana-
SV_16219	a-saṅkirṇasya liṅga-viśeṣasya asiddheḥ,	pratyakṣayor apy an-upadiṣṭayor mantra-a-
VN_00811	yadi tais tat-sādhanam iṣyeta. na ca	pratyakṣasya an-abhibhave rūpa-an-upalakṣaṇam,
VN_00523	'naikāntikaḥ, viprakṛṣṭe 'rthe pratipat-	pratyakṣasya anyasya vā pramāṇasya nivṛttāv api
V3_03610	tal-lakṣaṇa-yoge 'pi pratidvandvi-darśanāt	pratyakṣasya apy evaṃ-bhāvaḥ syāt. na ca pramāṇa-
SV_00307	-avyabhicāriṇāv iti pramāṇam pratyakṣa-vat.	pratyakṣasya api hy artha-avyabhicāra eva
PV_03416	ku-mati-dur-nayāḥ || jñāna-śabda-pradīpānām	pratyakṣasya itarasya vā | janakatvena pūrveṣāṃ
V1_00507	vyavadhāna-ādi-bhāve 'pi bhāva-prasaṅgāt.	pratyakṣasya eva nivṛtter abhāva-niścaya iti cet,
PV_03067	indriya-jā matiḥ || abhāve vinivṛttiś cet	pratyakṣasya eva niścayaḥ | viruddham sā eva vā
V1_00606	na artha-avyabhicārād artha-saṃvādanam	pratyakṣasya, kiṃ tarhy artha-darśanād iti cet,
SV_03123	pratibhāseṇa. tan na niścaya-a-niścaya-vaśāt	pratyakṣasya grahaṇa-a-grahaṇe. na evaṃ
NB_02028	atītya vartamānasya ca pratipat-	pratyakṣasya nivṛttir abhāva-vyavahāra-pravartani.
VN_00806	ca eka-indriya-grāhyatve 'pi. idaṃ eva ca	pratyakṣasya pratyakṣatvam, yad an-ātma-rūpa-
V3_03611	pramāṇa-lakṣaṇa-vyatirikto 'nyo 'sti viśeṣaḥ	pratyakṣasya, ya ekānta-sādhanatvam
SV_02602	pravṛtteḥ. tathā hy ekasya artha-svabhāvasya	pratyakṣasya sataḥ svayam | ko 'nyo na dṛṣṭo
VN_00802	ādibhyo ghaṭa ity ekaḥ syāt, kiṃ syāt. astu,	pratyakṣasya sato 'rūpa-ādi-rūpasya tad-vivekena
V1_00206	eva sadṛśa-ātmanā | a-	pratyakṣasya sambandhād anyataḥ pratipattitaḥ ||1|
VN_00110	a-samarthanād vā. trividham eva hi liṅgam a-	pratyakṣasya siddher aṅgam, svabhāvaḥ kāryam
SV_17213	vijñeyaḥ, svabhāva-bhedasya abhāvāt, sati vā	pratyakṣasya svayam pratīti-prasaṅgāt, a-
VN_00804	kim āvaraṇam. pratibhāsamānās ca vivekena	pratyakṣā arthā dṛśyante 'pṛthag-deśatve 'pi
V1_00608	vā syāt. artha-bhāvaś cet, sarve 'rthāḥ	pratyakṣā iti sarvaḥ sarva-darśī syāt. jñāna-
V1_01605	sambandha-abhāvād an-anumānam. tasmāt	pratyakṣā iyam an-abhilāpā ca pratibhāti iti.
V1_01403	3|| a-pratibhāsamāna-abhijalpā pratibhāsamānā	pratyakṣā eva sarva-prāṇinām indriya-buddhir iti
V1_01414	indriya-jñāne pratihanti. na vai buddhiḥ	pratyakṣā, yena indriya-jñānasya vikalpa-upagame
V1_01503	-ayogāc ca. buddhir atra vivarteta, sā ca a-	pratyakṣā vivṛttā api na prakāseta. na ca prakāśo
V1_02508	tatra yathā-iṣṭam sañjñāḥ kriyantām. a-	pratyakṣā saṃvit pratyakṣo buddhi-vivarta iti cet,
PV_03449	-abhilāṣa-ādi-bhedā buddhaya eva tāḥ ||	pratyakṣās tad-viviktaṃ ca na anyat kiñcid
SV_01603	tad-viśeṣānām anyatra api śākya-kriyatvāt,	pratyakṣānām śabdānām a-pratyakṣa-svabhāva-
V2_09902	tad-viśeṣānām anyatra api śākya-kriyatvāt,	pratyakṣānām śabdānām a-pratyakṣa-svabhāva-
PV_03292	ghaṭa-ādiṣu | na pratyayo 'nuyams tac ca	pratyakṣāt parihiyate || apavādaś caturtho 'tra
VN_01018	na ca upalabdhi-lakṣaṇa-prāptasya arthasya	pratyakṣād anya-upalabdhir yena anumānād asya
SV_14019	pratyabhijñānam pratyakṣam eva, tataḥ	pratyakṣād eva sthairyā-siddhir iti. tad apy
V1_01806	katham tarhi idānīm a-niścaya-ātmanāḥ	pratyakṣād vyavahāraḥ. niścinvan hi idantayā
SV_17418	kṣaṇikasya vastu-dharma-atikramād ayuktam, a-	pratyakṣāny eva hi sāmānya-ādīni pratyakṣāni,
SV_17418	ayuktam, a-pratyakṣāny eva hi sāmānya-ādīni	pratyakṣāni, janma-sthiti-nivṛttīś ca viśamāḥ
PV_03503	pratyabhijñāna-kalpanām || spaṣṭa-avabhāsam	pratyakṣāṃ kalpayet so 'pi vāritaḥ | keśa-golaka-
PV_03475	arthasya svayam eva a-prasiddhitaḥ ||	pratyakṣāṃ ca dhiyaṃ dṛṣṭvā tasyāś ca iṣṭa-
PV_03447	-vit pakṣe sarva-artha-a-darśanena ye | a-	pratyakṣāṃ dhiyaṃ prāhus te 'pi nirvarṇita-
V2_06311	kāryam eva antya-kṣaṇa-anantaravād utpannam	pratyakṣī-bhavati. na ca a-pratyakṣe kārye kāraṇa
V1_01202	api sprṣṭvā ayam ghaṭa ity pratipadan na	pratyakṣī bhavitum arhati. dravyaṃ tat-spāraṇam
V1_01810	pravartate ||18|| artha-ālocana-mātre 'pi	pratyakṣe 'nubhava-sāmarthya-bhāvino 'nubhūta-
SV_10305	himsā-virati-cetanānām abhyudaya-hetutā iti,	pratyakṣe 'py arthe phalasya ānantarya-abhāvād a-
V2_06512	-ādi-virati-cetanānām abhyudaya-hetutā iti.	pratyakṣe 'py arthe phalasya ānantarya-abhāvād a-
SV_17214	vā pratyakṣasya svayam pratīti-prasaṅgāt, a-	pratyakṣe 'pi kenacij jñātum a-śakyatvāt. na ca
V1_00602	tathā hy arthasya a-sambhave 'bhāvāt	pratyakṣe 'pi pramāṇatā | pratibaddha-svabhāvasya
V3_02811	ca a-nirākṛto 'bhyupagamo hetum apekṣate.	pratyakṣe 'rtha-grahaṇam indriya-jñānasya
SV_13311	ato bhinnas tena saha pṛthag vā. na hi	pratyakṣe 'rthe para-upadeśo gariyān. tad ayam
V2_06311	utpannam pratyakṣī-bhavati. na ca a-	pratyakṣe kārye kāraṇa-bhāva-gatiḥ, yataḥ kāraṇāt
SV_02609	anyathā abhāva-prasaṅgād ity uktam. tasmāt	pratyakṣe dharmiṇi tat-svabhāva-sākalya-
V1_02512	'py asiddhir eva, yathā uktaṃ prak. tatra ca	pratyakṣe viśaya-upalambhe samāpto vyavahāra ity
SV_10820	asya avisamvādas tad-arthayoḥ ||215||	pratyakṣeṇa a-bādhanam pratyakṣa-abhimatānām
HB_00403	eva pravṛtteḥ, pravṛttau tu vikalpasya	pratyakṣeṇa a-bhinna-yogakṣematvāt. pūrva-
SV_10818	śobheta. kaḥ punar asya avisamvādaḥ.	pratyakṣeṇa anumānena dvividhena apy a-bādhakam |
V2_04702	sa eva pratibhāso 'rtho yuktaḥ, tasya punaḥ	pratyakṣeṇa anyathā darśanāt. yo hi bhāvo yathā-
SV_03120	tair grhītam. katham idānīm a-niściyamānam	pratyakṣeṇa api grhītam nāma. na pratyakṣam
SV_02605	yathā anityatve sādhye śabdāḥ. tasya	pratyakṣeṇa eva siddheḥ sarva-ākāra-siddhiḥ, tad-
PV_03123	vyabhicārataḥ || pratyakṣam kalpanā-apoḍham	pratyakṣeṇa eva sidhyati | pratyātma-vedyaḥ
V3_06005	apy anupalambhanam | tasmād anupalambho 'yam	pratyakṣeṇa eva sidhyati ||47|| na hy eka-ākāra-
V1_01507	-antara-saṃvedana-vat. an-anuyamś ca eṇam	pratyakṣeṇa katham ātmany anvīyāt. a-jñāte 'rthe
V1_00505	pratiśedham ca ayam kvacit kurvāno na	pratyakṣeṇa kartum arhati iti, tasya abhāva-
SV_03201	bhavati. sahakāri-vaikalyāt. tataś ca	pratyakṣeṇa grhīte 'pi viśeṣe 'mśa-vivarjite |

HB_00310	-sādhyā-arthakriyā-kāri. tac ca tena ātmanā	pratyakṣeṇa dṛṣṭam eva. na ca tat-svalakṣaṇa-
HB_00213	-vivikta-rūpam asādhāraṇa-ātmanā dṛṣṭavataḥ	pratyakṣeṇa yathā-dṛṣṭa-bheda-paramārtha-viṣayam
V3_03602	niścayaṃ vā. tan-niṣedho hy anumānāt syāt,	pratyakṣeṇa yogyatā a-niścayāt. tatra ca sarva-
PV_03455	'py apoditaḥ || yeṣāṃ ca yogino 'nyasya	pratyakṣeṇa sukha-ādikam | vidanti tulya-
SV_12619	na hi loka-vedayor nānā varṇāḥ. bhede 'pi ca	pratyabhijñāna-a-viśeṣāt tata ekatva-asiddhi-
SV_13718	kāraḥ eva kulāla-ādi-vad ghaṭa-ādau.	pratyabhijñāna-ādayo 'pi siddhi-hetavo na hetu-
SV_06914	vā tad-darśana-āśrayā vyapadeśa-	pratyabhijñāna-ādayo na bhaveyur ity-ādi. api ca,
SV_04206	arthā api kecit svabhāva-bhede 'py eka-	pratyabhijñāna-ādikām arthakriyām kurvantas tad-a-
PV_03502	krama-bhāvinaḥ | etena yaḥ samakṣe 'rthe	pratyabhijñāna-kalpanām || spaṣṭa-avabhāsām
PV_03238	eva bhinnāny apy ekām kurvanti kalpanām |	pratyabhijñāna-saṅkhyātām svabhāvena iti varṇitam
SV_04926	bhavati, kiṃ tarhi tad iha iti. na ca evam	pratyabhijñānam, kiṃ tarhi tad eva idam iti. tan
SV_04918	-viṣayair dhvanibhiḥ saha ||98|| saṃyojya	pratyabhijñānam kuryād apy anya-darśane | (99ab)
PV_03236	-parāmarśena abhidhāna-vikalpayoḥ | darśanāt	pratyabhijñānam gava-ādinām nivāritam || anvayāc
SV_04104	-an-anvaye 'pi prakṛtyā eva ekam eka-ākāraṃ	pratyabhijñānam janayanty anyām vā yathā-
PV_03118	-bhedinyo vyatireka-āspadam dhiyaḥ || viśeṣa-	pratyabhijñānam na pratikṣaṇa-bhedataḥ | na vā
SV_05114	-janmano vikalpa-vibhramāt tad eva idam iti	pratyabhijñānam na vyatiriktasya sāmānyasya
SV_04915	prakṛti-bhinneṣv artheṣu tad eva idam iti	pratyabhijñānam na syāt. na eṣa doṣaḥ. yasmāj
SV_14018	-vac ca kathyate. yo 'pi manyate samakṣe	pratyabhijñānam pratyakṣam eva, tataḥ pratyakṣād
SV_13924	-iham jagat syāt. śabda-nityatve ca sādhanam	pratyabhijñānam sat-prayoga-ādi yan matam | an-
SV_14003	sattāyā ākasmikatva-ayogāt. tan na idam	pratyabhijñānam sat-prayoga-ādikam kvacid anveti
SV_12709	cet. na, teṣāṃ a-viśeṣa-asiddheḥ. a-viśeṣaḥ	pratyabhijñānāt siddha iti cet. na, tasya
SV_12621	-an-upalakṣaṇāc ca vaidika-varṇa-asiddhiḥ,	pratyabhijñānād a-pratipatti-prasaṅgāt, an-
PV_03504	dhiḥ katham tādrśi bhavet | tasmān na	pratyabhijñānād varṇa-ādy-ekatva-niścayaḥ ||
SV_02813	hi sarvato bhinno dṛṣṭo 'pi bhāvas tathā eva	pratyabhijñāyate, kvacid bhede vyavadhāna-
SV_06702	śrutih, teṣāṃ a-sāmyāt, eka-vṛttir anyatra	pratyaya-a-jananāt, a-pratyāsattike ca pratyaya-
SV_10601	-vikalpa-jananāc ca. na ca upādāna-kārya-	pratyaya-a-pratibhāsi rūpam śakyam tad-
V3_06803	-vikalpa-jananāc ca. na ca upādāna-kārya-	pratyaya-a-pratibhāsi rūpam śakyam tad-
SV_00718	indhana-vikāra-viśeṣa-upādāna-hetu-sahakāri-	pratyaya-agni-dhūma-janana-vat. tathā hi śakti-
V3_08410	indhana-vikāra-upādāna-hetu-sahakāri-	pratyaya-agni-dhūma-janana-vat. tathā hi sva-
PV_04256	dhūmam tena aṃśena tathā gatih || dahana-	pratyaya-aṅgād eva anya-apekṣāt samudbhavāt |
SV_09814	bahulam vināśa-kāraṇāni santi teṣāṃ api sva-	pratyaya-adhīna-sannidhitvān na avaśyam
V2_07704	bahulam vināśa-kāraṇāni santi, teṣāṃ api sva-	pratyaya-adhīna-sannidhitvān na avaśyam
SV_07913	pāṭhaka-ādiṣv anyonyam an-anvayiṣv api śabda-	pratyaya-anuvṛttir asti. pācakaḥ pāṭhaka iti. na
HB_01712	na sa sāhityam apekṣate, kāryam tu	pratyaya-antara-apekṣam iti sahitebhya eva jāyate,
HB_01908	pratyayatvam, tatra hetu-santānasya	pratyaya-antara-apekṣā iti tataḥ svabhāva-antara-
HB_02110	dṛṣṭo bīja-ādi-vad iti. sthira-hetu-vādinah	pratyaya-antara-apekṣā vyaktaṃ kāraṇa-svabhāva-
NB_02013	iti. upalabdhi-lakṣaṇa-prāptir upalambha-	pratyaya-antara-sākalyam svabhāva-viśeṣaś ca. yaḥ
PV_02208	tu nimitta-antarataḥ skhalat || vyāvṛttau	pratyaya-apekṣam a-dṛḍham sarpa-buddhi-vat |
PV_04217	tāḥ sva-jāti-samudbhavāḥ || anyonya-	pratyaya-apekṣā anvaya-vyatireka-bhāk | etāvaty
SV_16102	manda-cāriṇaḥ pūrva-varṇa-jñāna-sahakāri-	pratyaya-apekṣāḥ sva-jñānam janayanti, tadā pūrva
PV_03217	na tena apy ete vilakṣaṇāḥ || yathāsvam-	pratyaya-apekṣād a-vidyā-upapluta-ātmanām |
SV_05112	jananāt. sā tu viśeṣa-lakṣaṇa-a-pāṭavāt	pratyaya-apekṣiṇā sva-vāsanā-prabodhena janyate.
VN_05112	punar-vacanasya a-doṣatvāt pratīta-	pratyaya-abhāvād dhettv-ādi-bāhulyam vacana-
SV_06922	'parāpara-utpatter anekatvād bheda-vad eka-	pratyaya-ayogāt. nityasya ca kiṃ kurvāṇa ādhārah
SV_06822	ta avasthā-viśeṣa-vācibhiḥ sakṛd eva śabdaiḥ	pratyaya-arthaṃ khyāpyante sa-nidarśanāḥ sa-
SV_06820	ekam sādhyanti sādhyante vā te 'pi sakṛt	pratyaya-arthaṃ vṛihy-ādi-śabdaiḥ kṛta-saṅketāḥ
PV_03024	yaḥ sa tasmin kena nirmitaḥ || pratyakṣa-	pratyaya-arthatvān na akṣāṇām vyarthatā iti cet |
PV_04255	a-bhedataḥ || tadvad bhede 'pi dahano dahana-	pratyaya-āśrayaḥ | yena aṃśena ādadhad dhūmam
SV_14203	pūrvasya sva-rasa-nirodhe 'nyasya viśiṣṭa-	pratyaya-āśrayeṇa vikṛtasya utpatteḥ. astu vā
V3_06804	adhyavasātum. sa tu vikalpaḥ sad-asad-ubhaya-	pratyaya-āhita-vāsanā-prabhava iti tat-pratibhāsy
SV_10602	adhyavasātum. sa tu vikalpaḥ sad-asad-ubhaya-	pratyaya-āhita-vāsanā-prabhava iti tat-pratibhāsy-
V3_12001	-avasthā-bheda upādāna-hetuḥ, buddhiś ca	pratyaya ity etāvato 'yam ātma-bhāvo 'nvaya-
PV_02253	matvā kathitā duḥkha-bhāvanā || sā ca naḥ	pratyaya-utpattiḥ sā nairātmya-dṛg-āśrayaḥ |
SV_16114	-krama-virodhataḥ ||306|| kārya-kāraṇa-bhūta-	pratyaya-utpanna-svabhāva-viśeṣo varṇānām
SV_06703	pratyaya-a-jananāt, a-pratyāsattike ca	pratyaya-utpāde 'tiprasaṅgāt, teṣu ca eka-śabda-
V1_01903	vṛttīś ca. mānasam ca akṣa-vijñāna-anantara-	pratyaya-udbhavam | tad-artha-anantara-grāhi (19ab
PV_03243	|| tasmād indriya-vijñāna-anantara-	pratyaya-udbhavam | mano 'nyam eva grṇhāti
HB_02108	tu saṅghāta-sthāyī bhāva-santānaḥ saḥakāri-	pratyaya-upajanita-viśeṣaḥ sva-kāryam kurvan dṛṣṭo
HB_01214	asti tāvat kiñcid eka-svabhāvatve 'py aneka-	pratyaya-upadheya-viśeṣatvam iti na nir-bandho
SV_13612	tad-vyakteḥ. sā yathā-sva-varṇa-abhivyakti-	pratyaya-kramād bhavanti krama-yoginī iti tad-
SV_15818	tad-bhāve 'tiprasaṅgo 'nyatra api bhrāntiyā	pratyaya-darśanāt. sarvathā upakāra-abhāve ca
SV_05005	-bhrāntes tāv eva a-bhinna-ākāra-paramarśa-	pratyaya-nimitta-anubhava-jananau bhāvau kāraṇam
SV_03925	atiprasaṅgād ity uktam. a-bhinna-abhidhāna-	pratyaya-nimittam ekam sāmānyam na sarvam iti cet.
SV_08717	||174|| bheda-mātra-a-viśeṣe 'pi sva-hetu-	pratyaya-niyamita-svabhāvatvāt kecid eva kāraḥ
SV_16104	sa eṣa varṇānām bhinna-kārya-kāraṇa-bhāva-	pratyaya-nirvṛtti-dharmā bhinna-nirvartana-dharmā

VN_02020	-dharma-siddhau nāntariyakatā. yathā hetu-	pratyaya-pāratantrya-lakṣaṇa-samskāra-duḥkhatā-ādi
NB_03013	kṛtaka iti. evaṃ prayatnānantariyakatva-	pratyaya-bheda-bheditva-ādayo 'pi draṣṭavyāḥ.
V2_07410	api para-upādhim enam ākṣipati. etena	pratyaya-bheda-bheditva-ādayo 'pi vyākhyātāḥ.
SV_09310	api para-upādhim enam ākṣipati. etena	pratyaya-bheda-bheditva-ādayo vyākhyātāḥ. evaṃ
HB_01414	eko 'pi kvacij janayed iti cet, tā aparāpara-	pratyaya-yogena pratikṣaṇaṃ bhinna-śaktayaḥ
SV_06023	vastv iva iksyate ||121|| teṣāṃ prakṛtyā eva	pratyaya-vaśāt tathābhūta-vikalpa-kāraṇānām
V1_02007	na asatām grahaṇam. tasmād artha-antaram eva	pratyaya-viśeṣa-utpatter manaḥ pratyeti. sukha-
HB_01504	yas teṣāṃ paraspara-upasarpaṇa-ādy-āśrayaḥ	pratyaya-viśeṣaḥ, sa tad-dhetu-janane samarthaḥ.
SV_01011	vaktum – mādrśo vaktā rāgī iti rāga-utpatti-	pratyaya-viśeṣeṇa ātma-darśana-ayoniśo-
V3_11204	– mādrśo vaktā rāgī iti, rāga-utpatti-	pratyaya-viśeṣeṇa ātma-darśana-ayoniśo-
SV_03402	-dharmi-vācinoḥ śabdāyor vācye 'rthe niścaya-	pratyaya-viśayatvena kaścid viśeṣaḥ. ekas tam eva
V3_10503	eva a-bhinna-vyāvṛtti-samāśrayatvād a-bhinna-	pratyaya-viśayasya vyavahāra-upanitasya sādhya-
SV_02507	syuḥ, bhūta-vat kaṇṭhe-guṇena. na a-bhinna-	pratyaya-viśayāḥ, bhūta-vat. tad-ātmānam eva hi
SV_03926	na sarvam iti cet. katham anyato 'nyatra	pratyaya-vṛttili, tat-sambandhāt. saṅkhyā-kārya-
SV_04001	kārya-dravya-ādibhyo nimitta-sambhavāt	pratyaya-vṛttili, tataś ca sāmānya-ātmātā. anyathā
SV_03929	'yaṃ sāmānya-ātmā iti. tatra sati sambandhe	pratyaya-vṛttis tataḥ sāmānyam ity atra ucyate.
SV_02619	śukti-rūpaṃ viśiṣṭam eva paśyati. niścaya-	pratyaya-vaikalpāt tv a-niścinvan tat-sāmānyam
V2_07912	eva, kasyacit karaṇāt. a-kāriṇo 'pi	pratyaya-vaikalpe syāt. sākalye tu karoty eva. na
PV_04183	-artha-vyavahāra-sthitis tv iyam | bhedaṃ	pratyaya-samsiddham avalambya ca kalpyate ||
HB_01413	iti cet, sva-kāraṇebhyaḥ. tāny enam aparā-	pratyaya-sannidhāna eva kiṃ janayanti, kadācid
SV_13025	anyonya-upakāro '-cintyatvād dhetu-	pratyaya-sāmarthyasya a-sarva-vidā. tena yad
V3_05108	anyonya-upakāraḥ, a-cintyatvād dhetu-	pratyaya-sāmarthyasya a-sarva-vidā. tena yad
V3_09909	anumāna-anumeya-vyavahāraḥ punaḥ	pratyaya-siddham bhedaṃ avalambya prakalpyate.
SV_08001	artha-antara-sambandhini jātir artha-antare	pratyaya-hetur gotvam iva karka-ādiṣu. pācaka-
SV_07917	idānīm karmaṇā anyena vā. bhinnam a-bhinna-	pratyaya-hetur na bhavati ity ekaṃ sāmānyam iṣṭam.
PV_03292	anubhūta-smaraṇam antareṇa ghaṭa-ādiṣu | na	pratyayo 'nuyams tac ca pratyakṣāt parihīyate ||
SV_07916	karma asti cet. vyaktibhya eva tarhi sa	pratyayo 'stu. kim idānīm karmaṇā anyena vā.
V3_06211	ca svatantraṃ pramāṇam iti. sa tarhy abhāva-	pratyayaḥ kuto bhavati. na hy abhāvaḥ kasyacin
V1_02813	eva vipluta-dhiyo 'pi samsrṣṭa-abhilāpaḥ	pratyayaḥ. tan na ayaṃ sphuṭa-pratibhāso
V1_03403	vā iti darśana-śravaṇābhyāṃ yatra avasāya-	pratyayaḥ, te tasya anubhava iti cet, nanu sā eva
PV_03225	grāhyaḥ sakṛt sva-avayavaiḥ saha | na hi go-	pratyayo drṣṭaḥ sāsnā-ādinām a-darśane || guṇa-
V3_01707	sāmarthyād viśeṣa-sthiteś ca deha eva	pratyayaḥ, na ghaṭe. yathā ko 'py āyāta iti na
SV_15819	-darśanāt. sarvathā upakāra-abhāve ca tathā	pratyayo na yuktaḥ. sarveṣāṃ parasparam evaṃ
SV_16604	sādhakāś cet. an-āgamād dhūma-āder agny-ādi-	pratyayo na syāt. na vai pravṛtta āgame pramāṇa-
SV_03202	'mśa-vivarjite | yad viśeṣa-avasāye 'sti	pratyayaḥ sa pratīyate ||58|| yady apy amśa-
SV_04828	a-vastu-grāhi ca vyāvṛtti-vādinām śabdaḥ	pratyayaḥ, sa vibhrama-vaśād a-kārake 'pi kāraka-
SV_07802	-ātmā iti cet. tat-svabhāva-darśana-āśrayaḥ	pratyayaḥ sarvatra sarva-ākāraḥ syāt. tathā ca
SV_00717	pravṛtta-śakti-rūpa-upādāna-kāraṇa-sahakāri-	pratyayo hi rasa-hetū rasam janayati, indhana-
V3_08409	pravṛtta-śakti-rūpa-upādāna-kāraṇa-sahakāri-	pratyayo hi rasa-hetū rasam janayati, indhana-
VN_06110	sādhana-sāmarthyā-an-abhidhānam. a-pratīta-	pratyayatayā lakṣaṇāt sādhanasya a-sādhana-aṅga-
HB_01811	-ayogāt. yatra tu santāna-upakāreṇa bhāvāḥ	pratyayatām pratipadyante, yathā taṇḍula-bīja-
HB_01907	yatra tu viśeṣa-utpādanena sahakāriṇām	pratyayatvam, tatra hetu-santānasya pratyaya-
V3_00310	pratipattir asat-pratipattim na atīṣete, a-	pratyayatvāt. uktaṃ ca – na kārya-svabhāva-
SV_13716	atīṣayasya jñāna-hetoḥ, tasya tat-sāmagrī-	pratyayatvāt. ye punar asiddha-upalambhanāḥ
SV_17431	puruṣasya vaiparītyam. mayi dharma-patnyām	pratyayam a-kṛtvā ātmīyāyor netra-abhidhānāyor
V3_06011	-pratyakṣa-siddhaḥ. nanu sva-viśiṣṭa-	pratyayam antareṇa api bhavaty abhāva-buddhiḥ,
SV_15026	iti. bhavatu vahny-ādinām kṛtakatvād yathā-	pratyayam anyatra anyathātvam, na punar nityeṣu
SV_04923	-vāsanā-prabodhena samsrṣṭa-bhedaṃ mithyā-	pratyayam janayanti. anyathā na bheda-samsargavati
SV_05706	svabhāva-bheda-paramārtham svabhāvata ekaṃ	pratyayam janayanti ity a-sakṛd uktaṃ etat.
SV_05015	tatas ta eva anyebhyo bhidyamānās tadṛśam	pratyayam janayanti iti kim atra sāmānyena. yathā
SV_07918	iṣṭam. tad yadi bhinnam api karma-a-bhinnam	pratyayam janayet. vyaktibhiḥ ko 'parādhāḥ kṛto
SV_04105	pratyabhijñānam janayanty anyām vā yathā-	pratyayam dahana-grha-ādikāṃ kṣāṭha-sādhyām
SV_11025	'pi doṣa-sa-ātmano vipakṣa-utpatti-vad yathā-	pratyayam doṣa-utpattir api. na ayaṃ doṣaḥ.
SV_05213	-buddhi-kṛt | (103ab) na brūmo 'nekam ekaṃ	pratyayam na janayati bhedaḥ iti. na bhedo janana
SV_12601	na, teṣāṃ apy anya-samskāra-āhitānām yathā-	pratyayam prabodhāt. bhavatu sarveṣāṃ
VN_00902	tathā apy avayavī na sidhyati. yathā-	pratyayam samskāra-santatau svabhāva-bheda-
VN_00904	trṇa-kṣāṭha-dahana-śakti-bhedaḥ. tathā yathā-	pratyayam svabhāva-bheda-utpattes tantv-ādiṣv
SV_07604	tad ayam eka-vastu-darśanena eka-vṛtteḥ	pratyayasya anyatra vṛttim icchāṃ tattva-anyatve
SV_00710	samarthā iyaṃ kāraṇa-sāmagrī. śakti-pariṇāma-	pratyayasya anyasya apekṣaṇīyasya abhāvād iti.
V3_08306	-sāmagrī kārya-utpādane, śakti-pariṇāma-	pratyayasya anyasya apekṣaṇīyasya abhāvād iti.
SV_08707	tad-upalakṣaṇa-kṛtatvād bhedeṣv a-bhinna-	pratyayasya. api ca, yathā a-bheda-a-viśeṣe 'pi
SV_07910	bhedaḥ vyatirekiṇīṣu vyaktiṣv anvayinaḥ	pratyayasya ayogāt. katham idānīm pācaka-ādiṣv a-
PV_02171	syād dhetoḥ sadṛśa-ātmanaḥ || na hi go-	pratyayasya asti samāna-ātmā-bhavaḥ kvacit |
V3_06107	tatra indriya-sādgūṇya-āder upalambha-	pratyayasya eva abhāvāt. tan na viśiṣṭa-upalambha
SV_08009	na hy anityam karma sarvadā asti. tasya ca	pratyayasya karma-nimittatve niruddhe karmaṇi na

<p>SV_07924 V3_06306 SV_12101 HB_01301 SV_13315 SV_07921 PV_03170 HB_01409 SV_16910 SV_16725 SV_16907 HB_03813 PV_03391 SV_12104 SV_15816 HB_01303 SV_03205 SV_12612 SV_09905 SV_09905 V2_07803 HB_01613 SV_13313 HB_01909 SV_07306 HB_01813 SV_16022 VN_04012 PV_03347 SV_13203 SV_16020 SV_11005 NB_01009 V1_01905 VN_00505 HB_01401 SV_10610 V3_06810 PV_04184 V3_11002 NB_02014 HB_01905 HB_02011 PV_03508 SV_00305 V2_05712 VN_05405 SV_05111 V1_01205 V1_01207 SV_04024 SV_06014 SV_05703 PV_03162 SV_05702 SV_05616 SV_13812 VN_03906 VN_03907 VN_06609 VN_02512 SV_16902 V1_02102 V3_03011 V1_02812 SV_14902</p>	<p>hetuḥ karma asya (157c) pācaka-ādy-a-bheda- nāma antareṇa uktaḥ syāt. tasmān na asya dharmānām vā kvacid atīśayam abhyupeti ity a- eka-svabhāvavata-sādhane. tena sahakāriṇaḥ tad upalabhyeta. tat-svabhāvā eva punaḥ iti cet. uktam atra yathā vyatireko viśeṣa- na virudhyate mithyā-avabhāsino vā ete -utpattiḥ. te samarthā eva svabhāvato 'ntyāḥ -bhaya-ādinā anyathā upadeśa-sambhavāt. tat- -puruṣa-vacanād arthaḥ pratipadyate. na, a- samhāra-sambhavāt. punaḥ sambhāvita-puruṣa- pravivecyā tasya iṣṭa-artha-sannidhāpana- apy anyeṣu hetuṣu niyamam yadi na brūyāt upalambhasya vā para-upadeśād a- mām śrāvayaty ahaṁ śrāvayāmi iti tayoh -utpattāv unneyaḥ. tathā hi samanantara- anubhavo hi yathā a-vikalpa-abhyāsam niścaya- vākyasya aneka-vikalpa-sambhavāt. prakṛti- śāly-ānkure janye na sa-apekṣāḥ. tadutpatti- 'pi śāly-ānkure janye 'napekṣāḥ, tadutpatti- teṣāṁ kārya-kriyā-dharmā. tena samasta- kevalam eva śabdaṁ śrīvams tad-upalambha- tatra sva-rasataḥ pūrva-kṣaṇa-nivṛttau hetu- na api sāmānya-lakṣaṇa-avabhāsinām udaka-pṛthivy-ādayaḥ, tatra viśeṣa-utpādanam -a-kāra-visarjanīya-utthāpanāni pūrva-pūrva- hetuḥ, hetuś ca nāma hinoter dhātos tu-śabde yasmād yathā nivīṣṭo 'sāv artha-ātmā -śruti-bhedo na syāt. sati ca upalambha- sa-kāra-samutthāpana-cetasā samanantara- syām iti. sa śākya-darśana-avisamvāda- -sahakāriṇā indriya-jñānena samanantara- mānasam api indriya-jñānena samanantara- -rūpam. tādrīṣaḥ satsv anyeṣu upalambha- -kāryeṣu kṣaṇikeṣv an-ādheya-viśeṣeṣu -viparīta-ākāra-niveśiṣv api tīrtha-antariya- -viparīta-ākāra-niveśiṣv api tīrtha-antariya- ca kalpyate yathāsvam bheda-niṣṭheṣu prakalpyate. yathāsvam bheda-niṣṭheṣu ca. yaḥ svabhāvaḥ satsv anyeṣu upalambha- parasparato viśeṣa-utpattiḥ. tatra yathāsvam cet, sarvam uktam – pratikṣaṇam aparāparaiḥ yau samvittau na lakṣitau artha-artha- tadutpatter iti. etau dvāv anumeya- tadutpatter iti. etau dvāv anumeya- kṛtvā yugapad doṣaḥ śakyate 'bhidhātum, a-jala-vivekinā arthena svabhāva-anukāra- iti cet, na ayam ghaṭa iti jñāne varṇa- -jaṁ yuktam, tathā-samanvahāre varṇasya api ity ucyate. prakṛtir eṣā bhavānām yad eka- evam tarhi tatra api tulyam etat. yasmād eka- hetur bhavad a-bhinnaṁ khyāti. tathābhūta- jñānāny api tathā bhede 'bheda- prati-dravyam bhidyamānam api prakṛtyā eka- kāryam asti. na eṣa doṣaḥ, yasmād eka- evam vyañjaka-bhedāt pratibhāsa-bheda iti drṣṭam parimānam iti. asya vyabhicāreṇa eka-prakṛtinām ca drṣṭam parimānam ity evam pravṛtṭy-uparamaḥ pravṛtṭir vā ity evam iti bruvan pratipakṣa-vādinī sāmānyena vacanam pramānam iti. tad iha api kiṁ na prāg a-darśanād abhilāpa-ābhoge ca viśaya- tad-āśrayāt tat-prabādhane 'dhikaraṇa- -anubaddhasya spaṣṭa-artha-pratibhāsītā ity api viruddham iti. so 'py anena eva</p>	<p>pratyayasya. tat-karma jātir a-bhedād dhetur iti pratyayasya sambhavaḥ. darśana-ānantaryam ca pratyayā eva asya vṛtṭiḥ. drīśyante ca vicchinna- pratyayā na eka-upayoga-viśayāḥ kārya-svabhāvasya pratyayāḥ katham kalakale 'rtha-antaram ārabheran. pratyayās ca yathāsvam artha-antara-vivekāḍ iti. pratyayāḥ śabda-nirmitāḥ anuyānti imam artha- pratyayāḥ saha jāyante kṣaṇikā yeṣāṁ prak paścāt pratyayāc ca tad-bhaktānām a-vicāreṇa pratipatter pratyayāt. na hi kvacid a-skhalita iti sarvam pratyayāt pracuratā-upagamana-sambhāvanā-sambhavāt. pratyayāt pravartate. tatra yad asya ātma-rūpam pratyayāt samanantarāt bijād ānkura-janma- pratyayād a-niścaya-arthatvāt. svayam-kṛtānām apy pratyayād vakṛ-śrotṛ-bheda iti cet. an-upakārya- pratyayād vijñānāc cakṣur-vijñānasya upalambha- pratyayān janayati, yathā rūpa-darśana-a-viśeṣe pratyayānām aneka-artha-pāṭhāt. rūḍher apy pratyayānām kadācit tatra api sannidhānāt. katham pratyayānām kadācit tatra api sannidhānāt. katham pratyayānām kāryam a-kṛtvā na upekṣā-āpattir iti, pratyayānām tad-anya-nispādane sāmārthya-abhāvam pratyayānām tebhya eva viśiṣṭa-kṣaṇa-viśeṣa- pratyayānām sannihita-viśayatā, viśaya-balena pratyayānām saha-kriyā santāna-āśrayeṇa ucyate, pratyayāni. tad ime 'nya-anya-hetavo varṇāḥ sva- pratyaye kṛd-antaṁ padam. padam ca nāma-ākhyāta- pratyaye tathā niścīyate nivīṣṭo 'sāv evam ity pratyaye sarvatra deśe tulyam upalabhyeran. pratyayena a-kāra-utthāpana-cittam utthāpyate. pratyayena anyatra api pravartate. evam-prāyatvāl pratyayena janitam tan mano-vijñānam. sarva-citta pratyayena sva-viśaya-anantara-kṣaṇa-sahakāriṇā pratyayeṣu tathā anupalabdho 'sad-vyavahāra- pratyayeṣu parasparam kaḥ sahakāra-artha iti cet, pratyayeṣu bhāvāt. paramārtha-eka-tānatve pratyayeṣu bhāvāt. paramārtha-eka-tānatve pratyayeṣu vivekinaḥ dharmī dharmās ca bhāsante pratyayeṣu vivekinaḥ dharmī dharmās ca bhāsante pratyayeṣu san pratyakṣa eva bhavati sa svabhāva- pratyayaiḥ paraspara-upasarpaṇa-ādy-āśrayair ye pratyayair yathā bhāva-santāne viśeṣa-utpattiḥ, pratyayau paścāt smaryete tau pṛthak katham pratyayau sāksād an-utpatter a-tat-pratibhāsīte pratyayau sāksād an-utpatter a-tat-pratibhāsīte pratyartham doṣa-bhedāt. tasmād yaṁ padārtham pratyarpaṇena janant. sā tu viśeṣa-lakṣaṇa-a- pratyavabhāsanāt (11ab) na hy ayam ghaṭa iti pratyavabhāsanāt. tena rūpa-sparśa-vijñāna-anvayo pratyavamarśa-artha-jñāna-ādy-eka-artha-sādhane pratyavamarśa-ākhye jñāna ekatra hi sthitaḥ pratyavamarśa-hetor a-bheda-avabhāsino jñāna-āder pratyavamarśane ity a-tat-kārya-viśeṣasya pratyavamarśasya a-bheda-avaskandino hetur bhavad pratyavamarśasya hetutvād dhīr a-bhedini eka- pratyavasthātum. api ca, karaṇānām samagrāṇām pratyavasthānam nānā-prakṛtinām eka-prakṛtinām ca pratyavasthita āha eka-prakṛti-samanvaya- pratyavasthito yadi sata ātma-hānam asataś ca pratyavasthite āha yadi sāmānyam aindriyakam pratyavekṣyate sambhavati na vā iti. sa eva pratyastamayāt tad-a-vivekena samvido 'py a- pratyastamayān na viśeṣa-cintā-pravṛtṭir ity pratyastamita-artha-vaiśadyo hi sarva eva vipluta pratyākhyātaḥ. kasyacid bhāva-an-abhyupagamāt.</p>
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PV_04040	-dharmābhyām viśiṣṭau dharmā-dharmināu	pratyākhyāto nirākurvan dharmiṇy evam a-sādhanāt
V3_01804	viśiṣṭau dharmā-dharmināu nirākurvan	pratyākhyātaḥ, yathā – na anitya-śabdaḥ śabda na
SV_03418	anya-apoha-viśaye tadvat pakṣa-upavarṇanam |	pratyākhyātaṃ pṛthakte hi syād doṣo jāti-
SV_14826	bhūtvā nāśa-bhāvataḥ | sattā-nāśitva-doṣasya	pratyākhyātaṃ prasañjanam ||280|| yo 'pi manyate
SV_15003	ca vināśa-avyabhicārāt sa sattā-anubandhi.	pratyākhyeyā ata eva eṣāṃ sambandhasya api
SV_15005	vināśasya śabda-vat sambandha-nityatā api	pratyākhyeyā. yā ca śabda-śaktir yogyatā-ākhyā
SV_01617	ca anupalambha eva ātmanaḥ syāt. taṃ tena	pratyācakṣāṇaḥ kim iti prativyūḍho 'nupalambhasya
SV_15321	iti. ko hy a-dṛṣṭa-virodhasya sambhavaṃ	pratyācakṣīta. tad ayaṃ vyatirekaḥ saṃśayād a-
SV_10205	bahavo 'rthā na avāśyaṃ nirdeśyāḥ. yathā	pratyātma-niyatāḥ kāścana puruṣāṇāṃ cetō-vṛttayo
V2_06504	bahavo 'rthā na avāśyaṃ nirdeśyāḥ, yathā	pratyātma-niyatāḥ kāścana puruṣāṇāṃ cetō-vṛttayo
PV_03123	kalpanā-apoḍham pratyakṣeṇa eva sidhyati |	pratyātma-vedyaḥ sarveṣāṃ vikalpo nāma-saṃśrayaḥ |
SV_10607	iti. tasya bhāva-an-upādānatve sādhye sa eva	pratyātma-vedyatvād a-pratikṣepa-arho 'rtho
V3_06808	iti. tasya bhāva-an-upādānatve sādhye sa ca	pratyātma-vedyatvād a-pratikṣepa-arho 'rtho
PV_02057	-suvarṇayoḥ || ādyasya alpo 'py a-saṃhāryaḥ	pratyāneyas tu yat-kṛtaḥ | vikāraḥ syāt punar-
SV_14322	||272|| vināśa-vināśe 'pi na vastunaḥ	pratyāpattiḥ. na hi hantari hate 'pi tadvataḥ
SV_11402	avinābhāvāt. tad-ākhyānam samayaḥ. tataḥ	pratyāyaka-sambandha-siddheḥ sambandha-ākhyānāt.
VN_04803	sāmarthyāt. na hy atra kaścit samayaḥ	pratyāyana-a-viśeṣe 'py evam eva avayavāḥ
PV_04165	sādhyam na iṣṭam tadā api tat ||	pratyāyana-adhikāre tu sarva-asiddha-avarodhini |
SV_16718	ayam a-daiśikānām śabdānām sambhavati. loka-	pratyāyana-abhiprāyaś ca bruvāno loka-saṅketa-
SV_03228	eka-artha-abhidhāne 'pi kasyacid viśeṣasya	pratyāyana-arthaṃ kṛte saṅketa-bhede vyatirikta-
SV_04017	'sya bijam sañjñā yad-arthikā ||72|| yasya	pratyāyana-arthaṃ saṅketaḥ kriyate, a-bhinna-
V3_10212	tena tal-lakṣaṇa-mukhena āyāto dharmo na	pratyāyana-kāla-bhāvī ity an-aṅgam. yat tarhi
VN_02114	dṛṣṭānta-doṣāś ca. teṣāṃ an-udbhāvanam a-	pratyāyanam a-pratipādanam prativādinah parājaya-
SV_03511	-antara-ākṣepa-prasaṅgāt. tathā ca iṣṭa-	pratyāyanāt saṅketa-bheda-a-karaṇam iti. etac
SV_11807	yogyatvāt. viśeṣa-pratīti-saṃśrayasya a-	pratyāyanād a-pratītir asya. na hy asati
SV_02515	eka-rūpatvāt. yato yato bhinnās tad-bheda-	pratyāyanāya kṛta-sanniveśaiḥ śabdais tatas tato
SV_12006	eva sambandhas tad-dvāreṇa ca artha-	pratyāyane 'niyamaḥ śabdānām ity apauruṣeyate
VN_04612	na apy eṣāṃ ekāntena śravyatā, na apy artha-	pratyāyane kaścic atīśayaḥ. na dharmā-sādhanatā
SV_02701	vyavaccheda-phalānām na a-pratīta-vastv-aṃśa-	pratyāyane pravṛttis tasya dṛṣṭatvāt, an-aṃśasya
SV_03403	eva pratyāyayan pratikṣipta-bheda-antaraḥ	pratyāyayati. anyo 'pratikṣepena ity ayaṃ
SV_02710	kvacit. yadā anumānam api vastu vidhinā	pratyāyayati na vyavaccheda-kṛt, tadā eka-dharma-
SV_03402	-viśayatvena kaścic viśeṣaḥ. ekas tam eva	pratyāyayan pratikṣipta-bheda-antaraḥ
SV_02525	viśeṣo bhedaḥ pratiyate na sa śakyo 'nyena	pratyāyayitum iti na eka-arthāḥ sarva-śabdāḥ. tan
SV_03416	-antara-bhūtā kriyā asti tat-samavāyo vā tat	pratyāyayīṣyāmaḥ. tena anya-apoha-viśaye tadvat
SV_03725	-prasaṅgāt. kevalam ayaṃ tathābhūtaṃ	pratyāyayīṣyāmi iti śabdena śrotary a-saṃśṣṭa-
SV_10511	vyāptaṃ sādhanam icchan kim iti dṛṣṭāntena	pratyāyayo vyāpya-nirdeśād eva vyāpnuvataḥ siddheḥ.
V1_01805	an-abhilāpyam vastu-rūpam indriya-matayaḥ	pratyāvisanti. katham tarhi idānim a-nīścaya-
SV_03209	-nīścaya-utpatti-sahakāriṇaḥ, teṣāṃ eva ca	pratyāsatti-tāratamya-ādi-bhedāt paurvāparyam,
V1_03112	indriya-ādy-arthena etad ghaṭayati, tatra	pratyāsatti-nibandhana-abhāvāt. asty anubhava-
PV_03046	vastu-dvaye kṣaṇe | saṅketena vinā sā artha-	pratyāsatti-nibandhanā || pratyāsattir vinā jātyā
SV_15701	kenacit saha kārya-kāraṇa-bhāva-ayogāt.	pratyāsatti-viprakaṣa-abhāvāt. ata eva asya a-
SV_16711	ity atra kā pramā ||318|| kvacid apy arthe	pratyāsatti-viprakaṣa-rahitasya agni-hotram
SV_17215	kaścic viśeṣaḥ. sarva-śabdā hi sarva-artha-	pratyāsatti-viprakaṣa-rahitaḥ. tatas teṣāṃ
V3_00708	tasmān na tato 'rtha-siddhiḥ, vastu-rūpayoḥ	pratyāsatti-viprakaṣayor asiddheḥ. siddhau tu
V1_03404	te tasya anubhava iti cet, nanu sā eva tayoḥ	pratyāsattir atra vicāryate – katham tat tasya
V3_00703	śabda-ghaṭayoḥ śabda-ākāśayor vā vāstavi	pratyāsattiḥ, api tu vaktur vivakṣā-kṛtā, tad-
PV_03035	tad iṣṭam ced vartamāna-ghaṭasya kā |	pratyāsattir abhāvena yā paṭa-ādaḥ na vidyate ||
SV_14726	pratīter eva tan-nāntariyakatā	pratyāsattir iti cet. nanu sā eva asati
SV_14720	-pratītinām iva nīla-ādīnām. kā vā tasya	pratyāsattiḥ. tatra yat tasminn an-ātma-rūpe
PV_03324	avasāya-dhiḥ | sa tasya anubhavaḥ sā eva	pratyāsattir vicāryate || dṛṣya-darśanayor yena
PV_03047	vinā sā artha-pratyāsatti-nibandhanā ||	pratyāsattir vinā jātyā yathā-iṣṭā cakṣur-ādiṣu |
SV_06703	eka-vṛtter anyatra pratyaya-a-jananāt, a-	pratyāsattike ca pratyaya-utpāde 'tiprasaṅgāt,
SV_00202	-siddhir iti cet. na, dṛṣṭānta-dharminō 'pi	pratyāsatteḥ. tad-aṃśa-vyāptyā dṛṣṭānta-dharmini
HB_00110	-siddhir iti cet, na, dṛṣṭānta-dharminō 'pi	pratyāsatteḥ. tad-aṃśa-vyāptyā dṛṣṭānta-dharmini
V3_04308	-siddhir iti cet, na, dṛṣṭānta-dharminō 'pi	pratyāsatteḥ. sapakṣe sattva-vacanena dṛṣṭānta-
HB_00109	para-āśrayatvād dharmasya dharmi-vacanāt	pratyāsatteḥ sādhyā-dharmi-siddhir iti cet, na,
SV_15820	bhrāntir api kutaścic upakāre sati kayācit	pratyāsattiyā anyatra bhavati. sā apy atyanta-an-
SV_08223	-bhedād iti. api ca, tulye bhede yayā jātiḥ	pratyāsattiyā prasarpati | kvacin na anyatra sa
SV_00201	-āśraya-siddhau dharmi-grahaṇa-sāmarthyāt	pratyāsattiyā sādhyā-dharmi-siddhir iti cet. na,
V3_04307	-āśraya-siddhau dharmi-grahaṇa-sāmarthyāt	pratyāsattiyā sādhyā-dharmi-siddhir iti cet, na,
VN_06101	dvayaṃ na atipatati. etena eva vitanḍā	pratyukta-abhyupagama-abhāve vivāda-abhāvāt. yadā
V3_04208	upacāra-mātraṃ tu syāt. etena apara-bhāvaḥ	pratyukta iti. pakṣa-dharma-prabhedena sukha-
V2_05909	etena iha kāraṇasya kārya-vyabhicāraḥ	pratyuktaḥ. atra apy anupalabdhyā tan-nimittaḥ
VN_03213	sarvaṃ pṛthag iti brūyāt. etena tad-virodhaḥ	pratyuktaḥ. dṛṣṭānta-upadarśanam ca etad anityaḥ
VN_01309	sva-ātmano 'bhedo na syāt. etena pariṇamaḥ	pratyuktaḥ, yo 'pi hi kalpayet, yo yasya

<p>HB_00408 SV_12716 V3_01703 V3_05311 HB_00716 V3_02706 PV_03198 PV_03273 HB_03616 HB_02205 SV_04824 VN_01804 SV_12907 SV_12509 V3_02804 V1_03211 VN_05206 VN_05208 VN_05304 VN_05213 VN_05215 VN_05209 SV_14323 SV_14503 PV_02249 SV_14225 SV_14722 V3_11407 SV_04310 SV_14114 VN_00305 SV_14725 SV_08907 HB_01309 SV_03003 SV_17430 PV_03206 V3_04303 SV_05303 PV_02103 VN_00703 PV_02039 SV_05222 SV_04107 SV_05216 SV_05218 SV_12820 SV_12723 SV_12804 V1_03406 V3_04405 SV_04109 VN_00704 HB_02013 SV_12801 V2_07611 SV_09804 SV_15205 V1_01305 HB_00710 SV_05016 V1_01011 V1_04110 V3_10310 HB_03302</p>	<p>vikalpasya pramāṇa-prṣṭha-bhāvinaḥ prāmāṇyam -varṇa-apauruṣeyatvam api prathama-pakṣe yuktiḥ. etena pakṣa-sapakṣa-anyataratvam api prayatnasya indriya-śabda-upayogāt sāphalyam iti. etena upanaya-nigamana-ādikam api a-prakaraṇa-āpanna-pakṣi-karaṇam api graha-avabhāsaḥ kiṃ viyukteṣu tila-ādiṣu tato hiyeta bhokṛtā kārya-kāraṇatā anena -doṣā vācyāḥ. etena eka-saṅkhyā-vivakṣā api dravatva-ādi-svabhāva-antara-utpattiḥ etat, tad-dvāreṇa a-codite pravṛttir api pratipatter utpattiḥ. etena saṃśaya-utpattiḥ anukramavatā vyañjakena a-kramasya vyaktiḥ -vat. etena vacana-ādayo rāga-ādi-sādhane vā hetur asti. sa-dvitiya-prayogās ca -sannikarṣa-artha-ālocana-viśeṣaṇa-jñānāni vijñātasya parśadā trir-abhihitasya a- parśadā prativādinā trir-abhihitasya yad a- ca āśraya-abhāve 'yuktam iti, yuktam a- asti hi kaścīd uttare samartho na na, uttara-viśaya-a-parijñānāt. yady ayam na tad ananubhāṣaṇam nāma nigrahasṭhānam. a- na hi hantari hate 'pi tadvataḥ naṣṭo nāma. na hy asad-vināśā naṣṭa gaṇyante -antar-aṅgeṣu prakṛtyā eva anurajyate vināśa-sambandha-yogyam uttaram atīśayam tasmīn an-ātma-rūpe pratīyamāne sa svayam -upakāriṇa eva iti kaḥ pratibandha-niyamaḥ. nāma kiñcid anyac calād vastunaḥ, kṣaṇa- sā ca katham apauruṣeyī. buddhi-viṭhapanā- hetoḥ sādhyā-viparyaye, tad asya viruddha- vā na kārya-kāraṇe 'nyonya-pratīti- ca etad ācāryeṇa. tad ayam gava-ādi-śabda- -kārya-janane 'vyavadheya-śaktitayā tāsām tathā syād anavasthitiḥ 54 yadi vipratipatti-sthāne drṣṭvā upālabdhā. sā taṃ na saṃyogaś citro bhakteś ca na āśrayaḥ asan dvedhā pakṣa-dharmaḥ punas tridhā (105ab) nila-ādinām hi cakṣur-vijñāne ca samastānām eka-aṅga-vikale 'pi na 'pi na asty eva. sahitānām sā śaktir ekā na yathā ekasya syāt sarvasya a-viśeṣataḥ samūhe 'pi teṣām a-sāmarthyam. tathā iha api rūpa-ādi-jñāne. jvara-ādi-śamane kaścīd saha janayanty eva. evaṃ tarhi tābhir vinā api vyaktinām tatra jñāne sāmarthyā-gatiḥ, -viśeṣād atīśayavatām kārya-viśeṣa-upayogāt. iti pauruṣeya eva. atha mā bhūd eṣa doṣa iti te ca avayavās tathāvidhāḥ pṛthak pṛthag iti tat-pratibhāsiṇaḥ sthūla-ākārasya sann asan dvedhā ca iti. sa trividhaḥ 74 yathā vā guḍūci-vyakty-ādayaḥ saha eka-vacanaṃ ghaṭa iti. jāti-śabdeṣv arthānām kārya-kāriṇaḥ, teṣām ca yata utpattiḥ, iti pratyekaṃ te 'vayavāḥ sārthakā iṣyante. katham idānīm kṛtako 'vaśyam anitya iti katham idānīm kṛtako 'vaśyam anitya iti kim ayam lokaḥ sva-saṅketam anuvidadhad evaṃ an-anusmaran na yojayati, a-yojayan na api svayam siddham eva liṅgam anusṛtya yathā-bhāvam eva a-saṃsrṣṭa-bhedam kiṃ na mano-vijñāna-abhisamskṛtam indriya-jñānam tan na tāvad ayam puruṣaḥ kañcid artham a-pāśyanti buddhir idam asmād vibhaktam iti tad-anyaṃ pratipadyamāna eva tad-abhāvam</p>	<p>pratyuktam. anvaya-nīscayo 'pi svabhāva-hetau pratyuktam. api ca, astv artha-antaram vākyam. pratyuktam. api ca dvayor api sambhava-a-virodha pratyuktam. indriya-upakāreṇa api sahakāri- pratyuktam, etāvata eva prayogena vākya-pratīter pratyuktam. yathā anityaḥ śabda nityo vā iti pratyuktam lāghavam ca atra teṣv eva krama-pātiṣu pratyuktā a-kārya-kāraṇe grāhya-grāhakatā- pratyuktā. katham eko hi sva-sādhyā-bhāva eva pratyuktā. tatra api pūrvakasya sva-rasa- pratyuktā, tadvac-codane ca vyavadhānam, jāti- pratyuktā, pakṣa-dharma-vacanād api kevalād a- pratyuktā, vyakta-a-vyakta-virodhāt. a-varṇa-bhāge pratyuktāḥ. astu vedam adhyayanam adhyayana- pratyuktāḥ. śāstra-āśraye 'pi prastāva-atikrame pratyuktāni, tataḥ karma-sambandha-asiddheḥ, a- pratyuccāraṇam ananubhāṣaṇam. vijñāta-vākya- pratyuccāraṇam, tad ananubhāṣaṇam nāma pratyuccāraṇam nigrahasṭhānam iti. yadi nāma vādi pratyuccāraṇe, na asau tāvatā nigraham arhed iti. pratyuccārayati, nir-viśayam uttaram prasajyeta. pratyuccārayan kim-āśrayam para-pakṣa-pratiśedham pratyujjivati iti cet. na, hantus tad-ghāta- pratyutpanna-avasthāyām. na hi yo yena a-tadvān pratyutpannāt tu yo duḥkhān nir-vedo dveṣa idrṣaḥ pratyupakurvāṇo 'gnir a-pūrvam eva janayati iti pratyupatiṣṭhate. atiprasaṅgo hy evaṃ syāt. pratyupayogaṃ tebhya upakāryasya svabhāva-antara- pratyupasthāna-dharmatayā tasya tathābhūtasya pratyupasthāpanāt. api ca, ātyantikasya kasyacit pratyupasthāpanād bādhakaṃ pramāṇam ucyate. evaṃ pratyupasthāpane. pratīter eva tan-nāntariyakatā pratyupasthāpitam artham bhinnam a-bhinnam vā pratyupasthitāḥ kṣaṇikatvāt sāmagri-kāryasya pratyupādhy upakāratvāni tasya na sva-ātma- pratyuvāca. paśyata mātaḥ puruṣasya vaiparītyam. pratyekam a-vicitratvād grāhiteṣu kramaṇa ca na pratyekam a-sapakṣe 'pi sad-asad-dvididhatvataḥ pratyekam api sāmarthyam drṣṭam iti samūhe 'pi pratyekam api sāmarthyē yugapad bahu-sambhavaḥ pratyekam iti samudāya-śabda ekasmin samudāye pratyekam upaghāte 'pi na indriyāṇām mano mateḥ pratyekam eka-apāye 'pi bhavati iti na sarvadā a- pratyekam eva vā drṣṭā yathā vā ośadhayo pratyekaṃ kriyamāṇam dhīyam prati 103 tena pratyekaṃ tāsām abhāve 'pi tad-bhāvāt, asati pratyekaṃ tv avayaveṣu samartheṣu vyarthā syād pratyekaṃ te 'vayavāḥ sārthakā iṣyante. pratyekaṃ pratyekaṃ te vākyam. tathā ca na aneka-avayavam pratyekaṃ parama-aṅuṣv abhāvāt. ekaś ca ayam pratyekaṃ punas tridhā bhavati – a-sapakṣe sann pratyekaṃ vā jvara-ādi-śamana-lakṣaṇam ekaṃ kāryam pratyekaṃ sahitānām ca śakter nānā-ekā ca śaktir pratyekaṃ sāmarthyē 'pi yathā kevalānām a-kriyā pratyekaṃ sārthakatve 'pi mithyā-anekatva-kalpanā pratyetavyaḥ, yena evaṃ ucyate. yasmād a-hetutvād pratyetavyo yena evaṃ ucyate. yasmād a-hetutvād pratyeti, āhosvic chabda-svabhāva-sthiter iti pratyeti ity āyātām āndhyam a-śeṣasya jagataḥ. pratyeti iti ko 'nayor avasthāyor viśeṣaḥ. drṣṭā pratyeti iti cet. a-śaktir eṣā vikalpānām a-vidyā pratyeti iti cet, na, yathokta-a-grāhīṇas tathā- pratyety upalambha-niṣṭhām pratikṣamāṇaḥ, eka- pratyeti. tad a-rūpāṇām kutaḥ. bhāve vā na pratyeti, tad-darśana-anantaram a-vyavadhānena</p>
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SV_06018	eva tad-dhetūn a-tad-dhetūś ca vibhajya	pratyeti. tasya tad-buddhi-vartino bhāvān bhāto
PV_03145	sthithim | grhītvā saṅkalayya etat tathā	pratyeti na anyathā || yathā daṇḍini jāty-āder
V1_00912	sthithim | grhītvā saṅkalayya etat tathā	pratyeti na anyathā ||7|| kiñcit kenacid viśiṣṭam
V1_01511	loke. artha-jñānam ca nāma buddhi-sādhanam	pratyeti na buddhim iti ślāghaniya-prajño devānām
SV_13314	tad-anya-niṣpādane sāmārthya-abhāvam	pratyeti. yadi hi samarthāḥ syus tat-sādhitam tad
SV_01208	||17|| yady an-upalabhamāno na asti iti na	pratyeti vacanād api na eva pratyēṣyati. tad api
V3_07801	-viṣayaḥ. kaṃ punar atra bhavān vipakṣam	pratyeti. sādhyā-abhāvam. katham idāniṃ hetur a-
V1_02007	-antaram eva pratyaya-viśeṣa-utpatter manaḥ	pratyeti. sukha-ādinām sva-vedanam (19d) sukha-
SV_04209	-lakṣaṇena sāmānyena svalakṣaṇam samānam iti	pratyeyam atha anyad eva. kiṃ ca atah. yadi
SV_01208	na asti iti na pratyeti vacanād api na eva	pratyēṣyati. tad api hy anupalambham eva
V2_09404	na asti iti na pratīyāt, vacanād api na eva	pratyēṣyati. tad api hy anupalambham eva
PV_03349	sā kriyā || yathā nivīśate so 'rtho yataḥ sā	prathate tathā | artha-sthites tad-ātmatvāt sva-
V1_04203	saṃvedanam ity api tasya tādātmyāt tathā-	prathanam, na tad anyasya kasyacid ātma-saṃvedana
V1_03705	-ākāratā eva sādhanam, yathā-ākāram asyāḥ	prathanāt. artha-sthiteḥ svasaṃvedana-rūpatvāt
SV_12715	veda-a-viśiṣṭa-varṇa-apauruṣeyatvam api	prathama-pakṣe pratyuktam. api ca, astv artha-
SV_12516	na sidhyati. adhyāpayitur abhāvāt. tat	prathamam 'dhyetā kartā eva syāt. tad ayam anādiḥ
V1_04407	iti. pramāṇa-viniścaye pratyakṣa-paricchedaḥ	prathamam. anumānam dvidhā (1a') svārtham
SV_17617	liṅgāni jāḍye ||340|| iti pramāṇa-vārttike	prathamam paricchedaḥ || || pramāṇam avisamvādi
V3_12712	na iti cet, priyam anuṣṭhitam. yadi idam eva	prathamam ucyeta, na parikleśito devānām-priyaḥ
PV_02139	ayam tādarthyāc chāsanam matam || niṣpatteḥ	prathamam bhāvād dhetur uktam idam dvayam | hetoḥ
VN_05412	tathā ca dvir-anubhāṣaṇam kṛtam syāt. tatra	prathamam sarva-anukrama-anubhāṣaṇam niṣ-
V2_07401	a-nīścita-jñāpana-aṅgād a-pratīteḥ.	prathamā tv atra pramāṇam, niścaya-phalattvāt. tad
V3_10402	-vibhāgam ca anena sattā-anuṣaṅgiṇam	prathayatā asattā eva sarvatra utsāditā bhavati.
PV_04097	-mātra-darśanam tatra pretya dharmo '-sukha-	pradaḥ || śāstriṇo 'py a-tad-ālambe viruddha-
V3_03010	etat. atra udāharaṇam – pretya a-sukha-	prado dharmā iti. dharmi-vyavasthites tad-āśrayāt
V3_03207	vicāreṣv ayam doṣaḥ. ata eva viṣaya-bheda-	pradarśana-artham pṛthak-kṛto 'numānād a-bahir-
NB_03048	-sva-vacanair nirākriyate, na sa pakṣa iti	pradarśana-artham. tatra pratyakṣa-nirākṛto yathā
V1_02010	sukha-ādi-grahaṇam spaṣṭa-saṃvedana-	pradarśana-artham, sarva-jñānānām ātma-
VN_05614	eva nigrasthānatvam uttara-viṣaya-	pradarśana-prasaṅgam antareṇa anubhāṣaṇasya
HB_00612	-upasamhāreṇa anvayena vyatirekeṇa ca vyāpti-	pradarśana-lakṣaṇau sādharṇya-vaidharṇya-prayogau.
V3_12102	drṣṭāntayor anyatareṇa arthāpattiyā ubhaya-	pradarśanam āha. tasmād idṛṣo vyatireka-
SV_01818	tatra api drṣṭāntena tad-bhāva-hetu-bhāva-	pradarśanam manyamāno 'rthāpattiyā eka-vacanena
V1_02802	iva ||29|| yathā-viplavam āvega-pratipatti-	pradarśanāt | parokṣa-gati-sañjñāyām tathā-vṛtter
VN_01814	hetoḥ sambandhaḥ śakyate pradarśayitum, a-	pradarśanād a-sāmārthyam. atha vā siddhiḥ
SV_01817	| yad āha – arthāpattiyā vā anyatareṇa ubhaya-	pradarśanād iti. tatra api drṣṭāntena tad-bhāva-
V2_05310	hy āha – arthāpattiyā vā anyatareṇa ubhaya-	pradarśanād iti. na asati nāstitā-siddhiḥ, asato
PV_02285	-āśrayo liṅgam avinābhāva-lakṣaṇam | vyāpti-	pradarśanād dhetoḥ sādhyena uktam ca tat sphuṭam |
VN_05410	'pi doṣa-vacana-kāle punar viṣayaḥ	pradarśaniya eva, a-pradarśite doṣasya vaktum a-
VN_05407	dūṣayati, sa eva tad-dūṣaṇa-viṣayas tadā	pradarśaniyo na aparāḥ, tad-dūṣaṇe 'para-
SV_01813	'rthaḥ siddha iti kiṃ tad-vacanena tadā. tat-	pradarśane 'pi kiṃ vaidharṇya-drṣṭānta-āśrayeṇa
HB_03306	kvacid apy anyatra abhāvāt. sāmānyena	pradarśane drṣṭānte 'pi pramāṇa-antara-abhāvāt sā
VN_03809	iti sāmānya-vṛttiyā hetor vyabhicāra-	pradarśanena pratīśedhe kṛte ka evam āha anityaḥ
V2_05809	pratipadyate pratipādayati ca, viṣaya-	pradarśanena samaye pravartanāt, yathā – gaur
SV_00422	-śabda-vyavahārān a-pratipadyamāno viṣaya-	pradarśanena samaye pravartyate, yathā gaur ayam
VN_06405	na jayo vādinah, sarva-doṣa-a-sambhava-	pradarśanena sādhanā-aṅga-samarthanāt. na apy
VN_05503	apratibhā. na ca uttara-viṣayam a-	pradarśayann uttaram pratipattum samarthāḥ. na hy
V3_10312	iva anya-anyair vyapadeśair vaktāraḥ	pradarśayanti. na ca tat-kṛto vibhāgo vastu-
VN_01814	eva. na hi tair hetoḥ sambandhaḥ śakyate	pradarśayitum, a-pradarśanād a-sāmārthyam. atha
SV_12219	syāt, asyāḥ sambhavam pradarśya tad-abhāvam	pradarśayet, tatra vā jvālām, syād etat – tasmān
VN_01811	tathā sādhyā-ādi-vikalasya an-anvaya-a-	pradarśita-anvaya-āder api drṣṭānta-abhāśasya a-
V3_13302	rathyā-puruṣa-vad ity-ādayaḥ. an-anvayo '-	pradarśita-anvayaś ca, yathā – yo vaktā sa rāga-
NB_03126	rathyā-puruṣa-vad iti. tathā an-anvayo '-	pradarśita-anvayaś ca, yathā yo vaktā sa rāga-
VN_03518	-dharmaṭā śakyā darśayitum iti na a-	pradarśita-avinābhāva-sambaddhād dhetor niścayaḥ.
V3_03702	anumānam syāt. eka-saṅkhyā-vivakṣayā a-	pradarśita-pratidvandvinaḥ prāmānyād a-doṣa iti
HB_03620	-jñāna-viparyaya-hetur iṣṭaḥ, āhosvid a-	pradarśita-pratihetuḥ. kiṃ ca atah. yady a-
HB_03715	-lakṣaṇatvān na kaścid dhetuḥ syāt. atha a-	pradarśita-pratihetur hetuḥ, yathā āha – yadā
VN_05612	eva gamyatvād a-vācyam. yathā ananubhāṣaṇe '-	pradarśita-viṣayatvād uttara-pratipattir a-śakyā
NB_03134	vyāptiyā vyatireka-asiddher a-vyatirekaḥ. a-	pradarśita-vyatireko yathā – anityaḥ śabdaḥ,
VN_05410	-kāle punar viṣayaḥ pradarśaniya eva, a-	pradarśite doṣasya vaktum a-śakyatvāt. tathā ca
HB_00614	-artha-pratīter na pratījñā-prayogaḥ. a-	pradarśite prameye katham tat-pratītir iti cet,
VN_01805	pakṣa-dharma-vacanād api kevalād a-	pradarśite sambandhe saṃśaya-utpateḥ. tasmād
SV_17426	puruṣa-artha-abhidhānāni ca śāstra-dharmān a-	pradarśya atyanta-prasiddha-viṣaya-satya-
SV_06004	eva iti prasaṅgo na nivartate ||118|| ekaṃ	pradarśya ayam vṛkṣa ity api bruvāṇo 'yam apy
VN_05704	hi na anubhāṣet. ananubhāṣamāṇo viṣayam a-	pradarśya uttaram pratipattum na śaknuyād ity
SV_05915	atha api syāt – a-vidhāya niṣidhya anyat	pradarśya ekaṃ puraḥ sthitam | vṛkṣo 'yam iti

SV_12218
 VN_04820
 SV_12201
 SV_06009
 SV_09721
 SV_17411
 VN_04901
 SV_04822
 V2_09208
 SV_01019
 V2_10007
 SV_01804
 SV_01921
 V3_13406
 SV_01917
 SV_01714
 SV_04410
 VN_04902
 V3_13401
 VN_04901
 SV_15625
 V3_00504
 V3_09901
 SV_07424
 SV_07421
 SV_07904
 SV_15016
 SV_07423
 PV_03402
 SV_13828
 SV_07508
 SV_07907
 PV_03057
 V2_04709
 SV_09701
 V2_07506
 PV_03406
 PV_03482
 VN_00819
 V2_06908
 V2_06906
 PV_03416
 SV_17008
 SV_17007
 SV_09504
 V3_07407
 HB_02901
 HB_02903
 V3_08112
 HB_02904
 HB_02902
 HB_02904
 V2_08405
 HB_02911
 V3_12901
 HB_02909
 SV_07720
 NB_03008
 NB_02012
 SV_00216
 V2_05607
 HB_00616
 SV_00617
 NB_02041
 V2_06403

sambhavati sã yadi syãt, asyãh sambhavam
 'tiprasaᅅgaᅇ. pariśiᅇᅇᅇsu ca sambandham
 na ativartate, agni-indhana-vat. tatra a-
 -niścaya utpadyate. sa hy ayam eva vᅇkᅇsa iti
 iti kᅇrtakatvasya apy anityatvena vyãptim
 333|| virodham a-samãdhãya śãstra-arthaᅇ ca a-
 dharmini bhãvaᅇ pradarsyeta, dharmini bhãvam
 vaᅇ ||97|| nanu uktaᅇ pravᅇrtti-viᅇayaᅇ
 cheᅇavat. yasya a-darśana-mãtreᅇa vyatirekaᅇ
 cheᅇavat. yasya a-darśana-mãtreᅇa vyatirekaᅇ
 -lakᅇᅇaᅇo vã. sa eva avinãbhãvo dᅇᅇᅇtãntãbhyãᅇ
 vã tasmin saty eva bhãvãd iti dᅇᅇᅇtãntena
 ayam eva yathokta-svabhãva-pratibandhaᅇ
 syur ity abhivyãptir asya dᅇᅇᅇtãntena
 na agni-dhũmayoᅇ kãrya-kãraᅇa-bhãvaᅇ
 -lakᅇᅇaᅇo vã. sa eva avinãbhãvo dᅇᅇᅇtãntãbhyãᅇ
 asya svabhãvam dharmitayã vyavasthãpya
 dharmini bhãvam pradarsya sambandhaᅇ
 na hetor avyabhicãra-dharmatã dᅇᅇᅇtãntena
 ca sambandham pradarsya dharmini bhãvaᅇ
 ||294|| yadi bhãva-śaktayã eva mantrãᅇ siddhi-
 -ãyãtam abhyupagacchati, prabhã-abhyupagame
 idãniᅇ dharmi dharmy-antare 'nvayã-bhavitã.
 -apekᅇᅇaᅇ caᅇᅇᅇᅇ 'rtha-pratipatteᅇ. tataᅇ
 yadi iᅇyate | prãpto gotva-ãdinã tadvãᅇ
 apara-pratipatti-hetur hi vyaᅇᅇjakaᅇ
 artheᅇu jñãna-vibhramãᅇ. tad-rahitãnãᅇ api
 vyaᅇᅇjakaᅇ. vijñãna-hetutvaᅇᅇ gotva-ãdiᅇu
 -ãkãram nila-lohita-bhãsvaram | sampaᅇyanti
 -dharmasya ca karaᅇᅇsu dᅇᅇᅇᅇ. tasya eva
 jñãna-hetutã eva vyaᅇᅇjakatvam. tac ca tulyãᅇ
 ca dᅇᅇyã syãt. vyaᅇᅇgyã ca sã evãᅇ prasajyate
 dᅇᅇᅇtã pakᅇᅇaᅇ ca ayãᅇ kᅇrta-uttaraᅇ || maᅇi-
 'pi kᅇrtã bhrãnti-vyavasthitiᅇ ||4|| maᅇi-
 (192a) vãcyãᅇ. na hi prakãᅇatayã prakãᅇayan
 a-gamakatvãt. na hi prakãᅇatayã prakãᅇayan
 viᅇayaᅇ kathãᅇ || sa eva yadi dhã-hetuᅇᅇ kiᅇ
 arthaᅇ tad-rũpeᅇa prakãᅇate || yathã
 ekasya apy aneka-arthakriyã-darśanãt, yathã
 iti, na, svabhãvataᅇ pratipatter abhãvãt
 śabdãd artha-pratipattiᅇ, api tu yogyatayã
 ᅇᅇᅇᅇᅇ ku-mati-dur-nayãᅇ || jñãna-śabda-
 carcanãt. na, tasya artha-a-parijñãnãt.
 -deśanã-vikalpo bhavativ ity, sa na bhavati,
 avinãbhãvi siddhaᅇ. arthãd eva agnes tat-
 avinãbhãvi siddhaᅇ. arthãd eva agnes tat-
 ghaᅇᅇasya sarvatra sarvadã abhãvaᅇᅇ syãt. na,
 ca liᅇga-liᅇᅇᅇᅇ a-sambandho 'nya-bhãvasya
 iti nitya-vyavacchedena, asya vãkyasya śabda-
 pradeᅇa-ãdi-dharmitã-sambandhãd iti. na,
 abhãvasya sãdhanãd iti cet. syãd etat
 -ãder eva tad-anya-bhãvatvãt. yatra eva hi
 ata eva, anyathã āśraya-asiddheᅇ. nanu ca
 ghaᅇᅇa-viraha ucyate. sa ca iᅇa liᅇga-bhũta-
 ca ghaᅇᅇa-ãdãᅇ vyãpnuvanti. āstãᅇ tãvad ayãᅇ
 -eka-deᅇatvãc ca a-liᅇᅇᅇatvam. na ca yatra
 dᅇᅇᅇᅇᅇa-ãtma-abhãvãt. eka-ãtmanaᅇ ca tat-
 ᅇᅇᅇᅇ-viᅇᅇaᅇ-ãdiᅇ. na upalabhyate ca kaᅇcit
 ca iti. tatra anupalabdhiᅇ yathã - na
 agnir atra dhũmãt, vᅇkᅇᅇo 'yaᅇ ᅇiᅇᅇapãtvãt,
 kãryãᅇ ca iti trãᅇy eva liᅇᅇgãni. yathã
 svayaᅇᅇ pratipattau kaᅇ prameyasya darᅇayitã.
 roma-harᅇa-ãdi-viᅇᅇaᅇ-yukta-puruᅇavãᅇ ayãᅇ
 roma-harᅇa-ãdi-viᅇᅇaᅇ-yukta-puruᅇavãᅇ ayãᅇ
 roma-harᅇa-ãdi-viᅇᅇaᅇ-yukta-puruᅇavãᅇ ayãᅇ

pradarśya tad-abhãvam pradarsayet, tatra vã
 pradarsya dharmini bhãvaᅇᅇ pradarsyeta, dharmini
 pradarsya ye bhedaᅇᅇ kãrya-sãmãnya-darśanãt |
 pradarsya vyutpãditaᅇ. yatra eva taᅇᅇ na paᅇyati
 pradarsya śabdasya kᅇrtakatve kathite sãmarthyãd
 pradarsya saᅇ | satya-arthaᅇᅇ pratijãnãno jayed
 pradarsya sambandhaᅇᅇ pradarsyeta iti na niyamaᅇᅇ
 pradarsyeta iti, uktaᅇ idãᅇ, ayuktaᅇ tu uktaᅇ,
 pradarsyate | (66ab) sa tasya vyatireko 'niścita
 pradarsyate | tasya saᅇᅇᅇᅇa-hetutvãc cheᅇavat tad
 pradarsyate. ata eva vaidharmya-dᅇᅇᅇtãnte 'vasyãᅇ
 pradarsyate 'rtha-antarasya. tathã prasiddhe tad-
 pradarsyate. eka-sad-bhãve 'nyasya prasiddhy-
 pradarsyate. tad ayãᅇᅇ na svatantraᅇ. tad-a-
 pradarsyate, tadã yatra dhũmas tatra agnir ity
 pradarsyate. tasmãd vaidharmya-dᅇᅇᅇtãnte na iᅇᅇo
 pradarsyate. tãvatã ca aᅇᅇᅇᅇna dharma-dharminiᅇ
 pradarsyeta iti na niyamaᅇᅇ kaᅇcid ubhayathã api
 pradarsyeta, kaᅇᅇ sãdhya-sãdhane tasya upayogaᅇ, a
 pradarsyeta, dharmini bhãvam pradarsya sambandhaᅇ
 pradã na te kaᅇcit parihareyur yajamãnam anyãᅇ vã.
 pradãpa-abhyupagama-vad iti pratipattir eva sã,
 pradãpa-ãdayas tu svabhãva-yogyatayã ãtmani
 pradãpa-ãdayo gotva-ãdinã tadvantaᅇᅇ syuᅇ. na hi
 pradãpa-ãdiᅇ prakãᅇakaᅇ ||149|| yo hi yad-viᅇaya-
 pradãpa-ãdiᅇ svarũpa-sũnye deᅇe sva-vyaᅇᅇgyãᅇ na
 pradãpa-ãdinãᅇ nila-utpala-ãdiᅇu vitatha-jñãna-
 pradãpa-ãder apy asti. tejaᅇᅇ-sãᅇᅇkãra-apekᅇᅇaᅇᅇ
 pradãpa-ãder maᅇᅇalaᅇᅇ manda-caᅇᅇᅇᅇᅇ || tasya tad
 pradãpa-ãder viᅇaya-antarasya ca kasyacid
 pradãpa-ãdãv ity sa eva prasaᅇᅇgaᅇ. tan na
 pradãpa-ghaᅇᅇa-vat. kathaᅇcit tat-pratipattim
 pradãpa-prabhayor maᅇi-buddhyã abhidhãvataᅇ |
 pradãpa-prabhayor maᅇi-buddhyã abhidhãvataᅇ |
 pradãpas tad-rũpa-a-pratipattau svãᅇ arthakriyãᅇ
 pradãpas tad-rũpa-a-pratipattau svãᅇ arthakriyãᅇ
 pradãpam apekᅇᅇate | dãpa-mãtreᅇa dhã-bhãvãd
 pradãpayor dãpa-ghaᅇᅇayõc ca tad-ãśrayãᅇ | vyaᅇᅇgyã
 pradãpasya vijñãna-varti-vikãra-jvãlã-antara-
 pradãpãd iva rũpe. tad-bhãva-abhãvayor darśana-a-
 pradãpãd iva rũpe. tan na ayãᅇᅇ doᅇᅇᅇᅇ pratibandha-
 pradãpãnãᅇᅇ pratyakᅇᅇasya itarasya vã | janakatvena
 pradeᅇa-antareᅇᅇv api tathãvidha-artha-kalpanãyã a-
 pradeᅇa-antareᅇᅇu tathã tasya carcanãt. na, tasya
 pradeᅇa-ayogaᅇᅇ vyavacchinatti iti sa tathã sãdhya
 pradeᅇa-ayogaᅇᅇ vyavacchinatti iti sa tathã sãdhya
 pradeᅇa-ãdi-dharmitã-viᅇᅇᅇᅇᅇᅇᅇᅇ abhãvasya sãdhanãd
 pradeᅇa-ãdi-dharmitã-sambandhãd iti. na, pradeᅇa-
 pradeᅇa-ãdiᅇᅇ nitya-an-agni-vyavacchedena
 pradeᅇa-ãder eva tad-anya-bhãvatvãt. yatra eva hi
 pradeᅇa-ãder dharminiᅇ viᅇᅇᅇᅇᅇᅇᅇᅇ 'bhãvaᅇᅇ
 pradeᅇa-ãdãᅇ yan na asti ity ucyate, sa eva tena a
 pradeᅇa āśrayo 'gniᅇᅇ kãraᅇᅇᅇ dhũmasya. so 'pi hi
 pradeᅇa-pratipattãv eva siddhaᅇ. kasya idãniᅇᅇ tal
 pradeᅇa-pradeᅇi-bhãvo yaᅇᅇ samyoga-samavãyãbhyãᅇ,
 pradeᅇa-mãtraᅇᅇ tatra ghaᅇᅇa-abhãvaᅇᅇ. tãdᅇᅇe kevale
 pradeᅇa-varti-sambandhi-rũpatvãt. anyathã tat-
 pradeᅇa-viᅇᅇᅇᅇ upalabdhi-lakᅇᅇaᅇᅇa-prãpto ghaᅇᅇa ity
 pradeᅇa-viᅇᅇᅇᅇ kvacid ghaᅇᅇaᅇ, upalabdhi-lakᅇᅇaᅇᅇa-
 pradeᅇa-viᅇᅇᅇᅇ kvacin na ghaᅇᅇa upalabdhi-lakᅇᅇaᅇᅇa-
 pradeᅇa-viᅇᅇᅇᅇ kvacin na ghaᅇᅇa upalabdhi-lakᅇᅇaᅇᅇa-
 pradeᅇa-sthãᅇᅇ dhũmam upalabdhavatas tasya agniᅇᅇ
 pradeᅇo dhũmãt. iyaᅇᅇ ca hetv-asiddhyã eva tad-
 pradeᅇaᅇ, dhũmãd iti. ime sarve kãrya-anupalabdhy
 pradeᅇo dhũmãd iti. iyaᅇᅇ ca hetv-asiddhyã eva tad

<p>HB_00212 V3_12902 SV_02721 V3_12902 HB_02910 HB_00212 HB_00516 SV_07902 SV_07702 SV_07819 SV_07825 PV_03226 SV_10914 SV_10515 V3_06704 V3_07306 SV_09419 V3_07301 PV_03038 SV_07608 SV_11124 V3_09306 SV_09411 V3_07206 SV_10605 V3_06806 SV_10623 PV_02003 VN_02521 SV_03020 VN_05009 VN_05011 VN_05814 VN_04919 VN_05109 VN_02011 HB_00801 VN_06009 SV_06015 V3_09102 PV_03495 SV_05916 PV_04059 V3_02209 VN_03818 VN_03901 HB_02501 SV_12527 PV_04102 PV_04043 V3_03011 V3_01907 V1_04314 SV_03506 PV_03395 SV_03610 V1_01902 PV_03336 SV_15127 V1_01307 SV_12601 SV_15914 SV_08209 V1_00907 SV_05113</p>	<p>dhūmasya śabde vā kṛtakatvasya. sa-dhūmaṃ hi bhāvo yaḥ saṃyoga-samavāyābhyāṃ, laukikaṃ tu -a-nīścayaḥ. kutaḥ. viparyāsāt. sa ca taṃ -ādin vyāpnuvanti. āstāṃ tāvad ayaṃ pradeśa-mātraṃ tatra ghaṭa-abhāvaḥ. tādr̥ṣe kevale 'numānato vā prasiddhir niścayaḥ, yathā anitye kasmim̄ścid gamye sattvam agnimati -vyañgyatvāt sāmānyasya vyañjaka-rahiteṣu sva-āśraya-mātra-gataṃ ghaṭatva-ādi-śūnyeṣu vyaktā eva sarvatra iti vyakti-śūnyeṣv api apekṣa-pratipattikaṃ sāmānyam āśraya-śūnyeṣu dṛṣṭaḥ sāsna-ādinām a-darśane guṇa-upādeya-tattvasya sa upāyasya prasiddhitaḥ iti smāryate. atha yad idam na santi -udāhṛtaḥ prayogaḥ. atha yad idam na santi sādhyate. sādhyatām, kiṃ tv asāv api na tathā iha api kvacit sattāyāḥ sādhanam. na tathā iha api kvacit sattāyāḥ sādhanam. -kalpanam eva vā kuryād a-śakte śakte vā iti nirloṭhitam etat. katham tarhi idānīm punar anyatra sat-kāya-dṛṣṭim. tac ca etat vyaktiḥ. adṛśya-ātmatā. nanv anena lakṣaṇena viśeṣaḥ sādhitō bhavet 189 sa hi dharmī viśeṣaḥ sādhitō bhavet 60 sa hi dharmī sad-asattvaṃ cintayanti, kim ayaṃ sad-asattvaṃ cintayanti – kim ayaṃ 209 yadi hi śabda-artha eva apohyeta iṣṭaṃ sām̄vṛtaṃ dhī-pramāṇatā pravṛttes tat-upagamaś ca. idam eva ca pratijñā-hāneḥ upādhayaḥ syuḥ. kvacit pravṛttau hi kasyacit atiroditi kṛta-parikaram sveda-udgāraṃ nindati dhana-lava-parikṛitaṃ yantraṃ antareṇa vacana-āder atiprasaṅgād vyarthaḥ -abhidhānam an-arthakam iti nigrahassthānam. 'pi gata-arthasya ādhikyam eva padasya iti. śabdo 'nityo vā iti vāde dvādaśa-lakṣaṇa-iyatā pratitīḥ syān na vā iti. bhāve vā kiṃ -bhavet. bhavati hy a-nibaddhena api kathā-ākhye jñāna ekatra hi sthitaḥ praty a-śaktitaḥ trairūpya-asiddhi-sandehe buddhiś ca kṣaṇikā tasmāt kramād varṇān vṛkṣo 'yam iti saṅketāḥ kriyate tat vāda-bādhāyāṃ svabhāvān na nivartate vāda-bādhāyāṃ svabhāvān na nivartate 18 -bhavatas tūṣṇīm-bhāvo nāma nigrahassthānam, -bhāvo nāma nigrahassthānam, prapalāyamānasya tādr̥ṣām ādi-nimittam iti na kāraṇa-bhedaḥ. kiñcit kutaścid āgatam ity ekasya upadeṣṭuḥ kṛtaḥ anumāna-a-bahir-bhūto 'py abhyupāyaḥ śāstra-abhyupagamād eva sarva-ādānāt iti. dharmi-vyavasthites tad-āśrayāt tat-eva. bhavaty eva śāstra-dṛṣṭaṃ sādhyam, tat-abhāvāt. upaplava-vāsanā-visandhi-doṣād a-viṣayi-kriyate tad-anubhava-āhita-vāsanā-gatiḥ tatra api dhūma-ābhāsā dhiḥ a-vastu-sandarśinām yathā-abhyāsaṃ vikalpa-smṛti-bijam ādhatte, tādr̥ṣa-darśanād asya kasyacit kiñcid eva antar-vāsanāyāḥ -gocarā āntaram eva upādānaṃ vikalpa-vāsanā-a-śeṣasya jagataḥ. abhipatann eva arthaḥ apy anya-saṃskāra-āhitānām yathā-pratyayaṃ te hi yathāsvam āntarād vikalpa-vāsanā-na bāhya-tattva-nimitte. yathāsvaṃ vāsanā-6 arthasya sāksād buddhāv an-upayogāt smṛti-a-pāṭavāt pratyaya-apekṣiṇā sva-vāsanā-</p>	<p>pradeśam artha-antara-vivikta-rūpam asādhāraṇa-pradeśam āśritya brūmo vicchinna-a-vicchinna-pradeśam tad-viviktena rūpeṇa niścinvann agni-pradeśi-bhāvo yaḥ saṃyoga-samavāyābhyāṃ, laukikaṃ pradeśe 'bhāva eva iti cet, nanu tasya eva pradeśe dhūmasya śabde vā kṛtakatvasya. sa-dhūmaṃ pradeśe dhūmo 'bhāve ca upalabdhi-lakṣaṇa-pradeśeṣv a-darśanam ity api mithyā. pradeśeṣu ghaṭa-ādy-utpattau katham teṣu bhinna-pradeśeṣu dṛśyeta. na ca sā vyakty-apekṣiṇī 155 pradeśeṣu na dṛśyeta iti pratisamādadhīta tasya pradhāna-adhigamaḥ saha apy abhimato yadi pradhāna-artha-avisamvādād anumānaṃ paratra vā 2 pradhāna-ādayo 'nupalabdher iti. tatra katham pradhāna-ādayo 'nupalabdher iti. tatra katham pradhāna-ādi-lakṣaṇa-bheda-an-āśrayaḥ śabda-artha pradhāna-ādi-śabda-vācyasya eva arthasya kvacid pradhāna-ādi-śabda-vācyasya eva kasyacid arthasya pradhāna-ādi-śrutiṃ janaḥ śabdebhyo yādr̥śī pradhāna-īśvara-ādi-kārya-śabdā bhāveṣv a-tad-pradhāna-nirdeśe sati syād aneka-janmanām doṣānām pradhāna-puruṣa-ādayo 'py anityāḥ prasajanti. prāg pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-ātmako 'nyo pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-ātmako 'nyo pradhāna-śabda-pratibhāsy artho bhāva-upādāno na pradhāna-śabda-pratibhāsy artho bhāva-upādāno na pradhāna-śabda-vācyasya dharmaṇa eva nirākaraṇān pradhānatvād dheya-upādeya-vastuni viśaya-pradhānaṃ nimittam evaṃ pratipādītena pratijñā pradhānasya aṅga-bhāvāt tad-apekṣayā tathā pradhāvati dhāvati guṇa-samuditaṃ doṣa-apetaṃ pranṛtyati nṛtyati 2 yathā vā yad yasmin prapañca iti. uttarasya a-pratipattir apratibhā. prapañca-kathāyāṃ tu na kaścid doṣo niyama-prapañca-kathāyāṃ apy a-kathita-eka-artha-sādhana prapañca-prakāśana-śāstra-praṇetur jaimini-prapañca-mālayā iti iyān eva sādhanā-vākya-prapañcena vivāda iti, na, a-sambhavāt. ekatra prapattā tad-a-tad-dhetūn arthān vibhajate svayam prapattīṇām a-sādhanam 67 jñāpako hi hetur prapadyate iti varṇeṣu rūpa-ādāv a-vicchinna-prapadyate 117 vyavahāre 'pi tena ayam a-doṣa prapadyamānaś ca anyas taṃ nāntariyakam īpsitaiḥ prapadyamānaś ca anyas taṃ nāntariyakam īpsitaiḥ prapalāyamānasya prapalāyitvaṃ nāma prapalāyitvaṃ nāma nigrahassthānam ity-evam-ādy prabandha-vṛtttau tu śarād bhāvaḥ. asti ca gomaya-prabandhena abhāvād apara-pūrvakam ity ucyate. prabādhanaṭ anyathā atiprasaṅgaḥ syād prabādhane tatra ekasya api doṣaḥ syād yadi prabādhane 'dhikaraṇa-pratyastamayān na viśeṣa-prabādhane ca hetu-pratijñayor doṣa ity eke. prabuddhasya apy an-āśvāsikaṃ vyavahāram prabodha-janmabhir vikalpair adhyavasita-tad-bhāva prabodha-paṭu-vāsanām gamayed agni-nirbhāsām prabodha-hetūnām pravṛtti-cintā. tad-vaśād vastu-prabodho 'bhilāṣa-vāsanā-vivṛttir ato vṛttīś ca. prabodhakam tato dhiyāṃ viniyamo na bāhya-artha prabodham āśritya bāhya-artha-śūnyā bhrāntaya eva prabodhayaty āntaram saṃskāram. tena smṛtiḥ, na prabodhāt. bhavatu sarveṣām apauruṣeyatvam iti prabodhād anapekṣita-bāhya-artha-upanidhayo prabodhād vikalpa-utpattiḥ. tataḥ śabdāḥ. na prabodhe ca upayuktatvān na asya an-upakāriṇo prabodhena janyate. tasmād bhinna-bhāva-janmano</p>
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SV_04922 tad eva idam iti sva-anubhava-vāsanā-
SV_03311 -jñāpana-arthaṃ tathā-kṛta-saṅketena śabdena
PV_03057 pakṣaś ca ayam kṛta-uttaraḥ || maṇi-pradīpa-
V2_04709 kṛtā bhrānti-vyavasthitīḥ ||4|| maṇi-pradīpa-
V1_00309 'stu. tad-bhāva-bhāva-anupalabdhi tarhi
SV_10603 sad-asad-ubhaya-pratyaya-āhita-vāsanā-
V3_06804 sad-asad-ubhaya-pratyaya-āhita-vāsanā-
SV_12215 -abhāvāt. evaṃ-bhūtaḥ pathika-agnir jvālā-
SV_11012 -mithyā-pravṛttayaḥ, te ca atīndriyāḥ sva-
V2_06701 te hi cetodharmatvena atīndriyatvāt sva-
V2_05203 rūpeṣu draṣṭavyam. artha-antara-svabhāvayoḥ
SV_04216 tad-viṣayam iva tad-anubhava-āhita-vāsanā-
SV_10525 na ete śabdāḥ svalakṣaṇa-viṣayā anādi-vāsanā-
V3_06712 śabdāḥ svalakṣaṇa-viṣayāḥ, anādi-kāla-vāsanā-
SV_07612 -vijñāna-pratibhāsiny artha upādāna-bala-
SV_12213 bādhyā-bādhatā pathika-agnau. tasya jvālā-
SV_11111 a-duṣṭa-ātmanaḥ. kaḥ punar eṣāṃ doṣāṇāṃ
VN_00605 nānā-eka-rūpāṇāṃ vṛtteḥ, rājā mahā-sammataḥ
SV_12208 -itara-janmanor a-bādhyā-bādhatve jvālā-
V2_09502 evaṃ-rasāni vā rūpa-a-viśeṣād eka-śākhā-
SV_01217 evaṃ-rasāni vā rūpa-a-viśeṣād eka-śākhā-
SV_10902 -apekṣa-anumāne 'pi yathā rāga-ādi-rūpaṃ tat-
SV_10910 -vad avisamvādo 'numīyate. tataḥ śabda-
SV_15911 -anvayāt ||299|| na brūmaḥ sarvā śabda-
V2_04610 ca. tathā tayor abhāve taj-jaṃ jñānaṃ tat-
PV_02129 niraste sva-bale sthitīḥ || kṛpā sva-bīja-
SV_09201 vā tad-abhāvasya. yathā-pratītimatas tat-
SV_11021 sādhyanti jvālā-ādi-vat. te hi vikalpa-
SV_16202 prakāśeta. yatne 'pi na śakyeta, a-tat-
SV_05017 iti cet. a-śaktir eṣā vikalpānāṃ a-vidyā-
SV_15906 buddhiḥ śabda-śravaṇād ṛte. tataḥ śabda-
SV_02324 api tathā-abhidhāne 'py asty eva sva-bīja-
V2_08804 api tathā-abhidhāne 'py asty eva sva-bīja-
SV_04305 iva maṇi-bhrānteḥ, na anyeṣāṃ, tad-bheda-
PV_02129 sthitiḥ || kṛpā sva-bīja-prabhavā sva-bīja-
SV_12406 -virodhinau. na vai sarvatra tau satya-
SV_12405 a-śakya-kriyam eṣāṃ. katham idānīm satya-
V3_00504 'param api sāmārthya-āyātam abhyupagacchati,
PV_02074 deha-nirhrāsa-atīśayau vinā || idam dīpa-
SV_04307 -grahaṇena viśeṣa-antara-samāropād dīpa-
SV_04304 -pratibhāsitve 'pi vastuny avisamvādo maṇi-
SV_04904 a-tat-pratibhāsinas tad-adhyavasāyāt, maṇi-
SV_12406 na vai sarvatra tau satya-prabhavau.
SV_12407 -puruṣa-pratijñā-lakṣaṇāv api tau staḥ. sa
SV_16324 kecin mantrān kāmścana kurvate | prabhu-
V2_05904 anya-upalambhe tad-anupalambha-siddheḥ.
SV_16327 ca kartā ca mantrāṇāṃ iti. na, teṣāṃ
SV_12316 nāma anyad eva kiñcit. kiṃ tarhi satya-tapaḥ-
SV_16402 tādrśam ity unneyam. api ca, so 'pi tādrśaḥ
HB_01605 tena karoti iti brūmaḥ. mahā-sāmārthyaṃ mahā-
SV_16213 mantra-ākhyā-krama-kāriṇāṃ | pumsāṃ jñāna-
V2_08901 rase vanya-itarayor iva traṇuṣayoḥ, kvacit
PV_02208 pratyaya-apekṣam a-dṛḍhaṃ sarpa-buddhi-vat |
HB_01902 odana-ādy-abhinirvṛttir asti indriyasya vā
SV_16324 -vidaḥ kecin mantrān kāmścana kurvate |
PV_03515 sannihito 'py arthas tāṃ vibandhuṃ hi na
PV_04215 bhāva-abhāva-vyavasthāṃ kaḥ kartuṃ tena vinā
HB_02018 -kṛta-viśeṣa-janmā anantara-kārya-vat. tataḥ
SV_12409 sādhana-vaikalpāt. yadi tādrśaiḥ satya-tapaḥ-
VN_03905 vyaktaṃ parimāṇāt, mṛt-pūrvakāṇāṃ śarāva-
VN_05019 a-samyak-śravaṇa-pratipatti-śāṅkayā sāksi-
V3_05804 -samsiddhiḥ svabhāva-antar-gamād iyam | hetu-
PV_04269 -samsiddhiḥ svabhāva-antar-gamād iyam | hetu-
V1_01009 -prasaṅgāt. a-bhede ca atita-anāgata-vastu-
V3_04604 vyāvṛtteś ca iti. tadvatāṃ tat-saṅgrahād iti

prabodhena samśṛṣṭa-bhedam mithyā-pratyayaṃ
prabodhyata an-aśvatvam asya asti iti. yadā punar
prabhayor maṇi-buddhyā abhidhāvataḥ | mithyā-
prabhayor maṇi-buddhyā abhidhāvataḥ | mithyā-
prabhava-abhāva-sādhanena na anumānam, an-anvayāt.
prabhava iti tat-pratibhāsy-ākāra-adhyavasāya-
prabhava iti tat-pratibhāsy-ākāra-adhyavasāya-
prabhava iti syāt. na sarvaḥ. tatra viśeṣa-
prabhava-kāya-vāg-vyavahāra-anumeyāḥ syuḥ.
prabhava-kāya-vāg-vyavahāra-anumeyāḥ syuḥ.
prabhava-tan-mātra-anubandha-siddhau kāraṇa-bhāva
prabhava-prakṛter adhyavasita-tad-bhāva-svarūpam
prabhava-vikalpa-pratibhāsinam arthaṃ viṣayatvena
prabhava-vikalpa-pratibhāsinam arthaṃ viṣayatvena
prabhava-vikalpa-samutthitāḥ pravartante. na hi
prabhava-vyatirekeṇa a-sambhava-abhāvāt. evaṃ-
prabhavo yat-pratipakṣa-abhyāsāt prahīyante.
prabhavo rāja-vamśasya, śaṅkhaś cakra-vartī mahā-
prabhavatvam anyathā api syād iti dharmayor
prabhavatvād vā, upayukta-phala-vat. atra apy
prabhavatvād vā upayukta-vad iti. atra api
prabhavam ca a-dharmam abhyupagamyā tat-prahāṇāya
prabhavā api satī na śabda-vad abhiprāyaṃ
prabhavā buddhis tad-vyaktir iti. yā tu tad-
prabhavā vā bhāva-kāraṇa-pratipattiḥ. tathā sati
prabhavā sva-bīja-prabhavair na cet | vipakṣair
prabhavāḥ śabdāḥ kena nivāryante. sa eva hi
prabhavāḥ saty apy upādāne kasyacin mano-guṇasya
prabhavāt. kvacit chaktau sarvas tathā syāt,
prabhavāt. na vai bhāya-apekṣā eva bhrāntayo
prabhavāt sā api śabda-vyaktir eva. anavasthā
prabhavāt svabhāva-bhedaḥ, hetu-svabhāva-bhedāt,
prabhavāt svabhāva-bhedo hetu-svabhāva-bhedāt,
prabhavo saty apy yathā-dṛṣṭa-viśeṣa-anusaraṇam
prabhavair na cet | vipakṣair bādhyate cet te
prabhavau. prabhāva-yukta-puruṣa-pratijñā-lakṣaṇāv
prabhavau mantra-kalpau paraspara-virodhinau. na
prabhā-abhyupagame pradīpa-abhyupagama-vad iti
prabhā-ādinām āsritānāṃ na vidyate | syāt tato
prabhāyām iva maṇi-buddheḥ. tena na vikalpa-
prabhāyām iva maṇi-bhrānteḥ, na anyeṣāṃ, tad-
prabhāyām maṇi-bhrānti-darśanena vyabhicārāc ca,
prabhāva-yukta-puruṣa-pratijñā-lakṣaṇāv api tau
prabhāvo gati-siddhi-viśeṣābhyām api syāt. yadi
prabhāvas teṣāṃ sa tad-ukta-nyāya-vṛttitāḥ ||309||
prabhāvavato 'dhiṣṭhānāt sato 'py anupalabdhir
prabhāvavatā eva adhiṣṭhānāt. tat-kṛtaṃ hi te
prabhāvavatāṃ samīhita-artha-sādhanam vacanam.
prabhāvavān eva an-anya-sādhanāraṇa-śaktitvād iti
prabhāvasya bhavato darśanam, yad idam bhāvān a-
prabhāvābhyām anyeṣāṃ tad-abhāvataḥ ||308|| ayam
prabhāve sparśa-upayoga-sramsinyor iva haritakyoh.
prabhāsvaram idam cittaṃ prakṛtyā āgantavo malāḥ |
prabhāsvarād apavarakam praviṣṭasya sva-
prabhu-prabhāvas teṣāṃ sa tad-ukta-nyāya-vṛttitāḥ
prabhuḥ | dhiyam na anubhavet kaścīd anyathā
prabhuḥ || smṛti-icchā-yatna-jaḥ prāṇa-nimeṣa-
prabhṛti ye viśeṣaś te taj-janmānas tat-
prabhṛtibhir yuktāḥ syuḥ kurvanty eva. api ca,
prabhṛtīnām dṛṣṭam parimāṇam iti. asya
prabhṛtīnām punaḥ punar brūyāt, api na tatra
prabheda-ākhyāne na darśita-udāhṛtiḥ pṛthak ||44||
prabheda-ākhyāne na darśitā udāhṛtiḥ pṛthak ||
prabheda-grahaṇa-a-grahaṇa-ūha-an-ūha-artha-bhāva
prabheda-bāhyasya abhāvam āha, yam ayam vastu-

PV_04200	ca hetu-uktir ukta-artha-anumitau kṛtā |	prabheda-mātram ākhyātam lakṣaṇam tu na bhidyate |
V3_05503	-artham apy anumāne 'dhikriyate. tena iha	prabheda-mātram ākhyātam, lakṣaṇam tu tad eva.
V3_13706	-virahāc ca, uttara-ābhāsatvena su-jñānāḥ.	prabhedaḥ punar āsām ānantyād a-śakya-nirdeśa iti
PV_04202	| sa tena avyabhicārī syād ity arthaṃ tat-	prabhedanam || saṃyogy-ādiṣu yeṣv asti
V3_05508	| sa tena avyabhicārī syād ity arthaṃ tat-	prabhedanam ||37|| saṃyogya-ādiṣu yeṣv asti
VN_06806	kṛtvā cintyam eva, kiṃ te yathā-lakṣita-	prabhedās tathā eva, āhosvid anyathā iti. tat tu
VN_05804	ajñānasya viṣaya-ajñānam uttara-ajñānam iti	prabhedād asaty api guṇa-atīśaye nigrasthāna-
VN_05806	api sarva-ajñāna-ardha-ajñānam ity-ādi-	prabhedān nigrasthāna-antarāṇi kiṃ na ucyante.
VN_05802	cet, evaṃ tarhi viṣaya-uttara-ajñānāyor api	prabhedān nigrasthāna-antarāṇi vācyāni. yathā
V3_10609	yathā caturvidhaḥ sādharmaṇaḥ pakṣa-dharma-	prabhede nirdiṣṭaḥ. sandeḥ, yathā – a-sarvajñāḥ
VN_04407	na ca saṅgraha-nirdeśe kiñcid doṣaṃ paśyāmaḥ	prabhede vā guṇa-antaram iti yat kiñcid etat.
V3_04301	apara-bhāvaḥ pratyukta iti. pakṣa-dharma-	prabhedena sukha-graṇa-arthaṃ hetu-prakaraṇasya
PV_04189	dharma-bhedān na yujyate || pakṣa-dharma-	prabhedena sukha-graṇa-siddhaye | hetu-
VN_05812	eva sarvam uktam iti. tad-ubhaya-ākṣipteṣu	prabhedeṣu guṇa-atīśayam antareṇa vacana-āder
V3_04606	asya hi dvayasya ekatra samuccayāt sarveṣu	prabhedeṣu saṃśayaḥ. uktaṃ ca – vyāvṛtti-niścaye
V2_04606	tasmims tad-grahād bhrāntir api sambandhataḥ	pramā ||1cd|| sva-pratibhāse 'n-arthe 'rtha-
SV_16710	chva-māmsam ity eṣa na artha ity atra kā	pramā ||318|| kvacid apy arthe pratyāsatti-
V2_07009	chva-māmsam ity eṣa na artha ity atra kā	pramā ||36|| prasiddho loka-vādaś cet tatra ko
PV_03068	|| siddham ca para-caitanya-pratipatteḥ	pramā-dvayam | vyāhāra-ātau pravṛtteś ca siddhas
SV_10715	bhāva-abhāva-siddhir iti. tan mā bhūd anya-	pramāṇa-a-nivṛttau nivṛttiḥ. tayor a-sakala-
V3_09709	anumāne. pramāṇena eva bādhanā tad-bhāva-	pramāṇa-a-pratītau vā kim abhivyakti-vādena.
SV_16615	-kriyā. tasyāḥ sarva-artheṣu tulyatve 'pi	pramāṇa-a-bādhanāt pratipatteḥ, tad-bhāve 'py
SV_16616	-bādhanāt pratipatteḥ, tad-bhāve 'py anyatra	pramāṇa-a-saṃvādinī an-iṣṭatvāt. kiṃ ca, yady
V3_00204	-cintāyām. na apy asya kaścid viśeṣaḥ	pramāṇa-a-saṃvāde. saṃvāde vā na tat-siddham
NB_03130	vā a-vidyamāna-sarvajñatā-āptatā-liṅga-bhūta-	pramāṇa-atīśaya-śāsanatvād iti. atra vaidharmya-
VN_00206	evaṃ sādhanasya sādhyā-viparyaye bādha-	pramāṇa-an-upadarśane virodha-abhāvād asya
SV_15518	apy abhimata-artha-vattā pauraṣeṣyī ca syāt	pramāṇa-anurodhinī ca. api ca idaṃ mantrā
SV_02709	prasajyate ||46|| na kevalam pratyakṣa-dṛṣṭe	pramāṇa-antara-a-vṛttiḥ kvacid. yadā anumānam api
SV_02711	tad-a-vyatirekāt sarva-dharma-niścaya iti	pramāṇa-antara-a-vṛttiḥ. na hi tasmin niścite tad-
SV_16525	tan na, atīndriyeṣv a-dṛṣṭa-ādiṣu	pramāṇa-antara-a-vṛtteḥ. tad-a-sambhavād eva hy
SV_16527	-artham upayācyate. anyathā saty api tasmin	pramāṇa-antara-a-vṛttāv a-pratipatteḥ. tataś ca
HB_03307	abhāvāt. sāmānyena pradarśane dṛṣṭānte 'pi	pramāṇa-antara-abhāvāt sā eva tad-anya-bhāva-
V3_06311	-antara-saṃsarge tasya bhāvāt. tasmād ayaṃ	pramāṇa-antara-bala-utpanno 'n-akṣa-liṅga-āśrayo
SV_01412	-sambhavāt. tathā anyatra api sambhavyaṃ	pramāṇa-antara-bādhanam | (20ab) lakṣaṇa-yukte
V2_09615	sa bhavan katham tad-abhāvaṃ na gamayet.	pramāṇa-antara-bādhanān na ubhaya-vyavacchedaḥ.
SV_01406	sa bhavaṃ tad-abhāvaṃ katham na gamayet.	pramāṇa-antara-bādha cet (19c) atha api syād
V2_09703	pramāṇam, bādha-sambhavāt. tathā anyatra api	pramāṇa-antara-bādha sambhavyeta. lakṣaṇa-yukte
PV_04279	-bheda-siddher vā dhruva-bhāva-vināśa-vat |	pramāṇa-antara-bādhad vā sa-apekṣa-dhruva-bhāva-
SV_16626	nivāryaḥ syāt. tasmān na asty atīndriyeṣu	pramāṇa-antara-vṛttiḥ. ata eva āgamasya artha-
SV_02705	-ślokaḥ. tasmān na a-dṛṣṭa-grahaṇāya dṛṣṭe	pramāṇa-antara-vṛttiḥ. vastu-grahe 'numānāc ca
SV_02610	-sākalya-paricchedāt tatra an-avakāśā	pramāṇa-antara-vṛttiḥ syāt. no ced bhrānti-
SV_15514	niṣeṣyāmaḥ, na asty atyanta-parokṣe 'rthe	pramāṇa-antara-vṛttir iti. samāna-dharminor
SV_16624	a-tad-ālambana-pratītaye pramāṇam āgamaḥ.	pramāṇa-antara-vṛttis tu pratyakṣam anvākarṣati
SV_16523	kasyacid vyākhyānam abhiniviṣṭaḥ, kiṃ tarhi	pramāṇa-antara-saṃvādāt. bahuṣv api vyākhyāṭṣu
V1_00407	-itara-sāmānya-sthiter anya-dhiyo gateḥ |	pramāṇa-antara-sad-bhāvaḥ pratiśedhāc ca kasyacid
SV_03108	nāma. sa tu bhrāntyā na avadhāryata iti	pramāṇa-antaram pravartate. yady evam, tad
SV_01407	cet (19c) atha api syād ubhaya-vyavacchede	pramāṇa-antaram bādhakam asti. anyonya-
PV_03077	liṅgasya sambandhasya a-prasiddhitaḥ | tat	pramāṇa-antaram meya-bahutvād bahutā api vā ||
SV_16605	-ādi-pratyayo na syāt. na vai pravṛtta āgame	pramāṇa-antaram anviṣyate, kiṃ tarhi sā eva āgama
V1_00302	na ca etac chaddānām asti iti katham na	pramāṇa-antaram. te tarhi tatra a-dṛṣṭaḥ kam
SV_16623	'-sambhavāt. pratyakṣa-a-vṛtter hi teṣu	pramāṇa-antasya a-sambhavād a-tad-ālambana-
SV_02528	pratipadyate vidhinā na vastu-rūpam eva iti,	pramāṇa-antasya śabda-antasya ca pravṛtteḥ.
SV_06418	-bheda-codane sarva-bheda-gates tatra śabda-	pramāṇa-antarāṇi vyarthāni na syuḥ. yasmād eka-
V3_07809	-viśaye pratyakṣa-ādi-bādha asti, pramāṇasya	pramāṇa-antareṇa bādhyāṃ tasya a-prāmānya-
SV_10113	asatsv api tulyatvāt. tad etat pratipattuḥ	pramāṇa-abhāvān nivṛttaṃ sattvam anupalabdhi-
HB_04001	'pi bhāva-abhāva-vacana-mātreṇa tat-sādhanā-	pramāṇa-ākṣepa-siddhiḥ, tato 'pi jñānam na pṛthag
V1_03911	antara-ślokaḥ. bhavatu nāma yathā-darśanam	pramāṇa-ādi-vyavasthā, vijñapti-mātratāyām sā eva
SV_16414	-ukti-pumstva-ādi sādhanam yat tu varṇyate |	pramāṇa-ābham yathārthā asti na hi śeṣavato gatiḥ
SV_00902	mātreṇa kārya-sāmānya-darśanāt | hetu-jñānam	pramāṇa-ābham vacanād rāgitā-ādi-vat ||12|| na hi
V1_00406	asti ity aparāḥ. tad ayuktam, yasmāt	pramāṇa-itara-sāmānya-sthiter anya-dhiyo gateḥ |
V1_04313	viśayaṃ vyatirecayann upaplava-itarayoh	pramāṇa-itaratām brūyāt, viśeṣa-abhāvāt. upaplava
PV_03091	tac ca sa-upāyam a-vidhāya a-pidhāya ca |	pramāṇa-uktir niśedhe yā na sā nyāya-anusāriṇī ||
VN_00201	iti. atra vyāpti-sādhanam viparyaye bādha-	pramāṇa-upadarśanam. yadi na sarvaṃ sat kṛtakam
SV_17402	avisamvāda-sambhavāt, na tv anyatra dṛṣṭa-	pramāṇa-uparodhasya puruṣasya pravṛttir iti. yaḥ
VN_01011	su-kumāra-prajño devānām-priyo na sahate	pramāṇa-cintā-vyavahāra-parikleśam yena na atra

PV_02284	| upadeśa-tathābhāva-stutis tad-upadeśataḥ ||	pramāṇa-tattva-siddhy-artham anumāne 'py a-
SV_05103	iti vakṣyāmaḥ. sarveṣāṃ viplave 'pi	pramāṇa-tad-ābhāsa-vyavasthā, ā āsraya-parāvṛtter
V2_06509	kārya-upalambho yena anumīyeraṇ. na ca te	pramāṇa-traya-nivṛttāṅv api na santi iti śakyante
SV_10210	kārya-upalambho yena anumīyeraṇ. na ca te	pramāṇa-traya-nivṛttāṅv api na santi iti śakyante
SV_10714	dharma ity abhiprāyaḥ. yad uktam – na	pramāṇa-traya-nivṛttāṅv api bhāva-abhāva-siddhir
SV_17611	anupalabdhir na sidhyate ||339|| tasmān na	pramāṇa-traya-nivṛttāṅv api viprakṛṣṭeṣv abhāva-
SV_10201	sādhayann anupalabdhī-mātreṇa sarva-arthānāṃ	pramāṇa-traya-nivṛtṭyā sādhayet. tatra na śāstra-
SV_01821	ayam asya svabhāvas tan-mātra-anubandhī	pramāṇa-dṛṣṭas tad-bhāva-niyamād iti. jñāta-tad-
V3_09707	asiddham iti, na tat sarvatra anumāne,	pramāṇa-dṛṣṭasya pratijñayā asiddhi-codanā-ayogāt,
PV_03063	anyasya sambhavaḥ | tasmāt prameya-dvītvena	pramāṇa-dvītvaṃ iṣyate || try-eka-saṅkhyā-nirāso
VN_01009	-viśaya iti vaktavyam, viśeṣa-abhāvāt. sarva-	pramāṇa-nivṛttir anupalabdhīḥ. sā yatra so 'sad-
NB_02048	-anumāna-nivṛtti-lakṣanā saṃśaya-hetuḥ.	pramāṇa-nivṛttāṅv apy artha-abhāva-asiddher iti.
SV_10503	sac-chabda-vyavahāra-pratiśedhe 'pi	pramāṇa-nivṛtṭyā nimitta-vaikalya-a-bhāvino
HB_00407	etena dharmi-dharma-liṅga-ādi-vikalpasya	pramāṇa-pṛṣṭha-bhāvinaḥ prāmānyam pratyuktam.
V1_03801	-ślokaḥ. katham punar asati bāhye 'rthe	pramāṇa-prameya-phala-sthitiḥ. uktam atra –
V3_12202	-balena sapakṣa-a-sapakṣau vyavasthāpya	pramāṇa-pravartanaṃ yuktam. evaṃ hy āgama-siddha
NB_02004	liṅgād yad anumeye jñānaṃ tad anumānam.	pramāṇa-phala-vyavasthā atra api pratyakṣa-vat.
NB_01018	viśayaḥ. tad eva ca pratyakṣam jñānaṃ	pramāṇa-phalam. artha-pratīti-rūpatvāt. artha-
V1_03311	yuktam. atha kā iyam artha-saṃvid yā	pramāṇa-phalam. yad eva idaṃ pratyakṣam
V1_03706	artha-vid eva kāryato draṣṭavyā. ata eva na	pramāṇa-phalayor viśaya-bhedaḥ. svabhāva-cintāyāṃ
SV_16613	apauruṣyatā ||315|| tulye 'py āgama-vāde	pramāṇa-balād āgamasya kvacid āgamatve pramāṇa-
V3_05903	tasmāt kasyacit pratyakṣatāyāṃ tat-	pramāṇa-balena dvau vikalpau bhavataḥ – idam
V3_06507	vā virodhaḥ, nitya-anityatva-vat.	pramāṇa-bādhanād vā api sa-apekṣa-dhruva-bhāva-
V3_06701	sādhayati, bādha punas tata eva iti na	pramāṇa-bādhanād virodhaḥ. satyam, virodhi-
V3_03409	pratijñā-vacanena darśaniyaḥ. sa ca yathā	pramāṇa-bādhāyāṃ na sambhavati, tathā ekatra
VN_03404	virodhād virodha-sambhava iti cet, a-	pramāṇa-yoge tu ubhayor dharmiṇi saṃśayaḥ. tathā
V3_03611	pratyakṣasya apy evaṃ-bhāvaḥ syāt. na ca	pramāṇa-lakṣaṇa-vyatirikto 'nyo 'sti viśeṣaḥ
V1_00612	liṅgayor anumāne 'pi tulya iti na	pramāṇa-lakṣaṇam anumānam na anveti. tatra
V3_12609	na cet sva-viśaye pareṇa bādhyate. tad asya	pramāṇa-lakṣaṇam asti iti prameyo 'bhāvaḥ. na eva
V3_07602	kaścid viśeṣo 'sti iti nirloḥitam etat	pramāṇa-vārttike. atha punar ubhaya-dharmam
V1_02712	-satya-darśana-vad yathā nirṇitam asmābhiḥ	pramāṇa-vārttike. kāma-śoka-bhaya-unmāda-caura-
V2_09008	-antara-ākṣepa-an-ākṣepāv ity-ādi-prasaṅgaḥ	pramāṇa-vārttike nirṇītaḥ. tam asya svabhāvam
V2_07004	vistareṇa ca ayam asmābhir vādaḥ	pramāṇa-vārttike pratiśiddha iti na iha
SV_17617	-prajñāne pañca liṅgāni jādye ||340|| iti	pramāṇa-vārttike prathamāḥ paricchedaḥ || ||
V3_13712	-paricchedas tṛtiyaḥ. samāptaś ca ayam	pramāṇa-viniścayaḥ. samyag-jñāna-pūrvikā sarva-
HB_03017	kiṃ na abhāva-pratipattir iti vicāritaṃ	pramāṇa-viniścaye. tasmād ayam analaṃ paśyann apy
V3_13711	bhāvo 'vibhāvita-dhiyā a-vidito janena ||	pramāṇa-viniścaye parārtha-anumāna-paricchedas
V1_04407	-kurvanti. tad api leśataḥ sūcitam eva iti.	pramāṇa-viniścaye pratyakṣa-paricchedaḥ prathamāḥ.
VN_03610	ity-ādi hy asiddho hetvābhāsaḥ. pratijñāyāḥ	pramāṇa-virodhaḥ sva-vacana-virodhena vyākhyāta
SV_17424	evaṃ-vādino vedasya sarvatra śāstra-śarīre	pramāṇa-virodhāṃ a-pratisamādhāya sambandha-
VN_02920	hetoś ca dṛṣṭānta-ādibhir virodhaḥ	pramāṇa-virodhāś ca pratijñā-hetvor vaktavyaḥ.
SV_17503	api vahneḥ śīta-pratikāra-vacanena dṛṣṭa-	pramāṇa-virodhasya apy atyanta-parokṣe 'rthe
SV_17405	āha śāstraṃ śakya-paricchede 'pi viśaye	pramāṇa-virodhād bahutaram ayuktam api. nityasya
VN_03608	viruddhatvaṃ vā vaidharmye yadi vṛtṭiḥ syāt.	pramāṇa-virodhe tu hetoḥ, yathā na dahano 'gniḥ
V3_07103	sādhayitum śakyate, an-anvayāt. yathā āha –	pramāṇa-viśaya-a-parijñānād iti. so 'yaṃ viśeṣo
SV_09319	sādhayitum śakyate 'n-anvayāt. yathā āha –	pramāṇa-viśaya-ajñānād iti. so 'yaṃ viśeṣo na
V1_02001	||20|| ity antara-ślokaḥ. na ca idaṃ pūrva-	pramāṇa-viśaya-grāhi, an-adhigata-viśayatvāt
V3_02812	kasyacid vitatha-arthatvāt tat-parihāreṇa	pramāṇa-viśaya-parigraha-artham. kiṃ punar
HB_03504	eva sādhya-siddheḥ, sādhya-abhāvo hi bādha-	pramāṇa-vṛtti-niyata ity a-bādhāyāṃ sādhya-
SV_17106	iti prasiddher anvaya iti cet. na, prāpteḥ	pramāṇa-vṛtti-lakṣaṇatvāt. yat kiñcana grahaṇam
HB_00411	-siddhiḥ. sā sādhya-viparyaye hetor bādha-	pramāṇa-vṛtṭiḥ, yathā yat sat, tat kṣaṇikam eva.
HB_03201	vyavacchindaty eva tat paricchinatti ity eka-	pramāṇa-vṛtṭiḥ sarvān bhāvān dvairāśye
HB_03907	bhāva-abhāva-vacana-mātreṇa api tat-sādhana-	pramāṇa-vṛtṭir ākṣipyate. anyathā tayor eva sattā
SV_16933	api. virodha-a-virodhau ca bādha-sādhaka-	pramāṇa-vṛtṭi. te ca atyakṣe na abhimate. tat
V3_02903	|26|| vyastāḥ pramāṇābhyāṃ nirākṛto viparyaye	pramāṇa-vṛtṭer an-āsrayaḥ prati-pramāṇasya.
SV_17004	saty api tasminn a-tathābhāvād arthasya a-	pramāṇa-vṛtṭer anyasya api śaṅkaniyatvāt. yad
HB_03904	tau hi bhāva-abhāvau tad-abhāva-sādhana-	pramāṇa-vṛtṭyā boddhavyau, upāya-antarasya a-
HB_00315	-rūpa-an-adhigateḥ, vastv-adhiṣṭhānatvāt	pramāṇa-vyavasthāyāḥ, arthakriyā-yogya-viśayatvāt
HB_03206	tṛtiya-prakāra-abhāvaṃ ca sūcayati ity eka-	pramāṇa-vyāpāra eṣaḥ. tathā hi kvacit pramāṇam
V2_04813	-bhedāt pramāṇayor viśaya-bhedam āha, na	pramāṇa-vyāpāra-viśaya-bhedāt. bheda ity apy asya
SV_15513	tu pauruṣeya iti dur-avasānam. asti viśeṣaḥ	pramāṇa-saṃvāda iti cet. etad uttaratra
SV_15515	antara-vṛtṭir iti. samāna-dharmiṇor arthayor	pramāṇa-saṃvāda-mātra-viśeṣād ekatra
SV_16611	ca evaṃ āgama-lakṣaṇam syāt. tathā hi yasya	pramāṇa-saṃvādi vacanaṃ tat-kṛtaṃ vacaḥ | sa
SV_16520	api syād ity an-abhiniveśa eva yuktaḥ. yasya	pramāṇa-saṃvādi vacanaṃ so 'rtha-vid yadi | na hy
SV_16614	-vāde pramāṇa-balād āgamasya kvacid āgamatve	pramāṇa-saṃvādo vacanānām āgama-lakṣaṇam syāt. na

VN_01017	sādhayati, tat-svabhāva-sattayās tat-	pramāṇa-sattayā vyāpteḥ. na ca upalabdhi-lakṣaṇa-
PV_03432	|| dhiyo nīla-ādi-rūpatve bāhyo 'rthaḥ kiṃ	pramāṇakāḥ | dhiyo 'nīla-ādi-rūpatve sa tasya
V3_13101	nityaḥ śrāvaṇatvād iti. atra hi trayam a-	pramāṇakam abhyupeyam – vyatireki-śabdātva-
V3_03304	tatas tad bādhakam iti. tat tarhi śāstram a-	pramāṇakam katham dharminam pratiṣṭhāpayati.
VN_02905	pratipādayitum śaknuyāt. an-uddīśya a-	pramāṇakam śāstra-upagamam pramāṇena eṣām
HB_03719	sva-sādhya-tattva-prakṛtīni kṛtvā tat-	pramāṇakān puruṣān abhyudaya-niḥśreyasābhyām
V2_08011	anityatā-sāadhanād a-doṣaḥ, a-tad-rūpasya a-	pramāṇatayā asiddher anvaya-vidhāna-ayogāt. tad
V3_03601	niṣedhatām asya darśayann evam āha, a-prati-	pramāṇatayā niścayaṃ vā. tan-niṣedho hy anumānāt
HB_03402	parokṣe 'rthe prayogaḥ. na eva prayogaḥ	pramāṇatayā līnga-a-niścayāt. kevalam siddha-
SV_10213	sad-asan-niścaya-phalā na iti syād vā a-	pramāṇatā | (200ab) na eva vā iyam anupalabdhiḥ
PV_03239	|| pūrva-anubhūta-grahaṇe mānasasya a-	pramāṇatā | a-dṛṣṭa-grahaṇe 'ndha-āder api syād
PV_02283	|| tac ca abhiyogavān vaktum yatas tasmāt	pramāṇatā | upadeśa-tathābhāva-stutis tad-
PV_03056	|| abhiprāya-avisamvādād api bhrānteḥ	pramāṇatā | gatir apy anyathā dṛṣṭā pakṣaś ca
V1_00602	hy arthasya a-sambhave 'bhāvāt pratyakṣe 'pi	pramāṇatā | pratibaddha-svabhāvasya tad-dhetutve
PV_03121	|| tattva-ārope viparyāsas tat-siddher a-	pramāṇatā | pratyakṣa-itarayor aiikyād eka-siddhir
PV_02003	|| grhīta-grahaṇān na iṣṭam samvṛtam dhī-	pramāṇatā | pravṛttes tat-pradhānatvād dheya-
PV_03014	|| bāhya-artha-pratibhāsāyā upāye vā a-	pramāṇatā | vijñāna-vyatiriktasya vyatireka-a-
PV_03317	|| tad-a-bhede 'pi bhedo 'yam yasmāt tasya	pramāṇatā | saṃskārāc ced a-tādrūpye na tasya apy
PV_03055	| gatiś cet para-rūpeṇa na ca bhrānteḥ	pramāṇatā || abhiprāya-avisamvādād api bhrānteḥ
PV_04005	| tad-anya-upagame tasya tyāga-aṅgasya a-	pramāṇatā || tat kasmāt sādhanam na uktaṃ sva-
PV_04105	| puruṣa-icchā kṛtā ca asya paripūrṇā	pramāṇatā || tasmāt prasiddheṣv artheṣu śāstra-
PV_03088	| dṛśyasya darśana-abhāvād iti cet sā a-	pramāṇatā || tasmāt sva-śabdena uktaḥ api sā
PV_02007	| bhūta-uktiḥ sādhanā-apekṣā tato yuktā	pramāṇatā || nityam pramāṇam na eva asti
PV_02009	| kathaṅcin na upakāryatvād anitye 'py a-	pramāṇatā || sthitvā-pravṛtti-samsthāna-viśeṣa-
SV_10104	| pravartitavyam na ity ukta-anupalabdheḥ	pramāṇatā ||198|| tṛtīyas tu hetur anupalabdhir a
PV_03099	nivṛttiś cet paricchinā kathaṅcina || yad a-	pramāṇatā abhāve līngam tasya eva kathyate | tad
V3_03404	etat. puruṣa-icchā-kṛtā ca asya paripūrṇā	pramāṇatā. yadi sva-vacana-abhyupagama-virodhayoḥ
PV_03086	kāraṇasya vā | niṣedhe yā api tasya eva sā a-	pramāṇatva-sūcanā || anyathā ekasya dharmasya
PV_03058	anumāna-tad-ābhayoḥ | arthakriyā-anurodhena	pramāṇatvam vyavasthitam || buddhir yatra artha-
V2_04712	anumāna-tad-ābhayoḥ | arthakriyā-anurodhena	pramāṇatvam vyavasthitam ||6|| iti saṅgraha-
V3_03211	-nimittam vān-mātra-vacane pratibandhaḥ. a-	pramāṇatvam śāstre 'pi tulyam iti tatra api
V3_00601	prakāra eṣaḥ. na viparyaya-sāadhanam, hetor a-	pramāṇatvāt. iha api yadi viparyayaṇa evam
SV_17103	kalpane na nibandhanam | prasiddher a-	pramāṇatvāt tad-grahe kiṃ nibandhanam ||322||
V2_07104	kalpane kiṃ nibandhanam | prasiddher a-	pramāṇatvāt tad-grahe kiṃ nibandhanam ||41||
PV_04094	ca ekam uktaṃ samatvataḥ || yathā ātmano 'b-	pramāṇatve vacanam na pravartate | śāstra-siddhe
V3_00305	bhaved, tad-upagama āgamasya tyāga-aṅgasya a-	pramāṇatvena a-pratipatti-yogyatvāt. tad-upagamād
V1_00411	atīpatati. tac ca asiddham iti na kiñcit	pramāṇam a-pramāṇam vā anyatra anubhūta-
HB_00306	ca anumāna-vat. arthakriyā-arthi hi sarvaḥ	pramāṇam a-pramāṇam vā anveṣate prekṣāvān. na ca
SV_17505	-anumānam. sidhyet pramāṇam yady evam a-	pramāṇam atha iha kim | na hy ekaṃ na asti satya-
V3_06402	nīlam etan na pītam iti. tasmān na tau	pramāṇam. adṛśye niścaya-ayogāt sthitir anyatra
HB_00314	kāryatas tad-viśayatvāt smṛtir eva na	pramāṇam, an-adhigata-vastu-rūpa-an-adhigateḥ,
SV_10221	yathā-udāhṛtā prak. yat punaruktam a-	pramāṇam anupalabdhir iti. svabhāva-jñāpaka-
V3_03701	yatas tad-viśeṣa-bahir-bhāvād a-	pramāṇam anumānam syāt. eka-saṅkhyā-vivakṣayā a-
V1_00403	ātma-sambandham apekṣata iti na a-pratyakṣam	pramāṇam anumānād vyatiriktam asti. na a-
HB_00702	na api svayam prāg eva pratipadyate kiñcit,	pramāṇam antareṇa evam pratīter nimitta-abhāvāt,
SV_03112	') tat tarhi bhrānti-nivṛtṭy-arthaṃ pravṛttam	pramāṇam anya-samāropa-vyavaccheda-phalam iti
PV_03076	prameya-niyame varṇa-anityatā na pratiyate |	pramāṇam anyat tad buddhir vinā līngena sambhavāt
SV_10219	iti sā iyam a-pravṛtṭi-phalā proktā.	pramāṇam api kācit syāl līnga-atīśaya-bhāvinī ||20
SV_10220	||200|| atra na sarva-anupalabdhir a-pramāṇam.	pramāṇam api kācil līnga-viśeṣa-bhāvinī, yathā-
V1_04405	-viveka-nir-malam an-apāyi pāramārthika-	pramāṇam abhimukhī-kurvanti. tad api leśataḥ
V3_12607	prameyā vaktavyāḥ. na hi bhāva-viśayam eva	pramāṇam, avisamvāda-lakṣaṇatvāt pramāṇasya. tat
PV_03069	pravṛtṭeś ca siddhas tad-bhāva-niścayaḥ ||	pramāṇam avisamvādāt tat kvacid vyabhicārataḥ |
PV_02001	pramāṇa-vārtṭike prathamāḥ paricchedaḥ || ||	pramāṇam avisamvādi jñānam arthakriyā-sthitiḥ |
PV_02032	-tattvasya sa-abhyupāyasya vedakaḥ | yaḥ	pramāṇam asāv iṣṭo na tu sarvasya vedakaḥ ||
V1_00405	anumānād vyatiriktam asti. na a-pratyakṣam	pramāṇam asti ity aparāḥ. tad ayuktam, yasmāt
V3_03203	-vacanena virodhaḥ, na śāstreṇa. tayor yasya	pramāṇam asti, tad aparasya bādhakam bhavati.
V1_00201	nanv anyad api śabda-upamāna-ādikaṃ	pramāṇam asti. pramāṇasya sato 'tra eva antar-
SV_16802	-lakṣaṇam iṣṭam. na ato niścayaḥ. tan na	pramāṇam āgama ity apy uktaṃ. apauruṣeyānām
SV_16624	a-sambhavād a-tad-ālambana-pratītaye	pramāṇam āgamaḥ. pramāṇa-antara-vṛttis tu
V1_04401	apy an-āśvāsikaṃ vyavahāram utpāśyann ekam a-	pramāṇam ācakṣīta, aparam ā-saṃsāram a-viśliṣṭa-
V2_06516	iti cet, ata eva saṃśayo 'stu, bhaved vā	pramāṇam ity a-pratikṣepaḥ. tad atra keṣāñcit
SV_10311	iti cet. ata eva saṃśayo 'stu, bhaved vā	pramāṇam ity a-pratikṣepaḥ. tad atra keṣāñcid
HB_00312	sādhyate. tasmād an-adhigata-artha-viśayam	pramāṇam ity apy an-adhigate svalakṣaṇa iti
NB_03052	sva-vacana-nirākṛto yathā – na anumānam	pramāṇam. iti catvāraḥ pakṣa-ābhāsā nirākṛtā
SV_10310	anupalabdhi-mātram a-pramāṇam. bhāve kiṃ	pramāṇam ity cet. ata eva saṃśayo 'stu, bhaved vā

V2_06515	anupalabdhi-mātram a-pramāṇam. bhāve kiṃ	pramāṇam iti cet, ata eva saṃśayo 'stu, bhaved vā
SV_16902	'nṛtam api brūyād iti na asya vacanam	pramāṇam iti. tad iha api kiṃ na pratyavekṣyate
V3_03311	sva-vāg-viruddham, yathā – na anumānam	pramāṇam iti. pratibandho 'pi katham a-pramāṇasya.
V3_06210	eva abhāva-upalambhāt, tac ca svatantram	pramāṇam iti. sa tarhy abhāva-pratyayaḥ kuto
SV_00504	tatra ādyā sad-vyavahāra-niṣedha-upayogāt	pramāṇam uktā. na tu vyatireka-darśana-ādāv
V2_07313	tatra dvitīyā sad-vyavahāra-niṣedha-upayogāt	pramāṇam uktā. na tu vyatireka-darśana-ādāv
VN_00305	tad asya viruddha-pratyupasthāpanād bādhakam	pramāṇam ucyate. evaṃ hi sa hetuḥ sādhyā-abhāve
SV_10316	svabhāva-abhāve sādhye tad-anupalambha eva a-	pramāṇam ucyate. kāraka-anupalambhas tu pramāṇam
SV_10317	a-pramāṇam ucyate. kāraka-anupalambhas tu	pramāṇam eva. na hy asti sambhavo yad asati
SV_10118	-niścaya-phalā api sā. asattāyām api iyam	pramāṇam eva. na hy asti sambhavo yad upalabdhi-
SV_10324	eva līngini svabhāva-anupalambho 'pi kaścit	pramāṇam eva. yady an-upalabhyamāno vyāpakāḥ
HB_03909	tasmāt sarvatra sattā-vyavasthā eva	pramāṇam tat-sādhanam anvākarṣati iti.
SV_17527	kutas tebhyo 'rtha-niścayaḥ ||338|| āgamam	pramāṇam tad-ādarśita-artha-pratipattaye 'jño
NB_01020	artha-pratīti-rūpatvāt. artha-sārūpyam asya	pramāṇam. tad-vaśād artha-pratīti-siddher iti.
PV_04003	āgamasya ukteḥ sādhanasya param prati | so '	pramāṇam tadā asiddham tat-siddham akhilaṃ tataḥ |
HB_00215	tad ādyam asādhāraṇa-viṣayam darśanam eva	pramāṇam. tasmimś tathābhūte dṛṣṭe sa yena yena
PV_02146	ca sarva-ārambha-abhiyogataḥ | tataḥ	pramāṇam tāyo vā catuḥ-satya-prakāśanam ||
V3_06312	'n-akṣa-līnga-āśrayo 'nupalambha-vikalpo na	pramāṇam. darśanam eva hi tat tathā utpannam,
PV_02033	paśyatu vā mā vā tattvam iṣṭam tu paśyatu |	pramāṇam dūra-darśi ced eta gṛdhrān upāsmahe ||
SV_01722	so 'nitya-svabhāvam santam janayati iti	pramāṇam dṛṣṭāntena upadarśyate. anyathā eka-
V2_10010	so 'nityam svabhāvam santam janayati iti	pramāṇam dṛṣṭāntena upadarśyate. tena ca
V1_00408	ca kasyacit ||2|| sa khalu pratyakṣam	pramāṇam na anumānam iti bruvāṇaḥ kāsāñcij jñāna-
PV_02008	-apekṣā tato yuktā pramāṇatā || nityam	pramāṇam na eva asti prāmānyād vastu-sad-gateḥ |
V1_02108	-saṃvittir āviṣṭa-abhilāpā. sā pratyakṣam	pramāṇam. na eva sukha-ādayaḥ saṃvedana-rūpāḥ.
PV_03346	-viniścayaḥ || tadā artha-ābhāsātā eva asya	pramāṇam na tu sann api | grāhaka-ātmā a-
SV_17019	-yāthātathya-vacanāḥ. tad eṣam pravādo na	pramāṇam. na hi kasyacid api samyak-pratipatter
V2_04608	apy artha-sambandhena tad-avyabhicārāt	pramāṇam. na hi svabhāvaḥ kāryam vā bhāva-kāraṇa-
V2_07401	-jñāpana-aṅgād a-pratīteḥ. prathamā tv atra	pramāṇam, niścaya-phalatvāt. tad-bhāva-mātra-
SV_00506	-ādāv upayujyate, saṃśayāt. dvitīyā tv atra	pramāṇam niścaya-phalatvāt. sā ca prayoga-bhedād
SV_15226	vyāpnuyāt. na ca tatra tasya a-sambhave	pramāṇam paśyāmaḥ. na ca a-viruddha-vidhiḥ
V3_06510	virodhaḥ, yathā sa-apekṣa-dhruva-bhāvayoh.	pramāṇam punaḥ – na vināsa-niyatās tat-kāraṇa-
HB_03209	-anyasya tatra a-paricchedāt. atas tad eva	pramāṇam prakāra-antara-abhāvam sūcayati, tasmin
V3_06611	eva virodhaḥ, a-niyamena niyama-bādhanaṭ.	pramāṇam pratiyoginam sādhayati, bādhā punas tata
SV_16524	-antara-saṃvādāt. bahuṣv api vyākhyātrṣu yaḥ	pramāṇam pratyakṣa-ādikaṃ saṃsyandayati so
V2_05713	'pi tadutpattes tad-avyabhicāriṇāv iti	pramāṇam pratyakṣa-vat. asattā-niścaya-phalo
SV_00306	'pi tadutpattes tad-avyabhicāriṇāv iti	pramāṇam pratyakṣa-vat. pratyakṣasya api hy artha
V1_02711	ādāv iva, tad a-vikalpakam a-vitatha-viṣayam	pramāṇam pratyakṣam, ārya-satya-darśana-vad yathā
SV_10220	bhāvinī ||200|| atra na sarva-anupalabdhir a-	pramāṇam. pramāṇam api kācil līnga-viśeṣa-bhāvinī,
HB_03205	bhāva-a-pariccheda-prasaṅgāt. tasmāt kvacit	pramāṇam pravṛttaṃ tat paricchinatti, tato 'nyad
HB_03207	eka-pramāṇa-vyāpāra eṣaḥ. tathā hi kvacit	pramāṇam pravṛttaṃ tad eva tad-anyasmād
HB_00303	-viṣayā yathā-dṛṣṭa-ākāra-grahaṇān na	pramāṇam, prāg asādhāraṇam dṛṣṭvā asādhāraṇam iti
V3_03403	iti cet, katham punar upagama-a-viśeṣa ekaṃ	pramāṇam bādhakam ca na aparam iti yat kiñcid
SV_01221	anyatra apy abhāva-niyama-abhāvāt. vṛttam	pramāṇam bādhakam. a-vṛtta-bādhane sarvatra an-
V2_09507	anyatra apy abhāva-niyama-abhāvāt. vṛttam	pramāṇam bādhakam. a-vṛtta-bādhane sarvatra an-
SV_01411	nāstitā a-dṛṣṭaḥ ||19|| na evam a-darśanam	pramāṇam bādhā-sambhavāt. tathā anyatra api
V2_09702	virodhāt. na tarhi idānim a-darśanam	pramāṇam, bādhā-sambhavāt. tathā anyatra api
PV_02007	abhiprāyāt svalakṣaṇa-vicārataḥ | tadvat	pramāṇam bhagavān abhūta-vinivṛttaye | bhūta-
SV_10309	virodha-abhāvād atra anupalabdhi-mātram a-	pramāṇam. bhāve kiṃ pramāṇam iti cet. ata eva
V2_06515	-virodha-abhāvād atra anupalabdhi-mātram a-	pramāṇam. bhāve kiṃ pramāṇam iti cet, ata eva
V1_03102	artha-rūpatām | tasmāt prameya-adhigateḥ	pramāṇam meya-rūpatā ||34|| na hi kriyā-sādhanam
V1_03010	sā hi jñānam, tac ca phalam iti kim idānim	pramāṇam. yata iyam prameya-adhigatir a-
VN_00213	keṣāñcid arthānām a-darśanāt. bādhakam punaḥ	pramāṇam, yatra krama-yaugapadya-ayogaḥ, na tasya
SV_17505	-parokṣe 'rthe 'visaṃvāda-anumānam. sidhyet	pramāṇam yady evam a-pramāṇam atha iha kim | na
PV_04099	tac ca asya tadā sva-vacana-ātmakam | tayoh	pramāṇam yasya asti tat syād anyasya bādhakam ||
V1_00412	tac ca asiddham iti na kiñcid pramāṇam a-	pramāṇam vā anyatra anubhūta-viṣayābhyo '-
HB_00306	-vat. arthakriyā-arthī hi sarvaḥ pramāṇam a-	pramāṇam vā anveṣate prekṣāvān. na ca sāmānyam
PV_03065	hy abhāvasya api niścayāt | tan niścaya-	pramāṇam vā dvitīyam na akṣa-jā matiḥ || abhāve
V3_06508	vā api sa-apekṣa-dhruva-bhāva-vat ||52||	pramāṇam vā yadi tattve bādhakam syāt tal-līngena
SV_10214	| (200ab) na eva vā iyam anupalabdhiḥ	pramāṇam vyavasāya-phalatvāt pramāṇānām. na hi
V1_00604	||3|| pratyakṣam apy artha-avisamvādād eva	pramāṇam. sa ca avisamvādas tasmād ātma-lābhāt,
SV_17015	vākyasya. api ca prasiddhiḥ ca nṛṇām vādaḥ	pramāṇam sa ca na iṣyate | tataś ca bhūyo 'rtha-
V2_07101	||39|| prasiddhiḥ ca nṛṇām vādaḥ	pramāṇam sa ca na iṣyate | tataś ca bhūyo 'rtha-
PV_03286	tat sphuṭa-a-kalpa-dhī-phalam || tatra	pramāṇam saṃvādi yat prān nirṇīta-vastu-vat | tad
PV_04016	pakṣa-vacanam vaktur abhiprāya-nivedane |	pramāṇam saṃśaya-utpattes tataḥ sāksān na
V1_03308	-sanniveśi vyavahāraḥ. na api sannikarṣaḥ	pramāṇam, sarva-ātmanā sannikṛṣṭasya api kaiścīd

PV_04104	sva-vācy api || tena abhyupagamāc chāstram	pramāṇam sarva-vastuṣu | bādhakam yadi na icchet
V3_03402	a-pramāṇasya bādhanāt. tena upagamāt	pramāṇam sarva-vastuṣu śāstram bādhakam eva iti
PV_03089	uktā api sā abhāvasya prasādhikā | yasya a-	pramāṇam sā a-vācyo niṣedhas tena sarvathā ||
V1_04402	vāsanatvād iha vyavahāra-avisamvāda-apekṣayā	pramāṇam. sāmvyavahārikasya ca etat pramāṇasya
V3_06309	ca tasya eva tatra sāmartyam iti tad eva	pramāṇam syāt. tad-ākāra-niyama-sāmartyena aparā-
HB_03505	-sāmartya-abhāvāt. a-niyame na ca bādhakam	pramāṇam syāt sādhyā-abhāvasya ca sambhava iti na
PV_03366	-ātmatā ātmani | sā yogyatā iti ca proktaṃ	pramāṇam sva-ātma-vedanam || sarvam eva hi
V1_04301	-ātmatā ātmani | sā yogyatā iti ca proktaṃ	pramāṇam sva-ātma-vedanam ||57|| ity antara-
PV_04215	sa-ātmatvaṃ kiṃ na mīyate || an-iṣṭam cet	pramāṇam hi sarva-iṣṭinām nibandhanam | bhāva-
SV_01611	sādhakaḥ ||22|| anupalambhaṃ ca asya	pramāṇayata ātma-vādo nir-ālambaḥ syāt, a-
VN_00219	ca siddhaṃ bhavati. atra apy a-darśanam a-	pramāṇayataḥ krama-yaugapadya-ayogasya eva a-
V2_07302	arvāg-darśanasya ātma-pratyakṣa-nivṛtti-	pramāṇayatas tad-grahaṇa-yogya-pratiśedho yuktaḥ,
SV_17107	yat kiñcana grahaṇam hi prasiddhim a-	pramāṇayatas tan-mukhena pratītiḥ, nyāyāt prāpti-
V2_06413	tasmād ayam ātma-upalambha-nivṛttim eva	pramāṇayan pratikṣipati. sā viprakṛṣṭeṣv apy asti,
V3_03101	ity avāśyam evaṃ-vidhe viṣaye śāstram	pramāṇayitavyam. katham idānīm na tīrtha-snāna-
SV_16929	kurvāṇaḥ śabda-antareṣu katham prasiddhim	pramāṇayet. tatra a-virodhād abhyupagama iti cet.
V3_03705	ity uktam. na ca puruṣa-pratibhā-vaśāt	pramāṇayor lakṣaṇam ucyate, kiṃ tarhi vastu-
V2_04813	ākārau yujyete. tad ālambana-viṣaya-bhedāt	pramāṇayor viṣaya-bhedam āha, na pramāṇa-vyāpāra-
VN_00307	hetuḥ sādhyā-abhāve 'san sidhyet, yadi tatra	pramāṇavatā sva-viruddhena bādhyeta. anyathā
V3_03312	pramāṇam iti. pratibandho 'pi katham a-	pramāṇasya. ata eva tulya-kakṣatvāt. yadi hi
V1_02001	pramāṇa-viṣaya-grāhi, an-adhigata-viṣayatvāt	pramāṇasya, anyathā ca atiprasaṅgāt, a-bhraṣṭa-
SV_16521	so 'rtha-vid yadi | na hy atyanta-parokṣeṣu	pramāṇasya asti sambhavaḥ ||314|| syād etat – na
V3_12608	viṣayam eva pramāṇam, avisamvāda-lakṣaṇatvāt	pramāṇasya. tat sad-asatī tad-bhāvena
VN_00523	'rthe pratipattī-pratyakṣasya anyasya vā	pramāṇasya nivṛttāv api saṃśayāt. na ca sarve
V3_07809	ca anumāna-viṣaye pratyakṣa-ādi-bādha asti,	pramāṇasya pramāṇa-antareṇa bādhyām tasya a-
V1_03009	-vijñāna-hetutva-vacanāt. kiṃ punar asya	pramāṇasya phalam. prameya-adhigatiḥ. sā hi
V3_03401	siddhir eva, na pratibandhaḥ, pramāṇena a-	pramāṇasya bādhanāt. tena upagamāt pramāṇam sarva
V1_04403	apekṣayā pramāṇam. sāmvyavahārikasya ca etat	pramāṇasya rūpam uktam, atra api pare mūḍhā
V3_02903	viparyaye pramāṇa-vṛtter an-āśrayaḥ prati-	pramāṇasya. viruddhayor ekatra samyag-jñāna-
V3_13103	-sāmānyam indriya-gamyam nityam ca. ato 'sya	pramāṇasya vṛttili. tan na etad vastu-bala-āyātām
V1_00201	api śabda-upamāna-ādikaṃ pramāṇam asti.	pramāṇasya sato 'tra eva antar-bhāvāt pramāṇe (1b')
VN_00812	liṅgam ucyate. a-pratyakṣatve 'py a-	pramāṇasya sattā-upagamo na yuktaḥ. tan na rūpa-
HB_03914	anvaya-vyatirekayoḥ sattā-saṃśayāt. yataḥ	pramāṇād anayor niścayaḥ, tad-adhīnā sattā-
PV_03120	a-nidarśanam | dṛṣṭe tad-bhāva-siddhiś cet	pramāṇād anya-vastuni || tattva-ārope viparyāsas
HB_02804	-rūpasya kevalasya tattva-vyavasthāpakād eva	pramāṇād anya-vyavaccheda-siddheḥ. sambandha-
V3_12201	syāt. na ca pareṇa tathā upagata ity a-	pramāṇād abhyupagamāt tathā eva bhavati,
PV_04237	asan na saḥ | asattvaṃ ca abhyupagamād a-	pramāṇān na yujyate || asato 'vyatireke 'pi
VN_01015	viprakṛṣṭeṣu. tasmāt svabhāva-viśeṣo yataḥ	pramāṇān niyamena sad-vyavahāram pratipadyate,
V3_03607	-abhāvasya puruṣa-mātreṇa a-niścayāt, ataḥ	pramāṇān niścaya-abhidhānād anumāna-viṣaye
SV_00405	kāraṇānām kārya-vyabhicārāt. a-pravṛttili	pramāṇānām (3a) anupalabdhir a-pravṛtṭi-phalā
SV_16622	-dṛśa iti iṣṭam syāt. pratyakṣa-pūrvakāṇām	pramāṇānām a-tad-darśane 'sambhavāt. pratyakṣa-a-
PV_03078	-antaraṃ meya-bahutvād bahutā api vā ||	pramāṇānām anekasya vṛtter ekatra vā yathā |
V3_03008	– na santi pramāṇāni prameya-arthāni iti,	pramāṇānām abhāve śāstra-sva-vacanayor ayogāt.
PV_04096	| udāharaṇam apy atra sadṛśam tena varṇitam |	pramāṇānām abhāve hi śāstra-vācor ayogataḥ || sva
SV_11010	-doṣa-a-nir-doṣatā api vā | dur-labhatvāt	pramāṇānām dur-bodhā ity apare viduḥ ||219||
SV_10214	anupalabdhilī pramāṇam vyavasāya-phalatvāt	pramāṇānām. na hi pravṛtṭi-niṣedhe 'pi iyaṃ niḥ-
V3_03007	udāharaṇam apy atra sadṛśam āha – na santi	pramāṇāni prameya-arthāni iti, pramāṇānām abhāve
VN_06803	nigrahasthāna-bhāvam āpadyante, yathā	pramāṇāni prameyatvam ity ata āha yathokta-
SV_02623	samāropā itī tad-vyavacchedakāni bhavanti	pramāṇāni sa-phalāni syuḥ. teṣāṃ tu vyavaccheda-
HB_03502	yata eva hetur anyathā api bhavet, ata eva	pramāṇābhyām a-bādhitā-tad-dharmā dharmī ity
SV_17409	bhāvānām viṣamām sthitim ||332|| nivṛttim ca	pramāṇābhyām anyad vā vyasta-gocaram | viruddham
V3_02903	vyasto hetor an-āśrayaḥ ||26|| vyastaḥ	pramāṇābhyām nirākṛto viparyaye pramāṇa-vṛtter an
VN_00401	-bhāva-prasādhanaṃ bhāva-abhāva-sādhana-	pramāṇābhyām. yathā idam asmin sati bhavati.
PV_04091	pakṣa-hetū na duṣyataḥ || a-niśiddhaḥ	pramāṇābhyām sa ca upagama iṣyate | sandigdhe
SV_01306	katham idānīm ātma-siddhiḥ. parasya apy a-	pramāṇikā katham nairātmya-siddhiḥ. abhyupagamena
V2_09603	katham idānīm ātma-siddhiḥ. parasya apy a-	pramāṇikā nairātmya-siddhiḥ. abhyupagamena ca sa-
SV_12022	a-doṣa itī cet. kuto 'sya iyaṃ iṣṭī a-	pramāṇikā prāg āsīt. a-kasmād grāhi ca ayam kiṃ
V1_00203	asti. pramāṇasya sato 'tra eva antar-bhāvāt	pramāṇe (1b') eva sadṛśa-ātmanā |
V1_00213	'rthasya pratipattir anumānam itī dve eva	pramāṇe, anyathā-pratipatty-ayogāt. na vai
V3_03710	viṣayam ca asyā nivedayiṣyāmaḥ. tad evam	pramāṇe bādhake bruvāṇas tato niścayam āha. tataḥ
V3_03401	pramāṇyam syāt siddhir eva, na pratibandhaḥ,	pramāṇena a-pramāṇasya bādhanāt. tena upagamāt
PV_03119	-a-grahaṇam yadi | nidarśanatvāt siddhasya	pramāṇena asya kiṃ punaḥ || vismṛtatvād a-doṣas
V3_09708	-ayogāt, an-adhikārāc ca śāstrasya anumāne.	pramāṇena eva bādthane tad-bhāva-pramāṇa-a-
VN_02905	an-uddiṣya a-pramāṇakam śāstra-upagamam	pramāṇena eṣām arthānām a-pratipādane na bhūta-
PV_02046	a-sandhānam kuto matam || asiddha-arthaḥ	pramāṇena kiṃ siddhānto 'nugamyate | hetor

PV_04073	yadi śāṅkā kuto nv iyam || so ' -niṣiddhaḥ	pramāṇena gr̥hṇan kena nivāryate | niṣiddhaś cet
HB_00207	bhāvaḥ. etena anvayo vyatireko vā yathāsvaṃ	pramāṇena niścita ukto veditavyaḥ. pakṣa-dharmaś
SV_00214	bhāvaḥ. etena anvaya-vyatirekau yathāsvaṃ	pramāṇena niścītāv uktau pakṣa-dharmaś ca. ta ete
V2_07503	svena sādhyā-dharmaṇa vyāptir yadi	pramāṇena niścīyate, tadā gamakaḥ, a-niścītāyāṃ
VN_02904	prativādī sat sāmānyam aindriyakaṃ nityaṃ ca	pramāṇena pratipādayitum śaknuyāt. an-uddiśya a-
V3_02405	tad-arthaṃ yatnaḥ kriyate. so ' -nivāritaḥ	pramāṇena pravartamānaḥ kena nivartyate. nivārito
PV_04073	gr̥hṇan kena nivāryate | niṣiddhaś cet	pramāṇena vācā kena pravartyate || pūrvam apy eṣa
V3_02406	pravartamānaḥ kena nivartyate. nivārito vā	pramāṇena vācā kena pravartyate. samaya-lakṣaṇa-
SV_17327	sarvasya śakya-vicārasya viśayasya yathāsvaṃ	pramāṇena vidhi-pratiśedha-viśuddhau
SV_04329	eva kiṃ na buddhir anuvīdhīyate. eka-śabda-	pramāṇena viśayī-karaṇe vastu-balād a-śeṣa-
V3_00209	iti cet, kasya ka āgamaḥ. bādhyamānaś ca	pramāṇena sa katham āgamaḥ. riktasya jantor
PV_04004	siddhaṃ yadi kasya ka āgamaḥ | bādhyamānaḥ	pramāṇena sa siddhaḥ katham āgamaḥ || tad-
SV_01801	sādhyā-vyabhicāra-āśāṅkā syāt. tena ca	pramāṇena sādhyā-dharmasya tan-mātra-anubandhaḥ
V2_10011	iti pramāṇaṃ dr̥ṣṭāntena upadarśyate. tena ca	pramāṇena sādhyā-dharmasya tan-mātra-anubandho
HB_02706	anya-bhāva-lakṣaṇo 'bhāvaḥ svayaṃ	pramāṇena siddhas tad-abhāva-vyavahāraṃ sādhyet,
V3_03110	cintā. yac chāstraṃ vastu-bala-pravṛttena	pramāṇena sva-vacanena ca a-bādhitam dr̥śya-
VN_02908	prativādinā doṣasya a-pratipāditatvāt.	pramāṇair a-samarthita-sādhanā-abhidhānāt tu jetā
V3_07805	kiṃ tarhi vastu-bala-āyātā eva khalu vyāptiḥ	pramāṇair upadarśyate – sarvaṃ kṛtakam anityam
SV_02603	svayaṃ | ko 'nyo na dr̥ṣṭo bhāgaḥ syād yaḥ	pramāṇaiḥ parikṣyate ||43|| eko hy artha-ātmā. sa
PV_03085	sarvatra sādhyate 'nupalambhataḥ | siddhiṃ	pramāṇair vadatām arthād eva viparyayāt || dr̥ṣṭā
V2_08311	evam anye 'pi svabhāva-hetavo yathāsvaṃ	pramāṇaiḥ siddha-tan-mātra-anubandha eva sādhyā-
NB_03015	sarva ete sādhanā-dharmā yathāsvaṃ	pramāṇaiḥ siddha-sādhanā-dharma-mātra-anubandha
HB_02916	-bhāvena pratiyoginaḥ. kiṃ nu vai pratiyogī	pramāṭum iṣṭo yena virodhaḥ sambandho liṅga-
HB_00406	na teṣāṃ sāmārthya-bhedāḥ, aparāpara-dhūma-	pramāṭa-sannikṛṣṭa-agni-vad agni-mātra-sādhye
V1_03009	-vacanāt. kiṃ punar asya pramāṇasya phalam.	prameya-adhigatiḥ. sā hi jñānam, tac ca phalam
V1_03010	ca phalam iti kim idānīm pramāṇam. yata iyam	prameya-adhigatir a-vyavahānā tattvaṃ
V1_03102	enām na hi muktva artha-rūpatām | tasmāt	prameya-adhigateḥ pramāṇaṃ meya-rūpatā ||34|| na
PV_03306	jñānasya bhedako 'pi kathañcana || tasmāt	prameya-adhigateḥ sādhanam meya-rūpatā | sādhanē
V1_03204	idaṃ na iti su-vyavasthitā bhāvāḥ | tasmāt	prameya-adhigateḥ sādhanam meya-rūpatā | sādhanē
V3_03007	apy atra sadṛśam āha – na santi pramāṇāni	prameya-arthāni iti, pramāṇānām abhāve śāstra-sva
HB_00713	ca sādhanam ucyate, tatra ayaṃ svayaṃ	prameya-upadarśanam antareṇa api pratipadya paraṃ
PV_03064	-dvitvam iṣyate || try-eka-śāṅkhyā-nirāso vā	prameya-dvaya-darśanāt | ekam eva a-prameyatvād
PV_03063	mevāsya anyasya sambhavaḥ | tasmāt	prameya-dvitvena pramāṇa-dvitvam iṣyate || try-
PV_03076	na sāmānyā-grahas tasmims tato 'numā ||	prameya-niyame varṇa-anityatā na pratiyate |
HB_03815	-mātrāt tal-lakṣaṇatve 'tiprasaṅgāt. evaṃ hi	prameya-puruṣa-ādinām api tal-lakṣaṇatvaṃ syāt,
V1_03801	kathaṃ punar asati bāhye 'rthe pramāṇa-	prameya-phala-sthitiḥ. uktam atra – yathā-
HB_00714	āśrayata iti kim atra kāraṇam. tasmān na	prameya-vacanena kiñcit, anyathā api tat-
V3_12609	bādhyate. tad asya pramāṇa-lakṣaṇam asti iti	prameyo 'bhāvaḥ. na eva abhāvaḥ kaścit, sarveṣāṃ
PV_03351	| jñānasya hetur artho 'pi ity arthasya iṣṭā	prameyatā || yathā kathañcit tasya artha-rūpaṃ
V1_03709	| jñānasya hetur artho 'pi ity arthasya iṣṭā	prameyatā ||42|| yathā kathañcit tasya artha-
NB_03067	yathā śabdasya anityatva-ādike dharme sādhye	prameyatva-ādiko dharmāḥ sapakṣa-vipakṣayoḥ
V3_04706	sādhanā-sāmārthya-vighātāt. tathā hi na	prameyatva-ādiṣv api viparyaya-prāptir asti,
V3_12406	eva prāṇa-ādīḥ. sādharāṇam api khalu	prameyatvam a-saṃskṛta-apavādinō 'saty anvaya-
VN_06803	-bhāvam āpadyante, yathā pramāṇāni	prameyatvam ity ata āha yathokta-hetvābhāsa-
V3_12510	tasmān na hetuḥ kaścicid anvayī nāma. na ca	prameyatvasya vipakṣe 'nvaya-ayogaḥ. trividho hi
PV_03064	vā prameya-dvaya-darśanāt | ekam eva a-	prameyatvād asataś cen matam ca naḥ || anekānto
PV_04214	kiñcit sādharṃyād yadi tattvaṃ pratiyate |	prameyatvād ghaṭa-ādinām sa-ātmatvaṃ kiṃ na
V3_04711	vā. ta ete nava pakṣa-dharmā nirdiśyante –	prameyatvān nityaḥ, kṛtakatvād anityaḥ,
PV_03065	asataś cen matam ca naḥ || anekānto ' -	prameyatve hy abhāvasya api niścayāt | tan
SV_09421	eva sā. katham abhāvo jñeya-abhidheya-	prameyatvaiḥ so 'pi siddha eva. tat kim idānīm
V3_07302	eva sā. katham abhāvo jñeya-abhidheya-	prameyatvaiḥ so 'pi siddha eva. tat kim idānīm
HB_00704	svayaṃ eva akasmād agnir atra iti	prameyaṃ vyavasthāpya punas tat-pratipattaye
PV_03079	-apoho na vā bhavet || viśaya-a-niyamād anya-	prameyasya ca sambhavāt | yojanād varṇa-sāmānye
HB_00615	tat-pratītir iti cet, svayaṃ pratipattau kaḥ	prameyasya darśayitā. pradeśa-sthaṃ dhūmam
V3_12607	yathā kathañcid apy anena asato niścinvatā	prameyā vaktavyāḥ. na hi bhāva-viśayam eva
HB_00614	-pratīter na pratijñā-prayogaḥ. a-pradarśite	prameye kathaṃ tat-pratītir iti cet, svayaṃ
HB_02917	na virudhyate, saha-avasthānāt. tasmin	prameye kathaṃ virodho liṅga-linginor ity a-
PV_03345	sandhānam dr̥ṣṭam tatra api cetasām || tasmāt	prameye bāhye 'pi yuktaṃ sva-anubhavaḥ phalam |
V3_05405	artha-antaratve ca doṣāt. na ca asya	prayatna-an-ārambha-virāme kadācid upalambhaḥ.
V3_05001	-vṛtti kāryam. na hy anityā ity eva sarve	prayatna-anantara-bhāvi-jñāna-kārya-ārambhiṇaḥ.
V3_05003	dvidhā vartate. katham idaṃ avagamyate –	prayatna-anantara-bhāvi-jñānam anitya-kāryam iti.
V3_05407	sambhavyate, kāraṇa-dharma-darśanāt. ataḥ	prayatna-anantara-bhāvi-jñānam anitya-svabhāva-
PV_04197	vyabhicārasya dvidhā-vṛtti-phalam tataḥ ||	prayatna-anantaram jñānam prak sato niyamena na |
V3_05408	anitya-svabhāva-kāraṇa-kāryam iti siddham.	prayatna-anantaram jñānam prak sato niyamena na |
V3_05003	-anantara-bhāvi-jñānam anitya-kāryam iti.	prayatna-anantaram jñānasya prak sato niyamena

V3_05505	tena eva ca sadrśam udāharaṇam āha,	prayatna-anantaram vyakti-janmanos tathā-
PV_04186	-bhedād aṅga-aṅgitā tataḥ | yathā anityaḥ	prayatna-utthaḥ prayatna-utthatayā dhvaniḥ ||
V3_10508	-bhedād aṅga-aṅgitā iṣyate | yathā anityaḥ	prayatna-utthaḥ prayatna-utthatayā dhvaniḥ ||79||
PV_04186	aṅgitā tataḥ | yathā anityaḥ prayatna-utthaḥ	prayatna-utthatayā dhvaniḥ || pakṣa-aṅgatve 'py a
V3_10508	iṣyate | yathā anityaḥ prayatna-utthaḥ	prayatna-utthatayā dhvaniḥ ||79|| pakṣa-aṅgatve
HB_00807	bhāve 'nya-bhāvaḥ, kṛtakatva-bhāva iva	prayatna-utpatti-dharmatāyāḥ. na apy a-tat-
V3_05305	syāt, tasya pracyuteḥ, apekṣyāc ca prayatnāt	prayatna-saṃskṛtād indriyād anyato vā svabhāva-
V3_05004	jñānasya prāk sato niyamaṇa ayogāt,	prayatnasya āvaraṇa-indriya-śabdeṣv an-upayogāt.
V3_05310	sarvasya tatra akiñcitkaratvāt. etena	prayatnasya indriya-śabda-upayogāt sāphalyam
V3_05305	etan na syāt, tasya pracyuteḥ, apekṣyāc ca	prayatnāt prayatna-saṃskṛtād indriyād anyato vā
PV_04201	'py eka-deśa-bhāk | sadrśa-udāhṛtiś ca ataḥ	prayatnād vyakti-janmanaḥ || yan-nāntariyakā
V3_08110	iti. tasmād evam eva hetur gamakaḥ – yaḥ	prayatnānantariyaḥ so 'nitya eva iti nitya-
SV_15229	-saha-bhāvinām api darśanāt. anityatva-vat	prayatnānantariyaka-itarayoḥ, na ca tathāvidhasya
V3_04801	prayatnānantariyakatvān nityaḥ, anityatvād a-	prayatnānantariyakaḥ, anityaḥ
V3_08104	-vyāpter vipakṣe ca kvacid abhāvāt, yathā –	prayatnānantariyako 'nityatvād iti. na bhavati,
V3_04712	nityaḥ, kṛtakatvād anityaḥ, anityatvāt	prayatnānantariyakaḥ, kṛtakatvān nityaḥ, sa-
V3_10502	-vyavasthāpāna-nītir anusartavyā. anityaḥ	prayatnānantariyakaḥ śabdaḥ,
V3_13608	āha – dharmi-viśeṣaṇatvena upādānād anityaḥ	prayatnānantariyakaḥ śabdaḥ
SV_06902	-artham eva. yathā śābaleyo bāhuleyaḥ	prayatnānantariyakaḥ śabdaḥ kṛtako vā iti. tathā
SV_02522	-kāraṇa-parihāreṇa vyavahāra-arthāḥ, yathā	prayatnānantariyakaḥ śabdaḥ śrāvaṇa ity a-tat-
VN_02314	virodha iti pratijñā-doṣa-udbhāvanam.	prayatnānantariyakaḥ śabdo 'nityaḥ
NB_03013	bhāvaḥ svabhāva-niṣpattau kṛtaka iti. evam	prayatnānantariyakatva-pratyaya-bheda-bheditva-
NB_03083	a-sapakṣe ca asattvasya, yathā kṛtakatvam	prayatnānantariyakatvam ca nityatve sādhye
V3_08010	anvaya-mukhena hetur gamakaḥ, anityatvād a-	prayatnānantariyakatvasya a-gateḥ. mā bhūd ato
V3_04909	iti darśana-artham anityaḥ kṛtakatvāt	prayatnānantariyakatvāc ca iti dvau hetū, nityaḥ
V3_04910	ca iti dvau hetū, nityaḥ kṛtakatvāt	prayatnānantariyakatvāc ca iti viruddhau dvau ca
V3_04801	anityatvād a-prayatnānantariyakaḥ, anityaḥ	prayatnānantariyakatvāt, nityo 'sparśatvād iti.
V3_10502	anityaḥ prayatnānantariyakaḥ śabdaḥ,	prayatnānantariyakatvād ity eṣa katham na
V3_08110	vyatireka-vyāptāv asti, yathā – anityaḥ	prayatnānantariyakatvād iti. tasmād evam eva
V3_13609	upādānād anityaḥ prayatnānantariyakaḥ śabdaḥ	prayatnānantariyakatvād iti pratijñā-artha-eka-
VN_02314	prayatnānantariyakaḥ śabdo 'nityaḥ	prayatnānantariyakatvād iti hetor dharmi-
V3_04713	sa-ātmakam jivac-charīram prāṇa-ādimmattvāt,	prayatnānantariyakatvān nityaḥ, anityatvād a-
V3_11207	dvayor viruddho 'siddhau ca, yathā kṛtakatva-	prayatnānantariyakatve nityatva-sādhane, tayoh
V3_06102	hi sparśa-viśeṣa-upalambhāt saty asati vā	prayatne sañcaratī me hasta iti bhavati, tata eva
VN_04505	-ādimaty arthe pratītiḥ, śabda-anvākyāna-	prayatnena artham na paśyāmaḥ. goṇi-śabdasya
PV_02052	apānau tato na tat || prerāṇa-ākaraṇe vāyoḥ	prayatnena vinā kutāḥ | nirhrāsa-atīśaya-āpattir
PV_02129	na cet | vipakṣair bādhyate cet te	prayāty atyanta-sa-ātmātām || tathā hi mūlam
PV_04286	mama jagaty a-labdha-sadrśa-pratigrāhakaḥ	prayāsyati payo-nidheḥ paya iva sva-dehe jarām ||
HB_00809	anvaya-vyatirekayor yathā-lakṣaṇam eko 'pi	prayukto dvitīyam ākṣipati iti na ekatra sādhana-
HB_03906	tena tayoh prakāśanāya niścita-śabdaḥ	prayukto lakṣaṇe, yady api bhāva-abhāva-vacana-
VN_03219	kim rjunā eva tat-prayoga-krameṇa na	prayukto vipratipatti-viśayaś ca kiṃ na darśita
V2_05212	niścita-vyāptikam ekam api rūpaḥ	prayuktam arthāpattya dvitīyam gamayati iti. ata
VN_02803	lakṣaṇasya ca abhāvāt, hetutvam a-sarvagatve	prayuktam na pratijñā-antaratvam. atyanta-a-
VN_04301	a-vijñāta-artham, a-sāmarthyā-saṃvaraṇāya	prayuktam nigrasthānam iti. na idaṃ nirarthakād
HB_03519	bādhā-a-sambhavaḥ prayogam arhati – mā bhūt	prayuktasya apy a-sāmarthyam iti. bādhā-
VN_03605	viruddhe dr̥ṣṭānte na sambhavati iti prāk	prayuktasya hetor doṣeṇa parājaya iti na uttara-
SV_03608	bhavati. evam anyatra api kathañcit taiḥ	prayuktās tathā eva pratīti-hetavo bhavanti.
SV_11417	-upākīrṇaḥ. tatra yādṛśāḥ puruṣaiḥ kvacit	prayuktāḥ sañkirante, tādr̥śā eva sarva-
SV_15601	sarvatra a-viśiṣṭam iti yathā-kathañcit	prayuktād api phalaḥ syāt. varṇā eva hi mantrō na
VN_02110	prativādinō nigrasthānam. vādinā sādhanē	prayukte 'bhyupagata-uttara-pakṣo yatra viśaye
NB_03032	vākyena anvaya-mukhena vyatireka-mukhena vā	prayuktena sapakṣa-a-sapakṣayor liṅgasya sad-
SV_16405	hy a-kṛtakānām prayogaḥ sambhavati na ca a-	prayuktebhyaḥ phalaḥ iti prayogāt phalaḥ icchātā
SV_12902	-upakāra-anapekṣaṇe tair yathā kathañcit	prayuktair api yat kiñcid vākyam pratiyeta, vinā
VN_03004	ca, yaś ca sva-pakṣa-anapekṣam hetuḥ	prayunkte 'nityaḥ śabda aindriyakatvād iti, tasya
SV_04812	'rtheṣv an-iṣṭa-parihāreṇa pravarteta iti ca	prayunkte, tatra anyatra ca pravṛtṭy-anujñāyām
VN_04911	yaḥ pratiyamāna-artham an-arthakaḥ śabdaḥ	prayunkte, sa nigrasthā arhet. na artha-
PV_04278	|| tasyāḥ svayam prayogeṣu svarūpaḥ vā	prayujyate | artha-bādhana-rūpaḥ vā bhāve bhāvād
V3_06408	-ślokau. tasyāḥ svayam prayogeṣu svarūpaḥ vā	prayujyate | artha-bādhana-rūpaḥ vā bhāve bhāvād
SV_00611	tad-viruddha-nimittasya yā upalabdhiḥ	prayujyate | nimittayor viruddhatva-abhāve sā
PV_03095	| bhinnō 'bhinnō 'pi vā dharmāḥ sa viruddhaḥ	prayujyate | yathā agnir a-hime sādhye sattā vā
HB_03513	-nirṇayam prati yatnaḥ kriyate hetuś ca	prayujyate. tathā api na a-bādhita-viśayatvam
V3_06411	anupalabdhir yadā svayam abhāva-sādhanaḥ	prayujyate, tadā svarūpeṇa vā prayujyate, yathā
SV_04717	tatra eva ca eṣām a-bhede kiṃ na śabdaḥ	prayujyate. tadvad-doṣasya sāmīyāc ced astu jātir
VN_01906	kaścid arthaḥ kvacit kriyamāṇa-prasaṅge na	prayujyate, nairātmya-vādinā tu tat-sādhane
V3_06501	pratiśedhya-artha-bādhaka-rūpa-upanyāseṇa vā	prayujyate, yathā – na atra śita-sparśo 'gner ity

V3_06411	-sādhanāya prayujyate, tadā svarūpeṇa vā	prayujyate, yathā – na asti iha dhūmo
SV_06113	arthe vinivartya kutaścana | buddheḥ	prayujyate śabdāś tad-arthasya avadhāraṇāt ||122||
HB_03511	-anupalabdḥau prayoktavyaḥ. sa kim arthaṃ	prayujyate. sādhyā-siddhy-arthaṃ. sa kiṃ kvacid
V2_06811	jñāpana-icchā, tayā artha-jñāpanāya	prayujyanta iti tais tadvantaḥ syuḥ kāya-vijñāpty
SV_06207	padasya artha-cintanāt. kva punar ete śābdāḥ	prayujyanta iti prayoga-viśaya-cintāyām anya-
V1_01703	śābda-vikalpāḥ. artha-pratipattaye ca śābdāḥ	prayujyante. na ca indriya-artha 'nvayī, yataḥ
SV_04521	kiṃ punaḥ kāraṇaṃ svalakṣaṇe śābdā na	prayujyante, yasmāc chābdāḥ saṅketitaṃ prāhur
SV_11815	kiṃ na karoti. sa ca śābdo yad abhiprāyaḥ	prayujyamāno dr̥ṣṭo 'nyathā na dr̥ṣṭo darśana-a-
VN_04412	yathā gaur ity asya padasya arthe goṇī iti	prayujyamānaṃ padaṃ kakuda-ādīmantam arthaṃ
SV_15719	vaṇig-vyapadeśa-ādi-vat. tad ime 'viśiṣṭena	prayujyamānā mantrās tato 'viśiṣṭam eva
HB_03403	abhāva-niścaya iti darśana-arthaṃ ete	prayujyete. ity eṣa eva pakṣa-dharmo 'nvaya-
SV_03607	-mātreṇa svayaṃ pravṛttam. te tu tatra tathā	prayuñjata iti tatas tathā pratipattir bhavati.
SV_03314	tatra eva aśva-vyavacchede tathā-prakāśanāya	prayuñjate 'n-aśvo 'yam iti. ata eva pūrvatra
VN_04703	'lika-nirbandhaḥ, yat te 'mūn eva śābdān	prayuñjate, na aparān. na ca atra kaścic chābde
VN_04705	parokṣaḥ sāksī, yata idam evaṃ niścīnumaḥ.	prayuñjate nāma śiṣṭāḥ. nanv evaṃ vayaṃ guṇa-
V3_13606	artha-apahnave śābda-prayoga-a-sambhavāt.	prayuñjāno 'rtham upasthāpayati, apahnute ca iti
SV_04811	kathaṃ ca saḥ ||96|| śābdaṃ hy eṣa	prayuñjāno 'rtheṣv an-iṣṭa-parihāreṇa pravarteta
SV_04603	eva etal lokasya yad ayam a-saṅketayann a-	prayuñjāno vā śābdān duḥkham āsīta, kiṃ tarhi
SV_06116	vyavacchedyo 'sti kaścana ||123|| śābdaṃ hi	prayuñjanaḥ sarvo 'nvaya-vyatirekau na ativartate,
HB_03509	bādhāyāḥ, yena bādhām an-ādr̥tya anupalabdḥau	prayoktavya iṣṭaḥ. sa tarhi hetuḥ paramārthato
HB_03511	abhāvaṃ vā anapekṣya bādhā-anupalabdḥau	prayoktavyaḥ. sa kim arthaṃ prayujyate. sādhyā-
VN_04803	pratyāyana-a-viśeṣe 'py evaṃ eva avayavāḥ	prayoktavyā iti. sa eva teṣāṃ kramo yathā-
SV_15829	yadi śābda-ātmanāṃ mantrāṇāṃ vyakti-hetuḥ	prayoktā an-abhivyakta-śruti-viśayāṇāṃ karaṇānāṃ
SV_15702	-abhāvāt. ata eva asya a-saṃskāryatvāt	prayoktā api na asti. ataḥ prayoktā phalam
SV_15922	ātmany an-upakārāt. atha ca puruṣaḥ śābdānāṃ	prayoktā ity a-laukiko 'yaṃ vyavahāraḥ. sarvathā
SV_15919	tad-viśayā buddhis tad-vyaktiḥ. tad-āśrayaḥ	prayoktā iti. atra apy uktaṃ śrotary api prasaṅga
SV_15901	an-abhivyakta-śruti-viśayāṇāṃ karaṇānāṃ	prayoktā jāpī na mantra-phalena yujyate na api
SV_15724	teṣāṃ yathā-kathañcid vṛtteḥ. yad api	prayoktā phalam āsnuta iti prayogaṃ samīhita-
SV_15703	a-saṃskāryatvāt prayoktā api na asti. ataḥ	prayoktā phalam āsnuvīta. saṃskāryasya api
SV_15918	na mano-vikalpaḥ śābda-vyaktir yatas tadvān	prayoktā syāt. tat-prasūtā tad-viśayā buddhis tad
SV_15802	abhivyaktir ity uktaṃ, yato 'bhivyañjakaḥ	prayoktā syāt. vyaktiś ca buddhiḥ sā yasmāt sa
SV_06716	-pravartanā, icchā-adhīnatvāt, yadi hi na	prayoktur icchā kathaṃ iyam ekatra api pravarteta.
SV_14015	tad ayam sat-prayoga ity api jananam eva	prayoktuḥ sāmartyāt. svayaṃ samarthe tasya an-
SV_03225	te yathā vyatirikte 'vyatirikte vā	prayoktum iśyante, tathā niyuktās tam arthaṃ
SV_15624	sādhanam te syur bhāva-śaktir yadi īdr̥ṣī |	prayoktṛ-bheda-apekṣā ca na a-saṃskāryasya
SV_15705	api bhāvasya vastu-bhedo hi bhedakaḥ |	prayoktṛ-bhedān niyamaḥ śaktau na samaye bhavet ||
V3_13606	nāma pratijñā-doṣaḥ, artha-apahnave śābda-	prayoga-a-sambhavāt. prayuñjāno 'rtham
SV_06211	kevala-śābda-śravaṇāt pratipattir dr̥ṣṭa-	prayoga-anusāreṇa sākāñkṣatvāt sā a-parisamāpta-
VN_04411	na, evam api siddher iti cet, na	prayoga-apeta-śābda-tulyatvāt. yathā gaur ity
VN_04503	tad etad unmattasya unmatta-saṃvarṇanam iva	prayoga-apeta-śābda-vad etad iti. yadi goṇī-śābdāt
SV_06202	bhavitavyam, an-anya-āśānkāyām	prayoga-ayogāt. tatra hi yad eva mūḍha-mater
SV_13924	-nityatve ca sādhanam pratyabhijñānam sat-	prayoga-ādi yan matam | an-udāharaṇam sarva-
SV_14003	-ayogāt. tan na idaṃ pratyabhijñānam sat-	prayoga-ādikaṃ kvacid anveti sthira-eka-rūpe.
VN_02016	-parikṣāyām phala-ādi-pratisaraṇa-daṇḍa-	prayoga-ādinām ayuktatvāt. bhavaty eva nāṭaka-ādi
SV_09213	-śābda-a-prayogān nir-viśayasya nañō '-	prayoga ity atra uttaraṃ vakṣyate. tasmāt santy
SV_14016	svayaṃ samarthe tasya an-upayogāt.	prayoga ity api iṣṭa-sādhanā-samartha-utpādanam
SV_14014	pratīlambhe vā sthairyā-ayogāt. tad ayam sat-	prayoga ity api jananam eva prayoktuḥ sāmartyāt.
HB_00810	ākṣīpati iti na ekatra sādhanā-vākye dvayoḥ	prayoga iśyate, vaiyarthyaṃ, tat-svabhāvatayā tad
SV_16317	sa tathā tad-ārādhanena phalati iti. tat-	prayoga-upakāra-vipāka-dharmaṇaḥ kṛtatvāt tat-
VN_01713	vā sādharṃyavati vaidharṃyavati ca sādhanā-	prayoga ekasya eva abhidhānena siddher bhāvāt,
HB_00805	sarvathā gamakatvāt. sambandha-vacane 'pi	prayoga eva bhidyate na arthaḥ, ubhayathā dharmā-
VN_03114	-āśrayaḥ. pratijñā-adhikaraṇatve punas tat-	prayoga-kṛta eva parājayo 'sya prastāva-
HB_00803	na kaścic pakṣa-dharma-sambandha-vacanayoḥ	prayoga-krama-niyamaḥ, sarvathā gamakatvāt.
VN_03218	yadi dr̥ṣṭānta-prayogaḥ kim r̥jūnā eva tat-	prayoga-kramaṇa na prayukto vipratipatti-viśayaś
SV_03302	pratibhāty an-artha-antare 'pi tathā	prayoga-darśana-abhyāsāt. na tāvatā sarvatra
NB_02044	-vidhi-pratiśedhābhyām prayoga-bhede 'pi.	prayoga-darśana-abhyāsāt svayaṃ apy evaṃ
V2_05211	a-doṣa ity a-vācyam eva tṛtīyam rūpaṃ syāt.	prayoga-darśana-arthatvād a-doṣaḥ – anvaya-
VN_03220	iti cet, na, samāsa-nirdeśāt, evam api	prayoga-darśanād a-sādhanā-vākyatvāc ca. ata eva
PV_02284	tattva-siddhy-arthaṃ anumāne 'py a-vāraṇāt |	prayoga-darśanād vā asya yat kiñcid udaya-ātmakam
VN_05602	-krame kaścīn nyāyaḥ, yena kaṣṭa-a-pratīta-	prayoga-druta-uccāritāni nivāryante trir-
NB_02044	bhavati iti svārthe 'py anumāne 'syāḥ	prayoga-nirdeśaḥ. sarvatra ca asyām abhāva-
VN_04918	veditavyam. yatra eka-sādhanā-vākyā-	prayoga-pūrvako vicāraḥ, tatra adhika-abhidhānam
VN_03009	iti. atra api pratijñāyāḥ sādhanā-vākye	prayoga-pratiśedhāt tad-āśrayas tat-kṛto vā hetu-
NB_03007	na anayor arthataḥ kaścīd bhedaḥ. anyatra	prayoga-bhedāt. tatra sādharṃyavat-prayogaḥ –
V2_07512	ca. na anayor vastutaḥ kaścīd bhedo 'nyatra	prayoga-bhedāt. tad-darśanāt svayaṃ api

V3_11307
NB_03004
SV_09714
SV_00618
NB_02030
V2_06404
SV_00506
NB_02043
V2_10111
SV_00525
V2_06203
VN_04713
SV_14018
SV_14017
SV_02011
SV_06208
HB_03508
V2_05309
V2_07211
V3_12913
NB_03009
NB_03023
NB_03021
NB_03008
NB_03120
HB_00614
V3_06703
NB_03032
HB_03516
NB_03024
NB_03023
HB_03614
VN_03218
SV_06214
PV_03090
SV_12227
HB_00802
NB_03008
HB_03605
SV_16314
NB_03119
VN_03206
HB_03401
HB_00814
VN_03120
HB_03401
NB_03010
NB_03009
SV_15729
SV_04527
SV_09723
SV_04612
HB_03515
VN_04701
SV_16405
NB_03025
HB_00609
SV_09712
SV_03016
SV_06114
V3_06702
V2_05213
VN_03112
PV_02055
SV_10523

tad-viparyaya-sādhano viruddho 'py eka eva.
kāraṇe kārya-upacārāt. tad dvividham.
iti. na anayor vastutaḥ kaścīd bhedo 'nyatra
-viruddha-siddhiḥ prāg eva nirḍiṣṭā iti iyaṃ
pravartanī. tasyā eva abhāva-niścayāt. sā ca
-viruddha-siddhiḥ prāg eva nirḍiṣṭā iti iyaṃ
tv atra pramāṇaṃ niścaya-phalatvāt. sā ca
artha-antara-vidhi-pratiṣedhābhyāṃ
iti sa tat-tad-viruddha-ādy-a-gati-gati-
'pi iti. iyaṃ pratiṣedha-viśaya-anupalabdhiḥ
sā iyaṃ pratiṣedha-viśayā anupalabdhiḥ
tā lokas tathā eva pratipadyate tāsāṃ ca
anapekṣaṃ vā vāsy-ādi-prayoga-vat karma-ādi-
jātiya-upādāna-apekṣaṃ anapekṣaṃ vā vāsy-ādi-
sva-ātmanaś ca anupalabdhir iti. sa
kva punar ete śabdāḥ prayujyanta iti
kvacid bādhā-sambhave 'pi syād iti sa hetu-
te tv ekena api vākyena śakye darśayitum iti
avyabhicāra-asiddhyā a-niścita-artham. nanu
-āder iva ghaṭa-ādibhir iti. dvitīyo 'pi
anupalabdhī-prayogaḥ. tathā svabhāva-hetoḥ
kārya-hetur vaktavyaḥ. vaidharmyavataḥ
vyabhicāra-sambhavāc ca. kārya-hetoḥ
anyatra prayoga-bhedāt. tatra sādharma-
vat-iti svabhāva-hetu-prayogaḥ. dvitīyo 'pi
eva pratijñā-artha-pratīter na pratijñā-
etad uktam, yathā ayam eva anantara-udāhṛtaḥ
kṛtaṃ bhavati iti na avaśyaṃ vākya-dvaya-
pravṛtṭy-ayogāt, tathā bādhā-upalabdhāv api
utpattimān kṛtako vā iti svabhāva-hetoḥ
sata upalabdhir ghaṭasya ity anupalabdhī-
sambhavaḥ. na api kevalāyāḥ pratijñāyāḥ
sarvaṃ pṛthag iti. yadi drṣṭānta-
-darśanam asty eva. tasmāt sarva eva śabda-
tad-viruddha-artha-kārya-uktir upavarnitā |
iti na a-viruddha-vidhir anupalabdhī-
prapañca-mālayā iti iyān eva sādhana-vākya-
-lakṣaṇa-prāpto ghaṭa ity anupalabdhī-
tad-avasthaṃ hetor a-sāmarthyam ity a-
āgāmi phalam an-iṣṭam. sa tu mantra-ādi-
tad-deśam ātmanā vyāpnoti iti svabhāva-hetu-
-śabda-prayogād iti, na atra pratijñāyāḥ
sādhikā iti, kathaṃ tayoḥ parokṣe 'rthe
iti niyama-khyāpana-artho 'pi vyatireka-
hi tatra apy eka-prayogam antareṇa aparasya
kathaṃ tayoḥ parokṣe 'rthe prayogaḥ. na eva
svabhāva-bhūta-dharma-bhedena svabhāvasya
ghaṭa-ādir iti śuddhasya svabhāva-hetoḥ
6ab) yena tataḥ kaścīd phalam āsnute 'nyo na.
ekatra svalakṣaṇe śabdasya paścād
iha pakṣa-nirdeśa iti. ayam anvayinaḥ
na ca tādṛśaṃ prakaraṇam antareṇa loke śabda-
bādhāyā bhāva-sambhave 'py abhyupagamyā
na saṃskṛto nāma kaścīd chabdhā. śiṣṭa-
phala-ipsunā | (310ab) na hy a-kṛtakānām
dhūmaḥ, atra ca asti dhūma iti kārya-hetoḥ
vināśe hetumati kṛtakatvasya. tasya dvidhā
-lakṣaṇam uktaṃ veditavyam. dvividho hi
na syāt tatra pravṛtṭir iti vyarthaḥ śabda-
arthasya avadhāraṇāt ||122|| vyartha 'nyathā
virodhāt. tad-upanyāseṇa anupalabdheḥ
dvitīyaṃ gamayati iti. ata ekasya
-aṅga-bhūta-āyāḥ pratijñāyāḥ sādhana-vākya-
-vat | tasya a-nivṛtṭir iti cen na cikitsā-
| tathā hetur na tasya eva abhāvaḥ śabda-

prayoga-bhedāt tu tad-bhedāḥ, kvacid ukti-
prayoga-bhedāt. sādharma-
vaidharmyavac ca iti.
prayoga-bhedāt. sādharma-
vaidharmyena api hi prayoge 'rthād
prayoga-bhedād aṣṭadhā anupalabdhiḥ. tatra yā
prayoga-bhedād ekādaśa-prakāra. svabhāva-
prayoga-bhedād daśavidha-anupalabdhiḥ. iṣṭaṃ
prayoga-bhedād viruddha-kāryayoḥ siddhir asiddhir
prayoga-bhede 'pi. prayoga-darśana-abhyāsāt
prayoga-bhedena aneka-prakāra uktaḥ. svārtha-
prayoga-bhedena caturdhā bhavati. viruddha-siddhyā,
prayoga-bhedena caturdhā bhavati. viruddha-siddhyā,
prayoga-bhramśam. tathā saṃskṛtānām śabdānām
prayoga-vac ca kathyate. yo 'pi manyate samakṣe
prayoga-vat karma-ādi-prayoga-vac ca kathyate. yo
prayoga-vaśena tat-tad-viruddha-ādy-a-gati-gati-
prayoga-viśaya-cintāyām anya-apoha ucyaṭe. a-
prayoga-viśayaḥ. kiṃ nu vai hetur bādhā-
prayoga-samāsa ucyaṭe na rūpa-samāsaḥ. tathā hy
prayoga-sāmarthyād eva artha-anubandhaḥ siddhaḥ
prayogaḥ – na sarvagataṃ sāmānyam, upalabdhī-
prayogaḥ – yat sat tat sarvam anityam, yathā
prayogaḥ – yat sad upalabdhī-lakṣaṇa-prāptaṃ tad
prayogaḥ – yatra dhūmas tatra agniḥ, yathā
prayogaḥ – yad upalabdhī-lakṣaṇa-prāptaṃ san na
prayogaḥ – yad upalabdhī-lakṣaṇa-prāptaṃ san na
prayogaḥ. a-pradarśite prameye kathaṃ tat-
prayogaḥ. atha yad idaṃ na santi pradhāna-ādayo
prayogaḥ. anupalabdhāv api – yat sad upalabdhī-
prayogaḥ, abhyupagame sati viśeṣa-abhāvāt. na
prayogaḥ. asaty agnau na bhavaty eva dhūmaḥ, atra
prayogaḥ. asaty anityatve na asty eva sattvam
prayogo 'sti iti na pratijñā-doṣā vācyāḥ. etena
prayogaḥ kim ṛjunā eva tat-prayoga-kramaṇa na
prayogaḥ kutaścīd buddhiṃ nivartya kvacin
prayogaḥ kevalaṃ bhinnāḥ sarvatra artho na
prayogo gamakaḥ. na hy atindriyeṣu virodha-gatir
prayogo jyāyān. atra api na kaścīd pakṣa-dharma-
prayogaḥ. tathā svabhāva-hetoḥ prayogaḥ – yat
prayogaḥ. tasmāt sva-sādhyā-bhāva-abhāvābhyām
prayogas tasya iṣṭa-phalasya karmaṇaḥ kathañcid
prayogaḥ. dvitīyo 'pi prayogaḥ – yad upalabdhī-
prayogaḥ, na api hetoḥ, yena virodhaḥ syāt, kiṃ
prayogaḥ. na eva prayogaḥ pramāṇatayā liṅga-a-
prayogo na yuktaḥ, anya-viruddhayor api
prayogo na sambhavet, na tadā dvitīyasya kaścīd
prayogaḥ pramāṇatayā liṅga-a-niścayāt. kevalaṃ
prayogaḥ. yat kṛtakaṃ tad anityam ity upādhi-
prayogaḥ. yad utpattimat tad anityam ity svabhāva
prayogo yady abhivyaktiḥ sā prāg eva nirākṛtā ||29
prayogo yuktaḥ, tasya deśa-kāla-vyakti-bheda-an-
prayogaḥ. vyatireke 'pi na anityatva-abhāve
prayogo vyavahāreṣu. vyakter a-śakya-codanātvāl
prayogaḥ saṃśayitasya an-abhyupagame pravṛtṭy-
prayogaḥ saṃskāra iti cet, ke śiṣṭāḥ. ye vidita-
prayogaḥ sambhavati na ca a-prayuktebhyāḥ phalam
prayogaḥ. sādharma-
vaidharmyena api hi prayoge 'rthād
prayogaḥ, sādharma-
vaidharmyena ca, yathā –
prayogaḥ sādharma-
vaidharmyena ca. yathā āhur
prayogaḥ syāt. arthakriyā-āśrayo hi sarvo vidhi-
prayogaḥ syāt taj jñeya-ādi-padeṣv api |
prayogaḥ syād iti darśana-artham etad uktam, yathā
prayogaḥ syād iti. nanu śrāvaṇatvaṃ vyatireky apy
prayogaḥ; na virodhas tad-adhikaraṇatvāt. yadi
prayogataḥ || a-punar-bhāvataḥ kiñcid vikāra-
prayogataḥ ||206|| niveditam etat – yathā na ete

SV_02008	| tat tad-viruddha-ādy-a-gati-gati-bheda-	prayogataḥ ||30|| trividha eva hi pratiṣedha-
V3_06711	| tathā hetur na tasya eva abhāvaḥ śabda-	prayogataḥ ||54|| na ete śabdāḥ svalakṣaṇa-
SV_02011	tat-tad-viruddha-ādy-a-gati-gati-bheda-	prayogato 'neka-prakāra uktaḥ. tasya a-gatyā tad-
V2_07511	lakṣaṇam uktaṃ veditavyam. dvividho hi hetuḥ	prayogataḥ sādharṃyavān vaidharṃyavāṃś ca. na
VN_04217	na vijñāyate śliṣṭa-śabdām a-pratīta-	prayogam atidruta-uccāritam ity-evam-ādinā
VN_03120	vaiyarthyaṭ. yadi hi tatra apy eka-	prayogam antareṇa aparasya prayogo na sambhavet,
HB_03518	yady evaṃ na a-nirṃita-bādhā-a-sambhavaḥ	prayogam arhati – mā bhūt prayuktasya apy a-
VN_03216	prasiddham aneka-artha-sāmānye śabda-	prayogam upadarśya pratipādita-vipratipatti-
SV_06208	-cintāyām anya-apoha ucyate. a-nirdiṣṭa-	prayogaṃ tu jñeya-śabdasya ko 'rtha iti praśne na
SV_15725	vṛtṭeḥ. yad api prayoktā phalam aśnuta iti	prayogaṃ samihita-artha-yogyasya utpādanam
NB_03034	pratīter anvaya-siddhiḥ. dvayor apy anayoḥ	prayogayor na avāśyam pakṣa-nirdeśaḥ. yasmāt
VN_03703	samarthanāt. etena sva-pakṣa-anapekṣa-hetu-	prayogasya anaikāntikatā vyākhyātā, so 'pi sva-
V3_07612	pratipatteḥ, tan-mātra-prayojanatvāc chabda-	prayogasya. iṣṭa-a-viśeṣād ubhayatra-a-pratīti-
SV_09711	na bhavet. tad anena dvividhasya api sādhana-	prayogasya gamakatā-lakṣaṇam uktaṃ veditavyam.
V3_00802	vyabhicāraḥ. etena mad-upagama-ādayo hetu-	prayogā vyākhyātāḥ, āgama-siddhāś ca. vacanasya
V3_02804	avyabhicārī vā hetur asti. sa-dvitiya-	prayogāś ca pratyuktāḥ. śāstra-āśraye 'pi
NB_02042	kārya-anupalabdhy-ādayo daśa-anupalabdhī-	prayogaḥ svabhāva-anupalabdhou saṅgraham upayānti.
V3_10813	pūrva-uktāc ca anupalabdhī-lakṣaṇād idrśām	prayogaṇām sandeha-hetutvam unneyam. rāga-ādinām
SV_15524	vā kutaścid dhetoḥ kṛtaḥ syāt, tadā mantra-	prayogāt kadācid artha-niṣpattir yuktā, kavi-
V2_04512	upamāna-sādhyā-tad-āvṛtti-vacanānām ca	prayogāt tatra svārtham tri-rūpāl liṅgato 'rtha-
SV_10618	tasya buddhāv upasthāpanāya śabda-	prayogāt. tad-abhāve tad-ayogāt. api ca, śabda-
V3_06906	tasya buddhāv upasthāpanāya śabda-	prayogāt, tad-abhāve tad-ayogāt. kiṃ ca, sad-asat
SV_10527	yathā-pratibhāsi-vastu-pratipādana-samīha-a-	prayogāt, tad-ākāra-vikalpa-jananāc ca. na ca
V3_06802	yathā-pratibhāsi-vastu-pratipādana-samīhā-	prayogāt, tad-ākāra-vikalpa-jananāc ca. na ca
SV_16401	tatra api tad-ākāra-dhyāna-āder eva	prayogāt. tasmāt tad-adhiṣṭhānam eva tat tādrśam
HB_02810	-arthayos tat-pratipādana-abhiprāye sati	prayogāt tena saha kārya-kāraṇa-bhāva-lakṣaṇo
SV_15923	sarvathā śabda-svabhāvānām mantrānām	prayogāt phala-avāptau vyartho mano-japo
SV_16406	sambhavati na ca a-prayuktebhyaḥ phalam iti	prayogāt phalam icchatā kṛtakā mantrā vācyāḥ
V2_07212	-anubandhaḥ siddhaḥ śabdānām, asati viṣaye '-	prayogāt. yuktam etat, kiṃ tu tathā prasiddhāv
SV_09112	-abhāvāt, a-nirdiṣṭa-viṣayasya naṅo '-	prayogāt. so 'pi tarhi deśa-ādi-pratiṣedhaḥ katham.
V3_06706	syāt. tad-artha-pratiṣedhe dharmi-vācino '-	prayogād abhidhānasya, tasya pratiṣedhāt, nir-
SV_10517	syāt. tad-artha-pratiṣedhe dharmi-vācino '-	prayogād abhidhānasya nir-viṣayasya ca
VN_02918	yathā sarvaṃ pṛthak samūhe bhāva-śabda-	prayogād iti. etena pratijñayā drṣṭānta-virodho
VN_03205	yathā sarvaṃ pṛthak samūhe bhāva-śabda-	prayogād iti, na atra pratijñayāḥ prayogaḥ, na
SV_15616	a-kāraṇatva-prasaṅgāt. na kevalān mantra-	prayogād iṣṭa-siddhis tasya vidhāna-apekṣatvād
SV_12003	śabda-arthayoḥ sambandhaḥ. tad-abhiprāyasya	prayogād utpanno 'bhivyakto vā śabdaḥ tad-
HB_04004	-vyatirekayor api tarhi na pṛthaktvam, eka-	prayogād ubhaya-gateḥ, na, hetoḥ sapakṣa-
VN_04615	'pi viparyaye dharma-utpatteḥ. śabdasya su-	prayogād eva svarga-modana-ghoṣaṇā vacana-mātram.
SV_12228	-gatir asti ity uktam. na ca ayaṃ pūrva-	prayogād bhidyate. yadi puruṣāḥ śaktāḥ syur
SV_13411	-vad eva. krama-bhāvina eva yathāsvaṃ karaṇa-	prayogād bhinnā varṇa-bhāgāḥ karma-bhāgā vā
VN_04617	-dharma-sādhana-codanā-sūnya-kevala-śabda-su-	prayogaṇ naraka-pātam iti bruvāṇasya kasyacin
SV_09212	punar etad artha-niṣedhe 'n-arthaka-śabda-a-	prayogaṇ nir-viṣayasya naṅo '-prayoga ity atra
VN_04819	iti. pratiyamāna-arthasya ca śabdasya	prayoge 'tiprasaṅgaḥ. pariśiṣṭeṣu ca sambandham
NB_03036	iha ghaṭa iti bhavati. tathā vaidharṃyavat-	prayoge 'pi – yaḥ sad-vyavahāra-viṣaya upalabdhī
NB_03035	avaśyam pakṣa-nirdeśaḥ. yasmāt sādharṃyavat-	prayoge 'pi – yad upalabdhī-lakṣaṇa-prāptam san
SV_15710	phala-dāyinaḥ kāryā api na sūdra-ādi-	prayoge 'py anyathā syuḥ, sūdra-vipra-
PV_04191	kriyayā ca saha-uditāḥ | vivakṣāto '-	prayoge 'pi tasya artho 'yam pratiyate ||
V2_05011	kriyayā ca saha-uditāḥ | vivakṣāto '-	prayoge 'pi tasya artho 'yam pratiyate ||11||
VN_04816	ānaya kṛṣṇām iti. atra padānām yathā-kāmaṃ	prayoge 'pi na artha-pratītau viśeṣa iti kaścit
SV_09714	'nyatra prayoga-bhedāt. sādharṃyena api hi	prayoge 'rthād vaidharṃya-gatiḥ. asati tasmin
V2_07601	anumāne vibhajya ucyate. sādharṃyena api hi	prayoge 'rthād vaidharṃya-gatiḥ, asati tasmin
NB_03026	iti kārya-hetoḥ prayogaḥ. sādharṃyena api hi	prayoge 'rthād vaidharṃya-gatir iti. asati tasmin
SV_03626	kriyamānaḥ svāntantryam icchāyāḥ śabda-	prayoge khyāpayati. ṣaṇ-ṇagarī iti ca katham
VN_03012	syād etat, asaty api pratijñā-	prayoge gamyamāno 'pi pratijñā-hetvor virodho
V2_06911	ca bhāvāt, viśeṣa-antara-drṣṭāv anyathā	prayoge viparyayāt, yathā-darśana-pratīter
VN_03312	api ca ayaṃ viruddho '-viruddho vā sati hetu-	prayoge vyadhikaraṇatvād asiddha ity asiddhatā
SV_15920	uktaṃ śrotary api prasaṅga iti. taj-jñāne ca	prayoge śabdaḥ puruṣe vyāpriyate, tasya jñāna-
HB_03613	anayor lakṣaṇatvena vācyāḥ. tasmān na hetu-	prayoge sati pratijñā-doṣānām sambhavaḥ. na api
VN_05015	punar-vacanam api punaruktaṃ niyata-pada-	prayoge sādhana-vākye yathā pratijñā-vacanam iti.
VN_05107	bhidyata iti na pṛthag vācyam. viniyata-pada-	prayoge hi sādhana-vākya ādhikya-doṣa iti punar-
HB_00716	-nigamana-ādīkam api pratyuktam, etāvata eva	prayogeṇa vākya-pratīter bhāvād iti ḍiṇḍika-rāgam
V3_01405	ca drṣṭānta-ādi-doṣāḥ. etena sa-dvitiya-	prayogeṣu nir-anvaya-doṣo vyākhyātāḥ, yathā –
PV_04034	iṣṭam bhaved vaiphalyam eva vā || sa-dvitiya-	prayogeṣu nir-anvaya-viruddhate | etena kathite
V3_10411	-eka-deśatvād ity-ādayaḥ. anayā diśā sarva-	prayogeṣu vacana-parāvṛtti-kṛtam vibhramam utsrjya
VN_00314	na anavasthā-prasaṅgaḥ. evaṃ svabhāva-hetu-	prayogeṣu samarthitam sādhana-aṅgam bhavati.

PV_04278	hetor niścayena eva sādhanē || tasyāḥ svayam	prayogeṣu svarūpaṃ vā prayujyate | artha-bādhana-
V3_06408	||50|| ity antara-ślokaḥ. tasyāḥ svayam	prayogeṣu svarūpaṃ vā prayujyate | artha-bādhana-
SV_03019	samarthaś ca na eva ucyata iti kiṃ śabda-	prayogaiḥ. tataś ca upādhyo na upādhyāḥ syuḥ.
SV_02013	-gatyā viruddha-kārya-gatyā ity-ādi-bheda-	prayogair yathā uktaṃ prak. kārya-kāraṇa-bhāvād
HB_00612	-pradarśana-lakṣaṇau sādharṃya-vaidharṃya-	prayogau. atra sāmartyād eva pratijñā-artha-
SV_15727	anyathā an-ādheya-višeṣānām kiṃ kurvāṇaḥ	prayojakaḥ | (296ab) yena tataḥ kaścit phalam
SV_06811	sajātīyād anyataś ca bheda-a-višeṣe 'pi tat-	prayojana-aṅgatayā tad-anyebhyo bhidyanta ity a-
SV_04806	kartum a-śakyatvāt, artha-antara-abhyupagame	prayojana-abhāvāt, tad-arthasya anyena sādhanāt,
SV_03305	gaurava-ādi-khyāpana-arthaṃ bahu-vacanena.	prayojana-abhāvāt tu saṅketa-bhedo na syāt. tad
SV_00910	vyavahāra-saṅkareṇa sarveṣāṃ vyabhicārāt.	prayojana-abhāvād a-vyāhāra iti cet. na,
V3_10911	vyavahāra-saṅkareṇa sarveṣāṃ vyabhicārāt.	prayojana-abhāvād a-vyāhāra iti cet, na,
SV_00112	[1] pakṣo dharmī, avayave samudāya-upacārāt.	prayojana-abhāvād an-upacāra iti cet. na, sarva-
V3_04304	sad-asad-dvididhatvataḥ ||33|| pakṣo dharmī.	prayojana-abhāvād an-upacāra iti cet, na, sarva-
HB_00106	|| pakṣo dharmī, avayave samudāya-upacārāt.	prayojana-abhāvād an-upacāra iti cet, na, sarva-
SV_11518	vācyatvād a-doṣa iti cet. na, tad-vacane	prayojana-abhāvād iti nirloṭhitam etat. sarvatra
SV_06718	ka enām bahusv api pratibandhuṃ samarthaḥ.	prayojana-abhāvād eva a-pravartanam iti cet.
SV_06719	prayojanam. bhinneṣv ekasmāt pratitir a-tat-	prayojana-bhedena ity uktaṃ. na punaḥ svabhāvasya
SV_10918	-upagamo na vipralambhāya an-uparodhāt, niṣ-	prayojana-vitatha-abhidhāna-vaiphalyāc ca vaktuḥ.
SV_06722	śabdo bhinneṣu bhaved ity uktaṃ prak. a-tat-	prayojana-vyāvṛttis tu bhinnānām a-viruddhā iti
VN_04111	-siddhy-upayogino 'bhidheyasya abhāvān niṣ-	prayojanatvāc ca iti. prakāra-višeṣa-upādānam a-
V3_07612	yathā-saṅketam pratipatteḥ, tan-mātra-	prayojanatvāc chabda-prayogasya. iṣṭa-a-višeṣād
PV_04130	vat || siddhayoḥ pṛthag-ākhyāne darśayamś ca	prayojanam | ete sa-hetuke prāha na anumā-
SV_15824	api ca, an-abhivyakta-śabdānām karaṇānām	prayojanam | mano-japo vā vyarthāḥ syāc chabdo hi
SV_04820	uktā, vyavacchedo 'sti ced asya nanv etāvat	prayojanam | śabdānām iti kiṃ tatra sāmānyena
SV_14616	nāse 'pi virodhāt. evaṃ ca abhidhāne 'pi	prayojanam āveditam eva. ato bhāve hy eṣa
VN_04708	guṇa-atīśaya-abhāvāt. veda-rakṣa-ādikaṃ ca a-	prayojanam eva a-tat-samaya-sthāyinaḥ. saty api
VN_05412	prathamam sarva-anukrama-anubhāṣaṇam niṣ-	prayojanam. dūṣaṇa-vādinā dūṣaṇe vaktavye yan na
SV_06719	-abhāvād eva a-pravartanam iti cet. uktaṃ	prayojanam. bhinneṣv ekasmāt pratitir a-tat-
PV_04153	-bhāk || adrśyasya a-viśiṣṭasya pratijñā niṣ-	prayojanā | iṣṭo hy avayavī kāryam dṛṣṭyā
SV_06724	-a-bhedasya kāraṇam bhavatu. tena ime tat-	prayojanā ity a-tat-prayojanebhyo bhinnā eva
VN_00623	'pi syād iti yuktaṃ paśyāmaḥ. na ca niḥ-	prayojanā lokasya artheṣu śabda-yojanā. tatra ye
SV_07617	sa eva sāmānyā-kārye paryāpta iti niḥ-	prayojanā sāmānyā-kalpanā. yadi satsv asatsu vā
V2_04907	liṅgam bheda-a-pratiṣṭhiteḥ ||8|| yat-	prayojanā hy arthā jñātum iṣṭāḥ, tad-viparyaya-
VN_00624	-yojanā. tatra ye 'rthāḥ saha pṛthag vā eka-	prayojanās teṣāṃ tad-bhāva-sthāpanāya hy eka-śabdo
SV_06708	iti. na asty etat, kiṃ tarhi kenacit	prayojanena keci chabdāḥ kvacin niveśyante.
SV_06724	bhavatu. tena ime tat-prayojanā ity a-tat-	prayojanebhyo bhinnā eva uktāḥ. na punar eṣāṃ
PV_02209	paścāc chaktiḥ kva tanmaye | na alaṃ	praroḍhum atyantam syandinyām agni-vad bhuvī ||
PV_04035	deha-an-āptau na sidhyati | vācyam śūnyam	pralapatām tad etaj jāḍya-cintitam || tulyam nāse
VN_06104	na kiñcid vakti, anyad vā yat kiñcit	pralapati, tadā katham hetvābhāsa-antar-bhāvaḥ. a-
VN_04405	-samāśrayāt pṛthān-nigrahasthāna-lakṣaṇa-	pralapane 'tiprasaṅgo 'py uktaḥ. na ca saṅgraha-
SV_08925	a-heya-upādeyam a-pariniṣṭhānād ākulam	pralapanti. tad apy anena nirastam svabhāvena
SV_08923	eva yad ahrīkaḥ kim apy a-ślīlam ākulam |	pralapanti pratikṣiptam tad apy ekānta-sambhavāt |
PV_04226	na vidyate | jagaty anena nyāyena nañ-arthaḥ	pralayam gataḥ || deśa-kāla-niṣedhāś ced yathā
V2_05413	na vartate | jagaty anena nyāyena nañ-arthaḥ	pralayam gataḥ ||18|| deśa-kāla-niṣedhāś ced
VN_02210	na hi para-anugraha-pravṛttā mithyā-	pralāpa-ārambha-ātma-utkarṣa-para-paṃsana-ādīn
V3_02709	vā prativādināḥ, anyathā a-sambaddha-	pralāpa eva ayam ity an-avadheyāḥ syāt. dvayor an
VN_03816	iti kim anyair a-śakya-paricchedaiḥ klība-	pralāpa-ceṣṭitair upanyastaiḥ. evam hy
VN_02005	-upanyāsaś tad-vyākhyā-prasaṅga-vitatha-	pralāpaś ca. sarvaś ca ayam prakāro dur-matibhiḥ
SV_10204	upāyam āśritya pravartate. anyathā a-baddha-	pralāpasya a-prāmānyāt. tatra ca prakaraṇe bahavo
V2_06503	āśritya pravartate, anyathā a-sambaddha-	pralāpasya a-prāmānyāt. tatra ca prakaraṇe bahavo
VN_02302	sādhana-abhāsa-dūṣaṇam ca, tad-abhāve mithyā-	pralāpād atra para-upatāpa-vidhāne 'pi tattva-a-
VN_02816	yena tad-arthaṃ yatnaḥ kriyate. na ca bāla-	pralāpān uddīśya śāstram pravartate pravṛttau ca
SV_04616	vyaktaḥ pravṛttiḥ. evam hy a-sambaddha-	pralāpī syāt. na tato 'nyatra pravṛttir balivarda
PV_03376	na yujyate | eka-artha-abhiniveśa-ātmā	pravakṛṣ-śrotr-cetasoḥ || tad eka-vyavahāraś cet
PV_04245	| nivartakaḥ sa eva ataḥ pravṛttau ca	pravartakaḥ || nāntariyakatā sā ca sādhanam
V3_03002	tad-vacanam na antareṇa artha-tathābhāvam	pravartata iti kāryam tasya. sa sva-kārya-
SV_17521	pratiniyamo vācyam vastv antareṇa śabdo na	pravartata iti. bhinneṣu pravādeṣv ekatra vastuni
PV_04170	iṣyate | śāstreṇa alaṃ yathāyogaṃ loka eva	pravartatām || sādhanā-ākhyāna-sāmartyāt tad-
PV_02233	|| nairāśye tu yathā-lābham ātma-snehāt	pravartate | a-lābhe matta-kāśinyā dṛṣṭā tiryakṣu
SP_00009	|| yady apekṣya tayor ekam anyatra asau	pravartate | upakāri hy apekṣyāḥ syāt katham ca
SV_08826	api ca, yam ātmānam puras-kṛtya puruṣo 'yam	pravartate | tat-sādhyā-phala-vāñchāvān bheda-a-
PV_04094	|| yathā ātmano '-pramāṇatve vacanam na	pravartate | śāstra-siddhe tathā na arthe vicāras
PV_04108	| dṛṣṭe '-dṛṣṭe 'pi tad grāhyam iti cintā	pravartate || artheṣv a-pratiśiddhatvāt puruṣa-
PV_04002	| vācaḥ prāmānyam asmin hi na anumānam	pravartate || bādhānāya āgamasya ukteḥ sādhanasya
PV_04106	| parokṣeṣv āgama-an-iṣṭau na cintā eva	pravartate || virodha-udbhāvana-prāyā parikṣā apy

V1_01809	-bhāvīnaḥ | smaraṇād abhilāseṇa vyavahāraḥ	pravartate ||18|| artha-ālocana-mātre 'pi
SV_10203	kañcit puruṣa-artha-sādhanam upāyam āsṛitya	pravartate. anyathā a-baddha-pralāpasya a-
V2_06503	puruṣa-artha-sādhanam kañcid upāyam āsṛitya	pravartate, anyathā a-sambaddha-pralāpasya a-
SV_11006	-darśana-avisamvāda-pratyayena anyatra api	pravartate. evaṃ-prāyatvāl loka-vyavahārasya.
VN_04604	samaya-vaśād vartamāno 'rtha eva kiṃ na	pravartate. evaṃ hi pratipatti-paramparā-
HB_03814	tasya iṣṭa-artha-sannidhāpana-pratyayāt	pravartate. tatra yad asya ātma-rūpaṃ tal
SV_09009	yena ayaṃ tathā coditaḥ kṣīra-vikāra eva	pravartate na anyatra. sa eva atīśayo 'rthakriyā-
V1_01807	sukha-duḥkha-sādhanayoḥ prāpti-parihārāya	pravartate. na ayaṃ doṣaḥ, yasmāt tad-drṣṭāv eva
SV_02715	kṛto bhavati iti tad-artham anyat	pravartate. nanu na avāśyaṃ viparyāsa-pūrvaka eva
VN_02816	kriyate. na ca bāla-pralāpān uddīśya śāstraṃ	pravartate pravṛttau ca kā niṣṭhā teṣāṃ a-
SV_08910	purāṣa-kṛtya puruṣo viśiṣṭa-arthakriyā-arthī	pravartate, yathā gor vāha-doha-ādau na anya-
SV_03108	bhrāntīyā na avadhāryata iti pramāṇa-antaram	pravartate. yady evaṃ, tad vyavaccheda-viśayaṃ
V3_03413	yatra an-āsṛite kasmimścit samaye na	pravartate vicāraḥ, so 'vaśyam āśrayaṇīyaḥ,
SV_08903	eva bhāvasya svabhāva-ākhyam adhikṛtya	pravartate. sa eva hi tathā ucyate. dravyatva-
VN_06604	dharma-antara-nivṛttau dharma-antaram	pravartate, sā prakṛtiḥ. yat tad dharma-antaram,
V2_07308	-phalaḥ, upalabdhi-pūrvakatvāt teṣāṃ. anyaḥ	pravartana-phalas tan-nimittasya darśanāt ||51||
V2_05801	-phalo 'nupalambhaḥ (32ab') asad-vyavahāra-	pravartana-phalo 'nupalambhas tad-avyabhicārī,
V2_07309	punar anupalambho 'saj-jñāna-śabda-vyavahāra-	pravartana-phalo 'pi, viśaya-darśanena
PV_03012	|| a-sambandhini nāma-ādāv arthe syād a-	pravartanam | sārūpyād bhrāntito vṛttir arthe cet
SV_06718	samarthaḥ. prayojana-abhāvād eva a-	pravartanam iti cet. uktaṃ prayojanam. bhinneṣv
V3_12202	sapakṣa-a-sapakṣau vyavasthāpya pramāṇa-	pravartanam yuktam. evaṃ hy āgama-siddha ātmā
SV_06716	na upālambham arhati. na ca iyam a-śakya-	pravartanā, icchā-adhīnatvāt, yadi hi na
PV_04018	īritā | śaktis tasya api ced dhetu-vacanasya	pravartanāt || tat-saṃśayena jijñāsor bhavet
SV_05818	niveśanāt, vyavahāre 'py anya-parihāreṇa	pravartanāt. a-vṛkṣa-vyatirekeṇa vṛkṣa-artha-
V2_05810	pratipādayati ca, viśaya-pradarśanena samaye	pravartanāt, yathā – gaur ayaṃ sāsnā-ādi-
V2_04607	| sva-pratibhāse 'n-arthe 'rtha-adhyavasāyena	pravartanād bhrāntir apy artha-sambandhena tad-
NB_02028	-pratyakṣasya nivṛttir abhāva-vyavahāra-	pravartanī. tasyā eva abhāva-niścayāt. sā ca
V3_05703	tat-kāryatve 'pi dhī-dhvanī ||41|| na hy eṣa	pravartanīyo vyavahāro yena a-niyataḥ syāt, kiṃ
PV_03108	vyāvṛtti-vinibandhanāḥ | buddhayo 'rthe	pravartante 'bhinne bhinna-āśrayā iva || yathā-
SV_03908	manyamānā drṣya-vikalpyāv arthāv ekī-kṛtya	pravartante. tad-abhiprāya-vaśād evaṃ ucyate. tat
SV_10107	liṅgam. san-niścayād dhi śabda-vyavahārāḥ	pravartante. te pravṛttir ity uktaḥ. tathā hy
V3_09205	siddham eva iti cet, icchātaḥ śabdāḥ	pravartante. na tad-vaśād vastu-sthitiḥ,
SV_07613	upādāna-bala-prabhava-vikalpa-samutthitāḥ	pravartante. na hi teṣv a-tathābhūteṣu kiñcid
VN_05603	vā vidhiyate. na ca para-upatāpāya santaḥ	pravartante śāstrāṇi vā praṇīyante ity ado
PV_02124	hema-āder agny-āder iva cetasi | abhyāsa-jāḥ	pravartante sva-rasena kṛpā-ādayaḥ || tasmāt sa
V1_00110	ca (1a) iti. na hy ābhyām arthaṃ paricchidya	pravartamāno 'rthakriyāyāṃ viśamvādyate. nanv
V3_02405	yatnaḥ kriyate. so 'nivāritāḥ pramāṇena	pravartamānaḥ kena nivartyate. nivārito vā
VN_01107	tasya ātma-bhūto 'n-anvayo nivartamānaḥ	pravartamānaś ca kathaṃ na svabhāva-nānātvam
SV_10816	tad yadi na parikṣāyāṃ viśamvāda-bhāk	pravartamānaḥ śobheta. kaḥ punar asya aviśamvādaḥ.
SV_10703	yathā-tattvaṃ ca a-samīhitatvāt. tad ayaṃ	pravartamānaḥ sarvadā sad-asac-cintāyāṃ
V3_06911	yathā-tattvaṃ ca a-samīhitatvāt. tasmād ayaṃ	pravartamānaḥ sarvadā sad-asac-cintāyāṃ
VN_00215	kvacit sāmartyam, asti ca a-kṣāṇike sa iti	pravartamānam a-sāmartyam asal-lakṣaṇam ākarṣati.
SV_10202	kvacid an-adhikāre 'pravṛtteḥ. śāstraṃ hi	pravartamānam kañcit puruṣa-artha-sādhanam upāyam
V2_06502	śāstrasya kvacid an-adhikārāt. śāstraṃ hi	pravartamānam puruṣa-artha-sādhanam kañcid upāyam
V1_00410	tal-lakṣaṇam vyāptyā kathayed yathā-upadeśam	pravartamānasya a-vipralambha-artham. tad yathā-
SV_06715	iyam ekā śrutir bahuṣu vakṛ-ābhiprāya-vaśāt	pravartamānā na upālambham arhati. na ca iyam a-
SV_03504	samāśrayo dhvaniś ca an-iṣṭa-parihāreṇa	pravartayati ity anya-apoha-viśaya uktaḥ. tatra
SV_04911	'pi sambandhāc chliṣṭa-ābhāsā buddhiḥ	pravartayati iti cet. tadā na jātir na tadvān
HB_03413	saty eva bhavan hetus taṃ tatra dharminī	pravartayati iti paraṃ bata bhāvānām a-svāस्थ्यam
VN_06705	ayaṃ prakṛta-a-sambandhena a-niyamāt kathāṃ	pravartayati. tatra idaṃ syād vācyam, vyaktaṃ
SV_04901	-vaśād a-kārake 'pi kāraka-adhyavasāyī	pravartayati, vastu-samvādas tu vastu-utpattīyā
SV_12525	na hi tāny an-āhita-saṃskārāḥ paraiḥ	pravartayanti. sva-pratibhā-racita-samayānām api
SV_13308	vyavasāya-pūrvakam vyavahāram a-vyavasyantaḥ	pravartayāmaḥ. tasmād dhvani-viśeṣa eva ayaṃ
SV_06118	yadi hy ayaṃ na kasyacit kutaścīn nivartayet	pravartayed vā, buddhiṃ yathā-bhūta-anujñānāt
VN_02007	-sāmartyena artha-pratipādane 'samarthaiḥ	pravartitāḥ. yathā puruṣa-atīśaya-pūrvakāni tanu-
SV_10104	buddhi-pūrvatvāt tad-bhāva-anupalambhane |	pravartitavyam na ity ukta-anupalabdheḥ pramāṇatā
SV_10805	tad-bhāve virodha-a-darśanāc ca. tat sati	pravartitavye varam evaṃ pravṛtta iti parikṣayā
HB_03012	eva paśyati, yena salila-arthī tatra na	pravarteta. anupalambhena salila-abhāvaṃ
SV_06717	hi na prayoktur icchā katham iyam ekatra api	pravarteta. icchāyāṃ vā ka enāṃ bahuṣv api
SV_04809	-bhāvītvāt. api ca, tad-anya-parihāreṇa	pravarteta iti ca dhvaniḥ | ucyate tena tebhyo
SV_04811	hy eṣa prayujjāno 'rtheṣv an-iṣṭa-parihāreṇa	pravarteta iti ca prayujkte, tatra anyatra ca
SV_04018	tat-sādhyebhyo bhedenā jñātvā tat-parihāreṇa	pravarteta iti, so 'yam itaretara-bhedas tasya
SV_08919	nibandhana-arthakriyā-arthī samaṃ dvayor api	pravarteta. eko 'pi tām arthakriyāṃ tat-
SV_04614	a-śabda-codite saty api sambandhe kathāṃ	pravarteta. na hi kaścīd danḍam chindhi ity ukte
SV_05722	-kāle 'py a-saṃsparśān na anya-parihāreṇa	pravarteta. na hi sa teṣāṃ tebhyo vivekaḥ śabdena

SV_04532 -kāla-abhāva-doṣaḥ. na etad asti. yasmād api
PV_03176 tatra yatra śabda niveśitaḥ | tena icchātaḥ
PV_04073 | niṣiddhaś cet pramāṇena vācā kena
SV_00423 a-pratipadyamāno viśaya-pradarśanena samaye
V3_02406 nivartyate. nivārito vā pramāṇena vācā kena
SV_16722 heya-upādeya-tad-āśrayeṣu saṅghaṭante, na tu
SV_17019 a-sambhāvanīya-yāthātathya-vacanāḥ. tad eṣāṃ
SV_17017 ||321|| na prasiddhir nāma anyā anyatra jana-
SV_17003 api prasaṅgāt. apauruṣeya āgamaś tasya
SV_17522 antareṇa śabda na pravartata iti. bhinneṣu
V2_08813 api. kṛtrima-a-kṛtrimānām iva maṇi-muktā-
PV_03280 -kṛtānām paṭunā apy ekadā bheda-darśanāt |
SV_12202 ye bhedaṃ kārya-sāmānya-darśanāt | hetavaḥ
V3_07803 ubhaya-dharmaś ca. na hi pakṣa-vipakṣa-
PV_03201 hi maṇi-rūpaṃ yathā eva tat | nīla-ādi-
SV_09918 tasmān na atra kaścīd dhetoḥ svabhāva-
V2_07815 tasmān na atra kaścīd dhetoḥ svabhāva-
SV_08625 'pi na kaścīd bhedaḥ syāt. tathā ca ayam
SV_06605 viśeṣo vā. na hy asati rūpa-bhede 'yaṃ
V2_07502 utpattiḥ. anayā diśā anye 'pi svabhāva-hetu-
SV_09314 utpattiḥ. anayā diśā anye 'pi svabhāva-hetu-
SV_06106 vad daṇḍiny a-grahaṇāt, a-grhītasya ca aparā-
V3_08707 sambandhā janakasya eva upayoga-viśeṣa-vaśāt
SV_07103 sambandhā janakasya eva upayoga-viśeṣa-vaśāt
HB_03813 ucyate, yad-darśanād ayam sādhanā-a-sādhane
VN_01915 nāṭakam iti prasaṅgaṃ kṛtvā nāndy-ante tataḥ
HB_01902 asti indriyasya vā prabhāsvarād apavarakam
SV_07014 idānim a-janakam kuṇḍam badarāṇām ādhārah.
SV_16605 dhūma-āder agny-ādi-pratyayo na syāt. na vai
SV_10805 ca. tat sati pravartitavye varam evaṃ
V3_03001 prasiddhiḥ. ātmā aparo vā yathārtha-darśana-
SV_00716 ||9|| tatra hetur eva tathābhūto 'numiyate.
V3_08408 4|| tatra api hetur eva tathābhūto 'numiyate.
SV_11004 na vyasanena. api nāma anuṣṭheyam ato jñātvā
V3_13012 tad ayam abhyupagama-bala-
SV_12518 syāt. tad ayam anādiḥ pūrva-pūrva-darśana-
VN_06018 -apratibhayaḥ prasaṅga iti. sarvo nyāya-
NB_03114 'vyabhicāri. tasmād a-vastu-darśana-bala-
V3_12804 'vyabhicāri. tasmād a-vastu-darśana-bala-
HB_03205 pariccheda-prasaṅgāt. tasmāt kvacit pramāṇam
HB_03207 -vyāpāra eṣaḥ. tathā hi kvacit pramāṇam
SV_03606 -nir-apekṣam vastu-sannidhi-mātreṇa svayaṃ
SV_03112 (57ab') tat tarhi bhrānti-nivṛtṭy-artham
PV_03448 || āśraya-ālambana-abhyāsa-bhedād bhinnā-
PV_02157 na ikṣyate | sajāti-vāsanā-bheda-pratibaddha-
SV_08703 | tat-tyāga-āpti-phalāḥ sarvāḥ puruṣāṇām
SV_11011 hi guṇa-doṣebhyaḥ puruṣāḥ samyañ-mithyā-
SV_12529 eva yathā-darśana-pravṛttayaḥ samyañ-mithyā-
SV_12529 -pūrvakam ity ucyate. prāg eva yathā-darśana-
SV_03303 bhedaḥ. anyatra api puruṣa-icchā-vaśāt
V1_01103 ca iyaṃ viśeṣaṇa-ādi-vikalpa-utthāpitā satī
SV_12530 ādi-kalpikēṣv a-drṣṭā eva vyavahārāḥ paścāt
VN_02210 śāstra-a-pravṛtṭeḥ. na hi para-anugraha-
SV_16112 kārya-bheda-hetuḥ. sā ca ānupūrvī varṇānām
SV_09203 śabdānām na viśayo yo na vitarkānām. te cet
VN_02216 kaścīd vijigīṣu-vādo nāma. para-anugraha-
SV_04812 iti ca prayuṅkte, tatra anyatra ca
SV_09111 na dharmiṇaḥ, tan-niṣedhe tad-viśaya-śabda-
SV_09011 sa ca tādrśaḥ svabhāvo 'nyatra na asti iti.
SV_11520 sarvadā jāti-codane viśeṣa-antara-vyudāsena
HB_03515 prayogaḥ samśayitasya an-abhyupagame
SV_04220 tathā adhyavasāya pravṛtṭeḥ, anyathā
V3_02404 na arthaṃ kañcana puṣṇāti. śāstreṣv icchayā
SV_05720 'pi kriyamāṇaḥ śobheta, a-tat-kāri-vivekena
PV_04072 śabda 'py an-arthakaḥ | śāstreṣv icchā-

pravarteta pumān vijñāya arthakriyā-kṣamān | tat
pravarteran na ikṣeran bāhyam akṣa-jāḥ || rūpaṃ
pravartyate || pūrvam apy eṣa siddhāntam sva-
pravartyate, yathā gaur ayam sāsna-ādi-samudāya-
pravartyate. samaya-lakṣaṇa-āhita-bhedasya
pravāda-mātreṇa iti na samānaḥ prasaṅgaḥ. tac ca
pravādo na pramāṇam. na hi kasyacid api samyak-
pravādāt. te ca sarve janā rāga-ādy-a-vidyā-
pravādād artha-siddhiḥ. tatra punar virodha-
pravādeṣv ekatra vastuni viruddha-svabhāva-
pravāla-ādinām. kvacit puṣpe bhedo nīla-itara-
pravāhe vitti-bhedānām siddhā bheda-vyavasthitiḥ |
pravitanyante sarve te vyabhicāriṇaḥ ||243||
pravibhāga-apekṣayā hetor avyabhicārah,
pravibhāgaś ca tulyaś citra-ṭa-ādiṣu || tatra
pravibhāgaḥ. tad-abhāvāt phalasya api na asti ity
pravibhāgaḥ. tad-abhāvāt phalasya api na asti ity
pravibhāgo na syād eka-ātma-vat. tasmād ayam
pravibhāgo yuktaḥ sati vā a-vyatireko na syād ity
pravibhāgā draṣṭavyāḥ. tasya ca svabhāvasya svena
pravibhāgā draṣṭavyāḥ. sattā-svabhāvo hetuś cen
pravibhāgena an-upalakṣaṇāt, ākṛter apy ekatra
pravibhāgena kārya-kāraṇa-bhāvād vyavasthāpyante.
pravibhāgena kārya-kāraṇa-bhāvād vyavasthāpyante.
pravivecyā tasya iṣṭa-artha-sannidhāpana-
praviśati sūtra-dhāra iti paṭhen nṛtyed gāyec ca.
praviṣṭasya sva-upakāribhyaḥ sva-santāna-viśeṣa-
pravisarpataḥ | śaktis tad-deśa-jananaṃ kuṇḍa-
pravṛtṭa āgame pramāṇa-antaram anviṣyate, kiṃ
pravṛtṭa iti parikṣayā prāmānyam āha. tac ca
pravṛtṭa-vāg-abhimata āptaḥ. tad-vacanaṃ na
pravṛtṭa-śakti-rūpa-upādāna-kāraṇa-sahakāri-
pravṛtṭa-śakti-rūpa-upādāna-kāraṇa-sahakāri-
pravṛtṭo 'rthavān syām iti. sa śakya-darśana-
pravṛtṭaḥ. ācāryeṇa punar diṅ-mātra-darśanāya
pravṛtṭo ḍimbhaka-pāmsu-kriḍa-ādi-vat puruṣa-
pravṛtṭaḥ pūrva-uttara-pakṣa-upanyāso dvayaṃ na
pravṛtṭam āgama-āśrayam anumānam āśritya tad-
pravṛtṭam āgama-āśrayam anumānam āśritya tad-artha
pravṛtṭam tat paricchinati, tato 'nyad
pravṛtṭam tad eva tad-anyasmād vyavacchinatti,
pravṛtṭam. te tu tatra tathā prayuṅjata iti tatas
pravṛtṭam pramāṇam anya-samāropa-vyavaccheda-
pravṛtṭayaḥ | sukha-duḥkha-abhilāṣa-ādi-bhedā
pravṛtṭayaḥ || yasya rāga-ādayas tasya na ete
pravṛtṭayaḥ ||172|| yad arthakriyā-kāri tad eva
pravṛtṭayaḥ, te ca atīndriyāḥ sva-prabhava-kāya-
pravṛtṭayo loka-vyavahārāḥ. nanv ādi-kalpikēṣv a-
pravṛtṭayaḥ samyañ-mithyā-pravṛtṭayo loka-
pravṛtṭasya pratibandha-abhāvāt, yathā ekaṃ
pravṛtṭā api samagra-sāmagrikā punar icchayā
pravṛtṭā iṣyante. na, teṣāṃ apy anya-saṃskāra-
pravṛtṭā mithyā-pralāpa-ārambha-ātma-utkarṣa-para
pravṛtṭā racanā-kṛtaḥ | icchā-a-viruddha-
pravṛtṭāḥ ko vacanasya niṣeddhā. na hy a-vācyam
pravṛtṭāś tu santo vipratipannaṃ pratipādayanto
pravṛtṭy-anuṅjāyām tan-nāma-grahaṇa-vaiyarthyaḥ.
pravṛtṭy-abhāvāt, a-nirdiṣṭa-viśayasya nañ 'o-
pravṛtṭy-abhāvād arthināḥ. tasmāt tan na ubhaya-
pravṛtṭy-ayogāc ca. tasmād anvaya-vyatirekiṇo
pravṛtṭy-ayogāt, tathā bādhā-upalabdhāv api
pravṛtṭy-ayogāt, tad arthakriyā-kāritayā
pravṛtṭy-artha iti cet, kutaḥ punar iyaṃ śāṅkā,
pravṛtṭy-arthatayā. yadi hi na tat-pratity-arthaḥ
pravṛtṭy-artho yadi śāṅkā kuto nv iyaṃ || so 'o-

SV_08901 ca samānatā | asty eva vastu na anveti
 VN_06608 tiro-bhāva-āvir-bhāvāv antareṇa na kasyacit
 SV_11003 yadi ||218|| sarva eva āgamam an-āgamam vā
 V2_06611 yadi ||32|| sarva eva āgamam an-āgamam vā
 SV_00802 anya-kāraṇam | (10'ab) rūpa-upādāna-hetūnām
 V3_08412 na rasah. tad eva ca rūpa-upādāna-hetūnām
 SV_03610 yathā-abhyāsaṃ vikalpa-prabodha-hetūnām
 SV_03722 -sādhāraṇa-rūpa-a-parāmarśena kha-śabda-
 SV_04813 -anujñāyām tan-nāma-grahaṇa-vaiyarthiyāt.
 SV_06117 sarvo 'nvaya-vyatirekau na ativartate, tasya
 VN_06706 tatra idam syād vācyam, vyaktaṃ nāma
 VN_06708 sukha-ādy-anvaye sukha-ādi-svabhāvātāyām
 SV_14610 -vyatireke sati syāt. sa ca na asti ity a-
 SV_08809 tathābhāve hy a-tad-dharmā syāt. na hy ayam
 SV_04608 -iṣṭayoḥ sādhanam a-sādhanam ca jñātvā tatra
 SV_10507 mūḍho nimittam tad-abhāvam vā abhyupagamyā
 VN_01110 etat. atha vā yadi kasyacit svabhāvasya
 V3_04511 ekatra bhāve ca pratīti-sādhana-abhāvāt
 HB_03113 -anya-ātmā iti. a-vyavacchede 'nya-ātmanaḥ
 SV_10804 āsitum samarthaḥ. atyakṣa-phalānām keśāñcit
 SV_10215 vyavasāya-phalātvāt pramāṇānām. na hi
 SV_00407 a-pravṛtṭiḥ pramāṇānām (3a) anupalabdhir a-
 SV_10217 yadi niścaya-pūrvam vyavahared iti sā iyam a-
 V2_07305 sarvatra. pravṛtṭer buddhi-pūrvatvāt so '
 SV_03617 yaś ca ayam sarvatra vastu-kṛtam eva śabda-
 V2_04504 vacanam śabdasya viśeṣa-abhāvād iti cet, na,
 V2_06002 sa ca ayam anupalambhāś caturvidhaḥ | (32'b)
 SV_03124 kiñcin niścinvato 'py anyatra a-niścayena
 VN_01001 viśvam syāt, bheda-abhāvāt. avasthā-nivṛtṭi-
 SV_10116 lakṣaṇa-prāptānām vastuto 'py asattva-rūpā a-
 SV_04823 uktam idam, ayuktaṃ tu uktam, tathā hi na sā
 SV_04819 asya ayogāt, na vai vyavacchedo na kriyate,
 SV_04822 sāmānyena apareṇa vaḥ ||97|| nanu uktaṃ
 SV_04825 tadvac-codane ca vyavadhānam, jāti-tadvatoḥ
 SV_09009 na anyatra. sa eva atīśayo 'rthakriyā-arthi-
 VN_06014 -śravaṇa-avadhāraṇa-uttarānām a-sambhavana
 PV_02010 anitye 'py a-pramāṇatā || sthivā-
 SV_00803 upādāna-kāraṇa-pravṛtṭi rūpa-upādāna-kāraṇa-
 V3_08501 upādāna-kāraṇa-pravṛtṭi rūpa-upādāna-kāraṇa-
 PV_03018 -drṣṭeś ced anyat prāptam an-arthakam || a-
 SV_16609 sā ca atīndriya-ārtha-sambaddhā āgama-
 SV_04909 sāmānyasya an-arthakriyā-yogyatvād a-
 SV_04824 iti niveditam etat, tad-dvāreṇa a-codite
 SV_10612 -eka-tānatve śabdānām a-nibandhanā | na syāt
 V3_06812 -eka-tānatve śabdānām a-nibandhanā | na syāt
 VN_04715 jaḍa-pravṛtṭir eva eṣā, yā śabdānām lakṣaṇe
 V3_03101 'dhikaraṇa-pratyastamayān na viśeṣa-cintā-
 SV_09115 'pi tulyo doṣo niśedhād asati śabda-a-
 SV_10108 dhi śabda-vyavahārāḥ pravartante. te
 SV_03905 nanu bāhyā vivekino na ca teṣu vikalpa-
 SV_02818 -bhāvāt. niścayasya samāropa-viveke 'sya
 SV_08017 syāt. atītam anāgatam vā nimitti-kṛtya tayoh
 SV_10921 upavarṇitam. varam āgamāt pravṛttāv evam
 HB_03911 iti. tad rūpaṃ ye na vidanti na teṣāṃ tataḥ
 SV_17402 anyatra drṣṭa-pramāṇa-uparodhasya puruṣasya
 SV_03016 api tasya śabdair an-ākṣepān na syāt tatra
 VN_04714 śabdānām pratītir bhaviṣyati iti. jaḍa-
 V2_06612 tasya puruṣa-parīkṣayā pravṛttāv a-
 SV_11007 puruṣa-parīkṣayā tu pravṛttāv a-
 SV_04615 chinatti. na apy a-sambhāvād vyaktau
 VN_05511 iti. yadi tāvat para-pratīpādāna-arthā
 SV_17105 ||322|| prāpta-pratīlomanena anyatra
 SV_00411 vastu-yogyatā-lakṣaṇā tad-āśrayā vā jñāna-
 V3_03004 uktam. yathā ātmano 'prāmāṇye vacanasya a-
 SV_02701 -phalānām na a-pratīta-vastv-aṃśa-pratyāyane
 pravṛtṭy-ādi-prasaṅgataḥ ||180|| sarva eva gaur
 pravṛtṭy-uparamaḥ pravṛtṭir vā ity evam
 pravṛtṭi-kāmo 'nveṣate prekṣā-pūrva-kārī na
 pravṛtṭi-kāmo 'nveṣate prekṣā-pūrva-kārī, na
 pravṛtṭi-kāraṇam. sā api rasa-upādāna-kāraṇa-
 pravṛtṭi-kāraṇam. sā api rasa-upādāna-kāraṇa-
 pravṛtṭi-cintā. tad-vaśād vastu-vyavasthāpanam ca
 pravṛtṭi-nibandhanam rūpaṃ tathā-jijñāsāyām evam
 pravṛtṭi-nivṛtṭy-anujñāyām ca eka-codanā-an-
 pravṛtṭi-nivṛtṭy-arthatvāt. yadi hy ayam na
 pravṛtṭi-nivṛtṭi-dharmakam, na tathā sukha-ādayaḥ.
 pravṛtṭi-nivṛtṭi-dharmatā-lakṣaṇam avahīyata iti.
 pravṛtṭi-nivṛtṭikam jagat syāt. tasmād yasya nāso
 pravṛtṭi-nivṛtṭimān svabhāva eko yuktaḥ. na sarva
 pravṛtṭi-nivṛtṭi kuryām kārayeyam vā iti śabdān
 pravṛtṭi-nivṛtṭi vilomayan yathā-abhyupagamam
 pravṛtṭi-nivṛtṭi svayam abhyanujñāyete, tad eva
 pravṛtṭi-nivṛtṭyoh saṃśayād eva saṃśaya-hetuḥ,
 pravṛtṭi-nivṛtṭyor abhāva iti pūrvaḥ prasaṅgaḥ.
 pravṛtṭi-nivṛtṭyor mahā-anuśaṃsā-pāpa-śravaṇāt
 pravṛtṭi-niśedhe 'pi iyam niḥ-śaṅka-paricchedam
 pravṛtṭi-phalā asati | (3b) saj-jñāna-śabda-
 pravṛtṭi-phalā proktā. pramāṇam api kācit syāl
 pravṛtṭi-phalo mataḥ | (51ab) so 'yam viprakṛṣṭa-
 pravṛtṭi-bhedam icchati, tasya dārāḥ ṣaṇ-ṇagari
 pravṛtṭi-bhedāt. artho hi linginam gamayati, tal-
 pravṛtṭi-bhedāt. yāvān kaścit pratiśedhaḥ sa
 pravṛtṭi-bhedād grahaṇa-a-grahaṇam. tasmāt tad
 pravṛtṭi-bhedebyo vyavasthā iti cet, nanu ta eva
 pravṛtṭi-yogyatvāt. tasyā apy etat tulyam
 pravṛtṭi-yogyā iti niveditam etat, tad-dvāreṇa a-
 pravṛtṭi-viśayam tu kathayadbhir jātir uktā,
 pravṛtṭi-viśayaḥ pradarśyata iti, uktam idam,
 pravṛtṭi-viśayatve vyāvṛtṭi-tadvantau kiṃ na
 pravṛtṭi-viśayo dadhi. tat-phala-viśeṣa-upādāna-
 pravṛtṭi-vaiphalyāt sva-stha-ātmanām a-pravṛtṭeḥ.
 pravṛtṭi-saṃsthāna-viśeṣa-arthakriyā-ādiṣu | iṣṭa
 pravṛtṭi-sahakāriṇī. tasmād yathā-bhūtād dheto
 pravṛtṭi-sahakāriṇī. tasmād yathā-bhūtād dheto
 pravṛtṭir a-sambandhe 'py artha-sambandha-vad
 pravṛtṭir atīndriyā katham anyena siddhā. anyac
 pravṛtṭiḥ, anyatra ca pravṛttāv atiprasaṅgaḥ,
 pravṛtṭir api pratyuktā, tadvac-codane ca
 pravṛtṭir artheṣu darśana-antara-bhedeṣu ||207||
 pravṛtṭir artheṣu darśana-antara-bhedeṣu ||55||
 pravṛtṭiḥ. avayava-viparyaye 'pi yadi teṣāṃ
 pravṛtṭir ity avaśyam evam-vidhe viśaye śāstram
 pravṛtṭir ity-ādi. asato vā asya niśedhe tadvad
 pravṛtṭir ity uktāḥ. tathā hy anupalabdhir eva
 pravṛtṭir iti katham teṣu bhavati. vyākhyātārah
 pravṛtṭir iti gamyate ||49|| tad-viveka eva ca
 pravṛtṭir iti cet. karma api na asaj-jñāna-
 pravṛtṭir iti. na khalv evam anumānam an-apāyam a
 pravṛtṭir iti para-upalakṣaṇatvād eva jñānam
 pravṛtṭir iti. yaḥ punaḥ prakṛta-viśayasya vahneḥ
 pravṛtṭir iti vyarthāḥ śabda-prayogaḥ syāt.
 pravṛtṭir eva eṣā, yā śabdānām lakṣaṇe pravṛtṭiḥ.
 pravṛtṭir eva, tathābhūtasya jñātam a-śakyatvāt.
 pravṛtṭir eva. tasya tathābhūtasya jñātam a-
 pravṛtṭiḥ. evam hy a-sambaddha-pralāpī syāt. na
 pravṛtṭiḥ, kiṃ trir abhidhiyeta. tathā tathā sa
 pravṛtṭir guṇa-doṣa-sandarśanena yuktaḥ iti
 pravṛtṭiḥ, tataḥ saj-jñāna-śabda-vyavahāra-vṛtṭeḥ.
 pravṛtṭiḥ, tathā śāstra-an-āśraye tat-prasiddhe
 pravṛtṭis tasya drṣṭatvāt, an-aṃśasya ca eka-

SV_16606	-antaram anviṣyate, kiṃ tarhi sā eva āgama-	pravṛttir na jñāyata iti cet. svayam samarthasya
VN_01109	sukha-duḥkha-vat. sa-anvayatve ca kā kasya	pravṛttir nivṛttir vā iti yat kiñcid etat. atha
SV_10505	nir-upākhyam. nir-upākhye 'pi iyam eva	pravṛttir niṣidhyate. anupalabdhī-lakṣaṇā asattā
SV_00405	-abhāvāt, kāraṇānām kārya-vyabhicārāt. a-	pravṛtṭiḥ pramāṇānām (3a) anupalabdhir a-pravṛtṭi
SV_04616	hy a-sambaddha-pralāpī syāt. na tato 'nyatra	pravṛttir balivarda-doha-codanā-vat. na ca artha-
SV_05914	niveśitāc chabdād vyavahāre tat-parihāreṇa	pravṛttir yuktā, śiṃśapā-ādi-bheda-vat. atha api
VN_06012	-abhāvāt. tatra avaśyam ekasya prāg-vacana-	pravṛtṭiḥ, yugapat-pravṛtttau paraspara-vacana-
VN_06609	antareṇa na kasyacit pravṛtṭy-uparamaḥ	pravṛttir vā ity evaṃ pratyavasthito yadi sata
SV_17517	-sambhavāt tad-bhāvāt tat-pratītir ayuktā.	pravṛttir vācakānām ca vācya-drṣṭi-kṛtā iti cet |
SV_05912	vyavahāriṇām | na syāt tat-parihāreṇa	pravṛttir vṛkṣa-bheda-vat ||116|| na hi saṅkete
SV_16227	sarvatra a-viśeṣāt. puruṣas tu sva-icchā-	pravṛtṭiḥ sattva-sabhāgatā-ādi-vaśāt sā iva a-
SV_04625	iṣṭam eva iti cet. sarvadā tarhi go-śabdād a-	pravṛtṭiḥ, sahita-a-sahita-avasthayor viśeṣeṇa an
PV_02184	nṛṇām | sā bhava-icchā āpty-an-āpti-icchoḥ	pravṛtṭiḥ sukha-duḥkhayoḥ || yato 'pi prāṇinaḥ
V3_00201	prāmānya-abhāvāt. prāmānye vā na anumāna-	pravṛtṭiḥ syāt, vacana-mātreṇa artha-siddher hetv
PV_03128	|| an-anvayād viśeṣānām saṅketasya a-	pravṛtṭitaḥ | viśayo yaś ca śabdānām saṃyojyeta
SV_16608	kam atīśayam puṣṇāti. a-samarthaṃ tv āgama-	pravṛtṭim api na eva sādhyaiṣyati. sā ca
PV_04245	|| yan nāntariyakaḥ sva-ātmā yasya siddhaḥ	pravṛtṭiṣu | nivartakaḥ sa eva ataḥ pravṛtttau ca
SV_00802	pravṛtṭi-kāraṇam. sā api rasa-upādāna-kāraṇa-	pravṛtṭi rūpa-upādāna-kāraṇa-pravṛtṭi-sahakāriṇi.
V3_08412	pravṛtṭi-kāraṇam. sā api rasa-upādāna-kāraṇa-	pravṛtṭi rūpa-upādāna-kāraṇa-pravṛtṭi-sahakāriṇi.
HB_03412	pratyakṣa-anumāne hi sādhyā-dharmaṃ bādhanē	pravṛtṭe taṃ tato dharmino nivartayatas tasmin
V3_07807	tasya gamakaḥ syāt, na anyathā. puruṣa-	pravṛtṭer a-vastu-pāratantryāt. yaṃ hi puruṣaḥ
V3_01004	iti tad eva sādhanam. a-khyāpīte viśaye hetu-	pravṛtṭer a-sambhavād viśaya-khyāpanād eva
SV_04220	tat-kāri iva vyavahāriṇām tathā adhyavasāya	pravṛtṭeḥ, anyathā pravṛtṭy-ayogāt, tad
HB_00401	arthakriyā-yogyā-viśayatvāt tad-arthi-	pravṛtṭeḥ, arthakriyā-yogyā-lakṣaṇatvād vastunaḥ,
SV_16726	iti sarvaṃ tathā. vyabhicāra-darśanāt. tat-	pravṛtṭer avisamvādena vyāpty-asiddheś ca. a-
PV_04229	sambaddhaḥ khyāty-abhāve 'pi tādrśaḥ | śabda-	pravṛtṭer asti iti so 'pi iṣṭo vyavahāra-bhāḥ ||
V2_05506	sambaddhaḥ khyāty-abhāve 'pi tādrśaḥ | śabda-	pravṛtṭer asti iti so 'pi iṣṭo vyavahāra-bhāḥ ||21
VN_03806	gamaṇam kaścid ārabhate 'samarthasya mithyā-	pravṛtṭer iti. pakṣa-pratiśedhe pratijñāta-artha-
V3_00803	-siddhāś ca. vacanasya vaktur icchā-mātreṇa	pravṛtṭeḥ. kalpanā-āgamayoḥ kartur icchā-mātra-
PV_03068	-pratipatteḥ pramā-dvayam | vyāhāra-ādau	pravṛtṭeś ca siddhas tad-bhāva-niścayaḥ ||
V1_01012	-grāhiṇas tathā-pratipatty-ayogād a-viśaye '-	pravṛtṭer jāty-ādi-sambandha-atīta-śabda-vyavahāra
SV_12526	api yathā-śruta-artha-vikalpa-sambhāreṇa eva	pravṛtṭeḥ. tat kiñcit kutaścid āgatam ity ekasya
PV_02003	-grahaṇān na iṣṭam saṃvṛtam dhī-pramāṇatā |	pravṛtṭeś tat-pradhānatvād dheya-upādeya-vastuni |
SV_02601	iti, pramāṇa-antarasya śabda-antarasya ca	pravṛtṭeḥ. tathā hy ekasya artha-svabhāvasya
SV_10216	cetaḥ karoti. saṃśayād api kvacil lokasya	pravṛtṭeḥ. tathātve tan nir-avadyam yadi niścaya-
V3_00909	sādhanam iṣṭam upacāreṇa. tato hetu-vacana-	pravṛtṭeś tad api śaktam eva iti cet, saṃśayena
VN_06014	pravṛtṭi-vaiphalyāt sva-stha-ātmanām a-	pravṛtṭeḥ. tena ca sva-upagama-upanyāse 'vaśyam
V3_00910	eva iti cet, saṃśayena jijñāsoḥ prakaraṇa-	pravṛtṭeś teṣv api prasaṅgaḥ. vipakṣa-vacana-
VN_02209	-jana-vipratipatty-adhikāre satām śāstra-a-	pravṛtṭeḥ. na hi para-anugraha-pravṛtṭā mithyā-
V3_13704	sādhanā-dūṣaṇa-lakṣaṇa-jñānād eva a-viśaye '-	pravṛtṭeḥ, pratipatter a-pratibandhāt,
HB_00402	'pi vikalpāt tad-adhyavasāyena vastuny eva	pravṛtṭeḥ, pravṛtttau tu vikalpasya pratyakṣeṇa a-
SV_10103	liṅgayor liṅgini, yathā uktaṃ prak.	pravṛtṭer buddhi-pūrvatvāt tad-bhāva-
V2_07305	ca sarvaṃ evaṃ ity a-pratiśedhaḥ sarvatra.	pravṛtṭer buddhi-pūrvatvāt so 'pravṛtṭi-phalo
SV_10202	abhāva-sādhanī. tasya kvacid an-adhikāre '-	pravṛtṭeḥ. śāstraṃ hi pravartamānam kañcit puruṣa
V3_01001	-mātrād api saṃśaye pratipakṣa-hetu-vacana-	pravṛtṭeḥ sambhavāt tad api tena saha sādhanam
V3_09204	na caitanyam abhyupeyāt. maraṇa-śabda-	pravṛtṭeḥ siddham eva iti cet, icchātaḥ śabdāḥ
V3_03110	-prāyā cintā. yac chāstraṃ vastu-bala-	pravṛtṭena pramāṇena sva-vacanena ca a-bādhitam
VN_02212	-śloka-upārjanaṃ satām ācāraḥ. na api tathā-	pravṛtṭebhyaḥ sva-hasta-dānena prāṇinām
V2_06612	-kāri, na vyasanena. tasya puruṣa-parikṣayā	pravṛtṭāv a-pravṛttir eva, tathābhūtasya jñātum a
SV_11007	loka-vyavahārasya. puruṣa-parikṣayā tu	pravṛtṭāv a-pravṛttir eva. tasya tathābhūtasya
SV_04909	arthakriyā-yogyatvād a-pravṛtṭiḥ, anyatra ca	pravṛtṭāv atiprasaṅgaḥ, tadvad-grahaṇe ca sāmānya
PV_03127	eva indriya-jā matih | na viśeṣeṣu śabdānām	pravṛtṭāv asti sambhavaḥ || an-anvayād viśeṣānām
SV_10921	āgamasya upavarṇitam. varam āgamāt	pravṛtṭāv evaṃ pravṛttir iti. na khalv evaṃ
SV_04908	vastuni tu yathā-bhāvam arpita-cetasah	pravṛtttau grāhyasya sāmānyasya an-arthakriyā-
VN_02817	ca bāla-pralāpān uddiśya śāstraṃ pravartate	pravṛtttau ca kā niṣṭhā teṣām a-niṣṭhānāt. drṣyate
PV_04245	siddhaḥ pravṛtṭiṣu | nivartakaḥ sa eva ataḥ	pravṛtttau ca pravartakaḥ || nāntariyakatā sā ca
HB_00402	tad-adhyavasāyena vastuny eva pravṛtṭeḥ,	pravṛtttau tu vikalpasya pratyakṣeṇa a-bhinna-
VN_06012	ekasya prāg-vacana-pravṛtṭiḥ, yugapat-	pravṛtttau paraspara-vacana-śravaṇa-avadhāraṇa-
V1_00409	iti bruvāṇaḥ kāsāñcij jñāna-vyaktinām	pravṛtttau saṃvādam viśamvādam ca upalabhya tal-
SV_03020	tataś ca upādhayo na upādhayaḥ syuḥ. kvacit	pravṛtttau hi kasyacit pradhānasya aṅga-bhāvāt tad
SV_00720	-agni-dhūma-janana-vat. tathā hi śakti-	pravṛtṭyā (10a) sva-kāraṇasya phala-utpādanam
SV_09103	-bheda-viśayāḥ śabdāḥ. teṣv avaśyam śabda-	pravṛtṭyā bhāvyaṃ. kathañcid a-vyavasthāpīteṣu
V3_02006	tad-bhāva-a-parityāgād arthasya icchā-	pravṛtṭyor a-virāma-prasaṅgāt. tasmād iyaṃ
PV_02126	|| yasmāc ca tulya-jātiya-pūrva-bija-	pravṛddhayaḥ | kṛpā-ādi-buddhayaś tāsām saty
V2_08808	-tulya-rūpānām kārya-dravyānām tulyam, yathā	pravṛddhayaḥ kadalyoḥ kanda-udbhavaḥ. yatra tu

<p>V1_02306 PV_03340 SV_08911 VN_01208 VN_01912 SV_05105 SV_11105 SV_04121 V3_03108 SV_06209 VN_05315 VN_05417 V3_13702 V3_08004 VN_00302 HB_00404 SV_00317 V2_08501 HB_02401 V1_02211 SV_08519 SV_01415 V2_09705 SV_15919 V3_02609 SV_02909 SV_02928 SV_03713 VN_06018 VN_02104 VN_02005 SV_14425 VN_01903 VN_02005 V3_00603 V3_11102 SV_13216 SV_09623 SV_14223 V1_03412 SV_06520 SV_03927 SV_02926 SV_03010 SV_11616 SV_07205 VN_06509 SV_09208 PV_02053 SV_14422 PV_03027 V1_03414 SV_11511 V3_09411 HB_01212 VN_00313 V1_03503 HB_01709 SV_03025 PV_02051 SV_14416 VN_01302 HB_03114 SV_16723 PV_02065</p>	<p>-vat. cetanās ca api vedyatvād a-tad-rūpa-a- iṣṭo 'n-iṣṭo 'pi vā tena bhavaty arthaḥ na anya-sambhavinō 'rthasya yathā yuddha- bata, doṣa-saṅkaṭam atra-bhavān dṛṣṭi-rāgeṇa bhagavān. yasya śāsane bhadanta-aśvagoṣaḥ -yogya-abhimata-saṃvādanāt, mithyātve 'pi -janma-pratibaddha-duḥkha-vivekāṭ, vyaktīnām kṣetra-ādi-bhede 'pi cira-śīghra- -ādinām pāpa-śodhana-vādaṃ bādhaṭe, nidāna-a- -prayogaṃ tu jñeya-śabdasya ko 'rtha iti -vyāpti-prasādhana-mātraṃ na tatra api iti. tatra sādhanē yataḥ kutaścīt -bhavanti iti cet, āsām api parasparam eṣa tadā na virodha-vyabhicārāv iti na ayam iha api punaḥ sādhanā-upakrame 'navasthā- a-bhinna-upayogadvād uttaraeṣām a-prāmānya- vinā na bhavanti. aṃśena janya-janakatva- vinā na bhavanti. aṃśena janya-janakatva- vinā na bhavanti. aṃśena janya-janakatva- hetu-sāmyāt sukha-ādi-bheda-abhāva- na arhati. anya-apohe 'py eṣa tulyaḥ pratyakṣa-anumāna-virodha-darśanād an-āśvāsa- pratyakṣa-anumāna-virodha-darśanād an-āśvāsa- prayoktā iti. atra apy uktaṃ śrotary api abhisambandhān mā bhūn nirdeksyamāṇe 'pi -ādihāreṣu vartante. tatra eva vā tad ayam a- yābhīr upādhiṃ upakaroti. tato na ayam -pratipattiḥ. tad-a-vyatireke vā ādyāyām api a-samyak-pratipattau hetvābhāsa-apratibhayaḥ -dharma-mātraṃ eva sādhanā-aṅgaṃ vācyam. na kutaḥ punas tatra a-jijñāsita-viśeṣa- nāśayet. ato 'vināśī bhāvaḥ syād ity a- a-doṣaḥ. jijñāsitaṃ punar arthasya anyasya -viśeṣa-prasaṅga-upanyāsaṃ tad-vyākhyā- kartum, caitanyena anayor virodha-asiddheḥ vacanam anumāpayet. nanv atra apy eṣa tulyaḥ kṛtaḥ sa sarva-śabdān yugapac chṛṇuyād iti na virodha-vyabhicārāv iti na ayam cet. pūrveṇa asya kaḥ sambandha iti sa eva -vat. ekasya ca āvaraṇe sarvasya āvaraṇa- so 'yaṃ sarva-artha-sarva-ākāra-pratīti- -sambandhāt. saṅkhyā-kārya-dravya-ādiṣv api tasmād artha-antara-upādhi-vāde 'pi samānaḥ tāś ca sva-upādhiṃ iti tad-avasthaḥ -sahakāritve samarthasya nitya-utpādana- vācyam. sthiti-karaṇaṃ cet tatra api tulyaḥ iti. siddhāntam abhyupetya a-niyamāt kathā- tasmān na abhāva-vat sambandhe 'pi -āpattir nirhrāsa-atīśayāt tayoh tulyaḥ tasmād a-doṣaḥ. asattve 'bhāva-nāśitva- -sambaddham siddhā ato niḥ-svabhāvatā jāti- 'py an-āvṛtatvāt prāg-vad asya darśana- viśeṣa-pratipattir na syād iti pūrva-vat a-niṣpatteḥ. a-bheda eva atitarām a-kramatva- -dharmatayā eva saṃsthāna-viśeṣa-sambandha- -abhāvena vyāpti-siddher na anavasthā- a-śakyatvāt sarvadā ca asya a-darśana- ca bhavati, sa eva na bhavati iti na ayam sarva-ātmanā upalakṣita iti tad-avasthaḥ -ādinām vinivṛttir na tāvatā a-nivṛtti- nāśasya nityatvād bhāva-nāśayoḥ saha-bhāva- 'nvayād aikyam iti cet, sukha-ādiṣv apy ayam ātmanāḥ pravṛtti-nivṛttoyor abhāva iti pūrvaḥ na tu pravāda-mātreṇa iti na samānaḥ -prasaṅgaḥ sa nāśa-hetor mato yadi tulyaḥ</p>	<p>pravedanāt (24ab) cetanās ca ete sukha-ādayaḥ praveditaḥ vidyamāne 'pi bāhye 'rthe yathā- praveṣe, sa eva svabhāvo yathāsvaṃ śabda-codito praveśyamāno 'pi na ātmānaṃ cetayati. a-bhedo hi pravrajitaḥ. kaḥ punar bhadanta-aśvagoṣaḥ. yasya praśama-anukūlatvān mātṛ-sañjñā-ādi-vat. praśama-sukha-rasasya an-udvejanāc ca. abhūta- praśamana-ādayo viśeṣā guṇa-tāratamyam ca na syāt. praśamanena nidānino 'vicchedāt, madhura-śītala- praśne na kaścīd arthaḥ, tataḥ kvacid a- prasaṅga-antara-upakṣepaḥ, tad avāśyam sādhanā- prasaṅga-ādinā a-nāntariyaka-abhidhānaṃ vādino prasaṅga ity ekam eva kiñcit sāmānya-lakṣaṇam prasaṅga iti. eṣa dvividho hetuḥ svabhāva- prasaṅga iti cet. na, abhāva sādhanasya a- prasaṅga iti cet, na, kṣaṇa-viśeṣa-sādhyā-artha- prasaṅga iti cet. na, taj-janya-viśeṣa-grahaṇe prasaṅga iti cet, na, taj-janya-viśeṣa-grahaṇe prasaṅga iti cet, na, taj-janya-viśeṣa-grahaṇe prasaṅga iti cet, na, tasyāḥ sāmagryā eva antara- prasaṅga iti cet. na tulyaḥ. yato nivṛtter niḥ- prasaṅga iti cet. na, yathokte 'sambhavāt, prasaṅga iti cet, na, yathokte 'bhāvāt. prasaṅga iti. taj-jñāne ca prayoge śabdaḥ puruṣe prasaṅga iti tad-vyavaccheda-artham āha. tena an- prasaṅga iti. tasya api nānā-upādhy-upakāra-aṅga- prasaṅga iti. dharma-upakāra-śaktinām bhede tās prasaṅga iti yat kiñcid etat. kṣaya svabhāvaḥ prasaṅga iti. sarvo nyāya-pravṛttaḥ pūrva-uttara- prasaṅga upakṣeptavyaḥ, tad-upakṣepe 'tiprasaṅgāt. prasaṅga-upanyāsaṃ tad-vyākhyā-prasaṅga-vitatha- prasaṅga eva. vināśād bhāva-nāśa-an-abhyupagamāt. prasaṅga-paramparayā yeṣa panna-ādinā bahiḥ prasaṅga-vitatha-pralāpaś ca. sarvaś ca ayam prasaṅga-viparyaya-sādhanayor a-gamakadvāt. ekasya prasaṅgaḥ – na ātmani darśanena anumānam iti. na, prasaṅgo 'nivṛtta eva. saṃskāra-bhedād prasaṅgaḥ. a-niścītāyām tu vyāptau dharmi- prasaṅgo 'paryavasānaś ca. tad avāśyam vināśa- prasaṅgaḥ, a-bhedāt. na vā kasyacid āvaraṇam ity prasaṅgo 'sāmānādhikarānya-ādayaś ca iti prasaṅgaḥ. a-sāmānya-ātmakatvān na iti cet. nanu prasaṅgaḥ. atha api syād bhinnā eva śaktayaḥ prasaṅgaḥ. atha tā api śakty-upakāriṇyaḥ śaktayo prasaṅgaḥ. anapekṣatvān nityasya an-upakārāt. a- prasaṅgo 'navasthā ca. tata upakāra-an- prasaṅgo 'pa-siddhāntaḥ. kasyacid arthasya prasaṅgaḥ. api ca, ayam abhāvam abhidheyam prasaṅgo 'pi tayor na tulyam citta-kāraṇe prasaṅgo 'pi na yujyate yasmād bhāvasya nāśena prasaṅgo 'bhāvasya na apekṣā-abhāvatas tayoh prasaṅgaḥ. avayava-dvāreṇa tad-darśanād a-dṛṣṭa- prasaṅgaḥ. icchā-vṛttau ca pauraṣeyatvam iti prasaṅgaḥ, eka-ātmatva-vat. kāryatvād eva a-bheda prasaṅgaḥ. evaṃ tarhi sā yogyatā mṛd-dravyasya prasaṅgaḥ. evaṃ svabhāva-hetu-prayogeṣu prasaṅgaḥ. katipaya-avayava-pratipattau darśane prasaṅgaḥ, kārika-a-kārikayoḥ svabhāva-tad-dhetvor prasaṅgaḥ. ko hy atra viśeṣaḥ śabdā vā enam prasaṅgaś ca dehe tiṣṭhati cetasaḥ tad-bhāva- prasaṅgaś ced asato nityatā kutaḥ 274 syād prasaṅgaś caitanyeṣu ca. na ca ghaṭa-ādiṣv api prasaṅgaḥ. taṃ ca deśa-kāla-svabhāva-avasthā- prasaṅgaḥ. tac ca yathā-avasaraṃ prasaṅgas tatra api kiṃ punaḥ sthiti-hetunā ā</p>
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SV_09414	siddhena kiñcit. nanv evam agny-ādiṣv api	prasaṅgaḥ. tatra api na agni-sattā-mātre kaścīd
V3_07209	siddhena kiñcit. nanv evam agny-ādiṣv api	prasaṅgaḥ. tatra api hi na agni-sattāyām kaścīd
SV_10424	asattā-siddhiḥ, sa-dṛṣṭāntatve vā anavasthā-	prasaṅgaḥ. tathā ca a-pratipattiḥ. tasmān nir-
SV_04402	vastu-sāmarthya-a-bhāvinām doṣānām a-	prasaṅgaḥ. tad a-bhinnaṃ eka-ākāra-viṣayī-karaṇe
SV_15517	vākyāni kānicid evaṃ-vidhāni iti teṣv api	prasaṅgaḥ. tadvad eṣām apy abhimata-arthavattā
V2_09112	bhāve tad-an-upayogād a-pracyutir iti pūrvaḥ	prasaṅgaḥ. tan na a-vināśa-svabhāve bhāve tad-
SV_15430	-siddhāv api tad-asiddhir iti sādhye 'pi	prasaṅgaḥ. tan na an-anvayā vyatireka-vyāptiḥ.
SV_07508	tac ca tulyaṃ pradīpa-ādāv iti sa eva	prasaṅgaḥ. tan na ādheyatā na vyaktir vṛttiḥ
V2_06713	nityaṃ syāt. apekṣāyām ca pūrva-vat	prasaṅgaḥ. tasmāt kādācitkaḥ śabdasya upalambha-
SV_13706	yuktam. tad-atīśaya-upayoge 'py asya tadvat	prasaṅgaḥ. tasmād atīśeta eva a-vyavahita-
SV_07226	ca asyām sā eva tato bhavati iti sthiti-vat	prasaṅgaḥ. tasmād vyañjako na taṃ karoti na apy
SV_13506	-mātram avaśiṣṭaṃ sarvatra iti pūrva-vat	prasaṅgaḥ. teṣām ca na vyavasthānaṃ krama-antara-
PV_04012	apy anyato gantum ayuktaṃ para-kalpitaḥ |	prasaṅgo dvaya-sambandhād eka-abhāve 'nya-hānaye |
SV_06001	vā vyavahāre 'pi pratipadyata iti na samānaḥ	prasaṅgaḥ. na a-samānaḥ, yasmāt tatra api taruḥ |
HB_00905	bhāvasya kiñcid iti tathā-upalabdhy-ādi-	prasaṅgaḥ. na api svabhāva-antaram asya āvaraṇam,
SV_05019	udbhavād viplavatve cakṣur-vijñāna-ādiṣv api	prasaṅgaḥ. na, tasyā vikalpa-lakṣaṇatvāt. vikalpa
SV_06003	tatra api taruḥ | ayam apy ayam eva iti	prasaṅgo na nivartate ||118|| ekaṃ pradārśya ayam
VN_05419	-arhaḥ. na kaścīd tat-kathita-kriyamāṇa-	prasaṅgo na prasajyate. na api tat tasya
SV_15827	atikrame 'tiprasaṅgāt. nanv evaṃ sāmānye 'pi	prasaṅgaḥ. na brūmaḥ śabda eva iti. śabdas tv
V2_07905	caramasya tarhi kṣaṇasya an-upākhyatā-	prasaṅgaḥ. na, sattva-sankhyātā-kṣaṇa-antara-an-
V3_11812	sa-ātmakaṃ jīvac-charīram, prāṇa-ādi-viraha-	prasaṅgaḥ, nairātmyād ghaṭa-ādi-vad iti, tad apy
SV_16714	paśyamaḥ. nanv ayam sarvatra samānaḥ	prasaṅgaḥ. parokṣa-daiśikānām vacanānām artham
PV_02118	aparāpara-janma ca || śarīrād yadi taj-janma	prasaṅgaḥ pūrva-vad bhavet | cittāc cet tata eva
V2_09008	bheda-antara-ākṣepa-an-ākṣepāv ity-ādi-	prasaṅgaḥ pramāṇa-vārttike nirṇītaḥ. tam asya
VN_06113	sva-pakṣa-doṣa-abhyupagamāt para-pakṣe doṣa-	prasaṅgo mata-anujñā. yaḥ pareṇa coditaṃ doṣam an
PV_03019	tat kṣayāt || sāmānya-grahaṇāc chabdād a-	prasaṅgo mato yadi | tan na kevala-sāmānya-a-
V1_01010	-ūha-an-ūha-artha-bhāva-apekṣa-anapekṣa-ādi-	prasaṅgaḥ. mano-vijñāna-abhisamskṛtam indriya-
VN_06612	iti. iha api na kaścīd a-niyamāt kathā-	prasaṅgaḥ. yat tena upagatan na asad utpadyate,
V3_00404	ayuktam eva. yas tu para-parikalpitaḥ	prasaṅgaḥ, yathā – deśa-kāla-avasthā-viśeṣa-
V3_10009	siddhiḥ, sa prāg eva nirdiṣṭa iti pūrva-vat	prasaṅgo vācyāḥ. anvaya-asiddhi-vacane 'pi, na hi
V3_00910	jijñāsoḥ prakaraṇa-pravṛttes teṣv api	prasaṅgaḥ. vipakṣa-vacana-mātrād api samśaye
SV_03023	lakṣita-lakṣaṇād a-doṣa iti cet samānaḥ	prasaṅgaḥ. sa tāvat tair upādhibhir
PV_02064	-dhetus tena bhāvasya kiṃ kṛtam | a-vināśa-	prasaṅgaḥ sa nāśa-hetor mato yadi || tulyāḥ
SV_03420	abhidhānāt tadvat-pakṣa-udītaḥ sarvaḥ	prasaṅgaḥ samāna iti tad apy anena prativyūḍham.
V3_09905	-pratipādanam. dharminas tu sva-sādhane 'yaṃ	prasaṅgaḥ. sarva-bhāveṣu dharmi-dharma-bheda-
V3_04805	iti. nanv etasminn a-sapakṣe hetv-abhāva-	prasaṅgaḥ, sarvasya anya-dharma-yogāt. na bhavati,
V1_01604	ca sādharmaṇatvād anya-buddher apy anumāna-	prasaṅgaḥ. siddhe 'pi hi liṅge 'siddhayaḥ buddhya
PV_02089	gatiḥ katham || saṃyogāc cet samāno 'tra	prasaṅgo hema-sūtayoḥ | dṛśyaḥ saṃyoga iti cet
SV_05120	nityaṃ tan-mātra-vijñāne vyakty-ajñāna-	prasaṅgataḥ | (100ab) yadi hi nityam anayā
SV_04118	(75'a) tat-kārya-kṛt. tasya apy a-viśeṣa-	prasaṅgataḥ | tāsām kṣetra-ādi-bhede 'pi (75bc)
PV_03440	|| vyakter vyakty-antara-vyaktāv api doṣa-	prasaṅgataḥ | dṛṣṭyā vā a-jñāta-sambandham
PV_02259	|| taila-abhyaṅga-agni-dāha-āder api mukti-	prasaṅgataḥ | prāg guror lāghavāt paścān na pāpa-
PV_02149	|| na sarva-dharmaḥ sarveṣām sama-rāga-	prasaṅgataḥ | rūpa-ādi-vad a-doṣāc cet tulyaṃ
PV_02174	|| tat-tulyaṃ cen na rāga-ādeḥ saha-utpatti-	prasaṅgataḥ | vikalpya-viṣayatvāc ca viṣayā na
PV_04024	yujyate | sādhana-adhikṛter eva hetvābhāsa-a-	prasaṅgataḥ || a-viśeṣa-uktir apy eka-jātiye
PV_04052	| parihāryaṃ na ca anyeṣām anavasthā-	prasaṅgataḥ || kena iyaṃ sarva-cintāsu śāstraṃ
PV_03132	| na ca an-udita-sambandhaḥ svayaṃ jñāna-	prasaṅgataḥ || manasor yugapad-vṛtṭeḥ sa-vikalpa-
PV_03493	| na akṣāt sarva-akṣa-buddhīnām vitathatva-	prasaṅgataḥ || sarva-antyo 'pi hi varṇa-ātmā
PV_03507	kevalaḥ | eka-ākāra-mati-grāhye bheda-abhāva-	prasaṅgataḥ || su-upalakṣeṇa bhedenā yau
V3_02111	| parihāryaṃ na ca anyeṣām anavasthā-	prasaṅgataḥ ||13|| kena iyaṃ sarva-cintāsu
SV_08901	| asty eva vastu na anveti pravṛtṭy-ādi-	prasaṅgataḥ ||180|| sarva eva gaur aśvād bhinno
SV_16704	na apy enam anyo vedayati, tasya api tulya-	prasaṅgatvāt. na hy andhena ākrṣyamāṇo 'ndhaḥ
VN_05614	nigrahasthānatvam uttara-viṣaya-pradarśana-	prasaṅgam antareṇa anubhāṣaṇasya vaiarthayāt,
VN_06205	-ātmani cauratvena hetu-darśanena dūṣaṇāt.	prasaṅgam antareṇa āñjasena eva kiṃ na
SV_15723	svabhāva-vṛttayo hi bhāvās tan-mukhena	prasaṅgam arhanti. na puruṣa-icchā-vṛttayas teṣām
VN_06511	pratiñāya pratijñāta-artha-viparyayāt kathā-	prasaṅgam kurvato 'pa-siddhānto vijñeyaḥ. yathā
VN_01914	kidrṣaṃ rāṣṭra-pālaṃ nāma nāṭakam iti	prasaṅgam kṛtvā nāndy-ante tataḥ pravīṣati sūtra-
VN_01916	nṛtyed gāyec ca. prativādī taṃ ca sarva-	prasaṅgam na anukartuṃ samarthaḥ iti parājītaḥ
VN_02002	'py ananubhāṣaṇasya evaṃ-prakārasya	prasaṅgasya vistareṇa anubhāṣaṇa-vyājena sambhavād
PV_02269	ca na sidhyati | anya-smaraṇa-bhoga-ādi-	prasaṅgāc ca na bādhakāḥ || a-smṛteḥ kasyacit
SV_02617	rūpe samānaṃ viśiṣṭaṃ ca, tathā pratipatti-	prasaṅgāt, a-pratipattau vā vivekena dvitva-
SV_14717	svabhāvavattve 'sya tadvat pratibhāsa-	prasaṅgāt. a-pratibhāsamānasya ca dṛśyasya
SV_17214	abhāvāt, sati vā pratyakṣasya svayaṃ pratīti-	prasaṅgāt, a-pratyakṣe 'pi kenacij jñātum a-
SV_11724	iva a-doṣa iti cet. na, tato 'pratipatti-	prasaṅgāt, a-prasiddhasya a-jñāpakatvāt. sannidhi
V1_01008	ca indriya-mano-vijñānāyor a-bheda-	prasaṅgāt. a-bhede ca atīta-anāgata-vastu-

SV_07008	upakāreṇa bhāvyaṃ, abhāve yathokta-doṣa-	prasaṅgāt. ataḥ sva-upakāra-dvāreṇa eva param api
SV_11723	-āśrayatvāt. anyathā tat-sthiter abhāva-	prasaṅgāt. atīndriyatvād a-pratibhāse 'pi indriya
SV_12621	varṇa-asiddhiḥ, pratyabhijñānād a-pratipatti-	prasaṅgāt, an-abhyupagamāc ca. teṣāṃ ca
SV_11325	-miśrānām siddhānām kaścit sambandho 'bheda-	prasaṅgāt, anapekṣānāc ca. artha-viśeṣa-samiha-a-
V3_06302	apāya-abhāvāt tan-mātra-bhāvino nityaṃ bhāva-	prasaṅgāt. anapekṣatvāt, apekṣāyā viśeṣa-
V1_03613	vyavasthitiḥ, sarva-jñānānām eka-ākāratva-	prasaṅgāt. aneka-ākārās tu vijñaptayaḥ, yena ekam
SV_03921	bheda-abhāvena sāmānyasya eva abhāva-	prasaṅgāt. anyac ca na tābhyo vyatiriktaṃ kiñcit
HB_01204	-svabhāva-viśeṣābhyāṃ tayor a-pratibhāsana-	prasaṅgāt. anyad eva saṃsthānaṃ guṇo mrd-dravyāt.
SV_17002	ca vacana-vṛtter eva a-virodho 'nyatra api	prasaṅgāt. apauruṣeya āgamas tasya pravādād artha
V1_01311	-puruṣam arthānām ātma-bhedaḥ, nairātmya-	prasaṅgāt, ātma-sthiter abhāvāt. tasmād ayam a-
SV_13418	bhāgaḥ śabdaṃ vyanakti, tad-anya-vaiyarthyā-	prasaṅgāt, eka-varṇa-bhāga-kāle ca samasta-rūpa-an
VN_04404	apārthakam, nirarthakasya api saṅgraha-	prasaṅgāt. evaṃ-vidhāc ca viśeṣa-samāśrayāt pṛthān
VN_04115	artha-antara-āder nigrasthānasya a-vacana-	prasaṅgāt, evaṃ hi tā na pṛthag vācyā
SV_15110	sāmarthyam. kadācid a-janane nityam a-janana-	prasaṅgāt. kārya-sātatya-a-darśanāc ca na te
SV_03725	rūpaṃ buddhau samarpyate, an-atīndriyatva-	prasaṅgāt. kevalam ayam tathābhūtaṃ
SV_11914	-vācaka-sambandhaḥ. tad-vṛttau svarūpa-hāni-	prasaṅgāt. krama-viśeṣeṇa vācakaḥ varṇā iti cet.
V3_08901	kathañcit kāryatve 'bhāva-ayogāt, pūrva-vat	prasaṅgāt ca. tasmād bhāva-kriyā-pratiśedha eṣa
V1_00813	tasyā a-tat-kṛtatve tan-nāma-a-grahaṇa-	prasaṅgāt. tataḥ smṛtyā vyavadhānān na artha-
V3_07701	iṣṭa-a-viśeṣād ubhayatra-a-pratīti-	prasaṅgāt. tato 'pi pratīteḥ samāśrayāt. tasya
SV_07526	vyakty-antara-anvāveśo 'vyakty-antaratva-	prasaṅgāt. tato na a-vyatiṛkeṇaḥ sāmānyād
SV_13807	eka-viśayatvam apy ayuktam. ghaṭa-ādiṣv api	prasaṅgāt. tatra drṣṭa-virodhād a-sādhanatvam iti
V1_03004	-van mano-bhrānter akṣa-vikṛtāv api nivṛtti-	prasaṅgāt, tathā akṣa-vikāra-nivṛttāv apy a-
SV_03511	dharma-vācinām api vyavaccheda-antara-ākṣepa-	prasaṅgāt. tathā ca iṣṭa-pratyāyanāt saṅketa-
SV_02219	drṣṭa-ākāra-vijātiyād bhavaty a-hetukatva-	prasaṅgāt. tathā ca nityaṃ sattvam asattvaṃ vā a-
V2_08607	drṣṭa-ākāra-vijātiyād bhavati, a-hetukatva-	prasaṅgāt. tathā ca nityaṃ sattvam asattvaṃ vā a-
SV_03216	tad-vyāvṛtter nivartamānasya tad-bhāva-	prasaṅgāt. tathā ca vyāvṛtter abhāvaḥ. tasmād yā
SV_16706	vedaḥ svārthaṃ vivṛṇoti, upadeśa-vaiyarthyā-	prasaṅgāt. tad ayam a-parijñāta-arthaḥ śabda-gaḍur
SV_07603	abhāvāt. a-sambandhāc ca jñāna-utpattāv api	prasaṅgāt. tad ayam eka-vastu-darśanena eka-vṛttheḥ
HB_01001	tad-ātmanas tādātmya-abhāve nairātmya-	prasaṅgāt. tadvad a-sthiti-dharmā cet svabhāvato
SV_15428	-siddhiḥ syāt, vipakṣa-vyatiṛeka-darśane 'pi	prasaṅgāt. tan na viparyaya-vyāptir vyatiṛeka-
V3_06001	-viśeṣābhyāṃ tat-siddhiḥ, sarva-a-pratipatti-	prasaṅgāt. tasmāt - viśiṣṭa-rūpa-anubhavād anyā
HB_03205	-a-vyavacchedāt punar bhāva-a-pariccheda-	prasaṅgāt. tasmāt kvacit pramāṇaṃ pravṛttaṃ tat
V3_09106	a-pratibandhāc ca, sarvataḥ sarva-pratipatti-	prasaṅgāt. tasmāt pratipādyā-pratipādakayor
HB_02412	-kṛtatvād a-kāraṇa-apekṣaṇe vā a-hetukatva-	prasaṅgāt. tasmāt so 'gny-ādi-sāmagri-viśeṣo yo
SV_13920	api tathābhāva-prasaṅgena sarvasya kāryatā-	prasaṅgāt. tasmād ayam kāraka-abhimato 'rtha-
SV_03803	'pi tad-anubhāvinām iva pratibhāsa-a-bheda-	prasaṅgāt. tasmād ayam a-pratipadyamāno 'pi bhāva
V1_00801	tan-niyojanāt, tato 'rthānām a-pratīti-	prasaṅgāt. tasmād ayam upanipatya vijñānaṃ
V3_01611	a-doṣa iti cet, na, anyatara-grahaṇena a-	prasaṅgāt. tasmād idam anyatara-grahaṇam eka-
V1_03005	tathā akṣa-vikāra-nivṛttāv apy a-nivṛtti-	prasaṅgāt. tasmād indriya-jam apy etad bhrānter a
V3_02006	arthasya icchā-pravṛtṭyor a-virāma-	prasaṅgāt. tasmād iyaṃ kutaścit prakaraṇād
HB_01008	tat-svabhāvasya paścād iva prāg api janana-	prasaṅgāt. tasmād yo 'ntyo 'vasthā-viśeṣaḥ, sa
SV_17222	-abhāvāt, sarva-śabdaiḥ karaṇānām abhidhāna-	prasaṅgāt. tasmād vivakṣā-prakāśanāya abhiprāya-
HB_02704	sādhana-asiddher abhāva-vyavahāra-asiddhi-	prasaṅgāt. tasya a-saṃsrṣṭa-rūpasya bhāva-siddhir
SV_03717	svabhāvata-ayogāt, teṣāṃ ca niḥ-svabhāvata-	prasaṅgāt. tasya apy artha-antara-svabhāvata-
SV_16319	-ākāra-svabhāva-caryā-adhimukti-vaiyarthyā-	prasaṅgāt. tasya apy upakāratve siddhaḥ puruṣa-
SV_08108	arthakriyā-upayogena dravyasya an-upayogitva-	prasaṅgāt. tasyāṃ tasya upayoga iti cet kim
SV_13903	-abhāvāt. tatra na atīśaya-utpattir anityatā-	prasaṅgāt. tasyāḥ pūrvāpara-rūpa-hāny-upajanana-
V1_02401	tasyāḥ sarvatra a-viśeṣāt sarva-vedana-	prasaṅgāt. tāṃ tu sārūpyam āviśāt sarūpayantaṃ
SV_03225	-svabhāva-āyattā vṛtṭir icchāto vṛtṭy-abhāva-	prasaṅgāt. te yathā vyatirikte 'vyatirikte vā
VN_05318	paścād dūṣaṇaṃ vācyam dvir-uccāraṇa-	prasaṅgāt. dūṣaṇa-viṣaya-upadarśana-arthe
SV_11407	'rthe pratitir yuktā, tasya vaiphalya-	prasaṅgāt. drṣṭaś ca icchā-vaśāt kṛta-samayaḥ
VN_03716	gamyamānasya tasmāt sādhana-antara-abhāva-	prasaṅgāt. drṣṭānta-ābhāsānām hetvābhāseṣv antar-
VN_01323	artha-antarasya pariṇatiḥ, caitanye 'pi	prasaṅgāt. dravyasya dharma iti ca vyapadeśo na
V2_06708	kadācid upalambha-anupalambha-abhāva-	prasaṅgāt. na api para-apekṣā, tasya tatra
SV_15616	kārya-vaikalyaṃ yuktam. tasya a-kāraṇatva-	prasaṅgāt. na kevalān mantra-prayogād iṣṭa-
SV_07525	bhavati. a-tattve vastv-antara-vad anyatva-	prasaṅgāt. na ca eka-vyakty-ātmāno vyakty-antara-
VN_01303	ātmanā anvayo 'vaiśvarūpya-saha-utpatty-ādi-	prasaṅgāt. na ca ghaṭaṃ mrd-ātmānaṃ ca kaścīd
V1_00311	tat-sādhanaṭve ca nidarśana-anavasthā-	prasaṅgāt. na, tatra viṣaya-darśanena viṣayiṇo
SV_07318	-sad-bhāve prāg api samavāyād vijñāna-udaya-	prasaṅgāt. na vai vyaktiḥ sāmānyasya saṃskārād
SV_02505	dviva-ādi-samyoga-kārya-dravyeṣv api	prasaṅgāt. na hi sambandhinā apy anyena anye
V1_00507	anapekṣāyāṃ vyavadhāna-ādi-bhāve 'pi bhāva-	prasaṅgāt. pratyakṣasya eva nivṛtter abhāva-
SV_15820	pratyayo na yuktaḥ. sarveṣāṃ parasparam evaṃ	prasaṅgāt. bhrāntir api kutaścīd upakāre sati
VN_01420	avasthā-dvaye 'py ubhaya-pratipatti-	prasaṅgāt. ya eva hi khalu vivekaḥ svabhāva-
VN_01908	tu tat-sādhane nṛtya-gītya-āder api tatra	prasaṅgāt. yathā pratijñā-abhidhāna-pūrvakaṃ
SV_02425	na ātmānaṃ pareṇa miśrayanti, tasya aparatva-	prasaṅgāt. yad apy eṣāṃ a-bhinnaṃ ātma-bhūtaṃ

SV_12312	-bhedah puruṣa-kṛtiṃ bādhate, anyatra api	prasaṅgāt. yadi tādrśiṃ racanāṃ puruṣāḥ kartuṃ na
SV_13705	atiśayasya upayoga-siddhes tasyāḥ kāraṇatva-	prasaṅgāt. yasya eva bhāve sādhyā-siddhis tad eva
SV_16813	aindriyakatve svayaṃ pratipatti-	prasaṅgāt, rūpa-ādi-vat. upadeśe ca puruṣāṅgāṃ
V3_07810	pramāṇa-antareṇa bādhāyāṃ tasya a-prāmāṇya-	prasaṅgāt. lakṣaṇa-yukte bādhā-sambhave tal-
V3_10706	pitṛ-vyapadeśa-nibandhanasya apy apāvṛtti-	prasaṅgāt. vacana-sarvajñatvayor dvidvidhasya api
SV_13917	ca etad yuktam. sarva-kāraṇānāṃ ānarthakya-	prasaṅgāt, vastuno 'n-ādheya-viśeṣatvāt, āvaraṇa-
SV_13516	anyathā-bhāva-ayogāt. tyāge vā vināśa-	prasaṅgāt. viśeṣeṇa nityāyāṃ ānupūrvyāṃ. tad etat
V1_02509	'nya-pratyakṣa-vat sarva-a-pratyakṣatva-	prasaṅgāt. viśayo 'sti iti ca viśaya-upabhogaḥ
HB_02308	siddhir iti cet, na, a-kṣaṇikatve '-vastutva-	prasaṅgāt. śaktir hi bhāva-lakṣaṇaṃ sarva-śakti-
SV_04804	tad-abhāve tasyā apy abhāva-	prasaṅgāt. sa ca ekasmād bhedas tad-anyeṣāṃ a-
V3_06606	-abhāvād a-pūrva-bhāvinaḥ paścād apy abhāva-	prasaṅgāt. sa ca tad-dhetur vā anityatā-hetu-
V3_06206	svataḥ sidhyati, tad-a-viśeṣād viśaye 'pi	prasaṅgāt. saṃvedanaṃ hy ātma-viśeṣād aparā-
V1_03502	na, bheda-abhāvena sarvathā a-pratipatti-	prasaṅgāt. sarva-avayavānāṃ ca yugapad draṣṭum a-
SV_04623	api jātīnāṃ tac-chrutibhyo nityam anugamana-	prasaṅgāt. sarvadā tat-sambandha-yogyatā-pratīter
SV_11708	anapekṣya tad-upakāraṃ jñāna-utpādana-	prasaṅgāt, sāmārthya-kāriṇāś ca janakatvāt. tasya
SV_11710	artha-antaratve ca bhāva-an-upakāra-	prasaṅgāt sāmārthyāc ca jñāna-utpatter nityaṃ
V1_02310	abhivyakti-nimittatvāt. indriya-ādiṣv api	prasaṅgāt sārūpyam eva tad-vedana-lakṣaṇam.
SV_02925	upakārya-a-grahaṇaṃ tasya apy a-grahaṇa-	prasaṅgāt, sva-svāmitva-vat. tasmād artha-antara-
SV_11711	a-grahaṇa-āpatter an-āloka-apekṣa-grahaṇa-	prasaṅgād anapekṣa-ātma-an-upakārāt. tad ime sva-
SV_14312	śakti-pracyāvanāt. punas tatra apy agnāv iva	prasaṅgād anavasthā. a-pracyuteṣu vā asya
VN_05306	nāma vādī sva-sādhana-artha-vivarāṇa-vyājena	prasaṅgād aparāparaṃ ghoṣayet, vivāda-āspadaṃ ca
HB_01213	anayoḥ svabhāva-bhedah, bhede vā pūrva-vat	prasaṅgād iti. asti tāvat kiñcid eka-svabhāvatve
VN_06719	eva nigrahaḥ, na apy a-niyamāt kathā-	prasaṅgād iti. idam api hetvābhāveṣv antar-bhāvān
SV_15708	kārya-a-viśeṣāt. viśeṣe tasya a-hetukatva-	prasaṅgād ity ukta-prāyam. tad ime mantrāḥ
SV_08619	an-apāyād eka-sthitāv api kārya-utpatti-	prasaṅgād ity uktaṃ prāk. kiṃ ca, pratibhāso 'pi
SV_02609	bheda-vyavahārasya. anyathā abhāva-	prasaṅgād ity uktaṃ. tasmāt pratyakṣe dharmini
SV_13317	kārya-bhedo yuktaḥ. bhedasya a-hetukatva-	prasaṅgād ity uktaṃ. na ca kalakale vācako na
V2_09512	nir-ātmakam jīvac-charīram a-prāṇa-ādimattva-	prasaṅgād iti. nir-ātmakānāṃ ghaṭa-ādināṃ dr̥ṣṭa-a
SV_01302	nir-ātmakam jīvac-charīram a-prāṇa-ādimattva-	prasaṅgād iti, nir-ātmakeṣu ghaṭa-ādiṣu dr̥ṣṭa-a-
SV_12620	pratyabhijñāna-a-viśeṣāt tata ekatva-asiddhi-	prasaṅgād bheda-an-upalakṣaṇāc ca vaidika-varṇa-
V1_03411	a-kampāne vā cala-a-calayoḥ pṛthak-siddhi-	prasaṅgād vastra-udaka-vat. ekasya ca āvaraṇe
PV_02158	|| yasya rāga-ādayas tasya na ete doṣāḥ	prasaṅginah | etena bhūta-dharmatvaṃ niśiddham
SV_06612	sarvatra bhāvād vyāvṛtter na ete doṣāḥ	prasaṅginah ||136|| yathā hy ekas tasmād bhinnas
VN_01906	na hi kaścid arthaḥ kvacit kriyamāṇa-	prasaṅge na prayujyate, nairātmya-vādinā tu tat-
VN_05105	trir-abhidhāna-vacanāt, punar-vacana-	prasaṅge samaya-niyama-abhāvāc ca. na ca idam
VN_04101	samarthane kartavye tad a-kṛtvā aparasya	prasaṅgena a-prasaṅgena vā a-tan-nāntariyakasya
VN_03602	doṣo 'stv iti cet, na, na hetu-doṣasya prāk	prasaṅgena parājītasya doṣa-antara-anapekṣaṇāt.
VN_04101	kartavye tad a-kṛtvā aparasya prasaṅgena a-	prasaṅgena vā a-tan-nāntariyakasya apy abhidhānaṃ
SV_13920	tathābhūtānāṃ anyeṣāṃ api tathābhāva-	prasaṅgena sarvasya kāryatā-prasaṅgāt. tasmād
HB_03311	sādhayen mūḍha-pratipattāv ity alam	prasaṅgena. sā iyaṃ trividha-anupalabdhiḥ -
VN_03117	-kṛta-prajvalana-vat. ye tu kecid vicāra-	prasaṅgeṣv ekatra sādhye bahavo hetava ucyante,
SV_16207	'pi ghaṭa-ādayo bhāvāḥ kṛtimā a-kṛtrimā	prasaṅjanti, tatra apy evaṃ vikalpanāyāḥ sambhavāt.
V3_09307	lakṣaṇena pradhāna-puruṣa-ādayo 'py anityāḥ	prasaṅjanti. prāḅ anyā-dharmaṇo '-vyaktir anityatā
SV_14601	yadi svayaṃ na bhavet. na bhavati iti ca	prasaṅjya-pratiśedha eṣa na paryudāsaḥ. anyathā
V3_12506	hi paryudāsa eva eko naṅo viśayaḥ, kiṃ tarhi	prasaṅjya-pratiśedho 'pi. na hi tasya asati
SV_13913	anyathā śabda-a-viśeṣād anyeṣāṃ api vyaktiḥ	prasaṅjyate | tathā-abhyupagame sarva-kāraṇānāṃ
PV_03465	|| tad-iṣṭau vā pratijñānaṃ kṣaṇa-bhaṅgaḥ	prasaṅjyate | sa ca jñāto 'tha vā a-jñāto bhavet
PV_03537	| para-anubhūtatvat sarva-an-anubhūtiḥ	prasaṅjyate || ātma-anubhūtaṃ pratyakṣaṃ na
PV_04069	yadi | pratijñā asiddha-dr̥ṣṭānta-hetu-vādaḥ	prasaṅjyate || uktayoḥ sādhanatvena no ced ipsita-
PV_03009	| jñāna-rūpatayā arthatve sāmānye cet	prasaṅjyate || tathā-iṣṭatvād a-doṣo 'rtha-
PV_03007	| jñeyatvena grahād doṣo na abhāveṣu	prasaṅjyate || teṣāṃ api tathābhāve '-pratiśedhāt
PV_03079	| yojanād varṇa-sāmānye na ayaṃ doṣaḥ	prasaṅjyate || na a-vastu-rūpaṃ tasya eva tathā
PV_03199	| sarva-artha-grahaṇe tasmād a-kramo 'yaṃ	prasaṅjyate || na ekaṃ citra-patamga-ādi rūpaṃ vā
PV_03458	yadā | na tad-ālambanam jñānam na tadā evaṃ	prasaṅjyate || bhinne jñānasya sarvasya tena
PV_02167	| rāga-ādy-a-niyamo '-pūrva-prādur-bhāve	prasaṅjyate || bhūta-ātmātā-an-atikrānteḥ sarvo
PV_04082	iṣyate | tathā hetv-ādi-doṣo 'pi pakṣa-doṣaḥ	prasaṅjyate || sarvaiḥ pakṣasya bādhātas tasmāt
PV_04025	| anyathā sarva-sādhyā-ukteḥ pratijñātvaṃ	prasaṅjyate || siddha-ukteḥ sādhanatvāc cet
SV_02708	| sarva-dharma-graho 'pohe na ayaṃ doṣaḥ	prasaṅjyate ||46|| na kevalam pratyakṣa-dr̥ṣṭe
VN_05420	na kaścit tat-kathita-kriyamāṇa-prasaṅgo na	prasaṅjyate. na api tat tasya anubhāṣaṇīyam, na ca
SV_07907	-dvāreṇa ca dr̥ṣyā syāt. vyaṅgyā ca sā evaṃ	prasaṅjyate pradīpa-ghaṭa-vat. kathāñcit tat-
VN_05216	ayaṃ na pratyuccārayati, nir-viśayam uttaram	prasaṅjyeta. atha uttaram bravīti, katham na
SV_14826	| sattā-nāsitva-doṣasya pratyākhyātāṃ	prasaṅjanam ||280|| yo 'pi manyate '-hetuke 'pi
VN_06606	prakṛta-artha-viparyayād a-niyamāt kathāṃ	prasaṅjayati. pratijñātaṃ khalv anena na asad
VN_06117	pakṣe doṣa-abhyupagamāt para-pakṣe taṃ doṣam	prasaṅjayan para-matam anujānāti iti mata-anujñā
PV_03403	manda-cakṣuṣaḥ || tasya tad-bāhya-rūpatve kā	prasanna-ikṣaṇe '-kṣamā | bhūtaṃ paśyamāś ca tad-

V3_08806
SV_08223
V3_03301
HB_01608
HB_01407
V1_02115
HB_01803
SV_01609
VN_05315
PV_04039
SV_04817
VN_00401
VN_01623
VN_01625
PV_03304
PV_03080
PV_04062
V2_04905
PV_04062
V3_01807
VN_00316
PV_03521
V2_07014
PV_03322
SV_16606
SV_14101
SV_09404
V3_07110
VN_01619
PV_03089
VN_03620
SV_09412
SV_01615
V1_00411
VN_03701
VN_03510
VN_01625
HB_03301
VN_00112
V2_07610
SV_09802
VN_00116
VN_01623
VN_00116
VN_03509
SV_09318
V3_07102
PV_04044
PV_04117
VN_01418
VN_01501
VN_01512
VN_01509
VN_01416
V3_02501
V2_07014
SV_16918
V3_12404
V2_09307
SV_16210
PV_04166
V3_02407
V2_09307
V3_02410
SV_01103

pratibandha-ākhyah padārthaḥ, sa tu bhāvaḥ
api ca, tulye bhede yayā jātiḥ pratyāsattya
-itarayor anyonyam, siddhāyām vā yoṣiti
-bhavato darśana-patham atikrāmet, hanta, a-
lakṣaṇatvād viśeṣa-utpatteḥ. svabhāva-antara-
jā a-tad-rūpāḥ, yathā śāli-bīja-ādibhyas tat-
katham upekṣeta. param an-ādṛtya etat
ca, ātma-mṛc-cetanā-ādīnām yo 'bhāvasya a-
-artha-siddhiḥ yathā pakṣa-dharmatā-vyāpti-
|| sāmānyam eva tat sādhyam na ca siddha-
-abhyupagamam niyata-codanam jāty-artha-
tasya tena saha kārya-kāraṇa-bhāva-
-vyāpaka-bhāvam prasādhya vyāpakasya nivṛtti-
-kāraṇa-bhāvam prasādhya kāraṇasya nivṛtti-
ayam | kriyāyāḥ karma-niyamaḥ siddhā sā tat-
|| na a-vastu-rūpam tasya eva tathā siddhe
|| anyeṣu hetvābhāseṣu sva-iṣṭasya eva a-
ity āha – a-tad-rūpa-parāvṛtta-vastu-mātra-
| duṣyed vyartha-abhidhānena na atra tasya
anityaḥ śabdaḥ syāt, śabde 'nitya-śabdatva-
tad-vādināḥ parājaya-sthānam ārabdha-artha-a-
| mano-jñāna-krama-utpattir apy apekṣā-
|38|| a-prasiddha-artha-yogasya tat-prasiddhi-
| tat-saṃvedana-bhāvasya na samarthā
na jñāyata iti cet. svayam samarthasya
tadā ānupūrvī vākyam. tasyā apauruṣeyatva-
bhāva-mātra-viśeṣaṇo 'sti kaścīd dharmī iti
-mātra-viśeṣaṇo 'rtho 'sti kaścīd dharmī iti
tena anupalabdhyā kasyacid vyavacchedam
|| tasmāt sva-śabdena uktā api sā abhāvasya
khyāpayati. sa ca hetuḥ saty asati gotve '
yathā-kathañcid api viśeṣitas tat-svabhāvaḥ
tv evam-bhūtam iti. na evam sukha-ādi-kāryam
-artham. tad yathā-dṛṣṭa-sādharmyāt tathā
sāmarthyāḥ saṃśaya-hetutvād anaikāntika eva.
viruddhas tadā hetvābhāsaḥ. sādharmaṇāyām a-
kāraṇa-anupalabdhyā api kārya-kāraṇa-bhāvam
punas tat-pratipatter anvaya-vyatirekau
ca. tasya samarthanam sādhyena vyāptim
tan-nivṛtityā nivṛtiḥ. tasmān niyamaḥ
tan-nivṛttau nivṛtiḥ. tasmāt tan-niyamaḥ
ubhayatra a-viśeṣāt. dharmiṇi prak sattvam
api dharmayor vyāpka-vyāpaka-bhāvam
prak sattvam prasādhya paścād api vyāptiḥ
pakṣa-dharmasya vṛttir an-anya-sādharmaṇā
sādhyam api kasmān na iṣyate. tat kila evam
sādhyam api kasmān na iṣyate. tat kila evam
syād yadi hetu-pratijñayoḥ || śabda-nāse
siddhānam iti śabda-prasiddha-vāk || anumāna-
eva hi kāścin muṣṭiḥ, na sarvāḥ. na hi
-vat. para-bhūte ca viveka-utpāde 'ṅgulyaḥ
-vad vṛhi-ādi-śabda-vac ca. tena ṅgulyaḥ
punaḥ pratikṣaṇa-vināśiniṣv anyā eva
muṣṭiḥ. na hy ṅguly eva nir-vivekā muṣṭiḥ,
viśeṣa-āśrayam vicāram āśrayate. atha
tādṛkṣu tādṛśy eva astu kalpanā ||38|| a-
śabdānām vyavahāre darśanāt kasyacid a-
vyatirekasya upayogaḥ. katham vā a-
dvayor ity eka-prasiddha-pratiśedhaḥ,
'stu. tasmāt sarvā eva iyaṃ varṇa-ānupūrvī
śrutir na iṣṭam viśeṣam avalambate || tena a-
-lakṣaṇa-āhita-bhedasya dharmiṇaḥ parihāreṇa
-nīścayena anaikāntikasya. dvayor ity eka-
kaścin nivāryate. na hi tathā-uparacito '
-ādeḥ. dvayor ity eka-siddha-pratiśedhaḥ.

prasarpaṇa-dharma-a-pracyuta-an-utpanna-ātma-
prasarpati | kvacin na anyatra sa eva astu śabda-
prasava-itara-dharmatvayoḥ sa dharma-gataḥ. yatra
prasava-dharmakam apeta-santānam syād iti iyaṃ
prasava-sambhave ca na antyaḥ syāt. tataś ca na
prasavās tad-anyebhyo 'nya iti, ākasmikatve deśa-
prasahya kuryāt. evaṃ hy anena ātmanaḥ sāmarthyam
prasādhakah | sa eva anupalambhaḥ kiṃ hetv-
prasādhana-mātram na tatra api prasaṅga-antara-
prasādhanam | viśiṣṭam dharmiṇā tac ca na nir-
prasādhanam ca parityajya artha-antara-kalpanam
prasādhanam bhāva-abhāva-sādhana-pramāṇābhyām.
prasādhanam samarthanam. kāraṇa-anupalabdhyā api
prasādhanam samarthanam. tad-viruddha-upalabdhiṣv
prasādhanā || arthena ghaṭayaty enām na hi muktva
prasādhanāt | anyatra na anya-siddhiś cen na
prasādhanāt | duṣyed vyartha-abhidhānena na atra
prasādhanāt | sāmānya-viṣayam prokṭam liṅgam
prasādhanāt || yadi kiñcit kvacic chāstre na
prasādhanāt, anitya-śabdaḥ śabdaḥ syāt. sa ca na
prasādhanāt, vastutaḥ samarthasya hetor upādāne
prasādhanī || ekatvān manaso 'nyasmin saktasya
prasādhane | na asiddha-arthaḥ svayam śaktas
prasādhane || tat-sārūpya-tadutpattī yadi
prasādhane 'sya tad-āgama-upadhānam kam atīśayam
prasādhane buddhīnām puruṣa-guṇatva-abhyupagamāt
prasādhayato '-nirdiṣṭa-svabhāva-viśeṣasya
prasādhayato '-nirdiṣṭa-svabhāva-viśeṣasya
prasādhayatā tasya yathokta-upalabdhi-lakṣaṇa-
prasādhikā | yasya a-pramāṇam sā a-vācyo niśedhas
prasādhita-sādhana-sāmarthyāḥ saṃśaya-hetutvād
prasādhito bhavati. sa ca tathā na anveti. yad
prasādhitam kañcid artham puṣṇāti, yena kenacit
prasādhitam na anumeyatām atipatati. tac ca
prasādhite tu sāmarthye gotve '-vṛtityā hetor na
prasādhite vā tad-vṛtti-niyame 'naikāntikaḥ, a-
prasādhya kāraṇasya nivṛtti-prasādhanam
prasādhya tad-abhāvam pratipadyate. kiṃ tarhi tad
prasādhya dharmiṇi bhāva-sādhanam, yathā yat sat
prasādhya nivṛttir vaktavyā. katham idānīm kṛtako
prasādhya nivṛttir vaktavyā. sā cet sidhyati tad-
prasādhya paścād api vyāptiḥ prasādhyata eva
prasādhya vyāpakasya nivṛtti-prasādhanam
prasādhyata eva yathā sañ śabdaḥ kṛtako vā, yaś
prasādhyate, viruddhas tadā hetvābhāsaḥ.
prasādhyamānam viśeṣi-bhavati. na ca viśeṣaḥ
prasādhyamānam viśeṣi-bhavati. na ca viśeṣaḥ
prasādhye syād gandha-bhū-guṇatā-kṣateḥ | hetur
prasādhyeṣu viruddhavyabhicāriṇaḥ | abhāvam
prasāritā ṅgulyo nir-viveka-svabhāva muṣṭy-
prasāritā eva upalabhyeran, na hi svayam
prasāritā na muṣṭiḥ. tad yadi prāg asad eva
prasāritāḥ, anyā muṣṭiḥ. tatra muṣṭy-ādi-śabdā
prasāritānām a-muṣṭitvāt, na apy artha-antaram,
prasiddha-apadeśena dharmiṇaḥ siddhasya a-
prasiddha-artha-yogasya tat-prasiddhi-prasādhane |
prasiddha-arthasya a-prasiddhasya vā punar
prasiddha-ātma-niyamāḥ prāṇa-ādāya ātmānam
prasiddha iti sandigdhayoḥ śeṣavad-asādharmaṇayoḥ
prasiddha-kārya-kāraṇa-bhāva-vastu-dharma-an-
prasiddha-dṛṣṭānta-hetu-udāharaṇam kṛtam |
prasiddha-dharmi-parigraha-artham svayam-śrutim
prasiddha-pratiśedhaḥ, prasiddha iti sandigdhayoḥ
prasiddha-rūpa-sāmānyo viśeṣa-āśrayam vicāram
prasiddha-vacanena sandigdhayoḥ śeṣavad-

PV_04116 | na asiddhiḥ śabda-siddhānām iti śabda-
SV_17426 ca śāstra-dharmān a-pradarśya atyanta-
PV_04110 āpto 'tra a-kṣata-vāg janah || uktaḥ
SV_15320 -vācī sa sādhanam, dūṣaṇam vā, na anyatarat-
PV_04199 tal-liṅgam jñānam idrśam || etena eva
V2_09305 'sti. tena tam eva darśayan niścayam āha –
SV_16805 iti tatra a-pratipattir nyāyyā. tatra api
V2_07010 ity eṣa na artha ity atra kā pramā ||36||
V3_09109 tatra, eka-a-prasiddhi-sandehe '
PV_04077 anyah svayaṁ-śrutim || vicāra-prastuter eva
V3_02408 tatra api vicāra-prastāvād eva āśrayaḥ
PV_04167 sarva-asiddhe 'pi sādhyatā || sarvasya ca a-
SV_15203 ity-ādiṣu śīta-pratighāta-sāmarthyam loka-
VN_03215 iti yathā. kvacid arthe vipratipattau
SV_09509 tu dharmeṇa anyatra darśyate | tatra
V3_07411 tu dharmeṇa anyatra darśyate | tatra
PV_04138 || bādhāyāṁ dharmiṇo 'pi syād bādhā ity asya
PV_03103 | tad-asiddhau tathā asya eva hy anumānam
SV_11724 iti cet. na, tato 'pratipatti-prasaṅgāt, a-
PV_04076 samaya-āhita-bhedasya parihāreṇa dharmiṇaḥ |
PV_03462 manaskārau jñānam tau ca na sidhyataḥ | na a-
SV_16918 darśanāt kasyacid a-prasiddha-arthasya a-
V2_07310 -pravartana-phalo 'pi, viśaya-darśanena
PV_02015 -ukti-doṣaḥ kārya-samo mataḥ || jāty-antare
V3_09609 -doṣaḥ kārya-samo mataḥ ||72|| jāty-antare
PV_02012 yuktaṁ tasmād yad anumīyate || vastu-bhede
V3_09603 tasmād yad anumīyate ||69|| vastu-bhede
PV_04131 adhyakṣa-bādhāyāṁ nānā-rūpatayā dhvaneḥ |
SV_06815 -sādhanā-prasiddhena ātmanā rūpa-ādi-śabdaiḥ
SV_15207 punar anyatra anyathā drśyanta iti loka-
PV_04013 śabda-kalpanā-āropita-ātmanām | a-liṅgatva-
SV_01922 pradarśyate. eka-sad-bhāve 'nyasya
V2_07014 kalpanā ||38|| a-prasiddha-ārtha-yogasya tat-
SV_17422 ity-ādikam, anyad api pratyakṣa-anumānbhyāṁ
V3_03506 -abhidheyatvasya. sa dharmo vyavahāra-jaḥ
V3_09109 vyatirekā dharmā hetvābhāsāḥ. tatra, eka-a-
V3_02910 kārya-lakṣaṇam liṅgam, svabhāva-lakṣaṇam
V1_04103 tad-a-prasiddhau viśayasya apy a-
HB_03914 pramāṇād anayor niścayaḥ, tad-adhīnā sattā-
SV_01613 -kāryasya kādācitkatvāt sa-apekṣya-siddhyā
V3_13504 doṣe 'rthasya eva a-sāmarthyān na bhavati
V3_03504 vyavasthāpya punar vyutthāpayaṁti iti.
SV_17015 svarga-kāma ity asya vākyasya. api ca
V2_07101 svayaṁ śaktas tulyaḥ paryanuyogataḥ ||39||
SV_17017 -gatiḥ kim etad dviṣṭa-kāmitam ||321|| na
HB_00211 sādhyā-dharmiṇi pratyakṣato 'numānato vā
PV_03539 kuto yena evam ucyate || vyakti-hetv-a-
PV_03077 || viśeṣa-drṣṭe liṅgasya sambandhasya a-
PV_04182 || paramārtha-vicāreṣu tathābhūta-a-
PV_03476 || sambandhasya mano-buddhāv artha-liṅga-a-
SV_10913 ucyate. heya-upādeya-tattvasya sa upāyasya
PV_02191 || saṁsāritvād a-nirmokṣo na iṣṭatvād a-
SP_00025 || teṣu satsv api tasya iti sambandhasya a-
PV_04013 | a-liṅgatva-prasiddhy-artham arthād artha-
PV_03475 | tad-a-prasiddhāv arthasya svayaṁ eva a-
PV_03092 -vat | atindriyānām arthānām virodhasya a-
PV_03080 | anyatra na anya-siddhiś cen na tasya eva
PV_03014 | vijñāna-vyatiriktasya vyatireka-a-
SV_17107 -vṛtti-lakṣaṇatvāt. yat kiñcana grahaṇam hi
SV_16719 -abhiprāyaś ca bruvāṇo loka-saṅketa-
SV_16924 syāt. api ca, svayaṁ apy ayaṁ na sarvatra
V2_07103 -gatiḥ kim etad dviṣṭa-kāmitam ||40|| atha
SV_17102 tad eva yugapad dveṣyaṁ ca kāmyaṁ ca. atha
SV_16929 kalpanām ayaṁ kurvāṇaḥ śabda-antareṣu katham
V3_11511 apy anayor ekatra vṛtti-niścayaḥ, tādātmyena

prasiddha-vāk || anumāna-prasādhyeṣu
prasiddha-viśaya-satya-abhidhāna-mātreṇa prajñā-
prasiddha-śabdena dharmas tad vyavahāra-jaḥ |
prasiddha-sandigdha-vācī, punaḥ sādhanā-
prasiddho 'pi svabhāvasya pṛthak kṛtiḥ | kāryeṇa
prasiddhas tu dvayor api sādhanam iti. tatra
prasiddho loka-vādaś cet (319a) pratipatti-hetuḥ.
prasiddho loka-vādaś cet tatra ko 'tindriya-ārtha
prasiddho vyabhicāra-bhāk | dvayor viruddho
prasiddhaḥ siddha āśrayaḥ | sva-icchā-kalpita-
prasiddhaḥ siddha iti na kiñcid etat. na hi sva-
prasiddhatvāt kathañcit tena na kṣamaḥ | karma-
prasiddham agneḥ khyāpyata iti sarvaṁ tathā
prasiddham aneka-ārtha-sāmānye śabda-prayogam
prasiddham tad-yuktaṁ dharmiṇaṁ gamayisyati ||
prasiddham tad-yuktaṁ dharmiṇaṁ gamayisyati ||
prasiddhaye | āśrayasya virodhena tad-āśrita-
prasiddhaye || kvacit tad a-parijñānam sadṛśa-
prasiddhasya a-jñāpakatvāt. sannidhi-mātreṇa
prasiddhasya grhīty-artham jagāda anyah svayaṁ-
prasiddhasya liṅgatvaṁ vyaktir arthasya cen matā |
prasiddhasya vā punar vyutpatti-darśanena
prasiddhasya vyavahārasya sādhanāt. dvayor apy
prasiddhasya śabda-sāmānya-darśanāt | na yuktaṁ
prasiddhasya śabda-sāmānya-darśanāt | na yuktaṁ
prasiddhasya śabda-sāmyād a-bhedinaḥ | na yuktā
prasiddhasya śabda-sāmyād a-bhedinaḥ | na yuktā
prasiddhasya śrutau rūpaṁ yad eva pratibhāsate ||
prasiddhā viśiṣṭa-kārya-sādhanā-ākhyena viśeṣeṇa
prasiddhy-anuvīdhāne 'pi sambhavaty eṣām anyathā-
prasiddhy-artham arthād artha-prasiddhitaḥ ||
prasiddhy-artham, tad-abhāve '-sambhavāt. hetu-
prasiddhi-prasādhane | na asiddha-ārthaḥ svayaṁ
prasiddhi-viparyayam āgama-āśrayeṇa ca anumānena
prasiddhi-śabdena uktaḥ. yogyaṁ hi viśvaṁ
prasiddhi-sandehe '-prasiddho vyabhicāra-bhāk |
prasiddhiḥ. ātmā aparo vā yathārtha-darśana-
prasiddhir ity astaṅ-gataṁ viśvaṁ syāt. sato 'py
prasiddhir iti jñāpanāya niścita-vacanaṁ kṛtam
prasiddhir ucyate. kim apy asya kāraṇam asti iti.
prasiddhiḥ. evam etat. kiṁ tu na arthānām
prasiddhiḥ khalv api virodhinam pratijñā-artham
prasiddhiś ca nṛṇām vādaḥ pramāṇam sa ca na
prasiddhiś ca nṛṇām vādaḥ pramāṇam sa ca na
prasiddhir nāma anyā anyatra jana-pravādāt. te ca
prasiddhir niścayaḥ, yathā pradeṣe dhūmasya śabde
prasiddhiḥ syān na vyakter vyaktam icchataḥ |
prasiddhitaḥ | tat pramāṇa-antaraṁ meya-bahutvād
prasiddhitaḥ | tattva-anythingam padārtheṣu
prasiddhitaḥ | prakāśitā katham vā syād buddhir
prasiddhitaḥ | pradhāna-ārtha-avisamvādād
prasiddhitaḥ | yāvād ātmani na premṇo hāniḥ sa
prasiddhitaḥ | yuktaḥ svabhāva-bhedo 'yaṁ tat
prasiddhitaḥ || kalpanā-āgamayoḥ kartur icchā-
prasiddhitaḥ || pratyakṣam ca dhīyam drṣṭvā
prasiddhitaḥ || bādhyā-bādhyā-bhāvaḥ kaḥ syātām
prasiddhitaḥ || yo hi bhāvo yathā-bhūtaḥ sa tādrḡ
prasiddhitaḥ || sarva-jñāna-arthavattvād cet
prasiddhim a-pramāṇayatas tan-mukhena pratītiḥ,
prasiddhim anupālayati iti tato 'pi tad-ārtha-
prasiddhim anusarati. yasmāt svarga-urvaśy-ādi-
prasiddhim ullaṅghya kalpane kiṁ nibandhanam |
prasiddhim ullaṅghya kalpane na nibandhanam |
prasiddhim pramāṇayet. tatra a-virodhād
prasiddhe 'siddheḥ. tasmā jivac-charīra-

SV_01805 padarśyate 'rtha-antarasya. tathā
V2_10012 saty eva bhāvād ity artha-antarasya. tathā
NB_03101 -niścayaḥ. sa-ātmakatvena an-ātmakatvena vā
V3_03005 a-pravṛttiḥ, tathā śāstra-an-āśraye tat-
SP_00016 bhāvini tad-bhāvo bhāva eva ca bhāvitā |
SV_17103 ullaṅghya kalpane na nibandhanam |
V2_07104 ullaṅghya kalpane kiṃ nibandhanam |
SV_17106 pravṛttir guṇa-doṣa-sandarśanena yuktā iti
PV_03473 prakāśakam || tata eva asya liṅgāt prak
SV_17113 -vṛttitvaṃ śabdānām tatra dṛṣyate ||323|| na
HB_03907 -vṛttir ākṣipyate. anyathā tayor eva sattā-a-
SV_01701 śākhā-ādimad-viśeṣasya eva kasyacit tathā-
V2_09908 śākhā-ādimad-viśeṣasya eva kasyacit tathā-
PV_04193 tatra apy artheṣu gamyate | tathā
V2_05015 tatra apy artheṣu gamyate | tathā
V3_02809 -abhyupagamaḥ pratyakṣa-artha-anumāna-āpta-
SV_06814 -samarthā iti yāvat. sāmānya-kārya-sādhana-
V3_03605 asiddhiḥ śabda-siddhānām iti darśayan, śabda-
V3_02810 pratyakṣa-arthena anumānena āptābhyām
V3_03510 apy asādhāraṇatvād anumāna-abhāve śabda-
PV_04106 kṛtā ca asya paripūrṇā pramāṇatā || tasmāt
V3_05705 iti. sa tu pratipanna-tad-vyavahāro 'pi
SV_17109 para-vikalpayor ubhayathā api vṛttir iti kaḥ
V2_07213 viśaye '-prayogāt. yuktam etat, kiṃ tu tathā
PV_03475 siddhir na arthāt tasyāḥ kathañcana | tad-a-
SV_01809 dṛṣṭānte prasidhyati vyatirekaḥ. yeṣāṃ punaḥ
V1_04102 -nibandhanān vyavahārān anuruṇaddhi. tad-a-
SV_17111 prasiddhāv anurodhaḥ. api ca iyam utpādītā
V2_07105 tad-grahe kiṃ nibandhanam ||41|| utpādītā
SV_17605 tasmān na tan-nivṛtṭyā api bhāva-abhāvaḥ
PV_04210 || tasya upalabdḥāv a-gatāv a-gatau ca
PV_02215 || virodhaḥ sūnyatā-dṛṣṭeḥ sarva-doṣaiḥ
PV_04242 | astu nāma tathā apy ātmā na a-nairātmyāt
PV_03306 | sādhane 'nyatra tat-karma-sambandho na
V1_03205 | sādhane 'nyatra tat-karma-sambandho na
V1_04013 a-pratyakṣa-upalambhasya na artha-dṛṣṭiḥ
V3_00606 na ca ayam utpatti-vināśābhyām caitanyasya
SP_00007 -kāraṇa-bhāvo 'pi tayor a-saha-bhāvataḥ |
SV_01808 ity āśrayam antareṇa api vaidharmya-dṛṣṭānte
V2_10015 ity āśrayam antareṇa api vaidharmya-dṛṣṭānte
SV_17526 tena kathañcin nāntariyakāḥ | pratipattuḥ
PV_04209 anya-vinivṛtṭer ayogataḥ | tad-ātmā tat-
SV_15918 -vyaktir yatas tadvān prayoktā syāt. tat-
SV_15907 syāt. śabda-artha-vikalpānām api paramparayā
SV_11118 -abhyāsa-jam ātma-darśanam ātmīya-grahaṃ
SV_04217 -tad-bhāva-svarūpam a-bhinna-kārya-padārtha-
V3_08307 iti. pūrva-sva-jāti-mātra-hetutvāc chakti-
SV_00711 iti. pūrva-sajāti-mātra-hetutvāc chakti-
V3_02805 -prayogāś ca pratyuktāḥ. śāstra-āśraye 'pi
V3_03005 śāstra-an-āśraye tat-prasiddhe vicārasya iti
PV_04095 tathā na arthe vicāras tad-an-āśraye || tat
VN_03115 punas tat-prayoga-kṛta eva parājayo 'sya
VN_01817 dharmo yasya arthasya vivāda-āśrayasya vāda-
V3_02710 an-āśrita-śāstrayor kasyacit pariḥṣāyām kaḥ
PV_03295 hetuś ced indriya-jñāna-gocare | vicāryamāṇe
V3_12702 -bhūtaṃ viśāṇaṃ na asti ity abhidhātari kaḥ
V3_03302 asiddhas tatra kva kena kiṃ pratibadhyate,
VN_04205 nigraha-nimitta-a-viśeṣāt. na, tasya iha a-
V3_02408 svayaṃ-śrutim aparāḥ prāha. tatra api vicāra-
V3_13104 -āyātaṃ kṛtakatvaṃ pratibadhnāti. kṛtakatva-
V3_00612 iti. siddhānta-upagama-nibandhanēṣu vicāra-
VN_01901 -aṅga-vacanāṃ vādino nigrāhasthānam, a-
V3_02710 śāstrayor kasyacit pariḥṣāyām kaḥ prastāvo '-
SV_14530 syāt. tathā ca bhāva-nivṛttau prastutāyām a-
VN_01919 viduṣāṃ tattva-cintā-prakārah. na ca evaṃ

prasiddhe tad-bhāve hetu-bhāve vā anityatva-
prasiddhe tad-bhāve hetu-bhāve vā anityatva-
prasiddhe prāṇa-āder asiddheḥ. tasmāj jīvac-
prasiddhe vicārasya iti prastāva-āśrayatve
prasiddhe hetu-phalate pratyakṣa-anupalambhataḥ ||
prasiddher a-pramāṇatvāt tad-grahe kiṃ
prasiddher a-pramāṇatvāt tad-grahe kiṃ
prasiddher anvaya iti cet. na, prāpteḥ pramāṇa-
prasiddher upavarnane | dṛṣṭānta-antara-
prasiddher eka-artha-niścayaḥ śabdānām tata eva
prasiddheḥ, jñāna-sattā-nibandhanatvāj jñeya-
prasiddheḥ, sa tasya svabhāvaḥ. svam ca svabhāvaṃ
prasiddheḥ. sa tasyāḥ svabhāvaḥ. svabhāvaṃ ca
prasiddheḥ sāmartyād vivakṣā-anugamād dhvaneḥ ||
prasiddheḥ sāmartyād vivakṣā-anugamād dhvaneḥ ||1
prasiddhena a-nirākṛtaḥ | nirdeśyaḥ. yadi nāma
prasiddhena ātmanā rūpa-ādi-śabdaiḥ prasiddhā
prasiddhena ity āha. śānkita-pratibandhanām
prasiddhena ca a-nirākṛto 'bhuyupagamo hetum
prasiddhena viruddhena arthena apodyate, na sa
prasiddheṣv artheṣu śāstra-tyāge 'pi na kṣatiḥ |
prasiddheṣu nir-upākhyeṣu saty api viśaye
prasiddhāv anurodhaḥ. api ca iyam utpādītā
prasiddhāv api icchāyā a-nivāraṇād anyathā api
prasiddhāv arthasya svayam eva a-prasiddhitaḥ ||
prasiddhāv eva tad-bhāva-hetu-bhāvau teṣāṃ
prasiddhau viśayasya apy a-prasiddhir ity astaṅ-
prasiddhyā eva śānkā śabda-artha-niścaye | yasmān
prasiddhyā eva śānkā śabda-artha-niścaye | yasmān
prasidhyati | (339ab) yad uktaṃ sarva-viśayatvād
prasidhyati | te ca atyanta-parokṣasya dṛṣṭy-a-
prasidhyati | na a-kṣayaḥ prāṇi-dharmatvād rūpa-
prasidhyati || yena asau vyatirekasya na abhāvaṃ
prasidhyati || sā ca tasya ātma-bhūtā eva tena na
prasidhyati ||35|| sā ca tasya ātma-bhūtā eva
prasidhyati ||54|| na hi viśaya-sattayā viśaya-
prasidhyati. ekasya tu yathokta-svabhāva-antara-
prasidhyati kathaṃ dviṣṭho '-dviṣṭhe sambandhatā
prasidhyati vyatirekaḥ. yeṣāṃ punaḥ prasiddhāv
prasidhyati vyatirekaḥ. hetu-svabhāva-abhāvo 'taḥ
prasidhyanti kutas tebhyo 'rtha-niścayaḥ ||338||
prasūtaś cen na etad ātma-upalambhane || tasya
prasūtā tad-viśayā buddhis tad-vyaktiḥ. tad-
prasūtir asti iti. te (299c)
prasūte. tau ca tat-snehaṃ sa ca dveṣa-ādini iti
prasūter a-bhinna-artha-grāhi iva tad-anya-bheda-
prasūteḥ sāmagryā yogyatā an-anya-apekṣaṇī ity
prasūteḥ sāmagryā yogyatā an-anya-apekṣiṇī ity
prastāva-atikrame 'tiprasaṅga uktaḥ. tasmāt
prastāva-āśrayatve śāstraṃ bādhakam ity amum
prastāva-āśrayatve hi śāstraṃ bādhakam ity amum |
prastāva-upasaṃhāra-avasānatvāt. vyartham virodha
prastāva-hetoḥ, sa sādhanā-aṅgaḥ. tad-vyatirekeṇa
prastāvo '-prastuta-pakṣi-karaṇasya. nanu
prastāvo mānasasya iha kīdrśaḥ || kiṃ vā
prastāvaḥ śāśo 'py asti viśāṇaṃ ca ity uttarasya.
prastāvasya eva abhāvāt. tasmād dharmināṃ
prastāvād iti cet, āyātam iha yo nirarthakam
prastāvād eva āśrayaḥ prasiddhaḥ siddha iti na
prastāve ca an-āgama-āśrayān na āgama-upanyāsaḥ.
prastāveṣu, anyathā abhyupagamya vicāra-ayogāt.
prastuta-abhidhānāt, tathā viśeṣa-sahitasya
prastuta-pakṣi-karaṇasya. nanu viśeṣasya sāmānya-
prastutam eva uktaṃ syāt. na hi kasyacid bhāvena
prastutasya paryavasānaṃ sambhavati, a-niścaya-

SV_14530 nivartitah syāt. tathā ca bhāva-nivṛttau
 PV_04077 -arthhām jagāda anyah svayam-śrutim || vicāra-
 VN_04013 padam ca nāma-ākhyāta-upasarga-nipātā iti
 SV_11122 | sat-kāya-dṛṣṭir anyatra tat-prahāṇe
 PV_02139 bhāvād dhetur uktam idam dvayam | hetoḥ
 SV_11205 tat-pratipakṣa-nairātmya-darśana-abhyāsāt
 SV_11203 punas tad-upādānatvena. tat-prahāṇe doṣāṇām
 SV_10902 tat-prabhavam ca a-dharmam abhyupagamya tat-
 PV_02222 'sya viṣaye na śakyam tasya varjanam |
 SV_11203 prādhānyam punas tad-upādānatvena. tat-
 SV_11122 abhidhīyate | sat-kāya-dṛṣṭir anyatra tat-
 VN_02223 iti cet, na, nakha-capeta-śastra-
 SV_11019 dhīyeraṇ āśravāḥ kvacit ||220 || sa tu
 PV_02137 | buddheś ca pāṭavād dhetor vāsanātaḥ
 SV_11112 doṣāṇām prabhavo yat-pratipakṣa-abhyāsāt
 V3_11813 a-kārya-kāraṇa-bhāve na sidhyati. uktam hi
 SV_06722 -nimittah śabdo bhinneṣu bhaved ity uktam
 VN_03421 hetvābhāsa-an-antikramāt, yathā uktam
 SV_05506 eva eṣā grhṇatī tathā viplavata ity uktam
 SV_15008 iti rūpa-atīśaya eva bhāvānām ity āveditam
 SV_10417 'py anya-abhāva-gatir bhavati, yathā uktam
 PV_03444 eva sārūpya-graho 'rtham ca na dṛṣṭavān |
 SV_02013 -gatya ity-ādi-bheda-prayogair yathā uktam
 V2_06310 -apekṣiṇo 'numeya-pratipattau tadutpatteḥ
 SV_08619 api kārya-utpatti-prasaṅgād ity uktam
 SV_04526 -kālam imam artham pratipadyeta iti. na ca
 SV_10109 tathā hy anupalabdhir eva asattvam ity uktam
 V3_12909 deśa-antare 'pūrva-vyakti-prādur-bhāve
 V1_02512 -ayogād ato 'py asiddhir eva, yathā uktam
 HB_03005 tv anya-bhāva eva tad-abhāvah, yathā uktam
 SV_10005 mandāḥ svabhāvam ūrdhvaṃ vyavasyanti, na
 V2_08208 mandāḥ svabhāvam ūrdhvaṃ vyavasyanti, na
 SV_11827 sambandhaḥ kalpanā-kṛtaḥ | (237ab) ity uktam
 HB_01409 'ntyāḥ pratyayāḥ saha jāyante kṣaṇikā yeṣāṃ
 PV_03112 -śrutis tena tāv antāv iti kau smṛtau ||
 V1_02311 -vedana-lakṣaṇam. sārūpyam apy a-tad-ātmanah
 VN_02514 śabdo 'py evam astv ity eṣā pratijñā-hāniḥ
 VN_02805 pratijñām pratijñā-sādhanaḥ āha iti. yo hi
 VN_03604 lakṣaṇam viruddhe dṛṣṭānte na sambhavati iti
 SV_10102 pratibandhāl liṅgayor liṅgini, yathā uktam
 VN_03601 api doṣo 'stv iti cet, na, na hetu-doṣasya
 PV_03473 -dṛṣṭasya prakāśakam || tata eva asya liṅgāt
 SV_10221 kācil liṅga-viśeṣa-bhāvinī, yathā-udāhṛtā
 SV_10302 -anupalambha-mātreṇa asan nāma yathā uktam
 SV_07708 tad-ubhaya-antarāla-a-vyāpino yogo yuktaḥ.
 VN_05421 na ca idam apy asmābhir anujñāyate, sarvaṃ
 V3_01308 viparyaya-siddhir vaiphalyam eva vā. yathā
 V3_05004 -kāryam iti. prayatna-anantaram jñānasya
 PV_04197 -phalaṃ tataḥ || prayatna-anantaram jñānam
 V3_05408 iti siddham. prayatna-anantaram jñānam
 VN_00115 -artha-siddher ubhayatra a-viśeṣāt. dharminī
 SV_14011 -viveka-sad-bhāvāt. yady aparāṇi jñānāni
 VN_04005 hetv-antara-cintā kva upayujyate. yadi
 SV_13715 loke vyañjakah siddhaḥ, dīpa-ādi-vat, sa cet
 PV_02189 cej jātānām rāga-darśanāt || sabhāga-jāteḥ
 VN_04710 yatnas tat-svabhāvasya anyato 'pi siddheḥ,
 SV_17403 puruṣasya pravṛttir iti. yah punah
 SV_00104 samanta-spharāṇa-tviṣe || prāyah
 PV_04007 āgamo grāhyo grāhikā asya api sā na kim ||
 SV_17419 ca viṣamāḥ padārthānām, an-ādheya-viśeṣasya
 V2_08003 kartuḥ sva-sattā-mātreṇa kṣepa-ayogāt,
 V1_00902 'nantara-vyāpāra-phalaḥ syāt. atāś ca yah
 V1_02102 tathā-vṛtter ātmani virodhāt, tad-rūpasya
 V3_09308 '-vyaktir anityatā iti cet, anya-dharmā ca
 HB_01601 -avasthā-vad a-nivāryah. antya-avasthāyām

prastutāyām a-prastutam eva uktam syāt. na hi
 prastuter eva prasiddhaḥ siddha āśrayah | sva-
 prastutya nāma-ādini vyācāṣṭe, idam artha-antaram
 prahāṇataḥ ||223 || moham doṣa-nidānam āhuḥ, a-
 prahāṇam tri-guṇam sugatatvam a-nīśrayāt ||
 prahāṇam. sa tu kṣiṇa-doṣo dur-anvayo yad-
 prahāṇāt. tasmāt sambhavati sat-kāya-darśana-
 prahāṇāya snāna-agni-hotra-āder an-upadeśah. sa
 prahāṇir icchā-dveṣa-āder guṇa-doṣa-anubandhinaḥ |
 prahāṇe doṣāṇām prahāṇāt. tasmāt sambhavati sat-
 prahāṇe prahāṇataḥ ||223 || moham doṣa-nidānam
 prahāra-ādīpana-ādibhir api iti vaktavyam. tasmān
 prahāṇa-āśravo dur-jñānah. doṣā hi nirhrāsa-
 prahīyate || padārtha-vṛtteḥ khadga-āder viśeṣo
 prahīyante. sarvāsām doṣa-jātinām jātiḥ sat-kāya-
 prāk – na anupalabdhāv a-kārya-kāraṇa-pratiśedho
 prāk. a-tat-prayojana-vyāvṛttis tu bhinnānām a-
 prāk. anapekṣe ca kevale svataḥ pratijñā-virodhe
 prāk. api ca, vastu-sāmānya-vādino 'pi hi bhinnā
 prāk. astu vā artha-antaram. tathā api sambandha-
 prāk. idam anupalabdher na prthag vyavasthāpyate.
 prāk katham darśanena asya sārūpyam so
 prāk. kārya-kāraṇa-bhāvād vā svabhāvād vā
 prāk kāryam eva antya-kṣaṇa-anantaravād utpannam
 prāk. kim ca, pratibhāso 'pi bhedakah | an-anya-
 prāk-kṛta-sambandhasya ekatra svalakṣaṇe śabdasya
 prāk. tac ca pratipattī-vaśān na vastu-vaśāt.
 prāk tatra asatas tat-sambandha-ayogaḥ. tasmād
 prāk. tatra ca pratyakṣe viṣaya-upalambhe samāpto
 prāk. tasya an-anya-saṃsrṣṭa-rūpasya kevalasya eka
 prāk, darśane 'pi pāṭava-abhāvād iti tad-vaśena
 prāk, darśane 'pi pāṭava-abhāvād iti tad-vaśena
 prāk. na hi śleṣa-lakṣaṇah sambandho '-śliṣṭeṣu
 prāk paścāt prthag-bhāvo na asti, yato 'nantaram
 prāk paścād apy abhāvaś cet sa eva anityatā na
 prāk paścād apy ātma-a-pracyuteś caitanyasya
 prāk-pratijñātasya śabda-anityatvasya tyāgād iti.
 prāk pratijñām uktvā hetu-udāharaṇa-ādikaṃ vaktum
 prāk prayuktasya hetor doṣeṇa parājaya iti na
 prāk. pravṛtter buddhi-pūrvatvāt tad-bhāva-
 prāk prasaṅgena parājitasya doṣa-antara-
 prāk prasiddher upavarṇane | dṛṣṭānta-antara-
 prāk. yat punaruktam a-pramāṇam anupalabdhir iti.
 prāk. yo 'pi jñāpakasya liṅgasya abhāvād
 prāk sa na ca tatra āśid asti paścāt (152'ab') na
 prāk sakṛd vaktavyam paścād dūṣaṇam iti, kim tu
 prāk sañjñinā abhisambandhād arthavac chabda-
 prāk sato niyamena ayogāt, prayatnasya āvaraṇa-
 prāk sato niyamena na | tasya āvṛty-akṣa-śabdeṣu
 prāk sato niyamena na | tasya āvṛty-akṣa-śabdeṣu
 prāk sattvam prasādhy paścād api vyāptiḥ
 prāk sannihita-kāraṇāni pūrva-jñāna-vaj jātāni
 prāk-sādhana-vādi hetum anaikāntikam uktvā datta-
 prāk siddhaḥ syāt, samāna-jātiya-upādāna-kṣaṇa-
 prāk siddhiḥ kāraṇatve 'pi na uditam | ajñānam
 prākṛta-apa-bhramśa-dramiḍa-andhra-ādi-bhāṣā-vat.
 prākṛta-viṣayasya vahneḥ śita-pratighāta-
 prākṛta-saktir a-pratibala-prajño janah kevalam |
 prākṛtasya sataḥ prāg yaiḥ pratipatty-akṣa-
 prāg a-kartuḥ para-apekṣayā janakatvam, niṣpatter
 prāg a-kartuḥ paścād api svabhāva-a-parāvṛtteḥ.
 prāg a-janako buddher upayoga-a-viśeṣataḥ | sa
 prāg a-darśanād abhilāpa-abhoge ca viṣaya-
 prāg a-pracyuta-ātmā iti ca su-vyāhṛtam. etena
 prāg a-samarthasya samarthya-utpattau

PV_03246 bhaved artha iti ced akṣa-cetasah || asataḥ
V1_01909 iti cet, na, ubhayos tulya-kālatvāt. asataḥ
SV_07403 -ādhānād upakārī syāt. na indriya-samskāraḥ.
VN_05317 upadarśyata eva. tatra api na sarvaṃ
V3_09307 -puruṣa-ādayo 'py anityāḥ prasajanti.
PV_02209 idaṃ cittam prakṛtyā āgantavo malāḥ || tat
HB_01614 tadā eva antya-avasthāyām utpanna āhosvit
HB_01008 -abhāvāt tat-svabhāvasya paścād iva
VN_01114 janma-vināśayoḥ. śaktiḥ, sā asty eva
HB_01705 'pi para-rūpeṇa kartā. svarūpaṃ ca asya
HB_02111 apekṣā ity ucyate, kāraka-svabhāvasya
HB_01210 -sambandha-yogyatā-pratilambhāt. anyathā
SV_07317 tato bhāvāt. nityaṃ tat-svabhāva-sad-bhāve
VN_02809 -mātreṇa siddhir iṣṭā bhavati, tataś ca na
PV_03114 cet kārya-kāraṇe || a-sambandhān na bhāvasya
PV_03116 kim || yasya abhāvaḥ kriyeta asau na bhāvaḥ
SV_07316 tena janya eva syāt. tad-dhetoḥ svabhāvasya
VN_01611 -ādi-bhāve ghaṭatvāt, tad-rūpasya ca
VN_01513 tena aṅgulyaḥ prasāritā na muṣṭiḥ. tad yadi
HB_00303 yathā-dṛṣṭa-ākāra-grahaṇān na pramāṇam,
PV_04168 -ādi-bheda-upakṣepa-parihāra-a-vivecane ||
SV_12022 iti cet. kuto 'sya iyam iṣṭir a-pramāṇikā
HB_03711 bhavitavyam. dṛṣṭa-pratihatōr api hetoḥ
PV_03281 vittī-bhedānām siddhā bheda-vyavasthitiḥ ||
SV_15009 vā artha-antaram. tathā api sambandha-doṣaiḥ
V1_04011 -vat. viśayasya vijñāna-hetutayā upanidheḥ
SV_14405 vināśaḥ kāṣṭhāt. tad eva tad bhavati. tac ca
SV_07224 janyaḥ syāt. sā asya svabhāva-bhūtā yogyatā
SV_07217 yogyatāyās ca kāraṇam kārakam matam ||146||
SV_06614 -doṣo 'pi na asti. pariśiṣṭa-abhāvas tu
SV_13607 sādhyeta. anitya-a-vyāpitāyām ca doṣaḥ
SV_08115 śabda na syāt. sāmānyam pācakatva-ādi yadi
SV_15729 aśnute 'nyo na. prayogo yady abhivyaktiḥ sā
SV_13609 a-vyāpinaś ca varṇān icchet. tāv api pakṣau
V3_10008 tatra api yadi tata eva siddhiḥ, sa
V2_06404 ca hetv-asiddhyā eva tad-viruddha-siddhiḥ
SV_00618 ca hetv-asiddhyā eva tad-viruddha-siddhiḥ
SV_13407 tan na. a-kramasya kramavad-vyatirekiṇaḥ
SV_13613 vākyam ity api mithyā. tasyā nityeṣu
SV_13007 tad-ātmakatvāt. artha-antaratvasya ca
SV_13708 -bhedas tad-anyaṃ. an-atiśayasya apekṣā ca
VN_05606 na gṛhītam, na trir eva. a-grahaṇa-sāmarthyē
HB_00702 atra ity asmaī nivedayati. na api svayaṃ
PV_03443 vit katham | sārūpyād vedanā-ākhyā ca
SV_12528 abhāvād apara-pūrvakam ity ucyate.
PV_04101 katham anyathā || prāmāṇyam āgamānām ca
SV_08118 -samavāyasya a-kādācitkatvāt sattā-ādi-vat.
PV_03188 -sambhavāt || krameṇa ubhaya-hetuś cet
PV_02259 -agni-dāha-āder api mukti-prasaṅgataḥ |
PV_03040 cetasar dvayoḥ | tasya api kevalasya
V2_09312 tad an-ukte 'pi gamyate. na hi tasya
SV_01113 tad an-ukte 'pi gamyate ||16|| na hi tasya
V1_00303 kam artham upanayanty apanayanti vā. yatra
SV_16221 anyatra kārya-saṃvādāt tasya ca karanāt
PV_03519 kutah || śakti-kṣaye pūrva-dhiyo na hi dhiḥ
V3_00605 -gamakatvāt. ekasya bhāve '-vikala-kāraṇasya
PV_03246 prāg a-sāmarthyāt paścād vā an-upayogataḥ |
PV_03110 apy atha vā dhvaṃso liṅgād anupalambhanāt |
SV_06016 vibhajate svayam ||119|| niveditam etat
SV_06423 śabda eka-ādhāro bhavaty ataḥ ||130|| uktaṃ
PV_04007 asya api sā na kim || prakṛtasya sataḥ
V3_05106 iti kuḍya-ādaya āvaraṇam ucyante. na
SV_13023 iti kuḍya-ādaya āvaraṇam ucyante. na
VN_06012 vā vivāda-abhāvāt. tatra avaśyam ekasya
V1_03414 iti cet, ardha-āvaraṇe 'py an-āvṛtatvāt

prāg a-sāmarthyāt paścād vā an-upayogataḥ | prāg-
prāg a-sāmarthyāt sāmarthya-kāle ca kārya-
prāg adṛśye darśana-śakty-ādhānād upakāraka iti
prāg anukrameṇa uccāritavyam, paścād dūṣaṇam
prāg anya-dharmaṇo '-vyaktir anityatā iti cet,
prāg apy a-sāmarthānām paścād chaktiḥ kva tanmaye
prāg apy āsit. āsit, a-pracyuta-utpanna-sthira-
prāg api janana-prasaṅgāt. tasmād yo 'ntyo
prāg api janmano nirodhād apy ūrdhvam. tena ayaṃ
prāg api tad eva iti katham kadācit kriyā-virāmaḥ.
prāg api bhāve '-kriyā-yogāt. tasmād yo yad ātmā
prāg api mṛt-piṇḍasya saṃsthāna-viśeṣa-sambandha-
prāg api samavāyād vijñāna-udaya-prasaṅgāt. na vai
prāg api hetuṃ brūyāt. evaṃ-prakāraṇām a-
prāg-abhāvaṃ sa vāñchati | tad-upādhi-samākhyāne
prāg-abhāvavān | sambandha-an-abhyupagamān nityaṃ
prāg-abhāvāt paścād ca tato bhāvāt. nityaṃ tat-
prāg asattvāt, katham ghaṭo 'sti. na hi rūpa-
prāg asad eva kāraṇe kāryam bhavet, kiṃ na sarvaḥ
prāg asādhāraṇam dṛṣṭvā asādhāraṇam ity
prāg-asiddha-svabhāvavāt sādhyā-avayava ity asat
prāg āsit. a-kasmād grāhī ca ayaṃ kiṃ punaḥ
prāg itareṇa na kaścid viśeṣo lakṣyate. na ca
prāg uktaṃ yoginām jñānam teṣāṃ tad bhāvanā-mayam
prāg uktaḥ śabda-śaktiś ca dūṣitā ||283|| ukto
prāg upalambhaḥ paścād saṃvedanasya iti cet, a-
prāg eva asti iti kim atra sāmarthyam vahny-
prāg eva asti iti na vijñāna-janane tam apekṣeta.
prāg eva asya ca yogyatve tad-apekṣā na yuyate |
prāg eva uktaḥ. api ca, eka-kāryeṣu bhedeṣu tat-
prāg eva kirtitaḥ ||260|| atha mā bhūd ayaṃ doṣa
prāg eva tad bhavet | vyaktaṃ sattā-ādi-van no
prāg eva nirākṛtā ||296|| na hi nityānām kācid
prāg eva nirākṛtāv ity a-parihārah. vyakti-kramo
prāg eva nirdiṣṭa iti pūrva-vat prasaṅgo vācyaḥ.
prāg eva nirdiṣṭa iti iyaṃ prayoga-bhedād
prāg eva nirdiṣṭa iti iyaṃ prayoga-bhedād aṣṭadhā
prāg eva niśiddhatvāt. atiprasaṅgaś ca evam.
prāg eva niśiddhatvāt. kāryatā-viśeṣa eva sāksāc-
prāg eva niśiddhatvāt. na api tasya upalabhya-
prāg eva niśiddhā. sa ca karaṇa-vyāpārād eva
prāg eva paricchinna-sāmarthyena parihartavyaḥ
prāg eva pratipadyate kiñcit, pramāṇam antareṇa
prāg eva pratipāditaḥ || dṛṣṭayor eva sārūpya-
prāg eva yathā-darśana-pravṛttayaḥ samyañ-mithyā-
prāg eva vinivāritam | abhyupāya-vicāreṣu tasmād
prāg eva vyaktaṃ syāt. yāvanti hi sāmānyāny arthe
prāg eva syād a-bhedataḥ | anyo 'kṣa-buddhi-hetuś
prāg guror lāghavāt paścād na pāpa-haraṇam kṛtam |
prāg grahaṇam vinivāritam || paraspara-viśiṣṭānām
prāg darśana-bhrāntiḥ, yā vacanena nivartyeta.
prāg darśana-bhrāntir yā vacanena nivartyeta.
prāg dṛṣṭās tatra smṛtim ādadhati. sā kim a-śabda
prāg draṣṭum a-śakyatvāt. na ca ayam anukramaḥ
prāg dhiyā vinā | anya-artha-āsakti-viguṇe jñāne
prāg-bhavato 'bhāvād virodhaḥ, paraspara-parihāra
prāg-bhāvaḥ sarva-hetūnām na ato 'rthaḥ sva-dhiyā
prāg bhūtvā hy a-bhavan bhāvo 'nitya ity
prāg yathā ete bhāvāḥ prakṛti-bhedino 'pi jñāna-
prāg yathā saṃsrṣṭa-bāhya-adhyātmika-bhedā
prāg yaḥ pratipatty-akṣa-sambhavau | sādhanaiḥ
prāg yogyasya pratibandhāt, tasya svabhāva-a-
prāg yogyasya pratibandhāt, tasya svabhāvād a-
prāg-vacana-pravṛttiḥ, yugapat-pravṛttau
prāg-vad asya darśana-prasaṅgaḥ. avayava-dvāreṇa

PV_04258 hetv-apekṣayā | svabhāvasya yathoktam
SV_05906 na vā yadi | vyavacchināḥ katham jñātāḥ
SV_17428 nir-atyayatām sādhayitu-kāmo bandhakim api
PV_03372 vā janikā katham || nāma-ādikam niṣiddham
SV_08122 -sambandhi-svabhāva-vaiguṇyād dhi sa tasya
PV_02166 śatam | yad rūpaṃ drśyatām yātam tad rūpaṃ
PV_03531 | rūpa-ādi-buddheḥ kiṃ jātam paścād yat
SV_13625 sā ca upalabdhir eva. satyam evaṃ yadi tasya
HB_02210 bhāvaḥ svabhāvata āhosvid anitya iti vikalpe
HB_02213 a-samarthaḥ pūrvasmin pakṣe vināśa-hetuḥ. na
PV_03286 -dhī-phalam || tatra pramāṇam saṃvādi yat
PV_02035 'bhyāsa iti cen na āśraya-pratiśedhataḥ ||
PV_02051 cetasaḥ | tad-bhāva-bhāvād vaśyatvāt
PV_02104 bahu-sambhavaḥ || na anekatvasya tulyatvāt
V3_12311 ātma-gatiḥ, kiṃ tarhi vidhi-mukhena eva
V3_12404 upayogaḥ. katham vā a-prasiddha-ātma-niyamāḥ
V3_11701 bhāve bhāva iti saṃśayaḥ. gamakā eva ātmanaḥ
V3_11610 tasmāt saṃśaya-hetur asādhāraṇaḥ. viśeṣataḥ
V3_11804 an-upayogino 'bhāvasya vyāpty-asiddheḥ. yadi
SV_15425 syāt kevalam. nairātmye 'bhāvāt
V3_11810 jñāta-vyatirekasya vyāvṛtti-vyāptir asiddhā.
V3_11702 aikāntikatvād ity aparāḥ. vipakṣād eva hi
SV_01303 nir-ātmakeṣu ghaṭa-ādiṣu drṣṭa-a-drṣṭeṣu
V3_11802 tad-upalabdhyā tatra saṃśayo yuktaḥ.
V3_11808 -parokṣasya na sidhyataḥ. ke ca nir-ātmānaḥ
V2_09512 nir-ātmakānām ghaṭa-ādinām drṣṭa-a-drṣṭānām
PV_04208 anaikāntikas tasmād anyathā gamako bhavet ||
V3_11805 syuḥ, te tan-nivṛtṭyā nivartheran. tadā
V3_11802 -abhāvena nairātmyasya vyāpter ātma-nivṛtṭau
V3_11812 āha – yadi na sa-ātmakam jīvac-charīram,
PV_04218 anya-kalpane || śrāvaṇatvena tat-tulyam
V3_12310 na sa-ātmakam ||83|| iti saṅgraha-ślokaḥ. na
V3_12009 so 'parasya api tulya iti katham a-samaḥ
V3_11710 vinā na sidhyataḥ. tan na ātma-avinābhāvi
NB_03102 asiddheḥ. tasmāj jīvac-charīra-sambandhī
V3_12405 hy evaṃ syād ity asādhāraṇa-anaikāntika eva
SV_15424 siddhim upasthāpayati. tathā sādhye 'pi
SV_15422 vipakṣayor vyāpya-vyāpaka-bhāva-cintāyām a-
V2_09511 syāt. na idaṃ nir-ātmakam jīvac-charīram a-
SV_01302 (18c) na idaṃ nir-ātmakam jīvac-charīram a-
V3_04713 kṛtakatvān nityaḥ, sa-ātmakam jīvac-charīram
V3_11508 yathā – sa-ātmakam jīvac-charīram
NB_03097 yathā sa-ātmakam jīvac-charīram
SV_15421 yathā na idaṃ nir-ātmakam jīvac-charīram
V3_11511 'siddheḥ. tasmāj jīvac-charīra-sambandhī
V3_12305 icchati, yathā vyatireka-abhāve 'pi sapakṣe
PV_04243 bhāvam icchati | yathā na a-vyatireke 'pi
PV_04208 -vyāpī iti vinivartane | ātmano vinivarteta
NB_03098 -nir-ātmakābhyām anyo rāśir asti yatra ayaṃ
V3_11509 ātmaka-an-ātmakābhyām anyo rāśir asti, yatra
V3_12006 | iti saṅgraha-ślokaḥ. tulyāś ca śrāvaṇatvena
V3_12303 uktam. astu nāma nir-ātmakebhyo vyatirekaḥ
SV_15423 -abhāve ca na asti iti svayaṃ na bhavad api
V3_12301 ātma-pratiniyame hi tat-kārya-ātmatayā
SV_01310 -asiddheḥ, tan-nivṛtṭau kvacin nivṛtṭāv api
V3_11610 ātmano vṛtti-vyatireka-asiddhes tatra
V3_12205 asataḥ sapakṣād vyatirekaḥ sandigdhaḥ syāt
V3_11611 asiddheś ca. na hi kārya-kāraṇa-bhāvaḥ
V3_12209 ca a-drṣṭeḥ sandeha eva. nairātmyena
PV_04261 pṛthaṅ na tu || tatra apy adrśyāt puruṣāt
SV_01305 -asiddhau ghaṭa-ādinām nairātmya-asiddheḥ
V2_09601 -asiddhau ghaṭa-ādinām nairātmya-asiddheḥ
NB_03101 sa-ātmakatvena an-ātmakatvena vā prasiddhe
V3_11906 gamayati ity uktam. buddhy-ādayo 'pi hi
PV_04212 -vyatirekasya vyāvṛtṭer vyāpitā kutāḥ ||
prāg vināśa-kṛtakatvayoḥ || a-hetutva-gati-nyāyah
prāg vṛkṣa-grahaṇād rte ||115|| na hi tadā
prāgalbhyena vijayate. kācit kila bandhakī svayaṃ
prān na ayam arthavatām kramaḥ | icchā-mātra-
prān na āsīt tatra eva ca asya svabhāve sthitasya
prān na drśyate || śatadhā viprakīrṇe 'pi hetau
prān na vidyate || sati sva-dhī-grahe tasmād yā
prān na sattā siddhā syāt. sā hi sattā-siddhir yā
prān nityo bhūtvā paścād anityo bhavati iti
prān nityo bhūtvā paścād anityo bhavati, kiṃ
prān nirṇīta-vastu-vat | tad-bhāvanā-jaṃ
prāṇa-apāna-indriya-dhiyām dehād eva na kevalāt |
prāṇa-apānau tato na tat || prerāṇa-ākaraṇe
prāṇa-apānau niyāmakau | ekatve 'pi bahu-vyaktis
prāṇa-ādaya ātmānaṃ gamayanti iti cet, kim idānīm
prāṇa-ādaya ātmānaṃ vidadhati iti vaktavyam.
prāṇa-ādayaḥ, tad-vyatirekasya aikāntikatvād ity
prāṇa-ādayaḥ. viprakarṣād ātmano vṛtti-vyatireka-
prāṇa-ādayas tad-ātmatayā tadutpattiyā vā ātma-
prāṇa-ādayas tan-nirasanā na ātma-upasthāpanāḥ,
prāṇa-ādayo 'pi hi kvacid darśanād eva sad-
prāṇa-ādayo nivartante, na sapakṣāt, asato
prāṇa-ādy-a-darśanāt. tan-nivṛtṭyā ātma-gatiḥ
prāṇa-ādy-abhāvena nairātmyasya vyāpter ātma-
prāṇa-ādy-abhāvena vyāptāḥ. ghaṭa-ādayaś cet,
prāṇa-ādy-abhāvena vyāptes tan-nivṛtṭau vyāpy-a-
prāṇa-ādy-abhāvo nairātmya-vyāpī iti vinivartane |
prāṇa-ādy-abhāvo nairātmyam vyāpnuyāt. tad-abhāve
prāṇa-ādi-nivṛtṭir iti cet, na, a-pratibaddha-
prāṇa-ādi-viraha-prasaṅgaḥ, nairātmyād ghaṭa-ādi-
prāṇa-ādi-vyabhicārataḥ | na tasya vyabhicāritvād
prāṇa-ādi-sambhavana nairātmya-vyāvartanād ātma-
prāṇa-ādih. a-sapakṣa eva na asti iti ca asya
prāṇa-ādih. tata eva na ātma-nivṛtṭāv asya
prāṇa-ādih sa-ātmakād an-ātmakāc ca sarvasmād
prāṇa-ādih. sādharmaṇam api khalu prameyatvam a-
prāṇa-ādibhir vyudasyamānaṃ syāt kevalam.
prāṇa-ādimmattva eva nairātmyam drṣṭam. tad-abhāve
prāṇa-ādimmattva-prasaṅgād iti. nir-ātmakānām ghaṭa
prāṇa-ādimmattva-prasaṅgād iti, nir-ātmakeṣu ghaṭa
prāṇa-ādimmattvāt, prayatnānantariyakatvān nityaḥ,
prāṇa-ādimmattvād iti. na hi sa-ātmaka-an-
prāṇa-ādimmattvād iti. na hi sa-ātmaka-nir-
prāṇa-ādimmattvād iti vipakṣayor vyāpya-vyāpaka-
prāṇa-ādir an-ubhaya-ātmata-bahir-bhāvāt tābhyām
prāṇa-ādir na iṣṭaḥ. sapakṣa-a-vyatirekī ced
prāṇa-ādir na sapakṣataḥ || sapakṣa-a-vyatirekī
prāṇa-ādir yadi tac ca na || anyasya vinivṛtṭyā
prāṇa-ādir vartate. ātmano vṛtti-vyavacchedābhyām
prāṇa-ādir varteta, ātma-vṛtti-vyavacchedābhyām
prāṇa-ādir vyabhicāreṇa. na, tad-vyatirekasya
prāṇa-ādinām tad-bhāve ca nairātmya-vyāvṛtṭiḥ,
prāṇa-ādinām na ātmani siddhim upasthāpayati.
prāṇa-ādinām nairātmyena saha virodhaḥ syāt. sa
prāṇa-ādinām a-pratibandhāt. sarvatra nivṛtṭy-
prāṇa-ādinām api. artha-antarād a-kārya-bhūṭād
prāṇa-ādinām, ātmanaḥ sandehāt. ata eva vipakṣād
prāṇa-ādinām ātmanaś ca sidhyati, tasya upalambha-
prāṇa-ādinām ukta-lakṣaṇasya virodhasya asiddheḥ
prāṇa-āder a-nivartanāt | sandeha-hetutā-ākhyātyā
prāṇa-āder a-nivṛtṭiḥ. abhyupagamāt siddham iti
prāṇa-āder a-nivṛtṭiḥ. abhyupagamāt siddham iti
prāṇa-āder asiddheḥ. tasmāj jīvac-charīra-
prāṇa-āder hetavo ghaṭa-ādau na santi. tasmāt
prāṇa-ādeś ca kvacid drṣṭyā sattva-asattvam

PV_04216	tena vinā prabhūḥ || smṛti-icchā-yatna-jah	prāṇa-nimeṣa-ādis tad-udbhavaḥ | viṣaya-indriya-
PV_04213	pratīyate || yasya hetor abhāvena ghaṭe	prāṇo na dṛṣyate | dehe 'pi yady asau na syād
PV_02107	mā bhūt tad-a-viśeṣataḥ || bahavaḥ kṣaṇikāḥ	prāṇā a-sva-jātyakāḥ kila | tādṛśām eva cittānām
PV_02109	tādṛśo na asti sati vā anekatā dhruvam |	prāṇānām bhinna-deśatvāt sakṛj janma dhīyāmataḥ ||
V3_09503	-sāmānyam vṛkṣa-puruṣayoḥ. yad-darśanāt	prāṇy-antare mṛta-pratipattiḥ, tādṛśām yadi
PV_02215	sarva-doṣaiḥ prasidhyati | na a-kṣayaḥ	prāṇi-dharmatvād rūpa-ādi-vad asiddhitaḥ ||
V3_09206	choṣam ayaṃ taruṣu maraṇam āha. na ca idṛśam	prāṇi-maraṇam iti na idam taruṣu sidhyati. na hy
V1_03703	apī śabda-gandha-rasa-viśeṣair a-bhinnaiḥ	prāṇi-viśeṣānām aindriyakasya eva sukha-a-
V1_04008	darśanād an-ālokasya vā rūpasya kaiścit	prāṇi-viśeṣair iti na tayor api saha-upalambha-
PV_02169	syād bhūta-atīśayato na cet || bhūtānām	prāṇitā-a-bhede 'py ayaṃ bhedo yad āśrayaḥ | tan
PV_02171	ātma-bhūvaḥ kvacit | tāratamyam pṛthivy-ādau	prāṇitā-āder iha api vā || auṣṇyasya tāratamye
PV_02185	icchoḥ pravṛttiḥ sukha-duḥkhalayoḥ || yato 'pi	prāṇinaḥ kāma-vibhava-icche ca te mate | sarvatra
SV_12014	-ākrānta-bhūvanam dhig vyāpakam tamaḥ. kaḥ	prāṇino hita-ipsā-vipralabdhasya aparādhaḥ. tathā
V1_01403	abhijalpā pratibhāsamānā pratyakṣā eva sarva-	prāṇinām indriya-buddhir iti kim atra anyena
VN_02213	na api tathā-pravṛttebhyaḥ sva-hasta-dānena	prāṇinām upatāpanam sat-sammatānām śāstra-kāra-
PV_02105	iti cen na a-viśeṣāt kramād api | na eka-	prāṇe 'py aneka-artha-grahaṇān niyamas tataḥ ||
SV_11220	tato 'rtha-khyāteḥ kāya-sañjñā-ādi-vat. a-	prātikūlyam tu yogyatā, samaye tad-icchā-
VN_01314	pariṇāmaḥ yat tad dharma-antaram nivartate	prādur-bhavati ca, kiṃ tat tad eva avasthitam
VN_01217	'bhedaḥ, viparyaye bhedaḥ, yathā mṛd-ātmani	prādur-bhavato ghaṭasya tasmād a-bhedaḥ, bhedaś
VN_01307	evaṃ bhavati. na ca śakteḥ śakty-ātmani	prādur-bhāva iti tasyaḥ sva-ātmano 'bhedo na
VN_01220	-virodha iti cet, na vai mṛd-ātmani ghaṭasya	prādur-bhāvaḥ, kiṃ tarhi mṛd-ātmā eva kaścīd
VN_01210	bheda-adhiṣṭhāno bhāviko vyavahāraḥ. nivṛtti-	prādur-bhāvayor a-nivṛtti-prādur-bhāvau, sthitāv
VN_01312	dharma-antara-nivṛttir dharma-antara-	prādur-bhāvaś ca pariṇāmaḥ yat tad dharma-antaram
VN_01609	vad upalabdhiḥ, tad-arthakriyā vā. vyakter a-	prādur-bhāvād iti cet, tasya eva tad-arthakriyā-
VN_01321	artha-antaram dharmāḥ, tadā tasya nivṛtti-	prādur-bhāvābhyām na dravyasya pariṇatiḥ. na hy
VN_01322	na hy artha-antara-gatābhyām nivṛtti-	prādur-bhāvābhyām artha-antarasya pariṇatiḥ,
PV_02167	vidyate katham | rāga-ādy-a-niyamo 'pūrva-	prādur-bhāve prasajyate || bhūta-ātmatā-an-
V3_12908	-sambandhino deśa-antare 'pūrva-vyakti-	prādur-bhāve prak tatra asatas tat-sambandha-
VN_01216	a-vyavasthā syāt sarvatra. tad-ātmani	prādur-bhāvo 'bhedaḥ, viparyaye bhedaḥ, yathā
VN_01316	tat tad eva, tasya avasthānām na nivṛtti-	prādur-bhāvāv iti kasya tāv iti vaktavyam.
VN_01210	nivṛtti-prādur-bhāvayor a-nivṛtti-	prādur-bhāvau, sthitāv a-sthitir ity-ādikam
VN_01305	upalakṣayati, yena evam syād idam iha	prādur-bhūtam iti. na hy adhiṣṭhāna-adhiṣṭhāninar
V3_08009	eva avasara-prāptam vakṣyāmaḥ. vyāvṛtti-	prādhānya-sādhana-arthaṃ hetos trin pakṣa-dharmān
SV_11202	ubhayathā apy ekasya nirdeśe na virodhaḥ.	prādhānyam punas tad-upādānatvena. tat-prahāṇe
SV_14603	rūpa-bhedaḥ syād ubhayatra vidheḥ	prādhānyāt. evam ca a-pratiśedhāt kasyacit
SV_12611	na ca te 'rthās teṣām na saṅghaṭante. samaya-	prādhānyād artha-niveśasya ekasya api vākyasya
V3_08102	nitya iti. na, atra apy anvayasya a-	prādhānyād iti cet, iha tu balavān anvayo
V3_08109	mātreṇa na sāmyena na prādhānyena gatiḥ. a-	prādhānye 'py anvayasya vyatireka-vyāptāv asti,
SV_11125	doṣānām eka-utpatti-virodhāt. na ca dvayoḥ	prādhānye ekaika-nirdeśaḥ para-bhāga-bhāk.
V3_08108	tad asya na bhāva-mātreṇa na sāmyena na	prādhānyena gatiḥ. a-prādhānye 'py anvayasya
HB_00505	apy asad-vyavahārasya upalabdhi-lakṣaṇa-	prāpta-anupalabdhi-mātra-vṛtti-sāadhanam anvaya-
VN_04905	iti na idam apārthakād bhidyata iti; na a-	prāpta-kālam pṛthag vācyam syād iti. hinam
VN_04408	yat kiñcid etat. avayava-viparyāsa-vacanam a-	prāpta-kālam. pratijñā-ādinām yathā-lakṣaṇam
SV_13128	tac-chūnya-deśa-sthita upalabheta. a-	prāpta-grahaṇa-pakṣe 'doṣa iti cet. na. tatra api
SV_17105	tad-grahe kiṃ nibandhanam ||322||	prāpta-pratilomanena anyatra pravṛttir guṇa-doṣa-
SV_00415	bhedo 'syā viśeṣanam upalabdhi-lakṣaṇa-	prāpta-sattvam. atra anupalabdher liṅgād
SV_00218	eva syān na anyathā. tena upalabdhi-lakṣaṇa-	prāpta-sattvasya ity uktam bhavati. tatra dvau
VN_01614	atiprasaṅgāt. tasmād ya upalabdhi-lakṣaṇa-	prāpta-svabhāvo 'nupalabdhaḥ, sa na asty eva. na
V2_05404	parihartum. asati hetor a-pratiśedhe vidhiḥ	prāptaḥ, abhāva-vyatireka-lakṣaṇatvād asya. sā
VN_06214	upapattya codaniyaḥ, tasya upekṣaṇam nigraha-	prāpto 'si ity an-anuyogaḥ. etac ca kasya
SV_05320	vijñānam kurvantu. kiṃ ca, kāryaś ca tāsām	prāpto 'sau jananam yad upakriyā ||106|| na hy an
SV_07421	ca jātinām jātimattā yadi iṣyate |	prāpto gotva-ādinā tadvān pradīpa-ādiḥ prakāśakaḥ
NB_03008	ca kaścīd pradeśa-viśeṣa upalabdhi-lakṣaṇa-	prāpto ghaṭa ity anupalabdhi-prayogaḥ. tathā
NB_03035	na upalabhyate ca atra upalabdhi-lakṣaṇa-	prāpto ghaṭa ity ukte sāmartyād eva na iha ghaṭa
V1_02510	viśayo 'sti iti ca viśaya-upabhogaḥ	prāptaḥ, tad-bhogasya a-pratyakṣatvād asiddheḥ
NB_03036	yaḥ sad-vyavahāra-viśaya upalabdhi-lakṣaṇa-	prāptaḥ, sa upalabhyata eva. na tathā atra tādṛśo
VN_06215	parśadā vaktavyam, na khalu nigraha-	prāptaḥ sva-kaupīnam vivṛṇuyād iti. atra api yadi
VN_03101	sādhayet. yadi hy upalabdhi-lakṣaṇa-	prāptatvena upagatasya sato dravyasya rūpa-ādi-
PV_03017	matā | artha-sāmarthya-dṛṣṭeś ced anyat	prāptam an-arthakam || a-pravṛttir a-sambandhe
HB_00414	yathā idam asya upalambha upalabdhi-lakṣaṇa-	prāptam anupalabdham upalabhyate satsv apy anyeṣu
VN_06301	iti. atra api yadi sādhana-vādinam nigraha-	prāptam uttara-vādi na paryanuyunkte, apratibhā
PV_04249	vastūnām viśva-rūpatā | sā cen na bhedikā	prāptam eka-rūpam idam jagat || bhedaka-a-
PV_03428	viśaya-ābhāsas taṃ vetti na tad ity api |	prāptam kā samvid anyā asti tādrūpyād iti cen
SV_10015	tad ayaṃ vināśa-hetur abhāvaṃ karoti iti	prāptam. tatra yady abhāvo nāma kaścīd kāryaḥ
V2_08302	tad ayaṃ vināśa-hetur abhāvaṃ karoti iti	prāptam. tatra yady abhāvo nāma kaścīd kāryaḥ

NB_03033	api – yat sad upalabdhi-lakṣaṇa-	prāptam tad upalabhyata eva ity ukte, an-
NB_03023	prayogaḥ – yat sad upalabdhi-lakṣaṇa-	prāptam tad upalabhyata eva, yathā nila-ādi-
VN_06401	-pakṣa-vādy uttara-pakṣa-vādinam nigraha-	prāptam na nigrhñāti, tadā tayor nyāyena na
PV_04070	sādhanaatvena no ced īpsita-vādataḥ | nyāya-	prāptam na sādhyatvaṃ vacanād vinivartate || an-
SV_16612	vacanam tat-kṛtam vacaḥ | sa āgama iti	prāptam nirarthā apauruṣeyatā ||315|| tulye 'py
V3_08008	dvau. tac ca hetvābhāṣeṣv eva avasara-	prāptam vakṣyāmaḥ. vyāvṛtti-prādhānya-sādhana-
PV_03429	saṃvid anyā asti tādrūpyād iti cen matam ||	prāptam saṃvedanam sarva-sadṛśānām parasparam |
NB_03120	'pi prayogaḥ – yad upalabdhi-lakṣaṇa-	prāptam san na upalabhyate na tat tatra asti. tad
NB_03008	-prayogaḥ – yad upalabdhi-lakṣaṇa-	prāptam san na upalabhyate so 'sad-vyavahāra-
NB_03035	-prayoge 'pi – yad upalabdhi-lakṣaṇa-	prāptam san na upalabhyate so 'sad-vyavahāra-
VN_00911	yasya idam sāmartyam upalabdhi-lakṣaṇa-	prāptam san na upalabhyate, so 'sad-vyavahāra-
PV_02006	-artha-prakāśo vā svarūpa-adhigateḥ param ||	prāptam sāmānya-vijñānam a-vijñāte svalakṣaṇe |
NB_03120	ghaṭaḥ. na upalabhyate ca upalabdhi-lakṣaṇa-	prāptam sāmānyam vyakty-antarāleṣv iti. ayam
VN_06212	-upakṣepasya anapekṣaṇīyatvād iti. nigraha-	prāptasya a-nigrahaḥ paryanuyojya-upekṣanam.
VN_00420	api pratipattur upalabdhi-lakṣaṇa-	prāptasya anupalabdhi-sādhanaṃ samarthanam,
HB_03110	-yogya-avasthasya eva. upalabdhi-lakṣaṇa-	prāptasya anupalabdhir abhāva-vyavahāra-sādhani
HB_02601	kāraṇam vyabharati. upalabdhi-lakṣaṇa-	prāptasya anupalabdhir abhāva-hetur abhāva-
HB_00517	pradeśe dhūmo 'bhāve ca upalabdhi-lakṣaṇa-	prāptasya anupalabdhir iti, asminn eva tri-
SV_00217	-viśeṣe kvacin na ghaṭa upalabdhi-lakṣaṇa-	prāptasya anupalabdheḥ. yadi syād upalabhya-
V2_05607	-viśeṣe kvacin na ghaṭa upalabdhi-lakṣaṇa-	prāptasya anupalabdheḥ, yadi hi syāt, upalabhya-
NB_02012	-viśeṣe kvacid ghaṭaḥ, upalabdhi-lakṣaṇa-	prāptasya anupalabdher iti. upalabdhi-lakṣaṇa-
NB_02031	yathā – na atra dhūma upalabdhi-lakṣaṇa-	prāptasya anupalabdher iti. kārya-anupalabdhir
HB_00509	abhāvasya upadarśane 'nupalabdhi-lakṣaṇa-	prāptasya anyathā kvacid abhāva asiddheḥ. an-
VN_01017	-sattayā vyāpṭeḥ. na ca upalabdhi-lakṣaṇa-	prāptasya arthasya pratyakṣād anya-upalabdhir
V3_00509	syād eṣa doṣaḥ. na vā sati hetau, yukti-	prāptasya avaśyaṃ parigraha-arhatvāt. na ca
V3_13001	na sarvagataṃ sāmānyam, upalabdhi-lakṣaṇa-	prāptasya tad-antarāleṣv anupalambhāt. upalabdhi-
VN_00422	asad-vyavahāra-siddheḥ, anupalabdhi-lakṣaṇa-	prāptasya pratipattī-pratyakṣa-upalabdhi-nivṛttāv
VN_00914	-antaram sāmartyam, tasya upalabdhi-lakṣaṇa-	prāptasya yo 'nupalambhaḥ sa svabhāvasya eva iti
NB_03023	-viśeṣaḥ. na ca evam iha upalabdhi-lakṣaṇa-	prāptasya sata upalabdhir ghaṭasya ity
V3_02401	pratikṣepād a-doṣa iti cet, na, nyāya-	prāptasya sādhyasya vacanena nivartayitum a-
PV_04225	na aparāḥ | vyavahāraḥ sa ca asatsu na iti	prāptā atra mūkatā || satām ca na niṣedho 'sti so
V2_05411	na aparāḥ | vyavahāraḥ sa ca asatsu na iti	prāptā atra mūkatā ||17|| satām ca na niṣedho
SP_00010	-artha-abhisambandhāt kārya-kāraṇatā tayoh |	prāptā dvitva-ādi-sambandhāt savya-itara-
PV_03451	na ca tat pratibhāsinī | sā dhīr nir-viśayā	prāptā sāmānyam ca tad-a-grahe || na grhyata iti
HB_00513	-niścayo 'nupalabdhāv upalabdhi-lakṣaṇa-	prāptāt sato 'nupalambha-abhāva-upadarśanam. etal
HB_03111	viśeṣaṇam ca a-vācyam, anupalabdhi-lakṣaṇa-	prāptānām api tatra vyavacchedāt. eka-ātma-
NB_02045	ca pratiśedha uktas teṣām upalabdhi-lakṣaṇa-	prāptānām eva upalabdhir anupalabdhīḥ ca
SV_10115	yā api iyam anupalabdhir upalabdhi-lakṣaṇa-	prāptānām vastuto 'py asattva-rūpā a-pravṛtti-
PV_03513	sañcāro viśaya-antare || tām grāhya-lakṣaṇa-	prāptām āsannām janikām dhīyam | a-grhītvā
PV_02184	-parigrahaḥ || yasmād deśa-viśeṣasya tat	prāpty-āśā-kṛto nṛṇām | sā bhava-icchā āpty-an-
V2_06706	ca. upalambha-yogya-a-yogya-ātmanoḥ	prāpti-parityāgayoh svabhāva-antara-utpatti-hāni-
HB_03010	vivekāḍ iti. ya eṣa kasyacid darśanāt kvacit	prāpti-parihāra-artho vyavahāraḥ, sa eva na syāt.
V1_00106	krpayā tan-nītir uddyotyate || hita-a-hita-	prāpti-parihārayor niyamena samyag-jñāna-
V1_01807	hi idantayā sukha-duḥkha-sādhana-yoh	prāpti-parihāraya pravartate. na ayam doṣaḥ,
SV_17108	a-pramāṇayatas tan-mukhena pratītiḥ, nyāyāt	prāpti-pratiśedhāt. tulyā sva-para-vikalpayor
V3_04705	evam etat, iṣṭa-a-prāpṭeḥ. nanu viparyaya-	prāptir api na eva asti. na vai viparyaya-prāptyā
V3_13002	-antarāleṣv anupalambhāt. upalabdhi-lakṣaṇa-	prāptir abhivyaktiḥ. a-bhedād eka-vyaktyā sarva-
V3_04707	tathā hi na prameyatva-ādiṣv api viparyaya-	prāptir asti, cākṣuṣatve vā ko viparyayaḥ. ubhaya
V3_00411	vyāpṭa iti tad-abhyupagame 'paro niyata-	prāptir iti dur-nivāraḥ. nanu tathā apy asiddhir
VN_01620	tasya yathokta-upalabdhi-lakṣaṇa-	prāptir upadarśaniyā. upadarśya-anupalabdhi-
NB_02013	anupalabdher iti. upalabdhi-lakṣaṇa-	prāptir upalambha-pratyaya-antara-sākalyam
VN_03107	iṣṭaḥ. atha punar asya upalabdhi-lakṣaṇa-	prāptir lupyate, tadā na kaścit pratijñā-hetvor
V1_02410	-lakṣaṇam ity anyasya api tat-sa-rūpasya tat	prāptir viśeṣo vā vācyāḥ. antaḥ-kāraṇatva-ādayo
VN_00501	apy abhāva-asiddheḥ. tatra upalabdhi-lakṣaṇa-	prāptiḥ svabhāva-viśeṣaḥ kāraṇa-antara-sākalyam ca.
SV_08913	na dravyatva-ādi sāmānyam. tac-codanayā tadā	prāptum an-abhipretatvāt. gava-ādi-samāveśāt tad
V1_03411	-avabhāsi, pāny-ādi-kampe sarvasya kampa-	prāpṭeḥ. a-kampane vā cala-a-calayoh pṛthak-
V3_04704	-asiddher dūṣaṇam syāt. evam etat, iṣṭa-a-	prāpṭeḥ. nanu viparyaya-prāptir api na eva asti.
SV_17106	yuktā iti prasiddher anvaya iti cet. na,	prāpṭeḥ pramāṇa-vṛtti-lakṣaṇatvāt. yat kiñcana
PV_02047	eva atra na uditam || tad-dhī-vad grahaṇa-	prāpṭer mano-jñānam na sa-indriyāt | jñāna-
PV_02084	asad eva vā || pāny-ādi-kampe sarvasya kampa-	prāpṭer virodhinaḥ | ekasmin karmaṇo 'yogāt syāt
SV_01502	abhāva-siddheḥ. nanu upalabdhi-lakṣaṇa-	prāpṭeḥ sparśasya yukta eva pratiśedhaḥ. na
V2_09710	abhāva-siddheḥ. nanu upalabdhi-lakṣaṇa-	prāpṭeḥ sparśasya yukta eva pratiśedhaḥ. na
NB_02027	a-sambhavāt. anyathā ca anupalabdhi-lakṣaṇa-	prāpṭeṣu deśa-kāla-svabhāva-viprakṛṣṭeṣv artheṣv
VN_00909	sa eva tu viparyayo 'nupalabdhi-lakṣaṇa-	prāpṭeṣu na sidhyati. tatra punar idam an-icchato
HB_03319	sādhayataḥ, sā ca tayor upalabdhi-lakṣaṇa-	prāpṭāv eva asad-vyavahārasya sādhiḥ iti, katham

V3_04705	-prāptir api na eva asti. na vai viparyaya-	prāptyā eva dūṣaṇam, kiṃ tarhi sādhana-sāmarthyā-
V1_03401	tarhi vijñānaṃ tulya-viṣayaṃ viṣayaḥ	prāpnoti. kva tarhi idānim ayam anubhavaḥ. nanv
SV_11102	śrotriya-kāpālīka-ghrṇā-vat. yatnaś ca	prāpya-nivartyayoḥ svabhāvayor guṇa-doṣa-
V1_04102	kiṃ tarhi tad-upalambha-sattayā. sā ca a-	prāmāṇikā na sattā-nibandhanān vyavahārān
V3_03609	pratyakṣa-anumāne vyākhyāte, dvayor api	prāmāṇya-a-viśeṣāt. ekasya tal-lakṣaṇa-yoge 'pi
V3_00110	-vad iti, tad ayuktam, anumāna-viṣaye vācaḥ	prāmāṇya-abhāvāt. prāmāṇye vā na anumāna-
V3_03212	adhikaraṇe sati bhavati, yathā siddhe vacane	prāmāṇya-itarayor anyonyam, siddhāyāṃ vā yoṣiti
V3_00203	prāmāṇyād a-doṣa iti cet, uktam atra āgama-	prāmāṇya-cintāyām. na apy asya kaścīd viśeṣaḥ
HB_00404	kvacid a-bhinna-upayogtvād uttaraśām a-	prāmāṇya-prasaṅga iti cet, na, kṣaṇa-viśeṣa-
V3_07810	pramāṇasya pramāna-antareṇa bādhyāyāṃ tasya a-	prāmāṇya-prasaṅgāt. lakṣaṇa-yukte bādhyā-sambhave
SV_10117	a-pravṛtti-yogyatvāt. tasyā apy etat tulyaṃ	prāmāṇyam atra viṣaye. asan-niścaya-phalā api sā.
V3_07906	anyadā tena vyabhicāra iti su-vyavadātaṃ	prāmāṇyam. abhāva-dharmaṃ tu bhāva-mātra-vyāpino
PV_04002	viṣaye na iṣṭaṃ parikṣita-parigrahāt | vācaḥ	prāmāṇyam asmin hi na anumānaṃ pravartate ||
PV_04101	yathārthaṃ vā bādhyeta katham anyathā ||	prāmāṇyam āgamānāṃ ca prāg eva vinivāritam |
V3_03305	abhyupagamāt. sva-upagama eva tarhi	prāmāṇyam ādadhād dharmaṇaṃ pratiṣṭhāpayati.
SV_10803	tat katham. na ayam puruṣo 'n-āśritya āgama-	prāmāṇyam āsituṃ samarthaḥ. atyakṣa-phalānāṃ
SV_10806	varam evaṃ pravṛtta iti parikṣayā	prāmāṇyam āha. tac ca sambaddha-anugūṇa-upāyaṃ
PV_03310	-sambandha-viśeṣaṇa-dhiyāṃ ataḥ | na iṣṭaṃ	prāmāṇyam eteṣāṃ vyavahānāt kriyāṃ prati ||
PV_03101	anitya-āder grahaṇe 'yaṃ kramo mataḥ |	prāmāṇyam eva na anyatra gṛhīta-grahaṇān matam ||
SV_17613	api viprakṛṣṭeṣv abhāva-niścayaḥ. veda-	prāmāṇyaṃ kasyacit kartṛ-vādaḥ snāne dharma-icchā
PV_02029	hetutā teṣāṃ na īśvara-āder a-bhedataḥ ||	prāmāṇyaṃ ca parokṣa-artha-jñānaṃ tat sādhanasya
V2_04913	tu dvayor api tulya iti vastu-viṣayaṃ	prāmāṇyam. tat punas trairūpyam anumeye 'tha tat-
V2_04808	tasmād vastu-rūpa-avisamvādanam eva asya api	prāmāṇyam, tat-pratibaddha-vas্তু-liṅga-apekṣaṇāc
PV_02002	-vyāpāra-viṣayo yo 'rtho buddhau prakāśate |	prāmāṇyaṃ tatra śabdasya na artha-tattva-
SV_00307	pratyakṣasya api hy artha-avyabhicāra eva	prāmāṇyam, tad-abhāve bhāvinas tad-vipralambhāt.
V3_03205	pratiññā bādhyeta. pratiśiddham ca āgamānāṃ	prāmāṇyam. tasmād abhyupetya vicāreṣv ayam doṣaḥ.
PV_03300	eva vikalpikā || tasmāt tasya a-vikalpe 'pi	prāmāṇyaṃ pratiśidhyate | viśamvādāt tad-arthaṃ
HB_00408	liṅga-ādi-vikalpasya pramāṇa-prṣṭha-bhāvināḥ	prāmāṇyaṃ pratyuktam. anvaya-niścayo 'pi svabhāva
V1_03310	viśeṣo buddhi-pratibhāsa-kṛta iti tasya eva	prāmāṇyaṃ yuktam. atha kā iyam artha-samvid yā
V2_04802	iti saṅgraha-ślokaḥ. ata eva	prāmāṇyaṃ vastu-viṣayaṃ dvayoḥ (7ab') pratyakṣa-
SV_17316	āgama-lakṣaṇaṃ parityajya anyathā	prāmāṇyaṃ vedasya sādhyaitu-kāmaḥ prāha, a-
PV_02005	eva asya tad-bhāve svarūpasya svato gatiḥ ||	prāmāṇyaṃ vyavahāreṇa śāstraṃ moha-nivartanam | a
V3_03401	eva tulya-kakṣatvāt. yadi hi tatra ekasya	prāmāṇyaṃ syāt siddhir eva, na pratibandhaḥ,
V2_04903	a-vācyatvāt. katham idānim dvayor api	prāmāṇyasya vastu-viṣayatve sāmānyasya
SV_16522	||314|| syād etat – na vyaṃ puruṣa-	prāmāṇyāt kasyacid vyākhyānam abhiniviṣṭāḥ, kiṃ
V3_00207	paraṃ prati sādhanā-uktes tadā asya a-	prāmāṇyāt tat-siddham asiddham iti katham tataḥ
SV_10204	pravartate. anyathā a-baddha-pralāpasya a-	prāmāṇyāt. tatra ca prakaraṇe bahavo 'rthā na
V2_06503	pravartate, anyathā a-sambaddha-pralāpasya a-	prāmāṇyāt. tatra ca prakaraṇe bahavo 'rthā na
V3_03702	-vivakṣayā a-pradarśita-pratidvandvinaḥ	prāmāṇyād a-doṣa iti cet, asti nāma idrśasya
V3_00203	hetv-ādi-vaiarthyaṭ. vacana-viśeṣasya	prāmāṇyād a-doṣa iti cet, uktam atra āgama-
PV_02008	pramāṇatā || nityaṃ pramāṇaṃ na eva asti	prāmāṇyād vastu-sad-gateḥ | jñeya-anityatayā
PV_03073	adrśye ca sattā vā tadvataḥ katham || a-	prāmāṇye ca sāmānya-buddhes tal-lopa āgataḥ |
V3_03004	sāmānyād ekam uktam. yathā ātmano 'n-	prāmāṇye vacanasya a-pravṛttili, tathā śāstra-an-
V3_00201	anumāna-viṣaye vācaḥ prāmāṇya-abhāvāt.	prāmāṇye vā na anumāna-pravṛttili syāt, vacana-
V1_00502	anumānaṃ pratikṣipati ity ayuktam, tasya a-	prāmāṇye vṛtti-vaiphalyāt. na ca śarīram eva
V3_03304	pramāṇakaṃ katham dharmaṇaṃ pratiṣṭhāpayati.	prāmāṇyena abhyupagamāt. sva-upagama eva tarhi
HB_02108	kaścit sahakāri tataḥ kevalo 'pi kuryād iti,	prāyas tu saṅghāta-sthāyī bhāva-santānaḥ sahakāri
SV_00104	samantabhadrāya samanta-spharaṇa-tviṣe ||	prāyaḥ prakṛta-saktir a-pratibala-prajñō janaḥ
PV_03425	yamala-ādi-vat || dvairūpya-sādhanena api	prāyaḥ siddham sva-vedanam | svarūpa-bhūta-
SV_11006	-pratyayena anyatra api pravartate. evaṃ-	prāyatvāl loka-vyavahārasya. puruṣa-parikṣayā tu
SV_13011	kaḥ kasya āvaraṇam anyad vā iti nirloṭhita-	prāyam etat. kuḍya-ādayo ghaṭa-ādinām kam
SV_08210	-abhidhānāyor vastu-sattā samāśraya ity ukta-	prāyam etat. yathāsvaṃ samaya-vāsanā-vaśād
SV_15709	viśeṣe tasya a-hetukatva-prasaṅgād ity ukta-	prāyam. tad ime mantrāḥ svabhāva-atīśayāt phala-
V3_05306	na hy an-upakārya apekṣyata ity ukta-	prāyam. tad-upakārasya ca artha-antaratve tasya
V3_08706	akiñcītkaratvena an-upakāratvād ity ukta-	prāyam. tasmāt sarva eva vastu-sambandhā
SV_07102	akiñcītkaratvena an-upakāratvād ity ukta-	prāyam. tasmāt sarva eva vastu-sambandhā janakasya
V3_04112	-svabhāva-lakṣaṇatvād bhedasya ity ukta-	prāyam. tasmād utpattes tat-kāraṇasya taj-janana-
V2_07802	tāṃ kaścit pratibanddham samartha ity ukta-	prāyam. nanu yava-bija-ādayo 'pi śāly-ānkure
SV_17416	ity āha vedaḥ, tac ca ayuktam ity āvedita-	prāyam, nityatvaṃ ca keṣāñcid bhāvānām a-
SV_15112	darśanāc ca na te kathañcit kartāra ity ukta-	prāyam. yā apy etā nitya-abhimateṣv ākāśa-ādiṣu
V2_09007	bhāvaḥ kṣaṇa-sthiti-dharmā anityatā ity ukta-	prāyam. vacana-bhede 'pi dharmi-dharmatayā
V3_04403	yathā – pārtho dhanur-dhara ity ukta-	prāyam. sa eṣa pakṣa-dharmas tridhā bhidyate –
V3_10105	syāt. vipakṣasya api icchā-kṛtatvād ity ukta-	prāyam. sādhyā-vyatireke ca vipakṣe tad-vyatireko
SV_11013	-vāg-vyavahāra-anumeyāḥ syuḥ. vyavahārāś ca	prāyaśo buddhi-pūrvam anyathā api kartuṃ śakyante,
V2_06701	-vāg-vyavahāra-anumeyāḥ syuḥ. vyavahārāś ca	prāyaśo buddhi-pūrvam anyathā api kartuṃ śakyante,

V3_03109
PV_04107
PV_02247
SV_17501
VN_00825
VN_01904
V3_09507
SV_03701
PV_03155
SV_03703
SV_17317
HB_02212
V3_13010
PV_04030
V3_02408
SV_06522
PV_02254
PV_04141
PV_04130
V3_09801
PV_04078
PV_02182
PV_03447
SV_04522
V1_01512
SV_10426
VN_01010
VN_01202
V3_12108
HB_01515
V3_12713
V3_12712
V1_02301
V1_02405
V1_02304
PV_03270
V2_04804
HB_01102
SV_11003
V2_06611
HB_00306
V3_03010
PV_04097
PV_03092
PV_03073
PV_02235
PV_02235
PV_02191
PV_02202
PV_02052
PV_02264
PV_02189
SV_12926
SV_11326
VN_06002
SV_06219
PV_02116
PV_03094
SV_08007
V2_04908
PV_03003
PV_03452
PV_03366
V1_04301
V2_04906

eva śāstra-dṛṣṭeṣv artheṣu virodha-udbhāvana-
na cintā eva pravartate || virodha-udbhāvana-
a-bādhi vidhis taṃ bādhatē katham | parāpara-
tena jarat-kāṇena grāmya-kāṣṭha-hārakeṇa
ghate dṛṣyamānā, a-dṛṣṭā api tantuṣu
yeṣa panna-ādinā bahiḥ prativādināḥ
yataḥ sidhyet. tathā saṃsthānam api, yādṛśaṃ
nagarāny eva kiñcit. kutas teṣāṃ samāhāraḥ.
hi daṇḍy-āder api saṃvṛtāt || vastu-
dravyam, a-saṃyogās ca. na saṃyogaḥ,
anyathā prāmānyam vedasya sādhyaitu-kāmaḥ
-abhimatasya svayaṃ nāsam a-nāsaṃ ca sarvadā
dvayor a-paśyaṃs tayor a-virodha-darśitayā
āsaṅkā-sthāna-vāraṇam | vṛttau svayaṃ śruteḥ
dharmi-parigraha-artham svayaṃ-śrutim aparāḥ
nyāya-śāstrasya anya-apoha-viṣayāv etau
-dṛṣṭes tad-arthāḥ śeṣa-bhāvanāḥ || anityāt
| sakṛc chabda-ādy-a-hetutvād ity ukte
darśayamś ca prajoyanam | ete sa-hetuke
vāda-udāharaṇam. udāharaṇa-diśaṃ tv ācāryaḥ
padārtheṣv a-vivādātāḥ || a-sādhyatām atha
vikāre vā api vikriyā || tat tasya kāraṇam
-artha-a-darśanena ye | a-pratyakṣam dhiyam
na prayujyante, yasmāc chabdāḥ saṅketitam
na buddhim iti ślāghaniya-prajño devānām-
anapekṣanād an-anumānam. śṛṇvann api devānām-
iṣṭa iti cet, su-kumāra-prajño devānām-
a-virodha iti cet, vismaraṇa-śilo devānām-
na sambhavati ity a-skhalita-prajño devānām-
kurvanti iti cet, kriḍana-śilo devānām-
eva prathamam ucyeta, na parikleśito devānām-
aṅgī-kṛta-sambandham dravyam api na iti cet,
tasya apy a-viśeṣe 'pi bāhyasya viśeṣāt
tatra api saṃvedanam eva ekam āntaram
syuḥ, śabda-ādy-a-viśeṣe bhāvanā-viśeṣāt
tāratamyataḥ | tāratamyam ca buddhau syān na
-arham pratipitsavo hi kiñcit parikṣante
upayoga iti cet, na vai bhāvanām kācīt
āgamam an-āgamam vā pravṛtti-kāmo 'nveṣate
āgamam an-āgamam vā pravṛtti-kāmo 'nveṣate
hi sarvaḥ pramāṇam a-pramāṇam vā anveṣate
diṅ-mātra-darśanam etat. atra udāharaṇam –
udāharaṇam āgame | diṅ-mātra-darśanam tatra
na sā nyāya-anusāriṇī || ukty-ādeḥ sarva-vit
ca sāmānya-buddhes tal-lopa āgataḥ |
-anubhava-vyavahāra-guṇa-āśrayam || icchet
-guṇa-āśrayam || icchet prema katham
na iṣṭatvād a-prasiddhitāḥ | yāvad ātmani na
snihyaty ātmani kaścana || na ca ātmani vinā
bhāvād vaśyatvāt prāṇa-apānau tato na tat ||
ca anyasya santi tāni na yanti kim | dhāraṇa-
na uditam | ajñānam uktā tṛṣṇā eva santāna-
-ādi-niyamo na syād ity uktam. tac ca yatna-
anapekṣanāc ca. artha-viśeṣa-samīha-a-
-bhedaṇām pṛthan-nigrahassthāna-vyavasthāpane
gamyate tasya vastunaḥ | kaścīd bhāga iti
-niṣedhe 'nupalambhanam | a-niścaya-karam
ucyatām sā eva sādhanam || a-niścaya-karam
na punaḥ pācaka iti. tasya karma-nimittatve
upanidhāyakam liṅgam iti sāmānya-viṣayam
tad atra paramārtha-sat | anyat saṃvṛti-sat
sāmānyam ca tad-a-grahe || na gṛhyata iti
pariccheda-ātmatā ātmani | sā yogyatā iti ca
pariccheda-ātmatā ātmani | sā yogyatā iti ca
-vastu-mātra-prasādhanāt | sāmānya-viṣayam

prāyā cintā. yac chāstram vastu-bala-pravṛttina
prāyā parikṣā apy atra tad-yathā | a-dharma-mūlam
prārthanāto vināśa-utpatti-buddhitāḥ || indriya-
prārthitā api na saṅgatā. rūpa-guṇa-anurāgena
prāvaraṇa-ādy-arthakriyā paṭe dṛṣyata iti sattā-
prāśnikānām ca nyāya-darśinām iti. ebhiḥ kathā-
prāsāda-ādi-bhedeṣv anuvṛttimad buddhi-pūrvakam
prāsāda-puruṣa-ādinām vijātiyānām an-ārambhāt
prāsāda-mālā-ādi-śabdās ca anya-anapekṣiṇaḥ |
prāsādasya svayaṃ saṃyoga-ātmakasya pareṇa a-
prāha, a-vitathāni veda-vākyāni, yatra a-
prāha ity a-samarthaḥ pūrvasmin pakṣe vināśa-
prāha iti sambhavo viruddhāvabhicāriṇaḥ. vastv-
prāha kṛtā ca eṣā tad-arthikā || viśeṣas tad-
prāha. tatra api vicāra-prastāvād eva āśrayaḥ
prāha. tathā hy ekatvād vastu-rūpasya bhinna-rūpā
prāha tena eva duḥkham duḥkhān nir-ātmātām | a-
prāha dūśakaḥ || tadvad vastu-svabhāvo 'san
prāha na anumā-adhyakṣa-bādhanē || tatra apy
prāha. yaḥ punaḥ pratijñā-artha-eka-deśo 'siddha
prāha siddha-ādeṣena dharmiṇaḥ | svarūpeṇa eva
prāhus tat teṣāṃ api vidyate | sparśasya rūpa-
prāhus te 'pi nirvarṇita-uttarāḥ || āśraya-
prāhur vyavahārāya sa smṛtaḥ | tadā svalakṣaṇam
priya iti. na artha-jñānam buddher liṅgam, kiṃ
priyo na avadhāraṇa-paṭuḥ. nimittam hy asac-
priyo na saḥate pramāṇa-cintā-vyavahāra-
priyaḥ prakaraṇam na lakṣayati. śaktir avasthā
priyaḥ, yas tad-viṣayam pratiṣedham na icchaty
priyaḥ sukha-edhitāḥ kṛtam kṛtam punaḥ kārayati.
priyaḥ syād iti. viruddhāvabhicāry api saṃśaya-
priyam anuṣṭhitam. yadi idam eva prathamam ucyeta,
prīti-tāpayoḥ | bhāvanāyā viśeṣeṇa na artha-rūpāḥ
prīti-paritāpa-rūpaṃ paśyāmaḥ. na ca asya ayam
prīti-paritāpa-viśeṣo na syān nila-ādy-ābhāsa-
prīti-paritāpayoḥ || sukha-ādy-ātmatayā buddher
prekṣā-pūrva-kāriṇaḥ, na tu vyasanitayā. na ca
prekṣā-pūrva-kāritā, yataḥ – 'yam eko 'pi
prekṣā-pūrva-kāri na vyasanena. api nāma
prekṣā-pūrva-kāri, na vyasanena. tasya puruṣa-
prekṣāvān. na ca sāmānyam kāñcid arthakriyām
pretya a-sukha-prado dharma iti. dharmi-
pretya dharmo 'sukha-pradaḥ || śāstriṇo 'py a-
pretya-bhāva-ādi-pratiṣedha-vat | atīndriyāṇām
pretya-bhāva-vad akṣaiś cet paryāyeṇa pratiyate ||
prema katham premaṇaḥ prakṛtir na hi tādrśī |
premaṇaḥ prakṛtir na hi tādrśī | sarvathā ātma-
premaṇo hāniḥ sa paritasyati || tāvad duḥkhitam
premaṇā sukha-kāmo 'bhidhāvati | duḥkha-utpādasya
premaṇa-ākaraṇe vāyoḥ prayatnena vinā kutaḥ |
premaṇa-kṣobha-nirodhās cetanā-vaśāḥ || na syus
premaṇād bhavē || ānantaryān na karma api sati
premaṇa-a-viḥvāna-karaṇānām dṛṣṭam, anyathā na iti.
premaṇā vāg ata idam iti viduṣaḥ sva-nidāna-
proktaḥ. atha uttara-pakṣa-vādy evaṃ vikṣipet,
prokto rūpaṃ na asya api kiñcana ||125|| tad-
proktaṃ indriya-ādy api śeṣavat || dṛṣṭā ca
proktaṃ idṛkṣa-anupalambhanam | tan na atyanta-
proktaṃ. kiṃ ca, sthity-abhāvāc ca karmaṇaḥ | (158
proktaṃ, tato bheda-a-pratiṣṭhānāt, na vastu-
proktaṃ te sva-sāmānya-lakṣaṇe || a-śaktaṃ sarvam
proktaṃ na ca tad-vastu kiñcana | tasmād artha-
proktaṃ pramāṇam sva-ātma-vedanam || sarvam eva
proktaṃ pramāṇam sva-ātma-vedanam ||57|| ity
proktaṃ liṅgam bheda-a-pratiṣṭhiteḥ ||8|| yat-

SV_10218	vyavahared iti sā iyam a-pravṛtti-phalā	proktā. pramāṇam api kācit syāl liṅga-atīśaya-
V3_10407	iti sā eva iṣṭa-vastu-svabhāva-anukarṣiṇī	proktā syāt. tat kim eṣāṃ paraspara-virahaṇa. sā
SV_08617	-eka-śakti-yogāj janakāḥ. tena te 'janakāḥ	proktāḥ (170a) saty api sāmānye rūpe na tena te
SV_04910	tadvad-grahaṇe ca sāmānya-vaiyarthya-ādayaḥ	proktāḥ. jāti-grahaṇe 'pi sambandhāc chliṣṭa-
SV_06517	|| ity antara-ślokāḥ. tena anya-apoha-viṣayāḥ	proktāḥ sāmānya-gocarāḥ | śabdās ca buddhayaś ca
PV_04022	kṛtakāḥ śabda idṛśāḥ | sarve 'nityā iti	prokte 'py arthāt tan nāśa-dhīr bhavet || an-
HB_00705	pratipatti-kramaḥ. pareṇa api tad ucyamānaṃ	plavata eva, upayoga-abhāvāt. viṣaya-upadarśanam
SV_10813	-artha-phalāni ca. viṣa-śamanāya takṣaka-	phāṇa-ratna-alaṅkāra-upadeśa-vat, kāka-danta-
SV_04630	apy ayuktam. tasmān na jātau śabda-niveśanaṃ	phala-abhāvāt. evaṃ tarhi tadvān alam (94'b)
SV_08319	-utpattiḥ syāt. na ca bhavati. ata eka-apāye	phala-abhāvād viśeṣebhyas tad-udbhavaḥ ||165||
SV_04604	kiṃ tarhi sarva eva asya avadheya ārambhaḥ	phala-arthaḥ, niṣ-phala-ārambhasya upekṣāniyatvāt.
SV_10811	a-śakya-upāya-phalāni ca śāstrāṇi	phala-arthī na ādriyeta vicārayitum, a-puruṣa-
SV_16001	na mano-japa-ādāu doṣaḥ. vastu-svabhāvāt tu	phala-avāptāv a-tat-svabhāva-saṃsparśe na syāt.
SV_15923	śabda-svabhāvānāṃ mantrānāṃ prayogāt	phala-avāptau vyartho mano-japo vikalpasya śabda-
PV_03184	| sarvaṃ tathā eva hetor hi bhedaḥ bhedaḥ	phala-ātmanāṃ || anapekṣita-bāhya-arthā yojanā
VN_02015	na tu satyair asty upetaḥ, tattva-parikṣāyām	phala-ādi-pratisaraṇa-daṇḍa-prayoga-ādinām
SV_04604	eva asya avadheya ārambhaḥ phala-arthaḥ, niṣ-	phala-ārambhasya upekṣāniyatvāt. tad ayam śabdān
SV_00917	-abhāve 'bhāvāt. kāruṇikasya api niṣ-	phala ārambho 'viparyāsād iti cet. na,
V3_11007	-abhāve 'bhāvāt. kāruṇikasya api niṣ-	phala ārambho viparyāsād iti cet, na, parārthasya
SV_16404	kṛtakāḥ pauraṣeyās ca vācyā mantrāḥ	phala-īpsunā | (310ab) na hy a-kṛtakānāṃ prayogaḥ
SV_15722	tadā ayam a-doṣaḥ. samaya-kārasya ruceḥ	phala-utpatti-niyamāt. svabhāva-vṛttayo hi bhāvās
SV_15614	-siddhiḥ syāt (293c) yato hi bhāva-śakteḥ	phala-utpattiḥ sā a-vikalā iti na phala-vaikalyaṃ
SV_00721	hi śakti-pravṛtṭyā (10a') sva-kāraṇasya	phala-utpādanam praty ābhimukhyena na vinā rasaḥ
V3_08410	-dhūma-janana-vat. tathā hi sva-kāraṇasya	phala-utpādanam praty ābhimukhyena vinā na rasaḥ.
SV_10628	| vastv eva cintyate hy atra pratibaddhaḥ	phala-udayaḥ ||210|| arthakriyā-a-samarthasya
V3_06908	| vastv eva cintyate hy atra pratibaddhaḥ	phala-udayaḥ ||57|| na hi śabda-arthaḥ sann asan
SV_06315	eka-anvayasya parihārya-abhāve niṣ-	phala-codanatvāt, tathā eka-parihārasya kvacit
SV_16408	antareṇa anyato '-sambhavat-phalānām	phala-darśanāt, kṛta-samaya-kāvya-ādi-vat. a-
SV_16410	hi puruṣa-kṛtās tad-adhiṣṭhānāc ca	phala-dā mantrāḥ. tad asti kaścid atīśayavān iti
SV_15528	-svabhāva eṣa yad ime kathaṅcin niyuktāḥ	phala-dāḥ. tat tarhi rūpaṃ varṇānām sarvatra a-
SV_16322	api tad-upayoga-nir-apekṣāḥ svabhāvena	phala-dāḥ. ye 'pi tantra-vidaḥ kecin mantrān
SV_15606	te ca a-viśiṣṭāḥ sarvatra iti sarvadā	phala-dāḥ syuḥ. upaplavas tv alpīyaso 'pi
SV_15720	svabhāvam āśādayanti. tena a-viśeṣeṇa eva	phala-dāḥ syuḥ. yadā tu samayād ebhyaḥ phalaṃ
SV_15709	-prāyam. tad ime mantrāḥ svabhāva-atīśayāt	phala-dāyinaḥ kāryā api na śūdra-ādi-prayoge 'py
V2_06211	asiddhiḥ siddhiś ca veditavyā, anyeṣāṃ hetu-	phala-bhāva-abhāva-virodha-asiddheḥ. dṛṣṭasya
HB_01508	anyathā-bhāvaḥ. anena nyāyena sarvatra hetu-	phala-bhāva-pratiniyama unneyaḥ pratikṣaṇam
V2_09503	-viśeṣād eka-śākhā-prabhavatvād vā, upayukta-	phala-vat. atra apy upayukta-vyatirikta-pakṣi-
SV_04704	kasmāt (94c) yadi vyakta śabda-niveśanaṃ	phala-vat. sa ca śabdaḥ kasmāt sāksād vyaktiṣv
SV_08827	-kṛtya puruṣo 'yaṃ pravartate | tat-sādhyā-	phala-vāñchāvān bheda-a-bhedau tad-āśrayau ||179||
V2_04604	tat svārtham anumānam. pratyakṣa-vad asya	phala-vikalpo vijñeyaḥ. tad etad a-tasmimś tad-
SV_09010	'rthakriyā-arthi-pravṛtti-viṣayo dadhi. tat-	phala-viśeṣa-upādāna-bhāva-lakṣita-svabhāvaṃ hi
SV_06819	artham saṅketa-paratantram vā. tathā ye hetu-	phala-viśeṣa-bhūtāḥ kiñcid ekaṃ sādhyanti
SV_15614	-śakteḥ phala-utpattiḥ sā a-vikalā iti na	phala-vaikalyaṃ syāt. na hi kāraṇa-sākalye kārya-
PV_02275	yatne ca vyarthaḥ karma-kṣaye śramaḥ ||	phala-vaicitrya-dṛṣṭeś ca śakti-bhedo 'numiyate |
NB_02004	yad anumeye jñānam tad anumānam. pramāṇa-	phala-vyavasthā atra api pratyakṣa-vat.
SV_00703	sāmagryāḥ kāryam eva na anumiyate. sāmagrī-	phala-śaktinām pariṇāma-anubandhini |
VN_01408	syāt. tad a-viruddham anyasya api, hetu-	phala-santāne mṛd-dravya-ākhye pūrvakān mṛt-piṇḍa
SV_15822	-śrotor vyakti-hetutve '-viśeṣāt tulyaḥ	phala-sambandhaḥ syāt. api ca, an-abhivyakta-
SV_15804	sa phalair yadi yujyate | syāc chrotuḥ	phala-sambandho vaktā hi vyakti-kāraṇam ||297||
V2_06513	'py arthe phalasya ānantarya-abhāvād a-tat-	phala-sādharṃyāt tad-viparyāsa eṣaḥ. vyavahitānām
SV_10306	'py arthe phalasya ānantarya-abhāvād a-tat-	phala-sādharṃyād viparyasto 'pavadeta api, na
PV_03356	|| yathā anudarśanaṃ ca iyaṃ meya-māna-	phala-sthitiḥ | kriyate '-vidyamānā api grāhya-
V1_03811	||46|| yathā-anudarśanaṃ ca iyaṃ meya-māna-	phala-sthitiḥ | kriyate '-vidyamānā api grāhya-
PV_03364	-vedanam | iyaṃ sarvatra saṃyojyā māna-meya-	phala-sthitiḥ || tatra apy anubhava-ātmatvāt te
V1_04211	-vedanam | iyaṃ sarvatra saṃyojyā māna-meya-	phala-sthitiḥ ||55|| tatra apy anubhava-ātmatvāt
V1_03804	tatra yathā-lakṣaṇam eva iyaṃ meya-māna-	phala-sthitiḥ. a-vibhāgo 'pi buddhy-ātmā
V1_03801	punar asati bāhye 'rthe pramāṇa-prameya-	phala-sthitiḥ. uktam atra – yathā-darśanam iyaṃ
SV_14914	phalaṃ bhavati iti hetu-svabhāva-niyamāt	phala-svabhāva-niyamaḥ. ākasmikatve 'py asya ukto
PV_04235	-udbhūtaṃ bādhanāte 'rtham na laukikam || tat-	phalo '-tat-phalaś ca artho bhinna ekas tatas
V2_05517	bādhanāte 'rtham na laukikam ||26|| tat-	phalo '-tat-phalaś ca artho bhinna ekas tatas
V2_05714	iti pramāṇam pratyakṣa-vat. asattā-niścaya-	phalo 'nupalambhaḥ (32ab') asad-vyavahāra-
V2_05801	(32ab') asad-vyavahāra-pravartana-	phalo 'nupalambhas tad-avyabhicārī, siddhe
V2_07309	'saj-jñāna-śabda-vyavahāra-pravartana-	phalo 'pi, viṣaya-darśanena prasiddhasya
V2_07307	abhāvaḥ saj-jñāna-śabda-vyavahāra-pratiṣedha-	phalaḥ, upalabdhi-pūrvakatvāt teṣāṃ. anyaḥ
PV_04235	'rtham na laukikam || tat-phalo '-tat-	phalaś ca artho bhinna ekas tatas tataḥ | tais

V2_05517	'rtham na laukikam ||26|| tat-phalo 'tat-	phalaś ca artho bhinna ekas tatas tataḥ | tais
V2_07308	-pūrvakatvāt teṣām. anyaḥ pravartana-	phalas tan-nimittasya darśanāt ||51|| pūrvakaḥ
V2_07305	pravṛtter buddhi-pūrvatvāt so 'pravṛtti-	phalo mataḥ | (51ab) so 'yaṃ viprakṛṣṭa-viṣayaḥ
PV_04115	anvayi | sattvam ity abhyudāhāro hetor evaṃ-	phalo mataḥ || saṅketa-saṃśrayāḥ śabdāḥ sa ca
V3_10810	vyavaharan prakāmam āsādita-vidyā-āśrama-	phalaḥ, yaḥ strī-śūdra-sādhāraṇam api vivekaṃ na
SV_06422	vastu-sāmarthyād akhile gatiḥ | bhaven nānā-	phalaḥ śabda eka-ādihāro bhavaty ataḥ ||130||
SV_06508	jñāna-śabdānām eka-vastu-viṣayatvān nānā-	phalaḥ śabda eka-ādihāro vyāghātāt. yathā-varṇite
V1_00814	na artha-upayogo 'nantara-vyāpāra-	phalaḥ syāt. ataś ca yaḥ prāg a-janako buddher
SV_16316	dharmas tena kṛtaḥ sa tathā tad-ārādhana-	phalati iti. tat-prayoga-upakāra-vipāka-dharmaṇaḥ
SP_00016	-bhāvo bhāva eva ca bhāvitā | prasiddhe hetu-	phalate pratyakṣa-anupalambhataḥ || etāvan-mātra-
SV_00503	-abhāva-bhāvābhyāṃ sad-vyavahāra-pratiṣedha-	phalatvaṃ tulyam, ekaṭra saṃśayād anyatra
V2_07311	-abhāva-bhāvābhyāṃ sad-vyavahāra-pratiṣedha-	phalatvaṃ tulyam, ekaṭra saṃśayād anyatra
V2_07401	pratīteḥ. prathamā tv atra pramāṇam, niścaya-	phalatvāt. tad-bhāva-mātra-anvayini svabhāvo
SV_10214	eva vā iyam anupalabdhiḥ pramāṇam vyavasāya-	phalatvāt pramāṇānām. na hi pravṛtti-ṇiṣedhe 'pi
SV_00506	saṃśayāt. dvitīyā tv atra pramāṇam niścaya-	phalatvāt. sā ca prayoga-bhedād viruddha-kāryayoḥ
VN_01920	paryavasānam sambhavati, a-niścaya-	phalatvād an-ārambha eva vādasya. katham ca evaṃ
SV_00918	'viparyāsād iti cet. na, parārthasya eva	phalatvena iṣṭatvāt, icchā-lakṣaṇatvāt phalasya.
V3_11008	viparyāsād iti cet, na, parārthasya eva	phalatvena iṣṭatvāt, tal-lakṣaṇatvāc ca phalasya.
PV_03350	|| tasmād viṣaya-bhedo 'pi na svasaṃvedanam	phalam | uktaṃ svabhāva-cintāyāṃ tādātmyād artha-
PV_03307	tasya ātma-bhūtā eva tena na artha-antaram	phalam | dadhānam tac ca tām ātmany artha-
V1_03206	tasya ātma-bhūtā eva tena na artha-antaram	phalam | dadhānam tac ca tām ātmany artha-
PV_03345	prameye bāhye 'pi yuktaṃ sva-anubhavaḥ	phalam | yataḥ svabhāvo 'sya yathā tathā eva
PV_03285	bhāvanā-pariniṣpattau tat sphuṭa-a-kalpa-dhī-	phalam || tatra pramāṇam saṃvādi yat prān nirṇita
PV_03337	| smaryate ca ubhaya-ākārasya asya saṃvedanam	phalam || yadā niṣpanna-tad-bhāva iṣṭo 'n-iṣṭo
V1_02805	bhāvanā-pariniṣpattau tat sphuṭa-a-kalpa-dhī-	phalam ||31|| ity antara-ślokāḥ. tathā hy a-śubha
V3_01410	uktam atra – tad-an-ākṣepe kiṃ sādhanā-	phalam, an-iṣṭam ca iti. yadi ca na viṣayī-kṛtam
SV_16313	vat. tasya tv a-dharma-ātmano vratasya āgāmi	phalam an-iṣṭam. sa tu mantra-ādi-prayogas tasya
PV_03100	ā-go-pālam a-saṃvṛteḥ || etāvan niścaya-	phalam abhāve 'nupalambhanam | tac ca hetau
NB_01018	tad eva ca pratyakṣam jñānam pramāṇa-	phalam. artha-pratīti-rūpatvāt. artha-sārūpyam
SV_15724	yathā-kathañcid vṛtteḥ. yad api prayoktā	phalam aśnuta iti prayogaṃ samihita-artha-
SV_15728	prayojakaḥ | (296ab) yena tataḥ kaścit	phalam aśnute 'nyo na. prayogo yady abhivyaktiḥ
SV_15703	prayoktā api na asti. ataḥ prayoktā	phalam aśnuvīta. saṃskāryasya api bhāvasya vastu-
SV_16406	na ca a-prayuktebhyaḥ phalam iti prayogāt	phalam icchatā kṛtakā mantrā vācyāḥ pauraṣeyāś ca.
PV_02278	kleśāt tat tapaḥ kleśa eva cet | tat karma-	phalam ity asmān na śakteḥ saṅkara-ādikam ||
V1_03010	prameya-adhigatiḥ. sā hi jñānam, tac ca	phalam iti kim idāniṃ pramāṇam. yata iyam prameya
SV_16318	karmaṇaḥ. vinā api puruṣeṇa tad-upakārāt	phalam iti cet. na, puruṣa-ākāra-svabhāva-caryā-
SV_16406	prayogaḥ sambhavati na ca a-prayuktebhyaḥ	phalam iti prayogāt phalam icchatā kṛtakā mantrā
SV_03113	pravṛttaṃ pramāṇam anya-samāropa-vyavaccheda-	phalam iti siddham anya-apoha-viṣayam. tadvad
SV_16310	yukto 'dharmaś ca. katham idāniṃ dharmā-	phalam iṣṭam a-dharma-ātmano vrata-āder aśnute.
V1_03607	-ślokau. tadā anya-saṃvido 'bhāvāt svasaṃvit	phalam iṣyate | (41ab) yeṣāṃ buddhir eva
PV_03332	| tadā anya-saṃvido 'bhāvāt svasaṃvit	phalam iṣyate || yadi bāhyo 'nubhūyeta ko doṣo na
V1_03707	-cintāyāṃ tādātmyād artha-saṃvidāḥ svasaṃvit	phalam ucyate. tathā avabhāsamānasya tādrśo
SV_04605	tad ayam śabdān api kvacin niyuñjanaḥ	phalam eva kiñcid ihitum yuktaḥ. tac ca sarvaṃ
PV_02276	tāpa-saṅkleśān na eka-rūpāt tataḥ kṣayaḥ ||	phalaṃ kathañcit taj-janyam alpaṃ syān na
SV_01110	anaikāntika-pratipakṣeṇa. yady a-dṛṣṭi-	phalaṃ tac ca (16c) yadi tena vipakṣe 'darśanam
V1_03609	anyasya saṃvedyasya abhāvāt svasaṃvedanam	phalam, tat-svabhāvatvād artha-pratipatteḥ. yadi
PV_04196	| sambhavād vyabhicārasya dvidhā-vṛtti-	phalaṃ tataḥ || prayatna-anantaram jñānam prak
SV_15721	eva phala-dāḥ syuḥ. yadā tu samayād ebhyaḥ	phalaṃ tadā ayam a-doṣaḥ. samaya-kārasya ruceḥ
SV_10322	yady asya kathañcid abhāvaḥ sidhyet tat-	phalaṃ na asti iti niścīyate. svabhāva-
V1_03009	-hetutva-vacanāt. kiṃ punar asya pramāṇasya	phalam. prameya-adhigatiḥ. sā hi jñānam, tac ca
SV_14913	yādrśī tu sva-hetoḥ śakti-sthitis tādrśam	phalaṃ bhavati iti hetu-svabhāva-niyamāt phala-
SV_12618	tatra anya-a-viśeṣād varṇānām sādhanā kiṃ	phalaṃ bhavet | (247ab) na hi loka-vedayor nānā
V1_03311	yuktam. atha kā iyam artha-saṃvid yā pramāṇa-	phalam. yad eva idaṃ pratyakṣam prativedanam.
V3_12409	eva asti iti. kiṃ hy asya avadhāraṇasya	phalaṃ yadi na vipakṣe 'stitvaṃ vyavacchidyeta.
V1_03612	-svasaṃvedanam eva artha-niṣpattes tad eva	phalaṃ yuktaṃ. na hy arthasya yathā-svabhāvaṃ
SV_15809	vaktā syāt tat tulyam śrotary api iti so 'pi	phalaṃ vakṛ-vad aśnuvīta. na hi vaktuḥ kaścic
PV_04176	sāmānyasya anuvartane | na tad-vyāptiḥ	phalaṃ vā kiṃ sāmānyena anuvartane || syān
SV_02118	bhavann anityatā anyo vā dharmo hetuḥ	phalaṃ vā syāt, a-hetu-phalasya a-sambandhāt,
V2_09104	bhavann anityatā anyo vā dharmo hetuḥ	phalaṃ vā syāt, a-hetu-phalasya a-sambandhāt
PV_04192	tasya artho 'yaṃ pratīyate || vyavaccheda-	phalaṃ vākyam yataś caitro dhanur-dharaḥ | pārtho
V2_05012	artho 'yaṃ pratīyate ||11|| vyavaccheda-	phalaṃ vākyam yataś caitro dhanur-dharaḥ | pārtho
SV_16311	-āder aśnute. na vai tasya eva tad iṣṭam	phalaṃ vrata-āder vipāko 'pi tu pūrvasya karmaṇaḥ.
V3_12401	iti cet, kim idāniṃ nairātmyād vyatirekasya	phalam. sa hi tatra a-sambhavan sva-sambhavana
V3_03603	sattvam eva na anvayi ity udāharaṇam evaṃ-	phalam. saṅketa-āśrayāḥ śabdāḥ, sa ca icchā-mātra
PV_04198	kārya-a-kṛti-virodhataḥ | kādācitka-	phalaṃ siddham tal-liṅgam jñānam idrśam || etena

V3_05411	kārya-a-kṛti-virodhataḥ | kādācitka-	phalam siddham tal-lingam jñānam idrśam ||36||
V3_12011	vyavacchedya-abhāvād avadhāraṇasya kim	phalam syāt. an-avadhāraṇe ca vākyasya
SV_15602	a-viśiṣṭam iti yathā-kathañcit prayuktād api	phalam syāt. varṇā eva hi mantra na anyat kiñcit.
PV_03365	-samvidi | iti sā yogyatā mānam ātmā meyaḥ	phalam sva-vit || grāhaka-ākāra-saṅkhyātā
V1_04213	-samvidi | iti sā yogyatā mānam ātmā meyaḥ	phalam sva-vit ||56|| grāhaka-ākāra-saṅkhyātā
V1_00312	na hy anvaya-vyatirekābhyām anyo hetu-	phalayos tad-bhāvaḥ. tathā yukta-upalambham an-
V1_03706	eva kāryato draṣṭavyā. ata eva na pramāṇa-	phalayor viṣaya-bhedaḥ. svabhāva-cintāyām
PV_02268	ca kriyā ca sadṛśa-ātmanah | aikyaṃ ca hetu-	phalayor vyatireke tatas tayoh || karṭṭ-bhokṭṛtva
V3_02503	-sambhave sādhyatvena eva nirdeśya iti idam	phalavat syāt. svayaṃ-siddhasya dharmaṇaḥ
SV_09826	-sāmagrī yā a-vyavahitā kārya-utpatteḥ sā	phalavaty eva. sa eva ca tatra aṅkura-hetuḥ.
V2_07801	sāmagrī yā a-vyavahitā kārya-utpatteḥ, sā	phalavaty eva. sā eva tatra aṅkura-hetuḥ, pūrvaḥ
PV_04079	sambhave | sādhyatvena eva nirdeśya iti idam	phalavad bhavet || anumānasya sāmānya-viṣayatvaṃ
V2_07706	na vinaśyed api. na hy avāśyaṃ hetavaḥ	phalavantāḥ, vaikalya-pratibandha-sambhavāt.
SV_09816	na vinaśyed api. na hy avāśyaṃ hetavaḥ	phalavanto vaikalya-pratibandha-sambhavāt. etena
SV_02118	anyo vā dharmo hetuḥ phalam vā syāt, a-hetu-	phalasya a-sambandhāt, tatra bhāva-anumānasya a-
V2_09105	anyo vā dharmo hetuḥ phalam vā syāt, a-hetu-	phalasya a-sambandhāt tatra bhāva-anumānasya a-
SV_02122	paścād bhavan katham tasya hetuḥ syāt.	phalasya api na avāśyaṃ hetau bhāva iti tad-bhāva-
V2_07815	dhetoh svabhāva-pravibhāgaḥ. tad-abhāvāt	phalasya api na asti ity a-samānam. nanv idam apy
SV_09919	dhetoh svabhāva-pravibhāgaḥ. tad-abhāvāt	phalasya api na asti ity a-samānam. sā iyaṃ nir-
V2_09109	paścād bhavan katham tasya hetuḥ syāt.	phalasya api para-upaskāra-apekṣiṇo na avāśyaṃ
V2_06512	abhyudaya-hetutā iti. pratyakṣe 'py arthe	phalasya ānantarya-abhāvād a-tat-phala-sādharmaṃ
SV_10306	abhyudaya-hetutā iti, pratyakṣe 'py arthe	phalasya ānantarya-abhāvād a-tat-phala-sādharmaṃ
SV_16314	-iṣṭam. sa tu mantra-ādi-prayogas tasya iṣṭa-	phalasya karmaṇaḥ kathañcid upakārāt pācakaś
SV_16317	-upakāra-vipāka-dharmaṇaḥ kṛtatvāt tat-	phalasya karmaṇaḥ. vinā api puruṣeṇa tad-upakārāt
V3_11008	eva phalatvena iṣṭatvāt, tal-lakṣaṇatvāc ca	phalasya. vaktary ātmani rāga-ādi-darśanena
SV_00918	eva phalatvena iṣṭatvāt, icchā-lakṣaṇatvāt	phalasya. sarvathā abhūta-a-samāropān nir-doṣaḥ.
PV_03309	-vyavasthānād a-kāraṇam api svayam || yathā	phalasya hetūnām sadṛśa-ātmatayā udbhavāt | hetu-
PV_02134	tathā sthite hetau nivṛttir na iti paśyati |	phalasya hetor hāna-arthaṃ tad-vipakṣaṃ parikṣate
PV_02100	-bhedaṇām an-ākṣepeṇa vartate | tat-samāna-	phalā a-hetu-vyavacchede ghaṭa-śrutih || ato na
SV_17610	asiddhir ity uktam. tena a-sanniscaya-	phalā anupalabdhir na sidhyate ||339|| tasmān na
SV_10117	tulyaṃ prāmāṇyam atra viṣaye. asan-niscaya-	phalā api sā. asattāyām api iyaṃ pramāṇam eva. na
SV_00407	pramāṇānām (3a) anupalabdhir a-pravṛtti-	phalā asati | (3b) saj-jñāna-śabda-vyavahāra
SV_00408	| (3b) saj-jñāna-śabda-vyavahāra pratiśedha-	phalā, upalabdhī-pūrvakatvāt teṣām iti. idam sad-
SV_00413	asatām ca asattvam anupalabdhir asaj-jñāna-	phalā kācid dhetu-bheda-vyapekṣayā ||3|| hetur
SV_10213	-niscayasya. tad iyaṃ. sad-asan-niscaya-	phalā na iti syād vā a-pramāṇatā | (200ab) na eva
SV_10218	-pūrvam vyavahared iti sā iyaṃ a-pravṛtti-	phalā proktā. pramāṇam api kācit syāl liṅga-
SV_01009	yathā āmalakyaḥ kṣīra-avasekena madhura-	phalā bhavanti. na ca evaṃ bahulaṃ drśyante. tena
V3_11202	yathā āmalakyaḥ kṣīra-avasekena madhura-	phalā bhavanti, na ca evaṃ bahulaṃ drśyante. tena
V3_06410	abhāvataḥ ||51|| sā iyaṃ abhāva-niscaya-	phalā vyatireka-sādhanā anupalabdhir yadā svayam
PV_04172	pratiñā-lakṣaṇa-abhidhā | vyarthā vyāpti-	phalā sā ukṭih sāmartyād gamyate tataḥ ||
PV_04277	vikalpa-ādir na sidhyati || a-niscaya-	phalā hy eṣā na alam vyāvṛtti-sādhanē | ādyā
V3_06405	vikalpa-ādir na sidhyati ||49|| a-niscaya-	phalā hy eṣā na alam vyāvṛtti-sādhanē | ādyā
SV_09026	atha ca prakṛtyā kecid eka-jñāna-ādi-	phalāḥ kecin na iti. bhavatu nāma bhāvānām
SV_08703	tat svalakṣaṇam iṣyate | tat-tyāga-āpti-	phalāḥ sarvāḥ puruṣānām pravṛttayaḥ ||172|| yad
SV_10308	tad-abhāva eva, vyavahitānām api hetoh	phalānām utpatti-darśanāt, mūṣika-alarka-viṣa-
V2_06514	-viparyāsa eṣaḥ. vyavahitānām api hi hetoh	phalānām utpatti-darśanān mūṣika-alarka-viṣa-
SV_10803	āgama-prāmāṇyam āsitum samarthaḥ. atyakṣa-	phalānām keṣāñcit pravṛtti-nivṛtṭyor mahā-
SV_17415	-rūpaḥ pumān kartā krameṇa karmaṇām karma-	phalānām ca bhoktā samavāyi-kāraṇa-adhiṣṭhāna-
SV_17323	-vyabhicāram udbhāvayatā tulya-rūpatayā	phalānām tulya-rasa-sādhanā-vad eka-sthāly-antar-
SV_02624	sa-phalāni syuḥ. teṣām tu vyavaccheda-	phalānām na a-pratīta-vastv-aṃśa-pratyāyane
SV_16407	-adhiṣṭhānam antareṇa anyato 'sambhavat-	phalānām phala-darśanāt, kṛta-samaya-kāvya-ādi-
SV_01216	vyabhicāri kim | (18ab) yathā pakvāny etāni	phalāny evaṃ-rasāni vā rūpa-a-viśeṣād eka-sākhā-
V2_09502	cheṣavad vyabhicāri kim. yathā pakvāny etāni	phalāny evaṃ-rasāni vā rūpa-a-viśeṣād eka-sākhā-
SV_15311	nimba-phalāni saṃskāra-viśeṣād āmalakī-	phalāni ca, na ca idānim a-tad-darśinā tāni
SV_10812	na ādriyeta vicārayitum, a-puruṣa-ārtha-	phalāni ca. viṣa-sāmanāya takṣaka-phāna-ratna-
SV_10811	-bhāvaḥ, yathā kvacid deṣe madhurāṇi nimba-	phalāni ca śāstrāṇi phala-artḥi na ādriyeta
SV_15311	tad-vyavacchedakāni bhavanti pramāṇāni sa-	phalāni saṃskāra-viśeṣād āmalakī-phalāni ca, na
SV_02624	-kāriṇo 'nubhava-dvāreṇa prakṛtyā vibhrama-	phalāni syuḥ. teṣām tu vyavaccheda-phalānām na a-
SV_05003	api svabhāva-niyamād dhetoh svabhāva-niyamaḥ	phalāyā vikalpa-vāsanāyā hetutvān nimittam.
SV_14910	janāḥ || bhāva-svabhāva-bhūtāyām api śaktau	phale | na anitye rūpa-bhedo 'sti bhedaṇām
PV_03106	a-sambhavāt, tatra paścād bhāvān na hetutvaṃ	phale 'drśaḥ | an-ānantaryato moho viniścetur a-
SV_02120	a-sambhavāt. tatra paścād bhāvān na hetutvaṃ	phale 'py ekāntatā kutaḥ ||33|| sa hi niṣpanne
V2_09107	||140|| cakṣur-ādau yathā rūpa-vijñāna-eka-	phale 'py ekāntatā kutaḥ ||64|| sa hi niṣpanne
SV_06623	nila-itara-kusumayor iva sūryayoḥ, kvacit	phale kvacit | a-viśeṣeṇa tat-kārya-codanā-
V2_08814		phale vandhyā-itarayor iva karkoṭakayoḥ, kvacid

PV_03171 'pi nirdiṣṭa-arthena samyutaḥ | sva-pratīti-
SV_15901 -viṣayānām karaṇānām prayoktā jāpī na mantra-
SV_15318 vā sattvaṃ vā sādhyā-dharminī | tan-niścaya-
SV_15803 syāt. vyaktiś ca buddhiḥ sā yasmāt sa
V1_02608 sukha-ādi-nīla-ādy-ākārayor a-nānāvāt kaṃ
PV_04054 jātasya guṇa-doṣaṃ a-paśyataḥ | vilabdḥā
VN_01207 taylor a-bhedād a-doṣa iti cet, an-uttaraṃ
HB_03413 taṃ tatra dharminī pravartayati iti paraṃ
SV_07015 | śaktiś tad-deśa-janaṇaṃ kuṇḍa-āder
SV_07105 tad ayaṃ kuṇḍa-ādinām apy ādhāra-bhāvo
V3_08708 ayaṃ kuṇḍa-bhūtala-ādinām apy ādhāra-bhāvo
SV_07018 tat-pūrva-kṣaṇa-sahakāri kuṇḍaṃ tatra eva
SV_07012 etat. kathāṃ tarhi idānīm a-janaṃ kuṇḍaṃ
SV_07019 janayad ādhāra ity ucyate. anyathā iha kuṇḍe
SV_06918 iyaṃ vṛttiḥ. ādheyatā vā syāt. yathā kuṇḍe
SV_10204 upāyam āśritya pravartate. anyathā a-
PV_02243 sa virajyate | guṇa-darśana-sambhūtaṃ snehaṃ
PV_02204 yo 'vācyāḥ sa hetur na hi kasyacit ||
HB_01214 -pratyaya-upadheya-viśeṣatvaṃ iti na nir-
V3_04102 'sti, vināśāt tiro-dhānād vā iti na atra nir-
PV_02202 kāmo 'bhīdhāvati | duḥkha-utpādasya hetutvaṃ
SV_17429 api prāgalbhyena vijayate. kācit kila
SV_17412 | satya-arthaṃ pratijānāno jayed dhārṣṭyena
SV_17428 -gahane 'pi nir-atyayatāṃ sādhyaitu-kāmo
V3_11003 tu bhinnam, a-śubha-abhinandinaḥ pratisandhi-
V2_05112 eva ca ādau svataḥ sutau dvau janayāṃ
PV_02121 yadi syād a-sthira-āśrayaḥ | viśeṣo na eva
V3_13103 'sya pramāṇasya vṛttiḥ. tan na etad vastu-
PV_03209 buddhir ekā citra-avabhāsinī || idaṃ vastu-
V3_07805 'pakṣaḥ kṛtako 'nitya iti, kiṃ tarhi vastu-
SV_11108 -upādānān na syāt. na tu bhūta-arthaṃ, vastu-
V3_06308 -ānantaryaṃ ca svatantrasya na syāt. tad-
V3_06311 tasya abhāvāt. tasmād ayaṃ pramāṇa-antara-
V3_11004 grahe duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-
SV_00913 grahe duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-
PV_03284 | spaṣṭa-abhaṃ nir-vikalpaṃ ca bhāvanā-
V1_02808 spaṣṭa-pratibhāsaṃ nir-vikalpaṃ ca bhāvanā-
SV_07612 vikalpa-vijñāna-pratibhāsinī artha upādāna-
V3_13012 viruddhāvabhicārī. tad ayaṃ abhyupagama-
V3_12804 ca anyo 'vyabhicārī. tasmād a-vastu-darśana-
NB_03114 ca anyo 'vyabhicārī. tasmād a-vastu-darśana-
V3_03110 -udbhāvana-prāyā cintā. yac chāstraṃ vastu-
SV_11106 ca. abhūta-arthaṃ khalv apy upādāna-
PV_02127 || na ca evaṃ laṅghanād eva laṅghanam
V3_08103 cet, iha tu balavān anvayo vyatirekaś ca dur-
V1_02707 āntarāḥ sukha-ādayaḥ samvedanāś ca. bhāvanā-
V3_08103 apy anvayasya a-prādhānyād iti cet, iha tu
PV_03135 kathāṃ || alāta-dṛṣṭi-vad bhāva-pakṣaś ced
SV_12318 dṛṣṭyate eva. yathāsvaṃ satya-adhiṣṭhāna-
V3_08908 siddhā tādṛśo 'mbhasa ādhārād utpattiḥ.
V3_08909 | kāryaṃ tasya ity anuvartate. toya-āśritā hi
PV_03066 vā dvitīyaṃ na akṣa-jā matiḥ || abhāve 'rtha-
PV_03045 jātinām a-kāryatvād a-rūpatā || yac ca vastu-
PV_04046 icchā bhavet sā gamyate ca taiḥ |
V3_02010 icchā bhavet sā gamyate ca taiḥ |
SV_05001 'pi bheda-saṃsarga-vad yuktam. vibhrama-
SV_04330 eka-śabda-pramāṇena viṣayi-karaṇe vastu-
SV_15028 apy asty eva dharmas teṣāṃ api sūketa-
V3_12103 'n-anvayeṣu na sidhyati. sidhyaṃś ca
V3_02008 api viparīta-anubhava-pratiśiddha-vṛttiṃ
SV_16613 ||315|| tulye 'py āgama-vāde pramāṇa-
V3_03509 tāṃ pratirundhāno bādhyate. tad-yogyatā-
PV_04113 śabda-yogyatayā tayā || tad-yogyatā-
SV_04617 -pralāpi syāt. na tato 'nyatra pravṛttir
PV_02128 | śanair yatnena vaigunye niraste sva-

phalena anya-apohaḥ sambadhyate śrutau || anyatra
phalena yujyate na api manasā japan. na hi tadā
phalair jñānaiḥ sidhyanti yadi sādhanam ||290||
phalair yadi yujyate | syāc chrotuḥ phala-
bata ayam āśritya hetuṃ bheda-a-bhedau
bata kena amī siddhānta-viśama-grahāḥ || yadi
bata, doṣa-saṅkaṭam atra-bhavān dṛṣṭi-rāgeṇa
bata bhāvānām a-svāsthyam vartate. anyatra sādhyā
badara-ādiṣu ||144|| prakṛtyā eva guruṇo
badara-ādiṣu janana-śaktir eva na sambhavati sā
badara-udaka-ādiṣu janana-śaktir eva. tasmād
badara-kāryaṃ janayad ādhāra ity ucyate. anyathā
badarāṇām ādhāraḥ. pravisarpataḥ |
badarāṇi ity api na syāt. na vai tad-upakāra-kṛto
badarāṇi vartanta iti. vyaktir vā tair
baddha-pralāpasya a-prāmāṇyāt. tatra ca prakaraṇe
badheta doṣa-dṛk || sa ca indriya-ādau na tv evaṃ
bandha-mokṣāv a-vācye 'pi na vidyete kathāmcana |
bandho 'smākaṃ mṛt-saṃsthānāyor eka-svabhāvatva-
bandhaḥ. tac ca upalabhya-madhyā-rūpaṃ
bandho nityasya tat kutaḥ || a-duḥkha-utpāda-
bandhakī svayaṃ svāminā vipratipatti-sthāne
bandhakīm ||334|| a-pracyuta-an-utpanna-pūrvāpara
bandhakīm api prāgalbhyena vijayate. kācit kila
bandhāt. ata eva a-viparyāsa-udbhavā sā na doṣaḥ.
babhūva. iti yathā. tasya sādhyā-sajātiya-vṛttino
bardheta svabhāvaś ca na tādṛśaḥ || tatra
bala-āyātāṃ kṛtakatvaṃ pratibadhnāti. kṛtakatva-
bala-āyātāṃ yad vadanti vipaścitaḥ | yathā yathā
bala-āyātā eva khalu vyāptiḥ pramāṇair
bala-utpatteḥ. abhūta-arthāś ca doṣā na
bala-utpattau ca tasya eva tatra sāmartyam iti
bala-utpanno 'n-akṣa-līnga-āśrayo 'nupalambha-
bala-utpādinī bhavaty eva karuṇā. tathā hi dharma
bala-utpādinī bhavaty eva karuṇā. tathā hi sattva
bala-nirmitam || tasmād bhūtam abhūtam vā yad yad
bala-niṣpannam iṣyate. astu nāma bhāvanā-balena
bala-prabhava-vikalpa-samutthitāḥ pravartante. na
bala-pravṛttaḥ. ācāryeṇa punar diṅ-mātra-
bala-pravṛttam āgama-āśrayam anumānam āśritya tad
bala-pravṛttam āgama-āśrayam anumānam āśritya tad
bala-pravṛttena pramāṇena sva-vacanena ca a-
bala-bhāvi-santānasya viparyaya-upādānān na syāt.
bala-yatnayoḥ | tad-dhetvoḥ sthita-śaktitvāl
balaḥ, hetoḥ sapakṣa-vyāpter vipakṣe ca kvacid
balataḥ spaṣṭam bhaya-ādāv iva bhāsatē | yaj
balavān anvayo vyatirekaś ca dur-balaḥ, hetoḥ
balavān mataḥ | anyatra api samānam tad varṇayor
balā viśa-dahana-ādi-stambhana-darśanāt.
balākā api vṛttes toya-samāśrayāt ||66|| kāryaṃ
balākāyā vṛttiḥ. tataḥ śarīra-sthitiṃ
balāj jāter artha-śakty-anapekṣaṇe | vyavadhāna-
balāj jñānam jāyate tad apekṣyate | na saṅketam
balāt tava icchā iyaṃ iti vyaktam iśvara-ceṣṭitam
balāt tava icchā iyaṃ iti vyaktam iśvara-ceṣṭitam
balāt tu tathā jñāne na virodhaḥ. nimitta-abhāvād
balād a-śeṣa-ākṣepāt tad-anya-vaiarthyaṃ ca na
balād anyathā-āvṛtteḥ kārya-janana-svabhāva-
balād anvayam āpādayati, pratiśedha-niśedhasya
balād asti iti sādhyann adhyakṣa-viruddham
balād āgamasya kvacid āgamatve pramāṇa-saṃvādo
balād eva vastuto ghaṭito 'syāṃ sarvaḥ śabda ity
balād eva vastuto ghaṭito dhvaniḥ | sarvo 'syām a
balivarda-doha-codanā-vat. na ca artha-antara-
bale sthitiḥ || kṛpā sva-bija-prabhavā sva-bija-

HB_00302
SV_08627
SV_06502
V1_01715
SV_07304
PV_04135
V3_04008
SV_07307
V1_01007
V1_00803
SV_07304
PV_04123
V3_03901
SV_07624
V3_05903
V3_12202
V1_02809
VN_00619
VN_00621
SV_10121
SV_10205
V2_06504
SV_12719
PV_02107
PV_03223
SV_13508
VN_03117
SV_03826
PV_03212
VN_01904
PV_03427
PV_03268
PV_03514
V3_13611
V3_11512
V3_03701
V3_11607
V3_04510
PV_04129
V3_03910
PV_04102
V3_03207
SV_07909
SV_17506
SV_04517
PV_03484
V3_00609
SV_03706
VN_00706
VN_00707
SV_03305
PV_02104
PV_02103
SV_17405
SV_12519
SV_15515
PV_03077
SV_03515
PV_03077
SV_03708
SV_03706
PV_03156
PV_02136
PV_02136
SV_06713

bhedam abhilapanti smrtir utpannā pratyakṣa-
aparam a-bhinnaṃ pratibhāsam paśyāmo yad-
vastv ākṣipyate, yasya abhidhānād vastu-
-anvaya-bhājo hi bhedaṃ ayam sāmānya-darśana-
-balena eva tatra jñānam utpadyate na viśaya-
siddhyā tasya samāśrayāt | bādhanāt tad-
siddhyā tasya samāśrayāt | bādhanāt tad-
pratyayānām sannihita-viśayatā, viśaya-
vyāpārān kartuṃ samartham, sannihita-viśaya-
yukto rasa-ādaya iva parasparam. na api tad-
agneḥ sāksād a-janakatvāt. kevalam upādāna-
|| yadi tasya kvacit sidhyet siddham vastu-
yadi hi tasya kvacit sidhyet, siddham vastu-
punar asyā bahulaṃ bhinna-padārtha-darśana-
tasmāt kasyacit pratyakṣatāyām tat-pramāṇa-
eva bhavati, atiprasaṅgāt. na ca upagama-
-bala-niṣpannam iśyate. astu nāma bhāvanā-
na sidhyati. ghaṭa ity api ca rūpa-ādaya eva
-vācya bhavantu, kim artha-antara-kalpanayā.
sādhanī. yasmāc chāstra-adhikāra-a-sambaddhā
-pralāpasya a-prāmāṇyāt. tatra ca prakaraṇe
-pralāpasya a-prāmāṇyāt. tatra ca prakaraṇe
teṣāṃ nirarthatā | (248ab) te 'pi tasya
krameṇa api mā bhūt tad-a-viśeṣataḥ ||
a-viveki ca na ikṣyate || ko vā virodho
59|| yady a-kṛtaka-ānupūrvī varṇānām te ca na
ye tu kecid vicāra-prasaṅgeṣv ekatra sādhye
eva bhāvānām ākāra-viśeṣa-parigrahād
|| paricchedo 'ntar anyo 'yam bhāgo
prasaṅga-paramparayā yeṣa panna-ādinā
na sā vetti ity utsanno 'nubhavo 'khiḷaḥ ||
-khyātir ālambas tu tad-ābhatā || kaścid
niyatam ca tām | ko nāma anyo vibadhnīyād
svalakṣaṇa-pratiśedhāt, sādhyā-dharmi-
-sambandhī prāṇa-ādir an-ubhaya-ātmatā-
vyavasthāpayati, yatas tad-viśeṣa-
an-ubhaya-pratipatti-saṃśaya-rūpā sā ubhaya-
'py ubhaya-vyāvṛtter niścaya-ayogāt, ubhaya-
-bhedasya darśanāya pṛthak-kṛtā | anumāna-a-
-bhedasya darśanāya pṛthak-kṛtā | anumāna-a-
-bhedasya darśanāya pṛthak-kṛtaḥ | anumāna-a-
-pradarśana-arthaṃ pṛthak-kṛto 'numānād a-
ca anena kim a-sambhavad abhisamīkṣya evaṃ
kim | na hy ekaṃ na asti satya-arthaṃ puruṣe
ākārair na tad grāhyaṃ kathaṅcana | bhedaṇām
anyena vedane | dīrgha-ādi-grahaṇam na syād
eva ca ācāryair avayavi-pratiśedha-ādiṣu
ca ekatvāt. nagara-bahutve 'pi nagarāṇi iti
ekā ca śaktir iti, nānā-eka-śakti-vivakṣāyām
vṛkṣa ity syāt, yady eṣa niyamo bahuṣv eva
tad-a-viśeṣe 'pi gaurava-ādi-khyāpana-arthaṃ
prāṇa-apānau niyāmakau | ekatve 'pi
'pi na | pratyekam api sāmārthye yugapad
śakya-paricchede 'pi viśaye pramāṇa-virodhād
na apauruṣeya iti. anāditvād apauruṣeyatve
-samvāda-mātra-viśeṣād ekatra apauruṣeyatve
| tat pramāṇa-antarām meya-bahutvād
bhede vā drṣṭāḥ ṣaṣṭhy-ādi-vibhaktayo dharmā-
a-prasiddhitāḥ | tat pramāṇa-antarām meya-
sahāyī-bhavaḥ. puruṣa-saṃyoga-sattānām ca
viśeṣaṇam, sattāyās ca ekatvāt. nagara-
eko 'pi mālā ity ucyeta vṛkṣa-vat | mālā-
nairātmya-darśanaṃ tasya bādhakam | bahuśo
bādhakam | bahuśo bahudhā upāyam kālena
codaniyāḥ. ta ekena vā śabdena codyeran

balena a-tad-vyāvṛtti-viśayā yathā-drṣṭa-ākāra-
balena a-bheda-pratītiḥ syāt. ato viśeṣa eva. sa
balena akhile gatiḥ syāt, śabdānām buddhi-viplava-
balena anvayan katham an-upalakṣako nāma. na hi
balena asaty api tasmin bhāvāt paramparayā līṅga-
balena uktaḥ śrāvaṇena akṣa-gocaraḥ || sarvatra
balena uktaḥ śrāvaṇena akṣa-gocaraḥ ||32|| ity
balena utpattir vā iti niveditam etat.
balena utpatter a-vicārakatvāt, vicārakatve ca
balena udiyamānaṃ vijñānam artha-antaram
balena eva tatra jñānam utpadyate na viśaya-
balena tat | pratīti-siddha-upagame śāśiny apy a-
balena tat, pratīti-siddha-abhyupagame śāśiny apy
balena teṣu bhāva-adhyavasāyāt. tathā bhāva-
balena dvau vikalpau bhavataḥ – idam upalabhe,
balena sapakṣa-a-sapakṣau vyavasthāpya pramāṇa-
balena spaṣṭa-ābham, nir-vikalpakam tu katham.
bahava eka-arthakriyā-kāriṇa eka-śabda-vācya
bahavo 'pi hy eka-artha-kāriṇo bhavyeṣu cakṣur-
bahavo 'rthā atīndriyāḥ | a-līṅgās ca katham
bahavo 'rthā na avāśyam nirdeśyāḥ. yathā
bahavo 'rthā na avāśyam nirdeśyāḥ, yathā
bahavo 'vayavāḥ pṛthak prakṛtyā yady an-arthakāḥ.
bahavaḥ kṣaṇikāḥ prāṇā a-sva-jātiyāḥ kila |
bahavaḥ sañjāta-atīśayāḥ sakṛt | bhavyeṣu kāraṇam
bahavaḥ samāna-jātiyāḥ, yena kecid vyavasthita-
bahavo hetava ucyante, teṣāṃ vikalpena tat-sādhyā
bahir iva parisphuratām sāmānyam ity ucyate,
bahir iva sthitaḥ | jñānasya a-bhedino bheda-
bahirḥ prativādināḥ prāśnikānām ca nyāya-darśinām
bahir mukham ca taj-jñānam bhāty artha-pratibhāsa
bahirḥ-sthitān eva sukha-ādin a-pracetanān |
bahir-aṅgo 'ntar-aṅgikām || bāhyaḥ sannihito 'py
bahir-bhāvāc ca ity uktam. tāny api kenacil
bahir-bhāvāt tābhyām na vyatiricyate. na tatra
bahir-bhāvād a-pramāṇam anumānam syāt. eka-
bahir-bhāve syāt, antar-bhāve katham a-
bahir-bhūtasya abhāvāt. ubhayor ekatra bhāve ca
bahir-bhūtā pratitir api pūrva-vat || siddhayoḥ
bahir-bhūtā pratitir api pūrva-vat ||29|| ity
bahir-bhūto 'py abhyupāyāḥ prabādhanāt || anyathā
bahir-bhūto 'py abhyupāyāḥ, bādhana-abhyupagamāt.
bahv-āyāsaḥ sāmānya-vāda āśritaḥ. parasparato
bahu-bhāṣiṇi ||335|| yathā idam atiduṣkaram
bahu-bhedaṇām tatra ekasminn ayogataḥ ||90|| tad-
bahu-mātra-anavasthiteḥ || avasthitāv a-kramāyām
bahu-mukhair upanyāsair ekatva-aneka-vṛttiyor
bahu-vacanam na syāt. dvayasya paraspara-sahitatā
bahu-vacanam eka-vacanam ca icchāto vṛkṣā vṛkṣa
bahu-vacanam, ekasminn eka-vacanam iti. asmākam
bahu-vacanena. prayojana-abhāvāt tu saṅketa-bhedo
bahu-vyaktis tad-dhetor nitya-sannidheḥ || na
bahu-sambhavaḥ || na anekatvasya tulyatvāt prāṇa-
bahutaram ayuktam api. nityasya puṃsaḥ kartṛtvam
bahutaram idānim apauruṣeyam. tathā hi mlecca-
bahutaram idānim apauruṣeyam. santi puruṣa-kṛtāny
bahutā api vā || pramāṇānām anekasya vṛtter
bahutvāt tatra drṣṭo vacāna-bhedaś ca dharmiṇi na
bahutvād bahutā api vā || pramāṇānām anekasya
bahutvān nagaram iti katham eka-vacanam.
bahutve 'pi nagarāṇi iti bahu-vacanam na syāt.
bahutve tac-chabdaḥ katham jāter a-jātiḥ ||
bahudhā upāyam kālena bahunā asya ca || gacchanty
bahunā asya ca || gacchanty abhyasyatas tatra
bahubhir vā iti svātantryam atra vaktuḥ. tad iyam

SV_01009 avasekena madhura-phalā bhavanti. na ca evaṃ
 V3_11202 avasekena madhura-phalā bhavanti, na ca evaṃ
 SV_01015 sthālī-taṇḍula-pāka-vat ||13|| na hi
 V2_09204 sthālī-taṇḍula-pāka-vat ||65|| na hi
 SV_16912 bahuṣv adhyeṭṣu sambhāvitāt puruṣād
 SV_07623 niveditaṃ ca. bheda-ṣiṣayatvaṃ punar asyā
 SV_09814 bhavet kvacid a-sambhavaḥ ||194|| yady api
 V2_07704 -ādīnāṃ keṣāñcin nityatā api syāt. yady api
 VN_04607 artham a-pratipadyamānāḥ apaśabdair eva
 SV_16304 api kraurya-steya-maithuna-hīna-karma-ādi-
 PV_02136 virodhi nairātmya-darśanaṃ tasya bādhakam |
 SV_16911 ca tad-bhaktānāṃ a-vicāreṇa pratipatter
 PV_03211 ābhāsa tad-ātmanaḥ | ekatra pratiṣiddhatvād
 SV_06717 ekatra api pravarteta. icchāyāṃ vā ka enāṃ
 SV_16523 kiṃ tarhi pramāṇa-antara-saṃvādāt.
 SV_03627 prayoge khyāpayati. ṣaṇ-ṇagarī iti ca katham
 SV_06701 'pi manyate katham a-bhinnaṃ artham antareṇa
 VN_00707 vṛkṣā vṛkṣa iti syāt, yady eṣa niyamo
 V1_03409 iti yuktam, eka-rūpasya bāhulya-virodhāt.
 V2_06910 vipramoṣayor a-pratipatteḥ, sandehe sandehād
 SV_06714 svātantryam atra vaktuḥ. tad iyam ekā śrutir
 SV_08301 svabhāvena kenacid anvayinā śūnyāḥ. na eṣāṃ
 HB_01403 -kriyā, kiṃ tarhy eka-artha-karaṇam api yad
 V1_03407 ekaś ca ayaṃ jñāna-sanniveśī iti na ca
 VN_03310 -a-sambhāvāt. tatra hetu-pratijñayoḥ pṛthag
 PV_02066 tatas ced vastu-dharmatā || nāsasya saty a-
 SV_01604 -svabhāva-abhāvāt, bhrānti-nimitta-abhāvāt,
 V2_09903 -svabhāva-abhāvāt. bhrānti-nimitta-abhāvāt,
 VN_00308 sva-viruddhena bādhyeta. anyathā tatra asya
 PV_02210 atyantam syandinyām agni-vad bhuvi ||
 V3_02302 ||21|| ity antara-ślokaḥ. tasmāt sādhyā-
 SV_08916 tasya bhede dravyatva-ādy-a-bhedo 'sya a-
 VN_00206 iti. evaṃ sādhanasya sādhyā-viparyaye
 VN_00201 -ādir iti. atra vyāpti-sādhanam viparyaye
 HB_03503 bādhayā eva sādhyā-siddheḥ, sādhyā-abhāvo hi
 HB_00410 anubandha-siddhiḥ. sā sādhyā-viparyaye hetor
 SV_12422 guṇasya pratiroddhā. bādhyā-a-dṛṣṭer bādhyā-
 V2_09812 vairāgya-a-dṛṣṭer a-dṛṣṭena ca bādhyā-
 SV_01524 vairāgya-a-dṛṣṭeḥ, a-dṛṣṭena ca bādhyā-
 PV_03093 arthānāṃ virodhasya a-prasiddhitāḥ || bādhyā-
 VN_03308 artha-virodhe hi hetu-pratijñayor bādhyā-
 SV_02812 bhavati. niścaya-āropa-manasor bādhyā-
 SV_02816 niścayo bhavati. samāropa-niścayayor bādhyā-
 V3_10708 'darśane 'pi na sidhyati, sandehāt.
 V3_06501 iha dhūmo 'n-agner iti. pratiṣedhya-artha-
 SV_16933 ayam na lakṣayed api. virodha-a-virodhau ca
 V2_09811 anyasya api sambhāvād a-sambhava-anumāne ca
 SV_01523 anyasya api sambhāvāt, a-sambhava-anumāne ca
 V2_06306 kārya-ārambha-a-niyamān na avaśyaṃ śīta-
 SV_12213 -virodhāt. na ca jvālā-itara-janmanor bādhyā-
 V2_09903 bhrānti-asiddheḥ. puruṣeṣu viśeṣa-darśanasya
 SV_01605 bhrānti-asiddheḥ. puruṣeṣu viśeṣa-darśanasya
 PV_04066 na atra tadvad asti virodhitā || a-bādhyā-
 SV_12207 iti. tatra jvālā-itara-janmanor a-bādhyā-
 SV_10818 pratyakṣeṇa anumānena dvividhena apy a-
 PV_02136 || hetur virodhi nairātmya-darśanaṃ tasya
 PV_04099 | tayoh pramāṇam yasya asti tat syād anyasya
 SV_08502 dhetur na anyāḥ svabhāvād ity atra na kiñcid
 SV_01221 apy abhāva-niyama-abhāvāt. vṛttaṃ pramāṇam
 V2_09507 apy abhāva-niyama-abhāvāt. vṛttaṃ pramāṇam
 PV_02018 'siddhe 'yam nyāyaḥ siddhe viśeṣaṇam | a-
 SV_01407 api syād ubhaya-vyavacchede pramāṇa-antaraṃ
 PV_04095 -āśraye || tat prastāva-āśrayatve hi śāstram
 V3_03005 vicārasya iti prastāva-āśrayatve śāstram
 V3_03303 śāstram pratiṣṭhāpayati, tatas tad

bahulam dṛṣyante. tena evaṃ syād yuktam vaktum
 bahulam dṛṣyante. tena evaṃ syād yuktam vaktum
 bahulam pakva-darśane 'pi sthāly-antar-gamana-
 bahulam pāka-darśane 'pi sthāly-antar-gata-
 bahulam pratipatti-darśanāt. tato 'pi kathañcid
 bahulam bhinna-padārtha-darśana-balena teṣu bhāva-
 bahulam vināśa-kāraṇāni santi teṣāṃ api sva-
 bahulam vināśa-kāraṇāni santi, teṣāṃ api sva-
 bahulam vyutpadyamānā loke dṛṣyanta iti vyartham
 bahulānām vratānām dākinī-bhaginī-tantra-ādiṣu
 bahuśo bahudhā upāyaṃ kālena bahunā asya ca ||
 bahuṣv adhyeṭṣu sambhāvitāt puruṣād bahulam
 bahuṣv api na sambhavaḥ || paricchedo 'ntar anyo
 bahuṣv api pratibandhuṃ samarthāḥ. prayojana-
 bahuṣv api vyākhyāṭṣu yaḥ pramāṇam pratyakṣa-
 bahuṣv eka-vacanam. na hi nagarāny eva kiñcit.
 bahuṣv ekā śrutiḥ, teṣāṃ a-sāmyāt, eka-vṛtter
 bahuṣv eva bahu-vacanam, ekasminn eka-vacanam iti.
 bahuśu ca tathāvidho na asti iti na tayoh
 bahuśu darśane ca, ekatra draṣṭur abhāvāt, punar
 bahuśu vakṛ-abhiprāya-vaśāt pravartamānā na
 bahūnām ekaṃ kāryam syāt. yo hi tasya svabhāvo
 bahūnām, yathā antyasya kāraṇa-kalāpasya tad eva
 bahūni rūpāni sañcitāni tathā pratibhānti iti
 bādha-udāharaṇayor na kaścid artha-bhedaḥ. api ca
 bādho 'sāv iti kiṃ sthiti-hetunā | yathā jala-
 bādhaka-abhāvād bhrānti-asiddheḥ. puruṣeṣu viśeṣa
 bādhaka-abhāvād bhrānti-asiddheḥ. puruṣeṣu viśeṣa
 bādhaka-asiddhau saṃśayo dur-nivāraḥ. na ca sarva
 bādhaka-utpatti-sāmarthya-garbhe śakto 'pi
 bādhaka eva viruddhaḥ. a-bādhyā-bādhakayor ekataḥ
 bādhaka eva. sarvatra svabhāvena bhedasya
 bādhaka-pramāṇa-an-upadarśane virodha-abhāvād
 bādhaka-pramāṇa-upadarśanam. yadi na sarvaṃ sat
 bādhaka-pramāṇa-vṛtti-niyata ity a-bādhyāṃ sādhyā
 bādhaka-pramāṇa-vṛttiḥ, yathā yat sat, tat
 bādhaka-bhāva-asiddheḥ. etena sarva-jñāna-
 bādhaka-bhāva-asiddheḥ, rāga-ādy-avyabhicāri-
 bādhaka-bhāva-asiddheḥ, rāga-ādy-avyabhicāri-kārya
 bādhaka-bhāvaḥ kaḥ syātām yad yukti-saṃvidau |
 bādhaka-bhāvaḥ syāt. sarvo 'rtha-virodho dviṣṭha
 bādhaka-bhāvataḥ | na hi sarvato bhinnō dṛṣṭo 'pi
 bādhaka-bhāvāt. niścayasya samāropa-viveke 'sya
 bādhaka-bhāve hy apara-abhāvo niścayate. na ca a-
 bādhaka-rūpa-upanyāsenā vā prayujyate, yathā -
 bādhaka-sādhyā-pramāṇa-vṛtti. te ca atyakṣe na
 bādhaka-hetv-a-sambhāvāt, vairāgya-a-dṛṣṭer a-
 bādhaka-hetv-abhāvāt, vairāgya-a-dṛṣṭeḥ, a-
 bādhako 'gniḥ, yatas tad-abhāvo gamyeta. antyasya
 bādhakatā pathika-agnau. tasya jvālā-prabhava-
 bādhakatvād a-samānam para-bhūtasya ca vākya-
 bādhakatvād a-samānam, parabhāva-bhūtasya ca
 bādhakatve 'pi tayoh śāstra-artha-viplavāt | a-
 bādhakatve jvālā-prabhavatvam anyathā api syād
 bādhakam | dṛṣṭa-a-dṛṣṭa-arthayor asya
 bādhakam | bahuśo bahudhā upāyaṃ kālena bahunā
 bādhakam || pratijñam anumānam vā pratijñā apeta-
 bādhakam. a-bhede tu syātām nāśa-udbhavau sakṛt ||
 bādhakam. a-vṛtta-bādhane sarvatra an-āśvāsaḥ.
 bādhakam. a-vṛtta-bādhane sarvatra an-āśvāsaḥ.
 bādhakam asiddhāv apy ākāśa-āśraya-vad dhvaneḥ ||
 bādhakam asti. anyonya-vyavaccheda-rūpānām eka-
 bādhakam ity amum | vaktum artham sva-vācā asya
 bādhakam ity amum artham vaktum sva-vacanena asya
 bādhakam iti. tat tarhi śāstram a-pramāṇakam

VN_03309	'rtha-virodho dviṣṭha ity api parasparam	bādhakam eka-artha-sannidhāv apara-artha-a-
V3_03402	tena upagamāt pramāṇam sarva-vastuṣu śāstram	bādhakam eva iti cet, katham punar upagama-a-
PV_04104	sarva-vastuṣu | bādhakam yadi na icchet sa	bādhakam kiṃ punar bhavet || sva-vāg-virodhe '-
V3_03403	katham punar upagama-a-viśeṣa ekam pramāṇam	bādhakam ca na aparam iti yat kiñcid etat. puruṣa
V3_10303	atra api viśeṣaṇa-upādānam iṣṭasya eva	bādhakam. na hi tasya asattā-an-abhyupagama itara-
VN_00213	satām api keṣāñcid arthānām a-darśanāt.	bādhakam punaḥ pramāṇam, yatra krama-yaugapadya-
HB_03505	sādhana-sāmarthya-abhāvāt. a-niyame na ca	bādhakam pramāṇam syāt sādhyā-abhāvāsya ca
VN_00305	tad asya viruddha-pratyupasthāpanād	bādhakam pramāṇam ucyate. evaṃ hi sa hetuḥ sādhyā
V3_03204	tayor yasya pramāṇam asti, tad aparasya	bādhakam bhavati. anyathā katham pratijñām tulya-
PV_04104	chāstram pramāṇam sarva-vastuṣu |	bādhakam yadi na icchet sa bādhakam kiṃ punar
V3_06508	-bhāva-vat ||52|| pramāṇam vā yadi tattve	bādhakam syāt tal-liṅgena api virodhaḥ, yathā sa-
V3_02302	sādhyā-bādhaka eva viruddhaḥ. a-bādhyā-	bādhakayor ekataḥ siddhir a-viruddhā api śāstra-
PV_04061	ukti-doṣeṇa sa jātaḥ śāstra-bādhanaḥ ||	bādhakasya abhidhānāc ced doṣo yadi vaden na saḥ |
HB_03617	tena avyabhicārī. tatra eva tad-anya 'pi tad-	bādhakasya bhāva eva bhāvād viruddhas tena iti
PV_02269	| anya-smaraṇa-bhoga-ādi-prasaṅgās ca na	bādhakāḥ || a-smrteḥ kasyacit tena hy anubhūteḥ
PV_03500	tat samvitteś ca satataṃ bhāsamānayoḥ ||	bādhake 'sati san-nyāye vicchinna iti tat kutaḥ |
V3_03710	ca asyā nivedayiṣyāmaḥ. tad evaṃ pramāṇe	bādhake bruvāṇas tato niścayam āha. tataḥ sa-
VN_00311	-dharma-anupalabdhir a-kṣaṇike sāmarthyam	bādhata iti krama-yaugapadya-ayogasya sāmarthya-
SV_12311	-bheda-dīpano nāma-bhedaḥ puruṣa-kṛtim	bādhate, anyatra api prasaṅgāt. yadi tādr̥ṣim
PV_02247	|| tasmāt tat-kāraṇa-a-bādhī vidhis taṃ	bādhate katham | parāpara-prārthanāto vināśa-
V3_03107	sā vyavasthā snāna-ādinām pāpa-śodhana-vādam	bādhate, nidāna-a-prasāmanena nidānino '-
V3_03504	khalv api virodhinaṃ pratijñā-arthaṃ	bādhate, puruṣa-icchā-anurodhino 'rtheṣv a-śakya-
V3_04103	koṭyor asti iti bruvāṇaḥ padārtha-vyavasthām	bādhate. sattva-rajās-tamasām caitanyasya ca evaṃ
PV_02188	tu vāryate || imām tu yuktim anvicchan	bādhate sva-mataṃ svayam | janmanā saha-bhāvas
PV_04187	-utthatayā dhvaniḥ || pakṣa-aṅgatve 'py a-	bādhātvaṃ na asiddhir bhinna-dharmini | yathā
V3_10509	utthatayā dhvaniḥ ||79|| pakṣa-aṅgatve 'py a-	bādhātvaṃ na asiddhir bhinna-dharmini | yathā
V3_03208	-kṛto 'numānād a-bahir-bhūto 'py abhyupāyaḥ,	bādhana-abhyupagamāt. anyathā atiprasaṅgaḥ syāt,
PV_04278	prayogeṣu svarūpaṃ vā prayujyate | artha-	bādhana-rūpaṃ vā bhāve bhāvād abhāvataḥ ||
V3_06409	prayogeṣu svarūpaṃ vā prayujyate | artha-	bādhana-rūpaṃ vā bhāve bhāvād abhāvataḥ ||51|| sā
PV_04060	| na hi tasya ukti-doṣeṇa sa jātaḥ śāstra-	bādhanaḥ || bādhakasya abhidhānāc ced doṣo yadi
PV_04086	pakṣa-lakṣaṇam teṣv a-pakṣatā | nirākṛte	bādhanaṭaḥ śeṣe '-lakṣaṇa-vṛttitaḥ || svayam-iṣṭa
V3_02604	pakṣa-lakṣaṇam teṣv a-pakṣatā | nirākṛte	bādhanaṭaḥ śeṣe '-lakṣaṇa-vṛttitaḥ ||24|| dr̥ṣṭer
SV_01412	tathā anyatra api sambhāvyaṃ pramāṇa-antara-	bādhanam | (20ab) lakṣaṇa-yukte bādhā-sambhave
PV_04045	atha atra dharmī prakṛtas tatra śāstra-artha-	bādhanam | atha vādi-iṣṭatām brūyād dharmi-dharma
PV_04052	|| tatra api sādhyā-dharmasya nāntariyaka-	bādhanam | parihāryam na ca anyeṣām anavasthā-
V3_02110	| tatra api sādhyā-dharmasya sambaddhasya eva	bādhanam | parihāryam na ca anyeṣām anavasthā-
PV_04065	|| viruddhayor eka-dharmini ayogād astu	bādhanam | viruddha-aikāntike na atra tadvad asti
PV_04132	-artha-artha-uktir asya eva kṣepe 'dhyakṣeṇa	bādhanam || tad eva rūpaṃ tatra arthaḥ śeṣam
PV_04050	| cikīrṣoḥ sa hi kālāḥ syāt tadā śāstreṇa	bādhanam || tad-virodhena cintāyās tat siddha-
PV_04066	| a-sambandhe 'pi bādhā cet syāt sarvaṃ sarva-	bādhanam || sambandhas tena tatra eva bādhanād
V3_02107	| cikīrṣoḥ sa hi kālāḥ syāt tadā śāstreṇa	bādhanam ||11|| tad-virodhena cintāyās tat-siddha
VN_03306	yena pṛthag ucyeta. tatra hetu-pratijñayor	bādhanam, iha pratijñayā hetor ity asti bheda iti
V3_10709	ca a-viruddha-lakṣaṇam atīndriyam su-jñāna-	bādhanam. tan na vyāpti-siddhiḥ sarvo vaktā a-
PV_04143	hi sādhyatve sādhyā-dharma-uparodhi yat |	bādhanam dharminiṣas tatra bādhā ity etena varṇitam
VN_03221	-vākyatvāc ca. ata eva na pratijñayā hetor	bādhanam. na ca ekam eva kiñcin na asti iti
SV_10820	tad-arthayoḥ ||215|| pratyakṣeṇa a-	bādhanam pratyakṣa-abhimatānām arthānām
V3_07901	tal-lakṣaṇam eva dūṣitam syād ity uktam. a-	bādhanasya api lakṣaṇatve tasya a-niścaya-
SV_10413	viruddhasya ca bhāvasya bhāve tad-bhāva-	bādhanāt | tad-viruddha-upalabdhaḥ syād asattāyā
PV_04121	tathā a-vṛkṣo dhātrī ity uktau ca	bādhanāt || atra api loke dr̥ṣṭatvāt karpūra-
V3_03808	tathā na vṛkṣaḥ śiṃśapā ity uktāv api	bādhanāt. atra api loke karpūra-rajata-ādiṣu
PV_04135	a-vācyā-rūpatvāt siddhyā tasya samāśrayāt |	bādhanāt tad-balena uktaḥ śrāvaṇena akṣa-gocaraḥ |
V3_04008	a-vācyā-rūpatvāt siddhyā tasya samāśrayāt |	bādhanāt tad-balena uktaḥ śrāvaṇena akṣa-gocaraḥ |
V3_03401	eva, na pratibandhaḥ, pramāṇena a-pramāṇasya	bādhanāt. tena upagamāt pramāṇam sarva-vastuṣu
SV_16615	tasyaḥ sarva-artheṣu tulyatve 'pi pramāṇa-a-	bādhanāt pratipatteḥ, tad-bhāve 'py anyatra
V3_06611	-lakṣaṇatayā eva virodhaḥ, a-niyamena niyama-	bādhanāt. pramāṇam pratiyoginaṃ sādhyati, bādhā
V3_02703	-hetvor ukto veditavyaḥ, yathā-sādhyam a-	bādhanāt. yathā ākāśa-guṇatva-eka-artha-samavāy-
PV_04067	sarva-bādhanam || sambandhas tena tatra eva	bādhanād asti ced asat | hetoḥ sarvasya
V3_06507	vā virodhaḥ, nitya-anityatva-vat. pramāṇa-	bādhanād vā api sa-apekṣa-dhruva-bhāva-vat ||52||
V3_06701	bādhā punas tata eva iti na pramāṇa-	bādhanād virodhaḥ. satyam, virodhi-vyāptena api
VN_03204	śabda-artha iti. yaḥ punaḥ pratijñayā	bādhanād dhetu-virodha uktaḥ, yathā sarvaṃ pṛthak
V2_09615	tad-abhāvaṃ na gamayet. pramāṇa-antara-	bādhanān na ubhaya-vyavacchedaḥ. anyonya-
PV_04003	pramāṇyam asmin hi na anumānam pravartate ||	bādhanāya āgamasya ukteḥ sādhanasya paraṃ prati |
V3_00207	iti na para-upagatena sādhanam. tad-āgama-	bādhanāya paraṃ prati sādhanā-uktes tadā asya a-
PV_03095	| yathā agnir a-hime sādhye sattā vā janma-	bādhanī || yathā vastv eva vastūnām sādhanē
PV_04085	| saha a-nirākṛtena iṣṭa-śrutir a-vyāpti-	bādhanī || sādhyā-abhyupagamaḥ pakṣa-lakṣaṇam

V3_02602 | saha a-nirākṛtena iṣṭa-śrutir a-vyāpti-
V3_02309 iha eva bhavati, na anyatra iti cet,
V3_02308 cet, astu, viṣaya-antare 'pi kiṃ na bhavati.
PV_04090 || tena an-abhīṣṭa-samsrṣṭasya iṣṭasya api hi
PV_04130 | ete sa-hetuke prāha na anumā-adhyakṣa-
V3_09708 ca śāstrasya anumāne. pramāṇena eva
HB_03412 bhavet. pratyakṣa-anumāne hi sādhyā-dharmam
V3_02304 'pi tulyā iti viruddhaḥ syāt. tena tatra eva
V3_00509 parigraha-arhatvāt. na ca abhyupagamo yukti-
SV_01222 -abhāvāt. vṛttam pramāṇam bādhakam. a-vṛtta-
V2_09507 -abhāvāt. vṛttam pramāṇam bādhakam. a-vṛtta-
VN_03502 api hetu-virodho yuktaḥ, pratijñayā hi hetor
PV_04234 -āśrayam upāgatāḥ | anādi-vāsanā-udbhūtaṃ
V2_05516 -āśrayam upāgatāḥ | anādi-vāsanā-udbhūtaṃ
PV_04071 an-īpsitaḥ | dharmo 'sādhyas tadā a-sādhyam
HB_03503 iti. tat kim idānim hetoḥ sāmartyam a-
HB_03618 bhāva eva bhāvād viruddhas tena iti
HB_03604 bādhā-a-sambhavāt. upalambha-nivṛttāv api
PV_04148 iti sūcitam || svayam-śrutyā anya-dharmāṇam
HB_03518 samartha iti cet, yady evam na a-nirṇīta-
HB_03604 anupalambhād eva sādhyā-siddheḥ, anupalambhe
HB_03507 na ca bādhā-abhāvo 'bādhā. kiṃ tarhi
HB_03510 bādhāyā bhāvam abhāvam vā anapekṣya
HB_03603 -sāmartyam na syāt. tathā api vyartho hetur
HB_03601 mā bhūt prayuktasya apy a-sāmartyam iti.
PV_04156 na dṛśyo 'sāv a-dṛṣṭeḥ kārya-rūpayoḥ || tad-
HB_03507 sambhava iti na a-bādhāyāḥ sāmartyam. na ca
SV_14026 vācya-doṣaḥ. buddher a-puruṣa-āśraye |
HB_03607 iti na tad-upakṣepaḥ samarthaḥ. tan na
HB_03409 bādhita-viṣayatvaṃ tāvan na pṛthag lakṣaṇam,
V3_07809 -kuryāt. na ca anumāna-viṣaye pratyakṣa-ādi-
PV_04138 -vacanaṃ punaḥ || bādhāyāḥ dharmiṇo 'pi syād
PV_04143 -uparodhi yat | bādhanam dharmiṇas tatra
PV_04148 || svayam-śrutyā anya-dharmāṇam bādhā a-
SV_12020 prativyūhyeran. tatra prativahane 'bhyupeta-
PV_04134 a-pratyakṣatva-siddhitaḥ | pratikṣepe 'py a-
V3_04006 a-pratyakṣatva-siddhitaḥ | pratikṣepe 'py a-
PV_04092 hetor an-āśrayaḥ || anumānasya bhedena sā
V3_02907 hetu-vyāpāra-viṣayaḥ. anumānasya bhedena sā
HB_03509 sa hetu-prayoga-viṣayaḥ. kiṃ nu vai hetur
HB_03516 an-abhyupagame pravṛtṭy-ayogāt, tathā
V3_03307 chāstra-virodhaḥ. tataḥ pratibandha eva, na
PV_04142 -ādir ity api | na evam iṣṭasya sādhyasya
HB_03507 a-bādhāyāḥ sāmartyam. na ca bādhā-abhāvo 's-
HB_03501 sādhyā-dharmavān ity ucyate. ata eva a-
V3_02908 sā bādhā uktā caturvidhā | sā iyaṃ pakṣasya
SV_01406 -abhāvam katham na gamayet. pramāṇa-antara-
PV_04066 śāstra-artha-viplavāt | a-sambandhe 'pi
SV_12020 nanv idam eva abhyupagama-aṅgam iti kasya
HB_03602 upalambho bādhām vyāpnoti, yena tan-nivṛttau
V3_06611 -bādhanāt. pramāṇam pratiyoginam sādhyati,
PV_04098 a-tad-ālambe viruddha-uktau tu vastuni | na
V3_03201 a-tad-ālabane vastuni viruddha-uktāv api na
PV_02212 kārya-kāraṇa-bhāvataḥ || rāga-pratighayor
PV_02211 -bhūta-artha-svabhāvasya viparyayaḥ || na
SV_11028 -bhūta-artha-svabhāvasya viparyayaḥ || na
V2_07107 śabdānām tatra dṛśyate ||42|| na yukti-
HB_03607 bādhā-avinābhāvayoḥ saha-bhāvaḥ. tena na a-
SV_01219 'sti iti katham vyabhicāraḥ. pratyakṣa-
V2_09505 'sti iti katham vyabhicāraḥ. pratyakṣa-
HB_03612 sādhyā-viparyaya-avinābhāvinor viṣaye
HB_03602 yena tan-nivṛttau bādhā-nivṛttir yato hetor
V2_09702 na tarhi idānim a-darśanaṃ pramāṇam,
SV_01411 a-dṛśaḥ ||19|| na evam a-darśanaṃ pramāṇam
HB_03508 bādhā-anupalabdhiḥ. sā ca puruṣasya kvacid

bādhanī ||23|| sādhyā-abhyupagamaḥ pakṣa-lakṣaṇam
bādhanīya-arthasya śāstrasya upagamād anyatra apy
bādhanīya-dharmaṇo dharmiṇo 'bhidhānād iha eva
bādhane | yathā sādhyam a-bādhātaḥ pakṣa-hetū na
bādhane || tatra apy adhyakṣa-bādhāyāṃ nānā-
bādhane tad-bhāva-pramāṇa-a-pratītau vā kim
bādhane pravṛtṭe taṃ tato dharmiṇo nivartayatas
bādhane bhavati, na anyatra iti cet, na, hetoḥ
bādhane samartha iti vakṣyāmaḥ. abhyupagata-eka-
bādhane sarvatra an-āśvāsaḥ. vyatirekas tu siddha
bādhane sarvatra an-āśvāsaḥ. vyatirekas tu siddha
bādhane hetu-virodhaḥ. iha tu hetunā pratijñā
bādhante 'rtham na laukikam || tat-phalo 'tat-
bādhante 'rtham na laukikam ||26|| tat-phalo '
bādhāmānam virodhi kim || pakṣa-lakṣaṇa-bāhya-
bādhāyā eva sādhyā-siddheḥ, sādhyā-abhāvo hi
bādhāyā samānam. api ca yo vastuto 'sambhavat-
bādhā-a-nivṛttau tad-avastham hetor a-sāmartyam
bādhā-a-bādhā iti kathyate | tathā sva-dharmiṇā
bādhā-a-sambhavaḥ prayogam arhati – mā bhūt
bādhā-a-sambhavāt. upalambha-nivṛttāv api bādhā-a
bādhā-anupalabdhiḥ. sā ca puruṣasya kvacid bādhā-
bādhā-anupalabdhou prayoktavyaḥ. sa kim artham
bādhā-anupalambhād eva sādhyā-siddheḥ,
bādhā-anupalambhe sāmartyam iti cet, kim
bādhā-anya-viśeṣasya nāntariyaka-bhāvināḥ | ā-
bādhā-abhāvo 'bādhā. kiṃ tarhi bādhā-
bādhā abhyupeta-pratyakṣa-pratīta-anumitaiḥ samam
bādhā-avinābhāvayoḥ saha-bhāvaḥ. tena na a-bādhā
bādhā-avinābhāvayor virodhāt. avinābhāvo hi hetoḥ
bādhā asti, pramāṇasya pramāṇa-antareṇa bādhāyāḥ
bādhā ity asya prasiddhaye | āśrayasya virodhena
bādhā ity etena varṇitam || tathā eva dharmiṇo
bādhā iti kathyate | tathā sva-dharmiṇā anyasya
bādhā iti cet. nanv idam eva abhyupagama-aṅgam
bādhā iti śrāvaṇa-uktyā prakāśitam || sarvathā a-
bādhā iti śrāvaṇa-uktyā prakāśitam ||31||
bādhā uktā caturvidhā | tatra abhyupāyāḥ kārya-
bādhā uktā caturvidhā | sā iyaṃ pakṣasya bādhā
bādhā-upalabdher bibheti na bādhāyāḥ, yena bādhām
bādhā-upalabdhyā api prayogaḥ, abhyupagame sati
bādhā. kas tarhi idānim anayor bhedāḥ. na kaścit.
bādhā kācana vidyate || dvayasya api hi sādhyatve
bādhā. kiṃ tarhi bādhā-anupalabdhiḥ. sā ca
bādhā-grahaṇam iti cet, syād etat – yata eva
bādhā caturvidhā darśitā tridhā-anumānam bhittvā.
bādhā cet (19c) atha api syād ubhaya-vyavacchede
bādhā cet syāt sarvaṃ sarva-bādhanam ||
bādhā. tat parasya api tulyam eva. tasya iṣṭatvād
bādhā-nivṛttir yato hetor bādhā-sambhava-kṛtam a-
bādhā punas tata eva iti na pramāṇa-bādhanād
bādhā pratibandhaḥ syāt tulya-kakṣyatayā dvayoḥ ||
bādhā, pratibandhas tu syāt, dvayos tulya-
bādhā bhede 'pi na parasparam | moha-a-virodhān
bādhā yatnavattve 'pi buddhes tat pakṣa-pātataḥ |
bādhā yatnavattve 'pi buddhes tat-pakṣa-pātataḥ ||
bādhā yatra asti tad-grāhyaṃ laukikam yadi |
bādhā rūpa-antaram. tan nāma tasmād viśeṣaṇa-
bādhā-śānkā vyabhicāra ity eke. na, pakṣi-kṛta-
bādhā-śānkā-vyabhicāra ity eke. na, pakṣi-kṛta-
bādhā-sambhava iti na tad-abhāvaḥ pṛthag anayor
bādhā-sambhava-kṛtam a-sāmartyam na syāt. tathā
bādhā-sambhavāt. tathā anyatra api pramāṇa-antara
bādhā-sambhavāt. tathā anyatra api sambhavyam
bādhā-sambhave 'pi syād iti sa hetu-prayoga-

SV_01413 -antara-bādhanam | (20ab) lakṣaṇa-yukte
V2_09704 -antara-bādḥā sambhavyeta. lakṣaṇa-yukte
V3_07810 tasya a-prāmānya-prasaṅgāt. lakṣaṇa-yukte
V2_09703 -sambhavāt. tathā anyatra api pramāṇa-antara-
V3_03102 snāna-ādī a-dharma-śodhana iti na abhyupeta-
PV_04151 -dharma-viśeṣāṇām svarūpasya ca dharmiṇaḥ |
V1_01414 yena indriya-jñānasya vikalpa-upagame
PV_04144 sādhyatvāt kevalasya na | yady evam atra
PV_04136 yaḥ sva-sādhyatayā īpsitaḥ | tad dharmavati
V3_00501 asiddhir hetoḥ pratijñāyās ca abhyupeta-ādī-
V3_03512 arthena apodyate, na sa pakṣa iti. tata eva
PV_04114 tat-siddhatā tataḥ || asādhāraṇatā na syād
PV_04083 pakṣa-doṣaḥ prasajyate || sarvaiḥ pakṣasya
PV_04090 iṣṭasya api hi bādḥane | yathā sādhyam a-
PV_04279 vā dhruva-bhāva-vināśa-vat | pramāṇa-antara-
HB_03509 bādḥā-upalabdher bibheti na bādḥāyāḥ, yena
PV_04139 -vidho dharmāḥ sādhyā ity abhidhānataḥ | tad
HB_03601 sāmartyam iti cet, kim upalambho
HB_03611 sapakṣe ca bhāva iti. na ca etad a-
HB_03514 asya sāmartyāt. tathā ca yathā anupalambhe
HB_03510 iṣṭaḥ. sa tarhi hetuḥ paramārthato
HB_03509 kiṃ nu vai hetur bādḥā-upalabdher bibheti na
PV_04163 adāv adhika-adhike || abhyupāyaḥ sva-vāg-ādi-
HB_03506 syāt sādhyā-abhāvasya ca sambhava iti na a-
HB_03514 api na a-bādḥita-viśayatvaṃ hetu-lakṣaṇam,
HB_03512 sādhyā-siddhy-artham. sa kiṃ kvacid
HB_03504 a-bādḥāyām sādhyā-siddhir iti vyartha hetuḥ.
V3_02702 -samsrṣṭasya iṣṭasya apy a-sādhyatvam, tad-
SV_12024 āyāsayati. tata eva iṣṭer an-abhyupeta-
V3_07810 -ādi-bādḥā asti, pramāṇasya pramāṇa-antareṇa
PV_04138 lakṣaṇena asmin sva-dharmi-vacanaṃ punaḥ ||
V3_03409 -vacanena darśaniyaḥ. sa ca yathā pramāṇa-
PV_04131 anumā-adhyakṣa-bādḥane || tatra apy adhyakṣa-
V3_02303 ekataḥ siddhir a-viruddhā api śāstra-
HB_03518 abhyupagame sati viśeṣa-abhāvāt. na
HB_03504 abhāvo hi bādḥaka-pramāṇa-vṛtti-niyata ity a-
PV_04058 artho 'vyabhicāreṇa sādhyāna | kasyacid vāda-
V3_02208 artho 'vyabhicāreṇa sādhyāna | kasyacid vāda-
VN_00309 -nivāraḥ. na ca sarva-anupalabdhir bhāvasya
PV_04085 || svayaṃ-nipāta-rūpa-ākhyā vyatirekasya
V3_02601 ||22|| svayaṃ-nipāta-rūpa-ākhyā vyatirekasya
HB_03502 anyathā api bhavet, ata eva pramāṇābhyām a-
HB_03409 -eka-saṅkhyatvaṃ jñātatvaṃ ca iti. tatra a-
HB_03407 lakṣaṇo hetur ity apare – trīṇi ca etāni, a-
HB_03513 kriyate hetuś ca prayujyate. tathā api na a-
V2_07108 | gr̥hyate vāta-putriyaṃ kiṃ na yuktyā na
SV_17423 -viparyayam āgama-āśrayeṇa ca anumānena
V3_03110 -bala-pravṛttena pramāṇena sva-vacanena ca a-
SV_00904 sā eva rāga iti cet. iṣṭatvān na kiñcid
PV_04137 dharmiṇi || anyathā asya uparodhaḥ ko
PV_04047 bādhyate | a-nāntariyake ca arthe
V3_02101 bādhyate | a-nāntariyake ca arthe
SV_11108 abhūta-arthās ca doṣa na pratipakṣa-sātmya-
PV_02247 tatra hi dr̥ṣyate || tasmāt tat-kāraṇa-a-
PV_04100 apeta-yuktikā | tulya-kakṣyām yathārtham vā
V3_03205 vā yathārtham apeta-yuktikā pratijñā
PV_04061 ced doṣo yadi vaden na saḥ | kiṃ na
SV_12422 utpitoḥ kasyacid guṇasya pratiroddhā.
SV_12422 guṇasya pratiroddhā. bādhyā-a-dr̥ṣṭer
SV_01524 -abhāvāt, vairāgya-a-dr̥ṣṭeḥ, a-dr̥ṣṭena ca
V2_09812 -a-sambhavāt, vairāgya-a-dr̥ṣṭer a-dr̥ṣṭena ca
PV_03093 arthānām virodhasya a-prasiddhitaḥ ||
VN_03308 iti cet, artha-virodhe hi hetu-pratijñayor
SV_02812 bhede niścayo bhavati. niścaya-āropa-manasor
SV_02816 smārto niścayo bhavati. samāropa-niścayayor

bādḥā-sambhave tal-lakṣaṇam eva dūṣitaṃ syād iti
bādḥā-sambhave tal-lakṣaṇam eva dūṣitaṃ syād iti
bādḥā-sambhave tal-lakṣaṇam eva dūṣitaṃ syād ity
bādḥā sambhavyeta. lakṣaṇa-yukte bādḥā-sambhave
bādḥā. sarveṣāṃ a-dr̥ṣṭa-pratipatti-śāstrāṇām evam
bādḥā-sādhyā-aṅga-bhūtānām anena eva upadarśitā ||
bādḥā syāt. sa eva tāvad ayaṃ vikalpaḥ samvidita
bādḥā syān na anya-an-utpādyā-śaktikaḥ || sakṛc
bādḥā syān na anya-dharmeṇa dharmiṇi || anyathā
bādḥā, svayam abhyupagama-antara-avasthānāt. na,
bādḥā-hetor asādhāraṇatvam, kvacid a-candre
bādḥā-hetor iha anyathā | tan niṣedho 'numānāt
bādḥātas tasmāt tan-mātra-saṅginaḥ | pakṣa-doṣā
bādḥātaḥ pakṣa-hetū na duṣyataḥ || a-niṣiddhaḥ
bādḥād vā sa-apekṣa-dhruva-bhāva-vat || hetv-
bādḥām an-adr̥ṣṭya anupalabdḥau prayoktavya iṣṭaḥ.
bādḥām eva manyeta sva-dharmi-vacanaṃ tataḥ ||
bādḥām vyāpnoti, yena tan-nivṛtttau bādḥā-nivṛttir
bādḥāyā avinābhāve sati sambhavati iti na hetu-
bādḥāyā bhāva-sambhave 'py abhyupagamyā prayogaḥ
bādḥāyā bhāvam abhāvaṃ vā anapekṣya bādḥā-
bādḥāyāḥ, yena bādḥām an-adr̥ṣṭya anupalabdḥau
bādḥāyāḥ sambhavena tu | udāharaṇam apy anyad
bādḥāyāḥ sāmartyam. na ca bādḥā-abhāvo 'bādḥā.
bādḥāyām apy asya sāmartyāt. tathā ca yathā
bādḥāyām api satyām sādhyām sādhyed yena asyā na
bādḥāyām api sādḥana-sāmartya-abhāvāt. a-niyame
bādḥāyām ca a-doṣaḥ pakṣa-hetvor ukto veditavyaḥ,
bādḥāyām tad-anyasya api tulyam ity an-upālambhaḥ.
bādḥāyām tasya a-prāmānya-prasaṅgāt. lakṣaṇa-
bādḥāyām dharmiṇo 'pi syād bādḥā ity asya
bādḥāyām na sambhavati, tathā ekatra viruddhayor
bādḥāyām nānā-rūpatayā dhvaneḥ | prasiddhasya
bādḥāyām yadi viruddhā iṣyate, sā anya-viśaye 'pi
bādḥāyām samartha iti cet, yady evaṃ na a-nirṃita
bādḥāyām sādhyā-siddhir iti vyartha hetuḥ.
bādḥāyām svabhāvān na nivartate || prapadyamānās
bādḥāyām svabhāvān na nivartate ||18||
bādḥikā. tatra sāmartyam krama-a-krama-yogena
bādḥikāḥ | saha a-nirākṛtena iṣṭa-śrutir a-vyāpti
bādḥikāḥ | saha a-nirākṛtena iṣṭa-śrutir a-vyāpti
bādḥita-tad-dharmā dharmi ity ucyaṭa iti. tat kim
bādḥita-viśayatvaṃ tāvan na pṛthag lakṣaṇam,
bādḥita-viśayatvaṃ vivakṣita-eka-saṅkhyatvaṃ
bādḥita-viśayatvaṃ hetu-lakṣaṇam, bādḥāyām apy
bādḥitam ||43|| āgama-ārtha-āśrayā yuktir
bādḥitam agni-hotra-ādeḥ pāpa-śodhana-sāmartya-
bādḥitam dr̥ṣya-adr̥ṣyayor viśayayoḥ, tad grāhyam
bādḥitam syāt. nitya-sukha-ātma-ātmiya-darśana-
bādḥite 'nyatra dharmiṇi | gata-arthe lakṣaṇena
bādḥite 'nyasya kā kṣatiḥ || uktaṃ ca na āgama-
bādḥite 'nyasya kā kṣatiḥ ||8|| uktaṃ ca na āgama
bādḥinaḥ. tasmān na punar doṣa-utpattiḥ. yatne
bādḥi vidhis taṃ bādḥate katham | parāpara-
bādḥeta katham anyathā || prāmānyam āgamānām ca
bādḥeta. pratiśiddham ca āgamānām prāmānyam.
bādḥeta so '-kurvaṇ ayuktaṃ kena duṣyati ||
bādḥya-a-dr̥ṣṭer bādḥya-bādḥaka-bhāva-asiddheḥ.
bādḥya-bādḥaka-bhāva-asiddheḥ. etena sarva-jñāna-
bādḥya-bādḥaka-bhāva-asiddheḥ, rāga-ādy-
bādḥya-bādḥaka-bhāva-asiddheḥ, rāga-ādy-
bādḥya-bādḥaka-bhāvaḥ kaḥ syātām yad yukti-
bādḥya-bādḥaka-bhāvaḥ syāt. sarvo 'rtha-virodho
bādḥya-bādḥaka-bhāvataḥ | na hi sarvato bhinno
bādḥya-bādḥaka-bhāvāt. niścayasya samāropa-viveke

SV_12213	-tattva-virodhāt. na ca jvālā-itara-janmanor	bādhyā-bādhakatā pathika-agnau. tasya jvālā-
PV_04066	aikāntike na atra tadvad asti virodhitā || a-	bādhyā-bādhakatve 'pi tayoh śāstra-artha- viplavāt
SV_12207	api syād iti. tatra jvālā-itara-janmanor a-	bādhyā-bādhakatve jvālā-prabhavatvam anyathā api
V3_02302	tasmāt sādhyā-bādhaka eva viruddhaḥ. a-	bādhyā-bādhakayor ekataḥ siddhir a-viruddhā api
PV_04128	vā pāramārthikam | śabdānām pratirundhāno na	bādhyas tena varṇitaḥ || tasmād viṣaya-bhedasya
V3_03908	vā pāramārthikam | śabdānām pratirundhāno na	bādhyas tena varṇitaḥ ||28|| tasmād viṣaya-
PV_04147	yato dharmāḥ sādhyas tasmāt tad-āśrayaḥ |	bādhyo na kevalo na anya-saṃśrayo vā iti sūcitam |
VN_03503	hetu-virodhaḥ. iha tu hetunā pratijñā	bādhyata iti pratijñā-virodho yuktaḥ, ubhaya-
PV_04047	|| vadann a-kārya-liṅgām tām vyabhicāreṇa	bādhyate | a-nāntariyake ca arthe bādhyate 'nyasya
V3_02011	||7|| vadann a-kārya-liṅgām tām vyabhicāreṇa	bādhyate | a-nāntariyake ca arthe bādhyate 'nyasya
PV_04108	|| śāstraṃ yat siddhayā yuktyā sva-vācā ca na	bādhyate | dṛṣṭe 'dṛṣṭe 'pi tad grāhyam iti
PV_02129	sva-bija-prabhavair na cet | vipakṣair	bādhyate cet te prayāty atyanta-sa-ātmatām ||
SV_01203	a-darśanaṃ tu darśana-abhāvaḥ. sa darśanena	bādhyate. tad-abhāve tu siddha eva ity apārthakam
V2_09401	a-darśanaṃ tu darśana-abhāvaḥ. sa darśanena	bādhyate. tad-abhāve tu siddha eva ity apārthakam
V3_12609	vyavasthāpayan na cet sva-viṣaye pareṇa	bādhyate. tad asya pramāṇa-lakṣaṇam asti iti
V3_03508	bhūtayā vā śabda-yogyatayā tām pratirundhāno	bādhyate. tad-yogyatā-balād eva vastuto ghaṭīto
PV_04112	-mātra-anurodhinyā bhāvinyā bhūtayā api vā |	bādhyate pratirundhānaḥ śabda-yogyatayā tayā ||
SV_14102	puruṣa-guṇatva-abhyupagamāt samayo 'sya	bādhyate. pratyakṣam khalv apy etad yad imā
PV_04084	-ādi-virodha-vat || hetv-ādi-lakṣaṇair	bādhyam muktavā pakṣasya lakṣaṇam | ucyate
V3_02512	-ādi-virodha-vat. hetv-ādi-lakṣaṇair	bādhyam muktavā pakṣasya lakṣaṇam | ucyate
VN_03504	-virodho yuktaḥ, ubhaya-āśraye 'pi virodhe	bādhyamāna-vivakṣayā tad-virodha-vyavasthāpanāt.
V3_00209	tat-siddham iti cet, kasya ka āgamaḥ.	bādhyamānaś ca pramāṇena sa katham āgamaḥ.
PV_04004	-āgamavataḥ siddham yadi kasya ka āgamaḥ |	bādhyamānaḥ pramāṇena sa siddhaḥ katham āgamaḥ ||
VN_00307	yadi tatra pramāṇavatā sva-viruddhena	bādhyeta. anyathā tatra asya bādhaka-asiddhau
PV_04223	'pi san | vastv-abhāvas tu na asti iti paśya	bāndhya-vijṛmbhitam || nivṛttir yadi tasmin na
V2_05407	'pi san | vastv-abhāvas tu na asti iti paśya	bāndhya-vijṛmbhitam ||15|| nivṛttir yadi tasmin
PV_03141	-jatva-āder bāla-dhī-vad a-kalpanām | āhur	bāla-a-vikalpe ca hetuṃ saṅketa-mandatām || teṣām
PV_02244	doṣa-dṛk || sa ca indriya-ādau na tv evaṃ	bāla-āder api darśanāt | doṣavaty api sad-bhāvād
PV_03141	ghaṭanena sā || kecid indriya-jatva-āder	bāla-dhī-vad a-kalpanām | āhur bāla-a-vikalpe ca
VN_02816	yena tad-arthaṃ yatnaḥ kriyate. na ca	bāla-pralāpān uddīśya śāstraṃ pravartate
V2_04510	-antaram apekṣante. satyam etad, tathā api	bāla-vyutpatti-nimitto 'yam ārambhaḥ. yathā-vastu
PV_03105	māyā-golaka-bheda-vat || tathā hy a-liṅgam ā-	bālam a-saṃśliṣṭa-uttara-udayam | paśyan
PV_03142	-mandatām || teṣām pratyakṣam eva syād	bālānām a-vikalpanāt | saṅketa-upāya-vigamāt
PV_03144	cheṣavac ca idam idr̥śam || yad eva sādhanam	bāle tad eva atra api kathyatām | sāmyād akṣa-
SV_14614	arhati. na hi gardabha iti nāma-karaṇād	bāleya-dharmā manuṣye 'pi saṃyojyāḥ. tathā na
V3_10602	tad-āśrayasya vā sandehe 'hetuḥ, yathā	bāṣpa-ādi-bhāvena sandigdho bhūta-saṃhāto 'gni-
NB_03062	tad-āśrayasya vā sandehe 'siddhaḥ. yathā	bāṣpa-ādi-bhāvena sandihyamāno bhūta-saṅghāto
VN_04610	'yam śabdānām saṃskāraḥ. na hy eṣām prajñā-	bāhu-śruty-ādikaṃ saṃskāraṃ paśyāmaḥ, na apy eṣām
SV_06902	ekena vyavahāra-arthaṃ eva. yathā śābaleyo	bāhuleyaḥ prayatnānantariyakaḥ śabdaḥ kṛtako vā
SV_06619	vyavasthiteḥ ||138|| yad rūpaṃ śābaleyasya	bāhuleyasya na asti tat | a-tat-kārya-parāvṛttir
VN_05507	eva, gavi vihitam iva sāsnā-ādimattvaṃ	bāhuleye 'pi. tasmād apratibhā eva nigrāha-
SV_04412	-bhedaṭ, yathokta-doṣāt. tathābhūta-bheda-	bāhulya-codanayā vacana-bhedaḥ sādhyā-sādhanā-
V1_03408	tathā pratibhānti iti yuktaṃ, eka-rūpasya	bāhulya-virodhāt. bahuṣu ca tathāvidho na asti
SV_17020	na hi kasyacid api samyak-pratipatter abhāve	bāhulyam arthavad bhavati. pārasīka-mātr-mithyā-
VN_05112	-pratyaya-abhāvād hetv-ādi-bāhulyam vacana-	bāhulyam ca sādhanā-doṣa iti ādhikya-punar-
SV_03622	-dravyam sikatā iti vyavahāras tatra kiṃ	bāhulyam yena evaṃ bhavati. śakti-bheda iti cet.
VN_05112	-doṣatvāt pratīta-pratyaya-abhāvād hetv-ādi-	bāhulyam vacana-bāhulyam ca sādhanā-doṣa iti
VN_05111	nānā-sādhanā-īpsāyām vā śrotur hetv-ādi-	bāhulyasya punar-vacanasya a-doṣatvāt pratīta-
SV_12614	apy ekāntena an-anumateḥ, a-rūḍha-śabda-	bāhulyāt, tad-arthasya puruṣa-upadeśa-apekṣanāt.
SV_13518	anyatvaṃ varṇa-anything 'pūrva-utpādād varṇa-	bāhulyād vā syāt. tac ca an-abhimatam. api ca,
SV_17010	syāt, tadā tato 'rtha-pratītiḥ syāt. te tu	bāhulye 'py andhā eva sarva iti yathā-iṣṭam
SV_09813	ghaṭa-ādinām keṣāñcin nityatā api syāt. yena	bāhulye 'pi hi tad-dhetor bhavet kvacid a-
SV_03605	vācakaṃ vacaḥ ||66|| na hi vyatireke ṣaṣṭhī	bāhulye jasa-ādaya ity etad api puruṣa-abhiprāya-
SV_06423	ataḥ ||130|| uktaṃ prāg yathā saṃsr̥ṣṭa-	bāhya-adhyātmika-bhedā buddhiḥ svam eva ābhāsam
SV_06026	api tathā-adhyavasitān a-vibhakta-	bāhya-adhyātmika-bhedān pratipattāḥ pratipattim
SV_15915	anapekṣita-bāhya-artha-upanidhayo bhavanti.	bāhya-apāya-an-āgame 'pi bhāvāt. na hi yo yasya
SV_05017	eṣā vikalpānām a-vidyā-prabhavāt. na vai	bāhya-apekṣā eva bhrāntayo bhavanti, kiṃ tu
PV_03392	-janma-agner dhūmāt siddhir iti idr̥śi |	bāhya-artha-āśrayiṇī yā api kāraka-jñāpaka-
SV_15915	āntarād vikalpa-vāsanā-prabodhād anapekṣita-	bāhya-artha-upanidhayo bhavanti. bāhya-apāya-an-
PV_03014	anyatra tan na an-upagamād dhiyaḥ ||	bāhya-artha-pratibhāsāyā upāye vā a-pramāṇatā |
PV_03336	prabodhakam | tato dhiyaṃ viniyamo na	bāhya-artha-vyapekṣayā || tasmād dvi-rūpam asty
SV_15127	upādānaṃ vikalpa-vāsanā-prabodham āsṛitya	bāhya-artha-sūnyā bhrāntaya eva ākāśa-ādiṣu
SV_03604	vaktṛbhir viniyamate | anapekṣita-	bāhya-arthaṃ tat tathā vācakaṃ vacaḥ ||66|| na hi
PV_04072	bādhamaṇam virodhi kim || pakṣa-lakṣaṇa-	bāhya-arthaḥ svayaṃ śabdo 'py an-arthakaḥ |
V3_02403	nivartayitum a-śakyatvāt. pakṣa-lakṣaṇa-	bāhya-arthaḥ svayaṃ-śabdo 'pi na arthaṃ kañcana

PV_03185	hi bhedād bhedah phala-ātmanām || anapekṣita-	bāhya -arthā yojanā samaya-smṛteḥ | tathā
PV_04228	śabda-arthaṃ bhāva-abhāva-samāśrayam | a-	bāhya -āśrayam atra iṣṭam sarvaṃ vidhi-niṣedhanam |
V2_05504	śabda-arthaṃ bhāva-abhāva-samāśrayam | a-	bāhya -āśrayam atra iṣṭam sarvaṃ vidhi-niṣedhanam |
SV_04218	-ākāram, tatra yo 'rtha-ākārah pratibhāti	bāhya iva eka iva an-arthakriyā-kārya api tat-kāri
PV_03219	gaja-nimilanam | kevalam loka-buddhyā eva	bāhya -cintā pratanyate || nīla-ādiś citra-vijñāne
SV_08208	te syātām. na a-nimitte, kiṃ tarhi na	bāhya -tattva-nimitte. yathāsvam vāsanā-prabodhād
SV_03505	anya-apoha-viṣaya uktaḥ. tatra anapekṣita-	bāhya -tattvo buddhi-pratibhāsa-vaśād eko 'neka-
PV_03261	|| na hi saty antar-aṅge 'rthe śakte dhīr	bāhya -darśanī | artha-grahe sukha-ādinām taj-
PV_03403	-āder maṇḍalam manda-cakṣuṣaḥ || tasya tad-	bāhya -rūpatve kā prasanna-ikṣaṇe 'kṣamā | bhūtam
PV_03163	vidyate tasmāt tan-niṣṭhā vastuni śrutiḥ |	bāhya -śakti-vyavaccheda-niṣṭhā-abhāve 'pi tac-
PV_02281	-jñāna-sādhanam || bodha-arthatvād gamer	bāhya -śaiḥṣa-a-śaiḥṣa-adhikas tataḥ | parārtha-
V1_04309	a-bhinnaḥ, tato bhinnam asti iti kutaḥ.	bāhya -siddhiḥ syād vyatirekataḥ ||58|| satsu
PV_03333	'bhāvāt svasamvit phalam iṣyate || yadi	bāhyo 'nubhūyeta ko doṣo na eva kaścana | idam
PV_03432	para-ātmanah || dhiyo nīla-ādi-rūpatve	bāhyo 'rthaḥ kiṃ pramāṇakaḥ | dhiyo 'nīla-ādi-
V1_04311	kāraṇa-antara-vaikalyam sūcayati. sa	bāhyo 'rthaḥ syāt, yady atra kaścīd upādāna-
PV_03333	na eva kaścana | idam eva kim uktaṃ syāt sa	bāhyo 'rtho 'nubhūyate || yadi buddhis tad-ākārā
PV_03335	grahāt | darśanam nīla-nirbhāsam na artho	bāhyo 'sti kevalaḥ || kasyacit kiñcid eva antar-
PV_03507	pṛthak || na hy artha-abhāsi ca jñānam artho	bāhyaś ca kevalaḥ | eka-ākāra-mati-grāhye bheda-
PV_03515	anyo vibadhnīyād bahir-aṅgo 'ntar-aṅgikām ||	bāhyaḥ sannihito 'py arthas tām vibandhuṃ hi na
PV_03271	api yady a-virodhitā | sa idānim katham	bāhyaḥ sukha-ādy-ātmā iti gamyate || a-grāhya-
PV_03176	| tena icchātaḥ pravarteran na ikṣeran	bāhyam akṣa-jāḥ || rūpaṃ rūpaṃ iti ikṣeta tad
PV_03215	'py upaplavaḥ || na grāhya-grāhaka-ākāra-	bāhyam asti ca lakṣaṇam | ato lakṣaṇa-sūnyatvān
SV_04417	prajāyate ||76|| tasyām yad rūpaṃ ābhāti	bāhyam ekam iva anyataḥ | vyāvṛttam iva nis-
PV_03397	dhūmo 'gnitas tataḥ || asty eṣa viduṣām vādo	bāhyam tv āśritya varṇyate | dvairūpyam saha-
SV_08217	tad a-nimittam vāsanā-viśeṣa-nimittatvāt.	bāhyam tu tathābhūtam dr̥ṣyam na asti iti brūmaḥ.
V3_04604	ca iti. tadvatām tat-saṅgrahād iti prabheda-	bāhyasya abhāvam āha, yam ayam vastu-dharmas
PV_03409	dr̥ṣyate 'to bhidā yadi || ekatve 'rthasya	bāhyasya dr̥ṣya-adr̥ṣya-bhidā kutaḥ | anekatve
PV_03270	cetaso tad a-bhedi kim || tasya a-viśeṣe	bāhyasya bhāvanā-tāratamyataḥ | tāratamyam ca
V1_02301	-khyātir ity aparāḥ. tasya apy a-viśeṣe 'pi	bāhyasya viśeṣāt prīti-tāpayoḥ | bhāvanāyā
SV_11425	sambandhasya vyavasthiteḥ ||229|| arthā hi	bāhyā na rūpaṃ śabdasya na śabdo 'rthānām. yena a
SV_03904	bhavanti viveka-viṣayā iti gamyate. nanu	bāhyā vivekino na ca teṣu vikalpa-pravṛttir iti
PV_03334	tad-ākārā sā asty ākāra-viśeṣiṇī | sā	bāhyād anyato vā iti vicāram idam arhati ||
V1_04303	sva-ātma-vedanam ||57|| ity antara-ślokāḥ.	bāhye 'py arthe tato '-bhedo bhāsamāna-artha-tad-
PV_03345	dr̥ṣṭam tatra api cetasām || tasmāt prameye	bāhye 'pi yuktaṃ sva-anubhavaḥ phalam | yataḥ
V1_03801	||43|| ity antara-ślokau. katham punar asati	bāhye 'rthe pramāṇa-prameya-phala-sthitiḥ. uktaṃ
PV_03341	bhavaty arthaḥ praveditaḥ || vidyamāne 'pi	bāhye 'rthe yathā-anubhavam eva saḥ | niścita-
V1_03611	pratividito bhavati. vidyamāne 'pi hi	bāhye 'rthe yathā-svasamvedanam eva artha-
V1_04304	bhāsamāna-artha-tad-dhiyoḥ | (58ab) saty api	bāhye 'rthe saha-upalambha-vedanābhyām
V3_01309	ca svarūpa-mātra-arthavat. arthavac ca. tato	bāhyena arthena arthavattvam an-iṣṭam syāt. tathā
PV_03346	na tu sann api | grāhaka-ātmā a-parārthatvād	bāhyeṣv artheṣv apekṣyate || yasmād yathā nivṛṣṭo
PV_02223	-anubandhinaḥ || tayor a-dr̥ṣṭer viṣaye na tu	bāhyeṣu yaḥ kramaḥ | na hi sneha-guṇāt snehaḥ kiṃ
HB_04102	tasmān na hetuḥ ṣaḍ-lakṣaṇa iti. hetu-	bindu -prakaraṇam ācārya-dharmakīrti-kṛtam
SV_14310	na ca etad yuktam. āvaraṇam hi darśanam	bibadhnīyān na abhigāta-ādini dravya-sāmarthyāni.
HB_03509	-viṣayaḥ. kiṃ nu vai hetur bādha-upalabdher	bibheti na bādhyāḥ, yena bādham an-ādṛtya
SV_05321	06|| na hy an-atiśayam ātmānam asya pūrva-vad	bibhrataḥ kaścīd upakārako nāma, atiprasaṅgāt.
PV_03398	manda-āvila-ādikām | pratibhāsa-bhidām arthe	bibhrad ekatra dr̥ṣyate || arthasya a-bhinna-
VN_01511	-viṣayaḥ, aṅgulī-śabdaḥ sāmānya-viṣayaḥ,	bīja -aṅkura-ādi-śabda-vad vrihy-ādi-śabda-vac ca.
SV_16118	deśa-kālayor himavad-vindhya-malaya-ādinām	bīja -aṅkura-ādinām ca sva-icchayā krama-racanā
SV_13522	pipilikānām pañktau. kāla-kṛtā vā yathā	bīja -aṅkura-ādinām. sā dvividhā api varṇeṣu na
SV_13513	a-śakyaḥ krama-viparyayaḥ kartum. yathā	bīja -aṅkura-pattra-ādinām ṛtu-samvatsara-ādinām
PV_02037	jantavaḥ | saṃsveda-ja-ādyā jāyante sarvaṃ	bīja -ātmakaṃ tataḥ || tat sva-jāty-anapekṣānām
HB_01003	bīja-ādi-vad anekānta iti cet, syād etat –	bīja -ādayo 'ṅkura-ādi-janana-svabhāvāḥ santo 'pi
V2_07803	samartha ity ukta-prāyam. nanu yava-	bīja -ādayo 'pi śāly-ānkure janye 'napekṣāḥ,
SV_09905	-hetor a-pratibandhakatvāt. nanu yava-	bīja -ādayo 'pi śāly-ānkure janye na sa-apekṣāḥ.
HB_01516	edhitaḥ kṛtam kṛtam punaḥ kārayati. tathā hi	bīja -ādy-upanyāse nirloṭhitam etat. tasmāt tat-
HB_01003	punas tad-ātmatāyām hetv-antaram apekṣeta.	bīja -ādi-vad anekānta iti cet, syād etat – bīja-
HB_02109	-upajanita-viśeṣaḥ sva-kāryam kurvan dr̥ṣṭo	bīja -ādi-vad iti. sthira-hetu-vādinah pratyaya-
PV_02258	-mātreṇa vadan na paritoṣa-kṛt | na alam	bīja -ādi-samsiddho vidhiḥ puṃsām a-janmane ||
HB_01812	pratyayatām pratipadyante, yathā taṇḍula-	bīja -ādibhya odana-aṅkura-ādi-janmani dahana-
V1_02115	a-tad-rūpa-hetu-jā a-tad-rūpāḥ, yathā śāli-	bīja -ādibhyas tat-prasavās tad-anyebhyo 'nya iti,
SV_09910	tat-svabhāva-apekṣatvān na vinaśvarāḥ. śāli-	bīja -ādinām api sa svabhāvaḥ sva-hetor iti yo na
PV_03004	-sāmānya-lakṣaṇe || a-śaktaṃ sarvam iti ced	bīja -āder aṅkura-ādiṣu | dr̥ṣṭā śaktir matā sā cet
SV_09823	keṣāñcit kvacin na avaśyam tad-bhāvo bhūmi-	bīja -udaka-sāmagryām api kadācid aṅkura-an-
V2_07711	keṣāñcit kvacin na avaśyam tad-bhāvaḥ, bhūmi-	bīja -udaka-sāmagryām api kadācid aṅkura-an-
V2_08809	tatra rūpa-bhedo 'pi, yathā tayor eva	bīja -kanda-udbhavayoḥ. tad yato yadr̥ṣam dr̥ṣtam,

V2_08805	-bhedo hetu-svabhāva-bhedāt, yathā kadali	bija-kanda-udbhavā. sphuṭam eva tādr̥ṣam bhedaṃ
SV_02325	-bhedaḥ, hetu-svabhāva-bhedāt, yathā kadali	bija-kanda-udbhavā. sphuṭam eva tādr̥ṣam loko
PV_02129	niraste sva-bale sthitiḥ || kṛpā sva-	bija-prabhavā sva-bija-prabhavair na cet |
SV_02324	tatra api tathā-abhidhāne 'py asty eva sva-	bija-prabhavāt svabhāva-bhedaḥ, hetu-svabhāva-
V2_08804	tatra api tathā-abhidhāne 'py asty eva sva-	bija-prabhavāt svabhāva-bhedo hetu-svabhāva-
PV_02129	-bale sthitiḥ || kṛpā sva-bija-prabhavā sva-	bija-prabhavair na cet | vipakṣair bādhyate cet
PV_02126	vidhāyakaḥ || yasmāc ca tulya-jātiya-pūrva-	bija-pravṛddhayaḥ | kṛpā-ādi-buddhayaś tāsām saty
SV_02510	bhrāntir iti cet. tad-darśinī iti kutaḥ. nir-	bija-bhrānty-ayogād iti cet. ta eva tad-eka-kāryā
PV_02267	puṣṭau pratipakṣa-sva-pakṣayoḥ || doṣāḥ sva-	bija-santānā dikṣite 'py a-nivāritāḥ | nityasya
PV_02256	lakṣaṇam | tasmād anādi-santāna-tulya-jātiya-	bijakam || utkhāta-mūlām kurute sattva-dṛṣṭim
V1_01901	-dharma hy eṣa yad anubhavaḥ paṭiyān smṛti-	bijam ādhatte, tādr̥ṣa-darśanād asya prabodho
PV_02236	ātmani draḍhayaty alam || ātmīya-sneha-	bijam tat tad-avastham vyavasthitam | yatne 'py
SV_04020	eka-ātmatā-pratibhāsino mithyā-vikalpasya	bijam. tam eva gr̥hṇan eṣa vikalpaḥ sva-vāsanā-
PV_02273	-dehayoḥ sthitayor api || eka-abhāvād vinā	bijam na ankurasya iva janmanaḥ | a-sambhavād
SV_02510	bhrānty-ayogād iti cet. ta eva tad-eka-kāryā	bijam, saṅkhyā-saṃyoga-kārya-dravya-ādimentsu bhūta
SV_04016	mithyā-vikalpa eva. itaretara-bhedo 'sya	bijam sañjñā yad-arthikā ||72|| yasya pratyāyana-
PV_02241	-bhede hi saktir yā eva eka-bhāvinī || sā	bijam sarva-saktinām paryāyeṇa samudbhavē | nir-
SV_09907	eṣām svabhāvo na asti yas tad-utpādanaḥ śāli-	bijasya iti tat-svabhāva-apekṣāḥ. evaṃ tarhi
V2_07805	eṣām svabhāvo na asti yas tad-utpādanaḥ śāli-	bijasya iti tat-svabhāva-apekṣāḥ. evaṃ tarhi
PV_02141	uktau janma-doṣa-samudbhavau || ātma-darśana-	bijasya hānād a-punar-āgamāḥ | tad-bhūta-bhinna-
V2_06808	yava-anūkuraḥ śāli-bijād bhavati, api tu yava-	bijāt. evaṃ śabdānām api yady arthebhyo janma
PV_03392	yadi na brūyāt pratyayāt samanantarāt ||	bijād anūkura-janma-agner dhūmāt siddhir iti idr̥ṣī
V2_06808	evaṃ bhavanti. tathā hi na yava-anūkuraḥ śāli-	bijād bhavati, api tu yava-bijāt. evaṃ śabdānām
V2_07807	-svabhāva-apekṣatvān na naśvarāḥ. śāly-ādi-	bijānām api sa svabhāvaḥ sva-hetor iti yo na tad-
SV_05802	| dhīyam vastu-pṛthag-bhāva-mātra-	bijām an-arthikām ||111|| janayanty apy a-tat-
SV_05808	iva adhyavasāntīm vastu-pṛthag-bhāva-mātra-	bijām samāna-adhyavasāyām mithyā-buddhiṃ śrutir
VN_01911	bhagavataḥ śāsanam abhyupagatāḥ. ko	buddho bhagavān. yasya śāsane bhadanta-aśvaghoṣaḥ
V1_03701	iṣṭa-an-iṣṭa-avabhāsinyaḥ kalpanā na indriya-	buddhaya iti cet, na, tatra apy a-riṣṭa-ādāv a-
PV_03448	| sukha-duḥkha-abhilāṣa-ādi-bhedā	buddhaya eva tāḥ || pratyakṣas tad-viviktaṃ ca na
PV_03198	| kiṃ na a-krama-grahas tulya-kālāḥ sarvās ca	buddhayaḥ || kāścit tās v a-krama-ābhāsāḥ
SV_07511	| teṣām vyaktiṣ v a-pūrvāsu katham sāmānya-	buddhayaḥ ||150|| vidyata eva ity avadhāraṇa-
PV_03108	sarvatas tasmin vyāvṛtti-vinibandhanāḥ |	buddhaya 'rthe pravartante 'bhinne bhinna-āśrayā
SV_14518	svabhāva eva tathā ucyate. tad etan manda-	buddhayaḥ kvacit tathā darśanād ghoṣa-mātra-
SV_06518	-viṣayāḥ proktāḥ sāmānya-gocarāḥ | śabdās ca	buddhayaś ca eva vastuny eṣām a-sambhavāt ||134||
SV_15115	vāsanā-udbhūtāḥ samāropita-gocarāḥ | jāyante	buddhayaś tatra kevalam na artha-gocarāḥ ||286||
PV_02126	-jātiya-pūrva-bija-pravṛddhayaḥ | kṛpā-ādi-	buddhayaś tāsām saty abhyāse kutaḥ sthitiḥ || na
SV_14102	bādhyate. pratyakṣam khalv apy etad yad imā	buddhayaḥ puruṣa-saṅkhyātebhyāḥ puruṣa-guṇebhyo
SV_09204	ko vacanasya niṣeddhā. na hy a-vācyam artham	buddhayaḥ samīhante. sambandhasya tu svarūpeṇa an
VN_01910	iti vayam bauddhā brūmaḥ. ke bauddhāḥ. ye	buddhasya bhagavataḥ śāsanam abhyupagatāḥ. ko
PV_03501	-niyamād iti cet sa kuto mataḥ || yugapad	buddhy-a-dṛṣṭeś cet tad eva idaṃ vicāryate |
PV_03126	| na tasmād bhinnam asty anyat sāmānyam	buddhy-a-bhedataḥ || tasmād viśeṣa-viṣayā sarvā
V1_01707	na tasmād bhinnam asty anyat sāmānyam	buddhy-a-bhedataḥ ||16|| na hi vyakty-ātmano
SV_06512	bhāsate ||131|| sāmānādhikaraṇyam syāt tadā	buddhy-anurodhataḥ | vastu-dharmasya saṃsparśo
PV_03477	| prakāśitā katham vā syād buddhir	buddhy-antareṇa vaḥ || a-prakāśa-ātmanoḥ sāmāyād
SV_00301	-dharmi-bhedena iti. bhedo dharma-dharmitayā	buddhy-ākāra-kṛto na artho 'pi, vikalpa-bhedānām
PV_03353	na jāne 'ham api idr̥ṣam || a-vibhāgo 'pi	buddhy-ātmā viparyāsita-darśanaiḥ | grāhya-
V1_03805	iyam meya-māna-phala-sthitiḥ. a-vibhāgo 'pi	buddhy-ātmā viparyāsita-darśanaiḥ | grāhya-
V3_11906	kāraṇa-antara-bhāvam gamayati ity uktam.	buddhy-ādāyo 'pi hi prāṇa-āder hetavo ghaṭa-ādau
V3_11907	-sāmarthya ātmano vyatirekaḥ. te 'pi	buddhy-ādāyo nairātmye na syur iti cet, na, tatra
V2_05613	-sarva eva ayam anumāna-anumeya-vyavahāro	buddhy-ārūḍhena dharma-dharmi-nyāyena iti. dharma
SV_00223	-sarva eva ayam anumāna-anumeya-vyavahāro	buddhy-ārūḍhena dharma-dharmi-bhedena iti. bhedo
SV_06610	bhinnam artham abhidhānāḥ katham eka-ārtha-	buddhy-āśrayāḥ syuḥ. artha-antara-abhidhāyinaś ca
SV_16514	apara iti na nyāyam. atha kutaścid atīśayād	buddhi-indriya-ādinām sa eva veti na aparāḥ.
SV_16413	tat-pratikṣepa-sādhanāny api prativyūdhāni.	buddhi-indriya-ukti-puṃstva-ādi sādhanam yat tu
SV_16415	asti na hi śeṣavato gatiḥ ||311|| yat tu	buddhi-indriya-vacana-yogāt puṃstvād iti puruṣa-
SV_05212	anekam api yady ekam apekṣya a-bhinna-	buddhi-kṛt | (103ab) na brūmo 'nekaṃ ekaṃ
V3_12603	-sambandham uparacayati ity uktam vārttike.	buddhi-kṛtā ca ghaṭanā asatsu kena nivāryate. sad
SV_04403	a-nīcīta-anya-ākāram ākāra-antara-sākāñkṣa-	buddhi-grāhyam bhinna-śabda-ārtha-upasamhāre 'py a
SV_12913	ca a-krameṇa a-pratipatteḥ kuto 'kramam eka-	buddhi-grāhyam vākyam nāma. na ca antya-varṇa-
V3_10705	syāt sarvajñāś ca. yady atra bhavato manda-	buddhi-cakṣuṣo 'nupalabdhir arthān apākuryāt,
SV_11717	sambandhasya ca vastutve syād bhedaḥ	buddhi-citratā | (236ab) sa ca ayam sambandho
PV_04132	|| a-dvayam śabala-ābhāsasya a-dṛṣṭer	buddhi-janmanaḥ | tad-ārtha-ārtha-uktr asya eva
V1_00908	bhāvam apekṣeta. artha-abhipāta-kṛte ca	buddhi-janmany abhilāpa-smṛty-antara-abhāvāt
V1_01603	vyaktir buddhir artha-ātmā iti cet, sa kim a-	buddhi-janmā buddhiṃ gamayet, pratibandha-abhāvāt.
PV_03179	ca anya-dhī-pariccheda-a-bhinna-rūpā sva-	buddhi-dhīḥ || atītam apa-dṛṣṭāntam a-līngam ca

V1_01709	yaṃ śabda 'nudhāvet. artha-nānātve hi	buddhi-nānātvaṃ dr̥ṣṭaṃ bhūta-ḡaṇa-vat. tad-a-
PV_03348	eva iṣṭā yato 'rtha-ātmā na dr̥ṣyate | tasyā	buddhi-niveśy-arthaḥ sādhanam tasya sā kriyā ||
SV_04222	-an-aṅgatvād iti pratipādayiṣyāmaḥ. te 'rthā	buddhi-niveśinas tena samānā iti gr̥hyante,
V2_05701	-dharmi-nyāyena iti. dharmadharmitayā bhedo	buddhi-parikalpito na artho 'pi, vikalpa-bhedānām
SV_03825	tad eṣāṃ buddhi-pratibhāsam anurundhānaiḥ	buddhi-parivartinām eva bhāvānām ākāra-viśeṣa-
SV_03207	'pi kuṇapa-kāminī-bhakṣya-vikalpāḥ. tatra	buddhi-pāṭavaṃ tad-vāsanā-abhyāsaḥ prakaraṇam ity
V3_09507	api, yādṛṣāṃ prāsāda-ādi-bhedeṣv anuvrttimad	buddhi-pūrvakam dr̥ṣṭaṃ yad-dr̥ṣṭer a-kriyā-darśino
V3_09209	-samsthāna-viśeṣa-ādayo 'cetanatva-viśiṣṭa-	buddhi-pūrvakatva-ādi-sādhanā buddhi-bhuvana-
SV_10103	liṅgini, yathā uktaṃ prāk. pravṛtter	buddhi-pūrvatvāt tad-bhāva-anupalambhane |
V2_07305	evam ity a-pratiṣedhaḥ sarvatra. pravṛtter	buddhi-pūrvatvāt so 'pravṛtti-phalo mataḥ | (51ab
SV_11013	-anumeyāḥ syuḥ. vyavahārās ca prāyaśo	buddhi-pūrvam anyathā api kartuṃ śakyante, puruṣa
V2_06701	-anumeyāḥ syuḥ. vyavahārās ca prāyaśo	buddhi-pūrvam anyathā api kartuṃ śakyante, puruṣa
SV_06509	śabda eka-ādhāro vyāghātāt. yathā-varṇite tu	buddhi-pratibhāsa-āśraye na doṣa iti. vicchedaṃ
V1_03310	pratipatteḥ. tad-a-viśeṣe 'py eṣa viśeṣo	buddhi-pratibhāsa-kṛta iti tasya eva prāmāṇyam
SV_08623	sarva-arthān manyate, tasya ayam artheṣu	buddhi-pratibhāsa-bhedo viruddha-dharma-adhyāsaś
SV_03505	-viśaya uktaḥ. tatra anapekṣita-bāhya-tattvo	buddhi-pratibhāsa-vaśād eko 'neka-vyāvṛttaḥ
SV_04323	adhyāhāre na vastu-viśayaḥ śabdaḥ syāt.	buddhi-pratibhāsa-viśayatve ca sarvaṃ tathā eva
SV_03825	iva kenacid rūpeṇa pratibhānti, tad eṣāṃ	buddhi-pratibhāsam anurundhānaiḥ buddhi-
SV_04401	-ākṣepāt tad-anya-vaiarthyaṃ ca na syāt.	buddhi-pratibhāsayā nir-vastukatvād vastu-
SV_12827	varṇa-rūpa-a-saṃsparśināś ca eka-	buddhi-pratibhāsināḥ śabda-ātmano 'pratibhāsanāt,
PV_03410	-bhidā kutaḥ || māndya-pāṭava-bhedena bhāso	buddhi-bhidā yadi | bhinne 'nyasminn a-bhinnasya
V3_09210	-viśiṣṭa-buddhi-pūrvakatva-ādi-sādhanā	buddhi-bhuvana-ādīnām vyākhyātāḥ. tatra api hi
PV_02090	ādi-yogaś ca viruddha upacārataḥ | iṣṭāś ced	buddhi-bhedo 'stu pañktir dīrghā iti vā katham ||
SV_11327	sva-nidāna-ābhāsinam arthaṃ sūcayati iti	buddhi-rūpa-vāg vijñāptyor janya-janaka-bhāvaḥ
V1_02410	saṃvedano 'nyā saṃvit. a-saṃvedanaṃ sārūpyam	buddhi-lakṣaṇam ity anyasya api tat-sa-rūpasya
V1_01614	-anukārāt, rasa-buddhi-vad gandhasya cakṣur-	buddhi-vac ca rūpasya. ākāra-arpaṇa-kṣamaṃ hi
PV_02208	|| vyāvṛttau pratyaya-apekṣam a-dr̥ḍhaṃ sarpa-	buddhi-vat | prabhāsvaram idaṃ cittam prakṛtyā
PV_03005	| sāmānya-lakṣaṇe 'dr̥ṣṭeś cakṣū-rūpa-ādi-	buddhi-vat || etena samaya-ābhoga-ādy-antar-aṅga-
V1_01614	tad-bhāva-abhāvayor an-anukārāt, rasa-	buddhi-vad gandhasya cakṣur-buddhi-vac ca rūpasya.
SV_06019	-tad-dhetūmś ca vibhajya pratyeti. tasya tad-	buddhi-vartino bhāvān bhāto hetutayā dhīyaḥ | a-
V1_00503	na ca śarīram eva buddhiḥ, tat-siddhāv api	buddhi-vikalpe saṃśayāt. na enam anya-
SV_14113	syād ānupūrvī iti. sā ca katham apauruṣeyī.	buddhi-viṭhapana-pratyupasthāpanāt. api ca,
SV_06317	rūpaḥ. rūpavattvena tv asya darśanaṃ kevalam	buddhi-viplava eva. tena eva a-paramārtho 'sāv
SV_06502	vastu-balena akhile gatih syāt, śabdānām	buddhi-viplava-viśayatvāt. tatra ca a-vastuni
SV_06223	ity asau | a-rūpo rūpavattvena darśanaṃ	buddhi-viplavaḥ ||127|| niveśyamāno 'py eṣa śabda
V1_02508	kriyantām. a-pratyakṣā saṃvit pratyakṣo	buddhi-vivarta iti cet, pratyakṣo viśaya-
PV_03279	|| bhinna-ābhaḥ sita-duḥkha-ādir a-bhinno	buddhi-vedane | a-bhinna-ābhe vibhinne ced bheda-
V1_02612	||26|| bhinna-ābhaḥ sita-duḥkha-ādir a-bhinno	buddhi-vedane | a-bhinna-ābhe vibhinne ced bheda-
PV_02142	śeṣam a-kleśa-nir-jvaram || kāya-vāg-	buddhi-vaigūnyam mārga-ukty-a-paṭutā api vā | a-
SV_11923	-grahaṇāt. eka-varṇa-grahaṇa-kāle ca aneka-	buddhi-vyatikramāt. kṣaṇikatvād buddhīnām.
VN_00518	asad-vyavahāra iti idaṃ tan-nimittam ucyate.	buddhi-vyapadeśa-arthakriyābhyāḥ sad-vyavahāro
VN_00906	tantv-ādiṣv arthakriyā-bhedaḥ. etena	buddhi-vyapadeśa-bheda-a-bhedau vyākhyātau. tatra
VN_00814	na rūpa-ādibhyo 'nyo ghaṭaḥ. evaṃ tāvan na	buddhi-vyapadeśābhyāṃ sattā-vyavahāraḥ sattā-bheda
VN_00601	nivṛttāv api saṃśayāt. na ca sarve	buddhi-vyapadeśās tad-bheda-a-bhedau vā vastu-
PV_02073	-ātmā cet tasya kaḥ sthāpakāḥ paraḥ ||	buddhi-vyāpāra-bhedena nirhāsa-atīśayāv api |
V1_01715	anyatra tato na an-upalakṣaṇam | (17ab) a-	buddhi-śabda-anvaya-bhājo hi bhedaṃ ayaṃ sāmānya-
VN_00809	pratyakṣatām ca svī-kartum icchati. etena	buddhi-śabda-ādayo 'pi vyākhyātā yadi tais tat-
SV_06907	āropya tad-vyavacchedena vyapadeśaḥ kriyate.	buddhi-samīhā sandarśita-vibhāgatvāt sarvasya
V1_01511	avadheya-vacaso loke. artha-jñānaṃ ca nāma	buddhi-sādhanam pratyeti na buddhim iti
PV_02227	syāc ced ahi-daṣṭa-aṅga-hāni-vat || ātmīya-	buddhi-hānyā atra tyāgo na tu viparyaye |
SV_15810	hi vaktuḥ kaścid anyas tad-bhāvo 'nyatra tad-	buddhi-hetutvāt. para-upādhi-buddhiḥ śrotur na
HB_03202	vyavasthāpayati, tasya anvaya-vyatireka-	buddhi-hetutvena eva sāphalyāt. tad-vyatirikta-a-
SV_15808	a-śrūyamāṇe 'vyakta-vyapadeśāt. tatra yadi	buddhi-hetur vaktā syāt tat tulyam śrotary api
PV_03188	cet prāg eva syād a-bhedataḥ | anyo 'kṣa-	buddhi-hetuś cet smṛtis tatra apy an-arthikā ||
V1_01112	-akṣa-a-gocaravataḥ | spr̥ṣāto 'py asti sā	buddhiḥ (10abc) ko hi indriya-a-viśayasya
SV_05419	tarhi na bhinneṣv artheṣv arpita-tad-ākāra	buddhir a-bhinna-pratibhāsinī syāt. na vai
V1_02407	-abhyāsa-viśeṣāt tad-ātma-atīśaya-siddheḥ.	buddhir atīśayavatī na saṃvedanam iti cet, kā
PV_03275	cet | muktavā adhyakṣa-smṛta-ākārām saṃvittim	buddhir atra kā || tāṃs tān arthān upādāya sukha-
V1_01503	iḥā-vaśena udaya-astamaya-ayogāc ca.	buddhir atra vivarteta, sā ca a-pratyakṣā vivṛttā
V1_02408	atīśayavatī na saṃvedanam iti cet, kā iyaṃ	buddhiḥ. adhyavasāyaḥ. kim idaṃ saṃvedanam.
SV_03426	vai kiñcit sāmānyam nāma asti. śabda-āśrayā	buddhir anādi-vāsanā-sāmarthyād a-saṃsr̥ṣṭān api
SV_04329	kṛtvā vyavahāre sarvathā sa eva kiṃ na	buddhir anuvidhīyate. eka-śabda-pramāṇena viśayī-
V1_02602	taṃ ca eka-rūpam eva paśyāma iti na anyā	buddhir anyo 'nubhavaḥ. saṃsargād a-vibhāgaś ced
V1_01602	tad-upādhiḥ so 'py asiddha eva. na vyaktir	buddhir artha-ātmā iti cet, sa kim a-buddhi-janmā
V1_01404	pratyakṣā eva sarva-prāṇinām indriya-	buddhir iti kim atra anyena sādhanena. na ca imāḥ

SV_05507 eva vyaktayaḥ. kathaṃ tāsṃ a-bhinna-ākārā
V3_10309 vibhāgaḥ. ekasya hi rūpam anyatra a-pāsyanti
SV_03914 na eva pratipattiḥ. kevalam a-bhinna-ākārā
SV_07517 anyatra darśana-a-sambhavāt | (151ab) sā hi
PV_03208 ekatvaṃ na yujyate | sā eva tāvat kathaṃ
V1_03608 svasamvit phalam iṣyate | (41ab) yeṣāṃ
V1_01601 vyakto viṣaya iti cet, nanu sā vyaktir
V3_12602 kaścid dharma-dharṃi-bhāvaḥ, kevalam
PV_03046 etad vibhāvvyate || yā apy a-bheda-anugā
SV_08908 -antara-upakṣeṣeṇa tatra kim iti dvi-mukha-
SV_03817 paramārthena yathā saṅkalpitaṃ tayā ||70||
PV_03194 sa sāmānyam tatra ca akṣa-dhiḥ | sāmānya-
PV_03495 -atyaya-kālas ca kālo 'lpīyān kṣaṇo mataḥ |
V3_12001 pūrvaḥ sabhāga-avasthā-bheda upādāna-hetuḥ,
PV_02229 keśa-ādiṣu kalevarāt || cyuteṣu sa-ghṛṇā
V1_00503 prāmānye vṛtti-vaiphalyāt. na ca śarīram eva
HB_03115 -avasthā-niyataṃ tad-ātmanā upalabhamānā
PV_03334 uktaṃ syāt sa bāhyo 'rtho 'nubhūyate || yadi
V1_02504 tasmān na caitanyād anya-atīśayavati
SV_15918 tadvān prayoktā syāt. tat-prasūtā tad-viṣayā
SV_15911 ||299|| na brūmaḥ sarvā śabda-prabhavā
SV_14027 pratīta-anumitaiḥ samam ||267|| yadi vyaktir
SV_07618 yadi tatsv asatsu vā bhāveṣu sāmānya-
PV_02042 kāya-āśritaṃ manaḥ || yady apy akṣair vinā
PV_03039 -ādi-śrutim janaḥ || śabdebhyo yādṛśī
PV_03427 artha-pratibhāsa-vat | buddheś ca grāhikā
SV_15116 artha-gocarāḥ ||286|| svalakṣaṇa-viṣayā hi
V2_09009 -vārttike nirṇītaḥ. tam asya svabhāvaṃ manda-
SV_04411 aṃśena dharma-dharṃiṇor bhedād bhedavati iva
SV_03918 bhūtaṃ kiñcit sāmānyam nāma asti, yathā iyaṃ
V1_01414 -kalpanām indriya-jñāne pratihanti. na vai
SV_04911 jāti-grahaṇe 'pi sambandhāc chliṣṭa-ābhāsā
PV_03477 -a-prasiddhitaḥ | prakāśitā kathaṃ vā syād
V3_09508 dṛṣṭam yad-dṛṣṭer a-kriyā-darśino 'pi kṛta-
V1_00908 ca upayuktatvān na asya an-upakāriṇo
SV_05619 -saṃsargo 'sti iti. tatra saṃsṛṣṭa-ākārā
SV_05007 tathā pratiyeta. sattve vā sad-artha-grāhiṇī
PV_03059 -anurodhena pramāṇatvaṃ vyavasthitam ||
V3_06011 -pratyayam antareṇa api bhavaty abhāva-
PV_03224 ṛte na anyā grāhyatā nāma kācana | tatra
V3_00109 sādhanam, yathā – a-cetanāḥ sukha-ādāyo
SV_06102 bhede niyuñkte. taṃ tasyāḥ pratipadyamānā
PV_03076 -anityatā na pratiyate | pramāṇam anyat tad
SV_15905 99ab) na hi manasā dhyāyato 'pi mantra-ābhāsā
SV_15810 'nyatra tad-buddhi-hetutvāt. para-upādhi-
PV_03429 saṃvedanam sarva-sadrśānām parasparam |
SV_02507 -viṣayāḥ, bhūta-vat. tad-ātmānam eva hi
SV_02107 -hetor eva tathā-utpatteḥ paśyann api manda-
PV_03496 -vicchinna-avabhāsini | vicchinna apy anyayā
V1_01506 -ātmano vikalpasya. sukha-ādi-saṃvedanam ca
SV_15803 yato 'bhivyañjakaḥ prayoktā syāt. vyaktiś ca
V1_01105 pratisaṅkhyānena nivartayitum, na indriya-
SV_05117 -vad an-anvayāt. api ca, parasya api na sā
V1_04307 (58c) viṣaya-jñāna-rūpābhyām ato dvi-rūpā
SV_07527 tato na a-vyatirekiṇaḥ sāmānyād anvayinī
PV_03228 guṇa-āder bhedakasya ca | a-grahād eka-
SV_04924 janayanti. anyathā na bheda-saṃsargavati
PV_03479 || tathā-abhyupagame buddher buddhau
SV_06423 prāg yathā saṃsṛṣṭa-bāhya-adhyātmika-bhedā
PV_02247 kathaṃ | parāpara-prārthanāto vināśa-utpatti-
PV_02040 | kaścin nimitam akṣāṇām tasmād akṣāṇi
SV_06525 ekam an-aṃśam vastu kathaṃ bhinna-ākārābhir
SV_00819 ekānta-a-sāmarthyāt, yathā deha-indriya-
V3_08310 -a-darśane 'pi śeṣavat, yathā deha-indriya-
SV_06007 kiñcit paśyato 'nyatra tad-ākāra-vivekiṇiṃ

buddhir iti tulyam codyam. na tulyam tatra a-
buddhir idam asmād vibhaktam iti pratyeti. tad a-
buddhir utpadyate. tasyāḥ ka āśraya ity anya-
buddhir eka-bhāvinī vyakty-antaram evam āskanded
buddhir ekā citra-avabhāsini || idam vastu-bala-
buddhir eva upadarśita-grāhya-grāhaka-ākārā
buddhir eva. tad-upādhiḥ so 'py asiddha eva. na
buddhir evam-sambandham uparacayati ity uktaṃ
buddhiḥ kācid vastu-dvaye kṣaṇe | saṅketena vinā
buddhiḥ kriyate. tasmād yo 'sya ātmā an-anya-
buddhiḥ khalu tad-anya-vyatirekiṇaḥ padārthān
buddhiś ca avaśyam vikalpena anubadhyate || artha
buddhiś ca kṣaṇikā tasmāt kramād varṇān
buddhiś ca pratyaya ity etāvato 'yam ātma-bhāvo
buddhir jāyate 'nyatra sa-sprhā | samavāya-ādi-
buddhiḥ, tat-siddhāv api buddhi-vikalpe saṃśayāt.
buddhiś tathātva-pracyutim asya vyavacchinatti.
buddhiś tad-ākārā sā asty ākāra-viśeṣiṇī | sā
buddhiḥ. tad-rūpa-vyatirekeṇa buddher an-
buddhiś tad-vyaktiḥ. tad-āśrayaḥ prayoktā iti.
buddhiś tad-vyaktir iti. yā tu tad-viṣayā sā
buddhiś tadā ānupūrvī vākyam. tasyā apauruṣeyatva
buddhir na iyaṃ arthavati kevalam viplava eva iti
buddhir na tāny api tayā vinā | tathā apy anyonya
buddhir naṣṭe 'naṣṭe 'pi dṛṣyate | tādrśy eva
buddhir nityam antar-mukhā ātmani || yo yasya
buddhir niyamena tad-yogyatā-upasthāpana-
buddhiḥ paśyann api na vyavasyati sattā-
buddhiḥ pratibhāti. na vastu-bhedāt, yathokta-
buddhiḥ pratibhāti, yasmād vyaktayo na anuyanty
buddhiḥ pratyakṣā, yena indriya-jñānasya vikalpa-
buddhiḥ pravartayati iti cet. tadā na jātir na
buddhir buddhy-antareṇa vaḥ || a-prakāśa-ātmanoḥ
buddhir bhavati, yadi tādrśam syāt, sarva eva
buddhir bhāvam apekṣeta. artha-abhipāta-kṛte ca
buddhir bhrāntir eva. tāṃ tu bhedinaḥ padārthāḥ
buddhir bhrāntir na syāt. abhūta-ākāra-samāropād
buddhir yatra artha-sāmarthyād anvaya-vyatirekiṇī
buddhiḥ, yathā santamase hasta-sañcāreṇa. na,
buddhir yad-ākārā tasyās tad grāhyam ucyate ||
buddhir vā, utpatter anityatvād vā, rūpa-ādi-vad
buddhir vikalpikā bhrānti-vaśād eva eka-**buddhir**
buddhir vinā liṅgena sambhavāt || viśeṣa-dṛṣṭe
buddhiḥ śabda-śravaṇād ṛte. tataḥ śabda-prabhavāt
buddhiḥ śrotur na vaktur iti viśeṣa iti cet. kaḥ
buddhiḥ sa-rūpā tad-vic cen na idāniṃ vit
buddhiḥ saṃsṛjanti sāmānya-viṣayā pratibhāsate.
buddhiḥ sattā-upalambhena sarvadā tathābhāva-śānkā
buddhiḥ sarvā syād vitatha-arthikā || ghaṭanam
buddhiḥ. sā ca parokṣā iti na anugraha-upaghātau
buddhiḥ sā yasmāt sa phalair yadi yujyate | syāc
buddhiḥ, sāmagrī-sākalye 'pi vinivartya go-
buddhiḥ sāmānyād eva kevalāt ||99|| na hi paro
buddhiḥ siddhā bhavati. yadi bhāsamāno viṣaya-
buddhiḥ syāt. na api vyatirekiṇaḥ tasya kvacid an
buddhiḥ syāt paśyato 'pi parāparam || guṇa-ādi-
buddhiḥ syāt, yathā daṇḍiṣu. na hi tatra eka-
buddhiḥ sva-vedikā | siddhā anyathā tulya-dharmā
buddhiḥ svam eva ābhāsam vyavahāra-viṣayam
buddhitaḥ || indriya-ādeḥ pṛthag-bhūtam ātmānam
buddhitaḥ || yādṛśy ākṣepikā sā āsit paścād apy
buddhibhir viṣayī-kriyate, ākāra-bheda-āśrayatvād
buddhibhyo rāga-ādy-anumānam. ātma-ātmiya-
buddhibhyo rāga-ādy-anumānam. ātma-ātmiya-
buddhim anubhavatas tato 'nyad iti yathā-

V1_01106	-buddhiḥ, sāmāgrī-sākalye 'pi vinivartya go-	buddhim āsvam api kalpayato gor darśanāt. na api
V1_01511	-jñānaṃ ca nāma buddhi-sādhanam pratyeti na	buddhim iti ślāghaniya-prajñā devānām-priya iti.
PV_02040	ca dr̥śyate || tasmāt sthity-āśrayo buddher	buddhim eva samāśritaḥ | kaścin nimittam akṣāṇām
SV_05118	eva kevalāt ||99|| na hi paro 'py enām	buddhiṃ kevala-sāmānya-bhāvinīm vaktum arhati.
V1_01603	artha-ātmā iti cet, sa kim a-buddhi-janmā	buddhiṃ gamayet, pratibandha-abhāvāt. artha-
SV_09501	yatra eva svayaṃ dr̥śyate tatra eva agni-	buddhiṃ janayati. tatra ca sādhya-nirdeśena na
V3_07404	- yatra eva svayaṃ dr̥śyate, tatra eva agni-	buddhiṃ janayati. tatra sādhya-nirdeśena na
SV_07513	hi padārthaḥ sva-sāmarthyena anyatra	buddhiṃ janayan svarūpa-anukāriṇīm tat-sambandham
SV_06214	tasmāt sarva eva śabda-prayogaḥ kutaścid	buddhiṃ nivartya kvacin niveśana-arthaḥ, tat-
SV_06118	kasyacit kutaścin nivartayet pravartayed vā,	buddhiṃ yathā-bhūta-anujñānāt sarva-vyavahāreṣu
SV_05809	bhāva-mātra-bijām samāna-adhyavasāyām mithyā-	buddhiṃ śrutir janayanty api tad-anya-parihāra-
PV_03045	tad apeksyate | na saṅketam na sāmānya-	buddhiṣv etad vibhāvvyate || yā apy a-bheda-anugā
PV_03393	tad-rūpa-nirbhāsas tathā-niyata-saṅgamāḥ |	buddhīr āśritya kalpyeta yadi kiṃ vā virudhyate ||
SV_10821	ādi-sukha-duḥkha-nimitta-upalakṣaṇa-rāga-ādi-	buddhīnām. a-tathā-abhimatānām ca a-pratyakṣatā,
SV_14107	iti vakṣyāmaḥ. tata eva puruṣa-kāryatā	buddhīnām anumeya-anvaya-vyatireka-liṅgatvād
V1_02005	bhāva-virodhāś ca sarvāsām tad-artha-hetūnām	buddhīnām, anyair a-kārya-bhedasya apekṣa-ayogād
SV_11923	ca aneka-buddhi-vyatikramāt. kṣaṇikatvād	buddhīnām. kṣaṇasya eka-parama-aṇu-vyatikrama-
PV_02176	rāga-āder niyamo na vā || sarvadā sarva-	buddhīnām janma vā hetu-sannidheḥ | kadācid
V3_11909	anyeṣām eva sāmārthya-darśanāt. cakṣur-ādi-	buddhīnām tāvad yathāsvam indriya-viṣayau hetū.
PV_03234	jñānayo rūpa-bhedataḥ || eka-arthatve 'pi	buddhīnām nānā-āśrayatā sa cet | śrotr-ādi-
SV_14101	vākyam. tasyā apauruṣeyatva-prasādhane	buddhīnām puruṣa-guṇatva-abhyupagamāt samayo 'sya
PV_03493	-vicchinna-adhiropāṇam | na akṣāt sarva-akṣa-	buddhīnām vitathatva-prasaṅgataḥ || sarva-antyo
PV_03500	'sati san-nyāye vicchinna iti tat kutaḥ |	buddhīnām śakti-niyamād iti cet sa kuto mataḥ ||
PV_03491	syād dīrgha-dhī-smṛtiḥ || pṛthak pṛthak ca	buddhīnām samvittau tad-dhvani-śruteḥ | a-
PV_03391	hetu-bheda-anumā bhavet || abhāvād akṣa-	buddhīnām satsv apy anyeṣu hetuṣu | niyamaṃ yadi
SV_10906	āpta-vāda-avisamvāda-sāmānyād anumānatā |	buddher a-gatyā abhihitā parokṣe 'py asya gocare |
V3_04001	sambandhy-antara-abhāvāc chabala-abhāsāyā	buddher a-dr̥ṣṭeḥ, tasya eva pratikṣepe virodhaḥ,
SV_14025	-virodhād anye 'pi nitya-hetavo vācya-doṣāḥ.	buddher a-puruṣa-āśraye | bādḥā abhyupeta-
V1_04308	siddhā bhavati. yadi bhāsamāno viṣaya-ākāro	buddher a-bhinnaḥ, tato bhinnam asti iti kutaḥ.
PV_03074	|| tac ca na indriya-śakty-ādāv akṣa-	buddher a-sambhavāt | abhāva-pratipattau syād
SP_00014	janaḥ || darśana-a-darśane muktāv kārya-	buddher a-sambhavāt | kārya-ādi-śrutir apy atra
PV_03036	abhāvena yā paṭa-ādaḥ na vidyate ||	buddher a-skhalitā vṛttir mukhya-āropitayoḥ sadā |
V1_02505	-atiśayavatī buddhiḥ. tad-rūpa-vyatirekeṇa	buddher an-upalakṣaṇāt ||24|| ekam eva idaṃ
V1_03511	-grāhaka-lakṣaṇa-vaidhuryāt. tasmād ātmā eva	buddher anubhavaḥ. sa ca na anyasya kasyacit.
V1_01604	abhāvāt. artha-ātmanaś ca sādḥāraṇatvād anya-	buddher apy anumāna-prasaṅgaḥ. siddhe 'pi hi
PV_02245	-ādaḥ vihānitaḥ | tata eva ca na ātmīya-	buddher api guṇa-ikṣaṇam || kāraṇam hiyate sā api
PV_03529	-lakṣaṇād anyas tad-bhāva-niyamo 'sya kaḥ ||	buddher api tad asti iti sā api tattve
PV_03271	na pṛti-paritāpayoḥ || sukha-ādy-ātmatayā	buddher api yady a-virodhitā | sa idānīm katham
SV_14112	a-tad-rūpeṣu tad-rūpa-samāropa-pratibhāsinyā	buddher ayaṃ vibhramaḥ syād ānupūrvī iti. sā ca
V1_01509	katham ātmany anvīyāt. a-jñāte 'rthe	buddher asiddhes taj-jñāne 'numānād anveti iti
SV_04511	pāramārthikāḥ | rūpam ekam anekam ca teṣu	buddher upaplavaḥ ||87|| bhedas tato 'yaṃ bauddhe
V1_00902	-phalaḥ syāt. ataś ca yaḥ prāg a-janako	buddher upayoga-a-viśeṣataḥ | sa paścād api (6abc'
PV_04270	-upalambha-anubhavād idaṃ na upalabhe iti |	buddher upalabhe vā iti kalpikāyāḥ samudbhavaḥ ||
V3_05812	-upalambha-anubhavād idaṃ na upalabhe iti |	buddher upalabhe vā iti kalpikāyāḥ samudbhavaḥ ||4
SV_04003	guṇa-sāmānyānām rūpa-saṅkara iti. evaṃ tarhi	buddher eva pratibhāso jñāna-rūpatvāt san eva
PV_03531	grāhyam a-grāhyatām vrajet | rūpa-ādi-	buddeḥ kiṃ jātam paścād yat prāṇ na vidyate ||
SV_09020	pratipadya saṃharet. eka-rūpa-saṃsargiṇyāḥ	buddeḥ kvacit pratiniyamāt tat-pratibhāsa-bheda-
SV_11109	tasmān na punar doṣa-utpattiḥ. yatne 'pi	buddher guṇa-pakṣa-pātena pratipakṣa eva yatna-
PV_03427	ca taj-jñānaṃ bhāty artha-pratibhāsa-vat |	buddeḥ ca grāhikā buddhir nityam antar-mukhā
PV_02137	abhyasyatas tatra guṇa-doṣāḥ prakāśatām |	buddeḥ ca pāṭavād dhetor vāsanatāḥ prahiyate ||
PV_03525	saṃskārato yadi | niyamaḥ sa kutaḥ paścād	buddeḥ ced astu sammatam || na grāhyatā anyā
PV_03074	a-sambhavāt | abhāva-pratipattau syād	buddher janma a-nimittakam || svalakṣaṇe ca
PV_02211	viparyayaḥ || na bādḥā yatnavatve 'pi	buddeḥ tat pakṣa-pātataḥ | ātma-graha-eka-
SV_11028	viparyayaḥ || na bādḥā yatnavatve 'pi	buddeḥ tat-pakṣa-pātataḥ ||221 | na hi svabhāvo
SV_04408	-bheda-antareṇa dharmā-śabdena saṅcodya	buddeḥ tathā-pratibhāsanād vyatiriktaṃ dharmam
SV_11928	apy anekam pada-ādi. a-bheda-pratibhāsanād	buddeḥ tad-anekatvasya niṣeṣyamānatvāc ca. tan
SV_03317	gotvam asya śūklam iti. tan-mātra-viśeṣeṇa	buddeḥ tad-āśraya-bhūtāyā ekatvena a-
PV_04254	'tha dravātā katham | a-bhinnā ity ucyate	buddeḥ tad-rūpāyā a-bhedataḥ || tadvad bhede 'pi
PV_02265	a-sāmārthye tasya dikṣā-ādy-anantaram | atha	buddeḥ tadā abhāvān na syuḥ sandhīyate malaiḥ ||
PV_03073	vā tadvataḥ katham || a-prāmāṇye ca sāmānya-	buddeḥ tal-lopa āgataḥ | pretya-bhāva-vad akṣaiś
SV_04307	-antara-samāropād dipa-prabhāyām iva maṇi-	buddeḥ tena na vikalpa-viṣayeṣv artheṣv
PV_02266	tadā abhāvān na syuḥ sandhīyate malaiḥ ||	buddeḥ teṣām a-sāmārthye jīvato 'pi syur a-
PV_02034	upāsmāhe || sādhanam karuṇā-abhyāsāt sā	buddher deha-saṃśrayāt | asiddho 'bhīyāsa iti cen
PV_03005	astu yathā tathā || sā asti sarvatra ced	buddher na anvaya-vyatirekayoḥ | sāmānya-lakṣaṇe
PV_02264	-utpatter bhāva-abhāva-anuvṛttitaḥ || dr̥ṣṭam	buddher na ca anyasya santi tāni na yanti kim |

PV_03363	-sādharmya-dṛg-ādis taimira-ādi-vat || tatra	buddheḥ paricchedo grāhaka-ākāra-sammataḥ |
SV_12704	-ādi-pratibhāsaṃ muktṛvā anyam pratibhāsaṃ	buddheḥ paśyāmaḥ, dvitīya-varṇa-pratibhāsa-vat.
SV_06113	niveśanāya arthe vinivartya kutaścana |	buddheḥ prayujyate śabdā tad-arthasya
PV_02040	bhaṅgaś ca dṛśyate || tasmāt sthity-āśrayo	buddher buddhim eva samāśritaḥ | kaścin nimittam
PV_03479	svayam eva prakāśate || tathā-abhyupagame	buddher buddhau buddhiḥ sva-vedikā | siddhā
PV_03148	netra-gocare | pratibhāsa-dvaya-abhāvād	buddher bhedaś ca dur-labhaḥ || samavāya-a-grahād
PV_03254	ca teṣāṃ eva viśeṣataḥ | tasyā eva yathā	buddher māndya-pāṭava-saṃśayāḥ || yasya arthasya
VN_00519	viparyaye ca asad-vyavahāra itī cet, bhavati	buddher yathokta-pratibhāśayāḥ sad-vyavahāraḥ,
PV_03223	sañjāta-atiśayāḥ sakṛt | bhavyeḥ kāraṇam	buddher yadi nāma indriya-ādi-vat || hetu-bhāvād
V1_01513	-prajñō devānām-priya itī. na artha-jñānam	buddher liṅgam, kiṃ tarhi indriya-arthāḥ itī cet,
PV_03253	janma-a-janma vā kvacit | dṛṣṭam sukha-āder	buddher vā tat tato na anyataś ca te || sukha-
PV_03469	tulya-kāraṇa-janmanaḥ | tasya bhedaḥ kuto	buddher vyabhicāry-anya-jaś ca saḥ | rūpa-ādīn
PV_03468	itī syāt sva-dhī-gatiḥ || tasmād anumitir	buddheḥ sva-dharma-nir-apekṣiṇaḥ | kevalān na
PV_02026	viśeṣeṇa vinā viśaya-indriya-saṃhatiḥ |	buddher hetus tathā idaṃ cen na tatra api
PV_03528	grāhya-lakṣaṇe || sāksān na hy anyathā	buddhe rūpa-ādir upakāraḥ | grāhyatā-lakṣaṇād
V1_01607	ca pratibhāti itī. śabdena a-vyāpṛta-akṣasya	buddhāv a-pratibhāsanāt | arthasya dṛṣṭāv iva tad
SV_06515	sa hi tatra itī na eka-vastv-abhidhāyini |	buddhāv a-bhāsamānasya dṛśyasya abhāva-niścayāt ||
SV_05824	apī tad-vyavaccheda-rūpasya a-parijñānāt,	buddhāv an-ārūḍhe 'rthe na saṅketāḥ śakyata ity
V1_00907	-apāye 'pi netra-dhīḥ ||6|| arthasya sāksād	buddhāv an-upayogāt smṛti-prabodhe ca
PV_03476	syād ātmany a-darśanāt || sambandhasya mano-	buddhāv artha-liṅga-a-prasiddhitaḥ | prakāśitā
SV_06906	-ādi-śabdeṣu yathā-kalpanam samīhita-ākāram	buddhāv āropya tad-vyavacchedena vyapadeśaḥ
SV_09206	-abhidhānam uktam. abhidhāne sambandhitvena	buddhāv upasthānāt. yathā-abhiprāyam a-pratītiḥ.
SV_10618	-vikalpa-pratibhāsy artho 'pahnūyate. tasya	buddhāv upasthāpanāya śabda-prayogāt. tad-abhāve
V3_06906	-vikalpa-pratibhāsy artho 'pahnūyate, tasya	buddhāv upasthāpanāya śabda-prayogāt, tad-abhāve
SV_03425	-an-anugamād anya-vyāvṛttiḥ sāmānyam, tad-	buddhau tathā pratibhāsanāt. na vai kiñcit
SV_11720	ity uktam. sa ca ayam aindriyaḥ san sva-	buddhau tad-anya-vivekinā a-pratibhāsamāno rūpeṇa
PV_02091	svarūpataḥ | abhilāpāc ca bhedenā rūpaṃ	buddhau na bhāśate || śabda-jñāne vikalpena vastu
SV_02512	bhūta-ādiṣv abhāvāc ca. tan na tathā sāmānya-	buddhau niveśa-abhāvāt sāmānyam anyat. sati vā
SV_12919	-viśeṣam antareṇa vibhāvante. a-kramāyām	buddhau paurvāparya-abhāvāt. teṣāṃ tat-kṛtaḥ pada
PV_02002	-nivedanāt || vakṛ-vyāpāra-viśayo yo 'rtho	buddhau prakāśate | prāmānyam tatra śabdasya na
SV_03922	anyac ca na tābhyo vyatiriktaṃ kiñcit tathā	buddhau pratibhāty a-pratibhāsamānam ca katham
SV_04404	bhinna-śabda-artha-upasaṃhāre 'py a-bhinnaṃ	buddhau pratibhāti itī sāmānya-viśeṣaṇa-viśeṣya-
PV_03479	eva prakāśate || tathā-abhyupagame buddher	buddhau buddhiḥ sva-vedikā | siddhā anyathā tulya
V1_01502	upayann apayamś ca kva antar-bhāvātām arthe	buddhau vā. na arthe, adhyātmaṃ parisyandād ihā-
SV_06024	-vikalpa-kāraṇānām anvayāt tad-draṣṭur	buddhau viparivartamānāms taj-jñāna-hetutayā tad-
SV_09302	bhedair bhinneṣv iva pratibhātsu	buddhau vivekeṣu upalayanād bhinna-viśaya eva.
V1_01609	-viśayam, a-vyāpṛta-indriyasya darśana-vad	buddhau śabdena a-pratibhāsanāt. na hi sa śabda-
VN_00807	yad an-ātma-rūpa-vivekena svarūpasya	buddhau samarpaṇam. ayam punar ghaṭo 'mūlya-dāna
SV_03724	na sambhavati. na vai tad eva rūpaṃ	buddhau samarpyate, an-atīndriyatva-prasaṅgāt.
SV_12916	syād itī kalyāṇa-kāmatā-mūḍha-matir antyāyām	buddhau samāpta-kalaḥ śabdo bhāti itī svapnāyate.
V1_00209	vastu-rūpaṃ svalakṣaṇam. anyas tu	buddhau sāksāt svabhāva-upadhāna-sāmarthya-rahito
PV_03031	ime śabdā na rūpaṃ tasya kiñcana || sāmānya-	buddhau sāmānyena a-rūpāyām apī ikṣānāt | artha-
PV_03270	bhāvanā-tāratamyataḥ | tāratamyam ca	buddhau syān na prīti-paritāpayoḥ || sukha-ādy-
VN_00802	sato 'rūpa-ādi-rūpasya tad-vivekena	buddhau svarūpeṇa pratibhāseṇa kim āvaraṇam.
SV_09017	bhāvanām katham a-saṃsrṣṭa-anya-ākāravatyā	buddhyā adhimucyeta arthān abhilaped vā. tato
SV_04322	-anavasthiter dvayor an-abhidhānam, ekasya	buddhyā adhyāhāre na vastu-viśayaḥ śabdaḥ syāt.
PV_03181	na laiṅgikam || tat svarūpa-avabhāsinīyā	buddhyā anantarayā yadi | rūpa-ādir iva gr̥hyeta
PV_03057	kṛta-uttaraḥ || maṇi-pradīpa-prabhayor maṇi-	buddhyā abhidhāvataḥ | mithyā-jñāna-a-viśeṣe 'pi
V2_04709	||4|| maṇi-pradīpa-prabhayor maṇi-	buddhyā abhidhāvataḥ | mithyā-jñāna-a-viśeṣe 'pi
V1_03508	sarūpayati. ata eva na anyo 'nubhāvyo	buddhyā astī tasyā na anubhavo 'paraḥ | grāhya-
PV_02106	niyamas tataḥ || ekayā aneka-vijñāne	buddhyā astu sakṛd eva tat | a-virodhāt krameṇa
SV_04226	ca pratibhāntī itī. svayam asatām apī tathā	buddhyā upadarśanān mithyā-artha eva sāmānya-
PV_03219	-arthaiḥ kṛtvā gaja-nimīlanam | kevalam loka-	buddhyā eva bāhya-cintā pratanyate || nīla-ādīś
SV_02722	niścinvann agni-sattā-bhāvanā-vimuktayā	buddhyā katham a-viparyasto nāma. tad-ākāra-
SV_11921	eka-anekatva-ayogāt. na hy ekam. anekayā	buddhyā krameṇa grahaṇa-ayogāt. na ca tad ekayā
SV_02904	ekena śabdena vyāpta ekatra vastuni |	buddhyā vā na anya-viśaya itī paryāyatā bhavet ||5
SV_12910	samasta-varṇa-saṃskāravatyā antyayā	buddhyā vākya-avadhāraṇam ity apī mithyā, tasya a
V3_07705	-ādayo dharmāḥ kathaṅcid a-vastūnām apī	buddhyā vyavasthāpanāt sādharāṇāḥ santi, te 'py
SV_07009	ataḥ sva-upakāra-dvāreṇa eva param apī	buddhyā saṅghaṭayya khyāpyate. tasmāt tatra apī
V1_01604	-prasaṅgaḥ. siddhe 'pi hi liṅge 'siddhayā	buddhyā sambandha-abhāvād an-anumānam. tasmāt
SV_05121	-prasaṅgataḥ | (100ab) yadi hi nityam anayā	buddhyā sāmānyam eva gr̥hyeta, a-pratīta eva
SV_17432	a-kṛtvā ātmīyayor netra-abhidhānāyor jala-	budbudayoḥ karoti. tena jarat-kāṇeṇa grāmya-
SV_16819	śabdānām artham śṛṅga-grāhikayā apī tāvad a-	budham bodhayed ity astī pauruṣeyānām śabdānām
PV_03084	kṛtā bhrāntī-vyavasthitiḥ || tasmād vastuni	boddhavye vyāpakam vyāpya-cetasaḥ | nimittam tat
HB_03905	-abhāvau tad-abhāva-sādhana-pramāṇa-vṛttyā	boddhavyau , upāya-antarasya a-sambhāvāt. tena

PV_02281 -sthira-a-śeṣa-viśeṣa-jñāna-sādhanam ||
 PV_02130 pūrvaḥ pūrvaḥ parasya tu | kṛpā-vairāgya-
 PV_02163 -paratantratā | anapekṣya yadā kāyaṃ vāsanā-
 SV_00909 na api viśeṣāt, abhiprāyasya dur-
 V3_10909 a-pratītiḥ. na api viśeṣāt, abhiprāyasya dur-
 V2_05403 rāja-śāsanam. na ca svayam a-bruvan paraṃ
 SV_16819 arthaṃ śṛṅga-grāhikayā api tāvad a-budhaṃ
 SV_11010 doṣatā api vā | dur-labhatvāt pramāṇānāṃ dur-
 SV_10614 syād anṛta-arthatā | vācaḥ kasyāścid ity eṣā
 V3_06901 syād anṛta-arthatā | vācaḥ kasyāścid ity eṣā
 SV_12320 adya api mantra-karaṇāt, a-voidikānāṃ ca
 SV_12327 tathā ca sad apy an-upayogam apauruṣeyam.
 SV_12322 idānīm apauruṣeyam a-vitatham. tathā hi
 V3_07304 astu. tathā api kiṃ siddhaṃ syāt. nanu
 V1_02502 vyavasthāpayet, atiprasaṅgāt. atīśayavac ca
 SV_12328 -pānaṃ syāt karaṇīyam. viśa-karma-ādi-kṛto
 V1_02305 te 'napekṣita-tad-atīśayā bhāvanā-anurodhino
 VN_01910 kaścit kuryāt. na asty ātmā iti vayaṃ
 VN_01910 na asty ātmā iti vayaṃ buddhā brūmaḥ. ke
 PV_03275 tat tasya vedanam || a-tat-svabhāvo 'nubhavo
 SV_04512 buddher upaplavaḥ ||87|| bhedaḥ tato 'yaṃ
 PV_02019 siddhe vastuni sidhyati | aulūkyasya yathā
 V3_09704 siddhe vastuni sidhyati | aulūkyasya yathā
 VN_05301 vyāhatam ucyate, na uccārayaty uttaraṃ ca
 VN_05216 nir-viṣayam uttaraṃ prasajyeta. atha uttaraṃ
 SV_00907 iti nivedayiṣyāmaḥ. atra yathā rakto
 V3_10908 iti vyākhyātaṃ vārttike. tatra yathā rakto
 VN_04206 prastāvād iti cet, āyātam iha yo nirarthakaṃ
 VN_06115 doṣam an-uddhṛtya, bhavato 'py ayam doṣa iti
 SV_17126 mārga iti vakti iti kaścana | anyāḥ svayaṃ
 V2_07114 mārga iti vakti iti kaścana | anyāḥ svayaṃ
 SV_16312 vrata-āder vipāko 'pi tu pūrvasya karmaṇaḥ.
 V3_01603 -sambhava-abhāve tat-sāmānya-ayogāt, yathā a-
 V3_04806 anya-dharma-yogāt. na bhavati, yathā – a-
 HB_00709 api pratiyann asmān kāryiṇo dṛṣṭvā parva-
 V3_04807 iti. na hi sa eva brāhmaṇas taj-jāti-yogād a-
 V3_04806 yathā – a-brāhmaṇa iti. na hi sa eva
 V3_10305 bhojaniya iti. māṭharasya a-brāhmaṇye
 V3_10304 samarthaṃ bhavati, yathā – māṭharād itaro
 SV_16506 vaidikāḥ śabdā evaṃ vikrośanty eta bhavanto
 NB_03131 -sādhana-vyatireko yathā – na trayī-vidā
 V3_10305 itaro brāhmaṇo bhojaniya iti. māṭharasya a-
 V3_03802 'bhāvaṃ sūcayati iti. atha vā lokasya
 PV_04118 evaṃ-pratīter anumātvataḥ || atha vā
 VN_04002 idam a-viśeṣa-ukte hetau pratiśiddhe viśeṣaṃ
 VN_02710 iti nigrahasthānam. atra api na evam-
 VN_06411 -avasāyād a-nigrahasthāne nigrhīto 'si iti
 V2_05403 vyaktam etad rāja-śāsanam. na ca svayam a-
 VN_02512 yathā anityaḥ śabda aindriyakatvād iti
 V2_05403 na ca svayam a-bruvan paraṃ bodhayitum īso
 VN_02603 aindriyakatvād anityaḥ śabdo ghaṭa-vad iti
 SV_01508 evam ācāryīyaḥ kaścid anupalambhād abhāvaṃ
 VN_03705 -abhimata-nitya-gotva-vṛttim hetum anityatve
 SV_06004 ||118|| ekam pradarśya ayam vṛkṣa ity api
 SV_09407 kaścid iti kaścana asya bhedaṃ a-parāmrśan
 V3_07202 kaścid iti kaścana asya bhedaṃ a-parāmrśan
 SV_06204 upadeśam apekṣate. a-śroṭṛ-saṃskāraṃ ca
 SV_09209 abhidheyam bruvāṇam prati pratividhad a-
 VN_03222 bādhanam. na ca ekam eva kiñcin na asti iti
 V1_00408 sa khalu pratyakṣaṃ pramāṇaṃ na anumānam iti
 VN_01111 -nivṛtti svayam abhyanuñjāyete, tad eva paro
 V3_03710 nivedayiṣyāmaḥ. tad evaṃ pramāṇe bādhave
 V3_04103 -madhya-rūpaṃ pūrvāparayoḥ koṭyor asti iti
 HB_02211 prān nityo bhūtvā paścād anityo bhavati iti
 PV_04063 kvacic chāstre na yuktaṃ pratiśidhyate |

bodha-arthatvād gamer bāhya-śaikṣa-a-śaikṣa-
bodha-ādeś citta-dharmasya pāṭave || kṛpā-
bodha-kāraṇam || jñānaṃ syāt kasyacit kiñcit
bodhatvāt, vyavahāra-saṅkareṇa sarveṣāṃ
bodhatvād vyavahāra-saṅkareṇa sarveṣāṃ vyabhicārāt.
bodhayitum īso bruvan vā doṣam imaṃ parihartum.
bodhayed ity asti pauruṣeyānāṃ śabdānām artha-
bodhā ity apare viduḥ ||219|| caitasebhyo hi guṇa
bauddha-artha-viṣayā matā ||208|| iti saṅgraha-
bauddha-artha-viṣayā matā ||56|| iti saṅgraha-
bauddha-ādināṃ mantra-kalpānāṃ darśanāt, teṣāṃ ca
bauddha-ādināṃ a-mantratve tad-anyatra api koṣa-
bauddha-itarayor mantra-kalpayor hiṃsā-maithuna-
bauddho vikalpa-pratibhāsaḥ śabda-arthaḥ, tasya
bauddhaṃ sukham an-atīśaye 'pi śabda-ādi-sukhā ity
bauddhā api dṛṣyante. tatra a-mantratvam api
bauddhā eva prajñā-ādi-vat. cetanās ca api
bauddhā brūmaḥ. ke bauddhāḥ. ye buddhasya
bauddhāḥ. ye buddhasya bhagavataḥ śāsanam
bauddhāṃs tān samavaiti cet | muktvā adhyakṣa-
bauddhe 'rthe sāmānyam bheda ity api | tasya eva
bauddhena uktaṃ mūrty-ādi-sādhanam || tasya eva
bauddhena uktaṃ mūrty-ādi-sādhanam ||76|| ity
bravīti iti. a-pratijñānāc ca. na ca idam
bravīti, kathaṃ na uccārayati. tad idam vyāhatam
bravīti tathā virakto 'pi iti vacana-mātrād a-
bravīti, tathā virakto 'pi iti vacana-mātrād a-
bravīti, tasya tena eva nigraha iti. tat tulyam
bravīti, yathā bhavāṃś cauraḥ puruṣatvād ity ukte
bravīmi iti tayor bhedaḥ parīkṣyatām ||325|| nir-
bravīmi iti tayor bhedaḥ parīkṣyatām ||46||
brahma-haty-ādeśa-anuṣṭhānād grāma-pratīlambha-
brāhmaṇa-āditve varṇatvasya aindriyakatvasya iva
brāhmaṇa iti. na hi sa eva brāhmaṇas taj-jāti-
brāhmaṇa iva vyaktaṃ mūlyam mṛgayate. asmad-
brāhmaṇas ca dharmāntara-samāveśāl loke
brāhmaṇas taj-jāti-yogād a-brāhmaṇas ca dharmā-
brāhmaṇo bhojaniya ity eva vācyam syāt. parasya
brāhmaṇo bhojaniya iti. māṭharasya a-brāhmaṇye
brāhmaṇā ayam asmākam artho grāhyo na anya iti
brāhmaṇena grāhya-vacanaḥ kaścid vivakṣitaḥ
brāhmaṇye brāhmaṇo bhojaniya ity eva vācyam syāt.
bruvato 'numāna-abhāvam āha. tena bhinna-viṣayā
bruvato lokasya anumā-abhāva ucyate | kiṃ tena
bruvato hetv-antaraṃ bhavati. sati ca hetv-antara
bruvatā pratijñā-antaraṃ pūrva-pratijñā-sādhanāya
bruvan nir-anuyojya-anuyogān nigrhīto vaktavyaḥ.
bruvan paraṃ bodhayitum īso bruvan vā doṣam imaṃ
bruvan pratipakṣa-vādinī sāmānyena pratyavasthite
bruvan vā doṣam imaṃ parihartum. asati hetor a-
bruvan sāmānyena upadarśana-mātreṇa nityam śabdaṃ
bruvāṇa upālambhaḥ. api ca, deśa-ādi-bhedād
bruvāṇo 'samarthita-sādhana-aṅgatayā saṃśaya-
bruvāṇo 'yam apy ayam eva ity ubhayīm gatim na
bruvāṇaḥ kaṃ svārthaṃ puṣṇāti. tasmād anena
bruvāṇaḥ kaṃ svārthaṃ puṣṇāti. tasmād anena
bruvāṇaḥ kathaṃ na unmattaḥ, tat-saṃskārāya eva
bruvāṇaḥ kathaṃ pratividhadhyāt. vacane vā asya
bruvāṇaḥ kaścit tat-samuccaya-rūpaṃ ekam samūham
bruvāṇaḥ kāsāñcij jñāna-vyaktinām pravṛttau
bruvāṇaḥ kim iti na anumanyate. tasya nir-anvaya-
bruvāṇas tato niścayam āha. tataḥ sa-pratipakṣa-
bruvāṇaḥ padārtha-vyavasthāṃ bādhave. sattva-
bruvāṇo bhāva-dvayaṃ nitya-anitya-svabhāva-bhedam,
bruvāṇo yuktaṃ apy anyad iti rāja-kula-sthitiḥ ||

V3_02212	kvacīc chāstre na yuktaṃ pratiśidhyate |	bruvāṇo yuktaṃ apy anyad iti rāja-kula-sthitiḥ ||2
SV_16719	sambhavati. loka-pratyāyana-abhiprāyāś ca	bruvāṇo loka-saṅketa-prasiddhim anupālayati iti
SV_15305	jñānaṃ jñeya-sattāṃ na vyabhicarati, sa evaṃ	bruvāṇaḥ śobheta a-darśanān na asti iti. tad ime
SV_09613	sa ca svayaṃ sva-vācā ubhaya-dharmatām	bruvāṇaḥ sato 'nyatra apy asya vṛttim bhāṣate
V3_07706	vyākhyātāḥ. sa ca sva-vācā ubhaya-dharmatām	bruvāṇaḥ sato 'nyatra apy asya vṛttim bhāṣate
VN_06403	api pūrva-vaj jaya-parājayau. doṣa-ābhāsaṃ	bruvāṇaṃ uttara-vādināṃ sva-sādhanād an-utsārayato
SV_09209	prasaṅgaḥ. api ca, ayam abhāvam abhidheyam	bruvāṇaṃ prati pratividhad a-bruvāṇaḥ katham
V3_08007	-sāmānyayoś ca anaikāntikayor aikāntikatām	bruvāṇaṃ prativahan dvau. tac ca hetvābhāṣeṣv eva
VN_04618	-kevala-śabda-su-prayogān naraka-pātam iti	bruvāṇasya kasyacin mukhaṃ vakrī-bhavati. tasmān
V3_10505	punaḥ sādhyā-dharmināṃ kṛtvā sāmānyam hetuṃ	bruvāṇasya dharmā-bhedād aṅga-aṅgitā na
V3_05010	khaṇḍayanti vā, yena āvaraṇam iṣyante. na	brūmaḥ – te kiñcid atīśāyayanti iti. api tu na
SV_05418	dhīr na bhinneṣv iti cen matam | (107ab) na	brūmo 'nekam eka-kārya-kṛn na bhavati iti, kiṃ
SV_05213	apekṣya a-bhinna-buddhi-kṛt | (103ab) na	brūmo 'nekam ekaṃ pratyayaṃ na janayati bhedād
SV_08604	tato 'nyo janakaḥ katham | (170ab) tatra na	brūmo 'nyasya taj-janakaṃ rūpaṃ na asti iti, kiṃ
VN_00821	cakṣur-āder eka-vijñāna-kriyā-darśanāt. na	brūmo 'rthakriyā-bheda-mātreṇa sattā-bheda iti,
SV_10319	kāraṇa-nāṣe 'pi kārya-sthitiḥ dr̥ṣṭā. na	brūmaḥ kāraṇa-sthiti-kāla-bhāvi kāryam iti. hetu-
HB_01610	bhāvānām asmad-darśanāt kārya-kriyām	brūmaḥ. kiṃ tarhi tat-kriyā-dharmāṇaḥ svabhāvata
SV_07312	vai yogyatā-pratilambhaṃ sāmānyasya vyaktim	brūmaḥ, kiṃ tarhi sva-āśraya-samavāyam. sva-
VN_01910	kuryāt. na asty ātmā iti vayaṃ bauddhā	brūmaḥ. ke bauddhāḥ. ye buddhasya bhagavataḥ
SV_14922	na jñāyante, teṣāṃ sattā-anubandhī nāṣa iti	brūmaḥ. ta eva kṛtakā anityāḥ sādhyante. na hy
V3_04101	-dhānād iti cet, a-tādavasthyam anityatām	brūmaḥ, tādavasthyam ca tattvam. tad avaruṅṇe
SV_13012	khaṇḍayanti vā yena āvaraṇam iṣyante. na	brūmas te kañcid atīśāyayanti iti. api tu na
SV_08217	bāhyaṃ tu tathābhūtaṃ dr̥ṣyaṃ na asti iti	brūmaḥ. na ca asati tasmin na bhavitavyam. supta-
HB_02007	lokasya nyāya-pratipattiḥ syāt, punar api	brūmaḥ. na viśeṣa-utpādanād eva saha-kārīṇām
HB_03803	iva rājā tapo-vanaṃ gacchati iti kim atra	brūmaḥ. puruṣa-pratibhā-kṛte ca sādhanatve kim
VN_02506	-kāro 'yam sthita-pakṣam āha. tam eva	brūmaḥ. prati-dr̥ṣṭāntasya yo dharmas taṃ yadā sva
SV_08722	| (175ab) na vai sarva-ākāra-a-vivekaṃ	brūmo bhedasya api bhāvāt. tasmāt kañcid a-kārako
HB_01605	kiṃ karoti. kurvan dr̥ṣṭaḥ, tena karoti iti	brūmaḥ. mahā-sāmarthyam mahā-prabhāvasya bhavato
SV_08509	cet (168a) na vai sarva-ākāra-a-vyatirekaṃ	brūmo yena evaṃ syāt. kañcid asya ātmā bhinnō na
V3_12709	viśāṇam iti cet, vyaṃ apy etad eva	brūmaḥ. yo vā sambandho na asti ity ucyate, sa
V3_12903	-samavāyābhyām, laukikaṃ tu pradeśam āsṛitya	brūmo vicchinna-a-vicchinna-avabhāsi-vijñāna-
SV_14324	iti cet. na, hantus tad-ghāta-hetutvāt. na	brūmo vināśa-hetor agni-daṇḍa-āder nivṛttau
SV_15827	nanv evaṃ sāmānye 'pi prasaṅgaḥ. na	brūmaḥ śabda eva iti. śabdas tv avaśyaṃ tal-
SV_14709	-bhedaḥ. svabhāva-an-anugamaṇam tv anyatvaṃ	brūmaḥ. sa ca svabhāvavatām parasparam asty eva
SV_09109	iti. katham idānīm sad asan nāma. na	brūmaḥ sarvatra asat, tatra na asti iti deśa-kāla
SV_15911	ced asiddhaṃ kalpanā-anvayāt ||299|| na	brūmaḥ sarvā śabda-prabhavā buddhis tad-vyaktir
SV_09605	ity uktam etat. atha punar ubhaya-dharmaṃ	brūyāt. an-āsṛita-vastuno 'paryudāsena vyatireka
V3_07604	pramāṇa-vārttike. atha punar ubhaya-dharmaṃ	brūyāt, an-āsṛita-vastuno 'paryudāsena vyatireka
VN_05019	-śaṅkayā sāksi-prabhṛtinām punaḥ punar	brūyāt, api na tatra kiñcid chalam. na a-
VN_03213	śabda-arthaṃ adhikṛtya sarvaṃ pṛthag iti	brūyāt. etena tad-virodhaḥ pratyuktaḥ. dr̥ṣṭānta-
VN_02809	iṣṭā bhavati, tataś ca na prāg api hetuṃ	brūyāt. evaṃ-prakārāṇām a-sambaddhānām
SV_14529	na bhavati iti. yadi hi kasyacid bhāvam	brūyāt, na bhāvo 'nena nivartitaḥ syāt. tathā ca
PV_03391	satsv apy anyeṣu hetuṣu | niyamaṃ yadi na	brūyāt pratyayāt samanantarāt || bijād aṅkura-
V1_04313	upaplava-itarayoḥ pramāṇa-itaratām	brūyāt, viśeṣa-abhāvāt. upaplava-vāsanā-visandhi-
SV_06126	vā abhimataṃ tadā ānaya ity api na	brūyāt, vyarthatvād vacanasya. tathā vyavahāra-
V1_04312	-viśeṣa-abhāva-kṛtaṃ kārya-vyatirekaṃ na	brūyāt. so 'pi katham sarva-jñānānām viśayaṃ
VN_05610	arthe khalv a-vijñāte na tasya pratiśedhaṃ	brūyād iti. etad apy ananubhāṣaṇa-vad apratibhaya
SV_16901	puruṣo rāga-ādibhir upapluto 'nṛtam api	brūyād iti na asya vacanaṃ pramāṇam iti. tad iha
VN_05701	katham uttaram uttara-viśayaṃ ca uttaram	brūyād iti viśaya-ajñānam uttara-ajñānam ca
PV_04045	śāstra-artha-bādhanam | atha vādi-iṣṭatām	brūyād dharmi-dharma-ādi-sādhanaiḥ || kaiścit
SV_03406	taṃ taddhitena kṛtā api vā | anyena vā yadi	brūyād bhedo na asti tato 'paraḥ ||63|| etāvantaṃ
SV_16911	upadeśa-sambhavāt. tat-pratyayāc ca tad-	bhaktānām a-vicāreṇa pratipatter bahuṣv adhyeṭṛṣu
PV_03205	vicitra-dhīḥ | a-rūpatvān na samyogaś citro	bhakteś ca na āśrayaḥ || pratyekam a-vicitratvād
SV_17006	juhuyāt svarga-kāma ity atra śva-māṃsa-	bhākṣaṇa-deśanā-vikalpo bhavatv iti, sa na
HB_02604	vivakṣita-upalabdher anyatvāt, a-	bhākṣya-a-sparśaniya-vat paryudāsa-vṛtṭyā.
SV_03206	rūpa-darśana-a-viśeṣe 'pi kuṇapa-kāmini-	bhākṣya-vikalpāḥ. tatra buddhi-pāṭavaṃ tad-vāsanā-
VN_01911	bauddhā brūmaḥ. ke bauddhāḥ. ye buddhasya	bhagavataḥ śāsanam abhyupagataḥ. ko buddho
PV_02007	svalakṣaṇa-vicārataḥ || tadvat pramāṇam	bhagavān abhūta-vinivṛttaye | bhūta-uktiḥ sādhana
VN_01911	bhagavataḥ śāsanam abhyupagataḥ. ko buddho	bhagavān. yasya śāsane bhadanta-aśvaghoṣaḥ
SV_16304	-hīna-karma-ādi-bahulānām vratānām ḍākinī-	bhagini-tantra-ādiṣu darśanāt, taiś ca siddhi-
PV_02039	mateḥ | upaghāto 'sti bhaṅge 'syās teṣāṃ	bhaṅgaś ca dr̥ṣyate || tasmāt sthity-āśrayo
PV_03465	kaścana || tad-iṣṭau vā pratijñānaṃ kṣaṇa-	bhaṅgaḥ prasajyate | sa ca jñāto 'tha vā a-jñāto
SV_13925	matam | an-udāharaṇam sarva-bhāvānām kṣaṇa-	bhaṅgataḥ ||266|| kṣaṇa-bhaṅgino hi sarva-bhāvā
SV_14001	sarva-bhāvānām kṣaṇa-bhaṅgataḥ ||266|| kṣaṇa-	bhaṅgino hi sarva-bhāvā vinaśasya a-kāraṇatvād
PV_02039	'pi na indriyāṇām mano mateḥ | upaghāto 'sti	bhaṅge 'syās teṣāṃ bhaṅgaś ca dr̥ṣyate || tasmāt

PV_02251	|| tasmin nivṛtte prakṛtiṃ svām eva	bhajate punaḥ | audāsīnyaṃ tu sarvatra tyāga-
VN_03507	dr̥ṣṭānta-virodha-ādayo 'pi vaktavyā	bhaṇḍa-ālekhya-nyāyena iti tatra api pakṣi-kṛta-
VN_06716	artham pratipattum samartha iti. sa eva ayam	bhaṇḍa-ālekhya-nyāyo 'tra api. yathoktena nyāyena
VN_01912	ko buddho bhagavān. yasya śāsane	bhadanta-aśvaghosaḥ pravrajitaḥ. kaḥ punar
VN_01913	bhadanta-aśvaghosaḥ pravrajitaḥ. kaḥ punar	bhadanta-aśvaghosaḥ. yasya rāṣṭra-pālaṃ nāma
SV_16910	-adhyanānām anyeṣāṃ vā sambhāvanā-bhramśa-	bhaya-ādinā anyathā upadeśa-sambhavāt. tat-
V1_02710	bhāvayatām tan-niṣpattau yat spaṣṭa-avabhāsi	bhaya-ādāv iva, tad a-vikalpakam a-vitatha-
V1_02707	saṃvedanās ca. bhāvanā-balataḥ spaṣṭam	bhaya-ādāv iva bhāsate | yaj jñānam avisamvādi
PV_03282	-jālam spaṣṭam eva avabhāsate || kāma-śoka-	bhaya-unmāda-caura-svapna-ādy-upaplutāḥ | abhūtān
V1_02713	asmābhiḥ pramāṇa-vārttike. kāma-śoka-	bhaya-unmāda-caura-svapna-ādy-upaplutāḥ | abhūtān
VN_04519	kiṃ na janayati. na hy etasya arthāt kiñcid	bhayam paśyāmo yena taṃ pariharet. a-kṛta-
SV_07003	āśrayatvaṃ na sambhāvayāmaḥ. atiprasaṅga-	bhayāt. tasmāt samavāya-samyogāv eka-artha-
SV_15505	antara-vikalpa-vat. yathā a-tad-arthatve 'pi	bharata-urvaśy-ādi-carita-ādikam artham anye
V1_00104	loko garīyaḥ padam | tatra upāsita-loka-	bhartari kṛtā sv-alpā apy an-artha-udayā sammohād
PV_02186	|| a-sukhe sukha-sañjñasya tasmāt tṛṣṇā	bhava-āśrayaḥ | virakta-janma-a-dr̥ṣṭer ity
PV_02184	-viśeṣasya tat prāpty-āśā-kṛto nṛṇām | sā	bhava-icchā āpty-an-āpti-icchoh pravṛttiḥ sukha-
PV_02194	-kṣayād alam || na ākṣeptum aparaṃ karma	bhava-tṛṣṇā-vilaṅghinām | duḥkha-jñāne '-
PV_02183	-ādeś ca sambhavaḥ | a-sāmarthyād ato hetur	bhava-vāñchā-parigrahaḥ || yasmād deśa-viśeṣasya
SV_14320	unmajjanaṃ syāt. hanṭr-ghāte caitra-a-punar-	bhavaḥ | yathā atra apy evam iti ced dhantur na a
PV_03373	ca idrg-vidham jñānaṃ tasyās ca anubhavād	bhavaḥ | sa ca artha-ākāra-rahitaḥ sā idānīm
PV_02200	|| mārgē cet saha-ja-a-hāner na hānau vā	bhavaḥ kutaḥ | sukhī bhave 'yaṃ duḥkhī vā mā
PV_02199	kṛpā | sat-kāya-dr̥ṣṭer vigamād ādya eva a-	bhavo bhavet || mārgē cet saha-ja-a-hāner na
SV_05703	-pratyavamarśasya a-bheda-avaskandino hetur	bhavād a-bhinnaṃ khyāti. tathābhūta-pratyavamarśa
SV_15423	dr̥ṣṭam. tad-abhāve ca na asti iti svayaṃ na	bhavād api prāṇa-ādinām na ātmani siddhim
SV_08215	a-niyamena tarhi syāt. na hy a-nimittaṃ	bhavat kvacid bhavati kvacin na bhavati iti
SV_08324	api vaikalyam asti. a-vikale 'pi tasminn a-	bhavat tasya a-janaka-ātmatām sūcayati. yat-
SV_02323	-paryāyeṇa jananam. yad api kiñcid vijātiyād	bhavād dr̥ṣṭam gomaya-ādeḥ śālūka-ādih. tatra api
V2_08803	-paryāyeṇa jananam. yad api kiñcid vijātiyād	bhavād dr̥ṣṭam gomaya-ādeḥ śālūka-ādih, tatra api
HB_02417	siddhā bhavati. nanu vijātiyād api kiñcid	bhavād dr̥ṣṭam tad yathā gomaya-ādeḥ śālūka-ādih.
PV_03276	upādāya sukha-duḥkha-ādi-vedanam | ekam āvir-	bhavād dr̥ṣṭam na dr̥ṣṭam tv anyad antarā ||
SV_02809	-jñānaṃ bhavati. tat katham asati samārope	bhavād vyavaccheda-viśayaṃ bhavati, samāropa-
V3_10210	vṛtti-vyatirekavān upadarśitaḥ svayaṃ	bhavat-sāmarthyena tat tathābhūtam āpādayati iti
V3_05904	tat-pramāṇa-balena dvau vikalpau	bhavataḥ – idam upalabhe, aparaṃ na upalabhe ca
V1_00605	sa ca avisamvādas tasmād ātma-lābhāt, anyato	bhavato '-bhavato vā bhāve niyamena tat-saṃvāda-
V2_04609	svabhāvaḥ kāryaṃ vā bhāva-kāraṇa-vyatireke	bhavataḥ, a-bhedād ātma-niṣpatteś ca. tathā tayor
V3_06503	katham gamyate. kvacid a-vikala-kāraṇasya	bhavato 'nya-bhāve 'bhāvād virodha-gatiḥ, yathā
NB_03073	hi padārthānām virodhaḥ. a-vikala-kāraṇasya	bhavato 'nya-bhāve 'bhāvād virodha-gatiḥ. śīta-
SV_00513	a-pratipattiḥ. tathā hy a-paryanta-kāraṇasya	bhavato 'nya-bhāve 'bhāvād virodha-gatiḥ. sa ca
V2_06006	a-pratipattiḥ. tathā hy a-paryanta-kāraṇasya	bhavato 'nya-bhāve 'bhāvād virodha-gatiḥ. sa ca
PV_04248	bhedānām kāraṇebhyaḥ samudbhavāt | tair vinā	bhavato 'nyasmāt taj-jaṃ rūpaṃ katham bhavet ||
VN_06114	yaḥ pareṇa coditaṃ doṣam an-uddhṛtya,	bhavato 'py ayam doṣa iti bravīti, yathā bhavāṃś
V3_00605	ekasya bhāve '-vikala-kāraṇasya prāg-	bhavato 'bhāvād virodhaḥ, paraspara-parihāra-
SV_14522	-bhāvitve 'pi vināśasya svata eva bhāvasya	bhavato 'yaṃ tattva-anythingva-vikalpas tulyaḥ. tadā
SV_09725	iti. siddha-tat-svabhāvataḥ tad-abhāve na	bhavataḥ. kṛtakatvasya śabde ca bhāva-khyātau tad
V2_07607	iti. siddha-tat-svabhāvataḥ tad-abhāve na	bhavataḥ kṛtakatvasya śabde ca bhāva-khyātau tad-
VN_01217	viparyaye bhedaḥ, yathā mṛt-ātmani prādur-	bhavato ghaṭasya tasmād a-bhedaḥ, bhedaś ca
HB_01112	yathā mṛt-piṇḍa-kulāla-sūtra-ādibhyo	bhavato ghaṭasya mṛt-piṇḍād a-mṛt-svabhāvebhyo
SV_08401	-vat tata eva utpattiḥ. tasmin sati niyamena	bhavatas tad-anyasmād utpatti-kalpanāyām
SV_00311	sarvathā janya-janaka-bhāvāt. na, tad-abhāve	bhavatas tadutpatti-niyama-abhāvāt. tasmāt kāryaṃ
V2_08409	sarvathā janya-janaka-bhāvāt. na, tad-abhāve	bhavatas tadutpatti-niyama-abhāvāt. tasmāt kāryaṃ
HB_02313	janya-janaka-bhāvād iti cet, na, tad-abhāve	bhavatas tadutpatti-niyama-abhāvāt. tasmāt kāryaṃ
SV_09925	-hetor eva bhāvāt tathā-utpatteḥ. sato hi	bhavatas tādr̥śasya eva bhāvāt. na avaśyaṃ sataḥ
V2_08114	-hetor eva bhāvāt tathā-utpatteḥ, sato hi	bhavatas tādr̥śasya eva bhāvāt. na avaśyaṃ sataḥ
VN_03817	atiprasaṅgaḥ syāt. pakṣa-pratiśedhe tuṣṇim-	bhavatas tuṣṇim-bhāvo nāma nigrāhasthānam,
SV_15403	tad-abhāve 'bhāva-siddhau syāt. tad-abhāve	bhavatas tena vyāpty-ayogāt. yā eva ca
HB_01608	yadi nāma kadācit kiñcit kathañcid atra-	bhavato darśana-patham atikrāmet, hanta, a-
HB_01606	iti brūmaḥ. mahā-sāmarthyam mahā-prabhāvasya	bhavato darśanam, yad idam bhāvān a-tat-svabhāvān
PV_02073	-bhedena nirhrāsa-atīśayāv api | prajñā-āder	bhavato deha-nirhrāsa-atīśayau vinā || idam dīpa-
HB_02411	svabhāvavāt. dhūma-a-dhūma-janana-svabhāvād	bhavato dhūma-a-dhūma-svabhāvaḥ syāt, kārya-
HB_03105	cet, idam eva asmābhir ucyaṃānaṃ kim atra-	bhavataḥ parusaṃ iva ābhāti. tasmāt tira-a-
V3_10704	yadi vaktā ca syāt sarvajñāś ca. yady atra	bhavato manda-buddhi-cakṣuṣo 'nupalabdhir arthān
V3_06401	yena anantaram vidhi-pratiśedha-vikalpau	bhavataḥ, yathā nilaṃ paśyato nilam etan na pitam
V1_00605	tasmād ātma-lābhāt, anyato bhavato '-	bhavato vā bhāve niyamena tat-saṃvāda-ayogāt. na
SV_14420	vastu-dharmatvāt. vināśasya ca akiñcittvāt.	bhavato hi kenacit saha-bhāvaḥ syāt. na ca vināśo
VN_06201	yadi puruṣatvāc cauro bhavān api syāt, na ca	bhavatā ātmā evam iṣṭaḥ, tasmān na ayaṃ caurya-

SV_14115	ātyantikasya kasyacid svabhāvasya abhāvād	bhavatā dhvaninā an-ātyantikena bhavitavyam. sa
SV_14805	a-vācyatā-lakṣaṇam artha-rūpasya. tad	bhavatā vastutas tattva-anythingva-bhājā bhavitavyam.
SV_14509	hetubhyas tathābhūto bhavati. tan na kenacid	bhavatā sa naṣṭaḥ. kiṃ tarhi svabhāva eva asya
SV_16914	-vyākhyātr-puruṣa-paramparām eva ca atra	bhavatām api śrṇumaḥ. tatra kaścīd dviṣṭa-a-jña-
V3_04405	ca iti. sa trividhaḥ pratyekaṃ punas tridhā	bhavati – a-sapakṣe sann asan dvedhā ca ity evam.
HB_01801	-kriyā-svabhāvaḥ. nanv etad eva paridīpitaṃ	bhavati – karoty eva iti. kāryaṃ ca ayaṃ kevalo
SV_07524	cet sāmānyasya rūpam an-anything tad eva tad	bhavati. a-tattve vastv-antara-vad anythingva-
NB_03047	tena na ukta-mātram eva sādhyam ity uktaṃ	bhavati. a-nirākṛta iti – etal-lakṣaṇa-yoge 'pi
SV_01823	iti bhavati. na hi svabhāvasya abhāve bhāvo	bhavaty a-bhedāt. anyathā tad-bhāve bhavati ity
V2_08606	tan na dhūmo 'rthād drṣṭa-ākāra-vijātiyād	bhavati, a-hetukatva-prasaṅgāt. tathā
SV_02219	tan na dhūmo 'rthād drṣṭa-ākāra-vijātiyād	bhavaty a-hetukatva-prasaṅgāt. tathā ca nityaṃ
SV_08318	eka-sthitāv api kārya-utpattiḥ syāt. na ca	bhavati. ata eka-apāye phala-abhāvād viśeṣebhyas
SV_06422	gatiḥ | bhaven nānā-phalaḥ śabda eka-ādharo	bhavaty ataḥ ||130|| uktaṃ prāg yathā saṃsrṣṭa-
SV_01211	na ca tena na asti iti vacanāt tathā	bhavaty atiprasaṅgāt. tat kathaṃ vaidharmya-
V2_09409	na api tena na asti iti vacanāt tathā	bhavati, atiprasaṅgāt. tasmād vyāvṛttim icchatā
V3_12201	ity a-pramāṇād abhyupagamāt tathā eva	bhavati, atiprasaṅgāt. na ca upagama-balena
SV_03924	na ca taiḥ sambaddham ekam ity eva sāmānyam	bhavaty atiprasaṅgād ity uktaṃ. a-bhinna-
VN_00218	dharmasya, svabhāva-hetu-lakṣaṇam ca siddham	bhavati. atra apy a-darśanam a-pramāṇayataḥ krama
VN_06703	tad-ātmakasya na utpatti-vināśāv iti siddham	bhavati. atra tad-uktasya hetor doṣam an-udbhāvya
VN_01319	an-apāsrita-vyapekṣa-a-bhedam dharmā-antaram	bhavati. atha dravyād artha-antaram dharmāḥ, tadā
VN_06611	ca ātma-lābham abhyupaiti, apa-siddhānto	bhavati. atha na abhyupaiti, pakṣo 'sya na
VN_05513	tathā sa grāhaṇīyaḥ, yathā asya pratipattir	bhavati. atha para-upatāpana-arthā, tadā api kiṃ
VN_02611	pratipakṣa-dharma-abhyānujñāto	bhavati, anityaḥ śabda iti ca vadato nityaḥ śabda
SV_04311	tasya tathābhūtasya grahaṇād etad evam	bhavaty anityo 'yam anityatvam asya iti vā, tad-
SV_01826	hy ayam asya svabhāvo yena tad-abhāve na	bhavati. anyathā ayogād iti tat-tat-svabhāvātā-
SV_01903	dhūmo dahanasya, yena dhūme 'vāsyam agnir	bhavati. anyathā artha-antarasya tad-anubandha-
V3_03204	yasya pramāṇam asti, tad aparasya bādhaḥ	bhavati. anyathā kathaṃ pratijñam tulya-kakṣyām
VN_00404	asya a-sandigdham tat-kāryatvam samarthitam	bhavati. anyathā kevalam tad-abhāve na bhavati
SV_04902	tu vastu-utpattiyā tat-pratibandhe sati	bhavati, anyathā na eva asti, vastu-utpatter a-
V2_06808	tathā hi na yava-ankuraḥ śāli-bījād	bhavati, api tu yava-bījāt. evam śabdānām api
V3_06011	nanu sva-viśiṣṭa-pratyayam antareṇa api	bhavaty abhāva-buddhiḥ, yathā santamase hasta-
SV_14621	niḥ-svabhāvasya kathaṃ syāt. katham idānīm	bhavaty abhāvaḥ śāsa-viśāṇam ity-ādi-vyavahārah.
PV_03340	vā anubhūyate | iṣṭo 'n-iṣṭo 'pi vā tena	bhavaty arthaḥ praveditaḥ || vidyamāne 'pi bāhye
SV_01911	agnau dhūmo na asti ity ukte 'gnir dhūme	bhavaty avāśyam ity arthād anvaya-pratipattiḥ.
V1_00304	a-śabda-liṅgā svayaṃ kathaṅcid anusmarato na	bhavati. asti vā anayor avasthāyor viśeṣaḥ. tad
SV_10022	tasmād bhavaty eṣa svabhāvataḥ | yatra nāma	bhavaty asmād anyatra api svabhāvataḥ ||196|| so
V2_08308	tasmād bhavaty eṣa svabhāvataḥ | yatra nāma	bhavaty asmād anyatra api svabhāvataḥ ||56|| so
NB_03071	virodha-abhāvāc ca yaḥ sarvajñaḥ sa vaktā na	bhavati ity a-darśane 'pi vyatireko na sidhyati
SV_14615	'pi saṃyojyaḥ. tathā na caitrasya putro	bhavati ity atra drṣṭo vidhir nāśe 'pi virodhāt.
VN_02909	samarthita-sādhana-abhidhānāt tu jetā api na	bhavati iti. anitya-ākāṅkṣe punar vādini na
SV_14807	tena na bhāvo bhavati ity uktaṃ abhāvo	bhavati ity api ||278|| yad apy ayaṃ bhāvasya
SV_14901	ca dur-nivāram. a-bhūtvā bhavann a-hetuko	bhavati ity api viruddham iti. so 'py anena eva
SV_01909	-tat-kāryatvasya dahana-abhāve dhūmo na	bhavati ity arthād vyatireka-pratipattir bhavati.
SV_14527	na hy ayaṃ vināśo 'nyo vā kaścīd bhāvasya	bhavati ity āha. kiṃ tarhi sa eva bhāvo na
SV_14808	ity api ||278|| yad apy ayaṃ bhāvasya abhāvo	bhavati ity āha. tad api bhāvo na bhavati ity eva
SV_14628	na tu svayaṃ tathā, tadā na kiñcid	bhavati iti iṣṭam eva. tasmāt svayaṃ bhavan
SV_14612	nāśo bhavati ity ucyate sa svayaṃ eva na	bhavati ity uktaṃ syāt. na vai ghoṣa-sāmyād
SV_14807	bhāvasya na kiñcid bhavati. tena na bhāvo	bhavati ity uktaṃ abhāvo bhavati ity api ||278||
SV_14606	tac ca na asti, sarvatra nivṛttir	bhavati ity ukte kasyacid bhāvasya eva pratiteḥ.
SV_01824	bhavati ity eva na syāt. tathā tad-abhāve na	bhavati ity ukte. tata eva tad-bhāvātā-vedinaḥ.
SV_14622	-ādi-vyavahārah. na vai śāsa-viśāṇam kiñcid	bhavati ity ucyate. api tv evam asya na bhavati
SV_14511	nāma. kathaṃ tarhi idānīm a-hetuko vināśo	bhavati ity ucyate. naśyan bhāvo 'para-apekṣa
SV_14611	-nivṛttikaṃ jagat syāt. tasmād yasya nāśo	bhavati ity ucyate sa svayaṃ eva na bhavati ity
V3_05605	kiṃ na udāhrtaḥ. so 'pi svabhāva-hetāv antar-	bhavati ity udāhrta eva. tathā hi – na hy anyā an-
VN_00405	bhavati. anyathā kevalam tad-abhāve na	bhavati ity upadarśane 'nyasya api tatra abhāve
SV_07917	vā. bhinnam a-bhinna-pratyaya-hetur na	bhavati ity ekaṃ sāmānyam iṣṭam. tad yadi bhinnam
SV_14809	abhāvo bhavati ity āha. tad api bhāvo na	bhavati ity eva uktaṃ bhavati. evam hi sa
SV_01824	bhāvo bhavaty a-bhedāt. anyathā tad-bhāve	bhavati ity eva na syāt. tathā tad-abhāve na
VN_00403	-anyeṣu samartheṣu tad-dhetuṣu tad-abhāve na	bhavati iti. evam hy asya a-sandigdham tat-
V2_08514	tatra api tulyatvāt – tad-abhāve 'py agnau	bhavati iti. kathaṃ ca tato 'nyato vā a-taj-
SV_02211	tatra api tulyatvāt. tad-abhāve 'py agnau	bhavati iti. kathaṃ vā tato 'nyato vā a-taj-
SV_05418	| (107ab) na brūmo 'nekam eka-kārya-kṛn na	bhavati iti, kiṃ tarhi na bhinneṣv artheṣv arpita
SV_14601	tadā na bhūto yadi svayaṃ na bhavet. na	bhavati iti ca prasajya-pratiśedha eṣa na
SV_07413	yo hy eṣāṃ janaka ātmā sa tadā eva tato	bhavati iti janyatā eva eṣāṃ parasparato 'pekṣā.
SV_13114	pratiniyatam asti. tat kadācit kasyacid	bhavati iti tat-kṛtam eṣāṃ kadācit kvacīc

V3_05213	-upakāry anyad vā. tat kadācit kasyacid	bhavati iti tat-kṛtam eṣāṃ kadācit kvacid
SV_09119	vā iti pratitīḥ. tathā ca sambandho niṣiddho	bhavati iti. tathā api katham niṣiddho yāvad asya
SV_02714	samāropa-vyavacchedād anya-vyavacchedaḥ kṛto	bhavati iti tad-artham anyat pravartate. nanu na
HB_00414	satsv apy anyeṣu hetuṣv asya abhāve na	bhavati iti tad-bhāve bhāvo 'bhāve 'bhāvāś ca,
SV_06308	-abhidhāne 'pi nāntariyakas tad-anya-ākṣepo	bhavati iti tayor na viśeṣaṇa-viśeṣya-bhāvaḥ. eka
SV_13623	sādhayet. na hy asiddhāyām asyām evaṃ	bhavati iti. tasmāt sattā-siddhis tat-sādhani. sā
SV_08123	tatra eva ca asya svabhāve sthitasya paścād	bhavati iti dur-anvayam etat. kriyā-upakāra-
HB_01709	anyathā syāt. yaś ca bhavati, sa eva na	bhavati iti na ayam prasaṅgaḥ, kāraka-a-kārakayoḥ
NB_03032	liṅgasya sad-asattva-khyāpanam kṛtam	bhavati iti na avaśyam vākya-dvaya-prayogaḥ.
VN_04805	kramo yathā-avasthitebhyo 'rtha-pratitir	bhavati iti na viparyayāt pratitīḥ, tata ānupūrvī
SV_05221	nila-ādiṣv eka-apāye 'pi cakṣur-vijñānam	bhavati iti. na samūhe 'pi teṣām a-sāmarthyam.
SV_05222	tathā iha api pratyekam eka-apāye 'pi	bhavati iti na sarvadā a-sāmarthyam. viśama
NB_03135	-vyatireko yathā – yad a-kṛtakam tan nityam	bhavati iti. na hy ebhir dṛṣṭānta-ābhāsair hetoḥ
SV_08215	a-nimittam bhavat kvacid bhavati kvacin na	bhavati iti niyamam arhati. na khalu vai tad a-
HB_02211	iti vikalpe prāñ nityo bhūtvā paścād anityo	bhavati iti bruvāṇo bhāva-dvayam nitya-anitya-
SV_01822	arthāpattiyā anityatva-abhāve kṛtakatvam na	bhavati iti bhavati. na hi svabhāvasya abhāve
SV_14623	bhavati ity ucyate. api tv evam asya na	bhavati iti bhāva-pratiśedha eva kriyate. api ca,
V3_06304	ity api bhāva-pratiśedhaḥ. tad abhāvād	bhavati iti bhāvān na bhavati iti hetu-pratiśedho
SV_14528	bhavati ity āha. kiṃ tarhi sa eva bhāvo na	bhavati iti. yadi hi kasyacid bhāvam brūyāt, na
SV_10502	-anumāna-lakṣaṇatvāt svabhāva-hetāv antar-	bhavati iti vakṣyāmaḥ. sac-chabda-vyavahāra-
V3_11502	eva upakurvate. sa tasmād eka-svabhāvo na	bhavati iti viruddhaḥ. ca-śabdo dvayor ekasya
V3_10707	abhāvāt, yaḥ sarvajñāḥ, sa vaktā na	bhavati iti vyatireko 'darśane 'pi na sidhyati,
SV_13622	kāryatā-sthitiḥ. kiṃ tarhi yat saty eva	bhavati iti sattā-āśrayā. sā sattā kutaḥ siddhā
VN_06607	anena na asad āvir-bhavati, na sat tiro-	bhavati iti. sad-asatoś ca tiro-bhāva-āvir-bhāvāv
V3_07007	svabhāva-anupalabdhiḥ svabhāva-hetāv antar-	bhavati iti, sā tad udāharāṇena eva udāhṛtā. sa
SV_06408	yat khalu yad-bhedād vyāvartate, tad eva tad	bhavati iti so 'sya bheda iti ca na syāt. na hy
SV_07226	apekṣeta. para-bhūtāyām ca asyām sā eva tato	bhavati iti sthiti-vat prasaṅgaḥ. tasmād vyañjako
NB_02044	svayam apy evaṃ vyavaccheda-pratitir	bhavati iti svārthe 'py anumāne 'syāḥ prayoga-
V3_06304	tad abhāvād bhavati iti bhāvān na	bhavati iti hetu-pratiśedho 'sya kṛtaḥ syāt. tataś
SV_14913	tu sva-hetoḥ śakti-sthitis tādrṣam phalaṃ	bhavati iti hetu-svabhāva-niyamāt phala-svabhāva-
V1_01109	||9|| na hy ayam gaur ity a-sannihite 'rthe	bhavati . idam ca naḥ pratyakṣam, sannihita-artha-
V3_05901	na hi bhāvānām sva-viśaya-jñāna-abhāvād evaṃ	bhavati idam na upalabha iti yato 'bhāva-
SV_01906	na abhāvaḥ. kārye tv avaśyam kāraṇam	bhavati . idam eva hi kāraṇasya kāraṇatvam, yad
NB_03044	iṣṭaḥ, sa eva sādhyo na itara ity uktaṃ	bhavati . iṣṭa iti yatra arthe vivādena sādhanam
V3_13211	asmimś ca arthe darśite darśita eva dṛṣṭānto	bhavati , etāvan-mātra-rūpatvāt tasya. etena eva
NB_03122	asmimś ca arthe darśite darśita eva dṛṣṭānto	bhavati . etāvan-mātra-rūpatvāt tasya iti. etena
V3_02307	so 'nya-kṛte 'pi tulya iti virodhaḥ syāt.	bhavaty eva anya-kṛte 'pi pratijñā-doṣa iti cet,
V3_11706	ukto bhavati. tathā hy ātma-abhāva eva na	bhavaty eva ity arthād an-anya-samsargiṇy ātma-
VN_05707	kāraṇam iti. tad-abhāve pratipattir	bhavaty eva iti tayor pṛthag vacane 'pratibhāyāḥ
VN_03105	viruddho hetur asmābhir ukta eva iti	bhavaty eva idam nigrāha-adhikāraṇam, yady evaṃ-
VN_01718	api pratijñā-vacane yathoktāt sādhanā-vākyād	bhavaty eva iṣṭa-artha-siddhir ity apārthakam
V3_11004	viśeṣa-darśana-mātreṇa abhyāsa-bala-utpādinī	bhavaty eva karuṇā. tathā hi dharma-ālambana-
SV_00914	viśeṣa-darśana-mātreṇa abhyāsa-bala-utpādinī	bhavaty eva karuṇā. tathā hi sattva-dharma-ādy-
SV_14526	nāma. nanv atra na tasya kiñcid bhavati na	bhavaty eva kevalam ||277|| ity uktaṃ. na hy ayam
SV_15117	iti tasmin saty asyāḥ kāraṇe yogye sā	bhavaty eva. tad yadi nityānām padārthānām
V2_06105	anyathā akiñcitkarasya a-pratibandhāt.	bhavaty eva tādrṣasya kāraṇasya kārya-vivekā
NB_03025	iti svabhāva-hetoḥ prayogaḥ. asaty agnau na	bhavaty eva dhūmaḥ, atra ca asti dhūma iti kārya-
VN_02017	pratisaraṇa-daṇḍa-prayoga-ādinām ayuktatvāt.	bhavaty eva nāṭaka-ādi-ghoṣaṇe 'rtha-antara-
V3_12003	anavasthā-anya-kalpane syāt. yasmin sati	bhavaty eva yat tato 'nyasya kalpane | tad-
PV_02024	sāmarthyam ca dur-anvayam || yeṣu satsu	bhavaty eva yat tebhyo 'nyasya kalpane | tad-
SV_12217	api vinā jvālayā syād anyatra api syād iti.	bhavaty eva. yayā sāmagryā sambhavati sā yadi
V3_01907	-sambhavaḥ. vipratipattis tu dṛśyata eva.	bhavaty eva śāstra-dṛṣṭam sādhyam, tat-prabādhane
V2_07906	-an-upādānatā-lakṣaṇatvāc caramatvasya.	bhavaty eva hi tasya api jñeya-vyāpini jñāne
SV_14809	āha. tad api bhāvo na bhavati ity eva uktaṃ	bhavati . evaṃ hi sa nivartito bhavati. pratiśedhe
SV_03607	tathā prayuñjata iti tatas tathā pratipattir	bhavati . evam anyatra api kathañcit taiḥ
SV_10021	vināśam praty anapekṣā bhāvasya. tasmād	bhavaty eṣa svabhāvataḥ | yatra nāma bhavaty
V2_08307	vināśam praty anapekṣatā bhāvasya. tasmād	bhavaty eṣa svabhāvataḥ | yatra nāma bhavaty
HB_02906	tad-darśanād eva asya ghaṭo na asti iti	bhavati . katham tasya eva liṅga-liṅgi-bhāvaḥ. na
V3_09406	evaṃ hi sukha-ādinām a-sandigdho bhedo	bhavati . kasyacid rūpasya anukārād avasthā-bhede
SV_03204	tathā api na sarva-bhedeṣu tātātā nīcayo	bhavati , kāraṇa-antara-apekṣatvāt. anubhavo hi
HB_01804	hy anena ātmanāḥ sāmarthyam api darśitam	bhavati . kāryam param apekṣata iti tataḥ kevalād
SV_04925	eka-daṇḍa-yoge 'py anyatra sa eva ayam iti	bhavati , kiṃ tarhi tad iha iti. na ca evaṃ
V3_10405	syāt. na tarhi tato nānā-bhāvād evaṃ-bhāvo	bhavati , kiṃ tarhi tan-mateḥ, punar icchā-
HB_02213	-hetuḥ. na prāñ nityo bhūtvā paścād anityo	bhavati , kiṃ tarhi paścād api nitya eva, eka-
VN_02711	-antarām pūrva-pratijñā-sādhānyā uktaṃ	bhavati , kiṃ tarhi viśeṣaṇam. aindriyakatvasya

VN_02719	pratijñā-sādhanaṃ ucyamānā pratijñā-antaram	bhavati , kiṃ tarhi hetv-āder an-anyakamaḥ. sādhyā
NB_03036	eva na iha sad-vyavahāra-viśaya ity	bhavati . kidrśaḥ punaḥ pakṣa ity nirdeśyaḥ.
SV_08215	tarhi syāt. na hy a-nimittam bhavat kvacid	bhavati kvacin na bhavati ity niyamam arhati. na
HB_01707	karoti. karoty eva yadi kevalaḥ syāt. kiṃ na	bhavati . kṣaṇikatvāt, uktam atra yādṛśasya kriyā.
VN_01314	yat tad dharma-antaram nivartate prādur-	bhavati ca, kiṃ tat tad eva avasthitam dravyam
V2_08512	yam antareṇa bhāvaḥ, sa tasya hetur bhavati.	bhavati ca dhūmo 'gnim antareṇa, tan na tad-
SV_02209	yam antareṇa bhāvaḥ sa tasya hetur bhavati.	bhavati ca dhūmo 'gnim antareṇa tan na tad-dhetuḥ
SV_14404	-antara-bhūto vināśaḥ kāṣṭhāt. tad eva tad	bhavati . tac ca prāg eva asti iti kim atra
SV_02808	-darśana-anantaram a-liṅgam niścaya-jñānam	bhavati . tat katham asati samārope bhavad
SV_08322	rūpe. kāryam hi kutaścid-bhāva-dharmi yan na	bhavati tat tasya eva vaikalyāt. na ca a-
VN_05012	vā yad yasmin bhavati bhavati, na bhavati na	bhavati , tat tasya kāryam, itarat kāraṇam iti.
V1_02308	na hi yad yad-viśaya-ākāraṃ samvedanam na	bhavati , tat tasya vedakam, a-paraspara-rūpam iva
SV_03015	upaliyeraṇ, tadā tasya a-samāveśān na	bhavati tat-pratipatti-mukhena sarva-pratipattiḥ.
V3_06103	asati vā prayatne sañcarati me hasta iti	bhavati , tata eva anya-abhāva-gatiḥ, tad-abhāve
VN_02809	ca anena pratijñā-mātreṇa siddhir iṣṭā	bhavati , tatas ca na prāg api hetuḥ brūyāt. evam-
SV_02404	-a-darśanābhyām kārya-kāraṇa-bhāva-siddher	bhavati tatas tat-pratipattiḥ, na anyathā, anvaya
SV_00219	upalabdhi-lakṣaṇa-prāpta-sattvasya ity uktam	bhavati . tatra dvau vastu-sādhanaḥ ekaḥ
HB_00210	niścitaḥ tad-amśa-vyāptir niścita	bhavati . tatra pakṣa-dharmasya sādhyā-dharminī
VN_03412	iti pratijñā-hetu āsṛitya ubhaya-āśrayo	bhavati . tatra yadā pratijñā-virodho vivakṣitas
V2_08309	bhavan dṛṣṭo 'napekṣatvāt svabhāvata eva	bhavati . tathā anyatra api svabhāva-bhāvi, viśeṣa
SV_10023	bhavan dṛṣṭo 'napekṣatvāt svabhāvata eva	bhavati . tathā anyatra api svabhāva-bhāvi viśeṣa-
V3_10403	prathayatā asattā eva sarvatra utsādita	bhavati . tathā api idam asiddham eva asato
SV_01910	na bhavati ity arthād vyatireka-pratipattir	bhavati . tathā asaty agnau dhūmo na asti ity ukte
VN_03717	dṛṣṭāntasya api hetāv antar-bhāva iṣṭo	bhavati , tathā ca na dṛṣṭāntaḥ prthak sādhanā-
VN_06414	nigrahasthānasya abhiyoktā udbhāvayitā na	bhavati . tathā ca bhūta-doṣa-udbhāvāna-lakṣaṇasya
SV_01901	tat-tat-svabhāvata-pratipattiyā anvaya-smṛtir	bhavati . tathā yatra dhūmas tatra agnir ity ukte
NB_03035	ity ukte sāmartyād eva na iha ghaṭa iti	bhavati . tathā vaidharmyavat-prayoge 'pi – yaḥ
SV_03318	nir-ākāṅkṣatvāc ca. dvitīye tu	bhavati , tathā saṅketa-anusāreṇa samhṛta-sakala-
SV_12924	251ab) avaśyam hy anityam utpattimat kutaścid	bhavati . tathā hy ākasmikatve sattvasya deśa-ādi-
V3_11705	vyatirekam varṇayatā avinābhāva eva ukto	bhavati . tathā hy ātma-abhāva eva na bhavaty eva
SV_02304	-kālayor vartamāno bhāvas tat-sa-apekṣo nāma	bhavati . tathā hi tathā-vṛttir eva apekṣā tat-
V2_08701	-kālayor vartamāno bhāvas tat-sa-apekṣo nāma	bhavati . tathā hi tathā-vṛttir eva apekṣā, tat-
SV_15007	varṇyate, sā artha-antaram eva na	bhavati . tathā hi yogyatā iti rūpa-atīśaya eva
SV_03410	-abhidhāna-mātreṇa artha-antaram eva tad	bhavati . tathābhūtasya eva jñāpanāya śabdasya
SV_01913	-artha-kāryatva-abhāve 'pi śravaṇa-jñānam na	bhavati tad-abhāve. na vai na bhavati, tayor eva
SV_01205	na vai anupalambhamānasya tāvatā na asti iti	bhavati tad-arthaṃ vacanam iti cet. na ca na asti
V2_09403	na an-upalambhamānasya tāvatā na asti iti	bhavati . tad-arthaṃ vacanam. yady an-upalambhamāno
HB_03112	-paricchedāt tasya tad-anya-ātma-vyavacchedo	bhavati , tad-ātma-niyata-pratibhāsa-jñānāt, na hi
HB_01115	viśeṣa-ātmanaś cakra-āder vibhaktāḥ svabhāvo	bhavati . tad evam na kulālān mṛt-svabhāvata na
V3_02006	-eka-deśa-viśeṣa ity eva a-prakarāṇa-icchā	bhavati , tad-bhāva-a-parityāgād arthasya icchā-
V3_09805	asiddha ucyate. na hi sa eva tasya sādhanam	bhavati , tad-bhāva-mātra-anuṣaṅgiṇi punas tan-
SV_14120	| (269ab) na hi nāśo bhāvānām kutaścid	bhavati . tad bhāva-svabhāvo bhavet, bhāvasya eva
VN_04907	vākye pratijñā-ādinām anyatamo 'vayavo na	bhavati , tad vākyam hīnam sādhanā-abhāve sādhyā-
SV_14524	dṛṣyate, 'n-artha-antaratve 'pi tad eva tad	bhavati . tan na kiñcid asya jātam iti katham
SV_14509	sa eva kevalam sva-hetubhyas tathābhūto	bhavati . tan na kenacid bhavatā sa naṣṭaḥ. kiṃ
SV_01914	-jñānam na bhavati tad-abhāve. na vai na	bhavati , tayor eva tataḥ samśayāt. anyathā
VN_02323	-pratipakṣāyām ca pakṣa-siddhau kṛtāyām jetā	bhavati . tasmā jīgīṣatā sva-pakṣāc ca
SV_14421	hi kenacit saha-bhāvaḥ syāt. na ca vināśo	bhavati . tasmād a-doṣaḥ. asattve 'bhāva-nāśitva-
SV_03212	so 'pi bhavan niścayo 'sati bhrānti-kāraṇe	bhavati . tasmān na abhūta ity eva sarva-ākāra-
V2_07605	sāmartyād eva atra anityaḥ śabda iti	bhavati . tasmān na avaśyam pakṣa-nirdeśaḥ
VN_04618	-pātam iti bruvāṇasya kasyacin mukham vakrī-	bhavati . tasmān na samskṛto nāma kaścid chabdaḥ.
VN_00315	-hetu-prayogeṣu samarthitam sādhanā-aṅgam	bhavati . tasya a-samarthanam sādhanā-aṅga-a-
SV_15627	vā. na hy anyam prati svabhāvo 'tad-bhāvo	bhavati . tasya tena an-apakarṣaṇād anyena ca an-
V2_08602	a-jananāt tasya a-hetutā syāt. na vai sa eva	bhavati , tādrśasya bhāvāt. anyādrśād bhavan
SV_02213	-jananāt. tasya a-hetutā syāt. na vai sa eva	bhavati tādrśasya bhāvāt. anyādrśād bhavan katham
V3_03803	bhinna-viśayā pratitir anumānād ity uktam	bhavati . tena anumānād vastu-sad-asattā-
SV_14806	yasya tu vinaśyato bhāvasya na kiñcid	bhavati . tena na bhāvo bhavati ity uktam abhāvo
SV_14820	ayam tad-avastho naṣṭo nāma. yena svayam na	bhavati tena naṣṭaḥ. na artha-antara-utpādād ity
SV_12708	varṇeṣu satsv api tat kāryam na syāt. na	bhavati teṣām a-viśeṣe 'pi pada-vākya-antare
NB_03054	pakṣa ity pakṣa-lakṣaṇam an-avadyam darśitam	bhavati . tri-rūpa-liṅga-ākhyānam parārtha-
HB_03902	gamakam hetum icchatām na eva samartho hetur	bhavati , darśana-a-darśanayor sator apy a-
SV_01806	hetu-bhāve vā anityatva-abhāve kṛtakatvam na	bhavati dahana-abhāve ca dhūmaḥ. tathā hi sa
V2_10013	hetu-bhāve vā anityatva-abhāve kṛtakatvam na	bhavati dahana-abhāve ca dhūmaḥ. tathā hi sa
HB_00108	upacārasya. evam hi cākṣuṣatva-ādi pariḥṛtam	bhavati . dharma-vacanena api dharmy-āśraya-
V3_09112	vā asiddho 'naikāntikaś ca hetvābhāso	bhavati . dharmi-sambandha-asiddhāv asiddhaḥ,

HB_02802	-siddhau yasya na siddhiḥ, tat tasya liṅgam	bhavati dhūma-agni-vat. anya-bhāva-siddhyā eva tad
V3_02304	iti viruddhaḥ syāt. tena tatra eva bādhanē	bhavati, na anyatra iti cet, na, hetoḥ sarvasya
V3_02308	-dharmaṇo dharmiṇo 'bhidhānād iha eva	bhavati, na anyatra iti cet, bādhanīya-arthasya
V1_01107	na hi gava-ādi-vikalpo 'rtha-sannidhāv eva	bhavati. na anyathā idantayā iti cet ||9|| na hy
HB_03117	-bhāvo vyavacchinnaḥ tathātvaṃ ca tasya eva	bhavati na anyasya ity anyathā-bhūtāt tathābhūtaṃ
V2_06311	antya-kṣaṇa-anantaravād utpannaṃ pratyakṣi-	bhavati. na ca a-pratyakṣe kārye kāraṇa-bhāva-
SV_09120	sambandho dharmo vā na asti iti matir na	bhavati. na ca asyāḥ kathaṅcid bhāve sambhavo
HB_00701	-smaraṇe tat-sāmarthyād eva agnir atra iti	bhavati. na ca tatra kaścīd agnir atra ity asmai
V2_09410	nyāyo vaktavyaḥ, yato 'sya vyāvṛttam iti	bhavati. na ca na asti iti vacanāt tan na asty
SV_14814	apekṣyate ||279|| sati hi kārye kāraṇaṃ	bhavati. na ca naśyato bhāvasya kiñcit kāryam ity
HB_02112	yo yad ātmā sa sva-sattā-mātreṇa tādrśo	bhavati. na ca bhūtvā punas tad-bhāve 'para-
SV_09318	iṣyate. tat kila evaṃ prasādhyamānaṃ viśeṣi-	bhavati. na ca viśeṣaḥ sādhyatvaṃ śakyate 'n-
V3_07102	iṣyate. tat kila evaṃ prasādhyamānaṃ viśeṣi-	bhavati. na ca viśeṣaḥ sādhyatvaṃ śakyate, an-
VN_01306	-adhiṣṭhānīnora vivekena an-upalakṣaṇa evaṃ	bhavati. na ca śakteḥ śakty-ātmani prādura-bhāva
HB_03213	upalambhāt tasya tad-anya-ātmano vyavacchedo	bhavati, na tad-deśa-kālayoḥ sarva-anya-bhāva-
SV_08321	punar apy a-vikaleṣu sarveṣu viśeṣeṣu	bhavati. na tv a-vikale 'py a-bhinne rūpe. kāryaṃ
HB_00913	sa sva-hetora eva utpadyamānaḥ tādrśo	bhavati, na punas tad-bhāve hetv-antaram apekṣate
V3_02711	-ākṣepāt tat-siddhau siddham eva iṣṭaṃ	bhavati. na, pratipatṭi-vāñchāyāḥ prakaraṇāt. ata
SV_14526	vinaṣṭo nāma. nanv atra na tasya kiñcid	bhavati na bhavaty eva kevalam ||277|| ity uktam.
VN_05012	||2|| yathā vā yad yasmin bhavati bhavati, na	bhavati na bhavati, tat tasya kāryam, itarat
VN_05012	nṛtyati ||2|| yathā vā yad yasmin bhavati	bhavati, na bhavati na bhavati, tat tasya kāryam,
VN_06607	pratijñātaṃ khalv anena na asad āvir-	bhavati, na sat tiro-bhavati iti. sad-asatoś ca
V3_06211	pramāṇam iti. sa tarhy abhāva-pratyayaḥ kuto	bhavati. na hy abhāvaḥ kasyacin nimittam. a-
VN_01514	kāryaṃ bhavet, kiṃ na sarvaḥ sarvasmād	bhavati. na hy asattve kaścīd viśeṣa iti. nanu
VN_02018	iti cet, anyasya apy a-jijñāsitasya kiṃ na	bhavati. na hi tasya api kācid vivakṣita-sādhyā-
VN_05601	yathā-uttara-pratipatti-vimūḍhas tūṣṇīm-	bhavati. na hi para-upatāpana-krame kaścīn nyāyaḥ,
V3_01708	ko 'py āyāta iti na parvate vṛkṣe vā śāṅkā	bhavati. na hi viśeṣa-śabda-sannidhir eva sāmānya
SV_01823	anityatva-abhāve kṛtakatvaṃ na bhavati iti	bhavati. na hi svabhāvasya abhāve bhāvo bhavaty a
SV_01213	nyāyo vaktavyaḥ, yato 'sya vyāvṛttam iti	bhavati. nanu tad-abhāve 'nupalambhāt siddhā
VN_06004	apratibhāyām artha-antare vā antar-	bhavati. nanu na avāśyaṃ sādhanā-dūṣaṇābhyaṃ eva
HB_02416	-bhāve kāryasya kāraṇena vyāptiḥ siddhā	bhavati. nanu vijātiyād api kiñcid bhavad dṛṣṭaṃ
VN_00616	anena parampara-anusāra-pariśramaḥ parihr̥to	bhavati. nānā-śabda-utthāpana-a-sāmarthyē nānā-
SV_02811	sa-ātmaka iti vā, na tatra bhede niścayo	bhavati. niścaya-āropa-manasora bādhyā-bādhyā-
V3_03906	atra ca eṣaṃ pratiśedhe virodha ity uktam	bhavati. naimittikyāḥ śruter artham arthaṃ vā
V3_04311	artha-gataḥ pratipatti-gauravaṃ ca parihr̥taṃ	bhavati. pakṣasya dharmatve tad-viśeṣaṇa-
HB_00202	-nirdeśāt pratipatti-gauravaṃ ca parihr̥taṃ	bhavati. pakṣasya dharmatve tad-viśeṣaṇa-
SV_05402	pratibandhaḥ, sa sarvo janyatāyām eva antar-	bhavati, parabhāva-utpādane tad-an-upakārāt,
VN_01311	ātma-a-pariṇāma iti, kiṃ ca idam uktam	bhavati pariṇāma iti. avasthitasya dravyasya
SV_17020	samyak-pratipatṭi abhāve bāhulyam arthavad	bhavati. pāraśika-māṭṛ-mithyā-ācāra-vat. teṣāṃ eva
SV_08320	-sahakāri-sādharmaṇam eka-viśeṣa-apāye 'pi na	bhavati. punar apy a-vikaleṣu sarveṣu viśeṣeṣu
SV_14908	na hi svabhāva iti sarvaḥ sarvasya svabhāvo	bhavati pratigha-ātmatā-vat. satyam etat. tathā
SV_14809	ity eva uktam bhavati. evaṃ hi sa nivartito	bhavati. pratiśedhe vidher a-sambhavāt. tata eva
SV_17007	-bhakṣaṇa-deśanā-vikalpo bhavaty iti, sa na	bhavati, pradeśa-antareṣu tathā tasya carcanāt.
V3_13504	'pi doṣe 'rthasya eva a-sāmarthyān na	bhavati prasiddhiḥ. evam etat. kiṃ tu na arthānām
V3_02308	doṣa iti cet, astu, viśaya-antare 'pi kiṃ na	bhavati. bādhanīya-dharmaṇo dharmiṇo 'bhidhānād
VN_00519	viparyaye ca asad-vyavahāra iti cet,	bhavati buddher yathokta-pratibhāsāyāḥ sad-
SV_02209	hi yasya yam antareṇa bhāvaḥ sa tasya hetur	bhavati. bhavati ca dhūmo 'gnim antareṇa tan na
V2_08512	hi yasya yam antareṇa bhāvaḥ, sa tasya hetur	bhavati. bhavati ca dhūmo 'gnim antareṇa, tan na
VN_05012	pranṛtyati nṛtyati ||2|| yathā vā yad yasmin	bhavati bhavati, na bhavati na bhavati, tat tasya
SV_14505	na asty eva. sa tu na asti yo bhāvasya	bhavati. bhāva eva tu kṣaṇa-sthiti-dharmā vināśaḥ.
V3_07109	9|| na sarvathā sattā-sādhanē viśeṣaḥ sādhitō	bhavati. bhāva-mātra-viśeṣaṇo 'rtho 'sti kaścīd
SV_09403	8|| na sarvathā sattā-sādhanē viśeṣaḥ sādhitō	bhavati. bhāva-mātra-viśeṣaṇo 'sti kaścīd dharmi
SV_06402	anyathā na hi vastunaḥ | vyāvṛttir vastu	bhavati bheda 'sya asmād iti irāṇāt ||128|| rūpaṃ
SV_09607	-mātrasya abhāve 'py a-virodhāt. yathā na	bhavati mūrta ity a-mūrtatvaṃ nir-upākhye 'pi
V3_07605	-mātrasya abhāve 'py a-virodhāt, yathā na	bhavati mūrta ity a-mūrtatvaṃ nir-upākhye 'pi
NB_03032	-vacanam ākṣipta-pratibandha-upadarśanam eva	bhavati. yac ca pratibandha-upadarśanaṃ tad eva
V3_04806	-prasaṅgaḥ, sarvasya anya-dharma-yogāt. na	bhavati, yathā – a-brāhmaṇa iti. na hi sa eva
V3_01507	tathābhāva-sambhava 'nyatara-uktiḥ samarthā	bhavati, yathā – devadatta-yajñadattayora
V3_10304	-an-abhyupagama itara-grahaṇaṃ samarthaṃ	bhavati, yathā – māṭharād itara brāhmaṇo
SV_02716	viparyāsa-pūrvaka eva a-pratīta-niścayo	bhavati, yathā akasmād dhūmād agni-pratipattiḥ.
V3_01612	eka-parigrahe 'py a-virodhe samarthaṃ	bhavati, yathā anyatara-bhōjana-codanāyām eka-
SV_10417	ekasya bhāve 'py anya-abhāva-gatir	bhavati, yathā uktam prak. idam anupalabdher na
VN_03013	gamyamāno 'pi pratijñā-hetvora virodho	bhavati, yathā rūpa-ādibhyo 'rtha-antarasya
V3_03212	'stu. pratibandho hy adhikaraṇe sati	bhavati, yathā siddhe vacane prāmānya-itarayora
HB_03116	vyavacchinatti. evaṃ hi sa tayā paricchinno	bhavati, yady anyathā-bhāvo vyavacchinnaḥ

SV_09710	evam hy ayam asya vyāpakaḥ siddho	bhavati yady asya abhāve na bhavet. tad anena
V2_07508	evam hy ayam asya vyāpakaḥ siddho	bhavati, yady asya abhāve na bhavet. tad anena
VN_01223	-ādiṣu caitanyeṣu ca bheda-avagamaḥ samartho	bhavati, yady evam bhedaḥ syāt. saty apy etasmin
V3_09508	yad-dṛṣṭer a-kriyā-darśino 'pi kṛta-buddhir	bhavati, yadi tādr̥ṣam̐ syāt, sarva eva hetavas
V1_04307	-jñāna-rūpābhyām ato dvi-rūpā buddhiḥ siddhā	bhavati. yadi bhāsamāno viṣaya-ākāro buddher a-
HB_03304	dr̥ṣṭānta-asiddheś ca. tac ca tasya liṅgaṃ	bhavati yasya yena anvayo 'sti. na hy evam śakyam
HB_02805	sambandha-abhāvāc ca. tac ca tasya liṅgaṃ	bhavati yena yasya kaścit sambandho yathā
HB_02608	upalabhyamāne niyamena yad-upalabdhir	bhavati yogyatāyā a-viśeṣāt, sa tat-samsr̥ṣṭaḥ, eka
SV_15204	-prasiddham agneḥ khyāpyata iti sarvaṃ tathā	bhavati. lokasya sva-icchā-kṛta-saṅketa-
V1_01811	eva dr̥ṣṭeṣv abhilāṣa-itarābhyām vyavahāro	bhavati. vastu-dharmo hy eṣa yad anubhavaḥ
V1_03611	vā, tadā iṣṭo 'n-iṣṭo vā viṣayaḥ pratividito	bhavati. vidyamāne 'pi hi bāhye 'rthe yathā-
VN_04605	hi pratipatti-paramparā-pariśramāḥ parihr̥to	bhavati. viparyaya-darśanāc ca. śabdād artham a-
V2_06203	viṣayā anupalabdhiḥ prayoga-bhedena caturdhā	bhavati. viruddha-siddhyā, yathā – na śīta-sparśo
SV_00601	viṣaya-anupalabdhiḥ prayoga-bhedena caturdhā	bhavati. viruddha-siddhyā, yathā na śīta-sparśo
V3_02801	sāmānya-arthī viśeṣa-pratiniyama-arthī	bhavati, viśeṣa-antare vivāda-a-sambhavāc ca. na
SV_03905	na ca teṣu vikalpa-pravṛttir iti katham teṣu	bhavati. vyākhyātāraḥ khalv evam vivecayanti na
SV_03622	iti vyavahāras tatra kiṃ bāhulyaṃ yena evam	bhavati. śakti-bheda iti cet. sarvatra utsannam
SV_09724	vyatireke 'pi na anityatva-abhāve kṛtakatvaṃ	bhavati śabdaś ca kṛtaka iti. siddha-tat-
V2_07606	vyatireky api na anityatva-abhāve kṛtakatvaṃ	bhavati, śabdaś ca kṛtaka iti. siddha-tat-
SV_14508	ity uktam. na hi bhāvasya kiñcit kadācid	bhavati. sa eva kevalaṃ sva-hetubhyas tathābhūto
HB_01709	katham eka-kṣaṇa-bhāvī anyathā syāt. yaś ca	bhavati, sa eva na bhavati iti na ayam prasaṅgaḥ,
HB_01805	apekṣata iti tataḥ kevalād an-utpattir uktā	bhavati. sa kevalo 'pi samartha-svabhāva iti tata
SV_09412	api viśeṣitas tat-svabhāvaḥ prasādhito	bhavati. sa ca tathā na anveti. yad api sattā-
V3_07207	api viśeṣitas tat-svabhāvaḥ sādhito	bhavati. sa ca tathā na anveti. yad api sattā-
V3_04109	bhāvo 'numāna-viṣayaḥ. sa hi sandṛśya eva	bhavati. sa ced bhaven madhya-avasthā-vad
SV_02607	-svabhāvत्वam. na hi yo yad-ekayogakṣemo na	bhavati, sa tat-svabhāvo yuktaḥ, tan-mātra-
NB_02014	upalambha-pratyayeṣu san pratyakṣa eva	bhavati sa svabhāva-viśeṣaḥ. svabhāvaḥ sva-sattā-
V3_03804	pratīter na vastu-vaśād vṛttir iti sūcitam	bhavati. sa hi śaśinaś candratvam an-icchān kām
VN_04002	pratiśiddhe viśeṣam bruvato hetv-antaraṃ	bhavati. sati ca hetv-antara-bhāve pūrvasya hetor
VN_00402	-sādhana-pramāṇābhyām. yathā idam asmin sati	bhavati. satsv api tad-anyeṣu samartheṣu tad-
SV_02816	asya tad-darśana-a-viśeṣe 'pi smārto niścayo	bhavati. samāropa-niścayayor bādhyā-bādhyaka-
SV_02809	asati samārope bhavad vyavaccheda-viṣayaṃ	bhavati, samāropa-viṣaye tasya abhāvāt. yatra hy
SV_06409	bheda iti ca na syāt. na hy anyonyasya bhedo	bhavati, sambandha-abhāvāt. sati vā sa kārya-
V3_08104	– prayatnānantariyako 'nityatvād iti. na	bhavati, sarvato vipakṣād a-vyāvṛtter iti cet,
V3_01810	-iṣṭa-samudāyasya siddhir vigḥāto vā kṛto	bhavati. sarvatra hi tat-samudāya-viparyāsād eva
SV_03127	-utpattāv api tathā eva na smārto niścayo	bhavati. sahakāri-vaikalyāt. tataś ca pratyakṣeṇa
SV_15821	upakāre sati kayācit pratyāsattā anyatra	bhavati. sā apy atyanta-an-upakāre na syāt.
V3_11707	arthād an-anya-samsargiṇy ātma-vṛttiḥ sūcitā	bhavati. sā eva avinābhāvaḥ. tata eva anvaya-
VN_06712	tasya sādhanā-doṣa-udbhāvanena pakṣo dūṣito	bhavati. so 'n-upasamḥṛtya sādhanā-doṣam̐ kathām̐
V3_09302	-vikalpena asiddhi-codanā mithyā-uttaram eva	bhavati. syān mithyā-uttaram̐ yadi dvayor api
V3_06603	pratibandha-niyama-a-sambhavāt. na hi tasmin	bhavati sva-kāraṇa-sāmagry-adhīnair anyair api tad
SV_03802	svalakṣaṇam̐ pratipannam̐ pratipāditam̐ vā	bhavati, svarga-ādi-śravaṇe 'pi tad-anubhāvinām̐
VN_06008	hetvābhāveṣv apratibhāyām̐ vā antar-bhavet.	bhavati hy a-nibaddhena api kathā-prapañcena
SV_00623	'numiyate sa katham̐ trividhe hetāv antar-	bhavati. hetunā yaḥ samagreṇa kārya-utpādo
V3_08206	'numiyate, sa katham̐ trividhe hetāv antar-	bhavati. hetunā yaḥ samarthena kārya-utpādo
V1_02904	svapna-jñānam̐ tarhi viśada-ābham̐ pratyakṣam̐	bhavatv a-vikalpanāt. na, a-bhrāntam̐ iti nirdeśāt.
V3_08101	a-vyatirekatayā anvayasya iti cet, ila tarhi	bhavatv a-sparśatvān nitya iti. na, atra apy
SV_17007	ity atra śva-māmsa-bhakṣaṇa-deśanā-vikalpo	bhavatv iti, sa na bhavati, pradeśa-antareṣu
SV_02407	-abhāve 'py a-dṛṣṭasya punar dṛṣṭer iti	bhavatu kāryasya kāraṇena avinābhāvas tadutpatteḥ.
SV_14212	abhāvas tad idam abhūtāt vā na dṛṣṭyā iti.	bhavatu tasya idam̐ nāma abhāva iti. tathā api
SV_06724	eva artha-a-bhedaḥ śabda-a-bhedasya kāraṇam̐	bhavatu. tena ime tat-prayojanā ity a-tat-
SV_10419	virodha-gater virodhāc ca abhāva-sādhanaḥ.	bhavatu nāma evam̐ vidhāyā anupalabdher abhāva-
VN_00723	-prakāśanāya ekena api śabdena na ucyeran.	bhavatu nāma kasyacid ayam̐ vāñchā bhavyur eka-
SV_06108	-a-vṛkṣatve vyaktir ekā eva vṛkṣaḥ syāt,	bhavatu nāma ghaṭa-ādi-śabdeṣv artha-antara-
SV_09026	kecid eka-jñāna-ādi-phalāḥ kecin na iti.	bhavatu nāma bhāvānām̐ svabhāva-bhedaḥ sāmānyam.
V1_03911	taimira-ādi-vat ||53|| ity antara-ślokaḥ.	bhavatu nāma yathā-darśanam̐ pramāṇa-ādi-vyavasthā,
SV_14906	-utpattimatām̐ yadi ||281|| atha api syāt –	bhavatu nāma svabhāva eṣa bhāvānām̐ ya ime kṣaṇa-
SV_15025	apy apauruṣeyatve 'py ubhayaṃ syād iti.	bhavatu vahny-ādinām̐ kṛtakatvād yathā-pratyayam̐
SV_12602	samskāra-āhitānām̐ yathā-pratyayam̐ prabodhāt.	bhavatu sarveṣām̐ apauruṣeyatvam̐ iti cet. tādr̥ṣe
PV_04280	sannidhau niyamaḥ kutaḥ | bhāva-hetu-	bhavatve kiṃ pāramparya-pariśramāḥ || nāsanam̐
SV_14901	sattā anityatvaṃ ca dur-nivāram. a-bhūtvā	bhavann a-hetuko bhavati ity api viruddham̐ iti.
SV_02117	tad-bhāva-an-upapatteḥ. sa ca artha-antarād	bhavann anityatā anyo vā dharmo hetuḥ phalaṃ vā
V2_09104	tad-bhāva-an-upapatteḥ. sa ca artha-antarād	bhavann anityatā anyo vā dharmo hetuḥ phalaṃ vā
V2_09614	yo hi yatra na asti iti niścitaḥ, sa	bhavan katham̐ tad-abhāvam̐ na gamayet. pramāṇa-
SV_02121	| sa hi niṣpanne bhāve 'rtha-antarataḥ paścād	bhavan katham̐ tasya hetuḥ syāt. phalasya api na

V2_09108	| sa hi niṣpanne bhāve 'rtha-antarataḥ paścād	bhavan katham̐ tasya hetuḥ syāt. phalasya api para
V2_08602	sa eva bhavati, tādrśasya bhāvāt. anyādrśād	bhavan katham̐ tādrśaḥ. tādrśād dhi bhavaṃs
SV_02214	sa eva bhavati tādrśasya bhāvāt. anyādrśād	bhavan katham̐ tādrśaḥ syāt. tādrśād dhi bhavaṃs
SV_01405	yo hi yatra na asti iti niścitaḥ, sa	bhavaṃs tad-abhāvaṃ katham̐ na gamayet. pramāṇa-
SV_02205	tat tasya kāryam. tac ca dhūme 'sti. sa	bhavaṃs tad-abhāve tu hetumattām vilaṅghayet ||34|
V2_08603	anyādrśād bhavan katham̐ tādrśaḥ. tādrśād dhi	bhavaṃs tādrśaḥ syāt. anyādrśād api tādrśa-
SV_02215	bhavan katham̐ tādrśaḥ syāt. tādrśād dhi	bhavaṃs tādrśaḥ syāt. anyādrśād api tādrśo bhāve
SV_10023	api svabhāvataḥ ||196|| so 'yam kvacid	bhavan dr̥ṣṭo 'napekṣatvāt svabhāvata eva bhavati.
V2_08309	api svabhāvataḥ ||56|| so 'yam kvacid	bhavan dr̥ṣṭo 'napekṣatvāt svabhāvata eva bhavati.
HB_03606	sva-sādhya-bhāva-abhāvābhyām anyathā api	bhavan dharṃiṇi hetur na kiñcid bhāvayati na
SV_11718	citratā | (236ab) sa ca ayam̐ sambandho vastu	bhavan niyamena śabda-arthābhyām bheda-a-bhedau
SV_02222	-sambhavaḥ ||35|| sa hi dhūmo 'hetur	bhavan nir-apekṣatvān na kadācin na bhavet, tad-
V2_08611	-sambhavaḥ ||58|| sa hi dhūmo 'hetur	bhavan nir-apekṣatvān na kadācin na bhavet, tad-
SV_03211	pitā me āgacchati na upādhyāya iti. so 'pi	bhavan niścayo 'sati bhrānti-kāraṇe bhavati.
V3_09806	aparo viśeṣo nirdīśyate. sa śabdātayā tathā-	bhavan pakṣa-nirdeśa eva tathā sidhyati, punar
PV_03110	liṅgād anupalambhanāt | prāg bhūtvā hy a-	bhavan bhāvo 'nitya ity abhidhīyate || yasya
SV_02309	sa tat-pratiniyato 'nyatra katham̐ bhavet.	bhavan vā na dhūmaḥ syāt. taj-janito hi svabhāva-
V2_08704	sa tat-pratiniyato 'nyatra katham̐ bhavet.	bhavan vā na dhūmaḥ syāt. taj-janito hi svabhāva-
SV_14701	kiñcid bhavati iti iṣṭam eva. tasmāt svayam̐	bhavan svabhāvo vikalpa-dvayam̐ na ativartate
HB_03413	tato dharṃiṇo nivartayatas tasmīn saty eva	bhavan hetus taṃ tatra dharṃiṇi pravartayati iti
SV_05620	tu bhedinaḥ padārthāḥ krameṇa vikalpa-hetavo	bhavanto janayanti svabhāvata iti ca. sa tv eṣām
HB_01104	-upanidhi-dharmāṇas tat-prakṛtes tathā-	bhavanto na upālambham arhanti. samarthāḥ kiṃ na
SV_16506	khalv ete vaidikāḥ śabdā evam̐ vikrośanty eta	bhavanto brāhmaṇā ayam̐ asmākam artho grāhyo na
SV_14618	vastv-anurodhataḥ | (278ab) bhāvo 'vaśyam̐	bhavantam apekṣate. sa ca svabhāva eva. niḥ-
SV_00316	-niyamāt tair eva dharmair ye tair vinā na	bhavanti . aṃśena janya-janakatva-prasaṅga iti cet.
V2_08414	-niyamāt. tair eva dharmair ye tair vinā na	bhavanti . aṃśena janya-janakatva-prasaṅga iti cet,
HB_02315	tair eva ca dharmair ye tair vinā na	bhavanti . aṃśena janya-janakatva-prasaṅga iti cet,
V2_06101	api na avaśyam̐ kāraṇāni tadvanti	bhavanti iti kutas tad-abhāvaḥ. śaktam̐ kāraṇam̐ na
V3_13701	uktam. tāny api kenacil leśena āsv eva antar-	bhavanti iti cet, āsām api parasparam eṣa
SV_15024	yathārtha-jñāna-hetavo 'pi sarvatra tathā	bhavanti iti. tathā śabdānām apy apauruṣeyatve
SV_00521	api na avaśyam̐ kāraṇāni tadvanti	bhavanti iti tad-abhāvaḥ kutaḥ. tasmāt kāraṇa-
HB_01307	bhinnebhyaḥ svabhāvebhyo bhinnā eva svabhāvā	bhavanti iti na kāraṇa-bhede 'py a-bhedas tat-
SV_14104	puruṣa-guṇebhyo vā manaskāra-ādibhyo	bhavanti iti. na ca kāryatā nāma anyā bhāva-
VN_03612	ete sādhana-virodhā hetvābhāseṣv eva antar-	bhavanti iti hetvābhāsa-vacanena eva uktāḥ. yat
NB_03053	pramāṇam. iti catvāraḥ pakṣa-abhāsā nirākṛtā	bhavanti . evam̐ siddhasya, asiddhasya api
SV_05018	prabhavāt. na vai bāhya-apekṣā eva bhrāntayo	bhavanti , kiṃ tu viplavād āntarād api keśa-ādi-
SV_03609	taiḥ prayuktās tathā eva pratīti-hetavo	bhavanti . tatra vācyeṣu puruṣa-āyatta-vṛttinām
V2_06807	vastu-svabhāvair uttaram̐ vācyam, ya evam̐	bhavanti . tathā hi na yava-aṅkuraḥ śāli-bijād
SV_02518	eka-bheda-codanāt tat-svalakṣaṇa-niṣṭhā eva	bhavanti . tad ekasmād api tasya bhedo 'sti iti.
PV_03421	janayej jñānāni jagataḥ svayam || kramād	bhavanti tāny asya sahakāry-upakārataḥ | āhuḥ
V2_09804	kṣetra-viśeṣe viśiṣṭa-rasa-vīrya-vipākā	bhavanti , na anyatra. tathā kāla-saṃskāra-bhedāt.
SV_01514	kṣetra-viśeṣe viśiṣṭa-rasa-vīrya-vipākā	bhavanti , na anyatra, tathā kāla-saṃskāra-bhedāt.
SV_01009	āmalakyaḥ kṣīra-avasekena madhura-phalā	bhavanti . na ca evam̐ bahulaṃ dr̥śyante. tena evam̐
V3_11202	āmalakyaḥ kṣīra-avasekena madhura-phalā	bhavanti , na ca evam̐ bahulaṃ dr̥śyante. tena evam̐
V1_02901	apy anubhūta-smaraṇa-ākārā vikalpā	bhavanti . na ca te tathā-avabhāsināḥ smaryante.
V3_13610	evam-ādīni yathokta-lakṣaṇāsu jātiṣv antar-	bhavanti . na ca dūṣaṇāni, śabda-artha-an-
V3_11404	tathā api na avaśyam̐ kāraṇāni kāryavanti	bhavanti , pratibandha-ādi-sambhavad iti
SV_02623	-bhāvinaḥ samāropā iti tad-vyavacchedakāni	bhavanti pramāṇāni sa-phalāni syuḥ. teṣām tu
SV_15915	-prabodhād anapekṣita-bāhya-artha-upanidhayo	bhavanti . bāhya-apāya-an-āgame 'pi bhāvāt. na hi
SV_02224	kāla-a-viśeṣāt. apekṣayā hi bhāvāḥ kādācitkā	bhavanti , bhāva-abhāva-kālayos tad-bhāva-yogyatā-
V2_08613	kāla-a-viśeṣāt. apekṣayā hi bhāvāḥ kādācitkā	bhavanti , bhāva-abhāva-kālayos tad-bhāva-yogyatā-a
V3_13212	tasya. etena eva dr̥ṣṭānta-doṣa api nirastā	bhavanti , yathā – nityaḥ śabda 'mūrtatvāt karma
NB_03123	iti. etena eva dr̥ṣṭānta-doṣa api nirastā	bhavanti . yathā nityaḥ śabda 'mūrtatvāt. karma-
V3_06110	-vṛttim darśayati. tadā hi tāny a-viguṇāni	bhavanti , yadā eṣām kārya-vṛttiḥ syāt. sā ca
SV_05205	vyaktayo jñāna-kāraṇam ||101|| syād etat –	bhavanti vyaktayas tasya ālambana-bhāvena kāraṇam̐
HB_02509	-abhāvāt. apekṣayā hi bhāvāḥ kādācitkā	bhavanti vyavasthāvāms ca sādhyeṣu sādhana-niyogo
V2_09805	deśais tathā-dr̥ṣṭā iti sarvās tattvena tathā	bhavanti , sambhavad-viśeṣa-hetūnām guṇa-antara-
SV_13612	yathā-sva-varṇa-abhiviyakti-pratyaya-kramād	bhavanti krama-yogini iti tad-ānupūrvī vākyam̐ ity
V3_02007	-prasaṅgāt. tasmād iyam̐ kutaścit prakaraṇād	bhavanti tena eva gamyate. tām a-prakaraṇam̐ api
PV_02043	bhāvo na apy apekṣā a-viśeṣiṇaḥ | kramād	bhavanti dhīḥ kāyāt kramam̐ tasya api śaṃsati ||
SV_13830	vyañjakāni syuḥ. tasmān na vyaktiḥ śabdasya.	bhavanti vā karaṇebhyo 'tiśayavattā vā śabdasya
SV_03904	sā hi tad-anya-vivekiṣv eva bhāveṣu	bhavanti viveka-viśayā iti gamyate. nanu bāhyā
V3_08602	samudāyi-nibandhanatvāt tad-abhāve na syāt.	bhavanti sva-nimitta-sannidhiṃ sūcayati iti
VN_00620	bahava eka-arthakriyā-kāriṇa eka-śabda-vācyā	bhavantu , kim artha-antara-kalpanayā. bahavo 'pi
SV_15014	api vahny-ādir a-duṣṭaḥ puruṣa-āgasā ||284||	bhavantu nāma apauruṣeyā vaidikāḥ śabdāḥ, tathā

SV_05412	asatām upakāra-a-sāmarthyād iti cet.	bhavantu nāma tad-viṣayāni nir-viṣayāni. nir-
V3_08709	vyapadeśa-ādayo janya-janaka-bhāva-kṛtā eva	bhavantu, saty api saṃyoge tan-nāntariyakatvād
VN_06116	puruṣatvād ity ukte sa taṃ pratibrūyāt,	bhāvān api iti, sa sva-pakṣe doṣa-abhyupagamāt
VN_06201	iti. atra api yadi puruṣatvāc cauro	bhāvān api syāt, na ca bhavatā ātmā evam iṣṭaḥ,
VN_06115	bhavato 'py ayam doṣa iti bravīti, yathā	bhāvāms cauraḥ puruṣatvād ity ukte sa taṃ
VN_01208	iti cet, an-uttaram bata, doṣa-saṅkaṭam atra-	bhāvān dṛṣṭi-rāgeṇa praveśyamāno 'pi na ātmānam
V3_07801	pakṣa eva vyabhicāra-viṣayaḥ. kaṃ punar atra	bhāvān vipakṣam pratyeti. sādhyā-abhāvam. katham
SV_16827	anyathā racanā-darśanāt. api ca, atra	bhāvān svam eva mukha-varṇam sva-vāda-anurāgān
SV_04022	bhedād a-bheda ity ucyate. prakṛtir eṣā	bhāvānām yad eka-pratyavamarśa-artha-jñāna-ādy-
SV_06201	jñeya-ādi-padānām api kenacid vyavacchedyena	bhavitavyam, an-anya-āśaṅkāyām prayoga-ayogāt.
V3_06604	-sāmagry-adhīnair anyair api tad-unmukhair	bhavitavyam, an-āyattatvāt. tad-dharmatāyām vā
SV_01622	hy atra niyamaḥ saṃhatair avaśyam parārthair	bhavitavyam iti. asty eva upalambho dadhy-ādinām
SV_14324	-hetor agni-daṇḍa-āder nivṛttau bhāvena	bhavitavyam iti. kiṃ tarhi bhāva-abhāvasya
SV_00520	a-pratibandhāt tad-abhāve 'nyena na	bhavitavyam iti kuta etat. kārya-anupalabdhyān api
SV_01723	anyathā eka-dharma-sad-bhāvāt tad-anyaena api	bhavitavyam iti niyama-abhāvāt sādhanasya sādhyā-
SV_01506	asya api kvacid viśeṣe sambhava-āśaṅkāyā	bhavitavyam iti sarvatra a-darśana-mātreṇa
V2_09713	kvacid viśeṣasya api sambhavāc chānkayā	bhavitavyam iti sarvatra a-darśana-mātreṇa
SV_17601	-artha-sattām antareṇa api vṛtṭim paśyato	bhavitavyam eva a-dṛṣṭa-vyabhicāra-vacasām api
HB_02301	saty asya vināśe vināśa-svabhāvena eva anena	bhavitavyam. tathā api vyartho vināśa-hetur ity
HB_03711	na asty eva viśeṣa iti sarvatra śaṅkāyā	bhavitavyam. dṛṣṭa-pratihetor api hetoḥ prāg
SV_14805	tad bhavatā vastutas tattva-anythingva-bhājā	bhavitavyam. yasya tu vināśyato bhāvasya na
V1_03105	ātmano jñānasya sarvatra karmaṇi tena ātmanā	bhavitavyam, yena asya idam iti prati-karma
SV_14115	abhāvād bhavatā dhvaninā an-ātyantikena	bhavitavyam. sa ca a-hetuko 'nya-hetuko vā nityam
SV_08218	na asti iti brūmaḥ. na ca asati tasmin na	bhavitavyam. supta-taimirika-upalabdheṣv artheṣv
V3_09901	tat kim idānīm dharmī dharmy-antare 'nvayī-	bhavitā. pradīpa-ādayas tu svabhāva-yogyatayā
V1_02813	tan na ayam sphuṭa-pratibhāso vikalpako	bhavitum arhati. tathā hi svapne 'pi smaryate
V1_01202	ayam ghaṭa iti pratipadan na pratyakṣī	bhavitum arhati. dravyam tat-spārśanam yadi ||10||
SV_08808	sati tad-ātmanā tena api na yuktaṃ tathā	bhavitum. tathābhāve hy a-tad-dharmā syāt. na hy
SV_10707	-arthī tad-a-samarthaṃ prati datta-anuyogo	bhavitum na yuktaḥ. na hi vṛṣasyanti ṣaṇḍhasya
SV_07213	-vyaktis tatra vṛtṭiḥ syāt. na yuktaṃ evam	bhavitum. yasmād vijñāna-utpatti-yogyatvāya
V3_07002	arthī tad-a-samarthaṃ prati na datta-anuyogo	bhavitum yuktaḥ. na hi vṛṣasyanti ṣaṇḍhasya rūpa-
SV_08714	sarvasya janaka iti tathā bheda-a-viśeṣe 'pi	bhaviṣyati. atha vā bhede hi kāraṅkaṃ kiñcid vastu
VN_04714	tathā saṃskṛtānām śabdānām pratitir	bhaviṣyati iti. jaḍa-pravṛtṭir eva eṣā, yā
VN_04819	-vacana-antareṇa api yathārthaṃ pratitir	bhaviṣyati iti. pratīyamāna-arthasya ca śabdasya
SV_14907	-sthiti-dharmāṇāḥ. sa tu utpattimatām eva	bhaviṣyati. na hi svabhāva iti sarvaḥ sarvasya
PV_02189	| ajñānam uktā tṛṣṇā eva santāna-preraṇād	bhave || ānantaryān na karma api sati tasminn a-
PV_02200	-ja-a-hāner na hānau vā bhavaḥ kutaḥ | sukhī	bhave 'yam duḥkhī vā mā bhūvam iti tṛṣyataḥ || yā
SV_06910	atha eka-vṛtṭer aneko 'pi yady eka-śrutimān	bhavet | (143ab) na kevalam eka-kāryās tad-anya-
SV_12603	tādṛśe 'pauruṣeyatve kaḥ siddhe 'pi guṇo	bhavet | (246ab) kāmam avisamvādakam ity
SV_12618	anya-a-viśeṣād varṇānām sādhanā kiṃ phalaṃ	bhavet | (247ab) na hi loka-vedayor nānā varṇāḥ.
PV_02155	|| na sarveṣām anekāntān na ca apy a-niyato	bhavet | a-guṇa-grāhiṇo 'pi syād aṅgaṃ so 'pi
SV_08715	vā bhede hi kāraṅkaṃ kiñcid vastu-dharmatayā	bhavet | a-bhede tu virudhyete tasya ekasya kriyā
PV_03134	|| vikālpa-vyavadhānena vicchinnaṃ darśanam	bhavet | iti ced bhinna-jātiya-vikalpe 'nyasya vā
PV_02118	|| śarīrād yadi taj-janma prasaṅgaḥ pūrva-vad	bhavet | cittāc cet tata eva astu janma deha-
PV_03523	-vṛttau ca tulyatvāt sarvadā anya-a-gatir	bhavet | janma ca ātma-mano yoga-mātra-jānām
PV_04005	tad-viruddha-abhyupagamas tena eva ca katham	bhavet | tad-anya-upagame tasya tyāga-aṅgasya a-
SP_00002	| rūpa-śleṣo hi sambandho dvitve sa ca katham	bhavet | tasmāt prakṛti-bhinnānām sambandho na
PV_03504	-bhede 'py adhyakṣā dhiḥ katham tādṛśī	bhavet | tasmān na pratyabhijñānād varṇa-ādy-
PV_02044	|| pratikṣaṇam a-pūrvasya pūrvaḥ pūrvaḥ kṣaṇo	bhavet | tasya hetur ato hetur dṛṣṭa eva astu
PV_02279	taj-je karmaṇi śaktāḥ syuḥ kṛta-hāniḥ katham	bhavet | doṣā na karmaṇo duṣṭaḥ karoti na
PV_03487	|| a-krameṇa grahād ante kramavad-dhiś ca no	bhavet | dhiyaḥ svayaṃ ca na sthānam tad-ūrdhva-
SV_01708	anyathā eka-nivṛtṭyā anya-vinivṛtṭiḥ katham	bhavet | na āśvavān iti martyena na bhāvyaṃ
V2_10001	anyathā eka-nivṛtṭyā anya-vinivṛtṭiḥ katham	bhavet | na āśvavān iti martyena na bhāvyaṃ go-
PV_03041	|| paraspara-viśiṣṭānām a-viśiṣṭam katham	bhavet | rūpaṃ dvi-rūpatāyām vā tad vastv ekam
SV_08115	sāmānyam pācakatva-ādi yadi prāg eva tad	bhavet | vyaktaṃ sattā-ādi-van no cen na pascād a
PV_03179	|| smṛtir bhaved atīte ca sā a-grhīte katham	bhavet | syāc ca anya-dhī-pariccheda-a-bhinna-
PV_03486	pūrva-sthitāv ūrdhvam vardhamāno dhvanir	bhavet | a-krameṇa grahād ante kramavad-dhiś ca
PV_03369	| viśayatvaṃ tad-amśena tad-abhāve na tad	bhavet | an-artha-ākāra-śaṅkā syād apy arthavati
PV_04022	'nityā iti prokte 'py arthāt tan nāśa-dhir	bhavet | an-uktāv api pakṣasya siddher a-
PV_04079	| sādhyatvena eva nirdeśya iti idam phalavad	bhavet | anumānasya sāmānya-viśayatvaṃ ca
PV_03390	| jñānād a-vyatirekitvaṃ hetu-bheda-anumā	bhavet | abhāvād akṣa-buddhīnām satsv apy anyeṣu
PV_04281	| tam eva naśvaram bhāvaṃ janayed yadi kiṃ	bhavet | ātma-upakāraḥ kaḥ syāt tasya siddha-
PV_03034	| śrutayo nivīśante sad-asad-dharmaḥ katham	bhavet | upacārāt tad iṣṭam ced vartamāna-
PV_03523	| janma ca ātma-mano yoga-mātra-jānām sakṛd	bhavet | ekā eva cet kriyā ekasmāt kiṃ dīpo
PV_03460	ca akṣam artho dhiḥ pūrvo manaskāro 'pi vā	bhavet | kārya-kāraṇa-sāmagryām asyaṃ sambandhi

PV_03155	| gehu yady api saṃyogas tan-mālā kiṃ nu tad	bhavet || jātiś ced geha eko 'pi mālā ity ucyeta
PV_03400	| tasya kenacid aṃśena parato 'pi bhidā	bhavet || tathā hy āśritya pitaraṃ tad-rūpo 'pi
PV_03501	| tāsām samāna-jātiye sāmārthya-niyamo	bhavet || tathā hi samyag lakṣyante vikalpāḥ
PV_03177	ca anubhavas tasyāḥ so '-vikalpāḥ katham	bhavet || tayā eva anubhave dṛṣṭam na vikalpa-
PV_03273	-grāhakatā-abhāvād bhāve 'nyatra api sā	bhavet || tasmāt ta āntarā eva saṃvedyatvāc ca
PV_03041	rūpaṃ dvi-rūpatāyām vā tad vastv ekaṃ katham	bhavet || tābhyām tad-anyad eva syād yadi rūpaṃ
PV_03435	| tathā anubhava-rūpatvāt tasya apy anubhavo	bhavet || na anubhūto 'nubhava ity artha-vat tad-
PV_03533	prakṛtyā eva iti gaditaṃ nānā-ekasmān na ced	bhavet || na kiñcid ekam ekasmāt sāmāgryāḥ sarva-
PV_02054	yadi | mrte śamī-kṛte doṣe punar ujīvanam	bhavet || nivṛtte 'py anale kāṣṭha-vikāra-a-
PV_04173	| evaṃ sarva-aṅga-doṣānām pratijñā-doṣatā	bhavet || pakṣa-doṣaḥ para-apekṣo na iti ca
PV_04207	| uktā anaikāntikas tasmād anyathā gamako	bhavet || prāṇa-ādy-abhāvo nairātmya-vyāpī iti
PV_02199	| sat-kāya-dṛṣṭer vīgamaḍ ādya eva a-bhavo	bhavet || mārgē cet saha-ja-a-hāner na hānau vā
PV_03138	| śuddhe mano-vikalpe ca na krama-grahaṇam	bhavet || yo '-grahaḥ saṅgate 'py arthe kvacid
PV_03419	vyakto 'n-ākārayam jñānam sva-ākāreṇa katham	bhavet || vajra-upala-ādir apy arthaḥ sthiraḥ so
PV_03078	| viśeṣa-dṛṣṭer eka-tri-saṅkhyā-apoho na vā	bhavet || viśaya-a-niyamād anya-prameyasya ca
PV_03112	| saṣṭhy-ādy-ayogād iti ced antayoḥ sa katham	bhavet || sattā-sambandhayor dhrauvyād antābhyām
PV_03381	| bhrāntīyā saṅkalanam jyotir manaskāre 'pi sā	bhavet || sarveśām api kāryānām kāraṇaiḥ syāt
PV_04248	vinā bhavato 'nyasmāt taj-jaṃ rūpaṃ katham	bhavet || sāmāgrī-śakti-bhedād dhi vastūnām viśva
PV_03070	| tad avāṣyam tato jātam tat svabhāvo 'pi vā	bhavet || sva-nimittāt svabhāvād vā vinā na
PV_04104	yadi na icchet sa bādhaḥ kiṃ punar	bhavet || sva-vāg-virodhe '-bhedāḥ syāt sva-vāk-
SV_09410	| sattāyām tena sādhyāyām viśeṣaḥ sādrito	bhavet ||189|| sa hi dharmī pradhāna-lakṣaṇa eko
SV_11504	| saṃskāra-upagame mukhyam gaja-snānam idam	bhavet ||230|| iti saṅgraha-ślokaḥ. api ca, śabda
SV_12802	| eka-avayava-gatyā ca vākya-artha-pratipad	bhavet ||249|| parisamāpta-arthaṃ hi śabda-rūpaṃ
SV_13320	katham vā śakti-niyamād bhinna-dhvani-gatir	bhavet ||257|| tāni pratiniyata-śaktīny api
SV_13906	| abhāve karaṇa-grāma-sāmārthyam kiṃ nu tad	bhavet ||264|| na hy āvaraṇasya akiñcitkarāṇi
SV_15705	| prayoktr-bhedān niyamaḥ śaktau na samaye	bhavet ||295|| ādheya-viśeṣā hy anityā bhāvāḥ.
SV_16619	-artha-vit kaścid asti ity abhimataṃ	bhavet ||316|| yady āgama-anapekṣam jñāna-
SV_17520	paraspara-viruddha-arthā katham ekatra sā	bhavet ||337|| yady eṣa pratiniyamo vācyam vastv
SV_02315	an-agni-svabhāvo 'sau dhūmas tatra katham	bhavet ||36|| dhūma-hetu-svabhāvo hi vahnis tac-
SV_02904	| buddhyā vā na anya-viśaya iti paryāyatā	bhavet ||51|| ity antara-ślokaḥ. yasya api nānā-
V2_08710	an-agni-svabhāvo 'sau dhūmas tatra katham	bhavet ||59|| dhūma-hetu-svabhāvo hi vahnis tac-
V1_00810	| akṣa-dhīr yady apekṣeta so 'rtho vyavahito	bhavet ||5|| na hi saṅketa-kāla-bhāvitam abhilāpa
V3_07205	| sattāyām tena sādhyāyām viśeṣaḥ sādrito	bhavet ||60|| sa hi dharmī pradhāna-lakṣaṇa eko
HB_03501	cet, syād etat - yata eva hetur anyathā api	bhavet , ata eva pramāṇābhyām a-bādhitā-tad-dharmā
SV_07114	pāta-pratibandhād a-janako 'pi sthāpako	bhavet . atra api yadi kaścit pratibandham na
SV_02223	-abhāvād iṣṭa-kāla-vat. tadā api vā na	bhavet , abhāva-kāla-a-viśeṣāt. apekṣayā hi bhāvāḥ
V2_08612	-abhāvād iṣṭa-kāla-vat. tadā api vā na	bhavet , abhāva-kāla-a-viśeṣāt. apekṣayā hi bhāvāḥ
SV_14206	artha-antaram. agner artha-antara-utpattau	bhavet kāṣṭhasya darśanam ||269|| a-vināśāt (270a'
VN_01513	muṣṭiḥ. tad yadi prāg asad eva kāraṇe kāryam	bhavet , kiṃ na sarvaḥ sarvasmād bhavati. na hy
SV_09813	api syāt. yena bāhulye 'pi hi tad-dhetor	bhavet kvacid a-sambhavaḥ ||194|| yady api
SV_09922	yo hi svabhāvo nir-apekṣaḥ sa yadi kadācid	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
V2_08111	yo hi svabhāvo nir-apekṣaḥ, sa yadi kadācid	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
PV_03465	prasajyate | sa ca jñāto 'tha vā a-jñāto	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
SV_10313	kāraṇānām kārya-utpādana-niyama-abhāvāc ca	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
V2_06602	kāraṇānām kārya-utpādana-niyama-abhāvāc ca	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
PV_03511	vedanam param || jñāna-antareṇa anubhavo	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
SV_09710	vyāpakāḥ siddho bhavati yady asya abhāve na	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
V2_07509	vyāpakāḥ siddho bhavati, yady asya abhāve na	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
V3_00304	-viruddha-abhyupagamaś ca tena eva katham	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
SV_02222	'-hetur bhavan nir-apekṣatvān na kadācin na	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
V2_08611	'-hetur bhavan nir-apekṣatvān na kadācin na	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
PV_03207	anekasya ekayā a-grahāt || nānā-arthā ekā	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
HB_02407	yadi dhūmo 'gny-ādi-sāmāgryā anyato 'pi	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
SV_14601	na bhūto nāma. tadā na bhūto yadi svayam na	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
SV_07716	| bhinna-deśayor hi bhāvayor sambandho dvidhā	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
PV_04019	pravartanāt || tat-saṃśayena jijñāsor	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
PV_04031	dharmā-dharmiṇoḥ | an-uktāv api vāñchāyā	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
HB_03411	dharmiṇi hetuḥ syān na ca atra sādhyā-dharmo	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
VN_06008	hetvābhāseṣv apratibhāyām vā antar-	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
SV_02308	abhāvāt. sa tat-pratiniyato 'nyatra katham	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
V2_08704	abhāvāt. sa tat-pratiniyato 'nyatra katham	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
SV_14120	kutaścid bhavati. tad bhāva-svabhāvo	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
SV_02415	bhāvāḥ. sa ca ātmānam parityajya katham	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
SV_10409	yathāsvam grāhakeṇa karaṇena upalabhya eva	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
SV_08117	| atha api pācakatvam iti sāmānyam eva kiñcid	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-

PV_03229	-pratipad yadi | astu nāma tathā apy eṣāṃ	bhavet sambandhi-saṅkaraḥ || śabda-ādinām
PV_04046	-ādi-sādhanaḥ || kaiścit prakaraṇair icchā	bhavet sā gamyate ca taiḥ | balāt tava icchā iyam
V3_02009	viruddham ācarati. kaiścit prakaraṇair icchā	bhavet sā gamyate ca taiḥ | balāt tava icchā iyam
SV_01702	svaṃ ca svabhāvaṃ parityajya kathaṃ bhāvo	bhavet. svabhāvasya eva bhāvatvād iti tasya
V2_09909	svabhāvaṃ ca parityajya kathaṃ bhāvo	bhavet, svabhāvasya eva bhāvatvād iti tasya
SV_02212	vā tato 'nyato vā a-taj-janana-svabhāvād	bhavet, svayam a-tat-svabhāvasya a-jananāt. tasya
V2_08514	ca tato 'nyato vā a-taj-janana-svabhāvād	bhavet. svayam a-tat-svabhāvasya a-jananāt tasya a
VN_05910	tathā ca idam artha-antara-gamana eva antar-	bhaved a-samartha-sādhana-abhidhānād
PV_02231	asty upakāritā || duḥkha-upakārān na	bhaved aṅgulyām iva cet sva-dhīḥ | na hy ekāntena
PV_03179	-kāla-anya-vijñāna-anubhavo gataḥ || smṛtir	bhaved atīte ca sā a-grhīte kathaṃ bhavet | syāc
PV_04145	sukha-ādir iti pūrva-vat | virodhitā	bhaved atra hetur aikāntiko yadi || krama-kriyā-
HB_02408	taj-janyaḥ svabhāva iti sakṛd api tato na	bhaved artha-antara-vat. na api sāmāgrī taṃ
PV_03245	-kālaḥ katham sva-jñāna-kālikāḥ | sahakāri	bhaved artha iti ced akṣa-cetasāḥ || asataḥ prāg
PV_03343	darśayat | tad a-dṛṣṭaṃ kathaṃ nāma	bhaved arthasya darśakam || iṣṭa-an-iṣṭa-
V2_08401	sa ca ātmānaṃ parityajya katham anyatra	bhaved iti. artha-antare tu gamye kāryaṃ hetuḥ,
SV_01807	vā. kathaṃ svaṃ svabhāvaṃ hetuṃ vā antareṇa	bhaved ity āśrayam antareṇa api vaidharmya-
V2_10014	hetur vā. kathaṃ svabhāvaṃ hetuṃ vā antareṇa	bhaved ity āśrayam antareṇa api vaidharmya-
SV_06722	katham eka-svabhāva-nimittaḥ śabda bhinneṣu	bhaved ity uktaṃ prāk. a-tat-prayojana-vyāvṛttis
SV_01220	eke. na, pakṣi-kṛta-viśaye 'bhāvāt. kadācid	bhaved iti cet. tathā śaṅkāyām atiprasaṅgaḥ,
V2_09506	eke. na, pakṣi-kṛta-viśaye 'bhāvāt. kadācid	bhaved iti cet, tathā śaṅkāyām atiprasaṅgaḥ,
SV_01912	-pratipattiḥ. anyathā hi tad-abhāve kiṃ na	bhaved iti. nanu ca nitya-anitya-artha-kāryatva-
SV_08811	na sarva-ātmanā a-bheda eva. tayor api	bhaved bhedo yadi (177ab') na hi kvacid asya
SV_10408	-abhāvaḥ pratiyate ||203|| bhāvo hi yadi	bhaved yathāsvaṃ grāhakeṇa karaṇena upalabhya eva
PV_03412	syād atisphuṭam | tatra apy a-dṛṣṭam āsṛitya	bhaved rūpa-antaram yadi || anyonya-āvaraṇam
SV_10310	kiṃ pramāṇam iti cet. ata eva saṃśayo 'stu,	bhaved vā pramāṇam ity a-pratikṣepaḥ. tad atra
V2_06516	kiṃ pramāṇam iti cet, ata eva saṃśayo 'stu,	bhaved vā pramāṇam ity a-pratikṣepaḥ. tad atra
SV_06604	bheda-abhāvāt. tad dhy eka-rūpaṃ sāmānyam vā	bhaved viśeṣo vā. na hy asati rūpa-bhede 'yam
PV_04033	na sādhyate | kiṃ sādhyam anyathā an-iṣṭam	bhaved vaiphalyam eva vā || sa-dvitiya-prayogeṣu
SV_09409	bheda eva sādhyāḥ. upātta-bhede sādhye 'smin	bhaved dhetur an-anvayaḥ | sattāyām tena
V3_07204	bheda eva sādhyāḥ. upātta-bhede sādhye 'smin	bhaved dhetur an-anvayaḥ | sattāyām tena
SV_14116	sa ca a-hetuko 'nya-hetuko vā nityam	bhaven na ca puruṣa-vyāpārāt. tasmān na
PV_03142	| saṅketa-upāya-vigamāt paścād api	bhaven na saḥ || mano 'vyutpanna-saṅketam asti
SV_06422	abhidhānato vastu-sāmarthyād akhile gatiḥ |	bhaven nānā-phalaḥ śabda eka-ādihāro bhavaty atah |
HB_02009	kiṃ tarhy eka-arthakriyā api. sā api na	bhaven nir-viśeṣāṇām parasparataḥ, bhāve vā tad-
V3_04110	-viśayaḥ. sa hi sandṛśya eva bhavati. sa ced	bhaven madhya-avasthā-vad upalabhyeta. tal-
PV_03399	|| arthasya a-bhinna-rūpatvād eka-rūpaṃ	bhaven manaḥ | sarvaṃ tad-artham arthāc cet tasya
PV_02162	| ā-vikāram ca kāyasya tulya-rūpaṃ	bhaven manaḥ || rūpa-ādi-vad vikalpasya kā eva
SV_06915	-āśrayā vyapadeśa-pratyabhijñāna-ādayo na	bhaveyur ity-ādi. api ca, vṛttir ādheyatā vyaktir
VN_00724	ucyeran. bhavatu nāma kasyacid ayam vāñchā	bhaveyur eka-rūpā rūpa-ādayaḥ sarva-samudāyeṣv
PV_03223	vā virodho bahavaḥ sañjāta-atīśayāḥ sakṛt |	bhaveyuḥ kāraṇam buddher yadi nāma indriya-ādi-
VN_00621	-kalpanayā. bahavo 'pi hy eka-artha-kāriṇo	bhaveyuś cakṣur-ādi-vat. tat-sāmarthya-sthāpanāya
V2_06407	kāla-ādy-apekṣaṇam | anyathā vyabhicāri syād	bhasma iva a-śīta-sādhane ||34|| ity antara-
PV_02217	|| sa-ātmatvena an-apāyatvād anekāntāc ca	bhasma -vat | yaḥ paśyaty ātmānaṃ tatra asya aham
SV_00621	kāla-ādy-apekṣaṇam | anyathā vyabhicāri syād	bhasmā iva a-śīta-sādhane ||6|| yas tarhi
VN_03116	virodha-udbhāvaṇam parājita-parājaya-abhāvād	bhasmī -kṛta-prajvalana-vat. ye tu kecid vicāra-
SV_08621	kiṃ ca, pratibhāso 'pi bhedakaḥ | an-anya-	bhāk (170bc) utpatti-sthiti-vināśa-ādi-bhedaś ca
V1_02012	a-śakya-samayo hy ātmā sukha-ādinām an-anya-	bhāk | (21ab) na an-udītaḥ pratiniyataḥ sukha-ādy
PV_03220	-ādiś citra-vijñāne jñāna-upādhir an-anya-	bhāk | a-śakya-darśanas taṃ hi pataty arthe
PV_04217	|| anyonya-pratyaya-apekṣā anvaya-vyatireka-	bhāk | etāvaty ātma-bhāvo 'yam anavasthā anya-
PV_03249	| a-śakya-samayo hy ātmā sukha-ādinām an-anya-	bhāk | teṣām atah svasaṃvittir na abhijalpa-
V3_09109	-a-prasiddhi-sandehe 'prasiddho vyabhicāra-	bhāk | dvayor viruddho 'siddhau ca sandehe
PV_04201	atra kārya-liṅgena svabhāvo 'py eka-deśa-	bhāk | sadṛśa-udāhṛtiś ca atah prayatnād vyakti-
PV_04152	lakṣaṇa-yukto 'nyaḥ saṃyoge 'rtho 'sti dṛṣṭi-	bhāk || adṛśyasya a-viśiṣṭasya pratijñā niṣ-
PV_04229	-pravṛtter asti iti so 'pi iṣṭo vyavahāra-	bhāk || anyathā syāt padārthānām vidhāna-
PV_04194	| tad-viśiṣṭatayā dharmo na nir-anvaya-doṣa-	bhāk || svabhāva-kārya-siddhy-artham dvau dvau
V2_05102	| tad-viśiṣṭatayā dharmo na nir-anvaya-doṣa-	bhāk ||14|| ity antara-ślokaḥ. anya-yoga-
V2_05506	-pravṛtter asti iti so 'pi iṣṭo vyavahāra-	bhāk ||21|| anyathā syāt padārthānām vidhāna-
V3_09110	viruddho 'siddhau ca sandehe vyabhicāra-	bhāk ||68|| ekaikasya rūpasya asiddhau sandehe vā
SV_11201	dvayor prādhānye ekaika-nirdeśaḥ para-bhāga-	bhāk. ubhayathā apy ekasya nirdeśe na virodhaḥ.
PV_03167	| ākāraḥ sa ca na arthe 'sti taṃ vadann artha-	bhāk katham || śabdasya anvayinaḥ kāryam arthena
V3_11507	asattvaṃ vā sandigdham. sandehe vyabhicāra-	bhāk. dvayor iti vartate. yatra anvayo vyatirekaś
SV_09619	'pi dharmāḥ sattā-sādhane na hetu-lakṣaṇa-	bhāk, na ca anyā gatir asti. tasmān na sattā
V3_07910	'pi dharmāḥ sattā-sādhane na hetu-lakṣaṇa-	bhāk, na ca anyā gatir asti. tasmān na sattā
SV_10816	ayuktatvāt. tad yadi na parikṣyāṃ visamvāda-	bhāk pravartamaṇaḥ śobheta. kaḥ punar asya
SV_12504	vyabhicāra eva. tasmān na viśeṣaṇam atīśaya-	bhāg ity an-upātta-samam. yat kiñcid veda-

V3_12002	ity etāvato 'yam ātma-bhāvo 'nvaya-vyatiṛeka-	bhāg ity ayam eva hetuḥ. anavasthā-anya-kalpane
V3_11503	asiddhāv aparasya ca sandeḥ vyabhicāra-	bhāg iti sūcana-arthaḥ, yathā – vīta-rāgaḥ
PV_04283	'-tathābhūtaḥ kadācana | yathā na kṣepa-	bhāg iṣṭaḥ sa eva udbhūta-nāsakaḥ || kṣaṇam apy
V3_05505	-liṅga-udāharaṇena svabhāvo 'py eka-deśa-	bhāg ukto veditavyaḥ. tena eva ca sadṛśam
SV_06219	-vyāvṛtṭyā gamyate tasya vastunaḥ | kaścīd	bhāga iti prokto rūpaṃ na asya api kiñcana ||125||
SV_13419	tad-anya-vaiyartha-prasaṅgāt, eka-varṇa-	bhāga-kāle ca samasta-rūpa-an-upalakṣaṇāt. tad
SV_11201	na ca dvayoḥ prādhānye ekaika-nirdeśaḥ para-	bhāga-bhāk. ubhayathā apy ekasya nirdeśe na
SV_06227	artha-antara-vyāvṛtṭyā tasya vastunaḥ kaścīd	bhāgo gamyate, śabda 'rtha-antara-nivṛtti-viśiṣṭān
SV_13406	a-krama-sattvaṃ śabda-rūpaṃ. kramavad-	bhāgaś ca dhvanir iti. tan na. a-kramasya
SV_06304	sa eva bhedaś tad-vyāvṛtṭyā gato	bhāgas tad-gates tad-upādhitvāt tad-viśiṣṭo gata
PV_03486	katham || upakuryād a-saṃśliṣyan varṇa-	bhāgaḥ parasparam | āntyaṃ pūrva-sthitāv ūrdhvaṃ
PV_03212	na sambhavaḥ || paricchedo 'ntar anyo 'yam	bhāgo bahir iva sthitaḥ | jñānasya a-bhedino
SV_13418	prakāśayanti. krama-bhāvāt. na apy eka eva	bhāgaḥ śabdaṃ vyanakti, tad-anya-vaiyartha-
SV_02603	pratyakṣasya sataḥ svayam | ko 'nyo na dṛṣṭo	bhāgaḥ syād yaḥ pramāṇaiḥ parikṣyate ||43|| eko
SV_03107	'py anyad iṣyate | (56ab) syād etat – nir-	bhāgasya vastuno grahaṇe ko 'nyas tadā na grhīto
SV_13412	kaṛaṇa-prayogād bhinnā varṇa-bhāgaḥ karma-	bhāgā vā krameṇa vikalpa-viṣayā yathā-saṅketam eva
SV_13412	eva yathāsvaṃ kaṛaṇa-prayogād bhinnā varṇa-	bhāgaḥ karma-bhāgā vā krameṇa vikalpa-viṣayā
SV_13403	vacanād artha-pratipatteḥ. na hi dhvani-	bhāgād alpīyasaḥ śabda-artha-pratītiḥ. na ca so
SV_13408	niśiddhatvāt. atiprasaṅgaś ca evam. karma-	bhāgānām pūrveṇa aparasya a-pratisandhānāt, eka-
V2_05705	| sa-bhāva-parabhāvābhyām yasmād vyāvṛtṭi-	bhāgināḥ ||29|| tasmād yato yato 'rthānām
SV_02419	| sa-bhāva-parabhāvābhyām yasmād vyāvṛtṭi-	bhāgināḥ ||40|| tasmād yato yato 'rthānām
SV_12908	pratyuktā, vyakta-a-vyakta-virodhāt. a-varṇa-	bhāge ca vākye 'sakala-śrāvīṇo 'sakala-vākya-
SV_13405	-vākya-rūpa-sādhyā-artha-pratītir a-samasta-	bhāgeṣu dhvaniṣu na sambhavati iti siddham a-
SV_13416	katham na te ||258|| krama-utpādibhir dhvani-	bhāgair vyaktaḥ kila vācako vakti. tam api te na
SV_10526	kurvanti. vaktuḥ śrotuś ca tad-vikalpa-	bhājaḥ, yathā-pratibhāsi-vastu-pratipādana-samīha-
V3_06801	kurvanti. vaktuḥ śrotuś ca tad-vikalpa-	bhājaḥ, yathā-pratibhāsi-vastu-pratipādana-samīhā
V1_01715	-upalakṣaṇam | (17ab) a-buddhi-śabda-anvaya-	bhājo hi bhedaṇ ayam sāmānya-darśana-balena
SV_14123	-svabhāvaḥ syāt. tena śabda 'nyo vā sattā-	bhājanaḥ sarva eva bhāvo 'n-ātyantika iti siddham.
PV_03383	|| yasmād atīśayāj jñānam artha-saṃsarga-	bhājanam | sārūpyāt tat kim anyat syād dṛṣṭeś ca
V2_05512	nānā-dharma-samāśrayam | vidhāv ekasya tad-	bhājam iva anyeṣām upekṣakam ||24|| niṣedhe tad-
SV_14805	rūpasya. tad bhavatā vastutas tattva-anythingva-	bhājā bhavitavyam. yasya tu vinaśyato bhāvasya na
PV_04232	nānā-dharma-samāśrayam | vidhāv ekasya tad-	bhājām iva anyeṣām upekṣakam || niṣedhe tad-
SV_17320	iti. tasya idaṃ rasa-vat tulya-rūpatvād eka-	bhāṇḍe ca pāka-vat | śeṣavad vyabhicāritvāt
SV_06019	pratyeti. tasya tad-buddhi-vartino bhāvān	bhāto hetutayā dhīyaḥ | a-hetu-rūpa-vikalān eka-
PV_03136	iha satsv api | pañcabhir vyavadhāne 'pi	bhāty a-vyavahitā iva yā || sā matir nāma
PV_03165	apoha-kṛc chrutiḥ || vyatireki iva yaj jñāne	bhāty artha-pratibimbakam | śabdāt tad api na
PV_03427	'khilāḥ || bahir mukhaṃ ca taj-jñānam	bhāty artha-pratibhāsa-vat | buddheś ca grāhikā
SV_12917	'matir antyāyām buddhau samāpta-kalaḥ śabda	bhāti iti svapnāyate. na hi smaryamāṇayor api
SV_12428	adhyayana-antara-pūrvakam adhyayanād iti	bhārata-adhyayane 'pi bhāvād vyabhicāri. nanu
SV_12302	-puruṣānām ity api pūrva-vad vyabhicāri.	bhārata-ādiṣv idānīntanānām a-śaktāv api kasyacid
SV_07710	na kutaścīd āyāta iti ka imaṃ vyāghāta-	bhāram udvoḍhuṃ samartho 'nyatra jādyāt. api ca
V3_05610	iti. katham nimitta-bhāve 'pi naimittika-	bhāva-a-niyamād evaṃ-pratītiḥ. siddho hi
HB_03204	-vyāptau tena tad-artha-a-vyavacchedāt punar	bhāva-a-pariccheda-prasaṅgāt. tasmāt kvacit
V3_02006	ity eva a-prakaraṇa-icchā bhavati, tad-	bhāva-a-parityāgād arthasya icchā-pravṛtṭyor a-
VN_00416	tasmin kāryatva-asiddher artha-antarasya tad-	bhāva-a-pratibaddha-svabhāvasya bhāve tad-bhāva-
SV_07624	bahulaṃ bhinnā-padārtha-darśana-balena teṣu	bhāva-adhyavasāyāt. tathā bhāva-kalpanāyām eva
SV_04007	arthānām sāmānyam, tasya teṣv abhāvāt. tad-	bhāva-adhyavasāyāt tathā-bhrāntyā vyavahāra iti
SV_14902	so 'py anena eva pratyākhyātaḥ. kasyacid	bhāva-an-abhyupagamāt. yathā keśāñcid eva iṣṭaḥ
V3_01505	tathāvidhasya ca dehasya ghaṭād artha-antara-	bhāva-an-abhyupagame sāmānyena api sādhanam na
SV_11709	tasya ca tad-ātmakatvāt. artha-antaratve ca	bhāva-an-upakāra-prasaṅgāt sāmārthyac ca jñāna-
SV_02117	vā a-calasya artha-antara-yoge 'pi tad-	bhāva-an-upapatteḥ. sa ca artha-antarād bhavann
V2_09104	vā a-calasya artha-antara-yoge 'pi tad-	bhāva-an-upapatteḥ. sa ca artha-antarād bhavann
SV_10606	artha bhāva-upādāno na vā iti. tasya	bhāva-an-upādānatve sādhye sa eva pratyātma-
V3_06807	artha bhāva-upādāno na vā iti. tasya	bhāva-an-upādānatve sādhye sa ca pratyātma-
SV_10522	bhāva-abhāva-ubhaya-āśrayaḥ ||205|| tasmin	bhāva-an-upādāne sādhye 'sya anupalambhanam |
V3_06710	bhāva-abhāva-ubhaya-āśrayaḥ ||53|| tasmin	bhāva-an-upādāne sādhye 'sya anupalambhanam |
SV_03309	1|| yadā ayam pratipattā tad-anya-vyavaccheda-	bhāva-anapekṣaḥ piṇḍa-viśeṣe 'sva-vyavaccheda-
V1_00309	tathā-pratipādyamāna āśrayo 'stu. tad-bhāva-	bhāva-anupalabdhi tarhi prabhava-abhāva-sādhanam
V2_05203	prabhava-tan-mātra-anubandha-siddhau kāraṇa-	bhāva-anupalabdhyā grāhya-viṣayayā siddhā, na
SV_10103	uktaṃ prak. pravṛtter buddhi-pūrvatvāt tad-	bhāva-anupalambhane | pravartitavyaṃ na ity ukta-
PV_03052	-āśrayāt || yadi bhāva-āśrayam jñānam bhāve	bhāva-anubandhataḥ | na ukta-uttaratvād dṛṣṭatvād
SV_02119	vā syāt, a-hetu-phalasya a-sambandhāt, tatra	bhāva-anumānasya a-sambhavāt, tatra paścād bhāvān
V2_09105	vā syāt, a-hetu-phalasya a-sambandhāt tatra	bhāva-anumānasya a-sambhavāt. tatra paścād bhāvān
SV_15409	bhāva-rūpatvāt. na bhāva-rūpa-vyavacchede	bhāva-anuṣaṅgaḥ. abhāva-vyavacchedas tu niyamena
SV_08226	antara-ślokaḥ. na nivṛtṭim vihāya asti yadi	bhāva-anvayo 'paraḥ | ekasya kāryam anyasya na

V1_01009	-prabheda-grahaṇa-a-grahaṇa-ūha-an-ūha-artha-	bhāva-apekṣa-anapekṣa-ādi-prasaṅgaḥ. mano-vijñāna
V1_03001	indriya-ja ity eke. tan na, aindriye	bhāva-abhāva-anurodhasya tattva-lakṣaṇatvāt tasya
PV_03296	iha kidṛśaḥ || kiṃ vā aindriyaṃ yad akṣāṇaṃ	bhāva-abhāva-anurodhi cet | tat-tulyaṃ vikriyā-
SV_05414	-vāsanā-utpatter ātma-bhūta eva vijñānasya.	bhāva-abhāva-anuvidhānāc ca sāmartyaṃ na
PV_02263	na cetanā | sāmartyaṃ karaṇa-utpatter	bhāva-abhāva-anuvṛttitaḥ || dṛṣṭaṃ buddher na ca
PV_02011	saṃśayo 'tha vā || siddhaṃ yādrg-adhiṣṭhātr-	bhāva-abhāva-anuvṛttimat | sanniveśa-ādi tad
V3_09601	tathā syuḥ. api ca, siddhaṃ yādrg adhiṣṭhātr-	bhāva-abhāva-anuvṛttimat | sanniveśa-ādi tad
SP_00011	sambandho na ato 'nyat tasya lakṣaṇam |	bhāva-abhāva-upadhir yogaḥ kārya-kāraṇatā yadi ||
V3_12510	vipakṣe 'nvaya-ayogaḥ. trividho hi dharmo	bhāva-abhāva-ubhaya-āśraya ity uktam. na abhāvasya
SV_10521	pariniṣṭhitaḥ | śabda-arthaḥ trividho dharmo	bhāva-abhāva-ubhaya-āśrayaḥ ||205 || tasmin bhāva
V3_06709	pariniṣṭhitaḥ | śabda-arthaḥ trividho dharmo	bhāva-abhāva-ubhaya-āśrayaḥ ||53|| tasmin bhāva-
PV_03051	iṣyate | sāmānyaṃ trividhaṃ tac ca	bhāva-abhāva-ubhaya-āśrayāt || yadi bhāva-āśrayaṃ
SV_10604	tat-pratibhāsy-ākāra-adhyavasāya-vaśena ca	bhāva-abhāva-ubhaya-dharma ity ucyate. tad atra
V3_06805	tat-pratibhāsy-ākāra-adhyavasāya-vaśena ca	bhāva-abhāva-ubhaya-dharma ity ucyate. tad atra
SV_07321	indriyasya ca | pratipatter a-bhinnavāt tad-	bhāva-abhāva-kālayoḥ ||148|| saṃskṛtam añjana-
SV_07324	evaṃ vyakter indriyasya kaścit saṃskāras tad-	bhāva-abhāva-kālayoḥ pratipattimḥ praty a-viśeṣāt.
SV_02301	apekṣayā hi bhāvāḥ kādācitkā bhavanti,	bhāva-abhāva-kālayoḥ tad-bhāva-yogyatā-a-yogyatā-
V2_08613	apekṣayā hi bhāvāḥ kādācitkā bhavanti,	bhāva-abhāva-kālayoḥ tad-bhāva-yogyatā-a-yogyatā-
HB_03906	niścita-śabdaḥ prayukto lakṣaṇe, yady api	bhāva-abhāva-vacana-mātreṇa api tat-sādhana-
HB_04001	niścita-vacanaṃ kṛtam asmābhiḥ. yato 'pi	bhāva-abhāva-vacana-mātreṇa tat-sādhana-pramāṇa-
SV_08325	yat-sākalya-vaikalyābhyāṃ ca kāryaṃ	bhāva-abhāva-vat tata eva utpattim. tasmin sati
NB_03075	paraspara-parihāra-sthita-lakṣaṇatayā vā	bhāva-abhāva-vat. sa ca dvidvidho 'pi virodho
V2_06211	siddhiś ca veditavyā, anyeṣāṃ hetu-phala-	bhāva-abhāva-virodha-asiddheḥ. dṛṣyasya darśana-
SV_14104	bhavanti iti. na ca kāryatā nāma anyā	bhāva-abhāva-viśeṣābhyāṃ. sa ca bhāvāḥ pratyakṣo
PV_04215	cet pramāṇaṃ hi sarva-iṣṭināṃ nibandhanam |	bhāva-abhāva-vyavasthāṃ kaḥ kartuṃ tena vinā
PV_04228	na niṣidhyate || tasmād āśritya śabda-arthaṃ	bhāva-abhāva-samāśrayam | a-bāhya-āśrayam atra
V2_05503	||19|| tasmād āśritya śabda-arthaṃ	bhāva-abhāva-samāśrayam | a-bāhya-āśrayam atra
VN_00401	tena saha kārya-kāraṇa-bhāva-prasādhanam	bhāva-abhāva-sādhana-pramāṇābhyāṃ. yathā idam
SV_10715	yad uktam – na pramāṇa-traya-nivṛttāv api	bhāva-abhāva-siddhir iti. tan mā bhūd anya-
SV_10014	kathaṃ kriyā-pratiśedho vināśa iti hi te	bhāva-abhāvam manyante. tad ayaṃ vināśa-hetur
V2_08301	kathaṃ kriyā-pratiśedhaḥ. vināśa iti hi	bhāva-abhāvam manyante. tad ayaṃ vināśa-hetur
HB_00907	āvaraṇasya apy ayogāt. na api vināśa-hetunā	bhāva-abhāvāḥ kriyate, abhāvasya vidhinā kāryatva
SV_10407	-a-sambhave sati | bhāvasya anupalabdhasya	bhāva-abhāvāḥ pratīyate ||203|| bhāvo hi yadi
V2_06302	-a-sambhave sati | bhāvasya anupalabdhasya	bhāva-abhāvāḥ pratīyate ||33|| iti saṅgraha-
SV_17605	kiñcin niścetum. tasmān na tan-nivṛtṭyā api	bhāva-abhāvāḥ prasidhyati | (339ab) yad uktam
HB_04005	ubhaya-gateḥ, na, hetoḥ sapakṣa-vipakṣayor	bhāva-abhāvayoḥ paraspara-ākṣepata ekaṃ vākyaṃ
HB_02808	vā janya-janaka-bhāvo vā. na evaṃ kaścid	bhāva-abhāvayoḥ sambandho yena asya sādhanam syāt.
V1_01614	saty api pratītir a-tad-ātma-grāhiṇī, tad-	bhāva-abhāvayor an-anukārāt, rasa-buddhi-vad
SV_15410	vyavacchedas tu niyamena bhāva-upasthāpanaḥ,	bhāva-abhāvayor anyonya-viveka-rūpatvāt. abhāva-
HB_03913	tan-niśedha-artha niścita-śabdaḥ, sator api	bhāva-abhāvayor anvaya-vyatirekayoḥ sattā-
V2_06908	pratipatter abhāvāt pradīpād iva rūpe. tad-	bhāva-abhāvayor darśana-a-darśana-smṛty-apekṣe hi
V3_10210	'yaṃ doṣaḥ syāt. sa hi kevala eva kasyacid	bhāva-abhāvayor vṛtti-vyatirekavān upadarśitaḥ
SV_14325	nivṛttau bhāvena bhavitavyam iti. kiṃ tarhi	bhāva-abhāvasya atyanta-anupalabdhi-lakṣaṇasya.
HB_02014	yathā kevalānām a-kriyā kartṛ-viśeṣa-pṛthag-	bhāva-abhāvāt, kārya-dvaividhyaṃ ca – sahakāri-
SP_00015	apy atra lāghava-arthaṃ niveśitā || tad-	bhāva-abhāvāt tat-kārya-gatir yā apy anuvarṇyate |
V3_01506	na sambhavati, anyatara-artha-antara-	bhāva-abhāvāt. dvayor hi tathābhāva-sambhave
V2_06814	pratipādaka iti. sā api tatra pratibaddhā	bhāva-abhāvābhyāṃ kāryatāṃ na atipatati, tan-
HB_03902	sator apy a-gamakatva-darśanāt. tena	bhāva-abhāvābhyāṃ gamaka iti jñāpana-arthaṃ
HB_03605	sāmartyaṃ ity a-prayogaḥ. tasmāt sva-sādhya-	bhāva-abhāvābhyāṃ anyathā api bhavan dharminī
SV_11524	saṃskāryaḥ puruṣair dhiyā ||231|| tāv eva	bhāva-abhāvāv āśritya a-saṃsrṣṭāv api saṃsrṣṭāv
HB_03912	eva jñānaṃ siddham iti, tathā api tāv eva	bhāva-abhāvau kecid darśana-a-darśana-mātreṇa
HB_03904	-rūpa-viśeṣasya tena an-abhidhānāt. tau hi	bhāva-abhāvau tad-abhāva-sādhana-pramāṇa-vṛtṭyā
HB_04009	-ākṣepa-nāntariyakatvāt. na punaḥ kevalau	bhāva-abhāvau parasparam ākṣipataḥ, niyamavantau
SV_11521	ca. tasmād anvaya-vyatirekiṇo bhāvasya	bhāva-abhāvau sambandhaḥ. arthair ataḥ sa
SV_03322	ca. bhedo 'yam eva sarvatra dravya-	bhāva-abhidhāyinoḥ | śabdayor na tayor vācye
SV_11613	svabhāvasya svabhāva-viparyayam antareṇa tad-	bhāva-ayogāt. arthena saha utpannasya anyataḥ
SV_13516	pūrva-avasthā-tyāgam antareṇa anyathā-	bhāva-ayogāt. tyāge vā vināśa-prasaṅgāt. viśeṣeṇa
SV_15701	ca an-utkarṣaṇāt. kenacit saha kārya-kāraṇa-	bhāva-ayogāt. pratyāsatti-viprakarṣa-abhāvāt. ata
V3_11606	yathā saṃśete, tathā iha api sarva-an-antar-	bhāva-ayogāt, sannihita-a-sannihita-kāraṇatvena
SV_13802	eka-viśayayoś ca pratītyoḥ pūrvāpara-	bhāva-artha-antara-bhāva-virodhāt. yadi dehād eva
V3_01512	etad vacanaṃ syāt, ghaṭasya ātmanā tad-	bhāva-arthaiḥ. tatra eva ca ayaṃ dharma-dharminī
SV_03507	prabodha-janmabhir vikalpāir adhyavasita-tad-	bhāva-asiddheḥ. artha-antarasya ca a-kāraṇasya
NB_03078	rāga-ādināṃ vacana-ādeś ca kārya-kāraṇa-	bhāva-asiddheḥ. etena sarva-jñāna-pratiśedha-
SV_12422	pratiroddhā. bādhyā-a-dṛṣṭer bādhyā-bādhyā-	bhāva-asiddheḥ. na ca nairātmya-nivṛtṭyā ātma-
SV_15426	tan-nirasanā na ātma-upasthāpanaḥ, tatra	

V2_09812 -a-drṣṭer a-drṣṭena ca bādhyā-bādhaka-
 SV_01524 -a-drṣṭeh, a-drṣṭena ca bādhyā-bādhaka-
 NB_02046 ca veditavyā. anyeṣāṃ virodha-kārya-kāraṇa-
 PV_03453 anyas tasyā dhiyas tataḥ || siddhe pratyakṣa-
 PV_03092 -anusāriṇī || ukty-ādeḥ sarva-vit pretya-
 SV_17415 ca bhoktā samavāyi-kāraṇa-adhiṣṭhāna-
 SV_07601 an-āśrayād anyasya api vyaṅgya-vyañjaka-
 SV_07017 -dharmaṇaḥ samāna-deśa-kārya-utpādana-
 VN_06608 na sat tiro-bhavati iti. sad-asatoś ca tiro-
 PV_03052 tac ca bhāva-abhāva-ubhaya-āśrayāt || yadi
 SV_06611 nir-ākāṅkṣatvāt, katham viśeṣaṇa-viśeṣya-
 VN_01118 iti cet, tā avasthāḥ sā ca śaktiḥ, kim eko
 VN_06805 -hetvābhāsa-lakṣaṇena eva nigrahasthāna-
 VN_03419 hetu-virodha-udāharaṇam na asty eko
 SV_09926 eva bhāvāt. na avaśyaṃ sataḥ kutaścid
 V2_08201 eva bhāvāt. na avaśyaṃ sataḥ kutaścid
 SV_08820 -viśeṣayoḥ svabhāva-bhedāt. svabhāvo hi
 SV_02122 hetuḥ syāt. phalasya api na avaśyaṃ hetau
 V2_09109 api para-upaskāra-apekṣiṇo na avaśyaṃ hetau
 VN_01307 bhavati. na ca śakteḥ śakty-ātmani prādur-
 V2_08303 nāma kaścit kāryaḥ syāt svabhāvaḥ, sa eva
 SV_10016 nāma kaścit kāryaḥ syāt svabhāvaḥ sa eva
 HB_03610 tad yathā pakṣa-dharmatvaṃ sapakṣe ca
 HB_04011 niyamasya ubhaya-rūpatvāt. tasmāt tatra eva
 SV_06410 sambandha-abhāvāt. sati vā sa kārya-kāraṇa-
 V3_00801 darśanam etat – yatra tad-icchā tatra vastu-
 V3_11613 -āśrayatvāt. tena na a-pratibaddhasya bhāve
 SV_14118 idaṃ gamyate 'n-ātyantiko dhvanir anyo vā
 HB_01505 teṣāṃ ca na pūrvaṃ na paścān na pṛthag
 V2_07608 śabde ca bhāva-khyātau tad-ātmanaḥ sato
 SV_09726 śabde ca bhāva-khyātau tad-ātmanaḥ sato
 VN_04914 etat. ata eva ca pratijñāyā na sādhana-aṅga-
 HB_00807 tat-svabhāvasya bhāve 'nya-bhāvaḥ, kṛtakatva-
 PV_03338 asya saṃvedanaṃ phalam || yadā niṣpanna-tad-
 VN_03717 antar-bhāvād drṣṭāntasya api hetāv antar-
 V3_01806 hi śabdaḥ, na anitya-śabdaḥ śabdaḥ. tad-
 V3_04206 itarasya iti. atha kā iyaṃ śaktiḥ. sa eva
 SV_10320 sthiti-kāla-bhāvi kāryam iti. hetu-rahitā tu
 SV_05106 marīcikāyāṃ jala-jñānasya anyasya ca bhinna-
 V2_05106 etena sādhyā-dharme 'pi viśeṣaṇa-viśeṣya-
 SV_14823 -lakṣaṇatvāt. tasmān na abhāve kasyacid
 HB_03307 'pi pramāṇa-antara-abhāvāt sā eva tad-anya-
 HB_03305 na hy evaṃ śakyam darśayitum yatra anya-
 SV_15410 -anuṣaṅgaḥ. abhāva-vyavacchedas tu niyamena
 SV_09401 aṅgam tataḥ saṃśayāt. na eṣa doṣaḥ. yasmād
 V3_07107 tataḥ saṃśayāt. na eṣa doṣaḥ, yasmāt –
 VN_03202 pratijñā-virodho na asty ātma-śabda-arthasya
 SV_10606 kim ayaṃ pradhāna-śabda-pratibhāsy artho
 V3_06807 – kim ayaṃ pradhāna-śabda-pratibhāsy artho
 SP_00008 'dviṣṭhe sambandhatā katham || krameṇa
 SV_14607 eva pratīteḥ. tathā ca anena artha-antara-
 HB_04011 -rūpatvāt. tasmāt tatra eva bhāva iti na
 V3_06306 tataś ca a-hetukatvam. anyathā abhāva iti
 SP_00016 go-gatir yathā || bhāve bhāvini tad-bhāvo
 HB_03007 eva aparasya vaikalayam iti, tad-anya-
 HB_03005 tad-abhāvasya gamaka ṣyate, api tv anya-
 SV_14505 asty eva. sa tu na asti yo bhāvasya bhavati.
 SV_01907 -bhāve svabhāva-upadhānam. kāryasya api tad-
 HB_03616 api pratyuktā. katham eko hi sva-sādhyā-
 HB_03617 tatra eva tad-anyo 'pi tad-bādhakasya
 V2_08206 vināśo nāma anya eva kaścid bhāvāt, kiṃ tu
 SV_00212 samudāya-a-vacanāt. vyāptir vyāpakasya tatra
 HB_00206 -aṃśas tad-dharmaḥ. vyāptir vyāpakasya tatra
 SV_14707 syāt. evaṃ ca a-vācyatā ity api kārya-kāraṇa-
 HB_00502 -kāraṇa-bhāvaḥ, tasya siddhiḥ. kārya-kāraṇa-
 bhāva-asiddheḥ, rāga-ādy-avyabhicāri-kārya-a-
 bhāva-asiddheḥ, rāga-ādy-avyabhicāri-kārya-abhāvāt,
 bhāva-asiddheḥ. viprakṛṣṭa-viṣayā punar
 bhāva-ātma-vidau grhṇāti tān punaḥ | na adhyakṣam
 bhāva-ādi-pratiśedha-vat | atindriyāṇām arthānām
 bhāva-ādinā ity āha vedaḥ, tac ca ayuktam ity
 bhāva-ādeḥ sambandhasya kenacid an-upakāryasya a-
 bhāva ādhāra-kṛtaḥ. tasmāt tat-pūrva-kṣaṇa-
 bhāva-āvir-bhāvāv antareṇa na kasyacit pravṛtty-
 bhāva-āśrayaṃ jñānaṃ bhāve bhāva-anubandhataḥ |
 bhāva-āśrayāḥ. sarvatra bhāvād vyāvṛtter na ete
 bhāva āhosvin nānā. ekaś cet, katham idānīm idam
 bhāva iti. atra api yathoktaṃ kṛtvā cintyam eva,
 bhāva ity-ādikam iti. na, sarvatra hetv-apekṣasya
 bhāva iti cet. ākasmikī tarhi sattā iti. na iyaṃ
 bhāva iti cet, ākasmikī tarhi sattā iti na iyaṃ
 bhāva iti. tathā ca syān niḥ-sāmānya-viśeṣatā |
 bhāva iti tad-bhāva-hetor anaikāntikatvam. tan na
 bhāva iti tad-bhāva-hetor anaikāntikatvam. bhāva-
 bhāva iti tasyāḥ sva-ātmano 'bhedo na syāt.
 bhāva iti na abhāvaḥ syāt. tad abhāvaṃ karoti iti
 bhāva iti na abhāvaḥ syāt. tasmād abhāvaṃ karoti
 bhāva iti. na ca etad a-bādhāyā avinābhāve sati
 bhāva iti na bhāva eva ucyate, na itareṇa apy
 bhāva iti rūpaṃ taj-janitaṃ bheda ity a-viśeṣāt.
 bhāva iti vyāpty-asiddher vyabhicāraḥ. etena mad-
 bhāva iti saṃśayaḥ. gamakā eva ātmanaḥ prāṇa-
 bhāva iti. sattā-mātra-anubandhitvān nāśasya
 bhāva iti samarthān api pūrvāpara-pṛthag-bhāva-
 bhāva iti sāmartyāt tat-siddher na anumeya-
 bhāva iti sāmartyāt siddheḥ pūrvavān na pratijñā
 bhāva iti. hetu-udāharaṇa-adhikam adhikam. ekena
 bhāva iva prayatna-utpatti-dharmatāyāḥ. na apy a-
 bhāva iṣṭo 'n-iṣṭo 'pi vā paraḥ | vijñapti-hetur
 bhāva iṣṭo bhavati, tathā ca na drṣṭāntaḥ pṛthak
 bhāva-iṣṭau na anityaḥ śabdaḥ syāt, śabde 'nitya-
 bhāva uta anyad eva kiñcit. sa eva cet, tathā eva
 bhāva-utpattir na asti ity ucyate. na ca tathā
 bhāva-utpatter vibhramasya ca a-viśeṣe 'py
 bhāva unneyaḥ. tena saty api viśeṣaṇe na an-
 bhāva-upakṣepo 'nyasya. etena a-hetukatve 'pi hy
 bhāva-upalabdhiḥ sādhyā-dharmasya sādhiḥ iti
 bhāva-upalabdhis tatra tad-abhāva iti, tad-eka-
 bhāva-upasthāpanaḥ, bhāva-abhāvayor anyonya-
 bhāva-upādāna-mātre tu sādhye sāmānya-dharmini |
 bhāva-upādāna-mātre tu sādhye sāmānya-dharmini |
 bhāva-upādānatva-niṣedhāt. śabda-ārtha-niṣedhe hi
 bhāva-upādāno na vā iti. tasya bhāva-an-
 bhāva-upādāno na vā iti. tasya bhāva-an-
 bhāva ekatra vartamāno 'nya-niḥ-sprhaḥ | tad-
 bhāva eva uktaḥ syāt. na tayoḥ parasparaṃ vivekaḥ.
 bhāva eva ucyate, na itareṇa apy abhāva eva, yena
 bhāva eva kaścin nāma antareṇa uktaḥ syāt. tasmān
 bhāva eva ca bhāvītā | prasiddhe hetu-phalate
 bhāva eva tad-abhāvaḥ, tad-anya-pratipattir eva
 bhāva eva tad-abhāvaḥ, yathā uktaṃ prāk. tasya an
 bhāva eva tu kṣaṇa-sthiti-dharmā vināśaḥ. tam
 bhāva eva bhāvaḥ. tac ca asti dhūme. tasmāt
 bhāva eva bhāvāt tena avyabhicāri. tatra eva tad-
 bhāva eva bhāvād viruddhas tena iti bādhayā
 bhāva eva vināśaḥ, sa eva kṣaṇa-sthāyī jāta iti.
 bhāva eva, vyāpyasya vā tatra eva bhāvaḥ. etena
 bhāva eva, vyāpyasya vā tatra eva bhāvaḥ. etena
 bhāva eva śabda-antareṇa uktaḥ syāt. na artha-
 bhāva eva hy artha-antarasya evaṃ syāt – yatra

HB_00503
V3_10404
SV_07624
V2_04610
V2_04608
HB_03219
V2_09005
SV_02102
SV_14306
SV_07009
V3_08709
V3_08901
SV_07120
SV_09726
V2_07607
V2_06311
HB_03003
PV_03053
SV_14520
SV_15422
PV_03242
SV_05113
HB_02211
SV_14822
SV_09602
V3_07512
PV_03053
SV_08322
SV_09517
V3_07507
SV_09520
V3_07511
SV_14425
SV_14501
SV_14415
PV_02070
PV_02257
HB_02304
V2_07709
V3_06601
PV_04285
SV_04102
SV_09821
SV_00403
V2_08403
SV_00309
VN_00417
HB_00114
SV_02016
V2_08908
V1_00609
SV_01821
PV_03528
SV_14529
SV_01916
NB_03106
PV_03068
SV_01510
SV_01803
PV_03135
V2_05705
SV_02419
SV_01915
SV_04502
HB_02208

yatra dhūmaḥ, tatra avasīyam agnir iti. agni-
vā. atha api tad-abhimatāt kutaścīn nānā-
-balena teṣu bhāva-adhyavasāyāt. tathā
tayor abhāve taj-jaṃ jñānam tat-prabhavā vā
pramānam. na hi svabhāvaḥ kāryam vā
sambandha-abhāvasya tulyatvāt. liṅga-āvira-
-bhidhānāt. nanv an-artha-antara-hetutve 'pi
abhidhānāt. nanv an-artha-antara-hetutve 'pi
na dṛṣyate ||270|| ko 'yam artha-antara-
khyāpyate. tasmāt tatra api kārya-kāraṇa-
-tad-ātmanā vyapadeśa-ādāyo janya-janaka-
-ayogāt, pūrva-vat prasaṅgac ca. tasmād
kārya-rūpatve 'bhāva-ayogāt. tasmād
-abhāve na bhavataḥ. kṛtakatvasya śabde ca
tad-abhāve na bhavataḥ kṛtakatvasya śabde ca
-bhavati. na ca a-pratyakṣe kārye kāraṇa-
-sambandhe tad-abhāva-anya-bhāvayor anya-
-ca anyathā || bhāva-dharmatva-hānīś ced
-hetukam a-hetukam vā a-pratiṣṭhita-tattvayā
-ādimattvād iti vipakṣayor vyāpya-vyāpaka-
-|| sakṛd-bhāvaś ca sarvāsām dhiyām tad-
-sva-vāsanā-prabodhena janyate. tasmād bhinna-
-bhūtvā paścād anityo bhavati iti bruvāno
sarva-atiśaya-upākhyā-nivṛtṭyā sarva-
-sa katham asiddha-sattāke syāt. yo hi
sa katham asiddha-sattāke syāt. yo hi
dṛṣṭatvād atīta-ādiṣu ca anyathā ||
vikale 'py a-bhinne rūpe. kāryam hi kutaścīd-
-na sādhyatve, vaiphalyāt. api ca, na asiddhe
-na sādhyatve, vaiphalyāt. api ca, na asiddhe
asiddhiṃ vyabhicāram virodham ca. tatra yadi
asiddhiṃ vyabhicāram virodham ca. tatra yadi
bhāvaḥ syād ity a-prasaṅga eva. vināśād
vināśa iti kiñcin na ity āha, sa katham tato
iti siddham. a-hetutve 'pi nāśasya nityatvād
jāty-āder nirastam an-apāśrayāt || parato
sattva-dṛṣṭiṃ mumukṣavaḥ | āgamasya tathā-
-upayogaḥ. tasmād vināśe 'napekṣo bhāvas tad-
-ayam bhāvo 'napekṣas tad-bhāvaṃ prati tad-
-para-apekṣatvena upagamante, na te tad-
-katham || ye '-para-apekṣa-tad-bhāvās tad-
-mano-'rtha-tat-sannikarṣā vā asaty api tad-
-ayam bhāvo 'napekṣas tad-bhāvaṃ prati tad-
-na anya-āyatte, tad-bhāve 'bhūtasya paścād
-avyabhicāraḥ, an-āyatta-rūpānām saha-
-ko 'nyas tadutpatteḥ, an-āyatta-rūpānām saha-
-bhāva-a-pratibaddha-svabhāvasya bhāve tad-
-bhāve tad-aṃśa-vyāpti-vacanāt tatra eva
'-darśanān na na darśanāt ||31|| avasīyam-
'-darśanān na na darśanāt ||62|| avasīyam-
-cet, katham anyasya bhāve '-sambaddhasya
-tan-mātra-anubandhī pramāṇa-dṛṣṭas tad-
-upakāraḥ | grāhyatā-lakṣaṇād anyas tad-
-na bhāvo 'nena nivartitāḥ syāt. tathā ca
-bhāva-parāmarśena saṃśayaḥ syāt. kevalam tu
-abhāva-niścayaḥ. eka-abhāva-niścayasya aparā-
-| vyāhāra-ādau pravṛtṭeś ca siddhas tad-
-| tatra eka-dṛṣṭyā na anyatra yuktas tad-
-kṣaṇa-sthiti-dharmā, anyatas tasya tad-
-vikalpe 'nyasya vā katham || alāta-dṛṣṭi-vad
-svabhāvena sva-svabhāva-vyavasthiteḥ | sa-
-svabhāvena sva-svabhāva-vyavasthiteḥ | sa-
-anyathā abhāvena niścītāt katham tad-
-||82|| tathā aneka-kṛd eko 'pi tad-
-vināśaḥ, na ca vināśo nāma aparāḥ svabhāvaḥ,

bhāva eva hi bhāvo dhūmasya tat-kāryatvam iti.
bhāva evaṃ-bhāvaḥ syāt. na tarhi tato nānā-bhāvād
bhāva-kalpanāyām eva aparatra bhāvāt. api ca ayam
bhāva-kāraṇa-pratipattiḥ. tathā sati dṛṣye
bhāva-kāraṇa-vyatireke bhavataḥ, a-bhedād ātma-
bhāva-kāla eva tad-abhāva-siddheś ca. na hy anya-
bhāva-kāle 'nityatā-a-niṣpattes tulya-a-tat-
bhāva-kāle 'nityatā-a-niṣpattes tulyā a-tat-
bhāva-kāṣṭha-darśanayor virodhaḥ. tat-
bhāva-kṛta eva pratibandhaḥ. tad ayam āśrayaḥ
bhāva-kṛtā eva bhavantu, saty api saṃyoge tan-
bhāva-kriyā-pratiṣedha eṣa bhāvaṃ na karoti iti
bhāva-kriyā-pratiṣedha-nirdeśa eṣa bhāvaṃ na
bhāva-khyātau tad-ātmanāḥ sato bhāva iti
bhāva-khyātau tad-ātmanāḥ sato bhāva iti
bhāva-gatiḥ, yataḥ kāraṇāt tat pratiyeta. tasmān
bhāva-gatyā api tad-abhāva-gatir na syāt, na vai
bhāva-grahaṇa-pūrvakam | taj-jñānam ity a-doṣo
bhāva-cintayā ātmānam ākulayanti. svato 'pi bhāve
bhāva-cintāyām a-prāṇa-ādimattva eva nairātmyam
bhāva-janmanām | anyair a-kārya-bhedasya tad-
bhāva-janmano vikalpa-vibhramāt tad eva idam iti
bhāva-dvayam nitya-anitya-svabhāva-bhedam,
bhāva-dharma-viveka-lakṣaṇatvāt. bhāvasya ca
bhāva-dharmaṃ tatra icchatī, sa katham bhāvaṃ na
bhāva-dharmaṃ hetum icchatī, sa katham bhāvaṃ na
bhāva-dharmatva-hānīś ced bhāva-grahaṇa-pūrvakam |
bhāva-dharmi yan na bhavati tat tasya eva
bhāva-dharmo 'sti vyabhicārya-ubhaya-āśrayaḥ |
bhāva-dharmo 'sti vyabhicārya-ubhaya-āśrayaḥ |
bhāva-dharmo hetur ucyate. sa katham asiddha-
bhāva-dharmo hetur ucyate, sa katham asiddha-
bhāva-nāśa-an-abhyupagamāt. yo hi vināśa iti
bhāva-nāśam icchet. katham idānīm asati vināśe
bhāva-nāśayoḥ | saha-bhāva-prasaṅgaś ced asato
bhāva-nāśaś cet tasya kiṃ sthiti-hetunā | sa
bhāva-nibandhanam a-paśyatām || muktīm āgama-
bhāva-niyata iti yaḥ san sa vināśī, naśvaratā-
bhāva-niyataḥ, a-sambhavat-pratibandhā iva kāraṇa
bhāva-niyatā iṣyante, vāsāmsi iva rāge. tad-
bhāva-niyatā hi te | a-sambhavād vibandhe ca
bhāva-niyate sāmānye rūpa-vijñānam ekaṃ janayanti,
bhāva-niyato '-sambhavat-pratibandhā iva kāraṇa-
bhāva-niyama-abhāvāt, kāraṇānām kārya-vyabhicārāt.
bhāva-niyama-abhāvāt. yady artha-antaram hetuḥ,
bhāva-niyama-abhāvāt. yadi tadutpatteḥ kāryam
bhāva-niyama-abhāvād ārabdha-artha-asiddheḥ,
bhāva-niyama-artham āśaṅkyeta. tat-sāmarthyād
bhāva-niyamaḥ kaḥ parasya anyathā paraiḥ | artha-
bhāva-niyamaḥ kaḥ parasya anyathā paraiḥ | artha-
bhāva-niyamaḥ. darśanād bhāva-siddhir iti cet,
bhāva-niyamād iti. jñāta-tad-bhāvasya arthāpattya
bhāva-niyamo 'sya kaḥ || buddher api tad asti iti
bhāva-nivṛttau prastutāyām a-prastutam eva uktam
bhāva-niścaya-abhāvān na asti ity ucyate. yadā
bhāva-niścaya-nāntariyakatvāt. anvaya-
bhāva-niścayaḥ || pramāṇam avisaṃvādāt tat kvacid
bhāva-niścayaḥ ||21|| yadi kathañcid vipakṣe '-
bhāva-niṣedhāt. hetu-bhāvo vā tasmin saty eva
bhāva-pakṣaś ced balavān mataḥ | anyatra api
bhāva-parabhāvābhyām yasmād vyāvṛtṭi-bhāgīnaḥ ||29
bhāva-parabhāvābhyām yasmād vyāvṛtṭi-bhāgīnaḥ ||40
bhāva-parāmarśena saṃśayaḥ syāt. kevalam tu bhāva
bhāva-paridipane | a-tat-kārya-artha-bhedena nānā
bhāva-pracyutir eva vināśa iti. na idam uttaram

HB_01508	-bhāvaḥ. anena nyāyena sarvatra hetu-phala-	bhāva-pratiniyama unneyaḥ pratikṣaṇam aparāpara-
SV_07621	kvacid avisamvādo 'syā vastuni kārya-kāraṇa-	bhāva-pratibandhān na tathābhūta-grāhya-samāveśāt
SV_14623	ity ucyate. api tv evam asya na bhavati iti	bhāva-pratiśedha eva kriyate. api ca,
HB_00908	vyatireka-a-vyatireka-vikalpa-an-atikramāt.	bhāva-pratiśedha-rūpatve ca bhāvaṃ na karoti iti
V3_06304	ca bhāvasya abhāvo na syāt. abhāva ity api	bhāva-pratiśedhaḥ. tad abhāvād bhavati iti bhāvān
V3_12107	abhāva-pratiśedho hi bhāvo 'saty apy asti,	bhāva-pratiśedhas tu na sambhavati ity a-skhalita
SV_16104	sa eṣa varṇānām bhinna-kārya-kāraṇa-	bhāva-pratyaya-nirvṛtti-dharmā bhinna-nirvartana-
SV_01818	iti. tatra api dṛṣṭāntena tad-bhāva-hetu-	bhāva-pradarśanaṃ manyamāno 'rthāpattiyā eka-
V3_09709	śāstrasya anumāne. pramāṇena eva bādhanā tad-	bhāva-pramāṇa-a-pratitau vā kim abhivyakti-vādena.
SV_14416	'pi nāśasya nityatvād bhāva-nāśayoḥ | saha-	bhāva-prasaṅgāś ced asato nityatā kutaḥ ||274||
V3_06302	tad-apāya-abhāvāt tan-mātra-bhāvino nityaṃ	bhāva-prasaṅgāt. anapekṣatvāt, apekṣāyā viśeṣa-
SV_03216	vyāvṛttas tad-vyāvṛtter nivartamānasya tad-	bhāva-prasaṅgāt. tathā ca vyāvṛtter abhāvaḥ.
V1_00507	anapekṣāyāṃ vyavadhāna-ādi-bhāve 'pi	bhāva-prasaṅgāt. pratyakṣasya eva nivṛtter abhāva
VN_00319	upādīyate, tasya tena saha kārya-kāraṇa-	bhāva-prasādhanam bhāva-abhāva-sādhanā-
SV_10413	viruddhasya ca bhāvasya bhāve tad-	bhāva-bādhanāt | tad-viruddha-upalabdhou syād
V1_00309	eva ca tathā-pratipādyamāna āśrayo 'stu. tad-	bhāva-bhāva-anupalabdhi tarhi prabhava-abhāva-
PV_02051	-prasaṅgāś ca dehe tiṣṭhati cetasaḥ | tad-	bhāva-bhāvād vaśyatvāt prāṇa-apānau tato na tat ||
SV_16203	sarvas tathā syāt, viśeṣa-abhāvāt. tad-	bhāva-bhāvino 'tad-viśiṣṭasya ca a-tat-kṛtau
HB_01506	bhāva iti samarthān api pūrvāpara-prthag-	bhāva-bhāvino doṣā na upaliyante. tena eṣaṃ
SP_00006	eva ca anurundhānaiḥ kriyā-kāraka-vācinaḥ |	bhāva-bheda-pratīty-arthaṃ samyojyante
HB_02202	sa katham tasya svabhāva-bheda-lakṣaṇatvād	bhāva-bhedasya. tathā ca pūrvako bhāvo 'pracyuti
HB_01704	anyaḥ sahitaḥ, svabhāva-bheda-lakṣaṇatvād	bhāva-bhedasya. na hi sa sāhitye 'pi para-rūpeṇa
SV_07606	vikalpa-vāsanā-samutthitā bhrāntir eva.	bhāva-bhedo vāsanā-prakṛtiś ca tasya āśraya iti
HB_00410	vastutas tad-bhāvataḥ sādhanā-dharma-	bhāva-mātra-anubandha-siddhiḥ. sā sādhya-
V2_07404	kāraṇānām ca kārya-vyabhicārāt. tasmāt tad-	bhāva-mātra-anubandhina eva ātmanaḥ svabhāvo
V2_08312	eva sādhya-dharme gamakā veditavyāḥ. yo hi	bhāva-mātra-anubandhī svabhāvaḥ, tatra eva
SV_02410	katham avinābhāvaḥ. svabhāve 'py avinābhāvo	bhāva-mātra-anurodhini | (39ab) yo hi bhāva-mātra
SV_00401	vyabhicārān na iṣyate. svabhāve bhāvo 'pi	bhāva-mātra-anurodhini ||2|| hetur iti vartate.
SV_02414	abhāvaḥ syād a-bhedaḥ ||39|| ya eva bhāvo	bhāva-mātra-anurodhī svabhāva ity ucyate. sa eva
V2_08313	svabhāvaḥ, tatra eva avinābhāvo bhāvasya.	bhāva-mātra-anurodhī svabhāva ity sa eva svayaṃ
SV_02411	bhāva-mātra-anurodhini | (39ab) yo hi	bhāva-mātra-anurodhī svabhāvas tatra avinābhāvo
V3_09805	na hi sa eva tasya sādhanam bhavati, tad-	bhāva-mātra-anuṣaṅgiṇi punas tan-nirdeśasya
HB_00606	apekṣam. pare hy artha-antara-nimittam a-tad-	bhāva-mātra-anvayinam api dharmam svabhāvam
HB_00603	atra eva niyata ucyate. tatra sādhanā-dharma-	bhāva-mātra-anvayini sādhya-dharme svabhāvo hetuḥ.
V2_07402	tv atra pramāṇam, niścaya-phalavāt. tad-	bhāva-mātra-anvayini svabhāvo hetur ātmani | (52ab
SV_05808	-kāriṇam iva adhyavasyantīm vastu-prthag-	bhāva-mātra-bijāṃ samāna-adhyavasāyāṃ mithyā-
SV_05802	tulya-rūpa-avabhāsinīm | dhiyaṃ vastu-prthag-	bhāva-mātra-bijāṃ an-arthikām ||111|| janayanty
V2_09110	bhāva iti tad-bhāva-hetur anaikāntikatvam.	bhāva-mātra-bhāvitve siddha-anya-anapekṣaṇād a-
V3_07109	sattā-sādhanā viśeṣaḥ sādhitō bhavati.	bhāva-mātra-viśeṣaṇo 'rtho 'sti kaścid dharmī iti
SV_09403	sattā-sādhanā viśeṣaḥ sādhitō bhavati.	bhāva-mātra-viśeṣaṇo 'sti kaścid dharmī iti
SV_09615	iti katham na unmattaḥ. abhāva-dharmam tu	bhāva-mātra-vyāpino 'rthasya vyavacchedam hetuṃ
V3_07907	su-vyavadātam prāmāṇyam. abhāva-dharmam tu	bhāva-mātra-vyāpino 'rthasya vyavacchedam hetuṃ
SV_14122	-svabhāvaḥ. tasya niṣetsyamānatvāt. tasmād	bhāva-mātra-svabhāvaḥ syāt. tena śabda 'nyo vā
V3_08107	darśayitum a-śakyatvāt. tad asya na	bhāva-mātreṇa na sāmyena na prādhānyena gatiḥ. a-
V2_08614	kādācitkā bhavanti, bhāva-abhāva-kālayoḥ tad-	bhāva-yogyatā-a-yogyatā-ayogāt, tulya-yogyatā-a-
SV_02301	kādācitkā bhavanti, bhāva-abhāva-kālayoḥ tad-	bhāva-yogyatā-a-yogyatā-yogāt tulya-yogyatā-a-
HB_02701	katham anya-bhāvas tad-abhāvo yena anya-	bhāva-rūpa-anupalabdhyā abhāva-vyavahāraḥ
SV_15419	yasya api na abhāva-rūpo vyatirekas tasya	bhāva-rūpa-vyavacchede na bhāva-siddhiḥ syād iti
SV_15409	vyatireka-vyavacchedasya bhāva-rūpatvāt. na	bhāva-rūpa-vyavacchede bhāva-anuṣaṅgaḥ. abhāva-
HB_02606	-vijñāna-janana-yogyatā-lakṣaṇaḥ, yogyatāyā	bhāva-rūpatvāt. tasmād anya-upalambha-janana-yogya
SV_15408	'pi tathā syāt. na, vyatireka-vyavacchedasya	bhāva-rūpatvāt. na bhāva-rūpa-vyavacchede bhāva-
HB_02308	a-kṣaṇikatve 'vastutva-prasaṅgāt. śaktir hi	bhāva-lakṣaṇam sarva-śakti-viraho 'bhāva-lakṣaṇam.
SV_07314	atra a-janya-janakayoḥ ko 'yam āśraya-āśrayi-	bhāva-lakṣaṇaḥ samavāya iti. sva-āśraya-samavāya-
SV_09220	abhāvāt, tad-bhāve 'bhāva-ayogāt. tad-	bhāva-lakṣaṇatvād bhāvasya. tasmād ayam eva sa
SV_01713	eva hetuḥ sādhyam gamayati. sa ca tad-	bhāva-lakṣaṇas tadutpatti-lakṣaṇo vā. sa eva
V2_10006	eva hetuḥ sādhyam gamayati. sa ca tad-	bhāva-lakṣaṇas tadutpatti-lakṣaṇo vā. sa eva
HB_02706	-bhāvo 'pi tad-abhāva iti vyapadīsyate. anya-	bhāva-lakṣaṇo 'bhāvaḥ svayaṃ pramāṇena siddhas
HB_02811	sati prayogāt tena saha kārya-kāraṇa-	bhāva-lakṣaṇo 'vinābhāva-lakṣaṇo vā sambandhaḥ
SV_09010	-viśayo dadhi. tat-phala-viśeṣa-upādāna-	bhāva-lakṣita-svabhāvaṃ hi vastu dadhi iti. sa ca
PV_04279	| pramāṇa-antara-bādhdhā vā sa-apekṣa-dhruva-	bhāva-vat || hetv-antara- samūhasya sannidhau
V3_06507	pramāṇa-bādhanād vā api sa-apekṣa-dhruva-	bhāva-vat ||52|| pramāṇam vā yadi tattve bādhakam
PV_03073	ca sāmānya-buddhes tal-lopa āgataḥ | pretya-	bhāva-vad akṣaiś cet paryāyeṇa pratīyate || tac
SV_16210	yaṃ varṇa-ānupūrvī prasiddha-kārya-kāraṇa-	bhāva-vastu-dharma-an-atikramāt puruṣa-kṛtā. ata
PV_02097	-vat || vyatireki iva yac ca api sūcyate	bhāva-vācibhiḥ | saṅkhyā-ādi tadvataḥ śabdais tad
HB_02907	-liṅgi-bhāvaḥ. na ca atra sāmānya-viśeṣa-	bhāva-vikalpaḥ sambhavati, yena sāmānyam hetuḥ

V3_06505
PV_04279
SV_00511
V2_06004
V2_06514
V1_02004
V3_01512
SV_09920
V2_08110
SV_15925
SV_14121
V3_12607
SV_10025
HB_03217
V2_05813
HB_03214
SV_09617
V3_07909
V1_04209
V2_06113
SV_15625
SV_15526
VN_00713
SV_15623
HB_01509
SV_15614
V2_09010
VN_02918
VN_03205
SV_11619
VN_03405
PV_02067
HB_02108
HB_02012
V3_04601
SV_02621
HB_03802
HB_02103
HB_03515
V3_00601
VN_00112
SV_04404
HB_03318
HB_00413
SV_15420
SV_15419
V1_00609
HB_02704
HB_02709
HB_03315
PV_03120
V3_09812
V3_11103
SV_02404
HB_00508
HB_03313
HB_02803
VN_00604
VN_00624
HB_02507
SV_15527
VN_01606
PV_03106
SV_03804
HB_00904

-sparśayoḥ. anyonya-bheda-siddher vā dhruva-abhāvataḥ || anyonya-bheda-siddher vā dhruva-a-viruddho vā. a-viruddhasya vidhau saha-a-viruddho vā. a-viruddhasya api saha-darśanān mūṣika-alarka-ṣiṣa-vikāra-vat. tad-ity api sādhanā-nyāyam atipatati. kramasyāt, ghaṭasya ātmanā tad-bhāva-artha-antarā-nir-apekṣatā vināśasya kvacit kadācic ca nir-apekṣatā vināśasya kvacit kadācic ca -a-saṃsparśāt. sva-sāmānya-svabhāvānām eka-eva sva-hetubhyas tad-dharmaṇo bhāvāt. na ca asato niścinvatā prameyā vaktavyāḥ. na hi svabhāva-bhāvī viśeṣa-abhāvād iti. yā kācid yathoktād eva anupalambhāt syāt. anyā-apy a-pratipanna-ṣiṣayinām darśanāt. bhavati, na tad-deśa-kālayoḥ sarva-anya-tasya bhāve kvacid a-sambhavāt, abhāve ca bhāve kvacid a-sambhavāt, abhāve ca sarvatra svasaṃvidyaḥ sādhanam iṣṭam, tato 'syās tad-tatra kevalam ṣiṣayī sādhyate 'bhāvo vā tad-ca na a-saṃskāryasya yujyate ||294|| yadi yuktā, kavi-samayād iva pāṭhakānām. atha api artheṣu niyujyante. svayam utthāpane hi an-atiśayāt. sarvasya sādhanam te syur aparāpara-svabhāva-bheda-anvayiniṣu nityam tad-artha-siddhiḥ syāt (293c) yato hi na vyavasyati sattā-upalambhena sarvadā tad-hetur virudhyate, yathā sarvaṃ pṛthak samūhe -virodha uktaḥ, yathā sarvaṃ pṛthak samūhe na ayam doṣo vikalpate ||232|| na hi dharmini saṃśayaḥ. tathā sati hetor dharmini atra ca || pratikṣaṇa-vināśe hi bhāvānām 'pi kuryād iti, prāyas tu saṅghāta-sthāyī - pratikṣaṇam aparāparaiḥ pratyayair yathā saṃśayād eva saṃśaya-hetuḥ, viniścita-apara-aparāpara-utpattiyā a-lakṣita-nānātvasya tad-sāmarthyas tāni vastūni tāmś ca puruṣāms tad-svabhāvo 'kṣepa-karṭṛ-dharmā cet, pṛthag-tathā ca yathā anupalambhe bādhāyā asati tu hetau maulasya hetor vyāpya-vyāpaka-sādhyena vyāptiṃ prasādhyā dharmini pratibhāti iti sāmānya-ṣiṣaṇa-ṣiṣeya-yadi tarhi kāraṇa-vyāpakau tad-anya-hiyata iti. kārya-hetau kārya-kāraṇa-anvaya-anuśaṅgaḥ. tathā a-nairātmye 'pi na vyatirekas tasya bhāva-rūpa-vyavacchede na bhāve 'sambaddhasya bhāva-niyamaḥ. darśanād -asiddhi-prasaṅgāt. tasya a-saṃśṣṭa-rūpasya -abhāvasya kiṃ na sādhanam, kiṃ punar anyā-apy svabhāva-asad-vyavahāra-siddhir anyā-doṣaś cet tata eva a-nidarśanam | dṛṣṭe tad-nirdeśya ity uktam. a-vivādaś ca, nityam tad-tayor iha anvaya-vyatirekābhyām kārya-kāraṇa-apy darśana-a-darśanābhyām kārya-kāraṇa-svabhāva-hetvoḥ kārya-kāraṇa-vyāpya-vyāpaka-kāraṇasya anupalabdhiḥ, vyāpya-vyāpaka-tasya liṅgam bhavati dhūma-agni-vat. anyā-nānā-eka-arthakriyā-kāriṣu vā artheṣu tad-saha pṛthag vā eka-prayojanās teṣāṃ tad-na a-bhedaḥ, tad-vyatiriktaś ca na kaścid -samayān mantrebhyo 'rtha-siddhiḥ, kiṃ tarhi api sa svabhāva-niyamaḥ sva-hetor ity anādi-paricchinatty eva dīpa-ādi-nāśinam janaḥ || -prasaṅgāt. tasmād ayam a-pratipadyamāno 'pi tasya a-sāmarthyāt. na hi vināśa-hetur

bhāva-vināśa-vat | anyonya-parihāra-sthita-bhāva-vināśa-vat | pramāna-antara-bādhād vā sa-bhāva-virodha-abhāvād a-pratiśedhaḥ. viruddhasya bhāva-virodha-abhāvād a-pratiśedhaḥ. viruddhasya bhāva-virodha-abhāvād atra anupalabdhi-mātram a-bhāva-virodhaś ca sarvāsām tad-artha-hetūnām bhāva-virodhāt. yadi dehād eva artha-antarā-bhāva-virodhinī tad-abhāvaṃ svabhāvena sādhyati. bhāva-virodhinī tad-abhāvaṃ svabhāvena sādhyati. bhāva-vivakṣayā | ukteḥ samaya-kārānām a-virodho bhāva-ṣiṣeṣa-svabhāvaḥ. tasya niṣetsyamānatvāt. bhāva-ṣiṣayam eva pramāṇam, avisaṃvāda-lakṣaṇatvāt bhāva-ṣiṣayā dvidhā eva anumitis tataḥ | sva-bhāva-ṣiṣayā punar upalabdhis tad-abhāvasya bhāva-vyatireko hy abhāvaḥ, anupalabdhir bhāva-vyavacchedaḥ. tasmād a-tad-ātmā ca syāt tad bhāva-vyavacchedasya bhāvāt. tad ayam tri-prakāro bhāva-vyavacchedasya bhāvāt. tad ayam tri-prakāro bhāva-vyavasthāpanāt. tatra ātma-ṣiṣaye māne bhāva-vyāpinaḥ kāryasya abhāvena. yadā api bhāva-śaktayā eva mantrāḥ siddhi-pradā na te bhāva-śaktiḥ syād anyatra apy a-ṣiṣeṣataḥ ||292|| bhāva-śaktir a-śaktir vā cintyeta, na ca tad bhāva-śaktir yadi idrṣī | prayokṭṛ-bheda-apekṣā bhāva-śaktiṣu, na sthira-eka-svabhāveṣu bhāveṣu, bhāva-śakteḥ phala-utpattiḥ sā a-vikalā iti na bhāva-śānkā-vipralabdhaḥ sadrṣa-apara-utpatti-bhāva-śabda-prayogād iti. etena pratijñayā bhāva-śabda-prayogād iti, na atra pratijñāyāḥ bhāva-śleṣa-apekṣī puruṣa-bhāvanā-pratibhāsi tad-bhāva-saṃśaye 'siddhatā eva hetu-doṣa ity asiddha bhāva-santateḥ | tathā utpatteḥ sa-hetutvād bhāva-santānaḥ sahakāri-pratyaya-upajanita-ṣiṣeṣaḥ bhāva-santāne viśeṣa-utpattiḥ, yogya-deśatā-ady-bhāva-samāna-guṇa-puruṣa-sambhāvita-stṛi-garbha bhāva-samāropāt sthiti-bhrāntiḥ. yāvanto 'sya bhāva-sampadaḥ pracyāvya bhraṣṭa-rājya iva rājā bhāva-sambhavāt, kevalo 'pi tathā syād ity uktam. bhāva-sambhāve 'py abhyupagamya prayogaḥ bhāva-sādhanā-prakāra eṣaḥ. na viparyaya-sādhanam, bhāva-sādhanam, yathā yat sat kṛtakaṃ vā, tat bhāva-sāmānādhikaranyāni yathā-pratīti na bhāva-siddhi-rūpayā anupalabdhyā siddha-asad-bhāva-siddhiḥ, yathā idam asya upalambha bhāva-siddhiḥ. yathā na idam nir-ātmakaṃ jīvac-bhāva-siddhiḥ syād iti na anvaya-anuśaṅgaḥ. tathā bhāva-siddhir iti cet, nanu tad eva idam bhāva-siddhir eva aparasya abhāva-siddhir ity bhāva-siddhir eva tad-abhāva-siddhir iti, a-bhāva-siddhir eva. sa tathā-siddhaḥ kārya-bhāva-siddhiś cet pramāṇād anya-vastuni || tattva bhāva-siddheḥ. anvaya-a-dṛṣṭer asiddhir iti cet, bhāva-siddher anyatra anumānāt. na tv evam a-bhāva-siddher bhavati tatas tat-pratipattiḥ, na bhāva-siddhau kāraṇa-vyāpaka-anupalabdhibhyām bhāva-siddhau siddha-abhāvasya eva vyāpakasya bhāva-siddhyā eva tad-abhāvaḥ sidhyati, tasya tad bhāva sthāpanāyā nānā-eka-ātma-abhāve 'pi nānā-bhāva-sthāpanāyā hy eka-śabdo niyujyate yadi, kiṃ bhāva-svabhāva ity a-hetukatvād bhāvānām nityam bhāva-svabhāva eṣa yad ime kathaṅcin niyuktāḥ bhāva-svabhāva-niyamaḥ. api ca, yadi mṛt-piṇḍe bhāva-svabhāva-bhūtāyām api śaktau phale 'dṛṣṭaḥ | bhāva-svabhāvaṃ tathābhūta eva vikalpa-pratibimbe bhāva-svabhāvam eva karoti, sva-hetubhya eva

SV_14120 na hi nāśo bhāvānām kutaścīd bhavati. tad
 SV_04216 -vāsanā-prabhava-prakṛter adhyavasita-tad-
 PV_04280 -antara- samūhasya sannidhau niyamaḥ kutaḥ |
 SV_01818 -pradarśanād iti. tatra api dṛṣṭāntena tad-
 V2_05306 sa ca na asaty anvaye śakyo darśayitum, tad-
 SV_01809 vyatirekaḥ. yeṣāṃ punaḥ prasiddhāv eva tad-
 SV_01718 iti vacanād api tad-gateḥ ||26|| yatas tad-
 PV_02116 -utpattau pañca-āyatanam aihikam || tad-aṅga-
 SV_02123 phalasya api na avaśyaṃ hetau bhāva iti tad-
 V2_09109 -apekṣiṇo na avaśyaṃ hetau bhāva iti tad-
 PV_04283 tena yaḥ samapekṣyate || anapekṣāś ca kiṃ
 V3_11901 -kāraṇa-pratiśedho gamaka iti. sa ca kāraṇa-
 SV_14512 a-hetuko vināśo bhavati ity ucyate. naśyan
 HB_02202 lakṣaṇatvād bhāva-bhedasya. tathā ca pūrvako
 VN_01216 a-vyavasthā syāt sarvatra. tad-ātmani prādur-
 VN_01203 na lakṣayati. śaktir avasthā ity eko
 V3_13710 | tasya apy avaśyaṃ avadāta-dhiyo 'yam eva
 VN_06105 pralapati, tadā katham hetvābhāsa-antar-
 V2_08405 dharmāḥ. tad-āśrayāt. katham kārya-kāraṇa-
 SV_05323 'n-upakāriṇaḥ ko 'yam āśraya-āśrayi-
 SV_14401 maraṇam. tan-nivṛttau ca syād eva asya punar-
 SV_14723 cet. ko 'yam upādāna-ārthaḥ. na kārya-kāraṇa-
 SV_14124 tena śabdō 'nyo vā sattā-bhājanaḥ sarva eva
 HB_02102 iti na anavasthā. tathā yady a-kṣaṇiko 'pi
 V2_07709 -vādinām ||54|| ity antara-ślokaḥ. tad ayam
 SV_09820 -vādinām ||195|| ity antara-ślokaḥ. tad ayam
 PV_03110 anupalambhanāt | prāg bhūtvā hy a-bhavan
 SV_03203 apy aṃśa-rahitaḥ sarvato bhinna-svabhāvo
 V3_04109 anumānam, a-śaktād an-utpatteḥ. na tādrśāṃ
 SV_14529 iti. yadi hi kasyacid bhāvaṃ brūyāt, na
 HB_01508 -hetur iti tasya na kadācid apy anyathā-
 SV_10725 -bhāvinyaḥ. na ca tad-a-pratibaddha-svabhāvo
 V2_06606 -bhāvinyaḥ. na ca tad-a-pratibaddha-svabhāvo
 SV_15810 -vad aśnūvīta. na hi vaktuḥ kaścīd anyas tad-
 HB_02814 na sidhyati. tad-asiddhau na viśaya-viśayi-
 V3_12001 buddhiś ca pratyaya ity etāvato 'yam ātma-
 HB_02705 siddhir eva aparasya abhāva-siddhir ity anya-
 SP_00007 samyojyante 'bhīdhāyakāḥ || kārya-kāraṇa-
 SV_00401 -vivakṣāyāṃ vyabhicārān na iśyate. svabhāve
 HB_01005 salila-ādi-kāraṇa-antara-apekṣatvāt, tadvad
 V2_09913 tasya kāryam eva na syāt. ataḥ kārya-kāraṇa-
 HB_00501 hetuḥsv asya abhāve na bhavati iti tad-bhāve
 HB_04011 eva ucyate, na itareṇa apy abhāva eva, yena
 PV_04217 -apekṣā anvaya-vyatireka-bhāk | etāvaty ātma-
 SV_14618 syād vidher vastv-anurodhataḥ | (278ab)
 V3_12106 asataḥ katham iṣṭā. abhāva-pratiśedho hi
 PV_04223 matā || nivṛtty-abhāvas tu vidhir vastu-
 V2_05406 katham iṣṭā. nivṛtty-abhāvas tu vidhir vastu-
 HB_02501 na kāraṇa-bhedaḥ. prabandha-vṛttau tu śarād
 SV_10110 -vaśān na vastu-vaśāt. tāvad dhi sa
 SV_01624 an-utpatteḥ. atha kā iyaṃ śaktiḥ, sa eva
 SV_06309 ākṣepo bhavati iti tayor na viśeṣaṇa-viśeṣya-
 SV_00213 tatra bhāva eva, vyāpyasya vā tatra eva
 HB_00206 tatra bhāva eva, vyāpyasya vā tatra eva
 V3_01802 -bhūtasya upagame syād anyatara-ārtha-antara-
 HB_02203 -pracyuti-dharme sthita iti na tasya anyathā-
 PV_03093 virodhasya a-prasiddhitaḥ || bādhyā-bādhyāka-
 HB_03410 avinābhāvo hi hetoḥ saty eva sādhyā-dharme
 SP_00003 katham apekṣate | samś ca sarva-nir-āśaṃso
 VN_01220 iti cet, na vai mṛd-ātmani ghaṭasya prādur-
 SV_09308 | apekṣita-para-vyāpāro hi svabhāva-nispattau
 V2_07408 apekṣita-para-vyāpāro hi svabhāva-nispattau
 HB_00807 na hy ekāntena a-tat-svabhāvasya bhāve 'nya-
 SV_15122 iti yuktam. tathā a-kārya-viśeṣo nityo
 V3_12602 satām api paramārthataḥ kaścīd dharmā-dharmi-
 bhāva-svabhāvo bhavet, bhāvasya eva sva-hetubhyas
 bhāva-svarūpam a-bhinna-kārya-padārtha-prasūter a
 bhāva-hetu-bhavatve kiṃ pāramparya-pariśramaiḥ ||
 bhāva-hetu-bhāva-pradarśanam manyamāno
 bhāva-hetu-bhāvayor darśana-sādhanatvāt. dvi-
 bhāva-hetu-bhāvau teṣāṃ viduṣāṃ vācyo hetur eva
 bhāva-hetu-bhāvau hi dṛṣṭānte tad-a-vedinaḥ |
 bhāva-hetutva-ṇiṣedhe 'nupalambhanam | a-niścaya-
 bhāva-hetur anaikāntikatvam. tan na artha-antara-
 bhāva-hetur anaikāntikatvam. bhāva-mātra-bhāvitve
 bhāvo '-tathābhūtaḥ kadācana | yathā na kṣepa-
 bhāvo '-darśanād ātmano na sidhyati ity uktam.
 bhāvo '-para-apekṣa iti taj-jñāpanāya sā |
 bhāvo '-pracyuti-dharme sthita iti na tasya
 bhāvo '-bhedaḥ, viparyaye bhedaḥ, yathā mṛd-
 bhāvo '-vibhāga iti pakṣe 'yaṃ virodha uktaḥ.
 bhāvo '-vibhāvita-dhiyā a-vidito janena ||
 bhāvaḥ. a-samarthita-sādhanā-abhidhāna evam uktam,
 bhāvaḥ. ata eva, anyathā āśraya-asiddheḥ. nanu ca
 bhāvaḥ, atiprasaṅgo vā. upakāre 'pi tatra eva tat
 bhāvaḥ. an-anyatve 'pi nāśasya syān nāśaḥ kāṣṭham
 bhāvo 'n-abhyupagamāt. abhyupagame vā na kārya-
 bhāvo 'n-ātyantika iti siddham. na siddham. tasya
 bhāvo 'n-āhita-atiśayaḥ sahakāriṇā ādya-viśeṣa-
 bhāvo 'napekṣas tad-bhāvaṃ prati tad-bhāva-
 bhāvo 'napekṣas tad-bhāvaṃ prati tad-bhāva-niyato
 bhāvo 'nitya ity abhidhiyate || yasya ubhaya-anta
 bhāvo 'nubhūtas tathā api na sarva-bhedeṣu tāvatā
 bhāvo 'numāna-viśayaḥ. sa hi sandrśya eva bhavati.
 bhāvo 'nena nivartitaḥ syāt. tathā ca bhāva-
 bhāvaḥ. anena nyāyena sarvatra hetu-phala-bhāva-
 bhāvo 'nyam gamayati. yat tarhi idam āpta-vāda-
 bhāvo 'nyam gamayati. yathārtha-darśana-ādi-guṇa-
 bhāvo 'nyatra tad-buddhi-hetutvāt. para-upādhi-
 bhāvaḥ. anyathā itaretara-āśrayam idaṃ syāt. anya
 bhāvo 'nvaya-vyatireka-bhāg ity ayam eva hetuḥ.
 bhāvo 'pi tad-abhāva iti vyapadiśyate. anya-bhāva
 bhāvo 'pi tayor a-saha-bhāvataḥ | prasidhyati
 bhāvo 'pi bhāva-mātra-anurodhini ||2|| hetur iti
 bhāvo 'pi vināśe syād iti. na, tat-svabhāvasya
 bhāvo 'pi svabhāvaṃ niyamayati ity ubhayathā
 bhāvo 'bhāve 'bhāvaś ca, pratyakṣa-anupalambha-
 bhāvo 'bhāvo vā dvitīyam ākṣipet. na evaṃ jñānam,
 bhāvo 'yam anavasthā anya-kalpane || śrāvaṇatvena
 bhāvo 'vaśyaṃ bhavantam apekṣate. sa ca svabhāva
 bhāvo 'saty apy asti, bhāva-pratiśedhas tu na
 bhāvo 'sato 'pi san | vastv-abhāvas tu na asti
 bhāvo 'sato 'pi san | vastv-abhāvas tu na asti
 bhāvaḥ. asti ca gomaya-itara-janmanoḥ svabhāva-
 bhāvo 'sya na asti yāvad atra a-pratipattiḥ. satā
 bhāvaḥ, uta anyad eva kiñcit. sa eva cet tathā
 bhāvaḥ. eka-bheda-abhidhāne 'py anya-vyāvṛtti-
 bhāvaḥ. etena anvaya-vyatirekau yathāsvam
 bhāvaḥ. etena anvayo vyatireko vā yathāsvam
 bhāvaḥ. etena iṣṭa-sādhyatva-vacanena dharmi-
 bhāvaḥ. etena kaṭhina-ādinām tāmra-ādinām agny-
 bhāvaḥ kaḥ syātām yad yukti-samvidau | tādrśo
 bhāvaḥ. katham ca sa tal-lakṣaṇo dharmiṇi hetuḥ
 bhāvaḥ katham apekṣate || dvayor eka-
 bhāvaḥ, kiṃ tarhi mṛd-ātmā eva kaścīd ghaṭaḥ. na
 bhāvaḥ kṛtakaḥ. tena iyaṃ kṛtaka-śrutiḥ svabhāva-
 bhāvaḥ kṛtakaḥ. tena iyaṃ kṛtaka-śrutiḥ svabhāva-
 bhāvaḥ, kṛtakatva-bhāva iva prayatna-utpatti-
 bhāvaḥ kenacid grhyamānas tat-kāraṇa-apekṣo yadi
 bhāvaḥ. kevalam buddhir evaṃ-sambandham

V2_09007	nāma anyā yā paścān niṣpadyeta. sa eva hi	bhāvaḥ kṣaṇa-sthiti-dharmā anityatā ity ukta-
SV_02104	nāma yā paścān niṣpadyeta. sa eva hi	bhāvaḥ kṣaṇa-sthiti-dharmā anityatā. vacana-bhede
V3_01509	vā. ito 'pi na anyatara-artha-antara-	bhāvaḥ , ghaṭṭasya svato 'rtha-antara-bhāvasya an-
V1_03304	a-bhinna-viṣayatve dvayaṃ vyartham. krama-	bhāvaś ca a-bhinna-nimittayoḥ pratiśiddhaḥ. sakṛd
V3_11208	-sādhane, tayoh sapakṣe 'sattvaṃ vipakṣe	bhāvaś ca iti dvayo rūpayor asiddhir viparyaya-
SV_16204	ca a-tat-kṛtau sarvatra kārya-kāraṇa-	bhāvaś ca nirākṛtaḥ syāt. anvaya-vyatiṛeka-
VN_01312	dharma-antara-nivṛttir dharma-antara-prādur-	bhāvaś ca pariṇāmaḥ yat tad dharma-antaram
V3_04111	-lakṣaṇa-tyāga eva hi tasya vināśaḥ, apara-	bhāvaś ca vailakṣaṇyam, viruddha-svabhāva-
PV_03242	anyad vā sādhanam kim iti iṣyate || sakṛd-	bhāvaś ca sarvāsām dhiyām tad-bhāva-janmanām |
PV_02188	bādhate sva-mataṃ svayam | janmanā saha-	bhāvaś cej jātānām rāga-darśanāt || sabhāga-jāteḥ
V1_00608	pratyakṣā iti sarvaḥ sarva-darśi syāt. jñāna-	bhāvaś cet, katham anyasya bhāve 'sambaddhasya
V1_00607	artha-bhāvo jñāna-bhāvo vā syāt. artha-	bhāvaś cet, sarve 'rthāḥ pratyakṣā iti sarvaḥ
V2_06710	'n-upakārya-upakārakayoḥ. ādhāra-ādheya-	bhāvaś cet, so 'pi tad-ātma-an-upakāre na sidhyati.
PV_02206	āśrayaḥ parivartate || sātmye 'pi doṣa-	bhāvaś cen mārgavan na a-vibhutvataḥ | viṣaya-
SV_14514	uktā asyā bhedaṃ āropya cetasaḥ ||276|| na	bhāvo jāto 'parasmān nāśam pratilabhate,
V1_00607	iti cet, tat punar artha-darśanam artha-	bhāvo jñāna-bhāvo vā syāt. artha-bhāvaś cet,
SV_01907	-upadhānam. kāryasya api tad-bhāva eva	bhāvaḥ . tac ca asti dhūme. tasmāt kāryam dhūma
SV_02304	-kāla-parihāreṇa anya-deśa-kālayor vartamāno	bhāvaś tat-sa-apekṣo nāma bhavati. tathā hi tathā
V2_08616	-kāla-parihāreṇa anya-deśa-kālayor vartamāno	bhāvaś tat-sa-apekṣo nāma bhavati. tathā hi tathā
SV_14414	a-hetuś ca na apekṣate. tasmāt svayam ayaṃ	bhāvaś tat-svabhāva iti siddham. a-hetutve 'pi
SV_02813	-bhāvataḥ | na hi sarvato bhinnō dṛṣṭo 'pi	bhāvaś tathā eva pratyabhijñāyate, kvacid bhede
PV_04284	na iti cet | bhāvo hi sa tathābhūto 'bhāve	bhāvaś tathā katham || ye 'para-apekṣa-tad-
V1_00313	anvaya-vyatiṛekābhyām anyo hetu-phalayos tad-	bhāvaḥ . tathā yukta-upalambham an-upalabhamānā na
SV_14417	api vināśo 'hetukaḥ so 'vaśyam nitya iti	bhāvaś tad-abhāva-lakṣaṇo vināśaś ca saha syātām
HB_03004	na syāt, na vai kutaścit sambandhād anya-	bhāvaś tad-abhāvasya gamaka iṣyate, api tv anya-
HB_04007	na eko 'rtho dvitīyasya. nanu tatra eva	bhāvaś tad-abhāve 'vaśyam abhāvaś ca parasparam
HB_02701	vā pratiyoginaḥ sādhayati. katham anya-	bhāvaś tad-abhāvo yena anya-bhāva-rūpa-
SV_10320	na asti ity ucyate. na ca tathā sthāyī	bhāvaś tad-upādānaḥ. pāramparyeṇa tu santāna-
SV_07001	nāma. a-pṛthak-siddhānām āśraya-āśrayi-	bhāvaḥ . tad eva idam an-upakārakasya āśrayatvaṃ
HB_02905	asti ity ucyate, sa eva tena a-samsrṣṭo 'nya-	bhāvaḥ . tad-darśanād eva asya ghaṭo na asti iti
HB_02304	-hetor upayogaḥ. tasmād vināśe 'napekṣo	bhāvaś tad-bhāva-niyata iti yaḥ san sa vināśi,
HB_03610	upādānam arhati, yad-bhāve 'pi yasya anyathā-	bhāvaḥ , tad yathā pakṣa-dharmatvaṃ sapakṣe ca
HB_02708	-vyavahāra-siddhi-virodhaḥ syāt. sa eva anya-	bhāvaś tad-viṣayā ca upalabdhis tad-abhāvasya kim
PV_03374	sā idānīm tadvatī katham || na arthād	bhāvaś tadā abhāvāt syāt tathā anubhave 'pi saḥ |
V2_09102	anya-nimittatve 'nimittatve vā. tathā ca	bhāvaś tadvān na syāt, an-upayogāt. upayoge vā sa
SV_02114	anya-nimittatve 'nimittatve vā. tathā ca	bhāvaś tadvān na syāt, tad-an-upayogāt. upayoge
V2_10009	na iṣṭaḥ. dṛṣṭānte hi sādhyā-dharmasya tad-	bhāvaś tan-mātra-anubandhena khyāpyate. yaḥ
SV_01720	(27abc) dṛṣṭānte hi sādhyā-dharmasya tad-	bhāvaś tan-mātra-anubandhena tat-svabhāvatayā
HB_03417	yasya dharmiṇi sādhyā-dharme 'saty api	bhāvaś tam upadarśya katham dharmī sādhyā-
V3_01607	-bhūtam iti sāmānyena anyatara-artha-antara-	bhāvaś tayor ekasya tathā-abhyupagame syāt. sa ca
SV_15208	-anuvīdhāne 'pi sambhavaty eṣām anyathā-	bhāvaḥ . tasmāt kasyacid a-vaiparitya-darśane 'pi
SV_06406	rūpam. rūpaṃ ca anyad eva syāt. tataś ca	bhāvaś tasmād vyāvarteta. tato 'smāt tasya bheda
HB_01706	kadācit kriyā-virāmaḥ. yasya api kṣaṇiko	bhāvaḥ , tasya api kim na kevalaḥ karoti. karoty
SV_15222	na siddhaḥ. yasmād dhetāv a-sambhave 'n-ukte	bhāvaś tasya api śaṅkyate | viruddhānām
HB_00911	vaiarthyaś ca. yadi svabhāvato naśvaro	bhāvaḥ , tasya na kiñcin nāśa-hetunā, svayaṃ tat-
HB_00502	pratyakṣa-anupalambha-sādhanāḥ kārya-kāraṇa-	bhāvaḥ , tasya siddhiḥ. kārya-kāraṇa-bhāva eva hy
PV_02057	tu yat-kṛtaḥ | vikāraḥ syāt punar-	bhāvaś tasya hemni kharatva-vat || dur-labhatvāt
HB_02801	a-pṛthak-siddheḥ sambandha-abhāvāś ca. anya-	bhāvaś tāvan na sādhanam. yat-siddhau yasya na
HB_03607	samarthaḥ. tan na bādhā-avinābhāvayoḥ saha-	bhāvaḥ . tena na a-bādhā rūpa-antaram. tan nāma
SV_07810	ity atiyuktimat ||153|| yatra asau vartate	bhāvaś tena sambadhyate 'pi na | tad-deśinaṃ ca
HB_00504	tatra avaśyam agnir iti. agni-bhāva eva hi	bhāvo dhūmasya tat-kāryatvam iti. anupalabdihāv
PV_02043	'py anyonya-hetuke || na a-kramāt kramiṇo	bhāvo na apy apekṣā a-viśeṣiṇaḥ | kramād bhavanti
HB_01410	jāyante kṣaṇikā yeṣāṃ prak paścāt pṛthag-	bhāvo na asti, yato 'nantaram kārya-utpattiḥ,
HB_02906	iti bhavati. katham tasya eva liṅga-liṅgi-	bhāvaḥ . na ca atra sāmānya-viśeṣa-bhāva-vikalpaḥ
SV_14524	vikalpas tulyaḥ. tadā kim artha-antara-bhāve	bhāvo na dṛśyate, 'n-artha-antaratve 'pi tad eva
SV_14808	bhāvasya abhāvo bhavati ity āha. tad api	bhāvo na bhavati ity eva uktaṃ bhavati. evaṃ hi
SV_14528	bhāvasya bhavati ity āha. kim tarhi sa eva	bhāvo na bhavati iti. yadi hi kasyacid bhāvaṃ
SV_14531	eva uktaṃ syāt. na hi kasyacid bhāvena	bhāvo na bhūto nāma. tadā na bhūto yadi svayaṃ na
HB_02913	-anugamaṃ ca nirarthakam. tasmād anya-	bhāvo na sādhanam abhāvasya. asti sambandho
SV_14502	-nāśam icchet. katham idānīm asati vināśe	bhāvo naṣṭo nāma. na hy asad-vināśa naṣṭā
SV_14817	idānīm an-utpanna-atīśayas tad-avastha eva	bhāvo naṣṭo nāma. nanv atīśaya-utpattāv api sa
PV_03533	-antare gatiḥ || nānā-eka-śakty-abhāve 'pi	bhāvo nānā-eka-kārya-kṛt | prakṛtyā eva iti
VN_03818	pakṣa-pratiśedhe tūṣṇīm-bhavatas tūṣṇīm-	bhāvo nāma nigrahasthānam, prapalāyamānasya
V2_05002	punas trairūpyam anumeye 'tha tat-tulye sad-	bhāvo nāstīti asati | niścīta (9abc) anumeyo
V3_04610	ca na ekāntena anaikāntikaḥ. tan niścīta-tad-	bhāvo nirdiṣṭa-guṇa-niścayād eva ity a-niścīto na

V2_08005 paścād apy a-kriyā-ayogāt. tad ayam
 HB_01001 tadvad a-sthiti-dharmā cet svabhāvato
 SV_03708 iti cet. an-upakārya-upakārayoḥ kaḥ saḥyāi-
 V1_00407 anya-dhiyo gateḥ | pramāṇa-antara-sad-
 HB_03309 kutaścil lingāt tad-abhāva-siddhiḥ. so 'nya-
 SV_14105 nāma anyā bhāva-abhāva-viśeṣābhyaṃ. sa ca
 V3_04208 so 'sti, upacāra-mātraṃ tu syāt. etena aparā-
 SV_01917 dṛṣṭāntena na agni-dhūmayoḥ kārya-kāraṇa-
 VN_04901 pariśiṣṭeṣu ca sambandhaṃ pradarśya dharṃiṇi
 V3_08806 sa tena pratibandha-ākhyāḥ padārthaḥ, sa tu
 PV_03116 iha kim || yasya abhāvaḥ kriyeta asau na
 V3_11611 kārya-bhūtād asiddheś ca. na hi kārya-kāraṇa-
 SV_07105 tad ayam kuṇḍa-ādinām apy ādhāra-
 V3_08708 tad ayam kuṇḍa-bhūtala-ādinām apy ādhāra-
 SV_01823 iti bhavati. na hi svabhāvasya abhāve
 SV_14807 bhāvasya na kiñcid bhavati. tena na
 V3_10405 -bhāvaḥ syāt. na tarhi tato nānā-bhāvād evaṃ-
 SV_15626 anyam vā. na hy anyam prati svabhāvo 'tad-
 SV_01702 svam ca svabhāvaṃ parityajya katham
 V2_09909 svabhāvaḥ. svabhāvaṃ ca parityajya katham
 SP_00016 -āder go-gatir yathā || bhāve bhāvini tad-
 SV_02414 abhāvaḥ syād a-bhedataḥ ||39|| ya eva
 PV_04284 udbhūta-nāśakaḥ || kṣaṇam apy anapekṣatve
 SV_09823 api keṣāñcit kvacin na avaśyaṃ tad-
 V2_07711 api keṣāñcit kvacin na avaśyaṃ tad-
 SV_08404 tatas ta eva vastu. yasmāt sa pāramārthiko
 V3_12902 āstām tāvad ayam pradeśa-pradeśi-
 SV_15310 apy arthānām punaḥ kathañcid anyathā-
 PV_03081 cen na tasya eva prasiddhitaḥ || yo hi
 V2_04703 punaḥ pratyakṣeṇa anyathā darśanāt. yo hi
 V3_04113 taj-janana-svabhāvaḥ sidhyet, na tad-
 SV_10415 syād asattāyā viniścayaḥ ||204|| yo hi
 SV_03316 vṛtter na sāmānādhikaraṇyaṃ viśeṣaṇa-viśeṣya-
 HB_02807 sva-liṅginy eka-artha-samavāya ādhāra-ādheya-
 V2_10012 -dharmasya tan-mātra-anubandho gamyate. hetu-
 SV_01803 anyatas tasya tad-bhāva-niṣedhāt. hetu-
 HB_02807 samavāya ādhāra-ādheya-bhāvo vā janya-janaka-
 V1_00607 tat punar artha-darśanam artha-bhāvo jñāna-
 SV_09811 avaśyaṃ-bhāvitā iḥsyate | (194ab) nir-apekṣo
 V2_07703 na avaśyaṃ-bhāvitā iḥsyate ||53|| nir-apekṣo
 V1_01910 an-upayogāj jñāna-hetor viśayasya saha-
 HB_03116 hi sa tayā paricchinno bhavati, yady anyathā-
 V1_03305 -abhāvaḥ, jñāna-aṃśayos tu sādhyā-sādhana-
 HB_02809 yena asya sādhanam syāt. asti viśaya-viśayi-
 SV_02415 svabhāva ity ucyate. sa eva svayaṃ vastuto
 V2_08314 -anurodhī svabhāva ity sa eva svayaṃ vastuto
 V2_08511 'hetutā eva syāt. na hi yasya yam antareṇa
 SV_02208 hetumattā eva syāt. na hi yasya yam antareṇa
 PV_03315 na ca syāt krama-bhāvitā || sādhyā-sādhanatā-
 SV_11327 iti buddhi-rūpa-vāg vijñaptyor janya-janaka-
 PV_03246 a-sāmarthyāt paścād vā an-upayogataḥ | prāg-
 SV_00310 kāryam gamakam, sarvathā gamya-gamaka-
 V2_08408 kāryam gamakam, tadā sarvathā gamya-gamaka-
 HB_02312 gamakatve lingasya sarvathā gamya-gamaka-
 SV_07107 145a) na hy ayam janana-viśeṣa-lakṣaṇa ādhāra-
 HB_02812 'tra na sambhavati. kuto viśaya-viśayi-
 SV_15221 etat – yadi vipakṣayor vyāpya-vyāpaka-
 HB_02201 tatra ca uktam. yaś ca parasmād anyathā-
 PV_03221 tat tathā eva anubhūyate | iti nāma eka-
 V3_03610 pratidvandvi-darśanāt pratyakṣasya apy evaṃ-
 SV_14421 ca akiñcittvāt. bhavato hi kenacit saha-
 V3_10404 api tad-abhimitāt kutaścīn nānā-bhāva evaṃ-
 HB_02813 -sādhana-bhāve tan-mukhena viśaya-viśayi-
 V3_01513 -bhāva-virodhāt. yadi dehād eva artha-antara-
 VN_03308 -virodhe hi hetu-pratijñayor bādhyā-bādhyaka-
 bhāvo nivṛtta-sarva-sāmarthyāḥ sattā-lakṣaṇam
 bhāvo niṣpanno na punas tad-ātmatāyāṃ hetv-
 bhāvaḥ. puruṣa-saṃyoga-sattānām ca bahutvān
 bhāvaḥ pratiśedhāc ca kasyacit ||2|| sa khalu
 bhāvaḥ pratyakṣa-lakṣaṇena anupalambhena siddho
 bhāvaḥ pratyakṣo 'bhāvo 'py anupalabdhi-lakṣaṇaḥ
 bhāvaḥ pratyukta iti. pakṣa-dharma-prabhedena
 bhāvaḥ pradarśyate, tadā yatra dhūmas tatra agnir
 bhāvaḥ pradarśyeta, dharṃiṇi bhāvaṃ pradarśya
 bhāvaḥ prasarpaṇa-dharma-a-pracyuta-an-utpanna-
 bhāvaḥ prāg-abhāvavān | sambandha-an-abhyupagamān
 bhāvaḥ prāṇa-ādinām ātmanaś ca sidhyati, tasya
 bhāvo badara-ādiṣu janana-śaktir eva na
 bhāvo badara-udaka-ādiṣu janana-śaktir eva.
 bhāvo bhavaty a-bhedāt. anyathā tad-bhāve bhavati
 bhāvo bhavati ity uktam abhāvo bhavati ity api ||2
 bhāvo bhavati, kiṃ tarhi tan-mateḥ, punar icchā-
 bhāvo bhavati. tasya tena an-apakarṣaṇād anyena
 bhāvo bhavet. svabhāvasya eva bhāvadvād iti tasya
 bhāvo bhavet, svabhāvasya eva bhāvadvād iti tasya
 bhāvo bhāva eva ca bhāvitā | prasiddhe hetu-
 bhāvo bhāva-mātra-anurodhī svabhāva ity ucyate.
 bhāvo bhāvasya na iti cet | bhāvo hi sa
 bhāvo bhūmi-bīja-udaka-sāmagryām api kadācid
 bhāvaḥ, bhūmi-bīja-udaka-sāmagryām api kadācid
 bhāvo ya eva arthakriyā-kṣamaḥ | (166ab) idam eva
 bhāvo yaḥ saṃyoga-samavāyābhyaṃ, laukikaṃ tu
 bhāvaḥ, yathā kvacid deśe madhurāṇi nimba-phalāni
 bhāvo yathā-bhūtaḥ sa tādr̥g-liṅga-cetasāḥ | hetus
 bhāvo yathā-bhūtaḥ sa tādr̥g-liṅga-cetasāḥ | hetus
 bhāvaḥ. yady asata utpattiḥ kiṃ na kṣīrāc chaśa-
 bhāvo yena saha na avatiṣṭhate tad-upādānayor
 bhāvo vā. gotvam asya śuklam iti. tan-mātra-
 bhāvo vā janya-janaka-bhāvo vā. na evaṃ kaścid
 bhāvo vā tasmin saty eva bhāvād iti artha-
 bhāvo vā tasmin saty eva bhāvād iti dṛṣṭāntena
 bhāvo vā. na evaṃ kaścid bhāva-abhāvayoḥ
 bhāvo vā syāt. artha-bhāvaś cet, sarve 'rthāḥ
 bhāvo vināśe. sa-apekṣatve hi ghaṭa-ādinām
 bhāvo vināśe. sa-apekṣatve hi ghaṭa-ādinām
 bhāvo viruddhaḥ. bhinna-kālam katham grāhyam iti
 bhāvo vyavacchinnaś tathātvaṃ ca tasya eva
 bhāvo vyavasthā-āśrayatvāt. vastv-a-bhedāt kriyā-
 bhāvaḥ śabda-artha-vat sambandha ity cet, na,
 bhāvaḥ. sa ca ātmānaṃ parityajya katham bhavet.
 bhāvaḥ. sa ca ātmānaṃ parityajya katham anyatra
 bhāvaḥ, sa tasya hetur bhavati. bhavati ca dhūmo
 bhāvaḥ sa tasya hetur bhavati. bhavati ca dhūmo
 bhāvaḥ sakṛd-bhāve dhiyo 'mśayoḥ | tad-vyavasthā-
 bhāvaḥ sambandhaḥ, tataḥ śabdāt pratipattir
 bhāvaḥ sarva-hetūnām na ato 'rthaḥ sva-dhiyā saha
 bhāvaḥ sarvathā janya-janaka-bhāvāt. na, tad-
 bhāvaḥ, sarvathā janya-janaka-bhāvāt. na, tad-
 bhāvaḥ, sarvathā janya-janaka-bhāvād iti cet, na,
 bhāvaḥ sāmānye sāmānya-āśrayasya sambhavati, tasya
 bhāvaḥ. siddhe hi tayōḥ sādhyā-sādhana-bhāve tan-
 bhāvaḥ sidhyet, sa tu na siddhaḥ. yasmād dhetāv a
 bhāvaḥ so 'paraḥ svabhāvaḥ, yaś ca aparāḥ sa
 bhāvaḥ syāc citra-ākāśasya cetasi || paṭa-ādi-
 bhāvaḥ syāt. na ca pramāṇa-lakṣaṇa-vyatirikto
 bhāvaḥ syāt. na ca vināśo bhavati. tasmād a-doṣaḥ.
 bhāvaḥ syāt. na tarhi tato nānā-bhāvād evaṃ-bhāvo
 bhāvaḥ syāt. sa eva asati sambandhe na sidhyati.
 bhāvaḥ syāt, sa eva tathā ucyeta. anyatara-vacana
 bhāvaḥ syāt. sarvo 'rtha-virodho dvīṣṭha ity api

SV_14424 asan vināśo bhāvaṃ nāśayet. ato 'vināśī
SV_03008 śakter grahaṇam. tad-grahaṇe tad-upakāri
HB_01013 iti cet, janayanty eva, na atra anyathā-
NB_03012 ity upādhi-bhedena. apekṣita-para-vyāpāro hi
SV_05327 kā iyam apekṣā nāma. tadutpatti-dharmā
SV_01706 kāryam eva na syāt. siddhas tu kārya-kāraṇa-
HB_02209 uttaram vikalpa-dvayam atikrāmati. kiṃ nityo
HB_02214 api nitya eva, eka-svabhāvatvāt. sa tarhi
VN_01403 -sambandho 'sti. na ca anayoḥ kārya-kāraṇa-
SV_10408 bhāva-abhāvaḥ pratiyate ||203||
PV_04284 apy anapekṣatve bhāvo bhāvasya na iti cet |
SV_05805 112|| tato 'nya-apoha-viśayā tat-karṭr-āsrita-
SV_02812 niścaya-āropa-manasor bādhya-bādhaka-
SP_00007 || kārya-kāraṇa-bhāvo 'pi tayor a-saha-
SV_05803 |111|| janayanty apy a-tat-kāri-parihāra-aṅga-
SV_14825 etena a-hetukatve 'pi hy a-bhūtvā nāśa-
PV_02261 | tayor eva hi sāmartyaṃ jātau tan-mātra-
SP_00002 | tasmāt prakṛti-bhinnānām sambandho na asti
PV_02211 | ātma-graha-eka-yonitvāt kārya-kāraṇa-
SP_00001 | tasmāt sarvasya bhāvasya sambandho na asti
SV_04418 | vyāvṛttam iva nis-tattvaṃ parikṣā-an-aṅga-
PV_02056 iti cen na cikitsā-prayogataḥ || a-punar-
VN_02404 -khyāpana eva jaya-parājayau, na anyathā,
VN_02406 -a-sāmartyāt. na prativādinō 'py atra,
HB_00409 svabhāva-hetau sādhya-dharmasya vastutas tad-
SV_01825 tad-abhāve na bhavati ity ukte. tata eva tad-
HB_02904 iti. na, pradeśa-āder eva tad-anya-
SV_01702 katham bhāvo bhavet. svabhāvasya eva
V2_09910 katham bhāvo bhavet, svabhāvasya eva
PV_02238 ātmānam vyarthā ato duḥkha-bhāvanā | duḥkha-
PV_02226 apy evaṃ vairāgyaṃ na dvayos tataḥ | duḥkha-
PV_02238 asau yathā ātmānam vyarthā ato duḥkha-
PV_02252 | saṃskāra-duḥkhatām matvā kathitā duḥkha-
V1_02305 ābhāsa-viśeṣa-vat. te 'napekṣita-tad-atiśayā
PV_03286 saṃvādi yat prāñ nirṇīta-vastu-vat | tad-
PV_03270 tad a-bhedi kim || tasya a-viśeṣe bāhyasya
V1_02210 -karaṇa-abhipātinām sukha-ādīnām vijñāna-
PV_03285 bhūtam abhūtam vā yad yad eva abhibhāvayate |
V1_02805 bhūtam abhūtam vā yad yad eva atibhāvayate |
NB_01011 citta-caittānām ātma-saṃvedanam. bhūta-ārtha-
SV_11619 ||232|| na hi bhāva-śleṣa-apekṣī puruṣa-
PV_03284 api varṇayate | spaṣṭa-ābhaṃ nir-vikalpaṃ ca
V1_02808 api spaṣṭa-pratibhāsam nir-vikalpakaṃ ca
V1_02707 tasmād āntarāḥ sukha-ādayaḥ saṃvedanāś ca.
V1_02809 ca bhāvanā-bala-niṣpannam iṣyate. astu nāma
PV_03281 || prāg uktaṃ yoginām jñānaṃ teṣāṃ tad
SV_02721 tad-viviktena rūpeṇa niścinvann agni-sattā-
V1_02303 sukha-ādayaḥ syuḥ, śabda-ādy-a-viśeṣe
PV_02253 | muktis tu sūnyatā-drṣṭes tad-arthāḥ śeṣa-
SV_11601 api saṃsrṣṭāv iva puruṣasya vyavahāra-
V1_02302 -viśeṣe 'pi bāhyasya viśeṣāt prīti-tāpayoḥ |
VN_01019 asya upalabdhiḥ syāt. na ca tad-rūpa-anyathā-
V1_00908 ca upayuktatvān na asya an-upakāriṇo buddhir
HB_03510 iṣṭaḥ. sa tarhi hetuḥ paramārthato bādhāyā
SV_04908 na pratibhāsa-apekṣī, vastuni tu yathā-
VN_06803 -antara-yogād dhetvābhāsā nigrasthāna-
SV_14519 ghoṣa-mātra-vipralabdā nāsam guṇam tasya ca
V1_00611 darśanam nāma iti. tasmāj jñāna-bhāvād artha-
PV_04243 || yena asau vyatirekasya na abhāvaṃ
V3_12305 sidhyati, yena ayam na vyatirekasya abhāvaṃ
V3_11011 drśya-ātmanor nāma ayam arvāg-darśanaḥ saha-
VN_03211 -ārtha-rūpatayā eka-vastu-viśeṣa-svabhāvatā-
SV_15412 -rūpas tu vyatirekaḥ, sa ca vyatiricyamāno
PV_03343 nāma-ārtha-vaśā gatīḥ || tam aneka-ātmakaṃ
SV_05015 janayanti iti kim atra sāmānyena. yathā-

bhāvaḥ syād ity a-prasaṅga eva. vināśād bhāva-
bhāvaḥ sva-ātma-bhūta-sakala-śakty-upakāro
bhāvaḥ, svabhāva-a-vaiparityāt. teṣu sarveṣu
bhāvaḥ svabhāva-niṣpattau kṛtaka iti. evaṃ
bhāvaḥ svabhāva-pratibandhād apekṣate nāma, an-
bhāvaḥ svabhāvaṃ niyamayati ity ubhayathā
bhāvaḥ svabhāvata āhosvid anitya iti vikalpe prāñ
bhāvaḥ svabhāvena vināśam an-āviśan katham naṣṭo
bhāvaḥ, svayam a-tad-ātmano 'tat-kāraṇatvāt,
bhāvo hi yadi bhaved yathāsvam grāhakeṇa karaṇena
bhāvo hi sa tathābhūto 'bhāve bhāvas tathā katham
bhāvataḥ | (113ab) eka-svabhāva-rahiteṣv artheṣu
bhāvataḥ | na hi sarvato bhinnō drṣṭo 'pi bhāvas
bhāvataḥ | prasidhyati katham dviṣṭho 'dviṣṭhe
bhāvataḥ | vastu-bheda-āśrayac ca arthe na
bhāvataḥ | sattā-nāsitva-doṣasya pratyākhyātam
bhāvataḥ || te cetane svayaṃ karma ity a-khaṇḍam
bhāvataḥ || para-apekṣā hi sambandhaḥ so 'san
bhāvataḥ || rāga-pratighayor bādhā bhede 'pi na
bhāvataḥ || rūpa-śleṣo hi sambandho dvitve sa ca
bhāvataḥ ||77|| arthā jñāna-niṣṭhās te yato
bhāvataḥ kiñcid vikāra-janam kvacit | kiñcid
bhāvatas tattva-abhidhāne 'pi pratipakṣa-
bhāvato mithyā-pratipatter iti. idaṃ nyāyama
bhāvataḥ sādhana-dharma-bhāva-mātra-anubandha-
bhāvataḥ-vedinaḥ. tathā hy ayam asya svabhāvo yena
bhāvataḥ. yatra eva hi pradeśa-ātau yan na asti
bhāvataḥ iti tasya svabhāva-pratibandhād
bhāvataḥ iti tasya svabhāva-pratibandhād
bhāvanayā apy eṣa duḥkham eva vibhāvayet ||
bhāvanayā syāc ahi-daṣṭa-aṅga-hāni-vat ||
bhāvanā | duḥkha-bhāvanayā apy eṣa duḥkham eva
bhāvanā || sā ca naḥ pratyaya-utpattiḥ sā
bhāvanā-anurodhino bauddhā eva prajñā-ādi-vat.
bhāvanā-jaṃ pratyakṣam iṣṭam śeṣā upaplavāḥ ||
bhāvanā-tāratamyataḥ | tāratamyam ca buddhau syān
bhāvanā-ṣaṭ-mandatā-ādi-bheda-anuvīdhānāt. hetu-
bhāvanā-pariṇiṣpattau tat sphuṭa-a-kalpa-dhī-
bhāvanā-pariṇiṣpattau tat sphuṭa-a-kalpa-dhī-
bhāvanā-prakarṣa-paryanta-jaṃ yogi-jñānam ca iti.
bhāvanā-pratibhāsi tad-apekṣā-lakṣaṇaḥ sambandhaḥ.
bhāvanā-bala-nirmitam || tasmād bhūtam abhūtam vā
bhāvanā-bala-niṣpannam iṣyate. astu nāma bhāvanā-
bhāvanā-balataḥ spaṣṭam bhaya-ādāv iva bhāsate |
bhāvanā-balena spaṣṭa-ābham, nir-vikalpakaṃ tu
bhāvanā-mayam | vidhūta-kalpanā-jālam spaṣṭam eva
bhāvanā-vimuktayā buddhyā katham a-viparyasto nāma.
bhāvanā-viśeṣāt prīti-paritāpa-viśeṣo na syān
bhāvanāḥ || anityāt prāha tena eva duḥkham
bhāvanātaḥ pratibhāta iti pauruṣeyo bhāvanām
bhāvanāyā viśeṣeṇa na artha-rūpāḥ sukha-ādayaḥ ||2
bhāvam antareṇa a-pratyakṣatā anyathā-bhāve ca
bhāvam apekṣeta. artha-abhipāta-kṛte ca buddhi-
bhāvam abhāvaṃ vā anapekṣya bādhā-anupalabdha
bhāvam arpita-cetasah pravṛttau grāhyasya
bhāvam āpadyante, yathā pramāṇāni prameyatvam ity
bhāvam āropya sa-hetukam a-hetukam vā a-
bhāvam icchatā jñānasya tat-pratibandho vācyāḥ.
bhāvam icchatī | yathā na a-vyatireke 'pi prāṇa-
bhāvam icchatī, yathā vyatireka-abhāve 'pi
bhāvam itaram vā paśyet, viprakṛṣṭe punar arthe
bhāvam upadarśayaṃ śabda-artham adhikṛtya sarvaṃ
bhāvam upasthāpayati, na evaṃ nairātmya-ādayaḥ,
bhāvam eka-ātmatvena darśayati | tad a-drṣṭam
bhāvam eva a-saṃsrṣṭa-bhedaṃ kiṃ na pratyeti iti

SV_01628	tasmāt tan-mātra-sambandhaḥ svabhāvo	bhāvam eva vā | nivartayet (23abc') yathā vṛkṣaḥ
V2_09906	tasmāt tan-mātra-sambaddhaḥ svabhāvo	bhāvam eva vā | nivartayet (69abc') yathā vṛkṣaḥ
SV_07221	-upādāna-apekṣam anapekṣam vā janayan	bhāvam eva vyañjaka ucyate. paratra tu jñāna-
V3_11905	hetuṣu kārya-an-utpattiḥ kāraṇa-antara-	bhāvam gamayati ity uktam. buddhy-ādayo 'pi hi
PV_04281	sa hetus tasya nāśanaḥ | tam eva naśvaram	bhāvam janayed yadi kiṃ bhavet || ātma-upakāraḥ
PV_02111	syān manda-śvasita-ādiṣu || atha hetur yathā-	bhāvam jñāne 'pi syād viśiṣṭatā | na hi tat tasya
SV_09602	yo hi bhāva-dharmam tatra icchati, sa katham	bhāvam na icchet. svabhāva eva hi kayācid
V3_07512	yo hi bhāva-dharmam hetum icchati, sa katham	bhāvam na icchet. svabhāva eva hi kayācid
SV_10017	na abhāvaḥ syāt. tasmād abhāvam karoti iti	bhāvam na karoti iti kriyā-pratiśedho 'sya kṛtaḥ
V2_08304	iti na abhāvaḥ syāt. tad abhāvam karoti iti	bhāvam na karoti iti kriyā-pratiśedho 'sya kṛtaḥ
SV_07121	tasmād bhāva-kriyā-pratiśedha-nirdeśa eṣa	bhāvam na karoti iti yāvat. tathā ca ayam na
V3_08901	ca. tasmād bhāva-kriyā-pratiśedha eṣa	bhāvam na karoti iti yāvat. tena ayam evam vācyaḥ
HB_00909	-an-atikramāt. bhāva-pratiśedha-rūpatve ca	bhāvam na karoti iti syāt. tathā ca a-kartur a-
SV_14424	vināśanam iṣyate ||275|| katham asan vināśo	bhāvam nāśayet. ato 'vināśi bhāvaḥ syād ity a-
SV_14916	na naśvara-janana-pratinivata-svabhāvam	bhāvam paśyāmaḥ. yena taj-janmā tathā syān na
SV_08914	tatra an-ubhaya-rūpatvāt. tam eva ca ayam	bhāvam prakāraḥ paryanuyunkte. tasya bhede
V2_07709	antara-ślokaḥ. tad ayam bhāvo 'napekṣas tad-	bhāvam prati tad-bhāva-niyataḥ, a-sambhavat-
SV_09820	antara-ślokaḥ. tad ayam bhāvo 'napekṣas tad-	bhāvam prati tad-bhāva-niyato '-sambhavat-
HB_03219	-kāla eva tad-abhāva-siddheś ca. na hy anya-	bhāvam pratipadya punas tat-pratipatter anvaya-
VN_04901	dharmiṇi bhāvaḥ pradarsyeta, dharmiṇi	bhāvam pradarsya sambandhaḥ pradarsyeta iti na
VN_01624	kāraṇa-anupalabdhaḥ api kārya-kāraṇa-	bhāvam prasādhyā kāraṇasya nivṛtti-prasādhanaṃ
VN_01622	-anupalabdhaḥ api dharmayor vyāpya-vyāpaka-	bhāvam prasādhyā vyāpakasya nivṛtti-prasādhanaṃ
SV_14528	eva bhāvo na bhavati iti. yadi hi kasyacid	bhāvam brūyāt, na bhāvo 'nena nivartitaḥ syāt.
SV_10722	-abhiprāya-sūcakāḥ ||213|| na hi śabdā yathā-	bhāvam vartante yatas tebhyo 'rtha-prakṛtir
V2_06604	keśāñcid abhivyakteḥ. na api śabdā yathā-	bhāvam vartante, yatas tebhyo 'rtha-prakṛtir
V1_02710	grhītvā yukti-cintā-mayena vyavasthāpya	bhāvayatām tan-niṣpattau yat spaṣṭa-avabhāsi
HB_03606	anyathā api bhavan dharmiṇi hetur na kiñcid	bhāvayati na vibhāvayati iti na tad-upakṣepaḥ
SV_00507	viruddha-kāryayoḥ siddhir asiddhir hetu-	bhāvayoḥ | dṛṣya-ātmanor abhāva-artha-
VN_01210	bhāviko vyavahāraḥ. nivṛtti-prādur-	bhāvayor a-nivṛtti-prādur-bhāvau, sthitāv a-
HB_03003	nanv asati sambandhe tad-abhāva-anya-	bhāvayor anya-bhāva-gatyā api tad-abhāva-gatir na
V2_05307	anvaye śakyo darśayitum, tad-bhāva-hetu-	bhāvayor darśana-sādhanaṭvāt. dvi-rūpaṃ tarhi
V3_06509	liṅgena api virodhaḥ, yathā sa-apekṣa-dhruva-	bhāvayoḥ . pramāṇam punaḥ – na vināśa-niyatās tat
SV_07716	vyasana-santatiḥ ||152|| bhinna-deśayor hi	bhāvayoḥ sambandho dvidhā bhavet. nānā-avayava-
V3_01510	-antara-bhāvaḥ, ghaṭasya svato 'rtha-antara-	bhāvasya an-abhyupagamād virodhāc ca deha eva
SV_10407	darśana-abhāva-kāraṇa-a-sambhave sati |	bhāvasya anupalabdhasya bhāva-abhāvaḥ pratiyate ||
V2_06302	darśana-abhāva-kāraṇa-a-sambhave sati |	bhāvasya anupalabdhasya bhāva-abhāvaḥ pratiyate ||
SV_02413	bhāvasya iṣyate. tad-abhāve svayam	bhāvasya abhāvaḥ syād a-bhedataḥ ||39|| ya eva
V3_06303	-pratilambha-lakṣaṇatvāt, tal-lakṣaṇatvāc ca	bhāvasya abhāvo na syāt. abhāva ity api bhāva-
SV_14808	abhāvo bhavati ity api ||278|| yad apy ayam	bhāvasya abhāvo bhavati ity āha. tad api bhāvo na
V3_10406	punar icchā-parāvṛttāv anyatra apy evam-	bhāvasya abhimateḥ. tad iha icchāyām eva
SV_01822	-dṛṣṭas tad-bhāva-niyamād iti. jñāta-tad-	bhāvasya arthāpattya anityatva-abhāve kṛtakatvam
SV_02411	-mātra-anurodhī svabhāvas tatra avinābhāvo	bhāvasya iṣyate. tad-abhāve svayam bhāvasya
V2_05814	anupalabdhir upalabdheḥ. sā katham asattā	bhāvasya , upalambha-nivṛttyā vā katham abhāvaḥ,
HB_00806	na arthaḥ, ubhayathā dharmā-bhede 'pi tad-	bhāvasya eva khyāpanāt. na hy ekāntena a-tat-
SV_14606	sarvatra nivṛttir bhavati ity ukte kasyacid	bhāvasya eva pratiteḥ. tathā ca anena artha-
SV_14121	kutaścid bhavati. tad bhāva-svabhāvo bhavet,	bhāvasya eva sva-hetubhyas tad-dharmaṇo bhāvāt.
V2_07713	api santāna-pariṇāma-apekṣatvāt. na evam	bhāvasya kadācid apekṣā. tatra apy antyā sāmagrī
HB_02115	sthiti-dharmaṇo 'pi kenacit svabhāva-anyathā-	bhāvasya kartum a-śakyatvāt kiṃ nāśa-kāraṇaiḥ.
SV_09824	api santāna-pariṇāma-apekṣatvāt. na evam	bhāvasya kācid apekṣā. tatra apy antyā kāraṇa-
SV_02113	kāryasya kāraṇa-darśane 'py a-pratipanna-tad-	bhāvasya kārya-darśanāt tat-pratipatti-vat.
PV_02064	|| vyatireke 'pi tad-dhetus tena	bhāvasya kiṃ kṛtam | a-vināśa-prasaṅgaḥ sa nāśa-
SV_14508	yathā-pratīti vyapadiśanti ity uktam. na hi	bhāvasya kiñcit kadācid bhavati. sa eva kevalam
SV_14814	sati hi kārye kāraṇam bhavati. na ca naśyato	bhāvasya kiñcit kāryam ity uktam. tasmād yo nāma
HB_00905	na api svabhāva-antara-kāraṇe tad-avasthasya	bhāvasya kiñcid iti tathā-upalabdhy-ādi-prasaṅgaḥ.
SV_02920	-bhūtasya upādhi-tadvator upakārya-upakāraka-	bhāvasya grahaṇāt. eka-jñāne dvayor api grahaṇam
V3_00608	deśa-ādibhir yoga-abhāvaḥ, tad-abhāvasya tad-	bhāvasya ca anyonya-parihāra-sthita-lakṣaṇatvena
SV_14822	sarva-bhāva-dharma-viveka-lakṣaṇatvāt.	bhāvasya ca utpatti-samāveśa-lakṣaṇatvāt. tasmān
VN_01113	vināśa-upagamād iti cet, ko 'yam anvayo nāma	bhāvasya janma-vināśayoḥ. śaktiḥ, sā asty eva
VN_01205	na kaścid virodhaḥ, kevalam sa-anvayau	bhāvasya janma-vināśāv iti na syāt, yasmād yasya
SV_07706	-kriyatva-upagamāt. na hy anya-dravya-vṛtter	bhāvasya tato 'vicalato bhinna-deśena bhāvena
SV_07902	api mithyā. tathābhūtasya vyaṅgya-vyañjaka-	bhāvasya tatra abhāvāt. sva-pratipattya apara-
V3_08210	apekṣata iti tan-mātra-anubandhī svabhāvo	bhāvasya . tatra hi kevalam sāmagrāṇam kāraṇānām
SV_00627	apekṣata iti tan-mātra-anubandhī svabhāvo	bhāvasya . tatra hi kevalam sāmagrāt kāraṇāt kārya
SV_02614	||44|| yadi dṛṣṭa-sarva-tattvasya api	bhāvasya tathā niścaya-pratirodhiṇā bhrānti-
V3_06301	a-sāmarthyāt, sāmarthya-lakṣaṇatvāc ca	bhāvasya . tad-apāya-abhāvāt tan-mātra-bhāvino

SV_09221	-bhāve 'bhāva-ayogāt. tad-bhāva-lakṣaṇatvād	bhāvasya. tasmād ayam eva sa mukhyo vivekaḥ.
SV_10019	apekṣyata iti siddhā vināśaṃ praty anapekṣā	bhāvasya. tasmād bhavaty eṣa svabhāvataḥ |
V2_08305	iti siddhā vināśaṃ praty anapekṣatā	bhāvasya. tasmād bhavaty eṣa svabhāvataḥ |
SV_02703	eka-deśena darśana-ayogāt. tasmād dr̥ṣṭasya	bhāvasya dr̥ṣṭa eva akhilo guṇaḥ | bhrānter
PV_04284	-nāśakaḥ || kṣaṇam apy anapekṣatve bhāvo	bhāvasya na iti cet | bhāvo hi sa tathābhūto
SV_14806	-bhājā bhavitavyam. yasya tu vinaśyato	bhāvasya na kiñcid bhavati. tena na bhāvo bhavati
HB_02114	apekṣata iti. svabhāvato 'sthiti-dharmaṇo	bhāvasya na kiñcin nāśa-kāraṇaiḥ. sthiti-dharmaṇo
PV_02071	-utpattā ca sa-āśrayaḥ | tasmāt sarvasya	bhāvasya na vināśaḥ kadācana || svayaṃ vinaśvara-
PV_03322	tasya satyāṃ vā vyabhicāriṇī | tat-samvedana-	bhāvasya na samarthā prasādhane || tat-sārūpya-
V3_09903	na evaṃ liṅga-liṅgiṇoḥ, bheda-āśrayatvāt tad-	bhāvasya. na hi svayaṃ jñāna-viśayatā liṅgasya
PV_03357	grāhya-grāhaka-samvidāṃ || anyathā ekasya	bhāvasya nānā-rūpa-avabhāsināḥ | satyaṃ katham
V1_03813	-grāhaka-samvidāṃ ||47|| anyathā ekasya	bhāvasya nānā-rūpa-avabhāsināḥ | satyaṃ katham
SV_14423	-nāśitva-prasaṅgo 'pi na yujyate | yasmād	bhāvasya nāśena na vināśanam iṣyate ||275||
SV_15416	-siddhiḥ syāt. ātma-vyavacchedena nir-ātmano	bhāvasya parāmarśād a-doṣa iti cet. paryudāsena
HB_02903	na ca liṅga-liṅginor a-sambandho 'nya-	bhāvasya pradeśa-ādi-dharmi-sambandhād iti. na,
PV_03114	antau cet kārya-kāraṇe || a-sambandhān na	bhāvasya prāg-abhāvaṃ sa vāñchati | tad-upādhi-
VN_00309	dur-nivāraḥ. na ca sarva-anupalabdhir	bhāvasya bādhiḥ. tatra sāmartyaṃ krama-a-krama-
SV_14527	| ity uktam. na hy ayaṃ vināśo 'nyo vā kaścid	bhāvasya bhavati ity āha. kiṃ tarhi sa eva bhāvo
SV_14505	na vai vināśo na asty eva. sa tu na asti yo	bhāvasya bhavati. bhāva eva tu kṣaṇa-sthiti-
SV_14522	nanv a-para-bhāvitve 'pi vināśasya svata eva	bhāvasya bhavato 'yaṃ tattva-anythinga-vikalpas
SV_11521	-ayogāc ca. tasmād anvaya-vyatirekiṇo	bhāvasya bhāva-abhāvau sambandhaḥ. arthair atāḥ
V2_08313	-anubandhī svabhāvaḥ, tatra eva avinābhāvo	bhāvasya. bhāva-mātra-anurodhī svabhāva iti sa
SV_10413	abhāve 'pi veditavyaḥ. viruddhasya ca	bhāvasya bhāve tad-bhāva-bādhanāt | tad-viruddha-
SV_02519	api tasya bhedo 'sti iti. tasmād ekasya	bhāvasya yāvanti para-rūpāni tāvatyas tad-
SV_15704	prayuktā phalam aśnūvīta. saṃskāryasya api	bhāvasya vastu-bhedo hi bhedakaḥ | prayokṭr-
NB_02036	yathā - na dhruva-bhāvi bhūtasya api	bhāvasya vināśaḥ, hetv-antara-apekṣaṇād iti.
HB_03806	anyathā kriyeta, vastūnāṃ svabhāva-anyathā-	bhāvasya viruddha-ubhaya-svabhāvasya ca abhāvāt,
SV_13511	na gaganam iti, a-kāra-ga-kārayoḥ pūrvāpara-	bhāvasya vyavasthitatvāt. kṛtakānām api hetu-
SP_00001	siddhe kā paratantratā | tasmāt sarvasya	bhāvasya sambandho na asti bhāvataḥ || rūpa-śleṣo
SV_01904	tad-anubandha-niyama-abhāvāt svātantryaṃ	bhāvasya syāt. atas tad-abhāve 'pi svabhāva-a-
SV_08903	iti bhedaṃ a-bhedaṃ vā pṛcchan viśeṣam eva	bhāvasya svabhāva-ākhyam adhikṛtya pravartate. sa
SV_14303	-abhāvasya ca tato bhede tato nivartamānasya	bhāvasya svabhāva eva samarthitāḥ syād iti katham
SV_10404	nivartye 'pi saṃśayāt. katham idānīm	bhāvasya svayaṃ anupalabdher abhāva-siddhiḥ.
SV_06806	kiñcid rūpam asti. kevalaṃ tad-arthatayā te	bhāvā a-tad-arthebhyo bhinnā iti bheda eva eṣām a
HB_00902	syātām. vināśa-hetv-ayogāt. svabhāvata eva	bhāvā naśvarāḥ. na eṣāṃ niṣpannānām anyato nāśa-
V3_05204	satyāṃ api kalpanāyām a-tat-parāvṛttayo	bhāvā yathā-svabhāva-vṛttaya eva. tat saty apy
SV_13105	satyāṃ api kalpanāyām a-tat-parāvṛttayo	bhāvā yathā-svabhāva-vṛttaya eva syuḥ. tat saty
SV_03615	-sambandha-sāmānādhikarānya-viśeṣaṇa-viśeṣya-	bhāvā yujyante śabdānām vā yathā-vasu-vṛttāḥ iti
PV_03359	hi paśyanti dhīr a-bhedaṃ vyavasyati ||	bhāvā yena nirūpyante tad-rūpaṃ na asti tattvataḥ
V1_03902	hi paśyanti dhīr a-bhedaṃ vyavasyati ||49||	bhāvā yena nirūpyante tad-rūpaṃ na asti tattvataḥ
SV_03814	bhedinaḥ svayaṃ | a-bhedina iva ābhānti	bhāvā rūpeṇa kenacit ||69|| tasyā abhiprāya-vaśāt
SV_09807	svabhāvād anubandhitā ||193|| na hi	bhāvā vinaśyantas tad-bhāve hetum apekṣante. sva-
V2_07614	svabhāvād anubandhitā | (53ab) na hi	bhāvā vinaśyantas tad-bhāve hetum apekṣante, sva-
SV_14001	-bhaṅgataḥ ||266|| kṣaṇa-bhaṅgino hi sarva-	bhāvā vināśasya a-kāraṇatvād ity uktam vakṣyate
SV_08228	na syād atyanta-bhedataḥ ||163|| yady ete	bhāvā vyāvṛttiṃ muktva svabhāvena kenacit
V1_03203	idam asya idaṃ na iti su-vyavasthitā	bhāvāḥ | tasmāt prameya-adhigateḥ sādhanam meya-
SV_02224	bhavet, abhāva-kāla-a-viśeṣāt. apekṣayā hi	bhāvāḥ kādācitkā bhavanti, bhāva-abhāva-kālayos
V2_08613	bhavet, abhāva-kāla-a-viśeṣāt. apekṣayā hi	bhāvāḥ kādācitkā bhavanti, bhāva-abhāva-kālayos
HB_02509	vā syāt, apekṣya-abhāvāt. apekṣayā hi	bhāvāḥ kādācitkā bhavanti vyavasthāvāṃś ca
SV_16206	-antaraṃ vā vaktavyam. sarve 'pi ghaṭa-ādayo	bhāvāḥ kṛtrimā a-kṛtrimā prasajanti, tatra apy
SV_14219	na, tasya niṣetsyamānatvāt. janya-janaka-	bhāvāś cet. agner iti kim. kṣāṭhād eva bhāvāt.
SV_08805	tayor bhedaḥ sadṛśa-a-sadṛśa-ātmanoḥ ||176||	bhāvāś ced a-bhinnena ātmanā sva-ātma-bhūtena
PV_03251	vijñānena iti kecana || tad-a-tad-rūpiṇo	bhāvās tad-a-tad-rūpa-hetu-jāḥ | tat-sukha-ādi
V1_02111	ity eke. teṣām api tad-a-tad-rūpiṇo	bhāvās tad-a-tad-rūpa-hetu-jāḥ | tat-sukha-ādi
SV_12120	dhetor a-hetuko nāma. a-dr̥ṣṭa-hetavo 'pi hi	bhāvās tad-anyaiḥ svabhāva-a-bhedam anubhavantas
SV_05002	-abhāvād vibhramo 'yukta iti cet. ta eva	bhāvās tad-eka-artha-kāriṇo 'nubhava-dvāreṇa
SV_15706	bhavet ||295|| ādheya-viśeṣā hy anityā	bhāvāḥ. tad-dhetoḥ svabhāva-bhede tataḥ
PV_04285	bhāvās tathā katham || ye 'para-apekṣa-tad-	bhāvās tad-bhāva-niyatā hi te | a-sambhāvād
SV_04921	vasu-dharmatayā eva anyebhyo bhidyamānā	bhāvās tad-vyāvṛtti-viśaya-dhvani-saṃsr̥ṣṭam tad
V3_13405	tasmāt tad-abhivyāpta-dharma-yogād eva	bhāvās tadvantāḥ syur ity abhivyāptir asya
SV_15722	phala-utpatti-niyamāt. svabhāva-vṛttayo hi	bhāvās tan-mukhena prasāṅgam arhanti. na puruṣa-
SP_00005	te sva-ātmani sthitāḥ | ity a-miśrāḥ svayaṃ	bhāvās tān miśrayati kalpanā || tān eva ca
SV_04919	-darśane | (99ab) uktam etat - bhede 'pi	bhāvās tulya-arthakriyā-kāriṇāś caḥsur-ādi-vad
SV_06016	svayaṃ ||119|| niveditam etat prāg yathā ete	bhāvāḥ prakṛti-bhedino 'pi jñāna-ādikam ekaṃ
HB_01811	-niyama-ayogāt. yatra tu santāna-upakāreṇa	bhāvāḥ pratyaayatāṃ pratipadyante, yathā taṇḍula-

na vastv ity uktam. tad ime na ekayogakṣemā
 vyavasthānād a-miśraṇam anyena. tasmād ime
 ādheya-atīśayasya sahakāra-arthāḥ. anityā hi
 na a-pūrveṇa yojyeta. utpanna-utpannās ca
 -deśo hetuḥ syāt. na eṣa doṣaḥ. yasmāt sarve
 -pratītāv an-ārtha-pratīlambhaḥ syāt. sarva-
 tena bhinnā vyavasthitiḥ ||42|| sarva eva hi
 sādharmya-vipralambhād bhrāntyā dīpa-ādiṣu
 āśraya ity anya-apoha ucyate, tasya vastuṣu
 syāt. na vai sa eva bhavati, tādrśasya
 hetutā syāt. na vai sa eva bhavati tādrśasya
 tathā bhāva-kalpanāyām eva aparatra
 -gatiḥ, pratyekaṃ tāsām abhāve 'pi tad-
 samāveśaḥ. na khalv evaṃ vināśo vastuni tad-
 svalakṣaṇa-pratibhāsaḥ, tad-abhāve 'pi tāsām
 tā api śakty-upakāriṇyaḥ śaktayo bhinnā eva
 -mātra-anurodhataḥ | vastunās ca anyathā-
 yato 'yaṃ doṣaḥ. na api sva-viśiṣṭa-jñāna-
 api ca na vināśo nāma anya eva kaścīd
 -itarayor niyama-ayogāt. sā ca yogyatā hetu-
 -itarayor niyama-ayogāt. sā ca yogyatā hetu-
 anyathā itaretara-āśrayam idaṃ syāt. anya-
 svalakṣaṇa-pratiśedhāt, sādhyā-dharmi-bahir-
 tad-vikāra-an-anukārāt, tad-abhāve
 sa prakāro 'bhāvaḥ. śāsa-viśāṇayoś ca ayaṃ
 -lakṣaṇaṃ vācyam syāt, viśeṣe 'n-antar-
 -mātra-anurodhataḥ | vastunās ca anyathā-
 ca tato 'nyathā api tat-sambhavāt tad-
 na vā sa dhūmo '-dhūma-janana-svabhāvād
 na vā sa dhūmaḥ, a-dhūma-janana-svabhāvād
 na pācaka ity ucyeta. pacata eva karma-sad-
 a-hetukaḥ syāt. na a-hetukaḥ sattā-hetor eva
 -hetukaḥ syāt. na a-hetukaḥ, sattā-hetor eva
 upadarśyate. anyathā eka-dharma-sad-
 -paurvāparyam. yadā eko na asti tadā anyasya
 pravṛtttau hi kasyacit pradhānasya aṅga-
 -bhāvās cet. agner iti kim. kāṣṭhād eva
 nirhrāsa-atīśaya-śrītām | sa ātmī-
 a-sambhavāt, abhāve ca bhāva-vyavacchedasya
 abhāve ca sarvatra bhāva-vyavacchedasya
 teṣām abhāvāt. tad eva hi syād a-bhinnasya
 | taj-jñāna-śabdāḥ sādhyante tad-
 | taj-jñāna-śabdāḥ sādhyante tad-
 vai sarva-ākāra-a-vivekaṃ brūmo bhedasya api
 hetum apekṣante. sva-hetor eva vināśvarāṇaṃ
 hetum apekṣante, sva-hetor eva naśvarāṇaṃ
 yad āśrayaḥ | tan nirhrāsa-atīśaya-vat tad-
 sambandhī prāṇa-ādir an-ubhaya-ātmatā-bahir-
 katham eko hi sva-sādhyā-bhāva eva
 -prayoga ekasya eva abhidhānena siddher
 tam api te na eva sakṛt prakāśayanti. krama-
 -utpatteḥ. sato hi bhavatas tādrśasya eva
 -utpatteḥ, sato hi bhavatas tādrśasya eva
 -bhāvāt, asati sāmānye 'bhāvād itarathā ca
 tad-abhāve 'pi vaktur vivakṣā-mātreṇa
 api nityeṣu na sambhavati. sarvadā sarvasya
 bhāvasya eva sva-hetubhyas tad-dharmaṇo
 gamya-gamaka-bhāvaḥ, sarvathā janya-janaka-
 gamya-gamaka-bhāvaḥ sarvathā janya-janaka-
 sa iha kasmān na uktaḥ. anayor eva antar-
 bhavanti. bāhya-apāya-an-āgame 'pi
 na tulyaṃ tatra a-bhinnasya sāmānyasya sad-
 svabhāvasya prāg-abhāvāt paścāc ca tato
 bhavati. samāropa-niścayayor bādhyā-bādhyaka-
 pṛthag an-ukto 'pi sādhyā-dharme 'ntar-

bhāvāḥ bhinnā eva ato na syāt sāmānya-bheda-dhīḥ |
 bhāvāḥ sajātīya-abhimatād anyasmāc ca vyatiriktāḥ
 bhāvāḥ sahakāriṇo viśiṣṭa-ātma-lābhāt tam
 bhāvāḥ sthita-sambandha-abhāvād a-sambandhino '-
 bhāvāḥ svabhāvena sva-svabhāva-vyavasthiteḥ | sa-
 bhāvāḥ svabhāvena sva-svabhāva-vyavasthiteḥ | sa-
 bhāvāḥ svarūpa-sthitayaḥ. te na ātmānaṃ pareṇa
 bhāvāt. a-bhinna-janmā iti kena avaṣṭambhena
 bhāvāt, a-virodhāt, vyavahārasya ca śabda-
 bhāvāt. anyādrśād bhavan katham tādrśaḥ. tādrśād
 bhāvāt. anyādrśād bhavan katham tādrśaḥ syāt.
 bhāvāt. api ca ayaṃ sāmānyam artha-antaram
 bhāvāt, asati sāmānye 'bhāvād itarathā ca bhāvāt.
 bhāvāt. asāv api yadi vaktṛbhir evaṃ khyāpyate,
 bhāvāt, ākāra-antareṇa ca sva-jñāne pratibhāsanāt,
 bhāvāt. evam upādhināṃ tac-chaktināṃ ca
 bhāvāt kalpitā vyabhicāriṇaḥ || arthād artha-
 bhāvāt, kiṃ tarhi yo 'yaṃ upalambho na asti ghaṭa
 bhāvāt, kiṃ tu bhāva eva vināśaḥ, sa eva kṣaṇa-
 bhāvāt kim anyat. tasmād eka-deśa-kāla-parihāreṇa
 bhāvāt kim anyat. tasmād eka-deśa-kāla-parihāreṇa
 bhāvāt ca abhāva-siddhāv a-samudāyaś ca sādhyāḥ
 bhāvāt ca ity uktam. tāny api kenacil leśena āsv
 bhāvāt ca. tathā śrāvaṇa-ādy api iti na aindriyam.
 bhāvāt chaśa-viśāṇa-abhāva-vādinam upahasann
 bhāvāt. tac ca sāmānya-lakṣaṇam uktam eva dūṣaṇa-
 bhāvāt tat-kṛtā vyabhicāriṇaḥ ||3|| iti saṅgraha-
 bhāvāt tat-pratītir ayuktā. pravṛttir vācakānāṃ
 bhāvāt. tat-svabhāvātve ca sa eva agnir ity
 bhāvāt. tat-svabhāvātve ca sa eva agnir ity
 bhāvāt. tata eva a-sambandhān na sāmānyam na
 bhāvāt tathā-utpatteḥ. sato hi bhavatas tādrśasya
 bhāvāt tathā-utpatteḥ, sato hi bhavatas tādrśasya
 bhāvāt tad-anyena api bhavitavyam iti niyama-
 bhāvāt. tad api nityeṣu na sambhavati. sarvadā
 bhāvāt tad-apekṣayā tathā ucyante. tasya śabdair
 bhāvāt. tad-apekṣād utpatter a-doṣa iti cet. an-
 bhāvāt tad-abhyāsād dhīyeran āśravāḥ kvacit ||220
 bhāvāt. tad ayaṃ tri-prakāro 'pi dharmāḥ sattā-
 bhāvāt. tad ayaṃ tri-prakāro 'pi dharmāḥ sattā-
 bhāvāt, tad-vyatiriktasya bhinnasya ca abhāvāt,
 bhāvāt tan-nibandhanāḥ || siddho hi vyavahāro
 bhāvāt tan-nibandhanāḥ ||40|| uktam etat - na
 bhāvāt. tasmāt kaścīd a-kārako 'pi iti. tathā api
 bhāvāt. tasmād yaḥ kaścīd kṛtakaḥ sa prakṛtyā eva
 bhāvāt. tasmād yaḥ kaścīd kṛtakaḥ sa prakṛtyā eva
 bhāvāt tāni hāpayet || na ced bhede 'pi rāga-ādi-
 bhāvāt tābhyāṃ na vyatiricyate. na tatra anveti,
 bhāvāt tena avyabhicārī. tatra eva tad-anyo 'pi
 bhāvāt, dvitīyasya a-sāmarthyam iti tasya apy a-
 bhāvāt. na apy eka eva bhāgaḥ śabdaṃ vyanakti,
 bhāvāt. na avaśyaṃ sataḥ kutaścīd bhāva iti cet.
 bhāvāt. na avaśyaṃ sataḥ kutaścīd bhāva iti cet,
 bhāvāt. na eṣa doṣaḥ. yathā nīla-ādiṣv eka-apāye
 bhāvāt. na ca anyāḥ kaścīd kasyacid avyabhicārī.
 bhāvāt. na ca anyā gatir asti. tat katham varṇa-
 bhāvāt. na ca bhāva-viśeṣa-svabhāvaḥ. tasya
 bhāvāt. na, tad-abhāve bhavatas tadutpatti-niyama
 bhāvāt. na, tad-abhāve bhavatas tadutpatti-niyama-
 bhāvāt. na hy ayaṃ ābhyāṃ sādhyā-viparyaya-
 bhāvāt. na hi yo yasya sattā-upadhānaṃ na
 bhāvāt. nanu tatra tasya ābhāsaḥ sato 'pi na
 bhāvāt. nityaṃ tat-svabhāva-sad-bhāve prāg api
 bhāvāt. niścayasya samāropa-viveke 'sya pravṛttir
 bhāvāt pakṣi-kṛta eva iti na pṛthag asya upanyāso

SV_10610	-niveśiṣv api tīrtha-antariya-pratyayeṣu	bhāvāt. paramārtha-eka-tānatve śabdānām a-
V3_06810	-niveśiṣv api tīrtha-antariya-pratyayeṣu	bhāvāt. paramārtha-eka-tānatve śabdānām a-
SV_07305	utpadyate na viṣaya-balena asaty api tasmin	bhāvāt paramparayā liṅga-anusāreṇa. na api
PV_03102	-grahaṇān matam || na anyā asya anityatā	bhāvāt pūrva-siddhaḥ sa ca aindriyāt | na aneka-
VN_02802	-ādeś ca hetu-lakṣaṇasya a-sarvagatve	bhāvāt pratijñā-lakṣaṇasya ca abhāvāt, hetutvam a
SV_05416	'pi vyakti-vyatiरेकेṇa sāmānyasya	bhāvāt, pratibhāsinām api keśa-ādi-viplavānām
VN_02204	sādhana-abhāve 'saty api pratiyogini	bhāvāt. pratiyogināś ca tan-nirākaraṇe '-
V1_00202	asti. pramāṇasya sato 'tra eva antar-	bhāvāt pramāṇe (1b')
VN_03109	-vyatiरेकेṇa anupalabdihāv api vyatiरेकasya	bhāvāt. yad uktaṁ pratijñāyāḥ sva-vacana-virodhe
SV_14010	sad-asattva-siddheḥ. svabhāva-viveka-sad-	bhāvāt. yady aparāni jñānāni prak sannihita-
V2_06911	ca, ekatra draṣṭur abhāvāt, punar darśane ca	bhāvāt, viśeṣa-antara-dṛṣṭāv anyathā prayoge
V1_02412	anyatra api sv-acchatva-āder viśeṣasya	bhāvāt. saṁvin-niṣṭhāś ca viṣaya-vyavasthitayaḥ.
SV_14827	manyate '-hetuke 'pi vināśe '-bhūtvā asya	bhāvāt sattā anityatvaṁ ca dur-nivāram. a-bhūtvā
SP_00008	'nya-niḥ-sprhaḥ | tad-abhāve 'pi tad-	bhāvāt sambandho na eka-vṛttimān || yady apekṣya
V3_05902	-vyavahārah, kiṁ tarhi sva-viśiṣṭa-jñāna-	bhāvāt, sarva-a-pratipattau kvacid abhāva-a-
SV_04321	an-upādhiḥ, pāratantrye ca janya-janaka-	bhāvāt saha-anavasthiter dvayor an-abhidhānam,
VN_00108	tad abhyupagamyā apratibhāyā tūṣṇīm-	bhāvāt, sādhana-aṅgasya a-samarthanād vā.
SV_10003	uktaṁ ca atra na vināśo nāma anya eva kaścid	bhāvāt, svabhāva eva hi nāśaḥ sa eva hy eka-kṣaṇa
V2_08509	nanv araṇi-nirmathana-ādiṣv asaty apy agnau	bhāvād a-kāryam. na, indhana-vikāra-hetor uṣṇa-
V3_03701	vyavasthāpayati, yatas tad-viśeṣa-bahir-	bhāvād a-pramāṇam anumānaṁ syāt. eka-saṅkhyā-
VN_01722	pakṣa-dharma-ādi-vacanasya api pratīti-hetu-	bhāvād anyāḥ sādhana-arthaḥ. sa pratijñā-vacane
VN_01402	sambandha-abhāvāt. na hi kārya-kāraṇa-	bhāvād anyo vastu-sambandho 'sti. na ca anayoḥ
HB_02914	asti sambandho virodhaḥ, tato 'nya-	bhāvād abhāva-siddhir iti cet, kena kasya
PV_04278	vā prayujyate | artha-bādhana-rūpaṁ vā bhāve	bhāvād abhāvataḥ || anyonya-bheda-siddher vā
V3_06409	vā prayujyate | artha-bādhana-rūpaṁ vā bhāve	bhāvād abhāvataḥ ||51|| sā iyam abhāva-niścaya-
PV_02244	bāla-āder api darśanāt | doṣavaty api sad-	bhāvād abhāvād guṇavaty api || anyatra
V1_00610	- kim idaṁ darśanaṁ nāma iti. tasmā jñāna-	bhāvād artha-bhāvam icchatā jñānasya tat-
PV_02016	na śabdāḥ santi kutra vā | tad-	bhāvād artha-siddhau tu sarvaṁ sarvasya sidhyati |
V3_09612	na śabdāḥ santi kutra vā | tad-	bhāvād artha-siddhau tu sarvaṁ sarvasya sidhyati |
SV_16120	-dharma-saṅkhyāte vikalpa-anukrame sati	bhāvād asati ca abhāvāt. kārya-kāraṇatā-siddheḥ
V3_04204	hetor abhāvāc chaśa-viśāṇa-an-utpattiḥ, tad-	bhāvād itarasya iti. atha kā iyam śaktiḥ. sa eva
V2_10012	gamyate. hetu-bhāvo vā tasmin saty eva	bhāvād ity artha-antarasya. tathā prasiddhe tad-
HB_02817	syāt. tathā ca - ghaṭa-abhāvas tad-anya-	bhāvād iti ghaṭasya sarvatra sarvadā abhāvaḥ syāt.
VN_01609	tad-arthakriyā vā. vyakter a-prādur-	bhāvād iti cet, tasya eva tad-arthakriyā-ādi-
HB_02313	gamyā-gamaka-bhāvaḥ, sarvathā janya-janaka-	bhāvād iti cet, na, tad-abhāve bhavatas
V3_12611	na eva abhāvaḥ kaścit, sarveṣāṁ kathañcid	bhāvād iti cet, yathā te na santi, sa prakāro
VN_01601	tatra sarvathā na asti, kathañcit sata eva	bhāvād iti cet, yathā na asti, sa prakāras tatra
HB_00717	etāvātā eva prayogeṇa vākya-pratīter	bhāvād iti dīṇḍika-rāgaṁ parityajya akṣiṇī
SV_01804	-niṣedhāt. hetu-bhāvo vā tasmin saty eva	bhāvād iti dṛṣṭāntena pradarsyate 'rtha-antarasya.
SV_07622	-samāveśāt pratyakṣa-vad a-tathābhāve 'pi	bhāvād iti nivedayiṣyāmo niveditaṁ ca. bheda-
VN_04909	na pratijñā-nyūnaṁ hīnaṁ tad-abhāve pratīti-	bhāvād iti pratipāditam. hīnam eva tan nyūnatāyām
V3_10907	mohaḥ. na evaṁ karuṇā-ādayaḥ, anyathā api	bhāvād iti vyākhyātaṁ vārttike. tatra yathā rakto
PV_03406	kiṁ pradīpam apekṣate | dīpa-mātreṇa dhī-	bhāvād ubhayaṁ na api kāraṇam || dūra-āsanna-ādi-
PV_03224	buddher yadi nāma indriya-ādi-vat || hetu-	bhāvād ṛte na anyā grāhyatā nāma kācana | tatra
PV_02004	-ākāra-bhedāc ca dhiyo 'dhigama-bhedataḥ |	bhāvād eva asya tad-bhāve svarūpasya svato gatiḥ |
V3_10405	-bhāva evaṁ-bhāvaḥ syāt. na tarhi tato nānā-	bhāvād evaṁ-bhāvo bhavati, kiṁ tarhi tan-mateḥ,
VN_03717	dṛṣṭānta-abhāsānām hetvābhāseṣv antar-	bhāvād dṛṣṭāntasya api hetāv antar-bhāva iṣṭo
PV_02051	ca dehe tiṣṭhati cetasaḥ | tad-bhāva-	bhāvād vaśyatvāt prāṇa-apānau tato na tat ||
SV_02014	-prayogair yathā uktaṁ prak. kārya-kāraṇa-	bhāvād vā svabhāvād vā niyāmakāt | avinābhāva-
V2_08906	ato bhinnān na sambhavaḥ ||61|| kārya-kāraṇa-	bhāvād vā svabhāvād vā niyāmakāt | avinābhāva-
HB_03617	eva tad-ano 'pi tad-bādhakasya bhāva eva	bhāvād viruddhas tena iti bādhayā samānam. api ca
SV_12428	adhyayanād iti bhārata-adhyayane 'pi	bhāvād vyabhicāri. nanu vedena viśeṣaṇād a-doṣaḥ.
SV_07104	-viśeṣa-vaśāt pravibhāgena kārya-kāraṇa-	bhāvād vyavasthāpyante. tad ayaṁ kuṇḍa-ādinām apy
V3_08707	-viśeṣa-vaśāt pravibhāgena kārya-kāraṇa-	bhāvād vyavasthāpyante. tad ayaṁ kuṇḍa-bhūtalā-
SV_06612	viśeṣaṇa-viśeṣya-bhāva-āśrayāḥ. sarvatra	bhāvād vyāvṛtter na ete doṣaḥ prasaṅgīnaḥ ||136||
VN_03719	yo dṛṣṭānta-sādhyo 'rthas tasya hetāv antar-	bhāvād dhetunā eva sādhitā iti na dṛṣṭāntasya
PV_02139	chāsanam matam || niṣpatteḥ prathamam	bhāvād dhetur uktaṁ idaṁ dvayam | hetoḥ prahāṇam
SV_04017	-artham saṅketaḥ kriyate, a-bhinna-sādhyaṁ	bhāvān a-tat-sādhyebhyo bhedenā jñātvā tat-
HB_01606	mahā-prabhāvasya bhavato darśanam, yad idaṁ	bhāvān a-tat-svabhāvān api svabhāva-mātreṇa
SV_17407	api. nityasya puṁsaḥ karṭṛtvaṁ nityān	bhāvān atīndriyān | aindriyān viṣamaṁ hetuṁ
SV_03812	saṁvriyate dhiyā | eka-artha-pratibhāsinyā	bhāvān āśritya bhedīnaḥ ||68|| tayā saṁvṛta-nānā-
SV_06301	śabdo 'rtha-antara-nivṛtti-viśiṣṭān eva	bhāvān āha ity-ādinā nirdiṣṭaḥ. sa hi taṁ bhedaṁ
HB_03201	paricchinatti ity eka-pramāṇa-vṛtṭiḥ sarvān	bhāvān dvairāśye vyavasthāpayati, tasya anvaya-
VN_06719	-prasaṅgād iti. idaṁ api hetvābhāseṣv antar-	bhāvān na pṛthag vācyam. hetvābhāśāś ca yathoktāḥ.
V3_06304	bhāva-pratiśedhaḥ. tad abhāvād bhavati iti	bhāvān na bhavati iti hetu-pratiśedho 'sya kṛtaḥ

SV_07004	-ādayo 'pi vastu-sambandhāḥ kārya-kāraṇa-	bhāvān na vyatiricyante, parasparam anyato vā an-
SV_02120	bhāva-anumānasya a-sambhavāt, tatra paścād	bhāvān na hetutvaṃ phale 'py ekāntatā kutaḥ ||33||
V2_09107	bhāva-anumānasya a-sambhavāt. tatra paścād	bhāvān na hetutvaṃ phale 'py ekāntatā kutaḥ ||64||
SV_06019	vibhajya pratyeti. tasya tad-buddhi-vartino	bhāvān bhāto hetutayā dhīyaḥ | a-hetu-rūpa-
V1_03202	nirdeṣṭum. a-nirūpitena nāma ayam ātmanā	bhāvān vyavasthāpayati idam asya idam na iti su-
SV_17417	ity āvedita-prāyam, nityatvaṃ ca keṣāñcid	bhāvānām a-kṣaṇikasya vastu-dharma-atikramād
HB_01809	eva bhāvānām sambhavati, na sambhavat-prthag-	bhāvānām a-kṣaṇikānām, prthag-kāraṇa-sambhavana
SV_05707	a-sakṛd uktam etat. tasmād eka-kāryatā eva	bhāvānām a-bhedaḥ. sā ca a-tat-kārya-viśeṣaḥ (110
HB_03414	tatra dharminī pravartayati iti param bata	bhāvānām a-svāस्थ्यam vartate. anyatra sādhyā-
PV_03497	syād vitatha-arthikā || ghaṭanaṃ yac ca	bhāvānām anyatra indriya-vibhramāt | bheda-a-
HB_01610	dunoti. na vai vayam a-tat-svabhāvānām	bhāvānām asmad-darśanāt kārya-kriyām brūmaḥ. kiṃ
SV_03825	anurundhānaḥ buddhi-parivartinām eva	bhāvānām ākāra-viśeṣa-parigrahād bahir iva
SV_15007	tathā hi योग्याता itī rūpa-atīśaya eva	bhāvānām ity āveditaṃ prak. astu vā artha-antaram.
V3_08906	tasmāt pāta-pratibandha ity api kṣaṇikānām	bhāvānām upādāna-samāna-deśa-utpāda ucyate.
SV_07124	tasmāt pāta-pratibandha ity api kṣaṇikānām	bhāvānām upādāna-samāna-deśa-utpādanam ucyate.
SV_09017	ākāram pratiniyatam a-paśyan vibhāga-abhāvād	bhāvānām katham a-saṃsrṣṭa-anya-ākāravatyā
HB_01615	a-pracyuta-utpanna-sthira-eka-svabhāvānām	bhāvānām kadācit kasyacit svabhāvasya abhāva-
SV_09024	syād itī mithyā-vāda eṣaḥ. sthitam etat, na	bhāvānām kaścīt svabhāva-anvayo 'sti, bheda-
HB_01102	ko 'parasya upayoga itī cet, na vai	bhāvānām kācīt prekṣā-pūrva-kāritā, yataḥ - 'yam
SV_02221	vā a-hetor anya-anapekṣaṇāt | apekṣāto hi	bhāvānām kādācitkatva-sambhavaḥ ||35|| sa hi
V2_08610	vā a-hetor anya-anapekṣaṇāt | apekṣāto hi	bhāvānām kādācitkatva-sambhavaḥ ||58|| sa hi
SV_14120	anītyatā dhvaneḥ | (269ab) na hi nāso	bhāvānām kutaścīd bhavati. tad bhāva-svabhāvo
VN_03108	pratijñā-hetvor virodhaḥ, vyatiriktānām api	bhāvānām kutaścīd viprakaṣiṇām tad-vyatiṛekeṇa
SV_13925	-prayoga-ādi yan matam | an-udāharaṇam sarva-	bhāvānām kṣaṇa-bhaṅgataḥ ||266|| kṣaṇa-bhaṅgīno
V3_05107	svabhāva-a-pracyuteḥ. atha vā sambhavaty api	bhāvānām kṣaṇikānām anyonya-upakāraḥ, a-
SV_13024	a-pracyuteḥ. atha vā sambhavaty api	bhāvānām kṣaṇikānām anyonya-upakāro '-cīntyatvād
SV_05719	||110|| eva yuktaḥ. yo 'yam anyonyaṃ viveko	bhāvānām tat-pratītya eva saṅketo 'pi kriyamānaḥ
HB_02503	rūpa-a-bhede 'pi, na hy ākāra-sāmyam eva	bhāvānām tattve nibandhanam, a-bhinna-ākāraṇām
SV_03821	sā ca eka-sādhyā-sādhanatayā anya-vivekinām	bhāvānām tad-vikalpa-vāsanāyās ca prakṛtir yad
V1_02113	bhinna-hetu-jam ||22|| tad-a-tat-svabhāvānām	bhāvānām tādrūpyam a-tādrūpyam ca paryanuyuktā
SV_14201	kāṣṭham daṇḍena ghaṭa itī vināśa-hetavo	bhāvānām dr̥śyante. anvaya-vyatiṛeka-anuvidhānam
SV_14905	pratigho janminām tathā | nāsaḥ svabhāvo	bhāvānām na an-utpattimatām yadi ||281|| atha api
SV_09810	eva nāsvaraḥ. tathā hi sa-apekṣaṇām hi	bhāvānām na avaśyam-bhāvitā ikṣyate | (194ab) nir
HB_02508	ca na kaścīd bhāva-svabhāva ity a-hetukatvād	bhāvānām nītyam sattvam asattvam vā syāt, apekṣya
SV_08419	tasya svabhāvo na aparasya. na hi svabhāvā	bhāvānām paryanuyogam arhanti, kim agnir dahaty
SV_07113	tad-abhāve 'pi sthānāt. patana-dharmāṇām hi	bhāvānām pāta-pratibandhād a-janako 'pi sthāpako
PV_02067	cet tulyam atra ca || pratikṣaṇa-vināśe hi	bhāvānām bhāva-santateḥ | tathā utpatteḥ sa-
VN_01212	nānātva-lakṣaṇam ca katham yojyate. eṣa hi	bhāvānām bheda etad-vīrahaś ca a-bhedo yathā
PV_03214	dvaya-sūnyatā || tad-bheda-āśrayiṇi ca iyaṃ	bhāvānām bheda-saṃsthiṭiḥ | tad-upaplava-bhāve ca
SV_12126	syāt. svabhāva-nivṛtṭeś ca hetor a-bhedane	bhāvānām bhedaḥ syād ākasmika itī na kvacid
SV_04802	bhūt. jātim api hy abhyupagacchātā avaśyam	bhāvānām bhedo 'bhyupagantavyaḥ, tad-abhāve tasyā
SV_14906	|| atha api syāt - bhavatu nāma svabhāva eṣa	bhāvānām ya ime kṣaṇa-sthiti-dharmāṇaḥ. sa tu
V2_08914	yuktaḥ. ayam hi bhedo bheda-hetur vā	bhāvānām yad uta viruddha-dharma-adhyāsaḥ kāraṇa-
SV_02021	yuktaḥ. ayam eva khalu bhedo bheda-hetur vā	bhāvānām viruddha-dharma-adhyāsaḥ kāraṇa-bhedaś ca.
PV_03204	a-kramā aparā || vaiśvarūpyād dhīyam eva	bhāvānām viśva-rūpatā | tac ced an-aṅgam kena
SV_17408	bhāvān atīndriyān | aīndriyān viśamaṃ hetuṃ	bhāvānām viśamaṃ sthitim ||332|| nivṛtṭim ca
V3_09907	eṣa doṣas tulya itī cet, uktam atra -	bhāvānām vyāvṛtṭi-samāśraya-vyavahāra-bhedāt
SV_11601	-bhāvanātaḥ pratibhāta itī pauraṣeyo	bhāvānām saṃśleṣaḥ. kiṃ ca, āśraya-vināśān naṣṭe
HB_01808	-lakṣaṇam saha-kāritvaṃ kṣaṇikānām eva	bhāvānām sambhavati, na sambhavat-prthag-bhāvānām
V3_05901	vā itī kalpikāyāḥ samudbhavaḥ ||45|| na hi	bhāvānām sva-viśaya-jñāna-abhāvād evaṃ bhavati
HB_01007	eva tayor avasthāyor vastu-bhedo niśceyaḥ,	bhāvānām svabhāva-anyathātva-abhāvāt tat-
SV_09026	-jñāna-ādi-phalāḥ kecin na itī. bhavatu nāma	bhāvānām svabhāva-bhedaḥ sāmānyam. yeṣāṃ tu nir-
SV_05618	a-bhinnatā ||109|| nīveditaṃ etad yathā na	bhāvānām svabhāva-saṃsargo 'sti itī. tatra
SV_06618	kārya-vyāvṛtṭi-vinībandhanā | na bhāve sarva-	bhāvānām svabhāvasya vyavasthiteḥ ||138|| yad
VN_01322	na hy artha-antara-gatābhyām nivṛtṭi-prādur-	bhāvābhyām artha-antarasya pariṇatīḥ, caitanye
VN_01321	-antaram dharmāḥ, tadā tasya nivṛtṭi-prādur-	bhāvābhyām na dravyasya pariṇatīḥ. na hy artha-
SV_00502	anupalabdhyoḥ sva-viparyaya-hetv-abhāva-	bhāvābhyām sad-vyavahāra-pratiśedha-phalatvaṃ
V2_07311	apy anupalabdhyoḥ sva-viparyaya-hetv-abhāva-	bhāvābhyām sad-vyavahāra-pratiśedha-phalatvaṃ
SV_10026	dvidhā eva anumitis tataḥ | sva-sādhye kārya-	bhāvābhyām sambandha-niyamāt tayoh ||197|| tasmād
HB_01708	atra yādṛśasya kriyā. sa katham eka-kṣaṇa-	bhāvābhyām anyathā syāt. yaś ca bhavati, sa eva na
HB_02010	iva prthag api syāt. tathā ca tad viśeṣa-	bhāvābhyām anyathā syāt. yaś ca bhavati, sa eva na
SV_10319	-sthitir dr̥ṣṭā. na brūmaḥ kāraṇa-sthiti-kāla-	bhāvābhyām anyathā syāt. yaś ca bhavati, sa eva na
V3_05002	na hy anītyā ity eva sarve prayatna-anantara-	bhāvābhyām anyathā syāt. yaś ca bhavati, sa eva na
V3_05003	katham idam avagamyate - prayatna-anantara-	bhāvābhyām anyathā syāt. yaś ca bhavati, sa eva na
V3_05407	-dharma-darśanāt. ataḥ prayatna-anantara-	bhāvābhyām anyathā syāt. yaś ca bhavati, sa eva na

SV_11106
V3_09403
VN_01210
V1_00811
PV_02272
SP_00016
PV_03314
SV_09810
V2_07702
SV_04807
SV_14522
V2_09110
SV_13411
PV_04180
PV_04156
PV_03502
PV_04240
V1_01808
PV_04247
SV_16203
SV_10504
V1_01810
V1_02208
SV_04010
SV_00308
HB_01009
HB_01506
V3_06302
HB_00311
V3_06606
HB_00407
HB_02405
SV_02623
SV_09004
PV_04125
SV_15228
SV_04401
V3_03903
SP_00016
V1_02104
NB_02015
PV_02240
SV_10219
SV_10221
SV_07517
SV_13423
V1_00413
SV_05118
V1_01411
SV_12419
SV_15113
SV_10206
V2_06505
SV_10724
V2_06606
PV_04112
V3_03507
V3_10212
SV_02124
HB_03805
HB_03806
V1_01908
NB_02036
V2_08310
SV_10024

ca. abhūta-arthaṃ khalv apy upādāna-bala-avasthitaḥ paryanuyojaḥ. san vā na ghaṭo hi nāma-aikyaṃ tāv iti ca bheda-adhiṣṭhāno vyavahito bhavet ||5|| na hi saṅketa-kāla- || hanti sā anucarāṃ trṣṇāṃ samyag-dṛṣṭiḥ su- || bhāve bhāvini tad-bhāvo bhāva eva ca -arthatve dvayaṃ vyartham na ca syāt krama-tathā hi sa-apekṣāṇām hi bhāvānām na avāśyaṃ hi sa-apekṣāṇām hi dharmānām na avāśyaṃ sādhanāt, tad-abhyupagamasya ca avāśyaṃ ced ayaṃ samaḥ | (277ab) nanv a-para-tad-bhāva-hetor anaikāntikatvam. bhāva-mātra-abhyupagantavyaḥ syāt, śabda-vad eva. krama- || jñāpya-jñāpakayor bhedād dharmaṇo hetu- || tad-bādhā-anya-viśeṣasya nāntariyaka- || tathā hi samyag lakṣyante vikalpāḥ krama- || a-vyakti-vyāpino 'py arthāḥ santi taj-jāti-tad-dṛṣṭāv eva dṛṣṭeṣu samvit-sāmarthyā- | abhāva-a-sambhavāt teṣām abhāve nitya-sarvas tathā syāt, viśeṣa-abhāvāt. tad-bhāva-'pi pramāṇa-nivṛtṭyā nimitta-vaikalya-a-mātre 'pi pratyakṣe 'nubhava-sāmarthyāna, tasya sāmarthyā-a-darśanāt. tan-mātra-punar jñānasya rūpaṃ syād vyakty-antara- artha-avyabhicāra eva prāmāṇyam, tad-abhāve sa eva ānkura-ādi-janana-svabhāvaḥ. pūrva-iti samarthān api pūrvāpara-pṛthag-bhāva-ca bhāvasya. tad-apāya-abhāvāt tan-mātra-na ca tat-svalakṣaṇa-grahaṇa-uttara-kāla-iṣṭā syāt. tattve viśeṣa-abhāvād a-pūrva-dharma-liṅga-ādi-vikalpasya pramāṇa-pṛṣṭha-ca na anvaya-vyatirekāv iti cet, na, a-tad-parabhāvās tāvanta eva yathāsvaṃ nimitta-rūpa-abhāvasya abhāvāt, svarūpasya vā a-tad- || tasmād a-vastu-niyata-saṅketa-dhvani- anyatra a-sambhava eva pṛthag viruddha-saha-nir-vastukatvād vastu-sāmarthyā-a-doṣaḥ. tasmād a-vastu-niyata-saṅketa-śabda-ākhyā sā sāsna-āder go-gatir yathā || bhāve apy atīta-rūpasya a-saṃvedanāt, a-punar-svabhāva-viśeṣaḥ. svabhāvaḥ sva-sattā-mātra- | tyājya-upādeya-bhede hi saktir yā eva eka-pramāṇam api kācit syāl liṅga-atīśayā-a-pramāṇam. pramāṇam api kācil liṅga-viśeṣa-a-sambhavāt | (151ab') sā hi buddhir eka-sādhanāḥ. vyakty-apekṣanāt. sā ca iyaṃ krama-jñāna-vyaktibhyaḥ. na ca tābhiḥ sva-santāna- || na hi paro 'py enām buddhiṃ kevala-sāmānyama-āsid iti. tad imāḥ kalpanāḥ pratyakṣa-smṛti-mati-prativedha-satya-śaktayaḥ sarva-ādiṣu pratipattayas tā api na tat-svabhāva-puruṣāṇām cetovṛttayo 'niyata-nimitta-puruṣāṇām cetovṛttayo 'niyata-nimittana ca puruṣa-icchāḥ sarvā yathārthana ca puruṣa-icchāḥ sarvā yathārthasvabhāvataḥ || artha-mātra-anurodhinyā-mātra-vṛtṭeḥ. tayā artha-mātra-anurodhinyā-mukhena āyāto dharmo na pratyāyana-kāla-na artha-antara-nimitto dharmo bhāve 'vaśyaṃ-vā. sa ca hetuḥ svabhāvatas tad-dharma-ubhaya-svabhāvasya ca abhāvāt, a-tad-dharma-na api viśaya-antarasya. sva-jñāna-kāla-vyāpta-upalabdhir yathā - na dhruva-eva bhavati. tathā anyatra api svabhāva-eva bhavati. tathā anyatra api svabhāva-

bhāvi-santānasya viparyaya-upādānān na syāt. na tu bhāvikaḥ, a-tal-lakṣaṇatvāt. vastv ekam eva bhāviko vyavahāraḥ. nivṛtti-prādur-bhāvayor a-bhāvitam abhilāpa-sāmānyam a-smaratas tad-yojanā bhāvitā | tri-hetor na udbhavaḥ karma-dehayoḥ bhāvitā | prasiddhe hetu-phalate pratyakṣa-bhāvitā || sādhya-sādhanatā-bhāvaḥ sakrd-bhāve bhāvitā īkṣyate | (194ab) nir-apekṣo bhāvo vināse. bhāvitā īkṣyate ||53|| nir-apekṣo bhāvo vināse. bhāvitvāt. api ca, tad-anya-parihāreṇa pravarteta bhāvitve 'pi vināśasya svata eva bhāvasya bhavato bhāvitve siddha-anya-anapekṣanād a-hetutā tan-bhāvina eva yathāsvaṃ karaṇa-prayogād bhinnā bhāvinaḥ | asiddher jñāpakatvasya dharmy-asiddhaḥ bhāvinaḥ | ā-sūkṣmād dravyam ālāyās tolyatvād bhāvinaḥ | etena yaḥ samakṣe 'rthe pratyabhijñāna bhāvinaḥ | kvacin na niyamo dṛṣṭyā pāṛthiva-a-bhāvinaḥ | smaraṇād abhilāṣeṇa vyavahāraḥ bhāvinaḥ || kārya-svabhāva-bhedānām kāraṇebhyaḥ bhāvino 'tad-viśiṣṭasya ca a-tat-kṛtau sarvatra bhāvino 'nkura-ādayo dṛṣṭantaḥ, na kevalam nir-bhāvino 'nubhūta-pratisandhāyinaḥ smaraṇāt tad-bhāvino 'nya-hetutva-kalpanāyām atiprasaṅgaḥ. bhāvinaḥ. tataś ca jñāna-antaram vyakty-antaram bhāvinaḥ tad-vipralambhāt. avyabhicāraś ca bhāvinaḥ tv avasthā-viśeṣāḥ kāraṇa-kāraṇāni iti bhāvino doṣā na upaliyante. tena eṣāṃ paraspara-bhāvino nityaṃ bhāva-prasaṅgāt. anapekṣatvāt, bhāvino nila-vikalpasya viśayeṇa nila-sādhyabhāvinaḥ paścād apy abhāva-prasaṅgāt. sa ca tad-bhāvinaḥ prāmāṇyam pratyuktam. anvaya-niścayo 'pi bhāvinaḥ sakrd api tato 'bhāvāt. paraspara-bhāvinaḥ samāropā iti tad-vyavacchedakāni bhāvinaḥ sva-niyatasya abhāvāt, na kācid viśeṣa bhāvinām | yogyāḥ padārthā dharmānām icchāyā a-bhāvinām api darśanāt. anityatva-vat bhāvinām doṣānām a-prasaṅgaḥ. tad a-bhinnaṃ eka-bhāvinām dharmānām yogyāḥ sarva-padārthāḥ, bhāvini tad-bhāvo bhāva eva ca bhāvitā | bhāvini samayasya vaiarthyaḥ ca. teṣām ataḥ bhāvini sādhyā-dharme hetuḥ. yathā vṛkṣo 'yaṃ bhāvini || sā bijam sarva-saktinām paryāyeṇa bhāvini ||200|| atra na sarva-anupalabdhir a-bhāvini, yathā-udāhṛtā prak. yat punaruktam a-bhāvini vyakty-antaram evam āskanded bhūta-grāhiṇī bhāvini sad-asatos tulya-upayogā iti dhvanibhir a bhāvinibhir a-lakṣitābhir ayaṃ paraṃ bhāvinim vaktum arhati. nityaṃ tan-mātra-vijñāne bhāvinyaḥ katham saṃhṛta-vikalpe darśane 'bhāvinyaḥ. tat-sādhanā-sampradāya-bheda-vad guṇa-bhāvinyaḥ. tathā hi vikalpa-vāsanā-udbhūtāḥ bhāvinyaḥ, deśa-kāla-vyavahitā vā prakaraṇa-anbhāvinyo deśa-kāla-vyavahitā vā prakaraṇa-anbhāvinyaḥ. na ca tad-a-pratibaddha-svabhāvo bhāvo bhāvinyaḥ. na ca tad-a-pratibaddha-svabhāvo bhāvo bhāvinyā bhūtayā api vā | bādhyate pratirundhānaḥ bhāvinyā bhūtayā vā śabda-yogyatayā tām bhāvī ity an-aṅgam. yat tarhi idam itara-tad-bhāvī ity an-anumānam. yadi tarhi darśana-a-bhāvī katham anyathā kriyeta, vastūnām svabhāva-bhāvī ca katham anyadā api sādhanam kasyacit. bhāvī tad-a-tulya-kriyā-kālo na arthaḥ sahakāri bhāvī bhūtasya api bhāvasya vināśaḥ, hetv-antara-bhāvī, viśeṣa-abhāvāt. evam anye 'pi svabhāva-bhāvī viśeṣa-abhāvād iti. yā kācid bhāva-viśayā

SV_07417	yo na tat-svabhāvaḥ sa punaḥ kathañcid	bhāvī vyakter indriya-saṃskāraḥ. tat-sahakāri
HB_02111	ity ucyate, kāraka-svabhāvasya prāg api	bhāve '-kriyā-yogāt. tasmād yo yad ātmā sa sva-
V3_00604	-viparyaya-sādhanayor a-gamakatvāt. ekasya	bhāve '-vikala-kāraṇasya prāg-bhavato 'bhāvād
V1_00609	darśī syāt. jñāna-bhāvaś cet, katham anyasya	bhāve '-sambaddhasya bhāva-niyamaḥ. darśanād
V2_08511	agnitvāt. kāryasya ca kāraṇam antareṇa	bhāve '-hetutā eva syāt. na hi yasya yam antareṇa
SV_02207	abhāvāt. kāryasya ca sva-kāraṇam antareṇa	bhāve '-hetumattā eva syāt. na hi yasya yam
SV_15817	an-upakārya-upakārakād bhrānti-mātrāt tad-	bhāve 'tiprasaṅgo 'nyatra api bhrāntiyā pratyaya-
V2_08205	tarhi idānīm a-hetuko vināśaḥ, jātasya tad-	bhāve 'nya-anapekṣaṇāt. api ca na vināśo nāma
SV_10002	idānīm a-hetuko vināśa uktaḥ. jātasya tad-	bhāve 'nya-anapekṣaṇāt. uktaḥ ca atra na vināśo
HB_00806	khyāpanāt. na hy ekāntena a-tat-svabhāvasya	bhāve 'nya-bhāvaḥ, kṛtakatva-bhāva iva prayatna-
PV_03273	a-kārya-kāraṇe | grāhya-grāhakatā-abhāvād	bhāve 'nyatra api sā bhavet || tasmāt ta āntarā
V2_05104	-yoga-vyavacchedena ca viśeṣaṇa ekasya tad-	bhāve 'nyasya a-tattvaṃ syād viśeṣaṇa-viśeṣya-
SV_01921	-svabhāva-pratibandhaḥ pradarśyate. eka-sad-	bhāve 'nyasya prasiddhy-artham, tad-abhāve '-
HB_02113	tādṛśo bhavati. na ca bhūtvā punas tad-	bhāve 'para-abhisamskāram apekṣata iti.
SV_10416	ārambha-virodhāt, tayor viruddhayor ekasya	bhāve 'py anya-abhāva-gatir bhavati, yathā uktaḥ
SV_16616	'pi pramāṇa-a-bādhanāt pratipatteḥ, tad-	bhāve 'py anyatra pramāṇa-a-saṃvādinī an-iṣṭatvāt.
PV_03038	-sāmyād gaṇo 'nyatra skhalad-gatiḥ || yathā-	bhāve 'py abhāva-ākhyāṃ yathā-kalpanam eva vā |
VN_06311	vat. yathā ekasya arthasya aneka-sādhanā-sad-	bhāve 'py ekena eva tat-siddher na sarva-upādānam
PV_03066	artha-śakty-anapekṣaṇe | vyavadhāna-ādi-	bhāve 'pi jāyeta indriya-jā matiḥ || abhāve
SV_09303	eva. tena svabhāvasya eva sādhyā-sādhanā-	bhāve 'pi na sādhyā-sādhanā-saṃsargaḥ. tau na
V3_05610	tan-nimittāḥ sādhyanta iti. katham nimitta-	bhāve 'pi naimittika-bhāva-a-niyamād evaṃ-
V1_00506	-apekṣaṇāt, anapekṣāyāṃ vyavadhāna-ādi-	bhāve 'pi bhāva-prasaṅgāt. pratyakṣasya eva
HB_03610	lakṣaṇa-antaratvena vā upādānam arhati, yad-	bhāve 'pi yasya anyathā-bhāvaḥ, tad yathā pakṣa-
VN_02307	atha vā yo na doṣaḥ sādhanasya tad-	bhāve 'pi vādinā sādhayitum iṣṭasya arthasya
HB_02404	na iṣyate. kasyacit kadācit kutaścid	bhāve 'pi sarvas tādṛśas tathāvidha-janma iti
SV_01505	āha. tatra ca tūla-upala-pallava-ādiṣu tad-	bhāve 'pi sparśa-bheda-darśanāt. asya api kvacid
V2_09712	āha. tatra ca tūla-upala-pallava-ādiṣu tad-	bhāve 'pi sparśa-bheda-darśanāt. kvacid viśeṣasya
SV_09220	-kartavyasya kasyacid rūpasya abhāvāt, tad-	bhāve 'bhāva-ayogāt. tad-bhāva-lakṣaṇatvād
SV_14521	bhāva-cintayā ātmānam ākulayanti. svato 'pi	bhāve 'bhāvasya vikalpaś ced ayam samaḥ | (277ab)
V3_06504	kvacid a-vikala-kāraṇasya bhavato 'nya-	bhāve 'bhāvād virodha-gatiḥ, yathā śīta-uṣṇa-
NB_03073	virodhaḥ. a-vikala-kāraṇasya bhavato 'nya-	bhāve 'bhāvād virodha-gatiḥ. śīta-uṣṇa-sparśa-vat.
SV_00513	tathā hy a-paryanta-kāraṇasya bhavato 'nya-	bhāve 'bhāvād virodha-gatiḥ. sa ca anupalabdheḥ.
V2_06006	tathā hy a-paryanta-kāraṇasya bhavato 'nya-	bhāve 'bhāvād virodha-gatiḥ. sa ca anupalabdheḥ.
PV_04247	kārya-kāraṇatā hi te || artha-antarasya tad-	bhāve 'bhāvo niyamato '-gatiḥ | abhāva-a-
V2_07403	-mātra-anurodhiny eva, na anya-āyatte, tad-	bhāve 'bhūtasya paścāt tādātmya-virodhāt
SV_00403	tan-mātra-anurodhiny eva na anya-āyatte, tad-	bhāve 'bhūtasya paścād bhāva-niyama-abhāvāt,
SV_02121	'py ekāntatā kutaḥ ||33|| sa hi niṣpanne	bhāve 'rtha-antarataḥ paścād bhavan katham tasya
V2_09108	'py ekāntatā kutaḥ ||64|| sa hi niṣpanne	bhāve 'rtha-antarataḥ paścād bhavan katham tasya
SV_02124	tan na artha-antara-nimitto dharmo	bhāve 'vaśyam-bhāvī ity an-anumānam. yadi tarhi
V3_11607	-rūpā sā ubhaya-bahir-bhāve syāt, antar-	bhāve katham a-pratipattiḥ. evaṃ tarhi
SV_10012	ca-śabdāt. katham a-sāmarthyam. siddhe hi	bhāve kārako na taṃ karoti. na apy anya-kriyāyāṃ
V2_08214	ca-śabdāt. katham a-sāmarthyam. siddhe hi	bhāve kārako na taṃ karoti. na apy anya-kriyāyāṃ
NB_03022	dhūma iti. iha api siddha eva kārya-kāraṇa-	bhāve kāraṇe sādhye kārya-hetur vaktavyaḥ.
HB_02416	vyabhicarati. tena siddhe kārya-kāraṇa-	bhāve kāryasya kāraṇena vyāptiḥ siddhā bhavati.
SV_10310	-abhāvād atra anupalabdhi-mātram a-pramāṇam.	bhāve kiṃ pramāṇam iti cet. ata eva saṃśayo 'stu,
V2_06515	-abhāvād atra anupalabdhi-mātram a-pramāṇam.	bhāve kiṃ pramāṇam iti cet, ata eva saṃśayo 'stu,
SV_09617	vadato 'sya viruddho hetuḥ syāt. tasya	bhāve kvacid a-sambhavāt, abhāve ca bhāva-
V3_07908	vadato 'sya viruddho hetuḥ syāt, tasya	bhāve kvacid a-sambhavāt, abhāve ca sarvatra
VN_01610	bhāvād iti cet, tasya eva tad-arthakriyā-ādi-	bhāve ghaṭatvāt, tad-rūpasya ca prāg asattvāt,
VN_01020	-bhāvam antareṇa a-pratyakṣatā anyathā-	bhāve ca tad eva na syāt. api ca kuta idam a-
PV_03214	bhāvānām bheda-saṃsthitīḥ | tad-upaplava-	bhāve ca teṣāṃ bhedo 'py upaplavaḥ || na grāhya-
V3_12303	nir-ātmakebhyo vyatirekaḥ prāṇa-ādinām tad-	bhāve ca nairātmya-vyāvṛttiḥ, tathā api na a-
V3_04511	-bahir-bhūtasya abhāvāt. ubhayor eka	bhāve ca pratīti-sādhanā-abhāvāt pravṛtti-
SV_02215	bhavaṃs tādṛśaḥ syāt. anyādrśād api tādṛśo	bhāve tac-chakti-niyama-abhāvān na hetu-bhedo
HB_00114	-dharma-vacanam siddhe 'pi drṣṭānta-dharminī	bhāve tad-aṃśa-vyāpti-vacanāt tatra eva bhāva-
V2_09111	tan-mātra-anubandhaś ca. tato 'pi kasyacid	bhāve tad-an-upayogād a-pracyutir iti pūrvaḥ
V2_09112	pūrvaḥ prasaṅgaḥ. tan na a-vināśa-svabhāve	bhāve tad-anumānam. katham na anumānam yāvatā na
SV_01626	viśeṣa-abhāvāt. anyac cet katham anya-	bhāve tad asti. upacāra-mātram tu syād ity ayam
VN_00417	tad-bhāva-a-pratibaddha-svabhāvasya	bhāve tad-bhāva-niyama-abhāvād ārabdha-ārtha-
SV_10413	'pi veditavyaḥ. viruddhasya ca bhāvasya	bhāve tad-bhāva-bādhanāt | tad-viruddha-
HB_02813	-bhāvaḥ. siddhe hi tayor sādhyā-sādhanā-	bhāve tan-mukhena viśaya-viśayi-bhāvaḥ syāt. sa
VN_05909	tathāvidha-kathā-uparodhinaḥ kāryasya	bhāve, tasya sva-sādhanā-a-sāmarthyā-paricchedād
PV_03315	-bhāvita || sādhyā-sādhanatā-bhāvaḥ sakṛd-	bhāve dhiyo 'mśayoḥ | tad-vyavasthā-āśrayatvena
PV_03002	-a-viśayatvataḥ | śabdasya anya-nimittānām	bhāve dhi-sad-asattvataḥ || arthakriyā-samarthaṃ
SV_14815	ity uktam. tasmād yo nāma nāśa-hetuḥ sa	bhāve na kiñcit karoti ity akiñcitkarō na

SV_17228	-niyama iti. api ca, svābhāvike vācya-vācaka-	bhāve na punar vivakṣayā yathā-iṣṭam niyujyeta.
SV_14602	eṣa na paryudāsaḥ. anyathā iha api kasyacid	bhāve na pratiṣedha-paryudāsayo rūpa-bhedaḥ syād
HB_02303	uktam, tena svabhāvato naśvare 'naśvare vā	bhāve na vināśa-hetor upayogaḥ. tasmād vināśe
SV_02311	-kārya-janana-svabhāvaḥ. tasya anyato 'pi	bhāve na sa tasya svabhāva iti. sakṛd api na
V2_08706	-kārya-janana-svabhāvaḥ. anyato 'pi	bhāve na sa tasya svabhāva iti sakṛd api na
V3_11813	ghaṭa-ādi-vad iti, tad apy a-kārya-kāraṇa-	bhāve na sidhyati. uktaḥ hi prak – na
V1_00605	ātma-lābhāt, anyato bhavato 'bhavato vā	bhāve niyamena tat-saṃvāda-ayogāt. na artha-
V3_06511	-kāraṇa-vādinā utpattimanto 'bhyupeyāḥ, tad-	bhāve para-apekṣatvena upagatatvāt. ye yad-bhāve
V3_06511	-bhāve para-apekṣatvena upagatatvāt. ye yad-	bhāve para-apekṣatvena upagamyante, na te tad-
VN_04002	hetv-antarām bhavati. sati ca hetv-antara-	bhāve pūrvasya hetor a-sādhakatvān nigrahasthānam.
V3_04605	trṭīyam āśrayet. ekānta-vyāvṛtṭyā ca eka-	bhāve pratīti-sādhana-abhāvam āha. asya hi
PV_02167	katham | rāga-ādy-a-niyamo 'pūrva-prādur-	bhāve prasajyate || bhūta-ātmatā-an-atikrānteḥ
V3_12909	deśa-antare 'pūrva-vyakti-prādur-	bhāve prak tatra asatas tat-sambandha-ayogaḥ.
SV_07317	ca tato bhāvāt. nityam tat-svabhāva-sad-	bhāve prāg api samavāyād vijñāna-udaya-prasaṅgāt.
SV_01824	abhāve bhāvo bhavaty a-bhedāt. anyathā tad-	bhāve bhavati ity eva na syāt. tathā tad-abhāve
PV_03052	ubhaya-āśrayāt || yadi bhāva-āśrayam jñānam	bhāve bhāva-anubandhataḥ | na ukta-uttaratvād
V3_11613	-āśrayatvāt. tena na a-pratibaddhasya	bhāve bhāva iti saṃśayaḥ. gamakā eva ātmanaḥ
PV_04278	vā prayujyate | artha-bādhana-rūpaḥ vā	bhāve bhāvād abhāvataḥ || anyonya-bheda-siddher
V3_06409	vā prayujyate | artha-bādhana-rūpaḥ vā	bhāve bhāvād abhāvataḥ ||51|| sā iyam abhāva-
SP_00016	viśaya-ākhyā sā sāsna-āder go-gatir yathā ||	bhāve bhāvinī tad-bhāvo bhāva eva ca bhāvitā |
HB_00501	anyeṣu hetuṣv asya abhāve na bhavati iti tad-	bhāve bhāvo 'bhāve 'bhāvas ca, pratyakṣa-
SV_14523	-vikalpas tulyaḥ. tadā kim artha-antara-	bhāve bhāvo na dṛśyate, 'n-artha-antaratve 'pi
SV_02606	-siddhiḥ, tad-anyasya asiddhasya abhāvāt.	bhāve vā a-tat-svabhāvत्वam. na hi yo yad-
SV_01805	-antarasya. tathā prasiddhe tad-bhāve hetu-	bhāve vā anityatva-abhāve kṛtakatvam na bhavati
V2_10013	-antarasya. tathā prasiddhe tad-bhāve hetu-	bhāve vā anityatva-abhāve kṛtakatvam na bhavati
HB_00801	tāvat – kim iyatā pratītiḥ syān na vā iti.	bhāve vā kiṃ prapañca-mālayā iti iyān eva sādhana
HB_02009	sā api na bhaven nir-viśeṣāṇām parasparataḥ,	bhāve vā tad-avasthāyām iva pṛthag api syāt.
V3_10310	vibhaktam iti pratyeti. tad a-rūpāṇām kutaḥ.	bhāve vā na asantaḥ syuḥ, tal-lakṣaṇatvāt
V1_00509	vā asya asad iti kutaḥ, niyama-abhāvāt.	bhāve vā sa eva avyabhicāro 'nupalabdher iti sā
PV_04206	tata eva anvaya-sthitiḥ || sva-ātmatve hetu-	bhāve vā siddhe hi vyatirekitā | sidhyaty ato
SV_09902	tatra kaścit pratibandham samarthaḥ. eka-	bhāve vikāra-an-utpatteḥ. utpattau vā ekatva-
SV_10804	-nivṛtṭyor mahā-anuśamsā-pāpa-śravaṇāt tad-	bhāve virodha-a-darśanāc ca. tat sati
SV_10309	darśanāt, mūṣika-alarka-ṣa-vikāra-vat. tad-	bhāve virodha-abhāvād atra anupalabdhi-mātram a-
PV_04241	niyamo dṛṣṭyā pāṛthiva-a-loha-lekhyā-vat ||	bhāve virodhasya a-dṛṣṭau kaḥ sandeham nivartayet
VN_01517	vā sa viśeṣas traiguṇyād bhinnaḥ syāt, tad-	bhāve viśeṣasya an-anvayāt. sataś ca sarva-ātmanā
SV_02223	nir-apekṣatvān na kadācin na bhavet, tad-	bhāve vaikalya-abhāvād iṣṭa-kāla-vat. tadā api vā
V2_08611	nir-apekṣatvān na kadācin na bhavet, tad-	bhāve vaikalya-abhāvād iṣṭa-kāla-vat. tadā api vā
SV_01820	kṛtakam tad anityam ity ukte 'n-artha-antara-	bhāve vyaktam ayam asya svabhāvas tan-mātra-
SV_02317	tac-chakti-bhedavān | a-dhūma-hetor dhūmasya	bhāve sa syād a-hetukaḥ ||37|| iti saṅgraha-
V2_08712	tac-chakti-bhedavān | a-dhūma-hetor dhūmasya	bhāve sa syād a-hetukaḥ ||60|| iti saṅgraha-
SV_09121	iti matir na bhavati. na ca asyāḥ kathañcid	bhāve sambhavo 'bhāveṣu tathā abhāvāt. tasmāt
SV_06618	a-tat-kārya-vyāvṛtṭi-vinibandhanā | na	bhāve sarva-bhāvāṇām svabhāvasya vyavasthiteḥ ||13
VN_03319	ca iti. viruddhatā siddhe hetor dharminī	bhāve sādhyā-dharma-viparyaya eva bhāvena pratijñā
V1_03304	ca a-bhinna-nimittayoḥ pratiṣiddhaḥ. sakṛd-	bhāve sādhyā-sādhana-abhāvaḥ, jñāna-aṃśayos tu
SV_13705	tasyāḥ kāraṇatva-prasaṅgāt. yasya eva	bhāve sādhyā-siddhis tad eva hi tatra upayogī
V3_06608	ante 'pi tat-svabhāvasya eva tad-	bhāve sāmartyāt. etena kādācitka-svabhāvātā-
HB_03312	trividha-anupalabdhiḥ – siddhe kārya-kāraṇa-	bhāve siddha-abhāvasya kāraṇasya anupalabdhiḥ,
V2_06712	paryanuyogo 'navasthā ca. janya-janaka-	bhāve so 'napekṣasya nityam syāt. apekṣāyām ca
V3_04208	viśeṣe ca uktam. anyac cet, katham anya-	bhāve so 'sti, upacāra-mātram tu syāt. etena
V3_11607	-pratipatti-saṃśaya-rūpā sā ubhaya-bahir-	bhāve syāt, antar-bhāve katham a-pratipattiḥ.
PV_04037	sādhanaḥ dhvaneḥ || tathā artha-antara-	bhāve syāt tadvān kumbho 'py anityatā | viśiṣṭā
SV_01906	hi kāraṇasya kāraṇत्वam, yad artha-antara-	bhāve svabhāva-upadhānam. kāryasya api tad-bhāva
PV_02004	'dhigama-bhedataḥ | bhāvād eva asya tad-	bhāve svarūpasya svato gatīḥ || prāmānyam
SP_00018	kā ghaṭanā a-bhinne kārya-kāraṇatā api kā |	bhāve hy anyasya viśiṣṭau śliṣṭau syātām katham
V3_10708	'darśane 'pi na sidhyati, sandehāt. bādhaka-	bhāve hy apara-abhāvo niścīyate. na ca a-viruddha-
SV_14617	abhidhāne 'pi prayojanam āveditam eva. ato	bhāve hy eṣa vikalpaḥ syād vidher vastv-
HB_00913	utpadyamānas tādrśo bhavati, na punas tad-	bhāve hetv-antarām apekṣate prakāśa-drava-uṣṇa-
HB_00915	ādayas tad-ātmāna utpannāḥ punaḥ prakāśa-ādi-	bhāve hetv-antarām apekṣante, tad-ātmanas
SV_01805	'rtha-antarasya. tathā prasiddhe tad-	bhāve hetu-bhāve vā anityatva-abhāve kṛtakatvam
V2_10012	ity artha-antarasya. tathā prasiddhe tad-	bhāve hetu-bhāve vā anityatva-abhāve kṛtakatvam
V2_07614	| (53ab) na hi bhāvā vinaśyantas tad-	bhāve hetum apekṣante, sva-hetor eva naśvarāṇām
SV_09807	||193|| na hi bhāvā vinaśyantas tad-	bhāve hetum apekṣante. sva-hetor eva vinaśvarāṇām
V3_09804	sva-sādhane sādhanatva-asiddher hetu-	bhāvena asiddha ucyate. na hi sa eva tasya
SV_05125	sāmānya-grāhiṇo vijñānasya na bheda ālambana-	bhāvena upayujyate, tadā na tau kadācid api
PV_03227	viśeṣaṇa-viśeṣyayoḥ | yad aṅga-	bhāvena upātām tat tena eva hi grhyate || svato

SV_05205	etat – bhavanti vyaktayas tasya ālambana-	bhāvena kāraṇam na tu kevalāḥ. yadā punar āsām
HB_02312	kāryam hetur avyabhicārāt. kārya-kāraṇa-	bhāvena gamakatve līngasya sarvathā gamya-gamaka-
PV_03531	a-cintyā yoginām gatiḥ || tatra sūkṣma-ādi-	bhāvena grāhyam a-grāhyatām vrajet | rūpa-ādi-
SV_07707	bhāvasya tato ’-vicalato bhinna-deśena	bhāvena tad-ubhaya-antarāla-a-vyāpino yogo yuktaḥ.
HB_02917	līnga-līnginoḥ. abhāvas tu pratiyogino ’nya-	bhāvena na virudhyate, saha-avasthānāt. tasmin
VN_03320	dharmini bhāve sādhya-dharma-viparyaya eva	bhāvena pratijñā-artha-virodhāt. asiddhatā punar
HB_02915	-siddhir iti cet, kena kasya virodhaḥ. anya-	bhāvena pratiyoginaḥ. kiṃ nu vai pratiyogī
SV_14324	brūmo vināśa-hetor agni-daṇḍa-āder nivṛttau	bhāvena bhavitavyam iti. kiṃ tarhi bhāva-
SV_14531	a-prastutam eva uktaṃ syāt. na hi kasyacid	bhāvena bhāvo na bhūto nāma. tadā na bhūto yadi
SV_05617	hetutvād dhīr a-bhedini | eka-dhī-hetu-	bhāvena vyaktinām apy a-bhinnatā ||109||
V3_12608	-lakṣaṇatvāt pramāṇasya. tat sad-asatī tad-	bhāvena vyavasthāpayan na cet sva-viśaye pareṇa
PV_03482	-ghaṭayōs ca tad-āśrayaḥ | vyaṅgya-vyañjaka-	bhāvena vyavahāraḥ pratanyate || viśaya-indriya-
VN_01021	ca kuta idam a-mantra-ośadham indra-jālaṃ	bhāvena śikṣitam, yad ayam a-jāta-a-naṣṭa-rūpa-
V3_10602	vā sandehe ’-hetuḥ, yathā bāṣpa-ādi-	bhāvena sandigdho bhūta-saṃhāto ’gni-siddhau.
NB_03062	vā sandehe ’siddhaḥ. yathā bāṣpa-ādi-	bhāvena sandihyamāno bhūta-saṅghāto ’gni-siddhāv
SV_07608	tarhi idānīm pradhāna-īśvara-ādi-kārya-śabdā	bhāveṣv a-tad-bhūta-bhedeṣv a-bhedena vartante.
HB_01010	kāraṇa-kāraṇāni iti na anekāntaḥ, kṣaṇikeṣu	bhāveṣv aparāpara-utpatter aikya-abhāvāt. te
PV_03159	-sāmyād yas tathā ucyate | mukhyo gaṇaś ca	bhāveṣv apy abhāvasya upacārataḥ || saṅketa-
PV_04181	sva-sādhane || dharma-dharmi-vivekasya sarva-	bhāveṣv asiddhitaḥ | sarvatra doṣas tulyaś cen na
SV_09110	asti iti deśa-kāla-dharma-ṇiṣedha eva sarva-	bhāveṣu kriyate, na dharmināḥ, tan-ṇiṣedhe tad-
V3_09906	tu sva-sādhane ’yaṃ prasaṅgaḥ. sarva-	bhāveṣu dharmi-dharma-bheda-asiddheḥ sarvatra eṣa
SV_03903	iva pratibhāti. sā hi tad-anya-vivekiṣv eva	bhāveṣu bhavanti viveka-viśayāḥ iti gamyate. nanu
PV_03319	-prakārā sarvā eva kriyā-kāraka-saṃsthiṭiḥ |	bhāveṣu bhinna-abhimateṣv apy āropeṇa vṛttitaḥ ||
SV_07618	sāmānya-kalpanā. yadi satsv asatsu vā	bhāveṣu sāmānya-buddhir na iyam arthavati kevalam
SV_03808	kathaṃ tarhi idānīm ekānta-vyāvṛtta-rūpeṣu	bhāveṣu sāmānyam nāma, teṣām a-samsargād anyasya
HB_01509	bhāva-śaktiṣu, na sthira-eka-svabhāveṣu	bhāveṣu, svabhāva-anyathātva-abhāvāt samartha-a-
PV_02093	’tra sa iṣṭo yan nibandhanaḥ | sa eva sarva-	bhāveṣu hetuḥ kiṃ na iṣyate tayoḥ || upacāro na
VN_06608	-bhavati iti. sad-asatoś ca tiro-bhāva-āvir-	bhāvāv antareṇa na kasyacit pravṛtṭy-uparamaḥ
VN_01316	tad eva, tasya avasthānām na nivṛtti-prādur-	bhāvāv iti kasya tāv iti vaktavyam. avasthitasya
SV_05005	-parāmarśa-pratyaya-nimitta-anubhava-jananau	bhāvau kāraṇam bhinnāv api. na hi tatra anyad eva
SP_00005	ca na sambandha-matis tathā || tau ca	bhāvau tad-anyaś ca sarve te sva-ātmani sthitāḥ |
SV_01809	yeṣām punaḥ prasiddhāv eva tad-bhāva-hetu-	bhāvau teṣām viduṣām vācyo hetur eva hi kevalaḥ ||
VN_01210	nivṛtti-prādur-bhāvayor a-nivṛtti-prādur-	bhāvau, sthitāv a-sthitir ity-ādikaṃ nānātva-
SV_01718	api tad-gateḥ ||26|| yatas tad-bhāva-hetu-	bhāvau hi dṛṣṭānte tad-a-vedinaḥ | khyāpyete (27ab
V1_01502	saṃvidita upayann apayamś ca kva antar-	bhāvvyatām arthe buddhau vā. na arthe, adhyātmaṃ
SV_07007	an-upakāraḥ. tata ekasmād upakāreṇa	bhāvvyam, abhāve yathokta-doṣa-prasaṅgāt. ataḥ sva
SV_01711	anyasya sannidhiḥ | gomān ity eva martyena	bhāvvyam aśvavatā api kim ||25|| tasmāt svabhāva-
V2_10004	anyasya sannidhiḥ | gomān ity eva martyena	bhāvvyam aśvavatā api kim ||71|| ity antara-śloka.
SV_09103	viśayāḥ śabdāḥ. teṣv avaśyaṃ śabda-pravṛtṭiyā	bhāvvyam. kathaṅcid a-vyavasthāpitesu vidhi-
V2_10002	kathaṃ bhavet | na aśvavān iti martyena na	bhāvvyam go-matā api kim ||70|| sannidhānāt tathā
SV_01709	kathaṃ bhavet | na aśvavān iti martyena na	bhāvvyam gomatā api kim ||24|| sannidhānāt tathā
PV_03302	anubhava-mātreṇa jñānasya sadṛśa-ātmanaḥ |	bhāvvyam tena ātmanā yena prati-karma vibhajyate ||
SV_17117	nānā-śakteḥ svayaṃ dhvaneḥ | avaśyaṃ śāṅkayā	bhāvvyam niyāmakam a-pāśyatām ||324|| ity antara-
V2_07112	nānā-śakteḥ svayaṃ dhvaneḥ | avaśyaṃ śāṅkayā	bhāvvyam niyāmakam a-pāśyatām ||45|| eṣa sthānur
SV_09614	bruvāṇaḥ sato ’nyatra apy asya vṛttim	bhāṣate sattāyāṃ ca avyabhicāram iti kathaṃ na
V3_07706	bruvāṇaḥ sato ’nyatra apy asya vṛttim	bhāṣate sattāyāṃ ca avyabhicāram iti kathaṃ na
VN_04711	prākṛta-apa-bhramśa-dramiḍa-andhra-ādi-	bhāṣā-vat. na hi prati-deśam bhāṣāṅam kiñcil
VN_04711	-andhra-ādi-bhāṣā-vat. na hi prati-deśam	bhāṣāṅam kiñcil lakṣaṇam asti, atha ca sampradāya
SV_17506	| na hy ekaṃ na asti satya-arthaṃ puruṣe bahu-	bhāṣiṇi ||335|| yathā idam atiduṣkaram atyanta-
V3_10202	tasmād idam iha na asti iti ca su-	bhāṣitam. tasmād anapekṣita-pakṣa-vyavasthau
HB_01702	kim idānīm mātā ca vandhyā ca, ko vā asya	bhāṣitasya arthaḥ – a-kṣepa-kriyā-dharmī
SV_00105	-prajño janaḥ kevalam | na an-arthy eva su-	bhāṣitaiḥ parigato vidveṣṭy api irṣyā-malaiḥ ||
VN_02505	pratiññā-hānir nigrasthānam ity atra	bhāṣya-kāra-mataṃ dūṣayitvā vārttika-kāro ’yaṃ
PV_03410	-adrṣya-bhidā kutaḥ || māndya-pāṭava-bhedena	bhāso buddhi-bhidā yadi | bhinne ’nyasminn a-
SV_03919	yaśmād vyaktayo na anuyanty anyad anuyāyi na	bhāṣate | (71ab) na hi imā vyaktayaḥ parasparam
V1_02707	ca. bhāvanā-balataḥ spaṣṭam bhaya-ādāv iva	bhāṣate | yaj jñānam avisamvādi tat pratyakṣam a-
PV_02091	| abhilāpāc ca bhedena rūpaṃ buddhau na	bhāṣate || śabda-jñāne vikalpena vastu-bheda-
SV_06511	| yadā anyam tena sa vyāpta ekatvena ca	bhāṣate ||131|| sāmānādhikarānyam syāt tadā
PV_03221	taṃ hi pataty arthe vivecayan || yad yathā	bhāṣate jñānam tat tathā eva anubhūyate | iti
PV_03410	| bhinne ’nyasminn a-bhinnasya kuto bhedena	bhāsanam || mandam tad api tejaḥ kim āvṛtter iha
PV_03536	-kramam a-kramam | dvir dvir ekaṃ ca bhāseta	bhāsanād ātma-tad-vidoḥ || viśaya-antara-saṅcāre
PV_04184	pratyayeṣu vivekinaḥ | dharmī dharmāś ca	bhāṣante vyavahāras tad-āśrayaḥ || vyavahāra-
V3_10003	pratyayeṣu vivekinaḥ | dharmī dharmāś ca	bhāṣante vyavahāras tad-āśrayaḥ ||77|| vyavahāra-
V1_04303	antara-ślokaḥ. bāhye ’py arthe tato ’-bhedo	bhāsamāna-artha-tad-dhiyoḥ | (58ab) saty api
V1_04307	ato dvi-rūpā buddhiḥ siddhā bhavati. yadi	bhāsamāno viśaya-ākāro buddher a-bhinnāḥ, tato

PV_03458	-ādy-a-saṃvedyaṃ piḍā-anugraha-kāraṇam ||	bhāsamānam svarūpeṇa piḍā duḥkhaṃ svayaṃ yadā |
PV_03499	kalpanā | arthasya tat saṃvitteś ca satatam	bhāsamānayoḥ || bādhake 'sati san-nyāye vicchinna
SV_06515	iti na eka-vastv-abhidhāyini | buddhāv a-	bhāsamānasya dr̥śyasya abhāva-niścayāt ||133|| ity
V1_04304	api bāhye 'rthe saha-upalambha-vedanābhyāṃ	bhāsamānasya nila-ādes tat-saṃvidas ca a-vivekaḥ
PV_03385	dvitīyā avalambate | nila-ādi-rūpeṇa dhiyaṃ	bhāsamānām puras tataḥ || anyathā hy ādyam eva
PV_03535	grhṇīyād yadi dhiḥ parā | pūrvāpara-arthat-	bhāsitvāc cintā-ādāv eka-cetasi || abhilāpa-
SV_06217	tam | tad-bhede bhidyamānānām samāna-ākāra-	bhāsini ||124|| sa ca ayam anya-vyāvṛtṭyā gamyate
PV_03299	|| suptasya jāgrato vā api yā eva dhiḥ sphuṭa-	bhāsini | sā nir-vikalpā ubhayathā apy anyathā
PV_03256	sukha-ādin eva sā katham || a-vicchinā na	bhāseta tat-saṃvittiḥ krama-grahe | tal-lāghavāc
PV_03048	| yadi nāma indriyānām syād draṣṭā	bhāseta tad-vapuḥ || rūpavattvān na jātīnām
PV_03298	arpyeta vācakaiḥ | dr̥ṣṭa-smṛtim apekṣeta na	bhāseta parisphuṭam || suptasya jāgrato vā api yā
PV_03536	dr̥ṣṭa-kramam a-kramam | dvir dvir ekaṃ ca	bhāseta bhāsanād ātma-tad-vidoḥ || viśaya-antara-
PV_03402	|| mayūra-candraka-ākāraṃ nila-lohita-	bhāsvaram | sampaśyanti pradīpa-āder maṇḍalam
V3_02908	bādhā caturvidhā darśitā tridhā-anumānam	bhittvā . tatra abhyupāyaḥ kārya-aṅgaṃ svabhāva-
PV_03409	|| ekatve 'rthasya bāhyasya dr̥śya-adr̥śya-	bhidā kutaḥ | anekatve 'ṇuśo bhinne dr̥śya-adr̥śya-
PV_03409	kutaḥ | anekatve 'ṇuśo bhinne dr̥śya-adr̥śya-	bhidā kutaḥ || māndya-pāṭava-bhedena bhāso buddhi
PV_03400	| tasya kenacid aṃśena parato 'pi	bhidā bhavet || tathā hy āśritya pitaram tad-rūpo
PV_03410	kutaḥ || māndya-pāṭava-bhedena bhāso buddhi-	bhidā yadi | bhinne 'nyasminn a-bhinnasya kuto
PV_03408	kaścana | ālokena na mandena dr̥śyate 'to	bhidā yadi || ekatve 'rthasya bāhyasya dr̥śya-
PV_03398	bhedena paṭu-manda-āvila-ādikām | pratibhāsa-	bhidām arthe bibhrad ekatra dr̥śyate || arthasya a
V2_04810	-liṅga-apekṣaṇāc ca. ācāryaḥ punar artha-	bhidām jagau | pratibhāsasya bhinnatvād ekasmiṃs
PV_03415	-hetu jāyamāna-ārtha-saṃśrayāt | pratibhāsa-	bhidām dhatte śeṣāḥ ku-mati-dur-nayāḥ || jñāna-
VN_05106	samaya-niyama-abhāvāc ca. na ca idam adhi-kād	bhidayata iti na pṛthag vācyam. viniyata-pada-
VN_04905	api pratītir iti na idam apārthakād	bhidayata iti; na a-prāpta-kālam pṛthag vācyam
SV_05614	-ādi-kāryam, tad api prati-dravyam bhedād	bhidayata eva iti na ekaṃ bhedanām kāryam asti. na
V3_04404	ity ukta-prāyam. sa eṣa pakṣa-dharmas tridhā	bhidayate – sapakṣe sann asan dvedhā ca iti. sa
PV_04200	| prabheda-mātram ākhyātām lakṣaṇam tu na	bhidayate || tena atra kārya-liṅgena svabhāvo 'py
PV_02111	| na hi tat tasya kāryam yad yasya bhedān na	bhidayate || vijñānam śakti-niyamād ekam ekasya
PV_03090	| prayogaḥ kevalam bhinnāḥ sarvatra artho na	bhidayate || viruddham tac ca sa-upāyam a-vidhāya
VN_05913	-pratipatteś ca nirarthaka-apārthakābhyāṃ na	bhidayate . atiprasaṅgāś ca evaṃ-prakāraṇām a-
VN_06506	iti. evam api na idam hetvābhāsebhyo	bhidayate . avaśyam hi viśaya-antara-vyāpty-artham
SV_06224	||127|| niveśyamāno 'py eṣa śabdo yasmād	bhidayate tam vinivartya bhidyamānānām bhede
V3_01206	iti dharmino viśeṣa iti vyavasthā-mātram	bhidayate , na arthaḥ. artha-antare ca prakṛtād
HB_00805	gamakatvāt. sambandha-vacane 'pi prayoga eva	bhidayate na arthaḥ, ubhayathā dharmā-bhede 'pi
V3_11304	hy ayam ābhyāṃ sādhyā-viparyaya-sādhanatvena	bhidayate . na hi iṣṭa-uktayoḥ sādhyatve kaścīd
NB_03091	hy ayam ābhyāṃ sādhyā-viparyaya-sādhanatvena	bhidayate . na hi iṣṭa-uktayoḥ sādhyatvena kaścīd
VN_05118	viśeṣa-abhāvāt. arthaḥ punaḥ-pratipādanān na	bhidayate . yat punaruktam, anuvāde tv a-punaruktam
SV_05612	eka-kāryāḥ. tad dhi tāsām kāryam tac ca	bhidayate . yad apy udaka-āharaṇa-ādikam ekaṃ ghaṭa
SV_12228	asti ity uktam. na ca ayam pūrva-prayogād	bhidayate . yadi puruṣāḥ śaktāḥ syur idānīntān api
VN_03305	virodho 'yam pūrvakāt pratijñā-hetu-virodhād	bhidayate yena pṛthag ucyeta. tatra hetu-
SV_06216	tat-sāphalyāt. niveśanam ca yo yasmād	bhidayate vinivartya tam | tad-bhede bhidyamānānām
VN_04302	nigrahasthānam iti. na idam nirarthakād	bhidayate . sa yadi prakṛta-ārtha-sambaddham
V3_03306	-antaram ca sa eva punaḥ prativahati iti na	bhidayate sva-vacana-virodhāc chāstra-virodhaḥ.
SV_06811	'pi tat-prayojana-aṅgatayā tad-anyebhyo	bhidayanta ity a-bhedāt tato '-viśeṣeṇa pratiyante.
SV_04510	vidvadbhir avakalpyate ||86|| saṃsṛjyante na	bhidayante svato 'rthāḥ pāramārtikāḥ | rūpam ekam
SV_05702	kāri-svabhāva-vivekaḥ. tad api prati-dravyam	bhidyamānam api prakṛtyā eka-pratyavamarśasya a-
SV_06307	śabdaiś codyante, daṇḍi-vat. dvayor hi	bhidyamānayoḥ bhedasya ubhaya-gatatvād eka-bheda-
SV_03503	tasya sarvasya tat-kārya-kāraṇatayā anyebhyo	bhidyamānā arthāḥ samāśrayo dhvaniś ca an-iṣṭa-
SV_04921	teṣu paśyato vastu-dharmatayā eva anyebhyo	bhidyamānā bhāvās tad-vyāvṛtṭi-viśaya-dhvani-
SV_05014	janana-śaktir eṣṭavyā. tatas ta eva anyebhyo	bhidyamānās tādr̥ṣam pratyayaṃ janayanti iti kim
SV_08416	'yam (167abc) ekasya janakād ātmano	bhidyamānāḥ sarve samaṃ janakā na vā kaścīd iti
SV_06225	'py eṣa śabdo yasmād bhidyate tam vinivartya	bhidyamānānām bhede samāna-rūpa-pratibhāsiny
SV_06217	yasmād bhidyate vinivartya tam | tad-bhede	bhidyamānānām samāna-ākāra-bhāsini ||124|| sa ca
SV_06404	rūpaṃ vā. tādrūpe tad eva iti na anyas tato	bhidyeta . na hi tasya rūpam anyasya syāt. na tad
PV_04254	yataḥ kledaḥ sā tv ekā eva dvayor api ||	bhinna -a-bhinnaḥ kim asya ātmā bhinnō 'tha
SV_05602	āsv a-bhinna-pratibhāsaḥ. na vai tad-darśane	bhinna -a-bhinnayoḥ pratibhāsanāt samānā iti
SV_13804	'py an-utpannasya a-tat-kāraṇatvāt, tayor	bhinna -akhila-kāraṇatvam. tatra eka-a-bhede 'pi
SV_03925	sāmānyam bhavaty atiprasaṅgād ity uktam. a-	bhinna -abhidhāna-pratyaya-nimittam ekaṃ sāmānyam
PV_03319	sarvā eva kriyā-kāraka-saṃsthiḥ | bhāveṣu	bhinna -abhimateṣv apy āropeṇa vṛttitāḥ || kā
PV_03117	idam tataḥ || tasmād an-ārtha-āskandīnyo '-	bhinna -ārtha-abhimateṣv api | śabdeṣu vācyā-
SV_04217	-svarūpam a-bhinna-kārya-padārtha-prasūter a-	bhinna -ārtha-grāhi iva tad-anya-bheda-paramārtha-
SV_05501	ekasya atiprasaṅgāc ca. tasmān na iyaṃ	bhinna -ārtha-grāhiṇy a-bhinnaḥ pratibhāti tad-
PV_02094	| mukhyam ity eva ca kuto '-bhinne '-	bhinna -arthatā iti cet || an-ārtha-antara-hetutve
PV_03234	-āśrayatā sa cet | śrotṛ-ādi-cittāni idāniṃ	bhinna -arthāni iti tat kutaḥ || jāto nāma āśrayo
V1_04001	a-bhedo nila-tad-dhiyoḥ | (54ab) na hi	bhinna -avabhāsitve 'py artha-antaram eva rūpaṃ

PV_03269	bhinna-rūpatvān nīla-ādeś cet sakṛd-grahaḥ |	bhinna-avabhāsinor grāhyam cetaso tad a-bhedi
PV_03235	tasya vastunaḥ | ekasya eva kuto rūpaṃ	bhinna-ākāra-avabhāsi tat || vṛtter dṛśya-a-
SV_06507	eva vastuni jñāna-saṃvādāt. na punar	bhinna-ākāra-grāhiṇām jñāna-śabdānām eka-vastu-
SV_05004	-ādiṣv api hi jala-ādi-bhrāntes tāv eva a-	bhinna-ākāra-parāmarśa-pratyaya-nimitta-anubhava-
SV_05507	'pi hi bhinnā eva vyaktayaḥ. katham tāsv a-	bhinna-ākārā buddhir iti tulyam codyam. na tulyam
SV_03914	-ākārair api na eva pratipattiḥ. kevalam a-	bhinna-ākārā buddhir utpadyate. tasyāḥ ka āśraya
HB_02503	-sāmyam eva bhāvānām tattve nibandhanam, a-	bhinna-ākārānām api keṣāñcid anyato viśeṣāj jāti-
SV_06525	||135|| tad ekam an-aṃśam vastu katham	bhinna-ākārābhir buddhibhir viṣayī-kriyate, ākāra
SV_05511	sāmānyam. na ca tato vyatiriktaḥ kaścīd a-	bhinna ākāro 'sti. ākr̥ti-sāmānya-vādino 'pi
PV_03377	eka-vyavahāraś cet sādṛśyād a-tad-ābhayoḥ |	bhinna-ātma-arthāḥ katham grāhyas tadā syād dhīr
SV_11425	na rūpaṃ śabdasya na śabdo 'rthānām. yena a-	bhinna-ātmatayā vyavasthā-bhede 'pi nāntarīyakatā
PV_02141	-bijasya hānād a-punar-āgamaḥ | tad-bhūta-	bhinna-ātmatayā śeṣam a-kleśa-nir-jvaram || kāya-
SV_02910	tasya api nānā-upādhy-upakāra-aṅga-śaktya-	bhinna-ātmano grahe ||52|| sarva-ātmanā
V1_03107	hetuṣu vidyamāno 'pi bhedo bhinne karmany a-	bhinna-ātmano jñānasya na bhedena niyāmakāḥ,
SV_04516	grāhyo na atra svalakṣaṇam ||89|| samāna-	bhinna-ādy-ākārair na tad grāhyam kathañcana |
PV_03279	sādhanatve 'sya na siddham bheda-sādhanam ||	bhinna-ābhaḥ sita-duḥkha-ādir a-bhinno buddhi-
V1_02612	'sya na siddham bheda-sādhanam ||26||	bhinna-ābhaḥ sita-duḥkha-ādir a-bhinno buddhi-
PV_03024	iti cet | sā eva eka-rūpāc chabda-āder	bhinna-ābhāsā matiḥ kutaḥ || na jātir jātimad
PV_03279	sita-duḥkha-ādir a-bhinno buddhi-vedane | a-	bhinna-ābhe vibhinne ced bheda-a-bhedau kim
V1_02613	sita-duḥkha-ādir a-bhinno buddhi-vedane | a-	bhinna-ābhe vibhinne ced bheda-a-bhedau kim
PV_03108	| buddhayo 'rthe pravartante 'bhinne	bhinna-āśrayā iva || yathā-codanam ākhyāś ca so
V3_11309	viruddha-vad dhetur apy evaṃ kiṃ na	bhinna iti cet, kaḥ pratiśeddhā vibhettuḥ. an-
VN_01310	hi kalpayet, yo yasya pariṇāmaḥ, sa tasmād a-	bhinna iti, na hi śakter ātma-a-pariṇāma iti, kiṃ
HB_00404	pūrva-pratyakṣa-kṣaṇena kvacid a-	bhinna-upayogtvād uttareṣām a-prāmānya-prasaṅga
V1_02607	samsarga-śaṅkayā ekatva-an-adhyavasāyād	bhinna-upalambhayor api sukha-ādi-nīla-ādy-
SV_04324	-viṣayatve ca sarvaṃ tathā eva astu, tathā-	bhinna-upādhimata ekasya grahaṇe 'pratibhāsanāt.
PV_04235	laukikam || tat-phalo 'tat-phalaś ca artho	bhinna ekas tatas tataḥ | tais tair upaplavair
V2_05517	||26|| tat-phalo 'tat-phalaś ca artho	bhinna ekas tatas tataḥ | tais tair upaplavair
HB_01501	sāmyāt sa-rūpāḥ pratiyante, tathā api	bhinna eva eṣāṃ svabhāvaḥ, tena kiñcid eva
SV_16104	eva smṛtim upalīyante. sa eṣa varṇānām	bhinna-kārya-kāraṇa-bhāva-pratyaya-nirvṛtti-
SV_04217	-prakṛter adhyavasita-tad-bhāva-svarūpam a-	bhinna-kārya-padārtha-prasūter a-bhinna-arthā-
PV_03247	-hetunām na ato 'rthaḥ sva-dhiyā saha ||	bhinna-kālam katham grāhyam iti ced grāhyatām
V1_01911	jñāna-hetor viṣayasya saha-bhāvo viruddhaḥ.	bhinna-kālam katham grāhyam iti ced grāhyatām
PV_02178	vā janakam katham || tasmād anekam ekasmād	bhinna-kālam na jāyate | kārya-an-utpādato 'nyeṣu
SV_02902	viniścayāḥ | tāvantā eva śabdāś ca tena te	bhinna-gocarāḥ ||50|| anyathā ekena śabdena
SV_14005	dīpa-ādiṣu dṛṣṭam iti viruddham eva. na, a-	bhinna-janmanaḥ sādharma-vipralambhād bhrāntyā
SV_14006	-vipralambhād bhrāntyā dīpa-ādiṣu bhāvāt. a-	bhinna-janmā iti kena avaṣṭambhena ucyate. tasya
PV_03134	vicchinnaṃ darśanaṃ bhavet | iti ced	bhinna-jātiya-vikalpe 'nyasya vā katham || alāta-
PV_03272	ātmā iti gamyate || a-grāhya-grāhakatvāc ced	bhinna-jātiyayoḥ pumān | a-grāhakaḥ syāt sarvasya
SV_06104	dṛṣyam asti. yasya darśana-a-darśanābhyām	bhinna-darśane 'py eṣa vṛkṣa-a-vṛkṣa-vibhāgam
V3_00406	yogaḥ, tathābhūta-svabhāvasya virodhād	bhinna-deśa-ādi-yogena, sa eka-dharma-upagame
V3_00607	yathokta-svabhāva-antara-viraha-upagamād eva	bhinna-deśa-ādibhir yoga-abhāvaḥ, tad-abhāvasya
SV_07703	pradeśeṣu ghaṭa-ādy-utpattau katham teṣu	bhinna-deśa-dravya-vartinaḥ sāmānyasya sambhavaḥ.
PV_02109	na asti sati vā anekatā dhruvam | prāṇānām	bhinna-deśatvāt sakṛj janma dhiyāmataḥ || yady
SV_07714	pūrvaṃ na ādhāram (152'bc) utpitsu-deśād	bhinna-deśam. tayoś ca vartata iti. aho vyanana-
SV_07716	ca vartata iti. aho vyanana-santatiḥ ||152||	bhinna-deśayor hi bhāvayoḥ sambandho dvidhā
SV_07718	daṇḍa-ādi-vat. na hi sa-avayavatvam antareṇa	bhinna-deśābhyām yugapat kasyacid yogo yuktaḥ.
SV_07806	deśe yugapat ādhiyate. pūrva-ādhāra-tyāge tu	bhinna-deśe 'pi varteta. sa ca na abhimataḥ.
SV_07707	anya-dravya-vṛtter bhāvasya tato 'vicalato	bhinna-deśena bhāvena tad-ubhaya-antarāla-a-
V3_12909	tatra asatas tat-sambandha-ayogaḥ. tasmād	bhinna-deśair yugapat-sambandhaḥ sarva-vyāpini
PV_04187	|| pakṣa-aṅgatve 'py a-bādhatvān na asiddhir	bhinna-dharminī | yathā aśvo na viśāṇitvād eṣa
V3_10509	9|| pakṣa-aṅgatve 'py a-bādhatvān na asiddhir	bhinna-dharminī | yathā aśvo na viśāṇitvād eṣa
SV_05521	sambandha-ayogāt, atiprasaṅgāc ca. katham tā	bhinna-dhi-grāhyāḥ samāś cet (108ab) nanu samānā
SV_13320	upalakṣaṇāt. katham vā śakti-niyamād	bhinna-dhvanī-gatir bhavet ||257|| tāni
V1_03304	viṣayatve dvayaṃ vyartham. krama-bhāvaś ca a-	bhinna-nimittayoḥ pratiśiddhaḥ. sakṛd-bhāve
SV_16104	-kārya-kāraṇa-bhāva-pratyaya-nirvṛtti-dharmā	bhinna-nirvartana-dharmā ca svabhāvaḥ puruṣa-
SV_07623	ca. bheda-viṣayatvaṃ punar asyā bahulam	bhinna-padārtha-darśana-balena teṣu bhāva-
PV_02162	-tulyam cen na bhedataḥ || bhūta-cetanayor	bhinna-pratibhāsa-avabodhataḥ | ā-vikāram ca
SV_08626	pravibhāgo na syād eka-ātma-vat. tasmād ayaṃ	bhinna-pratibhāsa-ādir viśeṣa eva. na ca atra
SV_05601	(108ab) nanu samānā iti grahaṇād eva āsv a-	bhinna-pratibhāsaḥ. na vai tad-darśane bhinna-a-
SV_05417	api keśa-ādi-viplavānām abhāvāt. a-	bhinna-pratibhāsā dhīr na bhinneṣv iti cen matam |
SV_05419	bhinneṣv artheṣv arpita-tad-ākārā buddhir a-	bhinna-pratibhāsini syāt. na vai sāmānya-
SV_05512	artha-antare 'vṛttriti bhedaṃ na a-	bhinna-pratibhāso yujyate. atha vā astu
V3_10503	tasya eva a-bhinna-vyāvṛtti-samāśrayatvād a-	bhinna-pratyaya-viṣayasya vyavahāra-upanītasya
SV_02507	nāma syuḥ, bhūta-vat kaṇṭhe-guṇena. na a-	bhinna-pratyaya-viṣayāḥ, bhūta-vat. tad-ātmanam

SV_07917 kim idānīm karmanā anyena vā. bhinnam a-
SV_08707 yuktam. tad-upalakṣaṇa-kṛtatvād bhedeshv a-
PV_03448 -uttarāḥ || āśraya-ālabhana-abhyāsa-bhedād
SV_05212 ucyate. anekam api yady ekam apekṣya a-
SV_05106 -vat. marīcikāyām jala-jñānasya anyasya ca
SV_05113 sva-vāsanā-prabodhena janyate. tasmād
HB_00403 pravṛttau tu vikalpasya pratyakṣeṇa a-
PV_04250 jagat || bhedaka-a-bhedakatve syād vyāhatā
PV_03399 arthe bibhrad ekatra dṛṣyate || arthasya a-
PV_03269 api sakṛd yukto dvaya-grahaḥ || sukha-ādy-a-
SV_06523 etau prāha. tathā hy ekatvād vastu-rūpasya
PV_03179 bhavet | syāc ca anya-dhī-pariccheda-a-
HB_01302 'pi vastuta iti yathā iha kāraṇa-bhedo
PV_02094 na iṣyate tayoh || upacāro na sarvatra yadi
SV_13801 tat-svabhāva-asiddheḥ. sāmānyena vacane
V1_03303 -sāadhanayor viṣaya-nānātva-virodhāc ca. a-
SV_09303 iva pratibhātsu buddhau vivekeṣu upalayanād
SV_13719 a-kāra-pratītir a-kāra-pratīteḥ pūrva-a-
PV_04118 lokasya anumā-abhāva ucyate | kiṃ tena
V3_03802 vā lokasya bruvato 'numāna-abhāvam āha. tena
V3_03804 tena anumānād vastu-sad-asattā-anurodhino
PV_03278 -vyavasthā evam ucchinnā sarva-vastuṣu || a-
V1_02610 hetuṃ bheda-a-bhedau vyavasthāpayet. a-
V3_10503 na pratijñā-artha-eka-deśaḥ. tasya eva a-
HB_01415 tā aparāpara-pratyaya-yogena praktikṣaṇam
SV_04403 -ākāram ākāra-antara-sākāṅkṣa-buddhi-grāhyam
SV_04017 | yasya pratyāyana-arthaṃ saṅketāḥ kriyate, a-
SV_08806 -ātma-bhūtena bhedinā tadvantaḥ syuḥ tad-a-
V3_12708 -svabhāva-bhedaḥ, na tadvat kiñcic chaśasya
SV_13810 sandigdho vyatirekaḥ. prati-karāṇa-bhedam ca
SV_08313 khalv apāyinaḥ | (165ab) na hi tasya a-
SV_06704 -vaiphalyāt, eka-artha-niyoga-abhāvāt,
SV_13223 na syāt. na hy ekaḥ śabdaḥ kalakalo nāma.
SV_01607 ca vākya-viśeṣasya a-tad-viśeṣatvāt. tad a-
V2_09904 ca vākya-viśeṣasya a-tad-viśeṣatvāt. tad a-
HB_01109 na anyasya iti na aparāpara-jananam.
SV_03203 ||58|| yady apy aṃśa-rahitaḥ sarvato
PV_03251 -jāḥ | tat-sukha-ādi kim ajñānaṃ vijñāna-a-
V1_02112 -jāḥ | tat sukha-ādi kim ajñānaṃ vijñāna-a-
V2_08913 | (64ab) na hi tasmin niṣpanne '-niṣpanno
SV_02020 | (33ab) na hi tasmin niṣpanne '-niṣpanno
PV_03095 atyanta-parokṣeṣu sad-asattā-viniścayau ||
SV_08902 -prasaṅgataḥ ||180|| sarva eva gaur aśvād
PV_04254 dvayor api || bhinna-a-bhinnah kim asya ātmā
PV_03095 -parokṣeṣu sad-asattā-viniścayau || bhinno '-
SV_08710 [173] yad uktam. katham taj-janaka-svabhāvād
PV_04254 kledaḥ sā tv ekā eva dvayor api || bhinna-a-
SV_16105 -dharmā ca svabhāvaḥ puruṣa-saṃskāra-bheda-
V1_04308 yadi bhāsamāno viṣaya-ākāro buddher a-
SV_06613 prasaṅginaḥ ||136|| yathā hy ekas tasmād
SV_04815 śabdena vyavacchedaś codaniyaḥ. sa ca a-
SV_13311 vācakaḥ katham | (257ab) na dhvanir ato
SV_02813 bādhya-bādha-bhāvataḥ | na hi sarvato
SV_08510 brūmo yena evam syāt. kaścīd asya ātmā
SV_05515 samānā iti tad-grahāt ||107|| na eva tās v a-
PV_03279 -sāadhanam || bhinna-ābhaḥ sita-duḥkha-ādir a-
V1_02612 ||26|| bhinna-ābhaḥ sita-duḥkha-ādir a-
SV_05621 janayanti svabhāvata iti ca. sa tv eṣām a-
SV_08902 ||180|| sarva eva gaur aśvād bhinno '-
PV_02096 -antaraṃ yadi || guṇa-dravya-a-viśeṣaḥ syād
SV_05514 yujyate. atha vā astu pratibhāso dhiyam
PV_03090 -kārya-uktir upavarṇitā | prayogaḥ kevalam
HB_01114 sataḥ saṃsthāna-viśeṣa-ātmatayā tad-anyebhyo
VN_01517 viśeṣaḥ. viśeṣe vā sa viśeṣas traiguṇyād
SV_08305 api yadi syāt. sa tena svabhāvena tato '-

bhinna-pratyaya-hetur na bhavati ity ekaṃ
bhinna-pratyayasya. api ca, yathā a-bheda-a-
bhinna-pravṛttayaḥ | sukha-duḥkha-abhilāsa-ādi-
bhinna-buddhi-kṛt | (103ab) na brūmo 'nekam ekaṃ
bhinna-bhāva-utpatter vibhramasya ca a-viśeṣe 'py
bhinna-bhāva-janmano vikalpa-vibhramāt tad eva
bhinna-yogaḥkṣematvāt. pūrva-pratyakṣa-kṣaṇena
bhinna-rūpatā | ekasya nānā-rūpatve dve rūpe
bhinna-rūpatvād eka-rūpaṃ bhaven manaḥ | sarvaṃ
bhinna-rūpatvān nīla-ādeś cet sakṛd-grahaḥ |
bhinna-rūpā matiḥ kutaḥ | anvaya-vyatirekau vā na
bhinna-rūpā sva-buddhi-dhīḥ || atītam apa-
bhinna-viśeṣa-upayogān na eka-kāryaḥ, tathā
bhinna-viśeṣaṇam | mukhyam ity eva ca kuto '-
bhinna-viśayatvasya apy a-virodhaḥ. eka-viśayayōś
bhinna-viśayatve dvayaṃ vyartham. krama-bhāvaś ca
bhinna-viśayā eva. tena svabhāvasya eva sādhyā-
bhinna-viśayā tadvad ity-ādi. tad api na
bhinna-viśayā pratītir anumānataḥ || tena
bhinna-viśayā pratītir anumānād ity uktam bhavati.
bhinna-viśayāyāḥ pratīter na vastu-vaśād vṛttir
bhinna-vedanasya aikye yan na evam tad-vibheda-
bhinna-vedanasya aikye yan na evam tad-vibheda-
bhinna-vyāvṛtti-samāśrayatvād a-bhinna-pratyaya-
bhinna-śaktayaḥ santanvantaḥ saṃskārā yady api
bhinna-śabda-artha-upasaṃhāre 'py a-bhinnaṃ
bhinna-sādhyān bhāvān a-tad-sādhyebhyo bhedenā
bhinna-svabhāva-ātmatvād bhedasya api kutaḥ
bhinna-svabhāvaṃ viśāṇam iti cet, vāyam apy etad
bhinna-svabhāvaḥ śabdaḥ śrutau nivīśamāno yadā
bhinna-svabhāvasya artha-antare viśeṣo 'sti.
bhinna-svabhāvānām pṛthān niyoge ca tathā-
bhinna-svabhāvānām yugapac chravaṇāt, svabhāva-
bhinna-svabhāvānām sarveṣāṃ puruṣa-kriyā na vā
bhinna-svabhāvānām sarveṣāṃ puruṣa-kriyā na vā
bhinna-svabhāvebhyāś cakṣur-ādibhyaḥ saha-kāribhya
bhinna-svabhāvo bhāvo 'nubhūtas tathā api na
bhinna-hetu-jam || sa-arthe sati indriye yogye
bhinna-hetu-jam ||22|| tad-a-tad-svabhāvānām
bhinna-hetuko vā tad-svabhāvo yuktaḥ. ayam hi
bhinna-hetuko vā tad-svabhāvo yuktaḥ. ayam eva
bhinno '-bhinno 'pi vā dharmāḥ sa viruddhaḥ
bhinno '-bhinno vā iti bhedaṃ a-bhedaṃ vā pṛcchan
bhinno 'tha dravatā katham | a-bhinnā ity ucyate
bhinno 'pi vā dharmāḥ sa viruddhaḥ prayujyate |
bhinno 'sya janakaḥ syāt. janakatve vā a-viśeṣāt
bhinnaḥ kim asya ātmā bhinno 'tha dravatā katham |
bhinnaḥ krama ity ucyate. anyad eva tato rūpaṃ
bhinnaḥ, tato bhinnam asti iti kutaḥ. bāhya-
bhinnas tathā anyo 'pi iti bhedasya a-sāmānya-doṣo
bhinnas tad-anyeṣv iti jāti-dharmo 'py asti. tan
bhinnas tena saha pṛthag vā. na hi pratyakṣe
bhinno dṛṣṭo 'pi bhāvas tathā eva
bhinno na anya iti bhedaṃ na saha-utpatty-ādayaḥ.
bhinnaḥ pratibhāso 'sti samānā iti grahāt. na hy
bhinno buddhi-vedane | a-bhinna-ābhe vibhinne ced
bhinno buddhi-vedane | a-bhinna-ābhe vibhinne ced
bhinno bheda ity ucyate, jñāna-ādeḥ kasyacid
bhinno vā iti bhedaṃ a-bhedaṃ vā pṛcchan viśeṣam
bhinno vyāvṛtti-bhedaḥ | syād an-artha-antara-
bhinnaḥ samānā iti tad-grahāt ||107|| na eva tās v
bhinnaḥ sarvatra artho na bhidyate || viruddham
bhinnaḥ sūtrāt tasya eva mṛt-saṃsthāna-viśeṣa-
bhinnaḥ syāt, tad-bhāve viśeṣasya an-anvayāt.
bhinnaḥ syād ity asti svabhāva-anvayaḥ. yady eka-

SV_08309	svabhāvātvaḍ aneka ekasya kārakah sa teṣāḃ a-	bhinnah svabhāvaḥ. eka-sannidhāne 'py asti iti. a
HB_01205	anyad eva saḃsthānaḃ guṇo mṛd-dravyāt. tena	bhinnah svabhāvaḥ kulāla-mṛt-piṇḍayor upayoga-
HB_01113	mṛt-piṇḍād a-mṛt-svabhāvebhyo vṛkṣa-ādibhyo	bhinnah svabhāvaḥ kulālāt tasya eva mṛd-ātmanaḥ
SV_05617	| eka-dhī-hetu-bhāvena vyaktinām apy a-	bhinnatā ||109|| niveditam etad yathā na bhāvānām
SV_06622	tasmāt tat-kāryatā api iṣṭā a-tat-kāryād eva	bhinnatā ||140|| cakṣur-ādaḃ yathā rūpa-vijñāna-
SV_07321	saḃskāro na indriyasya ca | pratipatter a-	bhinnatvāt tad-bhāva-abhāva-kālayoḥ ||148||
SV_13217	iti prasaṅgo 'nivṛtta eva. saḃskāra-bhedād	bhinnatvād eka-artha-niyamo yadi | aneka-śabda-
V2_04811	punar artha-bhidāḃ jagau | pratibhāsasya	bhinnatvād ekasmiḃs tad-ayogataḥ ||7|| na hy
SV_11826	ca etad-vikalpa-an-ativṛtteḥ. api ca,	bhinnatvād vastu-rūpasya sambandhaḥ kalpanā-kṛtaḥ
HB_01306	pratiniyamaḥ, viṣayāt tat-tulya-rūpatā ity a-	bhinnatve 'pi vastutaḥ kāryasya kāraṇānām
SV_07916	pratyayo 'stu. kim idānīm karmaṇā anyena vā.	bhinnam a-bhinna-pratyaya-hetur na bhavati ity
SV_08907	ayaḃ gava-ādi-śabda-pratyupasthāpitam arthaḃ	bhinnam a-bhinnaḃ vā pṛcchann artha-antara-
V3_11002	iti cet, iṣṭaḃ na nāma nivāryate. rūpaḃ tu	bhinnam , a-śubha-abhinandinaḥ pratisandhi-bandhāt.
SV_07918	na bhavati ity ekaḃ sāmānyam iṣṭaḃ. tad yadi	bhinnam api karma-a-bhinnaḃ pratyayaḃ janayet.
SV_08616	na punas teṣāḃ viśiṣṭaḃ eva rūpaḃ kiḃ tv a-	bhinnam api, tad-eka-śakti-yogāḥ janakāḥ. tena te
SV_06701	vyatirekiṇaḥ ||142|| yo 'pi manyate katham a-	bhinnam artham antareṇa bahuṣv ekā śrutiḥ, teṣāḃ
SV_06609	bhede syur a-nibandhanāḥ | yathāsvaḃ śabdā	bhinnam artham abhidadhānāḥ katham eka-artha-
SV_03223	eka-abhidhāne 'pi vibhaktir vyatirekiṇī |	bhinnam artham iva anveti vācye leśa-viśeṣataḥ ||6
PV_03126	hi kvacin na anyatra dṛṣyate | na tasmād	bhinnam asty anyat sāmānyam buddhy-a-bhedataḥ ||
V1_01707	śakti-pratibhāsa-ādi-bhedāt. na tasmād	bhinnam asty anyat sāmānyam buddhy-a-bhedataḥ ||16
V1_04308	viṣaya-ākāro buddher a-bhinnaḥ, tato	bhinnam asti iti kutaḥ. bāhya-siddhiḥ syād
SV_13304	śakti-indriyaḃ na dhvaniṣu. tatra dhvanibhyo	bhinnam asti iti śraddhā iyam atibahv idam ||256||
SV_07914	pācakaḥ pāthaka iti. na hi teṣv anyad ekam a-	bhinnam asti yena bhinnās tathā pratīyeran. karma
PV_04176	kim asty atra artha-anudarśanam || viśeṣe	bhinnam ākhyāya sāmānyasya anuvartane | na tad-
SV_02425	tasya aparatva-prasaṅgāt. yad apy eṣāḃ a-	bhinnam ātma-bhūtaḃ rūpaḃ na tat teṣāḃ, tadānīm
SV_03819	bhinnam eṣāḃ rūpaḃ tiro-dhāya pratibhāsam a-	bhinnam ātmīyam adhyasya tān saḃsṛjantī
PV_03318	ced asat | dharma-bheda-abhyupagamād vastv-a-	bhinnam iti iṣyate || evaḃ-prakārā sarvā eva
SV_04221	-kāritayā pratibhāsanāt tad-a-kāribhyo	bhinnam iva, na ca tat tattvaḃ pariḥṣā-an-
SV_04402	-a-bhāvinām doṣānām a-prasaṅgaḥ. tad a-	bhinnam eka-ākāra-viṣayi-karaṇe 'py a-niścita-anya
SV_06607	na vā. na punar an-anvayo 'nvayī ca. yo 'pi	bhinnam eva sāmānyam āha. tasya apy a-bheda-
SV_03818	vikalpikā sva-vāsanā-prakṛtim anuvidadhati	bhinnam eṣāḃ rūpaḃ tiro-dhāya pratibhāsam a-
SV_04021	evaḃ pratibhāti. katham punar bhinnānām a-	bhinnam kāryaḃ yena tad-anyebhyo bhedād a-bheda
SV_05703	a-bheda-avaskandīno hetur bhavad a-	bhinnam khyāti. tathābhūta-pratyavamarśa-hetur a-
SV_04518	ekasminn ayogataḥ ||90|| tad-rūpaḃ sarvato	bhinnam tathā tat-pratipādikā | na śrutiḥ kalpanā
SV_08312	eko 'pi janakaḥ syāt. yasmān na apaity a-	bhinnam tad-rūpaḃ viśeṣāḥ khalv apāyinaḥ | (165ab)
PV_02098	tan-mātra-jijñāsor an-ākṣiptā akhilā aparā |	bhinnam dharmam iva ācaṣṭe yogo 'ṅgulyā iti
SV_08627	-ādir viśeṣa eva. na ca atra aparam a-	bhinnam pratibhāsaḃ paśyāmo yad-balena a-bheda-
SV_07918	sāmānyam iṣṭaḃ. tad yadi bhinnam api karma-a-	bhinnam pratyayaḃ janayet. vyaktibhiḥ ko
SV_04404	-grāhyaḃ bhinna-śabda-artha-upasaḃhāre 'py a-	bhinnam buddhau pratibhāti iti sāmānya-viśeṣaṇa-
HB_01207	cet, uktam atra. api ca yadi tat-saḃsthānaḃ	bhinnam mṛdaḥ, kulālaḥ kiḃ na pṛthak karoti.
SV_12701	atha vākyam apauruṣeyam iṣṭaḃ. vākyam na	bhinnam varṇebhyo vidyate 'nupalambhanāt ||247||
SV_08907	ādi-śabda-pratyupasthāpitam arthaḃ bhinnam a-	bhinnam vā pṛcchann artha-antara-upakṣeṇa tatra
SV_16108	tad varṇānām padaḃ padaḃ | karṭṭ-saḃskārato	bhinnam sahitaḃ kārya-bheda-kṛt ||305|| tasmān na
PV_03388	indāv iva a-dvaye | saḃvitti-niyamo na asti	bhinnayor nila-pītayoḥ || na artho 'saḃvedanaḥ
SV_05602	-pratibhāsaḥ. na vai tad-darśane bhinna-a-	bhinnayor pratibhāsanāt samānā iti pratitīḥ, kiḃ
PV_04119	anumānād vastūnām sad-asattā-anurodhinaḥ |	bhinnasya a-tad-vaśā vṛttis tad icchā-jā iti
PV_03410	bhāso buddhi-bhidā yadi | bhinne 'nyasminn a-	bhinnasya kuto bhedena bhāsanam || mandaḃ tad api
SV_12823	an-avayavaḃ vākyam. tatra ekatve 'pi hy a-	bhinnasya kramaśo gaty-a-sambhavāt ||250|| kāla-
SV_02501	syād a-bhinnasya bhāvāt, tad-vyatiriktasya	bhinnasya ca abhāvāt, tasya eva ca punar bheda-
PV_03303	'sya vidyamāno 'pi hetuṣu | bhinne karmaṇy a-	bhinnasya na bhedena niyāmakāḥ || tasmād yato
V1_03214	sādhakatamatvāt. satsv api indriya-ādiṣv a-	bhinnasya prativiṣayaḃ bhedakam asya karaṇam iti.
SV_02501	tadānīm teṣāḃ abhāvāt. tad eva hi syād a-	bhinnasya bhāvāt, tad-vyatiriktasya bhinnasya ca
SV_08323	na bhavati tat tasya eva vaikalyāt. na ca a-	bhinnasya rūpasya eka-sthitāv api vaikalyam asti.
SV_06416	ca vastuno na paramārthaḥ. katham tarhy a-	bhinnasya vastunaḥ śabdena codane tasya eva
SV_05508	buddhir iti tulyaḃ codyam. na tulyaḃ tatra a-	bhinnasya sāmānyasya sad-bhāvāt. nanu tatra tasya
SV_05315	iti sarvo 'yam ārambhaḥ. tāś ced vyaktayo	bhinnā apy ekaḃ sāmānyam upakurvanti, kaḥ punar
PV_04254	kim asya ātmā bhinnō 'tha dravatā katham | a-	bhinnā ity ucyate buddhes tad-rūpāyā a-bhedataḥ ||
SV_04207	kurvantas tad-a-kāribhyo bhedād a-	bhinnā ity ucyante, ekena vā aneko janito 'taj-
SV_06806	tad-arthatayā te bhāvā a-tad-arthebhyo	bhinnā iti bheda eva eṣāḃ a-bhedaḥ. evaḃ-jātyiās
SV_04420	-niviṣṭās te yato vyāvṛtti-rūpiṇaḥ | tena a-	bhinnā iva ābhānti vyāvṛttāḥ punar anyataḥ ||78||
SV_08516	ity uktam. tad ime na ekayogakṣemā bhāvāḥ	bhinnā eva ato na syāt sāmānya-bheda-dhīḥ ||168||
SV_06725	ime tat-prayojanā ity a-tat-prayojanebhyo	bhinnā eva uktāḥ. na punar eṣāḃ anyā tat-kāryatā
SV_02907	grāhika-arthasya bhedinaḥ | yo 'pi manyate	bhinnā eva upādhayaḥ parasparam āśrayāc ca. tan-
SV_03010	atha tā api śakty-upakāriṇyaḥ śaktayo	bhinnā eva bhāvāt. evam upādhinām tac-chaktinām
SV_05506	prak. api ca, vastu-sāmānya-vādīno 'pi hi	bhinnā eva vyaktayaḥ. katham tāsv a-bhinna-ākārā

SV_02927	-vāde 'pi samānaḥ prasaṅgaḥ. atha api syād	bhinnā eva śaktayaḥ śaktimato yābhir upādhiṅ
SV_02912	bhedaḥ syād a-nīścitaḥ | yady apy upādhayo	bhinnā eva śabda-jñāna-antarāṅgāṃ nimittam arthe.
HB_01307	kāryasya kāraṇānāṃ bhinnebhyaḥ svabhāvebhyo	bhinnā eva svabhāvā bhavanti iti na kāraṇa-bhede
SV_01509	upālabdhaḥ. api ca, deśa-ādi-bhedād dr̥ṣyante	bhinnā dravyeṣu śaktayaḥ | tatra eka-dr̥ṣṭyā na
SV_05502	ca. tasmān na iyam bhinna-artha-grāhiny a-	bhinnā pratibhāti tad-udbhavā. a-tat-pratibhāsiny
SV_13411	krama-bhāvina eva yathāsvaṃ karaṇa-prayogād	bhinnā varṇa-bhāgāḥ karma-bhāgā vā krameṇa
SV_08610	kāryaṃ kartavyam iti ko 'tra nyāyaḥ. api ca,	bhinnā viśeṣā janakā (170c) ity uktam. na ca te
V2_05709	sampratīyate | na sa śakyas tato 'nyena tena	bhinnā vyavasthitiḥ ||31|| ity antara-ślokaḥ.
SV_02423	sampratīyate | na sa śakyas tato 'nyena tena	bhinnā vyavasthitiḥ ||42|| sarva eva hi bhāvāḥ
SV_03710	eka-vacanam. tathābhūtānāṃ kvacid arthe '-	bhinnā śaktir asti sā nimittam iti cet. na,
SV_08606	na para-rūpeṇa a-tattvāt. te yathāsvaṃ	bhinnās ca taj-janakās ca svabhāvena iti ko 'tra
SV_04225	vyāvṛttāḥ punar anyato 'pi vyāvṛttimanto '-	bhinnās ca pratibhānti iti. svayam asatām api
SV_07915	na hi teṣv anyad ekam a-bhinnam asti yena	bhinnās tathā pratiyeran. karma asti cet.
SV_02515	svabhāvena eka-rūpatvāt. yato yato	bhinnās tad-bheda-pratyāyanāya kṛta-sanniveśaiḥ
SV_02318	37|| iti saṅgraha-ślokaḥ. katham tarhi idānīm	bhinnāt sahakāriṇaḥ kārya-utpattir yathā cakṣū-
V2_08714	60|| iti saṅgraha-ślokaḥ. katham tarhi idānīm	bhinnāt sahakāriṇaḥ kārya-utpattir yathā cakṣū-
SV_03909	evam ucyate. tat-kāritayā a-tat-kāribhyo	bhinnāṃs tathā śabdena pratipādayanti iti.
SV_02402	'nuvartakaḥ | svabhāvas tasya tad-dhetur ato	bhinnān na sambhavaḥ ||38|| iti saṅgraha-ślokaḥ.
V2_08905	'nuvartakaḥ | svabhāvas tasya tad-dhetur ato	bhinnān na sambhavaḥ ||61|| kārya-kāraṇa-bhāvād
SV_08622	-ādi-bhedaś ca ity api-śabdāt. yo 'yam a-	bhinnān sarva-arthān manyate, tasya ayam artheṣu
SV_04021	-prakṛter evaṃ pratibhāti. katham punar	bhinnānām a-bhinnam kāryaṃ yena tad-anyebhyo
SV_06723	ity uktaṃ prak. a-tat-prayojana-vyāvṛttis tu	bhinnānām a-viruddhā iti sa eva artha-a-bhedaḥ
VN_00720	-virodhād ekam śabdaṃ na icchāmaḥ, api tv a-	bhinnānām rūpa-ādinām ghaṭa-kambala-ādiṣu nānā-
SV_11423	vyarthā eva apauruṣeyatā. vācyaś ca hetur	bhinnānām sambandhasya vyavasthiteḥ ||229 ||
SP_00002	dvitve sa ca katham bhavet | tasmāt prakṛti-	bhinnānām sambandho na asti bhāvataḥ || para-
SV_05314	tāḥ katham ekāṃ dhiyaṃ ca na | (106ab)	bhinnānām hy arthānām eka-artha-upakriyā
SV_08501	tad-anyasmād ity anādir hetu-paramparā	bhinnānām hi kaścid dhetur na anyāḥ svabhāvād ity
PV_03238	-ādes tad apy etena dūṣitam || darśanāny eva	bhinnāny apy ekāṃ kurvanti kalpanām |
SV_16007	-vyatiriktam anyad yataḥ kārya-bhedaḥ syāt.	bhinnāṃ ca tayoḥ pratibhāṃ paśyāmaḥ ānupūrvīm eva
PV_02094	bhinna-viśeṣaṅgam | mukhyam ity eva ca kuto '-	bhinne '-bhinna-arthatā iti cet || an-artha-
PV_03410	-pāṭava-bhedena bhāso buddhi-bhidā yadi |	bhinne 'nyasminn a-bhinnasya kuto bhedena
PV_04214	yady asau na syād yukto dehe na sambhavaḥ ||	bhinne 'pi kiñcit sādharṃyād yadi tattvaṃ
V1_03307	iti cet, na, dharma-bheda-abhyupagamāt. a-	bhinne 'pi vastuni śakti-bhedena vyavasthā-bheda-
V1_03106	-sannikarṣa-ādiṣu hetuṣu vidyamāno 'pi bhedo	bhinne karmaṇy a-bhinna-ātmano jñānasya na
PV_03303	ātma-bhūto bhedo 'sya vidyamāno 'pi hetuṣu |	bhinne karmaṇy a-bhinnasya na bhedena niyāmakaḥ ||
SP_00018	arthān mithyā-arthā ghaṭitān iva ||	bhinne kā ghaṭanā a-bhinne kārya-kāraṇatā api kā |
SP_00018	-arthā ghaṭitān iva || bhinne kā ghaṭanā a-	bhinne kārya-kāraṇatā api kā | bhāve hy anyasya
PV_03459	-ālabanaṃ jñānaṃ na tadā evaṃ prasajyate ||	bhinne jñānasya sarvasya tena ālabana-vedane |
PV_03409	dr̥ṣya-adr̥ṣya-bhidā kutaḥ | anekatve 'ṇuśo	bhinne dr̥ṣya-adr̥ṣya-bhidā kutaḥ || māndya-pāṭava-
PV_03108	vinibandhanāḥ | buddhaya 'rthe pravartante '-	bhinne bhinna-āśrayā iva || yathā-codanam ākhyāś
SV_08322	viśeṣeṣu bhavati. na tv a-vikale 'py a-	bhinne rūpe. kāryaṃ hi kutaścid-bhāva-dharmi yan
SV_03126	'pi tan na syāt. kiṃ punaḥ kāraṇaṃ sarvato	bhinne vastu-rūpe 'nubhava-utpattāv api tathā eva
SV_08205	vyāñjakaṃ syāt. katham tarhi idānīm asaty a-	bhinne vastuni jñāna-śabdāyor anvayinor vṛttīḥ.
SV_08805	sadr̥śa-a-sadr̥śa-ātmanoḥ ||176|| bhāvāś ced a-	bhinnena ātmanā sva-ātma-bhūtena bhedinas
SV_07912	ayogāt. katham idānīm pācaka-ādiṣv a-	bhinnena vinā apy arthena vācakaḥ | (157ab)
HB_01306	a-bhinnatve 'pi vastutaḥ kāryasya kāraṇānāṃ	bhinnebhyaḥ svabhāvebhyo bhinnā eva svabhāvā
SV_05419	eka-kārya-kṛn na bhavati iti, kiṃ tarhi na	bhinneṣv artheṣv arpita-tad-ākārā buddhir a-
SV_04914	anvayinaḥ kasyacid arthasya abhāvāt prakṛti-	bhinneṣv artheṣu tad eva idam iti pratyabhijñānaṃ
SV_05417	abhāvāt. a-bhinna-pratibhāsā dhīr na	bhinneṣv iti cen matam | (107ab) na brūmo 'nekaṃ
SV_09302	yathāsvam avadhī-bheda-upakalpitair bhedair	bhinneṣv iva pratibhātsu buddhau vivekeṣu
SV_06719	eva a-pravartanam iti cet. uktaṃ prajojanam.	bhinneṣv ekasmāt pratitir a-tat-prajojana-bhedena
SV_17522	vastv antareṇa śabdo na pravartata iti.	bhinneṣu pravādeṣv ekatra vastuni viruddha-
SV_06722	-a-śleṣāt katham eka-svabhāva-nimittāḥ śabdo	bhinneṣu bhaved ity uktaṃ prak. a-tat-prajojana-
V1_03702	anyatra api śabda-gandha-rasa-viśeṣair a-	bhinnaiḥ prāṇi-viśeṣāṅgāṃ aindriyakasya eva sukha-
SV_05005	-nimitta-anubhava-jananau bhāvau kāraṇaṃ	bhinnāv api. na hi tatra anyad eva kiñcit
SV_09014	-vādaḥ. api ca, sarva-ātmatve ca sarveṣāṃ	bhinnau syātām na dhī-dhvanī | bheda-saṃhāra-
PV_03449	vibhāvayate | yat taj-jñānaṃ paro 'py enām	bhuñjīta anyena vid yadi || taj-jā tat pratibhāsā
PV_02171	|| na hi go-pratyayasya asti samāna-ātma-	bhuvaḥ kvacit | tāratamyam pṛthivy-ādau prāṇitā-
V3_09210	viśiṣṭa-buddhi-pūrvakatva-ādi-sādhanā buddhi-	bhuvana-ādinām vyākhyātāḥ. tatra api hi śabda eva
VN_02008	yathā puruṣa-atīśaya-pūrvakāni tanu-kāraṇa-	bhuvana-ādini iti pratijñāya tanu-kāraṇa-bhuvana-
VN_02009	-bhuvana-ādini iti pratijñāya tanu-kāraṇa-	bhuvana-vyākhyā-vyājena sakala-vaiśeṣika-śāstra-
SV_12014	apare 'py anuvadanti iti nir-dayā-ākṛanta-	bhuvanaṃ dhig vyāpakam tamaḥ. kaḥ prāṇino hita-
PV_04111	māna-śrutya-āropeṇa sūcitāḥ || tad-āśraya-	bhuvām icchā-vartitvād a-niṣedhinām | kṛtānām a-
PV_02209	alam prarodḥum atyantam syandinyām agni-vad	bhuvi || bādha-utpatti-sāmarthya-garbbe śakto
PV_04044	|| śabda-nāśe prasādhye syād gandha-	bhū-guṇatā-kṣateḥ | hetur viruddho '-prakṛter no

SV_11906	-antara-sattayā anyah śliṣṭo nāma. mā	bhūd a-śliṣṭena, śliṣṭena tu syād iti cet. na,
V3_08101	a-prayatnānantariyakatvasya a-gateḥ. mā	bhūd ato gatiḥ, kevalatvād a-vyatirekatayā
VN_00617	-a-sāmarthyē nānā-sambandhy-upakāro 'pi mā	bhūt, an-upakāre hi teṣāṃ tat-sambandhitā api na
SV_10715	api bhāva-abhāva-siddhir iti. tan mā	bhūd anya-pramāṇa-a-nivṛttau nivṛtṭiḥ. tayoṛ a-
SV_13608	ca doṣaḥ prāg eva kīrtitaḥ ||260|| atha mā	bhūd ayaṃ doṣa ity anityān a-vyāpinaś ca varṇān
SV_12810	kāla-bhedo na yujyate | (250ab) atha mā	bhūd avayava-antara-a-pratikṣaṇena ekasmād eva
PV_02120	-udaka-tāpa-vat | svabhāva-atikramo mā	bhūd iti ced āhitaḥ sa cet || punar yatnam
V3_05502	-udāharaṇāt sarvasya tādātmya-pratītir mā	bhūd iti. vyutpatty-arthaṃ ca hetu-vacanam ukta-
SV_12723	mānavaka-ādiṣv iti pauruṣeya eva. atha mā	bhūd eṣa doṣa ity pratyekam te 'vayavāḥ sārthakā
PV_02260	lāghavāt paścān na pāpa-haraṇam kṛtam || mā	bhūd gauravam eva asya na pāpam gurv-a-mūrtitaḥ |
SV_04802	iti. astu nāma tadvad-doṣaḥ. jātir anyā mā	bhūt. jātim api hy abhyupagacchata avāśyaṃ
PV_02106	sakṛd eva tat | a-virodhāt krameṇa api mā	bhūt tad-a-viśeṣataḥ || bahavaḥ kṣaṇikāḥ prāṇā a-
SV_11410	viruddha-vyakti-sambhavaḥ ||228 || atha mā	bhūd dṛṣṭa-virodha iti sarve sarvasya vācakāḥ.
SV_03912	'nuvidhīyate, anya-apoho 'pi sāmānyam mā	bhūt, na hy evaṃ pratipattir iti. na vai kevalam
SV_11610	viparyayaḥ | śabdeṣu yuktaḥ (232bc') atha mā	bhūn naṣṭa-sambandhasya śabdasya artha-antare
V3_02608	avadhāraṇe kṛtya-antena abhisambandhān mā	bhūn nirdeksyamāṇe 'pi prasaṅga iti tad-
SV_11206	-anvayo yad-upadeśād ayaṃ pratipadyeta. mā	bhūt puruṣa-āśrayam vacanam āgamaḥ praṇetur dur-
V2_06704	sankarāt katham a-nīscinvan pratipadyeta. mā	bhūt puruṣa-āśrayam vacanam āgamaḥ, praṇetur dur-
HB_03519	-bādhā-a-sambhavaḥ prayogam arhati - mā	bhūt prayuktasya apy a-sāmarthyam iti. bādhā-
V3_10807	-ātmanām tu sva-pratīyogibhir virodho 'pi mā	bhūt, yena nirasta-pratīpakṣā niyamena niścīyante.
SV_04002	ca sāmānya-ātmatā. anyathā anyatra api mā	bhūt, viśeṣa-abhāvāt. tathā ca dravya-guṇa-
V3_06106	anupalambhād abhāva-siddhiḥ. tan mā	bhūt svāpa-ādy-avasthāyām kasyacid abhāva-
PV_02174	-ādi-vat | rūpa-ādi-van na niyamas teṣāṃ	bhūta-a-vibhāgataḥ || tat-tulyam cen na rāga-ādeḥ
PV_02168	rāga-ādīmān yadi | sarvaḥ samāna-rāgaḥ syād	bhūta-atīśayato na cet || bhūtānām prāṇitā-a-
SV_06118	nivartayet pravartayed vā, buddhiṃ yathā-	bhūta-anujñānāt sarva-vyavahāreṣu na kiñcid
VN_00718	dravyeṇa sambandha iti kevalam ayaṃ asad-	bhūta-abhiniveśa eva. na vyaṃ eka-sambandha-
NB_01011	sarva-citta-caittānām ātma-saṃvedanam.	bhūta-artha-bhāvanā-prakarṣa-paryanta-jaṃ yogi-
PV_02210	-garbhe śakto 'pi vastuni | nir-upadrava-	bhūta-artha-svabhāvasya viparyayaḥ || na bādhā
SV_11027	api. na ayaṃ doṣaḥ. yasmān nir-upadrava-	bhūta-artha-svabhāvasya viparyayaḥ|| na bādhā
SV_11107	santānasya viparyaya-upādānān na syāt. na tu	bhūta-arthaṃ, vastu-bala-utpatteḥ. abhūta-arthāś
PV_02168	-a-niyamo 'pūrva-prādur-bhāve prasajyate ||	bhūta-ātmatā-an-atikrānteḥ sarvo rāga-ādīmān yadi
SV_02511	bijam, saṅkhyā-samyoga-kārya-dravya-ādīmatṣu	bhūta-ādiṣv abhāvāc ca. tan na tathā sāmānya-
PV_03425	api prāyaḥ siddham sva-vedanam | svarūpa-	bhūta-ābhāsasya tadā saṃvedana-īkṣaṇāt || dhiyā
V3_08506	sparśa-anumānam kārya-liṅga-jaṃ, rūpa-ādīmāṃ	bhūta-āśrayatvāt. yat tarhi idaṃ viśaṇi gotvād
SV_14507	uttara-kālam vibhāvayanto vināśo 'sya	bhūta iti yathā-pratīti vyapadīśanti ity uktam.
V3_01510	virodhāc ca deha eva artha-antara-	bhūta iti sāmartyena vākya-artha-vyavasthāpanād
PV_02007	pramāṇam bhagavān abhūta-vinivṛttaye |	bhūta-uktiḥ sādhana-apekṣā tato yuktā pramāṇatā ||
SV_05414	tad-rūpa-anubhava-āhita-vāsanā-utpatter ātma-	bhūta eva vijñānasya. bhāva-abhāva-anuvidhānāc ca
V1_01709	artha-nānātve hi buddhi-nānātvaṃ dṛṣṭam	bhūta-guṇa-vat. tad-a-bhede 'py artha-bheda-
SV_07517	eka-bhāvinī vyakty-antaram evam āskanded	bhūta-grāhiṇi yadi tatra dṛṣṭam kiñcid anyatra
PV_02162	a-vikale yāti tat-tulyam cen na bhedataḥ ||	bhūta-cetanayoṛ bhinna-pratibhāsa-avabodhataḥ | ā
PV_03431	tal-loke syān nibandhanam || svabhāva-	bhūta-tad-rūpa-saṃvid āropa-viplavāt | nila-āder
VN_06406	-aṅga-samarthanāt. na apy uttara-vādīno	bhūta-doṣa-a-pratīpādānāt. tasmād evam api na
VN_06305	sādhana-ābhāsenā artha-a-pratīpādānād	bhūta-doṣa-an-abhidhānāc ca. atha kañcid doṣam
VN_06414	abhiyoktā udbhāvayitā na bhavati. tathā ca	bhūta-doṣa-udbhāvana-lakṣaṇasya uttarasya a-
VN_02906	pramāṇena eṣāṃ arthānām a-pratīpādane na	bhūta-doṣa-udbhāvanam iti na kaścit parājayo
VN_02218	nyāyam anusareyuh sat-sādhana-abhidhānena	bhūta-doṣa-udbhāvanena vā, sāksi-pratyakṣam tasya
VN_02305	-anugrahāya tattva-khyāpanam vādīno vijayaḥ,	bhūta-doṣa-darśanena mithyā-pratīpatti-nivartanam
VN_06504	doṣa-ābhāsa-vacanena abhiyujñita, tasya tena	bhūta-doṣatve pratīpādite sādhana-ābhāsa-vacanena
V3_01711	sāmānyena artha-antara-bhūtam, artha-antara-	bhūta-dvaya-ayogāt. na vā kaścid artha-antara-
V2_07501	yathā anityatva eva sattvam, kvacit svabhāva-	bhūta-dharma-bheda-parigraheṇa yathā tatra eva
NB_03010	yad utpattimat tad anityam iti svabhāva-	bhūta-dharma-bhedena svabhāvasya prayogaḥ. yat
SV_09312	yathā anityatva eva sattvam, kvacit svabhāva-	bhūta-dharma-viśeṣa-parigraheṇa, yathā tatra eva
PV_02158	tasya na ete doṣāḥ prasāṅgīnaḥ | etena	bhūta-dharmatvaṃ niśiddham nīśrayasya ca ||
PV_04093	jagat-sthitiḥ || ātmā aparō vā abhimato	bhūta-nīścaya-yukta-vāk | āptaḥ sva-vacanam
V3_08505	varṣa-ādy-anumānam vyākhyātam. tatra api	bhūta-pariṇāma eva kaścid varṣa-hetuḥ pipilikā-
SV_00814	-āder varṣa-ādy-anumānam uktam. tatra api	bhūta-pariṇāma eva varṣa-hetuḥ pipilikā-ādi
VN_02121	parājaya-vyavasthāpanāt. kevalam hetvābhāsād	bhūta-pratīpatter abhāvād a-pratīpādakasya jayo
SV_16114	sthīta-krama-virodhataḥ ||306|| kārya-kāraṇa-	bhūta-pratyaya-utpanna-svabhāva-viśeṣo varṇānām
HB_02911	iti ghaṭa-viraha ucyaṭe. sa ca iha liṅga-	bhūta-pradeśa-pratīpattāv eva siddhaḥ. kasya
NB_03130	-āptā vā a-vidyamāna-sarvajñatā-āptatā-liṅga-	bhūta-pramāṇa-atīśaya-śāsanatvād iti. atra
PV_02141	-darśana-bijasya hānād a-punar-āgamaḥ | tad-	bhūta-bhinna-ātmatayā śeṣam a-kleśa-nir-jvaram ||
SV_07608	-īśvara-ādi-kārya-śabdā bhāveṣv a-tad-	bhūta-bhedeṣv a-bhedena vartante. te 'pi yathā-
SV_02506	anyena anye samānā nāma. tadvanto nāma syuḥ,	bhūta-vat kaṅṭhe-guṇena. na a-bhinna-pratyaya-
SV_02507	kaṅṭhe-guṇena. na a-bhinna-pratyaya-viśayāḥ,	bhūta-vat. tad-ātmānam eva hi buddhiḥ saṃsṛjanti

SV_02509	viṣayā pratibhāsate. na eka-sambandhināv iti	bhūta-vat. tad-darśinyāḥ sā bhrāntir iti cet. tad
V3_08806	prasarpaṇa-dharma-a-pracyuta-an-utpanna-ātma-	bhūta-viśeṣaḥ kiṃ na patati iti. pratibandhād
SV_16712	-hotraṃ juhuyāt svarga-kāma ity-ādi-vākyasya	bhūta-viśeṣe yathā-abhimataṃ gṛta-ādi prakṣiped
V3_10603	'-hetuḥ, yathā bāṣpa-ādi-bhāvena sandigdho	bhūta-saṃhāto 'gni-siddhau. yathā ca – iha
SV_03008	tad-grahaṇe tad-upakāri bhāvaḥ sva-ātma-	bhūta-sakala-śakty-upakāro grhītaḥ sarvāḥ śaktir
NB_03062	yathā bāṣpa-ādi-bhāvena sandihyamāno	bhūta-saṅghāto 'gni-siddhāv upadiśyamānaḥ
VN_01106	-bheda-upagamāt. so 'tiśayas tasya ātma-	bhūto 'n-anvayo nivartamānaḥ pravartamānaś ca
SV_02116	an-upayogāt. upayoge vā sa eva asya sva-ātma-	bhūto 'nityatā iti kim anyayā. svabhāvena vā a-
PV_04102	darśanāya pṛthak-kṛtaḥ | anumāna-a-bahir-	bhūto 'py abhyupāyaḥ prabādhanāt || anyathā
V3_03207	-arthaṃ pṛthak-kṛto 'numānād a-bahir-	bhūto 'py abhyupāyaḥ, bādhana-abhyupagamāt.
HB_02902	syād etat pradeśa-āder dharmiṇo viśeṣaṇa-	bhūto 'bhāvaḥ sādhyate na kevalaḥ, tena na a-
SV_16707	a-parijñāta-arthaḥ śabda-gaḍur evaṃ śalya-	bhūto 'sad-darśana-snāyu-vinibaddho dur-uddharo
V1_03106	idam iti prati-karma vibhajyate. an-ātma-	bhūtaś ca asya indriya-artha-sannikarṣa-ādiṣu
V3_01712	-dvaya-ayogāt. na vā kaścīd artha-antara-	bhūtaḥ, dvayor ekasya apy an-abhyupagamāt. śabda-
SV_14821	ity uktam. na hy atīśaya-utpattiyā svayaṃ na	bhūto nāma. abhāvasya sarva-atīśaya-upākhyā-
SV_14531	uktam syāt. na hi kasyacid bhāvena bhāvo na	bhūto nāma. tadā na bhūto yadi svayaṃ na bhavet.
SV_12214	-vyatirekeṇa a-sambhava-abhāvāt. evaṃ-	bhūtaḥ pathika-agnir jvālā-prabhava iti syāt. na
V1_04205	-antaratve tu nīla-āder anubhavāt tad-ātma-	bhūtaḥ prakāśate tathā iti nīla-ādy-anubhavaḥ
PV_03303	yena prati-karma vibhajyate || an-ātma-	bhūto bhedo 'sya vidyamāno 'pi hetuṣu | bhinne
SV_14531	bhāvena bhāvo na bhūto nāma. tadā na	bhūto yadi svayaṃ na bhavet. na bhavati iti ca
SV_12423	ādayo 'pi nirvarṇita-uttarāḥ. tatra apy evaṃ-	bhūto yādṛśo 'yam a-sambhavat-tat-sādhana-
SV_14404	'nyā vidyate gatiḥ ||273 | an-artha-antara-	bhūto vināśaḥ kāṣṭhāt. tad eva tad bhavati. tac
VN_01420	-prasaṅgāt. ya eva hi khalu vivekaḥ svabhāva-	bhūtaḥ, sa eva vastu-bheda-lakṣaṇaṃ sukha-duḥkha-
PV_03081	tasya eva prasiddhitaḥ || yo hi bhāvo yathā-	bhūtaḥ sa tādr̥g-liṅga-cetasah | hetus taj-jā
V2_04703	anyathā darśanāt. yo hi bhāvo yathā-	bhūtaḥ sa tādr̥g-liṅga-cetasah | hetus taj-jā
SV_05811	ity ucyate. tathā hi sa teṣu vyatireko	bhūtaḥ, sarvathā a-vyatikramaṇiyatvāt. na eko
V2_06905	sarvathā sarva eva kvacin niyamaḥ svabhāva-	bhūtaḥ sva-hetu-prakṛter niyāmakasya janakatām
PV_03267	janma kevalam || artha-ātmā sva-ātma-	bhūto hi teṣāṃ tair anubhūyate | tena artha-
VN_01404	-kāraṇatvāt, dharmasya dravyād artha-antara-	bhūtatvāt. artha-antaratve 'pi dharma-kāraṇatve
V1_02804	tathā-vṛtter a-darśanāt ||30|| tasmād	bhūtam abhūtam vā yad yad eva atibhāvyyate |
PV_03285	-vikalpaṃ ca bhāvanā-bala-nirmitam || tasmād	bhūtam abhūtam vā yad yad eva abhibhāvyyate |
V3_01711	tasmān na anyatarat sāmānyena artha-antara-	bhūtam, artha-antara-bhūta-dvaya-ayogāt. na vā
PV_02248	-utpatti-buddhitaḥ || indriya-ādeḥ pṛthag-	bhūtam ātmānaṃ vetty ayaṃ janaḥ | tasmān na
SV_01614	kim apy asya kāraṇam asti iti. na tv evaṃ-	bhūtam iti. na evaṃ sukha-ādi-kāryaṃ prasādhitam
VN_01305	upalakṣayati, yena evaṃ syād idam iha prādur-	bhūtam iti. na hy adhiṣṭhāna-adhiṣṭhānīnor
V3_01606	tathā ghaṭa-śarīrayor anyatarad artha-antara-	bhūtam iti sāmānyena anyatara-artha-antara-bhāvas
VN_00407	anyat tatra samartham, tad-abhāvāt tan na	bhūtam. etan-nivṛtttau punar nivṛttir yadṛcchā-
SV_03917	-āśrayasya tathā-darśanāt. na punar vastu-	bhūtaṃ kiñcit sāmānyam nāma asti, yathā iyaṃ
SV_14926	kadācī kiñcij jñānaṃ nivarteta. na ca evaṃ-	bhūtaṃ kiñcid asti. sarvasya kenacit kadācij
PV_03403	-bāhya-rūpatve kā prasanna-ikṣaṇe 'kṣamā |	bhūtaṃ paśyaṃś ca tad-darśī kathaṃ ca upahata-
SV_02426	-prasaṅgāt. yad apy eṣāṃ a-bhinnaṃ ātma-	bhūtaṃ rūpaṃ na tat teṣāṃ, tadānīm teṣāṃ abhāvāt.
V3_12701	ātmānaṃ eva upahasati. śāśa-avayava-	bhūtaṃ viśānaṃ na asti ity abhidhātari kaḥ
PV_02282	a-virāmataḥ | dayayā śreya ācaṣṭe jñānād	bhūtaṃ sa-sādhanam || tac ca abhiyogavān vaktuṃ
VN_06503	nigrahasthāna-antaram. atha uttara-vādinam	bhūtaṃ sādhana-doṣam udbhāvayantam aparo doṣa-
PV_04112	|| artha-mātra-anurodhinyā bhāvinyā	bhūtayā api vā | bādhyate pratirundhānaḥ śabda-
V3_03507	tayā artha-mātra-anurodhinyā bhāvinyā	bhūtayā vā śabda-yogyatayā tāṃ pratirundhāno
HB_03317	tu vyavahāra eva anupalabdhyā liṅga-	bhūtayā sādhyate. yadi tarhi kāraṇa-vyāpakau tad-
V3_08708	-bhāvād vyavasthāpyante. tad ayaṃ kuṇḍa-	bhūtala-ādinām apy ādhāra-bhāvo badara-udaka-
SV_08202	vā kṣaṇikatvāt karmaṇaḥ pratikṣaṇaṃ svabhāva-	bhūtasya anya-nyasya atīśayasya utpattes tad api
SV_07522	anyatvaṃ vā laṅghayati. rūpasya a-tad-	bhūtasya anyatva-a-vyatikramāt. idam eva khalu
NB_02036	-vyāpta-upalabdhir yathā – na dhruva-bhāvī	bhūtasya api bhāvasya vināśaḥ, hetv-antara-
V3_04510	-vyāvṛtter nīścaya-ayogāt, ubhaya-bahir-	bhūtasya abhāvāt. ubhayor ekatra bhāve ca pratīti
SV_10907	'py asya gocare ||216|| tasya ca asya evaṃ-	bhūtasya āpta-vādasya avisamvāda-sāmānyād a-dṛṣṭa
V3_01801	sādhanāt. tathā kasyacid artha-antara-	bhūtasya upagame syād anyatara-artha-antara-
SV_02920	eka-jñāne dvaya-grahaḥ ||53|| ātma-	bhūtasya upādhi-tadvator upakārya-upakāraka-
SV_01606	-darśanasya bādhakatvād a-samānam, parabhāva-	bhūtasya ca vākya-viśeṣasya a-tad-viśeṣatvāt. tad
V2_09904	viśeṣa-darśanasya bādhakatvād a-samānaṃ para-	bhūtasya ca vākya-viśeṣasya a-tad-viśeṣatvāt. tad
SV_08917	sāmānyasya ca vyāvṛtti-lakṣaṇasya, svabhāva-	bhūtasya ca sāmānyasya a-bhede 'py uktam. sva-
VN_05908	vādī kuryād vyāja-upakṣepa-mātreṇa, na punar	bhūtasya tathāvidha-kathā-uparodhinaḥ kāryasya
SV_14216	viśeṣa-abhāvāt tasya artha-antaratvena vastu-	bhūtasya tad-anyebhyaḥ. kāṣṭhe 'gni-kṛtaḥ
V2_09103	an-upayogāt. upayoge vā sa eva asya sva-ātma-	bhūtā anityatā iti kim anyayā, svabhāvena vā a-
SV_03022	tasya śabdair an-ākṣepān na te kasyacid aṅga-	bhūtā iti kim upādhyayaḥ. lakṣita-lakṣaṇād a-doṣa
SV_00629	ca sāmāgrī-mātra-anubandhini iti svabhāva-	bhūtā eva anumiyate. kiṃ punaḥ kāraṇaṃ sāmāgryāḥ
V3_08301	ca sāmāgrī-mātra-anubandhini iti svabhāva-	bhūtā eva. kiṃ punaḥ kāraṇaṃ sāmāgryāḥ kāryam eva
PV_03307	sambandho na prasidhyati || sā ca tasya ātma-	bhūtā eva tena na artha-antaram phalam | dadhānaṃ

V1_03206
SV_06306
SV_03415
PV_04129
V3_03910
SV_07224
SV_06819
HB_03117
V3_11611
SV_00803
V3_08501
PV_04151
SV_07025
V3_08704
SV_08913
PV_02169
SV_03003
SV_03005
SV_03317
VN_03112
PV_03106
SV_07225
VN_01421
SV_00712
V3_08404
SV_08805
SV_14827
SV_14825
HB_02210
HB_02213
HB_02112
SV_14901
PV_03110
PV_02025
SV_09823
V2_07711
SV_17016
V2_07102
PV_02231
PV_02200
SV_03512
SV_09018
PV_04178
V2_04908
V2_04906
SV_06504
VN_01214
SV_08506
VN_01218
SV_07130
PV_03277
V1_02606
SV_03618
VN_00817
VN_00815
VN_00602
VN_01214
HB_02505
SV_02218
V2_08605
HB_02505
PV_03279
V1_02613
SV_08803
SV_08827

na prasidhyati ||35|| sã ca tasya ātma-
na punar artha-antara-nivṛttiṃ viśeṣaṇa-
mithyā-vikalpaiḥ. yathā ca na artha-antara-
darśanāya pṛthak-kṛtā | anumāna-a-bahir-
darśanāya pṛthak-kṛtā | anumāna-a-bahir-
cen na tasya janyaḥ syāt. sã asya svabhāva-
-paratantraṃ vā. tathā ye hetu-phala-viśeṣa-
ca tasya eva bhavati na anyasya ity anyathā-
prāṇa-ādinām api. artha-antarād a-kārya-
-kāraṇa-pravṛtti-sahakāriṇī. tasmād yathā-
-kāraṇa-pravṛtti-sahakāriṇī. tasmād yathā-
svarūpasya ca dharmināḥ | bādha-sādhya-aṅga-
-utpatteḥ sāmartyam. ko 'yam a-janya-janaka-
-utpatteḥ sāmartyam. ko 'yam a-janya-janaka-
-abhipretatvāt. gava-ādi-samāveśāt tad ātma-
samāna-rāgaḥ syād bhūta-atīśayato na cet ||
pratyupādhy upakarakatvāni tasya na sva-ātma-
tasya iti tā ucyante. upakāre vā sva-ātma-
iti. tan-mātra-viśeṣeṇa buddhes tad-āśraya-
idam eva nigrāha-adhikaraṇam a-sādhana-aṅga-
eva dīpa-ādi-nāśinaṃ janaḥ || bhāva-svabhāva-
iti na vijñāna-janane tam apekṣeta. para-
vastu-bheda-lakṣaṇam sukha-duḥkha-vat. para-
apekṣiṇī ity ucyate. yā tarhy a-kārya-kāraṇa-
vyabhicāri liṅgam. yā tarhy a-kārya-kāraṇa-
||176|| bhāvās ced a-bhinnena ātmanā sva-ātma-
||280|| yo 'pi manyate '-hetuke 'pi vināśe '-
upakṣepo 'nyasya. etena a-hetukatve 'pi hy a-
āhosvid anitya iti vikalpe prāñ nityo
pūrvasmin pakṣe vināśa-hetuḥ. na prāñ nityo
sa sva-sattā-mātreṇa tādr̥śo bhavati. na ca
bhāvāt sattā anityatvaṃ ca dur-nivāram. a-
atha vā dhvaṃso liṅgād anupalambhanāt | prāg
|| svabhāva-pariṇāmena hetur ānkura-janmani |
api keśāñcit kvacin na avaśyaṃ tad-bhāvo
api keśāñcit kvacin na avaśyaṃ tad-bhāvaḥ,
vādaḥ pramāṇam sa ca na iṣyate | tataś ca
vādaḥ pramāṇam sa ca na iṣyate | tataś ca
cet sva-dhīḥ | na hy ekāntena tad duḥkham
bhavaḥ kutaḥ | sukhī bhava 'yaṃ duḥkhi vā mā
prasaṅgāt. tathā ca iṣṭa-pratyāyanāt saṅketa-
adhimucyeta arthān abhilaped vā. tato
'nyasmin vadann āha anyatām śruteḥ || sã ca
liṅgam iti sāmānya-viśayaṃ proktam, tato
prasāadhanāt | sāmānya-viśayaṃ proktam liṅgam
-artha-darśana-dvāreṇa ayaṃ nānā-eka-dharma-
śakty-avasthayoś ca eka-ātmani. anyathā
tathā upalakṣaṇād a-bhedasya. idam eva hi
ca viparyaye sukha-duḥkhayor iti, idaṃ
āśraya-āyattā nityatvāt. sã apy ayuktā eva
a-vibhāgās ced ayo-golaka-vahni-vat |
iva vahneḥ, tad-rūpa-sparśa-adhyavasāyāt.
icchatī, tasya dārāḥ ṣaṇ-ṇagarī ity-ādau
tu sattā-vyavahāraḥ syāt, na sattā-
buddhi-vyapadeśābhyām sattā-vyavahāraḥ sattā-
tad-bheda-a-bhedau vā vastu-sattām vastu-
anyathā bheda-a-bheda-lakṣaṇa-abhāvād
sāmagryā a-vilakṣaṇasya utpattau na kāraṇa-
sarvaṃ vā sarvasmā jāyeta. tasmāt kāraṇa-
sarvaṃ ca sarvasmā jāyeta. tasmāt kāraṇa-
utpattau na kāraṇa-bheda-a-bhedābhyām kārya-
buddhi-vedane | a-bhinna-ābhe vibhinne ced
buddhi-vedane | a-bhinna-ābhe vibhinne ced
-hānir iti yat kiñcid etat. kiṃ ca, atyanta-
'yaṃ pravartate | tat-sādhya-phala-vāñchāvān

bhūta eva tena na artha-antaram phalam | dadhānam
bhūta keśāñcid arthānām yayā viśiṣṭāḥ śabdais
bhūta kriyā asti tat-samavāyo vā tat
bhūta pratītir api pūrva-vat || siddhayoḥ pṛthag-
bhūta pratītir api pūrva-vat ||29|| ity antara-
bhūta yogyatā prāg eva asti iti na vijñāna-janane
bhūtaḥ kiñcid ekaṃ sādhyanti sādhyante vā te 'pi
bhūtāt tathābhūtam vyavacchindaty eva tat
bhūtād asiddheś ca. na hi kārya-kāraṇa-bhāvaḥ
bhūtād dheto rasa utpannas tathābhūtam anumāpayan
bhūtād dheto rasa utpannas tathābhūtam anumāpayan
bhūtānām anena eva upadarśitā || tatra udāhṛti-
bhūtānām upakāraḥ. svarūpasya siddher a-kāryatvāt
bhūtānām upakāraḥ, svarūpasya siddher a-kāryatvāt.
bhūtānām ca an-anvayena tatra an-ubhaya-rūpatvāt.
bhūtānām prāñitā-a-bhede 'py ayaṃ bhedo yad
bhūtāny eva na api tata upakāram anubhavanti. kiṃ
bhūtābhir ayam ekaḥ śaktibhiḥ. śaktir upakurvan
bhūtāyā ekatvena a-pratibhāsanāt. nir-ākāñkṣatvāc
bhūtāyāḥ pratijñāyāḥ sādhana-vākye prayogaḥ; na
bhūtāyām api śaktau phale '-dr̥śāḥ | an-
bhūtāyām ca asyām sã eva tato bhavati iti sthiti-
bhūte ca viveka-utpāde 'ṅgulyaḥ prasāritā eva
bhūtena anyena rasa-ādinā rūpa-ādi-gatiḥ, sã
bhūtena anyena rasa-ādinā rūpa-ādi-gatiḥ, sã
bhūtena bhedinās tadvantaḥ syuḥ tad-a-bhinna-
bhūtvā asya bhāvāt sattā anityatvaṃ ca dur-
bhūtvā nāśa-bhāvataḥ | sattā-nāsitva-doṣasya
bhūtvā paścād anityo bhavati iti bruvāṇo bhāva-
bhūtvā paścād anityo bhavati, kiṃ tarhi paścād
bhūtvā punas tad-bhāve 'para-abhisamskāram
bhūtvā bhavann a-hetuko bhavati ity api viruddham
bhūtvā hy a-bhavan bhāvo 'nitya ity abhidhīyate ||
bhūmy-ādis tasya saṃskāre tad-viśeṣasya darśanāt |
bhūmi-bīja-udaka-sāmagryām api kadācid ānkura-an-
bhūmi-bīja-udaka-sāmagryām api kadācid ānkura-an-
bhūyo 'rtha-gatiḥ kim etad dviṣṭa-kāmitam ||321||
bhūyo 'rtha-gatiḥ kim etad dviṣṭa-kāmitam ||40||
bhūyasā sa-viṣa-anna-vat || viśiṣṭa-sukha-saṅgāt
bhūvam iti tṛṣyataḥ || yā eva aham iti dhīḥ sã
bheda-a-karaṇam iti. etac chabda-artho '-
bheda-a-grahāt tat-saṃhāra-vādo na syāt, syād
bheda-a-pratikṣepāt sāmānyānām na vidyate | vṛkṣo
bheda-a-pratiṣṭhānāt, na vastu-sattā-viprakarṣāt,
bheda-a-pratiṣṭhiteḥ ||8|| yat-prayojanā hy arthā
bheda-a-bheda-pratibhāsa-viplava-anusārī vyavahāra
bheda-a-bheda-lakṣaṇa-abhāvād bheda-a-bhedayor a-
bheda-a-bheda-lakṣaṇam eka-ākārasya api vyatireko
bheda-a-bheda-lakṣaṇam, tena a-virodha iti cet, na
bheda-a-bheda-vivecane ||145|| astu nāma āśraya-
bheda-a-bheda-vyavasthā evam ucchinnā sarva-
bheda-a-bheda-vyavasthā evam utsannā sarva-
bheda-a-bheda-vyavasthiteḥ | khasya svabhāvaḥ
bheda-a-bheda-vyavahāraḥ, ekasya apy aneka-
bheda-a-bheda-vyavahāro vā. ata eva na tad-
bheda-a-bheda-sattām vā sādhyanti, asatsv api
bheda-a-bhedayor a-vyavasthā syāt sarvatra. tad-
bheda-a-bhedābhyām kārya-bheda-a-bhedāv ity a-
bheda-a-bhedābhyām kārya-bheda-a-bhedau. tan na
bheda-a-bhedābhyām kārya-bheda-a-bhedau. tan na
bheda-a-bhedāv ity a-hetukau viśvasya bheda-a-
bheda-a-bhedau kim āśrayau || tīras-kṛtānām
bheda-a-bhedau kim āśrayau ||27|| iti saṅgraha-
bheda-a-bhedau ca syātām tadvati vastuni |
bheda-a-bhedau tad-āśrayau ||179|| cintyete sva-

SV_02218	tasmāt kāraṇa-bheda-a-bhedābhyāṃ kārya-	bheda-a-bhedau. tan na dhūmo 'rthād dr̥ṣṭa-ākāra-
V2_08606	tasmāt kāraṇa-bheda-a-bhedābhyāṃ kārya-	bheda-a-bhedau. tan na dhūmo 'rthād dr̥ṣṭa-ākāra-
SV_11719	vastu bhavan niyamena śabda-arthābhyāṃ	bheda-a-bhedau na ativartate. rūpaṃ hi vastu.
SV_11823	sa ca a-viruddha eva, na vastu-bhedaḥ. na ca	bheda-a-bhedau muktavā vastuno 'nyā gatiḥ. tasya
VN_00601	saṃśayāt. na ca sarve buddhi-vyapadeśās tad-	bheda-a-bhedau vā vastu-sattāṃ vastu-bheda-a-bheda
V1_02608	a-nānāvāt kaṃ bata ayam āśritya hetuṃ	bheda-a-bhedau vyavasthāpayet. a-bhinna-vedanasya
VN_00906	arthakriyā-bhedaḥ. etena buddhi-vyapadeśa-	bheda-a-bhedau vyākhyātau. tatra yad uktam
HB_02506	kārya-bheda-a-bhedāv ity a-hetukau viśvasya	bheda-a-bhedau syātām. tathā hi na bhedād bheda
PV_03497	yac ca bhāvānām anyatra indriya-vibhramāt |	bheda-a-lakṣaṇa-vibhrāntaṃ smaraṇaṃ tad-
SV_08413	na asti ity a-janakaḥ syāt. janakatve vā	bheda-a-viśeṣāt sarvo janakaḥ syāt. na etad asti.
SV_06911	| (143ab) na kevalam eka-kāryās tad-anya-	bheda-a-viśeṣād eka-śabdena ucyante 'pi tv eka-
SV_08417	etad yady eṣāṃ na viśeṣaḥ sambhavet. tato	bheda-a-viśeṣe 'pi kutaścid ātma-atīśayāt kaścij
SV_04106	-ādikāṃ kṣāṭha-sādhyāṃ arthakriyāṃ, na tu	bheda-a-viśeṣe 'pi jala-ādayaḥ, śrotṛ-ādi-vad
SV_06811	ghaṭa iti. te 'pi sajātīyād anyataś ca	bheda-a-viśeṣe 'pi tat-prayojana-aṅgatayā tad-
SV_08708	a-bhinna-pratyayasya. api ca, yathā a-	bheda-a-viśeṣe 'pi na sarvaṃ sarva-sādhanam |
SV_08709	-viśeṣe 'pi na sarvaṃ sarva-sādhanam | tathā	bheda-a-viśeṣe 'pi na sarvaṃ sarva-sādhanam ||173|
SV_08713	iti. yathā ca asya svayam a-bheda-vādino '	bheda-a-viśeṣe 'pi na sarvaḥ sarvasya janaka iti
SV_08714	'pi na sarvaḥ sarvasya janaka iti tathā	bheda-a-viśeṣe 'pi bhaviṣyati. atha vā bhede hi
VN_01209	cetayati. a-bhedo hi nāma-aikyaṃ tāv iti ca	bheda-adhiṣṭhāno bhāviko vyavahāraḥ. nivṛtti-
SV_02517	-dharmāṇaḥ pratīyante. te 'pi śabdāḥ sarva-	bheda-an-ākṣepe 'py eka-bheda-codanāt tat-
V3_07306	kiṃ tv asāv api pradhāna-ādi-lakṣaṇa-	bheda-an-āśrayaḥ śabda-artha-mātratāyāṃ
SV_04528	prayogo yuktaḥ, tasya deśa-kāla-vyakti-	bheda-an-āskandhanāt. tasmān na svalakṣaṇe
SV_12620	-a-viśeṣāt tata ekatva-asiddhi-prasaṅgād	bheda-an-upalakṣaṇac ca vaidika-varṇa-asiddhiḥ,
PV_03046	sāmānya-buddhiṣv etad vibhāvīyate || yā apy a-	bheda-anugā buddhiḥ kācid vastu-dvaye kṣaṇe |
SV_15712	-anuvīdhāyino nāma-vyavahāra-bhedāt svabhāva-	bheda-anubandhinām arthānām anyathātvam asti.
PV_03390	-avabhāsināḥ | jñānād a-vyatirekitvaṃ hetu-	bheda-anumā bhavet || abhāvād akṣa-buddhinām
V1_02211	-ādīnām vijñāna-bhāvanā-ṣaṭ-mandatā-ādi-	bheda-anuvīdhānāt. hetu-sāmyāt sukha-ādi-bheda-
PV_02092	na bhāsatē || śabda-jñāne vikalpena vastu-	bheda-anusāriṇā | guṇa-ādiṣv iva kalpya-arthe
V2_09008	vacana-bhede 'pi dharmi-dharmatayā nimittam	bheda-antara-ākṣepa-an-ākṣepāv ity-ādi-prasaṅgaḥ
SV_03307	-bhedo na syāt. tad apy asty eva. tathā hi	bheda-antara-pratikṣepa-a-pratikṣepau tayor
V2_04910	-rūpatvād anvaya-apekṣaṇac ca. itarat punar	bheda-antara-vimarśa-vivekena pratiṣṭhitena eva
SV_03403	ekas tam eva pratīyāyan pratīkṣipta-	bheda-antaraḥ pratīyayati. anyo '-pratikṣepaṇa
SV_03315	-aśvo 'yam iti. ata eva pūrvatra pratīkṣipta-	bheda-antaravāc chabda-vṛtter na
SV_04408	-jijñāsāyāṃ tad eva vastu pratīkṣipta-	bheda-antareṇa dharmā-śabdena sañcodya buddhes
HB_01509	unneyaḥ pratīkṣaṇam aparāpara-svabhāva-	bheda-anvayiniṣu bhāva-śaktiṣu, na sthira-eka-
SV_15717	bhedam pratīpadyemahi. yo 'py ayam nāma-	bheda-anvayo loke pratīti-bhedaḥ so 'saty api
V3_07008	tad udāharaṇena eva udāhṛtā. sa punar upādhi-	bheda-apekṣaḥ kevalo vā kṛtakatva-sattva-van nāśe
SV_09311	bheda-bhedītvā-ādayo vyākhyātāḥ. evam upādhi-	bheda-apekṣaḥ kvacit svabhāvo hetur ucyate,
V2_07410	-bhedītvā-ādayo 'pi vyākhyātāḥ. evam upādhi-	bheda-apekṣaḥ kvacit svabhāvo hetur ucyate,
SV_15624	te syur bhāva-śaktir yadi idṛśī | prayokṭṛ-	bheda-apekṣā ca na a-saṃskāryasya yujyate ||294||
PV_03190	tatra kim arthikā || sāmānya-mātra-grahaṇe	bheda-apekṣā na yujyate | tasmāc cakṣuś ca rūpaṃ
SV_09306	sa ca ayam hetutvena apadīśyamānaḥ. upādhi-	bheda-apekṣo vā svabhāvaḥ kevalo 'tha vā | ucyate
SV_00221	ca tad-ātmatvāt. tad-ātmatve sādhyā-sādhanā-	bheda-abhāva iti cet. na, dharmā-bheda-
V2_05612	ca tad-ātmatvāt. tad-ātmatve sādhyā-sādhanā-	bheda-abhāva iti cet, na, dharmā-bheda-
V1_02211	ādi-bheda-anuvīdhānāt. hetu-sāmyāt sukha-ādi-	bheda-abhāva-prasaṅga iti cet, na, tasyāḥ
PV_03507	bāhyaś ca kevalaḥ | eka-ākāra-mati-grāhye	bheda-abhāva-prasaṅgataḥ || su-upalakṣeṇa bhedenā
VN_00926	abhāvāt. an-anvaya-vyatirekaṃ viśvaṃ syāt,	bheda-abhāvāt. avasthā-nivṛtti-pravṛtti-bhedebhyo
SV_06603	sāmānyasya vṛttir na viśeṣasya iti cet. na,	bheda-abhāvāt. tad dhy eka-rūpaṃ sāmānyam vā
SV_03502	asad-artho 'pi, arthānām saṃsarga-	bheda-abhāvāt. tasya sarvasya tat-kārya-
SV_02416	bhavet. ya eva tarhi kṛtakaḥ, sa eva anityo	bheda-abhāvāt. pratijñā-artha-eka-deśo hetuḥ syāt.
SV_07818	api vyaktiṃ vyāpiny ekatra vyakti-	bheda-abhāvād vyaktā eva sarvatra iti vyakti-
V1_03501	-avayavasya asya a-pratīpattir iti cet, na,	bheda-abhāvena sarvathā a-pratīpatti-prasaṅgāt.
SV_03920	) na hi imā vyaktayaḥ parasparam anvāśīnti,	bheda-abhāvena sāmānyasya eva abhāva-prasaṅgāt.
SV_06309	iti tayor na viśeṣaṇa-viśeṣya-bhāvaḥ. eka-	bheda-abhidhāne 'py anya-vyāvṛtti-gater anvaya-
SV_06308	bhidyamānāyor bhedasya ubhaya-gatatvād eka-	bheda-abhidhāne 'pi nāntariyakas tad-anya-ākṣepo
V1_03306	-karaṇāyor aikya-virodha iti cet, na, dharmā-	bheda-abhyupagamāt. a-bhinne 'pi vastuni śakti-
PV_03318	aikya-virodha iti ced asat | dharmā-	bheda-abhyupagamād vastv-a-bhinnaṃ iti iṣyate ||
VN_01223	evam hy asya api sukha-ādiṣu caitanyeṣu ca	bheda-avagamaḥ samartho bhavati, yady evam bhedaḥ
SV_05704	khyāti. tathābhūta-pratyavamarśa-hetor a-	bheda-avabhāsino jñāna-āder arthasya hetutvād
SV_05702	api prakṛtyā eka-pratyavamarśasya a-	bheda-avaskandino hetur bhavad a-bhinnaṃ khyāti.
V3_09906	'yam prasaṅgaḥ. sarva-bhāveṣu dharmi-dharma-	bheda-asiddheḥ sarvatra eṣa doṣas tulya iti cet,
SV_06616	-paricodane | gaurava-a-śakti-vaiphalīyād	bheda-ākhyāyāḥ samā śrutīḥ ||137|| kṛtā vṛddhair
SV_03519	vāco na vivakṣā-para-āśrayāḥ | ṣaṣṭhi-vacana-	bheda-ādi-codyaṃ tān prati yuktimat ||65|| yadi
SV_03909	tathā śabdena pratīpādayanti iti. pratībhāsa-	bheda-ādibhyas tu tattva-cintakā na a-bhedam
SV_05125	| (101ab) yadā sāmānya-grāhiṇo vijñānasya na	bheda ālambana-bhāvena upayujyate, tadā na tau

SV_08728	antareṇa upayogāt. sa eva khalv ayam paryāyo	bheda-āśraya ekasya katham. pariṇāmo vā a-
SV_13224	-svabhāvānām yugapac chravaṇāt, svabhāva-	bheda-āśrayatvāc ca bheda-vyavasthiteḥ. laghu-
V3_09903	ity ucyante. na evaṃ liṅga-liṅgiṇoḥ,	bheda-āśrayatvāt tad-bhāvasya. na hi svayam jñāna
SV_03221	tathā ca vyatirekiṇyā vibhakter ayogas tasyā	bheda-āśrayatvāt. dvayor eka-abhidhāne 'pi
SV_06526	-ākārābhir buddhibhir viṣayi-kriyate, ākāra-	bheda-āśrayatvād bhedasya, tasya ca a-bhedāt. tad
PV_04234	dhīr yathā || taṃ tathā eva a-ikalpya-ārtha-	bheda-āśrayam upāgatāḥ | anādi-vāsanā-udbhūtaṃ
V2_05515	yathā ||25|| taṃ tathā eva a-ikalpya-ārtha-	bheda-āśrayam upāgatāḥ | anādi-vāsanā-udbhūtaṃ
SV_05804	a-tat-kāri-parihāra-aṅga-bhāvataḥ | vastu-	bheda-āśrayāc ca arthe na viśamvādikā matā ||112||
PV_03214	tasya api tattvaṃ yā dvaya-sūnyatā || tad-	bheda-āśrayiṇi ca iyaṃ bhāvānām bheda-samsthitiḥ |
PV_04236	api sambandhāt kutaścīd upānyate | dṛṣṭiṃ	bheda-āśrayais te 'pi tasmād a-jñāta-viplavāḥ ||
V2_05602	api sambandhāt kutaścīd upānyate | dṛṣṭiṃ	bheda-āśrayais te 'pi tasmād a-jñāta-viplavāḥ ||28
HB_02506	bheda-a-bhedau syātām. tathā hi na bhedād	bheda ity a-bhedād api na a-bhedāḥ, tad-
SV_06410	sa kārya-kāraṇa-bhāva iti rūpaṃ taj-janitaṃ	bheda ity a-viśeṣāt. sarva-kāryāṇi sva-kāraṇānām
SV_04512	[87] bhedas tato 'yaṃ bauddhe 'rthe sāmānyam	bheda ity api | tasya eva ca anya-vyāvṛtyā
V2_04813	āha, na pramāṇa-vyāpāra-viṣaya-bhedāt.	bheda ity apy asya a-bheda-pratiṣedha eva
SV_05621	svabhāvata iti ca. sa tv eṣām a-bhinno	bheda ity ucyate, jñāna-ādeḥ kasyacid ekasya
SV_04022	a-bhinnaṃ kāryam yena tad-anyebyo bhedād a-	bheda ity ucyate. prakṛtir eṣā bhāvānām yad eka-
V2_09001	cen na bheda-siddhiḥ, na kasyacit kutaścīd	bheda ity ekaṃ dravyam viśvaṃ syāt. tataḥ saha-
SV_02023	cen na bhedakau, tadā na kasyacit kutaścīd	bheda ity ekaṃ dravyam viśvaṃ syāt. tataś ca saha
VN_00821	na brūmo 'rthakriyā-bheda-mātreṇa sattā-	bheda iti, kiṃ tarhy a-dṛṣṭa-arthakriyā-bhedena.
SV_06408	vyāvartate, tad eva tad bhavati iti so 'sya	bheda iti ca na syāt. na hy anyonyasya bhedo
SV_16005	asatyam syāt saro rasa iti śrutau | na kārya-	bheda iti cet (301abc) na hi saro rasa ity-ādi-
SV_15816	śrāvayāmi iti tayoḥ pratyayād vakṛ-śrotr-	bheda iti cet. an-upakārya-upakārakād bhrānti-
VN_03307	bādhanam, iha pratijñayā hetor ity asti	bheda iti cet, artha-virodhe hi hetu-pratijñayor
V3_09406	rūpasya anukārād avasthā-bhede 'py a-	bheda iti cet, nanv etat sukha-ādīnām puruṣānām
V3_09411	-prasaṅgaḥ, eka-ātmatva-vat. kāryatvād eva a-	bheda iti cet, yukto yadi pratibandhaḥ sidhyet.
SV_15713	arthānām anyathātvam asti. tayor jāti-	bheda iti cet. sa khalv ākṛti-guṇa-śakti-bhede
SV_03622	tatra kiṃ bāhulyam yena evaṃ bhavati. śakti-	bheda iti cet. sarvatra utsannam idānīm eka-
SV_09214	santy abhāveṣu śabdāḥ. teṣu katham svabhāva-	bheda iti. tatra api. rūpa-abhāvād abhāvasya
SV_06407	bhāvas tasmād vyāvarteta. tato 'smāt tasya	bheda iti na syāt. yat khalu yad-bhedād
V3_09907	-samāśraya-vyavahāra-bhedāt sādhyā-sādhana-	bheda iti. paramārtha-vicāreṣu tathābhūta-
SV_13812	api śakyam evaṃ vyañjaka-bhedāt pratibhāsa-	bheda iti pratyavasthātum. api ca, karaṇānām
SV_06412	rūpa-antaratve ca bhedasya tato 'py asya	bheda iti bheda-upādhitvād dravya-antara-van na
SV_09218	śabdānām kiṃ rūpaṃ abhidheyam āhosvid	bheda iti śānkā syāt. abhāvas tu viveka-lakṣaṇa
SV_17302	ca nirarthaḥ syāt (328c) na hi svabhāva-	bheda indriya-gamyaḥ sva-pratītau paribhāṣā-
PV_04146	vipakṣataḥ | vyāvṛtteḥ saṃśayād eṣa ṣeṣavad	bheda iṣyate || svayam iṣṭo yato dharmāḥ sādhyas
PV_02014	sāmānyena api sādhye | sambandhi-bhedād	bheda-ukti-doṣaḥ kārya-samo mataḥ || jāty-antare
V3_09608	sāmānyena api sādhye | sambandhi-bhedād	bheda-ukti-doṣaḥ kārya-samo mataḥ ||72|| jāty-
VN_00902	yathā-pratyayam saṃskāra-santatau svabhāva-	bheda-utpatter arthakriyā-bhedāḥ, araṇi-
VN_00905	śakti-bhedāḥ. tathā yathā-pratyayam svabhāva-	bheda-utpattes tantv-ādiṣv arthakriyā-bhedāḥ.
PV_03231	vinivṛttasya vinivṛttir yato yataḥ | tad-	bheda-unnīta-bhedā sā dharmiṇo 'neka-rūpatā || te
SV_09302	eka-vastu-pratiśaraṇā api yathāsvam avadhi-	bheda-upakalpitair bhedair bhinneṣv iva
PV_04167	kathañcit tena na kṣamaḥ | karma-ādi-	bheda-upakṣepa-parihāra-a-vivecane || prāg-
VN_00727	ca idaṃ rūpa-ādīnām pratisamudāyam svabhāva-	bheda-upagamāt. yady anya eva rūpa-ādibhyo ghaṭa
VN_01106	niṣṛtyā apara-atiśaya-utpattyā ca vyavahāra-	bheda-upagamāt. so 'tiśayas tasya ātma-bhūto 'n-
PV_03033	kathañcana | na eva vācyam upādāna-bhedād	bheda-upacārataḥ || atīta-anāgate 'py arthe
VN_06701	-anvaya-darśanāt. vyaktasya tat-svabhāvata-a-	bheda-upalabdher iti sukha-ādīnām utpatti-vināśa-
V3_12001	-ādīnām api pūrvāḥ pūrvāḥ sabhāga-avasthā-	bheda upādāna-hetuḥ, buddhiś ca pratyaya ity
SV_06412	ca bhedasya tato 'py asya bheda iti	bheda-upādhitvād dravya-antara-van na bhedaḥ syāt.
SV_06413	dravya-antara-van na bhedaḥ syāt. na hi	bheda-upādhir eva bhedo 'yam ata iti viśeṣa-
VN_01212	-lakṣaṇam ca katham yojyate. eṣa hi bhāvānām	bheda etad-virahaś ca a-bhedo yathā sukha-ādiṣu
SV_08816	ity etad yadi bhedas tad-ātmanā ||177||	bheda eva (178a') yadi sāmānya-viśeṣayor yam
V3_09410	tasya tad-a-niṣpattāv a-niṣpateḥ. a-	bheda eva atitarām a-kramatva-prasaṅgaḥ, eka-
SV_06806	te bhāvā a-tad-arthebhyo bhinnā iti	bheda eva eṣām a-bhedāḥ. evaṃ-jātyiś ca sarve
V2_08811	-anumānam eva ity avyabhicārah. na apy ākāra-	bheda eva tad-a-tattve nibandhanam, api tu
SV_08810	svabhāva eko yuktaḥ. na sarva-ātmanā a-	bheda eva. tayor api bhaved bhedo yadi (177ab')
SV_12824	kramaśo gaty-a-sambhavāt ||250|| kāla-	bheda eva na yujyate. na hy ekasya krameṇa
SV_08818	viśeṣa iti sthitis tena ātmanā bhedas tadā	bheda eva. yasmāt tau hi tayoḥ sva-ātmanau tau
SV_09408	kaṃ svārtham puṣṇāti. tasmād anena upātta-	bheda eva sādhyāḥ. upātta-bhede sādhye 'smin
V3_07203	kaṃ svārtham puṣṇāti. tasmād anena upātta-	bheda eva sādhyāḥ. upātta-bhede sādhye 'smin
V1_01710	dṛṣṭam bhūta-guṇa-vat. tad-a-bhede 'py artha-	bheda-kalpanāyām atiprasaṅgaḥ. sarva-ātmasv
V3_09413	na asti samāno dharmo dhvasta-itarayor a-	bheda-kalpanāyām api, yam ayam anitya-śabdaḥ
SV_16108	| karṭṛ-saṃskārato bhinnaṃ sahitaṃ kārya-	bheda-kṛt ||305|| tasmān na khalv eka eva padeṣu
SV_09021	buddheḥ kvacit pratiniyamāt tat-pratibhāsa-	bheda-kṛta eva tayo rūpayoḥ svabhāva-bhedo 'pi
SV_06417	'pi bhedād an-amśa-eka-bheda-codane sarva-	bheda-gates tatra śabda-pramāṇa-antarāṇi vyarthāni

PV_03229
SV_02518
SV_06303
SV_06417
SV_04313
V1_03307
PV_03280
HB_02504
SV_01505
V2_09712
SV_12311
V3_09404
PV_04271
PV_04185
V3_10004
SV_08517
SV_11821
SV_03208
PV_02172
SV_04416
PV_04184
V3_11002
HB_00214
SV_04217
SV_05705
V2_05612
SV_00222
V2_07501
PV_02157
SV_06504
SV_11928
PV_03212
V2_04814
SP_00006
V3_05906
SV_08627
SV_07924
PV_03162
SV_02515
V3_03207
SV_04305
SV_02008
SV_02011
SV_02013
V1_01008
SV_11325
SV_03803
SV_04412
SV_16105
NB_03013
V2_07410
SV_09310
SV_08717
V3_08201
VN_00821
SV_06314
VN_01214
V3_09405
VN_01421
HB_02202
HB_01704
SV_08506
SV_09025
VN_01219
SV_04208

syāt paśyato 'pi parāparam || guṇa-ādi-
te 'pi śabdāḥ sarva-bheda-an-ākṣepe 'py eka-
-vyavacchedam ākṣipan eva vartate, eka-gata-
tasya eva anyato 'pi bhedād an-aṃśa-eka-
sandarśayanti. na ca te nir-āśrayās tad-
a-bhinne 'pi vastuni śakti-bhedena vyavasthā-
āśrayau || tiras-kṛtānām paṭunā apy ekadā
-ākārānām api keṣāncid anyato viśeṣāḥ jāti-
-upala-pallava-ādiṣu tad-bhāve 'pi sparśa-
-upala-pallava-ādiṣu tad-bhāve 'pi sparśa-
-purāṇa-itarayor api. na ca sva-prakriyā-
vastv ekam eva avasthā-antara-āveśād
eva vedanāt | tathābhūta-ātma-saṃvittir
|| vyavahāra-upanīto 'tra sa eva a-śliṣṭa-
||77|| vyavahāra-upanīto 'tra sa eva āśliṣṭa-
bhāvāḥ bhinnā eva ato na syāt sāmānya-
eva na ato 'nyā vastuno gatih ||236|| rūpa-
-abhyāsaḥ prakaraṇam ity-ādayo 'nubhavād
| tathā iha api iti cen na agner auṣṇyād
apy an-arthikā | vikalpikā a-tat-kārya-ārtha-
avalambya ca kalpyate || yathāsvam
bhedam avalambya prakalpyate. yathāsvam
-ātmanā dṛṣṭavataḥ pratyakṣeṇa yathā-dṛṣṭa-
-prasūter a-bhinna-ārtha-grāhi iva tad-anya-
vyaktayo 'pi saṃsrṣṭa-ākāraṃ svabhāva-
-sādhana-bheda-abhāva iti cet, na, dharmā-
-sādhana-bheda-abhāva iti cet. na, dharmā-
eva sattvam, kvacit svabhāva-bhūta-dharma-
niyamaś ca atra na iḥsyate | sajāti-vāsanā-
darśana-dvāreṇa ayam nānā-eka-dharma-bheda-a-
upalakṣaṇatvāc ca. na apy anekam pada-ādi. a-
bhāgo bahir iva sthitaḥ | jñānasya a-bhedino
-vyāpāra-viśaya-bhedāt. bheda ity apy asya a-
anurundhānaiḥ kriyā-kāraka-vācīnaḥ | bhāva-
tu tathāvidha-ātma-saṃvedanād eva
a-bhinnaṃ pratibhāsam paśyāmo yad-balena a-
na hetuḥ karma asya (157c) pācaka-ādy-a-
pratipadyate || jñānāny api tathā bhede '-
eka-rūpatvāt. yato yato bhinnās tad-
vicāreṣv ayam doṣaḥ. ata eva viśaya-
prabhāyām iva maṇi-bhrānteh, na anyeṣām, tad-
anekadhā | tat tad-viruddha-ādy-a-gati-gati-
-vāseṇa tat-tad-viruddha-ādy-a-gati-gati-
-viruddha-gatyā viruddha-kārya-gatyā ity-ādi-
vicāra-katve ca indriya-mano-vijñānāyor a-
na a-miśrānām siddhānām kaścit sambandho '-
śravaṇe 'pi tad-anubhāvinām iva pratibhāsa-a-
na vastu-bhedāt, yathokta-doṣāt. tathābhūta-
-dharmā ca svabhāvaḥ puruṣa-saṃskāra-
iti. evaṃ prayatnānantariyakatva-pratyaya-
para-upādhiṃ enam ākṣipati. etena pratyaya-
para-upādhiṃ enam ākṣipati. etena pratyaya-
tasya ekasya kriyā-a-kriye ||174||
-gatau sāmārthya-parisamāpteh. na ca eteṣām
-vijñāna-kriyā-darśanāt. na brūmo 'rthakriyā-
eva tad-anya-vyāvṛtti-gateḥ. svārthasya
-avasthāyoś ca eka-ātmani. anyathā bheda-a-
-dṛṣṭir iti cet, sa eva avasthā-bhedo vastu-
khalu vivekaḥ svabhāva-bhūtaḥ, sa eva vastu-
yaś ca aparāḥ sa kathaṃ tasya svabhāva-
anyas tarhi kevalaḥ, anyāḥ sahitaḥ, svabhāva-
upalakṣaṇād a-bhedasya. idam eva hi bheda-a-
na bhāvānām kaścit svabhāva-anvayo 'sti,
viparyaye sukha-duḥkhayor iti, idam bheda-a-
'-taj-janyebhyo bhedāt. kiṃ punar anena

bheda-grahaṇān nānātva-pratipad yadi | astu nāma
bheda-codanāt tat-svalakṣaṇa-niṣṭhā eva bhavanti.
bheda-codanāyās tad-anya-vyāvṛtṭy-ākṣepa-
bheda-codane sarva-bheda-gates tatra śabda-pramāṇa
bheda-darśana-āśrayatvāt. na a-vastu-dharmatā tad-
bheda-darśanāc ca na ayam vastu-sanniveśi
bheda-darśanāt | pravāhe vitti-bhedānām siddhā
bheda-darśanāt. anyathā hi vilakṣaṇāyā api
bheda-darśanāt. asya api kvacid viśeṣe sambhava-
bheda-darśanāt. kvacid viśeṣasya api sambhavāc
bheda-dīpano nāma-bhedaḥ puruṣa-kṛtiṃ bādhatē,
bheda-dṛṣṭir iti cet, sa eva avasthā-bhedo vastu-
bheda-dhī-hetur asya ca || tasmāt svato dhiyor
bheda-dhīḥ | sādhyāḥ sādhanatām nītas tena
bheda-dhīḥ | sādhyāḥ sādhanatām nītas tena
bheda-dhīḥ ||168|| tad idam artha-antarām an-
bheda-nibandhanatvād vyavasthā-antarasya tad-
bheda-niścaya-utpatti-sahakāriṇaḥ, teṣām eva ca
bheda-niṣedhataḥ || tāratamya-anubhavino yasya
bheda-niṣṭhā prajāyate ||76|| tasyām yad rūpam
bheda-niṣṭheṣu pratyayeṣu vivekināḥ | dharmī
bheda-niṣṭheṣu pratyayeṣu vivekināḥ | dharmī
bheda-paramārtha-viśayaṃ smārtaṃ līṅga-jñānam
bheda-paramārtha-samāna-ākāram, tatra yo 'rtha-
bheda-paramārthaṃ svabhāvata ekam pratyayaṃ
bheda-parikalpanāt. tathā ca āha - sarva eva
bheda-parikalpanād iti vakṣyāmaḥ. tathā ca āha
bheda-parigraheṇa yathā tatra eva utpattiḥ. anayā
bheda-pratibaddha-pravṛttayaḥ || yasya rāga-
bheda-pratibhāsa-viplava-anusāri vyavahāra iti
bheda-pratibhāsanād buddhes tad-anekatvasya
bheda-pratibhāso hy upaplavaḥ || tatra ekasya apy
bheda-pratiśedha eva draṣṭavyaḥ, na nānā-viśayatā,
bheda-pratīty-ārthaṃ saṃyojyante 'bhidhāyakāḥ ||
bheda-pratītiḥ. tat svayaṃ svataḥ siddha-viśeṣam
bheda-pratītiḥ syāt. ato viśeṣa eva. sa eva
bheda-pratyayasya. tat-karma jātir a-bhedād
bheda-pratyavamarśane | ity a-tat-kārya-
bheda-pratyāyanāya kṛta-sanniveśaiḥ śabdais tatas
bheda-pradarśana-ārthaṃ pṛthak-kṛto 'numānād a-
bheda-prabhavaḥ saty api yathā-dṛṣṭa-viśeṣa-
bheda-prayogataḥ ||30|| trividha eva hi
bheda-prayogato 'neka-prakāra uktaḥ. tasya a-gatyā
bheda-prayogair yathā uktaṃ prak. kārya-kāraṇa-
bheda-prasaṅgāt. a-bhede ca atīta-anāgata-vastu-
bheda-prasaṅgāt, anapekṣaṇāc ca. artha-viśeṣa-
bheda-prasaṅgāt. tasmād ayam a-pratipadyamāno 'pi
bheda-bāhulya-codanayā vacana-bhedaḥ sādhyā-
bheda-bhinnaḥ krama ity ucyate. anyad eva tato
bheda-bheditva-ādayo 'pi draṣṭavyāḥ. sann
bheda-bheditva-ādayo 'pi vyākhyātāḥ. evam upādhi-
bheda-bheditva-ādayo vyākhyātāḥ. evam upādhi-
bheda-mātra-a-viśeṣe 'pi sva-hetu-pratyaya-
bheda-mātraṃ gamyate, kiṃ tu tad eva sāmānyam a-
bheda-mātreṇa sattā-bheda iti, kiṃ tarhi a-dṛṣṭa-
bheda-rūpatvāt. na hy anvayo '-vyatireko 'n-
bheda-lakṣaṇa-abhāvād bheda-a-bhedayor a-
bheda-lakṣaṇam kiṃ na iṣyate. evaṃ hi sukha-
bheda-lakṣaṇam sukha-duḥkha-vat. para-bhūte ca
bheda-lakṣaṇatvād bhāva-bhedasya. tathā ca
bheda-lakṣaṇatvād bhāva-bhedasya. na hi sa
bheda-lakṣaṇam eka-ākārasya api vyatireko '-
bheda-lakṣaṇam eva tu sāmānyam. atha ca prakṛtyā
bheda-lakṣaṇam, tena a-virodha iti cet, na vai
bheda-lakṣaṇena sāmānyena svalakṣaṇam samānam iti

V1_03604
PV_03104
PV_03331
SV_05912
SV_05914
SV_17303
V1_02212
SV_08824
SV_06922
SV_12419
SV_08713
VN_02620
SV_04407
V3_13005
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SV_07130
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SV_09102
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PV_03277
V1_02606
PV_03280
PV_03204
SV_03618
SV_13224
VN_00817
SV_02608
SV_06608
VN_00815
V3_09409
V3_12207
V3_09502
SV_04927
SV_04923
PV_03214
SV_09015
VN_00602
SV_04406
PV_03278
V1_02611
SV_13720
V3_10507
PV_04186
SV_08823
SV_08822
V3_08007
PV_04195
V3_04907
SV_06824
SV_04714
V2_09001
PV_04272
PV_04279
V3_06505
SV_08313
SV_16110
V2_08914
SV_02021
SV_02915
SV_04506
SV_08812
PV_03358
V1_03815
SV_06316
PV_03260

39| tathā kṛta-vyavasthā iyaṃ keśa-ādi-jñāna-
| bhrānter a-paśyato bhedaṃ māyā-golaka-
| tathā kṛta-vyavasthā iyaṃ keśa-ādi-jñāna-
| na syāt tat-parihāreṇa pravṛttir vṛkṣa-
tat-parihāreṇa pravṛttir yuktā, śiṃśapā-ādi-
pratitau paribhāṣā-ādikam apekṣate, nīla-ādi-
antara-viśeṣa-kṛtatvāt saṃśaya-nirṇaya-ādi-
-sāmānyayor na bhedaḥ sāmānyavān na sāmānyam
anityatve 'parāpara-utpatter anekatvād
sarva-bhāvinyah. tat-sādhana-sampradāya-
syāt syād etad iti. yathā ca asya svayam a-
-upadarśanena pratiśedhe kṛte dharmā-
aneka-artha-bheda-sambhave tad-eka-artha-
āśraya-samāna-a-samāna-deśa-rūpasya a-
bhinnasya ca abhāvāt, tasya eva ca punar
-āyattā nityatvāt. sā apy ayuktā eva bheda-a-
'pi bhāvād iti nivedayiṣyāmo niveditaṃ ca.
svabhāva eva na asti tatra katham svabhāva-
anupalabdhir asa-jñāna-phalā kācid dhetu-
-vibhāgāś ced ayo-golaka-vahni-vat | bheda-a-
tad-rūpa-sparśa-adhyavasāyāt. bheda-a-
-darśanāt | pravāhe vitti-bhedānām siddhā
-rūpatā | tac ced an-aṅgam kena iyaṃ siddhā
tasya dārāḥ ṣaṇ-ṇagarī ity-ātau bheda-a-
chravanāt, svabhāva-bheda-āśrayatvāc ca
tu sattā-vyavahārah syāt, na sattā-bheda-a-
-svabhāvo yuktaḥ, tan-mātra-nibandhanatvād
yo 'pi bhinnam eva sāmānyam āha. tasya apy a-
sattā-vyavahārah sattā-bheda-a-
anekaḥ, ko vā virodhaḥ karma-abhivyakter a-
a-ḍṛṣṭeṣu saṃśayah. tathā hy a-sakala-vyakti-
-utpattiṃ hetubhyaḥ kṛtaka-śabdaḥ sambandhi-
iti. tan na tad ekam anekatra paśyato 'pi
mithyā-pratyayaṃ janayanti. anyathā na
|| tad-bheda-āśrayiṇi ca iyaṃ bhāvānām
ca sarveṣāṃ bhinnau syātām na dhī-dhvanī |
bheda-a-bhedau vā vastu-sattām vastu-bheda-a-
dharma-dharmi-bhedo 'py asya. aneka-artha-
-vat | sidhyed a-sādhana-tve 'sya na siddham
-vat | sidhyed a-sādhana-tve 'sya na siddham
tadvad ity-ādi. tad api na svalakṣaṇayor a-
dharma-bhedād aṅga-aṅgitā na virudhyate.
sādhana-tām nītas tena asiddhaḥ prakāśitaḥ ||
ghaṭa-ādinām parasparam ||178|| vyatireke ca
iti. tathā ca syān niḥ-sāmānya-viśeṣatā |
iti darśayaṃś caturah pakṣa-dharmān āha.
-artham dvau dvau hetu-viparyayau | vivādād
-artham dvau dvau hetu-viparyayau | vivādād
-nidarśanāḥ sa-pratighā vā iti tad-anyebhyo
'sti iti. api ca, tat-kāriṇām a-tat-kāri-
-adhyāśah kāraṇa-bhedaś ca. tataś cen na
-dhī-hetur asya ca || tasmāt svato dhiyor
-rūpaṃ vā bhāve bhāvād abhāvataḥ || anyonya-
-gatih, yathā śita-uṣṇa-sparśayoḥ. anyonya-
artha-antare viśeṣo 'sti. viśeṣo '-
bhedāt. sa ca paraspara-sahitaḥ kārya-
hetuko vā tat-svabhāvo yuktaḥ. ayam hi bhedo
vā tat-svabhāvo yuktaḥ. ayam eva khalu bhedo
a-bhedāt sarva-ātmanā grahaṇe ka eva upādhi-
sambhavaḥ ||84|| dharmā-dharmi-vyavasthānam
yadi (177ab) na hi kvacid asya ekāntiko
hānitaḥ || anyasya anyatva-hāneś ca na a-
hānitaḥ ||48|| anyasya anyatva-hāneś ca na a-
parihārasya kvacit sthity-abhāve. sa ca ayam
vedane cakṣur-ādibhiḥ | rūpa-ādiḥ stṛy-ādi-

bheda-vat | yadā tadā na sañcodya-grāhya-grāhaka-
bheda-vat || tathā hy a-liṅgam ā-bālam a-
bheda-vat || yadā tadā na sañcodya-grāhya-grāhaka
bheda-vat ||116|| na hi sañkete para-a-
bheda-vat. atha api syāt - a-vidhāya niśidhya
bheda-vat. tad-apekṣa-pratitayas tu na vastu-
bheda-vat. na antarāḥ sukha-ādāyo na api cetanāḥ.
bheda-vat sambandha-abhāvāt parasparam ghaṭa-ādi-
bheda-vad eka-pratyaya-ayogāt. nityasya ca kiṃ
bheda-vad guṇa-antara-sādhanaṃ api syuḥ. na api
bheda-vādino '-bheda-a-viśeṣe 'pi na sarvaḥ
bheda-vikalpāt sāmānya-ghaṭayoḥ sarvagatatva-a-
bheda-vidhi-pratiśedha-jijñāsāyām tad eva vastu
bheda-virodhaḥ. ḍṛśya-adrśya-ātmatā-ādi-virodhā
bheda-virodhāt. tac ca ātmani vyavasthitam a-
bheda-vivecane ||145|| astu nāma āśraya-hetukā
bheda-viśayatvaṃ punar asyā bahulaṃ bhinna-
bheda-viśayāḥ śabdāḥ. teṣv avaśyaṃ śabda-
bheda-vyapekṣayā ||3|| hetur anupalabdhīḥ. bhedo
bheda-vyavasthā evam ucchinnā sarva-vastuḥ || a-
bheda-vyavasthā evam utsannā sarva-vastuḥ ||25||
bheda-vyavasthitiḥ || prāg uktaṃ yoginām jñānam
bheda-vyavasthitiḥ || vijātīnām an-ārambhān na
bheda-vyavasthiteḥ | khasya svabhāvah khatvaṃ ca
bheda-vyavasthiteḥ. laghu-vṛtṭeḥ sakṛc-chrutir
bheda-vyavahārah, ekasya apy aneka-arthakriyā-
bheda-vyavahārasya. anyathā abhāva-prasaṅgād ity
bheda-vyavahārās ca bhede syur a-nibandhanāḥ |
bheda-vyavahāro vā. ata eva na tad-viparyayād
bheda-vyāpana-asiddhau. kramas tu tat-kāryatvāt
bheda-vyāpino 'py arthāḥ kecit taj-jāti-sambhavinō
bheda-vyudāse 'pi. tathā maraṇa-sāmānyam vṛkṣa-
bheda-saṃsarga-vad yuktaṃ. vibhrama-balāt tu tathā
bheda-saṃsargavati buddhiḥ syāt, yathā daṇḍiṣu. na
bheda-saṃsthitih | tad-upaplava-bhāve ca teṣāṃ
bheda-saṃhāra-vādasya tad-abhāvād a-sambhavaḥ ||18
bheda-sattām vā sādhayanti, asatsv api kathaṅcid
bheda-sambhave tad-eka-artha-bheda-vidhi-
bheda-sādhanaṃ || bhinna-ābhaḥ sita-duḥkha-ādir a
bheda-sādhanaṃ ||26|| bhinna-ābhaḥ sita-duḥkha-
bheda-sādhane samartham. tat-svabhāva-asiddheḥ.
bheda-sāmānyayor dharmā-bhedād aṅga-aṅgitā iṣyate
bheda-sāmānyayor dharmā-bhedād aṅga-aṅgitā tataḥ |
bheda-sāmānyayor na bhedaḥ sāmānyavān na sāmānyam
bheda-sāmānyayor yadvad ghaṭa-ādinām parasparam ||
bheda-sāmānyayoś ca anaikāntikayor aikāntikatām
bheda-sāmānye śeṣo vyāvṛtti-sādhanaḥ || na hi
bheda-sāmānye śeṣo vyāvṛtti-sādhanaḥ ||34||
bheda-sāmānyena. yathā eka-kāryās tat-kārya-
bheda-sāmye na kiṃ kṛtaḥ | (95ab) yām arthakriyām
bheda-siddhiḥ, na kasyacit kutaścid bheda ity
bheda-siddhis tābhyām tad-arthayoḥ | anyathā hy
bheda-siddher vā dhruva-bhāva-vināśa-vat |
bheda-siddher vā dhruva-bhāva-vināśa-vat |
bheda-hāneḥ. sa ca tatra apy asti iti na eka-
bheda-hetuḥ. sā ca ānupūrvī varṇānām pravṛttā
bheda-hetur vā bhāvānām yad uta viruddha-dharma-
bheda-hetur vā bhāvānām viruddha-dharma-adhyāśah
bhedo '-niścitah syāt, sarva-upādhy-
bhedo '-bhedaś ca yādṛśah | a-samīkṣita-tattva-
bhedo '-bhedo vā vivekena vyavasthāpanāt.
bhedo '-rūpa-darśanāt | rūpa-a-bhedaḥ hi paśyanti
bhedo '-rūpa-darśanāt | rūpa-a-bhedaḥ hi paśyanti
bhedo '-rūpaḥ. rūpavattvena tv asya darśanaṃ
bhedo 'kṣṇā na gṛhyeta kadācana || na hi saty

SV_08807	-ātmavād bhedasya api kutaḥ parasparam	bhedaḥ . atha na sa tasya samāna ātmā. tathā sati
V3_02003	sa ca sarvatra tulya iti na anayor	bhedaḥ . atha vādino 'pi iṣṭim sādhayet sādhyā-
PV_02275	śramaḥ || phala-vaicitrya-dṛṣṭeś ca śakti-	bhedo 'numīyate | karmanām tāpa-saṅkleśān na eka-
SV_03302	prayoga-darśana-abhyāsāt. na tāvatā sarvatra	bhedaḥ . anyatra api puruṣa-icchā-vaśāt
NB_03006	ca iti. na anayor arhataḥ kaścīd	bhedaḥ . anyatra prayoga-bhedāt. tatra
V2_07512	vaidharmyavāṁś ca. na anayor vastutaḥ kaścīd	bhedo 'nyatra prayoga-bhedāt. tad-darśanāt svayam
SV_09713	vyatikrē ca iti. na anayor vastutaḥ kaścīd	bhedo 'nyatra prayoga-bhedāt. sādharmyeṇa api hi
HB_00406	sādhāraṇe hi kārye na teṣāṁ sāmārthya-	bhedaḥ . aparāpara-dhūma-pramita-sannikṛṣṭa-agni-
PV_03454	yadi | sarvathā anyo na grhṇīyāt samvid	bhedo 'py apoditaḥ || yeṣāṁ ca yogino 'nyasya
SV_03219	'sti. nanu ca vācya-viśeṣa-abhāvāt saṅketa-	bhedo 'py ayukto dvayor eka-abhidhānāt. tathā ca
SV_08721	a-kāraakatvaṁ ca iti vyāhatam etat.	bhedo 'py asty a-kriyātas cen na kuryuḥ
SV_04406	yathā-pratīti na virudhyante. dharma-dharmi-	bhedo 'py asya. aneka-artha-bheda-sambhave tad-
PV_03214	-samsthitiḥ | tad-upaplava-bhāve ca teṣāṁ	bhedo 'py upaplavaḥ || na grāhya-grāhaka-ākāra-
PV_03314	tadvad anya-dhiyo 'pi vā || na iṣṭo viśaya-	bhedo 'pi kriyā-sādhanayor dvayor | eka-arthatve
VN_03311	prthag bādha-udāharanayor na kaścīd artha-	bhedaḥ . api ca ayaṁ viruddho '-viruddho vā sati
PV_03313	viśeṣaṇa-dhiyāṁ punaḥ | a-tādrūpye na	bhedo 'pi tadvad anya-dhiyo 'pi vā || na iṣṭo
SV_08508	ca. virodhinor eka-ātmany a-sambhavāt.	bhedo 'pi tena na evaṁ cet (168a) na vai sarva-
SV_08614	tan na asti. na ca tāvatā a-janakāḥ. apy a-	bhedo 'pi teṣu cet ||170|| syād etat – satyaṁ
PV_03350	sva-vid apy artha-vin matā || tasmād viśaya-	bhedo 'pi na svasaṁvedanaṁ phalam | uktaṁ
V2_08809	yatra tu sāksād dhetu-bhedaḥ, tatra rūpa-	bhedo 'pi, yathā tayor eva bīja-kanda-udbhavayoḥ.
SV_09022	-bheda-kṛta eva tayo rūpayoḥ svabhāva-	bhedo 'pi syāt. eka-aneka-vyavasthiteḥ pratibhāsa
SV_04803	api hy abhyupagacchatā avāśyaṁ bhāvānām	bhedo 'bhyupagantavyaḥ, tad-abhāve tasyā apy
SP_00025	a-prasiddhitaḥ | yuktaḥ svabhāva-	bhedo 'yaṁ tat pratikṣaṇa-janmanām || namo
PV_03317	sambandhasya a-viśeṣataḥ || tad-a-bhede 'pi	bhedo 'yaṁ yasmāt tasya pramāṇatā | saṁskārāc ced
SV_06413	-van na bhedaḥ syāt. na hi bheda-upādhir eva	bhedo 'yam ata iti viśeṣa-nirdeśāt. tataś ca
SV_03322	vyavaccheda-antara-sākāṅkṣatvāc ca.	bhedo 'yam eva sarvatra dravya-bhāva-abhidhāyinoḥ
VN_00903	-santatau svabhāva-bheda-utpatter arthakriyā-	bhedaḥ . araṇi-nirmathana-avasthā-bhedād iva agneḥ
SV_02519	-niṣṭhā eva bhavanti. tad ekasmād api tasya	bhedo 'sti iti. tasmād ekasya bhāvasya yāvanti
SV_03218	-bhedas tu saṅketa-bhedāt. na vācya-	bhedo 'sti. nanu ca vācya-viśeṣa-abhāvāt saṅketa-
SV_14911	svabhāva-niyamaḥ phale | na anitye rūpa-	bhedo 'sti bhedakānām abhāvataḥ ||282|| na vai
PV_02090	ca viruddha upacārataḥ | iṣṭāś ced buddhi-	bhedo 'stu paṅktir dīrghā iti vā katham ||
SV_08915	paryanuyūkte. tasya bhede dravyatva-ādy-a-	bhedo 'sya a-bādha eva. sarvatra svabhāvena
SV_06402	na hi vastunaḥ | vyāvṛttir vastu bhavati	bhedo 'sya asmād iti iranāt ||128|| rūpaṁ hi
SV_04016	eṣāṁ grahaṇaṁ mithyā-vikalpa eva. itaretara-	bhedo 'sya bījaṁ sañjñā yad-arthikā ||72|| yasya
PV_03303	yena prati-karma vibhajyate || an-ātma-bhūto	bhedo 'sya vidyamāno 'pi hetuṣu | bhinne karmanya
SV_00414	-bheda-vyapekṣayā ||3|| hetur anupalabdhiḥ.	bhedo 'syā viśeṣaṇam upalabdhi-lakṣaṇa-prāpta-
VN_00905	-bheda-utpattes tantv-ādiṣv arthakriyā-	bhedaḥ . etena buddhi-vyapadeśa-bheda-a-bhedau
SV_06806	a-tad-arthebhyo bhinnā iti bheda eva eṣāṁ a-	bhedaḥ . evaṁ-jātīyāś ca sarve samūha-santāna-
V3_03412	yadi sva-vacana-upagama-virodhayor na kaścīd	bhedaḥ . kas tarhi viśaya-bhedaḥ pūrva-upagama-
SV_12711	varṇa-a-viśeṣe 'pi vākya-bhedāt pratipatti-	bhedaḥ kārya-bhedaḥ syāt. sā ca vākyaṭ. tac ca
PV_03469	dhiyo hetuḥ tulya-kāraṇa-janmanaḥ | tasya	bhedaḥ kuto buddher vyabhicāry-anya-jāś ca saḥ |
V3_11308	viruddho 'py eka eva. prayoga-bhedāt tu tad-	bhedaḥ . kvacid ukta-sāmarthyābhyām, kvacid
PV_03189	-samita-siddhy-arthaṁ iṣyate samaya-smṛtiḥ |	bhedaś ca a-samito grāhyaḥ smṛtis tatra kim
PV_02101	na rūpaṁ ghaṭa ity eka-adhikaraṇa śrutiḥ |	bhedaś ca ayaṁ mato jāti-samudāya-abhidhānayoḥ ||
SV_08622	anya-bhāk (170bc) utpatti-sthiti-vināśa-ādi-	bhedaś ca ity api-śabdāt. yo 'yam a-bhinnān sarva
SV_16503	||312|| tatra ekas tattva-vin na anya iti	bhedaś ca kiṁ-kṛtaḥ | tadvat puṁstve katham api
SV_04413	-codanayā vacana-bhedaḥ sādhyā-sādhana-	bhedaś ca tat-svabhāva-samāśrayair dharma-
V2_09001	yad uta viruddha-dharma-adhyāsaḥ kāraṇa-	bhedaś ca. tataś cen na bheda-siddhiḥ, na
PV_03254	tato na anyataś ca te || sukha-duḥkha-ādi-	bhedaś ca teṣāṁ eva viśeṣataḥ | tasyā eva yathā
SV_02022	vā bhāvānām viruddha-dharma-adhyāsaḥ kāraṇa-	bhedaś ca. tau cen na bhedakau, tadā na kasyacit
PV_03148	-gocare | pratibhāsa-dvaya-abhāvād buddher	bhedaś ca dur-labhaḥ || samavāya-a-grahād akṣaiḥ
SV_03516	dharma-bahutvāt tatra dṛṣṭo vacana-	bhedaś ca dharminī na syāt. uktam atra śabdānām
PV_03388	tato 'nyatvaṁ kena ākāreṇa sidhyati ||	bhedaś ca bhrānti-vijñānair dṛṣyeta indāv iva a-
SV_04506	||84|| dharma-dharmi-vyavasthānaṁ bhedo '-	bhedaś ca yādṛśaḥ | a-samikṣita-tattva-artho
VN_01218	prādur-bhavato ghaṭasya tasmād a-bhedaḥ,	bhedaś ca viparyaye sukha-duḥkhayor iti, idaṁ
SV_06403	iti iranāt ||128|| rūpaṁ hi paramārthaḥ.	bhedaś ced rūpaṁ syāt. tad-rūpaṁ vā syād a-tad-
SV_05214	ekaṁ pratyayaṁ na janayati bhedaḥ iti. na	bhedo janana-virodhī, kiṁ tarhi kaivalyam. tena
HB_01307	svabhāvā bhavanti iti na kāraṇa-bhede 'py a-	bhedaś tat-kārya-viśeṣasya iti ta eva ete kāraṇa-
V1_01113	tad-indriya-jñāna-utpattāv a-vidyamānād	bhedaḥ , tat-sāmarthyasya tataḥ sarvathā sāksād
NB_01013	-a-sannidhānābhyām jñāna-pratibhāsa-	bhedaś tat svalakṣaṇam. tad eva paramārtha-sat.
SV_04512	ekam anekaṁ ca teṣu buddher upaplavaḥ ||87||	bhedaś tato 'yaṁ bauddhe 'rthe sāmānyam bheda ity
V2_08809	kanda-udbhavaḥ. yatra tu sāksād dhetu-	bhedaḥ , tatra rūpa-bhedo 'pi, yathā tayor eva
VN_00904	agneḥ sthūla-karīṣa-trṇa-kāṣṭha-dahana-śakti-	bhedaḥ . tathā yathā-pratyayaṁ svabhāva-bheda-
SV_13708	eva a-vyavahita-sāmarthya-upayogo 'vasthā-	bhedaś tad-anyam. an-atīśayasya apekṣā ca prāg
SV_04804	tasyā apy abhāva-prasaṅgāt. sa ca ekasmād	bhedaś tad-anyeṣāṁ a-bhedaś tad-viśiṣṭeṣv artheṣu

SV_08815	ātmanā tayoh | bhedaḥ sāmānyam ity etad yadi	bhedas tad-ātmanā ||177|| bheda eva (178a') yadi
SV_04804	sa ca ekasmād bhedas tad-anyeṣām a-	bhedas tad-viśiṣṭeṣv artheṣu pratipattir astu,
HB_02507	hi na bhedaḥ bheda ity a-bhedaḥ api na a-	bhedaḥ, tad-vyatiriktaś ca na kaścid bhāva-
SV_06304	anya-vyāvṛtṭy-ākṣepa-nāntariyakatvāt. sa eva	bhedas tad-vyāvṛtṭyā gato bhāgas tad-gates tad-
SV_08818	sāmānyam viśeṣa iti sthitis tena ātmanā	bhedas tadā bheda eva. yasmāt tau hi tayoh sva-
SV_04019	parihāreṇa pravarteta iti, so 'yam itaretara-	bhedas tasya eka-ātmatā-pratibhāsino mithyā-
V3_10207	'pi vipakṣaḥ. syād api paryāyeṇa. lakṣaṇa-	bhedas tu kathita eva. na hy a-vipakṣa-śaṅkāyām
SV_03218	sa eva vyāvṛtṭaḥ. śabda-pratipatti-	bhedas tu saṅketa-bhedāt. na vācya-bhedo 'sti.
SV_11822	-antarasya tad-rūpaṃ tad eva syāt. dharma-	bhedas tu syāt pūrva-ukta-krameṇa. sa ca a-
SV_12304	artheṣv api tad-a-tat-pratibhaveṣu svabhāva-	bhedo darśanīyaḥ. tad-abhāve sarvas tad-ātmā na
SV_00301	buddhy-ārūḍhena dharmadharma-bhedena iti.	bhedo dharmadharmitayā buddhy-ākāra-kṛto na
SV_13703	cet. katham idānim upayukta-an-upayuktayor a-	bhedaḥ. na api bhedaḥ śabda-svabhāva-a-saṃsparśi
SV_03406	kṛtā api vā | anyena vā yadi brūyād	bhedo na asti tato 'paraḥ ||63|| etāvantam eva ca
V3_03308	eva, na bādhā. kas tarhi idānim anayor	bhedaḥ. na kaścit. katham tarhi pṛthag-vacanam.
SV_11823	ukta-krameṇa. sa ca a-viruddha eva, na vastu-	bhedaḥ. na ca bheda-a-bhedau muktavā vastuno 'nyā
SV_16006	) na hi saro rasa ity-ādi-padeṣu kaścid varṇa-	bhedo na ca varṇa-vyatiriktam anyad yataḥ kārya-
V3_12708	upālambhaḥ. asti viśāninām viśāna-svabhāva-	bhedaḥ, na tadvat kiñcic chaśasya bhinna-svabhāvaṃ
SV_12809	-virodhāt. sakṛc chrutau ca sarveṣāṃ kāla-	bhedo na yujyate | (250ab) atha mā bhūd avayava-
SV_06621	||139|| artha-a-bhedena ca vinā śabda-a-	bhedo na yujyate | tasmāt tat-kāryatā api iṣṭā a-
VN_01308	-ātmani prādur-bhāva iti tasyāḥ sva-ātmano '-	bhedo na syāt. etena pariṇāmaḥ pratyuktaḥ, yo 'pi
SV_03306	bahu-vacanena. prayojana-abhāvāt tu saṅketa-	bhedo na syāt. tad apy asty eva. tathā hi bheda-
SV_12920	abhāvāt. teṣāṃ tat-kṛtaḥ pada-vākya-bhedānām	bhedo na syāt. na apy a-varṇa-kramam anyac chabda
SV_13203	kānta-ādi-vat. anyathā spaṣṭa-a-spaṣṭa-śruti-	bhedo na syāt. sati ca upalambha-pratyaye
SV_08705	etat sāmānyam nāma tat tasya eva aparasmād	bhedaḥ. na hi tasya arthatve drśyasya rūpa-an-
SV_07616	kiṃ na iti cet. tena avāśyam hi tatra	bhedo nāntariyakatvād eṣṭavyaḥ. sa eva sāmānya-
HB_01007	svabhāvatvāt. ata eva tayor avasthayor vastu-	bhedo niśceyaḥ, bhāvānām svabhāva-anyathātva-
V2_08813	iva maṇi-muktā-pravāla-ādīnām. kvacit puṣpe	bhedo nīla-itara-kusumayor iva sūryayoḥ, kvacit
V1_03914	-ayogād iti. api ca saha-upalambha-niyamād a-	bhedo nīla-tad-dhiyoḥ | (54ab) na hi bhinna-
V1_01311	'pi syāt. na hi prati-puruṣam arthānām ātma-	bhedaḥ, nairātmya-prasaṅgāt, ātma-sthiter abhāvāt.
SV_17126	iti kaścana | anyāḥ svayam bravīmi iti tayor	bhedaḥ parikṣyatām ||325|| nir-abhiprāya-vyāpāra-
V2_07114	iti kaścana | anyāḥ svayam bravīmi iti tayor	bhedaḥ parikṣyatām ||46|| sarvatra yogyasya eka-
SV_12311	api. na ca sva-prakriyā-bheda-dīpano nāma-	bhedaḥ puruṣa-kṛtiṃ bādhate, anyatra api
V3_03412	na kaścid bhedaḥ, kas tarhi viśaya-	bhedaḥ pūrva-upagama-virodhasya. yatra an-āśrite
SV_04513	ity api | tasya eva ca anya-vyāvṛtṭyā dharmā-	bhedaḥ prakalpyate ||88|| sādhyā-sādhana-saṅkalpe
SV_07615	asti. tathābhāva-kalpanayā tu tad-anya-	bhedaḥ pratipattir-abhiprāya-vaśāt syāt. tad-
SV_02525	bhede 'pi yena yena dharmeṇa nāmnā yo viśeṣo	bhedaḥ pratiyate na sa śakyo 'nyena pratyāyayitum
HB_02501	kāraṇam tādrśām ādi-nimittam iti na kāraṇa-	bhedaḥ. prabandha-vṛttau tu śarād bhāvaḥ. asti ca
PV_03184	-hetukam | sarvaṃ tathā eva hetor hi bhedaḥ	bhedaḥ phala-ātmanām || anapekṣita-bāhya-arthā
V2_05701	dharmadharma-nīyāyena iti. dharmadharmitayā	bhedo buddhi-parikalpito na artho 'pi, vikalpa-
V3_09406	na iṣyate. evaṃ hi sukha-ādīnām a-sandigdho	bhedo bhavati. kasyacid rūpasya anukārād avasthā-
SV_06409	'sya bheda ity ca na syāt. na hy anyonyasya	bhedo bhavati, sambandha-abhāvāt. sati vā sa
V1_04303	7|| ity antara-ślokaḥ. bāhye 'py arthe tato '-	bhedo bhāsamāna-artha-tad-dhiyoḥ | (58ab) saty
HB_01302	ekatve 'pi vastuta iti yathā iha kāraṇa-	bhedo bhinna-viśeṣa-upayogān na eka-kāryaḥ, tathā
V1_03106	-artha-sannikarṣa-ādiṣu hetuṣu vidyamāno 'pi	bhedo bhinne karmanya a-bhinna-ātmano jñānasya na
V2_08914	-hetuko vā tat-svabhāvo yuktaḥ. ayam hi	bhedo bheda-hetur vā bhāvānām yad uta viruddha-
SV_02021	vā tat-svabhāvo yuktaḥ. ayam eva khalu	bhedo bheda-hetur vā bhāvānām viruddha-dharma-
SV_02216	bhāve tac-chakti-niyama-abhāvān na hetu-	bhedo bhedaka ity a-kāraṇam viśvasya vaiśvarūpyam
V2_08604	-udbhavac-chakti-niyama-abhāvān na hetu-	bhedo bhedaka ity a-kāraṇam viśvasya vaiśvarūpyam
VN_01217	mṛd-ātmani prādur-bhavato ghaṭasya tasmād a-	bhedaḥ, bhedaś ca viparyaye sukha-duḥkhyor iti,
HB_01213	mṛd-dravyasya kulālāt. na ca anayoḥ svabhāva-	bhedaḥ, bhede vā pūrva-vat prasaṅgād iti. asti
HB_01202	taj-janita-viśeṣa-bhedasya kāryasya svabhāva-	bhedaḥ, mṛt-saṃsthānayor a-paraspara-ātmatayā
VN_01216	tad-ātmani prādur-bhāvo 'bhedaḥ, viparyaye	bhedaḥ, yathā mṛd-ātmani prādur-bhavato ghaṭasya
VN_01212	eṣa hi bhāvānām bheda etad-virahaś ca a-	bhedo yathā sukha-ādiṣu śakty-avasthayoś ca eka-
PV_02169	na cet || bhūtānām prāṇitā-a-bhede 'py ayam	bhedo yad āśrayaḥ | tan nirhāsa-atīśaya-vat tad-
SV_08811	sarva-ātmanā a-bheda eva. tayor api bhaved	bhedo yadi (177ab') na hi kvacid asya ekāntiko
VN_01613	asti. na ca rūpa-pratibhāsa-bhede vastv-a-	bhedo yuktaḥ, atiprasaṅgāt. tasmād ya upalabdhi-
SV_16009	eva ca a-tulyām. na ca kāraṇa-a-bhede kārya-	bhedo yuktaḥ. tasmād asti sā bhedavati yato 'yam
SV_13317	ārabheran. na hi kāraṇa-a-bhede kārya-	bhedo yuktaḥ. bhedasya a-hetukatva-prasaṅgād ity
HB_02502	asti ca gomaya-itara-janmanoḥ svabhāva-	bhedo rūpa-a-bhede 'pi, na hy ākāra-sāmyam eva
V3_09405	-āveśād bheda-drṣṭir iti cet, sa eva avasthā-	bhedo vastu-bheda-lakṣaṇam kiṃ na iṣyate. evaṃ hi
SV_08519	an-āyattam a-janyatvād asya idaṃ sāmānyam	bhedo vā iti vyapadeśam na arhati. anya-apohe 'py
SV_08812	(177ab') na hi kvacid asya ekāntiko bhedo '-	bhedo vā vivekena vyavasthāpanāt. sāmānyam viśeṣa
PV_04103	syād vyarthatā vā pṛthak-kṛteḥ |	bhedo vān-mātra-vacane pratibandhaḥ sva-vācy api |
SV_07606	-vāsanā-samutthitā bhrāntir eva. bhāva-	bhedo vāsanā-prakṛtiś ca tasya āśraya iti
VN_01216	syāt sarvatra. tad-ātmani prādur-bhāvo '-	bhedaḥ, viparyaye bhedaḥ, yathā mṛd-ātmani prādur

SV_08623	tasya ayam artheṣu buddhi-pratibhāsa-	bhedo viruddha-dharma-adhyāsaś ca na syāt. sati
PV_03424	na bhedinī || na ca anubhava-mātreṇa kaścīd	bhedo vivecakaḥ | vivekinī na ca a-spaṣṭa-bhede
V1_02409	kim idaṃ saṃvedanam. anubhavaḥ. ko 'nayor	bhedāḥ . viśaya-ākāraḥ padārtho 'saṃvedano 'nyā
SV_05822	kecit pracakṣate ||114|| yady a-vṛkṣebhyo	bhedo vṛkṣas tasya a-vṛkṣa-grahaṇam antareṇa
SV_08828	tad-āśrayau ||179|| cintyete sva-ātmanā	bhedo vyāvṛtṭyā ca samānatā | asty eva vastu na
SV_06723	tu bhinnānām a-viruddhā iti sa eva artha-a-	bhedāḥ śabda-a-bhedasya kāraṇam bhavatu. tena ime
SV_13703	upayukta-an-upayuktayor a-bhedāḥ. na api	bhedāḥ śabda-svabhāva-a-saṃsparśī tasya eva
SV_16010	tasmād asti sā bhedavatī yato 'yaṃ pratīti-	bhedāḥ . satyam asti sā puruṣa-āśrayā ||301||
SV_08804	syātām tadvati vastuni | anyonyam vā tayor	bhedāḥ sadṛśa-a-sadṛśa-ātmanoh ||176|| bhāvās ced
PV_03453	tān punaḥ | na adhyakṣam iti ced eṣa kuto	bhedāḥ samarthayoḥ || a-dṛṣṭa-eka-artha-yoga-ādeḥ
SV_05707	etat. tasmād eka-kāryatā eva bhāvānām a-	bhedāḥ . sā ca a-tat-kārya-viśleṣaḥ (110a)
SV_04413	tathābhūta-bheda-bāhulya-codanayā vacana-	bhedāḥ sādhyā-sādhana-bhedaś ca tat-svabhāva-
SV_04515	-sādhana-saṅkalpe vastu-darśana-hānitaḥ |	bhedāḥ sāmānya-saṃsrṣṭo grāhyo na atra
SV_08815	sāmānyam viśeṣa iti. yena ātmanā tayoḥ |	bhedāḥ sāmānyam ity etad yadi bhedaś tad-ātmanā ||
SV_09101	kecin na iti. bhavatu nāma bhāvānām svabhāva-	bhedāḥ sāmānyam. yeṣāṃ tu nir-upākhyānām svabhāva
SV_08823	||178|| vyatireke ca bheda-sāmānyayor na	bhedāḥ sāmānyavān na sāmānyam bheda-vat sambandha
VN_00826	-ādy-arthakriyā paṭe dṛśyata iti sattā-	bhedāḥ . sidhyaty evam artha-antaram, tathā apy
PV_04272	tad-arthayoḥ | anyathā hy anavasthānād	bhedāḥ sidhyen na kasyacit || viśiṣṭa-rūpa-
SV_15717	yo 'py ayam nāma-bheda-anvayo loke pratīti-	bhedāḥ so 'saty api jāti-bhede vyāpāra-viśeṣa-
SV_08513	vinaśyati | tiṣṭhaty ātmā na tasya (168bc)	bhedāḥ . sthāna-a-sthānayor eka-ātma-āśrayatve ko
SV_14108	asyaḥ. kiṃ ca, ānupūrvyāś ca varṇebhyo	bhedāḥ sphoṭena cintitaḥ | kalpanā-āropitā sā
SV_06110	katham, na hy a-jñeyam kiñcid asti yato	bhedāḥ syāt, tato bhedenā viśayī-kāraṇa eva tasya
SV_08625	syāt. sati vā tasmīn a-bhede 'pi na kaścīd	bhedāḥ syāt. tathā ca ayam pravibhāgo na syād eka
SV_06413	iti bheda-upādhitvād dravya-antara-van na	bhedāḥ syāt. na hi bheda-upādhir eva bhedo 'yam
SV_16007	na ca varṇa-vyatiriktam anyad yataḥ kārya-	bhedāḥ syāt. bhinnām ca tayoḥ pratibhāṃ paśyāmaḥ
VN_01224	bheda-avagamaḥ samartho bhavati, yady evaṃ	bhedāḥ syāt. saty apy etasmin kasyacid ātmano
SV_12711	'pi vākya-bhedāt pratipatti-bhedāḥ kārya-	bhedāḥ syāt. sā ca vākyaṭ. tac ca atīndriyam iti
PV_04105	kiṃ punar bhavet || sva-vāg-virodhe '-	bhedāḥ syāt sva-vāk-śāstra-virodhayoḥ | puruṣa-
SV_02911	grahe ||52|| sarva-ātmanā upakāryasya ko	bhedāḥ syād a-nīcītaḥ | yady apy upādhyo bhinnā
SV_12126	-nīrvṛteś ca hetor a-bhedane bhāvānām	bhedāḥ syād ākasmika iti na kvacid vinivarteta.
HB_01110	eka-kārya-utpattau na kāraṇa-bhedāt kārya-	bhedāḥ syād iti cet, na, yathāsvaṃ svabhāva-
SV_14603	bhāve na pratiśedha-paryudāśayo rūpa-	bhedāḥ syād ubhayatra vidheḥ prādhānyāt. evaṃ ca
PV_04158	krameṇa saṃyukte pāṃśu-rāśau sakṛd yute ||	bhedāḥ syād gaurave tasmāt prthak saha ca tolite |
SV_07219	147|| na khalu vai kārakād vyañjakasya kaścīd	bhedāḥ . sva-viśaya-vijñāna-utpādana-samartham
SV_14708	eva śabda-antareṇa uktaḥ syāt. na artha-	bhedāḥ . svabhāva-an-anugamaṇam tv anyatvaṃ brūmaḥ.
V1_03706	ata eva na pramāṇa-phalayor viśaya-	bhedāḥ . svabhāva-cintāyāṃ tādātmyād artha-
V1_01705	vyavahāre pratiyeta. tathā hy ekaṭa dṛṣṭo	bhedo hi kvacin na anyatra dṛśyate | (16ab) na hi
PV_03126	-avasthāyām indriyād gatau || ekaṭa dṛṣṭo	bhedo hi kvacin na anyatra dṛśyate | na tasmād
VN_01209	praveśyamāno 'pi na ātmānam cetayati. a-	bhedo hi nāma-aikyaṃ tāv iti ca bheda-adhiṣṭhāno
PV_03130	tadā arthasya a-vibhāvanāt | vijñāna-ābhāsa-	bhedo hi padārthānām viśeṣakaḥ || cakṣuṣo 'rtha-
SV_15704	aśnūvīta. saṃskāryasya api bhāvasya vastu-	bhedo hi bhedakaḥ | prayokṭṛ-bhedān niyamaḥ
SV_02324	'py asty eva sva-bīja-prabhavāt svabhāva-	bhedāḥ , hetu-svabhāva-bhedāt, yathā kadālī bīja-
V2_08804	'py asty eva sva-bīja-prabhavāt svabhāva-	bhedo hetu-svabhāva-bhedāt, yathā kadālī bīja-
PV_04250	na bhedikā prāptam eka-rūpam idaṃ jagat ||	bhedaka -a-bhedakatve syād vyāhatā bhinna-rūpatā |
SV_02216	tac-chakti-niyama-abhāvān na hetu-bhedo	bhedaka ity a-kāraṇam viśvasya vaiśvarūpyam syāt.
V2_08604	tac-chakti-niyama-abhāvān na hetu-bhedo	bhedaka ity a-kāraṇam viśvasya vaiśvarūpyam syāt.
SV_08513	-sthānayor eka-ātma-āśrayatve ko 'nyo dharmo	bhedaka iti nānātvam eva kvacin na syāt. sarva-
SV_08620	ity uktaṃ prāk. kiṃ ca, pratibhāso 'pi	bhedakaḥ | an-anya-bhāk (170bc) utpatti-sthiti-
SV_15704	saṃskāryasya api bhāvasya vastu-bhedo hi	bhedakaḥ | prayokṭṛ-bhedān niyamaḥ śaktau na
PV_03305	artha-rūpatām | anyaḥ sva-bhedāj jñānasya	bhedako 'pi kathaṅcana || tasmāt prameya-
SV_07404	arthaṃ darśayan kathaṃ na pratipatter	bhedakaḥ . eka-pratiniyame ca sāmānya-antarasya
SV_11915	iti cet. na, kramasya an-artha-antaratvena a-	bhedakatvāt . tad-rūpasya krama-antare 'py a-
PV_04250	prāptam eka-rūpam idaṃ jagat || bhedaka-a-	bhedakatve syād vyāhatā bhinna-rūpatā | ekasya
PV_02097	-ādi tadvataḥ śabdais tad dharma-antara-	bhedakam || śrutis tan-mātra-jijñāsor an-ākṣiptā
V1_03112	na hi paṭu-mandatā-ādibhiḥ sva-bhedair	bhedakam api indriya-ādy-arthena etad ghatayati,
V1_03214	api indriya-ādiṣv a-bhinnasya prativiśayam	bhedakam asya kāraṇam iti. na hi indriyāṇi
PV_03311	'pi kārakāṇām kriyāṃ prati | yad antyaṃ	bhedakam tasyās tat-sādhakatamam matam || sarva-
PV_03228	|| svato vastv-antara-a-bhedād guṇa-āder	bhedakasya ca | a-grahād eka-buddhiḥ syāt paśyato
V1_03213	-upayoge 'pi kriyāyām antyasya tasya eva	bhedakasya sādhatamatvāt. satsv api indriya-
SV_14911	-niyamaḥ phale | na anitye rūpa-bhedo 'sti	bhedakānām abhāvataḥ ||282|| na vai pratigho 'nyo
SV_14911	bhedakam asya kāraṇam iti. na hi indriyāṇi	bhedakāni , sarva-jñāna-hetuvāt. na artha-
SV_02022	dharmā-adhyāśaḥ kāraṇa-bhedaś ca. tau cen na	bhedakau , tadā na kasyacit kutaścīd bheda ity
SV_13426	varṇa-ānupūrvī vākyaṃ cen na varṇānām a-	bhedataḥ | (259ab) na artha-antaram eva śabda-
PV_03188	|| krameṇa ubhaya-hetuś cet prāg eva syād a-	bhedataḥ | anyo 'kṣa-buddhi-hetuś cet smṛtis
PV_03118	|| viśeṣa-pratyabhijñānaṃ na pratikṣaṇa-	bhedataḥ | na vā viśeṣa-viśayam dṛṣṭa-sāmyena tad

PV_02004	|| viṣaya-ākāra-bhedāc ca dhiyo 'dhigama-	bhedataḥ | bhāvād eva asya tad-bhāve svarūpasya
PV_02096	|| guṇa-dravya-a-viśeṣaḥ syād bhinnō vyāvṛtti-	bhedataḥ | syād an-artha-antara-arthatve 'py a-
PV_03233	| na so 'bhidhīyate śabdair jñānayo rūpa-	bhedataḥ || eka-arthatve 'pi buddhīnām nānā-
PV_04254	| a-bhinnā ity ucyate buddhes tad-rūpāyā a-	bhedataḥ || tadvad bhede 'pi dahano dahana-
PV_03126	tasmād bhinnam asty anyat sāmānyam buddhy-a-	bhedataḥ || tasmād viśeṣa-viśayā sarvā eva
PV_02028	| samhatau hetutā teṣām na īśvara-āder a-	bhedataḥ || prāmānyam ca parokṣa-artha-jñānam tat
PV_02161	| tiṣṭhaty a-vikale yāti tat-tulyam cen na	bhedataḥ || bhūta-cetanayor bhinna-pratibhāsa-
SV_08227	| ekasya kāryam anyasya na syād atyantā-	bhedataḥ ||163|| yady ete bhāvā vyāvṛtīm muktvā
V1_01707	tasmād bhinnam asty anyat sāmānyam buddhy-a-	bhedataḥ ||16|| na hi vyakty-ātmano vyatiriktam
SV_02413	tad-abhāve svayam bhāvasya abhāvaḥ syād a-	bhedataḥ ||39|| ya eva bhāvo bhāva-mātra-anurodhī
V3_10512	| tata eva a-pratijñā-artho viśeṣo dharmā-	bhedataḥ ||81|| ity antara-ślokaḥ. tathā svayam
V1_02006	anapekṣāc ca krama-utpatty-ayogāt. ādheyā-	bhedatve ca anyatvam. kṣaṇikatvād arthānām
SV_12126	na syāt. svabhāva-nivṛtteś ca hetor a-	bhedane bhāvānām bhedaḥ syād ākasmika iti na
SV_09406	kiṃ tu sa tathā asti kaścīd iti kañcana asya	bhedam a-parāmṛśan bruvāṇaḥ kaṃ svārtham puṣṇāti.
V3_07202	kiṃ tu tathā asti kaścīd iti kañcana asya	bhedam a-parāmṛśan bruvāṇaḥ kaṃ svārtham puṣṇāti.
SV_08902	| sarva eva gaur aśvād bhinnō 'bhinnō vā iti	bhedam a-bhedaṃ vā pṛcchan viśeṣam eva bhāvasya
SV_12121	-hetavo 'pi hi bhāvās tad-anyaiḥ svabhāva-a-	bhedam anubhavantas tathāvidhāḥ samunnīyante.
SV_03910	-bheda-ādibhyas tu tattva-cintakā na a-	bhedam anumanyante. yadi pratipatṭṛ-abhiprāyo
HB_00302	yena yena asādhāraṇas tad-asādhāraṇatām tato	bhedam abhilapantī smṛtir utpannā pratyakṣa-
SV_02101	ekam ity eva na syāt. nāma-antaram vā, artha-	bhedam abhyupagamyā tathā-abhidhānāt. nanv an-
V2_09003	ekam ity eva na syān nāma-antaram vā, artha-	bhedam abhyupagamyā tathā-abhidhānāt. nanv an-
V3_09909	-anumeya-vyavahāraḥ punaḥ pratyaya-siddham	bhedam avalambya prakalpyate. yathāsvam bheda-
SV_14513	taj-jñāpanāya sā | avasthā a-hetur uktā asyā	bhedam āropya cetasā ||276|| na bhāvo jāto
VN_03302	yugapat ṣaṭkena yogād ity-ādinā parama-aṅor	bhedam āha, na tasya apy ekaḥ samuccaya-rūpaḥ
V2_04813	tad ālambana-viśaya-bhedāt pramāṇayor viśaya-	bhedam āha, na pramāṇa-vyāpāra-viśaya-bhedāt.
SV_03617	ayam sarvatra vastu-kṛtam eva śabda-pravṛtti-	bhedam icchati, tasya dārāḥ ṣaṇ-ṇagarī ity-ātau
SV_05816	ity ucyate. anya-vyāvṛtteṣv artheṣu vyāvṛtti-	bhedam upādāya a-viśeṣeṇa niveśanāt, vyavahāre
SV_02516	kṛta-sanniveśaiḥ śabdais tatas tato	bhedam upādāya svabhāva-a-bhede 'py aneka-
SV_06301	bhāvān āha ity-ādinā nirdiṣṭaḥ. sa hi tam	bhedam kathayann artha-antara-vyavacchedam
SV_12201	agni-indhana-vat. tatra a-pradarśya ye	bhedam kārya-sāmānya-darśanāt | hetavaḥ
SV_05016	atra sāmānyena. yathā-bhāvam eva a-saṃsṛṣṭa-	bhedam kiṃ na pratyeti iti cet. a-śaktir eṣā
PV_03401	āśritya pitarām tad-rūpo 'pi sataḥ pituḥ |	bhedam kenacid aṃśena kutaścīd avalambate ||
SV_13810	tāvat sandigdho vyatirekaḥ. prati-karaṇa-	bhedam ca bhinna-svabhāvaḥ śabdaḥ śrutau
SV_07610	sarva-artha-darśaneṣv anapekṣya api tad-	bhedam tathā adhyavasāyād a-tathābhūta-kalpita-
SV_03407	na asti tato 'paraḥ ||63|| etāvantaṃ eva ca	bhedam darśayaṃs taddhitena vā darśayet
VN_01318	na hi tad eva tasya an-apāśrita-vyapekṣa-a-	bhedam dharmā-antaram bhavati. atha dravyād artha
SV_12306	na ca atra laukika-vaidikayoḥ svabhāva-	bhedam paśyāmaḥ. asati tasmīṃs tayoḥ sāmānyasya
HB_02211	bruvāṇo bhāva-dvayam nitya-anitya-svabhāva-	bhedam , pūrvakasya nitya-abhimatasya svayam nāsam
SV_15716	viniyatam paśyāmaḥ. a-paśyantaś ca katham	bhedam pratipadyemahi. yo 'py ayam nāma-bheda-
PV_04183	-anumeya-artha-vyavahāra-sṭhitis tv iyam |	bhedam pratyaya-saṃsiddham avalambya ca kalpyate |
PV_03104	sadṛśa-apara-sambhavāt | bhrānter a-paśyato	bhedam māyā-golaka-bheda-vat || tathā hy a-liṅgam
SV_04923	iti sva-anubhava-vāsanā-prabodhena saṃsṛṣṭa-	bhedam mithyā-pratyayam janayanti. anyathā na
V2_08805	bija-kanda-udbhavā. sphuṭam eva tādrśam	bhedam loko vivecayaty ākāra-bhedāt. anantaram vā
SV_08902	gaur aśvād bhinnō 'bhinnō vā iti bhedaṃ a-	bhedam vā pṛcchan viśeṣam eva bhāvasya svabhāva-
PV_03358	-darśanāt | rūpa-a-bhedaṃ hi paśyanti dhīr a-	bhedam vyavasyati || bhāvā yena nirūpyante tad-
V1_03901	-darśanāt | rūpa-a-bhedaṃ hi paśyanti dhīr a-	bhedam vyavasyati ||49|| bhāvā yena nirūpyante
PV_03421	asya sahakāry-upakārataḥ | āhuḥ pratikṣaṇam	bhedam sa doṣo 'tra api pūrva-vat || saṃvedanasya
VN_00823	yasminn a-dṛṣṭā punar dṛśyate sā sattā-	bhedam sādhyati, yathā mṛdy a-dṛṣṭā saty udaka-
PV_03358	hāneś ca na a-bhedo 'rūpa-darśanāt | rūpa-a-	bhedam hi paśyanti dhīr a-bhedaṃ vyavasyati ||
V1_03901	hāneś ca na a-bhedo 'rūpa-darśanāt | rūpa-a-	bhedam hi paśyanti dhīr a-bhedaṃ vyavasyati ||49||
VN_01214	bheda-a-bheda-lakṣaṇa-abhāvād bheda-a-	bhedayor a-vyavasthā syāt sarvatra. tad-ātmani
SV_04411	tāvātā ca aṃśena dharmā-dharminor bhedaḥ	bhedavatī iva buddhiḥ pratibhāti. na vastu-bhedāt,
SV_16009	-a-bhede kārya-bhedo yuktaḥ. tasmād asti sā	bhedavatī yato 'yam pratīti-bhedaḥ. satyam asti
SV_13505	adrśyāyam tato 'pratipatter liṅga-abhāvāt.	bhedavatyaś ca ānupūrvyā bhāve varṇa-mātram
SV_02316	36|| dhūma-hetu-svabhāvo hi vahnīs tac-chakti-	bhedavān | a-dhūma-hetor dhūmasya bhāve sa syād a
V2_08711	59|| dhūma-hetu-svabhāvo hi vahnīs tac-chakti-	bhedavān | a-dhūma-hetor dhūmasya bhāve sa syād a
PV_03353	-darśanaḥ | grāhya-grāhaka-saṃvitti-	bhedavān iva lakṣyate || mantra-ādy-upapluta-
V1_03806	-darśanaḥ | grāhya-grāhaka-saṃvitti-	bhedavān iva lakṣyate ||44|| mantra-ādy-upapluta
VN_06601	eka-prakṛtikatvam, tathā ca ayam vyakta-	bhedas sukha-duḥkha-moha-samanvito grīhyate. tat
SV_06613	hy ekas tasmād bhinnas tathā anyo 'pi iti	bhedasya a-sāmānya-doṣo 'pi na asti. pariśiṣṭa-
SV_13317	na hi kāraṇa-a-bhede kārya-bhedo yuktaḥ.	bhedasya a-hetukatva-prasaṅgād ity uktam. na ca
SV_12829	tad-a-viśeṣe 'py anukrama-kṛtatvād vākya-	bhedasya anukramavatī vākya-pratītiḥ. varṇa-
SV_14008	sarvatra paurvāparyeṇa cintyatvāt. tathā	bhedasya api iti cet. tena eva saṃśayo 'stu. na
SV_08806	syuḥ tad-a-bhinna-svabhāva-ātmatvād	bhedasya api kutaḥ parasparam bhedaḥ. atha na sa
SV_08722	| (175ab) na vai sarva-ākāra-a-vivekaṃ brūmo	bhedasya api bhāvāt. tasmāt kaścīd a-kārako 'pi

<p>V1_02005 SV_15108 SV_17213 SV_08916 V3_04111 SV_08505 SV_06307 SV_06414 SV_06723 HB_01202 SV_06412 HB_02202 PV_03242 SV_06526 PV_04102 PV_04129 V3_03909 V3_02407 HB_01704 SV_03308 PV_04076 SV_06405 SV_14007 PV_03232 PV_03448 SV_06423 HB_01308 PV_03231 HB_02012 PV_02102 SV_04103 V2_05707 SV_02421 SV_03823 SV_07323 V3_04201 V3_11311 V2_08806 SV_01823 V2_04504 VN_01222 SV_05611 HB_01110 SV_04208 SV_12825 V1_03306 SV_14712 PV_02004 PV_03407 SP_00012 PV_03305 HB_02512 V3_12707 SV_06812 SV_04716 NB_03007 SV_08926 SV_06526 V2_07512 VN_05405 SV_02326 SV_04317 V3_11308 SV_13503 SV_01515</p>	<p>tad-artha-hetūnām buddhīnām, anyair a-kārya- ayam janako na evam iti vivecanīyasya rūpa- 'py artha-niyamaḥ katham vijñeyāḥ, svabhāva- 'sya a-bādhaka eva. sarvatra svabhāvena vailakṣanyam, viruddha-svabhāva-lakṣaṇatvād -nirodha-ādāyo na syuḥ, tathā upalakṣaṇād a- codyante, daṇḍi-vat. dvayor hi bhidyamānāyor iti viśeṣa-nirdeśāt. tataś ca upādhy-abhāve a-viruddhā iti sa eva artha-a-bhedaḥ śabda-a- -viśeṣa-viśaya-bhede 'pi taj-janita-viśeṣa- vyāvṛttayaḥ syuḥ. rūpa-antaratve ca tasya svabhāva-bheda-lakṣaṇatvād bhāva- dhiyām tad-bhāva-janmanām anyair a-kārya- viśayī-kriyate, ākāra-bheda-āśrayatvād tasmād doṣo 'yam iṣyate tasmād viśaya- na bādhyas tena varṇitaḥ tasmād viśaya- bādhyas tena varṇitaḥ 28 tasmād viśaya- vācā kena pravartyate. samaya-lakṣaṇa-āhita- sahitaḥ, svabhāva-bheda-lakṣaṇatvād bhāva- -a-pratikṣepau tayor dvayoḥ saṅketa- anavasthām ca darśayan samaya-āhita- na hi tasya rūpam anyasya syāt. na tad eva iti kena avaṣṭambhena ucyate. tasya eva a- sā dharmiṇo 'neka-rūpatā te kalpitā rūpa- -pravṛttayaḥ sukha-duḥkha-abhilāṣa-ādi- uktam prāg yathā saṃsr̥ṣṭa-bāhya-adhyātmika- -kārya-viśeṣasya iti ta eva ete kāraṇa-śakti- vinivṛttir yato yataḥ tad-bheda-unnīta- viśeṣa-utpattiḥ, yogya-deśatā-ādy-avasthā- iti tat-sāmānya-upasarjanāḥ tac-chakti- ekam janayanti, evam śiṃśapā-ādāyo 'pi 'rthānām vyāvṛttis tan-nibandhanāḥ jāti- 'rthānām vyāvṛttis tan-nibandhanāḥ jāti- svarūpeṇa para-rūpam iti, te ca tayā saṃvṛta- kiñcid atīśayam āsādayati. spaṣṭa-a-spaṣṭa- 'bhāva-a-viśeṣa iti cet, na, hetoḥ svabhāva- -vighāta-kṛd ity ucyate, na punar lakṣaṇa- eva tādr̥śam bhedaḥ loko vivecayaty ākāra- na hi svabhāvasya abhāve bhāvo bhavaty a- viśeṣa-abhāvād iti cet, na, pravṛtti- -vijñapti-pratibhāsa-bhedād dravya-svabhāva- tadvat tat-pratibhāsino vijñānasya api sahakāribhya eka-kārya-utpattau na kāraṇa- ekena vā aneko janito 'taj-janyebhyo pratipattir yuktā. gr̥hita-a-gr̥hitayor a- -sādhana-bhāvo vyavasthā-āśrayatvāt. vastv-a- āyattasya vyabhicāra-a-virodhāt. tato dharmā- dheya-upādeya-vastuni viśaya-ākāra- vyakta-a-vyaktam na yujyate tat syād āloka- -upādhi na tāv eva kārya-kāraṇatā atra kim enām na hi muktavā artha-rūpatām anyāḥ sva- śakteḥ, tayos taj-janana-itara-svabhāvatvena svabhāvo 'pi, prati-kāryam kāraṇa-svabhāva- -aṅgatayā tad-anyebhyo bhidyanta ity a- niyunkte, tat-kāriṇām arthānām anyebhyo arthataḥ kaścīd bhedaḥ. anyatra prayoga- tad apy anena nirastam svabhāvena ekānta- ākāra-bheda-āśrayatvād bhedasya, tasya ca a- anayor vastutaḥ kaścīd bhedo 'nyatra prayoga- doṣaḥ śakyate 'bhidhātum, pratyartham doṣa- sphuṭam eva tādr̥śam loko vivecayaty ākāra- -khyāpanāya tathā-kṛta-sthititvāt, na vastu- -sādhano viruddho 'py eka eva. prayoga- sādhyaḥ iti cet. na. varṇānām ānupūrvyā a- bhavanti, na anyatra, tathā kāla-saṃskāra-</p>	<p>bhedasya apekṣa-ayogād anapekṣāc ca krama-utpatty bhedasya abhāvāt. na yādṛśo 'sya a-janakas tādr̥śa bhedasya abhāvāt, sati vā pratyakṣasya svayam bhedasya abhyupagamāt, sāmānyasya ca vyāvṛtti- bhedasya ity ukta-prāyam. tasmād utpattes tat- bhedasya. idam eva hi bheda-a-bheda-lakṣaṇam eka- bhedasya ubhaya-gatatvād eka-bheda-abhidhāne 'pi bhedasya eva abhāvaḥ syāt. tasmān na vyatiriktaḥ. bhedasya kāraṇam bhavatu. tena ime tat-prayojanā bhedasya kāryasya svabhāva-bhedaḥ, mṛt- bhedasya tato 'py asya bheda iti bheda-upādhitvād bhedasya. tathā ca pūrvako bhāvo 'pracyuti- bhedasya tad-apekṣa-a-virodhataḥ tasmād bhedasya, tasya ca a-bhedāt. tad-ātmano 'pi bhedasya darśanāya pṛthak-kṛtaḥ anumāna-a-bahir bhedasya darśanāya pṛthak-kṛtā anumāna-a-bahir bhedasya darśanāya pṛthak-kṛtā anumāna-a-bahir bhedasya dharmiṇaḥ parihāreṇa prasiddha-dharmi- bhedasya. na hi sa sāhitye 'pi para-rūpeṇa kartā. bhedasya padaḥ jñātr-vāncā-anurodhinaḥ 61 bhedasya parihāreṇa dharmiṇaḥ prasiddhasya bhedasya rūpam. rūpam ca anyad eva syāt. tataś ca bhedasya sarvatra paurvāpyeṇa cintyatvāt. tathā bheda nir-vikalpasya cetasaḥ na vicitrasya bheda buddhaya eva tāḥ pratyakṣas tad-viviktaḥ bheda buddhiḥ svam eva ābhāsam vyavahāra-viśayam bheda yathāsvam prativiśiṣṭa-kārya-janane '- bheda sā dharmiṇo 'neka-rūpatā te kalpitā rūpa bhedaḥ kārya-kāriṇaḥ, teṣāḥ ca yata utpattiḥ, bhedaḥ khyāpyante vācyo 'nyo 'pi diśā anayā bhedaḥ paraspara-an-anvaye 'pi prakṛtyā eva ekam bhedaḥ prakalpyante tad-viśeṣa-avagāhinaḥ 30 bhedaḥ prakalpyante tad-viśeṣa-avagāhinaḥ 41 bhedaḥ svayam bhedino 'py a-bhedina iva kenacid bhedaḥ. a-tat-kāriṇaś ca a-tat-saṃskāratvāt. na bhedaḥ. a-tad-ātmatve 'pi kṣīrasya sa tasya bhedaḥ. ata eva a-pṛthān-nirdeśa ity uktam. nanu bhedaḥ. anantaram vā kāraṇam kāryam anumāpayati. bhedaḥ. anyathā tad-bhāve bhavati ity eva na syāt. bhedaḥ. artho hi liṅginaḥ gamayati, tal-liṅgam bhedaḥ. evam hy asya api sukha-ādiṣu caitanyeṣu bhedaḥ. katham eka-kāryaḥ. tad dhi tāsām kāryam bhedaḥ kārya-bhedaḥ syād iti cet, na, yathāsvam bhedaḥ. kiṃ punar anena bheda-lakṣaṇena sāmānyena bhedaḥ. krameṇa ca vākya-pratipattir dṛṣṭā. sarva bhedaḥ kriyā-kāraṇayor aikya-virodha iti cet, na, bhedaḥ ca anyatvam. jñāna-kṛtaḥ pratibandha iti bhedaḥ ca dhiyo 'dhigama-bhedataḥ bhāvād eva bhedaḥ cet tat pidhāna-a-pidhānayoḥ tulyā bhedaḥ cen nanv ayam śabdō niyoktaram samāśritaḥ bhedaḥ jñānasya bhedako 'pi kathaṅcana tasmāt bhedaḥ. taj-janana-svabhāva-vilakṣaṇād api tasya bhedaḥ. tat ko 'yam sambandha-abhāvo vācyo ity bhedaḥ tato '-viśeṣeṇa pratiyante. tatra ghaṭasya bhedaḥ tatra eva ca eṣām a-bhede kiṃ na śabdaḥ bhedaḥ. tatra sādharṇyavat-prayogaḥ – yad bhedaḥ. tad-anvaye vā. sarvasya ubhaya-rūpatve bhedaḥ. tad-ātmano 'pi sāmānyasya tad- bhedaḥ. tad-darśanāt svayam api pratipattau tathā bhedaḥ. tasmād yaḥ padārtham dūṣayati, sa eva tad bhedaḥ. tasmān na su-vivecita-ākāram kāryam bhedaḥ, tasya ekasya anekatva-ayogāt, anekasya ca bhedaḥ tu tad-bhedaḥ, kvacid ukta-sāmarthyābhyām, bhedaḥ. na iyam artha-antaram varṇebhyaḥ. bhedaḥ. na ca tad-deśais tathā-dṛṣṭā iti sarvās</p>
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V2_09804	bhavanti, na anyatra. tathā kāla-saṃskāra-	bhedāt. na ca tad-deśais tathā-dṛṣṭā iti sarvās
V1_01706	parasparam anuyanti, śakti-pratibhāsa-ādi-	bhedāt. na tasmād bhinnam asty anyat sāmānyam
V1_03412	ca āvaraṇe sarvasya āvaraṇa-prasaṅgaḥ, a-	bhedāt. na vā kasyacid āvaraṇam ity a-vikalam
SV_03218	śabda-pratipatti-bhedas tu saṅketa-	bhedāt. na vācyā-bhedo 'sti. nanu ca vācyā-viśeṣa
V3_11303	viruddhaḥ. sa kasmān na uktaḥ. sādhyatā-a-	bhedāt. na hy ayam ābhyāṃ sādhyā-viparyaya-
SV_15711	-vipra-abhidhānayoḥ puruṣayoḥ svabhāva-a-	bhedāt. na hi puruṣa-icchā-anuvidhāyino nāma-
SV_03209	teṣām eva ca pratyāsatti-tāratamya-ādi-	bhedāt paurvāparyam, yathā janakatva-adhyāpakatva
SV_12711	a-nidarśanatvāc ca. varṇa-a-viśeṣe 'pi vākya-	bhedāt pratipatti-bhedaḥ kārya-bhedaḥ syāt. sā ca
SV_13812	ghaṭa-ādayaḥ. tatra api śakyam evaṃ vyañjaka-	bhedāt pratibhāsa-bheda iti pratyavasthātum. api
V2_04813	ākārau yujyete. tad ālambana-viṣaya-	bhedāt pramāṇayor viṣaya-bhedam āha, na pramāṇa-
V2_04813	viṣaya-bhedam āha, na pramāṇa-vyāpāra-viṣaya-	bhedāt. bheda ity apy asya a-bheda-pratiṣedha eva
SV_02324	-prabhavāt svabhāva-bhedaḥ, hetu-svabhāva-	bhedāt, yathā kadali bīja-kanda-udbhavā. sphuṭam
V2_08804	-bīja-prabhavāt svabhāva-bhedo hetu-svabhāva-	bhedāt, yathā kadali bīja-kanda-udbhavā. sphuṭam
SV_06726	punar eṣām anyā tat-kāryatā anyatra anyato	bhedāt. yathā cakṣū-rūpa-āloka-manaskāresv ātma-
SV_04412	bhedavatī iva buddhiḥ pratibhāti. na vastu-	bhedāt, yathokta-doṣāt. tathābhūta-bheda-bāhulya-
SV_02521	tad-a-sambhavi-kārya-kāraṇasya tad-	bhedāt. yāvatyāś ca vyāvṛttayas tāvatyaḥ śrutayo
V2_06002	anupalambhaś caturvidhaḥ | (32'b) pravṛtti-	bhedāt. yāvān kaścit pratiṣedhaḥ sa sarvo
SV_16110	svabhāvaḥ karṭṛ-citta-saṃskāra-bhedena	bhedāt. sa ca paraspara-sahitaḥ kārya-bheda-hetuḥ.
SV_02914	-āśraya-śakti-svabhāvasya sva-ātmany a-	bhedāt sarva-ātmanā grahaṇe ka eva upādhi-bhedo
SV_02718	kriyate. uktam atra – dharmi-pratipattāv a-	bhedāt sarva-pratipattiḥ. bhede vā a-sambaddhasya
SV_07813	tasya api vyaktā eva ekatra sā vyaktyā a-	bhedāt sarvatra-gā yadi | jātir dṛṣyeta sarvatra (
PV_02048	api || a-cetanatvān na anyasmād dhettv-a-	bhedāt saha-sthitiḥ | akṣa-vad rūpa-rasa-vad
SV_08723	kaścid a-kārako 'pi iti. tathā api kathañcid	bhedāt saha-kāriṇo 'karakāḥ syuḥ. paryāyeṇa atha
NB_03004	kārya-upacārāt. tad dvividham. prayoga-	bhedāt. sādharṃyavad vaidharṃyavac ca iti. na
SV_09714	anayor vastutaḥ kaścid bhedo 'nyatra prayoga-	bhedāt. sādharṃyeṇa api hi prayoge 'rthād
V3_09907	– bhāvānām vyāvṛtti-samāśraya-vyavahāra-	bhedāt sādhyā-sādhana-bheda iti. paramārtha-
V3_09803	śabdatvād iti, so 'pi, sādhyā-sādhanayor	bhedāt sādhyasya dharmiṇaḥ sva-sādhane sādhanatva-
PV_02079	kṛtās cetasi cetasi | kālena vyajyate '-	bhedāt syād dehe 'pi tato guṇaḥ || an-anya-sattva
SV_15712	hi puruṣa-icchā-anuvidhāyino nāma-vyavahāra-	bhedāt svabhāva-bheda-anubandhinām arthānām
SV_08504	tu syātām nāśa-udbhavau sakṛt ||167|| a-	bhedāt. svabhāvena eva viśvasya sva-ātma-vad
SV_08820	vyatireka eva sāmānyā-viśeṣayoḥ svabhāva-	bhedāt. svabhāvo hi bhāva iti. tathā ca syān niḥ-
SV_04123	ca na syāt. viśeṣe vā sāmānyasya svabhāva-	bhedāt svarūpa-hānam. dhrauvyāc ca (75d')
VN_01207	yasya ca tau na tasya anvayaḥ. tayor a-	bhedād a-doṣa iti cet, an-uttaram bata, doṣa-
SV_04207	-ādikām arthakriyāṃ kurvantas tad-a-kāribhyo	bhedād a-bhinnā ity ucyante, ekena vā aneko
SV_04022	bhinnānām a-bhinnam kāryam yena tad-anyebyo	bhedād a-bheda ity ucyate. prakṛtir eṣā bhavānām
SV_05504	ākāro na artheṣv asti. anyatra	bhedād a-bhedinaḥ. sa ca a-rūpaḥ. tam eva eṣā
V3_10101	ity asiddhaḥ. nanu pakṣa-ādīnām parasparato	bhedād a-vipakṣatvaṃ pakṣe 'sty eva. kaḥ pakṣaḥ
V3_10507	na virudhyate. bheda-sāmānyayor dharmā-	bhedād aṅga-aṅgitā iṣyate | yathā anityaḥ
PV_04186	prakāśitaḥ || bheda-sāmānyayor dharmā-	bhedād aṅga-aṅgitā tataḥ | yathā anityaḥ prayatna
V3_10506	kṛtvā sāmānyam hetuṃ bruvāṇasya dharmā-	bhedād aṅga-aṅgitā na virudhyate. bheda-
SV_06417	vastunaḥ śabdena codane tasya eva anyato 'pi	bhedād an-aṃśa-eka-bheda-codane sarva-bheda-gates
SV_03624	-śakter abhāvāt. yatnaś ca vyarthaḥ. vastv-a-	bhedād anyatra eka-vacanam iti cet. iha apy astu.
HB_02507	syātām. tathā hi na bhedaḥ bheda ity a-	bhedād api na a-bhedaḥ, tad-vyatiriktaś ca na
SV_00618	-siddhiḥ prāg eva nirdiṣṭā iti iyaṃ prayoga-	bhedād aṣṭadhā anupalabdhiḥ. tatra yā iyaṃ
PV_03304	bhedena niyamakaḥ || tasmād yato 'sya ātma-	bhedād asya adhigatir ity ayam | kriyāyāḥ karma-
V1_03109	aṅgatayā a-kāraṇatvāt. tasmād yato 'sya ātma-	bhedād asya iyaṃ adhigatir ity ayam asyāḥ karmaṇi
V2_04609	kāryam vā bhāva-kāraṇa-vyatireke bhavataḥ, a-	bhedād ātma-niṣpatteś ca. tathā tayor abhāve taj-
SV_08222	prakṛtyā api kēcid eka-jñāna-kāryāḥ svabhāva-	bhedād iti. api ca, tulye bhede yayā jātiḥ
SV_03613	dharmā-dharṃy-ādiṣu na punar vyatireka-vastu-	bhedād iti kuta etat, tathā-vyavahāra-ayogāt. na
HB_02016	-vijñāna-ādi-vac ca, kārya-kāraṇa-svabhāva-	bhedād iti. tatra saha-kāribhyaḥ santāna-upakāra-
SV_05213	na brūmo 'nekam ekaṃ pratyayaṃ na janayati	bhedād iti. na bhedo janana-virodhī, kiṃ tarhi
VN_00903	arthakriyā-bhedaḥ, araṇi-nirmathana-avasthā-	bhedād iva agneḥ sthūla-kāriṣa-tṛṇa-kāṣṭha-dahana
V3_13002	upalabdhi-lakṣaṇa-prāptir abhivyaktiḥ. a-	bhedād eka-vyaktyā sarva-vyakter a-vyakta-rūpa-
NB_02030	tasyā eva abhāva-niścayāt. sā ca prayoga-	bhedād ekādaśa-prakārā. svabhāva-anupalabdhir
V3_03309	kaścit. katham tarhi pṛthag-vacanam. vākya-	bhedād etat syāt. pūrveṇa pratiṣṭhāpitam uttaram
V3_13004	ātmatā indriyasya sva-āśrayeṇa sambandhaḥ, a-	bhedād eva, āśraya-a-samaveta-rūpa-virahaś ca.
PV_03228	tena eva hi grhyate || svato vastv-antara-a-	bhedād guṇa-āder bhedakasya ca | a-grahād eka-
SV_03124	niścinvato 'py anyatra a-niścayena pravṛtti-	bhedād grahaṇa-a-grahaṇam. tasmāt tad eva asya
PV_03168	arthena anvayinā sa ca | an-anvayī dhiyo '-	bhedād darśana-abhyāsa-nirmitaḥ || tad-rūpa-āropa
V2_06404	-siddhiḥ prāg eva nirdiṣṭā iti iyaṃ prayoga-	bhedād daśavidha-anupalabdhiḥ. iṣṭam viruddha-
SV_01509	abhāvaṃ bruvāṇa upālabdhaḥ. api ca, deśa-ādi-	bhedād dṛśyante bhinnā dravyeṣu śaktayaḥ | tatra
VN_01222	mṛd-ātmā, prati-vijñāpti-pratibhāsa-	bhedād dravya-svabhāva-bhedāt. evaṃ hy asya api
PV_04180	-tattve tad-a-sambhavāt || jñāpya-jñāpakayor	bhedād dharmiṇo hetu-bhāvinaḥ | asiddher
SV_11717	yujyante. sambandhasya ca vastutve syād	bhedād buddhi-citratā | (236ab) sa ca ayam
SV_05614	ekaṃ ghaṭa-ādi-kāryam, tad api prati-dravyam	bhedād bhidyata eva iti na ekaṃ bhedaṇam kāryam

PV_03448
SV_13217
HB_02506
PV_02014
V3_09608
PV_03033
PV_03184
SV_04411
SV_04318
SV_00506
SV_07909
SV_06407
PV_04249
SV_07924
V1_01715
SV_05512
PV_02111
PV_04188
PV_02047
SV_08510
SV_07923
SV_15705
SV_06026
PV_04179
PV_02100
PV_04248
SV_05614
SV_04517
SV_05210
SV_12607
VN_06001
SV_04517
SV_12920
VN_05115
SV_09316
V3_07012
PV_03280
SV_00302
V2_05702
HB_02505
SV_02218
V2_08606
PV_03269
PV_04249
NB_03013
V2_07410
SV_09310
PV_03371
SV_03814
SV_03824
PV_02012
V3_09603
SV_02906
SV_03812
SV_03824
SV_06016
SV_08805
SV_05619
PV_03212
SV_05504
SV_03813
PV_03154
SV_12212
SV_05616
PV_03423

-uttarāḥ || āśraya-ālambana-abhyāsa-
iti prasaṅgo 'nivṛtta eva. saṃskāra-
viśvasya bheda-a-bhedau syātām. tathā hi na
kārye sāmānyena api sādhanē | sambandhi-
kārye sāmānyena api sādhanē | sambandhi-
vācyatvaṃ kathaṅcana | na eva vācyam upādāna-
-tulya-hetukam | sarvaṃ tathā eva hetor hi
tāvātā ca aṃśena dharma-dharminor
vyatirikṭasya ca niṣedhāt, teṣāṃ prakṛti-
pramāṇaṃ niścaya-phalatvāt. sā ca prayoga-
-āyāsaḥ sāmānya-vāda āśritaḥ. parasparato
'smāt tasya bheda iti na syāt. yat khalu yad-
taj-jaṃ rūpaṃ kathaṃ bhavet || sāmagrī-śakti-
-ādy-a-bheda-pratyayasya. tat-karma jātir a-
| (17ab) a-buddhi-śabda-anvaya-bhājo hi
tasya a-vyatirekāḍ artha-antare 'vṛttir iti
viśiṣṭatā | na hi tat tasya kāryaṃ yad yasya
tat | viśeṣo 'pi pratijñā-artho dharma-
na sa-indriyāt | jñāna-utpādāna-sāmarthya-
syāt. kaścīd asya ātmā bhinno na anya iti
artha-antara-vivekāḍ iti. tasmād vyakti-vad
bhāvasya vastu-bhedo hi bhedakaḥ | prayoktr-
-adhyavasitān a-vibhakta-bāhya-adhyātmika-
niṣedhaḥ syān na tāvatā | so 'sarvaḥ sarva-
tathā vihita-saṃsthitih || rūpa-ādī-śakti-
abhāve nitya-bhāvinaḥ || kārya-svabhāva-
-dravyaṃ bhedaḍ bhidyata eva iti na ekaṃ
na tad grāhyaṃ kathaṅcana | bhedaṅnāṃ bahu-
-hetutā tāsu na iṣyate ||102|| kiṃ vai teṣāṃ
-vākyānāṃ eva apauruṣeyatve. artha-saṃskāra-
a-sambaddha-sādhana-vākya-pratipatti-
-ādy-ākārair na tad grāhyaṃ kathaṅcana |
-abhāvāt. teṣāṃ tat-kṛtaḥ pada-vākya-
-abhāvād eva guṇa-abhāvāt, evaṃ-prakārānāṃ
cen na sattā sādhyate katham | an-anvayo hi
cen na sattā sādhyate katham | an-anvayo hi
apy ekadā bheda-darśanāt | pravāhe vitti-
buddhy-ākāra-kṛto na artho 'pi, vikalpa-
buddhi-parikalpito na artho 'pi, vikalpa-
a-vilakṣaṇasya utpattau na kāraṇa-bheda-a-
vā sarvasmāj jāyeta. tasmāt kāraṇa-bheda-a-
ca sarvasmāj jāyeta. tasmāt kāraṇa-bheda-a-
| bhinna-avabhāsinor grāhyaṃ cetāso tad a-
bhedaḍ dhi vastūnāṃ viśva-rūpatā | sā cen na
evaṃ prayatnānantariyakatva-pratyaya-bheda-
-upādhiṃ enam ākṣipati. etena pratyaya-bheda-
-upādhiṃ enam ākṣipati. etena pratyaya-bheda-
dvi-rūpatva-ātma-vedane || nila-ādy-ābhāsa-
-nānā-arthāḥ saṃvṛtyā bhedaṅnaḥ svayam | a-
ca tayā saṃvṛta-bhedaḥ svayaṃ bhedino 'py a-
|| vastu-bhede prasiddhasya śabda-sāmyād a-
||69|| vastu-bhede prasiddhasya śabda-sāmyād a-
yasya api nānā-upādher dhīr grāhika-arthasya
| eka-artha-pratibhāsinyā bhāvān āśritya
-rūpaṃ iti, te ca tayā saṃvṛta-bhedaḥ svayaṃ
niveditam etat prāg yathā ete bhāvāḥ prakṛti-
ced a-bhinnena ātmanā sva-ātma-bhūtena
samsṛṣṭa-ākārā buddhir bhrāntir eva. tāṃ tu
'yaṃ bhāgo bahir iva sthitaḥ | jñānasya a-
ākāro na artheṣv asti. anyatra bhedaḍ a-
||68|| tayā saṃvṛta-nānā-arthāḥ saṃvṛtyā
|| anumānaṃ ca jāty-ādaḥ vastuno na asti
-sāmānye 'viruddha ity ucyate, na avasthā-
yasmād eka-pratyavamarśasya hetutvād dhīr a-
| evam etan na khalv evam iti sā syān na

bhedāḍ bhinna-pravṛttayaḥ | sukha-duḥkha-abhilāṣa
bhedaḍ bhinnatvād eka-artha-niyamo yadi | aneka-
bhedaḍ bheda ity a-bhedaḍ api na a-bhedaḥ, tad-
bhedaḍ bheda-ukti-doṣaḥ kārya-samo mataḥ || jāty-
bhedaḍ bheda-ukti-doṣaḥ kārya-samo mataḥ ||72||
bhedaḍ bheda-upacārataḥ || atīta-anāgate 'py
bhedaḍ bhedaḥ phala-ātmanām || anapekṣita-bāhya-
bhedaḍ bhedaḍ iva buddhiḥ pratibhāti. na vastu
bhedaḍ yathā-vasu śabda-artha-abhyupagame
bhedaḍ viruddha-kāryayoḥ siddhir asiddhir hetu-
bhedaḍ vyatirekiṅṣu vyaktiṣv anvayinaḥ
bhedaḍ vyāvartate, tad eva tad bhavati iti so
bhedaḍ dhi vastūnāṃ viśva-rūpatā | sā cen na
bhedaḍ dhetur iti cet. na jātiḥ karma-saṃśrayāt ||
bhedaḍ ayaṃ sāmānya-darśana-balena anvayan katham
bhedaḍ na a-bhinna-pratibhāso yujyate. atha vā
bhedaḍ na bhidyate || vijñānaṃ śakti-niyamād ekaṃ
bhedaḍ na yujyate || pakṣa-dharma-prabhedena
bhedaḍ na sakalād api || a-cetanatvān na anyasmād
bhedaḍ na saha-utpatty-ādayaḥ. evaṃ tarhi ya
bhedaḍ na hetuḥ karma asya (157c) pācaka-ādy-a-
bhedaḍ niyamaḥ śaktaḥ na samaye bhavet ||295||
bhedaḍ pratipattā pratipattim anusṛtya ete vṛkṣā
bhedaḍnāṃ a-tattve tad-a-sambhavāt || jñāpya-
bhedaḍnāṃ an-ākṣepeṇa vartate | tat-samāna-phalā a
bhedaḍnāṃ kāraṇebhyaḥ samudbhavāt | tair vinā
bhedaḍnāṃ kāryam asti. na eṣa doṣaḥ, yasmād eka-
bhedaḍnāṃ tatra ekasminn ayogataḥ ||90|| tad-rūpaṃ
bhedaḍnāṃ tena ekena nānātvaṃ nirākrīyate.
bhedaḍnāṃ darśanāt saṃśayaḥ punaḥ ||246|| yady
bhedaḍnāṃ pṛthān-nigrahasthāna-vyavasthāpane
bhedaḍnāṃ bahu-bhedaḍnāṃ tatra ekasminn ayogataḥ ||9
bhedaḍnāṃ bhedo na syāt. na apy a-varṇa-kramam
bhedaḍnāṃ vacane ca atiprasaṅgād ity uktam.
bhedaḍnāṃ vyāhato hetu-sādhyayoḥ ||187|| yadi
bhedaḍnāṃ vyāhato hetu-sādhyayoḥ ||58|| yadi
bhedaḍnāṃ siddhā bheda-vyavasthitiḥ || prāg uktam
bhedaḍnāṃ svatantrānāṃ an-artha-āśrayatvāt. tat-
bhedaḍnāṃ svatantrānāṃ an-artha-āśrayatvāt. tat-
bhedaḍbhyāṃ kārya-bheda-a-bhedaḍ ity a-hetukau
bhedaḍbhyāṃ kārya-bheda-a-bhedau. tan na dhūmo
bhedaḍbhyāṃ kārya-bheda-a-bhedau. tan na dhūmo
bhedi kim || tasya a-viśeṣe bāhyasya bhāvānā-
bhedikā prāptam eka-rūpaṃ idaṃ jagat || bhedaka-a
bheditva-ādayo 'pi draṣṭavyāḥ. sann utpattimān
bheditva-ādayo 'pi vyākhyātāḥ. evam upādhi-bheda-
bheditva-ādayo vyākhyātāḥ. evam upādhi-bheda-
bheditvān na artho jātir a-tadvatī | sā ca anityā
bhedina iva ābhānti bhāvā rūpeṇa kenacit ||69||
bhedina iva kenacit rūpeṇa pratibhānti, tad eṣāṃ
bhedinaḥ | na yuktā anumitiḥ paṇḍu-dravyād iva
bhedinaḥ | na yuktā anumitiḥ paṇḍu-dravyād iva
bhedinaḥ | yo 'pi manyate bhinnā eva upādhyāḥ
bhedinaḥ ||68|| tayā saṃvṛta-nānā-arthāḥ saṃvṛtyā
bhedino 'py a-bhedina iva kenacit rūpeṇa
bhedino 'pi jñāna-ādikam ekaṃ kāryaṃ kecit
bhedinas tadvantaḥ syuḥ tad-a-bhinna-svabhāva-
bhedinaḥ padārthāḥ krameṇa vikalpa-hetavo
bhedino bheda-pratibhāso hy upaplavaḥ || tatra
bhedinaḥ. sa ca a-rūpaḥ. tam eva eṣā gr̥hṇati
bhedinaḥ svayam | a-bhedina iva ābhānti bhāvā
bhedini | sarvatra vyapadeṣo hi daṇḍy-āder api
bhedini viśeṣe. niṣ-kalasya ātmanas tad-a-tattva-
bhedini | eka-dhi-hetu-bhāvena vyaktinām apy a-
bhedini || na ca anubhava-mātreṇa kaścīd bhedo

PV_03117	-bhinna-artha-abhimateṣv api | śabdeṣu vācya-	bhedinYO vyatireka-āspadam dhīyaḥ || viśeṣa-
SV_10612	| na syāt pravṛttir artheṣu darśana-antara-	bhedīṣu ||207|| atīta-a-jātayor vā api na ca syād
V3_06812	| na syāt pravṛttir artheṣu darśana-antara-	bhedīṣu ||55|| atīta-a-jātayor vā api na ca syād
PV_03162	tāms tathā pratipadyate || jñānāny api tathā	bhede 'bheda-pratyavamarśane | ity a-tat-kārya-
SV_04119	apy a-viśeṣa-prasaṅgataḥ | tāsām kṣetra-ādi-	bhede 'pi (75bc) yadi hi sāmānyāy jvara-ādi-
V3_09406	bhavati. kasyacid rūpasya anukārād avasthā-	bhede 'py a-bheda iti cet, nanv etat sukha-ādīnām
HB_01307	bhinnā eva svabhāvā bhavanti iti na kāraṇa-	bhede 'py a-bhedas tat-kārya-viśeṣasya iti ta eva
PV_03504	-dīpa-ādāv api spaṣṭa-avabhāsanāt || pratīta-	bhede 'py adhyakṣā dhīḥ katham tādrśī bhavet |
SV_02516	śabdais tatas tato bhedaḥ upādāya svabhāva-a-	bhede 'py aneka-dharmāṇaḥ pratiyante. te 'pi
PV_02169	bhūta-atīśayato na cet || bhūtānām prānitā-a-	bhede 'py ayam bhedo yad āśrayaḥ | tan nirhāsa-
V1_01709	buddhi-nānātvaṃ dṛṣṭam bhūta-guṇa-vat. tad-a-	bhede 'py artha-bheda-kalpanāyām atiprasaṅgaḥ.
SV_08918	svabhāva-bhūtasya ca sāmānyasya a-	bhede 'py uktam. sva-ātmanā eva a-bhede tu tat-
SV_04205	a-virodhaḥ. tadvad arthā api kecit svabhāva-	bhede 'py eka-pratyabhijñāna-ādīkām arthakriyām
SV_04916	yasmāy jñāna-ādy-arthakriyām tām tām dṛṣṭvā	bhede 'pi kurvataḥ | arthāms tad-anya-viśeṣa-
SV_12619	| (247ab) na hi loka-vedayor nānā varṇāḥ.	bhede 'pi ca pratyabhijñāna-a-viśeṣāt tata ekatva
SV_04121	syāt. tasya a-viśeṣād vyaktīnām kṣetra-ādi-	bhede 'pi cira-śīghra-prasamana-ādayo viśeṣā guṇa
HB_01202	-viśeṣaḥ. na ca tayoḥ śakti-viśeṣa-viśaya-	bhede 'pi taj-janita-viśeṣa-bhedasya kāryasya
SV_04111	kurvanti. na ca tatra sāmānyam apekṣante,	bhede 'pi tat-prakṛtīvāt. na tad-a-viśeṣe 'pi
V1_01111	na etad asti, yasmād a-vidyamāna-a-	bhede 'pi tad-akṣa-a-gocaravataḥ | spr̥sato 'py
HB_00805	eva bhidyate na arthaḥ, ubhayathā dharmā-	bhede 'pi tad-bhāvasya eva khyāpanāt. na hy
PV_04255	buddhes tad-rūpāyā a-bhedataḥ || tadvad	bhede 'pi dahano dahana-pratyaya-āśrayaḥ | yena
V2_09007	-dharmā anityatā ity ukta-prāyam. vacana-	bhede 'pi dharmi-dharmatayā nimittam bheda-antara-
SV_02105	bhāvāḥ kṣaṇa-sthiti-dharmā anityatā. vacana-	bhede 'pi dharmi-dharmatayā nimittam vakṣyāmaḥ.
SV_08624	-adhyāśas ca na syāt. sati vā tasminn a-	bhede 'pi na kaścīd bhedaḥ syāt. tathā ca ayam
PV_02212	-kāraṇa-bhāvataḥ || rāga-pratighayor bādha	bhede 'pi na parasparam | moha-a-virodhān maitry-
HB_02502	gomaya-itara-janmanoḥ svabhāva-bhedo rūpa-a-	bhede 'pi, na hy ākāra-sāmyam eva bhāvānām tattve
SV_11426	'rthānām. yena a-bhinna-ātmatayā vyavasthā-	bhede 'pi nāntariyakatā syāt. kṛtakatva-anityatva-
SV_13806	eka-viśayatvam. pratīti-pratibhāsa-svabhāva-	bhede 'pi nāma-sāmyād eka-viśayatvam apy ayuktam.
SV_04025	-artha-jñāna-ādy-eka-artha-sādhane |	bhede 'pi niyatāḥ kecit svabhāvena indriya-ādi-
NB_02043	artha-antara-vidhi-pratiśedhābhyām prayoga-	bhede 'pi. prayoga-darśana-abhyāśāt svayam apy
SV_04919	apy anya-darśane | (99ab) uktam etat –	bhede 'pi bhāvās tulya-arthakriyā-kāriṇas cakṣur-
PV_03317	na syāt sambandhasya a-viśeṣataḥ || tad-a-	bhede 'pi bhedo 'yam yasmāt tasya pramānatā |
PV_03161	eva arthās tādr̥g-vijñāna-kāraṇam |	bhede 'pi yatra taj-jñānam tāms tathā
SV_02524	-kāraṇa-parihāra-arthaḥ. tasmāt svabhāva-a-	bhede 'pi yena yena dharmena nāmnā yo viśeṣo
PV_02170	-vat tad-bhāvāt tāni hāpayet || na ced	bhede 'pi rāga-ādi-hetu-tulya-ātmatā-a-kṣayaḥ |
SV_13804	tayor bhinna-akhila-kāraṇatvam. tatra eka-a-	bhede 'pi śaktasya a-pratīkṣaṇād yukti-viruddham
PV_03312	-hetutvād akṣāṇām asti na idr̥śam | tad-	bhede 'pi hy a-tad-rūpasya asya idam iti tat
SV_08414	syāt. na etad asti. yasmāt tena ātmanā hi	bhede 'pi hetuḥ kaścīn na ca aparāḥ | svabhāvo
HB_00604	-svabhāva eva aparāpara-vyāvṛtṭyā dharmā-	bhede 'pi hetuḥ. hetu-svabhāve 'nvaya-vyabhicāra-
SV_06604	vā bhaved viśeṣo vā. na hy asati rūpa-	bhede 'yam pravibhāgo yuktaḥ sati vā a-vyatireko
V3_04803	'sparaśatvād iti. katham a-sapakṣa-apekṣayā	bhede 'sato 'n-adhikaraṇatvād asattvam sattvam vā
SV_15707	-atīśayatvād anyatra anyathā syuḥ, na a-	bhede , kāraṇa-a-viśeṣe kārya-a-viśeṣāt. viśeṣe
SV_16008	ānupūrvīm eva ca a-tulyām. na ca kāraṇa-a-	bhede kārya-bhedo yuktaḥ. tasmād asti sā
SV_13316	'rtha-antaram ārabheran. na hi kāraṇa-a-	bhede kārya-bhedo yuktaḥ. bhedasya a-hetukatva-
SV_04716	arthānām anyebhyo bhedāt tatra eva ca eṣām a-	bhede kiṃ na śabdaḥ prayujyate. tadvad-doṣasya
V3_09407	nanv etat sukha-ādīnām puruṣāṇām ca tulyam.	bhede krama-abhivyakti-virodhād aikyam iti cet,
V1_01009	indriya-mano-vijñānāyor a-bheda-prasaṅgāt. a-	bhede ca atīta-anāgata-vastu-prabheda-grahaṇa-a-
SV_15706	viśeṣā hy anityā bhāvāḥ. tad-dhetoḥ svabhāva-	bhede tataḥ samāsādita-atīśayatvād anyatra
SV_14302	ity uktam. svabhāva-abhāvasya ca tato	bhede tato nivartamānasya bhāvasya svabhāva eva
SV_03614	-vyavahāra-ayogāt. na hi dharmā-dharmīnor	bhede tattva-rūpatve vā sāmānyā-tat-sambandha-
SV_03001	ayam prasaṅga iti. dharmā-upakāra-śaktīnām	bhede tās tasya kiṃ yadi | na upakāras tatas
SV_08918	a-bhede 'py uktam. sva-ātmanā eva a-	bhede tu tat-svabhāva-nibandhana-arthakriyā-arthī
SV_08716	kāraṇam kiñcid vastu-dharmatayā bhavet | a-	bhede tu virudhyete tasya ekasya kriyā-a-kriye ||1
SV_08503	svabhāvād ity atra na kiñcid bādhakam. a-	bhede tu syātām nāśa-udbhavau sakṛt ||167|| a-
SV_11820	-arthayor anya eva sambandhaḥ. tābhyām a-	bhede tāv eva na ato 'nyā vastuno gatīḥ ||236||
SV_15714	-bheda iti cet. sa khalv ākṛti-guṇa-śakti-	bhede dṛṣṭo gava-aśva-vat. an-upadeśam ca enam
SV_08915	ayam bhāvam prakāraḥ paryanuyunkte. tasya	bhede dravyatva-ādy-a-bhedo 'sya a-bādha eva.
PV_02173	sato guṇāḥ | te kvacit pratihanyante tad-	bhede dhavala-ādi-vat | rūpa-ādi-van na niyamas
PV_03424	bhedo vivecakaḥ | vivekiṇī na ca a-spaṣṭa-	bhede dhīr yamala-ādi-vat || dvairūpya-sādhana
PV_04231	-vidhāna-pratiśedhanam || a-nānā-ātmatayā	bhede nānā-vidhi-ṇīśedha-vat | eka-dharmīny a-
V2_05509	vidhāna-pratiśedhanam ||22|| a-nānā-ātmatayā	bhede nānā-vidhi-ṇīśedha-vat | eka-dharmīny a-
SV_06101	pratipadyeta ity uktim a-tad-dhetubhyo	bhede niyunkte. tam tasyāḥ pratipadyamānā buddhir
SV_06021	||120|| bhedenā pratipadyeta ity uktir	bhede niyujyate | tam tasyāḥ pratiyati dhīr
SV_02811	yathā sthiraḥ sa-ātmaka iti vā, na tatra	bhede niścayo bhavati. niścaya-āropa-manasor
PV_02012	ādi tad yuktaḥ tasmād yad anumiyate || vastu-	bhede prasiddhasya śabda-sāmyād a-bhedinaḥ | na

V3_09603	tad yuktaṃ tasmād yad anumīyate ||69|| vastu-	bhede prasiddhasya śabda-sāmyād a-bhedinaḥ | na
SV_06217	ca yo yasmād bhidyate vinivartya tam | tad-	bhede bhidyamānānām samāna-ākāra-bhāsini ||124||
SV_03514	a-vācyam abhāvāt. nanu ca dharma-dharṃṇor a-	bhede bhede vā dṛṣṭāḥ ṣaṣṭhy-ādi-vibhaktayo
SV_08223	-kāryāḥ svabhāva-bhedād iti. api ca, tulye	bhede yayā jātiḥ pratyāsattyā prasarpati | kvacin
VN_01612	rūpa-antaram asti. na ca rūpa-pratibhāsa-	bhede vastv-a-bhedo yuktaḥ, atiprasaṅgāt. tasmād
SV_09511	sādhanam apy an-avadyam iti. a-parāmṛṣṭa-tad-	bhede vastu-mātre tu sādhanē | tan-mātra-vyāpinaḥ
V3_07501	-sādhanam apy an-avadyam. a-parāmṛṣṭa-tad-	bhede vastu-mātre tu sādhanē | tan-mātra-vyāpinaḥ
SV_02719	-pratipattāv a-bhedāt sarva-pratipattiḥ.	bhede vā a-sambaddhasya tatra a-pratipattir iti.
SV_03514	abhāvāt. nanu ca dharma-dharṃṇor a-bhede	bhede vā dṛṣṭāḥ ṣaṣṭhy-ādi-vibhaktayo dharmā-
HB_01213	kulālāt. na ca anayoḥ svabhāva-bhedaḥ,	bhede vā pūrva-vat prasaṅgād iti. asti tāvat
SV_07209	janayed iti. na asty anyāḥ sthiti-hetuḥ. a-	bhede vā sthiteḥ sāmānyāt svarūpam eva tat tasya.
SV_03228	viśeṣasya pratyāyana-artham kṛte saṅketa-	bhede vyatirikta-arthā vibhaktir artha-antaram
SV_02814	bhāvas tathā eva pratyabhijñāyate, kvacid	bhede vyavadhāna-sambhavāt, yathā śukteḥ śuktitve.
SV_15717	anvayo loke pratīti-bhedaḥ so 'saty api jāti-	bhede vyāpāra-viśeṣa-anuṣṭhānād anvayāc ca syād
VN_05006	punarukta-vacanena eva gatavāt. na hy artha-	bhede śabda-sāmye 'pi kaścīd doṣaḥ, yathā hasati
SV_06225	yasmād bhidyate taṃ vinivartya bhidyamānānām	bhede samāna-rūpa-pratibhāsiny ākṣipta-tad-anya-
SV_09409	anena upātta-bheda eva sādhyāḥ. upātta-	bhede sādhye 'smin bhaved dhetur an-anvayaḥ |
V3_07204	anena upātta-bheda eva sādhyāḥ. upātta-	bhede sādhye 'smin bhaved dhetur an-anvayaḥ |
V1_01211	smṛtiḥ ||11|| yuktaḥ tad-gaty-abhāve tu śabda-	bhede smṛtiḥ katham | tad-a-smṛtau ca tena artham
SV_06608	āha. tasya apy a-bheda-vyavahārās ca	bhede syur a-nibandhanāḥ | yathāsvam śabdā
SV_08715	tathā bheda-a-viśeṣe 'pi bhaviṣyati. atha vā	bhede hi kāraṃ kiñcid vastu-dharmatayā bhavet |
PV_02240	api kāmī iva vanitā-antare | tyājya-upādeya-	bhede hi saktir yā eva eka-bhāvinī || sā bījaṃ
SV_13027	tat tau vijñāna-utpatti-vaiguṇya-tāratamya-	bhedena atīśayayed api. āvaraṇa-bhedena śabda-ādau
PV_03423	-rūpatā asiddhā sā api sidhyati saṃsmṛteḥ ||	bhedena an-anubhūte 'smin a-vibhakte sva-
V2_10111	sa tat-tad-viruddha-ādy-a-gati-gati-prayoga-	bhedena aneka-prakāra uktaḥ. svārtha-anumāna-
SV_01008	kvacit tathā-dṛṣṭānām api deśa-kāla-saṃskāra-	bhedena anyathā darśanāt, yathā āmalakyaḥ kṣīra-
V3_11201	gamayet. kvacit tathā-dṛṣṭānām api deśa-kāla-	bhedena anyathā-darśanāt, yathā āmalakyaḥ kṣīra-
NB_03011	prayogaḥ. yat kṛtakam tad anityam ity upādhi-	bhedena. apekṣita-para-vyāpāro hi bhāvaḥ svabhāva
SV_06720	bhinneṣv ekasmāt pratītir a-tat-prayojana-	bhedena ity uktam. na punaḥ svabhāvasya ekatvāt.
SV_00301	-vyavahāro buddhy-ārūḍhena dharmā-dharṃ-	bhedena iti. bhedo dharmā-dharmitayā buddhy-ākāra
PV_04036	cintitam || tulyam nāṣe 'pi cec chabda-ghaṭa-	bhedena kalpane | na siddhena vināśena tadvataḥ
V3_01713	ekasya apy an-abhyupagamāt. śabda-ghaṭa-	bhedena kalpane 'nityatāyām api tulyam iti cet,
SV_06825	eka-kāryās tat-kārya-codanāyām tad-anya-	bhedena ghaṭa-ādi-śabdaiḥ kṛta-samayāḥ. tathā
SV_06621	dvayor api ca vidyate ||139|| artha-a-	bhedena ca vinā śabda-a-bhedo na yujyate | tasmāt
SV_00601	iyam pratiṣedha-viśaya-anupalabdhiḥ prayoga-	bhedena caturdhā bhavati. viruddha-siddhyā, yathā
V2_06203	iyam pratiṣedha-viśayā anupalabdhiḥ prayoga-	bhedena caturdhā bhavati. viruddha-siddhyā, yathā
SV_04018	a-bhinna-sādhyān bhāvān a-tat-sādhyebhyo	bhedena jñātvā tat-parihāreṇa pravarteta iti, so
HB_01110	-bhedaḥ syād iti cet, na, yathāsvam svabhāva-	bhedena tad-viśeṣa-upayogataḥ, tad-upayoga-kārya-
PV_03342	na aneka-ātmatva-doṣataḥ || abhyupāye 'pi	bhedena na syād anubhavo dvayoḥ | a-dṛṣṭa-
SV_04503	'pi tad-bhāva-paridīpane | a-tat-kārya-ārtha-	bhedena nāna-dharmā pratīyate ||83|| yathā-
PV_03303	'pi hetuṣu | bhinne karmaṇy a-bhinna-sya na	bhedena niyāmakaḥ || tasmād yato 'sya ātma-bhedād
V1_03107	bhinne karmaṇy a-bhinna-ātmano jñānasya na	bhedena niyāmakaḥ, kriyā-nibandhanatvāt karaṇa-
PV_02073	tasya kaḥ sthāpakaḥ paraḥ || buddhi-vyāpāra-	bhedena nirhrāsa-atīśayāv api | prajñā-āder
PV_03398	-niyamāt tac ca sidhyati || jñānam indriya-	bhedena paṭu-manda-āvila-ādīkām | pratibhāsa-
NB_03122	a-sapakṣāc ca sarvato vyāvṛtti rūpam uktam a-	bhedena. punar viśeṣeṇa kārya-svabhāvayor ukta-
V3_13204	vipakṣāc ca sarvato vyāvṛtti rūpam uktam a-	bhedena. punar viśeṣeṇa kārya-svabhāvayor janma-
SV_06028	-vijñāne vyavasthitā tad-vijñāna-hetūn	bhedena pratīpadyeta ity uktim a-tad-dhetubhyo
SV_06021	-rūpa-vikalān eka-rūpān iva svayam ||120||	bhedena pratīpadyeta ity uktir bhede niyujyate |
PV_03410	yadi | bhinne 'nyasminn a-bhinna-sya kuto	bhedena bhāsanam || mandam tad api tejaḥ kim
PV_03410	dṛṣya-adṛṣya-bhidā kutaḥ || māndya-pāṭava-	bhedena bhāso buddhi-bhidā yadi | bhinne
SV_16110	varṇānām svabhāvaḥ kartṛ-citta-saṃskāra-	bhedena bhedāt. sa ca paraspara-sahitaḥ kārya-
VN_00822	-bheda iti, kiṃ tarhy a-dṛṣṭa-arthakriyā-	bhedena. yā arthakriyā yasminn a-dṛṣṭa punar
PV_03508	bheda-abhāva-prasaṅgataḥ || su-upalakṣeṇa	bhedena yau saṃvittau na lakṣitau | artha-ārtha-
PV_02091	-āder api tadvat svarūpataḥ | abhilāpāc ca	bhedena rūpaṃ buddhau na bhāsate || śabda-jñāne
SV_09006	api khādet. atha asty atīśayaḥ kaścīd yena	bhedena vartate | sa eva dadhi so 'nyatra na asti
SV_07609	-kārya-śabdā bhāveṣv a-tad-bhūta-bhedeṣv a-	bhedena vartante. te 'pi yathā-saṅketa-āhita-
SV_13401	eṣāṃ nir-vedaḥ. yad uktaṃ na dhvanayo	bhedena vācākebhyaḥ siddhā iti katham na siddhāḥ.
PV_02023	sthānoḥ kāraṇatvaṃ na kalpyate || svabhāva-	bhedena vinā vyāpāro 'pi na yujyate | nityasya a-
SV_01522	sarva-guṇeṣu viśeṣa-darśanāt, saṃskāra-	bhedena viśeṣa-pratīpatteḥ. tadvad anyasya api
V2_09810	sarva-guṇeṣu viśeṣa-darśanāt, saṃskāra-	bhedena viśeṣa-pratīpatteḥ, tadvad anyasya api
SV_06110	a-jñeyam kiñcid asti yato bhedaḥ syāt, tato	bhedena viśayī-karaṇa eva tasya jñeyatvāt. na eṣa
PV_03407	ubhayaṃ na api kāraṇam || dūra-āsanna-ādi-	bhedena vyakta-a-vyaktaṃ na yujyate | tat syād
V1_03307	-abhyupagamāt. a-bhinne 'pi vastuni śakti-	bhedena vyavasthā-bheda-darśanāc ca na ayam vastu
SV_13809	siddhaḥ. yāvat tathā abhidheyatā-ārtha-a-	bhedena vyāptā na sādhyate tāvat sandigdho
SV_10627	eva syāt. kiṃ ca, sad-asat-pakṣa-	bhedena śabda-ārtha-an-apavādibhiḥ | vastv eva

V3_06907	-abhāve tad-ayogāt. kiṃ ca, sad-asat-pakṣa-	bhedena śabda-artha-an-apavādibhiḥ | vastv eva
SV_13027	-tāratamya-bhedena atisāyayed api. āvaraṇa-	bhedena śabda-ādau śruti-māndya-pātava-darśanāt.
V3_05110	vaiguṇya-tāratamyena atisāyayed api, āvaraṇa-	bhedena śabda-ādau śruti-māndya-pātava-darśanāt.
V3_04602	yo hy asādhāraṇaḥ sādhyā-dharmaḥ, sa yāvata	bhedena sarva-saṅgrahas tatra saṃśaya-hetuḥ,
PV_04092	vyasto hetor an-āśrayaḥ || anumānasya	bhedena sā bādḥā uktā caturvidhā | tatra
V3_02907	sandigdho hetu-vyāpāra-viśayaḥ. anumānasya	bhedena sā bādḥā uktā caturvidhā | sā iyaṃ
V1_00904	| sa paścād api (6abc) syāt. ātma-a-	bhedena sāmārthya-a-viśeṣān na ekasya ekatra
NB_03010	tad anityam iti svabhāva-bhūta-dharma-	bhedena svabhāvasya prayogaḥ. yat kṛtakam tad
VN_01001	bheda-abhāvāt. avasthā-nivṛtti-pravṛtti-	bhedeḥ a-bhinna-pratyayasya. api ca, yathā a-
SV_08707	-upalakṣaṇam yuktam. tad-upalakṣaṇa-kṛtatvād	bhedeḥ a-bhedena vartante. te 'pi yathā-saṅketa-
SV_07608	-īśvara-ādi-kārya-śabdā bhāveḥ a-tad-bhūta-	bhedeḥ an-artha-tantra-upayogiṣu padārtheṣu
V3_02409	iti na kiñcid etat. na hi sva-icchā-kalpita-	bhedeḥ anuvṛttimad buddhi-pūrvakam dṛṣṭam yad-
V3_09507	tathā saṃsthānam api, yādṛśam prāsāda-ādi-	bhedeḥ tu tat-kārya-paricodane | gaurava-a-śakti-
SV_06615	tu prāg eva uktaḥ. api ca, eka-kāryeṣu	bhedeḥ tāvatā nīscayo bhavati, kāraṇa-antara-
SV_03204	-svabhāvo bhāvo 'nubhūtas tathā api na sarva-	bhedeḥ padārtheṣu a-vivādātāḥ || a-sādhyatām
PV_04077	siddha āśrayaḥ | sva-icchā-kalpita-	bhedair anekam sambandhinam upakaroti tair eva
VN_00613	ātmani tebhyaḥ samāśamsan. sa yaiḥ śakti-	bhedais tat-svabhāva-pratipattaye kriyāta iti.
SV_04414	tat-svabhāva-samāśrayair dharma-pratibhāsa-	bhedair bhinneṣu iva pratibhātsu buddhau vivekeṣu
SV_09302	api yathāsvam avadhi-bheda-upakalpita-	bhedair bhedaḥ kim indriya-ādy-arthena etad
V1_03112	sambhavati. na hi paṭu-mandatā-ādibhiḥ sva-	bhedāv ity a-hetukau viśvasya bheda-a-bhedau
HB_02505	na kāraṇa-bheda-a-bhedābhyām kārya-bheda-a-	bhedau kim āśrayau || tīras-kṛtānām paṭunā apy
PV_03279	-vedane | a-bhinna-ābhe vibhinne ced bheda-a-	bhedau kim āśrayau ||27|| iti saṅgraha-śloka.
V1_02613	-vedane | a-bhinna-ābhe vibhinne ced bheda-a-	bhedau ca syātām tadvati vastuni | anyonyam vā
SV_08803	iti yat kiñcid etat. kiṃ ca, atyanta-bheda-a-	bhedau tad-āśrayau ||179|| cintyete sva-ātmanā
SV_08827	| tat-sādhyā-phala-vāñchāvān bheda-a-	bhedau. tan na dhūmo 'rthād dṛṣṭa-ākāra-vijātiyād
V2_08606	kāraṇa-bheda-a-bhedābhyām kārya-bheda-a-	bhedau. tan na dhūmo 'rthād dṛṣṭa-ākāra-vijātiyād
SV_02218	kāraṇa-bheda-a-bhedābhyām kārya-bheda-a-	bhedau na ativartate. rūpaṃ hi vastu. tasya a-
SV_11719	bhavan niyamena śabda-arthābhyām bheda-a-	bhedau muktā vastuno 'nyā gatiḥ. tasya rūpa-
SV_11823	viruddha eva, na vastu-bhedaḥ. na ca bheda-a-	bhedau vā vastu-sattām vastu-bheda-a-bheda-sattām
VN_00601	na ca sarve buddhi-vyapadeśās tad-bheda-a-	bhedau vyavasthāpayet. a-bhinna-vedanasya aikye
V1_02608	nānāvāt kam bata ayam āśritya hetuṃ bheda-a-	bhedau vyākhyātau. tatra yad uktam arthakriyātaḥ
VN_00906	-bhedaḥ. etena buddhi-vyapadeśa-bheda-a-	bhedau syātām. tathā hi na bhedaḥ bheda ity a-
HB_02506	-a-bhedāv ity a-hetukau viśvasya bheda-a-	bheṣajam ity-ādi-vākyam iti. tasya idaṃ rasa-vat
SV_17319	veda-eka-deśatvāt, yathā agnir himasya	bheṣajam ity-ādiṣu śīta-pratighāta-sāmārthyam loka
SV_15202	artha-pratitaya eva iti. na hy agnir himasya	bhoktā apy asya na vidyate || ātmā api na tadā
PV_02255	nāma tādrśaḥ | ātmīyam eva yo na icched	bhoktā samavāyi-kāraṇa-adhiṣṭhāna-bhāva-ādinā ity
SV_17415	kartā krameṇa karmanām karma-phalānām ca	bhoktṛtā || kārya-kāraṇatā anena pratyuktā a-
PV_03272	pumān | a-grāhakaḥ syāt sarvasya tato hiyeta	bhoktṛtva-hāniḥ syāt sāmārthyam ca na sidhyati |
PV_02269	hetu-phalayo vyatireke tatas tayoḥ || karṭ-	bhoga-adhiṣṭhāna-a-svatantro hy ātmā nir-ātmā,
SV_15413	nairātmya-ādayaḥ, svabhāva-viśeṣāt. kriyā-	bhoga-ādi-prasaṅgās ca na bādḥakāḥ || a-smṛteḥ
PV_02269	sāmārthyam ca na sidhyati | anya-smaraṇa-	bhoga-vat. liṅga-ayogād ato 'py asiddhir eva,
V1_02511	laiṅgika-upabhogasya ca a-bhogatvād anya-	bhogatvād anya-bhoga-vat. liṅga-ayogād ato 'py
V1_02511	'py asad-a-viśeṣāl laiṅgika-upabhogasya ca a-	bhogasya a-pratyakṣatvād asiddheḥ sato 'py asad-a
V1_02510	'sti iti ca viśaya-upabhogaḥ prāptaḥ, tad-	bhogau hi lakṣaṇam | tasmād anādi-santāna-tulya-
PV_02256	na vidyate || ātmā api na tadā tasya kriyā-	bhojana-a-sambhave 'n-ākāṅkṣāyām vā. ito 'pi na
V3_01508	anyataram bhojaya iti, na ekasya	bhojana-codanāyām eka-bhojane. vikalpa-viśayatvād
V3_01612	a-virodhe samarthaṃ bhavati, yathā anyatara-	bhojaniya ity eva vācyam syāt. parasya ayam
V3_10305	iti. māṭharasya a-brāhmaṇye brāhmaṇo	bhojaniya iti. māṭharasya a-brāhmaṇye brāhmaṇo
V3_10305	bhavati, yathā – māṭharād itaro brāhmaṇo	bhojaniyaḥ, na devadatto na yajñadatta iti. na
V3_01609	– devadatta-yajñadattayor anyataro	bhojane. vikalpa-viśayatvād asya. tatra hi ghaṭena
V3_01612	yathā anyatara-bhojana-codanāyām eka-	bhojaya iti, na ekasya bhojana-a-sambhave 'n-
V3_01508	yathā – devadatta-yajñadattayor anyataram	bhramśa-ādayo gatāḥ | vikārayati dhīr eva hy
PV_02076	sannidheḥ | etena sannipāta-ādeḥ smṛti-	bhramśa-ādinā dharma-a-dharma-upacaye dharma-a-
SV_16301	anugṛhṇāti na aparam iti yuktam. vrata-caryā-	bhramśa-kāriṇām āho-puruṣikayā tad-darśana-
SV_16824	ity atra api samayaḥ śaraṇam. āgama-	bhramśa-dramiḍa-andhra-ādi-bhāṣā-vat. na hi prati-
VN_04710	-svabhāvasya anyato 'pi siddheḥ, prakṛta-apa-	bhramśa-bhaya-ādinā anyathā upadeśa-sambhavāt.
SV_16910	vismṛta-adhyanānām anyeṣāṃ vā sambhāvanā-	bhramśam. tathā saṃskṛtānām śabdānām pratitir
VN_04713	tathā eva pratipadyate tāsām ca prayoga-	bhramśāt, na a-nirākaraṇāt. nirākaraṇam hi tasya
VN_02201	yady evaṃ kiṃ na parājayaḥ, tattva-siddhi-	bhramśād dṛṣṭaḥ, kasyacid anuṣṭhānād devatā-
SV_15607	dāḥ syuḥ. upaplavas tv alpiyaso 'pi kramasya	bhramśe tu kasyacid eva samayasya an-anuṣṭhānād a
SV_15609	-sannidher a-sākalyena virādhānāc ca. sarva-	bhramaṇa-nauyāna-saṅkṣobha-ādy-an-āhita-vibhramam
NB_01006	pratitih kalpanā. tayā rahitam timira-āsu-	bhramaṇa-nauyāna-saṅkṣobha-ādy-an-āhita-vibhramam
V1_00703	kalpanā-apoḍham a-bhrāntam (4ab) timira-āsu-	bhraṣṭa-darśana-saṃskārasya grhita-grahaṇasya
V1_02002	pramāṇasya, anyathā ca atiprasaṅgāt, a-	bhraṣṭa-rājya iva rājā tapo-vanam gacchati iti
HB_03803	ca puruṣāṃs tad-bhāva-sampadaḥ pracyāvya	

SV_04620 vyaktinām apāye kevalāyā jāter avasthānāt. **bhrāṭṛ-ādi-śabdās** tu sambandhi-śabdatvād ākṣipeyuh
V1_00702 anveti. tatra pratyakṣam kalpanā-apoḍham a- **bhrāntam** (4ab') timira-āśu-bhramaṇa-nauyāna-
NB_01004 ca iti. tatra pratyakṣam kalpanā-apoḍham a- **bhrāntam**. abhilāpa-saṃsarga-yogyā-pratibhāsā
V1_02904 ābham pratyakṣam bhavatv a-vikalpanāt. na, a- **bhrāntam** iti nirdeśāt. ata eva vikalpo 'vastu-
SV_15127 -vāsanā-prabodham āśritya bāhya-artha-śūnyā **bhrāntaya** eva ākāśa-ādiṣu sarvasya sambhavanti
SV_05017 a-vidyā-prabhavāt. na vai bāhya-apekṣā eva **bhrāntayo** bhavanti, kiṃ tu viplavād āntarād api
SV_02510 iti cet. tad-darśini iti kutaḥ. nir-bija- **bhrānty**-ayogād iti cet. ta eva tad-eka-kāryā
SV_01605 bhrānti-nimitta-abhāvāt, bādha-abhāvād **bhrānty**-asiddheḥ. puruṣeṣu viśeṣa-darśanasya
V2_09903 bhrānti-nimitta-abhāvāt, bādha-abhāvād **bhrānty**-asiddheḥ. puruṣeṣu viśeṣa-darśanasya
PV_03290 | pratyakṣa-āsanna-vṛttivāt kadācid **bhrānti-kāraṇam** || yathā eva iyaṃ parokṣa-artha-
PV_03109 iva || yathā-codanam ākhyās ca so 'sati **bhrānti-kāraṇe** | pratibhāḥ pratisandhatte sva-
SV_03211 upādhyāya iti. so 'pi bhavan niścayo 'sati **bhrānti-kāraṇe** bhavati. tasmān na abhūta ity eva
SV_06425 iti. tatra eva ca te śabdās tais tair **bhrānti-kāraṇaiḥ** saṃsrṣṭa-rūpa iva ābhāti yathā-
PV_03289 || an-akṣa-jatva-siddhy-artham ukte dve **bhrānti-darśanāt** | siddha-anumā-ādi-vacanam
SV_04904 tad-adhyavasāyāt, maṇi-prabhāyām maṇi- **bhrānti-darśanena** vyabhicārāc ca, bhrānter a-
SV_01604 śabdānām a-pratyakṣa-svabhāva-abhāvāt, **bhrānti-nimitta-abhāvāt**, bādha-abhāvād bhrānty-
V2_09902 śabdānām a-pratyakṣa-svabhāva-abhāvāt. **bhrānti-nimitta-abhāvāt**, bādha-abhāvād bhrānty-
SV_02815 yathā śukteḥ śuktitve. yatra tu pratipattur **bhrānti-nimittam** na asti tatra eva asya tad-
SV_02615 api bhāvasya tathā niścaya-pratirodhinā **bhrānti-nimittena** guṇa-antaram na saṃyojyate,
SV_02612 -avakāśā pramāṇa-antara-vṛttiḥ syāt. no ced **bhrānti-nimittena** saṃyojyeta guṇa-antaram |
SV_03106 -grahaḥ ||55|| iti saṅgraha-ślokaḥ. yadi **bhrānti-nivṛtty**-artham gr̥hite 'py anyad iṣyate | (
SV_03112 || a-samāropa-viśaye vṛtṭeḥ (57ab') tat tarhi **bhrānti-nivṛtty**-artham pravṛttam pramāṇam anya-
SV_15817 -śroṭṛ-bheda iti cet. an-upakārya-upakārakād **bhrānti-mātrāt** tad-bhāve 'tiprasaṅgo 'nyatra api
SV_04906 eva vyabhicārāt, vitatha-pratibhāso hi **bhrānti-lakṣaṇam**, tan-nāntarīyakatayā tu saṃvādo
PV_03297 cet sā eva iyaṃ kiṃ niśidhyate || sarpa-ādi- **bhrānti-vac** ca asyāḥ syād akṣa-vikṛtāv api |
V1_03003 -nibandhanatvāc ca āśraya-sthiteḥ, sarpa-ādi- **bhrānti-van** mano-bhrānter akṣa-vikṛtāv api
SV_06102 tam tasyāḥ pratipadyamānā buddhir vikalpikā **bhrānti-vaśād** eva eka-vastu-grahīṇī iva
PV_03388 'nyatvam kena ākāreṇa sidhyati || bhedaś ca **bhrānti-vijñānair** dr̥ṣyeta indāv iva a-dvaye |
PV_03083 -śūnyayoḥ | tad-rūpa-a-vañcakatve 'pi kṛtā **bhrānti-vyavasthitiḥ** || tasmād vastuni boddhavye
V2_04708 | tad-rūpa-a-vañcakatve 'pi kṛtā **bhrānti-vyavasthitiḥ** ||4|| maṇi-pradīpa-prabhayor
SV_04426 yathokta-anumitau yathā | na anyatra **bhrānti-sāmye** 'pi dīpa-tejo maṇau yathā ||81||
V2_04607 'n-arthe 'rtha-adhyavasāyena pravartanād **bhrāntir** apy artha-sambandhena tad-avyabhicārāt
PV_03031 sāmānyena a-rūpāyām api iḥṣānāt | artha- **bhrāntir** api iṣyeta sāmānyam sā apy abhiplavāt ||
SV_15820 yuktaḥ. sarveṣāṃ parasparam evam prasaṅgāt. **bhrāntir** api kutaścid upakāre sati kayācit
V2_04606 vijñeyah. tad etad a-tasmims tad-grahād **bhrāntir** api sambandhataḥ pramā ||1cd|| sva-
SV_02509 sambandhināv iti bhūta-vat. tad-darśinyāḥ sā **bhrāntir** iti cet. tad-darśini iti kutaḥ. nir-bija
SV_04903 anyathā na eva asti, vastu-utpatter a- **bhrāntir** iti cet, na, a-tat-pratibhāsinas tad-
SV_05008 bhrāntir na syāt. abhūta-ākāra-samāropād **bhrāntir** iti cet. na tarhi sā tat-sāmānya-grāhiṇī.
SV_13225 -vyavasthiteḥ. laghu-vṛtṭeḥ sakṛc-chrutir **bhrāntir** iti cet. vaṃśa-ādi-svara-dhārāyām gamaka
SV_05110 eva jāyante. sati marīcikā-darśane jala- **bhrāntir** iti tad-udbhavā ity ucyate, na tu yathā-
V1_03001 viplavo vyākhyātaḥ. na eva dvi-candra-ādi- **bhrāntir** indriya-ja ity eke. tan na, aindriye
PV_03055 dvayam matam || a-yathā-abhiniveśena dvtiyyā **bhrāntir** iṣyate | gatiś cet para-rūpeṇa na ca
SV_05619 'sti iti. tatra saṃsrṣṭa-ākārā buddhir **bhrāntir** eva. tāṃ tu bhediṇaḥ padārthāḥ krameṇa
SV_07606 eka-rūpā pratītir vikalpa-vāsanā-samutthitā **bhrāntir** eva. bhāva-bhedo vāsanā-prakṛtiś ca tasya
PV_03013 vṛttir arthe cet syān na sarvadā || deśa- **bhrāntiś** ca na jñāne tulyam utpattito dhiyah |
SV_05007 sattve vā sad-artha-grāhiṇī buddhir **bhrāntir** na syāt. abhūta-ākāra-samāropād bhrāntir
PV_03360 teṣāṃ na vidyate || sādharṃya-darśanāl loke **bhrāntir** nāma upajāyate | a-tad-ātmani tādātmya-
V1_03904 na vidyate ||50|| sādharṃya-darśanāl loke **bhrāntir** nāma upajāyate | a-tad-ātmani tādātmya-
SV_01113 'pi gamyate ||16|| na hi tasya prāg darśana- **bhrāntir** yā vacanena nivartyeta. smṛtir vācā
V2_09312 -ukte 'pi gamyate. na hi tasya prāg darśana- **bhrāntiḥ**, yā vacanena nivartyeta. smṛtir vācā a-
SV_02621 -nāntvasya tad-bhāva-samāropāt sthiti- **bhrāntiḥ**. yāvanto 'sya parabhāvās tāvanta eva
PV_03029 -avabhāso yas tattvena arthasya vā grahaḥ | **bhrāntiḥ** sā anādi-kālina-darśana-abhyāsa-nirmitā |
PV_03165 pratibimbakam | śabdāt tad api na artha-ātmā **bhrāntiḥ** sā vāsanā-udbhavā || tasya abhidhāne
PV_03012 -ādāv arthe syād a-pravartanam | sārūpyād **bhrāntito** vṛttir arthe cet syān na sarvadā ||
PV_03140 alāta-āder anvaya-pratighātinī | cakra- **bhrāntim** dr̥ṣā dhatte na dr̥ṣāṃ ghaṭanena sā ||
PV_03104 tad a-parijñānam sadṛśa-apara-sambhavāt | **bhrānter** a-paśyato bhedaṃ māyā-golaka-bheda-vat ||
V1_03005 -prasaṅgāt. tasmād indriya-jam apy etad **bhrānter** a-pratyakṣam. ata eva iti-kāraṇa-
SV_04905 maṇi-bhrānti-darśanena vyabhicārāc ca, **bhrānter** a-vastu-saṃvāda iti cet, na, yathoktēna
V1_03003 āśraya-sthiteḥ, sarpa-ādi-bhrānti-van mano- **bhrānter** akṣa-vikṛtāv api nivṛtti-prasaṅgāt,
SV_05004 nimittam. marīcikā-ādiṣv api hi jala-ādi- **bhrāntes** tāv eva a-bhinna-ākāra-parāmarśa-pratyaya
SV_04304 vastuny avisamvādo maṇi-prabhāyām iva maṇi- **bhrānteḥ**, na anyeṣāṃ, tad-bheda-prabhavē saty api
SV_02704 dr̥ṣṭasya bhāvasya dr̥ṣṭa eva akhilo guṇaḥ | **bhrānter** niściyate na iti sādhanam sampravartate |
PV_03056 pramāṇatā || abhiprāya-avisamvādād api **bhrānteḥ** pramāṇatā | gatiḥ apy anyathā dr̥ṣṭā
PV_03055 iṣyate | gatiś cet para-rūpeṇa na ca **bhrānteḥ** pramāṇatā || abhiprāya-avisamvādād api
V1_03602 'nubhava eva. a-vedya-vedaka-ākārā yathā **bhrāntair** nirikṣyate | vibhakta-lakṣaṇa-grāhya-

PV_03330	vedya-vedakau | a-vedya-vedaka-ākārā yathā	bhrāntair nirikṣyate || vibhaktā-lakṣaṇa-grāhya-
SV_06022	bhede niyujyate | taṃ tasyāḥ pratiyati dhīr	bhrāntīyā ekam vastv iva ikṣyate ||121|| teṣāṃ
V3_04011	nityo ghaṭa iti, abhighāta-sahatvaṃ paśyato	bhrāntīyā etat syāt. tac ca dr̥ṣṭa-avarugṇa-ghaṭa-
SV_14006	na, a-bhinna-janmanaḥ sādharma-vipralambhād	bhrāntīyā dīpa-ādiṣu bhāvāt. a-bhinna-janmā iti
SV_03108	grahaṇe ko 'nyas tadā na gr̥hīto nāma. sa tu	bhrāntīyā na avadhāryata iti pramāṇa-antaraṃ
SV_15818	-mātrāt tad-bhāve 'tiprasaṅgo 'nyatra api	bhrāntīyā pratyaya-darśanāt. sarvathā upakāra-
V3_12806	sādhana-doṣa uktaḥ, śāstra-kārāṇām artheṣu	bhrāntīyā viparīta-svabhāva-upasamhāra-sambhavāt.
NB_03115	sādhana-doṣa uktaḥ. śāstra-kārāṇām artheṣu	bhrāntīyā viparīta-svabhāva-upasamhāra-sambhavāt.
SV_04007	teṣv abhāvāt. tad-bhāva-adhyavasāyāt tathā-	bhrāntīyā vyavahāra iti cet. tatra tathā-jñāna-
PV_03381	-kāryatayā jñāna-smṛtāv artha-smṛter yadi |	bhrāntīyā saṅkalanam̐ jyotir manaskāre 'pi sā
V1_00101	-bhedo 'yaṃ tat pratikṣaṇa-janmanām || namo	mañjughoṣāya. sa śrīmān akalānka-dhīḥ svayam
HB_00101	-doṣa-udbhāvanāni jāty-uttarāni iti. namo	mañjunāthāya parokṣa-artha-pratipatter anumāna-
PV_03057	anyathā dr̥ṣṭā pakṣas ca ayam̐ kṛta-uttaraḥ ||	mañi-pradīpa-prabhayor mañi-buddhyā abhidhāvataḥ |
V2_04709	'pi kṛtā bhrānti-vyavasthitiḥ ||4||	mañi-pradīpa-prabhayor mañi-buddhyā abhidhāvataḥ |
SV_04904	na, a-tat-pratibhāsinas tad-adhyavasāyāt,	mañi-prabhāyāṃ mañi-bhrānti-darśanena vyabhicārāc
SV_04304	a-tat-pratibhāsitve 'pi vastuny avisamvādo	mañi-prabhāyāṃ iva mañi-bhrānteḥ, na anyeṣāṃ, tad
SV_04307	viśeṣa-antara-samāropād dīpa-prabhāyāṃ iva	mañi-buddheḥ. tena na vikalpa-viśayeṣv artheṣv
PV_03057	ayam̐ kṛta-uttaraḥ || mañi-pradīpa-prabhayor	mañi-buddhyā abhidhāvataḥ | mithyā-jñāna-a-viśeṣe
V2_04709	-vyavasthitiḥ ||4|| mañi-pradīpa-prabhayor	mañi-buddhyā abhidhāvataḥ | mithyā-jñāna-a-viśeṣe
SV_04904	tad-adhyavasāyāt, mañi-prabhāyāṃ	mañi-bhrānti-darśanena vyabhicārāc ca, bhrānter a
SV_04304	'pi vastuny avisamvādo mañi-prabhāyāṃ iva	mañi-bhrānteḥ, na anyeṣāṃ, tad-bheda-prabhave
V2_08813	-antaram̐ api. kṛtrima-a-kṛtrimāṇām iva	mañi-muktā-pravāla-ādinām. kvacit puṣpe bhedo
PV_03201	tataḥ || na ekam̐ svabhāvaṃ citraṃ hi	mañi-rūpaṃ yathā eva tat | nīla-ādi-pravibhāgāś
SV_04426	| na anyatra bhrānti-sāmye 'pi dīpa-tejo	maṇau yathā ||81|| tatra eka-kāryo 'neko 'pi tad-
SV_07011	-upakurvāṇo 'napekṣasya ādhāra iti yācitaka-	maṇḍanam̐ etat. katham̐ tarhi idānim a-janakam̐
SV_12401	tatra a-mantratvam̐ api vipratīśiddham. mudrā-	maṇḍala-dhyānair apy an-akṣaraiḥ karmāni kriyante.
PV_03402	-lohita-bhāsvaram̐ | sampāśyanti pradīpa-āder	maṇḍalam̐ manda-cakṣuṣaḥ || tasya tad-bāhya-
V3_00802	bhāva iti vyāpty-asiddher vyabhicārāḥ. etena	mad-upagama-ādayo hetu-prayogā vyākhyātāḥ. āgama-
SV_15521	yady ete mantrāḥ kasyacit samayo yathā	mat-praṇītam̐ etad abhimata-artha-upanibandhanam̐
VN_06118	doṣaṃ prasañjayan para-matam̐ anujānāti iti	mata-anujñā nigrahasthānam̐ iti. atra api yadi
VN_06113	-doṣa-abhyupagamāt para-pakṣe doṣa-prasaṅgo	mata-anujñā. yaḥ pareṇa coditam̐ doṣam̐ an-uddhṛtya,
HB_00605	viśeṣanam̐ lakṣaṇe tan-mātra-anvayena para-	mata-apekṣam̐. pare hy artha-antara-nimittam̐ a-tad-
V2_07305	buddhi-pūrvatvāt so 'pravṛtti-phalo	mataḥ | (51ab) so 'yaṃ viprakṛṣṭa-viśayaḥ
PV_03135	|| alāta-dr̥ṣṭi-vad bhāva-pakṣas ced balavān	mataḥ | anyatra api samānam̐ tad varṇayor vā sakṛc
PV_03143	|| mano 'vyutpanna-saṅketam̐ asti tena sa cen	mataḥ | evam̐ indriya-je 'pi syāc cheṣavac ca idam̐
PV_03435	|| yathā nīla-ādi-rūpatvān nīla-ādy-anubhavo	mataḥ | tathā anubhava-rūpatvāt tasya apy
PV_03101	|| anumānād anitya-āder grahaṇe 'yaṃ kramo	mataḥ | prāmānyam̐ eva na anyatra gr̥hīta-grahaṇān
PV_03495	|| eka-aṅv-atyaya-kālas ca kālo 'piyān kṣaṇo	mataḥ | buddhiś ca kṣaṇikā tasmāt kramād varṇān
SV_13712	jñānena anya-dhī-hetuḥ siddhe 'rthe vyañjako	mataḥ | yathā dīpo 'nyathā vā api ko viśeṣo 'sya
PV_03098	|| tatra api vyāpako dharmo nivṛtter gamako	mataḥ | vyāpyasya sva-nivṛttīś cet paricchinnā
PV_02014	sambandhi-bhedād bheda-ukti-doṣaḥ kārya-samo	mataḥ || jāty-antare prasiddhasya śabda-sāmānya-
PV_03500	| buddhinām̐ śakti-niyamād iti cet sa kuto	mataḥ || yugapad buddhy-a-dr̥ṣṭeś cet tad eva idam̐
PV_04115	| sattvam̐ ity abhyudāhāro hetor evam̐-phalo	mataḥ || saṅketa-saṃśrayāḥ śabdāḥ sa ca icchā-
PV_04029	'pi icchayā vyāptaḥ sādhyā ātma-arthavan	mataḥ || sarva-anya-iṣṭa-nivṛttāv apy āśaṅkā-
V3_09608	sambandhi-bhedād bheda-ukti-doṣaḥ kārya-samo	mataḥ ||72|| jāty-antare prasiddhasya śabda-
PV_02101	ity eka-adhikaraṇā śrutih̐ | bhedaś ca ayam̐	mato jāti-samudāya-abhidhānayoḥ || rūpa-ādayo
PV_03019	|| sāmānya-grahaṇāc chaddād a-prasaṅgo	mato yadi | tan na kevala-sāmānya-a-grahaṇād
PV_02064	kiṃ kṛtam̐ | a-vināśa-prasaṅgaḥ sa nāśa-hetor	mato yadi || tulyaḥ prasaṅgas tatra api kiṃ punaḥ
PV_02093	iva kalpya-arthe naṣṭa-a-jāteṣu vā yathā ||	mato yady upacāro 'tra sa iṣṭo yan nibandhanaḥ |
PV_02156	-grāhī syād dhetor a-viśeṣataḥ | yad avastho	mato rāgī na dveṣī syāc ca tādr̥śaḥ || tayor a-
SV_05417	a-bhinna-pratibhāsā dhīr na bhinneṣv iti cen	matam̐ | (107ab) na brūmo 'nekam̐ eka-kārya-kṛn̐ na
SV_13924	sādhnam̐ pratyabhijñānam̐ sat-prayoga-ādi yan	matam̐ | an-udāharaṇam̐ sarva-bhāvānām̐ kṣaṇa-
PV_03096	|| yathā vastv eva vastūnām̐ sādhanāc sādhnam̐	matam̐ | tathā vastv eva vastūnām̐ sva-nivṛttau
PV_03325	|| dr̥ṣya-darśanayor yena tasya tad-darśanam̐	matam̐ | tayor sambandham̐ āśritya draṣṭur eṣa
PV_03088	siddhaḥ kena a-saha-sthānād iti cet tat kuto	matam̐ | dr̥ṣyasya darśana-abhāvād iti cet sā a-
PV_03369	|| tad-dhetutvena tulye 'pi tad-anyair viśaye	matam̐ | viśayatvaṃ tad-aṃśena tad-abhāve na tad
PV_03054	| tasya sva-para-rūpābhyāṃ gater meya-dvayam̐	matam̐ || a-yathā-abhiniveśena dvitīyā bhrāntir
PV_03516	utsanna-mūlā smṛtir apy utsannā ity ujvalam̐	matam̐ || atīta-ādi-vikalpānām̐ yeṣāṃ na arthasya
PV_02119	| a-sandhir idṛśam̐ tena śeṣavat sādhnam̐	matam̐ || abhyāśena viśeṣe 'pi laṅghana-udaka-tāpa
PV_02045	| tad yad apy arhataś cittam̐ a-sandhānam̐ kuto	matam̐ || asiddha-arthaḥ pramāṇena kiṃ siddhānto
PV_03263	| na upādānam̐ viruddhasya tac ca ekam̐ iti cen	matam̐ || tad ajñānasya vijñānam̐ kena upādāna-
PV_03101	| prāmānyam̐ eva na anyatra gr̥hīta-grahaṇān	matam̐ || na anyā asya anityatā bhāvāt pūrva-
PV_04120	| iti taṃ praty a-dr̥ṣṭāntam̐ tad-asādhāraṇam̐	matam̐ || na udāharaṇam̐ eva idam̐ adhikṛtya idam̐
PV_02138	| upāya-abhyāśa eva ayam̐ tādarthyāc chāsanam̐	matam̐ || niṣpatteḥ prathamam̐ bhāvād dhetur uktam̐
PV_03428	kā sam̐vid anyā asti tādrūpyād iti cen	matam̐ || prāptam̐ sam̐vedanam̐ sarva-sadr̥śānām̐

PV_03032	| niḥ-svabhāvatayā a-vācyam kutaścid vacanān	matam || yadi vastu na vastūnām a-vācyatvaṃ
PV_03043	cet tad anekam syān naśvaraṃ ca na tan	matam || vastu-sattā-anubandhitvād vināśasya na
PV_03311	| yad antyaṃ bhedakam tasyās tat-sādhakatamaṃ	matam || sarva-sāmānya-hetutvād akṣāṇām asti na
SV_07215	| tad vyaṅgyam yogyatāyās ca kāraṇam kārakam	matam ||146|| prāg eva asya ca yogyatve tad-
VN_06117	para-pakṣe taṃ doṣam prasañjayan para-	matam anujānāti iti mata-anujñā nigrāhasthānam
SV_17120	vyācakṣāṇo jaiminis tad-vyājena svam eva	matam āha iti na tīrthakara-antarād asya viśeṣam
PV_03064	darśanāt | ekam eva a-prameyatvād asataś cen	matam ca naḥ || anekānto 'prameyatve hy
VN_02505	-hānir nigrāhasthānam ity atra bhāṣya-kāra-	matam dūṣayitvā vārttika-kāro 'yam sthita-pakṣam
PV_02021	eva tad-a-kāraṇam | yadā tat kāraṇam kena	matam na iṣṭam a-kāraṇam || śāstra-oṣadha-
PV_04286	-paramārtha-sāram adhika-abhiyogair api |	matam mama jagaty a-labdha-sadrśa-pratigrāhakaṃ
PV_02188	|| imāṃ tu yuktim anvicchan bādhathe sva-	matam svayam | janmanā saha-bhāvas cej jātānām
V1_01805	eva an-abhilāpyam vastu-rūpam indriya-	matayaḥ pratyāviśanti. katham tarhi idānim a-
PV_03017	| sā eva iṣṭā arthavati kena cakṣur-ādi-matir	matā | artha-sāmarthya-dṛṣṭeś ced anyat prāptam
PV_02197	|| tena agha-hetau na dveṣo na doṣo 'taḥ kṛpā	matā | na a-muktiḥ pūrva-saṃskāra-kṣaye 'nya-a-
PV_03481	|| sādṛṣye 'pi hi dhīr anyā prakāśyā na tayā	matā | svayam prakāśanād arthas tad-rūpeṇa
PV_03244	| tato 'nya-grāhaṇe 'py asya niyata-grāhyatā	matā || tad a-tulya-kriyā-kālah katham sva-jñāna-
PV_03349	-sthites tad-ātmatvāt sva-vid apy artha-vin	matā || tasmād viśaya-bhedo 'pi na svasamvedanaṃ
PV_04222	| na iti sā eva nivṛttiḥ kiṃ nivṛtter asato	matā || nivṛtty-abhāvas tu vidhir vastu-bhāvo
PV_03462	-prasiddhasya liṅgatvaṃ vyaktir arthasya cen	matā || liṅgam sā eva nanu jñānam vyakto 'rtho
PV_04263	| ity a-jñā-jñāpanāya ekā an-upākhyā udāhṛtir	matā || viśaya-asattvatas tatra viśayi
SV_05804	| vastu-bheda-āśrayāc ca arthe na viśamvādikā	matā ||112|| tato 'nya-apoha-viśayā tat-karṭ-
SV_10614	vācaḥ kasyāścid ity eṣā bauddha-artha-viśayā	matā ||208|| iti saṅgraha-ślokau. tasya ca yathā
V3_06901	vācaḥ kasyāścid ity eṣā bauddha-artha-viśayā	matā ||56|| iti saṅgraha-ślokau. tasya ca yathā-
V2_10002	| na aśvavān iti martyena na bhāvyam go-	matā api kim ||70|| sannidhānāt tathā ekasya
PV_04083	tasmāt tan-mātra-saṅginah | pakṣa-doṣā	matā na anye pratyakṣa-ādi-virodha-vat || hetv-
PV_03004	ced bīja-āder ānkura-ādiṣu | dṛṣṭā śaktir	matā sā cet samvṛtyā astu yathā tathā || sā asti
SV_11704	svaiḥ kutaḥ ko 'rtho vyaktās tais te yato	matāḥ ||235|| saḥakāriṇaḥ sakāśād upādāna-
PV_03507	jñānam artho bhāyaś ca kevalaḥ | eka-ākāra-	mati-grāhye bheda-abhāva-prasaṅgataḥ || su-
PV_03415	| pratibhāsa-bhidam dhatte śeṣaḥ ku-	mati-dur-nayāḥ || jñāna-śabda-pradīpanām
SV_12418	anupalabdhir niścaya-hetuḥ. na ca smṛti-	mati-prativedha-satya-śaktayaḥ sarva-bhāvinyaḥ.
SV_06908	a-pratipakṣa-doṣa-upakṣepa-ādayo dur-	mati-vispanditāni ity upekṣanīyāḥ. atha eka-
SV_15904	taj-jatvāt tad-vyaktiḥ sā api cen	matih | (299ab) na hi manasā dhyāyato 'pi mantra-
PV_03244	-anvaya-artha-apekṣā eva hetur indriya-jā	matih | tato 'nya-grāhaṇe 'py asya niyata-
V1_01101	vikalpa-utthāpitā sā ca nivartyeta icchayā	matih | na artha-sannidhim iḥṣeta (9abc) api ca
PV_03127	|| tasmād viśeṣa-viśayā sarvā eva indriya-jā	matih | na viśeṣeṣu śabdānām pravṛttāv asti
PV_03065	| tan niścaya-pramāṇam vā dvitīyam na akṣa-jā	matih || abhāve 'rtha-balāj jāter artha-śakty-
PV_03066	| vyavadhāna-ādi-bhāve 'pi jāyeta indriya-jā	matih || abhāve vinivṛttiś cet pratyakṣasya eva
PV_03124	| sthito 'pi cakṣuṣā rūpam iḥṣate sā akṣa-jā	matih || punar vikalpayan kiñcid aśin me kalpanā
PV_02239	| yady apy ekatra doṣeṇa tat kṣaṇam calitā	matih || virakto na eva tatra api kāmī iva vanitā
V1_01402	| sthito 'pi cakṣuṣā rūpam iḥṣate sā akṣa-jā	matih ||13|| a-pratibhāsamāna-abhijalpā
V1_01803	tasmād viśeṣa-viśayā sarvā eva indriya-jā	matih ||17|| tatra sāmānya-a-pratibhāsanāt
SV_12916	syāt sādhu me syād iti kalyāṇa-kāmatā-mūḍha-	matir antyāyām buddhau samāpta-kalah śabda bhāti
SV_06523	tathā hy ekatvād vastu-rūpasya bhinna-rūpā	matih kutaḥ | anvaya-vyatirekau vā na ekasya eka-
PV_03024	| sā eva eka-rūpāc chabda-āder bhinna-abhāsa	matih kutaḥ || na jātir jātimad vyakti-rūpaṃ yena
SP_00004	| kaḥ sambandho 'navasthā ca na sambandha-	matih tathā || tau ca bhāvau tad-anyaś ca sarve
PV_02081	-tyāga-āpti-vāñchayā || duḥkhe viparyāsa-	matih tṛṣṇā ca ābandha-kāraṇam | janmino yasya te
SV_09120	yāvad asya sambandho dharmo vā na asti iti	matir na bhavati. na ca asyāḥ kathañcid bhāve
PV_03137	'pi bhāty a-vyavahitā iva yā || sā	matir nāma paryanta-kṣaṇika-jñāna-miśraṇāt |
PV_03008	| jñāna-rūpatayā arthavāt keśa-ādi iti	matih punaḥ || sāmānya-viśayā keśa-pratibhāsam an
PV_03017	|| sā eva iṣṭā arthavati kena cakṣur-ādi-	matir matā | artha-sāmarthya-dṛṣṭeś ced anyat
V1_00103	yaṃ vyaktaṃ tasya na vetty ayaṃ jaḍa-	matir loko garīyaḥ padam | tatra upāsita-loka-
VN_02006	-pralāpaś ca. sarvaś ca ayaṃ prakāro dur-	matihih śāṭhair nyāya-sāmarthyena artha-
VN_02014	-lakṣaṇa-artha-vyākhyānam. sarvo 'yam dur-	matinām a-sāmarthya-pracchādāna-upāyaḥ, na tu
SV_15103	na jñāna-hetutā eva syāt tasminn a-kṛtake	mate | nityebhyo 'vastu-sāmarthyān na hi janma
PV_02185	|| yato 'pi prāṇinaḥ kāma-vibhava-icche ca te	mate | sarvatra ca ātma-snehasya hetutvāt
PV_03100	| tac ca hetau svabhāve vā adṛṣye dṛṣyatayā	mate || anumānād anitya-āder grāhaṇe 'yam kramo
PV_02039	|| pratyekam upaghāte 'pi na indriyāṇām mano	mateḥ | upaghāto 'sti bhaṅge 'syās teṣaṃ bhaṅgaś
SV_06202	prayoga-ayogāt. tatra hi yad eva mūḍha-	mater āśānkā-sthānam tad eva nivartyam. an-
V3_10405	-bhāvād evaṃ-bhāvo bhavati, kiṃ tarhi tan-	mateḥ , punar icchā-parāvṛttāv anyatra apy evaṃ-
PV_03485	|| avasthitāv a-kramāyāṃ sakṛd-abhāsanān	matau | varṇaḥ syād a-kramo 'dirghaḥ kramavān a-
PV_03210	|| kiṃ syāt sā citratā ekasyām na syāt tasyām	matāv api | yadi idaṃ svayam arthānām rocate
V2_06913	-parigrahāt, kali-māry-ādi-śabdānām iva	matta-kāla-atīśaya-varṣa-upasarga-ādiṣu dramīḍa-
PV_02233	-lābham ātma-snehāt pravartate | a-lābhe	matta-kāśinyā dṛṣṭā tiryakṣu kāmītā || yasya ātmā
PV_02252	vairāgyam nāma kathyate | saṃskāra-duḥkhatam	matvā kathitā duḥkha-bhāvanā || sā ca naḥ
V3_08504	api kārya-liṅga-jā. etena pipilikā-utsaraṇa-	matsya-vikāra-āder varṣa-ādy-anumānaṃ vyākhyātam.

SV_00813	-niyama-abhāvāt. etena pipilikā-utsaraṇa-	matsya-vikāra-āder varṣa-ādy-anumānam uktam.
PV_02160	-vartitvād āsrayo 'yuktam anyathā |	mada-ādi-śakter iva ced vinirbhāgo na vastunaḥ ||
HB_03016	tasya tad-anyasya vā a-pratipattāv api svāpa-	mada-mūrchā-vyavadhāna-parānmukhya-avasthā-ādiṣu
PV_02153	-udbhavo yadi || vācyam kena udbhavaḥ sāmyān	mada-vṛddhiḥ smarataḥ | rāgī viṣama-doṣo 'pi
PV_02154	asṛk-sruto 'py anye na eka-strī-niyato	madaḥ | te na ekasyām na tivrāḥ syād aṅga-rūpa-
SV_12523	-vyavahārā api kecin mātr-vivāha-ādayo	madana-utsava-ādayaś ca anādayaḥ. nāstikya-
SV_01009	darśanāt, yathā āmalakyaḥ kṣīra-avasekena	madhura-phalā bhavanti. na ca evaṃ bahulaṃ
V3_11202	-darśanāt, yathā āmalakyaḥ kṣīra-avasekena	madhura-phalā bhavanti, na ca evaṃ bahulaṃ
V3_03108	nidāna-a-prasāmanena nidānino 'vicchedāt,	madhura-śītala-snigdhair iva vyādheḥ ślaiṣmikasya
SV_15310	kathañcid anyathā-bhāvaḥ, yathā kvacid deśe	madhurāṇi nimba-phalāni saṃskāra-viśeṣād āmalakī-
V3_04110	sa hi sandṛśya eva bhavati. sa ced bhaven	madhya-avasthā-vad upalabhyeta. tal-lakṣaṇa-tyāga
V3_04102	vā iti na atra nir-bandhaḥ. tac ca upalabhya-	madhya-rūpaṃ pūrvāparayoḥ koṭyor asti iti
SV_13026	a-sarva-vidā. tena yad indriya-viṣaya-	madhya-sthitam āvaraṇaṃ tat tau vijñāna-utpatti-
V3_05108	a-sarva-vidā. tena yad indriya-viṣaya-	madhya-sthitam āvaraṇaṃ, tau vijñāna-utpādana-
V1_03614	yena ekaṃ rūpaṃ ekasya mana-āpam anyasya a-	mana-āpam drṣtam. iṣṭa-an-iṣṭa-avabhāsinyaḥ
V1_03614	tu vijñaptayaḥ, yena ekaṃ rūpaṃ ekasya	mana-āpam anyasya a-mana-āpam drṣtam. iṣṭa-an-
V1_01514	indriya-arthāv iti cet, avyabhicāri hetuḥ.	mana iti cet, tad api pūrvakam eva anantara-
PV_03399	| arthasya a-bhinna-rūpatvād eka-rūpaṃ bhaven	manaḥ | sarvaṃ tad-artham arthāc cet tasya na
PV_02041	| taj-jñānair upakāryatvād uktaṃ kāya-āśritaṃ	manaḥ || yady apy akṣair vinā buddhir na tāny api
PV_02162	| ā-vikāraṃ ca kāyasya tulya-rūpaṃ bhaven	manaḥ || rūpa-ādi-vad vikalpasya kā eva artha-
PV_03143	-upāya-vigamāt paścād api bhaven na saḥ ||	mano 'vyutpanna-saṅketam asti tena sa cen mataḥ |
PV_03521	|| na apekṣeta anyathā sāmyaṃ mano-vṛtter	mano 'ntaram | mano-jñāna-krama-utpattir apy
PV_03243	indriya-vijñāna-anantara-pratyaya-udbhavam |	mano 'nyam eva gr̥hṇāti viṣayaṃ na andha-dṛk tataḥ
SV_04101	indriya-viṣaya-āloka-manaskārā ātma-indriya-	mano-'rtha-tat-sannikarṣā vā asaty api tad-bhāva-
SV_06726	cakṣū-rūpa-āloka-manaskāresv ātma-indriya-	mano 'rtha-tat-sannikarṣeṣu vā rūpa-vijñāna-eka-
SV_11021	vikalpa-prabhavaḥ saty apy upādāne kasyacin	mano-guṇasya abhyāsād apakarṣiṇaḥ. tat-pāṭave nir
SV_16001	yathā-samayaṃ ca arthaṃ niṣpādayed iti na	mano-japa-ādāu doṣaḥ. vastu-svabhāvāt tu phala-
SV_15825	-abhivyakta-śabdānām karaṇānām prayojanam |	mano-japo vā vyarthāḥ syāc chabdo hi śrotra-
SV_15924	mantrānām prayogāt phala-avāptau vyartho	mano-japo vikalpasya śabda-rūpa-a-saṃsparśāt. sva
PV_03521	anyathā sāmyaṃ mano-vṛtter mano 'ntaram |	mano-jñāna-krama-utpattir apy apekṣā-prasādhani ||
PV_02047	na uditam || tad-dhī-vad grahaṇa-prāpter	mano-jñānaṃ na sa-indriyāt | jñāna-utpādana-
V1_02007	artha-antaram eva pratyaya-viśeṣa-utpatter	manaḥ pratyeti. sukha-ādinām sva-vedanam (19d)
PV_03476	ca na syād ātmany a-darśanāt || sambandhasya	mano-buddhāv artha-liṅga-a-prasiddhitaḥ |
V1_03003	ca āsraya-sthiteḥ, sarpa-ādi-bhrānti-van	mano-bhrānter akṣa-vikṛtāv api nivṛtti-prasaṅgāt,
PV_02039	|| pratyekam upaghāte 'pi na indriyānām	mano mateḥ | upaghāto 'sti bhaṅge 'syās teṣām
PV_03523	sarvadā anya-a-gatir bhavet | janma ca ātma-	mano yoga-mātra-jānām sakṛd bhavet || ekā eva cet
SV_15917	hetuḥ. a-hetuś ca kathaṃ viṣayaḥ. tasmān na	mano-vikalpaḥ śabda-vyaktir yatas tadvān prayoktā
SV_15912	iti. yā tu tad-viṣayā sā tasya vyaktir iti.	mano-vikalpasya tad-viṣayatvam asiddham. na hi
PV_03138	ca sa-antara-anantare katham | śuddhe	mano-vikalpe ca na krama-grahaṇaṃ bhavet || yo '-
V1_01011	-artha-bhāva-apekṣa-anapekṣa-ādi-prasaṅgaḥ.	mano-vijñāna-abhisamskṛtam indriya-jñānaṃ
V1_00805	a-sāmarthyād atiprasaṅgāc ca. vikalpakaṃ tu	mano-vijñānam artha-śakti-sannidhāna-anapekṣaṃ
NB_01009	-jñānena samanantara-pratyayena janitaṃ tan	mano-vijñānam. sarva-citta-caittānām ātma-
V1_01008	a-vicāratvāt, vicāratkve ca indriya-	mano-vijñānāyor a-bheda-prasaṅgāt. a-bhede ca
V3_11911	-vijñāna-an-utpatti-vyākulata-ādi-darśanāt.	mano-vijñānasya pūrvakam a-viḡuṇaṃ vijñānam.
PV_03521	anya-sambhavaḥ || na apekṣeta anyathā sāmyaṃ	mano-vṛtter mano 'ntaram | mano-jñāna-krama-
PV_03522	-utpattir apy apekṣā-prasādhani || ekatvān	manaso 'nyasmin saktasya anya-a-gater yadi |
SV_15902	jāpī na mantra-phalena yujyate na api	manasā japan. na hi tadā śrotreṇa kañcid arthaṃ
SV_15905	tad-vyaktiḥ sā api cen matiḥ | (299ab) na hi	manasā dhyāyato 'pi mantra-ābhāsā buddhiḥ śabda-
PV_03252	| drṣtam janma sukha-ādinām tat-tulyaṃ	manasām api || asatsu satsu ca eteṣu na janma-a-
PV_03509	|| krameṇa anubhava-utpāde 'py artha-arthat-	manasor ayam | pratibhāsasya nānātva-codya-doṣo
SV_02812	tatra bhede niścayo bhavati. niścaya-āropa-	manasor bādhya-bādha-bhāvataḥ | na hi sarvato
PV_03133	udita-sambandhaḥ svayaṃ jñāna-prasaṅgataḥ ||	manasor yugapad-vṛtteḥ sa-vikalpa-a-vikalpayoḥ |
SV_14103	puruṣa-saṅkhyātebhyaḥ puruṣa-guṇebhyo vā	manaskāra-ādibhyo bhavanti iti. na ca kāryatā
SV_00820	-abhiniveśa-pūrvakā hi rāga-ādayo 'yoniso-	manaskāra-pūrvakatvāt sarva-doṣa-utpatteḥ. deha-
PV_03460	gatiḥ | tac ca akṣam artho dhīḥ pūrvo	manaskāro 'pi vā bhavet || kārya-kāraṇa-sāmagryām
V3_08401	a-paśyato 'nunaya-pratigha-abhāvāt. ayoniśo-	manaskāram antareṇa doṣānām an-utpatteḥ. deha-
SV_04101	-ādi-vat ||73|| yathā indriya-viṣaya-āloka-	manaskārā ātma-indriya-mano-'rtha-tat-sannikarṣā
V1_02205	-upanidhau ca punaḥ sambhavāt. na apy a-	manaskārāḥ, ubhaya-sannidhāv api middha-ādi-
PV_03405	tad-a-vyaktaṃ kathaṃ punaḥ || āloka-akṣa-	manaskārād anyasya ekasya gamyate | śaktir hetus
PV_03381	-smṛter yadi | bhrāntyā saṅkalanam jyotir	manaskāre 'pi sā bhavet || sarveṣām api kāryānām
SV_01011	-pratyaya-viśeṣeṇa ātma-darśana-ayoniśo-	manaskāreṇa yogāt. tadā apy apārthako vacana-
V3_11204	-pratyaya-viśeṣeṇa ātma-darśana-ayoniśo-	manaskāreṇa yogāt. tadā apy apārthako vacana-
SV_06726	anyato bhedāt. yathā cakṣū-rūpa-āloka-	manaskāresv ātma-indriya-mano 'rtha-tat-
PV_03462	na indriyaṃ vyabhicārataḥ || tathā artho dhī-	manaskārau jñānaṃ tau ca na sidhyataḥ | na a-
SV_16926	-vācakaḥ | (320ab) anena eva nirvarṇyamānaḥ.	manuṣya-atiśāyi-puruṣa-viśeṣa-niketo 'timānuṣa-

SV_14614	hi gardabha iti nāma-karaṇād bāleya-dharmā	manuṣye 'pi saṃyojyāḥ. tathā na caitrasya putro
SV_16219	asiddheḥ, pratyakṣayor apy an-upadiṣṭayor	mantra-a-mantrayor a-parijñānāt. upadeśe 'pi
SV_16212	puruṣa-kṛtā. ata eva asādhāraṇatā siddhā	mantra-ākhyā-krama-kāriṇām | puṃsām jñāna-
PV_03354	-grāhaka-saṃvitti-bhedavān iva lakṣyate ||	mantra-ādy-upapluta-akṣāṇām yathā mrc-chakala-
V1_03807	-saṃvitti-bhedavān iva lakṣyate ||44||.	mantra-ādy-upapluta-akṣāṇām yathā mrc-chakala-
SV_16313	ātmano vratasya āgāmi phalam an-iṣṭam. sa tu	mantra-ādi-prayogas tasya iṣṭa-phalasya karmaṇaḥ
SV_15905	matih | (299ab) na hi manasā dhyāyato 'pi	mantra-ābhāsā buddhiḥ śabda-śravaṇād ṛte. tataḥ
SV_15603	eva hi mantrō na anyat kiñcit. tat-kramo	mantra iti cet. kramasya artha-antaratvam ca
VN_01021	bhāve ca tad eva na syāt. api ca kuta idam a-	mantra-oṣadham indra-jālam bhāvena śikṣitam, yad
SV_12319	-darśanāt. śabarāṇām ca keśāñcid adya api	mantra-karaṇāt, a-vaidikānām ca bauddha-ādinām
SV_12322	a-vitatham. tathā hi bauddha-itarayor	mantra-kalpayor hiṃsā-maithuna-ātma-darśana-ādayo
SV_12320	-karaṇāt, a-vaidikānām ca bauddha-ādinām	mantra-kalpānām darśanāt, teṣām ca puruṣa-kṛteḥ.
SV_12405	-kriyam eṣām. katham idāniṃ satya-prabhavau	mantra-kalpau paraspara-virodhinau. na vai
SV_12408	yadi pauruṣeyā mantrāḥ kiṃ na sarve puruṣā	mantra-kāriṇaḥ. tat-kriyā-sādhana-vaikalyāt. yadi
SV_12412	tadvad ity a-pūrvā eṣā vāco-yuktiḥ. satyaṃ	mantra-kriyā-sādhana-vikalā mantrān na kurvate.
SV_15524	anyato vā kutaścid dhetoḥ kṛtaḥ syāt, tadā	mantra-prayogāt kadācid artha-niṣṭattir yuktā,
SV_15616	tasya a-kāraṇatva-prasaṅgāt. na kevalān	mantra-prayogād iṣṭa-siddhis tasya vidhāna-
SV_15901	-śruti-viṣayānām karaṇānām prayoktā jāpi na	mantra-phalena yujyate na api manasā japan. na hi
SV_15606	iti niveditam etat. a-vyatireke ca varṇā eva	mantraḥ. te ca a-viśiṣṭāḥ sarvatra iti sarvadā
SV_15602	prayuktād api phalaṃ syāt. varṇā eva hi	mantrō na anyat kiñcit. tat-kramo mantra iti cet.
SV_12315	etad uttaratra vicārayiṣyāmaḥ. api ca, na	mantrō nāma anyad eva kiñcit. kiṃ tarhi satya-
SV_12414	puruṣānām samāna-dharmatvāt. uktam atra, na	mantrō nāma anyad eva kiñcit satya-ādimitām
SV_15903	arthaṃ vibhāvayāmaḥ. na ca a-śabda-ātmā	mantraḥ. pāraparyeṇa taj-jatvāt tad-vyaktiḥ sā
SV_12401	karma-ādi-kṛto bauddhā api dṛṣyante. tatra a-	mantratvam api vipratīṣiddham. mudrā-maṇḍala-
SV_12327	an-upayogam apauruṣeyam. bauddha-ādinām a-	mantratve tad-anyatra api koṣa-pānaṃ syāt
SV_16219	pratyakṣayor apy an-upadiṣṭayor mantra-a-	mantrayor a-parijñānāt. upadeśe 'pi kathañcit
SV_15611	vā varṇa-ātmanas tat-krama-ātmano vā	mantrasya artha-hetor a-kṛtakatvān nityasya
SV_15519	ca syāt pramāṇa-anurodhinī ca. api ca idam	mantrā apauruṣeyāś ca iti vyāhatam paśyāmaḥ.
SV_16406	phalam iti prayogāt phalam icchatā kṛtakā	mantrā vācyāḥ pauruṣeyāś ca. puruṣa-adhiṣṭhānam
SV_15619	iti cet. a-sāmarthyam apekṣaṇe ||293|| yadi	mantrā vidhānād anyato vā kañcit svabhāva-
SV_15521	kārya-sāadhanam | (292ab) yuktam. yady ete	mantrāḥ kasyacit samayo yathā mat-praṇītam etad
SV_12408	-siddhi-viśeṣābhyaṃ api syāt. yadi pauruṣeyā	mantrāḥ kiṃ na sarve puruṣā mantra-kāriṇaḥ. tat-
SV_15719	-ādi-vat. tad ime 'viśiṣṭena prayujyamānā	mantrās tato 'viśiṣṭam eva svabhāvam āśadayanti.
SV_16410	hi puruṣa-kṛtās tad-adhiṣṭhānāc ca phala-dā	mantrāḥ. tad asti kaścid atīṣayāvān iti tat-
SV_16321	eva hi viṣa-karma-ādi-karaṇāt. tasmān na	mantrāḥ puruṣa-praṇītā api tad-upayoga-nir-
SV_16404	eva samarthitaḥ. kṛtakāḥ pauruṣeyāś ca vācyā	mantrāḥ phala-īpsunā | (310ab) na hy a-kṛtakānām
SV_15625	yujyate ||294|| yadi bhāva-śaktayā eva	mantrāḥ siddhi-pradā na te kañcit parihareyur
SV_15709	hetukatva-prasaṅgād ity ukta-prāyam. tad ime	mantrāḥ svabhāva-atīṣayāt phala-dāyinaḥ kāryā api
SV_16327	tathā anyo 'py an-atīṣayāś ca kartā ca	mantrāṇām iti. na, teṣām prabhāvavatā eva
SV_12015	aparādhaḥ. tathā hi smaranti saugatā	mantrāṇām kartṛn aṣṭaka-ādin. hiraṇya-garbhāṃ ca
SV_15520	iti vyāhatam paśyāmaḥ. tathā hi samayatve hi	mantrāṇām kasyacit kārya-sāadhanam | (292ab)
SV_16225	artha-an-artha-sandarśanāt. vahatām api	mantrāṇām punaḥ kvacid viśaṃvādāt. na hy ayaṃ
SV_15923	'yam vyavahāraḥ. sarvathā śabda-svabhāvānām	mantrāṇām prayogāt phala-avāptau vyartho mano-
SV_15829	-antara-abhāvāt. tatra yadi śabda-ātmanām	mantrāṇām vyakti-hetuḥ prayoktā an-abhivyakta-
SV_12314	vedaḥ. nanu na śaknuvanty eva puruṣā	mantrān kartum. etad uttaratra vicārayiṣyāmaḥ.
SV_16323	phala-dāḥ. ye 'pi tantra-vidaḥ kecin	mantrān kāṃścana kurvate | prabhu-prabhāvas teṣām
SV_12413	-yuktiḥ. satyaṃ mantra-kriyā-sādhana-vikalā	mantrān na kurvate. tat tu kasyacit sākalyam na
SV_17501	api na saṅgatā. rūpa-guṇa-anurāgena kila	mantri-mukhya-dāraḥ kāmaye 'ham iti. evaṃ-
SV_15527	a-viśeṣataḥ ||292|| na vai puruṣa-samayān	mantrebhyo 'rtha-siddhiḥ, kiṃ tarhi bhāva-svabhāva
SV_16325	-puruṣā api kecana tantra-jñāḥ svayaṃ-kṛtair	mantraḥ kiñcit karma kurvanti. tathā anyo 'py an
PV_03398	ca sidhyati || jñānam indriya-bhedena paṭu-	manda-āvila-ādikām | pratibhāsa-bhidām arthe
PV_03402	| sampaśyanti pradīpa-āder maṇḍalaṃ	manda-cakṣuṣaḥ || tasya tad-bāhya-rūpatve kā
SV_16101	-ānupūrvī-janmānaḥ. śruti-kāle 'pi yadā	manda-cāriṇaḥ pūrva-varṇa-jñāna-sahakāri-pratyaya-
PV_02082	na dṛṣṭe ced indriyānām a-pāṭavāt | a-dṛṣṭir	manda-netrasya tanu-dhūma-a-gatir yathā ||
SV_14518	svabhāva eva tathā ucyate. tad etan	manda-buddhayaḥ kvacit tathā darśanād ghoṣa-mātra
V3_10705	ca syāt sarvajñāś ca. yady atra bhavato	manda-buddhi-cakṣuṣo 'nupalabdhir arthān
V2_09009	-vārttike nirṇītaḥ. tam asya svabhāvam	manda-buddhiḥ paśyann api na vyavasyati sattā-
SV_02107	sva-hetor eva tathā-utpatteḥ paśyann api	manda-buddhiḥ sattā-upalambhena sarvadā tathābhāva
PV_02110	-kāraṇam | ekasya api na vaikalpe syān	manda-śvasita-ādiṣu || atha hetur yathā-bhāvam
V1_02210	sukha-ādinām vijñāna-bhāvanā-paṭu-	mandatā-ādi-bheda-anuvidhānāt. hetu-sāmyāt sukha-
V1_03111	anyato jñānasya sambhavati. na hi paṭu-	mandatā-ādibhiḥ sva-bhedair bhedakam api indriya-
PV_03141	| āhur bāla-a-vikalpe ca hetuṃ saṅketa-	mandatām || teṣām pratyakṣam eva syād bālānām a-
PV_02198	saṃskāro yeṣām tiṣṭhanti te 'n-aghāḥ |	mandatvāt karuṇayāś ca na yatnaḥ sthāpane mahān ||
PV_03411	a-bhinnasya kuto bhedenā bhāsanam ||	mandam tad api tejaḥ kim āvṛtter iha sā na kim |
SV_10005	eva hy eka-kṣaṇa-sthāyī jāta iti. tam asya	mandāḥ svabhāvam ūrdhvaṃ vyavasyanti, na prak,

V2_08207
PV_03408
HB_01711
SV_14827
SV_06701
SV_02620
SV_08623
SV_02907
SV_14018
SV_10014
V2_08301
SV_01813
SV_01818
SV_01318
V2_09611
SV_06521
SV_03907
PV_04139
PV_02270
V1_01410
V3_08311
PV_02218
SV_11115
PV_04286
PV_03281
V3_13708
V3_00711
VN_06813
SV_17430
PV_03402
V3_10603
NB_03063
V1_02709
V1_02709
NB_03125
V3_09204
V3_09505
V3_09503
SV_14321
V3_09203
V3_09206
V3_09206
SV_14401
NB_03059
NB_03059
V3_09203
PV_02017
V3_09202
SV_05004
SV_05109
SV_05105
PV_03355
V1_03810
V2_10002
SV_01709
SV_01711
V2_10004
HB_01806
V1_04405
SV_16117
PV_02208
PV_02213
SV_00105
PV_02265
V2_05313

sa eva kṣaṇa-sthāyī jāta iti. tam asya
vā sūkṣmo 'mśas tasya kaścana | ālokena na
svabhāva-tad-dhetvor virodhāt. yo 'pi
pratyākhyātam prasañjanam ||280|| yo 'pi
-rūpa-sāmānyād vyatirekiṇaḥ ||142|| yo 'pi
tv a-nīscinvan tat-sāmānyam paśyāmi iti
api-śabdāt. yo 'yam a-bhinnān sarva-arthān
dhīr grāhika-arthasya bhedinah | yo 'pi
karma-ādi-prayoga-vac ca kathyate. yo 'pi
-pratiśedho vināśa iti hi te bhāva-abhāvaḥ
-pratiśedhaḥ. vināśa iti hi bhāva-abhāvaḥ
'pi kiṃ vaidharṃya-drṣṭānta-āśrayeṇa iti
drṣṭāntena tad-bhāva-hetu-bhāva-pradarśanam
tena anupalambhe 'pi saṃśayād a-nivṛttim
tena anupalambhe 'pi saṃśayād a-nivṛttim
-prasaṅgo 'sāmānādhikarānya-ādayaś ca iti
te tu sva-ālambanam eva arthakriyā-yogyam
sādhyā ity abhidhānataḥ | tad bādhām eva
hy anubhūteḥ smṛta-udbhavaḥ | sthiraḥ sukhaḥ
-dhārāḥ saṅkalayaty evaḥ ca evaḥ ca kalpanā
-abhiniveśa-pūrvakā hi rāga-ādayaḥ, ahaḥ
doṣāṃs tiras-kurute | guṇa-darśī paritrṣyan
-ādi-sambhavaḥ ||222|| na hi na ahaḥ na
-sāram adhika-abhiyogair api | matam
| prāg uktaḥ yoginām jñānam teṣāṃ tad bhāvanā-
'yam artha iti sūtram a-mogha-nīter draṣṭur
go-gavayayor anyataratvād iti. atha punar
-vidagdho jano 'yam tasmād yatnaḥ kṛta iha
paśyata mātāḥ puruṣasya vaiparītyam.
bhedaḥ kenacid aṃśena kutaścid avalambate ||
'gni-siddhau. yathā ca - iha nikuñje
sandigdha-asiddhaḥ. yathā iha nikuñje
a-kalpakam ||28|| yoginām api śruta-
-mayena jñānena arthān grhītvā yukti-cintā-
rāga-ādimān ayaḥ vacanād rathyā-puruṣa-vat.
maraṇam abhyupayan na caitanyam abhyupeyāt.
upalabhyeta, syād etat. atha ṣoṣa-ādikam eva
-śabdaḥ sambandhi-bheda-vyudāse 'pi. tathā
| yathā atra apy evam iti ced dhantur na a-
-nirodha-lakṣaṇatvān maraṇasya. katham ca
atiprasaṅgāt. tasmāc choṣam ayaḥ taruṣu
ayaḥ taruṣu maraṇam āha. na ca idrṣāṃ prāñi-
tarhi daṇḍa-ādi-kalpaḥ. nāśa-kalpaḥ hy asya
tarava iti sādhye sarva-tvag-apaharaṇe
vijñāna-indriya-āyur-nirodha-lakṣaṇasya
vijñāna-indriya-āyur-nirodha-lakṣaṇatvān
-ādi cintitam | anitya-ādeś ca caitanyam
cetanās taravaḥ sarva-tvag-apaharaṇe
-phalāyā vikalpa-vāsanāyā hetutvān nimittam.
na hi vikalpā yathārtham eva jāyante. satī
'pi praśama-anukūlatvān mātṛ-sañjñā-ādi-vat.
teṣāṃ an-upapluta-cakṣuṣāḥ | dūre yathā vā
teṣāṃ an-upapluta-cakṣuṣā | dūre yathā vā
-vinivṛttiḥ katham bhavet | na aśvavān iti
-vinivṛttiḥ katham bhavet | na aśvavān iti
katham anyasya sannidhiḥ | gomān ity eva
katham anyasya sannidhiḥ | gomān ity eva
syātām. tad ayaḥ irṣyā-śālyā-vitudyamāna-
tu prajñām anuśilayanto vibhrama-viveka-nir-
sthita-kramāṇāṃ deśa-kālayor himavad-vindhya-
| prabhāsvaram idaṃ cittaḥ prakṛtyā āgantavo
na atyantam doṣa-nigrahaḥ || tan-mūlāś ca
eva su-bhāṣitaiḥ parigato vidveṣṭy api irṣyā-
atha buddhes tadā abhāvān na syuḥ sandhīyate
eva tad ācaranti. so 'yam paśor api paśuḥ.

mandāḥ svabhāvam ūrdhvaḥ vyavasyanti, na prāk,
mandena drṣyate 'to bhidā yadi || ekatve 'rthasya
manyate - a-kṣepa-kriyā-dharmā eva sa tasya
manyate 'hetuke 'pi vināśe 'bhūtvā asya bhāvāt
manyate katham a-bhinnam artham antareṇa bahuṣṭ
manyate. tato 'sya rajata-samāropaḥ. tathā sadṛśa
manyate, tasya ayam artheṣu buddhi-pratibhāsa-
manyate bhinnā eva upādhyayaḥ parasparam āśrayāc
manyate samakṣe pratyabhijñānam pratyakṣam eva,
manyante. tad ayaḥ vināśa-hetur abhāvaḥ karoti
manyante. tad ayaḥ vināśa-hetur abhāvaḥ karoti
manyamāna āśrayam pratikṣipati sma. tena eva
manyamāno 'rthāpattiyā eka-vacanena dvitīya-
manyamānas tat-pratiśedham āha. kiṃ ca, viśeṣasya
manyamānas tat-pratiśedham āha. śrāvaṇatvasya api
manyamānaḥ praṇetā nyāya-śāstrasya anya-apoha-
manyamānā drṣyā-vikalpyāv arthān ekī-kṛtya
manyeta sva-dharmi-vacanam tataḥ || nanv etad apy
mama ahaḥ ca ity-ādi satya-catustaye || abhūtān
mama āsīd iti. tad imāḥ kalpanāḥ pratyakṣa-
mama iti ca a-paśyato 'nunaya-pratigha-abhāvāt.
mama iti tat sādhanāny upādatte || tena ātma-
mama iti paśyataḥ parigraham antareṇa kvacit
mama jagaty a-labdha-sadṛśa-pratigrāhakaḥ
mayam | vidhūta-kalpanā-jālam spaṣṭam eva
mayā āgamitam āgamam adhyupekṣya | tasya apy
mayā evaḥ vivakṣitatvād ity āha, tadā sidhyaty
mayā tat-samujuvālanāya ||3|| vāda-nyāyo nāma
mayi dharma-patnyām pratyayam a-kṛtvā ātmīyayor
mayūra-candraka-ākāraḥ nila-lohita-bhāsvaram |
mayūraḥ, kekāyitād iti tad-āpāta-deśa-vibhrame.
mayūraḥ kekāyitād iti. tad-āpāta-deśa-vibhrame.
mayena jñānena arthān grhītvā yukti-cintā-mayena
mayena vyavasthāpya bhāvayatām tan-niṣpattau yat
maraṇa-dharmā ayaḥ puruṣo rāga-ādimattvād rathyā-
maraṇa-śabda-pravṛtṭeḥ siddham eva iti cet,
maraṇa-śabdena vadet, tasya api pratibandhaś
maraṇa-sāmānyam vṛkṣa-puruṣayoḥ. yad-darśanāt
maraṇatvataḥ ||272|| vināśa-vināśe 'pi na
maraṇam abhyupayan na caitanyam abhyupeyāt.
maraṇam āha. na ca idrṣāṃ prāñi-maraṇam iti na
maraṇam iti na idaḥ taruṣu sidhyati. na hy
maraṇam. tan-nivṛttau ca syād eva asya punar-
maraṇam prativādy-asiddham, vijñāna-indriya-āyur-
maraṇasya anena abhyupagamāt, tasya ca taruṣv a-
maraṇasya. katham ca maraṇam abhyupayan na
maraṇāt tvag-apohataḥ || vastu-svarūpe 'siddhe
maraṇād iti prativādy-an-abhyupagataḥ, vijñāna-
maricikā-ādiṣv api hi jala-ādi-bhrāntes tāv eva a
maricikā-darśane jala-bhrāntir iti tad-udbhava
maricikāyām jala-jñānasya anyasya ca bhinna-bhāva
maruṣu mahān alpo 'pi drṣyate || yathā
maruṣu mahān alpo 'pi drṣyate ||46|| yathā-
martyena na bhāvyaḥ go-matā api kim ||70||
martyena na bhāvyaḥ gomatā api kim ||24||
martyena bhāvyaḥ aśvavatā api kim ||25|| tasmāt
martyena bhāvyaḥ aśvavatā api kim ||71|| ity
marmā viklavaḥ vikrośati ity upekṣām arhati.
malam an-apāyī pāramārthika-pramāṇam abhimukhi-
malaya-ādinām bīja-aṅkura-ādinām ca sva-icchayā
malāḥ || tat prāg apy a-samarthānām paścāc
malāḥ sarve sa ca sat-kāya-darśanam | vidyāyāḥ
malaiḥ || tena ayaḥ na para-upakāra iti naś cintā
malaiḥ || buddhes teṣāṃ a-sāmarthye jīvato 'pi
mahato 'pi mahīyaso yad avamanyata iti kim anyad

PV_02199	mahān || tiṣṭhanty eva para-adhīnā yeṣāṃ tu	mahatī krpā | sat-kāya-drṣṭer vīgamad ādya eva a-
PV_03157	katham jāter a-jātitaḥ || mālā-ādau ca	mahattva-ādir iṣṭo yaś ca aupacārikah | mukhya-a-
SV_07811	na | tad-deśinaṃ ca vyāpnoti kim apy etan	mahā-adbhutam ||154|| ity antara-ślokaḥ. yasya tu
SV_10804	atyakṣa-phalānāṃ keṣāñcit pravṛtti-nivṛtṭyor	mahā-anuśaṃsā-pāpa-śravaṇāt tad-bhāve virodha-a-
PV_03107	| vyayasyanti iḥṣāṇād eva sarva-ākārān	mahā-dhiyaḥ || vyāvṛtteḥ sarvatas tasmin vyāvṛtti
HB_01605	tena karoti iti brūmaḥ. mahā-sāmarthyam	mahā-prabhāvasya bhavato darśanam, yad idaṃ
PV_02138	|| padārtha-vṛtteḥ khadga-āder viśeṣo 'yaṃ	mahā-muneḥ | upāya-abhyāsa eva ayam tādarthyāc
PV_04159	saṅkhyā-sāmyam na yujyate || sarṣapād ā	mahā-rāśer uttara-uttara-vṛddhimat | gurutvam
VN_00606	prabhavo rāja-vaṃśasya, saṅkhaś cakra-vartī	mahā-sammata-nirmitasya yūpasya utthāpayitā, śaśa
VN_00605	-abhāve 'pi nānā-eka-rūpānāṃ vṛtteḥ, rājā	mahā-sammataḥ prabhavo rāja-vaṃśasya, saṅkhaś
HB_01605	kurvan drṣṭaḥ, tena karoti iti brūmaḥ.	mahā-sāmarthyam mahā-prabhāvasya bhavato darśanam,
PV_02198	| mandatvāt karuṇāyās ca na yatnaḥ sthāpane	mahān || tiṣṭhanty eva para-adhīnā yeṣāṃ tu
PV_03355	an-upapluta-cakṣuṣām | dūre yathā vā maruṣu	mahān alpo 'pi drṣyate || yathā anudarśanam ca
V1_03810	an-upapluta-cakṣuṣā | dūre yathā vā maruṣu	mahān alpo 'pi drṣyate ||46|| yathā-anudarśanam
V3_09104	artham gamayati, a-sambaddhād a-pratipatteḥ,	mahānasa-ādi-drṣṭa-dhūmād iva udadhāv agneḥ, a-
NB_03021	prayogaḥ – yatra dhūmas tatra agniḥ, yathā	mahānasa-ādaḥ. asti ca iha dhūma iti. iha api
V3_13206	agniḥ, asaty agnau na kvacid dhūmaḥ, yathā	mahānasa-itarayoḥ. yatra kṛtakatvam tatra
NB_03122	agniḥ, asaty agnau na kvacid dhūmo yathā	mahānasa-itarayoḥ, yatra kṛtakatvam tatra
V2_05313	so 'yaṃ paśor api paśuḥ. mahato 'pi	mahīyaso yad avamanyata iti kim anyad an-ātma-
PV_04199	prthak kṛtiḥ | kāryeṇa saha nirdeśe	mā jñāsīt sarvam īdrśam || vyutpatty-arthī ca
VN_00617	-a-sāmarthyē nānā-sambandhy-upakāro 'pi	mā bhūt, an-upakāre hi teṣāṃ tat-sambandhitā api
SV_04802	iti. astu nāma tadvad-doṣaḥ. jātir anyā	mā bhūt. jātim api hy abhyupagacchatā avāśyam
PV_02106	astu sakṛd eva tat | a-virodhāt krameṇa api	mā bhūt tad-a-viśeṣataḥ || bahavaḥ kṣaṇikāḥ prāṇā
SV_03912	'nuvidhiyate, anya-apoho 'pi sāmānyam	mā bhūt, na hy evaṃ pratipattir iti. na vai
SV_11206	dur-anvayo yad-upadeśād ayam pratipadyeta.	mā bhūt puruṣa-āśrayam vacanam āgamaḥ praṇetur
V2_06704	-saṅkarāt katham a-niścinvan pratipadyeta.	mā bhūt puruṣa-āśrayam vacanam āgamaḥ, praṇetur
HB_03519	nirṇīta-bādhā-a-sambhavaḥ prayogam arhati –	mā bhūt prayuktasya apy a-sāmarthyam iti. bādhā-
V3_10807	-ātmanām tu sva-pratīyogibhir virodho 'pi	mā bhūt, yena nirasta-pratīpakṣā niyamena
SV_04002	tataś ca sāmānya-ātmatā. anyathā anyatra api	mā bhūt, viśeṣa-abhāvāt. tathā ca dravya-guṇa-
V3_06106	anupalambhād abhāva-siddhiḥ. tan	mā bhūt svāpa-ādy-avasthāyām kasyacid abhāva-
SV_11906	svabhāva-antara-sattayā anyāḥ śliṣṭo nāma.	mā bhūd a-śliṣṭena, śliṣṭena tu syād iti cet. na,
V3_08010	a-prayātānantariyakatvasya a-gateḥ.	mā bhūd ato gatiḥ, kevalatvād a-vyatirekatayā
SV_10715	-nivṛttāv api bhāva-abhāva-siddhir iti. tan	mā bhūd anya-pramāṇa-a-nivṛttāu nivṛttiḥ. tayor a-
SV_13608	ca doṣaḥ prāg eva kīrtitaḥ ||260|| atha	mā bhūd ayam doṣa ity anityān a-vyāpinaś ca
SV_12810	kāla-bhedo na yujyate | (250ab) atha	mā bhūd avayava-antara-a-pratīkṣaṇena ekasmād eva
PV_02120	laṅghana-udaka-tāpa-vat | svabhāva-atikramo	mā bhūd iti ced āhitaḥ sa cet || punar yatnam
V3_05502	kārya-udāharaṇāt sarvasya tādātmya-pratītir	mā bhūd iti. vyutpatty-artham ca hetu-vacanam
SV_12723	-van māṇavaka-ādiṣv iti pauraṣeya eva. atha	mā bhūd eṣa doṣa ity pratyekaṃ te 'vayavāḥ
PV_02260	lāghavāt paścān na pāpa-haraṇam kṛtam ||	mā bhūd gauravam eva asya na pāpam gurv-a-
SV_11410	viruddha-vyakti-sambhavaḥ ||228 || atha	mā bhūd drṣṭa-virodha iti sarve sarvasya vācakāḥ.
SV_11610	-viparyayaḥ | śabdeṣu yuktaḥ (232bc) atha	mā bhūn naṣṭa-sambandhasya śabdasya artha-antare
V3_02608	'py avadhāraṇe kṛtya-antena abhisambandhān	mā bhūn nirdeksyamāṇe 'pi prasaṅga iti tad-
PV_02200	vā bhavaḥ kutaḥ | sukḥī bhava 'yaṃ duḥkḥī vā	mā bhūvam iti tṛṣyataḥ || yā eva aham iti dhīḥ sā
PV_02033	na tu sarvasya vedakaḥ || dūram paśyatu vā	mā vā tattvam iṣṭam tu paśyatu | pramāṇam dūra-
SV_17006	agni-hotram juhuyāt svarga-kāma ity atra śva-	māṃsa-bhākṣaṇa-deśanā-vikalpo bhavaty iti, sa na
SV_16710	juhuyāt svarga-kāma iti śrutau | khādec chva-	māṃsam ity eṣa na artha ity atra kā pramā ||318||
V2_07009	juhuyāt svarga-kāma iti śrutau | khādec chva-	māṃsam ity eṣa na artha ity atra kā pramā ||36||
SV_16713	-ādi prakṣipet ity ayam arthaḥ, na punaḥ śva-	māṃsam khāded iti na atīśayam paśyāmaḥ. nanv ayam
V3_10305	– māṭharād itaro brāhmaṇo bhojaniya iti.	māṭharasya a-brāhmaṇye brāhmaṇo bhojaniya ity eva
V3_10304	itara-grahaṇam samartham bhavati, yathā –	māṭharād itaro brāhmaṇo bhojaniya iti. māṭharasya
SV_12722	kalpanā-samāropitaḥ syāt. simhatā-ādi-van	māṇavaka-ādiṣv iti pauraṣeya eva. atha mā bhūd eṣa
SV_13103	ca samāropa-anuvidhāyinyo 'rthakriyāḥ. na hi	māṇavako dahana-upacārād ādhiyate pāke. tasmāt
V3_05203	ca samāropa-anuvidhāyinyo 'rthakriyāḥ. na hi	māṇavako dahana-upacārād ādhiyate pāke. tasmāt
PV_03036	vṛttir mukhya-āropitayoḥ sadā | simhe	māṇavake ca iti ghoṣanā apy asti laukikī || yatra
SV_17430	drṣtvā upālabdhā. sā taṃ pratyuvāca. paśyata	mātaḥ puruṣasya vaiparityam. mayi dharma-patnyām
HB_01701	svabhāvasya abhāva-virodhāt. tat kim idāniṃ	mātā ca vandhyā ca, ko vā asya bhāṣitasya arthaḥ
SV_17020	abhāve bāhulyam arthavad bhavati. pāraśika-	māṭṛ-mithyā-ācāra-vat. teṣāṃ eva puruṣāṇām vacanāt
VN_00409	-janmanaḥ piṇḍa-kharjūrasya deśa-antareṣu	māṭṛ-vivāha-abhāve 'bhāva-vat. evaṃ samarthitam
SV_12523	santateḥ ||245|| mleccha-vyavahārā api kecin	māṭṛ-vivāha-ādayo madana-utsava-ādayaś ca
VN_00408	-nivṛttāu punar nivṛttir yadrccā-saṃvādaḥ,	māṭṛ-vivāha-ucita-deśa-janmanaḥ piṇḍa-kharjūrasya
SV_05105	mithyātve 'pi praśama-anukūlatvān	māṭṛ-sañjñā-ādi-vat. maricikāyām jala-jñānasya
SV_01503	na yuktaḥ, drṣya-tat-svabhāva-viśaya-	mātra-a-pratiśedhāt. pṛthivy-ādi sāmānyena
V2_09711	na yuktaḥ, drṣya-tat-svabhāva-viśaya-	mātra-a-pratiśedhāt. pṛthivy-ādi sāmānyena
SV_08717	tasya ekasya kriyā-a-kriye ||174|| bheda-	mātra-a-viśeṣe 'pi sva-hetu-pratyaya-niyamita-
SV_11803	hi keṣucit satsu vyatireka-anvaya-vat tan-	mātra-a-sambhavam tad-vyatirika-apekṣam ca

PV_03484
NB_03015
V2_08311
HB_00410
V2_05203
SV_01801
V2_09110
SV_15004
PV_03372
SV_14119
V2_07405
V3_12905
SV_00629
V3_08211
V3_12810
NB_03118
SV_01821
V2_08312
SV_00626
V3_08209
V2_10009
SV_01720
V2_10011
V3_13205
NB_03122
PV_04014
V3_00804
V3_07610
SV_02410
SV_00401
SV_00402
V2_07403
V3_00706
PV_04112
V3_03507
SV_02414
V2_08313
SV_02411
V3_02510
V3_09805
VN_00217
HB_00606
HB_00603
V2_07402
HB_00605
SV_02807
SV_02819
PV_03050
SV_14927
V3_01309
V3_03604
SV_09515
V3_07505
VN_05310
SV_07702
SV_07701
PV_03040
PV_03190
PV_03523
SV_14517
PV_02098
SP_00017
PV_04097
V3_03009
V3_13013

vedane | dirgha-ādi-grahaṇam na syād bahu-
yathāsvaṃ pramāṇaiḥ siddha-sādhana-dharma-
-hetavo yathāsvaṃ pramāṇaiḥ siddha-tan-
vastutas tad-bhāvataiyā sādhana-dharma-bhāva-
-artha-antara-svabhāvayoh prabhava-tan-
syāt. tena ca pramāṇena sādhyā-dharmasya tan-
siddha-anya-anapekṣānād a-hetutā tan-
nityatā | (283ab) ata eva yathoktād vastu-
prāṇ na ayam arthavatām kramah | icchā-
-ātyantiko dhvanir anyo vā bhāva iti. sattā-
ca kārya-vyabhicārāt. tasmāt tad-bhāva-
-iti śāstre 'pi vyavasthā. tad iyaṃ sva-sattā-
-yogyatā-anumānāt. yogyatā ca sāmāgrī-
-yogyatā anumīyate. yogyatā ca sāmāgrī-
-ākāśa-vad iti. tat-sambandhi-svabhāva-
yugapat sāmānyam iti. tat-sambandhi-svabhāva-
-antara-bhāve vyaktam ayam asya svabhāvas tan-
sādhyā-dharme gamakā veditavyāḥ. yo hi bhāva-
yathā-sannihitān na anyam apekṣata iti tan-
yathā-sannihitān na anyam apekṣata iti tan-
-drṣṭānte hi sādhyā-dharmasya tad-bhāvas tan-
) drṣṭānte hi sādhyā-dharmasya tad-bhāvas tan-
-tena ca pramāṇena sādhyā-dharmasya tan-
-punar viśeṣeṇa kārya-svabhāvayor janma-tan-
kārya-svabhāvayor ukta-lakṣaṇayor janma-tan-
|| kalpanā-āgamayoh kartur icchā-
-pravṛtteḥ. kalpanā-āgamayoh kartur icchā-
-duḥkham vata ayam tapasvī sāṅketikam icchā-
-avinābhāvaḥ. svabhāve 'py avinābhāvo bhāva-
-na iṣyate. svabhāve bhāvo 'pi bhāva-
-hetur iti vartate. tādātmyam hy arthasya tan-
-ātmani | (52ab) tādātmyam hy arthasya tan-
-ayogāc ca. tasmād ete kartur icchā-
-vā yogyam viśvaṃ svabhāvataḥ || artha-
-śabdānām, icchā-mātra-vṛtteḥ. tayā artha-
-syād a-bhedataḥ ||39|| ya eva bhāvo bhāva-
-tatra eva avinābhāvo bhāvasya. bhāva-
-bhāva-mātra-anurodhini | (39ab) yo hi bhāva-
-sarvatra pakṣasya eva uparodhāt. tasmāt tan-
-hi sa eva tasya sādhanam bhavati, tad-bhāva-
-eva iti sidhyati, tāvatā ca sādhanā-dharma-
-pare hy artha-antara-nimittam a-tad-bhāva-
-niyata ucyate. tatra sādhanā-dharma-bhāva-
-atra pramāṇam, niścaya-phalavāt. tad-bhāva-
-vyabhicāra-abhāvād viśeṣaṇam lakṣaṇe tan-
-vikalpam | a-samāropita-anya-amśe tan-
-eva ca anya-apohaḥ. tasmāt tad api tan-
-tac chabda-rūpād anyan na drṣyate || jñāna-
-asti. sarvasya kenacit kadācij jñānāt. jñāna-
-vibhakti-darśanāt sādhyam. na ca svarūpa-
-phalam. sāṅketa-āśrayāḥ śabdāḥ, sa ca icchā-
-tatra avaśyaṃ viśeṣa-parigrahaḥ kāryaḥ, san-
-tatra avaśyaṃ viśeṣa-parigrahaḥ kāryaḥ, san-
-śaknuyāt, kas tasya vivāda-āśraya-artha-
-vā ākāśa-ādi-vat. tatra yadi sva-āśraya-
-sāmānyam artha-antaram kalpayan sva-āśraya-
-na etac chroṭṭ-ādi-cetasām || sāmānya-
-grāhyaḥ smṛtis tatra kim arthikā || sāmānya-
-a-gatir bhavet | janma ca ātma-mano yoga-
-iva dharmīno dharmam cetasā vibhajya tan-
-tad dharmā-antara-bhedakam || śrutis tan-
-phalate pratyakṣa-anupalambhataḥ || etāvan-
-vāg-virodhe viśpaṣṭam udāharaṇam āgame | diṅ-
-virodhe spaṣṭam udāharaṇam, āgame tu diṅ-
-bala-pravṛttaḥ. ācāryeṇa punar diṅ-

mātra-anavasthiteḥ || avasthitāv a-kramāyām sakṛd
mātra-anubandha eva sādhyā-dharme 'vagantavyāḥ.
mātra-anubandha eva sādhyā-dharme gamakā
mātra-anubandha-siddhiḥ. sā sādhyā-viparyaye
mātra-anubandha-siddhau kāraṇa-bhāva-anupalabdhyā
mātra-anubandhaḥ khyāpyate. sva-kāraṇād eva
mātra-anubandhaś ca. tato 'pi kasyacid bhāve tad-
mātra-anubandhād vināśasya śabda-vat sambandha-
mātra-anubandhitvād artha-śaktir na sidhyati ||
mātra-anubandhitvān nāśasya anityatā dhvaneḥ | (26
mātra-anubandhina eva ātmanaḥ svabhāvo gamakaḥ.
mātra-anubandhini tad-deśa-sannidhau sādhye tat-
mātra-anubandhini iti svabhāva-bhūtā eva
mātra-anubandhini iti svabhāva-bhūtā eva. kiṃ
mātra-anubandhini tad-deśa-sannihita-svabhāvāt.
mātra-anubandhini tad-deśa-sannihita-svabhāvāt.
mātra-anubandhi pramāṇa-drṣṭas tad-bhāva-niyamād
mātra-anubandhi svabhāvaḥ, tatra eva avinābhāvo
mātra-anubandhi svabhāvo bhāvasya. tatra hi
mātra-anubandhi svabhāvo bhāvasya. tatra hi
mātra-anubandhena khyāpyate. yaḥ kṛtaka-svabhāvam
mātra-anubandhena tat-svabhāvataiyā khyāpyate. yaḥ
mātra-anubandho gamyate. hetu-bhāvo vā tasmin saty
mātra-anubandhau darśanīyāv uktau. tac ca
mātra-anubandhau darśanīyāv uktau. tac ca
mātra-anurodhataḥ | vastunaś ca anyathā-bhāvāt
mātra-anurodhataḥ | vastunaś ca anyathā-bhāvāt
mātra-anurodhinam artham niyantū-kāmo jivati,
mātra-anurodhini | (39ab) yo hi bhāva-mātra-
mātra-anurodhini ||2|| hetur iti vartate.
mātra-anurodhiny eva na anya-āyatte, tad-bhāve
mātra-anurodhiny eva, na anya-āyatte, tad-bhāve
mātra-anurodhino dharmā na vastu-svabhāvam
mātra-anurodhinyā bhāvinyā bhūtayā api vā |
mātra-anurodhinyā bhāvinyā bhūtayā vā śabda-
mātra-anurodhī svabhāva ity ucyate. sa eva svayaṃ
mātra-anurodhī svabhāva iti sa eva svayaṃ vastuto
mātra-anurodhī svabhāvas tatra avinābhāvo
mātra-anuśaṅgiṇa eva pakṣa-dośaḥ, pratyakṣa-ādi-
mātra-anuśaṅgiṇi punas tan-nirdeśasya vaiarthyaṭ.
mātra-anvayaḥ sādhyā-dharmasya, svabhāva-hetu-
mātra-anvayinam api dharmam svabhāvam icchanti
mātra-anvayini sādhyā-dharme svabhāvo hetuḥ.
mātra-anvayini svabhāvo hetur ātmani | (52ab)
mātra-anvayena para-mata-apekṣam. pare hy artha-
mātra-apoha-gocaram ||48|| yad rūpa-ādi-darśana-
mātra-apoha-gocaram, na vastu-svabhāva-niścaya-
mātra-artha-kāraṇe 'py a-yogyam ata eva tat | tad
mātra-arthakriyāyām apy a-sāmarthyē vastv eva na
mātra-arthavat. arthavac ca. tato bāhyena arthena
mātra-āśrayaḥ. tan na asiddhiḥ śabda-siddhānām
mātra-āśraye 'pi sādhanā-sāmarthyāt. na sādhyatve,
mātra-āśraye 'pi sādhanā-sāmarthyāt. na sādhyatve,
mātra-uttara-vacane sāmarthyā-vighātaḥ, yena vādi-
mātra-gatam ghaṭatva-ādi-sūnyeṣu pradeṣeṣu ghaṭa-
mātra-gatam vā kalpayet, sarvagatam vā ākāśa-ādi-
mātra-grahaṇāt sāmānyam cetasor dvayoh | tasya
mātra-grahaṇe bheda-apekṣā na yujyate | tasmāc
mātra-jānām sakṛd bhavet || ekā eva cet kriyā
mātra-jijñāsāyām svabhāva eva tathā ucyate. tad
mātra-jijñāsor an-ākṣiptā akhilā aparā | bhinnam
mātra-tattva-arthāḥ kārya-kāraṇa-gocarāḥ |
mātra-darśanam tatra pretya dharmo '-sukha-pradaḥ
mātra-darśanam etat. atra udāharaṇam – pretya a-
mātra-darśanāya idam udāharaṇam uktam – anityaḥ

V1_01612	ākāra-antareṇa darśane pratibhāsanād etāvan-	mātra-nibandhanatvāc ca a-tattvasya. vastv-abhāve
SV_02608	na bhavati, sa tat-svabhāvo yuktaḥ, tan-	mātra-nibandhanatvād bheda-vyavahārasya. anyathā
VN_00511	-upalabhyamānam tv idrśam na asti ity etāvan-	mātra-nimitto 'yam asad-vyavahārah, anyasya tan-
V1_00504	saṁśayāt. na enam anya-sambandhinam puruṣa-	mātra-pratyakṣam anveti. pratiśedham ca ayam
V3_07612	a-nivṛtteḥ. yathā-saṅketam pratipatteḥ, tan-	mātra-prayojanatvāc chabda-prayogasya. iṣṭa-a-
V2_04905	ity āha – a-tad-rūpa-parāvṛtta-vastu-	mātra-prasādhanāt | sāmānya-viśayam proktaḥ
SV_05808	iva adhyavasyantiḥ vastu-prthag-bhāva-	mātra-bijām samāna-adhyavasāyām mithyā-buddhim
SV_05802	rūpa-avabhāsinim | dhiyam vastu-prthag-bhāva-	mātra-bijām an-arthikām ||111|| janayanty apy a-
PV_02261	jāyate | tayor eva hi sāmartyam jātau tan-	mātra-bhāvataḥ || te cetane svayam karma ity a-
V2_09110	iti tad-bhāva-hetor anaikāntikatvam. bhāva-	mātra-bhāvितve siddha-anya-anapekṣanād a-hetutā
NB_02015	sa svabhāva-viśeṣaḥ. svabhāvaḥ sva-sattā-	mātra-bhāvini sādhyā-dharme hetuḥ. yathā vṛkṣo
V1_02208	iti cet, na, tasya sāmartya-a-darśanāt. tan-	mātra-bhāvino 'nya-hetutva-kalpanāyām
V3_06302	ca bhāvasya. tad-apāya-abhāvāt tan-	mātra-bhāvino nityam bhāva-prasaṅgāt.
NB_03122	darśite darśita eva dr̥ṣṭānto bhavati. etāvān-	mātra-rūpatvāt tasya iti. etena eva dr̥ṣṭānta-doṣā
V3_13211	darśite darśita eva dr̥ṣṭānto bhavati, etāvān-	mātra-rūpatvāt tasya. etena eva dr̥ṣṭānta-doṣā api
V2_06901	bhāva-abhāvābhyām kāryatām na atipatati, tan-	mātra-lakṣaṇatvād anyeṣv apy asyāḥ, tad-
V3_03209	sva-vacanasya api prthag-karaṇa-nimittam vān-	mātra-vacane pratibandhaḥ. a-pramāṇatvam śāstre
PV_04103	syād vyarthatā vā prthag-kṛteḥ | bhedo vān-	mātra-vacane pratibandhaḥ sva-vācy api || tena
SV_05120	-sāmānya-bhāvinim vaktum arhati. nityam tan-	mātra-vijñāne vyakty-ajñāna-prasaṅgataḥ | (100ab)
SV_14518	manda-buddhayaḥ kvacit tathā darśanād ghoṣa-	mātra-vipralabdā nāsam guṇam tasya ca bhāvam
V3_07109	sattā-sādhanē viśeṣaḥ sādhitō bhavati. bhāva-	mātra-viśeṣaṇo 'rtho 'sti kaścīd dharmī iti
SV_09403	sattā-sādhanē viśeṣaḥ sādhitō bhavati. bhāva-	mātra-viśeṣaṇo 'sti kaścīd dharmī iti prasādhayato
SV_15515	samāna-dharminor arthayor pramāṇa-saṁvāda-	mātra-viśeṣād ekatra apauruṣeyatve bahutaram
SV_03317	-bhāvo vā. gotvam asya śuklam iti. tan-	mātra-viśeṣeṇa buddhes tad-āśraya-bhūtāyā
HB_00505	upalabdhī-lakṣaṇa-prāpta-anupalabdhī-	mātra-vṛtti-sādhanam anvaya-niścayaḥ, nimitta-
V3_03507	svabhāvataḥ kṛta-a-kṛtānām śabdānām, icchā-	mātra-vṛtteḥ. tayā artha-mātra-anurodhinyā
PV_04274	'yam svayam pratyakṣato gataḥ | sva-	mātra-vṛtter gamakas tad-abhāva-vyavasthiteḥ ||
SV_09512	-tad-bhede vastu-mātre tu sādhanē | tan-	mātra-vyāpinaḥ sādhyasya anvayo na vihanyate ||190
V3_07502	-tad-bhede vastu-mātre tu sādhanē | tan-	mātra-vyāpinaḥ sādhyasya anvayo na vihanyate ||61|
SV_09620	sādhanatve punar asyāḥ sāmānyena tan-	mātra-vyāpini vastu-dharme siddha-sattāke
V3_08002	sādhanatve punar asyāḥ sāmānyena tan-	mātra-vyāpini vastu-dharme siddha-sattāke
SV_09513	sattve svabhāva-viśeṣa-a-parigraheṇa vastu-	mātra-vyāpini sādhyā-dharme na anvaya-vyāghātaḥ.
V3_07503	sattve svabhāva-viśeṣa-a-parigraheṇa vastu-	mātra-vyāpini sādhyā-dharme na anvaya-vyāghātaḥ.
SV_09615	katham na unmattaḥ. abhāva-dharmam tu bhāva-	mātra-vyāpino 'rthasya vyavacchedam hetum
V3_07907	pramāṇyam. abhāva-dharmam tu bhāva-	mātra-vyāpino 'rthasya vyavacchedam hetum
PV_04116	|| saṅketa-saṁśrayāḥ śabdāḥ sa ca icchā-	mātra-saṁśrayaḥ | na asiddhiḥ śabda-siddhānām iti
PV_02250	-eṣanāt | dveṣasya duḥkha-yonitvāt sa tāvan-	mātra-saṁsthitih || tasmin nivṛtte prakṛtiḥ svām
PV_04083	|| sarvaiḥ pakṣasya bādhatas tasmāt tan-	mātra-saṅginaḥ | pakṣa-doṣā matā na anye
PV_04149	| tathā api pakṣa-doṣatvam pratijñā-	mātra-saṁjñinaḥ || uttara-avayava-apekṣo yo
V2_09906	puruṣa-kriyā na vā kasyacit. tasmāt tan-	mātra-sambaddhaḥ svabhāvo bhāvam eva vā |
SV_01628	ayam eṣām paraspara-vyāghātaḥ. tasmāt tan-	mātra-sambandhaḥ svabhāvo bhāvam eva vā |
V3_07310	teṣv artha-upādānatva-sādhanam artha-sattā-	mātra-sādhanam eva, na artha-viśeṣa-sādhanam ity
SV_01520	-hetavaḥ puruṣā yena vacana-ādeḥ kiñcin-	mātra-sādharmyāt sarva-ākāra-sāmyam anumiyeta,
V2_09809	-hetavaḥ puruṣāḥ, yena vacana-ādeḥ kiñcin-	mātra-sādharmyāt sarva-ākāra-sāmyam anumiyeta,
HB_00407	-dhūma-pramita-sannikṛṣṭa-agni-vad agni-	mātra-sādhye 'rthe. etena dharmi-dharma-liṅga-ādi
HB_00511	sādhyā-abhāve 'bhāva-khyāpanam pratibandha-	mātra-siddhau sidhyati iti na tatra dr̥ṣya-
V3_05807	vyāptiś ca anyatra vyavahārasya tan-	mātra-siddhyā, viśeṣa-abhāvāt. siddhena
SV_14123	tasya niṣeṣyamānatvāt. tasmād bhāva-	mātra-svabhāvaḥ syāt. tena śabdo 'nyo vā sattā-
SV_00711	apekṣaṇīyasya abhāvād iti. pūrva-sajāti-	mātra-hetutvāc chakti-prasūteḥ sāmagryā yogyatā
V3_08306	apekṣaṇīyasya abhāvād iti. pūrva-sva-jāti-	mātra-hetutvāc chakti-prasūteḥ sāmagryā yogyatā an
SV_15303	vyatirekitā ||289|| na hy ayam puruṣa-	mātrakāḥ sarvam draṣṭum samartho yena asya
V3_07306	-ādi-lakṣaṇa-bheda-an-āśrayaḥ śabda-artha-	mātratāyām avatiṣṭhate. tathā ca pūrva-vad
V1_03911	-darśanam pramāṇa-ādi-vyavasthā, vijñapti-	mātratāyām sā eva katham sidhyati. uktam atra –
SV_10309	tad-bhāve virodha-abhāvād atra anupalabdhī-	mātram a-pramāṇam. bhāve kiṁ pramāṇam iti cet.
V2_06515	tad-bhāva-virodha-abhāvād atra anupalabdhī-	mātram a-pramāṇam. bhāve kiṁ pramāṇam iti cet,
V3_04407	abhāve sann ity ucyate. na vai tan-niṣedha-	mātram a-sapakṣaḥ, kiṁ tarhi sarvaḥ pratiyogī
SV_15415	tad rūpaṁ nairātmyam na ātma-nivṛtti-	mātram. anyathā nir-upākhye kṛtakatva-ādy-ayogān
V3_07208	sa ca tathā na anveti. yad api sattā-	mātram anveti, na tena siddhena kiñcit. nanv evam
SV_09413	sa ca tathā na anveti. yad api sattā-	mātram anveti na tena siddhena kiñcit. nanv evam
V3_12703	viśānam ca ity uttarasya. na hy ayam viśāna-	mātram apahnute, yatas tena pratirudhyeta, kiṁ
SV_12502	cet. idam api prativyūḍham. na apy a-darśana-	mātram abhāvam gamayati iti vyabhicāra eva.
SV_13506	bhedavatyāś ca ānupūrvyā abhāve varṇa-	mātram avaśiṣṭam sarvatra iti pūrva-vat prasaṅgaḥ.
PV_04200	-uktri ukta-artha-anumitau kṛtā | prabheda-	mātram ākhyātam lakṣaṇam tu na bhidyate || tena
V3_05503	apy anumāne 'dhikriyate. tena iha prabheda-	mātram ākhyātam, lakṣaṇam tu tad eva. etena kārya
PV_04207	viśeṣe na vyatireko na ca anvayaḥ || a-dr̥ṣṭi-	mātram ādāya kevalam vyatirekitā | uktā

V3_11712 viśeṣasya na vyatireko na anvayaḥ. a-darśana-
V3_09207 sidhyati. na hy anapekṣita-vastukaṃ śabda-
SV_03727 yad āha – a-dṛṣṭa-arthe 'rtha-vikalpa-
VN_06809 ca yathā-nyāyaṃ nigrasthānam ity etāvan-
HB_02703 apekṣāto 'bhāva-anupalabdhiḥ, na pratiśedha-
VN_05308 ghoṣayet, vivāda-āspadaṃ ca jijñāsitaṃ artha-
PV_04152 anena eva upadarśitā || tatra udāhṛti-din-
V1_02503 -atiśaye 'pi śabda-ādi-sukhā ity api vārttā-
VN_02103 nigrasthānam eva. tena jijñāsita-dharma-
NB_03047 -uktāv apy ātma-arthatā sādhyā. tena na ukta-
V3_08201 sāmārthya-parisamāpteḥ. na ca eteṣāṃ bheda-
SV_03310 -anapekṣaḥ piṇḍa-viśeṣe 'śva-vyavaccheda-
V3_00711 ity āha, tadā sidhyaty artha-sūnyaṃ vivakṣā-
HB_02910 deśatvāc ca a-liṅgatvam. na ca yatra pradeśa-
V3_04208 cet, katham anya-bhāve so 'sti, upacāra-
SV_01626 cet katham anya-bhāve tad asti. upacāra-
SV_09611 rūpatvāt pratiśedhasya. tad etad vyavaccheda-
V3_07702 anyatra api tulyatvāt. tad etad vyavaccheda-
VN_04615 su-prayogād eva svarga-modana-ghoṣaṇā vacana-
VN_05315 yathā pakṣa-dharmatā-vyāpti-prasādhana-
V3_01206 -arthā iti dharmiṇo viśeṣa iti vyavasthā-
V3_12705 iti vaktavyam, na viśāṇam. kiṃ vai sambandha-
V3_02806 prakaraṇa-āpannam eva a-viśeṣaṇam dharmā-
SV_07504 etat. tasya samavāya-ayogād iti. samavāya-
SV_09606 an-āśrita-vastuno 'paryudāseṇa vyatireka-
V3_07605 an-āśrita-vastuno 'paryudāseṇa vyatireka-
V2_04907 iṣṭāḥ, tad-viparyaya-vyatirekiṇo 'rtha-
V2_09210 āśaṅkhyate. vyatireka-sādhana-sya a-darśana-
NB_03054 vādinā tadā sādhyatim an-iṣṭasya, ukta-
SV_01022 āśaṅkyeta, vyatireka-sādhana-sya a-darśana-
SV_15817 iti cet. an-upakārya-upakārakād bhrānti-
HB_03815 na para-rūpam, pratipatti-janmany upayoga-
HB_00711 dṛṣṭā ca pakṣa-dharma-sambandha-vacana-
HB_00201 tat-sāmārthyād artha-gatāv upacāra-
SV_00908 rakto bravīti tathā virakto 'pi iti vacana-
V3_10909 rakto bravīti, tathā virakto 'pi iti vacana-
VN_04103 -sthānam uttara-vādinō 'pi doṣa-udbhāvana-
V3_00910 pravṛttes teṣv api prasaṅgaḥ. vipakṣa-vacana-
V2_07210 āgama-lakṣaṇam āhuḥ. tad vipakṣe 'darśana-
SV_10513 api samānam. so 'yam anyatra anupalambha-
SV_09502 na kiñcit, tatra darśana-sambandha-ākhyāna-
V3_07405 na kiñcit, tatra darśana-sambandha-ākhyāna-
VN_00210 syād dhetvābhāsaḥ. na apy a-darśana-
V1_01810 vyavahāraḥ pravartate ||18|| artha-ālocana-
SV_09415 ādiṣv api prasaṅgaḥ. tatra api na agni-sattā-
SV_09511 an-avadyam iti. a-parāmṛṣṭa-tad-bhede vastu-
V3_07501 apy an-avadyam. a-parāmṛṣṭa-tad-bhede vastu-
SV_09401 saṃśayāt. na eṣa doṣaḥ. yasmād bhāva-upādāna-
V3_07107 na eṣa doṣaḥ, yasmāt – bhāva-upādāna-
SV_09405 'nirdiṣṭa-svabhāva-viśeṣasya kasyacit sattā-
V3_07201 'nirdiṣṭa-svabhāva-viśeṣasya kasyacit sattā-
V3_03607 -dṛṣṭeḥ sati sambhave tad-abhāvasya puruṣa-
SV_01511 ||21|| yadi kathañcid vipakṣe 'darśana-
V2_09801 api ca yadi kathañcid vipakṣe 'darśana-
PV_03132 -gocaraḥ || a-vyāpṛta-indriyasya anya-vān-
V3_10811 vivekaṃ na avagāhate. tasmād ātmani darśana-
HB_03906 lakṣaṇe, yady api bhāva-abhāva-vacana-
SV_00913 asaty apy ātma-grahe duḥkha-viśeṣa-darśana-
V3_11004 asaty ātma-grahe duḥkha-viśeṣa-darśana-
SV_01506 -āśaṅkayā bhavitavyam iti sarvatra a-darśana-
V2_09713 chaṅkayā bhavitavyam iti sarvatra a-darśana-
SV_03409 kṛtena samayena. na punas tathā-abhidhāna-
V3_00201 vā na anumāna-pravṛtīḥ syāt, vacana-
V3_13402 a-sambandhāt. na hi kathañcit sādṛśya-
SV_10302 deśa-ādi-viprakarṣāt, na sa tad-anupalambha-

mātram āśritya ācāryeṇa śrāvāṇatve vyatireka
mātram icchā-vṛtti vidyata iti vastu-gamyam vastu
mātram iti. na evaṃ pratipādyā-pratipādakābhyām
mātram iṣṭam iti. loke 'vidyā-timira-pāṭala-
mātram iha anupalabdhiḥ, tasya sādhana-asiddher
mātram uktvā pratijñā-ādiṣv artha-viśeṣa-
mātram ucyate 'rthasya dṛṣṭaye | dravya-lakṣaṇa-
mātram, ekatra yugapad anayor virodhāt. tasmān na
mātram eva sādhana-aṅgaṃ vācyam. na prasaṅga
mātram eva sādhyam ity uktaṃ bhavati. a-nirākṛta
mātram gamyate, kiṃ tu tad eva sāmānyam a-
mātram jijñāsate tathābhūta-jñāpana-arthaṃ tathā-
mātram. tato na artha-siddhiḥ, tad-icchāyā
mātram tatra ghaṭa-abhāvaḥ. tādrśe kevale pradeśe
mātram tu syāt. etena apara-bhāvaḥ pratyukta iti.
mātram tu syād ity ayam eṣāṃ paraspara-vyāghātaḥ.
mātram dvayor api sambhavad vipakṣa-pracāra-śaṅkā-
mātram dvayor api sambhavad-vipakṣa-pracāra-śaṅkā-
mātram. na ca evaṃ-vidhān āgamān ādriyante yukti-
mātram na tatra api prasaṅga-antara-upakṣepaḥ, tad
mātram bhidyate, na arthaḥ. artha-antare ca
mātram viśiṣyate viśāṇinām api viśāṇeṣu, na
mātram sādhyam ākarṇaniyam vā. anyathā artha-
mātram hi vyaktyā saha asya jātaṃ na anyāḥ kaścīd
mātrasya abhāve 'py a-virodhāt. yathā na bhavati
mātrasya abhāve 'py a-virodhāt, yathā na bhavati
mātrasya upanidhāyakaṃ liṅgam iti sāmānya-viśayam
mātrasya tasya saṃśaya-hetutvāc cheṣavat tad
mātrasya nirākṛtasya ca viparyayaṇa sādhyāḥ. tena
mātrasya saṃśaya-hetutvāt. na sarva-anupalabdhir
mātrāt tad-bhāve 'tiprasaṅgo 'nyatra api bhrāntyā
mātrāt tal-lakṣaṇatve 'tiprasaṅgāt. evaṃ hi
mātrāt pratijñā-vacanam antareṇa api pratitir iti
mātrāt samāna-nirdeśāt pratipatti-gauravaṃ ca
mātrād a-pratipattiḥ, na api viśeṣāt,
mātrād a-pratitīḥ. na api viśeṣāt, abhiprāyasya
mātrād aparasya upakṣepa iti. varṇa-krama-
mātrād api saṃśaye pratipakṣa-hetu-vacana-
mātrād avyabhicāra-asiddhyā a-niścita-arthaṃ.
mātrād asad-vyavahāraṃ pratipadyamāno 'pi iha
mātrād iṣṭa-siddheḥ. tad-a-nirdeśe ca kathaṃ tad-
mātrād iṣṭa-siddheḥ. tad-a-nirdeśe vā kathaṃ tad-
mātrād vyāvṛtīḥ, viprakṛṣṭeṣv a-sarva-darśino 'n-
mātre 'pi pratyakṣe 'nubhava-sāmārthya-bhāvino
mātre kaścīd vivādaḥ. viśiṣṭa-ādhāra-viśeṣaṇasya
mātre tu sādhanē | tan-mātra-vyāpīnaḥ sādhyasya
mātre tu sādhanē | tan-mātra-vyāpīnaḥ sādhyasya
mātre tu sādhye sāmānya-dharmiṇi | na kaścīd
mātre tu sādhye sāmānya-dharmiṇi | na kaścīd
mātre virodha-abhāvān na iha sattā-sādhana-
mātre virodha-abhāvān na iha sattā-sādhane
mātreṇa a-niścayāt, ataḥ pramāṇān niścaya-
mātreṇa a-pratibaddhasya api tad-avyabhicāraḥ.
mātreṇa a-pratibaddhasya api tad-avyabhicāraḥ,
mātreṇa a-vibhāvanāt | na ca an-udita-sambandhaḥ
mātreṇa an-upasaṃhāraḥ, tāvatā vyāpty-asiddheḥ.
mātreṇa api tat-sādhana-pramāṇa-vṛttir ākṣipyate.
mātreṇa abhyāsa-bala-utpādini bhavaty eva karuṇā.
mātreṇa abhyāsa-bala-utpādini bhavaty eva karuṇā.
mātreṇa ayuktaḥ pratiśedha iti. evaṃ ācāryiḥ
mātreṇa ayuktaḥ pratiśedhaḥ. api ca yadi
mātreṇa artha-antaram eva tad bhavati.
mātreṇa artha-siddher hetv-ādi-vaiarthyaṭ.
mātreṇa arthānām kenacid ātma-antara-pratiniyamāḥ,
mātreṇa asan nāma yathā uktaṃ prak. yo 'pi

SV_16722
PV_02196
SV_15220
PV_03424
SV_07222
SV_00901
SV_14214
V3_10804
V2_08003
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PV_03302
SV_11725
HB_04001
HB_02112
SV_01421
V2_09708
PV_03406
PV_03483
VN_05907
V3_08107
VN_02604
V2_09204
SV_01015
SV_17427
V3_00803
SV_17514
V3_00309
PV_02258
VN_02907
V2_09202
SV_01013
V2_09208
SV_01019
V2_09309
SV_01105
HB_03912
V3_07403
SV_09427
V3_11205
VN_00821
V1_03104
SV_10123
V3_10107
SV_13422
VN_02808
SV_03606
SV_01010
V3_11203
PV_03356
V1_03811
V1_03804
PV_03364
V1_04211
PV_04110
PV_03365
V1_04213
PV_03001
V1_02914
V1_01905
V1_01207
V1_01903
PV_03294
PV_03239
PV_03295

-tad-āśrayeṣu saṅghaṭante, na tu pravāda-
'-tad-ātmake || duḥkha-santāna-saṃsparśa-
liṅgasya vyartham anvaya-darśanam vyatireka-
iti sā syān na bhedinī || na ca anubhava-
janana-śaktir an-ākṣiptā janyasya iti janana-
-anumānāt saṃśayaḥ. tathā vipakṣe '-dṛṣṭi-
vināśaḥ. na hi kasyacid arthasya nāma-karaṇa-
lakṣaṇa-yukte virodha-sambhavāt. na darśana-
a-kramaḥ, anapekṣasya kartuḥ sva-sattā-
yad idam bhāvān a-tat-svabhāvān api svabhāva-
tac ca atindriyam iti kutaḥ syāt. sannidhāna-
sādhanam yā kriyā yataḥ || tatra anubhava-
a-prasiddhasya a-jñāpakatvāt. sannidhi-
kṛtam asmābhiḥ. yato 'pi bhāva-abhāva-vacana-
kriyā-yogāt. tasmād yo yad ātmā sa sva-sattā-
abhāvaḥ sidhyet, yad āha – yady a-darśana-
yad apy āha – yady a-darśana-
yadi dhī-hetuḥ kiṃ pradīpam apekṣate | dīpa-
vyavahāraḥ pratanyate || viṣaya-indriya-
yadi pūrva-pakṣa-vādī kuryād vyāja-upakṣepa-
darśayitum a-śakyatvāt. tad asya na bhāva-
ghaṭa-vad iti bruvan sāmānyena upadarśana-
bahulam pāka-darśane 'pi sthāly-antar-gata-
pakva-darśane 'pi sthāly-antar-gamana-
atyanta-prasiddha-viṣaya-satya-abhidhāna-
āgama-siddhāś ca. vacanasya vaktur icchā-
eṣaṃ kāryam. tad-abhāve 'pi vaktur vivakṣā-
pratīty-apekṣaḥ sādhanam. na asan pratīti-
bhāva-nibandhanam a-paśyatām || muktim āgama-
iti na kaścit parājayo 'bhyupagama-
tato 'vyabhicāra iti. na yuktā a-dṛṣṭi-
vipakṣe '-dṛṣṭir a-hetuḥ. na ca a-darśana-
kiṃ punar etac cheṣavat. yasya a-darśana-
kiṃ punar etac cheṣavat. yasya a-darśana-
-vipakṣayoḥ. asaty api pratibandhe '-darśana-
api. anyathā hy asati pratibandhe '-darśana-
eva bhāva-abhāvau kecid darśana-a-darśana-
yatra dhūmas tatra agnir iti. sa tathā agni-
yatra dhūmas tatra agnir iti. sa tathā agni-
udāhāraḥ. tasmān na asya api vipakṣe '-dṛṣṭi-
-kriyā-darśanāt. na brūmo 'rthakriyā-bheda-
sādhanam, kiṃ tu yā yataḥ. tatra anubhava-
||199|| so 'yam asattām sādhayann anupalabdhi-
-artham hetur ucyate. na vai sādhyā-asiddhi-
upalambha-sādhyeṣv artheṣu. na ca sannidhi-
upādādita. upādādātā ca anena pratijñā-
puruṣa-abhiprāya-nir-apekṣam vastu-sannidhi-
dṛśyante. tena evaṃ syād yuktam vaktum –
dṛśyante. tena evaṃ syād yuktam vaktum –
dṛśyate || yathā anudarśanam ca iyaṃ meya-
||46|| yathā-anudarśanam ca iyaṃ meya-
lakṣyate. tatra yathā-lakṣaṇam eva iyaṃ meya-
rāga-ādi-vedanam | iyaṃ sarvatra saṃyojyā
rāga-ādi-vedanam | iyaṃ sarvatra saṃyojyā
tad vyavahāra-jah | pratyakṣa-ādi-mitā
te yogyaḥ sva-ātma-saṃvidi | iti sā yogyatā
te yogyaḥ sva-ātma-saṃvidi | iti sā yogyatā
dhetoḥ sādhyena uktaṃ ca tat sphuṭam ||
vipralambhāt pratyakṣa-ābhāsaḥ. etena
-grāhi (19abc) pratyakṣam iti vartate.
tena rūpa-sparśa-vijñāna-anvayo
'bhilāṣa-vāsanā-vivṛttir ato vṛttis ca.
tatra timiram upaghāta-upalakṣaṇam ||
iti varṇitam || pūrva-anubhūta-grahaṇe
indriya-jñāna-gocare | vicāryamāṇe prastāvo

mātreṇa iti na samānaḥ prasaṅgaḥ. tac ca yathā-
mātreṇa eva dayā-udayaḥ | mohas ca mūlaṃ doṣāṇām
mātreṇa eva siddher iti. satyam etat – yadi
mātreṇa kaścic bhedo vivecakaḥ | vivekinī na ca a
mātreṇa kārakatvam. yo hi yato vijñāna-utpādana-
mātreṇa kārya-sāmānya-darśanāt | hetu-jñānam
mātreṇa kāṣṭham na dṛśyata iti yuktaṃ. na ca anyo
mātreṇa, kiṃ tarhi vyatirekād api. tad-abhāvād an
mātreṇa kṣepa-ayogāt, prāg a-kartuḥ paścād api
mātreṇa citreṣu vyāpāreṣu niyuṅkte. yadi nāma
mātreṇa janane '-vyutpannasya api syāt. tasmān na
mātreṇa jñānasya sadṛśa-ātmanaḥ | bhāvyaṃ tena
mātreṇa jñāpane '-vyutpannānām api syāt. na
mātreṇa tat-sādhanā-pramāṇa-ākṣepa-siddhiḥ, tato
mātreṇa tādrśo bhavati. na ca bhūtvā punas tad-
mātreṇa dṛṣṭebhyaḥ pratiśedhaḥ kriyate, na ca so
mātreṇa dṛṣṭebhyaḥ pratiśedhaḥ kriyate, na ca so
mātreṇa dhī-bhāvād ubhayaṃ na api kāraṇam || dūra
mātreṇa na dṛṣṭam iti niścayaḥ | tasmād yato 'yam
mātreṇa, na punar bhūtasya tathāvidha-kathā-
mātreṇa na sāmānyena na prādhānyena gatiḥ. a-
mātreṇa nityaṃ śabdaṃ pratipadyate. sāmānyasya
mātreṇa pākaḥ sidhyati, vyabhicāra-darśanāt.
mātreṇa pākaḥ sidhyati, vyabhicāra-darśanāt. evaṃ
mātreṇa prajñā-prakarṣa-dur-avagaha-gahane 'pi
mātreṇa pravṛtteḥ. kalpanā-āgamayoḥ kartur icchā-
mātreṇa bhāvāt. na ca anyaḥ kaścit kasyacid
mātreṇa, yataḥ para-upagatena siddhiḥ syāt. sato
mātreṇa vadan na paritoṣa-kṛt | na alaṃ bīja-ādi-
mātreṇa vastu-siddher abhāvāt prativādinā doṣasya
mātreṇa vipakṣe 'vyabhicāritā | sambhāvy-
mātreṇa vipakṣe 'vyabhicāritā | sambhāvya-
mātreṇa vyatirekaḥ pradārśyate | (66ab) sa tasya
mātreṇa vyatirekaḥ pradārśyate | tasya saṃśaya-
mātreṇa vyatireke yad āha – eṣa tāvan nyāyo yad
mātreṇa vyatireke. vyabhicāri-vipakṣeṇa
mātreṇa vyavasthāpayanti iti tan-niṣedha-artho
mātreṇa vyāptaḥ siddhaḥ – yatra eva svayaṃ
mātreṇa vyāptaḥ siddho yatra eva svayaṃ dṛśyate
mātreṇa vyāvṛttir a-sandigdha. tena ayam apy
mātreṇa sattā-bheda iti, kiṃ tarhy a-dṛṣṭa-
mātreṇa sadṛśa-ātmano jñānasya sarvatra karmaṇi
mātreṇa sarva-arthānām pramāṇa-traya-nivṛtyā
mātreṇa sarvo vipakṣaḥ, kiṃ tarhi tad-vyatirekeṇa
mātreṇa sādhanāḥ. vyakty-apekṣanāt. sā ca iyaṃ
mātreṇa siddhir iṣṭā bhavati, tataś ca na prāg
mātreṇa svayaṃ pravṛttam. te tu tatra tathā
mādrśo vaktā rāgī iti rāga-utpatti-pratyaya-
mādrśo vaktā rāgī iti, rāga-utpatti-pratyaya-
māna-phala-sthitiḥ | kriyate '-vidyamānā api
māna-phala-sthitiḥ | kriyate '-vidyamānā api
māna-phala-sthitiḥ. a-vibhāgo 'pi buddhy-ātmā
māna-meya-phala-sthitiḥ || tatra apy anubhava-
māna-meya-phala-sthitiḥ ||55|| tatra apy anubhava
māna-śruty-āropeṇa sūcitāḥ || tad-āśraya-bhuvām
mānam ātmā meyaḥ phalaṃ sva-vit || grāhaka-ākāra-
mānam ātmā meyaḥ phalaṃ sva-vit ||56|| grāhaka-
mānam dvividhaṃ viṣaya-dvaividhyāc chakty-a-
mānaso 'pi viplavo vyākhyātaḥ. na eva dvi-candra-
mānasam api indriya-jñānena samanantara-
mānasam eṣa smārto vikalpaḥ. api
mānasam ca akṣa-vijñāna-anantara-pratyaya-
mānasam tad api ity eke teṣaṃ grantho virudhyate |
mānasasya a-pramānatā | a-dṛṣṭa-grahaṇe 'ndha-
mānasasya iha kīdrśaḥ || kiṃ vā aindriyaṃ yad

PV_03364	tasyāḥ sādhanam tataḥ || tatra ātma-viṣaye	māne yathā rāga-ādi-vedanam | iyaṃ sarvatra
V1_04210	tad-bhāva-vyavasthāpanāt. tatra ātma-viṣaye	māne yathā rāga-ādi-vedanam | iyaṃ sarvatra
SV_13028	api. āvaraṇa-bhedena śabda-ādaya śruti-	māndya-pāṭava-darśanāt. anyathā kvacid apy
V3_05110	api, āvaraṇa-bhedena śabda-ādaya śruti-	māndya-pāṭava-darśanāt. anyathā kvacid apy
PV_03410	'nuṣo bhinne drśya-adrśya-bhidā kutaḥ ||	māndya-pāṭava-bhedena bhāso buddhi-bhidā yadi |
PV_03254	eva viśeṣataḥ | tasyā eva yathā buddher	māndya-pāṭava-saṃśayāḥ || yasya arthasya nipātena
SV_17203	na kaścīd viśeṣo 'nyatra jaḍasya pratipatti-	māndyāt. api ca eka-artha-niyame saty enaṃ
SV_16932	viruddhāṃ apy agni-hotrāt svarga-avāptiṃ	māndyād ayaṃ na lakṣayed api. virodha-a-virodhau
SV_15815	pariṇāmāt. indriya-saṃskāra-ādayo 'py uktāḥ.	mām śrāvayaty ahaṃ śrāvayāmi iti tayoh pratyayād
PV_03104	-apara-sambhavāt | bhrānter a-paśyato bhedaṃ	māyā-golaka-bheda-vat || tathā hy a-liṅgam ā-
V2_06913	-parāvṛttau ca artha-antara-parigrahāt, kali-	māry-ādi-śabdānām iva matta-kāla-atiśaya-varṣa-
SV_17125	samuddyotitā syāt tathā hy eṣa sthāṇur ayaṃ	mārga iti vakti iti kaścana | anyāḥ svayaṃ
V2_07113	niyāmakam a-paśyatām ||45|| eṣa sthāṇur ayaṃ	mārga iti vakti iti kaścana | anyāḥ svayaṃ
PV_02142	-nir-jvaram || kāya-vāg-buddhi-vaiguṇyaṃ	mārga-ukty-a-paṭutā api vā | a-śeṣa-hānam
PV_02145	taj-jñānam api sādhyate | tāyaḥ sva-drṣṭa-	mārga-uktir vaiphalyād vakti na anṛtam ||
PV_02205	drṣṭim ato nityaḥ sa kathyatām | ukto	mārgas tad-abhyāsād āsrayaḥ parivartate || sātmye
PV_02206	parivartate || sātmye 'pi doṣa-bhāvaś cen	mārgavan na a-vibhutvataḥ | viṣaya-grahaṇam
PV_02200	-drṣṭer vigamād ādya eva a-bhavo bhavet ||	mārga cet saha-ja-a-hāner na hānau vā bhavaḥ
HB_00801	syān na vā iti. bhāve vā kiṃ prapañca-	mālayā iti iyān eva sādhana-vākya-prayogo jyāyān.
PV_03155	hi danḍy-āder api sāmṛtāt || vastu-prāsāda-	mālā-ādi-śabdāś ca anya-anapekṣiṇaḥ | gehoyady
PV_03157	tac-chabdaḥ katham jāter a-jātitāḥ ||	mālā-ādaya ca mahattva-ādir iṣṭo yaś ca
PV_03156	kiṃ nu tad bhavet || jātiś ced geha eko 'pi	mālā ity ucyeta vṛkṣa-vat | mālā-bahutve tac-
PV_03155	-anapekṣiṇaḥ | gehoyady api saṃyogas tan-	mālā kiṃ nu tad bhavet || jātiś ced geha eko 'pi
PV_03156	ced geha eko 'pi mālā ity ucyeta vṛkṣa-vat |	mālā-bahutve tac-chabdaḥ katham jāter a-jātitāḥ ||
PV_03512	-vedanam kena tasya apy anyena ced imām ||	mālām jñāna-vidām ko 'yaṃ janayaty anubandhinīm |
PV_04158	tasmāt pṛthak saha ca tolite | krameṇa	māśaka-ādīnām saṅkhyā-sāmyaṃ na yujyate ||
PV_04162	-a-gati-vat sarva-tad-guṇa-an-upalakṣanāt ||	māśaka-āder an-ādhikeyam a-natiḥ sa-upalakṣaṇam |
PV_04110	dharmas tad vyavahāra-jaḥ | pratyakṣa-ādi-	mitā māna-śruty-āropeṇa sūcitāḥ || tad-āśraya-
PV_02192	āropya na ca sva-stho 'vatiṣṭhate |	mithyā-adhyāropa-hāna-arthaṃ yatno 'saty api
SV_12801	sārthakā iṣyante. pratyekam sārthakatve 'pi	mithyā-anekatva-kalpanā | eka-avayava-gatyā ca
SV_04301	svayam asatām api tathā buddhyā upadarśanān	mithyā-artha eva sāmānya-sāmānādhikarānya-
SV_15210	a-kṛtaka-svabhāvatve 'pi hy eṣām kaścīn	mithyā-artha-niyato 'pi syād iti svabhāva-a-
SV_11215	hetūnām guṇānām puruṣa-āśrayāt | apauruṣeyaṃ	mithyā-arthaṃ kiṃ na ity anye pracakṣate ||225||
SV_15313	eva iti. tasmād a-kṛtakaṃ ca syād syān	mithyā-arthaṃ ca iti na virodham paśyāmaḥ. na hi
SV_15315	abhāva-sādhikā ity uktam. tena yat kiñcin	mithyā-arthaṃ tat sarvaṃ pauruṣeyaṃ ity a-
SV_15401	sarvo hetur ato 'nvayī ||291|| yat kiñcin	mithyā-arthaṃ tat sarvaṃ pauruṣeyaṃ iti hetu-
SV_15214	virodhi-vyāpanād yadi ||287|| atha yan	mithyā-arthaṃ vacanam tad akhilaṃ kṛtakam iti
SV_11217	-vāk. tad yathā vacanasya puruṣa-āśrayān	mithyā-arthatā tathā satya-arthatā api iti. sa
SV_15431	tan na an-anvayā vyatireka-vyāptiḥ.	mithyā-arthatāyāś tu pauruṣeyatvena vyāptyā
SP_00017	-kāraṇa-gocarāḥ | vikalpā darśayanty arthān	mithyā-artha ghaṭitān iva || bhinne kā ghaṭanā a-
SV_04422	-samāna-ādihāra-gocaraiḥ | jñāna-abhidhānair	mithyā-artho vyavahāraḥ pratanyate ||79|| sa ca
PV_03170	'rthaḥ sa eva iti vacane na virudhyate ||	mithyā-avabhāsino vā ete pratyayāḥ śabda-nirmitāḥ
VN_06410	-anuyojya-anuyogaḥ. nigrāhasthāna-lakṣaṇasya	mithyā-avasāyād a-nigrāhasthāne nigrhīto 'si iti
SV_17020	bāhulyam arthavad bhavati. pāraśika-mātr-	mithyā-ācāra-vat. teṣām eva puruṣānām vacanāt
VN_02309	udbhāvanam prativādinō nigrāha-adhikāraṇam,	mithyā-uttara-abhidhānāt. yathā sādhyatayā an-
V3_09302	-codanā mithyā-uttaram eva bhavati. syān	mithyā-uttaram yadi dvayor api iṣṭam kiñcid vastu
V3_09302	tat-siddhau viśeṣa-vikalpena asiddhi-codanā	mithyā-uttaram eva bhavati. syān mithyā-uttaram
V3_13603	tasya sādhanasya. tad-ābhāsāś tu jātayaḥ.	mithyā-uttarāṇām ānantyāt pratanyante na tā iha ||
V3_13604	ānantyāt pratanyante na tā iha ||85||	mithyā-uttarāṇi jātayaḥ. teṣām ca na antaḥ,
PV_02214	pratipakṣatvāc caittatvena upalabdhitāḥ ||	mithyā-upalabdhir ajñānam ukteś ca anyad
SV_11920	-vibhramāḥ padam. vākyaṃ ca eka-avabhāsi	mithyā eva. eka-anekatva-ayogāt. na hy ekam.
PV_03057	-prabhayor maṇi-buddhyā abhidhāvataḥ |	mithyā-jñāna-a-viśeṣe 'pi viśeṣo 'rthakriyāṃ
V2_04710	-prabhayor maṇi-buddhyā abhidhāvataḥ |	mithyā-jñāna-a-viśeṣe 'pi viśeṣo 'rthakriyāṃ
PV_02260	gauravam eva asya na pāpam gurv-a-mūrtitāḥ |	mithyā-jñāna-tad-udbhūta-tarṣa-sañcetanā-vaśāt ||
SV_08525	a-dūṣaṇā ||169|| nir-viṣayam eva khalv idaṃ	mithyā-jñānam yad anekatra eka-ākāram iti na tad-
SV_07902	-rahiteṣu pradeśeṣv a-darśanam ity api	mithyā. tathābhūtasya vyaṅgya-vyañjaka-bhāvasya
SV_12911	antyayā buddhyā vākya-avadhāraṇam ity api	mithyā, tasya a-varṇa-rūpa-saṃsparśiṇaḥ kasyacit
SV_13613	krama-yoginī iti tad-ānupūrvī vākyaṃ ity api	mithyā. tasyā nityeṣu prāg eva niśiddhatvāt.
VN_02305	vādinō vijayaḥ, bhūta-doṣa-darśanena	mithyā-pratipatti-nivartanam prativādiṇaḥ. atha
VN_02406	sāmārthyāt. na prativādinō 'py atra, bhāvato	mithyā-pratipatter iti. idaṃ nyāyayaṃ
SV_05806	rahiteṣv artheṣu tam adhyāropya utpadyamānām	mithyā-pratibhāsivād a-kārya-kāriṇam api tat-
SV_04923	-anubhava-vāsanā-prabodhena saṃsrṣṭa-bhedaṃ	mithyā-pratyayaṃ janayanti. anyathā na bheda-
VN_02210	-a-pravṛtṭeḥ. na hi para-anugraha-pravṛtṭā	mithyā-pralāpa-ārambha-ātma-utkarṣa-para-paṃsana-
VN_02302	upāyaḥ sādhanā-ābhāsa-dūṣaṇam ca, tad-ābhāve	mithyā-pralāpād atra para-upatāpa-vidhāne 'pi
SV_11011	caitasebhyo hi guṇa-doṣebhyaḥ puruṣāḥ samyañ-	mithyā-pravṛttayaḥ, te ca atīndriyāḥ sva-prabhava

SV_12529 prāg eva yathā-darśana-pravṛttayaḥ samyañ-
 VN_03806 antara-gamaṇam kaścīd ārabhate ’-samarthasya
 SV_05809 pṛthag-bhāva-mātra-bijām samāna-adhyavasāyām
 SV_12017 -ādīn. hiraṇya-garbham ca kāṇādāḥ. teṣāṃ sa
 SV_09023 tathā ca na ekas tad-ubhaya-rūpaḥ syād iti
 SV_04015 kenacid ātmanā samānāḥ tathā eṣāṃ grahaṇam
 SV_04019 -bhedas tasya eka-ātmā-pratibhāsino
 PV_02280 na karmaṇo duṣṭaḥ karoti na viparyayāt ||
 SV_03414 eva pācakatvena api ity alam a-pratiṣṭhair
 SV_04013 vā a-vyāpnuvat katham sāmānyam syāt. tasmān
 SV_17123 na sva-vacanam atīsete. tat-kāriṇā kevalam
 VN_04613 kaścīd atīśayaḥ. na dharma-sādhanatā
 SV_11303 puruṣa-āśrayaḥ | girām apauruṣeyatve ’py ato
 SV_11208 āgamaḥ praṇetur dur-anvayatvāt. girām
 SV_15212 -a-parijñānāt sarvatra saṃśayaḥ syāt.
 SV_05104 arthakriyā-yogya-abhimata-saṃvadanāt,
 V1_02205 na apy a-manaskārāḥ, ubhaya-sannidhāv api
 V1_02901 smṛtam na ca tat tādr̥g-arthavat ||32||
 SV_02513 sati vā tasya api sva-ātmani vyavasthānād a-
 PV_03137 yā || sā matir nāma paryanta-kṣaṇika-jñāna-
 SV_02503 bheda-virodhāt. tac ca ātmani vyavasthitam a-
 PV_02088 ca nirākṛtaḥ || katham vā sūta-hema-ādi-
 SP_00005 sthitāḥ | ity a-misrāḥ svayaṃ bhāvās tāt
 SV_02425 svarūpa-sthitayaḥ. te na ātmānaṃ pareṇa
 SP_00005 anyaś ca sarve te sva-ātmani sthitāḥ | ity a-
 SV_11324 -artha-sambandhāḥ. puruṣeṣu vṛtteḥ. na a-
 SV_05609 -viṣayatām upayāntyas tathā anayā vibhramān
 SV_12610 -iṣṭam tu samāropa-apavādābhyām nairukta-
 PV_04214 | prameyatvād ghaṭa-ādinām sa-ātmatvaṃ kiṃ na
 VN_04512 sa evaṃ pratipadyate. yas tu nakka-śabdam
 PV_02255 ca tṛṣṇāvān sarva-ārambha-samāśritaḥ || so ’-
 V2_08813 -antaram api. kṛtrima-a-kṛtrimānām iva mañi-
 PV_02259 janmane || taila-abhyaṅga-agni-dāha-āder api
 PV_02253 pratyaya-utpattiḥ sā nairātmīya-drg-āśrayaḥ |
 PV_02197 hetau na dveṣo na doṣo ’taḥ kṛpā matā | na a-
 PV_02258 tathā-bhāva-nibandhanam a-paśyatām ||
 PV_03275 ’nubhavo bauddhāms tāt samavaiti cet |
 SV_12703 -ādi-pada-vākyeṣu da-kāra-ādi-pratibhāsam
 VN_01506 yuktam, na hi sato vastunas tattva-anything
 SV_07501 syuḥ. na hi vyakter api jñāna-hetutām
 PV_03305 -prasādhanā || arthena ghaṭayaty enām na hi
 V1_03101 tatra arthena ghaṭayaty enām na hi
 PV_03352 || yathā kathañcit tasya artha-rūpaṃ
 V1_03710 ||42|| yathā kathañcit tasya artha-rūpaṃ
 SP_00014 apy ākhyātr̥bhīr janaḥ || darśana-a-darśane
 PV_03255 arthasya nipātena te jātā dhi-sukha-ādayaḥ |
 PV_03470 ādīn pañca viṣayān indriyāṇy upalambhanam ||
 PV_04084 -virodha-vat || hetv-ādi-lakṣaṇair bādhyam
 V3_02512 -ādi-virodha-vat. hetv-ādi-lakṣaṇair bādhyam
 SV_11823 eva, na vastu-bhedaḥ. na ca bheda-a-bhedau
 V2_05410 niṣidhyate ||16|| vidhānaṃ pratiṣedham ca
 PV_04225 kiṃ niṣidhyate || vidhānaṃ pratiṣedham ca
 SV_08228 -bhedataḥ ||163|| yady ete bhāvā vyāvṛtīm
 SV_08908 artha-antara-upakṣepena tatra kim iti dvi-
 SV_16827 -darśanāt. api ca, atra bhavān svam eva
 PV_03427 vetti ity utsanno ’nubhavo ’khilāḥ || bahir
 VN_04618 naraka-pātam iti bruvāṇasya kasyacin
 PV_03427 | buddheś ca grāhikā buddhir nityam antar-
 V3_10212 -viṣayaḥ pakṣa ucyate. tena tal-lakṣaṇa-
 VN_03708 iti, tatra apy avaśyam saṃśaya-hetutva-
 V3_04507 vā niścaya-apekṣam, niścaye ’pi sandeha-
 V3_12310 -vyāvartanād ātma-gatiḥ, kiṃ tarhi vidhi-
 V3_01811 viruddhaḥ. sa kadācid dharma-mukhena dharmi-
 V3_01811 -viparyāsād eva viruddhaḥ. sa kadācid dharma-
 SV_17108 grahaṇam hi prasiddhim a-pramāṇayatā tan-

mithyā-pravṛttayo loka-vyavahārāḥ. nanv ādi-
 mithyā-pravṛtter iti. pakṣa-pratiṣedhe pratijñātā
 mithyā-buddhim śrutir janayanty api tad-anya-
 mithyā-vāda iti cet. ka idānim evaṃ pauruṣeyo
 mithyā-vāda eṣaḥ. sthitam etat, na bhāvānām
 mithyā-vikalpa eva. itaretara-bhedo ’sya bijām
 mithyā-vikalpasya bijām. tam eva gṛhṇan eṣa
 mithyā-vikalpena vinā na abhilāṣaḥ sukhād api |
 mithyā-vikalpaiḥ. yathā ca na artha-antara-bhūtā
 mithyā-vikalpo ’yam artheṣv eka-ātmā-grahaḥ | (7
 mithyā-vinitatā eva ātmanaḥ samuddyotitā syāt
 mithyā-vṛtti-codanebhyāḥ saṃskṛtebhyo ’py a-
 mithyātva-sambhavaḥ ||226 || kiṃ hy asya
 mithyātva-hetūnām doṣānām puruṣa-āśrayāt |
 mithyātvaṃ kṛtakeṣv eva dr̥ṣṭam ity a-kṛtam vacaḥ |
 mithyātve ’pi praśama-anukūlatvān mātṛ-sañjñā-ādi
 middha-ādi-vipluta-dhiyo ’bhāvāt. etāvān eva
 middha-upaplutānām apy anubhūta-smaraṇa-ākārā
 miśraṇam anyena. tasmād ime bhāvāḥ sajātiya-
 miśraṇāt | vicchinna-ābhā iti tac citram tasmāt
 miśram eva. artha-antaram apy aneka-sambandhe ’pi
 miśram tapta-upala-ādi vā | dr̥ṣyam pṛthag a-
 miśrayati kalpanā || tām eva ca anurundhānaiḥ
 miśrayanti, tasya aparatva-prasaṅgāt. yad apy
 miśrāḥ svayaṃ bhāvās tāt miśrayati kalpanā || tām
 miśrāṇām siddhānām kaścīt sambandho ’-bheda-
 miśri-kriyanta ity an-avadyam etat. nanu dhiḥ
 mīmāṃsaka-ādayo veda-vākyāni viśasanto dr̥ṣyante.
 mīyate || an-iṣṭam cet pramāṇam hi sarva-iṣṭinām
 mukka-śabdām eva vā vetti, na nāsā-śabdām, sa
 muktaḥ kleśa-karmābhyām saṃsārī nāma tādr̥ṣaḥ |
 muktā-pravāla-ādinām. kvacit puṣpe bhedo nīla-
 mukti-prasaṅgataḥ | prāg guror lāghavāt paścān na
 muktis tu śūnyatā-dr̥ṣṭes tad-arthāḥ śeṣa-bhāvanāḥ
 muktiḥ pūrva-saṃskāra-kṣaye ’nya-a-pratisandhitāḥ
 muktīm āgama-mātreṇa vadan na paritoṣa-kṛt | na
 muktivā adhyakṣa-smṛta-ākārām saṃvittim buddhir
 muktivā anyam pratibhāsam buddheḥ paśyāmaḥ,
 muktivā anyāḥ prakāraḥ sambhavati, tayor vastuni
 muktivā anyā kācid asty abhivyaktiḥ sāmānyasya
 muktivā artha-rūpatām | anyāḥ sva-bhedāḥ jñānasya
 muktivā artha-rūpatām | tasmāt prameya-adhigateḥ
 muktivā avabhāsinaḥ | artha-grahaḥ katham satyam
 muktivā avabhāsinaḥ | artha-grahaḥ katham satyam
 muktivā kārya-buddher a-sambhavāt | kārya-ādi-
 muktivā tam pratipadyeta sukha-ādin eva sā katham |
 muktivā na kāryam aparaṃ tasyāḥ samupalabhyate |
 muktivā pakṣasya lakṣaṇam | ucyate parihāra-artham
 muktivā pakṣasya lakṣaṇam | ucyate parihāra-artham
 muktivā vastuno ’nyā gatiḥ. tasya rūpa-lakṣaṇatvāt.
 muktivā śabdo ’sti na aparāḥ | vyavahāraḥ sa ca
 muktivā śabdo ’sti na aparāḥ | vyavahāraḥ sa ca
 muktivā svabhāvena kenacid anvayinā śūnyāḥ. na
 mukha-buddhiḥ kriyate. tasmād yo ’sya ātmā an-
 mukha-varṇam sva-vāda-anurāgān nūnam vismṛtavān
 mukham ca taj-jñānaṃ bhāty artha-pratibhāsa-vat |
 mukham vakrī-bhavati. tasmān na saṃskṛto nāma
 mukhā ātmani || yo yasya viṣaya-ābhāsaḥ tam vetti
 mukhena āyāto dharmo na pratyāyana-kāla-bhāvī ity
 mukhena eva anaikāntiko vaktavyaḥ. tad a-
 mukhena eva doṣāt. so ’-niścaye ’pi tulya ity
 mukhena eva prāṇa-ādaya ātmānaṃ gamayanti iti cet,
 mukhena tad-viśeṣa-mukhena vā kriyata iti tena
 mukhena dharmi-mukhena tad-viśeṣa-mukhena vā
 mukhena pratitiḥ, nyāyāt prāpti-pratiṣedhāt.

SV_15722 -niyamāt. svabhāva-vṛttayo hi bhāvās tan-
V3_01901 dharma-mukhena dharmi-mukhena tad-viśeṣa-
NB_03032 ekena api vākyaena anvaya-mukhena vyatireka-
HB_02813 siddhe hi tayoh sādhyā-sādhana-bhāve tan-
NB_03032 anvaya-vacanam ity ekena api vākyaena anvaya-
V3_03503 avāśyaṃ para-āśrayaḥ. sa eva tam arthaṃ para-
SV_03015 tasya a-samāveśān na bhavati tat-pratipatti-
V3_08010 trīn pakṣa-dharmān āha. tathā hi na anvaya-
V3_00609 ca ācāryair avayavi-pratiśedha-ādiṣu bahu-
PV_03157 ca mahattva-ādir iṣṭo yaś ca aupacārikaḥ |
PV_03158 na aupacārikaḥ || an-anya-hetutā tulyā sā
PV_03036 ādau na vidyate || buddher a-skhalitā vṛttir
SV_17501 na saṅgatā. rūpa-guṇa-anurāgena kila mantri-
PV_03159 siddhas tat-sāmyād yas tathā ucyate |
PV_03037 asad-artho 'pi janaiḥ śabda niveśitaḥ | sa
SV_09221 -lakṣaṇatvād bhāvasya. tasmād ayam eva sa
PV_02094 | upacāro na sarvatra yadi bhinna-viśeṣaṇam |
SV_11504 sarvathā syān nirarthatā | saṃskāra-upagame
PV_03153 -upakāritvaṃ viccheda-a-dṛṣṭir eva vā |
HB_01404 yathā antyasya kāraṇa-kalāpasya tad eva
SV_12401 tatra a-mantratvam api vipratīśiddham.
PV_02138 padārtha-vṛttech khadga-āder viśeṣo 'yaṃ mahā-
PV_02257 || utkhāta-mūlām kurute sattva-dṛṣṭim
VN_01419 na hi prasāritā aṅgulyo nir-viveka-svabhāvā
VN_01510 anyā eva prasāritāḥ, anyā muṣṭiḥ. tatra
VN_01509 -vināśiniṣv anyā eva prasāritāḥ, anyā
VN_01512 ādi-śabda-vac ca. tena aṅgulyaḥ prasāritā na
VN_01418 aṅguli-viśeṣatvāt. aṅgulya eva hi kāścin
VN_01415 sanniveśo 'vasthā-antaram, yathā aṅgulinām
VN_01415 muṣṭiḥ. na hy aṅgulyo eva nir-vivekā
VN_01416 aṅgulyo eva nir-vivekā muṣṭiḥ, prasāritānām a-
VN_01417 pṛthak-svabhāvena anupalabdher iti cet, na,
PV_04225 | vyavahārah sa ca asatsu na iti prāptā atra
V2_05411 | vyavahārah sa ca asatsu na iti prāptā atra
V1_04112 na ca upalambhānām utpatti-niṣṭhā ity andha-
VN_05212 iti cet, syād etat, uttareṇa guṇa-doṣavatā
HB_03310 siddho 'bhāva-vyavahārah sādhyen
SV_12916 yadi syāt sādhu me syād iti kalyāṇa-kāmatā-
SV_06202 -āśaṅkāyāṃ prayoga-ayogāt. tatra hi yad eva
NB_02028 pratyakṣa-nivṛtter abhāva-niścaya-abhāvāt. a-
SV_10506 -lakṣaṇā asattā siddhā eva. so 'yaṃ
VN_05212 syād etat, uttareṇa guṇa-doṣavatā mūḍha-a-
V1_00314 anupalabdher na asti iti vyavahārah sādhyate
SV_11123 ||223 || moḥam doṣa-nidānam āhuḥ, a-
V1_04403 etat pramāṇasya rūpam uktam, atra api pare
V3_03106 -śāstreṣu vyavasthā, a-lubdha-a-dviṣṭa-a-
HB_03016 tad-anyasya vā a-pratipattāv api svāpa-mada-
SV_09607 abhāve 'py a-virodhāt. yathā na bhavati
V3_07605 abhāve 'py a-virodhāt, yathā na bhavati
V3_07609 -vṛttir iṣṭā, tan na an-upākhyeṣv a-
SV_09607 'py a-virodhāt. yathā na bhavati mūrta ity a-
V3_07605 'py a-virodhāt, yathā na bhavati mūrta ity a-
NB_03124 api nirastā bhavanti. yathā nityaḥ śabda '-
V3_13301 nirastā bhavanti, yathā - nityaḥ śabda '-
SV_02406 -śeṣa-darśana-a-darśana-āyattatvāt, kvacid a-
PV_02083 tanu-dhūma-a-gatir yathā || tanutvān
SV_00102 vidhūta-kalpanā-jāla-gambhīra-udāra-
PV_02019 sidhyati | aulūkyasya yathā bauddhena uktaṃ
V3_09704 sidhyati | aulūkyasya yathā bauddhena uktaṃ
PV_02260 || mā bhūd gauravam eva asya na pāpaṃ gurv-a-
SV_02314 ity avyabhicārah. agni-svabhāvaḥ śakrasya
V2_08709 ity avyabhicārah. agni-svabhāvaḥ śakrasya
V3_03106 apy asya arthasya pratibādhānāt. lobha-ādi-
PV_02130 te prayāty atyanta-sa-ātmatām || tathā hi
PV_02196 saṃsparśa-mātreṇa eva dayā-udayaḥ | moḥaś ca

mukhena prasaṅgam arhanti. na puruṣa-icchā-
mukhena vā kriyata iti tena vyapadīśyate. svayaṃ-
mukhena vā prayuktena sapakṣa-a-sapakṣayor
mukhena viśaya-viśayi-bhāvaḥ syāt. sa eva asati
mukhena vyatireka-mukhena vā prayuktena sapakṣa-a-
mukhena vyavasthāpya punar vyutthāpayati iti.
mukhena sarva-pratipattiḥ. tadā api tasya śabdair
mukhena hetur gamakaḥ, anityatvād a-
mukhair upanyāsair ekatva-aneka-vṛttyor virodhāt
mukhya-a-viśiṣṭa-vijñāna-grāhyatvān na
mukhya-abhimateṣv api | padārtha-śabdaḥ kaṃ hetum
mukhya-āropitayoḥ sadā | simhe mānavake ca iti
mukhya-dāraḥ kāmaye 'ham iti. evaṃ-jātiyakam
mukhyo gauṇas ca bhāveṣv apy abhāvasya upacārataḥ
mukhyas tatra tat-sāmyād gauṇo 'nyatra skhalad-
mukhyo vivekaḥ. tasya tathābhāva-khyāpinaḥ śabdāḥ
mukhyam ity eva ca kuto 'bhinne 'bhinna-arthatā
mukhyam gaja-snānam idaṃ bhavet ||230|| iti
mukhyam yad a-skhalaj-jñānam ādi-saṅketa-gocaraḥ |
mukhyam saḥakāriṇām saḥakāritvam, tasya eva
mudrā-maṇḍala-dhyānair apy an-akṣaraiḥ karmāṇi
muneḥ | upāya-abhyāsa eva ayaṃ tādarthyāc
mumuṣavaḥ | āgamasya tathā-bhāva-nibandhanam a-
muṣṭy-aṅgulyaḥ, avasthā-dvaye 'py ubhaya-
muṣṭy-ādi-śabdā viśeṣa-viśayāḥ, aṅguli-śabdaḥ
muṣṭiḥ. tatra muṣṭy-ādi-śabdā viśeṣa-viśayāḥ,
muṣṭiḥ. tad yadi prāg asad eva kāraṇe kāryam
muṣṭiḥ, na sarvāḥ. na hi prasāritā aṅgulyo nir-
muṣṭiḥ. na hy aṅgulyo eva nir-vivekā muṣṭiḥ,
muṣṭiḥ, prasāritānām a-muṣṭitvāt, na apy artha-
muṣṭitvāt, na apy artha-antaram, pṛthak-
muṣṭer aṅguli-viśeṣatvāt. aṅgulya eva hi kāścin
mūkatā || satām ca na niśedho 'sti so 'satsu ca
mūkatā ||17|| satām ca na niśedho 'sti so 'satsu
mūkaṃ jagat syāt. kvacin niṣṭhāyāṃ sa svayam
mūḍha-a-mūḍhatvaṃ gamyata iti kiṃ punar-
mūḍha-pratipattāv ity alaṃ prasaṅgena. sā iyaṃ
mūḍha-matir antyāyāṃ buddhau samāpta-kalaḥ śabda
mūḍha-mater āśaṅkā-sthānaṃ tad eva nivartyam. an-
mūḍha-smṛti-saṃskārasya atītasya vartamānasya ca
mūḍho nimittaṃ tad-abhāvaṃ vā abhyupagamya
mūḍhatvaṃ gamyata iti kiṃ punar-uccāritena. asti
mūḍham prati, janana-khyātyā pitṛtva-vat. adrśya-
mūḍhasya doṣa-an-utpatteh, punar anyatra sat-kāya
mūḍhā viśaṃvādayanti lokam iti. cintāmayim eva tu
mūḍhānām pāpa-an-abhyupagamāt. sā vyavasthā snāna
mūrchā-vyavadhāna-parāṇmukhya-avasthā-ādiṣu kiṃ
mūrta ity a-mūrtatvaṃ nir-upākhye 'pi syāt. nir-
mūrta ity a-mūrtatvaṃ nir-upākhye 'pi syāt. nir-
mūrtatva-ādikam iti cet, duḥkham vata ayaṃ
mūrtatvaṃ nir-upākhye 'pi syāt. nir-upākhyasya
mūrtatvaṃ nir-upākhye 'pi syāt. nir-upākhyasya
mūrtatvāt. karma-vat parama-aṇu-vad ghaṭa-vad iti.
mūrtatvāt karma-vat parama-aṇu-vad ghaṭa-vad iti
mūrtatve nityatva-darśane 'py anyatra anyathā-
mūrtam api tu kiñcit kvacid a-śaktimat | jala-vat
mūrtaye | namaḥ samantabhadrāya samanta-spharaṇa-
mūrty-ādi-sādhanaṃ || tasya eva vyabhicāra-ādau
mūrty-ādi-sādhanaṃ ||76|| ity antara-ślokaḥ. yā
mūrtitaḥ | mithyā-jñāna-tad-udbhūta-tarṣa-
mūrdhā yady agnir eva saḥ | atha an-agni-svabhāvo
mūrdhā yady agnir eva saḥ | atha an-agni-svabhāvo
mūlo '-dharma iti sarva-śāstreṣu vyavasthā, a-
mūlam abhyāsaḥ pūrvaḥ pūrvaḥ parasya tu | kṛpā-
mūlam doṣaṇām sa ca sattva-graho vinā || tena

PV_04107	-prāyā parikṣā apy atra tad-yathā | a-dharma-	mūlam rāga-ādi snānam ca a-dharma-śodhanam ||
PV_03516	-arthā asti daśā kācid ato dhīyaḥ | utsanna-	mūlā smṛtir apy utsannā ity ujvalam matam ||
PV_02213	maitry-āder na atyantam doṣa-nigrahaḥ || tan-	mūlās ca malāḥ sarve sa ca sat-kāya-darśanam |
PV_02257	-santāna-tulya-jātiya-bijakam || utkhāta-	mūlām kurute sattva-dṛṣṭim mumukṣavaḥ | āgasya
VN_00808	buddhau samarpaṇam. ayaṁ punar ghaṭo '	mūlya-dāna-krayī , yaḥ svarūpaṁ ca na upadarśayati
HB_00709	kāryiṇo dṛṣṭvā parva-brāhmaṇa iva vyaktaṁ	mūlyam mṛgayate. asmad-vacanād api svayaṁ siddham
V2_06514	api hi hetoḥ phalānām utpatti-darśanān	mūṣika-alarka-viṣa-vikāra-vat. tad-bhāva-virodha-
SV_10308	api hetoḥ phalānām utpatti-darśanāt,	mūṣika-alarka-viṣa-vikāra-vat. tad-bhāve virodha-
HB_00709	dṛṣṭvā parva-brāhmaṇa iva vyaktaṁ mūlyam	mṛgayate. asmad-vacanād api svayaṁ siddham eva
HB_03416	tat kim ayaṁ tapasvī ṣaṇḍham udvāhya putram	mṛgayate. yasya dharmini sādhyā-dharme 'saty api
PV_02030	anuṣṭhānam iti kecit pracakṣate || jñānavān	mṛgyate kaścit tad-ukta-pratipattaye | a-jña-
SV_01609	puruṣa-kriyā na vā kasyacit. kiṁ ca, ātma-	mṛce -cetanā-ādinām yo 'bhāvasya a-prasādhakaḥ | sa
PV_03354	|| mantra-ādy-upapluta-akṣānām yathā	mṛce -chakala-ādayaḥ | anyathā eva avabhāsante tad-
V1_03807	||44||. mantra-ādy-upapluta-akṣānām yathā	mṛce -chakala-ādayaḥ | anyathā eva avabhāsante tad-
VN_04502	hi pūrvam karma-upādīyate tataḥ karaṇam	mṛt-piṇḍa-ādikaṁ loka iti. tad etad unmattasya
HB_01112	-kārya-svabhāva-viśeṣa-a-saṅkarāt. yathā	mṛt-piṇḍa-kulāla-sūtra-ādibhyo bhavato ghaṭasya
VN_01409	hetu-phala-santāne mṛd-dravya-ākhye pūrvakān	mṛt-piṇḍa-dravyāt kāraṇād uttarasya ghaṭa-
HB_01206	mṛd-dravyāt. tena bhinnāḥ svabhāvaḥ kulāla-	mṛt-piṇḍayor upayoga-viṣaya iti cet, uktam atra.
HB_01210	-yogyatā-pratilambhāt. anyathā prāg api	mṛt-piṇḍasya samsthāna-viśeṣa-sambandha-yogyatve
HB_01112	-piṇḍa-kulāla-sūtra-ādibhyo bhavato ghaṭasya	mṛt-piṇḍād a-mṛt-svabhāvebhyo vṛkṣa-ādibhyo
VN_01608	anādi-bhāva-svabhāva-niyamaḥ. api ca, yadi	mṛt-piṇḍe ghaṭo 'sti, katham tad-avasthāyām na
VN_03904	- eka-prakṛti idaṁ vyaktaṁ parimānāt,	mṛt-pūrvakānām śarāva-prabhṛtinām dṛṣṭam
HB_01114	tad-anyebyo bhinnāḥ sūtrāt tasya eva	mṛt-samsthāna-viśeṣa-ātmanaś cakra-āder vibhaktāḥ
HB_01203	-viśeṣa-bhedasya kāryasya svabhāva-bhedaḥ,	mṛt-samsthānayor a-paraspara-ātmatayā samsthāna-
HB_01215	-viśeṣatvam iti na nir-bandho 'smākaṁ	mṛt-samsthānayor eka-svabhāvatva-sādhane. tena
HB_01203	-samsthānayor a-paraspara-ātmatayā samsthāna-	mṛt-svabhāva-viśeṣābhyām tayor a-pratibhāsana-
HB_01201	svabhāvo bhavati. tad evaṁ na kulālān	mṛt-svabhāvatā na mṛdaḥ samsthāna-viśeṣaḥ. na ca
HB_01112	-sūtra-ādibhyo bhavato ghaṭasya mṛt-piṇḍād a-	mṛt-svabhāvebhyo vṛkṣa-ādibhyo bhinnāḥ svabhāvaḥ
V3_09503	vṛkṣa-puruṣayoḥ. yad-darśanāt prāṇy-antare	mṛta-pratipattiḥ , tādrīsam yadi taruṣu upalabhyeta,
PV_02059	vā doṣe tu kevale na asty a-sādhyatā ||	mṛte viṣa-ādi-samhārāt tad-damśa-cchedato 'pi vā |
PV_02054	viguṇo deho hetur varty-ādi-vad yadi |	mṛte śamī-kṛte doṣe punar ujñvanam bhavet ||
VN_06514	vyaktasya, vikāraṇām anvaya-darśanāt.	mṛd-anvayānām śarāva-ādinām dṛṣṭam eka-
HB_01113	-ādibhyo bhinnāḥ svabhāvaḥ kulālāt tasya eva	mṛd-ātmanaḥ sataḥ samsthāna-viśeṣa-ātmatayā tad-
VN_01219	-lakṣaṇam, tena a-virodha iti cet, na vai	mṛd-ātmani ghaṭasya prādur-bhāvaḥ, kiṁ tarhi mṛd-
VN_01217	-bhāvo 'bhedāḥ, viparyaye bhedaḥ, yathā	mṛd-ātmani prādur-bhavato ghaṭasya tasmād a-
VN_01220	mṛd-ātmani ghaṭasya prādur-bhāvaḥ, kiṁ tarhi	mṛd-ātmā eva kaścīd ghaṭaḥ. na hy ekas trailokyē
VN_01221	ātmā eva kaścīd ghaṭaḥ. na hy ekas trailokyē	mṛd-ātmā , prati-vijñāpti-pratibhāsa-bhedād dravya-
VN_01304	-saha-utpatty-ādi-prasaṅgāt. na ca ghaṭam	mṛd-ātmānam ca kaścīd vivekena upalakṣayati, yena
VN_01408	a-viruddham anyasya api, hetu-phala-santāne	mṛd-dravya-ākhye pūrvakān mṛt-piṇḍa-dravyāt
VN_01410	uttarasya ghaṭa-dravyasya kāryasya utpattau	mṛd-dravyam pariṇatam iti vyavahārasya upagamāt.
HB_01212	-sambandha-prasaṅgaḥ. evaṁ tarhi sā yogyatā	mṛd-dravyasya kulālāt. na ca anayoḥ svabhāva-
HB_01205	-prasaṅgāt. anyad eva samsthānam guṇo	mṛd-dravyāt. tena bhinnāḥ svabhāvaḥ kulāla-mṛt-
PV_02013	iva hutāśane || anyathā kumbha-kāreṇa	mṛd-vikārasya kasyacit | ghaṭa-ādeḥ karaṇāt
V3_09605	iva hutāśane ||70|| anyathā kumbha-kāreṇa	mṛd-vikārasya kasyacit | ghaṭa-ādeḥ karaṇāt
PV_02060	upādeyasya vikriyā | kartum śakyā a-vikāreṇa	mṛdaḥ kuṇḍa-ādinō yathā || a-vikṛtya hi yad vastu
HB_01207	atra. api ca yadi tat-samsthānam bhinnam	mṛdaḥ , kulālaḥ kiṁ na pṛthak karoti. guṇasya
SV_01619	iti. katham a-sādhanam vyatikṛtam sādhyat.	mṛdaḥ khalv api kaścīd caitanyam an-
HB_01201	tad evaṁ na kulālān mṛt-svabhāvatā na	mṛdaḥ samsthāna-viśeṣaḥ. na ca tayōḥ śakti-viśeṣa-
VN_00823	dṛṣyate sā sattā-bhedam sādhyati, yathā	mṛdy a-dṛṣṭā saty udaka-dhāraṇa-ādy-arthakriyā
SV_11216	||225 || yathā rāga-ādi-paritāḥ puruṣo	mṛṣā-vādī dṛṣṭas tathā dayā-dharmatā-ādi-yuktaḥ
SV_03210	-a-viśeṣe 'pi pitaram āyantam dṛṣṭvā pitā	me āgacchati na upādhyāya iti. so 'pi bhavan
VN_05904	avasite paścāt kariṣyāmi, pratiśyāya-kalā	me kaṅṭham kṣiṇoty evam-ādinā katham vicchinatti,
VN_05902	kartavyam vyāsajya katham vicchinatti, idaṁ	me karaṇiyam parihīyate, asminn avasite paścāt
PV_03125	-jā matih || punar vikalpayan kiñcid āsīn	me kalpanā idrīśi | iti vetti na pūrva-ukta-
V1_01407	syuḥ. tathā hi punar vikalpayan kiñcid āsīn	me kalpanā idrīśi | iti vetti na pūrva-ukta-
SV_12916	vibhāvayati. kevalam evaṁ yadi syāt sādhu	me syād iti kalyāṇa-kāmatā-mūḍha-matir antyāyām
V3_06103	-upalambhāt saty asati vā prayatne sañcarati	me hasta iti bhavati, tata eva anya-abhāva-gatiḥ,
PV_03054	-vicāraṇāt | tasya sva-para-rūpābhyām gater	meya -dvayaṁ matam || a-yathā-abhiniveśena dvitīyā
PV_03364	-ādi-vedanam | iyaṁ sarvatra saṁyojyā māna-	meya-phala-sthitiḥ || tatra apy anubhava-ātmatvāt
V1_04211	-ādi-vedanam | iyaṁ sarvatra saṁyojyā māna-	meya-phala-sthitiḥ ||55|| tatra apy anubhava-
PV_03077	a-prasiddhitaḥ | tat pramāṇa-antarām	meya-bahutvād bahutā api vā || pramāṇānam
PV_03356	'pi dṛṣyate || yathā anudarśanam ca iyaṁ	meya-māna-phala-sthitiḥ | kriyate 'vidyamānā api
V1_03811	'pi dṛṣyate ||46|| yathā-anudarśanam ca iyaṁ	meya-māna-phala-sthitiḥ | kriyate 'vidyamānā api
V1_03804	lakṣyate. tatra yathā-lakṣaṇam eva iyaṁ	meya-māna-phala-sthitiḥ. a-vibhāgo 'pi buddhy-
PV_03306	|| tasmāt prameya-adhigateḥ sādhanam	meya-rūpatā | sādhanē 'nyatra tat-karma-sambandho

V1_03204	bhāvāḥ | tasmāt prameya-adhigateḥ sādhanam	meva-rūpatā | sādhanē 'nyatra tat-karma-sambandho
V1_03102	-rūpatām | tasmāt prameya-adhigateḥ pramāṇam	meva-rūpatā ||34|| na hi kriyā-sādhanam ity eva
PV_03365	sva-ātma-samvidi | iti sā yogyatā mānam ātmā	mevaḥ phalaṃ sva-vit || grāhaka-ākāra-saṅkhyātā
V1_04213	sva-ātma-samvidi | iti sā yogyatā mānam ātmā	mevaḥ phalaṃ sva-vit ||56|| grāhaka-ākāra-
PV_03053	-pūrvakam | taj-jñānam ity a-doṣo 'yam	mevaṃ tv ekaṃ svalakṣaṇam || tasmād arthakriyā-
PV_03063	eva sādhanam || na pratyakṣa-parokṣābhyām	mevasya anyasya sambhavaḥ | tasmāt prameya-
SV_00914	karuṇā. tathā hi sattva-dharma-ādy-ālabhanā	maitry-ādaya iṣyante. etās ca sajātīya-abhyāsa-
V3_11005	eva karuṇā. tathā hi dharma-ālabhana-ādayo	maitry-ādayaḥ sūtre deśitāḥ. etās ca sajātīya-
PV_02212	bhede 'pi na parasparam | moha-a-virodhān	maitry-āder na atyantam doṣa-nigrahaḥ || tan-
SV_16306	iti ca yathā-avasaram nivedayiṣyāmaḥ.	maitrī-śauca-dharma-parāyaṇānām ca tan-nimittam
SV_12323	hi bauddha-itarayor mantra-kalpayor himsā-	maithuna-ātma-darśana-ādayo 'n-abhyudaya-hetavo
SV_16304	na, dharma-viruddhānām api kraurya-steya-	maithuna-hīna-karma-ādi-bahulānām vratānām ḍākinī
PV_02192	mithyā-adhyāropa-hāna-arthaṃ yatno 'saty api	moktari || avasthā vīta-rāgānām dayayā karmaṇā
PV_02203	tat kutaḥ || a-duḥkha-utpāda-hetutvaṃ	mokṣo nityasya tat kutaḥ | anityatvena yo '-
PV_02204	'-vācyāḥ sa hetur na hi kasyacit || bandha-	mokṣāv a-vācye 'pi na vidyete kathamcana | nityam
V3_13707	na nirdiśyate. yukto 'yam artha iti sūtram a-	mogha-nīter draṣṭur mayā āgamitam āgamam
VN_04615	-utpatteḥ. śabdasya su-prayogād eva svarga-	modana-ghoṣaṇā vacana-mātram. na ca evaṃ-vidhān
PV_02212	-pratighayor bādhā bhede 'pi na parasparam |	moha-a-virodhān maitry-āder na atyantam doṣa-
PV_02077	-śoṇita-ādīnām santāna-atīśaye kvacit |	moha-ādayaḥ sambhavanti śravaṇa-īkṣaṇato yathā ||
PV_02005	svato gatīḥ || prāmānyam vyavahāreṇa śāstram	moha-nivartanam | a-jñāta-artha-prakāśo vā
VN_03909	-vikāraṇām parimāna-darśanāt, sukha-duḥkha-	moha-samanvitaṃ hi idam sarvaṃ vyaktaṃ parimitam
VN_06601	tathā ca ayaṃ vyakta-bhedas sukha-duḥkha-	moha-samanvito gr̥hyate. tat sukha-ādibhir eka-
PV_02196	-santāna-saṃsparśa-mātreṇa eva dayā-udayaḥ |	mohaś ca mūlam doṣānām sa ca sattva-graho vinā ||
VN_06615	iti. tatra ekā prakṛtiḥ sukha-duḥkha-	mohaḥ. tad-a-vibhakta-yonikam idam vyaktaṃ tad-
V3_10907	sa eva ubhaya-āśrayaḥ pūrvako viparyāso	mohaḥ. na evaṃ karuṇā-ādayaḥ, anyathā api bhāvād
SV_11121	sarva-doṣāḥ. tad eva ca ajñānam ity ucyate.	moho nidānam doṣānām ata eva abhidhiyate | sat-
PV_03106	api śaktau phale '-drśaḥ | an-ānantaryato	moho viniścetur a-pāṭavāt || tasya eva vinivṛtty-
SV_11123	anyatra tat-prahāṇe prahāṇataḥ ||223 ||	mohaṃ doṣa-nidānam āhuh, a-mūḍhasya doṣa-an-
PV_04267	'pi dhī-dhvanī || vidyamāne hi viśaye	mohād atra an-anubruvan | kevalam siddha-
V3_05710	iva go-vyavahāraḥ. vidyamāne 'pi viśaye	mohād atra an-anubruvan | kevalam siddha-
SV_00421	eva asatām asatā, tadā siddhe 'pi viśaye	mohād viśayiṇo 'saj-jñāna-śabda-vyavahārān a-
V3_00511	-abhyupagamo yukti-kṛta iti. asati tu hetau	maulasya hetor vyāpya-vyāpaka-bhāva-sādhanā-
SV_12521	bahutaram idānīm apauruṣeyam. tathā hi	mleccha-ādi-vyavahārānām nāstikya-vacasām api |
SV_12523	tathābhāvaḥ pūrva-saṃskāra-santateḥ ||245||	mleccha-vyavahārā api kecin mātr-vivāha-ādayo
PV_03339	jñānam jñāna-aṃśe 'rtha-vyavasthiteḥ | tadā	ya ātma-anubhavaḥ sa eva artha-viniścayaḥ || yadi
SV_14906	syāt - bhavatu nāma svabhāva eṣa bhāvānām	ya ime kṣaṇa-sthiti-dharmāṇāḥ. sa tu utpattimatām
VN_01614	vastv-a-bhedo yuktaḥ, atiprasaṅgāt. tasmād	ya upalabdhi-lakṣaṇa-prāpta-svabhāvo 'nupalabdhaḥ,
SV_08511	bhedān na saha-utpatty-ādayaḥ. evaṃ tarhi	ya ekasmin vinaśyati | tiṣṭhaty ātmā na tasya (168
V3_03611	-vyatirikto 'nyo 'sti viśeṣaḥ pratyakṣasya,	ya ekānta-sādhanatvaṃ vyavasthāpayati, yatas tad-
SV_12124	vacaniyaḥ. rūpa-viśeṣo vā tathā darśaniyo	ya enaṃ hetum anuvidadhyāt. yena iṣṭa-an-iṣṭayor
SV_08404	ta eva vastu. yasmāt sa pāramārthiko bhāvo	ya eva arthakriyā-kṣamaḥ | (166ab) idam eva hi
V3_12501	ca etat - na anvayo na vyatireka iti.	ya eva khalu na ity anvaya-pratiśedhaḥ, sa eva
SV_02416	sa ca ātmānam parityajya katham bhavet.	ya eva tarhi kṛtakaḥ, sa eva anityo bheda-abhāvāt.
SV_01317	-vacanād a-nivārīta eva iti cet. na,	ya eva tu ubhaya-niścita-vācī ity-ādi-vacanāt.
V2_09609	-vacanād a-nivārīta eva iti cet, na,	ya eva tu ubhaya-niścita-vācī ity-ādi-vacanāt.
SV_15319	yadi sādhanam ||290|| tathā ca uktam.	ya eva tu ubhaya-niścita-vācī sa sādhanam,
SV_02414	bhāvasya abhāvaḥ syād a-bhedataḥ ||39||	ya eva bhāvo bhāva-mātra-anurodhī svabhāva ity
VN_01420	-dvaye 'py ubhaya-pratipatti-prasaṅgāt.	ya eva hi khalu vivekaḥ svabhāva-bhūtaḥ, sa eva
V2_06807	cet, atra vastu-svabhāvair uttaram vācyam,	ya evaṃ bhavanti. tathā hi na yava-aṅkuraḥ śālī-
SV_11212	-abhāvo hi kārya-abhāvaṃ sādhayati iti.	ya evaṃ-vādinān tān eva prati. girāṃ satya-artha-
SV_05902	a-vṛkṣāḥ saṅkete vyavacchinnā na vā (115ab')	ya evaṃ ekaṃ vastu-sāmānyam abhyupagamyā
HB_03010	na syāt, tad-a-tad-rūpayor a-vivekāḍ iti.	ya eṣa kasyacid darśanāt kvacit prāpti-parihāra-
PV_03139	mano-vikalpe ca na krama-grahaṇam bhavet ||	yo '-grahaḥ saṅgate 'py arthe kvacid āsakta-
PV_02203	mokṣo nityasya tat kutaḥ | anityatvena	yo '-vācyāḥ sa hetur na hi kasyacit || bandha-
HB_01503	tena kiñcid eva kasyacit kāraṇam. tatra	yo '-vyavadhāna-ādi-deśa-rūpa-indriya-ādi-kalāpaḥ,
V3_00411	pratipattir iti cet, so 'pi tatra a-sambhavī	yo '-sambhavinā vyāpta iti tad-abhyupagame 'paro
HB_02413	-sāmagrī-viśeṣo yo dhūma-janakāḥ, sa dhūmo	yo 'gny-ādi-sāmagrī-viśeṣa-janīta iti kārya-
VN_00914	tasya upalabdhi-lakṣaṇa-prāptasya	yo 'nupalambhaḥ sa svabhāvasya eva iti pūrvakā
HB_01008	paścād iva prāg api janana-prasaṅgāt. tasmād	yo 'ntyo 'vasthā-viśeṣaḥ, sa eva aṅkura-ādi-
PV_03471	eko 'pi na ikṣyate || rūpa-darśanato jāto	yo 'nyathā vyasta-sambhavaḥ | yad evam a-pratītam
SV_08409	ca (166c') arthakriyā-yogyo 'rtho na anveti	yo 'nveti na tasmāt kārya-sambhavaḥ ||166||
SV_15716	a-paśyantaś ca katham bhedaṃ pratipadyemahi.	yo 'py ayaṃ nāma-bheda-anvayo loke pratīti-bhedaḥ
V3_09309	etena tad-avasthā-nivṛttir vyākhyātā.	yo 'py avasthā-nivṛttim tiro-dhāna-saḍṣiṃ śabda-
V1_02912	-jatve 'pi tad-anyebhyo '-viśeṣataḥ ||33||	yo 'pi kaścid viplava indriya-jaḥ, tad-anya-
V2_06510	api na santi iti śakyante 'dhyavasātum.	yo 'pi jñāpaka-abhāvād atindriyaḥ pratikṣipyate

SV_10302	-mātreṇa asan nāma yathā uktaṃ prak.	yo 'pi jñāpakasya liṅgasya abhāvād atindriyaḥ
SV_06607	vā na vā. na punar an-anvayo 'nvayī ca.	yo 'pi bhinnam eva sāmānyam āha. tasya apy a-
HB_01711	-a-kāarakayoḥ svabhāva-tad-dhetvor virodhāt.	yo 'pi manyate – a-kṣepa-kriyā-dharmā eva sa
SV_14827	-doṣasya pratyākhyātāṃ prasañjanam ||280||	yo 'pi manyate '-hetuke 'pi vināṣe '-bhūtvā asya
SV_06701	'pi tad-rūpa-sāmānyād vyatirekiṇaḥ ||142||	yo 'pi manyate katham a-bhinnam artham antareṇa
SV_02907	-upādher dhīr grāhika-arthasya bhedinah |	yo 'pi manyate bhinnā eva upādhayaḥ parasparam
SV_14018	-vat karma-ādi-prayoga-vac ca kathyate.	yo 'pi manyate samakṣe pratyabhijñānam pratyakṣam
VN_03301	ekam samūham icchati yena virodhaḥ syāt.	yo 'pi yugapat ṣaṭkena yogād ity-ādinā parama-
V3_08606	tādṛśo 'mbhasaḥ | kāryam tasya (66abc')	yo 'pi sthiram ambho dṛṣṭvā a-dṛṣṭo 'py adhastād
VN_01309	'-bhedo na syāt. etena pariṇāmaḥ pratyuktaḥ,	yo 'pi hi kalpayet, yo yasya pariṇāmaḥ, sa tasmād
SV_07824	punaḥ kasmād iṣṭaḥ sāmānya-tadvatoḥ ||156||	yo 'pi hi sva-āśraya-indriya-samyoga-apekṣa-
SV_01609	vā kasyacit. kiṃ ca, ātma-mṛc-cetanā-ādinām	yo 'bhāvasya a-prasādhakaḥ | sa eva anupalambhaḥ
SV_08622	-sthiti-vināśa-ādi-bhedaś ca ity api-śabdāt.	yo 'yam a-bhinnān sarva-arthān manyate, tasya
SV_05719	api tad-vid-arthikaḥ ||110|| eva yuktaḥ.	yo 'yam anyonyam viveko bhāvānām tat-pratitaya
V3_06209	na api sva-viśiṣṭa-jñāna-bhāvāt, kiṃ tarhi	yo 'yam upalambho na asti ghaṭa iti, tata eva
SV_04218	-anya-bheda-paramārtha-samāna-ākāram, tatra	yo 'rtha-ākārah pratibhāti bāhya iva eka iva an-
PV_02002	abhiprāya-nivedanāt || vakṛ-vyāpāra-viṣayo	yo 'rtho buddhau prakāśate | prāmānyam tatra
VN_03713	iti, tad apy avayava-antara-vādino 'yuktam.	yo 'vayava-antaram dṛṣṭāntam hetor āha, tasya na
SV_08302	svabhāvo janakaḥ. na hi so 'nyasya asti.	yo 'sti sa na janako vyatirekasya niḥ-
SV_08909	kim iti dvi-mukha-buddhiḥ kriyate. tasmād	yo 'sya ātmā an-anya-sādhāraṇo yaṃ puras-kṛtya
SV_05401	parair apekṣate ca iti vyāhatam etat. tasmād	yaḥ kaścit kasyacit kvacit pratibandhaḥ, sa sarvo
SV_09808	sva-hetor eva vinaśvarāṇām bhāvāt. tasmād	yaḥ kaścit kṛtakaḥ sa prakṛtyā eva naśvaraḥ.
V2_07701	sva-hetor eva naśvarāṇām bhāvāt. tasmād	yaḥ kaścit kṛtakaḥ sa prakṛtyā eva naśvaraḥ.
V2_10009	tad-bhāvas tan-mātra-anubandhena khyāpyate.	yaḥ kṛtaka-svabhāvaṃ janayati, so 'nityam
SV_01721	-anubandhena tat-svabhāvataḥ khyāpyate.	yaḥ kṛtakaṃ svabhāvaṃ janayati, so 'nitya-
V3_08105	vipakṣād a-vyāvṛtter iti cet, evaṃ tarhi	yaḥ kṛtakaḥ so 'nitya eva iti nitya-vyavacchedena
PV_02223	|| tayor a-dṛṣṭer viṣaye na tu bāhyeṣu	yaḥ kramah | na hi sneha-guṇāt snehaḥ kiṃ tv
VN_04511	strī-sūdrāṇām ubhaya-pratīter abhāvāt.	yaḥ khalu ubhayaṃ vetti śabdān apaśabdān ca, sa
HB_02201	parasmād anyathā-bhāvaḥ so 'paraḥ svabhāvaḥ,	yaś ca aparah sa katham tasya svabhāva-bheda-
SV_03616	vā yathā-vastu-vṛttāv iti vakṣyāmaḥ.	yaś ca ayam sarvatra vastu-kṛtam eva śabda-
VN_00117	prasādhyata eva yathā sañ śabdaḥ kṛtako vā,	yaś ca evam, sa sarvo 'nityaḥ, yathā ghaṭa-ādir
PV_03157	a-jātitaḥ || mālā-ādaḥ ca mahattva-ādir iṣṭo	yaś ca aupacārikaḥ | mukhya-a-viśiṣṭa-vijñāna-
HB_02116	na syād iti pūrvo vikalpas tatra ca uktam.	yaś ca parasmād anyathā-bhāvaḥ so 'paraḥ
HB_01709	sa katham eka-kṣaṇa-bhāvī anyathā syāt.	yaś ca bhavati, sa eva na bhavati iti na ayam
PV_03128	viśeṣāṇām sañketasya a-pravṛtitaḥ | viṣayo	yaś ca śabdānām samyojyeta sa eva taiḥ || asya
SV_17304	kiṃ tarhi sāmāyikā rāja-cihna-ādi-vat.	yaś ca sāmāyikaḥ sa svabhāva-niyato 'yuktas tasya
VN_03004	uttaram veditavyam. sva-pakṣa-anapekṣam ca,	yaś ca sva-pakṣa-anapekṣam hetuṃ prayuṅkte
SV_08304	iti na aparaṃ janayet. sa hi tasya svabhāvo	yo janakaḥ so 'nyasya api yadi syāt. sa tena
V1_00207	eva hy arthaḥ pratyakṣaḥ parokṣaś ca. tatra	yo jñāna-pratibhāsam anvaya-vyatirekāv ātmano
PV_03029	śabdaiḥ prakāśyate || tasyām rūpa-avabhāso	yas tattvena arthasya vā grahaḥ | bhrāntiḥ sā
PV_03159	|| yo yathā rūḍhitaḥ siddhas tat-sāmyād	yas tathā ucyate | mukhyo gaunāś ca bhāveṣv apy
SV_09907	apekṣāḥ. yāvata sa eva eṣāṃ svabhāvo na asti	yas tad-utpādanaḥ śāli-bijasya iti tat-svabhāva-
V2_07805	apekṣāḥ. yāvata sa eva eṣāṃ svabhāvo na asti	yas tad-utpādanaḥ śāli-bijasya iti tat-svabhāva-
PV_02214	ca anyad ayuktimat | vyākhyeyo 'tra virodho	yas tad-virodhāc ca tanmayaiḥ || virodhaḥ sūnyatā
V3_12108	ity a-skhalita-prajño devānām-priyaḥ,	yas tad-viṣayam pratiṣedham na icchaty asad
NB_03044	tasmin dharmiṇy aneka-dharma-abhyupagame 'pi	yas tadā tena vādinā dharmah svayaṃ sādhayitum
NB_03043	sādhanaatvena abhidhānāt. svayam iti vādinā.	yas tadā sādhanam āha. etena yady api kvacit
SV_00622	syād bhasmā iva a-śīta-sādhane ||6||	yas tarhi samagreṇa hetunā kārya-utpādo 'numiyate
V3_08205	sāmānyena iti vyāvṛtti-sādhanaena darśayati.	yas tarhi samarthena hetunā kārya-utpādo
PV_03445	so 'dhyavasyati || sārūpyam api na icched	yas tasya na ubhaya-darśanam | tadā artho jñānam
V2_05305	na ca evaṃ-vidho vyatireko gamakaḥ.	yas tu gamakaḥ, sa samvarṇita eva. sa ca na asaty
VN_04512	śabdān apaśabdān ca, sa evaṃ pratipadyate.	yas tu nakka-śabdān mukka-śabdān eva vā vetti, na
V3_00404	pareṇa apy anyataḥ pratipattum ayuktam eva.	yas tu para-parikalpitaiḥ prasaṅgaḥ, yathā –
HB_01504	-kalāpaḥ, sa vijñāna-janane samartho hetuḥ.	yas teṣāṃ paraspara-upasarpaṇa-ādy-āśrayaḥ
SV_11907	eva tābhyām śleṣa-asiddheḥ, sa eva asiddho	yas tau śleṣayet. tad ayam atiprasaṅgo yady
V3_04202	tad-ātmatve 'pi kṣīrasya sa tasya svabhāvaḥ,	yo dadhi-janano na śāśa-viṣaṇa-jananaḥ. sa tasya
PV_02249	prakṛtyā eva anurajyate | pratyutpannāt tu	yo duḥkhān nir-vedo dveṣa idṛśaḥ || na vairāgyam
V1_01210	smārto vikalpaḥ. api ca yat-sannidhāne	yo dṛṣṭas tad-dṛṣṭes tad-dhvanau smṛtiḥ ||11||
VN_03719	sādhana-avayavaḥ syād a-pṛthag-vṛttheḥ.	yo dṛṣṭānta-sādhyo 'rthas tasya hetāv antar-
PV_04150	-mātra-saṃjñīnaḥ || uttara-avayava-apekṣo	yo doṣaḥ so 'nubadhyate | tena ity uktam ato '-
VN_02507	āha. tam eva brūmaḥ. prati-dṛṣṭāntasya	yo dharmas taṃ yadā sva-dṛṣṭānte 'bhyanujānāti
HB_02413	prasaṅgāt. tasmāt so 'gny-ādi-sāmagri-viśeṣo	yo dhūma-janakaḥ, sa dhūmo yo 'gny-ādi-sāmagri-
PV_02255	samsāri nāma tādrśaḥ | ātmīyam eva	yo na icched bhoktā apy asya na vidyate || ātmā
SV_02924	na gṛhyeta. na hy anya eva anya-upakārako	yo na gṛhitaḥ syāt. na ca apy upakārake tathā
SV_07416	iti indriyam apekṣate. na hi tasya kevalasya	yo na tat-svabhāvaḥ sa punaḥ kathañcid bhāvī

SV_09911	-bija-ādīnām api sa svabhāvaḥ sva-hetor iti	yo na tad-dhetuḥ so 'tat-svabhāvaḥ syāt. niyata-
V2_07808	-ādi-bījānām api sa svabhāvaḥ sva-hetor iti	yo na tad-dhetuḥ so 'tat-svabhāvaḥ syāt. niyata-
VN_02307	-pratipatti-nivartanam prativādināḥ. atha vā	yo na doṣaḥ sādhanasya tad-bhāve 'pi vādinā
SV_09203	nivāryante. sa eva hi śabdānām na viṣayo	yo na vitarkānām. te cet pravṛttāḥ ko vacanasya
SV_01802	sva-kāraṇād eva kṛtakas tathābhūto jāto	yo naśvaraḥ kṣaṇa-sṭhiti-dharmā, anyatas tasya
SV_14815	bhāvasya kiñcit kāryam ity uktam. tasmād	yo nāma nāśa-hetuḥ sa bhāve na kiñcit karoti ity
SV_11016	atha kiṃ na eva sa tādrśaḥ puruṣo 'sti	yo nir-doṣaḥ. sarveṣāṃ sa-vipakṣatvān nirhrāsa-
VN_04205	tasya iha a-prastāvād iti cet, āyātam iha	yo nirarthakaṃ bravīti, tasya tena eva nigraha
SV_03125	-a-grahaṇam. tasmāt tad eva asya grahaṇam	yo niścayaḥ. anyathā eka-ākāre 'pi tan na syāt.
PV_02061	kuṇḍa-ādino yathā || a-vikṛtya hi yad vastu	yaḥ padārtho vikāryate | upādānam na tat tasya
VN_03002	gotva-ādīnā anaikāntika-codanād virodhaḥ,	yaḥ para-pakṣam sva-siddhena gotva-ādīnā
VN_06114	para-pakṣe doṣa-prasaṅgo mata-anujñā.	yaḥ pareṇa coditam doṣam an-uddhṛtya, bhavato 'py
PV_02217	an-apāyatvād anekāntāc ca bhasma-vat |	yaḥ paśyaty ātmānam tatra asya aham iti śāśvataḥ
VN_03204	syāt. na ca svalakṣaṇam śabda-artha iti.	yaḥ punaḥ pratijñayā bādhanād dhetu-virodha uktaḥ,
V3_09802	udāharaṇa-diśam tv ācāryaḥ prāha.	yaḥ punaḥ pratijñā-artha-eka-deśo 'siddha ucyate,
SV_17403	pramāṇa-uparodhasya puruṣasya pravṛttir iti.	yaḥ punaḥ prakṛta-viṣayasya vahneḥ śīta-
VN_03808	-artha-apanayanam pratijñā-sannyāsaḥ.	yaḥ pratijñātam artham anityaḥ śabda
SV_14716	svayam. sa eva hi tasya svabhāvo	yaḥ pratibhāti. svabhāvavattve 'sya tadvat
VN_04911	eva tan nyūnatāyām api nigrahād ity aparāḥ.	yaḥ pratiyamāna-artham an-arthakaṃ śabdaṃ
PV_03469	-dharmāt kaḥ sva-dharmaḥ sva-dhiyo 'paraḥ ||	yaḥ pratyakṣo dhiyo hetuḥ tulya-kāraṇa-janmanaḥ |
SV_16524	-antara-samvādāt. bahuṣv api vyākhyātrṣu	yaḥ pramāṇam pratyakṣa-ādikaṃ samśyandayati so
PV_02032	-upādeya-tattvasya sa-abhyupāyasya vedakaḥ |	yaḥ pramāṇam asāv iṣṭo na tu sarvasya vedakaḥ ||
SV_02603	sataḥ svayam | ko 'nyo na dr̥ṣṭo bhāgaḥ syād	yaḥ pramāṇaiḥ parikṣyate ||43|| eko hy artha-ātmā.
V3_08110	iti. tasmād evam eva hetur gamakaḥ –	yaḥ prayatnānantariyaḥ so 'nitya eva iti nitya-
V1_00902	'nantara-vyāpāra-phalaḥ syāt. atāś ca	yaḥ prāg a-janako buddher upayoga-a-viśeṣataḥ |
SV_14505	na vai vināśo na asty eva. sa tu na asti	yo bhāvasya bhavati. bhāva eva tu kṣaṇa-sṭhiti-
VN_01604	uktam. asato 'pi kāryasya kāraṇād utpāde,	yo yaj-janana-svabhāvaḥ, tata eva tasya janma, na
NB_03119	tad-deśa-sannihita-svabhāvatā. na hi	yo yatra na asti tad-deśam ātmanā vyāpnoti iti
V3_12811	tad-deśa-sannihita-svabhāvatā. na hi	yo yatra na asti, sa tad-deśam ātmanā vyāpnoti.
V3_11714	anyathā samśaya-hetur eva na syāt. na hi	yo yatra na sambhavati, tad-upalabdhyā tatra
VN_04811	sambandha-pratipattau sa eva teṣāṃ kramaḥ,	yo yathā-avasthitānām sambandhaḥ pratiyate. na hi
PV_03159	-śabdaḥ kaṃ hetum anyam ṣaṭsu samikṣate ||	yo yathā rūdhitaḥ siddhas tat-sāmyād yas tathā
HB_02112	prāg api bhāve 'kriyā-yogāt. tasmād	yo yad ātmā sa sva-sattā-mātrena tādr̥ṣo bhavati.
SV_02607	abhāvāt. bhāve vā a-tat-svabhāvatvam. na hi	yo yad-ekayogakṣemo na bhavati, sa tat-svabhāvo
SV_16013	asti sā puruṣa-āśrayā ||301|| tathā hi	yo yad-varṇa-samutthāna-jñāna-jāi jñānato dhvaniḥ
SV_06216	niveśana-arthaḥ, tat-sāphalyāt. niveśanam ca	yo yasmād bhidyate vinivartya tam | tad-bhede
SV_02401	kāraṇam vyabhicarati. anvaya-vyatirekād	yo yasya dr̥ṣṭo 'nuvartakaḥ | svabhāvas tasya tad-
VN_01309	pariṇāmaḥ pratyuktaḥ, yo 'pi hi kalpayet,	yo yasya pariṇāmaḥ, sa tasmād a-bhinna iti, na hi
PV_03428	grāhikā buddhir nityam antar-mukhā ātmani ||	yo yasya viṣaya-ābhāsas taṃ vetti na tad ity api |
SV_15916	bāhya-apāya-an-āgame 'pi bhāvāt. na hi	yo yasya sattā-upadhānam na apekṣate sa tasya
SV_14503	gaṇyante pratyutpanna-avasthāyām. na hi	yo yena a-tadvān sa tena tathā vyapadiśyate
SV_02422	tad-viśeṣa-avagāhinaḥ ||41|| tasmād	yo yena dharmeṇa viśeṣaḥ sampratiyate | na sa
V2_05708	tad-viśeṣa-avagāhinaḥ ||30|| tasmād	yo yena dharmeṇa viśeṣaḥ sampratiyate | na sa
NB_03126	an-anvayo 'pradarśita-anvayaś ca, yathā	yo vaktā sa rāga-ādimān, iṣṭa-puruṣa-vat. anityaḥ
V3_13303	an-anvayo 'pradarśita-anvayaś ca, yathā –	yo vaktā sa rāga-ādimān iṣṭa-puruṣa-vat. anityaḥ
HB_03619	viruddhas tena iti bādhyā samānam. api ca	yo vastuto 'sambhavat-pratihatūḥ, sa kiṃ samyag-
PV_04202	vyakti-janmanaḥ || yan-nāntariyakā sattā	yo vā ātmā svo 'vibhāgavān | sa tena avyabhicārī
V3_05507	tathā-abhidhānāt. yan-nāntariyakā sattā	yo vā ātmā svo 'vibhāgavān | sa tena avyabhicārī
V3_12709	viśānam iti cet, vayam apy etad eva brūmaḥ.	yo vā sambandho na asti ity ucyate, sa eva
V1_03506	dr̥ṣyeta. tasmān na ekaḥ kaścid arthaḥ,	yo vijñānam sarūpayati. ata eva na anyo 'nubhāvyo
SV_14802	-jñānam ity api taj-jñāne sati syāt. na hi	yo vijñāne svarūpeṇa a-svarūpa-a-samsargeṇa na
V2_07807	keṣāñcit satām vā sa eva svabhāvo na asti	yo vinaśvaraḥ. tat-svabhāva-apekṣatvān na
SV_09909	keṣāñcit satām vā sa eva svabhāvo na asti	yo vinaśvaraḥ. tasmāt tat-svabhāva-apekṣatvān na
PV_02237	ca | ātmany api virāgaś cen na idānim	yo virajyate || tyajaty asau yathā ātmānam
SV_02524	-a-bhede 'pi yena yena dharmeṇa nāmnā	yo viśeṣo bhedaḥ pratiyate na sa śakyo 'nyena
NB_03132	-yogād iti. atra vaidharmyeṇa udāharaṇam –	yo vīta-rāgo na tasya parigraha-āgrahaḥ, yathā
V1_01610	a-pratibhāsanāt. na hi sa śabda-arthaḥ,	yaḥ śābde na pratibhāsatē. na ca śabda-viṣaya eva
PV_03023	anurundhan vibhāvyyate | nila-ādy-ākāra-leśo	yaḥ sa tasmin kena nirmitaḥ || pratyakṣa-pratyaya
HB_01507	tena eṣāṃ paraspara-upasarpaṇa-ādi-hetur	yaḥ, sa samartha-hetur iti tasya na kadācid apy
V3_12902	āstām tāvad ayam pradeśa-pradeśi-bhāvo	yaḥ samyoga-samavāyābhyām, laukikaṃ tu pradeśam
NB_03036	bhavati. tathā vaidharmyavat-prayoge 'pi –	yaḥ sad-vyavahāra-viṣaya upalabdhi-lakṣaṇa-
HB_02304	vināśe 'napekṣo bhāvas tad-bhāva-niyata iti	yaḥ san sa vināśi, naśvaratā-nivṛttau ca sattva-
PV_03502	lakṣyante vikalpāḥ krama-bhāvinaḥ | etena	yaḥ samakṣe 'rthe pratyabhijñāna-kalpanām ||
SV_00624	kathaṃ trividhe hetāv antar-bhavati. hetunā	yaḥ samagreṇa kārya-utpādo 'numiyate | artha-
PV_04282	sataḥ | na ātma-upakāraḥ kaḥ syāt tena	yaḥ samapekṣyate || anapekṣaś ca kiṃ bhāvo '–

V3_08207	katham trividhe hetāv antar-bhavati. hetunā	yah samarthena kārya-utpādo 'numīyate | artha-
SV_14022	-hetur anyo 'pi (267a) na eva kaścīd dharmo	yaḥ samāna-jāṭīyam anveti. sarva-dharmāṇām etad-
NB_03130	-śāsanatvād iti. atra vaidharmya-udāharaṇam,	yaḥ sarvajña āpto vā sa jyotir-jñāna-ādīkam
NB_03071	vakṛtva-sarvajñatvayor virodha-abhāvāc ca	yaḥ sarvajñaḥ sa vaktā na bhavati ity a-darśane
V3_10707	dvididhasya api virodhasya abhāvāt,	yaḥ sarvajñaḥ, sa vaktā na bhavati iti vyatireko
NB_03048	a-nirākṛta iti – etal-lakṣaṇa-yoge 'pi	yaḥ sādhayitum iṣṭo 'py arthaḥ pratyakṣa-anumāna-
V3_10810	prakāmam āsādita-vidyā-āśrama-phalaḥ,	yaḥ strī-śūdra-sādhāraṇam api vivekam na
V3_08803	tasya pāta-pratibandho na artha-antaram eva,	yaḥ sthāpayitrā kriyate. artha-antaratve tatra
SV_07115	sa hi pāta-pratibandho na artha-antaram eva	yaḥ sthāpayitrā kriyeta. artha-antaratve tatra
PV_04136	akṣa-gocaraḥ || sarvatra vādino dharmo	yaḥ sva-sādhayatāyā īpsitaḥ | tad dharmavati bādhā
NB_02014	-antara-sākalyam svabhāva-viśeṣaś ca.	yaḥ svabhāvaḥ satsv anyeṣu upalambha-pratyayeṣu
PV_02204	kathamcana | nityam tam āhur vidvāṃso	yaḥ svabhāvo na naśyati || tyaktvā imāṃ hrepaṇīm
SV_12127	ākasmika iti na kvacid vinivarteta. tasmād	yaḥ svabhāvo yaj-janmā dṛṣṭaḥ so 'nyatra apy a-
VN_00808	ayam punar ghaṭo '-mūlya-dāna-krayī,	yaḥ svarūpam ca na upadarśayati pratyakṣatām ca
V3_04602	-strī-garbha iva puruṣeṣu. yathā āha –	yo hy asādhāraṇaḥ sādhyā-dharmaḥ, sa yāvata
SV_07413	viśiṣṭa-ātma-lābhāt tam apekṣeran.	yo hy eṣam janaka ātmā sa tadā eva tato bhavati
SV_08301	śūnyāḥ. na eṣam bahūnām ekaṃ kāryam syāt.	yo hi tasya svabhāvo janakaḥ. na hi so 'nyasya
VN_02805	idaṃ pratijñam pratijñā-sādhanāya āha iti.	yo hi prakṛtpratijñam uktvā hetu-udāharaṇa-ādīkam
SV_09601	ucyate. sa katham asiddha-sattāke syāt.	yo hi bhāva-dharmaṃ tatra icchati, sa katham
V3_07511	ucyate, sa katham asiddha-sattāke syāt.	yo hi bhāva-dharmaṃ hetum icchati, sa katham
V2_08312	eva sādhyā-dharme gamakā veditavyāḥ.	yo hi bhāva-mātra-anubandhī svabhāvaḥ, tatra eva
SV_02411	avinābhāvo bhāva-mātra-anurodhini | (39ab)	yo hi bhāva-mātra-anurodhī svabhāvas tatra
PV_03081	-siddhiś cen na tasya eva prasiddhitaḥ ||	yo hi bhāvo yathā-bhūtaḥ sa tādr̥g-liṅga-cetasah |
V2_04703	tasya punaḥ pratyakṣeṇa anyathā darśanāt.	yo hi bhāvo yathā-bhūtaḥ sa tādr̥g-liṅga-cetasah |
SV_10415	-upalabdḥau syād asattāyā viniścayaḥ ||204||	yo hi bhāvo yena saha na avatiṣṭhate tad-
SV_07223	janyasya iti janana-mātreṇa kārakatvam.	yo hi yato vijñāna-utpādana-yogyatām pratilabhate
SV_01404	tu kutaścīd vyāvṛtter eva a-niścayāt.	yo hi yatra na asti iti niścitaḥ, sa bhavaṃs tad-
V2_09614	tu kutaścīd vyāvṛtter eva a-niścayāt.	yo hi yatra na asti iti niścitaḥ, sa bhavan
SV_07422	ādinaḥ tadvān pradīpa-ādīḥ prakāśakaḥ ||149||	yo hi yad-viśaya-vijñāna-hetuḥ, sa tasya
HB_00912	-hetunā, svayam tat-svabhāvatayā eva nāśāt.	yo hi yasya svabhāvaḥ, sa sva-hetor eva
SV_15216	satya-artham iti syād vinā apy anvayena.	yo hi yena a-vyāptas tatra tad-vyatirekaḥ
SV_14425	eva. vināśād bhāva-nāśa-an-abhyupagamāt.	yo hi vināśa iti kiñcin na ity āha, sa katham
V2_08111	-virodhīnī tad-abhāvaṃ svabhāvena sādhayati.	yo hi svabhāvo nir-apekṣaḥ, sa yadi kadācid
SV_09921	-virodhīnī tad-abhāvaṃ svabhāvena sādhayati.	yo hi svabhāvo nir-apekṣaḥ sa yadi kadācid bhavet
V3_09810	ca śabdaḥ pakṣi-kṛtaḥ, na ca aparāḥ śabdaḥ,	yo hetuḥ syāt. tasya eva ca hetutve 'punar-
SV_15626	siddhi-pradā na te kañcit parihareyur	yajamānam anyam vā. na hy anyam prati svabhāvo '-
V3_01610	anyataro bhojanīyaḥ, na devadatto na	yajñadatta iti. na devadatta eva ity abhiprāyād a
V3_01508	-uktiḥ samarthā bhavati, yathā – devadatta-	yajñadattayor anyatarāṃ bhojaya iti, na ekasya
V3_01609	asti nāma idṛśasya sambhavaḥ – devadatta-	yajñadattayor anyataro bhojanīyaḥ, na devadatto
SV_01106	vyabhicāri-vipakṣeṇa vaidharmya-vacanaṃ ca	yat | (16ab) yad āha – eṣa tāvan nyāyo yad
PV_03248	| kāryam hy aneka-hetutve 'py anukurvad udeti	yat | tat tena arpita-tad-rūpam gr̥hitam iti ca
SV_07214	-utpatti-yogyatvāya ātmany anya-anurodhi	yat | tad vyaṅgyam yogyatāyāś ca kāraṇam kārakam
PV_04143	api hi sādhyatve sādhyā-dharma-uparodhi	yat | bādhanaṃ dharmaṇas tatra bādhā ity etena
NB_03135	vaidharmyeṇa. viparīta-vyatireko yathā –	yad a-kṛtakam tan nityam bhavati iti. na hy ebhir
VN_00303	sādhanasya a-darśanasya a-pratiśedhāt.	yad a-darśanaṃ viparyayam sādhayati hetoḥ sādhyā-
VN_05208	parśadā prativādinā trir-abhihitasya	yad a-pratyuccāraṇam, tad ananubhāṣaṇam nāma
PV_03099	sva-nivṛttiś cet paricchinā kathaṅcana ||	yad a-pramāṇatā abhāve liṅgam tasya eva kathyate |
VN_05608	ca ajñānam. vijñātam parśadā prativādinā	yad a-vijñātam, tad ajñānam nāma nigrasthānam.
PV_03153	viccheda-a-dṛṣṭir eva vā | mukhyam	yad a-skhalaj-jñānam ādi-saṅketa-gocaraḥ ||
SV_14813	paraḥ kāryam yadi vidyeta kiñcana |	yad akiñcitkaram vastu kiṃ kenacid apekṣyate ||279
PV_03296	mānasasya iha kidṛśaḥ || kiṃ vā aindriyam	yad akṣāṇam bhāva-abhāva-anurodhi cet | tat-
PV_03227	vivakṣā-paratantratvād viśeṣaṇa-viśeṣayoh |	yad aṅga-bhāvena upāttaṃ tat tena eva hi gr̥hyate |
VN_00503	yan na trividhena viprakarṣeṇa viprakṣṭam,	yad an-ātma-rūpa-pratibhāsa-vivekena pratipatr-
VN_00806	'pi. idam eva ca pratyakṣasya pratyakṣatvam,	yad an-ātma-rūpa-vivekena svarūpasya buddhau
V3_13304	ghaṭa-vad iti. tathā viparīta-anvayaḥ –	yad anityam tat kṛtakam iti. sādharmaṇeṇa.
NB_03127	ghaṭa-vad iti. tathā viparīta-anvayaḥ,	yad anityam tat kṛtakam iti. sādharmaṇeṇa dṛṣṭānta
V1_01901	vyavahāro bhavati. vastu-dharmo hy eṣa	yad anubhavaḥ paṭīyān smṛti-bījam ādhatte, tādr̥śa
PV_02011	| sanniveśa-ādi tad yuktaṃ tasmād	yad anumīyate || vastu-bhede prasiddhasya śabda-
V3_09602	| sanniveśa-ādi tad yuktaṃ tasmād	yad anumīyate ||69|| vastu-bhede prasiddhasya
V2_04603	'rtha-dṛk | (1'ab) tri-lakṣaṇal liṅgād	yad anumeye 'rthe jñānam, tat svārtham anumānam.
NB_02003	ca. tatra svārtham tri-rūpāl liṅgād	yad anumeye jñānam tad anumānam. pramāṇa-phala-
SV_08525	69|| nir-viśayam eva khalv idaṃ mithyā-jñānam	yad anekatra eka-ākāram iti na tad-viśayasya
PV_03311	upayoge 'pi kārakāṇam kriyām prati |	yad antyam bhedakam tasyās tat-sādhakatamam matam
SV_12429	a-doṣaḥ. kaḥ punar atīśayo veda-adhyayanasya	yad anyathā adhyetum na śakyate. na hi viśeṣaṇam
SV_14808	ity uktam abhāvo bhavati ity api ||278||	yad apy ayam bhāvasya abhāvo bhavati ity āha. tad

PV_02045	sandhāne ko virodho 'ntya-cetasah | tad	yad apy arhataś cittam a-sandhānam kuto matam ||
V2_09708	iṣṭam. viṣayam ca asya nivedayiṣyāmah.	yad apy āha – yady a-darśana-mātreṇa dṛṣṭebhyaḥ
V3_11812	evam ātmā iti na tasya sad-asattva-pratītiḥ.	yad apy āha – yadi na sa-ātmakam jīvac-charīram,
VN_02717	pratijñāyās ca sādhya-nirdeśa-lakṣaṇatvāt.	yad apy uktam pūrva-pratijñā-sādhanāya uttarām
VN_03506	-vivakṣayā tad-virodha-vyavasthāpanāt.	yad apy uktam etena pratijñāyā dṛṣṭānta-virodha-
VN_03711	-siddha-itarayor anaikāntikatvair viśeṣaḥ.	yad apy uktam, dṛṣṭānta-ābhāsa-hetvābhāsa-
SV_05612	tad dhi tāsām kāryam tac ca bhidyate.	yad apy udaka-āharaṇa-ādikam ekaṃ ghaṭa-ādi-
SV_02425	pareṇa miśrayanti, tasya aparatva-prasaṅgāt.	yad apy eṣām a-bhinnaṃ ātma-bhūtam rūpaṃ na tat
SV_13719	'pi siddhi-hetavo na hetu-lakṣaṇam puṣṇanti.	yad api kiñcid uttarā a-kāra-pratītir a-kāra-
SV_02322	ata eva sahakāriṇām apy a-paryāyeṇa jananam.	yad api kiñcid vijātiyād bhavad dṛṣṭam gomaya-
V2_08803	ata eva sahakāriṇām apy a-paryāyeṇa jananam.	yad api kiñcid vijātiyād bhavad dṛṣṭam gomaya-
SV_15724	icchā-vṛttayas teṣām yathā-kathañcid vṛttheḥ.	yad api prayoktā phalam aśnuta iti prayogaṃ
SV_12217	-viśeṣasya ca tādavasthya-a-niyamāt.	yad api vinā jvālayā syād anyatra api syād iti.
SV_09413	prasādhitō bhavati. sa ca tathā na anveti.	yad api sattā-mātram anveti na tena siddhena
V3_07208	sādhitō bhavati. sa ca tathā na anveti.	yad api sattā-mātram anveti, na tena siddhena
SV_08204	sva-utpatti-sthāna-vināśinaḥ kriyā kutaḥ,	yad-apekṣam vyañjakam syāt. katham tarhi idānim
SV_13606	asti. tat katham varṇa-paurvāparyam vākyam	yad apauruṣeyam sādhyeta. anitya-a-vyāpitāyām ca
PV_03237	gava-ādīnām nivāritam || anvayāc ca anumānam	yad abhidhāna-vikalpayoḥ | dṛṣṭye gava-ādau jāty-
SV_11815	'rtha-jñāpanam kiṃ na karoti. sa ca śabda	yad abhiprāyāiḥ prayujyamāno dṛṣṭo 'nyathā na
VN_01022	mantra-ośadham indra-jālam bhāvena śikṣitam,	yad ayam a-jāta-a-naṣṭa-rūpa-atīśayo 'vyavadhāna
SV_04602	||93|| na khalu vai vyasanam eva etal lokasya	yad ayam a-saṅketayann a-prayuñjāno vā śabdān
SV_08924	tad apy ekānta-sambhavāt ||181||	yad ayam ahrikāḥ syād uṣṭro dadhi syān na iti kim
V2_05312	-ādy-ayogād ity aparāḥ. paśavo 'pi hi tāvad	yad ayuktam paśyanti, na tadā eva tad ācaranti.
SV_01906	bhavati. idam eva hi kāraṇasya kāraṇatvam,	yad artha-antara-bhāve svabhāva-upadhānam.
SV_11316	poṣyate. nanv iyaṅ sambandhasya vyāpāro	yad artha-pratīti-jananam. tat samayena eva kṛtam
V3_10106	yadi dharminī siddhaḥ, kim asiddham,	yad-artham hetur ucyate. na vai sādhyā-asiddhi-
SV_08704	-phalāḥ sarvāḥ puruṣāṇām pravṛttayaḥ ||172||	yad arthakriyā-kāri tad eva vastv ity uktam. sa
SV_08405	(166ab) idam eva hi vastv-a-vastunor lakṣaṇam	yad arthakriyā-yogyatā a-yogyatā ca iti vakṣyāmah.
V3_07902	ca a-gamakatvam iti kiṃ kasya sādhanam,	yad-artham avyabhicāras cintyate. tasmād vastuto
SV_04016	eva. itaretara-bhedo 'sya bījam sañjñā	yad-arthikā ||72|| yasya pratyāyana-artham
SV_01812	viduṣām vācyo hetur eva hi kevalaḥ ||27||	yad-arthe dṛṣṭānta ucyate, so 'rthaḥ siddha iti
V2_05313	so 'yam paśor api paśuḥ. mahato 'pi mahīyaso	yad avamanyata iti kim anyad an-ātma-jñātāyāḥ. so
PV_02156	sarvo guṇa-grāhī syād dhetor a-viśeṣataḥ |	yad avastho mato rāgī na dveṣī syāc ca tādrśaḥ ||
SV_10317	tu pramāṇam eva. na hy asti sambhavo	yad asati kāraṇe kāryam syāt. nanu kadācit kāraṇa
HB_03814	-sannidhāpana-pratyayāt pravartate. tatra	yad asya ātma-rūpaṃ tal lakṣaṇam na para-rūpaṃ,
SV_08922	tulyam iti so 'pi kiṃ na karoti. etena eva	yad ahrikāḥ kim apy a-ślīlam ākulam | pralapanti
PV_03224	na anyā grāhyatā nāma kācana | tatra buddhir	yad-ākārā tasyās tad grāhyam ucyate || katham vā
V3_09103	a-sādhanam ||67|| jñāpako hi hetur	yad-ātmatayā jñāpayati, tad-asiddhau sandehe vā
HB_02112	prāg api bhāve 'kriyā-yogāt. tasmād yo	yad ātmā sa sva-sattā-mātreṇa tādrśo bhavati. na
PV_03437	na asti sati sattā-nibandhane | api ca idaṃ	yad ābhāti dṛṣyamāne sita-ādike || puṃsaḥ sita-
SV_14719	iti kasya kim āyattā pratipattiḥ. na ca yad	yad āyattā-pratītikam tasya svabhāva-pratibhāsa
PV_02169	|| bhūtānām prāṇitā-a-bhede 'py ayam bhedo	yad āśrayaḥ | tan nirhāsa-atīśaya-vat tad-bhāvāt
SV_03727	-tat-svabhāvaṃ vikalpa-pratibimbam arpayati.	yad āha – a-dṛṣṭa-arthe 'rtha-vikalpa-mātram iti.
SV_01817	dvitiye 'pi smṛtiḥ samupajāyate ||28||	yad āha – arthāpattiyā vā anyatareṇa ubhaya-
V3_01304	-dharmi-viśeṣa iṣṭa eva an-anvaya-doṣaḥ.	yad āha – ātmā paraś cet so 'siddha iti. tasya
V2_09309	api pratibandhe 'darśana-mātreṇa vyatireke	yad āha – eṣa tāvan nyāyo yad ubhayaṃ vaktavyam
SV_01107	vipakṣeṇa vaidharmya-vacanaṃ ca yat | (16ab)	yad āha – eṣa tāvan nyāyo yad ubhayaṃ vaktavyam,
SV_01420	||20|| yadi hy anupalambhena abhāvaḥ sidhyet,	yad āha – yady a-darśana-mātreṇa dṛṣṭebhyaḥ
SV_03419	prthaktve hi syād doṣo jāti-tadvatoḥ ||64||	yad āhuḥ – anya-apohe 'pi śabda-arthe tad-
SV_10515	'pi iha vyāmūdha iti smāryate. atha	yad idaṃ na santi pradhāna-ādayo 'nupalabdher iti.
V3_06704	ayam eva anantara-udāhṛtaḥ prayogaḥ. atha	yad idaṃ na santi pradhāna-ādayo 'nupalabdher iti.
HB_01606	mahā-prabhāvasya bhavato darśanam,	yad idaṃ bhāvān a-tat-svabhāvān api svabhāva-
SV_13026	-pratyaya-sāmarthyasya a-sarva-vidā. tena	yad indriya-viṣaya-madhya-sthitam āvaraṇam tat
V3_05108	-pratyaya-sāmarthyasya a-sarva-vidā. tena	yad indriya-viṣaya-madhya-sthitam āvaraṇam, tau
SV_14102	'sya bādhyate. pratyakṣam khalv apy etad	yad imā buddhayaḥ puruṣa-saṅkhyātebhyaḥ puruṣa-
SV_15528	'rtha-siddhiḥ, kiṃ tarhi bhāva-svabhāva eṣa	yad ime kathañcin niyuktāḥ phala-dāḥ. tat tarhi
PV_03202	| nīla-ādīni nirasya anyac citraṃ citraṃ	yad ikṣase || tulya-artha-ākāra-kālatvena
SV_13401	evam śabdān iti, kaḥ śabdesv eṣām nir-vedaḥ.	yad uktam na dhvanayo bhedenā vācakebhyaḥ siddhā
VN_03110	anupalabdhaṃ api vyatirekasya bhāvāt.	yad uktam pratijñāyāḥ sva-vacana-virodhe pratijñā
SV_17606	api bhāva-abhāvaḥ prasidhyati | (339ab)	yad uktam sarva-viṣayatvād āgamasya sati vastuny
SV_17005	a-pramāṇa-vṛtter anyasya api śāṅkaniyatvāt.	yad uktam – agni-hotram juhuyāt svarga-kāma ity
SV_11622	te 'pi tathā syuḥ. na ca cyavana-dharmāṇaḥ.	yad uktam – āśraya-apāyena āśrita-sambandha-
SV_10714	-āśraya-anupalambho dharmā ity abhiprāyaḥ.	yad uktam – na pramāṇa-traya-nivṛttāv api bhāva-
SV_16002	-avāptāv a-tat-svabhāva-saṃsparśe na syāt.	yad uktam – na varṇebhyo 'nyā kācid ānupūrvī iti,
VN_00907	-vyapadeśa-bheda-a-bhedau vyākhyātau. tatra	yad uktam arthakriyātaḥ sattā-vyavahāra-siddhiḥ,

SV_08710	-viśeṣe 'pi na sarvaṃ sarva-sādhanam ||173||	yad uktam. katham taj-janaka-svabhāvād bhinno
V2_08914	ayaṃ hi bhedo bheda-hetur vā bhāvānām	yad uta viruddha-dharma-adhyāsaḥ kāraṇa-bhedaś ca.
NB_03010	-ādir iti śuddhasya svabhāva-hetoḥ prayogaḥ.	yad utpattimat tad anityam iti svabhāva-bhūta-
PV_04006	|| tat kasmāt sādhanam na uktaṃ sva-pratītir	yad udbhavā | yuktyā yayā āgamo grāhyo grāhikā
SV_05320	kiṃ ca, kāryaś ca tāsām prāpto 'sau jananam	yad upakriyā ||106|| na hy an-atiśayam ātmānam
SV_11205	prahānam. sa tu kṣīṇa-doṣo dur-anvayo	yad-upadeśād ayaṃ pratipadyeta. mā bhūt puruṣa-
SV_10118	api iyaṃ pramānam eva. na hy asti sambhavo	yad upalabdhi-yogyaḥ sakaleṣv anyeṣu kāraṇeṣu san
NB_03008	-bhedāt. tatra sādharṃyavat-prayogaḥ –	yad upalabdhi-lakṣaṇa-prāptaṃ san na upalabhyate
NB_03035	nirdeśaḥ. yasmāt sādharṃyavat-prayoge 'pi –	yad upalabdhi-lakṣaṇa-prāptaṃ san na upalabhyate
NB_03120	-hetu-prayogaḥ. dvitīyo 'pi prayogaḥ –	yad upalabdhi-lakṣaṇa-prāptaṃ san na upalabhyate
HB_02608	-vat. yatra yasminn upalabhyamāne niyamena	yad-upalabdhir bhavati yogyatāyā a-viśeṣāt, sa tat
SV_02202	yeṣām upalambhe tal-lakṣaṇam anupalabdham	yad upalabhyate. tatra eka-abhāve 'pi na
V2_08506	7|| yeṣām upalambhe tal-lakṣaṇam anupalabdham	yad upalabhyate, tatra eka-abhāve 'pi na
VN_03007	ubhaya-pakṣa-sampratipannas tv anaikāntikaḥ,	yad ubhaya-pakṣa-pratipannam vastu, tena
V2_09310	mātreṇa vyatireke yad āha – eṣa tāvan nyāyo	yad ubhayaṃ vaktavyaṃ viruddha-anaikāntika-
SV_01107	ca yat | (16ab) yad āha – eṣa tāvan nyāyo	yad ubhayaṃ vaktavyam, viruddha-anaikāntika-
SV_04023	a-bheda ity ucyate. prakṛtir eṣā bhavānām	yad eka-pratyavamarśa-artha-jñāna-ādy-eka-artha-
SV_02607	bhāve vā a-tat-svabhāvatvam. na hi yo	yad-ekayogakṣemo na bhavati, sa tat-svabhāvo
SV_08612	te viśeṣās tena ātmanā parasparam anuyanti.	yad ekasya janakaṃ rūpam anyasya tan na asti. na
SV_08605	taj-janakaṃ rūpaṃ na asti iti, kiṃ tarhi	yad ekasya taj-janakaṃ tad anyasya na ity anyo
SV_04213	-sāmānādhikaraṇya-dharma-dharṃi-vyavahārāḥ.	yad etaj jñānam vastu-svabhāva-grāhiṇā anubhavana
SV_06917	vyaktir iti tasmin na yujyate ||143||	yad etad ekam anekatra vartamānam ekam śrutim
V1_02804	darśanāt ||30|| tasmād bhūtam abhūtam vā yad	yad eva atibhāvyaḥ | bhāvanā-pariniṣpattau tat
PV_03285	-nirmitam || tasmād bhūtam abhūtam vā yad	yad eva abhibhāvyaḥ | bhāvanā-pariniṣpattau tat
SV_02917	svarūpeṇa gr̥hyamāṇasya a-gr̥hitaṃ nāma. ato	yad eva asya svabhāvena grahaṇam tad eva
PV_03320	apy āropeṇa vṛttitaḥ || kā artha-samvid	yad eva idaṃ pratyakṣam prativedanam | tad-artha-
V1_03311	atha kā iyam artha-samvid yā pramāṇa-phalam.	yad eva idaṃ pratyakṣam prativedanam. asti idaṃ
VN_04109	nirdeśād eva iṣṭa-artha-siddhāv ānarthakyam.	yad eva kiñcid a-sādhanā-aṅgasya vacanam, tad eva
PV_04131	rūpatayā dhvaneḥ | prasiddhasya śrutau rūpaṃ	yad eva pratibhāsate || a-dvayaṃ śabala-ābhāsasya
SV_06202	an-anya-āśānkāyām prayoga-ayogāt. tatra hi	yad eva mūḍha-mater āśānkā-sthānam tad eva
V3_03912	-ślokaḥ. pratyakṣa-virodhe 'pi nānā-rūpasya	yad eva śrutau rūpaṃ pratibhāsate 'dvayaṃ
PV_03144	-je 'pi syāc cheṣavac ca idaṃ idṛṣam ||	yad eva sādhanam bāle tad eva atra api kathyatām |
SV_12019	ādiṣv ātmānam anyam vā praṇetāram upadiśanto	yad evam prativyūhyeran. tatra prativahane
PV_03472	darśanato jāto yo 'nyathā vyasta-sambhavaḥ |	yad evam a-pratītam tal liṅgam ity atilaukikam ||
PV_03337	-vyapekṣayā || tasmād dvi-rūpam asty ekam	yad evam anubhūyate | smaryate ca ubhaya-ākārasya
SV_03821	bhāvānām tad-ikalpa-vāsanāyāś ca prakṛtir	yad evam eṣā pratibhāti tad-udbhavā, sā ca iyam
VN_00318	kārya-hetāv api sādhanā-aṅgasya samarthanam,	yat kārya-liṅgam kāraṇasya sādhanāya upādīyate,
SV_00816	-ādi-hetur iti. hetunā tv a-samagreṇa	yat kāryam anumīyate | śeṣavat tad a-sāmarthyād
SV_17107	cet. na, prāpteḥ pramāṇa-vṛtti-lakṣaṇatvāt.	yat kiñcana grahaṇam hi prasiddhim a-pramāṇayatas
VN_05901	kārya-vyāsaṅgāt kathā-vicchedo vikṣepaḥ.	yat kiñcit kartavyaṃ vyāsajya kathāṃ vicchinatti,
SV_09719	udāharaṇam anayor darśayati. tatra anvayī	yat kiñcit kṛtakaṃ tat sarvam anityam, yathā
V2_07603	sandehād iti vakṣyāmaḥ tau punar hetū	yat kiñcit kṛtakaṃ tat sarvam anityam, yathā
VN_06104	vādaṃ viphalatayā na kiñcid vakti, anyad vā	yat kiñcit pralapati, tadā katham hetvābhāsa-antar
SV_06124	-kāraṇa-karmakam. evam ānyanam anyad vā	yat kiñcid anuṣṭhānam vā abhimataṃ tadā ānaya ity
PV_02284	'py a-vāraṇāt | prayoga-darśanād vā asya	yat kiñcid udaya-ātmakam || nirodha-dharmakam
VN_01109	ca kā kasya pravṛttir nivṛttir vā iti	yat kiñcid etat. atha vā yadi kasyacit
VN_04407	doṣam paśyāmaḥ prabhede vā guṇa-antarām iti	yat kiñcid etat. avayava-viparyāsa-vacanam a-
SV_08802	viśeṣe vā kathañcid ekatva-hānir iti	yat kiñcid etat. kiṃ ca, atyanta-bheda-a-bhedau
SV_03713	tad-a-vyatireke vā ādyāyām api prasaṅga iti	yat kiñcid etat. khasya svabhāvaḥ khatvam iti
V3_03403	ekam pramāṇam bādhaḥ ca na aparam iti	yat kiñcid etat. puruṣa-icchā-kṛtā ca asya
VN_06206	āñjasena eva kiṃ na vyabhicārita iti cet,	yat kiñcid etat, santi hy evam-prakārā api
HB_02513	utpattau na taj-janana-śakti-pratīnyama iti	yat kiñcid yataḥ kutaścit syāt, taj-janana-śakti-
SV_12902	tair yathā kathañcit prayuktair api	yat kiñcid vākyaṃ pratīyeta, vinā vā varṇaiḥ,
SV_12504	viśeṣaṇam atiśaya-bhāg ity an-upāṭṭa-samam.	yat kiñcid veda-adhyayanaṃ sarvaṃ tad-adhyayana-
SV_15315	adr̥śya-ātmasv abhāva-sādhikā ity uktam. tena	yat kiñcin mithyā-arthaṃ tat sarvaṃ pauraṣeyam
SV_15401	sapakṣaḥ syāt sarvo hetur ato 'nvayī ||291||	yat kiñcin mithyā-arthaṃ tat sarvaṃ pauraṣeyam
PV_02057	| ādyasya alpo 'py a-samhāryaḥ pratyāneyas tu	yat-kṛtaḥ | vikāraḥ syāt punar-bhāvas tasya hemni
SV_01819	eka-vacanena dvitīya-siddhim āha. tathā hi	yat kṛtakaṃ tad anityam ity ukte 'n-artha-antara-
NB_03011	-bhūta-dharma-bhedena svabhāvāsya prayogaḥ.	yat kṛtakaṃ tad anityam ity upādhi-bhedena.
VN_01116	sā sarvadā an-atiśayā kim idānim atiśayavad	yat kṛto 'yam vyavahāra-vibhāgaḥ. tā avasthā
V2_04505	iti. na, lakṣaṇa-antarasya a-vācyatvāt.	yat kvacid dr̥ṣṭam, tasya yatra pratibandhas tad-
SV_06407	tato 'smāt tasya bheda iti na syāt.	yat khalu yad-bhedād vyāvartate, tad eva tad
SV_13617	eva tat-siddheḥ karaṇānām ca kāryatā ||261||	yat khalu rūpaṃ yata eva upalabhyate tasya tad-
PV_02097	a-karma-a-dravya-śabda-vat || vyatireki iva	yac ca api sūcyate bhāva-vācibhiḥ | sāṅkhyā-ādi
NB_03032	ākṣipta-pratibandha-upadarśanam eva bhavati.	yac ca pratibandha-upadarśanam tad eva anvaya-

PV_03497	sarvā syād vitatha-arthikā || ghaṭanam	yac ca bhāvānām anyatra indriya-vibhramāt | bheda
PV_03071	svabhāvād vā vinā na arthasya sambhavaḥ |	yac ca rūpaṃ tayor dṛṣṭam tad eva anyatra
PV_03045	ca jātīnām a-kāryatvād a-rūpatā ||	yac ca vastu-balāj jñānam jāyate tad apekṣyate |
PV_03030	-kālina-darśana-abhyāsa-nirmitā || arthānām	yac ca sāmānyam anya-vyāvṛtti-lakṣaṇam | yan
SV_08303	sa na janako vyatirekasya niḥ-svabhāvāt.	yaj-janakam tad eva vastu taj-janakam ca aparatra
VN_01604	uktam. asato 'pi kāryasya kāraṇād utpāde, yo	yaj-janana-svabhāvah, tata eva tasya janma, na
PV_02181	syād iti kecit pracakṣate | saty eva yasmin	yaj janma vikāre vā api vikriyā || tat tasya
SV_12127	na kvacid vinivarteta. tasmād yaḥ svabhāvo	yaj-janmā dṛṣṭaḥ so 'nyatra apy a-vibhajyamānaḥ
SV_12118	uktam iṣṭes tad-āśrayatvād ity-ādi. api ca,	yaj-jātīyo yataḥ siddhaḥ sa tasmād agni-kāṣṭha-
SV_14714	syād etat – yat-pratipatti-nāntariyakam	yaj-jñānam tad-gatau niyamena tat-pratibhāsanāt
SV_02806	||47|| iti saṅgraha-ślokaḥ. kvacid dṛṣṭe 'pi	yaj jñānam sāmānya-arthaṃ vikalpakam | a-
V1_02708	-balataḥ spaṣṭam bhaya-ādāv iva bhāsate |	yaj jñānam avisaṃvādi tat pratyakṣam a-kalpam ||
SV_14802	iti ca uktam. yat-pratipatti-nāntariyakam	yaj-jñānam ity api taj-jñāne sati syāt. na hi yo
PV_02006	sāmānya-vijñānam a-vijñāte svalakṣaṇe |	yaj jñānam ity abhiprāyāt svalakṣaṇa-vicārataḥ ||
PV_03165	uktā anya-apoha-kṛc chruṭiḥ || vyatireki iva	yaj jñāne bhāty artha-pratibimbakam | śabdāt tad
PV_03449	tad-vivikṭam ca na anyat kiñcid vibhāvvyate |	yat taj-jñānam paro 'py enām bhuñjīta anyena vid
PV_03051	dhy a-vastuḥ lakṣaṇam || yathokta-viparitam	yat tat svalakṣaṇam iṣyate | sāmānyam trividham
V3_12003	-anya-kalpane syāt. yasmin sati bhavaty eva	yat tato 'nyasya kalpane | tad-dhetutvena
SV_05006	na hi tatra anyad eva kiñcid sāmānyam asti	yat tathā pratiyeta. sattve vā sad-artha-grāhiṇī
SV_13701	asiddhi-pūrvikā. nanu tad rūpam asiddham eva	yat tathābhūta-vijñāna-a-vyavadhāna-upayogi.
PV_03003	dhi-sad-asattvataḥ || arthakriyā-samarthaṃ	yat tad atra paramārtha-sat | anyat saṃvṛti-sat
V2_08007	-lakṣaṇam atipatati. arthakriyā-samarthaṃ	yat tad atra paramārtha-sat | asanto '-kṣaṇikās
PV_03259	| kiṃ sāmārthyam sukha-ādīnām na iṣṭā dhīr	yat tad udbhavā || vinā arthena sukha-ādīnām
VN_01313	dharmā-antara-prādur-bhāvas ca pariṇāmaḥ	yat tad dharmā-antaram nivartate prādur-bhavati
VN_06605	dharmā-antaram pravartate, sā prakṛtiḥ.	yat tad dharmā-antaram, sa vikāra iti. so 'yam
SV_05316	kaḥ punar āsām vijñānena aparādhaḥ kṛto	yat tan na upakurvanti. kim antar-gaḍunā
SV_03118	eva khalu niścayānām svārtha-pratipattir	yat tan-niścayanam. tac ced ākāra-antara-vad a-
V3_08507	-liṅga-jam, rūpa-ādīnām bhūta-āśrayatvāt.	yat tarhi idam viśāṇī gotvād iti tat katham.
SV_10801	a-pratibaddha-svabhāvo bhāvo 'nyam gamayati.	yat tarhi idam āpta-vāda-avisaṃvāda-sāmānyād
V3_10214	na pratyāyana-kāla-bhāvi ity an-aṅgam.	yat tarhi idam itara-tad-viparīta-vinirmuktatvād
SV_14721	nīla-ādīnām. kā vā tasya pratyāsattiḥ. tatra	yat tasminn an-ātma-rūpe pratiyamāne sa svayam
SV_08603	etat uktam taj-janako hi sa tasya svabhāvah.	yat tasya janakam rūpaṃ tato 'nyo janakaḥ katham |
PV_03446	svarūpaṃ sā tarhi svayam eva prakāṣate |	yat tasyām a-prakāśāyām arthaḥ syād a-prakāśitah |
SV_16415	yathārthā asti na hi śeṣavato gatiḥ ||311||	yat tu buddhi-indriya-vacana-yogāt puṃstvad iti
SV_16413	buddhi-indriya-ukti-puṃstva-ādi sādhanam	yat tu varṇyate | pramāṇa-ābham yathārthā asti na
VN_03614	-bhavanti iti hetvābhāsa-vacanena eva uktāḥ.	yat tu viruddham uttarām para-pakṣe sva-siddhena
VN_04703	eṣām guṇa-utkarṣa-anapekṣo 'lika-nirbandhaḥ,	yat te 'mūn eva śabdān prayuñjate, na aparān. na
SV_14923	anityāḥ sādhyante. na hy ayaṃ sambhavo 'sti	yat te jñāna-janana-svabhāvah punar a-naṣṭā na
VN_06612	iha api na kaścid a-niyamāt kathā-prasaṅgaḥ.	yat tena upagatan na asad utpadyate, na sad
SV_15123	-apekṣo yadi grahaṇam asya janayet, yuktaṃ	yat tena eva grhyeta. tac ca sthita-svabhāvātvan
PV_02024	ca dur-anvayam || yeṣu satsu bhavaty eva	yat tebhyo 'nyasya kalpane | tad-dhetutvena
V3_09503	'pi. tathā maraṇa-sāmānyam vṛkṣa-puruṣayoḥ.	yad-darśanāt prāṇy-antare mṛta-pratipattiḥ,
HB_03813	pratipattir avisaṃvādakasya rūpam ucyate,	yad-darśanād ayaṃ sādhanā-a-sādhane pravivecyā
PV_02036	janma janma-parigrahe || atiprasaṅgād	yad dṛṣṭam pratisandhāna-śaktimat | kim āsit
V3_09507	-bhedeṣv anuvṛttimad buddhi-pūrvakam dṛṣṭam	yad-dṛṣṭer a-kriyā-darśīno 'pi kṛta-buddhir
VN_01709	abhāvāt. atha vā tasya eva sādhanasya	yan na aṅgam pratijñā-upanaya-nigamana-ādi, tasya
VN_01808	nigrahasthānam. atha vā sādhanasya siddher	yan na aṅgam asiddho viruddho 'naikāntiko vā
HB_02905	-anya-bhāvāt. yatra eva hi pradeśa-ādau	yan na asti ity ucyate, sa eva tena a-saṃsṛṣṭo
PV_02036	pratisandhāna-śaktimat | kim āsit tasya	yan na asti paścād yena na sandhimat || na sa
PV_03278	sarva-vastuḥ || a-bhinna-vedanasya aikye	yan na evaṃ tad-vibheda-vat | sidhyed a-
V1_02610	vyavasthāpayet. a-bhinna-vedanasya aikye	yan na evaṃ tad-vibheda-vat | sidhyed a-
VN_05413	-prayojanam. dūṣaṇa-vādinā dūṣaṇe vaktavye	yan na tatra upayujyate, tasya abhidhānam a-doṣa-
SV_07523	vyatikramāt. idam eva khalu rūpasya anyatvaṃ	yan na tad ākāra-antara-vad a-viśeṣāt. tac cet
VN_00502	kāraṇa-antara-sākalyam ca. svabhāva-viśeṣo	yan na trividhena viprakarṣeṇa viprakṛṣṭam, yad
SV_03117	-apoha-viśayaḥ siddhaḥ. api ca niścayaḥ |	yan na niścīyate rūpaṃ tat teṣām viśayaḥ katham ||
SV_08322	bhinne rūpe. kāryam hi kutaścid-bhāva-dharmi	yan na bhavati tat tasya eva vaikalayāt. na ca a-
PV_04245	-vyatireki ced a-nairātmyam na sa-ātmakam ||	yan nāntariyakāḥ sva-ātmā yasya siddhaḥ
PV_04202	ca ataḥ prayatnād vyakti-janmanaḥ ||	yan-nāntariyakā sattā yo vā ātmā svo '-vibhāgavān
V3_05507	-anantaram vyakti-janmanos tathā-abhidhānāt.	yan-nāntariyakā sattā yo vā ātmā svo '-vibhāgavān
PV_02093	vā yathā || mato yady upacāro 'tra sa iṣṭo	yan nibandhanaḥ | sa eva sarva-bhāveṣu hetuḥ kiṃ
V3_09303	dvayor api iṣṭam kiñcid vastu sāmānyam syāt,	yan-nibandhano 'yam anitya-śabdaḥ, kṛtakatva-ādi-
PV_03030	yac ca sāmānyam anya-vyāvṛtti-lakṣaṇam |	yan niṣṭhās ta ime śabdā na rūpaṃ tasya kiñcana ||
SV_03413	pācako nāma abhidhīyate yādṛṣo varṇyate.	yat punar asya abhidheyam tat kathitam tad eva
SV_08705	tad eva vastv ity uktam. sa ca viśeṣa eva.	yat punar etat sāmānyam nāma tat tasya eva
SV_09212	tad eva idānim katham abhāvo na asti iti.	yat punar etad artha-niṣedhe 'n-arthaka-śabda-a-

SV_10709	rūpa-vairūpya-parikṣāyām avadhatte.	yat punar etad uktaṃ kalpitasya anupalabdhir
V3_07004	rūpa-vairūpya-parikṣāyām avadhatte.	yat punar etad uktaṃ kalpitasya anupalabdhir
SV_08601	tad-viṣayasya abhāvāt sthitiḥ a-sthitiḥ vā.	yat punar etad uktaṃ taj-janako hi sa tasya
SV_10221	liṅga-viśeṣa-bhāvinī, yathā-udāhṛtā prak.	yat punaruktam a-pramāṇam anupalabdhir iti.
VN_05201	arthah punaḥ-pratipādanān na bhidyate.	yat punaruktam, anuvāde tv a-punaruktam śabda-
VN_03706	-sādhana-aṅgatayā saṃśaya-hetum eva āha iti.	yat punaruktam ubhaya-pakṣa-sampratipannena
SV_12023	ca ayaṃ kiṃ punaḥ kvacit sādhanam apekṣate.	yat pauraṣeya-apauraṣeya-cintayā ātmānam
SV_11111	-ātmanaḥ. kaḥ punar eṣāṃ doṣāṇāṃ prabhavo	yat-pratipakṣa-abhyāsāt prahiyante. sarvāsāṃ doṣa
SV_14713	-kṛtaḥ pratibandha iti cet. syād etat –	yat-pratipatti-nāntariyakam yaj-jñānam tad-gatau
SV_14801	-kāraṇayoḥ kaścit pratibandha iti ca uktam.	yat-pratipatti-nāntariyakam yaj-jñānam ity api taj
HB_03709	iti. na ca tasya viśeṣasya rūpaṃ nirdiśyate,	yat pratītya pratiyogi-sambhava-a-sambhavāv
V2_04907	proktaṃ liṅgaṃ bheda-a-pratiṣṭhiteḥ ||8||	yat-prayojanā hy arthā jñātum iṣṭāḥ, tad-
PV_03531	vrajat | rūpa-ādi-buddheḥ kiṃ jātaṃ paścād	yat prān na vidyate || sati sva-dhī-grahe tasmād
PV_03286	a-kalpa-dhī-phalam || tatra pramāṇam saṃvādi	yat prān nirṇīta-vastu-vat | tad-bhāvanā-jam
SV_08627	ca atra aparam a-bhinnaṃ pratibhāsam paśyāmo	yad-balena a-bheda-pratītiḥ syāt. ato viśeṣa eva.
HB_01403	saha-kriyā, kiṃ tarhy eka-ārtha-kāraṇam api	yad bahūnām, yathā antyasya kāraṇa-kalāpasya tad
HB_03610	syāl lakṣaṇa-antaratvena vā upādānam arhati,	yad-bhāve 'pi yasya anyathā-bhāvaḥ, tad yathā
V3_06511	tad-bhāve para-apekṣatvena upagatatvāt. ye	yad-bhāve para-apekṣatvena upagamyante, na te tad
SV_06407	'smāt tasya bheda iti na syāt. yat khalu	yad-bhedād vyāvartate, tad eva tad bhavati iti so
SV_13924	ca sādhanam pratyabhijñānam sat-prayoga-ādi	yan matam | an-udāharaṇam sarva-bhāvanām kṣaṇa-
SV_15214	virodhi-vyāpanād yadi ||287|| atha	yan mithyā-artham vacanam tad akhilaṃ kṛtakam iti
PV_03287	iṣṭam śeṣa upaplavāḥ || śabda-ārtha-grāhi	yad yatra taj jñānam tatra kalpanā | svarūpaṃ ca
PV_03221	-darśanas taṃ hi pataty arthe vivecayan ||	yad yathā bhāsatē jñānam tat tathā eva anubhūyate
SV_03603	syāt – katham ṣaṣṭhy-ādaya iti. yadā punar	yad yathā vācakatvena vaktṛbhir viniyamate |
SV_14719	iti kasya kim āyattā pratipattiḥ. na ca	yad yad āyattā-pratītikam tasya svabhāva-
V1_02804	a-darśanāt ||30|| tasmād bhūtam abhūtam vā	yad yad eva atibhāvyaḥ | bhāvanā-pariniṣpattau
PV_03285	-bala-nirmitam || tasmād bhūtam abhūtam vā	yad yad eva abhibhāvyaḥ | bhāvanā-pariniṣpattau
V1_02307	ca ete sukha-ādayaḥ saṃvedyatvāt. na hi	yad yad-viṣaya-ākāram saṃvedanam na bhavati, tat
VN_05012	yantram pranṛtyati nṛtyati ||2|| yathā vā	yad yasmin bhavati bhavati, na bhavati na bhavati,
PV_02111	'pi syād viśiṣṭatā | na hi tat tasya kāryam	yad yasya bhedān na bhidyate || vijñānam śakti-
V3_03407	a-niścaya-utpatter duṣṭa-vacanaḥ, kiṃ tarhi	yad yāvataḥ vacanena samarthaniyam tasya a-
PV_03093	|| bādhya-bādhaka-bhāvaḥ kaḥ syātām	yad yukti-saṃvidau | tādrṣo 'nupalabdhes ced
V3_07903	artham avyabhicāraś cintyate. tasmād vastuto	yad yena vyāptam a-vyāptam vā, tat tasya gamakam
SV_02808	-anya-amṣe tan-mātra-apoha-gocaram ||48||	yad rūpa-ādi-darśana-anantaram a-liṅgaṃ niścaya-
PV_02166	-pūrvam asti iti tṛṇa-agre kariṇām śatam |	yad rūpaṃ dr̥ṣyatām yātam tad rūpaṃ prān na
PV_03274	eva saṃvedyatvāc ca cetanāḥ | saṃvedanam na	yad-rūpaṃ na hi tat tasya vedanam || a-tat-
SV_06619	-bhāvanām svabhāvasya vyavasthiteḥ ||138||	yad rūpaṃ śābaleyasya bāhuleyasya na asti tat | a
SV_04417	-ārtha-bheda-niṣṭhā prajāyate ||76|| tasyām	yad rūpaṃ ābhāti bāhyam ekam iva anyataḥ |
VN_05314	kathām ananubhāsamāṇo na uttare 'samarthaḥ.	yad-vacana-nāntariyakā jijnāśita-ārtha-siddhiḥ
PV_03209	citra-avabhāsinī || idaṃ vastu-bala-āyātam	yad vadanti vipaścitaḥ | yathā yathā arthāś
SV_16013	asti sā puruṣa-āśrayā ||301|| tathā hi yo	yad-varṇa-samutthāna-jñāna-jāi jñānato dhvaniḥ |
PV_02061	mṛdaḥ kuṇḍa-ādino yathā || a-vikṛtya hi	yad vastu yaḥ padārtho vikāryate | upādānam na
VN_04216	-abhihitam apy a-vijñātam a-vijñāta-artham.	yad vākyaṃ parśadā prativādinā ca trir-abhihitam
PV_04033	'siddha iti tatra iṣṭa-ghāta-kṛt || sādhanam	yad-vivādena nyastam tac cen na sādhyate | kiṃ
V3_01306	tad api na sādhyam an-uktatvād iti cet,	yad-vivādena sādhanam upanyastam tac cen na
SV_03202	gr̥hite 'pi viśeṣe 'mśa-vivarjite |	yad viśeṣa-avasāye 'sti pratyayaḥ sa pratīyate ||5
V1_02307	ca ete sukha-ādayaḥ saṃvedyatvāt. na hi yad	yad-viṣaya-ākāram saṃvedanam na bhavati, tat
SV_07422	tadvān pradīpa-ādīḥ prakāśakaḥ ||149|| yo hi	yad-viṣaya-vijñāna-hetuḥ, sa tasya vyañjakah.
V2_09310	viruddha-anaikāntika-pratipakṣeṇa iti,	yad vaidharmya-vacanam anaikāntika-pratipakṣeṇa,
PV_03021	pratyakṣatām prati || ātmani jñāna-janane	yac chaktaṃ śaktam eva tat | atha a-śaktaṃ
SV_13911	-abhāve śabda-anupalabdheḥ. ato yuktam ete	yac chabdān kuryuḥ. anyathā śabda-a-viśeṣād
V3_03110	artheṣu virodha-udbhāvāna-prāyā cintā.	yac chāstram vastu-bala-pravṛttena pramāṇena sva-
V3_13105	na āgama-upanyāsaḥ. sādhyāś ca pratibandho	yac chrāvaṇam tan nityam ity avyabhicāro 'pi na
VN_00113	prasādhyā dharminī bhāva-sādhanam, yathā	yat sat kṛtakam vā, tat sarvam anityam, yathā
VN_00216	a-sāmarthyam asal-lakṣaṇam ākarṣati. tena	yat sat kṛtakam vā tad anityam eva iti sidhyati,
HB_00411	hetor bādhaka-pramāna-vṛttiḥ, yathā	yat sat, tat kṣaṇikam eva. a-kṣaṇikatve
HB_02310	arthakriyā-virodhāt. tasmāt –	yat sat tat kṣaṇikam eva iti vyāpti-siddhiḥ.
HB_00609	sādharmyeṇa vaidharmyeṇa ca, yathā –	yat sat, tat sarvam kṣaṇikam, yathā ghaṭa-ādayaḥ.
NB_03009	-prayogaḥ. tathā svabhāva-hetoḥ prayogaḥ –	yat sat tat sarvam anityam, yathā ghaṭa-ādir iti
SV_13621	upalabdhy-āśrayā kāryatā-sthitiḥ. kiṃ tarhi	yat saty eva bhavati iti sattā-āśrayā. sā sattā
NB_03023	hetur vaktavyaḥ. vaidharmyavataḥ prayogaḥ –	yat sad upalabdhi-lakṣaṇa-prāptam tad upalabhyata
NB_03033	vākya-dvaya-prayogaḥ. anupalabdhyā api –	yat sad upalabdhi-lakṣaṇa-prāptam tad upalabhyata
V1_01210	smārto vikalpaḥ. api ca	yat-sannidhāne yo dr̥ṣtas tad-dr̥ṣtes tad-dhvanau
NB_03117	-kārya-anupalambheṣu. tatra udāharaṇam –	yat sarva-deśa-avasthitaḥ sva-sambandhibhir
SV_08325	a-bhavat tasya a-janaka-ātmatām sūcayati.	yat-sākalya-vaikalyābhyām ca kāryam bhāva-abhāva-

V1_02402	ghaṭayet. idam eva ca naḥ sukhaṃ	yat sātamaṃ saṃvedanam iti siddhāḥ sukha-ādayas
PV_04108	-ādi snānam ca a-dharma-śodhanam || śāstram	yat siddhayā yuktyā sva-vācā ca na bādhyate |
HB_02802	-abhāvāc ca. anya-bhāvas tāvan na sādhanam.	yat-siddhau yasya na siddhiḥ, tat tasya liṅgaṃ
V1_02710	mayena vyavasthāpya bhāvayatām tan-niṣpattau	yat spaṣṭa-avabhāsi bhaya-ādāv iva, tad a-
VN_04704	na ca atra kaścic chabde parokṣaḥ sāksī,	yata idam evaṃ niścinumaha. prayuñjate nāma śiṣṭāḥ.
SV_09914	ayogāt. tathā atra api niyama-hetur vaktavyo	yata ime kecin naśvara-ātmano jātā na ca atra
V2_07811	tathā atra api kaścin niyama-hetur vaktavyo	yata ime kecin naśvara-ātmāno jātāḥ. na ca atra
V1_03113	-abhāvāt. asty anubhava-viśeṣo 'rtha-kṛtaḥ,	yata iyaṃ pratītiḥ, na sārūpyād iti cet, atha
V1_03010	tac ca phalam iti kim idānīm pramānam.	yata iyaṃ prameya-adhigatir a-vyavadhānā tattvaṃ
HB_02013	-ādy-avasthā-bhedāḥ kārya-kāriṇaḥ, teṣāṃ ca	yata utpattiḥ, pratyekaṃ sāmārthyē 'pi yathā
SV_13617	karaṇānām ca kāryatā ||261|| yat khalu rūpaṃ	yata eva upalabhyate tasya tad-upalabdhi-
HB_03501	eva a-bādha-grahaṇam iti cet, syād etat –	yata eva hetur anyathā api bhavet, ata eva
HB_01102	na vai bhāvānām kācit prekṣā-pūrva-kāritā,	yataḥ – 'yam eko 'pi samarthaḥ kim atra asmābhir
SV_14307	tat-parigrahaṭaś cen na tena an-āvaraṇam	yataḥ | (271ab) yadi tena artha-antareṇa
PV_03231	|| sarvato vinivṛttasya vinivṛttir yato	yataḥ | tad-bheda-unnīta-bhedā sā dharmiṇo 'neka-
PV_03506	ca artha-jñāna-saṃvittyor yugapat sambhavo	yataḥ | lakṣyate pratibhāso vā na artha-artha-
PV_03301	| sādhanam na hi tat tasyāḥ sādhanam yā kriyā	yataḥ || tatra anubhava-mātreṇa jñānasya sadṛśa-
HB_01410	yeṣāṃ prak paścāt prthag-bhāvo na asti,	yato 'nantaram kārya-utpattiḥ, tatra eka-
PV_03207	'py a-vikalpikā | vikalpayann apy eka-arthaṃ	yato 'nyad api paśyati || citra-avabhāseṣv
PV_02185	-an-āpti-icchoḥ pravṛttiḥ sukha-duḥkhayoḥ ||	yato 'pi prāriṇaḥ kāma-vibhava-icche ca te mate |
HB_04001	jñāpanāya niścita-vacanam kṛtam asmābhiḥ.	yato 'pi bhāva-abhāva-vacana-mātreṇa tat-sādhanā-
V3_05901	-abhāvād evaṃ bhavati idam na upalabha iti	yato 'bhāva-vyavahāraḥ, kiṃ tarhi sva-viśiṣṭa-
SV_15801	| na hi nityānām kācid abhiviyaktir ity uktam,	yato 'bhivyañjakaḥ prayoktā syāt. vyaktiś ca
PV_03483	-mātreṇa na dṛṣṭam iti niścayaḥ | tasmād	yato 'yaṃ tasya api vācyam anyasya darśanam ||
V3_06208	na sva-viśaya-jñāna-abhāvād abhāva-siddhiḥ,	yato 'yaṃ doṣaḥ. na api sva-viśiṣṭa-jñāna-bhāvāt,
V3_10209	-upadarśana-kāle pakṣa-ādi-vikalpo 'sti,	yato 'yaṃ doṣaḥ syāt. sa hi kevala eva kasyacid
SV_16009	kārya-bhedo yuktaḥ. tasmād asti sā bhedavati	yato 'yaṃ pratīti-bhedāḥ. satyam asti sā puruṣa-
PV_03348	-saṃvidāḥ || ity artha-saṃvit sā eva iṣṭā	yato 'rtha-ātmā na dṛṣyate | tasyā buddhi-niveśy-
SV_11311	iti. kim idānīm sanketena. sa hi sambandho	yato 'rtha-pratītiḥ. sa ced apauruṣeyo na ayam
SV_02420	yasmād vyāvṛtti-bhāgiṇaḥ ||40|| tasmād yato	yato 'rthānām vyāvṛttis tan-nibandhanāḥ | jāti-
V2_05706	yasmād vyāvṛtti-bhāgiṇaḥ ||29|| tasmād yato	yato 'rthānām vyāvṛttis tan-nibandhanāḥ | jāti-
PV_03304	a-bhinnasya na bhedenā niyamakaḥ || tasmād	yato 'sya ātma-bhedād asya adhigatir ity ayam |
V1_03109	tad-an-aṅgatayā a-karaṇatvāt. tasmād	yato 'sya ātma-bhedād asya iyaṃ adhigatir ity
V2_09410	vyāvṛttim icchatā tatra nyāyo vaktavyaḥ,	yato 'sya vyāvṛttam iti bhavati. na ca na asti
SV_01213	vyāvṛttim icchatā tatra nyāyo vaktavyaḥ,	yato 'sya vyāvṛttam iti bhavati. nanu tad-abhāve
PV_03070	iti cel liṅgaṃ dur-dṛṣṭer etad idṛṣam ||	yataḥ kadācit siddhā asya pratītir vastunaḥ
PV_02053	citta-kāraṇe | sthity-āvedhakam anyac ca	yataḥ kāraṇam iṣyate || na doṣair viguṇo deho
V2_06311	na ca a-pratyakṣe kārye kāraṇa-bhāva-gatiḥ,	yataḥ kāraṇāt tat pratīyeta. tasmān na kāraṇāt
SV_16007	varṇa-bhedo na ca varṇa-vyatiriktam anyad	yataḥ kārya-bhedāḥ syāt. bhinnām ca tayoh
VN_05417	-antaram nigrahassthānam iti. tatra sādhanē	yataḥ kutaścit prasaṅga-ādinā a-nāntariyaka-
HB_02513	taj-janana-śakti-pratīnyama iti yat kiñcid	yataḥ kutaścit syāt, taj-janana-śakti-sāmye tu
PV_04253	kleda-vad dugdha-vāriṇaḥ | drava-śakter	yataḥ kledaḥ sā tv ekā eva dvayor api || bhinna-a
PV_04192	'yaṃ pratīyate || vyavaccheda-phalaṃ vākyam	yataś caitro dhanur-dharaḥ | pārtho dhanur-dhara
V2_05012	pratīyate ||11|| vyavaccheda-phalaṃ vākyam	yataś caitro dhanur-dharaḥ | pārtho dhanur-dhara
V1_03104	sarvasyāḥ kriyāyāḥ sādhanam, kiṃ tu yā	yataḥ. tatra anubhava-mātreṇa sadṛśa-ātmano
PV_04041	-apavādo hi na dharmiṇi virudhyate | sādhyam	yatas tathā na iṣṭam sādhyo dharmo 'tra kevalaḥ ||
PV_02134	-ādi-rūpaṃ ca duḥkhasya eva viśeṣaṇaiḥ ||	yatas tathā sthite hetau nivṛttir na iti paśyati |
V2_06306	-a-niyamān na avāśyam śīta-bādhaḥ 'gniḥ,	yatas tad-abhāvo gamyeta. antyasya avasthā-
SV_01717	ca tan na iti vacanād api tad-gateḥ ||26||	yatas tad-bhāva-hetu-bhāvau hi dṛṣṭānte tad-a-
V3_03701	ya ekānta-sādhanatvaṃ vyavasthāpayati,	yatas tad-viśeṣa-bahir-bhāvād a-pramānam anumānam
V2_06813	ādiṣu. na vai śabda-svabhāvo niyato 'rtheṣu,	yatas tadutpattiḥ. kiṃ tarhi jñāpana-śaktir ayam
SV_15918	tasmān na mano-vikalpaḥ śabda-vyaktir	yatas tadvān prayoktā syāt. tat-prasūtā tad-
PV_02283	sa-sādhanam || tac ca abhiyogavān vaktum	yatas tasmāt pramānatā | upadeśa-tathābhāva-
V3_12703	na hy ayam viśāna-mātram apahnute,	yatas tena pratirudhyeta, kiṃ tarhi śāśa-sambandhi.
SV_10722	||213|| na hi śabdā yathā-bhāvaṃ vartante	yatas tebhyo 'rtha-prakṛtir niścīyeta. te hi
V2_06604	na api śabdā yathā-bhāvaṃ vartante,	yatas tebhyo 'rtha-prakṛtir niścīyeta. te hi
VN_01003	asad-vyavahārasya abhāvān na sambhavanti,	yatas tebhyo vyavasthā syāt. kvacid viśaye 'sad-
PV_04147	eṣa śeṣavad bheda iṣyate || svayam iṣṭo	yato dharmāḥ sādhyas tasmāt tad-āśrayaḥ | bādhyo
SV_08520	'py eṣa tulyaḥ prasaṅga iti cet. na tulyaḥ.	yato nivṛtter niḥ-svabhāvāt vān na sthāna-a-sthāna
V3_00309	-apekṣaḥ sādhanam. na asan pratīti-mātreṇa,	yataḥ para-upagatena siddhiḥ syāt. sato 'py a-
HB_03914	anvaya-vyatirekayoḥ sattā-saṃśayāt.	yataḥ pramāṇād anayor niścayaḥ, tad-adhīnā sattā-
VN_01014	api viprakṛṣṭeṣu. tasmāt svabhāva-viśeṣo	yataḥ pramāṇān niyamena sad-vyavahāram
SV_02515	ca vyatiriktaḥ svabhāvena eka-rūpatvāt. yato	yato bhinnās tad-bheda-pratyāyanāya kṛta-
SV_06110	-padeṣu katham, na hy a-jñeyam kiñcid asti	yato bhedaḥ syāt, tato bhedenā viśayī-kāraṇa eva
SV_11704	svaiḥ kutaḥ ko 'rtho vyaktās tais te	yato matāḥ ||235 || sahakāriṇaḥ sakāśād upādāna-

PV_03231 || sarvato vinivṛttasya vinivṛttir
SV_02420 yasmād vyāvṛtti-bhāgīnaḥ ||40|| tasmād
V2_05706 yasmād vyāvṛtti-bhāgīnaḥ ||29|| tasmād
SV_02515 ca vyatiriktāḥ svabhāvena eka-rūpatvāt.
V1_01801 anvayan katham an-upalakṣako nāma. na hi
V2_08810 yathā tayor eva bīja-kanda-udbhavayoḥ. tad
SV_16923 -atyakṣa-darśini puruṣa-sāmānye ko vivecayed
SV_07223 iti janana-mātreṇa kārakatvam. yo hi
V3_11710 tata eva na ātma-nivṛttāv asya nivṛttir api,
SV_04419 aṅga-bhāvataḥ ||77|| arthā jñāna-niṣṭhās te
V1_01703 prayujyante. na ca indriya-artho 'nvayī,
V1_01314 -sādhana eva indriya-dhiyaḥ kalpanā-virahaḥ.
PV_03349 tasya sā kriyā || yathā niviśate so 'rtho
SV_12118 tad-āśrayatvād ity-ādi. api ca, yaj-jātiyo
V3_09505 api pratibandhaś caitanyena sampradhāryaḥ,
PV_03345 bhāye 'pi yuktaṃ sva-anubhavaḥ phalam |
SV_15614 iti nityaṃ tad-artha-siddhiḥ syāt (293c)
SV_11304 ||226 || kiṃ hy asya apauruṣeyatayā,
V3_06102 -sparśa-viśeṣa-upalambhād anya-abhāva-gateḥ.
HB_03602 vyāpnoti, yena tan-nivṛttau bādhā-nivṛttir
SV_11110 'pi buddher guṇa-pakṣa-pātena pratipakṣa eva
PV_03489 utpanna-a-krama-varṇa-sthitāv api || sakṛd
PV_04216 kaḥ kartuṃ tena vinā prabhuḥ || smṛti-icchā-
SV_12925 deśa-ādi-niyamo na syād ity uktam. tac ca
SV_12923 tad anityaṃ vā syān nityaṃ vā. yady anityaṃ
PV_02123 apy āhito yadā | na apekṣeta punar yatnaṃ
PV_02192 'vatiṣṭhate | mithyā-adhyāropa-hāna-arthaṃ
VN_06813 timirayati taṃ dur-vidagdho jano 'yaṃ tasmād
VN_02816 dṛṣṭa-pūrvo vyavahāro yena tad-arthaṃ
V3_02404 cet, kutaḥ punar iyaṃ śānkā, yena tad-arthaṃ
HB_03513 sādhyed yena asyā na bhāva-nirṇayaṃ prati
PV_03489 api || sakṛd yatna-udbhavād vyarthaḥ syād
SV_11102 śakyāḥ. śrotriya-kāpālīka-ghṛṇā-vat.
SV_03623 idānim eka-vacanam eka-śakter abhāvāt.
VN_04709 api guṇa-atīśaye na karaṇīya eva anvākyāne
PV_02125 svabhāvo jāyate guṇaḥ | tad-uttara-uttaro
V3_04310 -dharma-parigrahaḥ. karaṇīyo 'yaṃ vyākhyāne
PV_02198 te 'n-aghāḥ | mandatvāt karuṇāyāś ca na
VN_05021 iti cet, na ayaṃ gurur na śiṣya iti na
PV_02121 mā bhūd iti ced āhitaḥ sa cet || punar
PV_02123 vṛddhāv apy āhito yadā | na apekṣeta punar
VN_04707 chabdānām anumanyāmahe, tad-anvākyāna-
PV_02127 || na ca evaṃ laṅghanād eva laṅghanam bala-
PV_02211 -artha-svabhāvasya viparyayaḥ || na bādhā
SV_11028 -artha-svabhāvasya viparyayaḥ || na bādhā
SV_12102 vicchinna-kriyā-sampradāyāḥ kṛtakāś ca. tān
PV_02236 -sneha-bījaṃ tat tad-avasthaṃ vyavasthitam |
SV_16202 na apekṣeta nir-ālambanaḥ svayaṃ prakāśeta.
SV_11109 -bādhinaḥ. tasmān na punar doṣa-utpattiḥ.
PV_02274 punar udbhavāt | dvaya-kṣaya-arthaṃ
VN_05102 -vacane nigraha eva iti cet, na, sākṣiṇām
SV_11101 tat-pakṣa-pātataḥ ||221 | na hi svabhāvo '
PV_02128 -vaiguṇyāt paścād-vad a-vilaṅghanam | śanair
SV_17318 -kāmaḥ prāha, a-vitathāni veda-vākyaṇi,
NB_03133 'yaṃ vakṛtvāt. vaidharmyeṇa udāharaṇam,
V3_03413 viśaya-bhedaḥ pūrva-upagama-virodhasya.
VN_04311 -ayogād a-pratibaddha-arthaṃ apārthakam.
HB_03305 anvayo 'sti. na hy evaṃ śakyam darśayitum
V3_11507 sandeḥ vyabhicāra-bhāḥ. dvayor iti vartate.
V3_03510 a-pratite 'pi tasmīṃs tat-siddhatām āha -
SV_17220 kvacic a-pratibandhena sarvatra tulyatvāt.
V1_01003 ghaṭana-ayogāt kṣīra-udaka-vad a-tad-vedini.
V3_06912 -pratibhāso vastv eva adhiṣṭhāni-karoti,
SV_10704 -pratibhāso vastv eva adhiṣṭhāni-karoti,
NB_03098 hi sa-ātmaka-nir-ātmakābhyām anyo rāśir asti

yato yataḥ | tad-bheda-unnīta-bhedā sā dharmiṇo
yato yato 'rthānām vyāvṛttis tan-nibandhanāḥ |
yato yato 'rthānām vyāvṛttis tan-nibandhanāḥ |
yato yato bhinnās tad-bheda-pratyāyanāya kṛta-
yato yatra jñāna-abhidhāna-vṛttiḥ, tad-an-
yato yādṛśaṃ dṛṣṭam, tatas tādṛśam anumiyate.
yato lokāt pratitīḥ syāt. api ca, svayam apy ayaṃ
yato vijñāna-utpādana-yogyatām pratilabhate sa
yato vyatirekī ity ucyate. na hy a-pratibaddhaḥ
yato vyāvṛtti-rūpiṇaḥ | tena a-bhinnā iva ābhānti
yataḥ śabdaṇa dṛṣṭa-sambandho vyavahāre pratiyeta.
yataḥ samhṛtya sarvataś cintām stimitena antar-
yataḥ sā prathate tathā | artha-sthites tad-
yataḥ siddhaḥ sa tasmād agni-kāṣṭha-vat | a-dṛṣṭa
yataḥ sidhyet. tathā samsthānam api, yādṛśaṃ
yataḥ svabhāvo 'sya yathā tathā eva artha-
yato hi bhāva-śakteḥ phala-utpattiḥ sā a-ikalā
yato hi samayād artha-pratipattiḥ sa pauruṣeyo
yato hi sparśa-viśeṣa-upalambhāt saty asati vā
yato hetor bādhā-sambhava-kṛtam a-sāmarthyam na
yatna-ādhānāt, parikṣāvato viśeṣeṇa a-duṣṭa-
yatna-udbhavād vyarthaḥ syād yatnaś ca uttara-
yatna-jaḥ prāṇa-nimeṣa-ādis tad-udbhavaḥ | viśaya
yatna-prerita-a-viguṇa-karaṇānām dṛṣṭam, anyathā
yatna-sambhūtaṃ pauruṣeyaṃ katham na tat | (251ab)
yatno 'nyaḥ syād viśeṣa-kṛt || kāṣṭha-pārada-hema
yatno 'saty api moktari || avasthā vīta-rāgānām
yatnaḥ kṛta iha mayā tat-samujjvalānāya ||3||
yatnaḥ kriyate. na ca bāla-pralāpān uddīśya
yatnaḥ kriyate. so 'nivāritaḥ pramāṇena
yatnaḥ kriyate hetuś ca prayujyate. tathā api na
yatnaś ca uttara-uttaraḥ | vyaktāv apy eṣa
yatnaś ca prāpya-nivartyayoḥ svabhāvayor guṇa-
yatnaś ca vyarthaḥ. vastv-a-bhedād anyatra eka-
yatnaś tat-svabhāvasya anyato 'pi siddheḥ,
yatno viśeṣasya vidhāyakaḥ || yasmāc ca tulya-
yatnaḥ sa pakṣa-vacanena samāhitaḥ. sāmarthyād
yatnaḥ sthāpane mahān || tiṣṭhanty eva para-
yatnataḥ pratipādaniyaḥ, yena punaḥ punar ucyata
yatnaṃ apekṣeta yadi syād a-sthira-āśrayaḥ |
yatnaṃ yatno 'nyaḥ syād viśeṣa-kṛt || kāṣṭha-
yatnaṃ vā, guṇa-atīśaya-abhāvāt. veda-rakṣa-
yatnayor | tad-dhetvoḥ sthita-śaktitvāl
yatnavattve 'pi buddhes tat pakṣa-pātataḥ | ātma-
yatnavattve 'pi buddhes tat-pakṣa-pātataḥ ||221 |
yatnavanta upalabhanta iti cet. na, niyama-
yatne 'py ātmīya-vairāgyam guṇa-leśa-samāśrayāt ||
yatne 'pi na śakyeta, a-tat-prabhavāt. kvacic
yatne 'pi buddher guṇa-pakṣa-pātena pratipakṣa eva
yatne ca vyarthaḥ karma-kṣaye śramaḥ || phala-
yatnena pratipādyatvāt, tad-a-pratipādane doṣa-
yatnena vinivartayitum śakyāḥ. śrotriya-kāpālīka-
yatnena vaiguṇye niraste sva-bale sthitiḥ || kṛpā
yatra a-pratipattiḥ, veda-eka-deśatvāt, yathā
yatra a-vīta-rāgatvaṃ na asti na sa vaktā, yathā
yatra an-āśrite kasmimścit samaye na pravartate
yatra anekasya padasya vākyaṇyā vā paurvāparyeṇa
yatra anya-bhāva-upalabdhis tatra tad-abhāva iti,
yatra anvayo vyatirekaś ca sandigdhaḥ, yathā -
yatra apy asādhāraṇatvād anumāna-abhāve śabda-
yatra api pratibandhas tad-abhidhāna-niyama-
yatra api viveka-pratipattir asti, tasya api
yatra ayaṃ puruṣa-arthaḥ pratibaddhaḥ, yathā
yatra ayaṃ puruṣa-arthaḥ pratibaddho yathā agnau
yatra ayaṃ prāṇa-ādir vartate. ātmano vṛtti-

PV_03059	pramāṇatvaṃ vyavasthitam || buddhir	yatra artha-sāmarthyād anvaya-vyatirekiṇi | tasya
NB_03045	sādhyo na itara ity uktaṃ bhavati. iṣṭa iti	yatra arthe vivādena sādhanam upanyastam tasya
PV_03324	|| idaṃ dr̥ṣṭam śrutam vā idaṃ iti	yatra avasāya-dhīḥ | sa tasya anubhavaḥ sā eva
V1_03403	dr̥ṣṭam śrutam vā iti darśana-śravaṇābhyām	yatra avasāya-pratyayaḥ, te tasya anubhava iti
SV_07810	sthānād vṛttir ity atiyuktimat ||153||	yatra asau vartate bhāvas tena sambadhyate 'pi na
V2_07107	śabdānām tatra dr̥ṣyate ||42|| na yukti-bādhā	yatra asti tad-grāhyam laukikam yadi | gr̥hyate
SV_04425	-viśayo vastu-lābhasya ca āśrayaḥ ||80||	yatra asti vastu-sambandho yathokta-anumitau
SV_03114	tadvad anyad api, a-samāropa-viśaye vṛtته.	yatra asya samāropo na tatra niścaya iti samāropa
VN_02502	asmābhiḥ. anyat tu na yuktam iti na iśyate.	yatra idaṃ yathoktam nigrasthāna-lakṣaṇam na
VN_04918	iti tad etan niyama-abhyupagame veditavyam.	yatra eka-sādhanā-vākya-prayoga-pūrvako vicāraḥ,
SV_12301	-a-sambhava etat syāt. sa ca duḥ-sādhaḥ.	yatra ekasya a-śaktis tatra sarva-puruṣāṇām ity
VN_01007	anupalambhād eva tad-abhyupagame sa	yatra eva asti sarvo 'sad-vyavahāra-viśaya iti
SV_06009	hy ayam eva vṛkṣa iti pradārśya vyutpāditaḥ.	yatra eva tam na paśyati tam eva a-vṛkṣam svayam
SV_09427	iti. sa tathā agni-mātreṇa vyāptaḥ siddho	yatra eva svayam dr̥ṣyate tatra eva agni-buddhiṃ
V3_07404	sa tathā agni-mātreṇa vyāptaḥ siddhaḥ –	yatra eva svayam dr̥ṣyate, tatra eva agni-buddhiṃ
HB_02904	na, pradeśa-āder eva tad-anya-bhāvāt.	yatra eva hi pradeśa-ādaḥ yan na asti ity ucyate,
V3_10102	pakṣe 'sty eva. kaḥ pakṣaḥ ko vā vipakṣaḥ.	yatra kaścīd dharmāḥ sādhyatam iṣṭaḥ, sa pakṣaḥ.
SV_09927	tad dhi kiñcid upaliyeta na vā yasya	yatra kiñcit pratibaddham a-pratibaddham vā. sā
V2_08203	tad dhi kiñcid upaliyeta na vā yasya	yatra kiñcit pratibaddham a-pratibaddham vā. sā
V3_13207	na kvacid dhūmaḥ, yathā mahānasa-itarayoḥ.	yatra kṛtakatvam tatra anityatvam, anityatva-
NB_03122	na kvacid dhūmo yathā mahānasa-itarayoḥ,	yatra kṛtakatvam tatra anityatvam, anityatva-
VN_00213	a-darśanāt. bādhakam punaḥ pramāṇam,	yatra krama-yaugapadya-ayogaḥ, na tasya kvacit
PV_03097	-nivṛttau nivartakam || etena kalpanā-nyasto	yatra kvacana sambhavād | dharmāḥ pakṣa-sapakṣa-
V1_01801	katham an-upalakṣako nāma. na hi yato	yatra jñāna-abhidhāna-vṛttiḥ, tad-an-upalakṣaṇe
PV_03287	śeṣā upaplavāḥ || śabda-artha-grāhi yad	yatra taj jñānam tatra kalpanā | svarūpam ca na
PV_03161	eva arthās tādr̥g-vijñāna-kāraṇam | bhede 'pi	yatra taj-jñānam tāms tathā pratipadyate ||
V3_00801	-abhāvāt. tathā hy a-śakya-darśanam etat –	yatra tad-icchā tatra vastu-bhāva iti vyāpty-
V3_03301	prasava-itara-dharmatvayoḥ sa dharmā-gataḥ.	yatra tu dharmy eva asiddhas tatra kva kena kiṃ
SV_02815	vyavadhāna-sambhavāt, yathā śukteḥ śuktitve.	yatra tu pratipattur bhr̥nti-nimittam na asti
HB_01907	iti tatra eka-arthakriyā eva sahakāritvam.	yatra tu viśeṣa-utpādanena sahakāriṇām
HB_01811	karāṇa-sambhavena sahakāritva-niyama-ayogāt.	yatra tu santāna-upakāreṇa bhāvāḥ pratyayatām
V2_08808	yathā pravṛddhayoḥ kadalyoḥ kanda-udbhavaḥ.	yatra tu sāksād dhetu-bhedaḥ, tatra rūpa-bhedo
V2_08702	-ayogāt. tan niyata-deśa-kālatvād dhūmo	yatra dr̥ṣṭaḥ sakṛd vaikalye ca punar na dr̥ṣṭaḥ,
HB_00503	-bhāva eva hy artha-antarasya evam syāt –	yatra dhūmaḥ, tatra avāśyam agnir iti. agni-bhāva
V3_13206	darśanīyāv uktau. tac ca darśayatā –	yatra dhūmas tatra agniḥ, asaty agnau na kvacid
NB_03122	darśanīyāv uktau. tac ca darśayatā,	yatra dhūmas tatra agniḥ, asaty agnau na kvacid
NB_03021	-sambhavāc ca. kārya-hetoḥ prayogaḥ –	yatra dhūmas tatra agniḥ, yathā mahānasa-ādaḥ.
SV_01901	-pratipattyā anvaya-smṛtir bhavati. tathā	yatra dhūmas tatra agnir ity ukte kāryam dhūmo
SV_01918	kārya-kāraṇa-bhāvāḥ pradārśyate, tadā	yatra dhūmas tatra agnir ity eva na syāt,
SV_09426	hi param dhūmo 'gni-nāntariyako darśaniyo	yatra dhūmas tatra agnir iti. sa tathā agni-
V3_07403	param dhūmo 'gni-nāntariyako darśaniyaḥ –	yatra dhūmas tatra agnir iti. sa tathā agni-
PV_04115	-akṣa-vṛttitaḥ || asādhāraṇatā tatra hetūnām	yatra na anvayi | sattvam ity abhyudāhāro hetor
SV_01404	tu kutaścīd vyāvṛtter eva a-niścayāt. yo hi	yatra na asti iti niścitaḥ, sa bhavaṃs tad-
V2_09614	tu kutaścīd vyāvṛtter eva a-niścayāt. yo hi	yatra na asti iti niścitaḥ, sa bhavan katham tad-
NB_03119	tad-deśa-sannihita-svabhāvātā. na hi yo	yatra na asti tad-deśam ātmanā vyāpnoti iti
V3_12811	tad-deśa-sannihita-svabhāvātā. na hi yo	yatra na asti, sa tad-deśam ātmanā vyāpnoti. nanu
PV_02037	sandhimat || na sa kaścit pṛthivy-āder aṃśo	yatra na jantavaḥ | saṃsveda-ja-ādyā jāyante
V3_11714	anyathā saṃśaya-hetur eva na syāt. na hi yo	yatra na sambhavati, tad-upalabdhyā tatra saṃśayo
SV_10022	tasmād bhavaty eṣa svabhāvataḥ |	yatra nāma bhavaty asmād anyatra api svabhāvataḥ |
V2_08308	tasmād bhavaty eṣa svabhāvataḥ |	yatra nāma bhavaty asmād anyatra api svabhāvataḥ |
VN_02917	na asty ātmā iti vā, hetu-virodho 'pi	yatra pratijñayā hetur virudhyate, yathā sarvam
VN_02915	etena eva pratijñā-virodho 'py ukto	yatra pratijñā sva-vacanena virudhyate, yathā
V2_04506	a-vācyatvāt. yat kvacid dr̥ṣṭam, tasya	yatra pratibandhas tad-vidas tasya tad-gamakam
HB_02909	-artha-eka-deśatvāc ca a-liṅgatvam. na ca	yatra pradeśa-mātram tatra ghaṭa-abhāvāḥ. tādr̥ṣe
V1_00303	-dr̥ṣṭāḥ kam artham upanayanty apanayanti vā.	yatra prāg dr̥ṣṭās tatra smṛtim ādadhati. sā kim a
V3_11509	hi sa-ātmaka-an-ātmakābhyām anyo rāśir asti,	yatra prāṇa-ādir varteta, ātma-vṛtti-
HB_02608	-yogya eva svabhāvo 'nupalabdhiḥ pūrva-vat.	yatra yasminn upalabhyamāne niyamena yad-
PV_03037	mānavake ca iti ghoṣaṇā apy asti laukikī ||	yatra rūdhyā asad-artho 'pi janaiḥ śabdo
VN_02110	sādhane prayukte 'bhyupagata-uttara-pakṣo	yatra viśaye prativādi yadā na doṣam udbhāvayati
PV_03176	taj-jā ca kalpanā || jāyante kalpanās tatra	yatra śabdo niveśitaḥ | tena icchātaḥ pravarteran
V3_03603	tatra ca sarva-hetūnām asādhāraṇatā,	yatra sattvam eva na anvayi ity udāharaṇam evam-
SV_15323	ayam vyatirekaḥ saṃśayād a-sādhanam. api ca,	yatra sādhyā-vipakṣasya varṇyate vyatirekitā | sa
V3_11111	svabhāva-guṇasya śaktāv upacārāt.	yatra so '-samarthaḥ, na tatra śakteḥ sāmarthyam
VN_01009	sarva-pramāṇa-nivṛttir anupalabdhiḥ. sā	yatra so 'sad-viśaya iṣṭa iti cet, su-kumāra-
SV_17311	vyanakti na anyam iti na niyamo 'sti.	yatra svātantryam icchāyā niyamo nāma tatra kaḥ |

V2_07207	syād vyaktau ca niyamaḥ kutaḥ ||49||	yatra svātantryam icchāyā niyamo nāma tatra kaḥ |
SV_02810	bhavati, samāropa-viṣaye tasya abhāvāt.	yatra hy asya samāropo yathā sthiraḥ sa-ātmaka
NB_03051	yathā – nityaḥ śabda iti. pratīti-nirākṛto	yathā – a-candraḥ śaśi iti. sva-vacana-nirākṛto
V3_00109	svayam a-dṛṣṭam api parair dṛṣṭam sādhanam,	yathā – a-cetanāḥ sukha-ādayo buddhir vā,
V2_09806	viśeṣa-hetv-abhāve tu syād anumānam.	yathā – a-dṛṣṭa-kartṛkam api vākyam puruṣa-
V3_04806	sarvasya anya-dharma-yogāt. na bhavati,	yathā – a-brāhmaṇa iti. na hi sa eva brāhmaṇas
V3_10410	-samāśrayāḥ sarve hetavo vyākhyātāḥ,	yathā – a-vipakṣatvāt, tat-samudāya-eka-deśatvād
NB_03132	sandigdha. sandigdha-ubhaya-vyatireko	yathā – a-vīta-rāgāḥ kapila-ādayaḥ, parigraha-
NB_03133	-dharmayoḥ sandigdho vyatirekaḥ. a-vyatireko	yathā – a-vīta-rāgo 'yam vaktṛtvāt. vaidharmyeṇa
NB_03049	pradarśana-artham. tatra pratyakṣa-nirākṛto	yathā – a-śrāvaṇaḥ śabda iti. anumāna-nirākṛto
V3_04002	a-dṛṣṭeḥ, tasya eva pratikṣepe virodhaḥ,	yathā – a-śrāvaṇaḥ śabda iti. tad-arthā ca artha
V3_10610	pakṣa-dharma-prabhede nirदिष्टाḥ. sandehe,	yathā – a-sarvajñaḥ kaścīd vivakṣitaḥ puruṣo
V3_08109	'py anvayasya vyatireka-vyāptāv asti,	yathā – anityaḥ prayatnānantariyakatvād iti.
NB_03134	a-vyatirekaḥ. a-pradarśita-vyatireko	yathā – anityaḥ śabdaḥ, kṛtakatvād ākāśa-vad iti
V3_09802	pratijñā-artha-eka-deśo 'siddha ucyate,	yathā – anityaḥ śabdaḥ śabdatvād iti, so 'pi,
V3_09201	bhavati. dharmi-sambandha-asiddhāv asiddhaḥ,	yathā – anityaḥ śabdaś cākṣuṣatvāt. cetanās
V3_01405	-prayogeṣu nir-anvaya-doṣo vyākhyātāḥ,	yathā – abhivyakta-caitanya-śarīra-lakṣaṇa-puruṣa-
NB_03130	āpto vā sa jyotir-jñāna-ādikam upadiṣṭavān,	yathā – ṛṣabha-varḍhamāna-ādir iti. tatra a-
NB_03120	san na upalabhyate na tat tatra asti. tad	yathā – kvacid a-vidyamāno ghaṭaḥ. na
V2_05810	ca, viṣaya-pradarśanena samaye pravartanāt,	yathā – gaur ayaṃ sāsnā-ādi-samudāya-ātmakatvād
V3_04402	iti cet, na, ayoga-vyavacchedena viśeṣaṇāt,	yathā – caitro dhanur-dharaḥ, na anya-yoga-
V3_01507	-sambhave 'nyatara-uktiḥ samarthā bhavati,	yathā – devadatta-yajñadattayor anyataram bhojaya
V3_00404	eva. yas tu para-parikalpitaiḥ prasaṅgaḥ,	yathā – deśa-kāla-avasthā-viśeṣa-niyata-eka-
V2_06110	kārya-anupalambho '-gamaka ucyate,	yathā – na agnir atra dhūma-abhāvād iti. kāraṇa-
NB_02031	ekādaśa-prakārā. svabhāva-anupalabdhir	yathā – na atra dhūma upalabdhi-lakṣaṇa-
V2_06207	dhūmo 'tra an-agner iti. svabhāva-asiddhyā,	yathā – na atra dhūmo 'nupalabdher iti. etena
NB_02039	-sparśo vahner iti. kāraṇa-anupalabdhir	yathā – na atra dhūmo vahny-abhāvād iti. kāraṇa-
V2_06208	vyāpaka-svabhāva-asiddhir uktā veditavyā,	yathā – na atra śimśapā vṛkṣa-abhāvād iti.
NB_02033	dhūma-abhāvād iti. vyāpaka-anupalabdhir	yathā – na atra śimśapā, vṛkṣa-abhāvād iti.
V3_06501	artha-bādha-kā-rūpa-upanyāseṇa vā prayujyate,	yathā – na atra śīta-sparśo 'gner ity udāharaṇāni
NB_02035	sparśo vahner iti. viruddha-kārya-upalabdhir	yathā – na atra śīta-sparśo dhūmād iti. viruddha
NB_02034	-abhāvād iti. svabhāva-viruddha-upalabdhir	yathā – na atra śīta-sparśo vahner iti. viruddha
V3_01804	dharmadharma-nirākurvan pratyākhyātāḥ,	yathā – na anitya-śabdaḥ śabdo na śabda-
NB_03052	– a-candraḥ śaśi iti. sva-vacana-nirākṛto	yathā – na anumānam pramāṇam. iti catvāraḥ pakṣa
V3_03311	svārthaṃ virundhānam sva-vāg-viruddham,	yathā – na anumānam pramāṇam iti. pratibandho
V3_06411	prayujyate, tadā svarūpeṇa vā prayujyate,	yathā – na asti iha dhūmo 'nupalabdheḥ, na asti
V2_06511	pratikṣipyate 'rthaḥ svabhāva-viśeṣo vā,	yathā – na asti viraktaṃ cetō devatā-viśeṣo vā,
NB_02040	-abhāvād iti. kāraṇa-viruddha-upalabdhir	yathā – na asya roma-harṣa-ādi-viśeṣāḥ,
V2_06313	nimittayoḥ punar virodhe gamikā eva,	yathā – na asya roma-harṣa-ādi-viśeṣāḥ santi
V2_06106	kāraṇasya kārya-vivekāb bhāva-gatiḥ,	yathā – na iha a-pratibaddha-sāmarthyāni dhūma-
NB_02032	anupalabdher iti. kārya-anupalabdhir	yathā – na iha a-pratibaddha-sāmarthyāni dhūma-
V2_06108	eva uktaḥ. tathā tad-viruddha-upalambhaḥ,	yathā – na iha a-pratibaddha-sāmarthyāni śīta-
NB_02037	-apekṣaṇād iti. kārya-viruddha-upalabdhir	yathā – na iha a-pratibaddha-sāmarthyāni śīta-
V2_06205	vyāpaka-viruddha-siddhir uktā veditavyā,	yathā – na tuṣāra-sparśo 'tra agner iti.
NB_03131	vyatirekaḥ. sandigdha-sādhanā-vyatireko	yathā – na trayī-vidā brāhmaṇeṇa grāhya-vacanaḥ
V2_06206	śīta-sparśo 'tra dhūmād iti. hetv-asiddhyā,	yathā – na dhūmo 'tra an-agner iti. svabhāva-
NB_02036	dhūmād iti. viruddha-vyāpta-upalabdhir	yathā – na dhruva-bhāvi bhūtasya api bhāvasya
NB_02012	svabhāvaḥ kāryam ca iti. tatra anupalabdhiḥ	yathā – na pradeśa-viśeṣe kvacid ghaṭaḥ,
V2_06403	-viruddha-kārya-abhāva-gatir uktā veditavyā,	yathā – na roma-harṣa-ādi-viśeṣa-yukta-puruṣavān
NB_02041	iti. kāraṇa-viruddha-kārya-upalabdhir	yathā – na roma-harṣa-ādi-viśeṣa-yukta-puruṣavān
V2_06204	-bhedenā caturdhā bhavati. viruddha-siddhyā,	yathā – na śīta-sparśo 'tra agner iti. etena
V2_06305	kiṃ na sidhyati. na, tad-vyabhicārāt,	yathā – na śīta-sparśo 'tra kṣāṭhād iti.
V2_06206	'tra agner iti. viruddha-kārya-siddhyā,	yathā – na śīta-sparśo 'tra dhūmād iti. hetv-
NB_03050	– a-śrāvaṇaḥ śabda iti. anumāna-nirākṛto	yathā – nityaḥ śabda iti. pratīti-nirākṛto yathā
V3_13212	eva dṛṣṭānta-doṣā api nirastā bhavanti,	yathā – nityaḥ śabdo '-mūrtatvāt karma-vat
V3_04010	||32|| ity antara-ślokaḥ. anumāna-virodhe 'pi,	yathā – nityo ghaṭa iti, abhighāta-sahatvam
V3_00701	khalv api kalpanā-samāropito na liṅgam,	yathā – pakṣa-sapakṣa-anyataratvād anityaḥ śabdo
V3_11301	ṭṭīyo 'pi iṣṭa-vighāta-kṛd viruddho 'sti,	yathā – parārthāś cakṣur-ādayaḥ saṅghātāvāc
V3_04403	dhanur-dharaḥ, na anya-yoga-vyavacchedena,	yathā – pārtho dhanur-dhara ity ukta-prāyam. sa
V3_08104	sapakṣa-vyāpter vipakṣe ca kvacid abhāvāt,	yathā – prayatnānantariyako 'nityatvād iti. na
V3_10304	itara-grahaṇam samartham bhavati,	yathā – mātharād itaro brāhmaṇo bhojaniya iti.
HB_00609	prayogaḥ, sādharmaṇeṇa vaidharmyeṇa ca,	yathā – yat sat, tat sarvam kṣaṇikam, yathā
NB_03135	-vad iti vaidharmyeṇa. viparīta-vyatireko	yathā – yad a-kṛtakam tan nityam bhavati iti. na
V3_13303	-ādayaḥ. an-anvayo '-pradarśita-anvayaś ca,	yathā – yo vaktā sa rāga-ādimān iṣṭa-puruṣa-vat.
V3_11504	sandehe vyabhicāra-bhāg iti sūcana-arthaḥ,	yathā – vīta-rāgaḥ sarvajño vā vacanād iti.

V3_01108	-grahaḥ ||6|| veditavyaḥ. tena siddham	yathā – śrāvaṇaḥ śabda iti, asiddham api
V3_11508	yatra anvayo vyatirekaś ca sandigdhaḥ,	yathā – sa-ātmakaṃ jīvac-charīraṃ prāṇa-
V3_10605	-āpāta-deśa-vibhrame. dharmy-asiddhāv api,	yathā – sarvatra sukha-ādi-sambhavād vibhur ātmā
PV_04107	virodha-udbhāvana-prāyā parikṣā apy atra tad-	yathā | a-dharma-mūlaṃ rāga-ādi snānaṃ ca a-
PV_03182	|| so '-vikalpaḥ sva-viśayo vijñāna-anubhavo	yathā | a-śakya-samayaṃ tadvad anyad apy a-
SV_04425	yatra asti vastu-sambandho yathokta-anumitau	yathā | na anyatra bhrānti-sāmye 'pi dīpa-tejo
PV_03078	vā || pramāṇānām anekasya vṛtter ekatra vā	yathā | viśeṣa-dṛṣṭer eka-tri-saṅkhyā-apoho na vā
PV_02060	| kartuṃ śakyā a-vikāreṇa mṛdaḥ kuṇḍa-ādino	yathā || a-vikṛtya hi yad vastu yaḥ padārtho
PV_04233	| vyavahāram a-satya-arthaṃ prakalpayati dhīr	yathā || taṃ tathā eva a-vikalpya-artha-bheda-
PV_02082	| a-dṛṣṭir manda-netrasya tanu-dhūma-a-gatir	yathā || tanutvān mūrtam api tu kiñcit kvacid a-
PV_02077	| moha-ādayaḥ sambhavanti śravaṇa-ikṣaṇato	yathā || tasmād yasya eva saṃskāraṃ niyamena
PV_04192	| pārtho dhanur-dharo nīlaṃ sarojam iti vā	yathā || pratiyogi-vyavacchedas tatra apy artheṣu
SP_00015	| saṅketa-viśaya-ākhyā sā sāsna-āder go-gatir	yathā || bhāve bhāvinī tad-bhāvo bhāva eva ca
PV_02092	-ādiṣv iva kalpya-arthe naṣṭa-a-jāteṣu vā	yathā || mato yady upacāro 'tra sa iṣṭo yan
V2_05013	| pārtho dhanur-dharo nīlaṃ sarojam iti vā	yathā ||12|| pratiyogi-vyavacchedas tatra apy
V2_05514	| vyavahāram a-satya-arthaṃ prakalpayati dhīr	yathā ||25|| taṃ tathā eva a-vikalpya artha-bheda
SV_04426	na anyatra bhrānti-sāmye 'pi dīpa-tejo maṇau	yathā ||81|| tatra eka-kāryo 'neko 'pi tad-a-
SV_15505	-vyāpāraḥ syāt. artha-antara-vikalpa-vat.	yathā a-tad-arthatve 'pi bharata-urvaśy-ādi-
PV_04264	pratiśidhyate | jñāna-abhidhāna-sandehaṃ	yathā a-dāhād a-pāvakaḥ || tathā anyā na
SV_01517	viśeṣa-hetv-abhāve tu syād anumānam,	yathā a-dṛṣṭa-kartṛkam api vākyam puruṣa-saṃskāra
V3_01603	-vyakti-sambhava-abhāve tat-sāmānya-ayogāt,	yathā a-brāhmaṇa-āditve varṇatvasya
SV_08708	bhedeṣv a-bhinna-pratyayasya. api ca,	yathā a-bheda-a-viśeṣe 'pi na sarvaṃ sarva-
PV_04276	nīścaya-ayogāt sthitir anyatra vāryate |	yathā a-liṅgo 'nya-sattveṣu vikalpa-ādir na
V3_06404	nīścaya-ayogāt sthitir anyatra vāryate |	yathā a-liṅgo 'nya-sattveṣu vikalpa-ādir na
SV_03205	kāraṇa-antara-apekṣatvāt. anubhavo hi	yathā a-vikalpa-abhyāsaṃ nīścaya-pratyayān
NB_03069	eva rūpasya sandehe 'py anaikāntika eva.	yathā a-sarvajñaḥ kaścid vivakṣitaḥ puruṣo rāga-
NB_03130	tathā sandigdha-sādhyā-vyatireka-ādayaḥ,	yathā a-sarvajñaḥ kapila-ādayo 'n-āptā vā a-
SV_02716	-pūrvaka eva a-pratīta-nīścayo bhavati,	yathā akasmād dhūmād agni-pratipattiḥ. na hi
SV_17314	ity antara-ślokaḥ. yasmāt kila idṛṣaṃ satyaṃ	yathā agniḥ śīta-nodanaḥ | vākyam veda-eka-
PV_03095	'pi vā dharmāḥ sa viruddhaḥ prayujyate |	yathā agnir a-hime sādhye sattā vā janma-bādhanī |
SV_00215	svabhāva-anupalabdhi-lakṣaṇās trayo hetavaḥ,	yathā agnir atra dhūmāt, vṛkṣo 'yam śimśapātvāt,
SV_17318	yatra a-pratipattiḥ, veda-eka-deśatvāt,	yathā agnir himasya bheṣajam ity-ādi-vākyam iti.
SV_10705	karoti, yatra ayam puruṣa-arthaḥ pratibaddho	yathā agnau śīta-pratikāra-ādīḥ. na hy atra śabda
V3_06912	yatra ayam puruṣa-arthaḥ pratibaddhaḥ,	yathā agnau śīta-vinodana-ādīḥ. na hy atra śabda-
VN_01415	tarhi dravyasya sanniveśo 'vasthā-antaram,	yathā aṅgulīnām muṣṭiḥ. na hy aṅguly eva nir-
VN_05803	prabhedān nigrāhasthāna-antarāni vācyāni.	yathā ajñānasya viśaya-ajñānam uttara-ajñānam iti
SV_14321	syāt. hanṭr-ghāte caitra-a-punar-bhavaḥ |	yathā atra apy evam iti ced dhantur na a-
VN_05612	-vad apratibhaya eva gamyatvād a-vācyam.	yathā ananubhāṣaṇe 'pradarśita-viśayatvād uttara
HB_00808	nivṛttau tan-nivṛttir a-kāryasya,	yathā anayor eva dharmayor viparyayeṇa. tasmād
PV_04186	sāmānyayor dharmā-bhedād aṅga-aṅgitā tataḥ |	yathā anityaḥ prayatna-utthaḥ prayatna-utthatayā
V3_10508	dharmā-bhedād aṅga-aṅgitā iṣyate |	yathā anityaḥ prayatna-utthaḥ prayatna-utthatayā
NB_03058	asiddhau sandehe vā asiddho hetvābhāsaḥ.	yathā, anityaḥ śabda iti sādhye cākṣuṣatvam
VN_02511	dharmāṃ sva-pakṣe 'bhyanujānan parājitaḥ.	yathā anityaḥ śabda aindriyakatvād iti bruvan
V3_02706	-āpanna-pakṣi-kāraṇam api pratyuktam.	yathā anityaḥ śabdo nityo vā iti prakaraṇe
SV_09312	hetur ucyate, kvacid anapekṣaḥ sāmānyena,	yathā anityatva eva sattvam, kvacit svabhāva-
V2_07411	svabhāvo hetur ucyate, kvacid anapekṣo	yathā anityatva eva sattvam, kvacit svabhāva-
SV_02605	asiddhe dharmiṇi sādhana-a-sambhavāt,	yathā anityatve sādhye śabdaḥ. tasya pratyakṣeṇa
HB_00516	eva – svabhāvaḥ kāryam anupalabdhiś ca iti,	yathā anitye kasmimścid gamye sattvam agnimati
PV_03356	yathā vā maruṣu mahān alpo 'pi dṛśyate ||	yathā anudarśanaṃ ca iyaṃ meya-māna-phala-sthitiḥ
V1_03811	vā maruṣu mahān alpo 'pi dṛśyate ||46||	yathā-anudarśanaṃ ca iyaṃ meya-māna-phala-sthitiḥ
HB_03514	bādhāyām apy asya sāmānyat. tathā ca	yathā anupalambhe bādhāyā bhāva-sambhave 'py
SV_06007	vivekinīm buddhim anubhavatas tato 'nyad iti	yathā-anubhavaṃ tad-vivecano vaidharmya-nīścaya
SV_11926	-tulya-kālatvād antya-varṇa-parisamāpteḥ.	yathā-anubhavaṃ smaraṇāt smṛtir api tat-kāla eva.
PV_03341	praveditaḥ || vidyamāne 'pi bāhye 'rthe	yathā-anubhavam eva saḥ | nīścita-ātmā svarūpeṇa
HB_01403	kiṃ tarhy eka-artha-kāraṇam api yad bahūnām,	yathā antyasya kāraṇa-kalāpasya tad eva mukhyam
NB_03008	so 'sad-vyavahāra-viśayaḥ siddhaḥ,	yathā anyāḥ kaścid dṛṣṭaḥ śaśa-viśāna-ādīḥ. na
V3_01612	-parigrahe 'py a-virodhe samarthaṃ bhavati,	yathā anyatara-bhojana-codanāyām eka-bhojane.
SV_14023	-avasthatvāt. sarva-sthairya-pratijñāyāś ca	yathā-abhidhānaṃ yukti-virodhād anye 'pi nitya-
SV_10702	puruṣa-arthaṃ uparūṇaddhi samādadhātī vā,	yathā-abhiniveśam a-tattvāt, yathā-tattvaṃ ca a-
V3_06910	puruṣa-arthaṃ uparūṇaddhi samādadhātī vā,	yathā-abhiniveśam a-tattvāt, yathā-tattvaṃ ca a-
PV_03055	-para-rūpābhyāṃ gater meya-dvayaṃ matam || a-	yathā-abhiniveśena dvitīyā bhrāntir iṣyate |
SV_11507	a-vṛttir vā. a-puruṣa-adhinatve puruṣāṇām	yathā-abhiprāyaṃ deśa-ādi-parāvṛtṭyā tena
SV_09206	abhidhāne sambandhitvena buddhāv upasthānāt.	yathā-abhiprāyam a-pratitiḥ. tad ayam pratiyamāno
SV_16715	parokṣa-daiśikānām vacanānām arthaṃ	yathā-abhiprāyam idānintanāḥ kiṃ samanuyanti,
SV_16712	svarga-kāma ity-ādi-vākyasya bhūta-viśeṣe	yathā-abhimataṃ gṛta-ādi prakṣeped ity ayam

V3_09706 -āśrayeṇa anyatara-asiddhir udbhāvyaṭe,
SV_03610 āyatta-vṛttinām śabdānām a-vastu-sandarśinām
SV_10507 vā abhyupagamyā pravṛtti-nivṛtti vilomayan
SV_16518 -sādhanāni kānicid yāni na enam upaliyante.
SV_12107 -darśanāt. niṣṭhā-āgamanasya a-śakyatvāt.
V3_06703 prayogaḥ syād iti darśana-artham etad uktam,
PV_03209 -bala-āyātam yad vadanti vipāścitaḥ | yathā
V2_04804 vicārasya. sukha-duḥkha-sādhane jñātvā
SV_16306 na ca evam-vidho dharma-svabhāva iti ca
SV_16723 -mātreṇa iti na samānaḥ prasaṅgaḥ. tac ca
V3_12806 -upasaṃhāra-sambhavāt. na hy asti sambhavo
NB_03116 -upasaṃhāra-sambhavāt. na hy asya sambhavo
VN_04811 -pratipattau sa eva teṣāṃ kramaḥ, yo
VN_04805 avayavāḥ prayoktavyā iti. sa eva teṣāṃ kramo
PV_04187 a-bādhatvān na asiddhir bhinna-dharmini |
V3_10510 a-bādhatvān na asiddhir bhinna-dharmini |
SV_14504 sa tena tathā vyapadiśyate pratiyate vā.
V3_04804 asattvaṃ sattvaṃ vā iti cet, uktam atra –
V3_01109 śabda iti, asiddham api sādhanatvena iṣṭam
PV_04227 pralayaṃ gataḥ || deśa-kāla-niṣedhaś ced
V2_05501 pralayaṃ gataḥ ||18|| deśa-kāla-niṣedhaś ced
PV_02206 | viśaya-grahaṇam dharmo vijñānasya
VN_05512 trir abhidhiyeta. tathā tathā sa grāhaṇiyāḥ,
V1_03705 tasyāś ca viśaya-ākāratā eva sādhanam,
V3_02703 ukto veditavyaḥ, yathā-sādhyam a-bādhanāt.
NB_03117 yugapad abhisambadhyate tat sarvagatam,
SV_10901 ārya-satyānām. an-anumeyānām tathābhāvo
PV_02225 || tathā api na virāgo 'tra svatva-dṛṣṭer
PV_04094 -vacanaṃ śāstraṃ ca ekam uktam samatvataḥ ||
V3_03004 śāstraṃ ca abhisamasya sāmyād ekam uktam.
PV_02238 cen na idānim yo virajyate || tyajaty asau
SV_12203 pravrityante sarve te vyabhicāriṇaḥ ||243||
SV_01008 deśa-kāla-saṃskāra-bhedena anyathā darśanāt,
V3_11202 api deśa-kāla-bhedena anyathā-darśanāt,
V3_07103 ca viśeṣaḥ sādhayitum śakyate, an-anvayāt.
SV_09319 na ca viśeṣaḥ sādhayitum śakyate 'n-anvayāt.
HB_03715 syāt. atha a-pradarśita-pratihatetvā hetuḥ,
V3_04602 -puruṣa-sambhāvita-strī-garbha iva puruṣeṣu.
V3_13605 na antaḥ, ayoniśo-vikalpānām a-pratiṣṭhānāt.
V3_00108 -arthataḥ ||1|| siddhir iti jñāpana-artham.
SV_09712 hi prayogaḥ sādharmyeṇa vaidharmyeṇa ca.
SV_17507 satya-arthaṃ puruṣe bahu-bhāṣiṇi ||335||
VN_00402 bhāva-abhāva-sādhana-pramāṇābhyām.
HB_00413 iti. kārya-hetau kārya-kāraṇa-bhāva-siddhiḥ,
SV_04101 kecit svabhāvena indriya-ādi-vat ||73||
SV_03918 vastu-bhūtam kiñcit sāmānyam nāma asti,
SV_13509 yena kecid vyavasthita-kramāḥ syuḥ, anye
SV_12609 tad-artha-pratibhāṃ janayed āsvāsanam syāt.
SV_17228 vācya-vācaka-bhāve na punar vivakṣayā
VN_00714 na ca tad yuktam. puruṣais teṣāṃ niyoge
SV_17011 syāt. te tu bāhulye 'py andhā eva sarva iti
V1_02507 -ādy-aneka-ākāra-vivartam paśyāmaḥ. tatra
PV_03047 -nibandhanā || pratyāssattir vinā jātyā
HB_01302 kārya-svabhāvasya ekatve 'pi vastuta iti
NB_03063 -siddhāv upadiśyamānaḥ sandigdha-asiddhaḥ.
VN_03421 virodhasya hetvābhāsa-an-atikramāt,
SV_10417 ekasya bhāve 'py anya-abhāva-gatir bhavati,
SV_02013 viruddha-kārya-gatyā ity-ādi-bheda-prayogair
V1_02512 -vat. līṅga-ayogād ato 'py asiddhir eva,
HB_03005 iśyate, api tv anya-bhāva eva tad-abhāvaḥ,
SV_10102 tayor eva pratibandhāl līṅgayor līṅgini,
SV_10302 na sa tad-anupalambha-mātreṇa asan nāma
VN_05515 -druta-saṅkṣipta-ādibhir upadrotavyaḥ,
V3_09501 api, yam ayam anitya-śabdaḥ samāviśet,
SV_10221 pramāṇam api kācil līṅga-viśeṣa-bhāvinī,

yathā abhivyakti-vādināḥ kṛtakatvam asiddham iti,
yathā-abhyāsam vikalpa-prabodha-hetūnām pravṛtti-
yathā-abhyupagamam pratipādyate, nir-upākhyā-vad
yathā ayam tat-sādhana-sambhave 'py asya viśeṣas
yathā ayam anyato 'śrutvā na imam varṇa-pada-
yathā ayam eva anantara-udāhṛtaḥ prayogaḥ. atha
yathā arthāś cintyante viśiryante tathā tathā ||
yathā-arham pratipitsavo hi kiñcit parikṣante
yathā-avasaram nivedayiśyāmaḥ. maitrī-śauca-dharma
yathā-avasaram pratipādayiśyāmaḥ. nanu kaścil
yathā-avasthita-vastu-sthitiṣv ātma-kārya-
yathā-avasthita-vastu-sthitiṣv ātma-kārya-
yathā-avasthitānām sambandhaḥ pratiyate. na hi
yathā-avasthitebhyo 'rtha-pratitir bhavati iti na
yathā āsvo na viśānitvād eṣa piṇḍo viśānavān ||
yathā āsvo na viśānitvād eṣa piṇḍo viśānavān ||80||
yathā āsvo viśānena. na vai vināśo na asty eva.
yathā asati niṣedhaḥ, a-sapakṣaś ca a-tattva-
yathā asiddhau hetu-dṛṣṭāntau, a-prakaraṇa-
yathā asti sa niśidhyate | na tathā na yathā so
yathā asti sa niśidhyate | na tathā na yathā so
yathā asti saḥ || gr̥hyate so 'sya janako
yathā asya pratipattir bhavati. atha para-
yathā-ākāram asyāḥ prathanāt. artha-sthiteḥ
yathā ākāśa-guṇatva-eka-artha-samavāyy-anityatva-
yathā ākāśam. abhisambadhyate ca sarva-deśa-
yathā ātma-ādinām. āgama-apekṣa-anumāne 'pi yathā
yathā ātmani | na tair vinā duḥkha-hetur ātmā cet
yathā ātmano '-pramāṇatve vacanaṃ na pravartate |
yathā ātmano '-pramāṇye vacanasya a-pravṛttiliḥ,
yathā ātmānam vyarthā ato duḥkha-bhāvanā | duḥkha
yathā ādya 'pi pathika-kṛto 'gnir jvalā-antara-
yathā āmalakyaḥ kṣīra-avasekena madhura-phalā
yathā āmalakyaḥ kṣīra-avasekena madhura-phalā
yathā āha – pramāṇa-viśaya-a-parijñānād iti. so
yathā āha – pramāṇa-viśaya-ajñānād iti. so 'yam
yathā āha – yadā tarhi śabdatvaṃ nityam
yathā āha – yo hy asādhāraṇaḥ sādhyā-dharmaḥ, sa
yathā āha paraḥ – na asty ātmā iti pratijñā-
yathā āhur eke – parasya pratipādyatvāt svayam a
yathā āhur eke, 'nvayī vyatireki ca iti. na
yathā idam atidūṣkaram atyanta-satya-abhidhānam
yathā idam asmin sati bhavati. satsv api tad-
yathā idam asya upalambha upalabdhi-lakṣaṇa-
yathā indriya-viśaya-āloka-manaskārā ātma-indriya
yathā iyaṃ buddhiḥ pratibhāti, yasmād vyaktayo na
yathā-iṣṭa-parāvṛttayaḥ, kiṃ tarhy eka eva
yathā-iṣṭam tu samāropa-apavādābhyām nairukta-
yathā-iṣṭam niyujyeta. saṅketaś ca nirarthaḥ syāt
yathā-iṣṭam niyuñjirann iti kas tatra upālambhaḥ,
yathā-iṣṭam praṇiyante. tasmāc chabda-antareṣu
yathā-iṣṭam sañjñāḥ kriyantām. a-pratyakṣā saṃvit
yathā-iṣṭā cakṣur-ādiṣu | jñāna-kāryeṣu jātir vā
yathā iha kāraṇa-bhedo bhinna-viśeṣa-upayogān na
yathā iha nikuñje mayūraḥ kekāyitād iti. tad-
yathā uktam prak. anapekṣe ca kevale svataḥ
yathā uktam prak. idam anupalabdher na pṛthag
yathā uktam prak. kārya-kāraṇa-bhāvād vā
yathā uktam prak. tatra ca pratyakṣe viśaya-
yathā uktam prak. tasya an-anya-saṃsrṣṭa-rūpasya
yathā uktam prak. pravṛtter buddhi-pūrvatvāt tad-
yathā uktam prak. yo 'pi jñāpakasya līṅgasya
yathā-uttara-pratipatti-vimūḍhas tūṣṇīm-bhavati.
yathā-utpattim hetubhyaḥ kṛtaka-śabdaḥ sambandhi-
yathā-udāhṛtā prak. yat punaruktam a-pramāṇam

PV_04032	gatiḥ || an-anvayo 'pi dr̥ṣṭānte doṣas tasya	yathā-uditam | ātmā paraś cet so 'siddha iti
V1_00410	ca upalabhya tal-lakṣaṇam vyāptyā kathayed	yathā-upadeśam pravartamānasya a-vipralambha-
NB_03133	yatra a-vīta-rāgatvaṃ na asti na sa vaktā,	yathā upala-khaṇḍa iti. yady apy upala-khaṇḍād
NB_03132	– yo vīta-rāgo na tasya parigraha-āgrahaḥ,	yathā ṛṣabha-āder iti. ṛṣabha-āder a-vīta-rāgatva
PV_03265	kurvīta tad-viruddhe 'pi dr̥ṣyate || akṣnor	yathā eka āloko naktamcara-tad-anyayoḥ | rūpa-
SV_06824	vā iti tad-anyebhyo bheda-sāmānyena.	yathā eka-kāryās tat-kārya-codanāyām tad-anya-
SV_03303	icchā-vaśāt pravṛttasya pratibandha-abhāvāt,	yathā ekaṃ kvacid eka-vacanena khyāpyate tad-a-
VN_06311	-sādhana-vighātāt, eka-sādhana-vacana-vat.	yathā ekasya arthasya aneka-sādhana-sad-bhāve 'py
PV_02038	akṣa-ādīnām samudbhavhe | pariṇāmo	yathā ekasya syāt sarvasya a-viśeṣataḥ ||
SV_06016	vibhajate svayam ||119|| niveditam etat prāg	yathā ete bhāvāḥ prakṛti-bhedino 'pi jñāna-ādikam
PV_03368	api hetutve kathamcid viśaya-ākṛti ||	yathā eva āhāra-kāla-āder hetutve 'patya-janmani |
PV_03291	-āsanna-vṛttitvāt kadācid bhrānti-kāraṇam ||	yathā eva iyaṃ parokṣa-artha-kalpanā smarāṇa-
PV_03201	|| na ekaṃ svabhāvaṃ citraṃ hi maṇi-rūpaṃ	yathā eva tat | nīla-ādi-pravibhāgāś ca tulyaś
V3_00102	tu sva-dr̥ṣṭa-artha-prakāśanam | (1ab)	yathā eva hi svayaṃ tri-rūpāl liṅgāl liṅgini
PV_03352	artho 'pi ity arthasya iṣṭā prameyatā ||	yathā kathañcit tasya artha-rūpaṃ muktva
V1_03710	artho 'pi ity arthasya iṣṭā prameyatā ||42||	yathā kathañcit tasya artha-rūpaṃ muktva
SV_15601	tarhi rūpaṃ varṇānām sarvatra a-viśiṣṭam iti	yathā-kathañcit prayuktād api phalaṃ syāt. varṇā
SV_12901	varṇa-anukrama-upakāra-anapekṣaṇe tair	yathā kathañcit prayuktair api yat kiñcid vācyam
V3_12606	-sādhana na ekānta-grāhīyaḥ syuḥ. tasmād	yathā kathañcid apy anena asato niścinvatā
SV_09412	eko nityaḥ sukha-ādy-ātmako 'nyo vā iti	yathā-kathañcid api viśeṣitas tat-svabhāvaḥ
V3_07206	eko nityaḥ sukha-ādy-ātmako 'nyo vā iti,	yathā-kathañcid api viśeṣitas tat-svabhāvaḥ
SV_06121	iti. yadi ghaṭena añjalīnā vā udaka-ānayanam	yathā-kathañcid abhimataṃ syāt, udakam ānaya ity
VN_05303	paścād uttaram abhidhātavyam iti, api tu	yathā-kathañcid uttaram vācyam, uttaram ca āśraya
SV_15724	arhanti. na puruṣa-icchā-vṛttayas teṣām	yathā-kathañcid vṛtteḥ. yad api prayoktā phalam
SV_02325	svabhāva-bhedaḥ, hetu-svabhāva-bhedāt,	yathā kadali bīja-kanda-udbhavā. sphuṭam eva
V2_08805	svabhāva-bhedo hetu-svabhāva-bhedāt,	yathā kadali bīja-kanda-udbhavā. sphuṭam eva
SV_06905	anyad api vācyam. śūnya-anitya-ādi-śabdeṣu	yathā-kalpanam samihita-ākāraṃ buddhāv āropya tad-
SV_04818	-kalpanam kevalam an-artha-nirbandha eva,	yathā-kalpanam asya ayogāt, na vai vyavacchedo na
PV_03038	-gatiḥ || yathā-bhāve 'py abhāva-ākhyām	yathā-kalpanam eva vā | kuryād a-śakte śakte vā
VN_04815	devadatta gām ānaya kṛṣṇam iti. atra padānām	yathā-kāmaṃ prayoge 'pi na artha-pratītau viśeṣa
SV_09718	sandehād iti vistareṇa vakṣyāmaḥ. anityatve	yathā kāryam a-kāryam vā a-vināśini | (193ab)
V2_09803	dr̥ṣṭāni punar anyatra anyathā dr̥ṣyante.	yathā kāścid ośadhayaḥ kṣetra-viśeṣe viśiṣṭa-rasa
SV_01513	dr̥ṣṭāni punar anyathā anyatra dr̥ṣyante,	yathā kāścid ośadhayaḥ kṣetra-viśeṣe viśiṣṭa-rasa-
PV_02056	-jananam kvacit | kiñcid viparyayād agnir	yathā kāṣṭha-suvarṇayoḥ || ādyasya alpo 'py a-
SV_06918	tasya kā iyaṃ vṛttiḥ. ādheyatā vā syāt.	yathā kuṇḍe badarāṇi vartanta iti. vyaktir vā
HB_02806	liṅgam bhavati yena yasya kaścit sambandho	yathā kṛtakatva-anityatvayor eka-artha-samavāyo
V3_11207	anaikāntikaḥ. dvayor viruddho 'siddhau ca,	yathā kṛtakatva-prayatnānantariyakatve nityatva-
NB_03083	sapakṣe sattvasya, a-sapakṣe ca asattvasya,	yathā kṛtakatvaṃ prayatnānantariyakatvaṃ ca
HB_02013	ca yata utpattiḥ, pratyekaṃ sāmārthye 'pi	yathā kevalānām a-kriyā karṭṛ-viśeṣa-pṛthag-bhāva
SV_14904	kasyacid bhāva-an-abhyupagamāt.	yathā keśāñcid eva iṣṭaḥ pratigho janminām tathā |
V3_01708	-sthiteś ca deha eva pratyaayaḥ, na ghaṭe.	yathā ko 'py āyāta iti na parvate vṛkṣe vā śaṅkā
VN_03214	ca etad anityaḥ śabdaḥ kṛtaka-anityatvād iti	yathā. kvacid arthe vipratipattau prasiddham
SV_15310	apy arthānām punaḥ kathañcid anyathā-bhāvaḥ,	yathā kvacid deśe madhurāṇi nimba-phalāni
VN_02912	pratijñā-hetvor virodhaḥ pratijñā-virodhaḥ.	yathā guṇa-vyatiriktam dravyam iti pratijñā, rūpa
HB_02417	nanu vijātiyād api kiñcid bhavad dr̥ṣṭam tad	yathā gomaya-ādeḥ śālūka-ādīḥ. na vijātiyād
SV_08910	puruṣo viśiṣṭa-arthakriyā-arthī pravartate,	yathā gor vāha-doha-ādaḥ na anya-sambhavinō
NB_03131	ye grāhya-vacanā na te rāga-ādimantaḥ. tad	yathā gautama-ādayo dharma-śāstrāṇām praṇetāra
SV_00423	viśaya-pradarśanena samaye pravartyate,	yathā gaur ayam sāsnā-ādi-samudāya-ātmakatvād iti.
VN_04412	iti cet, na prayoga-apeta-śabda-tulyatvāt.	yathā gaur ity asya padasya arthe goṇi iti
V3_13208	anityatva-abhāve kṛtakatvasya a-sambhavaḥ,	yathā ghaṭa-ākāśayor iti darśaniyam. na hy
NB_03122	anityatva-abhāvaḥ kṛtakatva-a-sambhavo	yathā ghaṭa-ākāśayor iti darśaniyam. na hy
SV_09720	yat kiñcit kṛtakam tat sarvam anityam,	yathā ghaṭa-ādayaḥ, śabdaś ca kṛtaka iti
V2_07604	hetū yat kiñcit kṛtakam tat sarvam anityam,	yathā ghaṭa-ādayaḥ, śabdaś ca kṛtaka ity anvayī.
HB_00610	ca, yathā – yat sat, tat sarvaṃ kṣaṇikam,	yathā ghaṭa-ādayaḥ. samś ca śabda iti. tathā –
VN_00113	yat sat kṛtakam vā, tat sarvam anityam,	yathā ghaṭa-ādīḥ, san kṛtako vā śabda iti. atra
VN_00118	kṛtako vā, yaś ca evam, sa sarvo 'nityaḥ,	yathā ghaṭa-ādir iti. atra vyāpti-sādhanaṃ
NB_03009	prayogaḥ – yat sat tat sarvam anityam,	yathā ghaṭa-ādir iti śuddhasya svabhāva-hetoh
SV_06120	vyāhārasya avadhāraṇa-nāntariyakatvāt,	yathā ghaṭena udakam ānaya iti. yadi ghaṭena
VN_02701	-dharma-vikalpena pratijñā-antaraṃ karoti,	yathā ghaṭo 'sarvagato 'nitya eva śabdo 'py a-
V3_10603	sandigdho bhūta-samhāto 'gni-siddhau.	yathā ca – iha nikuñje mayūraḥ, kekāyitād iti
SV_08712	atra. yady a-viśeṣaḥ syāt syād etad iti.	yathā ca asya svayam a-bheda-vādino 'bheda-a-
V3_13608	pratijñā-padayor virodhāt pratijñā-doṣa iti.	yathā ca āha – dharmi-viśeṣaṇatvena upādānād
SV_03415	api ity alam a-pratiṣṭhair mithyā-vikalpaiḥ.	yathā ca na artha-antara-bhūta kriyā asti tat-
SV_02319	idāniṃ bhinnāt sahakāriṇaḥ kārya-utpattir	yathā cakṣū-rūpa-āder vijñānasya. na vai kiñcid
V2_08714	idāniṃ bhinnāt sahakāriṇaḥ kārya-utpattir	yathā cakṣū-rūpa-āder vijñānasya. na vai kiñcid

SV_06726	eṣām anyā tat-kāryatā anyatra anyato bhedāt.	yathā cakṣū-rūpa-āloka-manaskāresv ātma-indriya-
V3_10609	katamasya ekasya. vyatirekasya. asiddhau,	yathā caturvidhaḥ sādharmaṇaḥ pakṣa-dharma-
SV_10916	tad-upadiṣṭānām a-vaiparityam avisamvādaḥ.	yathā catuṣṭānām ārya-satyānām vakṣyamāna-nītyā.
SV_10825	-anumāna-viṣaya-abhimatānām tathābhāvaḥ,	yathā catuṣṭānām ārya-satyānām. an-anumeyānām
V3_11604	sambandhāt. a-sambandhād vimarśo na jāyate,	yathā cākṣuṣatvāc chabde. sambandhāt kiṃ-
HB_00203	iti cet, na, ayoga-vyavacchedena viśeṣaṇāt,	yathā caitro dhanur-dhara iti, na anya-yoga-
SV_00209	iti cet. na, ayoga-vyavacchedena viśeṣaṇāt,	yathā caitro dhanur-dharaḥ. na anya-yoga-
PV_03109	pravartante 'bhinne bhinna-āśrayā iva ||	yathā-codanam ākhyās ca so 'sati bhrānti-kāraṇe |
SV_03209	-tāratamya-ādi-bhedāt paurvāparyam,	yathā janakatva-adhyāpakatva-a-viśeṣe 'pi pitaram
PV_02066	saty a-bādho 'sāv iti kiṃ sthiti-hetunā |	yathā jala-āder ādhāra iti cet tulyam atra ca ||
HB_01811	-upakāreṇa bhāvāḥ pratyayatām pratipadyante,	yathā taṇḍula-bīja-ādibhya odana-aṅkura-ādi-
PV_02021	sādhanam jñeyam vastuno vastu-siddhitaḥ ||	yathā tat kāraṇam vastu tathā eva tad-a-kāraṇam |
SV_10702	samādadhātī vā, yathā-abhiniveśam a-tattvāt,	yathā-tattvam ca a-samīhitatvāt. tad ayam
V3_06910	samādadhātī vā, yathā-abhiniveśam a-tattvāt,	yathā-tattvam ca a-samīhitatvāt. tasmād ayam
V1_03802	atra – yathā-darśanam iyam vyavasthā, na tu	yathā-tattvam iti. viṣaya-ākāraḥ kaścit
SV_16814	-ādi-vat. upadeśe ca puruṣānām svatantrānām	yathā-tattvam upadeśena avisamvādasya asiddher an
SV_09313	svabhāva-bhūta-dharma-viśeṣa-parigraheṇa,	yathā tatra eva utpattiḥ. anayā diśā anye 'pi
V2_07501	svabhāva-bhūta-dharma-bheda-parigraheṇa	yathā tatra eva utpattiḥ. anayā diśā anye 'pi
PV_03004	| drṣṭā śaktir matā sā cet samvṛtyā astu	yathā tathā || sā asti sarvatra ced buddher na
PV_03058	-a-viśeṣe 'pi viśeṣo 'rthakriyām prati ||	yathā tathā a-yathārthatve 'py anumāna-tad-
V2_04711	-a-viśeṣe 'pi viśeṣo 'rthakriyām prati ||5||	yathā tathā a-yathārthatve 'py anumāna-tad-
PV_03345	sva-anubhavaḥ phalam | yataḥ svabhāvo 'sya	yathā tathā eva artha-viniścayaḥ || tadā artha-
V2_08809	sākṣād dhetu-bhedaḥ, tatra rūpa-bhedo 'pi,	yathā tayor eva bīja-kanda-udbhavayoḥ. tad yato
V2_05113	ādaḥ svataḥ sutau dvau janayām babhūva. iti	yathā. tasya sādhyā-sajātiya-vṛttino lūngasya
V3_00708	-viprakarṣayor asiddheḥ. siddhau tu syāt,	yathā tādrṣam rūpa-sādharmyam kvacid abhisamīkṣya
V3_12611	kaścit, sarveṣām kathañcid bhāvād iti cet,	yathā te na santi, sa prakāro 'bhāvaḥ. śāsa-
PV_03146	sañkalayya etat tathā pratyeti na anyathā ||	yathā daṇḍini jāty-āder vivekena a-nirūpanāt |
SV_04924	anyathā na bheda-samsargavati buddhiḥ syāt,	yathā daṇḍiṣu. na hi tatra eka-daṇḍa-yoge 'py
V2_06912	-antara-drṣṭāv anyathā prayoge viparyayāt,	yathā-darśana-pratīter darśana-parāvṛttau ca
SV_12528	abhāvād apara-pūrvakam ity ucyate. prāg eva	yathā-darśana-pravṛttayaḥ samyañ-mithyā-pravṛttayo
V1_03911	-vat ||53|| ity antara-ślokaḥ. bhavatu nāma	yathā-darśanam pramāṇa-ādi-vyavasthā, vijñapti-
SV_06213	-ādi-śabdeṣu. tādrṣo jñeya-ādi-śabdeṣv api	yathā-darśanam asty eva. tasmāt sarva eva śabda-
V1_03801	pramāṇa-prameya-phala-sthitiḥ. uktam atra –	yathā-darśanam iyam vyavasthā, na tu yathā-tattvam
SV_13713	anya-dhī-hetuḥ siddhe 'rthe vyañjako mataḥ |	yathā dīpo 'nyathā vā api ko viśeṣo 'sya kārakāt |
HB_00302	pratyakṣa-balena a-tad-vyāvṛtti-viśayā	yathā-drṣṭa-ākāra-grahaṇān na pramāṇam, prāg
HB_00213	asādharma-ātmanā drṣṭavataḥ pratyakṣeṇa	yathā-drṣṭa-bheda-paramārtha-viśayam smṛtam lūnga
SV_04305	na anyeṣām, tad-bheda-prabhavaḥ saty api	yathā-drṣṭa-viśeṣa-anusaraṇam parityajya kiñcit
V1_00410	pravartamānasya a-vipralambha-artham. tad	yathā-drṣṭa-sādharmyāt tathā prasādhitam na
VN_04814	padair artha-parisamāptiḥ tadā ekaṃ vākyaṃ,	yathā devadatta gām ānaya kṛṣṇam iti. atra
SV_00819	a-samagrasya ekānta-a-sāmartyāt,	yathā deha-indriya-buddhibhyo rāga-ādy-anumānam.
V3_08310	vipakṣe vṛtty-a-darśane 'pi śeṣavat,	yathā deha-indriya-buddhibhyo rāga-ādy-anumānam.
PV_04243	vyatirekasya na abhāvam bhāvam icchatī |	yathā na a-vyatireke 'pi prāṇa-ādir na sapakṣataḥ
NB_02038	vahner iti. vyāpaka-viruddha-upalabdhir	yathā, na atra tuṣāra-sparśo vahner iti. kāraṇa-
SV_00604	na śīta-sparśo 'tra dhūmāt. hetv-asiddhyā,	yathā na atra dhūmo 'n-agneḥ. svabhāva-asiddhyā,
SV_00605	na atra dhūmo 'n-agneḥ. svabhāva-asiddhyā,	yathā na atra dhūmo 'nupalabdheḥ. etena vyāpaka-
SV_00606	etena vyāpaka-svabhāva-asiddhir uktā,	yathā na atra śiṃśapā vṛkṣa-abhāvāt. sarvatra ca
PV_02180	a-hetor anya-anapekṣaṇāt | taikṣṇya-ādimām	yathā na asti kāraṇam kaṇṭhaka-ādiṣu || tathā a-
SV_10304	pratikṣipyate 'rthaḥ svabhāva-viśeṣo vā,	yathā na asti viraktam cetō devatā-viśeṣo vā, na
VN_01602	na asti, kathañcit sata eva bhāvād iti cet,	yathā na asti, sa prakāras tatra asan katham
SV_00614	iti. nimittayoḥ punar virodhe gamikā eva,	yathā na asya roma-harṣa-ādi-viśeṣāḥ santi
SV_15420	tathā a-nairātmye 'pi na bhāva-siddhiḥ.	yathā na idaṃ nir-ātmakam jīvac-charīram prāṇa-
SV_10524	śabda-prayogataḥ ||206|| niveditam etat –	yathā na ete śabdāḥ svalakṣaṇa-viśayā anādi-vāsanā
PV_04283	ca kiṃ bhāvo 'tathābhūtaḥ kadācana |	yathā na kṣepa-bhāg iṣṭaḥ sa eva udbhūta-nāśakaḥ |
SV_00602	vyāpaka-viruddha-siddhir uktā veditavyā,	yathā na tuṣāra-sparśo 'tra agneḥ. viruddha-kārya
SV_08207	cintyate katham teṣv api iti. cintitam etad	yathā na teṣu sambhavati. tat kim idānim a-
VN_03608	yadi vṛttiḥ syāt. pramāṇa-virodhe tu hetoḥ,	yathā na dahano 'gniḥ śaitiḥ ity-ādi hy asiddho
SV_09607	vyatireka-mātrasya abhāve 'py a-virodhāt.	yathā na bhavati mūrta ity a-mūrtatvam nir-
V3_07605	vyatireka-mātrasya abhāve 'py a-virodhāt,	yathā na bhavati mūrta ity a-mūrtatvam nir-
SV_05618	apy a-bhinnaṭā ||109|| niveditam etad	yathā na bhāvānām svabhāva-samsargo 'sti iti.
SV_00616	-viruddha-kārya-abhāva-gatir uktā veditavyā,	yathā na roma-harṣa-ādi-viśeṣa-yukta-puruṣavān
SV_00601	-bhedenā caturdhā bhavati. viruddha-siddhyā,	yathā na śīta-sparśo 'tra agneḥ. etena vyāpaka-
SV_00613	viruddhatva-abhāve sā vyabhicāriṇī ||5||	yathā na śīta-sparśo 'tra kṣṭhād iti. nimittayoḥ
SV_00603	-sparśo 'tra agneḥ. viruddha-kārya-siddhyā,	yathā na śīta-sparśo 'tra dhūmāt. hetv-asiddhyā,
VN_06512	-prasaṅgam kurvato 'pa-siddhānto vijñeyaḥ.	yathā na sato vināśaḥ, na asad utpadyata iti
NB_03124	eva drṣṭānta-doṣā api nirastā bhavanti.	yathā nityaḥ śabdo 'mūrtatvāt. karma-vat parama-

VN_04105	iti. varṇa-krama-nirdeśavan nirarthakam.	yathā nityaḥ śabda jabagaḍadaśatvāt
V1_02711	pramāṇam pratyakṣam, ārya-satya-darśana-vad	yathā nirṇitam asmābhiḥ pramāṇa-vārttike. kāmā-
PV_03349	-niveśy-arthaḥ sādhanam tasya sā kriyā ||	yathā nivīśate so 'rtho yataḥ sā prathate tathā |
PV_03347	bāhyeṣv artheṣv apekṣyate || yasmād	yathā nivīṣṭo 'sāv artha-ātmā pratyaye tathā |
PV_03435	kenacid aṃśena syāt sarvaṃ sarva-vedanam ||	yathā nila-ādi-rūpatvān nila-ādy-anubhavo mataḥ |
NB_03023	-lakṣaṇa-prāptam tad upalabhyata eva,	yathā nila-ādi-viśeṣaḥ. na ca evam iha upalabdhi-
SV_10821	pratyakṣa-abhīmatānām arthānām tathābhāvaḥ,	yathā nila-ādi-sukha-duḥkha-nimitta-upalakṣaṇa-
SV_05220	'bhāvād itarathā ca bhāvāt. na eṣa doṣaḥ.	yathā nila-ādiṣv eka-apāye 'pi cakṣur-vijñānam
HB_00308	tat-sāmarthya-utpanna-vikalpa-jñāna-grāhyam,	yathā nilam dṛṣṭvā nilam iti jñāne. tad eva hi
V3_06401	vidhi-pratiśedha-vikalpau bhavataḥ,	yathā nilam paśyato nilam etan na pītam iti.
VN_06808	iti na pratanyate. hetvābhāsās ca	yathā-nyāyam nigrahasthānam ity etāvan-mātram
SV_01216	syāc cheṣavad vyabhicāri kim | (18ab)	yathā pakvāny etāni phalāny evam-rasāni vā rūpa-
V2_09501	nivṛttiḥ syāc cheṣavad vyabhicāri kim.	yathā pakvāny etāni phalāny evam-rasāni vā rūpa-
VN_05314	-vacana-nāntariyākā jijñāsita-artha-siddhiḥ	yathā pakṣa-dharmatā-vyāpti-prasādhana-mātram na
HB_03610	yad-bhāve 'pi yasya anyathā-bhāvaḥ, tad	yathā pakṣa-dharmatvaṃ sapakṣe ca bhāva iti. na
NB_03047	sādhyāḥ. tad adhikarānatvād vivādasya.	yathā parārthas cakṣur-ādayaḥ saṅghātavāc
NB_03087	ca tṛtīyo 'pi iṣṭa-vighāta-kṛd viruddhaḥ.	yathā parārthās cakṣur-ādayaḥ saṅghātavāc
PV_04141	uparodhe 'pi doṣavattām upāgatāḥ ||	yathā parair an-utpādya pūrva-rūpaṃ na kha-ādikam
HB_02702	abhāva-vyavahāraḥ sādhyate. uktam atra	yathā paryudāsa-vṛtṭyā apekṣāto 'bhāva-
SV_08206	vastuni jñāna-śabdayor anvayinor vṛtṭiḥ.	yathā pācaka-ādiṣu. nanu tad eva idaṃ cintyate
SV_00210	dhanur-dharaḥ. na anya-yoga-vyavacchedena,	yathā pārtho dhanur-dhara ity ākṣepśyamaḥ. tad-
HB_00204	-dhara iti, na anya-yoga-vyavacchedena,	yathā pārtho dhanur-dhara iti. tad-aṃśas tad-
SV_13521	ca iyam ānupūrvī varṇānām deśa-kṛtā vā syāt,	yathā pipilikānām paṅktau. kāla-kṛtā vā yathā
VN_02007	artha-pratipādane 'samarthaiḥ pravartitaḥ.	yathā puruṣa-atīśaya-pūrvakāni tanu-karaṇa-
PV_04178	na vidyate | vṛkṣo na śiṃśapā eva iti	yathā prakaraṇe kvacit || sarva-śruter eka-vṛtṭir
PV_03329	tādātmyāt svarūpasya prakāśakaḥ |	yathā prakāśo 'bhīmatas tathā dhīr ātma-vedinī ||
VN_01909	sādhanē nṛtya-gītya-āder api tatra prasāngāt.	yathā pratijñā-abhidhāna-pūrvakam kaścit kuryāt.
VN_05015	punaruktaṃ niyata-pada-prayoge sādhanā-vākye	yathā pratijñā-vacanam iti. artha-punaruktena eva
SV_10526	vaktuḥ śrotuḥ ca tad-vikalpa-bhājah,	yathā-pratibhāsi-vastu-pratipādana-samihā-
V3_06802	vaktuḥ śrotuḥ ca tad-vikalpa-bhājah,	yathā-pratibhāsi-vastu-pratipādana-samihā-
SV_04504	-artha-bhedena nānā-dharmā pratiyate ||83||	yathā-pratīti-kathitaḥ śabda-artho 'sāv asann api
SV_04405	-viśeṣaṇa-viśeṣya-bhāva-sāmānādhikarānyāni	yathā-pratīti na virudhyante. dharmā-dharmi-bhedo
SV_14507	-kālam vibhāvayanto vināśo 'sya bhūta iti	yathā-pratīti vyapadiśanti ity uktam. na hi
SV_09201	-abhāve na syāt. pratītau vā tad-abhāvasya.	yathā-pratītimatas tat-prabhavāḥ śabdāḥ kena
SV_04105	-ākāram pratyabhijñānam janayanty anyām vā	yathā-pratyayam dahana-grha-ādikam kṣāṭha-sādhyām
SV_11025	'pi doṣa-sa-ātmano vipakṣa-utpatti-vad	yathā-pratyayam doṣa-utpattir api. na ayam doṣaḥ.
SV_12601	na, teṣām apy anya-saṃskāra-āhitānām	yathā-pratyayam prabodhāt. bhavatu sarveṣām
VN_00902	-antaram, tathā apy avayavī na sidhyati.	yathā-pratyayam saṃskāra-santatau svabhāva-bheda-
VN_00904	-tṛṇa-kṣāṭha-dahana-śakti-bhedaḥ. tathā	yathā-pratyayam svabhāva-bheda-utpattes tantv-
SV_15026	syād iti. bhavatu vahny-ādinām kṛtakatvād	yathā-pratyayam anyatra anyathātvam, na punar
SV_10205	prakaraṇe bahavo 'rthā na avaśyam nirdeśyāḥ.	yathā pratyātma-niyatāḥ kāścana puruṣānām ceto-
V2_06504	prakaraṇe bahavo 'rthā na avaśyam nirdeśyāḥ,	yathā pratyātma-niyatāḥ kāścana puruṣānām ceto-
PV_03482	prakāśanād arthas tad-rūpeṇa prakāśate ||	yathā pradīpayor dīpa-ghaṭayoḥ ca tad-āśrayaḥ |
VN_00818	ekasya apy aneka-arthakriyā-darśanāt,	yathā pradīpasya vijñāna-varti-vikāra-jvālā-
V2_05606	svabhāvaḥ kāryam ca iti tṛṇy eva līngāni.	yathā pradeśa-viśeṣe kvacin na ghaṭa upalabdhi-
HB_00212	'numānato vā prasiddhir niścayaḥ,	yathā pradeśe dhūmasya śabde vā kṛtakatvasya. sa-
V3_03409	pratijñā-vacanena darśaniyaḥ. sa ca	yathā pramāṇa-bādhāyam na sambhavati, tathā
VN_06803	dhetvābhāsā nigrahasthāna-bhāvam āpadyante,	yathā pramāṇāni prameyatvam ity ata āha yathokta-
SV_02522	-kārya-kāraṇa-parihāreṇa vyavahāra-arthāḥ,	yathā prayatnānantariyakaḥ śabdaḥ śrāvāna ity a-
V2_08808	tat-tulya-rūpānām kārya-dravyānām tulyam,	yathā pravṛddhayoḥ kadalyoḥ kanda-udbhavaḥ. yatra
V3_01308	ca viparyaya-siddhir vaiphalyam eva vā.	yathā prak sañjīnā abhisambandhād arthavac
PV_03309	tad-vyavasthānād a-kārakam api svayam ||	yathā phalasya hetūnām sadṛśa-ātmatayā udbhavāt |
V3_10602	svayam tad-āśrayasya vā sandehe 'hetuḥ,	yathā bāṣpa-ādi-bhāvena sandigdho bhūta-saṃhāto
NB_03062	svayam tad-āśrayasya vā sandehe 'siddhaḥ.	yathā bāṣpa-ādi-bhāvena sandhiyamāno bhūta-
SV_13522	yathā pipilikānām paṅktau. kāla-kṛtā vā	yathā bija-aṅkura-ādinām. sā dvividhā api varṇeṣu
SV_13513	a-śākyaḥ krama-viparyayaḥ kartum.	yathā bija-aṅkura-pattra-ādinām rtu-saṃvatsara-
PV_03254	-bhedaś ca teṣām eva viśeṣataḥ | tasyā eva	yathā buddher māndya-pāṭava-saṃśayaḥ || yasya
PV_02019	siddhe vastuni sidhyati | aulūkyasya	yathā bauddhena uktaṃ mūrty-ādi-sādhanam || tasya
V3_09704	siddhe vastuni sidhyati | aulūkyasya	yathā bauddhena uktaṃ mūrty-ādi-sādhanam ||76||
VN_06115	uddhṛtya, bhavato 'py ayam doṣa iti bravīti,	yathā bhavāṃś cauraḥ puruṣatvād ity ukte sa tam
HB_02011	uktam – pratikṣaṇam aparāparaiḥ pratyayair	yathā bhāva-santāne viśeṣa-utpattiḥ, yogya-deśatā
PV_02111	syān manda-śvasita-ādiṣu || atha hetur	yathā-bhāvam jñāne 'pi syād viśiṣṭatā | na hi tat
V2_06604	paryāyeṇa keṣāñcid abhivyakteḥ. na api śabdā	yathā-bhāvam vartante, yatas tebhyo 'rtha-
SV_10722	vaktṛ-abhiprāya-sūcakāḥ ||213|| na hi śabdā	yathā-bhāvam vartante yatas tebhyo 'rtha-prakṛtir
SV_04908	tu saṃvādo na pratibhāsa-apekṣī, vastuni tu	yathā-bhāvam arpita-cetasaḥ pravṛtttau grāhyasya

SV_05015	pratyayam janayanti iti kim atra sāmānyena.	yathā-bhāvam eva a-saṃsr̥ṣṭa-bhedam kiṃ na
PV_03038	tat-sāmyād gauno 'nyatra skhalad-gatiḥ ||	yathā-bhāve 'py abhāva-ākhyam yathā-kalpanam eva
PV_03221	taṃ hi pataty arthe vivecayan || yad	yathā bhāsate jñānam tat tathā eva anubhūyate |
SV_06118	kutaścin nivartayet pravartayed vā, buddhim	yathā-bhūta-anujñānāt sarva-vyavahāreṣu na kiñcid
PV_03081	cen na tasya eva prasiddhitaḥ || yo hi bhāvo	yathā-bhūtaḥ sa tādr̥g-liṅga-cetasah | hetus taj-
V2_04703	pratyakṣeṇa anyathā darśanāt. yo hi bhāvo	yathā-bhūtaḥ sa tādr̥g-liṅga-cetasah | hetus taj-
SV_00803	-upādāna-kāraṇa-pravṛtti-sahakāriṇi. tasmād	yathā-bhūtād dheto rasa utpannas tathābhūtam
V3_08501	-upādāna-kāraṇa-pravṛtti-sahakāriṇi. tasmād	yathā-bhūtād dheto rasa utpannas tathābhūtam
V1_03602	-svabhāvo 'nubhava eva. a-vedya-vedaka-ākārā	yathā bhrāntair nirīkṣyate | vibhakta-lakṣaṇa-
PV_03330	-ghaṭau vedya-vedakau | a-vedya-vedaka-ākārā	yathā bhrāntair nirīkṣyate || vibhakta-lakṣaṇa-
SV_15521	2ab) yuktam. yady ete mantrāḥ kasyacit samayo	yathā mat-praṇītam etad abhimata-artha-
NB_03021	-hetoḥ prayogaḥ – yatra dhūmas tatra agniḥ,	yathā mahānasa-ādau. asti ca iha dhūma iti. iha
V3_13206	tatra agniḥ, asaty agnau na kvacid dhūmaḥ,	yathā mahānasa-itarayoḥ. yatra kṛtakatvaṃ tatra
NB_03122	tatra agniḥ, asaty agnau na kvacid dhūmo	yathā mahānasa-itarayoḥ, yatra kṛtakatvaṃ tatra
PV_03354	iva lakṣyate || mantra-ādy-upapluta-akṣāṇām	yathā mṛc-chakala-ādayaḥ | anyathā eva
V1_03807	lakṣyate ||44||. mantra-ādy-upapluta-akṣāṇām	yathā mṛc-chakala-ādayaḥ | anyathā eva
HB_01111	-upayoga-kārya-svabhāva-viśeṣa-a-saṅkarāt.	yathā mṛt-piṇḍa-kulāla-sūtra-ādibhyo bhavato
VN_01216	prādur-bhāvo 'bhedaḥ, viparyaye bhedaḥ,	yathā mṛd-ātmani prādur-bhavato ghaṭasya tasmād a
VN_00823	punar dr̥ṣyate sā sattā-bhedam sādhayati,	yathā mṛdy a-dr̥ṣṭā saty udaka-dhāraṇa-ādy-
VN_00113	vyāptiṃ prasādhya dharmini bhāva-sādhanam,	yathā yat sat kṛtakam vā, tat sarvam anityam,
HB_00411	-viparyaye hetor bādhaka-pramāṇa-vṛttiḥ,	yathā yat sat, tat kṣaṇikam eva. a-kṣaṇikatve
PV_03209	vastu-bala-āyātam yad vadanti vipāścitaḥ |	yathā yathā arthās cintyante viśīryante tathā
SV_01206	na ca na asti iti vacanāt tan na asty eva	yathā yadi | na asti sa khyāpyate nyāyas tadā na
V2_09411	na ca na asti iti vacanāt tan na asty eva	yathā yadi | na asti sa khyāpyate nyāyas tadā na
V2_04508	abhidhāne gamaka-dharma-a-dyotanāt. na hi ye	yathā yam arthaṃ vidanti vacana-jñāḥ, te tat-
SV_08911	vāha-doha-ādau na anya-sambhavo 'rthasya	yathā yuddha-praveśe, sa eva svabhāvo yathāsvam
NB_03126	tathā an-anvayo 'pradarśita-anvayaś ca,	yathā yo vaktā sa rāga-ādimān, iṣṭa-puruṣa-vat.
V3_10908	api bhāvād iti vyākhyātam vārttike. tatra	yathā rakto bravīti, tathā virakto 'pi iti vacana
SV_00907	api sambhāvād iti nivedayiṣyāmaḥ. atra	yathā rakto bravīti tathā virakto 'pi iti vacana-
SV_11216	-arthaṃ kiṃ na ity anye pracakṣate ||225 ||	yathā rāga-ādi-parītaḥ puruṣo mṛṣā-vādi dr̥ṣṭas
SV_10901	yathā ātma-ādinām. āgama-apekṣa-anumāne 'pi	yathā rāga-ādi-rūpaṃ tat-prabhavaṃ ca a-dharmam
PV_03364	sādhanam tataḥ || tatra ātma-viṣaye māne	yathā rāga-ādi-vedanam | iyaṃ sarvatra saṃyojyā
V1_04210	bhāva-vyavasthāpanāt. tatra ātma-viṣaye māne	yathā rāga-ādi-vedanam | iyaṃ sarvatra saṃyojyā
NB_03125	tathā sandigdha-sādhya-dharma-ādayaś ca,	yathā rāga-ādimān ayaṃ vacanād rathyā-puruṣa-vat.
VN_04813	na hi vākyeṣu padānām krama-niyamaḥ kaścit,	yathā rājñāḥ puruṣaḥ, puruṣo rājña iti. yāvadbhiḥ
PV_03159	śabdaḥ kaṃ hetum anyam ṣaṭsu samikṣate || yo	yathā rūḍhitaḥ siddhas tat-sāmyād yas tathā
VN_03013	'pi pratijñā-hetvor virodho bhavati,	yathā rūpa-ādibhyo 'rtha-antarasya anupalabdhiḥ
SV_03206	vikalpa-abhyāsam niścaya-pratyayān janayati,	yathā rūpa-darśana-a-viśeṣe 'pi kuṇapa-kāmini-
SV_06623	-tat-kāryād eva bhinnatā ||140|| cakṣur-ādau	yathā rūpa-vijñāna-eka-phale kvacit | a-viśeṣeṇa
VN_04409	-vacanam a-prāpta-kālam. pratijñā-ādinām	yathā-lakṣaṇam artha-vaśāt kramaḥ, tatra
HB_00809	viparyayeṇa. tasmād anvaya-vyatirekayor	yathā-lakṣaṇam eko 'pi prayukto dvitīyam ākṣipati
V1_03803	svasaṃvidita-rūpo jāyamāno lakṣyate. tatra	yathā-lakṣaṇam eva iyaṃ meya-māna-phala-sthitiḥ.
VN_06806	atra api yathoktam kṛtvā cintyam eva, kiṃ te	yathā-lakṣita-prabhedās tathā eva, āhosvid
PV_02233	viśiṣṭa-sukha-tṛṣṇayā || nairāṣye tu	yathā-lābham ātma-snehāt pravartate | a-lābhe
SV_04507	bhedaś ca yādṛśaḥ | a-samikṣita-tattva-artho	yathā loke pratiyate ||85|| taṃ tathā eva
SV_11217	dayā-dharmatā-ādi-yuktaḥ satya-vāk. tad	yathā vacanasya puruṣa-āśrayān mithyā-arthatā
HB_00611	tathā – kṣaṇikatva-abhāve sattva-abhāvaḥ,	yathā vandhyā-sute. saṃś ca śabda iti sarva-
SV_06816	ta evam ucyante. na punar atra anyat kiñcid	yathā-varṇita-lakṣaṇam dravyam asti tasya
SV_06508	nānā-phalaḥ śabda eka-ādharo vyāghātāt.	yathā-varṇite tu buddhi-pratibhāsa-āśraye na doṣa
PV_03096	a-hime sādhye sattā vā janma-bādhani ||	yathā vastv eva vastūnām sādhanam sādhanam matam |
V2_04510	api bāla-vyutpatti-nimitto 'yam ārambhaḥ.	yathā-vastu-pratipadyamānā api tad-dharma-a-
SV_03616	-viśeṣaṇa-viśeṣya-bhāvā yujyante śabdānām vā	yathā-vastu-vṛttāv iti vakṣyāmaḥ. yaś ca ayaṃ
SV_04319	ca niṣedhāt, teṣām prakṛti-bhedād	yathā-vastu śabda-artha-abhyupagame
NB_02017	yathā vṛkṣo 'yam śiṃśapātvād iti. kāryam	yathā vahnir atra dhūmād iti. atra dvau vastu-
SV_04108	-śamane kāścit saha pratyekam eva vā | dr̥ṣṭā	yathā vā oṣadhayo nānātve 'pi na ca aparāḥ ||74||
SV_04109	vā oṣadhayo nānātve 'pi na ca aparāḥ ||74||	yathā vā guḍūci-vyakty-ādayaḥ saha pratyekam vā
PV_03355	a-darśanāt teṣām an-upapluta-caḥṣuṣām | dūre	yathā vā maruṣu mahān alpo 'pi dr̥ṣyate || yathā
V1_03810	a-darśanāt teṣām an-upapluta-caḥṣuṣā | dūre	yathā vā maruṣu mahān alpo 'pi dr̥ṣyate ||46||
VN_05012	-parikṛitam yantram pranṛtyati nṛtyati ||2||	yathā vā yad yasmin bhavati bhavati, na bhavati
SV_03603	– katham ṣaṣṭhy-ādaya iti. yadā punar yad	yathā vācakatvena vaktṛbhir viniyamyate |
HB_00608	tasmin sādhye hetor vyabhicāram ca āha,	yathā vināśe hetumati kṛtakatvasya. tasya dvidhā
V1_02802	api paśyanti purato 'vasthitan iva ||29||	yathā-viplavam āvega-pratipatti-pradarśanāt |
V3_13010	vastv-anurodhini punar anumāne	yathā virodhinor ekatra a-sambhavaḥ, tathā tad-
PV_02026	tasya saṃskāre tad-viśeṣasya darśanāt ||	yathā viśeṣeṇa vinā viṣaya-indriya-saṃhatih |
NB_03094	asiddhāv aparasya ca sandehe 'naikāntikaḥ.	yathā vīta-rāgaḥ kaścit sarvajño vā, vaktṛtvād

SV_01630	svabhāvo bhāvam eva vā | nivartayet (23abc)	yathā vṛkṣaḥ śiṃśapām. śākhā-ādimad-viśeṣasya eva
V2_09908	svabhāvo bhāvam eva vā | nivartayet (69abc)	yathā vṛkṣaḥ śiṃśapām, śākhā-ādimad-viśeṣasya eva
SV_10326	vyāpakāḥ svabhāvo 'sya siddhiḥ syāt,	yathā vṛkṣatvam śiṃśapāyāḥ. tad-abhāvaḥ pratiyeta
NB_02016	sva-sattā-mātra-bhāvini sādhyā-dharme hetuḥ.	yathā vṛkṣo 'yaṃ śiṃśapātvād iti. kāryaṃ yathā
SV_03225	vṛttir icchāto vṛtṭy-abhāva-prasaṅgāt. te	yathā vyatirikte '-vyatirikte vā prayoktum
V3_12305	ayaṃ na vyatirekasya abhāvaṃ bhāvam icchati,	yathā vyatireka-abhāve 'pi sapakṣe prāṇa-ādir na
SV_07921	-viśeṣavati ca na syād iti cet. uktam atra	yathā vyatireko viśeṣa-pratyayās ca yathāsvam
SV_15928	sāmānya-lakṣaṇaṃ ca vikalpa-pratibhāsaṃ	yathā-vyavahāraṃ saṃvṛtyā saṅkalayya samayam
SV_10822	a-tathā-abhimatānām ca a-pratyakṣatā,	yathā śabda-ādi-rūpa-sanniveśinām sukha-ādinām
NB_03067	'sattvasya asiddhāv anaikāntiko hetvābhāsaḥ.	yathā śabdasya anityatva-ādike dharme sādhye
NB_03041	sādhyatvena eva iṣṭo na sādhanatvena api.	yathā śabdasya anityatve sādhye cākṣuṣatvam hetuḥ,
SV_06901	apy aneka ekena vyavahāra-artham eva.	yathā śābaleyo bāhuleyaḥ prayatnānantariyakaḥ
V1_02115	jās tad-rūpā a-tad-rūpa-hetu-jā a-tad-rūpāḥ,	yathā śāli-bija-ādibhyas tat-prasavās tad-
V3_06504	bhavato 'nya-bhāve 'bhāvād virodha-gatiḥ,	yathā śīta-uṣṇa-sparśayoḥ. anyonya-bheda-siddher
SV_02814	kvacid bhede vyavadhāna-sambhavāt,	yathā śukteḥ śuktitve. yatra tu pratipattur
SV_02615	-nimittena guṇa-antaraṃ na saṃyojyate,	yathā śuktau rajata-ākāraḥ. na hi śuktau dve rūpe
VN_02916	ukto yatra pratijñā sva-vacanena virudhyate,	yathā śramaṇā garbhīṇī, na asty ātmā iti vā, hetu
SV_12526	sva-pratibhā-racita-samayānām api	yathā-śruta-artha-vikalpa-saṃhāreṇa eva pravṛtteḥ.
PV_02079	nāntariyakam cittam atas citta-samāśritam ||	yathā śruta-ādi-saṃskāraḥ kṛtās cetasi cetasi |
V3_06508	bādhakam syāt tal-liṅgena api virodhaḥ,	yathā sa-apekṣa-dhruva-bhāvayoḥ. pramāṇam punaḥ
NB_03097	eva dvayo rūpayoḥ sandehe 'naikāntikaḥ.	yathā sa-ātmakam jīvac-charīraṃ prāṇa-ādimattvād
V3_11606	puruṣa-viśeṣa-sambandhe '-sambandha-ayogād	yathā saṃśete, tathā iha api sarva-an-antar-bhāva
SV_06423	eka-ādhāro bhavaty ataḥ ||130|| uktam prāg	yathā saṃśṛṣṭa-bāhya-adhyātmika-bhedā buddhiḥ
V3_01201	sādhyatvena iṣṭa iti gamyate. prakaraṇāt,	yathā saṃhatānām pārārthye sādhyā ātma-arthatvam.
SV_03816	sat prakīrtitam | tad asat paramārthena	yathā saṅkalpitaṃ tayā ||70|| buddhiḥ khalu tad-
SV_07609	tad-bhūta-bhedeṣv a-bhedena vartante. te 'pi	yathā-saṅketa-āhita-vāsanā-upaskṛtatvād vijñāna-
V3_07611	-uras-tāḍaṃ krando 'pi lokasya a-nivṛtteḥ.	yathā-saṅketam pratipatteḥ, tan-mātra-
SV_06426	bhrānti-kāraṇaiḥ saṃśṛṣṭa-rūpa iva ābhāti	yathā-saṅketam vicchedāya vyāpriyante. na ca eka-
SV_13412	bhāgāḥ karma-bhāgā vā kraṃeṇa vikalpa-viṣayā	yathā-saṅketam eva artha-pratītiṃ janayanti iti
VN_00117	prasādhyā paścād api vyāptiḥ prasādhyata eva	yathā sañ śabdaḥ kṛtako vā, yaś ca evam, sa sarvo
V3_06011	antareṇa api bhavaty abhāva-buddhiḥ,	yathā santamase hasta-sañcāreṇa. na, tatra api
SV_00626	sa svabhāvo 'nuvarṇitaḥ ||7|| asāv api	yathā-sannihitān na anyam apekṣata iti tan-mātra-
V3_08209	sa svabhāvo 'nuvarṇitaḥ ||63|| asāv api	yathā-sannihitān na anyam apekṣata iti tan-mātra-
SV_15929	saṃvṛtyā saṅkalayya samayam ārocayet,	yathā-samayam ca artham niṣpādayed iti na mano-
SV_16920	sarveṣāṃ yathārtha-niyoge 'py a-vaiguṇyena	yathā-samayam pratīti-jananāt. iṣṭa-an-iṣṭayor a-
PV_03189	-hetuś cet smṛtis tatra apy an-arthikā ||	yathā-samita-siddhy-artham iṣyate samaya-smṛtiḥ |
SV_10615	matā ||208|| iti saṅgraha-ślokau. tasya ca	yathā samihita-rūpa-an-upādānatve sādhye tathā
V3_06903	matā ||56|| iti saṅgraha-ślokau. tasya ca	yathā-samihita-rūpa-an-upādānatve sādhye tathā
SV_05317	na upakurvanti. kim antar-gaḍunā sāmānyena.	yathā-sambhinnānām apy eka-sāmānya-upakaraṇa-
VN_02917	'pi yatra pratijñayā hetur virudhyate,	yathā sarvaṃ pṛthak samūhe bhāva-śabda-prayogād
VN_03204	pratijñayā bādhanād dhetu-virodha uktaḥ,	yathā sarvaṃ pṛthak samūhe bhāva-śabda-prayogād
NB_03065	deśa-vibhrame. dharmy-asiddhāv apy asiddhaḥ,	yathā sarvagata ātmā iti sādhye sarvatra-
VN_02311	-adhikaraṇam, mithyā-uttara-abhidhānāt.	yathā sādhyatayā an-iṣṭo 'pi vādino dharmāḥ,
V3_02702	ca a-doṣaḥ pakṣa-hetvor ukto vedītavyaḥ,	yathā-sādhyam a-bādhanāt. yathā ākāṣa-guṇatva-eka-
PV_04090	abhiṣṭa-saṃśṛṣṭasya iṣṭasya api hi bādhanā |	yathā sādhyam a-bādhatāḥ pakṣa-hetū na duṣyataḥ ||
V3_03212	pratibandho hy adhikaraṇe sati bhavati,	yathā siddhe vacane prāmānya-itarayor anyonyam,
VN_01213	hi bhāvānām bheda etad-virahaś ca a-bhedo	yathā sukha-ādiṣu śakty-avasthayoś ca eka-ātmani.
PV_04227	ced yathā asti sa niṣidhyate | na tathā na	yathā so 'sti tathā api na niṣidhyate || tasmād
V2_05502	ced yathā asti sa niṣidhyate | na tathā na	yathā so 'sti tathā api na niṣidhyate ||19||
SV_07826	-saṃyoga upakāraka iti tatas tad-darśi	yathā-sthitāṃ paśyēt. na hi tasyāṃ dṛṣyamānāyām a-
SV_02810	viṣaye tasya abhāvāt. yatra hy asya samāropo	yathā sthiraḥ sa-ātmaka iti vā, na tatra bhede
SV_06804	nāma sarveṣāṃ tad-dhetūnām sakṛt pratītir	yathā syād iti. na ca atra anugāmi kiñcid rūpam
HB_00813	-siddheḥ. tad-abhāva eva abhāva-khyātir	yathā syān na anyatra na viruddha iti niyama-
V3_03202	tu syāt, dvayos tulya-kakṣatvāt,	yathā sva-vacane. tadā ca asya sva-vacanena
SV_13612	-ānupūrvī vākyaṃ. kim tarhi tad-vyakteḥ. sā	yathā-sva-varṇa-abhivyaṅgi-pratyaya-kramād
PV_04099	pratibandhaḥ syāt tulya-kakṣyatayā dvayoḥ ||	yathā sva-vāci tac ca asya tadā sva-vacana-
V3_05205	api kalpanāyām a-tat-parāvṛttayo bhāvā	yathā-svabhāva-vṛttaya eva. tat saty apy āvaraṇe
SV_13105	api kalpanāyām a-tat-parāvṛttayo bhāvā	yathā-svabhāva-vṛttaya eva syuḥ. tat saty apy
V1_03612	tad eva phalaṃ yuktam. na hy arthasya	yathā-svabhāvaṃ vyavasthitiḥ, sarva-jñānānām eka-
SV_05110	-bhrāntir iti tad-udbhavā ity ucyate, na tu	yathā-svabhāvam a-jala-vivekinā arthena svabhāva-
V1_03611	bhavati. vidyamāne 'pi hi bhāye 'rthe	yathā-svasaṃvedanam eva artha-niṣpattes tad eva
VN_05007	hy artha-bhede śabda-sāmye 'pi kaścid doṣaḥ,	yathā hasati hasati svāmīny uccai rudaty
SV_06613	vyāvṛtter na ete doṣaḥ prasaṅginaḥ ||136||	yathā hy ekas tasmād bhinnas tathā anyo 'pi iti
VN_05202	śabda-abhyāsād artha-viśeṣa-upapatteḥ,	yathā hetv-apadeśāt pratijñayāḥ punar-vacanam
PV_03415	tad-a-drṣṭam karoti kim || tasmāt saṃvid	yathā-hetu jāyamāna-artha-saṃśrayāt | pratibhāsa-

VN_02020	-sādhyā-dharma-siddhau nāntariyakatā.	yathā hetu-pratyaya-pāratantrya-lakṣaṇa-saṃskāra-
SV_01316	ca vyatireka iti saṃśayito 'nivāryaḥ syāt.	yathāyoga-vacanād a-nivārita eva iti cet. na, ya
V2_09609	ca vyatireka iti saṃśayito 'nivāryaḥ syāt.	yathāyoga-vacanād a-nivārita eva iti cet, na, ya
SV_06904	-pratiśedhena apy a-svāmikaḥ śūnya iti. evaṃ	yathāyogam anyad api vācyam. śūnya-anitya-ādi-
NB_03109	dvayor dvayor vā rūpayor asiddhau sandeḥ vā	yathāyogam asiddha-viruddha-anaikāntikās trayo
SV_01313	tathā sapakṣe sann asann ity-evam-ādiṣv api	yathāyogam udāhāryam ity-evam-ādikā. sā api na
V2_09606	tathā sapakṣe sann asann ity-evam-ādiṣv api	yathāyogam udāhāryam iti, sā api na vācyā,
PV_04170	dharmi-vṛttir yadi iṣyate | śāstreṇa alam	yathāyogam loka eva pravartatām || sādhana-
V3_04501	tattvaṃ sapakṣa-vipakṣayoḥ sad-asattvaṃ ca	yathāyogam hetv-ādiṣu yathāsvam pratipatti-
V3_03411	na arthasya, vaktur upāmbhād a-	yathārtha-abhidhānena. yadi sva-vacana-upagama-
SV_15012	punar ucyate. api ca, na apauruṣeyam ity eva	yathārtha-jñāna-sādhanam | drṣṭo 'nyathā api
SV_15024	na hy apauruṣeyā api vahny-ādaya ekatra	yathārtha-jñāna-hetavo 'pi sarvatra tathā
SV_15015	śabdāḥ, tathā api sambhāvyam eva eṣām a-	yathārtha-jñāna-hetutvam. na hi puruṣa-doṣa-
V2_06608	a-pratibaddha-svabhāvo bhāvo 'nyam gamayati.	yathārtha-darśana-ādi-guṇa-yuktaḥ puruṣa āptaḥ,
SV_10924	-apekṣam yathārtham apare viduḥ | (218ab)	yathārtha-darśana-ādi-guṇa-yuktaḥ puruṣa āptas
V3_03001	svabhāva-lakṣaṇam prasiddhiḥ. ātmā aparo vā	yathārtha-darśana-pravṛtta-vāg-abhimata āptaḥ.
SV_16920	sarvatra tad-āśaṅkā-a-nivṛtteḥ. sarveṣām	yathārtha-niyoge 'py a-vaiguṇyena yathā-samayam
SV_10724	tām eva gamayeyuḥ. na ca puruṣa-icchāḥ sarvā	yathārtha-bhāvinyāḥ. na ca tad-a-pratibaddha-
V2_06606	tām eva gamayeyuḥ. na ca puruṣa-icchāḥ sarvā	yathārtha-bhāvinyāḥ. na ca tad-a-pratibaddha-
SV_15021	a-vitatha-vyakti-niyame kiṃ kāraṇam. tasmād	yathārtha-vyakti-niyama-vat prakṛtyā a-yathārtha-
SV_15021	yathārtha-vyakti-niyama-vat prakṛtyā a-	yathārtha-vyakti-niyamaḥ kiṃ na kalpyate. atha vā
PV_03058	viśeṣo 'rthakriyām prati || yathā tathā a-	yathārthatve 'py anumāna-tad-ābhayoḥ | arthakriyā
V2_04711	viśeṣo 'rthakriyām prati ||5|| yathā tathā a-	yathārthatve 'py anumāna-tad-ābhayoḥ | arthakriyā
SV_10923	iti niveditam etat. puruṣa-atīśaya-apekṣam	yathārtham apare viduḥ | (218ab) yathārtha-
SV_11306	tad anyathā samayena viparyāsayet. tena a-	yathārtham api prakāśana-sambhavāt sa eva doṣaḥ.
V3_03204	katham pratijñam tulya-kakṣyam anumānam vā	yathārtham apeta-yuktikā pratijñā bādheta.
SV_05109	-pratibandha-niyama-abhāvāt. na hi vikalpā	yathārtham eva jāyante. sati maricikā-darśane
VN_04818	pratipāditam ca pratijñā-vacana-antareṇa api	yathārtham pratītir bhaviṣyati iti. pratīyamāna-
PV_04100	vā pratijñā apeta-yuktikā | tulya-kakṣyam	yathārtham vā bādheta katham anyathā || prāmānyam
SV_16414	ādi sādhanam yat tu varṇyate | pramāṇa-ābham	yathārthā asti na hi śeṣavato gatiḥ ||311|| yat
SV_17602	-vacasām api puruṣāṇām vāci śaṅkayā kiṃ	yathārthā na vā iti. tena na yuktam anena
V1_00211	tu syāt. sa hi pratibaddha-svabhāvo	yathāvidhe siddhaḥ, tathāvidha-sannidhānam
PV_04162	-āder an-ādhiyam a-natiḥ sa-upalakṣaṇam |	yathāsvam akṣeṇa a-dṛṣṭe rūpa-ādāv adhika-adhike |
PV_03252	-hetu-jam || sa-arthe sati indriye yogye	yathāsvam api cetasi | dṛṣṭam janma sukha-ādīnām
SV_07922	atra yathā vyatireko viśeṣa-pratyayāś ca	yathāsvam artha-antara-vivekādi. tasmād vyakti
SV_09301	ca. ta ete eka-vastu-pratiśaraṇā api	yathāsvam avadhi-bheda-upakalpitar bhedair
SV_15914	vikalpānām vṛttir iti nivedayiṣyāmaḥ. te hi	yathāsvam āntarād vikalpa-vāsanā-prabodhād
V3_11909	-darśanāt. cakṣur-ādi-buddhinām tāvad	yathāsvam indriya-viśayau hetū. pūrvakam ca a-
SV_13411	syāt, śabda-vad eva. krama-bhāvina eva	yathāsvam karaṇa-prayogād bhinnā varṇa-bhāgāḥ
SV_10408	pratīyate ||203|| bhāvo hi yadi bhaved	yathāsvam grāhakeṇa karaṇena upalabhya eva bhavet.
SV_02622	yāvanto 'sya parabhāvās tāvanta eva	yathāsvam nimitta-bhāvinaḥ samāropā iti tad-
SV_08905	dravyatva-ādayas tu na tatra śabda-coditāḥ	yathāsvam pṛthag-abhidhānāt. arthasya tad-
V3_04502	sad-asattvaṃ ca yathāyogam hetv-ādiṣu	yathāsvam pratipatti-sādhanair niścitam grāhyam,
HB_01308	-viśeṣasya iti ta eva ete kāraṇa-śakti-bhedā	yathāsvam prativiśiṣṭa-kārya-janane 'vyavadheya-
PV_03217	sa ca tattvaṃ na tena apy ete vilakṣaṇāḥ ||	yathāsvam-pratyaya-apekṣād a-vidyā-upapluta-
HB_01905	-ādiṣu na parasparato viśeṣa-utpattiḥ. tatra	yathāsvam pratyayaiḥ paraspara-upasarpaṇa-ādy-
HB_00207	tatra eva bhāvaḥ. etena anvayo vyatireko vā	yathāsvam pramāṇena niścita ukto veditavyaḥ.
SV_00213	vā tatra eva bhāvaḥ. etena anvaya-vyatirekau	yathāsvam pramāṇena niścītāv uktau pakṣa-dharmaś
SV_17327	tat tu sarvasya śakya-vicārasya viśayasya	yathāsvam pramāṇena vidhi-pratiśedha-viśuddhau
V2_08311	-abhāvāt. evam anye 'pi svabhāva-hetavo	yathāsvam pramāṇaiḥ siddha-tan-mātra-anubandha
NB_03015	dharmā-upadarśanam. sarva ete sādhana-dharmā	yathāsvam pramāṇaiḥ siddha-sādhana-dharma-mātra-
SV_08606	eva janako na para-rūpeṇa a-tattvāt. te	yathāsvam bhinnās ca taj-janakās ca svabhāvena
PV_04184	pratyaya-saṃsiddham avalambya ca kalpyate ||	yathāsvam bheda-niṣṭheṣu pratyayeṣu vivekinaḥ |
V3_11002	-siddham bhedaṃ avalambya prakalpyate.	yathāsvam bheda-niṣṭheṣu pratyayeṣu vivekinaḥ |
SV_08209	-nimitte, kiṃ tarhi na bāhya-tattva-nimitte.	yathāsvam vāsanā-prabodhād vikalpa-utpattiḥ.
V1_02202	tatra sukha-ādy-utpattir na a-viśayā,	yathāsvam viśaya-upanibandhanānām sukha-ādīnām
SV_06720	ity uktam. na punaḥ svabhāvasya ekatvāt.	yathāsvam vyavasthita-svabhāvānām anyonya-rūpa-a-
SV_10101	-anumitiḥ kārya-liṅgā svabhāva-liṅgā ca.	yathāsvam vyāpini sādhye tayor eva pratibandhāl
SV_08912	yathā yuddha-praveśe, sa eva svabhāvo	yathāsvam śabda-codito na dravyatva-ādi sāmānyam.
SV_06609	-vyavahārās ca bhede syur a-nibandhanāḥ |	yathāsvam śabdā bhinnam artham abhidhānāḥ
SV_12317	tad adyatve 'pi puruṣeṣu drṣyata eva.	yathāsvam satya-adhiṣṭhāna-balā viśa-dahana-ādi-
SV_08211	vastu-sattā samāśraya ity ukta-prāyam etat.	yathāsvam samaya-vāsanā-vaśād virodhi-rūpa-
HB_01110	kāraṇa-bhedāt kārya-bhedaḥ syād iti cet, na,	yathāsvam svabhāva-bhedena tad-viśeṣa-upayogataḥ,
PV_04258	dhūmaś cet sa-pāvakaḥ || nāntariyakatā jñeyā	yathāsvam hetv-apekṣayā | svabhāvasya yathoktam
V1_01011	indriya-jñānam pratyeti iti cet, na,	yathokta-a-grāhīṇas tathā-pratipatty-ayogād a-

SV_04425	ca āśrayaḥ ||80|| yatra asti vastu-sambandho	yathokta-anumitau yathā | na anyatra bhrānti-
VN_01620	kasyacid vyavacchedaṃ prasādhayatā tasya	yathokta-upalabdhi-lakṣaṇa-prāptir upadarśanīyā.
SV_07008	tata ekasmād upakāreṇa bhāvyaṃ, abhāve	yathokta-doṣa-prasaṅgāt. ataḥ sva-upakāra-dvāreṇa
SV_04412	iva buddhiḥ pratibhāti. na vastu-bhedāt,	yathokta-doṣāt. tathābhūta-bheda-bāhulya-codanayā
V3_13209	na hy anyathā sapakṣa-vipakṣayoḥ sad-asattve	yathokta-prakāre śakye darśayitum, tat-kāryatā-
NB_03122	na hy anyathā sapakṣa-vipakṣayoḥ sad-asattve	yathokta-prakāre śakye darśayitum. tat-kāryatā-
VN_00519	ca asad-vyavahāra iti cet, bhavati buddher	yathokta-pratibhāsāyāḥ sad-vyavahāraḥ, viparyaye
V3_05604	na sādhanam ||39|| ity antara-ślokaḥ. nanu	yathokta-lakṣaṇa-anupalabdhir api kācīti tṛtīyo
V3_09402	evaṃ tarhi sā eva avasthā ghaṭo 'stu,	yathokta-lakṣaṇatvād asya. sa ca nivṛtta ity a-
V3_13610	-artha-eka-deśa iti, na hy evam-ādīni	yathokta-lakṣaṇāsu jātiṣv antar-bhavanti. na ca
VN_04009	arthād a-pratibaddha-artham artha-antaram.	yathokta-lakṣaṇe pakṣa-pratipakṣa-parigrahe
PV_03051	a-rūpaṃ tad dhy a-vasuṣu lakṣaṇam ||	yathokta-viparītaṃ yat tat svalakṣaṇam iṣyate |
V3_00606	caitanyaśya prasidhyati. ekasya tu	yathokta-svabhāva-antara-viraha-upagamād eva
SV_01921	anvaya-smṛtiḥ. tasmād drṣṭāntena ayam eva	yathokta-svabhāva-pratibandhaḥ pradarśyate. eka-
VN_06804	yathā pramāṇāni prameyatvam ity ata āha	yathokta-hetvābhāsa-lakṣaṇena eva nigrasthāna-
V2_08012	-vidhāna-ayogāt. tad eva ca naḥ kṛtakam	yathoktam abhidharme – katame dharmāḥ saṃskṛtāḥ.
VN_06806	eva nigrasthāna-bhāva iti. atra api	yathoktam kṛtvā cintyam eva, kiṃ te yathā-lakṣita
VN_02502	anyat tu na yuktam iti na iṣyate. yatra idaṃ	yathoktam nigrasthāna-lakṣaṇam na asti tasya
PV_04258	jñeyā yathāsvam hetv-apekṣayā | svabhāvasya	yathoktam prāg vināśa-kṛtakatvayoḥ || a-hetutva-
PV_04163	tu | udāharaṇam apy anyad diśā gamyam	yathoktayā || tri-kāla-ṣiṣyatvāt tu kṛtyānām a-
HB_00601	asminn eva tri-prakāre 'vinābhāva-niyamāt.	yathoktā vyāptir avinābhāvaḥ pakṣa-dharmasya. na
VN_06801	-bhāvān na pṛthag vācyam. hetvābhāsāś ca	yathoktāḥ. hetvābhāsāś ca nigrasthānāni. kiṃ
VN_01718	na, vaiarthyāt. asaty api pratijñā-vacane	yathoktāt sādhanā-vākyād bhavaty eva iṣṭa-artha-
HB_03216	kvacit kadācit kasyacid abhāva-siddhir	yathoktād eva anupalambhāt syāt. anya-bhāva-
SV_15004	sambandhasya api nityatā | (283ab) ata eva	yathoktād vastu-mātra-anubandhād vināśasya śabda-
NB_02025	eva vastu-siddhiḥ. pratiśedha-siddhir api	yathoktāyā eva anupalabdheḥ. sati vastuni tasyā a
SV_01415	-darśanād an-āśvāsa-prasaṅga iti cet. na,	yathokte 'sambhavāt, sambhavināś ca a-tal-
V2_09706	-darśanād an-āśvāsa-prasaṅga iti cet, na,	yathokte 'bhāvāt. viruddhāvabhicārya-a-vacanam
V3_01303	eva vṛtīyā tad-viparyāsana-lakṣaṇatvāt.	yathokte tu dharma-dharmi-viśeṣa iṣṭa eva an-
SV_04906	ca, bhrānter a-vasu-saṃvāda iti cet, na,	yathoktena eva vyabhicārāt, vitatha-pratibhāso hi
VN_06717	sa eva ayam bhaṇḍa-ālekhyā-nyāyo 'tra api.	yathoktena nyāyena pūrvakasya a-sādhanā-aṅgasya
PV_02123	|| viśeṣasya a-svabhāvatvād vṛddhāv apy āhito	yadā | na apekṣeta punar yatnaṃ yatno 'nyaḥ syād
PV_03458	|| bhāsamānaṃ svarūpeṇa piḍā duḥkham svayam	yadā | na tad-ālambanaṃ jñānaṃ na tadā evam
SV_02709	-drṣṭe pramāṇa-antara-a-vṛtīḥ kvacit.	yadā anumānaṃ api vastu vidhinā pratyāyayati na
SV_06511	sūcayann ekam a-pratikṣīpya vartate |	yadā anyam tena sa vyāpta ekatvena ca bhāṣate ||13
V2_06113	vā tad-bhāva-vyāpinaḥ kāryasya abhāvena.	yadā api vyāpaka-dharma-anupalabdhyā vyāpya-
V3_07904	puruṣa-icchayā vastu-dharmo vyavatiṣṭhate.	yadā ayam pakṣi-karoti, tadā na vyabhicārah.
SV_03309	padam jñātr-vāñcā-anurodhinaḥ ||61||	yadā ayam pratipattā tad-anya-vyavaccheda-bhāva-
SV_13811	ca bhinna-svabhāvaḥ śabdaḥ śrutau nivīśamāno	yadā ekaḥ sādhyate kiṃ na ghaṭa-ādayaḥ. tatra api
SV_03621	ca ity atra vā kiṃ nibandhanam ||67 ||	yadā ekā api strī dārā ekam api sikatā-dravyam
SV_13603	kāla-parihāreṇa vṛtīḥ kāla-paurvāparyam.	yadā eko na asti tadā anyasya bhāvāt. tad api
V3_06110	darśayati. tadā hi tāny a-viguṇāni bhavanti,	yadā eṣāṃ kārya-vṛtīḥ syāt. sā ca upalabdhir eva.
PV_02163	kā eva artha-paratantratā | anapekṣya	yadā kāyam vāsanā-bodha-kāraṇam || jñānaṃ syāt
PV_02021	tat kāraṇam vastu tathā eva tad-a-kāraṇam |	yadā tat kāraṇam kena matam na iṣṭam a-kāraṇam ||
PV_03332	-vyavasthā iyaṃ keśa-ādi-jñāna-bheda-vat ||	yadā tadā na sañcodya-grāhya-grāhaka-lakṣaṇā |
V1_03605	-vyavasthā iyaṃ keśa-ādi-jñāna-bheda-vat |	yadā tadā na sañcodya-grāhya-grāhaka-lakṣaṇā ||40||
VN_06103	pratyukta-abhyupagama-abhāve vivāda-abhāvāt.	yadā tarhi abhyupagamyā vādaṃ viphalatayā na
V3_10011	hi sa eva ātmānam anveti ity a-sambaddham.	yadā tarhi vipakṣa-vyatireko hetur ucyate, tadā
HB_03715	a-pradarśita-pratihatetvā hetuḥ, yathā āha –	yadā tarhi śabdātvaṃ nityam abhyupaiti, tadā ayam
SV_15720	tena a-viśeṣeṇa eva phala-dāḥ syuḥ.	yadā tu samayād ebhyaḥ phalaṃ tadā ayam a-doṣaḥ.
VN_05309	upakṣīpya kathāṃ vistārayet, tac ca sarvaṃ	yadā na anuvaktum śaknuyāt, kas tasya vivāda-
VN_02111	-uttara-pakṣo yatra viśaye prativādī	yadā na doṣam udbhāvayati tadā parājito vaktavyaḥ.
VN_05816	apratibhā. para-pakṣa-pratiśedha uttaram	yadā na pratipadyate, tadā nigrhīto vaktavyaḥ.
PV_03338	ca ubhaya-ākārasya asya saṃvedanaṃ phalam ||	yadā niṣpanna-tad-bhāva iṣṭo 'n-iṣṭo 'pi vā paraḥ
SV_02713	hi tasmin niścite tad-ātmā a-nīścito yuktaḥ.	yadā punar anumānena samāropa-vyavacchedaḥ
SV_05206	ālambana-bhāvena kāraṇam na tu kevalāḥ.	yadā punar āsām ekam sahakārya asti, tadā tat-
SV_00420	anya-sattayā asattā kiṃ na sidhyati iti.	yadā punar evam-vidhā anupalabdhir eva asatām
V2_05807	tathā anya-sattayā asattā kiṃ na sidhyati.	yadā punar evam-vidhā anupalabdhir eva asatām
SV_01916	tu bhāva-nīścaya-abhāvān na asti ity ucyate.	yadā punar drṣṭāntena na agni-dhūmayoḥ kārya-
SV_03602	upālambhaḥ syāt – kathāṃ ṣaṣṭhy-ādaya iti.	yadā punar yad yathā vācakatvena vaktṛbhir
SV_03312	prabodhyata an-aśvatvam asya asti iti.	yadā punar vyavaccheda-antara-a-nir-ākāṅkṣas tam
VN_03412	-hetū āśṛitya ubhaya-āśrayo bhavati. tatra	yadā pratijñā-virodho vivakṣitas tadā pratijñā-
VN_03413	vivakṣitas tadā pratijñā-virodha ity ucyate,	yadā pratijñāyā hetor vā virodhas tadā viruddho
SV_16101	sva-kāraṇa-ānupūrvī-janmānaḥ. śruti-kāle 'pi	yadā manda-cāriṇaḥ pūrva-varṇa-jñāna-sahakāri-
SV_00524	tatra kevalam viśayī sādhyate. asyām api	yadā vyāpaka-dharma-anupalabdhyā vyāpya-abhāvam

PV_03339	-hetur viṣayas tasyās ca anubhavas tathā ||	yadā sa-viṣayaṃ jñānaṃ jñāna-amṣe 'rtha-
PV_03433	-ādi-rūpatve sa tasya anubhavaḥ katham ||	yadā saṃvedana-ātmatvaṃ na sārūpya-nibandhanam |
SV_05125	na syād vyavahāras tataḥ katham | (101ab)	yadā sāmānya-grāhiṇo vijñānasya na bheda ālambana
VN_02507	eva brūmaḥ. prati-drṣṭāntasya yo dharmas taṃ	yadā sva-drṣṭānte 'bhyanujānāti nigrhīto
V3_06410	niścaya-phalā vyatireka-sādhany anupalabdhir	yadā svayam abhāva-sāadhanāya prayujyate, tadā
SV_08811	-ātmanā a-bheda eva. tayor api bhaved bhedo	yadi (177ab') na hi kvacid asya ekāntiko bhedo '-
SV_13127	sarvatra anupalambhaḥ syāt teṣāṃ a-vyāpitā	yadi | (253ab) katham eka-deśa-vartinam tac-
PV_03018	a-sambandhe 'py artha-sambandha-vad	yadi | atīta-anāgataṃ vācyam na syād arthena tat
PV_03344	-an-iṣṭa-avabhāsinyaḥ kalpanā na akṣa-dhīr	yadi | an-iṣṭa-ādāv a-sandhānaṃ drṣṭam tatra api
SV_13217	saṃskāra-bhedād bhinnatvād eka-artha-niyamo	yadi | aneka-śabda-saṅghāte śrutih kalakale
SV_13905	tad-rūpa-āvaraṇānāṃ ca vyaktis te vigamo	yadi | abhāve karaṇa-grāma-sāmarthyam kiṃ nu tad
PV_03229	|| guṇa-ādi-bheda-grahaṇān nānātva-pratipad	yadi | astu nāma tathā apy eṣāṃ bhavet sambandhi-
PV_03538	-anubhūtaṃ pratyakṣam na anubhūtaṃ parair	yadi | ātma-anubhūtiḥ sā siddhā kuto yena evam
V2_07107	yukti-bādhā yatra asti tad-grāhyam laukikam	yadi | grhyate vāta-putrīyam kiṃ na yuktyā na
SV_07813	eva ekatra sā vyaktyā a-bhedāt sarvatra-gā	yadi | jātir drṣyeta sarvatra (155abc) na jāter
PV_03522	manaso 'nyasmin saktasya anya-a-gater	yadi | jñāna-antarasya an-udayo na kadācit saha-
PV_03019	|| sāmānya-grahaṇāc chabdād a-prasaṅgo mato	yadi | tan na kevala-sāmānya-a-grahaṇād grahaṇe
SV_01206	ca na asti iti vacanāt tan na asty eva yathā	yadi | na asti sa khyāpyate nyāyas tadā na asti
V2_09411	ca na asti iti vacanāt tan na asty eva yathā	yadi | na asti sa khyāpyate nyāyas tadā na asti
SV_03001	dharmā-upakāra-śaktināṃ bhede tās tasya kiṃ	yadi | na upakāras tatas tāsāṃ tathā syād
SV_16520	yasya pramāṇa-saṃvādi vacanaṃ so 'rtha-vid	yadi | na hy atyanta-parokṣeṣu pramāṇasya asti
PV_03119	|| nidarśanaṃ tad eva iti sāmānya-a-grahaṇam	yadi | nidarśanatvāt siddhasya pramāṇena asya kiṃ
PV_03525	|| anena deha-puruṣāv uktau saṃskārato	yadi | niyamaḥ sa kutaḥ paścād buddheś ced astu
PV_04069	-abhyupagamāt sādhyāḥ śāstra-drṣṭo 'khilo	yadi | pratijñā asiddha-drṣṭānta-hetu-vādaḥ
PV_03410	|| māndya-pāṭava-bhedena bhāso buddhi-bhidā	yadi | bhinne 'nyasminn a-bhinnasya kuto bhedena
PV_03381	|| artha-kāryatayā jñāna-smṛtāv artha-smṛter	yadi | bhrāntiyā saṅkalanaṃ jyotir manaskāre 'pi
PV_02054	|| na doṣair viguṇo deho hetur varty-ādi-vad	yadi | mṛte śamī-kṛte doṣe punar ujjiṇanaṃ bhavet
PV_03181	|| tat svarūpa-avabhāsinyā buddhyā anantarayā	yadi | rūpa-ādir iva grhyeta na syāt tat pūrva-
SV_05905	saṅketa-karaṇe '-vṛkṣā vyavacchinnā na vā	yadi | vyavacchinnāḥ katham jñātāḥ prāg vṛkṣa-
PV_03226	|| guṇa-pradhāna-adhigamaḥ saha apy abhimato	yadi | sampūrṇa-aṅgo na grhyeta sakṛn na api guṇa
PV_02168	bhūta-ātmatā-an-atikrānteḥ sarvo rāga-ādimān	yadi | sarvaḥ samāna-rāgaḥ syād bhūta-atīśayato
PV_03454	|| a-drṣṭa-eka-artha-yoga-ādeḥ saṃvido niyamo	yadi | sarvathā anyo na grhṇīyāt saṃvid bhedo 'py
PV_03412	apy a-drṣṭam āśritya bhaved rūpa-antaram	yadi || anyonya-āvaraṇam teṣāṃ syāt tejo vihatis
PV_03408	| ālokena na mandena drṣyate 'to bhidā	yadi || ekatve 'rthasya bāhyasya drṣya-adrṣya-
PV_04145	-vat | virodhitā bhaved atra hetur aikāntiko	yadi || krama-kriyā-anityatayor a-virodhād
PV_02095	-ādi-yoginaḥ śabdās tatra apy artha-antaram	yadi || guṇa-dravya-a-viśeṣaḥ syād bhinno
PV_03449	taj-jñānaṃ paro 'py enāṃ bhuñjīta anyena vid	yadi || taj-jā tat pratibhāsā vā yadi dhīr vetti
PV_02064	| a-vināśa-prasaṅgaḥ sa nāśa-hetor mato	yadi || tulyaḥ prasaṅgas tatra api kiṃ punaḥ
PV_03417	vyajyeta sarvo 'rthas tad-dhetor niyamo	yadi || na eṣā api kalpanā jñāne jñānaṃ tv artha-
SP_00011	| bhāva-abhāva-upadhir yogaḥ kārya-kāraṇatā	yadi || yoga-upādhi na tāv eva kārya-kāraṇatā
PV_02152	| vaiśamyā-jena duḥkhena rāgasya an-udbhavo	yadi || vācyam kena udbhavaḥ sāmyān mada-vṛddhiḥ
V1_01203	bhavitum arhati. dravyam tat-spārśanaṃ	yadi ||10|| tan na. spārśanaṃ api dravyam sprṣṭvā
SV_11002	iṣṭo 'yam arthaḥ śakyeta jñātum so 'tiśayo	yadi ||218|| sarva eva āgamam an-āgamam vā
SV_13205	sarveṣāṃ upalambhaḥ syād yugapad vyāpitā	yadi ||253|| na hi kaścic chabda kvacin na asti
SV_14905	| nāśaḥ svabhāvo bhāvānāṃ na an-utpattimatām	yadi ||281|| atha api syāt - bhavatu nāma
SV_15213	| satya-arthaṃ vyatirekasya virodhi-vyāpanād	yadi ||287|| atha yan mithyā-arthaṃ vacanaṃ tad
V2_06610	iṣṭo 'yam arthaḥ śakyeta jñātum so 'tiśayo	yadi ||32|| sarva eva āgamam an-āgamam vā
SV_13508	vyavasthānaṃ krama-antara-virodhataḥ ||259||	yady a-kṛtaka-ānupūrvī varṇānāṃ te ca na bahavaḥ
SV_15105	sāmarthyān na hi janma asti kasyacit ||285||	yady a-kṛtakaḥ śabdo na tasmād artheṣu pratītir
HB_02101	tasya teṣāṃ ca iti na anavasthā. tathā	yady a-kṣaṇiko 'pi bhāvo 'n-āhita-atīśayaḥ
SV_01420	hy anupalambhena abhāvaḥ sidhyet, yad āha -	yady a-darśana-mātreṇa drṣṭebhyaḥ pratiśedhaḥ
V2_09708	ca asya nivedayiṣyāmaḥ. yad apy āha -	yady a-darśana-mātreṇa drṣṭebhyaḥ pratiśedhaḥ
SV_01110	vaidharṃya-vacanaṃ anaikāntika-pratipakṣeṇa.	yady a-drṣṭi-phalaṃ tac ca (16c) yadi tena
SV_01215	tad-abhāve 'nupalambhāt siddhā vyāvṛtīḥ.	yady a-drṣṭyā nivṛtīḥ syāc cheṣavad vyabhicāri
V2_09501	siddhā vyāvṛtīḥ. uktam atra kiñcit. api ca	yady a-drṣṭyā nivṛtīḥ syāc cheṣavad vyabhicāri
PV_03492	ca nirākṛtam || vicchinnaṃ śṛṅvato 'py asya	yady a-vicchinna-vibhramaḥ | hrasva-dvaya-
PV_03271	|| sukha-ādy-ātmatayā buddher api	yady a-virodhitā | sa idāniṃ katham bāhyaḥ sukha-
SV_08712	-viśeṣāt sarvo janakaḥ syād iti. uktam atra.	yady a-viśeṣaḥ syāt syād etad iti. yathā ca asya
SV_05822	tasmād iti kecit pracakṣate ||114||	yady a-vṛkṣebhyo bhedo vṛkṣas tasya a-vṛkṣa-
HB_03701	a-pradarśita-pratihatūḥ. kiṃ ca ataḥ.	yady a-sambhavat-pratihatūḥ, a-lakṣaṇam
PV_03186	netra-dhīḥ || saṅketa-smaraṇa-apekṣam rūpaṃ	yady akṣa-cetasi | anapekṣya na cec chaktaṃ syāt
SV_02314	avyabhicāraḥ. agni-svabhāvaḥ śakrasya mūrdhā	yady agnir eva saḥ | atha an-agni-svabhāvo 'sau
V2_08709	avyabhicāraḥ. agni-svabhāvaḥ śakrasya mūrdhā	yady agnir eva saḥ | atha an-agni-svabhāvo 'sau
SV_16618	pramāṇa-a-saṃvādinī an-iṣṭatvāt. kiṃ ca,	yady atyanta-parokṣe 'rthe 'n-āgama-jñāna-
HB_03716	nityam abhyupaiti, tadā ayam hetur eva syāt,	yady atra anityatva-hetum kṛtakatva-ādikam api

V1_04311	-vaikalyam sūcayati. sa bāhyo 'rthaḥ syāt,	yady atra kaścīd upādāna-viśeṣa-abhāva-kṛtam kārya
V3_10704	virodho yadi vaktā ca syāt sarvajñaś ca.	yady atra bhavato manda-buddhi-cakṣuṣo
SV_12719	te 'pi tasya bahavo 'vayavāḥ pṛthak prakṛtyā	yady an-arthakāḥ. a-tad-rūpe ca tādrūpyam
V2_09404	na asti iti bhavati. tad-arthaṃ vacanam.	yady an-upalabhamāno 'pi na asti iti na pratīyāt,
SV_01208	nyāyas tadā na asti iti gamyate ||17||	yady an-upalabhamāno na asti iti na pratyeti
SV_10325	-anupalambho 'pi kaścīt pramāṇam eva.	yady an-upalabhyamāno vyāpakaḥ svabhāvo 'sya
SV_12922	sati vā tad anityaṃ vā syān nityaṃ vā.	yady anityaṃ yatna-sambhūtaṃ pauruṣeyaṃ kathaṃ na
SV_11506	-arthayoḥ sambandho nityo vā syād anityo vā.	yady anityaḥ puruṣa-icchā-vṛttir a-vṛttir vā. a-
SV_06709	kecic chabdāḥ kvacin niveśyante. tatra	yady anekam ekatra upayujyeta, tad avaśyaṃ tatra
PV_03537	ātma-tad-vidoḥ || viśaya-antara-sañcāre	yady antyaṃ na anubhūyate | para-anubhūtavat
VN_00801	pratisamudāyaṃ svabhāva-bheda-upagamāt.	yady anya eva rūpa-ādibhyo ghaṭa ity ekaḥ syāt,
HB_03116	evaṃ hi sa tayā paricchinnā bhavati,	yady anyathā-bhāvo vyavacchinnaś tathātvaṃ ca
SV_16214	viśa-nirghāta-ādi-samartho na anya iti	yady anyo 'pi jānīyāt taṃ tathā eva pratipadyeta.
SV_14011	asattva-siddheḥ. svabhāva-viveka-sad-bhāvāt.	yady aparāṇi jñānāni prāk sannihita-kāraṇāni
SV_03203	-avasāye 'sti pratyaḥ sa pratīyate ||58||	yady apy aṃśa-rahitaḥ sarvato bhinna-svabhāvo
PV_02042	upakāryatvād uktaṃ kāya-āśritaṃ manaḥ ||	yady apy akṣair vinā buddhir na tāny api tayā
PV_03147	na asti kalpanā apy atra na asty ataḥ ||	yady apy anvayi-vijñānaṃ śabda-vyakty-avabhāsi
PV_03233	citra-ābhāḥ kādācītkasya gocaraḥ ||	yady apy asti sitatva-ādir yādṛg indriya-gocaraḥ |
NB_03133	na asti na sa vaktā, yathā upala-khaṇḍa iti.	yady apy upala-khaṇḍād ubhayaṃ vyāvṛttaṃ tathā
SV_02912	upakāryasya ko bhedaḥ syād a-niścitaḥ |	yady apy upādhyo bhinnā eva śabda-jñāna-
SV_07006	a-pratibaddhasya ca a-sambandhāt.	yady apy eka-artha-samavāyināṃ parasparam an-
PV_02239	pūrvam api tat tathā api na virāgavān |	yady apy ekatra doṣeṇa tat kṣaṇaṃ calitā matiḥ ||
HB_01415	bhinna-śaktayaḥ santanvantāḥ saṃskārā	yady api kutaścīt sāmyāt sa-rūpāḥ pratīyante,
NB_03044	iti vādinā. yas tadā sādhanam āha. etena	yady api kvacic chāstre sthitaḥ sādhanam āha: tac
V3_11402	eṣa niyamaḥ – saṃhatāḥ para-upakāriṇa iti.	yady api kvacit kārye 'vadhānavatām arthānām
V2_07704	hi ghaṭa-ādīnām keṣāñcin nityatā api syāt.	yady api bahulaṃ vināśa-kāraṇāni santi, teṣāṃ api
SV_09814	tad-dhetor bhavet kvacid a-sambhavaḥ ||194||	yady api bahulaṃ vināśa-kāraṇāni santi teṣāṃ api
HB_03906	prakāśanāya niścita-śabdaḥ prayukto lakṣaṇe,	yady api bhāva-abhāva-vacana-mātreṇa api tat-
PV_03155	-mālā-ādi-śabdāś ca anya-anapekṣiṇaḥ | geho	yady api saṃyogas tan-mālā kiṃ nu tad bhavet ||
V1_00810	punaḥ smārtam śabda-anuyojanam | akṣa-dhīr	yady apekṣeta so 'rtho vyavahito bhavet ||5|| na
SP_00009	'pi tad-bhāvāt sambandho na eka-vṛttimān ||	yady apekṣya tayor ekam anyatra asau pravartate |
SV_12608	-bhedānām darśanāt saṃśayaḥ punaḥ ||246||	yady apauruṣeyatve 'pi pratiniyatām eva tad-artha
HB_03403	siddha-sambandhayoḥ kāraṇa-vyāpakayor	yady abhāvaḥ parasya apy avaśyaṃ abhāva-niścaya
V2_08302	-hetur abhāvaṃ karoti iti prāptam. tatra	yady abhāvo nāma kaścīt kāryaḥ syāt svabhāvaḥ, sa
SV_10016	-hetur abhāvaṃ karoti iti prāptam. tatra	yady abhāvo nāma kaścīt kāryaḥ syāt svabhāvaḥ sa
SV_15729	tataḥ kaścīt phalam aśnute 'nyo na. prayogo	yady abhivyaktiḥ sā prāg eva nirākṛtā ||296|| na
VN_05215	arhed iti. na, uttara-viśaya-a-parijñānāt.	yady ayaṃ na pratyuccārayati, nir-viśayam uttaram
VN_06202	evaṃ iṣṭaḥ, tasmān na ayaṃ caurya-hetur iti	yady ayaṃ abhiprāyaḥ, tadā na kaścīd doṣaḥ, an-
V2_08404	an-āyatta-rūpānām saha-bhāva-niyama-abhāvāt.	yady artha-antaraṃ hetuḥ, kathaṃ tarhi idāniṃ sa
V2_06809	api tu yava-bijāt. evaṃ śabdānām api	yady arthebhyo janma syāt, syād yogyatā-niyamaḥ.
SV_11908	yas tau śleṣayet. tad ayam atiprasaṅgo	yady arthāv artha-antareṇa śliṣyato viśeṣa-
V3_08202	a-pratipakṣam – idam eva iha na anyad iti.	yady avaśyaṃ ete 'n-anya-saṃsargiṇo gamyāḥ, sa
V3_04114	taj-janana-svabhāvaḥ sidhyet, na tad-bhāvaḥ.	yady asata utpattiḥ kiṃ na kṣīrāc chaśa-viśānam,
PV_04213	abhāvena ghaṭe prāṇo na dṛṣyate | dehe 'pi	yady asau na syād yukto dehe na sambhavaḥ ||
PV_04154	siddha-sādhanam | gurutva-adhogatī syātām	yady asau syāt tulā-natiḥ || tan nir-guṇa-kriyas
SV_09710	evaṃ hy ayam asya vyāpakaḥ siddho bhavati	yady asya abhāve na bhavet. tad anena dvidvidhasya
V2_07509	evaṃ hy ayam asya vyāpakaḥ siddho bhavati,	yady asya abhāve na bhavet. tad anena dvidvidhasya
SV_10322	tu santāna-upakārāt tat-kārya-vyapadeśaḥ.	yady asya kathañcid abhāvaḥ sidhyet tat-phalam na
SV_10401	pratīyeta hetunā yadi kenacit ||202||	yady asya kāraṇasya svabhāvasya vyāpakasya vā
SV_16620	vit kaścīd asti ity abhimataṃ bhavet ||316||	yady āgama-anapekṣam jñāna-yāthātathyaṃ puruṣasya
SV_06919	vantanta iti. vyaktir vā tair abhivyakteḥ.	yady ādheyatā, nityasya an-upakāryatvān na
PV_03210	citratā ekasyām na syāt tasyām matāv api |	yady idam svayam arthānām rocate tatra ke vayam ||
V3_12712	dravyam api na iti cet, priyam anuṣṭhitam.	yady idam eva prathamam ucyeta, na parikleśito
SV_07408	a-vibhāgāyās teṣu viśeṣa-abhāvāt. vyakter	yady indriya-saṃskāro yady na indriya-saṃskāraḥ
PV_03340	ya ātma-anubhavaḥ sa eva artha-viniścayaḥ ||	yady iṣṭa-ākāra ātmā syād anyathā vā anubhūyate |
PV_02277	kutaścīd dhīyeta a-śeṣam a-kleśa-leśataḥ ||	yady iṣṭam aparām kleśāt tat tapaḥ kleśa eva cet |
SV_07420	api ca, vyañjakasya ca jātinām jātimattā	yady iṣyate | prāpto gotva-ādīnā tadvān pradīpa-
PV_04170	|| a-sambhāvāt sādhyā-śabdo dharmi-vṛttir	yady iṣyate | śāstreṇa alaṃ yathāyogaṃ loka eva
SV_15623	sarvasya sādhanam te syur bhāva-śaktir	yady idṛśī | prayokṛt-bheda-apekṣā ca na a-
SV_11611	ca a-vācyatā ity utpanno 'rthaḥ sambandhavān	yady utpadyeta, sa sambandha utpanno 'pi na śabde
VN_03812	-sannyāso nāma nigrahasthānam iti. atra api	yady udbhāvite 'pi hetor vyabhicāre na sa pakṣam
PV_02093	kalpya-arthe naṣṭa-a-jāteṣu vā yathā || mato	yady upacāro 'tra sa iṣṭo yan nibandhanaḥ | sa
SP_00010	hy apekṣyaḥ syāt kathaṃ ca upakaroty asan ||	yady eka-artha-abhisambandhāt kārya-kāraṇatā
SV_08307	'bhinnāḥ syād ity asti svabhāva-anvayaḥ.	yady eka-ātmatayā anekāḥ kāryasya ekasya kāraḥ |
PV_02110	bhinna-deśatvāt sakṛj janma dhīyāmataḥ ||	yady eka-kāliko 'neko 'py eka-caitanya-kāraṇam |

HB_03108	ity alam a-pratiṣṭhāna-dik-pratipattiyā.	yady eka-paricchedād eva anyasya vyavaccheda-
SV_06910	ity upekṣānīyāḥ. atha eka-vṛtter aneko 'pi	yady eka-śrutimān bhavet | (143ab) na kevalam eka
SV_08309	'sti iti vyarthāḥ syuḥ sahakāriṇaḥ ||164||	yady eka-svabhāvatvād aneka ekasya kārakaḥ sa
PV_03208	api paśyati || citra-avabhāseṣv artheṣu	yady ekatvaṃ na yujyate | sā eva tāvat katham
SV_05212	-a-kāraṇatve kāraṇam ucyate. anekam api	yady ekam apekṣya a-bhinna-buddhi-kṛt | (103ab)
SV_08228	anyasya na syād atyanta-bhedataḥ ||163||	yady ete bhāvā vyāvṛtīm muktvā svabhāvena
SV_15521	kasyacit kārya-sādhanam | (292ab) yuktam.	yady ete mantrāḥ kasyacit samayo yathā mat-
VN_02201	hi tattva-cintāyām kaścic chala-vyavahāraḥ.	yady evaṃ kiṃ na parājayaḥ, tattva-siddhi-
HB_03518	-abhāvāt. na bādhyām samartha iti cet,	yady evaṃ na a-nirṇāta-bādhyā-sambhavaḥ prayogam
VN_01223	ca bheda-avagamaḥ samartho bhavati,	yady evaṃ bhedaḥ syāt. saty apy etasmin kasyacit
VN_03105	iti bhavaty eva idam nigraha-adhikaraṇam,	yady evaṃ-vidhaḥ pratijñā-hetvor virodha iṣṭaḥ.
V3_12704	pratirudhyeta, kiṃ tarhi śaśa-sambandhi.	yady evaṃ sambandho na asti iti vaktavyam, na
SV_17505	'rthe 'visamvāda-anumānam. sidhyet pramāṇam	yady evam a-pramāṇam atha iha kim | na hy ekaṃ na
PV_04144	dharmino 'py atra sādhyatvāt kevalasya na |	yady evam atra bādhyā syān na anya-an-utpādyā-
HB_02006	asmākaṃ punaḥ punar vacane kaścic udvegaḥ.	yady evam api lokasya nyāya-pratipattiḥ syāt,
V3_00507	na vā kaścic iti. na apy asiddhy-ādayaḥ,	yady evam idam api syān na vā ubhayam iti
SV_03109	avadhāryata iti pramāṇa-antaram pravartate.	yady evam, tad vyavaccheda-viṣayaṃ siddham tadvat
V1_01301	artham samsṛṣṭam vetty asau katham ||12||	yady eṣa niyamaḥ – sva-abhidhāna-viśeṣaṇa-apekṣā
VN_00707	eka-vacanam ca icchāto vṛkṣā vṛkṣa iti syāt,	yady eṣa niyamo bahuṣv eva bahu-vacanam, ekasminn
SV_17521	-arthā katham ekatra sā bhavet ||337||	yady eṣa pratiniyamo vācyam vastv antareṇa śabdo
SV_08417	samam janakā na vā kaścic iti syād etad	yady eṣam na viśeṣaḥ sambhavet. tato bheda-a-
SV_01511	na anyatra yuktas tad-bhāva-niścayaḥ ||21||	yadyi kathañcid vipakṣe 'darśana-mātreṇa a-
V2_09801	-darśana-mātreṇa ayuktaḥ pratiśedhaḥ. api ca	yadyi kathañcin niściyate, na virodha-vyabhicārāv
SV_09622	na asiddhiḥ. tena ca sādhyā-dharmaṇa vyāptir	yadyi kathañcin niściyeta, tadā na virodha-
V3_08003	na asiddhiḥ. tena ca sādhyā-dharmaṇa vyāptir	yadyi kadācid bhavet kvacid vā tat-kāla-dravya-
SV_09921	sādhyati. yo hi svabhāvo nir-apekṣaḥ sa	yadyi kadācid bhavet kvacid vā tat-kāla-dravya-
V2_08111	sādhyati. yo hi svabhāvo nir-apekṣaḥ, sa	yadyi kalpanā | arthasya tat samvitteṣ ca satatam
PV_03499	|| vicchinnaṃ paśyato 'py akṣair ghaṭayed	yadyi kaścit pratibandham na paryanuyuñjita. sa hi
SV_07114	a-janako 'pi sthāpako bhavet. atra api	yadyi kasya ka āgamaḥ | bādhyamānaḥ pramāṇena sa
PV_04004	akhilam tataḥ || tad-āgamavataḥ siddham	yadyi kasyacit svabhāvasya pravṛtti-nivṛtti svayam
VN_01110	nivṛtṭir vā iti yat kiñcid etat. atha vā	yadyi kāraṇam || kramavantaḥ katham te syuḥ krama-
PV_02107	kila | tādrśam eva cittānām kalpyante	yadyi kiṃ bhavet || ātma-upakāraḥ kaḥ syāt tasya
PV_04281	nāśanaḥ | tam eva naśvaram bhāvam janayed	yadyi kiṃ vā virudhyate || an-agni-janyo dhūmaḥ
PV_03393	-niyata-saṅgamāḥ | buddhir āsṛitya kalpyeta	yadyi, kiṃ syāt. tad-arthakriyā-śakti-sthāpanāya
VN_00625	tad-bhāva-sthāpanāya hy eka-śabdo niyujyate	yadyi kiñcit kvacic chāstre na yuktam
PV_04063	-abhidhānena na atra tasya prasādhanāt ||	yadyi kiñcit kvacic chāstre na yuktam
V3_02211	hetunā tena katham a-pratipāditāḥ ||19||	yadyi kiñcid apekṣya kāryam kuryāt, karotu, pūrva-
SV_13118	atiśayasya kārya-upayogāt. tathā śabdo 'pi	yadyi kiñcid apekṣya kāryam kuryāt, karotu. pūrva-
V3_05303	atiśayasya kārya-upayogāt. tathā śabdo 'pi	yadyi kenacit ||202|| yady asya kāraṇasya
SV_10327	śiṃśapāyāḥ. tad-abhāvaḥ pratiyeta hetunā	yadyi kevalaḥ syāt. kiṃ na bhavati. kṣaṇikatvāt,
HB_01707	tasya api kiṃ na kevalaḥ karoti. karoty eva	yadyi gacchati | hetur deha-antara-utpattau pañca-
PV_02115	|| tad-dhetu-vṛtti-lābhāya na aṅgatām	yadyi goṇi-śabdāt kakuda-ādimaty arthe pratitih,
VN_04504	iva prayoga-apeta-śabda-vad etad iti.	yadyi grahaṇam asya janayet, yuktam yat tena eva
SV_15122	bhāvaḥ kenacid grhyamāṇas tat-kāraṇa-apekṣo	yadyi ghaṭena añjalina vā udaka-ānayanam yathā-
SV_06120	yathā ghaṭena udakam ānaya iti.	yadyi ca agni-samudbhavasya vināśa-ākhyasya
SV_14314	-ādiṣu satā vā tena anyena kiṃ vināsitam.	yadyi ca na viśayī-kṛtam eva tat sādhanena, katham
V3_01410	-ākṣepe kiṃ sādhanā-phalam, an-iṣṭam ca iti.	yadyi ca viśaya-upadarśanam antareṇa pratiter an-
VN_01719	artha-siddhir ity apārthakam tasya upādānam.	yadyi jāti-vat | nityeṣv āsṛaya-sāmarthyam kiṃ
SV_11624	iti, tatra nityatvād āsṛaya-apāye 'py a-nāśo	yadyi jñāne 'paricchinne jñāto 'sāv iti tat kutaḥ
PV_03466	'tha vā a-jñāto bhavej jñātasya liṅgatā ||	yadyi tac ca na || anyasya vinivṛtṭiyā anya-
PV_04208	vinivartane | ātmano vinivarteta prāṇa-ādir	yadyi taj-janma prasaṅgaḥ pūrva-vad bhavet |
PV_02118	siddham aparāpara-janma ca || śarīrād	yadyi tat tad eva, tasya avasthānām na nivṛtti-
VN_01316	tato 'rtha-antaram vā anya-vikalpa-abhāvāt.	yadyi tat-samsthānam bhinnam mṛdaḥ, kulālaḥ kiṃ na
HB_01206	upayoga-viśaya iti cet, uktam atra. api ca	yadyi tat-sādhanā-vādinam abhūtair doṣair uttara-
VN_06412	-anuyogān nigṛhīto vaktavyaḥ. atra api	yadyi tata eva siddhiḥ, sa prāg eva nirdiṣṭa iti
V3_10008	etena dharmo 'pi vyākhyātaḥ. tatra api	yadyi tattvaṃ pratiyate | prameyatvād ghaṭa-ādinām
PV_04214	na sambhavaḥ || bhinne 'pi kiñcit sādharṇyād	yadyi tattve bādham syāt tal-liṅgena api
V3_06508	-apekṣa-dhruva-bhāva-vat ||52|| pramāṇam vā	yadyi tatra dṛṣṭam kiñcid anyatra paśyet. tac ca
SV_07518	vyakty-antaram evam āskanded bhūta-grāhiṇī	yadyi tatra na karmaṇām | viśeṣe 'pi ca doṣānām a-
PV_02150	tatra api codanam || ādhipatyam viśiṣṭānām	yadyi tatra pramāṇavatā sva-viruddhena bādhyeta.
VN_00306	evam hi sa hetuḥ sādhyā-abhāve 'san sidhyet,	yadyi tad-dvayoḥ | kaḥ sambandho 'navasthā ca na
SP_00004	|| dvayor eka-abhisambandhāt sambandho	yadyi tadutpatteḥ kāryam gamakam, tadā sarvathā
V2_08408	tat-kāraṇānām vā pratiṣṭhānād dhetur eva.	yadyi tadutpatteḥ kāryam gamakam, sarvathā gamya-
SV_00309	an-āyatta-rūpaṇām saha-bhāva-niyama-abhāvāt.	yadyi taruṣu upalabhyeta, syād etat. atha śoṣa-
V3_09504	prāṇy-antare mṛta-pratipattiḥ, tādrśam	

HB_03318	eva anupalabdhyā liṅga-bhūṭayā sādhyate.	yadi tarhi kāraṇa-vyāpakau tad-anya-bhāva-siddhi-
SV_02124	dharmo bhāve 'vaśyaṃ-bhāvi ity an-anumānam.	yadi tarhi darśana-a-darśane na anvaya-vyatireka-
PV_04224	iti paśya bāndhya-vijṛmbhitam || nivṛttir	yadi tasmin na hetor vṛttiḥ kim iṣyate | sā api
V2_05408	paśya bāndhya-vijṛmbhitam ||15|| nivṛttir	yadi tasmin na hetor vṛttiḥ kim iṣyate | sā api
PV_04123	vartamānasya kā asādhāraṇatā api vā ||	yadi tasya kvacit sidhyet siddham vastu-balena
SV_13624	-sādhanī. sā ca upalabdhir eva. satyam evaṃ	yadi tasya prān na sattā siddhā syāt. sā hi sattā
V3_09508	a-kriyā-darśino 'pi kṛta-buddhir bhavati,	yadi tādrśam syāt, sarva eva hetavas tathā syuḥ.
SV_12312	puruṣa-kṛtiṃ bādhat, anyatra api prasāṅgāt.	yadi tādrśiṃ racanāṃ puruṣaḥ kartuṃ na śaknuyuḥ
SV_12409	mantra-kāriṇaḥ. tat-kriyā-sādhana-vaikalyāt.	yadi tādrśaiḥ satya-tapaḥ-prabhṛtibhir yuktāḥ
VN_05511	-niyamas trir-abhilitasya ananubhāṣaṇam iti.	yadi tāvat para-pratipādana-arthā pravṛttiḥ, kim
SV_14308	cen na tena an-āvaraṇaṃ yataḥ | (271ab)	yadi tena artha-antareṇa parigrhitam iti kāṣṭham
SV_01111	yady a-dṛṣṭi-phalaṃ tac ca (16c)	yadi tena vipakṣe 'darśanaṃ khyāpyate. tad an-
V2_09311	vaidharmya-vacanam anaikāntika-pratipakṣeṇa,	yadi tena vipakṣe 'darśanaṃ khyāpyate, tad an-
SV_13108	saty atisāya-hānir utpattir vā. tad	yadi teṣāṃ jñāna-jananaḥ svabhāvaḥ, sarvasya
V3_05208	saty atisāya-hānir utpattir vā. tad	yadi teṣāṃ jñāna-jananaḥ svabhāvaḥ, sarvasya
VN_04801	lakṣaṇe pravṛttiḥ. avayava-viparyaye 'pi	yadi teṣāṃ vacanānāṃ pratitiḥ, na viparyayo na
SV_12707	kāryaṃ gamakam iti cet. syād etat –	yadi teṣu varṇeṣu satsv api tat kāryaṃ na syāt.
VN_00810	etena buddhi-śabda-ādayo 'pi vyākhyātā	yadi tais tat-sādhanaṃ iṣyeta. na ca pratyakṣasya
PV_04212	sattva-asattvaṃ pratiyate | tathā ātmā	yadi drśyeta sattva-asattvaṃ pratiyate || yasya
SV_02614	rajata-ākāro rūpa-sādharmya-darśanāt ||44||	yadi dr̥ṣṭa-sarva-tattvasya api bhāvasya tathā
VN_03218	sāmānyena upasamharati sarvaṃ prthag iti.	yadi dr̥ṣṭānta-prayogaḥ kim ṛjunā eva tat-prayoga-
V3_01513	tad-bhāva-artha-antara-bhāva-virodhāt.	yadi dehād eva artha-antara-bhāvaḥ syāt, sa eva
V3_09302	-uttaram eva bhavati. syān mithyā-uttaram	yadi dvayor api iṣṭam kiñcid vastu sāmānyam syāt,
V3_10106	sādhyā-vyatireke ca vipakṣe tad-vyatireko	yadi dharmini siddhaḥ, kim asiddham, yad-arthaṃ
PV_03406	na anyo 'hetuś ca viśayaḥ katham || sa eva	yadi dhī-hetuḥ kim pradīpam apekṣate | dīpa-
PV_03535	-kṛt || arthaṃ pūrvaṃ ca vijñānaṃ gr̥hṇīyād	yadi dhīḥ parā | pūrvāpara-artha-bhāsitvāc cintā-
PV_03450	anyena vid yadi || taj-jā tat pratibhāsā vā	yadi dhīr vetti na aparā | ālambamānasya anyasya
HB_02407	-svabhāva-lakṣaṇe hi kārya-kāraṇe. tatra	yadi dhūmo 'gny-ādi-sāmagryā anyato 'pi bhavet,
SV_16201	ayam api varṇa-anukramaḥ puruṣa-vikalpaṃ	yadi na apekṣeta nir-ālambanaḥ svayaṃ prakāṣeta.
PV_04104	chāstraṃ pramāṇaṃ sarva-vastuḥ | bādhaḥ	yadi na icchet sa bādhaḥ kim punar bhavet ||
SV_07408	-abhāvāt. vyakter yadi indriya-saṃskāro	yadi na indriya-saṃskāraḥ sāmānyasya vijñāna-
PV_04159	-uttara-vṛddhimat | gurutvaṃ kāryam ālāya	yadi na eva upalaksyate || ā sarṣapād gurutvaṃ
V3_05402	nityam upalabhyeta. evaṃ hi sa nityaḥ syād	yadi na kutaścit sāmartyaṃ labhyeta pracyaveta
SV_13005	nityam upalabhyeta. evaṃ hi sa nityaḥ syād	yadi na kutaścit sāmartyāt pracyavet. jñāna-
SV_10815	anyatra avadhānasya eva ayuktatvāt. tad	yadi na parīkṣāyāṃ viśamvāda-bhāk pravartamānaḥ
PV_03391	-buddhīnāṃ satsv apy anyeṣu hetuṣu | niyamaṃ	yadi na brūyāt pratyayāt samanantarāt || bijād
VN_00716	nimittaṃ ca niyogasya uktam eva. api ca	yadi na rūpa-ādīnāṃ ekena śabdena sambandhaḥ,
V3_12409	asti iti. kim hy asya avadhāraṇasya phalaṃ	yadi na vipakṣe 'stivaṃ vyavacchidyeta.
V3_11812	tasya sad-asattva-pratitiḥ. yad apy āha –	yadi na sa-ātmakaṃ jīvac-charīram, prāṇa-ādi-
VN_00202	viparyaye bādha-pramāṇa-upadarśanam.	yadi na sarvaṃ sat kṛtakaṃ vā pratikṣaṇa-vināśi
V3_13401	ca syād a-sambandhād apārthakaḥ ||84||	yadi na hetor avyabhicāra-dharmatā dr̥ṣṭāntena
PV_03223	-atisāyāḥ sakṛt | bhavyeḥ kāraṇaṃ buddher	yadi nāma indriya-ādi-vat || hetu-bhāvād ṛte na
PV_03048	api vijñāne tad-rūpa-an-avabhāsataḥ |	yadi nāma indriyānāṃ syād draṣṭā bhāseta tad-
SV_03520	-bheda-ādi-codyaṃ tāt prati yuktimat ||65||	yadi nāma ete śabdāḥ puruṣaiḥ kvacit praṇiṇiṣitā
HB_01607	svabhāva-mātreṇa citreṣu vyāpāreṣu niyuñkte.	yadi nāma kadācit kiñcit kathañcid atra-bhavato
V3_02810	-āpta-prasiddhena a-nirākṛtaḥ | nirdeśyaḥ.	yadi nāma nirdeśyaḥ, pratyakṣa-arthena anumānena
VN_05306	yuktam a-pratyuccāraṇaṃ nigrasthānam iti.	yadi nāma vādī sva-sādhana-artha-vivaraṇa-vyājena
SV_15118	saty asyāḥ kāraṇe yogye sā bhavaty eva. tad	yadi nityānāṃ padārthānāṃ svalakṣaṇe kasyacij
VN_02901	-adhikaraṇaṃ vyavasthāpyate. tasmād iha api	yadi nivṛtta-ākāñkṣe vādini paro 'naikāntikatām
SV_10217	lokasya pravṛtteḥ. tathātve tan nir-avadyaṃ	yadi niścaya-pūrvaṃ vyavahared iti sā iyam a-
VN_03509	dr̥ṣṭānte virodhaḥ syāt. viruddhe ca dr̥ṣṭānte	yadi pakṣa-dharmasya vṛttir an-anya-sādhāraṇā
SV_03013	tad-upakāra-ātmā tadvattvena na gr̥hyate.	yadi punaḥ kevalān eva upādhiṃ śabda-jñānāny
V3_13508	eva khyāpayāms tasya kartā ity ucyate.	yadi punar udbhāvite 'pi doṣe sampūrṇa-vacana-
V3_13310	tad arthāpattyaḥ eṣāṃ nirāso veditavyaḥ.	yadi punar hetu-rūpa-a-saṃsparśi svatantra eva
VN_06201	iti mata-anujñā nigrasthānam iti. atra api	yadi puruṣatvāc cauro bhavān api syāt, na ca
SV_12228	uktam. na ca ayam pūrva-prayogaḥ bhidyate.	yadi puruṣaḥ śaktāḥ syur idāntanā api iti.
SV_12515	yena apauruṣeḥ syuḥ. api syur apauruṣeḥ	yadi puruṣāṇāṃ ādīḥ syāt. tadā apy anya-pūrvakaṃ
VN_05907	eva kathā-antaṃ pratipadyata iti. idam api	yadi pūrva-pakṣa-vādī kuryād vyāja-upakṣepa-
V3_13510	dūṣaṇaṃ syāt. na, tasya sādhanā-antaravāt.	yadi pūrva-pakṣa-vādī sākāñkṣaḥ syād a-samāpta-
SV_12408	prabhāvo gati-siddhi-viśeṣābhyām api syāt.	yadi pauruṣeḥ mantrāḥ kim na sarve puruṣa mantra
VN_04302	iti. na idam nirarthakād bhidyate. sa	yadi prakṛta-artha-sambaddham gamakam eva kuryāt,
VN_03113	prayogaḥ; na virodhas tad-adhikaraṇatvāt.	yadi pratijñā-anapekṣo virodhaḥ syāt, syāt
HB_00707	cet, tena eva tāvad darśitena ko 'rthaḥ.	yadi pratipattir anyathā na syāt, tadā sarvaṃ
SV_03911	tu tattva-cintakā na a-bhedam anumanyante.	yadi pratipattir-abhiprāyo 'nuvidhiyate, anya-
V3_09412	-vat. kāryatvād eva a-bheda iti cet, yukto	yadi pratibandhaḥ sidhyet. sa ca an-anvayasya na

VN_02903	abhidhānān nigrāsthānam vādinah, evam	yadi prativādī sat sāmānyam aindriyakam nityam ca
SV_03003	tatas tāsām tathā syād anavasthitiḥ ||54||	yadi pratyupādhy upakāratkāvanī tasya na sva-ātma
V2_07503	ca svabhāvasya svena sādhyā-dharmena vyāptir	yadi pramāṇena niścīyate, tadā gamakaḥ, a-
VN_04005	nigrhīte hetv-antara-cintā kva upayujyate.	yadi prāk-sādhana-vādi hetum anaikāntikam uktvā
VN_01513	ca. tena aṅgulyaḥ prasāritā na muṣṭiḥ. tad	yadi prāg asad eva kāraṇe kāryam bhavet, kiṃ na
SV_08115	'nvayī śabda na syāt. sāmānyam pācakatva-ādi	yadi prāg eva tad bhavet | vyaktam sattā-ādi-van
V3_11804	an-upayogino 'bhāvasya vyāpty-asiddheḥ.	yadi prāṇa-ādayas tad-ātmatayā tadutpattiyā vā
PV_03333	-saṃvido 'bhāvāt svasaṃvit phalam iṣyate ||	yadi bāhyo 'nubhūyeta ko doṣo na eva kaścana |
SV_15808	a-śrūyamāṇe 'vyakta-vyapadeśāt. tatra	yadi buddhi-hetur vaktā syāt tat tulyam śrotary
PV_03334	kim uktaṃ syāt sa bāhyo 'rtho 'nubhūyate ||	yadi buddhis tad-ākārā sā asty ākāra-viśeṣiṇi |
SV_03406	taṃ taddhitena kṛtā api vā | anyena vā	yadi brūyād bhedo na asti tato 'paraḥ ||63||
SV_10408	bhāva-abhāvaḥ pratīyate ||203|| bhāvo hi	yadi bhaved yathāsvaṃ grāhakeṇa karaṇena
SV_08226	|| ity antara-ślokaḥ. na nivṛttiṃ vihāya asti	yadi bhāva-anvayo 'paraḥ | ekasya kāryam anyasya
PV_03052	tac ca bhāva-abhāva-ubhaya-āśrayāt ||	yadi bhāva-āśrayam jñānam bhāve bhāva-
V3_07511	asiddhiṃ vyabhicāram virodham ca. tatra	yadi bhāva-dharmo hetur ucyate, sa katham asiddha
SV_09520	asiddhiṃ vyabhicāram virodham ca. tatra	yadi bhāva-dharmo hetur ucyate. sa katham asiddha-
SV_15625	-apekṣā ca na a-saṃskāryasya yujyate ||294||	yadi bhāva-śaktayā eva mantrāḥ siddhi-pradā na te
V1_04307	ato dvi-rūpā buddhiḥ siddhā bhavati.	yadi bhāsamāno viśaya-ākāro buddher a-bhinnaḥ,
PV_02094	kiṃ na iṣyate tayoh || upacāro na sarvatra	yadi bhinna-viśeṣaṇam | mukhyam ity eva ca kuto
SV_07918	na bhavati ity ekam sāmānyam iṣtam. tad	yadi bhinnam api karma-a-bhinnaṃ pratyayam
SV_08815	yena ātmanā tayoh | bhedaḥ sāmānyam ity etad	yadi bhedas tad-ātmanā ||177|| bheda eva (178a')
SV_03106	sakala-grahaḥ ||55|| iti saṅgraha-ślokaḥ.	yadi bhrānti-nivṛtṭy-arthaṃ grhīte 'py anyad
SV_15619	iti cet. a-sāmarthyam apekṣaṇe ||293||	yadi mantrā vidhānād anyato vā kañcit svabhāva-
VN_01608	ity anādi-bhāva-svabhāva-niyamaḥ. api ca,	yadi mṛt-piṇḍe ghaṭo 'sti, katham tad-avasthāyām
SV_15803	vyaktiś ca buddhiḥ sā yasmāt sa phalair	yadi yujyate | syāc chrotuḥ phala-sambandho vaktā
PV_03042	katham bhavet || tābhyām tad-anyad eva syād	yadi rūpaṃ samam tayoh | tayor iti na sambandho
V3_10704	-hetutvād ity uktam. ko hy atra virodho	yadi vaktā ca syāt sarvajñaś ca. yady atra
SV_14627	evam vināśo vastuni tad-bhāvāt. asāv api	yadi vaktṛbhir evam khyāpyate, na tu svayam tathā,
PV_04061	-bādhanah || bādhakasya abhidhānāc ced doṣo	yadi vaden na saḥ | kiṃ na bādhetā so 'kurvann
PV_03033	a-vācyam kutaścid vacanān matam ||	yadi vastu na vastūnām a-vācyatvaṃ kathañcana |
SV_14812	dhetuḥ. tathā hy apekṣyeta paraḥ kāryam	yadi vidyeta kiñcana | yad akiñcitkaram vastu kiṃ
SV_15220	-mātreṇa eva siddher iti. satyam etat -	yadi vipakṣayor vyāpya-vyāpaka-bhāvaḥ sidhyet, sa
V3_00602	-sāadhanam, hetor a-pramānatvāt. iha api	yadi viparyayeṇa evam anityatā-utpatti-niṣedhaḥ
V2_06304	pratīyate ||33|| iti saṅgraha-ślokaḥ.	yadi viruddha-kārya-upalabdhyā apy abhāva-siddhiḥ,
SV_00609	veditavyā, anyeṣām abhāva-virodha-asiddheḥ.	yadi viruddha-kārya-upalabdhyā apy abhāva-siddhiḥ
V3_02303	siddhir a-viruddhā api śāstra-bādhyām	yadi viruddhā iṣyate, sā anya-viśaye 'pi tulyā
SP_00021	-upakāre 'pi samavāye paratra vā | sambandho	yadi viśvaṃ syāt samavāyi parasparam || saṃyoga-
VN_03607	'sādhāraṇatvaṃ viruddhatvaṃ vā vaidharmye	yadi vṛttiḥ syāt. pramāṇa-virodhe tu hetoh, yathā
PV_03539	icchataḥ | vyakty-asiddhāv api vyaktam	yadi vyaktam idam jagat || parasya pratipādyatvād
SV_14027	-pratyakṣa-pratīta-anumitaiḥ samam ||267||	yadi vyaktir buddhis tadā ānupūrvī vākyam. tasyā
PV_03020	tena nitya-upalambhanam | nityatvāc ca	yadi vyaktir vyakteḥ pratyakṣatām prati || ātmani
SV_04704	ca | (94b) sāksān na yo jyate kasmāt (94c)	yadi vyaktau śabda-niveśanam phala-vat. sa ca
PV_04072	an-arthakaḥ | śāstreṣv icchā-pravṛtṭy-artho	yadi śānkā kuto nv iyam || so 'niśiddhaḥ
SV_15828	lakṣaṇas tasya lakṣaṇa-antara-abhāvāt. tatra	yadi śabda-ātmanām mantrāṇām vyakti-hetuḥ
SV_14211	syāt. sa eva asya vināśa iti cet (270'ab')	yadi sa eva artho 'gni-janmā abhāvas tad idam
PV_03323	prasādhane || tat-sārūpya-tadutpattī	yadi saṃvedya-lakṣaṇam | saṃvedyam syāt samāna-
SV_13214	śṛṇuyān nikhilam ca tat ||254|| tatra	yadi saṃskṛtena upalambha ity a-saṃskṛta-indriyo
SV_17226	'nyatra na yo jyeta tayā punaḥ | (328ab)	yadi saṅketa-nir-apekṣaḥ svabhāvata eva artheṣu
VN_06609	pravṛtṭir vā ity evam pratyavasthito	yadi sata ātma-hānam asataś ca ātma-lābham
SV_09317	hi bhedānām vyāhato hetu-sādhyayoh ||187||	yadi sattvam anityatve 'nyatra vā hetuḥ syāt
V3_07101	hi bhedānām vyāhato hetu-sādhyayoh ||58||	yadi sattvam anityatve 'nyatra vā hetuḥ syāt,
SV_07618	paryāpta iti niḥ-prayojanā sāmānya-kalpanā.	yadi satsv asatsu vā bhāveṣu sāmānya-buddhir na
SV_13915	sarva-kāraṇānām nirarthatā ||265||	yadi sarva-kāraṇa-samāna-dharmāny api karaṇāni
PV_02156	grāhiṇo 'pi syād aṅgam so 'pi guṇa-grahaḥ ||	yadi sarvo guṇa-grāhī syād dhetor a-viśeṣataḥ |
HB_03014	iti cet, ko 'yam anupalambho nāma.	yadi salila-upalambha-abhāvaḥ, sa katham abhāvaḥ
PV_03518	-sāṅkṣayataḥ śānaiḥ | viśaya-antara-saṅcāro	yadi sā eva artha-dhīḥ kutaḥ || śakti-kṣaye pūrva
PV_04251	-itarau || tat tasyā jananaṃ rūpam anyasya	yadi sā eva sā | na tasyā jananaṃ rūpaṃ tat
VN_01115	sarvathā jāyate, na pūrvo vinaśyati iti.	yadi sā sarvadā an-atīśayā kim idānim atīśayavad
PV_04055	bata kena amī siddhānta-viśama-grahāḥ ||	yadi sādhanā ekatra sarvaṃ śāstraṃ nidarśane |
V3_02201	-siddhāntair grāhyo dhūmena na analaḥ ||14||	yadi sādhanā ekatra sarvaṃ śāstraṃ nidarśane |
VN_06301	prāptaḥ sva-kaupinaṃ vivṛṇuyād iti. atra api	yadi sādhanā-vādinam nigrāha-prāptam uttara-vādi
SV_15318	| tan-nīscaya-phalair jñānaiḥ sidhyanti	yadi sādhanam ||290|| tathā ca uktam. ya eva tu
V3_04810	sādhyā-dharma-sāmānyena samāna ity atra	yadi sādhyā-dharma-sāmānyena eva iti, syāt tadā
SV_08817	bhedas tad-ātmanā ||177|| bheda eva (178a')	yadi sāmānya-viśeṣayor yam ātmānam āśritya
VN_02513	-vādinī sāmānyena pratyavasthite āha	yadi sāmānyam aindriyakam nityam śabda 'py evam

SV_12218	bhavaty eva. yayā sāmāgryā sambhavati sā	yadi syāt, asyāḥ sambhavam pradarśya tad-abhāvam
SV_08305	hi tasya svabhāvo yo janakaḥ so 'nyasya api	yadi syāt. sa tena svabhāvena tato 'bhinnāḥ syād
SV_12915	svayam ayam vaktā vibhāvayati. kevalam evam	yadi syāt sādhu me syād iti kalyāṇa-kāmatā-mūḍha-
PV_02121	ced āhitaḥ sa cet || punar yatnam apekṣeta	yadi syād a-sthira-āśrayaḥ | viśeṣo na eva
SV_00217	upalabdhī-lakṣaṇa-prāptasya anupalabdheḥ.	yadi syād upalabhyā-sattva eva syān na anyathā.
PV_03060	anyo 'rtha-āśrayaḥ | tad-āśrayeṇa sambandhī	yadi syād gamakas tadā || gamaka-anuga-sāmānya-
SV_07702	kalpayet, sarvagataḥ vā ākāśa-ādi-vat. tatra	yadi sva-āśraya-mātra-gataḥ ghaṭatva-ādi-sūnyeṣu
V3_03405	-icchā-kṛtā ca asya paripūrṇā pramāṇatā.	yadi sva-vacana-abhyupagama-virodhayoḥ
V3_03412	vaktur upāmbhād a-yathārtha-abhidhānena.	yadi sva-vacana-upagama-virodhayoḥ na kaścīd
V3_06204	anyena ity anavasthitiḥ ||48|| anyathā	yadi sva-viśaya-jñāna-abhāvena abhāva-siddhiḥ
HB_00911	iti na vināśa-hetuḥ kaścīd. vaiyarthyaḥ ca.	yadi svabhāvato naśvaro bhāvaḥ, tasya na kiñcin
SV_14531	bhāvena bhāvo na bhūto nāma. tadā na bhūto	yadi svayam na bhavet. na bhavati iti ca prasajya
SV_04209	iti pratyeyam atha anyad eva. kiṃ ca ataḥ.	yadi svalakṣaṇam katham vikalpasya viśayaḥ.
SV_01420	-dṛṣṭeṣ ca syāt sparśasya a-virodhinī ||20||	yadi hy anupalambhena abhāvaḥ sidhyet, yad āha
SV_06117	tasya pravṛtti-nivṛtṭy-arthatvāt.	yadi hy ayam na kasyacit kutaścīn nivartayet
V1_03609	phalam, tat-svabhāvatvād artha-pratipatteḥ.	yadi hi iṣṭa-ākāraḥ so 'nubhavo 'n-iṣṭa-ākāro vā,
SV_04202	sāmānyasya an-upakārataḥ ||75||	yadi hy upakuryād an-ādheya-viśeṣasya an-anya-
VN_03101	hetuḥ sādhyā-dharma-viparyayaḥ sādhyat.	yadi hy upalabdhī-lakṣaṇa-prāptatvena upagatasya
SV_14528	āha. kiṃ tarhi sa eva bhāvo na bhavati iti.	yadi hi kasyacid bhāvam brūyāt, na bhāvo 'nena
SV_14604	kasyacit paryudāso 'pi kvacin na syāt.	yadi hi kiñcit kutaścīn nivarteta tadā tad-
SV_17009	tathāvidha-artha-kalpanāyā a-nivāryatvāt.	yadi hi kvacid vidita-artho 'yam apauruṣeyaḥ
VN_03119	sāmarthyam anyathā dvitīyasya vaiyarthyaḥ.	yadi hi tatra apy eka-prayogam antareṇa aparasya
V3_03312	a-pramāṇasya. ata eva tulya-kakṣatvāt.	yadi hi tatra ekasya prāmānyam syāt siddhir eva,
V3_03810	ca samayād vartamānasya kācid asādhāraṇatā.	yadi hi tasya kvacit sidhyet, siddham vastu-
SV_05721	a-tat-kāri-vivekena pravṛtṭy-arthatayā.	yadi hi na tat-pratīty-arthaḥ saṅketas tasya
SV_06716	iyam a-śakya-pravartanā, icchā-adhīnatvāt,	yadi hi na prayoktur icchā katham iyam ekatra api
SV_05121	-vijñāne vyakty-ajñāna-prasaṅgataḥ | (100ab)	yadi hi nityam anayā buddhyā sāmānyam eva gṛhyeta,
SV_06519	ca eva vastuny eṣām a-sambhavāt ||134||	yadi hi vidhī-rūpeṇa vastv eva śabdair vikalpair
SV_12206	dahanasya hetv-antarām pratikṣipyate.	yadi hi vinā jvālayā syād anyatra api syād iti.
SV_07821	dṛṣyeta. na ca sā vyakty-apekṣiṇī ||155||	yadi hi vyakty-apekṣiṇī syāt. vyañjaka-a-
SV_10623	syāt siddho dharmas ca kevalaḥ ||209||	yadi hi śabda-artha eva apohyeta pradhāna-śabda-
V1_02303	viśeṣeṇa na artha-rūpāḥ sukha-ādayaḥ ||23||	yadi hi śabda-ādy-ātmānaḥ sukha-ādayaḥ syuḥ,
SV_13314	-anya-nispādane sāmarthyā-abhāvam pratyeti.	yadi hi samarthāḥ syus tat-sādhitam tad
SV_04120	| tāsām kṣetra-ādi-bhede 'pi (75bc)	yadi hi sāmānyāḥ jvara-ādi-śamanam kāryam syāt.
V2_05607	upalabdhī-lakṣaṇa-prāptasya anupalabdheḥ,	yadi hi syāt, upalabhyā-sattva eva syān na
VN_03615	-codanā iti, tad a-sambaddham eva.	yadi hi sva-siddhena gotva-ādinā parasya
PV_04043	prabādhane | tatra ekasya api doṣaḥ syād	yadi hetu-pratijñayoḥ || śabda-nāṣe prasādhye
VN_03018	ca iti. satyam, syād ayam virodhaḥ,	yadi hetuḥ sādhyā-dharma-viparyayaḥ sādhyat. yadi
SV_15224	padārthānām api vyāpaka-darśanāt ||288||	yadi hetoḥ sādhyā-vipakṣe 'bhāvaḥ sidhyet, tadā
V2_09408	'bhāvaḥ, sa tad-abhāve na yuktaḥ. kvacid	yadṛcchayā tathābhāve 'pi tayor a-pratibandhād
VN_00408	tan na bhūtam. etan-nivṛttau punar nivṛttir	yadṛcchā-saṃvādaḥ, māṭṛ-vivāha-ucita-deśa-
PV_02147	rāga-ādeḥ pātava-ikṣaṇāt | abhyāsān na	yadṛcchāto 'hetor janma-virodhataḥ ||
PV_04268	smāryate samayam paraḥ || kārya-kāraṇatā	yadvat sādhyate dṛṣṭy-a-dṛṣṭitah | kārya-ādi-
V3_05801	smāryate samayam paraḥ ||42|| kārya-kāraṇatā	yadvat sādhyate dṛṣṭy-a-dṛṣṭitah | kārya-ādi-
SV_08822	syān niḥ-sāmānya-viśeṣatā | bheda-sāmānyayor	yadvat ghaṭa-ādinām parasparam ||178|| vyatireke
PV_02264	|| dṛṣṭam buddher na ca anyasya santi tāni na	yanti kim | dhāraṇa-preraṇa-kṣobha-nirodhās
VN_05011	praṇindati nindati | dhana-lava-parikṛitam	yantram pranṛtyati nrtyati ||2|| yathā vā yad
SV_02208	bhāve 'hetumattā eva syāt. na hi yasya	yam antareṇa bhāvaḥ sa tasya hetur bhavati.
V2_08511	bhāve 'hetutā eva syāt. na hi yasya	yam antareṇa bhāvaḥ, sa tasya hetur bhavati.
SV_03121	nāma. na pratyakṣam kasyacin niścāyakam. tad	yam api gṛhṇāti tan na niścayena, kiṃ tarhi tat-
V3_04604	saṅgrahād iti prabheda-bāhyasya abhāvam āha,	yam ayam vastu-dharmas tṛtīyam āśrayet. ekānta-
V3_09413	dhvasta-itarayor a-bheda-kalpanāyām api,	yam artham pratipadyate, tam pratipadyamāno
V3_00502	parikṣā-kālē kasyacid an-abhyupagamāt. sa	yam artham vidanti vacana-jñāḥ, te tat-
V2_04508	gamaka-dharma-a-dyotanāt. na hi ye yathā	yam ātmānam puras-kṛtya puruṣo 'yam pravartate |
SV_08826	parasparam ghaṭa-ādi-vad ity uktam. api ca,	yam ātmānam āśritya sāmānyam viśeṣa iti sthitis
SV_08817	77|| bheda eva (178a) yadi sāmānya-viśeṣayor	yam eva khalv ākāram iyam āropayati, sa eva asyā
SV_05009	iti cet. na tarhi sā tat-sāmānya-grāhiṇī.	yam evam vyabhicāra-viśayam paśyati, tam eva
V3_07808	hi puruṣaḥ sādhyaitum icchati, sa pakṣaḥ. sa	yam padārtham dūṣayati, sa eva tad-dūṣaṇa-viśayas
VN_05406	'bhīdhātum, pratyartham doṣa-bhedāt. tasmād	yam paro 'sya iti śamsati | sa eva joyjate
PV_03131	viśeṣakaḥ || cakṣuṣo 'rtha-avabhāse 'pi	yam puras-kṛtya puruṣo viśiṣṭa-artakriyā-arthī
SV_08909	tasmād yo 'sya ātmā an-anya-sādhāraṇo	yam vyaktaḥ tasya na vetty ayam jaḍa-matir loko
V1_00102	akalaṅka-dhīḥ svayam upetya āryo 'nujagrāha	yam śabdo 'nudhāvet. artha-nānāṭve hi buddhi-
V1_01708	vyatiriktam anvayinam artham paśyāmaḥ,	yam hi puruṣaḥ sādhyaitum icchati, sa pakṣaḥ. sa
V3_07807	puruṣa-pravṛtṭer a-vastu-pāratantryāt.	yamala-ādi-vat || dvairūpya-sādhānena api prāyaḥ
PV_03424	| vivekinī na ca a-spaṣṭa-bhede dhīr	

PV_03383	| sārūpyāt tat kim anyat syād dr̥ṣṭeś ca	yamala-ādiṣu || ādya-an-ubhaya-rūpatve hy eka-
PV_03047	-iṣṭā cakṣur-ādiṣu | jñāna-kāryeṣu jātir vā	yayā anveti vibhāgataḥ || kathañcid api vijñāne
PV_04006	na uktaṃ sva-pratītir yad udbhavā | yuktyā	yayā āgamo grāhyo grāhikā asya api sā na kim ||
SV_08223	svabhāva-bhedād iti. api ca, tulye bhede	yayā jātiḥ pratyāsattiyā prasarpati | kvacin na
SV_06306	-nirvṛttir viśeṣaṇa-bhūtā keṣāñcid arthānām	yayā viśiṣṭāḥ śabdaiś codyante, daṇḍi-vat. dvayor
SV_03811	samānatā iti, api ca para-rūpaṃ svarūpeṇa	yayā saṃvriyate dhiyā | eka-artha-pratibhāsinyā
SV_12218	syād anyatra api syād iti. bhavaty eva.	yayā sāmāgryā sambhavati sā yadi syāt, asyāḥ
SV_06803	-arthaṃ kaścit sañketikīm śrutim niveśayed	yaro rūpa-vijñāna-hetuḥ śaso vā iti. api nāma
V2_06808	vācyam, ya evaṃ bhavanti. tathā hi na	yava-añkuraḥ śāli-bījād bhavati, api tu yava-
V2_07803	pratibanddhuṃ samartha ity ukta-prāyam. nanu	yava-bīja-ādayo 'pi śāly-ankure janye 'napekṣāḥ,
SV_09905	pratibandha-hetor a-pratibandhakatvāt. nanu	yava-bīja-ādayo 'pi śāly-ankure janye na sa-
V2_06808	na yava-añkuraḥ śāli-bījād bhavati, api tu	yava-bījāt. evaṃ śabdānām api yady arthebhyo
V3_06707	ca pratiśedhasya ayogāt. na eṣa doṣaḥ,	yasmāt – anādi-vāsanā-udbhūta-vikalpa-
V3_05810	so 'bhāvaḥ kasyacit kāraṇam. na eṣa doṣaḥ,	yasmāt – eka-upalambha-anubhavād idam na upalabhe
V3_07106	siddher aṅgam, tataḥ saṃśayāt. na eṣa doṣaḥ,	yasmāt – bhāva-upādāna-mātre tu sādhye sāmānya-
SV_10519	ca pratiśedhasya ayogāt. na eṣa doṣaḥ.	yasmāt. anādi-vāsanā-udbhūta-vikalpa-
SV_02126	dhūmo 'gñim na vyabhicarati iti gamyate,	yasmāt kāryam dhūmo hutabhujaḥ kārya-dharma-
SV_17314	eva asya yogyatām ||329|| ity antara-ślokaḥ.	yasmāt kila idr̥ṣaṃ satyam yathā agniḥ śita-
SV_06111	-kāraṇa eva tasya jñeyatvāt. na eṣa doṣaḥ,	yasmāt kvacin niveśanāya arthe vinivartya
PV_02126	-uttara-uttaro yatno viśeṣasya vidhāyakaḥ ||	yasmāc ca tulya-jātiya-pūrva-bīja-pravṛddhayaḥ |
SV_04521	kāraṇam svalakṣaṇe śabdā na prayujyante,	yasmāc chabdāḥ sañketitaṃ prāhur vyavahārāya sa
SV_10120	upalabhyeta. na punaḥ pūrvā asattā-sādhanī.	yasmāc chāstra-adhikāra-a-sambaddhā bahavo 'rthā
SV_04915	iti pratyabhijñānam na syāt. na eṣa doṣaḥ.	yasmāj jñāna-ādy-arthakriyāṃ tām tām dr̥ṣṭvā bhede
SV_04004	jñāna-rūpatvāt san eva sāmānyam. tan na,	yasmāj jñānād a-vyatiriktaṃ ca katham artha-
SV_07704	-deśa-dravya-vartināḥ sāmānyasya sambhavaḥ.	yasmāt tat pūrva-dravyād utpitsu dravyam na yāti (
SV_06001	iti na samānaḥ prasaṅgaḥ. na a-samānaḥ,	yasmāt tatra api taruḥ | ayam apy ayam eva iti
V1_01807	prāpti-parihārāya pravartate. na ayam doṣaḥ,	yasmāt tad-dr̥ṣṭāv eva dr̥ṣṭeṣu saṃvit-sāmarthya-
PV_03317	a-viśeṣataḥ || tad-a-bhede 'pi bhedo 'yam	yasmāt tasya pramānatā | saṃskārāc ced a-tādrūpye
SV_08413	-a-viśeṣāt sarvo janakaḥ syāt. na etad asti.	yasmāt tena ātmanā hi bhede 'pi hetuḥ kaścīn na
SV_08818	sthitit tena ātmanā bhedaś tadā bheda eva.	yasmāt tau hi tayoḥ sva-ātmānau tau ced
V1_00405	pramāṇam asti ity aparāḥ. tad ayuktam,	yasmāt pramāṇa-itara-sāmānya-sthiter anya-dhiyo
SV_08403	eva janakā na sāmānyam. tatas ta eva vastu.	yasmāt sa pāramārthiko bhāvo ya eva arthakriyā-
SV_15803	prayoktā syāt. vyaktiś ca buddhiḥ sā	yasmāt sa phalair yadi yujyate | syāc chrotuḥ
SV_11828	na ca artha-antaram eṣāṃ sambandhaḥ.	yasmāt sad-dravyam syāt para-adhīnam sambandho
SV_02417	-artha-eka-deśo hetuḥ syāt. na eṣa doṣaḥ.	yasmāt sarve bhāvāḥ svabhāvena sva-svabhāva-
NB_03035	anayoḥ prayogayor na avaśyam pakṣa-nirdeśaḥ.	yasmāt sādharṃyavat-prayoge 'pi – yad upalabdhi-
SV_16924	apy ayam na sarvatra prasiddhim anusarati.	yasmāt svarga-urvaśy-ādi-śabdaś ca dr̥ṣṭo 'rūḍha-
V1_01110	-artha-niścaya-lakṣaṇatvāt. na etad asti,	yasmād a-vidyamāna-a-bhede 'pi tad-akṣa-a-
V1_02011	-ādīnām ātma-saṃvedane vikalpaḥ sambhavati,	yasmād a-śakya-samayo hy ātmā sukha-ādīnām an-
SV_09805	anitya iti pratyetavyo yena evam ucyate.	yasmād a-hetutvād vināśasya svabhāvād anubandhitā
V2_07612	anitya iti pratyetavyaḥ, yena evam ucyate.	yasmād a-hetutvād vināśasya svabhāvād anubandhitā
PV_03383	-ādi-vivekena na smaryeta ghaṭas tataḥ ||	yasmād atiśayāj jñānam artha-samsarga-bhājanam |
SV_04531	vyavahāra-kāla-abhāva-doṣaḥ. na etad asti.	yasmād api pravarteta pumān vijñāya arthakriyā-
V3_05905	idam upalabhe, aparāṃ na upalabhe ca iti.	yasmād artha-viśeṣa-gatiḥ saṃvedana-viśeṣāt.
V3_10201	ucyate. tata eva katham abhāva-niścayaḥ.	yasmād idam iha sandigdham, tasmād idam iha na
SV_06418	śabda-pramāṇa-antarāṇi vyarthāni na syuḥ.	yasmād eka-artha-śleṣa-viccheda eko vyāpriyate
SV_06013	pratītiḥ. evaṃ tarhi tatra api tulyam etad.	yasmād eka-pratyavamarśa-ākhye jñāna ekatra hi
SV_05615	na ekaṃ bhedānām kāryam asti. na eṣa doṣaḥ,	yasmād eka-pratyavamarśasya hetutvād dhīr a-
V1_03903	nirūpyante tad-rūpaṃ na asti tattvataḥ |	yasmād ekam anekam ca rūpaṃ teṣāṃ na vidyate ||50||
PV_03359	nirūpyante tad-rūpaṃ na asti tattvataḥ |	yasmād ekam anekam vā rūpaṃ teṣāṃ na vidyate ||
PV_02184	ato hetur bhava-vāñchā-parigrahaḥ ||	yasmād deśa-viśeṣasya tat prāpty-āśā-kṛto nṛṇām |
PV_03441	a-jñāta-sambandham viśinaṣṭi tayā katham ||	yasmād dvayor eka-gatau na dvitīyasya darśanam |
V1_01713	na vivekena niścīyata iti. tad ayuktam,	yasmād dhī-śabda-vṛtter anyatra tato na an-
SV_09322	siddher aṅgam tataḥ saṃśayāt. na eṣa doṣaḥ.	yasmād bhāva-upādāna-mātre tu sādhye sāmānya-
SV_14423	'bhāva-nāsitva-prasaṅgo 'pi na yujyate |	yasmād bhāvasya nāśena na vināśanam iṣyate ||275||
SV_06224	-viplavaḥ ||127|| niveśyamāno 'py eṣa śabdo	yasmād bhidyate taṃ vinivartya bhidyamānānām
SV_06216	-arthaḥ, tat-sāphalyāt. niveśanam ca yo	yasmād bhidyate vinivartya tam | tad-bhede
PV_03347	a-parārthatvād bāhyeṣv artheṣv apekṣyate ||	yasmād yathā nivīṣṭo 'sāv artha-ātmā pratyaye
VN_01205	-anvayau bhāvasya janma-vināśāv iti na syāt,	yasmād yasya anvayo na tasya janma-vināśau yasya
SV_07213	tatra vṛtṭiḥ syāt. na yuktam evaṃ bhavitum.	yasmād vijñāna-utpatti-yogyatvāya ātmany anya-
SV_03918	nāma asti, yathā iyaṃ buddhiḥ pratibhāti,	yasmād vyaktayo na anuyanty anyad anuyāyi na
V2_05705	-vyavasthiteḥ | sa-bhāva-parabhāvabhīyam	yasmād vyāvṛtti-bhāgiṇaḥ ||29|| tasmād yato yato
SV_02419	-vyavasthiteḥ | sa-bhāva-parabhāvabhīyam	yasmād vyāvṛtti-bhāgiṇaḥ ||40|| tasmād yato yato
SV_15221	-vyāpaka-bhāvaḥ sidhyet, sa tu na siddhaḥ.	yasmād dhetāv a-sambhave 'n-ukte bhāvas tasya api
SV_05409	iti sa eva sāmānya-abhyupagame cintyate,	yasmān na an-upakārako viśayo 'tiprasaṅgāt. na a-

SV_04308	na api svalakṣaṇasya anityatva-ādy-abhāvaḥ,	yasmān na anityatvaṃ nāma kiñcid anyac calād
SV_08311	a-vaikalyāt kāraṇasya eko 'pi janakaḥ syāt.	yasmān na apaity a-bhinnaṃ tad-rūpaṃ viśeṣāḥ
SV_15230	na ca tathāvidhasya a-darśanād asattvam eva.	yasmān na asattā-siddhir ity uktaṃ sarvato
V3_03807	a-dṛṣṭāntam anumānam. tena asādhāraṇam āha.	yasmān na etad eva ekam udāharaṇam adhikṛtya idam
SV_09113	so 'pi tarhi deśa-ādi-pratiśedhaḥ katham.	yasmān na tatra api deśa-ādināṃ pratiśedho na apy
V1_02810	spaṣṭa-ābham, nir-vikalpakam tu katham.	yasmān na vikalpa-anubaddhasya spaṣṭa-artha-
SV_17112	prasiddhyā eva śaṅkā śabda-artha-niścaye |	yasmān nānā-artha-vṛttitvaṃ śabdānāṃ tatra
V2_07106	prasiddhyā eva śaṅkā śabda-artha-niścaye |	yasmān nānā-artha-vṛttitvaṃ śabdānāṃ tatra
SV_11025	-pratyayam doṣa-utpattir api. na ayam doṣaḥ.	yasmān nir-upadrava-bhūta-artha-svabhāvasya
VN_00822	a-dṛṣṭa-arthakriyā-bhedena. yā arthakriyā	yasminn a-dṛṣṭā punar dṛśyate sā sattā-bhedam
HB_02608	eva svabhāvo 'nupalabdhīḥ pūrva-vat. yatra	yasminn upalabhyamāne niyamena yad-upalabdhir
VN_05012	pranṛtyati nrtyati ||2|| yathā vā yad	yasmin bhavati bhavati, na bhavati na bhavati,
PV_02181	etat syād iti kecit pracakṣate | saty eva	yasmin yaj janma vikāre vā api vikriyā || tat
VN_04906	iti. hīnam anyatamena apy avayavena nyūnam.	yasmin vākye pratijñā-ādināṃ anyatamo 'vayavo na
V3_12003	ayam eva hetuḥ. anavasthā-anya-kalpane syāt.	yasmin sati bhavaty eva yat tato 'nyasya kalpane |
SV_01019	vyabhicāri. kiṃ punar etac cheṣavat.	yasya a-darśana-mātreṇa vyatirekaḥ pradarśyate |
V2_09208	vyabhicāri. kiṃ punar etac cheṣavat.	yasya a-darśana-mātreṇa vyatirekaḥ pradarśyate | (
PV_03089	-śabdena uktā api sā abhāvasya prasādhikā |	yasya a-pramāṇam sā a-vācya niśedhas tena
HB_03610	vā upādānam arhati, yad-bhāve 'pi	yasya anyathā-bhāvaḥ, tad yathā pakṣa-dharmatvaṃ
PV_02173	bheda-niśedhataḥ || tāratamya-anubhavino	yasya anyasya sato guṇāḥ | te kvacit
VN_01205	bhāvasya janma-vināśāv iti na syāt, yasmād	yasya anvayo na tasya janma-vināśau yasya ca tau
HB_01706	tad eva iti katham kadācit kriyā-virāmaḥ.	yasya api kṣaṇiko bhāvaḥ, tasya api kiṃ na
SV_15418	tad eva vastu-rūpaṃ nairātmyam āyātam.	yasya api na abhāva-rūpo vyatirekas tasya bhāva-
SV_02906	pariyāyatā bhavet ||51|| ity antara-ślokaḥ.	yasya api nānā-upādher dhīr grāhika-arthasya
SV_14417	ced asato nityatā kutaḥ ||274|| syād etat -	yasya api vināśo 'hetukaḥ so 'vaśyam nitya iti
SV_12714	vākyam nāma kiñcid artha-antaram varṇebhyo	yasya apauruṣeyatvaṃ sādhyeta. tad-abhāvād veda-a
PV_03116	ca sambandho nityau kāryam atha iha kim ||	yasya abhāvaḥ kriyeta asau na bhāvaḥ prāg-
SV_06421	vicchinnaṃ vācyaṃ vastu na kiñcana ||129||	yasya abhidhānato vastu-sāmarthyād akhile gatiḥ |
SV_06502	na ca vicchinnaṃ kiñcid vastv ākṣipyate,	yasya abhidhānād vastu-balena akhile gatiḥ syāt,
PV_03255	eva yathā buddher māndya-pāṭava-saṃśayāḥ ||	yasya arthasya nipātena te jātā dhī-sukha-ādayaḥ |
VN_01816	atha vā siddhīḥ sādhanam, tad-aṅgam dharmo	yasya arthasya vivāda-āśrayasya vāda-prastāva-
NB_01013	-jñānam ca iti. tasya viśayaḥ svalakṣaṇam.	yasya arthasya sannidhāna-a-sannidhānābhyām jñāna
VN_06603	vikāra iti katham lakṣayitavyam iti.	yasya avasthitasya dharmā-antara-nivṛttau dharmā-
PV_04099	tadā sva-vacana-ātmakam | tayoh pramāṇam	yasya asti tat syād anyasya bādhakam || pratijñām
PV_02234	lābhe matta-kāśinyā dṛṣṭā tiryakṣu kāmītā ||	yasya ātmā vallabhas tasya sa nāśam katham
VN_00910	tatra punar idam an-icchato 'py āyātam,	yasya idam sāmarthyam upalabdhī-lakṣaṇa-prāptam
PV_03111	hy a-bhavan bhāvo 'nitya ity abhidhīyate ||	yasya ubhaya-anta-vyavadhī-sattā-sambandha-vācīnī
SV_13705	upayoga-siddhes tasyāḥ kāraṇatva-prasaṅgāt.	yasya eva bhāve sādhyā-siddhis tad eva hi tatra
PV_02078	sambhavanti śravaṇa-ikṣaṇato yathā || tasmād	yasya eva saṃskāram niyamena anuvartate | tan-
HB_02805	abhāvāc ca. tac ca tasya liṅgam bhavati yena	yasya kaścit sambandho yathā kṛtakatva-
SV_10301	-ajñānasya ayam nyāya udāhṛtaḥ | (201ab)	yasya kasyacid svabhāvo na upalabhyate deśa-ādi-
VN_04202	arthaḥ, tan nirarthakam iṣṭam iti cet,	yasya kasyacid a-vādino 'pi hi nirarthaka-
VN_01519	-vaiphalyam ca, sādhyasya kasyacid abhāvāt.	yasya kasyacid atīśayasya tatra kathañcid asata
VN_01206	yasmād yasya anvayo na tasya janma-vināśau	yasya ca tau na tasya anvayaḥ. tayor a-bhedād a-
SV_14806	vastutas tattva-anythinga-bhājā bhavitavyam.	yasya tu vīnaśyato bhāvasya na kiñcid bhavati.
SV_07812	mahā-adbhutam ||154|| ity antara-ślokaḥ.	yasya tu sarvagatam sāmānyam tasya api vyaktā eva
PV_02081	-matis tṛṣṇā ca ābandha-kāraṇam | janmino	yasya te na sto na sa janma adhigacchati || gaty-
SV_06103	na punar ekam vastu tatra dṛśyam asti.	yasya darśana-a-darśanābhyām bhinna-darśane 'py
PV_03442	dṛṣṭam iti niścayaḥ || sa-rūpaṃ darśanam	yasya dṛśyate 'nyena cetasā | dṛṣṭa-ākhyā tatra
SV_02401	kāraṇam vyabhicarati. anvaya-vyatirekād yo	yasya dṛṣṭo 'nuvartakaḥ | svabhāvas tasya tad-
V2_08904	kārya-a-viśeṣe doṣāt. anvaya-vyatireka-ādyo	yasya dṛṣṭo 'nuvartakaḥ | svabhāvas tasya tad-
HB_03416	tapasvī ṣaṇḍham udvāhya putram mṛgayate.	yasya dharmiṇi sādhyā-dharme 'saty api bhāvas tam
VN_04201	na sādhyā-siddhāv an-arthakam nirarthakam,	yasya na eva kaścid arthaḥ, tan nirarthakam iṣṭam
HB_02802	anya-bhāvas tāvan na sādhanam. yat-siddhau	yasya na siddhīḥ, tat tasya liṅgam bhavati dhūma-
SV_14611	ity a-pravṛtti-nivṛttikam jagat syāt. tasmād	yasya nāśo bhavati ity ucyate sa svayam eva na
PV_02049	vad artha-dvāreṇa vikriyā || sattā-upakāriṇī	yasya nityam tad-anubandhataḥ | sa hetuḥ saptamī
VN_01309	pariṇāmaḥ pratyuktaḥ, yo 'pi hi kalpayet, yo	yasya pariṇāmaḥ, sa tasmād a-bhinna iti, na hi
SV_04017	-bhedo 'sya bijam sañjñā yad-arthikā ||72||	yasya pratyāyana-arthaṃ sañketaḥ kriyate, a-
SV_16611	anyac ca evam āgama-lakṣaṇam syāt. tathā hi	yasya pramāṇa-saṃvādi vacanam tat-kṛtam vacaḥ |
SV_16520	api syād ity an-abhiniveśa eva yuktaḥ.	yasya pramāṇam asti, tad aparasya bādhakam
V3_03203	sva-vacanena virodhaḥ, na śāstreṇa. tayor	yasya bhedaṃ na bhidyate || vijñānam śakti-
PV_02111	syād viśiṣṭatā | na hi tat tasya kāryam yad	yasya yatra kiñcit pratibaddham a-pratibaddham vā.
SV_09927	viramet. tad dhi kiñcid upalīyeta na vā	yasya yatra kiñcit pratibaddham a-pratibaddham vā.
V2_08202	viramet. tad dhi kiñcid upalīyeta na vā	yasya yam antareṇa bhāvaḥ sa tasya hetur bhavati.
SV_02208	antareṇa bhāve 'hetumattā eva syāt. na hi	

V2_08511 antareṇa bhāve 'hetutā eva syāt. na hi
 HB_03304 -asiddheś ca. tac ca tasya liṅgaṃ bhavati
 PV_02158 -vāsanā-bheda-pratibaddha-pravṛttayaḥ ||
 VN_01913 pravrajitaḥ. kaḥ punar bhadanta-aśvagoṣaḥ.
 PV_03428 buddhir nityam antar-mukhā ātmani || yo
 VN_01912 śāsanam abhyupagataḥ. ko buddho bhagavān.
 SV_13215 ity a-saṃskṛta-indriyo na upalabhate.
 SV_15916 bhāya-apāya-an-āgame 'pi bhāvāt. na hi yo
 PV_04245 na sa-ātmakam || yan nāntariyakaḥ sva-ātmā
 HB_00912 svayaṃ tat-svabhāvatayā eva nāśāt. yo hi
 SV_15304 yena asya darśana-nivṛtṭyā na tathā syāt.
 PV_04213 yadi dṛśyeta sattva-asattvaṃ pratiyate ||
 PV_03136 vyavadhāne 'pi bhāty a-vyavahitā iva
 V2_07903 hi sāmāgrya dṛśyante. tatra kācit syād api
 SV_14920 hi sāmāgrya dṛśyante. tatra kācit syād api
 SV_09825 kācid apekṣā. tatra apy antyā kāraṇa-sāmagrī
 V2_07801 kadācid apekṣā. tatra apy antyā sāmagrī
 PV_03490 doṣaḥ samanuṣajyate || anekayā tad-grahaṇe
 PV_03046 na sāmānya-buddhiṣv etad vibhāvyaḥ ||
 SP_00015 || tad-bhāva-abhāvāt tat-kārya-gatir
 V2_09606 ātmani pratipannaṃ syāt, na anumeyatvam.
 SV_01312 sarvatra nivṛtṭy-asiddher a-gamakatvam.
 SV_10115 -nimittān śabda-vyavahārān nivartayati. tena
 SV_12009 api iṣṭā kartṛṇām a-smṛteḥ kila | (239ab)
 SV_15112 ca na te kathaṅcit kartāra ity ukta-prāyam.
 PV_03392 siddhir iti idṛśī | bhāya-artha-āśrayiṇī
 SV_06210 a-pratipatteḥ. tathā ghaṭa-ādi-śabdānām api.
 PV_03086 -uktis tasya tat-kāraṇasya vā | niṣedhe
 VN_00822 iti, kiṃ tarhy a-dṛṣṭa-arthakriyā-bhedena.
 SV_13625 na sattā siddhā syāt. sā hi sattā-siddhir
 SV_00619 prayoga-bhedād aṣṭadhā anupalabdhiḥ. tatra
 V3_09311 na avasthātā iti cet, kā iyam avasthā.
 SV_00611 kiṃ na sidhyati. tad-viruddha-nimittasya
 PV_03532 prān na vidyate || sati sva-dhī-grahe tasmād
 PV_02201 'yaṃ duḥkhi vā mā bhūvam iti tṛṣyataḥ ||
 PV_02240 -antare | tyājya-upādeya-bhede hi saktir
 SV_15403 tad-abhāve bhavatas tena vyāpty-ayogāt.
 PV_03299 parisphuṭam || suptasya jāgrato vā api
 SV_03217 tathā ca vyāvṛtṭer abhāvaḥ. tasmād
 SV_10025 api svabhāva-bhāvi viśeṣa-abhāvād iti.
 PV_03301 | sādhanam na hi tat tasyaḥ sādhanam
 SV_15005 -vat sambandha-nityatā api pratyākhyeyā.
 PV_03062 sarvaḥ parokṣo 'rtho viśeṣeṇa na gamyate ||
 SV_00712 yogyatā an-anya-apekṣiṇī ity ucyate.
 V3_08404 a-dṛṣṭāv api śeṣavad etad vyabhicāri liṅgam.
 PV_03361 ekasya api tad-ātmanaḥ | asti iyam api
 V1_03907 ekasya api tad-ātmanaḥ | asti iyam api
 SV_15911 śabda-prabhavā buddhis tad-vyaktir iti.
 PV_03213 avahiyate | tasmāt tad eva tasya api tattvaṃ
 SV_04415 kriyāta iti. tat-svabhāva-grahaṇād
 PV_03091 vidhāya a-pidhāya ca | pramāṇa-uktir niṣedhe
 PV_03035 -ghaṭasya kā | pratyāsattir abhāvena
 SV_02104 -svabhāvatā. na vai kācid anyā anityatā nāma
 V2_09006 -svabhāvatā. na vai kācid anityatā nāma anyā
 V3_09706 mūrty-ādi-sādhanam ||76|| ity antara-ślokaḥ.
 V1_03311 prāmāṇyam yuktam. atha kā iyam artha-saṃvid
 V1_03104 sarvaṃ sarvasyaḥ kriyāyāḥ sādhanam, kiṃ tu
 V2_09312 gamyate. na hi tasya prāg darśana-bhrāntiḥ,
 SV_01113 ||16|| na hi tasya prāg darśana-bhrāntir
 VN_04715 bhaviṣyati iti. jaḍa-pravṛtṭir eva eṣā,
 PV_03022 sarvadā eva tat || tasya saktir a-saktir vā
 SV_07011 -ātmany an-upakurvāṇo 'napekṣasya ādhāra iti
 PV_02166 tṛṇa-agre kariṇām śatam | yad rūpaṃ dṛśyatām
 SV_07705 yasmāt tat pūrva-dravyād utpitsu dravyaṃ na
 PV_02161 naśyēn na āśritam āśraye | tiṣṭhāty a-vikale

yasya yam antareṇa bhāvaḥ, sa tasya hetur bhavati.
 yasya yena anvayo 'sti. na hy evaṃ śakyam
 yasya rāga-ādayas tasya na ete doṣāḥ prasaṅginah |
 yasya rāṣṭra-pālaṃ nāma nātakam. kidṛśaṃ rāṣṭra-
 yasya viśaya-ābhāsas taṃ vetti na tad ity api |
 yasya śāsane bhadanta-aśvagoṣaḥ pravrajitaḥ. kaḥ
 yasya saṃskāra indriyasya kṛtaḥ sa sarva-śabdān
 yasya sattā-upadhānam na apekṣate sa tasya hetuḥ.
 yasya siddhaḥ pravṛtṭiṣu | nivartakaḥ sa eva ataḥ
 yasya svabhāvaḥ, sa sva-hetor eva utpadyamānas
 yasya hi jñānam jñeya-sattām na vyabharati, sa
 yasya hetor abhāvena ghaṭe prāṇo na dṛśyate |
 yā || sā matir nāma paryanta-kṣaṇika-jñāna-
 yā a-naśvara-ātmānam janayet. na, arthakriyā-
 yā a-naśvara-ātmānam janayet. na, jñeya-adhikārāt.
 yā a-vyavahitā kārya-utpatteḥ sā phalavaty eva.
 yā a-vyavahitā kārya-utpatteḥ, sā phalavaty eva.
 yā antyā dhīḥ sā anubhūyate | na dirgha-grāhikā
 yā apy a-bheda-anugā buddhiḥ kācid vastu-dvaye
 yā apy anuvarṇyate | saṅketa-viśaya-ākhyā sā
 yā apy asiddhi-yojanā – tathā sapakṣe sann asann
 yā apy asiddhi-yojanā tathā sapakṣe sann asann
 yā api iyam anupalabdhir upalabdhi-lakṣaṇa-
 yā api iyam apauruṣeyatā veda-vākyānām kartur a-
 yā apy etā nitya-abhimateṣv ākāśa-ādiṣu
 yā api kāraka-jñāpaka-sthitiḥ || sā api tad-rūpa-
 yā api kvacit prakaraṇe kevala-śabda-śravaṇāt
 yā api tasya eva sā a-pramāṇatva-sūcanā ||
 yā arthakriyā yasminn a-dṛṣṭā punar dṛśyate sā
 yā asiddhi-pūrvikā. nanu tad rūpam asiddham eva
 yā iyam viruddha-kārya-upalabdhir uktā, tatra
 yā iyam udaka-dhāraṇa-ādy-arthakriyāyām
 yā upalabdhiḥ prayujyate | nimittayor viruddhatva
 yā eva anantara-hetutā | cetaso grāhyatā sā eva
 yā eva aham iti dhīḥ sā eva saha-jaṃ sattva-
 yā eva eka-bhāvinī || sā bijaṃ sarva-saktinām
 yā eva ca vijātiyayor vyāvṛtṭi-siddhiḥ sā eva
 yā eva dhīḥ sphuṭa-bhāsinī | sā nir-vikalpā
 yā eva vyāvṛtṭiḥ, sa eva vyāvṛtṭaḥ. śabda-
 yā kācid bhāva-viśayā dvidhā eva anumitis tataḥ |
 yā kriyā yataḥ || tatra anubhava-mātreṇa jñānasya
 yā ca śabda-śaktir yogyatā-ākhyā artha-pratipatty
 yā ca sambandhino dharmād gatir dharmiṇi jāyate |
 yā tarhy a-kārya-kāraṇa-bhūtena anyena rasa-ādinā
 yā tarhy a-kārya-kāraṇa-bhūtena anyena rasa-ādinā
 yā tv antar-upaplava-samudbhavā || doṣa-udbhavā
 yā tv antar-upaplava-samudbhavā ||52|| doṣa-
 yā tu tad-viśayā sā tasya vyaktir iti. mano-
 yā dvaya-sūnyatā || tad-bheda-āśrayiṇi ca iyam
 yā dhīḥ tad-arthā iva apy an-arthikā | vikalpikā
 yā na sā nyāya-anusāriṇī || ukty-ādeḥ sarva-vit
 yā paṭa-ādaḥ na vidyate || buddher a-skhalitā
 yā paścān niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa-
 yā paścān niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa-
 yā punaḥ śāstra-āśrayeṇa anyatara-asiddhir
 yā pramāṇa-phalam. yad eva idaṃ pratyakṣam
 yā yataḥ. tatra anubhava-mātreṇa sadṛśa-ātmano
 yā vacanena nivartyeta. smṛtir vācā a-darśane
 yā vacanena nivartyeta. smṛtir vācā ādarśane
 yā śabdānām lakṣaṇe pravṛtṭiḥ. avayava-viparyaye
 yā svabhāvena saṃsthitā | nityatvād a-cikitsasya
 yā yācitaka-maṇḍanam etat. katham tarhi idānim a-
 yā yā tad rūpaṃ prān na dṛśyate || śatadhā
 yāti (152a) niṣ-kriyatva-upagamāt. na hy anya-
 yāti tat-tulyaṃ cen na bhedataḥ || bhūta-

SV_17018	rāga-ādy-a-vidyā-parītatvād a-sambhāvaniya-	yāthātathya-vacanāḥ. tad eṣāṃ pravādo na pramānam.
SV_16620	bhavet ||316|| yady āgama-anapekṣaṃ jñāna-	yāthātathyaṃ puruṣasya iṣyate parokṣe 'rthe,
SV_17528	'-jño janaḥ samanveṣate samadhigata-	yāthātathyaṅnām upadeśa-anapekṣaṅāt. a-jñasya ca
PV_02011	vā dṛṣṭānte saṃśayo 'tha vā || siddham	yādṛg-adhiṣṭhāṭṛ-bhāva-abhāva-anuvṛttimat |
V3_09601	hetavas tathā syuḥ. api ca, siddham	yādṛg adhiṣṭhāṭṛ-bhāva-abhāva-anuvṛttimat |
PV_03233	gocaraḥ || yady apy asti sitatva-ādir	yādṛg indriya-gocaraḥ | na so 'bhidhiyate śabdair
SV_11519	etat. sarvatra ca jāty-a-sambhavād ayogo	yādṛcchikeṣu vyakti-vāciṣu, sarvadā jāti-codane
SV_04506	dharma-dharmi-vyavasthānaṃ bhedo '-bhedaś ca	yādṛśaḥ | a-samikṣita-tattva-artho yathā loke
SV_12424	'pi nirvarṇita-uttaraḥ. tatra apy evaṃ-bhūto	yādṛśo 'yam a-sambhavat-tat-sādhana-sampradāyo na
SV_15108	iti vivecanīyasya rūpa-bhedasya abhāvāt. na	yādṛśo 'sya a-janakas tādrśa eva janako yuktaḥ.
SV_03413	anya eva kaścit pācako nāma abhidhiyate	yādṛśo varṇyate. yat punar asya abhidheyam tat
SV_12506	na sidhyati. sarvasya tathābhāva-asiddheḥ.	yādṛśam tu tan-nimittam dṛṣṭam tat tathā iti syāt.
V2_08810	tayor eva bija-kanda-udbhavayoḥ. tad yato	yādṛśam dṛṣṭam, tatas tādrśam anumiyate.
V3_09507	yataḥ sidhyet. tathā saṃsthānam api,	yādṛśam prāsāda-ādi-bhedeṣv anuvṛttimad buddhi-
SV_03809	teṣāṃ a-saṃsargād anyasya ca abhāvāt, uktaṃ	yādṛśam sāmānyam a-saṃsṛṣṭānām eka-a-saṃsargas
HB_01708	kiṃ na bhavati. kṣaṇikatvāt, uktaṃ atra	yādṛśasya kriyā. sa katham eka-kṣaṇa-bhāvya
SV_11417	iti saṅkara-hetuḥ puruṣa-upākīrṇaḥ. tatra	yādṛśaḥ puruṣaiḥ kvacit prayuktāḥ saṅkīryante,
SV_17013	tādṛkṣu tādrśy eva astu kalpanā ||320||	yādṛśy agni-hotraṃ juhuyāt svarga-kāma ity asya
PV_02041	nimittam akṣāṅnām tasmād akṣāṇi buddhitaḥ ||	yādṛśy ākṣepikā sā āsīt paścād apy astu tādrśī |
SV_14912	'nyo vā svabhāvo '-kasmāt pratiniyamavān.	yādṛśī tu sva-hetoḥ śakti-sthitis tādrśam phalaṃ
PV_03039	vā pradhāna-ādi-śrutiṃ janaḥ || śabdebhyo	yādṛśī buddhir naṣṭe '-naṣṭe 'pi dṛśyate | tādrśy
SV_16517	na hi tat-pratikṣepa-sādhanaṇi kānicid	yāni na enam upaliyante. yathā ayam tat-sādhana-
SV_02927	atha api syād bhinnā eva śaktayaḥ śaktimato	yābhir upādhīn upakaroti. tato na ayam prasaṅga
V3_09312	-dhāraṇa-ādy-arthakriyāyām upanidhiyate,	yām ayam jantur adhyakṣam adhyavasyati ghaṭo 'yam
SV_04715	a-tat-kāri-bheda-sāmye na kiṃ kṛtaḥ | (95ab)	yām arthakriyām adhikṛtya ayam artheṣu śabdān
V2_05204	grāhya-viṣayayā siddhā, na itarayā iti	yāvat. anupalabdihāv api viparyaye pratyakṣa-
SV_13808	cet. iha api virodha-abhāvaḥ kena siddhaḥ.	yāvat tathā abhidheyatā-artha-a-bhedena vyāptā na
SV_07121	-pratiśedha-nirdeśa eṣa bhāvaṃ na karoti iti	yāvat. tathā ca ayam na kiñcit karoti ity
V3_11209	dvayo rūpayor asiddhir viparyaya-siddhir iti	yāvat. tad etau dvau hetū viparyaya-sādhanaḥ
PV_02219	sādhanaṇy upādatte || tena ātma-abhiniveśo	yāvat tāvat sa saṃsāre | ātmani sati para-saṅjñā
V3_08902	-kriyā-pratiśedha eṣa bhāvaṃ na karoti iti	yāvat. tena ayam evaṃ vācyāḥ syāt – pātam na
SV_06814	udaka-dhāraṇa-viśeṣa-ādi-kārya-samarthā iti	yāvat. sāmānya-kārya-sādhana-prasiddhena ātmanā
SV_12224	chāyām na puṣṇāti. katham viśeṣasya sambhavo	yāvatā teṣāṃ api puruṣāṅnām a-śaktir eva
SV_11024	syād api nir-doṣaḥ. katham nir-doṣo nāma.	yāvatā doṣa-vipakṣa-sa-ātmatve 'pi doṣa-sa-ātmano
V2_09113	bhāve tad-anumānam. katham na anumānam	yāvatā na anityatā-abhāve kvacid utpattir dṛṣṭā,
V3_04602	āha – yo hy asādhāraṇaḥ sādhyā-dharmaḥ, sa	yāvatā bhedena sarva-saṅgrahas tatra saṃśaya-
V3_03407	-utpatter duṣṭa-vacanaḥ, kiṃ tarhi yad	yāvatā vacanena samarthaniyam tasya a-samarthanāt.
SV_09907	tatra api sannidhānāt. katham na sa-apekṣāḥ.	yāvatā sa eva eṣāṃ svabhāvo na asti yas tad-
V2_07804	tatra api sannidhānāt. katham na sa-apekṣāḥ.	yāvatā sa eva eṣāṃ svabhāvo na asti yas tad-
V2_08106	tarhi idānīm vināṣe 'napekṣāyāḥ sāmartyam,	yāvatā skandha-ādayo 'nyair eva hetubhir anityāḥ
V3_01503	iti vyaktam iyaṃ rāja-kula-sthitiḥ. tasmād	yāvatim artha-gatiṃ sādhanam sāmartyena vyāpnoti
SV_02521	tad-a-sambhavi-kārya-kāraṇasya tad-bhedāt.	yāvatyaś ca vyāvṛttayas tāvatyaḥ śrutayo '-tat-
SV_10110	vastu-vaśāt. tāvad dhi sa bhāvo 'sya na asti	yāvad atra a-pratipattiḥ. satā api te na tad-
VN_05605	ity ado vaktavyam. tasmāt tāvad vaktavyam,	yāvad anena na grhītam, na trir eva. a-grahaṇa-
SV_09119	bhavati iti. tathā api katham niśiddho	yāvad asya sambandho dharmo vā na asti iti matir
PV_02191	a-nirmokṣo na iṣṭatvād a-prasiddhitaḥ |	yāvad ātmani na premṇo hāniḥ sa paritasyati ||
SV_00313	-niyama-abhāvāt. tasmāt kāryam svabhāvair	yāvadbhir avinābhāvi kāraṇe | (2ab) teṣāṃ hetuḥ (2
V2_08411	-niyama-abhāvāt. tasmāt kāryam svabhāvair	yāvadbhir avinābhāvi kāraṇe | (57ab) teṣāṃ
HB_02314	-niyama-abhāvāt. tasmāt kāryam svabhāvair	yāvadbhir avinābhāvi kāraṇe teṣāṃ hetus tat-
VN_04813	yathā rājñāḥ puruṣaḥ, puruṣo rajña iti.	yāvadbhiḥ padair artha-parisamāptiḥ tadā ekaṃ
SV_02901	tat-svabhāva-nīscaye ca tasya ayogāt.	yāvanto 'mśa-samāropās tan-nirāse viniścayāḥ |
SV_02622	tad-bhāva-samāropāt sthiti-bhrāntiḥ.	yāvanto 'sya parabhāvās tāvanta eva yathāsvam
SV_02519	tasya bhedo 'sti iti. tasmād ekasya bhāvasya	yāvanti para-rūpāṇi tāvatyas tad-apekṣayā
SV_08119	sattā-ādi-vat. praḅ eva vyaktaṃ syāt.	yāvanti hi sāmānyāny arthe samavāya-dharmāṇi tāni
V3_00506	udbhāvanam. sa hi tasya upagama-kālaḥ. tatra	yāvān artho yukti-sāmartyād āpatati, sa sarvo
V3_01005	iti cet, uktaṃ atra. api ca vinā apy anena	yāvān kaścit kṛtakaḥ sa sarvo 'nityaḥ, śabdaś ca
SV_00509	abhāva-artha-anupalabdhīś caturvidhā ||4||	yāvān kaścit pratiśedhaḥ sa sarvo 'nupalabdheḥ.
V2_06002	caturvidhaḥ | (32'b) pravṛtti-bhedāt.	yāvān kaścit pratiśedhaḥ sa sarvo 'nupalabdheḥ.
SV_01421	dṛṣṭebhyaḥ pratiśedhaḥ kriyate, na ca so 'pi	yukta iti, katham ayuktaḥ, anupalambhād abhāva-
V2_09709	dṛṣṭebhyaḥ pratiśedhaḥ kriyate, na ca so 'pi	yukta iti katham ayuktaḥ, anupalambhād abhāva-
V1_00313	anyo hetu-phalayoḥ tad-bhāvaḥ. tathā	yukta-upalambham an-upalabhamānā na asti ity āhuḥ.
SV_02003	ekasya nivṛtṭir anyasya nivṛtṭiṃ sādhyate.	yukta-upalambhasya tasya ca anupalambhanam ||29||
V2_10106	-pratibaddha-nivṛtṭyā anya-nivṛtṭy-asiddheḥ.	yukta-upalambhasya tasya ca anupalambhanam ||72||
HB_02410	na ca dhūmasya tad-a-taj-janyaḥ svabhāvo	yukta eka-svabhāvatvāt. dhūma-a-dhūma-janana-
SV_12812	śravaṇam iṣyate. tadā api kāla-kṣepo na	yukta eva. eka-avayava-pratipatti-kāla eva

SV_01502	nanu upalabdhi-lakṣaṇa-prāpṭeḥ sparśasya	yukta eva pratiṣedhaḥ. na yuktaḥ, dr̥śya-tat-
V2_09710	nanu upalabdhi-lakṣaṇa-prāpṭeḥ sparśasya	yukta eva pratiṣedhaḥ. na yuktaḥ, dr̥śya-tat-
SV_12406	vai sarvatra tau satya-prabhavau. prabhāva-	yukta-puruṣa-pratijñā-lakṣaṇāv api tau staḥ. sa
NB_02041	upalabdhir yathā – na roma-harṣa-ādi-viśeṣa-	yukta-puruṣavān ayam pradeśaḥ, dhūmād iti. ime
SV_00616	veditavyā, yathā na roma-harṣa-ādi-viśeṣa-	yukta-puruṣavān ayam pradeśo dhūmāt. iyaṃ ca hetu-
V2_06403	veditavyā, yathā – na roma-harṣa-ādi-viśeṣa-	yukta-puruṣavān ayam pradeśo dhūmād iti. iyaṃ ca
PV_04093	|| ātmā aparo vā abhimato bhūta-niścaya-	yukta-vāk | āptaḥ sva-vacanam śāstram ca ekam
SV_11609	kalpyamāne na svabhāva-viparyayaḥ | śabdeṣu	yuktaḥ (232bc') atha mā bhūn naṣṭa-sambandhasya
SV_16309	ca eka-rūpāt karmaṇaḥ sa tad-virodhī dharmo	yukto 'dharmaś ca. katham idāniṃ dharma-phalam
VN_01613	na ca rūpa-pratibhāsa-bhede vastv-a-bhedo	yuktaḥ, atiprasaṅgāt. tasmād ya upalabdhi-lakṣaṇa
SV_15227	na ca a-viruddha-vidhiḥ pratiṣedha-sādhano	yuktaḥ, atiprasaṅgāt. na ca ekatra dr̥ṣṭasya
V2_07810	eva. na ca svabhāva-niyamo 'rthānām ākasmiko	yuktaḥ, anapekṣasya deśa-kāla-dravya-niyama-
SV_09913	eva. na ca svabhāva-niyamo 'rthānām ākasmiko	yuktaḥ. anapekṣasya deśa-kāla-dravya-niyama-ayogāt.
SV_15109	na yādṛśo 'sya a-janakas tādr̥śa eva janako	yuktaḥ. anya-apekṣā api niṣiddhā eva. tasmān na
HB_00814	-khyāpana-artho 'pi vyatireka-prayogo na	yuktaḥ, anya-viruddhayor api vipakṣatvāt. katham
PV_04152	ucyate 'rthasya dr̥ṣṭaye | dravya-lakṣaṇa-	yukto 'nyaḥ saṃyoge 'rtho 'sti dr̥ṣṭi-bhāk ||
SV_17115	eva nānā-arthā iti tata eka-artha-niyamo na	yuktaḥ. anyathā a-sambhava-abhāvān nānā-śakteḥ
V2_08913	'niṣpanno bhinna-hetuko vā tat-svabhāvo	yuktaḥ. ayam hi bhedo bheda-hetur vā bhāvānām yad
V3_13707	ānanyād a-śakya-nirdeśa iti na nirdiśyate.	yukto 'yam artha iti sūtram a-mogha-nīter draṣṭur
SV_02021	'niṣpanno bhinna-hetuko vā tat-svabhāvo	yuktaḥ. ayam eva khalu bhedo bheda-hetur vā
V3_08609	-anubhavatas tato 'vasthā-viśeṣa-pratilambho	yuktaḥ. upakārasya artha-antaratve 'py uktam. na
VN_03504	pratijñā bādhyata iti pratijñā-virodho	yuktaḥ, ubhaya-āśraye 'pi virodhe bādhyamāna-
V2_06013	a-pratibandhāt tad-abhāve 'nya-abhāvo na	yuktaḥ. kārya-anupalabdhyān api na avasyam
V2_09407	dr̥śyasya a-darśane 'bhāvaḥ, sa tad-abhāve na	yuktaḥ. kvacid yadr̥cchayā tathābhāve 'pi tayor a-
SV_04606	kvacin niyuñjanaḥ phalam eva kiñcid ihitum	yuktaḥ. tac ca sarvam tyāga-āpti-lakṣaṇam iṣṭa-an
V1_02406	paśyāmaḥ. na ca asya ayam ātmā para-upadhāno	yuktaḥ, tad-a-viśeṣe 'pi svabhāva-abhyāsa-viśeṣāt
SV_01510	śaktayaḥ | tatra eka-dr̥ṣṭyā na anyatra	yuktas tad-bhāva-niścayaḥ ||21|| yadi kathañcid
VN_00813	'py a-pramāṇasya sattā-upagamo na	yuktaḥ. tan na rūpa-ādibhyo 'nyo ghaṭaḥ. evam
SV_02608	yad-ekayogakṣemo na bhavati, sa tat-svabhāvo	yuktaḥ, tan-mātra-nibandhanatvād bheda-
SV_16009	a-tulyām. na ca kāraṇa-a-bhede kārya-bhedo	yuktaḥ. tasmād asti sā bhedavatī yato 'yam
SV_16812	-apekṣaṇāt. na hy apauruṣeye tasminn upadeśo	yuktaḥ. tasya kenacid ajñānāt, atīndriyatvāt.
SV_04527	ekatra svalakṣaṇe śabdasya paścād prayogo	yuktaḥ, tasya deśa-kāla-vyakti-bheda-an-
SV_07719	bhinna-deśābhyām yugapat kasyacid yogo	yuktaḥ. tasya dvitiya-ātma-abhāvāt. eka-ātmanaś
V2_04702	vyāvṛtīḥ. na ca sa eva pratibhāso 'rtho	yuktaḥ, tasya punaḥ pratyakṣeṇa anyathā darśanāt.
SV_01502	-prāpṭeḥ sparśasya yukta eva pratiṣedhaḥ. na	yuktaḥ, dr̥śya-tat-svabhāva-viśaya-mātra-a-
V2_09710	-prāpṭeḥ sparśasya yukta eva pratiṣedhaḥ. na	yuktaḥ, dr̥śya-tat-svabhāva-viśaya-mātra-a-
V2_09407	tena sādhyate, api tv anupalambhena svayam.	yukto dr̥śyasya a-darśane 'bhāvaḥ, sa tad-abhāve
PV_04213	na dr̥śyate | dehe 'pi yady asau na syād	yukto dehe na sambhavaḥ || bhinne 'pi kiñcit
PV_03268	-pracetanān | grāhyān āha na tasya api sakṛd	yukto dvaya-grahaḥ || sukha-ādy-a-bhinna-rūpatvān
V2_07303	-pramāṇayatas tad-grahaṇa-yogyā-pratiṣedho	yuktaḥ, na ca sarvam evam ity a-pratiṣedhaḥ
SV_08809	na hy ayam pravṛtti-nivṛttimān svabhāva eko	yuktaḥ. na sarva-ātmanā a-bheda eva. tayor api
SV_10708	-a-samarthaṃ prati datta-anuyogo bhavitum na	yuktaḥ. na hi vṛṣasyantī ṣaṅdhasya rūpa-vairūpya-
V3_07002	-a-samarthaṃ prati na datta-anuyogo bhavitum	yuktaḥ. na hi vṛṣasyantī ṣaṅdhasya rūpa-vairūpya-
V1_04010	-saṃvedanayos tu niyama eva. na sa nānātve	yuktaḥ, nīla-pīta-vat. viśayasya vijñāna-hetutayā
V2_06608	'nyam gamayati. yathārtha-darśana-ādi-guṇa-	yuktaḥ puruṣa āptaḥ, tat-praṇīta āgamo 'viśamvādī
SV_10924	viduḥ | (218ab) yathārtha-darśana-ādi-guṇa-	yuktaḥ puruṣa āptas tat-praṇayanam aśamvāda ity
VN_03502	nityam ity atra api hetu-virodho	yuktaḥ, pratijñayā hi hetor bādthane hetu-virodhaḥ.
SV_07708	bhāvena tad-ubhaya-antarāla-a-vyāpino yogo	yuktaḥ. prak sa na ca tatra āsīd asti paścāt (152'
V3_11801	na sambhavati, tad-upalabdhyā tatra saṃśayo	yuktaḥ. prāṇa-ādy-abhāvena nairātmyasya vyāpter
SV_13317	ārabheran. na hi kāraṇa-a-bhede kārya-bhedo	yuktaḥ. bhedasya a-hetukatva-prasaṅgād ity uktam.
SV_02712	na hi tasmin niścite tad-ātmā a-niścito	yuktaḥ. yadā punar anumānena samāropa-
V3_09411	-ātmatva-vat. kāryatvād eva a-bheda iti cet,	yukto yadi pratibandhaḥ sidhyet. sa ca an-
SV_16519	tathā anyasya api syād ity an-abhiniveśa eva	yuktaḥ. yasya pramāṇa-saṃvādī vacanam so 'rtha-
SV_05719	api tad-vid-arthikaḥ ||110|| eva	yuktaḥ. yo 'yam anyonyam viveko bhāvānām tat-
V1_00802	-ātma-nāntariyakam pratibhāsam puras-kartum	yukto rasa-ādaya iva parasparam. na api tad-
SV_00911	a-vyāhāra iti cet. na, parārthatvāt. na	yukto vīta-rāgatvād iti cet. na, karuṇayā api
V3_10911	a-vyāhāra iti cet, na, parārthatvāt. na	yuktaḥ, vīta-rāgatvād iti cet, na, karuṇayā api
V3_02707	-grāhya-sāmānya-eka-artha-samavāy-anityatva-	yuktaḥ śabda iti. sati hi śāstra-āśraye tad-artha
SV_06605	vā. na hy asati rūpa-bhede 'yam pravibhāgo	yuktaḥ sati vā a-vyatireko na syād ity uktam. tad
SV_11217	mṛṣā-vādī dr̥ṣṭas tathā dayā-dharmatā-ādi-	yuktaḥ satya-vāk. tad yathā vacanasya puruṣa-
SV_15819	sarvathā upakāra-abhāve ca tathā pratyayo na	yuktaḥ. sarveṣām parasparam evam prasaṅgāt.
SP_00025	api tasya iti sambandhasya a-prasiddhitaḥ |	yuktaḥ svabhāva-bhedo 'yam tat pratikṣaṇa-
SV_16226	viśamvādāt. na hy ayam prakāraḥ svabhāve	yuktaḥ, svabhāvasya sarvatra a-viśeṣāt. puruṣas
VN_05304	uttaram ca āśraya-abhāve 'yuktam iti,	yuktam a-pratyuccāraṇam nigrāhasthānam iti. yadi
V1_03310	-pratibhāsa-kṛta iti tasya eva pramāṇyam	yuktam. atha kā iyaṃ artha-saṃvid yā pramāṇa-

V1_04204	-saṃvedana-vat. tato 'pi na tad artha-antare	yuktam. an-artha-antaratve tu nila-āder anubhavāt
SV_17603	śaikayā kiṃ yathārthā na vā iti. tena na	yuktam anena kasyacid vacanena kiñcin niścetum.
PV_04063	chāstre na yuktam pratiśidhyate | bruvāno	yuktam apy anyad iti rāja-kula-sthitiḥ || sarvān
V3_02212	chāstre na yuktam pratiśidhyate | bruvāno	yuktam apy anyad iti rāja-kula-sthitiḥ ||20||
PV_03259	-dhetv-artham a-grhṇataḥ || na hi saṃvedanam	yuktam arthena eva saha-grahe | kiṃ sāmartyam
SV_14309	kāṣṭhasya āvaraṇam ity āpannam. na ca etad	yuktam. āvaraṇam hi darśanam bibadhnīyān na
VN_00105	dvayoḥ | nigrahasthānam, anyat tu na	yuktam iti na iṣyate ||1|| iṣṭasya arthasya
VN_02501	-lakṣaṇam uktam asmābhiḥ. anyat tu na	yuktam iti na iṣyate. yatra idam yathoktam
V1_03408	rūpāni sañcitāni tathā pratibhānti iti	yuktam, eka-rūpasya bāhulya-virodhāt. bahuṣu ca
V2_07212	siddhaḥ śabdānām, asati viśaye 'prayogāt.	yuktam etat, kiṃ tu tathā prasiddhāv api icchāyā
SV_13911	tad-vyāpāra-abhāve śabda-anupalabdheḥ. ato	yuktam ete yac chabdān kuryuḥ. anyathā śabda-a-
SV_07213	kāraṇatvāt tad-vyaktis tatra vṛttiḥ syāt. na	yuktam evam bhavitum. yasmād vijñāna-utpatti-
V3_12202	-a-sapakṣau vyavasthāpya pramāṇa-pravartanam	yuktam. evam hy āgama-siddha ātmā syāt, na
SV_05516	grahāt. na hy ekasmin pratibhāse samānā iti	yuktam, kiṃ tarhi tad eva iti. dvayasya grahaṇād
PV_02061	padārtho vikāryate | upādānam na tat tasya	yuktam go-gavaya-ādi-vat || cetaḥ-śarīrayor evam
V2_09314	darśanam khalv a-pratīyamānam an-aṅgam iti	yuktam tatra smarāṇa-arthaṃ vacanam. a-darśanam
SV_01202	darśanam khalv a-pratīyamānam an-aṅgam iti	yuktam tatra smarāṇa-ādhanam. a-darśanam tu
SV_15121	-hetum vastu-viśeṣam apekṣanta iti	yuktam. tathā a-kārya-viśeṣo nityo bhāvaḥ kenacid
SV_08808	ātmā. tathā sati tad-ātmanā tena api na	yuktam tathā bhavitum. tathābhāve hy a-tad-dharmā
V1_01206	ayaṃ ghaṭa iti jñānam sparśana-indriya-jaṃ	yuktam, tathā-samanvahāre varṇasya api
SV_13706	sādhyā-siddhis tad eva hi tatra upayogi	yuktam. tad-atīśaya-upayoge 'py asya tadvat
SV_08706	tasya arthatve dr̥śyasya rūpa-an-upalakṣaṇam	yuktam. tad-upalakṣaṇa-kṛtatvād bhedeshv a-bhinna-
V3_13405	sarvam sarva-ātmakam syāt. na ca etad	yuktam. tasmāt tad-abhivyāpta-dharma-yogād eva
PV_02011	bhāva-abhāva-anuvṛttimat | sanniveśa-ādi tad	yuktam tasmād yad anumīyate || vastu-bhede
V3_09602	bhāva-abhāva-anuvṛttimat | sanniveśa-ādi tad	yuktam tasmād yad anumīyate ||69|| vastu-bhede
SV_15615	syāt. na hi kāraṇa-sākalye kārya-vaikalyam	yuktam. tasya a-kāraṇatva-prasaṅgāt. na kevalān
V3_07411	anyatra darśyate | tatra prasiddham tad-	yuktam dharminam gamaiśyati || iti. tasmān na
SV_09509	anyatra darśyate | tatra prasiddham tad-	yuktam dharminam gamaiśyati || tasmān na agny-
SV_14215	nāma-kāraṇa-mātreṇa kāṣṭham na dr̥śyata iti	yuktam. na ca anyo 'nyasya vināśaḥ, atiprasaṅgāt.
VN_02214	sat-sammatānām śāstra-kāra-sabhā-sadām	yuktam. na ca nyāya-śāstrāṇi sadbhir lābha-ādy-
V1_03612	eva artha-niṣpattes tad eva phalam	yuktam. na hy arthasya yathā-svabhāvam
VN_01505	artha-antaram iti. uktam idam, na punar	yuktam, na hi sato vastunas tattva-anyatve muktavā
VN_00622	tatra eka-śabda-niyogo 'pi syād iti	yuktam paśyāmaḥ. na ca niḥ-prayojanā lokasya
VN_00714	bhāva-śaktir a-śaktir vā cintyeta, na ca tad	yuktam. puruṣais teṣām niyoge yathā-iṣṭam
V1_04003	-upalambho 'sti. na ca etat svabhāva-viveke	yuktam, pratibandha-kāraṇa-abhāvāt. rūpa-ālokayos
PV_04063	prasādhanāt || yadi kiñcit kvacic chāstre na	yuktam pratiśidhyate | bruvāno yuktam apy anyad
V3_02211	||19|| yadi kiñcit kvacic chāstre na	yuktam pratiśidhyate | bruvāno yuktam apy anyad
V3_10809	āntaraiḥ kaiścid an-anya-vedyair dharmair	yuktam pratisaṃvedayamānas tad-upasaṃhāreṇa
SV_15123	-kāraṇa-apekṣo yadi grahaṇam asya janayet,	yuktam yat tena eva grhyeta. tac ca sthita-
SV_15521	mantrānām kasyacit kārya-sādhanam | (292ab)	yuktam. yady ete mantrāḥ kasyacit samayo yathā
V1_00803	udīyamānam vijñānam artha-antaram anusartum	yuktam rasa-ādi-jñāna-vat. sato 'pi vā tad-ātmana
SV_01010	na ca evam bahulam dr̥śyante. tena evam syād	yuktam vaktum – mādr̥śo vaktā rāgi iti rāga-
V3_11203	na ca evam bahulam dr̥śyante. tena evam syād	yuktam vaktum – mādr̥śo vaktā rāgi iti, rāga-
SV_04927	ekam anekatra paśyato 'pi bheda-saṃsarga-vad	yuktam. vibhrama-balāt tu tathā jñāne na virodhaḥ.
SV_07901	na hi tasyām dr̥śyamānāyām a-dr̥ṣṭam tadīyam	yuktam. vyakti-vyaṅgyatvāt sāmānyasya vyañjaka-
SV_16301	a-viśeṣād vā kañcid anugrṇāti na aparam iti	yuktam. vrata-caryā-bhraṃśa-ādinā dharmā-a-dharma-
SV_13916	na kiñcid idānīm kāryam syāt. na ca etad	yuktam. sarva-kāraṇānām ānarthakya-prasaṅgāt,
PV_02015	prasiddhasya śabda-sāmānya-darśanāt | na	yuktam sādhanam gotvāc vāg-ādinām viśāṇi-vat ||
V3_09610	prasiddhasya śabda-sāmānya-darśanāt | na	yuktam sādhanam gotvād vāg-ādinām viśāṇi-vat ||73||
VN_04510	na tu sāksād ity uktam. uktam etan na punar	yuktam, strī-sūdrāṇām ubhaya-pratīter abhāvāt.
V3_02708	hi śāstra-āśraye tad-artha-pakṣi-kāraṇam	yuktam syāt, tad-avabodha-arthitve vā
PV_03345	api cetasām || tasmāt prameye bāhye 'pi	yuktam sva-anubhavaḥ phalam | yataḥ svabhāvo 'sya
HB_03708	-lakṣaṇam hiyeta – svalakṣaṇa-	yuktayor hetvor ekatra virodhena upanipāte
V2_09202	vipakṣe vyatirekaḥ, tato 'vyabhicāra iti. na	yuktā a-dr̥ṣṭi-mātreṇa vipakṣe 'vyabhicāritā |
PV_02099	iva ācaṣṭe yogo 'ngulyā iti kvacit ||	yuktā aṅguli iti sarveṣām ākṣepād dharmi-vācinī |
V1_00210	eva. na ca anya-darśane 'nya-kalpanā	yuktā, atiprasaṅgāt. tasya nāntariyakatāyām tu
PV_02012	prasiddhasya śabda-sāmāyād a-bhedinaḥ | na	yuktā anumitiḥ pāṇḍu-dravyād iva hutāśane ||
V3_09604	prasiddhasya śabda-sāmāyād a-bhedinaḥ | na	yuktā anumitiḥ pāṇḍu-dravyād iva hutāśane ||70||
SV_14726	iti cet. nanu sā eva asati pratibandhe na	yuktā ity ucyate. na a-kārya-kāraṇayoḥ kañcit
SV_17105	anyatra pravṛttir guṇa-doṣa-sandarśanena	yuktā iti prasiddher anvaya iti cet. na, prāpṭeḥ
SV_15525	tadā mantra-prayogāt kadācid artha-niṣpattir	yuktā, kavi-samayād iva pāthakānām. atha api
SV_12825	na yujyate. na hy ekasya krameṇa pratipattir	yuktā. gr̥hīta-a-gr̥hītayor a-bhedāt. krameṇa ca
V1_01211	dr̥ṣṭas tad-dr̥ṣṭes tad-dhvanau smr̥tiḥ ||11||	yuktā tad-gaty-abhāve tu śabda-bhede smr̥tiḥ
VN_02119	a-pratipādite doṣe parājaya-vyavasthāpanā	yuktā, tayor eva paraspara-sāmartya-upaghāta-
SV_11406	tena sambandhena a-sambaddhe 'rthe pratitir	yuktā, tasya vaiphalya-prasaṅgāt. dr̥ṣṭas ca icchā

V1_00813	kr̥te 'saty āntare vikāre śabda-viśeṣe smṛtir	yuktā, tasyā a-tat-kṛtatve tan-nāma-a-grahaṇa-
SV_11808	asya. na hy asati sambandha-viśeṣe sā	yuktā. tasyām vā a-nimittāyām tad-viśeṣa-pratīti-
V1_02313	nāma. na hi vitti-sattā eva tad-vedanā	yuktā, tasyāḥ sarvatra a-viśeṣāt sarva-vedana-
SV_11223	tat-saṃskāryatā eva ca eṣām pauraṣeyatā	yuktā na utpattiḥ. tata eva artha-vipralambhāt.
PV_02007	| bhūta-uktiḥ sādhana-apekṣā tato	yuktā pramāṇatā || nityam pramāṇam na eva asti
SV_06602	-ātmāna ekasya tatra eva vṛttir a-vṛttīś ca	yuktā vyāghātāt. na ca anyatra a-vartamānam
SV_05914	chabdād vyavahāre tat-parihāreṇa pravṛttir	yuktā, śiṃśapā-ādi-bheda-vat. atha api syāt – a-
VN_04702	cet, ke śiṣṭāḥ. ye vidita-vedyatā-ādi-guṇa-	yuktāḥ. kaḥ punar eṣām guṇa-utkarṣa-anapekṣo
SV_12410	yadi tādrśaiḥ satya-tapaḥ-prabhṛtibhir	yuktāḥ syuḥ kurvanty eva. api ca, kāvyāni puruṣaḥ
PV_02133	-tad-dhetos tad-ākhyānam hi duṣ-karam ||	yukty-āgamābhyaṃ vimṛśan duḥkha-hetum parikṣate |
V3_00511	-eka-dharmaṇo 'vaśyam apara-abhyupagamo	yukti-kṛta iti. asati tu hetau maulasya hetor
V1_02709	api śruta-mayena jñānena arthān gṛhītvā	yukti-cintā-mayena vyavasthāpya bhāvayatām tan-
PV_03247	iti ced grāhyatām viduḥ | hetutvam eva	yukti-jñā jñāna-ākāra-arpaṇa-kṣamam || kāryam hy
V1_01912	iti ced grāhyatām viduḥ | hetutvam eva	yukti-jñā jñāna-ākāra-arpaṇa-kṣamam ||20|| ity
VN_04616	-mātram. na ca evam-vidhān āgamān ādriyante	yukti-jñāḥ. na ca dāna-ādi-dharma-sādhana-codanā-
SV_11703	vyaktir iṣyate ||234|| ghaṭa-ādiṣv api	yukti-jñair a-viśeṣe 'vikāriṇām | vyañjakaiḥ
V3_00509	-parigrahe syād eṣa doṣaḥ. na vā sati hetau,	yukti-prāptasya avaśyam parigraha-arhatvāt. na ca
V3_00509	parigraha-arhatvāt. na ca abhyupagamo	yukti-bādhane samartha iti vakṣyāmaḥ. abhyupagata
V2_07107	-vṛttitvam śabdānām tatra dṛśyate ||42|| na	yukti-bādhā yatra asti tad-grāhyam laukikam yadi |
SV_16122	| sarvo varṇa-kramaḥ pumbhyo dahana-indhana-	yukti-vat ||307|| sati indhane dāha-vṛtter asaty
SV_13805	tatra eka-a-bhede 'pi śaktasya a-pratikṣaṇād	yukti-viruddham pūrvāparayoḥ pratītyor eka-
SV_14024	-sthairya-pratijñāyās ca yathā-abhidhānam	yukti-virodhād anye 'pi nitya-hetavo vācyā-doṣāḥ.
PV_03093	|| bādhyā-bādhaka-bhāvaḥ kaḥ syātām yad	yukti-saṃvidau | tādrśo 'nupalabdheś ced ucyatām
V3_00506	sa hi tasya upagama-kālaḥ. tatra yāvān artho	yukti-sāmarthyād āpatati, sa sarvo
V3_12711	vidyate na sambandha iti ca nipuṇā vāco	yuktiḥ. aṅgī-kṛta-sambandham dravyam api na iti
V2_07109	yuktyā na bādhitam ||43|| āgama-artha-āśrayā	yuktir atyakṣeṣu na ca itarā | tad-arthasya a-
V3_01702	kim idānīm vidheḥ sāmartyam iti riktā vāco-	yuktiḥ. etena pakṣa-sapakṣa-anyataratvam api
SV_12412	vā na eva kaścit tadvad ity a-pūrvā eṣā vāco-	yuktiḥ. satyam mantra-kriyā-sādhana-vikalā
PV_04100	|| pratijñām anumānam vā pratijñā apeta-	yuktikā | tulya-kakṣyām yathārtham vā bādheta
V3_03205	tulya-kakṣyām anumānam vā yathārtham apeta-	yuktikā pratijñā bādheta. pratiśiddham ca
PV_02140	|| duḥkhasya śastam nairātmya-dṛṣṭes tad	yuktito 'pi vā | punar āvṛttir ity uktau janma-
PV_02188	iṣṭam upādānam tu vāryate || imām tu	yuktim anvicchan bādhate sva-mataṃ svayam |
SV_03519	| saṣṭhī-vacana-bheda-ādi-codyam tān prati	yuktimat ||65|| yadi nāma ete śabdāḥ puruṣaiḥ
SV_01413	pramāṇa-antara-bādhanam | (20ab) lakṣaṇa-	yukte bādha-sambhave tal-lakṣaṇam eva dūṣitam
V2_09703	pramāṇa-antara-bādha sambhavyeta. lakṣaṇa-	yukte bādha-sambhave tal-lakṣaṇam eva dūṣitam
V3_07810	bādhyām tasya a-prāmānya-prasaṅgāt. lakṣaṇa-	yukte bādha-sambhave tal-lakṣaṇam eva dūṣitam
V3_10803	kiṃ na upanayaḥ. na ca eṣa nyāyaḥ, lakṣaṇa-	yukte virodha-sambhavāt. na darśana-mātreṇa, kiṃ
V2_07110	na ca itarā | tad-arthasya a-pratiṣṭhānād	yukter atra na sambhavaḥ ||44|| anyathā a-
SV_16804	śabdānām artha-jñānam na sampradāyān na	yukter na lokād iti tatra a-pratipattir nyāyyā.
V2_07108	laukikam yadi | gṛhyate vāta-putriyam kiṃ na	yuktyā na bādhitam ||43|| āgama-artha-āśrayā
PV_04006	sādhanam na uktaṃ sva-pratītir yad udbhavā |	yuktyā yayā āgamo grāhyo grāhikā asya api sā na
PV_04108	ca a-dharma-śodhanam || śāstram yat siddhayā	yuktyā sva-vācā ca na bādhyate | dṛṣṭe 'dṛṣṭe
SV_07719	hi sa-avayavatvam antareṇa bhinna-deśābhyaṃ	yugapat kasyacid yogo yuktaḥ. tasya dvitīya-ātma-
V2_08004	-a-parāvṛtṭeḥ. apekṣāyām ca uktaṃ. na api	yugapat kriyā, tat-svabhāvasya paścād apy a-kriyā
VN_06012	tatra avaśyam ekasya prāg-vacana-pravṛtṭiḥ,	yugapat-pravṛttau paraspara-vacana-śravaṇa-
SV_13215	saṃskāra indriyasya kṛtaḥ sa sarva-śabdān	yugapac chṛṇuyād iti prasaṅgo 'nivṛtta eva.
SV_13223	śabdāḥ kalakalo nāma. bhinna-svabhāvānām	yugapac chraṇānāt, svabhāva-bheda-āśrayatvāc ca
VN_03301	samūham icchati yena virodhaḥ syāt. yo 'pi	yugapat ṣaṭkena yogād ity-ādinā parama-aṇor
V3_12909	tat-sambandha-ayogaḥ. tasmād bhinna-deśair	yugapat-sambandhaḥ sarva-vyāpini sidhyati. tad
V3_12809	sarva-deśa-avasthitaiḥ sva-sambandhibhir	yugapat-sambandhāt, ākāśa-vad iti. tat-sambandhi-
PV_03506	-je kutaḥ || na ca artha-jñāna-saṃvittyor	yugapat sambhavo yataḥ | lakṣyate pratibhāso vā
SV_13220	indriyam kasyacid eva grāhakam iti na	yugapat sarva-śabda-śrutir iti. saṃskāra-viśeṣāc
NB_03117	ca sarva-deśa-avasthitaiḥ sva-sambandhibhir	yugapat sāmānyam iti. tat-sambandhi-svabhāva-
V1_02503	-ādi-sukhā ity api vārtā-mātram, ekatra	yugapat anayor virodhāt. tasmān na caitanyād anya
NB_03117	yat sarva-deśa-avasthitaiḥ sva-sambandhibhir	yugapat abhisambadhate tat sarvagatam, yathā
SV_07806	-abhāvāt. tasmān na an-avayavam aneka-deśe	yugapat ādhiyate. pūrva-ādihāra-tyāge tu bhinna-
PV_03262	-ādinām taj-jānām syād a-vedanam || dhiyor	yugapat-utpattau tat-tad-viṣaya-sambhavāt | sukha
V1_04113	niṣṭhāyām sa svayam ātmānam viṣaya-ākāram ca	yugapat upalabhata iti tad-anye 'pi tathā syuḥ,
SV_13206	na hi kaścic chabda kvacin na asti iti sarve	yugapat upalabhyeran sarva-deśa-sthitaiś ca.
V3_00705	ca punar vivakṣā-antare parāvṛtṭy-ayogāt.	yugapat ekatra viruddha-guṇa-upasaṃhāra-ayogāc ca.
SV_08213	kaścit svabhāvo 'sti paraspara-virodhinor	yugapat ekatra samāveśa-ayogāt. a-niyamena tarhi
VN_05404	eva. na hi sarva-viṣaya-upadarśanam kṛtvā	yugapat doṣaḥ śakyate 'bhidhātum, pratyartham
V1_03502	a-pratipatti-prasaṅgāt. sarva-avayavānām ca	yugapat draṣṭum a-śakyatvāt sarvadā ca asya a-
SV_17101	-artha-sampratipattir iti katham tad eva	yugapat dveṣyam ca kāmyam ca. atha prasiddhim
PV_02103	aṅga-vikale 'pi na | pratyekam api sāmartye	yugapat bahu-sambhavaḥ || na anekatvasya

PV_03501 śakti-niyamād iti cet sa kuto mataḥ ||
 PV_03133 svayam jñāna-prasaṅgataḥ || manasor
 SV_13205 na a-vyāpinaḥ. sarveṣāṃ upalambhaḥ syād
 SV_12809 sakṛc chrutau ca sarveṣāṃ kāla-bhedo na
 PV_03376 na || ekaikena abhisambandhe pratisandhir na
 PV_03407 | dūra-āsanna-ādi-bhedena vyakta-a-vyaktaṃ na
 PV_03190 || sāmānya-mātra-grahaṇe bheda-apekṣā na
 SV_06621 39|| artha-a-bhedena ca vinā śabda-a-bhedo na
 PV_02023 || svabhāva-bhedena vinā vyāpāro 'pi na
 SV_14422 asattve 'bhāva-nāśitva-prasaṅgo 'pi na
 PV_03208 || citra-avabhāseṣv artheṣu yady ekatvaṃ na
 PV_04024 sādhyā-uktiṃ vā pratijñāṃ sa vadan doṣair na
 SV_07217 146|| prāg eva asya ca yogyatve tad-apekṣā na
 SV_15803 vyaktiś ca buddhiḥ sā yasmāt sa phalair yadi
 PV_04237 saḥ | asattvaṃ ca abhyupagamād a-pramāṇān na
 PV_03172 | śrutau sambadhyate 'poho na etad vastuni
 PV_02151 -jāḥ | kāraṇe vardhamāne ca kārya-hānir na
 PV_04188 | viśeṣo 'pi pratijñā-artho dharmā-bhedān na
 PV_04158 | krameṇa māśaka-ādinām saṅkhyā-sāmyaṃ na
 SV_06916 ca, vṛttir ādheyatā vyaktir iti tasmin na
 SV_15624 | prayokṛ-bheda-apekṣā ca na a-saṃskāryasya
 SV_05513 'vṛttir iti bhedaṃ na a-bhinna-pratibhāso
 SV_15902 karaṇānām prayoktā jāpī na mantra-phalena
 SV_12824 gaty-a-sambhavāt ||250|| kāla-bheda eva na
 SV_12403 kriyante. na ca tāny apauruṣeyāni nityāni
 SV_03615 -sāmānādhikarānya-viśeṣaṇa-viśeṣya-bhāvā
 SV_11716 apy an-upakāryatvād an-upakāriṇā vyaktā
 VN_03618 sva-pakṣa-viruddhaṃ na abhimatam iti virodha
 V2_04812 || na hy ekasya tāv anyonya-vilakṣaṇāv ākārāu
 V3_12904 -avabhāsi-vijñāna-utpādāna-yogyatā-lakṣaṇam.
 V3_12904 -vijñāna-utpādāna-yogyatā-lakṣaṇam. yuta-a-
 PV_04157 | tasya krameṇa saṃyukte pāṃśu-rāśau sakṛd
 SV_08911 -doha-ādaḥ na anya-sambhavinō 'rthasya yathā
 VN_00606 śaṅkhaś cakra-vartī mahā-sammata-nirmitasya
 PV_03447 an-ātma-vit pakṣe sarva-artha-a-darśanena
 PV_04285 sa tathābhūto 'bhāve bhāvas tathā katham ||
 PV_03195 || artha-antara-abhisambandhāj jāyante
 SV_16323 -upayoga-nir-apekṣāḥ svabhāvena phala-dāḥ.
 PV_02278 saṅkara-ādikam || utpitsu-doṣa-nirghātād
 SV_06821 -saṅketāḥ kathiyanta iti pūrva-vad vācyam.
 VN_00624 lokasya artheṣu śabda-yojanā. tatra
 SV_14921 -ātmānam janayet. na, jñeya-adhikārāt.
 NB_03131 iti. atra vaidharṃya-udāharaṇam –
 PV_04008 -jñāne 'sya tāny alam || vicchinna-anugamā
 SV_03104 upakāras tato 'pare | drṣṭe tasminn a-drṣṭā
 VN_03117 parājaya-abhāvād bhasmī-kṛta-prajvalana-vat.
 SV_00316 (2c) tat-kāryatva-niyamāt tair eva dharmair
 V2_08414 tat-kāryatva-niyamāt. tair eva dharmair
 HB_02315 tat-kāryatva-niyamāt, tair eva ca dharmair
 HB_03910 vaḥ saṃvādakam arthasya iti. tad rūpaṃ
 SV_13717 jñāna-hetoḥ, tasya tat-sāmagri-pratyayatvāt.
 V3_13502 iti. dūṣaṇā nyūnatā-ādy-uktiḥ (85a)
 NB_03138 nirāso draṣṭavyaḥ. dūṣaṇā nyūnatā-ādy-uktiḥ.
 VN_01910 ātmā iti vayaṃ bauddhā brūmaḥ. ke bauddhāḥ.
 SV_12201 agni-indhana-vat. tatra a-pradarśya
 V2_04508 -abhidhāne gamaka-dharma-a-dyotanāt. na hi
 V3_06511 tad-bhāve para-apekṣatvena upagatatvāt.
 HB_01905 pratyayaiḥ paraspara-upasarpāna-ādy-āśrayair
 VN_04701 śiṣṭa-prayogaḥ saṃskāra iti cet, ke śiṣṭāḥ.
 HB_02018 -janmā anantara-kārya-vat. tataḥ prabhṛti
 SV_08314 iti na eka-sthitāḥ api tasya apāyo 'sti.
 SV_07307 iti niveditam etat. nivedayisyate ca. tasmād
 SV_06807 ca sarve samūha-santāna-avasthā-viśeṣa-śabdā
 SV_06819 -sūcana-arthaṃ saṅketa-paratantraṃ vā. tathā
 SV_14503 gaṇyante pratyutpanna-avasthāyām. na hi yo

yugapad buddhy-a-drṣṭeś cet tad eva idaṃ
 yugapad-vṛtṭeḥ sa-vikalpa-a-vikalpayoḥ | vimūḍho
 yugapad vyāpitā yadi ||253|| na hi kaścic chabda
 yuhyate | (250ab) atha mā bhūd avayava-antara-a-
 yuhyate | eka-artha-abhiniveśa-ātmā pravakṛ-
 yuhyate | tat syād āloka-bhedāc cet tat pidhāna-a
 yuhyate | tasmāc cakṣuś ca rūpaṃ ca pratitya
 yuhyate | tasmāt tat-kāryatā api iṣṭā a-tat-
 yuhyate | nityasya a-vyatirekitvāt sāmartyaṃ ca
 yuhyate | yasmād bhāvasya nāśena na vināśanam
 yuhyate | sā eva tāvat katham buddhir ekā citra-
 yuhyate | sādhana-adhikṛter eva hetvābhāsa-a-
 yuhyate | sāmānyasya a-vikāryasya tat
 yuhyate | syāc chrotuḥ phala-sambandho vaktā hi
 yuhyate || asato 'vyatireke 'pi sapakṣād
 yuhyate || tasmāj jāty-ādi-tad-yogā na arthe teṣu
 yuhyate || tāpa-ādiṣv iva rāga-āder vikāro 'pi
 yuhyate || pakṣa-dharma-prabhedena sukha-grahaṇa-
 yuhyate || sarṣapād ā mahā-rāser uttara-uttara-
 yuhyate ||143|| yad etad ekam anekatra vartamānam
 yuhyate ||294|| yadi bhāva-śaktayā eva mantrāḥ
 yuhyate. atha vā astu pratibhāso dhiyaṃ bhinnāḥ
 yuhyate na api manasā japan. na hi tadā śrotreṇa
 yuhyate. na hy ekasya krameṇa pratipattir yuktā.
 yuhyante. teṣāṃ kriyā-sambhave 'kṣara-racanāyām
 yuhyante śabdānām vā yathā-vastu-vṛttāv iti
 yuhyante. sambandhasya ca vastutve syād bhedaḥ
 yuhyeta. sa hi svayaṃ pratipanne gotve hetu-
 yuhyete. tad ālambana-viśaya-bhedāt pramāṇayor
 yuta-a-yuta-siddhayoḥ sambandhau saṃyoga-
 yuta-siddhayoḥ sambandhau saṃyoga-samavāyāv iti
 yute || bhedaḥ syād gaurave tasmāt pṛthak saha ca
 yuddha-praveśe, sa eva svabhāvo yathāsvaṃ śabda-
 yūpasya utthāpayitā, śāśa-viśāṇam, rūpaṃ sa-
 ye | a-pratyakṣāṃ dhiyaṃ prāhus te 'pi nirvarṇita
 ye 'para-apekṣa-tad-bhāvās tad-bhāva-niyatā hi
 ye 'navo 'pare | uktās te sañcītās te hi nimittam
 ye 'pi tantra-vidaḥ kecin mantrān kāmścana
 ye 'pi doṣa-virodhinaḥ | taj-je karmanī śaktāḥ
 ye 'pi pṛthak samastā vā kvacid upayujyante, ta
 ye 'rthāḥ saha pṛthag vā eka-prayojanās teṣāṃ tad
 ye kadācit kvacit kenacij jñātāḥ santo na
 ye grāhya-vacanā na te rāga-ādimantaḥ. tad yathā
 ye ca sāmānyena apy a-gocarāḥ | sādhyā-sādhanā-
 ye tad-grahe sakala-grahaḥ ||55|| iti saṅgraha-
 ye tu kecid vicāra-prasaṅgeṣv ekaṭra sādhye
 ye tair vinā na bhavanti. aṃśena janya-janakatva-
 ye tair vinā na bhavanti. aṃśena janya-janakatva-
 ye tair vinā na bhavanti. aṃśena janya-janakatva-
 ye na vidanti na teṣāṃ tataḥ pravṛttir iti para-
 ye punar asiddha-upalambhanāḥ kārakā eva kulāla-
 ye pūrvaṃ nyūnatā-ādayaḥ sādhanā-doṣā uktāḥ,
 ye pūrvaṃ nyūnatā-ādayaḥ sādhanā-doṣā uktās teṣāṃ
 ye buddhasya bhagavataḥ śāsanam abhyupagataḥ. ko
 ye bhedaṃ kārya-sāmānya-darśanāt | hetavaḥ
 ye yathā yam arthaṃ vidanti vacana-jñāḥ, te tat-
 ye yad-bhāve para-apekṣatvena upagamyante, na te
 ye yogya-deśa-ādy-avasthā jātāḥ, te saha svabhāva
 ye vidita-vedyatā-ādi-guṇa-yuktāḥ. kaḥ punar eṣāṃ
 ye viśeṣās te taj-janmānas tat-prakṛtikatvāt,
 ye viśeṣās teṣāṃ saha-sthiti-niyama-abhāvāt syād
 ye viśayāḥ sāksād upayogena vijñānam janayantas
 ye samastāḥ kiñcid ekaṃ kāryaṃ kurvanti teṣāṃ
 ye hetu-phala-viśeṣa-bhūtāḥ kiñcid ekaṃ
 yena a-tadvān sa tena tathā vyapadiśyate

V3_05703	||41|| na hy eṣa pravartaniyo vyavahāro	yena a-niyataḥ syāt, kiṃ tarhi siddha eva
PV_03025	matiḥ kutaḥ || na jātir jātimad vyakti-rūpaṃ	yena a-para-āśrayam | siddham pṛthak cet
SV_11425	bāhyā na rūpaṃ śabdasya na śabdo 'rthānām.	yena a-bhinna-ātmatayā vyavasthā-bhede 'pi
SV_15216	-artham iti syād vinā apy anvayena. yo hi	yena a-vyāptas tatra tad-vyatirekaḥ śaṅkyeta. na
PV_04255	bhede 'pi dahano dahana-pratyaya-āśrayaḥ |	yena aṃsena ādadhad dhūmam tena aṃsena tathā
V3_06312	darśanam eva hi tat tathā utpannam,	yena anantaram vidhi-pratiśedha-vikalpau bhavataḥ,
HB_02707	-siddho vā tad-abhāva iti na kaścīd viśeṣo	yena anupalabdhyā abhāva-vyavahāra-siddhi-
VN_01018	arthasya pratyakṣād anya-upalabdhir	yena anumānād asya upalabdhīḥ syāt. na ca tad-
SV_10210	asti. na ca avāśyam eṣāṃ kār्या-upalambho	yena anumīyeraṇ. na ca te pramāṇa-traya-nivṛttāv
V2_06508	-śaktiḥ. na ca avāśyam eṣāṃ kār्या-upalambho	yena anumīyeraṇ. na ca te pramāṇa-traya-nivṛttāv
HB_02701	sādhayati. katham anya-bhāvas tad-abhāvo	yena anya-bhāva-rūpa-anupalabdhyā abhāva-
SV_09002	dadhy api syād uṣṭraḥ, na api tad eva dadhi,	yena anyad api syād dadhi. tad anayor ekasya api
SV_09001	uṣṭro 'pi syād dadhi, na api sa eva uṣṭraḥ,	yena anyo 'pi syād uṣṭraḥ. tathā dadhy api syād
HB_00901	gamyate sato 'vaśyam naśvaraḥ svabhāva iti	yena anvaya-vyatirekau syātām. vināśa-hetv-ayogāt.
HB_03304	ca. tac ca tasya līṅgaṃ bhavati yasya	yena anvayo 'sti. na hy evaṃ śakyam darśayitum
SV_12514	a-vyāpṛta-karaṇānām svayam śabdā dhvananti	yena apauruṣeyāḥ syuḥ. api syur apauruṣeyā yadi
SV_09008	||183|| atha anayoḥ kaścīd atīśayo 'sti	yena ayam tathā coditaḥ kṣīra-vikāra eva
V3_12304	na a-nairātmyād ātmā jīvac-charīre sidhyati,	yena ayam na vyatirekasya abhāvaṃ bhāvam icchati,
SV_16808	'tīndriya-artha-dṛk | aneka-artheṣu śabdeṣu	yena artho 'yam vivecitaḥ ||319|| na hy ayam loka
V2_07011	'tīndriya-artha-dṛk | aneka-artheṣu śabdeṣu	yena artho 'yam vivecitaḥ ||37|| svarga-urvaśy-
HB_00301	pramāṇam. tasmīṃs tathābhūte dṛṣṭe sa yena	yena asādhāraṇas tad-asādhāraṇatām tato bhedaṃ
SV_11627	nityeṣv āśraya-sāmarthyam na paśyāmaḥ,	yena asāv āśrayaḥ. kṛtasya karaṇa-abhāvād a-
PV_04243	apy ātmā na a-nairātmyāt prasidhyati ||	yena asau vyatirekasya na abhāvaṃ bhāvam icchati |
V1_03105	sarvatra karmaṇi tena ātmanā bhavitavyam,	yena asya idam iti prati-karma vibhajyate. an-
SV_15303	ayam puruṣa-mātrakaḥ sarvaṃ draṣṭum samartho	yena asya darśana-nivṛtṭyā na tathā syāt. yasya
HB_02808	vā. na evaṃ kaścīd bhāva-abhāvayoḥ sambandho	yena asya sādhanam syāt. asti viśaya-viśayi-
HB_03512	kvacid bādhāyām api satyām sādhyam sādhyed	yena asyā na abhāva-nirṇayam prati yatnaḥ kriyate
SV_08814	vyavasthāpanāt. sāmānyam viśeṣa iti.	yena ātmanā tayoḥ | bhedaḥ sāmānyam ity etad yadi
V3_05009	kam atīśayam utpādayanti khaṇḍayanti vā,	yena āvaraṇam iṣyante. na brūmaḥ – te kiñcid
SV_13012	kam atīśayam utpādayanti khaṇḍayanti vā	yena āvaraṇam iṣyante. na brūmas te kañcid
V1_01414	-jñāne pratihanti. na vai buddhiḥ pratyakṣā,	yena indriya-jñānasya vikalpa-upagame bādhā syāt.
SV_12124	tathā darśaniyo ya enam hetum anuvidadhyāt.	yena iṣṭa-an-iṣṭayor iṣṭa-viparyayo na syāt.
SV_11625	jāti-vat | nityeṣv āśraya-sāmarthyam kiṃ	yena iṣṭaḥ sa āśrayaḥ ||233|| śrūyata etan nityā
PV_04168	-avayava ity asat | tulyasiddhāntatā te hi	yena upagama-lakṣaṇāḥ || samudāyasya sādhyatve
V3_13403	arthānām kenacid ātma-antara-pratiniyamāḥ,	yena upamānāt sādhanam syāt. na hy arthasya
SV_15812	iti cet. kaḥ punar upayogo vaktuḥ śrotari	yena upādhīr iṣyate. tataḥ śabda-śrutir iti cet.
V1_03614	-prasaṅgāt. aneka-ākārās tu vijñaptayaḥ,	yena ekaṃ rūpaṃ ekasya mana-āpam anyasya a-mana-
SV_16510	na ca śabdānām kaścīd svabhāva-pratiniyamā	yena ekaṃ artham anurundhate na aparam. kevalam
SV_03622	sikatā iti vyavahāras tatra kiṃ bāhulyam	yena evaṃ bhavati. śakti-bheda iti cet. sarvatra
V1_01510	cet, jitaṃ jaḍair jaya-ghoṣaṇām avaghuṣya,	yena evaṃ-vādino 'py avadheya-vacaso loke. artha-
SV_10423	-ādi dṛṣṭāntaḥ. tad asat katham avagantavyam	yena evaṃ syāt. anupalabdher eva iti cet. tatra
SV_08509	(168a) na vai sarva-ākāra-a-vyatirekaṃ brūmo	yena evaṃ syāt. kaścīd asya ātmā bhinnō na anya
VN_01305	mṛd-ātmānaṃ ca kaścīd vivekena upalakṣayati,	yena evaṃ syād idam iha prādur-bhūtam iti. na hy
V3_01207	prakṛtād viśeṣe sādhye kas tayoḥ sambandhaḥ,	yena evam uktaḥ sādhyā-dharmo 'nvākaraṣati,
PV_03538	parair yadi | ātma-anubhūtiḥ sā siddhā kuto	yena evam ucyate || vyakti-hetv-a-prasiddhiḥ syān
SV_09805	idānīm kṛtako 'vaśyam anitya iti pratyetyavo	yena evam ucyate. yasmād a-hetutvād vināśasya
V2_07611	kṛtako 'vaśyam anitya iti pratyetyavaḥ,	yena evam ucyate. yasmād a-hetutvād vināśasya
VN_01102	puruṣasya kadācit pratyakṣo '-pratyakṣaś ca,	yena kadācid asya anumānam upalabdhīḥ kadācit
VN_05602	na hi para-upatāpana-krame kaścīn nyāyaḥ,	yena kaṣṭa-a-pratīta-prayoga-druta-uccāritāni
SV_13622	iti sattā-āśrayā. sā sattā kutaḥ siddhā	yena kāryatām sādhyat. na hy asiddhāyām asyām
SV_13509	varṇānām te ca na bahavaḥ samāna-jātiyāḥ,	yena kecīd vyavasthita-kramāḥ syuḥ, anye yathā-
SV_01616	-kāryam prasādhitam kañcid artham puṣṇāti,	yena kenacid kāraṇavattva-abhyupagamāt. tathā ca
SV_06123	na ghaṭena iti. tathā paṃśunā vā anyena vā	yena kenacid ānītena artha ānaya ity eva syād an-
VN_04810	sambandheṣu kaḥ kasya pūrvo 'paro vā kramaḥ,	yena krameṇa vyavasthāpyeraṇ. sambandha-
VN_04520	na hy etasya arthāt kiñcid bhayam paśyāmo	yena taṃ pariharet. a-kṛta-samayasya śabde 'py a-
SV_14916	-pratiniyata-svabhāvaṃ bhāvaṃ paśyāmaḥ.	yena taj-janmā tathā syān na anyāḥ. sarva-ākāra-
VN_00811	an-abhibhave rūpa-an-upalakṣaṇam,	yena tat-sādhanāya līṅgam ucyate. a-pratyakṣatve
V2_05209	eva vṛttir ity a-tat-tulyo viruddha eva,	yena tata eva vyatirekāḍ agnir auṣṇyam na gamayet.
SV_15728	-viśeṣānām kiṃ kurvāṇaḥ prayojakaḥ | (296ab)	yena tataḥ kaścīd phalam aśnute 'nyo na. prayogo
SV_04021	katham punar bhinnānām a-bhinnaṃ kāryam	yena tad-anyebhyo bhedaḍ a-bheda ity ucyate.
HB_02008	-utpādanād eva sahakāriṇām sahakāritvam,	yena tad-abhāvād viśeṣa-utpattāv a-sahakāriṇaḥ
SV_01826	bhāvātā-vedinaḥ. tathā hy ayam asya svabhāvo	yena tad-abhāve na bhavati. anyathā ayogād iti
VN_02815	vidhaḥ kaścīd vivādeṣu dṛṣṭa-pūrvo vyavahāro	yena tad-artham yatnaḥ kriyate. na ca bāla-
V3_02404	-artha iti cet, kutaḥ punar iyaṃ śāṅkā,	yena tad-artham yatnaḥ kriyate. so '-nivāritāḥ
HB_03602	iti cet, kim upalambho bādhām vyāpnoti,	yena tan-nivṛttau bādhā-nivṛttir yato hetor bādhā

V1_00711	na hy arthe śabdāḥ santi tad-ātmāno vā,	yena tasmin pratibhāsamāne te 'pi pratibhāseran.
PV_03325	pratyāsattir vicāryate || dr̥ṣya-darśanayor	yena tasya tad-darśanam matam | tayoh sambandham
SV_07919	janayet. vyaktibhiḥ ko 'parādhaḥ kṛto	yena tās tathā na iṣyante. tāsām eka-rūpatvāt.
SV_02524	-arthaḥ. tasmāt svabhāva-a-bhede 'pi yena	yena dharmeṇa nāmnā yo viśeṣo bhedaḥ pratiyate na
SV_02422	tad-viśeṣa-avagāhinaḥ ||41|| tasmād yo	yena dharmeṇa viśeṣaḥ sampratiyate | na sa śakyas
V2_05708	tad-viśeṣa-avagāhinaḥ ||30|| tasmād yo	yena dharmeṇa viśeṣaḥ sampratiyate | na sa śakyas
SV_01902	tatra agnir ity ukte kāryam dhūmo dahanasya,	yena dhūme 'vaśyam agnir bhavati. anyathā artha-
VN_01011	na sahate pramāṇa-cintā-vyavahāra-parikleśam	yena na atra ādaram kṛtavān. na hy anumāna-ādi-
PV_02036	śaktimat | kim āsit tasya yan na asti paścād	yena na sandhimat || na sa kaścit pṛthivy-āder
V3_08301	kāraṇam sāmagryāḥ kāryam eva na anumiyate.	yena na samagrāṇi ity eva kāraṇa-dravyāṇi sva-
HB_02002	-anugūṇa-viśeṣa-utpādana-yogyā-avasthāḥ,	yena nitya-anuśakta eva eṣām paraspara-kṛto
V3_10807	tu sva-pratiyogibhir virodho 'pi mā bhūt,	yena nirasta-pratipakṣā niyamena niścīyante. tad
PV_03359	paśyanti dhīr a-bhedaḥ vyavasyati || bhāvā	yena nirūpyante tad-rūpaḥ na asti tattvataḥ |
V1_03902	dhīr a-bhedaḥ vyavasyati ||49|| bhāvā	yena nirūpyante tad-rūpaḥ na asti tattvataḥ |
VN_05101	na śiṣya iti na yatnataḥ pratipādaniyaḥ,	yena punaḥ punar ucyata iti punar-vacane nigraha
VN_03306	pūrvakāt pratijñā-hetu-virodhād bhidyate	yena pṛthag ucyeta. tatra hetu-pratijñayor
PV_03302	sadr̥śa-ātmanaḥ | bhāvyaḥ tena ātmanā	yena prati-karma vibhajyate || an-ātma-bhūto
HB_03509	hetur bādha-upalabdher bibheti na bādhyāḥ,	yena bādham an-ādr̥tya anupalabdhou prayoktavya
SV_09812	hi ghaṭa-ādīnām keṣāñcin nityatā api syāt.	yena bāhulye 'pi hi tad-dhetor bhavet kvacid a-
HB_04011	bhāva eva ucyate, na itareṇa apy abhāva eva,	yena bhāvo 'bhāvo vā dvitīyam ākṣipet. na evam
SV_07915	iti. na hi teṣv anyad ekam a-bhinnaḥ asti	yena bhinnās tathā pratiyeran. karma asti cet.
SV_09006	uṣṭram api khādet. atha asty atīśayaḥ kaścid	yena bhedena vartate | sa eva dadhi so 'nyatra na
HB_02805	-abhāvāc ca. tac ca tasya liṅgam bhavati	yena yasya kaścit sambandho yathā kṛtakatva-
HB_00301	eva pramāṇam. tasmimś tathābhūte dr̥ṣṭe sa	yena yena asādhāraṇas tad-asādhāraṇatām tato
SV_02524	parihāra-arthaḥ. tasmāt svabhāva-a-bhede 'pi	yena yena dharmeṇa nāmnā yo viśeṣo bhedaḥ
SV_01520	na evam a-sambhavad-viśeṣa-hetavaḥ puruṣā	yena vacana-ādeḥ kiñcin-mātra-sādharmyāt sarva-
V2_09809	na evam a-sambhavad-viśeṣa-hetavaḥ puruṣāḥ,	yena vacana-ādeḥ kiñcin-mātra-sādharmyāt sarva-
VN_05311	-mātra-uttara-vacane sāmārthya-vighātaḥ,	yena vādi-vacana-ananubhāṣaṇam nigrahassthānam
HB_02916	kiṃ nu vai pratiyogī pramātum iṣṭo	yena virodhaḥ sambandho liṅga-liṅginoh. abhāvas
VN_03206	na atra pratijñāyāḥ prayogaḥ, na api hetoh,	yena virodhaḥ syāt, kiṃ tarhi pratipādita-artha-
VN_03223	tat-samuccaya-rūpaḥ ekam samūham icchati	yena virodhaḥ syāt. yo 'pi yugapat ṣaṭkena yogād
V3_07903	avyabhicāraś cintyate. tasmād vastuto yad	yena vyāptam a-vyāptam vā, tat tasya gamakam a-
SV_14704	'nyatvam iti cet. ko 'yam pratibandho nāma	yena sa ca na syāt. na anya-svabhāvaś ca. janmā
SV_14510	sa naṣṭaḥ. kiṃ tarhi svabhāva eva asya	yena sa naṣṭo nāma. katham tarhi idānim a-hetuko
V1_01405	a-pratiśamviditā eva udayante vyayante vā,	yena satyo 'py an-upalaksitāḥ syuḥ. tathā hi
VN_06007	-dūṣaṇābhīyam eva sarvasya pratipattih,	yena sarvā vādi-prativādinor na a-samyak-
HB_03012	ayam analam paśyann apy analam eva paśyati,	yena salila-arthī tatra na pravarteta.
SV_10415	syād asattāyā viniścayaḥ ||204|| yo hi bhāvo	yena saha na avatiṣṭhate tad-upādānayor anyonya-
HB_02907	sāmānya-viśeṣa-bhāva-vikalpaḥ sambhavati,	yena sāmānyam hetuḥ syād viśeṣo dharmī, tad-
SV_12112	sampradāyād ṛte paraiḥ | dr̥ṣṭaḥ ko 'bhīhito	yena so 'py evam na anumiyate ||241|| na khalu
PV_03414	eko '-dr̥ṣṭena vāraṇe | artha-an-arthau na	yena stas tad-a-dr̥ṣṭam karoti kim || tasmāt
SV_14819	nāma. tena na ayam tad-avastho naṣṭo nāma.	yena svayam na bhavati tena naṣṭaḥ. na artha-
VN_01904	punar arthasya anyasya prasaṅga-paramparayā	yeṣa panna-ādīnā bahiḥ prativādināḥ prāśnikānām
SV_02202	hutabhujāḥ kārya-dharma-anuvṛttitāḥ | (34ab)	yeṣām upalambhe tal-lakṣaṇam anupalabdham yad
V2_08506	vyabhicāre 'sya hetumattā-vyatikramāt ||57||	yeṣām upalambhe tal-lakṣaṇam anupalabdham yad
PV_03455	na gṛhṇiyāt samvid bhedo 'py apoditāḥ ||	yeṣām ca yogino 'nyasya pratyakṣeṇa sukha-ādīkam |
SV_07510	-hetuḥ. ata eva vyakter anyā atha vā an-anyā	yeṣām jātis tu vidyate | teṣām vyaktiṣv a-pūrvāsu
PV_02198	-a-pratisandhitāḥ || a-kṣiṇa-śaktiḥ samskāro	yeṣām tiṣṭhanti te 'n-aghāḥ | mandatvāt karuṇāyāś
SV_09101	nāma bhāvānām svabhāva-bhedaḥ sāmānyam.	yeṣām tu nir-upākhyānām svabhāva eva na asti
PV_02199	sthāpane mahān || tiṣṭhanti eva para-adhīnā	yeṣām tu mahatī kṛpā | sat-kāya-dr̥ṣṭer vigamād
PV_03517	ity ujvalam matam || atīta-ādi-vikalpānām	yeṣām na arthasya sannidhiḥ | sañcāra-kāraṇa-
SV_01809	vaidharmya-dr̥ṣṭānte prasidhyati vyatirekaḥ.	yeṣām punaḥ prasiddhāv eva tad-bhāva-hetu-bhāvau
HB_01409	'ntyāḥ pratyayāḥ saha jāyante kṣaṇikā	yeṣām prak paścāt pṛthag-bhāvo na asti, yato
V1_03608	'bhāvāt svasamvit phalam iṣyate | (41ab)	yeṣām buddhir eva upadarśita-grāhya-grāhaka-ākārā
SV_03518	śabdānām svātantrya-abhāvād iti. api ca,	yeṣām vastu-vaśā vāco na vivakṣā-para-āśrayāḥ |
VN_04808	-sambandhebhya ānupūrvī-pratipattih.	yeṣām śabdānām kaścit sambandho jāyate, idam iha
NB_02045	abhāva-vyavahāra-sādhanyām anupalabdhou	yeṣām svabhāva-viruddha-ādīnām upalabdhya kāraṇa-
V3_05509	artham tat-prabhedanam ||37|| samyogyā-ādiṣu	yeṣv asti pratibandho na tādr̥śaḥ | na te hetava
PV_04203	ity artham tat-prabhedanam || samyogy-ādiṣu	yeṣv asti pratibandho na tādr̥śam | na te hetava
PV_02024	a-vyatirekitvāt sāmārthyaḥ ca dur-anvayam ||	yeṣu satsu bhavaty eva yat tebhyo 'nyasya kalpane
PV_02028	'tiśayas tataḥ || tasmāt pṛthag a-śakteṣu	yeṣu sambhavyate guṇaḥ | samhatau hetutā teṣām na
SV_13414	iti nyāyām. kiṃ ca, dhvanayaḥ sammata	yaiḥ te doṣaiḥ kair apy a-vācakāḥ | dhvanibhir
PV_04007	asya api sā na kim || prakṛtasya sataḥ prāg	yaiḥ pratipatty-akṣa-sambhāvau | sādhanaiḥ
VN_00613	anekam śabdām ātmani tebhyaḥ samāśamsan. sa	yaiḥ śakti-bhedair anekam sambandhinam upakaroti
VN_01120	-ātmani niṣ-paryāyam paraspara-vyāhatam	yoksyate: janma-a-janma nivṛttir a-nivṛttir

V3_13005	-rūpa-virahaś ca. samāna-deśa-āśraya-indriya-	yoga-apekṣāyām āśraya-samāna-a-samāna-deśa-
V3_00607	-viraha-upagamād eva bhinna-deśa-ādibhir	yoga-abhāvaḥ, tad-abhāvasya tad-bhāvasya ca
PV_03454	kuto bhedaḥ samarthayoḥ || a-dṛṣṭa-eka-artha-	yoga-ādeḥ samvido niyamo yadi | sarvathā anyo na
SP_00012	-abhāva-upadhir yogaḥ kārya-kāraṇatā yadi ||	yoga-upādhi na tāv eva kārya-kāraṇatā atra kim |
SP_00024	-vācyaḥ svabhāvo 'sya nirucyatām | vibhāga-	yoga-gatibhiḥ kim anyair gamana-ādibhiḥ || teṣu
PV_03523	anya-a-gatir bhavet | janma ca ātma-mano	yoga-mātra-jānām sakṛd bhavet || ekā eva cet
VN_02215	lābha-ādy-upārjanāya praṇīyante. tasmān na	yoga-vihitaḥ kaścid vijigīṣu-vādo nāma. para-
V2_05104	-doṣa-bhāk ||14|| ity antara-ślokaḥ. anya-	yoga-vyavacchedena ca viśeṣaṇa ekasya tad-bhāve
V3_04403	yathā – caitro dhanur-dharaḥ, na anya-	yoga-vyavacchedena, yathā – pārtho dhanur-dhara
HB_00204	yathā caitro dhanur-dhara iti, na anya-	yoga-vyavacchedena, yathā pārtho dhanur-dhara iti.
SV_00209	yathā caitro dhanur-dharaḥ. na anya-	yoga-vyavacchedena, yathā pārtho dhanur-dhara ity
PV_02098	akhilā aparā | bhinnam dharmam iva ācaṣṭe	yogo 'ngulyā iti kvacit || yuktā aṅgulī iti
SP_00011	'nyat tasya lakṣaṇam | bhāva-abhāva-upadhir	yogaḥ kārya-kāraṇatā yadi || yoga-upādhi na tāv
PV_02090	kuto 'dṛṣya-āśraye gatiḥ || rasa-rūpa-ādi-	yogaś ca viruddha upacārataḥ | iṣṭaś ced buddhi-
V3_00406	-vṛtter ekasya na deśa-ādi-viśeṣavatā anyena	yogaḥ, tathābhūta-svabhāvasya virodhād bhinna-
VN_04312	anekasya padasya vākyasya vā paurvāparyeṇa	yogo na asti ity a-sambaddha-arthatā gṛhyate, tat
VN_00509	asattva-an-abhyupagame 'nyatra tasya	yogaḥ. na hy evam-vidhasya sataḥ satsv anyeṣu
SV_07719	antareṇa bhinna-deśābhyaṃ yugapat kasyacid	yogo yuktaḥ. tasya dvitīya-ātma-abhāvāt. eka-
SV_07707	deśena bhāvena tad-ubhaya-antarāla-a-vyāpino	yogo yuktaḥ. prak sa na ca tatra āśid asti paścāt
HB_00403	pravṛttau tu vikalpasya pratyakṣeṇa a-bhinna-	yogakṣematvāt. pūrva-pratyakṣa-kṣaṇena kvacid a-
HB_00405	na, kṣaṇa-viśeṣa-sādhyā-artha-vāñchāyām nānā-	yogakṣematvāt. sādharmaṇe hi kārye na teṣām
PV_04190	-arthasya sūtra-saṅkṣepa ucyate || ayogam	yogam aparair atyanta-ayogam eva ca |
V2_05008	na, ayoga-vyavacchedena viśeṣaṇāt. ayogam	yogam aparair atyanta-ayogam eva ca |
PV_04038	|| dvidvidho hi vyavacchedo viyoga-apara-	yogayoḥ | vyavacchedād ayoge tu vārye na an-
NB_03132	ṛṣabha-āder a-vīta-rāgatva-parigraha-āgraha-	yogayoḥ sādhyā-sādhana-dharmayoḥ sandigdho
V2_07014	eva astu kalpanā ||38|| a-prasiddha-artha-	yogasya tat-prasiddhi-prasādhane | na asiddha-
PV_03173	etad vastuni yuyjate || tasmā jāty-ādi-tad-	yogā na arthe teṣu ca na śrutiḥ | samyojyate 'nya
SV_08616	rūpaṃ kiṃ tv a-bhinnaṃ api, tad-eka-śakti-	yogāj janakāḥ. tena te 'janakāḥ proktāḥ (170a)
SV_01011	-viśeṣeṇa ātma-darśana-ayoniśo-manaskāreṇa	yogāt. tadā apy apārthako vacana-udāhāraḥ. tasmād
V3_11204	-viśeṣeṇa ātma-darśana-ayoniśo-manaskāreṇa	yogāt. tadā apy apārthako vacana-udāhāraḥ. tasmān
HB_02111	kāraka-svabhāvasya praḡ api bhāve 'kriyā-	yogāt. tasmād yo yad ātmā sa sva-sattā-mātreṇa
SV_02301	-abhāva-kālayos tad-bhāva-yogyatā-a-yogyatā-	yogāt tulya-yogyatā-a-yogyatayor deśa-kālayos
V3_04805	hetv-abhāva-prasaṅgaḥ, sarvasya anya-dharma-	yogāt. na bhavati, yathā – a-brāhmaṇa iti. na hi
SV_16415	gatiḥ ||311|| yat tu buddhi-indriya-vacana-	yogāt puṃstvd ity puruṣa-atīśaya-pratikṣepa-
V3_04807	iti. na hi sa eva brāhmaṇas taj-jāti-	yogād a-brāhmaṇas ca dharmā-antara-samāveśāl loke
NB_03132	a-vīta-rāgaḥ kapila-ādayaḥ, parigraha-āgraha-	yogād iti. atra vaidharmyeṇa udāharaṇam – yo
VN_03301	yena virodhaḥ syāt. yo 'pi yugapat ṣaṭkena	yogād ity-ādinā parama-aṅor bhedaṃ āha, na tasya
V3_13405	ca etad yuktam. tasmāt tad-abhivyāpta-dharma-	yogād eva bhāvās tadvantaḥ syur ity abhivyāptir
VN_06802	ca nigrahasṭhānāni. kiṃ punar lakṣaṇa-antara-	yogād dhettvābhāsā nigrahasṭhāna-bhāvam āpadyante,
NB_01011	bhūta-artha-bhāvanā-prakarṣa-paryanta-jaṃ	yogi-jñānam ca iti. tasya viśayaḥ svalakṣaṇam.
SP_00022	iṣṭau tataḥ samyogināu na tau | karma-ādi-	yogitā-āpatteḥ sthitiś ca prativarnitā || samyoga
PV_03455	saṃvid bhedo 'py apoditaḥ || yeṣām ca	yogino 'nyasya pratyakṣeṇa sukha-ādikam | vidanti
V2_05105	'nyasya a-tattvaṃ syād viśeṣaṇa-viśeṣya-	yoginaś ca nipātasya a-viśeṣaḥ. etena sādhyā-
PV_02095	'py a-paryāyāḥ sita-ādiṣu | saṅkhyā-ādi-	yoginaḥ śabdās tatra apy artha-antaram yadi ||
V1_02709	avisamvādi tat pratyakṣam a-kalpamak ||28||	yoginām api śruta-mayena jñānena arthān gṛhītvā
PV_03530	prati | grāhya-lakṣaṇa-cintā iyam a-cintyā	yoginām gatiḥ || tatra sūkṣma-ādi-bhāvena grāhyam
PV_03281	siddhā bheda-vyavasthitiḥ || praḡ uktaṃ	yoginām jñānam teṣām tad bhāvanā-mayam | vidhūta-
V3_04903	tena a-sapakṣa iti na sarva-anya-dharma-	yogini pratītiḥ, kiṃ tarhi tad-dharma-virahiṇi
SV_13612	-abhivyakti-pratyaya-kramād bhavanti krama-	yoginī iti tad-ānupūrvī vākyam ity api mithyā.
SV_04925	syāt, yathā daṇḍiṣu. na hi tatra eka-daṇḍa-	yoge 'py anyatra sa eva ayam iti bhavati, kiṃ
SV_02117	anyayā. svabhāvena vā a-calasya artha-antara-	yoge 'pi tad-bhāva-an-upapatteḥ. sa ca artha-
V2_09103	anyayā, svabhāvena vā a-calasya artha-antara-	yoge 'pi tad-bhāva-an-upapatteḥ. sa ca artha-
V3_03610	api prāmāṇya-a-viśeṣāt. ekasya tal-lakṣaṇa-	yoge 'pi pratidvandvi-darśanāt pratyakṣasya apy
NB_03048	bhavati. a-nirākṛta iti – etal-lakṣaṇa-	yoge 'pi yaḥ sādhyaitum iṣṭo 'py arthaḥ pratyakṣa
VN_03404	virodhād virodha-sambhava iti cet, a-pramāṇa-	yoge tu ubhayaor dharmiṇi saṃśayaḥ. tathā sati
HB_01415	janayed iti cet, tā aparāpara-pratyaya-	yogena pratikṣaṇam bhinna-śaktayaḥ santanvantaḥ
VN_00310	bādhikā. tatra sāmartyam krama-a-krama-	yogena vyāptam siddham, prakāra-antara-abhāvāt.
V3_00407	-svabhāvasya virodhād bhinna-deśa-ādi-	yogena, sa eka-dharma-upagame 'para-dharma-
V2_06706	puruṣa-upadeśa-apekṣatvāc ca. upalambha-	yogya-a-yogya-ātmanoḥ prāpti-parityāgayoḥ
SV_05107	ca a-viśeṣe 'py abhimata-arthakriyā-	yogya-a-yogya-utpatter artha-samvāda-itarau, a-
SV_15120	kathañcit kvacid upayujyamānās tad-upajanana-	yogya-atīśaya-pratilambha-hetuṃ vastu-viśeṣam
SV_05104	-vyavasthā, āśraya-parāvṛtter arthakriyā-	yogya-abhimata-samvādanāt, mithyātve 'pi prasāma-
HB_03109	tatra bhāva-siddhiḥ syāt, na tu tulya-	yogya-avasthasya eva. upalabdhi-lakṣaṇa-prāptasya
HB_02002	kārya-utpāda-anuṅga-viśeṣa-utpādana-	yogya-avasthāḥ, yena nitya-anuṣakta eva eṣām
V2_06706	-upadeśa-apekṣatvāc ca. upalambha-yogya-a-	yogya-ātmanoḥ prāpti-parityāgayoḥ svabhāva-antara

V2_06713	tasmāt kādācitkaḥ śabdasya upalambha-	yogya ātmā, sa ca puruṣa-vyāpāra-anvaya-vyatireka
SV_13207	yugapad upalabhyeran sarva-deśa-sthitaiś ca.	yogya-indriyatvād viśaya-sannidhānād a-
SV_05107	ca a-viśeṣe 'py abhimata-arthakriyā-yogya-a-	yogya-utpattar artha-samvāda-itarau, a-yogyāt.
HB_02607	bhāva-rūpatvāt. tasmād anya-upalambha-janana-	yogya eva svabhāvo 'nupalabdhiḥ pūrva-vat. yatra
SV_11706	sakāśād upādāna-apekṣād jñāna-janana-	yogya-kṣaṇa-antara-utpattir eva ghaṭa-ādinām
HB_01905	paraspara-upasarpaṇa-ādy-āśrayair ye	yogya-deśa-ādy-avasthā jātāḥ, te saha svabhāva-
SV_13201	-grahaṇa-pakṣe '-doṣa iti cet. na. tatra api	yogya-deśa-sthiti-tāratamya-apekṣānād ayas-kānta-
PV_03016	|| nīla-ādy-a-pratighātān na jñānam tad-	yogya-deśakaiḥ | a-jñātasya svayaṃ jñānān nāma-
HB_02012	yathā bhāva-santāne viśeṣa-utpattiḥ,	yogya-deśatā-ādy-avasthā-bhedāḥ kārya-kāriṇaḥ,
SV_13827	etac chabdeṣv api tulyam. tatra api indriya-	yogya-deśatā-ādibhyaḥ karaṇānām atīśayāt. ghaṭa-
SV_00114	-arthatvāt. tad-eka-deśatvāt tad-upacāra-	yogya-dharmi-dharma-pratipatty-artham. tathā ca
V3_04305	-arthatvāt. tad-eka-deśatvāt tad-upacāra-	yogya-dharmi-pratipatty-artham. tathā ca
NB_01005	-apodham a-bhrāntam. abhilāpa-saṃsarga-	yogya-pratibhāsā pratītiḥ kalpanā. tayā rahitaṃ
V1_00707	pratītiḥ | kalpanā (4bc') abhilāpa-saṃsarga-	yogya-pratibhāsā pratītiḥ kalpanā. na hi sā
V2_07303	-pratyakṣa-nivṛtti-pramāṇayatas tad-grahaṇa-	yogya-pratiśedho yuktaḥ, na ca sarvam evam ity a-
HB_00401	-viśayatvāt tad-arthi-pravṛtteḥ, arthakriyā-	yogya-lakṣaṇatvād vastunaḥ, tato 'pi vikalpāt tad
PV_03396	agni-nirbhāsām dhiyam eva na pāvakam || tad-	yogya-vāsanā-garbha eva dhūma-avabhāsinim |
HB_00401	pramāṇa-vyavasthāyāḥ, arthakriyā-	yogya-viśayatvāt tad-arthi-pravṛtteḥ, arthakriyā-
V2_04803	(7ab') pratyakṣa-anumānyoḥ, arthakriyā-	yogya-viśayatvād vicāryasya. sukha-duḥkha-sādhane
SV_10429	etān sādhayati iti sva-nimitta-sāmagrī-	yogya-sannidhānaḥ sarvo 'tra dṛṣṭāntaḥ. asattā
V2_05902	hi tādrṣām sattā-prajñaptir upalabdhī-	yogya-svabhāvasya anya-hetu-sākalye tad-
SP_00023	āśraye yogyam a-yogyam tac ca jāyate | nitya-	yogya-svabhāvasya tad-vaikalya-virodhataḥ || iti
SV_08408	ca iti vakṣyāmaḥ. sa ca (166c') arthakriyā-	yogyo 'rtho na anveti yo 'nveti na tasmāt kārya-
SV_10118	eva. na hy asti sambhavo yad upalabdhī-	yogyāḥ sakaleṣv anyeṣu kāraṇeṣu san na
PV_03050	-karaṇe 'py a-yogyam ata eva tat | tad a-	yogyatayā a-rūpaṃ tad dhy a-vastuṣu lakṣaṇam ||
V3_09901	'nvayī-bhavitā. pradīpa-ādayas tu svabhāva-	yogyatayā ātmani jñānam utpādayantas tathā
PV_04112	api vā | bādhyate pratirundhānaḥ śabda-	yogyatayā tayā || tad-yogyatā-balād eva vastuto
V3_03508	-mātra-anurodhinyā bhāvinyā bhūtayā vā śabda-	yogyatayā tām pratirundhāno bādhyate. tad-yogyatā
V2_06906	śabdād artha-pratipattiḥ, api tu	yogyatayā pradīpād iva rūpe. tan na ayaṃ doṣaḥ
SV_02302	-yogyatā-a-yogyatā-yogāt tulya-yogyatā-a-	yogyatayor deśa-kālayos tadvattā-itarayor niyama-
V2_08614	-yogyatā-a-yogyatā-ayogāt, tulya-yogyatā-a-	yogyatayor deśa-kālayos tadvattā-itarayor niyama-
V3_03602	tan-niśedho hy anumānāt syāt, pratyakṣeṇa	yogyatā a-niścayāt. tatra ca sarva-hetūnām
SV_02301	tad-bhāva-yogyatā-a-yogyatā-yogāt tulya-	yogyatā-a-yogyatayor deśa-kālayos tadvattā-
V2_08614	tad-bhāva-yogyatā-a-yogyatā-ayogāt, tulya-	yogyatā-a-yogyatayor deśa-kālayos tadvattā-
V2_08614	bhavanti, bhāva-abhāva-kālayos tad-bhāva-	yogyatā-a-yogyatā-ayogāt, tulya-yogyatā-a-
SV_08405	hi vastv-a-vastunor lakṣaṇam yad arthakriyā-	yogyatā a-yogyatā ca iti vakṣyāmaḥ. sa ca (166c')
SV_02301	bhavanti, bhāva-abhāva-kālayos tad-bhāva-	yogyatā-a-yogyatā-yogāt tulya-yogyatā-a-yogyatayor
V3_08307	jāti-mātra-hetuvāc chakti-prasūteḥ sāmagryā	yogyatā an-anya-apekṣāṇī ity ucyate. samagrāṇy
SV_00711	-mātra-hetuvāc chakti-prasūteḥ sāmagryā	yogyatā an-anya-apekṣiṇī ity ucyate. yā tarhy a-
SV_00628	'numiyate, samagrāṇām kārya-utpādāna-	yogyatā-anumānāt. yogyatā ca sāmagrī-mātra-
V3_08211	kevalam samagrāṇām kāraṇānām kārya-utpādāna-	yogyatā anumiyate. yogyatā ca sāmagrī-mātra-
V2_08614	bhāva-abhāva-kālayos tad-bhāva-yogyatā-a-	yogyatā-ayogāt, tulya-yogyatā-a-yogyatayor deśa-
SV_15005	nityatā api pratyākhyeyā. yā ca śabda-śaktir	yogyatā-ākhyā artha-pratipatty-āśrayo jaiminiyair
PV_03366	-saṅkhyātā pariccheda-ātmatā ātmani | sā	yogyatā iti ca proktaṃ pramāṇam sva-ātma-vedanam |
V1_04301	-saṅkhyātā pariccheda-ātmatā ātmani | sā	yogyatā iti ca proktaṃ pramāṇam sva-ātma-vedanam |
SV_15007	sā artha-antarām eva na bhavati. tathā hi	yogyatā iti rūpa-atīśaya eva bhāvānām ity
V1_04005	pratilambha-lakṣaṇo 'sti pratibandha indriya-	yogyatā-utpatti-lakṣaṇo vā iti na an-āloko rūpa-
SV_11321	-antarām kiṃ śabdasya iti sambandho vācyāḥ.	yogyatā-upakāra iti cet. na, nityāyā nir-
SV_15116	6|| svalakṣaṇa-viśayā hi buddhir niyamena tad-	yogyatā-upasthāpana-anuvidhāyini ity tasmin saty
SV_11319	sambandho 'stu. samartham hi rūpaṃ śabdasya	yogyatā, kārya-karaṇa-yogyatā-vat. sā ced artha-
SV_08405	a-vastunor lakṣaṇam yad arthakriyā-yogyatā a-	yogyatā ca iti vakṣyāmaḥ. sa ca (166c')
SV_00629	samagrāṇām kārya-utpādāna-yogyatā-anumānāt.	yogyatā ca sāmagrī-mātra-anubandhini ity svabhāva
V3_08211	kāraṇānām kārya-utpādāna-yogyatā anumiyate.	yogyatā ca sāmagrī-mātra-anubandhini ity svabhāva
SV_11318	kṛtam iti. na a-yogye samayaḥ samartha iti	yogyatā tat-sambandhaś cet. tat kiṃ vai śabdaḥ
V2_06809	śabdānām api yady arthebhyo janma syāt, syād	yogyatā-niyamaḥ. tad-abhāve 'sya idam iti na
V2_06804	a-viśeṣāt. indriya-viśaya-vat paraspara-	yogyatā niyamikā iti cet, na, tatra apy eka-
HB_01305	-ātmanaḥ sataś cakṣur-indriyād rūpa-grahaṇa-	yogyatā-pratinīyamaḥ, viśayāt tat-tulya-rūpatā
V1_04004	abhāvāt. rūpa-ālokayos tu taj-jñāna-utpādāna-	yogyatā-pratilambha-lakṣaṇo 'sti pratibandha
SV_07311	tasmān na tat kenacid vyaṅgyam. na vai	yogyatā-pratilambham sāmānyasya vyaktiṃ brūmaḥ,
HB_01210	iti cet, na, tataḥ paraspara-sambandha-	yogyatā-pratilambhāt. anyathā prāg api mṛt-
SV_04624	anugamana-prasaṅgāt. sarvadā tat-sambandha-	yogyatā-pratīter iṣṭam eva iti cet. sarvadā tarhi
SV_07224	na tasya janyaḥ syāt. sā asya svabhāva-bhūtā	yogyatā prāg eva asti iti na vijñāna-janane tam
V3_03509	-yogyatayā tām pratirundhāno bādhyate. tad-	yogyatā-balād eva vastuto ghaṭito 'syām sarvaḥ
PV_04113	pratirundhānaḥ śabda-yogyatayā tayā || tad-	yogyatā-balād eva vastuto ghaṭito dhvaniḥ | sarvo
PV_03365	ātmavāt te yogyāḥ sva-ātma-saṃvidi | iti sā	yogyatā mānam ātmā meyaḥ phalaṃ sva-vit ||

V1_04213	ātmatvāt te yogyāḥ sva-ātma-saṃvidi | iti sā	yogyatā mānam ātmā meyaḥ phalaṃ sva-vit ||56||
HB_01212	-viśeṣa-sambandha-prasaṅgaḥ. evaṃ tarhi sā	yogyatā mṛd-dravyasya kulālāt. na ca anayoḥ
SV_02301	bhāva-abhāva-kālayos tad-bhāva-yogyatā-a-	yogyatā-yogāt tulya-yogyatā-a-yogyatayor deśa-
SV_01002	-kāmate hi vacanam anumāpayet. rāga-utpādana-	yogyatā-rahite vacana-a-darśanāt tad-anumāne
V3_11105	ātmany eva anyathā-darśanāt. rāga-utpatti-	yogyatā-rahite vacana-a-darśanāt tad-anumāne
HB_02610	pratipattiḥ, a-sambhavāt. tasmād a-viśiṣṭa-	yogyatā-rūpayor eka-jñāna-saṃsarginoḥ paraspara-
HB_02606	upalabdhiḥ sva-viśaya-vijñāna-janana-	yogyatā-lakṣaṇaḥ, yogyatāyā bhāva-rūpatvāt.
V3_12903	-a-vicchinna-avabhāsi-vijñāna-utpādana-	yogyatā-lakṣaṇam. yuta-a-yuta-siddhayoḥ
SV_00410	rūpam. tathā hi sattvam upalabdhir eva vastu-	yogyatā-lakṣaṇā tad-āśrayā vā jñāna-pravṛttiḥ,
SV_11320	hi rūpaṃ śabdasya yogyatā, kārya-karaṇa-	yogyatā-vat. sā ced artha-antaraṃ kiṃ śabdasya
V3_05806	||44|| ity antara-ślokaḥ. asad-vyavahāra-	yogyatā vā anupalabdher vyāpakaḥ svabhāvaḥ
V2_05908	-grāhya-abhāvo 'sty eva. tasmāj jñānam tad-	yogyatā vā asya sattā, tad-vyatireko 'nupalabdhir
SP_00024	tad-vaikalya-virodhataḥ || iti tad-	yogyatā-vācyāḥ svabhāvo 'sya nirucyatām | vibhāga
PV_04126	-a-pratiśedha-jā | pratihanti pratīty-ākhyā	yogyatā-viśayā anumā || śabdānām artha-niyamaḥ
SV_11221	kāya-sañjñā-ādi-vat. a-prātikūlyam tu	yogyatā, samaye tad-icchā-praṇayanāt. nisarga-
SV_13018	anyonyasya upakāriṇaḥ. a-vyavadhāna-deśa-	yogyatā-sahakāritvāt teṣām anyonya-atīśaya-
V3_05102	anyonyasya upakāriṇaḥ, a-vyavadhāna-deśa-	yogyatā-sahakāritvāt teṣām. vyavadhāne hetv-
V3_05709	tan-nimittatve 'py asaj-jñāna-śabdāyos tad-	yogyatā, sāsnā-ādi-siddhāv iva go-vyavahāraḥ.
SV_02303	tadvattā-itarayor niyama-ayogāt. sā ca	yogyatā hetu-bhāvāt kim anyat. tasmād eka-deśa-
V2_08615	tadvattā-itarayor niyama-ayogāt. sā ca	yogyatā hetu-bhāvāt kim anyat. tasmād eka-deśa-
SV_17312	| dyotayet tena saṅketo na iṣṭām eva asya	yogyatām ||329|| ity antara-ślokaḥ. yasmāt kila
V2_07208	| dyotayet tena saṅketo na iṣṭām eva asya	yogyatām ||50|| ity antara-ślokaḥ. eka-deśa-
SV_00818	anumāna-vat ||11|| samagrāṇy eva hi kāraṇāni	yogyatām apy anumāpayanty a-samagrasya ekānta-a-
V3_08308	-apekṣāṇi ity ucyate. samagrāṇy eva kāraṇāni	yogyatām apy anumāpayanti, a-samagrasya ekānta-a-
PV_04126	dharmānām icchāyā a-nirodhanāt || tāṃ	yogyatām nirundhānam saṅketa-a-pratiśedha-jā |
SV_07223	kāratvam. yo hi yato vijñāna-utpādana-	yogyatām pratilabhate sa cen na tasya janyaḥ syāt.
HB_02608	niyama yad-upalabdhir bhavati	yogyatāyā a-viśeṣāt, sa tat-saṃsrṣṭaḥ, eka-jñāna-
HB_02606	sva-viśaya-vijñāna-janana-yogyatā-lakṣaṇaḥ,	yogyatāyā bhāva-rūpatvāt. tasmād anya-upalambha-
SV_07215	ātmany anya-anurodhi yat | tad vyaṅgyam	yogyatāyās ca kāraṇam kāraṇam matam ||146|| prāg
V3_08304	ca pratibandha-sambhavān na kārya-anumānam.	yogyatāyās tu dravya-antara-anapekṣatvād a-
SV_00707	ca pratibandha-sambhavān na kārya-anumānam.	yogyatāyās tu dravya-antara-anapekṣatvān na
SV_11322	tatra apy atiprasaṅgād upakāra-asiddheḥ.	yogyatāyām ca svato yogyatve 'rtha eva kiṃ na
SV_17206	kaścīd arthaḥ svabhāva-niyataḥ sarvatra	yogyatvāt. a-yogyatve ca tad-a-pracyuter a-
V3_00305	tyāga-aṅgasya a-pramāṇatvena a-pratipatti-	yogyatvāt. tad-upagamād āgamaḥ, tataḥ sādhana-
V1_04104	syāt. sato 'py asiddhau sattā-vyavahāra-a-	yogyatvāt. tasmān na an-upalabhamānaḥ kasyacit
SV_10116	vastuto 'py asattva-rūpā a-pravṛtti-	yogyatvāt. tasyā apy etat tulyam prāmāṇyam atra
SV_11806	śabda-rūpam artho vā liṅgam tayoḥ sarvatra	yogyatvāt. viśeṣa-pratīti-samāśrayasya a-
SV_04909	pravṛtttau grāhyasya sāmānyasya an-arthakriyā-	yogyatvād a-pravṛttiḥ, anyatra ca pravṛttāv
SV_08410	||166|| tasmāt sarvaṃ sāmānyam an-arthakriyā-	yogyatvād a-vastu. vastu tu viśeṣa eva tata eva
SV_07214	yuktam evaṃ bhavitum. yasmād vijñāna-utpatti-	yogyatvāya ātmany anya-anurodhi yat | tad
SV_11322	upakāra-asiddheḥ. yogyatāyām ca svato	yogyatve 'rtha eva kiṃ na iṣyate. samayas tarhi
SV_17207	svabhāva-niyataḥ sarvatra yogyatvāt. a-	yogyatve ca tad-a-pracyuter a-vidheyasya
SV_07217	kāraṇam matam ||146|| prāg eva asya ca	yogyatve tad-apekṣā na yuyate | sāmānyasya a-
HB_01211	api mṛt-piṇḍasya saṃsthāna-viśeṣa-sambandha-	yogyatve vastu-dharmatayā eva saṃsthāna-viśeṣa-
SV_11702	sambandhāt saḥakāriṇām | tad-utpādana-	yogyatvena utpattir vyaktir iṣyate ||234|| ghaṭa-
SP_00023	ca prativarnitā || saṃyoga-ādy-āśraye	yogyam a-yogyam tac ca jāyate | nitya-yogyā-
PV_03050	na dṛṣyate || jñāna-mātra-artha-karaṇe 'py a-	yogyam ata eva tat | tad a-yogyatayā a-rūpaṃ tad
SV_06424	eva ābhāsam vyavahāra-viśayam arthakriyā-	yogyam adhyavasāya śabda-artham upanayati iti.
SV_14224	ca. tad avaśyaṃ vināśa-sambandha-	yogyam uttaram atīśayaṃ pratyupakurvāno 'gnir a-
SP_00023	prativarnitā || saṃyoga-ādy-āśraye yogyam a-	yogyam tac ca jāyate | nitya-yogyā-svabhāvasya
V3_03707	iti na tat sandigdha-lakṣaṇam vyavahāra-	yogyam, pakṣa-dharmatva-ādi-sandeha-vat. lakṣaṇe
SV_03907	te tu sva-ālambanam eva arthakriyā-	yogyam manyamānā dṛṣya-vikalpyāv arthāv ekī-kṛtya
V1_02209	atiprasaṅgaḥ. saṃskāra ity api pūrvakam eva	yogyam vijñānam utpaśyāmaḥ, antaḥ-karaṇa-
PV_04111	a-niṣedhinām | kṛtānām a-kṛtānām vā	yogyam hi viśvaṃ svabhāvataḥ || artha-mātra-
V3_03506	vyavahāra-jaḥ prasiddhi-śabdena uktaḥ.	yogyam hi viśvaṃ svabhāvataḥ kṛta-a-kṛtānām
SV_15725	phalam aśnuta iti prayogaṃ samihita-artha-	yogyasya utpādanam santāna-pariṇāmanam vā
V2_07201	iti tayor bhedaḥ parikṣyatām ||46|| sarvatra	yogyasya eka-artha-dyotane niyatīḥ kutaḥ | jñātā
SV_17205	jaiminir jānīyāt. sa eva śabdasya sarvatra	yogyasya eka-artha-dyotane niyamaḥ kutaḥ | (326ab)
V3_05106	iti kuḍya-ādāya āvaraṇam ucyante. na prāg	yogyasya pratibandhāt, tasya svabhāva-a-pracyuteḥ.
SV_13023	iti kuḍya-ādāya āvaraṇam ucyante. na prāg	yogyasya pratibandhāt, tasya svabhāvād a-
SV_04823	ayuktaṃ tu uktam, tathā hi na sā pravṛtti-	yogyā iti niveditam etat, tad-dvāreṇa a-codite
SV_04610	anyathā upekṣāṇiyatvāt. tatra an-arthakriyā-	yogyā jātiḥ (94ab) na hi jātiḥ kvacid vāha-doha-
SV_06712	kiñcit sāphalyam. kevalam anena tatra	yogyās te 'rthās codaniyāḥ. ta ekena vā śabdena
PV_04125	a-vastu-niyata-saṅketa-dhvani-bhāvinām |	yogyāḥ padārthā dharmānām icchāyā a-nirodhanāt ||
V3_03904	-niyata-saṅketa-śabda-bhāvinām dharmānām	yogyāḥ sarva-padārthāḥ, icchāyā nirodha-abhāvāt.

PV_03365 -sthitih || tatra apy anubhava-ātmatvāt te
V1_04212 ||55|| tatra apy anubhava-ātmatvāt te
SV_05107 -a-yogyā-utpatter artha-saṃvāda-itarau, a-
PV_03252 -a-bhinna-hetu-jam || sa-arthe sati indriye
SV_11317 -jananam. tat samayena eva kṛtam iti. na a-
SV_15117 -anuvīdhāyini iti tasmin saty asyāh kāraṇe
V2_09606 syāt, na anumeyatvam. yā apy asiddhi-
SV_01314 ity-evam-ādikā. sā api na vācyā asiddhi-
PV_03498 kutaḥ | na akṣa-grāhye 'sti śabdānām
VN_00623 na ca niḥ-prayojanā lokasya artheṣu śabda-
SV_01312 -asiddher a-gamakatvam. yā apy asiddhi-
PV_03146 jāty-āder vivekena a-nirūpanāt | tadvatā
PV_03185 phala-ātmanām || anapekṣita-bāhya-arthā
V1_00811 -bhāvitam abhilāpa-sāmānyam a-smaratas tad-
PV_03173 | saṃyojyate 'nya-vyāvṛttau śabdānām eva
PV_03079 -a-niyamād anya-prameyasya ca sambhavāt |
SV_14613 -sāmyād viṣaya-antara-drṣṭo vidhiḥ sarvatra
V1_01305 na śabda-viśeṣam anusmarati, an-anusmaran na
V1_01305 anusmarati, an-anusmaran na yojayati, a-
SV_15523 vākyam evaṃ niyuñjanam anena arthena
VN_01212 ity-ādikaṃ nānātva-lakṣaṇam ca katham
SV_04703 śabdo niyojyate. sa ca | (94'b) sāksān na
PV_03131 'pi yaṃ paro 'sya iti śaṃsati | sa eva
SV_11603 sa śabdaḥ punar a-sambandhatvān na a-pūrveṇa
SV_17225 na taj-jñānam. svabhāva-niyame 'nyatra na
V2_07205 kutaḥ ||48|| svabhāva-niyame 'nyatra na
VN_06616 prakṛtiḥ sukha-duḥkha-mohaḥ. tad-a-vibhakta-
PV_02211 buddhes tat pakṣa-pātataḥ | ātma-graha-eka-
PV_02250 'vasthā-antara-eṣānāt | dveṣasya duḥkha-
V3_03301 prāmānya-itarayor anyonyam, siddhāyām vā
PV_03129 sa eva taiḥ || asya idam iti sambandhe
PV_03508 -abhāva-prasaṅgataḥ || su-upalakṣeṇa bhedenā
VN_00213 bādhaḥ punaḥ pramānam, yatra krama-
VN_00219 atra apy a-darśanam a-pramāṇayataḥ krama-
VN_00312 a-kṣaṇike sāmartyam bādhaḥ ity-
V2_08002 a-kṣaṇikasya arthakriyā sambhavati, krama-
VN_00203 pratikṣaṇa-vināśi syāt, a-kṣaṇikasya krama-
HB_02309 na ca a-kṣaṇikasya kvacit chaktiḥ, krama-
V1_03505 avayava-rāge vā avayavi-rūpam a-raktam iti
V3_10908 bhāvād iti vyākhyātam vārttike. tatra yathā
SV_00907 api sambhavād iti nivedayiṣyāmaḥ. atra yathā
V1_03505 vā gatiḥ. avayava-rāge vā avayavi-rūpam a-
V1_03505 -rāge vā avayavi-rūpam a-raktam iti rakta-a-
PV_02085 an-āvṛttau | drṣyeta rakte ca ekasmin rāgo '-
V1_03505 darśanam syāt. rakte ca ekasmin rāgaḥ, a-
V1_03504 -darśane 'pi tathā sthūlasya darśanam syāt.
PV_02085 sarvasya āvṛttiḥ syād an-āvṛttau | drṣyeta
VN_04708 -yatnam vā, guṇa-atīśaya-abhāvāt. veda-
VN_02222 apy anyo na pratipadyeta iti. tattva-
VN_02301 -upāyaḥ. sādhana-prakhyāpanam satam tattva-
VN_02224 iti vaktavyam. tasmān na jyāyān ayaṃ tattva-
SV_16112 -hetuḥ. sā ca ānupūrvī varṇānām pravṛttā
SV_16826 vyaśanena anyato vā kutaścit kāraṇād anyathā
SV_16118 bīja-aṅkura-ādinām ca sva-icchayā krama-
SV_12312 bādhaḥ, anyatra api prasaṅgāt. yadi tadṛṣim
SV_12403 yujyante. teṣāṃ kriyā-sambhave 'kṣara-
SV_12525 saṃskārāḥ paraiḥ pravartayanti. sva-pratibhā-
SV_12111 idānim pauruṣyam ity-ādi. tathā hy anyo vā
SV_12114 -pāṭha-a-śakteḥ. sā ca anyatra apy ekena
V3_04104 bruvāṇaḥ padārtha-vyavasthāṃ bādhaḥ. sattva-
SV_02615 guṇa-antaram na saṃyojyate, yathā śuktau
SV_02613 saṃyojyeta guṇa-antaram | śuktau vā
PV_04122 bādhanāt || atra api loke drṣṭatvāt karpūra-
V3_03809 uktāv api bādhanāt. atra api loke karpūra-
SV_02620 tat-sāmānyam paśyāmi iti manyate. tato 'sya

yogyāh sva-ātma-saṃvidi | iti sā yogyatā mānam
yogyāh sva-ātma-saṃvidi | iti sā yogyatā mānam
yogyāt. katham utpattir iti cet, vikalpānām artha
yogye yathāsvam api cetasi | drṣṭam janma sukha-
yogye samayaḥ samartha iti yogyatā tat-sambandhaś
yogye sā bhavaty eva. tad yadi nityānām
yojanā – tathā sapakṣe sann asann ity-evam-ādiṣv
yojanā ||18|| anupalambha eva saṃśayāt. upalambhe
yojanā iti vivecitam || vicchinnaṃ paśyato 'py
yojanā. tatra ye 'rthāḥ saha pṛthag vā eka-
yojanā tathā sapakṣe sann asann ity-evam-ādiṣv
yojanā na asti kalpanā apy atra na asty ataḥ ||
yojanā samaya-smṛteḥ | tathā anapekṣya samayaṃ
yojanā sambhavati, śabda-antara iva. na ca artha-
yojanāt || saṅketa-smaraṇa-upāyaṃ drṣṭa-saṅkalana
yojanād varṇa-sāmānye na ayaṃ doṣaḥ prasajyate ||
yojanām arhati. na hi gardabha iti nāma-karaṇād
yojayati, a-yojayan na pratyeti ity āyātam
yojayan na pratyeti ity āyātam āndhyam a-śeṣasya
yojayāmi iti parārtha-paratā-anurodhena anyato vā
yojyate. eṣa hi bhāvānām bheda etad-virahaś ca a-
yojyate kasmāt (94c) yadi vyaktaḥ śabda-niveśanam
yojyate śabdair na khalv indriya-gocaraḥ || a-
yojyeta. utpanna-utpannāś ca bhāvāḥ sthita-
yojyeta tayā punaḥ | (328ab) yadi saṅketa-nir-
yojyeta tayā punaḥ | saṅketaś ca nirarthaḥ syād
yonikam idaṃ vyaktaṃ tad-anvaya-darśanāt.
yonitvāt kārya-kāraṇa-bhāvataḥ || rāga-
yonitvāt sa tāvan-mātra-saṃsthitih || tasmin
yoṣiti prasava-itara-dharmatvayoḥ sa dharmā-gataḥ.
yāv arthau pratibhāsinau | tayor eva hi sambandho
yau saṃvittau na lakṣitau | artha-artha-pratyayau
yaugapadya-ayogaḥ, na tasya kvacit sāmartyam,
yaugapadya-ayogasya eva a-sāmartyena vyāpty-
yaugapadya-ayogasya sāmartya-abhāvena vyāpti-
yaugapadya-virodhāt. a-kramaḥ, anapekṣasya kartuḥ
yaugapadyābhyām arthakriyā-ayogād arthakriyā-
yaugapadyābhyām arthakriyā-virodhāt. tasmāt – yat
rakta-a-raktaṃ drṣyeta. tasmān na ekaḥ kaścid
rakto bravīti, tathā virakto 'pi iti vacana-
rakto bravīti tathā virakto 'pi iti vacana-mātrād
raktam iti rakta-a-raktaṃ drṣyeta. tasmān na ekaḥ
raktam drṣyeta. tasmān na ekaḥ kaścid arthaḥ, yo
raktasya vā gatiḥ || na asty eka-samudāyo 'smād
raktasya vā gatiḥ. avayava-rāge vā avayavi-rūpam
rakte ca ekasmin rāgaḥ, a-raktasya vā gatiḥ.
rakte ca ekasmin rāgo '-raktasya vā gatiḥ || na
rakṣa-ādikaṃ ca a-prayojanam eva a-tat-samaya-
rakṣaṇa-arthaṃ sadbhīr upahartavyam eva chala-ādi
rakṣaṇa-upāyaḥ sādhana-ābhāsa-dūṣaṇam ca, tad-
rakṣaṇa-upāyaḥ. sādhana-prakhyāpanam satam tattva-
racanā-kṛtaḥ | icchā-a-viruddha-siddhinām sthita-
racanā-darśanāt. api ca, atra bhavān svam eva
racanā śakyate kartum. tata eva puruṣa-dharma-
racanām puruṣaḥ kartum na śaknuyuḥ kṛtām vā a-
racanāyām kaḥ pratighātaḥ puruṣānām. tasmān na
racita-samāyānām api yathā-śruta-artha-vikalpa-
racito granthaḥ sampradāyād ṛte paraiḥ | drṣṭaḥ
racite granthe 'nyasya tulyā. tad-anusārinā
rajas-tamaśāṃ caitanyasya ca evaṃ paraspara-rūpa-
rajata-ākāraḥ. na hi śuktau dve rūpe samānam
rajata-ākāro rūpa-sādharma-darśanāt ||44|| yadi
rajata-ādiṣu | samayād vartamānasya kā
rajata-ādiṣu drṣṭatvān na asādharmaṇatā syāt. na
rajata-samāropaḥ. tathā sadṛśa-āparāpara-utpattyā

SV_07718 avayavābhyāṃ tat-sambandhād āloka-
VN_04813 nyamāḥ kaścīt, yathā rājñāḥ puruṣaḥ, puruṣo
VN_06811 tattva-dṛṣṭer vāda-nyāyaḥ para-hita-
SV_10813 -phalāni ca. viṣa-śamanāya takṣaka-phāṇa-
NB_03125 maraṇa-dharmā ayam puruṣo rāga-ādīmattvād
NB_03125 -ādayaś ca, yathā rāga-ādīmān ayam vacanād
V3_13302 sandigdhaś ca – rāga-ādīmān vacanād
NB_03125 -puruṣa-vat. a-sarvajño 'yam rāga-ādīmattvād
SV_16325 teṣāṃ sa tad-ukta-nyāya-vṛttitāḥ ||309||
V1_00802 -nāntariyakam pratibhāsam puras-kartuṃ yukto
VN_00805 arthā dṛśyante 'pṛthag-deśatve 'pi gandha-
V1_00803 vijñānam artha-antaram anusartuṃ yuktaṃ
V3_08404 yā tarhy a-kārya-kāraṇa-bhūtena anyena
SV_00712 yā tarhy a-kārya-kāraṇa-bhūtena anyena
SV_16006 | na kārya-bheda iti cet (301abc) na hi saro
SV_16004 iti, tatra ānupūrvyāṃ asatyāṃ syāt saro
SV_00804 -sahakāriṇī. tasmād yathā-bhūtād dheto
V3_08501 -sahakāriṇī. tasmād yathā-bhūtād dheto
SV_00802 -upādāna-hetūnām pravṛtti-kāraṇam. sā api
V3_08412 -upādāna-hetūnām pravṛtti-kāraṇam. sā api
HB_02205 utpattiḥ pratyuktā. tatra api pūrvakasya sva-
SV_14202 -tadvator lakṣaṇam āhuḥ. na, pūrvasya sva-
V1_01614 -grāhiṇī, tad-bhāva-abhāvayor an-anukārāt,
PV_02090 saṃyoga iti cet kuto 'dṛśya-āśraye gatiḥ ||
HB_03215 tasmād a-tad-ātmā ca syāt tad-deśa-kālaś ca,
SV_17320 bheṣajam ity-ādi-vākyaṃ iti. tasya idam
PV_02048 dhetv-a-bhedāt saha-sthitiḥ | akṣa-vad rūpa-
V1_03702 -darśanāt, anyatra api śabda-gandha-
SV_01514 yathā kāścīd oṣadhayaḥ kṣetra-viśeṣe viśiṣṭa-
V2_09803 yathā kāścīd oṣadhayaḥ kṣetra-viśeṣe viśiṣṭa-
SV_17323 udbhāvayatā tulya-rūpatayā phalānām tulya-
V3_08409 -rūpa-upādāna-kāraṇa-sahakāri-pratyayo hi
SV_00717 -rūpa-upādāna-kāraṇa-sahakāri-pratyayo hi
V3_08411 phala-utpādanam praty ābhimukhyena vinā na
SV_00801 phala-utpādanam praty ābhimukhyena na vinā
SV_00714 sā apy eka-sāmagry-adhīnasya rūpa-āde
V3_08406 sā api – eka-sāmagry-adhīnasya rūpa-āde
HB_01909 -antara-pratīlambha ucyate. tatra sva-
V3_08409 -kāraṇa-sahakāri-pratyayo hi rasa-hetū
SV_00717 -kāraṇa-sahakāri-pratyayo hi rasa-hetū
SV_14702 tattvam eva svabhāvasya anyatvam. na hi rūpa-
SV_11106 -pratibaddha-duḥkha-vivekā, praśama-sukha-
V2_09502 kim. yathā pakvāny etāni phalāny evaṃ-
SV_01216 | (18ab) yathā pakvāny etāni phalāny evaṃ-
V2_08814 vandhyā-itarayor iva karkoṭakayoḥ, kvacid
PV_02124 iva cetasi | abhyāsa-jāḥ pravartante sva-
VN_06701 -dharmatā-lakṣaṇam avahiyata iti. na tad-
V1_00209 buddhau sāḥśāt svabhāva-upadhāna-sāmarthyā-
SV_05308 na kevalam ||105|| atha api syāt, na vema-
SV_02801 -viparyasto nāma. tad-ākāra-samāropa-samśaya-
SV_03203 pratyayaḥ sa pratīyate ||58|| yady apy aṃśa-
PV_03373 ca anubhavād bhavaḥ | sa ca artha-ākāra-
NB_01006 -yogya-pratibhāsā pratītiḥ kalpanā. tayā
PV_03335 vā iti vicāram idam arhati || darśana-upādhi-
SV_16711 318|| kvacid apy arthe pratyāsatti-viprakarṣa-
SV_12222 abhāvāt. tathāvidhasya tu tat-kriyā-pratibhā-
PV_03354 -ādayaḥ | anyathā eva avabhāsante tad-rūpa-
V1_03808 -ādayaḥ | anyathā eva avabhāsante tad-rūpa-
SV_12416 kvacid puruṣeṣu dṛśyante. sarva-puruṣaś tad-
SV_10319 -kāraṇa-sthiti-kāla-bhāvi kāryam iti. hetu-
SV_17216 -śabdā hi sarva-artha-pratyāsatti-viprakarṣa-
SV_15016 -upadhānād eva artheṣu jñāna-vibhramāḥ. tad-
SV_01002 hi vacanam anumāpayet. rāga-utpādāna-yogyatā-
V3_11105 eva anyathā-darśanāt. rāga-utpatti-yogyatā-
SV_05806 karṭṛ-āsrīta-bhāvataḥ | (113ab) eka-svabhāva-

rajju-vaṃśa-daṇḍa-ādi-vat. na hi sa-avayavatvam
rajña iti. yāvadbhīḥ padair artha-parisamāptiḥ
ratair eṣa sadbhīḥ praṇītaḥ | tattva-ālokaṃ
ratna-alankāra-upadeśa-vat, kāka-danta-parikṣā-
rathyā-puruṣa-vat. a-sarvajño 'yam rāga-
rathyā-puruṣa-vat. maraṇa-dharmā ayam puruṣo rāga
rathyā-puruṣa-vad ity-ādayaḥ. an-anvayo '
rathyā-puruṣa-vad iti. tathā an-anvayo '
rathyā-puruṣa api kecana tantra-jñāḥ svayam-
rasa-ādaya iva parasparam. na api tad-balena
rasa-ādayaḥ, vāta-ātapa-sparśa-ādayaś ca eka-
rasa-ādi-jñāna-vat. sato 'pi vā tad-ātmana
rasa-ādinā rūpa-ādi-gatiḥ, sā katham. sā api –
rasa-ādinā rūpa-ādi-gatiḥ, sā katham. sā apy eka-
rasa ity-ādi-padeṣu kaścīd varṇa-bhedo na ca
rasa iti śrutau | na kārya-bheda iti cet (301abc)
rasa utpannas tathābhūtam anumāpayan rūpam
rasa utpannas tathābhūtam anumāpayan rūpam
rasa-upādāna-kāraṇa-pravṛtti rūpa-upādāna-kāraṇa-
rasa-upādāna-kāraṇa-pravṛtti rūpa-upādāna-kāraṇa-
rasa-nirodhitvād vināse saty agny-āder upādānāc
rasa-nirodhe 'nyasya viśiṣṭa-pratyaya-āśrayeṇa
rasa-buddhi-vad gandhasya cakṣur-buddhi-vac ca
rasa-rūpa-ādi-yogaś ca viruddha upacārataḥ |
rasa-rūpa-ādi-vat. tasmāt kvacid kadācit kasyacid
rasa-vat tulya-rūpatvād eka-bhāṇḍe ca pāka-vat |
rasa-vad artha-dvāreṇa vikriyā || sattā-upakāriṇī
rasa-viśeṣair a-bhinnaīḥ prāṇi-viśeṣāṇām
rasa-vīrya-vipākā bhavanti, na anyatra, tathā
rasa-vīrya-vipākā bhavanti, na anyatra. tathā kāla
rasa-sādhana-vad eka-sthāly-antar-gamād dṛṣṭa-vad
rasa-hetū rasaṃ janayati, indhana-vikāra-upādāna-
rasa-hetū rasaṃ janayati, indhana-vikāra-viśeṣa-
rasaḥ. tad eva ca rūpa-upādāna-hetūnām pravṛtti-
rasaḥ sā eva anya-kāraṇam | (10'ab) rūpa-upādāna-
rasato gatiḥ | hetu-dharma-anumānena dhūma-
rasato gatiḥ | hetu-dharma-anumānena dhūma-
rasataḥ pūrva-kṣaṇa-nivṛttau hetu-pratyayānām
rasam janayati, indhana-vikāra-upādāna-hetu-
rasam janayati, indhana-vikāra-viśeṣa-upādāna-hetu
rasayor apy anyad eva parasparam anyatvam.
rasasya an-udvejanāc ca. abhūta-arthaṃ khalv apy
rasāni vā rūpa-a-viśeṣād eka-śākhā-prabhavatvād
rasāni vā rūpa-a-viśeṣād eka-śākhā-prabhavatvād vā
rāse vanya-itarayor iva trapuṣayoḥ, kvacid
rasena kṛpā-ādayaḥ || tasmāt sa teṣāṃ utpannaḥ
rahita-sukha-ādi-svabhāvataḥ vyakta-lakṣaṇa-
rahito 'yukta-pratipattir eva. na ca anya-darśane
rahitaḥ kuvindaḥ paṭam karoti praty ekam. vema-
rahitaś ca tat-pratipattau na liṅgam anusaret. na
rahitaḥ sarvato bhinna-svabhāvo bhāvo 'nubhūtas
rahitaḥ sā idānim tadvatī katham || na arthād
rahitaṃ timira-āśu-bhramaṇa-nauyāna-saṅkṣobha-ādy
rahitasya a-grahāt tad-grahe grahāt | darśanam
rahitasya agni-hotram juhuyāt svarga-kāma ity-ādi
rahitasya tathā syād iti. tathābhūtam evaṃ vācyam
rahitā api || tathā eva a-darśanāt teṣāṃ an-
rahitā api ||45|| tathā eva a-darśanāt teṣāṃ an-
rahitā ity api tat-sambhava-virodha-abhāvād a-
rahitā tu bhāva-utpattir na asti ity ucyate. na
rahitaḥ. tatas teṣāṃ vivakṣā niyame hetuḥ
rahitanām api pradīpa-ādinām nila-utpala-ādiṣu
rahite vacana-a-darśanāt tad-anumāne 'tiprasaṅgaḥ
rahite vacana-a-darśanāt tad-anumāne vyatireka-
rahiteṣv artheṣu tam adhyāropya utpadyamānām

SV_07901 vyakti-vyaṅgyatvāt sāmānyasya vyañjaka-
PV_02187 a-dṛṣṭer ity ācāryāḥ sampracakṣate || a-deha-
SV_00817 anumūyate | śeṣavat tad a-sāmarthyād dehād
SV_00915 iṣyante. etās ca sajātiya-abhyāsa-vṛttayo na
V3_08311 -anumānam. ātma-ātmiya-abhiniveśa-pūrvakā hi
V3_11006 etās ca sajātiya-abhyāsa-vṛttayaḥ. na evaṃ
PV_02158 -bheda-pratibaddha-pravṛttayaḥ || yasya
SV_00820 -anumānam. ātma-ātmiya-abhiniveśa-pūrvakā hi
SV_00916 -abhyāsa-vṛttayo na rāga-apekṣiṇyaḥ, na evaṃ
V2_08101 viṣayāḥ sukha-duḥkhe nimitta-upalakṣaṇam
PV_02167 viprakīrṇe 'pi hetau tad vidyate katham |
SV_17018 anyā anyatra jana-pravādāt. te ca sarve janā
SV_00819 -a-sāmarthyāt, yathā deha-indriya-buddhibhyo
V3_08310 'pi śeṣavat, yathā deha-indriya-buddhibhyo
V2_09812 a-dṛṣṭena ca bādhyā-bādhaka-bhāva-asiddheḥ,
SV_01524 a-dṛṣṭena ca bādhyā-bādhaka-bhāva-asiddheḥ,
SV_00920 -sādhane na kiñcid an-iṣṭam. vaktary ātmani
V3_11009 tal-lakṣaṇatvāc ca phalasya. vaktary ātmani
SV_11216 kiṃ na ity anye pracakṣate ||225 || yathā
SV_10821 nīla-ādi-sukha-duḥkha-nimitta-upalakṣaṇa-
SV_10901 ātma-ādinām. āgama-apekṣa-anumāne 'pi yathā
PV_02075 tato 'pi viśeṣo 'sya na citte 'n-upakāriṇi |
PV_03364 tataḥ || tatra ātma-viṣaye māne yathā
V1_04210 vyavasthāpanāt. tatra ātma-viṣaye māne yathā
SV_16502 na | kalpyo 'yam arthaḥ puruṣais te ca
SV_12509 pāṇḍu-dravyatva-vat. etena vacana-ādayo
PV_04107 pariḥkṣā apy atra tad-yathā | a-dharma-mūlaṃ
PV_02170 tad-bhāvāt tāni hāpayet || na ced bhede 'pi
SV_16901 sva-vāda-anurāgān nūnaṃ vismṛtavān puruṣo
NB_03131 -śāstrāṇaṃ prañetāra iti. gautama-ādibhyo
NB_03131 grāhya-vacanaḥ kaścīd vivakṣitaḥ puruṣo
NB_03125 rathyā-puruṣa-vat. maraṇa-dharmā ayaṃ puruṣo
NB_03125 rathyā-puruṣa-vat. a-sarvajñō 'yam
NB_03131 -udāharaṇam – ye grāhya-vacanaḥ na te
NB_03125 sandigdha-sādhyā-dharma-ādayaś ca, yathā
V3_13303 -pradarśita-anvayaś ca, yathā – yo vaktā sa
NB_03126 'pradarśita-anvayaś ca, yathā yo vaktā sa
SV_16628 a-parijñānād ayaṃ jaiminir anyo vā svayaṃ
V2_07006 pratiśiddha iti na iha pratanyate. svayaṃ
PV_02168 || bhūta-ātmata-an-atikrānteḥ sarvo
V3_13302 vad iti sādhyā-ādi-vikalāḥ. sandigdhaś ca –
NB_03069 yathā a-sarvajñāḥ kaścīd vivakṣitaḥ puruṣo
V3_10610 – a-sarvajñāḥ kaścīd vivakṣitaḥ puruṣo
NB_03078 -vidher anupalabdhaḥ apy abhāva-gatiḥ.
V3_10901 idṛśaṃ prayogaṇaṃ sandeha-hetutvam unneyam.
V3_10903 na asti ity a-nīscito vyatirekaḥ. na hi
SV_00903 -ābhaṃ vacanād rāgitā-ādi-vat ||12|| na hi
PV_02147 -prakāśanam || duḥkhaṃ śaṃsāriṇaḥ skandhā
PV_02174 bhūta-a-vibhāgataḥ || tat-tulyaṃ cen na
PV_02175 viṣayā na niyāmakāḥ | sabhāga-hetu-virahād
PV_02152 ca kārya-hānir na yujyate || tāpa-ādiṣv iva
V3_11001 iti cet, na, karuṇayā api vṛtṭeḥ. sā eva
V3_10904 vaktu-kāmatā-sāmānya-hetutvāt. sā eva
SV_00904 vaktu-kāmatā-sāmānya-hetutvāt. sā eva
SV_00912 iti cet. na, karuṇayā api vṛtṭeḥ. sā eva
SV_01011 syād yuktam vaktum – mādrśo vaktā rāgī iti
V3_11203 syād yuktam vaktum – mādrśo vaktā rāgī iti,
V3_11105 tat-siddhiḥ, ātmany eva anyathā-darśanāt.
SV_01002 -guṇa-vaktu-kāmate hi vacanam anumāpayet.
PV_02188 svayaṃ | janmanā saha-bhāvaś cej jātānām
PV_02212 -graha-eka-yonitvāt kārya-kāraṇa-bhāvataḥ ||
PV_02149 na iḥsyate || na sarva-dharmaḥ sarveṣāṃ sama-
PV_02131 || krpā-ātmakatvam abhyāsād ghṛṇā-vairāgya-
SV_02017 | artha-antara-nimitte vā dharme vāsasi
V2_08909 | artha-antara-nimitte vā dharme vāsasi

rahiteṣu pradeśeṣv a-darśanam ity api mithyā.
rāga-a-dṛṣṭeś ca dehād rāga-samudbhavaḥ | nimitta
rāga-anumāna-vat ||11|| samagrāṇy eva hi kāraṇāni
rāga-apekṣiṇyaḥ, na evaṃ rāga-ādayo viparyāsa-
rāga-ādayaḥ, ahaṃ mama iti ca a-paśyato 'nunaya-
rāga-ādayaḥ, viparyāsa-abhāve 'bhāvāt.
rāga-ādayas tasya na ete doṣāḥ prasaṅginaḥ |
rāga-ādayo 'yonīśo-manaskāra-pūrvakatvāt sarva-
rāga-ādayo viparyāsa-abhāve 'bhāvāt. kāruṇikasya
rāga-ādayo viṣaya-upalambhaś ca pratividitā eva
rāga-ādy-a-niyamo 'pūrvā-prādūr-bhāve prasajyate
rāga-ādy-a-vidyā-parītatvād a-sambhāvāniya-
rāga-ādy-anumānam. ātma-ātmiya-abhiniveśa-pūrvakā
rāga-ādy-anumānam. ātma-ātmiya-abhiniveśa-pūrvakā
rāga-ādy-avyabhicāri-kārya-a-sambhavāt, sambhave
rāga-ādy-avyabhicāri-kārya-abhāvāt, sambhave 'pi
rāga-ādi-darśanena anyatra tad-anumāne
rāga-ādi-darśanena anyatra tad-anumāne
rāga-ādi-parītaḥ puruṣo mṛṣā-vādī dṛṣṭas tathā
rāga-ādi-buddhinām. a-tathā-abhimatānām ca a-
rāga-ādi-rūpaṃ tat-prabhavaṃ ca a-dharmam
rāga-ādi-vṛddhiḥ puṣṭy-ādeḥ kadācit sukha-duḥkha-
rāga-ādi-vedanam | iyaṃ sarvatra saṃyojyā māna-
rāga-ādi-vedanam | iyaṃ sarvatra saṃyojyā māna-
rāga-ādi-saṃyutāḥ ||312|| tatra ekas tattva-vin
rāga-ādi-sādhane pratyuktāḥ. astu vedam
rāga-ādi snānam ca a-dharma-śodhanam || śāstram
rāga-ādi-hetu-tulya-ātmata-a-kṣayaḥ | sarvatra
rāga-ādibhir upapluto 'nṛtam api brūyād iti na
rāga-ādimattvasya sādhana-dharmasya vyāvṛtṭiḥ
rāga-ādimattvād iti. atra vaidharmya-udāharaṇam
rāga-ādimattvād rathyā-puruṣa-vat. a-sarvajñō
rāga-ādimattvād rathyā-puruṣa-vad iti. tathā an-
rāga-ādimantaḥ. tad yathā gautama-ādayo dharmā-
rāga-ādimān ayaṃ vacanād rathyā-puruṣa-vat.
rāga-ādimān iṣṭa-puruṣa-vat. anityaḥ śabdaḥ
rāga-ādimān, iṣṭa-puruṣa-vat. anityaḥ śabdaḥ
rāga-ādimān na arthaṃ vetti vedasya na anyataḥ |
rāga-ādimān na arthaṃ vetti vedasya na anyataḥ |
rāga-ādimān yadi | sarvaḥ samāna-rāgaḥ syād bhūta
rāga-ādimān vacanād rathyā-puruṣa-vad ity-ādayaḥ.
rāga-ādimān vā iti sādhye vakṛtva-ādiko dharmāḥ
rāga-ādimān vā, vacana-āder iti. sandigdho 'tra
rāga-ādinām vacana-ādeś ca kārya-kāraṇa-bhāva-
rāga-ādinām apy artha-antaravād a-gatir vacanād
rāga-ādinām eva kāryaṃ spanda-vacana-ādayaḥ,
rāga-ādinām eva kāryaṃ spandana-vacana-ādayaḥ,
rāga-ādeḥ pāṭava-ikṣanāt | abhyāsān na yadrcchāto
rāga-ādeḥ saha-utpatti-prasaṅgataḥ | vikalpya-
rāga-āder niyamo na vā || sarvadā sarva-buddhinām
rāga-āder vikāro 'pi sukha-ādi-jāḥ | vaiśamya-
rāga iti cet, iṣṭam na nāma nivāryate. rūpaṃ tu
rāga iti cet, iṣṭatvād a-doṣāḥ. nitya-sukha-ātma-
rāga iti cet. iṣṭatvān na kiñcid bādhitam syāt.
rāga iti cet. iṣṭam, a-viparyāsa-samudbhavān na
rāga-utpatti-pratyaya-viśeṣeṇa ātma-darśana-
rāga-utpatti-pratyaya-viśeṣeṇa ātma-darśana-
rāga-utpatti-yogyatā-rahite vacana-a-darśanāt tad
rāga-utpādana-yogyatā-rahite vacana-a-darśanāt
rāga-darśanāt || sabhāga-jāteḥ prak siddhiḥ
rāga-pratighayor bādha bhede 'pi na parasparam |
rāga-prasaṅgataḥ | rūpa-ādi-vad a-doṣaś cet
rāga-vat | niṣpanna-karuṇā-utkarṣa-para-duḥkha-
rāga-vat ||32|| ity antara-ślokaḥ. api ca, artha-
rāga-vat ||63|| iti saṅgraha-ślokaḥ. api

PV_02187 || a-deha-rāga-a-ḍṛṣṭeś ca dehād
 PV_02085 syād an-āvṛttau | ḍṛṣyeta rakte ca ekasmin
 V1_03504 sthūlasya darśanam syāt. rakte ca ekasmin
 NB_03133 vyatirekaḥ. a-vyatireko yathā – a-vīta-
 NB_03094 aparasya ca sandehe 'naikāntikaḥ. yathā vīta-
 PV_02195 sāsattva-anurodhini | ātma-antara-samāropād
 NB_03132 iti. atra vaidharmyeṇa udāharaṇam – yo vīta-
 NB_03133 ubhayaṃ vyāvṛttam tathā api sarvo vīta-
 PV_02170 -ādi-hetu-tulya-ātmata-a-kṣayaḥ | sarvatra
 V3_11504 -bhāḡ iti sūcana-arthaḥ, yathā – vīta-
 PV_02168 sarvo rāga-ādimān yadi | sarvaḥ samāna-
 NB_03132 yathā ṛṣabha-āder iti. ṛṣabha-āder a-vīta-
 NB_03133 vaidharmyeṇa udāharaṇam, yatra a-vīta-
 SV_00911 iti cet. na, parārthatvāt. na yukto vīta-
 V3_11001 iti cet, na, parārthatvāt. na yuktaḥ, vīta-
 V3_10905 -dharma-viṣayam abhūta-guṇa-abhinandanam
 SV_00906 sāsra-va-dharma-viṣayaṃ cetaso 'bhiṣvaṅgam
 HB_00717 prayogeṇa vākya-pratīter bhāvād iti ḍiṇḍika-
 V3_11505 asiddhaḥ, sandigdho 'nvayaḥ. sarvajña-vīta-
 NB_03095 asiddhaḥ, sandigdho 'nvayaḥ. sarvajña-vīta-
 PV_02152 'pi sukha-ādi-jaḥ | vaiṣamya-jena duḥkhena
 SV_01003 -a-darśanāt tad-anumāne 'tiprasaṅgaḥ uktaḥ.
 V3_11110 -śakter hetos teṣv a-sambhavāt saṃśayaḥ.
 NB_03132 sandigdha-ubhaya-vyatireko yathā – a-vīta-
 PV_02193 yatno 'saty api moktari || avasthā vīta-
 SV_00902 darśanāt | hetu-jñānam pramāṇa-abhaṃ vacanād
 SV_01010 tena evaṃ syād yuktam vaktum – māḍṛśo vaktā
 V3_11203 tena evaṃ syād yuktam vaktum – māḍṛśo vaktā
 PV_02156 syād dhetor a-viśeṣataḥ | yad avastho mato
 PV_02153 udbhavaḥ sāmyān mada-vṛddhiḥ smarataḥ |
 V3_06601 na te tad-bhāva-niyatā iṣyante, vāsāmsi iva
 V3_10902 -lakṣaṇād abhyūhyā, a-pratibandhāt. asati
 V1_03505 ekasmin rāgaḥ, a-raktasya vā gatiḥ. avayava-
 VN_01208 bata, doṣa-saṅkaṭam atra-bhavān ḍṛṣṭi-
 PV_04063 pratiśidhyate | bruvāṇo yuktam apy anyad iti
 V3_02212 pratiśidhyate | bruvāṇo yuktam apy anyad iti
 V3_01502 upajīvati, na paro dūṣaṇam iti vyaktam iyaṃ
 SV_17304 tu na vastu-svabhāvāḥ, kiṃ tarhi sāmāyikā
 VN_00605 -rūpāṇām vṛtṭeḥ, rājā mahā-sammataḥ prabhavo
 V2_05402 paraṃ pratirūṇaddhi iti vyaktam etad
 HB_03803 -bhāva-sampadaḥ pracyāvya bhraṣṭa-rājya iva
 VN_00605 eka-ātma-abhāve 'pi nānā-eka-rūpāṇām vṛtṭeḥ,
 VN_04813 vākyeṣu padānām krama-niyamaḥ kaścit, yathā
 HB_03803 tad-bhāva-sampadaḥ pracyāvya bhraṣṭa-
 NB_03098 iti. na hi sa-ātmaka-nir-ātmakābhyām anyo
 V3_11509 iti. na hi sa-ātmaka-an-ātmakābhyām anyo
 SV_17010 kvacid vidīta-artho 'yam apauruṣeyaḥ śabda-
 V3_10204 -parihāra-sthita-lakṣaṇau na ṛtīyaṃ
 PV_04159 saṅkhyā-sāmyaṃ na yujyate || sarṣapād ā mahā-
 SV_17509 kathaṅcit saṃvādena a-viśiṣṭasya tad-vacana-
 PV_04157 aparo 'bravit | tasya krameṇa saṃyukte pāṃṣu-
 VN_01914 yasya rāṣṭra-pālaṃ nāma nāṭakam. kidṛśaṃ
 VN_01913 kaḥ punar bhadanta-aśvaghōṣaḥ. yasya
 PV_04054 a-siddhāntair grāhyo dhūmena na analaḥ ||
 V3_00301 bādhyamānaś ca pramāṇena sa katham āgamaḥ.
 V3_01702 -ayoḡe kim idāniṃ vidheḥ sāmāthyam iti
 V1_03702 na indriya-buddhaya iti cet, na, tatra apy a-
 SV_15722 phalaṃ tadā ayam a-doṣaḥ. samāya-kārasya
 VN_05008 doṣaḥ, yathā hasati hasati svāminy uccai
 SV_16925 yasmāt svarga-urvaśy-ādi-śabdaś ca ḍṛṣṭo '-
 V2_07012 ||37|| svarga-urvaśy-ādi-śabdaś ca ḍṛṣṭo '-
 SV_12613 -pāṭhāt. rūḍher apy ekāntena an-anumateḥ, a-
 PV_03160 apy abhāvasya upacārataḥ || saṅketa-anvayinī
 PV_03159 kaṃ hetum anyam ṣaṭsu samikṣate || yo yathā
 SV_12613 prakṛti-pratyayānām aneka-artha-pāṭhāt.

rāga-samudbhavaḥ | nimitta-upagamād iṣṭam
 rāgo '-raktasya vā gatiḥ || na asty eka-samudāyo
 rāgaḥ, a-raktasya vā gatiḥ. avayava-rāge vā
 rāgo 'yam vaktrtvāt. vaidharmyeṇa udāharaṇam,
 rāgaḥ kaścit sarvajño vā, vaktrtvād iti.
 rāgo dharme '-tad-ātmake || duḥkha-santāna-
 rāgo na tasya parigraha-āgrahaḥ, yathā ṛṣabha-
 rāgo na vaktā iti vyāptyā vyatireka-asiddher a-
 rāgaḥ sadṛśaḥ syād dhetoḥ sadṛśa-ātmanaḥ || na hi
 rāgaḥ sarvajño vā vacanād iti. vyatireko 'tra
 rāgaḥ syād bhūta-atīśayato na cet || bhūtānām
 rāgatva-parigraha-āgraha-yogayoḥ sādhyā-sādhana-
 rāgatvaṃ na asti na sa vaktā, yathā upala-khaṇḍa
 rāgatvād iti cet. na, karuṇayā api vṛtṭeḥ. sā eva
 rāgatvād iti cet, na, karuṇayā api vṛtṭeḥ. sā eva
 rāgam āhuḥ. tad-ānanda-viṣaya-uparodhini tat-kṛtāś
 rāgam āhuḥ. na evaṃ karuṇā-ādayo 'nyathā api
 rāgam parityajya akṣiṇī nimīlya cintaya tāvat –
 rāgayor viprakarṣād vacana-ādes tatra sattvam
 rāgayor viprakarṣād vacana-ādes tatra sattvam
 rāgasya an-udbhavo yadi || vācyam kena udbhavaḥ
 rāgasya an-upayoge katham tac-chaktir upayujyate.
 rāgasya an-upayoge katham tac-chaktir upayujyate,
 rāgaḥ kapila-ādayaḥ, parigraha-āgraha-yogād iti.
 rāgānām dayayā karmanā api vā | ākṣipte '-
 rāgitā-ādi-vat ||12|| na hi rāga-ādinām eva
 rāgiḥ iti rāga-utpatti-pratyaya-viśeṣeṇa ātma-
 rāgiḥ iti, rāga-utpatti-pratyaya-viśeṣeṇa ātma-
 rāgiḥ na dveṣi syāc ca tāḍṛśaḥ || tayor a-sama-
 rāgiḥ viśama-doṣo 'pi ḍṛṣṭaḥ sāmye 'pi na aparahaḥ ||
 rāge. tad-dhetūnām api tatra niyamād a-doṣaḥ iti
 rāge vacanaṃ na asti ity a-niścito vyatirekaḥ. na
 rāge vā avayavi-rūpam a-raktam iti rakta-a-raktam
 rāgeṇa praveśyamāno 'pi na ātmānam cetayati. a-
 rāja-kula-sthitiḥ || sarvān arthān samī-kṛtya
 rāja-kula-sthitiḥ ||20|| sarvān arthān samī-kṛtya
 rāja-kula-sthitiḥ. tasmād yāvatīm artha-gatiṃ
 rāja-cihna-ādi-vat. yaś ca sāmāyikaḥ sa svabhāva-
 rāja-vaṃśasya, śaṅkhaś cakra-vartī mahā-sammata-
 rāja-śāsanam. na ca svayam a-bruvan paraṃ
 rājā tapo-vanaṃ gacchati iti kim atra brūmaḥ.
 rājā mahā-sammataḥ prabhavo rāja-vaṃśasya,
 rājñāḥ puruṣaḥ, puruṣo rajña iti. yāvadbhiḥ
 rājya iva rājā tapo-vanaṃ gacchati iti kim atra
 rāsir asti yatra ayam prāṇa-ādir vartate. ātmano
 rāsir asti, yatra prāṇa-ādir varteta, ātma-vṛtṭi-
 rāsīḥ syāt, tadā tato 'rtha-pratītiḥ syāt. te tu
 rāsīm vyatirecayataḥ. tayor ekasya nivṛtṭir
 rāser uttara-uttara-vṛddhimat | gurutvaṃ kāryam
 rāses tathābhāve na kaścit puruṣo 'n-āptaḥ syāt.
 rāsau sakṛd yute || bhedaḥ syād gaurave tasmāt
 rāṣṭra-pālaṃ nāma nāṭakam iti prasaṅgaṃ kṛtvā
 rāṣṭra-pālaṃ nāma nāṭakam. kidṛśaṃ rāṣṭra-pālaṃ
 riktasya jantor jātasya guṇa-doṣam a-paśyataḥ |
 riktasya jantor jātasya guṇa-doṣam a-paśyataḥ |
 riktā vāco-yuktiḥ. etena pakṣa-sapakṣa-
 riṣṭa-ādāv a-pratisandhāna-darśanāt, anyatra api
 ruceḥ phala-utpatti-niyamāt. svabhāva-vṛttayo hi
 rudaty atiroditi | kṛta-parikaram sveda-udgāram
 rūḍha-artha-vācakaḥ | (320ab) anena eva
 rūḍha-artha-vācakaḥ | śabda-antareṣu tāḍṛkṣu
 rūḍha-śabda-bāhulyāt, tad-arthasya puruṣa-upadeśa-
 rūḍhir vaktur icchā anvayī ca saḥ | kriyate
 rūḍhitaḥ siddhas tat-sāmyād yas tathā ucyate |
 rūḍher apy ekāntena an-anumateḥ, a-rūḍha-śabda-

PV_03037 ca iti ghoṣaṇā apy asti laukikī || yatra
SV_10013 anya-kriyāyām tasya kiñcid iti. tad-a-tad-
V2_08215 tan-nāsano na anya-kārī. tena ayam tad-a-tad-
SV_03721 kham ity eva. kṣaya artha-antara-sādhāraṇa-
SV_09701 na hi prakāśatayā prakāśayan pradīpas tad-
V2_07506 na hi prakāśatayā prakāśayan pradīpas tad-
V1_02306 -ādi-vat. cetanās ca api vedyatvād a-tad-
PV_03358 -hāneś ca na a-bhedo 'rūpa-darśanāt |
V1_03901 -hāneś ca na a-bhedo 'rūpa-darśanāt |
HB_02502 asti ca gomaya-itara-janmanoḥ svabhāva-bhedo
PV_03083 ca tayos tad-rūpa-sūnyayoḥ | tad-
V2_04708 -rūpa-sūnyāyās tad-rūpa-adhyavasāyataḥ | tad-
V2_09502 yathā pakvāny etāni phalāny evaṃ-rasāni vā
SV_01216 yathā pakvāny etāni phalāny evaṃ-rasāni vā
SV_03711 asti sā nimittam iti cet. na, śakter vastu-
SV_06721 yathāsvam vyavasthita-svabhāvānām anyonya-
SV_15924 -avāptau vyartho mano-japo vikalpasya śabda-
SV_12827 -kṣaṇa-nimeṣa-anukrama-parisamāpteḥ, varṇa-
V3_13310 eṣāṃ nirāso veditavyaḥ. yadi punar hetu-
SV_11714 svī-kurvanti. tena asya te janyāḥ. jñeya-
V3_13312 drṣṭāntaḥ sādhanā-avayavaḥ syāt, tadā tad-
SV_15007 antaram eva na bhavati. tathā hi yogyatā iti
VN_01022 bhāvena śikṣitam, yad ayam a-jāta-a-naṣṭa-
V2_04707 -vañcanam ||3|| tasyās tad-rūpa-sūnyāyās tad-
PV_03083 tad-ābhāsa-sūnyayor apy a-vañcanam || tad-
HB_00315 smṛtir eva na pramāṇam, an-adhigata-vastu-
PV_03048 vibhāgataḥ || kathañcid api vijñāne tad-
SV_08706 bhedaḥ. na hi tasya arthatve drṣṭyasya
VN_00811 iṣyeta. na ca pratyakṣasya an-abhibhave
SV_13419 -prasaṅgāt, eka-varṇa-bhāga-kāle ca samasta-
V1_00512 -darśanād an-āsvāsa iti cet, na, tad-
V3_06903 iti saṅgraha-ślokau. tasya ca yathā-samīhita-
SV_10615 iti saṅgraha-ślokau. tasya ca yathā samīhita-
V3_12504 katham asato 'nvaya-pratiśedha iti. vastu-
HB_02701 anya-bhāvas tad-abhāvo yena anya-bhāva-
SV_05413 -viśayatve 'pi tad-anukārī pratibhāsas tad-
V3_06003 -a-pratipatti-prasaṅgāt. tasmāt - viśiṣṭa-
PV_04273 bhedaḥ sidhyen na kasyacit || viśiṣṭa-
PV_03412 | tatra apy a-drṣṭam āśritya bhaved
SV_06411 -kāryāṇi sva-kāraṇānām vyāvṛttayaḥ syuḥ.
VN_01612 ghaṭo 'sti. na hi rūpa-antarasya sattve
HB_03607 -avinābhāvayoḥ saha-bhāvaḥ. tena na a-bādhā
VN_01611 ca prāg asattvāt, katham ghaṭo 'sti. na hi
SV_08727 śakter vā vipariṇatāyās tan-niveśinyā
VN_01019 anumānād asya upalabdhiḥ syāt. na ca tad-
SV_09003 dadhi. tad anayor ekasya api kasyacit tad-
SV_09216 teṣu katham svabhāva-bheda iti. tatra api.
SV_09216 iti. tatra api. rūpa-abhāvād abhāvasya śabdā
PV_02135 pariṅkṣate || sādhyate tad-vipakṣo 'pi heto
PV_03357 -saṃvidām || anyathā ekasya bhāvasya nānā-
V1_03813 saṃvidām ||47|| anyathā ekasya bhāvasya nānā-
SV_05801 sā ca śrutiḥ. a-kārya-kṛti-tat-kāri-tulya-
PV_03029 -arthair jātiḥ śabdaiḥ prakāśyate || tasyām
V2_04807 eva sad api sāmānyam na arthaḥ. tasmād vastu-
PV_04085 a-vyāpti-vyatirekayoḥ || svayam-nipāta-
V3_02601 a-vyāpti-vyatirekayoḥ ||22|| svayam-nipāta-
SV_06812 tato '-viśeṣeṇa pratiyante. tatra ghaṭasya
SV_06813 ghaṭasya rūpa-ādaya ity api ghaṭa-svabhāvā
VN_00619 api na sidhyati. ghaṭa ity api ca
VN_00724 nāma kasyacid ayam vāñchā bhaveyur eka-rūpā
V3_12901 -deśam ātmanā vyāpnoti. nanu na ākāśa-deśe
PV_02102 ca ayam mato jāti-samudāya-abhidhānayoḥ ||
V1_02203 -abhāve 'bhāvāt. na apy an-indriyāḥ,
PV_02154 madaḥ | te na ekasyām na tivraḥ syād ānga-
V3_08404 a-kārya-kāraṇa-bhūtena anyena rasa-ādina

rūḍhyā asad-artho 'pi janaiḥ śabdo niveśitaḥ | sa
rūpa-a-karaṇāc ca akiñcitkaro na apekṣyata iti.
rūpa-a-karaṇād akiñcitkaro na apekṣyate. katham
rūpa-a-parāmarśena kha-śabda-pravṛtti-nibandhanam
rūpa-a-pratipattau svām arthakriyām karoti.
rūpa-a-pratipattau svām arthakriyām karoti.
rūpa-a-pravedanāt | (24ab) cetanās ca ete sukha-
rūpa-a-bhedaḥ hi paśyantī dhīr a-bhedaḥ
rūpa-a-bhedaḥ hi paśyantī dhīr a-bhedaḥ
rūpa-a-bhede 'pi, na hy ākāra-sāmyam eva bhāvānām
rūpa-a-vañcakatve 'pi kṛtā bhrānti-vyavasthitiḥ ||
rūpa-a-vañcakatve 'pi kṛtā bhrānti-vyavasthitiḥ ||
rūpa-a-viśeṣād eka-śākhā-prabhavatvād vā,
rūpa-a-viśeṣād eka-śākhā-prabhavatvād vā upayukta-
rūpa-a-vyatirekāt, vyatireke vā an-upakāryasya
rūpa-a-śleṣāt katham eka-svabhāva-nimittaḥ śabdo
rūpa-a-saṃsparśāt. sva-sāmānya-svabhāvānām eka-
rūpa-a-saṃsparśinaś ca eka-buddhi-pratibhāsināḥ
rūpa-a-saṃsparśī svatantra eva drṣṭāntaḥ sādhanā-
rūpa-a-sādhanāt tu jñāna-vaśena kārya-atīśaya-
rūpa-a-sparśane ca syād a-sambandhād apārthakaḥ ||
rūpa-atīśaya eva bhāvānām ity āveditam prak. astu
rūpa-atīśayo '-vyavadhāna-a-dūra-sthānas tasya eva
rūpa-adhyavasāyataḥ | tad-rūpa-a-vañcakatve 'pi
rūpa-adhyavasāyāc ca tayos tad-rūpa-sūnyayoḥ |
rūpa-an-adhigateḥ, vastv-adhiṣṭhānatvāt pramāṇa-
rūpa-an-avabhāsataḥ | yadi nāma indriyāṇām syād
rūpa-an-upalakṣaṇam yuktam. tad-upalakṣaṇa-
rūpa-an-upalakṣaṇam, yena tat-sādhanāya liṅgam
rūpa-an-upalakṣaṇāt. tad ayam a-pratisamhita-
rūpa-an-upalakṣaṇāt. svabhāva-pratibandho hi
rūpa-an-upādānatve sādhye tathā anupalambho
rūpa-an-upādānatve sādhye tathā anupalambho 'sya
rūpa-anukarṣī khalv asati pratiśedho na sambhavet.
rūpa-anupalabdhyā abhāva-vyavahāraḥ sādhyate.
rūpa-anubhava-āhita-vāsanā-utpatter ātma-bhūta
rūpa-anubhāvād anyā na anya-nirākriyā ||46|| tad-
rūpa-anubhāvān na ato 'nyā anya-nirākriyā | tad-
rūpa-antaram yadi || anyonya-āvaraṇam teṣāṃ syāt
rūpa-antaratve ca bhedasya tato 'py asya bheda
rūpa-antaram asti. na ca rūpa-pratibhāsa-bhede
rūpa-antaram. tan nāma tasmād viśeṣaṇa-antaram
rūpa-antarasya sattve rūpa-antaram asti. na ca
rūpa-antareṇa upayogāt. sa eva khalv ayam paryāyo
rūpa-anyathā-bhāvam antareṇa a-pratyakṣatā
rūpa-abhāvasya abhāvāt, svarūpasya vā a-tad-
rūpa-abhāvād abhāvasya śabdā rūpa-abhidhāyinaḥ |
rūpa-abhidhāyinaḥ | na āśankyā eva siddhās te
rūpa-avabodhataḥ | ātma-ātmiya-graha-kṛtaḥ snehaḥ
rūpa-avabhāsināḥ | satyam katham syur ākārās tad
rūpa-avabhāsināḥ | satyam katham syur ākārās tad-
rūpa-avabhāsinīm | dhiyam vastu-prthag-bhāva-
rūpa-avabhāso yas tattvena arthasya vā grahaḥ |
rūpa-avisamvādanam eva asya api prāmānyam, tat-
rūpa-ākhyā vyatirekasya bādhiḥ | saha a-
rūpa-ākhyā vyatirekasya bādhiḥ | saha a-
rūpa-ādaya ity api ghaṭa-svabhāvā rūpa-ādaya
rūpa-ādaya udaka-dhāraṇa-viśeṣa-ādi-kārya-
rūpa-ādaya eva bahava eka-arthakriyā-kāriṇa eka-
rūpa-ādayaḥ sarva-samudāyeṣv iti. kim idaṃ
rūpa-ādayas tad-deśāś ca ghaṭa-ādīn vyāpnuvanti.
rūpa-ādayo ghaṭasya iti tat-sāmānya-upasarjanāḥ |
rūpa-ādy-anuṣaṅginām tad-viśaya-indriya-virahē '-
rūpa-ādy api iti cet || na sarveṣāṃ anekāntān na
rūpa-ādi-gatiḥ, sā katham. sā api - eka-sāmagry-

SV_00712	a-kārya-kāraṇa-bhūtena anyena rasa-ādinā	rūpa-ādi-gatiḥ, sā katham. sā apy eka-sāmagry-
SV_04106	-a-viśeṣe 'pi jala-ādayaḥ, śrotr-ādi-vad	rūpa-ādi-jñāne. jvara-ādi-śamane kāścit saha
SV_02808	anya-amśe tan-mātra-apoha-gocaram ||48|| yad	rūpa-ādi-darśana-anantaram a-liṅgaṃ niścaya-
VN_03102	-prāptatvena upagatasya sato dravyasya	rūpa-ādi-pratibhāsa-vivekena sva-pratibhāsa-
PV_03005	| sāmānya-lakṣaṇe 'dṛṣṭe cakṣū-	rūpa-ādi-buddhi-vat || etena samaya-ābhoga-ādy-
PV_03531	-ādi-bhāvena grāhyam a-grāhyatām vrajet |	rūpa-ādi-buddheḥ kiṃ jātam paścād yat prān na
PV_02090	iti cet kuto 'dṛśya-āśraye gatiḥ || rasa-	rūpa-ādi-yogaś ca viruddha upacārataḥ | iṣṭaś ced
VN_00802	syāt, kiṃ syāt. astu, pratyakṣasya sato '	rūpa-ādi-rūpasya tad-vivekena buddhau svarūpeṇa
SV_16813	aindriyakatve svayam pratipatti-prasaṅgāt,	rūpa-ādi-vat. upadeśe ca puruṣānām svatantrānām
HB_03215	a-tad-ātmā ca syāt tad-deśa-kālāś ca, rasa-	rūpa-ādi-vat. tasmāt kvacit kadācit kasyacid
PV_02149	-dharmaḥ sarveṣāṃ sama-rāga-prasaṅgataḥ |	rūpa-ādi-vad a-doṣaś cet tulyam tatra api codanam
PV_02215	prasidhyati | na a-kṣayaḥ prāni-dharmatvād	rūpa-ādi-vad asiddhitaḥ || sambandhe
V3_00110	-ādayo buddhir vā, utpatter anityatvād vā,	rūpa-ādi-vad iti, tad ayuktam, anumāna-viśaye
PV_02163	ca kāyasya tulya-rūpaṃ bhaven manaḥ ||	rūpa-ādi-vad vikalpasya kā eva artha-paratantratā
PV_02174	pratihanyante tad-bhede dhavala-ādi-vat |	rūpa-ādi-van na niyamas teṣāṃ bhūta-a-vibhāgataḥ |
PV_02100	-abhidhāne 'pi tathā vihita-samsthitiḥ ||	rūpa-ādi-śakti-bhedānām an-ākṣepeṇa vartate | tat
SV_06814	sāmānya-kārya-sādhana-prasiddhena ātmanā	rūpa-ādi-śabdaiḥ prasiddhā viśiṣṭa-kārya-sādhana-
PV_03260	arthena sukha-ādinām vedane cakṣur-ādibhiḥ |	rūpa-ādiḥ sry-ādi-bhedo 'kṣṇā na grhyeta
VN_00813	a-pramāṇasya sattā-upagamo na yuktaḥ. tan na	rūpa-ādibhyo 'nyo ghaṭaḥ. evaṃ tāvan na buddhi-
VN_03014	tad guṇa-vyatiriktam, na upalabhyate ca	rūpa-ādibhyo 'rtha-antarām dravyam ity ukte 'pi
VN_03013	'pi pratijñā-hetvor virodho bhavati, yathā	rūpa-ādibhyo 'rtha-antarasya anupalabdhiḥ tad
VN_02913	yathā guṇa-vyatiriktaṃ dravyam iti pratijñā,	rūpa-ādibhyo 'rtha-antarasya anupalabdher iti
VN_00801	svabhāva-bheda-upagamāt. yady anya eva	rūpa-ādibhyo ghaṭa ity ekaḥ syāt, kiṃ syāt. astu,
PV_03181	-avabhāsinyā buddhyā anantarayā yadi |	rūpa-ādir iva grhyeta na syāt tat pūrva-dhī-
PV_03528	-lakṣaṇe || sākṣān na hy anyathā buddhe	rūpa-ādir upakāraḥ | grāhyatā-lakṣaṇād anyas
VN_00710	vaśād vṛttir ity an-abhiniveśa eva. nānā-eko	rūpa-ādir eka-śabda-utthāpane śakta iti cet, kiṃ
PV_03470	kuto buddher vyabhicāry-anya-jaś ca saḥ |	rūpa-ādin pañca viśayān indriyaṇy upalambhanam ||
VN_00720	ekaṃ śabdaṃ na icchāmaḥ, api tv a-bhinnānām	rūpa-ādinām ghaṭa-kambala-ādiṣu nānā-arthakriyā-
VN_00726	-darśanam enām upekṣate. an-iṣṭam ca idaṃ	rūpa-ādinām pratisamudāyam svabhāva-bheda-
V3_08506	iti. rūpāt sparśa-anumānam kārya-liṅga-jam,	rūpa-ādinām bhūta-āśrayatvāt. yat tarhi idaṃ
VN_00716	ca niyogasya uktam eva. api ca yadi na	rūpa-ādinām ekena śabdena sambandhaḥ, katham
SV_00714	sā katham. sā apy eka-sāmagry-adhīnasya	rūpa-āde rasato gatiḥ | hetu-dharma-anumānena
V3_08406	sā katham. sā api – eka-sāmagry-adhīnasya	rūpa-āde rasato gatiḥ | hetu-dharma-anumānena
SV_02319	sahakāriṇaḥ kārya-utpattir yathā cakṣū-	rūpa-āder vijñānasya. na vai kiñcid ekaṃ janakam
V2_08714	sahakāriṇaḥ kārya-utpattir yathā cakṣū-	rūpa-āder vijñānasya. na vai kiñcid ekaṃ janakam
PV_03530	-upādāna-samvittī cetaso grāhya-lakṣaṇam ||	rūpa-ādeś cetasaś ca evam a-viśuddha-dhiyam prati
PV_03496	kramād varṇān prapadyate || iti varṇeṣu	rūpa-ādāv a-vicchinna-avabhāsinī | vicchinā apy
PV_04162	sa-upalakṣaṇam | yathāsvam akṣeṇa a-dṛṣṭe	rūpa-ādāv adhika-adhike || abhyupāyaḥ sva-vāg-ādi
SV_13611	nitya-vyakti-nirākṛteḥ | (261ab) na varṇānām	rūpa-ānupūrvī vākyaṃ. kiṃ tarhi tad-vyakteḥ. sā
PV_03169	'-bhedaḥ darśana-abhyāsa-nirmitaḥ || tad-	rūpa-āropa-gatyā anya-vyāvṛtta-adhigateḥ punaḥ |
SV_06726	-kāryatā anyatra anyato bhedaḥ. yathā cakṣū-	rūpa-āloka-manaskāresv ātma-indriya-mano 'rtha-tat
V1_04004	-viveke yuktaṃ, pratibandha-kāraṇa-abhāvāt.	rūpa-ālokayos tu taj-jñāna-utpādāna-yogyatā-
SV_13905	-rūpa-hāny-upajanana-lakṣaṇatvāt. atha tad-	rūpa-āvaraṇānām ca vyaktis te vigamo yadi |
HB_01503	kāraṇam. tatra yo 'vyavadhāna-ādi-deśa-	rūpa-indriya-ādi-kalāpaḥ, sa vijñāna-janane
SV_06426	śabdās tais tair bhrānti-kāraṇaiḥ samśṛṣṭa-	rūpa iva ābhāti yathā-saṅketam vicchedāya
V3_06501	'n-agner iti. pratiśedhya-artha-bādhaka-	rūpa-upanyāsenā vā prayujyate, yathā – na atra
V1_04005	-yogyatā-utpatti-lakṣaṇo vā iti na an-āloko	rūpa-upalambhaḥ syāt, kāryasya kāraṇa-
SV_00803	kāraṇam. sā api rasa-upādāna-kāraṇa-pravṛtti	rūpa-upādāna-kāraṇa-pravṛtti-sahakāriṇī. tasmād
V3_08412	kāraṇam. sā api rasa-upādāna-kāraṇa-pravṛtti	rūpa-upādāna-kāraṇa-pravṛtti-sahakāriṇī. tasmād
SV_00716	eva tathābhūto 'numiyate. pravṛtta-śakti-	rūpa-upādāna-kāraṇa-sahakāri-pratyayo hi rasa-hetu
V3_08408	eva tathābhūto 'numiyate. pravṛtta-śakti-	rūpa-upādāna-kāraṇa-sahakāri-pratyayo hi rasa-hetu
SV_00802	na vinā rasaḥ sā eva anya-kāraṇam | (10'ab)	rūpa-upādāna-hetūnām pravṛtti-kāraṇam. sā api
V3_08411	praty ābhimukhyena vinā na rasaḥ. tad eva ca	rūpa-upādāna-hetūnām pravṛtti-kāraṇam. sā api rasa
SV_09207	pratiṭiḥ. tad ayaṃ pratiyamāno 'pi sambandhi-	rūpa eva iti svarūpeṇa na abhidhīyate. tasmān na
SV_07026	svarūpasya siddher a-kāryatvāt para-	rūpa-kriyāyām api tatra an-upakārāt. ubhayathā
V3_08704	svarūpasya siddher a-kāryatvāt. para-	rūpa-kriyāyām api tatra an-upakārāt. ubhayathā a-
SV_17501	-kāṣṭha-hārakeṇa prārthitā api na saṅgatā.	rūpa-guṇa-anurāgena kila mantri-mukhya-dārakam
HB_01311	hi tat tebhyaḥ samastebhya upalambha-ātmakam	rūpa-grahaṇa-pratinīyatam viśaya-rūpaṃ ca iti
HB_01305	eva upalambha-ātmanah sataś cakṣur-indriyād	rūpa-grahaṇa-yogyatā-pratinīyamaḥ, viśayāt tat-
PV_03309	hetūnām sadṛśa-ātmatayā udbhāvāt | hetu-	rūpa-graho loke '-kriyāvattve 'pi kathiyate ||
SV_03206	-abhyāsam niścaya-pratyayān janayati, yathā	rūpa-darśana-a-viśeṣe 'pi kuṇapa-kāminī-bhakṣya-
PV_03265	yathā eka āloko naktamcara-tad-anyayoḥ |	rūpa-darśana-vaiguṇya-a-vaiguṇye kurute sakṛt ||
PV_03471	dvayam pañcasv artheṣv eko 'pi na ikṣyate ||	rūpa-darśanato jāto yo 'nyathā vyasta-sambhavaḥ |
PV_03358	|| anyasya anyatva-hāneś ca na a-bhedo '-	rūpa-darśanāt | rūpa-a-bhedaṃ hi paśyanti dhīr a-
V1_03815	||48|| anyasya anyatva-hāneś ca na a-bhedo '-	rūpa-darśanāt | rūpa-a-bhedaṃ hi paśyanti dhīr a-

PV_04028
 HB_02609
 PV_03393
 SV_12122
 SV_14412
 V2_04905
 VN_00725
 VN_01612
 VN_00503
 SV_06225
 SV_11821
 SV_14602
 PV_03233
 SV_15108
 PV_03232
 SV_06604
 V2_08809
 SV_14911
 PV_02048
 SV_14702
 PV_03354
 V1_03808
 SV_11824
 NB_03055
 V3_00807
 V3_00103
 NB_03001
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a-sammohāya lakṣaṇam | tac catur-lakṣaṇam
 eka-jñāna-samsargāt. tayoḥ sator na eka-
 yā api kāraka-jñāpaka-sthitiḥ || sā api tad-
 anubhavantas tathāvidhāḥ samunnīyante. hetu-
 -a-vyatikramāt. upakāra-utpādanasya ca
 liṅgād anyataḥ svalakṣaṇasya ity āha – a-tad-
 -samudāyeṣv iti. kim idam paraspara-vivikta-
 -antarasya sattve rūpa-antaram asti. na ca
 viprakarṣeṇa viprākṣtam, yad an-ātma-
 tam vinivartya bhidyamānānām bhede samāna-
 tāv eva na ato 'nyā vastuno gatiḥ ||236||
 api kasyacid bhāve na pratiśedha-paryudāsayo
 -gocaraḥ | na so 'bhidhīyate śabdair jñānayo
 evam ayaṃ janako na evam iti vivecanīyasya
 bheda sā dharmiṇo 'neka-rūpatā || te kalpitā
 sāmānyam vā bhaved viśeṣo vā. na hy asati
 yatra tu sāksād dhetu-bhedaḥ, tatra
 dhetoḥ svabhāva-niyamaḥ phale | na anitye
 dhetv-a-bhedāt saha-sthitiḥ | akṣa-vad
 a-tattvam eva svabhāvasya anyatvam. na hi
 chakala-ādayaḥ | anyathā eva avabhāsante tad-
 chakala-ādayaḥ | anyathā eva avabhāsante tad-
 -a-bhedau muktavā vastuno 'nyā gatiḥ. tasya
 -lakṣaṇam an-avadyam darśitam bhavati. tri-
 vyabhicāriṇaḥ ||3|| iti saṅgraha-ślokaḥ. tri-
 tathā paratra liṅgi-jñāna-utpipādayiṣayā tri-
 -nivṛttāv apy artha-abhāva-asiddher iti. tri-
 -nidāna-ābhāsinam arthaṃ sūcayati iti buddhi-
 ca svabhāvena iti ko 'tra virodhaḥ. eka-
 bhāvān bhāto hetutayā dhiyaḥ | a-hetu-
 ātma-indriya-mano 'rtha-tat-sannikarṣeṣu vā
 eva bhinnatā ||140|| cakṣur-ādau yathā
 kaścit sāṅketikīm śrutim niveśayed yaro
 tat-kārya-sāmānyā-codanā-sambhave kuto
 vā asaty api tad-bhāva-niyate sāmānye
 a-bhedād eka-vyaktyā sarva-vyakter a-vyakta-
 sambandhaḥ, a-bhedād eva, āsraya-a-samaveta-
 jāti-guṇa-kriyāvatām etan na sambhavaty eva,
 -rajas-tamasām caitanyasya ca evam paraspara-
 ca pratyakṣasya pratyakṣatvam, yad an-ātma-
 grahaṇam. tena na para-rūpaṃ lakṣaṇam, liṅga-
 artheṣv abhāveṣu samaya-vāsanā-āropita-
 na tataḥ syād iti na kaścit tathā vacanīyaḥ.
 na yuktaḥ. na hi vṛṣasyantī ṣaṅghasya
 bhavitum yuktaḥ. na hi vṛṣasyantī ṣaṅghasya
 vicāriḥ kiṃ tad-arthinām | ṣaṅghasya
 na caitanyād anya-atīṣayavatī buddhiḥ. tad-
 api na abhāva-rūpo vyatirekas tasya bhāva-
 -vyavacchedasya bhāva-rūpatvāt. na bhāva-
 || tad-rūpa-adhyavasāyāc ca tayos tad-
 -śūnyayor apy a-vañcanam ||3|| tasyās tad-
 bhāvasya sambandho na asti bhāvataḥ ||
 -loke syān nibandhanam || svabhāva-bhūta-tad-
 a-saṃśṛṣṭāv ākārau pratipadya saṃharet. eka-
 -avadhāraṇam ity api mithyā, tasya a-varṇa-
 -abhāvāt. tathā ca dravya-guṇa-sāmānyānām
 kutaḥ | viśayasya katham vyaktiḥ prakāśe
 naḥ svayam dhiḥ samprakāśate | anyo 'syām
 ca a-pratyakṣatā, yathā śabda-ādi-
 parimitam grhyate. tasya prakṛty-antara-
 etad-vikalpa-an-atikramāt. a-tad-rūpeṣu tad-
 etat. yathāsvam samaya-vāsanā-vaśād virodhi-
 darśayitum iti prayoga-samāsa ucyate na
 guṇa-antaram | śuktau vā rajata-ākāro
 asiddheḥ. siddhau tu syāt, yathā tadṛśam

rūpa-nipāta-iṣṭa-svayam-padaīḥ || asiddha-a-
 rūpa-niyatā pratipattiḥ, a-sambhavāt. tasmād a-
 rūpa-nirbhāsās tathā-niyata-saṅgamāḥ | buddhīr
 rūpa-nivṛttāv api tad-rūpam a-nivṛttam kārya-
 rūpa-niṣpādana-lakṣaṇatvāt. tad-a-tat-kriyā-
 rūpa-parāvṛtta-vastu-mātra-prasādhānāt | sāmānyā-
 rūpa-pratibhāsa-adhiyakṣa-darśanam enām upekṣate.
 rūpa-pratibhāsa-bhede vastv-a-bhedo yuktaḥ,
 rūpa-pratibhāsa-vivekena pratipatṛ-pratyakṣa-
 rūpa-pratibhāsiny ākṣipta-tad-anya-vyāvṛttir
 rūpa-bheda-nibandhanatvād vyavasthā-antarasya tad
 rūpa-bhedaḥ syād ubhayatra vidheḥ prādhānyāt. evam
 rūpa-bhedataḥ || eka-arthatve 'pi buddhīnām nānā-
 rūpa-bhedasya abhāvāt. na yādṛśo 'sya a-janakas
 rūpa-bhedā nir-vikalpasya cetasaḥ | na vicitrasya
 rūpa-bhede 'yam pravibhāgo yuktaḥ sati vā a-
 rūpa-bhedo 'pi, yathā tayor eva bija-kanda-
 rūpa-bhedo 'sti bhedakānām abhāvataḥ ||282|| na
 rūpa-rasa-vad artha-dvāreṇa vikriyā || sattā-
 rūpa-rasayor apy anyad eva parasparam anyatvam.
 rūpa-rahitā api || tathā eva a-darśanāt teṣām an-
 rūpa-rahitā api ||45|| tathā eva a-darśanāt teṣām
 rūpa-lakṣaṇatvāt. rūpasya ca etad-vikalpa-an-
 rūpa-liṅga-ākhyānam parārtha-anumānam ity uktam.
 rūpa-liṅga-ākhyānam parārtham anumānam ity arthān
 rūpa-liṅga-ākhyānam parārtham anumānam, kāraṇe
 rūpa-liṅga-ākhyānam parārtham anumānam. kāraṇe
 rūpa-vāg vijñāptyor janya-janaka-bhāvaḥ
 rūpa-vikalas tad-rūpo na syāt, na a-tat-kāryaḥ.
 rūpa-vikalān eka-rūpān iva svayam ||120|| bhedena
 rūpa-vijñāna-eka-kāryeṣu tat-kārya-sāmānyā-codanā
 rūpa-vijñāna-eka-phale kvacit | a-viśeṣeṇa tat-
 rūpa-vijñāna-hetuḥ śaso vā iti. api nāma sarveṣām
 rūpa-vijñānam iti vyavahāra-lāghava-arthaṃ kaścit
 rūpa-vijñānam ekaṃ janayanti, evam śiṃśapā-ādayo
 rūpa-virahaḥ. a-vyavadhānam a-dūra-sthānam dṛśya-
 rūpa-virahaś ca. samāna-deśa-āsraya-indriya-yoga-
 rūpa-viveka-sambandhayor a-pratibhāsanena ghaṭana
 rūpa-vivekena vyavasthā-ayogāt. na hi tatra apy
 rūpa-vivekena svarūpasya buddhau samarpaṇam. ayaṃ
 rūpa-viśeṣasya tena an-abhidhānāt. tau hi bhāva-
 rūpa-viśeṣeṣu ca tathā vikalpa-utpatteḥ. na ca te
 rūpa-viśeṣo vā tathā darśanīyo ya enaṃ hetum
 rūpa-vairūpya-parikṣāyām avadhatte. yat punar
 rūpa-vairūpya-parikṣāyām avadhatte. yat punar
 rūpa-vairūpye kāmīnyāḥ kiṃ parikṣayā ||211|| na
 rūpa-vyatirekeṇa buddher an-upalakṣaṇāt ||24||
 rūpa-vyavacchede na bhāva-siddhiḥ syād iti na
 rūpa-vyavacchede bhāva-anuṣaṅgaḥ. abhāva-
 rūpa-śūnyayoḥ | tad-rūpa-a-vañcakatve 'pi kṛtā
 rūpa-śūnyāyās tad-rūpa-adhyavasāyataḥ | tad-rūpa-
 rūpa-śleṣo hi sambandho dvitve sa ca katham
 rūpa-saṃvid āropa-viplavāt | nīla-āder anubhūta-
 rūpa-saṃsargīnyāḥ buddheḥ kvacit pratiniyamāt tat
 rūpa-saṃsparśīnaḥ kasyacit kadācid a-pratipatteḥ.
 rūpa-saṅkara iti. evam tarhi buddher eva
 rūpa-saṅkramāt | sa ca prakāśas tad-rūpaḥ svayam
 rūpa-saṅkrāntyā prakāśaḥ samprakāśate || sādṛśye
 rūpa-sanniveśīnām sukha-ādinām dravya-karma-
 rūpa-samanvaya-abhāve saty eka-prakṛtikatvam iti.
 rūpa-samāropa-pratibhāsinyā buddher ayaṃ
 rūpa-samāveśena aparāpara-darśane 'py anvayinos
 rūpa-samāsaḥ. tathā hy āha – arthāpattyā vā
 rūpa-sādharmya-darśanāt ||44|| yadi dṛṣṭa-sarva-
 rūpa-sādharmyam kvacid abhisamīkṣya āhuḥ – eṣa

SV_13404	so 'nyam sameti. tad iyaṃ samasta-pada-vākya-	rūpa-sādhyā-artha-pratītir a-samasta-bhāgeṣu
SV_06626	sāṅketikīm śrutim | kuryād rte 'pi tad-	rūpa-sāmānyād vyatirekiṇaḥ ||142|| yo 'pi manyate
V3_02410	nivāryate. na hi tathā-uparacito 'prasiddha-	rūpa-sāmānyo viśeṣa-āśrayaṃ vicāram āśrayate.
V1_02605	na vivecayaty ayo-golakam iva vahneḥ, tad-	rūpa-sparśa-adhyavasāyāt. bheda-a-bheda-vyavasthā
V1_01207	varṇasya api pratyavabhāsanāt. tena	rūpa-sparśa-vijñāna-anvayo mānasam eṣa smārto
SV_13903	anityatā-prasaṅgāt. tasyāḥ pūrvāpara-	rūpa-hāny-upajanana-lakṣaṇatvāt. atha tad-rūpa-
V1_02114	ālamberan tad-rūpa-hetu-jās tad-rūpā a-tad-	rūpa-hetu-jā a-tad-rūpāḥ, yathā śāli-bija-
PV_03251	kecana || tad-a-tad-rūpiṇo bhāvās tad-a-tad-	rūpa-hetu-jāḥ | tat-sukha-ādi kim ajñānaṃ vijñāna
V1_02111	teṣām api tad-a-tad-rūpiṇo bhāvās tad-a-tad-	rūpa-hetu-jāḥ | tat sukha-ādi kim ajñānaṃ vijñāna
V1_02114	hetu-prakṛtim eva te 'py ālamberan tad-	rūpa-hetu-jās tad-rūpā a-tad-rūpa-hetu-jā a-tad-
VN_01705	paresām a-pratīto 'rtha iti sādhanam tri-	rūpa-hetu-vacana-samudāyaḥ. tasya aṅgaṃ pakṣa-
PV_02182	prāhus tat teṣām api vidyate | sparśasya	rūpa-hetutvād darśane 'sti nimitatā || nityānām
PV_03401	bhidā bhavet || tathā hy āśritya pitarāṃ tad-	rūpo 'pi sutaḥ pituḥ | bhedaṃ kenacid aṃśena
SV_13410	-sañjñā-ādiṣv artha-pratipatti-hetuḥ samasta-	rūpaḥ karma-ātma-abhyupagantavyaḥ syāt, śabda-vad
V1_03803	kaścit paricchedaś ca antaraḥ svasaṃvidita-	rūpo jāyamāno lakṣyate. tatra yathā-lakṣaṇam eva
SV_05505	asti. anyatra bhedād a-bhedinaḥ. sa ca a-	rūpaḥ. tam eva eṣā grhṇati tathā viplavata ity
PV_03328	svayaṃ sā eva prakāśate || nīla-ādi-	rūpas tasya asau svabhāvo 'nubhavaś ca saḥ | nīla
SV_15411	-abhāvayor anyonya-viveka-rūpatvāt. abhāva-	rūpas tu vyatirekaḥ, sa ca vyatiricyamāno bhāvam
V3_09809	'siddhaḥ. siddhaḥ śabdaḥ. sa ātmani hetu-	rūpo na siddha ity asiddha ucyate. sa ca śabdaḥ
SV_08607	iti ko 'tra virodhaḥ. eka-rūpa-vikalas tad-	rūpo na syāt, na a-tat-kāryaḥ. tena eva ca tat-
SV_17414	||334|| a-pracyuta-an-utpanna-pūrvāpara-	rūpaḥ pumān kartā krameṇa karmaṇām karma-phalānām
SV_06316	kvacit sthity-abhāve. sa ca ayaṃ bhedo '-	rūpaḥ. rūpavattvena tv asya darśanaṃ kevalam
SV_06223	śabdo dvaya-kṛd anyonya-abhāva ity asau | a-	rūpo rūpavattvena darśanaṃ buddhi-viplavaḥ ||127||
PV_03102	pūrvā-siddhaḥ sa ca aindriyāt | na aneka-	rūpo vācyo 'sau vācyo dharmo vikalpa-jāḥ ||
SV_15418	rūpaṃ nairātmyam āyātam. yasya api na abhāva-	rūpo vyatirekas tasya bhāva-rūpa-vyavacchede na
VN_03302	aṅor bhedaṃ āha, na tasya apy ekaḥ samuccaya-	rūpaḥ sādhyatim iṣṭaḥ, kiṃ tarhy abhāva eva eka-
SV_09023	-viśayatvāt. tathā ca na ekas tad-ubhaya-	rūpaḥ syād iti mithyā-vāda eṣaḥ. sthitam etat, na
PV_03478	prakāśe rūpa-saṅkramāt | sa ca prakāśas tad-	rūpaḥ svayaṃ eva prakāśate || tathā-abhyupagame
NB_03121	-sādhanād ekatra saṃśayaṃ janayataḥ. tri-	rūpo hetur uktaḥ. tāvatā ca artha-pratītir iti na
PV_03008	'-pratiśedhāt sphuṭā-ābhata | jñāna-	rūpatayā arthatvāt keśa-ādi iti matiḥ punaḥ ||
PV_03009	-viśayā keśa-pratibhāsam an-arthakam | jñāna-	rūpatayā arthatve sāmānye cet prasajyate || tathā
VN_03211	sarvasya śabda-arthasya nānā-artha-	rūpatayā eka-vastu-viśeṣa-svabhāvātā-bhāvam
PV_03032	iṣyeta sāmānyam sā apy abhiplavāt || artha-	rūpatayā tattvena abhāvāc ca na rūpiṇi | niḥ-
PV_04131	-bādhane || tatra apy adhyakṣa-bādhāyām nānā-	rūpatayā dhvaneḥ | prasiddhasya śrutau rūpaṃ yad
SV_17323	-anumāna-vyabhicāram udbhāvayatā tulya-	rūpatayā phalānām tulya-rasa-sādhanā-vad eka-
PV_04250	|| bhedaka-a-bhedakatve syād vyāhatā bhinna-	rūpatā | ekasya nānā-rūpatve dve rūpe pāvaka-
PV_03204	|| vaiśvarūpyād dhiyām eva bhāvānām viśva-	rūpatā | tac ced an-aṅgaṃ kena iyaṃ siddhā bheda-
PV_04249	|| sāmagrī-śakti-bhedād dhi vastūnām viśva-	rūpatā | sā cen na bhedikā prāptam eka-rūpam idam
PV_03306	|| tasmāt prameya-adhigateḥ sādhanam meya-	rūpatā | sādhanē 'nyatra tat-karma-sambandho na
V1_03204	| tasmāt prameya-adhigateḥ sādhanam meya-	rūpatā | sādhanē 'nyatra tat-karma-sambandho na
PV_03231	| tad-bheda-unnīta-bhedā sā dharmiṇo 'neka-	rūpatā || te kalpitā rūpa-bhedā nir-vikalpasya
PV_03044	| a-sambandhaś ca jātinām a-kāryatvād a-	rūpatā || yac ca vastu-balāj jñānaṃ jāyate tad
V1_03102	| tasmāt prameya-adhigateḥ pramāṇam meya-	rūpatā ||34|| na hi kriyā-sādhanam ity eva sarvaṃ
PV_03422	na vivādo 'sti kasyacit | tasya artha-	rūpatā asiddhā sā api sidhyati saṃsmṛteḥ ||
HB_01306	-yogyatā-pratiniyamāḥ, viśayatā tat-tulya-	rūpatā ity a-bhinnatve 'pi vastutaḥ kāryasya
PV_03322	sthūla-ābhāsaṃ ca te 'ṇavaḥ || tan na artha-	rūpatā tasya satyām vā vyabhicāriṇi | tat-
PV_03305	|| arthena ghatayaty enām na hi muktavā artha-	rūpatām | anyāḥ sva-bhedāj jñānasya bhedako 'pi
V1_03101	arthena ghatayaty enām na hi muktavā artha-	rūpatām | tasmāt prameya-adhigateḥ pramāṇam meya-
PV_03041	a-viśiṣṭam katham bhavet | rūpaṃ dvi-	rūpatāyām vā tad vastv ekaṃ katham bhavet ||
PV_03370	cetasi | atīta-artha-grahe siddhe dvi-	rūpatva-ātma-vedane || nīla-ādy-ābhāsa-bheditvān
SV_07720	eka-ātmanāś ca tat-pradeśa-varti-sambandhi-	rūpatvāt. anyathā tat-sambandha-ayogāt. ekasya
SV_07908	kathañcit tat-pratipattim antareṇa adṛśya-	rūpatvāt. api ca anena kim a-sambhavad
SV_15411	upasthāpanaḥ, bhāva-abhāvayor anyonya-viveka-	rūpatvāt. abhāva-rūpas tu vyatirekaḥ, sa ca
NB_01019	jñānaṃ pramāṇa-phalam. artha-pratīti-	rūpatvāt. artha-sārūpyam asya pramāṇam. tad-vaśād
V3_12104	āpādayati, pratiśedha-ṇiṣedhasya vidhāna-	rūpatvāt. asataḥ sapakṣān na nivṛttri ity a-
SV_07919	kṛto yena tās tathā na iṣyante. tāsām eka-	rūpatvāt. asya idam iti vyatireka-pratītir a-tad-
NB_03107	anvaya-vyatirekayor anyonya-vyavaccheda-	rūpatvāt. tata eva anvaya-vyatirekayoḥ sandehād
SV_00518	eva anupalabdhiḥ, ṇiṣedhasya anupalabdhī-	rūpatvāt. tatra apy artha-antara-ṇiṣedhe kārya-
V2_06011	eva anupalabdhiḥ, ṇiṣedhasya anupalabdhī-	rūpatvāt. tatra apy artha-antara-ṇiṣedhe sādhye
PV_03010	'rtha-rūpatvena samānatā | sarvatra sama-	rūpatvāt tad-vyāvṛtti-samāśrayāt || tad a-vastv-
SV_08914	ātma-bhūtānām ca an-anvayena tatra an-ubhaya-	rūpatvāt. tam eva ca ayaṃ bhāvaṃ prakāraiḥ
HB_04010	niyamavantau ca na kevalau, niyamasya ubhaya-	rūpatvāt. tasmāt tatra eva bhāva iti na bhāva eva
HB_02216	tat-svabhāva-vināśayoḥ paraspara-parihāra-	rūpatvāt. tasmāt saty asya vināśe vināśa-
HB_02606	-janana-yogyatā-lakṣaṇaḥ, yogyatāyā bhāva-	rūpatvāt. tasmād anya-upalambha-janana-yogyā eva
PV_03435	nīla-ādy-anubhavo mataḥ tathā anubhava-	rūpatvāt tasya apy anubhavo bhavet na anubhūto

NB_03122
V3_13211
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PV_03175
PV_03124
V1_01402
V3_13204

darśita eva dr̥ṣṭānto bhavati. etāvān-mātra-
darśita eva dr̥ṣṭānto bhavati, etāvān-mātra-
tarhi liṅgam. na, anvaya-vyatirekayoḥ pṛthag-
-sambandhe 'pi na tat teṣāṃ sāmānyam a-tad-
viṣayī-kriyate saṃvittiyā, tasyās tad-ātma-
syāt. na, vyatireka-vyavacchedasya bhāva-
tad-anya-vyāvṛtti-gateḥ. svārthasya bheda-
idānīm na pratiṣedha-viṣayaḥ. vidhi-nivṛtti-
idānīm na pratiṣedha-viṣayaḥ, vidhi-nivṛtti-
anyasmāc ca vyatiriktāḥ svabhāvena eka-
iti. evaṃ tarhi buddher eva pratibhāso jñāna-
śrāvāna-uktyā prakāśitam || sarvathā a-vācya-
-uktyā prakāśitam ||31|| sarvathā a-vācya-
asyāḥ prathanāt. artha-sthiteḥ svasaṃvedana-
svayaṃ tathābhūta-anupalambhasya pratiṣedha-
svayaṃ tathābhūta-anupalambhasya pratiṣedha-
-viprakarṣāt, liṅga-pratipatter api tathā-
-ādi-vākyam iti. tasya idam rasa-vat tulya-
bibhṛad ekatra dr̥ṣyate || arthasya a-bhinna-
(1a') svārtham parārtham ca. jñāna-abhidhāna-
an-ārambhān na ālekhyā-ādau vicitra-dhīḥ | a-
na dveṣī syāc ca tādr̥ṣaḥ || tayor a-sama-
syāt sarvaṃ sarva-vedanam || yathā nīla-ādi-
yukto dvaya-grahaḥ || sukha-ādy-a-bhinna-
nāma kaścit kāryaḥ. tasya kathañcit kārya-
maṇḍalam manda-cakṣuṣaḥ || tasya tad-bāhya-
-vikalpa-an-atikramāt. bhāva-pratiṣedha-
-bhedāt. tad-anvaye vā. sarvasya ubhaya-
syād vyāhatā bhinna-rūpatā | ekasya nānā-
na anubhūteḥ para-ātmanaḥ || dhiyo nīla-ādi-
-ayogāt. na hi dharma-dharminor bhede tattva-
'rthaḥ kiṃ pramāṇakaḥ | dhiyo '-nīla-ādi-
dr̥ṣṭeś ca yamala-ādiṣu || ādya-an-ubhaya-
prasajyate || tathā-iṣṭatvād a-doṣo 'rtha-
samunnīyante. hetu-rūpa-nivṛttāv api tad-
a-raktasya vā gatiḥ. avayava-rāge vā avayavi-
vastutvasya. tat pracyuta-a-samprāpta-
sphuṭam | tat kiṃ sita-ādy-abhivyakteḥ para-
-antara-vad a-viṣeṣāt. tac cet sāmānyasya
tad-ābhatā || artha-āśrayeṇa udbhavatas tad-
dheto rasa utpannas tathābhūtam anumāpayan
dheto rasa utpannas tathābhūtam anumāpayan
'satam parasparato vibhāgaḥ. ekasya hi
parasparam anuyanti. yad ekasya janakaṃ
svabhāva-an-anvayāt tarhy ekasya janakaṃ
dve rūpe pāvaka-itarau || tat tasyā jananaṃ
eva iti na anyas tato bhidyeta. na hi tasya
-gatau niyamena tat-pratibhāsanāt tad a-tad-
vācakāḥ ||185|| vastu-vṛttinām śabdānām kiṃ
eva jñānasya abhāvāt. na hi tatra śabda-
sa-dhūmaḥ hi pradeśam artha-antara-vivikta-
sattā-siddhir yā asiddhi-pūrvikā. nanu tad
na bāhya-artha-vyapekṣayā || tasmād dvi-
yathā syād iti. na ca atra anugāmi kiñcid
-bheda-niṣṭhā prajāyate ||76|| tasyām yad
na ikṣeran bāhyam akṣa-jāḥ || rūpaṃ
-abhāvād arthinaḥ. tasmāt tan na ubhaya-
saṃvṛtiḥ saṃvriyate 'nayā svarūpeṇa para-
viśva-rūpatā | sā cen na bhedikā prāptam eka-
an-anvayād viśiṣṭam eva an-abhilāpyaṃ vastu-
na bhavati, tat tasya vedakam, a-paraspara-
katham || anyatra gata-citto 'pi cakṣuṣā
stimiteṇa antar-ātmanā | sthito 'pi cakṣuṣā
stimiteṇa antar-ātmanā | sthito 'pi cakṣuṣā
eva sattvaṃ vipakṣāc ca sarvato vyāvṛtti

rūpatvāt tasya iti. etena eva dr̥ṣṭānta-doṣā api
rūpatvāt tasya. etena eva dr̥ṣṭānta-doṣā api
rūpatvāt. te tv ekena api vākyena śakye
rūpatvāt, dvitva-ādi-saṃyoga-kārya-dravyeṣv api
rūpatvāt. na enam iyam abhilāpena saṃsrjati,
rūpatvāt. na bhāva-rūpa-vyavacchede bhāva-
rūpatvāt. na hy anvayo '-vyatireko 'n-anvayo vā
rūpatvāt pratiṣedhasya. tad etad vyavaccheda-
rūpatvāt pratiṣedhasya. parisankhyāteṣv eva
rūpatvāt. yato yato bhinnās tad-bheda-
rūpatvāt san eva sāmānyam. tan na, yasmāj jñānād
rūpatvāt siddhyā tasya samāśrayāt | bādhanāt tad-
rūpatvāt siddhyā tasya samāśrayāt | bādhanāt tad-
rūpatvāt sva-vid api iyam artha-vid eva kāryato
rūpatvāt. hetu-vyāpaka-anupalabdhir ubhayasya api
rūpatvāt. hetu-vyāpaka-anupalabdhir ubhayasya api
rūpatvād anvaya-apekṣaṇāc ca. itarat punar bheda-
rūpatvād eka-bhānde ca pāka-vat | śeṣavad
rūpatvād eka-rūpaṃ bhaven manaḥ | sarvaṃ tad-
rūpatvān na parāpara-pratipatti-nibandhane. a-
rūpatvān na saṃyogaś citro bhakteś ca na āśrayaḥ |
rūpatvān niyamaś ca atra na ikṣyate | sajāti-
rūpatvān nīla-ādy-anubhavo mataḥ | tathā anubhava
rūpatvān nīla-ādeś cet sakṛd-grahaḥ | bhinna-
rūpatve 'bhāva-ayogāt. tasmād bhāva-kriyā-
rūpatve kā prasanna-ikṣaṇe '-kṣamā | bhūtam
rūpatve ca bhāvaṃ na karoti iti syāt. tathā ca a-
rūpatve tad-viṣeṣa-nirākṛteḥ | codito dadhi
rūpatve dve rūpe pāvaka-itarau || tat tasyā
rūpatve bāhyo 'rthaḥ kiṃ pramāṇakaḥ | dhiyo '-
rūpatve vā sāmānyā-tat-sambandha-sāmānādhikarānya-
rūpatve sa tasya anubhavaḥ katham || yadā
rūpatve hy eka-rūpe vyavasthitam | dvitīyaṃ
rūpatvena samānatā | sarvatra sama-rūpatvāt tad-
rūpaṃ a-nivṛttaṃ kārya-dharma-vyatikramān na tataḥ
rūpaṃ a-raktam iti rakta-a-raktaṃ dr̥ṣyeta. tasmān
rūpaṃ atīta-anāgatam karma-nimittam. anyac ca
rūpaṃ atha ātmanaḥ || para-rūpe '-prakāśāyām
rūpaṃ an-anything tad eva tad bhavati. a-tattve
rūpaṃ anukruvataḥ | tasya kenacid aṃśena parato
rūpaṃ anumāpayati iti (10c') tatra
rūpaṃ anumāpayati. tatra apy atīta-eka-kālānām
rūpaṃ anyatra a-paśyanti buddhir idam asmād
rūpaṃ anyasya tan na asti. na ca tāvatā a-janakāḥ.
rūpaṃ anyasya na asti ity a-janakaḥ syāt.
rūpaṃ anyasya yadi sā eva sā | na tasyā jananaṃ
rūpaṃ anyasya syāt. na tad eva bhedasya rūpaṃ.
rūpaṃ apy a-vācyam iti. na, tasya niḥ-
rūpaṃ abhidheyam āhosvid bheda iti śānkā syāt.
rūpaṃ artho vā liṅgaṃ tayoh sarvatra yogyatvāt.
rūpaṃ asādhāraṇa-ātmanā dr̥ṣṭavataḥ pratyakṣeṇa
rūpaṃ asiddham eva yat tathābhūta-vijñāna-a-
rūpaṃ asty ekaṃ yad evam anubhūyate | smaryate ca
rūpaṃ asti. kevalam tad-arthatayā te bhāvā a-tad-
rūpaṃ ābhāti bāhyam ekaṃ iva anyataḥ | vyāvṛttam
rūpaṃ iti ikṣeta tad dhiyaṃ kim iti ikṣate | asti
rūpaṃ ity ekānta-vādaḥ. api ca, sarva-ātmatve ca
rūpaṃ iti, te ca tayā saṃvṛta-bhedāḥ svayaṃ
rūpaṃ idam jagat || bhedaka-a-bhedakatve syād
rūpaṃ indriya-matayaḥ pratyāviśanti. katham tarhi
rūpaṃ iva sukha-ādi-saṃvedanam, idam asya
rūpaṃ ikṣate | tat saṅketa-a-grahas tatra spaṣṭas
rūpaṃ ikṣate sā akṣa-jā matiḥ || punar vikalpayan
rūpaṃ ikṣate sā akṣa-jā matiḥ ||13|| a-
rūpaṃ uktam a-bhedena. punar viṣeṣeṇa kārya-

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eva sattvam a-sapakṣāc ca sarvato vyāvṛtti
sāmvyavahārikasya ca etat pramāṇasya
iti cintāyām pratipattur avisamvādakasya
na hi vyaṃ dhvaniṃ śabdaṃ ca vācakaṃ pṛthag-
na asti iti bruvāṇaḥ kaścit tat-samuccaya-
na bhidyante svato 'rthāḥ pāramārthikāḥ |
aneka-ākārās tu vijñaptayaḥ, yena ekaṃ
an-āvaraṇe sakṛt || paśyēt sphuṭa-a-sphuṭam
|| tad dhy artha-sāmarthyena utpadyamānaṃ tad-
liṅgābhyām pratipādyate vidhinā na vastu-
eva asya dharma-viraho dharmāḥ. na hi vastu-
ity apārthakam aparaṃ caitanyam. taṃ ca eka-
| tair vinā bhavato 'nyasmāt taj-jaṃ
a-nīscita-sādhya-vyatireka-vyāvṛtti-
katham artha-antarāṃ vrajet ||71|| jñānasya
viśeṣā janakāḥ, na punas teṣāṃ viśiṣṭam eva
sambhavati iti siddham a-krama-sattvam śabda-
anukurvad udeti yat | tat tena arpita-tad-
a-hetu-vyavacchede ghaṭa-śrutih || ato na
anyasya syāt. na tad eva bhedasya rūpam.
-ātmakaṃ rūpa-grahaṇa-pratiniyataṃ viśaya-
duḥkha-hetuṃ parikṣate | tasya anitya-ādi-
bheda-apekṣā na yujyate | tasmāc cakṣuś ca
ca tulyāś citra-ṭa-ādiṣu || tatra avayava-
ca dṛśyasya abhāvāt. adṛśyatve 'pi na tad-
-abhāvāt. sati vā sa kārya-kāraṇa-bhāva iti
anyasya yadi sā eva sā | na tasyā jananaṃ
siddhaḥ. api ca nīscayaiḥ | yan na nīsciyate
āgama-apekṣa-anumāne 'pi yathā rāga-ādi-
hi sa tasya svabhāvaḥ. yat tasya janakaṃ
eva kṣepe 'dhyakṣeṇa bādhanam || tad eva
śabda iti. tad-arthā ca artha-uktiḥ. tad eva
a-parāmarśena kha-śabda-pravṛtti-nibandhanam
idaṃ sad-asat-pratiśedha-vidhi-hetvos tulyam
bheda-nibandhanatvād vyavasthā-antarasya tad-
'py a-yogyam ata eva tat | tad a-yogyatayā a-
-bhinnaḥ krama ity ucyate. anyad eva tato
vā vinā na arthasya sambhavaḥ | yac ca
bhāva-hetu-bhāvayor darśana-sādhanatvāt. dvi-
-pratyayāt pravartate. tatra yad asya ātma-
na ayaṃ doṣaḥ prasajyate || na a-vastu-
-lakṣaṇam | yan niṣṭhās ta ime śabdā na
-vivekena pratipatṭi-pratyakṣa-pratibhāsa-
-vāsanā-prakṛtim anuvidadhatī bhinnam eṣāṃ
eva rāga iti cet, iṣṭam na nāma nivāryate.
na asti tattvataḥ | yasmād ekaṃ anekam vā
na asti tattvataḥ | yasmād ekaṃ anekam ca
dṛṣṭau syād dṛṣṭam iti nīscayaḥ || sa-
asti iti tṛṇa-agre karīṇam śatam | yad
-viśiṣṭānām a-viśiṣṭam katham bhavet |
kasyacin niśedhe sarva-gamakānām anupalabdhi
| (170ab) tatra na brūmo 'nyasya taj-janakaṃ
vyavasyati ||49|| bhāvā yena nirūpyante tad-
vyavasyati || bhāvā yena nirūpyante tad-
tasya vastunaḥ | kaścid bhāga iti prokto
upāgatāḥ || yathā parair an-utpādyā pūrva-
yad apy eṣāṃ a-bhinnam ātma-bhūtam
na sārūpyād iti cet, atha katham idānim sato
jñāne niruddhe 'nubhavaḥ kutaḥ | svam ca
saṃvedyatvāc ca cetanāḥ | saṃvedanaṃ na yad-
an-āvaraṇa-sambhavāt ||251|| atha tac chabda-
iti. na ca tasya viśeṣasya
hi bhinna-avabhāsitve 'py artha-antarāṃ eva
tat-svātantrya-lakṣaṇatvād ātmanaḥ. tad
paryudāsena vastu-saṃsparśāt tad eva vastu-

rūpam uktam a-bhedena. punar viśeṣeṇa kārya-
rūpam uktam, atra api pare mūdhā visamvādayanti
rūpam ucyate, yad-darśanād ayaṃ sādhana-a-sādhanē
rūpam upalakṣayāmaḥ. ekaṃ eva ekadā varṇa-
rūpam ekaṃ samūham icchati yena virodhaḥ syāt. yo
rūpam ekaṃ anekam ca teṣu buddher upaplavaḥ ||87||
rūpam ekasya mana-āpam anyasya a-mana-āpam dṛṣṭam.
rūpam eko 'dṛṣṭena vāraṇe | artha-an-arthau na
rūpam eva anukuryāt. na hy arthe śabdāḥ santi tad
rūpam eva iti, pramāṇa-antarasya śabda-antarasya
rūpam eva dharmāḥ, asanto 'pi kenacit prakaraṇena
rūpam eva paśyāma iti na anyā buddhir anyo
rūpam katham bhavet || sāmāgrī-śakti-bhedād dhi
rūpam katham sādhanam, a-nīscita-tal-lakṣaṇatvāt.
rūpam katham arthānām sāmānyam, tasya teṣv
rūpam kiṃ tv a-bhinnam api, tad-eka-śakti-yogāj
rūpam. kramavad-bhāgaś ca dhvanir iti. tan na. a-
rūpam grhītam iti ca ucyate || a-śakya-samayo hy
rūpam ghaṭa ity eka-adhikaraṇā śrutih | bhedaś ca
rūpam ca anyad eva syāt. tataś ca bhāvas tasmād
rūpam ca iti prativiśiṣṭa-svabhāvam ekaṃ eva jātam
rūpam ca duḥkhasya eva viśeṣaṇaiḥ || yatas tathā
rūpam ca pratītya udeti netra-dhīḥ || sāksāc cej
rūpam cet kevalam dṛśyate tathā | nīla-ādīni
rūpam jñānam iti kasya kim āyattā pratipattiḥ. na
rūpam taj-janitaṃ bheda ity a-viśeṣāt. sarva-
rūpam tat tasyāḥ sambhavet katham || tataḥ
rūpam tat teṣāṃ viśayaḥ katham ||57|| iyam eva
rūpam tat-prabhavaṃ ca a-dharmam abhyupagamya tat
rūpam tato 'nyo janakaḥ katham | (170ab) tatra na
rūpam tatra arthaḥ śeṣam vyāvṛtti-lakṣaṇam | a-
rūpam tatra arthaḥ śeṣam vyāvṛtti-lakṣaṇam | a-
rūpam tathā-jijñāsāyām evam ucyate. nanu sarvato
rūpam. tathā hi sattvam upalabdhir eva vastu-
rūpam tad eva syāt. dharma-bhedas tu syāt pūrva-
rūpam tad dhy a-vastuṣu lakṣaṇam || yathokta-
rūpam tad varṇānām padaṃ padaṃ | karṭi-saṃskārato
rūpam tayor dṛṣṭam tad eva anyatra lakṣaṇam ||
rūpam tarhi liṅgam. na, anvaya-vyatirekayoḥ
rūpam tal lakṣaṇam na para-rūpam, pratipatti-
rūpam tasya eva tathā siddhe prasādhanāt |
rūpam tasya kiñcana || sāmānya-buddhau sāmānyena
rūpam. tādrśaḥ satsv anyeṣu upalambha-pratyayeṣu
rūpam tiro-dhāya pratibhāsam a-bhinnam ātmīyam
rūpam tu bhinnam, a-śubha-abhinandinaḥ
rūpam teṣāṃ na vidyate || sādharma-darśanāl loke
rūpam teṣāṃ na vidyate ||50|| sādharma-darśanāl
rūpam darśanaṃ yasya dṛśyate 'nyena cetasā |
rūpam dṛśyatām yātam tad rūpam prān na dṛśyate ||
rūpam dvi-rūpatāyām vā tad vastv ekaṃ katham
rūpam. na aparaḥ pratiśedha-hetuḥ. sā iyam
rūpam na asti iti, kiṃ tarhi yad ekasya taj-
rūpam na asti tattvataḥ | yasmād ekaṃ anekam ca
rūpam na asti tattvataḥ | yasmād ekaṃ anekam vā
rūpam na asya api kiñcana ||125|| tad-gatāv eva
rūpam na kha-ādikam | sakṛc chabda-ādy-a-hetutvād
rūpam na tat teṣāṃ, tadānim teṣāṃ abhāvāt. tad
rūpam na nirdiśyate. na idam idantayā śakyaṃ
rūpam na sā vetti ity utsanno 'nubhavo 'khilāḥ ||
rūpam na hi tat tasya vedanam || a-tat-svabhāvo
rūpam nityam syād upalabhya-svabhāvam ca. sa ca
rūpam nirdiśyate, yat pratītya pratiyogi-sambhava
rūpam nilasya anubhavāt tayor saha-upalambha-
rūpam nairātmyam na ātma-nivṛtti-mātram. anyathā
rūpam nairātmyam āyātam. yasya api na abhāva-rūpo

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sārūpye 'sya sva-vedanam || atha ātma-
na syāt. na apy a-varṇa-kramam anyac chabda-
saṃvedanam eva ekam āntaram prīti-paritāpa-
na atra nir-bandhaḥ. tac ca upalabhya-madhya-
yad asya ātma-rūpaṃ tal lakṣaṇam na para-
-virodhe 'pi nānā-rūpasya yad eva śrutau
-vyatirekayor niścita-vyāptikam ekam api
kariṇām śatam | yad rūpaṃ dr̥śyatām yātam tad
api tadvat svarūpataḥ | abhilāpāc ca bhedena
abhidhānam na sambhavati. na vai tad eva
dr̥śyate || arthasya a-bhinna-rūpatvād eka-
-avabodhataḥ | ā-vikāram ca kāyasya tulya-
cetasām tasya vastunaḥ | ekasya eva kuto
prameyatā || yathā kathañcit tasya artha-
prameyatā ||42|| yathā kathañcit tasya artha-
karaṇānām ca kāryatā ||261|| yat khalu
tataḥ || na ekam svabhāvaṃ citraṃ hi maṇi-
nānā-rūpatayā dhvaneḥ | prasiddhasya śrutau
eva netra-dhīḥ || saṅketa-smaraṇa-apekṣam
liṅgaṃ vaḥ saṃvādakam arthasya iti. tad
matih kutaḥ || na jātir jātimad vyakti-
rūpaṃ anyasya syāt. na tad eva bhedasya
pravarteran na īkṣeran bāhyam akṣa-jāḥ ||
-artham niścita-grahaṇam. tena na para-
parārthatvāc ca śāstra-praṇayanasya – tri-
tarhi idānim ayam anubhavaḥ. nanv asya eva
ime kathañcin niyuktāḥ phala-dāḥ. tat tarhi
ced rūpaṃ syāt. tad-rūpaṃ vā syād a-tad-
'yam prasajyate || na ekam citra-patamga-ādi
svarūpaṃ vā prayujyate | artha-bādhana-
svarūpaṃ vā prayujyate | artha-bādhana-
hi paramārthaḥ. bhedaś ced rūpaṃ syāt. tad-
| (259ab) na artha-antaram eva śabda-
bhavet ||249|| parisamāpta-artham hi śabda-
prāk sañjñinā abhisambandhād arthavac chabda-
ayogāt. atiprasaṅgāc ca. tasmāt paśyañ śukti-
janakaḥ syāt. yasmān na apaity a-bhinnaṃ tad-
cet, ayam aparo 'sya doṣo 'stu. na tv a-sa-
eva vākye varṇāḥ santi, tad ekam eva śabda-
syāt. na ca asya an-anya-sādhāraṇam
na ca upādāna-kārya-pratyaya-a-pratibhāsi
na ca upādāna-kārya-pratyaya-a-pratibhāsi
vyavasthiteḥ ||229|| arthā hi bāhyā na
kiṃ vai śabdaḥ sambandho 'stu. samarthaṃ hi
svabhāvasya vyavasthiteḥ ||138|| yad
yūpasya utthāpayitā, śaśa-viṣṇam,
sita-ādike || puṃsaḥ sita-ādy-abhiviyakti-
bhavet || tābhyām tad-anyad eva syād yadi
-bhedanām tatra ekasminn ayogataḥ ||90|| tad-
-vrttino liṅgasya asati nāstitā tr̥tīyaṃ
iti cet. na, bheda-abhāvāt. tad dhy eka-
arthaḥ śeṣam vyāvṛtti-lakṣaṇam | a-vastu-
arthaḥ śeṣam vyāvṛtti-lakṣaṇam | a-vastu-
||128|| rūpaṃ hi paramārthaḥ. bhedaś ced
tena ayam a-doṣa ity a-vācyam eva tr̥tīyaṃ
ekasmāt katham anyasya punar jñānasya
tad-vyatirekiṇām samānatā iti, api ca para-
sa pratyakṣaḥ. tad asādhāraṇam vastu-
an-upalakṣaṇāt ||24|| ekam eva idaṃ saṃvid-
bhavati bhedo 'sya asmād iti irāṇāt ||128||
-arthābhyām bheda-a-bhedau na ativartate.
tarhi kāraṇa-vyāpakau tad-anya-bhāva-siddhi-
tadā saṃvedana-īkṣaṇāt || dhiyā tad-
| tata eva na dr̥śyo 'sāv a-dr̥ṣṭeḥ kārya-
tat-pariccheda eva na syāt, tad-a-tad-

rūpaṃ no vetti para-rūpasya vit katham | sārūpyād
rūpaṃ paśyāma ity uktam. sati vā tad anityam vā
rūpaṃ paśyāmaḥ. na ca asya ayam ātmā para-
rūpaṃ pūrvāparayoḥ kotyor asti iti bruvāṇaḥ
rūpaṃ, pratipatti-janmany upayoga-mātrāt tal-
rūpaṃ pratibhāsate 'dvayaṃ sambandhy-antara-
rūpaṃ prayuktam arthāpattiyā dvtīyaṃ gamayati iti.
rūpaṃ prān na dr̥śyate || śatadhā viprakīrṇe 'pi
rūpaṃ buddhau na bhāsate || śabda-jñāne vikalpena
rūpaṃ buddhau samarpyate, an-atīndriyatva-
rūpaṃ bhaven manaḥ | sarvaṃ tad-artham arthāc cet
rūpaṃ bhaven manaḥ || rūpa-ādi-vad vikalpasya kā
rūpaṃ bhinna-ākāra-avabhāsi tat || vrtter dr̥śya-a-
rūpaṃ muktavā avabhāsinaḥ | artha-grahaḥ katham
rūpaṃ muktavā avabhāsinaḥ | artha-grahaḥ katham
rūpaṃ yata eva upalabhyate tasya tad-upalabdhi-
rūpaṃ yathā eva tat | nīla-ādi-pravibhāgāc ca
rūpaṃ yad eva pratibhāsate || a-dvayaṃ śabala-
rūpaṃ yady akṣa-cetasi | anapekṣya na cec chaktam
rūpaṃ ye na vidanti na teṣām tataḥ pravṛttir iti
rūpaṃ yena a-para-āśrayam | siddham pṛthak cet
rūpaṃ. rūpaṃ ca anyad eva syāt. tataś ca bhāvas
rūpaṃ rūpaṃ iti īkṣeta tad dhiyaṃ kim iti īkṣate |
rūpaṃ lakṣaṇam, liṅga-rūpa-viśeṣasya tena an-
rūpaṃ liṅgaṃ vaḥ saṃvādakam arthasya iti. tad
rūpaṃ vāyam apy anububhutsavaḥ. idaṃ dr̥ṣṭam
rūpaṃ varṇānām sarvatra a-viśiṣṭam iti yathā-
rūpaṃ vā. tādrūpye tad eva iti na anyas tato
rūpaṃ vā dr̥śyate katham | citraṃ tad ekam iti ced
rūpaṃ vā bhāve bhāvād abhāvataḥ || anyonya-bheda-
rūpaṃ vā bhāve bhāvād abhāvataḥ ||51|| sā iyam
rūpaṃ vā syād a-tad-rūpaṃ vā. tādrūpye tad eva
rūpaṃ vākyam apauruṣeyam. kiṃ tarhi varṇa-
rūpaṃ vākyam. te ca avayavās tathāvidhāḥ pṛthak
rūpaṃ vibhakti-darśanāt sādhyam. na ca svarūpa-
rūpaṃ viśiṣṭam eva paśyati. niścaya-pratyaya-
rūpaṃ viśeṣāḥ khalv apāyinaḥ | (165ab) na hi
rūpaṃ vedakam nāma. na hi vitti-sattā eva tad-
rūpaṃ vyañjaka-anukrama-vaśād anukrama-vad varṇa-
rūpaṃ śakyam codayitum. na apy asya āyāsasya
rūpaṃ śakyam tad-viśayatvena adhyavasātum. sa tu
rūpaṃ śakyam tad-viśayatvena adhyavasātum. sa tu
rūpaṃ śabdasya na śabdo 'rthānām. yena a-bhinna-
rūpaṃ śabdasya yogyatā, kārya-karaṇa-yogyatā-vat.
rūpaṃ śābaleyasya bāhuleyasya na asti tat | a-tat
rūpaṃ sa-nidarśanam sa-pratigham, ghaṭas ca iti.
rūpaṃ saṃvedanam sphuṭam | tat kiṃ sita-ādy-
rūpaṃ samaṃ tayoh | tayor iti na sambandho
rūpaṃ sarvato bhinnaṃ tathā tat-pratipādikā | na
rūpaṃ. sā ca niścītā. ante vacanān niścitatvaṃ
rūpaṃ sāmānyam vā bhaved viśeṣo vā. na hy asati
rūpaṃ sāmānyam atas tan na akṣa-gocaraḥ || tena
rūpaṃ sāmānyam atas tan na akṣa-gocaraḥ ||30||
rūpaṃ syāt. tad-rūpaṃ vā syād a-tad-rūpaṃ vā.
rūpaṃ syāt. prayoga-darśana-arthatvād a-doṣaḥ –
rūpaṃ syād vyakty-antara-bhāvinaḥ. tataś ca jñāna
rūpaṃ svarūpeṇa yayā saṃvriyate dhiyā | eka-arthā
rūpaṃ svalakṣaṇam. anyas tu buddhau sākṣāt
rūpaṃ harṣa-viśāda-ādy-aneka-ākāra-vivartaṃ
rūpaṃ hi paramārthaḥ. bhedaś ced rūpaṃ syāt. tad-
rūpaṃ hi vastu. tasya a-tattvam eva anyatvam ity
rūpayā anupalabdhyā siddha-asad-vyavahārāv abhāvam
rūpayā jñāne niruddhe 'nubhavaḥ kutaḥ | svaṃ ca
rūpayoh || tad-bādhā-anya-viśeṣasya nāntariyaka-
rūpayor a-vivekāc iti. ya eṣa kasyacid darśanāt

V3_11209	sapakṣe 'sattvaṃ vipakṣe bhāvaś ca iti dvayo	rūpayor asiddhir viparyaya-siddhir iti yāvat. tad
NB_03109	trayānām rūpānām ekaikasya dvayor dvayor vā	rūpayor asiddhau sandehe vā yathāyogam asiddha-
V3_04503	nīścitam grāhyam, sandigdha-viparyasta-	rūpayor iṣṭa-an-iṣṭa-prakāśanayor a-pratipatti-
HB_02610	a-sambhavāt. tasmād a-viśiṣṭa-yogyatā-	rūpayor eka-jñāna-saṃsargiṇoḥ paraspara-apekṣam
NB_03093	uktayoḥ sādhyatvena kaścid viśeṣa iti. dvayo	rūpayor ekasya asiddhāv aparasya ca sandehe
V1_02703	eva tat tathā-utpannam ekaṃ dr̥ṣyate, na nānā-	rūpayor dravyayoḥ saṃsargād a-vibhāgaḥ. punas tad
V3_00708	-vṛtteḥ. tasmān na tato 'rtha-siddhiḥ, vastu-	rūpayoḥ pratyāsatti-viprakaṣayor asiddheḥ.
NB_03081	-vyatireko 'naikāntiko vacana-ādiḥ. dvayo	rūpayor viparyaya-siddhau viruddhaḥ. kayor dvayoḥ.
NB_03096	asattvaṃ vā sandigdham. anayor eva dvayo	rūpayoḥ sandehe 'naikāntikaḥ. yathā sa-ātmakaṃ
SV_09021	tat-pratibhāsa-bheda-kṛta eva tayo	rūpayoḥ svabhāva-bhedo 'pi syāt. eka-aneka-
PV_03049	indriyānām syād draṣṭā bhāseta tad-vapuḥ ||	rūpavattvān na jātīnām kevalānām a-darśanāt |
SV_06317	sthity-abhāve. sa ca ayam bhedo '-rūpaḥ.	rūpavattvena tv asya darśanam kevalam buddhi-
SV_06223	dvaya-kṛd anyonya-abhāva ity asau | a-rūpo	rūpavattvena darśanam buddhi-viplavaḥ ||127||
SV_07522	svabhāvān na tattvaṃ anyatvaṃ vā laṅghayati.	rūpasya a-tad-bhūtasya anyatva-a-vyatikramāt.
SV_05824	-vṛkṣeṇa a-vṛkṣasya api tad-vyavaccheda-	rūpasya a-parijñānāt, buddhāv an-ārūḍhe 'rthe na
V2_08011	kṛtakasya anityatā-sādhanād a-doṣaḥ, a-tad-	rūpasya a-pramāṇatayā asiddher anvaya-vidhāna-
V3_13005	-yoga-apekṣāyām āśraya-samāna-a-samāna-deśa-	rūpasya a-bheda-virodhaḥ. dr̥ṣya-adṛṣya-ātmatā-ādi-
V1_02104	ca samayasya abhāvāt, anyena apy atīta-	rūpasya a-saṃvedanāt, a-punar-bhāvini samayasya
NB_03066	-upalambhamāna-guṇatvam. tathā ekasya	rūpasya a-sapakṣe 'sattvasya asiddhāv anaikāntiko
NB_03055	ity uktam. tatra trayānām rūpānām ekasya api	rūpasya an-uktau sādhana-abhāsaḥ. uktāv apy
V3_09406	-ādīnām a-sandigdho bhedo bhavati. kasyacid	rūpasya anukārād avasthā-bhede 'py a-bheda iti
SV_07523	anyatva-a-vyatikramāt. idam eva khalu	rūpasya anyatvaṃ yan na tad ākāra-antara-vad a-
SV_09220	-lakṣaṇa eva nimitti-kartavyasya kasyacid	rūpasya abhāvāt, tad-bhāve 'bhāva-ayogāt. tad-
SV_03723	evam ucyate. nanu sarvato vyāvṛttasya	rūpasya abhidhānam na sambhavati. na vai tad eva
V3_10607	sandehe vā asiddho hetvābhāsaḥ. tathā ekasya	rūpasya asiddhau sandehe vā anaikāntikaḥ.
V3_09111	ca sandehe vyabhicāra-bhāk ||68|| ekaikasya	rūpasya asiddhau sandehe vā asiddho 'naikāntikaś
V3_10606	ātmā iti. evam ekasya pakṣa-dharmasya hetu-	rūpasya asiddhau sandehe vā asiddho hetvābhāsaḥ.
PV_03312	asti na idr̥śam | tad-bhede 'pi hy a-tad-	rūpasya asya idam iti tat kutaḥ || etena śeṣam
V1_01614	-buddhi-vad gandhasya cakṣur-buddhi-vac ca	rūpasya. ākāra-arpaṇa-kṣamaṃ hi kāraṇam
SV_17420	para-apekṣayā janakatvam, niṣpatter a-kārya-	rūpasya āśraya-vaśena sthānam, kāraṇac ca vināśa
SV_08323	tat tasya eva vaikalyāt. na ca a-bhinnasya	rūpasya eka-sthitāv api vaikalyam asti. a-vikale
PV_03222	syāc citra-ākārasya cetasi || paṭa-ādi-	rūpasya ekatve tathā syād a-vivekitā | vivekini
VN_01707	api vādino nigrasthānam tad-a-vacane hetu-	rūpasya eva a-vacanena siddher abhāvāt. atha vā
PV_04023	siddher a-pratibandhataḥ | triṣv anyatama-	rūpasya eva an-uktir nyūnatā udītā || sādhyā-
V3_01008	siddher a-pratibandhāt triṣv anyatama-	rūpasya eva an-uktir nyūnatā-sādhana-doṣa ity
VN_00925	idam evam, idaṃ na evam iti, kasyacid api	rūpasya kathañcit kvacit kadācid viveka-hetor
HB_03006	yathā uktam prak. tasya an-anya-saṃsr̥ṣṭa-	rūpasya kevalasya eka-ātmani vyavasthitasya tena
HB_02803	-abhāvaḥ sidhyati, tasya tad-anya-a-saṃsr̥ṣṭa-	rūpasya kevalasya tattva-vyavasthāpakād eva
V1_04008	apy ālokasya darśanād an-ālokasya vā	rūpasya kaiścit prāṇi-viśeṣair iti na tayor api
SV_11915	an-artha-antaratvena a-bhedakatvāt. tad-	rūpasya krama-antare 'py a-viśeṣāt tulyā syāt
SV_06011	-vādinaḥ sambhavati. ekatra dr̥ṣṭasya	rūpasya kvacid an-anvayād darśanena pratipattau
PV_03060	'nyad vastv atīndriyam || tasya a-dr̥ṣṭa-ātma-	rūpasya gater anyo 'rtha-āśrayaḥ | tad-āśrayeṇa
PV_04211	-a-dr̥ṣṭi na sidhyataḥ || anyatra a-dr̥ṣṭa-	rūpasya ghaṭa-ādau na iti vā kutaḥ | a-jñāta-
SV_11824	vastuno 'nyā gatiḥ. tasya rūpa-lakṣaṇatvāt.	rūpasya ca etad-vikalpa-an-ativṛtteḥ. api ca,
VN_01611	eva tad-arthakriyā-ādi-bhāve ghaṭatvāt, tad-	rūpasya ca prāg asattvāt, katham ghaṭo 'sti. na
V1_02410	buddhi-lakṣaṇam ity anyasya api tat-sa-	rūpasya tat-prāptir viśeṣo vā vācyaḥ. antaḥ-
SV_14411	-avastha eva. tathā an-anything. tasmāt sato	rūpasya tattva-anyatva-a-vyatikramāt. upakāra-
SV_14805	abhāvān na sidhyaty a-vācyaṭā-lakṣaṇam artha-	rūpasya. tad bhavatā vastutas tattva-anyatva-
VN_00802	kiṃ syāt. astu, pratyakṣasya sato '-rūpa-ādi-	rūpasya tad-vivekena buddhau svarūpeṇa
NB_03057	sandehe vā pratipādyā-pratipādayoḥ. ekasya	rūpasya dharmi-sambandhasya asiddhau sandehe vā
SV_11509	ayam eva nityatve 'pi doṣas tasya sthira-	rūpasya parāvṛtṭy-ayogād iti samam sarva-
SV_15106	eva syāt. pratīti-janma-itara-kālayos tulya-	rūpasya pratīti-janmani sāmārthya-sambhāvanā-
V1_02102	saṃsr̥jati, tathā-vṛtter ātmani virodhāt, tad-	rūpasya prāg a-darśanād abhilāpa-abhoge ca viṣaya
V1_03408	sañcitāni tathā pratibhānti iti yuktam, eka-	rūpasya bhāhulya-virodhāt. bahuṣu ca tathāvidho na
HB_02704	-asiddhi-prasaṅgāt. tasya a-saṃsr̥ṣṭa-	rūpasya bhāva-siddhir eva aparasya abhāva-siddhir
SV_06523	-viṣayāv etau prāha. tathā hy ekatvād vastu-	rūpasya bhinna-rūpā matiḥ kutaḥ | anvaya-
V3_03912	antara-ślokaḥ. pratyakṣa-virodhe 'pi nānā-	rūpasya yad eva śrutau rūpaṃ pratibhāsate '-
PV_03443	sva-vedanam || atha ātma-rūpaṃ no vetti para-	rūpasya vit katham | sārūpyād vedanā-ākhyā ca
SV_12817	artha-darśanād a-doṣaḥ. na, pṛthag asato	rūpasya saṅghāte 'py a-sambhavāt. artha-antara-an
V3_11206	vyāvṛtṭir a-sandigdha. tena ayam apy ekasya	rūpasya sandehād anaikāntikaḥ. dvayor viruddho
NB_03068	eka-deśe vā vartamānaḥ. tathā, asya eva	rūpasya sandehe 'py anaikāntika eva. yathā a-
SV_11826	-an-ativṛtteḥ. api ca, bhinnatvād vastu-	rūpasya sambandhaḥ kalpanā-kṛtaḥ | (237ab) ity
V1_02114	eva te 'py ālamberan tad-rūpa-hetu-jās tad-	rūpā a-tad-rūpa-hetu-jā a-tad-rūpāḥ, yathā śāli-
SV_10116	-lakṣaṇa-prāptānām vastuto 'py asattva-	rūpā a-pravṛtṭi-yogyatvāt. tasyā apy etat tulyam
V3_07704	katham ātmasāt kuryāt. a-vyavaccheda-	rūpā api khalu jñeyatva-ādayo dharmāḥ kathañcid a

V1_03704	-a-sukhasya utpatteḥ. tasmāt svasamvedana-	rūpā eva artha-pratitiḥ. tasyās ca viṣaya-ākāratā
PV_03429	sarva-sadṛśānām parasparam | buddhiḥ sa-	rūpā tad-vic cen na idānim vit sarūpikā || svayaṃ
PV_03480	-dharmā viṣayo 'pi dhiyā saha || iti prakāśa-	rūpā naḥ svayaṃ dhiḥ samprakāśate | anyo 'syām
SV_07605	ity ayuktam etat. tasmād iyam artheṣv eka-	rūpā pratitir vikalpa-vāsanā-samutthitā bhrāntir
V1_04307	dhiyaḥ (58c') viṣaya-jñāna-rūpābhyām ato dvi-	rūpā buddhiḥ siddhā bhavati. yadi bhāsamāno
SV_06523	prāha. tathā hy ekatvād vastu-rūpasya bhinna-	rūpā matiḥ kutaḥ | anvaya-vyatirekau vā na ekasya
VN_00724	nāma kasyacid ayaṃ vāñchā bhaveyur eka-	rūpā rūpa-ādayaḥ sarva-samudāyeṣv iti. kim idam
PV_03028	na apekṣā-abhāvatas tayoh || tasmād a-	rūpā rūpānām āśrayeṇa upakalpita | tad-viśeṣa-
HB_03211	krama-a-krama-ādayo 'nyonya-vyavaccheda-	rūpā vyākhyātāḥ. tad evam eka-upalambhāt tasya
V3_11607	a-pratipattir an-ubhaya-pratipatti-saṃśaya-	rūpā sā ubhaya-bahir-bhāve syāt, antar-bhāve
PV_03179	| syāc ca anya-dhī-pariccheda-a-bhinna-	rūpā sva-buddhi-dhiḥ || atītam apa-drṣtāntam a-
V1_02109	pramānam. na eva sukha-ādayaḥ samvedana-	rūpāḥ. eka-artha-samavāyinā tu jñānena
HB_01501	samskāra yady api kutaścīt sāmyāt sa-	rūpāḥ pratiyante, tathā api bhinna eva eṣām
V1_02114	-hetu-jās tad-rūpā a-tad-rūpa-hetu-jā a-tad-	rūpāḥ, yathā śāli-bīja-ādibhyas tat-prasavās tad-
VN_00721	-ādiṣu nānā-arthakriyā-śabda-virodhāt ta eka-	rūpāḥ samudāya-antara-a-sambhāvinim arthakriyām
V1_02302	prīti-tāpayoh | bhāvanāyā viśeṣeṇa na artha-	rūpāḥ sukha-ādayaḥ ||23|| yadi hi śabda-ādy-
PV_03028	na apekṣā-abhāvatas tayoh || tasmād a-rūpā	rūpānām āśrayeṇa upakalpita | tad-viśeṣa-avagāha-
SV_01408	-antaram bādhakam asti. anyonya-vyavaccheda-	rūpānām eka-vyavacchedena anya-vidhānād a-
V2_09701	na ubhaya-vyavacchedaḥ. anyonya-vyavaccheda-	rūpānām eka-vyavacchedena anya-vidhānād a-
NB_03055	parārtha-anumānam ity uktam. tatra trayānām	rūpānām ekasya api rūpasya an-uktau sādhana-
NB_03109	ato niścaya-abhāvāt. evam eṣām trayānām	rūpānām ekaikasya dvayor dvayor vā rūpayor
V2_08807	vā kāraṇam kāryam anumāpayati. tat-tulya-	rūpānām kārya-dravyānām tulyam, yathā pravṛddhayoh
V3_10310	idam asmād vibhaktam iti pratyeti. tad a-	rūpānām kutaḥ. bhāve vā na asantaḥ syuḥ, tal-
VN_00604	sthāpanāyā nānā-eka-ātma-abhāve 'pi nānā-eka-	rūpānām vṛtteḥ, rājā mahā-sammataḥ prabhavo rāja-
VN_00921	-vyavahāra-viṣaya iti cet, sarvasya sarva-	rūpānām sarvadā a-nivṛtteḥ sarvaṃ sarvatra
SV_00309	ca anyasya ko 'nyas tadutpatteḥ, an-āyatta-	rūpānām saha-bhāva-niyama-abhāvāt. yadi
V2_08403	na hy a-tadutpatter avyabhicāraḥ, an-āyatta-	rūpānām saha-bhāva-niyama-abhāvāt. yady artha-
NB_02010	'nyas tad-viruddhas tad-abhāvas ca iti. tri-	rūpāni ca triṇy eva līngāni. anupalabdhiḥ
SV_02519	iti. tasmād ekasya bhāvasya yāvanti para-	rūpāni tāvatyas tad-apekṣayā vyāvṛttayaḥ, tad-a-
V1_03407	ca ayaṃ jñāna-sanniveśi iti na ca bahūni	rūpāni sañcitāni tathā pratibhānti iti yuktam,
SV_16308	viparyaye ca punaḥ siddheḥ. na ca eka-	rūpāt karmaṇaḥ sa tad-virodhī dharmo yukto '-
PV_03024	na akṣānām vyarthatā iti cet | sā eva eka-	rūpāt chabda-āder bhinna-ābhāsā matiḥ kutaḥ || na
PV_02275	'numiyate | karmaṇām tāpa-saṅkleśān na eka-	rūpāt tataḥ kṣayaḥ || phalaṃ kathañcit taj-janyam
V2_04602	-vacanānām ca prayogāt tatra svārtham tri-	rūpāl līngato 'rtha-dr̥k | (1'ab) tri-lakṣaṇāl
HB_03811	-dharmāḥ. katham līngasya lakṣaṇam syāt. kiṃ-	rūpāl līngād arthaḥ pratipattavya iti cintāyām
NB_02003	svārtham parārtham ca. tatra svārtham tri-	rūpāl līngād yad anumeye jñānam tad anumānam.
V3_00102	-prakāśanam | (1ab) yathā eva hi svayaṃ tri-	rūpāl līngāl līngini jñānam utpannam, tathā
V3_08506	-hetuḥ pipilikā-saṅkṣobha-ādi-hetuś ca iti.	rūpāt sparśa-anumānam kārya-līnga-jam, rūpa-
PV_03049	a-darśanāt | vyakti-grahe ca tac chabda-	rūpād anyan na dr̥śyate || jñāna-mātra-artha-
SV_06020	hetutayā dhiyaḥ | a-hetu-rūpa-vikalān eka-	rūpān iva svayaṃ ||120|| bhedenā pratipadyeta ity
SV_13321	| tāni pratiniyata-śaktīny api indriyāṇi nānā-	rūpān prati-śabda-niyatān dhvaniḥ śṛṅvanti, na tv
V1_04307	dvairūpyam tad-dhiyaḥ (58c') viṣaya-jñāna-	rūpābhyām ato dvi-rūpā buddhiḥ siddhā bhavati.
PV_03054	sad-asattā-vicāraṇāt | tasya sva-para-	rūpābhyām gater meya-dvayaṃ matam || a-yathā-
V2_08102	ta evam-prakṛtayaḥ sva-hetu-prakṛtim evam-	rūpām sādhyantas tathāvidha-janmanām anyeṣām ca
PV_04254	katham | a-bhinnā ity ucyate buddhes tad-	rūpāyā a-bhedataḥ || tadvad bhede 'pi dahano
PV_03031	tasya kiñcana || sāmānya-buddhau sāmānyena a-	rūpāyām api ikṣānāt | artha-bhrāntir api iṣyeta
SV_04419	||77|| arthā jñāna-niviṣtās te yato vyāvṛtti-	rūpiṇaḥ | tena a-bhinnā iva ābhānti vyāvṛttāḥ
PV_03251	vedyā vijñānena iti kecana || tad-a-tad-	rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ | tat-sukha
V1_02111	samvedyanta ity eke. teṣām api tad-a-tad-	rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ | tat sukha
PV_03032	|| artha-rūpatayā tattvena abhāvāc ca na	rūpiṇi | niḥ-svabhāvatayā a-vācyaṃ kutaścīd
PV_03439	-abhivyakteḥ para-rūpam atha ātmanāḥ || para-	rūpe '-prakāśāyām vyaktau vyaktaṃ katham sitam |
SV_03126	syāt. kiṃ punaḥ kāraṇam sarvato bhinne vastu-	rūpe 'nubhava-utpattāv api tathā eva na smārto
SV_14004	sat-prayoga-ādikaṃ kvacid anveti sthira-eka-	rūpe. aparāpara-svabhāva-parāvṛtṭiṣv eva dīpa-
SV_08322	bhavati. na tv a-vikale 'py a-bhinne	rūpe. kāryam hi kutaścīd-bhāva-dharmi yan na
SV_12720	pr̥thak prakṛtyā yady an-arthakāḥ. a-tad-	rūpe ca tādrūpyam kalpitaṃ siṃhata-ādi-vat ||248||
V2_06908	svabhāvataḥ pratipatter abhāvāt pradīpād iva	rūpe. tad-bhāva-abhāvayor darśana-a-darśana-smṛty-
V2_06907	-pratipattiḥ, api tu yogyatayā pradīpād iva	rūpe. tan na ayaṃ doṣaḥ pratibandha-abhāvād a-
SV_08618	te 'janakāḥ proktāḥ (170a) saty api sāmānye	rūpe na tena te janakās tasya an-apāyād eka-
PV_04250	bhinna-rūpatā | ekasya nānā-rūpatve dve	rūpe pāvaka-itarau || tat tasyā jananaṃ rūpam
SV_14721	pratyāsattiḥ. tatra yat tasminn an-ātma-	rūpe pratiyamāne sa svayaṃ pratyupatiṣṭhate.
PV_03384	-ādiṣu || ādya-an-ubhaya-rūpatve hy eka-	rūpe vyavasthitam | dvitīyaṃ vyatiricyeta na
SV_02616	yathā śuktau rajata-ākāraḥ. na hi śuktau dve	rūpe samānam viśiṣṭam ca, tathā pratipatti-
SV_08606	na ity anyo 'pi svarūpeṇa eva janako na para-	rūpeṇa a-tattvāt. te yathāsvaṃ bhinnās ca taj-
PV_03380	tathā hy uttaram uttaram || tasya artha-	rūpeṇa ākārāv ātma-ākāraś ca kaścana | dvitīyasya
V2_04910	-antara-vimarśa-vivekena pratiṣṭhitena eva	rūpeṇa ākriyata iti svalakṣaṇa-viṣayam, aparasmād

PV_03061 syād gamakas tadā || gamaka-anuga-sāmānya-
 SV_11721 -buddhau tad-anya-vivekinā a-pratibhāsamāno
 HB_01705 bhāva-bhedasya. na hi sa sāhitye 'pi para-
 SV_03814 svayam | a-bhedina iva ābhānti bhāvā
 V1_04007 -avyabhicārāt. nāntariyakatayā ālokaḥ saha
 PV_03385 -āśleṣā dhīr dvitīyā avalambate | nīla-ādi-
 PV_03055 dvitīyā bhrāntir iṣyate | gatiś cet para-
 PV_04079 ity anena eva tad gatam || siddha-sādhanā-
 SV_02721 viparyāsāt. sa ca taṃ pradeśam tad-viviktena
 PV_03481 na tayā matā | svayam prakāśanād arthas tad-
 SV_03824 svayam bhedino 'py a-bhedina iva kenacid
 SV_06519 eśam a-sambhavāt ||134|| yadi hi vidhi-
 V3_02502 ity anena eva gatavāt. siddha-sādhanā-
 V3_01002 tena saha sādhanam syāt. tasmāt triṣv eva
 SV_14112 svabhāvasya etad-vikalpa-an-atikramāt. a-tad-
 V2_05202 niścītā. ante vacanān niścitatvaṃ triṣv api
 SV_01026 anyathā a-gamako hetuḥ syāt. hetos triṣv api
 V2_09302 anyathā a-gamako hetuḥ syāt. hetos triṣv api
 SV_03808 janānāt. katham tarhi idānīm ekānta-vyāvṛtta-
 PV_04020 || antar-aṅgam tu sāmartyam triṣu
 SV_16021 a-kāra-utthāpana-cittam utthāpyate. tathā
 PV_03210 tasyam matāv api | yadi idaṃ svayam arthānām
 SV_00616 -kārya-abhāva-gatir uktā veditavyā, yathā na
 V2_06403 -abhāva-gatir uktā veditavyā, yathā – na
 NB_02041 kāraṇa-viruddha-kārya-upalabdhir yathā – na
 V2_06314 -viśeṣāḥ santi sannihita-dahana-viśeṣavāt.
 SV_00614 punar virodhe gamikā eva, yathā na asya
 V2_06313 punar virodhe gamikā eva, yathā – na asya
 NB_02040 kāraṇa-viruddha-upalabdhir yathā – na asya
 PV_02022 śāstra-ośadha-abhisambandhāc caitrasya vṛṇa-
 SV_05112 -anukāra-pratyarpaṇena janānāt. sā tu viśeṣa-
 VN_00508 iti vyāptiḥ, kasyacid asato 'bhyupagame tal-
 V3_05604 ||39|| ity antara-ślokaḥ. nanu yathokta-
 SV_17607 vastuny avisamvādena asya vṛttes tan-nivṛtti-
 SV_15828 iti. śabdā tv avāśyam tal-lakṣaṇas tasya
 VN_06802 hetvābhāsāś ca nigrāsthānāni. kiṃ punar
 SV_16205 syāt. anvaya-vyatireka-lakṣaṇavāt tasya.
 HB_03609 tan nāma tasmād viśeṣaṇa-antarām syāl
 HB_04013 trailakṣaṇyād a-vyatirekād iti na
 V2_04505 liṅginam gamayati, tal-liṅgam śabda iti. na,
 VN_01214 ca eka-ātmani. anyathā bheda-a-bheda-
 PV_04172 sādhanam || pūrva-avadhāraṇe tena pratijñā-
 V1_03912 sidhyati. uktam atra – grāhya-grāhaka-
 VN_02013 ghaṭa iti pratijñām uparacayya dvādaśa-
 SV_04613 vyakter a-śakya-codanavāl lakṣita-
 SV_07306 paramparayā liṅga-anusāreṇa. na api sāmānya-
 SV_07107 sā apy atra (145a) na hy ayam janana-viśeṣa-
 V3_02407 vā pramāṇena vācā kena pravartyate. samaya-
 V3_04804 yathā asati niṣedhaḥ, a-sapakṣaś ca a-tattva-
 HB_04101 iti na lakṣaṇa-antarām. tasmān na hetuḥ ṣaḍ-
 SV_09411 sādhitō bhavet ||189|| sa hi dharmī pradhāna-
 V3_07206 sādhitō bhavet ||60|| sa hi dharmī pradhāna-
 HB_03406 -vyatirekavān iti tad-aṃśena vyāptas tri-
 SV_09219 bheda iti śānkā syāt. abhāvas tu viveka-
 PV_03331 ākāra yathā bhrāntair nirikṣyate || vibhaktā-
 V1_03603 ākāra yathā bhrāntair nirikṣyate | vibhaktā-
 PV_03530 ca evam a-viśuddha-dhiyam prati | grāhya-
 V3_13704 -ābhāsāś tu jātaya iti. tāḥ sādhanā-dūṣaṇa-
 V3_04110 bhaven madhya-avasthā-vad upalabhyeta. tal-
 VN_02811 a-sambaddhānām pariśankhyātum a-śakyatvāt,
 V3_01406 yathā – abhivyakta-caitanya-śarīra-
 VN_02010 nityaḥ śabdo 'nityo vā iti vāde dvādaśa-
 VN_04405 ca viśeṣa-samāśrayāt pṛthan-nigrāsthāna-
 HB_00505 anupalabdhyā apy asad-vyavahārasya upalabdhī-
 SV_00414 anupalabdhīḥ. bhedo 'syā viśeṣaṇam upalabdhī-

rūpeṇa eva tadā gatiḥ | tasmāt sarvaḥ parokṣo
 rūpeṇa katham tathā syāt. dṛṣya-a-viveka-a-
 rūpeṇa kartā. svarūpaṃ ca asya pṛāḡ api tad eva
 rūpeṇa kenacit ||69|| tasyā abhiprāya-vaśāt
 rūpeṇa grāhya-lakṣaṇatvād grhyeta. na vā
 rūpeṇa dhiyam bhāsamānām puras tataḥ || anyathā
 rūpeṇa na ca bhrānteḥ pramāṇatā || abhiprāya-
 rūpeṇa nirdeśasya hi sambhave | sādhyatvena eva
 rūpeṇa niścinvann agni-sattā-bhāvanā-vimuktayā
 rūpeṇa prakāśate || yathā pradīpayor dīpa-
 rūpeṇa pratibhānti, tad eśam buddhi-pratibhāsam
 rūpeṇa vastv eva śabdair vikalpāir vā api viśayī-
 rūpeṇa hi nirdeśa-sambhave sādhyatvena eva
 rūpeṣv antar-aṅgam artha-siddhau sāmartyam
 rūpeṣu tad-rūpa-samāropa-pratibhāsinyā buddher
 rūpeṣu draṣṭavyam. artha-antara-svabhāvayoḥ
 rūpeṣu niścayas tena varṇitaḥ | asiddha-viparīta-
 rūpeṣu niścayas tena varṇitaḥ | asiddha-viparīta-
 rūpeṣu bhāveṣu sāmānyam nāma, teśam a-samsargād
 rūpeṣu samsthitam | tatra smṛti-samādhānam tad-
 repha-a-kāra-visarjanīya-utthāpanāni pūrva-pūrva-
 rocate tatra ke vāyam || tasmān na artheṣu na
 roma-harṣa-ādi-viśeṣa-yukta-puruṣavān ayam
 roma-harṣa-ādi-viśeṣa-yukta-puruṣavān ayam
 roma-harṣa-ādi-viśeṣa-yukta-puruṣavān ayam
 roma-harṣa-ādi-viśeṣa-viruddhasya paritāpasya
 roma-harṣa-ādi-viśeṣāḥ santi sannihita-dahana-
 roma-harṣa-ādi-viśeṣāḥ santi sannihita-dahana-
 roma-harṣa-ādi-viśeṣāḥ, sannihita-dahana-
 rohaṇe | a-sambaddhasya kiṃ sthānoḥ kāraṇatvam na
 lakṣaṇa-a-pāṭavāt pratyaya-apekṣiṇā sva-vāsanā-
 lakṣaṇa-a-viśeṣāt; na hy evam-vidhasya asattva-an
 lakṣaṇa-anupalabdhir api kācīt tṛtīyo hetuḥ, sa
 lakṣaṇa-anupalabdhir abhāvam sādhyati iti, tad
 lakṣaṇa-antara-abhāvāt. tatra yadi śabda-ātmanām
 lakṣaṇa-antara-yogād dhettvābhāsā nigrāsthāna-
 lakṣaṇa-antarām vā vaktavyam. sarve 'pi ghaṭa-
 lakṣaṇa-antaratvena vā upādānam arhati, yad-bhāve
 lakṣaṇa-antarām. tasmān na hetuḥ ṣaḍ-lakṣaṇa iti.
 lakṣaṇa-antarasya a-vācyaṭvāt. yat kvacid dṛṣṭam,
 lakṣaṇa-abhāvād bheda-a-bhedayor a-vyavasthā syāt
 lakṣaṇa-abhidhā | vyarthā vyāpti-phalā sā uktiḥ
 lakṣaṇa-ayogād iti. api ca saha-upalambha-niyamād
 lakṣaṇa-artha-vyākhyānam. sarvo 'yam dur-matinām
 lakṣaṇa-artham jāti-codanā iti cet. a-śabda-
 lakṣaṇa-avabhāsinām pratyayānām sannihita-
 lakṣaṇa ādhāra-bhāvaḥ sāmānye sāmānya-āśrayasya
 lakṣaṇa-āhita-bhedasya dharmīṇaḥ parihāreṇa
 lakṣaṇa iti. nanv etasminn a-sapakṣe hetv-abhāva-
 lakṣaṇa iti. hetu-bindu-prakaraṇam ācārya-
 lakṣaṇa eko nityaḥ sukha-ādy-ātmako 'nyo vā iti
 lakṣaṇa eko nityaḥ sukha-ādy-ātmako 'nyo vā iti,
 lakṣaṇa eva trividha eva hetur gamakaḥ, sva-
 lakṣaṇa eva nimitti-kartavyasya kasyacid rūpasya
 lakṣaṇa-grāhya-grāhaka-ākāra-viplavā | tathā kṛta
 lakṣaṇa-grāhya-grāhaka-ākāra-viplavā ||39|| tathā
 lakṣaṇa-cintā iyam a-cintyā yoginām gatiḥ ||
 lakṣaṇa-jñānād eva a-viśaye 'pravṛtteḥ,
 lakṣaṇa-tyāga eva hi tasya vināśaḥ, apara-bhāvaś
 lakṣaṇa-niyamo 'py a-sambaddha eva pratijñā-antara
 lakṣaṇa-puruṣa-ghaṭa-anyatara-sa-dvitīyo ghaṭaḥ,
 lakṣaṇa-prapañca-prakāśana-śāstra-praṇetur jaimini
 lakṣaṇa-pralapane 'tiprasaṅgo 'py uktaḥ. na ca
 lakṣaṇa-prāpta-anupalabdhī-mātra-vṛtti-sādhanam
 lakṣaṇa-prāpta-sattvam. atra anupalabdher liṅgād

SV_00218	-sattva eva syān na anyathā. tena upalabdhi-	lakṣaṇa-prāpta-sattvasya ity uktam bhavati. tatra
VN_01614	yuktaḥ, atiprasaṅgāt. tasmād ya upalabdhi-	lakṣaṇa-prāpta-svabhāvo 'nupalabdhaḥ, sa na asty
NB_03033	anupalabdhāv api – yat sad upalabdhi-	lakṣaṇa-prāptam tad upalabhyata eva ity ukte, an-
NB_03023	prayogaḥ – yat sad upalabdhi-	lakṣaṇa-prāptam tad upalabhyata eva, yathā nila-
NB_03120	dvitīyo 'pi prayogaḥ – yad upalabdhi-	lakṣaṇa-prāptam san na upalabhyate na tat tatra
NB_03008	tatra sādharṃyavat-prayogaḥ – yad upalabdhi-	lakṣaṇa-prāptam san na upalabhyate so 'sad-
NB_03035	sādharṃyavat-prayoge 'pi – yad upalabdhi-	lakṣaṇa-prāptam san na upalabhyate so 'sad-
VN_00910	'py āyātam, yasya idam sāmārthyam upalabdhi-	lakṣaṇa-prāptam san na upalabhyate, so 'sad-
NB_03120	ghaṭaḥ. na upalabhyate ca upalabdhi-	lakṣaṇa-prāptam sāmānyam vyakty-antarāleṣv iti.
NB_03036	'pi – yaḥ sad-vyavahāra-viśaya upalabdhi-	lakṣaṇa-prāptaḥ, sa upalabhyata eva. na tathā
VN_03101	-viparyayaṃ sādhyet. yadi hy upalabdhi-	lakṣaṇa-prāptatvena upagatasya sato dravyasya
HB_00413	siddhiḥ, yathā idam asya upalambha upalabdhi-	lakṣaṇa-prāptam anupalabdham upalabhyate satsv apy
VN_00420	anupalabdhāv api pratipattur upalabdhi-	lakṣaṇa-prāptasya anupalabdhi-sādhanam
HB_03110	na tu tulya-yogya-avasthasya eva. upalabdhi-	lakṣaṇa-prāptasya anupalabdhir abhāva-vyavahāra-
HB_02601	dr̥ṣṭam kāraṇam vyabhicarati. upalabdhi-	lakṣaṇa-prāptasya anupalabdhir abhāva-hetur
HB_00517	agnimati pradeśe dhūmo 'bhāve ca upalabdhi-	lakṣaṇa-prāptasya anupalabdhir iti, asminn eva
SV_00217	pradeśa-viśeṣe kvacin na ghaṭa upalabdhi-	lakṣaṇa-prāptasya anupalabdheḥ. yadi syād
V2_05607	pradeśa-viśeṣe kvacin na ghaṭa upalabdhi-	lakṣaṇa-prāptasya anupalabdheḥ, yadi hi syāt,
NB_02012	na pradeśa-viśeṣe kvacid ghaṭaḥ, upalabdhi-	lakṣaṇa-prāptasya anupalabdher iti. upalabdhi-
NB_02031	yathā – na atra dhūma upalabdhi-	lakṣaṇa-prāptasya anupalabdher iti. kārya-
HB_00509	-viśayasya abhāvasya upadarśane 'nupalabdhiti-	lakṣaṇa-prāptasya anyathā kvacid abhāva asiddheḥ.
VN_01017	tat-pramāṇa-sattayā vyāpṭeḥ. na ca upalabdhi-	lakṣaṇa-prāptasya arthasya pratyakṣād anya-
V3_13001	– na sarvagataṃ sāmānyam, upalabdhi-	lakṣaṇa-prāptasya tad-antarāleṣv anupalambhāt.
VN_00422	asad-vyavahāra-siddheḥ, anupalabdhi-	lakṣaṇa-prāptasya pratipatṭr-pratyakṣa-upalabdhi-
VN_00914	artha-antaraṃ sāmārthyam, tasya upalabdhi-	lakṣaṇa-prāptasya yo 'nupalambhaḥ sa svabhāvasya
NB_03023	nila-ādi-viśeṣaḥ. na ca evam iha upalabdhi-	lakṣaṇa-prāptasya sata upalabdhir ghaṭasya ity
HB_00513	vyatireka-niścayo 'nupalabdhāv upalabdhiti-	lakṣaṇa-prāptāt sato 'nupalambha-abhāva-
SV_10115	tena yā api iyam anupalabdhir upalabdhiti-	lakṣaṇa-prāptānām vastuto 'py asattva-rūpā a-
HB_03111	iti viśeṣaṇam ca a-vācyam, anupalabdhiti-	lakṣaṇa-prāptānām api tatra vyavacchedāt. eka-
NB_02045	ca pratiśedha uktas teṣām upalabdhiti-	lakṣaṇa-prāptānām eva upalabdhir anupalabdhīś ca
PV_03513	na syāt sañcāro viśaya-antare || tām grāhya-	lakṣaṇa-prāptām āsannam janikām dhiyam | a-
VN_00501	apy abhāva-asiddheḥ. tatra upalabdhiti-	lakṣaṇa-prāptiḥ svabhāva-viśeṣaḥ kāraṇa-antara-
V3_13002	tad-antarāleṣv anupalambhāt. upalabdhiti-	lakṣaṇa-prāptir abhivyaṅktiḥ. a-bhedād eka-vyaktyā
VN_01620	prasādhyatā tasya yathokta-upalabdhiti-	lakṣaṇa-prāptir upadarśaniyā. upadarśya-
NB_02013	-prāptasya anupalabdher iti. upalabdhiti-	lakṣaṇa-prāptir upalambha-pratyaya-antara-
VN_03106	virodha iṣṭaḥ. atha punar asya upalabdhiti-	lakṣaṇa-prāptir lupyate, tadā na kaścit pratijñā-
SV_01502	anupalambhād abhāva-siddheḥ. nanu upalabdhiti-	lakṣaṇa-prāpṭeḥ sparśasya yukta eva pratiśedhaḥ.
V2_09710	anupalambhād abhāva-siddheḥ. nanu upalabdhiti-	lakṣaṇa-prāpṭeḥ sparśasya yukta eva pratiśedhaḥ.
NB_02027	tasyā a-sambhavāt. anyathā ca anupalabdhiti-	lakṣaṇa-prāpṭeṣu deśa-kāla-svabhāva-viprakr̥ṣṭeṣv
VN_00909	satyam etat. sa eva tu viparyayo 'nupalabdhiti-	lakṣaṇa-prāpṭeṣu na sidhyati. tatra punar idam an
NB_03008	ca kaścit pradeśa-viśeṣa upalabdhiti-	lakṣaṇa-prāpṭo ghaṭa ity anupalabdhī-prayogaḥ.
NB_03035	-viśayaḥ. na upalabhyate ca atra upalabdhiti-	lakṣaṇa-prāpṭo ghaṭa ity ukte sāmārthyād eva na
HB_03319	anyasya sādhyataḥ, sā ca tayor upalabdhiti-	lakṣaṇa-prāpṭāv eva asad-vyavahārasya sādhiḥ iti,
PV_04072	a-sādhyam bādhamānam virodhi kim || pakṣa-	lakṣaṇa-bāhya-arthaḥ svayaṃ śabdo 'py an-arthakaḥ
V3_02403	vacanena nivartayitum a-śakyatvāt. pakṣa-	lakṣaṇa-bāhya-arthaḥ svayaṃ-śabdo 'pi na arthaṃ
SV_09619	-prakāro 'pi dharmāḥ sattā-sādhanā na hetu-	lakṣaṇa-bhāk, na ca anyā gatir asti. tasmān na
V3_07910	-prakāro 'pi dharmāḥ sattā-sādhanā na hetu-	lakṣaṇa-bhāk, na ca anyā gatir asti. tasmān na
V3_07306	sādhyatām, kiṃ tv asāv api pradhāna-ādi-	lakṣaṇa-bheda-an-āśrayaḥ śabda-artha-mātratāyām
V3_10206	pakṣo 'pi vipakṣaḥ. syād api paryāyeṇa.	lakṣaṇa-bhedaś tu kathita eva. na hy a-vipakṣa-
V3_11311	-vaśād iṣṭa-vighāta-kṛd ity ucyate, na punar	lakṣaṇa-bhedāt. ata eva a-pṛṭhañ-nirdeśa ity
V3_10212	sāmārthya-viśayaḥ pakṣa ucyate. tena tal-	lakṣaṇa-mukhena āyāto dharmo na pratyāyana-kāla-
SV_01413	sambhāvyaṃ pramāṇa-antara-bādhanam | (20ab)	lakṣaṇa-yukte bādha-sambhave tal-lakṣaṇam eva
V2_09703	api pramāṇa-antara-bādha sambhāvya.	lakṣaṇa-yukte bādha-sambhave tal-lakṣaṇam eva
V3_07810	bādhyam tasya a-prāmānya-prasaṅgāt.	lakṣaṇa-yukte bādha-sambhave tal-lakṣaṇam eva
V3_10803	nyāye kiṃ na upanayaḥ. na ca eṣa nyāyaḥ,	lakṣaṇa-yukte virodha-sambhavāt. na darśana-
PV_04152	-dīn-mātram ucyate 'rthasya dr̥ṣṭaye | dravya-	lakṣaṇa-yukto 'nyaḥ samyoge 'rtho 'sti dr̥ṣṭi-bhāk
V3_03610	dvayor api prāmānya-a-viśeṣāt. ekasya tal-	lakṣaṇa-yoge 'pi pratidvandvi-darśanāt
NB_03048	ity uktam bhavati. a-nirākṛta ity – etal-	lakṣaṇa-yoge 'pi yaḥ sādhyatim iṣṭo 'py arthaḥ
V2_04507	-gamakaṃ tatra ity vastu-gatiḥ. tatra gamaka-	lakṣaṇa-vidhānena pratipipādayiśor vacana-
PV_03497	bhāvānām anyatra indriya-vibhramāt | bheda-a-	lakṣaṇa-vibhrāntam smaraṇam tad-vikalpakam ||
V3_13705	pratipatter a-pratibandhāt, pratibandha-	lakṣaṇa-virahāc ca, uttara-ābhāsātvena su-jñānāḥ.
V3_04809	'pi nañi vibhāgena niyoga-vṛtṭeḥ. sapakṣa-	lakṣaṇa-virodhāc ca na evam pratitīḥ. sādhyā-
VN_06701	na tad-rahita-sukha-ādi-svabhāvātā vyakta-	lakṣaṇa-virodhād iti. sukha-ādy-anvaya-darśanād
V3_05501	etena eva udāharaṇena nidarśite 'pi hetu-	lakṣaṇa-viśaye svabhāvasya pṛthak-kāraṇam kārya-
PV_04086	teṣv a-pakṣatā | nirākṛte bādhanataḥ śeṣe '-	lakṣaṇa-vṛtṭitaḥ || svayaṃ-iṣṭa-abhidhānena gata-

V3_02604	teṣv a-pakṣatā | nirākṛte bādhanataḥ śeṣe 'na apy asya kaścīd, tatra api grāhya-grāhaka-	lakṣaṇa-vṛttitah ||24|| dṛṣṭer vipratipattinām
V1_03511	apy evaṃ-bhāvaḥ syāt. na ca pramāṇa-	lakṣaṇa-vaidhuryāt. tasmād ātmā eva buddher
V3_03611	grāhaka-ākāra-bāhyam asti ca lakṣaṇam | ato	lakṣaṇa-vyatirikto 'nyo 'sti viśeṣaḥ pratyakṣasya,
PV_03215	yathā hetu-pratyaya-pāraṇtrya-	lakṣaṇa-śūnyatvān niḥ-svabhāvāḥ prakāśitāḥ ||
VN_02020	'pi tad-abhāva iti vyapadiśyate. anya-bhāva-	lakṣaṇa-saṃskāra-duḥkhatā-ādi-siddhim antareṇa na
HB_02706	sati prayogāt tena saha kārya-kāraṇa-bhāva-	lakṣaṇo 'bhāvaḥ svayaṃ pramāṇena siddhas tad-
HB_02811	-vādaḥ kriyate. nanu veda-a-vedayos tattva-	lakṣaṇo 'vinābhāva-lakṣaṇo vā sambandhaḥ syāt.
SV_12309	tu taj-jñāna-utpādana-yogyatā-pratilambha-	lakṣaṇo 'sty eva viśeṣaḥ. satyam asti. na kevalam
V1_04004	vipakṣaḥ. sa tarhi icchayā vyavasthita-	lakṣaṇo 'sti pratibandha indriya-yogyatā-utpatti-
V3_10103	prasaṅga iti. eṣa dvidvidho hetuḥ svabhāva-	lakṣaṇaḥ katham vipakṣasya vastu-vaśād vyavasthām
V3_08005	sarvasya. tādātmya-lakṣaṇas tadutpatti-	lakṣaṇaḥ kārya-lakṣaṇas ca. sa eva sva-vyāpaka-
NB_03031	eṣa dvidvidho hetuḥ svabhāva-lakṣaṇaḥ kārya-	lakṣaṇas ca ity uktam. tena hi nivṛttim kathayatā
V3_08005	sa ca dvi-prakāraḥ sarvasya. tādātmya-	lakṣaṇas ca. sa eva sva-vyāpaka-viparyaye sādhye
NB_03031	eva hetuḥ sādhyam gamayati. sa ca tad-bhāva-	lakṣaṇas tadutpatti-lakṣaṇas ca ity uktam. tena
SV_01713	eva hetuḥ sādhyam gamayati. sa ca tad-bhāva-	lakṣaṇas tadutpatti-lakṣaṇo vā. sa eva avinābhāvo
V2_10006	brūmaḥ śabda eva iti. śabdas tv avaśyam tal-	lakṣaṇas tadutpatti-lakṣaṇo vā. sa eva avinābhāvo
SV_15828	sato 'nupalambha-abhāva-upadarśanam. etal-	lakṣaṇas tasya lakṣaṇa-antara-abhāvāt. tatra yadi
HB_00515	eva sādhyā-dharme bhāvaḥ. katham ca sa tal-	lakṣaṇas tridhā eva sa hetus tri-prakāra eva –
HB_03411	sva-sādhyam niścāyayati ity a-tal-	lakṣaṇo dharmini hetuḥ syān na ca atra sādhyā-
HB_03706	ca bhāvaḥ pratyakṣo 'bhāvo 'py anupalabधि-	lakṣaṇo na hetuḥ syāt. tathā ca eka-saṅkhyā-
SV_14105	upalabधिḥ sva-viśaya-vijñāna-janana-yogyatā-	lakṣaṇaḥ pratyakṣa-sāmarthya-siddha iti vakṣyāmaḥ.
HB_02606	'sti pratibandha indriya-yogyatā-utpatti-	lakṣaṇaḥ , yogyatāyā bhāva-rūpatvāt. tasmād anya-
V1_04005	sa ca tad-bhāva-lakṣaṇas tadutpatti-	lakṣaṇo vā iti na an-āloko rūpa-upalambhaḥ syāt,
SV_01713	sa ca tad-bhāva-lakṣaṇas tadutpatti-	lakṣaṇo vā. sa eva avinābhāvo dṛṣṭāntābhyām
V2_10006	saha kārya-kāraṇa-bhāva-lakṣaṇo 'vinābhāva-	lakṣaṇo vā. sa eva avinābhāvo dṛṣṭāntābhyām
HB_02811	so 'vaśyam nitya iti bhāvas tad-abhāva-	lakṣaṇo vā sambandhaḥ syāt. ayam ca prakāro 'tra
SV_14418	hi śrotra-gocaraḥ ||298|| śrotra-grahaṇa-	lakṣaṇo vināśas ca saha syātām iti. na, tasya
SV_15826	vivakṣā-prakāśanāya abhiprāya-nivedana-	lakṣaṇaḥ śabdaḥ. tad-atikrame 'tiprasaṅgāt. nanv
SV_17222	-janya-janakayoḥ ko 'yam āśraya-āśrayi-bhāva-	lakṣaṇaḥ sanketaḥ kriyate. apauruṣeye tu na
SV_07314	-apekṣi puruṣa-bhāvanā-pratibhāsi tad-apekṣā-	lakṣaṇaḥ samavāya iti. sva-āśraya-samavāya-apekṣo
SV_11619	-kṛtaḥ | (237ab) ity uktam prak. na hi śleṣa-	lakṣaṇaḥ sambandhaḥ. so 'yam nityānām apy a-
SV_11827	gamakaḥ, sva-sādhyā-dharma-avyabhicārāt. ṣaḍ-	lakṣaṇaḥ sambandho 'śliṣṭeṣu padārtheṣu
HB_03407	-pakṣa-dharmatva-vat, na api sandigdha-	lakṣaṇo hetur ity apare – trīṇi ca etāni, a-
HB_03703	na dṛṣṭāntaḥ pṛthag ucyate | (84ab) tri-	lakṣaṇo hetur ity na kaścīd dhetuḥ syāt. tulya-
V3_13202	arthakriyā-ayogād arthakriyā-sāmarthya-	lakṣaṇo hetur uktaḥ. tāvatā ca artha-pratītir iti
VN_00204	api virodhinoḥ paraspara-parihāra-sthita-	lakṣaṇato nivṛttam ity asad eva syāt. sarva-
V3_06610	'bhāvād virodhaḥ, paraspara-parihāra-sthita-	lakṣaṇatayā eva virodhaḥ, a-niyamena niyama-
V3_00605	-uṣṇa-sparśa-vat. paraspara-parihāra-sthita-	lakṣaṇatayā vā. na ca ayam utpatti-vināśābhyām
NB_03075	-bhāva-vināśa-vat | anyonya-parihāra-sthita-	lakṣaṇatayā vā bhāva-abhāva-vat. sa ca dvidvidho
V3_06506	a-bādhanasya api lakṣaṇatve tasya a-niścaya-	lakṣaṇatayā vā virodhaḥ, nitya-anityatva-vat.
V3_07902	anyonya-upalabधि-parihāra-sthiti-	lakṣaṇatā. tathā ca a-gamakatvam iti kiṃ kasya
SV_00515	sa ca anupalabधिḥ. anyonya-vyatireka-sthita-	lakṣaṇatā vā virodho nitya-anityatva-vat. tatra
V2_06007	a-niścita-ātmanaḥ pratipādaka-dharmasya tal-	lakṣaṇatā vā virodho nitya-anityatva-vat. tatra
HB_03702	evaṃ hi prameya-puruṣa-ādinām api tal-	lakṣaṇatvam sandigdha-pakṣa-dharmatva-vat, na api
HB_03816	tasyāḥ pūrvāpara-rūpa-hāny-upajanana-	lakṣaṇatvam syāt, na hi teṣv apy asatsu liṅgini
SV_13903	na, parārthasya eva phalatvena iṣṭatvāt, tal-	lakṣaṇatvāt. atha tad-rūpa-āvaraṇānām ca vyaktis
V3_11008	apekṣāyā viśeṣa-pratilambha-lakṣaṇatvāt, tal-	lakṣaṇatvāc ca phalasya. vaktary ātmani rāga-ādi-
V3_06303	kasyacin nimittam. a-sāmarthyāt, sāmarthya-	lakṣaṇatvāc ca bhāvasya abhāvo na syāt. abhāva
V3_06301	sattva-saṅkhyāta-kṣaṇa-antara-an-upādānatā-	lakṣaṇatvāc ca bhāvasya. tad-apāya-abhāvāt tan-
V2_07906	'pi na syāt, tasya eka-svabhāva-sthiti-	lakṣaṇatvāc caramatvasya. bhavaty eva hi tasya
SV_14609	udāharaṇam eva idam adhikṛtya idam ucyate |	lakṣaṇatvāt. tat-sthitiś ca tad-anya-vyatireke
PV_04121	ucyate, sarva-pratīti-virodhānām sāmānyena	lakṣaṇatvāt tathā a-vṛkṣo dhātṛi ity uktau ca
V3_03808	upakāra-utpādanasya ca rūpa-niṣpādana-	lakṣaṇatvāt. tathā na vṛkṣaḥ śimśapā ity uktāv
SV_14412	na, tatra apy eka-pratiniyamasya taj-janma-	lakṣaṇatvāt. tad-a-tat-kriyā-vikalo na kartā eva
V2_06805	anapekṣatvāt, apekṣāyā viśeṣa-pratilambha-	lakṣaṇatvāt tad-upakṛtam indriyam jñānam janayati
V3_06303	-lakṣaṇatvāt. bhāvasya ca utpatti-samāveśa-	lakṣaṇatvāt, tal-lakṣaṇatvāc ca bhāvasya abhāvo
SV_14823	na, aindriye bhāva-abhāva-anurodhasya tattva-	lakṣaṇatvāt. tasmān na abhāve kasyacid bhāva-
V1_03002	-bhāvāś ca nirākṛtaḥ syāt. anvaya-vyatireka-	lakṣaṇatvāt tasya iha api tulyatvāt, indriya-
SV_16205	-rūpaṃ katham sādhanam, a-niścita-tal-	lakṣaṇatvāt tasya. lakṣaṇa-antaram vā vaktavyam.
V3_10110	ca naḥ pratyakṣam, sannihita-artha-niścaya-	lakṣaṇatvāt. tena eva niścayaḥ kriyata iti cet,
V1_01110	a-vivekāc. kārya-utpatti-vigūṇa-utpādana-	lakṣaṇatvāt. na etad asti, yasmād a-vidyamāna-a-
V2_06104	na hi bhāva-viśayam eva pramāṇam, avisamvāda-	lakṣaṇatvāt pratibandhasya, anyathā
V3_12608	parārthasya eva phalatvena iṣṭatvāt, icchā-	lakṣaṇatvāt pramāṇasya. tat sad-asatī tad-bhāvena
SV_00918	-upākhyā-nivṛtṭyā sarva-bhāva-dharma-viveka-	lakṣaṇatvāt phalasya. sarvathā abhūta-a-samāropān
SV_14822		lakṣaṇatvāt. bhāvasya ca utpatti-samāveśa-

SV_17106	anvaya iti cet. na, prāpṭeḥ pramāṇa-vṛtti-	lakṣaṇatvāt. yat kiñcana grahaṇam hi prasiddhim a
V3_01303	sādhya-vipakṣa eva vṛtṭyā tad-viparyāsana-	lakṣaṇatvāt. yathokte tu dharma-dharmi-viśeṣa
VN_02715	siddhatvāt pratijñāyās ca sādhyā-nirdeśa-	lakṣaṇatvāt. yad apy uktaṃ pūrva-pratijñā-
SV_11824	bhedau muktṅvā vastuno 'nyā gatiḥ. tasya rūpa-	lakṣaṇatvāt. rūpasya ca etad-vikalpa-an-ativṛtṭeḥ.
V3_09404	san vā na ghaṭo bhāvikaḥ, a-tal-	lakṣaṇatvāt. vastv ekam eva avasthā-antara-āveśād
SV_05020	-ādiṣv api prasaṅgaḥ. na, tasyā vikalpa-	lakṣaṇatvāt. vikalpa eva hy a-vidyā. sā
SV_01416	yathokte 'sambhavāt, sambhavināś ca a-tal-	lakṣaṇatvāt. viruddhāvyaabhicāry a-vacanam iti cet.
VN_00912	so 'sad-vyavahāra-viśayaḥ, sāmārthya-	lakṣaṇatvāt sattvasya iti. tathā api ko 'tiśayaḥ
V3_10311	rūpānām kutaḥ. bhāve vā na asantaḥ syuḥ, tal-	lakṣaṇatvāt sattvasya. kevalam vikalpa-viracitam
SV_15404	sā eva anvaya-sthitir vipakṣa-vyavaccheda-	lakṣaṇatvāt sādhyasya. pratiśedha-dvayāc ca vidhi
SV_10502	eva. ata eva iyaṃ kāraṇāt kārya-anumāna-	lakṣaṇatvāt svabhāva-hetāv antar-bhavati iti
V3_04408	pratiyogī niśedhaḥ paryudastaś ca, a-tattva-	lakṣaṇatvāt a-sapakṣasya. tad vivakṣite
V2_06901	abhāvābhyām kāryatām na atipatati, tan-mātra-	lakṣaṇatvāt anyeṣv apy asyāḥ, tad-vyatikrame ca
V3_09402	tarhi sā eva avasthā ghaṭo 'stu, yathokta-	lakṣaṇatvāt asya. sa ca nivṛtta ity a-nivṛtto
V2_05404	-pratiśedhe vidhiḥ prāpṭaḥ, abhāva-vyatireka-	lakṣaṇatvāt asya. sā eva tāvad asato na nivṛttir
SV_15414	a-svatantro hy ātmā nir-ātmā, tat-svāntanrya-	lakṣaṇatvāt ātmanaḥ. tad rūpaṃ nairātmyaṃ na ātma
SV_16125	ca tasya eva indhanatvād dahana-upādāna-	lakṣaṇatvād indhanasya. tathā ayam api varṇa-
V1_04007	nāntariyakatayā ālokaḥ saha rūpeṇa grāhya-	lakṣaṇatvād gr̥hyeta. na vā kevalasya apy ālokasya
HB_02202	yaś ca aparāḥ sa katham tasya svabhāva-bheda-	lakṣaṇatvād bhāva-bhedasya. tathā ca pūrvako
HB_01704	tarhi kevalaḥ, anyāḥ sahitaḥ, svabhāva-bheda-	lakṣaṇatvād bhāva-bhedasya. na hi sa sāhitye 'pi
SV_09220	abhāvāt, tad-bhāve 'bhāva-ayogāt. tad-bhāva-	lakṣaṇatvād bhāvasya. tasmād ayam eva sa mukhyo
V3_04111	-bhāvāś ca vailakṣaṇyam, viruddha-svabhāva-	lakṣaṇatvād bhedasya ity ukta-prāyam. tasmād
SV_08101	-upākhyam katham nimittam syāt. kārya-karaṇa-	lakṣaṇatvād vastutvasya. tat pracyuta-a-samprāpta
NB_01015	tad eva paramārtha-sat. arthakriyā-sāmārthya-	lakṣaṇatvād vastunaḥ. anyat sāmānya-lakṣaṇam. so
HB_00401	tad-arthi-pravṛtṭeḥ, arthakriyā-yogya-	lakṣaṇatvād vastunaḥ, tato 'pi vikalpāt tad-
V2_07903	-ātmānam janayet. na, arthakriyā-śakti-	lakṣaṇatvād vastunaḥ. sarva-sāmārthya-upākhyā-
HB_01406	kartum a-śakyatvāt, svabhāva-antara-utpatti-	lakṣaṇatvād viśeṣa-utpatteḥ. svabhāva-antara-
HB_03714	sambhava-a-sambhavayor ity a-niścita-	lakṣaṇatvān na kaścīd dhetuḥ syāt. atha a-
V3_13201	avyabhicāro 'pi na sidhyati iti. hetos tri-	lakṣaṇatvān na dṛṣṭāntaḥ pṛthag ucyate | (84ab)
V3_09203	-abhyupagataḥ, vijñāna-indriya-āyur-nirodha-	lakṣaṇatvān maraṇasya. katham ca maraṇam
HB_03815	rūpaṃ, pratipatti-janmany upayoga-mātrāt tal-	lakṣaṇatve 'tiprasaṅgāt. evaṃ hi prameya-puruṣa-
V3_07901	eva dūṣitam syād ity uktam. a-bādhanasya api	lakṣaṇatve tasya a-niścaya-lakṣaṇatā. tathā ca a-
VN_01507	tayor vastuni paraspara-parihāra-sthita-	lakṣaṇatvena eka-tyāgasya apara-upādāna-
HB_03613	-sambhava iti na tad-abhāvaḥ pṛthag anayor	lakṣaṇatvena vācyāḥ. tasmān na hetu-prayoge sati
V3_00608	tad-bhāvasya ca anyonya-parihāra-sthita-	lakṣaṇatvena virodhāt. ayam eva ca ācāryair
PV_03526	|| na grāhyatā anyā janānāḥ janānam grāhya-	lakṣaṇam | a-grāhyam na hi tejo 'sti na ca
PV_04133	|| tad eva rūpaṃ tatra arthaḥ śeṣaṃ vyāvṛtti-	lakṣaṇam | a-vastu-rūpaṃ sāmānyam atas tan na
V3_04003	tad eva rūpaṃ tatra arthaḥ śeṣaṃ vyāvṛtti-	lakṣaṇam | a-vastu-rūpaṃ sāmānyam atas tan na
PV_03215	|| na grāhya-grāhaka-ākāra-bāhyam asti ca	lakṣaṇam | ato lakṣaṇa-śūnyatvān niḥ-svabhāvāḥ
PV_04084	|| hetv-ādi-lakṣaṇair bādhyam muktṅvā pakṣasya	lakṣaṇam | ucyate parihāra-artham a-vyāpti-
V3_02512	hetv-ādi-lakṣaṇair bādhyam muktṅvā pakṣasya	lakṣaṇam | ucyate parihāra-artham a-vyāpti-
PV_03043	|| tasmāt samānatā eva asmin sāmānye 'vastu-	lakṣaṇam | kāryam cet tad anekam syān naśvaram ca
PV_04028	| gamya-arthatve 'pi sādhyā-ukter a-sammohāya	lakṣaṇam | tac catur-lakṣaṇam rūpa-nipāta-iṣṭa-
PV_02256	|| ātmā api na tadā tasya kriyā-bhogau hi	lakṣaṇam | tasmād anādi-santāna-tulya-jātiya-
SP_00011	hi kaścīd sambandho na ato 'nyat tasya	lakṣaṇam | bhāva-abhāva-upadhir yogaḥ kārya-
PV_03030	|| arthānām yac ca sāmānyam anya-vyāvṛtti-	lakṣaṇam | yan niṣṭhās ta ime śabdā na rūpaṃ
PV_02285	anekadhā | anumāna-āśrayo liṅgam avinābhāva-	lakṣaṇam | vyāpti-pradarśanād dhetoḥ sādhyena
PV_03323	|| tat-sārūpya-tadutpattī yadi saṃvedya-	lakṣaṇam | saṃvedyaṃ syāt samāna-arthaṃ vijñānam
PV_04169	| sādhyam dvayam tadā asiddham hetu-dṛṣṭānta-	lakṣaṇam || a-sambhavāt sādhyā-śabdo dharmi-
PV_03050	| tad a-yogyatayā a-rūpaṃ tad dhy a-vastuṣu	lakṣaṇam || yathokta-viparītam yat tat
PV_03529	| grāhy-upādāna-saṃvitti cetaso grāhya-	lakṣaṇam || rūpa-ādeś cetasaś ca evam a-viśuddha-
PV_03071	| yac ca rūpaṃ tayor dṛṣṭam tad eva anyatra	lakṣaṇam || svabhāve sva-nimitte vā dṛṣṭye darśana
SV_03513	-dharmaṇoḥ. vastuni tu svalakṣaṇe sāmānya-	lakṣaṇam a-vācyam abhāvāt. nanu ca dharmā-
V2_08005	ayam bhāvo nivṛtta-sarva-sāmārthyaḥ sattā-	lakṣaṇam atipatati. arthakriyā-samarthaṃ yat tad
V3_10709	hy apara-abhāvo niścīyate. na ca a-viruddha-	lakṣaṇam atindriyam su-jñāna-bādhanam. tan na
NB_03054	vādina iṣṭo 'nirākṛtaḥ pakṣa iti pakṣa-	lakṣaṇam an-avadyam darśitam bhavati. tri-rūpa-
SV_02202	-anuvṛtṭitaḥ | (34ab) yeśam upalambhe tal-	lakṣaṇam anupalabdham yad upalabhyate. tatra eka-
V2_08506	-vyatikramāt ||57|| yeśam upalambhe tal-	lakṣaṇam anupalabdham yad upalabhyate, tatra eka-
V1_00612	liṅgayor anumāne 'pi tulya iti na pramāṇa-	lakṣaṇam anumānam na anveti. tatra pratyakṣam
SV_04629	a-janya-janakatvena an-upakārāt. tato	lakṣaṇam apy ayuktam. tasmān na jātau śabda-
SV_14804	jñānam. tad-abhāvān na sidhyaty a-vācyatā-	lakṣaṇam artha-rūpasya. tad bhavatā vastutas
VN_04409	a-prāpta-kālam. pratijñā-ādinām yathā-	lakṣaṇam artha-vaśāt kramaḥ, tatra avayavānām
VN_06708	-ādi-svabhāvatāyām pravṛtti-nivṛtti-dharmatā-	lakṣaṇam avahiyata iti. na tad-rahita-sukha-ādi-
V3_00402	-aṅgam asti iti. tad vastutaḥ siddha-	lakṣaṇam asiddham kim ātmanaḥ. pareṇa apy anyataḥ
VN_04712	bhāṣā-vat. na hi prati-deśam bhāṣānam kiñcil	lakṣaṇam asti, atha ca sampradāya-vaśāt tā lokas

V3_12609
SV_17326
VN_00215
V2_07210
SV_14202
V1_02410
V1_03510
SV_04606
SV_16801
SV_09711
V2_07509
VN_02407
V3_13703
V3_03705
SV_08506
HB_03809
SV_04110
HB_00809
HB_03701
V1_03803
SV_09025
V3_07901
SV_01413
V2_09704
V1_00301
V3_09405
VN_01211
SV_15927
VN_00218
HB_03705
SV_04906
V3_05504
PV_04200
VN_01219
HB_04002
PV_04086
V3_02603
V3_04106
SV_06816
VN_02502
HB_02309
V1_00512
HB_03814
SV_04617
V3_02310
SV_17316
SV_13718
VN_06704
V3_13203
NB_03121
V3_02910
HB_03409
HB_03514
SV_08405
V3_12903
PV_04028
HB_03903
V3_02910
SV_15001
HB_00412
NB_03136
V3_13308
VN_02814
V3_13702
V3_01101

sva-viṣaye pareṇa bādhyate. tad asya pramāṇa-
ca pūrvam eva uktaḥ. uktaḥ ca idam āgama-
sa iti pravartamānam a-sāmarthyam asal-
-ślokaḥ. eka-deśa-avisamvādanam apy āgama-
anvaya-vyatireka-anuvidhānam hetu-tadvator
'nyā samvit. a-samvedanam sārūpyam buddhi-
sā eva prakāśate ||38|| vyastam hi viṣaya-
iḥitum yuktaḥ. tac ca sarvaṃ tyāga-āpti-
vyāpti-asiddheś ca. a-gatyā ca idam āgama-
dvididhasya api sādhana-prayogasya gamakatā-
anena dvididhasya api hetor gamya-gamakata-
-pratipatter iti. idam nyāyāṃ nigrasthāna-
syāt, viśeṣe 'n-antar-bhāvāt. tac ca sāmānya-
na ca puruṣa-pratibhā-vaśāt pramāṇayor
a-bhedasya. idam eva hi bheda-a-bheda-
tal-lakṣaṇasya pratihetor a-sambhavād a-
-ādayaḥ saha pratyekaṃ vā jvara-ādi-śamana-
tasmād anvaya-vyatirekayor yathā-
ataḥ. yady a-sambhavat-pratihetur hetuḥ, a-
-rūpo jāyamāno lakṣyate. tatra yathā-
bhāvānām kaścit svabhāva-anvayo 'sti, bheda-
-prasaṅgāt. lakṣaṇa-yukte bādha-sambhave tal-
| (20ab) lakṣaṇa-yukte bādha-sambhave tal-
lakṣaṇa-yukte bādha-sambhave tal-
-ayogāt. na vai pratibandha eva liṅga-
iti cet, sa eva avasthā-bhedo vastu-bheda-
bhāvau, sthitāv a-sthitir ity-ādikaṃ nānātva-
kāras tu svalakṣaṇam indriya-viṣayaṃ sāmānya-
-anvayaḥ sādhya-dharmasya, svabhāva-hetu-
viśeṣa-abhāvāt. sati vā viśeṣe sa eva hetu-
vyabhicārāt, vitatha-pratibhāso hi bhrānti-
tena iha prabheda-mātram ākhyātam,
-anumitau kṛtā | prabheda-mātram ākhyātam
sukha-duḥkhayor iti, idam bheda-a-bheda-
-siddhiḥ, tato 'pi jñānam na pṛthag ato
-vyāpti-bādhanī || sādhya-abhyupagamah pakṣa-
-bādhanī ||23|| sādhya-abhyupagamah pakṣa-
kaścid vyavasthā-āśrayaḥ. tad idam upalabhya-
na punar atra anyat kiñcid yathā-varṇita-
iṣyate. yatra idam yathoktaṃ nigrasthāna-
hi bhāva-lakṣaṇam sarva-śakti-viraho 'bhāva-
-upalakṣaṇāt. svabhāva-pratibandho hi liṅga-
pravartate. tatra yad asya ātma-rūpaṃ tal
na ca artha-antara-codanena artha-antarasya
apy astu. tasmān na idam pratijñā-doṣa-
'bravīt ||330|| anyas tv apauruṣeyam āgama-
-ādayo 'pi siddhi-hetavo na hetu-
hetor doṣam an-udbhāvya vikāra-prakṛti-
nāma kaścit sādhana-avayavaḥ. tena na asya
nāma sādhana-avayavaḥ kaścit. tena na asya
āpta-vacanam kārya-lakṣaṇam liṅgam, svabhāva-
tatra a-bādhitā-viṣayatvaṃ tāvan na pṛthag
tathā api na a-bādhitā-viṣayatvaṃ hetu-
| (166ab) idam eva hi vastv-a-vastunor
-vicchinna-avabhāsi-vijñāna-utpādana-yogyatā-
-ukter a-sammohāya lakṣaṇam | tac catur-
-artham niścita-grahaṇam. tena na para-rūpaṃ
jagat-sthitiḥ ||27|| āpta-vacanam kārya-
a-sāmarthyē vastv eva na syāt. tathā hi tal-
eva. a-kṣaṇikatve 'rthakriyā-virodhāt tal-
eva niścayena śakyam darśayitum viśeṣa-
na hy ebhir hetoḥ sāmānya-lakṣaṇam viśeṣa-
nigrasthānam ity evaṃ-prakāraṇām ekam eva
eṣa prasaṅga ity ekam eva kiñcit sāmānya-
a-tan-nirdeśa-a-nāntariyakatvāt pakṣasya

lakṣaṇam asti iti prameyo 'bhāvaḥ. na eva abhāvaḥ
lakṣaṇam asmābhiḥ, tat tu sarvasya śakya-
lakṣaṇam ākarṣati. tena yat sat kṛtakam vā tad
lakṣaṇam āhuḥ. tad vipakṣe 'darśana-mātrād
lakṣaṇam āhuḥ. na, pūrvasya sva-rasa-nirodhe
lakṣaṇam ity anyasya api tat-sa-rūpasya tat-
lakṣaṇam iti na kvacid anubhavo na apy asya
lakṣaṇam iṣṭa-an-iṣṭayoh. tena ayam iṣṭa-an-
lakṣaṇam iṣṭam. na ato niścayaḥ. tan na pramānam
lakṣaṇam uktaṃ veditavyam. dvididho hi prayogaḥ
lakṣaṇam uktaṃ veditavyam. dvididho hi hetuḥ
lakṣaṇam uktaṃ asmābhiḥ. anyat tu na yuktaṃ iti
lakṣaṇam uktaṃ eva dūṣaṇa-ābhāsās tu jātaya iti.
lakṣaṇam ucyate, kiṃ tarhi vastu-sthityā. sā ca
lakṣaṇam eka-ākārasya api vyatireko 'vyatirekaś
lakṣaṇam eka-saṅkhyā-vivakṣā, vyavacchedya-
lakṣaṇam ekam kāryam kurvanti. na ca tatra
lakṣaṇam eko 'pi prayukto dvitīyam ākṣipati iti
lakṣaṇam etad a-śakya-niścayatvāt. hetv-abhāvo vā.
lakṣaṇam eva iyaṃ meya-māna-phala-sthitiḥ. a-
lakṣaṇam eva tu sāmānyam. atha ca prakṛtyā kecid
lakṣaṇam eva dūṣitaṃ syād ity uktaṃ. a-bādhanasya
lakṣaṇam eva dūṣitaṃ syād iti sarvatra an-āśvāsaḥ.
lakṣaṇam eva dūṣitaṃ syād iti sarvatra an-āśvāsaḥ.
lakṣaṇam, kiṃ tarhi grāhya-dharmaṇi dharmaṇi ca
lakṣaṇam kiṃ na iṣyate. evaṃ hi sukha-ādīnām a-
lakṣaṇam ca katham jojyate. eṣa hi bhāvānām bheda
lakṣaṇam ca vikalpa-pratibhāsam yathā-vyavahāram
lakṣaṇam ca siddham bhavati. atra apy a-darśanam
lakṣaṇam. tato hi hetur ekāntena nirasta-
lakṣaṇam, tan-nāntariyakatayā tu samvādo na
lakṣaṇam tu tad eva. etena kārya-liṅga-
lakṣaṇam tu na bhidyate || tena atra kārya-
lakṣaṇam, tena a-virodha iti cet, na vai mṛd-
lakṣaṇam, tena eva avagatatvāt, upanaya-artha-vat
lakṣaṇam teṣv a-pakṣatā | nirākṛte bādhanataḥ
lakṣaṇam teṣv a-pakṣatā | nirākṛte bādhanataḥ
lakṣaṇam dadhy-ādi kṣīra-ādiṣv an-upalabhyamānam
lakṣaṇam dravyam asti tasya tādrśasya
lakṣaṇam na asti tasya nigrasthānatvam ayuktam
lakṣaṇam. na ca a-kṣaṇikasya kvacid chaktiḥ,
lakṣaṇam. na ca tasya vyabhicārah, tad-abhāve
lakṣaṇam na para-rūpaṃ, pratipatti-janmany upayoga
lakṣaṇam. na hi sambandhe saty api daṇḍa-śabdād
lakṣaṇam nyāyāṃ, atiprasaṅgāt. api ca sāstra-
lakṣaṇam parityajya anyathā pramānyam vedasya
lakṣaṇam puṣṇanti. yad api kiñcid uttarā a-kāra-
lakṣaṇam pṛcchan svayam ayaṃ prakṛta-a-
lakṣaṇam pṛthag ucyate, gata-arthatvāt. hetoḥ
lakṣaṇam pṛthag ucyate gata-arthatvāt. hetoḥ
lakṣaṇam prasiddhiḥ. ātmā aparo vā yathārtha-
lakṣaṇam, bādha-avinābhāvayor virodhāt.
lakṣaṇam, bādhyām apy asya sāmarthyāt. tathā ca
lakṣaṇam yad arthakriyā-yogyatā a-yogyatā ca iti
lakṣaṇam. yuta-a-yuta-siddhayoḥ sambandhau
lakṣaṇam rūpa-nipāta-iṣṭa-svayaṃ-padaīḥ ||
lakṣaṇam, liṅga-rūpa-viśeṣasya tena an-abhidhānāt.
lakṣaṇam liṅgam, svabhāva-lakṣaṇam prasiddhiḥ.
lakṣaṇam vastv ity vākṣyamaḥ. tasya ca vināśa-
lakṣaṇam vastutvaṃ hiyata iti. kārya-hetau kārya-
lakṣaṇam vā. tad arthāpattiyā eṣām nirāso
lakṣaṇam vā śakyam darśayitum. tad arthāpattiyā
lakṣaṇam vācyam syāt. na ca evaṃ-vidhaḥ kaścid
lakṣaṇam vācyam syāt, viśeṣe 'n-antar-bhāvāt. tac
lakṣaṇam vācyam. vācyam, sādhya-a-sādhyā-

VN_03604	-niyama-vādina udāharaṇa-sādharmyaṃ hetu-	lakṣaṇam viruddhe dr̥ṣṭānte na sambhavati iti prāk
V3_13308	-ādayo vācyāḥ. na hy ebhir hetoḥ sāmānya-	lakṣaṇam viśeṣa-lakṣaṇam vā śakyaṃ darśayitum.
V3_03707	ca evam a-śakya-niścayā iti na tat sandigdha-	lakṣaṇam vyavahāra-yogyam, pakṣa-dharmatva-ādi-
V1_00409	saṃvādam viśaṃvādam ca upalabhya tal-	lakṣaṇam vyāptyā kathayed yathā-upadeśam
PV_03216	-upādhikam sarvaṃ skandha-ādīnām viśeṣataḥ |	lakṣaṇam sa ca tattvaṃ na tena apy ete vilakṣaṇāḥ
PV_03240	ca na sambhavaḥ | vācyam a-kṣaṇikatve syāl	lakṣaṇam sa-viśeṣaṇam || niśpādita-kriye kañcid
NB_03136	na hy ebhir dr̥ṣṭānta-ābhāsair hetoḥ sāmānya-	lakṣaṇam sapakṣa eva sattvaṃ vipakṣe ca sarvatra
HB_02308	'vastutva-prasaṅgāt. śaktir hi bhāva-	lakṣaṇam sarva-śakti-viraho 'bhāva-lakṣaṇam. na ca
HB_01808	upekṣām arhati. tasmād idam eka-arthakriyā-	lakṣaṇam sahakāritvaṃ kṣaṇikānām eva bhāvānām
V1_02310	-ādiṣv api prasaṅgāt sārūpyam eva tad-vedana-	lakṣaṇam . sārūpyam apy a-tad-ātmanaḥ prāk paścād
VN_01421	vivekaḥ svabhāva-bhūtaḥ, sa eva vastu-bheda-	lakṣaṇam sukha-duḥkha-vat. para-bhūte ca viveka-
NB_01016	-lakṣaṇatvād vastunaḥ. anyat sāmānya-	lakṣaṇam . so 'numānasya viśayaḥ. tad eva ca
HB_03811	punar a-liṅga-dharmaḥ. katham liṅgasya	lakṣaṇam syāt. kiṃ-rūpāl liṅgād arthaḥ
SV_16610	katham anyena siddhā. anyac ca evam āgama-	lakṣaṇam syāt. tathā hi yasya pramāṇa-saṃvādi
SV_16614	āgamatve pramāṇa-saṃvādo vacanānām āgama-	lakṣaṇam syāt. na a-puruṣa-kriyā. tasyāḥ sarva-
SV_10114	pramāṇa-abhāvān nivr̥ttaṃ sattvaṃ anupalabdhī-	lakṣaṇam sva-nimittān śabda-vyavahārān
VN_00205	eva syāt. sarva-sāmarthya-upākhyā-viraha-	lakṣaṇam hi nir-upākhyam iti. evaṃ sādhanasya
V2_07904	vastunaḥ. sarva-sāmarthya-upākhyā-viraha-	lakṣaṇam hi nir-upākhyam. caramasya tarhi
SV_13502	vākyam apauruṣeyam. kiṃ tarhi varṇa-anukrama-	lakṣaṇam hi no vākyam. tad apauruṣeyam sādhyam
HB_03708	-vivakṣā vyarthā. ato viruddhāvvyabhicāri-	lakṣaṇam hiyeta – svalakṣaṇa-yuktayor hetvor
NB_03112	na hi sambhavo 'sti kārya-svabhāvayor ukta-	lakṣaṇayor anupalambhasya ca viruddhatāyāḥ. na ca
V3_12802	na hi sambhavo 'sti kārya-svabhāvayor ukta-	lakṣaṇayor anupalambhasya vā
HB_03808	svabhāvataḥ sva-sādhyā-avinābhāvinor vihita-	lakṣaṇayoḥ kārya-svabhāvayos tal-lakṣaṇasya
NB_03122	punar viśeṣeṇa kārya-svabhāvayor ukta-	lakṣaṇayor janma-tan-mātra-anubandhau darśanīyāv
VN_02801	-nirdeśaḥ. udāharaṇa-sādharmya-ādeś ca hetu-	lakṣaṇasya a-sarvagatve bhāvāt pratijñā-
VN_06414	na bhavati. tathā ca bhūta-doṣa-udbhāvana-	lakṣaṇasya uttarasya a-pratipatter itareṇa uttara
VN_02802	hetu-lakṣaṇasya a-sarvagatve bhāvāt pratijñā-	lakṣaṇasya ca abhāvāt, hetutvam a-sarvagatve
SV_14325	tarhi bhāva-abhāvasya atyanta-anupalabdhī-	lakṣaṇasya . tan-nivr̥ttau kā anyā gatiḥ svabhāva-
V3_03708	jñāna-grahaṇāc ca. ukta-lakṣaṇe 'numāne tal-	lakṣaṇasya pratiyogino '-sambhavād a-sambhavo
HB_03809	vihita-lakṣaṇayoḥ kārya-svabhāvayos tal-	lakṣaṇasya pratihetor a-sambhavād a-lakṣaṇam eka-
NB_03059	-asiddham, vijñāna-indriya-āyur-nirodha-	lakṣaṇasya maraṇasya anena abhyupagamāt, tasya ca
VN_06410	anuyogo nir-anuyojya-anuyogaḥ. nigrāhasthāna-	lakṣaṇasya mithyā-avasāyād a-nigrāhasthāne
V2_08010	|| iti saṅgraha-ślokaḥ. skandha-dhātva-āyatana-	lakṣaṇasya vā kṛtakasya anityatā-sādhanād a-doṣaḥ,
V3_12210	sandeha eva. nairātmyena prāṇa-ādīnām ukta-	lakṣaṇasya virodhasya asiddheḥ sandigdho
SV_08917	abhyupagamāt, sāmānyasya ca vyāvṛtti-	lakṣaṇasya , svabhāva-bhūtasya ca sāmānyasya a-
PV_03332	-vat || yadā tadā na sañcodya-grāhya-grāhaka-	lakṣaṇā | tadā anya-saṃvido 'bhāvāt svasaṃvit
V1_03605	-vat | yadā tadā na sañcodya-grāhya-grāhaka-	lakṣaṇā ||40|| ity antara-ślokaḥ. tadā anya-
HB_02612	-jñānam tat-svabhāvo vā jñātr-jñeya-dharma-	lakṣaṇā anupalabdhīḥ. sā abhāvam abhāva-
V2_05604	-viplavaḥ ||28|| ity antara-ślokaḥ. etal-	lakṣaṇā anupalambha-ātma-kārya-ākhyā hetavas
SV_10506	iyam eva pravṛttir niśidhyate. anupalabdhī-	lakṣaṇā asattā siddhā eva. so 'yaṃ mūḍho nimittam
SV_00410	hi sattvaṃ upalabdhir eva vastu-yogyatā-	lakṣaṇā tad-āśrayā vā jñāna-pravṛttiḥ, tataḥ saj-
PV_04168	asat | tulyasiddhāntatā te hi yena upagama-	lakṣaṇāḥ || samudāyasya sādhyatve 'py anyonyasya
SV_00215	ca. ta ete kārya-svabhāva-anupalabdhī-	lakṣaṇās trayo hetavaḥ, yathā agnir atra dhūmāt,
V2_04603	tri-rūpāl liṅgato 'rtha-dṛk | (1'ab) tri-	lakṣaṇāl liṅgād yad anumeye 'rthe jñānam, tat
VN_06110	-an-abhidhānam. a-pratīta-pratyayatayā	lakṣaṇāt sādhanasya a-sādhanā-aṅga-vacanam iti
SV_14710	asty eva ity anyatvam eva. na ca taj-janma-	lakṣaṇāt svabhāva-pratibandhād anyaḥ pratibandho
SV_03022	aṅga-bhūtā iti kim upādhayaḥ. lakṣita-	lakṣaṇād a-doṣa iti cet samānaḥ prasaṅgaḥ. sa
PV_03528	buddhe rūpa-ādir upakāraḥ | grāhyatā-	lakṣaṇād anyas tad-bhāva-niyamo 'sya kaḥ ||
V3_10901	apy artha-antaravād a-gatir vacanād anumāna-	lakṣaṇād abhyūhyā, a-pratibandhāt. asati rāge
V3_10813	vyatirekaḥ. pūrva-uktāc ca anupalabdhī-	lakṣaṇād idṛśam prayogaṇām sandeha-hetutvam
V1_00412	vā anyatra anubhūta-viśayābhyo '-nirdeśya-	lakṣaṇābhyo jñāna-vyaktibhyaḥ. na ca tābhiḥ sva-
SV_07127	sthāpako 'py astu. sāmānyasya a-kriyasya kiṃ-	lakṣaṇām sthitiṃ kurvāṇaḥ sthāpakaḥ syāt. sthitiḥ
V3_13610	-eka-deśa iti, na hy evam-ādīni yathokta-	lakṣaṇāsu jātiṣv antar-bhavanti. na ca dūṣaṇāni,
PV_03003	| anyat saṃvṛti-sat proktaṃ te sva-sāmānya-	lakṣaṇe || a-śaktaṃ sarvam iti ced bija-āder
PV_03527	| grāhyatāyā na khalv anyaj jananaṃ grāhya-	lakṣaṇe || sāksān na hy anyathā buddhe rūpa-ādir
PV_03005	ced buddher na anvaya-vyatirekayoḥ | sāmānya-	lakṣaṇe '-dr̥ṣṭeś cakṣu-rūpa-ādi-buddhi-vat ||
V3_03708	sandeha-vat. lakṣaṇe jñāna-grahaṇāc ca. ukta-	lakṣaṇe 'numāne tal-lakṣaṇasya pratiyogino '-
V3_03707	-yogyam, pakṣa-dharmatva-ādi-sandeha-vat.	lakṣaṇe jñāna-grahaṇāc ca. ukta-lakṣaṇe 'numāne
HB_00605	svabhāve 'nvaya-vyabhicāra-abhāvād viśeṣaṇam	lakṣaṇe tan-mātra-anvayena para-mata-apekṣam. pare
V3_03704	na asya pratidvandvī vidyata iti. a-viśiṣṭa-	lakṣaṇe dr̥ṣṭasya aparatra vyatireka-niścayasya
VN_04010	a-pratibaddha-artham artha-antaram. yathokta-	lakṣaṇe pakṣa-pratipakṣa-parigrahe hetutaḥ sādhyā
VN_04715	iti. jaḍa-pravṛttir eva eṣā, yā śabdānām	lakṣaṇe pravṛttiḥ. avayava-viparyaye 'pi yadi
HB_03906	tayoḥ prakāśanāya niścita-śabdaḥ prayukto	lakṣaṇe , yady api bhāva-abhāva-vacana-mātreṇa api
HB_02406	paraspara-apekṣayā janya-janaka-svabhāva-	lakṣaṇe hi kārya-kāraṇe. tatra yadi dhūmo 'gny-
HB_03704	hetur iti na kaścīd dhetuḥ syāt. tulya-	lakṣaṇe hi dr̥ṣṭaḥ pratiyogi-sambhavo '-dr̥ṣṭa-

HB_03310 tad-abhāva-siddhiḥ. so 'nya-bhāvaḥ pratyakṣa-
 PV_04137 ko bādHITE 'nyatra dharmaṇi | gata-arthe
 VN_06804 prameyatvam ity ata āha yathokta-hetvābhāsa-
 V3_09306 kā iyam a-vyaktiḥ. adṛśya-ātmatā. nanv anena
 SV_04208 -taj-janyebhyo bhedaḥ. kiṃ punar anena bheda-
 PV_04084 anye pratyakṣa-ādi-virodha-vat || hetv-ādi-
 V3_02512 -doṣāḥ, pratyakṣa-ādi-virodha-vat. hetv-ādi-
 PV_04171 tad-arthe sādhyatā gatā | hetv-ādi-
 SV_12407 -prabhavau. prabhāva-yukta-puruṣa-pratijñā-
 V3_10204 vṛtti-vyatirekau paraspara-parihāra-sthita-
 HB_00612 anvayena vyatirekeṇa ca vyāpti-pradarśana-
 NB_02047 punar anupalabdhiḥ pratyakṣa-anumāna-nivṛtti-
 VN_01202 vismarāṇa-śilo devānām-priyaḥ prakaraṇam na
 VN_06603 atha prakṛtir vikāra iti katham
 SV_16932 agni-hotrāt svarga-avāptim māndyād ayam na
 SV_02621 samāropaḥ. tathā sadṛśa-aparāpara-utpattiyā a-
 VN_06806 yathoktam kṛtvā cintyam eva, kiṃ te yathā-
 SV_04613 vyavahāreṣu. vyakter a-śakya-codanātvāl
 SV_03022 na te kasyacid aṅga-bhūtā iti kim upādhyayaḥ.
 SV_09010 viśayo dadhi. tat-phala-viśeṣa-upādāna-bhāva-
 PV_04160 upalakṣyate || ā sarṣapād gurutvam tad dur-
 SV_03025 atra viśeṣaḥ śabdā vā enam upalakṣayeyus tal-
 V1_00413 na ca tābhiḥ sva-santāna-bhāvinībhīr a-
 PV_03508 || su-upalakṣeṇa bhedenā yau samvittau na
 PV_03353 | grāhya-grāhaka-samvitti-bhedavān iva
 V1_03806 | grāhya-grāhaka-samvitti-bhedavān iva
 V1_03803 ca antaraḥ svasamvidita-rūpo jāyamāno
 HB_03712 api hetoḥ prāg itareṇa na kaścīd viśeṣo
 PV_03510 hi nīla-ādy-ākāra eka ekaṃ ca vedanam |
 PV_03506 -jñāna-samvittiyor yugapat sambhavo yataḥ |
 SV_05509 bhāvāt. nanu tatra tasya ābhāsaḥ sato 'pi na
 PV_03502 sāmārthya-niyamo bhavet || tathā hi samyag
 SV_13224 -bheda-āśrayatvāc ca bheda-vyavasthiteḥ.
 PV_03133 -vṛtṭeḥ sa-vikalpa-a-vikalpayoḥ | vimūḍho
 PV_02120 sādhanam matam || abhyāseṇa viśeṣe 'pi
 PV_02127 kutaḥ sthitiḥ || na ca evam laṅghanād eva
 PV_02127 bala-yatnayoh | tad-dhetvoḥ sthita-śaktitvāl
 PV_02127 saty abhyāse kutaḥ sthitiḥ || na ca evam
 SV_07522 svabhāvo hi svabhāvān na tattvam anyatvam vā
 PV_02165 -vastunaḥ | etat sāṅkhyā-pāṣoḥ ko 'nyaḥ sa-
 PV_04286 adhika-abhiyogair api | matam mama jagaty a-
 VN_05506 vihitam nigrasthānatvam ananubhāṣaṇe
 V2_05110 na, anya-niṣedha-arthatvāt. tatra vṛtttau
 PV_03148 -dvaya-abhāvād buddher bhedaś ca dur-
 PV_04074 | kathaṅcīd anyam sa punar grahitum
 SV_11010 vā ity anya-doṣa-a-nir-doṣatā api vā | dur-
 PV_02058 punar-bhāvas tasya hemni kharatva-vat || dur-
 V3_07703 -vipakṣa-pracāra-śāṅkā-vyavacchedena
 SV_09612 vipakṣa-pracāra-śāṅkā-vyavacchedena
 SV_13117 eva kāraṇāni tad-avasthā-upakāriṇam. tato
 V3_05302 kāraṇāni tad-avasthā-upakāriṇam artham, tato
 V3_05402 sa nityaḥ syād yadi na kutaścīt sāmārthyam
 VN_05011 doṣa-apetaṃ praṇindati nindati | dhana-
 SV_06802 -sambhave kuto rūpa-vijñānam iti vyavahāra-
 SP_00014 a-sambhavāt | kārya-ādi-śrutir apy atra
 PV_03198 kiṃ viyukteṣu tila-ādiṣu || pratyuktam
 PV_03256 na bhāseta tat-samvittiḥ krama-grahe | tal-
 PV_02259 dāha-āder api mukti-prasaṅgataḥ | prāg guror
 VN_02215 -sadām yuktam. na ca nyāya-śāstrāṇi sadbhīr
 VN_02212 upadiśanti. na ca para-vipaṃsanena
 VN_06610 yadi sata ātma-hānam asataś ca ātma-
 PV_02233 viśiṣṭa-sukha-tṛṣṇayā || nairāśye tu yathā-
 SV_04424 -samśrayaḥ | tena anya-apoha-viśayo vastu-
 V1_00605 eva pramāṇam. sa ca avisamvādas tasmād ātma-
 SV_07412 anityā hi bhāvāḥ saha-kāriṇo viśiṣṭa-ātma-
 lakṣaṇena anupalambhena siddho 'bhāva-vyavahāram
 lakṣaṇena asmin sva-dharmi-vacanam punaḥ ||
 lakṣaṇena eva nigrasthāna-bhāva iti. atra api
 lakṣaṇena pradhāna-puruṣa-ādayo 'py anityāḥ
 lakṣaṇena sāmānyena svalakṣaṇam samānam iti
 lakṣaṇair bādhyam muktavā pakṣasya lakṣaṇam |
 lakṣaṇair bādhyam muktavā pakṣasya lakṣaṇam |
 lakṣaṇair vyāpter an-āśaṅkyam ca sādhanam ||
 lakṣaṇāv api tau staḥ. sa prabhāvo gati-siddhi-
 lakṣaṇau na trtīyam rāsim vyatirecayataḥ. taylor
 lakṣaṇau sādharmya-vaidharmya-prayogau. atra
 lakṣaṇā samśaya-hetuḥ. pramāṇa-nivṛttāv apy artha
 lakṣayati. śaktir avasthā ity eko bhāvo 'vibhāga
 lakṣayitavyam iti. yasya avasthitasya dharmā-
 lakṣayed api. virodha-a-virodhau ca bādha-
 lakṣita-nānātvasya tad-bhāva-samāropāt sthiti-
 lakṣita-prabhedās tathā eva, āhosvid anyathā iti.
 lakṣita-lakṣaṇa-arthaṃ jāti-codanā iti cet. a-
 lakṣita-lakṣaṇād a-doṣa iti cet samānaḥ prasaṅgaḥ.
 lakṣita-svabhāvam hi vastu dadhi iti. sa ca
 lakṣitam an-alpakam | tulyam tat-kāraṇam kārya-
 lakṣitā vā upādhyayaḥ. sa tāvat tadānim niścīyate
 lakṣitābhīr ayam param vyavahārayitum īśa ity a-
 lakṣitau | artha-artha-pratyayau paścāt smaryete
 lakṣyate || mantra-ādy-upapluta-akṣāṇam yathā mṛc
 lakṣyate ||44||. mantra-ādy-upapluta-akṣāṇam
 lakṣyate. tatra yathā-lakṣaṇam eva iyam meya-māna
 lakṣyate. na ca sambhavat-pratihatūnām api
 lakṣyate na tu nīla-ābhe vedane vedanam param ||
 lakṣyate pratibhāso vā na artha-artha-jñānayoḥ
 lakṣyate. sā hi varṇa-samsthāna-pratibhāsavatī
 lakṣyante vikalpāḥ krama-bhāviṇaḥ | etena yaḥ
 laghu-vṛtṭeḥ sakṛc-chrutir bhrāntir iti cet.
 laghu-vṛtṭeḥ vā taylor aikyam vyayasyati ||
 laṅghana-udaka-tāpa-vat | svabhāva-atikramo mā
 laṅghanam bala-yatnayoh | tad-dhetvoḥ sthita-
 laṅghanasya sthita-ātmatā || tasya ādau deha-
 laṅghanād eva laṅghanam bala-yatnayoh | tad-
 laṅghayati. rūpasya a-tad-bhūtasya anyatva-a-
 lajjo vaktum ihate || a-dṛṣṭa-pūrvam asti iti
 labdha-sadṛśa-pratigrāhakaṃ prayāsyati payo-
 labdham eva, gavī vihitam iva sāsnā-ādimattvam
 labdhāyām samucciyamāna-avadhāraṇam anyad
 labhaḥ || samavāya-a-grahād akṣaiḥ sambandha-a-
 labhate na kim || dṛṣṭer vipratipattinām atra
 labhatvāt pramāṇānam dur-bodhā ity apare viduḥ ||2
 labhatvāt samādhātūr a-sādhyam kiñcīd iritam |
 labhyam gamakatvam katham ātmasāt kuryāt. a-
 labhyam gamakatvam katham ātmasāt kuryāt. sa ca
 labhyasya atīśayasya kārya-upayogāt. tathā śabdo
 labhyasya atīśayasya kārya-upayogāt. tathā śabdo
 labhyeta pracyaveta vā, tato jñāna-janana-
 lava-parikṛtam yantram praṇṛtyati nṛtyati ||2||
 lāghava-arthaṃ kaścīt sāṅketikim śrutim niveśayed
 lāghava-arthaṃ niveśitā || tad-bhāva-abhāvāt tat-
 lāghavam ca atra teṣu eva krama-pātiṣu | kim na a
 lāghavāc cet tat-tulyam ity a-samvedanam na kim ||
 lāghavāt paścān na pāpa-haraṇam kṛtam || mā bhūd
 lābha-ādy-upārjanāya praṇiyante. tasmān na yoga-
 lābha-sat-kāra-śloka-upārjanam satām ācāraḥ. na
 lābham abhyupaiti, apa-siddhānto bhavati. atha na
 lābham ātma-snehāt pravartate | a-lābhe matta-
 lābhasya ca āśrayaḥ ||80|| yatra asti vastu-
 lābhāt, anyato bhavato 'bhavato vā bhāve
 lābhāt tam apekṣeran. yo hy eṣām janaka ātmā sa

PV_02115	-santānaṃ sthiti-kāraṇaṃ || tad-dhetu-vṛtti-	lābhāya na aṅgatām yadi gacchati | hetur deha-
SV_14221	-apekṣād utpatter a-doṣa iti cet. an-atiśaya-	lābhinaḥ kā apekṣā. lābhe vā apara-kāṣṭha-janma
PV_02233	tu yathā-lābham ātma-snehāt pravartate | a-	lābhe matta-kāśīnyā dṛṣṭā tiryakṣu kāmītā ||
SV_14221	doṣa iti cet. an-atiśaya-lābhinaḥ kā apekṣā.	lābhe vā apara-kāṣṭha-janma syāt. pūrvaṃ tv a-
HB_03402	'rthe prayogaḥ. na eva prayogaḥ pramānatayā	liṅga-a-niścayāt. kevalaṃ siddha-sambandhayoḥ
PV_03476	-darśanāt || sambandhasya mano-buddhāv artha-	liṅga-a-prasiddhitaḥ | prakāśitā kathāṃ vā syād
SV_10219	-phalā proktā. pramāṇam api kācīt syāl	liṅga-atiśaya-bhāvinī ||200|| atra na sarva-
SV_07305	-balena asaty api tasmin bhāvāt paramparayā	liṅga-anusāreṇa. na api sāmānya-lakṣaṇa-
V2_04808	asya api prāmāṇyam, tat-pratibaddha-vastu-	liṅga-apekṣaṇāc ca. ācāryaḥ punar artha-bhidām
SV_11726	api syāt. na anumānāt pratipattir	liṅga-abhāvāt, dṛṣṭānta-asiddheś ca, tatra apy
SV_13505	-upalambhāt. adrśyāyām tato 'pratipatter	liṅga-abhāvāt. bhedavatyāś ca ānupūrvyā abhāve
V1_02511	-upabhogasya ca a-bhogatvād anya-bhoga-vat.	liṅga-ayogād ato 'py asiddhir eva, yathā uktaṃ
NB_03055	an-avadyaṃ darśitaṃ bhavati. tri-rūpa-	liṅga-ākhyānaṃ parārtha-anumānaṃ ity uktam. tatra
V3_00807	||3|| iti saṅgraha-ślokaḥ. tri-rūpa-	liṅga-ākhyānaṃ parārtham anumānaṃ ity arthān na
V3_00103	paratra liṅgi-jñāna-utpipādayaiṣayā tri-rūpa-	liṅga-ākhyānaṃ parārtham anumānaṃ, kāraṇe kārya-
NB_03001	apy artha-abhāva-asiddher iti. tri-rūpa-	liṅga-ākhyānaṃ parārtham anumānaṃ. kāraṇe kārya-
HB_00407	agni-mātra-sādhye 'rthe. etena dharmi-dharma-	liṅga-ādi-vikalpasya pramāṇa-prṣṭha-bhāvināḥ
HB_03219	sādhyatve sambandha-abhāvasya tulyatvāt.	liṅga-āvir-bhāva-kāla eva tad-abhāva-siddheś ca.
V3_06311	ayaṃ pramāṇa-antara-bala-utpanno 'n-akṣa-	liṅga-āśrayo 'nupalambha-vikalpo na pramāṇam.
V3_05504	ākhyātam, lakṣaṇaṃ tu tad eva. etena kārya-	liṅga-udāharaṇena svabhāvo 'py eka-deśa-bhāg ukto
PV_03081	|| yo hi bhāvo yathā-bhūtaḥ sa tādr̥g-	liṅga-cetasaḥ | hetus taj-jā tathābhūte tasmād
V2_04703	darśanāt. yo hi bhāvo yathā-bhūtaḥ sa tādr̥g-	liṅga-cetasaḥ | hetus taj-jā tathābhūte tasmād
V3_08607	ādihāra-sambhavo 'numīyate, tad api kārya-	liṅga-jam eva, tādr̥śasya ātmano 'mbhasas tata
V3_08506	-hetuś ca iti. rūpāt sparśa-anumānaṃ kārya-	liṅga-jam, rūpa-ādīnaṃ bhūta-āśrayatvāt. yat
SV_00811	tat (10'd) tasmād iyaṃ kārya-	liṅga-jā ||10|| tena na anyo hetur gamako 'sti, a
V3_08603	iti gotvād viśānitā-pratipattiḥ kārya-	liṅga-jā. ādhārato 'bhinirvṛtter ātmanas tādr̥śo
V3_08503	vyabhicārāt. tasmād iyaṃ api kārya-	liṅga-jā. etena pipilikā-utsaraṇa-matsya-vikāra-
VN_00521	'sad-vyavahāraḥ. pratyakṣa-a-viśaye tu syāl	liṅga-jāyā api kutaścīt sad-vyavahāraḥ. asad-
HB_00214	yathā-dṛṣṭa-bheda-paramārtha-viśayaṃ smārtaṃ	liṅga-jñānaṃ utpadyate. tatra tad ādyam
V2_06309	sambhāvīyate, antya-kṣaṇo 'pratibandhaḥ. tal-	liṅga-darśanāt sambandha-smṛty-apekṣiṇo 'numeya-
HB_03811	vyavacchedya-abhāvāt. jñānaṃ punar a-	liṅga-dharmaḥ. kathāṃ liṅgasya lakṣaṇaṃ syāt. kiṃ
V2_04909	-a-pratiṣṭhānāt, na vastu-sattā-viprakarṣāt,	liṅga-pratipatter api tathā-rūpatvād anvaya-
HB_02911	kaivalyam iti ghaṭa-viraha ucyate. sa ca iha	liṅga-bhūta-pradeśa-pratipattāv eva siddhaḥ.
NB_03130	'n-āptā vā a-vidyamāna-sarvajñatā-āptatā-	liṅga-bhūta-pramāṇa-atiśaya-śāsanatvād iti. atra
HB_03317	-anupalabdhou tu vyavahāra eva anupalabdhyā	liṅga-bhūtayā sādhyate. yadi tarhi kāraṇa-
HB_03903	-grahaṇam. tena na para-rūpaṃ lakṣaṇam,	liṅga-rūpa-viśeṣasya tena an-abhidhānāt. tau hi
V1_00301	-pratipatty-ayogāt. na vai pratibandha eva	liṅga-lakṣaṇam, kiṃ tarhi grāhya-dharmaṇi
V1_00512	rūpa-an-upalakṣaṇāt. svabhāva-pratibandho hi	liṅga-lakṣaṇam. na ca tasya vyabhicāraḥ, tad-
PV_03082	-jā tathābhūte tasmād vastuni liṅgi-dhīḥ ||	liṅga-liṅgi-dhiyor evaṃ pāramparyeṇa vastuni |
V2_04705	tathābhūte tasmād vastuni liṅgi-dhīḥ ||2||	liṅga-liṅgi-dhiyor evaṃ pāramparyeṇa vastuni |
HB_02906	ghaṭo na asti iti bhavati. kathāṃ tasya eva	liṅga-liṅgi-bhāvaḥ. na ca atra sāmānya-viśeṣa-
HB_02916	pramāṇam iṣṭo yena virodhaḥ sambandho	liṅga-liṅginoh. abhāvas tu pratiyogino 'nya-
V3_09903	sva-ātma-prakāśakā ity ucyante. na evaṃ	liṅga-liṅginoh, bheda-āśrayatvāt tad-bhāvasya. na
HB_02903	kevalaḥ, tena na a-samudāya-sādhanam. na ca	liṅga-liṅginor a-sambandho 'nya-bhāvasya pradeśa-
HB_03001	-avasthānāt. tasmin prameye kathāṃ virodho	liṅga-liṅginor ity a-sambandha eva. atra apy a-
PV_03186	| anapekṣya na cec chaktaṃ syāt smṛtāv eva	liṅga-vat || tasyās tat-saṅgama-utpatter akṣa-
V2_07002	tat-sādhanam avyabhicāram eva pratipādane	liṅga-vad avalambante, an-upadeśād a-pratipatter
SV_00318	na, taj-janya-viśeṣa-grahaṇe 'bhimatatvāt,	liṅga-viśeṣa-upādhiṇāṃ ca sāmānyānām. a-viśiṣṭa-
V2_08501	na, taj-janya-viśeṣa-grahaṇe 'bhimatatvāl	liṅga-viśeṣa-upādhiṇāṃ ca sāmānyānām. a-viśiṣṭa-
HB_02402	na, taj-janya-viśeṣa-grahaṇe 'bhimatatvāt,	liṅga-viśeṣa-upādhiṇāṃ ca sāmānyānām. a-viśiṣṭa-
SV_10220	-anupalabdhir a-pramāṇam. pramāṇam api kācīl	liṅga-viśeṣa-bhāvinī, yathā-udāhṛtā prak. yat
SV_16218	na ayam iti śakyam unnetum, a-saṅkirṇasya	liṅga-viśeṣasya asiddheḥ, pratyakṣayor apy an-
SV_11015	teṣāṃ ca citra-abhisandhitvāt. tad ayaṃ	liṅga-saṅkarāt kathāṃ a-niścinvan pratipadyeta.
V2_06703	teṣāṃ ca citra-abhisandhitvāt. tad ayaṃ	liṅga-saṅkarāt kathāṃ a-niścinvan pratipadyeta.
PV_03193	'sti tad-dharmaś ca niyojyatām || tato	liṅga-svabhāvo 'tra vyapadeśe niyojyatām |
PV_04276	-ayogāt sthitir anyatra vāryate | yathā a-	liṅgo 'nya-sattveṣu vikalpa-ādir na sidhyati || a
V3_06404	-ayogāt sthitir anyatra vāryate | yathā a-	liṅgo 'nya-sattveṣu vikalpa-ādir na sidhyati ||49||
V2_04602	ca prayogāt tatra svārthaṃ tri-rūpāl	liṅgato 'rtha-dr̥k | (1'ab) tri-lakṣaṇāl liṅgād
PV_03460	|| api ca adhyakṣatā-abhāve dhiyaḥ syāl	liṅgato gatiḥ | tac ca akṣam artho dhīḥ pūrvo
PV_03465	| sa ca jñāto 'tha vā a-jñāto bhaveḥ jñātasya	liṅgatā || yadi jñāne 'paricchinne jñāto 'sāv
PV_04013	-grahaṇaṃ śabda-kalpanā-āropita-ātmanām | a-	liṅgatva-prasiddhy-artham arthād artha-
SV_11813	sampradāyam apekṣeta. sampradāya-sahitasya	liṅgatvam iti cet. tat kim anayā paramparayā. sa
HB_02909	an-anvayāt. pratijñā-ārtha-eka-deśatvāc ca a-	liṅgatvam. na ca yatra pradeśa-mātraṃ tatra ghaṭa-
PV_03462	tau ca na sidhyataḥ | na a-prasiddhasya	liṅgatvam vyaktir arthasya cen matā || liṅgaṃ sā
V2_06412	abhāvaḥ. na, sarva-upalambha-nivṛtter atra a-	liṅgatvāt, ātma-parayor a-pratipatteḥ. tasmād

SV_14107	-kāryatā buddhinām anumeya-anvaya-vyatireka-	liṅgatvād asyāḥ. kiṃ ca, ānupūrvyāś ca varṇebhyo
HB_03217	tad-abhāvasya sādḥikā iṣṭā eva na punar	liṅgatvena eva, tatra apy abhāvasya prthak
VN_00110	-aṅgasya a-samarthanād vā. trividham eva hi	liṅgam a-pratyakṣasya siddher aṅgam, svabhāvaḥ
HB_00704	prameyaṃ vyavasthāpya punas tat-pratipattaye	liṅgam anusarati iti ko 'yaṃ pratipatti-kramaḥ.
SV_02801	-saṃśaya-rahitaś ca tat-pratipattau na	liṅgam anusaret. na ca tasya anvaya-vyatirekayor
HB_00710	asmad-vacanād api svayaṃ siddham eva	liṅgam anuṣṭya pratyeti iti ko 'nayor avasthayor
HB_02912	-pratipattāv eva siddhaḥ. kasya idānīm tal	liṅgam. anvaya-anugamaṇaṃ ca nirarthakam. tasmād
PV_03067	eva niścayaḥ | viruddhaṃ sā eva vā	liṅgam anvaya-vyatirekiṇī || siddhaṃ ca para-
PV_02285	tad ity-ādāv anekadhā | anumāna-āśrayo	liṅgam avinābhāva-lakṣaṇaṃ | vyāpti-pradarśanaṃ
V2_06614	tathā hi na anya-guṇa-doṣa-niścaye	liṅgam asti. te hi cetō-dharmatvena atīndriyatvāt
PV_03105	bhedaṃ māyā-golaka-bheda-vat || tathā hy a-	liṅgam ā-bālam a-saṃśliṣṭa-uttara-udayam | paśyaṃ
PV_03472	vyasta-sambhavaḥ | yad evam a-pratītaṃ tal	liṅgam ity atilaukikam || vidyamāne 'pi liṅge tām
V2_04908	-vyatirekiṇo 'rtha-mātrasya upanidhāyakaṃ	liṅgam iti sāmānya-viśayaṃ proktam, tato bheda-a-
VN_00812	rūpa-an-upalakṣaṇaṃ, yena tat-sādhanāya	liṅgam ucyate. a-pratyakṣatve 'py a-pramāṇasya
V1_00510	iti sā tena abhāvaṃ pratipādayanti	liṅgam eva. kasyacit saṃvāde 'pi taj-jātiyasya
VN_00319	api sādhanā-aṅgasya samarthanam, yat kārya-	liṅgaṃ kāraṇasya sādhanāya upādīyate, tasya tena
V1_01513	devānām-priya iti. na artha-jñānaṃ buddher	liṅgam, kiṃ tarhi indriya-arthāv iti cet,
PV_03180	sva-buddhi-dhīḥ || atītam apa-dṛṣṭāntam a-	liṅgaṃ ca artha-vedanam | siddhaṃ tat kena tasmin
PV_04198	-virodhataḥ | kādācitka-phalaṃ siddhaṃ tal-	liṅgaṃ jñānaṃ idṛśam || etena eva prasiddho 'pi
V3_05411	-virodhataḥ | kādācitka-phalaṃ siddhaṃ tal-	liṅgaṃ jñānaṃ idṛśam ||36|| iti saṅgraha-ślokaḥ.
SV_11806	abhāvāt. na hi tatra śabda-rūpaṃ artho vā	liṅgaṃ tayoḥ sarvatra yogyatvāt. viśeṣa-pratīti-
PV_03099	kathaṅcana || yad a-pramāṇatā abhāve	liṅgaṃ tasya eva kathyate | tad atyanta-vimūḍha-
PV_03069	tat kvacid vyabhicārataḥ | na āśvāsa iti cel	liṅgaṃ dur-dṛṣṭer etad idṛśam || yataḥ kadācit
V2_05308	darśana-sādhanatvāt. dvi-rūpaṃ tarhi	liṅgam. na, anvaya-vyatirekayoḥ prthag-rūpatvāt.
SV_02808	||48|| yad rūpa-ādi-darśana-anantaram a-	liṅgaṃ niścaya-jñānaṃ bhavati. tat katham asati
SV_02803	ādriyeta. tasmād apoha-viśayaṃ iti	liṅgaṃ prakīrtitam | anyathā dharmiṇaḥ siddhāv
HB_02802	yat-siddhau yasya na siddhiḥ, tat tasya	liṅgaṃ bhavati dhūma-agni-vat. anya-bhāva-siddhyā
HB_03304	dṛṣṭānta-asiddheś ca. tac ca tasya	liṅgaṃ bhavati yasya yena anvayo 'sti. na hy evaṃ
HB_02805	-siddheḥ. sambandha-abhāvāc ca. tac ca tasya	liṅgaṃ bhavati yena yasya kaścit sambandho yathā
V2_04906	-mātra-prasādhanāt | sāmānya-viśayaṃ proktaṃ	liṅgaṃ bheda-a-pratiṣṭhiteḥ ||8|| yat-prayojanā
V3_00701	an-arthaḥ khalv api kalpanā-samāropito na	liṅgam, yathā – pakṣa-sapakṣa-anyataratvād anityaḥ
V3_08403	-vṛtter a-dṛṣṭāv api śeṣavad etad vyabhicāri	liṅgam. yā tarhy a-kārya-kāraṇa-bhūtena anyena
HB_03910	ca śāstra-praṇayanasya – tri-rūpaṃ	liṅgaṃ vaḥ saṃvādakam arthasya iti. tad rūpaṃ ye
SV_06420	-śleṣa-viccheda eko vyāpriyate dhvaniḥ |	liṅgaṃ vā tatra vicchinnaṃ vācyaṃ vastu na
V2_04505	-bhedaṭ. artho hi liṅginaṃ gamayati, tal-	liṅgaṃ śabda iti. na, lakṣaṇa-antarasya a-
SV_10107	-pratīśedhe hi sarvā eva anupalabdhīr	liṅgam. san-niścayād dhi śabda-vyavahārāḥ
SV_11810	a-nimittaṃ kiṃ na iṣyate. tasmāt tat sadṛśaṃ	liṅgaṃ sarva-sambandhe tato '-viśeṣeṇa gamayet.
PV_03463	liṅgatvaṃ vyaktir arthasya cen matā ||	liṅgaṃ sā eva nanu jñānaṃ vyakto 'rtho 'nena
V3_02910	-sthitīḥ ||27|| āpta-vacanaṃ kārya-lakṣaṇaṃ	liṅgam, svabhāva-lakṣaṇaṃ prasiddhiḥ. ātmā aparo
PV_04011	vastv-a-saṃśliṣṭā a-saṅgatyā sadṛśī gatiḥ ||	liṅgaṃ svabhāvaḥ kāryaṃ vā dṛṣya-a-darśanaṃ eva
PV_03473	tena sārddham a-pāśyataḥ | kathaṃ pratītir	liṅgaṃ hi na a-dṛṣṭasya prakāśakam || tata eva
V1_00612	-pratibandho vācyaḥ. sa ca kārya-svabhāvayor	liṅgayor anumāne 'pi tulya iti na pramāṇa-
SV_10101	vyāpini sādhye tayor eva pratibandhāl	liṅgayor liṅgini, yathā uktaṃ prak. pravṛtter
NB_02005	atra api pratyakṣa-vat. trairūpyaṃ punar	liṅgasya anumeye sattvam eva, sapakṣa eva sattvam,
SV_10303	nāma yathā uktaṃ prak. yo 'pi jñāpakasya	liṅgasya abhāvād atīndriyaḥ pratikṣipyate 'rthaḥ
SV_09508	pratijñāṃ sādhanād apākaroti. tathā ca āha –	liṅgasya avyabhicāras tu dharmeṇa anyatra
V3_07410	pratijñāṃ sādhanād apākaroti. tathā ca āha –	liṅgasya avyabhicāras tu dharmeṇa anyatra
V2_05201	iti yathā. tasya sādhyā-sajātiyā-vṛttino	liṅgasya asati nāstitā tṛtiyaṃ rūpaṃ. sā ca
NB_03122	tat-kāryatā-niyamaḥ kārya-liṅgasya svabhāva-	liṅgasya ca svabhāvena vyāptiḥ. asmimś ca arthe
HB_03811	jñānaṃ punar a-liṅga-dharmaḥ. kathaṃ	liṅgasya lakṣaṇaṃ syāt. kiṃ-rūpāl liṅgād arthaḥ
V3_09904	tad-bhāvasya. na hi svayaṃ jñāna-viśayatā	liṅgasya liṅgi-pratipādanam. dharmiṇas tu sva-
NB_02021	-abhāvāt. sa ca pratibandhaḥ sādhye 'rthe	liṅgasya. vastutas tādātmyāt tadutpatteś ca. a-
HB_00703	evaṃ pratīter nimitta-abhāvāt, pratītau vā	liṅgasya vaiarthyaṭ. svayaṃ eva akasmād agnir
SV_15219	iṣṭa-artha-siddhes tat-sādhanatvāc ca	liṅgasya vyartham anvaya-darśanaṃ vyatireka-
NB_03032	-mukhena vā prayuktena sapakṣa-a-sapakṣayor	liṅgasya sad-asattva-khyāpanaṃ kṛtaṃ bhavati iti
PV_03077	vinā liṅgena sambhavāt || viśeṣa-dṛṣṭe	liṅgasya sambandhasya a-prasiddhitaḥ | tat
HB_02312	avyabhicārāt. kārya-kāraṇa-bhāvena gamakatve	liṅgasya sarvathā gamya-gamaka-bhāvaḥ, sarvathā
NB_03122	śakye darśayitum. tat-kāryatā-niyamaḥ kārya-	liṅgasya svabhāva-liṅgasya ca svabhāvena vyāptiḥ.
SV_10101	vastu-viśaya-anumitiḥ kārya-liṅgā svabhāva-	liṅgā ca. yathāsvaṃ vyāpini sādhye tayor eva
SV_10028	dvi-prakārā eva vastu-viśaya-anumitiḥ kārya-	liṅgā svabhāva-liṅgā ca. yathāsvaṃ vyāpini sādhye
V1_00304	dṛṣṭās tatra smṛtim ādadhati. sā kim a-śabda-	liṅgā svayaṃ kathaṅcid anusmarato na bhavati.
SV_10122	-a-sambaddhā bahavo 'rthā atīndriyaḥ | a-	liṅgāś ca kathaṃ teṣāṃ abhāvo 'nupalabdhitaḥ ||199
HB_03309	a-pratipattiḥ. tasmān na kutaścil	liṅgāt tad-abhāva-siddhiḥ. so 'nya-bhāvaḥ
PV_03473	hi na a-dṛṣṭasya prakāśakam || tata eva asya	liṅgāt prak prasiddher upavarṇane | dṛṣṭānta-
V3_00102	| (1ab) yathā eva hi svayaṃ tri-rūpāl	liṅgāl liṅgini jñānaṃ utpannam, tathā paratra

PV_03110	|| siddho 'tra apy atha vā dhvamso	liṅgād anupalambhanāt | prāg bhūtvā hy a-bhavan
V2_04904	vastu-ṣaṣṭyatve sāmānyasya pratipattir	liṅgād anyataḥ svalakṣaṇasya ity āha – a-tad-rūpa-
HB_03812	katham liṅgasya lakṣaṇam syāt. kim-rūpāl	liṅgād arthaḥ pratipattavya iti cintāyām
V2_05803	sato ṣaṣṭyasya avyabhicārāt. anupalabdher	liṅgād asattāyām sādhyāyām upalabdher abhāvo 'py
SV_00415	-lakṣaṇa-prāpta-sattvam. atra anupalabdher	liṅgād asattāyām upalabdher abhāvo 'py anyayā
V2_04603	liṅgato 'rtha-drk | (1ab) tri-lakṣaṇāl	liṅgād yad anumeye 'rthe jñānam, tat svārtham
NB_02003	parārtham ca. tatra svārtham tri-rūpāl	liṅgād yad anumeye jñānam tad anumānam. pramāṇa-
NB_02010	tad-abhāvaś ca iti. tri-rūpāni ca trīṇy eva	liṅgāni. anupalabdhiḥ svabhāvaḥ kāryam ca iti.
SV_17616	pāpa-hānāya ca iti dhvasta-prajñāne pañca	liṅgāni jāḍye ||340|| iti pramāṇa-vārttike
V2_05606	svabhāvaḥ kāryam ca iti trīṇy eva	liṅgāni. yathā pradeśa-viśeṣe kvacin na ghaṭa
SV_02527	punar etad gamyate, vyavacchedaḥ śabda-	liṅgābhyām pratipādyate vidhinā na vastu-rūpam
PV_04047	vyaktam īśvara-ceṣṭitam || vadann a-kārya-	liṅgām tām vyabhicāreṇa bādhyate | a-nāntariyake
V3_02011	vyaktam īśvara-ceṣṭitam ||7|| vadann a-kārya-	liṅgām tām vyabhicāreṇa bādhyate | a-nāntariyake
V3_00102	liṅgini jñānam utpannam, tathā paratra	liṅgi-jñāna-utpipādayiṣayā tri-rūpa-liṅga-ākhyānam
PV_03082	tasmād vastuni liṅgi-dhīḥ || liṅga-	liṅgi-dhiyor evam pāramparyeṇa vastuni |
V2_04705	tasmād vastuni liṅgi-dhīḥ ||2|| liṅga-	liṅgi-dhiyor evam pāramparyeṇa vastuni |
PV_03081	| hetus taj-jā tathābhūte tasmād vastuni	liṅgi-dhīḥ || liṅga-liṅgi-dhiyor evam
V2_04704	| hetus taj-jā tathābhūte tasmād vastuni	liṅgi-dhīḥ ||2|| liṅga-liṅgi-dhiyor evam
V3_09904	na hi svayam jñāna-ṣaṣṭyatā liṅgasya	liṅgi-pratipādanam. dharṁas tu sva-sādhane 'yam
HB_02906	na asti iti bhavati. katham tasya eva liṅga-	liṅgi-bhāvaḥ. na ca atra sāmānya-viśeṣa-bhāva-
HB_00604	sādhyā-dharme svabhāvo hetuḥ. vastuto	liṅgi-svabhāva eva aparāpara-vyāvṛtyā dharmā-
V2_04504	iti cet, na, pravṛtti-bhedāt. artho hi	liṅginam gamayati, tal-liṅgam śabda iti. na,
SV_10323	svabhāva-anupalambhaś ca svabhāve 'rthasya	liṅgini | (202ab) svabhāva-abhāva eva liṅgini
HB_02806	eka-artha-samavāyo dhūmasya vā sva-	liṅginy eka-artha-samavāya ādhāra-ādheya-bhāvo vā
HB_03816	tal-lakṣaṇatvam syāt, na hi teṣv apy asatsu	liṅgini jñānam iti. niścita-grahaṇam tarhi na
V3_00102	| (1ab) yathā eva hi svayam tri-rūpāl liṅgāl	liṅgini jñānam utpannam, tathā paratra liṅgi-jñāna
SV_10102	sādhye tayor eva pratibandhāl liṅgayor	liṅgini, yathā uktaṁ prak. pravṛtter buddhi-
SV_10324	liṅgini | (202ab) svabhāva-abhāva eva	liṅgini svabhāva-anupalambho 'pi kaścit pramāṇam
HB_02903	tena na a-samudāya-sādhanam. na ca liṅga-	liṅginor a-sambandho 'nya-bhāvasya pradeśa-ādi-
HB_02916	pramāṭum iṣṭo yena virodhaḥ sambandho liṅga-	liṅginoh. abhāvas tu pratiyogino 'nya-bhāvena na
HB_03001	tasmin prameye katham virodho liṅga-	liṅginor ity a-sambandha eva. atra apy a-samudāya
V3_09903	-ātma-prakāśakā ity ucyante. na evam liṅga-	liṅginoh, bheda-āśrayatvāt tad-bhāvasya. na hi
V1_01604	buddher apy anumāna-prasaṅgaḥ. siddhe 'pi hi	liṅge 'siddhayā buddhyā sambandha-abhāvād an-
PV_03472	tal liṅgam ity atilaukikam || vidyamāne 'pi	liṅge tām tena sārddham a-paśyataḥ | katham
VN_00506	'sad-vyavahāra-ṣaṣṭyaḥ. tato 'nyathā sati	liṅge saṁśayaḥ. atra api sarvam evam-vidham asad-
V2_06909	darśana-a-darśana-smṛtya-apekṣe hi śabda-	liṅge sva-ṣaṣṭyatvam pratipādayataḥ, a-darśana-smṛti
V3_06508	2|| pramāṇam vā yadi tattve bādhaḥ syāt tal-	liṅgena api virodhaḥ, yathā sa-apekṣa-dhruva-
PV_03076	pratīyate | pramāṇam anyat tad buddhir vinā	liṅgena sambhavāt || viśeṣa-drṣṭe liṅgasya
PV_04201	lakṣaṇam tu na bhidyate || tena atra kārya-	liṅgena svabhāvo 'py eka-deśa-bhāk | sadrśa-
PV_04009	-vaśāt tattva-a-tattva-vyavasthitau |	luptau hetu-tad-ābhāsau tasya vastv-a-samāśrayāt |
VN_03107	atha punar asya upalabdhi-lakṣaṇa-prāptir	lupyate, tadā na kaścit pratijñā-hetvor virodhaḥ,
V3_03106	'dharma iti sarva-śāstreṣu vyavasthā, a-	lubdha-a-dviṣṭa-a-mūḍhānam pāpa-an-abhyupagamāt.
PV_04240	| kvacin na niyamo drṣṭyā pārthiva-a-loha-	lekhyā-vat || bhāve virodhasya a-drṣṭau kaḥ
V3_12208	taj-jāti-sambhavino drṣṭāḥ, pārthiva-a-loha-	lekhyā-vat. virodhasya ca a-drṣṭeḥ sandeha eva.
SV_03223	| bhinnam artham iva anveti vācye	leśa-viśeṣataḥ ||60|| na vai śabdānām kācid
PV_02236	| yatne 'py ātmīya-vairāgyam guṇa-	leśa-samāśrayāt || vṛttimān pratibadhnāti tad
PV_03023	anurundhan vibhāvayate | nila-ādy-ākāra-	leśo yaḥ sa tasmin kena nirmitaḥ || pratyakṣa-
PV_02277	| kleśāt kutaścīd dhīyeta a-śeṣam a-kleśa-	leśataḥ || yadi iṣṭam aparām kleśāt tat tapaḥ
V1_04405	-pramāṇam abhimukhī-kurvanti. tad api	leśataḥ sūcitam eva iti. pramāṇa-viniścaye
V3_13701	-bahir-bhāvāc ca ity uktam. tāny api kenacil	leśena āsv eva antar-bhavanti iti cet, āsām api
V1_02511	asiddheḥ sato 'py asad-a-viśeṣāl	laiṅgika-upabhogasya ca a-bhogatvād anya-bhoga-
PV_03180	| siddham tat kena tasmin hi na pratyakṣam na	laiṅgikam || tat svarūpa-avabhāsinyā buddhyā
SV_12524	anādayaḥ. nāstikya-vacāmsi ca a-pūrva-para-	loka-ādy-apavādīni. na hi tāny an-āhita-saṁskārāḥ
SV_15206	chabda-svabhāva-sthiter iti sandehaḥ.	loka-icchayā api parāvartyamānāḥ śabdāḥ punar
VN_06206	etat, santi hy evam-prakārā api vyavahārā	loka iti. atha tad upakṣepam abhyupagacchaty eva,
VN_04502	-upādīyate tataḥ karaṇam mṛt-piṇḍa-ādīkam	loka iti. tad etad unmattasya unmatta-saṁvarṇanam
PV_04055	nidarśane | darśayet sādhanam syād ity eṣā	loka-uttarā sthitiḥ || a-sambaddhasya dharmasya
V3_02202	nidarśane | darśayet sādhanam syād ity eṣā	loka-uttarā sthitiḥ ||15|| a-sambaddhasya
PV_04170	yadi iṣyate | śāstreṇa alaṁ yathāyogam	loka eva pravartatām || sādhanā-ākhyāna-
SV_16718	na hy ayam a-daiśīkānām śabdānām sambhavati.	loka-pratyāyana-abhiprāyaś ca bruvāno loka-
SV_15203	ity-ādiṣu śīta-pratighāta-sāmarthyam	loka-prasiddham agneḥ khyāpyata iti sarvam tathā
SV_15207	śabdāḥ punar anyatra anyathā drṣyanta iti	loka-prasiddhy-anuvīdhāne 'pi sambhavaty eṣām
PV_03219	-arthaiḥ kṛtvā gaja-nimīlanam | kevalam	loka-buddhyā eva bhāya-cintā pratanyate || nila-
V1_00104	-matir loko gariyaḥ padam | tatra upāsita-	loka-bhartari kṛtā sv-ālpā apy an-artha-udayā
SV_16928	svargaḥ, tan-nivāsiny apsarā urvaśī nāma iti	loka-vādaḥ. tam an-ādrtya anyām eva artha-

SV_17114	utpatteḥ. nānā-arthā hi śabdā loke dṛśyante.	loka-vādaś ca pratītiḥ. ata eva nānā-arthā iti
SV_16805	a-pratipattir nyāyyā. tatra api prasiddho	loka-vādaś cet (319a) pratipatti-hetuḥ. tatra ko
V2_07010	na artha ity atra kā pramā ||36|| prasiddho	loka-vādaś cet tatra ko 'tīndriya-artha-dṛk |
SV_12619	sādhane kiṃ phalaṃ bhavet | (247ab) na hi	loka-vedayor nānā varṇāḥ. bhede 'pi ca
V1_00913	gr̥hyamānaṃ viśeṣaṇa-viśeṣya-tat-sambandha-	loka-vyavasthā-pratītau tat-saṅkalanena gr̥hyate
SV_11006	anyatra api pravartate. evaṃ-prāyatvāl	loka-vyavahārasya. puruṣa-parīkṣayā tu pravṛttāv
SV_12529	darśana-pravṛttayaḥ samyañ-mithyā-pravṛttayo	loka-vyavahārāḥ. nanv ādi-kalpikēṣv a-dṛṣṭā eva
SV_16916	na apauruṣeyād vyākhyānān na api sāmāyikāl	loka-vyavahārād veda-artha-siddhiḥ. a-sāmāyikatve
SV_16809	yena artho 'yaṃ vivecitaḥ ||319|| na hy ayaṃ	loka-vyavahāro 'pauruṣeyāc chabda-artha-
SV_16719	loka-pratyāyana-abhiprāyāś ca bruvāno	loka-saṅketa-prasiddhim anupālayati iti tato 'pi
SV_16724	-avasaraṃ pratipādayiṣyāmaḥ. nanu kaścil	loka-sanniveśa-ādir ayukti-viṣayo 'pi
SV_13618	-nāntariyakām upalabdhim eva āsṛitya	lokaḥ kāryatāṃ prajñāpayati. sā varneṣv apy asti.
V1_00103	yaṃ vyaktaṃ tasya na vetty ayaṃ jaḍa-matir	loko garīyaḥ padam | tatra upāsita-loka-bhartari
VN_04712	lakṣaṇam asti, atha ca sampradāya-vaśāt tā	lokas tathā eva pratipadyate tāsāṃ ca prayoga-
SV_15714	dṛṣṭo gava-aśva-vat. an-upadeśaṃ ca enaṃ	lokaḥ pratipadyate. na tadvad anayoḥ kañcid api
V2_08805	-kanda-udbhavā. sphuṭam eva tādr̥śaṃ bhedaṃ	loko vivecayaty ākāra-bhedāt. anantaraṃ vā
SV_02326	bija-kanda-udbhavā. sphuṭam eva tādr̥śaṃ	loko vivecayaty ākāra-bhedāt. tasmān na su-
SV_06810	iti sakṛt sarveṣāṃ niyojana-artham ekam ayaṃ	lokaḥ śabdaṃ teṣu niyuñkte ghaṭa iti. te 'pi
VN_06715	iti cet, eṣa naimittikāṇāṃ viśayaḥ, na	lokaḥ śabdair a-pratipāditam arthaṃ pratipattum
SV_15205	-icchā-kṛta-saṅketa-anuvyavahārāt kim ayaṃ	lokaḥ sva-saṅketam anuvidadhad evaṃ pratyeti,
V1_04404	uktam, atra api pare mūdhā viśamvādayanti	lokam iti. cintāmayim eva tu prajñāṃ anuśīlayanto
SV_05503	apy adhyavasāya-vibhramād vyavahārayati	lokam. sa tu tasyāṃ pratibhāsamāna ākāro na
V3_07611	jīvati, tasya sa-uras-tādaṃ krandato 'pi	lokasya a-nivṛtteḥ. yathā-saṅketam pratipatteḥ,
PV_04118	evaṃ-pratīter anumātvataḥ || atha vā bruvato	lokasya anumā-abhāva ucyate | kiṃ tena bhinna-
VN_00623	iti yuktaṃ paśyāmaḥ. na ca niḥ-prayojanā	lokasya artheṣu śabda-yojanā. tatra ye 'rthāḥ
HB_02006	punar vacane kaścīd udvegāḥ. yady evam api	lokasya nyāya-pratipattiḥ syāt, punar api brūmaḥ.
SV_10216	cetaḥ karoti. saṃśayād api kvacil	lokasya pravṛtteḥ. tathātve tan nir-avadyaṃ yadi
V3_03802	'bhāvaṃ sūcayati iti. atha vā	lokasya bruvato 'numāna-abhāvam āha. tena bhinna-
SV_04602	||93|| na khalu vai vyasanam eva etal	lokasya yad ayam a-saṅketayann a-prayauñjāno vā
SV_15204	agneḥ khyāpyata iti sarvaṃ tathā bhavati.	lokasya sva-icchā-kṛta-saṅketa-anuvyavahārāt kim
SV_16923	-darśini puruṣa-sāmānye ko vivecayed yato	lokāt pratītiḥ syāt. api ca, svayam apy ayaṃ na
SV_16804	artha-jñānaṃ na sampradāyān na yukter na	lokād iti tatra a-pratipattir nyāyyā. tatra api
PV_03309	sadr̥śa-ātmatayā udbhavāt | hetu-rūpa-graho	loke '-kriyāvattve 'pi kathyate || ālocana-akṣa-
VN_06810	nigrahasthānam ity etāvan-mātram iṣṭam iti.	loke '-vidyā-timira-pañala-ullekhanas tattva-
V1_01510	yena evaṃ-vādino 'py avadheya-vacaso	loke. artha-jñānaṃ ca nāma buddhi-sādhanam
V3_03809	śiṃśapā ity uktāv api bādhanāt. atra api	loke karpūra-rajata-ādiṣu dṛṣṭatvān na
VN_04607	apaśabdair eva bahulaṃ vyutpadyamānā	loke dṛśyanta iti vyarthaṃ śabda-anuśāsanam. na
SV_17114	tata eva śaṅkā-utpatteḥ. nānā-arthā hi śabdā	loke dṛśyante. loka-vādaś ca pratītiḥ. ata eva
PV_04122	dhātrī ity uktau ca bādhanāt || atra api	loke dṛṣṭatvāt karpūra-rajata-ādiṣu | samayād
SV_15717	yo 'py ayaṃ nāma-bheda-anvayo	loke pratīti-bhedaḥ so 'saty api jāti-bhede
VN_04509	anvākhyānam iti cet, nanu goṇi-śabdād api	loke pratītir dṛṣṭā. satyaṃ dṛṣṭā, na tu sāksād
SV_04507	ca yādr̥śaḥ | a-samikṣita-tattva-artho yathā	loke pratiyate ||85|| taṃ tathā eva samāśṛitya
V3_04807	yogād a-brāhmaṇaś ca dharma-antara-samāveśāl	loke pratiyate, kiṃ tarhi vivakṣita-dharma-an-
PV_03360	rūpaṃ teṣāṃ na vidyate || sādharmya-darśanāl	loke bhrāntir nāma upajāyate | a-tad-ātmani
V1_03904	teṣāṃ na vidyate ||50|| sādharmya-darśanāl	loke bhrāntir nāma upajāyate | a-tad-ātmani
SV_13714	sva-pratipatti-dvāreṇa anya-pratipatti-hetur	loke vyañjakaḥ siddhaḥ, dīpa-ādi-vat, sa cet prak
V2_07213	api icchāyā a-nivāraṇād anyathā api	loke vyavahāro dṛṣṭa iti saṃśayaḥ. tasmān na
SV_04612	na ca tādr̥śaṃ prakaraṇam antareṇa	loke śabda-prayogo vyavahāreṣu. vyakter a-śakya-
PV_03150	ca ime svayaṃ kṛtāḥ || śṛṅgaṃ gavi iti	loke syāc chr̥ṅge gaur ity a-laukikam | gava-ākhya
PV_03430	-kāraṇaḥ | kriyā-karma-vyavasthāyās tal-	loke syān nibandhanam || svabhāva-bhūta-tad-rūpa-
SV_06706	-parijñānād iti. tasya apy ekam asti ity eva	lokena śabdo niveśaniyaḥ, tad vā ekam enaṃ śrutim
PV_03073	katham || a-prāmāṇye ca sāmānya-buddhes tal-	lopa āgataḥ | pretya-bhāva-vad akṣaiś cet
V3_03106	-vacanena apy asya arthasya pratibādhanāt.	lobha-ādi-mūlo 'dharma iti sarva-śāstreṣu
PV_04240	| kvacin na niyamo dṛṣṭyā pārthiva-a-	loha-lekhya-vat || bhāve virodhasya a-dṛṣṭau kaḥ
V3_12208	kecit taj-jāti-sambhavino dṛṣṭāḥ, pārthiva-a-	loha-lekhya-vat. virodhasya ca a-dṛṣṭeḥ sandeha
PV_03402	avalambate || mayūra-candraka-ākāraṃ nīla-	lohita-bhāsvaram | sampaśyanti pradīpa-āder
SV_12305	sarvas tad-ātmā na vā kaścīc. na ca atra	laukika-vaidekayoḥ svabhāva-bhedaṃ paśyāmaḥ. asati
SV_15922	atha ca puruṣaḥ śabdānāṃ prayoktā ity a-	laukiko 'yaṃ vyavahāraḥ. sarvathā śabda-
PV_03150	| śṛṅgaṃ gavi iti loke syāc chr̥ṅge gaur ity a-	laukikam | gava-ākhya-pariśiṣṭa-aṅga-viccheda-
PV_04234	| anādi-vāsanā-udbhūtaṃ bādhanāte 'rthaṃ na	laukikam || tat-phalo '-tat-phalaś ca artho
V2_05516	| anādi-vāsanā-udbhūtaṃ bādhanāte 'rthaṃ na	laukikam ||26|| tat-phalo '-tat-phalaś ca artho
V3_12902	-pradeśi-bhāvo yaḥ saṃyoga-samāvāyābhyaṃ,	laukikaṃ tu pradeśam āsṛitya brūmo vicchinna-a-
V2_07107	||42|| na yukti-bādha yatra asti tad-grāhyaṃ	laukikaṃ yadi | gr̥hyate vāta-putriyaṃ kiṃ na
PV_03036	| siṃhe mānavake ca iti ghoṣaṇā apy asti	laukiki || yatra rūḍhyā asad-artho 'pi janaiḥ
PV_03145	-ādikaṃ || viśeṣaṇam viśeṣyaṃ ca sambandhaṃ	laukikim sthitim | gr̥hītvā saṅkalayya etat tathā

V1_00911	kim ca viśeṣaṇaṃ viśeṣyaṃ ca sambandhaṃ	laukikīm sthitim | gr̥hītvā saṅkalayya etat tathā
SV_13225	laghu-vṛtṭeḥ sakṛc-chrutir bhrāntir iti cet.	vaṃśa -ādi-svara-dhārāyāṃ gamaka-avayava-saṃhārāt
SV_07718	avayavābhyāṃ tat-sambandhād āloka-raju-	vaṃśa -daṇḍa-ādi-vat. na hi sa-avayavatvam
VN_00605	vṛtṭeḥ, rājā mahā-sammataḥ prabhavo rāja-	vaṃśasya , śaṅkhaś cakra-vartī mahā-sammata-
PV_03477	kathaṃ vā syād buddhir buddhy-antareṇa	vaḥ || a-prakāśa-ātmanoḥ sāmīyād vyaṅgya-
SV_16504	pumṣṭve kathaṃ api jñāni kaścit kathaṃ na	vaḥ ||313|| na khalv ete vaidikāḥ śabdā evaṃ
SV_04821	| śabdānāṃ iti kiṃ tatra sāmānyena apareṇa	vaḥ ||97|| nanu uktaṃ pravṛtti-ṣiṣayaḥ
HB_03910	ca śāstra-praṇayanasya – tri-rūpaṃ liṅgaṃ	vaḥ saṃvādakam arthasya iti. tad rūpaṃ ye na
SV_00920	doṣavattva-sādhane na kiñcid an-iṣṭam.	vaktary ātmani rāga-ādi-darśanena anyatra tad-
V3_11009	iṣṭatvāt, tal-lakṣaṇatvāc ca phalasya.	vaktary ātmani rāga-ādi-darśanena anyatra tad-
SV_17511	api ca, na ayaṃ svabhāvaḥ kāryaṃ vā vastūnāṃ	vaktari dhvaniḥ | na ca tad-vyatiriktasya vidyate
VN_03409	eva ukta iti na pṛthak pratijñā-virodho	vaktavya iti. ubhaya-āsritatvād virodhasya
VN_06411	iti bruvan nir-anuyojya-anuyogān nigrhīto	vaktavyaḥ . atra api yadi tat-sādhana-vādinam
VN_02207	pareṇa tathābhāve 'pratipādite' -parājito	vaktavyaḥ . chala-vyavahāre 'pi vijigīṣūṇāṃ vāda
VN_03708	saṃśaya-hetutva-mukhena eva anaikāntiko	vaktavyaḥ . tad a-samarthite 'nyatra api tulyam
VN_05017	ayaṃ api niyata-sādhana-vākya eva doṣo	vaktavyaḥ , na vistara-kathāyāṃ, vyācakṣāṇo hi
SV_11516	syāt. tato na nityaḥ. tad-āśraya-arthaś ca	vaktavyaḥ . nityasya an-upakāryatvāt. an-
VN_02920	virodhaḥ pramāṇa-virodhaś ca pratijñā-hetvor	vaktavyaḥ . para-pakṣe sva-siddhena gotva-ādinā
VN_02320	-ābhāsatve prakhyāpīte prativādī parājito	vaktavyaḥ , pūrva-pakṣe sādhanasya nir-doṣatvāt.
SV_09914	-niyama-ayogāt. tathā atra api niyama-hetur	vaktavyo yata ime kecin naśvara-ātmano jātā na ca
V2_07811	-ayogāt. tathā atra api kaścin niyama-hetur	vaktavyo yata ime kecin naśvara-ātmāno jātāḥ. na
V2_09410	tasmād vyāvṛttim icchatā tatra nyāyo	vaktavyaḥ , yato 'sya vyāvṛttam iti bhavati. na ca
SV_01213	tasmād vyāvṛttim icchatā tatra nyāyo	vaktavyaḥ , yato 'sya vyāvṛttam iti bhavati. nanu
NB_03022	kārya-kāraṇa-bhāve kāraṇe sādhye kārya-hetur	vaktavyaḥ . vaidharmyavataḥ prayogaḥ – yat sad
VN_02111	yadā na doṣam udbhāvayati tadā parājito	vaktavyaḥ . sādhanā-doṣāḥ punar nyūnatvam asiddhir
VN_05816	uttaraṃ yadā na pratipadyate, tadā nigrhīto	vaktavyaḥ . sādhanā-vacana-anantaraṃ prativiṣayam
V3_12404	-niyamāḥ prāṇa-ādaya ātmānaṃ vidadhāti iti	vaktavyam . atiprasaṅgo hy evaṃ syād ity
VN_06015	ca sva-upagama-upanyāse 'vaśyaṃ sādhanam	vaktavyam , anyathā pareṣāṃ a-pratipatṭeḥ, apareṇa
VN_01317	na nivṛtti-prādur-bhāvāv iti kasya tāv iti	vaktavyam . avasthitasya dharma-antaram iti ca na
VN_02608	upadarśanena. evam eva nityaḥ śabda iti	vaktavyam jaḍasya pratipattau vicāra-abhāvāt. na
VN_05604	pravartante śāstrāṇi vā praṇiyante ity ado	vaktavyam . tasmāt tāvad vaktavyam, yāvad anena na
VN_02224	-śāstra-prahāra-ādipana-ādibhir api iti	vaktavyam . tasmān na jyāyān ayaṃ tattva-rakṣaṇa-
VN_06215	ca kasya parājaya ity anuyuktayā parśadā	vaktavyam , na khalu nigrāha-prāptaḥ sva-kaupīnaṃ
V3_12704	-sambandhi. yady evaṃ sambandho na asti iti	vaktavyam , na viśāṇam. kiṃ vai sambandha-mātraṃ
VN_01004	viśaye 'sad-vyavahāra-upagame sa kuta iti	vaktavyam . na hy anupalambhād anyo vyavaccheda-
VN_05708	pṛthag vacane 'pratibhāyāḥ ko viśaya iti	vaktavyam , nir-viśayatvād a-vācyā eva syāt. na
VN_05421	apy asmābhir anujñāyate, sarvaṃ prak sakṛd	vaktavyam paścād dūṣaṇam iti, kiṃ tu dūṣyatā
VN_05605	praṇiyante ity ado vaktavyam. tasmāt tāvad	vaktavyam , yāvad anena na gr̥hītam, na trir eva. a
SV_01107	(16ab) yad āha – eṣa tāvan nyāyo yad ubhayaṃ	vaktavyam , viruddha-anaikāntika-pratipakṣeṇa iti.
V2_09310	yad āha – eṣa tāvan nyāyo yad ubhayaṃ	vaktavyam viruddha-anaikāntika-pratipakṣeṇa iti,
VN_01008	eva asti sarvo 'sad-vyavahāra-viśaya iti	vaktavyam , viśeṣa-abhāvāt. sarva-pramāṇa-nivṛttir
SV_16206	-lakṣaṇatvāt tasya. lakṣaṇa-antaram vā	vaktavyam . sarve 'pi ghaṭa-ādayo bhāvāḥ kṛtrimā a
SV_06122	abhīmatam syāt, udakam ānaya ity eva	vaktavyam syāt, na ghaṭena iti. tathā paṃṣunā vā
VN_06309	cet, na santa iti kṛtvā sarve doṣā avāśyaṃ	vaktavyā a-vacane vā nigrāhaḥ, ekena api tat-
SV_04709	samānam. jātyā api hi viśiṣṭā vyaktasya eva	vaktavyā ity a-kṛta-sambandhasya an-abhidhānād
V2_07610	nivṛtīḥ. tasmān niyamaṃ prasādhyā nivṛttir	vaktavyā . kathaṃ idānīm kṛtako 'vaśyam anitya iti
VN_03507	etena pratijñāyā dṛṣṭānta-virodha-ādayo 'pi	vaktavyā bhaṇḍa-ālekhyā-nyāyena iti tatra api
SV_09802	tasmāt tan-niyamaṃ prasādhyā nivṛttir	vaktavyā . sā cet sidhyati tad-ātma-niyamaṃ arthāt
VN_06508	-vyāpty-arthaṃ hetvābhāsā nigrāhasthānatvena	vaktavyāḥ , tad-uktāv apara-uktir an-arthakā iti.
V3_12607	kathañcid apy anena asato niścinvatā prameyā	vaktavyāḥ . na hi bhāva-viśayam eva pramāṇam,
V3_04703	-viparīta-anvaya-vat. tena hi nirṇīta-guṇe	vaktavye 'nyathā-abhidhānād doṣa eva. pakṣa-dharme
VN_05413	niṣ-prayojanam. dūṣaṇa-vādinā dūṣaṇe	vaktavye yan na tatra upayujyate, tasya
V3_10710	-jñāna-bādhanam. tan na vyāpti-siddhiḥ sarvo	vaktā a-sarvajña iti. sarva-vakṛ-dharmatā-
NB_03133	vyāvṛtṭam tathā api sarvo vīta-rāgo na	vaktā iti vyāptyā vyatireka-asiddher a-vyatirekaḥ.
V3_10704	-hetutvād ity uktaṃ. ko hy atra virodho yadi	vaktā ca syāt sarvajñaś ca. yady atra bhavato
V3_10702	iti. sandigdho 'tra vyatirekaḥ, sarvajño	vaktā na upalabdha ity evaṃ-prakārasya
NB_03070	sandigdha-vipakṣa-vyāvṛttikaḥ. sarvajño	vaktā na upalabhyata ity evaṃ-prakārasya
NB_03071	virodha-abhāvāc ca yaḥ sarvajñaḥ sa	vaktā na bhavati ity a-darśane 'pi vyatireko na
V3_10707	api virodhasya abhāvāt, yaḥ sarvajñaḥ, sa	vaktā na bhavati iti vyatireko 'darśane 'pi na
NB_03133	yatra a-vīta-rāgatvaṃ na asti na sa	vaktā , yathā upala-khaṇḍa iti. yady apy upala-
SV_01010	tena evaṃ syād yuktam vaktum – mādr̥śo	vaktā rāgī iti rāga-utpatti-pratyaya-viśeṣeṇa
V3_11203	tena evaṃ syād yuktam vaktum – mādr̥śo	vaktā rāgī iti, rāga-utpatti-pratyaya-viśeṣeṇa
SV_12915	-ātmānam upalakṣayāmaḥ. na api svayam ayaṃ	vaktā vibhāvayati. kevalam evaṃ yadi syāt sādhu
V3_13303	-anvayo 'pradarśita-anvayaś ca, yathā – yo	vaktā sa rāga-ādimān iṣṭa-puruṣa-vat. anityaḥ
NB_03126	an-anvayo 'pradarśita-anvayaś ca, yathā yo	vaktā sa rāga-ādimān, iṣṭa-puruṣa-vat. anityaḥ

SV_15808	'-vyakta-vyapadeśāt. tatra yadi buddhi-hetur	vaktā syāt tat tulyaṃ śrotary api iti so 'pi
SV_15804	yadi yujyate | syāc chrotuḥ phala-sambandho	vaktā hi vyakti-kāraṇam ||297|| na hi śabdasya
V3_10312	vibhāgavantam iva anya-anyair vyapadeśair	vaktāraḥ pradarśayanti. na ca tat-kṛto vibhāgo
VN_06104	abhyupagamyā vādaṃ viphalatayā na kiñcid	vakti, anyad vā yat kiñcit pralapati, tadā katham
SV_17125	syāt tathā hy eṣa sthāṇur ayaṃ mārḡa iti	vakti iti kaścana | anyaḥ svayaṃ bravīmi iti
V2_07113	a-paśyatām ||45|| eṣa sthāṇur ayaṃ mārḡa iti	vakti iti kaścana | anyaḥ svayaṃ bravīmi iti
SV_13416	dhvani-bhāḡair vyaktaḥ kila vācako	vakti. tam api te na eva sakṛt prakāśayanti.
PV_02145	| tāyaḥ sva-dṛṣṭa-mārḡa-uktir vaiphalyād	vakti na anṛtam || dayālutvāt parārtham ca sarva-
SV_00903	-ādīnām eva kāryaṃ spandana-vacana-ādayaḥ,	vaktu-kāmatā-sāmānya-hetutvāt. sā eva rāga iti cet.
V3_10903	rāga-ādīnām eva kāryaṃ spanda-vacana-ādayaḥ,	vaktu-kāmatā-sāmānya-hetutvāt. sā eva rāga iti cet,
V3_11101	-nirṇayo 'naikāntikaḥ. tasmāt karaṇa-guṇa-	vaktu-kāmate vacanam anumāpayet. nanv atra apy
SV_01001	iha avyabhicāra iti ko niścayaḥ. karaṇa-guṇa-	vaktu-kāmate hi vacanam anumāpayet. rāga-utpādana
PV_04016	sādhana-samsthitiḥ || tat pakṣa-vacanaṃ	vaktur abhiprāya-nivedane | pramāṇam saṃśaya-
SV_00211	ity ākṣepsyāmaḥ. tad-aṃśas tad-dharmaḥ,	vaktur abhiprāya-vaśāt. na tad-eka-deśaḥ, pakṣa-
V1_00307	-siddhiḥ, teṣāṃ tatra pratibandha-asiddheḥ.	vaktur abhipretam tv artham sūcayeyur iti sa eva
PV_03160	upacārataḥ || saṅketa-anvayinī rūḡhir	vaktur icchā anvayī ca saḥ | kriyate vyavahāra-
V3_00803	vyākhyātāḥ, āgama-siddhāś ca. vacanasya	vaktur icchā-mātreṇa pravṛtṭeḥ. kalpanā-āgamayoḥ
SV_15811	-hetutvāt. para-upādhi-buddhiḥ śrotur na	vaktur iti viśeṣa iti cet. kaḥ punar upayogo
V3_03411	parārthe 'numāne 'dhikriyete, na arthasya,	vaktur upālambhād a-yathārtha-abhidhānena. yadi
SV_15809	iti so 'pi phalaṃ vakṛṭ-vad aśnuvīta. na hi	vaktuḥ kaścīd anyas tad-bhāvo 'nyatra tad-buddhi-
SV_06714	codyeran bahubhir vā iti svāntantryam atra	vaktuḥ. tad iyam ekā śrutir bahuṣu vakṛṭ-
SV_10919	-prayojana-vitatha-abhidhāna-vaiphalyāc ca	vaktuḥ. tad etad a-gatyā ubhayathā apy
VN_03314	khalu ucyamāna eva a-tad-dharmatayā pratīto	vaktuḥ parājayam ānayati. parājite tasmimś tad-
V3_00703	-ākāśayor vā vāstaviḥ pratyāsattiḥ, api tu	vaktur vivakṣā-kṛtā, tad-abhāve vivakṣita-
SV_17514	na apy eṣāṃ kāryam. tad-abhāve 'pi	vaktur vivakṣā-mātreṇa bhāvāt. na ca anyaḥ kaścīd
SV_10723	yatas tebhyo 'rtha-prakṛtir niścīyeta. te hi	vaktur vivakṣā-vṛttaya iti tan-nāntariyākāś tām
V2_06605	yatas tebhyo 'rtha-prakṛtir niścīyeta. te hi	vaktur vivakṣā-vṛttaya iti tan-nāntariyākāś tām
SV_10810	-ādī-vākyānām iva an-upasaṃhāra eva. anyathā	vaktur vaiguṇyam udbhāvayet. a-śakya-upāya-
SV_15811	vaktur iti viśeṣa iti cet. kaḥ punar upayogo	vaktuḥ śrotari yena upādhir iṣyate. tataḥ śabda-
SV_10526	artham viśayatvena ātmasāt kurvanti.	vaktuḥ śrotuś ca tad-vikalpa-bhājaḥ, yathā-
V3_06801	artham viśayatvena ātmasāt kurvanti.	vaktuḥ śrotuś ca tad-vikalpa-bhājaḥ, yathā-
SV_01010	evam bahulaṃ dṛśyante. tena evaṃ syād yuktam	vaktum – māḡṛśo vaktā rāḡi iti rāga-utpatti-
V3_11203	evam bahulaṃ dṛśyante. tena evaṃ syād yuktam	vaktum – māḡṛśo vaktā rāḡi iti, rāga-utpatti-
VN_05411	pradarśaniya eva, a-pradarśite doṣasya	vaktum a-śakya tvāt. tathā ca dvir-anubhāṣaṇam
SV_10608	na ca sa eva arthaḥ svalakṣaṇam iti śakyaṃ	vaktum. a-samprāpta-niruddhayor apy arthayos
V3_06809	na ca sa eva arthaḥ svalakṣaṇam iti śakyaṃ	vaktum, a-samprāpta-vinaṣṭayor apy arthayos tasya
PV_04095	-āśrayatve hi śāstraṃ bādhakam ity amum |	vaktum artham sva-vācā asya saha-uktiḥ sāmāya-
SV_05118	'py enām buddhiṃ kevala-sāmānya-bhāvinīm	vaktum arhati. nityam tan-mātra-vijñāne vyakty-
PV_02165	| etat sāṅkhya-paśoḥ ko 'nyaḥ sa-lajjo	vaktum ihate || a-dṛṣṭa-pūrvam asti iti tṛṇa-agre
VN_02805	prakṛtījñām uktvā hetu-udāharaṇa-ādikaṃ	vaktum jānāti, sa kiñcid anukramaṃ sādhanasya
PV_02283	bhūtam sa-sādhanam || tac ca abhiyogavān	vaktum yatas tasmāt pramāṇatā | upadeśa-
PV_04064	-kula-sthitiḥ || sarvān arthān samī-kṛtya	vaktum śakyaṃ na sādhanam | sarvatra tena utsannā
V3_02213	kula-sthitiḥ ||20|| sarvān arthān samī-kṛtya	vaktum śakyaṃ na sādhanam | sarvatra tena utsannā
SV_12108	anyato 'śrutvā na imaṃ varṇa-pada-kramam |	vaktum samarthaḥ puruṣas tathā anyo 'pi iti
V3_03006	-āśrayatve śāstraṃ bādhakam ity amum artham	vaktum sva-vacanena asya saha uktiḥ sāmāya-dṛṣṭaye
SV_06714	atra vaktuḥ. tad iyam ekā śrutir bahuṣu	vakṛṭ-abhiprāya-vaśāt pravartamānā na upālambham
SV_10721	saha | na artha-siddhis tatas te hi	vakṛṭ-abhiprāya-sūcakāḥ ||213|| na hi śabdā yathā
V3_04702	'numāne sādhanā-doṣa-udbhāvanam, api tu	vakṛṭ-doṣeṇa api, nyūnatā-an-anvaya-viparīta-
V3_10711	-siddhiḥ sarvo vaktā a-sarvajña iti. sarva-	vakṛṭ-dharmatā-paricchedasya ca kartum a-
SV_15809	tat tulyaṃ śrotary api iti so 'pi phalaṃ	vakṛṭ-vad aśnuvīta. na hi vaktuḥ kaścīd anyas tad
PV_02002	śābde 'py abhiprāya-nivedanāt ||	vakṛṭ-vyāpāra-viśayo yo 'rtho buddhau prakāśate |
SV_15816	śrāvayaty ahaṃ śrāvayāmi iti tayoḥ pratyayād	vakṛṭ-śroṭṛ-bheda iti cet. an-upakārya-upakārakād
PV_03011	sāphalyād akṣa-saṃhateḥ | nāma-ādī-vacane	vakṛṭ-śroṭṛ-vācyā-anubandhini || a-sambandhini
SV_15822	sā apy atyanta-an-upakāre na syāt. tasmād	vakṛṭ-śrotor vyakti-hetutve '-viśeṣāt tulyaḥ
NB_03069	vivakṣitaḥ puruṣo rāga-ādīmān vā iti sādhye	vakṛṭtva-ādiko dharmāḥ sandigdha-vipakṣa-
NB_03070	sandeha-hetutvāt. tato 'sarvajña-viparyayād	vakṛṭtva-āder vyāvṛtṭiḥ sandigdā. vakṛṭtva-
NB_03076	bhāva-abhāva-vat. sa ca dvividho 'pi virodho	vakṛṭtva-sarvajñatvayor na sambhavati. na ca a-
NB_03071	vakṛṭtva-āder vyāvṛtṭiḥ sandigdā.	vakṛṭtva-sarvajñatvayor virodha-abhāvāc ca yaḥ
NB_03133	a-vyatireko yathā – a-vīta-rāgo 'yaṃ	vakṛṭtvāt. vaidharmyeṇa udāharaṇam, yatra a-vīta-
NB_03094	yathā vīta-rāgaḥ kaścīd sarvajño vā,	vakṛṭtvād iti. vyatireko 'tra asiddhaḥ, sandigdho
SV_14627	vināśo vastuni tad-bhāvāt. asāv api yadi	vakṛṭbhīr evaṃ khyāpyate, na tu svayaṃ tathā,
SV_03603	-ādaya iti. yadā punar yad yathā vācakatvena	vakṛṭbhīr viniyamyate | anapekṣita-bāhya-artham
VN_04618	naraka-pātam iti bruvāṇasya kasyacin mukham	vakṛī-bhavati. tasmān na saṃskṛto nāma kaścīd
SV_13226	-avayava-saṃhārāt saṅkulā pratipattiḥ syāt.	vakṣyate ca atra pratiśedhaḥ. tasmād eka-gati-
SV_14002	sarva-bhāvā vināśasya a-kāraṇatvād ity uktam	vakṣyate ca. utpattimantaś ca parataḥ. sattāyā

SV_09417
SV_09213
SV_10916
SV_09717
SV_10509
V3_00510
SV_14106
SV_00222
SV_15002
SV_02106
V2_07603
SV_03616
V3_08008
SV_08406
V2_05912
SV_10502
V3_09412
SV_05102
SV_16611
SV_15212
PV_04001
SV_03604
PV_04017
V3_00906
SV_01002
V3_11105
SV_11912
VN_05311
VN_05817
VN_05401
V2_04507
VN_04818
V3_03405
PV_04099
SV_00903
V3_10903
SV_12509
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V3_13508
SV_01520
V2_09809
VN_05813
V3_10610
NB_03079
SV_01620
NB_03078
V3_11505
NB_03095
SV_01012
V3_11205
V3_03412
SV_17202
VN_01806
VN_05410
V3_03410
V2_04509
VN_05314
NB_03052
V3_10411
VN_06012
V3_01001
V3_00909
VN_04115
VN_05104
VN_05112

tad-ayoga-vyavacchedena viśeṣānād ity uktam
-viśayasya naño 'prayoga ity atra uttarām
avisamvādaḥ. yathā catūrnām ārya-satyānām
abhāve hetv-abhāvasya sandehād iti vistareṇa
katham siddha iti cet. etad uttaratra
na ca abhyupagamo yukti-bādhane samartha iti
-lakṣaṇaḥ pratyakṣa-sāmarthya-siddha iti
iti cet. na, dharmā-bheda-parikalpanād iti
eva na syāt. tathā hi tal-lakṣaṇam vastv iti
vacana-bhede 'pi dharmi-dharmatayā nimittam
sādhyā-abhāve hetv-abhāvasya sandehād iti
yujyante śabdānām vā yathā-vastu-vṛttāv iti
tac ca hetvābhāveṣv eva avasara-prāptam
yad arthakriyā-yogyatā a-yogyatā ca iti
katham siddhā iti cet, etad uttaratra
lakṣaṇatvāt svabhāva-hetāv antar-bhavati iti
sidhyet. sa ca an-anvayasya na sidhyati iti
apy eṣa doṣo 'dvayānām dvaya-nirbhāsād iti
hi yasya pramāṇa-samvādi vacanam tat-kṛtam
mithyātvaṃ kṛtakeṣv eva dṛṣṭam ity a-kṛtam
dṛṣṭaḥ sādhanam ity eke tat-kṣepāya ātma-dṛg-
| anapekṣita-bāhya-arthaṃ tat tathā vācakam
na apy alam | śaktasya sūcakam hetu-
na apy alam | śaktasya sūcakam hetu-
anumāpayet. rāga-utpādāna-yogyatā-rahite
-darśanāt. rāga-utpatti-yogyatā-rahite
sambandhasya asya vastunaḥ ||238|| vācako hi
-uttara-vacane sāmarthya-vidhātā, yena vādi-
tadā nigrhīto vaktavyaḥ. sādhanā-
-viśaya-upadarśana-arthe 'nubhāṣaṇe vādi-
gamaka-lakṣaṇa-vidhānena pratipādayiṣor
krama-abhiniveśaḥ. pratipāditam ca pratijñā-
-kṛtā ca asya paripūrṇā pramāṇatā. yadi sva-
|| yathā sva-vāci tac ca asya tadā sva-
||12|| na hi rāga-ādinām eva kāryam spandana-
na hi rāga-ādinām eva kāryam spanda-
-saṃsiddhau pāṇḍu-dravyatva-vat. etena
iti sandigdha-vyatireko 'naikāntiko
yadi punar udbhāvite 'pi doṣe sampūrṇa-
evam a-sambhavad-viśeṣa-hetavaḥ puruṣā yena
a-sambhavad-viśeṣa-hetavaḥ puruṣaḥ, yena
-ākṣipteṣu prabhedeṣu guṇa-atīśayam antareṇa
kaścīd vivakṣitaḥ puruṣo rāga-ādimān vā,
artha-antarasya ca a-kāraṇasya nivṛttau na
an-upalabhyamānam api icchann a-darśanād
anupalabdāv apy abhāva-gatiḥ. rāga-ādinām
'nvayaḥ. sarvajña-vīta-rāgayor viprakarṣād
'nvayaḥ. sarvajña-vīta-rāgayor viprakarṣād
-manaskāreṇa yogāt. tadā apy apārthako
-manaskāreṇa yogāt. tadā apy apārthako
upālambhād a-yathārtha-abhidhānena. yadi sva-
samāropya upadiśataḥ svatantrasya vā svayam
tasmād vyartham eva sādhanā-vākyaḥ pratijñā-
ca nyāyaḥ. sakṛt-sarva-anubhāṣaṇe 'pi doṣa-
tathā ekatra viruddhāyor upasaṃhāre 'pi.
-dyotanāt. na hi ye yathā yam arthaṃ vidanti
ananubhāṣamāṇo na uttare 'samarthaḥ. yad-
-nirākṛto yathā - a-candraḥ śaśī iti. sva-
ity-ādayaḥ. anayā diśā sarva-prayogeṣu
vā vivāda-abhāvāt. tatra avāśyam ekasya prāg-
-vacana-mātrād api saṃśaye pratipakṣa-hetu-
iti sādhanam iṣṭam upacāreṇa. tato hetu-
na, artha-antara-āder nigrāhasthānasya a-
trir-abhidhāna-vacanāt, punar-
pratita-pratyaya-abhāvād dhettv-ādi-bāhulyam

ca. tasmāt tatra sāmānyam eva sādhyate
vakṣyate. tasmāt santy abhāveṣu śabdāḥ. teṣu
vakṣyamāṇa-nityā. tasya asya puruṣa-artha-
vakṣyāmaḥ. anityatve yathā kāryam a-kāryam vā a-
vakṣyāmaḥ. anyatra apy anumāne sādhyā-dharmaṇa
vakṣyāmaḥ. abhyupagata-eka-dharmaṇo 'vāśyam apara
vakṣyāmaḥ. tata eva puruṣa-kāryatā buddhinām
vakṣyāmaḥ. tathā ca āha - sarva eva ayam anumāna
vakṣyāmaḥ. tasya ca vināśa-avyabhicārāt sa sattā-
vakṣyāmaḥ. tām punar asya kṣaṇa-sthiti-dharmatām
vakṣyāmaḥ tau punar hetū yat kiñcit kṛtakam tat
vakṣyāmaḥ. yaś ca ayam sarvatra vastu-kṛtam eva
vakṣyāmaḥ. vyāvṛtti-prādhānya-sādhanā-arthaṃ
vakṣyāmaḥ. sa ca (166c') arthakriyā-yogyo
vakṣyāmaḥ. sa ca ayam anupalambhāś caturvidhaḥ | (
vakṣyāmaḥ. sac-chabda-vyavahāra-pratiśedhe 'pi
vakṣyāmaḥ. sarvathā na asti samāno dharmo dhvasta
vakṣyāmaḥ. sarveṣāṃ viplave 'pi pramāṇa-tad-
vacah | sa āgama iti prāptam nirarthā
vacah | satya-arthaṃ vyatirekasya virodhi-
vacah || anumā-viśaye na iṣṭam parikṣita-
vacah ||66|| na hi vyatireke ṣaṣṭhī bāhulye jasa-
vaco '-śaktam api svayam || hetv-artha-
vaco '-śaktam api svayam ||5|| na api
vacana-a-darśanāt tad-anumāne 'tiprasaṅgaḥ uktaḥ.
vacana-a-darśanāt tad-anumāne vyatireka-asiddher
vacana-aṅgena tadvān syāt. santo 'py a-vācakā
vacana-ananubhāṣaṇam nigrāhasthānam ucyate.
vacana-anantaram prativiśayam uttare vyartham tad
vacana-anukrama-ghoṣaṇam vyartham iti, na kāryam
vacana-anukrama-darśanam kṛtam eva, anyathā-
vacana-antareṇa api yathārtham pratītir
vacana-abhyupagama-virodhayoḥ pratibandho doṣaḥ,
vacana-ātmakam | tayoḥ pramāṇam yasya asti tat
vacana-ādayaḥ, vaktu-kāmatā-sāmānya-hetutvāt. sā
vacana-ādayaḥ, vaktu-kāmatā-sāmānya-hetutvāt. sā
vacana-ādayo rāga-ādi-sādhanā pratyuktāḥ. astu
vacana-ādiḥ. dvayo rūpayor viparyaya-siddhau
vacana-ādinā pratisamādadhita na tad iṣṭa-
vacana-ādeḥ kiñcin-mātra-sādharṇyāt sarva-ākāra-
vacana-ādeḥ kiñcin-mātra-sādharṇyāt sarva-ākāra-
vacana-āder atiprasaṅgād vyartham prapañca iti.
vacana-āder iti. sandigdho 'tra vyatirekaḥ,
vacana-āder nivṛttiḥ. iti sandigdha-vyatireko
vacana-āder vyāvṛttim āha. dadhy-ādikaṃ ca aparāḥ
vacana-ādeś ca kārya-kāraṇa-bhāva-asiddheḥ. artha
vacana-ādeś tatra sattvam asattvam vā sandigdham.
vacana-ādeś tatra sattvam asattvam vā sandigdham.
vacana-udāhāraḥ. tasmād vipakṣe '-dṛṣṭir a-hetuḥ.
vacana-udāhāraḥ. tasmān na asya api vipakṣe '-
vacana-upagama-virodhayor na kaścīd bhedaḥ, kas
vacana-upagame na kaścīd viśeṣo 'nyatra jaḍasya
vacana-upādānam vādinō nigrāhasthānam. atha vā
vacana-kāle punar viśayaḥ pradarśaniya eva, a-
vacana-guṇa-doṣau hi parārthe 'numāne 'dhikriyete,
vacana-jñāḥ, te tat-pratipādane punar upadeśa-
vacana-nāntariyakā jijnāśita-artha-siddhiḥ yathā
vacana-nirākṛto yathā - na anumānam pramāṇam.
vacana-parāvṛtti-kṛtam vibhramam utṣṛjya artha-
vacana-pravṛttiḥ, yugapat-pravṛtttau paraspara-
vacana-pravṛtteḥ sambhāvāt tad api tena saha
vacana-pravṛttes tad api śaktam eva iti cet,
vacana-prasaṅgāt, evam hi tā na pṛthag vācyā
vacana-prasaṅge samaya-niyama-abhāvāc ca. na ca
vacana-bāhulyam ca sādhanā-doṣa iti ādhikya-punar-

SV_03519
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VN_01705
V3_10706
V3_01513
NB_03131
V3_03407
V2_09314
VN_04017
VN_00104
VN_04408
VN_01706
VN_01716
SV_17122
V3_11101
SV_01001
SV_01108
V2_09311
HB_00711
V3_13506
SV_09727
V2_07608
VN_05810
SV_06817
VN_05014
VN_01812
NB_03032
V2_06704
SV_11206
VN_05204
VN_05015
VN_00708
NB_03032
SV_01416
V2_09706
SV_03624
SV_01205

-vaśā vāco na vivakṣā-para-āśrayāḥ | saṣṭhi-
-doṣāt. tathābhūta-bheda-bāhulya-codanayā
-ādi-vibhaktayo dharma-bahutvāt tatra dṛṣṭo
eva hi bhāvaḥ kṣaṇa-sthiti-dharmā anityatā.
-sthiti-dharmā anityatā ity ukta-prāyam.
su-prayogād eva svarga-modana-ghoṣaṇā
viśeṣaḥ. dṛṣṭā ca pakṣa-dharma-sambandha-
yathā rakto bravīti tathā virakto 'pi iti
yathā rakto bravīti, tathā virakto 'pi iti
-pravṛttes teṣv api prasaṅgaḥ. vipakṣa-
prayukto lakṣaṇe, yady api bhāva-abhāva-
prāmāṇye vā na anumāna-pravṛtīḥ syāt,
kṛtam asmābhiḥ. yato 'pi bhāva-abhāva-
śeṣavato gatiḥ ||311|| yat tu buddhi-indriya-
kathañcit samvādena a-viśiṣṭasya tad-
ekena api tat-sādhana-vighātāt, eka-sādhana-
'pi vijātiya-vyatireke sādhyā-abhāve 'sattva-
tad-abhāve vyatireke sādhyā-abhāve 'sattva-
sa eva punaḥ prativahati iti na bhidyate sva-
bhāvāt. yad uktaṃ pratijñāyāḥ sva-
abhāve śāstra-sva-vacanayor ayogāt. sva-
pratijñāyāḥ pramāṇa-virodhaḥ sva-
-sthāpanāya niyuktasya samudāya-śabdasya eka-
-abhāvāt. tasmān na pratijñāyāḥ sva-
-mātreṇa artha-siddher hetv-ādi-vaiyarthyaḥ.
vastuni viruddha-svabhāva-upasamhāreṇa
tat katham tad-vaśāt pratītiḥ. na ca
asya viśeṣaṃ paśyāmaḥ. tathā hi. tad-artha-
-pravṛtīḥ, yugapat-pravṛttau paraspara-
mantra nāma anyad eva kiñcit satya-ādimitāṃ
a-pratīto 'rtha iti sādhanam tri-rūpa-hetu-
-nibandhanasya apy apāvṛtti-prasaṅgāt.
-bhāvaḥ syāt, sa eva tathā ucyeta. anyatara-
yathā – na trayī-vidā brāhmaṇena grāhya-
na vai tad-vacanād a-niścaya-utpatter duṣṭa-
an-aṅgam iti yuktaṃ tatra smaraṇa-arthaṃ
doṣe prakṛtaṃ parityajya a-sādhana-aṅga-
-arthaṃ idam ārabhyate. a-sādhana-aṅga-
iti yat kiñcid etat. avayava-viparyāsa-
pakṣa-dharma-ādi-vacanam. tasya ekasya apy a-
eva. nanu ca viśaya-upadarśanāya pratijñā-
-śūnyasya tat-samāropeṇa abhidhānam na sva-
tasmāt karaṇa-guṇa-vaktu-kāmate
iti ko niścayaḥ. karaṇa-guṇa-vaktu-kāmate hi
-anaikāntika-pratipakṣeṇa iti. vaidharmya-
anaikāntika-pratipakṣeṇa iti, yad vaidharmya-
-dharma-sambandha-vacana-mātrāt pratijñā-
kiṃ tarhi puruṣa-sāmarthya-siddhiḥ. sā
iti sāmartyāt siddheḥ pūrvavān na pratijñā-
bhāva iti sāmartyāt tat-siddher na anumeya-
-jñānāyor apratibhā-viśayatvān na pṛthag-
asti tasya tādrśasya anupalambhāt. eka-
itarat kāraṇam iti. gamyamāna-arthaṃ punar-
api dṛṣṭānta-ābhāsasya a-sādhana-aṅgasya
pratibandho darśaniyaḥ. tasmān nirvṛtti-
pratipadyeta. mā bhūt puruṣa-āśrayam
ayam pratipadyeta. mā bhūt puruṣa-āśrayam
vacanam punar-vacanam, kiṃ punar asyāḥ punar-
-pada-prayoge sādhanā-vākya yathā pratijñā-
niyamō bahuṣv eva bahu-vacanam, ekasminn eka-
ca pratibandha-upadarśanam tad eva anvaya-
ca a-tal-lakṣaṇatvāt. viruddhāvyaabhicārya a-
na, yathokte 'bhāvāt. viruddhāvyaabhicārya a-
ca vyarthaḥ. vastv-a-bhedād anyatra eka-
tāvāt na asti iti bhavati tad-arthaṃ

vacana-bheda-ādi-codyam tāt prati yuktimat ||65||
vacana-bhedaḥ sādhyā-sādhana-bhedaś ca tat-
vacana-bhedaś ca dharmiṇi na syāt. uktam atra
vacana-bhede 'pi dharmi-dharmatayā nimittam
vacana-bhede 'pi dharmi-dharmatayā nimittam bheda-
vacana-mātram. na ca evaṃ-vidhān āgamān ādriyante
vacana-mātrāt pratijñā-vacanam antareṇa api
vacana-mātrād a-pratipattiḥ, na api viśeṣāt,
vacana-mātrād a-pratītiḥ. na api viśeṣāt,
vacana-mātrād api samśaye pratipakṣa-hetu-vacana-
vacana-mātreṇa api tat-sādhana-pramāṇa-vṛttir
vacana-mātreṇa artha-siddher hetv-ādi-vaiyarthyaḥ.
vacana-mātreṇa tat-sādhana-pramāṇa-ākṣepa-siddhiḥ,
vacana-yogāt puṃstvād iti puruṣa-atiśaya-
vacana-rāse tathābhāve na kaścit puruṣo 'n-āptaḥ
vacana-vat. yathā ekasya arthasya aneka-sādhana-
vacana-vat. sāmartyād artha-gatau pratipatti-
vacana-vad dharmi-dharma-vacanam siddhe 'pi
vacana-virodhāc chāstra-virodhaḥ. tataḥ
vacana-virodhe pratijñā-virodha iti tatra idam
vacana-virodhe spaṣṭam udāharaṇam, āgame tu dīn-
vacana-virodhena vyākhyāta iti. sarva ete sādhanā
vacana-virodho 'pi na asty eva. sahitānām sā
vacana-virodho nāma kiñcin nigrasthānam. na ca
vacana-viśeṣasya prāmāṇyād a-doṣa iti cet, uktam
vacana-vṛttir na syāt. na hy ayam sambhavo 'sty
vacana-vṛtter eva a-virodho 'nyatra api prasaṅgāt.
vacana-vyāpāra-śūnyasya tat-samāropeṇa abhidhānam
vacana-śravaṇa-avadhāraṇa-uttarāṇām a-sambhavana
vacana-samayād iti. tāni ca kvacit puruṣeṣu
vacana-samudāyaḥ. tasya aṅgam pakṣa-dharma-ādi-
vacana-sarvajñatvayor dvidvidhasya api virodhasya
vacana-sāmartyād ghaṭasya api sa iti virodhaḥ.
vacanaḥ kaścid vivakṣitaḥ puruṣo rāga-ādimattvād
vacanaḥ, kiṃ tarhi yad yāvātā vacanena
vacanam. a-darśanam tu darśana-abhāvaḥ. sa
vacanam a-doṣa-udbhāvanam ca. sādhanā-vādinō hy
vacanam a-doṣa-udbhāvanam dvayoḥ | nigrasthānam,
vacanam a-prāpta-kālam. pratijñā-ādinām yathā-
vacanam a-sādhana-aṅga-vacanam. tad api vādinō
vacanam a-sādhana-aṅgam apy upādeyam eva. na,
vacanam atīsete. tat-kāriṇā kevalam mithyā-
vacanam anumāpayet. nanv atra apy eṣa tulyaḥ
vacanam anumāpayet. rāga-utpādāna-yogyatā-rahite
vacanam anaikāntika-pratipakṣeṇa. yady a-dṛṣṭi-
vacanam anaikāntika-pratipakṣeṇa, yadi tena
vacanam antareṇa api pratītir iti kas tasya
vacanam antareṇa na sidhyati iti sa tathābhūtam
vacanam. anvayas tv arthāpattyaḥ siddhaḥ. na hy a-
vacanam. anvayas tv arthāpattyaḥ siddhaḥ. na hy a-
vacanam. api ca na pūrva-uttara-vādinō hetvābhāsa
vacanam api tad-eka-śakti-sūcana-arthaṃ saṅketa-
vacanam api punaruktaṃ niyata-pada-prayoge sādhanā
vacanam api vādinō nigrasthānam, a-sāmartya-
vacanam ākṣipta-pratibandha-upadarśanam eva
vacanam āgamaḥ, praṇetur dur-anvayatvāt.
vacanam āgamaḥ praṇetur dur-anvayatvāt. girām
vacanam ity ayuktaṃ nigamanam. vijñātasya parśadā
vacanam iti. artha-punaruktēna eva gata-arthaṭvān
vacanam iti. asmākaṃ tu sāṅketikeṣv artheṣu
vacanam ity ekena api vākyaena anvaya-mukhena
vacanam iti cet. anumāna-viśaye '-vacanād iṣtam.
vacanam iti cet, anumāna-viśaye '-vacanād iṣtam.
vacanam iti cet. iha apy astu. tad ayam nir-
vacanam iti cet. na ca na asti iti vacanāt tan na

VN_06111	lakṣaṇāt sādhanasya a-sādhana-aṅga-	vacanam iti nigrasthānam iti. sva-pakṣa-doṣa-
V3_05503	mā bhūḍ iti. vyutpatty-arthaṃ ca hetu-	vacanam ukta-arthaṃ apy anumāne 'dhikriyate. tena
VN_00706	śaktir iti, nānā-eka-śakti-vivakṣāyāṃ bahu-	vacanam eka-vacanam ca icchāto vṛkṣā vṛkṣa iti
SV_03623	-bheda iti cet. sarvatra utsannam idānim eka-	vacanam eka-śakter abhāvāt. yatnaś ca vyarthaḥ.
VN_00707	iti syāt, yady eṣa niyamo bahuṣv eva bahu-	vacanam , ekasminn eka-vacanam iti. asmākaṃ tu
HB_04008	'vaśyam abhāvaś ca parasparam ākṣipataḥ.	vacanam etat sāmartyāḍ ubhayam ākṣipati, ekasya
VN_03207	pratipādita-artha-upadarśanena upasamhāra-	vacanam . etasmāt. anyair eva hetubhiḥ śabdasya
VN_02003	sambhavād a-nīscitatvāc ca. tasmāt pratijñā-	vacanam eva tāvan na nyāyyam, kutaḥ punas tatra a
SV_04814	-nivṛṭty-anujñāyāṃ ca eka-codanā-an-ādarād a-	vacanam eva syād anya-vyāvṛṭty-an-abhidhāne.
V3_02910	svabhāva-aṅgaṃ jagat-sthitiḥ ||27|| āpta-	vacanam kārya-lakṣaṇaṃ liṅgam, svabhāva-lakṣaṇaṃ
VN_05204	eva gamyamāna-arthāyā vacanam punar-	vacanam , kiṃ punar asyāḥ punar-vacanam ity
HB_03915	sattā-prasiddhir iti jñāpanāya nīscita-	vacanam kṛtam asmābhiḥ. yato 'pi bhāva-abhāva-
VN_00704	samudāya-śabda ekasmin samudāye vācye eka-	vacanam ghaṭa iti. jāti-śabdeṣv arthānām
VN_00706	nānā-eka-śakti-vivakṣāyāṃ bahu-vacanam eka-	vacanam ca icchāto vṛkṣā vṛkṣa iti syāt, yady eṣa
SV_01106	vyatireke. vyabhicāri-vipakṣeṇa vaidharṃya-	vacanam ca yat | (16ab) yad āha – eṣa tāvan
SV_16611	syāt. tathā hi yasya pramāṇa-saṃvādi	vacanam tat-kṛtam vacaḥ | sa āgama iti prāptam
PV_04139	| tad bādhām eva manyeta sva-dharmi-	vacanam tataḥ || nanv etad apy artha-siddham
SV_03709	-sattānām ca bahutvān nagaram iti katham eka-	vacanam . tathābhūtānām kvacid arthe 'bhinnā
SV_15214	vyāpanād yadi ||287|| atha yan mithyā-arthaṃ	vacanam tad akhilaṃ kṛtakam iti hetu-vyatirekeṇa
SV_12317	-tapaḥ-prabhāvavatām samihita-artha-sādhanaṃ	vacanam . tad adyatve 'pi puruṣeṣu drśyata eva.
SV_11305	vitatho 'pi syāt. śīla-sādhana-svarga-	vacanam tad anyathā samayena viparyāsayet. tena a
VN_01706	tasya ekasya apy a-vacanam a-sādhana-aṅga-	vacanam . tad api vādino nigrasthānaṃ tad-a-
VN_04110	yad eva kiñcid a-sādhana-aṅgasya	vacanam , tad eva an-arthaḥ sādhyā-siddhy-
SV_09211	'n-uktaḥ. atha abhāvam eva na icchet. tena a-	vacanam . tad eva idānim katham abhāvo na asti iti.
VN_00415	a-samarthanam kārya-hetāv api sādhanā-aṅga-a-	vacanam tad-vādināḥ parājaya-sthānam, a-
VN_00315	bhavati. tasya a-samarthanam sādhanā-aṅga-a-	vacanam tad-vādināḥ parājaya-sthānam ārabdha-
VN_01702	sādhana-aṅgasya a-samarthanam sādhanā-aṅga-a-	vacanam tad vādino nigrasthānam, a-samarthane
VN_00107	sādhanam, tasya nirvartakam aṅgam, tasya a-	vacanam tasya aṅgasya an-uccāraṇam vādino nigrāha
VN_01706	-samudāyaḥ. tasya aṅgaṃ pakṣa-dharma-ādi-	vacanam . tasya ekasya apy a-vacanam a-sādhana-
V3_00907	pāramparyeṇa, sādhyasya eva abhidhānāt. hetu-	vacanam tu svayam a-śaktam api śaktasya vācakam
V2_09402	tu siddha eva ity apārthakam tat-siddhaye	vacanam . na an-upalabhamānasya tāvatā na asti iti
V3_03001	-darśana-pravṛṭta-vāg-abhimata āptaḥ. tad-	vacanam na antareṇa artha-tathābhāvam pravartata
V3_10902	abhyūhyā, a-pratibandhāt. asati rāge	vacanam na asti ity a-nīscito vyatirekaḥ. na hi
PV_04094	samatvataḥ || yathā ātmano 'pramāṇatve	vacanam na pravartate | śāstra-siddhe tathā na
SV_01204	tu siddha eva ity apārthakam tat-siddhaye	vacanam . na vai anupalambhamānasya tāvatā na asti
SV_03706	nagara-bahutve 'pi nagarāṇi iti bahu-	vacanam na syāt. dvayasya paraspara-sahitatā iti
SV_03627	ṣaṇ-ṇagarī iti ca katham bahuṣv eka-	vacanam . na hi nagarāṇy eva kiñcit. kutas teṣām
VN_05203	yathā hetv-apadeśāt pratijñāyāḥ punar-	vacanam nigamanam iti, pratijñāyā eva gamyamāna-
SV_00204	sādhyā-dharmi-parigrahaḥ. siddhe punar	vacanam niyama-arthaṃ āśaṅkyeta. sajāṭiya eva
HB_00111	sādhyā-dharmi-parigrahaḥ. siddhe punar	vacanam niyama-arthaṃ āśaṅkyeta. sajāṭiya eva
VN_05808	kaścid doṣaḥ, guṇas tu syād iti saṅgraha-	vacanam nyāyyam. tasmād ananubhāṣaṇa-jñānyor
VN_05114	-punar-vacanaḥ tulya-doṣa iti saṅgraha-	vacanam nyāyyam, doṣa-abhāvād eva guṇa-abhāvāt,
SV_00207	pratipatti-gaurava-parihāra-arthaṃ ca pakṣa-	vacanam . pakṣasya dharmatve tad-viśeṣaṇa-apekṣasya
PV_04137	| gata-arthe lakṣaṇena asmin sva-dharmi-	vacanam punaḥ || bādhāyāḥ dharmiṇo 'pi syād bādhā
VN_05204	iti, pratijñāyā eva gamyamāna-arthāyā	vacanam punar-vacanam, kiṃ punar asyāḥ punar-
VN_05001	niyama-abhāvād iti. śabda-arthaḥ punar-	vacanam punaruktam anyatra anuvādāt. śabda-
SV_16902	upapluto 'nṛtam api brūyād iti na asya	vacanam pramāṇam iti. tad iha api kiṃ na
V2_09403	tāvatā na asti iti bhavati. tad-arthaṃ	vacanam . yady an-upalabhamāno 'pi na asti iti na
PV_04016	asti svataḥ sādhanā-saṃsthitih || tat pakṣa-	vacanam vaktur abhiprāya-nivedane | pramāṇam
V3_03308	-bhedaḥ. na kaścit. katham tarhi pṛthag-	vacanam . vākya-bhedād etat syāt. pūrveṇa
SV_17518	iti cet | (337ab) syād etat – kāryam eva	vacanam vācakasya vācya-darśana-vṛṭteḥ. evaṃ sati.
SV_17513	vidyate 'vyabhicāritā ||336|| na tāvad etad	vacanam vācyaṇām svabhāvaḥ. na apy eṣām kāryam.
VN_02106	-upakṣepe 'tiprasaṅgāt. evam a-sādhana-aṅga-	vacanam vādino nigrasthānaṃ prativādinā
VN_01820	-vighāta-ādi-hetoḥ. tad apy a-sādhana-aṅga-	vacanam vādino nigrasthānam, a-prastuta-
VN_01809	'naikāntiko vā hetvābhāsaḥ. tasya api	vacanam vādino nigrasthānam a-samartha-upādānāt.
VN_05403	asya ayaṃ doṣa iti nāntariyatvāt pratidoṣa-	vacanam viṣaya-upadarśanaṃ kriyata eva. na hi
V2_04503	na parāpara-pratipatti-nibandhane. a-pṛthag-	vacanam śabdasya viśeṣa-abhāvād iti cet, na,
V3_03003	-upagamam pratibadhnāti. tad evaṃ sva-	vacanam śāstraṃ ca abhisamasya sāmāyād ekam uktam.
PV_04093	abhimato bhūta-nīscaya-yukta-vāk | āptaḥ sva-	vacanam śāstraṃ ca ekam uktam samatvataḥ || yathā
V3_00903	-niyama-abhāvāt. tato na pakṣasya hetor vā	vacanam sādhanam svato 'rtha-siddheḥ. saṃśayas tu
V3_00807	parārtham anumānam ity arthān na pakṣa-	vacanam sādhanam ity uktam veditavyam. katham na
PV_03289	ukte dve bhrānti-darśanāt | siddha-anumā-ādi-	vacanam sādhanāya eva pūrvayoh || saṅketa-
HB_00113	-abhāve 'sattva-vacana-vad dharmi-dharma-	vacanam siddhe 'pi drṣṭānta-dharmiṇi bhāve tad-
SV_16520	abhiniveśa eva yuktaḥ. yasya pramāṇa-saṃvādi	vacanam so 'rtha-vid yadi | na hy atyanta-
V3_01512	-grahaṇam. anyathā vipratīśiddham etad	vacanam syāt, ghaṭasya ātmanā tad-bhāva-artha-

V3_03008 -arthāni iti, pramāṇānām abhāve śāstra-sva-
 VN_05113 -bāhulyaṃ ca sādhanā-doṣa iti ādhikya-punar-
 HB_00803 atra api na kaścit pakṣa-dharma-sambandha-
 SV_15308 'rthe saṃvādanam itarad vā sarva-darśi
 VN_05111 -īpsāyāṃ vā śrotur hetv-ādi-bāhulyasya punar-
 V3_03004 sāmīyād ekam uktam. yathā ātmano 'prāmāṇye
 VN_01802 sādhanatvam iti cet, tat tulyaṃ pakṣa-dharma-
 V3_03209 syāt, vyarthatā vā pṛthak-karaṇasya. sva-
 VN_01721 sādhanā-avayavaḥ. na hi pakṣa-dharma-ādi-
 SV_17508 atyanta-a-satya-abhidhānam api. tatra ekasya
 VN_06108 adhikasya punaruktasya ca pratijñā-āder
 V3_11104 tv evam a-śubha-abhinandena viparyāseṇa ca
 SV_06126 tadā ānaya ity api na brūyāt, vyarthatvād
 SV_09203 viśayo yo na vitarkāṇām. te cet pravṛttāḥ ko
 SV_11217 -dharma-tā-ādi-yuktaḥ satya-vāk. tad yathā
 PV_04018 -uktir iritā | śaktis tasya api ced dhetu-
 V3_00803 hetu-prayogā vyākhyātāḥ, āgama-siddhāś ca.
 NB_03131 iti. atra vaidharṃya-udāharaṇam – ye grāhya-
 SV_17018 -vidyā-paritadvād a-sambhāvanīya-yāthātathya-
 VN_06107 ity uktam abhyupagamyā vādam a-sādhanā-aṅga-
 V1_03008 dvi-candra-ṇīla-ādy-ābhāsa-vijñāna-hetutva-
 VN_01803 na sādhanā-avayavaḥ syāt. na hi pakṣa-dharma-
 HB_00114 'pi dr̥ṣṭānta-dharṃiṇi bhāve tad-aṃśa-vyāpti-
 SV_01211 atiprasaṅgāt. na ca tena na asti iti
 V2_09409 vyāpty-asiddheḥ. na api tena na asti iti
 SV_01206 -artham vacanam iti cet. na ca na asti iti
 V2_09411 vyāvṛttam iti bhavati. na ca na asti iti
 SV_01317 na, ya eva tu ubhaya-nīscita-vāci ity-ādi-
 V2_09610 na, ya eva tu ubhaya-nīscita-vāci ity-ādi-
 SV_17021 -mātr-mithyā-ācāra-vat. teṣāṃ eva puruṣāṇām
 VN_05104 vijigīṣu-vāda-pratiśedhatvāt, trir-abhidhāna-
 HB_00109 -siddhau para-āśrayatvād dharmasya dharmi-
 SV_00212 na tad-eka-deśaḥ, pakṣa-śabdena samudāya-a-
 V3_04309 -dharṃiṇi sattva-siddher dharmi-dharma-
 SV_00203 dr̥ṣṭānta-dharṃiṇi sattva-siddher dharmi-
 HB_00111 -dharṃiṇi sattva-siddher dharmi-dharma-
 SV_01316 iti saṃśayito 'nivāryaḥ syāt. yathāyoga-
 V2_09609 iti saṃśayito 'nivāryaḥ syāt. yathāyoga-
 V3_03407 'pi tulya iti katham pakṣa-doṣaḥ. na vai tad-
 V3_10901 rāga-ādinām apy artha-antaradvād a-gatir
 VN_01804 saṃśaya-utpattiḥ pratyuktā, pakṣa-dharma-
 SV_01716 iha āśrayaḥ | tad-abhāve ca tan na iti
 SV_01208 yady an-upalabhamāno na asti iti na pratyeti
 V2_09404 an-upalabhamāno 'pi na asti iti na pratyāt,
 HB_00709 -brāhmaṇa iva vyaktaṃ mūlyam mṛgayate. asmad-
 SV_13402 vācakebhyaḥ siddhā iti katham na siddhāḥ.
 SV_16725 -ādir ayukti-viśayo 'pi sambhāvanīya-puruṣa-
 V3_00904 svato 'rtha-siddheḥ. saṃśayas tu pakṣa-
 V3_11504 -arthaḥ, yathā – vīta-rāgaḥ sarvajño vā
 SV_01417 a-vacanam iti cet. anumāna-viśaye '
 V2_09707 -a-vacanam iti cet, anumāna-viśaye '
 V2_04512 nigadanto dr̥ṣṭāḥ, avinābhāva-a-
 SV_17209 -sambhavāt. jñātā vā atīndriyāḥ kena vivakṣā-
 V2_07202 kutaḥ | jñātā vā atīndriyāḥ kena vivakṣā-
 VN_03408 -hetuḥ. asiddha-viruddhe ca hetvābhāsa-
 NB_03125 -dharma-ādayaś ca, yathā rāga-ādimān ayam
 V3_13302 -ādi-vikalāḥ. sandigdhas ca – rāga-ādimān
 SV_00902 sāmānya-darśanāt | hetu-jñānam pramāṇa-ābham
 PV_04070 īpsita-vādāt | nyāya-prāptam na sādhyatvam
 PV_04091 sa ca upagama īṣyate | sandigdhe hetu-
 V3_02902 kiṃ punar nirākṛto na pakṣaḥ. sandigdhe hetu-
 V3_03103 sarveṣāṃ a-dr̥ṣṭa-pratipatti-śāstrāṇām evam a-
 VN_04306 nigrāham arhati. parṣat-prajñām a-parikalpya
 V2_05202 nāstitā tṛtīyam rūpam. sā ca nīscitā. ante
 PV_03032 rūpiṇi | niḥ-svabhāvatayā a-vācyam kutaścid

vacanayor ayogāt. sva-vacana-virodhe spaṣṭam
 vacanayor tulya-doṣa iti saṅgraha-vacanaṃ nyāyām,
 vacanayoḥ prayoga-krama-niyamaḥ, sarvathā
 vacanasya a-kṛtakasya itarasya vā vibhāvayitum
 vacanasya a-doṣatvāt pratīta-pratyaya-abhāvād
 vacanasya a-pravṛttiḥ, tathā śāstra-an-āśraye tat
 vacanasya api iti tad api na sādhanā-avayavaḥ
 vacanasya api pṛthak-karaṇa-nimittam vān-mātra-
 vacanasya api pratīti-hetu-bhāvād anyathā sādhanā-
 vacanasya kathañcit saṃvādena a-viśiṣṭasya tad-
 vacanasya ca nigrāhasthānatvam vyākhyātam, tad
 vacanasya tat-siddhiḥ, ātmany eva anyathā-
 vacanasya. tathā vyavahāra-upanītānām jñeya-ādi-
 vacanasya niṣeddhā. na hy a-vācyam artham
 vacanasya puruṣa-āśrayān mithyā-arthatā tathā
 vacanasya pravartanāt || tat-saṃśayena jijñāsor
 vacanasya vaktur icchā-mātreṇa pravṛtteḥ. kalpanā
 vacanā na te rāga-ādimantaḥ. tad yathā gautama-
 vacanāḥ. tad eṣāṃ pravādo na pramāṇam. na hi
 vacanāt. etena adhikasya punaruktasya ca pratijñā
 vacanāt. kiṃ punar asya pramāṇasya phalam.
 vacanāt kevalāt pratipatter utpattiḥ. etena
 vacanāt tatra eva bhāva-niyama-artham āśaṅkyeta.
 vacanāt tathā bhavaty atiprasaṅgāt. tat katham
 vacanāt tathā bhavati, atiprasaṅgāt. tasmād
 vacanāt tan na asty eva yathā yadi | na asti sa
 vacanāt tan na asty eva yathā yadi | na asti sa
 vacanāt. tena anupalambhe 'pi saṃśayād a-nivṛttim
 vacanāt. tena anupalambhe 'pi saṃśayād a-nivṛttim
 vacanāt punaḥ parokṣa-artha-sampratipattir iti
 vacanāt, punar-vacana-prasaṅge samaya-niyama-
 vacanāt pratyāsatteḥ sādhyā-dharṃi-siddhir iti
 vacanāt. vyāptir vyāpakasya tatra bhāva eva,
 vacanāt sādhyā-dharṃi-parigrahaḥ. karaṇīyo 'yam
 vacanāt sādhyā-dharṃi-parigrahaḥ. siddhe punar
 vacanāt sādhyā-dharṃi-parigrahaḥ. siddhe punar
 vacanād a-nivārita eva iti cet. na, ya eva tu
 vacanād a-nivārita eva iti cet, na, ya eva tu
 vacanād a-nīscaya-utpatter duṣṭa-vacanaḥ, kiṃ
 vacanād anumāna-lakṣaṇād abhyūhyā, a-pratibandhāt.
 vacanād api kevalād a-pradarśite sambandhe
 vacanād api tad-gateḥ ||26|| yatas tad-bhāva-hetu
 vacanād api na eva pratyēṣyati. tad api hy
 vacanād api na eva pratyēṣyati. tad api hy
 vacanād api svayaṃ siddham eva liṅgam anusṛtya
 vacanād artha-pratipatteḥ. na hi dhvani-bhāgād
 vacanād arthaḥ pratipadyate. na, a-pratyayāt. na
 vacanād arthe dr̥ṣṭāḥ, na nīscaya iti sāksān na
 vacanād iti. vyatireko 'tra asiddhaḥ, sandigdho
 vacanād iṣṭam. viśayaṃ ca asya nivedayīṣyāmaḥ.
 vacanād iṣṭam. viśayaṃ ca asya nivedayīṣyāmaḥ.
 vacanād upamāna-sādhyā-tad-āvṛtti-vacanānām ca
 vacanād rte ||326|| puruṣa-praṇīte hi śabde
 vacanād rte ||47|| vivakṣā niyame hetuḥ saṅketas
 vacanād eva ukta iti na pṛthak pratijñā-virodho
 vacanād rathyā-puruṣa-vat. maraṇa-dharmā ayam
 vacanād rathyā-puruṣa-vad ity-ādayaḥ. an-anvayo
 vacanād rāgitā-ādi-vat ||12|| na hi rāga-ādinām
 vacanād vinivartate || an-īpsitam a-sādhyam ced
 vacanād vyasto hetor an-āśrayaḥ || anumānasya
 vacanād vyasto hetor an-āśrayaḥ ||26|| vyastaḥ
 vacanān na pratiśedhe doṣaḥ. sva-upagama-āśrayam
 vacanān nigrāha-arha eva iti cet, nyāya-vādinō
 vacanān nīscitatvam triṣv api rūpeṣu draṣṭavyam.
 vacanān matam || yadi vastu na vastūnām a-

SV_16715
SV_16614
V2_04512
VN_04801
SV_17529
SV_12123
VN_05107
VN_01722
V3_10009
V3_02506
HB_00805
VN_05707
HB_02006
VN_05807
VN_05115
V3_03202
V3_13601
V3_01204
V3_02504
PV_03169
VN_05101
V3_03210
PV_04103
SV_11518
V3_03212
SV_13721
VN_01718
PV_03011
SV_09210
VN_06309
VN_05311
SV_17201
VN_01707
V3_02705
V3_02701
SV_01211
V3_03105
V3_04307
SV_00115
HB_00108
VN_06504
V3_03006
VN_03613
VN_03803
VN_05006
VN_06505
VN_05812
HB_00714
SV_17603
SV_03304
VN_03715
V3_03110
SV_01812
V3_03408
SV_17503
V3_04309
SV_01819
V3_01803
V3_02401
V2_09312
SV_01113
SV_03305
VN_02915
V3_03203
SV_01103

samānaḥ prasaṅgaḥ. parokṣa-daisīkānām
āgamasya kvacid āgamatve pramāṇa-samvādo
-a-vacanād upamāna-sādhyā-tad-āvṛtti-
pravṛttiḥ. avayava-viparyaye 'pi yadi teṣāṃ
atīndriya-guṇa-puruṣa-vivecane '-sāmarthyāt.
na tataḥ syād iti na kaścit tathā
hi sādhana-vākya ādhikya-doṣa iti punar-
-bhāvād anyāḥ sādhana-arthaḥ. sa pratijñā-
pūrva-vat prasaṅgo vācyaḥ. anvaya-asiddhi-
syāt, tac ca pratikṣiptam iti na atra evam a-
-niyamaḥ, sarvathā gamakatvāt. sambandha-
pratipattir bhavaty eva iti tayoḥ pṛthag
na utpadyeta iti. na asmākaṃ punaḥ punar
na ca ubhayasya apy ajñānasya saṅgraha-
eva guṇa-abhāvāt, evaṃ-prakārānām bhedānām
tu syāt, dvayos tulya-kakṣatvāt, yathā sva-
-vākya eva iti na dūṣaṇa-avasaraḥ, sthita-
a-saṃhata-viṣayaṃ pāṛarthyaṃ eṣāṃ iti
syāt. svayaṃ-siddhasya dharmiṇaḥ parigraha-a-
punaḥ | śabda-artha 'rthaḥ sa eva iti
yena punaḥ punar ucyata iti punar-
api pṛthak-karaṇa-nimittaṃ vān-mātra-
vyarthatā vā pṛthak-kṛteḥ | bhedo vān-mātra-
jāter vācyaṭvād a-doṣa iti cet. na, tad-
hy ādhikaraṇe sati bhavati, yathā siddhe
samartham. tat-svabhāva-asiddheḥ. sāmānyena
eva. na, vaiyarthyaḥ. asaty api pratijñā-
sāphalyād akṣa-saṃhateḥ | nāma-ādi-
a-bruvāṇaḥ katham pratividadyāt.
iti kṛtvā sarve doṣā avāśyaṃ vaktavyā a-
kas tasya vivāda-āśraya-artha-mātra-uttara-
parikṣyatām ||325|| nir-abhiprāya-vyāpāra-
vacanam. tad api vādino nīgrahasthānaṃ tad-a-
anena eva ca anumāna-kāle śāstra-an-āśraya-
etena svayaṃ vādinā iṣṭasya anumeyatva-
bhavaty atiprasaṅgāt. tat katham vaidharṃya-
api snānāc chuddhi-vādinaḥ śāstrasya sva-
tathā ca cākṣuṣatva-ādi-parihāraḥ. dharmā-
tathā ca cākṣuṣatva-ādi-parihāraḥ. dharmā-
hi cākṣuṣatva-ādi-parihṛtaṃ bhavati. dharmā-
-doṣam udbhāvayantam aparo doṣa-ābhāsa-
śāstraṃ bādhakam ity amum arthaṃ vaktum sva-
eva antar-bhavanti iti hetvābhāsa-
iti tat-sambandhīni sarvāṇy eva hetvābhāsa-
-punaruktaṃ pṛthag vācyaṃ artha-punarukta-
bhūta-doṣatve pratipādite sādhanā-ābhāsa-
anyan nīgrahasthānaṃ nyāyāṃ asti tad-ubhaya-
iti kim atra kāraṇam. tasmān na prameya-
na vā iti. tena na yuktam anena kasyacid
pratibandha-abhāvāt, yathā ekaṃ kvacid eka-
-uktyā dṛṣṭānta-ābhāsa-uktir vyāpyā, tad-
chāstraṃ vastu-bala-pravṛttena pramāṇena sva-
ucyate, so 'rthaḥ siddha iti kiṃ tad-
sambhavī sva-abhiprāyaḥ pratijñā-
-jātiyakam etad api vahneḥ śīta-pratikāra-
-dharmiṇo 'pi pratyāsattē. sapakṣe sattva-
-bhāva-pradarśanaṃ manyamāno 'rthāpattyaḥ eka-
-artha-antara-bhāvaḥ. etena iṣṭa-sādhyatva-
-doṣa iti cet, na, nyāya-prāptasya sādhyasya
na hi tasya prāg darśana-bhrāntiḥ, yā
||16|| na hi tasya prāg darśana-bhrāntir yā
-viśeṣe 'pi gaurava-ādi-khyāpana-arthaṃ bahu-
pratijñā-virodho 'py ukto yatra pratijñā sva-
yathā sva-vacane. tadā ca asya sva-
dvayor ity eka-siddha-pratiśedhaḥ. prasiddha-

vacanānām arthaṃ yathā-abhiprāyam idānītanāḥ kiṃ
vacanānām āgama-lakṣaṇaṃ syāt. na a-puruṣa-kriyā.
vacanānām ca prayogāt tatra svārthaṃ tri-rūpāl
vacanānām pratitiḥ, na viparyayo na apy artha-a-
vacanānām samihita-artha-sattām antareṇa api
vacanīyaḥ. rūpa-viśeṣo vā tathā darśaniyo ya enaṃ
vacane 'pi gata-arthasya ādhikyam eva padasya iti.
vacane 'pi tulya iti katham na sādhanam.
vacane 'pi, na hi sa eva ātmānam anveti ity a-
vacane 'pi pakṣe kiñcid virudhyate. atha
vacane 'pi prayoga eva bhidyate na arthaḥ,
vacane 'pratibhāyāḥ ko viśaya iti vaktavyam, nir-
vacane kaścic udvegaḥ. yady evam api lokasya
vacane kaścic doṣaḥ, guṇas tu syād iti saṅgraha-
vacane ca atiprasaṅgād ity uktam. paryāya-śabda-
vacane. tadā ca asya sva-vacanena virodhaḥ, na
vacane tu tasmin doṣam udbhāvayan dūṣaka eva
vacane dharmā-viśeṣaṇatvena upādānāt tasya viśeṣaḥ.
vacane dharmiṇam eva sādhyam kuryād iti cet, na,
vacane na virudhyate || mithyā-avabhāsino vā ete
vacane nīgraha eva iti cet, na, sāksīnām yatnena
vacane pratibandhaḥ. a-pramāṇatvaṃ śāstre 'pi
vacane pratibandhaḥ sva-vācyaḥ api || tena
vacane prayojana-abhāvād iti nirloṭhitam etat.
vacane pramāṇya-itarayor anyonyam, siddhāyāṃ vā
vacane bhinna-viśayatvasya apy a-virodhaḥ. eka-
vacane yathoktāt sādhanā-vākyaḥ bhavaty eva iṣṭa-
vacane vaktr-śrotr-vācya-anubandhīni || a-
vacane vā asya katham abhāvo 'n-uktaḥ. atha
vacane vā nīgrahaḥ, ekena api tat-sādhanā-
vacane sāmārthya-vighātaḥ, yena vādi-vacana-
vacane sthānau samāropya upadīśataḥ svatantrasya
vacane hetu-rūpasya eva a-vacanena siddher
vacanena a-prakarāṇa-āpanna-pakṣi-karaṇam api
vacanena an-iṣṭa-saṃsrṣṭasya iṣṭasya apy a-
vacanena anaikāntika-parihāraḥ. tasmād vyāvṛttim
vacanena apy asya arthasya pratibādhānāt. lobha-
vacanena api dharmy-āśraya-siddhau dharmi-grahaṇa
vacanena api dharmy-āśraya-siddhau dharmi-grahaṇa-
vacanena api dharmy-āśraya-siddhau para-
vacanena abhiyujīta, tasya tena bhūta-doṣatve
vacanena asya saha uktiḥ sāmāya-dṛṣṭaye kṛtā. ata
vacanena eva uktāḥ. yat tu viruddham uttaram para
vacanena eva uktāni iti na pṛthag vācyaṇi syuḥ.
vacanena eva gatavāt. na hy artha-bhede śabda-
vacanena eva nīgrhīta iti. evam api na idam
vacanena eva sarvam uktam iti. tad-ubhaya-
vacanena kiñcit, anyathā api tat-pratipatter
vacanena kiñcin nīścetum. tasmān na tan-nivṛtīyā
vacanena khyāpyate tad-a-viśeṣe 'pi gaurava-ādi-
vacanena gamyāmānasya tasmāt sādhanā-antara-abhāva
vacanena ca a-bādhitaṃ dṛṣya-adṛṣyayor viśayayoḥ,
vacanena tadā. tat-pradarśane 'pi kiṃ vaidharṃya-
vacanena darśaniyaḥ. sa ca yathā pramāṇa-bādhāyāṃ
vacanena dṛṣṭa-pramāṇa-virodhasya apy atyanta-
vacanena dṛṣṭānta-dharmiṇi sattva-siddher dharmi-
vacanena dvitīya-siddhim āha. tathā hi yat
vacanena dharmi-dharmābhyaṃ viśiṣṭau dharmā-
vacanena nivartayitum a-śakyatvāt. pakṣa-lakṣaṇa-
vacanena nivartyeta. smṛtir vācā a-darśane
vacanena nivartyeta. smṛtir vācā ādarśane kriyata
vacanena. prayojana-abhāvāt tu saṅketa-bhedo na
vacanena virudhyate, yathā śramaṇā garbhīṇī, na
vacanena virodhaḥ, na śāstreṇa. tayor yasya
vacanena sandigdhayoḥ śeṣavad-asādharānyoḥ

V3_03407	utpatter duṣṭa-vacanaḥ, kiṃ tarhi yad yāvata	vacanena samarthaniyaṃ tasya a-samarthanāt.
V3_04310	karaṇīyo 'yaṃ vyākhyāne yatnaḥ sa pakṣa-	vacanena samāhitaḥ. sāmartyād artha-gatau
V3_02312	-hetv-abhidhānam api pratijñā syāt. nipāta-	vacanena sādhanatvena iṣṭasya pratikṣepād a-doṣa
NB_03045	tasya siddhim icchatā so 'n-ukto 'pi	vacanena sādhyāḥ. tad adhikaraṇatvād vivādasya.
V3_11306	iṣṭa-sādhano vācyāḥ syāt. ekasya eva tu	vacanena sādhyatā-a-viśeṣo darśitaḥ. tata eva tad
VN_01708	tad-a-vacane hetu-rūpasya eva a-	vacanena siddher abhāvāt. atha vā tasya eva
NB_03048	'py arthaḥ pratyakṣa-anumāna-pratīti-sva-	vacanair nirākriyate, na sa pakṣa iti pradarśana-
V1_01510	avaghuṣya, yena evaṃ-vādino 'py avadheyā-	vacaso loke. artha-jñānam ca nāma buddhi-sādhanaṃ
SV_12521	tathā hi mlecchā-ādi-vyavahārānāṃ nāstikyā-	vacasām api | anāditvāt tathābhāvaḥ pūrva-
SV_17602	paśyato bhavitavyam eva a-dṛṣṭya-vyabhicāra-	vacasām api puruṣānāṃ vāci śānikayā kiṃ yathārthā
V3_01003	avasthitam, tatra ca smṛti-samādhānam tad-	vacasi iti tad eva sādhanam. a-khyāpīte viṣaye
PV_04020	saṃsthitam | tatra smṛti-samādhānam tad-	vacasy eva saṃsthitam || a-khyāpīte hi viṣaye
SV_12524	madana-utsava-ādāyāś ca anādāyāḥ. nāstikyā-	vacāmsi ca a-pūrva-para-loka-ādy-apavādīni. na hi
PV_03420	ākārayaṃ jñānam sva-ākāreṇa kathaṃ bhavet ||	vajra -upala-ādir apy arthaḥ sthiraḥ so 'nya-
PV_03083	ca tayos tad-rūpa-sūnyayoḥ | tad-rūpa-a-	vañcakatve 'pi kṛtā bhrānti-vyavasthitih ||
V2_04708	tad-rūpa-adhyavasāyataḥ | tad-rūpa-a-	vañcakatve 'pi kṛtā bhrānti-vyavasthitih ||4||
PV_03082	| pratibandhāt tad-ābhāsa-sūnyayor apy a-	vañcanam || tad-rūpa-adhyavasāyāc ca tayos tad-
V2_04706	| pratibandhāt tad-ābhāsa-sūnyayor apy a-	vañcanam ||3|| tasyās tad-rūpa-sūnyāyās tad-rūpa-
SV_15718	-viśeṣa-anuṣṭhānād anvayāc ca syād vaidya-	vañig -vyapadeśa-ādi-vat. tad ime 'viśiṣṭena
SV_12118	-jātiyo yataḥ siddhaḥ sa tasmād agni-kāṣṭha-	vat | a-dṛṣṭa-hetur anyo 'py a-viśiṣṭaḥ
PV_02086	asty eka-samudāyo 'smād anekatve 'pi pūrva-	vat | a-viśeṣād aṇutvāc ca na gatiś cen na
PV_03092	-ādeḥ sarva-vit pretya-bhāva-ādi-pratiśedha-	vat | atīndriyānāṃ arthānāṃ virodhasya a-
PV_03191	sākṣāc cej jñāna-janane samartho viṣayo 'kṣa-	vat | atha kasmād dvaya-adhīna-janma tat tena na
V3_06505	anyonya-bheda-siddher vā dhruva-bhāva-vināśa-	vat | anyonya-parihāra-sthita-lakṣaṇatayā vā
PV_04231	|| a-nānā-ātmatayā bhede nānā-vidhi-niśedha-	vat | eka-dharminy a-saṃhāro vidhāna-
V2_05509	22|| a-nānā-ātmatayā bhede nānā-vidhi-niśedha-	vat | eka-dharminy a-saṃhāro vidhāna-
PV_03286	pramāṇaṃ saṃvādi yat prāñ nirṇīta-vastu-	vat | tad-bhāvanā-jaṃ pratyakṣam iṣṭaṃ śeṣā
PV_02055	| nivṛtte 'py anale kāṣṭha-vikāra-a-vinivṛtti-	vat | tasya a-nivṛttir iti cen na cikitsā-
SV_11624	nityatvād āśraya-apāye 'py a-nāśo yadi jāti-	vat | nityeṣv āśraya-sāmarthyam kiṃ yena iṣṭaḥ sa
PV_02131	krpā-ātmakatvam abhyāsād ghrṇā-vairāgya-rāga-	vat | niṣpanna-karuṇā-utkarṣa-para-duḥkha-kṣamer
PV_02208	pratyaya-apekṣam a-dṛḍham sarpa-buddhi-	vat | prabhāsvaram idaṃ cittam prakṛtyā āgantavo
PV_04279	anyonya-bheda-siddher vā dhruva-bhāva-vināśa-	vat | pramāṇa-antara-bādhād vā sa-apekṣa-dhruva-
PV_03427	mukhaṃ ca taj-jñānam bhāty artha-pratibhāsa-	vat | buddheś ca grāhikā buddhir nityam antar-
PV_03277	|| saṃsargād a-vibhāgaś ced ayo-golaka-vahni-	vat | bheda-a-bheda-vyavasthā evam ucchinā sarva
PV_03156	jātiś ced geḥa eko 'pi mālā ity ucyeta vṛkṣa-	vat | mālā-bahutve tac-chabdāḥ kathaṃ jāter a-
PV_02217	-ātmatvena an-apāyatvād anekāntāc ca bhasma-	vat | yaḥ paśyaty ātmānam tatra asya aham iti
V1_03604	kṛta-vyavasthā iyaṃ keśa-ādi-jñāna-bheda-	vat | yadā tadā na sañcodya-grāhya-grāhaka-
PV_02173	kvacit pratihanyante tad-bhede dhavala-ādi-	vat | rūpa-ādi-van na niyamas teṣāṃ bhūta-a-
V1_02603	saṃsargād a-vibhāgaś ced ayo-golaka-vahni-	vat | vibhaktāv api cetanā-adhyavasāyau saṃsarga-
PV_04145	chabda-ādy-a-hetutvāt sukha-ādir iti pūrva-	vat | virodhitā bhaved atra hetur aikāntiko yadi |
SV_17320	rasa-vat tulya-rūpatvād eka-bhāṇḍe ca pāka-	vat | śeṣavad vyabhicāritvāt kṣiptam nyāya-vidā
PV_03278	-vedanasya aikye yan na evaṃ tad-vibheda-	vat | sidhyed a-sādhanatve 'sya na siddham bheda-
V1_02610	-vedanasya aikye yan na evaṃ tad-vibheda-	vat | sidhyed a-sādhanatve 'sya na siddham bheda-
PV_02120	|| abhyāsena viśeṣe 'pi laṅghana-udaka-tāpa-	vat | svabhāva-atikramo mā bhūd iti ced āhitaḥ sa
PV_03217	| vijñaptir vitatha-ākārā jāyate timira-ādi-	vat || a-saṃvidīta-tattvā ca sā sarva-apara-
PV_02062	| saḥkārāt saha-sthānam agni-tāmra-dravatva-	vat || an-āśrayāt sad-asator na āśrayaḥ sthiti-
PV_02226	-bhāvanayā syāc ced ahi-daṣṭa-aṅga-hāni-	vat || ātmīya-buddhi-hānyā atra tyāgo na tu
PV_03005	-lakṣaṇe 'dṛṣṭeś cakṣū-rūpa-ādi-buddhi-	vat || etena samaya-ābhoga-ādy-antar-aṅga-
PV_02061	| upādānam na tat tasya yuktaṃ go-gavaya-ādi-	vat || cetaḥ-śarīrayor evaṃ tad-dhetoḥ kārya-
PV_03362	| anapekṣita-sādharmya-dṛg-ādis taimira-ādi-	vat || tatra buddheḥ paricchedo grāhaka-ākāra-
PV_03104	| bhrānter a-paśyato bhedaṃ māyā-golaka-bheda-	vat || tathā hy a-liṅgam ā-bālam a-saṃśliṣṭa-
PV_03186	na cec chaktaṃ syāt smṛtāv eva liṅga-	vat || tasyās tat-saṅgama-utpatter akṣa-dhīḥ syāt
PV_02057	syāt punar-bhāvas tasya hemni kharatva-	vat || dur-labhatvāt samādhātūr a-sādhyam kiñcid
PV_04156	ā-sūkṣmād dravyam ālāyās tolyatvād aṃśu-pāta-	vat || dravya-antara-gurutvasya gatiḥ na ity
PV_03424	na ca a-spaṣṭa-bhede dhīr yamala-ādi-	vat || dvairūpya-sādhanena api prāyaḥ siddham sva
PV_04240	na niyamo dṛṣṭyā pārthiva-a-loha-lekhyā-	vat || bhāve virodhasya a-dṛṣṭau kaḥ sandeham
PV_03331	kṛta-vyavasthā iyaṃ keśa-ādi-jñāna-bheda-	vat || yadā tadā na sañcodya-grāhya-grāhaka-
PV_03160	vyavahāra-arthaṃ chandaḥ śabda-aṃśa-nāma-	vat || vastu-dharmatayā eva arthās tādrḡ-vijñāna-
PV_02015	| na yuktaṃ sādhanam gotvāc vāg-ādināṃ viśāṇi-	vat || vivakṣā-paratantratvān na śabdāḥ santi
PV_02231	hy ekāntena tad duḥkhaṃ bhūyasā sa-viṣa-anna-	vat || viśiṣṭa-sukha-saṅgāt syāt tad-viruddhe
PV_02096	-antara-arthatve 'py a-karma-a-dravya-śabda-	vat || vyatireki iva yac ca api sūcyate bhāva-
PV_03421	pratikṣaṇam bhedaṃ sa doṣo 'tra api pūrva-	vat || saṃvedanasya tādātmye na vivādo 'sti
PV_04129	| anumāna-a-bahir-bhūtā pratītir api pūrva-	vat || siddhayoḥ pṛthag-ākhyāne darśayaṃś ca
PV_04279	-antara-bādhād vā sa-apekṣa-dhruva-bhāva-	vat || hetv-antara- samūhasya sannidhau niyamaḥ
PV_04083	-doṣā matā na anye pratyakṣa-ādi-virodha-	vat || hetv-ādi-lakṣaṇair bādhyam muktva pakṣasya

PV_03223	kāraṇaṃ buddher yadi nāma indriya-ādi-	vat || hetu-bhāvād r̥te na anyā grāhyatā nāma
SV_05912	na syāt tat-parihāreṇa pravṛttir vṛkṣa-bheda-	vat ||116|| na hi saṅkete para-a-vyavacchedena
SV_00817	| śeṣavat tad a-sāmarthyād dehād rāga-anumāna-	vat ||11|| samagrāṇy eva hi kāraṇāni yogyatām apy
SV_00902	hetu-jñānaṃ pramāṇa-ābhaṃ vacanād rāgitā-ādi-	vat ||12|| na hi rāga-ādīnām eva kāryaṃ spandana-
SV_01014	sambhāvya-vyabhicāratvāt sthālī-taṇḍula-pāka-	vat ||13|| na hi bahulaṃ pakva-darśane 'pi sthāly
SV_09307	sādhya-siddhy-arthaṃ nāṣe kāryatva-sattva-	vat ||186|| apekṣita-para-vyāpāro hi svabhāva-
SV_12720	a-tad-rūpe ca tādrūpyaṃ kalpitaṃ śiṃhatā-ādi-	vat ||248|| arthavān eva ātmā vākyaṃ. te ca
V3_03910	| anumāna-a-bahir-bhūtā pratītir api pūrva-	vat ||29|| ity antara-ślokaḥ. pratyakṣa-virodhe
SV_16122	varṇa-kramaḥ pumbhyo dahana-indhana-yukti-	vat ||307|| sati indhane dāha-vṛtter asaty
SV_02017	| artha-antara-nimitte vā dharme vāsasi rāga-	vat ||32|| ity antara-ślokaḥ. api ca, artha-
V2_07407	-apekṣaḥ śuddho vā nāṣe kāryatva-sattva-	vat ||52|| upādīyate. apekṣita-para-vyāpāro hi
V3_06507	-bādhanād vā api sa-apekṣa-dhruva-bhāva-	vat ||52|| pramāṇaṃ vā yadi tattve bādhaḥ syāt
V1_03909	| anapekṣita-sādharmya-dṛg-ādis taimira-ādi-	vat ||53|| ity antara-ślokāḥ. bhavatu nāma yathā-
V2_08909	| artha-antara-nimitte vā dharme vāsasi rāga-	vat ||63|| iti saṅgraha-ślokāḥ. api
V3_08407	| hetu-dharma-anumānena dhūma-indhana-vikāra-	vat ||64|| tatra api hetur eva tathābhūto
V2_09203	sambhāvya-avyabhicāratvāt sthālī-taṇḍula-pāka-	vat ||65|| na hi bahulaṃ pāka-darśane 'pi sthāly-
SV_04025	'pi niyatāḥ kecit svabhāvena indriya-ādi-	vat ||73|| yathā indriya-viśaya-āloka-manaskārā
V3_09610	| na yuktaṃ sādhanam gotvād vāg-ādīnām viśaṇi-	vat ||73|| vivakṣā-paratantratvān na śabdāḥ santi
SV_00715	| hetu-dharma-anumānena dhūma-indhana-vikāra-	vat ||9|| tatra hetur eva tathābhūto 'numiyate.
PV_03141	sā || kecit indriya-jatva-āder bāla-dhī-	vat a-kalpanām | āhur bāla-a-vikalpe ca hetuṃ
HB_02015	-utpatti-dharmakam anyac ca, aṅkura-ādi-	vat a-kṣepa-kāri-indriya-vijñāna-ādi-vac ca, kārya
SV_07622	na tathābhūta-grāhya-samāveśāt pratyakṣa-	vat a-tathābhāve 'pi bhāvād iti nivedayīṣyāmo
V2_06811	iti tais tadvantaḥ syuḥ kāya-vijñāpty-ādi-	vat. a-tad-āgamebhyo na tatra pratītir ākāśād iva
V1_01003	a-pratibhāsanena ghaṭana-ayogāt kṣīra-udaka-	vat a-tad-vedini. yatra api viveka-pratipattir
SV_17324	-sādhanam-advēka-sthāly-antar-gamād dr̥ṣṭa-	vat a-dr̥ṣṭa-taṇḍula-pāka-sādhanam-vac ca a-sādhanam
PV_02149	sarveṣāṃ sama-rāga-prasaṅgataḥ | rūpa-ādi-	vat a-doṣas cet tulyaṃ tatra api codanam ||
HB_01517	tad-dharmanas tathābhāvo 'ntya-avasthā-	vat a-nivāryaḥ. antya-avasthāyāṃ prāg a-
SV_03119	yat tan-nīścayanam. tac ced ākāra-antara-	vat a-nīścitaṃ katham tair gr̥hītam. katham idānīm
SV_11220	samayāt tato 'rtha-khyāteḥ kāya-sañjñā-ādi-	vat. a-prātikūlyam tu yogyatā, samaye tad-icchā-
SV_05018	tu viplavād āntarād api keśa-ādi-vibhrama-	vat. a-vidyā-udbhavād viplavatte cakṣur-vijñāna-
PV_02128	-ātmatā || tasya ādau deha-vaiguṇyāt paścād-	vat a-vilāṅghanam | śanair yatnena vaiguṇye
SV_07523	rūpasya anyatvaṃ yan na tad ākāra-antara-	vat a-viśeṣāt. tac cet sāmānyasya rūpam an-anyat
SV_16408	phala-darśanāt, kṛta-samaya-kāvya-ādi-	vat. a-śakti-sādhanam pumsām anena eva nirākṛtam |
NB_03125	ayaṃ puruṣo rāga-ādimattvād rathyā-puruṣa-	vat. a-sarvajño 'yaṃ rāga-ādimattvād rathyā-
PV_03073	-buddhes tal-lopa āgataḥ | pretya-bhāva-	vat akṣaiś cet paryāyeṇa pratīyate || tac ca na
HB_00406	aparāpara-dhūma-pramita-sannikṣṭa-agni-	vat agni-mātra-sādhye 'rthe. etena dharmi-dharma-
V2_09503	eka-śākhā-prabhavadvād vā, upayukta-phala-	vat. atra apy upayukta-vyatirikta-pakṣi-karaṇe
SV_12225	api puruṣānām a-śaktir eva idānīntana-puruṣa-	vat. atra api śakti-puruṣayor na kiñcid virodha-
SV_05914	pravṛttir yuktā, śiṃśapā-ādi-bheda-	vat. atha api syāt – a-vidhāya niṣidhya anyat
V1_00401	mūḍhaṃ prati, janana-khyātyā piṭṛtva-	vat. adṛṣya-anupalambhe 'pi nimitta-abhāvāt sad-
V1_01507	tataḥ syātām, puruṣa-antara-saṃvedana-	vat. an-anuyamś ca enām pratyakṣeṇa katham ātmany
SV_05115	darśanāt, na a-vyatiriktasya, vyakti-	vat an-anvayāt. api ca, parasya api na sā buddhiḥ
SV_15714	khalv ākṛti-guṇa-śakti-bhede dr̥ṣṭo gava-aśva-	vat. an-upadeśaṃ ca enaṃ lokāḥ pratipadyate. na
V3_13303	yathā – yo vaktā sa rāga-ādimān iṣṭa-puruṣa-	vat. anityaḥ śabdāḥ kṛtakatvād ghaṭa-vad iti.
NB_03126	yathā yo vaktā sa rāga-ādimān, iṣṭa-puruṣa-	vat. anityaḥ śabdāḥ kṛtakatvād ghaṭa-vad iti.
HB_01003	-ātmatāyāṃ hetv-antaram apekṣeta. bija-ādi-	vat anekānta iti cet, syād etat – bija-ādayo
V3_04504	viparīta-sandigdha-pratipatti-śruti-	vat. anaikāntikasya tu pakṣa-dharmatvam eva, a-
SV_12706	anyad vā iti śakyam avasātum, ākāra-antara-	vat. anya-a-sambhavi kāryaṃ gamakam iti cet. syād
HB_02802	siddhiḥ, tat tasya liṅgaṃ bhavati dhūma-agni-	vat. anya-bhāva-siddhyā eva tad-abhāvaḥ sidhyati,
SV_10508	yathā-abhyupagamam pratipādyate, nir-upākhyā-	vat. vad anya-vad vā iti. sa eva tāvad upalabdhy-
SV_10425	tasmān nir-upākhyā-abhāva-siddhi-	vat. vad anyatra api dr̥ṣṭānta-anapekṣanād an-anumānam.
SV_07525	tad eva tad bhavati. a-tattve vastv-antara-	vat. vad anyatva-prasaṅgāt. na ca eka-vyakty-ātmano
SV_02113	-tad-bhāvasya kārya-darśanāt tat-pratipatti-	vat. anyathā artha-antaram eva anityatā syāt.
SV_13202	-sthiti-tāratamya-apekṣanād ayas-kānta-ādi-	vat. anyathā spaṣṭa-a-spaṣṭa-śruti-bheda na syāt.
HB_00712	pratītir iti kas tasya upayogaḥ. sva-nīścaya-	vat. vad anyeṣāṃ nīścaya-utpādanāya ca sādhanam ucyate,
VN_05611	brūyād iti. etad apy ananubhāṣaṇa-	vat. vad apratibhayā eva gamyatvād a-vācyaṃ. yathā
V3_07307	artha-mātratāyāṃ avatiṣṭhate. tathā ca pūrva-	vat. vad abhidheyam kim apy asti iti sādhyam syāt. na
SV_10910	tataḥ śabda-prabhavā api satī na śabda-	vat. vad abhiprāyam nivedayaty eva ity artha-
SV_11509	apy an-āyattasya kadācid ayogāt. parvata-ādi-	vat. ayam eva nityatve 'pi doṣas tasya sthira-
PV_02048	-a-bhedāt saha-sthitiḥ | akṣa-vad rūpa-rasa-	vat. vad artha-dvāreṇa vikriyā || sattā-upakāriṇī
SV_11808	vā a-nimittāyāṃ tad-viśeṣa-pratīti-niyama-	vat. vad artha-pratipādanam api śabdānām a-nimittam
HB_00305	vikalpena a-pratipatteḥ ca anumāna-	vat. arthakriyā-arthī hi sarvaḥ pramāṇam a-
V2_07002	-sādhanam avyabhicāram eva pratipādane liṅga-	vat. vad avalambante, an-upadeśād a-pratipatter
SV_10909	tad-āśrayatvāt tad-anya-pratipatti-	vat. vad avisamvādo 'numiyate. tataḥ śabda-prabhavā
SV_15809	tulyaṃ śrotary api iti so 'pi phalaṃ vaktr-	vat. vad aśnuvīta. na hi vaktuḥ kaścid anyas tad-bhāvo

V2_05713	tad-avyabhicāriṇāv iti pramāṇam pratyakṣa-	vad. asattā-niścaya-phalo 'nupalambhaḥ (32ab')
PV_02215	| na a-kṣayaḥ prāṇi-dharmatvād rūpa-ādi-	vad asiddhitāḥ || sambandhe pratipakṣasya tyāga-
V1_03414	iti cet, ardha-āvaraṇe 'py an-āvṛtatvāt prāg-	vad asya darśana-prasaṅgaḥ. avayava-dvāreṇa tad-
V2_04604	jñānam, tat svārtham anumānam. pratyakṣa-	vad asya phala-vikalpo vijñeyaḥ. tad etad a-
V3_13306	vaidharmyeṇa api – parama-aṇu-vat karma-	vad ākāśa-vad iti sādhyā-ādy-a-vyatirekiṇaḥ.
NB_03129	vaidharmyeṇa api – parama-aṇu-vat karma-	vad ākāśa-vad iti sādhyā-ādy-a-vyatirekiṇaḥ.
SV_13602	-deśatvād varṇeṣu na sambhavati, vāta-ātapa-	vad ātma-ādi-vac ca. tathā kāla-parihāreṇa vṛttih
SV_01217	a-viśeṣād eka-śākhā-prabhavatvād vā upayukta-	vad iti. atra api vivakṣita-a-śeṣa-pakṣi-karaṇe
NB_03047	-ādayaḥ saṅghātavāc chayana-āsana-ādy-aṅga-	vad iti. atra ātma-arthā ity an-uktāv apy ātma-
V3_13302	ca – rāga-ādimān vacanād rathyā-puruṣa-	vad ity-ādayaḥ. an-anvayo 'pradarśita-anvayaś ca,
SV_08824	-vat sambandha-abhāvāt parasparam ghaṭa-ādi-	vad ity uktam. api ca, yam ātmānam puras-kṛtya
NB_03124	'-mūrtatvāt. karma-vat parama-aṇu-vad ghaṭa-	vad iti. ete dṛṣṭānta-ābhāsāḥ sādhyā-sādhana-
SV_12204	-pūrvakaḥ. pathika-agnitvāt. anantara-agni-	vad iti. katham punaḥ pathika-agner vyabhicāraḥ.
V3_12809	sva-sambandhibhir yugapat-sambandhāt, ākāśa-	vad iti. tat-sambandhi-svabhāva-mātra-anubandhini
NB_03125	-sarvajño 'yam rāga-ādimattvād rathyā-puruṣa-	vad iti. tathā an-anvayo 'pradarśita-anvayaś ca,
V3_13304	-puruṣa-vat. anityaḥ śabdaḥ kṛtakatvād ghaṭa-	vad iti. tathā viparīta-anvayaḥ – yad anityam
NB_03126	-puruṣa-vat. anityaḥ śabdaḥ kṛtakatvād ghaṭa-	vad iti. tathā viparīta-anvayaḥ, yad anityam tat
V3_01407	-sa-dvitiyo ghaṭaḥ, an-utpalatvāt, kuḍya-	vad iti. tathābhūtena puruṣeṇa sa-dvitiyatva-
V3_11813	-ādi-viraha-prasaṅgaḥ, nairātmyād ghaṭa-ādi-	vad iti, tad apy a-kārya-kāraṇa-bhāve na sidhyati.
V3_00110	buddhir vā, utpatter anityatvād vā, rūpa-ādi-	vad iti, tad ayuktam, anumāna-viṣaye vācaḥ
V3_11302	-ādayaḥ saṅghātavāc chayana-āsana-ādy-aṅga-	vad iti. tad iṣṭa-a-saṃhata-pārārthya-viparyaya-
NB_03087	-ādayaḥ saṅghātavāc chayana-āsana-ādy-aṅga-	vad iti. tad-iṣṭa-a-saṃhata-pārārthya-viparyaya-
SV_04919	bhāvās tulya-arthakriyā-kāriṇaś cakṣur-ādi-	vad iti. tām ekam jñāna-ādikām arthakriyam teṣu
V3_00504	prabhā-abhyupagame pradīpa-abhyupagama-	vad iti pratipattir eva sā, na darśana-antara-
VN_02603	svayam aindriyakatvād anityaḥ śabdo ghaṭa-	vad iti bruvan sāmānyena upadarśana-mātreṇa
NB_03134	yathā – anityaḥ śabdaḥ, kṛtakatvād ākāśa-	vad iti vaidharmyeṇa. viparīta-vyatireko yathā
VN_04106	śabdo jabagaḍadaśatvāt jhabhaṅghadhadaḥṣa-	vad iti. sādhyā-an-upādānān nigrhyata iti. idam
V3_13306	api – parama-aṇu-vat karma-vad ākāśa-	vad iti sādhyā-ādy-a-vyatirekiṇaḥ. tathā
NB_03129	api – parama-aṇu-vat karma-vat ākāśa-	vad iti sādhyā-ādy-a-vyatirekiṇaḥ. tathā
V3_13301	'-mūrtatvāt karma-vat parama-aṇu-vad ghaṭa-	vad iti sādhyā-ādi-vikalāḥ. sandigdhaś ca – rāga
HB_02109	-viśeṣaḥ sva-kāryam kurvan dṛṣṭo bīja-ādi-	vad iti. sthira-hetu-vādinaḥ pratyaya-antara-
VN_04314	apāyād apārthakam, daśa-dāḍima-ādi-vākya-	vad. idam kila padānām a-sambandhād a-sambaddha-
SV_14624	api ca, vyavahartāra eva etad evam vyāpāra-	vad iva samāropya ādarśayanti prakaraṇena kenacit.
V3_04011	etat syāt. tac ca dṛṣṭa-avarugṇa-ghaṭa-	vad utpatty-āder na sambhavati. na kaścīd anityo
PV_02216	tyāga-sandarśanād api | na kāṭhinya-	vad utpattiḥ punar doṣa-virodhiṇaḥ || sa-
SV_16810	-śāstra-kāra-samayāt pāṇiniya-ādi-vyavahāra-	vad, upadeśa-apekṣānāt. na hy apauruṣeye tasminn
SV_16813	svayam pratipatti-prasaṅgāt, rūpa-ādi-	vad. upadeśe ca puruṣānām svatantrāṇām yathā-
VN_01609	ghaṭo 'sti, katham tad-avasthāyām na paścād-	vad upalabdhiḥ, tad-arthakriyā vā. vyakter a-
V3_04110	eva bhavati. sa ced bhaven madhya-avasthā-	vad upalabhyeta. tal-lakṣaṇa-tyāga eva hi tasya
SV_13420	ayam a-pratiśamhita-sakala-upalambho dhvani-	vad upalambha-sākalya-sannidhāna-sādhyam artham
SV_06922	anityatve 'parāpara-utpatter anekatvād bheda-	vad eka-pratyaya-ayogāt. nityasya ca kiṃ kurvāṇa
SV_05203	tadvati pratipattir na syād artha-antara-	vad. eka-vastu-sahāyāś ced vyaktayo jñāna-kāraṇam
SV_17324	tulya-rūpatayā phalānām tulya-rasa-sādhana-	vad eka-sthāly-antar-gamād dṛṣṭa-vad a-dṛṣṭa-
V1_03412	calayoḥ pṛthak-siddhi-prasaṅgād vastra-udaka-	vad. ekasya ca āvaraṇe sarvasya āvaraṇa-prasaṅgaḥ,
VN_04504	unmatta-saṃvarṇanam iva prayoga-apeta-śabda-	vad etad iti. yadi goṇi-śabdāt kakuda-ādimaty
SV_12508	eva. hutāsana-saṃsiddhau pāṇḍu-dravyatva-	vad. etena vacana-ādayo rāga-ādi-sādhane
SV_15022	-niyamaḥ kiṃ na kalpyate. atha vā vahny-ādi-	vad eva artheṣu ubhaya-jñāna-hetutvaṃ syāt. na hy
SV_13410	karma-ātma-abhyupagantavyaḥ syāt, śabda-	vad eva. krama-bhāvina eva yathāsvaṃ karaṇa-
SV_13918	āvaraṇa-abhāvasya a-kāryatvāt, vastu-	vad eva jñānasya api siddhatvāt. jñānam prati
SV_11023	nir-anvaya-vināśa-dharmāṇaḥ syuḥ. jvālā-ādi-	vad eva. tena syād api nir-doṣaḥ. katham nir-doṣo
SV_15508	puruṣa-upadeśa-apekṣānāt, artha-antara-	vad eva. na hi prakṛtyā prakāśanās tam apekṣante
VN_00410	deśa-antareṣu mātr-vivāha-abhāve 'bhāva-	vad. evam samarthitam tat tasya kāryam sidhyati.
V3_11703	nivṛtṭy-ayogāt. tasmād aikāntika-anvaya-	vad aikāntika-vyatireko 'pi gamaka eva. na ca
SV_02506	anye samānā nāma. tadvanto nāma syuḥ, bhūta-	vad kaṅṭhe-guṇena. na a-bhinna-pratyaya-viṣayaḥ,
SV_07907	vyāṅgyā ca sā evam prasajyate pradīpa-ghaṭa-	vad. kathañcit tat-pratipattim antareṇa adṛśya-
SV_14017	-apekṣam anapekṣam vā vāsy-ādi-prayoga-	vad karma-ādi-prayoga-vac ca kathyate. yo 'pi
NB_03129	-doṣaḥ. vaidharmyeṇa api – parama-aṇu-	vad karma-vat ākāśa-vad iti sādhyā-ādy-a-
V3_13306	sādharmyeṇa. vaidharmyeṇa api – parama-aṇu-	vad karma-vad ākāśa-vad iti sādhyā-ādy-a-
SV_10813	takṣaka-phāṇa-ratna-alāṅkāra-upadeśa-	vad, kāka-danta-parikṣā-vac ca. tad viparyayaṇa
SV_04204	-samskāra-vaśena viśiṣṭa-utpattayo viśeṣa-	vad kāryam kuryur ity a-virodhaḥ. tadvad arthā
HB_02102	-āhita-atīśayaḥ saha-kāriṇā ādya-viśeṣa-hetu-	vad kāryam kurvīta, karotu. sa punar asya
V3_09411	atitarām a-kramatva-prasaṅgaḥ, eka-ātmatva-	vad. kāryatvād eva a-bheda iti cet, yukto yadi
V1_01614	tad-bhāva-abhāvayor an-anukārāt, rasa-buddhi-	vad gandhasya cakṣur-buddhi-vac ca rūpasya. ākāra
SV_12419	-bhāvinyaḥ. tat-sādhana-sampradāya-bheda-	vad guṇa-antara-sādhanaṇy api syuḥ. na api sann
PV_02047	cet kiṃ tad eva atra na uditam || tad-dhī-	vad grahaṇa-prāpter mano-jñānam na sa-indriyāt |

PV_02050	vā api kadācic citta-santateḥ | vahny-ādi-	vad ghaṭa-ādinām vinivṛttir na tāvatā || a-
SV_13717	asiddha-upalambhanāḥ kārakā eva kulāla-ādi-	vad ghaṭa-ādau. pratyabhijñāna-ādayo 'pi siddhi-
NB_03124	śabdo '-mūrtatvāt. karma-vat parama-aṇu-	vad ghaṭa-vad iti. ete dṛṣṭānta-ābhāsāḥ sādhya-
V3_13301	śabdo '-mūrtatvāt karma-vat parama-aṇu-	vad ghaṭa-vad iti sādhya-ādi-vikalāḥ. sandigdhas
SV_17325	gamād dṛṣṭa-vad a-dṛṣṭa-taṇḍula-pāka-sādhana-	vac ca a-sāadhanam uktam. tad-a-sāadhanatva-nyāyāś
PV_03297	eva iyaṃ kiṃ niśidhyate || sarpa-ādi-bhrānti-	vac ca asyāḥ syād akṣa-vikṛtāv api | nivṛttir na
SV_14018	vā vāsy-ādi-prayoga-vat karma-ādi-prayoga-	vac ca kathyate. yo 'pi manyate samakṣe
HB_02016	-ādi-vad a-kṣepa-kāri-indriya-vijñāna-ādi-	vac ca, kārya-kāraṇa-svabhāva-bhedād iti. tatra
SV_13602	na sambhavati, vāta-ātapa-vad ātma-ādi-	vac ca. tathā kāla-parihāreṇa vṛttiḥ kāla-
SV_10813	-alānkāra-upadeśa-vat, kāka-danta-parikṣā-	vac ca. tad viparyayeṇa upasamhāra-vac chakya-
VN_01511	bija-aṅkura-ādi-śabda-vad vrihy-ādi-śabda-	vac ca. tena aṅgulyaḥ prasāritā na muṣṭiḥ. tad
SV_12906	-anukrama-vaśād anukrama-vad varṇa-vibhāga-	vac ca pratibhāti iti cet. anukramavatā
V1_01614	rasa-buddhi-vad gandhasya cakṣur-buddhi-	vac ca rūpasya. ākāra-arpaṇa-kṣamaḥ hi kāraṇam
PV_03296	-abhāva-anurodhi cet | tat-tulyaṃ vikriyā-	vac cet sā eva iyaṃ kiṃ niśidhyate || sarpa-ādi-
V1_02305	bhāvanā-anurodhino bauddhā eva prajñā-ādi-	vat. cetanās ca api vedyatvād a-tad-rūpa-a-
VN_06402	tadā tayor nyāyena na ekasya api pūrva-	vaj jaya-parājayau. doṣa-ābhāsam bruvānam uttara-
SV_14011	jñānāni prak sannihita-kāraṇāni pūrva-jñāna-	vaj jātāni eva syuḥ. a-jātāni tu kāraṇa-vaikalyaṃ
SV_11816	na dṛṣṭo darśana-a-darśanābhyaṃ dhūma-ādi-	vat tat-pratītiṃ janayati iti sa eva sambandho
VN_00621	'pi hy eka-artha-kāriṇo bhavyeṣu cakṣur-ādi-	vat. tat-sāmarthya-sthāpanāya tatra eka-śabda-
SV_08325	sākalya-vaikalyābhyāṃ ca kāryaṃ bhāva-abhāva-	vat tata eva utpattiḥ. tasmin sati niyamena
HB_02018	na sahakāri-kṛta-viśeṣa-janmā anantara-kārya-	vat. tataḥ prabhṛti ye viśeṣās te taj-janmānas
V1_04204	na tad anyasya kasyacid ātma-saṃvedana-	vat. tato 'pi na tad artha-antare yuktam. an-
SV_12128	-kārya-dharmatām na ativartate, agni-indhana-	vat. tatra a-pradarśya ye bhedaṃ kārya-sāmānya-
SV_00515	-sthiti-lakṣaṇatā vā virodho nitya-anityatva-	vat. tatra apy eka-upalabdhyā anya-anupalabdhir
V2_06008	-sthita-lakṣaṇatā vā virodho nitya-anityatva-	vat. tatra apy eka-upalabdhyā anya-anupalabdhir
SV_07701	-gataṃ vā kalpayet, sarvagataṃ vā ākāśa-ādi-	vat. tatra yadi sva-āśraya-mātra-gataṃ ghaṭatva-
V3_08904	svayaṃ patina-dharmatayā pātāt, ākāśa-kṣipta-	vat. tathā ca ayam atra akiñcitkaraḥ katham asya
SV_00718	-hetu-sahakāri-pratyaya-agni-dhūma-janana-	vat. tathā hi śakti-pravṛtṭyā (10a')
V3_08410	-hetu-sahakāri-pratyaya-agni-dhūma-janana-	vat. tathā hi sva-kāraṇasya phala-utpādanam praty
V1_01709	nānātve hi buddhi-nānātvaṃ dṛṣṭaṃ bhūta-guṇa-	vat. tad-a-bhede 'py artha-bheda-kalpanāyām
SV_17303	paribhāśā-ādikam apekṣate, nila-ādi-bheda-	vat. tad-apekṣa-pratītyas tu na vastu-svabhāvāḥ,
SV_11225	samito na uparodhī tad-anya-puruṣa-dharma-	vat. tad ayam nivartamānaḥ sva-kṛta-samaya-
V3_01604	-jñāne. tathā hi na tac cākṣuṣaṃ taj-jñāna-	vat, tad-artha-a-pratipatteḥ, tad-vikāra-an-
SV_02507	-guṇena. na a-bhinna-pratyaya-viśayāḥ, bhūta-	vat. tad-ātmānam eva hi buddhiḥ samsṛjantī
SV_15718	anvayāc ca syād vaidya-vaṇiḥ vyapadeśa-ādi-	vat. tad ime '-viśiṣṭeṇa prayujyamānā mantrās
SV_02509	pratibhāsate. na eka-sambandhināv iti bhūta-	vat. tad-darśinyāḥ sā bhrāntir iti cet. tad-
V2_06514	utpatti-darśanān mūṣika-alarka-ṣa-vikāra-	vat. tad-bhāva-virodha-abhāvād atra anupalabधि-
PV_02169	bhedo yad āśrayaḥ | tan nirhāsa-atīśaya-	vat tad-bhāvāt tāni hāpayet || na ced bhede 'pi
SV_10308	utpatti-darśanāt, mūṣika-alarka-ṣa-vikāra-	vat. tad-bhāve virodha-abhāvād atra anupalabधि-
PV_03436	bhāvet || na anubhūto 'nubhava ity artha-	vat tad-viniścayaḥ | tasmād a-doṣa iti cen na
SV_16815	avisamvādasya asiddher an-āśvāsaḥ. veda-	vat tad-vyākhyānam apy apauruṣeyaṃ sampradāya-a-
SV_02223	bhāvet, tad-bhāve vaikalya-abhāvād iṣṭa-kāla-	vat. tadā api vā na bhāvet, abhāva-kāla-a-viśeṣāt.
V2_08612	bhāvet, tad-bhāve vaikalya-abhāvād iṣṭa-kāla-	vat. tadā api vā na bhāvet, abhāva-kāla-a-viśeṣāt.
SV_03601	praṇetuṃ vastu-pratibandhād dhūma-ādi-	vat, tadā ayam upālbhaḥ syāt – katham ṣaṣṭhy-
SV_11802	jñānam hi keṣucit satsu vyatireka-anvaya-	vat tan-mātra-a-sambhavaṃ tad-vyatirikta-apekṣām
HB_03215	ca syāt tad-deśa-kālas ca, rasa-rūpa-ādi-	vat. tasmāt kvacit kadācit kasyacid abhāva-siddhir
V1_00402	-pratiṣedhaḥ, a-janana-khyātyā a-pitṛtva-	vat. tasmāt sarvaṃ svato 'siddham anyat sādhanam
SV_08625	tathā ca ayaṃ pravibhāgo na syād eka-ātma-	vat. tasmād ayaṃ bhinna-pratibhāsa-ādir viśeṣa
SV_02926	tasya apy a-grahaṇa-prasaṅgāt, sva-svāmitva-	vat. tasmād artha-antara-upādhi-vāde 'pi samānaḥ
V1_04208	sva-para-ātmanoḥ prakāśakaḥ syāt, prakāśa-	vat. tasmād grāhaka-ākāraḥ svasaṃvidāḥ sādhanam
V1_01802	-an-upalakṣaṇe tasya tathā a-pratītir danḍi-	vat. tasmād viśeṣa-ṣaṣṭhyā sarvā eva indriya-jā
SV_05511	ākāro 'sti. ākṛti-sāmānya-vādino 'pi viśeṣa-	vat tasya a-vyatirekāḍ artha-antare '-vṛttir iti
SV_16312	-haty-ādeśa-anuṣṭhānād grāma-pratilambha-	vat. tasya tv a-dharma-ātmano vratasya āgāmi
SV_17320	bheṣajam ity-ādi-vākyam iti. tasya idaṃ rasa-	vat tulya-rūpatvād eka-bhāṇḍe ca pāka-vat |
V1_02304	-viśeṣo na syān nila-ādy-abhāsa-viśeṣa-	vat. te 'napekṣita-tad-atīśayā bhāvanā-anurodhino
SV_11020	-utkarṣa-apakarṣaṃ sādhyanti jvalā-ādi-	vat. te hi vikalpa-prabhavāḥ saty apy upādāne
V2_06806	an-upakāriṇo 'napekṣā syād viśaya-antara-	vat. tena eva kasmād upakriyāta iti cet, atra
V3_04703	api, nyūnatā-an-anvaya-viparīta-anvaya-	vat. tena hi nirṇīta-guṇe vaktavye 'nyathā-
SV_17021	arthavad bhavati. pārasīka-māṭṛ-mithyā-ācāra-	vat. teṣām eva puruṣāṇāṃ vacanāt punaḥ parokṣa-
NB_02004	pramāṇa-phala-vyavasthā atra api pratyakṣa-	vat. trairūpyaṃ punar liṅgasya anumeye sattvam
V3_09104	tad-asiddhau sandehe vā na jñāpakāḥ, śabda-	vat. trairūpyāc ca hetur arthaṃ gamayati, a-
SV_06105	tasya śākhā-ādi-pratibhāsa-vibhāgena danḍa-	vat danḍiny a-grahaṇāt, a-grhītasya ca aparā-
PV_04253	'pi gamyate || ekaṃ katham anekasmāt kleda-	vat dugdha-vāriṇaḥ | drava-śakter yataḥ kledaḥ sā
SV_06306	yayā viśiṣṭāḥ śabdaiś codyante, danḍi-	vat. dvayor hi bhidyamānāyor bhedasya ubhaya-
HB_00113	vyatireke sādhyā-abhāve 'sattva-vacana-	vat dharmi-dharma-vacanaṃ siddhe 'pi dṛṣṭānta-

PV_02108	kāraṇam || kramavantah katham te syuh krama-	vad dhetunā vinā | pūrva-sva-jāti-hetutve na syād
V3_11309	-dharminor viśeṣaṇatvena upādānāt. viruddha-	vad dhetur apy evaṃ kiṃ na bhinna iti cet, kaḥ
V3_11305	kaścid viśeṣa ity uktam. viśeṣe tu viruddha-	vad dhetur api prthag iṣṭa-sādhano vācyaḥ syāt.
PV_02083	tu kiñcit kvacid a-śaktimat | jala-vat sūta-	vad dhemi na a-dṛṣṭer asad eva vā || pāṇy-ādi-
PV_02018	| a-bādhakam asiddhāv apy ākāśa-āśraya-	vad dhvaneḥ || asiddhāv api śabdasya siddhe
V3_09702	| a-doṣa-kṛd asiddhāv apy ākāśa-āśraya-	vad dhvaneḥ ||75|| asiddhāv api śabdasya siddhe
V1_02212	-viśeṣa-kṛtatvāt saṃśaya-nirṇaya-ādi-bheda-	vat. na antarāḥ sukha-ādayo na api cetanāḥ. tad-
V1_00914	-pratītau tat-saṅkalanena gṛhyate daṇḍy-ādi-	vat. na anyathā, artha-sambandha-abhidhāna-
SV_11427	'pi nāntarīyakatā syāt. kṛtakatva-anityatva-	vat. na apy ete vivakṣā-janmāno dhvanayo '-
HB_03703	tal-lakṣaṇatvaṃ sandigdha-pakṣa-dharmatva-	vat, na api sandigdha-lakṣaṇo hetur iti na kaścid
HB_02408	iti sakṛd api tato na bhaved artha-antara-	vat. na api sāmāgrī taṃ janayed a-taj-janana-
SV_12704	buddheḥ paśyāmaḥ, dvitīya-varṇa-pratibhāsa-	vat. na ca a-pratibhāsamānaṃ grahaṇe grāhyatayā
V1_01304	-dṛṣṭe śabde tataḥ smṛtiḥ syāt, agni-dhūma-	vat. na ca ayam a-śabdakam arthaṃ paśyati, a-
SV_04617	tato 'nyatra pravṛttir balivarda-doha-codanā-	vat. na ca artha-antara-codanena artha-antarasya
HB_02409	a-taj-janana-svabhāvatvāt sāmāgry-antara-	vat. na ca dhūmasya tad-a-taj-janyaḥ svabhāvo
PV_02174	tad-bhede dhavala-ādi-vat | rūpa-ādi-	van na niyamas teṣāṃ bhūta-a-vibhāgataḥ || tat-
SV_06412	bheda iti bheda-upādhitvād dravya-antara-	van na bhedaḥ syāt. na hi bheda-upādhir eva bhedo
V1_04002	tayoḥ saha-upalambha-niyamād dvi-candra-ādi-	vat. na hy anayor eka-ākāra-anupalambhe 'nya-
HB_00914	prakāśa-drava-uṣṇa-kāthina-dravya-ādi-	vat. na hi prakāśa-ādayas tad-ātmāna utpannāḥ
VN_04711	prākṛta-apa-bhraṃśa-dramiḍa-andhra-ādi-bhāṣā-	vat. na hi prati-deśaṃ bhāṣānaṃ kiñcil lakṣaṇam
SV_07718	tat-sambandhād āloka-rajju-vaṃśa-daṇḍa-ādi-	vat. na hi sa-avayavatvam antareṇa bhinna-
SV_16116	-siddhi-kramatvāt, krama-viśeṣa-anukrama-	vat. na hi sthita-kramāṇaṃ deśa-kālayor himavad-
V3_09303	nibandhano 'yam anitya-śabdaḥ, kṛtakatva-ādi-	vat. nanv asty eva tiro-dhānam. na vai paras tad
V3_07009	-bheda-apekṣaḥ kevalo vā kṛtakatva-sattva-	van nāṣe nirdīyata ity uktam. tatra, sattā-
V1_03601	ātmanaḥ prakāśikā ity apy ucyate prakāśa-	vat. nila-ādy-anubhava ity api tat-svabhāvo
SV_08116	yadi prāg eva tad bhavet | vyaktaṃ sattā-ādi-	van no cen na paścād a-viśeṣataḥ ||160|| atha api
HB_04002	tena eva avagatatvāt, upanaya-artha-	vat pakṣa-dharmatvāt. anvaya-vyatiṛekayor api
VN_01421	sa eva vastu-bheda-lakṣaṇam sukha-duḥkha-	vat. para-bhūte ca viveka-utpāde 'ngulyaḥ
NB_03124	yathā nityaḥ śabdo '-mūrtatvāt. karma-	vat parama-aṇu-vad ghaṭa-vad iti. ete dṛṣṭānta-
V3_13301	yathā - nityaḥ śabdo '-mūrtatvāt karma-	vat parama-aṇu-vad ghaṭa-vad iti sādhyā-ādi-
NB_03074	'bhāvād virodha-gatiḥ. śīta-uṣṇa-sparśa-	vat. paraspara-parihāra-sthita-lakṣaṇatayā vā
V2_06804	tasyāḥ sarvatra a-viśeṣāt. indriya-viśaya-	vat paraspara-yogyatā niyāmikā iti cet, na, tatra
HB_02604	-upalabdher anyatvāt, a-bhakṣya-a-sparśaniya-	vat paryudāsa-vṛtṭyā. upalabhyamāna-dharmatve
SV_07505	asya jātam na anyaḥ kaścid viśeṣa iti. pūrva-	vat paścād api na jñāna-hetuḥ syāt. samavāyād eva
SV_12518	-darśana-pravṛtto ḍimbhaka-pāṃsu-kriḍa-ādi-	vat puruṣa-vyavahāra iti syāt. na apauruṣeya iti.
SV_15021	kiṃ kāraṇam. tasmād yathārtha-vyakti-niyama-	vat prakṛtyā a-yathārtha-vyakti-niyamaḥ kiṃ na
SV_00306	tad-avyabhicāriṇāv iti pramāṇam pratyakṣa-	vat. pratyakṣasya api hy artha-avyabhicāra eva
V3_06506	-lakṣaṇatayā vā virodhaḥ, nitya-anityatva-	vat. pramāṇa-bādhānād vā api sa-apekṣa-dhruva-
SV_15228	-saha-bhāvinām api darśanāt. anityatva-	vat prayatnānantarīyaka-itarayoḥ, na ca
SV_11511	tato viśeṣa-pratipattir na syād iti pūrva-	vat prasaṅgaḥ. icchā-vṛttau ca pauruṣeyatvam iti
V2_06712	'napekṣasya nityaṃ syāt. apekṣāyāṃ ca pūrva-	vat prasaṅgaḥ. tasmāt kādācitkaḥ śabdasya
SV_07226	ca asyāṃ sā eva tato bhavati iti sthiti-	vat prasaṅgaḥ. tasmād vyañjako na taṃ karoti na
SV_13506	varṇa-mātram avaśiṣṭaṃ sarvatra iti pūrva-	vat prasaṅgaḥ. teṣāṃ ca na vyavasthānaṃ krama-
V3_08901	kathañcit kāryatve 'bhāva-ayogāt, pūrva-	vat prasaṅgac ca. tasmād bhāva-kriyā-pratiśedha
HB_01213	na ca anayoḥ svabhāva-bhedaḥ, bhede vā pūrva-	vat prasaṅgād iti. asti tāvat kiñcid eka-
V3_10009	eva siddhiḥ, sa prāg eva nirdiṣṭa iti pūrva-	vat prasaṅgo vācyaḥ. anvaya-asiddhi-vacane 'pi,
SV_08118	tat-samavāyasya a-kādācitkatvāt sattā-ādi-	vat. prāg eva vyaktaṃ syāt. yāvanti hi sāmānyāny
SV_05321	||106|| na hy an-atiśayam ātmānam asya pūrva-	vad bibhrataḥ kaścid upakārako nāma, atiprasaṅgāt.
V1_01609	-viśayam, a-vyāpṛta-indriyasya darśana-	vad buddhau śabdena a-pratibhāsanāt. na hi sa
PV_02118	ca || śārīrād yadi taj-janma prasaṅgaḥ pūrva-	vad bhavet | cittāc cet tata eva astu janma deha-
PV_03135	-vikalpe 'nyasya vā katham || alāta-dṛṣṭi-	vad bhāva-pakṣaś ced balavān mataḥ | anyatra api
PV_02209	| na alaṃ praroḍhum atyantam syandinyām agni-	vad bhuvi || bādhaka-utpatti-sāmarthyā-garbhe
SV_07922	artha-antara-vivekād iti. tasmād vyakti-	vad bhedaṃ na hetuḥ karma asya (157c) pācaka-ādy-
V1_03003	ca āśraya-sthiteḥ, sarpa-ādi-bhrānti-	van mano-bhrānter akṣa-vikṛtāv api nivṛtti-
NB_03125	yathā rāga-ādimān ayaṃ vacanād rathyā-puruṣa-	vat. maraṇa-dharmā ayaṃ puruṣo rāga-ādimattvād
SV_05105	'pi praśama-anukūlatvān mātṛ-sañjñā-ādi-	vat. maricikāyāṃ jala-jñānasya anyasya ca bhinna-
SV_12722	ātmā kalpanā-samāropitaḥ syāt. siṃhata-ādi-	van māṇavaka-ādiṣv iti pauruṣeya eva. atha mā bhūd
SV_11102	śakyāḥ. śrotriya-kāpālīka-ghṛṇā-	vat. yatnaś ca prāpya-nivartyayoḥ svabhāvayor
HB_02607	janana-yogyā eva svabhāvo 'nupalabdhiḥ pūrva-	vat. yatra yasminn upalabhyamāne niyamena yad-
SV_15504	puruṣa-vyāpāraḥ syāt. artha-antara-vikalpa-	vat. yathā a-tad-arthatve 'pi bhārata-urvaśy-ādi-
VN_06310	api tat-sādhana-vighātāt, eka-sādhana-vacana-	vat. yathā ekasya arthasya aneka-sādhana-sad-
V1_02711	pramāṇam pratyakṣam, ārya-satya-darśana-	vad yathā nirṇitam asmābhiḥ pramāṇa-vārttike.
SV_11024	-ātmatve 'pi doṣa-sa-ātmano vipakṣa-utpatti-	vad yathā-pratyayaṃ doṣa-utpattir api. na ayaṃ
PV_03018	| a-pravṛttir a-sambandhe 'py artha-sambandha-	vad yadi | atīta-anāgatam vācyaṃ na syād arthena
PV_02054	|| na doṣair viguṇo deho hetur varty-ādi-	vad yadi | mṛte śamī-kṛte doṣe punar ujñvanam

SV_17304	svabhāvāḥ, kiṃ tarhi sāmāyikā rāja-cihna-ādi-	vat. yaś ca sāmāyikaḥ sa svabhāva-niyato 'yuktas
SV_04927	tad ekam anekatra paśyato 'pi bheda-saṃsarga-	vat. vad yuktam. vibhrama-balāt tu tathā jñāne na
VN_03116	-parājaya-abhāvād bhasmī-kṛta-prajvalana-	vat. ye tu kecid vicāra-prasaṅgeṣv ekaṭra sādhye
SV_04106	tu bheda-a-viśeṣe 'pi jala-ādayaḥ, śrotṛ-ādi-	vat. rūpa-ādi-jñāne. jvara-ādi-śamane kāścit saha
PV_02048	anyasmād dhettv-a-bhedāt saha-sthitiḥ | akṣa-	vat. rūpa-rasa-vad artha-dvāreṇa vikriyā || sattā-
V3_03707	-yogyam, pakṣa-dharmatva-ādi-sandeha-	vat. lakṣaṇe jñāna-grahaṇāc ca. ukta-lakṣaṇe
V1_02511	-upabhogasya ca a-bhogatvād anya-bhoga-	vat. liṅga-ayogād ato 'py asiddhir eva, yathā
SV_12906	śabda-rūpaṃ vyañjaka-anukrama-vaśād anukrama-	vat. vad varṇa-vibhāga-vac ca pratibhāti iti cet.
SV_10508	pratipādyate, nir-upākhyā-vad anya-	vat. vad vā iti. sa eva tāvad upalabdhy-abhāvaḥ katham
SV_06821	-śabdaiḥ kṛta-saṅketāḥ kathiyanta iti pūrva-	vat. vad vācyam. ye 'pi pṛthak samastā vā kvacid
PV_02163	kāyasya tulya-rūpaṃ bhaven manaḥ || rūpa-ādi-	vat. vad vikalpasya kā eva artha-paratantratā |
SV_15019	-hetavaḥ syuḥ. svabhāva-viśeṣād vahny-ādi-	vat. vitatha-vyaktayaś ca niyama eva niyama-
SV_08504	|| a-bhedāt. svabhāvena eva viśvasya sva-ātma-	vat. vad vibhāga-utpatti-sthiti-nirodha-ādayo na syuḥ,
V3_12209	-sambhavino dṛṣṭāḥ, pārthiva-a-loha-lekhyā-	vat. virodhasya ca a-dṛṣṭeḥ sandeha eva.
V1_04010	niyama eva. na sa nānātve yuktaḥ, nila-pīta-	vat. viśayasya vijñāna-hetutayā upanidheḥ prāg
SV_12302	a-śaktis tatra sarva-puruṣāṇām ity api pūrva-	vat. vad vyabhicāri. bhārata-ādiṣv idānintanānām a-
VN_01511	sāmānya-viśayaḥ, bīja-aṅkura-ādi-śabda-	vat. vad vṛihy-ādi-śabda-vac ca. tena aṅgulyaḥ
SV_10814	-parikṣā-vac ca. tad viparyayeṇa upasamhāra-	vat. vad chakya-upāyaṃ puruṣa-artha-abhidhāyi ca
V1_01104	punar icchayā nivartyeta tad-anya-vikalpa-	vat. vad śakyante hi kalpanāḥ pratisaṅkhyānena
VN_01108	na svabhāva-nānātvam ākarṣayati sukha-duḥkha-	vat. vad sa-anvayatve ca kā kasya pravṛttir nivṛttir
SV_05010	-kṛtasya a-śakya-samāropāt, ākāra-antara-	vat. vad sa ca tatra na asti ity a-sāmānyam. sati
NB_03075	-parihāra-sthita-lakṣaṇatayā vā bhāva-abhāva-	vat. vad sa ca dvividho 'pi virodho vaktṛtva-
SV_04704	(94c) yadi vyaktaḥ śabda-niveśanam phala-	vat. vad sa ca śabdaḥ kasmāt sāksād vyaktiṣv eva na
SV_13715	-hetur loke vyañjakaḥ siddhaḥ, dīpa-ādi-	vat. vad sa cet prak siddhaḥ syāt, samāna-jātiya-
V3_06502	atra śīta-sparśo 'gner ity udāharaṇāni pūrva-	vat. vad sa punar ayaṃ virodhaḥ katham gamyate.
V1_00803	-antaram anusartuṃ yuktaṃ rasa-ādi-jñāna-	vat. vad sato 'pi vā tad-ātmana indriya-antara-jñāna-
V3_07412	|| iti. tasmān na agny-ādi-sādhana-	vat. vad sattā-sāadhanam apy an-avadyam. a-parāmṛṣṭa-
SV_09510	gamayiṣyati || tasmān na agny-ādi-sādhana-	vat. vad sattā-sāadhanam apy an-avadyam iti. a-
SV_14908	sarvasya svabhāvo bhavati pratigha-ātmatā-	vat. vad satyam etat. tathā api svabhāva-niyamād
SV_08824	na bhedaḥ sāmānyavān na sāmānyam bheda-	vat. vad sambandha-abhāvāt parasparaṃ ghaṭa-ādi-vad
HB_02809	syāt. asti viśaya-viśayi-bhāvaḥ śabda-artha-	vat. vad sambandha iti cet, na, śabda-arthayos tat-
SV_15004	vastu-mātra-anubandhād vināśasya śabda-	vat. vad sambandha-nityatā api pratyākhyeyā. yā ca
SV_09208	svarūpeṇa na abhidhiyate. tasmān na abhāva-	vat. vad sambandhe 'pi prasaṅgaḥ. api ca, ayam abhāvam
V1_02509	upabhogaḥ, tad-a-pratyakṣatve 'nya-pratyakṣa-	vat. vad sarva-a-pratyakṣatva-prasaṅgāt. viśayo 'sti
PV_04161	na ca tat-kāryam iṅsyate | gurutva-a-gati-	vat. vad sarva-tad-guṇa-an-upalakṣaṇāt || māśaka-āder
V2_05911	-nimitta-sattayā sādhyate, anya-naimittika-	vat. vad sā eva tāvad anupalabdhiḥ katham siddhā iti
SV_11320	rūpaṃ śabdasya yogyatā, kārya-karaṇa-yogyatā-	vat. vad sā ced artha-antaram kiṃ śabdasya iti
V3_02004	atha vādino 'pi iṣṭiṃ sādhyat sādhyā-dharma-	vat. vad sādhyā-samudāya-eka-deśa-viśeṣatvāt. na
SV_00206	-vyatireke sādhyā-abhāve 'sattva-vacana-	vat. vad sāmāthyād artha-gatau pratipatti-gaurava-
V2_04901	-anvaya-vyatireka-an-anuvidhānāt pratyakṣa-	vat. vad sāmānyasya ca vastuno 'nyatvena a-vācyatvāt.
PV_03258	|| pṛthak pṛthak ca sāmāthyē dvayor nila-ādi-	vat. vad sukham | gṛhyeta kevalam tasya tad-dhettv-
PV_02083	api tu kiñcit kvacid a-śaktimat | jala-	vat. vad sūta-vad dhemi na a-dṛṣṭer asad eva vā ||
PV_04161	-gaurava-an-upalakṣaṇāt || nanv a-dṛṣṭo 'mṣu-	vat. vad so 'rtho na ca tat-kāryam iṅsyate | gurutva-a
V3_02511	eva pakṣa-doṣāḥ, pratyakṣa-ādi-virodha-	vat. vad hetv-ādi-lakṣaṇair bādhyam muktva pakṣasya
VN_00611	-nimittānān tatra samavāyād iti cet, āyāse	vat. vad vata ayaṃ tapasvī padārthaḥ patito 'neka-
V3_07610	upākhyeṣv a-mūrtatva-ādīkam iti cet, duḥkham	vat. vad vata ayaṃ tapasvī sāṅketikam icchā-mātra-
V3_00302	jātasya guṇa-doṣam a-paśyataḥ | vilabdha	vat. vad vata kena ime siddhānta-viśama-grahāḥ ||2|| ity
VN_04114	cet, syād etat, varṇa-krama-nirdeśavad iti	vat. vad vater upādānād a-doṣa iti cet, syād etat, varṇa-
VN_04113	iti. prakāra-viśeṣa-upādānam a-sambaddham.	vat. vad vadat ||333|| virodham a-samādhāya śāstra-arthaṃ
SV_17410	| viruddham āgama-apekṣeṇa anumānena vā	vat. vad vadato 'sya viruddho hetuḥ syāt. tasya bhāve
SV_09616	vyāpino 'rthasya vyavacchedaṃ hetuṃ sattāyāṃ	vat. vad vadato 'sya viruddho hetuḥ syāt, tasya bhāve
V3_07907	vyāpino 'rthasya vyavacchedaṃ hetuṃ sattāyāṃ	vat. vad vadato nityaḥ śabda ity āñjasaḥ pratipakṣaḥ syāt,
VN_02612	-abhyanujñāto bhavati, anityaḥ śabda iti ca	vat. vad vadatām arthād eva viparyayāt || dṛṣṭā viruddha-
PV_03085	sādhyate 'nupalambhataḥ | siddhiṃ pramāṇair	vat. vad vadann a-kārya-liṅgāṃ tām vyabhicāreṇa bādhyate |
PV_04047	icchā iyam iti vyaktam īśvara-ceṣṭitam ||	vat. vad vadann a-kārya-liṅgāṃ tām vyabhicāreṇa bādhyate |
V3_02011	icchā iyam iti vyaktam īśvara-ceṣṭitam ||7||	vat. vad vadann artha-bhāk katham || śabdasya anvayinaḥ
PV_03167	ucyate | ākāraḥ sa ca na arthe 'sti tam	vat. vad vadann āha anyatām śruteḥ || sā ca bheda-a-
PV_04177	ity ato 'bravīt | viruddha-viśaye 'nyasmin	vat. vad vadan doṣair na yujyate | sādhanā-adhikṛter eva
PV_04024	uditā || sādhyā-uktiṃ vā pratijñāṃ sa	vat. vad vadan na paritoṣa-kṛt | na alaṃ bīja-ādi-
PV_02258	a-paśyatām || muktim āgama-mātreṇa	vat. vad vadanti na | kalpyo 'yam arthaḥ puruṣais te ca
SV_16501	hy artho 'yaṃ na ayam artho na iti śabdā	vat. vad vadanti vipaścitaḥ | yathā yathā arthāś cintyante
PV_03209	-avabhāsinī || idaṃ vastu-bala-āyātāṃ yad	vat. vad vadet, tasya api pratibandhaś caitanyena
V3_09505	etat. atha śoṣa-ādīkam eva maraṇa-śabdena	vat. vad vaden na saḥ | kiṃ na bādhetā so '-kurvaṃ
PV_04061	|| bādhakasya abhidhānāc ced doṣo yadi	vat. vad vanam gacchati iti kim atra brūmaḥ. puruṣa-
HB_03803	pracyāvya bhraṣṭa-rājya iva rājā tapo-	

PV_02240	matih || virakto na eva tatra api kāmī iva	vanitā-antare | tyājya-upādeya-bhede hi saktir yā
V2_08814	-itarā-kusumayor iva sūryayoḥ, kvacit phale	vandhyā-itarayor iva karkoṭakayoḥ, kvacid rase
HB_01701	abhāva-virodhāt. tat kim idānīm mātā ca	vandhyā ca, ko vā asya bhāsitasya arthaḥ – a-
HB_00611	– kṣaṇikatva-abhāve sattva-abhāvaḥ, yathā	vandhyā-sute. samś ca śabda iti sarva-
V2_08814	-itarayor iva karkoṭakayoḥ, kvacid rase	vanya-itarayor iva trapuṣayoḥ, kvacit prabhāve
PV_03048	yadi nāma indriyānām syād draṣṭā bhāseta tad-	vapuḥ || rūpavattvān na jātinām kevalānām a-
PV_03210	| yadi idam svayam arthānām rocate tatra ke	vayam || tasmān na artheṣu na jñāne sthūla-
HB_01609	iti iyaṃ naś cintā cittam dunoti. na vai	vayam a-tat-svabhāvānām bhāvānām asmad-darśanāt
V1_03402	idānīm ayam anubhavaḥ. nanv asya eva rūpaṃ	vayam apy anububhutsavaḥ. idam dṛṣṭam śrutam vā
V3_12709	chaśasya bhinna-svabhāvaṃ viśāṇam iti cet,	vayam apy etad eva brūmaḥ. yo vā sambandho na
SV_05606	eka-kāryatā | sādṛśyam (108'bc') na hi	vayam artha-jñāne dvāv ākārau paśyāmaḥ. a-
VN_00719	kevalam ayam asad-bhūta-abhiniveśa eva. na	vayam eka-sambandha-virodhād ekaṃ śabdaṃ na
SV_13116	astu niyamas tu virudhyate ||252|| na vai	vayam kāraṇānām sahakāriṇi pratikṣipāmaḥ. kim tv
V3_05301	eṣāṃ kadācit kvacit chravaṇam iti. na vai	vayam kāraṇānām sahakāriṇi pratikṣipāmaḥ, kim tv
VN_04705	prayuñjate nāma śiṣṭāḥ. nanv evaṃ	vayam guṇa-atīśayam a-paśyantaḥ samskāram
SV_12703	vidyate 'nupalambhanāt ||247|| na hi	vayam devadatta-ādi-pada-vākyeṣu da-kāra-ādi-
SV_13305	iti śraddhā iyaṃ atibahv idam ||256|| na hi	vayam dhvaniṃ śabdaṃ ca vācakaṃ pṛthag-rūpaṃ
SV_16522	asti sambhavaḥ ||314|| syād etat – na	vayam puruṣa-prāmānyāt kasyacid vyākhyānam
VN_01910	-pūrvakaṃ kaścit kuryāt. na asty ātmā iti	vayam bauddhā brūmaḥ. ke bauddhāḥ. ye buddhasya
SV_10920	apy anumānatvam āgamasya upavarṇitam.	varam āgamāt pravṛttāv evaṃ pravṛttir iti. na
SV_10805	-a-darśanāc ca. tat sati pravartitavye	varam evaṃ pravṛtta iti parikṣayā prāmānyam āha.
SV_17401	nāntariyakatva-abhāve 'pi śabdānām artheṣu	varam samśayitasya vṛttiḥ, tatra kadācid
SV_03718	tathā ca a-pratipattiḥ. evaṃ ṣaṭ-padārtha-	varga-ādayo 'pi vācyāḥ. na hi tatra sāmānyam
V1_03006	ata eva iti-karāṇa-vyavacchinnād vikalpa-	vargāt pṛthak taimira-upalakṣitam viplavam
PV_02222	|| a-dūṣite 'sya viśaye na śakyam tasya	varjanam | prahāṇir icchā-dveṣa-āder guṇa-doṣa-
PV_02221	| snehaḥ sa-doṣa iti cet tataḥ kim tasya	varjanam || a-dūṣite 'sya viśaye na śakyam tasya
SV_12711	na, tasya vyabhicārād a-nidarśanatvāc ca.	varṇa-a-viśeṣe 'pi vākya-bhedāt pratipatti-bhedaḥ
PV_03076	-grahas tasmimṣ tato 'numā || prameya-niyame	varṇa-anityatā na pratiyate | pramāṇam anyat tad
SV_12901	vākya-bhedasya anukramavati vākya-pratītiḥ.	varṇa-anukrama-upakāra-anapekṣaṇe tair yathā
SV_11922	grahaṇa-ayogāt. na ca tad ekayā grāhyam	varṇa-anukrama-grahaṇāt. eka-varṇa-grahaṇa-kāle ca
SV_12828	-pratibhāsināḥ śabda-ātmano '-pratibhāsanāt,	varṇa-anukrama-pratīteḥ. tad-a-viśeṣe 'py
SV_13502	śabda-rūpaṃ vākyam apauruṣeyam. kim tarhi	varṇa-anukrama-lakṣaṇam hi no vākyam. tad
SV_13306	pṛthag-rūpaṃ upalakṣayāmaḥ. ekam eva ekadā	varṇa-anukrama-śravaṇe śabda-ātmanam vyavasyāmaḥ.
SV_16201	-lakṣaṇatvād indhanasya. tathā ayam api	varṇa-anukramaḥ puruṣa-vikalpaṃ yadi na apekṣeta
SV_13517	tad etat pratipadam krama-anyatvam	varṇa-anyatve '-pūrva-utpādād varṇa-bāhulyād vā
SV_12715	sādhyeta. tad-abhāvād veda-a-viśiṣṭa-	varṇa-apauruṣeyatvam api prathama-pakṣe pratyuktam.
SV_13612	vākyam. kim tarhi tad-vyakteḥ. sā yathā-sva-	varṇa-abhivyakti-pratyaya-kramād bhavanti krama-
SV_12621	-prasaṅgād bheda-an-upalakṣaṇāc ca vaidika-	varṇa-asiddhiḥ, pratyabhijñānād a-pratipatti-
PV_03147	anvayi-vijñānam śabda-vyakty-avabhāsi tat |	varṇa-ākṛty-akṣara-ākāra-śūnyam gotvam hi
SV_15611	artha-antaratve 'n-artha-antaratve vā	varṇa-ātmanas tat-krama-ātmano vā mantrasya artha
PV_03494	vitathatva-prasaṅgataḥ || sarva-antyo 'pi hi	varṇa-ātmā nimeṣa-tulita-sthitiḥ | sa ca kramād
SV_13309	pravartayāmaḥ. tasmād dhvani-viśeṣa eva ayam	varṇa-ādy-ākhyāḥ. api ca, sthiteṣv anyeṣu śabdeṣu
PV_03504	tādṛśī bhavet | tasmān na pratyabhijñānād	varṇa-ādy-ekatva-niścayaḥ || pūrva-anubhūta-
SV_16210	kriyā-abhiniveśo 'stu. tasmāt sarvā eva iyaṃ	varṇa-ānupūrvī prasiddha-kārya-kāraṇa-bhāva-vastu-
SV_13426	tasmān na varṇeṣu vākye vā apauruṣeyatā.	varṇa-ānupūrvī vākyam cen na varṇānām a-bhedataḥ |
VN_04209	eva nigrāhasthānena nigrāha-arhaḥ. na ca	varṇa-krama-nirdeśaḥ sarvatra nirarthakaḥ kvacit
VN_04113	vater upādānād a-doṣa iti cet, syād etat,	varṇa-krama-nirdeśavad iti vatir atra upāttaḥ so
VN_04105	doṣa-udbhāvāna-mātrād aparasya upakṣepa iti.	varṇa-krama-nirdeśavan nirarthakam. yathā nityaḥ
VN_04108	nigrhyata iti. idam apy a-sambaddham, na hi	varṇa-krama-nirdeśād eva iṣṭa-artha-siddhāv
VN_04212	api ca atyalpam idam ucyate	varṇa-krama-nirdeśo nigrāhasthānam iti kapola-
SV_16122	-siddheḥ pumsām varṇa-kramasya ca | sarvo	varṇa-kramaḥ pumbhyo dahana-indhana-yukti-vat ||30
SV_12920	pada-vākya-bhedānām bhedo na syāt. na apy a-	varṇa-kramam anyac chabda-rūpaṃ paśyāma ity uktam.
SV_16121	ca abhāvāt. kārya-kāranatā-siddheḥ pumsām	varṇa-kramasya ca | sarvo varṇa-kramaḥ pumbhyo
SV_11922	ekayā grāhyam varṇa-anukrama-grahaṇāt. eka-	varṇa-grahaṇa-kāle ca aneka-buddhi-vyatikramāt.
SV_16102	śruti-kāle 'pi yadā manda-cāriṇaḥ pūrva-	varṇa-jñāna-sahakāri-pratyaya-apekṣāḥ sva-jñānam
SV_12107	yathā ayam anyato '-śrutvā na imam	varṇa-pada-kramam | vaktum samarthaḥ puruṣas
SV_16019	||304|| citta-samutthānā hi vāg-vijñaptir	varṇa-pada-vākya-abhidhānā. tatra sa-kāra-
SV_13301	cen na vācakāḥ | (256ab) na vai kalakale	varṇa-pada-vākyāni śrūyante, dhvaninām eva
SV_11926	-aṇu-vyatyaya-nimeṣa-tulya-kālatvād antya-	varṇa-parisamāpteḥ. yathā-anubhavaṃ smaraṇāt
SV_13605	bhāvāt. na ca anyā gatir asti. tat katham	varṇa-paurvāparyam vākyam yad apauruṣeyam
SV_12913	eka-buddhi-grāhyam vākyam nāma. na ca antya-	varṇa-pratipatter ūrdhvam anyam a-śakalam śabda-
SV_12704	anyam pratibhāsam buddheḥ paśyāmaḥ, dvitiya-	varṇa-pratibhāsa-vat. na ca a-pratibhāsamānam
V1_01205	grhṇāti iti cet, na ayam ghaṭa iti jñāne	varṇa-pratyavabhāsanāt | (11ab) na hy ayam ghaṭa
SV_13518	krama-anyatvam varṇa-anyatve '-pūrva-utpādād	varṇa-bāhulyād vā syāt. tac ca an-abhimatam. api
SV_13418	vyanakti, tad-anya-vaiyarthya-prasaṅgāt, eka-	varṇa-bhāga-kāle ca samasta-rūpa-an-upalakṣaṇāt.

PV_03486	a-kramām katham || upakuryād a-saṃśliṣyan	varṇa-bhāgaḥ parasparam | āntyaṃ pūrva-sthitāḥ
SV_13412	bhāvina eva yathāsvaṃ karaṇa-prayogād bhinnā	varṇa-bhāgaḥ karma-bhāgā vā krameṇa vikalpa-
SV_12908	pratyuktā, vyakta-a-vyakta-virodhāt. a-	varṇa-bhāge ca vākye 'sakala-śrāvīṇo 'sakala-
SV_16006	301abc) na hi saro rasa ity-ādi-padeṣu kaścīd	varṇa-bhedo na ca varṇa-vyatiriktaṃ anyad yataḥ
SV_13505	-abhāvāt. bhedavatyās ca ānupūrvyā abhāve	varṇa-mātram avaśiṣṭaṃ sarvatra iti pūrva-vat
SV_12827	aneka-kṣaṇa-nimeṣa-anukrama-parisamāpṭeḥ,	varṇa-rūpa-a-saṃsparśināḥ ca eka-buddhi-
SV_12911	vākya-avadhāraṇam ity api mithyā, tasya a-	varṇa-rūpa-saṃsparśināḥ kasyacit kadācid a-
SV_12906	-rūpaṃ vyañjaka-anukrama-vaśād anukrama-vad	varṇa-vibhāga-vac ca pratibhāti iti cet.
SV_16006	rasa ity-ādi-padeṣu kaścīd varṇa-bhedo na ca	varṇa-vyatiriktaṃ anyad yataḥ kārya-bhedaḥ syāt.
SV_15605	ca pūrvam eva nirākṛtaṃ | (293ab) na	varṇa-vyatirikto 'nyaḥ krama iti niveditaṃ etat.
SV_14110	sā syāt katham vā a-puruṣa-āśrayā ||268||	varṇa-vyatirekiṇy ānupūrvī sphoṭa-vicāra-
SV_12910	sakala-śrutir na vā kasyacit. samasta-	varṇa-saṃskāravatyā antyayā buddhyā vākya-
SV_05509	tasya ābhāsaḥ sato 'pi na lakṣyate. sā hi	varṇa-saṃsthāna-pratibhāsavati vibhāvvyate. na ca
SV_16013	sā puruṣa-āśrayā ||301|| tathā hi yo yad-	varṇa-samutthāna-jñāna-jāy jñānato dhvaniḥ |
PV_03079	anya-prameyasya ca sambhavāt | yojanād	varṇa-sāmānye na ayam doṣaḥ prasajyate || na a-
PV_03488	-viśeṣataḥ | doṣo 'yaṃ sakṛd utpanna-a-krama-	varṇa-sthitāḥ api || sakṛd yatna-udbhavād
SV_16103	-apekṣāḥ sva-jñānaṃ janayanti, tadā pūrva-	varṇa-smaraṇa-apekṣā eva smṛtiṃ upaliyante. sa
SV_14111	vicāra-anukrameṇa eva prativihitā. na api sā	varṇa-svabhāvā. vastu-svabhāvāsya etad-vikalpa-an
PV_03485	a-kramāyāṃ sakṛd-ābhāsanān matau |	varṇaḥ syād a-kramo 'dirghaḥ kramavān a-kramām
V3_01603	tat-sāmānya-ayogāt, yathā a-brāhmaṇa-āditve	varṇatvasya aindriyakatvasya iva vā nitiraṇa-jñāne.
SV_13520	ca, deśa-kāla-krama-abhāvo vyāpti-nityatva-	varṇanāt | (260ab) sā ca iyam ānupūrvī varṇanām
PV_04260	|| hetu-svabhāva-vyāvṛtṭyā eva artha-vyāvṛtṭi-	varṇanāt | siddha-udāharaṇā ity uktā anupalabdhiḥ
SV_16827	darśanāt. api ca, atra bhavān svam eva mukha-	varṇaṃ sva-vāda-anurāgān nūnaṃ vismṛtavān puruṣo
V3_11705	vyāvṛtṭer iti. tena evaṃ-prakāraṃ vyatirekaṃ	varṇayatā avinābhāva eva ukto bhavati. tathā hy
PV_03135	ced balavān mataḥ | anyatra api samānaṃ tad	varṇayor vā sakṛc-chrutih || sakṛt-saṅgata-sarva-
V1_01207	-indriya-jaṃ yuktam, tathā-samanvahāre	varṇasya api pratyavabhāsanāt. tena rūpa-sparśa-
SV_11914	-hāni-prasaṅgāt. krama-viśeṣeṇa vācakā	varṇā itī cet. na, kramasya an-artha-antaratvena a
SV_15606	krama itī niveditaṃ etat. a-vyatireke ca	varṇā eva mantraḥ. te ca a-viśiṣṭāḥ sarvatra itī
SV_15602	yathā-kathañcit prayuktād api phalaṃ syāt.	varṇā eva hi mantra na anyat kiñcit. tat-kramo
SV_11910	-antareṇa śliṣyato viśeṣa-abhāvāt. kiṃ ca,	varṇā nirarthakāḥ santaḥ pada-ādi parikalpitam |
SV_16116	-vitarka-vicāra-kṛtā itī na sthita-kramā	varṇāḥ, icchā-a-viruddha-siddhi-kramatvāt, krama-
SV_13620	tat katham tulye 'bhyupagama-nibandhane na	varṇāḥ kāryāḥ. na ca etad upalabdhy-āśrayā
SV_12918	na hi smaryamāṇayor api pada-vākyaḥ	varṇāḥ krama-viśeṣam antareṇa vibhāvvyante. a-
SV_11912	-aṅgena tadvān syāt. santo 'py a-vācakā	varṇāḥ. tan na teṣu vācya-vācaka-sambandhaḥ. tad-
SV_12619	bhavet | (247ab) na hi loka-vedayor nānā	varṇāḥ. bhede 'pi ca pratyabhijñāna-a-viśeṣāt
SV_12905	gaty-antara-abhāvāc ca. na eva vākye	varṇāḥ santi, tad ekam eva śabda-rūpaṃ vyañjaka-
SV_16022	-pūrva-pratyayāni. tad ime 'nya-anya-hetavo	varṇāḥ sva-kāraṇa-ānupūrvī-janmānaḥ. śruti-kāle
SV_13608	mā bhūd ayam doṣa ity anityān a-vyāpinaś ca	varṇān icchet. tāv api pakṣau prāg eva nirākṛtāv
VN_04401	idaṃ kilā padānām a-sambandhād a-sambaddha-	varṇān nirarthakāt pṛthag uktam. nanv evam a-
PV_03495	mataḥ | buddhiś ca kṣaṇikā tasmāt kramād	varṇān prapadyate || itī varṇeṣu rūpa-ādāv a-
SV_13426	apauruṣeyatā. varṇa-ānupūrvī vākyaṃ cen na	varṇānām a-bhedataḥ | (259ab) na artha-antaram
SV_16114	-bhūta-pratyaya-utpanna-svabhāva-viśeṣo	varṇānām ānupūrvī ity uktam. sā ca puruṣa-vitarka
SV_13503	vākyaṃ. tad apauruṣeyaṃ sādhyam itī cet. na.	varṇānām ānupūrvyā a-bhedāt. na iyam artha-
SV_12912	saṃsparśināḥ kasyacit kadācid a-pratipatteḥ.	varṇānām ca a-krameṇa a-pratipatteḥ kuto 'kramam
SV_13508	-virodhataḥ ||259|| yady a-kṛtaka-ānupūrvī	varṇānām te ca na bahavaḥ samāna-jātiyāḥ, yena
SV_13521	-varṇanāt | (260ab) sā ca iyam ānupūrvī	varṇānām deśa-kṛtā vā syāt, yathā pipilikānām
PV_03489	yatnaś ca uttara-uttaraḥ | vyaktāv apy eṣa	varṇānām doṣaḥ samanusaḥ | anekayā tad-
SV_16107	krama ity ucyate. anyad eva tato rūpaṃ tad	varṇānām padaṃ padaṃ | karṭṭ-saṃskāro bhinnam
SV_16112	-sahitaḥ kārya-bheda-hetuḥ. sā ca ānupūrvī	varṇānām pravṛtṭā racanā-kṛtaḥ | icchā-a-viruddha
SV_16103	smaraṇa-apekṣā eva smṛtiṃ upaliyante. sa eṣa	varṇānām bhinna-kārya-kāraṇa-bhāva-pratyaya-
SV_13611	na nitya-vyakti-nirākṛteḥ | (261ab) na	varṇānām rūpa-ānupūrvī vākyaṃ. kiṃ tarhi tad-
SV_12616	api ca, ayam apauruṣeyatvaṃ sādhyam	varṇānām vā sādhyed vākyaṃ vā. tatra anya-a-
SV_11917	api kramasya niṣeṣyamaḥ. tad asati	varṇānām vācakatve pada-ādi vācakaṃ syāt. tac ca
SV_16214	anyeṣāṃ tad-abhāvataḥ ||308|| ayam kramo	varṇānām viśa-nirghāta-ādi-samartho na anya itī
SV_15601	niyuktāḥ phala-dāḥ. tat tarhi rūpaṃ	varṇānām sarvatra a-viśiṣṭam itī yathā-kathañcit
SV_12618	sādhyed vākyaṃ vā. tatra anya-a-viśeṣād	varṇānām sādhye kiṃ phalaṃ bhavet | (247ab) na
SV_16109	-kṛt ||305|| tasmān na khalv eka eva padeṣu	varṇānām svabhāvaḥ karṭṭ-citta-saṃskāra-bhedena
SV_06816	ucyante. na punar atra anyat kiñcid yathā-	varṇita-lakṣaṇam dravyam astī tasya tādrśasya
SV_01026	syāt. hetos triṣṭv api rūpeṣu niścayas tena	varṇitaḥ | asiddha-viparīta-artha-vyabhicāri-
V2_09302	syāt. hetos triṣṭv api rūpeṣu niścayas tena	varṇitaḥ | asiddha-viparīta-artha-vyabhicāri-
PV_03463	liṅgaṃ sā eva nanu jñānaṃ vyakto 'rtho 'nena	varṇitaḥ | vyaktāv an-anubhūṭyāṃ tad-vyaktatva-a
PV_04128	| śabdānām pratirundhāno na bādhyas tena	varṇitaḥ || tasmād viśaya-bhedasya darśanāya
V3_03908	| śabdānām pratirundhāno na bādhyas tena	varṇitaḥ ||28|| tasmād viśaya-bhedasya darśanāya
PV_04080	bhavet || anumānasya sāmānya-viśayatvaṃ ca	varṇitam | iha evaṃ na hy an-ukte 'pi kiñcit
PV_04096	-drṣṭyā || udāharaṇam apy atra sadṛśam tena	varṇitam | pramāṇānām abhāve hi śāstra-vācor

PV_04143	| bādhanam dharminas tatra bādha ity etena	varṇitam || tathā eva dharmino 'py atra
PV_03238	| pratyabhijñāna-saṅkhyātām svabhāvena iti	varṇitam || pūrva-anubhūta-grahaṇe mānasasya a-
PV_03016	| a-jñātasya svayam jñānān nāma-ādy etena	varṇitam || sā eva iṣṭā arthavati kena cakṣur-ādi
SV_06508	-phalaḥ śabda eka-ādihāro vyāghātāt. yathā-	varṇite tu buddhi-pratibhāsa-āśraye na doṣa iti.
SV_16002	-svabhāva-saṃsparśe na syāt. yad uktam – na	varṇebhyo 'nyā kācid ānupūrvī iti, tatra
SV_13504	ānupūrvyā a-bhedāt. na iyam artha-antarām	varṇebhyaḥ. dṛśyāyām vibhāga-upalambhāt.
SV_14108	-liṅgatvād asyāḥ. kiṃ ca, ānupūrvyās ca	varṇebhyo bhedaḥ sphoṭena cintitaḥ | kalpanā-
SV_12714	tasmān na vākyam nāma kiñcid artha-antarām	varṇebhyo yasya apauruṣeyatvam sādhyeta. tad-
SV_12701	vākyam apauruṣeyam iṣtam. vākyam na bhinnam	varṇebhyo vidyate 'nupalambhanāt ||247|| na hi
SV_13619	eva āśritya lokaḥ kāryatām prajñāpaya. sā	varṇeṣv apy asti. sā eva ca anyatra api tad-
SV_16018	eva tad-dhetu-grāhi-cetasām | kārya-kāraṇatā	varṇeṣv ānupūrvī iti kathyate ||304|| citta-
SV_13602	tat sarvasya sarveṇa tulya-deśatvād	varṇeṣu na sambhavati, vāta-ātapa-vad ātma-ādi-
SV_13523	vā yathā bija-ankura-ādīnām. sā dvividhā api	varṇeṣu na sambhavati, vyāpter nityatvāc ca.
PV_03496	tasmāt kramād varṇān prapadyate || iti	varṇeṣu rūpa-ādāv a-vicchinnā-avabhāsinī |
SV_13425	tatra api tathā ity alam anyena. tasmān na	varṇeṣu vākye vā apauruṣeyatā. varṇa-ānupūrvī
SV_12707	gamakam iti cet. syād etat – yadi teṣu	varṇeṣu satsv api tat kāryam na syāt. na bhavati
SV_12903	api yat kiñcid vākyam pratīyeta, vinā vā	varṇaiḥ, tair anukramavadbhir a-kramasya upakāra-
PV_03397	|| asty eṣa viduṣām vādo bhāyam tv āśritya	varṇyate | dvairūpyam saha-saṃvitti-niyamāt tac
SV_16413	-indriya-ukti-puṃstva-ādi sādhanam yat tu	varṇyate | pramāṇa-ābham yathārthā asti na hi
PV_03284	|| a-śubhā-prthivī-kṛtsna-ādy abhūtam api	varṇyate | spaṣṭa-ābham nir-vikalpaṃ ca bhāvanā-
PV_03147	| varṇa-ākṛtya-akṣara-ākāra-śūnyam gotvam hi	varṇyate || samānatve 'pi tasya eva na ikṣaṇam
SV_03413	eva kaścīc pācako nāma abhidhīyate yādṛśo	varṇyate. yat punar asya abhidheyam tat kathitam
SV_15323	a-sādhanam. api ca, yatra sādhya-vipakṣasya	varṇyate vyatirekitā | sa eva asya sapakṣaḥ syāt
SV_12009	apauruṣeyatā veda-vākyānām kartur a-smaraṇād	varṇyate. santy asya apy anuvaktāra iti dhig
SV_15006	-ākhyā artha-pratipatty-āśrayo jaiminiyair	varṇyate, sā artha-antarām eva na bhavati. tathā
SV_12323	darśana-ādayo 'n-abhyudaya-hetavo 'nyathā ca	varṇyante. tat katham ekatra viruddha-abhidhāyi
V3_12402	tad-a-sambhavam sādhayati iti tato vyatirekī	varṇyeta. anyathā ātma-sannidhāyane ko nairātmyād
SV_07714	(152'bc) utpitsu-deśād bhinna-deśam. tayoś ca	vartata iti. aho vyasana-santatiḥ ||152|| bhinna-
V2_05412	17|| satām ca na niṣedho 'sti so 'satsu ca na	vartate | jagaty anena nyāyena nañ-arthaḥ
PV_02100	|| rūpa-ādi-śakti-bhedānām an-ākṣepeṇa	vartate | tat-samāna-phalā a-hetu-vyavacchede
SV_06510	iti. vicchedam sūcayann ekam a-pratīkṣīpya	vartate | yadā anyam tena sa vyāpta ekatvena ca
SV_09006	atha asty atīśayaḥ kaścīd yena bhedena	vartate | sa eva dadhi so 'nyatra na asti ity an-
HB_03414	iti param bata bhāvānām a-svāsthyam	vartate. anyatra sādhya-dharmaṇa avinābhāvi hetur
NB_03098	anyo rāśir asti yatra ayam prāṇa-ādīr	vartate. ātmano vṛtti-vyavacchedābhyām sarva-
SV_06302	artha-antara-vyavacchedam ākṣīpan eva	vartate, eka-gata-bheda-codanāyās tad-anya-
V3_05002	-kārya-ārambhīṇaḥ. tena tat sapakṣe dvidhā	vartate. katham idam avagamyate – prayatna-
SV_00402	'pi bhāva-mātra-anurodhini ||2|| hetur iti	vartate. tādātmyam hy arthasya tan-mātra-
SV_07810	vṛttir ity atiyuktimat ||153|| yatra asau	vartate bhāvas tena sambadhyate 'pi na | tad-
V1_01905	-artha-anantara-grāhi (19abc) pratyakṣam iti	vartate. mānasam api indriya-jñānena samanantara-
V3_11507	sandehe vyabhicāra-bhāk. dvayor iti	vartate. yatra anvayo vyatirekaś ca sandigdhaḥ,
SV_06919	ādheyatā vā syāt. yathā kuṇḍe badarāṇi	vartanta iti. vyaktir vā tair abhivyakteḥ. yady
SV_02908	ca. tan-nibandhanāḥ śrutayas tad-ādharmaṣu	vartante. tatra eva vā tad ayam a-prasaṅga iti.
SV_07609	-śabdā bhāveṣv a-tad-bhūta-bhedeṣv a-bhedena	vartante. te 'pi yathā-saṅketa-āhita-vāsanā-
SV_10722	-sūcakāḥ ||213|| na hi śabdā yathā-bhāvam	vartante yatas tebhyo 'rtha-prakṛtir niścīyeta.
V2_06604	abhivyakteḥ. na api śabdā yathā-bhāvam	vartante, yatas tebhyo 'rtha-prakṛtir niścīyeta.
PV_03035	katham bhavet || upacārāt tad iṣtam ced	vartamāna-ghaṭasya kā | pratyāsattir abhāvena yā
SV_03115	na tatra niścaya iti samāropa-abhāve	vartamāno 'nya-apoha-viṣayaḥ siddhaḥ. api ca
SP_00008	sambandhatā katham || kramaṇa bhāva ekatra	vartamāno 'nya-niḥ-sprhaḥ | tad-abhāve 'pi tad-
VN_04603	samayata eva tu janayet. samaya-vaśād	vartamāno 'rtha eva kiṃ na pravartate. evam hi
NB_03067	sapakṣa-vipakṣayoḥ sarvatra eka-deśe vā	vartamānaḥ. tathā, asya eva rūpasya sandehe 'py
SV_03421	tatra hy artha-antarām upādāya anyatra	vartamāno dhvanir a-svātantrya-ādi-doṣair
VN_05117	hy aparo hetur eka-hetu-pratipādite viṣaye	vartamānaḥ pratipādyasya viśeṣa-abhāvāt. arthaḥ
SV_02304	eka-deśa-kāla-parihāreṇa anya-deśa-kālayor	vartamāno bhāvas tat-sa-apekṣo nāma bhavati.
V2_08616	eka-deśa-kāla-parihāreṇa anya-deśa-kālayor	vartamāno bhāvas tat-sa-apekṣo nāma bhavati.
SV_06917	na yujyate ||143|| yad etad ekam anekatra	vartamānam ekām śrutim vartayati tasya kā iyam
SV_06602	a-vṛttīś ca yuktā vyāghātāt. na ca anyatra a-	vartamānam sāmānyam syāt. sāmānyasya vṛttir na
PV_04122	dṛṣṭatvāt karpūra-rajata-ādiṣu | samayād	vartamānasya kā asādhāraṇatā api vā || yadi tasya
V3_03810	na asādhāraṇatā syāt. na ca samayād	vartamānasya kācid asādhāraṇatā. yadi hi tasya
NB_02028	-abhāvāt. a-mūḍha-smṛti-saṃskārasya atītasya	vartamānasya ca pratipattī-pratyakṣasya nivr̥ttir
SV_07808	'pi varteta. sa ca na abhimataḥ. anyatra	vartamānasya tato 'nya-sthāna-janmani | svamād a
SV_16328	hi te samayam anupālayantas tad-upadeśena ca	vartamānaḥ samarthāḥ. tat-samaya-upadeśa-nir-
SV_06917	etad ekam anekatra vartamānam ekām śrutim	vartayati tasya kā iyam vṛttīḥ. ādheyatā vā syāt.
PV_03152	kaścīd eka-apoddhārato 'pi vā | tantv-ākhyām	vartayet kārye darśayann āśrayam śruteḥ ||
PV_02054	iṣyate || na doṣair viguṇo deho hetur	varty-ādi-vad yadi | mṛte śamī-kṛte doṣe punar
VN_00819	-darśanāt, yathā pradīpasya vijñāna-	varti-vikāra-jvālā-antara-utpādanāni, anekasya

SV_07720	-ātma-abhāvāt. eka-ātmanaś ca tat-pradeśa-	varti-sambandhi-rūpatvāt. anyathā tat-sambandha-
PV_04111	-āropeṇa sūcitāḥ || tad-āśraya-bhuvām icchā-	vartitvād a-ṇiṣedhinām | kṛtānām a-kṛtānām vā
PV_02160	hetv-arthāḥ sva-āśrayeṇa ca || a-vinirbhāga-	vartitvād āśrayo 'yuktam anyathā | mada-ādi-
SV_06019	ca vibhajya pratyeti. tasya tad-buddhi-	vartino bhāvān bhāto hetutayā dhiyaḥ | a-hetu-
SV_07703	-ādy-utpattau katham teṣu bhinna-deśa-dravya-	vartinaḥ sāmānyasya sambhavaḥ. yasmāt tat pūrva-
SV_13128	a-vyāpitā yadi | (253ab) katham eka-deśa-	vartinam tac-chūnya-deśa-sthita upalabheta. a-
VN_00606	prabhavo rāja-vaśāsya, śaṅkhaś cakra-	vartī mahā-sammata-nirmitasya yūpasya utthāpayitā,
V3_11509	anyo rāśir asti, yatra prāṇa-ādir	varteta, ātma-vṛtti-vyavacchedābhyām sarvasya
SV_07807	pūrva-ādhāra-tyāge tu bhinna-deśe 'pi	varteta. sa ca na abhimataḥ. anyatra vartamānasya
NB_03130	-jñāna-ādikam upadiṣṭavān, yathā – rṣabha-	vardhamāna-ādir iti. tatra a-sarvajñatā-an-
PV_03486	parasparam | āntyaṃ pūrva-sthitāv ūrdhvaṃ	vardhamāno dhvanir bhavet || a-krameṇa grahād
PV_02151	vikāreṇa sarveṣām na ca sarva-jāḥ | kāraṇe	vardhamāne ca kārya-hānir na yujyate || tāpa-
V3_08504	etena pipīlikā-utsaraṇa-matsya-vikāra-āder	varṣa-ādy-anumānam vyākhyātam. tatra api bhūta-
SV_00814	etena pipīlikā-utsaraṇa-matsya-vikāra-āder	varṣa-ādy-anumānam uktam. tatra api bhūta-
V2_06913	-māry-ādi-śabdānām iva matta-kāla-atīśaya-	varṣa-upasarga-ādiṣu dramaḍa-ārya-deśayoḥ. tasmād
SV_00814	anumānam uktam. tatra api bhūta-pariṇāma eva	varṣa-hetuḥ pipīlikā-ādi śaṅkṣobha-ādi-hetur iti.
V3_08505	tatra api bhūta-pariṇāma eva kaścid	varṣa-hetuḥ pipīlikā-śaṅkṣobha-ādi-hetuś ca iti.
PV_02013	kasyacit | ghaṭa-ādeḥ karaṇāt sidhyed	valmīkasya api tat-kṛtīḥ || sādhyena anugamāt
V3_09606	kasyacit | ghaṭa-ādeḥ karaṇāt sidhyed	valmīkasya api tat-kṛtīḥ ||71|| sādhyena anugamāt
PV_02234	-kāśīnyā drṣṭā tiryakṣu kāmitā || yasya ātmā	vallabhas tasya sa nāśam katham icchati | nivṛtta
PV_02177	tad a-dhruvaṃ doṣa-nīśrayāt || duḥkham hetu-	vaśatvāc ca na ca ātmā na apy adhiṣṭhitam | na a-
PV_03342	| a-drṣṭa-āvaraṇān no cen na nāma-ārtha-	vaśā gatiḥ || tam aneka-ātmakam bhāvam eka-
SV_03518	svātantrya-abhāvād iti. api ca, yeṣām vastu-	vaśā vāco na vivakṣā-para-āśrayāḥ | ṣaṣṭhī-vacana
PV_04119	sad-asattā-anurodhinaḥ | bhinnasya a-tad-	vaśā vṛttis tad icchā-jā iti sūcitam || candratām
PV_02264	kim | dhāraṇa-preraṇa-kṣobha-nirodhāś cetanā-	vaśāḥ || na syus teṣām a-sāmarthye tasya dikṣā-
PV_02260	| mithyā-jñāna-tad-udbhūta-tarṣa-saṅcetanā-	vaśāt || hīna-sthāna-gatir janma tena tac-chin na
SV_11407	tasya vaiphalya-prasaṅgāt. drṣṭaś ca icchā-	vaśāt kṛta-samayaḥ sarvaḥ sarvasya dipakaḥ. aneka
VN_04409	-kālam. pratijñā-ādinām yathā-lakṣaṇam artha-	vaśāt kramaḥ, tatra avayavānām viparyayeṇa
SV_16511	artham anurundhate na aparam. kevalam samaya-	vaśāt tam tam āviśanto drṣyante. teṣām a-vidita-
PV_04009	na teṣv artheṣu kācana || puṃsām abhiprāya-	vaśāt tattva-a-tattva-vyavasthitau | luptau hetu-
SV_06023	ikṣyate ||121|| teṣām prakṛtyā eva pratyaya-	vaśāt tathābhūta-vikalpa-kāraṇānām anvayāt tad-
PV_03308	iva ābhāti vyāpāreṇa sva-karmaṇi | tad-	vaśāt tad-vyavasthānād a-kārakam api svayam ||
V1_03209	iva ābhāti vyāpāreṇa sva-karmaṇi | tad-	vaśāt tad-vyavasthānād a-kārakam api svayam ||37||
VN_04712	kiñcil lakṣaṇam asti, atha ca sampradāya-	vaśāt tā lokas tathā eva pratipadyate tāsām ca
SV_10109	uktam prak. tac ca pratipattī-vaśān na vastu-	vaśāt. tāvad dhi sa bhāvo 'sya na asti yāvad atra
SV_00211	tad-amśas tad-dharmaḥ, vaktur abhiprāya-	vaśāt. na tad-eka-deśaḥ, pakṣa-śabdena samudāya-a
SV_11222	tad-icchā-praṇayanāt. nisarga-siddheśv icchā-	vaśāt pratipādana-ayogāt. te 'n-arthakāḥ puruṣa-
SV_17001	te ca atyakṣe na abhimate. tat katham tad-	vaśāt pratītiḥ. na ca vacana-vṛtter eva a-virodho
SV_03123	tat-pratibhāseṇa. tan na niścaya-a-niścaya-	vaśāt pratyakṣasya grahaṇa-a-grahaṇe. na evam
V3_03705	a-śakyatvād ity uktam. na ca puruṣa-pratibhā-	vaśāt pramāṇayor lakṣaṇam ucyate, kiṃ tarhi vastu
SV_06715	tad iyam ekā śrutir bahuṣu vaktī-abhiprāya-	vaśāt pravartamānā na upālabham arhati. na ca
SV_07103	vastu-sambandhā janakasya eva upayoga-viśeṣa-	vaśāt pravibhāgena kārya-kāraṇa-bhāvād
V3_08707	vastu-sambandhā janakasya eva upayoga-viśeṣa-	vaśāt pravibhāgena kārya-kāraṇa-bhāvād
SV_03303	sarvatra bhedaḥ. anyatra api puruṣa-icchā-	vaśāt pravṛttasya pratibandha-abhāvāt, yathā ekaṃ
SV_16227	tu sva-icchā-pravṛtīḥ sattva-sabhāgatā-ādi-	vaśāt sā iva a-viśeṣād vā kañcid anugrḥṇāti na
SV_03815	bhāvā rūpeṇa kenacit ||69|| tasyā abhiprāya-	vaśāt sāmānyam sat prakīrtitam | tad asat
SV_07615	tu tad-anya-bhedaḥ pratipattī-abhiprāya-	vaśāt syāt. tad-abhiprāyād eva sāmānyam kiṃ na
SV_04901	-vādinām śabdāḥ pratyayaḥ, sa vibhrama-	vaśād a-kārake 'pi kāraka-adhyavasāyī
SV_12906	tad ekam eva śabda-rūpaṃ vyañjaka-anukrama-	vaśād anukrama-vad varṇa-vibhāga-vac ca
NB_01021	-rūpatvāt. artha-sārūpyam asya pramāṇam. tad-	vaśād artha-pratīti-siddher iti. anumānam dvidhā.
V3_11311	iṣṭam paro 'bhīpraiti iti tad-abhiprāya-	vaśād iṣṭa-vighāta-kṛd ity ucyate, na punar
SV_03505	anapekṣita-bāhya-tattvo buddhi-pratibhāsa-	vaśād eko 'neka-vyāvṛttāḥ śabdair viṣayī-kriyate
SV_06102	pratipadyamānā buddhir vikalpikā bhrānti-	vaśād eva eka-vastu-grahṇī iva pratibhāti. na
V3_10307	ayam abhiprāyo 'sad iti. tad-abhiprāya-	vaśād evam uktam. tena itara-asad-virahēna tvayā
SV_03908	arthāv ekī-kṛtya pravartante. tad-abhiprāya-	vaśād evam ucyate. tat-kāritayā a-tat-kāribhyo
VN_04603	a-darśanāt, samayata eva tu janayet. samaya-	vaśād vartamāno 'rtha eva kiṃ na pravartate. evam
SV_03611	vikalpa-prabodha-hetūnām pravṛtti-cintā. tad-	vaśād vastu-vyavasthāpanam ca kevalam jāḍya-
V3_09205	iti cet, icchātaḥ śabdāḥ pravartante. na tad-	vaśād vastu-sthitiḥ, atiprasaṅgāt. tasmāc choṣam
SV_08211	ukta-prāyam etat. yathāsvam samaya-vāsanā-	vaśād virodhi-rūpa-samāveśeṇa aparāpara-darśane
VN_00709	iti. asmākam tu sāṅketikeṣv artheṣu sāṅketa-	vaśād vṛttir ity an-abhiniveśa eva. nānā-eko rūpa
V3_03804	bhinna-viśayāyāḥ pratiter na vastu-	vaśād vṛttir iti sūcitam bhavati. sa hi śaśināś
V3_10104	vyavasthita-lakṣaṇaḥ katham vipakṣasya vastu-	vaśād vyavasthām apanudet. hetuś ca evam na
SV_10109	asattvam ity uktam prak. tac ca pratipattī-	vaśān na vastu-vaśāt. tāvad dhi sa bhāvo 'sya na
V1_01502	vā. na arthe, adhyātmam parisandyād ihā-	vašena udaya-astamaya-ayogāc ca. buddhir atra
SV_11714	te janyāḥ. jñeya-rūpa-a-sādhanāt tu jñāna-	vašena kārya-atīśaya-vācinā śabdena viśeṣa-khyāty-

SV_10603 itī tat-pratibhāsy-ākāra-adhyavasāya-
V3_06805 itī tat-pratibhāsy-ākāra-adhyavasāya-
SV_02011 sva-ātmanāś ca anupalabdhir itī. sa prayoga-
SV_10006 na prāk, darśane 'pi pātava-abhāvād itī tad-
V2_08208 na prāk, darśane 'pi pātava-abhāvād itī tad-
SV_04204 -svabhāvam. vyaktayas tu kāla-deśa-saṃskāra-
SV_03501 dharmān saṃsrjantī jāyate. tasyāḥ pratibhāsa-
SV_17420 janakatvam, niṣpatter a-kārya-rūpasya āśraya-
PV_02051 ca dehe tiṣṭhati cetasaḥ | tad-bhāva-bhāvād
PV_03318 itī ced asat | dharmā-bheda-abhyupagamād
V1_03306 sādhyā-sādhana-bhāvo vyavasthā-āśrayatvāt.
SV_03624 eka-śakter abhāvāt. yatnaś ca vyarthaḥ.
VN_01612 -antaram asti. na ca rūpa-pratibhāsa-bhede
SV_08405 eva arthakriyā-kṣamaḥ | (166ab) idam eva hi
PV_04010 -apekṣo na asan jñānena sādhaḥ | sato 'pi
PV_04009 vyavasthitau | luptau hetu-tad-abhāsau tasya
SV_02624 teṣāṃ tu vyavaccheda-phalānām na a-pratīta-
PV_04262 dṛśya-arthe sā itī sūcitam || an-aṅgī-kṛta-
PV_03059 | tasya svatantram grahaṇam ato 'nyad
HB_00315 an-adhigata-vastu-rūpa-an-adhigateḥ,
V1_02913 jaḥ, tad-anya-indriya-ja-a-viśeṣāt, asāv api
SV_14617 eva. ato bhāve hy eṣa vikalpaḥ syād vidher
V3_13010 prāha itī sambhavo viruddhavyabhicāriṇaḥ.
PV_03228 upāttaṃ tat tena eva hi grhyate || svato
SV_07525 rūpam an-anya-tad eva tad bhavati. a-tattve
SV_17608 sādhyati itī, tad asya sarva-viśayatve 'pi
SV_17521 bhavet ||337|| yady eṣa pratiniyamo vācyam
V3_04808 kiṃ tarhi vivakṣita-dharma-an-āśrayo
PV_04223 tu vidhir vastu-bhāvo 'sato 'pi san |
V2_05407 tu vidhir vastu-bhāvo 'sato 'pi san |
V1_01612 etāvan-mātra-nibandhanatvāc ca a-tattvasya.
V3_03902 siddham śāśiny apy a-nivāryam eva. tad-
PV_04124 siddhasya śāśiny apy a-nivāraṇam | tad-
SV_06514 ||132|| syāt satyam sa hi tatra itī na eka-
PV_03011 -rūpatvāt tad-vyāvṛtti-samāśrayāt || tad a-
V1_01611 na pratibhāsate. na ca śabda-viśaya eva
SV_06501 -pratiniyamāt. na ca vicchinnaṃ kiñcid
SV_06601 abhāvāt sāmānādhikarāṇya-ādir na syāt. na ca
SV_10713 -viśayatvāc chabda-artha eva kalpitaḥ. tasya
V3_07005 -viśayatvāc chabda-artha eva kalpitaḥ. tasya
SV_10712 kalpanā-jñāna-viśayatvena kalpitaḥ | dharmo
SV_13102 ity upasaṃhāro vikalpa-nirmīta eva syāt. na
V3_05202 upasaṃhāro 'pi vikalpa-nirmīta eva syāt, na
SV_08515 abhyupagamān nāma kevalam na iṣṭam syān na
SV_08704 ||172|| yad arthakriyā-kāri tad eva
SV_15001 vastv eva na syāt. tathā hi tal-lakṣaṇam
SV_06022 | taṃ tasyāḥ pratiyatī dhīr bhrāntyā ekaṃ
SV_04903 sati bhavati, anyathā na eva asti,
SV_04902 -adhyavasāyī pravartayati, vastu-saṃvādas tu
PV_03041 katham bhavet | rūpam dvi-rūpatāyām vā tad
V3_09404 san vā na ghaṭo bhāvikaḥ, a-tal-lakṣaṇatvāt.
SV_10704 -asac-cintāyām avadhīrita-vikalpa-pratibhāso
V3_06911 -asac-cintāyām avadhīrita-vikalpa-pratibhāso
SV_10628 -pakṣa-bhedena śabda-artha-an-apavādhībhīḥ |
V3_06908 -pakṣa-bhedena śabda-artha-an-apavādhībhīḥ |
SV_15001 jñāna-mātra-arthakriyāyām apy a-sāmarthyē
PV_03096 -hime sādhye sattā vā janma-bādhānī || yathā
PV_03096 eva vastūnām sādhye sādhanam matam | tathā
SV_06519 a-sambhavāt ||134|| yadi hi vidhī-rūpeṇa
SV_06525 eka-artha-gocarau ||135|| tad ekaṃ an-aṃśam
SV_14813 yadi vidyeta kiñcana | yad akiñcītkaram
SV_05208 asti, tadā tat-sahitā grhyanta itī. tad ekaṃ
PV_03452 -a-grahe || na grhyata itī proktaṃ na ca tad-
SV_03617 -vṛttāv itī vakṣyāmaḥ. yaś ca ayam sarvatra
V3_00310 para-upagatena siddhīḥ syāt. sato 'py a-
vašena ca bhāva-abhāva-ubhaya-dharma ity ucyate.
vašena ca bhāva-abhāva-ubhaya-dharma ity ucyate.
vašena tat-tad-viruddha-ādy-a-gati-gati-bheda-
vašena paścād vyavasthāpyate, vikāra-darśanena
vašena paścād vyavasthāpyate, vikāra-darśanena
vašena viśiṣṭa-utpattayo viśeṣa-vat kāryam kuryur
vašena sāmānyam sāmānādhikarāṇyam ca
vašena sthānam, kāraṇāc ca vināśa ity-ādikam,
vaśyatvāt prāṇa-apānau tato na tat || preraṇa-
vastv-a-bhinna itī iṣyate || evaṃ-prakārā sarvā
vastv-a-bhedāt kriyā-karāṇayor aikya-virodha itī
vastv-a-bhedād anyatra eka-vacanam itī cet. iha
vastv-a-bhedo yuktaḥ, atiprasaṅgāt. tasmād ya
vastv-a-vastunor lakṣaṇam yad arthakriyā-yogyatā
vastv-a-saṃśliṣṭā a-saṅgatya sadṛśī gatiḥ ||
vastv-a-samāśrayāt || sann artho jñāna-sa-apekṣo
vastv-aṃśa-pratyāyane pravṛttis tasya dṛṣṭatvāt,
vastv-aṃśo niśedhaḥ sādhyate 'nayā | vastuny api
vastv atīndriyam || tasya a-dṛṣṭa-ātma-rūpasya
vastv-adhiṣṭhānatvāt pramāṇa-vyavasthāyāḥ,
vastv-an-anurodhi-pratibhāso vipralambhāt
vastv-anurodhataḥ | (278ab) bhāvo 'vaśyam
vastv-anurodhini punar anumāne yathā virodhinor
vastv-antara-a-bhedād guṇa-āder bhedakasya ca | a
vastv-antara-vad anyatva-prasaṅgāt. na ca eka-
vastv-antareṇa a-vṛttau syāt. tac ca na asti.
vastv antareṇa śabda na pravartata itī. bhinneṣu
vastu. anya-viśaye 'pi nañi vibhāgena niyoga-
vastv-abhāvas tu na asti itī paśya bāndhya-
vastv-abhāvas tu na asti itī paśya bāndhya-
vastv-abhāve 'pi śabda-pratibhāsa-a-pracyuter asad
vastv-abhāve śāśini nivāraṇe 'pi na kaścid doṣaḥ.
vastv-abhāve śāśini vāraṇe 'pi na duṣyati ||
vastv-abhidhāyini | buddhāv a-bhāsamānasya
vastv-abhidheyatvāt sāphalyād akṣa-saṃhateḥ |
vastu, ākāra-antareṇa darśane pratibhāsanād
vastv ākṣipyate, yasya abhidhānād vastu-balena
vastv-ātmana ekasya tatra eva vṛttir a-vṛttīś ca
vastv-āśraya-anupalambho dharma ity abhiprāyaḥ.
vastv-āśraya-anupalambho dharma ity ayam atra
vastv-āśraya-asiddhir asya ukto nyāya-vādinā ||212
vastv-āśrayaḥ. na ca samāropa-anuvīdhāyinyo
vastv-āśrayaḥ. na ca samāropa-anuvīdhāyinyo
vastv ity uktam. tad ime na ekayogakṣemā bhāvāḥ
vastv ity uktam. sa ca viśeṣa eva. yat punar etat
vastv itī vakṣyāmaḥ. tasya ca vināśa-avyabhicārāt
vastv iva iṣyate ||121|| teṣāṃ prakṛtyā eva
vastu-utpatter a-bhrāntir itī cet, na, a-tat-
vastu-utpattiyā tat-pratibandhe sati bhavati,
vastv ekaṃ katham bhavet || tābhyām tad-anyad eva
vastv ekaṃ eva avasthā-antara-āveśād bheda-dṛṣṭir
vastv eva adhiṣṭhānī-karoti, yatra ayam puruṣa-
vastv eva adhiṣṭhānī-karoti, yatra ayam puruṣa-
vastv eva cintyate hy atra pratibaddhaḥ phala-
vastv eva cintyate hy atra pratibaddhaḥ phala-
vastv eva na syāt. tathā hi tal-lakṣaṇam vastv
vastv eva vastūnām sādhye sādhanam matam | tathā
vastv eva vastūnām sva-nivṛttau nivartakam ||
vastv eva śabdair vikalpair vā api viśayī-kriyeta,
vastu katham bhinna-ākārābhīr buddhibhīr viśayī-
vastu kiṃ kenacid apekṣyate ||279|| sati hi kārye
vastu kiṃ tāsām nānātvaṃ samapohati | nānātvāc ca
vastu kiñcana | tasmād artha-avabhāso 'sau na
vastu-kṛtam eva śabda-pravṛtti-bhedam icchati,
vastu-kṛtā pratipattir asat-pratipattim na

V2_04506	tad-vidas tasya tad-gamakam tatra iti	vastu-gatiḥ. tatra gamaka-lakṣaṇa-vidhānena
V3_09207	śabda-mātram icchā-vṛtti vidyata iti	vastu-gamyam vastu sidhyati. etena anityatva-
SV_06102	buddhir vikalpikā bhrānti-vaśād eva eka-	vastu-grahiṇī iva pratibhāti. na punar ekaṁ vastu
SV_02707	drṣṭa-grahaṇāya drṣṭe pramāṇa-antara-vṛttiḥ.	vastu-grahe 'numānāc ca dharmasya ekasya niścaye |
SV_03903	eva grhṇati sā prakṛti-vibhramād vikalpānām	vastu-grāhiṇī iva pratibhāti. sā hi tad-anya-
SV_04828	a-doṣa iti cet, tulyam tad vyāvṛttimataḥ, a-	vastu-grāhī ca vyāvṛtti-vādinām śabdaḥ pratyayaḥ,
SV_11930	na vastu. tasya etad-vikalpa-an-atikramāt.	vastu ca sambandhaḥ. sa katham tad-āśrayaḥ syāt.
SV_08303	niḥ-svabhāvavāt. yaj-janakam tad eva	vastu taj-janakam ca aparatra na asti iti na
SV_06103	-vastu-grahiṇī iva pratibhāti. na punar ekaṁ	vastu tatra dr̥śyam asti. yasya darśana-a-
PV_02021	vastuno vastu-siddhitaḥ || yathā tat kāraṇam	vastu tathā eva tad-a-kāraṇam | yadā tat kāraṇam
SV_11719	bheda-a-bhedau na ativartate. rūpam hi	vastu. tasya a-tattvam eva anyatvam ity uktam. sa
SV_11929	tad-aneekatvasya niṣetsyamānatvāc ca. tan na	vastu. tasya etad-vikalpa-an-atikramāt. vastu ca
SV_08410	sāmānyam an-arthakriyā-yogyatvād a-vastu.	vastu tu viśeṣa eva tata eva tan-niṣpatteḥ.
VN_03007	anaikāntikaḥ, yad ubhaya-pakṣa-pratipannaṁ	vastu, tena anaikāntika-codanā iti. atra api
SV_09011	-viśeṣa-upādāna-bhāva-lakṣita-svabhāvam hi	vastu dadhi iti. sa ca tādr̥śaḥ svabhāvo 'nyatra
V3_12804	na ca anyo 'vyabhicārī. tasmād a-	vastu-darśana-bala-pravṛttam āgama-āśrayam
NB_03114	na ca anyo 'vyabhicārī. tasmād a-	vastu-darśana-bala-pravṛttam āgama-āśrayam
SV_04514	prakalpyate ||88|| sādhya-sādhana-saṅkalpe	vastu-darśana-hānitaḥ | bhedaḥ sāmānya-saṁsr̥ṣṭo
SV_07603	jñāna-utpattāv api prasaṅgāt. tad ayam eka-	vastu-darśanena eka-vṛtteḥ pratyayasya anyatra
PV_03046	|| yā apy a-bheda-anugā buddhiḥ kācid	vastu-dvaye kṣaṇe | saṅketena vinā sā artha-
SV_17417	nityatvam ca keśāñcid bhāvānām a-kṣaṇikasya	vastu-dharma-atikramād ayuktam, a-pratyakṣāny eva
SV_16211	varṇa-ānupūrvī prasiddha-kārya-kāraṇa-bhāva-	vastu-dharma-an-atikramāt puruṣa-kṛtā. ata eva
PV_02195	jñāne 'viruddhasya pūrva-saṁskāra-vāhinī ||	vastu-dharma-udaya-utpattir na sā sattva-
V3_04701	ity a-niścito na anaikāntikaḥ syāt. na vai	vastu-dharma-samāśrayeṇa eva parārthe 'numāne
SV_04920	ekam jñāna-ādikām arthakriyām teṣu paśyato	vastu-dharmatayā eva anyebhyo bhidyamānā bhāvās
PV_03161	-artham chandaḥ śabda-amśa-nāma-vat ||	vastu-dharmatayā eva arthās tādr̥g-vijñāna-kāraṇam
HB_01211	piṇḍasya samsthāna-viśeṣa-sambandha-yogyatve	vastu-dharmatayā eva samsthāna-viśeṣa-sambandha-
SV_08715	bhaviṣyati. atha vā bhede hi kārakam kiñcid	vastu-dharmatayā bhavet | a-bhede tu virudhyete
PV_02065	-hetunā | ā nāsaka-āgamāt sthānam tataś ced	vastu-dharmatā || nāsasya saty a-bādho 'sāv iti
SV_04313	-āśrayās tad-bheda-darśana-āśrayavāt. na a-	vastu-dharmatā tat-svabhāvasya eva tathā khyāteḥ.
SV_04212	-ādy-a-pratīter a-tādrūpyam, teṣām ca a-	vastu-dharmatā. na eṣa doṣaḥ. jñāna-pratibhāsiny
SV_14420	na hy asaty ayam vikalpaḥ sambhavati. tayor	vastu-dharmatvāt. vināśasya ca akiñcittvāt.
V3_04604	iti prabheda-bāhyasya abhāvam āha, yam ayam	vastu-dharmas tṛtīyam āśrayet. ekānta-vyāvṛtṭyā
SV_05814	viṣaya-abhimatasya tasya abhāvāt, anyasya ca	vastu-dharmasya kasyacid a-saṁsparśāt. tata eva ca
SV_06513	syāt tadā buddhy-anurodhataḥ |	vastu-dharmasya saṁsparśo viccheda-karaṇe dhvaneḥ
V2_05303	ca sandeha-ayogāt kṛtakatva-ādinā anityatve,	vastu-dharmasya sarva-vastuno vyāvṛtṭi-virodhāt.
SV_09621	punar asyāḥ sāmānyena tan-mātra-vyāpini	vastu-dharme siddha-sattāke dharmiṇi na asiddhiḥ.
V3_08002	punar asyāḥ sāmānyena tan-mātra-vyāpini	vastu-dharme siddha-sattāke dharmiṇi na asiddhiḥ.
V3_07904	gamakam a-gamakam ca iti na puruṣa-icchayā	vastu-dharmo vyavatiṣṭhate. yadā ayam pakṣi-karoti,
V1_01901	abhilāṣa-itarābhyām vyavahāro bhavati.	vastu-dharmo hy eṣa yad anubhavaḥ paṭīyān smṛti-
SV_08901	bhede vyāvṛtṭyā ca samānatā | asty eva	vastu na anveti pravṛtṭy-ādi-prasaṅgataḥ ||180 ||
SV_06420	dhvaniḥ | liṅgam vā tatra vicchinnaṁ vācyam	vastu na kiñcana ||129|| yasya abhidhānato vastu-
PV_03033	a-vācyam kutaścid vacanān matam || yadi	vastu na vastūnām a-vācyatvam kathañcana | na eva
PV_02161	na vastunaḥ || śaktir artha-antaram	vastu naśyen na āśritam āśraye | tiṣṭhaty a-
PV_04125	śāsinī vāraṇe 'pi na duṣyati || tasmād a-	vastu-niyata-saṅketa-dhvani-bhāvinām | yogyāḥ
V3_03903	nivāraṇe 'pi na kaścid doṣaḥ. tasmād a-	vastu-niyata-saṅketa-śabda-bhāvinām dharmāṇām
V1_02906	a-bhrāntam iti nirdeśāt. ata eva vikalpo '-	vastu-nirbhāsād viśaṁvādād upaplavaḥ | pratyakṣa-
V3_07807	gamakaḥ syāt, na anyathā. puruṣa-pravṛtṭer a-	vastu-pāratantryāt. yaṁ hi puruṣaḥ sādhayitum
SV_05808	api tat-kārya-kāriṇam iva adhyavasyantīm	vastu-pṛthag-bhāva-mātra-bijām samāna-
SV_05802	-tat-kāri-tulya-rūpa-avabhāsinīm | dhiyam	vastu-pṛthag-bhāva-mātra-bijām an-arthikām ||111||
SV_04407	-bheda-vidhi-pratiśedha-jijñāsāyām tad eva	vastu pratikṣipta-bheda-antareṇa dharmā-śabdena
V2_04510	bāla-vyutpatti-nimitto 'yam ārambhaḥ. yathā	vastu-pratipadyamānā api tad-dharma-a-vyāpti-
SV_10527	ca tad-vikalpa-bhājah, yathā-pratibhāsi-	vastu-pratipādāna-samiha-a-prayogāt, tad-ākāra-
V3_06802	ca tad-vikalpa-bhājah, yathā-pratibhāsi-	vastu-pratipādāna-samihā-prayogāt, tad-ākāra-
V3_02002	prakṛtatvād iti cet, na, dharmi-prakrame 'pi	vastu-pratibandha-abhāvāt. kevalam śāstra-upagama
SV_03601	kvacit pranīṣitā api na śakyante pranetaṁ	vastu-pratibandhād dhūma-ādi-vat, tadā ayam
V3_10408	virahena. sā eva hetur vācyāḥ syāt. tatra ca	vastu-pratibandho vācyāḥ, anyathā asiddheḥ. etena
V1_02908	| pratyakṣa-ābhaḥ (33abc) dvidvidha ucyate.	vastu-pratibhāsam hi pratyakṣam, tad-abhāve tad-
SV_09301	śabdā viveka-viṣayā vikalpās ca. ta ete eka-	vastu-pratiśaraṇā api yathāsvam avadhi-bheda-
V1_01009	a-bheda-prasaṅgāt. a-bhede ca atīta-anāgata-	vastu-prabheda-grahaṇa-a-grahaṇa-ūha-an-ūha-artha
PV_03155	vyapadeśo hi daṇḍy-āder api sāmṛtāt ||	vastu-prāsāda-mālā-ādi-śabdās ca anya-anapekṣiṇaḥ
V3_13103	ca. ato 'sya pramāṇasya vṛttiḥ. tan na etad	vastu-bala-āyātam kṛtakatvam pratibadhnāti.
PV_03209	katham buddhir ekā citra-avabhāsinī || idam	vastu-bala-āyātam yad vadanti vipāścitaḥ | yathā
V3_07805	sarvo '-pakṣaḥ kṛtako 'nitya iti, kiṁ tarhi	vastu-bala-āyātā eva khalu vyāptiḥ pramāṇair
SV_11107	-upādānān na syāt. na tu bhūta-artham,	vastu-bala-utpatteḥ. abhūta-arthās ca doṣa na

V3_03110	virodha-udbhāvana-prāyā cintā. yac chāstram	vastu-bala-pravṛttena pramāṇena sva-vacanena ca a
PV_03045	ca jātinām a-kāryatvād a-rūpatā || yac ca	vastu-balāj jñānam jāyate tad apekṣyate | na
SV_04330	eka-śabda-pramāṇena viṣayī-karaṇe	vastu-balād a-śeṣa-ākṣepāt tad-anya-vaiarthyaṃ
SV_06502	kiñcid vastv ākṣipyate, yasya abhidhānād	vastu-balena akhile gatiḥ syāt, śabdānām buddhi-
PV_04123	api vā || yadi tasya kvacit sidhyet siddham	vastu-balena tat | pratīti-siddha-upagame śaśiny
V3_03901	yadi hi tasya kvacit sidhyet, siddham	vastu-balena tat, pratīti-siddha-abhyupagame
SV_06402	'sāv anyathā na hi vastunaḥ | vyāvṛttir	vastu bhavati bhedo 'sya asmād iti irāṇāt ||128||
SV_11718	-citratā | (236ab) sa ca ayam sambandho	vastu bhavan niyamena śabda-arthābhyāṃ bheda-a-
V3_00801	śakya-darśanam etat – yatra tad-icchā tatra	vastu-bhāva iti vyāpty-asiddher vyabhicārah. etena
PV_04223	asato matā || nivṛtṭy-abhāvas tu vidhir	vastu-bhāvo 'sato 'pi san | vastv-abhāvas tu na
V2_05406	katham iṣṭā. nivṛtṭy-abhāvas tu vidhir	vastu-bhāvo 'sato 'pi san | vastv-abhāvas tu na
SV_03917	ca śabda-āśrayasya tathā-darśanāt. na punar	vastu-bhūtaṃ kiñcit sāmānyam nāma asti, yathā
SV_14216	viśeṣa-abhāvāt tasya artha-antaratvena	vastu-bhūtasya tad-anyebyaḥ. kāṣṭhe 'gni-kṛtaḥ
VN_00602	tad-bheda-a-bhedau vā vastu-sattām	vastu-bheda-a-bheda-sattām vā sādhyanti, asatsv
PV_02092	buddhau na bhāsate || śabda-jñāne vikalpena	vastu-bheda-anusāriṇā | guṇa-ādiṣv iva kalpya-
SV_05804	apy a-tat-kāri-parihāra-aṅga-bhāvataḥ |	vastu-bheda-āśrayāc ca arthe na viśamvādikā matā |
V3_09405	bheda-dṛṣṭir iti cet, sa eva avasthā-bhedo	vastu-bheda-lakṣaṇam kiṃ na iṣyate. evaṃ hi sukha
VN_01421	eva hi khalu vivekaḥ svabhāva-bhūtaḥ, sa eva	vastu-bheda-lakṣaṇam sukha-duḥkha-vat. para-bhūte
SV_11823	pūrva-ukta-krameṇa. sa ca a-viruddha eva, na	vastu-bhedaḥ. na ca bheda-a-bhedau muktavā vastuno
SV_04317	-khyāpanāya tathā-kṛta-sthitivāt, na	vastu-bhedāt, tasya ekasya anekatva-ayogāt,
SV_04412	bhedād bhedavati iva buddhiḥ pratibhāti. na	vastu-bhedāt, yathokta-doṣāt. tathābhūta-bheda-
SV_03613	śabdā dharmā-dharmy-ādiṣu na punar vyatireka-	vastu-bhedād iti kuta etat, tathā-vyavahāra-
PV_02012	-ādi tad yuktaṃ tasmād yad anumīyate ||	vastu-bhede prasiddhasya śabda-sāmyād a-bhedinaḥ |
V3_09603	-ādi tad yuktaṃ tasmād yad anumīyate ||69||	vastu-bhede prasiddhasya śabda-sāmyād a-bhedinaḥ |
HB_01006	a-tat-svabhāvatvāt. ata eva tayor avasthayor	vastu-bhedo niśceyaḥ, bhāvānām svabhāva-anyathātva
SV_15704	phalam aśnūvīta. saṃskāryasya api bhāvasya	vastu-bhedo hi bhedakaḥ | prayokṭṛ-bhedān niyamaḥ
SV_15004	api nityatā | (283ab) ata eva yathoktād	vastu-mātra-anubandhād vināśasya śabda-vat
V2_04905	svalakṣaṇasya ity āha – a-tad-rūpa-parāvṛtta-	vastu-mātra-prasādhanāt | sāmānyā-viṣayaṃ proktaṃ
SV_09513	punaḥ sattve svabhāva-viśeṣa-a-parigraheṇa	vastu-mātra-vyāpini sādhyā-dharme na anvaya-
V3_07503	punaḥ sattve svabhāva-viśeṣa-a-parigraheṇa	vastu-mātra-vyāpini sādhyā-dharme na anvaya-
SV_09511	apy an-avadyam iti. a-parāmṛṣṭa-tad-bhede	vastu-mātre tu sādhye | tan-mātra-vyāpinaḥ
V3_07501	apy an-avadyam. a-parāmṛṣṭa-tad-bhede	vastu-mātre tu sādhye | tan-mātra-vyāpinaḥ
PV_02061	mṛdaḥ kuṇḍa-ādino yathā || a-vikṛtya hi yad	vastu yaḥ padārtho vikāryate | upādānam na tat
SV_08403	viśeṣā eva janakā na sāmānyam. tatas ta eva	vastu. yasmāt sa pāramārthiko bhāvo ya eva
SV_00410	rūpam. tathā hi sattvam upalabdhir eva	vastu-yogyatā-lakṣaṇā tad-āśrayā vā jñāna-
SV_03710	śaktir asti sā nimittam iti cet. na, śakter	vastu-rūpa-a-vyatirekāt, vyatireke vā an-
HB_00314	smṛtir eva na pramāṇam, an-adhigata-	vastu-rūpa-an-adhigateḥ, vastv-adhiṣṭhānatvāt
V3_12504	– katham asato 'nvaya-pratiśedha iti.	vastu-rūpa-anukarṣi khalv asati pratiśedho na
V2_04807	ata eva sad api sāmānyam na arthaḥ. tasmād	vastu-rūpa-avisamvādanam eva asya api prāmānyam,
PV_03080	-sāmānye na ayam doṣaḥ prasajyate || na a-	vastu-rūpaṃ tasya eva tathā siddhe prasādhanāt |
SV_15418	cet. paryudāsena vastu-saṃsparśāt tad eva	vastu-rūpaṃ nairātmyam āyātam. yasya api na
PV_04133	tatra arthaḥ śeṣam vyāvṛtti-lakṣaṇam | a-	vastu-rūpaṃ sāmānyam atas tan na akṣa-gocaraḥ ||
V3_04004	tatra arthaḥ śeṣam vyāvṛtti-lakṣaṇam | a-	vastu-rūpaṃ sāmānyam atas tan na akṣa-gocaraḥ ||30
V1_00208	'nukārayati, sa pratyakṣaḥ. tad asādhāraṇam	vastu-rūpaṃ svalakṣaṇam. anyas tu buddhau sāksāt
V1_01805	ca an-anvayād viśiṣṭam eva an-abhilāpyam	vastu-rūpaṃ indriya-matayaḥ pratyāviśanti. katham
SV_02528	śabda-liṅgābhyāṃ pratipādyate vidhinā na	vastu-rūpaṃ eva iti, pramāṇa-antarasya śabda-
V3_12512	ayam eva asya dharmā-viraho dharmāḥ. na hi	vastu-rūpaṃ eva dharmāḥ, asanto 'pi kenacit
V3_00707	evam a-vṛtteḥ. tasmān na tato 'rtha-siddhiḥ,	vastu-rūpayoḥ pratyāsatti-viprakarṣayor asiddheḥ.
SV_06523	-apoha-viṣayāv etau prāha. tathā hy ekatvād	vastu-rūpasya bhinna-rūpā matiḥ kutaḥ | anvaya-
SV_11826	-vikalpa-an-ativṛtteḥ. api ca, bhinnatvād	vastu-rūpasya sambandhaḥ kalpanā-kṛtaḥ | (237ab)
SV_03126	na syāt. kiṃ punaḥ kāraṇam sarvato bhinne	vastu-rūpe 'nubhava-utpattāv api tathā eva na
PV_03043	|| tasmāt samānatā eva asmin sāmānye '-	vastu-lakṣaṇam | kāryam cet tad anekam syān
SV_04424	abhāva-saṃśrayaḥ | tena anya-apoha-viṣayo	vastu-lābhasya ca āśrayaḥ ||80|| yatra asti vastu
V2_04808	eva asya api prāmānyam, tat-pratibaddha-	vastu-liṅga-apekṣaṇāc ca. ācāryaḥ punar artha-
PV_03286	|| tatra pramāṇam saṃvādi yat prān nirṇīta-	vastu-vat | tad-bhāvanā-jaṃ pratyakṣam iṣṭam śeṣā
SV_13918	-viśeṣatvāt, āvaraṇa-abhāvasya a-kāryatvāt,	vastu-vad eva jñānasya api siddhatvāt. jñānam
SV_03518	svātantrya-abhāvād iti. api ca, yeṣāṃ	vastu-vaśā vāco na vivakṣā-para-āśrayaḥ | ṣaṣṭhi-
SV_10109	ity uktaṃ prāk. tac ca pratipatṭṛ-vaśān na	vastu-vaśāt. tāvad dhi sa bhāvo 'sya na asti
V3_03804	-anurodhino bhinna-viṣayāyāḥ pratīter na	vastu-vaśād vṛttir iti sūcitam bhavati. sa hi
V3_10104	vyavasthita-lakṣaṇaḥ katham vipakṣasya	vastu-vaśād vyavasthām apanudet. hetuś ca evaṃ na
SV_08410	sarvaṃ sāmānyam an-arthakriyā-yogyatvād a-	vastu. vastu tu viśeṣa eva tata eva tan-niṣpatteḥ.
SV_02710	-antara-a-vṛtṭiḥ kvacit. yadā anumānam api	vastu vidhinā pratyāyayati na vyavaccheda-kṛt,
SV_10609	-niruddhayor apy arthayos tasya an-apāyāt.	vastu-viparita-ākāra-niveśiṣv api tīrtha-antarīya
V3_06810	-vinaṣṭayor apy arthayos tasya an-apāyāt.	vastu-viparita-ākāra-niveśiṣv api tīrtha-antarīya
VN_03211	śabda-arthasya nānā-ārtha-rūpatayā eka-	vastu-viśeṣa-svabhāvātā-bhāvam upadarśayaṃ śabda-

SV_15121
SV_10028
V2_04802
V2_04913
SV_04323
SV_06508
V2_04903
VN_00608
V1_01701
V3_00308
SV_09218
SV_03616
SV_03611
V3_10401
SV_06707
PV_03185
SV_04319
SV_04905
SV_04902
SV_15417
SV_05918
PV_03044
V2_04909
SV_08210
VN_00601
V3_03803
PV_02008
SV_03609
SV_05919
SV_03606
V1_03308
SV_07102
V3_08706
SV_07004
VN_01402
SV_04425
SV_05204
SV_00219
V2_05609
NB_02018
SV_04401
SV_06503
SV_06421
SV_15104
SV_05506
V3_09302
SV_05902
SV_12211
NB_02024
PV_02020
VN_02907
V3_09207
V3_09205
V3_00306
V3_12807
NB_03116
V3_03706
SV_05813
V3_10407
SV_04214
SV_02820
V3_00704
V3_00706
SV_14111
SV_17303

-upajanana-yogya-atiśaya-pratilambha-hetum
niyamāt tayoh ||197|| tasmād dvi-prakārā eva
iti saṅgraha-ślokāḥ. ata eva prāmānyam
artha-avisamvādas tu dvayor api tulya iti
an-abhidhānam, ekasya buddhyā adhyāhāre na
bhinna-ākāra-grāhiṇām jñāna-śabdānām eka-
katham idānīm dvayor api prāmānyasya
ca iti. na hi sa-nidarśana-ādi-śabdā nānā-
kāraṇam, na a-kāraṇam viśayaḥ. tasmān na
ka idānīm hetur a-hetur vā vastutaḥ, tasyā
siddhās te vyavacchedasya vācakāḥ ||185||
-viśeṣya-bhāvā yujyante śabdānām vā yathā-
-prabodha-hetūnām pravṛtti-cintā. tad-vaśād
pradarśayanti. na ca tat-kṛto vibhāgo
śabdo niveśaniyaḥ, tad vā ekam enām śrutim
samaya-smṛteḥ | tathā anapekṣya samayaḥ
ca niśedhāt, teṣāṃ prakṛti-bhedād yathā-
bhrānti-darśanena vyabhicārāc ca, bhrānter a-
-kārake 'pi kāra-adyavasāyī pravartayati,
parāmarśād a-doṣa iti cet. paryudāsena
'pi tena ayam a-doṣa iti cet (118ab') na vai
tad anekam syān naśvaraṃ ca na tan matam ||
proktam, tato bheda-a-pratiṣṭhānāt, na
tataḥ śabdāḥ. na punar vikalpa-abhidhānāyor
buddhi-vyapadeśās tad-bheda-a-bhedau vā
anumānād ity uktaḥ bhavati. tena anumānād
|| nityam pramāṇam na eva asti prāmānyād
vācyesu puruṣa-āyatta-vṛttinām śabdānām a-
kim tarhy ekam agrato vyavasthitam
ity etad api puruṣa-abhiprāya-nir-apekṣam
-bhedena vyavasthā-bheda-darśanāc ca na ayam
ity ukta-prāyam. tasmāt sarva eva
ity ukta-prāyam. tasmāt sarva eva
-samyogāv eka-artha-samavāya-ādayo 'pi
-abhāvāt. na hi kārya-kāraṇa-bhāvād anyo
vastu-lābhasya ca āśrayaḥ ||80|| yatra asti
pratipattir na syād artha-antara-vat. eka-
-sattvasya ity uktaḥ bhavati. tatra dvau
śiṃśapātvāt, agnir atra dhūmāt. atra dvau
yathā vahnir atra dhūmād iti. atra dvau
syāt. buddhi-pratibhāsasya nir-vastukatvād
-viplava-viśayatvāt. tatra ca a-vastuni
vastu na kiñcana ||129|| yasya abhidhānato
eva syāt tasmīn a-kṛtake mate | nityebhyo '-
tathā viplavata ity uktaḥ prak. api ca,
mithyā-uttaram yadi dvayor api iṣṭam kiñcid
vyavacchinnā na vā (115ab') ya evam ekam
'py anyonya-vyatirekī dharma-dvaya-avatāro
svabhāva-kāryayor eva iti tābhyām eva
| doṣavat sādhanam jñeyam vastuno
iti na kaścit parājayo 'bhyupagama-mātreṇa
-mātram icchā-vṛtti vidyata iti vastu-gamyam
icchataḥ śabdāḥ pravartante. na tad-vaśād
āgamāḥ, tataḥ sādhanā-dharmāḥ, tasmād
na hy asti sambhavo yathā-avasthita-
na hy asya sambhavo yathā-avasthita-
-vaśāt pramāṇayor lakṣaṇam ucyate, kiṃ tarhi
tasya samāveśane vastuni dūra-utsṛṣṭam eva
eva sāmāthyam avasthitam iti sā eva iṣṭa-
-dharma-dharmi-vyavahārāḥ. yad etaj jñānam
tasmāt tad api tan-mātra-apoha-gocaram, na
-itarayor āsatti-viprakarṣa-abhāvāt.
ete kartur icchā-mātra-anurodhino dharmā na
eva prativihitā. na api sā varṇa-svabhāvā.
-ādi-bheda-vat. tad-apekṣa-pratitayas tu na

vastu-viśeṣam apekṣanta iti yuktaḥ. tathā a-kārya
vastu-viśaya-anumitiḥ kārya-liṅgā svabhāva-liṅgā
vastu-viśayaḥ dvayoh (7ab') pratyakṣa-anumānāyoh,
vastu-viśayaḥ prāmānyam. tat punas traīrūpyam
vastu-viśayaḥ śabdāḥ syāt. buddhi-pratibhāsa-
vastu-viśayatvān nānā-phalaḥ śabda eka-ādharo
vastu-viśayatve sāmānyasya pratipattir liṅgād
vastu-viśayā ekatra upasamhārāt. nānā-viśayatve
vastu-viśayāḥ śabda-vikalpāḥ. artha-pratipattaye
vastu-vṛtti-niyama-abhāvāt. san khalv apy arthaḥ
vastu-vṛttinām śabdānām kiṃ rūpam abhidheyam
vastu-vṛttāv iti vakṣyāmaḥ. yaś ca ayam sarvatra
vastu-vyavasthāpanam ca kevalam jādyā-khyāpanam.
vastu-vyavasthāyāḥ samāśrayaḥ, atiprasaṅgād ity
vastu-śaktyā eva dhvanayati iti. na asty etat,
vastu-śaktyā eva netra-dhīḥ || saṅketa-smaraṇa-
vastu śabda-artha-abhyupagame sāmānādhikarānya-
vastu-samvāda iti cet, na, yathoktena eva
vastu-samvādas tu vastu-utpattayā tat-pratibandhe
vastu-samsparsāt tad eva vastu-rūpam nairātmyam
vastu-sat-sāmānya-vādinā kasyacid vyavacchedena
vastu-sattā-anubandhitvād vināśasya na nityatā |
vastu-sattā-viprakarṣāt, liṅga-pratipatter api
vastu-sattā samāśraya ity ukta-prāyam etat.
vastu-sattām vastu-bheda-a-bheda-sattām vā
vastu-sad-asattā-anurodhino bhinna-viśayāyāḥ
vastu-sad-gateḥ | jñeya-anityatayā tasyā a-
vastu-sandarśinām yathā-abhyāsam vikalpa-prabodha-
vastu-sandarśya vṛkṣo 'yam iti saṅketaḥ kriyate.
vastu-sannidhi-mātreṇa svayaṃ pravṛttam. te tu
vastu-sanniveśī vyavahārāḥ. na api sannikarṣaḥ
vastu-sambandhā janakasya eva upayoga-viśeṣa-vaśāt
vastu-sambandhā janakasya eva upayoga-viśeṣa-vaśāt
vastu-sambandhāḥ kārya-kāraṇa-bhāvān na
vastu-sambandho 'sti. na ca anayoh kārya-kāraṇa-
vastu-sambandho yathokta-anumitau yathā | na
vastu-sahāyāś ced vyaktayo jñāna-kāraṇam ||101||
vastu-sādhanāv ekaḥ pratiśedha-hetuḥ. svabhāva-
vastu-sādhanāv ekaḥ pratiśedha-hetuḥ. svabhāva-
vastu-sādhanau, ekaḥ pratiśedha-hetuḥ. svabhāva-
vastu-sāmarthya-a-bhāvinām doṣāṇām a-prasaṅgaḥ.
vastu-sāmarthya-abhāvāt. tathābhūta-artha-darśana-
vastu-sāmarthyād akhile gatiḥ | bhaven nānā-
vastu-sāmarthyān na hi janma asti kasyacid ||285||
vastu-sāmānya-vādinō 'pi hi bhinnā eva vyaktayaḥ.
vastu sāmānyam syāt, yan-nibandhano 'yam anitya-
vastu-sāmānyam abhyupagamya itaretara-āśrayam
vastu-sāmānye 'viruddha ity ucyate, na avasthā-
vastu-siddhiḥ. pratiśedha-siddhir api yathoktāyā
vastu-siddhitāḥ || yathā tat kāraṇam vastu tathā
vastu-siddher abhāvāt prativādinā doṣasya a-
vastu sidhyati. etena anityatva-samsthāna-viśeṣa-
vastu-sthitiḥ, atiprasaṅgāt. tasmāc choṣam ayam
vastu-sthitir iti ca su-vyavasthitāni vastūni.
vastu-sthitiṣv ātma-kārya-anupalambheṣu. tatra
vastu-sthitiṣv ātma-kārya-anupalambheṣu. tatra
vastu-sthityā. sā ca evam a-śakya-niścayā iti na
vastu syāc chabda-jñānābhyām, tad-viśaya-
vastu-svabhāva-anukarṣiṇī proktā syāt. tat kim
vastu-svabhāva-grāhiṇā anubhavana āhitam vāsanām
vastu-svabhāva-niścaya-ātmakam. tathā hi kasyacin
vastu-svabhāvate ca punar vivakṣā-antare
vastu-svabhāvam anuvidadhati, tasya evam a-vṛtteḥ.
vastu-svabhāvasya etad-vikalpa-an-atikramāt. a-
vastu-svabhāvāḥ, kiṃ tarhi sāmāyikā rāja-cihna-

SV_16001	niṣpādayed iti na mano-japa-ādāu doṣaḥ.	vastu-svabhāvāt tu phala-avāptāv a-tat-svabhāva-
V2_06807	tena eva kasmād upakriyata iti cet, atra	vastu-svabhāvair uttarām vācyam, ya evaṃ bhavanti.
PV_04142	-a-hetutvād ity ukte prāha dūṣakaḥ || tadvad	vastu-svabhāvo 'san dharmī vyoma-ādir ity api |
PV_02018	-ādeś ca caitanyaṃ maraṇāt tvag-apohataḥ ||	vastu-svarūpe 'siddhe 'yaṃ nyāyaḥ siddhe
V3_09701	-siddhau tu sarvaṃ sarvasya sidhyati ||74||	vastu-svarūpe 'siddhe 'yaṃ nyāyaḥ siddhe
SV_03625	-vacanam iti cet. iha apy astu. tad ayaṃ nir-	vastuko niyamaḥ kriyamāṇaḥ svātantryam icchāyāḥ
SV_04401	ca na syāt. buddhi-pratibhāsasya nir-	vastukatvād vastu-sāmarthya-a-bhāvināṃ doṣānām a-
V3_09207	na idaṃ taruṣu sidhyati. na hy anapekṣita-	vastukaṃ śabda-mātram icchā-vṛtti vidyata iti
HB_01302	upayoga-viṣayāḥ kārya-svabhāvasya ekatve 'pi	vastuta iti yathā iha kāraṇa-bhedo bhinna-viśeṣa-
HB_03619	tena iti bādhayā samānam. api ca yo	vastuto '-sambhavat-pratihetuḥ, sa kiṃ samyag-
SV_10116	anupalabdhir upalabdhi-lakṣaṇa-prāptānām	vastuto 'py asattva-rūpā a-pravṛtti-yogyatvāt.
SV_09713	āhur eke, 'nvayī vyatirekī ca iti. na anayor	vastutaḥ kaścīd bhedo 'nyatra prayoga-bhedāt.
V2_07511	sādharmyavān vaidharmyavāms ca. na anayor	vastutaḥ kaścīd bhedo 'nyatra prayoga-bhedāt. tad
VN_00418	bhāva-niyama-abhāvād ārabdha-artha-asiddheḥ,	vastutaḥ kāryasya apy upādāne tad-a-pratipādanāt.
HB_01306	viṣayāt tat-tulya-rūpatā ity a-bhinnatve 'pi	vastutaḥ kāryasya kāraṇānām bhinnebhyaḥ
V3_03509	bādhyate. tad-yogyatā-balād eva	vastuto ghaṭito 'syāṃ sarvaḥ śabda ity a-pratīte
PV_04113	-yogyatayā tayā || tad-yogyatā-balād eva	vastuto ghaṭito dhvaniḥ | sarvo 'syāṃ a-pratīte
SV_14805	-vācyatā-lakṣaṇam artha-rūpasya. tad bhavatā	vastutas tattva-anythingva-bhājā bhavitavyam. yasya
HB_00409	-niścayo 'pi svabhāva-hetau sādhya-dharmasya	vastutas tad-bhāvatayā sādhana-dharma-bhāva-mātra
NB_03018	tat-svabhāvavāt. svabhāvasya ca hetutvāt.	vastutas tayos tādātmyam. tan-niṣpattāv a-
V3_00308	-vyavasthāne ka idānīm hetur a-hetur vā	vastutaḥ, tasyā vastu-vṛtti-niyama-abhāvāt. san
NB_02022	sa ca pratibandhaḥ sādhye 'rthe liṅgasya.	vastutas tādātmyāt tadutpatteś ca. a-tat-
SV_10111	satā api te na tad-artha-a-karaṇāt.	vastutas tv an-upalabhyamāno na san na asan.
V3_00408	vivekasya kartum a-śakyatvāt, tasya anyatra	vastutaḥ pratibandhāt. katham idānīm a-sambhavino
SV_02415	-anurodhī svabhāva ity ucyate. sa eva svayaṃ	vastuto bhāvaḥ. sa ca ātmānam parityajya katham
V2_08314	-mātra-anurodhī svabhāva ity sa eva svayaṃ	vastuto bhāvaḥ. sa ca ātmānam parityajya katham
V3_07903	yad-artham avyabhicāraś cintyate. tasmād	vastuto yad yena vyāptam a-vyāptam vā, tat tasya
HB_00603	mātra-anvayini sādhya-dharme svabhāvo hetuḥ.	vastuto liṅgi-svabhāva eva aparāpara-vyāvṛtṭyā
VN_00316	-sthānam ārabdha-artha-a-prasādhānāt,	vastutaḥ samarthasya hetor upādāne 'pi sāmarmhya-
HB_03804	-pratibhā-krte ca sādhanatve kim idānīm	vastutaḥ sādhanam a-sādhanam vā. sa ca hetuḥ
VN_03516	sādharmya-drṣṭānte ca viparīta-dharmavati	vastutaḥ sādhya-avyabhicāre 'pi hetor na
V3_00402	'param pratipatty-aṅgam asti iti. tad	vastutaḥ siddha-lakṣaṇam asiddham kim ātmanaḥ.
PV_04011	vā drṣya-a-darśanam eva vā | sambaddham	vastutaḥ siddham tad asiddham kim ātmanaḥ ||
HB_02308	-siddhir iti cet, na, a-kṣaṇikatve '-	vastutva-prasaṅgāt. śaktir hi bhāva-lakṣaṇam
HB_00412	-kṣaṇikatve 'rthakriyā-virodhāt tal-lakṣaṇam	vastutvaṃ hiyata iti. kārya-hetau kārya-kāraṇa-
SV_08101	nimittam syāt. kārya-kāraṇa-lakṣaṇatvād	vastutvasya. tat pracyuta-a-samprāpta-rūpam atīta
SV_11717	-upakāriṇā vyaktā yujyante. sambandhasya ca	vastutve syād bhedaḥ buddhi-citrātā | (236ab) sa
SV_04826	-tadvantau kiṃ na iṣyete, vyāvṛtṭer a-	vastutvena a-sādhanatvāc cet, tat tulyaṃ jāteḥ,
PV_03235	|| jāto nāma āśrayo 'nyonyaś cetasām tasya	vastunaḥ | ekasya eva kuto rūpaṃ bhinna-ākāra-
PV_02165	|| vijñāna-śakti-sambandhād iṣṭam cet sarva-	vastunaḥ | etat saṅkhyā-paśoḥ ko 'nyaḥ sa-lajjo
SV_06218	124|| sa ca ayam anya-vyāvṛtṭyā gamyate tasya	vastunaḥ | kaścīd bhāga iti prokto rūpaṃ na asya
SV_06401	tena eva a-paramārtho 'sāv anyathā na hi	vastunaḥ | vyāvṛtṭir vastu bhavati bhedo 'sya
PV_03162	| ity a-tat-kārya-viśeṣasya anvayo na eka-	vastunaḥ || vastūnām vidyate tasmāt tan-niṣṭhā
PV_02160	| mada-ādi-śakter iva ced vinirbhāgo na	vastunaḥ || śaktir artha-antaraṃ vastu naśyen na
SV_08725	paryāyeṇa atha kartṛtvam sa kiṃ tasya eva	vastunaḥ ||175|| atha api syān na eva kaścīd a-
SV_11911	| a-vastuni katham vṛttil sambandhasya asya	vastunaḥ ||238|| vācako hi vacana-aṅgena tadvān
SV_05711	eva tad-anyaṣya anuvartinaḥ | (110b)	vastuno '-drṣṭeḥ pratīṣedhāc ca (110c) na hi
SV_09606	atha punar ubhaya-dharmaṃ brūyāt. an-āśrita-	vastuno '-paryudāsena vyatireka-mātrasya abhāve
V3_07604	atha punar ubhaya-dharmaṃ brūyāt, an-āśrita-	vastuno '-paryudāsena vyatireka-mātrasya abhāve
SV_13917	sarva-kāraṇānām ānarthakya-prasaṅgāt,	vastuno 'n-ādheya-viśeṣatvāt, āvaraṇa-abhāvasya a
NB_01015	-sat. arthakriyā-sāmarmhya-lakṣaṇatvād	vastunaḥ. anyat sāmānya-lakṣaṇam. so 'numānasya
V2_04901	-an-anuvīdhānāt pratyakṣa-vat sāmānyasya ca	vastuno 'nyatvena a-vācyatvāt. katham idānīm
SV_11823	na vastu-bhedaḥ. na ca bheda-a-bhedau muktavā	vastuno 'nyā gatiḥ. tasya rūpa-lakṣaṇatvāt.
SV_06227	sa eva ayam artha-antara-vyāvṛtṭyā tasya	vastunaḥ kaścīd bhāgo gamyate, śabdo 'rtha-antara
PV_03070	idrṣam || yataḥ kadācit siddhā asya pratītir	vastunaḥ kvacit | tad avāśyaṃ tato jātam tat
SV_04309	yasmān na anityatvaṃ nāma kiñcid anyac calād	vastunaḥ, kṣaṇa-pratyupasthāna-dharmatayā tasya
SV_11820	tābhyaṃ a-bhede tāv eva na ato 'nyā	vastuno gatiḥ ||236|| rūpa-bheda-nibandhanatvād
SV_03107	iṣyate | (56ab) syād etat - nir-bhāgasya	vastuno grahaṇe ko 'nyas tadā na grhīto nāma. sa
PV_04014	-āgamayoḥ kartur icchā-mātra-anurodhataḥ |	vastunaś ca anyathā-bhāvāt kalpitā vyabhicāriṇaḥ |
V3_00805	-āgamayoḥ kartur icchā-mātra-anurodhataḥ |	vastunaś ca anyathā-bhāvāt tat-kṛtā vyabhicāriṇaḥ
HB_00401	-pravṛtṭeḥ, arthakriyā-yogya-lakṣaṇatvād	vastunaḥ, tato 'pi vikalpāt tad-adhyavasāyena
VN_01506	iti. uktam idam, na punar yuktam, na hi sato	vastunas tattva-anythingve muktavā anyāḥ prakāraḥ
V3_08808	pratipattau tasya apy ātma-antaratve tad eva	vastunas tādātmyāt patanam anavasthā ca. na ca
SV_04314	-dharmatā tat-svabhāvasya eva tathā khyāteḥ.	vastunas tu nānā-eka-vyatireka-graho vibhramaḥ
PV_03154	ādi-saṅketa-gocaraḥ || anumānam ca jāty-ādau	vastuno na asti bhedini | sarvatra vyapadeśo hi

SV_06415 na vyatiriktaḥ. tad-anya-gaty-abhāvāc ca
SV_14322 a-maraṇatvataḥ ||272|| vināśa-vināśe 'pi na
PV_02020 'py avyabhicāriṇi | doṣavat sādhanam jñeyam
V2_05303 -ādinā anityatve, vastu-dharmasya sarva-
SV_06416 na paramārthaḥ. katham tarhy a-bhinnasya
V2_07904 janayet. na, arthakriyā-śakti-lakṣaṇatvād
VN_03707 yat punaruktam ubhaya-pakṣa-sampratipannena
SV_08803 ca, atyanta-bheda-a-bhedau ca syātām tadvati
PV_04098 | śāstriṇo 'py a-tad-ālambe viruddha-uktau tu
PV_02210 || bādha-utpatti-sāmarthya-garbhe śakto 'pi
PV_03082 dhīḥ || liṅga-liṅgi-dhiyor evam pāraparyeṇa
V2_04705 ||2|| liṅga-liṅgi-dhiyor evam pāraparyeṇa
SV_02903 ||50|| anyathā ekena śabdena vyāpta ekatra
PV_03120 | dṛṣṭe tad-bhāva-siddhiś cet pramāṇād anya-
PV_02003 | pravṛttes tat-pradhānatvād dheya-upādeya-
SV_15926 | ukteḥ samaya-kārāṇām a-virodho na
V2_04610 bhāva-kāraṇa-pratipattiḥ. tathā sati dṛṣṭe
V1_02909 na ca evam vikalpaḥ, tat-pratibhāsasya
PV_04262 -krta-vastv-aṃśo niṣedhaḥ sādhyate 'nayā |
SV_17606 9ab) yad uktaṃ sarva-viṣayatvād āgamasya sati
SV_04304 -janmanām vikalpānām a-tat-pratibhāsitve 'pi
SV_04505 -artho 'sāv asann api | sāmānādhikaraṇyam ca
HB_00402 tato 'pi vikalpāt tad-adhyavasāyena
SV_06518 sāmānya-gocarāḥ | śabdās ca buddhayaś ca eva
SV_11911 nirarthakāḥ santaḥ pada-ādi parikalpitam | a-
SV_07620 prati kaścid ādaraḥ kvacid avisaṃvādo 'syā
SV_08205 syāt. katham tarhi idānīm asaty a-bhinne
SV_06506 tato vitathād apy ante tathābhūta eva
SV_14626 na kasyacid samāveśaḥ. na khalv evam vināśo
V2_04806 artha-sādhanam, niruddhe 'py artha-sādhanam
NB_02026 api yathoktāyā eva anupalabdheḥ. sati
SV_04907 tu saṃvādo na pratibhāsa-apekṣi,
SV_03513 chabda-arthe 'vācyatvaṃ dharma-dharminoh.
SV_05813 vā sarvathā ayogāt. tasya samāveśane
VN_01507 muktavā anyāḥ prakāraḥ sambhavati, taylor
PV_03084 'pi kṛtā bhrānti-vyavasthitiḥ || tasmād
PV_03172 apekṣaṇāt | śrutau sambadhyate 'poho na etad
PV_03081 -cetasāḥ | hetus taj-jā tathābhūte tasmād
V2_04704 -cetasāḥ | hetus taj-jā tathābhūte tasmād
SV_06503 buddhi-viplava-viṣayatvāt. tatra ca a-
V3_03201 grāhyam iti. śāstravato 'py a-tad-ālabane
SV_17522 na pravartata iti. bhinneṣu pravādeṣu ekatra
V3_00712 -mātram. tato na artha-siddhiḥ, tad-icchāyā
V1_03307 na, dharma-bheda-abhyupagamāt. a-bhinne 'pi
PV_03163 || vastūnām vidyate tasmāt tan-niṣṭhā
V3_03902 -abhyupagame śāśiny apy a-nivāraṇāt. tad
PV_04124 -upagame śāśiny apy a-nivāraṇāt || tasya
PV_02019 -vad dhvaneḥ || asiddhāv api śabdasya siddhe
V3_09703 dhvaneḥ ||75|| asiddhāv api śabdasya siddhe
SV_08405 -kṣamaḥ | (166ab) idam eva hi vastv-a-
SV_17525 niṣ-paryāyam nityaś ca syād anityaś ca iti.
SV_10720 iti. api ca, nāntariyakatā-abhāvāc chabdānām
PV_04104 || tena abhyupagamāc chāstraṃ pramāṇam sarva-
PV_03277 | bheda-a-bheda-vyavasthā evam ucchinā sarva-
V1_02606 bheda-a-bheda-vyavasthā evam utsannā sarva-
SV_03915 ka āśraya ity anya-apoha ucyate, tasya
PV_03050 eva tat | tad a-yogyatayā a-rūpaṃ tad dhy a-
V3_03402 bādhanāt. tena upagamāt pramāṇam sarva-
PV_03033 kutaścid vacanān matam || yadi vastu na
V3_07704 api khalu jñeyatva-ādayo dharmāḥ kathaṅcid a-
SV_17511 syāt. api ca, na ayaṃ svabhāvaḥ kāryam vā
PV_03163 -kārya-viśeṣasya anvayo na eka-vastunaḥ ||
PV_04249 katham bhavet || sāmagrī-śakti-bhedād dhi
PV_04119 -viṣayā pratītir anumānataḥ || tena anumānād
PV_03096 sattā vā janma-bādhanī || yathā vastv eva

vastuno na paramārthaḥ. katham tarhy a-bhinnasya
vastunaḥ pratyāpattiḥ. na hi hantari hate 'pi
vastuno vastu-siddhitaḥ || yathā tat kāraṇam
vastuno vyāvṛtti-virodhāt. vṛtti-śāṅkayā eva tataḥ
vastunaḥ śabdena codane tasya eva anyato 'pi
vastunaḥ. sarva-sāmarthya-upākhyā-viraha-lakṣaṇam
vastunā anaikāntika-codanā iti, tatra apy avāśyam
vastuni | anyonyam vā taylor bhedaḥ sadṛśa-a-
vastuni | na bādha pratibandhaḥ syāt tulya-
vastuni | nir-upadrava-bhūta-artha-svabhāvasya
vastuni | pratibandhāt tad-ābhāsa-sūnyayor apy a-
vastuni | pratibandhāt tad-ābhāsa-sūnyayor apy a-
vastuni | buddhyā vā na anya-viṣaya iti paryāyatā
vastuni || tattva-ārope viparyāśas tat-siddher a-
vastuni || viṣaya-ākāra-bhedāc ca dhiyo 'dhigama-
vastuni ||300|| samaya-kāras tu svalakṣaṇam
vastuny a-vikala-tad-anya-kāraṇasya darśanasya
vastuny an-anurodhāt. tasmāt pratyakṣa-ābhāsaḥ.
vastuny api tu pūrvābhyām paryudāso vidhānataḥ ||
vastuny avisaṃvādena asya vṛttes tan-nivṛtti-
vastuny avisaṃvādo maṇi-prabhāyām iva maṇi-
vastuny asya na sambhavaḥ ||84|| dharma-dharmi-
vastuny eva pravṛtteḥ, pravṛttau tu vikalpasya
vastuny eṣām a-sambhavāt ||134|| yadi hi vidhi-
vastuni katham vṛtitiḥ sambandhasya asya vastunaḥ |
vastuni kārya-kāraṇa-bhāva-pratibandhān na
vastuni jñāna-śabdāyor anvayinor vṛtitiḥ. yathā
vastuni jñāna-saṃvādāt. na punar bhinna-ākāra-
vastuni tad-bhāvāt. asāv api yadi vaktrbhīr evam
vastuni tasya a-nirodhāt tataś ca kasyacid
vastuni tasyā a-sambhavāt. anyathā ca anupalabdhī
vastuni tu yathā-bhāvam arpita-cetasāḥ pravṛttau
vastuni tu svalakṣaṇe sāmānya-lakṣaṇam a-vācyam
vastuni dūra-utsṛṣṭam eva vastu syāc chabda-
vastuni paraspara-parihāra-sthita-lakṣaṇatvena
vastuni boddhavye vyāpakam vyāpya-cetasāḥ |
vastuni yujyate || tasmāj jāty-ādi-tad-yogā na
vastuni liṅgi-dhīḥ || liṅga-liṅgi-dhiyor evam
vastuni liṅgi-dhīḥ ||2|| liṅga-liṅgi-dhiyor evam
vastuni vastu-sāmarthya-abhāvāt. tathābhūta-artha-
vastuni viruddha-uktāv api na bādha, pratibandhas
vastuni viruddha-svabhāva-upasaṃhāreṇa vacana-
vastuni vṛtti-niyama-abhāvāt. tathā hy a-śakya-
vastuni śakti-bhedena vyavasthā-bheda-darśanāc ca
vastuni śrutih | bhāya-śakti-vyavaccheda-niṣṭhā-
vastuni siddham śāśiny apy a-nivāryam eva. tad-
vastuni siddhasya śāśiny apy a-nivāraṇam | tad-
vastuni sidhyati | aulūkyasya yathā bauddhena
vastuni sidhyati | aulūkyasya yathā bauddhena
vastunor lakṣaṇam yad arthakriyā-yogyatā a-
vastubhīr na āgamās tena kathaṅcin nāntariyakāḥ |
vastubhīḥ saha | na artha-siddhis tatas te hi
vastuṣu | bādhakam yadi na icchet sa bādhakam kim
vastuṣu || a-bhinna-vedanasya aikye yan na evam
vastuṣu ||25|| sarva-artha-upalambheṣu saṃsarga-
vastuṣu bhāvāt, a-virodhāt, vyavahārasya ca śabda
vastuṣu lakṣaṇam || yathokta-viparītam yat tat
vastuṣu śāstraṃ bādhakam eva iti cet, katham
vastūnām a-vācyatvaṃ kathaṅcana | na eva vācyam
vastūnām api buddhyā vyavasthāpanāt sādharāṇāḥ
vastūnām vaktari dhvaniḥ | na ca tad-
vastūnām vidyate tasmāt tan-niṣṭhā vastuni śrutih
vastūnām viśva-rūpatā | sā cen na bhedikā prāptam
vastūnām sad-asattā-anurodhinaḥ | bhinnasya a-tad
vastūnām sādhanam sādhanam matam | tathā vastv eva

PV_03096	sādhane sādhanam matam | tathā vastv eva	vastūnām sva-nivṛttau nivartakam || etena kalpanā
HB_03805	tad-dharma-bhāvī katham anyathā kriyeta,	vastūnām svabhāva-anyathā-bhāvāsya viruddha-
HB_03802	nidarśanena utkīlita-sādhana-sāmarthyas tāni	vastūni tāmś ca puruṣāms tad-bhāva-sampadaḥ
V3_00306	tasmād vastu-sthitiṛ ity ca su-vyavasthītāni	vastūni. puruṣa-icchayā ca hetu-tad-ābhāsayos
HB_03718	nirvoḍḍhum śakyeta. sa tāvad ayaṃ hetur	vastūni sva-sādhyā-tattva-prakṛtīni kṛtvā tat-
V1_03411	vā cala-a-calayoḥ pṛthak-siddhi-prasaṅgād	vastra-udaka-vat. ekasya ca āvaraṇe sarvasya
SV_16224	kayościd artha-an-artha-sandarśanāt.	vahatām api mantrānām punaḥ kvacid viśamvādāt. na
NB_02039	kāraṇa-anupalabdhir yathā – na atra dhūmo	vahny-abhāvād iti. kāraṇa-viruddha-upalabdhir
SV_15023	-jñāna-hetutvaṃ syāt. na hy apauruṣeyā api	vahny-ādaya ekatra yathārtha-jñāna-hetavo 'pi
SV_15509	eva. na hi prakṛtyā prakāśanās tam apekṣante	vahny-ādayaḥ. puruṣas tu sva-samaya-vyāpāram
SV_15019	pratibhāna-hetavaḥ syuḥ. svabhāva-viśeṣād	vahny-ādi-vat. vitatha-vyaktayaś ca niyamena eva
SV_15022	-vyakti-niyamaḥ kiṃ na kalpyate. atha vā	vahny-ādi-vad eva artheṣu ubhaya-jñāna-hetutvaṃ
PV_02050	upakārako vā api kadācid citta-santateḥ |	vahny-ādi-vad ghaṭa-ādīnām vinivṛttir na tāvatā ||
SV_15013	yathārtha-jñāna-sādhanam | dṛṣṭo 'nyathā api	vahny-ādir a-duṣṭaḥ puruṣa-āgasā ||284|| bhavantu
SV_15026	apauruṣeyatve 'py ubhayaṃ syād iti. bhavatu	vahny-ādīnām kṛtakatvād yathā-pratyayam anyatra
SV_14405	tac ca prāg eva asti iti kim atra sāmartyaṃ	vahny-ādīnām. tasmāt tad-an-upakārāt tena na
PV_03277	|| samsargād a-vibhāgās ced ayo-golaka-	vahni-vat | bheda-a-bheda-vyavasthā evam ucchinā
V1_02603	samsargād a-vibhāgās ced ayo-golaka-	vahni-vat | vibhaktāv api cetanā-adhyavasāyau
V1_02702	||27|| iti saṅgraha-ślokau. ayo-golake 'pi	vahni-sambandhād artha-antaram eva tat tathā-
NB_02017	vṛkṣo 'yaṃ śiṃśapātvād iti. kāryaṃ yathā	vahnir atra dhūmād iti. atra dvau vastu-sādhanau,
SV_02316	katham bhavet ||36|| dhūma-hetu-svabhāvo hi	vahnis tac-chakti-bhedavān | a-dhūma-hetor
V2_08711	katham bhavet ||59|| dhūma-hetu-svabhāvo hi	vahnis tac-chakti-bhedavān | a-dhūma-hetor
NB_02038	-upalabdhir yathā, na atra tuṣāra-sparśo	vahner iti. kāraṇa-anupalabdhir yathā – na atra
NB_02034	-upalabdhir yathā – na atra śīta-sparśo	vahner iti. viruddha-kārya-upalabdhir yathā – na
NB_02037	pratibaddha-sāmarthyāni śīta-kāraṇāni santi,	vahner iti. vyāpaka-viruddha-upalabdhir yathā, na
V1_02605	'yaṃ na vivecayaty ayo-golakam iva	vahneḥ, tad-rūpa-sparśa-adhyavasāyāt. bheda-a-
SV_17403	pravṛttir iti. yaḥ punaḥ prakṛta-viśayasya	vahneḥ śīta-pratighāta-sāmarthyasya abhidhānam
SV_17502	kāmāye 'ham iti. evaṃ-jātiyakam etad api	vahneḥ śīta-pratikāra-vacanena dṛṣṭa-pramāṇa-
SV_05901	eke. teṣāṃ a-vṛkṣāḥ saṅkete vyavacchinā na	vā (115ab') ya evam ekaṃ vastu-sāmānyam
PV_02142	vāg-buddhi-vaigunyaṃ mārṅga-ukty-a-paṭutā api	vā | a-śeṣa-hānam abhyāsād ukty-āder doṣa-
SV_03405	jijñāpayiṣur arthaṃ taṃ taddhitena kṛtā api	vā | anyena vā yadi brūyād bhedo na asti tato
PV_02193	|| avasthā vīta-rāgānām dayayā karmanā api	vā | ākṣipte '-vinivṛtti-iṣṭeḥ sahakāri-kṣayād
SV_09306	upādhi-bheda-apekṣo vā svabhāvaḥ kevalo 'tha	vā | ucyate sādhyā-siddhy-arthaṃ nāśe kāryatva-
PV_03038	-bhāve 'py abhāva-ākhyāṃ yathā-kalpanam eva	vā | kuryād a-śakte śakte vā pradhāna-ādi-śrutim
PV_03416	jñāna-śabda-pradīpānām pratyakṣasya itarasya	vā | janakatvena pūrveṣāṃ kṣaṇikānām vināśataḥ ||
PV_03351	|| tathā avabhāsamānasya tādrīšo 'nyādrīšo 'pi	vā | jñānasya hetur artho 'pi ity arthasya iṣṭā
V1_03708	tathā avabhāsamānasya tādrīšo 'nyādrīšo 'pi	vā | jñānasya hetur artho 'pi ity arthasya iṣṭā
PV_03187	-saṅgama-utpatter akṣa-dhīḥ syāt smrter na	vā | tataḥ kāla-antare 'pi syāt kvacid vyākṣepa-
PV_02016	vivakṣā-paratantratvān na śabdāḥ santi kutra	vā | tad-bhāvād artha-siddhau tu sarvaṃ sarvasya
V3_09611	vivakṣā-paratantratvān na śabdāḥ santi kutra	vā | tad-bhāvād artha-siddhau tu sarvaṃ sarvasya
PV_03152	|| kāraṇa-āropataḥ kaścid eka-apoddhārato 'pi	vā | tantv-ākhyāṃ vartayet kārye darśayann
SV_11009	evaṃ na vā ity anya-doṣa-a-nir-doṣatā api	vā | dur-labhatvāt pramāṇānām dur-bodhā ity apare
PV_02088	vā sūta-hema-ādi-miśraṃ tapta-upala-ādi	vā | dṛṣyaṃ pṛthag a-śaktānām akṣa-ādīnām gatih
SV_04107	jvara-ādi-śamane kāścit saha pratyekam eva	vā | dṛṣṭā yathā vā oṣadhayo nānātve 'pi na ca
SV_01628	tan-mātra-sambandhaḥ svabhāvo bhāvam eva	vā | nivartayet (23abc') yathā vṛkṣaḥ śiṃśapām.
V2_09906	tan-mātra-sambaddhaḥ svabhāvo bhāvam eva	vā | nivartayet (69abc') yathā vṛkṣaḥ śiṃśapām,
PV_03086	viruddha-dharma-uktis tasya tat-kāraṇasya	vā | niṣedhe yā api tasya eva sā a-pramāṇatva-
PV_02140	śastaṃ nairātmya-dṛṣṭes tad yuktito 'pi	vā | punar āvṛttir ity uktau janma-doṣa-
PV_04112	artha-mātra-anurodhinyā bhāvinyā bhūtayā api	vā | bādhyate pratirundhānaḥ śabda-yogyatayā tayā
PV_03153	|| upakārya-upakāritvaṃ viccheda-a-dṛṣṭir eva	vā | mukhyaṃ yad a-skhalaj-jñānam ādi-saṅketa-
PV_02059	viśa-ādi-saṃhārāt tad-damśa-cchedato 'pi	vā | vikāra-hetor vīgame sa na ucchvasiti kiṃ
PV_04011	svabhāvaḥ kāryaṃ vā dṛṣya-a-darśanam eva	vā | sambaddhaṃ vastutaḥ siddhaṃ tad asiddhaṃ kim
SP_00021	|| tayor an-upakāre 'pi samavāye paratra	vā | sambandho yadi viśvaṃ syāt samavāyi
PV_03019	tan na kevala-sāmānya-a-grahānād grahaṇe 'pi	vā || a-tat-samānatā a-vyaktī tena nitya-
PV_02171	tāratamyāṃ pṛthivy-ādaḥ prāṇitā-āder iha api	vā || auṣṇyasya tāratamye 'pi na an-uṣṇo 'gniḥ
PV_03313	-tādrūpye na bhedo 'pi tadvad anya-dhīyo 'pi	vā || na iṣṭo viśaya-bhedo 'pi kriyā-sādhanayor
PV_02083	-vat sūta-vad dhemni na a-dṛṣṭer asad eva	vā || pāny-ādi-kampe sarvasya kampa-prāpter
PV_03077	tat pramāṇa-antaram meya-bahutvād bahutā api	vā || pramāṇānām anekasya vṛtter ekatra vā yathā |
PV_04122	| samayād vartamānasya kā asādhāraṇatā api	vā || yadi tasya kvacid sidhyet siddhaṃ vastu-
PV_04033	anyathā an-iṣṭam bhaved vaiphalyam eva	vā || sa-dvītiya-prayogeṣu nir-anvaya-viruddhate |
PV_02175	| sabhāga-hetu-virahād rāga-āder niyamo na	vā || sarvadā sarva-buddhīnām janma vā hetu-
PV_02010	-siddhir asiddhir vā dṛṣṭānte saṃśayo 'tha	vā || siddhaṃ yādṛg-adhiṣṭhātṛ-bhāva-abhāva-
SV_10914	| pradhāna-artha-avisamvādād anumānam paratra	vā ||217|| heya-upādeya-tad-upāyānām tad-
SV_12313	racanām puruṣāḥ kartum na śaknuyuḥ kṛtām	vā a-kṛta-saṅketo vivecayet, vyaktam apauruṣeyo
SV_16209	-kartarāś ca kecid iti sarveṣāṃ keṣāñcid	vā a-kriyā-abhiniveśo 'stu. tasmāt sarvā eva iyaṃ

SV_02116	-bhūto 'nityatā iti kim anyayā. svabhāvena	vā a-calasya artha-antara-yoge 'pi tad-bhāva-an-
V2_09103	-bhūtā anityatā iti kim anyayā, svabhāvena	vā a-calasya artha-antara-yoge 'pi tad-bhāva-an-
PV_03440	antara-vyaktāv api doṣa-prasaṅgataḥ | dṛṣṭyā	vā a-jñāta-sambandham viśinaṣṭi tayā katham ||
PV_03465	kṣaṇa-bhaṅgaḥ prasajyate | sa ca jñāto 'tha	vā a-jñāto bhavej jñātasya līngatā || yadi jñāne
SV_02212	'py agnau bhavati iti. katham vā tato 'nyato	vā a-taj-janana-svabhāvād bhavet, svayam a-tat-
V2_08514	'py agnau bhavati iti. katham ca tato 'nyato	vā a-taj-janana-svabhāvād bhavet. svayam a-tat-
SV_02606	tad-anyasya asiddhasya abhāvāt. bhāve	vā a-tat-svabhāvātvaṁ. na hi yo yad-ekayogakṣemo
SV_09004	tad-rūpa-abhāvasya abhāvāt, svarūpasya	vā a-tad-bhāvinaḥ sva-niyatasya abhāvāt, na
VN_04102	tad a-kṛtvā aparasya prasaṅgena a-prasaṅgena	vā a-tan-nāntariyakasya apy abhidhānam parājaya-
SV_11808	hy asati sambandha-viśeṣe sā yuktā. tasyām	vā a-nimittāyām tad-viśeṣa-pratīti-niyama-vad
SV_11506	yady anityaḥ puruṣa-icchā-vṛttir a-vṛttir	vā. a-puruṣa-adhīnatve puruṣānām yathā-abhiprāyam
SV_14109	cintitaḥ | kalpanā-āropitā sā syāt katham	vā a-puruṣa-āśrayā ||268|| varṇa-vyatirekiṇy
V1_02411	antaḥ-karaṇatva-ādayo 'pi tan-nibandhanā na	vā a-pratipatty-aṅgam ity anuḥyoṣyāḥ,
HB_03016	pratipattīḥ. kasyacid api tasya tad-anyasya	vā a-pratipattāv api svāpa-mada-mūrchā-vyavadhāna
SV_14520	tasya ca bhāvam āropya sa-hetukam a-hetukam	vā a-pratiṣṭhita-tattvayā bhāva-cintayā ātmānam
SV_10213	tad iyam. sad-asan-niścaya-phalā na iti syād	vā a-pramānatā | (200ab) na eva vā iyam
PV_03014	dhiyaḥ || bhāya-artha-pratibhāsāyā upāye	vā a-pramānatā | vijñāna-vyatiriktasya vyatireka-
V3_12404	ko nairātmyād vyatirekasya upayogaḥ. katham	vā a-prasiddha-ātma-niyamāḥ prāṇa-ādaya ātmānam
NB_03130	yathā a-sarvajñāḥ kapila-ādayo 'n-āptā	vā a-vidyamāna-sarvajñatā-āptatā-liṅga-bhūta-
SV_09718	vakṣyāmaḥ. anityatve yathā kāryam a-kāryam	vā a-vināśini | (193ab) anena udāharaṇam anayor
V2_06004	vā. vidhau viruddho vā vidhiyeta a-viruddho	vā. a-viruddhasya api saha-bhāva-virodha-abhāvād a
SV_00511	vā. vidhau viruddho vā vidhiyeta a-viruddho	vā. a-viruddhasya vidhau saha-bhāva-virodha-
SV_08711	bhinno 'sya janakaḥ syāt. janakatve	vā a-viśeṣāt sarvo janakaḥ syād iti. uktam atra.
SV_08801	paryāyo bheda-āśraya ekasya katham. pariṇāmo	vā a-vyatirekiṇyāḥ. viśeṣe vā kathañcid ekatva-
SV_06605	asati rūpa-bhede 'yam pravibhāgo yuktaḥ sati	vā a-vyatireko na syād ity uktam. tad ayam a-
SV_04011	tataś ca jñāna-antaram vyakty-antaram	vā a-vyāpnuvat katham sāmānyam syāt. tasmān
SV_02719	a-bhedāt sarva-pratipattīḥ. bhede	vā a-sambaddhasya tatra a-pratipattir iti. tasmāt
HB_02412	kāraṇa-svabhāva-kṛtatvād a-kāraṇa-apekṣaṇe	vā a-hetukatva-prasaṅgāt. tasmāt so 'gny-ādi-
SV_02220	-prasaṅgāt. tathā ca nityam sattvam asattvam	vā a-hetor anya-anapekṣaṇāt | apekṣāto hi
V2_08609	-prasaṅgāt. tathā ca nityam sattvam asattvam	vā a-hetor anya-anapekṣaṇāt | apekṣāto hi
PV_02180	asya sa-hetutā || nityam sattvam asattvam	vā a-hetor anya-anapekṣaṇāt | taikṣṇya-ādinām
SV_14204	-pratyaaya-āśrayeṇa vikṛtasya utpatteḥ. astu	vā agniḥ kṣāṭha-vināśa-hetuḥ. sa vināśo 'gni-
VN_00815	-vyavahāraḥ sattā-bheda-a-bheda-vyavahāro	vā. ata eva na tad-viparyayād viparyayaḥ.
SV_14209	-janmani kṣāṭham abhūtam nāma na dṛṣyate	vā. atiprasaṅgo hy evam syāt. sa eva asya vināśa
SV_17209	upanayana-apanayana-a-sambhavāt. jñātā	vā atīndriyāḥ kena vivakṣā-vacanād ṛte ||326||
V2_07202	eka-artha-dyotane niyatīḥ kutaḥ | jñātā	vā atīndriyāḥ kena vivakṣā-vacanād ṛte ||47||
HB_02602	abhāva-hetur abhāva-vyavahāra-hetur	vā. atra upalabdher upalabhamāna-dharmatve taj-
V3_10403	asiddham eva asato virahād iti, vyabhicāri	vā. atha api tad-abhimatāt kutaścīn nānā-bhāva
PV_03100	'nupalambhanam | tac ca hetau svabhāve	vā adṛṣye dṛṣyatayā mate || anumānād anitya-āder
V2_05906	iti cet, na, viśaya-indriyayor ekasya dvayor	vā an-anyathātve 'yogād adhiṣṭhānasya. tat-
SV_07510	jñāna-hetuḥ. ata eva vyakter anyā atha	vā an-anyā yeṣām jātis tu vidyate | teṣām
SV_07005	-bhāvān na vyatiricyante, parasparam anyato	vā an-upakāriṇām a-pratibandhāt, a-pratibaddhasya
SV_03711	śakter vastu-rūpa-a-vyatirekāt, vyatireke	vā an-upakāryasya pāratantrya-ayogāt. upakāre vā
PV_03246	-cetasāḥ || asataḥ prāg a-sāmarthyāt paścād	vā an-upayogataḥ | prāg-bhāvaḥ sarva-hetūnām na
HB_03510	hetuḥ paramārthato bādhāyā bhāvam abhāvam	vā anapekṣya bādhā-anupalabdhou prayoktavayaḥ. sa
V1_00305	svayam kathañcid anusmarato na bhavati. asti	vā anayor avasthayor viśeṣaḥ. tad ime kvacit
SV_10424	a-dṛṣṭāntikā asattā-siddhiḥ, sa-dṛṣṭāntatve	vā anavasthā-prasaṅgaḥ. tathā ca a-pratipattīḥ.
V3_06606	apy abhāva-prasaṅgāt. sa ca tad-dhetur	vā anityatā-hetu-niyamana-svabhāvas tat-svabhāvas
SV_01805	tathā prasiddhe tad-bhāve hetu-bhāve	vā anityatva-abhāve kṛtakatvaṁ na bhavati dahana-
V2_10013	tathā prasiddhe tad-bhāve hetu-bhāve	vā anityatva-abhāve kṛtakatvaṁ na bhavati dahana-
V3_05806	4|| ity antara-ślokaḥ. asad-vyavahāra-yogyatā	vā anupalabdher vyāpakāḥ svabhāvaḥ sādhyate.
PV_03437	cen na arthe 'py asty eṣa sarvadā || kasmād	vā anubhave na asti sati sattā-nibandhane | api
PV_03340	|| yadi iṣṭa-ākāra ātmā syād anyathā	vā anubhūyate | iṣṭo 'n-iṣṭo 'pi vā tena bhavaty
SV_12717	aneka-avayava-ātmakam vā syād an-avayavam	vā. aneka-avayava-ātmatve pṛthak teṣām nirarthatā
PV_02109	sambhavaḥ || tad dhetus tādrśo na asti sati	vā anekatā dhruvam | prānānām bhinna-deśatvāt
SV_04207	-kāribhyo bhedaḥ a-bhinnā ity ucyante, ekena	vā aneko janito '-taj-janyebhyo bhedaḥ. kim punar
V3_10607	tathā ekasya rūpasya asiddhau sandehe	vā anaikāntikaḥ. katamasya ekasya. vyatirekasya.
VN_06004	-pratipattir apratibhāyām artha-antare	vā antar-bhavati. nanu na avāśyam sādhanā-
VN_06008	samyak-pratipattir hetvābhāseṣv apratibhāyām	vā antar-bhavet. bhavati hy a-nibaddhena api
SV_01807	hetur vā. katham svam svabhāvam hetum	vā antareṇa bhaved ity āśrayam antareṇa api
V2_10014	svabhāvo hetur vā. katham svabhāvam hetum	vā antareṇa bhaved ity āśrayam antareṇa api
SV_02109	vyavasyati sadṛśa-apara-utpatti-vipralabdho	vā. antya-kṣaṇa-darśinām niścayāt. paścād asya
V2_09011	sadṛśa-apara-utpatti-vipralabdho	vā. antya-kṣaṇa-darśinām niścayāt paścād asya
SV_11403	-ākhyānāt. na tu sa eva sambandhaḥ. astu	vā anya eva nityaḥ sambandhaḥ. tena girām eka-
VN_01315	avasthitam dravyam syāt, tato 'rtha-antaram	vā anya-vikalpa-abhāvāt. yadi tat tad eva, tasya

SV_01817	samupajāyate ||28|| yad āha – arthāpattyā	vā anyatareṇa ubhaya-pradarśanād iti. tatra api
V2_05310	na rūpa-samāsaḥ. tathā hy āha – arthāpattyā	vā anyatareṇa ubhaya-pradarśanād iti. na asati
V1_00412	asiddham iti na kiñcit pramāṇam a-pramāṇam	vā anyatra anubhūta-ṣiṣābhūyo 'nirdeśya-
SV_16904	sa eva upadiśann upaplavād vedaṃ veda-arthaṃ	vā anyathā apy upadiśed iti. śrūyante hi kaiścit
V3_02806	-viśeṣaṇam dharmā-mātraṃ sādhyam ākarṇaniyam	vā. anyathā artha-antara-gamanād avasādaḥ syāt.
SV_10911	eva ity artha-avisamvādād anumānam api. atha	vā anyathā āpta-vādasya avisamvādād anumānatvam
V3_05101	śakta-svabhāvasya nityam jananam a-jananam	vā anyathā syāt. te ca a-vyavahitāḥ pratighātinā
SV_13017	śakta-svabhāvasya nityam jananam a-jananam	vā anyasya sarvadā syād ity uktam. te ca a-
SV_06123	syāt, na ghaṭena iti. tathā paṃṣunā	vā anyena vā yena kenacid ānītena artha ānaya ity
HB_00306	-arthi hi sarvaḥ pramāṇam a-pramāṇam	vā anveṣate prekṣāvān. na ca sāmānyam kāñcid
SV_14221	cet. an-atiśaya-lābhinaḥ kā apekṣā. lābhe	vā apara-kāṣṭha-janma syāt. pūrvaṃ tv a-pracyuti-
PV_02050	utpādād iti ca ucyate || astu upakārako	vā api kadācic citta-santateḥ | vahny-ādi-vad
SV_13713	'rthe vyañjako mataḥ | yathā dīpo 'nyathā	vā api ko viśeṣo 'sya kārakāt ||262|| sva-
SV_10613	-antara-bhediṣu ||207|| atīta-a-jātayor	vā api na ca syād anṛta-arthatā | vācaḥ kasyāścīd
V3_06813	-antara-bhediṣu ||55|| atīta-a-jātayor	vā api na ca syād anṛta-arthatā | vācaḥ kasyāścīd
PV_03299	na bhāseta parisphuṭam || suptasya jāgrato	vā api yā eva dhīḥ sphuṭa-bhāsinī | sā nir-
PV_02181	| saty eva yasmin yaj janma vikāre	vā api vikriyā || tat tasya kāraṇam prāhuḥ tat
SV_06519	hi vidhi-rūpeṇa vastv eva śabdair vikalpair	vā api viśayī-kriyeta, so 'yam sarva-artha-sarva-
PV_03389	|| na artho 'samvedanaḥ kaścīd an-arthaṃ	vā api vedanam | dṛṣṭam samvedyamānam tat tayor
V3_06507	nitya-anityatva-vat. pramāṇa-bādhanād	vā api sa-apekṣa-dhruva-bhāva-vat ||52|| pramāṇam
SV_13425	ity alam anyena. tasmān na varṇeṣu vākye	vā apauruṣeyatā. varṇa-ānupūrvī vākyam cen na
SV_10401	|| yady asya kāraṇasya svabhāvasya vyāpakasya	vā abhāvaḥ kutaścīd gamakād dhetoḥ sidhyet. so
SV_06125	evam ānayanam anyad vā yat kiñcid anuṣṭhānam	vā abhimataṃ tadā ānaya ity api na brūyāt,
PV_04093	svabhāva-aṅgam jagat-sthitiḥ || ātmā aparō	vā abhimato bhūta-nīscaya-yukta-vāk | āptaḥ sva-
SV_10507	eva. so 'yam mūḍho nimittaṃ tad-abhāvaṃ	vā abhyupagamyā pravṛtti-nivṛtti vilomayan yathā-
VN_02102	pratijñāyām anyatra vā upanyāso vyākhyānam	vā artha-antara-gamanān nigrāhasthānam eva. tena
SV_15008	atiśaya eva bhāvānām ity āveditaṃ prak. astu	vā artha-antaram. tathā api sambandha-doṣaiḥ prāg
SV_12209	ekatra arthe sambhavāt sa pathika-agnir anyo	vā artha-eka-pratinīyato na syād ity āśankyate
SV_02101	anyathā ekam ity eva na syāt. nāma-antaram	vā, artha-bhedam abhyupagamyā tathā-abhidhānāt.
V2_09003	anyathā ekam ity eva na syān nāma-antaram	vā, artha-bhedam abhyupagamyā tathā-abhidhānāt.
SV_08514	na syāt. sarva-ākāra-viveka- a-vivekinor	vā arthayor abhyupagamān nāma kevalam na iṣṭam
VN_00603	-anāgata-ādiṣu nānā-eka-arthakriyā-kāriṣu	vā artheṣu tad-bhāva sthāpanāya nānā-eka-ātma-
PV_04058	caitanya-dahana-ādīkam || svabhāvaṃ kāraṇam	vā artho 'vyabhicāreṇa sādhyam | kasyacid vāda-
V3_02207	-dahana-ādīkam ||17|| svabhāvaṃ kāraṇam	vā artho 'vyabhicāreṇa sādhyam | kasyacid vāda-
V1_03505	rāgaḥ, a-raktasya vā gatiḥ. avayava-rāge	vā avayavi-rūpam a-raktam iti rakta-a-raktam
PV_03225	-ākārā tasyās tad grāhyam ucyate || katham	vā avayavi grāhyaḥ sakṛt sva-avayavaiḥ saha | na
SV_12005	asya sambandhaḥ. sā ca utpattir abhivyaktir	vā vā avyabhicāra-āśrayaḥ pauruṣeyī iti pauruṣeya
SV_04102	ātma-indriya-mano-'rtha-tat-sannikarṣā	vā asaty api tad-bhāva-niyate sāmānye rūpa-
VN_03511	vā tad-vṛtti-niyame 'naikāntikaḥ, a-vṛttau	vā asādhāraṇaḥ. viruddha-dṛṣṭānta-a-vṛttau
V3_09111	||68|| ekaikasya rūpasya asiddhau sandehe	vā asiddho 'naikāntikaś ca hetvābhāso bhavati.
V3_10606	-dharmasya hetu-rūpasya asiddhau sandehe	vā asiddho hetvābhāsaḥ. tathā ekasya rūpasya
NB_03057	rūpasya dharmi-sambandhasya asiddhau sandehe	vā asiddho hetvābhāsaḥ. yathā, anityaḥ śabda iti
SV_04519	tathā tat-pratipādikā | na śrutiḥ kalpanā	vā asti sāmānyena eva vṛttitāḥ ||91|| iti
SV_05513	bhedān na a-bhinna-pratibhāso yujyate. atha	vā astu pratibhāso dhiyam bhinnāḥ samānā iti tad-
V3_13210	tat-kāryatā-pratinīyamaḥ svabhāva-vyāptir	vā. asmimś ca arthe darśite darśita eva dṛṣṭānto
SV_14313	agnāv iva prasaṅgād anavasthā. a-pracyuteṣu	vā asya abhighāta-sāmarthya-ādiṣu satā vā tena
V1_00508	ca na asti tena ca pratipattir iti. nivṛtter	vā asya asad iti kutaḥ, niyama-abhāvāt. bhāve vā
SV_09210	a-bruvāṇaḥ katham pratividadyāt. vacane	vā asya katham abhāvo 'n-uktaḥ. atha abhāvam eva
SV_09115	asati śabda-a-pravṛttir ity-ādi. asato	vā asya niṣedhe tadvad dharmiṇo 'pi niṣedhaḥ. na
HB_01702	tat kim idāniṃ mātā ca vandhyā ca, ko	vā asya bhāṣitasya arthaḥ – a-kṣepa-kriyā-dharmī
PV_02284	anumāne 'py a-vāraṇāt | prayoga-darśanād	vā asya yat kiñcid udaya-ātmakam || nirodha-
V2_05908	-abhāvo 'sty eva. tasmā jñānam tad-yogyatā	vā asya sattā, tad-vyatireko 'nupalabdhir asattā.
SV_07701	-āśraya-mātra-gataṃ vā kalpayet, sarvagataṃ	vā ākāśa-ādi-vat. tatra yadi sva-āśraya-mātra-
V3_11804	yadi prāna-ādayas tad-ātmatayā tadutpattyā	vā ātma-pratibaddhāḥ syuḥ, te tan-nivṛtityā
PV_04202	vyakti-janmanaḥ || yan-nāntariyakā sattā yo	vā ātmā svo '-vibhāgavān | sa tena avyabhicāri
V3_05507	tathā-abhidhānāt. yan-nāntariyakā sattā yo	vā ātmā svo '-vibhāgavān | sa tena avyabhicāri
SV_03713	anavasthiter a-pratipattiḥ. tad-a-vyatireke	vā ādyāyam api prasaṅga iti yat kiñcid etat.
SV_04609	kārayeyam vā iti śabdān niyūñjita niyoge	vā ādriyeta, anyathā upekṣāniyatvāt. tatra an-
SV_12513	||244|| puruṣa eva hi svayam abhyūhya parato	vā ādriyate. na eṣām a-vyāpṛta-kāraṇānām svayam
VN_03415	iti. ataḥ pratijñā-virodho hetu-virodho	vā ity a-doṣaḥ. tatra hetor udāharaṇam nityaḥ
SV_11009	a-vitatha-abhidhānāt. tathā hy ayam evam na	vā ity anya-doṣa-a-nir-doṣatā api vā | dur-
SV_06804	niveśayed yaro rūpa-vijñāna-hetuḥ śaso	vā iti. api nāma sarveṣām tad-dhetūnām sakṛt
SV_06311	darśayaṃs tad-vyāvṛtityā gamyate, tad-viśiṣṭo	vā ity āha. ata eva ca śabdasya na dvau vyāpārau,
VN_06609	na kasyacit pravṛtity-uparamaḥ pravṛttir	vā ity evam pratyavasthito yadi sata ātma-hānam
PV_04270	idaṃ na upalabhe iti | buddher upalabhe	vā ity kalpikāyāḥ samudbhavaḥ || viśeṣo gamyate

V3_05812	idam na upalabhe iti | buddher upalabhe	vā iti kalpikāyāḥ samudbhavaḥ ||45|| na hi
V3_04803	'sato 'n-adhikaranatvād asattvaṃ sattvaṃ	vā iti cet, uktam atra – yathā asati niṣedhaḥ, a
SV_06902	bāhuleyaḥ prayatnānantariyakāḥ śabdaḥ kṛtako	vā iti. tathā tat-kārya-pratiṣedhena apy a-
SV_06823	-artham khyāpyante sa-nidarśanāḥ sa-pratighā	vā iti tad-anyebhyo bheda-sāmānyena. yathā eka-
SV_10606	-śabda-pratibhāsy artho bhāva-upādāno na	vā iti. tasya bhāva-an-upādānatve sādhye sa eva
V3_06807	-śabda-pratibhāsy artho bhāva-upādāno na	vā iti. tasya bhāva-an-upādānatve sādhye sa ca
SV_17603	api puruṣāṅgāṃ vāci śāṅkayā kiṃ yathārthā na	vā iti. tena na yuktam anena kasyacid vacanena
V1_03402	vayam apy anububhutsavaḥ. idam dr̥ṣṭam śrutam	vā iti darśana-śravaṇābhyāṃ yatra avasāya-
V3_04102	tad avarugṇe 'sti, vināśāt tiro-dhānād	vā iti na atra nir-bandhaḥ. tac ca upalabhya-
V1_04005	pratibandha indriya-yogyatā-utpatti-lakṣaṇo	vā iti na an-āloko rūpa-upalambhaḥ syāt, kāryasya
V3_01613	tatra hi ghaṭena eva sa-dvitiyo dehena eva	vā iti na iṣyate. vidher ayogāc ca dvayor ekasya
V3_00702	-sapakṣa-nyataratvād anityaḥ śabda nityo	vā iti. na hy atra śabda-ghaṭayoh śabda-ākāśayor
SV_13011	akiñcitkaraś ca kaḥ kasya āvaraṇam anyad	vā iti nirloṭhita-prāyam etat. kuḍya-ādayo ghaṭa-
SV_07307	sannihita-viṣayatā, viṣaya-balena utpattir	vā iti niveditam etat. nivedayiṣyate ca. tasmād
V3_06007	iti niścāyayan na aparo 'sty apara-anubhavo	vā iti niścāyayati sāmartyāt. tasmād eka-niyata-
V3_02706	api pratyuktam. yathā anityaḥ śabda nityo	vā iti prakaraṇe vyatirikta-indriya-grāhya-sāmānya
SV_09118	na anena sambandho 'sti, na etad dharmā	vā iti pratītiḥ. tathā ca sambandho niṣiddho
HB_00801	cintaya tāvat – kim iyatā pratītiḥ syān na	vā iti. bhāve vā kiṃ prapañca-mālayā iti iyān eva
SV_08902	||180|| sarva eva gaur aśvād bhinno 'bhinno	vā iti bhedaṃ a-bhedaṃ vā pṛcchan viśeṣam eva
VN_01109	sa-anvayatve ca kā kasya pravṛttir nivṛttir	vā iti yat kiñcid etat. atha vā yadi kasyacid
SV_09412	-lakṣaṇa eko nityaḥ sukha-ādy-ātmako 'nyo	vā iti yathā-kathañcid api viśeṣitas tat-
V3_07206	-lakṣaṇa eko nityaḥ sukha-ādy-ātmako 'nyo	vā iti, yathā-kathañcid api viśeṣitas tat-
VN_02010	-śāstra-artha-ghoṣaṇam, nityaḥ śabda 'nityo	vā iti vāde dvādaśa-lakṣaṇa-prapañca-prakāśana-
PV_03334	sā asty ākāra-viśeṣiṇī | sā bāhyād anyato	vā iti vicāram idam arhati || darśana-upādhi-
SV_08519	āyattam a-janyatvād asya idam sāmānyam bhedo	vā iti vyapadeṣam na arhati. anya-apohe 'py eṣa
SV_12706	grahaṇe grāhyatayā iṣṭam asty anyad	vā iti śakyam avasātum, ākāra-antara-vat. anya-a-
SV_04608	tatra pravṛtti-nivṛtti kuryām kārayeyam	vā iti śabdān niyuñjita niyoge vā ādriyeta,
SV_16903	iha api kiṃ na pratyavekṣyate sambhavati na	vā iti. sa eva upadiśann upaplavād vedaṃ veda-
SV_10508	pratipādyate, nir-upākhyā-vad anya-vad	vā iti. sa eva tāvad upalabdhy-abhāvaḥ katham
V3_01805	na anitya-śabdaḥ śabda na śabda-anityatvavān	vā iti, samudāya-apavādasya dharmīny a-virodhāt.
NB_03069	kaścīd vivakṣitaḥ puruṣo rāga-ādimān	vā iti sādhye vaktṛtva-ādiko dharmāḥ sandigdha-
PV_04147	-āśrayaḥ | bādhyo na kevalo na anya-saṃśrayo	vā iti sūcitam || svayam-śrutyā anya-dharmāṅgāṃ
NB_03024	vā. saṃś ca śabda utpattimān kṛtako	vā iti svabhāva-hetoḥ prayogaḥ. asaty agnau na
SV_06713	ta ekena vā śabdena codyeran bahubhir	vā iti svātantryam atra vaktuḥ. tad iyam ekā
V3_01509	na ekasya bhojana-a-sambhave 'n-ākāṅkṣāyām	vā. ito 'pi na anyatara-artha-antara-bhāvaḥ,
PV_03324	vijñānaṃ samanantaram || idam dr̥ṣṭam śrutam	vā idam iti yatra avasāya-dhiḥ | sa tasya
SV_10214	na iti syād vā a-pramānatā | (200ab) na eva	vā iyam anupalabdhiḥ pramānaṃ vyavasāya-phaladvāt
V3_00109	yathā – a-cetanāḥ sukha-ādayo buddhir	vā, utpatter anityatvād vā, rūpa-ādi-vad iti, tad
SV_06121	udakam ānaya iti. yadi ghaṭena añjalina	vā udaka-ānayanam yathā-kathañcid abhimatam syāt,
SV_05324	ko 'yam āśraya-āśrayi-bhāvaḥ, atiprasaṅgo	vā. upakāre 'pi tatra eva tat-pratibandha iti kim
VN_02102	a-jijñāsitasya arthasya pratijñāyām anyatra	vā upanyāso vyākhyānaṃ vā artha-antara-gamanān
V2_09502	vā rūpa-a-viśeṣād eka-śākhā-prabhavatvād	vā, upayukta-phala-vat. atra apy upayukta-
SV_01217	vā rūpa-a-viśeṣād eka-śākhā-prabhavatvād	vā upayukta-vad iti. atra api vivakṣita-a-śeṣa-
HB_03609	viśeṣaṇa-antarām syāl lakṣaṇa-antaratvena	vā upādānam arhati, yad-bhāve 'pi yasya anyathā-
SV_03101	śabdā vā enam upalakṣayeyus tal-lakṣitā	vā upādhayaḥ. sa tāvat tadānim niścīyate sarva-
V3_00507	asiddhy-ādayaḥ, yady evam idam api syān na	vā ubhayam iti dharmayoh sambandha-upadarśanāt.
VN_00624	śabda-yojanā. tatra ye 'rthāḥ saha pṛthag	vā eka-prayojanās teṣāṃ tad-bhāva-sthāpanāya hy
SV_09902	ekatra bhāve vikāra-an-utpatteh. utpattau	vā ekatva-hāneḥ. tad-ātmanaś ca a-pracyutasya tad
SV_06707	asti ity eva lokena śabda niveśaniyaḥ, tad	vā ekam enām śrutim vastu-śaktyā eva dhvanayati
PV_03170	vacane na virudhyate || mithyā-avabhāsino	vā ete pratyayāḥ śabda-nirmītāḥ | anuyānti imam
SV_03025	avasthaḥ prasaṅgaḥ. ko hy atra viśeṣaḥ śabdā	vā enam upalakṣayeyus tal-lakṣitā vā upādhayaḥ.
PV_03296	prastāvo mānasasya iha kidr̥śaḥ || kiṃ	vā aindriyam yad akṣāṅgāṃ bhāva-abhāva-anurodhi
SV_04108	kāścīd saha pratyekam eva vā | dr̥ṣṭā yathā	vā oṣadhayo nānātve 'pi na ca aparāḥ ||74|| yathā
SV_06717	katham iyam ekatra api pravarteta. icchāyām	vā ka enām bahuṣv api pratibandhum samarthāḥ.
SV_09506	sādhyā-ukter iha an-āngatvāt. tat-pūrvakatve	vā kaḥ pratijñāṃ sādhanād apākaroti. tathā ca āha
V3_07409	sādhyā-ukter iha an-āngatvāt. tat-pūrvakatve	vā kaḥ pratijñāṃ sādhanād apākaroti. tathā ca āha
SV_07204	iti kiṃ sāmānyasya āśrayeṇa. pratibandhe	vā kaḥ pratibandha iti vācyam. sthiti-karaṇam cet
SV_10701	parikṣayā ||211|| na hi śabda-artho 'san san	vā kañcit puruṣa-artham uparunaddhi samādadhāti
V3_06909	-udayaḥ ||57|| na hi śabda-arthaḥ sann asan	vā kañcit puruṣa-artham uparunaddhi samādadhāti
SV_15619	apekṣaṇe ||293|| yadi mantrā vidhānād anyato	vā kañcit svabhāva-atīśayam āśādayeyuḥ, sa tatra
SV_16227	sattva-sabhāgatā-ādi-vaśāt sā iva a-viśeṣād	vā kañcid anugṛhṇāti na aparam iti yuktam. vrata-
V1_00306	kiñcid asiddham an-upanayanto 'n-apanayanto	vā katham kasyacid sādhanam. na ca tebhyo 'rtha-
SV_10517	asad-vyavahāra-vidhiḥ, sad-vyavahāra-niṣedho	vā. katham ca na syāt. tad-artha-pratiṣedhe
V3_06705	-vyavahāra-vidhiḥ sad-vyavahāra-pratiṣedho	vā. katham ca na syāt. tad-artha-pratiṣedhe
V3_07406	-ākhyāna-mātrād iṣṭa-siddheḥ. tad-a-nirdeśe	vā katham tad-viśiṣṭena anvayaḥ. tad ayam agninā

HB_03015
SV_11312
SV_01807
V2_10014
SV_08801
PV_03134
PV_02090
SV_11901
V3_01411
V3_12410
V2_05814
SV_04210
SV_07816
SV_15622
SV_13901
SV_07701
SV_12115
SV_12305
V3_01712
V3_00506
SV_08416
SV_14527
SV_01607
V3_05006
V2_09905
SV_12909
V1_03412
V2_08807
PV_03084
SV_01704
V2_09911
V2_08715
V3_06607
SV_03619
SV_06203
HB_00801
PV_04176
SV_13124
V3_05309
SV_13710
V3_09709
V3_05008
PV_03394
SV_15201
PV_04211
SV_16826
SV_15523
V3_07008
HB_00212
V2_08010
V3_01810
SV_04014
SV_15124
V1_04007
V3_04707
VN_04810
SV_13412
V3_01901
PV_03253
SV_12101
SV_05714
SV_06821
VN_00917
SV_08202
SV_13902

pratipattiḥ pratipatti-hetur vā, tasya api na ayam samayam apekṣeta. a-pratīty-āśrayo ca dhūmaḥ. tathā hi sa tasya svabhāvo hetur ca dhūmaḥ. tathā hi sa tasya svabhāvo hetur katham. pariṇāmo vā a-vyatirekinyāḥ. viśeṣe | iti ced bhinna-jātyi-vikalpe 'nyasya ced buddhi-bhedo 'stu pañktir dīrghā iti -dravyam syāt para-adhīnam sambandho 'nyasya sādhanena, katham atas tat-siddhiḥ. sidhyan vipakṣe 'stitvam vyavacchidyeta. vyavacchede katham asattā bhāvasya, upalambha-nivṛtṭyā katham vikalpasya viśayaḥ. anyato anapekṣita-para-upaskārā dr̥ṣyeta vā na 'pekṣyata ity anapekṣāḥ sadā kuryur na syuḥ. tasmān na vyaktiḥ śabdasya. bhavanti -antaram kalpayan sva-āśraya-mātra-gaṭam tulyā. tad-anusāriṇā sarvas tathā unneyo na darśaniyaḥ. tad-abhāve sarvas tad-ātmā na -bhūtam, artha-antara-bhūta-dvaya-ayogāt. na āpatati, sa sarvo 'bhyupagantavyaḥ, na ātmano bhidyamānāḥ sarve samaṃ janakā na ||277|| ity uktam. na hy ayam vināśo 'nyo -bhinna-svabhāvānām sarveṣām puruṣa-kriyā na upalambha-āvaraṇam sambhavati. sato 'pi -bhinna-svabhāvānām sarveṣām puruṣa-kriyā na ekasya śakala-abhāvāt, sakala-śrutir na sarvasya āvaraṇa-prasaṅgaḥ, a-bhedāt. na loko vivecayaty ākāra-bhedāt. anantaram vyāpya-cetasah | nimittam tat svabhāvo svabhāva-pratibandhād avyabhicārah. kāraṇam svabhāva-pratibandhād avyabhicārah. kāraṇam na vai kiñcid ekaṃ janakam tat-svabhāvam tat-svabhāvas tat-svabhāva-janana-svabhāvo | khasya svabhāvaḥ khatvam ca ity atra -sthānam tad eva nivartyam. an-āśāṅkamāno – kim iyatā pratītiḥ syān na vā iti. bhāve anuvartane | na tad-vyāptiḥ phalam na indriyam na sannikarṣam na ātmānam anyad na indriyam na sannikarṣam na ātmānam anyad tasya tādr̥śasya vyaktau sarvam vyaṅgyam na eva bādhanē tad-bhāva-pramāṇa-a-pratītau akiñcitkaram ca kiṃ kasya āvaraṇam anyad -kāryāt kāraṇe gatiḥ | na syāt kāraṇatāyām na a-parāvṛtti-dharmāṇaḥ śabdāḥ. tattve || anyatra a-dr̥ṣṭa-rūpasya ghaṭa-ādau na iti -khalī-kārāya dhūrta-vyasanena anyato iti parārtha-paratā-anurodhena anyato sa punar upādhi-bheda-apekṣaḥ kevalo nīścayaḥ, yathā pradeśe dhūmasya śabde -ślokaḥ. skandha-dhātva-āyatana-lakṣaṇasya vā. tathā-iṣṭa-samudāyasya siddhir vighāto 72ab) na hy arthā vyatiriktena a-vyatiriktena na sambhavati iti. sarveṇa samaṃ gr̥hyeta na saha rūpeṇa grāhya-lakṣaṇatvād gr̥hyeta. na ādiṣv api viparyaya-prāptir asti, cākṣuṣatve vidita-sambandheṣu kaḥ kasya pūrvo 'paro -prayogād bhinnā varṇa-bhāgāḥ karma-bhāgā -mukhena dharmi-mukhena tad-viśeṣa-mukhena || asatsu satsu ca eteṣu na janma-a-janma apauruṣeyatva-sādhanānām kārya-dharmānām a-pratibhāsamānam asti ity uktam etat, sati iti pūrva-vad vācyam. ye 'pi pṛthak samastā ato 'nupalambhād abhyupagantavyo na a-viśeṣa-ādhyāyini kā apekṣā. atīśaye vā śabdasya vyaktir āvaraṇa-vigamo vijñānam

vā katham pratipattiḥ. kasyacid api tasya tad-vā katham sambandhaḥ. sañketāt tad-abhivyaktāv a-vā. katham svam svabhāvam hetum vā antareṇa vā. katham svabhāvam hetum vā antareṇa bhaved ity vā kathañcid ekatva-hānir iti yat kiñcid etat. kiṃ vā katham || alāta-dr̥ṣṭi-vad bhāva-pakṣāś ced vā katham || sañkhyā-samyoga-karma-āder api vā katham ||237|| na hi siddham sat param vā katham a-viśayaḥ. viśayaś cet, sva-āśrayām vā katham a-vyatirekaḥ. na hi sattā-pratiśedhād vā katham abhāvaḥ, kārya-vyatireke 'pi kāraṇa-vā katham arthakriyā. svalakṣaṇe ca anityatva-ādy vā kadācit tasmin svabhāve vyavasthānāt. svabhāva vā kadācid an-atiśayāt. sarvasya sādhanam te syur vā karaṇebhyo 'tiśayavattā vā śabdasya vyaktir vā kalpayet, sarvagatam vā ākāśa-ādi-vat. tatra vā kañcit. tasya tathā an-iṣṭatvād ity-ādāv apy vā kañcit. na ca atra laukika-vaiddikayoḥ svabhāva vā kañcid artha-antara-bhūtaḥ, dvayor ekasya apy vā kañcid iti. na apy asiddhy-ādayaḥ, yady evam vā kañcid iti syād etad yady eṣām na viśeṣaḥ vā kañcid bhāvasya bhavati ity āha. kiṃ tarhi sa vā kasyacid. kiṃ ca, ātma-mṛc-cetanā-ādīnām yo vā kasyacid tad-ātmānam a-khaṇḍayataḥ sāmārthya-vā kasyacid. tasmāt tan-mātra-sambaddhaḥ svabhāvo vā kasyacid. samasta-varṇa-saṃskāravatyā antyayā vā kasyacid āvaraṇam ity a-vikalam dr̥ṣyeta. vā kāraṇam kāryam anumāpayati. tat-tulya-rūpānām vā kāraṇam tac ca tad-dhiyaḥ || pratiśedhas tu vā kāryam avyabhicārataḥ ||23|| kāraṇam vā kāryam avyabhicārataḥ ||69|| nivartayet. vā. kiṃ tu sāmāgrī janikā tat-svabhāvā. sā eva vā kiṃ na iṣyate. kiṃ pāramparyeṇa, ante 'pi tat-vā kiṃ nibandhanam ||67|| yadā ekā api strī dārā vā kiṃ parasmād upadeśam apekṣate. a-śrotṛ-vā kiṃ prapañca-mālayā iti iyān eva sādhanā-vākya vā kiṃ sāmānyena anuvartane || syān nirākaraṇam vā kiñcij jñāna-utpatti-samāśrayam sva-vijñāna-vā kiñcij jñāna-utpatti-samāśrayam sva-vijñāna-vā kiñcid apy a-viśeṣāt. tathā hi. sva-jñānena vā kiṃ abhivyakti-vādena. tasmāc chāstra-āśraya vā. kuḍya-ādayo ghaṭa-ādīnām kam atīśayam vā kuta ekāntato gatiḥ || tatra api dhūma-abhāsā vā kuta etad a-vitatha-artha-pratītya eva iti. vā kutaḥ | a-jñāta-vyatirekasya vyāvṛtter vyāpitā vā kutañcid kāraṇād anyathā racanā-darśanāt. api vā kutañcid dhetoḥ kṛtaḥ syāt, tadā mantra-vā kṛtakatva-sattva-van nāśe nirdiśyata ity uktam. vā kṛtakatvasya. sa-dhūmam hi pradeśam artha-vā kṛtakasya anityatā-sādhanād a-doṣaḥ, a-tad-vā kṛto bhavati. sarvatra hi tat-samudāya-vā kenacid ātmānā samānāḥ tathā eṣām grahaṇam vā kenacid iti san kenacid dr̥ṣṭo na nityaḥ kañcid vā kevalasya apy ālokasya darśanād an-ālokasya vā vā ko viparyayaḥ. ubhaya-siddhyā nirdeṣṭavyasya vā kramaḥ, yena kramaṇa vyavasthāpyeran. vā kramaṇa vikalpa-viśayā yathā-sañketam eva artha vā kriyā ity itena vyapadiśyate. svayaṃ-śrutiḥ vā kvacit | dr̥ṣṭam sukha-āder buddher vā tat tato vā kvacid atīśayam abhyupeti ity a-pratyayā eva vā kvacid an-āśritam katham jñāna-hetur iti. vā kvacid upayujyante, ta avasthā-viśeṣa-vācibhiḥ vā kvacid viśeṣa-abhāvāt. so 'nyatra api vā kṣaṇikatvāt karmaṇaḥ pratikṣaṇam svabhāva-vā gaty-antara-abhāvāt. tatra na atīśaya-utpattir

PV_02085 | dr̥śyeta rakte ca ekasmin rāgo 'raktasya
V1_03505 syāt. rakte ca ekasmin rāgaḥ, a-raktasya
SV_04109 nānātve 'pi na ca aparāḥ ||74|| yathā
VN_04707 anumanyāmahe, tad-anvākhyāna-yatnaṃ
VN_04407 -nirdeśe kiñcid doṣaṃ paśyāmaḥ prabhede
V1_00807 kutaścīd anubhava-sambandhāt saha pṛthag
SV_03316 na sāmānādhikaraṇyaṃ viśeṣaṇa-viśeṣya-bhāvo
PV_03029 || tasyāṃ rūpa-avabhāso yas tattvena arthasya
PV_02146 -ārambha-abhiyogataḥ | tataḥ pramāṇaṃ tayo
V1_03411 -ādi-kampe sarvasya kampa-prāpteḥ. a-kampane
VN_00713 svayam utthāpane hi bhāva-śaktir a-śaktir
PV_02177 adhiṣṭhitam | na a-kāraṇam adhiṣṭhātā nityaṃ
SV_07221 aparaṃ sajātiya-upādāna-apekṣam anapekṣam
PV_03371 a-tadvatī | sā ca anityā na jātiḥ syān nityā
PV_03095 prayujyate | yathā agnir a-hime sādhye sattā
HB_02807 eka-artha-samavāya ādhāra-ādheya-bhāvo
HB_02612 tasmād anyāḥ. taj-jñānaṃ tat-svabhāvo
SV_00410 eva vastu-yogyatā-lakṣaṇā tad-āśrayā
SV_04009 an-āśrayasya ca utpattau sarvatra syāt. atha
SV_04109 yathā vā guḍūci-vyakty-ādayaḥ saha pratyekaṃ
SV_12219 pradarśya tad-abhāvaṃ pradarśayet, tatra
V3_04710 -viruddhāyor eva nīścayāt sādhanam dūṣaṇam
SV_04203 sakṛt sarvaṃ sva-kāryaṃ janayet. na
V2_06411 upalabhyate vyatīta-a-samprāpta-upalambhaṃ
V3_05212 pratiniyatam asti indriya-upakārya anyad
SV_09922 nir-apekṣaḥ sa yadi kadācid bhavet kvacid
V2_08111 nir-apekṣaḥ, sa yadi kadācid bhavet kvacid
PV_03253 -janma vā kvacit | dr̥ṣṭam sukha-āder buddher
V3_07903 tasmād vastuto yad yena vyāptam a-vyāptam
SV_16825 kāriṇam āho-puruṣikayā tad-darśana-vidveṣeṇa
SV_03415 artha-antara-bhūtā kriyā asti tat-samavāyo
VN_00113 bhāva-sādhanam, yathā yat sat kṛtakam
HB_02116 kiṃ nāśa-kāraṇaiḥ. anyathātva-pratipattau
V2_07504 a-nīścītāyām tu vyāptau dharmi-samāśraye
SV_09624 a-nīścītāyām tu vyāptau dharmi-samāśraye
V2_08913 hi tasmin niṣpanne 'niṣpanno bhinna-hetuko
SV_02020 hi tasmin niṣpanne 'niṣpanno bhinna-hetuko
V3_06605 bhavitavyam, an-āyattatvāt. tad-dharmatāyām
V3_00808 katham na sādhanam. sāksāt pāramparyeṇa
SV_02211 tad-abhāve 'py agnau bhavati iti. katham
V3_05403 na kutaścīt sāmartyaṃ labhyeta pracyaveta
SV_09018 buddhyaḥ adhimucyeta arthān abhilaped
PV_02033 tu sarvasya vedakaḥ || dūraṃ paśyatu vā mā
SV_00519 -antara-niṣedhe kārya-kāraṇāyor an-ubhayasya
SV_12617 sādhanam varṇānām vā sādhanāyā vākyasya
SV_00213 vyāpakasya tatra bhāva eva, vyāpyasya
HB_00206 vyāpakasya tatra bhāva eva, vyāpyasya
V3_04107 -ādi kṣīra-ādiṣv an-upalabhyamānaṃ kṣīraṃ
SV_06420 -viccheda eko vyāprijate dhvaniḥ | liṅgam
V3_01809 eva dharmo dharmiṇi sādhyo viparyāsaṇiyo
V2_09101 anityatā syād anya-nimittatve 'nimittatve
SV_02114 anityatā syāt. anya-nimittatve 'nimittatve
V2_05005 dharmī. tatra darśanaṃ pratyakṣato 'numānato
SV_12124 iti na kaścīt tathā vacaniyāḥ. rūpa-viśeṣo
SV_06818 -eka-śakti-sūcana-arthaṃ saṅketa-paratantraṃ
SV_03408 pācakatvam iti kṛtā api vā pāka ity anyena
SV_12921 anyac chabda-rūpaṃ paśyāma ity uktam. sati
VN_00216 asal-lakṣaṇam ākarṣati. tena yat sat kṛtakam
HB_02707 -vyavahāraṃ sādhyet, tat-siddhi-siddho
SV_09201 pratītiḥ. sa tad-abhāve na syāt. pratītau
SV_02908 śrutayas tad-ādhāreṣu vartante. tatra eva
NB_03136 nīścayena śakyaṃ darśayitum viśeṣa-lakṣaṇam
HB_02009 na bhaven nir-viśeṣānām parasparataḥ, bhāve
V1_00804 yuktaṃ rasa-ādi-jñāna-vat. sato 'pi
HB_01209 -ādhāra-ātmakam tad dravyaṃ samsthānam
vā gatiḥ || na asty eka-samudāyo 'smād anekatve
vā gatiḥ. avayava-rāge vā avayavi-rūpam a-raktam
vā guḍūci-vyakty-ādayaḥ saha pratyekaṃ vā jvara-
vā, guṇa-atiśaya-abhāvāt. veda-rakṣa-ādikam ca a-
vā guṇa-antaram iti yat kiñcid etat. avayava-
vā gr̥hṇīyāt. api ca artha-upayoge 'pi punaḥ
vā. gotvam asya śuklam iti. tan-mātra-viśeṣeṇa
vā grahaḥ | bhrāntiḥ sā anādi-kālina-darśana-
vā catuḥ-satya-prakāśanam || duḥkham samsāriṇaḥ
vā cala-a-calayoḥ pṛthak-siddhi-prasaṅgād vastra-
vā cintyeta, na ca tad yuktaṃ. puruṣais teṣām
vā janakaṃ katham || tasmād anekam ekasmād bhinna
vā janayan bhāvam eva vyañjaka ucyate. paratra tu
vā janikā katham || nāma-ādikam niṣiddham prān na
vā janma-bādhanī || yathā vastv eva vastūnām
vā janya-janaka-bhāvo vā. na evaṃ kaścīd bhāva-
vā jñātr-jñeya-dharma-lakṣaṇā anupalabdhiḥ. sā
vā jñāna-pravṛttiḥ, tataḥ saj-jñāna-śabda-
vā jñānād a-vyatiriktam ekasmād katham anyasya
vā jvara-ādi-śamana-lakṣaṇam ekam kāryaṃ kurvanti.
vā jvālām, syād etat – tasmān na ekasya para-
vā. ta ete nava pakṣa-dharmā nirdiśyante –
vā taj-janana-svabhāvam. vyaktayas tu kāla-deśa-
vā. tat katham na anupalambhād abhāvaḥ. na, sarva
vā. tat kadācit kasyacid bhavati iti tat-kṛtam
vā tat-kāla-dravya-apekṣa iti nir-apekṣa eva na
vā tat-kāla-dravya-apekṣa iti nir-apekṣa eva na
vā tat tato na anyatāś ca te || sukha-duḥkha-ādi-
vā, tat tasya gamakam a-gamakam ca iti na puruṣa-
vā tat-pratipanna-khali-kārāya dhūrta-vyasanena
vā tat pratyāyayīṣyāmaḥ. tena anya-apoha-viśaye
vā, tat sarvaṃ anityam, yathā ghaṭa-ādīḥ, san
vā tat-svabhāva eva na syād iti pūrvo vikalpas
vā tat-svabhāvatayā gamakasya a-gamakatvāt. na hi
vā tat-svabhāvatayā gamako na kaścīd gamakaḥ. ata
vā tat-svabhāvo yuktaḥ. ayam hi bhedo bheda-hetur
vā tat-svabhāvo yuktaḥ. ayam eva khalu bhedo
vā tataḥ kṣaṇikatā tasya iṣṭā syāt. tattve viśeṣa
vā tataḥ siddher an-utpatteḥ. sāksāt tāvat
vā tato 'nyato vā a-taj-janana-svabhāvād bhavet,
vā, tato jñāna-janana-sāmartyasya an-artha-
vā. tato bheda-a-grahāt tat-sambhāra-vādo na syāt,
vā tattvam iṣṭam tu paśyatu | pramāṇam dūra-darśi
vā. tatra an-ubhayasya a-pratibandhāt tad-abhāve
vā. tatra anya-a-viśeṣād varṇānām sādhanam kiṃ
vā tatra eva bhāvaḥ. etena anvaya-vyatirekau
vā tatra eva bhāvaḥ. etena anvayo vyatireko vā
vā tatra na asti iti nyāyā eṣaḥ. asty eva
vā tatra vicchinnaṃ vācyaṃ vastu na kiñcana ||129||
vā. tathā-iṣṭa-samudāyasya siddhir vighāto vā
vā. tathā ca bhāvas tadvān na syāt, an-upayogāt.
vā. tathā ca bhāvas tadvān na syāt, tad-an-
vā. tathā tat-tulya eva ca. dharmi-viśiṣṭasya
vā tathā darśaniyo ya enaṃ hetum anuvidadhyāt.
vā. tathā ye hetu-phala-viśeṣa-bhūtāḥ kiñcid ekam
vā tathābhūta-jñāpanāya svayaṃ kṛtena samayena.
vā tad anityaṃ vā syān nityaṃ vā. yady anityaṃ
vā tad anityaṃ eva iti sidhyati, tāvatā ca
vā tad-abhāva iti na kaścīd viśeṣo yena
vā tad-abhāvasya. yathā-pratītimatas tat-
vā tad ayam a-prasaṅga iti. tasya api nānā-upādhy
vā. tad arthāpattyaḥ eṣām nirāso draṣṭavyaḥ.
vā tad-avasthāyām iva pṛthag api syāt. tathā ca
vā tad-ātmana indriya-antara-jñāna-utpattāv a-
vā tad-ādheya-ātmakam prakṛtyā kiṃ kulālam

SV_06914 anupalabdher abhāvāt, an-upalabhyatāyām
 SV_04311 evaṃ bhavaty anityo 'yam anityatvam asya iti
 V2_06112 eva. tatra kevalaṃ viṣayī sādhyate 'bhāvo
 SV_13108 kasmimścīt saty atīśaya-hānir utpattir
 V3_05207 kasmimścīt saty atīśaya-hānir utpattir
 PV_03041 viśiṣṭaṃ kathaṃ bhavet | rūpaṃ dvi-rūpatāyām
 VN_03510 tadā hetvābhāsaḥ. sādhanāyām a-prasādhite
 SV_15429 tat-siddhir eva ca anvaya-siddhiḥ. asiddhau
 V1_03610 hi iṣṭa-ākāraḥ so 'nubhavo 'n-iṣṭa-ākāro
 PV_03072 -hetuṣu | anyeṣu satsv adṛṣye ca sattā
 SV_05202 śliṣṭau grhītāv iti idam asya sāmānyam ayaṃ
 V3_03601 evaṃ āha, a-prati-pramāṇatayā niścayaṃ
 PV_03133 -vikalpa-a-vikalpayoḥ | vimūḍho laghu-vṛtter
 SV_08804 -bhedaḥ ca syātām tadvati vastuni | anyonyaṃ
 SV_07118 a-pāte 'pi tulyaḥ paryanuyogo 'navasthā
 VN_02023 eva iti na pṛthag asya upanyāso vyākhyānaṃ
 V2_10012 tan-mātra-anubandho gamyate. hetu-bhāvo
 SV_01804 anyatas tasya tad-bhāva-niṣedhāt. hetu-bhāvo
 SV_08624 viruddha-dharma-adhyāsaḥ ca na syāt. sati
 SV_07022 vā. sa kim ekatra eva na samavaiti janyate
 V3_08701 vā, sa kim ekatra na samavaiti janyate
 HB_03015 kasyacit pratipattiḥ pratipatti-hetur
 SV_02512 -buddhau niveśa-abhāvāt sāmānyam anyat. sati
 V3_04410 -gateḥ sarvatra tulyatvāt sāksād arthāpattiyā
 VN_01709 rūpasya eva a-vacanena siddher abhāvāt. atha
 SV_14720 -āyatta-pratītinām iva nīla-ādīnām. kā
 SV_07407 kadācid a-niścayo na syād eka-niścayo
 SV_06404 rūpaṃ syāt. tad-rūpaṃ vā syād a-tad-rūpaṃ
 SV_06820 -bhūtāḥ kiñcid ekaṃ sādhyanti sādhyante
 SV_14313 vā asya abhighāta-sāmarthya-ādiṣu satā
 PV_03340 anyathā vā anubhūyate | iṣṭo 'n-iṣṭo 'pi
 SV_05102 na evaṃ indriya-jñānāni vikalpakāni. na
 SV_06919 yathā kuṇḍe badarāṇi vartanta iti. vyaktir
 VN_00109 tūṣṇīm-bhāvāt, sādhanā-aṅgasya a-samarthanād
 SV_10312 tad atra keṣāñcid arthānām svabhāvānām
 V2_06601 tad atra keṣāñcit svabhāvānām arthānām
 SV_03407 etāvantaṃ eva ca bhedaṃ darśayaṃs taddhitena
 PV_04011 sadṛśī gatīḥ || liṅgaṃ svabhāvaḥ kāryaṃ
 PV_03200 || na ekaṃ citra-pataṅga-ādi rūpaṃ
 PV_03072 eva anyatra lakṣaṇaṃ || svabhāve sva-nimitte
 SV_03514 nanu ca dharma-dharminor a-bhede bhede
 PV_02010 -arthakriyā-ādiṣu | iṣṭa-siddhir asiddhir
 V2_05403 svayam a-bruvan paraṃ bodhayitum īso bruvan
 PV_02058 a-sādhyam kiñcid iritam | āyuh-ḥṣayād
 PV_03065 api niścayāt | tan niścaya-pramāṇaṃ
 HB_04012 na itareṇa apy abhāva eva, yena bhāvo 'bhāvo
 PV_03095 sad-asattā-viniścayau || bhinnno 'bhinnno 'pi
 SV_02017 anyathā paraiḥ | artha-antara-nimitte
 V2_08909 anyathā paraiḥ | artha-antara-nimitte
 SV_02118 sa ca artha-antarād bhavann anityatā anyo
 V2_09104 sa ca artha-antarād bhavann anityatā anyo
 V3_06505 śīta-uṣṇa-sparśayoḥ. anyonya-bheda-siddher
 PV_04279 bhāvād abhāvataḥ || anyonya-bheda-siddher
 PV_03110 anurūpāḥ svabhāvataḥ || siddho 'tra apy atha
 V3_00201 -viṣaye vācaḥ prāmāṇya-abhāvāt. prāmāṇye
 V2_05006 -viśiṣṭasya anyatra vṛtti-virodho 'viśeṣaṇe
 SV_02904 śabdena vyāpta ekatra vastuni | buddhyā
 SV_15320 tu ubhaya-niścita-vācī sa sādhanam, dūṣaṇaṃ
 PV_03506 yugapat sambhavo yataḥ | lakṣyate pratibhāso
 V1_01502 apayaṃś ca kva antar-bhāvātām arthe buddhau
 V3_10310 iti pratyeti. tad a-rūpānām kutaḥ. bhāve
 SV_09120 kathaṃ niśiddho yāvad asya sambandho dharmo
 V2_06511 yathā – na asti viraktaṃ ceto devatā-viśeṣo
 SV_10304 yathā na asti viraktaṃ ceto devatā-viśeṣo
 SV_08420 paryanuyogam arhanti, kim agnir dahaty uṣṇo
 vā tad-darśana-āśrayā vyapadeśa-pratyabhijñāna-
 vā, tad-dharmatām eva avataranto vikalpā nānā-eka
 vā tad-bhāva-vyāpinaḥ kāryasya abhāvena. yadā api
 vā. tad yadi teṣāṃ jñāna-jananaḥ svabhāvaḥ,
 vā. tad yadi teṣāṃ jñāna-jananaḥ svabhāvaḥ,
 vā tad vastv ekaṃ kathaṃ bhavet || tābhyām tad-
 vā tad-vṛtti-niyame 'naikāntikaḥ, a-vṛttau vā
 vā tad-vyatireka-nivṛtti-siddhāv api tad-asiddhir
 vā, tadā iṣṭo 'n-iṣṭo vā viṣayaḥ pratividito
 vā tadvataḥ kathaṃ || a-prāmāṇye ca sāmānya-
 vā tadvān iti na syāt. tathā ca tat-pratipattiyā
 vā. tan-niṣedho hy anumānāt syāt, pratyakṣeṇa
 vā tayor aikyaṃ vyayasyati || vikalpa-
 vā tayor bhedaḥ sadṛśa-a-sadṛśa-ātmanoḥ ||176||
 vā. tasmāt pāta-abhāvaḥ pāta-pratibandhaḥ sa
 vā. tasmād evaṃ-vidhasya api tadānīm prativādinā
 vā tasmin saty eva bhāvād ity artha-antarasya.
 vā tasmin saty eva bhāvād iti dṛṣṭāntena
 vā tasminn a-bhede 'pi na kaścid bhedaḥ syāt.
 vā, tasya a-sāmarthyāt. tad a-samarthaṃ pṛthak
 vā. tasya a-sāmarthyāt. tad a-samarthaṃ pṛthak
 vā, tasya api vā kathaṃ pratipattiḥ. kasyacid api
 vā tasya api sva-ātmani vyavasthānād a-miśraṇam
 vā. tasya asya pakṣa-dharmasya tattvaṃ sapakṣa-
 vā tasya eva sādhanasya yan na aṅgaṃ pratijñā-
 vā tasya pratyāsattiḥ. tatra yat tasminn an-ātma-
 vā. tasyā a-vibhāgāyās teṣu viśeṣa-abhāvāt.
 vā. tādrūpye tad eva iti na anyas tato bhidyeta.
 vā te 'pi sakṛt pratyaya-arthaṃ vrihy-ādi-śabdaiḥ
 vā tena anyena kiṃ vināśitam. yadi ca agni-
 vā tena bhavaty arthaḥ praveditaḥ || vidyamāne
 vā teṣv apy eṣa doṣo '-dvayānām dvaya-nirbhāsād
 vā tair abhivyakteḥ. yady ādheyatā, nityasya an-
 vā. trividham eva hi liṅgam a-pratyakṣasya
 vā darśana-pāṭava-abhāvāt kāraṇānām kārya-
 vā darśana-pāṭava-abhāvāt kāraṇānām kārya-
 vā darśayet pācakatvam iti kṛtā api vā pāka ity
 vā dr̥śya-a-darśanam eva vā | sambaddhaṃ vastutaḥ
 vā dr̥śyate kathaṃ | citraṃ tad ekaṃ iti ced idam
 vā dr̥śye darśana-hetuṣu | anyeṣu satsv adṛṣye ca
 vā dr̥ṣṭāḥ ṣaṣṭhy-ādi-vibhaktayo dharma-bahutvāt
 vā dr̥ṣṭānte ṣaṃśayo 'tha vā || siddhaṃ yādrg-
 vā doṣaṃ imaṃ parihartum. asati hetor a-
 vā doṣe tu kevale na asty a-sādhyatā || mṛte viṣa
 vā dvitīyaṃ na akṣa-jā matiḥ || abhāve 'rtha-
 vā dvitīyam ākṣipet. na evaṃ jñānam, para-
 vā dharmāḥ sa viruddhaḥ prayujyate | yathā agnir
 vā dharme vāsasi rāga-vat ||32|| ity antara-
 vā dharme vāsasi rāga-vat ||63|| iti saṅgraha-
 vā dharmo hetuḥ phalaṃ vā syāt, a-hetu-phalasya a
 vā dharmo hetuḥ phalaṃ vā syāt, a-hetu-phalasya a
 vā dhruva-bhāva-vināśa-vat | anyonya-parihāra-
 vā dhruva-bhāva-vināśa-vat | pramāṇa-antara-
 vā dhvamso liṅgād anupalambhanāt | prāg bhūtvā hy
 vā na anumāna-pravṛtṭiḥ syāt, vacana-mātreṇa
 vā na anumeya-dharmatā iti cet, na, ayoga-
 vā na anya-viṣaya ity paryāyatā bhavet ||51|| ity
 vā, na anyatara-prasiddha-sandigdha-vācī, punaḥ
 vā na artha-artha-jñānayoḥ pṛthak || na hy artha-
 vā. na arthe, adhyātmaṃ parisyandād ihā-vaśena
 vā na asantaḥ syuḥ, tal-lakṣaṇatvāt sattvasya.
 vā na asti iti matir na bhavati. na ca asyaḥ
 vā, na asti dāna-hiṃsā-ādi-virati-cetanānām
 vā, na asti dāna-hiṃsā-virati-cetanānām abhyudaya
 vā na udakam iti. etāvāt tu syāt, kuto 'yaṃ

SV_06524	bhinna-rūpā matiḥ kutaḥ | anvaya-vyatirekau	vā na ekasya eka-artha-gocarau ||135|| tad ekam
SV_12411	iti sarvaḥ puruṣaḥ kāvyā-kṛt syāt. a-kāraṇe	vā na eva kaścīd tadvad ity a-pūrvā eṣā vāco-
HB_02807	ādhāra-ādheya-bhāvo vā janya-janaka-bhāvo	vā. na evaṃ kaścīd bhāva-abhāvayoḥ sambandho yena
SV_14724	-kāraṇa-bhāvo 'n-abhyupagamāt. abhyupagame	vā na kārya-kāraṇe 'nyonya-pratīti-
V3_09403	'vasthātā avasthitaḥ paryanuyojaḥ. san	vā na ghaṭo bhāvikaḥ, a-tal-lakṣaṇatvāt. vastv
V3_00605	paraspara-parihāra-sthita-lakṣaṇatayā	vā. na ca ayam utpatti-vināśābhyaṃ caitanyasya
SV_03923	ca katham ātmanā anyam grāhayed vyapadeśayed	vā. na ca taiḥ sambaddham ekam ity eva sāmānyam
V3_09103	yad-ātmatayā jñāpayati, tad-asiddhau sandehe	vā na jñāpakaḥ, śabda-vat. trairūpyāc ca hetur
V3_00204	kaścīd viśeṣaḥ pramāṇa-a-saṃvāde. saṃvāde	vā na tat-siddham parasya eva siddham. tan na
SV_02811	hy asya samāropo yathā sthiraḥ sa-ātmaka ity	vā, na tatra bhede niścayo bhavati. niścaya-āropa
SV_02309	-pratiniyato 'nyatra katham bhavet. bhavan	vā na dhūmaḥ syāt. taj-janito hi svabhāva-viśeṣo
V2_08704	-pratiniyato 'nyatra katham bhavet. bhavan	vā na dhūmaḥ syāt. taj-janito hi svabhāva-viśeṣo
V3_10511	piṇḍo viśānavān ||80|| sādhyā-kāla-aṅgatā	vā na nivṛtter upalakṣya tat | tata eva a-
PV_04188	eṣa piṇḍo viśānavān || sādhyā-kāla-aṅgatā	vā na nivṛtter upalakṣya tat | viśeṣo 'pi
SV_06606	ity uktam. tad ayam a-vibhāgo 'nviyād vā na	vā. na punar an-anvayo 'nvayī ca. yo 'pi bhinnam
SV_02223	vaikalya-abhāvād iṣṭa-kāla-vat. tadā api	vā na bhavet, abhāva-kāla-a-viśeṣāt. apekṣayā hi
V2_08612	vaikalya-abhāvād iṣṭa-kāla-vat. tadā api	vā na bhavet, abhāva-kāla-a-viśeṣāt. apekṣayā hi
SV_07816	nityam anapekṣita-para-upaskārā dṛṣyeta	vā na vā kadācit tasmin svabhāve vyavasthānāt.
SV_06606	syād ity uktam. tad ayam a-vibhāgo 'nviyād	vā na vā. na punar an-anvayo 'nvayī ca. yo 'pi
HB_03702	etad a-śakya-niścayatvāt. hetv-abhāvo	vā. na hy a-niścita-ātmanaḥ pratipādaka-dharmasya
SV_15626	na te kañcit parihareyur yajamānam anyam	vā. na hy anyam prati svabhāvo 'tad-bhāvo
SV_06604	tad dhy eka-rūpaṃ sāmānyam vā bhaved viśeṣo	vā. na hy asati rūpa-bhede 'yam pravibhāgo yuktaḥ
VN_02117	prativādinō 'jñānāt pratipādana-a-sāmarthyād	vā. na hi duṣṭa-sādhana-abhidhāne 'pi vādinah
SV_13311	57ab) na dhvanir ato bhinnas tena saha pṛthag	vā. na hi pratyakṣe 'rthe para-upadeśo garīyān.
SV_11219	nivartayati ity ānarthakyaṃ syād viparyayo	vā. na hi śabdāḥ prakṛtyā arthavantaḥ. samayāt
V2_07407	hetutvena upādīyamāna upādhy-apekṣaḥ śuddho	vā nāṣe kāryatva-sattva-vat ||52|| upādīyate.
VN_06309	kṛtvā sarve doṣā avaśyaṃ vaktavyā a-vacane	vā nigrahaḥ, ekena api tat-sādhana-vighātāt, eka-
V3_01603	-āditve varṇatvasya aindriyakatvasya iva	vā nitiraṇā-jñāne. tathā hi na tac cākṣuṣaṃ taj-
SV_14116	bhavitavyam. sa ca a-hetuko 'nya-hetuko	vā nityam bhaven na ca puruṣa-vyāpārāt. tasmān na
SV_08016	hy atiprasaṅgaḥ syāt. atītam anāgataṃ	vā nimitti-kṛtya tayoh pravṛttir iti cet. karma
SV_02014	uktam prak. kārya-kāraṇa-bhāvād vā svabhāvād	vā niyāmakāt | avinābhāva-niyamo 'darśanān na na
V2_08906	||61|| kārya-kāraṇa-bhāvād vā svabhāvād	vā niyāmakāt | avinābhāva-niyamo 'darśanān na na
SV_09707	dharmaṇo dharmo gamyaḥ. tasya ayam nivṛttau	vā nivartakaḥ ||192|| tasya vyāpyasya dharmasya
SV_10403	so 'yam asann eva sva-kāryam vyāpyam	vā nivartayati, tad-abhāva-asiddhau nivartye 'pi
HB_00209	dharmena hetor vyāpty-asiddheḥ, a-vyāpakasya	vā nivṛttau nivṛtty-abhāvād ity anvaya-
V3_04506	na tu sapakṣa-vipakṣayoḥ sattvam asattvam	vā niścaya-apekṣam, niścaye 'pi sandeha-mukhena
V2_06012	-niśedhe sādhye kārya-kāraṇayor an-ubhayasya	vā niśedho hetuḥ. tatra apy an-ubhayasya a-
SV_12104	abhāvāt. anyatra anupalambhasya upalambhasya	vā para-upadeśād a-pratyayād a-niścaya-arthatvāt.
PV_03338	|| yadā niṣpanna-tad-bhāva iṣṭo 'n-iṣṭo 'pi	vā paraḥ | vijñāpti-hetur viśayas tasyāś ca
SV_14924	punar a-naṣṭā na janayeyur apekṣeran	vā param. taj-janana-svabhāvasya niṣpatteḥ. na ca
PV_02144	an-upāyataḥ || upāyasya a-parijñānād iti	vā parikalpayet | hetumattvād viruddhasya hetor
SV_15726	artha-yogyasya utpādanam santāna-pariṇāmanam	vā paśyāmaḥ. tad ubhayaṃ viśeṣa-janmani syāt.
V3_11012	nāma ayam arvāg-darśanaḥ saha-bhāvam itaram	vā paśyet, viprakṣṣṭe punar arthe 'bhāva-nirṇayo
SV_03408	vā darśayet pācakatvam iti kṛtā api	vā pāka ity anyena vā tathābhūta-jñāpanāya svayaṃ
PV_04128	|| naimittikyāḥ śruter artham artham	vā pāramāthikam | śabdānām pratirundhāno na
V3_03907	bhavati. naimittikyāḥ śruter artham artham	vā pāramāthikam | śabdānām pratirundhāno na
SV_16918	kasyacid a-prasiddha-arthasya a-prasiddhasya	vā punar vyutpatti-darśanena sarvatra tad-āśaṅkā-
SV_16822	tad-arthasya. api ca, vedas tad-vyākhyānam	vā puruṣeṇa puruṣāya upadiśyamānam a-naṣṭa-
HB_01213	kulālāt. na ca anayoḥ svabhāva-bhedaḥ, bhede	vā pūrva-vat prasaṅgād iti. asti tāvat kiñcid eka
SV_08902	aśvād bhinnō 'bhinnō vā iti bhedaḥ a-bhedaḥ	vā pṛcchan viśeṣam eva bhāvasya svabhāva-ākhyam
SV_08907	-pratyupasthāpitam artham bhinnam a-bhinnam	vā pṛcchann artha-antara-upakṣeṣeṇa tatra kim iti
V3_03209	anyathā atiprasaṅgaḥ syāt, vyarthatā	vā pṛthak-kāraṇasya. sva-vacanasya api pṛthak-
PV_04103	|| anyathā atiprasaṅgaḥ syād vyarthatā	vā pṛthak-kṛteḥ | bhedo vān-mātra-vacane
VN_04312	apārthakam. yatra anekasya padasya vākyasya	vā paurvāparyeṇa yogo na asti ity a-sambaddha-
SV_10207	-nimitta-bhāvinyāḥ, deśa-kāla-vyavahitā	vā prakaraṇa-an-upayogino dravya-viśeṣā na tāñ
V2_06506	-niyata-nimitta-bhāvinyo deśa-kāla-vyavahitā	vā prakaraṇa-an-upayogino dravya-viśeṣāḥ. na tāñ
VN_05911	a-samartha-sādhana-abhidhānād dhetvābhāseṣu	vā. prakṛta-sādhana-a-sambaddha-pratipatteś ca
SV_16302	-a-dharma-upacaye dharmā-a-dharma-ātmanor	vā prakṛtyā siddhy-asiddhī iti cet. na, dharmā-
VN_05604	para-upatāpāya santaḥ pravartante śāstrāṇi	vā praṇiyante ity ado vaktavyam. tasmāt tāvad
SV_12018	'pi. kumāra-sambhava-ādiṣv ātmānam anyam	vā praṇetāram upadiśanto yad evaṃ prativyūhyeran.
VN_00202	-upadarśanam. yadi na sarvaṃ sat kṛtakaṃ	vā pratikṣaṇa-vināśī syāt, a-kṣaṇikasya krama-
PV_04100	syād anyasya bādhakam || pratijñam anumānam	vā pratijñā apeta-yuktikā | tulya-kakṣyāṃ
PV_04024	eva an-uktir nyūnatā uditā || sādhyā-uktiṃ	vā pratijñam sa vadan doṣair na yujyate | sādhanā
PV_03465	viśeṣo 'rthasya kaścana || tad-iṣṭau	vā pratijñānam kṣaṇa-bhaṅgaḥ prasajyate | sa ca
NB_03056	sādhana-ābhāsaḥ. uktāv apy asiddhau sandehe	vā pratipādyā-pratipādakayoḥ. ekasya rūpasya

PV_04204 ity uktam vyabhicārasya sambhavāt || sati
 V3_05601 uktam vyabhicārasya sambhavāt ||38|| sati
 HB_02613 anupalabdhiḥ. sā abhāvam abhāva-vyavahāram
 V3_02708 -karaṇam yuktaṁ syāt, tad-avabodha-arthitve
 V2_08406 dhūmasya. so 'pi hi dhūmasya tat-kāraṇānām
 V1_01314 saṁyojanam eva artham paśyati darśanāt. atha
 SV_17213 vijñeyaḥ, svabhāva-bhedasya abhāvāt, sati
 V1_01412 -vibhāvitā nāma. tad ayam a-saṁsrṣṭa-vikalpo
 PV_03038 yathā-kalpanam eva vā | kuryād a-śakte śakte
 HB_01901 odana-ādy-abhinirvṛttir asti indriyasya
 V2_06516 iti cet, ata eva saṁśayo 'stu, bhaved
 SV_10311 iti cet. ata eva saṁśayo 'stu, bhaved
 VN_00523 'rthe pratipattī-pratyakṣasya anyasya
 V3_02406 pravartamānaḥ kena nivartyate. nivārito
 PV_03064 -dvitvam iṣyate || try-eka-saṅkhyā-nirāso
 V3_06102 yato hi sparśa-viśeṣa-upalambhāt saty asati
 NB_03032 api vākyena anvaya-mukhena vyatireka-mukhena
 PV_04278 sādhanē || tasyāḥ svayam prayogeṣu svarūpaṁ
 V3_06408 -ślokaḥ. tasyāḥ svayam prayogeṣu svarūpaṁ
 V3_06501 pratiśedhya-artha-bādhaka-rūpa-upanyāsenā
 V3_06411 abhāva-sādhanāya prayujyate, tadā svarūpeṇa
 SV_03225 -prasaṅgāt. te yathā vyatirikte 'vyatirikte
 SV_11003 yadi ||218|| sarva eva āgamam an-āgamam
 V2_06611 yadi ||32|| sarva eva āgamam an-āgamam
 HB_00211 sādhya-dharminī pratyakṣato 'numānato
 NB_03101 -niścayaḥ. sa-ātmakatvena an-ātmakatvena
 PV_04100 apeta-yuktikā | tulya-kakṣyam yathārtham
 SV_06118 na kasyacit kutaścin nivartayet pravartayed
 PV_04118 darśayaty evaṁ-pratīter anumātvataḥ || atha
 PV_02200 bhavet || mārgē cet saha-ja-a-hāner na hānau
 SV_03802 svalakṣaṇam pratipannam pratipāditaṁ
 PV_03460 | tac ca akṣam artho dhīḥ pūrva manaskāro 'pi
 PV_03078 | viśeṣa-dṛṣṭer eka-tri-saṅkhyā-apoho na
 PV_03070 | tad avāṣyam tato jātam tat svabhāvo 'pi
 SV_06604 bheda-abhāvāt. tad dhy eka-rūpaṁ sāmānyam
 NB_03075 -vat. paraspara-parihāra-ssthita-lakṣaṇatayā
 SV_14118 idaṁ gamyate 'n-ātyantiko dhvanir anyo
 V2_04610 taylor abhāve taj-jaṁ jñānam tat-prabhavā
 V2_04608 pramāṇam. na hi svabhāvaḥ kāryam
 V2_08914 -svabhāvo yuktaḥ. ayam hi bhedo bheda-hetur
 SV_02021 yuktaḥ. ayam eva khalu bhedo bheda-hetur
 HB_02302 ity uktam, tena svabhāvato naśvare 'naśvare
 V1_00605 tasmād ātma-lābhāt, anyato bhavato 'bhavato
 PV_04278 svarūpaṁ vā prayujyate | artha-bādhana-rūpaṁ
 V3_06409 svarūpaṁ vā prayujyate | artha-bādhana-rūpaṁ
 SV_07618 prayojanā sāmānya-kalpanā. yadi satsv asatsu
 SV_07916 sa pratyayo 'stu. kim idāniṁ karmaṇā anyena
 SV_08413 na asti ity a-janakaḥ syāt. janakatve
 SV_08714 tathā bheda-a-viśeṣe 'pi bhaviṣyati. atha
 SV_14103 puruṣa-saṅkhyātebhyaḥ puruṣa-guṇebhyo
 SV_15611 -antaratve vā varṇa-ātmanas tat-krama-ātmano
 PV_03355 teṣāṁ an-upapluta-caḥṣuṣāṁ | dūre yathā
 V1_03810 teṣāṁ an-upapluta-caḥṣuṣā | dūre yathā
 PV_02200 vā bhavaḥ kutaḥ | sukhī bhavē 'yam duḥkhī
 PV_02033 iṣṭo na tu sarvasya vedakaḥ || dūram paśyatu
 VN_06104 vādam viphalatayā na kiñcid vakti, anyad
 SV_06124 ākṣipta-karaṇa-karmakam. evam ānayanam anyad
 SV_08601 na tad-viśayasya abhāvāt sthitir a-sthitir
 V1_00303 a-dṛṣṭāḥ kam artham upanayanty apanayanti
 V2_06511 pratikṣipyate 'rthaḥ svabhāva-viśeṣo
 PV_03078 api vā || pramāṇānām anekasya vṛtter ekatra
 PV_04192 | pārtho dhanur-dharo nīlam sarojam iti
 PV_02092 | guṇa-ādiṣv iva kalpya-arthe naṣṭa-a-jāteṣu
 V2_05013 | pārtho dhanur-dharo nīlam sarojam iti
 SV_10702 kañcit puruṣa-artham uparuṇaddhi samādadhāti
 vā pratibandhe 'stu sa eva gati-sādhanah | niyamo
 vā pratibandhe 'stu sa eva gati-sādhanah | niyamo
 vā pratiyoginah sādhayati. katham anya-bhāvas tad
 vā prativādinah, anyathā a-sambaddha-pralāpa eva
 vā pratiṣṭhānād dhetur eva. yadi tadutpatteḥ
 vā pratyakṣa-sādhanā eva indriya-dhiyaḥ kalpanā-
 vā pratyakṣasya svayam pratīti-prasaṅgāt, a-
 vā pratyakṣo darśana-ātmā dṛṣya-ātmano vā
 vā pradhāna-ādi-śrutim janaḥ || śabdebhyo yādṛṣī
 vā prabhāsvarād apavarakam praviṣṭasya sva-
 vā pramāṇam ity a-pratikṣepaḥ. tad atra keṣāñcit
 vā pramāṇam ity a-pratikṣepaḥ. tad atra keṣāñcid
 vā pramāṇasya nivṛttāv api saṁśayāt. na ca sarve
 vā pramāṇena vācā kena pravartyate. samaya-
 vā prameya-dvaya-darśanāt | ekam eva a-
 vā prayatne sañcarati me hasta iti bhavati, tata
 vā prayuktena sapakṣa-a-sapakṣayor liṅgasya sad-
 vā prayujyate | artha-bādhana-rūpaṁ vā bhāve
 vā prayujyate | artha-bādhana-rūpaṁ vā bhāve
 vā prayujyate, yathā – na atra śita-sparśo 'gner
 vā prayujyate, yathā – na asti iha dhūmo
 vā prayoktum iṣyante, tathā niyuktās tam artham
 vā pravṛtti-kāmo 'nveṣate prekṣā-pūrva-kārī na
 vā pravṛtti-kāmo 'nveṣate prekṣā-pūrva-kārī, na
 vā prasiddhir niścayaḥ, yathā pradeṣe dhūmasya
 vā prasiddhe prāṇa-āder asiddheḥ. tasmāj jīvac-
 vā bādhetā katham anyathā || prāmānyam āgamānām
 vā, buddhim yathā-bhūta-anujñānāt sarva-
 vā bruvato lokasya anumā-abhāva ucyaṭe | kiṁ tena
 vā bhavaḥ kutaḥ | sukhī bhavē 'yam duḥkhī vā mā
 vā bhavati, svarga-ādi-śravaṇe 'pi tad-
 vā bhavet || kārya-kāraṇa-sāmagryām asyām
 vā bhavet || viśaya-a-niyamād anya-prameyasya ca
 vā bhavet || sva-nimittāt svabhāvād vā vinā na
 vā bhaved viśeṣo vā. na hy asati rūpa-bhede 'yam
 vā bhāva-abhāva-vat. sa ca dvidvidho 'pi virodho
 vā bhāva iti. sattā-mātra-anubandhitvān nāśasya
 vā bhāva-kāraṇa-pratipattiḥ. tathā sati dṛṣye
 vā bhāva-kāraṇa-vyatireke bhavataḥ, a-bhedād ātma-
 vā bhāvānām yad uta viruddha-dharma-adhyāsaḥ
 vā bhāvānām viruddha-dharma-adhyāsaḥ kāraṇa-bhedaś
 vā bhāve na vināśa-hetur upayogaḥ. tasmād vināśe
 vā bhāve niyamena tat-saṁvāda-ayogāt. na artha-
 vā bhāve bhāvād abhāvataḥ || anyonya-bheda-
 vā bhāve bhāvād abhāvataḥ ||51|| sā iyam abhāva-
 vā bhāveṣu sāmānya-buddhir na iyam arthavati
 vā. bhinnam a-bhinna-pratyaya-hetur na bhavati
 vā bheda-a-viśeṣāt sarvo janakaḥ syāt. na etad
 vā bhede hi kārakam kiñcid vastu-dharmatayā
 vā manaskāra-ādibhyo bhavanti iti. na ca kāryatā
 vā mantrasya artha-hetur a-kṛtakatvān nityasya
 vā maruṣu mahān alpo 'pi dṛṣyate || yathā
 vā maruṣu mahān alpo 'pi dṛṣyate ||46|| yathā-
 vā mā bhūvam iti tṛṣyataḥ || yā eva aham iti dhīḥ
 vā mā vā tattvam iṣṭam tu paśyatu | pramāṇam dūra
 vā yat kiñcit pralapati, tadā katham hetvābhāsa-
 vā yat kiñcid anuṣṭhānam vā abhimataṁ tadā ānaya
 vā. yat punar etad uktam taj-janako hi sa tasya
 vā. yatra prāg dṛṣṭās tatra smṛtim ādadhati. sā
 vā, yathā – na asti viraktaṁ ceto devatā-viśeṣo
 vā yathā | viśeṣa-dṛṣṭer eka-tri-saṅkhyā-apoho na
 vā yathā || pratiyogi-vyavacchedas tatra apy
 vā yathā || mato yady upacāro 'tra sa iṣṭo yan
 vā yathā ||12|| pratiyogi-vyavacchedas tatra apy
 vā, yathā-abhīniveśam a-tattvāt, yathā-tattvam ca

V3_06909	kañcit puruṣa-artham uparuṇaddhi samādadhāti	vā, yathā-abhiniveśam a-tattvāt, yathā-tattvam ca
SV_14504	-tadvān sa tena tathā vyapadiśyate pratiyate	vā. yathā aśvo viśāṇena. na vai vināśo na asty
SV_10304	pratikṣipyate 'rthaḥ svabhāva-viśeṣo	vā, yathā na asti viraktam ceto devatā-viśeṣo vā,
SV_04104	eka-ākāraṃ pratyabhijñānaṃ janayanty anyāṃ	vā yathā-pratyayaṃ dahana-grha-ādikāṃ kāṣṭha-
V3_01308	tathā ca viparyaya-siddhir vaiphalyam eva	vā. yathā prak sañjñinā abhisambandhād arthavac
SV_13522	syāt, yathā pipīlikānāṃ pañktau. kāla-kṛtā	vā yathā bija-ankura-ādinām. sā dvividhā api
SV_03616	-viśeṣaṇa-viśeṣya-bhāvā yujyante śabdānām	vā yathā-vastu-vṛttāv iti vakṣyāmaḥ. yaś ca ayam
NB_03109	dvayor dvayor vā rūpayor asiddhau sandehe	vā yathāyogam asiddha-viruddha-anaikāntikāś trayo
V3_03001	svabhāva-lakṣaṇaṃ prasiddhiḥ. ātmā aparo	vā yathārtha-darśana-pravṛtta-vāg-abhimata āptaḥ.
V3_03204	kathaṃ pratijñāṃ tulya-kakṣyām anumānaṃ	vā yathārtham apeta-yuktikā pratijñā bādhetā.
HB_00207	vā tatra eva bhāvāḥ. etena anvayo vyatireko	vā yathāsvam pramāṇena niścita ukto veditavyaḥ.
V1_02804	a-darśanāt ||30|| tasmād bhūtam abhūtam	vā yad yad eva atibhāvvyate | bhāvanā-
PV_03285	-bala-nirmitam || tasmād bhūtam abhūtam	vā yad yad eva abhibhāvvyate | bhāvanā-
VN_05012	yantram pranṛtyati nṛtyati ||2|| yathā	vā yad yasmin bhavati bhavati, na bhavati na
SV_05904	api sañketa-karaṇe 'vṛkṣā vyavacchinnā na	vā yadi | vyavacchinnāḥ kathaṃ jñātāḥ prāg vṛkṣa-
SV_12922	uktam. satī vā tad anityaṃ vā syān nityaṃ	vā. yady anityaṃ yatna-sambhūtaṃ pauruṣeyaṃ
SV_11506	-arthayoḥ sambandho nityo vā syād anityo	vā. yady anityaḥ puruṣa-icchā-vṛttir a-vṛttir vā.
VN_01110	nivṛttir vā iti yat kiñcid etat. atha	vā yadi kasyacit svabhāvasya pravṛtti-nivṛtti
V3_06508	sa-apekṣa-dhruva-bhāva-vat ||52|| pramāṇaṃ	vā yadi tattve bādhaṃ syāt tal-liṅgena api
PV_03450	anyena vid yadi || taj-jā tat pratibhāsā	vā yadi dhīr vetti na aparā | ālambamānasya
SV_03406	artham taṃ taddhitena kṛtā api vā | anyena	vā yadi brūyād bhedo na asti tato 'paraḥ ||63||
PV_03047	-iṣṭā cakṣur-ādiṣu | jñāna-kāryeṣu jātir	vā yayā anveti vibhāgataḥ || kathañcid api
VN_00117	prasādhyata eva yathā sañ śabdāḥ kṛtako	vā, yaś ca evam, sa sarvo 'nityaḥ, yathā ghaṭa-
SV_09927	kvacid viramet. tad dhi kiñcid upalīyeta na	vā yasya yatra kiñcit pratibaddham a-pratibaddham
V2_08202	kadācid viramet. tad dhi kiñcid upalīyeta na	vā yasya yatra kiñcit pratibaddham a-pratibaddham
PV_03022	sarvadā eva tat || tasya śaktir a-śaktir	vā yā svabhāvena samsthitā | nityatvād a-
V3_05009	-ādinām kam atīśayam utpādayanti khaṇḍayanti	vā, yena āvaraṇam iṣyante. na brūmaḥ – te kiñcid
SV_13012	-ādinām kam atīśayam utpādayanti khaṇḍayanti	vā yena āvaraṇam iṣyante. na brūmas te kañcid
SV_06123	na ghaṭena iti. tathā paṃśunā vā anyena	vā yena kenacid ānītena artha ānaya ity eva syād
V1_00711	na hy arthe śabdāḥ santi tad-ātmāno	vā, yena tasmin pratibhāsamāne te 'pi
V1_01405	a-pratisamviditā eva udayante vyayante	vā, yena satyo 'py an-upalakṣitāḥ syuḥ. tathā hi
VN_02307	-pratipatti-nivartanaṃ protivādināḥ. atha	vā yo na doṣaḥ sādhanasya tad-bhāve 'pi vādinā
PV_04111	-vartitvād a-niṣedhinām | kṛtānām a-kṛtānām	vā yogyaṃ viśvam svabhāvataḥ || artha-mātra-
V3_03301	vacane prāmānya-itarayor anyonyam, siddhāyām	vā yoṣiti prasava-itara-dharmatvayoḥ sa dharmā-
SV_12111	kim idānīm pauruṣeyaṃ ity-ādi. tathā hy anyo	vā racito granthaḥ sampradāyād ṛte paraiḥ |
SV_02613	-nimittena saṃyojyeta guṇa-antarām | śuktau	vā rajata-ākāro rūpa-sādharṃya-darśanāt ||44||
SV_01216	kim. yathā pakvāny etāni phalāny evaṃ-rasāni	vā rūpa-a-viśeṣād eka-śākhā-prabhavatvād vā
V2_09502	kim. yathā pakvāny etāni phalāny evaṃ-rasāni	vā rūpa-a-viśeṣād eka-śākhā-prabhavatvād vā,
V3_00109	sukha-ādayo buddhir vā, utpatter anityatvād	vā, rūpa-ādi-vad iti, tad ayuktam, anumāna-viśaye
SV_06801	ātma-indriya-mano 'rtha-tat-sannikarṣeṣu	vā rūpa-vijñāna-eka-kāryeṣu tat-kārya-sāmānya-
PV_03359	rūpaṃ na asti tattvataḥ | yasmād ekam anekam	vā rūpaṃ teṣāṃ na vidyate || sādharṃya-darśanāl
NB_03109	trayaṇām rūpaṇām ekaikasya dvayor dvayor	vā rūpayor asiddhau sandehe vā yathāyogam asiddha
V1_04008	kevalasya apy ālokasya darśanād an-ālokasya	vā rūpasya kaiścit prāṇi-viśeṣair iti na tayor
SV_07522	svabhāvo hi svabhāvān na tattvam anyatvam	vā laṅghayati. rūpasya a-tad-bhūtasya anyatva-a-
SV_11806	abhāvāt. na hi tatra śabda-rūpaṃ artho	vā liṅgaṃ tayor sarvatra yogyatvāt. viśeṣa-
PV_03067	pratyakṣasya eva niścayaḥ | viruddhaṃ sā eva	vā liṅgam anvaya-vyatirekiṇi || siddhaṃ ca para-
HB_00703	evaṃ pratīter nimitta-abhāvāt, pratītau	vā liṅgasya vaiarthiyāt. svayam eva akasmād agnir
V3_03802	'bhāvam sūcayati iti. atha	vā lokasya bruvato 'numāna-abhāvam āha. tena
SV_16206	vyatireka-lakṣaṇatvāt tasya. lakṣaṇa-antarām	vā vaktavyam. sarve 'pi ghaṭa-ādayo bhāvāḥ
NB_03094	yathā vita-rāgaḥ kaścit sarvajño	vā, vaktṛtvād iti. vyatireko 'tra asiddhaḥ,
V3_10610	kaścid vivakṣitaḥ puruṣo rāga-ādimān	vā, vacana-āder iti. sandigdho 'tra vyatirekaḥ,
V3_00903	-niyama-abhāvāt. tato na pakṣasya hetor	vā vacanaṃ sādhanam svato 'rtha-siddheḥ. saṃśayas
V3_11504	sūcana-arthaḥ, yathā – vita-rāgaḥ sarvajño	vā vacanād iti. vyatireko 'tra asiddhaḥ,
SV_17410	gocaram | viruddham āgama-apekṣeṇa anumānena	vā vadat ||333|| virodham a-samādhāya śāstra-
SV_15611	kramasya artha-antaratve 'n-artha-antaratve	vā varṇa-ātmanas tat-krama-ātmano vā mantrasya
SV_12902	api yat kiñcid vākyam pratiyeta, vinā	vā varṇaiḥ, tair anukramavadbhir a-kramasya
NB_03067	dharmāḥ sapakṣa-vipakṣayoḥ sarvatra eka-deśe	vā vartamānaḥ. tathā, asya eva rūpasya sandehe
VN_00601	sarve buddhi-vyapadeśās tad-bheda-a-bhedau	vā vastu-sattām vastu-bheda-a-bheda-sattām vā
V3_00307	tattva-vyavasthāne ka idānīm hetur a-hetur	vā vastutaḥ, tasyā vastu-vṛtti-niyama-abhāvāt.
SV_17511	āptaḥ syāt. api ca, na ayam svabhāvāḥ kāryam	vā vastūnām vaktari dhvaniḥ | na ca tad-
SV_15022	-vyakti-niyamaḥ kim na kalpyate. atha	vā vahny-ādi-vad eva artheṣu ubhaya-jñāna-
V1_02410	api tat-sa-rūpasya tat-prāptir viśeṣo	vā vācyāḥ. antaḥ-karaṇatva-ādayo 'pi tan-
SV_14017	eva samāna-jātiya-upādāna-apekṣam anapekṣam	vā vāsy-ādi-prayoga-vat karma-ādi-prayoga-vac ca
V3_00703	na hy atra śabda-ghaṭayoḥ śabda-ākāśayor	vā vāstavi pratyāsattiḥ, api tu vaktur vivakṣā-
V1_02902	-avabhāsināḥ smaryante. tan na viplavo 'nyo	vā vikalpaṃ sphuṭayati. a-vikalpaka eva sphuṭa-

V1_01412	vā pratyakṣo darśana-ātmā dṛśya-ātmano	vā vikalpasya darśane '-dṛṣṭir vikalpa-kalpanām
SV_07313	sva-āśraya-samavetaṃ hi tad ātmany anyatra	vā vijñāna-hetur iti. uktam atra a-janya-
VN_05603	-druta-uccāritāni nivāryante trir-abhidhānaṃ	vā vidhīyate. na ca para-upatāpāya santah
V2_06004	vidhinā pratiśedhena vā. vidhau viruddho	vā vidhīyeta a-viruddho vā. a-viruddhasya api
SV_00510	vidhinā niśedhena vā. vidhau viruddho	vā vidhīyeta a-viruddho vā. a-viruddhasya vidhau
SV_00510	sa dvidhā kriyeta kasyacid vidhinā niśedhena	vā. vidhau viruddho vā vidhīyeta a-viruddho vā. a
V2_06003	kriyate, kasyacid vidhinā pratiśedhena	vā. vidhau viruddho vā vidhīyeta a-viruddho vā. a
PV_03071	'pi vā bhavet || sva-nimittāt svabhāvād	vā vinā na arthasya sambhavaḥ | yac ca rūpaṃ
SV_13516	-tyāgam antareṇa anyathā-bhāva-ayogāt. tyāge	vā vināsa-prasaṅgāt. viśeṣeṇa nityāyām ānupūrvyām.
V3_10102	a-vipakṣatvaṃ pakṣe 'sty eva. kaḥ pakṣaḥ ko	vā vipakṣaḥ. yatra kaścīd dharmah sādhayitum
SV_08727	sarveṣāṃ sarvatra paryāyeṇa upayogāt. śakter	vā vipariṇatāyās tan-niveśinyā rūpa-antareṇa
V3_04508	eva. anyatra tu saṃśaye dvayor ekasya	vā viparyaye ca ekasya na sādhanam na dūṣaṇam,
V3_04908	eva ātma-pratibandhād gamakatvaṃ viparyaye	vā viparyāsanam iti darśana-artham anityaḥ
SV_15308	sarva-darśi vacanasya a-kṛtakasya itarasya	vā vibhāvayitum samarthaḥ. pratipāditam ca etat,
V3_12803	-svabhāvayor ukta-lakṣaṇayor anupalambhasya	vā viruddhāvabhicāritāyām. na ca anyo
PV_03393	saṅgamāḥ | buddhir āsṛitya kalpyeta yadi kiṃ	vā virudhyate || an-agni-janyo dhūmaḥ syāt tat-
V3_09409	-abhivyakter ghaṭa-dadhy-ādir anekaḥ, ko	vā virodhaḥ karma-abhivyakter a-bheda-vyāpana-
V3_06506	-vat | anyonya-parihāra-sthita-lakṣaṇatayā	vā virodhaḥ, nitya-anityatva-vat. pramāṇa-
VN_03413	-virodha ity ucyate, yadā pratijñāyā hetor	vā virodhas tadā viruddho hetur iti. ataḥ
SV_00515	anyonya-upalabdhi-parihāra-sthiti-lakṣaṇatā	vā virodho nitya-anityatva-vat. tatra apy eka-
V2_06007	anyonya-vyatiṛeka-sthita-lakṣaṇatā	vā virodho nitya-anityatva-vat. tatra apy eka-
PV_03223	nirasya anyadā a-viveki ca na ikṣyate || ko	vā virodho bahavaḥ sañjāta-atīśayāḥ sakṛt |
SV_11428	apy ete vivakṣā-janmāno dhvanayo '-janmāno	vā vivakṣā-vyaṅgyāḥ, na artha-āyattāḥ. tataḥ
VN_06011	a-viruddha-abhyupagamayor an-abhyupagamayor	vā vivāda-abhāvāt. tatra avaśyam ekasya prāg-
SV_02617	tathā pratipatti-prasaṅgāt, a-pratipattau	vā vivekena dvitva-vikalpa-ayogāt. atiprasaṅgāc
SV_08812	) na hi kvacid asya ekāntiko bhedo '-bhedo	vā vivekena vyavasthāpanāt. sāmānyam viśeṣa iti.
PV_03118	-pratyabhijñānaṃ na pratikṣaṇa-bhedataḥ | na	vā viśeṣa-viśayam dṛṣṭa-sāmyena tad-grahāt ||
V1_03108	a-viśeṣe tasyā api viśeṣa-asiddheḥ, sato 'pi	vā viśeṣasya tad-an-aṅgatayā a-karaṇatvāt. tasmād
HB_03705	api śaṅkāṃ utpādayati, viśeṣa-abhāvāt. sati	vā viśeṣe sa eva hetu-lakṣaṇam. tato hi hetur
V1_03610	'nubhavo 'n-iṣṭa-ākāro vā, tadā iṣṭo 'n-iṣṭo	vā viśayaḥ pratividito bhavati. vidyamāne 'pi hi
VN_04513	yas tu nakka-śabdam mukka-śabdam eva	vā vetti, na nāsā-śabdam, sa katham apaśabdāc
SV_12606	anādītvād asti iti kim apauruṣeyatvena. sati	vā veda-vākyānām eva apauruṣeyatve. artha-
VN_03607	dṛṣṭānta-virodhe 'sādhāraṇatvaṃ viruddhatvaṃ	vā vaidharmye yadi vṛttih syāt. pramāṇa-virodhe
VN_01609	na paścād-vad upalabdhiḥ, tad-arthakriyā	vā. vyakter a-prādur-bhāvād iti cet, tasya eva
SV_06315	rūpatvāt. na hy anvayo '-vyatiṛeko 'n-anvayo	vā vyatiṛekaḥ. eka-anvayasya parihārya-abhāve niś
PV_02245	abhāvād guṇavaty api || anyatra ātmīyatāyām	vā vyatīta-ādau vihānitaḥ | tata eva ca na ātmīya
PV_03322	'ṇavaḥ || tan na artha-rūpatā tasya satyām	vā vyabhicāriṇi | tat-saṃvedana-bhāvasya na
SV_15825	-śabdānām karaṇānām prayojanam | mano-japo	vā vyarthaḥ syāc chabdo hi śrotra-gocaraḥ ||298||
SV_05921	-dṛṣṭam eva ayam artham tat-sambandhinam	vā vyavahāre 'pi pratipadyata iti na samānaḥ
SV_17409	||332|| nivṛtṭim ca pramāṇabhyām anyad	vā vyasta-gocaram | viruddham āgama-apekṣeṇa
SV_04529	sāmānyam tarhi vyatiriktam a-vyatiriktam	vā vyāpi śabdair abhidhīyate. tan na vyavahāra-
SV_03712	an-upakāryasya pāratantrya-ayogāt. upakāre	vā śakty-upakāriṇyā api śakter vyatiṛeka ity
SV_13320	pada-vākya-vicchedānām upalakṣaṇāt. katham	vā śakti-niyamād bhinna-dhvani-gatir bhavet ||257||
V3_13308	ebhir hetoḥ sāmānya-lakṣaṇam viśeṣa-lakṣaṇam	vā śakyam darśayitum. tad arthāpattiyā eṣāṃ nirāso
V3_01708	yathā ko 'py āyāta iti na parvate vṛkṣe	vā śaṅkā bhavati. na hi viśeṣa-śabda-sannidhir
VN_00114	sarvam anityam, yathā ghaṭa-ādih, san kṛtako	vā śabda iti. atra api na kaścīd krama-niyamaḥ,
NB_03014	ādayo 'pi draṣṭavyāḥ. sann utpattimān kṛtako	vā śabda iti pakṣa-dharma-upadarśanam. sarva ete
V3_03508	artha-mātra-anurodhinyā bhāvinyā bhūtayā	vā śabda-yogyatayā tāṃ pratirundhāno bādhyate.
SV_12004	tad-abhiprāyasya prayogād utpanno 'bhivyakto	vā śabdaḥ tad-avyabhicāri iti tattvam asya
SV_13901	bhavantī vā karaṇebhyo 'tīśayavattā	vā śabdasya vyaktir āvaraṇa-vigamo vijñānaṃ vā
SV_04603	lokasya yad ayam a-saṅketayann a-prayujjāno	vā śabdān duḥkham āsita, kiṃ tarhi sarva eva asya
SV_06713	tatra yogyās te 'rthāś codaniyāḥ. ta ekena	vā śabdena codyeran bahubhir vā iti svāntantryam
VN_05110	-artha-sādhana-īpsāyām nānā-sādhana-īpsāyām	vā śrotur hetv-ādi-bāhulyasya punar-vacanasya a-
PV_04279	-bhāva-vināśa-vat | pramāṇa-antara-bādhdā	vā sa-apekṣa-dhruva-bhāva-vat || hetv-antara-
SV_01713	sa ca tad-bhāva-lakṣaṇas tadutpatti-lakṣaṇo	vā. sa eva avinābhāvo dṛṣṭāntābhyām pradarśyate.
V2_10006	sa ca tad-bhāva-lakṣaṇas tadutpatti-lakṣaṇo	vā. sa eva avinābhāvo dṛṣṭāntābhyām pradarśyate.
V1_00509	asya asad iti kutaḥ, niyama-abhāvāt. bhāve	vā sa eva avyabhicāro 'nupalabdher iti sā tena
V2_09102	bhāvas tadvān na syāt, an-upayogāt. upayoge	vā sa eva asya sva-ātma-bhūtā anityatā iti kim
SV_02115	tadvān na syāt, tad-an-upayogāt. upayoge	vā sa eva asya sva-ātma-bhūto 'nityatā iti kim
V2_07806	evaṃ tarhi kṛtakānām api keśāñcit satām	vā sa eva svabhāvo na asti yo vināśvaraḥ. tat-
SV_09909	evaṃ tarhi kṛtakānām api keśāñcit satām	vā sa eva svabhāvo na asti yo vināśvaraḥ. tasmād
SV_06409	bhedo bhavati, sambandha-abhāvāt. sati	vā sa kārya-kāraṇa-bhāva iti rūpaṃ taj-janitam
SV_07022	eva samyogaḥ. tābhyām jananāt samavāyād	vā. sa kim ekatra eva na samavaiti janyate vā,
V3_08611	sa tayoh samyogaḥ, tābhyām jananāt samavāyād	vā, sa kim ekatra na samavaiti janyate vā. tasya
HB_03805	kim idānim vastutaḥ sādhanam a-sādhanam	vā. sa ca hetuḥ svabhāvatas tad-dharma-bhāvi

NB_03130	vaidharmya-udāharaṇam, yaḥ sarvajña āpto	vā sa jyotir-jñāna-ādikam upadiṣṭavān, yathā –
PV_02224	'vikale tasmin kāryam kena nivāryate | kā	vā sa-doṣatā dṛṣṭā snehe duḥkha-samāśrayaḥ ||
V2_08707	tasya svabhāva itī sakṛd api na janayet. na	vā sa dhūmaḥ, a-dhūma-janana-svabhāvād bhāvāt.
SV_02312	tasya svabhāva itī. sakṛd api na janayet. na	vā sa dhūmo 'dhūma-janana-svabhāvād bhāvāt. tat-
VN_01516	doṣaḥ. na hi sattve kaścīd viśeṣaḥ. viśeṣe	vā sa viśeṣas traiguṇyād bhinnāḥ syāt, tad-bhāve
NB_03024	asty eva sattvam utpattimattvam kṛtakatvam	vā. samś ca śabda utpattimān kṛtako vā itī
PV_03135	mataḥ | anyatra api samānam tad varṇayor	vā sakṛc-chrutiḥ || sakṛt-saṅgata-sarva-artheṣv
V3_05104	an-utpattiḥ. pūrva-utpanna-samartha-nirodhād	vā sati vyavadhāne 'nyasya utpitsoḥ kāraṇa-abhāve
VN_03312	-bhedaḥ. api ca ayam viruddho 'viruddho	vā sati hetu-prayoge vyadhikaraṇatvād asiddha ity
V3_00508	ekānta-parigrahe syād eṣa doṣaḥ. na	vā sati hetau, yukti-prāptasya avāśyam parigraha-
SV_14123	bhāva-mātra-svabhāvaḥ syāt. tena śabdō 'nyo	vā sattā-bhājanaḥ sarva eva bhāvo 'n-ātyantika
SV_15317	a-vyāptiḥ. tathā hy anvayo vyatireko	vā sattvam vā sādhyā-dharminī | tan-nīścaya-
SV_05007	sāmānyam asti yat tathā pratiyeta. sattve	vā sad-artha-grāhiṇī buddhir bhrāntir na syāt.
NB_03095	vacana-ādes tatra sattvam asattvam	vā sandigdham. anayor eva dvayo rūpayoḥ sandehe
V3_11506	vacana-ādes tatra sattvam asattvam	vā sandigdham. sandehe vyabhicāra-bhāk. dvayor
V3_10602	antara-ślokaḥ. tathā svayam tad-āśrayasya	vā sandehe 'hetuḥ, yathā bāṣpa-ādi-bhāvena
NB_03061	'siddham. tathā svayam tad-āśrayasya	vā sandehe 'siddhaḥ. yathā bāṣpa-ādi-bhāvena
V3_12408	atra api katham a-vyatireko vipakṣāt, katham	vā sapakṣa eva asti itī. kiṃ hy asya
HB_02811	-kāraṇa-bhāva-lakṣaṇo 'vinābhāva-lakṣaṇo	vā sambandhaḥ syāt. ayam ca prakāro 'tra na
V3_12709	iti cet, vayam apy etad eva brūmaḥ. yo	vā sambandho na asti ity ucyate, sa eva abhāvaḥ.
SV_13024	tasya svabhāvād a-pracyuteḥ. atha	vā sambhavaty api bhāvānām kṣaṇikānām anyonya-
V3_05107	tasya svabhāva-a-pracyuteḥ. atha	vā sambhavaty api bhāvānām kṣaṇikānām anyonya-
SV_03719	vācyāḥ. na hi tatra sāmānyam saṅkhyā samyogo	vā sambhavati. katham idānīm asaty atīśaye khasya
SV_16909	kaścīd adhīta-vismṛta-adhyanānām anyeṣāṃ	vā sambhāvanā-bhramśa-bhaya-ādinā anyathā upadeśa-
SV_15308	ko 'tyanta-parokṣe 'rthe samvādanam itarad	vā sarva-darśī vacanasya a-kṛtakasya itarasya vā
VN_01521	so 'tiśayas tatra asan katham jāyate. jātau	vā sarvaḥ sarvasmāj jāyeta itī tulyaḥ
SV_13126	api ca, ete śabdā vyāpino vā syur a-vyāpino	vā. sarvatra anupalambhaḥ syāt teṣāṃ a-vyāpitā
SV_05812	na eko vyatirikto 'vyatirikto	vā sarvathā ayogāt. tasya samāveśane vastuni dūra
SV_02217	a-kāraṇam viśvasya vaiśvarūpyam syāt. sarvam	vā sarvasmāj jāyeta. tasmāt kāraṇa-bheda-a-
SV_08926	svabhāvena ekānta-bhedāt. tad-anvaye	vā. sarvasya ubhaya-rūpatve tad-viśeṣa-nirākṛteḥ |
SV_07202	sāmānyasya. sā sāmānyād anyā vā syād an-anyā	vā. sā anyā cet tām eva sa āśrayaḥ karoti. sā ca
V2_08203	yatra kiñcit pratibaddham a-pratibaddham	vā. sā iyaṃ sattā a-pratibandhinī itī cet, na
SV_09928	yatra kiñcit pratibaddham a-pratibaddham	vā. sā iyaṃ sattā a-pratibandhinī cet. niyamavati
VN_02218	-sādhana-abhidhānena bhūta-doṣa-udbhāvanena	vā, sāksi-pratyakṣam tasya eva anuprabodhāya. tad
NB_03060	-ādaya itī sādhyā utpattimattvam anityatvam	vā sāṅkhyasya svayam vādino 'siddham. tathā
PV_03241	a-samādadhat | karmaṇy aindriyam anyad	vā sādhanam kim itī iṣyate || sakṛd-bhāvaś ca
VN_01808	-vacana-upādānam vādino nigrahasṭhānam. atha	vā sādhanasya siddher yan na aṅgam asiddho
HB_03316	kārya-vyāpyayor abhāvam abhāva-vyavahāram	vā sādhyati. svabhāva-anupalabdḥau tu vyavahāra
VN_00602	vā vastu-sattām vastu-bheda-a-bheda-sattām	vā sādhyanti, asatsv api kathañcid atīta-anāgata
SV_12616	ca, ayam apauruṣeyatvam sādhyān varṇānām	vā sādhyed vākyasya vā. tatra anya-a-viśeṣād
VN_01712	vyārtha-abhidhānāt. anvaya-vyatirekayor	vā sādharṇyavati vaidharṇyavati ca sādhana-
SV_15317	tathā hy anvayo vyatireko vā sattvam	vā sādhyā-dharminī | tan-nīścaya-phalair jñānaiḥ
VN_01704	a-samarthane tasmin sādhyā-asiddheḥ. atha	vā sādhyate tena pareṣāṃ a-pratīto 'rtha itī
SV_03614	na hi dharmā-dharminor bhede tattva-rūpatve	vā sāmānyā-tat-sambandha-sāmānādhikaraṇa-viśeṣaṇa
SV_07614	kiñcid vyatiriktam a-vyatiriktam	vā sāmānyam asti. tathābhāva-kalpanayā tu tad-
SV_04122	viśeṣā guṇa-tāratamyam ca na syāt. viśeṣe	vā sāmānyasya svabhāva-bhedāt svarūpa-hānam.
VN_01816	a-pradarśanād a-sāmarthyam. atha	vā siddhiḥ sādhanam, tad-aṅgam dharmo yasya
PV_04206	eva anvaya-sthitiḥ || sva-ātmatve hetu-bhāve	vā siddhe hi vyatirekitā | sidhyaty ato viśeṣe na
PV_03408	-a-pidhānayoḥ || tulyā dṛṣṭir a-dṛṣṭir	vā sūkṣmo 'mśas tasya kaścana | ālokena na
PV_02088	-ādinām abhāvaś ca nirākṛtaḥ || katham	vā sūta-hema-ādi-mīśram tapta-upala-ādi vā |
V3_05809	sa eva anupalambhaḥ katham siddhaḥ, katham	vā so 'bhāvaḥ kasyacit kāraṇam. na eṣa doṣaḥ,
SV_07209	itī. na asty anyāḥ sthiti-hetuḥ. a-bhede	vā sthiteḥ sāmānyāt svarūpam eva tat tasya. tac
SV_14014	punaḥ sāmarthya-a-pratīlambhāt. pratīlambhe	vā sthairyā-ayogāt. tad ayam sat-prayoga ity api
SV_02118	bhavann anityatā anyo vā dharmo hetuḥ phalaṃ	vā syāt, a-hetu-phalasya a-sambandhāt, tatra
V2_09105	bhavann anityatā anyo vā dharmo hetuḥ phalaṃ	vā syāt, a-hetu-phalasya a-sambandhāt tatra bhāva
HB_02508	-hetukatvād bhāvānām nityam sattvam asattvam	vā syāt, apekṣya-abhāvāt. apekṣayā hi bhāvāḥ
V1_00607	punar artha-darśanam artha-bhāvo jñāna-bhāvo	vā syāt. artha-bhāvaś cet, sarve 'rthāḥ pratyakṣā
SV_13518	varṇa-anyatve 'pūrva-utpādād varṇa-bāhulyād	vā syāt. tac ca an-abhimatam. api ca, deśa-kāla-
SV_06918	vartayati tasya kā iyaṃ vṛttiḥ. ādheyatā	vā syāt. yathā kuṇḍe badarāṇi vartanta itī.
SV_13521	260ab) sā ca iyaṃ ānupūrvī varṇānām deśa-kṛtā	vā syāt, yathā pipīlikānām pañktau. kāla-kṛtā vā
SV_06403	bhedaś ced rūpaṃ syāt. tad-rūpaṃ	vā syād a-tad-rūpaṃ vā. tādrūpye tad eva itī na
SV_07202	-hetukā sthitiḥ sāmānyasya. sā sāmānyād anyā	vā syād an-anyā vā. sā anyā cet tām eva sa
SV_12717	-antaram vākyam. tad aneka-avayava-ātmakam	vā syād an-avayavam vā. aneka-avayava-ātmatve
SV_11505	api ca, śabda-arthayoḥ sambandho nityo	vā syād anityo vā. yady anityaḥ puruṣa-icchā-
PV_03477	-līṅga-a-prasiddhitaḥ | prakāśitā katham	vā syād buddhir buddhy-antareṇa vaḥ || a-prakāśa-

SV_12921	rūpaṃ paśyāma ity uktam. sati vā tad anityaṃ	vā syān nityaṃ vā. yady anityaṃ yatna-sambhūtaṃ
VN_00208	viparyaye vṛtter a-darśane 'pi san kṛtako	vā syān nityaś ca ity a-nivṛttir eva śaṅkāyāḥ.
SV_13126	akiñcitkaratvāt. api ca, ete śabdā vyāpino	vā syur a-vyāpino vā. sarvatra anupalambhaḥ syāt
SV_03005	kiṃ tasya iti tā ucyante. upakāre	vā sva-ātma-bhūtābhir ayam ekaḥ śaktibhiḥ. śaktir
HB_02806	-anityatvayor eka-artha-samavāyo dhūmasya	vā sva-liṅginy eka-artha-samavāya ādhāra-ādheyā-
V3_05305	prayatnāt prayatna-samskṛtād indriyād anyato	vā svabhāva-antara-pratilambhāt. na hy an-upakāry
SV_09306	hetutvena apadiśyamānaḥ. upādhi-bheda-apekṣo	vā svabhāvaḥ kevalo 'tha vā | ucyate sādhyā-
V2_10104	api sādhayitu-kāmena hetor vyāpakasya	vā svabhāvasya nivṛttir hetutvena ākhyeyā.
SV_02001	api sādhayitu-kāmena hetor vyāpakasya	vā svabhāvasya nivṛttir hetutvena ākhyeyā. a-
SV_02014	yathā uktaṃ prāk. kārya-kāraṇa-bhāvād	vā svabhāvād vā niyāmakāt | avinābhāva-niyamo '-
V2_08906	na sambhavaḥ ||61|| kārya-kāraṇa-bhāvād	vā svabhāvād vā niyāmakāt | avinābhāva-niyamo '-
SV_14912	abhāvataḥ ||282|| na vai pratigho 'nyo	vā svabhāvo '-kasmāt pratiniyamavān. yādṛśī tu
SV_16627	-vṛtter a-parijñānād ayaṃ jaiminir anyo	vā svayaṃ rāga-ādimān na arthaṃ vetti vedasya na
SV_17202	sthānau samāropya upadiśataḥ svatantrasya	vā svayaṃ vacana-upagame na kaścid viśeṣo 'nyatra
PV_02005	moha-nivartanam | a-jñāta-artha-prakāśo	vā svarūpa-adhigateḥ param || prāptaṃ sāmānya-
V1_00414	īśa ity a-praṇayanam eva śāstrasya. praṇayan	vā svām eva vṛttiṃ sva-vācā viḍambayati. para-
VN_03010	prayoga-pratiśedhāt tad-āśrayas tat-kṛto	vā hetu-dṛṣṭāntayor na virodha iti na pratijñā-
VN_02916	yathā śramaṇā garbhini, na asty ātmā iti	vā, hetu-virodho 'pi yatra pratijñāyā hetur
PV_02176	na vā || sarvadā sarva-buddhīnām janma	vā hetu-sannidheḥ | kadācid upalambhāt tad a-
SV_09317	||187|| yadi sattvam anityatve 'nyatra	vā hetuḥ syāt sādhyam api kasmān na iṣyate. tat
V3_07101	||58|| yadi sattvam anityatve 'nyatra	vā hetuḥ syāt, sādhyam api kasmān na iṣyate. tat
V3_02804	-sthāyinaṃ praty anvayinaḥ, avyabhicārī	vā hetur asti. sa-dvītiya-prayogāś ca pratyuktāḥ.
PV_04060	katham a-pratipāditaḥ || ukto 'n-ukto 'pi	vā hetur virodhā vādino 'tra kim | na hi tasya
VN_01809	yan na aṅgam asiddho viruddho 'naikāntiko	vā hetvābhāsaḥ. tasya api vacanaṃ vādino
SV_12708	na syāt. na bhavati teṣām a-viśeṣe 'pi pada-	vākya-antare 'bhāvād iti cet. na, teṣām a-viśeṣa-
SV_16019	citta-samutthānā hi vāg-vijñaptir varṇa-pada-	vākya-abhidhānā. tatra sa-kāra-samutthāpana-
SV_12805	-avayavaṃ vākyam. eka-avayava-pratipattiyā ca	vākya-artha-pratipatter avayava-antara-apekṣā
SV_12802	-anekatva-kalpanā | eka-avayava-gatyā ca	vākya-artha-pratipad bhavet ||249|| parisamāpta-
V3_01510	deha eva artha-antara-bhūta iti sāmartyena	vākya-artha-vyavasthāpanād apārthakam anyatara-
SV_12811	-antara-a-pratīkṣaṇena ekasmād eva avayavād	vākya-artha-siddher aneka-avayavatva-hānir
VN_05207	a-pratyuccāraṇam ananubhāṣaṇam. vijñāta-	vākya-arthasya parśadā prativādinā trir-
SV_12615	tad-icchā-anuvṛtter a-nirṇaya eva veda-	vākya-artheṣu. api ca, ayam apauruṣeyatvaṃ
SV_12910	samasta-varṇa-samskāravatyā antyayā buddhyā	vākya-avadhāraṇam ity api mithyā, tasya a-varṇa-
VN_05107	vācyam. viniyata-pada-prayoge hi sādhana-	vākya ādhikya-doṣa iti punar-vacane 'pi gata-
VN_01710	-ādī, tasya a-sādhana-aṅgasya sādhana-	vākya upādānaṃ vādino nigrahassthānam, vyartha-
V3_13510	pūrva-pakṣa-vādī sākāñkṣaḥ syād a-samāpta-	vākya eva iti na dūṣaṇa-avasaraḥ, sthita-vacane
VN_05017	na pṛthag vācyam. ayam api niyata-sādhana-	vākya eva doṣo vaktavyaḥ, na vistara-kathāyām,
SV_06206	ca na eva kaścij jñeya-ādi-śabdo 'sti,	vākya-gatasya padasya artha-cintanāt. kva punar
SV_12908	-bhāge ca vākye '-sakala-śrāvīṇo '-sakala-	vākya-gatir na syāt, ekasya śakala-abhāvāt, sakala
NB_03032	-khyāpanaṃ kṛtaṃ bhavati iti na avāśyaṃ	vākya-dvaya-prayogaḥ. anupalabdāv api – yat sad
VN_06001	ca evaṃ prakārāṇām a-sambaddha-sādhana-	vākya-pratipatti-bhedānām pṛthāñ-nigrahassthāna-
SV_12825	grhīta-a-grhītayor a-bhedāt. krameṇa ca	vākya-pratipattir dṛṣṭā. sarva-vākya-vyāhāra-
SV_12901	-kṛtatvād vākya-bhedasya anukramavati	vākya-pratītiḥ. varṇa-anukrama-upakāra-anapekṣaṇe
HB_00716	ādikam api pratyuktam, etāvātā eva prayogeṇa	vākya-pratīter bhāvād iti ḍiṇḍika-rāgaṃ
VN_04918	-abhyupagame vedītavayam. yatra eka-sādhana-	vākya-prayoga-pūrvako vicāraḥ, tatra adhika-
HB_00802	vā kiṃ prapañca-mālayā iti iyān eva sādhana-	vākya-prayogo jyāyān. atra api na kaścit pakṣa-
SV_12829	pratīteḥ. tad-a-viśeṣe 'py anukrama-kṛtatvād	vākya-bhedasya anukramavati vākya-pratītiḥ. varṇa
SV_12711	a-nidarśanatvāc ca. varṇa-a-viśeṣe 'pi	vākya-bhedāt pratipatti-bhedaḥ kārya-bhedaḥ syāt.
V3_03309	na kaścit. katham tarhi pṛthag-vacanam.	vākya-bhedād etat syāt. pūrveṇa pratiṣṭhāpitam
SV_12920	paurvāparya-abhāvāt. teṣām tat-kṛtaḥ pada-	vākya-bhedānām bhedo na syāt. na apy a-varṇa-
SV_13404	na ca so 'nyam sameti. tad iyaṃ samasta-pada-	vākya-rūpa-sādhyā-artha-pratītir a-samasta-bhāgeṣu
VN_04314	-arthasya apāyād apārthakam, daśa-dāḍima-ādi-	vākya-vat. idaṃ kila padānām a-sambandhād a-
SV_13318	na ca kalakale vācako na śrūyate. pada-	vākya-vicchedānām upalakṣaṇāt. katham vā śakti-
SV_01606	bādhatvād a-samānam, parabhāva-bhūtasya ca	vākya-viśeṣasya a-tad-viśeṣatvāt. tad a-bhinna-
V2_09904	bādhatvād a-samānam para-bhūtasya ca	vākya-viśeṣasya a-tad-viśeṣatvāt. tad a-bhinna-
SV_12826	krameṇa ca vākya-pratipattir dṛṣṭā. sarva-	vākya-vyāhāra-śravaṇa-smaraṇa-kālasya aneka-kṣaṇa
VN_03220	evaṃ api prayoga-darśanād a-sādhana-	vākyatvāc ca. ata eva na pratijñāyā hetor
SV_10808	-artha-abhidhāyakam | parikṣā-adhikṛtaṃ	vākyam ato 'n-adhikṛtaṃ param ||214|| sambandho
VN_04402	pṛthag uktam. nanv evaṃ a-sambaddha-	vākyam api pṛthag vācyam syāt. na ubhaya-
SV_12624	'vitatha iti vyarthaḥ pariśramaḥ. atha	vākyam apauruṣeyam iṣṭam. vākyam na bhinnaṃ
SV_13501	| (259ab) na artha-antaram eva śabda-rūpaṃ	vākyam apauruṣeyam. kiṃ tarhi varṇa-anukrama-
SV_13613	bhavanti krama-yoginī iti tad-ānupūrvī	vākyam ity api mithyā. tasyā nityeṣu prāg eva
SV_17319	yathā agnir himasya bheṣajam ity-ādi-	vākyam iti. tasya idaṃ rasa-vat tulya-rūpatvād
HB_04006	bhāva-abhāvayoḥ paraspara-ākṣepata ekaṃ	vākyam ubhayaṃ gamayati ity ucyate, na eko 'rtho
SV_12805	te vākyam. tathā ca na aneka-avayavaṃ	vākyam. eka-avayava-pratipattiyā ca vākya-artha-

SV_15522	-praṇītam etad abhimata-artha-upanibandhanam	vākyaṃ evaṃ niyuñjānam anena arthena joyayāmi iti
SV_13611	| (261ab) na varṇānām rūpa-ānupūrvī	vākyaṃ. kiṃ tarhi tad-vyakteḥ. sā yathā-sva-varṇa
SV_11920	-upādāna-vikalpa-pratibhāsa-vibhramah padam.	vākyaṃ ca eka-avabhāsi mithyā eva. eka-anekatva-
SV_13426	vākyaṃ vā apauruṣeyatā. varṇa-ānupūrvī	vākyaṃ cen na varṇānām a-bhedataḥ | (259ab) na
SV_12821	-kalpanā. atha punar ekam eva an-avayavam	vākyaṃ. tatra ekatve 'pi hy a-bhinnasya kramaśo
SV_12804	tathāvidhāḥ pṛthak pṛthag iti pratyekam te	vākyaṃ. tathā ca na aneka-avayavam vākyaṃ. eka-
SV_12716	pakṣe pratyuktam. api ca, astv artha-antaram	vākyaṃ. tad aneka-avayava-ātmakam vā syād an-
SV_13502	kiṃ tarhi varṇa-anukrama-lakṣaṇam hi no	vākyaṃ. tad apauruṣeyam sādhyam iti cet. na.
SV_14027	||267|| yadi vyaktir buddhis tadā ānupūrvī	vākyaṃ. tasyā apauruṣeyatva-prasādhane buddhīnām
SV_12721	siṃhatā-ādi-vat ||248|| arthavān eva ātmā	vākyaṃ. te ca avayavāḥ svayam an-arthakāḥ. teṣu
SV_12803	||249|| parisamāpta-arthaḥ hi śabda-rūpaṃ	vākyaṃ. te ca avayavās tathāvidhāḥ pṛthak pṛthag
SV_13610	nirākṛtāv ity a-parihārah. vyakti-kramo 'pi	vākyaṃ na nitya-vyakti-nirākṛteḥ | (261ab) na
SV_12701	pariśramaḥ. atha vākyaṃ apauruṣeyam iṣtam.	vākyaṃ na bhinnam varṇebhyo vidyate
SV_12713	janane 'vyutpannasya api syāt. tasmān na	vākyaṃ nāma kiñcid artha-antaram varṇebhyo yasya
SV_12913	pratipatteḥ kuto 'kramam eka-buddhi-grāhyaṃ	vākyaṃ nāma. na ca antya-varṇa-pratipatter
VN_04216	apy a-vijñātam a-vijñāta-artham. yad	vākyaṃ parśadā prativādinā ca trir-abhīhitam na
SV_01518	tu syād anumānam, yathā a-dṛṣṭa-karṭṛkam api	vākyaṃ puruṣa-saṃskāra-pūrvakam iti, vākyaṃ
V2_09807	syād anumānam. yathā – a-dṛṣṭa-karṭṛkam api	vākyaṃ puruṣa-saṃskāra-pūrvakam iti, vākyaṃ
SV_12902	yathā kathañcit prayuktair api yat kiñcid	vākyaṃ pratīyeta, vinā vā varṇaiḥ, tair
PV_04192	artho 'yam pratīyate || vyavaccheda-phalaṃ	vākyaṃ yataś caitro dhanur-dharaḥ | pārtho dhanur
V2_05012	'yam pratīyate ||11|| vyavaccheda-phalaṃ	vākyaṃ yataś caitro dhanur-dharaḥ | pārtho dhanur
VN_04814	padair artha-parisamāptiḥ tadā ekam	vākyaṃ, yathā devadatta gām ānaya kṛṣṇam iti.
SV_13606	gatir asti. tat katham varṇa-paurvāparyam	vākyaṃ yad apauruṣeyam sādhyeta. anitya-a-
SV_17315	īdṛṣam satyam yathā agniḥ śīta-nodanaḥ |	vākyaṃ veda-eka-deśatvād anyad apy aparo 'bravīt |
V3_03310	ata eva pūrva-abhyupagamena ity āha. tad eva	vākyaṃ svārthaṃ virundhānam sva-vāg-viruddham,
VN_04907	-ādīnām anyatamo 'vayavo na bhavati, tad	vākyaṃ hīnam sādhana-abhāve sādhyā-asiddheḥ. na
SV_12918	iti svapnāyate. na hi smaryamāṇayor api pada-	vākyaṃ varṇāḥ krama-viśeṣam antareṇa
SV_12612	samaya-prādhānyād artha-niveśasya ekasya api	vākyaṃ aneka-vikalpa-sambhavāt. prakṛti-
SV_17013	agni-hotram juhuyāt svarga-kāma ity asya	vākyaṃ. api ca prasiddhīś ca nṛṇām vādaḥ
SV_12811	vākya-artha-siddher aneka-avayavatva-hānir	vākyaṃ. iti sakṛt sarva-avayavānām śravaṇam
SV_16712	agni-hotram juhuyāt svarga-kāma ity-ādi-	vākyaṃ bhūta-viśeṣe yathā-abhīmatam ghṛta-ādi
SV_12617	apauruṣeyatvam sādhyam varṇānām vā sādhyed	vākyaṃ vā. tatra anya-a-viśeṣād varṇānām
VN_04312	-artham apārthakam. yatra nekasya padasya	vākyaṃ vā paurvāparyeṇa yogo na asti ity a-
V3_12012	kiṃ phalaṃ syāt. an-avadhāraṇe ca	vākyaṃ vyatirekasya avyabhicāra-asiddheḥ. tata
V3_08111	so 'nitya eva ity nitya-vyavacchedena, asya	vākyaṃ śabda-pradeśa-ādiṣu nitya-an-agni-
SV_12712	pratipatti-bhedaḥ kārya-bhedaḥ syāt. sā ca	vākyaṃ. tac ca atīndriyam iti kutaḥ syāt.
VN_01718	asaty api pratijñā-vacane yathoktāt sādhana-	vākyaṃ bhavaty eva iṣṭa-artha-siddhir ity
SV_10810	-upasamhāra-upakārah. na daśa-dādimā-ādi-	vākyaṃ iva an-upasamhāra eva. anyathā vaktur
SV_10809	ato 'n-adhikṛtam param ||214|| sambandho	vākyaṃ eka-artha-upasamhāra-upakārah. na daśa-
SV_12606	asti ity kim apauruṣeyatvena. sati vā veda-	vākyaṃ eva apauruṣeyatve. artha-saṃskāra-
SV_12009	kila | (239ab) yā api iyam apauruṣeyatā veda-	vākyaṃ kartur a-smaraṇād varṇyate. santy asya
SV_15516	idānim apauruṣeyam. santi puruṣa-kṛtāny api	vākyaṃ kānicid evaṃ-vidhāni ity teṣu api
SV_01601	tādṛśam ca a-pratikṣepa-arhatvāt. na evaṃ	vākyaṃ dṛṣya-viśeṣatvāt, adṛṣyatve 'py a-dṛṣṭa-
V2_09814	teṣām ca a-pratikṣepa-arhatvāt. na evaṃ	vākyaṃ, dṛṣya-viśeṣatvāt. adṛṣyatve 'py a-dṛṣṭa-
SV_17317	sādhyaitu-kāmaḥ prāha, a-vitathāni veda-	vākyaṃ, yatra a-pratipattiḥ, veda-eka-deśatvāt,
SV_12610	-apavādābhyam nairukta-mīmāṃsaka-ādayo veda-	vākyaṃ viśasanto dṛṣyante. na ca te 'rthās teṣām
SV_13301	vācakāḥ | (256ab) na vai kalakale varṇa-pada-	vākyaṃ śrūyante, dhvanīnām eva kevalānām
SV_12908	vyakta-a-vyakta-virodhāt. a-varṇa-bhāge ca	vākyaṃ 'sakala-śrāvīṇo 'sakala-vākya-gatir na
HB_00810	dvitīyam ākṣipati ity na ekatra sādhana-	vākyaṃ dvayor prayoga iṣyate, vaiyarthyāt, tat-
VN_04906	anyatamena apy avayavena nyūnam. yasmin	vākyaṃ pratijñā-ādīnām anyatamo 'vayavo na bhavati,
VN_01806	-utpatteḥ. tasmād vyartham eva sādhana-	vākyaṃ pratijñā-vacana-upādānam vādino
VN_03009	-codanā ity. atra api pratijñāyāḥ sādhana-	vākyaṃ prayoga-pratiśedhāt tad-āśrayas tat-kṛto vā
VN_03112	a-sādhana-aṅga-bhūtāyāḥ pratijñāyāḥ sādhana-	vākyaṃ prayogaḥ; na virodhas tad-adhikaraṇatvāt.
VN_05015	api punaruktam niyata-pada-prayoge sādhana-	vākyaṃ yathā pratijñā-vacanam iti. artha-
SV_12905	a-śakyatvāt, gaty-antara-abhāvāc ca. na eva	vākyaṃ varṇāḥ santi, tad ekam eva śabda-rūpaṃ
SV_13425	api tathā ity alam anyena. tasmān na varṇeṣu	vākyaṃ vā apauruṣeyatā. varṇa-ānupūrvī vākyaṃ cen
NB_03032	tad eva anvaya-vacanam ity ekena api	vākyaṃ anvaya-mukhena vyatireka-mukhena vā
V2_05309	pṛthag-rūpatvāt. te tv ekena api	vākyaṃ śakya darśayitum ity prayoga-samāsa
SV_12026	ity an-upālabhaḥ. an-atiśaya-darśī ca ayam	vākyaṃ evaṃ-prakāraṇam apauruṣeyatva-sādhanānām
SV_12703	||247|| na hi vāyam devadatta-ādi-pada-	vākyaṃ da-kāra-ādi-pratibhāsam muktva anyam
VN_04812	-avasthitānām sambandhaḥ pratīyate. na hi	vākyaṃ padānām krama-niyamaḥ kaścit, yathā
SV_01518	api vākyaṃ puruṣa-saṃskāra-pūrvakam iti,	vākyaṃ viśeṣa-abhāvāt, sarva-prakāraṇam puruṣaiḥ
V2_09807	api vākyaṃ puruṣa-saṃskāra-pūrvakam iti,	vākyaṃ viśeṣa-abhāvāt, sarva-prakāraṇam puruṣaiḥ
PV_04093	|| ātmā aparo vā abhimato bhūta-niścaya-yukta-	vākyaṃ | āptaḥ sva-vacanam śāstram ca ekam uktam
PV_04116	asiddhiḥ śabda-siddhānām iti śabda-prasiddha-	vākyaṃ || anumāna-prasādhyeṣu viruddhavyabhicāriṇaḥ |

SV_11326
V3_03001
PV_04163
PV_02015
V3_09610
PV_04109
SV_11217
PV_04057
V3_02206
PV_02142
V3_03209
PV_04103
PV_03132
SV_16019
SV_11327
V3_03502
V3_03311
PV_04105
PV_04097
SV_11012
V2_06701
PV_04105
SV_10614
V3_06901
SV_03518
V3_00110
PV_04002
V3_12711
V3_01702
SV_12412
SV_17228
SV_11913
SV_07912
SV_16925
V2_07012
SV_13310
SV_13318
SV_13416
V2_06903
SV_11912
VN_04517
PV_04089
SV_11917
SV_03603
V3_00908
SV_13305
SV_03604
SV_11917
SV_17518
SV_11914
SV_11912
SV_13229
SV_13414
SV_09217
SV_11410
SV_17517
SV_13415
SV_13302
SV_13401
PV_03298
V2_09313
PV_04095
SV_01201
SV_09613
V3_07706

ca. artha-viśeṣa-samīha-a-preritā
ātma aparo vā yathārtha-darśana-pravṛtta-
rūpa-ādāv adhika-adhike || abhyupāyaḥ sva-
sāmānya-darśanāt | na yuktaṃ sādhanam gotvāc
sāmānya-darśanāt | na yuktaṃ sādhanam gotvād
iṣṭa-śabda-abhidheyatvasya āpto 'tra a-kṣata-
dr̥ṣṭas tathā dayā-dharmatā-ādi-yuktaḥ satya-
an-upanīya eva dr̥ṣṭānte dharmiṇo 'khlīlān |
an-upanīya eva dr̥ṣṭānte dharmiṇo 'khlīlān |
-ātmatayā śeṣam a-kleśa-nir-jvaram || kāya-
sva-vacanasya api pṛthak-karaṇa-nimittam
syād vyarthatā vā pṛthak-krteḥ | bhedo
indriya-gocaraḥ || a-vyāpṛta-indriyasya anya-
iti kathyate ||304|| citta-samutthānā hi
-ābhāsinam artham sūcayati iti buddhi-rūpa-
eva tasya pratibandha-viśayaḥ, sarvatra sva-
āha. tad eva vākyaṃ svārtham virundhānam sva-
icchet sa bādhakam kiṃ punar bhavet || sva-
abhāve hi śāstra-vācor ayogataḥ || sva-
te ca atīndriyāḥ sva-prabhava-kāya-
-dharmatvena atīndriyatvāt sva-prabhava-kāya-
bhavet || sva-vāg-virodhe 'bhedaḥ syāt sva-
-a-jātayor vā api na ca syād anṛta-arthatā |
-a-jātayor vā api na ca syād anṛta-arthatā |
-abhāvād iti. api ca, yeṣāṃ vastu-vaśā
-ādi-vad iti, tad ayuktam, anumāna-viśaye
anumā-viśaye na iṣṭam parikṣita-parigrahāt |
sambandhī vidyate na sambandha iti ca nipuṇā
ayoge kim idāniṃ vidheḥ sāmārthyam iti riktā
vā na eva kaścit tadvad ity a-pūrvā eṣā
a-niyama iti. api ca, svābhāvike vācya-
santo 'py a-vācakā varṇāḥ. tan na teṣu vācya-
pācaka-ādiṣv a-bhinnena vinā apy arthena
-urvaśy-ādi-śabdaś ca dr̥ṣṭo 'rūḍha-artha-
-urvaśy-ādi-śabdaś ca dr̥ṣṭo 'rūḍha-artha-
api ca, sthiteṣv anyeṣu śabdeṣu śrūyate
-prasaṅgād ity uktam. na ca kalakale
krama-utpādibhir dhvani-bhāgair vyaktaḥ kila
tato 'rtheṣu jñāna-utpattir iti śabdo '-
vṛttiḥ sambandhasya asya vastunaḥ ||238||
-janana-a-sāmārthyāc ca. na hy arthe 'pi
eva tayā asiddha-hetv-ādi pratisidhyate || a-
api kramasya niṣetsyāmaḥ. tad asati varṇānām
ṣaṣṭhy-ādaya iti. yadā punar yad yathā
hetu-vacanaṃ tu svayam a-śaktam api śaktasya
idam ||256|| na hi vyaṃ dhvaniṃ śabdaṃ ca
| anapekṣita-bāhya-artham tat tathā
tad asati varṇānām vācakatve pada-ādi
| (337ab) syād etat – kāryam eva vacanaṃ
svarūpa-hāni-prasaṅgāt. krama-viśeṣeṇa
hi vacana-aṅgena tadvān syāt. santo 'py a-
dhvanayaḥ kevalam tatra śrūyante cen na
dhvanayaḥ sammatā yais te doṣaiḥ kair apy a-
| na āśāṅkyā eva siddhās te vyavacchedasya
mā bhūd dr̥ṣṭa-virodha iti sarve sarvasya
tad-bhāvāt tat-pratītir ayuktā. pravṛttir
apy a-vācakāḥ | dhvanibhir vyajyamāne 'smin
śrūyante, dhvaninām eva kevalānām śravaṇāt.
nir-vedaḥ. yad uktaṃ na dhvanayo bhedenā
|| kadācid anya-santāne tathā eva arpyeta
-bhrāntiḥ, yā vacanena nivartyeta. smṛtir
bādhakam ity amum | vaktum artham sva-
-bhrāntir yā vacanena nivartyeta. smṛtir
katham ātmasāt kuryāt. sa ca svayaṃ sva-
santi, te 'py etena vyākhyātāḥ. sa ca sva-

vāg ata idam iti viduṣaḥ sva-nidāna-ābhāsinam
vāg-abhimata āptaḥ. tad-vacanaṃ na antareṇa artha
vāg-ādi-bādhāyāḥ sambhavena tu | udāharaṇam apy
vāg-ādinām viśāṇi-vat || vivakṣā-paratantratvān
vāg-ādinām viśāṇi-vat ||73|| vivakṣā-
vāg janaḥ || uktaḥ prasiddha-śabdena dharmas tad
vāk. tad yathā vacanasya puruṣa-āśrayān mithyā-
vāg-dhūma-āder jano 'nveti caitanya-dahana-ādikam
vāg-dhūma-āder jano 'nveti caitanya-dahana-ādikam
vāg-buddhi-vaigunyaṃ mārga-ukty-a-paṭutā api vā |
vān-mātra-vacane pratibandhaḥ. a-pramāṇatvam
vān-mātra-vacane pratibandhaḥ sva-vācy api ||
vān-mātreṇa a-vibhāvanāt | na ca an-udita-
vāg-vijñaptir varṇa-pada-vākya-abhidhānā. tatra
vāg vijñaptyor janya-janaka-bhāvaḥ sambandhaḥ,
vāg-viruddha-abhidhānam. atra api ko 'yam avāśyam
vāg-viruddham, yathā – na anumānam pramāṇam iti.
vāg-virodhe 'bhedaḥ syāt sva-vāk-śāstra-
vāg-virodhe vispaṣṭam udāharaṇam āgame | diṅ-
vāg-vyavahāra-anumeyāḥ syuḥ. vyavahārās ca
vāg-vyavahāra-anumeyāḥ syuḥ. vyavahārās ca
vāk-śāstra-virodhayoḥ | puruṣa-icchā kṛtā ca asya
vācaḥ kasyāścid ity eṣā bauddha-artha-viśayā matā
vācaḥ kasyāścid ity eṣā bauddha-artha-viśayā matā
vāco na vivakṣā-para-āśrayāḥ | ṣaṣṭhī-vacana-
vācaḥ prāmānya-abhāvāt. prāmānye vā na anumāna-
vācaḥ prāmānyam asmin hi na anumānam pravartate ||
vāco yuktiḥ. aṅgī-kṛta-sambandham dravyam api na
vāco-yuktiḥ. etena pakṣa-sapakṣa-anyataratvam api
vāco-yuktiḥ. satyaṃ mantra-kriyā-sādhanā-vikalā
vācaka-bhāve na punar vivakṣayā yathā-iṣṭam
vācaka-sambandhaḥ. tad-vṛttau svarūpa-hāni-
vācakaḥ | (157ab) pācaka-pāṭhaka-ādiṣv anyonyam
vācakaḥ | (320ab) anena eva nirvarṇyamānaḥ.
vācakaḥ | śabda-antareṣu tādr̥kṣu tādr̥śy eva astu
vācakaḥ katham | (257ab) na dhvanir ato bhinnas
vācako na śrūyate. pada-vākya-vicchedānām
vācako vakti. tam api te na eva sakṛt
vācakaḥ syāt tasya iti sambandhaś ca na sidhyati.
vācako hi vacana-aṅgena tadvān syāt. santo 'py a-
vācakatvam nāma anyad eva tad-viśaya-pratīti-
vācakatvāc ca ayuktam tena iṣṭam svayam ātmanā |
vācakatve pada-ādi vācakaṃ syāt. tac ca na kiñcid
vācakatvena vaktṛbhir viniyamate | anapekṣita-
vācakam iti sādhanam iṣṭam upacāreṇa. tato hetu-
vācakam pṛthag-rūpam upalakṣayāmaḥ. ekam eva
vācakam vacaḥ ||66|| na hi vyatireke ṣaṣṭhī
vācakam syāt. tac ca na kiñcid vyatireka-a-
vācakasya vācya-darśana-vṛtteḥ. evaṃ sati.
vācakā varṇā iti cet. na, kramasya an-artha-
vācakā varṇāḥ. tan na teṣu vācya-vācaka-
vācakāḥ | (256ab) na vai kalakale varṇa-pada-
vācakāḥ | dhvanibhir vyajyamāne 'smin vācakaḥ 'pi
vācakāḥ ||185|| vastu-vṛttinām śabdānām kiṃ rūpam
vācakāḥ. tathā na sarvaḥ sarva-sādhanā 'saiṅkarāt
vācakānām ca vācya-dr̥ṣṭi-kṛtā iti cet | (337ab)
vācakaḥ 'pi katham na te ||258|| krama-utpādibhir
vācakaḥ ca pratiniyata-śakti-indriyaṃ na dhvaniṣu.
vācakaḥ siddhā iti katham na siddhāḥ. vacanād
vācakāḥ | dr̥ṣṭa-smṛtim apekṣeta na bhāseta
vācā a-darśane kriyāta iti cet, darśanam khalv a-
vācā asya saha-uktiḥ sāmāya-dr̥ṣṭaye || udāharaṇam
vācā ādarśane kriyāta iti cet. darśanam khalv a-
vācā ubhaya-dharmatām bruvāṇaḥ sato 'nyatra apy
vācā ubhaya-dharmatām bruvāṇaḥ sato 'nyatra apy

PV_04073	kena nivāryate | niṣiddhaś cet pramāṇena	vācā kena pravartyate || pūrvam apy eṣa
V3_02406	kena nivartyate. nivārito vā pramāṇena	vācā kena pravartyate. samaya-lakṣaṇa-āhita-
PV_04108	-śodhanam || śāstram yat siddhayā yuktyā sva-	vācā ca na bādhyate | dṛṣṭe 'dṛṣṭe 'pi tad
V1_00501	śāstrasya. praṇayan vā svām eva vṛtīm sva-	vācā viḍambayati. para-avabodha-arthaṃ ca śāstram
SV_16425	ca evaṃ-vādino jaiminīyāḥ svam eva vādam sva-	vācā vidhurayanti. tathā hy artho 'yaṃ na ayam
PV_04103	| bhedo vān-mātra-vacane pratibandhaḥ sva-	vācy api || tena abhyupagamāc chāstram pramāṇam
PV_04099	syāt tulya-kakṣyatayā dvayoḥ || yathā sva-	vāci tac ca asya tadā sva-vacana-ātmakam | tayoḥ
SV_17602	eva a-dṛṣṭa-vyabhicāra-vacasām api puruṣāṇām	vāci śāṅkayā kiṃ yathārthā na vā iti. tena na
SP_00006	|| tām eva ca anurundhānaiḥ kriyā-kāraka-	vācinah | bhāva-bheda-pratīty-arthaṃ samyojyante
V3_06706	ca na syāt. tad-artha-pratiṣedhe dharmi-	vācino 'prayogād abhidhānasya, tasya pratiṣedhāt,
SV_10517	ca na syāt. tad-artha-pratiṣedhe dharmi-	vācino 'prayogād abhidhānasya nir-ṣiṣayasya ca
PV_03183	tadvad anyad apy a-vikalpakam || sāmānya-	vācinah śabdās tad-eka-arthā ca kalpanā | abhāve
SV_11714	-a-sādhanāt tu jñāna-vaśena kārya-atīśaya-	vācinā śabdena viśeṣa-khyāty-arthaṃ vyaṅgyāḥ
SV_03510	na api sa eva, tad-vācinām iva dharma-	vācinām api vyavaccheda-antara-ākṣepa-prasaṅgāt.
SV_03510	-artha-antara-abhidhānāt. na api sa eva, tad-	vācinām iva dharma-vācinām api vyavaccheda-antara
PV_03111	|| yasya ubhaya-anta-vyavadhi-sattā-sambandha-	vācinī | anityatā-śrutis tena tāv antāv iti kau
PV_02099	|| yuktā aṅgulī iti sarveṣām ākṣepād dharmi-	vācinī | khyatā eka-artha-abhidhāne 'pi tathā
SV_03401	||62|| tasmān na sarvatra dharma-dharmi-	vācinoḥ śabdāyor vācye 'rthe niścaya-pratyaya-
V3_07602	iva dharmiṇo nirdīśyate. na hi dharma-dharmi-	vācinoḥ śabdāyor vācye kaścīd viśeṣo 'sti iti
SV_09604	iva dharmiṇo nirdīśyate. na hi dharma-dharmi-	vācinoḥ śabdāyor vācye kaścīd viśeṣo 'sti ity
SV_04622	param. na tathā gotva-ādi-śrutayaḥ sambandhi-	vācinyah, apeta-vyaktinām api jātīnām tac-
PV_02097	|| vyatireki iva yac ca api sūcyate bhāva-	vācibhiḥ | saṅkhyā-ādi tadvataḥ śabdais tad
SV_06822	vā kvacid upayujyante, ta avasthā-viśeṣa-	vācibhiḥ sakṛd eva śabdaiḥ pratyaya-arthaṃ
SV_11520	jātya-sambhavād ayogo yādṛcchikeṣu vyakti-	vāciṣu, sarvadā jāti-codane viśeṣa-antara-
SV_01317	eva iti cet. na, ya eva tu ubhaya-niścita-	vāci ity-ādi-vacanāt. tena anupalambhe 'pi
V2_09610	eva iti cet, na, ya eva tu ubhaya-niścita-	vāci ity-ādi-vacanāt. tena anupalambhe 'pi
SV_15320	dūṣaṇam vā, na anyatara-prasiddha-sandigdha-	vāci, punaḥ sādhanā-apekṣatvād iti. ko hy a-dṛṣṭa
SV_15319	90|| tathā ca uktam. ya eva tu ubhaya-niścita-	vāci sa sādhanam, dūṣaṇam vā, na anyatara-
PV_04096	tena varṇitam | pramāṇānām abhāve hi śāstra-	vācor ayogataḥ || sva-vāg-virodhe vispaṣṭam
PV_03011	akṣa-saṃhateḥ | nāma-ādi-vacane vakṛ-śrotṛ-	vācyā-anubandhini || a-sambandhini nāma-ādāv
V3_12707	-bhedāt. tat ko 'yaṃ sambandha-abhāvo	vācyā ity upālambhaḥ. asti viśāṇinām viśāṇa-
SV_17518	syād etat – kāryam eva vacanaṃ vācakasya	vācyā-darśana-vṛtteḥ. evaṃ satī. paraspara-
SV_17517	tat-pratītir ayuktā. pravṛttir vācakānām ca	vācyā-dṛṣṭi-kṛtā iti cet | (337ab) syād etat –
SV_14024	yukti-virodhād anye 'pi nitya-hetavo	vācyā-doṣāḥ. buddher a-puruṣa-āśraye | bādha
PV_03117	'bhinnā-artha-abhimateṣv api | śabdeṣu	vācyā-bhedinyo vyatireka-āspadam dhiyaḥ || viśeṣa
SV_03218	-pratipatti-bhedas tu saṅketa-bhedāt. na	vācyā-bhedo 'sti. nanu ca vācyā-viśeṣa-abhāvāt
PV_04135	iti śrāvaṇa-uktyā prakāśitam || sarvathā a-	vācyā-rūpatvāt siddhyā tasya samāśrayāt |
V3_04007	śrāvaṇa-uktyā prakāśitam ||31|| sarvathā a-	vācyā-rūpatvāt siddhyā tasya samāśrayāt |
SV_17228	a-niyama iti. api ca, svābhāvike	vācyā-vācaka-bhāve na punar vivakṣayā yathā-iṣṭam
SV_11913	syāt. santo 'py a-vācakā varṇāḥ. tan na teṣu	vācyā-vācaka-sambandhaḥ. tad-vṛttau svarūpa-hāni-
SV_03219	saṅketa-bhedāt. na vācyā-bhedo 'sti. nanu ca	vācyā-viśeṣa-abhāvāt saṅketa-bhedo 'py ayukto
V1_02410	api tat-sa-rūpasya tat-prāptir viśeṣo vā	vācyah. antaḥ-karaṇatva-ādāyo 'pi tan-nibandhanā
V3_10409	vācyah syāt. tatra ca vastu-pratibandho	vācyah, anyathā asiddheḥ. etena ātma-para-upagama
PV_02102	-upasarjanāḥ | tac-chakti-bhedāḥ khyāpyante	vācyo 'nyo 'pi diśā anayā || hetutve ca
V3_10009	sa prāg eva nirdīṣṭa iti pūrva-vat prasaṅgo	vācyah. anvaya-asiddhi-vacane 'pi, na hi sa eva
PV_03102	-siddhaḥ sa ca aindriyāt | na aneka-rūpo	vācyo 'sau vācyo dharmo vikalpa-jah || sāmānya-
SV_11423	na asti iti vyarthā eva apauruṣeyatā.	vācyāś ca hetur bhinnānām sambandhasya
HB_03613	na tad-abhāvaḥ pṛthag anayor lakṣaṇatvena	vācyah. tasmān na hetu-prayoge satī pratijñā-
PV_03102	sa ca aindriyāt | na aneka-rūpo vācyo 'sau	vācyo dharmo vikalpa-jah || sāmānya-āśraya-
SV_09701	vyāptaḥ siddhaḥ svabhāvo gamakaḥ (192a)	vācyah. na hi prakāśatayā prakāśayan pradīpas tad
PV_03089	abhāvasya prasādhikā | yasya a-pramāṇam sā a-	vācyo niśedhas tena sarvathā || etena tad-
SV_03509	-vyavahāraḥ parasparam tattva-anyatvābhyām a-	vācyah pratanyate. na hy anyo dharmo dharmiṇo 'n-
SV_11321	ced artha-antaraṃ kiṃ śabdasya iti sambandho	vācyah. yogyatā-upakāra iti cet. na, nityāyā nir-
V1_00611	-bhāvam icchatā jñānasya tat-pratibandho	vācyah. sa ca kārya-svabhāvayor līngayor anumāne
PV_02203	mokṣo nityasya tat kutaḥ | anityatvena yo 'n-	vācyah sa hetur na hi kasyacit || bandha-mokṣāv a
V3_08902	bhāvaṃ na karoti iti yāvat. tena ayam evaṃ	vācyah syāt – pātam na karoti iti. tad api iṣṭam
V3_11306	viruddha-vad dhatur api pṛthag iṣṭa-sādhano	vācyah syāt. ekasya eva tu vacanena sādhyatā-a-
V3_10408	kim eṣām paraspara-virahena. sā eva hetur	vācyah syāt. tatra ca vastu-pratibandho vācyah,
SP_00024	tad-vaikalya-virodhataḥ || iti tad-yogyatā-	vācyah svabhāvo 'sya nirucyatām | vibhāga-yoga-
SV_01811	eva tad-bhāva-hetu-bhāvau teṣām viduṣām	vācyo hetur eva hi kevalaḥ ||27|| yad-arthe
SV_14707	iti na kaścit kutaścīd anyah syāt. evaṃ ca a-	vācyatā ity api kārya-kāraṇa-bhāva eva śabda-
SV_11611	artha-antare vaiguṇyam arthānām ca a-	vācyatā ity utpanno 'rthaḥ sambandhavān yady
SV_14804	kiñcij jñānam. tad-abhāvān na sidhyaty a-	vācyatā-lakṣaṇam artha-rūpasya. tad bhavatā
SV_14706	janmā iti cet. sarva-kāraṇānām parasparam a-	vācyatā syāt. tathā ca sarvaḥ sarvasya kathañcid
PV_03033	vacanān matam || yadi vastu na vastūnām a-	vācyatvam kathañcana | na eva vācyam upādāna-

SV_03512	-bheda-a-karaṇam iti. etac chabda-arthe ' -	vācyatvaṃ dharma-dharminoḥ. vastuni tu svalakṣaṇe
V2_04901	-vat sāmānyasya ca vastuno 'nyatvena a-	vācyatvāt. katham idāniṃ dvayor api prāmānyasya
VN_04214	vādita-kakṣa-ghaṭṭitakam ity-evam-ādinām api	vācyatvāt. parṣat-prativādibhyāṃ trir-abhihitam
V2_04505	-liṅgam śabda iti. na, lakṣaṇa-antarasya a-	vācyatvāt. yat kvacid dṛṣṭam, tasya yatra
SV_11517	an-upakurvāṇas ca an-āśrayaḥ. jāter	vācyatvād a-doṣa iti cet. na, tad-vacane
V3_12504	vyatireka-ayogād iti. atra idam eva punar	vācyam – katham asato 'nvaya-pratiśedha iti.
PV_03240	atītasya darśane ca na sambhavaḥ |	vācyam a-kṣaṇikatve syāl lakṣaṇam sa-viśeṣaṇam ||
HB_03110	abhāva-vyavahāra-sādhanī iti viśeṣaṇam ca a-	vācyam, anupalabdhi-lakṣaṇa-prāptānām api tatra
PV_03483	iti niścayaḥ | tasmād yato 'yaṃ tasya api	vācyam anyasya darśanam || smrter apy ātma-vit
VN_05502	tarhi na ananubhāṣaṇam pṛthan nigrasthānam	vācyam apratibhayā gatavāt, uttarasya hy a-
SV_03513	vastuni tu svalakṣaṇe sāmānya-lakṣaṇam a-	vācyam abhāvāt. nanu ca dharma-dharminoḥ a-bhede
VN_05016	-punaruktena eva gata-arthatvān na pṛthag	vācyam. ayam api niyata-sādhana-vākya eva doṣo
VN_05005	dhvāna iti. atra na śabda-punaruktaṃ pṛthag	vācyam artha-punarukta-vacanena eva gatavāt. na
SV_09204	cet pravṛttāḥ ko vacanasya niśeddhā. na hy a-	vācyam arthaṃ buddhayaḥ samihante. sambandhasya
SV_14715	tat-pratibhāsanāt tad a-tad-rūpam apy a-	vācyam iti. na, tasya niḥ-svabhāvavāt svayam. sa
VN_05714	na anubhāseta iti na ananubhāṣaṇam pṛthag	vācyam. uttara-ajñānasya ca ākṣepāt. viśaya-
VN_05303	iti, api tu yathā-kathaṅcid uttaram	vācyam, uttaram ca āśraya-abhāve 'yuktam iti,
PV_03033	na vastūnām a-vācyatvaṃ kathaṅcana | na eva	vācyam upādāna-bhedād bheda-upacārataḥ || atīta-
V2_05211	-tulya-vyatireko 'pi. tena ayam a-doṣa ity a-	vācyam eva tṛtīyaṃ rūpam syāt. prayoga-darśana-
PV_03032	abhāvāc ca na rūpiṇī | niḥ-svabhāvatayā a-	vācyam kutaścid vacanān matam || yadi vastu na
PV_02153	-jena duḥkhena rāgasya an-udbhavo yadi ||	vācyam kena udbhavaḥ sāmyān mada-vṛddhiḥ smaras
VN_05415	sakṛt-sarva-anubhāṣaṇam parājaya-adhikaraṇam	vācyam. tathā astv iti cet, syād etat, uktam etad
SV_08111	'tiprasaṅgād dravyam eva upayujyate iti	vācyam. tasya upayoge śaktāv arthakriyāyām eva
VN_05318	prāg anukrameṇa uccāritavyam, paścād dūṣaṇam	vācyam dvir-uccāraṇa-prasaṅgāt. dūṣaṇa-viśaya-
VN_02104	jijñāsita-dharma-mātram eva sādhana-aṅgam	vācyam. na prasaṅga upakṣeptavyaḥ, tad-upakṣepe
PV_03018	artha-sambandha-vad yadi | atīta-anāgataṃ	vācyam na syād arthena tat kṣayāt || sāmānya-
V2_06807	iti cet, atra vastu-svabhāvair uttaram	vācyam, ya evaṃ bhavanti. tathā hi na yava-
VN_05612	ananubhāṣaṇa-vad apratibhayā eva gamyatvād a-	vācyam. yathā ananubhāṣaṇe 'pradarśita-
SV_06821	krta-saṅketāḥ kathiyanta iti pūrva-vad	vācyam. ye 'pi pṛthak samastā vā kvacid
SV_17521	sā bhavet ||337|| yady eṣa pratiniyamo	vācyam vastv antareṇa śabdo na pravartata iti.
SV_06420	dhvaniḥ | liṅgam vā tatra vicchinnaṃ	vācyam vastu na kiñcana ||129|| yasya abhidhānato
V3_01101	-nirdeśa-a-nāntariyakatvāt pakṣasya lakṣaṇam	vācyam. vācyam, sādhya-a-sādhya-viparyayeṇa
VN_05106	na ca idam adhikād bhidyata iti na pṛthag	vācyam. viniyata-pada-prayoge hi sādhana-vākya
VN_06706	niyamāt kathāṃ pravartayati. tatra idam syād	vācyam, vyaktaṃ nāma pravṛtti-nivṛtti-dharmakam,
SV_06905	śūnya iti. evaṃ yathāyogam anyad api	vācyam. śūnya-anitya-ādi-śabdeṣu yathā-kalpanam
PV_04035	-antara-abhāvād deha-an-āptaḥ na sidhyati |	vācyam śūnyaṃ pralapātāṃ tad etaj jāḍya-cintitam |
V3_01102	-a-nāntariyakatvāt pakṣasya lakṣaṇam vācyam.	vācyam, sādhya-a-sādhya-viparyayeṇa vipratipatti-
SV_07204	āśrayeṇa. pratibandhe vā kaḥ pratibandha iti	vācyam. sthiti-karaṇam cet tatra api tulyaḥ
SV_12223	-rahitasya tathā syād iti. tathābhūtam evaṃ	vācyam syāt tad a-viśeṣeṇa sambhavad-viśeṣam
VN_03901	nāma nigrasthānam ity-evam-ādy api	vācyam syāt, tasmād etad apy a-sambaddham iti. a-
VN_04403	nanv evam a-sambaddha-vākyaṃ api pṛthag	vācyam syāt. na ubhaya-saṅgrahāt apārthakam,
VN_02814	ity evaṃ-prakārāṇām ekam eva lakṣaṇam	vācyam syāt. na ca evaṃ-vidhaḥ kaścid vivādeṣu
V3_10305	a-brāhmaṇye brāhmaṇo bhojaniya ity eva	vācyam syāt. parasya ayam abhiprāyo 'sad iti. tad
V3_13702	ity ekam eva kiñcit sāmānya-lakṣaṇam	vācyam syāt, viśeṣe 'n-antar-bhāvāt. tac ca
VN_04905	bhidyata iti; na a-prāpta-kālam pṛthag	vācyam syād iti. hīnam anyatamena apy avayavena
VN_06720	idam api hetvābhāseṣv antar-bhāvān na pṛthag	vācyam. hetvābhāsāś ca yathoktāḥ. hetvābhāsāś ca
SV_09419	kvacit sattāyāḥ sādhanam. pradhāna-ādi-śabda-	vācyasya eva arthasya kvacid abhāvān nir-viśeṣaṇā
V3_07301	kvacit sattāyāḥ sādhanam. pradhāna-ādi-śabda-	vācyasya eva kasyacid arthasya abhāvān nir-
SV_10623	hi śabda-artha eva apohyeta pradhāna-śabda-	vācyasya dharma eva nirākaraṇān nir-ādharmaḥ
V2_09607	api yathāyogam udāhāryam iti, sā api na	vācyā, anupalambha eva saṃśayāt, upalambhe tad-
SV_01314	udāhāryam ity-evam-ādikā. sā api na	vācyā asiddhi-yojanā ||18|| anupalambha eva
VN_05708	ko viśaya iti vaktavyam, nir-viśayatvād a-	vācyā eva syāt. na uttara-ajñānam ajñānam kiṃ
VN_05508	tasmād apratibhā eva nigrāha-adhikaraṇatvena	vācyā, na ananubhāṣaṇam. kaś ca ayam samaya-
VN_04116	a-vacana-prasaṅgāt, evaṃ hi tā na pṛthag	vācyā nirarthakena eva abhidhānāt. na sādhya-
VN_00620	eva bahava eka-arthakriyā-kāriṇa eka-śabda-	vācyā bhavantu, kim artha-antara-kalpanayā.
SV_16404	eva samarthitāḥ. kṛtakāḥ pauruṣeyās ca	vācyā mantrāḥ phala-īpsunā | (310ab) na hy a-
HB_03615	prayogo 'sti iti na pratijñā-doṣa	vācyāḥ. etena eka-saṅkhyā-vivakṣā api pratyuktā.
V3_13006	dṛśya-adṛśya-ātmata-ādi-virodhā api	vācyāḥ. tad ayam anupalambhaḥ svabhāvaś ca
V3_13307	tathā sandigdha-vyatireka-ādayo	vācyāḥ. na hy ebhir hetoḥ sāmānya-lakṣaṇam viśeṣa
SV_03719	evaṃ ṣaṭ-padārtha-varga-ādayo 'pi	vācyāḥ. na hi tatra sāmānyam saṅkhyā samyogo vā
SV_16406	ity prayogāt phalam icchatā kṛtakā mantrā	vācyāḥ pauruṣeyās ca. puruṣa-adhiṣṭhānam antareṇa
SV_11604	sthita-sambandha-abhāvād a-sambandhino ' -	vācyāḥ syuḥ. tatra apy arthair eva saha utpāde (23
SV_17513	'vyabhicāritā ||336|| na tāvad etad vacanaṃ	vācyānām svabhāvaḥ. na apy eṣāṃ kāryam. tad-
VN_05803	api prabhedān nigrasthāna-antarāṇi	vācyāni. yathā ajñānasya viśaya-ajñānam uttara-
VN_03803	hetvābhāsa-vacanena eva uktāni iti na pṛthag	vācyāni syuḥ. artha-antara-gamana-āder api hetor

PV_02204 sa hetur na hi kasyacit || bandha-mokṣāv a-
SV_03401 na sarvatra dharma-dharmi-vācinoḥ śabdāyora
VN_00703 iti samudāya-śabda ekasmin samudāye
SV_09604 na hi dharma-dharmi-vācinoḥ śabdāyora
V3_07602 na hi dharma-dharmi-vācinoḥ śabdāyora
SV_03223 vyatirekiṇī | bhinnam artham iva anveti
SV_03323 -bhāva-abhidhāyinoḥ | śabdāyora na tayora
SV_03609 tathā eva pratīti-hetava bhavanti. tatra
SV_03308 tayora dvayoḥ | saṅketa-bhedasya padaṃ jñātr-
PV_04120 || candratām śaśino 'n-icchān kām pratītiṃ sa
PV_03114 || a-sambandhān na bhāvasya prāg-abhāvaṃ sa
PV_02080 | ātma-snehavato duḥkha-sukha-tyāga-āpti-
PV_02183 ca sambhavaḥ | a-sāmarthyād ato hetur bhava-
VN_00724 na ucyan. bhavatu nāma kasyacid ayaṃ
PV_04031 kathito dharma-dharmiṇoḥ | an-uktāv api
V3_02712 siddham eva iṣṭam bhavati. na, pratipattr-
HB_00405 iti cet, na, kṣaṇa-viśeṣa-sādhyā-arthā-
SV_08827 puruṣo 'yaṃ pravartate | tat-sādhyā-phala-
SV_13602 tulya-deśatvād varṇeṣu na sambhavati,
VN_00805 'prthag-deśatve 'pi gandha-rasa-ādayaḥ,
PV_02148 'hetora janma-virodhataḥ || vyabhicārān na
V2_07108 asti tad-grāhyaṃ laukikaṃ yadi | grhyate
SV_16827 ca, atra bhavān svam eva mukha-varṇam sva-
SV_17614 kasyacit karṭṛ-vādaḥ snāne dharma-icchā jāti-
SV_10905 -a-śeṣa-viśaya-viśuddhir avisaṃvādaḥ. āpta-
SV_10801 bhāvo 'nyam gamayati. yat tarhi idam āpta-
SV_07909 abhisamīkṣya evaṃ bahv-āyasaḥ sāmānya-
SV_12017 hiraṇya-garbham ca kāṇādāḥ. teṣāṃ sa mithyā-
VN_02208 vaktavyaḥ. chala-vyavahāre 'pi vijigīṣūṇām
V3_09710 asiddhiḥ śāstreṇa. anyatra tv ajñānād iti na
SV_04913 api svabhāva-sthiter a-grahānād iti para-
SV_09023 ca na ekas tad-ubhaya-rūpaḥ syād iti mithyā-
PV_04049 su-siddham tan na tadā śāstram iṅsyate ||
V3_02104 su-siddham tan na tadā śāstram iṅsyate ||9||
VN_06811 vidyā-timira-ṭāḥ-allekhanas tattva-dṛṣṭer
VN_06814 kṛta iha mayā tat-samujjvālanāya ||3||
VN_05104 pratipādyasya śiṣyatvāt, vijigīṣu-
VN_01817 aṅgaṃ dharmo yasya arthasya vivāda-āśrayasya
PV_04058 vā artho 'vyabhicāreṇa sādhyān | kasyacid
V3_02208 vā artho 'vyabhicāreṇa sādhyān | kasyacid
SV_09012 tasmāt tan na ubhaya-rūpaṃ ity ekānta-
VN_02220 tad eva nyāya-anusaraṇam satām
SV_12308 -svabhāva-sambhavinā tena āśākyā-vyabhicāra-
SV_17114 nānā-arthā hi śabdā loke dṛśyante. loka-
SV_16805 pratipattir nyāyā. tatra api prasiddho loka-
V2_07010 ity atra kā pramā ||36|| prasiddho loka-
SV_16928 tan-nivāsiny aṣarā urvaśī nāma iti loka-
SV_09019 vā. tato bheda-a-grahāt tat-saṃhāra-
VN_02216 tasmān na yoga-vihitaḥ kaścīd vijigīṣu-
SV_01611 ||22|| anupalambham ca asya pramāṇayata ātma-
V2_07004 vidhurayati. vistareṇa ca ayam asmābhir
SV_17015 asya vākyasya. api ca prasiddhiḥ ca nṛṇām
V2_07101 paryanuyogataḥ ||39|| prasiddhiḥ ca nṛṇām
PV_04069 'khilo yadi | pratijñā asiddha-dṛṣṭānta-hetu-
PV_03397 dhūmo 'gnitas tataḥ || asty eṣa viduṣāṃ
SV_17613 -niścayaḥ. veda-pramāṇyaṃ kasyacit karṭṛ-
PV_04070 || uktayoḥ sādhanatvena no ced īpsita-
VN_06107 api parājaya eva ity uktam abhyupagamyā
V3_03107 sāv vyavasthā snāna-ādīnām pāpa-śodhana-
VN_06103 vivāda-abhāvāt. yadā tarhy abhyupagamyā
SV_16425 api ca evaṃ-vādīno jaiminīyāḥ svam eva
SV_10907 ||216|| tasya ca asya evaṃ-bhūtasya āpta-
SV_10911 anumānam api. atha vā anyathā āpta-
VN_01920 a-niścaya-phalavād an-ārambha eva
SV_09015 bhinnau syātām na dhī-dhvanī | bheda-saṃhāra-

vācye 'pi na vidyete kathamcana | nityam tam āhur
vācye 'rthe niścaya-pratyaya-viśayatvena kaścīd
vācye eka-vacanam ghaṭa iti. jāti-śabdesv
vācye kaścīd viśeṣo 'sti ity uktam etat. atha
vācye kaścīd viśeṣo 'sti ity nirloṭhitam etat
vācye leśa-viśeṣataḥ ||60|| na vai śabdānām kācīd
vācye viśeṣas tena kaścāna ||62|| tasmān na
vācyeṣu puruṣa-āyatta-vṛttinām śabdānām a-vastu-
vāncā-anurodhinaḥ ||61|| yadā ayaṃ pratipattā tad
vāncati | iti tam praty a-dṛṣṭāntam tad-
vāncati | tad-upādhi-samākhyāne te 'py asya ca
vāncayā || duḥkhe viparyāsa-matis tṛṣṇā ca
vāncā-parigrahaḥ || yasmād deśa-viśeṣasya tat
vāncā bhavayur eka-rūpā rūpa-ādayaḥ sarva-
vāncayā bhavet prakaraṇād gatiḥ || an-anvayo 'pi
vāncayāḥ prakaraṇāt. ata eva prakaraṇena sādhyā-
vāncayāṃ nānā-yogaḥ samatvāt. sādharāṇe hi kārye
vāncāvān bheda-a-bhedau tad-āśrayau ||179||
vāta-ātapa-vad ātma-ādi-vac ca. tathā kāla-
vāta-ātapa-sparśa-ādayaḥ ca eka-indriya-grāhyatve
vāta-ādi-dharmaḥ prakṛti-saṅkarāt | a-dośas cet
vāta-putriyam kiṃ na yuktyā na bādhitam ||43||
vāda-anurāgān nūnam vismṛtavān puruṣo rāga-
vāda-avalepaḥ | santāpa-ārambhaḥ pāpa-hānāya ca
vāda-avisaṃvāda-sāmānyād anumānatā | buddher a-
vāda-avisaṃvāda-sāmānyād anumānatā ity āgamasya
vāda āśritaḥ. parasparato bhedaḥ vyatirekiṇīṣu
vāda iti cet. ka idānīm evaṃ pauruṣeyo 'nyo 'pi.
vāda iti cet, na, dur-jana-vipratipatty-adhikāre
vāda-udāharaṇam. udāharaṇa-dīṣam tv ācāryaḥ prāha.
vāda eva āśritaḥ syāt. evaṃ tarhy anvayinaḥ
vāda eṣaḥ. sthitam etat, na bhāvānām kaścīd
vāda-tyāgas tadā syāc cen na tadā an-abhyupāyataḥ
vāda-tyāgas tadā syāc cen na tadā an-abhyupāyataḥ
vāda-nyāyaḥ para-hita-ratair eṣa sadbhīḥ praṇītaḥ
vāda-nyāyo nāma prakaraṇam samāptam.
vāda-pratiśedhatvāt, trir-abhidhāna-vacanāt,
vāda-prastāva-hetoḥ, sa sādhanā-aṅgaḥ. tad-
vāda-bādhyāṃ svabhāvān na nivartate ||
vāda-bādhyāṃ svabhāvān na nivartate ||18||
vādaḥ. api ca, sarva-ātmatve ca sarveṣāṃ bhinnau
vādaḥ, ukta-nyāye tattva-arthī cet pratipadyeta,
vādaḥ kriyate. nanu veda-a-vedayos tattva-lakṣaṇo
vādaḥ ca pratītiḥ. ata eva nānā-arthā iti tata
vādaḥ cet (319a) pratipatti-hetuḥ. tatra ko
vādaḥ cet tatra ko 'tindriya-arthā-dṛk | aneka-
vādaḥ. tam an-ādṛtya anyām eva arthā-kalpanām
vādo na syāt, syād uṣṭro dadhi syān na iti. atha
vādo nāma. para-anugraha-pravṛttās tu santo
vādo nir-ālambaḥ syāt, a-pratyakṣatvād ātmanas
vādaḥ pramāṇa-vārttike pratiśiddha iti na iha
vādaḥ pramāṇam sa ca na iṣyate | tataś ca bhūyo
vādaḥ pramāṇam sa ca na iṣyate | tataś ca bhūyo
vādaḥ prasajyate || uktayoḥ sādhanatvena no ced
vādo bhāyam tv āśritya varnyate | dvairūpyam saha
vādaḥ snāne dharma-icchā jāti-vāda-avalepaḥ |
vādātaḥ | nyāya-prāptam na sādhyatvam vacanād
vādam a-sādhanā-aṅga-vacanāt. etena adhikasya
vādam bādhatve, nidāna-a-prasāmanena nidānino '
vādam viphalatayā na kiñcid vakti, anyad vā yat
vādam sva-vācā vidhurayanti. tathā hy artho 'yam
vādasya avisaṃvāda-sāmānyād a-dṛṣṭa-vyabhicārasya
vādasya avisaṃvādād anumānatvam ucyate. heya-
vādasya. katham ca evaṃ jaya-parājayau,
vādasya tad-abhāvād a-sambhavaḥ ||184|| so 'yam

VN_06413 tat-sādhana-vādinam abhūtair doṣair uttara-
 PV_04029 -padaih || asiddha-a-sādhana-artha-ukta-
 V3_01107 -svayam-padaih, asiddha-a-sādhana-artha-ukta-
 PV_04045 prakṛtas tatra śāstra-artha-bādhanam | atha
 VN_06401 -udbhāvanān nigrāha-arhaḥ. atha pūrva-pakṣa-
 VN_06002 -vyavasthāpane proktaḥ. atha uttara-pakṣa-
 VN_05312 nigrāhasthānam ucyate. tasmāt sarvāṃ
 VN_06007 eva sarvasya pratipattiḥ, yena sarvā
 VN_05311 mātra-uttara-vacane sāmārthya-vidhātāḥ, yena
 VN_05401 dūṣaṇa-viṣaya-upadarśana-arthe 'nubhāṣaṇe
 VN_04213 -krama-nirdeśo nigrāhasthānam iti kapola-
 VN_04207 iti. tat tulyaṃ sarvasya a-sādhana-aṅga-
 NB_03054 sādhyāḥ. tena eva svarūpeṇa abhimato
 VN_03603 viśeṣeṇa sādhanā-avayava-anukrama-niyama-
 SV_08713 syād etad iti. yathā ca asya svayam a-bheda-
 PV_04060 || ukto 'n-ukto 'pi vā hetur virodhā
 V1_01510 jaḍair jaya-ghoṣaṇām avaghuṣya, yena evaṃ-
 V3_02004 ca sarvatra tulya iti na anayor bhedaḥ. atha
 VN_04103 apy abhidhānam parājaya-sthānam uttara-
 SV_05511 kaścid a-bhinna ākāro 'sti. ākṛti-sāmānya-
 VN_04203 nirarthakam iṣṭam iti cet, yasya kasyacid a-
 SV_05506 ity uktam prāk. api ca, vastu-sāmānya-
 VN_03713 uktā iti, tad apy avayava-antara-
 VN_05418 prasaṅga-ādinā a-nāntariyaka-abhidhānam
 NB_03060 anityatvaṃ vā sānkhyasya svayaṃ
 VN_02903 anaikāntikasya abhidhānān nigrāhasthānam
 V3_09706 -asiddhir udbhāvvyate, yathā abhivyakti-
 VN_04307 vacanān nigrāha-arha eva iti cet, nyāya-
 SV_16425 a-darśane 'pi vipakṣa-vṛtṭeḥ. api ca evaṃ-
 SV_11212 hi kārya-abhāvaṃ sādhyati iti. ya evaṃ-
 SV_12818 artha-antara-an-utpattē ca. śabda-utpāda-
 VN_01907 kriyamāṇa-prasaṅge na prayujyate, nairātmya-
 VN_02311 -abhidhānāt. yathā sādhyatayā an-iṣṭo 'pi
 PV_04136 uktaḥ śrāvaṇena akṣa-gocaraḥ || sarvatra
 VN_00107 tasya a-vacanam tasya aṅgasya an-uccāraṇam
 VN_01707 a-vacanam a-sādhana-aṅga-vacanam. tad api
 VN_02106 'tiprasaṅgāt. evam a-sādhana-aṅga-vacanam
 VN_01901 -ādi-hetoḥ. tad apy a-sādhana-aṅga-vacanam
 VN_01809 vā hetvābhāsaḥ. tasya api vacanam
 VN_01812 -ābhāsasya a-sādhana-aṅgasya vacanam api
 VN_01702 a-samārthanam sādhanā-aṅga-a-vacanam tad
 VN_01806 eva sādhanā-vākye pratijñā-vacana-upādānam
 VN_01711 a-sādhana-aṅgasya sādhanā-vākya upādānam
 V3_01110 -abhyupagamaś ca śāstra-upagame 'pi
 VN_00415 kārya-hetāv api sādhanā-aṅga-a-vacanam tad-
 VN_00315 a-samārthanam sādhanā-aṅga-a-vacanam tad-
 VN_02118 vā. na hi duṣṭa-sādhana-abhidhāne 'pi
 VN_02402 nir-doṣe sādhanā-abhidhāne 'pi
 HB_02109 kurvan dṛṣṭo bija-ādi-vad iti. sthira-hetu-
 VN_06406 sādhanā-aṅga-samārthanāt. na apy uttara-
 VN_02305 tasmāt para-anugrahāya tattva-khyāpanam
 SV_17424 pāpa-śodhanā-sāmārthya-ādikam. tasya evaṃ-
 V3_03105 an-abhyupagamāt. tasya api snānāc chuddhi-
 SV_06011 svayam eva pratipadyate. na idam vyavaccheda-
 VN_06405 'samarthita-sādhana-aṅgatvān na jayo
 VN_02113 doṣāḥ punar nyūnatvam asiddhir anaikāntikatā
 VN_04018 -aṅga-vacanam a-doṣa-udbhāvanam ca. sādhanā-
 VN_03801 sāmārthyam. api ca na kiñcit pūrva-pakṣa-
 VN_05810 na pṛthag-vacanam. api ca na pūrva-uttara-
 VN_00102 namaḥ samantabhadrāya. nyāya-
 VN_06412 vaktavyāḥ. atra api yadi tat-sādhana-
 V3_12701 viśāṇayoś ca ayaṃ bhāvāc chaśa-viśāṇa-abhāva-
 VN_06401 -arhaḥ. atha pūrva-pakṣa-vādy uttara-pakṣa-
 VN_06301 vivṛṇuyād iti. atra api yadi sādhanā-
 VN_06503 idam ato nigrāhasthāna-antaram. atha uttara-
 vādy abhiyujñita, so 'sthāne nir-doṣe
 vādy-abhyupagata-grahaḥ | an-ukto 'pi icchayā
 vādy-abhyupagama-grahaḥ ||6|| veditavyāḥ. tena
 vādi-iṣṭatām brūyād dharmi-dharma-ādi-sādhanaih ||
 vādy uttara-pakṣa-vādinam nigrāha-prāptam na
 vādy evaṃ vikṣipet, tasya api sādhanā-anantaram
 vādi-kathām ananubhāṣamāṇo na uttare 'samarthaḥ.
 vādi-prativādinor na a-samyak-pratipattir
 vādi-vacana-ananubhāṣaṇam nigrāhasthānam ucyate.
 vādi-vacana-anukrama-ghoṣaṇam vyartham iti, na
 vādita-kakṣa-ghaṭṭitakam ity-evam-ādinām api
 vādina iti. sa sarvo nirarthaka-abhidhāy anena
 vādina iṣṭo 'nirākṛtaḥ pakṣa iti pakṣa-lakṣaṇam
 vādina udāharaṇa-sādharmyaṃ hetu-lakṣaṇam
 vādino 'bheda-a-viśeṣe 'pi na sarvaḥ sarvasya
 vādino 'tra kim | na hi tasya ukti-doṣeṇa sa
 vādino 'py avadheya-vacaso loke. artha-jñānam ca
 vādino 'pi iṣṭim sādhet sādhyā-dharma-vat,
 vādino 'pi doṣa-udbhāvana-mātrād aparasya
 vādino 'pi viśeṣa-vat tasya a-vyatirekāḍ artha-
 vādino 'pi hi nirarthaka-abhidhāne kim na nigrāho
 vādino 'pi hi bhinnā eva vyaktayaḥ. katham tās v a
 vādino 'yuktam. yo 'vayava-antaram dṛṣṭāntam
 vādino 'rtha-antara-gamanam eva iti sa nigrāha-
 vādino 'siddham. tathā svayaṃ tad-āśrayaṇasya vā
 vādinaḥ, evaṃ yadi prativādi sat sāmānyam
 vādinaḥ kṛtakatvam asiddham iti, na tat sarvatra
 vādino jaḍyād uktam a-jānan kim na prativādi
 vādino jaiminiyāḥ svam eva vādam sva-vācā
 vādinān tān eva prati. girām satya-artha-hetūnām
 vādinān tāvad ayam a-doṣa eva. pṛthag a-
 vādinān tu tat-sādhane nṛtya-gītyā-āder api tatra
 vādino dharmāḥ, śāstra-upagamāt sādhyā iti tad-
 vādino dharmo yaḥ sva-sādhyatayā ipsitāḥ | tad
 vādino nigrāha-adhikāraṇam, tad abhyupagamya
 vādino nigrāhasthānam tad-a-vacane hetu-rūpasya
 vādino nigrāhasthānam prativādinā tathābhāve
 vādino nigrāhasthānam, a-prastuta-abhidhānāt,
 vādino nigrāhasthānam a-samartha-upādānāt. tathā
 vādino nigrāhasthānam, a-samartha-upādānād eva.
 vādino nigrāhasthānam, a-samarthane tasmin sādhyā
 vādino nigrāhasthānam. atha vā sādhanasya siddher
 vādino nigrāhasthānam, vyartha-abhidhānāt. anvaya
 vādino nirastaḥ. katham idānim a-śrūyamāṇaḥ
 vādinaḥ parājaya-sthānam, a-samarthite tasmin
 vādinaḥ parājaya-sthānam ārabdha-artha-a-
 vādinaḥ prativādinā a-pratipādite doṣe parājaya-
 vādinaḥ prativādinā doṣa-ābhāsa udbhāvite, dūṣaṇa
 vādinaḥ pratyaya-antara-apekṣā vyaktaṃ kāraka-
 vādino bhūta-doṣa-a-pratipādānāt. tasmād evam api
 vādino vijayaḥ, bhūta-doṣa-darśanena mithyā-
 vādino vedasya sarvatra śāstra-śarīre pramāṇa-
 vādinaḥ śāstrasya sva-vacanena apy asya arthasya
 vādinaḥ sambhavati. ekatra dṛṣṭasya rūpasya
 vādinaḥ, sarva-doṣa-a-sambhava-pradarśanena
 vādinaḥ sādhyatvam iṣṭasya arthasya viparyaya-
 vādino hy upanyasta-sādhanasya samarthane
 vādino hetvābhāsa-a-samsparśe nyāyāṃ
 vādino hetvābhāsa-apratibhābhyaṃ anyan
 vādinam api vādeśv asad-vyavasthā-upanyāsaīḥ
 vādinam abhūtair doṣair uttara-vādy abhiyujñita,
 vādinam upahasann ātmānam eva upahasati. śāsa-
 vādinam nigrāha-prāptam na nigrhṇāti, tadā tayor
 vādinam nigrāha-prāptam uttara-vādi na
 vādinam bhūtam sādhanā-doṣam udbhāvayantam aparo

<p>VN_06403 SV_10712 PV_04071 V3_12907 V3_02701 V3_06510 SV_05918 NB_03054 VN_05413 VN_02319 NB_03044 NB_03042 VN_02109 VN_02307 SV_09819 V2_07708 SV_04828 VN_02910 VN_02901 VN_02512 VN_04016 VN_05907 SV_11216 VN_06301 V3_13510 VN_05306 VN_04005 SV_15010 SV_02926 VN_02010 SV_16613 V3_09709 VN_00102 PV_02052 PV_04030 V3_01904 PV_02284 PV_04037 PV_03414 PV_04124 PV_03390 PV_04253 PV_03503 V1_01302 V1_02503 VN_02505 V3_07603 V1_02712 V3_10908 V2_09008 V2_07004 SV_17617 V3_12603 PV_04276 V3_06403 PV_02187 PV_04038 PV_02228 V1_04402 SV_03207 SV_08219 V1_00806 SV_05413 PV_03165 SV_10520</p>	<p>jaya-parājayau. doṣa-ābhāsaṃ bruvāṇam uttara- dharmo vastv-āśraya-asiddhir asya ukto nyāya- vinivartate an-īpsitam a-sādhyam ced -sambandhitā hetuḥ. nanu sva-āśraya-vyāpti- -hetv-ādiḥ pratiśidhyate. etena svayam punaḥ – na vināśa-niyatās tat-kāraṇa- iti cet (118ab') na vai vastu-sat-sāmānya- api sādhanatvena abhimatasya, svayam -anukrama-anubhāṣaṇam niṣ-prayojanam. dūṣaṇa- doṣasya udbhāvanam a-doṣa-udbhāvanam. tasya aneka-dharma-abhyupagame 'pi yas tadā tena iṣṭam, sādhanatvena abhidhānāt. svayam iti -doṣa-udbhāvanam prativādinō nigrāhasthānam. atha vā yo na doṣaḥ sādhanasya tad-bhāve 'pi sarveṣāṃ nāśa-hetūnām hetuman-nāśa- sarveṣāṃ nāśa-hetūnām hetuman-nāśa- tad vyāvṛttimataḥ, a-vastu-grāhī ca vyāvṛtti- api na bhavati iti. anitya-ākāṅkṣe punar tasmād iha api yadi nivṛtta-ākāṅkṣe śabda aindriyakatvād iti bruvan pratipakṣa- etan nigrāhasthānam, pūrva-uttara-pakṣa- pratipadyata iti. idam api yadi pūrva-pakṣa- 225 yathā rāga-ādi-paritāḥ puruṣo mṛṣā- yadi sādhana-vādinam nigrāha-prāptam uttara- tasya sādhana-antaratvāt. yadi pūrva-pakṣa- pratyuccāraṇam nigrāhasthānam iti. yadi nāma -cintā kva upayujyate. yadi prak-sādhana- 283 ukto hi sambandha-artha-antara- sva-svāmitva-vat. tasmād artha-antara-upādhi- -artha-ghoṣaṇam, nityaḥ śabdo 'nityo vā iti apauruṣeyatā 315 tulye 'py āgama- -bhāva-pramāṇa-a-pratītau vā kim abhiviyakti- namaḥ samantabhadrāya. nyāya-vādinam api prāṇa-apānau tato na tat prerāṇa-ākaraṇe sarva-anya-iṣṭa-nivṛttāv apy āśāṅkā-sthāna- sarva-anya-iṣṭa-nirākaraṇe 'py āśāṅkā-sthāna- pramāṇa-tattva-siddhy-artham anumāne 'py a- viśiṣṭā dhvaninā anveti no cen na ayoga- paśyēt sphuṭa-a-sphuṭam rūpam eko 'drīṣṭena apy a-nivāraṇam tad-vastv-abhāve śāśini na asti vivekitā tasmād arthasya dur- ekaṃ katham anekasmāt kleda-vad dugdha- spaṣṭa-avabhāsaṃ pratyakṣam kalpayet so 'pi iti, nivṛtta idānim indriya-vijñāna- an-atiśaye 'pi śabda-ādi-sukhā ity api ity atra bhāṣya-kāra-mataṃ dūṣayitvā viśeṣo 'sti iti nirloṭhitam etat pramāṇa- -darśana-vad yathā nirṇitam asmābhiḥ pramāṇa- -ādayaḥ, anyathā api bhāvād iti vyākhyātaṃ -ākṣepa-an-ākṣepāv ity-ādi-prasaṅgaḥ pramāṇa- vistareṇa ca ayam asmābhir vādaḥ pramāṇa- pañca līngāni jāḍye 340 iti pramāṇa- evam-sambandham uparacayati ity uktam adṛṣye nīścaya-ayogāt sthitir anyatra adṛṣye nīścaya-ayogāt sthitir anyatra nimitta-upagamād iṣṭam upādānam tu viyoga-apara-yogayoh vyavacchedād ayoge tu grhīteṣv indriya-ādiṣu svatva-dhīḥ kena ā-saṃsāram a-viśiṣṭa-anubandham dṛḍha- -bhakṣya-vikalpāḥ. tatra buddhi-pāṭavaṃ tad- -upalabdheṣv artheṣv abhāveṣu samaya- artha-śakti-sannidhāna-anapekṣam vikalpa- -anukāri pratibhāsaṃ tad-rūpa-anubhava-āhita- śabdāt tad api na artha-ātmā bhrāntiḥ sā ayogāt. na eṣa doṣaḥ. yasmāt. anādi-</p>	<p>vādinam sva-sādhanād an-utsārayato 'samarthita- vādinā 212 kalpanā-viṣayatvāc chabda-artha vādinā anyo 'py an-īpsitaḥ dharmo 'sādhyas vādinā api tad-deśa-sannidhir iṣyata eva iti kim vādinā iṣṭasya anumeyatva-vacanena an-iṣṭa- vādinā utpattimanto 'bhyupeyāḥ, tad-bhāve para- vādinā kasyacid vyavacchedena kiñcid vidhīyate, vādinā tadā sādhayitum an-iṣṭasya, ukta-mātrasya vādinā dūṣaṇe vaktavye yan na tatra upayujyate, vādinā doṣa-ābhāsatve prakhyāpīte prativādi vādinā dharmāḥ svayam sādhayitum iṣṭaḥ, sa eva vādinā. yas tadā sādhanam āha. etena yady api vādinā sādhanē prayukte 'bhyupagata-uttara-pakṣo vādinā sādhayitum iṣṭasya arthasya siddher vādinām 195 ity antara-ślokaḥ. tad ayam bhāvo vādinām 54 ity antara-ślokaḥ. tad ayam bhāvo vādinām śabdaḥ pratyayaḥ, sa vibhrama-vaśād a- vādinī na kaścīd doṣo viśeṣaṇa-abhidhānena hetoḥ vādinī paro 'naikāntikatām udbhāvayet, a-sādhana- vādinī sāmānyena pratyavasthite āha yadi sāmānyam vādinoh pratipādite doṣe prakṛtaṃ parityajya a- vādi kuryād vyāja-upakṣepa-mātreṇa, na punar vādi dṛṣṭas tathā dayā-dharmatā-ādi-yuktaḥ satya- vādi na paryanuyunkte, apratibhā eva asya uttara- vādi sākāṅkṣaḥ syād a-samāpta-vākya eva iti na vādi sva-sādhanā-artha-vivaraṇa-vyājena prasaṅgād vādi hetum anaikāntikam uktvā datta-uttara- vāde 'neka-prakāro doṣaḥ. tena eva sā śabda- vāde 'pi samānaḥ prasaṅgaḥ. atha api syād bhinnā vāde dvādaśa-lakṣaṇa-prapañca-prakāśana-śāstra- vāde pramāṇa-balād āgamasya kvacid āgamatve vādena. tasmāc chāstra-āśraya eva anumāne vādeṣv asad-vyavasthā-upanyāsaḥ śathā nigrhṇanti, vāyoh prayatnena vinā kutaḥ nirhrāsa-atiśaya- vāraṇam vṛttau svayam śruteḥ prāha kṛtā ca eṣā vāraṇam sva-vṛttau svayam-śruter āha sūtra-kārah vāraṇāt prayoga-darśanād vā asya yat kiñcid vāraṇāt dvividho hi vyavacchedo viyoga-apara- vāraṇe artha-an-arthau na yena stas tad-a- vāraṇe 'pi na duṣyati tasmād a-vastu-niyata- vāram jñāna-kāla-avabhāsiṇaḥ jñānād a- vāriṇaḥ drava-śakter yataḥ kledaḥ sā tv ekā eva vāritaḥ keśa-golaka-dīpa-ādāv api spaṣṭa- vārttā, abhidhāna-viśeṣe smṛter ayogāt. sati hy vārttā-mātram, ekatra yugapad anayor virodhāt. vārttika-kāro 'yam sthita-pakṣam āha. tam eva vārttike. atha punar ubhaya-dharmam brūyāt, an- vārttike. kāma-śoka-bhaya-unmāda-caura-svapna-ādy vārttike. tatra yathā rakto bravīti, tathā vārttike nirṇitaḥ. tam asya svabhāvaṃ manda- vārttike pratiśiddha iti na iha pratanyate. vārttike prathamāḥ paricchedaḥ pramāṇam vārttike. buddhi-kṛtā ca ghaṭanā asatsu kena vāryate yathā a-līngo 'nya-sattveṣu vikalpa- vāryate yathā a-līngo 'nya-sattveṣu vikalpa- vāryate imāṃ tu yuktim anvicchan bādhatē sva- vārye na an-anvaya-āgamaḥ sāmānyam eva tat vāryeta vairāgyam tatra tat kutaḥ pratyakṣam vāsanatvād iha vyavahāra-avisamvāda-apekṣayā vāsanā-abhyāsaḥ prakaraṇam ity-ādayo 'nubhavād vāsanā-āropita-rūpa-viśeṣeṣu ca tathā vikalpa- vāsanā-utthāpitam a-niyata-indriya-artha-grāhī vāsanā-utpatter ātma-bhūta eva vijñānasya. bhāva- vāsanā-udbhavā tasya abhidhāne śrutibhir arthe vāsanā-udbhūta-vikalpa-pariniṣṭhitaḥ śabda-</p>
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V3_06708 ayogāt. na eṣa doṣaḥ, yasmāt – anādi-
PV_04234 -artha-bheda-āśrayam upāgatāḥ | anādi-
V2_05516 artha-bheda-āśrayam upāgatāḥ | anādi-
SV_15114 na tat-svabhāva-bhāvinyāḥ. tathā hi vikalpa-
SV_07609 bhedena vartante. te 'pi yathā-saṅketa-āhita-
SV_11919 indriya-vijñāna-viśeṣa-anubandhī sabhāga-
SV_04302 ca ayaṃ svalakṣaṇānām eva darśana-āhita-
PV_03396 nirbhāsām dhiyam eva na pāvakaṃ || tad-yogya-
SV_03818 padārthān āśritya utpadyamānā vikalpikā sva-
SV_07606 -vāsana-samutthitā bhrāntir eva. bhāva-bhedo
SV_04020 bijam. tam eva grhṇan eṣa vikalpaḥ sva-
SV_03506 śabdair viṣayī-kriyate tad-anubhava-āhita-
SV_15127 -gocarā āntaram eva upādānaṃ vikalpa-
SV_15914 te hi yathāsvam āntarād vikalpa-
SV_08209 kiṃ tarhi na bāhya-tattva-nimite. yathāsvam
SV_05112 -lakṣaṇa-a-pāṭavāt pratyaya-apekṣiṇā sva-
SV_04922 -saṃsr̥ṣṭam tad eva idam iti sva-anubhava-
SV_10603 tu vikalpaḥ sad-asad-ubhaya-pratyaya-āhita-
V3_06804 tu vikalpaḥ sad-asad-ubhaya-pratyaya-āhita-
SV_04216 api tad-ṣayam iva tad-anubhava-āhita-
SV_10525 yathā na ete śabdāḥ svalakṣaṇa-ṣayā anādi-
V3_06712 na ete śabdāḥ svalakṣaṇa-ṣayāḥ, anādi-kāla-
PV_02163 artha-paratantratā | anapekṣya yadā kāyam
PV_02157 rūpatvān niyamaś ca atra na ikṣyate | sajāti-
SV_08211 ity ukta-prāyam etat. yathāsvam samaya-
V1_01902 tādr̥śa-darśanād asya prabodho 'bhilāṣa-
SV_08216 niyamam arhati. na khalu vai tad a-nimittam
V1_04314 -itaratām brūyāt, viśeṣa-abhāvāt. upaplava-
SV_07606 iyam artheṣv eka-rūpā pratītir vikalpa-
SV_03426 nāma asti. śabda-āśrayā buddhir anādi-
PV_02137 doṣāḥ prakāśatām | buddheś ca pāṭavād dhetor
PV_03395 || tatra api dhūma-ābhāsā dhiḥ prabodha-ṣaṭu-
SV_04214 vastu-svabhāva-grāhiṇā anubhavana āhitam
SV_05003 -dvāreṇa prakṛtyā vibhrama-phalāyā vikalpa-
SV_03821 anya-vivekinām bhāvānām tad-vikalpa-
PV_03336 'sti kevalaḥ || kasyacit kiñcid eva antar-
SV_02017 paraiḥ | artha-antara-nimite vā dharme
V2_08909 paraiḥ | artha-antara-nimite vā dharme
V3_06601 upagamyante, na te tad-bhāva-niyatā iṣyante,
SV_14017 samāna-jātiya-upādāna-apekṣam anapekṣam vā
PV_02252 tu sarvatra tyāga-upādāna-hāniṭaḥ ||
V3_07803 -pravibhāga-apekṣayā hetor avyabhicāraḥ,
V3_00703 na hy atra śabda-ghaṭayoḥ śabda-ākāśayor vā
SV_04611 -yogyā jātiḥ (94ab') na hi jātiḥ kvacid
SV_08910 -arthakriyā-arthī pravartate, yathā gor
PV_02194 | duḥkha-jñāne 'viruddhasya pūrva-saṃskāra-
VN_02807 sādhanasya jānāty eva hi, jānan katham a-
V3_00604 -sādhanayor a-gamakativāt. ekasya bhāve '
V3_06503 punar ayaṃ virodhaḥ katham gamyate. kvacid a-
NB_03073 dvividho hi padārthānām virodhaḥ. a-
V2_04610 -pratipattiḥ. tathā sati dr̥ṣye vastuny a-
SV_08607 ca svabhāvena iti ko 'tra virodhaḥ. eka-rūpa-
SV_14413 rūpa-niṣpādāna-lakṣaṇatvāt. tad-a-tat-kriyā-
V3_01209 ca sarvo hetur viruddho dr̥ṣṭāntaś ca sādhya-
SV_13111 kasyacit kiñcid ity ekānta eṣaḥ. a-śrutir
V2_07910 kathañcid upakārāt, tad-ajñāne tad-aṅga-
V1_03413 a-bhedāt. na vā kasyacid āvaraṇam ity a-
VN_01811 a-samartha-upādānāt. tathā sādhya-ādi-
SV_15614 93c) yato hi bhāva-śakteḥ phala-utpattiḥ sā a-
SV_12412 eṣā vāco-yuktiḥ. satyaṃ mantra-kriyā-sādhanā-
NB_03124 -ābhāsāḥ sādhya-sādhanā-dharma-ubhaya-
V3_13301 -vat parama-aṇu-vad ghaṭa-vad iti sādhya-ādi-
SV_06020 bhāvān bhāto hetutayā dhiyaḥ | a-hetu-rūpa-
SV_08321 a-vikaleṣu sarveṣu viśeṣeṣu bhavati. na tv a-
SV_08324 rūpasya eka-sthitāv api vaikalayam asti. a-

vāsana-udbhūta-vikalpa-pariniṣṭhitaḥ | śabda-
vāsana-udbhūtaṃ bādhante 'rtham na laukikam ||
vāsana-udbhūtaṃ bādhante 'rtham na laukikam ||26||
vāsana-udbhūtāḥ samāropita-gocarāḥ | jāyante
vāsana-upaskṛtatvād vijñāna-santateḥ sarva-artha-
vāsana-upādāna-vikalpa-pratibhāsa-vibhramāḥ padam.
vāsana-kṛto viplava iti tat-pratibaddha-janmanām
vāsana-garbha eva dhūma-avabhāsinim | vyanakti
vāsana-prakṛtim anuvidadhatī bhinnam eṣām rūpaṃ
vāsana-prakṛtiś ca tasya āśraya iti nirloṭhitam
vāsana-prakṛter evaṃ pratibhāti. katham punar
vāsana-prabodha-janmabhir vikalpair adhyavasita-
vāsana-prabodham āśritya bāhya-artha-sūnyā
vāsana-prabodhād anapekṣita-bāhya-artha-upanidhayo
vāsana-prabodhād vikalpa-utpattiḥ. tataḥ śabdāḥ.
vāsana-prabodhena janyate. tasmād bhinna-bhāva-
vāsana-prabodhena saṃsr̥ṣṭa-bhedam mithyā-pratyayaṃ
vāsana-prabhava iti tat-pratibhāsy-ākāra-
vāsana-prabhava iti tat-pratibhāsy-ākāra-
vāsana-prabhava-prakṛter adhyavasita-tad-bhāva-
vāsana-prabhava-vikalpa-pratibhāsinam artham
vāsana-prabhava-vikalpa-pratibhāsinam artham
vāsana-bodha-kāraṇam || jñānaṃ syāt kasyacit
vāsana-bheda-pratibaddha-pravṛttayaḥ || yasya
vāsana-vaśād virodhi-rūpa-samāveśena aparāpara-
vāsana-vivṛttir ato vṛttiś ca. mānaśam ca akṣa-
vāsana-viśeṣa-nimittatvāt. bāhyaṃ tu tathābhūtam
vāsana-visandhi-doṣād a-prabuddhasya apy an-
vāsana-samutthitā bhrāntir eva. bhāva-bhedo
vāsana-sāmarthyād a-saṃsr̥ṣṭān api dharmān
vāsanaṭaḥ prahīyate || padārtha-vṛtteḥ khadga-
vāsanaṃ | gamayed agni-nirbhāsām dhiyam eva na
vāsanaṃ āśritya vikalpakam utpadyate 'tad-
vāsanaṃ yā hetutvān nimittam. marīcikā-ādiṣv api hi
vāsanaṃ yāś ca prakṛtir yad evam eṣā pratibhāti tad
vāsanaṃ yāḥ prabodhakam | tato dhiyaṃ viniyamo na
vāsasi rāga-vat ||32|| ity antara-ślokaḥ. api ca,
vāsasi rāga-vat ||63|| iti saṅgraha-ślokaḥ. api
vāsamsi iva rāge. tad-dhetūnām api tatra niyamād
vāsy-ādi-prayoga-vat karma-ādi-prayoga-vac ca
vāsī-candana-kalpānām vairāgyam nāma kathyate |
vāstavatvāt. na hy avinābhāvo hetor vyavasthaya
vāstaviḥ pratyāsattiḥ, api tu vaktur vivakṣā-kṛtā,
vāha-doha-ādav upatiṣṭhate. na ca tādr̥śam
vāha-doha-ādau na anya-sambhavinō 'rthasya yathā
vāhiniḥ || vastu-dharma-udaya-utpattir na sā
vikala-antaḥ-kāraṇaḥ pratijñām eva pratijñā-
vikala-kāraṇasya prāg-bhavato 'bhāvād virodhaḥ,
vikala-kāraṇasya bhavato 'nya-bhāve 'bhāvād
vikala-kāraṇasya bhavato 'nya-bhāve 'bhāvād
vikala-tad-anya-kāraṇasya darśanasya vyāvṛttiḥ. na
vikalas tad-rūpo na syāt, na a-tat-kāryaḥ. tena
vikalo na kartā eva iti na kasyacid dhetor a-
vikalaḥ syāt, tāvato dharmā-kalāpasya kvacid an-
vikalatvād cet kasyacit sahakāriṇaḥ | (252ab)
vikalatvād a-kṣūṇa-vidhāna-ayogāt. na api
vikalaṃ dr̥ṣyeta. avayavasya āvaraṇam, na
vikalasya an-anvaya-a-pradarśita-anvaya-āder api
vikalā iti na phala-vaikalayam syāt. na hi kāraṇa-
vikalā mantrān na kurvate. tat tu kasyacit
vikalāḥ. tathā sandigdha-sādhya-dharma-ādayaś ca,
vikalāḥ. sandigdhaś ca – rāga-ādimān vacanād
vikalān eka-rūpān iva svayam ||120|| bhedena
vikale 'py a-bhinne rūpe. kāryam hi kutaścid-
vikale 'pi tasminn a-bhavat tasya a-janaka-

PV_02103
PV_02224
PV_02161
SV_08321
PV_03133
SV_14111
HB_00908
SV_11930
SV_11824
SV_16119
PV_03283
V1_02811
VN_01315
SV_08210
SV_03205
SV_02617
PV_04276
V3_06404
V1_01103
V1_01101
SV_08209
SV_08219
V1_01414
V3_01705
SV_04015
SV_05020
V1_01413
SV_06023
PV_03102
SV_10527
V3_06802
HB_00308
SV_14701
PV_03178
HB_02209
SV_13102
V3_05202
SV_10520
V3_06708
SV_03726
SV_03804
PV_03164
SV_11919
SV_15928
V3_07304
SV_10617
V3_06905
SV_10525
V3_06712
SV_10704
V3_06911
SV_03610
SV_11021
SV_03905
V3_06801
SV_10526
SV_00302
V2_05702
SV_03727
SV_05020
SV_15504
V1_01104
V1_03006
V1_00805
SV_15114

diśā anayā || hetutve ca samastānām eka-aṅga-
kiṃ tv artha-guṇa-darśanāt || kāraṇe ' -
vastu naśyen na āśritam āśraye | tiṣṭhaty a-
eka-viśeṣa-apāye 'pi na bhavati. punar apy a-
-prasaṅgataḥ || manasor yugapad-vṛtṭeḥ sa-
sā varṇa-svabhāvā. vastu-svabhāvasya etad-
kāryatva-upagame vyatireka-a-vyatireka-
ca. tan na vastu. tasya etad-
tasya rūpa-lakṣaṇatvāt. rūpasya ca etad-
kartum. tata eva puruṣa-dharma-saṅkhyāte
api paśyanti purato 'vasthitān iva || na
-ābham, nir-vikalpakam tu katham. yasmān na
dravyam syāt, tato 'rtha-antaram vā anya-
vikalpa-utpattiḥ. tataḥ śabdāḥ. na punar
-antara-apekṣatvāt. anubhavo hi yathā a-
-prasaṅgāt, a-pratipattau vā vivekena dvitva-
vāryate | yathā a-liṅgo 'nya-sattveṣu
vāryate | yathā a-liṅgo 'nya-sattveṣu
ikṣeta (9abc) api ca iyaṃ viśeṣaṇa-ādi-
-jñānam artha-saṃyojanām kalpanām āviśati.
-tattva-nimite. yathāsvaṃ vāsanā-prabodhād
samaya-vāsanā-āropita-rūpa-viśeṣeṣu ca tathā
vai buddhiḥ pratyakṣā, yena indriya-jñānasya
śabdaḥ, na pakṣa-sapakṣayor anyatarāḥ,
ātmanā samānāḥ tathā eṣāṃ grahaṇam mithyā-
prasaṅgaḥ. na, tasyā vikalpa-lakṣaṇatvāt.
dr̥ṣya-ātmano vā vikalpasya darśane ' -dr̥ṣṭir
teṣāṃ prakṛtyā eva pratyaya-vaśāt tathābhūta-
| na aneka-rūpo vācyo 'sau vācyo dharmo
-pratipādana-samiha-a-prayogāt, tad-ākāra-
vastu-pratipādana-samiha-prayogāt, tad-ākāra-
-pratipatter ūrdhvaṃ tat-sāmarthya-utpanna-
iti iṣṭam eva. tasmāt svayaṃ bhavan svabhāvo
katham bhavet || tayā eva anubhave dr̥ṣṭam na
-pracyutir eva vināśa iti. na idam uttaram
-tulyatvāt tasya idam ity upasamhāro
-tulyatvād asya idam ity upasamhāro 'pi
na eṣa doṣaḥ. yasmāt. anādi-vāsanā-udbhūta-
na eṣa doṣaḥ, yasmāt – anādi-vāsanā-udbhūta-
iti śabdena śrotary a-saṃśṛṣṭa-tat-svabhāvaṃ
'pi bhāva-svabhāvaṃ tathābhūta eva
vyavaccheda-niṣṭhā-abhāve 'pi tac-chrutiḥ ||
-viśeṣa-anubandhī sabhāga-vāsanā-upādāna-
indriya-viśayaṃ sāmānya-lakṣaṇam ca
tathā api kiṃ siddham syāt. nanu bauddho
-asiddhiḥ. na punar atra ayam eva śabda-
-asiddhiḥ. na tu punar atra ayam eva śabda-
svalakṣaṇa-viśayā anādi-vāsanā-prabhava-
-viśayāḥ, anādi-kāla-vāsanā-prabhava-
sarvadā sad-asac-cintāyām avadhiritā-
sarvadā sad-asac-cintāyām avadhiritā-
śabdānām a-vastu-sandarśinām yathā-abhyāsaṃ
-apakarṣam sādhayanti jvalā-ādi-vat. te hi
iti gamyate. nanu bāhyā vivekino na ca teṣu
ātmasāt kurvanti. vaktuḥ śrotuḥ ca tad-
ātmasāt kurvanti. vaktuḥ śrotuḥ ca tad-
-dharmaityā buddhy-ākāra-kṛto na artho 'pi,
bhedo buddhi-parikalpito na artho 'pi,
arpayati. yad āha – a-dr̥ṣṭa-arthe 'rtha-
-vijñāna-ādiṣv api prasaṅgaḥ. na, tasyā
cet. eṣa puruṣa-vyāpāraḥ syāt. artha-antara-
-sāmagrikā punar icchayā nivartyeta tad-anya-
pratyakṣam. ata eva iti-kāraṇa-vyavacchinnād
-vijñānam artha-śakti-sannidhāna-anapekṣam
tā api na tat-svabhāva-bhāvinyāḥ. tathā hi

vikale 'pi na | pratyekam api sāmārthye yugapad
vikale tasmin kāryam kena nivāryate | kā vā sa-
vikale yāti tat-tulyam cen na bhedataḥ || bhūta-
vikaleṣu sarveṣu viśeṣeṣu bhavati. na tv a-vikalpe
vikalpa-a-vikalpayoḥ | vimūḍho laghu-vṛtṭer vā
vikalpa-an-atikramāt. a-tad-rūpeṣu tad-rūpa-
vikalpa-an-atikramāt. bhāva-pratiśedha-rūpatve ca
vikalpa-an-atikramāt. vastu ca sambandhaḥ. sa
vikalpa-an-ativṛtṭeḥ. api ca, bhinnatvād vastu-
vikalpa-anukrame sati bhāvād asati ca abhāvāt.
vikalpa-anubaddhasya spaṣṭa-artha-pratibhāsītā |
vikalpa-anubaddhasya spaṣṭa-artha-pratibhāsītā |
vikalpa-abhāvāt. yadi tat tad eva, tasya
vikalpa-abhidhānāyor vastu-sattā samāśraya ity
vikalpa-abhyāsaṃ niścaya-pratyayān janayati,
vikalpa-ayogāt. atiprasaṅgāc ca. tasmāt paśyaṅ
vikalpa-ādir na sidhyati || a-niścaya-phalā hy
vikalpa-ādir na sidhyati ||49|| a-niścaya-phalā
vikalpa-utthāpitā satī pravṛttā api samagra-
vikalpa-utthāpitā sā ca nivartyeta icchayā matiḥ |
vikalpa-utpattiḥ. tataḥ śabdāḥ. na punar vikalpa-
vikalpa-utpatteḥ. na ca te 'satsu utpadyanta iti
vikalpa-upagame bādha syāt. sa eva tāvad ayam
vikalpa-eka-pratiniyamāyor virodhāt. sāmānyena
vikalpa eva. itaretara-bhedo 'sya bijam sañjñā
vikalpa eva hy a-vidyā. sā svabhāvena eva
vikalpa-kalpanām indriya-jñāne pratihanti. na vai
vikalpa-kāraṇānām anvayāt tad-draṣṭur buddhau
vikalpa-jaḥ || sāmānya-āśraya-samsiddhau sāmānyam
vikalpa-jananāc ca. na ca upādāna-kārya-pratyaya-
vikalpa-jananāc ca. na ca upādāna-kārya-pratyaya-a
vikalpa-jñāna-grāhyam, yathā nilam dr̥ṣṭvā nilam
vikalpa-dvayaṃ na ativartate tattvam anyatvam iti.
vikalpa-dvayaṃ sakṛt | etena tulya-kāla-anya-
vikalpa-dvayaṃ atikramati. kiṃ nityo bhāvaḥ
vikalpa-nirmita eva syāt. na vastv-āśrayaḥ. na ca
vikalpa-nirmita eva syāt, na vastv-āśrayaḥ. na ca
vikalpa-pariniṣṭhitaḥ | śabda-arthas trividho
vikalpa-pariniṣṭhitaḥ | śabda-arthas trividho
vikalpa-pratibimbam arpayati. yad āha – a-dr̥ṣṭa-
vikalpa-pratibimbe tad-adhyavasāyī santuṣyati.
vikalpa-pratibimbeṣu tan-niṣṭheṣu nibadhyate |
vikalpa-pratibhāsa-vibhramaḥ padam. vākyam ca eka
vikalpa-pratibhāsaṃ yathā-vyavahāraṃ saṃvṛtyā
vikalpa-pratibhāsaḥ śabda-arthaḥ, tasya ca
vikalpa-pratibhāsy artho 'pahnūyate. tasya
vikalpa-pratibhāsy artho 'pahnūyate, tasya
vikalpa-pratibhāsinam artham viśayatvena ātmasāt
vikalpa-pratibhāsinam artham viśayatvena ātmasāt
vikalpa-pratibhāso vastv eva adhiṣṭhānī-karoti,
vikalpa-pratibhāso vastv eva adhiṣṭhānī-karoti,
vikalpa-prabodha-hetūnām pravṛtti-cintā. tad-
vikalpa-prabhavāḥ saty apy upādāne kasyacin mano-
vikalpa-pravṛtṭir iti katham teṣu bhavati.
vikalpa-bhājaḥ, yathā-pratibhāsi-vastu-
vikalpa-bhājaḥ, yathā-pratibhāsi-vastu-pratipādāna
vikalpa-bhedānām svatantrāṇām an-artha-āśrayatvāt.
vikalpa-bhedānām svatantrāṇām an-artha-āśrayatvāt.
vikalpa-mātram iti. na evam pratipādya-
vikalpa-lakṣaṇatvāt. vikalpa eva hy a-vidyā. sā
vikalpa-vat. yathā a-tad-arthatve 'pi bhārata-
vikalpa-vat. śakyante hi kalpanāḥ
vikalpa-vargāt pṛthak taimira-upalakṣitam
vikalpa-vāsanā-utthāpitam a-niyata-indriya-artha-
vikalpa-vāsanā-udbhūtaḥ samāropita-gocarāḥ |

SV_15127 samāropita-gocarā āntaram eva upādānam
SV_15914 iti nivedayiṣyāmaḥ. te hi yathāsvam āntarād
SV_07606 etat. tasmād iyam artheṣv eka-rūpā pratitir
SV_05003 'nubhava-dvāreṇa prakṛtyā vibhrama-phalāyā
SV_03821 -sādhanatayā anya-vivekinām bhāvānām tad-
SV_07611 a-tathābhūta-kalpita-vyavacchedena
SV_06027 sva-para-vikalpeṣv eka-pratibhāsān ādarśya
SV_05113 janyate. tasmād bhinna-bhāva-janmano
V3_10311 syuḥ, tal-lakṣaṇatvāt sattvasya. kevalam
V3_01612 anyatara-bhojana-codanāyām eka-bhojane.
SV_13412 bhinnā varṇa-bhāgāḥ karma-bhāgā vā krameṇa
SV_04307 dīpa-prabhāyām iva maṇi-buddheḥ. tena na
PV_03134 laghu-vṛtter vā tayor aikyaṃ vyayasyati ||
SV_12526 -racita-samayānām api yathā-śruta-artha-
V3_01701 ayogāc ca dvayor ekasya vidhīyamānasya
SV_07612 -pratibhāsiny artha upādāna-bala-prabhava-
SV_12612 artha-niveśasya ekasya api vākyasya aneka-
SV_05620 eva. tāṃ tu bhedinaḥ padārthāḥ krameṇa
V1_02906 na, a-bhrāntam iti nirdeśāt. ata eva
SV_14408 pāramparyeṇa upakāre 'py avāśyam ayam
V1_01208 -sparśa-vijñāna-anvayo mānasam eṣa smārto
SV_04013 katham sāmānyam syāt. tasmān mithyā-
V1_01107 artha-sannidhim apekṣeta. na hi gava-ādi-
V3_10208 ca hetoḥ sambandha-upadarśana-kāle pakṣa-ādi-
PV_03177 iti ikṣate | asti ca anubhavas tasyāḥ so '-
SV_11420 na anyathā saṅketena prakāśayeyuḥ, vyākhyā-
SV_14521 ākulayanti. svato 'pi bhāve 'bhāvasya
V1_02909 tad-ābhāsa-pracyuter ity uktam. na ca evam
HB_02116 vā tat-svabhāva eva na syād iti pūrvo
HB_00313 adhigate tu svalakṣaṇe tat-sāmarthya-janmā
SV_14523 eva bhāvasya bhavato 'yam tattva-anythingva-
V3_06311 -utpanno 'n-akṣa-liṅga-āśrayo 'nupalambha-
PV_03123 eva sidhyati | pratyātma-vedyaḥ sarveṣāṃ
SV_15507 pratitīḥ. tathā ayam an-arthakeṣv artha-
SV_17006 -kāma ity atra śva-māmsa-bhakṣaṇa-deśanā-
V1_01412 '-vibhāvitā nāma. tad ayam a-saṃsrṣṭa-
V2_04604 svārtham anumānam. pratyakṣa-vaś asya phala-
SV_15917 a-hetuś ca katham viśayaḥ. tasmān na mano-
V1_01501 -upagame bādhā syāt. sa eva tāvad ayam
SV_10602 śakyam tad-viśayatvena adhyavasātum. sa tu
V3_06804 śakyam tad-viśayatvena adhyavasātum. sa tu
VN_01412 dharmasya dravyāt tattva-anythingvābhyām anyo
SV_14419 nitya-anitya-dharma-ayogāt. na hy asaty ayam
V1_02011 na hi sukha-ādīnām ātma-saṃvedane
HB_02907 -bhāvaḥ. na ca atra sāmānya-viśeṣa-bhāva-
SV_14617 prayojanam āveditam eva. ato bhāve hy eṣa
SV_04020 mithyā-vikalpasya bijam. tam eva gṛhṇan eṣa
PV_03182 gṛhyeta na syāt tat pūrva-dhī-grahaḥ || so '-
V1_02903 na viplavo 'nyo vā vikalpaṃ sphuṭayati. a-
V1_02813 pratyayaḥ. tan na ayam sphuṭa-pratibhāso
SV_02806 kvacid drṣṭe 'pi yaj jñānam sāmānya-arthaṃ
PV_03497 | bheda-a-lakṣaṇa-vibhrāntam smarānam tad-
PV_03182 yathā | a-śakya-samayaṃ tadvad anyad apy a-
V1_02710 yat spaṣṭa-avabhāsi bhaya-ādāv iva, tad a-
SV_04215 -grāhiṇā anubhavana āhitam vāsanām āsṛitya
PV_03288 kalpanā-jñānam āsṛaya-upaplava-udbhavam | a-
V1_02808 abhūta-viśayam api spaṣṭa-pratibhāsam nir-
V1_00703 -nauyāna-saṅkṣobha-ādy-an-āhita-vibhramam a-
V1_02809 astu nāma bhāvanā-balena spaṣṭa-ābham, nir-
V1_00805 jñāna-utpattāv a-sāmarthyād atiprasaṅgāc ca.
V1_00909 abhilāpa-smṛty-antara-abhāvāt siddham a-
SV_05101 eva viparyasyati. na evam indriya-jñānāni
PV_03075 a-nimitakam || svalakṣaṇe ca pratyakṣam a-
PV_03142 || teṣāṃ pratyakṣam eva syād bālānām a-
SV_08221 -ākārāḥ. vibhāgena eva tathā-upalabdhanām

vikalpa-vāsanā-prabodham āsṛitya bāhya-artha-
vikalpa-vāsanā-prabodhād anapekṣita-bāhya-artha-
vikalpa-vāsanā-samutthitā bhrāntir eva. bhāva-
vikalpa-vāsanāyā hetutvān nimittam. marīcikā-
vikalpa-vāsanāyāś ca prakṛtir yad evam eṣā
vikalpa-vijñāna-pratibhāsiny artha upādāna-bala-
vikalpa-vijñāne vyavasthitas tad-vijñāna-hetūn
vikalpa-vibhramāt tad eva idam iti
vikalpa-viracitam asantam apy eṣāṃ ātmānam
vikalpa-viśayatvād asya. tatra hi ghaṭena eva sa-
vikalpa-viśayā yathā-saṅketam eva artha-pratitīm
vikalpa-viśayeṣv artheṣv arthakriyā-kāritvam. na
vikalpa-vyavadhānena vicchinnaṃ darśanam bhavet |
vikalpa-saṃhāreṇa eva pravṛtṭeḥ. tat kiñcit
vikalpa-samuccaya-ayoge kim idānīm vidheḥ
vikalpa-samutthitāḥ pravartante. na hi teṣv a-
vikalpa-sambhavāt. prakṛti-pratyayānām aneka-
vikalpa-hetavo bhavanto janayanti svabhāvata iti
vikalpo '-vastu-nirbhāśād viśaṃvādād upaplavaḥ |
vikalpo 'nveti, sa kim upakāro 'rtha-antaram
vikalpaḥ. api ca yat-sannidhāne yo drṣṭas tad-
vikalpo 'yam artheṣv eka-ātmatā-grahaḥ | (72ab)
vikalpo 'rtha-sannidhāv eva bhavati. na anyathā
vikalpo 'sti, yato 'yam doṣaḥ syāt. sa hi kevala
vikalpaḥ katham bhavet || tayā eva anubhave
vikalpaś ca na syāt. upadeśasya ca iṣṭa-saṃvādāḥ
vikalpaś ced ayam samaḥ | (277ab) nanv a-para-
vikalpaḥ, tat-pratibhāsasya vastuny an-anurodhāt.
vikalpas tatra ca uktam. yaś ca parasmād anyathā-
vikalpas tad-anukāri kāryatas tad-viśayatvāt
vikalpas tulyaḥ. tadā kim artha-antara-bhāve
vikalpo na pramāṇam. darśanam eva hi tat tathā
vikalpo nāma-saṃśrayaḥ || saṃhṛtya sarvataś
vikalpaḥ puruṣa-kṛtaḥ, na tu śabda-svabhāva-kṛtaḥ,
vikalpo bhavatv iti, sa na bhavati, pradeśa-
vikalpo vā pratyakṣo darśana-ātmā drṣya-ātmāno vā
vikalpo vijñeyaḥ. tad etad a-tasmims tad-grahād
vikalpaḥ śabda-vyaktir yatas tadvān prayoktā syāt.
vikalpaḥ saṃvidita upayann apayamaś ca kva antar-
vikalpaḥ sad-asad-ubhaya-pratyaya-āhita-vāsanā-
vikalpaḥ sad-asad-ubhaya-pratyaya-āhita-vāsanā-
vikalpaḥ sambhavati, ubhayathā api na pariṇāmaḥ.
vikalpaḥ sambhavati. tayor vastu-dharmatvāt.
vikalpaḥ sambhavati, yasmād a-śakya-samayo hy
vikalpaḥ sambhavati, yena sāmānyam hetuḥ syād
vikalpaḥ syād vidher vastv-anurodhataḥ | (278ab)
vikalpaḥ sva-vāsanā-prakṛter evam pratibhāti.
vikalpaḥ sva-viśayo vijñāna-anubhavo yathā | a-
vikalpaka eva sphuṭa-avabhāsa iti. svapna-jñānam
vikalpako bhavitum arhati. tathā hi svapne 'pi
vikalpakam | a-samāropita-anya-amṣe tan-mātra-
vikalpakam || tasya spaṣṭa-avabhāsitvam jalpa-
vikalpakam || sāmānya-vācīnaḥ śabdās tad-eka-
vikalpakam a-vitatha-viśayam pramāṇam pratyakṣam,
vikalpakam utpadyate '-tad-viśayam api tad-
vikalpakam ekam ca pratyakṣa-ābham caturvidham ||
vikalpakam ca bhāvanā-bala-niṣpannam iṣyate. astu
vikalpakam jñānam pratyakṣam. kā punar iyam
vikalpakam tu katham. yasmān na vikalpa-
vikalpakam tu mano-vijñānam artha-śakti-
vikalpakam pratyakṣam. kiṃ ca viśeṣaṇam viśeṣyam
vikalpakāni. na vā teṣv apy eṣa doṣo '-dvayānām
vikalpatayā vinā | vikalpena na sāmānya-grahas
vikalpanāt | saṅketa-upāya-vigamāt paścād api
vikalpanāt. uktaṃ ca atra kiñcid asmābhiḥ

V1_02904 tarhi viśada-ābhaṃ pratyakṣaṃ bhavaty a-
 SV_16207 kṛtrimā a-kṛtrimā prasajanti, tatra apy evaṃ
 PV_03290 || saṅketa-saṃśraya-anya-artha-samāropa-
 PV_03184 viśeṣa-adhigamaḥ katham || asti cen nir-
 PV_03284 -ādy abhūtam api varṇyate | spaṣṭa-ābhaṃ nir-
 SV_16201 tathā ayam api varṇa-anukramaḥ puruṣa-
 V1_02902 smaryante. tan na viplavo 'nyo vā
 PV_03207 bhavet tasmāt siddhā ato 'py a-vikalpikā |
 PV_03125 rūpam iḥṣate sā akṣa-jā matiḥ || punar
 V1_01407 'py an-upalakṣitāḥ syuḥ. tathā hi punar
 V1_01409 punaḥ pratisaṃhārād vyutthita-cittaḥ kiñcid
 PV_03236 tat || vṛtter dṛśya-a-parāmarśena abhidhāna-
 PV_03237 || anvayāc ca anumānaṃ yad abhidhāna-
 PV_03133 || manasor yugapad-vṛtteh sa-vikalpa-a-
 SV_17109 nyāyāt prāpti-pratiśedhāt. tulyā sva-para-
 PV_02163 tulya-rūpaṃ bhaven manaḥ || rūpa-ādi-vad
 PV_03232 'neka-rūpatā || te kalpitā rūpa-bhedā nir-
 SV_15912 yā tu tad-viśayā sā tasya vyaktir iti. mano-
 V1_01412 vā pratyakṣo darśana-ātmā dṛśya-ātmāno vā
 V2_04814 eva draṣṭavyaḥ, na nānā-viśayatā, anumāna-
 HB_00403 vastuny eva pravṛtteh, pravṛttau tu
 HB_00407 -sādhye 'rthe. etena dharmi-dharma-liṅga-ādi-
 SV_04019 -bhedas tasya eka-ātmata-pratibhāsino mithyā-
 PV_03183 śabdās tad-eka-arthā ca kalpanā | abhāve nir-
 SV_04210 eva. kiṃ ca ataḥ. yadi svalakṣaṇaṃ katham
 HB_00311 -svalakṣaṇa-grahaṇa-uttara-kāla-bhāvino nila-
 SV_15924 prayogāt phala-avāptau vyartho mano-japo
 V1_01505 eva artha-abhilāpa-anukāriṇo 'nubhava-ātmāno
 PV_03299 vā api yā eva dhīḥ sphuṭa-bhāsini | sā nir-
 SP_00017 -mātra-tattva-arthāḥ kārya-kāraṇa-gocarāḥ |
 SV_04312 asya iti vā, tad-dharmatām eva avataranto
 V1_02901 -upaplūtānām apy anubhūta-smaraṇa-ākārā
 SV_05109 artha-pratibandha-niyama-abhāvāt. na hi
 V1_01702 viśayaḥ. tasmān na vastu-viśayaḥ śabda-
 PV_03502 -niyamo bhavet || tathā hi samyag lakṣyante
 SV_09301 siddham etat sarve śabdā viveka-viśayā
 SV_03207 -darśana-a-viśeṣe 'pi kuṇapa-kāmini-bhākṣya-
 HB_00402 -yogya-lakṣaṇatvād vastunaḥ, tato 'pi
 VN_02617 -hāneḥ. pratijñā-artha-pratiśedhe dharma-
 VN_02620 -upadarśanena pratiśedhe kṛte dharma-bheda-
 SV_04303 -kṛto viplava iti tat-pratibaddha-janmanām
 V3_13604 uttarāṇi jātayaḥ. teṣāṃ ca na antaḥ, ayoniśo-
 SV_05017 bhedaṃ kiṃ na pratyeti iti cet. a-śaktir eṣā
 SV_15907 eva. anavasthā evaṃ syāt. śabda-artha-
 SV_05108 -itarau, a-yogyāt. katham utpattir iti cet,
 PV_03517 apy utsannā ity ujvalaṃ matam || atīta-ādi-
 SV_03902 apohaḥ. tam eva gṛhṇatī sā prakṛti-vibhramād
 SV_15913 tad-viśayatvam asiddham. na hi svalakṣaṇe
 PV_03207 -arthā ekā bhavet tasmāt siddhā ato 'py a-
 PV_03299 | sā nir-vikalpā ubhayathā apy anyathā eva
 SV_04416 yā dhīs tad-arthā iva apy an-arthikā |
 SV_06102 niyuṅkte. taṃ tasyaḥ pratipadyamānā buddhir
 SV_03818 -vyatirekiṇaḥ padārthān āśritya utpadyamānā
 SV_11618 -a-tyāgād a-śaktiḥ. sambandhe na ayam doṣo
 PV_03134 darśanaṃ bhavet | iti ced bhinna-jātiya-
 PV_03300 apy anyathā eva vikalpikā || tasmāt tasya a-
 PV_03138 ca sa-antara-anantare katham | śuddhe mano-
 PV_03141 -āder bāla-dhī-vad a-kalpanām | āhur bāla-a-
 V1_01411 kalpanāḥ pratyakṣa-bhāvinyaḥ katham saṃhṛta-
 SV_11421 na syāt. upadeśasya ca iṣṭa-saṃvādāḥ śakya-
 HB_02210 nityo bhāvaḥ svabhāvata āhosvid anitya iti
 V1_00503 śarīram eva buddhiḥ, tat-siddhāv api buddhi-
 HB_00305 a-dṛṣṭasya tat-sādhanasya punaḥ svabhāvasya
 PV_03194 ca akṣa-dhīḥ | sāmānya-buddhiś ca avaśyaṃ
 V3_09301 sāmānyam siddham eva. tat-siddhau viśeṣa-
 vikalpanāt. na, a-bhrāntam iti nirdeśāt. ata eva
 vikalpanāyāḥ sambhavāt. viśeṣa-abhāvāc ca. tān
 vikalpane | pratyakṣa-āsanna-vṛttitvāt kadācid
 vikalpaṃ ca kiñcid tat-tulya-hetukam | sarvaṃ
 vikalpaṃ ca bhāvanā-bala-nirmitam || tasmād
 vikalpaṃ yadi na apekṣeta nir-ālambanaḥ svayaṃ
 vikalpaṃ sphuṭayati. a-vikalpaka eva sphuṭa-
 vikalpayann apy eka-artham yato 'nyad api paśyati
 vikalpayan kiñcid āsin me kalpanā idṛśī | iti
 vikalpayan kiñcid āsin me kalpanā idṛśī | iti
 vikalpayan sva-citta-dhārāḥ saṅkalayaty evaṃ ca
 vikalpayoḥ | darśanāt pratyabhijñānaṃ gava-ādinām
 vikalpayoḥ | dṛśye gava-ādau jāty-ādes tad apy
 vikalpayoḥ | vimūḍho laghu-vṛtter vā tayor aikyaṃ
 vikalpayor ubhayathā api vṛttir iti kaḥ
 vikalpasya kā eva artha-paratantratā | anapekṣya
 vikalpasya cetasaḥ | na vicitrasya citra-ābhāḥ
 vikalpasya tad-viśayatvam asiddham. na hi
 vikalpasya darśane 'dṛṣṭir vikalpa-kalpanām
 vikalpasya nir-viśayatvāt, tat-pratibhāsasya sva-
 vikalpasya pratyakṣeṇa a-bhinna-yogakṣematvāt.
 vikalpasya pramāṇa-prṣṭha-bhāvinaḥ prāmānyaṃ
 vikalpasya bījam. tam eva gṛhṇan eṣa vikalpaḥ sva
 vikalpasya viśeṣa-adhigamaḥ katham || asti cen
 vikalpasya viśayaḥ. anyato vā katham arthakriyā.
 vikalpasya viśayeṇa nila-sādhyā-arthakriyā
 vikalpasya śabda-rūpa-a-saṃsparśāt. sva-sāmānya-
 vikalpasya. sukha-ādi-saṃvedanaṃ ca buddhiḥ. sā ca
 vikalpā ubhayathā apy anyathā eva vikalpikā ||
 vikalpā darśayanty arthān mithyā-arthā ghaṭitān
 vikalpā nānā-eka-dharma-vyatirekān sandarśayanti.
 vikalpā bhavanti. na ca te tathā-avabhāsinaḥ
 vikalpā yathārtham eva jāyante. satī maricikā-
 vikalpāḥ. artha-pratipattaye ca śabdāḥ
 vikalpāḥ krama-bhāvinaḥ | etena yaḥ samakṣe 'rthe
 vikalpās ca. ta ete eka-vastu-pratiśaraṇā api
 vikalpāḥ. tatra buddhi-pāṭavaṃ tad-vāsanā-
 vikalpāt tad-adhyavasāyena vastuny eva pravṛtteh,
 vikalpāt tad-artha-nirdeśaḥ pratijñā-antaram.
 vikalpāt sāmānya-ghaṭayoḥ sarvagatatva-a-
 vikalpānām a-tat-pratibhāsitve 'pi vastuny
 vikalpānām a-pratiśṭhānāt. yathā āha paraḥ – na
 vikalpānām a-vidyā-prabhavāt. na vai bāhya-apekṣā
 vikalpānām api paramparayā prasūtir asti iti. te (
 vikalpānām artha-pratibandha-niyama-abhāvāt. na
 vikalpānām yeṣāṃ na arthasya sannidhiḥ | sañcāra-
 vikalpānām vastu-grāhiṇī iva pratibhāti. sā hi
 vikalpānām vṛttir iti nivedayiṣyāmaḥ. te hi
 vikalpikā | vikalpayann apy eka-artham yato 'nyad
 vikalpikā || tasmāt tasya a-vikalpe 'pi prāmānyaṃ
 vikalpikā a-tat-kārya-artha-bheda-niṣṭhā
 vikalpikā bhrānti-vaśād eva eka-vastu-grāhiṇī iva
 vikalpikā sva-vāsanā-prakṛtim anuvidadhatī
 vikalpīte ||232|| na hi bhāva-śleṣa-apekṣī puruṣa
 vikalpe 'nyasya vā katham || alāta-dṛṣṭi-vad
 vikalpe 'pi prāmānyaṃ pratiśidhyate | viśaṃvādāt
 vikalpe ca na krama-grahaṇaṃ bhavet || yo '
 vikalpe ca hetuṃ saṅketa-mandatām || teṣāṃ
 vikalpe darśane '-vibhāvitā nāma. tad ayam a-
 vikalpe na asti iti vyarthā eva apauruṣeyatā.
 vikalpe prān nityo bhūtvā paścād anityo bhavati
 vikalpe saṃśayāt. na enam anya-sambandhinām
 vikalpena a-pratipatteś ca anumāna-vat.
 vikalpena anubadhyaṭe || artha-antara-
 vikalpena asiddhi-codanā mithyā-uttaram eva

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PV_02061
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PV_03297
V1_03004

ekatra sādhye bahavo hetava ucyanṭe, teṣāṃ
ca pratyakṣam a-vikalpatayā vinā |
-ghaṭayoḥ sarvagatatva-a-sarvagatatva-dharma-
rūpaṃ buddhau na bhāsate || śabda-jñāne
duṣṭaḥ karoti na viparyayāt || mithyā-
pratipattim anusṛtya ete vṛkṣā itī sva-para-
tad-anubhava-āhita-vāsanā-prabodha-janmabhīr
api ity alam a-pratiṣṭhair mithyā-
[134] yadi hi vidhī-rūpeṇa vastv eva śabdair
pratyakṣatāyāṃ tat-pramāṇa-balena dvau
utpannam, yena anantaram vidhī-pratiṣedha-
prakalpayati dhīr yathā || taṃ tathā eva a-
dhīr yathā ||25|| taṃ tathā eva a-
cen na rāga-ādeḥ saha-utpatti-prasaṅgataḥ |
eva arthakriyā-yogyam manyamānā dr̥śya-
ujjīvanam bhavet || nivṛtte 'py anale kāṣṭha-
siddham kāryam tathā param || dhūma-indhana-
taj-jñāna-vat, tad-artha-a-pratipatteḥ, tad-
kaścit pratibandham samarthaḥ. ekatra bhāve
-līnga-jā. etena pipīlikā-utsaraṇa-matsya-
-abhāvāt. etena pipīlikā-utsaraṇa-matsya-
evam uktavān paryanuyujyate. atha prakṛtir
sā prakṛtiḥ. yat tad dharma-antaram, sa
hi rasa-hetū rasam janayati, indhana-
atīśayo 'sti yena ayam tathā coditaḥ kṣīra-
-prayogataḥ || a-punar-bhāvataḥ kiñcid
-darśanāt, yathā pradīpasya vijñāna-varti-
-cyutimanti, tat-kārya-vijñāna-viccheda-
ca śaktiḥ pūrveṣāṃ indriyāṇāṃ sva-jātiṣu |
iti tad-vaśena paścād vyavasthāpyate,
iti tad-vaśena paścād vyavasthāpyate,
-vikṛtāv api nivṛtti-prasaṅgāt, tathā akṣa-
atra tad-uktasya hetor doṣam an-udbhāvya
gatiḥ | hetu-dharma-anumānena dhūma-indhana-
gatiḥ | hetu-dharma-anumānena dhūma-indhana-
phalānām utpatti-darśanān mūṣika-alaraka-ṣa-
-utpatti-darśanāt, mūṣika-alaraka-ṣa-
hi rasa-hetū rasam janayati, indhana-
asaty apy agnau bhāvād a-kāryam. na, indhana-
-ādi-saṃhārāt tad-daṃśa-cchedato 'pi vā |
hānir na yujyate || tāpa-ādiṣv iva rāga-āder
'py a-saṃhāryaḥ pratyāneyas tu yat-kṛtaḥ |
-cetanayor bhīnna-pratibhāsa-avabodhataḥ | ā-
sannipāta-ādeḥ smṛti-bhraṃśa-ādayo gatāḥ |
iva hutāśane || anyathā kumbha-kāreṇa mṛd-
hutāśane ||70|| anyathā kumbha-kāreṇa mṛd-
tatra na saṃskṛtasya upalambho 'n-ādheyā-
pakṣam avasthāpayaty ekā prakṛtir vyaktasya,
pratyavasthīta āha eka-prakṛti-samanvaya-
tasya iha api tulyatvāt, indriya-vikāre ca
'pi ca doṣānām a-viśeṣād asiddhatā || na
ca. saṃskṛtasya upalambhe ca kaḥ saṃskartā a-
etat. kriyā-upakāra-apekṣasya vyañjakatve '
[234] ghaṭa-ādiṣv api yukti-jñāir a-viśeṣe '
lakṣaṇatvāt tasya iha api tulyatvāt, indriya-
kecit pracakṣate | saty eva yasmin yaj janma
iva. na ca artha-abhipāta-kṛte 'saty āntare
sa na ucchvasiti kiṃ punaḥ || upādāna-a-
na upādeyasya vikriyā | kartuṃ śakyā a-
ca doṣānām a-viśeṣād asiddhatā || na vikārād
yathā || a-vikṛtya hi yad vastu yaḥ padārtho
tad-apekṣā na yujyate | sāmānyasya a-
-nirodhe 'nyasya viśiṣṭa-pratyaya-āśrayeṇa
|| sarpa-ādi-bhrānti-vac ca asyāḥ syād akṣa-
sarpa-ādi-bhrānti-van mano-bhrānter akṣa-

vikalpena tat-sādhyā-sādhanāya vṛttech sāmārthyam
vikalpena na sāmānya-grahas tasmims tato 'numā ||
vikalpena pratijñā-antaram karoti, yathā ghaṭo '
vikalpena vastu-bheda-anusāriṇā | guṇa-ādiṣv iva
vikalpena vinā na abhilāṣaḥ sukhād api | tāyāt
vikalpeṣv eka-pratibhāsān ādarśya vikalpa-vijñāne
vikalpair adhyavasita-tad-bhāva-arthaiḥ. tatra
vikalpaiḥ. yathā ca na artha-antara-bhūtā kriyā
vikalpair vā api viśayī-kriyeta, so 'yam sarva-
vikalpau bhavataḥ – idam upalabhe, aparam na
vikalpau bhavataḥ, yathā nīlam paśyato nīlam etan
vikalpya-artha-bheda-āśrayam upāgatāḥ | anādi-
vikalpya artha-bheda-āśrayam upāgatāḥ | anādi-
vikalpya-viśayatvāc ca viśayā na niyāmakāḥ |
vikalpyāv arthāv ekī-kṛtya pravartante. tad-
vikāra-a-nivṛtti-vat | tasya a-nivṛtīti cen
vikāra-aṅgatā-pade dahana-sthiteḥ | an-agnīś ced
vikāra-an-anukārāt, tad-abhāve bhāvāc ca. tathā
vikāra-an-utpatteḥ. utpattau vā ekatva-hāneḥ. tad
vikāra-āder varṣa-ādy-anumānam vyākhyātam. tatra
vikāra-āder varṣa-ādy-anumānam uktam. tatra api
vikāra itī katham lakṣayitavyam itī. yasya
vikāra itī. so 'yam prakṛta-artha-viparyayād a-
vikāra-upādāna-hetu-sahakāri-pratyaya-agni-dhūma-
vikāra eva pravartate na anyatra. sa eva atīśayo
vikāra-jananam kvacit | kiñcid viparyayād agnir
vikāra-jvālā-antara-utpādanāni, anekasya api
vikāra-darśanāt, tādavasthye ca teṣāṃ tad-ayogād
vikāra-darśanāt siddham aparāpara-janma ca ||
vikāra-darśanena iva viṣam a-jñaiḥ. tad ayam
vikāra-darśanena iva viṣam a-jñaiḥ. tad ayam
vikāra-nivṛttāv apy a-nivṛtti-prasaṅgāt. tasmād
vikāra-prakṛti-lakṣaṇam pṛcchan svayam ayam
vikāra-vat ||64|| tatra api hetur eva tathābhūto
vikāra-vat ||9|| tatra hetur eva tathābhūto
vikāra-vat. tad-bhāva-virodha-abhāvād atra
vikāra-vat. tad-bhāve virodha-abhāvād atra
vikāra-viśeṣa-upādāna-hetu-sahakāri-pratyaya-agni-
vikāra-hetor uṣṇa-sparśa-viśeṣasya agnītvāt.
vikāra-hetor vigame sa na ucchvasiti kiṃ punaḥ ||
vikāro 'pi sukha-ādi-jaḥ | vaiśamyā-jena duḥkhena
vikāraḥ syāt punar-bhāvas tasya hemni kharatva-
vikāram ca kāyasya tulya-rūpaṃ bhaven manaḥ ||
vikārayati dhīr eva hy antar-artha-viśeṣa-jā ||
vikārasya kasyacit | ghaṭa-ādeḥ karaṇāt sidhyed
vikārasya kasyacit | ghaṭa-ādeḥ karaṇāt sidhyed
vikārasya saṃskāra-ayogāt. indriyasya hi
vikāraṇām anvaya-darśanāt. mṛd-anvayānām śarāva-
vikāraṇām parimāṇa-darśanāt, sukha-duḥkha-moha-
vikārāt, tan-nibandhanatvāc ca āśraya-sthiteḥ,
vikārād vikāreṇa sarveṣāṃ na ca sarva-jāḥ |
vikāriṇaḥ | (254ab) syād etat – sann api na
vikāriṇaḥ | na apekṣa-atīśaye 'py asya
vikāriṇām | vyañjakaiḥ svaiḥ kutaḥ ko 'rtho
vikāre ca vikārāt, tan-nibandhanatvāc ca āśraya-
vikāre vā api vikriyā || tat tasya kāraṇam pṛahus
vikāre śabda-viśeṣe smṛtir yuktā, tasyā a-tat-
vikāreṇa na upādeyasya vikriyā | kartuṃ śakyā a-
vikāreṇa mṛdaḥ kuṇḍa-ādino yathā || a-vikṛtya hi
vikāreṇa sarveṣāṃ na ca sarva-jāḥ | kāraṇe
vikāryate | upādānam na tat tasya yuktaṃ go-
vikāryasya tat sāmānyavataḥ kutaḥ ||147|| na
vikṛtasya utpatteḥ. astu vā agniḥ kāṣṭha-vināśa-
vikṛtāv api | nivṛtīti na nivarteta nivṛtte 'py
vikṛtāv api nivṛtti-prasaṅgāt, tathā akṣa-vikāra-

PV_02061	a-vikāreṇa mṛdaḥ kuṇḍa-ādino yathā || a-	vikṛtya hi yad vastu yaḥ padārtho vikāryate |
PV_02060	punaḥ || upādāna-a-vikāreṇa na upādeyasya	vikriyā | kartuṃ śakyā a-vikāreṇa mṛdaḥ kuṇḍa-
PV_02181	| saty eva yasmin yaj janma vikāre vā api	vikriyā || tat tasya kāraṇam prāhuḥ tat teṣāṃ api
PV_02048	| akṣa-vad rūpa-rasa-vad artha-dvāreṇa	vikriyā || sattā-upakāriṇi yasya nityam tad-
PV_03296	bhāva-abhāva-anurodhi cet | tat-tulyam	vikriyā-vac cet sā eva iyam kiṃ niśidhyate ||
HB_01807	ayam īrṣyā-śalya-vitudyamāna-marmā viklavam	vikrośati ity upekṣām arhati. tasmād idam eka-
SV_16506	vaḥ ||313|| na khalv ete vaidikāḥ śabdā evam	vikrośanty eta bhavanto brāhmaṇā ayam asmākam
HB_01807	tad ayam īrṣyā-śalya-vitudyamāna-marmā	viklavam vikrośati ity upekṣām arhati. tasmād
VN_06002	proktaḥ. atha uttara-pakṣa-vādy evam	vikṣipet, tasya api sādhana-anantaram uttare
V3_11910	ca a-viguṇam vijñānam, tasya viṣaya-antara-	vikṣepa-pratighāta-ādāv uttara-vijñāna-an-utpatti
VN_06004	uttare pratipattavye tad-a-pratipattyā	vikṣepa-pratipattir apratibhāyām artha-antare vā
VN_05904	kṣiṇoty evam-ādīnā kathāṃ vicchinatti, sa	vikṣepo nāma nigrahasthānam. ekatara-nigraha-
VN_05901	iti. kārya-vyāsaṅgāt kathā-vicchedo	vikṣepaḥ. yat kiñcit kartavyam vyāsajya kathāṃ
VN_05910	sva-sādhana-a-sāmarthya-paricchedād eva	vikṣepaḥ syāt. tathā ca idam artha-antara-gamana
SV_13907	akiñcitkarāṇi karaṇāni samarthāni nāma.	vigamaś ca abhāvaḥ. na ca abhāvaḥ kāryam iti
SV_13905	atha tad-rūpa-āvaraṇānām ca vyaktis te	vigamo yadi | abhāve karaṇa-grāma-sāmarthyaṃ kiṃ
SV_13901	'tisayavattā vā śabdasya vyaktir āvaraṇa-	vigamo vijñānam vā gaty-antara-abhāvāt. tatra na
SV_15806	svarūpa-pariṇāmo vyaktir na apy āvaraṇa-	vigamanam. kiṃ tu tad-viṣayā pratītir a-śrūyamāṇe
PV_03142	syād bālānām a-vikalpanāt | saṅketa-upāya-	vigamāt pāścād api bhaven na saḥ || mano '-
PV_02199	yeṣāṃ tu mahatī kṛpā | sat-kāya-dṛṣṭer	vigamād ādya eva a-bhavo bhavet || mārga cet saha
PV_02059	tad-damśa-cchedato 'pi vā | vikāra-hetor	vigame sa na ucchvasiti kiṃ punaḥ || upādāna-a-
V2_06104	-abhāvāt kṣaṇasya a-vivekāt. kārya-utpatti-	vigūṇa-utpādāna-lakṣaṇatvāt pratibandhasya,
SV_12926	na syād ity uktam. tac ca yatna-prerita-a-	vigūṇa-karaṇānām dṛṣṭam, anyathā na iti. kāraṇa-
PV_02054	anyac ca yataḥ kāraṇam iṣyate || na doṣair	vigūṇo deho hetur varty-ādi-vad yadi | mṛte śamī-
V3_11912	-ādi-darśanāt. mano-vijñānasya pūrvakam a-	vigūṇam vijñānam. indriya-ādīnām api pūrvāḥ
V3_11910	indriya-viṣayau hetū. pūrvakam ca a-	vigūṇam vijñānam, tasya viṣaya-antara-vikṣepa-
V3_06110	upalambha-vṛttim darśayati. tadā hi tāny a-	vigūṇāni bhavanti, yadā eṣāṃ kārya-vṛttih syāt.
PV_02112	ekam ekasya kāraṇam | anya-artha-āsakti-	vigūṇe jñāne 'n-artha-antara-grahāt || śarīrāt
PV_03519	hi dhīḥ prāg dhiyā vinā | anya-artha-āsakti-	vigūṇe jñāne jñāna-udaya-a-gateḥ || sakṛd
VN_02308	vādīnā sādhayitum iṣṭasya arthasya siddher	vighāta-abhāvāt, tasya udbhāvanam prativādino
VN_01820	ghoṣaṇam ca para-vyāmohana-anubhāṣaṇa-śakti-	vighāta-ādi-hetoḥ. tad apy a-sādhana-aṅga-vacanam
V3_11311	paro 'bhīpraiti iti tad-abhiprāya-vaśād iṣṭa-	vighāta-kṛd ity ucyate, na punar lakṣaṇa-bhedāt.
V3_01304	cet so 'siddha iti. tasya eva ca iṣṭasya	vighāta-kṛd viruddhaḥ. tad api na sādhyam an-
NB_03086	-sādhanād viruddhau. nanu ca tṛtīyo 'pi iṣṭa-	vighāta-kṛd viruddhaḥ. yathā parārthāś cakṣur-
V3_11301	-sādhanād viruddhau. nanu tṛtīyo 'pi iṣṭa-	vighāta-kṛd viruddho 'sti, yathā – parārthāś
V3_01302	cet, na, sādhyatva-a-viśeṣāt. a-doṣe ca iṣṭa-	vighāto 'pi na syāt, tasya sādhyā-vipakṣa eva
V3_01808	śabdāḥ syāt. sa ca na iṣṭa iti na iṣṭa-	vighātaḥ kaścit. tasmāt kevala eva dharmo
VN_05311	-āśraya-artha-mātra-uttara-vacane sāmarthya-	vighātaḥ, yena vādi-vacana-ananubhāṣaṇam
V3_01810	vā. tathā-iṣṭa-samudāyasya siddhir	vighāto vā kṛto bhavati. sarvatra hi tat-samudāya
VN_06310	a-vacane vā nigrahaḥ, ekena api tat-sādhana-	vighātāt, eka-sādhana-vacana-vat. yathā ekasya
V3_04706	eva dūṣaṇam, kiṃ tarhi sādhana-sāmarthya-	vighātāt. tathā hi na prameyatva-ādiṣv api
SV_07706	na hy anya-dravya-vṛtter bhāvasya tato '-	vicalato bhinna-deśena bhāvena tad-ubhaya-
SV_14110	||268|| varṇa-vyatirekiṇy ānupūrvī sphoṭa-	vicāra-anukrameṇa eva prativihitā. na api sā
VN_02609	śabda iti vaktavyam jaḍasya pratipattau	vicāra-abhāvāt. na ca nitya-sāmānya-upadarśanena
V3_00612	vicāra-prastāveṣu, anyathā abhyupagamya	vicāra-ayogāt. an-arthaḥ khalv api kalpanā-
SV_16115	ānupūrvī ity uktam. sā ca puruṣa-vitarka-	vicāra-kṛtā iti na sthita-kramā varṇāḥ, icchā-a-
VN_03117	bhāsmī-kṛta-prajvalana-vat. ye tu kecid	vicāra-prasaṅgeṣv ekaṭra sādhye bahavo hetava
V3_02408	artham svayam-śrutim aparāḥ prāha. tatra api	vicāra-prastāvād eva āśrayaḥ prasiddhaḥ siddha
V3_00612	asti iti. siddhānta-upagama-nibandhaneṣu	vicāra-prastāveṣu, anyathā abhyupagamya vicāra-
PV_04077	gṛhītya-artham jagāda anyāḥ svayam-śrutim ||	vicāra-prastuter eva prasiddhaḥ siddha āśrayaḥ |
VN_04918	yatra eka-sādhana-vākya-prayoga-pūrvako	vicāraḥ, tatra adhika-abhidhānam an-arthakam iti
PV_04094	na pravartate | śāstra-siddhe tathā na arthe	vicāras tad-an-āśraye || tat prastāva-āśrayatve
V3_03413	an-āśrite kasmimścit samaye na pravartate	vicāraḥ, so 'vaśyam āśrayaṇīyaḥ, nāntariyakatvād
V1_01008	sannihita-viṣaya-balena utpatter a-	vicāratvāt, vicāratve ca indriya-mano-
V1_01008	-viṣaya-balena utpatter a-vicāratvāt,	vicāratve ca indriya-mano-vijñānāyor a-bheda-
PV_03054	|| tasmād arthakriyā-siddheḥ sad-asattā-	vicāraṇāt | tasya sva-para-rūpābhyām gater meya-
PV_02006	| yaj jñānam ity abhiprāyāt svalakṣaṇa-	vicārataḥ || tadvat pramāṇam bhagavān abhūta-
V3_02411	'prasiddha-rūpa-sāmānyo viśeṣa-āśrayam	vicāram āśrayate. atha prasiddha-apadeśena
PV_03334	ākāra-viśeṣiṇi | sā bhāyād anyato vā iti	vicāram idam arhati || darśana-upādhi-rahitasya a
SV_10812	-phalāni ca śāstrāṇi phala-arthī na ādriyeta	vicārayitum, a-puruṣa-artha-phalāni ca. viṣa-
SV_12315	eva puruṣā mantrān kartum. etad uttaratra	vicārayiṣyāmaḥ. api ca, na mantra nāma anyad eva
V3_03005	tathā śāstra-an-āśraye tat-prasiddhe	vicārasya iti prastāva-āśrayatve śāstraṃ bādhakam
SV_17327	-lakṣaṇam asmābhiḥ, tat tu sarvasya śakya-	vicārasya viṣayasya yathāsvam pramāṇena vidhi-
V2_04803	-anumānayoḥ, arthakriyā-yogya-viṣayatvād	vicārasya. sukha-duḥkha-sādhanē jñātvā yathā-arham
HB_03017	-avasthā-ādiṣu kiṃ na abhāva-pratipattir iti	vicāritam pramāṇa-viniścāye. tasmād ayam analam

<p>SV_16911 V3_03206 PV_04182 V3_09908 PV_04101 V3_12805 NB_03114 SV_10629 PV_02031 V1_03404 PV_03501 PV_03321 PV_03324 SV_03928 PV_03295 PV_03205 SV_14919 V2_07902 PV_03206 PV_03232 VN_05902 VN_05904 V3_12903 PV_03493 PV_04008 V3_12903 PV_03496 PV_03491 PV_03137 PV_03500 SV_12102 PV_03492 PV_03492 SV_06501 PV_03134 PV_03499 SV_06420 PV_03492 PV_03496 PV_03256 PV_03493 PV_03153 PV_03150 PV_04220 SV_06419 VN_01905 SV_06513 V2_08013 VN_05901 SV_06510 V1_02704 V3_03108 SV_16815 SV_13318 SV_06426 V2_06401 VN_02305 SV_17428 PV_02276 PV_03205 PV_03520 SV_00205 SV_15407 SV_01602 V2_09814</p>	<p>-sambhavāt. tat-pratyayāc ca tad-bhaktānām a- ca āgamānām prāmānyam. tasmād abhyupetya cen na samvṛtyā viśeṣataḥ paramārtha- -bhedāt sādhyā-sādhana-bheda iti. paramārtha- āgamānām ca prāg eva vinivāritam abhyupāya- āgama-āśrayam anumānam āśritya tad-artha- āgama-āśrayam anumānam āśritya tad-artha- -udayaḥ 210 arthakriyā-a-samarthasya tasmād anuṣṭheya-gataḥ jñānam asya iti cet, nanu sā eva tayoḥ pratyāsattir atra yugapad buddhy-a-dṛṣṭeś cet tad eva idaṃ atha so 'nubhavaḥ kva asya tad eva idaṃ sa tasya anubhavaḥ sā eva pratyāsattir -ātmakatvān na iti cet. nanu sa eva ayam hetuś ced indriya-jñāna-gocare vijātīnām an-ārambhān na ālekhyā-ādau naśyanti iti. tāsām a-niḥ-śeṣa-darśanāt. naśyanti iti, tāsām a-niḥ-śeṣa-darśanāt. citro bhakteś ca na āśrayaḥ pratyekam a- rūpa-bhedā nir-ikalpasya cetasaḥ na yat kiñcit kartavyam vyāsajya kathām -kalā me kañṭham kṣiṇoty evam-ādinā kathām laukikam tu pradeśam āśritya brūmo -vibhramah vicchinne darśane ca akṣād a- artha-śakti-jñāne 'sya tāny alam tu pradeśam āśritya brūmo vicchinna-a- varṇān prapadyate iti varṇeṣu rūpa-ādāv a- ca buddhīnām samvittau tad-dhvani-śruteḥ a- matir nāma paryanta-kṣaṇika-jñāna-miśraṇāt bhāsamānayoḥ bādhave 'sati san-nyāye ity a-pratyayā eva asya vṛttiḥ. dṛśyante ca vicchinnaṃ śṛṇvato 'py asya yady a- vibhramah hrasva-dvaya-uccāraṇe 'pi syād a- anyaḥ karoti. saṅketa-pratiniyamāt. na ca aikyaṃ vyayasyati vikalpa-vyavadhānena grāhye 'sti śabdānām yojanā iti vivecitam eko vyāpriyate dhvaniḥ liṅgam vā tatra -ābhatā na syād ghaṭanam ca nirākṛtam varṇeṣu rūpa-ādāv a-vicchinna-avabhāsinī pratipadyeta sukha-ādin eva sā katham a- -uccāraṇe 'pi syād a-vicchinna-vibhramah āśrayam śruteḥ upakārya-upakāritvaṃ ity a-laukikam gava-ākhyā-pariśiṣṭa-aṅga- anyatra apy asau samaḥ a-sādhyād eva vyarthāni na syuḥ. yasmād eka-artha-śleṣa- ca nyāya-darśinām iti. ebhiḥ kathā- -anurodhataḥ vastu-dharmasya saṃsparśo svabhāva-cyutimanti, tat-kārya-vijñāna- nigrahasthānam iti. kārya-vyāsaṅgāt kathā- tu buddhi-pratibhāsa-āśraye na doṣa iti. punas tad-dravya-santāna-sthiti-kāraṇa- bādhave, nidāna-a-praśamanena nidānino ' tad-vyākhyānam apy apauruṣeyaṃ sampradāya-a- na ca kalakale vācako na śrūyate. pada-vākya- samsrṣṭa-rūpa iva ābhāti yathā-saṅketam hetor agneḥ śitena virodhāc chita- para-anugrahāya tattva-khyāpanam vādino sādhayitu-kāmo bandhakim api prāgalbhyaena phalam kathañcit taj-janyam alpaṃ syān na aṅgam kena iyaṃ siddhā bheda-vyavasthitiḥ -viguṇe jñāne jñāna-udaya-a-gateḥ sakṛd sajātiya eva sattvam iti siddhe 'pi an-anvayo nāma, eka-vyavacchedasya tad- -viśeṣatvāt, adṛśyatve 'py a-drṣṭa-viśeṣānām -viśeṣatvāt. adṛśyatve 'py a-drṣṭa-viśeṣānām</p>	<p>vicāreṇa pratipatter bahuṣv adhyetrṣu sambhāvitāt vicāreṣv ayam doṣaḥ. ata eva viśaya-bheda- vicāreṣu tathābhūta-a-prasiddhitaḥ tattva- vicāreṣu tathābhūta-asiddhes tattva-anythingam vicāreṣu tasmād doṣo 'yam iṣyate tasmād viśaya vicāreṣu viruddhāvyaḥcārī sādhanā-doṣa uktaḥ, vicāreṣu viruddhāvyaḥcārī sādhanā-doṣa uktaḥ. vicāraiḥ kiṃ tad-arthinām ṣaṅghasya rūpa- vicāryatām kīṭa-saṅkhyā-parijñānam tasya naḥ vicāryate – katham tat tasya darśanam iti. tayor vicāryate tāsām samāna-jātiye sāmārthya-niyamo vicāryate sarūpayanti tat kena sthūla-ābhāsam vicāryate dṛśya-darśanayor yena tasya tad- vicāryate. ko 'yam sāmānya-ātmā iti. tatra sati vicāryamāṇe prastāvo mānasasya iha kidrśaḥ kiṃ vicitra-dhīḥ a-rūpatvān na saṃyogaś citro vicitra-śaktayo hi sāmagryō dṛśyante. tatra kācit vicitra-śaktayo hi sāmagryō dṛśyante. tatra kācit vicitratvād grhīteṣu krameṇa ca na citra-dhī- vicitrasya citra-ābhāḥ kādācitkasya gocaraḥ vicchinatti, idaṃ me karaṇiyam parihīyate, asminn vicchinatti, sa vikṣepo nāma nigrahasthānam. vicchinna-a-vicchinna-avabhāsi-vijñāna-utpādana- vicchinna-adhiropanam na akṣāt sarva-akṣa- vicchinna-anugamā ye ca sāmānyena apy a-gocaraḥ vicchinna-avabhāsi-vijñāna-utpādana-yogyatā- vicchinna-avabhāsinī vicchinā apy anyayā vicchinna-ābhatā na syād ghaṭanam ca nirākṛtam vicchinna-ābhā iti tac citram tasmāt santu sakṛd vicchinna iti tat kutaḥ buddhīnām śakti-niyamād vicchinna-kriyā-sampradāyāḥ kṛtakāś ca. tān vicchinna-vibhramah hrasva-dvaya-uccāraṇe 'pi vicchinna-vibhramah vicchinne darśane ca akṣād vicchinnaṃ kiñcid vastv ākṣipyate, yasya vicchinnaṃ darśanam bhavet iti ced bhinna- vicchinnaṃ paśyato 'py akṣair ghaṭayed yadi vicchinnaṃ vācyam vastu na kiñcana 129 yasya vicchinnaṃ śṛṇvato 'py asya yady a-vicchinna- vicchinnaṃ apy anyayā buddhīḥ sarvā syād vitatha- vicchinnaṃ na bhāseta tat-samvittiḥ krama-grahe vicchinne darśane ca akṣād a-vicchinna- viccheda-a-dṛṣṭir eva vā mukhyam yad a-skhalaj- viccheda-anupalambhanāt tais tantubhir iyaṃ viccheda iti sādhye 'stitā ucyate arthāpattyā viccheda eko vyāpriyate dhvaniḥ liṅgam vā tatra viccheda eva karaṇiyah, na hi kāścid arthaḥ viccheda-karaṇe dhvaneḥ 132 syāt satyam sa hi viccheda-vikāra-darśanāt, tādavasthye ca teṣām vicchedo vikṣepaḥ. yat kiñcit kartavyam vyāsajya vicchedam sūcayann ekam a-pratīkṣīya vartate vicchedāt tan-nivṛttis tad-upādāna-kāraṇa- vicchedāt, madhura-śītala-sniḡdhair iva vyādheḥ vicchedād āgatam, tato 'rtha-siddhir iti cet. vicchedānām upalakṣaṇāt. katham vā śakti-niyamād vicchedāya vyāpriyante. na ca eka-sādhyam vicchede tat-kāryasya apy abhāva iti. etena tat- vijayaḥ, bhūta-doṣa-darśanena mithyā-pratipatti- vijayate. kācit kila bandhakī svayaṃ svāminā vijātimat atha api tapasaḥ śakti-śakti-saṅkara vijātīnām an-ārambhān na ālekhyā-ādau vicitra- vijātiya-jātāv apy ekena paṭiyasā cittena āhita vijātiya-vyatireke sādhyā-abhāve 'sattva-vacana- vijātiya-siddhi-nāntarīyakatvāt. anitya-nir- vijātiyatva-upagama-virodhāt, tad-viśeṣānām vijātiyatva-upagama-virodhāt, tad-viśeṣānām</p>
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SV_15403	bhavatas tena vyāpty-ayogāt. yā eva ca	vijātiyayor vyāvṛtti-siddhiḥ sā eva anvaya-
SV_15218	ekatra sambhavo 'sti. a-sambhave ca	vijātiyasya gaty-antara-abhāvād iṣṭa-artha-
HB_02417	kāraṇena vyāptiḥ siddhā bhavati. nanu	vijātiyād api kiñcid bhavad dṛṣṭam tad yathā
HB_02418	dṛṣṭam tad yathā gomaya-ādeḥ śālūka-ādiḥ. na	vijātiyād utpattiḥ. tathāvidham eva hi kāraṇam
HB_02414	iti kārya-kāraṇayor evaṃ svabhāva-niyamān na	vijātiyād utpattiḥ. tan na kāryam dṛṣṭam kāraṇam
V2_08606	-a-bhedau. tan na dhūmo 'rthād dṛṣṭa-ākāra-	vijātiyād bhavati, a-hetukatva-prasaṅgāt. tathā
SV_02219	-a-bhedau. tan na dhūmo 'rthād dṛṣṭa-ākāra-	vijātiyād bhavaty a-hetukatva-prasaṅgāt. tathā ca
SV_02323	apy a-paryāyeṇa jananam. yad api kiñcid	vijātiyād bhavad dṛṣṭam gomaya-ādeḥ śālūka-ādiḥ.
V2_08803	apy a-paryāyeṇa jananam. yad api kiñcid	vijātiyād bhavad dṛṣṭam gomaya-ādeḥ śālūka-ādiḥ,
SV_03701	kutas teṣām samāhārah. prāsāda-puruṣa-ādinām	vijātiyānām an-ārambhāt kutas tat-samudāyo
VN_05104	doṣa-abhidhānāt, pratipādyasya śiṣyatvāt,	vijigīṣu-vāda-pratiṣedhatvāt, trir-abhidhāna-
VN_02216	prañiyante. tasmān na yoga-vihitaḥ kaścid	vijigīṣu-vādo nāma. para-anugraha-pravṛttās tu
VN_02223	-artham sadbhir upahartavyam eva chala-ādi	vijigīṣubhir iti cet, na, nakha-capēṭa-śāstra-
VN_02208	'parājito vaktavyaḥ. chala-vyavahāre 'pi	vijigīṣūnām vāda iti cet, na, dur-jana-
PV_04223	| vastv-abhāvas tu na asti iti paśya bāndhya-	vijṛmbhitam || nivṛttir yadi tasmin na hetor
V2_05407	| vastv-abhāvas tu na asti iti paśya bāndhya-	vijṛmbhitam ||15|| nivṛttir yadi tasmin na hetor
VN_04308	-āder a-vijñāta-pratipādana-a-sāmarthya iti	vijetā na syān na nigrāha-arhaḥ. a-sambaddha-
V1_03613	eka-ākāratva-prasaṅgāt. aneka-ākārās tu	vijñaptayaḥ, yena ekaṃ rūpam ekasya mana-āpam
V2_06811	prayujyanta iti tais tadvantaḥ syuḥ kāya-	vijñapty-ādi-vat. a-tad-āgamebhyo na tatra
VN_01221	ghataḥ. na hy ekas trailokye mṛd-ātmā, prati-	vijñapti-pratibhāsa-bhedād dravya-svabhāva-bhedāt.
V1_03911	nāma yathā-darśanam pramāṇa-ādi-vyavasthā,	vijñapti-mātratāyām sā eva katham sidhyati. uktam
PV_03338	-tad-bhāva iṣṭo 'n-iṣṭo 'pi vā paraḥ |	vijñapti-hetur viśayas tasyās ca anubhavas tathā |
SV_16019	iti kathyate ||304|| citta-samutthānā hi vāg-	vijñaptir varṇa-pada-vākya-abhidhānā. tatra sa-
PV_03217	-pratyaya-apekṣād a-vidyā-upapluta-ātmanām |	vijñaptir vitatha-ākārā jāyate timira-ādi-vat ||
SV_11327	artham sūcayati iti buddhi-rūpa-vāg	vijñaptyor janya-janaka-bhāvaḥ sambandhaḥ, tataḥ
VN_04310	-abhidhāne nirarthakam eva iti na pṛthag a-	vijñāta-artham nāma nigrāhasthānam iti.
VN_04218	-uccāritam ity-evam-ādinā kāraṇena, tad a-	vijñāta-artham, a-sāmarthya-saṃvaraṇāya prayuktaṃ
VN_04216	trir-abhihitam apy a-vijñātam a-	vijñāta-artham. yad vākyaṃ parśadā prativādinā ca
SV_16216	svabhāvato 'pi kārya-kṛt kaiścid eva	vijñāta ity asti parokṣa-artha-darśī puruṣaḥ. na
VN_04308	na prativādi nigrhyate. jādyāt parśad-āder a-	vijñāta-pratipādana-a-sāmarthya iti vijetā na
VN_05207	-abhihitasya a-pratyuccāraṇam ananubhāṣaṇam.	vijñāta-vākya-arthasya parśadā prativādinā trir-
SV_05823	antareṇa tathā grahitum a-śakyatvāt, a-	vijñāta-vṛkṣeṇa a-vṛkṣasya api tad-vyavaccheda-
VN_04215	parśat-prativādibhyām trir-abhihitam apy a-	vijñātam a-vijñāta-artham. yad vākyaṃ parśadā
VN_05608	parihartavyaḥ parān anupratibodhya iti. a-	vijñātam ca ajñānam. vijñātam parśadā prativādinā
VN_05609	ajñānam. vijñātam parśadā prativādinā yad a-	vijñātam, tad ajñānam nāma nigrāhasthānam. arthe
VN_05608	anupratibodhya iti. a-vijñātam ca ajñānam.	vijñātam parśadā prativādinā yad a-vijñātam, tad
VN_05206	asyaḥ punar-vacanam ity ayuktaṃ nigamanam.	vijñātasya parśadā trir-abhihitasya a-
VN_05610	ajñānam nāma nigrāhasthānam. arthe khalv a-	vijñāte na tasya pratiṣedham brūyād iti. etad apy
PV_02006	param || prāptaṃ sāmānya-vijñānam a-	vijñāte svalakṣaṇe | yaj jñānam ity abhiprāyāt
SV_05211	nānātvaṃ nirākriyate. nānātvaṃ hi teṣv eka-	vijñāna-a-kāraṇatve kāraṇam ucyate. anekam api
PV_03251	-rūpa-hetu-jāḥ | tat-sukha-ādi kim ajñānam	vijñāna-a-bhinna-hetu-jam || sa-arthe sati
V1_02112	-rūpa-hetu-jāḥ | tat sukha-ādi kim ajñānam	vijñāna-a-bhinna-hetu-jam ||22|| tad-a-tat-
SV_13701	nanu tad rūpam asiddham eva yat tathābhūta-	vijñāna-a-vyavadhāna-upayogi. siddham eva tad anya
V3_11911	viśaya-antara-vikṣepa-pratighāta-ādāv uttara-	vijñāna-an-utpatti-vyākulata-ādi-darśanāt. mano-
V1_01515	viśaya-antara-avadhāna-vaiguṇye 'nyatra	vijñāna-an-utpatteḥ. tac ca asiddham. vyakto
PV_02164	kiñcit kutaścit tena kiñcana | a-vijñānasya	vijñāna-an-upādānāc ca sidhyati || vijñāna-śakti-
V1_01903	-vivṛttir ato vṛttiś ca. mānasam ca akṣa-	vijñāna-anantara-pratyaya-udbhavam | tad-artha-
PV_03243	tad-apekṣa-a-virodhataḥ || tasmād indriya-	vijñāna-anantara-pratyaya-udbhavam | mano 'nyam
PV_03178	vikalpa-dvayaṃ sakṛt | etena tulya-kāla-anya-	vijñāna-anubhavo gataḥ || smṛtir bhaved atīte ca
PV_03182	pūrva-dhī-grahaḥ || so 'vikalpaḥ sva-viśayo	vijñāna-anubhavo yathā | a-śakya-samayaṃ tadvad
V1_01207	api pratyavabhāsanāt. tena rūpa-sparśa-	vijñāna-anvayo mānasam eṣa smārto vikalpaḥ. api
V1_01011	-bhāva-apekṣa-anapekṣa-ādi-prasaṅgaḥ. mano-	vijñāna-abhisamskṛtam indriya-jñānam pratyeti iti
HB_02015	ca, ankura-ādi-vad a-kṣepa-kāri-indriya-	vijñāna-ādi-vac ca, kārya-kāraṇa-svabhāva-bhedād
SV_05019	-vat. a-vidyā-udbhavad viplavatve cakṣur-	vijñāna-ādiṣv api prasaṅgaḥ. na, tasyā vikalpa-
PV_03130	-pratibhāśasya tadā arthasya a-vibhāvanāt |	vijñāna-ābhāsa-bhedo hi padārthānām viśeṣakaḥ ||
V3_09202	marāṇād iti prativādy-an-abhyupagataḥ,	vijñāna-indriya-āyur-nirodha-lakṣaṇatvān marāṇasya.
NB_03059	-tvag-apaharaṇe marāṇam prativādy-asiddham,	vijñāna-indriya-āyur-nirodha-lakṣaṇasya marāṇasya
SV_07214	vṛttiḥ syāt. na yuktam evaṃ bhavitum. yasmād	vijñāna-utpatti-yogyatvāya ātmānyanya-anurodhi
SV_13026	-viśaya-madhya-sthitam āvaraṇam tat tau	vijñāna-utpatti-vaiguṇya-tāratamya-bhedena
V1_02206	middha-ādi-vipluta-dhiyo 'bhāvāt. etāvān eva	vijñāna-utpattir api kāraṇa-kalāpaḥ. tat prakṛtes
SV_05310	tathā na kevalam ekaika-vyakty-apāye	vijñāna-utpattāv api sāmānyam tad-dhetuḥ, kim
HB_01303	upayogān na eka-kāryaḥ, tathā cakṣur-ādibhyo	vijñāna-utpattāv unneyaḥ. tathā hi samanantara-
V3_12903	āśritya brūmo vicchinna-a-vicchinna-avabhāsi-	vijñāna-utpādana-yogyatā-lakṣaṇam. yuta-a-yuta-
SV_07223	iti janana-mātreṇa kārakatvam. yo hi yato	vijñāna-utpādana-yogyatām pratilabhate sa cen na
V3_05109	indriya-viśaya-madhya-sthitam āvaraṇam, tau	vijñāna-utpādana-vaiguṇya-tāratamyena atīśāyayed

SV_07219 vyañjakasya kaścīd bhedaḥ. sva-viṣaya-
SV_07317 tat-svabhāva-sad-bhāve prāg api samavāyād
SV_06801 -indriya-mano 'rtha-tat-sannikarṣeṣu vā rūpa-
SV_06623 eva bhinnatā ||140|| cakṣur-ādau yathā rūpa-
PV_03161 -vat || vastu-dharmatayā eva arthās tādr̥g-
SV_01613 tat-kārya-asiddheḥ. indriya-ādīnām tu
VN_00820 -utpādanāni, anekasya api cakṣur-āder eka-
PV_03157 iṣṭo yaś ca aupacārikaḥ | mukhya-a-viśiṣṭa-
HB_02606 viṣaya-svabhāva upalabdhiḥ sva-viṣaya-
SV_15110 api niśiddhā eva. tasmān na nityānām kvacid
SV_07409 yadi na indriya-saṃskāraḥ sāmānyasya
SV_13125 anyad vā kiñcij jñāna-utpatti-samāśrayaṃ sva-
V3_05309 anyad vā kiñcij jñāna-utpatti-samāśrayaṃ sva-
SV_05404 tasmād vyakty-upakṛtasya sāmānyasya
SV_07225 svabhāva-bhūtā yogyatā prāg eva asti iti na
HB_01503 -ādi-deśa-rūpa-indriya-ādi-kalāpaḥ, sa
SV_07611 a-tathābhūta-kalpita-vyavacchedena vikalpa-
V1_02210 antaḥ-karaṇa-abhipātinām sukha-ādīnām
VN_00819 aneka-arthakriyā-darśanāt, yathā pradīpasya
V1_01302 vyavasiyanta iti, nivṛttā idānīm indriya-
V2_08013 -indriyāni svabhāva-cyutimanti, tat-kārya-
SV_11919 -a-vyatireka-virodhāt. tasmād indriya-
PV_03014 -artha-pratibhāsāyā upāye vā a-pramānatā |
PV_02165 vijñāna-an-upādānāc ca sidhyati ||
SV_07610 'pi yathā-saṅketa-āhita-vāsanā-upakṛtatvād
SV_13015 parasparato viśiṣṭa-kṣaṇa-antara-utpādād
V3_05012 parasparato viśiṣṭa-kṣaṇa-antara-utpādād
SV_13014 tu na sarve ghaṭa-kṣaṇāḥ sarvasya indriya-
V1_01514 mana iti cet, tad api pūrvakam eva anantara-
SV_06803 kaścīd sāṅketikīm śrutīm niveśayed yaro rūpa-
SV_07422 -ādīḥ prakāśakaḥ ||149|| yo hi yad-viṣaya-
V1_04011 sa nānātve yuktaḥ, nīla-pīta-vat. viṣayasya
SV_05209 tāsām nānātvaṃ samapohati | nānātvāc ca eka-
V1_03008 ādi-parama-añūnām dvi-candra-nīla-ādy-ābhāsa-
SV_07422 -viṣaya-vijñāna-hetuḥ, sa tasya vyañjakāḥ.
SV_07417 indriya-saṃskāraḥ. tat-sahakāri sāmānyam
SV_07313 -āśraya-samavetaṃ hi tad ātmany anyatra vā
SV_07315 samavāya iti. sva-āśraya-samavāya-apekṣo
SV_06028 ādarśya vikalpa-vijñāne vyavasthitas tad-
PV_02006 svarūpa-adhigateḥ param || prāptaṃ sāmānya-
PV_03023 kas tām kṣapayitum kṣamaḥ || tac ca sāmānya-
V1_00803 iva parasparam. na api tad-balena udiyamānaṃ
V1_00805 atiprasaṅgāc ca. vikalpakam tu mano-
SV_06802 tat-kārya-sāmānya-codanā-sambhave kuto rūpa-
V3_11912 darśanāt. mano-vijñānasya pūrvakam a-viguṇam
V1_02209 saṃskāra ity api pūrvakam eva yogyam
SV_05311 kiṃ tarhi vyaktīnām ekām kāñcid apekṣya
PV_03378 tadā syād dhīr an-arthikā || tac ca anubhava-
SV_04102 vā asaty api tad-bhāva-niyate sāmānye rūpa-
SV_05318 -sāmānya-upakaraṇa-śaktiḥ, evaṃ tad eva ekam
PV_03264 tac ca ekam iti cen matam || tad ajñānasya
PV_03535 ity uktam tad aneka-kṛt || arthaṃ pūrvam ca
V1_00801 a-pratīti-prasaṅgāt. tasmād ayam upanīpatya
SV_07308 ca. tasmād ye viṣayāḥ sāksād upayogena
SV_05305 kadācid vyaktayaḥ sāmānya-nir-apekṣā anvayī
SV_07410 a-pracyuter anapekṣya eva indriya-saṃskāraṃ
V3_11910 indriya-viṣayaḥ hetū. pūrvakam ca a-viguṇam
V1_03401 kena. utpatti-sārūpyābhyām. anantaram tarhi
SV_05220 doṣaḥ. yathā nīla-ādiṣv eka-apāye 'pi cakṣur-
SV_13902 vā śabdasya vyaktir āvaraṇa-vigamo
V1_01514 tad api pūrvakam eva anantara-vijñāna-hetuṃ
PV_03367 pramānaṃ sva-ātma-vedanam || sarvam eva hi
PV_02112 tasya kāryam yad yasya bhedaṃ na bhidyate ||
PV_03147 apy atra na asty ataḥ || yady apy anvayī-
PV_03323 -lakṣaṇam | saṃvedyam syāt samāna-arthaṃ
vijñāna-utpādana-samartham aparāṃ sajātiya-upādāna
vijñāna-udaya-prasaṅgāt. na vai vyaktiḥ sāmānyasya
vijñāna-eka-kāryeṣu tat-kārya-sāmānya-codanā-
vijñāna-eka-phale kvacit | a-viśeṣeṇa tat-kārya-
vijñāna-kāraṇam | bhede 'pi yatra taj-jñānam tāms
vijñāna-kāryasya kādācitkatvāt sa-apekṣya-siddhyā
vijñāna-kriyā-darśanāt. na brūmo 'rthakriyā-bheda
vijñāna-grāhyatvān na aupacārikaḥ || an-anya-
vijñāna-janana-yogyatā-lakṣaṇaḥ, yogyatāyā bhāva-
vijñāna-janana-sāmarthyam. kadācid a-janane
vijñāna-janana-svabhāva iti svabhāvād a-pracyuter
vijñāna-janane 'pekṣate, sarvasya tatra
vijñāna-janane 'pekṣeta, sarvasya tatra
vijñāna-janane janane vyaktam asya tat-kāryatā
vijñāna-janane tam apekṣeta. para-bhūtāyām ca
vijñāna-janane samartho hetuḥ. yas teṣām
vijñāna-pratibhāsiny artha upādāna-bala-prabhava-
vijñāna-bhāvanā-paṭu-mandatā-ādi-bheda-anuvidhānāt.
vijñāna-varti-vikāra-jvālā-antara-utpādanāni,
vijñāna-vārttā, abhidhāna-viśeṣe smṛter ayogāt.
vijñāna-viccheda-vikāra-darśanāt, tādavasthye ca
vijñāna-viśeṣa-anubandhī sabhāga-vāsanā-upādāna-
vijñāna-vyatiriktasya vyatireka-a-prasiddhitaḥ ||
vijñāna-śakti-sambandhād iṣṭam cet sarva-vastunaḥ
vijñāna-santateḥ sarva-artha-darśaneṣv anapekṣya
vijñāna-hetavaḥ, an-upakāryasya apekṣā-ayogāt.
vijñāna-hetavaḥ. an-upakāryasya apekṣā-ayogāt.
vijñāna-hetavaḥ. paraspara-sahitās tu viṣaya-
vijñāna-hetuṃ vijñānam vidmaḥ, tasya viṣaya-
vijñāna-hetuḥ śaso vā iti. api nāma sarveṣām tad-
vijñāna-hetuḥ, sa tasya vyañjakāḥ. vijñāna-
vijñāna-hetutayā upanidheḥ prāg upalambhaḥ paścāt
vijñāna-hetutā tāsu na iṣyate ||102|| kiṃ vai
vijñāna-hetutva-vacanāt. kiṃ punar asya
vijñāna-hetutvaṃ gotva-ādiṣu pradīpa-āder apy
vijñāna-hetur ity api, pāramparyeṇa vyakteḥ kāryam
vijñāna-hetur iti. uktam atra a-janya-janakayoḥ
vijñāna-hetus tena janya eva syāt. tad-dhetoḥ
vijñāna-hetūn bhedenā pratīpadyeta ity uktim a-
vijñānam a-vijñāte svalakṣaṇe | yaj jñānam ity
vijñānam anurundhan vibhāvayate | nīla-ādy-ākāra-
vijñānam artha-antaram anusartum yuktaṃ rasa-ādi-
vijñānam artha-śakti-sannidhāna-anapekṣam vikalpa
vijñānam iti vyavahāra-lāghava-arthaṃ kaścīd
vijñānam. indriya-ādīnām api pūrvāḥ pūrvāḥ
vijñānam utpaśyāmaḥ, antaḥ-karaṇa-abhipātinām
vijñānam utpādayati. evaṃ sati tad ekam upakuryus
vijñānam ubhaya-aṃśa-avalambinā | eka-ākāra-
vijñānam ekam janayanti, evaṃ śiṃśapā-ādayo 'pi
vijñānam kurvantu. kiṃ ca, kāryaś ca tāsām prāpto
vijñānam kena upādāna-kāraṇam | ādhipatyam tu
vijñānam gr̥hṇīyād yadi dhīḥ parā | pūrvāpara-
vijñānam janayan na an-ātma-nāntarīyakam
vijñānam janayantas tatra param apekṣante, te
vijñānam janayanti. tasmād a-samarthā eva
vijñānam janayet. saṃskṛta-indriya-sahakāritvāt
vijñānam, tasya viṣaya-antara-vikṣepa-pratighāta-
vijñānam tulya-viṣayaṃ viṣayaḥ prāpnoti. kva
vijñānam bhavati iti. na samūhe 'pi teṣām a-
vijñānam vā gaty-antara-abhāvāt. tatra na atīśaya
vijñānam vidmaḥ, tasya viṣaya-antara-avadhāna-
vijñānam viṣayebhyaḥ samudbhavat | tad-anyasya
vijñānam śakti-niyamād ekam ekasya kāraṇam | anya
vijñānam śabda-vyakty-avabhāsi tat | varṇa-ākṛty-
vijñānam samanantaram || idaṃ dṛṣṭam śrutam vā

V1_03506 dr̥ṣyeta. tasmān na ekaḥ kaścīd arthaḥ, yo
 NB_01009 samanantara-pratyayena janitaṃ tan mano-
 V1_01008 a-vicāraakatvāt, vicāraakatve ca indriya-mano-
 SV_05611 ||108|| pratibhāvam. tadvat tat-pratibhāsino
 HB_01304 hi samanantara-pratyayād vijñānāc cakṣur-
 SV_03807 āha iti, na punaḥ svarūpa-pratibhāsasya eva
 V1_03406 sa tad-abhāve na syāt. na ca viśaya-sārūpyaṃ
 SV_05125 tataḥ katham | (101ab) yadā sāmānya-grāhiṇo
 SV_02319 kārya-utpattir yathā cakṣū-rūpa-āder
 V2_08714 kārya-utpattir yathā cakṣū-rūpa-āder
 V3_11911 -an-utpatti-vyākulātā-ādi-darśanāt. mano-
 SV_05414 -āhita-vāsanā-utpatter ātma-bhūta eva
 PV_02206 na a-vibhutvataḥ | viśaya-grahaṇaṃ dharmo
 PV_02164 kasyacid kiñcit kutaścīt tena kiñcana | a-
 V1_01615 ca rūpasya. ākāra-arpaṇa-kṣamaṃ hi kāraṇaṃ
 HB_01304 unneyaḥ. tathā hi samanantara-pratyayād
 PV_03220 bhāya-cintā pratanyate || nīla-ādīś citra-
 PV_03048 vā yayā anveti vibhāgataḥ || kathañcid api
 SV_05301 viśama upanyāsaḥ. tathā hi nīla-āder netra-
 SV_05410 viśayo 'tiprasaṅgāt. na a-viśayasya
 SV_05407 -asiddher a-grāhyatvam. samarthā vyaktayo
 SV_05303 kathañcana | (105ab) nīla-ādīnām hi cakṣur-
 PV_02106 -artha-grahaṇān niyamas tataḥ || ekayā aneka-
 SV_05120 -bhāvinīm vaktum arhati. nityaṃ tan-mātra-
 SV_06028 -vikalpeṣv eka-pratibhāsān ādarśya vikalpa-
 SV_14803 jñānam ity api taj-jñāne sati syāt. na hi yo
 SV_05316 ekaṃ sāmānyam upakurvanti, kaḥ punar āsām
 PV_03250 katham viduḥ | eka-artha-āśrayiṇā vedyā
 PV_03388 kena ākāreṇa sidhyati || bhedaś ca bhrānti-
 V1_01301 -sva-abhidhāna-viśeṣaṇa-apekṣā eva arthā
 SV_04532 na etad asti. yasmād api pravarteta pumān
 VN_04217 parśadā prativādinā ca trir-abhihitam na
 V2_04604 anumānam. pratyakṣa-vad asya phala-vikalpo
 VN_06512 kathā-prasaṅgaṃ kurvato 'pa-siddhānto
 SV_17213 tu vidyamāno 'py artha-niyamaḥ katham
 SV_14114 iti. sā ca katham apauruṣeyī. buddhi-
 PV_04027 || sa-ābhāsa-ukty-ādy-upakṣepa-parihārau
 V1_00501 praṇayan vā svām eva vṛttim sva-vācā
 PV_03365 | iti sā yogyatā mānam ātmā meyaḥ phalaṃ sva-
 V1_04213 | iti sā yogyatā mānam ātmā meyaḥ phalaṃ sva-
 PV_03349 tathā | artha-sthites tad-ātmavāt sva-
 V1_03705 artha-sthiteḥ svasaṃvedana-rūpatvāt sva-
 SV_05718 sañketaḥ (110d') api tad-
 V1_03706 svasaṃvedana-rūpatvāt sva-vid api iyam artha-
 PV_03443 || atha ātma-rūpaṃ no vetti para-rūpasya
 SV_16619 'n-āgama-jñāna-sambhavaḥ | atindriya-artha-
 PV_03429 -sadr̥śānām parasparam | buddhiḥ sa-rūpā tad-
 SV_16503 rāga-ādi-saṃyutāḥ ||312|| tatra ekas tattva-
 PV_03447 arthaḥ syād a-prakāśitaḥ || etena an-ātma-
 PV_03092 yā na sā nyāya-anusāriṇī || ukty-ādeḥ sarva-
 PV_03349 artha-sthites tad-ātmavāt sva-vid apy artha-
 SV_16520 yasya pramāṇa-saṃvādi vacanaṃ so 'rtha-
 PV_03449 yat taj-jñānaṃ paro 'py enām bhuñjita anyena
 PV_03429 | buddhiḥ sa-rūpā tad-vic cen na idānīm
 PV_03484 vācyam anyasya darśanam || smṛter apy ātma-
 VN_06101 -upanyāso dvayaṃ na atipatati. etena eva
 SV_10919 na vipralambhāya an-uparodhāt, niṣ-prayojana-
 SV_11008 jñātum a-śakyatvāt, na an-iṣṭeḥ. tādr̥śām a-
 V2_06613 jñātum a-śakyatvāt. na an-iṣṭeḥ, tādr̥śām a-
 SV_15201 -dharmāṇaḥ śabdāḥ. tattve vā kuta etad a-
 V3_02812 'rtha-grahaṇam indriya-jñānasya kasyacid
 PV_03496 | vicinnā apy anyayā buddhiḥ sarvā syād
 PV_03217 apekṣād a-vidyā-upapluta-ātmanām | vijñaptir
 SV_12624 sarvo vyavahāro 'pauruṣeyaḥ. na ca sarvo '
 SV_15017 api pradīpa-ādīnām nīla-utpala-ādīṣu
 vijñānam sarūpayati. ata eva na anyo 'nubhāvyo
 vijñānam. sarva-citta-caittānām ātma-saṃvedanam.
 vijñānāyor a-bheda-prasaṅgāt. a-bhede ca atīta-
 vijñānasya api bhedaḥ. katham eka-kāryaḥ. tad dhi
 vijñānasya upalambha-ātmatā, tasya eva upalambha-
 vijñānasya jananaḥ. katham tarhi idānīm ekānta-
 vijñānasya, tat-pratibhāsinaḥ sthūla-ākārasya
 vijñānasya na bheda ālambana-bhāvena upayujyate,
 vijñānasya. na vai kiñcid ekaṃ janakaṃ tat-
 vijñānasya. na vai kiñcid ekaṃ janakaṃ tat-
 vijñānasya pūrvakam a-viḡuṇaṃ vijñānam. indriya-
 vijñānasya. bhāva-abhāva-anuvidhānāc ca
 vijñānasya yathā asti saḥ || gr̥hyate so 'sya
 vijñānasya vijñāna-an-upādānāc ca sidhyati ||
 vijñānasya viśayaḥ. na an-anukṛta-anvaya-
 vijñānāc cakṣur-vijñānasya upalambha-ātmatā,
 vijñāne jñāna-upādhir an-anya-bhāc | a-śakya-
 vijñāne tad-rūpa-an-avabhāsataḥ | yadi nāma
 vijñāne pṛthak sāmārthya-darśanāt ||104|| śakti-
 vijñāne pratibhāsaḥ. an-upakārasya a-viśayatve
 vijñāne pratibhāsanād iti cet. katham asiddha-
 vijñāne pratyekam api sāmārthyaṃ dr̥ṣṭam iti
 vijñāne buddhyā astu sakṛd eva tat | a-virodhāt
 vijñāne vyakty-ajñāna-prasaṅgataḥ | (100ab) yadi
 vijñāne vyavasthitas tad-vijñāna-hetūn bhedenā
 vijñāne svarūpeṇa a-svarūpa-a-samsargeṇa na
 vijñānena aparādhaḥ kṛto yat tan na upakurvanti.
 vijñānena iti kecana || tad-a-tad-rūpiṇo bhāvās
 vijñānair dr̥ṣyeta indāv iva a-dvaye | saṃvitti-
 vijñānair vyavasīyanta iti, nivṛttā idānīm
 vijñāya arthakriyā-kṣamān | tat sādhanāya ity
 vijñāyate śliṣṭa-śabdām a-pratīta-prayogam
 vijñeyaḥ. tad etad a-tasmimś tad-grahād bhrāntir
 vijñeyaḥ. yathā na sato vināśaḥ, na asad
 vijñeyaḥ, svabhāva-bhedasya abhāvāt, sati vā
 viṭhāpana-pratyupasthāpanāt. api ca, ātyantikasya
 vidambanā | a-sambaddhā tathā hy eṣa na nyāya iti
 vidambayati. para-avabodha-arthaṃ ca śāstraṃ
 vit || grāhaka-ākāra-sañkhyātā pariccheda-ātmatā
 vit ||56|| grāhaka-ākāra-sañkhyātā pariccheda-
 vid apy artha-vin matā || tasmād viśaya-bhedo 'pi
 vid api iyam artha-vid eva kāryato draṣṭavyā. ata
 vid-arthikaḥ ||110|| eva yuktaḥ. yo 'yam anyonyaṃ
 vid eva kāryato draṣṭavyā. ata eva na pramāṇa-
 vit katham | sārūpyād vedanā-ākhyā ca prāg eva
 vit kaścīd asti ity abhimataṃ bhavet ||316|| yady
 vic cen na idānīm vit sarūpikā || svayaṃ so
 vit na anya iti bhedaś ca kiṃ-kṛtaḥ | tadvat
 vit pakṣe sarva-artha-a-darśanena ye | a-
 vit pretya-bhāva-ādi-pratiṣedha-vat |
 vit matā || tasmād viśaya-bhedo 'pi na
 vid yadi | na hy atyanta-parokṣeṣu pramāṇasya
 vid yadi || taj-jā tat pratibhāsā vā yadi dhīr
 vit sarūpikā || svayaṃ so 'nubhavas tasyā na sa
 vit siddhā jñānasya anyena vedane | dirgha-ādi-
 vitaṇḍā pratyukta-abhyupagama-abhāve vivāda-
 vitatha-abhidhāna-vaiphalyāc ca vaktuḥ. tad etad
 vitatha-abhidhānāt. tathā hy ayam evaṃ na vā ity
 vitatha-abhidhānāt. tathā hi na anya-guṇa-doṣa-
 vitatha-artha-pratītya eva iti. na hy agnir
 vitatha-arthatvāt tat-parihāreṇa pramāṇa-viśaya-
 vitatha-arthikā || ghaṭanaṃ yac ca bhāvānām
 vitatha-ākārā jāyate timira-ādi-vat || a-
 vitatha iti vyarthaḥ pariśramaḥ. atha vākyam
 vitatha-jñāna-jananaḥ. tad ime śabdāḥ saṃskāra-

PV_03362
V1_03908
SV_04906
VN_02005
V1_02711
SV_15019
SV_15020
SV_11305
PV_03493
SV_12322
V2_06705
SV_06506
SV_17317
SV_16115
SV_09203
HB_01806
PV_03280
V1_02313
PV_03459
SV_16323
V2_04506
VN_06812
V3_12404
PV_03455
HB_03910
V2_04509
SV_17321
SV_13025
V3_05108
NB_03131
PV_03512
SV_16512
SV_17118
SV_17009
SV_16817
SV_16208
VN_04701
VN_04809
V3_13710
SV_10923
PV_03250
PV_03122
PV_03247
V1_01911
SV_11010
SV_11326
VN_02818
VN_01918
V1_00106
SV_01811
PV_03397
PV_03536
PV_03453
PV_03262
HB_01611
V1_01515
V3_03704
V3_09207
SV_07512
PV_02179
PV_04226
SV_07510
PV_04178
PV_02182
PV_02074

-samudbhavā || doṣa-udbhavā prakṛtyā sā
-samudbhavā ||52|| doṣa-udbhavāt prakṛtyā sā
iti cet, na, yathoktena eva vyabhicārāt,
-prasaṅga-upanyāsas tad-vyākhyā-prasaṅga-
-avabhāsi bhaya-ādāv iva, tad a-vikalpakam a-
syuḥ. svabhāva-viśeṣād vahny-ādi-vat.
eva niyama-kāraṇa-abhāvād ayuktam iti cet. a-
hi samayād artha-pratipattiḥ sa pauraṣeyo
-adhiropanam | na akṣāt sarva-akṣa-buddhīnām
apauraṣeyatve katham idānim apauraṣeyam a-
praṇetur dur-anvayatvāt. apauraṣeyam a-
tat-pratibandhe sati tad-avyabhicārah. tato
prāmānyam vedasya sādhyaitu-kāmaḥ prāha, a-
varṇānām ānupūrvī ity uktam. sā ca puruṣa-
sa eva hi śabdānām na viśayo yo na
ekatra katham syātām. tad ayam irṣyā-śalya-
paṭunā apy ekadā bheda-darśanāt | pravāhe
'stu. na tv a-sa-rūpaṃ vedakam nāma. na hi
ālambana-vedane | artha-sārūpyam ālamba ātmā
-apekṣāḥ svabhāvena phala-dāḥ. ye 'pi tantra-
kvacid dṛṣṭam, tasya yatra pratibandhas tad-
praṇītaḥ | tattva-ālokaṃ timirayati taṃ dur-
a-prasiddha-ātma-niyamāḥ prāṇa-ādaya ātmānam
ca yogino 'nyasya pratyakṣeṇa sukha-ādikam |
vaḥ samvādakam arthasya iti. tad rūpaṃ ye na
dharma-a-dyotanāt. na hi ye yathā yam arthaṃ
-vat | śeṣavad vyabhicāritvāt kṣiptam nyāya-
dhetu-pratyaya-sāmarthyasya a-sarva-
dhetu-pratyaya-sāmarthyasya a-sarva-
-sādhana-vyatireko yathā - na trayī-
tasya apy anyena ced imām || mālām jñāna-
-vaśāt taṃ tam āviśanto dṛśyante. teṣām a-
paśyatām ||324|| ity antara-ślokaḥ. tasmād a-
-kalpanāyā a-nivāryatvāt. yadi hi kvacid
tulyaḥ paryanuyogaḥ katham asya artho
-kriyā-darśana-pūrvakam eva anyāḥ karoty a-
-prayogaḥ saṃskāra iti cet, ke śiṣṭāḥ. ye
jāyate, idam iha sambadhyata iti teṣu
-dhiyo 'yam eva bhāvo '-vibhāvita-dhiyā a-
puruṣa-atīśaya-apekṣam yathārtham apare
|| a-vedakāḥ parasya api te svarūpaṃ katham
|| sandhiyamānam ca anyena vyavasāyam smṛtiṃ
-kālam katham grāhyam iti ced grāhyatām
-kālam katham grāhyam iti ced grāhyatām
dur-labhatvāt pramāṇānam dur-bodhā ity apare
-viśeṣa-samiha-a-preritā vāg ata idam iti
ca kā niṣṭhā teṣām a-niṣṭhānāt. dṛśyate ca
parājitaḥ syād iti. sabhyaḥ sādhu-sammatānām
niyama-samyag-jñāna-pūrvakatvād a-
prasiddhāv eva tad-bhāva-hetu-bhāvau teṣām
dhiyam dhūmo 'gnitas tataḥ || asty eṣa
| dvir dvir ekaṃ ca bhāseta bhāsanād ātma-tad-
dhiyas tataḥ || siddhe pratyakṣa-bhāva-ātma-
tat-tad-viśaya-sambhavāt | sukha-duḥkha-
-dharmāṇaḥ svabhāvata eva te. tān paśyanto
pūrvakam eva anantara-vijñāna-hetuṃ vijñānam
viniścāye sambhavo na asya pratidvandvī
anapekṣita-vastukam śabda-mātram icchā-vṛtti
a-pūrvāsu katham sāmānya-buddhayaḥ ||150||
|| hetv-antara-anumānam syān na etan nityeṣu
|| satām ca na niṣedho 'sti so 'satsu ca na
vyakter anyā atha vā an-anyā yeṣām jātis tu
|| sā ca bheda-a-pratikṣepāt sāmānyānām na
|| tat tasya kāraṇam prāhus tat teṣām api
vinā || idam dīpa-prabhā-ādinām āsritānām na

vitatha-pratibhāsini | anapekṣita-sādharmya-dṛg-
vitatha-pratibhāsini | anapekṣita-sādharmya-dṛg-
vitatha-pratibhāso hi bhrānti-lakṣaṇam, tan-
vitatha-pralāpaś ca. sarvaś ca ayam prakāro dur-
vitatha-viśayam pramāṇam pratyakṣam, ārya-satya-
vitatha-vyaktayaś ca niyamena eva niyama-kāraṇa-
vitatha-vyakti-niyame kiṃ kāraṇam. tasmād
vitatho 'pi syāt. śīla-sādhana-svarga-vacanam tad
vitathatva-prasaṅgataḥ || sarva-antyo 'pi hi
vitatham. tathā hi bauddha-itarayor mantra-
vitatham syāt. na, tasya ayogād artha-abhidhāne
vitathād apy ante tathābhūta eva vastuni jñāna-
vitathāni veda-vākyaṇi, yatra a-pratipattiḥ, veda
vitarka-vicāra-kṛtā ity na sthita-kramā varṇāḥ,
vitarkāṇām. te cet pravṛttāḥ ko vacanasya
vitudyamāna-marmā viklavam vikrośati ity upekṣām
vitti-bhedānām siddhā bheda-vyavasthitiḥ || prāg
vitti-sattā eva tad-vedanā yuktā, tasyāḥ sarvatra
vittiḥ svayam sphuṭaḥ || api ca adhyakṣatā-abhāve
vidāḥ kecin mantrān kāmścana kurvate | prabhu-
vidas tasya tad-gamakam tatra iti vastu-gatiḥ.
vidagdho jano 'yam tasmād yatnaḥ kṛta iha mayā
vidadhāti iti vaktavyam. atiprasaṅgo hy evam syād
vidanti tulya-anubhavās tadvat te 'pi syur āturāḥ
vidanti na teṣām tataḥ pravṛttir iti para-
vidanti vacana-jñāḥ, te tat-pratipādane punar
vidā idṛśam ||331|| svayam idṛśam ācāryeṇa
vidā. tena yad indriya-viśaya-madhyā-sthitam
vidā. tena yad indriya-viśaya-madhyā-sthitam
vidā brāhmaṇena grāhya-vacanaḥ kaścid vivakṣitaḥ
vidam ko 'yam janayaty anubandhinim | pūrvā dhīḥ
vidita-artha-niyamānām atyakṣa-āveśād a-vidvān
vidita-artha-vibhāgeṣu śabdeṣu ekam artham
vidita-artho 'yam apauraṣeyaḥ śabda-rāśiḥ syāt,
vidita iti. puruṣo hi svayam samitānām śabdānām
vidita-kartāraś ca kecid iti sarveṣām keṣāñcid vā
vidita-vedyatā-ādi-guṇa-yuktāḥ. kaḥ punar eṣām
vidita-sambandheṣu kaḥ kasya pūrvō 'paro vā
vidito janena || pramāṇa-viniścāye parārtha-
viduḥ | (218ab) yathārtha-darśana-ādi-guṇa-yuktaḥ
viduḥ | eka-artha-āśrayiṇā vedyā vijñānena iti
viduḥ | tac-cihna-apekṣānān no cet smṛtir na
viduḥ | hetutvam eva yukti-jñā jñāna-ākāra-arpaṇa
viduḥ | hetutvam eva yukti-jñā jñāna-ākāra-arpaṇa
viduḥ ||219|| caitasebhyo hi guṇa-doṣebhyaḥ
viduṣaḥ sva-nidāna-abhāsinam arthaṃ sūcayati iti
viduṣām api na atinirūpanād asiddha-abhidhānam
viduṣām tattva-cintā-prakārah. na ca evam
viduṣām tad-vyutpādana-artham idam ārabhyate. tad
viduṣām vācyo hetur eva hi kevalaḥ ||27|| yad-
viduṣām vādo bhāyam tv āsṛitya varṇyate |
vidoḥ || viśaya-antara-sañcāre yady antyaṃ na
vidau grhṇāti tān punaḥ | na adhyakṣam iti ced
vidau syātām sakṛd arthasya sambhave || saty
vidmaḥ - ta ete kārakā iti. satyam, idam apy
vidmaḥ, tasya viśaya-antara-avadhāna-vaigunye
vidyata iti. a-viśiṣṭa-lakṣaṇe dṛṣṭasya aparatra
vidyata iti vastu-gamyam vastu sidhyati. etena
vidyata eva ity avadhāraṇa-arthaś tu-śabdaḥ.
vidyate | kādācitkatayā siddhā duḥkhasya asya sa-
vidyate | jagaty anena nyāyena nañ-arthaḥ
vidyate | teṣām vyaktiṣv a-pūrvāsu katham sāmānya
vidyate | vṛkṣo na śimśapā eva iti yathā
vidyate | sparśasya rūpa-hetutvād darśane 'sti
vidyate | syāt tato 'pi viśeṣo 'sya na citte 'n-

PV_02255 | ātmīyam eva yo na icched bhoktā apy asya na
PV_04142 | api | na evam iṣṭasya sādhyasya bādhā kācana
PV_03035 | kā | pratyāsattir abhāvena yā paṭa-ādaṅ na
PV_03531 | -ādi-buddheḥ kiṃ jātaṃ paścād yat prān na
PV_03359 | | yasmād ekam anekam vā rūpaṃ teṣāṃ na
SV_06620 | tat | a-tat-kārya-parāvṛttir dvayor api ca
V1_03903 | | yasmād ekam anekam ca rūpaṃ teṣāṃ na
SV_12701 | iṣṭam. vākyam na bhinnam varṇebhyo
SV_17512 | vaktari dhvaniḥ | na ca tad-vyatiriktasya
PV_02167 | dṛṣyate || śatadhā viprakīrṇe 'pi hetau tad
SV_14403 | tu | tasya sattvād a-hetutvaṃ na ato 'nyā
SV_04113 | - sāmānyam eva kiñcit tāsu tathābhūtāsu
PV_03163 | anvayo na eka-vastunaḥ || vastūnām
V3_12710 | asti ity ucyate, sa eva abhāvaḥ. sambandhī
V1_01111 | -niścaya-lakṣaṇatvāt. na etad asti, yasmād a-
PV_02207 | yathā asti saḥ || grhyate so 'sya janako
NB_03130 | yathā a-sarvajñāḥ kapila-ādayo 'n-āptā vā a-
SV_11314 | -anya-kalpanā ||227 || na vai sambandho
SV_17212 | artha-niyamaḥ pratīyeta api. apauruṣeye tu
V1_03106 | asya indriya-artha-sannikarṣa-ādiṣu hetuṣu
PV_03303 | karma vibhajyate || an-ātma-bhūto bhedo 'sya
NB_03120 | na tat tatra asti. tad yathā - kvacid a-
SV_07512 | vidyate eva ity avadhāraṇa-arthaḥ tu-śabdaḥ.
PV_03356 | ca iyam meya-māna-phala-sthitiḥ | kriyate '-
V1_03812 | ca iyam meya-māna-phala-sthitiḥ | kriyate '-
V1_01113 | arthasya tad-indriya-jñāna-utpattāv a-
PV_03341 | 'pi vā tena bhavaty arthaḥ praveditaḥ ||
PV_03472 | a-pratītam tal līngam ity atilaukikam ||
V3_05710 | sāsnā-ādi-siddhāv iva go-vyavahāraḥ.
V1_03611 | iṣṭo 'n-iṣṭo vā viśayaḥ pratividito bhavati.
PV_04267 | a-sandigdhaṅ tat-kāryatve 'pi dhī-dhvanī ||
V3_10810 | sarvatra vyavaharan prakāmam āsādita-
SV_05018 | āntarād api keśa-ādi-vibhrama-vat. a-
PV_03217 | vilakṣaṇāḥ || yathāsvam-pratyaya-apekṣād a-
SV_11114 | doṣa-jātīnām jātiḥ sat-kāya-darśanāt || sā a-
VN_06810 | ity etāvan-mātram iṣṭam iti. loke '-
SV_17018 | jana-pravādāt. te ca sarve janā rāga-ādy-a-
SV_05017 | pratyeti iti cet. a-śaktir eṣa vikalpānām a-
SV_05020 | tasyā vikalpa-lakṣaṇatvāt. vikalpa eva hy a-
PV_02213 | ca malāḥ sarve sa ca sat-kāya-darśanam |
SV_14812 | dhetuḥ. tathā hy apekṣyeta paraḥ kāryam yadi
PV_02204 | hi kasyacit || bandha-mokṣāv a-vācye 'pi na
VN_02304 | pratiṣṭhāpanāt. anyathā api nyāya-upavarṇane
SV_04509 | -sādhana-saṃsthiḥ | paramārtha-avatārāya
PV_02204 | 'pi na vidyete kathaṃcana | nityam tam āhur
SV_16512 | a-vidita-artha-niyamānām atyākṣa-āveśād a-
VN_04304 | jādyāt parśad-ādayo na pratipadyanta iti na
SV_16825 | -bhramśa-kāriṇām āho-puruṣikayā tad-darśana-
SV_00105 | | na an-arthy eva su-bhāṣitaiḥ parigato
VN_00919 | so 'pi tathā asti iti vyāptiḥ: sarva evaṃ-
SV_15027 | punar nityeṣu śabdeṣv etad asti. nanv evaṃ-
VN_02814 | ekam eva lakṣaṇam vācyaṃ syāt. na ca evaṃ-
SV_16305 | darśanāt, taiś ca siddhi-viśeṣāt. na ca evaṃ-
PV_04139 | tad-āsrita-virodhanāt || anyathā evaṃ-
VN_03105 | eva idaṃ nigraha-adhikaraṇam, yady evaṃ-
V3_11108 | kāraṇa-antaram anumāpayati. na ca evaṃ-
V2_05305 | na dṛṣṭa iti vyatirekī kathyate. na ca evaṃ-
VN_00507 | sati līnge saṃśayaḥ. atra api sarvam evaṃ-
PV_03373 | artha-śaktir na sidhyati || smṛtīś ca idṛg-
VN_02101 | asya upanyāso vyākhyānaṃ vā. tasmād evaṃ-
VN_00509 | tal-lakṣaṇa-a-viśeṣāt; na hy evaṃ-
VN_00510 | -abhyupagame 'nyatra tasya yogaḥ. na hy evaṃ-
V2_05808 | asattā kiṃ na sidhyati. yadā punar evaṃ-
SV_00420 | asattā kiṃ na sidhyati iti. yadā punar evaṃ-
V3_02803 | tadā tasya a-nāntariyakatvāt. na ca evaṃ-

vidyate || ātmā api na tadā tasya kriyā-bhogau hi
vidyate || dvayasya api hi sādhyatve sādhyā-
vidyate || buddher a-skhalitā vṛttir mukhya-
vidyate || sati sva-dhī-grahe tasmād yā eva
vidyate || sādharṃya-darśanāl loke bhrāntir nāma
vidyate ||139|| artha-a-bhedena ca vinā śabda-a-
vidyate ||50|| sādharṃya-darśanāl loke bhrāntir
vidyate 'nupalambhanāt ||247|| na hi vyaṃ
vidyate 'vyabhicāritā ||336|| na tāvad etad
vidyate katham | rāga-ādy-a-niyamo '-pūrva-prādur
vidyate gatiḥ ||273 | an-artha-antara-bhūto
vidyate, tata eva tad ekam kāryam iti. tad
vidyate tasmāt tan-niṣṭhā vastuni śrutiḥ | bāhya-
vidyate na sambandha iti ca nipuṇā vāco yuktiḥ.
vidyamāna-a-bhede 'pi tad-akṣa-a-gocaravataḥ |
vidyamāna-ātmanā iti ca | eṣa prakṛtir asyās tu
vidyamāna-sarvajñatā-āptatā-līnga-bhūta-pramāṇa-
vidyamāno 'py an-abhivyaktaḥ pratīti-hetuḥ.
vidyamāno 'py artha-niyamaḥ katham vijñeyāḥ,
vidyamāno 'pi bhedo bhinne karmaṇy a-bhinna-
vidyamāno 'pi hetuṣu | bhinne karmaṇy a-bhinnasya
vidyamāno ghaṭaḥ. na upalabhyate ca upalabdhi-
vidyamāno hi padārthaḥ sva-sāmarthyena anyatra
vidyamānā api grāhya-grāhaka-saṃvidām || anyathā
vidyamānā api grāhya-grāhaka-saṃvidām ||47||
vidyamānād bhedaḥ, tat-sāmarthyasya tataḥ
vidyamāne 'pi bāhye 'rthe yathā-anubhavam eva saḥ
vidyamāne 'pi līnge tām tena sārddham a-pāśyataḥ |
vidyamāne 'pi viśaye mohād atra an-anubruvan |
vidyamāne 'pi hi bāhye 'rthe yathā-svasaṃvedanam
vidyamāne hi viśaye mohād atra an-anubruvan |
vidyā-āśrama-phalaḥ, yaḥ strī-śūdra-sādharāṇam
vidyā-udbhavād viplavatve cakṣur-vijñāna-ādiṣv api
vidyā-upapluta-ātmanām | vijñaptir vitatha-ākārā
vidyā tatra tat-snehas tasmād dveṣa-ādi-sambhavaḥ
vidyā-timira-pāṭala-ullekhanas tattva-dṛṣṭer vāda
vidyā-paritātvād a-sambhāvaniya-yāthātathya-
vidyā-prabhavāt. na vai bāhya-apekṣā eva
vidyā. sā svabhāvena eva viparyasyati. na evam
vidyāyāḥ pratipakṣatvāc caittatvena upalabdhitaḥ |
vidyete kiñcana | yad akiñciktaraṃ vastu kiṃ
vidyete kathaṃcana | nityam tam āhur vidvāṃso yaḥ
vidvat-pratiṣṭhānāt. tasmāt para-anugrahāya
vidvadbhir avakalpyate ||86|| saṃsṛjyante na
vidvāṃso yaḥ svabhāvo na naśyati || tyaktvā imām
vidvān eva doṣa-upaplavaḥ kaścit tattvaṃ vyācaṣṭe
vidvān nigraham arhati. parśat-prajñām a-
vidveṣeṇa vā tat-pratipanna-khali-kārāya dhūrta-
vidveṣṭy api irṣyā-malaiḥ || tena ayam na para-
vidho 'nupalabdho 'sad-vyavahāra-viśaya iti. na
vidho 'nyatra apy asty eva dharmas teṣāṃ api
vidhaḥ kaścid vivādeṣu dṛṣṭa-pūrvo vyavahāro yena
vidho dharmas-śabdā eva iti ca yathā-avasaram
vidho dharmāḥ sādhyā ity abhidhānataḥ | tad
vidhaḥ pratijñā-hetvor virodha iṣṭaḥ. atha punar
vidho vyatireko '-cetaneṣu sambhavati. caitanya-
vidho vyatireko gamakaḥ. yas tu gamakaḥ, sa
vidham asad-vyavahāra-viśaya iti vyāptiḥ,
vidham jñānaṃ tasyāś ca anubhavad bhavaḥ | sa ca
vidhasya api tadānīm prativādinā a-jijñāsitasya
vidhasya asattva-an-abhyupagame 'nyatra tasya
vidhasya sataḥ satsv anyeṣu upalambha-kāraṇeṣv
vidhā anupalabdhir eva asatām asattā, tadā
vidhā anupalabdhir eva asatām asattā, tadā siddhe
vidhā dharmāḥ kvacid a-samaya-sthāyinaṃ praty

VN_04404	nirarthakasya api saṅgraha-prasaṅgāt. evaṃ-	vidhāc ca viśeṣa-samāśrayāt pṛthān-nigrahasthāna-
V3_11106	a-cetanā vyatireka-viśaya iti cet, na evaṃ-	vidhād vyatirekāt kāraṇa-śakti-siddhiḥ. satsu hi
V3_11904	-ādaya vyatireka-viśayā iti cet, na evaṃ-	vidhād vyatirekāt kāraṇa-sāmarthya-siddhiḥ. satsu
VN_04616	-modana-ghoṣaṇā vacana-mātram. na ca evaṃ-	vidhān āgamān ādriyante yukti-jñāḥ. na ca dāna-
SV_15617	kevalān mantra-prayogād iṣṭa-siddhis tasya	vidhāna-apekṣatvād iti cet. a-sāmarthyam apekṣaṇe
V2_08011	a-tad-rūpasya a-pramāṇatayā asiddher anvaya-	vidhāna-ayogāt. tad eva ca naḥ kṛtakam yathoktam
V2_07911	tad-ajñāne tad-aṅga-vikalatvād a-kṣūṇa-	vidhāna-ayogāt. na api caramasya a-sāmarthyam eva,
PV_04230	-pratiśedhane | eka-dharmasya sarva-ātma-	vidhāna-pratiśedhanam || a-nānā-ātmatayā bhede
V2_05508	-pratiśedhane | eka-dharmasya sarva-ātma-	vidhāna-pratiśedhanam ||22|| a-nānā-ātmatayā
PV_04230	vyavahāra-bhāk || anyathā syāt padārthānām	vidhāna-pratiśedhane | eka-dharmasya sarva-ātma-
V2_05507	-bhāk ||21|| anyathā syāt padārthānām	vidhāna-pratiśedhane | eka-dharmasya sarva-ātma-
PV_04231	-vidhi-ṇiśedha-vat | eka-dharminy a-saṃhāro	vidhāna-pratiśedhayoḥ || eka-dharminam uddiśya
V2_05510	-vidhi-ṇiśedha-vat | eka-dharminy a-saṃhāro	vidhāna-pratiśedhayoḥ ||23|| ekaṃ dharminam
V3_12104	anvayam āpādayati, pratiśedha-ṇiśedhasya	vidhāna-rūpatvāt. asataḥ sapakṣān na nivṛttir ity
PV_04262	'nayā | vastuny api tu pūrvābhyām paryudāso	vidhānataḥ || tatra upalabhyeṣv astitvam
V2_05410	'yaṃ nivṛtṭiḥ kiṃ ṇiśidhyate ||16||	vidhānaṃ pratiśedham ca muktvā śabdo 'sti na
PV_04225	pratiśedho 'yaṃ nivṛtṭiḥ kiṃ ṇiśidhyate ||	vidhānaṃ pratiśedham ca muktvā śabdo 'sti na
PV_04221	na sidhyati | pratiśedha-ṇiśedhaś ca	vidhānāt kīdrśo 'paraḥ || nivṛttir na asataḥ
SV_05715	katham jñāna-hetur iti. pratiśedhasya ca	vidhānāt tat-kalpanā ayuktā iti. tasmāt saṅketāḥ (
SV_01408	-vyavaccheda-rūpānām eka-vyavacchedena anya-	vidhānād a-pratiśedhaḥ, vidhi-pratiśedhayor
V2_09701	-vyavaccheda-rūpānām eka-vyavacchedena anya-	vidhānād a-pratiśedhaḥ, vidhi-pratiśedhayor
SV_15619	a-sāmarthyam apekṣaṇe ||293|| yadi mantrā	vidhānād anyato vā kañcit svabhāva-atīśayam
SV_15517	santi puruṣa-kṛtāny api vākyāni kānicid evaṃ-	vidhāni iti teṣv api prasaṅgaḥ. tadvad eṣām apy
VN_02303	tad-abhāve mithyā-pralāpād atra para-upatāpa-	vidhāne 'pi tattva-a-pratiṣṭhāpanāt. anyathā api
V2_04507	tatra iti vastu-gatiḥ. tatra gamaka-lakṣaṇa-	vidhānena pratipipādayiṣor vacana-anukrama-
PV_03091	na bhidyate || viruddham tac ca sa-upāyam a-	vidhāya a-pidhāya ca | pramāṇa-uktir ṇiśedhe yā
SV_05915	śiṃśapā-ādi-bheda-vat. atha api syāt – a-	vidhāya ṇiśidhya anyat pradārśya ekaṃ puraḥ
PV_02125	guṇaḥ | tad-uttara-uttaro yatno viśeṣasya	vidhāyakaḥ || yasmāc ca tulya-jātiya-pūrva-bīja-
SV_10419	ca bhāva-sādhanāt. bhavatu nāma evaṃ-	vidhāyā anupalabdher bhāva-gatiḥ. sā punaḥ katham
V3_07608	cet, katham idānīm na pratiśedha-viśayaḥ,	vidhi-nivṛtti-rūpatvāt pratiśedhasya.
SV_09610	cet. katham idānīm na pratiśedha-viśayaḥ.	vidhi-nivṛtti-rūpatvāt pratiśedhasya. tad etad
PV_04231	-pratiśedhanam || a-nānā-ātmatayā bhede nānā-	vidhi-ṇiśedha-vat | eka-dharminy a-saṃhāro
V2_05509	||22|| a-nānā-ātmatayā bhede nānā-	vidhi-ṇiśedha-vat | eka-dharminy a-saṃhāro
PV_04228	| a-bāhya-āśrayam atra iṣṭam sarvaṃ	vidhi-ṇiśedhanam || tābhyām sa dharmī sambaddhaḥ
V2_05504	| a-bāhya-āśrayam atra iṣṭam sarvaṃ	vidhi-ṇiśedhanam ||20|| tābhyām sa dharmī
SV_09103	bhāvyaṃ. kathañcid a-vyavasthāpīteṣu	vidhi-pratiśedha-ayogāt. tathā ca sarvatra ayam
SV_04407	-artha-bheda-sambhave tad-eka-artha-bheda-	vidhi-pratiśedha-jijñāsāyām tad eva vastu
V3_06312	eva hi tat tathā utpannam, yena anantaram	vidhi-pratiśedha-vikalpau bhavataḥ, yathā nīlam
SV_17327	-vicārasya viśayasya yathāsvaṃ pramāṇena	vidhi-pratiśedha-viśuddhau nāntariyakatva-abhāve
SV_01409	-vyavacchedena anya-vidhānād a-pratiśedhaḥ,	vidhi-pratiśedhayor virodhāt. na idānīm nāstitā a
V2_09701	-vyavacchedena anya-vidhānād a-pratiśedhaḥ,	vidhi-pratiśedhayor virodhāt. na tarhi idānīm a-
V2_06201	-abhāvam āha, tadā apy bhāva eva. tad evaṃ	vidhi-pratiśedhābhyām kasyacin ṇiśedhe sarva-
NB_02043	upayānti. pāraparyeṇa artha-antara-	vidhi-pratiśedhābhyām prayoga-bhede 'pi. prayoga-
VN_01005	hy anupalambhād anyo vyavaccheda-hetur asti,	vidhi-pratiśedhābhyām vyavacchede sarvadā
SV_03017	-prayogaḥ syāt. arthakriyā-āśrayo hi sarvo	vidhi-pratiśedhābhyām vyavahāraḥ. upādhayaś ca
V3_12310	nairātmya-vyāvartanād ātma-gatiḥ, kiṃ tarhi	vidhi-mukhena eva prāṇa-ādaya ātmānam gamayanti
SV_06519	eva vastuny eṣām a-sambhavāt ||134|| yadi hi	vidhi-rūpeṇa vastv eva śabdair vikalpair vā api
SV_09609	pratiśedha-viśayatā iti cet. tat kim idānīm	vidhi-viśayo 'stu. tad api na iti cet. katham
V3_07607	-pratiśedha-viśayatā iti cet, tat kim idānīm	vidhi-viśayo 'stu. tad api na iti cet, katham
SV_15405	-lakṣaṇatvāt sādhyasya. pratiśedha-dvayāc ca	vidhi-siddhir iti kā an-anvaya-a-vyatireka-vyāpti
SV_00409	teṣām iti. idaṃ sad-asat-pratiśedha-	vidhi-hetvos tulyam rūpam. tathā hi sattvam
SV_12226	na kiñcid virodha-darśanam iti na a-viruddha-	vidhir anupalabdhi-prayogo gamakaḥ. na hy
PV_02247	hi dr̥ṣyate || tasmāt tat-kāraṇa-a-bādhi	vidhis taṃ bādhathe katham | parāpara-prārthanāto
SV_14615	na caitrasya putro bhavati ity atra dr̥ṣṭo	vidhir nāṣe 'pi virodhāt. evaṃ ca abhidhāne 'pi
PV_02258	na paritoṣa-kṛt | na laṃ bīja-ādi-saṃsiddho	vidhiḥ pumsām a-janmane || taila-abhyaṅga-agni-
SV_15226	sambhave pramāṇam paśyamaḥ. na ca a-viruddha-	vidhiḥ pratiśedha-sādhanō yuktāḥ, atiprasaṅgāt.
V2_05404	imaṃ parihartum. asati hetor a-pratiśedhe	vidhiḥ prāptaḥ, bhāva-vyatireka-lakṣaṇatvād asya.
PV_04223	nivṛtṭer asato matā || nivṛtṭy-abhāvas tu	vidhir vastu-bhāvo 'sato 'pi san | vastv-abhāvas
V2_05406	nivṛtṭiḥ katham iṣṭā. nivṛtṭy-abhāvas tu	vidhir vastu-bhāvo 'sato 'pi san | vastv-abhāvas
SV_10516	iti. tatra katham asad-vyavahāra-	vidhiḥ, sad-vyavahāra-ṇiśedho vā. katham ca na
V3_06705	iti. tatra katham asad-vyavahāra-	vidhiḥ sad-vyavahāra-pratiśedho vā. katham ca na
SV_14613	na vai ghoṣa-sāmyād viśaya-antara-dr̥ṣṭo	vidhiḥ sarvatra yojanām arhati. na hi gardabha
SV_01908	asti dhūme. tasmāt kāryam dhūma ity anvayena	vidhita-tat-kāryatvasya dahana-abhāve dhūmo na
HB_00908	-hetunā bhāva-abhāvaḥ kriyate, abhāvasya	vidhinā kāryatva-upagame vyatireka-a-vyatireka-
SV_02528	vyavacchedaḥ śabda-līṅgabhyām pratipādyate	vidhinā na vastu-rūpam eva iti, pramāṇa-antarasya

SV_00510	tathā hi sa dvidhā kriyeta kasyacid	vidhinā niṣedhena vā. vidhau viruddho vā
V2_06003	tathā hi sa dvidhā kriyate, kasyacid	vidhinā pratiṣedhena vā. vidhau viruddho vā
SV_02710	-a-vṛttiḥ kvacit. yadā anumānam api vastu	vidhinā pratyāyayati na vyavaccheda-kṛt, tadā eka
SV_05919	sāmānya-vādinā kasyacid vyavacchedena kiñcid	vidhiyate, kiṃ tarhi ekam agrato vyavasthitam
VN_05603	-uccāritāni nivāryante trir-abhidhānam vā	vidhiyate. na ca para-upatāpāya santah
V3_01701	na iṣyate. vidher ayogāc ca dvayor ekasya	vidhiyamānasya vikalpa-samuccaya-ayoge kim idānīm
V2_06004	vidhinā pratiṣedhena vā. vidhau viruddho vā	vidhiyeta a-viruddho vā. a-viruddhasya api saha-
SV_00510	vidhinā niṣedhena vā. vidhau viruddho vā	vidhiyeta a-viruddho vā. a-viruddhasya vidhau
V2_07003	evam puruṣa-icchāyāḥ svātantryam vyavasthām	vidhurayati. vistareṇa ca ayam asmābhir vādaḥ
SV_16425	-vādino jaiminiyāḥ svam eva vādam sva-vācā	vidhurayanti. tathā hy artho 'yam na ayam artho
SV_00102		vidhūta-kalpanā-jāla-gambhīra-udāra-mūrtaye |
PV_03281	yoginām jñānam teṣām tad bhāvanā-mayam |	vidhūta-kalpanā-jālam spaṣṭam eva avabhāṣate ||
V3_03101	na viśeṣa-cintā-pravṛttir ity avaśyam evam-	vidhe viśaye śāstram pramāṇayitavyam. katham
SV_14810	evam hi sa nivartito bhavati. pratiṣedhe	vidher a-sambhavāt. tata eva asya vināṣe na
NB_03077	na sambhavati. na ca a-viruddha-	vidher anupalabdihāv apy abhāva-gatiḥ. rāga-ādinām
V3_01701	eva sa-dvitiyo dehena eva vā iti na iṣyate.	vidher ayogāc ca dvayor ekasya vidhiyamānasya
SV_14603	-paryudāsayo rūpa-bhedaḥ syād ubhayaatra	vidheḥ prādhānyāt. evam ca a-pratiṣedhāt kasyacid
SV_14617	āveditam eva. ato bhāve hy eṣa vikalpaḥ syād	vidher vastv-anurodhataḥ | (278ab) bhāvo 'vaśyam
V3_01702	vikalpa-samuccaya-ayoge kim idānīm	vidheḥ sāmartyam iti riktā vāco-yuktiḥ. etena
SV_17207	yogyatvāt. a-yogyatve ca tad-a-pracyuter a-	vidheyasya puruṣānām kvacid upanayana-apanayana-a
V2_05512	dharminam uddiśya nānā-dharma-samāśrayam |	vidhāv ekasya tad-bhājam iva anyeṣām upekṣakam ||2
PV_04232	-dharminam uddiśya nānā-dharma-samāśrayam |	vidhāv ekasya tad-bhājam iva anyeṣām upekṣakam ||
SV_00510	kriyeta kasyacid vidhinā niṣedhena vā.	vidhau viruddho vā vidhiyeta a-viruddho vā. a-
V2_06004	kriyate, kasyacid vidhinā pratiṣedhena vā.	vidhau viruddho vā vidhiyeta a-viruddho vā. a-
SV_00511	vā vidhiyeta a-viruddho vā. a-viruddhasya	vidhau saha-bhāva-virodha-abhāvād a-pratiṣedhaḥ.
SV_14806	tattva-anything-bhājā bhavitavyam. yasya tu	vinaśyato bhāvasya na kiñcid bhavati. tena na
SV_08511	saha-utpatty-ādayaḥ. evam tarhi ya ekasmin	vinaśyati | tiṣṭhaty ātmā na tasya (168bc')
VN_06613	yat tena upagatan na asad utpadyate, na sad	vinaśyati iti tasya samarthanāya idam uktam eka-
VN_01115	ayam na a-pūrvaḥ sarvathā jāyate, na pūrvo	vinaśyati iti. yadi sā sarvadā an-atiśayā kim
SV_09807	svabhāvād anubandhitā ||193|| na hi bhāvā	vinaśyantas tad-bhāve hetum apekṣante. sva-hetor
V2_07614	svabhāvād anubandhitā | (53ab) na hi bhāvā	vinaśyantas tad-bhāve hetum apekṣante, sva-hetor
V2_07705	na avaśyam sannidhānam iti kaścin na	vinaśyed api. na hy avaśyam hetavaḥ phalavantaḥ,
SV_09815	na avaśyam sannidhānam iti kaścin na	vinaśyed api. na hy avaśyam hetavaḥ phalavanto
PV_02070	bhāva-nāśā cet tasya kiṃ sthiti-hetunā | sa	vinaśyed vinā apy anyair a-śaktāḥ sthiti-hetavaḥ |
PV_02072	bhāvasya na vināśaḥ kadācana || svayam	vinaśvara-ātmā cet tasya kaḥ sthāpakaḥ paraḥ |
V2_08113	-apekṣa iti nir-apekṣa eva na syāt. sa tarhi	vinaśvara-svabhāvo nir-apekṣa ity a-hetukaḥ syāt.
V2_07807	keṣāñcit satām vā sa eva svabhāvo na asti yo	vinaśvaraḥ. tat-svabhāva-apekṣatvān na naśvarāḥ.
SV_09909	keṣāñcit satām vā sa eva svabhāvo na asti yo	vinaśvaraḥ. tasmāt tat-svabhāva-apekṣatvān na
SV_09910	tasmāt tat-svabhāva-apekṣatvān na	vinaśvaraḥ. śāli-bija-ādinām api sa svabhāvaḥ sva
SV_09808	tad-bhāve hetum apekṣante. sva-hetor eva	vinaśvarānām bhāvāt. tasmād yaḥ kaścit kṛtakaḥ sa
V3_09305	tad anityatvam āha, kiṃ tarhi vināśam. nanu	vinaśta-tiro-hitayor dvayor apy a-vyaktis tulyā
SV_14525	bhavati. tan na kiñcid asya jātam iti katham	vinaśto nāma. nanv atra na tasya kiñcid bhavati
V3_06809	svalakṣaṇam iti śakyam vaktum, a-samprāpta-	vinaśtayor apy arthayos tasya an-apāyāt. vastu-
SV_14318	(272a) avaśyam hy utpattimatā vināśena	vinaśtavayam. tasmin vinaśte punaḥ kṣāṭha-ādinām
SV_14318	hy utpattimatā vināśena vinaśtavayam. tasmin	vinaśte punaḥ kṣāṭha-ādinām unmajjanam syāt.
SV_08014	śabda-kāraṇam ||158|| atiprasaṅgāt (159a')	vinaśte hi karmaṇi tat sāmānyam na karmaṇi na
PV_03519	-kṣaye pūrva-dhiyo na hi dhīḥ prāg dhiyā	vinā | anya-artha-āsakti-viguṇe jñāne jñāna-udaya
PV_02042	apy akṣair vinā buddhir na tāny api tayā	vinā | tathā apy anyonya-hetutvam tato 'py
PV_02108	kramavantaḥ katham te syuḥ krama-vad dhetunā	vinā | pūrva-sva-jāti-hetutve na syād ādyasya
PV_03075	|| svalakṣaṇe ca pratyakṣam a-vikalpatayā	vinā | vikalpena na sāmānya-grahas tasmimṣ tato
PV_03505	| pūrva-anubhūta-smaraṇāt tad-dharma-āropanād	vinā | sa eva ayam iti jñānam na asti tac ca akṣa
PV_02073	| prajñā-āder bhavato deha-nirhrāsa-atiśayau	vinā || idam dipa-prabhā-ādinām āśritānām na
PV_02196	| mohaś ca mūlam doṣānām sa ca sattva-graho	vinā || tena agha-hetau na dveṣo na doṣo 'taḥ
SV_00417	a-pratipattiḥ syāt. atha upalabdhy-abhāvo	vinā anupalabdhyā syāt. tathā sattā abhāvo 'pi
V2_05805	a-pratipattiḥ syāt. atha upalabdhy-abhāvo	vinā anupalabdhyā syāt, tathā sattā abhāvo 'pi
V3_01005	eva sāmartyam iti cet, uktam atra. api ca	vinā apy anena yāvān kaścit kṛtakaḥ sa sarvo
PV_02070	cet tasya kiṃ sthiti-hetunā | sa vinaśyed	vinā apy anyair a-śaktāḥ sthiti-hetavaḥ ||
SV_15216	a-sambhavād a-kṛtakam satya-artham iti syād	vinā apy anvayena. yo hi yena a-vyāptas tatra tad
SV_07912	katham idānīm pācaka-ādiṣv a-bhinnena	vinā apy arthena vācakaḥ | (157ab) pācaka-pāṭhaka
PV_04022	eva siddhau cet tasya śaktatā || uktam atra	vinā apy asmāt kṛtakaḥ śabda idrāḥ | sarve
SP_00013	tad-a-darśane | a-paśyan kāryam anveti	vinā apy ākhyātrbhir janaḥ || darśana-a-darśane
SV_16318	-dharmaṇaḥ kṛtatvāt tat-phalasya karmaṇaḥ.	vinā api puruṣeṇa tad-upakārāt phalam iti cet. na,
HB_00708	svayam pratitau viśaya-upasthāpanena kenacid	vinā api pratiyann asmān kāryiṇo dṛṣṭvā parva-
SV_05216	sahitā janayanty eva. evam tarhi tābhir	vinā api pratyekam kriyamānām dhiyam prati ||103||
PV_03260	sukha-ādinām na iṣṭā dhīr yat tad udbhavā ||	vinā arthena sukha-ādinām vedane caḥṣur-ādibhiḥ |

PV_02052	na tat || prerāṇa-ākaraṇe vāyoḥ prayatnena	vinā kutaḥ | nirhrāsa-atiśaya-āpattir nirhrāsa-
PV_03047	artha-pratyāsatti-nibandhanā || pratyāsattir	vinā jātyā yathā-iṣṭā cakṣur-ādiṣu | jñāna-
SV_12206	hetv-antarām pratikṣipyate. yadi hi	vinā jvālayā syād anyatra api syād iti. tatra
SV_12217	-viśeṣasya ca tādavasthya-a-niyamāt. yad api	vinā jvālayā syād anyatra api syād iti. bhavaty
PV_03218	ca sā sarva-apara-darśanaḥ | a-sambhāvād	vinā teṣāṃ grāhya-grāhaka-viplavaiḥ || tad-
PV_02225	'tra svatva-dṛṣṭer yathā ātmani | na tair	vinā duḥkha-hetur ātmā cet te 'pi tādrśāḥ || nir-
PV_02280	karoti na viparyayāt || mithyā-vikalpena	vinā na abhilāṣaḥ sukhād api | tāyāt tattva-
PV_03071	'pi vā bhavet || sva-nimittāt svabhāvād vā	vinā na arthasya sambhavaḥ | yac ca rūpaṃ tayor
SV_00316	-kāryatva-niyamāt tair eva dharmair ye tair	vinā na bhavanti. aṃśena janya-janakatva-prasaṅga
HB_02315	-niyamāt, tair eva ca dharmair ye tair	vinā na bhavanti. aṃśena janya-janakatva-prasaṅga
V2_08414	-kāryatva-niyamāt. tair eva dharmair ye tair	vinā na bhavanti. aṃśena janya-janakatva-prasaṅga
V3_08411	kāraṇasya phala-utpādanam praty ābhimukhyena	vinā na rasaḥ. tad eva ca rūpa-upādāna-hetūnām
V3_11709	anyo na asti ity uktam. te ca darśanena	vinā na sidhyataḥ. tan na ātma-avinābhāvi prāṇa-
PV_04215	| bhāva-abhāva-vyavasthām kaḥ kartum tena	vinā prabhuḥ || smṛti-icchā-yatna-jaḥ prāṇa-
PV_02202	iti snihyaty ātmani kaścana || na ca ātmani	vinā premṇā sukha-kāmo 'bhīdhāvati | duḥkha-
PV_02273	karma-dehayoḥ sthitayor api || eka-abhāvād	vinā bījaṃ na ankurasya iva janmanaḥ | a-
PV_02042	uktam kāya-āśritam manaḥ || yady apy akṣair	vinā buddhir na tāny api tayā vinā | tathā apy
PV_04248	-bhedaṇām kāraṇebhyaḥ samudbhavāt | tair	vinā bhavato 'nyasmāt taj-jaṃ rūpaṃ katham bhavet
SV_00801	phala-utpādanam praty ābhimukhyena na	vinā rasaḥ sā eva anya-kāraṇam | (10'ab) rūpa-
PV_03076	na pratiyate | pramāṇam anyat tad buddhir	vinā liṅgena sambhavāt || viśeṣa-dṛṣṭe liṅgasya
SV_12902	prayuktair api yat kiñcid vākyam pratiyeta,	vinā vā varṇaiḥ, tair anukramavadbhīr a-kramasya
PV_02026	tad-viśeṣasya darśanāt || yathā viśeṣeṇa	vinā viśaya-indriya-saṃhatih | buddher hetus
PV_02023	kāraṇatvam na kalpyate || svabhāva-bhedena	vinā vyāpāro 'pi na yujyate | nityasya a-
SV_06621	api ca vidyate ||139|| artha-a-bhedena ca	vinā śabda-a-bhedo na yujyate | tasmāt tat-
PV_03046	buddhiḥ kācid vastu-dvaye kṣaṇe | saṅketena	vinā sā artha-pratyāsatti-nibandhanā ||
VN_06702	-a-bheda-upalabdher iti sukha-ādinām utpatti-	vināsa-abhyupagama-abhāvāt sarvasya tad-ātmakasya
SV_15002	tal-lakṣaṇam vastv iti vakṣyāmaḥ. tasya ca	vināsa-avyabhicārāt sa sattā-anubandhi.
SV_14314	kiṃ vināsitam. yadi ca agni-samudbhavasya	vināsa-ākhyasya arthasya parigrahāt kāṣṭham na
SV_08622	| an-anya-bhāk (170bc') utpatti-sthiti-	vināsa-ādi-bhedaś ca ity api-śabdāt. yo 'yam a-
SV_10009	-vyāpī. katham punar etad gamyate nir-apekṣo	vināsa iti. a-sāmarthyāc ca tad-dhetoḥ (196a)
V2_08211	katham punar etad gamyate – nir-apekṣo	vināsa iti. a-sāmarthyāc ca tad-dhetoḥ (56a)
SV_17421	-rūpasya āśraya-vaśena sthānam, kāraṇāc ca	vināsa ity-ādikam, anyad api pratyakṣa-
SV_14501	vināśād bhāva-nāsa-an-abhyupagamāt. yo hi	vināsa iti kiñcin na ity āha, sa katham tato
SV_14226	iti pūrvaṃ tad-avastham dṛśyeta. kāṣṭha-	vināsa iti ca kāṣṭha-abhāva ucyate. na ca abhāvaḥ
SV_14210	vā. atiprasaṅgo hy evaṃ syāt. sa eva asya	vināsa iti cet (270'ab') yadi sa eva artho 'gni-
SV_14223	tathā eva dṛśyeta. tata eva agneḥ pūrva-	vināsa iti cet. pūrveṇa asya kaḥ sambandha iti sa
HB_02208	nāma aparāḥ svabhāvaḥ, bhāva-pracyutir eva	vināsa iti. na idam uttaram vikalpa-dvayam
SV_10014	na apekṣyata iti. katham kriyā-pratiśedho	vināsa iti hi te bhāva-abhāvaṃ manyante. tad ayam
V2_08301	na apekṣyate. katham kriyā-pratiśedhaḥ.	vināsa iti hi bhāva-abhāvaṃ manyante. tad ayam
SV_10002	kvacit. katham tarhi idānim a-hetuko	vināsa uktaḥ. jātasya tad-bhāve 'nya-anapekṣaṇāt.
PV_02247	taṃ bād hate katham | parāpara-prārthanāto	vināsa-utpatti-buddhitāḥ || indriya-ādeḥ pṛthag-
VN_01112	na anumanyate. tasya nir-anvaya-upajanana-	vināsa-upagamād iti cet, ko 'yam anvayo nāma
SV_09814	kvacid a-sambhavaḥ ||194|| yady api bahulam	vināsa-kāraṇāni santi teṣāṃ api sva-pratyaya-
V2_07704	keṣāñcin nityatā api syāt. yady api bahulam	vināsa-kāraṇāni santi, teṣāṃ api sva-pratyaya-
PV_04258	hetv-apekṣayā | svabhāvasya yathoktam prāg	vināsa-kṛtakatvayoḥ || a-hetutva-gati-nyāyaḥ
SV_14917	tathā syān na anyaḥ. sarva-ākāra-janmanām	vināsa-darśanāt. nanv idam apy a-niśceyam eva
SV_11022	abhyāsād apakarṣiṇaḥ. tat-pāṭave nir-anvaya-	vināsa-dharmāṇaḥ syuḥ. jvālā-ādi-vad eva. tena
V3_06510	apekṣa-dhruva-bhāvayoḥ. pramāṇam punaḥ – na	vināsa-niyatās tat-kāraṇa-vādinā utpattimanto
PV_02064	'pi tad-dhetus tena bhāvasya kiṃ kṛtam | a-	vināsa-prasaṅgaḥ sa nāsa-hetor mato yadi ||
SV_13516	antareṇa anyathā-bhāva-ayogāt. tyāge vā	vināsa-prasaṅgāt. viśeṣeṇa nityāyām ānupūrvyām.
V3_06505	anyonya-bheda-siddher vā dhruva-bhāva-	vināsa-vat | anyonya-parihāra-sthita-lakṣaṇatayā
PV_04279	|| anyonya-bheda-siddher vā dhruva-bhāva-	vināsa-vat | pramāṇa-antara-bādhdhā vā sa-apekṣa-
SV_14322	iti ced dhantur na a-maraṇatvataḥ ||272||	vināsa-vināśe 'pi na vastunaḥ pratyāpattiḥ. na hi
SV_14224	eva prasaṅgo 'paryavasānaś ca. tad avaśyam	vināsa-sambandha-yogyam uttaram atiśayam
SV_09916	niyamakaḥ svabhāvasya asti sarva-janminām	vināsa-siddheḥ. janmi-svabhāvo nāsi iti cet. na
V2_07813	niyamakaḥ svabhāvasya asti, sarva-janminām	vināsa-siddheḥ. janmi-svabhāvo nāsi iti cet, na
V2_09112	a-pracyutir iti pūrvaḥ prasaṅgaḥ. tan na a-	vināsa-svabhāve bhāve tad-anumānam. katham na
HB_02301	-parihāra-rūpatvāt. tasmāt saty asya vināśe	vināsa-svabhāvena eva anena bhavitavyam. tathā
SV_14201	tathā hy agninā kāṣṭham daṇḍena ghaṭa iti	vināsa-hetavo bhāvānām dṛśyante. anvaya-vyatireka
HB_02207	utpanna iti. sa svayam sthiti-dharmā eva,	vināsa-hetv-a-sambhava 'vasthānāt. tasya parasmād
HB_00902	svabhāva iti yena anvaya-vyatirekau syātām.	vināsa-hetv-ayogāt. svabhāvata eva bhāvā naśvarāḥ.
HB_00910	syāt. tathā ca a-kartur a-hetutvam iti na	vināsa-hetuḥ kaścit. vaiyarthyaḥ ca. yadi
HB_02213	prāha ity a-samarthaḥ pūrvasmin pakṣe	vināsa-hetuḥ. na prān nityo bhūtvā paścād anityo
SV_14204	vikṛtasya utpatteḥ. astu vā agniḥ kāṣṭha-	vināsa-hetuḥ. sa vināśo 'gni-janmā kiṃ kāṣṭham
HB_00907	tasminn āvaraṇasya apy ayogāt. na api	vināsa-hetunā bhāva-abhāvaḥ kriyate, abhāvasya

SV_10015
V2_08302
HB_02302
HB_00903
SV_14324
HB_02303
SV_14417
SV_14204
SV_14215
SV_14527
V3_04110
V2_08109
SV_10008
V2_08209
SV_14305
SV_14507
PV_02071
SV_14404
SV_14418
V2_08205
SV_14506
VN_06512
SV_14505
HB_02208
SV_14217
SV_14214
V2_08205
SV_10003
HB_02208
SV_14511
SV_14421
SV_14424
SV_14626
V2_08206
NB_02036
PV_03416
SV_14423
HB_02215
V3_09304
V2_08305
SV_10019
HB_02215
VN_01113
SV_14001
SV_14124
V2_08108
SV_09919
V2_08110
SV_14420
PV_03044
SV_14316
SV_15004
SV_14522
V2_07613
SV_09806
SV_14502
SV_14207
V3_04102
SV_11623
SV_14425
SV_11602
V3_00606
VN_00202
SV_14314
SV_14311

iti hi te bhāva-abhāvaṃ manyante. tad ayam
iti hi bhāva-abhāvaṃ manyante. tad ayam
eva anena bhavitavyam. tathā api vyartho
nāśa-utpattiḥ, tasya a-sāmarthyāt. na hi
cet. na, hantus tad-ghāta-hetutvāt. na brūmo
svabhāvato naśvare 'naśvare vā bhāve na
nityatā kutaḥ ||274|| syād etat – yasya api
astu vā agniḥ kāṣṭha-vināśa-hetuḥ. sa
na dṛśyata iti yuktaṃ. na ca anyo 'nyasya
eva kevalam ||277|| ity uktam. na hy ayam
upalabhyeta. tal-lakṣaṇa-tyāga eva hi tasya
tathābhāve 'py anyatra hetor vaikalyād a-
tad ayam sattā-vyatirekeṇa na anyat kiñcid
tad ayam sattā-vyatirekeṇa na anyat kiñcid
katham abhūto nāma. tasmān na anyo 'nyasya
tam asya svabhāvaṃ uttara-kālaṃ vibhāvayanto
ca sa-āśrayaḥ | tasmāt sarvasya bhāvasya na
vidyate gatiḥ ||273 | an-ārtha-antara-bhūto
'vaśyaṃ nitya iti bhāvas tad-abhāva-lakṣaṇo
kvacit. katham tarhi idānīm a-hetuko
bhavati. bhāva eva tu kṣaṇa-sthiti-dharmā
'pa-siddhānto vijñeyaḥ. yathā na sato
pratīyate vā. yathā aśvo viśāṇena. na vai
-hetv-a-sambhave 'vasthānāt. tasya parasmād
tad-anyebhyaḥ. kāṣṭhe 'gni-kṛtaḥ svabhāvo
iti. tathā api katham (270'b) | anyo 'nyasya
tad-bhāve 'nya-anapekṣaṇāt. api ca na
'vasthānāt. tasya parasmād vināśaḥ, na ca
sa naṣṭo nāma. katham tarhi idānīm a-hetuko
bhavato hi kenacit saha-bhāvaḥ syāt. na ca
na vināśanam iṣyate ||275|| katham asan
tattvaṃ na kasyacit samāveśaḥ. na khalv evaṃ
anya eva kaścīd bhāvāt, kiṃ tu bhāva eva
– na dhruva-bhāvī bhūtasya api bhāvasya
vā | janakatvena pūrveṣāṃ kṣaṇikānām
'pi na yujyate | yasmād bhāvasya nāśena na
eka-svabhāvatvāt. sa tarhi bhāvaḥ svabhāvena
na vai paras tad anityatvam āha, kiṃ tarhi
akiñcītkaraḥ kim ity apekṣyata iti siddhā
akiñcītkaraḥ kim ity apekṣyata iti siddhā
an-āviśan katham naṣṭo nāma, tat-svabhāva-
iti cet, ko 'yam anvayo nāma bhāvasya janma-
||266|| kṣaṇa-bhaṅgino hi sarva-bhāvā
ātyantika iti siddham. na siddham. tasya eva
tad-vyāptir anapekṣyāḥ. hetumatve tu
na asti ity a-samānam. sā iyaṃ nir-apekṣatā
'pi syād ity a-vyāptiḥ. sā iyaṃ nir-apekṣatā
vikalpaḥ sambhavati. tayor vastu-dharmatvāt.
ca na tan matam || vastu-sattā-anubandhitvād
arthasya parigrahāt kāṣṭhaṃ na dṛṣṭam.
3ab) ata eva yathoktād vastu-mātra-anubandhād
samaḥ | (277ab) nanv a-para-bhāvitve 'pi
yena evam ucyate. yasmād a-hetutvād
yena evam ucyate. yasmād a-hetutvād
asati vināśe bhāvo naṣṭo nāma. na hy asad-
utpattau bhavet kāṣṭhasya darśanam ||269|| a-
tādavasthyaṃ ca tattvam. tad avaruṅne 'sti,
yad uktam – āśraya-apāyena āśrita-sambandha-
ato 'vināśī bhāvaḥ syād ity a-prasaṅga eva.
pauruṣeyo bhāvānām samśleṣaḥ. kiṃ ca, āśraya-
-sthita-lakṣaṇatayā vā. na ca ayam utpatti-
yadi na sarvaṃ sat kṛtakam vā pratikṣaṇa-
-sāmarthya-ādiṣu satā vā tena anyena kiṃ
sarva-pratibandhe ca nanv anena eva dravyaṃ

vināśa-hetur abhāvaṃ karoti iti prāptam. tatra
vināśa-hetur abhāvaṃ karoti iti prāptam. tatra
vināśa-hetur ity uktam, tena svabhāvato naśvare
vināśa-hetur bhāva-svabhāvaṃ eva karoti, sva-
vināśa-hetur agni-daṇḍa-āder nivṛttau bhāvena
vināśa-hetur upayogaḥ. tasmād vināśe 'napekṣo
vināśo 'hetukaḥ so 'vaśyaṃ nitya iti bhāvas tad-
vināśo 'gni-janmā kiṃ kāṣṭham eva, āhosvid artha-
vināśaḥ, atiprasaṅgāt. viśeṣa-abhāvāt tasya artha
vināśo 'nyo vā kaścīd bhāvasya bhavati ity āha.
vināśaḥ, apara-bhāvaś ca vailakṣaṇyam, viruddha-
vināśo 'pi syād ity a-vyāptiḥ. sā iyaṃ nir-
vināśo 'pekṣata iti tad-vyāpī. katham punar etad
vināśo 'pekṣata iti tad-vyāpī. katham punar etad
vināśo 'stu kāṣṭhaṃ kasmān na dṛśyate ||270|| ko
vināśo 'sya bhūta iti yathā-pratīti vyapadiśanti
vināśaḥ kadācana || svayaṃ vinaśvara-ātmā cet
vināśaḥ kāṣṭhāt. tad eva tad bhavati. tac ca prāg
vināśaś ca saha syātām iti. na, tasya nitya-
vināśaḥ, jātasya tad-bhāve 'nya-anapekṣaṇāt. api
vināśaḥ. tam asya svabhāvaṃ uttara-kālaṃ
vināśaḥ, na asad utpadyata iti siddhāntam
vināśo na asty eva. sa tu na asti yo bhāvasya
vināśaḥ, na ca vināśo nāma aparāḥ svabhāvaḥ,
vināśo na sarva iti cet. kāṣṭhā iti kaḥ
vināśaḥ. na hi kasyacid arthasya nāma-karaṇa-
vināśo nāma anya eva kaścīd bhāvāt, kiṃ tu bhāva
vināśo nāma anya eva kaścīd bhāvāt, svabhāva eva
vināśo nāma aparāḥ svabhāvaḥ, bhāva-pracyutir eva
vināśo bhavati ity ucyate. naśyan bhāvo '-para-
vināśo bhavati. tasmād a-doṣaḥ. asattve 'bhāva-
vināśo bhāvaṃ nāśayet. ato '-vināśī bhāvaḥ syād
vināśo vastuni tad-bhāvāt. asāv api yadi
vināśaḥ, sa eva kṣaṇa-sthāyī jāta iti. tam asya
vināśaḥ, hetv-antara-apekṣaṇād iti. kārya-
vināśataḥ || vyaktiḥ kuto 'satām jñānād anyasya
vināśanam iṣyate ||275|| katham asan vināśo
vināśam an-āviśan katham naṣṭo nāma, tat-svabhāva
vināśam. nanu vinaśta-tiro-hitayor dvayor apy a-
vināśam praty anapekṣatā bhāvasya. tasmād bhavaty
vināśam praty anapekṣā bhāvasya. tasmād bhavaty
vināśayoḥ paraspara-parihāra-rūpatvāt. tasmāt
vināśayoḥ. śaktiḥ, sā asty eva prāg api janmano
vināśasya a-kāraṇatvād ity uktam vakṣyate ca.
vināśasya apara-janma-asiddheḥ. tathā hy agniṇā
vināśasya kasyacit tathābhāve 'py anyatra hetor
vināśasya kvacit kadācic ca bhāva-virodhinī tad-
vināśasya kvacit kadācic ca bhāva-virodhinī tad-
vināśasya ca akiñcittvāt. bhavato hi kenacit saha
vināśasya na nityatā | a-sambandhaś ca jātīnām a-
vināśasya vināśitvaṃ syād utpattes tataḥ punaḥ ||2
vināśasya śabda-vat sambandha-nityatā api
vināśasya svata eva bhāvasya bhavato 'yam tattva-
vināśasya svabhāvād anubandhitā | (53ab) na hi
vināśasya svabhāvād anubandhitā ||193|| na hi
vināśā naṣṭā gaṇyante pratyutpanna-avasthāyām. na
vināśāt (270a) kim ity artha-antarād artha-
vināśāt tiro-dhānād vā iti na atra nir-bandhaḥ.
vināśād anityaḥ sa iti, tatra nityatvād āśraya-
vināśād bhāva-nāśa-an-abhyupagamāt. yo hi vināśa
vināśān naṣṭe sambandhe sa śabdaḥ punar a-
vināśābhyāṃ caitanyasya prasidhyati. ekasya tu
vināśī syāt, a-kṣaṇikasya krama-yaugapadyābhyām
vināśitam. yadi ca agni-samudbhavasya vināśa-
vināśitam syāt. sarva-śakti-pracyāvanāt. punas

SV_14316 parigrahāt kāṣṭham na dr̥ṣtam. vināśasya
SV_08203 api kṣaṇikam syāt. tataḥ sva-utpatti-sthāna-
SV_09718 anityatve yathā kāryam a-kāryam vā a-
VN_01509 -nāntariyakatvāt. aṅgulīṣu punaḥ pratikṣaṇa-
HB_02304 bhāvas tad-bhāva-niyata iti yaḥ san sa
SV_14424 75|| katham asan vināśo bhāvaṃ nāśayet. ato '-
SV_14827 ||280|| yo 'pi manyate '-hetuke 'pi
V2_08106 etena sattā vyākhyātā. kiṃ tarhi idānīm
HB_02304 vā bhāve na vināśa-hetor upayogaḥ. tasmād
SV_14322 ced dhantur na a-maraṇatvataḥ ||272|| vināśa-
SV_14810 pratiṣedhe vidher a-sambhavāt. tata eva asya
SV_14502 tato bhāva-nāśam icchet. katham idānīm asati
HB_02301 -parihāra-rūpatvāt. tasmāt saty asya
SV_09811 -bhāvitā iḥsyate | (194ab) nir-apekṣo bhāvo
V2_07703 -bhāvitā iḥsyate ||53|| nir-apekṣo bhāvo
HB_02205 tatra api pūrvakasya sva-rasa-nirodhitvād
HB_01005 -kāraṇa-antara-apekṣatvāt, tadvad bhāvo 'pi
PV_02067 ādhāra iti cet tulyam atra ca || pratikṣaṇa-
HB_00608 sādhye hetor vyabhicāraṃ ca āha, yathā
PV_04036 chabda-ghaṭa-bhedena kalpane | na siddhena
SV_14318 darśanam (272a) avaśyaṃ hy utpattimatā
VN_01205 virodhaḥ, kevalaṃ sa-anvayau bhāvasya janma-
VN_06703 -abhāvāt sarvasya tad-ātmakasya na utpatti-
VN_01206 na syāt, yasmād yasya anvayo na tasya janma-
SV_02024 dravyaṃ viśvaṃ syāt. tataś ca saha-utpatti-
V2_09002 ekaṃ dravyaṃ viśvaṃ syāt. tataḥ saha-utpatti-
SV_16708 -gaḍur evaṃ śalya-bhūto 'sad-darśana-snāyu-
SV_06617 ||137|| kṛtā vṛddhair a-tat-kārya-vyāvṛtti-
PV_03108 dhiyaḥ || vyāvṛtṭeḥ sarvatas tasmin vyāvṛtti-
PV_03034 || atīta-anāgate 'py arthe sāmānya-
VN_05106 idam adhikād bhidyata iti na pṛthag vācyam.
SV_15715 na tadvad anayoḥ kañcid api guṇaṃ
PV_03336 antar-vāsanāyāḥ prabodhakam | tato dhīyāṃ
PV_04241 a-dr̥ṣṭau kaḥ sandehaṃ nivartayet | kvacid
SV_11418 eva sarva-sādhāraṇāḥ santaḥ kvacit tair
SV_03603 yadā punar yad yathā vācakatvena vaktṛbhīr
PV_02160 śabdaś ca hetv-arthāḥ sva-āśrayeṇa ca || a-
PV_02160 'yuktam anyathā | mada-ādi-śakter iva ced
V3_10214 an-aṅgam. yat tarhi idam itara-tad-viparīta-
PV_04070 | nyāya-prāptaṃ na sādhyatvaṃ vacanād
PV_04242 sa ca || nairātmyād api tena asya sandigdhaṃ
PV_04238 na yujyate || asato '-vyatireke 'pi sapakṣād
PV_04238 | sandigdhaṃ tasya sandehād vipakṣād
PV_04208 || prāṇa-ādy-abhāvo nairātmya-vyāpī iti
SV_11101 -pātataḥ ||221 || na hi svabhāvo '-yatnena
SV_12126 bhāvānāṃ bhedaḥ syād ākasmika iti na kvacid
PV_04208 nairātmya-vyāpī iti vinivartane | ātmano
SV_06112 na eṣa doṣaḥ, yasmāt kvacin niveśanāya arthe
V1_01106 na indriya-buddhiḥ, sāmagri-sākalye 'pi
SV_06216 -sāphalyāt. niveśanaṃ ca yo yasmād bhidyate
SV_06224 'py eṣa śabdo yasmād bhidyate taṃ
PV_04101 anyathā || prāmānyam āgamānāṃ ca prāg eva
PV_03040 dvayoḥ | tasya api kevalasya prāg grahaṇaṃ
PV_02007 vicārataḥ || tadvat pramāṇaṃ bhagavān abhūta-
PV_03231 graha-ayogād a-grahe sanniveśinām || sarvato
PV_03107 moho viniścetur a-pāṭavāt || tasya eva
PV_02193 -rāgānāṃ dayayā karmaṇā api vā | ākṣipte '-
PV_02055 bhavet || nivṛtṭe 'py anale kāṣṭha-vikāra-a-
SV_01708 eva nivṛtṭiḥ. anyathā eka-nivṛtṭyā anya-
V2_10001 eva nivṛtṭiḥ. anyathā eka-nivṛtṭyā anya-
PV_03067 -bhāve 'pi jāyeta indriya-jā matiḥ || abhāve
PV_02050 citta-santateḥ | vahny-ādi-vad ghaṭa-ādinām
PV_03231 a-grahe sanniveśinām || sarvato vinivṛttasya
PV_04209 yadi tac ca na || anyasya vinivṛtṭyā anya-
V1_01114 tat-sāmarthyasya tataḥ sarvathā sāksād

vināśitvaṃ syād utpattes tataḥ punaḥ ||271||
vināśinaḥ kriyā kutaḥ, yad-apekṣaṃ vyañjakaṃ syāt.
vināśini | (193ab) anena udāharaṇam anayor
vināśiniṣv anyā eva prasāritāḥ, anyā muṣṭiḥ.
vināśī, naśvaratā-nivṛttau ca sattva-nivṛtṭir iti,
vināśī bhāvaḥ syād ity a-prasaṅga eva. vināśād
vināśe '-bhūtvā asya bhāvāt sattā anityatvaṃ ca
vināśe 'napekṣāyāḥ sāmārthyam, yāvata skandha-
vināśe 'napekṣo bhāvas tad-bhāva-niyata iti yaḥ
vināśe 'pi na vastunaḥ pratyāpattiḥ. na hi
vināśe na kaścid dhetuḥ. tathā hy apekṣyeta paraḥ
vināśe bhāvo naṣṭo nāma. na hy asad-vināśā naṣṭā
vināśe vināśa-svabhāvena eva anena bhavitavyam.
vināśe. sa-apekṣatve hi ghaṭa-ādinām keṣāñcin
vināśe. sa-apekṣatve hi ghaṭa-ādinām keṣāñcin
vināśe saty agny-āder upādānāc ca apara eva drava
vināśe syād iti. na, tat-svabhāvasya jananaḥ a-
vināśe hi bhāvānāṃ bhāva-santateḥ | tathā
vināśe hetumati kṛtakatvasya. tasya dvidhā
vināśena tadvataḥ sādhanād dhvaneḥ || tathā artha
vināśena vinaṣṭavyam. tasmin vinaṣṭe punaḥ kāṣṭha
vināśāv iti na syāt, yasmād yasya anvayo na tasya
vināśāv iti siddhaṃ bhavati. atra tad-uktasya
vināśau yasya ca tau na tasya anvayaḥ. tayor a-
vināśau sarvasya ca sarvatra upayogaḥ syāt.
vināśau sarvasya ca sarvatra upayogaḥ syāt.
vinibaddho dur-uddharo duḥkham āsayati. tena agni
vinibandhanā | na bhāve sarva-bhāvānāṃ
vinibandhanāḥ | buddhayo 'rthe pravartante '-
vinibandhanāḥ | śrutayo nivīśante sad-asad-
vinīyata-pada-prayoge hi sādhana-vākya ādhikya-
vinīyataṃ paśyāmaḥ. a-paśyantaś ca kathaṃ bhedaṃ
vinīyamo na bāhya-artha-vyapekṣayā || tasmād dvi-
vinīyamāt ko 'nyas tat-kārya-ātmatayā sa ca ||
vinīyamitās tattva-a-parijñānāt. prakṛtyā eva
vinīyamate | anapekṣita-bāhya-arthaṃ tat tathā
vinīrbhāga-vartitvād āśrayo 'yuktam anyathā |
vinīrbhāgo na vastunaḥ || śaktir artha-antaraṃ
vinīrmuktatvād iti. na tatra eṣa doṣaḥ, itara-
vinīvartate || an-īpsitam a-sādhyatvaṃ ced vādinā
vinīvartanam | astu nāma tathā apy ātmā na a-
vinīvartanam | sandigdhaṃ tasya sandehād vipakṣād
vinīvartanam || ekaṃ niyame siddhe sidhyaty
vinīvartane | ātmano vinīvarteta prāṇa-ādir yadi
vinīvartayitum śakyaḥ. śrotriya-kāpālīka-ghṛṇā-vat.
vinīvarteta. tasmād yaḥ svabhāvo yaj-janmā dr̥ṣṭaḥ
vinīvarteta prāṇa-ādir yadi tac ca na || anyasya
vinīvartya kutaścana | buddheḥ prayujyate śabdas
vinīvartya go-buddhim āśvam api kalpayato gor
vinīvartya tam | tad-bhede bhidyamānānāṃ samāna-
vinīvartya bhidyamānānāṃ bhede samāna-rūpa-
vinīvāritam | abhyupāya-vicāreṣu tasmād doṣo 'yam
vinīvāritam || paraspara-viśiṣṭānām a-viśiṣṭaṃ
vinīvṛttaye | bhūta-ukṭiḥ sādhanā-apekṣā tato
vinīvṛttasya vinīvṛtṭir yato yataḥ | tad-bheda-
vinīvṛtṭy-artham anumāna-upavarṇanam |
vinīvṛtṭi-iṣṭeḥ sahakāri-kṣayād alam || na
vinīvṛtṭi-vat | tasya a-nivṛtṭir iti cen na
vinīvṛtṭiḥ kathaṃ bhavet | na āśvavān iti
vinīvṛtṭiḥ kathaṃ bhavet | na āśvavān iti
vinīvṛtṭiś cet pratyakṣasya eva niścayaḥ |
vinīvṛtṭir na tāvatā || a-nivṛtṭi-prasaṅgaś ca
vinīvṛtṭir yato yataḥ | tad-bheda-unnīta-bhedā sā
vinīvṛtṭer ayogataḥ | tad-ātmā tat-prasūtaś cen
vinīvṛtṭeḥ, parampara-upayogasya atitād api

PV_04209 prāṇa-ādir yadi tac ca na || anyasya
PV_03436 || na anubhūto 'nubhava ity artha-vat tad-
PV_03325 matam | tayoḥ sambandham āsṛitya draṣṭur eṣa
PV_03345 | yataḥ svabhāvo 'sya yathā tathā eva artha-
PV_03339 | tadā ya ātma-anubhavaḥ sa eva artha-
SV_10414 | tad-viruddha-upalabdḥau syād asattāyā
V1_03405 iti. tayor hi sambandham āsṛitya draṣṭur eṣa
V3_13712 trṭīyaḥ. samāptas ca ayam pramāṇa-
SV_02901 ayogāt. yāvanto 'mśa-samāropās tan-nirāse
PV_03463 | vyaktāv an-anubhūtāyām tad-vyaktatva-a-
HB_03017 na abhāva-pratipattir iti vicāritam pramāṇa-
V3_13711 '-vibhāvita-dhiyā a-vidito janena || pramāṇa-
V1_04407 tad api leśataḥ sūcitam eva iti. pramāṇa-
V3_03703 prāmānyād a-doṣa iti cet, asti nāma īdṛśasya
PV_03094 | tan na atyanta-parokṣeṣu sad-asattā-
V3_04601 -nivṛtṭyoḥ saṁśayād eva saṁśaya-hetuḥ,
SV_17119 atyakṣa-samyogam an-ālambana-samāropam
PV_03106 śaktau phale '-dṛśaḥ | an-ānantaryato moho
SV_17123 -vacanam atīsete. tat-kāriṇā kevalam mithyā-
V3_06912 puruṣa-arthaḥ pratibaddhaḥ, yathā agnau śita-
SV_16117 na hi sthita-kramāṇam deśa-kālayor himavad-
VN_02211 -ādīn asad-vyavahārān upadiśanti. na ca para-
SV_11020 -jñānaḥ. doṣā hi nirhrāsa-atīśaya-dharmāno
V3_10108 dharminī. sandigdha-sādhyā-dharmā apy evam a-
V3_10012 ucyate, tadā katham. tatra api sādhyā-abhāvo
SV_11024 doṣa-vipakṣa-sa-ātmatve 'pi doṣa-sa-ātmano
PV_04019 jijñāsor bhavet prakaraṇa-āśrayaḥ |
V3_01302 ca iṣṭa-vighāto 'pi na syāt, tasya sādhyā-
SV_09611 etad vyavaccheda-mātram dvayor api sambhavad
V3_07703 etad vyavaccheda-mātram dvayor api sambhavad-
V3_07803 -vṛttir ubhaya-dharmaś ca. na hi pakṣa-
V3_00910 prakaraṇa-pravṛttes teṣv api prasaṅgaḥ.
V3_07802 sādhyā-abhāvam. katham idānim hetur a-
SV_16424 sandehād a-samartham a-darśane 'pi
SV_00822 'pi na kevalānām sāmartyam asti iti.
V3_08402 hetutve 'pi na kevalānām sāmartyam asti iti
V3_07708 tat-pakṣa-sapakṣa-anyataratva-ādīnām a-
V3_07707 ca avyabhicāram iti katham na unmattaḥ.
SV_15427 na ca nairātmya-nivṛtṭyā ātma-siddhiḥ syāt,
V3_10011 ātmānam anveti ity a-sambaddham. yadā tarhi
SV_15404 vyāvṛtti-siddhiḥ sā eva anvaya-sthitir
NB_03069 iti sādhye vaktṛtva-ādiko dharmāḥ sandigdha-
V3_10207 lakṣaṇa-bhedas tu kathita eva. na hy a-
V3_10111 -niścayān niścayaḥ. vyatireka-a-niścayo hy a-
SV_11024 nir-doṣaḥ. katham nir-doṣo nāma. yāvātā doṣa-
SV_11103 guṇa-doṣa-darśanena kriyeta. tac ca
PV_02135 tad-vipakṣam parikṣate || sādhyate tad-
V3_10107 ucyate. na vai sādhyā-asiddhi-mātreṇa sarvo
V3_10102 vipakṣatvam pakṣe 'sty eva. kaḥ pakṣaḥ ko vā
V3_10103 sādhyaitum iṣṭaḥ, sa pakṣaḥ. tad-vyatireko
V3_10206 dharminī sidhyet. tat kim idānim pakṣo 'pi
PV_04146 yadi || krama-kriyā-anityatayor a-virodhād
SV_01027 varṇitaḥ | asiddha-viparita-artha-vyabhicāri-
V2_09303 varṇitaḥ | asiddha-viparita-artha-vyabhicāri-
V3_10109 -sādhyā-dharmā apy evam a-vipakṣa iti tad a-
V3_10108 ubhaya-niścita ity a-niścayāt siddham a-
V3_10101 nanu pakṣa-ādīnām parasparato bhedaḥ a-
HB_00814 -prayogo na yuktaḥ, anya-viruddhayor api
V3_10410 sarve hetavo vyākhyātāḥ, yathā - a-
SV_11017 puruṣo 'sti yo nir-doṣaḥ. sarveṣāṃ sa-
PV_02134 iti paśyati | phalasya hetor hāna-arthaḥ tad-
V3_07801 vyabhicāra-viśayaḥ. kaḥ punar atra bhavān
SV_01104 sandigdhayoḥ śeṣavad-asādhāraṇayoḥ sapakṣa-
V2_09308 sandigdhayoḥ śeṣavad-asādhāraṇayoḥ sapakṣa-
HB_04005 eka-prayogād ubhaya-gateḥ, na, hetoḥ sapakṣa-

vinivṛtṭyā anya-vinivṛtṭer ayogataḥ | tad-ātmā
viniścayaḥ | tasmād a-doṣa iti cen na arthe 'py
viniścayaḥ || ātmā sa tasya anubhavaḥ sa ca na
viniścayaḥ || tadā artha-ābhāsataḥ eva asya
viniścayaḥ || yadi iṣṭa-ākāra ātmā syād anyathā
viniścayaḥ ||204|| yo hi bhāvo yena saha na
viniścayaḥ. sa tad-abhāve na syāt. na ca viśaya-
viniścayaḥ. samyag-jñāna-pūrvikā sarva-puruṣa-
viniścayaḥ | tāvantā eva śabdās ca tena te bhinna
viniścayāt || atha arthasya eva kaścit sa viśeṣo
viniścaye. tasmād ayam analam paśyann apy analo
viniścaye parārtha-anumāna-paricchedas trṭīyaḥ.
viniścaye pratyakṣa-paricchedaḥ prathamāḥ.
viniścaye sambhavo na asya pratidvandvī vidyata
viniścayau || bhinnno '-bhinnno 'pi vā dharmāḥ sa
viniścita-apara-bhāva-samāna-guṇa-puruṣa-
viniścitya vyācakṣāno jaiminis tad-vyājena svam
viniścetur a-pātavāt || tasya eva vinivṛtṭy-
vinītātā eva ātmanaḥ samuddiyotitā syāt tathā hy
vinodana-ādīḥ. na hy atra śabda-arthaḥ samarthaḥ,
vindhya-malaya-ādīnām bīja-aṅkura-ādīnām ca sva-
vipakṣanena lābha-sat-kāra-śloka-upārjanam satām
vipakṣa-abhibhava-utkarṣa-apakarṣam sādhyanti
vipakṣa iti tad a-vipakṣatvam a-niścita-sādhyā-
vipakṣa iti tad-vyatirekaḥ sādhyā-dharma eva ity
vipakṣa-utpatti-vad yathā-pratyayam doṣa-utpattir
vipakṣa-upagame 'py etat tulyam ity anavasthitih |
vipakṣa eva vṛtṭyā tad-viparyāsana-lakṣaṇatvāt.
vipakṣa-pracāra-śānkā-vyavacchedena labhyam
vipakṣa-pracāra-śānkā-vyavacchedena labhyam
vipakṣa-pravibhāga-apekṣayā hetor avyabhicāraḥ,
vipakṣa-vacana-mātrād api saṁśaye pratipakṣa-hetu-
vipakṣa-vṛttir ubhaya-dharmaś ca. na hi pakṣa-
vipakṣa-vṛtṭeḥ. api ca evam-vādīno jaiminīyāḥ
vipakṣa-vṛtṭer a-dṛṣṭāv api śeṣavad-anumānāt
vipakṣa-vṛtṭer a-dṛṣṭāv api śeṣavad etad
vipakṣa-vṛtṭer ubhaya-dharmatve 'py a-doṣaḥ. na
vipakṣa-vṛtṭyā vyabhicāraḥ. tat-pakṣa-sapakṣa-
vipakṣa-vyatireka-darśane 'pi prasaṅgāt. tan na
vipakṣa-vyatireko hetur ucyate, tadā katham.
vipakṣa-vyavaccheda-lakṣaṇatvāt sādhyasya.
vipakṣa-vyāvṛttikaḥ. sarvajño vaktā na
vipakṣa-śānkāyām sādhyā-abhāva-vyavaccheda-arthaḥ
vipakṣa-śabdena ucyate. tata eva katham abhāva-
vipakṣa-sa-ātmatve 'pi doṣa-sa-ātmano vipakṣa-
vipakṣa-sa-ātmanaḥ puruṣasya doṣeṣu na sambhavati.
vipakṣo 'pi heto rūpa-avabodhataḥ | ātma-ātmīya-
vipakṣaḥ, kiṃ tarhi tad-vyatirekeṇa ubhaya-
vipakṣaḥ. yatra kaścīd dharmāḥ sādhyaitum iṣṭaḥ,
vipakṣaḥ. sa tarhi icchayā vyavasthita-lakṣaṇaḥ
vipakṣaḥ. syād api paryāyeṇa. lakṣaṇa-bhedas tu
vipakṣataḥ | vyāvṛtṭeḥ saṁśayād eṣa śeṣavad bheda
vipakṣataḥ ||15|| na hy asati pratibandhe 'nvaya-
vipakṣataḥ ||67|| na hy asati pratibandhe 'nvaya-
vipakṣatvam a-niścita-sādhyā-vyatireka-vyāvṛtti-
vipakṣatvam dharminī. sandigdha-sādhyā-dharmā apy
vipakṣatvam pakṣe 'sty eva. kaḥ pakṣaḥ ko vā
vipakṣatvāt. katham idānim gamyate sato 'vaśyam
vipakṣatvāt, tat-samudāya-eka-deśatvād ity-ādayaḥ.
vipakṣatvān nirhrāsa-atīśaya-śrītām | sa ātmī-
vipakṣam parikṣate || sādhyate tad-vipakṣo 'pi
vipakṣam pratyeti. sādhyā-abhāvam. katham idānim
vipakṣayor api. anyathā hy asati pratibandhe '-
vipakṣayoḥ. asaty api pratibandhe '-darśana-
vipakṣayor bhāva-abhāvayoḥ paraspara-ākṣepata

SV_15421 -ātmakam jīvac-charīram prāṇa-ādīmattvād iti
SV_15220 mātrena eva siddher iti. satyam etat – yadi
V3_04506 a-sambaddhād vimarśa-ayogāt. na tu sapakṣa-
V3_04501 tasya asya pakṣa-dharmasya tattvaṃ sapakṣa-
V3_13209 iti darśanīyam. na hy anyathā sapakṣa-
NB_03122 iti darśanīyam. na hy anyathā sapakṣa-
NB_03067 sādhye prameyatva-ādiko dharmah sapakṣa-
HB_03901 na kartavyam, tasya anya-arthatvāt. sapakṣa-
V3_10105 hetuś ca evaṃ na kaścīd anaikāntikaḥ syāt.
PV_02273 na anikurasya iva janmanaḥ | a-sambhavād
SV_15323 saṃśayād a-sādhanam. api ca, yatra sādhya-
V3_10103 sa tarhi icchayā vyavasthita-lakṣaṇaḥ katham
SV_15402 sarvaṃ pauraṣeyam iti hetu-vipakṣeṇa sādhya-
V3_12408 eva hetum āha. atra api katham a-vyatireko
V3_13204 gata-arthatvāt. hetoḥ sapakṣa eva sattvaṃ
V3_08105 'nityatvād iti. na bhavati, sarvato
V3_12205 syāt prāṇa-ādīnām, ātmanaḥ sandehāt. ata eva
V3_11702 tad-vyatirekasya aikāntikatvād ity aparāḥ.
PV_04238 vinivartanam | sandigdham tasya sandehād
V3_08106 gamakatā iṣṭā syāt, anyathā sarvato
V2_07210 -avisamvādanam apy āgama-lakṣaṇam āhuḥ. tad
SV_01511 tad-bhāva-nīscayaḥ ||21|| yadi kathañcid
V2_09801 ayuktaḥ pratiśedhaḥ. api ca yadi kathañcid
SV_01111 yady a-dṛṣṭi-phalaṃ tac ca (16c) yadi tena
V2_09311 -vacanam anaikāntika-pratipakṣeṇa, yadi tena
SV_01006 anumāpayati, tat-pratibandhāt, na anyad
V3_11113 anumāpayati, tat-pratibandhāt. na anyad
SV_00901 -dṛṣṭāv api śeṣavad-anumānāt saṃśayaḥ. tathā
V3_11205 vacana-udāhāraḥ. tasmān na asya api
SV_01012 tadā apy apārthako vacana-udāhāraḥ. tasmād
V3_12510 kaścīd anvayī nāma. na ca prameyatvasya
SV_15224 vyāpaka-darśanāt ||288|| yadi hetoḥ sādhya-
V2_09202 'vyabhicāra iti. na yuktā a-dṛṣṭi-mātrena
SV_01013 'dṛṣṭir a-hetuḥ. na ca a-darśana-mātrena
V3_12409 kiṃ hy asya avadhāraṇasya phalaṃ yadi na
V3_08103 ca dur-balaḥ, hetoḥ sapakṣa-vyāpter
NB_03136 hetoḥ sāmānya-lakṣaṇaṃ sapakṣa eva sattvaṃ
V3_10105 ity ukta-prāyam. sādhya-vyatireke ca
V3_11208 nityatva-sādhane, tayoh sapakṣe 'sattvaṃ
V3_08309 -a-sāmarthyād iti na tataḥ kārya-anumānam.
SV_01021 ||14|| sa tasya vyatireko na nīscita iti
V2_09209 | (66ab) sa tasya vyatireko 'nīscita iti
V2_09201 -abhāve kvacid utpattir dṛṣṭā, a-darśanāc ca
SV_12430 na śakyate. na hi viśeṣaṇam a-viruddham
SV_01106 'darśana-mātrena vyatireke. vyabhicāri-
SV_15401 mithyā-arthaṃ tat sarvaṃ pauraṣeyam iti hetu-
PV_02129 -bīja-prabhavā sva-bīja-prabhavair na cet |
SV_08727 sarvatra paryāyeṇa upayogāt. śakter vā
SV_06024 -kāraṇānām anvayāt tad-draṣṭur buddhau
V3_02007 tena eva gamyate. tām a-prakaraṇām api
V3_04702 api tu vaktr-doṣeṇa api, nyūnatā-an-anvaya-
V3_13304 śabdaḥ kṛtakatvād ghaṭa-vad iti. tathā
NB_03127 śabdaḥ kṛtakatvād ghaṭa-vad iti. tathā
SV_01027 api rūpeṣu nīscayas tena varṇitaḥ | asiddha-
V2_09303 api rūpeṣu nīscayas tena varṇitaḥ | asiddha-
SV_10609 apy arthayos tasya an-apāyāt. vastu-
V3_06810 apy arthayos tasya an-apāyāt. vastu-
VN_03516 abhimatatvāt. sādharma-dṛṣṭānte ca
V3_10214 bhāvī ity an-aṅgam. yat tarhi idam itara-tad-
V3_10301 eṣa doṣaḥ, itara-grahaṇāt. kevalo hi tad-
NB_03135 kṛtakatvād ākāśa-vad iti vaidharmyeṇa.
V3_04503 -iṣṭa-prakāśanayor a-pratipatti-sādhanatvāt,
V3_12806 -doṣa uktaḥ, śāstra-kāraṇām artheṣu bhrāntyā
NB_03115 -doṣa uktaḥ. śāstra-kāraṇām artheṣu bhrāntyā
PV_03051 rūpaṃ tad dhy a-vastuṣu lakṣaṇam || yathokta-

vipakṣayor vyāpya-vyāpaka-bhāva-cintāyām a-prāṇa-
vipakṣayor vyāpya-vyāpaka-bhāvaḥ sidhyet, sa tu
vipakṣayoḥ sattvaṃ asattvaṃ vā nīscaya-apekṣam,
vipakṣayoḥ sad-asattvaṃ ca yathāyogam hetv-ādiṣu
vipakṣayoḥ sad-asattve yathokta-prakāre śakye
vipakṣayoḥ sad-asattve yathokta-prakāre śakye
vipakṣayoḥ sarvatra eka-deśe vā vartamānaḥ. tathā,
vipakṣayor hi darśana-a-darśanābhyām gamakam
vipakṣasya api icchā-kṛtatvād ity ukta-prāyam.
vipakṣasya na hāniḥ karma-dehayoḥ || a-śakyatvāc
vipakṣasya varṇyate vyatirekitā | sa eva asya
vipakṣasya vastu-vaśād vyavasthām apanudet. hetuś
vipakṣasya vyāptis tad-abhāve 'bhāva-siddhau syāt.
vipakṣāt, katham vā sapakṣa eva asti iti. kiṃ hy
vipakṣāc ca sarvato vyāvṛttī rūpaṃ uktam a-
vipakṣād a-vyāvṛtter iti cet, evaṃ tarhi yaḥ
vipakṣād api. ekatra hi niyame siddhe 'nya-
vipakṣād eva hi prāṇa-ādayo nivartante, na
vipakṣād vinivartanam || ekatra niyame siddhe
vipakṣād vyāvṛtter darśayitum a-śakyatvāt. tad
vipakṣe 'darśana-mātrād avyabhicāra-asiddhyā a-
vipakṣe 'darśana-mātrena a-pratibaddhasya api
vipakṣe 'darśana-mātrena a-pratibaddhasya api
vipakṣe 'darśanaṃ khyāpyate. tad an-ukte 'pi
vipakṣe 'darśanaṃ khyāpyate, tad an-ukte 'pi
vipakṣe 'darśane 'pi. sarva-darśino hi darśana-
vipakṣe 'darśane 'pi. sarva-darśino hi darśana-
vipakṣe 'dṛṣṭi-mātrena kārya-sāmānya-darśanāt |
vipakṣe 'dṛṣṭi-mātrena vyāvṛttr a-sandigdha.
vipakṣe 'dṛṣṭir a-hetuḥ. na ca a-darśana-mātrena
vipakṣe 'nvaya-ayogaḥ. trividho hi dharmo bhāva-
vipakṣe 'bhāvaḥ sidhyet, tadā sādhya-vyatirekaṃ
vipakṣe 'vyabhicāritā | sambhāvy-avyabhicāratvāt
vipakṣe 'vyabhicāritā | sambhāvya-vyabhicāratvāt
vipakṣe 'stīvaṃ vyavacchidyeta. vyavacchede vā
vipakṣe ca kvacid abhāvāt, yathā –
vipakṣe ca sarvatra asattvaṃ eva nīscayena śakyam
vipakṣe tad-vyatireko yadi dharminī siddhaḥ, kiṃ
vipakṣe bhāvaś ca iti dvayo rūpayor asiddhir
vipakṣe vṛtty-a-darśane 'pi śeṣavat, yathā deha-
vipakṣe vṛttr āśaṅkyeta, vyatireka-sādhanasya a-
vipakṣe vṛttr āśaṅkyate. vyatireka-sādhanasya a
vipakṣe vyatirekaḥ, tato 'vyabhicāra iti. na
vipakṣeṇa asmād dhetuṃ vyāvartayati. a-
vipakṣeṇa vaidharmya-vacanaṃ ca yat | (16ab) yad
vipakṣeṇa sādhya-vipakṣasya vyāptis tad-abhāve
vipakṣair bādhyate cet te prayāty atyanta-sa-
viparīnatāyās tan-niveśinyā rūpa-antareṇa
viparivartamānāms taj-jñāna-hetutayā tad-anya-
viparīta-anubhava-pratiśiddha-vṛttim balād asti
viparīta-anvaya-vat. tena hi nirṇīta-guṇe vaktavye
viparīta-anvayaḥ – yad anityaṃ tat kṛtakam iti.
viparīta-anvayaḥ, yad anityaṃ tat kṛtakam iti.
viparīta-artha-vyabhicāri-vipakṣataḥ ||15|| na hy
viparīta-artha-vyabhicāri-vipakṣataḥ ||67|| na hy
viparīta-ākāra-niveśiṣv api tūrtha-antariya-
viparīta-ākāra-niveśiṣv api tūrtha-antariya-
viparīta-dharmavati vastutaḥ sādhya-avyabhicāre
viparīta-vinirmuktatvād iti. na tatra eṣa doṣaḥ,
viparīta-virahaḥ sādhya-dharmaḥ syāt, na punaḥ
viparīta-vyatireko yathā – yad a-kṛtakam tan
viparīta-sandigdha-pratipatti-śruti-vat.
viparīta-svabhāva-upasaṃhāra-sambhavāt. na hy
viparīta-svabhāva-upasaṃhāra-sambhavāt. na hy
viparītam yat tat svalakṣaṇam iṣyate | sāmānyam

SV_06006 tayoś ca sa eva doṣaḥ. na doṣaḥ, dṛṣṭa-
 HB_03612 sambhavati iti na hetu-viruddhayoḥ sādhya-
 SV_11722 dṛṣṭya-a-viveka-a-darśanayor viveka-sattā-
 VN_00908 sattā-vyavahāra-siddhiḥ, viparyayād
 V3_03003 kāryaṃ tasya. sa sva-kārya-saṃsūcitaḥ sva-
 SV_11107 khalv apy upādāna-bala-bhāvi-santānasya
 VN_03320 siddhe hetor dharmini bhāve sādhya-dharma-
 VN_04606 -paramparā-parīśramaḥ parihṛto bhavati.
 V3_04705 syāt. evam etat, iṣṭa-a-prāpteḥ. nanu
 V3_04706 -vighātāt. tathā hi na prameyatva-ādiṣv api
 V3_04705 viparyaya-prāptir api na eva asti. na vai
 VN_03512 vā asādhāraṇaḥ. viruddha-dṛṣṭānta-a-vṛttau
 V2_04907 ||8|| yat-prayojanā hy arthā jñātum iṣṭāḥ, tad-
 SV_15428 -vyatireka-darśane 'pi prasaṅgāt. tan na
 V3_11304 sādhyatā-a-bhedāt. na hy ayam ābhyāṃ sādhya-
 NB_03091 eva antar-bhāvāt. na hy ayam ābhyāṃ sādhya-
 VN_02113 vādinaḥ sādhyatim iṣṭasya arthasya
 V3_00601 -vyāpaka-bhāva-sādhana-prakāra eṣaḥ. na
 V3_00604 caitanyena anayor virodha-asiddheḥ prasaṅga-
 NB_03088 -aṅga-vad iti. tad-iṣṭa-a-saṃhata-pārārthya-
 V3_11303 -aṅga-vad iti. tad iṣṭa-a-saṃhata-pārārthya-
 VN_03104 tad-vyatirekeṇa na asti iti iṣṭa-vyatireka-
 NB_03085 iti viparyaya-siddhiḥ. etau ca sādhya-
 V3_11209 -siddhir iti yāvat. tad etau dvau hetū
 V3_11307 sādhyatā-a-viśeṣo darśitaḥ. tata eva tad-
 NB_03084 sapakṣe 'sattvam, a-sapakṣe ca sattvam iti
 V3_11209 vipakṣe bhāvaś ca iti dvayo rūpayor asiddhir
 V3_01307 cen na sādhyam, kim idāniṃ sādhyam. tathā ca
 NB_03081 'naikāntiko vacana-ādiḥ. dvayo rūpayor
 SV_00502 darśanāt. evam anayor anupalabdhyoḥ sva-
 V2_07311 sādhanāt. dvayor apy anupalabdhyoḥ sva-
 HB_03619 '-sambhavat-pratihatuh, sa kiṃ samyag-jñāna-
 SV_11608 saha utpāde (232a) kalpyamāne na svabhāva-
 VN_00908 viparyaya iti satyam etat. sa eva tu
 VN_00815 -vyavahāro vā. ata eva na tad-viparyayād
 V3_04707 api viparyaya-prāptir asti, cākṣuṣatve vā ko
 SV_13513 api hetu-pariṇāma-niyamavatām a-śakyaḥ krama-
 V3_04708 niścayena nirdeṣṭavyasya a-niścayo 'stu
 VN_04802 'pi yadi teṣāṃ vacanānāṃ pratītiḥ, na
 SV_12125 anuvidadhyāt. yena iṣṭa-an-iṣṭayor iṣṭa-
 SV_07823 -a-pratipattau hi na vyaṅgyaṃ sampratiyate |
 SV_11219 tām api nivartayati ity ānarthakyaṃ syād
 VN_06109 vyākhyātam, tad api hi pratipādita-arthā-
 SV_11613 tasya tena a-sambandhi-svabhāvasya svabhāva-
 SV_17422 anyad api pratyakṣa-anumānābhyāṃ prasiddhi-
 SV_16716 idānīntanāḥ kiṃ samanuyanti, āhosvid
 VN_00304 a-darśanasya a-pratiśedhāt. yad a-darśanaṃ
 VN_03101 syād ayaṃ virodhaḥ, yadi hetuḥ sādhya-dharma-
 VN_03508 -nyāyena iti tatra api pakṣi-kṛta-dharma-
 PV_03085 | siddhiṃ pramāṇair vadatām arthād eva
 PV_02279 bhavet | doṣā na karmaṇo duṣṭaḥ karoti na
 SV_07905 sva-vyaṅgyaṃ na darśayati. na evaṃ vyaktir
 VN_06511 tathābhāvaṃ pratijñāya pratijñāta-arthā-
 SV_00504 -phalatvaṃ tulyam, ekatra saṃśayād anyatra
 V2_07312 -phalatvaṃ tulyam, ekatra saṃśayād anyatra
 VN_04806 -avasthitebhyo 'rtha-pratītir bhavati iti na
 V2_06911 bhāvāt, viśeṣa-antara-dṛṣṭāv anyathā prayoge
 VN_06606 sa vikāra iti. so 'yaṃ prakṛta-arthā-
 PV_02056 kiñcid vikāra-janaṃ kvacit | kiñcid
 NB_03070 sandeha-hetuvāt. tato 'sarvajña-
 VN_00908 uktam arthakriyātaḥ sattā-vyavahāra-siddhiḥ,
 VN_00815 -bheda-a-bheda-vyavahāro vā. ata eva na tad-
 PV_02227 -vat || ātmīya-buddhi-hānyā atra tyāgo na tu
 VN_00522 sad-vyavahāraḥ. asad-vyavahāras tu tad-
 VN_04801 eṣā, yā śabdānāṃ lakṣaṇe pravṛttiḥ. avayava-

viparītasya su-jñānatvāt. ekaṃ hi kiñcit paśyato
 viparyaya-avinābhāvinor viśaye bādha-sambhava iti
 viparyaya-āśrayatvāt. anyathā tat-sthiter abhāva-
 viparyaya iti satyam etat. sa eva tu viparyayo
 viparyaya-upagamam pratibadhnāti. tad evaṃ sva-
 viparyaya-upādānān na syāt. na tu bhūta-artham,
 viparyaya eva bhāvena pratijñā-arthā-virodhāt.
 viparyaya-darśanāc ca. śabdād artham a-
 viparyaya-prāptir api na eva asti. na vai
 viparyaya-prāptir asti, cākṣuṣatve vā ko
 viparyaya-prāptyā eva dūṣaṇam, kiṃ tarhi sādhana-
 viparyaya-vṛttau ca hetor na kaścid dhetu-doṣo
 viparyaya-vyatirekiṇo 'rtha-mātrasya
 viparyaya-vyāptir vyatireka-asiddhau. tat-siddhir
 viparyaya-sādhanatvena bhidyate. na hi iṣṭa-
 viparyaya-sādhanatvena bhidyate. na hi iṣṭa-
 viparyaya-sādhanam aṣṭādaśa dṛṣṭānta-doṣāś ca.
 viparyaya-sādhanam, hetor a-pramāṇatvāt. iha api
 viparyaya-sādhanayor a-gamakatvāt. ekasya bhāve
 viparyaya-sādhanād viruddhaḥ. sa iha kasmān na
 viparyaya-sādhanād viruddhaḥ. sa kasmān na uktaḥ.
 viparyaya-sādhanād viruddho hetur asmābhir ukta
 viparyaya-sādhanād viruddhau. nanu ca tṛtīyo 'pi
 viparyaya-sādhanād viruddhau. nanu tṛtīyo 'pi
 viparyaya-sādhano viruddho 'py eka eva. prayoga-
 viparyaya-siddhiḥ. etau ca sādhya-viparyaya-
 viparyaya-siddhir iti yāvat. tad etau dvau hetū
 viparyaya-siddhir vaiphalyam eva vā. yathā prak
 viparyaya-siddhau viruddhaḥ. kayor dvayoh.
 viparyaya-hetv-abhāva-bhāvābhyāṃ sad-vyavahāra-
 viparyaya-hetv-abhāva-bhāvābhyāṃ sad-vyavahāra-
 viparyaya-hetur iṣṭaḥ, āhosvid a-pradarśita-
 viparyayaḥ | śabdeṣu yuktaḥ (232bc) atha mā bhūn
 viparyayo 'nupalabdhi-lakṣaṇa-prāpteṣu na
 viparyayaḥ. arthakriyātas tu sattā-vyavahāraḥ
 viparyayaḥ. ubhaya-siddhyā nirdeṣṭavyasya an-
 viparyayaḥ kartum. yathā bīja-aṅkura-pattra-
 viparyayaḥ. tasmād dhetu-viruddhayor eva niścayāt
 viparyayo na apy artha-a-pratītiḥ sāmartyāt. na
 viparyayo na syāt. svabhāva-nivṛtteś ca hetor a-
 viparyayaḥ punaḥ kasmād iṣṭaḥ sāmānya-tadvatoḥ ||1
 viparyayo vā. na hi śabdāḥ prakṛtyā arthavantaḥ.
 viparyayatvāt sādhana-sāmartya-an-abhidhānam. a-
 viparyayam antareṇa tad-bhāva-ayogāt. arthena
 viparyayam āgama-āśrayeṇa ca anumānena bādhitam
 viparyayam iti. na, upadeṣṭuḥ sva-abhiprāya-
 viparyayaṃ sādhyati hetoḥ sādhya-viparyaye, tad
 viparyayaṃ sādhyat. yadi hy upalabdhi-lakṣaṇa-
 viparyayavati dṛṣṭānte virodhaḥ syāt. viruddhe ca
 viparyayāt || dṛṣṭā viruddha-dharma-uktis tasya
 viparyayāt || mithyā-vikalpena vinā na abhilāṣaḥ
 viparyayāt. katham hi sā vyañjikā ca syāt
 viparyayāt kathā-prasaṅgaṃ kurvato 'pa-siddhānto
 viparyayāt. tatra ādyā sad-vyavahāra-niśedha-
 viparyayāt. tatra dvitīyā sad-vyavahāra-niśedha-
 viparyayāt pratītiḥ, tata ānupūrvī-pratipattyā
 viparyayāt, yathā-darśana-pratīter darśana-
 viparyayād a-niyamāt kathāṃ prasañjayati.
 viparyayād agnir yathā kṣṭha-suvarṇayoḥ ||
 viparyayād vaktṛtva-āder vyāvṛttiḥ sandigdha.
 viparyayād viparyaya iti satyam etat. sa eva tu
 viparyayād viparyayaḥ. arthakriyātas tu sattā-
 viparyaye | upabhoga-āśrayatvena grhīteṣv indriya
 viparyaye 'naikāntikaḥ, viprakṛṣṭe 'rthe
 viparyaye 'pi yadi teṣāṃ vacanānāṃ pratītiḥ, na

VN_00520	yathokta-pratibhāsāyāḥ sad-vyavahāraḥ,	viparyaye 'sad-vyavahāraḥ. pratyakṣa-a-viṣaye tu
VN_00518	-vyapadeśa-arthakriyābhyaḥ sad-vyavahāro	viparyaye ca asad-vyavahāra itī cet, bhavati
V3_04508	eva. anyatra tu saṃśaya dvayor ekasya vā	viparyaye ca ekasya na sādhanam na dūṣanam, tathā
SV_16308	tan-nimittam eva kasyāścid siddher asiddher	viparyaye ca punaḥ siddheḥ. na ca eka-rūpāt
VN_00304	a-darśanam viparyayaṃ sādhayati hetoḥ sādhya-	viparyaye, tad asya viruddha-pratyupasthāpanād
VN_04614	'py a-dharma-utpatteḥ, anyebhyo 'pi	viparyaye dharma-utpatteḥ. śabdasya su-prayogād
V3_11806	'bhāva-siddhyā vyāptir iti sā na sidhyati,	viparyaye pratibandha-asiddheḥ. upalambha-
V2_05205	na itarayā iti yāvat. anupalabdḥāv api	viparyaye pratyakṣa-vṛttir vyatireka-niścayaḥ.
V3_02903	āśrayaḥ ||26|| vyastaḥ pramāṇābhyāṃ nirākṛto	viparyaye pramāṇa-vṛtter an-āśrayaḥ prati-
VN_00206	hi nir-upākhyam iti. evaṃ sādhanasya sādhya-	viparyaye bādhaka-pramāṇa-an-upadarśane virodha-
VN_00201	yathā ghaṭa-ādir iti. atra vyāpti-sādhanam	viparyaye bādhaka-pramāṇa-upadarśanam. yadi na
VN_01216	sarvatra. tad-ātmani prādur-bhāvo 'bhedaḥ,	viparyaye bhedaḥ, yathā mrd-ātmani prādur-bhavato
V3_04908	-kāryayor eva ātma-pratibandhād gamakatvaṃ	viparyaye vā viparyāsanam iti darśana-artham
VN_00207	-pramāṇa-an-upadarśane virodha-abhāvād asya	viparyaye vṛtter a-darśane 'pi san kṛtako vā syān
V3_08005	kārya-lakṣaṇas ca. sa eva sva-vyāpaka-	viparyaye sādhye viruddha itī darśayamś caturaḥ
V1_04108	ity upalambhe 'pi tadā na siddho 'nyadā	viparyaye siddha itī su-vyāhṛtam. anyena api
VN_01218	-bhavato ghaṭasya tasmād a-bhedaḥ, bhedaś ca	viparyaye sukha-duḥkhayor itī, idaṃ bheda-a-bheda-
HB_00410	-bhāva-mātra-anubandha-siddhiḥ. sā sādhya-	viparyaye hetor bādhaka-pramāṇa-vṛtṭiḥ, yathā yat
VN_04409	artha-vaśāt kramaḥ, tatra avayavānām	viparyayaṇa abhidhānam nigrahasṭhānam. na, evaṃ
VN_04416	ādimentam artham; tathā pratijñā-ādy-avayava-	viparyayaṇa ānupūrvīm pratipadyate, ānupūrvyā ca
SV_10813	-upadeśa-vat, kāka-danta-parīkṣā-vac ca. tad	viparyayaṇa upasamhāra-vac chakya-upāyam puruṣa-
V3_00602	-sādhanam, hetor a-pramāṇatvāt. iha api yadi	viparyayaṇa evaṃ anityatā-utpatti-niṣedhaḥ
HB_00808	a-kāryasya, yathā anayor eva dharmayor	viparyayaṇa. tasmād anvaya-vyatirekayor yathā-
V3_01102	lakṣaṇam vācyam. vācyam, sādhya-a-sādhya-	viparyayaṇa vipratipatti-darśanāt tan-nirāsa-
NB_03054	an-iṣṭasya, ukta-mātrasya nirākṛtasya ca	viparyayaṇa sādhyāḥ. tena eva svarūpeṇa abhimato
PV_02210	| nir-upadrava-bhūta-artha-svabhāvasya	viparyayaṇi || na bādhā yatnavattve 'pi buddhes
SV_11027	yasmān nir-upadrava-bhūta-artha-svabhāvasya	viparyayaṇi || na bādhā yatnavattve 'pi buddhes
PV_04195	| svabhāva-kārya-siddhy-arthaṃ dvau dvau hetu-	viparyayaṇi | vivādād bheda-sāmānye śeṣo vyāvṛtti-
V3_04906	svabhāva-kārya-siddhy-arthaṃ dvau dvau hetu-	viparyayaṇi | vivādād bheda-sāmānye śeṣo vyāvṛtti-
V3_04503	-sādhanair niścitam grāhyam, sandigdha-	viparyasta-rūpayor iṣṭa-an-iṣṭa-prakāśanayor a-
SV_10306	ānantarya-abhāvād a-tat-phala-sādharmyād	viparyasto 'pavadeta api, na tāvatā tad-abhāva
SV_02722	-sattā-bhāvanā-vimuktayā buddhyā katham a-	viparyasto nāma. tad-ākāra-samāropa-saṃśaya-
SV_05101	vikalpa eva hy a-vidyā. sā svabhāvena eva	viparyasyati. na eva indriya-jñānāni vikalpakāni.
SV_11310	eva śabdāḥ. na te 'rtheṣu puruṣair anyathā	viparyasyante. tena a-doṣa itī. kim idānīm
SV_00916	na rāga-apekṣiṇyaḥ, na evaṃ rāga-ādayo	viparyāsa-abhāve 'bhāvāt. kāruṇikasya api niṣ-
V3_11006	-abhyāsa-vṛttayaḥ. na evaṃ rāga-ādayaḥ,	viparyāsa-abhāve 'bhāvāt. kāruṇikasya api niṣ-
V3_11003	-abhinandinaḥ pratisandhi-bandhāt. ata eva a-	viparyāsa-udbhavā sā na doṣaḥ. asaty ātma-grahe
V2_06513	ānantarya-abhāvād a-tat-phala-sādharmyāt tad-	viparyāsa eṣaḥ. vyavahitānām api hi hetoḥ
SV_02715	tad-artham anyat pravartate. nanu na avaśyam	viparyāsa-pūrvaka eva a-pratīta-niścayo bhavati,
PV_02081	duḥkha-sukha-tyāga-āpti-vāñchayā || duḥkhe	viparyāsa-matis tṛṣṇā ca ābandha-kāraṇam |
VN_04408	vā guṇa-antaram itī yat kiñcid etat. avayava-	viparyāsa-vacanam a-prāpta-kālam. pratijñā-ādinām
SV_00912	api vṛtṭeḥ. sā eva rāga itī cet. iṣṭam, a-	viparyāsa-samudbhavān na doṣaḥ. asaty apy ātma-
PV_03121	cet pramāṇād anya-vastuni || tattva-ārope	viparyāsa-tat-siddher a-pramāṇatā | pratyakṣa-
V3_10907	dveṣaḥ. sa eva ubhaya-āśrayaḥ pūrvako	viparyāso mohaḥ. na evaṃ karuṇā-ādayaḥ, anyathā
V3_01302	na syāt, tasya sādhyā-vipakṣa eva vṛtṭyā tad-	viparyāsa-lakṣaṇatvāt. yathokte tu dharma-dharmi
V3_04908	ātma-pratibandhād gamakatvaṃ viparyaye vā	viparyāsanam itī darśana-artham anityaḥ
V3_01909	śabda-nāśe sādhye gandhe pṛthivī-guṇatva-	viparyāsanād dhatur viruddhaḥ syāt. a-prakaraṇān
V3_01809	tasmāt kevala eva dharmo dharmiṇi sādhyo	viparyāsanīyo vā. tathā-iṣṭa-samudāyasya siddhir
SV_11306	-sādhanā-svarga-vacanam tad anyathā samayena	viparyāsayet. tena a-yathārtham api prakāśana-
SV_02720	tad-darśinas tat-svabhāva-a-niścayaḥ. kutaḥ.	viparyāsāt. sa ca taṃ pradeśam tad-vivikṭena
SV_00917	'bhāvāt. kāruṇikasya api niṣ-phala ārambho '	viparyāsād itī cet. na, parārthasya eva
V3_11007	'bhāvāt. kāruṇikasya api niṣ-phala ārambho	viparyāsād itī cet, na, parārthasya eva
V3_01811	vā kṛto bhavati. sarvatra hi tat-samudāya-	viparyāsād eva viruddhaḥ. sa kadācid dharma-
PV_03353	'ham api idṛśam || a-vibhāgo 'pi buddhy-ātmā	viparyāsita-darśanaḥ | grāhya-grāhaka-saṃvitti-
V1_03805	-phala-sṭhitiḥ. a-vibhāgo 'pi buddhy-ātmā	viparyāsita-darśanaḥ | grāhya-grāhaka-saṃvitti-
V3_11104	anumānāt. na tv evaṃ a-śubha-abhinandena	viparyāsena ca vacanasya tat-siddhiḥ, ātmany eva
VN_02312	dharmāḥ, śāstra-upagamāt sādhyā itī tad-	viparyāsena virodha-udbhāvanam. na asty ātmā itī
PV_03209	|| idaṃ vastu-bala-āyātāṃ yad vadanti	vipaścītaḥ | yathā yathā arthāś cintyante
SV_16317	-ārādhanaena phalati itī. tat-prayoga-upakāra-	vipāka-dharmaṇaḥ kṛtatvāt tat-phalasya karmaṇaḥ.
SV_16315	upakāraka-śakteḥ. puruṣa-viśeṣa-āśraya-	vipāka-dharmā sa dharmas tena kṛtaḥ sa tathā tad-
SV_16311	na vai tasya eva tad iṣṭam phalaṃ vrata-āder	vipāko 'pi tu pūrvasya karmaṇaḥ. brahma-haty-
SV_01514	ośadhayaḥ kṣetra-viśeṣe viśiṣṭa-rasa-vīrya-	vipākā bhavanti, na anyatra, tathā kāla-saṃskāra-
V2_09804	ośadhayaḥ kṣetra-viśeṣe viśiṣṭa-rasa-vīrya-	vipākā bhavanti, na anyatra. tathā kāla-saṃskāra-
SV_15710	na śūdra-ādi-prayoge 'py anyathā syuḥ, śūdra-	vipra-abhidhānayoḥ puruṣayoḥ svabhāva-a-bhedāt.
SV_15701	saha kārya-kāraṇa-bhāva-ayogāt. pratyāsatti-	viprakarṣa-abhāvāt. ata eva asya a-saṃskāryatvāt

V3_00704 -kṛtā, tad-abhāve vivakṣita-itarayor āsatti-
SV_16711 pramā ||318|| kvacid apy arthe pratyāsatti-
SV_17215 sarva-śabdā hi sarva-artha-pratyāsatti-
V3_00708 'rtha-siddhiḥ, vastu-rūpayoḥ pratyāsatti-
SV_10112 na san na asan. satām api svabhāva-ādi-
SV_10301 kasyacit svabhāvo na upalabhyate deśa-ādi-
V2_04909 tato bheda-a-pratiṣṭhānāt, na vastu-sattā-
V3_11610 -hetur asādhāraṇaḥ. viśeṣataḥ prāna-ādayaḥ.
V3_11505 sandigdho 'nvayaḥ. sarvajña-vīta-rāgayor
NB_03095 sandigdho 'nvayaḥ. sarvajña-vīta-rāgayor
V2_06409 na asattā-nīscayo viprakaṣiṇām. trividhā hi
VN_03108 vyatiriktānām api bhāvānām kutaścid
V2_06409 ||34|| ity antara-ślokaḥ. na asattā-nīscayo
SV_12426 api kārya-an-ārambha-sambhavāt. svabhāva-
VN_00503 ca. svabhāva-viśeṣo yan na trividhena
SV_15306 na asti iti. tad ime svabhāva-deśa-kāla-
V2_06410 trividhā hi viprakaṣiṇo deśa-kāla-svabhāva-
PV_02167 yātaṃ tad rūpaṃ prān na dṛśyate || śatadhā
V2_07306 so '-pravṛtti-phalo mataḥ | (51ab) so 'yaṃ
NB_02047 anyeṣāṃ virodha-kārya-kāraṇa-bhāva-asiddheḥ.
VN_00503 -viśeṣo yan na trividhena viprakaṣeṇa
SV_16516 tathā anyo 'pi draṣṭā deśa-kāla-svabhāva-
V2_06507 tāñ śāstraṃ viśayī-karoti. na ca teṣāṃ tathā
V2_08810 yādṛśaṃ dṛṣṭam, tatas tādṛśam anumīyate.
VN_00522 -vyavahāras tu tad-viparyaye 'naikāntikaḥ,
V3_11012 arvāg-darśanaḥ saha-bhāvam itaraṃ vā paśyet,
VN_00210 na apy a-darśana-mātrād vyāvṛtīḥ,
V2_06414 -nivṛtīṃ eva pramāṇayan pratikṣipati. sā
SV_17611 ||339|| tasmān na pramāṇa-traya-nivṛtīv api
NB_02027 -lakṣaṇa-prāpteṣu deśa-kāla-svabhāva-
VN_01014 na ātma-pratyakṣa-a-viśeṣa-nivṛtīr api
SV_10208 na tāñ śāstraṃ viśayī-karoti. na ca tathā
VN_02209 'pi vijigīṣūṇām vāda iti cet, na, dur-jana-
V3_01102 vācyam. vācyam, sādhyā-a-sādhyā-viparyayeṇa
VN_03219 rjūnā eva tat-prayoga-krameṇa na prayukto
VN_03216 sāmānye śabda-prayogam upadarśya pratipādita-
SV_17429 vijayate. kācīt kila bandhakī svayaṃ svāminā
V3_01906 tad-dṛṣṭaḥ sādhyā iti syād āśānkā-sambhavaḥ.
PV_04075 sa punar grahītuṃ labhate na kim || dṛṣṭer
V3_02605 śeṣe '-lakṣaṇa-vṛtītaḥ ||24|| dṛṣṭer
SV_00108 -an-artha-vivecanasya anumāna-āśrayatvāt tad-
VN_03215 kṛtaka-anityatvād iti yathā. kvacid arthe
VN_02217 -vādo nāma. para-anugraha-pravṛtīṣ tu santo
V3_01511 apārthakam anyatara-grahaṇam. anyathā
V3_12410 na hi sattā-pratiśedhād anyo vyatirekaḥ.
V3_11501 -kāriṇām ānarthakyāt tādarthya-sādhanam
SV_12401 buddhā api dṛśyante. tatra a-mantratvam api
V2_06910 sva-viśayaṃ pratipādayataḥ, a-darśana-smṛti-
V1_02604 | vibhaktāv api cetanā-adhyavasāyau saṃsarga-
SV_02108 sattā-upalambhena sarvadā tathābhāva-śānkā-
SV_02109 na vyavasyati sadṛśa-apara-utpatti-
V2_09010 -śānkā-vipralabdhaḥ sadṛśa-apara-utpatti-
V2_09010 sattā-upalambhena sarvadā tad-bhāva-śānkā-
SV_12015 dhig vyāpakam tamaḥ. kaḥ prānino hita-īpsā-
SV_14518 -buddhayaḥ kvacit tathā darśanād ghoṣa-mātra-
SV_05607 ca katham artha-dvaya-kalpanena ātmānam eva
V1_00410 kathayed yathā-upadeśam pravartamānasya a-
SV_11512 prasaṅgaḥ. icchā-vṛttau ca pauraṣeyatvam iti
SV_16913 pratipatti-darśanāt. tato 'pi kathañcid
SV_11210 sarva eva āgamaḥ sambhāvya-vipralambhaḥ.
SV_12007 śābdānām ity apauruṣeyatve 'pi sa eva
SV_11210 ||224|| na khalu sarva eva āgamaḥ sambhāvya-
PV_02030 tad-ukta-pratipattaye | a-jña-upadeśa-karaṇe
SV_00308 eva pramāṇyam, tad-abhāve bhāvinas tad-
SV_11224 yuktā na utpattiḥ. tata eva artha-

viprakaṣa-abhāvāt. vastu-svabhāvātve ca punar
viprakaṣa-rahitasya agni-hotraṃ juhuyāt svarga-
viprakaṣa-rahitāḥ. tatas teṣāṃ vivakṣā niyame
viprakaṣayor asiddheḥ. siddhau tu syāt, yathā
viprakaṣāt kadācid anupalambhāt tasya asatsv api
viprakaṣāt, na sa tad-anupalambha-mātreṇa asan
viprakaṣāt, līnga-pratipatter api tathā-rūpatvād
viprakaṣād ātmano vṛtti-vyatireka-asiddhes tatra
viprakaṣād vacana-ādes tatra sattvam asattvam vā
viprakaṣād vacana-ādes tatra sattvam asattvam vā
viprakaṣiṇo deśa-kāla-svabhāva-viprakaṣair na
viprakaṣiṇām tad-vyatirekeṇa anupalabdhaḥ api
viprakaṣiṇām. trividhā hi viprakaṣiṇo deśa-kāla
viprakaṣeṇa draṣṭum a-śakyatvāc ca. tasmād
viprakaṣeṇa viprakṛṣṭam, yad an-ātma-rūpa-
viprakaṣeṇa santo 'py an-upalakṣyāḥ syuḥ. tathā
viprakaṣair na teṣv anupalambho 'bhāvaṃ gamayati.
viprakīrṇe 'pi hetau tad vidyate katham | rāga-
viprakṛṣṭa-viśayaḥ pratyakṣa-anumāna-abhāvaḥ saj-
viprakṛṣṭa-viśayā punar anupalabdhiḥ pratyakṣa-
viprakṛṣṭam, yad an-ātma-rūpa-pratibhāsa-vivekena
viprakṛṣṭānām arthānām kim a-sambhavi dṛṣṭaḥ. na
viprakṛṣṭānām sva-sāmarthya-upadhānāj jñāna-
viprakṛṣṭāyām tu hetu-paramparāyām an-anumānam
viprakṛṣṭe 'rthe pratipattī-pratyakṣasya anyasya
viprakṛṣṭe punar arthe 'bhāva-nirṇayo
viprakṛṣṭeṣv a-sarva-darśino '-darśanasya abhāva-
viprakṛṣṭeṣv apy asti, na ca te na santy eva.
viprakṛṣṭeṣv abhāva-nīscayaḥ. veda-pramāṇyam
viprakṛṣṭeṣv artheṣv ātma-pratyakṣa-nivṛtter
viprakṛṣṭeṣu. tasmād svabhāva-viśeṣo yataḥ
viprakṛṣṭeṣu sva-sāmarthya-upadhānāj jñāna-
vipratipattī-adhikāre satām śāstra-a-pravṛttheḥ.
vipratipatti-darśanāt tan-nirāsa-artham. sa ca
vipratipatti-viśayaś ca kim na darśita iti cet,
vipratipatti-sthānaḥ sāmānyena upasaṃharati
vipratipatti-sthāne dṛṣṭvā upālabdhā. sā taṃ
vipratipattis tu dṛśyate eva. bhavaty eva śāstra-
vipratipattīnām atra akārṣit svayaṃ śrutim | iṣṭa
vipratipattīnām atra akārṣit svayaṃ-śrutim | iṣṭa
vipratipattes tad-vyavasthāpanāya āha - pakṣa-
vipratipattau prasiddham aneka-artha-sāmānye
vipratipannaṃ pratipādayanto nyāyam anusareyuh
vipratīśiddham etad vacanaṃ syāt, ghaṭasya ātmanā
vipratīśiddham ca etat - na anvayo na vyatireka
vipratīśiddham. tasmād upakurvāṇāś cakṣur-ādāya
vipratīśiddham. mudrā-maṇḍala-dhyānair apy an-
vipramoṣayor a-pratipatteḥ, sandehe sandehād
vipralabdho 'yaṃ na vivecayaty ayo-golakam iva
vipralabdho na vyavasyati sadṛśa-apara-utpatti-
vipralabdho vā, antya-kṣaṇa-darśiṇām nīscayāt.
vipralabdho vā. antya-kṣaṇa-darśiṇām nīscayāt
vipralabdhaḥ sadṛśa-apara-utpatti-vipralabdho vā.
vipralabdhasya aparādhaḥ. tathā hi smaranti
vipralabdhā nāśam guṇam tasya ca bhāvam āropya sa
vipralabhāmahe. eka-kāryās tu vyaktayaḥ kalpanā-
vipralambha-artham. tad yathā-dṛṣṭa-sādharmaḥ
vipralambha-āśānkā. api ca, sambandhinām
vipralambha-sambhavāt. kim ca, parimita-vyākhyātr
vipralambha-hetūnām doṣāṇām puruṣa-āśrayād
vipralambhaḥ. apauruṣeyatā api iṣṭā kartṛṇām a-
vipralambhaḥ. vipralambha-hetūnām doṣāṇām puruṣa-
vipralambhana-śānkibhiḥ || tasmād anuṣṭheya-gataṃ
vipralambhāt. avyabhicāras ca anyasya ko 'nyas
vipralambhāt. utpanno 'py anyathā samito na

V1_02913	asāv api vastv-an-anurodhi-pratibhāso	vipralambhāt pratyakṣa-ābhāsaḥ. etena mānaso 'pi
SV_14005	eva. na, a-bhinna-janmanaḥ sādharmya-	vipralambhād bhrāntyā dīpa-ādiṣu bhāvāt. a-bhinna
SV_10918	viṣaya-antare 'pi tathātva-upagamo na	vipralambhāya an-uparodhāt, niṣ-prayojana-vitatha-
SV_06505	nānā-eka-dharma-bheda-a-bheda-pratibhāsa-	viplava-anusārī vyavahāra iti tasya tat-
SV_04302	svalakṣaṇānām eva darśana-āhita-vāsanā-kṛto	viplava iti tat-pratibaddha-janmanām vikalpānām a
V1_02912	-anyebhyo 'viśeṣataḥ ||33|| yo 'pi kaścid	viplava indriya-jaḥ, tad-anya-indriya-ja-a-
SV_07619	sāmānya-buddhir na iyam arthavati kevalam	viplava eva iti na asmākam asyā viṣaya-nirūpaṇam
SV_06212	sākāṅkṣatvāt sā a-parisamāpta-tad-arthā	viplava eva ghaṭa-ādi-śabdeṣu. tādr̥ṣo jñeya-ādi-
SV_06317	rūpavattvena tv asya darśanam kevalam buddhi-	viplava eva. tena eva a-paramārtho 'sāv anyathā
SV_06503	-balena akhile gatiḥ syāt, śabdānām buddhi-	viplava-viṣayatvāt. tatra ca a-vastuni vastu-
SV_06223	asau | a-rūpo rūpavattvena darśanam buddhi-	viplavaḥ ||127|| niveśyamāno 'py eṣa śabdo yasmād
V1_02902	na ca te tathā-avabhāsināḥ smaryante. tan na	viplavo 'nyo vā vikalpaṃ sphuṭayati. a-vikalpaka
V1_02910	an-anurodhāt. tasmāt pratyakṣa-ābhāsaḥ.	viplavaś ca akṣa-jatve 'pi tad-anyebhyo '-
SV_16702	||317|| sarva eva hi puruṣo 'n-atikrānta-doṣa-	viplavas tam atindriyam artha-viśeṣa-pratiniyamam
V1_02914	pratyakṣa-ābhāsaḥ. etena mānaso 'pi	viplavo vyākhyātaḥ. na eva dvi-candra-ādi-
SV_05505	sa ca a-rūpaḥ. tam eva eṣa gr̥hṇati tathā	viplavata ity uktaṃ prāk. api ca, vastu-sāmānya-
SV_05019	api keśa-ādi-vibhrama-vat. a-vidyā-udbhavād	viplavatve cakṣur-vijñāna-ādiṣv api prasaṅgaḥ. na,
V1_02802	paśyanti purato 'vasthitān iva ||29|| yathā-	viplavam āvega-pratipatti-pradarśanāt | parokṣa-
V1_03006	vikalpa-vargāt pṛthak taimira-upalakṣitam	viplavam pratyakṣa-ābhāsam āha sa-apavādatva-
PV_03331	|| vibhakta-lakṣaṇa-grāhya-grāhaka-ākāra-	viplavā | tathā kṛta-vyavasthā iyam keśa-ādi-
V1_03603	| vibhakta-lakṣaṇa-grāhya-grāhaka-ākāra-	viplavā ||39|| tathā kṛta-vyavasthā iyam keśa-ādi
PV_04236	| dr̥ṣṭim bheda-āśrayais te 'pi tasmād a-jñāta-	viplavāḥ || satta-sādhana-vṛttes ca sandigdhaḥ
V2_05602	| dr̥ṣṭim bheda-āśrayais te 'pi tasmād a-jñāta-	viplavāḥ ||28|| ity antara-ślokaḥ. etal-
PV_04066	|| a-bādhyā-bādhakatve 'pi tayoḥ śāstra-arthā-	viplavāt | a-sambandhe 'pi bādha cet syāt sarvaṃ
PV_03431	|| svabhāva-bhūta-tad-rūpa-samvid āropa-	viplavāt | nīla-āder anubhūta-ākhyā na anubhūteh
SV_05018	bāhya-apekṣā eva bhrāntayo bhavanti, kiṃ tu	viplavād āntarād api keśa-ādi-vibhrama-vat. a-
SV_05416	bhāvāt, pratibhāsinām api keśa-ādi-	viplavānām abhāvāt. a-bhinna-pratibhāsā dhīr na
PV_03297	api | nivṛttir na nivarteta nivṛtte 'py akṣa-	viplave || kadācid anya-santāne tathā eva arpyeta
SV_05103	dvaya-nirbhāsād iti vakṣyamaḥ. sarveṣāṃ	viplave 'pi pramāṇa-tad-ābhāsa-vyavasthā, ā
PV_03218	| a-sambhavād vinā teṣāṃ grāhya-grāhaka-	viplavaiḥ || tad-upekṣita-tattva-arthaiḥ kṛtvā
V1_02812	| pratyastamita-arthā-vaiśadyo hi sarva eva	vipluta-dhiyo 'pi saṃsr̥ṣṭa-abhilāpaḥ pratyayaḥ.
V1_02205	-manaskārāḥ, ubhaya-sannidhāv api middha-ādi-	vipluta-dhiyo 'bhāvāt. etāvān eva vijñāna-
VN_06103	-abhāvāt. yadā tarhy abhyupagamya vādaṃ	viphalatayā na kiñcid vakti, anyad vā yat kiñcit
PV_03514	svabhāve niyatāṃ ca tām | ko nāma anyo	vibadhnīyād bahir-aṅgo 'ntar-aṅgikām || bāhyaḥ
PV_03515	-aṅgikām || bāhyaḥ sannihito 'py arthas tām	vibandhuṃ hi na prabhuḥ | dhiyaṃ na anubhavet
PV_04285	-bhāvās tad-bhāva-niyatā hi te | a-sambhavād	vibandhe ca sāmagrī kārya-karmaṇi || an-
VN_01119	nānā. ekaś cet, katham idānim idam ekatra a-	vibhakta-ātmani niṣ-paryāyaṃ paraspara-vyāhatam
SV_06026	ca a-tathābhūtān api tathā-adhyavasitān a-	vibhakta-bāhya-adhyātmika-bhedān pratipattā
VN_06615	tatra ekā prakṛtiḥ sukha-duḥkha-mohaḥ. tad-a-	vibhakta-yonikam idam vyaktaṃ tad-anvaya-darśanāt.
PV_03331	-vedaka-ākārā yathā bhrāntair nirikṣyate ||	vibhakta-lakṣaṇa-grāhya-grāhaka-ākāra-viplavā |
V1_03603	-vedaka-ākārā yathā bhrāntair nirikṣyate |	vibhakta-lakṣaṇa-grāhya-grāhaka-ākāra-viplavā ||39
HB_01115	eva mṛt-samsthāna-viśeṣa-ātmanas cakra-āder	vibhaktaḥ svabhāvo bhavati. tad evaṃ na kulālān
V3_10310	rūpam anyatra a-paśyanti buddhir idam asmād	vibhaktam iti pratyeti. tad a-rūpāṇam kutāḥ.
SV_03515	dharmiṇor a-bhede bhede vā dr̥ṣṭāḥ ṣaṣṭhy-ādi-	vibhaktayo dharma-bahutvāt tatra dr̥ṣṭo vacana-
V3_01308	abhisambandhād arthavac chabda-rūpaṃ	vibhakti-darśanāt sādhyam. na ca svarūpa-mātra-
SV_03301	-artham kṛte saṅketa-bhede vyatirikta-arthā	vibhaktir artha-antaram iva a-darśayanti
SV_03222	bheda-āśrayatvāt. dvayor eka-abhidhāne 'pi	vibhaktir vyatirekiṇī | bhinnam artham iva anveti
V3_12507	ādy-arthānām pratiṣedha-viṣaya-upadarśanīnām	vibhaktīnām ayogād iti cet, ukta-uttaram etat.
PV_03423	saṃsmṛteḥ || bhedena an-anubhūte 'sminn a-	vibhakte sva-gocaraiḥ | evam etan na khalv evam
SV_03220	dvayor eka-abhidhānāt. tathā ca vyatirekiṇyā	vibhakter ayogas tasyā bheda-āśrayatvāt. dvayor
V1_02604	a-vibhāgaś ced ayo-golaka-vahni-vat |	vibhaktāv api cetanā-adhyavasāyau saṃsarga-
SV_06015	sthitaḥ | prapattā tad-a-tad-dhetūn arthān	vibhajate svayam ||119|| niveditam etat prāg
V2_07513	tathā syād iti svārthe 'py anumāne	vibhajya ucyate. sādharmyeṇa api hi prayoge
SV_01308	abhyupagamena ca sa-ātmaka-an-ātmakau	vibhajya tatra abhāvena gamakatvaṃ kathayatā
V2_09603	abhyupagamena ca sa-ātmaka-an-ātmakau	vibhajya tatra abhāvena gamakatvaṃ kathayatā
SV_14517	arthā-antaram iva dharmiṇo dharmam cetasā	vibhajya tan-mātra-jijñāsāyāṃ svabhāva eva tathā
SV_06018	tatra svayam eva tad-dhetūn a-tad-dhetūnś ca	vibhajya pratyeti. tasya tad-buddhi-vartino
PV_03302	| bhāvyaṃ tena ātmanā yena prati-karma	vibhajyate || an-ātma-bhūto bhedo 'sya vidyamāno
V1_03105	bhavitavyam, yena asya idam iti prati-karma	vibhajyate. an-ātma-bhūtaś ca asya indriya-arthā-
V3_04905	kiṃ punaḥ kāraṇam evaṃ navadhā pakṣa-dharmo	vibhajyate. svabhāva-kārya-siddhy-artham dvau
SV_12127	svabhāvo yaj-janmā dr̥ṣṭāḥ so 'nyatra apy a-	vibhajyamānaḥ sva-ātmānā tat-kārya-dharmatām na
PV_02185	sukha-duḥkhaḥ || yato 'pi prāṇināḥ kāma-	vibhava-icche ca te mate | sarvatra ca ātma-
SV_06705	svabhāvānām pṛthān niyoge ca tathā-coditānām	vibhāga-a-parijñānād iti. tasya apy ekam asti ity
SV_09017	kvacid apy ekam ākāraṃ pratiniyatam a-paśyan	vibhāga-abhāvād bhāvānām katham a-saṃsr̥ṣṭa-anya-
VN_01203	na lakṣayati. śaktir avasthā ity eko bhāvo '-	vibhāga iti pakṣe 'yam virodha uktaḥ. atha asty

SV_08504	bhedāt. svabhāvena eva viśvasya sva-ātma-vad	vibhāga-utpatti-sthiti-nirodha-ādayo na syuḥ,
SV_13504	na iyam artha-antaram varṇebhyaḥ. dr̥ṣyāyām	vibhāga-upalambhāt. adr̥ṣyāyām tato 'pratipatter
SP_00024	-yogyatā-vācyaḥ svabhāvo 'sya nirucyatām |	vibhāga-yoga-gatibhiḥ kim anyair gamana-ādibhiḥ ||
SV_12906	vyañjaka-anukrama-vaśād anukrama-vad varṇa-	vibhāga-vac ca pratibhāti iti cet. anukramavatā
SV_06606	vā a-vyatireko na syād ity uktam. tad ayam a-	vibhāgo 'nviyād vā na vā. na punar an-anvayo
PV_03353	katham satyaṃ na jāne 'ham api idr̥śam || a-	vibhāgo 'pi buddhy-ātmā viparyāsita-darśanaḥ |
V1_03805	lakṣaṇam eva iyaṃ meya-māna-phala-sthitiḥ. a-	vibhāgo 'pi buddhy-ātmā viparyāsita-darśanaḥ |
V3_10309	api kaḥ pāramārthiko 'satām parasparato	vibhāgaḥ. ekasya hi rūpam anyatra a-paśyanti
PV_03277	na dr̥ṣtam tv anyad antarā || samsargād a-	vibhāgaś ced ayo-golaka-vahni-vat | bheda-a-bheda
V1_02603	na anyā buddhir anyo 'nubhavaḥ. samsargād a-	vibhāgaś ced ayo-golaka-vahni-vat | vibhaktāv api
VN_01116	idānim atīśayavad yat kṛto 'yaṃ vyavahāra-	vibhāgaḥ. tā avasthā atīśayavatya iti cet, tā
VN_01204	pakṣe 'yaṃ virodha uktaḥ. atha asty anayor	vibhāgo na kaścid virodhaḥ, kevalam sa-anvayau
V1_02703	na nānā-rūpayor dravyayoḥ samsargād a-	vibhāgaḥ. punas tad-dravya-santāna-sthiti-kāraṇa-
V3_10401	vaktāraḥ pradarśayanti. na ca tat-kṛto	vibhāgo vastu-vyavasthāyāḥ samāśrayaḥ,
PV_03047	-ādīṣu | jñāna-kāryeṣu jātir vā yayā anveti	vibhāgataḥ || kathañcid api vijñāne tad-rūpa-an-
PV_02174	-vat | rūpa-ādi-van na niyamas teṣāṃ bhūta-a-	vibhāgataḥ || tat-tulyaṃ cen na rāga-ādeḥ saha-
SV_06907	vyapadeśaḥ kriyate. buddhi-samīhā sandarśita-	vibhāgatvāt sarvasya śabda-arthasya. a-pratipakṣa
SV_06104	bhinna-darśane 'py eṣa vṛkṣa-a-vṛkṣa-	vibhāgaṃ kurvīta, tasya śākhā-ādi-pratibhāsa-
V3_10402	atiprasaṅgād ity uktam. itaretara-	vibhāgaṃ ca anena sattā-anuṣaṅginam prathayatā
SV_03319	samhṛta-sakala-vyavaccheda-dharmair	vibhāgavata ekasya iva sandarśanena pratibhāsanāt,
SV_11924	eka-parama-aṇu-vyatikrama-kālatvāt. ādhikye	vibhāgavataḥ paryavasāna-ayogāt. aneka-aṇu-
V3_10312	vikalpa-viracitam asantam apy eṣāṃ ātmānam	vibhāgavantam iva anya-anyair vyapadeśair
PV_04202	|| yan-nāntariyakā sattā yo vā ātmā svo '-	vibhāgavān | sa tena avyabhicārī syād ity artham
V3_05507	yan-nāntariyakā sattā yo vā ātmā svo '-	vibhāgavān | sa tena avyabhicārī syād ity artham
PV_02219	samsāre | ātmani sati para-sañjñā sva-para-	vibhāgāt parigraha-dveṣau || anayoḥ
SV_07407	a-nīscayo na syād eka-nīscayo vā. tasyā a-	vibhāgāyās teṣu viśeṣa-abhāvāt. vyakter yadi
SV_05713	'-dr̥ṣteḥ pratiśedhāc ca (110c) na hi dr̥ṣyaṃ	vibhāgena a-pratibhāsamānam asti ity uktam etat,
SV_08220	'satsu utpadyanta iti sarvatra sarva-ākārāḥ.	vibhāgena eva tathā-upalabdhanām vikalpanāt.
SV_06105	vibhāgaṃ kurvīta, tasya śākhā-ādi-pratibhāsa-	vibhāgena daṇḍa-vad daṇḍiny a-grahaṇāt, a-
V3_04808	dharmā-an-āśrayo vastu. anya-viśaye 'pi nañi	vibhāgena niyoga-vṛtṭeḥ. sapakṣa-lakṣaṇa-virodhāc
SV_17118	24|| ity antara-ślokaḥ. tasmād a-vidita-arthā-	vibhāgeṣu śabdeṣv ekam artham atyakṣa-samyogam an
PV_03132	|| a-vyāpṛta-indriyasya anya-vāñ-mātreṇa a-	vibhāvanāt | na ca an-udita-sambandhaḥ svayaṃ
PV_03130	|| viśada-pratibhāsasya tadā arthasya a-	vibhāvanāt | vijñāna-ābhāsa-bhedo hi padārthanām
HB_03606	bhavan dharminī hetur na kiñcid bhāvayati na	vibhāvayati iti na tad-upakṣepaḥ samarthaḥ. tan
SV_12915	upalakṣayāmaḥ. na api svayam ayaṃ vaktā	vibhāvayati. kevalam evaṃ yadi syāt sādhu me syād
SV_14507	vināśaḥ. tam asya svabhāvam uttara-kālam	vibhāvayanto vināśo 'sya bhūta iti yathā-pratīti
SV_15903	japan. na hi tadā śrotreṇa kañcid artham	vibhāvayāmaḥ. na ca a-śabda-ātmā mantraḥ.
SV_15308	-darśi vacanasya a-kṛtakasya itarasya vā	vibhāvayitum samarthaḥ. pratipāditam ca etat,
PV_02238	| duḥkha-bhāvanayā apy eṣa duḥkham eva	vibhāvayet || pratyakṣam pūrvam api tat tathā api
V3_13710	apy avaśyam avadāta-dhiyo 'yam eva bhāvo '-	vibhāvīta-dhiyā a-vidito janena || pramāṇa-
V1_01411	-bhāvinyāḥ katham samhṛta-vikalpe darśane '-	vibhāvītā nāma. tad ayam a-samsr̥ṣṭa-vikalpo vā
PV_03023	kṣamaḥ || tac ca sāmānya-vijñānam anurundhan	vibhāvvyate | nīla-ādy-ākāra-leśo yaḥ sa tasmin
PV_03449	|| pratyakṣās tad-viviktaṃ ca na anyat kiñcid	vibhāvvyate | yat taj-jñānam paro 'py enām
PV_03045	| na sañketam na sāmānya-buddhiṣv etad	vibhāvvyate || yā apy a-bheda-anugā buddhiḥ kācid
SV_05510	sā hi varṇa-samsthāna-pratibhāsavatī	vibhāvvyate. na ca idr̥śam sāmānyam. na ca tato
SV_12918	pada-vākyayor varṇāḥ krama-viśeṣam antareṇa	vibhāvvyante. a-kramāyām buddhau paurvāparya-
SV_05610	-avadyam etat. nanu dhiḥ kāryam tāsām sā ca	vibhidvyate ||108|| pratibhāvam. tadvat tat-
PV_03279	-ādir a-bhinno buddhi-vedane | a-bhinna-ābhe	vibhinne ced bheda-a-bhedau kim āśrayau || tiras-
V1_02613	-ādir a-bhinno buddhi-vedane | a-bhinna-ābhe	vibhinne ced bheda-a-bhedau kim āśrayau ||27||
V3_10605	api, yathā – sarvatra sukha-ādi-sambhavād	vibhur ātmā iti. evam ekasya pakṣa-dharmasya hetu
SV_03715	na syāt. na hi tatra sāmānyam asti na api	vibhutva-ādayo guṇās tathā ucyante, artha-
PV_02206	|| sātmye 'pi doṣa-bhāvaś cen mārgavan na a-	vibhutvataḥ | viśaya-grahaṇam dharmo vijñānasya
V3_11310	evam kim na bhinna iti cet, kaḥ pratiśeddhā	vibhettuḥ. an-ukta-sāmarthya-ākṣiptam iṣtam paro
PV_03278	|| a-bhinna-vedanasya aikye yan na evaṃ tad-	vibheda-vat | sidhyed a-sādhanatve 'sya na
V1_02610	a-bhinna-vedanasya aikye yan na evaṃ tad-	vibheda-vat | sidhyed a-sādhanatve 'sya na
SV_05003	-eka-arthā-kāriṇo 'nubhava-dvāreṇa prakṛtyā	vibhrama-phalāyā vikalpa-vāsanāyā hetutvān
SV_04927	paśyato 'pi bheda-samsarga-vad yuktam.	vibhrama-balāt tu tathā jñāne na virodhaḥ. nimitta
SV_05018	kim tu viplavād āntarād api keśa-ādi-	vibhrama-vat. a-vidyā-udbhavād viplavatve cakṣur-
SV_04901	ca vyāvṛtti-vādinām śabdaḥ pratyayaḥ, sa	vibhrama-vaśād a-kārake 'pi kāra-ādhyavasāyī
V1_04404	iti. cintāmayim eva tu prajñam anuśīlayanto	vibhrama-viveka-nir-malam an-apāyī pāramārthika-
PV_03492	vicchinnaṃ śṛṅvato 'py asya yady a-vicchinna-	vibhramah | hrasva-dvaya-uccāraṇe 'pi syād a-
PV_03492	| hrasva-dvaya-uccāraṇe 'pi syād a-vicchinna-	vibhramah || vicchinne darśane ca akṣād a-
SV_05001	tu tathā jñāne na virodhaḥ. nimitta-abhāvād	vibhramo 'yukta iti cet. ta eva bhāvās tad-eka-
SV_15016	hi puruṣa-doṣa-upadhānād eva artheṣu jñāna-	vibhramah. tad-rahitānam api pradipa-ādinām nīla-
SV_11919	sabhāga-vāsanā-upādāna-vikalpa-pratibhāsa-	vibhramah padam. vākyam ca eka-avabhāsi mithyā

SV_04315 vastunas tu nānā-eka-vyatiṛeka-graho
SV_14113 tad-rūpa-samāropa-pratibhāsinyā buddher ayam
V1_00703 -āśu-bhramaṇa-nauyāna-saṅkṣobha-ādy-an-āhita-
V3_10501 diśā sarva-prayogeṣu vacana-parāvṛtti-kṛtaṃ
NB_01006 -āśu-bhramaṇa-nauyāna-saṅkṣobha-ādy-an-āhita-
SV_05106 -jñānasya anyasya ca bhinna-bhāva-utpatter
PV_03497 || ghaṭanaṃ yac ca bhāvānām anyatra indriya-
SV_05113 janyate. tasmād bhinna-bhāva-janmano vikalpa-
SV_03902 anya-apohaḥ. tam eva grhṇati sā prakṛti-
SV_05503 -udbhavā. a-tat-pratibhāsiny apy adhyavasāya-
SV_05609 kalpanā-viśayatām upayāntyas tathā anayā
NB_03064 mayūrah kekāyitād iti. tad-āpāta-deśa-
V3_10604 mayūrah, kekāyitād iti tad-āpāta-deśa-
PV_03497 anyatra indriya-vibhramāt | bheda-a-lakṣaṇa-
V3_04505 tu pakṣa-dharmatvam eva, a-sambaddhād
V2_04910 -apekṣaṇāc ca. itarat punar bheda-antara-
V3_11603 kenacit sambandhāt. a-sambandhād
SV_02722 rūpeṇa niścinvann agni-sattā-bhāvanā-
PV_03099 liṅgaṃ tasya eva kathyate | tad atyanta-
VN_05601 upadrotavyaḥ, yathā-uttara-pratipatti-
PV_03133 yugapad-vṛtteḥ sa-vikalpa-a-vikalpayoḥ |
PV_02133 -ākhyānaṃ hi duḥ-karam || yukty-āgamābhyām
V3_11604 sambandhāt kiṃ-sambaddho 'yam iti kathaṃ na
PV_03197 grhyate sakṛt | sakṛd graha-avabhāsaḥ kiṃ
PV_04038 na ayoga-vāraṇāt || dvividho hi vyavacchedo
PV_02186 sukha-sañjñasya tasmāt ṛṣṇā bhava-āśrayaḥ |
SV_00908 atra yathā rakto bravīti tathā
V3_10908 vārttike. tatra yathā rakto bravīti, tathā
PV_02254 tena eva duḥkhaṃ duḥkhān nir-ātmatām | a-
PV_02243 tasya tatra ātmany api sā samā || tatra a-
PV_02240 apy ekatra doṣeṇa tat kṣaṇaṃ calitā matiḥ ||
SV_10304 'rthaḥ svabhāva-viśeṣo vā, yathā na asti
V2_06511 'rthaḥ svabhāva-viśeṣo vā, yathā - na asti
V3_10311 tal-lakṣaṇatvāt sattvasya. kevalaṃ vikalpa-
PV_02243 || tatra a-viraktas tad-doṣe kva idānīm sa
PV_02242 ca || etāvad eva ca jagat kva idānīm sa
PV_02237 ca | ātmany api virāgaś cen na idānīm yo
PV_02220 | niyamena ātmani snihyaṃs tadiye na
SV_10305 ceto devatā-viśeṣo vā, na asti dāna-hiṃsā-
V2_06512 devatā-viśeṣo vā, na asti dāna-hiṃsā-ādi-
PV_02113 niyamate | paratāś cet samarthasya dehasya
SV_09927 sattā iti. na iyaṃ kasyacit kadācit kvacid
V2_08202 sattā iti na iyaṃ kasyacit kvacid kadācid
SV_16905 uddhṛtāni śākhā-antarāni. idānīm api kānicid
HB_02911 iti cet, nanu tasya eva kaivalyam iti ghaṭa-
V3_00607 ekasya tu yathokta-svabhāva-antara-
V3_11812 yadi na sa-ātmakaṃ jīvac-charīram, prāṇa-ādi-
VN_00205 ity asad eva syāt. sarva-sāmarthya-upākhyā-
V2_07904 vastunaḥ. sarva-sāmarthya-upākhyā-
V3_13003 eka-vyaktyā sarva-vyakter a-vyakta-rūpa-
HB_02308 śaktir hi bhāva-lakṣaṇaṃ sarva-śakti-
VN_01212 kathaṃ yojyate. eṣa hi bhāvānām bheda etad-
V3_13004 a-bhedād eva, āśraya-a-samaveta-rūpa-
V3_12512 dharma iti cet, nanv ayam eva asya dharmā-
V1_01314 pratyakṣa-sādhana eva indriya-dhiyaḥ kalpanā-
V3_10301 itara-grahaṇāt. kevalo hi tad-viparīta-
V3_13705 a-pratibandhāt, pratibandha-lakṣaṇa-
V3_00405 -saṃsarga-a-vyavacchinna-svabhāva-antara-
V3_10403 bhavati. tathā api idam asiddham eva asato
PV_02175 ca viśayā na niyāmakāḥ | sabhāga-hetu-
SV_09424 iti sādhyate. nanu tatra api tad-ayoga-
V3_07401 iti sādhyate. nanu ca atra api tad-ayoga-
V3_04903 dharmā-yogini pratītiḥ, kiṃ tarhi tad-dharma-
V1_02204 rūpa-ādy-anuṣaṅginām tad-viśaya-indriya-
V3_10308 abhiprāya-vaśād evam uktam. tena itara-asad-

vibhramah syāt, tasya eka-aneka-kārya-kāriṇas
vibhramah syād ānupūrvī iti. sā ca katham
vibhramam a-vikalpakam jñānaṃ pratyakṣam. kā
vibhramam utsṛjya artha-vyavasthāpana-nītir
vibhramam jñānaṃ pratyakṣam. tat caturvidham.
vibhramasya ca a-viśeṣe 'py abhimata-arthakriyā-
vibhramāt | bheda-a-lakṣaṇa-vibhṛantaṃ smaraṇam
vibhramāt tad eva idam iti pratyabhijñānaṃ na
vibhramād vikalpānām vastu-grāhiṇī iva pratibhāti.
vibhramād vyavahārayati lokam. sa tu tasyām
vibhramān miśri-kriyanta ity an-avadyam etat.
vibhrame. dharmy-asiddhāv apy asiddhaḥ, yathā
vibhrame. dharmy-asiddhāv api, yathā - sarvatra
vibhṛantaṃ smaraṇam tad-vikalpakam || tasya
vimarśa-ayogāt. na tu sapakṣa-vipakṣayoḥ sattvam
vimarśa-vivekena pratiṣṭhitena eva rūpeṇa
vimarśo na jāyate, yathā cākṣuṣatvāc chabde.
vimuktayā buddhyā katham a-viparyasto nāma. tad-
vimūḍha-artham ā-go-pālam a-saṃvṛteḥ || etāvan
vimūḍhas tūṣṇīm-bhavati. na hi para-upatāpana-
vimūḍho laghu-vṛtter vā tayor aikyaṃ vyayasyati ||
vimṛśan duḥkha-hetuṃ parikṣate | tasya anitya-ādi
vimṛset. a-parijñāta-sambandhād garbhāt puruṣa-
viyukteṣu tila-ādiṣu || pratyuktaṃ lāghavaṃ ca
viyoga-apara-yogayoḥ | vyavacchedād ayoge tu
virakta-janma-a-dṛṣṭer ity ācāryaḥ sampracakṣate |
virakto 'pi iti vacana-mātrād a-pratipattiḥ, na
virakto 'pi iti vacana-mātrād a-pratītiḥ. na api
viraktaś ca ṛṣṇāvān sarva-ārambha-samāśritaḥ ||
viraktas tad-doṣe kva idānīm sa virajyate | guṇa-
virakto na eva tatra api kāmī iva vanitā-antare |
viraktaṃ ceto devatā-viśeṣo vā, na asti dāna-
viraktaṃ ceto devatā-viśeṣo vā, na asti dāna-
viracitam asantam apy eṣām ātmānaṃ vibhāgavantam
virajyate | guṇa-darśana-sambhūtaṃ snehaṃ badheta
virajyate | sa-doṣatā api cet tasya tatra ātmany
virajyate || tyajaty asau yathā ātmānaṃ vyarthā
virajyate || na ca asty ātmani nir-doṣe sneha-
virati-cetanānām abhyudaya-hetutā iti, pratyakṣe
virati-cetanānām abhyudaya-hetutā iti. pratyakṣe
viratiḥ kutaḥ || an-āśrayān nivṛtte syāc charīre
viramet. tad dhi kiñcid upaliyeta na vā yasya
viramet. tad dhi kiñcid upaliyeta na vā yasya
virala-adhyetrkāṇi. tadvat pracura-adhyetrkāṇām
viraha ucyate. sa ca iha liṅga-bhūta-pradeśa-
viraha-upagamād eva bhinna-deśa-ādibhir yoga-
viraha-prasaṅgaḥ, nairātmyād ghaṭa-ādi-vad iti,
viraha-lakṣaṇaṃ hi nir-upākhyam iti. evaṃ
viraha-lakṣaṇaṃ hi nir-upākhyam. caramasya tarhi
virahaḥ. a-vyavadhānam a-dūra-sthānaṃ dṛśya-
viraho 'bhāva-lakṣaṇam. na ca a-kṣaṇikasya kvacid
virahaś ca a-bhedo yathā sukha-ādiṣu śakty-
virahaś ca. samāna-deśa-āśraya-indriya-yoga-
viraho dharmah. na hi vastu-rūpam eva dharmah,
virahaḥ. yataḥ saṃhṛtya sarvataś cintām stimitena
virahaḥ sādhyā-dharmah syāt, na punaḥ kutaścid
virahāc ca, uttara-ābhāsatvena su-jñānāḥ.
virahād aneka-vṛtter ekasya na deśa-ādi-
virahād iti, vyabhicāri vā. atha api tad-
virahād rāga-āder niyamo na vā || sarvadā sarva-
virahiṇā sāmānyena anvayo na siddha eva. na vai
virahiṇā sāmānyena anvayo na siddha eva. na vai
virahiṇi ity a-doṣo 'nya-grahaṇe 'pi. kiṃ punaḥ
virahē '-darśanād an-upahata-indriya-upanidhau ca
virahena tvayā upagatatvād ity arthaḥ. tatra api

V3_10408 proktā syāt. tat kim eṣāṃ paraspara-
 PV_02225 snehe duḥkha-samāśrayaḥ || tathā api na
 PV_02237 tad doṣān saṃvṛṇoti ca | ātmany api
 PV_02239 || pratyakṣaṃ pūrvam api tat tathā api na
 PV_02232 || viśiṣṭa-sukha-saṅgāt syāt tad-viruddhe
 SV_15608 anuṣṭhānād devatā-sannidher a-sākalyena
 HB_02004 syāt, tad-upāya-apāyayoḥ kārya-vyakti-
 V3_02006 -a-parityāgād arthasya icchā-pravṛṭtyor a-
 HB_01706 prāg api tad eva iti katham kadācit kriyā-
 PV_02282 | tataḥ parārtha-tantratvaṃ siddha-arthasya a-
 VN_04008 -antara-abhidhāne 'pi na nigraham arhaty a-
 V3_05405 ca doṣāt. na ca asya prayatna-an-ārambha-
 V2_09310 āha – eṣa tāvan nyāyo yad ubhayaṃ vaktavyaṃ
 SV_01107 – eṣa tāvan nyāyo yad ubhayaṃ vaktavyam,
 NB_03109 asiddhau sandehe vā yathāyogam asiddha-
 V3_03502 tasya pratibandha-viśayaḥ, sarvatra sva-vāg-
 SV_12324 'nyathā ca varṇyante. tat katham ekatra
 VN_06010 viruddha-abhyupagamayor vivādaḥ syāt, a-
 VN_06010 iti, na, a-sambhavāt. ekatra adhikaraṇe
 V3_00304 -grahāḥ ||2|| ity antara-ślokaḥ. tad-āgama-
 PV_04005 pramāṇena sa siddhaḥ katham āgamaḥ || tad-
 PV_03090 a-vācyo niṣedhas tena sarvathā || etena tad-
 PV_02271 -ākārān āropya paritṛṣyati | tatra eva tad-
 NB_03120 ayam anupalambhaḥ svabhāvaś ca paraspara-
 V3_13007 tad ayam anupalambhaḥ svabhāvaś ca paraspara-
 SV_17520 vācya-darśana-vṛttech. evaṃ satī. paraspara-
 V2_10110 sva-ātmanaś ca anupalabdhir iti sa tat-tad-
 SV_02008 apy ukta-anupalabdhir anekadhā | tat tad-
 SV_02011 anupalabdhir iti. sa prayoga-vaśena tat-tad-
 NB_02045 -sādhanyām anupalabdhou yeṣāṃ svabhāva-
 SV_12211 dharmā-dvaya-avatāro vastu-sāmānye ' -
 V3_08006 ca. sa eva sva-vyāpaka-viparyaye sādhye
 V2_05207 -abhidhānam asaty eva nāstitā na anyatra na
 HB_00813 eva abhāva-khyātir yathā syān na anyatra na
 V3_03201 iti. śāstravato 'py a-tad-ālambane vastuni
 PV_04098 'sukha-pradaḥ || śāstriṇo 'py a-tad-ālambe
 VN_03417 na asty ātmā iti, pratijñā-hetvoḥ paraspara-
 PV_02090 -āśraye gatiḥ || rasa-rūpa-ādi-yogaś ca
 NB_02034 na atra śimśapā, vṛkṣa-abhāvād iti. svabhāva-
 NB_02040 – na atra dhūmo vahny-abhāvād iti. kāraṇa-
 NB_02037 vināśaḥ, hetv-antara-apekṣaṇād iti. kārya-
 NB_02038 śīta-kāraṇāni santi, vahner iti. vyāpaka-
 VN_01626 nivṛtti-prasādhanam samarthanam. tad-
 SV_10414 ca bhāvasya bhāve tad-bhāva-bādhanaḥ | tad-
 V2_06108 svabhāva-anupalambha eva uktaḥ. tathā tad-
 HB_03806 kriyeta, vastūnām svabhāva-anyathā-bhāvasya
 SV_11822 -bhedas tu syāt pūrva-ukta-krameṇa. sa ca a-
 V2_05209 na ca tat-tulya eva vṛttir ity a-tat-tulyo
 PV_04065 eka-dharminy ayogād astu bādhanam |
 SV_00615 -dahana-viśeṣatvāt. etena tat kāryād api tad-
 V2_06402 apy abhāva iti. etena tat-kāryād api tad-
 SV_00619 -bhedād aṣṭadhā anupalabdhīḥ. tatra yā iyaṃ
 NB_02035 yathā – na atra śīta-sparśo vahner iti.
 NB_02041 sannihita-dahana-viśeṣatvād iti. kāraṇa-
 V2_06304 pratīyate ||33|| iti saṅgraha-ślokaḥ. yadi
 SV_00609 anyeṣāṃ abhāva-virodha-asiddheḥ. yadi
 SV_02012 uktaḥ. tasya a-gatyā tad-viruddha-gatyā
 V2_06205 yathā – na tuṣāra-sparśo 'tra agner iti.
 SV_00603 yathā na tuṣāra-sparśo 'tra agneḥ.
 SV_00507 niścaya-phalatvāt. sā ca prayoga-bhedād
 SV_00620 viruddha-kārya-upalabdhir uktā, tatra iṣṭaṃ
 V2_06406 prayoga-bhedād daśavidha-anupalabdhīḥ. iṣṭaṃ
 SV_02012 'neka-prakāra uktaḥ. tasya a-gatyā tad-
 V3_00705 -antare parāvṛṭty-ayogāt. yugapad ekatra
 V2_09306 api sādhanam iti. tatra anvaya-niścayena

virahēṇa. sā eva hetur vācyaḥ syāt. tatra ca
 virāgo 'tra svatva-dṛṣṭer yathā ātmani | na tair
 virāgaś cen na idāniṃ yo virajyate || tyajaty
 virāgavān | yady apy ekatra doṣeṇa tat kṣaṇam
 virāgītā | kiñcit parityajet saukhyaṃ viśiṣṭa-
 virādhanāc ca. sarva-bhramśe tu kasyacid eva
 virāma-darśanāt. tena ādya viśeṣaḥ sahakāribhyo
 virāma-prasaṅgāt. tasmād iyaṃ kutaścit prakaraṇād
 virāmaḥ. yasya api kṣaṇiko bhāvaḥ, tasya api kim
 virāmataḥ | dayayā śreya ācaṣṭe jñānād bhūtam sa-
 virāmāt. prakṛtād arthād a-pratibaddha-artham
 virāme kadācid upalambhaḥ. tena tad-ātmānam praty
 viruddha-anaikāntika-pratipakṣeṇa iti, yad
 viruddha-anaikāntika-pratipakṣeṇa iti. vaidharṃya-
 viruddha-anaikāntikās trayo hetvābhāsāḥ.
 viruddha-abhidhānam. atra api ko 'yam avaśyaṃ
 viruddha-abhidhāyī dvayaṃ satyaṃ syāt. tatra
 viruddha-abhyupagamayor an-abhyupagamayor vā
 viruddha-abhyupagamayor vivādaḥ syāt, a-viruddha-
 viruddha-abhyupagamas ca tena eva katham bhavet,
 viruddha-abhyupagamas tena eva ca katham bhavet |
 viruddha-artha-kārya-uktir upavarnitā | prayogaḥ
 viruddha-artha-tattva-ākāra-anurodhini || hanti
 viruddha-artha-sādhanād ekatra saṃśayaṃ janayataḥ.
 viruddha-artha-sādhanāv ekatra saṃśayaṃ janayataḥ.
 viruddha-arthā katham ekatra sā bhavet ||337||
 viruddha-ādy-a-gati-gati-prayoga-bhedena aneka-
 viruddha-ādy-a-gati-gati-bheda-prayogataḥ ||30||
 viruddha-ādy-a-gati-gati-bheda-prayogato 'neka-
 viruddha-ādinām upalabdhyā kāraṇa-ādinām
 viruddha ity ucyate, na avasthā-bhedini viśeṣe.
 viruddha iti darśayaṃś caturaḥ pakṣa-dharmān āha.
 viruddha iti niyama-artham ity āha. tatra a-
 viruddha iti niyama-khyāpana-artho 'pi vyatireka-
 viruddha-uktāv api na bādhā, pratibandhas tu syāt,
 viruddha-uktau tu vastuni | na bādhā pratibandhaḥ
 viruddha-udāharaṇam guṇa-vyatiriktam ity-ādi,
 viruddha upacārataḥ | iṣṭaś ced buddhi-bhedo 'stu
 viruddha-upalabdhir yathā – na atra śīta-sparśo
 viruddha-upalabdhir yathā – na asya roma-harṣa-
 viruddha-upalabdhir yathā – na iha a-pratibaddha
 viruddha-upalabdhir yathā, na atra tuṣāra-sparśo
 viruddha-upalabdhīṣv api dvayor viruddhayor
 viruddha-upalabdhou syād asattāyā viniścayaḥ ||204
 viruddha-upalambhaḥ, yathā – na iha a-pratibaddha-
 viruddha-ubhaya-svabhāvasya ca abhāvāt, a-tad-
 viruddha eva, na vastu-bhedaḥ. na ca bheda-a-
 viruddha eva, yena tata eva vyatirekāgnir
 viruddha-aikāntike na atra tadvad asti virodhitā |
 viruddha-kārya-abhāva-gatir uktā veditavyā, yathā
 viruddha-kārya-abhāva-gatir uktā veditavyā, yathā
 viruddha-kārya-upalabdhir uktā, tatra iṣṭaṃ
 viruddha-kārya-upalabdhir yathā – na atra śīta-
 viruddha-kārya-upalabdhir yathā – na roma-harṣa-
 viruddha-kārya-upalabdhīḥ apy abhāva-siddhiḥ, tat
 viruddha-kārya-upalabdhīḥ apy abhāva-siddhiḥ tat-
 viruddha-kārya-gatyā ity-ādi-bheda-prayogair
 viruddha-kārya-siddhyā, yathā – na śīta-sparśo
 viruddha-kārya-siddhyā, yathā na śīta-sparśo 'tra
 viruddha-kāryayoḥ siddhir asiddhir hetu-bhāvayoḥ |
 viruddha-kārye 'pi deśa-kāla-ādy-apekṣaṇam |
 viruddha-kārye 'pi deśa-kāla-ādy-apekṣaṇam |
 viruddha-gatyā viruddha-kārya-gatyā ity-ādi-bheda
 viruddha-guṇa-upasamhāra-ayogāc ca. tasmād ete
 viruddha-tat-pakṣyāṇām nirāsaḥ, vyatireka-

SV_01101	niścayam āha. tatra anvayasya niścayena	viruddha-tat-pakṣyānām nirāsaḥ, vyatirekasya
VN_03512	'naikāntikaḥ, a-vṛttau vā asādhāraṇaḥ.	viruddha-dṛṣṭānta-a-vṛttau viparyaya-vṛttau ca
V2_08914	hi bhedo bheda-hetur vā bhāvānām yad uta	viruddha-dharma-adhyāsaḥ kāraṇa-bhedaś ca. tataś
SV_02021	ayam eva khalu bhedo bheda-hetur vā bhāvānām	viruddha-dharma-adhyāsaḥ kāraṇa-bhedaś ca. tau cen
SV_08624	tasya ayam artheṣu buddhi-pratibhāsa-bhedo	viruddha-dharma-adhyāsaś ca na syāt. sati vā
PV_03086	vadatām arthād eva viparyayāt || dṛṣṭā	viruddha-dharma-uktis tasya tat-kāraṇasya vā |
V3_13009	ekatra saṃśayaṃ janayataḥ. śāstra-kāro	viruddha-dharma-nāntariyakatām dvayor a-paśyaṃs
SV_00611	tat-kāraṇa-upalabdhyā kiṃ na sidhyati. tad-	viruddha-nimittasya yā upalabdhiḥ prayujyate |
V2_05208	eva na anya-dharma-vṛtti-niṣedha-āśaṅkā.	viruddha-niṣedhe 'pi tatra eva niṣedhe doṣaḥ syāt.
VN_00305	sādhayati hetoḥ sādhyā-viparyaye, tad asya	viruddha-pratyupasthāpanād bādhakam pramāṇam
V3_10709	-bhāve hy apara-abhāvo niścīyate. na ca a-	viruddha-lakṣaṇam atīndriyaṃ su-jñāna-bādhanam.
V3_11309	dharma-dharminor viśeṣaṇatvena upādānāt.	viruddha-vad dhetur apy evaṃ kiṃ na bhinna iti
V3_11305	sādhayatve kaścīd viśeṣa ity uktam. viśeṣe tu	viruddha-vad dhetur api pṛthag iṣṭa-sādhano vācyaḥ
SV_15226	tasya a-sambhave pramāṇam paśyāmaḥ. na ca a-	viruddha-vidhiḥ pratiśedha-sādhano yuktaḥ,
SV_12226	na kiñcid virodha-darśanam iti na a-	viruddha-vidhir anupalabdhi-prayogo gamakaḥ. na
NB_03077	-sarvajñatvayor na sambhavati. na ca a-	viruddha-vidher anupalabdhyā apy abhāva-gatiḥ.
PV_04177	śabde sthite na eva ity ato 'bravīt |	viruddha-viśaye 'nyasmin vadann āha anyatām
SV_11409	sarvasya dipakaḥ. aneka-artha-abhisambandhe	viruddha-vyakti-sambhavaḥ ||228 || atha mā bhūd
NB_02036	yathā – na atra śīta-sparśo dhūmād iti.	viruddha-vyāpta-upalabdhir yathā – na dhruva-
SV_15228	dṛṣṭasya anyatra a-sambhava eva pṛthag	viruddha-saha-bhāvinām api darśanāt. anityatva-
SV_16116	-kṛtā iti na sthita-kramā varṇaḥ, icchā-a-	viruddha-siddhi-kramatvāt, krama-viśeṣa-anukrama-
SV_00617	dhūmāt. iyaṃ ca hetv-asiddhyā eva tad-	viruddha-siddhiḥ prāg eva nirdiṣṭā iti iyaṃ
V2_06404	dhūmād iti. iyaṃ ca hetv-asiddhyā eva tad-	viruddha-siddhiḥ prāg eva nirdiṣṭā iti iyaṃ
V2_06204	na śīta-sparśo 'tra agner iti. etena vyāpaka-	viruddha-siddhir uktā veditavyā, yathā – na
SV_00602	na śīta-sparśo 'tra agneḥ. etena vyāpaka-	viruddha-siddhir uktā veditavyā, yathā na tuṣāra-
SV_16113	varṇānām pravṛttā racanā-kṛtaḥ | icchā-a-	viruddha-siddhinām sthita-krama-virodhataḥ ||306||
V2_06203	prayoga-bhedena caturdhā bhavati.	viruddha-siddhyā, yathā – na śīta-sparśo 'tra
SV_00601	prayoga-bhedena caturdhā bhavati.	viruddha-siddhyā, yathā na śīta-sparśo 'tra agneḥ.
SV_17522	iti. bhinneṣu pravādeṣv ekatra vastuni	viruddha-svabhāva-upasaṃhāreṇa vacana-vṛttir na
V3_04111	tasya vināsaḥ, apara-bhāvaś ca vilakṣaṇyam,	viruddha-svabhāva-lakṣaṇatvād bhedasya ity ukta-
PV_04044	syād gandha-bhū-guṇatā-kṣateḥ | hetur	viruddho '-prakṛter no ced anyatra sā samā ||
V3_02302	ity antara-ślokaḥ. tasmāt sādhyā-bādhaka eva	viruddhaḥ. a-bādhya-bādhakayor ekataḥ siddhir a-
VN_03312	na kaścīd artha-bhedaḥ. api ca ayaṃ	viruddho '-viruddho vā sati hetu-prayoge
VN_01808	vā sādhanasya siddher yan na aṅgam asiddho	viruddho 'naikāntiko vā hetvābhāsaḥ. tasya api
V3_11307	darśitaḥ. tata eva tad-viparyaya-sādhano	viruddho 'py eka eva. prayoga-bhedāt tu tad-bhedaḥ,
SV_09518	'sti vyabhicāry-ubhaya-āśrayaḥ | dharmo	viruddho 'bhāvasya sā sattā sādhyate katham ||191|
V3_07508	'sti vyabhicāry ubhaya-āśrayaḥ | dharmo	viruddho 'bhāvasya sā sattā sādhyate katham ||62||
V3_11207	ekasya rūpasya sandehād anaikāntikaḥ. dvayor	viruddho 'siddhau ca, yathā kṛtakatva-
V3_09110	sandehe '-prasiddho vyabhicāra-bhāk | dvayor	viruddho 'siddhau ca sandehe vyabhicāra-bhāk ||68|
V3_11301	viruddhau. nanu tṛtiyo 'pi iṣṭa-vighāta-kṛd	viruddho 'sti, yathā – parārthāś cakṣur-ādayaḥ
VN_03006	sva-siddhasya gotva-āder anityatva-virodhād	viruddhaḥ. ubhaya-pakṣa-sampratipannas tv
NB_03081	vacana-ādih. dvayo rūpayor viparyaya-siddhau	viruddhaḥ. kayor dvayoḥ. sapakṣe sattvasya, a-
V3_11401	upakāra-niyama-abhāvād anaikāntika eva ity a-	viruddhaḥ. ko hy eṣa niyamaḥ – saṃhatāḥ para-
V3_11502	sa tasmād eka-svabhāvo na bhavati iti	viruddhaḥ. ca-śabdo dvayor ekasya asiddhāv
V3_01305	iti. tasya eva ca iṣṭasya vighāta-kṛd	viruddhaḥ. tad api na sādhyam an-uktatvād iti cet,
NB_02009	na sapakṣo '-sapakṣaḥ. tato 'nyas tad-	viruddhas tad-abhāvaś ca iti. tri-rūpāni ca trīṇy
VN_03510	vṛttir an-anya-sādhāraṇā prasādhyate,	viruddhas tadā hetvābhāsaḥ. sādharmaṇyām a-
HB_03618	tad-anyo 'pi tad-bādhakasya bhāva eva bhāvād	viruddhas tena iti bādhayā samānam. api ca yo
V3_01208	atiprasaṅgāt. tathā ca sarvo hetur	viruddho dṛṣṭāntaś ca sādhyā-vikalāḥ syāt, tāvato
PV_03095	|| bhinnno '-bhinnno 'pi vā dharmāḥ sa	viruddhaḥ prayujyate | yathā agnir a-hime sādhye
V1_01910	an-upayogāḥ jñāna-hetor viśayasya saha-bhāvo	viruddhaḥ. bhinna-kālam katham grāhyam iti ced
NB_03086	nanu ca tṛtiyo 'pi iṣṭa-vighāta-kṛd	viruddhaḥ. yathā parārthāś cakṣur-ādayaḥ
V2_06004	vā. vidhau viruddho vā vidhiyeta a-	viruddho vā. a-viruddhasya api saha-bhāva-virodha-
SV_00511	niṣedhena vā. vidhau viruddho vā vidhiyeta a-	viruddho vā. a-viruddhasya vidhau saha-bhāva-
SV_00510	kasyacid vidhinā niṣedhena vā. vidhau	viruddho vā vidhiyeta a-viruddho vā. a-
V2_06004	kasyacid vidhinā pratiśedhena vā. vidhau	viruddho vā vidhiyeta a-viruddho vā. a-
VN_03312	kaścīd artha-bhedaḥ. api ca ayaṃ viruddho '-	viruddho vā sati hetu-prayoge vyadhikaraṇatvād
NB_03088	iṣṭa-a-saṃhata-pārārthya-viparyaya-sādhanaḥ	viruddhaḥ. sa iha kasmān na uktaḥ. anayor eva
V3_01811	sarvatra hi tat-samudāya-viparyāsād eva	viruddhaḥ. sa kadācid dharma-mukhena dharmi-
V3_11303	iṣṭa-a-saṃhata-pārārthya-viparyaya-sādhanaḥ	viruddhaḥ. sa kasmān na uktaḥ. sādhyatā-a-bhedāt.
V3_01909	gandhe pṛthivī-guṇatva-viparyāsanād dhetur	viruddhaḥ syāt. a-prakaraṇān na iti cet, tad
V3_02304	iṣyate, sā anya-viśaye 'pi tulyā iti	viruddhaḥ syāt. tena tatra eva bādhane bhavati,
SV_09616	vyavacchedaṃ hetuṃ sattāyāṃ vadato 'sya	viruddho hetuḥ syāt. tasya bhāve kvacid a-
V3_07908	vyavacchedaṃ hetuṃ sattāyāṃ vadato 'sya	viruddho hetuḥ syāt, tasya bhāve kvacid a-
VN_03104	asti iti iṣṭa-vyatireka-viparyaya-sādhanaḥ	viruddho hetur asmābhir ukta eva iti bhavaty eva

VN_03414 yadā pratijñāyā hetor vā virodhas tadā
 NB_03083 prayatnānantarīyakatvaṃ ca nityatve sādhye
 PV_04173 -phalā sā ukṭiḥ sāmāthyād gamyate tataḥ ||
 VN_03319 atipatati viruddhatām asiddhatām ca iti.
 VN_03318 na dvayīm hetu-doṣa-jātim atipatati
 NB_03112 ukta-lakṣaṇayor anupalambhasya ca
 PV_04034 eva vā || sa-dvitiya-prayogeṣu nir-anvaya-
 SV_00612 yā upalabdhīḥ prayujyate | nimittayor
 VN_03607 hetor api dr̥ṣṭānta-virodhe 'sādhāraṇatvaṃ
 VN_01407 dravyasya pariṇāma iti iṣṭam syāt. tad a-
 SV_08719 'tat-svabhāvatvād ity atra na eva kiñcid
 SV_17410 ca pramāṇābhyām anyad vā vyasta-gocaram |
 V3_02008 -vṛtṭim balād asti iti sādhyam adhyakṣa-
 SV_14902 a-bhūtvā bhavann a-hetuko bhavati ity api
 V3_08304 yogyatāyās tu dravya-antara-anapekṣatvād a-
 VN_03614 iti hetvābhāsa-vacanena eva ukṭāḥ. yat tu
 VN_03003 sva-siddhena gotva-ādinā vyabhicārayati, tad
 SV_14005 -parāvṛtṭiṣv eva dīpa-ādiṣu dr̥ṣṭam iti
 PV_03091 bhinnāḥ sarvatra artho na bhidyate ||
 VN_03617 -siddhim ākāṅkṣeta, tasya tat sva-pakṣa-
 SV_13805 eka-a-bhede 'pi śaktasya a-pratīkṣaṇād yukti-
 V3_03311 tad eva vākyaṃ svārtham virundhānam sva-vāg-
 SV_12430 adhyetum na śakyate. na hi viśeṣaṇam a-
 PV_03067 vinivṛtṭiś cet pratyakṣasya eva niścayaḥ |
 HB_00814 -artho 'pi vyatireka-prayogo na yuktaḥ, anya-
 V3_03409 pramāṇa-bādhyāyām na sambhavati, tathā ekatra
 V3_00610 tathāvidha-svabhāva-niśedhaḥ kriyate.
 PV_04065 utsannā iyaṃ sādhyā-sādhana-samsthiṭiḥ ||
 SV_12431 vipakṣeṇa asmād dhetum vyāvartayati. a-
 SV_15217 vyāptas tatra tad-vyatirekaḥ śaṅkyeta. na ca
 V3_02904 pramāṇa-vṛtter an-āśrayaḥ prati-pramāṇasya.
 SV_10416 vaiguṇya-āśrayatvena ārambha-virodhāt, tayor
 VN_01626 tad-viruddha-upalabdhīṣv api dvayor
 V3_04710 a-niścayo 'stu viparyayaḥ. tasmād dhetu-
 HB_03611 avinābhāve sati sambhavati iti na hetu-
 VN_03401 punar dharminī pratijñāta-artha-siddhau
 V3_10802 aparatra-upanaye 'tiprasaṅgaḥ. dr̥ṣṭa-
 SV_00512 saha-bhāva-virodha-abhāvād a-pratīśedhaḥ.
 V2_06005 saha-bhāva-virodha-abhāvād a-pratīśedhaḥ.
 V2_06004 viruddho vā vidhiyeta a-viruddho vā. a-
 VN_01626 -upalabdhīṣv api dvayor viruddhayor ekasya
 SV_10413 hetur hetu-vyāpakayor abhāve 'pi veditavyaḥ.
 PV_03263 jñāne duḥkha-ādi-sambhavaḥ | na upādānam
 V2_06314 -dahana-viśeṣatvāt. roma-harṣa-ādi-viśeṣa-
 PV_02194 bhava-tṛṣṇā-vilaṅghinām | duḥkha-jñāne '-
 SV_00511 viruddho vā vidhiyeta a-viruddho vā. a-
 PV_02144 pariñānād iti vā parikalpayet | hetumattvād
 V3_02303 a-bādhyā-bādhakayor ekataḥ siddhir a-
 SV_06723 a-tat-prayojana-vyāvṛtṭis tu bhinnānām a-
 V3_02303 siddhir a-viruddhā api śāstra-bādhyāyām yadi
 SV_05304 sāmāthyam dr̥ṣṭam iti samūhe 'pi śaktir a-
 SV_16303 prakṛtyā siddhy-asiddhi ity cet. na, dharma-
 V2_06210 anupalabdhou dr̥ṣṭya-ātmanām eva teṣāṃ tad-
 SV_00608 anupalabdhou dr̥ṣṭya-ātmanām eva teṣāṃ tad-
 SV_15223 sambhāve 'n-ukte bhāvas tasya api śaṅkyate |
 VN_03406 -saṃśaye 'siddhatā eva hetu-doṣa ity asiddha-
 SV_16931 anyatra apy a-virodhasya dur-anvayatvāt.
 SV_01416 sambhavāt, sambhavinaś ca a-tal-lakṣaṇatvāt.
 V2_09706 -prasaṅga ity cet, na, yathokte 'bhāvāt.
 V3_12801 na parikleśito devānām-priyaḥ syād iti.
 NB_03110 -viruddha-anaikāntikās trayo hetvābhāsāḥ.
 HB_03707 tathā ca eka-saṅkhyā-vivakṣā vyarthā. ato
 PV_04117 śabda-prasiddha-vāk || anumāna-prasādhyeṣu
 V3_03608 pramāṇān niścaya-abhidhānād anumāna-viśaye
 V3_03801 astān-gamayati. tato 'numāna-viśaye

viruddho hetur iti. ataḥ pratijñā-virodho hetu-
 viruddho hetvābhāsāḥ. anayoḥ sapakṣe 'sattvam, a-
 viruddhatā iṣṭa-a-sambandho 'n-upakāra-saha-a-
 viruddhatā siddhe hetor dharminī bhāve sādhyā-
 viruddhatām asiddhatām ca iti. viruddhatā siddhe
 viruddhatāyāḥ. na ca anyo 'vyabhicāri. tasmād a-
 viruddhate | etena kathite sādhyam sāmānyena atha
 viruddhatva-abhāve sā vyabhicāriṇi ||5|| yathā na
 viruddhatvam vā vaidharmye yadi vṛtṭiḥ syāt.
 viruddham anyasya api, hetu-phala-santāne mṛd-
 viruddham asti. ekatve tu tasya tatra eva tathā
 viruddham āgama-apekṣeṇa anumānena vā vadat ||333||
 viruddham ācarati. kaiścit prakaraṇair icchā
 viruddham iti. so 'py anena eva pratyākhyātaḥ.
 viruddham. uttara-uttara-śakti-pariṇāmena samarthā
 viruddham uttaram para-pakṣe sva-siddhena gotva-
 viruddham uttaram veditavyam. sva-pakṣa-anapekṣam
 viruddham eva. na, a-bhinna-janmanaḥ sādharma-
 viruddham tac ca sa-upāyam a-vidhāya a-pidhāya ca
 viruddham na abhimatam iti virodha yujyeta. sa hi
 viruddham pūrvāparayoḥ pratītyor eka-viśayatvam.
 viruddham, yathā – na anumānam pramāṇam iti.
 viruddham vipakṣeṇa asmād dhetum vyāvartayati. a-
 viruddham sā eva vā liṅgam anvaya-vyatirekiṇi ||
 viruddhayor api vipakṣatvāt. katham idānim
 viruddhayor upasamhāre 'pi. vacana-guṇa-doṣau hi
 viruddhayor eka-upagamasya apara-tyāga-
 viruddhayor eka-dharminy ayogād astu bādhanam |
 viruddhayor ekatra sambhavāt. idānintānānām
 viruddhayor ekatra sambhavo 'sti. a-sambhāve ca
 viruddhayor ekatra samyag-jñāna-ayogāt. viśaya-
 viruddhayor ekasya bhāve 'py anya-abhāva-gatir
 viruddhayor ekasya viruddhasya upadarśanam
 viruddhayor eva niścayāt sādhanam dūṣaṇam vā. ta
 viruddhayoḥ sādhyā-viparyaya-avinābhāvinor viśaye
 viruddhayoḥ svabhāvayor ekatra a-sambhavāt. na ca
 viruddhasya an-upanaya ity cet, tulye nyāye kiṃ
 viruddhasya apy anupalabdhy-abhāvena virodha-a-
 viruddhasya apy anupalabdhim antareṇa virodha-a-
 viruddhasya api saha-bhāva-virodha-abhāvād a-
 viruddhasya upadarśanam samarthanam. evam
 viruddhasya ca bhāvasya bhāve tad-bhāva-bādhanāt |
 viruddhasya tac ca ekam iti cen matam || tad
 viruddhasya paritāpasya hetor agneḥ śītena
 viruddhasya pūrvā-saṃskāra-vāhini || vastu-dharma
 viruddhasya vidhau saha-bhāva-virodha-abhāvād a-
 viruddhasya hetor abhyāsataḥ kṣayāt || hetu-
 viruddhā api śāstra-bādhyāyām yadi viruddhā iṣyate,
 viruddhā ity sa eva artha-a-bhedaḥ śabda-a-
 viruddhā iṣyate, sā anya-viśaye 'pi tulyā ity
 viruddhā. tathā na kadācid vyaktayaḥ sāmānyā-nir-
 viruddhānām api kraurya-steya-maithuna-hina-karma-
 viruddhānām ca sannihita-anya-upalambha-kāraṇād
 viruddhānām ca siddhir asiddhiś ca veditavyā,
 viruddhānām padārthānām api vyāpaka-darśanāt ||288||
 viruddhābhyām anyo na pratijñāyā virodho nāma
 viruddhām apy agni-hotrāt svarga-avāptim māndyād
 viruddhāvyabhicāry a-vacanam ity cet. anumāna-
 viruddhāvyabhicāry a-vacanam ity cet, anumāna-
 viruddhāvyabhicāry api saṃśaya-hetur uktaḥ, sa
 viruddhāvyabhicāry api saṃśaya-hetur uktaḥ. sa
 viruddhāvyabhicāri-lakṣaṇam hiyeta – svalakṣaṇa-
 viruddhāvyabhicāriṇaḥ | abhāvam darśayaty evam-
 viruddhāvyabhicāriṇo 'sambhavam arthāpattiyā
 viruddhāvyabhicāriṇo 'bhāvam sūcayati iti. atha

V3_03709	pratiyogino 'sambhavād a-sambhavo 'numāne	viruddhāvyaabhicāriṇaḥ. tad eka-saṅkhyā-vivakṣā
V3_13010	tayor a-virodha-darśitayā prāha iti sambhavo	viruddhāvyaabhicāriṇaḥ. vastv-anurodhini punar
V3_12803	ukta-lakṣaṇayor anupalambhasya vā	viruddhāvyaabhicāritāyām. na ca anyo 'vyabhicāri.
HB_03709	-yuktayor hetvor ekatra virodhena upanipāte	viruddhāvyaabhicārī iti. na ca tasya viśeṣasya
V3_13012	api iti na tāv ekatra staḥ. tan na atra	viruddhāvyaabhicārī. tad ayam abhyupagama-bala-
V3_12805	-āśrayam anumānam āsṛitya tad-artha-vicāreṣu	viruddhāvyaabhicārī sādhana-doṣa uktaḥ, śāstra-
NB_03114	-āśrayam anumānam āsṛitya tad-artha-vicāreṣu	viruddhāvyaabhicārī sādhana-doṣa uktaḥ. śāstra-
PV_03264	upādāna-kāraṇam | ādhipatyam tu kurvīta tad-	viruddhe 'pi dṛśyate || akṣṇor yathā eka āloko
VN_03508	dharma-viparyayavati dṛṣṭānte virodhaḥ syāt.	viruddhe ca dṛṣṭānte yadi pakṣa-dharmasya vṛttir
VN_03407	virodho nāma parājaya-hetuḥ. asiddha-	viruddhe ca hetvābhāsa-vacanād eva ukta iti na
VN_03604	-vādina udāharaṇa-sādharmyam hetu-lakṣaṇam	viruddhe dṛṣṭānte na sambhavati iti prāk
PV_02232	-anna-vat || viśiṣṭa-sukha-saṅgāt syāt tad-	viruddhe virāgitā | kiñcit parityajet saukhyam
V3_03511	anumāna-abhāve śabda-prasiddhena	viruddhena arthena apodyate, na sa pakṣa iti.
VN_00307	'san sidhyet, yadi tatra pramānavatā sva-	viruddhena bādhyeta. anyathā tatra asya bādha-
V3_04910	kṛtakatvāt prayatnānantariyakatvāc ca iti	viruddhau dvau ca nirdiṣṭau. na hi svabhāvād
NB_03085	-siddhiḥ. etau ca sādhyā-viparyaya-sādhanād	viruddhau. nanu ca tṛtīyo 'pi iṣṭa-vighāta-kṛd
V3_11210	yāvat. tad etau dvau hetū viparyaya-sādhanād	viruddhau. nanu tṛtīyo 'pi iṣṭa-vighāta-kṛd
PV_03294	|| mānasam tad api ity eke teṣām grantho	virudhyate | nīla-dvi-candra-ādi-dhiyām hetur
PV_04041	-sādhanāt || samudāya-apavādo hi na dharmiṇi	virudhyate | sādhyam yatas tathā na iṣṭam sādhyo
PV_03393	| buddhīr āsṛitya kalpyeta yadi kiṃ vā	virudhyate || an-agni-janyo dhūmaḥ syāt tat-
PV_04080	| iha evam na hy an-ukte 'pi kiñcit pakṣe	virudhyate || kuryāc ced dharmiṇam sādhyam tataḥ
PV_02267	| nityasya nir-apekṣatvāt krama-utpattir	virudhyate || kriyāyām a-kriyāyām ca kriyā ca
PV_04127	| na ity anena uktam atra eṣām pratiśedho	virudhyate || naimittikyāḥ śruter artham artham
PV_03169	| śabda-artho 'rthaḥ sa eva iti vacane na	virudhyate || mithyā-avabhāsino vā ete pratyayāḥ
SV_13115	iti. kāmam anya-pratīkṣā astu niyamas tu	virudhyate ||252|| na vai vayam kāraṇānām
V3_02506	iti na atra evam a-vacane 'pi pakṣe kiñcid	virudhyate. atha dharmiṇam eva sādhyam kuryāt,
SV_00708	yogyatāyās tu dravya-antara-anapekṣatvān na	virudhyate 'numānam. uttara-uttara-śakti-
V3_10506	bruvāṇasya dharma-bhedād aṅga-aṅgitā na	virudhyate. bheda-sāmānyayor dharma-bhedād aṅga-
VN_02916	virodho 'py ukto yatra pratijñā sva-vacanena	virudhyate, yathā śramaṇā garbhīṇi, na asty ātmā
VN_02917	vā, hetu-virodho 'pi yatra pratijñāyā hetur	virudhyate, yathā sarvaṃ pṛthak samūhe bhāva-
HB_02917	abhāvas tu pratiyogino 'nya-bhāvena na	virudhyate, saha-avasthānāt. tasmin prameye
SV_04405	-bhāva-sāmānādhikarānyāni yathā-pratīti na	virudhyante. dharma-dharmi-bhedo 'py asya. aneka-
SV_08716	kiñcid vastu-dharmatayā bhavet | a-bhede tu	virudhyete tasya ekasya kriyā-a-kriye ||174||
V3_03104	doṣaḥ. sva-upagama-āśrayam hi śāstraṃ	virundhāno vihanyate, na aparam, an-abhyupagamāt.
V3_03310	ity āha. tad eva vākyaṃ svārtham	virundhānam sva-vāg-viruddham, yathā – na
V2_07907	api jñeya-vyāpini jñāne 'ntaśaḥ sāmartyam	virūpe 'pi dhātau. dhātva-antare tv aneka-upakāra
PV_04060	a-pratipāditaḥ || ukto 'n-ukto 'pi vā hetur	virodhā vādino 'tra kim | na hi tasya ukti-
SV_10804	mahā-anuśamsā-pāpa-śravaṇāt tad-bhāve	virodha-a-darśanāc ca. tat sati pravartitavye
SV_00512	viruddhasya apy anupalabdhy-abhāvena	virodha-a-pratipattiḥ. tathā hy a-paryanta-
V2_06005	viruddhasya apy anupalabdhiṃ antareṇa	virodha-a-pratipattiḥ. tathā hy a-paryanta-
SV_16933	svarga-avāptiṃ māndyād ayam na lakṣayed api.	virodha-a-virodhau ca bādha-sādha-pramāṇa-
SV_13808	-virodhād a-sādhanatvam iti cet. iha api	virodha-abhāvaḥ kena siddhaḥ. yāvat tathā
NB_03071	vyāvṛttiḥ sandigdha. vaktṛtva-sarvajñatvayor	virodha-abhāvāc ca yaḥ sarvajñāḥ sa vaktā na
SV_12417	-puruṣās tad-rahitā ity api tat-sambhava-	virodha-abhāvād a-nirṇayaḥ. na ca atyākṣa-
SV_00511	viruddho vā. a-viruddhasya vidhau saha-bhāva-	virodha-abhāvād a-pratiśedhaḥ. viruddhasya apy
V2_06005	a-viruddho vā. a-viruddhasya api saha-bhāva-	virodha-abhāvād a-pratiśedhaḥ. viruddhasya apy
SV_10309	mūṣika-alarka-viṣa-vikāra-vat. tad-bhāve	virodha-abhāvād atra anupalabdhi-mātram a-
V2_06514	mūṣika-alarka-viṣa-vikāra-vat. tad-bhāva-	virodha-abhāvād atra anupalabdhi-mātram a-pramāṇam.
VN_00207	-viparyaye bādha-pramāṇa-an-upadarśane	virodha-abhāvād asya viparyaye vṛtter a-darśane
SV_09405	-svabhāva-viśeṣasya kasyacit sattā-mātre	virodha-abhāvān na iha sattā-sādhanā-pratiśedhaḥ.
V3_07201	-svabhāva-viśeṣasya kasyacit sattā-mātre	virodha-abhāvān na iha sattā-sādhanā-pratiśedhaḥ,
SV_16418	sambhavati, satām apy eṣām ajñānāt, ata eva	virodha-asiddheḥ. a-virodhiṇā ca saha sambhava-a-
SV_16931	abhyupagama iti cet. na, atra apy atīndriye	virodha-asiddheḥ, anyatra apy a-virodhasya dur-
V2_06211	veditavyā, anyeṣām hetu-phala-bhāva-abhāva-	virodha-asiddheḥ. dṛśyasya darśana-abhāva-kāraṇa-
V3_00603	na ca śakyam evam kartum, caitanyena anayor	virodha-asiddheḥ prasāṅga-viparyaya-sādhanayor a-
SV_00609	asiddhiś ca veditavyā, anyeṣām bhāva-	virodha-asiddheḥ. yadi viruddha-kārya-upalabdhyā
VN_03506	yad apy uktam etena pratijñāyā dṛṣṭānta-	virodha-ādayo 'pi vaktavyā bhaṇḍa-ālekhyā-nyāyena
V3_03906	artha-niyamaḥ, atra ca eṣām pratiśedhe	virodha ity uktam bhavati. naimittikyāḥ śruter
VN_03413	pratijñā-virodho vivakṣitas tadā pratijñā-	virodha ity ucyate, yadā pratijñāyā hetor vā
V1_03306	vastv-a-bhedāt kriyā-kāraṇayor aikya-	virodha iti cet, na, dharma-bheda-abhyupagamāt. a
VN_01219	iti, idam bheda-a-bheda-lakṣaṇam, tena a-	virodha iti cet, na vai mṛd-ātmani ghaṭasya
VN_01201	-ādi. asti paryāyo 'vasthā śaktir iti tena a-	virodha iti cet, vismaraṇa-śīlo devānām-priyaḥ
PV_03318	apy a-vyavasthiteḥ || kriyā-kāraṇayor aikya-	virodha iti cet, vismaraṇa-śīlo devānām-priyaḥ
VN_03110	pratijñāyāḥ sva-vacana-virodhe pratijñā-	virodha iti cet, vismaraṇa-śīlo devānām-priyaḥ
VN_03010	tad-āśrayas tat-kṛto vā hetu-dṛṣṭāntayor na	virodha iti tatra idam eva nigrāha-adhikāraṇam a-
		virodha iti na pratijñā-virodho nāma kiñcin

VN_02313	na asty ātmā iti tava pratijñā-padayor	virodha iti pratijñā-doṣa-udbhāvanam.
VN_03411	-nirdeśa iti cet, syād etat pratijñā-hetvor	virodha iti pratijñā-hetū āsṛitya ubhaya-āśrayo
SV_11410	vyakti-sambhavaḥ ||228 || atha mā bhūḍ ḍṛṣṭa-	virodha iti sarve sarvasya vācakāḥ. tathā na
VN_03422	pratijñā-virodhe vivakṣite pratijñā-hetvor	virodha iti hetu-grahaṇam a-sambaddham. na ca
VN_03106	yady evaṃ-vidhaḥ pratijñā-hetvor	virodha iṣṭaḥ. atha punar asya upalabdhī-lakṣaṇa-
VN_01203	ity eko bhāvo 'vibhāga iti pakṣe 'yaṃ	virodha uktaḥ. atha asty anayor vibhāgo na kaścīd
VN_03204	iti. yaḥ punaḥ pratijñayā bādhanād dhetu-	virodha uktaḥ, yathā sarvaṃ pṛthak samūhe bhāva-
VN_03418	guṇa-vyatiriktam ity-ādi, pratijñayā hetu-	virodha -udāharaṇam na asty eko bhāva ity-ādikam
V3_03109	iti. ata eva śāstra-ḍṛṣṭeṣv artheṣu	virodha -udbhāvana-prāyā cintā. yac chāstraṃ vastu
PV_04107	āgama-an-iṣṭau na cintā eva pravartate ||	virodha -udbhāvana-prāyā parikṣā apy atra tad-
VN_03116	prastāva-upasaṃhāra-avasānatvāt. vyartham	virodha -udbhāvanam parājita-parājaya-abhāvād
VN_02312	śāstra-upagamāt sādhyā iti tad-viparyāseṇa	virodha -udbhāvanam. na asty ātmā iti tava
V3_10806	ity an-upanayaḥ. ḍṛṣṭayatā ca tayor ātmanor	virodha -upalabdhir ity a-sādhyatvam. adrṣṭya-
V3_01704	api pratyuktam. api ca dvayor api sambhava-a-	virodha etad evaṃ syāt. anyathā tv asiddham eva
NB_02046	anupalabdhī ca veditavyā. anyeṣāṃ	virodha -kārya-kāraṇa-bhāva-asiddheḥ. viprakṛṣṭa-
V3_06504	-vikala-kāraṇasya bhavato 'nya-bhāve 'bhāvād	virodha -gatiḥ, yathā śīta-uṣṇa-sparśayoḥ. anyonya
NB_03073	-vikala-kāraṇasya bhavato 'nya-bhāve 'bhāvād	virodha -gatiḥ. śīta-uṣṇa-sparśa-vat. paraspara-
SV_00514	-kāraṇasya bhavato 'nya-bhāve 'bhāvād	virodha -gatiḥ. sa ca anupalabdheḥ. anyonya-
V2_06006	-kāraṇasya bhavato 'nya-bhāve 'bhāvād	virodha -gatiḥ. sa ca anupalabdheḥ. anyonya-
SV_12227	-prayogo gamakaḥ. na hy atīndriyeṣu	virodha -gatir asti ity uktam. na ca ayaṃ pūrva-
SV_10418	na pṛthag vyavasthāpyate. tata eva	virodha -gater virodhāc ca abhāva-sādhanāt. bhavatu
VN_03315	ānayati. parājite tasmimṣ tad-artha-	virodha -cintayā na kiñcit. api ca sarvatra ayaṃ
SV_17003	tasya pravādād artha-siddhiḥ. tatra punar	virodha -cintāyāṃ an-āśvāsa āgame syāt. saty api
SV_12226	-vat. atra api śakti-puruṣayor na kiñcid	virodha -darśanam iti na a-viruddha-vidhir
SV_01414	anumāna-viśaye 'pi pratyakṣa-anumāna-	virodha -darśanād an-āśvāsa-prasaṅga iti cet. na,
V2_09705	anumāna-viśaye 'pi pratyakṣa-anumāna-	virodha -darśanād an-āśvāsa-prasaṅga iti cet, na,
V3_13009	-nāntariyakatām dvayor a-pāśyaṃs tayor a-	virodha -darśitayā prāha iti sambhavo
VN_03617	tat sva-pakṣa-viruddham na abhimatam iti	virodha yujyeta. sa hi svayaṃ pratipanne gotve
PV_04083	| pakṣa-doṣā matā na anye pratyakṣa-ādi-	virodha -vat || hetv-ādi-lakṣaṇair bādhyam muktvā
V3_02511	-anuṣaṅgiṇa eva pakṣa-doṣāḥ, pratyakṣa-ādi-	virodha -vat. hetv-ādi-lakṣaṇair bādhyam muktvā
V3_08004	vyāptir yadi kathañcin niścīyeta, tadā na	virodha -vyabhicārāv iti na ayaṃ prasaṅga iti. eṣa
SV_09622	vyāptir yadi kathañcin niścīyate, na	virodha -vyabhicārāv iti na ayaṃ prasaṅgaḥ. a-
VN_03505	-āśraye 'pi virodhe bādhyamāna-vivakṣayā tad-	virodha -vyavasthāpanāt. yad apy uktam etena
VN_03404	'bhīhitayor hetu-pratijñā-arthayor virodhād	virodha -sambhava iti cet, a-pramāna-yoge tu
V3_10803	na upanayaḥ. na ca eṣa nyāyaḥ, lakṣaṇa-yukte	virodha -sambhavāt. na darśana-mātreṇa, kiṃ tarhi
V3_06610	paraspara-parihāra-sthita-lakṣaṇatayā eva	virodhaḥ , a-niyamena niyama-bādhanāt. pramāṇam
NB_03072	sidhyati sandehāt. dvividho hi padārthānām	virodhaḥ . a-vikala-kāraṇasya bhavato 'nya-bhāve
V2_05006	eva ca. dharmi-viśiṣṭasya anyatra vṛtti-	virodho '-viśeṣaṇe vā na anumeya-dharmatā iti cet,
V3_03310	uttaram pratihanti ity abhyupagama-	virodhaḥ . ata eva pūrva-abhyupagamena ity āha.
PV_02045	astu sarvadā || citta-antarasya sandhāne ko	virodho 'ntya-cetasah | tad yad apy arhataś
HB_02915	-bhāvād abhāva-siddhir iti cet, kena kasya	virodhaḥ . anya-bhāvena pratiyoginaḥ. kiṃ nu vai
SV_17002	-vaśāt pratītiḥ. na ca vacana-vṛtter eva a-	virodho 'nyatra api prasaṅgāt. apauruṣeya āgamas
VN_02915	pratijñā-hetvor virodhaḥ. etena eva pratijñā-	virodho 'py ukto yatra pratijñā sva-vacanena
VN_00702	niyuktasya samudāya-śabdasya eka-vacana-	virodho 'pi na asty eva. sahitānām sā śaktir ekā
V3_10807	adrṣṭya-ātmanām tu sva-pratiyogibhir	virodho 'pi mā bhūt, yena nirasta-pratīpakṣā
VN_02917	śramaṇā garbhīṇī, na asty ātmā iti vā, hetu-	virodho 'pi yatra pratijñayā hetur virudhyate,
VN_02919	-prayogād iti. etena pratijñayā ḍṛṣṭānta-	virodho 'pi vyākhyātaḥ. hetoś ca ḍṛṣṭānta-ādibhir
VN_03305	iṣṭaḥ, na tatra śabda iti na virodhaḥ. na	virodho 'yaṃ pūrvakāt pratijñā-hetu-virodhād
VN_03402	ekatra a-sambhavāt. na ca anyathā	virodhaḥ . asiddhe dharmi-svabhāve 'bhīhitayor
V3_01601	-vacana-sāmarthyād ghaṭasya api sa iti	virodhaḥ . itaś ca na sāmānya-āśrayaḥ, sarva-
VN_03503	yuktaḥ, pratijñayā hi hetor bādhanā hetu-	virodhaḥ . iha tu hetunā pratijñā bādhyata iti
SV_08607	ca taj-janakāś ca svabhāvena iti ko 'tra	virodhaḥ . eka-rūpa-vikalas tad-rūpo na syāt, na a
SV_13801	sāmānyena vacane bhinna-viśayatvasya apy a-	virodhaḥ . eka-viśayayoś ca pratītyoḥ pūrvāpara-
VN_02914	iti hetuḥ, so 'yaṃ pratijñā-hetvor	virodhaḥ . etena eva pratijñā-virodho 'py ukto
V2_08105	'pi skandha-traya-svabhāva eva iti na	virodhaḥ . etena sattā vyākhyātā. kiṃ tarhi idānim
V3_06503	ity udāharaṇāni pūrva-vat. sa punar ayaṃ	virodhaḥ katham gamyate. kvacid a-vikala-
V3_09409	-abhivyakter ghaṭa-dadhy-ādir anekaḥ, ko vā	virodhaḥ karma-abhivyakter a-bheda-vyāpana-
VN_01204	uktaḥ. atha asty anayor vibhāgo na kaścīd	virodhaḥ , kevalam sa-anvayau bhāvasya janma-
VN_03513	ca hetor na kaścīd dhetu-doṣo ḍṛṣṭānta-	virodhaś ca pratijñayā iti cet, na, tad api
VN_02920	hetoś ca ḍṛṣṭānta-ādibhir virodhaḥ pramāṇa-	virodhaś ca pratijñā-hetvor vaktavyaḥ. para-pakṣe
V1_02004	api sādhanā-nyāyam atipatati. krama-bhāva-	virodhaś ca sarvāsāṃ tad-artha-hetūnām buddhīnām,
VN_03606	parājaya iti na uttara-ḍṛṣṭānta-apekṣayā	virodhaś cintām arhati. hetor api ḍṛṣṭānta-
SV_14306	ko 'yam artha-antara-bhāva-kāṣṭha-darśanayor	virodhaḥ . tat-parigrahataś cen na tena an-
V3_03307	iti na bhidyate sva-vacana-virodhāc chāstra-	virodhaḥ . tataḥ pratibandha eva, na bādha. kas
HB_02914	-bhāvo na sādhanam abhāvasya. asti sambandho	virodhaḥ , tato 'nya-bhāvād abhāva-siddhir iti cet,

VN_03112 pratiññāyāḥ sādhanā-vākye prayogaḥ; na
 VN_03414 virodha ity ucyate, yadā pratiññāyā hetor vā
 SV_04205 -utpattayo viśeṣa-vat kāryaṃ kuryur ity a-
 V3_13005 āśraya-samāna-a-samāna-deśa-rūpasya a-bheda-
 VN_03308 bādhyā-bādhaka-bhāvāḥ syāt. sarvo 'rtha-
 VN_03201 na ca na asty ātmā ity atra kaścit pratiññā-
 HB_01714 ca tasmān na utpadyata iti tad-avastho
 SV_15926 eka-bhāva-vivakṣayā | ukteḥ samaya-kārāṇām a-
 VN_03304 samūhas tasya iṣṭaḥ, na tatra śabda iti na
 V3_03203 yathā sva-vacane. tadā ca asya sva-vacanena
 VN_03122 -abhāvāt. tasmān na pratiññāyāḥ sva-vacana-
 VN_03011 hetu-dṛṣṭāntayor na virodha iti na pratiññā-
 VN_03407 ity asiddha-viruddhābhyām anyo na pratiññāyā
 V3_13605 yathā āha paraḥ – na asty ātmā iti pratiññā-
 SV_00515 -upalabdhi-parihāra-sthiti-lakṣaṇatā vā
 V2_06007 anyonya-vyatireka-sthita-lakṣaṇatā vā
 V3_06506 vat | anyonya-parihāra-sthita-lakṣaṇatayā vā
 SV_05001 vad yuktam. vibhrama-balāt tu tathā jñāne na
 V3_00605 'vikala-kāraṇasya prāg-bhavato 'bhāvād
 VN_02912 hetoḥ samarthana-upakramāt. pratiññā-hetvor
 VN_03213 sarvaṃ pṛthag iti brūyāt. etena tad-
 VN_02920 'pi vyākhyātaḥ. hetoś ca dṛṣṭānta-ādibhir
 SV_11202 -bhāga-bhāk. ubhayathā apy ekasya nirdeśe na
 PV_03223 anyadā a-viveki ca na ikṣyate || ko vā
 VN_03013 -prayoge gamyamāno 'pi pratiññā-hetvor
 VN_03002 sva-siddhena gotva-ādinā anaikāntika-codanād
 V3_04002 buddher a-dṛṣṭeḥ, tasya eva pratikṣepe
 VN_02912 upakramāt. pratiññā-hetvor virodhaḥ pratiññā-
 V3_06508 vā yadi tattve bādhakaṃ syāt tal-liṅgena api
 V3_10704 sandeha-hetutvād ity uktam. ko hy atra
 VN_03018 tad-vyatirekaś ca iti. satyam, syād ayaṃ
 PV_02214 ukteś ca anyad ayuktimat | vyākhyeyo 'tra
 VN_03503 iha tu hetunā pratiññā bādhyata iti pratiññā-
 VN_03502 -dharmakatvān nityam ity atra api hetu-
 HB_03001 saha-avasthānāt. tasmin prameye kathaṃ
 VN_03408 -vacanād eva ukta iti na pṛthak pratiññā-
 NB_03076 vā bhāva-abhāva-vat. sa ca dvividho 'pi
 VN_03414 hetur iti. ataḥ pratiññā-virodho hetu-
 VN_03412 ubhaya-āśrayo bhavati. tatra yadā pratiññā-
 VN_03107 lupyate, tadā na kaścit pratiññā-hetvor
 V3_06609 etena kādācitka-svabhāvatā-anapekṣatayor
 PV_02215 virodho yas tad-virodhāc ca tanmayaiḥ ||
 V3_06701 bādhyā punas tata eva iti na pramāṇa-bādhanād
 HB_02916 kiṃ nu vai pratiyogī pramāṇum iṣṭo yena
 VN_03317 kiñcit. api ca sarvatra ayaṃ pratiññā-hetvor
 V3_12506 prasajya-pratiśedho 'pi. na hi tasya asati
 SV_06912 eka-vṛṭtyā apy aneka eka-śabdena ucyeta. ko
 VN_03206 pratiññāyāḥ prayogaḥ, na api hetoḥ, yena
 VN_03203 -upādānatva-niśedhāt. śabda-artha-niśedhe hi
 V3_02306 uparodhād virodhe so 'nya-kṛte 'pi tulya iti
 VN_03223 -samuccaya-rūpam ekaṃ samūham icchati yena
 VN_03508 api pakṣi-kṛta-dharma-viparyayavati dṛṣṭānte
 HB_02708 yena anupalabdhyaḥ abhāva-vyavahāra-siddhi-
 V3_12301 kārya-ātmatayā prāṇa-ādinām nairātmyena saha
 VN_03113 tad-adhikaraṇatvāt. yadi pratiññā-anapekṣo
 VN_03610 hy asiddho hetvābhāsaḥ. pratiññāyāḥ pramāṇa-
 VN_03514 api saṃśaya-hetutva-an-ativṛtṭeḥ. dṛṣṭānta-
 VN_03414 tadā viruddho hetur iti. ataḥ pratiññā-
 VN_03519 dhetor niścayaḥ. tan na pratiññāyā dṛṣṭānta-
 VN_03016 ity ukte 'pi gamyata eva sādhyā-sāadhanayor
 PV_04198 || kadācin nir-apekṣasya kārya-a-kṛti-
 V3_05410 ||35|| kadācin nir-apekṣasya kārya-a-kṛti-
 SP_00023 | nitya-yogyā-svabhāvasya tad-vaikalya-
 PV_03242 | anyair a-kārya-bhedasya tad-apekṣa-a-
 PV_02147 | abhyāsān na yadṛcchāto 'hetor janma-
 virodhas tad-adhikaraṇatvāt. yadi pratiññā-
 virodhas tadā viruddho hetur iti. ataḥ pratiññā-
 virodhaḥ. tadvad arthā api kecit svabhāva-bhede
 virodhaḥ. dṛśya-adṛśya-ātmatā-ādi-virodhā api
 virodho dviṣṭha ity api parasparaṃ bādhakam eka-
 virodho na asty ātma-śabda-arthasya bhāva-
 virodhaḥ. na kevalaḥ karoty eva iti cet, sa
 virodho na vastuni ||300|| samaya-kāras tu
 virodhaḥ. na virodho 'yaṃ pūrvakāt pratiññā-hetu-
 virodhaḥ, na śāstreṇa. tayor yasya pramāṇam asti,
 virodho nāma kiñcin nigrahasthānam. na ca na asty
 virodho nāma kiñcin nigrahasthānam. syād etat,
 virodho nāma parājaya-hetuḥ. asiddha-viruddhe ca
 virodho nāma pratiññā-doṣaḥ, artha-apahnavē śabda
 virodho nitya-anityatva-vat. tatra apy eka-
 virodho nitya-anityatva-vat. tatra apy eka-
 virodhaḥ, nitya-anityatva-vat. pramāṇa-bādhanād
 virodhaḥ. nimitta-abhāvād vibhramo 'yukta iti cet.
 virodhaḥ, paraspara-parihāra-sthita-lakṣaṇatayā
 virodhaḥ pratiññā-virodhaḥ. yathā guṇa-
 virodhaḥ pratyuktaḥ. dṛṣṭānta-upadarśanaṃ ca etad
 virodhaḥ pramāṇa-virodhas ca pratiññā-hetvor
 virodhaḥ. prādhānyam punas tad-upādānatvena. tat-
 virodho bahavaḥ sañjāta-atīśayāḥ sakṛt | bhavyeḥ
 virodho bhavati, yathā rūpa-ādibhyo 'rtha-
 virodhaḥ, yaḥ para-pakṣam sva-siddhena gotva-
 virodhaḥ, yathā – a-śrāvaṇaḥ śabda iti. tad-
 virodhaḥ. yathā guṇa-vyatiriktam dravyam iti
 virodhaḥ, yathā sa-apekṣa-dhruva-bhāvayoh.
 virodho yadi vaktā ca syāt sarvajñas ca. yady
 virodhaḥ, yadi hetuḥ sādhyā-dharma-viparyayam
 virodho yas tad-virodhāc ca tanmayaiḥ || virodhaḥ
 virodho yuktaḥ, ubhaya-āśraye 'pi virodhe
 virodho yuktaḥ, pratiññāyā hi hetor bādhyānā
 virodho liṅga-liṅginor ity a-sambandha eva. atra
 virodho vaktavya iti. ubhaya-āśritatvād
 virodho vaktṛtva-sarvajñatvayor na sambhavati. na
 virodho vā ity a-doṣaḥ. tatra hetor udāharaṇam
 virodho vivakṣitas tadā pratiññā-virodha ity
 virodhaḥ, vyatiriktānām api bhāvānām kutaścid
 virodho vyākhyātaḥ. nanv evam api virodhinoḥ
 virodhaḥ śūnyatā-dṛṣṭeḥ sarva-doṣaiḥ prasidhyati |
 virodhaḥ. satyam, virodhi-vyāptena api svabhāvena
 virodhaḥ sambandho liṅga-liṅginoh. abhāvas tu
 virodhaḥ sambhavan na dvayim hetu-doṣa-jātim
 virodhaḥ. so 'pi na sambhavati, adhikaraṇa-ādy-
 virodhaḥ syāt. uktam atra. tasya upalabhya-
 virodhaḥ syāt, kiṃ tarhi pratipādita-artha-
 virodhaḥ syāt. na ca svalakṣaṇam śabda-artha iti.
 virodhaḥ syāt. bhavaty eva anya-kṛte 'pi pratiññā
 virodhaḥ syāt. yo 'pi yugapat ṣaṭkena yogād ity-
 virodhaḥ syāt. viruddhe ca dṛṣṭānte yadi pakṣa-
 virodhaḥ syāt. sa eva anya-bhāvas tad-viśayā ca
 virodhaḥ syāt. sa ca na sidhyati ity uktam. astu
 virodhaḥ syāt, syāt parājaya-āśrayaḥ. pratiññā-
 virodhaḥ sva-vacana-virodhena vyākhyāta iti.
 virodho hi pratiññāyāḥ sādharṃye doṣaḥ, na
 virodho hetu-virodho vā ity a-doṣaḥ. tatra hetor
 virodho hetvābhāsān ativartate. ubhayathā api
 virodhaḥ; kathaṃ tato 'rtha-antarasya
 virodhataḥ | kadācitka-phalaṃ siddham tal-liṅgam
 virodhataḥ | kadācitka-phalaṃ siddham tal-liṅgam
 virodhataḥ || iti tad-yogyatā-vācyāḥ svabhāvo
 virodhataḥ || tasmād indriya-vijñāna-anantara-
 virodhataḥ || vyabhicārān na vāta-ādi-dharmaḥ

SV_13507 teṣāṃ ca na vyavasthānaṃ krama-antara-
SV_16113 | icchā-a-viruddha-siddhīnāṃ sthita-krama-
V2_08008 sat | asanto 'kṣaṇikās tasyāṃ krama-a-krama-
PV_04138 prasiddhaye | āśrayasya virodhena tad-āśrita-
SV_17424 vedasya sarvatra śāstra-śarīre pramāṇa-
SV_17411 āgama-apekṣeṇa anumānena vā vadat ||333||
SV_09520 doṣa-jātim atipatati. asiddhiṃ vyabhicāraṃ
V3_07510 doṣa-jātim ativartate, asiddhiṃ vyabhicāraṃ
SV_15313 kṛtakaṃ ca syād syān mithyā-arthaṃ ca iti na
PV_04105 sva-vāg-virodhe 'bhedaḥ syāt sva-vāk-śāstra-
V3_03412 -abhidhānena. yadi sva-vacana-upagama-
V3_03405 pramāṇatā. yadi sva-vacana-abhyupagama-
PV_04241 dṛṣṭyā pāṛthiva-a-loha-lekhyā-vat || bhāve
PV_03092 -ādi-pratiśedha-vat | atīndriyānāṃ arthānāṃ
SV_17503 vahneḥ śīta-pratikāra-vacanena dṛṣṭa-pramāṇa-
V3_10707 vacana-sarvajñatvayor dvidvidhasya api
V3_12210 nairātmyena prāṇa-ādināṃ ukta-lakṣaṇasya
V3_12209 dṛṣṭāḥ, pāṛthiva-a-loha-lekhyā-vat.
SV_16931 atīndriye virodha-asiddheḥ, anyatra apy a-
VN_03416 śabda utpatti-dharmakatvād iti, pratijñā-
V3_03413 kas tarhi viṣaya-bhedaḥ pūrva-upagama-
VN_03410 -virodho vaktavya iti. ubhaya-āśritatvād
SV_15321 punaḥ sādhanā-apekṣatvād iti. ko hy a-dṛṣṭa-
VN_03420 ity-ādīkam iti. na, sarvatra hetv-apekṣasya
V3_13006 a-bheda-virodhaḥ. dṛṣṭya-adṛṣṭya-ātmatā-ādi-
VN_03612 -virodhena vyākhyāta iti. sarva ete sādhanā-
V2_08002 arthakriyā sambhavati, krama-yaugapadya-
SV_12908 -kramasya vyaktiḥ pratyuktā, vyakta-a-vyakta-
V3_01805 vā iti, samudāya-apavādasya dharminy a-
V3_00608 ca anyonya-parihāra-sthita-lakṣaṇatvena
HB_03410 na pṛthag lakṣaṇam, bādhā-avinābhāvayor
VN_03320 -dharma-viparyaya eva bhāvena pratijñā-artha-
SV_14615 putro bhavati ity atra dṛṣṭo vidhir nāṣe 'pi
V2_07404 -āyatte, tad-bhāve 'bhūtasya paścāt tādātmya-
PV_02106 aneka-vijñāne buddhyā astu sakṛd eva tat | a-
V1_03303 -asiddheḥ. kriyā-sādhanayor viṣaya-nānātva-
SV_10418 vyavasthāpyate. tata eva virodha-gater
V2_08014 tādavasthye ca teṣāṃ tad-ayogād apekṣā-
PV_02214 ayuktimat | vyākhyeyo 'tra virodho yas tad-
V3_01510 svato 'rtha-antara-bhāvasya an-abhyupagamād
V3_04809 vibhāgena niyoga-vṛtṭeḥ. sapakṣa-lakṣaṇa-
PV_03087 uktyā parasya tat | na astitvaṃ kena gamyeta
V3_03306 punaḥ prativahati iti na bhidyate sva-vacana-
V2_06401 -viruddhasya paritāpasya hetor agneḥ śītena
VN_00721 ghaṭa-kambala-ādiṣu nānā-arthakriyā-śabda-
SV_02502 ca abhāvāt, tasya eva ca punar bheda-
HB_01701 bhāvānāṃ kadācit kasyacit svabhāvasya abhāva-
SV_14712 pratibandho nāma, an-āyattasya vyabhicāra-a-
V3_00610 bahu-mukhair upanyāsair ekatva-aneka-vṛtṭyōr
V3_06702 virodhi-vyāptena api svabhāvena arthato
V1_02102 abhilāpena saṃsrjati, tathā-vṛtṭer ātmani
SV_01602 'py a-dṛṣṭa-viśeṣānāṃ vijātiyatva-upagama-
V2_09901 'py a-dṛṣṭa-viśeṣānāṃ vijātiyatva-upagama-
SV_10416 anyonya-vaigunya-āśrayatvena ārambha-
HB_00412 tat kṣaṇikam eva. a-kṣaṇikatve 'rthakriyā-
HB_02310 chaktiḥ, krama-yaugapadyābhyām arthakriyā-
SV_11918 syāt. tac ca na kiñcid vyatireka-a-vyatireka-
V1_02503 ity api vārtā-mātram, ekatra yugapad anayor
VN_01104 etasmīn eva an-atiśaye 'miśāṃ prakārānāṃ
SV_01409 -vidhānād a-pratiśedhaḥ, vidhi-pratiśedhayor
SV_12212 viśeṣe. niṣ-kalasya ātmanas tad-a-tattva-
SV_11125 sati syād aneka-janmanāṃ doṣānāṃ eka-utpatti-
V2_09702 -vidhānād a-pratiśedhaḥ, vidhi-pratiśedhayor
V3_13607 apahnute ca iti pratijñā-padayor
V1_03408 pratibhānti iti yuktam, eka-rūpasya bāhulya-

virodhataḥ ||259|| yady a-kṛtaka-ānupūrvī
virodhataḥ ||306|| kārya-kāraṇa-bhūta-pratyaya-
virodhataḥ ||55|| iti saṅgraha-ślokaḥ. skandha-
virodhanāt || anyathā evaṃ-vidho dharmāḥ sādhyā
virodham a-pratisamādhāya sambandha-anuṅga-upāya
virodham a-samādhāya śāstra-arthaṃ ca a-pradarśya
virodham ca. tatra yadi bhāva-dharmo hetur ucyate.
virodham ca. tatra yadi bhāva-dharmo hetur ucyate,
virodham paśyāmaḥ. na hi iyam anupalabdhir adṛṣya
virodhayoḥ | puruṣa-icchā kṛtā ca asya paripūrnā
virodhayor na kaścīd bhedaḥ, kas tarhi viṣaya-
virodhayoḥ pratibandho doṣaḥ, tathā apy ato 'rtha
virodhasya a-dṛṣṭau kaḥ sandehaṃ nivartayet |
virodhasya a-prasiddhitaḥ || bādhyā-bādhaka-
virodhasya apy atyanta-parokṣe 'rthe 'viśamvāda-
virodhasya abhāvāt, yaḥ sarvajñāḥ, sa vaktā na
virodhasya asiddheḥ sandigdho nairātmyād
virodhasya ca a-dṛṣṭeḥ sandeha eva. nairātmyena
virodhasya dur-anvayatvāt. viruddhām apy agni-
virodhasya na asty ātmā iti, pratijñā-hetvoḥ
virodhasya. yatra an-āśrite kasmīnścit samaye na
virodhasya vivakṣāto 'nyatara-nirdeśa iti cet,
virodhasya sambhavaṃ pratyācakṣīta. tad ayaṃ
virodhasya hetvābhāsa-an-atikramāt, yathā uktaṃ
virodhā api vācyāḥ. tad ayaṃ anupalambhaḥ
virodhā hetvābhāseṣv eva antar-bhavanti iti
virodhāt. a-kramaḥ, anapekṣasya kartuḥ sva-sattā-
virodhāt. a-varṇa-bhāge ca vākye 'sakala-śrāvīṇo
virodhāt. anityo hi śabdaḥ, na anitya-śabdaḥ
virodhāt. ayam eva ca ācāryair avayavi-pratiśedha
virodhāt. avinābhāvo hi hetoḥ saty eva sādhyā-
virodhāt. asiddhatā punar dharminī pratijñāta-
virodhāt. evaṃ ca abhidhāne 'pi prayojanam
virodhāt kāraṇānāṃ ca kārya-vyabhicārāt. tasmāt
virodhāt kramaṇa api mā bhūt tad-a-viśeṣataḥ ||
virodhāc ca. a-bhinna-viśayatve dvayaṃ vyartham.
virodhāc ca abhāva-sādhanāt. bhavatu nāma evaṃ-
virodhāc ca. tathā viśayāḥ sukha-duḥkhe nimitta-
virodhāc ca tanmayaiḥ || virodhaḥ śūnyatā-dṛṣṭeḥ
virodhāc ca deha eva artha-antara-bhūta iti
virodhāc ca na evaṃ pratitīḥ. sādhyā-dharma-
virodhāc ced asāv api || siddhaḥ kena a-saha-
virodhāc chāstra-virodhaḥ. tataḥ pratibandha eva,
virodhāc chīta-vicchede tat-kāryasya apy abhāva
virodhāt ta eka-rūpāḥ samudāya-antara-a-
virodhāt. tac ca ātmani vyavasthitam a-miśram eva.
virodhāt. tat kim idāniṃ mātā ca vandhyā ca, ko
virodhāt. tato dharma-bhedāc ca anyatvam. jñāna-
virodhāt tathāvidha-svabhāva-niśedhaḥ kriyate.
virodhāt. tad-upanyāsenā anupalabdheḥ prayogaḥ
virodhāt, tad-rūpasya prāg a-darśanād abhilāpa-
virodhāt, tad-viśeṣānāṃ anyatra api śakya-
virodhāt, tad-viśeṣānāṃ anyatra api śakya-
virodhāt, tayor viruddhayor ekasya bhāve 'py anya
virodhāt tal-lakṣaṇam vastutvaṃ hiyata iti. kārya
virodhāt. tasmāt – yat sat tat kṣaṇikam eva iti
virodhāt. tasmād indriya-vijñāna-viśeṣa-anubandhi
virodhāt. tasmān na caitanyād anya-atiśayavati
virodhāt. na an-atiśaya eka-atiśaya-nivṛtṭyā
virodhāt. na idāniṃ nāstitā a-dṛṣṭāḥ ||19|| na
virodhāt. na ca jvālā-itora-janmanor bādhyā-
virodhāt. na ca dvayoḥ prādhānye ekaika-nirdeśaḥ
virodhāt. na tarhi idāniṃ a-darśanaṃ pramāṇam,
virodhāt pratijñā-doṣa iti. yathā ca āha –
virodhāt. bahuṣu ca tathāvidho na asti iti na

SV_09606	-paryudāsena vyatireka-mātrasya abhāve 'py a-	virodhāt. yathā na bhavati mūrta ity a-mūrtatvaṃ
V3_07605	-paryudāsena vyatireka-mātrasya abhāve 'py a-	virodhāt, yathā na bhavati mūrta ity a-mūrtatvaṃ
V3_01512	ghaṭasya ātmanā tad-bhāva-artha-antara-bhāva-	virodhāt. yadi dehād eva artha-antara-bhāvaḥ syāt,
HB_01710	kāraka-a-kārakayoḥ svabhāva-tad-dhetvor	virodhāt. yo 'pi manyate – a-kṣepa-kriyā-dharmā
V2_05304	vastu-dharmasya sarva-vastuno vyāvṛtti-	virodhāt. vṛtti-śāṅkayā eva tataḥ saṃśayaḥ.
SV_03916	anya-apoha ucyate, tasya vastuḥ bhāvāt, a-	virodhāt, vyavahārasya ca śabda-āśrayasya tathā-
SV_12808	niḥ-śeṣa-avagamāt. anyathā ca ekatva-	virodhāt. sakṛc chrutau ca sarveṣāṃ kāla-bhedo na
V3_01706	anyatarah, vikalpa-eka-pratiniyamayor	virodhāt. sāmānyena vihiteṣv apy artheṣu
SV_13807	ghaṭa-ādiṣv api prasaṅgāt. tatra drṣṭa-	virodhād a-sādhanatvaṃ iti cet. iha api virodha-
SV_14024	-pratijñāyās ca yathā-abhidhānam yukti-	virodhād anye 'pi nitya-hetavo vācya-doṣāḥ.
SV_16930	katham prasiddhiṃ pramāṇayet. tatra a-	virodhād abhyupagama iti cet. na, atra apy
SV_07801	iti tat-sthita-a-sthita-ātmanor ekasya	virodhād ayuktam etat. sarvatra sarvadā sarva-
V1_00506	kartum arhati iti, tasya abhāva-viśayatva-	virodhād artha-sāmarthya-apekṣanāt, anapekṣāyām
SV_16419	-asiddheḥ. a-virodhinā ca saha sambhava-a-	virodhād ity apy uktam. na api itara-sāmānya-
V3_01608	śārīrasya, an-anvaya-śāṅkayā, na ghaṭasya,	virodhād iti sāmānyena api na sambhavati. asti
VN_06709	-rahita-sukha-ādi-svabhāvātā vyakta-lakṣaṇa-	virodhād iti. sukha-ādy-anvaya-darśanād ity
VN_00719	bhūta-abhiniveśa eva. na vayam eka-sambandha-	virodhād ekaṃ śabdaṃ na icchāmaḥ, api tv a-
V3_09408	puruṣāṅgaṃ ca tulyam. bhede krama-abhivyakti-	virodhād aikyam iti cet, tat kim idānīm a-krama-
SV_17405	śāstram śakya-paricchede 'pi viśaye pramāṇa-	virodhād bahutaram ayuktam api. nityasya pumsaḥ
VN_03305	na virodho 'yam pūrvakāt pratijñā-hetu-	virodhād bhidyate yena prthag ucyeta. tatra hetu-
V3_00406	anyena yogaḥ, tathābhūta-svabhāvasya	virodhād bhinna-deśa-ādi-yogena, sa eka-dharma-
PV_04146	aikāntiko yadi || krama-kriyā-anityatayor a-	virodhād vipakṣataḥ | vyāvṛtṭeḥ saṃśayād eṣa
VN_03006	tasya sva-siddhasya gotva-āder anityatva-	virodhād viruddhaḥ. ubhaya-pakṣa-sampratipannas
VN_03404	-svabhāve 'bhīhitayor hetu-pratijñā-arthayor	virodhād virodha-sambhava iti cet, a-pramāṇa-yoge
PV_02212	bādhā bhede 'pi na parasparam | moha-a-	virodhān maitry-āder na atyantam doṣa-nigrahaḥ ||
V3_03807	adhikṛtya idam ucyate, sarva-pratīti-	virodhānām sāmānyena lakṣaṇatvāt. tathā na vṛkṣaḥ
PV_04071	| dharmo '-sādhyas tadā a-sādhyam bādhamānam	virodhi kim || pakṣa-lakṣaṇa-bāhya-arthaḥ svayam
PV_02136	graha-kṛtaḥ snehaḥ saṃskāra-gocaraḥ || hetur	virodhi nairātmīya-darśanam tasya bādhakam |
SV_08211	-prāyam etat. yathāsvam samaya-vāsanā-vaśād	virodhi-rūpa-samāveśena aparāpara-darśane 'py
SV_15213	a-kṛtam vacaḥ | satya-arthaṃ vyatirekasya	virodhi-vyāpanād yadi ||287|| atha yan mithyā-
V3_06701	iti na pramāṇa-bādhanād virodhaḥ. satyam,	virodhi-vyāptena api svabhāvena arthato virodhāt.
PV_03271	|| sukha-ādy-ātmatayā buddher api yady a-	virodhitā | sa idānīm katham bāhyaḥ sukha-ādy-
PV_04065	| viruddha-aikāntike na atra tadvad asti	virodhitā || a-bādhyā-bādhatve 'pi tayoḥ śāstra
PV_04145	-ādy-a-hetutvāt sukha-ādir iti pūrva-vat |	virodhitā bhaved atra hetur aikāntiko yadi ||
PV_02084	vā || pāny-ādi-kampe sarvasya kampa-prāpter	virodhinaḥ | ekasmin karmaṇo 'yogāt syāt prthag
PV_02278	ādikam || utpitsu-doṣa-nirghātād ye 'pi doṣa-	virodhinaḥ | taj-je karmaṇi śaktāḥ syuḥ kṛta-
PV_02216	api | na kāṭhinya-vad utpattiḥ punar doṣa-	virodhinaḥ || sa-ātmatvena an-apāyātvdā anekāntāc
V3_03504	vyutthāpayati iti. prasiddhiḥ khalv api	virodhinaṃ pratijñā-artham bādhatve, puruṣa-icchā-
SV_16419	eṣāṃ ajñānāt, ata eva virodha-asiddheḥ. a-	virodhinā ca saha sambhava-a-virodhād ity apy
SV_01419	drṣṭā ayuktir a-drṣṭeś ca syāt sparśasya a-	virodhinī ||20|| yadi hy anupalambhena abhāvaḥ
SV_05314	6ab) bhinnānām hy arthānām eka-artha-upakriyā	virodhinī iti sarvo 'yam ārambhaḥ. tāś ced
SV_09920	-apekṣatā vināśasya kvacit kadācic ca bhāva-	virodhinī tad-abhāvaṃ svabhāvena sādhayati. yo hi
V2_08110	-apekṣatā vināśasya kvacit kadācic ca bhāva-	virodhinī tad-abhāvaṃ svabhāvena sādhayati. yo hi
SV_08507	eka-ākārasya api vyatireko '-vyatirekaś ca.	virodhinor eka-ātmany a-sambhavāt. bhedo 'pi tena
V3_13011	vastv-anurodhini punar anumāne yathā	virodhinor ekatra a-sambhavaḥ, tathā tad-
V3_06610	virodho vyākhyātaḥ. nanv evam api	virodhinoḥ paraspara-parihāra-sthita-lakṣaṇatayā
SV_08213	-nibandhanaḥ kaścit svabhāvo 'sti paraspara-	virodhinor yugapad ekatra samāveśa-ayogāt. a-
SV_12405	satya-prabhavau mantra-kalpau paraspara-	virodhinau. na vai sarvatra tau satya-prabhavau.
SV_05214	na janayati bhedād iti. na bhedo janana-	virodhi, kiṃ tarhi kaivalyam. tena ekena sahitā
SV_16309	siddheḥ. na ca eka-rūpāt karmaṇaḥ sa tad-	virodhi dharmo yukto '-dharmāś ca. katham idānīm
PV_04105	sa bādhakam kiṃ punar bhavet || sva-vāg-	virodhe '-bhedaḥ syāt sva-vāk-śāstra-virodhayoḥ |
V3_03912	-vat ||29|| ity antara-ślokaḥ. pratyakṣa-	virodhe 'pi nānā-rūpasya yad eva śrutau rūpaṃ
V3_04010	-gocaraḥ ||32|| ity antara-ślokaḥ. anumāna-	virodhe 'pi, yathā – nityo ghaṭa iti, abhighāta-
VN_03606	virodhaś cintām arhati. hetor api drṣṭānta-	virodhe 'sādharmaṇatvaṃ viruddhatvaṃ vā vaidharmye
V2_06313	na kāraṇāt kārya-siddhiḥ. nimittayoḥ punar	virodhe gamikā eva, yathā – na asya roma-harṣa-
SV_00613	-sparśo 'tra kāṣṭhād iti. nimittayoḥ punar	virodhe gamikā eva, yathā na asya roma-harṣa-ādi-
VN_03608	vā vaidharmye yadi vṛttiḥ syāt. pramāṇa-	virodhe tu hetoḥ, yathā na dahano 'gniḥ śaityād
VN_03110	bhāvāt. yad uktam pratijñāyāḥ sva-vacana-	virodhe pratijñā-virodha iti tatra idam eva
VN_03504	pratijñā-virodho yuktaḥ, ubhaya-āśraye 'pi	virodhe bādhyamāna-vivakṣayā tad-virodha-
VN_03422	prāk. anapekṣe ca kevale svataḥ pratijñā-	virodhe vivakṣite pratijñā-hetvor virodha iti
PV_04097	abhāve hi śāstra-vācor ayogataḥ || sva-vāg-	virodhe vispaṣṭam udāharaṇam āgame | diṅ-mātra-
V3_01612	idam anyatara-grahaṇam eka-parigrahe 'py a-	virodhe samartham bhavati, yathā anyatara-bhojana
V3_02306	sva-sādhyā-an-uparodhe 'pi śāstra-uparodhād	virodhe so 'nya-kṛte 'pi tulya iti virodhaḥ syāt.
V3_03008	śāstra-sva-vacanayor ayogāt. sva-vacana-	virodhe spaṣṭam udāharaṇam, āgame tu diṅ-mātra-
VN_03307	hetor ity asti bheda iti cet, artha-	virodhe hi hetu-pratijñayor bādhyā-bādha-bhāvaḥ

HB_03708	hīyeta – svalakṣaṇa-yuktayor hetvor ekatra	virodhena upanipāte viruddhāvyaḥcārī iti. na ca
PV_04051	hi kālaḥ syāt tadā śāstreṇa bādhanam || tad-	virodhena cintāyās tat siddha-artheṣv ayogataḥ |
V3_02108	kālaḥ syāt tadā śāstreṇa bādhanam ||11|| tad-	virodhena cintāyās tat-siddha-artheṣv ayogataḥ |
PV_04138	syād bādha ity asya prasiddhaye | āśrayasya	virodhena tad-āśrita-virodhanāt || anyathā evaṃ-
VN_03610	pratijñāyāḥ pramāṇa-virodhaḥ sva-vacana-	virodhena vyākhyāta iti. sarva ete sādhanā-
SV_16933	māndyād ayaṃ na lakṣayed api. virodha-a-	virodhau ca bādha-sādhaka-pramāṇa-vṛtti. te ca
HB_02505	anyathā hi vilakṣaṇāyā api sāmāgryā a-	vilakṣaṇasya utpattau na kāraṇa-bheda-a-
PV_03216	| lakṣaṇam sa ca tattvaṃ na tena apy ete	vilakṣaṇāḥ || yathāsvaṃ-pratyaya-apekṣād a-vidyā-
HB_02512	-svabhāvatvena bhedaḥ. taj-janana-svabhāva-	vilakṣaṇād api tasya utpattau na taj-janana-śakti
HB_02504	viśeṣāj jāti-bheda-darśanāt. anyathā hi	vilakṣaṇāyā api sāmāgryā a-vilakṣaṇasya utpattau
V2_04812	tad-ayogataḥ ||7|| na hy ekasya tāv anyonya-	vilakṣaṇāv ākārau yujyete. tad ālambana-viśaya-
PV_02128	|| tasya ādau deha-vaiguṇyāt paścād-vad a-	vilaṅghanam | śanair yatnena vaiguṇye niraste sva
SV_02205	'sti. sa bhavaṃs tad-abhāve tu hetumattāṃ	vilaṅghayet ||34|| sakṛd api tathā-darśanāt
PV_02194	alam || na ākṣeptum aparaṃ karma bhava-tṛṣṇā-	vilaṅghinām | duḥkha-jñāne 'viruddhasya pūrva-
PV_04054	jantora jātasya guṇa-doṣam a-paśyataḥ |	vilabdā bata kena amī siddhānta-viśama-grahāḥ ||
V3_00302	jantora jātasya guṇa-doṣam a-paśyataḥ |	vilabdā vata kena ime siddhānta-viśama-grahāḥ ||2
SV_10507	tad-abhāvaṃ vā abhyupagamyā pravṛtti-nivṛtti	vilomayan yathā-abhyupagamam pratipādyate, nir-
SV_15925	sva-sāmānya-svabhāvānām eka-bhāva-	vivaḥṣayā | ukteḥ samaya-kāraṇam a-virodho na
V3_03702	bhāvād a-pramāṇam anumānam syāt. eka-saṅkhyā-	vivaḥṣayā a-pradarśita-pratidvandvinaḥ prāmānyād
VN_03504	yuktaḥ, ubhaya-āśraye 'pi virodhe bādhyamāna-	vivaḥṣayā tad-virodha-vyavasthāpanāt. yad apy
V3_11308	-bhedaḥ, kvacid ukte-sāmarthyābhyām, kvacid	vivaḥṣayā, dharma-dharminora viśeṣaṇatvena
SV_17228	ca, svābhāvike vācya-vācaka-bhāve na punar	vivaḥṣayā yathā-iṣṭam niyujyeta. saṅketas ca
SV_17210	rte ||326|| puruṣa-praṇīte hi śabde kayācid	vivaḥṣayā sa tām kadācit kvacin nivedayed api iti
SV_17219	na asti tasya sā eka-arthatā kutaḥ ||327||	vivaḥṣayā hi śabdo 'rthe niyamyate, na
PV_04193	gamyate | tathā prasiddheḥ sāmartyāḍ	vivaḥṣā-anugamād dhvaneḥ || tad ayoga-
V2_05015	gamyate | tathā prasiddheḥ sāmartyāḍ	vivaḥṣā-anugamād dhvaneḥ ||13|| tad ayoga-
V3_00705	-abhāvāt. vastu-svabhāvatve ca punar	vivaḥṣā-antare parāvṛtṭy-ayogāt. yugapad ekatra
V3_03709	viruddhāvyaḥcārīṇaḥ. tad eka-saṅkhyā-	vivaḥṣā apy atra viśaye na iṣṭā eva. viśayam ca
HB_03616	na pratijñā-doṣā vācyaḥ. etena eka-saṅkhyā-	vivaḥṣā api pratyuktā. katham eko hi sva-sādhyā-
V3_00703	vā vāstavi pratyāsattiḥ, api tu vaktur	vivaḥṣā-kṛtā, tad-abhāve vivaḥṣita-itarayora
SV_11427	syāt. kṛtakatva-anityatva-vat. na apy ete	vivaḥṣā-janmāno dhvanayo 'janmāno vā vivaḥṣā-
SV_17223	-lakṣaṇaḥ saṅketaḥ kriyate. apauruṣeye tu na	vivaḥṣā na saṅketaḥ kasyacid abhiprāya-abhāvād
SV_17217	-pratyāsatti-viprakarṣa-rahitaḥ. tatas teṣāṃ	vivaḥṣā niyame hetuḥ saṅketas tat-prakāśanaḥ |
V2_07203	atīndriyāḥ kena vivaḥṣā-vacanād rte ||47||	vivaḥṣā niyame hetuḥ saṅketas tat-prakāśanaḥ |
SV_03518	iti. api ca, yeṣāṃ vastu-vaśā vāco na	vivaḥṣā-para-āśrayāḥ | ṣaṣṭhī-vacana-bheda-ādi-
PV_03227	-aṅgo na grhyeta sakṛn na api guṇa-ādimān ||	vivaḥṣā-paratantratvād viśeṣaṇa-viśeṣyayoraḥ | yad
PV_02016	sādhanaṃ gotvāc vāg-ādinām viśāṇi-vat ||	vivaḥṣā-paratantratvān na śabdāḥ santi kutra vā |
V3_09611	sādhanaṃ gotvād vāg-ādinām viśāṇi-vat ||73||	vivaḥṣā-paratantratvān na śabdāḥ santi kutra vā |
SV_17211	sa tām kadācit kvacin nivedayed api iti	vivaḥṣā-pūrvakāṇām śabdānām artha-niyamaḥ
SV_17222	karaṇānām abhidhāna-prasaṅgāt. tasmād	vivaḥṣā-prakāśanāya abhiprāya-nivedana-lakṣaṇaḥ
V3_00711	ity āha, tadā sidhyaty artha-śūnyam	vivaḥṣā-mātram. tato na artha-siddhiḥ, tad-
SV_17514	na apy eṣāṃ kāryam. tad-abhāve 'pi vaktur	vivaḥṣā-mātreṇa bhāvāt. na ca anyāḥ kaścit
SV_17209	-a-sambhavāt. jñātā vā atīndriyāḥ kena	vivaḥṣā-vacanād rte ||326|| puruṣa-praṇīte hi
V2_07202	niyatīḥ kutaḥ | jñātā vā atīndriyāḥ kena	vivaḥṣā-vacanād rte ||47|| vivaḥṣā niyame hetuḥ
SV_10723	'rtha-prakṛtir niściyeta. te hi vaktur	vivaḥṣā-vṛttaya iti tan-nāntariyakās tām eva
V2_06605	'rtha-prakṛtir niściyeta. te hi vaktur	vivaḥṣā-vṛttaya iti tan-nāntariyakās tām eva
SV_11428	ete vivaḥṣā-janmāno dhvanayo 'janmāno vā	vivaḥṣā-vyaṅgyāḥ, na artha-āyattāḥ. tataḥ katham
HB_03707	-lakṣaṇo na hetuḥ syāt. tathā ca eka-saṅkhyā-	vivaḥṣā vyarthā. ato viruddhāvyaḥcārī-lakṣaṇam
HB_03809	a-sambhavād a-lakṣaṇam eka-saṅkhyā-	vivaḥṣā, vyavacchedya-abhāvāt. jñānam punar a-
PV_04191	-viśeṣyābhyām kriyayā ca saha-uditaḥ |	vivaḥṣāto 'prayoge 'pi tasya artho 'yam
V2_05011	-viśeṣyābhyām kriyayā ca saha-uditaḥ |	vivaḥṣāto 'prayoge 'pi tasya artho 'yam
VN_03410	vaktavya iti. ubhaya-āśritatvād virodhasya	vivaḥṣāto 'nyatara-nirdeśa iti cet, syād etat
VN_00705	nānā-ekā ca śaktir iti, nānā-eka-śakti-	vivaḥṣāyām bahu-vacanam eka-vacanam ca icchāto
V2_08502	-upādhinām ca sāmānyānām. a-viśiṣṭa-sāmānya-	vivaḥṣāyām vyabhicārān na iṣyate. katham idaṃ
HB_02402	-upādhinām ca sāmānyānām. a-viśiṣṭa-sāmānya-	vivaḥṣāyām vyabhicārān na iṣyate. kasyacid
SV_00319	-upādhinām ca sāmānyānām. a-viśiṣṭa-sāmānya-	vivaḥṣāyām vyabhicārān na iṣyate. svabhāve bhāvo
SV_01217	-prabhavatvād vā upayukta-vad iti. atra api	vivaḥṣita-a-śeṣa-pakṣi-karaṇe hetoḥ sādhyā-abhāve
V3_00704	api tu vaktur vivaḥṣā-kṛtā, tad-abhāve	vivaḥṣita-itarayora śatti-viprakarṣa-abhāvāt.
HB_02604	tasmād anya-upalabdhir anupalabdhiḥ,	vivaḥṣita-upalabdher anyatvāt, a-bhākṣya-a-
HB_03407	-trīṇi ca etāni, a-bādhitā-viśayatvaṃ	vivaḥṣita-eka-saṅkhyatvaṃ jñātatvaṃ ca iti. tatra
V3_04808	-antara-samāveśāl loke pratiyate, kiṃ tarhi	vivaḥṣita-dharma-an-āśrayo vastu. anya-viśaye 'pi
V3_09212	ātmana upalayanam anityatām icchanti, nanv a-	vivaḥṣita-viśeṣam sāmānyam siddham eva. tat-
VN_02019	kiṃ na bhavati. na hi tasya api kācid	vivaḥṣita-sādhyā-dharma-siddhau nāntariyakatā.
VN_03412	-āśrayo bhavati. tatra yadā pratijñā-virodho	vivaḥṣitas tadā pratijñā-virodha ity ucyate, yadā
NB_03131	trayī-vidā brāhmaṇena grāhya-vacanaḥ kaścid	vivaḥṣitaḥ puruṣo rāga-ādimattvād iti. atra

NB_03069	anaikāntika eva. yathā a-sarvajñāḥ kaścīd	vivakṣitaḥ puruṣo rāga-ādimān vā iti sādhye
V3_10610	sandehe, yathā – a-sarvajñāḥ kaścīd	vivakṣitaḥ puruṣo rāga-ādimān vā, vacana-āder iti.
V3_00711	anyataratvād iti. atha punar mayā evaṃ-	vivakṣitatvād ity āha, tadā sidhyaty artha-śūnyam
VN_03422	anapekṣe ca kevale svataḥ pratijñā-virodhe	vivakṣite pratijñā-hetvor virodha iti hetu-
V3_04409	ca, a-tattva-lakṣaṇatvād a-sapakṣasya. tad	vivakṣite pratiyogini ca tulyam. vyatireka-gateḥ
VN_05306	iti. yadi nāma vādī sva-sādhana-artha-	vivarāṇa-vyājena prasaṅgād aparāparam ghoṣayet,
SV_03201	tataś ca pratyakṣeṇa grhīte 'pi viśeṣe 'mśa-	vivarjite | yad viśeṣa-avasāye 'sti pratyayaḥ sa
V1_02508	a-pratyakṣā samvit pratyakṣo buddhi-	vivarta iti cet, pratyakṣo viśaya-upabhogaḥ, tad-
V1_02506	samvid-rūpaṃ harṣa-viśāda-ādy-aneka-ākāra-	vivartam paśyāmaḥ. tatra yathā-iṣṭam sañjñāḥ
V1_01503	udaya-astamaya-ayogāc ca. buddhir atra	vivarteta, sā ca a-pratyakṣā vivṛttā api na
SV_00107	naś cintā api cetaś ciram | su-ukta-abhyāsa-	vivardhita-vyasanam ity atra anubaddha-sprham ||
V3_02802	-pratiniyama-arthī bhavati, viśeṣa-antare	vivāda-a-sambhavāc ca. na ca śāstra-dvāreṇa
VN_06011	viruddha-abhyupagamayor an-abhyupagamayor vā	vivāda-abhāvāt. tatra avāśyam ekasya prāg-vacana-
VN_06102	eva vitaṇḍā pratyukta-abhyupagama-abhāve	vivāda-abhāvāt. yadā tarhy abhyupagamya vādam
VN_05310	sarvaṃ yadā na anuvaktum śaknuyāt, kas tasya	vivāda-āśraya-artha-mātra-uttara-vacane sāmārthya-
SV_10625	tad ayam ādhāra-vyavaccheda-anapekṣo na	vivāda-āśraya iti na upanyasaniya eva syāt. kiṃ
VN_01817	sādhnam, tad-aṅgam dharmo yasya arthasya	vivāda-āśrayasya vāda-prastāva-hetoḥ, sa sādhana-
VN_05307	-vyājena prasaṅgād aparāparam ghoṣayet,	vivāda-āspadam ca jijñāsitam artha-mātram uktvā
VN_06009	bhavati hy a-nibaddhena api kathā-prapañcena	vivāda iti, na, a-sambhavāt. ekatra adhikaraṇe
PV_03422	api pūrva-vat || samvedanasya tādātmye na	vivādo 'sti kasyacid | tasya artha-rūpatā asiddhā
V3_09812	eva ca hetutve 'punar-nirdeśya ity uktam. a-	vivādaś ca, nityam tad-bhāva-siddheḥ. anvaya-a-
V3_02802	vivāda-a-sambhavāc ca. na ca śāstra-dvāreṇa	vivādaḥ, tadā tasya a-nāntariyakatvāt. na ca evaṃ
SV_09415	tatra api na agni-sattā-mātre kaścīd	vivādaḥ. viśiṣṭa-ādhāra-viśeṣaṇasya tv
V3_07209	tatra api hi na agni-sattāyām kaścīd	vivādaḥ. viśiṣṭa-ādhāra-viśeṣaṇasya tv
VN_06010	ekatra adhikaraṇe viruddha-abhyupagamayor	vivādaḥ syāt, a-viruddha-abhyupagamayor an-
PV_04077	| sva-icchā-kalpita-bhedeṣu padārtheṣv a-	vivādataḥ || a-sādhyatām atha prāha siddha-
NB_03046	'pi vacanena sādhyāḥ. tad adhikaraṇatvād	vivādasya. yathā parārthaś cakṣur-ādayaḥ
PV_04195	-siddhy-arthaṃ dvau dvau hetu-viparyayau |	vivādād bheda-sāmānye ṣeṣo vyāvṛtti-sādhanaḥ ||
V3_04907	-siddhy-arthaṃ dvau dvau hetu-viparyayau |	vivādād bheda-sāmānye ṣeṣo vyāvṛtti-sādhanaḥ ||34|
PV_04033	iti tatra iṣṭa-ghāta-kṛt || sādhanam yad-	vivādena nyastam tac cen na sādhyate | kiṃ
V3_01306	tad api na sādhyam an-uktatvād iti cet, yad-	vivādena sādhanam upanyastam tac cen na sādhyam,
NB_03045	ity uktam bhavati. iṣṭa iti yatra arthe	vivādena sādhanam upanyastam tasya siddhim
VN_02815	vācyam syāt. na ca evaṃ-vidhaḥ kaścīd	vivādeṣu drṣṭa-pūrvo vyavahāro yena tad-arthaṃ
VN_00409	piṇḍa-kharjūrasya deśa-antareṣu mātr-	vivāha-abhāve 'bhāva-vat. evaṃ samarthitam tat
SV_12523	||245|| mlecca-vyavahārā api kecin mātr-	vivāha-ādayo madana-utsava-ādayaś ca anādayaḥ.
VN_00408	punar nivṛttir yadṛcchā-samvādaḥ, mātr-	vivāha-ucita-deśa-janmanaḥ piṇḍa-kharjūrasya deśa
VN_00725	sarva-samudāyeṣv iti. kim idam paraspara-	vivikta-rūpa-pratibhāsa-adhiyakṣa-darśanam enām
HB_00213	sa-dhūmam hi pradeśam artha-antara-	vivikta-rūpaṃ asādhāraṇa-ātmanā drṣṭavataḥ
PV_04233	-bhājām iva anyeṣām upekṣakam || niṣedhe tad-	viviktaṃ ca tad anyeṣām apekṣakam | vyavahāram a-
V2_05513	iva anyeṣām upekṣakam ||24|| niṣedhe tad-	viviktaṃ ca tad-anyeṣām apekṣakam | vyavahāram a-
PV_03449	ādi-bhedā buddhaya eva tāḥ || pratyakṣas tad-	viviktaṃ ca na anyat kiñcid vibhāvyaṭe | yat taj-
SV_02721	kutaḥ. viparyāsāt. sa ca tam pradeśam tad-	viviktana rūpeṇa niścinvann agni-sattā-bhāvanā-
PV_03380	ca kaścana | dvitīyasya ṭṛīyena jñānena hi	vivicyate || artha-kāryatayā jñāna-smṛtāv artha-
VN_06216	na khalu nigraha-prāptaḥ sva-kaupīnam	vivṛṇuyād iti. atra api yadi sādhana-vādinam
SV_16706	pratipadyate. na api svayam vedāḥ svārthaṃ	vivṛṇoti, upadeśa-vaiyartha-prasaṅgāt. tad ayam
V1_01503	buddhir atra vivarteta, sā ca a-pratyakṣā	vivṛttā api na prakāśeta. na ca prakāśo 'rthas
V1_01902	-darśanād asya prabodho 'bhilāṣa-vāsanā-	vivṛttir ato vṛttīś ca. mānasaṃ ca akṣa-vijñāna-
SV_11721	rūpeṇa kathaṃ tathā syāt. drṣya-a-	viveka-a-darśanayor viveka-sattā-viparyaya-
SV_14009	eva samśayo 'stu. na ca samśayitāt siddhiḥ.	viveka-a-darśanād ekatvam iti cet. na, jñāna-
SV_16220	a-parijñānāt. upadeśe 'pi kathañcit svabhāva-	viveka-a-pratīter anyatra kārya-samvādāt tasya ca
SV_08514	iti nānātvam eva kvacin na syāt. sarva-ākāra-	viveka- a-vivekinor vā arthayor abhyupagamān nāma
VN_01501	-lakṣaṇam sukha-duḥkha-vat. para-bhūte ca	viveka-utpāde 'ṅgulyaḥ prasāritā eva upalabhyeran,
SV_02819	viveke 'sya pravṛttir iti gamyate ||49|| tad-	viveka eva ca anya-apohaḥ. tasmāt tad api tan-
V1_04404	eva tu prajñām anuśīlayanto vibhrama-	viveka-nir-malam an-apāyī pāramārthika-pramāṇam
V1_01003	kṣīra-udaka-vad a-tad-vedini. yatra api	viveka-pratipattir asti, tasya api grahaṇam.
SV_15410	bhāva-upasthāpanaḥ, bhāva-abhāvayor anyonya-	viveka-rūpatvāt. bhāva-rūpas tu vyatirekaḥ, sa ca
SV_09219	āhosvid bheda iti śānkā syāt. abhāvas tu	viveka-lakṣaṇa eva nimitti-kartavyasya kasyacid
SV_14822	-atīśaya-upākhyā-nivṛtīyā sarva-bhāva-dharma-	viveka-lakṣaṇatvāt. bhāvasya ca utpatti-samāveśa-
SV_09222	tasya tathābhāva-khyāpinaḥ śabdāḥ kiṃ	viveka-viśayā ity a-sthānam eva etad āśānkāyāḥ.
SV_03904	sā hi tad-anyā-vivekiṣv eva bhāveṣu bhavanti	viveka-viśayā iti gamyate. nanu bhāyā vivekino na
SV_09223	āśānkāyāḥ. tasmāt siddham etad sarve śabdā	viveka-viśayā vikalpāś ca. ta ete eka-vastu-
SV_11722	tathā syāt. drṣya-a-viveka-a-darśanayor	viveka-sattā-viparyaya-āśrayatvāt. anyathā tat-
SV_14010	-paurvāparyeṇa sad-asattva-siddheḥ. svabhāva-	viveka-sad-bhāvāt. yady aparāṇi jñānāni prak
V1_01002	guṇa-kriyāvātām etan na sambhavaty eva, rūpa-	viveka-sambandhayor a-pratibhāsanena ghaṭana-
VN_01419	na sarvāḥ. na hi prasāritā ṅgulyo nir-	viveka-svabhāvā muṣṭy-ṅgulyaḥ, avasthā-dvaye 'py

VN_00925 api rūpasya kathañcit kvacit kadācid
 SV_14608 -bhāva eva uktaḥ syāt. na tayoh̄ parasparam
 SV_05701 kasyacid ekasya karaṇāt, a-tat-kāri-svabhāva-
 SV_09221 bhāvasya. tasmād ayam eva sa mukhyo
 VN_00514 tan-nimittasya abhāvāt. sarva-sāmarthya-
 SV_05719 ||110|| eva yuktaḥ. yo 'yam anyonyam
 SV_05723 pariḥāreṇa pravarteta. na hi sa teṣām tebhyo
 V1_04305 bhāsamānasya nila-ādes tat-saṃvidās ca a-
 VN_01420 ubhaya-pratipatti-prasaṅgāt. ya eva hi khalu
 PV_03374 saḥ | ākāraḥ sa ca na arthasya spaṣṭa-ākāra-
 VN_01504 atiprasaṅgāt. nanu uktaḥ na dravyam eva nir-
 VN_01413 ubhayathā api na pariṇāmaḥ. na nir-
 V3_10810 āsrama-phalaḥ, yaḥ strī-śūdra-sādhāraṇam api
 SV_08722 sahakāriṇaḥ | (175ab) na vai sarva-ākāra-a-
 V3_00408 tad-an-abhyupagame ca ubhaya-nivṛttiḥ,
 PV_04181 dharmy-asiddhaḥ sva-sādhane || dharmā-dharmi-
 VN_01415 yathā aṅgulīnām muṣṭiḥ. na hy aṅguly eva nir-
 V2_06103 antya-avasthāyām pariṇāma-abhāvāt kṣaṇasya a-
 SV_11105 paryavasthāna-janma-pratibaddha-duḥkha-
 V2_06105 bhavaty eva tādr̥śasya kāraṇasya kārya-
 SV_07922 viśeṣa-pratyayās ca yathāsvam artha-antara-
 HB_03010 -pariccheda eva na syāt, tad-a-tad-rūpayor a-
 HB_01405 tatra ca kṣaṇa ekasya svabhāvasya a-
 PV_03222 syād a-vivekitā | vivekīni nirasya anyadā a-
 PV_03222 || paṭa-ādi-rūpasya ekatve tathā syād a-
 PV_03389 | dṛṣṭam saṃvedyamānam tat tayor na asti
 VN_00515 iti cet, evam etat tasya eva sarva-sāmarthya-
 PV_04184 || yathāsvam bheda-niṣṭheṣu pratyayeṣu
 V3_11002 yathāsvam bheda-niṣṭheṣu pratyayeṣu
 SV_03904 viveka-viṣayā iti gamyate. nanu bāhyā
 SV_11720 ca ayam aindriyaḥ san sva-buddhau tad-anya-
 SV_05111 ity ucyate, na tu yathā-svabhāvam a-jala-
 SV_03821 sā ca eka-sādhya-sādhanatayā anya-
 PV_03424 ca anubhava-mātreṇa kaścīd bhedo vivecakaḥ |
 SV_06007 ekaḥ hi kiñcit paśyato 'nyatra tad-ākāra-
 SV_08514 eva kvacin na syāt. sarva-ākāra-viveka- a-
 SV_03903 vastu-grāhiṇī iva pratibhāti. sā hi tad-anya-
 PV_03222 -ādi-rūpasya ekatve tathā syād a-vivekitā |
 SV_02818 bādhya-bādha-bhāvāt. niścayasya samāropa-
 SV_14608 uktaḥ syāt. na tayoh̄ parasparam vivekaḥ. a-
 V1_04003 'nya-upalambho 'sti. na ca etat svabhāva-
 PV_03146 na anyathā || yathā daṇḍini jāty-āder
 VN_01306 -bhūtam iti. na hy adhiṣṭhāna-adhiṣṭhānīnor
 VN_01304 na ca ghaṭam mṛd-ātmānam ca kaścīd
 SV_02617 tathā pratipatti-prasaṅgāt, a-pratipattau vā
 PV_03382 kāraṇaḥ syāt tathā grahaḥ | kulāla-ādi-
 V1_01712 api sāmānyam an-upalakṣaṇān na
 VN_00503 viprakṣṭam, yad an-ātma-rūpa-pratibhāsa-
 V2_04910 ca. itarat punar bheda-antara-vimarśa-
 VN_00804 kim āvaraṇam. pratibhāsamānās ca
 SV_05720 sañketo 'pi kriyamāṇaḥ śobheta, a-tat-kāri-
 VN_00802 pratyakṣasya sato 'rūpa-ādi-rūpasya tad-
 V3_04104 -tamasām caitanyasya ca evam paraspara-rūpa-
 SV_08812) na hi kvacid asya ekāntiko bhedo 'bhedo vā
 V1_02103 -ābhoge ca viṣaya-pratyastamayāt tad-a-
 VN_03102 sato dravyasya rūpa-ādi-pratibhāsa-
 VN_00807 pratyakṣasya pratyakṣatvam, yad an-ātma-rūpa-
 SV_09303 bhedair bhinneṣv iva pratibhātsu buddhau
 PV_03424 || na ca anubhava-mātreṇa kaścīd bhedo
 SV_06008 tato 'nyad iti yathā-anubhavam tad-
 SV_14625 kenacit. na tu tat tathā. sarva-arthā-
 SV_00108 ity atra anubaddha-spr̥ham || artha-an-arthā-
 SV_15107 -ayogāt. evam ayam janako na evam iti
 PV_04167 kṣamaḥ | karma-ādi-bheda-upakṣepa-pariḥāra-a-
 SV_07130 nityatvāt. sā apy ayuktā eva bheda-a-bheda-
 viveka-hetor abhāvāt. an-anvaya-vyatirekam viśvam
 vivekaḥ. a-viveke ca na paryudāsaḥ. tad evam
 vivekaḥ. tad api prati-dravyam bhidyamānam api
 vivekaḥ. tasya tathābhāva-khyāpinaḥ śabdāḥ kiṃ
 viveko nimittam iti cet, evam etat tasya eva
 viveko bhāvānām tat-pratītaya eva sañketo 'pi
 vivekaḥ śabdena codita iti. sā ca śrutiḥ. a-kārya
 vivekaḥ siddhaḥ. dvairūpyam tad-dhiyaḥ (58c)
 vivekaḥ svabhāva-bhūtaḥ, sa eva vastu-bheda-
 vivekataḥ || vyatiriktaḥ tad-ākāram pratiyād
 vivekam avasthā, na api dravyād artha-antaram iti.
 vivekam dravyam eva dharmāḥ, na api dravyād artha
 vivekam na avagāhate. tasmād ātmani darśana-
 vivekam brūmo bhedasya api bhāvāt. tasmāt kaścīd
 vivekasya kartum a-śakyatvāt, tasya anyatra
 vivekasya sarva-bhāveṣv asiddhitaḥ | sarvatra
 vivekā muṣṭiḥ, prasāritānām a-muṣṭitvāt, na apy
 vivekāt. kārya-utpatti-viguṇa-utpādāna-lakṣaṇatvāt
 vivekāt, prasāma-sukha-rasasya an-udvejanāc ca.
 vivekād abhāva-gatiḥ, yathā – na iha a-
 vivekād iti. tasmād vyakti-vad bhedaṇ na hetuḥ
 vivekād iti. ya eṣa kasyacid darśanāt kvacit
 vivekād viśeṣasya kartum a-śakyatvāt, svabhāva-
 viveki ca na iḥsyate || ko vā virodho bahavaḥ
 vivekitā | vivekīni nirasya anyadā a-viveki ca na
 vivekitā || tasmād arthasya dur-vāram jñāna-kāla-
 vivekina evam pratītiḥ, anyasya tat-pratipatty-
 vivekinaḥ | dharmī dharmās ca bhāsante vyavahāras
 vivekinaḥ | dharmī dharmās ca bhāsante vyavahāras
 vivekino na ca teṣu vikalpa-pravṛttir iti katham
 vivekinā a-pratibhāsamāno rūpeṇa katham tathā
 vivekinā arthena svabhāva-anukāra-pratyarpaṇena
 vivekinām bhāvānām tad-vikalpa-vāsanāyās ca
 vivekinī na ca a-spaṣṭa-bhede dhīr yamala-ādi-vat
 vivekinīm buddhim anubhavatas tato 'nyad iti
 vivekinor vā arthayor abhyupagamān nāma kevalam
 vivekiṣv eva bhāveṣu bhavanti viveka-viṣayā iti
 vivekīni nirasya anyadā a-viveki ca na iḥsyate ||
 viveke 'sya pravṛttir iti gamyate ||49|| tad-
 viveke ca na paryudāsaḥ. tad evam vyatireka-
 viveke yuktam, pratibandha-kāraṇa-abhāvāt. rūpa-
 vivekena a-nirūpanāt | tadvatā yojanā na asti
 vivekena an-upalakṣaṇa evam bhavati. na ca śakteḥ
 vivekena upalakṣayati, yena evam syād idam iha
 vivekena dvitva-vikalpa-ayogāt. atiprasaṅgāc ca.
 vivekena na smaryeta ghaṭas tataḥ || yasmād
 vivekena niścīyata iti. tad ayuktam, yasmād dhī-
 vivekena pratipatṭi-pratyakṣa-pratibhāsa-rūpam.
 vivekena pratiṣṭhitena eva rūpeṇa ākriyata iti
 vivekena pratyakṣā arthā dr̥śyante 'prthag-
 vivekena pravṛtṭy-arthatayā. yadi hi na tat-
 vivekena buddhau svarūpeṇa pratibhāsena kim
 vivekena vyavasthā-ayogāt. na hi tatra apy
 vivekena vyavasthāpanāt. sāmānyam viśeṣa iti.
 vivekena saṃvido 'py a-grāhya-grāhakasya ca
 vivekena sva-pratibhāsa-anupalabdhiḥ, tat tad-
 vivekena svarūpasya buddhau samarpaṇam. ayam
 vivekeṣu upalayanād bhinna-viṣayā eva. tena
 vivecakaḥ | vivekīni na ca a-spaṣṭa-bhede dhīr
 vivecano vaidharmya-niścaya utpadyate. sa hy ayam
 vivecanam hi tatra tattvam na kasyacid samāveśaḥ.
 vivecanasya anumāna-āśrayatvāt tad-vipratipattes
 vivecanīyasya rūpa-bhedasya abhāvāt. na yādṛṣo
 vivecane || prāg-asiddha-svabhāvavāt sādhyā-
 vivecane ||145|| astu nāma āśraya-hetukā sthitiḥ

SV_17529	a-jñasya ca atindriya-guṇa-puruṣa-	vivecane 'sāmarthyāt. vacanānām samihita-arthā-
SV_12303	api kasyacic chakti-siddheḥ. tasmāt kāraṇāni	vivecayatā artheṣv api tad-a-tat-pratibhaveṣu
V1_02604	-adhyavasāyau saṃsarga-vipralabdho 'yaṃ na	vivecayaty ayo-golakam iva vahneḥ, tad-rūpa-
V2_08805	-udbhavā. sphuṭam eva tādr̥ṣaṃ bhedaṃ loko	vivecayaty ākāra-bhedāt. anantaram vā kāraṇam
SV_02326	bīja-kanda-udbhavā. sphuṭam eva tādr̥ṣaṃ loko	vivecayaty ākāra-bhedāt. tasmān na su-vivecita-
PV_03220	-bhāk | a-śakya-darśanas taṃ hi pataty arthe	vivecayan || yad yathā bhāṣate jñānam tat tathā
SV_12307	sāmānyasya eva dr̥ṣṭer ekasya kaścīd dharmam	vivecayams tat-svabhāva-sambhavinā tena āśaṅkya-
SV_03906	katham teṣu bhavati. vyākhyātāraḥ khalv evam	vivecayanti na vyavahartāraḥ. te tu sva-ālambanam
SV_12313	kartum na śaknuyuh kṛtām vā a-kṛta-saṅketo	vivecayet, vyaktam apauruṣeyo vedaḥ. nanu na
SV_16922	an-atyakṣa-darśini puruṣa-sāmānye ko	vivecayed yato lokāt pratitih syāt. api ca,
SV_02326	loko vivecayaty ākāra-bhedāt. tasmān na su-	vivecita-ākāram kāryam kāraṇam vyabharati.
SV_16808	-dṛk | aneka-artheṣu śabdeṣu yena artho 'yaṃ	vivecitaḥ ||319|| na hy ayam loka-vyavahāro
V2_07011	-dṛk | aneka-artheṣu śabdeṣu yena artho 'yaṃ	vivecitaḥ ||37|| svarga-urvaśy-ādi-śabdaś ca
PV_03498	| na akṣa-grāhye 'sti śabdānām yojanā iti	vivecitam || vicchinnaṃ paśyato 'py akṣair
V2_08902	-sraṃsinyor iva haritakyoh. tasmān na su-	vivecitam kāryam kāraṇam vyabharati. hetu-
V1_02904	eva sphuṭa-avabhāsa iti. svapna-jñānam tarhi	viśada-ābham pratyakṣam bhavatu a-vikalpanāt. na,
PV_03130	eva hi sambandho na tadā indriya-gocaraḥ ||	viśada-pratibhāsasya tadā arthasya a-vibhāvanāt |
SV_12610	nairukta-mīmāṃsaka-ādayo veda-vākyāni	viśasanto dr̥śyante. na ca te 'rthās teṣāṃ na
PV_03440	-prasaṅgataḥ | dr̥ṣṭyā vā a-jñāta-sambandham	viśinaṣṭi tayā katham || yasmād dvayor eka-gatau
SV_08910	an-anya-sādhāraṇo yaṃ puras-kṛtya puruṣo	viśiṣṭa-arthakriyā-arthī pravartate, yathā gor
SV_07412	sahakāra-arthah. anityā hi bhāvāḥ sahakāriṇo	viśiṣṭa-ātma-lābhāt tam apekṣeran. yo hy eṣāṃ
SV_09415	api na agni-sattā-mātre kaścīd vivādaḥ.	viśiṣṭa-ādhāra-viśeṣaṇasya tv abhimatasya an-
V3_07210	api hi na agni-sattāyām kaścīd vivādaḥ.	viśiṣṭa-ādhāra-viśeṣaṇasya tv abhimatasya an-
VN_00918	viśeṣa-abhāvāt. so 'nyatra api tathāvidhe '	viśiṣṭa iti so 'pi tathā astv iti vyāptih: sarva
SV_04204	vyaktayas tu kāla-deśa-saṃskāra-vaśena	viśiṣṭa-utpattayo viśeṣa-vat kāryam kuryur ity a-
V3_06112	-upalabdher eka-ākāra-pratinīyamah. tasmād	viśiṣṭa-upalabdhir eva anya-anupalabdhih. anyathā
V3_06112	upalabhyasya anupalambhena api tasyā eva	viśiṣṭa-upalabdher eka-ākāra-pratinīyamah. tasmād
V3_06107	upalambha-pratyayasya eva abhāvāt. tan na	viśiṣṭa-upalambha-abhāvāt tatra kasyacid abhāva-a
PV_04273	-anubhavān na ato 'nyā anya-nirākriyā | tad-	viśiṣṭa-upalambho 'taḥ tasya apy anupalambhanam ||
V3_06004	-anubhavād anyā na anya-nirākriyā ||46|| tad-	viśiṣṭa-upalambho 'tas tasya apy anupalambhanam |
SV_06815	ātmanā rūpa-ādi-śabdaiḥ prasiddhā	viśiṣṭa-kārya-sādhana-ākhyena viśeṣeṇa viśiṣṭās
SV_13015	sahitās tu viśaya-indriya-ālokaḥ parasparato	viśiṣṭa-kṣaṇa-antara-utpādād vijñāna-hetavaḥ, an-
V3_05012	sahitās tu viśaya-indriya-ālokaḥ parasparato	viśiṣṭa-kṣaṇa-antara-utpādād vijñāna-hetavaḥ. an-
HB_01909	-kṣaṇa-nivṛttau hetu-pratyayānām tebhya eva	viśiṣṭa-kṣaṇa-viśeṣa-utpatteḥ, kramaṇa atīśayavato
V3_06208	abhāva-siddhīḥ, yato 'yaṃ doṣaḥ. na api sva-	viśiṣṭa-jñāna-bhāvāt, kiṃ tarhi yo 'yam upalambho
V3_05902	iti yato 'bhāva-vyavahāraḥ, kiṃ tarhi sva-	viśiṣṭa-jñāna-bhāvāt, sarva-a-pratipattau kvacid
SV_14203	āhuḥ. na, pūrvasya sva-rasa-nirodhe 'nyasya	viśiṣṭa-pratyaya-āśrayeṇa vikṛtasya utpatteḥ.
V3_06011	ca svasaṃvedana-pratyakṣa-siddhah. nanu sva-	viśiṣṭa-pratyayam antareṇa api bhavaty abhāva-
V3_09209	anityatva-saṃsthāna-viśeṣa-ādayo 'cetanatva-	viśiṣṭa-buddhi-pūrvakatva-ādi-sādhanaḥ buddhi-
HB_02610	-niyatā pratipattiḥ, a-sambhavāt. tasmād a-	viśiṣṭa-yogyatā-rūpayor eka-jñāna-saṃsargiṇoh
SV_01514	yathā kaścīd ośadhayaḥ kṣetra-viśeṣe	viśiṣṭa-rasa-vīrya-vipākā bhavanti, na anyatra,
V2_09803	yathā kaścīd ośadhayaḥ kṣetra-viśeṣe	viśiṣṭa-rasa-vīrya-vipākā bhavanti, na anyatra.
V3_06003	sarva-a-pratipatti-prasaṅgāt. tasmāt –	viśiṣṭa-rūpa-anubhavād anyā na anya-nirākriyā ||46
PV_04273	anavasthānād bhedaḥ sidhyen na kasyacit ||	viśiṣṭa-rūpa-anubhavān na ato 'nyā anya-nirākriyā
V3_03704	sambhavo na asya pratidvandvī vidyata iti. a-	viśiṣṭa-lakṣaṇe dr̥ṣṭasya aparatra vyatireka-
SV_12715	apauruṣeyatvam sādhayeta. tad-abhāvād veda-a-	viśiṣṭa-varṇa-apauruṣeyatvam api prathama-pakṣe
PV_03157	-ādir iṣṭo yaś ca aupacārikaḥ | mukhya-a-	viśiṣṭa-vijñāna-grāhyatvān na aupacārikaḥ || an-
SV_00318	liṅga-viśeṣa-upādhinām ca sāmānyānām. a-	viśiṣṭa-sāmānya-vivakṣāyām vyabhicārān na iṣyate.
V2_08502	liṅga-viśeṣa-upādhinām ca sāmānyānām. a-	viśiṣṭa-sāmānya-vivakṣāyām vyabhicārān na iṣyate.
HB_02402	liṅga-viśeṣa-upādhinām ca sāmānyānām. a-	viśiṣṭa-sāmānya-vivakṣāyām vyabhicārān na iṣyate.
PV_02232	virāgitā | kiñcit parityajet saukhyam	viśiṣṭa-sukha-tṛṣṇayā || nairāśye tu yathā-lābham
PV_02232	tad duḥkham bhūyasā sa-viṣa-anna-vat ||	viśiṣṭa-sukha-saṅgāt syāt tad-viruddhe virāgitā |
SV_06221	'nya-nivartanam | na tatra gamyate kaścīd	viśiṣṭaḥ kenacit paraḥ ||126|| na ca api śabdo
SV_06305	gato bhāgas tad-gates tad-upādhitvāt tad-	viśiṣṭo gata ity ucyate. na punar artha-antara-
SV_06311	darśayams tad-vyāvṛtyā gamyate, tad-	viśiṣṭo vā ity āha. ata eva ca śabdasya na dvau
SV_12119	agni-kāṣṭha-vat | a-dr̥ṣṭa-hetur anyo 'py a-	viśiṣṭaḥ sampratīyate ||242|| na a-darśanād
PV_04194	-vyavacchedād dharmi-dharma-viśeṣaṇam | tad-	viśiṣṭatayā dharmo na nir-anvaya-doṣa-bhāk ||
V2_05102	-vyavacchedād dharmī dharma-viśeṣaṇam | tad-	viśiṣṭatayā dharmo na nir-anvaya-doṣa-bhāk ||14||
PV_02111	|| atha hetur yathā-bhāvam jñāne 'pi syād	viśiṣṭatā | na hi tat tasya kāryam yad yasya
V1_01201	api darśanāt. tad ayam a-viśayatvād abhūta-a-	viśiṣṭam api spr̥ṣtvā ayam ghaṭa iti pratipadan na
V2_06107	hetu-vyāpty-a-vyatirekāt tat-svabhāva-a-	viśiṣṭam iti tad-anupalambhaḥ svabhāva-anupalambha
SV_15601	-dāḥ. tat tarhi rūpaṃ varṇānām sarvatra a-	viśiṣṭam iti yathā-kathañcit prayuktād api phalaṃ
V1_01804	-a-pratibhāsanāt pratibhāsinām ca an-anvayād	viśiṣṭam eva an-abhilāpyam vastu-rūpaṃ indriya-
SV_02618	atiprasaṅgāc ca. tasmāt paśyañ śukti-rūpaṃ	viśiṣṭam eva paśyati. niścaya-pratyaya-vaikalyāt
SV_08615	– satyam viśeṣā janakāḥ, na punas teṣāṃ	viśiṣṭam eva rūpaṃ kiṃ tv a-bhinnaṃ api, tad-eka-

SV_15719 ime '-viśiṣṭena prayujyamānā mantrās tato '-
PV_03041 vinivāritam || paraspara-viśiṣṭānām a-
V1_00913 pratyeti na anyathā ||7|| kiñcit kenacid
SV_02616 rajata-ākāraḥ. na hi śuktāu dve rūpe samānam
PV_04039 eva tat sādhyam na ca siddha-prasāadhanam |
V2_05006 'numānato vā. tathā tat-tulya eva ca. dharmi-
SV_03419 || yad āhuḥ – anya-apohe 'pi śabda-arthe tad-
SV_16204 viśeṣa-abhāvāt. tad-bhāva-bhāvino '-tad-
PV_04154 kāryam dṛṣṭyā adṛṣyeṣv a-sambhavi || a-
SV_17508 tatra ekasya vacanasya kathañcit samvādena a-
SV_04719 – anya-vyāvṛtte 'pi śabda-arthe vyāvṛtti-
PV_04153 samyoge 'rtho 'sti dṛṣṭi-bhāk || adṛṣyasya a-
PV_04037 -bhāve syāt tadvān kumbho 'py anityatā |
SV_04709 ānantyaṁ tadvaty api samānam. jātyā api hi
SV_03704 tata eva sañkhyā-abhāvaḥ. tat-samyoga-puruṣa-
SV_06815 viśiṣṭa-kārya-sādhana-ākhyena viśeṣeṇa
SV_06306 viśeṣa-bhūtā keṣāñcid arthānām yayā
SV_15606 a-vyatireke ca varṇā eva mantraḥ. te ca a-
PV_04271 samudbhavaḥ || viśeṣo gamyate 'rthānām
HB_01913 -utpattāu viśeṣasya eva utpattir na syāt. a-
SV_06301 bhāgo gamyate, śabda 'rtha-antara-nivṛtti-
PV_03041 prāg grahaṇam vinivāritam || paraspara-
PV_02087 ca na gatiś cen na sidhyati || a-viśeṣo
PV_02150 cet tulyam tatra api codanam || ādhipatyam
SV_16921 -jananāt. iṣṭa-an-iṣṭayor a-viśeṣāt. a-
SV_02921 -jñāne dvayor api grahaṇam iti. eka-upādhi-
SV_09503 iṣṭa-siddheḥ. tad-a-nirdeśe ca katham tad-
V3_07406 iṣṭa-siddheḥ. tad-a-nirdeśe vā katham tad-
SV_15719 vaidya-vaṇig-vyapadeśa-ādi-vat. tad ime '-
SV_04804 ca ekasmād bhedas tad-anyeṣām a-bhedas tad-
PV_04040 -anvaya-doṣavat || etena dharmi-dharmābhyām
V3_01803 iṣṭa-sādhyatva-vacanena dharmi-dharmābhyām
V3_12705 na viśānam. kiṁ vai sambandha-mātram
PV_03209 vipaścitaḥ | yathā yathā arthāś cintyante
PV_03530 -lakṣaṇam || rūpa-ādeś cetasaś ca evam a-
SV_10904 sa iyam śakya-pariccheda-a-śeṣa-viśaya-
PV_04050 'yam an-aṅgam sa tadā api san || tathā
V3_02106 'yam an-aṅgam sa tadā api san ||10|| tathā
SV_17328 yathāsvaṁ pramāṇena vidhi-pratiśedha-
SV_09513 ||190|| sādhanē punaḥ sattve svabhāva-
V3_07503 ||61|| sādhanē punaḥ sattve svabhāva-
HB_01111 -upayogataḥ, tad-upayoga-kārya-svabhāva-
SV_12229 yadi puruṣāḥ śaktāḥ syur idānintānā api iti.
SV_16420 ity apy uktam. na api itara-sāmānya-siddhir
PV_03183 eka-arthā ca kalpanā | abhāve nir-vikalpasya
VN_03209 etasmāt. anyair eva hetubhiḥ śabdasya eka-
PV_02122 ca na tādrśaḥ || tatra upayukta-śaktinām
HB_01814 ucyate, na dravya-āśrayeṇa, kṣaṇike dravye
HB_01902 pravīṣṭasya sva-upakāribhyaḥ sva-santāna-
SV_11927 tat-kāla eva. anubhava-smaraṇa-anukramayor
SV_16116 icchā-a-viruddha-siddhi-kramatvāt, krama-
SV_11919 a-vyatireka-virodhāt. tasmād indriya-vijñāna-
SV_15718 -bhedaḥ so 'saty api jāti-bhede vyāpāra-
SV_04305 tad-bheda-prabhavaḥ saty api yathā-dṛṣṭa-
V2_06911 draṣṭur abhāvāt, punar darśane ca bhāvāt,
SV_11520 vyakti-vāciṣu, sarvadā jāti-codane
SV_04306 parityajya kiñcit sāmānya-grahaṇena
V3_02802 -arthī viśeṣa-pratiniyama-arthī bhavati,
SV_08320 65|| tat-kāryam aneka-sahakāri-sādhāraṇam eka-
V1_04311 bāhyo 'rthaḥ syāt, yady atra kaścid upādāna-
SV_15511 -siddhayor upadeśa-apekṣaṇa-a-viśeṣād anya-
SV_16207 tatra apy evaṁ vikalpanāyāḥ sambhavāt.
SV_01625 eva kiñcit. sa eva cet tathā eva upalabhyeta
VN_05117 -pratipādite viśaye vartamānaḥ pratipādyasya
V1_04313 upaplava-itarayoh pramāṇa-itaratām brūyāt,

viśiṣṭam eva svabhāvam āśādayanti. tena a-
viśiṣṭam katham bhavet | rūpaṁ dvi-rūpatāyām vā
viśiṣṭam grhyamāṇam viśeṣaṇa-viśeṣya-tat-
viśiṣṭam ca, tathā pratipatti-prasaṅgāt, a-
viśiṣṭam dharminā tac ca na nir-anvaya-doṣavat ||
viśiṣṭasya anyatra vṛtti-virodho '-viśeṣaṇe vā na
viśiṣṭasya abhidhānāt tadvat-pakṣa-uditaḥ sarvaḥ
viśiṣṭasya ca a-tat-kṛtau sarvatra kārya-kāraṇa-
viśiṣṭasya ca anyasya sādhanē siddha-sāadhanam |
viśiṣṭasya tad-vacana-rāśes tathābhāve na kaścit
viśiṣṭasya tadvato 'bhidhānān na tadvat-pakṣād
viśiṣṭasya pratijñā niṣ-prayojanā | iṣṭo hy
viśiṣṭā dhvaninā anveti no cen na ayoga-vāraṇāt ||
viśiṣṭā vyaktasya eva vaktavyā ity a-kṛta-
viśiṣṭā sattā nagaram iti cet. kim asyā nir-
viśiṣṭas ta evam ucyante. na punar atra anyat
viśiṣṭāḥ śabdaiś codyante, daṇḍi-vat. dvayor hi
viśiṣṭāḥ sarvatra iti sarvadā phala-dāḥ syuḥ.
viśiṣṭād eva vedanāt | tathābhūta-ātma-samvittir
viśiṣṭād viśeṣa-utpattāu kāryasya api syāt. tataś
viśiṣṭān eva bhāvān āha ity-ādinā nirdiṣṭaḥ. sa
viśiṣṭānām a-viśiṣṭam katham bhavet | rūpaṁ dvi-
viśiṣṭānām aindriyatvam ato 'n-aṅuḥ | etena
viśiṣṭānām yadi tatra na karmaṇām | viśeṣe 'pi ca
viśiṣṭānām sarva-artheṣv ekam artham atyakṣa-
viśiṣṭe 'pi tasmin grhyamāṇe sarva-upādhinām
viśiṣṭena anvayaḥ. tad ayam agninā avinābhāvi
viśiṣṭena anvayaḥ. tad ayam agninā avinābhāvi
viśiṣṭena prayujyamānā mantrās tato '-viśiṣṭam
viśiṣṭeṣv artheṣu pratipattir astu, sarvathā doṣa
viśiṣṭau dharmā-dharmināu | pratyākhyāto
viśiṣṭau dharmā-dharmināu nirākurvan
viśiṣṭyate viśāninām api viśāneṣu, na dravya-
viśiṣṭyante tathā tathā || kiṁ syāt sā citratā
viśuddha-dhiyam prati | grāhya-lakṣaṇa-cintā iyam
viśuddhir avisamvādaḥ. āpta-vāda-avisamvāda-
viśuddhe viśaya-dvaye śāstra-parigraham |
viśuddhe viśaya-dvaye śāstra-parigraham |
viśuddhau nāntariyakatva-abhāve 'pi śabdānām
viśeṣa-a-parigraheṇa vastu-mātra-vyāpini sādhyā-
viśeṣa-a-parigraheṇa vastu-mātra-vyāpini sādhyā-
viśeṣa-a-saṅkarāt. yathā mṛt-piṇḍa-kulāla-sūtra-
viśeṣa-a-sambhava etat syāt. sa ca duḥ-sādhaḥ.
viśeṣa-a-sambhavasya jñātum a-śakyatvāt. idṛṣeṣu
viśeṣa-adhigamaḥ katham || asti cen nir-vikalpaṁ
viśeṣa-an-abhidhānam aneka-arthā-sāmānya-
viśeṣa-an-uttarān prati | sādhanānām a-sāmarthyān
viśeṣa-an-utpatteḥ. na hi taṇḍula-ādinām dahana-
viśeṣa-an-utpattāv arthā-pratipatti-jananam. a-
viśeṣa-an-upalakṣaṇatvāc ca. na apy anekam pada-
viśeṣa-anukrama-vat. na hi sthita-kramāṇām deśa-
viśeṣa-anubandhī sabhāga-vāsanā-upādāna-vikalpa-
viśeṣa-anuṣṭhānād anvayāc ca syād vaidya-vaṇig-
viśeṣa-anuṣṭhānād anvayāc ca syād vaidya-vaṇig-
viśeṣa-anuṣṭhānād anvayāc ca syād vaidya-vaṇig-
viśeṣa-antara-dṛṣṭāv anyathā prayoge viparyayāt,
viśeṣa-antara-vyudāsenā pravṛtṭy-ayogāc ca.
viśeṣa-antara-samāropād dipa-prabhāyām iva maṇi-
viśeṣa-antare vivāda-a-sambhavāc ca. na ca śāstra
viśeṣa-apāye 'pi na bhavati. punar apy a-vikaleṣu
viśeṣa-abhāva-kṛtam kārya-vyatirekaṁ na brūyāt. so
viśeṣa-abhāvāc ca eko naisargiko 'nyas tu
viśeṣa-abhāvāc ca. tān api hi para-kriyā-darśana-
viśeṣa-abhāvāt. anyac cet katham anya-bhāve tad
viśeṣa-abhāvāt. arthaḥ punaḥ-pratipādanān na
viśeṣa-abhāvāt. upaplava-vāsanā-visandhi-doṣād a-

V2_08310 bhavati. tathā anyatra api svabhāva-bhāvī,
SV_11908 yady arthāv artha-antareṇa śliṣyato
SV_04002 sāmānya-ātmatā. anyathā anyatra api mā bhūt,
SV_16203 prabhavāt. kvacic chaktau sarvas tathā syāt,
SV_14216 na ca anyo 'nyasya vināśaḥ, atiprasaṅgāt.
HB_03516 -upalabdhāv api prayogaḥ, abhyupagame sati
V3_04207 kiñcit. sa eva cet, tathā eva upalabhyeta,
SV_07407 syād eka-niścayo vā. tasyā a-vibhāgāyās teṣu
SV_03219 -bhedāt. na vācya-bhedo 'sti. nanu ca vācya-
HB_03705 '-drṣṭa-pratīyogīṣv api śānikām utpādayati,
SV_01518 vākyam puruṣa-saṃskāra-pūrvakam iti, vākyeṣu
V2_09807 vākyam puruṣa-saṃskāra-pūrvakam iti, vākyeṣu
VN_01008 sarvo 'sad-vyavahāra-viśaya iti vaktavyam,
V3_05807 ca anyatra vyavahārasya tan-mātra-siddhyā,
VN_00917 'nupalambhād abhyupagantavyo na vā kvacid
V3_06605 vā tataḥ kṣaṇikatā tasya iṣṭā syāt. tattve
SV_06808 kiñcid ekaṃ kāryam kurvanti teṣāṃ tatra
V2_04504 -nibandhane. a-prthag-vacanam śabdasya
SV_10024 bhavati. tathā anyatra api svabhāva-bhāvī
PV_02010 a-pramāṇatā || sthitvā-pravṛtti-saṃsthāna-
PV_03028 a-rūpā rūpāṇām āsrayeṇa upakalpītā | tad-
V2_05707 -nibandhanāḥ | jāti-bhedāḥ prakalpyante tad-
SV_02421 -nibandhanāḥ | jāti-bhedāḥ prakalpyante tad-
SV_03202 grhīte 'pi viśeṣe 'mśa-vivarjite | yad
V3_01709 viśeṣa-śabda-sannidhir eva sāmānya-śabdānām
SV_12709 -vākya-antare 'bhāvād iti cet. na, teṣāṃ a-
V1_03108 karaṇa-tattvasya tad-a-viśeṣe tasyā api
V3_01409 atha sāmānyena sādhyam iṣṭam iti na
HB_01114 tasya eva mṛd-ātmanāḥ sataḥ saṃsthāna-
HB_01115 bhinnāḥ sūtrāt tasya eva mṛt-saṃsthāna-
V3_09209 vastu sidhyati. etena anityatva-saṃsthāna-
SV_06813 api ghaṭa-svabhāvā rūpa-ādaya udaka-dhāraṇa-
SV_07402 viśaya-saṃskāras tv indriya-a-viśeṣe 'pi tad-
V1_02003 smārtād a-viśeṣāt. niṣpādita-kriye karmany a-
SV_08201 iti cet. sthira-svabhāvasya an-atiśayād a-
SV_16315 pācakaś citratvād upakāraka-śakteḥ. puruṣa-
V3_02411 hi tathā-uparacito 'prasiddha-rūpa-sāmānyo
V3_11305 na hi iṣṭa-uktayoḥ sādhyatve kaścīd
V3_02005 deśa-viśeṣatvāt. na sādhyā-samudāya-eka-deśa-
VN_04816 yathā-kāmaṃ prayoge 'pi na artha-pratītau
SV_15811 para-upādhi-buddhiḥ śrotur na vaktur iti
V3_04201 kṣīrāc chaśa-viśāṇam, ko hi viśeṣo 'bhāva-a-
SV_09005 -bhāvinaḥ sva-niyatasya abhāvāt, na kaścīd
NB_03092 na hi iṣṭa-uktayoḥ sādhyatvena kaścīd
VN_01514 sarvasmād bhavati. na hy asattve kaścīd
SV_07505 hi vyaktyā saha asya jātam na anyāḥ kaścīd
SV_08813 '-bhedo vā vivekena vyavasthāpanāt. sāmānyam
V3_01206 cakṣur-ādayo '-saṃhata-arthā iti dharmiṇo
HB_03710 -a-sambhavāv utpaśyāmaḥ. tasmān na asty eva
SV_08817 -viśeṣayor yam ātmānam āsṛitya sāmānyam
V3_01303 -lakṣaṇatvāt. yathokte tu dharma-dharmi-
PV_04025 -adhikṛter eva hetvābhāsa-a-prasaṅgataḥ || a-
VN_04001 saty eka-prakṛtikatvam iti. tad idam a-
VN_03903 syāt, tasmād etad apy a-sambaddham iti. a-
V3_01203 iṣṭa-grahaṇam. ayam eva dharma-dharmiṇor
HB_01904 -kāriṣu punar indriya-ādiṣu na parasparato
HB_01408 syāt. tasmān na kāraṇasya sahakāribhyo
HB_02012 aparāparaiḥ pratyayair yathā bhāva-santāne
HB_01910 hetu-pratyayānām tebhya eva viśiṣṭa-kṣaṇa-
SV_07025 tadvat syāt. sahitasya tad-anya-upakārād
V3_08703 tadvat syāt. sahitasya tad-anya-upakārād
HB_01406 svabhāva-antara-utpatti-lakṣaṇatvād
V3_08610 artha-antaratve 'py uktam. na vai tata ātma-
V1_02007 grahaṇam. tasmād artha-antaram eva pratyaya-
HB_02008 sahakāriṇām sahakāritvam, yena tad-abhāvād
viśeṣa-abhāvāt. evam anye 'pi svabhāva-hetavo
viśeṣa-abhāvāt. kiṃ ca, varṇā nirarthakāḥ santaḥ
viśeṣa-abhāvāt. tathā ca dravya-guṇa-sāmānyānām
viśeṣa-abhāvāt. tad-bhāva-bhāvino '-tad-
viśeṣa-abhāvāt tasya artha-antaratvena vastu-
viśeṣa-abhāvāt. na bādhāyam samartha iti cet,
viśeṣa-abhāvāt. viśeṣe ca uktam. anyac cet,
viśeṣa-abhāvāt. vyakter yadi indriya-saṃskāro
viśeṣa-abhāvāt saṅketa-bhedo 'py ayukto dvayor
viśeṣa-abhāvāt. sati vā viśeṣe sa eva hetu-
viśeṣa-abhāvāt, sarva-prakāraṇām puruṣaiḥ
viśeṣa-abhāvāt, sarva-prakāraṇām puruṣaiḥ karaṇa-
viśeṣa-abhāvāt. sarva-pramāṇa-nivṛttir
viśeṣa-abhāvāt. siddhena anupalambha-ātmanā
viśeṣa-abhāvāt. so 'nyatra api tathāvidhe '-
viśeṣa-abhāvād a-pūrva-bhāvinaḥ paścād apy abhāva-
viśeṣa-abhāvād apārthikā viśeṣa-codanā iti sakṛt
viśeṣa-abhāvād iti cet, na, pravṛtti-bhedāt.
viśeṣa-abhāvād iti. yā kācid bhāva-viśayā dvidhā
viśeṣa-arthakriyā-ādiṣu | iṣṭa-siddhir asiddhir
viśeṣa-avagāha-arthair jātiḥ śabdaiḥ prakāsyate ||
viśeṣa-avagāhinaḥ ||30|| tasmād yo yena dharmeṇa
viśeṣa-avagāhinaḥ ||41|| tasmād yo yena dharmeṇa
viśeṣa-avasāye 'sti pratyayaḥ sa pratīyate ||58||
viśeṣa-avasthiti-hetuḥ, api tu prakaraṇa-
viśeṣa-asiddheḥ. a-viśeṣaḥ pratyabhijñānāt siddha
viśeṣa-asiddheḥ, sato 'pi vā viśeṣasya tad-an-
viśeṣa-ākṣepaḥ. uktam atra - tad-an-ākṣepe kiṃ
viśeṣa-ātmatayā tad-anyebyo bhinnāḥ sūtrāt tasya
viśeṣa-ātmanāś cakra-āder vibhaktāḥ svabhāvo
viśeṣa-ādayo '-cetanatva-viśiṣṭa-buddhi-
viśeṣa-ādi-kārya-samarthā iti yāvat. sāmānya-
viśeṣa-ādhānād upakāri syāt. na indriya-saṃskārah.
viśeṣa-ādhāyī sādhanam ity api sādhanā-nyāyam
viśeṣa-ādhāyini kā apekṣā. atiśaye vā kṣaṇikatvāt
viśeṣa-āśraya-vipāka-dharmā sa dharmas tena kṛtāḥ
viśeṣa-āśrayam vicāram āsrayate. atha prasiddha-
viśeṣa ity uktam. viśeṣe tu viruddha-vad dhetur
viśeṣa ity eva a-prakaraṇa-icchā bhavati, tad-
viśeṣa ity kaścit krama-abhiniveśaḥ. pratipāditaṃ
viśeṣa ity cet. kaḥ punar upayogo vaktuḥ śrotari
viśeṣa ity cet, na, hetoḥ svabhāva-bhedāt. a-tad-
viśeṣa ity. dadhi khādeti codita uṣṭram api
viśeṣa ity. dvayo rūpayor ekasya asiddhāv
viśeṣa ity. nanu sarvatra sarvasya sattve 'py
viśeṣa ity. pūrva-vat paścād api na jñāna-hetuḥ
viśeṣa ity. yena ātmanā tayoh | bhedaḥ sāmānyam
viśeṣa ity vyavasthā-mātram bhidyate, na arthaḥ.
viśeṣa ity sarvatra śāṅkayā bhavitavyam. drṣṭa-
viśeṣa ity sthitis tena ātmanā bhedas tadā bheda
viśeṣa iṣṭa eva an-anvaya-doṣaḥ. yad āha - ātmā
viśeṣa-ukter apy eka-jātiye saṃśaya-āvahā |
viśeṣa-ukte hetau pratiśiddhe viśeṣam bruvato
viśeṣa-ukte hetau pratiśiddhe viśeṣam icchato
viśeṣa ukto vyapekṣataḥ. a-saṃhata-viśayam
viśeṣa-utpattiḥ. tatra yathāsvam pratyayaiḥ
viśeṣa-utpattiḥ. te samarthā eva svabhāvato
viśeṣa-utpattiḥ, yogya-deśatā-ādy-avasthā-bhedāḥ
viśeṣa-utpatteḥ, krameṇa atiśayavato 'ntyāt
viśeṣa-utpatteḥ sāmartyam. ko 'yam a-janya-
viśeṣa-utpatteḥ sāmartyam. ko 'yam a-janya-
viśeṣa-utpatteḥ. svabhāva-antara-prasava-sambhave
viśeṣa-utpatter ambhasas tathā-sthitiḥ, kiṃ tarhi
viśeṣa-utpatter manaḥ pratyeti. sukha-ādinām sva-
viśeṣa-utpattāv a-sahakāriṇāḥ syuḥ, kiṃ tarhy eka

HB_01916
 HB_01913
 HB_01914
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 VN_05202
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 SV_12820
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 NB_03008
 V3_06102
 V3_06101
 SV_09010
 SV_00718
 VN_04111
 HB_02402
 SV_00318
 V2_08501
 V3_03403
 SV_13308
 HB_02001
 SV_08411
 SV_08626
 SV_08704
 SV_08628
 SV_16403
 SV_13614
 PV_02123
 V1_02212
 SV_11714
 V3_05905
 SV_00317
 HB_02401
 V2_08501
 V3_03011
 SV_06809
 HB_02414
 SV_15726
 HB_02018
 PV_02076
 PV_02280
 SV_00913
 V3_11004
 V2_09903
 SV_01605
 SV_01521
 V2_09810
 PV_03077
 PV_03078
 SV_16926
 SV_08216
 V3_00404
 SV_08927
 SV_06414
 VN_01013
 VN_05308
 HB_02014
 SV_09515
 V3_07504
 SV_03826
 SV_09313
 HB_02014
 SV_12215

apekṣyebhyaḥ svabhāva-atīśaya-utpattiḥ. atha viśeṣasya eva utpattir na syāt. a-viśiṣṭād kāryasya api syāt. tataś ca parasparato nityaṃ parasparasya kārya-utpāda-anuṅa-
 -janmani dahana-udaka-prthivy-ādayaḥ, tatra nyāya-pratipattiḥ syāt, punar api brūmaḥ. na eka-arthakriyā eva sahakāritvam. yatra tu anuvāde tv a-punaruktaṃ śabda-abhyāsād artha-
 iti cet, na, yathāsvaṃ svabhāva-bhedena tad-upakāra-viśeṣād atīśayatāṃ kārya-
 vastuta iti yathā iha kāraṇa-bhedo bhinna-
 -ādīḥ. na upalabhyate ca kaścit pradeśa-
 upalambhād anya-abhāva-gateḥ. yato hi sparsa-
 api tathā-sañcāriṇo hastasya antara-sparsa-
 -artha-pravṛtti-viśayo dadhi. tat-phala-
 hi rasa-hetū rasaṃ janayati, indhana-vikāra-
 abhāvān niṣ-prayojanatvāc ca iti. prakāra-
 taj-janya-viśeṣa-grahaṇe 'bhimatatvāt, liṅga-
 taj-janya-viśeṣa-grahaṇe 'bhimatatvāt, liṅga-
 taj-janya-viśeṣa-grahaṇe 'bhimatatvāt liṅga-
 bādhakam eva iti cet, kathaṃ punar upagama-a-
 a-vyavasyantaḥ pravartayāmaḥ. tasmād dhvani-
 atha viśeṣa-utpattāv api sahakāriṇā kṛta-
 an-arthakriyā-yogyatvād a-vastu. vastu tu
 ātma-vat. tasmād ayaṃ bhinna-pratibhāsa-ādir
 -kāri tad eva vastv ity uktam. sa ca
 yad-balena a-bheda-pratītiḥ syāt. ato
 eva an-anya-sādhāraṇa-śaktitvād iti puruṣa-
 tasyā nityeṣu prāg eva niṣiddhatvāt. kāryatā-
 | na apekṣeta punar yatnaṃ yatno 'nyaḥ syād
 iti cet, na, tasyāḥ sāmagryā eva antara-
 tu jñāna-vaśena kārya-atīśaya-vācinā śabdena
 aparaṃ na upalabhe ca iti. yasmād artha-
 -janakatva-prasaṅga iti cet. na, taj-janya-
 -janakatva-prasaṅga iti cet, na, taj-janya-
 -janakatva-prasaṅga iti cet, na, taj-janya-
 -tat-prabādhane 'dhikāraṇa-pratyastamayān na
 teṣāṃ tatra viśeṣa-abhāvād apārthikā
 dhūma-janakaḥ, sa dhūmo yo 'gny-ādi-sāmagrī-
 santāna-pariṇāmanam vā paśyāmaḥ. tad ubhayaṃ
 ādyaḥ sahakāri-viśeṣo na sahakāri-kṛta-
 gataḥ | vikārayati dhīr eva hy antar-artha-
 sukhād api | tāyāt tattva-sthira-a-śeṣa-
 na doṣaḥ. asaty apy ātma-grahe duḥkha-
 udbhavā sā na doṣaḥ. asaty ātma-grahe duḥkha-
 bādha-abhāvād bhrānty-asiddheḥ. puruṣeṣu
 bādha-abhāvād bhrānty-asiddheḥ. puruṣeṣu
 sarva-ākāra-sāmyam anumiyeta, sarva-guṇeṣu
 sarva-ākāra-sāmyam anumiyeta, sarva-guṇeṣu
 anyat tad buddhir vinā liṅgena sambhavāt ||
 pramāṇānām anekasya vṛtter ekatra vā yathā |
 eva nirvarṇyamānaḥ. manuṣya-atīśayi-puruṣa-
 arhati. na khalu vai tad a-nimittaṃ vāsanā-
 prasaṅgaḥ, yathā – deśa-kāla-avasthā-
 tad-anvaye vā. sarvasya ubhaya-rūpatve tad-
 na hi bheda-upādhir eva bhedo 'yam ata iti
 -nivr̥ttir asiddheḥ, na ātma-pratyakṣa-a-
 artha-mātram uktvā pratijñā-ādīṣv artha-
 kārya-dvaividhyaṃ ca – sahakāri-sañjanita-
 na anvaya-vyāghātaḥ. na hi tatra avaśyaṃ
 na anvaya-vyāghātaḥ. na hi tatra avaśyaṃ
 buddhi-parivartinām eva bhāvānām ākāra-
 eva sattvam, kvacit svabhāva-bhūta-dharma-
 sāmārthye 'pi yathā kevalānām a-kriyā karṭṛ-
 jvalā-prabhava iti syāt. na sarvaḥ. tatra

viśeṣa-utpattāv api sahakāriṇā kṛta-viśeṣa eva
 viśeṣa-utpattau kāryasya api syāt. tataś ca
 viśeṣa-utpāda-anapekṣiṇaḥ sahakāriṇaḥ kāryaṃ
 viśeṣa-utpādana-yogya-avasthāḥ, yena nitya-
 viśeṣa-utpādanam pratyayānām saha-kriyā santāna-
 viśeṣa-utpādanād eva sahakāriṇām sahakāritvam,
 viśeṣa-utpādanena sahakāriṇām pratyayatvam, tatra
 viśeṣa-upapatteḥ, yathā hetv-apadeśāt pratijñāyāḥ
 viśeṣa-upayogataḥ, tad-upayoga-kārya-svabhāva-
 viśeṣa-upayogāt. pratyekam tv avayaveṣu
 viśeṣa-upayogān na eka-kāryaḥ, tathā cakṣur-
 viśeṣa upalabdhi-lakṣaṇa-prāpto ghaṭa ity
 viśeṣa-upalambhāt saty asati vā prayatne
 viśeṣa-upalambhād anya-abhāva-gateḥ. yato hi
 viśeṣa-upādāna-bhāva-lakṣita-svabhāvaṃ hi vastu
 viśeṣa-upādāna-hetu-sahakāri-pratyaya-agni-dhūma-
 viśeṣa-upādānam a-sambaddham. vater upādānād a-
 viśeṣa-upādānam ca sāmānyānām. a-viśiṣṭa-sāmānya
 viśeṣa-upādānam ca sāmānyānām. a-viśiṣṭa-sāmānya
 viśeṣa-upādānam ca sāmānyānām. a-viśiṣṭa-sāmānya
 viśeṣa-ekam pramāṇam bādhakam ca na aparaṃ iti
 viśeṣa eva ayaṃ varṇa-ādy-ākhyāḥ. api ca,
 viśeṣa eva upatiṣṭhet, anavasthā evaṃ syāt. na ca
 viśeṣa eva tata eva tan-niṣpatteḥ. svabhāva-an-
 viśeṣa eva. na ca atra aparaṃ a-bhinnaṃ
 viśeṣa eva. yat punar etat sāmānyam nāma tat
 viśeṣa eva. sa eva arthas tasya vyāvṛttayo 'pare |
 viśeṣa eva samarthitaḥ. kṛtakāḥ pauruṣeyāś ca
 viśeṣa eva sāksāc-chakty-upadhānena jñāna-
 viśeṣa-kṛt || kāṣṭha-pārada-hema-āder agny-āder
 viśeṣa-kṛtatvāt saṃśaya-nirṇaya-ādi-bheda-vat. na
 viśeṣa-khyāty-arthaṃ vyaṅgyāḥ khyāpyante. na evaṃ
 viśeṣa-gatiḥ saṃvedana-viśeṣāt. saṃvedanasya tu
 viśeṣa-grahaṇe 'bhimatatvāt, liṅga-viśeṣa-
 viśeṣa-grahaṇe 'bhimatatvāt, liṅga-viśeṣa-
 viśeṣa-grahaṇe 'bhimatatvāt liṅga-viśeṣa-upādānam
 viśeṣa-cintā-pravṛttir ity avaśyam evaṃ-vidhe
 viśeṣa-codanā iti sakṛt sarveṣāṃ niyोजना-artham
 viśeṣa-janita iti kārya-kāraṇayor evaṃ svabhāva-
 viśeṣa-janmani syāt. anyathā an-ādheya-viśeṣānām
 viśeṣa-janmā anantara-kārya-vat. tataḥ prabhṛti
 viśeṣa-jā || sārduḷa-śoṇita-ādinām santāna-
 viśeṣa-jñāna-sādhanaṃ || bodha-arthatvād gamer
 viśeṣa-darśana-mātreṇa abhyāsa-bala-utpādinī
 viśeṣa-darśana-mātreṇa abhyāsa-bala-utpādinī
 viśeṣa-darśanasya bādhatvād a-samānam para-
 viśeṣa-darśanasya bādhatvād a-samānam,
 viśeṣa-darśanāt, saṃskāra-bhedena viśeṣa-
 viśeṣa-darśanāt, saṃskāra-bhedena viśeṣa-
 viśeṣa-dṛṣṭe liṅgasya sambandhasya a-prasiddhitaḥ
 viśeṣa-dṛṣṭer eka-tri-saṅkhyā-apoho na vā bhavet |
 viśeṣa-niketo 'timānuṣa-sukha-adhiṣṭhāno nānā-
 viśeṣa-nimittatvāt. bāhyaṃ tu tathābhūtaṃ dṛśyaṃ
 viśeṣa-niyata-eka-dravya-saṃsarga-a-vyavacchinna-
 viśeṣa-nirākṛteḥ | codito dadhi khādeti kim
 viśeṣa-nirdeśāt. tataś ca upādhy-abhāve bhedasya
 viśeṣa-nivr̥ttir api viprakṛṣṭeṣu. tasmāt svabhāva-
 viśeṣa-paramparayā aparān arthān upakṣipya kathāṃ
 viśeṣa-paramparā-utpatti-dharmakam anyac ca,
 viśeṣa-parigrahaḥ kāryaḥ, san-mātra-āśraye 'pi
 viśeṣa-parigrahaḥ kāryaḥ, san-mātra-āśraye 'pi
 viśeṣa-parigrahād bahir iva parisphuratāṃ
 viśeṣa-parigraheṇa, yathā tatra eva utpattiḥ.
 viśeṣa-prthag-bhāva-abhāvāt, kārya-dvaividhyaṃ ca
 viśeṣa-pratikṣepasya kartum a-śakyatvāt.

V3_02801
SV_16703
VN_02516
SV_11511
SV_01522
V2_09810
HB_02908
V3_06302
V3_08608
SV_11808
SV_11806
PV_03118
SV_07921
VN_02005
SV_04118
V3_03701
HB_02907
HB_02010
SV_10221
SV_06819
HB_01202
V3_01901
NB_02041
SV_00616
V2_06403
SV_05112
SV_07107
NB_03136
V3_13308
SV_04204
SV_05511
V1_02304
SV_07103
V3_08707
SV_06822
V3_09301
V2_06314
HB_01202
PV_03118
PV_03127
V1_01803
VN_01510
SV_16626
V3_01709
SV_06807
SV_16508
VN_04404
SV_11325
HB_01211
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V3_11605
VN_01901
V3_07310
HB_00405
V3_05907
V3_05908
V3_01707
SV_14122
VN_03211
SV_01520
V2_09808
V1_04113
V2_09806
SV_01517
HB_02102

ity ucyate. na hy avāṣyaṃ sāmānya-arthī
atīkrānta-doṣa-viplavas tam atīndriyam artha-
atra upagata-pratijñā-tyāgāt pratijñā-hānau
avasthāne 'pi iṣṭa-pratiniyama-abhāvāt. tato
-guṇeṣu viśeṣa-darśanāt, saṃskāra-bhedena
-guṇeṣu viśeṣa-darśanāt, saṃskāra-bhedena
yena sāmānyam hetuḥ syād viśeṣo dharmī, tad-
bhāva-prasaṅgāt. anapekṣatvāt, apekṣāyā
tasmād upakāram an-anubhavatas tato 'vasthā-
-viśeṣe sā yuktā. tasyām vā a-nimittāyām tad-
-artho vā liṅgam tayoh sarvatra yogyatvāt.
vācyā-bhedinyo vyatireka-āspadam dhiyaḥ ||
na syād iti cet. uktam atra yathā vyatireko
na nyāyāyā, kutaḥ punas tatra a-jijñāsita-
sāmānyam (75'a) tat-kārya-kṛt. tasya apy a-
-sādhanatvam vyavasthāpayati, yatas tad-
eva liṅga-liṅgi-bhāvaḥ. na ca atra sāmānya-
avasthāyām iva pṛthag api syāt. tathā ca tad
a-pramāṇam. pramāṇam api kācil liṅga-
saṅketa-paratantram vā. tathā ye hetu-phala-
śakti-viśeṣa-viśaya-bhede 'pi taj-janita-
sa kadācid dharmā-mukhena dharmi-mukhena tad-
-kārya-upalabdhir yathā – na roma-harṣa-ādi-
-uktā veditavyā, yathā na roma-harṣa-ādi-
-uktā veditavyā, yathā – na roma-harṣa-ādi-
-anukāra-pratyarpṇena jananaṅt. sā tu
sā apy atra (145a) na hy ayam janana-
asattvam eva niścayena śakyam darśayitum
vācyāḥ. na hy ebhir hetoḥ sāmānya-lakṣaṇam
kāla-deśa-saṃskāra-vaśena viśiṣṭa-utpattayo
-bhinnā ākāro 'sti. ākṛti-sāmānya-vādinō 'pi
-paritāpa-viśeṣo na syān nilā-ādy-ābhāsa-
eva vastu-sambandhā janakasya eva upayoga-
eva vastu-sambandhā janakasya eva upayoga-
samastā vā kvacid upayujyante, ta avasthā-
-viśeṣam sāmānyam siddham eva. tat-siddhau
sannihita-dahana-viśeṣatvāt. roma-harṣa-ādi-
-mṛdaḥ saṃsthāna-viśeṣaḥ. na ca tayoh śakti-
na pratikṣaṇa-bhedataḥ | na vā
anyat sāmānyam buddhy-a-bhedataḥ || tasmād
tasya tathā a-pratitir danḍi-vat. tasmād
anyā muṣṭiḥ. tatra muṣṭy-ādi-śabdā
-antara-vṛttiḥ. ata eva āgamasya artha-
iti na parvate vṛkṣe vā śānkā bhavati. na hi
evam-jātiyāś ca sarve samūha-santāna-avasthā-
na anya iti kevalam an-abhivyakta-artha-
api saṅgraha-prasaṅgāt. evam-vidhāc ca
'-bheda-prasaṅgāt, anapekṣāṅc ca. artha-
-yogyatve vastu-dharmatayā eva saṃsthāna-
anyathā prāg api mṛt-piṇḍasya saṃsthāna-
a-parijñāta-sambandhād garbhāt puruṣa-
nigrahasthānam, a-prastuta-abhidhānāt, tathā
artha-sattā-mātra-sādhanam eva, na artha-
a-prāmānya-prasaṅga iti cet, na, kṣaṇa-
saṃvedanasya api saṃvedana-antara-viśeṣād
apy anyata ity anavasthānān na kasyacid
sāmānyena vihiteṣv apy artheṣu sāmāthyād
-hetubhyas tad-dharmāno bhāvāt. na ca bhāva-
śabda-arthasya nānā-artha-rūpatayā eka-vastu-
karaṇasya darśanāt. na evam a-sambhavad-
karaṇa-darśanāt. na evam a-sambhavad-
upalabhata iti tad-anye 'pi tathā syuḥ,
-viśeṣa-hetūnām guṇa-antara-sambhāvāt.
guṇa-antarāṇām karaṇa-antara-apekṣatvāt.
'pi bhāvo 'n-āhita-atīśayaḥ saha-kāriṇā ādya-

viśeṣa-pratiniyama-arthī bhavati, viśeṣa-antare
viśeṣa-pratiniyamaṃ vyākhyātā na svayam veti. na
viśeṣa-pratiniyamaḥ kiṃ kṛto 'nena prakāreṇa
viśeṣa-pratipattir na syād iti pūrva-vat
viśeṣa-pratipatteḥ. tadvad anyasya api sambhāvāt,
viśeṣa-pratipatteḥ, tadvad anyasya api sambhāvād
viśeṣa-pratipatter eva tad-abhāva-pratītes tasya
viśeṣa-pratīlambha-lakṣaṇatvāt, tal-lakṣaṇatvāc ca
viśeṣa-pratīlambho yuktaḥ. upakārasya artha-
viśeṣa-pratīti-niyama-vad artha-pratīpādanam api
viśeṣa-pratīti-samāśrayasya a-pratyāyanād a-
viśeṣa-pratyabhijñānam na pratikṣaṇa-bhedataḥ |
viśeṣa-pratyayāś ca yathāsvam artha-antara-
viśeṣa-prasaṅga-upanyāsas tad-vyākhyā-prasaṅga-
viśeṣa-prasaṅgataḥ | tāsām kṣetra-ādi-bhede 'pi (7
viśeṣa-bahir-bhāvād a-pramāṇam anumānam syāt. eka
viśeṣa-bhāva-vikalpaḥ sambhavati, yena sāmānyam
viśeṣa-bhāvi kāryam api kevalāt syād iti cet,
viśeṣa-bhāvinī, yathā-udāhṛtā prak. yat
viśeṣa-bhūtāḥ kiñcid ekaṃ sādhyanti sādhyante vā
viśeṣa-bhedasya kāryasya svabhāva-bhedaḥ, mṛt-
viśeṣa-mukhena vā kriyata iti tena vyapadiśyate.
viśeṣa-yukta-puruṣavān ayam pradeśaḥ, dhūmād iti.
viśeṣa-yukta-puruṣavān ayam pradeśo dhūmāt. iyam
viśeṣa-yukta-puruṣavān ayam pradeśo dhūmād iti.
viśeṣa-lakṣaṇa-a-pāṭavāt pratyaya-apekṣiṇā sva-
viśeṣa-lakṣaṇa-ādhāra-bhāvaḥ sāmānye sāmānya-
viśeṣa-lakṣaṇam vā. tad arthāpattiyā eṣām nirāso
viśeṣa-lakṣaṇam vā śakyam darśayitum. tad
viśeṣa-vat kāryam kuryur ity a-virodhaḥ. tadvad
viśeṣa-vat tasya a-vyatirekāc artha-antare '-
viśeṣa-vat. te 'napekṣita-tad-atīśayaḥ bhāvanā-
viśeṣa-vaśāt pravibhāgena kārya-kāraṇa-bhāvād
viśeṣa-vaśāt pravibhāgena kārya-kāraṇa-bhāvād
viśeṣa-vācibhiḥ sakṛd eva śabdaiḥ pratyaya-artham
viśeṣa-vikalpena asiddhi-codanā mithyā-uttaram
viśeṣa-viruddhasya paritāpasya hetor agneḥ śītena
viśeṣa-viśaya-bhede 'pi taj-janita-viśeṣa-
viśeṣa-viśayam dṛṣṭa-sāmyena tad-grahāt ||
viśeṣa-viśayā sarvā eva indriya-jā matiḥ | na
viśeṣa-viśayā sarvā eva indriya-jā matiḥ ||17||
viśeṣa-viśayāḥ, aṅgulī-śabdaḥ sāmānya-viśayaḥ,
viśeṣa-vṛtter a-parijñānād ayam jaiminir anyo vā
viśeṣa-śabda-sannidhir eva sāmānya-śabdānām
viśeṣa-śabdā ye samastāḥ kiñcid ekaṃ kāryam
viśeṣa-saṃsargāḥ śrutim abhipatanti. tatra ekaḥ
viśeṣa-samāśrayāt pṛthāṅ-nigrahasthāna-lakṣaṇa-
viśeṣa-samiha-a-preritā vāg ata idam iti viduṣaḥ
viśeṣa-sambandha-prasaṅgaḥ. evam tarhi sā yogyatā
viśeṣa-sambandha-yogyatve vastu-dharmatayā eva
viśeṣa-sambandhe '-sambandha-ayogād yathā saṃśete,
viśeṣa-sahitasya arthasya pratīvādinō '-
viśeṣa-sādhanam ity apārthakam. anyatra tu tad
viśeṣa-sādhyā-artha-vāñchāyām nānā-yogakṣematvāt.
viśeṣa-siddhiḥ, tasya apy anyata ity anavasthānān
viśeṣa-siddhiḥ syāt. arthasya tu sva-sattā-
viśeṣa-sthiteś ca deha eva pratyayaḥ, na ghaṭe.
viśeṣa-svabhāvaḥ. tasya niṣetsyamānatvāt. tasmād
viśeṣa-svabhāvātā-bhāvam upadarśayaṅ śabda-artham
viśeṣa-hetavaḥ puruṣā yena vacana-ādeḥ kiñcin-
viśeṣa-hetavaḥ puruṣāḥ, yena vacana-ādeḥ kiñcin-
viśeṣa-hetv-abhāvāt. tat siddhaḥ saha-upalambha-
viśeṣa-hetv-abhāve tu syād anumānam. yathā – a-
viśeṣa-hetv-abhāve tu syād anumānam, yathā a-
viśeṣa-hetu-vat kāryam kurvīta, karotu. sa punar

V2_09805	sarvās tattvena tathā bhavanti, sambhavad-	viśeṣa-hetūnām guṇa-antara-sambhavāt. viśeṣa-hetv-
SV_08313	bhinna-svabhāvasya artha-antare viśeṣo 'sti.	viśeṣo 'bheda-hāneḥ. sa ca tatra apy asti iti na
SV_13421	-sādhyam arthaṃ kathaṃ sādhyat. ko hi	viśeṣo 'tyanta-anupalambhe sad-asator upalambha-
V3_10302	kutaścīd asata ity asti sādhyā-sādhanayor	viśeṣaḥ. atra api viśeṣaṇa-upādānam iṣṭasya eva
SV_17202	vā svayam vacana-upagame na kaścīd	viśeṣo 'nyatra jaḍasya pratipatti-māndyāt. api ca
PV_04188	-kāla-aṅgatā vā na nivṛtter upalakṣya tat |	viśeṣo 'pi pratijñā-artha dharma-bhedān na
V3_04114	utpattiḥ kiṃ na kṣīrāc chaśa-viśāṇam, ko hi	viśeṣo 'bhāva-a-viśeṣa iti cet, na, hetoḥ svabhāva
PV_02138	prahiyate || padārtha-vṛtṭeḥ khadga-āder	viśeṣo 'yam mahā-muneḥ | upāya-abhyāsa eva ayam
V1_03113	-nibandhana-abhāvāt. asty anubhava-	viśeṣo 'rtha-kṛtaḥ, yata iyam pratītiḥ, na
PV_03057	abhidhāvataḥ | mithyā-jñāna-a-viśeṣe 'pi	viśeṣo 'rthakriyām prati || yathā tathā a-
V2_04710	abhidhāvataḥ | mithyā-jñāna-a-viśeṣe 'pi	viśeṣo 'rthakriyām prati ||5|| yathā tathā a-
PV_03464	vyaktir iṣyate | na an-utpāda-vyavavato	viśeṣo 'rthasya kaścana || tad-iṣṭau vā
SV_16320	tasya apy upakāratve siddhaḥ puruṣa-	viśeṣo 'sādhāraṇa-guṇaḥ. tad-adhimukter eva hi
SV_09605	dharma-dharmi-vācinoḥ śabdāyor vācyē kaścīd	viśeṣo 'sti ity uktam etat. atha punar ubhaya-
V3_07602	dharma-dharmi-vācinoḥ śabdāyor vācyē kaścīd	viśeṣo 'sti iti nirloṭhitam etat pramāṇa-vārttike.
SV_08313	hi tasya a-bhinna-svabhāvasya artha-antare	viśeṣo 'sti. viśeṣo 'bheda-hāneḥ. sa ca tatra apy
SV_13713	mataḥ | yathā dīpo 'nyathā vā api ko	viśeṣo 'sya kārakāt ||262|| sva-pratipatti-
PV_02074	-ādinām āsritānām na vidyate | syāt tato 'pi	viśeṣo 'sya na citte 'n-upakāriṇi | rāga-ādi-
SV_03402	'rthe niścaya-pratyaya-viśayatvena kaścīd	viśeṣaḥ. ekas tam eva pratyāyayan pratikṣipta-
V2_05105	syād viśeṣaṇa-viśeṣya-yogināś ca nipātasya a-	viśeṣaḥ. etena sādhyā-dharme 'pi viśeṣaṇa-viśeṣya
VN_00501	tatra upalabdhi-lakṣaṇa-prāptiḥ svabhāva-	viśeṣaḥ kāraṇa-antara-sākalyam ca. svabhāva-viśeṣo
V3_08806	-dharma-a-pracyuta-an-utpanna-ātma-bhūta-	viśeṣaḥ kiṃ na patati iti. pratibandhād atīśaya-
SV_04720	tadvato 'bhidhānān na tadvat-pakṣād	viśeṣaḥ. ko hy atra viśeṣo vyāvṛttir jātir
PV_04271	upalabhe vā iti kalpikāyāḥ samudbhavaḥ ||	viśeṣo gamyate 'rthānām viśiṣṭād eva vedanāt |
PV_03196	te hi nimittam jñāna-janmanaḥ || anūnām sa	viśeṣaś ca na antareṇa aparān anūn | tad eka-a-
NB_02013	upalambha-pratyaya-antara-sākalyam svabhāva-	viśeṣaś ca. yaḥ svabhāvaḥ satsv anyeṣu upalambha-
PV_03138	tasmāt santu sakṛd dhiyaḥ || pratibhāsa-a-	viśeṣaś ca sa-antara-anantare katham | śuddhe
SV_03404	pratyāyayati. anyo 'pratikṣeṣeṇa ity ayam	viśeṣaḥ. jijñāpayiṣur arthaṃ tam taddhitena kṛtā
SV_13619	asti. sā eva ca anyatra api tad-āśrayaḥ, na	viśeṣaḥ. tat kathaṃ tulye 'bhyupagama-nibandhane
SV_16518	yathā ayam tat-sādhana-sambhave 'py asya	viśeṣaś tathā anyasya api syād ity an-abhiniveśa
V1_00305	na bhavati. asti vā anyor avasthayor	viśeṣaḥ. tad ime kvacit kiñcid asiddham an-
PV_04031	śruteḥ prāha kṛtā ca eṣā tad-arthikā ||	viśeṣaś tad-vyapekṣātaḥ kathito dharma-dharminōḥ |
SV_03323	bhāva-abhidhāyinoḥ | śabdāyor na tayor vācyē	viśeṣaś tena kaścana ||62|| tasmān na sarvatra
VN_01516	na hi sattve kaścīd viśeṣaḥ. viśeṣe vā sa	viśeṣaś traiguṇyād bhinnāḥ syāt, tad-bhāve
V3_11306	syāt. ekasya eva tu vacanena sādhyatā-a-	viśeṣo darśitaḥ. tata eva tad-viparyaya-sādhano
HB_00710	anusṛtya pratyeti iti ko 'nāyor avasthayor	viśeṣaḥ. dṛṣṭā ca pakṣa-dharma-sambandha-vacana-
V3_10512	upalakṣya tat | tata eva a-pratijñā-artha	viśeṣo dharma-bhedataḥ ||81|| ity antara-ślokaḥ.
V2_05004	| niścitā (9abc) anumeyo 'tra jijñāsita-	viśeṣo dharmī. tatra darśanam pratyakṣato
HB_02908	sambhavati, yena sāmānyam hetuḥ syād	viśeṣo dharmī, tad-viśeṣa-pratipatter eva tad-
NB_02006	eva niścitam. anumeyo 'tra jijñāsita-	viśeṣo dharmī. sādhyā-dharma-sāmānyena samāno
SV_02309	vā na dhūmaḥ syāt. taj-janito hi svabhāva-	viśeṣo dhūma iti. tathā hetur api tathābhūta-
V2_08705	vā na dhūmaḥ syāt. taj-janito hi svabhāva-	viśeṣo dhūma iti. tathā hetur api tathābhūta-
PV_02121	yatnam apekṣeta yadi syād a-sthira-āśrayaḥ |	viśeṣo na eva bardheta svabhāvaś ca na tādrśaḥ ||
NB_03023	-prāptam tad upalabhyata eva, yathā nila-ādi-	viśeṣaḥ. na ca evam iha upalabdhi-lakṣaṇa-
HB_01201	na kulālān mṛt-svabhāvātā na mṛdaḥ saṃsthāna-	viśeṣaḥ. na ca tayoh śakti-viśeṣa-viśaya-bhede 'pi
HB_02017	-apekṣi-kāraṇa-kārya-janmany ādyaḥ sahakāri-	viśeṣo na sahakāri-kṛta-viśeṣa-janmā anantara-
SV_09320	āha – pramāṇa-viśaya-ajñānād iti. so 'yam	viśeṣo na sādhyā eva vyāhanyate. kiṃ tarhi hetāv
V3_07103	– pramāṇa-viśaya-a-parijñānād iti. so 'yam	viśeṣo na sādhyā eva vyāhanyate, kiṃ tarhi hetāv
V1_02304	-ādy-a-viśeṣe bhāvanā-viśeṣāt priti-paritāpa-	viśeṣo na syān nila-ādy-ābhāsa-viśeṣa-vat. te
SV_15121	-viśeṣam apekṣanta iti yuktam. tathā a-kārya-	viśeṣo nityo bhāvaḥ kenacid grhyamāṇas tat-kāraṇa
V3_09806	-nirdeśasya vaiyarthyāt. na hi tatra aparo	viśeṣo nirdiśyate. sa śabdatayā tathā-bhavan
V3_01205	vacane dharma-viśeṣaṇatvena upādānāt tasya	viśeṣaḥ. parārthāḥ santaś cakṣur-ādāyo 'samhata-
V3_03611	na ca pramāṇa-lakṣaṇa-vyatirikto 'nyo 'sti	viśeṣaḥ pratyakṣasya, ya ekānta-sādhanaṭvaṃ
SV_12709	iti cet. na, teṣām a-viśeṣa-asiddheḥ. a-	viśeṣaḥ pratyabhijñānāt siddha iti cet. na, tasya
V3_00204	āgama-pramāṇya-cintāyām. na apy asya kaścīd	viśeṣaḥ pramāṇa-a-saṃvāde. saṃvāde vā na tat-
SV_15513	'nyas tu pauruṣeya iti dur-avasānam. asti	viśeṣaḥ pramāṇa-saṃvāda iti cet. etad uttaratra
V1_03310	dharmaiḥ pratipatteḥ. tad-a-viśeṣe 'py eṣa	viśeṣo buddhi-pratibhāsa-kṛta iti tasya eva
SV_02524	-a-bhede 'pi yena yena dharmeṇa nāmnā yo	viśeṣo bhedaḥ pratiyate na sa śakyo 'nyena
VN_01014	-nivṛttir api viprakṛṣṭeṣu. tasmāt svabhāva-	viśeṣo yataḥ pramāṇān niyamena sad-vyavahāram
VN_03710	na ubhaya-siddha-itarayor anaikāntikatvair	viśeṣaḥ. yad apy uktam, dṛṣṭānta-ābhāsa-
VN_00502	-viśeṣaḥ kāraṇa-antara-sākalyam ca. svabhāva-	viśeṣo yan na trividhena viprakarṣeṇa viprakṛṣṭam,
HB_02707	-siddhi-siddho vā tad-abhāva iti na kaścīd	viśeṣo yena anupalabdhyā bhāva-vyavahāra-siddhi-
HB_02413	-prasaṅgāt. tasmāt so 'gny-ādi-sāmagri-	viśeṣo yo dhūma-janakaḥ, sa dhūmo yo 'gny-ādi-
HB_03712	-pratihetor api hetoḥ prāg itareṇa na kaścīd	viśeṣo lakṣyate. na ca sambhavat-pratihetūnām api
SV_16114	kārya-kāraṇa-bhūta-pratyaya-utpanna-svabhāva-	viśeṣo varṇānām ānupūrvī ity uktam. sā ca puruṣa-

SV_12124 syād iti na kaścit tathā vacanīyaḥ. rūpa-
V2_06511 vā, yathā – na asti viraktaṃ ceto devatā-
SV_10304 vā, yathā na asti viraktaṃ ceto devatā-
SV_06604 tad dhy eka-rūpaṃ sāmānyam vā bhaved
V2_06510 atīndriyaḥ praktikṣipyate 'rthaḥ svabhāva-
SV_10304 atīndriyaḥ praktikṣipyate 'rthaḥ svabhāva-
V1_02410 ity anyasya api tat-sa-rūpasya tat-prāptir
PV_02087 aṇutvāc ca na gatiś cen na sidhyati || a-
VN_01516 'py ayaṃ tulyo doṣaḥ. na hi sattve kaścīd
PV_03464 -a-viniścayāt || atha arthasya eva kaścit sa
SV_04720 na tadvat-pakṣād višeṣaḥ. ko hy atra
SV_03025 iti tad-avasthaḥ prasaṅgaḥ. ko hy atra
HB_01008 janana-prasaṅgāt. tasmād yo 'ntyo 'vasthā-
HB_01504 paraspara-upasarpaṇa-ādy-āśrayaḥ pratyaya-
SV_12309 nanu veda-a-vedayos tattva-lakṣaṇo 'sty eva
SV_02422 -avagāhinaḥ ||41|| tasmād yo yena dharmeṇa
V2_05708 -avagāhinaḥ ||30|| tasmād yo yena dharmeṇa
SV_08417 na vā kaścīd iti syād etad yady eṣāṃ na
SV_17215 jñātum a-śakyatvāt. na ca asti kaścīd
HB_02004 kārya-vyakti-virāma-darśanāt. tena ādyo
SV_09319 evam prasādhyamānaṃ višeṣi-bhavati. na ca
V3_07102 evam prasādhyamānaṃ višeṣi-bhavati. na ca
V3_07109 ca tādrśam ||59|| na sarvathā sattā-sādhane
SV_09403 ca tādrśam ||188|| na sarvathā sattā-sādhane
SV_09410 dhetur an-anvayaḥ | sattāyāṃ tena sādhyāyāṃ
V3_07205 dhetur an-anvayaḥ | sattāyāṃ tena sādhyāyāṃ
PV_03467 -drṣṭayo 'nyena drṣṭā drṣṭā na hi kvacit |
HB_02003 yena nitya-anuṣakta eva eṣāṃ paraspara-kṛto
SV_08712 sarvo janakaḥ syād iti. uktam atra. yady a-
PV_02096 apy artha-antaraṃ yadi || guṇa-dravya-a-
HB_02109 bhāva-santānaḥ sahakāri-pratyaya-upajanita-
NB_02014 san pratyakṣa eva bhavati sa svabhāva-
PV_03130 | vijñāna-abhāsa-bhedo hi padārthānām
HB_03609 na a-bādhā rūpa-antaraṃ. tan nāma tasmād
SV_00208 ca pakṣa-vacanam. pakṣasya dharmatve tad-
V3_04401 ca parihṛtaṃ bhavati. pakṣasya dharmatve tad-
HB_00202 ca parihṛtaṃ bhavati. pakṣasya dharmatve tad-
V1_01301 ||12|| yady eṣa niyamaḥ – sva-abhidhāna-
VN_02910 anitya-ākāṅkṣe punar vādinī na kaścīd doṣo
V1_01103 na artha-sannidhim ikṣeta (9abc) api ca iyaṃ
V3_10303 ity asti sādhyā-sādhanaḥ višeṣaḥ. atra api
VN_02713 '-sarvagatatve saty aindriyakatvasya hetor
V2_05104 antara-ślokaḥ. anya-yoga-vyavacchedena ca
V1_03302 višeṣaṇa-jñānam, a-viṣaya-kṛta-višeṣasya
V1_03301 eva tad-artha-ālocanatva-asiddheḥ. tathā
V1_03211 etena indriya-sannikarṣa-artha-ālocana-
PV_03313 idam iti tat kutaḥ || etena šeṣaṃ vyākhyātaṃ
PV_03310 'pi kathyate || ālocana-akṣa-sambandha-
SV_06305 ity ucyate. na punar artha-antara-nivṛttir
HB_02902 iti cet. syād etat pradeśa-āder dharmiṇo
V1_00913 ||7|| kiñcit kenacid viśiṣṭaṃ grhyamānaṃ
SV_06611 ca an-ākṣepakāḥ, nir-ākāṅkṣatvāt, kathaṃ
V2_05106 nīpātasya a-višeṣaḥ. etena sādhyā-dharme 'pi
SV_04404 'py a-bhinnaṃ buddhau pratibhāti iti sāmānya-
SV_06309 tad-anya-ākṣepo bhavati iti tayor na
SV_03615 vā sāmānya-tat-sambandha-sāmānādhikaraṇya-
SV_03316 chabda-vṛtter na sāmānādhikaraṇyaṃ
V2_05105 ekasya tad-bhāve 'nyasya a-tattvaṃ syād
PV_03227 na api guṇa-ādimān || vivakṣā-paratantratvād
PV_04191 dharmasya nīpāto vyatirecakaḥ ||
V2_05010 dharmasya nīpāto vyatirecakaḥ ||10||
V3_07109 sādhane višeṣaḥ sādhitō bhavati. bhāva-mātra-
SV_09404 sādhane višeṣaḥ sādhitō bhavati. bhāva-mātra-
SV_04626 codanād a-doṣa iti cet. sā api tarhi tad-
V3_01205 -viṣayaṃ pārārthyam eṣāṃ iti vacane dharmā-

višešo vā tathā darśanīyo ya enaṃ hetum
višešo vā, na asti dāna-himsā-ādi-virati-cetanānām
višešo vā, na asti dāna-himsā-virati-cetanānām
višešo vā. na hy asati rūpa-bhede 'yaṃ pravibhāgo
višešo vā, yathā – na asti viraktaṃ ceto devatā-
višešo vā, yathā na asti viraktaṃ ceto devatā-
višešo vā vācyaḥ. antaḥ-karaṇatva-ādayo 'pi tan-
višešo viśiṣṭānām aindriyatvam ato 'n-aṇuḥ |
višeṣaḥ. višeṣe vā sa višeṣas traiguṇyād bhinnāḥ
višešo vyaktir iṣyate | na an-utpāda-vyavavato
višešo vyāvṛttir jātir vyāvṛttimān jātimān iti.
višeṣaḥ śabdā vā enaṃ upalakṣayeyus tal-lakṣitā
višeṣaḥ, sa eva ankura-ādi-janana-svabhāvaḥ.
višeṣaḥ, sa tad-dhetu-janane samarthaḥ. teṣāṃ ca
višeṣaḥ. satyam asti. na kevalaṃ tayor eva. kiṃ
višeṣaḥ sampratīyate | na sa śakyas tato 'nyena
višeṣaḥ sampratīyate | na sa śakyas tato 'nyena
višeṣaḥ sambhavet. tato bheda-a-višeṣe 'pi
višeṣaḥ. sarva-śabdā hi sarva-artha-pratyāsatti-
višeṣaḥ sahakāribhyo nir-upakārasya na utpadyeta
višeṣaḥ sādhyatūṃ śakyate 'n-anvayāt. yathā āha
višeṣaḥ sādhyatūṃ śakyate, an-anvayāt. yathā āha
višeṣaḥ sādhitō bhavati. bhāva-mātra-višeṣaṇo
višeṣaḥ sādhitō bhavati. bhāva-mātra-višeṣaṇo 'sti
višeṣaḥ sādhitō bhavet ||189|| sa hi dharmī
višeṣaḥ sādhitō bhavet ||60|| sa hi dharmī
višeṣaḥ so 'nya-drṣṭāv apy asti iti syāt sva-dhī-
višeṣaḥ syāt, tad-upāya-apāyayoḥ kārya-vyakti-
višeṣaḥ syāt syād etad iti. yathā ca asya svayam
višeṣaḥ syād bhinnō vyāvṛtti-bhedataḥ | syād an-
višeṣaḥ sva-kāryaṃ kurvan drṣṭo bija-ādi-vad iti.
višeṣaḥ. svabhāvaḥ sva-sattā-mātra-bhāvinī sādhyā
višeṣakaḥ || cakṣuṣo 'rtha-avabhāse 'pi yaṃ paro
višeṣaṇa-antaraṃ syāl lakṣaṇa-antaratvena vā
višeṣaṇa-apekṣasya anyatra an-anuvṛtter
višeṣaṇa-apekṣasya anyatra an-anuvṛtter
višeṣaṇa-apekṣasya anyatra an-anuvṛtter
višeṣaṇa-apekṣā eva arthā vijñānair vyavasīyanta
višeṣaṇa-abhidhānena hetoḥ samarthana-upakramāt.
višeṣaṇa-ādi-vikalpa-utthāpitā satī pravṛttā api
višeṣaṇa-upādānaṃ iṣṭasya eva bādhakam. na hi
višeṣaṇa-upādāne vyabhicāraṃ pariharati. na punaḥ
višeṣaṇa ekasya tad-bhāve 'nyasya a-tattvaṃ syād
višeṣaṇa-jñāna-višeṣya-jñāna-a-višeṣād vyavasthā-
višeṣaṇa-jñānam, a-viṣaya-kṛta-višeṣasya višeṣaṇa
višeṣaṇa-jñānāni pratyuktāni, tataḥ karma-
višeṣaṇa-dhiyāṃ punaḥ | a-tādrūpye na bhedo 'pi
višeṣaṇa-dhiyāṃ ataḥ | na iṣṭaṃ prāmānyam eteṣāṃ
višeṣaṇa-bhūtā keṣāñcid arthānām yayā viśiṣṭāḥ
višeṣaṇa-bhūto 'bhāvaḥ sādhyate na kevalaḥ, tena
višeṣaṇa-višeṣya-tat-sambandha-loka-vyavasthā-
višeṣaṇa-višeṣya-bhāva-āśrayaḥ. sarvatra bhāvād
višeṣaṇa-višeṣya-bhāva unneyaḥ. tena saty api
višeṣaṇa-višeṣya-bhāva-sāmānādhikaraṇyāni yathā-
višeṣaṇa-višeṣya-bhāvaḥ. eka-bheda-abhidhāne 'py
višeṣaṇa-višeṣya-bhāvā yujyante śabdānām vā yathā
višeṣaṇa-višeṣya-bhāvō vā. gotvam asya śūklam iti.
višeṣaṇa-višeṣya-yoginaś ca nīpātasya a-višeṣaḥ.
višeṣaṇa-višeṣyayoḥ | yad aṅga-bhāvena upāttaṃ
višeṣaṇa-višeṣyābhyāṃ kriyayā ca saha-uditāḥ |
višeṣaṇa-višeṣyābhyāṃ kriyayā ca saha-uditāḥ |
višeṣaṇo 'rtho 'sti kaścīd dharmī iti
višeṣaṇo 'sti kaścīd dharmī iti prasādhayato '-
višeṣaṇatvena avasthitā vyaktir ākṣiptā eva iti
višeṣaṇatvena upādānāt tasya višeṣaḥ. parārthāḥ

V3_11309	kvacid vivakṣayā, dharmā-dharmīṇor	viśeṣaṇatvena upādānāt. viruddha-vad dhetur apy
V3_13608	pratijñā-doṣa iti. yathā ca āha – dharmi-	viśeṣaṇatvena upādānād anityaḥ
V3_09701	74|| vastu-svarūpe 'siddhe 'yaṃ nyāyaḥ siddhe	viśeṣaṇam | a-doṣa-kṛd asiddhāv apy ākāśa-āśraya-
PV_02018	|| vastu-svarūpe 'siddhe 'yaṃ nyāyaḥ siddhe	viśeṣaṇam | a-bādhakam asiddhāv apy ākāśa-āśraya-
PV_03113	|| sattā-sambandhayor dhrauvyād antābhyāṃ na	viśeṣaṇam | a-viśeṣaṇam eva syād antau cet kārya-
PV_04194	|| tad ayoga-vyavacchedād dharmi-dharma-	viśeṣaṇam | tad-viśiṣṭatayā dharmo na nir-anvaya-
V2_05101	||13|| tad ayoga-vyavacchedād dharmī dharmā-	viśeṣaṇam | tad-viśiṣṭatayā dharmo na nir-anvaya-
PV_02094	tayoḥ || upacāro na sarvatra yadi bhinna-	viśeṣaṇam | mukhyam ity eva ca kuto 'bhinne '-
PV_04169	|| samudāyasya sādhyatve 'py anyonyasya	viśeṣaṇam | sādhyam dvayam tadā asiddham hetu-
PV_03240	| vācyam a-kṣaṇikatve syāl lakṣaṇam sa-	viśeṣaṇam || niṣpādita-kriye kañcid viśeṣam a-
SV_12430	yad anyathā adhyetum na śakyate. na hi	viśeṣaṇam a-viruddham vipakṣeṇa asmād dhetum
SV_12503	gamayati iti vyabhicāra eva. tasmān na	viśeṣaṇam atisāya-bhāg ity an-upātta-samam. yat
SV_00414	||3|| hetur anupalabdhiḥ. bhedo 'syā	viśeṣaṇam upalabdhi-lakṣaṇa-prāpta-sattvam. atra
PV_03113	dhrauvyād antābhyāṃ na viśeṣaṇam | a-	viśeṣaṇam eva syād antau cet kārya-kāraṇe || a-
VN_02711	-pratijñā-sādhanaṃ uktam bhavati, kiṃ tarhi	viśeṣaṇam. aindriyakatvasya hetoḥ sāmānye vṛtṭyā
HB_03110	anupalabdhir abhāva-vyavahāra-sādhanaṃ iti	viśeṣaṇam ca a-vācyam, anupalabdhi-lakṣaṇa-
V3_02806	uktaḥ. tasmāt prakaraṇa-āpannam eva a-	viśeṣaṇam dharmā-mātram sādhyam ākarṇaniyam vā.
HB_00605	hetu-svabhāve 'nvaya-vyabhicāra-abhāvād	viśeṣaṇam lakṣaṇe tan-mātra-anvayena para-mata-
PV_03145	akṣa-dhīyām uktam anena anubhava-ādīkam ||	viśeṣaṇam viśeṣyam ca sambandham laukikim sthitim
V1_00911	siddham a-vikalpakam pratyakṣam. kiṃ ca	viśeṣaṇam viśeṣyam ca sambandham laukikim sthitim
SV_03705	nagaram iti cet. kim asyā nir-atīśayāyā	viśeṣaṇam, sattāyās ca ekatvāt. nagara-bahutve
HB_02901	sarvadā abhāvaḥ syāt. na, pradeśa-ādi-dharmi-	viśeṣaṇasya abhāvasya sādhanād iti cet. syād etat
SV_09415	-sattā-mātre kañcid vivādaḥ. viśiṣṭa-ādihāra-	viśeṣaṇasya tv abhimatasya an-anvayād asiddhiḥ.
V3_07210	agni-sattāyām kañcid vivādaḥ. viśiṣṭa-ādihāra-	viśeṣaṇasya tv abhimatasya an-anvayād asiddhiḥ.
SV_09420	-vācyasya eva arthasya kvacid abhāvān nir-	viśeṣaṇā eva sā. katham abhāvo jñeya-abhidheya-
V3_07302	-vācyasya eva kasyacid arthasya abhāvān nir-	viśeṣaṇā eva sā. katham abhāvo jñeya-abhidheya-
V3_07309	asiddha-upādāneṣu na sambhavati. tad ime nir-	viśeṣaṇāḥ. teṣv artha-upādānatva-sādhanaṃ artha-
V2_05007	-dharmaṭā iti cet, na, ayoga-vyavacchedena	viśeṣaṇāt. ayogam yogam aparair atyanta-ayogam
V3_04402	iti cet, na, ayoga-vyavacchedena	viśeṣaṇāt, yathā – caitro dhanur-dharaḥ, na anya
HB_00203	iti cet, na, ayoga-vyavacchedena	viśeṣaṇāt, yathā caitro dhanur-dhara ity, na anya-
SV_00209	iti cet. na, ayoga-vyavacchedena	viśeṣaṇāt, yathā caitro dhanur-dharaḥ. na anya-
SV_12428	adhyayane 'pi bhāvād vyabhicāri. nanu vedena	viśeṣaṇād a-doṣaḥ. kaḥ punar atīśayo veda-
SV_09417	taṃ viśeṣi-karoti. tad-ayoga-vyavacchedena	viśeṣaṇād ity uktam vakṣyate ca. tasmāt tatra
V3_07211	taṃ viśeṣi-karoti, ayoga-vyavacchedena	viśeṣaṇād ity uktam. tasmāt tatra sāmānyam eva
HB_00313	pramāṇam ity apy an-adhigate svalakṣaṇa iti	viśeṣaṇīyam. adhigate tu svalakṣaṇe tat-sāmarthya
V2_05106	-viśeṣya-bhāva unneyaḥ. tena saty api	viśeṣaṇe na an-anvayaḥ. tathā sāmānyam ca sādhyam.
V2_05006	dharmi-viśiṣṭasya anyatra vṛtti-virodho '-	viśeṣaṇe vā na anumeya-dharmaṭā iti cet, na,
HB_00607	anvayinam api dharmam svabhāvam icchanti iti	viśeṣaṇena tathāvidhasya a-tat-svabhāvatam tasmin
PV_02133	| tasya anitya-ādi-rūpaṃ ca duḥkhasya eva	viśeṣaṇaiḥ || yatas tathā sthite hetau nivṛttir
PV_03254	te || sukha-duḥkha-ādi-bhedaś ca teṣāṃ eva	viśeṣataḥ | tasyā eva yathā buddher māndya-pāṭava
PV_03488	|| sthāne svayam na naśyēt sā paścād apy a-	viśeṣataḥ | doṣo 'yaṃ sakṛd utpanna-a-krama-varṇa
PV_02156	|| yadi sarvo guṇa-grāhī syād dhetor a-	viśeṣataḥ | yad avastho mato rāgī na dveṣi syāc
PV_03216	|| vyāpāra-upādhiḥ sarvaṃ skandha-ādīnām	viśeṣataḥ | lakṣaṇam sa ca tattvam na tena apy
V1_00902	ataś ca yaḥ prāg a-janako buddher upayoga-a-	viśeṣataḥ | sa paścād api (6abc) syāt. ātma-a-
PV_03524	| kramaṇa api na śaktaṃ syāt paścād apy a-	viśeṣataḥ || anena deha-puruṣāv uktau saṃskārato
PV_03316	| dharmaiḥ sa niyamo na syāt sambandhasya a-	viśeṣataḥ || tad-a-bhede 'pi bhedo 'yaṃ yasmāt
PV_04181	| sarvatra doṣas tulyaś cen na saṃvṛtyā	viśeṣataḥ || paramārtha-vicāreṣu tathābhūta-a-
PV_02026	| buddher hetus tathā idaṃ cen na tatra api	viśeṣataḥ || pṛthak pṛthag a-śaktānām svabhāva-
PV_02038	| pariṇāmo yathā ekasya syāt sarvasya a-	viśeṣataḥ || pratyekam upaghāte 'pi na indriyāṇām
PV_02106	tat | a-virodhāt kramaṇa api mā bhūt tad-a-	viśeṣataḥ || bahavaḥ kṣaṇikāḥ prāṇa a-sva-
SV_08116	| vyaktaṃ sattā-ādi-van no cen na paścād a-	viśeṣataḥ ||160|| atha api pācakatvam iti
SV_15526	atha api bhāva-śaktiḥ syād anyatra apy a-	viśeṣataḥ ||292|| na vai puruṣa-samayān
V1_02911	viplavaś ca akṣa-jatve 'pi tad-anyebhyo '-	viśeṣataḥ ||33|| yo 'pi kañcid viplava indriya-
SV_03223	| bhinnam artham iva anveti vācye leśa-	viśeṣataḥ ||60|| na vai śabdānām kācid viśaya-
V3_11610	ity uktam. tasmāt saṃśaya-hetur asādharaṇaḥ.	viśeṣataḥ prāṇa-ādayaḥ. viprakarṣād ātmano vṛtti-
SV_08821	hi bhāva ity. tathā ca syān niḥ-sāmānyā-	viśeṣatā | bheda-sāmānyayor yadvad ghaṭa-ādīnām
HB_01214	eka-svabhāvatve 'py aneka-pratyaya-upadheya-	viśeṣatvam iti na nir-bandho 'smākaṃ mṛt-
VN_01417	anupalabdher iti cet, na, muṣṭer āṅguli-	viśeṣatvāt. āṅgulya eva hi kāścin muṣṭiḥ, na
SV_01601	a-pratikṣepa-arhatvāt. na evaṃ vākyāni dṛśya-	viśeṣatvāt, adṛśyatve 'py a-dṛṣṭa-viśeṣaṇām
V2_09814	-pratikṣepa-arhatvāt. na evaṃ vākyāni, dṛśya-	viśeṣatvāt. adṛśyatve 'py a-dṛṣṭa-viśeṣaṇām
SV_13917	ānarthakya-prasaṅgāt, vastuno 'n-adheya-	viśeṣatvāt, āvaraṇa-abhāvasya a-kāryatvāt, vastu-
SV_00615	-harṣa-ādi-viśeṣāḥ santi sannihita-dahana-	viśeṣatvāt. etena tat kāryād api tad-viruddha-
SV_01606	parabhāva-bhūtasya ca vākyā-viśeṣasya a-tad-	viśeṣatvāt. tad a-bhinna-svabhāvānām sarveṣāṃ
V2_09904	para-bhūtasya ca vākyā-viśeṣasya a-tad-	viśeṣatvāt. tad a-bhinna-svabhāvānām sarveṣāṃ
V3_02005	sādhyā-dharma-vat, sādhyā-samudāya-eka-deśa-	viśeṣatvāt. na sādhyā-samudāya-eka-deśa-viśeṣa

VN_02315	prayatnānantariyakatvād iti hetor dharmi-	viśeṣatvāt pratijñā-artha-eka-deśa ity asiddha-
V2_06314	-harṣa-ādi-viśeṣāḥ santi sannihita-dahana-	viśeṣatvāt. roma-harṣa-ādi-viśeṣa-viruddhasya
NB_02040	roma-harṣa-ādi-viśeṣāḥ, sannihita-dahana-	viśeṣatvād iti. kāraṇa-viruddha-kārya-upalabdhir
PV_03241	sa-viśeṣaṇam || niṣpādita-kriye kañcid	viśeṣam a-samādadhāt | karmaṇy aindriyam anyad vā
V1_01305	artham paśyati, a-paśyaṃś ca na śabda-	viśeṣam anusmarati, an-anusmaran na yojayati, a-
SV_12918	smaryamāṇayor api pada-vākyayor varṇāḥ krama-	viśeṣam antareṇa vibhāvvyante. a-kramāyāṃ buddhau
SV_15121	-yogya-atiśaya-pratilambha-hetum vastu-	viśeṣam apekṣanta iti yuktam. tathā a-kārya-
V3_05906	eva bheda-pratītiḥ. tat svayaṃ svataḥ siddha-	viśeṣam artham arthād viśeṣayati. anyathā
PV_04165	-avarodhini | tasmāt sādhya-śrutir na iṣṭam	viśeṣam avalambate || tena a-prasiddha-drṣṭānta-
V3_07308	syāt. na hi śabda-arthāḥ svataḥ kañcid guṇa-	viśeṣam āviśanti. upādāna-dharmas teṣu upacaryate.
VN_03903	iti. a-viśeṣa-ukte hetau pratiśiddhe	viśeṣam icchato hetv-antaram. nidarśanam – eka-
SV_12223	evam vācyam syāt tad a-viśeṣeṇa sambhavad-	viśeṣam ucyamāṇam chāyāṃ na puṣṇāti. katham
SV_08903	'-bhinnō vā iti bhedaṃ a-bhedaṃ vā pṛcchan	viśeṣam eva bhāvasya svabhāva-ākhyam adhikṛtya
SV_17121	eva matam āha iti na tīrthakara-antarād asya	viśeṣam paśyāmaḥ. tathā hi. tad-artha-vacana-
V3_10505	pratijñā-artha-eka-deśatvam uktam.	viśeṣam punaḥ sādhya-dharminam kṛtvā sāmānyam
VN_04001	tad idam a-viśeṣa-ukte hetau pratiśiddhe	viśeṣam bruvato hetv-antaram bhavati. sati ca
V3_09301	anityatām icchanti, nanv a-vivakṣita-	viśeṣam sāmānyam siddham eva. tat-siddhau viśeṣa-
V3_05907	svayaṃ svataḥ siddha-viśeṣam artham arthād	viśeṣayati. anyathā samvedanasya api samvedana-
SV_08817	||177|| bheda eva (178a') yadi sāmānya-	viśeṣayor yam ātmānam āsṛitya sāmānyam viśeṣa iti
SV_08820	tau ced vyatirekiṇau vyatireka eva sāmānya-	viśeṣayoḥ svabhāva-bhedāt. svabhāvo hi bhāva iti.
V3_00406	-virahād aneka-vṛtter ekasya na deśa-ādi-	viśeṣavatā anyena yogaḥ, tathābhūta-svabhāvasya
SV_07920	asya idam iti vyatireka-pratītir a-tad-ākāra-	viśeṣavatī ca na syād iti cet. uktam atra yathā
SV_01606	a-samānam, parabhāva-bhūtasya ca vākya-	viśeṣasya a-tad-viśeṣatvāt. tad a-bhinna-
V2_09904	bādhakatvād a-samānam para-bhūtasya ca vākya-	viśeṣasya a-tad-viśeṣatvāt. tad a-bhinna-
PV_02123	a-sāmarthyān nityam ca an-āśraya-sthiteḥ ||	viśeṣasya a-svabhāvatvād vṛddhāv apy āhito yadā |
V2_08510	kāryam. na, indhana-vikāra-hetor uṣṇa-sparśa-	viśeṣasya agnitvāt. kāryasya ca kāraṇam antareṇa
SV_04202	||75|| yadi hy upakuryād an-ādheyā-	viśeṣasya an-anya-apekṣānāt sakṛt sarvaṃ sva-
VN_01517	viśeṣas traiguṇyād bhinnāḥ syāt, tad-bhāve	viśeṣasya an-anvayāt. sataś ca sarva-ātmanā
V2_09713	tad-bhāve 'pi sparśa-bheda-darśanāt. kvacid	viśeṣasya api sambhavāc chaṅkayā bhavitavyam iti
V2_06307	yatas tad-abhāvo gamyeta. antyasya avasthā-	viśeṣasya avyabhicāra iti cet, na, tataḥ kārya-
SV_16218	ayam iti śakyam unnetum, a-saṅkīrṇasya liṅga-	viśeṣasya asiddheḥ, pratyakṣayor apy an-
SV_06603	sāmānyam syāt. sāmānyasya vṛttir na	viśeṣasya iti cet. na, bheda-abhāvāt. tad dhy eka
HB_01308	iti na kāraṇa-bhede 'py a-bhedaṃ tat-kārya-	viśeṣasya iti ta eva ete kāraṇa-śakti-bhedā
HB_01912	samutpanna-viśeṣāt kāraṇāt kārya-utpattau	viśeṣasya eva utpattir na syāt. a-viśiṣṭād viśeṣa
V2_09908	(69abc') yathā vṛkṣaḥ śiṃśapām, śākhā-ādimad-	viśeṣasya eva kasyacit tathā-prasiddheḥ. sa
SV_01630	(23abc') yathā vṛkṣaḥ śiṃśapām. śākhā-ādimad-	viśeṣasya eva kasyacit tathā-prasiddheḥ, sa tasya
HB_01405	tatra ca kṣaṇa ekasya svabhāvasya a-vivekā	viśeṣasya kartum a-śakyatvāt, svabhāva-antara-
SV_09404	dharmī iti prasādhayato 'nirdiṣṭa-svabhāva-	viśeṣasya kasyacit sattā-mātre virodha-abhāvān na
V3_07110	dharmī iti prasādhayato 'nirdiṣṭa-svabhāva-	viśeṣasya kasyacit sattā-mātre virodha-abhāvān na
SV_12216	-pratikṣepasya kartum a-śakyatvāt. sambhavad-	viśeṣasya ca tādavasthya-a-niyamāt. yad api vinā
PV_02184	hetur bhava-vāñchā-parigrahaḥ || yasmād deśa-	viśeṣasya tat prāpty-āśā-kṛto nṛṇām | sā bhava-
V1_03109	tasyā api viśeṣa-asiddheḥ, sato 'pi vā	viśeṣasya tad-an-aṅgatayā a-karaṇatvāt. tasmād
HB_03904	tena na para-rūpaṃ lakṣaṇam, liṅga-rūpa-	viśeṣasya tena an-abhidhānāt. tau hi bhāva-
VN_01618	vyāptir asad-vyavahāra-niścayena anupalabdhī-	viśeṣasya. tena anupalabdhīyā kasyacit
PV_02025	-janmani | bhūmy-ādis tasya saṃskāre tad-	viśeṣasya darśanāt || yathā viśeṣeṇa vinā viśaya-
SV_16422	-pratikṣepāt. puṃstva-ādi-sāmye 'pi kasyacid	viśeṣasya darśanāt. sambhavad-viśeṣe ca sāmya-
V3_11712	kasyacin nivr̥ttau niyamena nivartate. tasmād	viśeṣasya na vyatireko na anvayaḥ. a-darśana-
PV_04156	a-dr̥ṣṭeḥ kārya-rūpayoḥ || tad-bādhā-anya-	viśeṣasya nāntariyaka-bhāvinaḥ | ā-sūkṣmād
SV_03228	gotvam ity eka-artha-abhidhāne 'pi kasyacid	viśeṣasya pratyāyana-artham kṛte saṅketa-bhede
SV_17419	-nivr̥ttīś ca viśamāḥ padārthānām, an-ādheyā-	viśeṣasya prāg a-kartuḥ para-apekṣayā janakatvam,
V3_00203	artha-siddher hetv-ādi-vaiyarthīyāt. vacana-	viśeṣasya prāmānyād a-doṣa iti cet, uktam atra
V1_02412	tathāvidhasya anyatra api sv-acchatva-āder	viśeṣasya bhāvāt. samvin-niṣṭhāś ca viśaya-
HB_03709	viruddhāvvyabhicāri iti. na ca tasya	viśeṣasya rūpaṃ nirdiśyate, yat pratītya
PV_02125	jāyate guṇaḥ | tad-uttara-uttaro yatno	viśeṣasya vidhāyakaḥ || yasmāc ca tulya-jātīya-
V1_03302	tathā viśeṣaṇa-jñānam, a-viśaya-kṛta-	viśeṣasya viśeṣaṇa-jñāna-viśeṣya-jñāna-a-viśeṣād
SV_17306	icchā-vṛtṭeḥ. ata eva saṅketāt svabhāva-	viśeṣasya vyaktau ca niyamaḥ kutaḥ ||328|| sva-
V3_04607	saṃśayaḥ. uktam ca – vyāvṛtti-niścaye	viśeṣasya vyavaccheda-hetutā asya kena nivāryata
SV_01401	manyamānas tat-pratiśedham āha. kim ca,	viśeṣasya vyavaccheda-hetutā syād a-darśanāt | (19
VN_01818	tad-vyatirekeṇa aparasya apy a-jijñāsitasya	viśeṣasya śāstra-āśraya-vyāja-ādibhiḥ prakṣepo
SV_12224	-viśeṣam ucyamāṇam chāyāṃ na puṣṇāti. katham	viśeṣasya sambhavo yāvatā teṣām api puruṣāṇām a-
V3_02711	prastāvo 'prastuta-pakṣi-karaṇasya. nanu	viśeṣasya sāmānyā-ākṣepāt tat-siddhau siddham eva
SV_07207	iti hi tat-pratibandhaḥ sa ca an-ādheyā-	viśeṣasya sāmānyasya ayukta iti. kevalam janayed
SV_13106	-ādayaḥ. na ca tathā. tasmāt tena ādheyā-	viśeṣā iti gamyante. na khalv evam nityānām
V3_05206	-ādayaḥ, na ca tathā. tasmāt tena ādheyā-	viśeṣā iti gamyante. na tv evam nityānām śabdānām
SV_08402	utpatti-kalpanāyām atiprasaṅgāt. tasmād	viśeṣā eva janakā na sāmānyam. tatas ta eva vastu.

SV_04121	-ādi-bhede 'pi cira-śīghra-praśamana-ādayo	viśeṣā guṇa-tāratamyam ca na syāt. viśeṣe vā
SV_08610	kartavyam iti ko 'tra nyāyaḥ. api ca, bhinnā	viśeṣā janakā (170c) ity uktam. na ca te viśeṣās
SV_08615	'pi teṣu cet ||170|| syād etat – satyam	viśeṣā janakāḥ, na punas teṣāṃ viśiṣtam eva rūpaṃ
SV_10207	-vyavahitā vā prakaraṇa-an-upayogino dravya-	viśeṣā na tāñ śāstraṃ viśayi-karoti. na ca tathā
SV_15706	śaktau na samaye bhavet ||295|| ādheya-	viśeṣā hy anityā bhāvāḥ. tad-dhetoḥ svabhāva-
SV_15119	jñānaṃ syāt, sarvasya sarvadā syāt. kārya-	viśeṣā hi vyaktayaḥ kathañcit kvacid
HB_01009	-janana-svabhāvāḥ. pūrva-bhāvinas tv avasthā-	viśeṣāḥ kāraṇa-kāraṇāni iti na anekāntaḥ,
SV_08312	syāt. yasmān na apaity a-bhinnam tad-rūpaṃ	viśeṣāḥ khalv apāyinaḥ | (165ab) na hi tasya a-
HB_02018	-janmā anantara-kārya-vat. tataḥ prabhṛti ye	viśeṣās te taj-janmānas tat-prakṛtikatvāt, tasya
SV_08611	viśeṣā janakā (170c) ity uktam. na ca te	viśeṣās tena ātmanā parasparam anuyanti. yad
SV_08315	iti na eka-sthitāv api tasya apāyo 'sti. ye	viśeṣās teṣāṃ saha-sthiti-niyama-abhāvāt syād
V2_06506	-vyavahitā vā prakaraṇa-an-upayogino dravya-	viśeṣāḥ. na tāñ śāstraṃ viśayī-karoti. na ca
SV_00614	gamikā eva, yathā na asya roma-harṣa-ādi-	viśeṣāḥ santi sannihita-dahana-viśeṣatvāt. etena
V2_06313	gamikā eva, yathā – na asya roma-harṣa-ādi-	viśeṣāḥ santi sannihita-dahana-viśeṣatvāt. roma-
NB_02040	-upalabdhir yathā – na asya roma-harṣa-ādi-	viśeṣāḥ, sannihita-dahana-viśeṣatvād iti. kāraṇa-
SV_01603	-viśeṣānām vijātiyatva-upagama-virodhāt, tad-	viśeṣānām anyatra api śakya-kriyatvāt,
V2_09901	-viśeṣānām vijātiyatva-upagama-virodhāt, tad-	viśeṣānām anyatra api śakya-kriyatvāt,
V1_03703	śabda-gandha-rasa-viśeṣair a-bhinnaiḥ prāṇi-	viśeṣānām aindriyakasya eva sukha-a-sukhasya
SV_15727	viśeṣa-janmani syāt. anyathā an-ādheya-	viśeṣānām kiṃ kurvāṇaḥ prayojakaḥ | (296ab) yena
SV_01525	-ādy-avyabhicāri-kārya-abhāvāt, sambhave 'pi	viśeṣānām draṣṭum a-śakyatvāt, tādrśām ca a-
V2_09813	-avyabhicāri-kārya-a-sambhavāt, sambhave 'pi	viśeṣānām draṣṭum a-śakyatvāt teṣāṃ ca a-
HB_02009	eka-arthakriyā api. sā api na bhaven nir-	viśeṣānām parasparataḥ, bhāve vā tad-avasthāyām
SV_01602	drśya-viśeṣatvāt, adrśyatve 'py a-drṣṭa-	viśeṣānām vijātiyatva-upagama-virodhāt, tad-
V2_09814	drśya-viśeṣatvāt. adrśyatve 'py a-drṣṭa-	viśeṣānām vijātiyatva-upagama-virodhāt, tad-
PV_03128	pravṛttāv asti sambhavaḥ || an-anvayād	viśeṣānām sanketasya a-pravṛttitah | viśayo yaś
PV_04151	-doṣo 'siddha-āśraya-ādikaḥ || dharmi-dharma-	viśeṣānām svarūpasya ca dharmināḥ | bādhā-sādhyā-
V3_01301	eṣa doṣo na anyatra iti cet, na, sādhyatva-a-	viśeṣāt. a-doṣe ca iṣṭa-vighāto 'pi na syāt,
SV_16921	-samayam pratīti-jananāt. iṣṭa-an-iṣṭayor a-	viśeṣāt. a-viśiṣṭānām sarva-artheṣv ekam artham
SV_02224	-vat. tadā api vā na bhavet, abhāva-kāla-a-	viśeṣāt. apekṣayā hi bhāvāḥ kādācitkā bhavanti,
V2_08612	-vat. tadā api vā na bhavet, abhāva-kāla-a-	viśeṣāt. apekṣayā hi bhāvāḥ kādācitkā bhavanti,
SV_00908	'pi iti vacana-mātrād a-pratipattiḥ, na api	viśeṣāt, abhiprāyasya dur-bodhatvāt, vyavahāra-
V3_10909	'pi iti vacana-mātrād a-pratitiḥ. na api	viśeṣāt, abhiprāyasya dur-bodhatvād vyavahāra-
V1_02912	viplava indriya-jaḥ, tad-anya-indriya-ja-a-	viśeṣāt, asāv api vastv-an-anurodhi-pratibhāso
V2_06803	artha-viśeṣe pratibaddhā, tasyaḥ sarvatra a-	viśeṣāt. indriya-viśaya-vat paraspara-yogyatā
V3_03609	-anumāne vyākhyāte, dvayor api prāmānya-a-	viśeṣāt. ekasya tal-lakṣaṇa-yoge 'pi pratidvandvi
HB_01912	kārya-utpattiḥ. sahakāriṇaḥ samutpanna-	viśeṣāt kāraṇāt kārya-utpattau viśeṣasya eva
PV_02105	-sannidheḥ || na aneka-hetur iti cen na a-	viśeṣāt kramād api | na eka-prāṇe 'py aneka-artha
SV_15412	na evaṃ nairātmya-ādayaḥ, svabhāva-	viśeṣāt. kriyā-bhoga-adhiṣṭhāna-a-svatantro hy
SV_13221	na yugapat sarva-śabda-śrutir iti. saṃskāra-	viśeṣāc chruti-niyama indriyānām aneka-śabda-
HB_02504	a-bhinna-ākāraṇām api keṣāñcid anyato	viśeṣāj jāti-bheda-darśanāt. anyathā hi
SV_07523	anyatvaṃ yan na tad ākāra-antara-vad a-	viśeṣāt. tac cet sāmānyasya rūpaṃ an-anyaṃ tad
SV_12619	nānā varṇāḥ. bhede 'pi ca pratyabhiñjāna-a-	viśeṣāt tata ekatva-asiddhi-prasaṅgād bheda-an-
SV_13711	vyaktau sarvaṃ vyaṅgyam na vā kiñcid apy a-	viśeṣāt. tathā hi. sva-jñānena anya-dhi-hetuḥ
V1_02406	yuktaḥ, tad-a-viśeṣe 'pi svabhāva-abhyāsa-	viśeṣāt tad-ātma-atiśaya-siddheḥ. buddhir
SV_15822	syāt. tasmād vakṛ-śrotor vyakti-hetutve '-	viśeṣāt tulyaḥ phala-sambandhaḥ syāt. api ca, an-
SV_11915	-bhedakatvāt. tad-rūpasya krama-antare 'py a-	viśeṣāt tulyā syāt pratipattiḥ. artha-antaratvam
VN_00115	-niyamaḥ, iṣṭa-artha-siddher ubhayatra a-	viśeṣāt. dharmiṇi prak sattuvaṃ prasādhyā paścād
SV_16305	-tantra-ādiṣu darśanāt, taiś ca siddhi-	viśeṣāt. na ca evaṃ-vidho dharma-svabhāva iti ca
VN_04204	-abhidhāne kiṃ na nigrāho nigrāha-nimitta-a-	viśeṣāt. na, tasya iha a-prastāvād iti cet,
V1_02003	-saṃskārasya grhīta-grahaṇasya smārtād a-	viśeṣāt. nispādita-kriye karmaṇy a-viśeṣa-ādhāyi
SV_16226	svabhāve yuktaḥ, svabhāvasya sarvatra a-	viśeṣāt. puruṣas tu sva-icchā-pravṛttiḥ sattva-
V1_02301	ity aparāḥ. tasya apy a-viśeṣe 'pi bāhyasya	viśeṣāt prīti-tāpayoḥ | bhāvanāyā viśeṣeṇa na
V1_02303	-ādayaḥ syuḥ, śabda-ādy-a-viśeṣe bhāvanā-	viśeṣāt prīti-paritāpa-viśeṣo na syān nīla-ādy-
V1_02511	a-pratyakṣatvād asiddheḥ sato 'py asad-a-	viśeṣāl laingika-upabhogasya ca a-bhogatvād anya-
SV_15708	syuḥ, na a-bhede, kāraṇa-a-viśeṣe kārya-a-	viśeṣāt. viśeṣe tasya a-hetukatva-prasaṅgād ity
SV_07401	tad-bhāva-abhāva-kālayoḥ pratipattiṃ praty a-	viśeṣāt. viśaya-saṃskāras tv indriya-a-viśeṣe 'pi
HB_02609	niyamena yad-upalabdhir bhavati yogyatāyā a-	viśeṣāt, sa tat-saṃsrṣṭaḥ, eka-jñāna-saṃsargāt.
V1_04201	-niyamaḥ, eka-vyāpāre krama-ayogāt, tasya a-	viśeṣāt. saṃvedanam ity api tasya tādātmyāt tathā
V3_05905	ca iti. yasmād artha-viśeṣa-gatiḥ saṃvedana-	viśeṣāt. saṃvedanasya tu tathāvidha-ātma-
V1_01613	-a-pracyuter asad-artha-pratibhāsa-a-	viśeṣāt saty api pratitir a-tad-ātma-grāhiṇī, tad
SV_06410	-bhāva iti rūpaṃ taj-janitam bheda ity a-	viśeṣāt. sarva-kāryāṇi sva-kāraṇānām vyāvṛttayaḥ
V1_02313	eva tad-vedanā yuktā, tasyaḥ sarvatra a-	viśeṣāt sarva-vedana-prasaṅgāt. tam tu sārūpyam
SV_08413	ity a-janakaḥ syāt. janakatve vā bheda-a-	viśeṣāt sarvo janakaḥ syāt. na etad asti. yasmāt
SV_08711	bhinno 'sya janakaḥ syāt. janakatve vā a-	viśeṣāt sarvo janakaḥ syād iti. uktam atra. yady
VN_00508	kasyacid asato 'bhyupagame tal-lakṣaṇa-a-	viśeṣāt; na hy evaṃ-vidhasya asattva-an-

PV_02086	-samudāyo 'smād anekatve 'pi pūrva-vat | a-	višeṣād aṇutvāc ca na gatiś cen na sidhyati || a-
SV_12819	prthag a-samarthānām apy avayavānām upakāra-	višeṣād atīśayavatām kārya-višeṣa-upayogāt.
SV_15511	-samita-nisarga-siddhāyor upadeśa-apekṣaṇa-a-	višeṣād anya-višeṣa-abhāvāc ca eko naisargiko
SV_13913	ete yac chabdān kuryuḥ. anyathā śabda-a-	višeṣād anyeṣām api vyaktiḥ prasajyate | tathā-
V3_06207	viṣaye 'pi prasaṅgāt. samvedanaṃ hy ātma-	višeṣād apara-sādhanam, na evam abhāvaḥ. na sva-
PV_02150	tatra na karmaṇām | višeṣe 'pi ca doṣānām a-	višeṣād asiddhatā || na vikārād vikāreṇa sarveṣām
SV_15311	kvacid deśe madhurāṇi nimba-phalāni saṃskāra-	višeṣād āmalakī-phalāni ca, na ca idānīm a-tad-
V3_07612	-prayojanatvāc chabda-prayogasya. iṣṭa-a-	višeṣād ubhayatra-a-pratīti-prasaṅgāt. tato 'pi
SV_06911	143ab) na kevalam eka-kāryās tad-anya-bheda-a-	višeṣād eka-śabdena ucyante 'pi tv eka-vṛtṭyā apy
V2_09502	pakvāny etāni phalāny evaṃ-rasāni vā rūpa-a-	višeṣād eka-śākhā-prabhavatvād vā, upayukta-phala
SV_01216	pakvāny etāni phalāny evaṃ-rasāni vā rūpa-a-	višeṣād eka-śākhā-prabhavatvād vā upayukta-vad iti.
SV_15515	-dharminor arthayoḥ pramāṇa-saṃvāda-mātra-	višeṣād ekatra apauruṣeyatve bahutaram idānīm
SV_12618	vā sādhyed vākyasya vā. tatra anya-a-	višeṣād varṇānām sādhanē kiṃ phalaṃ bhavet | (247a
SV_15018	ca artheṣu pratibhāna-hetavaḥ syuḥ. svabhāva-	višeṣād vahny-ādi-vat. vitatha-vyaktayaś ca
SV_16227	sattva-sabhāgatā-ādi-vaśāt sā iva a-	višeṣād vā kañcid anuḡṛhṇāti na aparam iti yuktam.
V3_05907	anyathā samvedanasya api samvedana-antara-	višeṣād višeṣa-siddhiḥ, tasya apy anyata ity
V3_06206	hi samvedana-abhāvaḥ svataḥ sidhyati, tad-a-	višeṣād viṣaye 'pi prasaṅgāt. samvedanaṃ hy ātma-
SV_04120	jvara-ādi-śamaṇam kāryam syāt. tasya a-	višeṣād vyaktīnām kṣetra-ādi-bhede 'pi cira-
V1_03302	-višeṣasya višeṣaṇa-jñāna-višeṣya-jñāna-a-	višeṣād vyavasthā-asiddheḥ. kriyā-sādhanāyor
SV_04114	tata eva tad ekaṃ kāryam iti. tad ayuktam. a-	višeṣān (75a') sāmānyasya na sāmānyam (75'a)
V1_00904	api (6abc) syāt. ātma-a-bhedena sāmārthya-a-	višeṣān na ekasya ekatra kriyā-a-kriye syātām.
SV_08121	samayaḥ. tad-vyatikrame tasya paścād apy a-	višeṣān na tat-samavāyaḥ syāt. tat-sambandhi-
SV_12407	api tau staḥ. sa prabhāvo gati-siddhi-	višeṣābhyām api syāt. yadi pauruṣeyā mantrāḥ kiṃ
V3_05910	na tat-siddhiḥ, kiṃ tarhi sva-jñāna-sattā-	višeṣābhyām iti na svatantrā siddhiḥ. na evaṃ
V3_06001	na evaṃ samvedanasya samvedana-antara-sattā-	višeṣābhyām tat-siddhiḥ, sarva-a-pratipatti-
HB_01203	a-paraspara-ātmatayā samsthāna-mṛt-svabhāva-	višeṣābhyām tayor a-pratibhāsa-prasaṅgāt. anyad
V3_05909	višeṣa-siddhiḥ syāt. arthasya tu sva-sattā-	višeṣābhyām na tat-siddhiḥ, kiṃ tarhi sva-jñāna-
SV_14104	iti. na ca kāryatā nāma anyā bhāva-abhāva-	višeṣābhyām. sa ca bhāvaḥ pratyakṣo 'bhāvo 'py
PV_02043	|| na a-kramāt kramiṇo bhāvo na apy apekṣā a-	višeṣiṇaḥ | kramād bhavanti dhiḥ kāyāt kramaṃ
PV_03334	|| yadi buddhis tad-ākārā sā asty ākāra-	višeṣiṇi | sā bāhyād anyato vā iti vicāram idam
SV_09412	-ādy-ātmako 'nyo vā iti yathā-kathañcid api	višeṣitas tat-svabhāvaḥ prasādhitō bhavati. sa ca
V3_07207	-ādy-ātmako 'nyo vā iti, yathā-kathañcid api	višeṣitas tat-svabhāvaḥ sādhitō bhavati. sa ca
V3_07211	an-anvayād asiddhiḥ. na vai sa ādhāras taṃ	višeṣi-karoti, ayoga-vyavacchedena višeṣānād ity
SV_09416	an-anvayād asiddhiḥ. na vai sa ādhāras taṃ	višeṣi-karoti. tad-ayoga-vyavacchedena višeṣānād
SV_09318	na iṣyate. tat kila evaṃ prasādhyamānaṃ	višeṣi-bhavati. na ca višeṣaḥ sādhyatūṃ śakyate
V3_07102	na iṣyate. tat kila evaṃ prasādhyamānaṃ	višeṣi-bhavati. na ca višeṣaḥ sādhyatūṃ śakyate,
SV_11703	iṣyate ||234|| ghaṭa-ādiṣv api yukti-jñair a-	višeṣe '-vikāriṇām | vyañjakaiḥ svaiḥ kutaḥ ko
SV_03201	-vaikalyāt. tataś ca pratyakṣeṇa ḡṛhite 'pi	višeṣe 'mśa-vivarjite | yad višeṣa-avasāye 'sti
V3_13702	eva kiñcit sāmānya-lakṣaṇam vācyam syāt,	višeṣe 'n-antar-bhāvāt. tac ca sāmānya-lakṣaṇam
SV_12829	varṇa-anukrama-pratīteḥ. tad-a-	višeṣe 'py anukrama-kṛtatvād vākya-bhedasya
SV_05106	ca bhinna-bhāva-utpatter vibhramasya ca a-	višeṣe 'py abhimata-arthakriyā-yogyā-a-yogyā-
VN_04803	na hy atra kañcit samayaḥ pratyāyana-a-	višeṣe 'py evam eva avayavaḥ prayoktavā ity. sa
V1_03309	api kaiścid eva dharmaiḥ pratipatteḥ. tad-a-	višeṣe 'py eṣa višeṣo buddhi-pratibhāsa-kṛta ity
V2_08902	-vivicitam kāryam kāraṇam vyabhicarati. hetu-	višeṣe 'pi kārya-a-višeṣe doṣāt. anvaya-vyatireka
SV_03206	-pratyayān janayati, yathā rūpa-darśana-a-	višeṣe 'pi kuṇapa-kāmini-bhakṣya-vikalpāḥ. tatra
SV_08418	yady eṣām na višeṣaḥ sambhavet. tato bheda-a-	višeṣe 'pi kutaścid ātma-atīśayāt kañcij janako
SV_03304	ekaṃ kvacid eka-vacanena khyāpyate tad-a-	višeṣe 'pi gaurava-ādi-khyāpāna-arthaṃ bahu-
PV_02150	viśiṣṭānām yadi tatra na karmaṇām |	višeṣe 'pi ca doṣānām a-višeṣād asiddhatā || na
SV_04106	kāṣṭha-sādhyām arthakriyām, na tu bheda-a-	višeṣe 'pi jala-ādayaḥ, śrotr-ādi-vad rūpa-ādi-
SV_06811	iti. te 'pi sajātiyād anyataś ca bheda-a-	višeṣe 'pi tat-prayojana-aṅgatayā tad-anyebhyo
SV_07402	a-višeṣāt. viṣaya-saṃskāras tv indriya-a-	višeṣe 'pi tad-višeṣa-ādhānād upakāri syāt. na
SV_04111	bhede 'pi tat-prakṛtitvāt. na tad-a-	višeṣe 'pi dadhi-trapusa-ādayaḥ. syād etat -
SV_08708	-bhinna-pratyayasya. api ca, yathā a-bheda-a-	višeṣe 'pi na sarvaṃ sarva-sādhanam | tathā bheda
SV_08709	'pi na sarvaṃ sarva-sādhanam | tathā bheda-a-	višeṣe 'pi na sarvaṃ sarva-sādhanam ||173|| yad
SV_08713	ca asya svayam a-bheda-vādino '-bheda-a-	višeṣe 'pi na sarvaḥ sarvasya janaka ity tathā
SV_12708	api tat kāryam na syāt. na bhavati teṣām a-	višeṣe 'pi pada-vākya-antare 'bhāvād iti cet. na,
SV_03210	paurvāparyam, yathā janakatva-adhyāpakatva-a-	višeṣe 'pi pitaram āyāntam drṣtvā pitā me
V1_02301	tad-anubhava-khyātir ity aparāḥ. tasya apy a-	višeṣe 'pi bāhyasya višeṣāt prīti-tāpayoḥ |
SV_08714	na sarvaḥ sarvasya janaka ity tathā bheda-a-	višeṣe 'pi bhaviṣyati. atha vā bhede hi kārakam
PV_02120	tena ṣeṣavat sādhanam matam || abhyāsena	višeṣe 'pi laṅghana-udaka-tāpa-vat | svabhāva-
SV_12711	vyabhicārād a-nidarśanatvāc ca. varṇa-a-	višeṣe 'pi vākya-bhedāt pratipatti-bhedaḥ kārya-
PV_03057	maṇi-buddhyā abhidhāvataḥ | mithyā-jñāna-a-	višeṣe 'pi višeṣo 'rthakriyām prati || yathā
V2_04710	maṇi-buddhyā abhidhāvataḥ | mithyā-jñāna-a-	višeṣe 'pi višeṣo 'rthakriyām prati ||5|| yathā
SV_02816	na asti tatra eva asya tad-darśana-a-	višeṣe 'pi smārto niścayo bhavati. samāropa-
SV_08717	ekasya kriyā-a-kriye ||174|| bheda-mātra-a-	višeṣe 'pi sva-hetu-pratyaya-niyamita-

V1_02406
SV_03310
SV_15707
NB_02012
V2_05607
SV_00216
V3_04207
SV_16422
SV_12507
SV_15708
V1_03108
V3_11305
V2_08903
V3_01401
PV_04206
SV_12212
V2_06803
PV_03270
V1_02303
PV_04176
SV_16712
SV_08801
VN_01516
SV_04122
SV_01514
V2_09803
HB_03705
SV_01505
SV_11807
V3_01207
V1_00813
V1_01302
SV_11110
SV_04625
HB_03108
V3_02508
SV_04409
SV_01011
V3_11204
SV_11811
SV_15720
NB_03122
V3_13205
SV_10105
SV_11810
PV_03378
SV_06624
V1_02302
PV_03061
SV_13516
SV_05817
SV_06812
SV_03317
SV_11914
PV_02026
SV_06815
SV_12223
VN_03602
V3_00401
SV_08319
SV_08219
HB_01401
SV_08321
PV_03127
V1_03702

asya ayam ātmā para-upadhāno yuktaḥ, tad-a-tad-anya-vyavaccheda-bhāva-anapekṣaḥ piṇḍa-
anyatra anyathā syuḥ, na a-bhede, kāraṇa-a-
iti. tatra anupalabdhiḥ yathā – na pradeśa-
ca iti trīṇy eva liṅgāni. yathā pradeśa-
atra dhūmāt, vṛkṣo 'yaṃ śiṃśapātvāt, pradeśa-
cet, tathā eva upalabhyeta, viśeṣa-abhāvāt.
'pi kasyacid viśeṣasya darśanāt. sambhavad-
-nimittam dṛṣṭam tat tathā iti syāt. dṛṣṭe
na a-bhede, kāraṇa-a-viśeṣe kārya-a-viśeṣāt.
kriyā-nibandhanatvāt karaṇa-tattvasya tad-a-
-uktayoḥ sādhyatve kaścīd viśeṣa ity uktam.
vyabhicarati. hetu-viśeṣe 'pi kārya-a-
-ādayaḥ saṅghātāt siddhā api pārārthya-a-
vā siddhe hi vyatirekitā | sidhyaty ato
'-viruddha ity ucyate, na avasthā-bhedini
arthasya. na hi sattā śabdasya artha-
grāhyaṃ cetaso tad a-bhedi kim || tasya a-
-ādy-ātmānaḥ sukha-ādayaḥ syuḥ, śabda-ādy-a-
'nyat kim asty atra artha-anudarśanam ||
juhyat svarga-kāma ity-ādi-vākyasya bhūta-
ekasya katham. pariṇāmo vā a-vyatirekiṇyāḥ.
tulyo doṣaḥ. na hi sattve kaścīd viśeṣaḥ.
-ādayo viśeṣā guṇa-tāratamyam ca na syāt.
dṛṣyante, yathā kāścīd ośadhayaḥ kṣetra-
dṛṣyante. yathā kāścīd ośadhayaḥ kṣetra-
śaṅkā utpādayati, viśeṣa-abhāvāt. sati vā
'pi sparśa-bheda-darśanāt. asya api kvacid
a-pratītir asya. na hy asati sambandha-
na arthaḥ. artha-antare ca prakṛtād
-abhipāta-kṛte 'saty āntare vikāre śabda-
idānim indriya-vijñāna-vārttā, abhidhāna-
pratipakṣa eva yatna-ādhanāt, parikṣāvato
a-pravṛttiḥ, sahita-a-sahita-avasthayor
eva anyasya vyavaccheda-siddhiḥ, a-
tataḥ kim syāt. a-śakyam etat. kasmāt. hetor
-pratibhāsanād vyatiriktaṃ dharmam iva a-
mādrśo vaktā rāgī iti rāga-utpatti-pratyaya-
mādrśo vaktā rāgī iti, rāga-utpatti-pratyaya-
-sambandhe tato '-viśeṣeṇa gamayet. tato '-
'-viśiṣṭam eva svabhāvam āsādayanti. tena a-
vyāvṛtti rūpam uktam a-bhedena. punar
vyāvṛtti rūpam uktam a-bhedena. punar
||198|| tṛtiyas tu hetur anupalabdhir a-
tat sadṛṣaṃ liṅgaṃ sarva-sambandhe tato '-
-vijñānam ubhaya-amśa-avalambinā | eka-ākāra-
ātau yathā rūpa-vijñāna-eka-phale kvacit | a-
bhāyasya viśeṣāt prīti-tāpayoḥ | bhāvanāyā
eva tadā gatiḥ | tasmāt sarvaḥ parokṣo 'rtho
-bhāva-ayogāt. tyāge vā vināśa-prasaṅgāt.
vyāvṛtṭeṣv artheṣu vyāvṛtti-bhedam upādāya a-
tad-anyebyo bhidyanta ity a-bhedāt tato '-
-bhāvo vā. gotvam asya śuklam iti. tan-mātra-
tad-vṛttau svarūpa-hāni-prasaṅgāt. krama-
saṃskāre tad-viśeṣasya darśanāt || yathā
prasiddhā viśiṣṭa-kārya-sādhana-ākhyena
syād iti. tathābhūtam evaṃ vācyam syāt tad a-
parājitasya doṣa-antara-anapekṣanāt.
uktam ca – na kārya-svabhāva-anupalambha-
na ca bhavati. ata eka-apāye phala-abhāvād
artheṣv abhāveṣu samaya-vāsanā-āropita-rūpa-
anantara-kāryeṣu kṣaṇikeṣv an-ādheyā-
'pi na bhavati. punar apy a-vikaleṣu sarveṣu
-viśayā sarvā eva indriya-jā matiḥ | na
-darśanāt, anyatra api śabda-gandha-rasa-

viśeṣe 'pi svabhāva-abhyāsa-viśeṣāt tad-ātma-
viśeṣe 'śva-vyavaccheda-mātram jijñāsate
viśeṣe kārya-a-viśeṣāt. viśeṣe tasya a-hetukatva-
viśeṣe kvacid ghaṭaḥ, upalabdhī-lakṣaṇa-prāptasya
viśeṣe kvacin na ghaṭa upalabdhī-lakṣaṇa-
viśeṣe kvacin na ghaṭa upalabdhī-lakṣaṇa-prāptasya
viśeṣe ca uktam. anyac cet, katham anya-bhāve so
viśeṣe ca sāmāya-asiddhir ity uktam. tasmāc
viśeṣe tan-nimittatayā tat-tyāgena sāmānya-
viśeṣe tasya a-hetukatva-prasaṅgād ity ukta-prāyam.
viśeṣe tasyā api viśeṣa-asiddheḥ, sato 'pi vā
viśeṣe tu viruddha-vad dhetur api pṛthag iṣṭa-
viśeṣe doṣāt. anvaya-vyatireka-ādyo yasya dṛṣṭo
viśeṣe na ātma-arthāḥ. saṃhata-para-arthakriyā-
viśeṣe na vyatireko na ca anvayaḥ || a-dṛṣṭi-
viśeṣe. niṣ-kalasya ātmanas tad-a-tattva-virodhāt.
viśeṣe pratibaddhā, tasyāḥ sarvatra a-viśeṣāt.
viśeṣe bhāyasya bhāvanā-tāratamyataḥ | tāratamyam
viśeṣe bhāvanā-viśeṣāt prīti-paritāpa-viśeṣo na
viśeṣe bhinnam ākhyāya sāmānyasya anuvartane | na
viśeṣe yathā-abhimatam ghrta-ādi prakṣeped ity
viśeṣe vā kathaṅcid ekatva-hānir iti yat kiṅcid
viśeṣe vā sa viśeṣas traiguṇyād bhinnāḥ syāt, tad
viśeṣe vā sāmānyasya svabhāva-bhedāt svarūpa-hānam.
viśeṣe viśiṣṭa-rasa-vīrya-vipākā bhavanti, na
viśeṣe viśiṣṭa-rasa-vīrya-vipākā bhavanti, na
viśeṣe sa eva hetu-lakṣaṇam. tato hi hetur
viśeṣe sambhava-āśaṅkāyā bhavitavyam iti sarvatra
viśeṣe sā yuktā. tasyām vā a-nimittāyām tad-
viśeṣe sādhye kas tayoḥ sambandhaḥ, yena evam
viśeṣe smṛtir yuktā, tasyā a-tat-kṛtatve tan-nāma
viśeṣe smṛter ayogāt. sati hy artha-darśane 'rtha
viśeṣeṇa a-duṣṭa-ātmanaḥ. kaḥ punar eṣāṃ doṣānām
viśeṣeṇa an-ākṣepāt. vyakti-sambandhiniyā jāteś
viśeṣeṇa anyasya sarvasya tatra abhāva-siddhiḥ
viśeṣeṇa anvaya-abhāvāt. nanv ayaṃ hetu-
viśeṣeṇa aparam asya svabhāvaṃ dharmitayā
viśeṣeṇa ātma-darśana-ayoniśo-manaskāreṇa yogāt.
viśeṣeṇa ātma-darśana-ayoniśo-manaskāreṇa yogāt.
viśeṣeṇa eva pratītiḥ syāt, sarvasya ca. tasmāt
viśeṣeṇa eva phala-dāḥ syuḥ. yadā tu samayād
viśeṣeṇa kārya-svabhāvayor ukta-lakṣaṇayor janma-
viśeṣeṇa kārya-svabhāvayor janma-tan-mātra-
viśeṣeṇa kvacid arthe gamaka ity ucyate. san-
viśeṣeṇa gamayet. tato '-viśeṣeṇa eva pratītiḥ
viśeṣeṇa taj-jñānena anubadhyate || anyathā hy a-
viśeṣeṇa tat-kārya-codanā-sambhava sati ||141||
viśeṣeṇa na artha-rūpāḥ sukha-ādayaḥ ||23|| yadi
viśeṣeṇa na gamyate || yā ca sambandhino dharmād
viśeṣeṇa nityāyām ānupūrvyam. tad etat pratipadam
viśeṣeṇa niveśanāt, vyavahāre 'py anya-parihāreṇa
viśeṣeṇa pratiyante. tatra ghaṭasya rūpa-ādāya
viśeṣeṇa buddhes tad-āśraya-bhūtāyā ekatvena a-
viśeṣeṇa vācakā varṇā iti cet. na, kramasya an-
viśeṣeṇa vinā viśaya-indriya-saṃhatih | buddher
viśeṣeṇa viśiṣṭas ta evam ucyante. na punar atra
viśeṣeṇa sambhavad-viśeṣam ucyamānaṃ chāyām na
viśeṣeṇa sādhanā-avayava-anukrama-niyama-vādina
viśeṣebhyo 'param pratipatty-aṅgam asti iti. tad
viśeṣebhyas tad-udbhavaḥ ||165|| tat-kāryam aneka
viśeṣeṣu ca tathā vikalpa-utpatteḥ. na ca te
viśeṣeṣu pratyayeṣu parasaram kaḥ sahakāra-ārtha
viśeṣeṣu bhavati. na tv a-vikale 'py a-bhinne
viśeṣeṣu śabdānām pravṛttāv asti sambhavaḥ || an-
viśeṣair a-bhinnaiḥ prāṇi-viśeṣānām aindriyakasya

V1_04008	an-ālokasya vā rūpasya kaiścīt praṇi-	viśeṣair iti na tayor api saha-upalambha-niyamaḥ.
V1_03302	a-viśaya-kṛta-viśeṣasya viśeṣaṇa-jñāna-	viśeṣya-jñāna-a-viśeṣād vyavasthā-asiddheḥ. kriyā
V1_00913	| kiñcīt kenacid viśiṣṭam grhyamāṇam viśeṣaṇa-	viśeṣya-tat-sambandha-loka-vyavasthā-pratitau tat-
SV_06611	-ākṣepakāḥ, nir-ākāṅkṣatvāt, katham viśeṣaṇa-	viśeṣya-bhāva-āśrayāḥ. sarvatra bhāvād vyāvṛtter
V2_05106	a-viśeṣaḥ. etena sādhyā-dharme 'pi viśeṣaṇa-	viśeṣya-bhāva unneyaḥ. tena saty api viśeṣaṇe na
SV_04404	buddhau pratibhāti iti sāmānya-viśeṣaṇa-	viśeṣya-bhāva-sāmānādhikarāṇyāni yathā-pratiti na
SV_06309	-anya-ākṣepo bhavati iti tayor na viśeṣaṇa-	viśeṣya-bhāvaḥ. eka-bheda-abhidhāne 'py anya-
SV_03615	-tat-sambandha-sāmānādhikarāṇya-viśeṣaṇa-	viśeṣya-bhāvā yujyante śabdānām vā yathā-vastu-
SV_03316	chabda-vṛtter na sāmānādhikarāṇyam viśeṣaṇa-	viśeṣya-bhāvo vā. gotvam asya śuklam iti. tan-
V2_05105	tad-bhāve 'nyasya a-tattvaṃ syād viśeṣaṇa-	viśeṣya-yogināś ca nipātasya a-viśeṣaḥ. etena
PV_03145	uktam anena anubhava-ādikam || viśeṣaṇam	viśeṣyam ca sambandham laukikim sthitim | grhītvā
V1_00911	a-vikalpakam pratyakṣam. kiṃ ca viśeṣaṇam	viśeṣyam ca sambandham laukikim sthitim | grhītvā
PV_03227	-ādimān || vivakṣā-paratantratvād viśeṣaṇa-	viśeṣyayoḥ | yad aṅga-bhāvena upāttaṃ tat tena
PV_04191	dharmasya nipāto vyatirecakaḥ || viśeṣaṇa-	viśeṣyābhyām kriyayā ca saha-uditaḥ | vivakṣāto
V2_05010	nipāto vyatirecakaḥ ||10|| viśeṣaṇa-	viśeṣyābhyām kriyayā ca saha-uditaḥ | vivakṣāto
V1_04401	a-pramāṇam ācakṣīta, aparam ā-samsāram a-	viśliṣṭau śliṣṭau syātām katham ca tau || samyogi
SP_00018	kārya-kāraṇatā api kā | bhāve hy anyasya	viśleṣa-viśayair dhvanibhiḥ saha ||98|| samyojya
SV_04917	drṣṭvā bhede 'pi kurvataḥ | arthāms tad-anya-	viśleṣaḥ (110a) eva tad-anyasya anuvartinaḥ | (110
SV_05708	eva bhāvānām a-bhedaḥ. sā ca a-tat-kārya-	viśleṣas tasya nanv evam ucyate | sādhye 'nuvṛtṭy
PV_04219	vyatireke 'pi cet katham || na a-sādhyād eva	viśleṣasya anvayo na eka-vastunaḥ || vastūnām
PV_03162	'-bheda-pratyavamarśane | ity a-tat-kārya-	viśleṣād apekṣayā ayogataḥ | kathañcin na
PV_02009	a-dhrauvyāt krama-janmanaḥ || nityād utpatti-	viśva-rūpatā | tac ced an-aṅgaṃ kena iyaṃ siddhā
PV_03204	aparā || vaiśvarūpyād dhīyam eva bhāvānām	viśva-rūpatā | sā cen na bhedikā prāptam eka-
PV_04249	bhavet || sāmāgrī-śakti-bhedād dhi vastūnām	viśvam idaṃ tataḥ || tasmād an-artha-āskandinyo
PV_03116	abhāvavān | sambandha-an-abhyupagamān nityam	viśvam syāt. tataḥ saha-utpatti-vināśau sarvasya
V2_09002	na kasyacit kutaścīd bheda ity ekaṃ dravyam	viśvam syāt. tataś ca saha-utpatti-vināśau
SV_02023	na kasyacit kutaścīd bheda ity ekaṃ dravyam	viśvam syāt, bheda-abhāvāt. avasthā-nivṛtti-
VN_00926	viveka-hetor abhāvāt. an-anvaya-vyatirekam	viśvam syāt. sato 'py asiddhau sattā-vyavahāra-a-
V1_04103	viśayasya apy a-prasiddhir ity astān-gataṃ	viśvam syāt samavāyi parasparam || samyoga-janane
SP_00021	'pi samavāye paratra vā | sambandho yadi	viśvam svabhāvataḥ || artha-mātra-anurodhinyā
PV_04111	a-niṣedhinām | kṛtānām a-kṛtānām vā yogyam	viśvam svabhāvataḥ kṛta-a-kṛtānām śabdānām, icchā
V3_03506	-jaḥ prasiddhi-śabdena uktaḥ. yogyam hi	viśvasya bheda-a-bhedau syātām. tathā hi na
HB_02506	kārya-bheda-a-bhedāv ity a-hetukau	viśvasya vaiśvarūpyam syāt. tatra ca ukto doṣaḥ.
V2_08604	-abhāvān na hetu-bhedo bhedaka ity a-kāraṇam	viśvasya vaiśvarūpyam syāt. sarvaṃ vā sarvasmāḥ
SV_02216	-abhāvān na hetu-bhedo bhedaka ity a-kāraṇam	viśvasya sva-ātma-vad vibhāga-utpatti-sthiti-
SV_08504	sakṛt ||167|| a-bhedāt. svabhāvena eva	viśa-anna-vat || viśiṣṭa-sukha-saṅgāt syāt tad-
PV_02231	dhīḥ | na hy ekāntena tad duḥkham bhūyasā sa-	viśa-ādi-saṃhārāt tad-damśa-cchedato 'pi vā |
PV_02059	vā doṣe tu kevale na asty a-sādhyatā || mṛte	viśa-karma-ādi-karāṇāt. tasmān na mantrāḥ puruṣa-
SV_16321	'sādharmaṇa-guṇaḥ. tad-adhimukter eva hi	viśa-karma-ādi-kṛto baudhā api drṣyante. tatra a
SV_12328	tad-anyatra api koṣa-pānam syāt karaṇiyam.	viśa-dahana-ādi-stambhana-darśanāt. śabarāṇām ca
SV_12318	drṣyata eva. yathāsvam satya-adhiṣṭhāna-balā	viśa-nirghāta-ādi-samartho na anya iti yady anyo
SV_16214	tad-abhāvataḥ ||308|| ayam kramo varṇānām	viśa-vikāra-vat. tad-bhāva-virodha-abhāvād atra
V2_06514	phalānām utpatti-darśanān mūṣika-alarka-	viśa-vikāra-vat. tad-bhāve virodha-abhāvād atra
SV_10308	phalānām utpatti-darśanāt, mūṣika-alarka-	viśa-śamanāya takṣaka-phāṇa-ratna-alāṅkāra-upadeśa
SV_10812	vicārayitum, a-puruṣa-artha-phalāni ca.	viśam a-jñaiḥ. tad ayam sattā-vyatirekeṇa na
SV_10007	paścād vyavasthāpyate, vikāra-darśanena iva	viśam a-jñaiḥ. tad ayam sattā-vyatirekeṇa na
V2_08209	paścād vyavasthāpyate, vikāra-darśanena iva	viśama upanyāsaḥ. tathā hi nila-āder netra-
SV_05223	'pi bhavati iti na sarvadā a-sāmarthyam.	viśama-grahāḥ || yadi sādhana ekatra sarvaṃ
PV_04054	-paśyataḥ | vilabdhā bata kena amī siddhānta-	viśama-grahāḥ ||2|| ity antara-ślokaḥ. tad-āgama-
V3_00302	-paśyataḥ | vilabdhā vata kena ime siddhānta-	viśama-doṣo 'pi drṣṭaḥ sāmye 'pi na aparāḥ ||
PV_02153	sāmyān mada-vṛddhiḥ smarataḥ | rāgī	viśamaṃ hetuṃ bhāvānām viśamam sthitim ||332||
SV_17408	nityān bhāvān atindriyān | aindriyān	viśamāḥ padārthānām, an-ādheya-viśeṣasya prāg a-
SV_17419	-ādīni pratyakṣāni, janma-sthiti-nivṛtṭiś ca	viśamam sthitim ||332|| nivṛtṭim ca pramāṇābhyām
SV_17408	| aindriyān viśamaṃ hetuṃ bhāvānām	viśaya-a-niyamād anya-prameyasya ca sambhavāt |
PV_03079	drṣṭer eka-tri-saṅkhyā-apoho na vā bhavet ||	viśaya-a-parijñānāt. yady ayam na pratyuccārayati,
VN_05215	asau tāvatā nigrāham arhed iti. na, uttara-	viśaya-a-parijñānād iti. so 'yam viśeṣo na sādhyā
V3_07103	śakyate, an-anvayāt. yathā āha – pramāṇa-	viśaya-a-viśayatvataḥ | śabdasya anya-nimittānām
PV_03002	artha-adhimokṣataḥ || sadṛśa-a-sadṛśatvāc ca	viśaya-a-sthiteḥ || sthāne svayam na naśyēt sā
PV_03487	| dhīyaḥ svayam ca na sthānam tad-ūrdhva-	viśaya-ajñānam, a-jñāte hi viśaya uttara-ajñānāt
VN_05710	syāt. na uttara-ajñānam ajñānam kiṃ tarhi	viśaya-ajñānam uttara-ajñānam ca nigrāhasthānam,
VN_05701	uttaram uttara-viśayam ca uttaram brūyād iti	viśaya-ajñānam uttara-ajñānam iti prabhedād asaty
VN_05803	-antarāṇi vācyāni. yathā ajñānasya	viśaya-ajñānād iti. so 'yam viśeṣo na sādhyā eva
SV_09320	śakyate 'n-anvayāt. yathā āha – pramāṇa-	viśaya-ajñānena uttara-ajñānam apy ākṣiptam eva.
VN_05715	prthag vācyam. uttara-ajñānasya ca ākṣepāt.	viśaya-anantara-kṣaṇa-sahakāriṇā janitam
V1_01906	indriya-jñānena samanantara-pratyayena sva-	

NB_01009 tat caturvidham. indriya-jñānam. sva-
 SV_00525 āha – tadā abhāvo 'pi iti. iyaṃ pratiśedha-
 SV_10028 tayoh ||197|| tasmād dvi-prakārā eva vastu-
 V1_01515 -vijñāna-hetum vijñānam vidmah, tasya
 SV_14612 bhavati ity uktam syāt. na vai ghoṣa-sāmyād
 V2_06806 iti, anyathā an-upakāriṇo 'napekṣā syād
 V3_11910 hetū. pūrvakam ca a-viguṇam vijñānam, tasya
 VN_06507 na idaṃ hetvābhāsebhyo bhidyate. avaśyam hi
 PV_03537 ekam ca bhāseta bhāsanād ātma-tad-vidoh ||
 PV_03518 jñāna-janane śakti-saikṣayataḥ śanaiḥ |
 SV_13829 ca karaneṣu drṣṭeḥ. tasya eva pradīpa-āder
 V1_01907 ata eva ca na an-indriya-drṣṭir na api
 PV_03512 | pūrvā dhiḥ sā eva cen na syāt sañcāro
 V3_02307 anya-krte 'pi pratijñā-doṣa iti cet, astu,
 SV_10917 -upayogino 'bhiyoga-arthasya avisamvādād
 SV_05814 eva vastu syāc chabda-jñānābhyām, tad-
 SV_10824 -ādīnām ca. tathā an-āgama-apekṣa-anumāna-
 PV_04264 -jñāpanāya ekā an-upākhyā udāhrtir matā ||
 PV_02004 tat-pradhānatvād dheya-upādeya-vastuni ||
 V1_04112 syāt. kvacin niṣṭhāyām sa svayam ātmānam
 V1_02307 ete sukha-ādayaḥ samvedyatvāt. na hi yad yad-
 V1_03802 iyaṃ vyavasthā, na tu yathā-tattvam iti.
 V1_02409 samvedanam. anubhavaḥ. ko 'nayor bhedaḥ.
 V1_03704 -rūpā eva artha-pratitih. tasyās ca
 V1_04308 -rūpā buddhiḥ siddhā bhavati. yadi bhāsamāno
 PV_03367 | tad-anyasya api hetutve kathamcid
 SP_00015 tat-kārya-gatir yā apy anuvarṇyate | saiketa-
 PV_03428 nityam antar-mukhā ātmani || yo yasya
 SV_04101 indriya-ādi-vat ||73|| yathā indriya-
 SV_05010 eva khalv ākāram iyam āropayati, sa eva asyā
 VN_05408 tasmin dūṣite punar anyo 'rtho 'para-doṣa-
 HB_01206 svabhāvaḥ kulāla-mṛt-piṇḍayor upayoga-
 VN_05801 'pi viṣaye punar uttara-ajñānam apratibhāyā
 V3_11106 kārya-kāraṇatā-siddhiḥ. a-cetanā vyatireka-
 V1_01601 vijñāna-an-utpatteḥ. tac ca asiddham. vyakto
 VN_00921 kathañcid anupalabdho 'py asad-vyavahāra-
 VN_00919 : sarva evaṃ-vidho 'nupalabdho 'sad-vyavahāra-
 SV_02904 vyāpta ekatra vastuni | buddhyā vā na anya-
 NB_03036 ity ukte sāmartyād eva na iha sad-vyavahāra-
 VN_05708 eva iti tayoh pṛthag vacane 'pratibhāyāḥ ko
 VN_01008 sa yatra eva asti sarvo 'sad-vyavahāra-
 VN_00507 atra api sarvam evaṃ-vidham asad-vyavahāra-
 SV_13014 -vijñāna-hetavaḥ. paraspara-sahitās tu
 V3_05012 -jñānasya hetavaḥ. paraspara-sahitās tu
 PV_04216 -yatna-jaḥ prāṇa-nimeṣa-ādis tad-udbhavaḥ |
 PV_03483 -vyañjaka-bhāvena vyavahāraḥ pratanyate ||
 V1_02204 na apy an-indriyāḥ, rūpa-ādy-anuṣaṅgiṇām tad-
 PV_02026 -viśeṣasya darśanāt || yathā viśeṣeṇa vinā
 PV_03456 tulya-anubhavās tadvat te 'pi syur āturāḥ ||
 V2_05905 sato 'py anupalabdhir iti cet, na,
 VN_01009 -nivṛttir anupalabdhīḥ. sā yatra so 'sad-
 SV_03504 -iṣṭa-parihāreṇa pravartayati ity anya-apoha-
 VN_05802 apratibhāyā viṣaya iti cet, evaṃ tarhi
 V3_02904 viruddhayor ekatra samyag-jñāna-ayogāt.
 VN_05401 vācyam dvir-uccāraṇa-prasaṅgāt. dūṣaṇa-
 VN_05404 viṣaya-upadarśanam kriyata eva. na hi sarva-
 VN_05403 doṣa iti nāntariyatvāt pratidoṣa-vacanam
 VN_01719 ity apārthakam tasya upādānam. yadi ca
 HB_00706 tad ucyamānam plavata eva, upayoga-abhāvāt.
 VN_01716 vyartha-abhidhānād eva. nanu ca
 V3_12507 adhikaraṇa-ādy-arthānām pratiśedha-
 SV_15813 katham tata iti. a-sambandhāt.
 V1_02202 sukha-ādy-utpattir na a-viṣayā, yathāsvam
 V1_02508 pratyakṣo buddhi-vivarta iti cet, pratyakṣo
 V1_02510 a-pratyakṣatva-prasaṅgāt. viṣayo 'sti iti ca
 viṣaya-anantara-viṣaya-sahakāriṇā indriya-jñānena
 viṣaya-anupalabdhīḥ prayoga-bhedena caturdhā
 viṣaya-anumitiḥ kārya-liṅgā svabhāva-liṅgā ca.
 viṣaya-antara-avadhāna-vaiguṇye 'nyatra vijñāna-
 viṣaya-antara-drṣṭo vidhiḥ sarvatra yojanām arhati.
 viṣaya-antara-vat. tena eva kasmād upakriyata iti
 viṣaya-antara-vikṣepa-pratighāta-ādāv uttara-
 viṣaya-antara-vyāpty-artham hetvābhāsā
 viṣaya-antara-sañcāre yady antyam na anubhūyate |
 viṣaya-antara-sañcāro yadi sā eva artha-dhiḥ
 viṣaya-antarasya ca kasyacid vyañjaka-antara-
 viṣaya-antarasya. sva-jñāna-kāla-bhāvī tad-a-
 viṣaya-antare || tāṃ grāhya-lakṣaṇa-prāptam
 viṣaya-antare 'pi kiṃ na bhavati. bādhanīya-
 viṣaya-antare 'pi tathātva-upagamo na
 viṣaya-abhimatasya tasya abhāvāt, anyasya ca
 viṣaya-abhimatānām tathābhāvaḥ, yathā catūrṇām
 viṣaya-asattvatas tatra viṣayi pratiśidhyate |
 viṣaya-ākāra-bhedāc ca dhiyo 'dhigama-bhedataḥ |
 viṣaya-ākāram ca yugapad upalabhata iti tad-anye
 viṣaya-ākāram samvedanam na bhavati, tat tasya
 viṣaya-ākāraḥ kaścit paricchedaś ca antaraḥ
 viṣaya-ākāraḥ padārtho 'samvedano 'nyā samvit. a
 viṣaya-ākāratā eva sādhanam, yathā-ākāram asyāḥ
 viṣaya-ākāro buddher a-bhinnaḥ, tato bhinnam asti
 viṣaya-ākṛti || yathā eva āhāra-kāla-āder hetutve
 viṣaya-ākhyā sā sāsnā-āder go-gatir yathā ||
 viṣaya-ābhāsas taṃ vetti na tad ity api | prāptam
 viṣaya-āloka-manaskārā ātma-indriya-mano-'rtha-
 viṣaya iti, a-viṣayī-kṛtasya a-śakya-samāropāt,
 viṣaya ity ayam anubhāṣaṇe dūṣaṇe ca nyāyaḥ.
 viṣaya iti cet, uktam atra. api ca yadi tat-
 viṣaya iti cet, evaṃ tarhi viṣaya-uttara-
 viṣaya iti cet, na evaṃ-vidhād vyatirekāt kāraṇa-
 viṣaya iti cet, nanu sā vyaktir buddhir eva. tad-
 viṣaya iti cet, sarvasya sarva-rūpānām sarvadā a-
 viṣaya iti. na eva kaścit kvacit kathañcid
 viṣaya iti paryāyatā bhavet ||51|| ity antara-
 viṣaya iti bhavati. kidṛśaḥ punaḥ pakṣa iti
 viṣaya iti vaktavyam, nir-viṣayatvād a-vācyā eva
 viṣaya iti vaktavyam, viśeṣa-abhāvāt. sarva-
 viṣaya iti vyāptiḥ, kasyacid asato 'bhyupagame
 viṣaya-indriya-ālokāḥ parasparato viśiṣṭa-kṣaṇa-
 viṣaya-indriya-ālokāḥ parasparato viśiṣṭa-kṣaṇa-
 viṣaya-indriya-cittibhyas tāḥ sva-jāti-
 viṣaya-indriya-mātreṇa na drṣṭam iti niścayaḥ |
 viṣaya-indriya-virahe 'darśanād an-upahata-
 viṣaya-indriya-samhatih | buddher hetus tathā
 viṣaya-indriya-sampāta-abhāvāt teṣām tad-udbhavam
 viṣaya-indriyayor ekasya dvayor vā an-anyathātve
 viṣaya iṣṭa iti cet, su-kumāra-prajño devānām-
 viṣaya uktāḥ. tatra anapekṣita-bāhya-tattvo
 viṣaya-uttara-ajñānāyor api prabhedān
 viṣaya-upadarśana-artham ca pakṣa ucyate. sa
 viṣaya-upadarśana-arthe 'nubhāṣaṇe vādi-vacana-
 viṣaya-upadarśanam kṛtvā yugapad doṣaḥ śakyate
 viṣaya-upadarśanam kriyata eva. na hi sarva-
 viṣaya-upadarśanam antareṇa pratīter an-utpattih,
 viṣaya-upadarśanam upayogaś cet, tena eva tāvad
 viṣaya-upadarśanāya pratijñā-vacanam a-sādhana-
 viṣaya-upadarśanīnām vibhaktinām ayogād iti cet,
 viṣaya-upanayanād ayam asya śrāvakaḥ syāt. tac ca
 viṣaya-upanibandhanānām sukha-ādīnām tat-
 viṣaya-upabhogaḥ, tad-a-pratyakṣatve 'nya-
 viṣaya-upabhogaḥ prāptaḥ, tad-bhogasya a-

V3_10906	-guṇa-abhinandanam rāgam āhuḥ. tad-ānanda-	viṣaya-uparodhini tat-kṛtāś cetaso vyāroṣo dveṣaḥ.
NB_03036	-prayoge 'pi – yaḥ sad-vyavahāra-	viṣaya upalabdhi-lakṣaṇa-prāptaḥ, sa upalabhyata
V1_04101	prasadhyati ||54|| na hi viṣaya-sattayā	viṣaya-upalambhaḥ, kiṃ tarhi tad-upalambha-
V2_08101	sukha-duḥkhe nimitta-upalakṣaṇam rāga-ādayo	viṣaya-upalambhaś ca pratividitā eva upayanty
V1_02512	eva, yathā uktam prak. tatra ca pratyakṣe	viṣaya-upalambhe samāpto vyavahāra ity apārthakam
HB_00708	sarvaṃ śobheta. tasmād eṣa svayaṃ pratītau	viṣaya-upasthāpanena kenacid vinā api pratiyann
V1_01611	yaḥ śābde na pratibhāṣate. na ca śabda-	viṣaya eva vastu, ākāra-antareṇa darśane
V1_03302	-asiddheḥ. tathā viśeṣaṇa-jñānam, a-	viṣaya-kṛta-viśeṣasya viśeṣaṇa-jñāna-viśeṣya-
V3_01004	a-khyāpīte viṣaye hetu-pravṛtter a-sambhavād	viṣaya-khyāpanād eva sāmāthyam iti cet, uktam
PV_04021	khyāpīte hi viṣaye hetu-vṛtter a-sambhavāt |	viṣaya-khyāpanād eva siddhau cet tasya śaktatā ||
PV_02206	doṣa-bhāvaś cen mārgavan na a-vibhutvataḥ |	viṣaya-grahaṇam dharmo vijñānasya yathā asti saḥ |
V1_02001	| ity antara-ślokaḥ. na ca idam pūrva-pramāṇa-	viṣaya-grāhi, an-adhigata-viṣayatvāt pramāṇasya,
SV_06208	kva punar ete śābdāḥ prayujyanta iti prayoga-	viṣaya-cintāyām anya-apoha ucyate. a-nirdiṣṭa-
V3_06208	apara-sādhanam, na evam abhāvaḥ. na sva-	viṣaya-jñāna-abhāvād abhāva-siddhiḥ, yato 'yam
V3_05901	samudbhavaḥ ||45|| na hi bhāvānām sva-	viṣaya-jñāna-abhāvād evaṃ bhavati idam na
V3_06204	ity anavasthitiḥ ||48|| anyathā yadi sva-	viṣaya-jñāna-abhāvena abhāva-siddhiḥ syāt, tad-
SV_11712	anapekṣa-ātma-an-upakārāt. tad ime sva-	viṣaya-jñāna-janane param apekṣamānās tataḥ
V1_04307	siddhaḥ. dvairūpyam tad-dhiyaḥ (58c)	viṣaya-jñāna-rūpābhyām ato dvi-rūpā buddhiḥ
SV_13109	svabhāvaḥ, sarvasya sarvadā sarvāni sva-	viṣaya-jñānāni sakṛj janayeyuḥ. no cen na kadācit
V2_07309	-jñāna-śabda-vyavahāra-pravartana-phalo 'pi,	viṣaya-darśanena prasiddhasya vyavahārasya
V1_00311	ca nidarśana-anavasthā-prasaṅgāt. na, tatra	viṣaya-darśanena viṣayiṇo vṛtta-sambandhasya
PV_04050	an-aṅgam sa tadā api san || tathā viśuddhe	viṣaya-dvaye śāstra-parigrahaḥ | cikīrṣoḥ sa hi
V3_02106	-aṅgam sa tadā api san ||10|| tathā viśuddhe	viṣaya-dvaye śāstra-parigrahaḥ | cikīrṣoḥ sa hi
PV_03001	uktam ca tat sphuṭam || mānam dvividham	viṣaya-dvaividhyāc chakty-a-śaktitāḥ |
SV_04921	eva anyebhyo bhidyamānā bhāvās tad-vyāvṛtti-	viṣaya-dhvani-saṃśṛṣṭam tad eva idam iti sva-
V1_03303	viśeṣād vyavasthā-asiddheḥ. kriyā-sādhanayor	viṣaya-nānātva-virodhāc ca. a-bhinna-viṣayatve
SV_07619	kevalam viplava eva iti na asmākam asyā	viṣaya-nirūpaṇam prati kaścid ādaraḥ kvacid
V3_02812	vitatha-arthatvāt tat-parihāreṇa pramāṇa-	viṣaya-parigraha-artham. kiṃ punar nirākṛto na
SV_00501	ca dṛṣṭānta-asiddhi-codanā api prativyūdhā,	viṣaya-pratipattāv apy a-pratipanna-viṣayinām
V2_05811	ca dṛṣṭānta-asiddhi-codanā api prativyūdhā,	viṣaya-pratipattāv apy a-pratipanna-viṣayinām
VN_04517	hy arthe 'pi vācakatvam nāma anyad eva tad-	viṣaya-pratīti-jananāt. apaśabdaś cec chabde
V1_02102	-rūpasya prāg a-darśanād abhilāpa-ābhoge ca	viṣaya-pratyastamayāt tad-a-vivekena saṃvido 'py
VN_05614	-pratipattayā eva nigrasthānatvam uttara-	viṣaya-pradarśana-prasaṅgam antareṇa
V2_05809	-vyavahārān pratipadyate pratipādayati ca,	viṣaya-pradarśanena samaye pravartanāt, yathā –
SV_00422	'saj-jñāna-śabda-vyavahārān a-pratipadyamāno	viṣaya-pradarśanena samaye pravartyate, yathā
SV_07304	upādāna-balena eva tatra jñānam utpadyate na	viṣaya-balena asaty api tasmin bhāvāt paramparayā
SV_07306	-avabhāsinām pratyayānām sannihita-viṣayatā,	viṣaya-balena utpattir vā iti niveditam etat.
V1_01007	iyato vyāpārān kartum samartham, sannihita-	viṣaya-balena utpatter a-vicāratvāt,
V3_03207	abhyupetya vicāreṣv ayaṃ doṣaḥ. ata eva	viṣaya-bheda-pradarśana-artham pṛthak-kṛto
V3_03412	-virodhayor na kaścid bhedaḥ, kas tarhi	viṣaya-bhedaḥ pūrva-upagama-virodhasya. yatra an-
V1_03706	draṣṭavyā. ata eva na pramāṇa-phalayor	viṣaya-bhedaḥ. svabhāva-cintāyām tādātmyād artha-
V2_04813	tad ālambana-viṣaya-bhedāt pramāṇayor	viṣaya-bhedam āha, na pramāṇa-vyāpāra-viṣaya-
PV_04102	-vicāreṣu tasmād doṣo 'yam iṣyate || tasmād	viṣaya-bhedasya darśanāya pṛthak-kṛtaḥ | anumāna-
PV_04129	na bādhyas tena varṇitaḥ || tasmād	viṣaya-bhedasya darśanāya pṛthak-kṛtā | anumāna-a
V3_03909	na bādhyas tena varṇitaḥ ||28|| tasmād	viṣaya-bhedasya darśanāya pṛthak-kṛtā | anumāna-a
V2_04812	-vilakṣaṇāv ākārau yujyete. tad ālambana-	viṣaya-bhedāt pramāṇayor viṣaya-bhedam āha, na
V2_04813	viṣaya-bhedam āha, na pramāṇa-vyāpāra-	viṣaya-bhedāt. bheda ity apy asya a-bheda-
HB_01202	saṃsthāna-viśeṣaḥ. na ca tayoh śakti-viśeṣa-	viṣaya-bhede 'pi taj-janita-viśeṣa-bhedasya
PV_03314	'pi tadvad anya-dhiyo 'pi vā || na iṣṭo	viṣaya-bhedo 'pi kriyā-sādhanayor dvayoh | eka-
PV_03350	sva-vid apy artha-vin matā || tasmād	viṣaya-bhedo 'pi na svasaṃvedanam phalam | uktam
SV_13026	-sāmāthyasya a-sarva-vidā. tena yad indriya-	viṣaya-madhya-sthitam āvaraṇam tat tau vijñāna-
V3_05108	-sāmāthyasya a-sarva-vidā. tena yad indriya-	viṣaya-madhya-sthitam āvaraṇam, tau vijñāna-
SV_01503	pratiśedhaḥ. na yuktaḥ, dṛṣya-tat-svabhāva-	viṣaya-mātra-a-pratiśedhāt. pṛthivy-ādi sāmānyena
V2_09711	pratiśedhaḥ. na yuktaḥ, dṛṣya-tat-svabhāva-	viṣaya-mātra-a-pratiśedhāt. pṛthivy-ādi sāmānyena
HB_01311	upalambha-ātmakam rūpa-grahaṇa-pratīnyatam	viṣaya-rūpaṃ ca iti prativiśiṣṭa-svabhāvam ekam
V1_03510	svayaṃ sā eva prakāśate ||38|| vyastam hi	viṣaya-lakṣaṇam iti na kvacid anubhavo na apy
V2_06804	tasyaḥ sarvatra a-viśeṣāt. indriya-	viṣaya-vat paraspara-yogyatā niyāmikā iti cet, na,
SV_07219	vai kārakād vyañjakasya kaścid bhedaḥ. sva-	viṣaya-vijñāna-utpādāna-samāthyam aparāṃ sajātiya-
HB_02605	-dharmatve viṣaya-svabhāva upalabdhiḥ sva-	viṣaya-vijñāna-janana-yogyatā-lakṣaṇaḥ, yogyatāyā
SV_07422	pradīpa-ādiḥ prakāśakaḥ ||149|| yo hi yad-	viṣaya-vijñāna-hetuḥ, sa tasya vyañjakaḥ. vijñāna
SV_10903	an-upadeṣaḥ. sa iyaṃ śakya-pariccheda-a-śeṣa-	viṣaya-viśuddhir avisamvādaḥ. āpta-vāda-
HB_02814	asati sambandhe na sidhyati. tad-asiddhau na	viṣaya-viṣayi-bhāvaḥ. anyathā itaretara-āśrayam
HB_02809	sambandho yena asya sādhanam syāt. asti	viṣaya-viṣayi-bhāvaḥ śabda-artha-vat sambandha
HB_02812	ayaṃ ca prakāro 'tra na sambhavati. kuto	viṣaya-viṣayi-bhāvaḥ. siddhe hi tayoh sādhyā-
HB_02813	hi tayoh sādhyā-sādhanā-bhāve tan-mukhena	viṣaya-viṣayi-bhāvaḥ syāt. sa eva asati sambandhe

V1_02501	-āder viśeṣasya bhāvāt. samvin-niṣṭhās ca	viṣaya-vyavasthitayah. tāḥ katham a-cetano 'rtho
SV_02004	||29|| pratiśedha-hetuḥ. pratiśedha-	viṣaya-vyavahāra-hetus tad-dhetur ity uktaḥ,
V2_10107	||72|| pratiśedha-hetuḥ. pratiśedha-	viṣaya-vyavahāra-hetus tad-dhetur ity uktaḥ,
SV_09111	kriyate, na dharmināḥ, tan-niśedhe tad-	viṣaya-śabda-pravṛtṭy-abhāvāt, a-nirdiṣṭa-
SV_07401	-abhāva-kālayoḥ pratipattiṃ praty a-viśeṣāt.	viṣaya-saṃskāras tv indriya-a-viśeṣe 'pi tad-
V1_04101	na artha-dṛṣṭiḥ prasidhyati ||54|| na hi	viṣaya-sattayā viṣaya-upalambhaḥ, kiṃ tarhi tad-
SV_17426	śāstra-dharmān a-pradarśya atyantā-prasiddha-	viṣaya-satya-abhidhāna-mātreṇa prajñā-prakarṣa-dur
SV_13207	sarva-deśa-sthitaiś ca. yogya-indriyatvād	viṣaya-sannidhānād a-pratibandhāc ca. saṃskṛtasya
PV_03262	a-vedanam || dhiyor yugapad-utpattau tat-tad-	viṣaya-sambhavāt | sukha-duḥkha-vidau syātām
V2_04815	nir-viṣayatvāt, tat-pratibhāsasya sva-	viṣaya-sammata-anvaya-vyatireka-an-anuvidhānāt
NB_01009	indriya-jñānam. sva-viṣaya-anantara-	viṣaya-sahakāriṇā indriya-jñānena samanantara-
V1_03406	eṣa viniścayaḥ. sa tad-abhāve na syāt. na ca	viṣaya-sārūpyam vijñānasya, tat-pratibhāsināḥ
V1_02403	saṃvedanam iti siddhāḥ sukha-ādayaś cetanāḥ.	viṣaya-sārūpyāt saṃvedanasya tādātmye '-
SV_03224	leśa-viśeṣataḥ ||60|| na vai śabdānām kācid	viṣaya-svabhāva-āyattā vṛttir icchāto vṛtṭy-abhāva
HB_02605	paryudāsa-vṛtṭyā. upalabhyamāna-dharmatve	viṣaya-svabhāva upalabdhiḥ sva-viṣaya-vijñāna-
PV_03191	-dhiḥ || sāksāc cej jñāna-janane samartho	viṣayo 'kṣa-vat | atha kasmād dvaya-adhīna-janma
SV_05409	abhyupagame cintyate, yasmān na an-upakārako	viṣayo 'tiprasaṅgāt. na a-viṣayasya vijñāne
V3_02906	a-pakṣa eva. tasmāt sandigdho hetu-vyāpāra-	viṣayah. anumānasya bhedena sā bādha uktā
SV_04210	ca ataḥ. yadi svalakṣaṇam katham vikalpasya	viṣayah. anyato vā katham arthakriyā. svalakṣaṇe
PV_03479	sva-vedikā | siddhā anyathā tulya-dharmā	viṣayo 'pi dhiyā saha || iti prakāsa-rūpā naḥ
SV_16724	nanu kaścil loka-sanniveśa-ādir ayukti-	viṣayo 'pi sambhāvanīya-puruṣa-vacanād arthaḥ
VN_05711	uttara-ajñānāt tan na pratipadyeta ity asti	viṣayo 'pratibhāyā iti cet, evam tarhy
V1_02509	-vat sarva-a-pratyakṣatva-prasaṅgāt.	viṣayo 'sti iti ca viṣaya-upabhogaḥ prāptaḥ, tad-
VN_05717	jānann uttaram jānāti iti na eva apratibhāyā	viṣayo 'sti. jñāte 'pi viṣaye punar uttara-
SV_09609	-viṣayatā iti cet. tat kim idānīm vidhi-	viṣayo 'stu. tad api na iti cet. katham idānīm na
V3_07607	-viṣayatā iti cet, tat kim idānīm vidhi-	viṣayo 'stu. tad api na iti cet, katham idānīm na
V3_07801	'py a-doṣaḥ. na hi pakṣa eva vyabhicāra-	viṣayah. kam punar atra bhavān vipakṣam pratyeti.
PV_03405	| śaktir hetus tato na anyo '-hetuś ca	viṣayah katham || sa eva yadi dhī-hetuḥ kiṃ
SV_03117	niścayaiḥ | yan na niścīyate rūpam tat teṣām	viṣayah katham ||57|| iyam eva khalu niścayānām
V3_12505	na sambhavet. na hi paryudāsa eva eko naño	viṣayah, kiṃ tarhi prasajya-pratiśedho 'pi. na hi
HB_03508	bādha-sambhave 'pi syād iti sa hetu-prayoga-	viṣayah. kiṃ nu vai hetur bādha-upalabdher
VN_03219	tat-prayoga-krameṇa na prayukto vipratipatti-	viṣayaś ca kiṃ na darśita iti cet, na, samāsa-
SV_16603	cet. katham atīndriyaś ca nāma pratyakṣa-ādi-	viṣayaś ca. te punaḥ sva-viṣaye 'py āgamam
V3_01411	tat-siddhiḥ. sidhyan vā katham a-viṣayah.	viṣayaś cet, sva-āśrayam doṣa-gatiṃ katham na
VN_00506	-pratyayeṣu tathā anupalabdho 'sad-vyavahāra-	viṣayah. tato 'nyathā sati liṅge saṃśayaḥ. atra
V1_03410	iti na tayoḥ sārūpyam. na api sthūla eko	viṣayas tathā-avabhāsi, paṇy-ādi-kampe sarvasya
NB_01017	anyat sāmānya-lakṣaṇam. so 'numānasya	viṣayah. tad eva ca pratyakṣam jñānam pramāṇa-
VN_05406	yaṃ padārtham dūṣayati, sa eva tad-dūṣaṇa-	viṣayas tadā pradarśaniyo na aparāḥ, tad-dūṣaṇe
SV_15917	apekṣate sa tasya hetuḥ. a-hetuś ca katham	viṣayah. tasmān na mano-vikalpaḥ śabda-vyaktir
V1_01701	-anvaya-vyatirekam kāraṇam, na a-kāraṇam	viṣayah. tasmān na vastu-viṣayah śabda-vikalpāḥ.
PV_03338	iṣṭo 'n-iṣṭo 'pi vā paraḥ | vijñapti-hetur	viṣayas tasyāś ca anubhavas tathā || yadā sa-
SV_09009	sa eva atīśayo 'rthakriyā-arthi-pravṛtṭi-	viṣayo dadhi. tat-phala-viśeṣa-upādāna-bhāva-
VN_05422	paścād dūṣaṇam iti, kiṃ tu dūṣayatā avaśyam	viṣayo darśaniyo 'nyathā dūṣaṇa-a-vṛtṭer iti.
V1_01615	ākāra-arpaṇa-kṣamam hi kāraṇam vijñānasya	viṣayah. na an-anukṛta-anvaya-vyatirekam kāraṇam,
NB_03035	prāptam san na upalabhyate so 'sad-vyavahāra-	viṣayah. na upalabhyate ca atra upalabdhi-lakṣaṇa
VN_06715	ucyata iti cet, eṣa naimittikāṇam	viṣayah, na lokaḥ śabdair a-pratipāditam artham
V3_10211	āpādayati iti sa tasya pāścātyaḥ sāmārthya-	viṣayah pakṣa ucyate. tena tal-lakṣaṇa-mukhena
V1_03610	'n-iṣṭa-ākāro vā, tadā iṣṭo 'n-iṣṭo vā	viṣayah pratividito bhavati. vidyamāne 'pi hi
V2_07306	-phalo mataḥ | (51ab) so 'yam viprakṛṣṭa-	viṣayah pratyakṣa-anumāna-abhāvaḥ saj-jñāna-śabda
VN_05410	-sarva-anubhāṣaṇe 'pi doṣa-vacana-kāle punar	viṣayah pradarśaniya eva, a-pradarśite doṣasya
SV_04822	apareṇa vaḥ ||97|| nanu uktaṃ pravṛtṭi-	viṣayah pradarśyata iti, uktam idam, ayuktaṃ tu
V1_03401	anantaram tarhi vijñānam tulya-viṣayam	viṣayah prāpnoti. kva tarhi idānīm ayam anubhavaḥ.
VN_01511	-śabdā viśeṣa-viṣayah, aṅguli-śabdaḥ sāmānya-	viṣayah, bija-aṅkura-ādi-śabda-vad vṛihy-ādi-
PV_03128	anvayād viśeṣāṇām saṅketasya a-pravṛtṭitaḥ |	viṣayo yaś ca śabdānām samyojyeta sa eva taiḥ ||
PV_02002	'py abhiprāya-nivedanāt || vakṛ-vyāpāra-	viṣayo yo 'rtho buddhau prakāśate | prāmānyam
SV_09202	kena nivāryante. sa eva hi śabdānām na	viṣayo yo na vitarkāṇām. te cet pravṛtṭaḥ ko
SV_04424	anyonya-abhāva-saṃśrayaḥ | tena anya-apoha-	viṣayo vastu-lābhasya ca āśrayaḥ ||80|| yatra
PV_03182	tat pūrva-dhī-grahaḥ || so '-vikalpaḥ sva-	viṣayo vijñāna-anubhavo yathā | a-śakya-samayam
SV_09610	api na iti cet. katham idānīm na pratiśedha-	viṣayah. vidhi-nivṛtti-rūpatvāt pratiśedhasya.
V3_07608	api na iti cet, katham idānīm na pratiśedha-	viṣayah, vidhi-nivṛtti-rūpatvāt pratiśedhasya.
V3_01411	katham atas tat-siddhiḥ. sidhyan vā katham a-	viṣayah. viṣayaś cet, sva-āśrayam doṣa-gatiṃ
SV_04323	ekasya buddhyā adhyāhāre na vastu-	viṣayah śabdaḥ syāt. buddhi-pratibhāsa-viṣayatve
V3_04109	śaktād an-utpatteḥ. na tādrṣām bhāvo 'numāna-	viṣayah. sa hi sandṛṣya eva bhavati. sa ced
V3_03501	nāntariyakatvād iti sa eva tasya pratibandha-	viṣayah, sarvatra sva-vāg-viruddha-abhidhānam.
VN_00911	san na upalabhyate, so 'sad-vyavahāra-	viṣayah, sāmārthya-lakṣaṇatvāt sattvasya iti.

SV_03115 iti samāropa-abhāve vartamāno 'nya-apoha-
 NB_03008 prāptam san na upalabhyate so 'sad-vyavahāra-
 PV_02241 -saktinām paryāyeṇa samudbhava | nir-doṣa-
 V1_04106 samvedanam anyena iti cet, sa tāvad
 NB_01012 -paryanta-jaṃ yogi-jñānam ca iti. tasya
 HB_00511 -mātra-siddhau sidhyati iti na tatra dr̥śya-
 V2_04814 a-bheda-pratiṣedha eva draṣṭavyaḥ, na nānā-
 SV_09608 syāt. nir-upākhyasya abhāvād na pratiṣedha-
 V3_07606 syāt. nir-upākhyasya abhāvād a-pratiṣedha-
 V3_09904 -āśrayatvāt tad-bhāvasya. na hi svayaṃ jñāna-
 SV_07306 -lakṣaṇa-avabhāsinām pratyayānām sannihita-
 SV_05608 eka-kāryās tu vyaktayaḥ kalpanā-
 V1_00506 pratyakṣeṇa kartum arhati iti, tasya abhāva-
 PV_03002 || sadr̥śa-a-sadr̥śatvāc ca viṣaya-a-
 SV_13806 -svabhāva-bhede 'pi nāma-sāmyād eka-
 SV_05411 a-viṣayatve 'tita-anāgata-ādinām a-
 SV_15912 sā tasya vyaktir iti. mano-vikalpasya tad-
 PV_04080 idaṃ phalavad bhavet || anumānasya sāmānya-
 PV_03369 tulye 'pi tad-anyair viṣaye matam |
 HB_03409 jñātatvaṃ ca iti. tatra a-bādhitā-
 SV_07623 bhāvād iti nivedayisyāmo niveditaṃ ca. bheda-
 SV_13805 yukti-viruddham pūrvāparayoḥ pratītyor eka-
 HB_03407 hetur ity apare – tr̥ṇi ca etāni, a-bādhitā-
 HB_03513 hetuś ca prayujyate. tathā api na a-bādhitā-
 SV_13801 -svabhāva-asiddheḥ. sāmānyena vacane bhinna-
 VN_05702 ca nigrahasthānam, anyathā apratibhāyā nir-
 PV_02175 -ādeḥ saha-utpatti-prasaṅgataḥ | vikalpya-
 SV_10713 asya ukto nyāya-vādinā ||212|| kalpanā-
 V3_07005 dharma iti tasya ko 'rthaḥ. kalpanā-
 V2_04815 na nānā-viṣayatā, anumāna-vikalpasya nir-
 SV_06503 akhile gatiḥ syāt, śabdānām buddhi-viplava-
 SV_09022 'pi syāt. eka-aneka-vyavasthiteḥ pratibhāsa-
 HB_00401 pramāṇa-vyavasthāyāḥ, arthakriyā-yogyā-
 V1_01013 atīta-śabda-vyavahāra-ādinām indriya-jñāna-a-
 PV_04164 apy anyad diśā gamyaṃ yathoktayā || tri-kāla-
 V1_02001 idaṃ pūrva-pramāṇa-viṣaya-grāhi, an-adhigata-
 HB_00314 -janmā vikalpas tad-anukāri kāryatas tad-
 VN_05708 'pratibhāyāḥ ko viṣaya iti vaktavyam, nir-
 V1_01201 -upayogasya atītād api darśanāt. tad ayam a-
 V3_01613 -bhojana-codanāyām eka-bhojane. vikalpa-
 SV_10716 -pramāṇa-a-nivṛttau nivṛttiḥ. tayor a-sakala-
 SV_17606 prasidhyati | (339ab) yad uktaṃ sarva-
 VN_05021 brūyāt, api na tatra kiñcīc chalam. na a-
 VN_05612 a-vācyam. yathā ananubhāṣaṇe 'pradarśita-
 VN_05316 -antara-upakṣepaḥ, tad avāśyaṃ sādhana-aṅga-
 V2_04803 (7ab) pratyakṣa-anumānyoḥ, arthakriyā-yogyā-
 VN_05809 tasmād ananubhāṣaṇa-jñānayoḥ apratibhā-
 SV_06508 -ākāra-grāhiṇām jñāna-śabdānām eka-vastu-
 SV_05410 vijñāne pratibhāsaḥ. an-upakārakasya a-
 VN_00610 nānā-vastu-viṣayā ekatra upasamhārāt. nānā-
 SV_05412 bhavantu nāma tad-viṣayāṇi nir-viṣayāṇi. nir-
 SV_17608 abhāvaṃ sādhyati iti, tad asya sarva-
 SV_04324 vastu-viṣayaḥ śabdaḥ syāt. buddhi-pratibhāsa-
 V1_03303 viṣaya-nānātva-virodhāc ca. a-bhinna-
 SV_04825 ca vyavadhānam, jāti-tadvatoḥ pravṛtti-
 V2_04903 katham idānīm dvayor api prāmānyasya vastu-
 SV_10601 kārya-pratyaya-a-pratibhāsi rūpaṃ śakyam tad-
 V3_06803 kārya-pratyaya-a-pratibhāsi rūpaṃ śakyam tad-
 SV_10525 vāsanā-prabhava-vikalpa-pratibhāsinam arthaṃ
 V3_06801 vāsanā-prabhava-vikalpa-pratibhāsinam arthaṃ
 V3_02505 kuryād iti cet, na, anumānasya sāmānya-
 SV_10711 tasya ko 'rthaḥ. śabda-arthāḥ kalpanā-jñāna-
 SV_03402 śabdāyor vācye 'rthe niścaya-pratyaya-
 PV_04018 hetu-vaco 'śaktam api svayam || hetv-arthā-
 NB_03070 evaṃ-prakārasya anupalambhasya adr̥śya-ātma-
 viṣayaḥ siddhaḥ. api ca niścayaḥ | yan na
 viṣayaḥ siddhaḥ, yathā anyaḥ kaścīd dr̥ṣṭaḥ śaśa-
 viṣayaḥ sneho nir-doṣaḥ sādhanāni ca || etāvad
 viṣayaḥ sva-upalambha-kāle na siddhaḥ siddher
 viṣayaḥ svalakṣaṇam. yasya arthasya sannidhāna-a-
 viṣayatā anupalabdher vyatireka-sādhane 'pekṣyate.
 viṣayatā, anumāna-vikalpasya nir-viṣayatvāt, tat-
 viṣayatā iti cet. tat kim idānīm vidhi-viṣayo
 viṣayatā iti cet, tat kim idānīm vidhi-viṣayo
 viṣayatā līngasya līngi-pratipādanam. dharminas
 viṣayatā, viṣaya-balena utpattir vā iti niveditam
 viṣayatām upayāntyas tathā anayā vibhramān miśrī-
 viṣayatva-virodhād artha-sāmarthya-apekṣanāt,
 viṣayatvataḥ | śabdasya anya-nimittānām bhāve dhī
 viṣayatvam apy ayuktam. ghaṭa-ādiṣv api prasaṅgāt.
 viṣayatvam asatām upakāra-a-sāmarthyād iti cet.
 viṣayatvam asiddham. na hi svalakṣaṇe vikalpānām
 viṣayatvam ca varṇitam | iha evaṃ na hy an-ukte
 viṣayatvam tad-amśena tad-abhāve na tad bhavet ||
 viṣayatvam tāvan na pṛthag lakṣaṇam, bādha-
 viṣayatvam punar asyā bahulaṃ bhinna-padārtha-
 viṣayatvam. pratīti-pratibhāsa-svabhāva-bhede 'pi
 viṣayatvam vivakṣita-eka-saṅkhyatvam jñātatvaṃ ca
 viṣayatvam hetu-lakṣaṇam, bādhyām apy asya
 viṣayatvasya apy a-virodhaḥ. eka-viṣayayoś ca
 viṣayatvāt. an-avadhārita-artho hi na anubhāset.
 viṣayatvāc ca viṣayā na niyāmakāḥ | sabhāga-hetu-
 viṣayatvāc chabda-artha eva kalpitaḥ. tasya vastv
 viṣayatvāc chabda-artha eva kalpitaḥ. tasya vastv
 viṣayatvāt, tat-pratibhāsasya sva-viṣaya-sammata-
 viṣayatvāt. tatra ca a-vastuni vastu-sāmarthya-
 viṣayatvāt. tathā ca na ekas tad-ubhaya-rūpaḥ
 viṣayatvāt tad-arthi-pravṛtṭeḥ, arthakriyā-yogyā-
 viṣayatvāt. tasmān na indriya-jñānam artha-
 viṣayatvāt tu kr̥tyānām a-tathā-ātmakam | tathā
 viṣayatvāt pramāṇasya, anyathā ca atiprasaṅgāt, a
 viṣayatvāt smṛtir eva na pramāṇam, an-adhigata-
 viṣayatvād a-vācyā eva syāt. na uttara-ajñānam
 viṣayatvād abhūta-a-viśiṣṭam api spr̥ṣṭvā ayam
 viṣayatvād asya. tatra hi ghaṭeṇa eva sa-dvitiyo
 viṣayatvād āgamaḥ punar na kiñcīn na vyāpnoti.
 viṣayatvād āgamasya sati vastuny avisamvādena
 viṣayatvād iti cet, na ayam gurur na śiṣya iti na
 viṣayatvād uttara-pratipattir a-śakyā ity an-
 viṣayatvād dūṣaṇeṇa upadarśyate eva. tatra api na
 viṣayatvād vicārasya. sukha-duḥkha-sādhane jñātvā
 viṣayatvān na pṛthag-vacanam. api ca na pūrva-
 viṣayatvān nānā-phalaḥ śabda eka-ādharo vyāghātāt.
 viṣayatve 'tita-anāgata-ādinām a-viṣayatvam
 viṣayatve 'py ekatra upasamhāras tan-nimittānām
 viṣayatve 'pi tad-anukāri pratibhāsa tad-rūpa-
 viṣayatve 'pi vastv-antareṇa a-vṛttau syāt. tac
 viṣayatve ca sarvaṃ tathā eva astu, tathā-bhinna-
 viṣayatve dvayaṃ vyartham. krama-bhāvaś ca a-
 viṣayatve vyāvṛtti-tadvantau kiṃ na iṣyete,
 viṣayatve sāmānyasya pratipattir līngād anyataḥ
 viṣayatvena adhyavasātum. sa tu vikalpaḥ sad-asad
 viṣayatvena adhyavasātum. sa tu vikalpaḥ sad-asad
 viṣayatvena ātmasāt kurvanti. vaktuḥ śrotuś ca
 viṣayatvena ātmasāt kurvanti. vaktuḥ śrotuś ca
 viṣayatvena eva gata-arthatvāt. dharmi-sattāyām
 viṣayatvena kalpitaḥ | dharmo vastv-āśraya-
 viṣayatvena kaścīd viśeṣaḥ. ekas tam eva
 viṣayatvena tad-a-śakta-uktir iritā | śaktis
 viṣayatvena sandeha-hetutvāt. tato 'sarvajña-

V3_10703	evam-prakārasya anupalambhasya adṛśya-ātma-	viṣayatvena sandeha-hetutvād ity uktam. ko hy
VN_05716	uttara-ajñānam apy ākṣiptam eva. na hi	viṣayam a-jānann uttaram jānāti iti na eva
VN_05503	hy a-pratipattir apratibhā. na ca uttara-	viṣayam a-pradarśayann uttaram pratipattum
VN_05703	-artho hi na anubhāset. ananubhāsamāno	viṣayam a-pradarśya uttaram pratipattum na
V1_01609	||15|| tac ca idam pratyakṣam an-abhilāpya-	viṣayam, a-vyāpṛta-indriyasya darśana-vad buddhau
VN_05712	iti cet, evam tarhy ananubhāṣaṇam nir-	viṣayam, ajñānena ākṣepāt. na hi viṣayam samyak
V2_04911	eva rūpeṇa ākriyata iti svalakṣaṇa-	viṣayam, aparasmād artha-pratipatteḥ. na tv evam
SV_04215	vāsanām āsṛitya vikalpakam utpadyate 'tad-	viṣayam api tad-viṣayam iva tad-anubhava-āhita-
V1_02807	hy a-śubha-prṛthivī-kṛtsna-ādikam abhūta-	viṣayam api spaṣṭa-pratibhāsam nir-vikalpakam ca
V3_10905	-ātma-ātmiya-darśana-ākṣiptam sāsrava-dharma-	viṣayam abhūta-guṇa-abhinandanam rāgam āhuḥ. tad-
SV_06424	-bheda buddhiḥ svam eva ābhāsam vyavahāra-	viṣayam arthakriyā-yogyam adhyavasāya śabda-
V3_09310	avasthā-nivṛttim tiro-dhāna-sadṛśim śabda-	viṣayam āha, tasya api sā katham nivṛttā a-
SV_02803	anvaya-vyatirekayor ādriyeta. tasmād apoha-	viṣayam iti liṅgam prakīrtitam | anyathā
SV_04215	vikalpakam utpadyate 'tad-viṣayam api tad-	viṣayam iva tad-anubhava-āhita-vāsanā-prabhava-
VN_05216	yady ayam na pratyuccārayati, nir-	viṣayam uttaram prasajyeta. atha uttaram bravīti,
SV_08525	sāmānya-dhiyas tena apy a-dūṣaṇā ||169|| nir-	viṣayam eva khalv idam mithyā-jñānam yad anekatra
V3_12607	niścinvatā prameyā vaktavyāḥ. na hi bhāva-	viṣayam eva pramāṇam, avisamvāda-lakṣaṇatvāt
SV_01417	iti cet. anumāna-viṣaye 'vacanād iṣtam.	viṣayam ca asya nivedayiṣyāmaḥ. kiṃ ca, dṛṣṭā
V2_09707	iti cet, anumāna-viṣaye 'vacanād iṣtam.	viṣayam ca asya nivedayiṣyāmaḥ. yad apy āha –
V3_03710	saṅkhyā-vivakṣā apy atra viṣaye na iṣṭā eva.	viṣayam ca asyā nivedayiṣyāmaḥ. tad evam pramāṇe
VN_05616	a-jānānaḥ katham uttaram uttara-	viṣayam ca uttaram brūyād iti viṣaya-ajñānam
SV_00905	-ātma-ātmiya-darśana-ākṣiptam sāsrava-dharma-	viṣayam cetaso 'bhiṣvaṅgam rāgam āhuḥ. na evam
PV_03339	viṣayas tasyās ca anubhavas tathā || yadā sa-	viṣayam jñānam jñāna-amṣe 'rtha-vyavasthiteḥ |
SV_03113	-vyavaccheda-phalam iti siddham anya-apoha-	viṣayam. tadvad anyad api, a-samāropa-viṣaye
SV_04819	na vai vyavacchedo na kriyate, pravṛtti-	viṣayam tu kathayadbhir jātir uktā, vyavacchedo
HB_00215	jñānam utpadyate. tatra tad ādyam asādhāraṇa-	viṣayam darśanam eva pramāṇam. tasmimś tathābhūte
PV_03118	na pratikṣaṇa-bhedataḥ | na vā viśeṣa-	viṣayam dṛṣṭa-sāmyena tad-grahāt || nidarśanam
V2_04802	iti saṅgraha-ślokāḥ. ata eva prāmānyam vastu-	viṣayam dvayoḥ (7ab') pratyakṣa-anumānyoḥ,
PV_03243	-pratyaya-udbhavam | mano 'nyam eva grhṇāti	viṣayam na andha-dṛk tataḥ || svārtha-anvaya-
V3_07808	icchatī, sa pakṣaḥ. sa yam evam vyabhicāra-	viṣayam paśyati, tam eva pakṣi-kuryāt. na ca
V3_01204	dharmīnor viśeṣa ukto vyapekṣātaḥ. a-samhata-	viṣayam pārārthyam eṣām iti vacane dharma-
HB_00510	anyathā kvacid abhāva asiddheḥ. an-uddiṣṭa-	viṣayam punaḥ sādhyā-abhāve 'bhāva-khyāpanam
V2_06909	-a-darśana-smṛtyapekṣe hi śabda-liṅge sva-	viṣayam pratipādayataḥ, a-darśana-smṛti-
V3_12108	a-skhalita-prajñō devānām-priyaḥ, yas tad-	viṣayam pratiṣedham na icchaty asad abhāva ity-
V1_02711	bhaya-ādāv iva, tad a-vikalpakam a-vitatha-	viṣayam pramāṇam pratyakṣam, ārya-satya-darśana-
HB_00312	sādhyate. tasmād an-adhigata-arthā-	viṣayam pramāṇam ity apy an-adhigate svalakṣaṇa
V2_04913	-avisamvādas tu dvayor api tulya iti vastu-	viṣayam prāmānyam. tat punas traīrūpyam anumeye
V2_04906	-parāvṛtta-vastu-mātra-prasādhanaṭ | sāmānya-	viṣayam proktam liṅgam bheda-a-pratiṣṭhiteḥ ||8||
V2_04908	-mātrasya upanidhāyakam liṅgam iti sāmānya-	viṣayam proktam, tato bheda-a-pratiṣṭhānāt, na
SV_02809	tat katham asati samārope bhavad vyavaccheda-	viṣayam bhavati, samāropa-viṣaye tasya abhāvāt.
V1_03401	sārūpyābhyām. anantaram tarhi vijñānam tulya-	viṣayam viṣayaḥ prāpnoti. kva tarhi idānim ayam
V1_04313	na brūyāt. so 'pi katham sarva-jñānānam	viṣayam vyatirecayann upaplava-itarayoḥ pramāṇa-
VN_05713	nir-viṣayam, ajñānena ākṣepāt. na hi	viṣayam samyak pratipadyamānaḥ kaścīn na
SV_15927	||300|| samaya-kāras tu svalakṣaṇam indriya-	viṣayam sāmānya-lakṣaṇam ca vikalpa-pratibhāsam
SV_03110	pravartate. yady evam, tad vyavaccheda-	viṣayam siddham tadvat tato 'param ||56|| a-
HB_00214	pratyakṣeṇa yathā-dṛṣṭa-bheda-paramārtha-	viṣayam smārtam liṅga-jñānam utpadyate. tatra tad
SV_05816	saṃsparśāt. tata eva ca sā śrutir anya-apoha-	viṣayayā ity ucyate. anya-vyāvṛtṭeṣv artheṣu
V2_05204	-siddhau kāraṇa-bhāva-anupalabdhyā grāhya-	viṣayayā siddhā, na itarayā iti yāvat.
SV_13801	bhinna-viṣayatvasya apy a-virodhaḥ. eka-	viṣayayoḥ ca pratītyoḥ pūrvāpara-bhāva-ayogāt,
V3_03111	sva-vacanena ca a-bādhitam dṛśya-adṛśyayor	viṣayayoḥ, tad grāhyam iti. śāstravato 'py a-tad-
SV_06528	tad ayam anyonya-arthā-parihāreṇa eka-	viṣayayor vṛtṭy-abhāvāt sāmānādhikarāṇya-ādir na
V1_04103	vyavahārān anuruṇaddhi. tad-a-prasiddhau	viṣayasya apy a-prasiddhir ity astaṅ-gataṃ viśvam
HB_00509	sādhyā-abhāve hetv-abhāva-siddhiḥ, uddiṣṭa-	viṣayasya abhāvāsya upadarśane 'nupalabdhi-
SV_08601	-jñānam yad anekatra eka-ākāram iti na tad-	viṣayasya abhāvāt sthītir a-sthītir vā. yat punar
V1_01113	'py asti sā buddhiḥ (10abc) ko hi indriya-a-	viṣayasya arthasya tad-indriya-jñāna-utpattāv a-
V2_05802	tad-avyabhicārī, siddhe vyavahāre sato	viṣayasya avyabhicārāt. anupalabdher liṅgād
VN_01002	vyavasthā iti cet, nanu ta eva sarva-	viṣayasya asad-vyavahārasya abhāvān na
VN_05705	ity uttaram na pratipadyeta jñāta-uttara-tad-	viṣayasya uttara-a-pratipatter a-sambhavāt.
PV_03478	-ātmanoḥ sāmyād vyaṅgya-vyañjakatā kutah |	viṣayasya katham vyaktiḥ prakāṣe rūpa-saṅkramāt |
SV_10518	dharmi-vācino 'prayogād abhidhānasya nir-	viṣayasya ca pratiṣedhasya ayogāt. na eṣa doṣaḥ.
V3_06707	abhidhānasya, tasya pratiṣedhāt, nir-	viṣayasya ca pratiṣedhasya ayogāt. na eṣa doṣaḥ,
PV_03387	| sakṛt-saṃvedyamānasya niyamena dhiyā saha |	viṣayasya tato 'nyatvam kena ākāreṇa sidhyati ||
SV_09213	-niṣedhe 'n-arthaka-śabda-a-prayogān nir-	viṣayasya naṅo 'prayoga ity atra uttaram
SV_09112	-viṣaya-śabda-pravṛtṭy-abhāvāt, a-nirdiṣṭa-	viṣayasya naṅo 'prayogāt. so 'pi tarhi deśa-ādi-
SV_17327	asmābhiḥ, tat tu sarvasya śakya-vicārasya	viṣayasya yathāsvam pramāṇena vidhi-pratiṣedha-

<p>SV_17403 V1_04011 SV_05410 V3_10504 V1_01910 SV_10524 V2_06203 PV_04126 SV_09222 SV_03904 V3_11903 VN_00608 SV_09303 PV_03009 HB_02708 SV_05805 SV_13720 SV_10025 PV_02175 NB_02047 HB_03217 SV_02508 SV_15807 PV_04118 V3_03802 PV_03451 SV_15918 SV_10614 V3_06901 HB_00302 SV_13412 V1_02202 SV_09223 PV_03127 V1_01803 SV_15912 SV_15116 VN_01510 V3_06712 HB_01301 SV_06517 SV_02507 SV_09102 V1_01701 SV_07308 V2_08014 SV_15901 V3_05208 SV_05412 SV_05412 HB_01305 SV_00303 V2_05702 PV_03470 V1_00412 HB_00508 V3_03804 PV_04264 HB_02814 HB_02809 HB_02812 HB_02813 V3_02905 SV_00421 V2_05808</p>	<p>puruşasya pravṛttir iti. yaḥ punaḥ prākṛta- eva. na sa nānātve yuktaḥ, nila-pīta-vat. na an-upakārako vişayo 'tiprasaṅgāt. na a- vyāvṛtti-samāśrayatvād a-bhinna-pratyaya- ca kārya-niṣpatter an-upayogaḥ jñāna-hetor etat – yathā na ete śabdāḥ svalakṣaṇa- aparaḥ pratiśedha-hetuḥ. sā iyaṃ pratiśedha- -jā pratihanti pratity-ākhyā yogyatā- tasya tathābhāva-khyāpinaḥ śabdāḥ kiṃ viveka- -anya-vivekiṣv eva bhāveṣu bhavanti viveka- -asiddher na sidhyati. ghaṭa-ādayo vyatireka- -iti. na hi sa-nidarśana-ādi-śabdā nānā-vastu- buddhau vivekeṣu upalayanād bhinna- keśa-ādi iti matiḥ punaḥ sāmānya- siddhi-virodhaḥ syāt. sa eva anya-bhāvas tad- na viśamvādikā matā 112 tato 'nya-apoha- kāra-pratītir a-kāra-pratīteḥ pūrva-a-bhinna- -bhāvi viśeṣa-abhāvād iti. yā kācid bhāva- -utpatti-prasaṅgataḥ vikalpya-viṣayatvāc ca -kārya-kāraṇa-bhāva-asiddheḥ. viprakṛṣṭa- yathoktād eva anupalambhāt syāt. anya-bhāva- -ātmānam eva hi buddhiḥ saṃsrjantī sāmānya- vyaktir na apy āvaraṇa-vigamanam. kiṃ tu tad- -anumā-abhāva ucyate kiṃ tena bhinna- -bruvato 'numāna-abhāvam āha. tena bhinna- -tasmān na ca tat pratibhāsini sā dhīr nir- -yatas tadvān prayoktā syāt. tat-prasūtā tad- vācaḥ kasyāścid ity eṣā buddha-artha- vācaḥ kasyāścid ity eṣā buddha-artha- -utpannā pratyakṣa-balena a-tad-vyāvṛtti- -varṇa-bhāgāḥ karma-bhāgā vā kramaṇa vikalpa- -niyama-ayogāt. tatra sukha-ādy-utpattir na a- -tasmāt siddham etat sarve śabdā viveka- -sāmānyam buddhy-a-bhedataḥ tasmād viśeṣa- -tathā a-pratītir daṇḍi-vat. tasmād viśeṣa- -prabhavā buddhis tad-vyaktir iti. yā tu tad- -kevalam na artha-gocarāḥ 286 svalakṣaṇa- -anyaḥ muṣṭiḥ. tatra muṣṭy-ādi-śabdā viśeṣa- -prayogataḥ 54 na ete śabdāḥ svalakṣaṇa- -tena saḥakāriṇaḥ pratyayā na eka-upayoga- - 133 ity antara-ślokaḥ. tena anya-apoha- -vat kaṅṭhe-guṇena. na a-bhinna-pratyaya- -eva na asti tatra katham svabhāva-bhedā- -na a-kāraṇam vişayaḥ. tasmān na vastu- -niveditam etat. nivedayiṣyate ca. tasmād ye -teṣāṃ tad-ayogād apekṣā-virodhāc ca. tathā -vyakti-hetuḥ prayoktā an-abhivyakta-śruti- -svabhāvaḥ, sarvasya sarvadā sarvaṇi sva- -iti cet. bhavantu nāma tad-viṣayāṇi nir- -a-sāmarthyād iti cet. bhavantu nāma tad- -indriyād rūpa-grahaṇa-yogyatā-pratiniyamaḥ, -an-artha-āśrayatvāt. tat-kalpita- -an-artha-āśrayatvāt. tat-kalpita- -vyabhicāry-anya-jaś ca saḥ rūpa-ādīn pañca -pramāṇam a-pramāṇam vā anyatra anubhūta- -kāraṇa-vyāpaka-anupalabdhibhyāṃ dr̥śya- -anumānād vastu-sad-asattā-anurodhino bhinna- -udāhṛtir matā vişaya-asattvatas tatra -na sidhyati. tad-asiddhau na vişaya- -yena asya sādhanam syāt. asti vişaya- -ca prakāro 'tra na sambhavati. kuto vişaya- -sādhyā-sādhanā-bhāve tan-mukhena vişaya- -arthaṃ ca pakṣa ucyate. sa nirākṛte -asatām asattā, tadā siddhe 'pi vişaye mohād -eva asatām asattā, tadā siddhena vişayeṇa</p>	<p>vişayasya vahneḥ śīta-pratighāta-sāmarthyasya vişayasya vijñāna-hetutayā upanidheḥ prāḅ vişayasya vijñāne pratibhāsaḥ. an-upakārakasya a- vişayasya vyavahāra-upanītasya sādhyā-dharmaṇaḥ vişayasya saha-bhāvo viruddhaḥ. bhinna-kālam vişayā anādi-vāsanā-prabhava-vikalpa-pratibhāsinam vişayā anupalabdhiḥ prayoga-bhedena caturdhā vişayā anumā śabdānām artha-niyamaḥ saṅketa- vişayā ity a-sthānam eva etad āśaṅkāyāḥ. tasmāt vişayā ity gamyate. nanu bāhyā vivekino na ca vişayā ity cet, na evaṃ-vidhād vyatirekāt kāraṇa- vişayā ekatra upasaṃhārāt. nānā-viṣayatve 'py vişayā eva. tena svabhāvasya eva sādhyā-sādhanā- vişayā keśa-pratibhāsam an-arthakam jñāna- vişayā ca upalabdhis tad-abhāvasya kiṃ na vişayā tat-kartṛ-āśrita-bhāvataḥ (113ab) eka- vişayā tadvad ity-ādi. tad api na svalakṣaṇayor a vişayā dvidhā eva anumitis tataḥ sva-sādhye vişayā na niyāmakāḥ sabhāga-hetu-virahād rāga- vişayā punar anupalabdhiḥ pratyakṣa-anumāna- vişayā punar upalabdhis tad-abhāvasya sādhyā vişayā pratibhāsate. na eka-sambandhināv iti vişayā pratītir a-śrūyamāṇe '-vyakta-vyapadeśāt. vişayā pratītir anumānataḥ tena anumānād vişayā pratītir anumānād ity uktaṃ bhavati. tena vişayā prāptā sāmānyam ca tad-a-grahe na vişayā buddhis tad-vyaktiḥ. tad-āśrayaḥ prayoktā vişayā matā 208 iti saṅgraha-ślokaḥ. tasya ca vişayā matā 56 iti saṅgraha-ślokaḥ. tasya ca vişayā yathā-dṛṣṭa-ākāra-grahaṇān na pramāṇam, vişayā yathā-saṅketam eva artha-pratītiṃ janayanti vişayā, yathāsvam vişaya-upanibandhanānām sukha- vişayā vikalpās ca. ta ete eka-vastu-pratiśaraṇā vişayā sarvā eva indriya-jā matiḥ na viśeṣeṣu vişayā sarvā eva indriya-jā matiḥ 17 tatra vişayā sā tasya vyaktir iti. mano-vikalpasya tad- vişayā hi buddhir niyamena tad-yogyatā- vişayāḥ, aṅguli-śabdaḥ sāmānya-vişayaḥ, bīja- vişayāḥ, anādi-kāla-vāsanā-prabhava-vikalpa- vişayāḥ kārya-svabhāvasya ekatve 'pi vastuta iti vişayāḥ proktāḥ sāmānya-gocarāḥ śabdās ca vişayāḥ, bhūta-vat. tad-ātmānam eva hi buddhiḥ vişayāḥ śabdāḥ. teṣv avaśyam śabda-pravṛtṭyā vişayāḥ śabda-vikalpāḥ. artha-pratipattaye ca vişayāḥ sāksād upayogena vijñānam janayantas vişayāḥ sukha-duḥkhe nimitta-upalakṣaṇam rāga- vişayānām karaṇānām prayoktā jāpī na mantra- vişayāṇi jñānāni janayeyuḥ. na cet, na kadācit vişayāṇi. nir-viṣayatve 'pi tad-anukāri vişayāṇi nir-viṣayāṇi. nir-viṣayatve 'pi tad- vişayāt tat-tulya-rūpatā ity a-bhinnatve 'pi vişayād artha-pratītv an-artha-pratīlambha eva vişayād artha-pratītv an-artha-pratīlambhaḥ syāt. vişayān indriyaṇy upalambhanam muktavā na vişayābhyo '-nirdeśya-lakṣaṇābhyo jñāna- vişayābhyām sādhyā-abhāve hetv-abhāva-siddhiḥ, vişayāyāḥ pratīter na vastu-vaśād vṛttir iti vişayi pratiśidhyate jñāna-abhidhāna-sandeham vişayi-bhāvaḥ. anyathā itaretara-āśrayam idaṃ vişayi-bhāvaḥ śabda-artha-vat sambandha iti cet, vişayi-bhāvaḥ. siddhe hi tayoḥ sādhyā-sādhanā- vişayi-bhāvaḥ syāt. sa eva asati sambandhe na vişayiṇo '-sambhavād a-pakṣa eva. tasmāt vişayiṇo 'saj-jñāna-śabda-vyavahārān a- vişayiṇo 'saj-jñāna-śabda-vyavahārān pratipadyate</p>
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V1_00311	-prasaṅgāt. na, tatra vişaya-darśanena	vişayiṇo vṛtta-sambandhasya smaraṅāt. na hy
V3_05705	nir-upākhyeṣu saty api vişaye kathañcid	vişayiṇam a-smaran smāryate. na hy asad-
SV_00501	vişaya-pratipattāv apy a-pratipanna-	vişayiṇām darśanāt. evam anayor anupalabdhyoḥ sva
V2_05812	vişaya-pratipattāv apy a-pratipanna-	vişayiṇām darśanāt. bhāva-vyatiṛeko hy abhāvaḥ,
SV_06111	kiñcid asti yato bhedaḥ syāt, tato bhedena	vişayī-karaṇa eva tasya jñeyatvāt. na eṣa doṣaḥ,
SV_04402	doṣāṇām a-prasaṅgaḥ. tad a-bhinna-eka-ākāra-	vişayī-karaṇe 'py a-nīścita-anya-ākāram ākāra-
SV_04329	na buddhir anuvīdhīyate. eka-śabda-pramāṇena	vişayī-karaṇe vastu-balād a-śeṣa-ākṣepāt tad-anya
SV_10208	-an-upayogino dravya-višeṣā na tāñ śāstraṃ	vişayī-karoti. na ca tathā viprakṛṣṭeṣu sva-
V2_06507	-an-upayogino dravya-višeṣāḥ. na tāñ śāstraṃ	vişayī-karoti. na ca teṣāṃ tathā viprakṛṣṭāṇām
V3_01410	sādhana-phalam, an-iṣṭaṃ ca iti. yadi ca na	vişayī-kṛtam eva tat sādhanena, katham atas tat-
SV_05010	iyam āropayati, sa eva asyā vişaya iti, a-	vişayī-kṛtasya a-śakya-samāropāt, ākāra-antara-
SV_06526	vastu katham bhinna-ākārābhir buddhibhir	vişayī-kriyate, ākāra-bheda-āśrayatvād bhedasya,
SV_03506	pratibhāsa-vaśād eko 'neka-vyāvṛttaḥ śabdair	vişayī-kriyate tad-anubhava-āhita-vāsanā-prabodha
V1_02013	1ab) na an-udītaḥ pratiniyataḥ sukha-ādy-ātmā	vişayī-kriyate samvittiyā, tasyās tad-ātma-
SV_06519	-rūpeṇa vastv eva śabdair vikalpair vā api	vişayī-kriyeta, so 'yaṃ sarva-artha-sarva-ākāra-
V2_06112	tu svayam asattā eva. tatra kevalam	vişayī sādhyate 'bhāvo vā tad-bhāva-vyāpinaḥ
SV_00523	tu svayam asattā eva. tatra kevalam	vişayī sādhyate. asyām api yadā vyāpaka-dharma-
V2_05908	tad-vyatiṛeko 'nupalabdhir asattā. tayā	vişayī sādhyate. etena iha kāraṇasya kārya-
V2_07212	eva artha-anubandhaḥ siddhaḥ śabdāṇām, asati	vişaye '-prayogāt. yuktam etat, kiṃ tu tathā
V3_13704	iti. tāḥ sādhanā-dūṣaṇa-lakṣaṇa-jñānād eva a-	vişaye '-pravṛtteḥ, pratipatter a-pratibandhāt,
V1_01012	-a-grāhiṇas tathā-pratipatty-ayogād a-	vişaye '-pravṛtter jāty-ādi-sambandha-atīta-śabda-
SV_01417	a-vacanam iti cet. anumāna-	vişaye '-vacanād iṣṭam. vişayaṃ ca asya
V2_09706	-a-vacanam iti cet, anumāna-	vişaye '-vacanād iṣṭam. vişayaṃ ca asya
V3_12802	-hetur uktaḥ, sa iha na uktaḥ, anumāna-	vişaye '-sambhavāt. na hi sambhavo 'sti kārya-
NB_03111	hetur uktaḥ. sa iha kasmān na uktaḥ. anumāna-	vişaye '-sambhavāt. na hi sambhavo 'sti kārya-
PV_04177	sthite na eva ity ato 'bravīt | viruddha-	vişaye 'nyasmin vadann āha anyatām śruteḥ || sā
SV_16603	nāma pratyakṣa-ādi-viṣayaś ca. te punaḥ sva-	vişaye 'py āgamam apekṣya eva sādhakāś cet. an-
V3_02303	-bādhyāṃ yadi viruddhā iṣyate, sā anya-	vişaye 'pi tulyā iti viruddhaḥ syāt. tena tatra
V3_04808	tarhi vivakṣita-dharma-an-āśrayo vastu. anya-	vişaye 'pi nañi vibhāgena niyoga-vṛtteḥ. sapakṣa-
SV_01414	syād iti sarvatra an-āśvāsaḥ. anumāna-	vişaye 'pi pratyakṣa-anumāna-virodha-darśanād an-
V2_09705	syād iti sarvatra an-āśvāsaḥ. anumāna-	vişaye 'pi pratyakṣa-anumāna-virodha-darśanād an-
V3_06206	-abhāvaḥ svataḥ sidhyati, tad-a-višeṣād	vişaye 'pi prasaṅgāt. samvedanaṃ hy ātma-višeṣād
SV_01220	-śāñkā vyabhicāra ity eke. na, pakṣi-kṛta-	vişaye 'bhāvāt. kadācid bhaved iti cet. tathā
V2_09505	-śāñkā-vyabhicāra ity eke. na, pakṣi-kṛta-	vişaye 'bhāvāt. kadācid bhaved iti cet, tathā
VN_01003	yatas tebhyo vyavasthā syāt. kvacid	vişaye 'sad-vyavahāra-upagame sa kuta iti
SV_10117	tasyā apy etat tulyaṃ prāmāṇyam atra	vişaye. asan-nīścaya-phalā api sā. asattāyām api
VN_05711	ajñānaṃ kiṃ tarhi vişaya-ajñānaṃ, a-jñāte hi	vişaya uttara-ajñānāt tan na pratipadyeta ity
V3_05705	'pi prasiddheṣu nir-upākhyeṣu saty api	vişaye kathañcid vişayiṇam a-smaran smāryate. na
SV_03417	vā tat pratyāyayiṣyāmaḥ. tena anya-apoha-	vişaye tadvat pakṣa-upavarṇanam | pratyākhyātām
SV_02810	bhavad vyavaccheda-viṣayaṃ bhavati, samāropa-	vişaye tasya abhāvāt. yatra hy asya samāropo
VN_00521	viparyaye 'sad-vyavahāraḥ. pratyakṣa-a-	vişaye tu syāl liṅga-jāyā api kutaścīt sad-
PV_04002	ity eke tat-kṣepāya ātma-dṛg-vacaḥ || anumā-	vişaye na iṣṭaṃ parikṣita-parigrahāt | vacaḥ
V3_03710	tad eka-saṅkhyā-vivakṣā apy atra	vişaye na iṣṭā eva. vişayaṃ ca asyā
PV_02223	guṇa-doṣa-anubandhinaḥ || tayor a-dṛṣṭer	vişaye na tu bāhyeṣu yaḥ kramaḥ | na hi sneha-
PV_02222	tataḥ kiṃ tasya varjanam || a-dūṣite 'sya	vişaye na śakyaṃ tasya varjanam | prahñāṇir icchā-
V3_12609	-asatī tad-bhāvena vyavasthāpāyan na cet sva-	vişaye pareṇa bādhyate. tad asya pramāṇa-lakṣaṇam
VN_05801	na eva apratibhāyā vişayo 'sti. jñāte 'pi	vişaye punar uttara-ajñānaṃ apratibhāyā vişaya
VN_02110	prayukte 'bhyupagata-uttara-pakṣo yatra	vişaye prativādī yadā na doṣam udbhāvayati tadā
V3_07809	paśyati, tam eva pakṣi-kuryāt. na ca anumāna-	vişaye pratyakṣa-ādi-bādā asti, pramāṇasya
SV_17405	-artham āha śāstraṃ śakya-paricchede 'pi	vişaye pramāṇa-virodhād bahutaram ayuktam api.
HB_03612	-viruddhayoḥ sādhyā-viparyaya-avinābhāvinor	vişaye bādā-sambhava iti na tad-abhāvaḥ pṛthag
PV_03369	|| tad-dhetutvena tulye 'pi tad-anyair	vişaye matam | vişayatvam tad-amśena tad-abhāve
PV_03364	tasya sa tasyāḥ sādhanam tataḥ || tatra ātma-	vişaye māne yathā rāga-ādi-vedanam | iyam
V1_04210	'syās tad-bhāva-vyavasthāpanāt. tatra ātma-	vişaye māne yathā rāga-ādi-vedanam | iyam
PV_04267	tat-kāryatve 'pi dhī-dhvanī || vidyamāne hi	vişaye mohād atra an-anubruvan | kevalam siddha-
V3_05710	ādi-siddhāv iva go-vyavahāraḥ. vidyamāne 'pi	vişaye mohād atra an-anubruvan | kevalam siddha-
SV_00421	eva asatām asattā, tadā siddhe 'pi	vişaye mohād vişayiṇo 'saj-jñāna-śabda-vyavahārān
VN_05116	-kalpo hy aparo hetur eka-hetu-pratipādīte	vişaye vartamānaḥ pratipādyasya višeṣa-abhāvāt.
V3_00110	vā, rūpa-ādi-vad iti, tad ayuktam, anumāna-	vişaye vacaḥ prāmāṇya-abhāvāt. pramāṇye vā na
V3_03608	ataḥ pramāṇān nīścaya-abhidhānād anumāna-	vişaye viruddhavyabhicāriṇo '-sambhavam
V3_03801	-sambhāvanām astaḥ-gamayati. tato 'numāna-	vişaye viruddhavyabhicāriṇo 'bhāvam sūcayati iti.
SV_03111	siddham tadvat tato 'param ||56|| a-samāropa-	vişaye vṛtteḥ (57ab) tat tarhi bhrānti-nivṛtṭy-
SV_03114	-apoha-viṣayam. tadvat anyad api, a-samāropa-	vişaye vṛtteḥ. yatra asya samāropo na tatra
V3_03101	-cintā-pravṛtṭir ity avāśyam evam-vidhe	vişaye śāstraṃ pramāṇayitavyam. katham idāṇim na
V3_05501	eva udāharaṇena nidarśite 'pi hetu-lakṣaṇa-	vişaye svabhāvasya pṛthak-karaṇam kārya-

V3_01004	tad-vacasi iti tad eva sādhanam. a-khyāpīte	viṣāye hetu-pravṛtter a-sambhavād viṣāya-
PV_04021	tad-vacasy eva samsthitam || a-khyāpīte hi	viṣāye hetu-vṛtter a-sambhavāt | viṣāya-khyāpanād
HB_00311	-grahaṇa-uttara-kāla-bhāvino nīla-vikalpasya	viṣāyeṇa nīla-sādhyā-arthakriyā sādhyate. tasmād
V2_05808	eva asatām asattā, tadā siddhena	viṣāyeṇa viṣāyīno 'saj-jñāna-śabda-vyavahārān
PV_03367	sva-ātma-vedanam || sarvam eva hi vijñānam	viṣāyebhyaḥ samudbhavat | tad-anythingyā api hetutve
SV_04307	-prabhāyām iva maṇi-buddheḥ. tena na vikalpa-	viṣāyeṣv artheṣv arthakriyā-kāritvam. na api
SV_04917	'pi kurvataḥ | arthāṃs tad-anya-viśeṣa-	viṣāyair dhvanibhiḥ saha ||98|| samyojya
SV_06522	praṇetā nyāya-śāstrasya anya-apoha-	viṣāyāv etau prāha. tathā hy ekatvād vastu-
V3_11909	caḥsur-ādi-buddhinām tāvad yathāsvam indriya-	viṣāyau hetū. pūrvakam ca a-viguṇam vijñānam,
V3_04204	taj-janana-svabhāvasya hetor abhāvāc chaśa-	viṣāṇa-an-utpattiḥ, tad-bhāvād itarasya iti. atha
V3_12612	'bhāvaḥ. śāśa-viṣāṇayoś ca ayam bhāvāc chaśa-	viṣāṇa-abhāva-vādinam upahasann ātmānam eva
V3_08601	sā na syād iti gotvād viṣāṇitā ||65|| sāsna-	viṣāṇa-ādi-samudāyo hi gauḥ. tad iyaṃ samudāya-
NB_03008	siddhaḥ, yathā anyāḥ kaścīd dṛṣṭaḥ śāśa-	viṣāṇa-ādiḥ. na upalabhyate ca kaścīd pradeśa-
V3_04202	sa tasya svabhāvaḥ, yo dadhi-janano na śāśa-	viṣāṇa-jananaḥ. sa tasya kuta iti cet, sva-hetu-
V3_12703	asti viṣāṇam ca ity uttarasya. na hy ayam	viṣāṇa-mātram apahnute, yatas tena pratirudhyeta,
V3_12708	-abhāvo vācyā ity upālambhaḥ. asti viṣāṇinām	viṣāṇa-svabhāva-bhedaḥ, na tadvat kiñcīd chaśasya
SV_14621	syāt. katham idānīm bhavaty abhāvaḥ śāśa-	viṣāṇam ity-ādi-vyavahārah. na vai śāśa-viṣāṇam
V3_12709	na tadvat kiñcīd chaśasya bhinna-svabhāvaṃ	viṣāṇam iti cet, vāyam apy etad eva brūmaḥ. yo vā
V3_12704	evaṃ sambandho na asti iti vaktavyam, na	viṣāṇam. kiṃ vai sambandha-mātram viśiṣyate
SV_14622	śāśa-viṣāṇam ity-ādi-vyavahārah. na vai śāśa-	viṣāṇam kiñcīd bhavati ity ucyate. api tv evam
V3_04114	yady asata utpattiḥ kiṃ na kṣīrāc chaśa-	viṣāṇam, ko hi viśeṣo 'bhāva-a-viśeṣa iti cet, na,
V3_12702	ity abhidhātari kaḥ prastāvaḥ śāśo 'py asti	viṣāṇam ca ity uttarasya. na hy ayam viṣāṇa-
V3_12701	ātmānam eva upahasati. śāśa-avayava-bhūtam	viṣāṇam na asti ity abhidhātari kaḥ prastāvaḥ
VN_00607	sammata-nirmitasya yūpasya utthāpayitā, śāśa-	viṣāṇam, rūpaṃ sa-nidarśanam sa-pratigham, ghaṭaś
SP_00010	| prāptā dvitva-ādi-sambandhāt savya-itara-	viṣāṇayoḥ || dviṣṭho hi kaścīd sambandho na ato
V3_12612	yathā te na santi, sa prakāro 'bhāvaḥ. śāśa-	viṣāṇayoś ca ayam bhāvāc chaśa-viṣāṇa-abhāva-
PV_04187	| yathā aśvo na viṣāṇitvād eṣa piṇḍo	viṣāṇavān || sādhyā-kāla-aṅgatā vā na nivṛtter
V3_10510	| yathā aśvo na viṣāṇitvād eṣa piṇḍo	viṣāṇavān ||80|| sādhyā-kāla-aṅgatā vā na
PV_02015	| na yuktam sādhanam gotvāc vāg-ādīnām	viṣāṇi-vat || vivakṣā-paratantratvān na śabdāḥ
V3_09610	| na yuktam sādhanam gotvād vāg-ādīnām	viṣāṇi-vat ||73|| vivakṣā-paratantratvān na
V3_08509	| asatsu teṣu sā na syād iti gotvād	viṣāṇitā ||65|| sāsna-viṣāṇa-ādi-samudāyo hi gauḥ.
V3_08603	sva-nimitta-sannidhiṃ sūcayati iti gotvād	viṣāṇitā-pratipattiḥ kārya-liṅga-jā. ādhārato
PV_04187	na asiddhir bhinna-dharminī | yathā aśvo na	viṣāṇitvād eṣa piṇḍo viṣāṇavān || sādhyā-kāla-
V3_10510	na asiddhir bhinna-dharminī | yathā aśvo na	viṣāṇitvād eṣa piṇḍo viṣāṇavān ||80|| sādhyā-kāla
V3_12705	viṣāṇam. kiṃ vai sambandha-mātram viśiṣyate	viṣāṇinām api viṣāṇeṣu, na dravya-svabhāvaḥ.
V3_12708	sambandha-abhāvo vācyā ity upālambhaḥ. asti	viṣāṇinām viṣāṇa-svabhāva-bhedaḥ, na tadvat
V3_00709	kvacid abhisamikṣya āhuḥ – eṣa piṇḍo	viṣāṇi go-gavayayor anyataratvād iti. atha punar
V3_08507	rūpa-ādīnām bhūta-āśrayatvāt. yat tarhi idaṃ	viṣāṇi gotvād iti tat katham. tatra api, samudāya
SV_14504	tathā vyapadiśyate pratiyate vā. yathā aśvo	viṣāṇena. na vai vināśo na asty eva. sa tu na
V3_12705	vai sambandha-mātram viśiṣyate viṣāṇinām api	viṣāṇeṣu, na dravya-svabhāvaḥ. svabhāvo 'pi,
V1_02506	||24|| ekam eva idaṃ samvid-rūpaṃ harṣa-	viṣāda-ādy-aneka-ākāra-vivartam paśyāmaḥ. tatra
SV_10816	eva ayuktatvāt. tad yadi na parikṣāyām	viṣamvāda-bhāk pravartamānaḥ śobheta. kaḥ punar
SV_12604	avisamvādakam ity apauruṣeyatvam iṣtam. tad	viṣamvādakānām api keśāñcīd anāditvād asti iti
V1_00409	kāśāñcīj jñāna-vyaktinām pravṛttau samvādam	viṣamvādam ca upalabhya tal-lakṣaṇam vyāptya
V1_04403	pramāṇasya rūpam uktam, atra api pare mūḍhā	viṣamvādayanti lokam iti. cintāmayim eva tu
PV_03300	a-vikalpe 'pi prāmāṇyam pratiśidhyate |	viṣamvādāt tad-arthaṃ ca pratyakṣa-ābhaṃ dvidhā
SV_16225	vahatām api mantrāṇam punaḥ kvacid	viṣamvādāt. na hy ayam prakārah svabhāve yuktaḥ,
V1_02906	nirdeśāt. ata eva vikalpo 'vastu-nirbhāsād	viṣamvādād upaplavaḥ | pratyakṣa-ābhaḥ (33abc)
SV_05810	paramārthatas tad-vyatirekiṣu padārtheṣu na	viṣamvādikā ity ucyate. tathā hi sa teṣu
SV_05804	-bhāvataḥ | vastu-bheda-āśrayāc ca arthe na	viṣamvādikā matā ||112|| tato 'nya-apoha-viṣāyā
V1_00110	paricchīdya pravartamāno 'rthakriyāyām	viṣamvādyate. nanv anyad api śabda-upamāna-ādikaṃ
V1_04314	brūyāt, viśeṣa-abhāvāt. upaplava-vāsanā-	visandhi-doṣād a-prabuddhasya apy an-āśvāsikam
SV_16021	-cittam utthāpyate. tathā repha-a-kāra-	visarjanīya-utthāpanāni pūrva-pūrva-pratyayāni.
VN_05017	niyata-sādhanā-vākya eva doṣo vaktavyaḥ, na	vistara-kathāyām, vyācakṣāno hi kadācid a-samyak-
VN_02002	ananubhāṣaṇasya evaṃ-prakārasya prasaṅgasya	vistareṇa anubhāṣaṇa-vyājena sambhavād a-
V2_07004	icchāyāḥ svātantryam vyavasthāṃ vidhurayati.	vistareṇa ca ayam asmābhir vādaḥ pramāṇa-vārttike
SV_09717	sādhyā-abhāve hetv-abhāvasya sandehād iti	vistareṇa vakṣyāmaḥ. anityatve yathā kāryam a-
VN_05309	-paramparayā aparān arthān upakṣīpya kathāṃ	vistārayet, tac ca sarvaṃ yadā na anuvaktum
SV_06908	a-pratipakṣa-doṣa-upakṣepa-ādāyo dur-mati-	vispanditāni ity upekṣāniyāḥ. atha eka-vṛtter
PV_04097	hi śāstra-vācor ayogataḥ || sva-vāg-virodhe	vispaṣṭam udāharaṇam āgame | diṅ-mātra-darśanam
SV_12012	prajñā-a-skhalitam kathāṃ vṛttam iti sa-	vismaya-anukampaṃ naś cetah. tad apare 'py
VN_01201	'vasthā śaktir iti tena a-virodha iti cet,	vismaraṇa-śīlo devānām-priyaḥ prakaraṇam na
SV_16909	teṣām ca punaḥ pratānāyitṛṇām kadācid adhīta-	vismṛta-adhyanānām anyeṣām vā sambhāvanā-bhraṃśa-
PV_03120	siddhasya pramāṇena asya kiṃ punaḥ ||	vismṛtatvād a-doṣaś cet tata eva a-nidarśanam |
SV_16827	eva mukha-varṇam sva-vāda-anurāgān nūnam	vismṛtavān puroṣo rāga-ādibhir upaluto 'nṛtam

PV_03413	yadi || anyonya-āvaraṇam teṣāṃ syāt tejo	vihatis tataḥ | tatra ekam eva dṛṣyeta tasya an-
SV_09512	| tan-mātra-vyāpinaḥ sādhyasya anvayo na	vihanyate ||190|| sādhanē punaḥ sattve svabhāva-
V3_07502	| tan-mātra-vyāpinaḥ sādhyasya anvayo na	vihanyate ||61|| sādhanē punaḥ sattve svabhāva-
V3_03104	sva-upagama-āśrayaṃ hi śāstraṃ virundhāno	vihanyate , na aparaṃ, an-abhyupagamāt. tasya api
PV_02245	api || anyatra ātmīyatāyāṃ vā vyatīta-ādau	vihānitaḥ | tata eva ca na ātmīya-buddher api
SV_08226	||162|| ity antara-ślokaḥ. na nivṛttim	vihāya asti yadi bhāva-anvayo 'paraḥ | ekasya
HB_03808	tasmāt svabhāvataḥ sva-sādhyā-avinābhāvinor	vihita -lakṣaṇayoḥ kārya-svabhāvayos tal-lakṣaṇasya
PV_02099	| khyātā eka-artha-abhidhāne 'pi tathā	vihita -saṃsthitih || rūpa-ādi-śakti-bhedānām an-
VN_02215	-ādy-upārjanāya praṇīyante. tasmān na yoga-	vihitaḥ kaścīd vijigīṣu-vādo nāma. para-anugraha-
VN_05507	ananubhāṣaṇe labdham eva, gavi	vihitam iva sāsna-ādimattvaṃ bāhuleye 'pi. tasmād
VN_05506	tena ananubhāṣaṇasya vyāpikāyām apratibhāyām	vihitam nigrahassthānatvaṃ ananubhāṣaṇe labdham
V3_01707	-eka-pratīnyamayo virodhāt. sāmānyena	vihiteṣv apy artheṣu sāmartyād viśeṣa-sthiteś ca
NB_03094	aparasya ca sandehe 'naikāntikaḥ. yathā	vīta-rāgaḥ kaścīd sarvajño vā, vaktṛtvād iti.
V3_11504	vyabhicāra-bhāḡ iti sūcana-arthaḥ, yathā –	vīta-rāgaḥ sarvajño vā vacanād iti. vyatireko
NB_03132	yathā ṛṣabha-āder iti. ṛṣabha-āder a-	vīta-rāgatva-parigraha-āgraha-yogayoḥ sādhyā-
NB_03133	vaktṛtvāt. vaidharmyeṇa udāharaṇam, yatra a-	vīta-rāgatvaṃ na asti na sa vaktā, yathā upala-
SV_00911	-vyāhāra iti cet. na, parārthatvāt. na yukto	vīta-rāgatvād iti cet. na, karuṇayā api vṛtteḥ.
V3_11001	iti cet, na, parārthatvāt. na yuktaḥ,	vīta-rāgatvād iti cet, na, karuṇayā api vṛtteḥ.
V3_11505	'tra asiddhaḥ, sandigdho 'nvayaḥ. sarvajña-	vīta-rāgayor viprakarṣād vacana-ādes tatra
NB_03095	'tra asiddhaḥ, sandigdho 'nvayaḥ. sarvajña-	vīta-rāgayor viprakarṣād vacana-ādes tatra
NB_03132	sandigdha-ubhaya-vyatireko yathā – a-	vīta-rāgāḥ kapila-ādayaḥ, parigraha-āgraha-yogād
PV_02193	-arthaṃ yatno 'saty api moktari || avasthā	vīta-rāgānām dayayā karmaṇā api vā | ākṣipte '-
NB_03133	sandigdho vyatirekaḥ. a-vyatireko yathā – a-	vīta-rāgo 'yaṃ vaktṛtvāt. vaidharmyeṇa udāharaṇam,
NB_03132	iti. atra vaidharmyeṇa udāharaṇam – yo	vīta-rāgo na tasya parigraha-āgrahaḥ, yathā
NB_03133	-khaṇḍād ubhayaṃ vyāvṛttaṃ tathā api sarvo	vīta-rāgo na vaktā iti vyāptyā vyatireka-asiddher
SV_01514	kāścīd ośadhayaḥ kṣetra-viśeṣe viśiṣṭa-rasa-	vīrya-vipākā bhavanti, na anyatra, tathā kāla-
V2_09803	kāścīd ośadhayaḥ kṣetra-viśeṣe viśiṣṭa-rasa-	vīrya-vipākā bhavanti, na anyatra. tathā kāla-
SV_06104	-a-darśanābhyāṃ bhinna-darśane 'py eṣa	vṛkṣa-a-vṛkṣa-vibhāgaṃ kurvīta, tasya śākhā-ādi-
SV_06108	anyatra draṣṭum a-śakyatvāt, tad-a-tadvator	vṛkṣa-a-vṛkṣatve vyaktir ekā eva vṛkṣaḥ syāt,
V3_06412	iha dhūmo 'nupalabdheḥ, na asti iha śiṃśapā	vṛkṣa-abhāvāt , na asti iha dhūmo 'n-agner iti.
SV_00606	-asiddhir uktā, yathā na atra śiṃśapā	vṛkṣa-abhāvāt . sarvatra ca asyām abhāva-sādhanāyām
V2_06209	uktā veditavyā, yathā – na atra śiṃśapā	vṛkṣa-abhāvād iti. sarvatra ca asyām abhāva-
NB_02033	-anupalabdhir yathā – na atra śiṃśapā,	vṛkṣa-abhāvād iti. svabhāva-viruddha-upalabdhir
SV_05819	-parihāreṇa pravartanāt. a-vṛkṣa-vyatirekeṇa	vṛkṣa-artha-grahaṇe dvayam ||113|| anyonya-
HB_01113	ghaṭasya mṛt-piṇḍād a-mṛt-svabhāvebhyo	vṛkṣa-ādibhyo bhinnāḥ svabhāvaḥ kulālāt tasya eva
SV_06004	na nivartate ||118|| ekam pradarśya ayam	vṛkṣa ity api bruvāno 'yam apy ayam eva ity
SV_06009	vaidharmya-nīścaya utpadyate. sa hy ayam eva	vṛkṣa iti pradarśya vyutpāditaḥ. yatra eva taṃ na
VN_00706	bahu-vacanam eka-vacanam ca icchāto vṛkṣā	vṛkṣa iti syāt, yady eṣa niyamo bahuṣv eva bahu-
SV_05822	||114|| yady a-vṛkṣebhyo bhedo vṛkṣas tasya a-	vṛkṣa-grahaṇam antareṇa tathā grahitum a-
SV_05906	vā yadi | vyavacchinnāḥ katham jñātāḥ prāḡ	vṛkṣa-grahaṇād rte ||115|| na hi tadā pratipattā
V3_09503	-bheda-vyudāse 'pi. tathā maraṇa-sāmānyam	vṛkṣa-puruṣayoḥ . yad-darśanāt prāṇy-antare mṛta-
SV_05912	| na syāt tat-parihāreṇa pravṛttir	vṛkṣa-bheda-vat ||116|| na hi saṅkete para-a-
PV_03156	|| jātiś ced geḥa eko 'pi mālā ity ucyeta	vṛkṣa-vat | mālā-bahutve tac-chabdaḥ katham jāter
SV_06104	-darśanābhyāṃ bhinna-darśane 'py eṣa vṛkṣa-a-	vṛkṣa-vibhāgaṃ kurvīta, tasya śākhā-ādi-
SV_05819	vyavahāre 'py anya-parihāreṇa pravartanāt. a-	vṛkṣa-vyatirekeṇa vṛkṣa-artha-grahaṇe dvayam ||113
SV_05908	-arthitayā upagamāt. so '-jānānaḥ katham a-	vṛkṣa-vyavacchedaṃ pratipadyeta saṅkete. a-
V2_05608	upalabhya-sattva eva syān na anyathā iti,	vṛkṣo 'yaṃ śiṃśapātvāt, agnir atra dhūmāt. atra
SV_00216	trayo hetavaḥ, yathā agnir atra dhūmāt,	vṛkṣo 'yaṃ śiṃśapātvāt, pradeśa-viśeṣe kvacin na
NB_02016	-mātra-bhāvinī sādhyā-dharme hetuḥ. yathā	vṛkṣo 'yaṃ śiṃśapātvād iti. kāryam yathā vahnir
SV_05916	anyat pradarśya ekam puraḥ sthitam |	vṛkṣo 'yam iti saṅketaḥ kriyate tat prapadyate ||1
SV_05920	ekam agrato vyavasthitaṃ vastu sandarśya	vṛkṣo 'yam iti saṅketaḥ kriyate. saṅketa-kāle
SV_05822	pracakṣate ||114|| yady a-vṛkṣebhyo bhedo	vṛkṣas tasya a-vṛkṣa-grahaṇam antareṇa tathā
PV_04121	adhikṛtya idam ucyate | lakṣanatvāt tathā a-	vṛkṣo dhātri ity uktau ca bādhanāt || atra api
PV_04178	bheda-a-pratikṣepāt sāmānyānām na vidyate |	vṛkṣo na śiṃśapā eva iti yathā prakaraṇe kvacit ||
V3_03808	-virodhānām sāmānyena lakṣanatvāt. tathā na	vṛkṣaḥ śiṃśapā ity uktāv api bādhanāt. atra api
SV_01630	bhāvam eva vā | nivartayet (23abc') yathā	vṛkṣaḥ śiṃśapām. śākhā-ādimad-viśeṣasya eva
V2_09908	bhāvam eva vā | nivartayet (69abc') yathā	vṛkṣaḥ śiṃśapām, śākhā-ādimad-viśeṣasya eva
SV_06108	-a-tadvator vṛkṣa-a-vṛkṣatve vyaktir ekā eva	vṛkṣaḥ syāt, bhavatu nāma ghaṭa-ādi-śabdeṣv artha-
SV_10326	vyāpakāḥ svabhāvo 'sya siddhiḥ syāt, yathā	vṛkṣatvaṃ śiṃśapāyāḥ. tad-abhāvaḥ pratīyeta
SV_06108	draṣṭum a-śakyatvāt, tad-a-tadvator vṛkṣa-a-	vṛkṣatve vyaktir ekā eva vṛkṣaḥ syāt, bhavatu
SV_05907	115|| na hi tadā pratipattā vṛkṣam veti na a-	vṛkṣam taj-jñānāya eva tad-arthitayā upagamāt. so
SV_05907	-grahaṇād rte ||115|| na hi tadā pratipattā	vṛkṣam veti na a-vṛkṣam taj-jñānāya eva tad-
SV_06010	yatra eva taṃ na paśyati tam eva a-	vṛkṣam svayam eva pratipadyate. na idam
SV_05823	grahitum a-śakyatvāt, a-vijñāta-vṛkṣeṇa a-	vṛkṣasya api tad-vyavaccheda-rūpasya a-parijñānāt,
SV_06027	-bhedaṃ pratipattā pratipattim anusṛtya ete	vṛkṣā iti sva-para-vikalpeṣv eka-pratibhāsan

VN_00706
SV_05904
SV_05901
V3_01708
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SV_05822
SV_01222
V2_09507
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SV_01221
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V2_06605
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V2_06505
SV_15723
V3_11006
SV_00915
SV_15722
V3_08309
SV_03224
SV_06528
V3_05001
VN_04613
V3_10805
HB_03504
V3_00712
V3_00308
VN_03511
V3_11510
NB_03100
V2_05208
PV_04196
SV_17106
PV_02115
V3_09207
V2_05006
V1_00502
V3_11610
V3_10210
V3_10203
NB_03099
V3_11510
V2_05304
V3_06109
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SV_11506
SV_06601
SV_16626
SV_07211
VN_03509
V3_00205
PV_03012
HB_03907
SV_06918
SV_06916
SV_01021
V2_09209
SV_03224
V2_05209
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bahu-vacanam eka-vacanam ca icchāto
codayanti. teṣāṃ tatra api saṅketa-karaṇe 'rthe na saṅketaḥ śakyata ity eke. teṣāṃ a-na ghaṭe. yathā ko 'py āyāta iti na parvate
tathā grahītuṃ a-śakyatvāt, a-vijñāta-tasmād iti kecit pracakṣate ||114|| yady a-niyama-abhāvāt. vr̥tṭam pramāṇam bādhakam. a-niyama-abhāvāt. vr̥tṭam pramāṇam bādhakam. a-na, tatra viśaya-darśanena viśayaṇo
eva tāvad idr̥ṣaṃ prajñā-a-skhalitaṃ kathaṃ
anyatra apy abhāva-niyama-abhāvāt.
anyatra apy abhāva-niyama-abhāvāt.
-prakṛtir niścīyeta. te hi vaktur vivakṣā-
-prakṛtir niścīyeta. te hi vaktur vivakṣā-
a-tat-parāvṛttayo bhāvā yathā-svabhāva-
a-tat-parāvṛttayo bhāvā yathā-svabhāva-
pratyātma-niyatāḥ kāścana puruṣāṇaṃ cetopratyātma-niyatāḥ kāścana puruṣāṇaṃ cetomukhena prasaṅgam arhanti. na puruṣa-icchāsūtre deśitāḥ. etās ca sa-jātiya-abhyāsa-
-ādaya iśyante. etās ca sa-jātiya-abhyāsaruceḥ phala-utpatti-niyamāt. svabhāvaiti na tataḥ kārya-anumānam. vipakṣe
kācid viśaya-svabhāva-āyattā vr̥ttir icchāto
ayam anyonya-artha-parihāreṇa eka-viśayayorvyabhicārāt kāraṇasya. tasmāt sapakṣe dvidhākaścid atīśayaḥ. na dharmasādhanatā mithyā-tad-abhāvād an-anya-upanaya iti cet, tulyā
-siddheḥ, sādhyā-abhāvo hi bādha-pramāṇatato na artha-siddhiḥ, tad-icchāyā vastuni
hetur a-hetur vā vastutaḥ, tasyā vastusādhanāyām a-prasādhye vā tad-sarvasya saṅgrahāt. na apy anayor ekatra sarva-saṅgrahāt. na apy anayor ekatra āha. tatra a-sambhavad eva na anya-dharmakāraṇe | sambhavad vyabhicārasya dvidhāanvaya iti cet. na, prāpteḥ pramāṇacitta-santānam sthiti-kāraṇam || tad-dhetuna hy anapekṣita-vastukaṃ śabda-mātram icchā-tat-tulya eva ca. dharmi-viśiṣṭasya anyatra pratikṣipati ity ayuktam, tasya a-prāmāṇye viśeṣataḥ prāṇa-ādayaḥ. viprakarsād ātmano sa hi kevala eva kasyacid bhāva-abhāvayor
tasmād anapekṣita-pakṣa-vyavasthau dharmāṇam
asti yatra ayam prāṇa-ādir vartate. ātmano
rāśir asti, yatra prāṇa-ādir varteta, ātma-dharmasya sarva-vastuno vyāvṛtti-virodhāt.
upalambha-kāraṇeṣv iti teṣāṃ indriya-ādinām
upalabdhi-lakṣaṇa-prāpta-anupalabdhi-mātravā syād anityo vā. yady anityaḥ puruṣa-icchāna syāt. na ca vastv-ātmana ekasya tatra eva
tasmān na asty atīndriyeṣu pramāṇa-antarasāmānyasya ādhāro 'sti. tan na ādheyatā asyaviruddhe ca dr̥ṣṭānte yadi pakṣa-dharmasya
eva siddham. tan na abhyupagamāt parikṣāsyād a-pravartanam | sārūpyād bhrāntitovacanā-mātreṇa api tat-sādhanā-pramāṇa-
ekam śrutim vartayati tasya kā iyaṃ
-ādaya na bhavyur ity-ādi. api ca,
4|| sa tasya vyatireko na niścīta iti vipakṣe
6ab) sa tasya vyatireko 'niścīta iti vipakṣe
na vai śabdāṇaṃ kācid viśaya-svabhāva-āyattā
eva niṣedhe doṣaḥ syāt. na ca tat-tulya eva
-sthāna-janmani | svasmād a-calataḥ sthānād
asmākaṃ tu saṅketikeṣv artheṣu saṅketa-vaśād

vr̥kṣā vr̥kṣa iti syāt, yady eṣa niyamobahuṣv eva
vr̥kṣā vyavacchinnā na vā yadi | vyavacchinnāḥ
vr̥kṣāḥ saṅkete vyavacchinnā na vā (115ab) ya
vr̥kṣe vā śaṅkā bhavati. na hi viśeṣa-śabda-
vr̥kṣeṇa a-vr̥kṣasya api tad-vyavaccheda-rūpasya a-
vr̥kṣebhyo bhedo vr̥kṣas tasya a-vr̥kṣa-grahaṇam
vr̥tta-bādhane sarvatra an-āśvāsaḥ. vyatirekas tu
vr̥tta-bādhane sarvatra an-āśvāsaḥ. vyatirekas tu
vr̥tta-sambandhasya smaraṇāt. na hy anvaya-
vr̥ttam iti sa-vismaya-anukampam naś cetaḥ. tad
vr̥ttam pramāṇam bādhakam. a-vr̥tta-bādhane
vr̥ttam pramāṇam bādhakam. a-vr̥tta-bādhane
vr̥ttaya iti tan-nāntarīyakās tām eva gamayeyuḥ.
vr̥ttaya iti tan-nāntarīyakās tām eva gamayeyuḥ.
vr̥ttaya eva. tat saty apy āvaraṇe jñāpayeyur eva
vr̥ttaya eva syuḥ. tat saty apy āvaraṇe jñāpayeyur
vr̥ttayo 'niyata-nimitta-bhāvinyaḥ, deśa-kāla-
vr̥ttayo 'niyata-nimitta-bhāvinyo deśa-kāla-
vr̥ttayas teṣāṃ yathā-kathāñcid vr̥tteḥ. yad api
vr̥ttayaḥ. na evaṃ rāga-ādayaḥ, viparyāsa-abhāve
vr̥ttayo na rāga-apekṣinyaḥ, na evaṃ rāga-ādayo
vr̥ttayo hi bhāvās tan-mukhena prasaṅgam arhanti.
vr̥tty-a-darśane 'pi śeṣavat, yathā deha-indriya-
vr̥tty-abhāva-prasaṅgāt. te yathā vyatirikte '-
vr̥tty-abhāvāt sāmānādhikarāṇya-ādir na syāt. na ca
vr̥tti kāryam. na hy anityā ity eva sarve prayatna
vr̥tti-codanebhyāḥ saṃskṛtebhyo 'py a-dharma-
vr̥tti-tat-sandehābhyām abhāva-asiddhir ity an-
vr̥tti-niyata ity a-bādhāyām sādhyā-siddhir ity
vr̥tti-niyama-abhāvāt. tathā hy a-śakya-darśanam
vr̥tti-niyama-abhāvāt. san khalv apy arthaḥ
vr̥tti-niyame 'naikāntikaḥ, a-vr̥ttau vā
vr̥tti-niścayaḥ, tādātmyena prasiddhe 'siddheḥ.
vr̥tti-niścayaḥ. sa-ātmakatvena an-ātmakatvena vā
vr̥tti-niṣedha-āśaṅkā. viruddha-niṣedhe 'pi tatra
vr̥tti-phalaṃ tataḥ || prayatna-anantaram jñānam
vr̥tti-lakṣaṇatvāt. yat kiñcana grahaṇam hi
vr̥tti-lābhāya na aṅgatām yadi gacchati | hetur
vr̥tti vidyata iti vastu-gamyam vastu sidhyati.
vr̥tti-virodho 'viśeṣaṇe vā na anumeya-dharmatā
vr̥tti-vaiphalyāt. na ca śarīram eva buddhiḥ, tat-
vr̥tti-vyatireka-asiddhes tatra prāṇa-ādinām api.
vr̥tti-vyatirekavān upadarśitaḥ svayaṃ bhavat-
vr̥tti-vyatirekau paraspara-parihāra-sthita-
vr̥tti-vyavacchedābhyām sarva-saṅgrahāt. na apy
vr̥tti-vyavacchedābhyām sarvasya saṅgrahāt. na apy
vr̥tti-śaṅkayā eva tataḥ saṃśayaḥ. anvayas tu na
vr̥tti-sādgunyena upalambha-vr̥ttim darśayati. tadā
vr̥tti-sādhanam anvaya-niścayaḥ, nimitta-antara-
vr̥ttir a-vr̥ttir vā. a-puruṣa-adhīnatve puruṣāṇam
vr̥ttir a-vr̥ttis ca yuktā vyāghātāt. na ca anyatra
vr̥ttiḥ. ata eva āgamasya artha-viśeṣa-vr̥tter a-
vr̥ttiḥ. atha punaḥ sato 'pi sāmānyasya a-
vr̥ttir an-anya-sādhanāṇā prasādhyate, viruddhas
vr̥ttiḥ, api tu parikṣāyā abhyupagama iti na para-
vr̥ttir arthe cet syān na sarvadā || deśa-bhrāntis
vr̥ttir ākṣipyate. anyathā tayor eva sattā-a-
vr̥ttiḥ. ādheyatā vā syāt. yathā kuṇḍe badarāṇi
vr̥ttir ādheyatā vyaktir iti tasmin na yujyate ||14
vr̥ttir āśaṅkyeta, vyatireka-sādhanasya a-darśana-
vr̥ttir āśaṅkhyate. vyatireka-sādhanasya a-darśana
vr̥ttir icchāto vr̥tty-abhāva-prasaṅgāt. te yathā
vr̥ttir ity a-tat-tulyo viruddha eva, yena tata
vr̥ttir ity atiyuktimat ||153|| yatra asau vartate
vr̥ttir ity an-abhiniveśa eva. nānā-eko rūpa-ādir

SV_17109 tulyā sva-para-vikalpayor ubhayathā api
V3_10205 tayor ekasya nivṛttir aparasya
V2_05109 tat-tulya eva ity avadhāraṇād dharminy a-
V2_06501 api sati pratyakṣa-anumāna-āgamānām ekasya
SV_15913 asiddham. na hi svalakṣaṇe vikalpānām
SV_05512 viśeṣa-vat tasya a-vyatirekāḍ artha-antare '
SV_15514 na asty atyanta-parokṣe 'rthe pramāṇa-antara-
V3_03804 bhinna-viśayāyāḥ pratīter na vastu-vaśād
V3_07609 parisankhyāteṣv eva pratiśedha-
V3_07802 -abhāvam. katham idānīm hetur a-vipakṣa-
SV_02305 tat-sa-apekṣo nāma bhavati. tathā hi tathā-
V2_08701 tat-sa-apekṣo nāma bhavati. tathā hi tathā-
SV_13603 -vad ātma-ādi-vac ca. tathā kāla-parihāreṇa
PV_04224 vijṛmbhitam || nivṛttir yadi tasmin na hetor
V2_05408 ||15|| nivṛttir yadi tasmin na hetor
SV_02709 | na kevalam pratyakṣa-drṣṭe pramāṇa-antara-a-
V1_01902 asya prabodho 'bhilāṣa-vāsanā-vivṛttir ato
SV_06602 na ca vastv-ātmana ekasya tatra eva vṛttir a-
SV_03926 iti cet. katham anyato 'nyatra pratyaya-
V3_08909 ity anuvartate. toya-āsritā hi balākāyā
SV_03929 -ātmā iti. tatra sati sambandhe pratyaya-
SV_04001 -dravya-ādibhyo nimitta-sambhavāt pratyaya-
SV_17401 'pi śabdānām artheṣu varam ṣaṁśayitasya
V1_01801 nāma. na hi yato yatra jñāna-abhidhāna-
PV_04119 -asattā-anurodhinaḥ | bhinnasya a-tad-vaśā
V3_13103 -gamyam nityam ca. ato 'sya pramāṇasya
SV_16624 -pratītaye pramāṇam āgamaḥ. pramāṇa-antara-
SV_12101 atīśayam abhyupeti ity a-pratyayā eva asya
V1_01504 api na prakāśeta. na ca prakāśo 'rthas tathā-
SV_06603 a-vartamānam sāmānyam syāt. sāmānyasya
SV_17523 viruddha-svabhāva-upasamhāreṇa vacana-
SV_02712 sarva-dharma-nīścaya iti pramāṇa-antara-a-
PV_04179 yathā prakaraṇe kvacit || sarva-śruter eka-
PV_03036 paṭa-ādaḥ na vidyate || buddher a-skhalitā
SV_08205 a-bhinne vastuni jñāna-śabdayor anvayinor
HB_00411 sā sādhyā-viparyaye hetor bādhaka-pramāṇa-
PV_04170 -lakṣaṇam || a-sambhavāt sādhyā-śabdo dharmi-
SV_02705 na a-drṣṭa-grahaṇāya drṣṭe pramāṇa-antara-
SV_11506 vā. yady anityaḥ puruṣa-icchā-vṛttir a-
V2_05205 yāvat. anupalabdḥvā api viparyaye pratyakṣa-
SV_17308 vyaktaḥ ca niyamaḥ kutaḥ ||328|| sva-icchā-
SV_11911 pada-ādi parikalpitam | a-vastuni katham
HB_03201 eva tat paricchinati ity eka-pramāṇa-
SV_07509 sa eva prasaṅgaḥ. tan na ādheyatā na vyaktir
V3_11706 eva ity arthād an-anya-ṣaṁsargiṇy ātma-
SV_07213 vyaktiā jñāna-kāraṇatvāt tad-vyaktis tatra
SV_02611 -paricchēdāt tatra an-avakāśā pramāṇa-antara-
VN_03607 viruddhatvam vā vaidharmye yadi
V3_06111 hi tāny a-viguṇāni bhavanti, yadā eṣāḥ kārya-
SV_13601 nityatvāc ca. anyonya-deśa-parihāreṇa
PV_04114 niśedho 'numānāt syāc chabda-arthe 'n-akṣa-
PV_03319 | bhāveṣu bhinna-abhimateṣv apy āropeṇa
PV_04086 pakṣatā | nirākṛte bādhanataḥ ṣeṣe 'lakṣaṇa-
V3_02604 pakṣatā | nirākṛte bādhanataḥ ṣeṣe 'lakṣaṇa-
SV_16324 | prabhu-prabhāvas teṣāḥ sa tad-ukta-nyāya-
SV_04519 | na śrutiḥ kalpanā vā asti sāmānyena eva
SV_17112 śabda-artha-nīścaye | yasmān nānā-artha-
V2_07106 śabda-artha-nīścaye | yasmān nānā-artha-
PV_03290 -artha-samāropa-vikalpane | pratyakṣa-āsanna-
SV_11014 anyathā api kartum śakyante, puruṣa-icchā-
V2_06702 anyathā api kartum śakyante, puruṣa-icchā-
V2_05201 bābhūva. iti yathā. tasya sādhyā-sajātiya-
SV_07604 -darśanena eka-vṛtteḥ pratyayasya anyatra
V3_06110 indriya-ādinām vṛtti-sādguṇyena upalambha-
SV_17601 vacanānām samihita-artha-sattām antareṇa api
vṛttir iti kaḥ prasiddhāv anurodhaḥ. api ca iyam
vṛttir iti katham anitya-abhāva-vyatireko 'nitye
vṛttir iti cet, na, anya-nīśedha-arthatvāt. tatra
vṛttir iti cet, na, śāstrasya kvacid an-adhikārāt.
vṛttir iti nivedayiṣyāmaḥ. te hi yathāsvam
vṛttir iti bhēdān na a-bhinna-pratibhāso yujyate.
vṛttir iti. samāna-dharminor arthayoḥ pramāṇa-
vṛttir iti sūcitam bhavati. sa hi śāśināś
vṛttir iṣṭā, tan na an-upākhyeṣv a-mūrtatva-
vṛttir ubhaya-dharmaś ca. na hi pakṣa-vipakṣa-
vṛttir eva apekṣā tat-kṛta-upakāra-anapekṣasya
vṛttir eva apekṣā, tat-kṛta-upakāra-anapekṣasya
vṛttih kāla-paurvāparyam. yadā eko na asti tadā
vṛttih kim iṣyate | sā api na pratiśedho 'yam
vṛttih kim iṣyate | sā api na pratiśedho 'yam
vṛttih kvacit. yadā anumānam api vastu vidhinā
vṛttis ca. mānasam ca akṣa-vijñāna-anantara-
vṛttis ca yuktā vyāghātāt. na ca anyatra a-
vṛttih, tat-sambandhāt. saṅkhyā-kārya-dravya-
vṛttih. tataḥ śarīra-sthitim pratilabhamānā tat-
vṛttis tataḥ sāmānyam ity atra ucyate. aneka-
vṛttih, tataś ca sāmānya-ātmatā. anyathā anyatra
vṛttih, tatra kadācid avisamvāda-sambhavāt, na tv
vṛttih, tad-an-upalakṣaṇe tasya tathā a-pratītir
vṛttis tad icchā-jā iti sūcitam || candratām
vṛttih. tan na etad vastu-bala-āyātam kṛtakatvam
vṛttis tu pratyakṣam anvākarṣati iti na puruṣa-
vṛttih. drṣyante ca vicchinna-kriyā-sampradāyāḥ
vṛttih. na apy anyāḥ kaścid iha anuṣāṅgī ity
vṛttir na viśeṣasya iti cet. na, bhēda-abhāvāt.
vṛttir na syāt. na hy ayam sambhavo 'sty ekaḥ
vṛttih. na hi tasmin nīścite tad-ātmā a-nīścito
vṛttir niśedhaḥ syān na tāvatā | so '-sarvaḥ
vṛttir mukhya-āropitayoḥ sadā | śimhe mānavake ca
vṛttih. yathā pācaka-ādiṣu. nanu tad eva idaḥ
vṛttih, yathā yat sat, tat kṣaṇikam eva. a-
vṛttir yadi iṣyate | śāstreṇa alaḥ yathāyogaḥ
vṛttih. vastu-grahe 'numānāc ca dharmasya ekasya
vṛttir vā. a-puruṣa-adhīnatve puruṣānām yathā-
vṛttir vyatireka-nīścayaḥ. tat-tulya eva asti iti
vṛttih saṅketaḥ sa iha eva kartum śakyate na
vṛttih sambandhasya asya vastunaḥ ||238|| vācako
vṛttih sarvān bhāvān dvairāśye vyavasthāpayati,
vṛttih sāmānyasya iti. a-vṛtter na anekatra jñāna
vṛttih sūcitā bhavati. sā eva avinābhāvaḥ. tata
vṛttih syāt. na yuktam evam bhavitum. yasmād
vṛttih syāt. no ced bhrānti-nimittena ṣaṁyojyeta
vṛttih syāt. pramāṇa-virodhe tu hetoḥ, yathā na
vṛttih syāt. sā ca upalabdhir eva. upalabhyasya
vṛttir hi deśa-paurvāparyam. tat sarvasya sarveṇa
vṛttitaḥ || asādḥāraṇatā tatra hetūnām yatra na
vṛttitaḥ || kā artha-ṣaṁvid yad eva idaḥ
vṛttitaḥ || svayam-iṣṭa-abhidhānena gata-arthe
vṛttitaḥ ||24|| drṣṭer vipratipattinām atra
vṛttitaḥ ||309|| rathyā-puruṣā api kecana tantra-
vṛttitaḥ ||91|| iti saṅgraha-ślokaḥ. kim punaḥ
vṛttitvam śabdānām tatra drṣyate ||323|| na
vṛttitvam śabdānām tatra drṣyate ||42|| na yukti-
vṛttitvāt kadācid bhrānti-kāraṇam || yathā eva
vṛttitvāt, teṣāḥ ca citra-abhisandhitvāt. tad
vṛttitvāt teṣāḥ ca citra-abhisandhitvāt. tad ayam
vṛttino liṅgasya asati nāstitā trītiyam rūpam. sā
vṛttim icchāṣ tattva-anyatve na atikrāmāti ity
vṛttim darśayati. tadā hi tāny a-viguṇāni
vṛttim paśyato bhavitavyam eva a-drṣṭa-vyabhicāra-

V3_02008
SV_09614
V3_07706
V1_00414
VN_03705
SP_00008
PV_02237
SV_16933
SV_09218
SV_03609
SV_03111
V1_02803
VN_00207
SV_00822
V3_08402
SV_16626
PV_04021
SV_17305
V3_02903
VN_00711
SV_06910
V1_01714
SV_06702
SV_17005
SV_16424
PV_03140
SV_00411
SV_16123
V1_02101
VN_05423
V3_07708
PV_03078
V3_00405
SV_17002
SV_17518
V2_07909
PV_02138
PV_04274
PV_04237
SV_16525
SV_17607
V3_03507
V3_00707
V3_08908
PV_03236
SV_11324
SV_07509
SV_03315
SV_07604
SV_07706
PV_03521
SV_03114
SV_15724
VN_03718
VN_00605
PV_03133
VN_02614
PV_03133
VN_03618
SV_13224
V3_12111
V3_04809
V3_11001
SV_00911
VN_03119

prakaraṇām api viparīta-anubhava-pratiśiddha-
-dharmatām bruvāṇaḥ sato 'nyatra apy asya
-dharmatām bruvāṇaḥ sato 'nyatra apy asya
eva śāstrasya. praṇayan vā svām eva
vyākhyātā, so 'pi sva-abhimata-nitya-gotva-
| tad-abhāve 'pi tad-bhāvāt sambandho na eka-
'py ātmīya-vairāgyaṃ guṇa-leśa-samāśrayāt ||
-a-virodhau ca bādhaka-sādhaka-pramāṇa-
te vyavacchedasya vācakāḥ ||185|| vastu-
hetavo bhavanti. tatra vācyeṣu puruṣa-āyatta-
tadvat tato 'param ||56|| a-samāropa-viṣaye
-pradarśanāt | parokṣa-gati-sañjñāyām tathā-
an-upadarśane virodha-abhāvād asya viparyaye
na kevalānām sāmartyam asti iti. vipakṣa-
'pi na kevalānām sāmartyam asti iti vipakṣa-
antara-vṛttih. ata eva āgamasya artha-viśeṣa-
eva samsthitam || a-khyāpīte hi viṣaye hetu-
sa svabhāva-niyato 'yuktas tasya icchā-
pramāṇābhyām nirākṛto viparyaye pramāṇa-
-utthāpane śakta iti cet, kiṃ vai puruṣa-
-matī-vispanditāni ity upekṣānyāḥ. atha eka-
niścīyata iti. tad ayuktam, yasmād dhī-śabda-
bahuṣv ekā śrutih, teṣām a-sāmyāt, eka-
api tasminn a-tathābhāvād arthasya a-pramāṇa-
sandeḥād a-samartham a-darśane 'pi vipakṣa-
codyaṃ ca etad dvayor api || śighra-
-pravṛttih, tathaḥ saj-jñāna-śabda-vyavahāra-
-indhana-yukti-vat ||307|| sati indhane dāha-
na enam iyam abhilāpena saṃsrjati, tathā-
avaśyaṃ viṣayo darśāniyo 'nyathā dūṣaṇa-a-
-pakṣa-sapakṣa-nyataratva-ādinām a-vipakṣa-
bahutā api vā || pramāṇānām anekasya
a-vyavacchinna-svabhāva-antara-virahād aneka-
tat katham tad-vaśāt pratītiḥ. na ca vacana-
kāryam eva vacanaṃ vācakasya vācya-darśana-
sambhavāt, eka-dharmasya apy ajñāne parārtha-
dhetor vāsanātaḥ prahīyate || padārtha-
'yaṃ svayaṃ pratyakṣato gataḥ | sva-mātra-
'pi tasmād a-jñāta-viplavāḥ || sattā-sādhana-
atīndriyeṣv a-dṛṣṭa-ādīṣu pramāṇa-antara-a-
āgamasya sati vastuny avisamvādena asya
kṛta-a-kṛtānām śabdānām, icchā-mātra-
vastu-svabhāvam anuvidadhāti, tasya evam a-
tādṛśo 'mbhasa ādhārād utpattih. balākā api
eva kuto rūpaṃ bhinna-ākāra-avabhāsi tat ||
katham śabda-artha-sambandhāḥ. puruṣeṣu
ādheyatā na vyaktir vṛttih sāmānyasya iti. a-
pūrvatra pratikṣipta-bheda-antaravāc chabda-
prasaṅgāt. tad ayam eka-vastu-darśanena eka-
2a) niṣ-kriyatva-upagamāt. na hy anya-dravya-
sambhavaḥ || na apekṣeta anyathā sāmyaṃ mano-
viṣayam. tadvad anyad api, a-samāropa-viṣaye
puruṣa-icchā-vṛttayas teṣām yathā-kathañcid
pṛthak sādhana-avayavaḥ syād a-pṛthag-
nānā-eka-ātma-abhāve 'pi nānā-eka-rūpānām
sa-vikalpa-a-vikalpayoḥ | vimūḍho laghu-
tasmād aindriyatvasya nitya-anitya-pakṣa-
svayaṃ jñāna-prasaṅgataḥ || manasor yugapad-
yujyeta. sa hi svayaṃ pratipanne gotve hetu-
-āśrayatvāc ca bheda-vyavasthiteḥ. laghu-
pratanyate. na ca asann ātmā, sattā-sādhana-
vastu. anya-viṣaye 'pi nañi vibhāgena niyoga-
vīta-rāgatvād iti cet, na, karuṇayā api
vīta-rāgatvād iti cet. na, karuṇayā api
teṣām vikalpena tat-sādhyā-sādhānyā

vṛttim balād asti iti sādhyann adhyakṣa-
vṛttim bhāṣate sattāyām ca avyabhicāram iti
vṛttim bhāṣate sattāyām ca avyabhicāram iti
vṛttim sva-vācā viḍambayati. para-avabodha-arthaṃ
vṛttim hetum anityatve bruvāṇo '-samarthita-
vṛttimān || yady apekṣya tayor ekam anyatra asau
vṛttimān pratibadhnāti tad doṣān samvṛnoti ca |
vṛtti. te ca atyakṣe na abhimate. tat katham tad-
vṛttinām śabdānām kiṃ rūpam abhidheyam āhosvid
vṛttinām śabdānām a-vastu-sandarśinām yathā-
vṛtteḥ (57ab') tat tarhi bhrānti-nivṛtṭy-arthaṃ
vṛtter a-darśanāt ||30|| tasmād bhūtam abhūtam vā
vṛtter a-darśane 'pi san kṛtako vā syān nityaś ca
vṛtter a-dṛṣṭāv api śeṣavad-anumānāt saṃśayaḥ.
vṛtter a-dṛṣṭāv api śeṣavad etad vyabhicāri
vṛtter a-parijñānād ayam jaiminir anyo vā svayaṃ
vṛtter a-sambhavāt | viṣaya-khyāpanād eva siddhau
vṛtteḥ. ata eva sañketāt svabhāva-viśeṣasya
vṛtter an-āśrayaḥ prati-pramāṇasya. viruddhayor
vṛtter anapekṣāḥ śabdān arthāḥ svayaṃ
vṛtter aneko 'pi yady eka-śrutimān bhavet | (143ab
vṛtter anyatra tato na an-upalakṣaṇam | (17ab) a-
vṛtter anyatra pratyaya-a-jananāt, a-
vṛtter anyasya api śaṅkanīyatvāt. yad uktam -
vṛtteḥ. api ca evaṃ-vādino jaiminīyāḥ svam eva
vṛtter alāta-āder anvaya-pratighātini | cakra-
vṛtteḥ. asatām ca asattvam anupalabdhir asaj-
vṛtter asaty abhāvād a-dṛṣṭa-indhano 'pi dahano
vṛtter ātmani virodhāt, tad-rūpasya prāg a-
vṛtter iti. evaṃ tarhi na ananubhāṣaṇam pṛthaṅ
vṛtter ubhaya-dharmatve 'py a-doṣaḥ. na hi pakṣa
vṛtter ekatra vā yathā | viśeṣa-dṛṣṭer eka-tri-
vṛtter ekasya na deśa-ādi-viśeṣavatā anyena yogāḥ,
vṛtter eva a-virodho 'nyatra api prasaṅgāt.
vṛtteḥ. evaṃ sati. paraspara-viruddha-arthā
vṛtteḥ kārya-a-kārya-an-avabodhāt, sarvatra śaṅkā
vṛtteḥ khadga-āder viśeṣo 'yaṃ mahā-muneḥ | upāya
vṛtter gamakas tad-abhāva-vyavasthiteḥ || anyathā
vṛtteś ca sandigdhaḥ syād asan na saḥ | asattvam
vṛtteḥ. tad-a-sambhavād eva hy āgamas tat-
vṛttes tan-nivṛtti-lakṣaṇa-anupalabdhir abhāvaṃ
vṛtteḥ. tayā artha-mātra-anurodhinyā bhāvinyā
vṛtteḥ. tasmān na tato 'rtha-siddhiḥ, vastu-
vṛttes toya-samāśrayāt ||66|| kāryaṃ tasya ity
vṛtter dṛṣṭya-a-parāmarśena abhidhāna-vikalpayoḥ |
vṛtteḥ. na a-miśrānām siddhānām kaścit sambandho
vṛtter na anekatra jñāna-hetuḥ. ata eva vyakter
vṛtter na sāmānādhikaraṇyaṃ viśeṣaṇa-viśeṣya-
vṛtteḥ pratyayasya anyatra vṛttim icchāṃ tattva-
vṛtter bhāvasya tato '-vicalato bhinna-deśena
vṛtter mano 'ntaram | mano-jñāna-krama-utpattir
vṛtteḥ. yatra asya samāropo na tatra niścaya iti
vṛtteḥ. yad api prayoktā phalam aśnuta iti
vṛtteḥ. yo dṛṣṭānta-sādhyo 'rthas tasya hetāv
vṛtteḥ, rājā mahā-sammataḥ prabhavo rāja-vaṃśasya,
vṛtter vā tayor aikyaṃ vyayasyati || vikalpa-
vṛtter vyabhicārād a-sādhana-aṅgasya upādānām
vṛtteḥ sa-vikalpa-a-vikalpayoḥ | vimūḍho laghu-
vṛtteḥ saṃśayaṇo '-pratipattim ātmanas tathā
vṛtteḥ sakṛc-chrutir bhrāntir iti cet. vaṃśa-ādi-
vṛtteḥ. sandigdhaḥ syāt. na ca pareṇa tathā
vṛtteḥ. sapakṣa-lakṣaṇa-virodhāc ca na evaṃ
vṛtteḥ. sā eva rāga iti cet, iṣṭam na nāma
vṛtteḥ. sā eva rāga iti cet. iṣṭam, a-viparyāsa-
vṛtteḥ sāmartyam anyathā dvitīyasya vaiyarthyaṭ.

SV_16623	a-tad-darśane 'sambhavāt. pratyakṣa-a-	vr̥tter hi teṣu pramāṇa-antarasya a-sambhavād a-
SV_16527	anyathā saty api tasmin pramāṇa-antara-a-	vr̥ttāv a-pratipatteḥ. tataś ca kevalād artha-
SV_03616	-bhāvā yujyante śabdānām vā yathā-vastu-	vr̥ttāv iti vaksyāmaḥ. yaś ca ayam sarvatra vastu-
PV_03523	an-udayo na kadācit saha-udayāt || sama-	vr̥ttau ca tulyatvāt sarvadā anya-a-gatir bhavet |
SV_11512	na syād iti pūrva-vat prasaṅgaḥ. icchā-	vr̥ttau ca pauraṣeyatvam iti vipralambha-āśānkā.
VN_03512	viruddha-dṛṣṭānta-a-vr̥ttau viparyaya-	vr̥ttau ca hetor na kaścīd dhetu-doṣo dṛṣṭānta-
HB_02501	ādi-nimittam iti na kāraṇa-bhedaḥ. prabandha-	vr̥ttau tu śarād bhāvaḥ. asti ca gomaya-itara-
V2_05110	iti cet, na, anya-niṣedha-arthatvāt. tatra	vr̥ttau labdhāyāṃ samuccīyamāna-avadhāraṇam anyad
VN_03511	vā tad-vr̥tti-niyame 'naikāntikaḥ, a-	vr̥ttau vā asādhāraṇaḥ. viruddha-dṛṣṭānta-a-vr̥ttau
VN_03512	a-vr̥ttau vā asādhāraṇaḥ. viruddha-dṛṣṭānta-a-	vr̥ttau viparyaya-vr̥ttau ca hetor na kaścīd dhetu-
SV_17608	asya sarva-viṣayatve 'pi vastv-antareṇa a-	vr̥ttau syāt. tac ca na asti. tataḥ pratipattu-
PV_04030	-iṣṭa-nivṛttāv apy āśānkā-ssthāna-vāraṇam |	vr̥ttau svayaṃ śruteḥ prāha kṛtā ca eṣā tad-
V3_01904	-nirākaraṇe 'py āśānkā-ssthāna-vāraṇam sva-	vr̥ttau svayaṃ-śruter āha sūtra-kāraḥ – svayaṃ iti
SV_11913	tan na teṣu vācya-vācaka-sambandhaḥ. tad-	vr̥ttau svarūpa-hāni-prasaṅgāt. krama-viśeṣeṇa
SV_06912	-a-viśeṣād eka-śabdena ucyante 'pi tv eka-	vr̥tīyā apy aneka eka-śabdena ucyeta. ko virodhaḥ
HB_02702	sādhyate. uktam atra yathā paryudāsa-	vr̥tīyā apekṣāto 'bhāva-anupalabdhi, na pratiṣedha
HB_02605	a-bhakṣya-a-sparśaniya-vat paryudāsa-	vr̥tīyā. upalabhyamāna-dharmatve viṣaya-svabhāva
V3_01302	'pi na syāt, tasya sādhyā-vipakṣa eva	vr̥tīyā tad-viparyāsana-lakṣaṇatvāt. yathokte tu
HB_03905	hi bhāva-abhāvau tad-abhāva-sādhanā-pramāṇa-	vr̥tīyā boddhavyau, upāya-antarasya a-sambhavāt.
VN_02712	viśeṣaṇam. aindriyakatvasya hetoḥ sāmānye	vr̥tīyā vyabhicāra udbhāvite 'sarvagatatve saty
V3_07707	avyabhicāram iti katham na unmattaḥ. vipakṣa-	vr̥tīyā vyabhicāraḥ. tat-pakṣa-sapakṣa-anyataratva
VN_03702	eva. prasādhite tu sāmārthye gotve '-	vr̥tīyā hetor na saṃśaya eva sarva-saṃśaya-
VN_03809	anityaḥ śabda aindriyakatvād iti sāmānyā-	vr̥tīyā hetor vyabhicāra-pradarśanena pratiṣedhe
V3_00610	-ādiṣu bahu-mukhair upanyāsair ekatva-aneka-	vr̥tīyā virodhāt tathāvidha-svabhāva-niṣedhaḥ
PV_02075	viśeṣo 'sya na citte 'n-upakāriṇi | rāga-ādi-	vr̥ddhiḥ puṣṭy-ādeḥ kadācit sukha-duḥkha-jā ||
PV_02153	yadi || vācyaṃ kena udbhavaḥ sāmyān mada-	vr̥ddhiḥ smaras tataḥ | rāgī viśama-doṣo 'pi
PV_04159	|| sarṣapād ā mahā-rāśer uttara-uttara-	vr̥ddhimat | gurutvaṃ kāryam ālāya yadi na eva
SV_06617	bheda-ākhyāyāḥ samā śrutiḥ ||137|| kṛtā	vr̥ddhair a-tat-kārya-vyāvṛtti-vinibandhanā | na
PV_02123	-āśraya-ssthiteḥ || viśeṣasya a-svabhāvāt vād	vr̥ddhāv apy āhito yadā | na apekṣeta punar yatnaṃ
SV_10708	datta-anuyogo bhavitum na yuktaḥ. na hi	vr̥ṣasyanti ṣaṇḍhasya rūpa-vairūpya-parīkṣāyām
V3_07003	na datta-anuyogo bhavitum yuktaḥ. na hi	vr̥ṣasyanti ṣaṇḍhasya rūpa-vairūpya-parīkṣāyām
V1_00103	upetya āryo 'nujagrāha yaṃ vyaktaṃ tasya na	vetty ayam jaḍa-matir loko garīyaḥ padam | tatra
PV_02248	|| indriya-ādeḥ pṛthag-bhūtam ātmānam	vetty ayam janaḥ | tasmān na ekatva-dṛṣṭyā api
V1_01212	| tad-a-smṛtau ca tena arthaṃ saṃsr̥ṣṭam	vetty asau katham ||12|| yady eṣa niyamaḥ – sva-
PV_03426	'nubhavaḥ kutaḥ | svaṃ ca rūpaṃ na sā	vetti ity utsanno 'nubhavo 'khilāḥ || bahir
SV_05907	ṛte ||115|| na hi tadā pratipattā vṛkṣaṃ	vetti na a-vṛkṣaṃ taj-jñānāya eva tad-arthitayā
SV_16514	atiśayād buddhi-indriya-ādīnām sa eva	vetti na aparāḥ. tasya kuto 'yam atindriya-jñāna-
PV_03450	yadi || taj-jā tat pratibhāsā vā yadi dhīr	vetti na aparā | ālambamānasya anyasya apy asty
SV_16703	-viśeṣa-pratinīyamam vyākhyātā na svayaṃ	vetti. na apy enam anyo vedayati, tasya api tulya
PV_03428	-mukhā ātmani || yo yasya viṣaya-ābhāsaḥ tam	vetti na tad ity api | prāptaṃ kā saṃvid anyā
VN_04513	yas tu nakka-śabdam mukka-śabdam eva vā	vetti, na nāsā-śabdam, sa katham apaśabdāc
PV_03125	kiñcid āsin me kalpanā idṛṣi | iti	vetti na pūrva-ukta-avasthāyām indriyād gatau ||
V1_01408	kiñcid āsin me kalpanā idṛṣi | iti	vetti na pūrva-ukta-avasthāyām indriyād gatau ||14
PV_03443	'sya sva-vedanam || atha ātma-rūpaṃ no	vetti para-rūpasya vit katham | sārūpyād vedanā-
SV_16628	anyo vā svayaṃ rāga-ādimān na arthaṃ	vetti vedasya na anyataḥ | na vedayati vedo 'pi
V2_07006	iha pratanyate. svayaṃ rāga-ādimān na arthaṃ	vetti vedasya na anyataḥ | na vedayati vedo 'pi
VN_04511	ubhaya-pratīter abhāvāt. yaḥ khalu ubhayaṃ	vetti śabdam apaśabdaṃ ca, sa evaṃ pratipadyate.
SV_12715	yasya apauruṣeyatvaṃ sādhyeta. tad-abhāvād	veda-a-viśiṣṭa-varṇa-apauruṣeyatvam api prathama-
SV_12308	tena āśānkya-vyabhicāra-vādaḥ kriyate. nanu	veda-a-vedayos tattva-lakṣaṇo 'sty eva viśeṣaḥ.
SV_12504	atiśaya-bhāg ity an-upātta-samam. yat kiñcid	veda-adhyayanam sarvaṃ tad-adhyayana-antara-
SV_12429	vedena viśeṣaṇād a-doṣaḥ. kaḥ punar atiśayo	veda-adhyayanasya yad anyathā adhyetum na śakyate.
SV_16917	vyākhyānān na api sāmāyikāl loka-vyavahārād	veda-artha-siddhiḥ. a-sāmāyikatve 'pi nānā-
SV_16903	na vā iti. sa eva upadiśann upaplavād vedaṃ	veda-arthaṃ vā anyathā apy upadiśed iti. śrūyante
SV_16701	vedasya na anyataḥ | na vedayati vedo 'pi	veda-arthasya kuto gatiḥ ||317|| sarva eva hi
V2_07007	vedasya na anyataḥ | na vedayati vedo 'pi	veda-arthasya kuto gatiḥ ||35|| tena agni-hotraṃ
SV_17318	vitathāni veda-vākyāni, yatra a-pratipattiḥ,	veda-eka-deśatvāt, yathā agnir himasya bheṣajam
SV_17315	satyaṃ yathā agniḥ śīta-nodanaḥ | vācyaṃ	veda-eka-deśatvād anyad apy aparā 'bravit ||330||
SV_17613	-nivṛttāv api viprakṛṣṭeṣv abhāva-niścayaḥ.	veda-prāmānyam kasyacit karṭṭ-vādaḥ snāne dharmā-
VN_04708	-anvākhyāna-yatnaṃ vā, guṇa-atiśaya-abhāvāt.	veda-rakṣa-ādikaṃ ca a-prayojanam eva a-tat-
SV_16815	upadeśena avisamvādasya asiddher an-āśvāsaḥ.	veda-vat tad-vyākhyānam apy apauruṣeyam
SV_12615	upadeśasya tad-icchā-anuvṛtter a-nirṇaya eva	veda-vākya-artheṣu. api ca, ayam apauruṣeyatvaṃ
SV_12009	kila | (239ab) yā api iyam apauruṣeyatā	veda-vākyānām kartur a-smaraṇād varṇyate. santy
SV_12606	asti iti kim apauruṣeyatvena. satī vā	veda-vākyānām eva apauruṣeyatve. artha-saṃskāra-
SV_17317	vedasya sādhayitu-kāmaḥ prāha, a-vitathāni	veda-vākyāni, yatra a-pratipattiḥ, veda-eka-
SV_12610	-apavādābhyām nairukta-mīmāṃsaka-ādayo	veda-vākyāni viśasanto dṛṣyante. na ca te 'rthās

SV_16701	vetti vedasya na anyataḥ | na vedayati	vedo 'pi veda-arthasya kuto gatiḥ ||317|| sarva
V2_07007	vetti vedasya na anyataḥ | na vedayati	vedo 'pi veda-arthasya kuto gatiḥ ||35|| tena
SV_17416	-kāraṇa-adhiṣṭhāna-bhāva-ādinā ity āha	vedaḥ, tac ca ayuktam ity āvedita-prāyam,
SV_16822	ity a-pratipattir eva tad-arthasya. api ca,	vedas tad-vyākhyānam vā puruṣeṇa puruṣāya
PV_02249	anurajyate | pratyutpannāt tu yo duḥkhān nir-	vedo dveṣa idrṣaḥ || na vairāgyam tadā apy asti
SV_12314	a-kṛta-saṅketo vivecayet, vyaktam apauruṣeyo	vedaḥ. nanu na śaknuvanty eva puruṣa mantrān
SV_13401	na tv evaṃ śabdān iti, kaḥ śabdeṣv eṣān nir-	vedaḥ. yad uktaṃ na dhvanayo bhedenā vācakebhyaḥ
SV_16705	'ndhaḥ panthānam pratipadyate. na api svayaṃ	vedaḥ svārtham vivṛṇoti, upadeśa-vaiyarthyā-
V1_03602	ity api tat-svabhāvo 'nubhava eva. a-vedya-	vedaka-ākārā yathā bhrāntair nirikṣyate |
PV_03330	vedye dur-ghaṭau vedya-vedakau | a-vedya-	vedaka-ākārā yathā bhrāntair nirikṣyate ||
PV_02032	|| heya-upādeya-tattvasya sa-abhyupāyasya	vedakaḥ | yaḥ pramānam asāv iṣṭo na tu sarvasya
PV_02032	| yaḥ pramānam asāv iṣṭo na tu sarvasya	vedakaḥ || dūram paśyatu vā mā vā tattvam iṣṭam
V1_01608	| arthasya dṛṣṭāv iva tad a-nirdeśyasya	vedakam ||15|| tac ca idaṃ pratyakṣam an-
V1_02308	-ākāram saṃvedanam na bhavati, tat tasya	vedakam, a-paraspara-rūpam iva sukha-ādi-
V1_02312	ayam aparō 'sya doṣo 'stu. na tv a-sa-rūpaṃ	vedakam nāma. na hi vittī-sattā eva tad-vedanā
PV_03250	svasaṃvittir na abhijalpa-anuṣaṅgiṇī || a-	vedakāḥ parasya api te svarūpaṃ katham viduḥ |
PV_03266	-ādayo 'rthānam sva-saṅkrānta-avabhāsinām |	vedakāḥ sva-ātmanā ca eṣān arthebhyo janma
PV_03330	ca artha-antare vedye dur-ghaṭau vedya-	vedakau | a-vedya-vedaka-ākārā yathā bhrāntair
V1_02313	yuktā, tasyāḥ sarvatra a-viśeṣāt sarva-	vedana-prasaṅgāt. tāṃ tu sārūpyam āviśat
V1_02310	indriya-ādiṣv api prasaṅgāt sārūpyam eva tad-	vedana-lakṣaṇam. sārūpyam apy a-tad-ātmanāḥ prak
V1_02008	-utpatter manaḥ pratyeti. sukha-ādinām sva-	vedanam (19d) sukha-ādinām svasaṃvedanam api
PV_03364	|| tatra ātma-viṣaye māne yathā rāga-ādi-	vedanam | iyaṃ sarvatra saṃyojyā māna-meya-phala-
V1_04210	tatra ātma-viṣaye māne yathā rāga-ādi-	vedanam | iyaṃ sarvatra saṃyojyā māna-meya-phala-
PV_03276	|| tāms tān arthān upādāya sukha-duḥkha-ādi-	vedanam | ekam āvir-bhavad dṛṣṭam na dṛṣṭam tv
PV_03389	artho '-saṃvedanaḥ kaścīd an-arthaṃ vā api	vedanam | dṛṣṭam saṃvedyamānam tat tayor na asti
PV_03510	|| tathā hi nila-ādy-ākāra eka ekaṃ ca	vedanam | lakṣyate na tu nila-ābhe vedane vedanam
PV_03180	|| atītam apa-dṛṣṭāntam a-liṅgaṃ ca artha-	vedanam | siddham tat kena tasmin hi na
PV_03425	|| dvairūpya-sādhanena api prāyaḥ siddham sva-	vedanam | svarūpa-bhūta-ābhāsasya tadā saṃvedana-
PV_03274	| saṃvedanam na yad-rūpaṃ na hi tat tasya	vedanam || a-tat-svabhāvo 'nubhavo bauddhāms tān
PV_03442	-ākhyā tatra cet siddham sārūpye 'sya sva-	vedanam || atha ātma-rūpaṃ no vetti para-rūpasya
PV_03261	| artha-grahe sukha-ādinām taj-jānām syād a-	vedanam || dhiyor yugapad-utpattau tat-tad-viṣaya
PV_03434	| sāmye kenacid aṃśena syāt sarvaṃ sarva-	vedanam || yathā nila-ādi-rūpatvān nila-ādy-
PV_03366	| sā yogyatā iti ca proktaṃ pramānam sva-ātma-	vedanam || sarvam eva hi vijñānam viṣayebhyaḥ
V1_04301	| sā yogyatā iti ca proktaṃ pramānam sva-ātma-	vedanam ||57|| ity antara-ślokaḥ. bāhye 'py arthe
PV_03457	ced na vai duḥkha-samudbhavaḥ || duḥkhasya	vedanam kiṃ tu duḥkha-jñāna-samudbhavaḥ | na hi
V1_03312	prativedanam. asti idaṃ vedanam, tad artha-	vedanam kena. utpatti-sārūpyābhyām. anantaram
PV_03511	bhavit tatra api ca smṛtiḥ | dṛṣṭā tad-	vedanam kena tasya apy anyena ced imām || mālām
PV_03320	eva idaṃ pratyakṣam prativedanam | tad-artha-	vedanam kena tādrūpyād vyabhicāri tat || atha so
V1_03312	eva idaṃ pratyakṣam prativedanam. asti idaṃ	vedanam, tad artha-vedanam kena. utpatti-
PV_03510	ca vedanam | lakṣyate na tu nila-ābhe vedane	vedanam param || jñāna-antareṇa anubhavo bhavit
PV_03278	evam ucchinnā sarva-vastuḥ || a-bhinna-	vedanasya aikye yan na evaṃ tad-vibheda-vat |
V1_02610	bheda-a-bhedau vyavasthāpayet. a-bhinna-	vedanasya aikye yan na evaṃ tad-vibheda-vat |
PV_03443	no vetti para-rūpasya vit katham | sārūpyād	vedanā-ākhyā ca prāg eva pratipādītā || dṛṣṭayor
V1_02313	vedakam nāma. na hi vittī-sattā eva tad-	vedanā yuktā, tasyāḥ sarvatra a-viśeṣāt sarva-
PV_04271	|| viśeṣo gamyate 'rthānam viśiṣṭād eva	vedanāt | tathābhūta-ātma-saṃvittir bheda-dhī-
V1_04304	| (58ab) saty api bāhye 'rthe saha-upalambha-	vedanābhyām bhāsamānasya nila-ādes tat-saṃvidāś ca
PV_03279	-ābhaḥ sita-duḥkha-ādir a-bhinno buddhi-	vedane | a-bhinna-ābhe vibhinne ced bheda-a-
V1_02612	-ābhaḥ sita-duḥkha-ādir a-bhinno buddhi-	vedane | a-bhinna-ābhe vibhinne ced bheda-a-
PV_03459	|| bhinne jñānasya sarvasya tena ālambana-	vedane | artha-sārūpyam ālamba ātmā vittīḥ svayaṃ
PV_03484	|| smṛter apy ātma-vit siddhā jñānasya anyena	vedane | dirgha-ādi-grahaṇam na syād bahu-mātra-
PV_03370	| atīta-artha-grahe siddhe dvi-rūpatva-ātma-	vedane || nila-ādy-ābhāsa-bheditvān na artho
PV_03260	yat tad udbhavā || vinā arthena sukha-ādinām	vedane cakṣur-ādibhiḥ | rūpa-ādiḥ stry-ādi-bhedo
PV_03510	ekaṃ ca vedanam | lakṣyate na tu nila-ābhe	vedane vedanam param || jñāna-antareṇa anubhavo
SV_12510	-ādayo rāga-ādi-sādhanē pratyuktāḥ. astu	vedam adhyayanam adhyayana-pūrvatā-sādhanam.
SV_16903	na vā iti. sa eva upadiśann upaplavād	vedam veda-arthaṃ vā anyathā apy upadiśed iti.
SV_16704	vyākhyātā na svayaṃ vetti. na apy enam anyo	vedayati, tasya api tulya-prasaṅgatvāt. na hy
SV_16701	na arthaṃ vetti vedasya na anyataḥ | na	vedayati vedo 'pi veda-arthasya kuto gatiḥ ||317||
V2_07007	na arthaṃ vetti vedasya na anyataḥ | na	vedayati vedo 'pi veda-arthasya kuto gatiḥ ||35||
V1_04104	na an-upalabhamānaḥ kasyacit saṃvedanam	vedayate nāma kiñcit. upalabhyate saṃvedanam
SV_12308	-vyabhicāra-vādaḥ kriyate. nanu veda-a-	vedayos tattva-lakṣaṇo 'sty eva viśeṣaḥ. satyam
SV_12619	kiṃ phalaṃ bhavet | (247ab) na hi loka-	vedayor nānā varṇāḥ. bhede 'pi ca pratyabhijñāna-
SV_16628	anyo vā svayaṃ rāga-ādimān na arthaṃ vetti	vedasya na anyataḥ | na vedayati vedo 'pi veda-
V2_07006	svayaṃ rāga-ādimān na arthaṃ vetti	vedasya na anyataḥ | na vedayati vedo 'pi veda-
SV_17424	-śodhana-sāmarthyā-ādikam. tasya evaṃ-vādinō	vedasya sarvatra śāstra-śarīre pramāṇa-virodham a
SV_17317	āgama-lakṣaṇam parityajya anyathā prāmānyam	vedasya sādhayitu-kāmaḥ prāha, a-vitathāni veda-

PV_03479	-abhyupagame buddher buddhau buddhiḥ sva-	vedikā | siddhā anyathā tulya-dharmā viṣayo 'pi
VN_02508	taṃ yadā sva-dṛṣṭānte 'bhyanujānāti nigrhīto	veditavyaḥ. tatra dṛṣṭas ca aśv ante ca
V3_05505	-udāharaṇena svabhāvo 'py eka-deśa-bhāg ukto	veditavyaḥ. tena eva ca sadṛśam udāharaṇam āha,
V3_01108	-artha-ukta-vādy-abhyupagama-grahaḥ ||6||	veditavyaḥ. tena siddham yathā – śrāvaṇaḥ śabda
HB_00207	vā yathāsvam pramāṇena niścita ukto	veditavyaḥ. pakṣa-dharmaś ca, sarvatra hetāv
V3_02702	tad-bādhāyāṃ ca a-doṣaḥ pakṣa-hetvor ukto	veditavyaḥ, yathā-sādhyam a-bādhanāt. yathā ākāśa-
V3_13309	darśayitum. tad arthāpatyā eṣāṃ nirāso	veditavyaḥ. yadi punar hetu-rūpa-a-saṃsparśī
SV_10412	ayam eva hetur hetu-vyāpakayor abhāve 'pi	veditavyaḥ. viruddhasya ca bhāvasya bhāve tad-
V3_00808	arthān na pakṣa-vacanāṃ sādhanam ity uktaṃ	veditavyam. katham na sādhanam. sāksāt
SV_09711	sādhana-prayogasya gamakatā-lakṣaṇam uktaṃ	veditavyam. dvividho hi prayogaḥ sādharmaṇa
V2_07510	api hetor gamya-gamakata-lakṣaṇam uktaṃ	veditavyam. dvividho hi hetuḥ prayogataḥ
V3_01008	eva an-uktir nyūnatā-sādhanā-doṣa ity uktaṃ	veditavyam. na tarhi idānīm sādhanasya a-tan-
VN_04916	ānarthakyam iti tad etan niyama-abhyupagame	veditavyam. yatra eka-sādhanā-vākya-prayoga-
VN_03003	-ādinā vyabhicārayati, tad viruddham uttaram	veditavyam. sva-pakṣa-anapekṣam ca, yaś ca sva-
NB_02045	-prāptānām eva upalabdhir anupalabdhīś ca	veditavyā. anyeṣāṃ virodha-kārya-kāraṇa-bhāva-
V2_06211	-anya-upalambha-kāraṇād asiddhiḥ siddhiś ca	veditavyā, anyeṣāṃ hetu-phala-bhāva-abhāva-
SV_00608	teṣāṃ tad-viruddhānām ca siddhir asiddhiś ca	veditavyā, anyeṣāṃ abhāva-virodha-asiddheḥ. yadi
V2_06208	iti. etena vyāpaka-svabhāva-asiddhir uktā	veditavyā, yathā – na atra śiṃśapā vṛkṣa-abhāvād
V2_06205	iti. etena vyāpaka-viruddha-siddhir uktā	veditavyā, yathā – na tuṣāra-sparśo 'tra agner
V2_06402	api tad-viruddha-kārya-abhāva-gatir uktā	veditavyā, yathā – na roma-harṣa-ādi-viśeṣa-
SV_00602	agneḥ. etena vyāpaka-viruddha-siddhir uktā	veditavyā, yathā na tuṣāra-sparśo 'tra agneḥ.
SV_00616	api tad-viruddha-kārya-abhāva-gatir uktā	veditavyā, yathā na roma-harṣa-ādi-viśeṣa-yukta-
V2_08312	tan-mātra-anubandha eva sādhyā-dharme gamakā	veditavyāḥ. yo hi bhāva-mātra-anubandhī svabhāvaḥ,
SV_01718	tad-bhāva-hetu-bhāvau hi dṛṣṭānte tad-a-	vedinaḥ | khyāpyete (27abc) dṛṣṭānte hi sādhyā-
VN_04514	tato 'rtham pratipadyeta. dṛṣṭā ca an-ubhaya-	vedino 'pi pratītir iti na paramparayā pratītiḥ.
SV_01825	na bhavati ity ukte. tata eva tad-bhāvātā-	vedinaḥ. tathā hy ayam asya svabhāvo yena tad-
V1_01003	ghaṭana-ayogāt kṣīra-udaka-vad a-tad-	vedini. yatra api viveka-pratipattir asti, tasya
PV_03329	| yathā prakāśo 'bhimatas tathā dhīr ātma-	vedinī || tasyāś ca artha-antare vedye dur-ghaṭau
SV_12428	-adhyayane 'pi bhāvād vyabhicāri. nanu	vedena viśeṣaṇād a-doṣaḥ. kaḥ punar atīśayo veda-
V1_03602	ity api tat-svabhāvo 'nubhava eva. a-	vedya-vedaka-ākārā yathā bhrāntair nirikṣyate |
PV_03330	-antare vedye dur-ghaṭau vedya-vedakau | a-	vedya-vedaka-ākārā yathā bhrāntair nirikṣyate ||
PV_03330	|| tasyāś ca artha-antare vedye dur-ghaṭau	vedya-vedakau | a-vedya-vedaka-ākārā yathā
PV_03123	apodham pratyakṣeṇa eva sidhyati | pratyātma-	vedyaḥ sarveṣāṃ vikalpo nāma-saṃśrayaḥ ||
VN_04701	saṃskāra iti cet, ke śiṣṭāḥ. ye vidita-	vedyatā-ādi-guṇa-yuktāḥ. kaḥ punar eṣāṃ guṇa-
V1_02306	bauddhā eva prajñā-ādi-vat. cetanāś ca api	vedyatvād a-tad-rūpa-a-pravedanāt | (24ab)
SV_10607	bhāva-an-upādānatve sādhye sa eva pratyātma-	vedyatvād a-pratikṣepa-arho 'rtho dharmī. na ca
V3_06808	bhāva-an-upādānatve sādhye sa ca pratyātma-	vedyatvād a-pratikṣepa-arho 'rtho dharmī. na ca
PV_03250	svarūpaṃ katham viduḥ | eka-artha-āśrayiṇā	vedyā vijñānena iti kecana || tad-a-tad-rūpiṇo
PV_03330	dhīr ātma-vedinī || tasyāś ca artha-antare	vedye dur-ghaṭau vedya-vedakau | a-vedya-vedaka-
V3_10809	ayam puruṣa ātmānam āntaraiḥ kaiścid an-anya-	vedyair dharmair yuktaṃ pratisaṃvedayamānas tad-
SV_05309	-rahitaḥ kuvindaḥ paṭam karoti praty ekam.	vema-abhāve 'pi kuvindaḥ karoti iti na tata eva
SV_05308	chaktaṃ na kevalam ||105|| atha api syāt, na	vema-rahitaḥ kuvindaḥ paṭam karoti praty ekam.
SV_01204	eva ity apārthakam tat-siddhaye vacanam. na	vai anupalambhamānasya tāvatā na asti iti bhavati
SV_13301	tatra śrūyante cen na vācakāḥ | (256ab) na	vai kalakale varṇa-pada-vākyaṇi śrūyante,
SV_09424	-virahiṇā sāmānyena anvayo na siddha eva. na	vai kaścit tathābhūtena anvayaṃ karoti.
V3_07402	-virahiṇā sāmānyena anvayo na siddha eva. na	vai kaścit tathābhūtena ātmanā anvayaṃ karoti.
V2_09006	-a-niṣpattes tulya-a-tat-svabhāvātā. na	vai kācid anityatā nāma anyā yā paścān niṣpadyeta.
SV_02103	-a-niṣpattes tulyā a-tat-svabhāvātā. na	vai kācid anyā anityatā nāma yā paścān niṣpadyeta.
SV_07219	tat sāmānyavataḥ kutaḥ ||147|| na khalu	vai kārakād vyañjakasya kaścid bhedaḥ. sva-viṣaya
SV_03425	tad-buddhau tathā pratibhāsanāt. na	vai kiñcit sāmānyam nāma asti. śabda-āśrayā
V2_08715	yathā caksū-rūpa-āder vijñānasya. na	vai kiñcid ekaṃ janakaṃ tat-svabhāvaṃ vā. kiṃ tu
SV_02319	yathā caksū-rūpa-āder vijñānasya. na	vai kiñcid ekaṃ janakaṃ tat-svabhāvam, kiṃ tu
HB_03004	bhāva-gatyā api tad-abhāva-gatir na syāt, na	vai kutaścit sambandhād anya-bhāvas tad-abhāvasya
SV_03912	mā bhūt, na hy evaṃ pratipattir iti. na	vai kevalam evam a-pratipattīḥ. vyakti-vyatirikta
SV_14612	sa svayam eva na bhavati ity uktaṃ syāt. na	vai ghoṣa-sāmyād viṣaya-antara-dṛṣṭo vidhiḥ
V2_07813	-siddheḥ. janmi-svabhāvo nāśi iti cet, na	vai janma nāśi-svabhāvasya hetuḥ, na ca a-hetoḥ
SV_09916	-siddheḥ. janmi-svabhāvo nāśi iti cet. na	vai janma nāśi-svabhāvasya hetur na ca a-hetoḥ
V3_08610	upakārasya artha-antarate 'py uktaṃ. na	vai tata ātma-viśeṣa-utpatter ambhasas tathā-
SV_08216	na bhavati iti niyamam arhati. na khalu	vai tad a-nimittaṃ vāsanā-viśeṣa-nimittatvāt.
SV_07019	iha kuṇḍe badarāṇi ity api na syāt. na	vai tad-upakāra-kṛto 'yaṃ vyapadeśaḥ, kiṃ tarhi
SV_03724	rūpasya abhidhānaṃ na sambhavati. na	vai tad eva rūpaṃ buddhau samarpyate, an-
SV_05601	grahaṇād eva āsv a-bhinna-pratibhāsaḥ. na	vai tad-darśane bhinna-a-bhinnayoḥ pratibhāsanāt
V3_03407	nirdeśe 'pi tulya iti katham pakṣa-doṣaḥ. na	vai tad-vacanād a-niścaya-utpatter duṣṭa-vacanaḥ,
V3_04407	katham idānīm abhāve sann ity ucyate. na	vai tan-niṣedha-mātram a-sapakṣaḥ, kiṃ tarhi
SV_16310	iṣṭam a-dharma-ātmano vrata-āder aśnute. na	vai tasya eva tad iṣṭam phalaṃ vrata-āder vipāko

SV_05210	-vijñāna-hetutā tāsū na iṣyate ||102|| kiṃ	vai teṣāṃ bhedaṅām tena ekena nānātvam
PV_03456	tad-udbhavam | na udeti duḥkham iti ced na	vai duḥkha-samudbhavaḥ || duḥkhasya vedanam kiṃ
SV_01914	'pi śravaṇa-jñānam na bhavati tad-abhāve. na	vai na bhavati, tayor eva tataḥ saṃśayāt. anyathā
V2_06906	niyāmakasya janakatām eva dīpayati. na	vai nāntarīyakatayā śabdād artha-pratipattiḥ, api
V3_09304	-ādi-vat. nanv asty eva tiro-dhānam. na	vai paras tad anityatvam āha, kiṃ tarhi vināśam.
SV_03412	iti sambandha ucyaṭe na pāka eva. na	vai pākena anya eva kaścit pācako nāma
VN_00710	-ādir eka-śabda-utthāpane śakta iti cet, kiṃ	vai puruṣa-vṛtter anapekṣāḥ śabdān arthāḥ svayam
SV_15527	syād anyatra apy a-viśeṣataḥ ||292|| na	vai puruṣa-samayān mantrebhyo 'rtha-siddhiḥ, kiṃ
SV_14912	-bhedo 'sti bhedaṅām abhāvataḥ ||282|| na	vai pratigho 'nyo vā svabhāvo 'kasmāt
V1_00301	eva pramāṇe, anyathā-pratipatty-ayogāt. na	vai pratibandha eva liṅga-lakṣaṇam, kiṃ tarhi
HB_02915	virodhaḥ. anya-bhāvena pratiyoginaḥ. kiṃ nu	vai pratiyogī pramāṭum iṣṭo yena virodhaḥ
SV_16605	dhūma-āder agny-ādi-pratyayo na syāt. na	vai pravṛtta āgame pramāṇa-antaram anviṣyate, kiṃ
SV_05017	-śaktir eṣā vikalpānām a-vidyā-prabhavāt. na	vai bāhya-apekṣā eva bhrāntayo bhavanti, kiṃ tu
V1_01414	-kalpanām indriya-jñāne pratihanti. na	vai buddhiḥ pratyakṣā, yena indriya-jñānasya
HB_01102	-svabhāveṣu ko 'parasya upayoga iti cet, na	vai bhāvānām kācit prekṣā-pūrva-kāritā, yataḥ
VN_01219	a-bheda-lakṣaṇam, tena a-virodha iti cet, na	vai mṛd-ātmani ghaṭasya prādur-bhāvaḥ, kiṃ tarhi
SV_07311	tasmān na tat kenacid vyaṅgyam. na	vai yogyatā-pratibandham sāmānyasya vyaktim
SV_13116	astu niyamas tu virudhyate ||252|| na	vai vyaṃ kārāṅām sahakāriṇi pratikṣipāmaḥ. kiṃ
V3_05301	-kṛtam eṣāṃ kadācit kvacic chravaṇam iti. na	vai vyaṃ kārāṅām sahakāriṇi pratikṣipāmaḥ, kiṃ
HB_01609	syād iti iyaṃ naś cintā cittam dunoti. na	vai vyaṃ a-tat-svabhāvānām bhāvānām asmad-
V3_04701	eva ity a-niścito na anaikāntikaḥ syāt. na	vai vastu-dharma-samāśrayeṇa eva parārthe 'numāne
SV_05918	'pi tena ayam a-doṣa iti cet (118ab) na	vai vastu-sat-sāmānya-vādinā kasyacid
SV_14505	pratīyate vā. yathā aśvo viśāṇena. na	vai vināśo na asty eva. sa tu na asti yo bhāvasya
V3_04705	nanu viparyaya-prāptir api na eva asti. na	vai viparyaya-prāptyā eva dūṣaṇam, kiṃ tarhi
SV_07318	api samavāyād vijñāna-udaya-prasaṅgāt. na	vai vyaktiḥ sāmānyasya saṃskārād vyañjikā, kiṃ
SV_04818	eva, yathā-kalpanam asya ayogāt, na	vai vyavacchedo na kriyate, pravṛtti-viśayaṃ tu
SV_04602	saṃyojyante 'bhidhāyakāḥ ||93|| na khalu	vai vyasanam eva etal lokasya yad ayam a-
V2_06813	na tatra pratītir ākāśād iva ghaṭa-ādiṣu. na	vai śabda-svabhāvo niyato 'rtheṣu, yatas
SV_11318	iti yogyatā tat-sambandhaś cet. tat kiṃ	vai śabdaḥ sambandho 'stu. samartham hi rūpaṃ
SV_03224	iva anveti vācye leśa-viśeṣataḥ ||60|| na	vai śabdānām kācid viśaya-svabhāva-āyattā vṛttir
V3_09809	sa svayam ātmano hetur asiddhaḥ. katham	vai śabdo 'siddhaḥ. siddhaḥ śabdaḥ. sa ātmani
SV_14622	abhāvaḥ śāśa-viśāṇam ity-ādi-vyavahāraḥ. na	vai śāśa-viśāṇam kiñcid bhavati ity ucyaṭe. api
V3_07210	tv abhimatasya an-anvayād asiddhiḥ. na	vai sa ādhāras taṃ viśeṣi-karoti, ayoga-
SV_09416	tv abhimatasya an-anvayād asiddhiḥ. na	vai sa ādhāras taṃ viśeṣi-karoti. tad-ayoga-
SV_02213	a-jananāt. tasya a-hetutā syāt. na	vai sa eva bhavati tādrśasya bhāvāt. anyādrśād
V2_08602	a-jananāt tasya a-hetutā syāt. na	vai sa eva bhavati, tādrśasya bhāvāt. anyādrśād
V3_12705	na asti iti vaktavyam, na viśāṇam. kiṃ	vai sambandha-mātram viśiṣyate viśāṇinām api
SV_09116	niṣedhe tadvad dharmino 'pi niṣedhaḥ. na	vai sambandhasya na asti iti niṣedhaḥ, kiṃ tarhi
SV_11314	a-samartha-anya-kalpanā ||227 || na	vai sambandho vidyamāno 'py an-abhivyaktaḥ
SV_08722	cen na kuryuḥ sahakāriṇaḥ | (175ab) na	vai sarva-ākāra-a-vivekaṃ brūmo bhedasya api
SV_08509	bhedo 'pi tena na evaṃ cet (168a) na	vai sarva-ākāra-a-vyatirekaṃ brūmo yena evaṃ syāt.
HB_01402	parasparaṃ kaḥ sahakāra-artha iti cet, na	vai sarvatra atīśaya-utpādanam saha-kriyā, kiṃ
SV_12406	mantra-kalpau paraspara-virodhinau. na	vai sarvatra tau satya-prabhavau. prabhāva-yukta-
V3_10107	kim asiddham, yad-arthaṃ hetur ucyaṭe. na	vai sādhyā-asiddhi-mātreṇa sarvo vipakṣaḥ, kiṃ
SV_05420	ākāra buddhir a-bhinna-pratibhāsini syāt. na	vai sāmānya-grāhiṇiṣu svalakṣaṇa-pratibhāsaḥ, tad
HB_03508	'pi syād iti sa hetu-prayoga-viśayaḥ. kiṃ nu	vai hetur bādha-upalabdher bibheti na bādhyāḥ,
SV_10504	-pratīsedhe 'pi pramāṇa-nivṛtṭyā nimitta-	vaikalya-a-bhāvino 'nikura-ādayo drṣṭāntaḥ, na
SV_02223	-apekṣatvān na kadācin na bhavet, tad-bhāve	vaikalya-abhāvād iṣṭa-kāla-vat. tadā api vā na
V2_08611	-apekṣatvān na kadācin na bhavet, tad-bhāve	vaikalya-abhāvād iṣṭa-kāla-vat. tadā api vā na
V3_01403	an-ukto 'pi icchayā vyāptaḥ sādhyāḥ. tad-	vaikalya-ādayaś ca drṣṭānta-ādi-doṣāḥ. etena sa-
SV_09816	api. na hy avaśyaṃ hetavaḥ phalavanto	vaikalya-pratibandha-sambhavāt. etena
V2_07706	api. na hy avaśyaṃ hetavaḥ phalavantaḥ,	vaikalya-pratibandha-sambhavāt. etena
SP_00023	tac ca jāyate | nitya-yogya-svabhāvasya tad-	vaikalya-virodhataḥ || iti tad-yogyatā-vācyaḥ
PV_02046	pramāṇena kiṃ siddhānto 'nugamyate | hetor	vaikalyatas tac cet kiṃ tad eva atra na uditam ||
SV_08324	na ca a-bhinnasya rūpasya eka-sthitāḥ api	vaikalyam asti. a-vikale 'pi tasminn a-bhavat
HB_03007	iti, tasya kaivalyam eva aparasya	vaikalyam iti, tad-anya-bhāva eva tad-abhāvaḥ,
SV_15615	-vaikalyam syāt. na hi kārāṇa-sākalye kārya-	vaikalyam yuktam. tasya a-kārāṇatva-prasaṅgāt. na
V1_04310	hetuṣu jñāna-kārya-a-niṣpattiḥ kārāṇa-antara-	vaikalyam sūcayati. sa bāhyo 'rthaḥ syāt, yady
SV_14012	-vaj jātāni eva syuḥ. a-jātāni tu kārāṇa-	vaikalyam sūcayanti. samarthasya jananaḥ a-
SV_15614	phala-utpattiḥ sā a-vikalā iti na phala-	vaikalyam syāt. na hi kārāṇa-sākalye kārya-
SV_08310	svabhāvaḥ. eka-sannidhāne 'py asti iti. a-	vaikalyāt kārāṇasya eko 'pi janakaḥ syāt. yasmān
SV_13022	utpittsoḥ kārāṇa-abhāvena an-utpatteḥ, kārāṇa-	vaikalyāj jñāna-an-utpattir iti kuḍya-ādaya
V3_05105	utpittsoḥ kārāṇa-abhāve 'n-utpatteḥ kārāṇa-	vaikalyāj jñāna-an-utpattir iti kuḍya-ādaya
SV_03128	eva na smārto niścayo bhavati. sahakāri-	vaikalyāt. tataś ca pratyakṣeṇa grāhite 'pi viśeṣe
SV_02619	rūpaṃ viśiṣṭam eva paśyati. niścaya-pratyaya-	vaikalyāt tv a-niścinvan tat-sāmānyam paśyāmi iti

SV_08323	-bhāva-dharmi yan na bhavati tat tasya eva	vaikalyāt. na ca a-bhinnasya rūpasya eka-sthitāv
SV_12409	puruṣā mantra-kāriṇaḥ. tat-kriyā-sādhana-	vaikalyāt. yadi tādrśaiḥ satya-tapaḥ-prabhṛtibhir
PV_02119	janma deha-antarasya ca || tasmān na hetu-	vaikalyāt sarveṣāṃ antya-cetasām | a-sandhir
V2_08109	kasyacit tathābhāve 'py anyatra hetor	vaikalyād a-vināso 'pi syād ity a-vyāptiḥ. sā
SV_01905	syāt. atas tad-abhāve 'pi svabhāva-a-	vaikalyān na abhāvaḥ. kārye tv avaśyaṃ kāraṇam
SV_13702	-a-vyavadhāna-upayogi. siddham eva tad anya-	vaikalyān na upayuktam iti cet. katham idānīm
SV_08325	tasya a-janaka-ātmatām sūcayati. yat-sākalya-	vaikalyābhyām ca kāryam bhāva-abhāva-vat tata eva
SV_02307	niyata-deśa-kālatvād dhūmo 'tra dr̥ṣṭaḥ sakṛd	vaikalye ca punar na dr̥ṣṭaḥ. taj-janyo 'sya
V2_08702	-deśa-kālatvād dhūmo yatra dr̥ṣṭaḥ sakṛd	vaikalye ca punar na dr̥ṣṭaḥ, taj-janyo 'sya
V2_07912	eva, kasyacit karaṇāt. a-kāriṇo 'pi pratyaya-	vaikalye syāt. sākalye tu karoty eva. na evam a-
PV_02110	'py eka-caitanya-kāraṇam | ekasya api na	vaikalye syān manda-śvasita-ādiṣu || atha hetur
PV_03265	āloko naktamcara-tad-anyayoḥ | rūpa-darśana-	vaiguṇya-a-vaiguṇye kurute sakṛt || tasmāt sukha-
SV_10415	saha na avatiṣṭhate tad-upādānāyor anyonya-	vaiguṇya-āśrayatvena ārambha-virodhāt, tayor
SV_13027	-sthitam āvaraṇam tat tau vijñāna-utpatti-	vaiguṇya-tāratamyā-bhedena atīśāyayed api.
V3_05109	-sthitam āvaraṇam, tau vijñāna-utpādāna-	vaiguṇya-tāratamyena atīśāyayed api, āvaraṇa-
SV_11610	naṣṭa-sambandhasya śabdasya artha-antare	vaiguṇyam arthānām ca a-vācyatā ity utpanno
SV_10810	iva an-upasamhāra eva. anyathā vaktur	vaiguṇyam udbhāvayet. a-śakya-upāya-phalāni ca
SV_09903	ātmanā ca a-pracyutasya tad-utpādānam prati	vaiguṇyam kāraṇasya a-kurvāṇasya pratibandha-
PV_02142	śeṣam a-kleśa-nir-jvaram || kāya-vāg-buddhi-	vaiguṇyam mārga-ukty-a-paṭutā api vā | a-śeṣa-
PV_03139	kvacid āsakta-cetasah | saktiā anya-utpatti-	vaiguṇyāc codyam ca etad dvayor api || śighra-
PV_02128	laṅghanasya sthita-ātmatā || tasya ādau deha-	vaiguṇyāt paścād-vad a-vilaṅghanam | śanair
PV_03520	-jātāv apy ekena paṭiyasā | cittena āhita-	vaiguṇyād ālayān na anya-sambhavaḥ || na apekṣeta
SV_08122	tat-samavāyaḥ syāt. tat-sambandhi-svabhāva-	vaiguṇyād dhi sa tasya prān na āsīt tatra eva ca
V1_01515	vidmaḥ, tasya viśaya-antara-avadhāna-	vaiguṇye 'nyatra vijñāna-an-utpatteḥ. tac ca
PV_03265	-tad-anyayoḥ | rūpa-darśana-vaiguṇya-a-	vaiguṇye kurute sakṛt || tasmāt sukha-ādāyo
PV_02128	paścād-vad a-vilaṅghanam | śanair yatnena	vaiguṇye niraste sva-bale sthitiḥ || kṛpā sva-
SV_16920	-a-nivṛtteḥ. sarveṣāṃ yathārtha-niyoge 'py a-	vaiguṇyena yathā-samayam pratīti-jananāt. iṣṭa-an-
PV_02275	ca vyarthaḥ karma-kṣaye śramaḥ || phala-	vaicitrya-dr̥ṣṭeś ca śakti-bhedo 'numiyate |
SV_12620	-asiddhi-prasaṅgād bheda-an-upalakṣaṇāc ca	vaidika-varṇa-asiddhiḥ, pratyabhijñānād a-
SV_12305	tad-ātmā na vā kaścit. na ca atra laukika-	vaidikayoḥ svabhāva-bhedam paśyāmaḥ. asati tasmimś
SV_11419	tattva-a-parijñānāt. prakṛtyā eva	vaidikā niyatā iti cet. na upadeśam apekṣeran, na
SV_16506	kaścit katham na vaḥ ||313|| na khalv ete	vaidikāḥ śabdā evam vikrośanty eta bhavanto
SV_15014	-āgasā ||284|| bhavantu nāma apauruṣeyā	vaidikāḥ śabdāḥ, tathā api sambhāvya eva eṣām a-
SV_12319	ca keṣāñcid adya api mantra-karaṇāt, a-	vaidikānām ca bauddha-ādinām mantra-kalpānām
SV_15718	vyāpāra-viśeṣa-anuṣṭhānād anvayāc ca syād	vaidya-vaṇig-vyapadeśa-ādi-vat. tad ime '-
NB_03131	vivakṣitaḥ puruṣo rāga-ādimattvād iti. atra	vaidharmya-udāharaṇam – ye grāhya-vacanā na te
NB_03130	-bhūta-pramāṇa-atīśaya-śāsanatvād iti. atra	vaidharmya-udāharaṇam, yaḥ sarvajña āpto vā sa
SV_09714	-bhedāt. sādharmaṇa api hi prayoge 'rthād	vaidharmya-gatiḥ. asati tasmin sādhyena hetor
V2_07601	ucyate. sādharmaṇa api hi prayoge 'rthād	vaidharmya-gatiḥ, asati tasmin sādhyena hetor
NB_03026	prayogaḥ. sādharmaṇa api hi prayoge 'rthād	vaidharmya-gatir iti. asati tasmin sādhyena hetor
SV_01813	tad-vacanena tadā. tat-pradarśane 'pi kiṃ	vaidharmya-dr̥ṣṭānta-āśrayeṇa iti manyamāna
V2_10008	dr̥ṣṭāntābhyām pradarśyate. ata eva	vaidharmya-dr̥ṣṭānte 'vaśyam iha āśrayo na iṣṭaḥ.
SV_01715	avinābhāvo dr̥ṣṭāntābhyām pradarśyate. tasmād	vaidharmya-dr̥ṣṭānte na iṣṭo 'vaśyam iha āśrayaḥ |
SV_01808	vā antareṇa bhaved ity āśrayam antareṇa api	vaidharmya-dr̥ṣṭānte prasidhyati vyatirekaḥ. yeṣām
V2_10015	vā antareṇa bhaved ity āśrayam antareṇa api	vaidharmya-dr̥ṣṭānte prasidhyati vyatirekaḥ. hetu-
SV_06008	tato 'nyad iti yathā-anubhavaṃ tad-vivecano	vaidharmya-niścaya utpadyate. sa hy ayam eva
HB_00612	ca vyāpti-pradarśana-lakṣaṇau sādharma-	vaidharmya-prayogau. atra sāmartyād eva pratijñā
SV_01106	-mātreṇa vyatireke. vyabhicāri-vipakṣeṇa	vaidharmya-vacanam ca yat | (16ab) yad āha – eṣa
V2_09310	viruddha-anaikāntika-pratipakṣeṇa iti, yad	vaidharmya-vacanam anaikāntika-pratipakṣeṇa, yadi
SV_01108	viruddha-anaikāntika-pratipakṣeṇa iti.	vaidharmya-vacanena anaikāntika-parihāraḥ. tasmād
SV_01211	tathā bhavaty atiprasaṅgāt. tat katham	vaidharmya-sama-ādīni jāty-uttarāni ity-evam-āder
VN_02316	ity asiddha-udbhāvanam, sarvāṇi sādharma-	vaidharmyavac ca iti. na anayor arthataḥ kaścic
NB_03005	tad dvividham. prayoga-bhedāt. sādharma-	vaidharmyavat-prayoge 'pi – yaḥ sad-vyavahāra-
NB_03036	eva na iha ghaṭa iti bhavati. tathā	vaidharmyavataḥ prayogaḥ – yat sad upalabdhi-
NB_03023	-bhāve kāraṇe sādhye kārya-hetur vaktavyaḥ.	vaidharmyavati ca sādhana-prayoga ekasya eva
VN_01712	anvaya-vyatirekayor vā sādharma-	vaidharmyavāmś ca. na anayor vastutaḥ kaścic
V2_07511	dvividho hi hetuḥ prayogataḥ sādharma-	vaidharmye 'py anvaya-gatiḥ, asati tasmin sādhyā-
SV_09716	tasmin sādhyena hetor anvaya-abhāvāt. tathā	vaidharmye, abhimatatvāt. sādharma-dr̥ṣṭānte ca
VN_03515	-virodho hi pratijñāyāḥ sādharma-	vaidharmye yadi vṛttiḥ syāt. pramāṇa-virodhe tu
VN_03607	-virodhe 'sādharmaṇatvaṃ viruddhatvaṃ vā	vaidharmyeṇa api – parama-aṇu-vat karma-vat
NB_03129	tat kṛtakam iti. sādharmaṇa dr̥ṣṭānta-doṣaḥ.	vaidharmyeṇa api – parama-aṇu-vat karma-vad
V3_13306	yad anityam tat kṛtakam iti. sādharmaṇa.	vaidharmyeṇa apy anvaya-gatiḥ, asati tasmin
V2_07602	tasmin sādhyena hetor anvaya-abhāvāt. tathā	vaidharmyeṇa apy anvaya-gatiḥ. asati tasmin
NB_03028	tasmin sādhyena hetor anvaya-abhāvāt. tathā	vaidharmyeṇa abhāva-asiddher anvaya-smṛtiḥ.
SV_01920	na asti ity arthād vyatireka-siddhiḥ. tathā	

NB_03132	-ādayaḥ, pari-graha-āgraha-yogād iti. atra	vaidharmyeṇa udāharaṇam – yo vīta-rāgo na tasya
NB_03133	yathā – a-vīta-rāgo 'yaṃ vakṛtvāt.	vaidharmyeṇa udāharaṇam, yatra a-vīta-rāgatvaṃ na
HB_00609	tasya dvidhā prayogaḥ, sādharmyeṇa	vaidharmyeṇa ca, yathā – yat sat, tat sarvaṃ
SV_09712	veditavyam. dvidvidho hi prayogaḥ sādharmyeṇa	vaidharmyeṇa ca. yathā āhur eke, 'nvayī vyatirekī
NB_03134	– anityaḥ śabdaḥ, kṛtakatvād ākāśa-vad iti	vaidharmyeṇa. viparīta-vyatireko yathā – yad a-
V1_03511	kaścit, tatra api grāhya-grāhaka-lakṣaṇa-	vaidhuryāt. tasmād ātmā eva buddher anubhavaḥ. sa
V1_03509	tasyā na anubhavo 'paraḥ | grāhya-grāhaka-	vaidhuryāt svayaṃ sā eva prakāśate ||38|| vyastam
SV_15208	eṣāṃ anyathā-bhāvaḥ. tasmāt kasyacid a-	vaiparītya-darśane 'pi sarveṣāṃ tathābhāvo na
SV_10915	| heya-upādeya-tad-upāyānāṃ tad-upadiṣṭānāṃ a-	vaiparītyam avisamvādaḥ. yathā catūrnām ārya-
SV_17430	sā taṃ pratyuvāca. paśyata mātaḥ puruṣasya	vaiparītyam. mayi dharma-patnyāṃ pratyayam a-
HB_01013	eva, na atra anyathā-bhāvaḥ, svabhāva-a-	vaiparītyāt. teṣu sarveṣu sahakāriṣu samartha-
SV_11407	a-sambaddhe 'rthe pratītir yuktā, tasya	vaiphalya-prasaṅgāt. dṛṣṭaś ca icchā-vaśāt kṛta-
PV_04033	| kiṃ sādhyam anyathā an-iṣṭaṃ bhaved	vaiphalyam eva vā || sa-dvitiya-prayogeṣu nir-
V3_01308	idānīm sādhyam. tathā ca viparyaya-siddhir	vaiphalyam eva vā. yathā prāk sañjñinā
VN_01518	niṣpanna-avasthāyāṃ iva kiṃ jāyate. sādhana-	vaiphalyam ca, sādhyasya kasyacid abhāvāt. yasya
V3_01402	-para-arthakriyā-upagamād eṣāṃ sādhana-	vaiphalyam. tasmād an-ukto 'pi icchayā vyāptaḥ
SV_09516	āśraye 'pi sādhana-sāmarthyāt. na sādhyatve,	vaiphalyāt. api ca, na asiddhe bhāva-dharmo 'sti
V3_07505	āśraye 'pi sādhana-sāmarthyāt. na sādhyatve,	vaiphalyāt. api ca, na asiddhe bhāva-dharmo 'sti
SV_06704	'tiprasaṅgāt, teṣu ca eka-śabda-niveśana-	vaiphalyāt, eka-ārtha-niyoga-abhāvāt, bhinna-
SV_10919	-uparodhāt, niṣ-prayojana-vitatha-abhidhāna-	vaiphalyāc ca vaktuḥ. tad etad a-gatyā ubhayathā
V1_00502	ity ayuktam, tasya a-prāmāṇye vṛtti-	vaiphalyāt. na ca śarīram eva buddhiḥ, tat-
VN_06014	-avadhāraṇa-uttarāṇāṃ a-sambhavana pravṛtti-	vaiphalyāt sva-stha-ātmanāṃ a-pravṛttech. tena ca
SV_06616	tat-kārya-paricodane | gaurava-a-śakti-	vaiphalyād bheda-ākhyāyāḥ samā śrutiḥ ||137||
PV_02145	api sādhyate | tāyaḥ sva-dṛṣṭa-mārga-uktir	vaiphalyād vakti na anṛtam || dayalutvāt
SV_04910	atiprasaṅgaḥ, tadvad-grahaṇe ca sāmānya-	vaiarthya-ādayaḥ proktāḥ. jāti-grahaṇe 'pi
SV_13418	apy eka eva bhāgaḥ śabdaṃ vyanakti, tad-anya-	vaiarthya-prasaṅgāt, eka-varṇa-bhāga-kāle ca
SV_16706	api svayaṃ vedaḥ svārthaṃ vivṛṇoti, upadeśa-	vaiarthya-prasaṅgāt. tad ayam a-parijñāta-arthāḥ
SV_16319	na, puruṣa-ākāra-svabhāva-caryā-adhimukti-	vaiarthya-prasaṅgāt. tasya apy upakāratve
SV_04330	-karaṇe vastu-balād a-śeṣa-ākṣepāt tad-anya-	vaiarthyaṃ ca na syāt. buddhi-pratibhāsasya nir-
VN_01717	a-sādhana-aṅgam apy upādeyam eva. na,	vaiarthyaāt. asaty api pratijñā-vacane yathoktāt
V1_02104	a-samvedanāt, a-punar-bhāvini samayasya	vaiarthyaāc ca. teṣāṃ ataḥ svasamvittir na
HB_00911	a-hetutvam iti na vināśa-hetuḥ kaścit.	vaiarthyaāc ca. yadi svabhāvato naśvaro bhāvaḥ,
HB_00810	ekatra sādhana-vākye dvayoḥ prayoga iṣyate,	vaiarthyaāt, tat-svabhāvatayā tad-anvaya-siddhau
VN_05615	-pradarśana-prasaṅgam antareṇa anubhāṣaṇasya	vaiarthyaāt, tathā ajñāne 'py uttara-a-
V3_09805	-bhāva-mātra-anuṣaṅgiṇi punas tan-nirdeśasya	vaiarthyaāt. na hi tatra aparo viśeṣo nirdiśyate.
SV_04813	ca pravṛtty-anujñāyāṃ tan-nāma-grahaṇa-	vaiarthyaāt. pravṛtti-nivṛtty-anujñāyāṃ ca eka-
VN_03119	vṛttech sāmarthyam anyathā dvitīyasya	vaiarthyaāt. yadi hi tatra apy eka-prayogam
V3_00202	syāt, vacana-mātreṇa artha-siddher hetv-ādi-	vaiarthyaāt. vacana-viśeṣasya prāmāṇyād a-doṣa
SV_12815	ekasmād eva tad-ārtha-siddher anyasya	vaiarthyaāt. sakṛc chrutau ca pṛthag artheṣv a-
V3_08710	eṣāṃ, paramparā-kalpanāyāś ca	vaiarthyaāt. sthāpakatvād ādhāraḥ, na janakatvād
HB_00703	nimitta-abhāvāt, pratītau vā liṅgasya	vaiarthyaāt. svayaṃ eva akasmād agnir atra iti
SV_01523	a-sambhava-anumāne ca bādha-hetv-abhāvāt,	vairāgya-a-dṛṣṭeḥ, a-dṛṣṭena ca bādha-bādha-
V2_09811	-anumāne ca bādha-hetv-a-sambhāvāt,	vairāgya-a-dṛṣṭer a-dṛṣṭena ca bādha-bādha-
PV_02130	abhyāsaḥ pūrvaḥ pūrvaḥ parasya tu | kṛpā-	vairāgya-bodha-ādeś citta-dharmasya pāṭave ||
PV_02131	pāṭave || kṛpā-ātmakatvam abhyāsād ghrṇā-	vairāgya-rāga-vat | niṣpanna-karuṇā-utkarṣa-para-
PV_02236	tad-avasthaṃ vyavasthitam | yatne 'py ātmīya-	vairāgyaṃ guṇa-leśa-samāśrayāt || vṛttimān
PV_02228	indriya-ādiṣu || svatva-dhīḥ kena vāryeta	vairāgyaṃ tatra tat kutaḥ | pratyakṣam eva
PV_02250	tu yo duḥkhān nir-vedo dveṣa idṛṣaḥ || na	vairāgyaṃ tadā apy asti sneho 'vasthā-antara-
PV_02226	te 'pi tādrīṣaḥ || nir-doṣaṃ dvayaṃ apy evaṃ	vairāgyaṃ na dvayos tataḥ | duḥkha-bhāvanayā syāc
PV_02252	-upādāna-hānitaḥ || vāsi-candana-kalpānāṃ	vairāgyaṃ nāma kathyate | saṃskāra-duḥkhatāṃ
SV_10708	na yuktaḥ. na hi vṛṣasyanti ṣaṇḍhasya rūpa-	vairūpya-parikṣāyāṃ avadhatte. yat punar etad
V3_07003	yuktaḥ. na hi vṛṣasyanti ṣaṇḍhasya rūpa-	vairūpya-parikṣāyāṃ avadhatte. yat punar etad
SV_10630	vicāriḥ kiṃ tad-arthināṃ | ṣaṇḍhasya rūpa-	vairūpye kāminyāḥ kiṃ parikṣayā ||211|| na hi
V3_04111	-tyāga eva hi tasya vināśaḥ, apara-bhāvaś ca	vailakṣaṇyam, viruddha-svabhāva-lakṣaṇatvād
V1_02812	-ārtha-pratibhāsītā | pratyastamita-ārtha-	vaiśadyo hi sarva eva vipluta-dhiyo 'pi saṃsrṣṭa-
VN_02009	tanu-karaṇa-bhuvana-vyākhyā-vyājena sakala-	vaiśeṣika-sāstra-ārtha-ghoṣaṇam, nityaḥ śabda
VN_01303	na ca ghaṭa-ādiṣv api sarva-ātmanā anvayo '-	vaiśvarūpya-saha-utpatty-ādi-prasaṅgāt. na ca
V2_08604	na hetu-bhedo bhedaka ity a-kāraṇam viśvasya	vaiśvarūpyaṃ syāt. tatra ca ukto doṣaḥ. sarvaṃ ca
SV_02216	na hetu-bhedo bhedaka ity a-kāraṇam viśvasya	vaiśvarūpyaṃ syāt. sarvaṃ vā sarvasmā jāyeta.
PV_03204	kramavaty ekā kim eka-arthā a-kramā aparā ||	vaiśvarūpyād dhīyāṃ eva bhāvānāṃ viśva-rūpatā |
PV_02152	iva rāga-āder vikāro 'pi sukha-ādi-jaḥ |	vaiśmya-jena duḥkhena rāgasya an-udbhavo yadi ||
SV_12907	vyāñjakena a-kramasya vyaktiḥ pratyuktā,	vyakta-a-vyakta-virodhāt. a-varṇa-bhāge ca vākye
PV_03407	na api kāraṇam || dūra-āsanna-ādi-bhedena	vyakta-a-vyaktaṃ na yujyate | tat syād āloka-
VN_06515	dṛṣṭam eka-prakṛtikatvam, tathā ca ayam	vyakta-bhedas sukha-duḥkha-moha-samanvito gṛhyate.
V3_13002	a-bhedād eka-vyaktyā sarva-vyakter a-	vyakta-rūpa-virahaḥ. a-vyavadhānam a-dūra-sthānam

VN_06701	iti. na tad-rahita-sukha-ādi-svabhāvata	vyakta-lakṣaṇa-virodhād iti. sukha-ādy-anvaya-
SV_12908	a-kramasya vyaktiḥ pratyuktā, vyakta-a-	vyakta-virodhāt. a-varṇa-bhāge ca vākye 'sakala-
SV_15807	kiṃ tu tad-viṣayā pratītir a-śrūyamāṇe ' -	vyakta-vyapadeśāt. tatra yadi buddhi-hetur vaktā
PV_03419	ca anyo 'rtho 'n-upakārāt saha-uditaḥ |	vyakto 'n-ākārayaṃ jñānaṃ sva-ākāreṇa katham
PV_03463	cen matā || liṅgaṃ sā eva nanu jñānaṃ	vyakto 'rtho 'nena varṇitaḥ | vyaktāv an-
SV_13416	te ||258|| krama-utpātibhir dhvani-bhāgair	vyaktaḥ kila vācako vakti. tam api te na eva
V1_01601	vijñāna-an-utpatteḥ. tac ca asiddham.	vyakto viṣaya iti cet, nanu sā vyaktir buddhir
PV_03463	'nena varṇitaḥ | vyaktāv an-anubhūtāyāṃ tad-	vyaktatva-a-viniścayāt || atha arthasya eva
PV_03439	sitam | jñānaṃ vyaktir na sā vyaktā ity a-	vyaktam akhilaṃ jagat || vyakter vyakty-antara-
VN_06614	samarthanāya idam uktam eka-prakṛtikam idaṃ	vyaktam anvaya-darśanād iti. tatra ekā prakṛtiḥ
SV_12313	śaknuyuḥ kṛtāṃ vā a-kṛta-saṅketo vivecayet,	vyaktam apauruṣeyo vedaḥ. nanu na śaknuyanty eva
SV_01820	tad anityam ity ukte 'n-artha-antara-bhāve	vyaktam ayam asya svabhāvas tan-mātra-anubandhī
SV_05405	-upakṛtasya sāmānyasya vijñāna-janane janane	vyaktam asya tat-kāryatā anuyujyate. kevalasya
PV_03539	|| vyakti-hetv-a-prasiddhiḥ syān na vyakter	vyaktam icchataḥ | vyakty-asiddhāv api vyaktam
PV_03539	icchataḥ | vyakty-asiddhāv api vyaktam yadi	vyaktam idaṃ jagat || parasya pratipādyatvād a-
V3_01502	sādhanaḥ upajīvati, na paro dūṣaṇam iti	vyaktam iyaṃ rāja-kula-sthitiḥ. tasmād yāvatīm
PV_04046	gamyate ca taiḥ | balāt tava icchā iyaṃ iti	vyaktam īśvara-ceṣṭitam || vadann a-kārya-liṅgāṃ
V3_02010	gamyate ca taiḥ | balāt tava icchā iyaṃ iti	vyaktam īśvara-ceṣṭitam ||7|| vadann a-kārya-
V2_05402	-ayogaṃ darśayan paraṃ pratirūḍdhi iti	vyaktam etad rāja-śāsanam. na ca svayam a-bruvan
PV_03404	| paśyato 'nya-akṣa-dṛṣṭye 'rthe tad-a-	vyaktam katham punaḥ || āloka-akṣa-manaskārād
PV_03439	ātmanaḥ || para-rūpe 'prakāśāyāṃ vyaktau	vyaktam katham sitam | jñānaṃ vyaktir na sā
HB_02110	sthira-hetu-vādinaḥ pratyaya-antara-apekṣā	vyaktam kāraka-svabhāva-antara-utpattir iti. na a
PV_03404	upahata-indriyaḥ || śodhitam timireṇa asya	vyaktam cakṣur atīndriyam | paśyato 'nya-akṣa-
VN_06616	-duḥkha-mohaḥ. tad-a-vibhakta-yonikam idaṃ	vyaktam tad-anvaya-darśanāt. vyaktasya tat-
V1_00103	-dhiḥ svayam upetya āryo 'nujagrāha yaṃ	vyaktam tasya na vetty ayam jaḍa-matir loko
PV_03412	anyatra apy a-tānavam || atyāsanne ca su-	vyaktam tejas tat syād atisphuṭam | tatra apy a-
PV_03407	kāraṇam || dūra-āsanna-ādi-bhedena vyakta-a-	vyaktam na yujyate | tat syād āloka-bhedac cet
VN_06706	kathāṃ pravartayati. tatra idaṃ syād vācyam,	vyaktam nāma pravṛtti-nivṛtti-dharmakam, na tathā
VN_03904	hetv-antaram. nidarśanam – eka-prakṛti idaṃ	vyaktam parimāṇāt, mṛt-pūrvakāṇāṃ śarāva-
VN_03909	sukha-duḥkha-moha-samanvitaṃ hi idaṃ sarvaṃ	vyaktam parimitam grhyate. tasya prakṛty-antara-
HB_00709	asmān kāryiṇo dṛṣṭvā parva-brāhmaṇa iva	vyaktam mūlyam mṛgayate. asmad-vacanād api svayam
PV_03539	vyaktam icchataḥ | vyakty-asiddhāv api	vyaktam yadi vyaktam idaṃ jagat || parasya
SV_08116	pācakatva-ādi yadi prāg eva tad bhavet |	vyaktam sattā-ādi-van no cen na paścād a-
SV_08118	a-kādācitkatvāt sattā-ādi-vat. prāg eva	vyaktam syāt. yāvanti hi sāmānyāny arthe samavāya
SV_05705	-avabhāsino jñāna-āder arthasya hetutvād	vyaktayo 'pi saṃsṛṣṭa-ākāraṃ svabhāva-bheda-
SV_05506	ca, vastu-sāmānyā-vādino 'pi hi bhinnā eva	vyaktayaḥ. katham tās v a-bhinna-ākārā buddhir iti
SV_15119	syāt, sarvasya sarvadā syāt. kārya-viśeṣā hi	vyaktayaḥ kathañcit kvacid upayujyamānās tad-
SV_05608	ātmānam eva vipralabhāmahe. eka-kāryās tu	vyaktayaḥ kalpanā-viṣayatām upayāntyas tathā
SV_15019	svabhāva-viśeṣād vahny-ādi-vat. vitatha-	vyaktayaś ca niyama eva niyama-kāraṇa-abhāvād
SV_05204	syād artha-antara-vat. eka-vasu-sahāyāś ced	vyaktayo jñāna-kāraṇam ||101|| syād etat –
SV_05306	vijñānaṃ janayanti. tasmād a-samarthā eva	vyaktayas tatra iti na tena grhyeran. tāsām
SV_05205	jñāna-kāraṇam ||101|| syād etat – bhavanti	vyaktayas tasya ālambana-bhāvena kāraṇam na tu
SV_04203	-kāryam janayet. na vā taj-janana-svabhāvam.	vyaktayas tu kāla-deśa-saṃskāra-vaśena viśiṣṭa-
SV_03919	asti, yathā iyaṃ buddhiḥ pratibhāti, yasmād	vyaktayo na anuyanty anyad anuyāyi na bhāsate | (7
SV_03920	anyad anuyāyi na bhāsate | (71ab) na hi imā	vyaktayaḥ parasparam anvāviśanti, bheda-abhāvena
SV_05315	virodhini iti sarvo 'yam ārambhaḥ. tās ced	vyaktayo bhinnā apy ekaṃ sāmānyam upakurvanti,
SV_05407	sāmarthya-asiddher a-grāhyatvam. samarthā	vyaktayo vijñāne pratibhāsanād iti cet. katham
SV_05304	'pi śaktir a-viruddhā. tathā na kadācid	vyaktayaḥ sāmānyā-nir-apekṣā anvayi vijñānaṃ
SV_04709	tadvaty api samānam. jātyā api hi viśiṣṭā	vyaktasya eva vaktavyā ity a-kṛta-sambandhasya an
VN_06616	-yonikam idaṃ vyaktam tad-anvaya-darśanāt.	vyaktasya tat-svabhāvata-a-bheda-upalabdher iti
VN_06514	abhyupetya pakṣam avasthāpayaty ekā prakṛtir	vyaktasya, vikāraṇāṃ anvaya-darśanāt. mṛd-
SV_07212	vṛtīḥ. atha punaḥ sato 'pi sāmānyasya a-	vyaktasya vyaktyā jñāna-kāraṇatvāt tad-vyaktis
VN_06707	-nivṛtti-dharmakam, na tathā sukha-ādayaḥ.	vyaktasya sukha-ādy-anvaye sukha-ādi-
PV_03439	vyaktam katham sitam | jñānaṃ vyaktir na sā	vyaktā ity a-vyaktam akhilaṃ jagat || vyakter
SV_07813	yasya tu sarvagatam sāmānyam tasya api	vyaktā eva ekatra sā vyaktyā a-bhedāt sarvatra-gā
SV_07818	vyaktiṃ vyāpiny ekatra vyaktyā bheda-abhāvād	vyaktā eva sarvatra iti vyakti-sūnyesv api
SV_11716	kathañcid apy an-upakāryatvād an-upakāriṇā	vyaktā yujyante. sambandhasya ca vastutve syād
SV_11704	-vikāriṇāṃ | vyañjakaiḥ svaiḥ kutaḥ ko 'rtho	vyaktās tais te yato matāḥ ||235 || sahakāriṇaḥ
SV_05120	vaktum arhati. nityam tan-mātra-vijñāne	vyakty-ajñāna-prasaṅgataḥ | (100ab) yadi hi
SV_07525	anyatva-prasaṅgāt. na ca eka-vyakty-ātmano	vyakty-antara-anvāveśo 'vyakty-antaratva-
SV_04010	katham anyasya punar jñānasya rūpaṃ syād	vyakty-antara-bhāvinaḥ. tataś ca jñāna-antaram
PV_03440	ity a-vyaktam akhilaṃ jagat || vyakter	vyakty-antara-vyaktāv api doṣa-prasaṅgataḥ |
SV_04011	-antara-bhāvinaḥ. tataś ca jñāna-antaram	vyakty-antaram vā a-vyāpnuvat katham sāmānyam
SV_07526	eka-vyakty-ātmano vyakty-antara-anvāveśo ' -	vyakty-antaratva-prasaṅgāt. tato na a-
SV_07517	| (151ab) sā hi buddhir eka-bhāviṇī	vyakty-antaram evam āskanded bhūta-grāhiṇī yadi

NB_03120	ca upalabdhī-lakṣaṇa-prāptam sāmānyam	vyakty-antarāleṣv iti. ayam anupalambhaḥ
SV_06012	kvacid an-anvayād darśanena pratipattau	vyakty-antare 'pi na syāt tathā pratītiḥ. evam
SV_05310	eva paṭa-utpattiḥ. tathā na kevalam ekaika-	vyakty-apāye vijñāna-utpattāv api sāmānyam tad-
SV_13423	artheṣu. na ca sannidhi-mātreṇa sādhanāḥ.	vyakty-apekṣaṇāt. sā ca iyam krama-bhāvinī sad-
SV_07820	-śūnyeṣv api pradeṣeṣu dr̥ṣyeta. na ca sā	vyakty-apekṣiṇī ||155|| yadi hi vyakty-apekṣiṇī
SV_07821	na ca sā vyakty-apekṣiṇī ||155|| yadi hi	vyakty-apekṣiṇī syāt. vyañjaka-a-pratipattau hi
PV_03147	asty ataḥ || yady apy anvayi-vijñānam śabda-	vyakty-avabhāsi tat | varṇa-ākṛty-akṣara-ākāra-
PV_03539	syān na vyakter vyaktam icchataḥ |	vyakty-asiddhāv api vyaktam yadi vyaktam idaṃ
SV_07525	-antara-vad anyatva-prasaṅgāt. na ca eka-	vyakty-ātmano vyakty-antara-anvāveṣo '-vyakty-
V1_01708	sāmānyam buddhy-a-bhedataḥ ||16|| na hi	vyakty-ātmano vyatiriktam anvayinam artham
V1_01706	hi kvacin na anyatra dr̥ṣyate | (16ab) na hi	vyakty-ātmānaḥ parasparam anuyanti, śakti-
SV_04109	'pi na ca aparāḥ ||74|| yathā vā guḍūci-	vyakty-ādayaḥ saha pratyekaṃ vā jvara-ādi-śamana-
SV_08102	atīta-anāgataṃ karma-nimittam. anyac ca	vyakty-ādikaṃ na iṣṭam ity a-nimitte te syātām.
SV_05404	akiñcitkarasya ca an-upakārāt. tasmād	vyakty-upakṛtasya sāmānyasya vijñāna-janane
SV_15804	| syāc chrotuḥ phala-sambandho vaktā hi	vyakti-kāraṇam ||297|| na hi śabdasya anyataḥ
SV_13610	pakṣau prāg eva nirākṛtāv ity a-parihāraḥ.	vyakti-kramo 'pi vākyam na nitya-vyakti-nirākṛteḥ
PV_03049	na jātīnām kevalānām a-darśanāt |	vyakti-grahe ca tac chabda-rūpād anyan na dr̥ṣyate
PV_04201	-bhāk | sadṛśa-udāhṛtiś ca ataḥ prayatnād	vyakti-janmanaḥ || yan-nāntariyakā sattā yo vā
V3_05505	sadr̥śam udāharaṇam āha, prayatna-anantaram	vyakti-janmanas tathā-abhidhānāt. yan-nāntariyakā
V3_04013	na kaścīd anityo ghaṭaḥ, tatra api	vyakti-tiro-dhānād iti cet, a-tādavasthyam
SV_15021	-vyakti-niyame kiṃ kāraṇam. tasmād yathārtha-	vyakti-niyama-vat prakṛtyā a-yathārtha-vyakti-
SV_15022	-vyakti-niyama-vat prakṛtyā a-yathārtha-	vyakti-niyamaḥ kiṃ na kalpyate. atha vā vahny-ādi
SV_15020	-kāraṇa-abhāvād ayuktam iti cet. a-vitatha-	vyakti-niyame kiṃ kāraṇam. tasmād yathārtha-
SV_13610	-parihāraḥ. vyakti-kramo 'pi vākyam na nitya-	vyakti-nirākṛteḥ | (261ab) na varṇānām rūpa-
V3_12908	eka-vyakti-sambandhino deśa-antare '-pūrva-	vyakti-prādur-bhāve prak tatra asatas tat-
SV_04528	paścād prayogo yuktaḥ, tasya deśa-kāla-	vyakti-bheda-an-āskandhanāt. tasmān na svalakṣaṇe
V3_12207	eva a-dr̥ṣṭeṣu saṃśayaḥ. tathā hy a-sakala-	vyakti-bheda-vyāpino 'py arthāḥ kecit taj-jāti-
PV_03025	-ābhāsā matiḥ kutaḥ || na jātir jātīmad	vyakti-rūpaṃ yena a-para-āśrayam | siddham prthak
SV_05115	sāmānyasya darśanāt, na a-vyatirikṭasya,	vyakti-vad an-anvayāt. api ca, parasya api na sā
SV_07922	yathāsvam artha-antara-vivekād iti. tasmād	vyakti-vad bhedaṃ na hetuḥ karma asya (157c)
SV_11519	ca jātya-sambhavād ayogo yādṛcchikeṣu	vyakti-vāciṣu, sarvadā jāti-codane viśeṣa-antara-
HB_02003	-kṛto viśeṣaḥ syāt, tad-upāya-apāyayoḥ kārya-	vyakti-virāma-darśanāt. tena ādyo viśeṣaḥ
SV_07901	tasyām dr̥ṣyamānyām a-dr̥ṣṭam tadiyam yuktam.	vyakti-vyañgyatvāt sāmānyasya vyañjaka-rahiteṣu
SV_03913	iti. na vai kevalam evam a-pratipattiḥ.	vyakti-vyatirikta-a-vyatirikta-eka-nitya-vyāpita-
SV_05415	na pratibhāsanāt, a-pratibhāsino 'pi	vyakti-vyatirekeṇa sāmānyasya bhāvāt,
PV_04240	a-dr̥ṣṭe 'pi syād a-dr̥ṣṭeṣu saṃśayaḥ || a-	vyakti-vyāpino 'py arthāḥ santi taj-jāti-bhāvināḥ
SV_07819	bheda-abhāvād vyaktā eva sarvatra iti	vyakti-śūnyeṣv api pradeṣeṣu dr̥ṣyeta. na ca sā
V3_12908	iṣyeta eva iti kim an-iṣṭam. a-kriyasya eka-	vyakti-sambandhino deśa-antare '-pūrva-vyakti-
SV_04625	-a-sahita-avasthayor viśeṣeṇa an-ākṣepāt.	vyakti-sambandhinī jāteś codanād a-doṣa iti cet.
V3_01602	virodhaḥ. itaś ca na sāmānya-āśrayaḥ, sarva-	vyakti-sambhava-abhāve tat-sāmānya-ayogāt, yathā
SV_11409	dīpakaḥ. aneka-artha-abhisambandhe viruddha-	vyakti-sambhavaḥ ||228 || atha mā bhūd dr̥ṣṭa-
PV_03539	anubhūtiḥ sā siddhā kuto yena evam ucyate ||	vyakti-hetv-a-prasiddhiḥ syān na vyakter vyaktam
SV_15829	-abhāvāt. tatra yadi śabda-ātmanām mantrāṇām	vyakti-hetuḥ prayoktā an-abhivyakta-śruti-
SV_15822	-an-upakāre na syāt. tasmād vaktṛ-śrotor	vyakti-hetutve '-viśeṣāt tulyaḥ phala-sambandhaḥ
V3_09306	tulyā ity asty eva sāmānyam. atha kā iyam a-	vyaktiḥ. adṛśya-ātmatā. nanv anena lakṣaṇena
V3_09307	'py anityāḥ prasajanti. prāg anya-dharmaṇo '-	vyaktir anityatā iti cet, anya-dharmā ca prāg a-
PV_03462	na sīdhyataḥ | na a-prasiddhasya līṅgatvam	vyaktir arthasya cen matā || līṅgaṃ sā eva nanu
SV_04627	sā api tarhi tad-viśeṣaṇatvena avasthitā	vyaktir ākṣiptā eva iti tadvān abhidheyaḥ syāt.
SV_13901	vā karaṇebhyo 'tiśayavattā vā śabdasya	vyaktir āvaraṇa-vigamo vijñānaṃ vā gaty-antara-
SV_13615	eva sāksāc-chakty-upadhānena jñāna-janakānām	vyaktir ity ākhyātām etat. vyāpārād eva tat-
SV_06916	na bhavyeyur ity-ādi. api ca, vṛttir ādheyatā	vyaktir iti tasmin na yujyate ||143|| yad etad
SV_07815	sarvatra (155abc) na jāter nityāyāḥ kācid	vyaktir iti niśiddham etat. tasmān nityam
SV_15912	tad-vyaktir iti. yā tu tad-viśayā sā tasya	vyaktir iti. mano-vikalpasya tad-viśayatvam
SV_15911	|| na brūmaḥ sarvā śabda-prabhavā buddhis tad-	vyaktir iti. yā tu tad-viśayā sā tasya vyaktir
PV_03464	|| atha arthasya eva kaścīd sa viśeṣo	vyaktir iṣyate | na an-utpāda-vyayavato viśeṣo
SV_11702	| tad-utpādāna-yogyatvena utpattir	vyaktir iṣyate ||234|| ghaṭa-ādiṣv api yukti-
SV_11628	karaṇa-abhāvād a-kārakasya ca anapekṣatvāt.	vyaktir upakāro jāteḥ sambandhasya ca āśrayāt,
SV_06108	a-śakyatvāt, tad-a-tadvator vṛkṣa-a-vṛkṣatve	vyaktir ekā eva vṛkṣaḥ syāt, bhavatu nāma ghaṭa-
SV_15906	ṛte. tataḥ śabda-prabhavāt sā api śabda-	vyaktir eva. anavasthā evam syāt. śabda-artha-
PV_03417	janakatvena pūrveṣām kṣaṇikānām vināśataḥ ||	vyaktiḥ kuto 'satam jñānād anyasya an-upakāriṇaḥ |
SV_15803	ity uktam, yato 'bhivyāñjakaḥ prayoktā syāt.	vyaktiś ca buddhiḥ sā yasmāt sa phalair yadi
SV_07212	a-vyaktasya vyaktyā jñāna-kāraṇatvāt tad-	vyaktis tatra vṛtītiḥ syāt. na yuktam evam
SV_15918	syāt. tat-prasūtā tad-viśayā buddhis tad-	vyaktiḥ. tad-āśrayaḥ prayoktā iti. atra apy uktaṃ
PV_02104	prāṇa-apānau niyāmakau | ekatve 'pi bahu-	vyaktis tad-dhetor nitya-sannidheḥ || na aneka-
V3_09305	nanu vinaṣṭa-tiro-hitayor dvayor apy a-	vyaktis tulyā ity asty eva sāmānyam. atha kā iyam

SV_13905 -lakṣaṇatvāt. atha tad-rūpa-āvaraṇānām ca
SV_15806 297|| na hi śabdasya anyataḥ svarūpa-pariṇāmo
PV_03439 vyaktau vyaktaṃ katham sitam | jñānaṃ
PV_03478 vyaṅgya-vyañjakatā kutaḥ | viśayasya katham
SV_12907 iti cet. anukramavatā vyañjakena a-kramasya
SV_13913 kuryuḥ. anyathā śabda-a-viśeṣād anyeṣāṃ api
V1_01602 eva. tad-upādhiḥ so 'py asiddha eva. na
V1_01601 ca asiddham. vyakto viśaya iti cet, nanu sā
SV_14027 -pratīta-anumitaiḥ samam ||267|| yadi
SV_15917 viśayaḥ. tasmān na mano-vikalpaḥ śabda-
SV_06919 vā syāt. yathā kuṇḍe badarāṇi vartanta iti.
SV_07905 deśe sva-vyaṅgyaṃ na darśayati. na evaṃ
SV_07508 iti sa eva prasaṅgaḥ. tan na ādheyatā na
PV_03020 tena nitya-upalambhanam | nityatvāc ca yadi
SV_13830 -kāraṇāni teṣāṃ vyañjakāni syuḥ. tasmān na
SV_15904 -ātmā mantraḥ. pāramparyeṇa taj-jatvāt tad-
SV_07318 samavāyād vijñāna-udaya-prasaṅgāt. na vai
SV_05122 buddhyā sāmānyam eva grhyeta, a-pratītā eva
SV_07918 api karma-a-bhinnaṃ pratyayaṃ janayet.
SV_07915 bhinnās tathā pratiyeran. karma asti cet.
V1_00412 -viśayābhyo 'nirdeśya-lakṣaṇābhyo jñāna-
SV_11413 -sādhyā-sādhana-sādharaṇasya śabdasya iṣṭa-
SV_07312 na vai yogyatā-pratīlambhaṃ sāmānyasya
SV_07818 kutaścid an-utpatteḥ. abhyupagamya api
SV_07511 vā an-anyaḥ yeṣāṃ jātis tu vidyate | teṣāṃ
SV_07910 āśritaḥ. parasparato bhedād vyatirekiṇiṣu
SV_04705 phala-vat. sa ca śabdaḥ kasmāt sāksād
PV_03020 -grahaṇād grahaṇe 'pi vā || a-tat-samānatā a-
SV_04707 ced idaṃ samam ||94|| syād etat – ānantiyād
SV_04620 tatra na iti cet. tat tulyaṃ jātāv api,
SV_05617 dhīr a-bhedini | eka-dhī-hetu-bhāvena
SV_04622 gotva-ādi-śrutayaḥ sambandhi-vācinyāḥ, apeta-
SV_05013 na iṣyate. avaśyaṃ ca icchatā api sāmānyam
SV_05311 -utpattāv api sāmānyam tad-dhetuḥ, kiṃ tarhi
SV_05406 -kāryatā anuyujyate. kevalasya sāmārthye 'pi
SV_04121 -ādi-śamanam kāryam syāt. tasya a-viśeṣād
SV_05218 na ity a-graho dhiyā | (104ab) katham idānīm
V1_00409 na anumānam iti bruvāṇaḥ kāsāñcij jñāna-
VN_01609 na paścād-vad upalabdhiḥ, tad-arthakriyā vā.
V3_13002 abhivyaktiḥ. a-bhedād eka-vyaktyā sarva-
SV_04612 antareṇa loke śabda-prayogo vyavahāreṣu.
SV_07510 a-vṛtter na anekatra jñāna-hetuḥ. ata eva
SV_07501 -ādayo gotva-ādinā tadvantaḥ syuḥ. na hi
SV_07417 yo na tat-svabhāvaḥ sa punaḥ kathañcid bhāvī
SV_07324 tat-kāriṇaś ca a-tat-saṃskāratvāt. na evaṃ
SV_05302 ||104|| śakti-siddhiḥ samūhe 'pi na evaṃ
SV_07418 sāmānyam vijñāna-hetur ity api, pāramparyeṇa
PV_03020 -upalambhanam | nityatvāc ca yadi vyaktir
SV_07408 vā. tasyā a-vibhāgāyās teṣu viśeṣa-abhāvāt.
PV_03539 ucyate || vyakti-hetv-a-prasiddhiḥ syān na
PV_03440 na sā vyaktā ity a-vyaktam akhilaṃ jagat ||
SV_07320 -grāhiṇa indriyasya. so 'py añjana-āder iva
SV_13611 varṇānām rūpa-ānupūrvī vākyam. kiṃ tarhi tad-
PV_03463 nanu jñānaṃ vyakto 'rtho 'nena varṇitaḥ |
PV_03489 vyarthaḥ syād yatnaś ca uttara-uttaraḥ |
PV_03440 akhilaṃ jagat || vyakter vyakty-antara-
SV_17307 -vṛtteḥ. ata eva sañketāt svabhāva-viśeṣasya
V2_07206 tayā punaḥ | sañketaś ca niraṭhaḥ syād
SV_13921 tasmād ayaṃ kāraka-abhimato 'rtha-kalāpo na
SV_04615 ukte daṇḍinaṃ chinatti. na apy a-sambhāvād
PV_03439 rūpam atha ātmanaḥ || para-rūpe 'prakāśāyām
PV_03417 kuto 'satam jñānād anyasya an-upakāriṇaḥ |
SV_04704 | (94b) sāksān na yojyate kasmāt (94c) yadi
SV_13710 sarva-kārya-tulya-dharmā. tasya tādrśasya
SV_07813 sāmānyam tasya api vyaktā eva ekaṭra sā

vyaktis te vigamo yadi | abhāve karaṇa-grāma-
vyaktir na apy āvaraṇa-vigamanam. kiṃ tu tad-
vyaktir na sā vyaktā ity a-vyaktam akhilaṃ jagat |
vyaktiḥ prakāśe rūpa-saṅkramāt | sa ca prakāśas
vyaktiḥ pratyuktā, vyakta-a-vyakta-virodhāt. a-
vyaktiḥ prasajyate | tathā-abhyupagame sarva-
vyaktir buddhir artha-ātmā iti cet, sa kim a-
vyaktir buddhir eva. tad-upādhiḥ so 'py asiddha
vyaktir buddhis tadā ānupūrvī vākyam. tasyā
vyaktir yatas tadvān prayoktā syāt. tat-prasūtā
vyaktir vā tair abhivyakteḥ. yady ādheyatā,
vyaktir viparyayāt. katham hi sā vyañjikā ca syāt
vyaktir vṛttiḥ sāmānyasya iti. a-vṛtter na
vyaktir vyakteḥ pratyakṣatām prati || ātmani
vyaktiḥ śabdasya. bhavanti vā karaṇebhyo
vyaktiḥ sā api cen matiḥ | (299ab) na hi manasā
vyaktiḥ sāmānyasya saṃskārād vyañjikā, kiṃ tarhi
vyaktiḥ syād anena jñānena. tadā kadācit
vyaktibhiḥ ko 'parādhaḥ kṛto yena tās tathā na
vyaktibhya eva tarhi sa pratyayo 'stu. kim idānīm
vyaktibhyaḥ. na ca tābhiḥ sva-santāna-bhāvinībhir
vyaktim eva samaya-kāraḥ karoti iti kuta etat, so
vyaktim brūmaḥ, kiṃ tarhi sva-āśraya-samavāyam.
vyaktim vyāpiny ekaṭra vyaktyā bheda-abhāvād
vyaktiṣv a-pūrvāsu katham sāmānya-buddhayaḥ ||150||
vyaktiṣv anvayinaḥ pratyayasya ayogāt. katham
vyaktiṣv eva na niyujyate. kiṃ tatra anyena
vyaktī tena nitya-upalambhanam | nityatvāc ca
vyaktinām a-śakyaḥ śabdena sambandhaḥ kartum.
vyaktinām apāye kevalāyā jāter avasthānāt. bhrātṛ
vyaktinām apy a-bhinnatā ||109|| niveditam etad
vyaktinām api jātinaṃ tac-chrutibhyo nityam
vyaktinām eka-kārya-janana-śaktir eṣṭavyā. tatas
vyaktinām ekam kāñcid apekṣya vijñānam utpādayati.
vyaktinām kvacid apy atra sāmārthya-asiddher a-
vyaktinām kṣetra-ādi-bhede 'pi cira-śighra-
vyaktinām tatra jñāne sāmārthya-gatiḥ, pratyekaṃ
vyaktinām pravṛtttau saṃvādaṃ viśaṃvādaṃ ca
vyakter a-prādur-bhāvād iti cet, tasya eva tad-
vyakter a-vyakta-rūpa-virahaḥ. a-vyavadhānam a-
vyakter a-śakya-codanavāl lakṣita-lakṣaṇa-arthaṃ
vyakter anyā atha vā an-anyaḥ yeṣāṃ jātis tu
vyakter api jñāna-hetutām muktavā anyā kācid asty
vyakter indriya-saṃskāraḥ. tat-sahakāri sāmānyam
vyakter indriyasya kañcit saṃskāras tad-bhāva-
vyakteḥ kathañcana | (105ab) nīla-ādinām hi
vyakteḥ kāryam eva sāmānyam uktaṃ syāt. api ca,
vyakteḥ pratyakṣatām prati || ātmani jñāna-janane
vyakter yadi indriya-saṃskāro yadi na indriya-
vyakter vyaktam icchataḥ | vyakty-asiddhāv api
vyakter vyakty-antara-vyaktāv api doṣa-
vyakteḥ saṃskāro na indriyasya ca | pratipatter a
vyakteḥ. sā yathā-sva-varṇa-abhivyakti-pratyaya-
vyaktāv an-anubhūtyām tad-vyaktatva-a-viniścayāt
vyaktāv apy eṣa varṇānām doṣaḥ samanuṣajyate ||
vyaktāv api doṣa-prasaṅgataḥ | drṣṭyā vā a-jñāta-
vyaktau ca niyamaḥ kutaḥ ||328|| sva-icchā-vṛttiḥ
vyaktau ca niyamaḥ kutaḥ ||49|| yatra svāntanryam
vyaktau na kriyāyām iti vyartha eva syāt. tathā
vyaktau pravṛttiḥ. evaṃ hy a-sambaddha-pralāpī
vyaktau vyaktaṃ katham sitam | jñānaṃ vyaktir na
vyaktau vyajyeta sarvo 'rthas tad-dhetor niyamo
vyaktau śabda-niveśanaṃ phala-vat. sa ca śabdaḥ
vyaktau sarvaṃ vyaṅgyaṃ na vā kiñcid apy a-
vyaktyā a-bhedāt sarvatra-gā yadi | jātir drṣyeta

SV_07405 ca sāmānya-antarasya darśako na syāt.
SV_07212 atha punaḥ sato 'pi sāmānyasya a-vyaktasya
SV_07818 abhyupagamyā api vyaktim vyāpiny ekatra
V3_13002 -lakṣaṇa-prāptir abhivyaktiḥ. a-bhedād eka-
SV_07504 samavāya-ayogād iti. samavāya-mātram hi
SV_04628 eva iti tadvān abhidheyaḥ syāt. na ca jāti-
SV_07601 tasya kvacid an-āśrayād anyasya api
SV_07902 a-darśanam ity api mithyā. tathābhūtasya
PV_03482 pradīpayor dīpa-ghaṭayoś ca tad-āśrayaḥ |
PV_03477 -antareṇa vaḥ || a-prakāśa-ātmanoḥ sāmyād
SV_07901 dṛṣyamānāyām a-dṛṣṭam tadīyam yuktam. vyakti-
SV_07904 pradīpa-ādīḥ svarūpa-sūnye deśe sva-
SV_13710 tulya-dharmā. tasya tādrśasya vyaktau sarvaṃ
SV_07311 kutaścīt sambhavati. tasmān na tat kenacid
SV_07215 -yogyatvāya ātmany anya-anurodhi yat | tad
SV_07822 -apekṣiṇī syāt. vyañjaka-a-pratipattau hi na
SV_07906 tat-pratipatti-dvāreṇa ca dṛṣyā syāt.
SV_11715 -atiśaya-vācinā śabdena viśeṣa-khyāty-arthaṃ
SV_11428 -janmāno dhvanayo 'janmāno vā vivakṣā-
SV_07406 vyaktyā ca indriya-saṃskārāt tad-darśane tad-
SV_08126 || karma-upakāram apekṣya pācakatvaṃ dravyeṇa
PV_02079 -ādi-saṃskāraḥ kṛtāś cetasi cetasi | kālena
SV_13415 te doṣaiḥ kair apy a-vācakāḥ | dhvanibhir
PV_03417 jñānād anyasya an-upakāriṇaḥ | vyaktau
SV_07822 ||155|| yadi hi vyakty-apekṣiṇī syāt.
SV_13825 tādrśā eva syuḥ, atiśerate ca. tato
SV_12905 vākye varṇaḥ santi, tad ekam eva śabda-rūpaṃ
SV_13829 pradīpa-āder viśaya-antarasya ca kasyacid
SV_13823 pratiśiddhe ca vyāpi-nityatve. ghaṭa-ādinām
SV_07221 -apekṣam anapekṣam vā janayan bhāvam eva
SV_07601 tasya kvacid an-āśrayād anyasya api vyañgya-
SV_07902 ity api mithyā. tathābhūtasya vyañgya-
PV_03482 dīpa-ghaṭayoś ca tad-āśrayaḥ | vyañgya-
SV_13812 kiṃ na ghaṭa-ādayaḥ. tatra api śakyam evaṃ
SV_07901 yuktam. vyakti-vyañgyatvāt sāmānyasya
SV_13817 karaṇeṣu śabda-anupalabdhiḥ. na ca avaśyam
SV_07226 bhavati iti sthiti-vat prasaṅgaḥ. tasmād
SV_07904 sva-pratipattyaḥ apara-pratipatti-hetur hi
SV_13712 hi. sva-jñānena anya-dhī-hetuḥ siddhe 'rthe
SV_07422 49|| yo hi yad-viśaya-vijñāna-hetuḥ, sa tasya
SV_13824 -antara-sambhavād a-doṣaḥ. prakāśo hy eṣāṃ
SV_13714 -dvāreṇa anya-pratipatti-hetur loke
PV_03477 vaḥ || a-prakāśa-ātmanoḥ sāmyād vyañgya-
SV_07507 api dṛṣyatā-āpattiḥ. tasmāj jñāna-hetutā eva
SV_08124 dur-anvayam etat. kriyā-upakāra-apekṣasya
SV_13824 hy eṣāṃ vyañjakaḥ siddhaḥ. kulāla-ādinām
SV_08204 -sthāna-vināśinaḥ kriyā kutaḥ, yad-apekṣam
SV_07219 kutaḥ ||147|| na khalu vai kārakād
SV_07420 kāryam eva sāmānyam uktaṃ syāt. api ca,
SV_07302 api kāryatvād dhūma-ādayo vyañjakaḥ. satyam
SV_07301 nanv a-janakā api kāryatvād dhūma-ādayo
SV_13915 sarva-kāraṇa-samāna-dharmāny api karaṇāni
SV_13830 vyañjaka-antara-abhāvāt. tat-kāraṇāni teṣāṃ
SV_13815 upalabdhitaḥ | niyamena ca kāryatvaṃ
SV_12907 -vac ca pratibhāti iti cet. anukramavatā
SV_11704 ādiṣv api yukti-jñair a-viśeṣe 'vikāriṇām |
SV_07319 na vai vyaktiḥ sāmānyasya saṃskārād
SV_07905 na evaṃ vyaktir viparyayāt. kathaṃ hi sā
SV_11924 buddhinām. kṣaṇasya eka-parama-aṇu-
SV_05811 hi sa teṣu vyatireko bhūtaḥ, sarvathā a-
V2_08505 iti. tad-vyabhicāre 'sya hetumattā-
SV_07522 laṅghayati. rūpasya a-tad-bhūtasya anyatva-a-
SV_14411 tasmāt sato rūpasya tattva-anyatva-a-
SV_11923 eka-varṇa-grahaṇa-kāle ca aneka-buddhi-
SV_12123 api tad-rūpam a-nivṛttaṃ kārya-dharma-

vyaktyā ca indriya-saṃskārāt tad-darśane tad-
vyaktyā jñāna-kāraṇatvāt tad-vyaktis tatra vṛttiḥ
vyaktyā bheda-abhāvād vyaktā eva sarvatra iti
vyaktyā sarva-vyakter a-vyakta-rūpa-virahaḥ. a-
vyaktyā saha asya jātam na anyaḥ kaścīd viśeṣa
vyaktyoḥ kaścīt sambandho 'nyonyam a-janya-
vyañgya-vyañjaka-bhāva-ādeḥ sambandhasya kenacid
vyañgya-vyañjaka-bhāvasya tatra abhāvāt. sva-
vyañgya-vyañjaka-bhāvena vyavahāraḥ pratanyate ||
vyañgya-vyañjakatā kutaḥ | viśayasya kathaṃ
vyañgyatvāt sāmānyasya vyañjaka-rahiteṣu
vyañgyam na darśayati. na evaṃ vyaktir viparyayāt.
vyañgyam na vā kiñcid apy a-viśeṣāt. tathā hi.
vyañgyam. na vai yogyatā-pratilambhaṃ sāmānyasya
vyañgyam yogyatāyāś ca kāraṇam kārakam matam ||146
vyañgyam sampratiyate | viparyayaḥ punaḥ kasmād
vyañgyā ca sā evaṃ prasajyate pradīpa-ghaṭa-vat.
vyañgyāḥ khyāpyante. na evaṃ jāti-sambandha-
vyañgyāḥ, na artha-āyattāḥ. tataḥ katham idānim
vyañgyeṣu sāmānyeṣu kadācid a-niścayo na syād eka
vyajyata iti cet. sthira-svabhāvasya an-atiśayād
vyajyate 'bhedāt syād dehe 'pi tato guṇaḥ || an-
vyajyamāne 'smin vācaka 'pi kathaṃ na te ||258||
vyajyeta sarvo 'rthas tad-dhetor niyamo yadi ||
vyañjaka-a-pratipattau hi na vyañgyam
vyañjaka-atiśayāt kārakā eva. upakarakasya gaty-
vyañjaka-anukrama-vaśād anukrama-vad varṇa-vibhāga
vyañjaka-antara-abhāvāt. tat-kāraṇāni teṣāṃ
vyañjaka-antara-sambhavād a-doṣaḥ. prakāśo hy
vyañjaka ucyate. paratra tu jñāna-janana-śaktir an
vyañjaka-bhāva-ādeḥ sambandhasya kenacid an-
vyañjaka-bhāvasya tatra abhāvāt. sva-pratipattyaḥ
vyañjaka-bhāvena vyavahāraḥ pratanyate || viśaya-
vyañjaka-bhedāt pratibhāsa-bheda iti
vyañjaka-rahiteṣu pradeśeṣv a-darśanam ity api
vyañjaka-vyāpāro 'rtham upalambhayati. kvacit
vyañjako na taṃ karoti na apy anyam ity
vyañjakaḥ pradīpa-ādīḥ svarūpa-sūnye deśe sva-
vyañjako mataḥ | yathā dīpo 'nyathā vā api ko
vyañjakaḥ. vijñāna-hetutvaṃ gotva-ādiṣu pradīpa-
vyañjakaḥ siddhaḥ. kulāla-ādinām vyañjakatve
vyañjakaḥ siddhaḥ, dīpa-ādi-vat, sa cet prak
vyañjakatā kutaḥ | viśayasya kathaṃ vyaktiḥ
vyañjakatvam. tac ca tulyaṃ pradīpa-ādāv iti sa
vyañjakatve 'vikāriṇaḥ | na apekṣa-atiśaye 'py
vyañjakatve tādrśā eva syuḥ, atiśerate ca. tato
vyañjakam syāt. kathaṃ tarhi idānim asaty a-
vyañjakasya kaścīd bhedaḥ. sva-viśaya-vijñāna-
vyañjakasya ca jātīnām jātimattā yadi iṣyate |
vyañjakā na tu dhūmam apekṣya agnir ātmani jñānam
vyañjakāḥ. satyam vyañjakā na tu dhūmam apekṣya
vyañjakāni na kiñcid idānim kāryam syāt. na ca
vyañjakāni syuḥ. tasmān na vyaktiḥ śabdasya.
vyañjake tad-a-sambhavāt ||263|| na hi kadācid
vyañjakena a-kramasya vyaktiḥ pratyuktā, vyakta-a-
vyañjakaiḥ svaiḥ kutaḥ ko 'rtho vyaktās tais te
vyañjikā, kiṃ tarhi tad-grāhiṇa indriyasya. so
vyañjikā ca syāt sāmānyasya. tat-pratipatti-
vyatikrama-kālatvāt. ādhikye vibhāgavataḥ
vyatikramaṇiyatvāt. na eko vyatirikto '-
vyatikramāt ||57|| yeṣāṃ upalambhe tal-lakṣaṇam
vyatikramāt. idam eva khalu rūpasya anyatvaṃ yan
vyatikramāt. upakāra-utpādanasya ca rūpa-
vyatikramāt. kṣaṇikatvād buddhinām. kṣaṇasya eka-
vyatikramān na tataḥ syād iti na kaścīt tathā

V2_06901	tan-mātra-lakṣaṇatvād anyeṣv apy asyāḥ, tad-	vyatikrame ca niyama-ayogāt. śakteś ca an-artha-
SV_08120	utpādena asya samavayanti iti samayaḥ. tad-	vyatikrame tasya paścād apy a-viśeṣān na tat-
SV_03913	na vai kevalam evam a-pratipattiḥ. vyakti-	vyatirikta-a-vyatirikta-eka-nitya-vyāpita-ādy-
HB_03203	-buddhi-hetutvena eva sāphalyāt. tad-	vyatirikta-a-śeṣa-vyavaccheda-vyāpti-sādhanād eva
SV_11803	-anvaya-vat tan-mātra-a-sambhavaṃ tad-	vyatirikta-a-peksāṃ ca sādhayati. tataḥ kārya-
SV_03228	pratyāyana-arthaṃ kṛte saṅketa-bhede	vyatirikta-arthā vibhaktir artha-antaram iva a-
V3_02706	yathā anityaḥ śabda nityo vā iti prakaraṇe	vyatirikta-indriya-grāhya-sāmānya-eka-artha-
SV_03913	evam a-pratipattiḥ. vyakti-vyatirikta-a-	vyatirikta-eka-nitya-vyāpita-ādy-ākārair api na
V2_09503	vā, upayukta-phala-vat. atra apy upayukta-	vyatirikta-pakṣi-karaṇe hetoḥ sādhyā-abhāve
SV_05812	sarvathā a-vyatikramaṇīyatvāt. na eko	vyatiriko 'vyatiriko vā sarvathā ayogāt. tasya
SV_15605	ca pūrvam eva nirākṛtam | (293ab) na varṇa-	vyatiriko 'nyaḥ krama iti niveditam etat. a-
V3_03611	apy evaṃ-bhāvaḥ syāt. na ca pramāṇa-lakṣaṇa-	vyatiriko 'nyo 'sti viśeṣaḥ pratyakṣasya, ya
SV_05510	na ca idṛśaṃ sāmānyam. na ca tato	vyatiriktaḥ kaścīd a-bhinna ākāro 'sti. ākṛti-
HB_02507	bheda ity a-bhedād api na a-bhedaḥ, tad-	vyatiriktaś ca na kaścīd bhāva-svabhāva ity a-
SV_06415	-abhāve bhedasya eva abhāvaḥ syāt. tasmān na	vyatiriktaḥ. tad-anya-gaty-abhāvāc ca vastuno na
SV_05812	a-vyatikramaṇīyatvāt. na eko vyatiriko '	vyatiriko vā sarvathā ayogāt. tasya samāveśane
SV_04529	tasmān na svalakṣaṇe samayaḥ. sāmānyam tarhi	vyatiriktam a-vyatiriktam vā vyāpi śabdair
SV_07613	na hi teṣv a-tathābhūteṣu kiñcid	vyatiriktam a-vyatiriktam vā sāmānyam asti.
SV_16006	-ādi-padeṣu kaścīd varṇa-bheda na ca varṇa-	vyatiriktam anyad yataḥ kārya-bhedaḥ syāt.
V1_01708	buddhy-a-bhedataḥ ||16|| na hi vyakty-ātmano	vyatiriktam anvayinam arthaṃ paśyāmaḥ, yaṃ śabda
V1_00404	iti na a-pratyakṣam pramāṇam anumānād	vyatiriktam asti. na a-pratyakṣam pramāṇam asti
VN_03417	-hetvoḥ paraspara-viruddha-udāharaṇam guṇa-	vyatiriktam ity-ādi, pratijñayā hetu-virodha-
SV_04009	ca utpattau sarvatra syāt. atha vā jñānād a-	vyatiriktam ekasmāt katham anyasya punar jñānasya
SV_03921	eva abhāva-prasaṅgāt. anyac ca na tābhyo	vyatiriktam kiñcit tathā buddhau pratibhūty a-
SV_04005	san eva sāmānyam. tan na, yasmāj jñānād a-	vyatiriktam ca katham artha-antaram vrajet ||71||
PV_03375	sa ca na arthasya spaṣṭa-ākāra-vivekataḥ ||	vyatiriktam tad-ākāram pratiyād aparas tathā |
VN_02912	virodhaḥ pratijñā-virodhaḥ. yathā guṇa-	vyatiriktam dravyam iti pratijñā, rūpa-ādibhyo
SV_04409	śabdena sañcodya buddhes tathā-pratibhāsanād	vyatiriktam dharmam iva a-viśeṣeṇa aparam asya
VN_03014	'rtha-antarasya anupalabdhiḥ tad guṇa-	vyatiriktam, na upalabhyate ca rūpa-ādibhyo 'rtha
SV_04529	samayaḥ. sāmānyam tarhi vyatiriktam a-	vyatiriktam vā vyāpi śabdair abhidhiyate. tan na
SV_07613	hi teṣv a-tathābhūteṣu kiñcid vyatiriktam a-	vyatiriktam vā sāmānyam asti. tathābhāva-
SV_04318	anekatva-ayogāt, anekasya ca ekatva-ayogāt,	vyatiriktasya ca niśedhāt, teṣāṃ prakṛti-bhedād
SV_02501	tad eva hi syād a-bhinnasya bhāvāt, tad-	vyatiriktasya bhinnasya ca abhāvāt, tasya eva ca
SV_17512	vā vastūnām vaktari dhvaniḥ | na ca tad-	vyatiriktasya vidyate 'vyabhicāritā ||336|| na
SV_05115	na vyatiriktasya sāmānyasya darśanāt, na a-	vyatiriktasya, vyakti-vad an-anvayāt. api ca,
PV_03014	-pratibhāsāyā upāye vā a-pramāṇatā | vijñāna-	vyatiriktasya vyatireka-a-prasiddhitaḥ || sarva-
SV_05114	tad eva idam iti pratyabhijñānam na	vyatiriktasya sāmānyasya darśanāt, na a-
SV_02514	ime bhāvāḥ sajātiya-abhimatād anyasmāc ca	vyatiriktāḥ svabhāvena eka-rūpatvāt. yato yato
VN_03108	tadā na kaścit pratijñā-hetvor virodhaḥ,	vyatiriktānām api bhāvānām kutaścīd viprakarṣiṇām
SV_03225	icchāto vṛtṭy-abhāva-prasaṅgāt. te yathā	vyatirikte 'vyatirikte vā prayoktum iṣyante,
SV_03225	-abhāva-prasaṅgāt. te yathā vyatirikte '	vyatirikte vā prayoktum iṣyante, tathā niyuktās
SV_04014	eka-ātmatā-grahaḥ | (72ab) na hy arthā	vyatiriktana a-vyatiriktana vā kenacid ātmanā
SV_04014	-grahaḥ | (72ab) na hy arthā vyatiriktana a-	vyatiriktana vā kenacid ātmanā samānāḥ tathā eṣāṃ
V3_11512	an-ubhaya-ātmatā-bahir-bhāvāt tābhyām na	vyatiricyate. na tatra anveti, eka-ātmany apy
NB_03102	sarvasmād vyāvṛttatvena asiddhes tābhyām na	vyatiricyate. na tatra anveti. eka-ātmany apy
V2_05302	na, a-vyatirekāt. na hi śrāvaṇatvaṃ kutaścīd	vyatiricyate, sandeha-sādhanāt. vyatirekiṇaś ca
SV_07004	'pi vastu-sambandhāḥ kārya-kāraṇa-bhāvān na	vyatiricyante, parasparam anyato vā an-upakāriṇām
SV_15411	-rūpatvāt. abhāva-rūpas tu vyatirekaḥ, sa ca	vyatiricyamāno bhāvam upasthāpayati, na evaṃ
PV_03384	-rūpatve hy eka-rūpe vyavasthitam | dṛvitiyaṃ	vyatiricyeta na parāmarśa-cetasā || artha-
V3_10111	kriyāta iti cet, katham a-niścayān niścayaḥ.	vyatireka-a-niścayo hy a-vipakṣa-śabdena ucyate.
PV_03014	upāye vā a-pramāṇatā | vijñāna-vyatiriktasya	vyatireka-a-prasiddhitaḥ || sarva-jñāna-
HB_00908	kriyate, abhāvasya vidhinā kāryatva-upagame	vyatireka-a-vyatireka-vikalpa-an-atikramāt. bhāva
SV_11918	pada-ādi vācakaṃ syāt. tac ca na kiñcid	vyatireka-a-vyatireka-virodhāt. tasmād indriya-
V2_04815	tat-pratibhāsasya sva-viśaya-sammata-anvaya-	vyatireka-an-anuvidhānāt pratyakṣa-vat sāmānyasya
SV_14201	iti vināśa-hetavo bhāvānām dṛśyante. anvaya-	vyatireka-anuvidhānam hetu-tadvator lakṣaṇam aḥuḥ.
V2_06801	-yogya ātmā, sa ca puruṣa-vyāpāra-anvaya-	vyatireka-anuvidhāyī pauruṣeṣaḥ. anyathā api
SV_11802	anyathā-anumānāt. jñānam hi keṣucit satsu	vyatireka-anvaya-vat tan-mātra-a-sambhavaṃ tad-
SV_14608	vivekaḥ. a-viveke ca na paryudāsaḥ. tad evaṃ	vyatireka-abhāvād anvayo 'pi na syāt, tasya eka-
V3_12305	vyatirekasya abhāvaṃ bhāvam icchati, yathā	vyatireka-abhāve 'pi sapakṣe prāṇa-ādir na iṣṭaḥ.
V3_12503	iti. tat punar idam āyātam – asato	vyatireka-ayogād iti. atra idam eva punar vācyam
V3_12102	ubhaya-pradarśanam āha. tasmād idṛśo	vyatireka-avyabhicāro 'n-anvayeṣu na sidhyati.
NB_03133	api sarvo vīta-rāgo na vaktā iti vyāptyā	vyatireka-asiddher a-vyatirekaḥ. a-pradarśita-
V3_11105	yogyatā-rahite vacana-a-darśanāt tad-anumāne	vyatireka-asiddher na kārya-kāraṇatā-siddhiḥ. a-
V3_11903	ātmano na sidhyati ity uktam. darśane 'pi	vyatireka-asiddher na sidhyati. ghaṭa-ādayo
V3_11610	prāṇa-ādayaḥ. viprakarṣād ātmano vṛtti-	vyatireka-asiddhes tatra prāṇa-ādinām api. artha-

SV_15428 'pi prasaṅgāt. tan na viparyaya-vyāptir
 NB_03130 -ādy-a-vyatirekiṅaḥ. tathā sandigdha-sādhya-
 V3_13307 sādhya-ādy-a-vyatirekiṅaḥ. tathā sandigdha-
 V2_08904 hetu-viśeṣe 'pi kārya-a-viśeṣe doṣāt. anvaya-
 SV_03714 kiñcid etat. khasya svabhāvaḥ khatvam iti
 SV_09104 -ayogāt. tathā ca sarvatra ayam anvaya-
 PV_03117 -abhimateṣv api | śabdeṣu vācya-bhedinyo
 SV_03712 upakāre vā śakty-upakāriṇyā api śakter
 V3_12502 eva khalu na ity anvaya-pratiṣedhaḥ, sa eva
 V3_12007 vyabhicāraḥ. na hi tasya a-sapakṣād eva
 V3_12501 vipraṭisiddham ca etat – na anvayo na
 SV_01316 upalambhe tad-abhāvāt, anupalambhāc ca
 V2_09608 upalambhe tad-abhāvāt. anupalambhāc ca
 V3_11713 a-darśana-mātram āsṛitya ācāryena śrāvaṇatve
 SV_08819 hi tayoḥ sva-ātmānau tau ced vyatirekiṅau
 V3_04409 tad vivakṣite pratiyogini ca tulyam.
 SV_02125 yaḍi tarhi darśana-a-darśane na anvaya-
 V3_08112 -pradeśa-ādiṣu nitya-an-agni-vyavacchedena
 SV_04315 eva tathā khyāteḥ. vastunas tu nānā-eka-
 SV_06310 -abhidhāne 'py anya-vyāvṛtti-gater anvaya-
 SV_00505 -niśedha-upayogāt pramāṇam uktā. na tu
 V2_07313 -niśedha-upayogāt pramāṇam uktā. na tu
 SV_15427 -nivṛtṭyā ātma-siddhiḥ syāt, vipakṣa-
 SV_15429 eva ca anvaya-siddhiḥ. asiddhau vā tad-
 V2_05205 anupalabdḥāv api viparyaye pratyakṣa-vṛttir
 V3_03704 iti. a-viśiṣṭa-lakṣaṇe dṛṣṭasya aparatra
 V2_09306 -niścayena viruddha-tat-pakṣyāṅam nirāsaḥ,
 HB_00513 anupalabdher vyatireka-sādhane 'pekṣyate.
 HB_00507 niścayaḥ, nimitta-antara-abhāva-upadarśanāt.
 SV_01028 ||15|| na hy asati pratibandhe 'nvaya-
 V2_09304 ||67|| na hy asati pratibandhe 'nvaya-
 SV_01909 dahana-abhāve dhūmo na bhavati ity arthād
 SV_07920 iṣyante. tāsām eka-rūpatvāt. asya idam iti
 HB_00814 na viruddha iti niyama-khyāpana-artho 'pi
 HB_03202 dvairāśye vyavasthāpayati, tasya anvaya-
 PV_04217 || anyonya-pratyaya-apekṣā anvaya-
 V3_12002 pratyaya ity etāvato 'yam ātma-bhāvo 'nvaya-
 SV_09606 brūyāt. an-āsṛita-vastuno 'paryudāseṇa
 V3_07604 brūyāt, an-āsṛita-vastuno 'paryudāseṇa
 SV_15220 ca liṅgasya vyartham anvaya-darśanam
 NB_03032 vacanam ity ekena api vākyena anvaya-mukhena
 SV_16205 -kāraṇa-bhāvaś ca nirākṛtaḥ syāt. anvaya-
 V2_05404 hetor a-pratiṣedhe vidhiḥ prāptaḥ, abhāva-
 SV_14107 eva puruṣa-kāryatā buddhīnām anumeya-anvaya-
 SV_03613 śabdā dharmā-dharmy-ādiṣu na punar
 HB_00908 vidhinā kāryatva-upagame vyatireka-a-
 VN_03103 tat tad-vyatirekeṇa na asti iti iṣṭa-
 SV_11918 vācakam syāt. tac ca na kiñcid vyatireka-a-
 V3_11106 asiddher na kārya-kāraṇatā-siddhiḥ. a-cetanā
 V3_11903 vyatireka-asiddher na sidhyati. ghaṭa-ādayo
 SV_15408 -ātmā-ādi-vyavacchede 'pi tathā syāt. na,
 SV_15405 -dvayāc ca vidhi-siddhir iti kā an-anvaya-a-
 SV_15431 iti sādhye 'pi prasaṅgaḥ. tan na an-anvayā
 V3_08109 prādhānyena gatiḥ. a-prādhānye 'py anvayasya
 V3_10109 iti tad a-vipakṣatvam a-niścita-sādhyā-
 V2_05401 an-ātmā-jñatāyāḥ. so 'yam tair eva artha-
 V2_09209 'niścita iti vipakṣe vṛttir āśaṅkyate.
 SV_01021 na niścita iti vipakṣe vṛttir āśaṅkyeta,
 V3_06410 ||51|| sā iyam abhāva-niścaya-phalā
 HB_00512 iti na tatra dṛṣṭya-viśayatā anupalabdher
 SV_01919 kuto 'gny-abhāve dhūmo na asti ity arthād
 HB_02305 -nivṛttau ca sattva-nivṛttir iti, anvaya-
 HB_02307 na hi sarvaḥ sarvasya svabhāva iti na anvaya-
 V2_06007 virodha-gatiḥ. sa ca anupalabdheḥ. anyonya-
 V3_11108 kāraṇa-antaram anumāpayati. na ca evaṃ-vidho
 vyatireka-asiddhau. tat-siddhir eva ca anvaya-
 vyatireka-ādayaḥ, yathā a-sarvajñāḥ kapila-ādayo
 vyatireka-ādayo vācyaḥ. na hy ebhir hetoḥ sāmānya
 vyatireka-ādyo yasya dṛṣṭo 'nuvartakaḥ |
 vyatireka-āśrayā ṣaṣṭhī na syāt. na hi tatra
 vyatireka-āśrayo vyavahāro na syāt, uṣṇa-svabhāvo
 vyatireka-āspadam dhiyaḥ || viśeṣa-
 vyatireka ity anavasthiter a-pratipattiḥ. tad-a-
 vyatireka iti. tat punar idam āyātam – asato
 vyatireka iti. nanv evam asya sapakṣe 'nuvṛtṭy-
 vyatireka iti. ya eva khalu na ity anvaya-
 vyatireka iti saṃśayito 'nivāryaḥ syāt.
 vyatireka iti saṃśayito 'nivāryaḥ syāt.
 vyatireka uktaḥ. na tāvatā abhāva-gatir ity uktam.
 vyatireka eva sāmānya-viśeṣayoḥ svabhāva-bhedāt.
 vyatireka-gateḥ sarvatra tulyatvāt sāksād
 vyatireka-gater āśrayaḥ katham dhūmo 'gñim na
 vyatireka-gatau sāmārthya-parisamāpteḥ. na ca
 vyatireka-graho vibhramaḥ syāt, tasya eka-aneka-
 vyatireka-codanayā vyavahāra-aṅgatām śabdānām
 vyatireka-darśana-ādāv upayujyate, saṃśayāt.
 vyatireka-darśana-ādāv upayujyate, saṃśayāt, a-
 vyatireka-darśane 'pi prasaṅgāt. tan na viparyaya
 vyatireka-nivṛtṭi-siddhāv api tad-asiddhir iti
 vyatireka-niścayaḥ. tat-tulya eva asti iti
 vyatireka-niścayasya kartum a-śakyatvād ity uktam.
 vyatireka-niścayena anaikāntikasya. dvayor ity
 vyatireka-niścayo 'nupalabdḥāv upalabdhi-lakṣaṇa-
 vyatireka-niścayo 'pi kārya-svabhāva-hetvoḥ kārya
 vyatireka-niścayo 'sti. tena tam eva darśayan
 vyatireka-niścayo 'sti. tena tam eva darśayan
 vyatireka-pratipattir bhavati. tathā asaty agnau
 vyatireka-pratitir a-tad-ākāra-viśeṣavati ca na
 vyatireka-prayogo na yuktaḥ, anya-viruddhāyor api
 vyatireka-buddhi-hetutvena eva sāphalyāt. tad-
 vyatireka-bhāk | etāvaty ātma-bhāvo 'yam
 vyatireka-bhāg ity ayam eva hetuḥ. anavasthā-anya
 vyatireka-mātrasya abhāve 'py a-virodhāt. yathā
 vyatireka-mātrasya abhāve 'py a-virodhāt, yathā na
 vyatireka-mātreṇa eva siddher iti. satyam etat
 vyatireka-mukhena vā prayuktena sapakṣa-a-
 vyatireka-lakṣaṇatvāt tasya. lakṣaṇa-antaram vā
 vyatireka-lakṣaṇatvād asya. sā eva tāvad asato na
 vyatireka-liṅgatvād asyāḥ. kiṃ ca, ānupūrvyāś ca
 vyatireka-vastu-bhedād iti kuta etat, tathā-
 vyatireka-vikalpa-an-atikramāt. bhāva-pratiṣedha-
 vyatireka-viparyaya-sādhanaḍ viruddho hetur
 vyatireka-virodhāt. tasmād indriya-vijñāna-viśeṣa-
 vyatireka-viśaya iti cet, na evaṃ-vidhād
 vyatireka-viśayā iti cet, na evaṃ-vidhād
 vyatireka-vyavacchedasya bhāva-rūpatvāt. na bhāva
 vyatireka-vyāpti-siddhiḥ. tan na kaścid dhetur an-
 vyatireka-vyāptiḥ. mithyā-arthatāyās tu
 vyatireka-vyāptāv asti, yathā – anityaḥ
 vyatireka-vyāvṛtṭi-rūpaḥ katham sādhanam, a-
 vyatireka-samāveśibhiḥ padair asatsu vyavahāra-
 vyatireka-sādhanaṣya a-darśana-mātrasya tasya
 vyatireka-sādhanaṣya a-darśana-mātrasya saṃśaya-
 vyatireka-sādhany anupalabdhir yadā svayam abhāva
 vyatireka-sādhane 'pekṣyate. vyatireka-niścayo
 vyatireka-siddhiḥ. tathā vaidharmyena abhāva-
 vyatireka-siddhiḥ. svabhāvato naśvaratve 'pi
 vyatireka-siddhir iti cet, na, a-kṣaṇikatve '
 vyatireka-sthita-lakṣaṇatā vā virodho nitya-
 vyatireko '-cetaneṣu sambhavati. caitanya-kāraṇa-

V3_10707	yaḥ sarvajñaḥ, sa vaktā na bhavati iti	vyatireko 'darśane 'pi na sidhyati, sandehāt.
V2_09209	vyatirekaḥ pradarśyate | (66ab) sa tasya	vyatireko 'niścita iti vipakṣe vṛttir āśaṅkhyate.
NB_03133	na vaktā iti vyāptyā vyatireka-asiddher a-	vyatirekaḥ. a-pradarśita-vyatireko yathā –
SV_08506	hi bheda-a-bheda-lakṣaṇam eka-ākārasya api	vyatireko 'vyatirekaś ca. virodhinar eka-ātmany
NB_03132	-yogayoḥ sādhyā-sādhana-dharmayoḥ sandigdho	vyatirekaḥ. a-vyatireko yathā – a-vīta-rāgo 'yaṃ
V3_11504	yathā – vīta-rāgaḥ sarvajño vā vacanād iti.	vyatireko 'tra asiddhaḥ, sandigdho 'nvayaḥ.
NB_03094	-rāgaḥ kaścit sarvajño vā, vaktṛtvād iti.	vyatireko 'tra asiddhaḥ, sandigdho 'nvayaḥ.
SV_06314	svārthasya bheda-rūpatvāt. na hy anvayo '	vyatireko 'n-anvayo vā vyatirekaḥ. eka-anvayasya
V3_10205	aparasya vṛttir iti katham anitya-abhāva-	vyatireko 'nitye sādhye dharmiṇi sidhyet. tat kim
V2_05908	tasmā jñānaṃ tad-yogyatā vā asya sattā, tad-	vyatireko 'nupalabdhir asattā. tayā viṣayī
NB_03080	na vacana-āder nivṛttiḥ. iti sandigdha-	vyatireko 'naikāntiko vacana-ādiḥ. dvayo rūpayor
V3_11703	tasmād aikāntika-anvaya-vad aikāntika-	vyatireko 'pi gamaka eva. na ca evaṃ śrāvaṇatvam,
V2_05210	auṣṇyaṃ na gamayet. kiṃ tarhi tat-tulya-	vyatireko 'pi. tena ayam a-doṣa ity a-vācyam eva
PV_02143	ukty-āder doṣa-saṅkṣayaḥ || na ity eke	vyatireko 'sya sandigdho vyabhicāry ataḥ | a-
V3_12210	virodhasya asiddheḥ sandigdho nairātmyād	vyatirekaḥ. ātma-pratiniyame hi tat-kārya-ātmatayā
SV_06315	na hy anvayo 'vyatireko 'n-anvayo vā	vyatirekaḥ. eka-anvayasya parihārya-abhāve niṣ-
V2_05305	iti vyatireki kathyate. na ca evaṃ-vidho	vyatireko gamakaḥ. yas tu gamakaḥ, sa saṃvarṇita
VN_03017	kathaṃ tato 'rtha-antarasya anupalabdhis tad-	vyatirekaś ca iti. satyam, syād ayam virodhaḥ,
V3_08103	a-prādhānyād iti cet, iha tu balavān anvayo	vyatirekaś ca dur-balaḥ, hetoḥ sapakṣa-vyāpter
SV_08506	-bheda-lakṣaṇam eka-ākārasya api vyatireko '	vyatirekaś ca. virodhinar eka-ātmany a-sambhavāt.
V3_11507	-bhāk. dvayor iti vartate. yatra anvayo	vyatirekaś ca sandigdhaḥ, yathā – sa-ātmakaṃ
V2_09201	kvacid utpattir dṛṣṭā, a-darśanāc ca vipakṣe	vyatirekaḥ, tato 'vyabhicāra iti. na yuktā a-
SV_15418	nairātmyam āyātam. yasya api na abhāva-rūpo	vyatirekas tasya bhāva-rūpa-vyavacchede na bhāva-
SV_01222	a-vṛtta-bādhane sarvatra an-āsvāsaḥ.	vyatirekas tu siddha eva sādhanam iti tathābhāva-
V2_09508	a-vṛtta-bādhane sarvatra an-āsvāsaḥ.	vyatirekas tu siddha eva sādhanam iti tathābhāve
V3_11907	na santi. tasmāt sandigdha-sāmarthya ātmano	vyatirekaḥ. te 'pi buddhy-ādayo nairātmye na syur
V3_11712	niyamena nivartate. tasmād viśeṣasya na	vyatireko na anvayaḥ. a-darśana-mātram āśritya
PV_04206	hi vyatirekitā | sidhyaty ato viśeṣe na	vyatireko na ca anvayaḥ || a-dṛṣṭi-mātram ādāya
SV_01021	cheṣavat tad udāhṛtam ||14|| sa tasya	vyatireko na niścita iti vipakṣe vṛttir āśaṅkyeta,
NB_03071	sa vaktā na bhavati ity a-darśane 'pi	vyatireko na sidhyati sandehāt. dvididho hi
SV_06605	rūpa-bhede 'yaṃ pravibhāgo yuktaḥ sati vā a-	vyatireko na syād ity uktam. tad ayam a-vibhāgo
V3_10902	asati rāge vacanaṃ na asti ity a-niścito	vyatirekaḥ. na hi rāga-ādinām eva kāryaṃ spanda-
V3_12410	vyavacchidyeta. vyavacchede vā katham a-	vyatirekaḥ. na hi sattā-pratiśedhād anyo
V3_10812	tāvāt vyāpty-asiddheḥ. ataḥ sandigdho	vyatirekaḥ. pūrva-uktāc ca anupalabdhī-lakṣaṇād
SV_13810	a-bhedena vyāptā na sādhyate tāvat sandigdho	vyatirekaḥ. prati-karaṇa-bhedam ca bhinna-
V2_09208	punar etac cheṣavat. yasya a-darśana-mātreṇa	vyatirekaḥ pradarśyate | (66ab) sa tasya
SV_01019	punar etac cheṣavat. yasya a-darśana-mātreṇa	vyatirekaḥ pradarśyate | tasya saṃśaya-hetutvāc
V3_12303	sidhyati ity uktam. astu nāma nir-ātmakebhyo	vyatirekaḥ prāṇa-ādinām tad-bhāve ca nairātmya-
SV_05811	na viśaṃvādikā ity ucyate. tathā hi sa teṣu	vyatireko bhūtaḥ, sarvathā a-vyatikramaṇiyatvāt.
NB_03132	vyāvṛttiḥ sandigdha. sandigdha-ubhaya-	vyatireko yathā – a-vīta-rāgāḥ kapila-ādayaḥ,
NB_03133	-sādhana-dharmayoḥ sandigdho vyatirekaḥ. a-	vyatireko yathā – a-vīta-rāgo 'yaṃ vaktṛtvāt.
NB_03134	-asiddher a-vyatirekaḥ. a-pradarśita-	vyatireko yathā – anityaḥ śabdaḥ, kṛtakatvād
NB_03131	sandigdho vyatirekaḥ. sandigdha-sādhana-	vyatireko yathā – na trayī-vidā brāhmaṇena
NB_03135	ākāśa-vad iti vaidharmyeṇa. viparīta-	vyatireko yathā – yad a-kṛtakaṃ tan nityaṃ
V3_10106	ukta-prāyam. sādhyā-vyatireke ca vipakṣe tad-	vyatireko yadi dharmiṇi siddhaḥ, kim asiddham,
SV_01808	antareṇa api vaidharmya-dṛṣṭānte prasidhyati	vyatirekaḥ. yeṣāṃ punaḥ prasiddhāv eva tad-bhāva-
HB_00207	vyāpyasya vā tatra eva bhāvaḥ. etena anvayo	vyatireko vā yathāsvaṃ pramaṇena niścita ukto
SV_15317	ity a-niścayād a-vyāptiḥ. tathā hy anvayo	vyatireko vā sattvaṃ vā sādhyā-dharmiṇi | tan-
V3_10102	dharmāḥ sādhyaitum iṣṭaḥ, sa pakṣaḥ. tad-	vyatireko vipakṣaḥ. sa tarhi icchayā vyavasthita-
V3_12408	anvayinam eva hetum āha. atra api katham a-	vyatireko vipakṣāt, kathaṃ vā sapakṣa eva asti
V3_12410	a-vyatirekaḥ. na hi sattā-pratiśedhād anyo	vyatirekaḥ. vipratīśiddham ca etat – na anvayo
SV_07921	ca na syād iti cet. uktam atra yathā	vyatireko viśeṣa-pratyayāś ca yathāsvam artha-
SV_01225	-abhāve sarvatra abhāva-asiddheḥ. saṃśayād a-	vyatireko vyabhicāraḥ śeṣavataḥ. kiṃ ca,
V2_09510	-abhāve sarvatra-abhāva-asiddheḥ saṃśayād a-	vyatireko vyabhicāraḥ śeṣavataḥ. kiṃ ca vyatireky
SV_15225	'bhāvaḥ sidhyet, tadā sādhyā-vyatirekaṃ hetu-	vyatireko vyāpnuyāt. na ca tatra tasya a-sambhave
SV_15217	apy anvayena. yo hi yena a-vyāptas tatra tad-	vyatirekaḥ śaṅkyeta. na ca viruddhāyor ekaṭra
SV_15411	anyonya-viveka-rūpatvāt. abhāva-rūpas tu	vyatirekaḥ, sa ca vyatiricyamāno bhāvam
SV_15322	virodhasya sambhavaṃ pratyācakṣīta. tad ayam	vyatirekaḥ saṃśayād a-sādhanam. api ca, yatra
NB_03130	-an-āptatayoḥ sādhyā-dharmayoḥ sandigdho	vyatirekaḥ. sandigdha-sādhana-vyatireko yathā –
V3_12204	tasmād a-vyatireke 'py asataḥ sapakṣād	vyatirekaḥ sandigdhaḥ syāt prāṇa-ādinām, ātmanāḥ
V3_10702	-ādimān vā, vacana-āder iti. sandigdho 'tra	vyatirekaḥ, sarvajño vaktā na upalabdhā ity evaṃ-
V3_10012	tatra api sādhyā-abhāvo vipakṣa ity tad-	vyatirekaḥ sādhyā-dharma eva ity asiddhaḥ. nanu
V2_05813	apy a-pratipanna-viśayiṇām darśanāt. bhāva-	vyatireko hy abhāvaḥ, anupalabdhir upalabdeḥ. sā
V2_10015	antareṇa api vaidharmya-dṛṣṭānte prasidhyati	vyatirekaḥ. hetu-svabhāva-abhāvo 'taḥ pratiśedhe
V3_10011	anveti ity a-sambaddham. yadā tarhi vipakṣa-	vyatireko hetur ucyate, tadā katham. tatra api

PV_02063 | sataś ced āśrayo na asyāḥ sthātur a-
 V1_04309 bhinnam asti iti kutaḥ. bhāya-siddhiḥ syād
 V3_08101 a-gateḥ. mā bhūd ato gatiḥ, kevalatvād a-
 V1_01615 vijñānasya viśayaḥ. na an-anukṛta-anvaya-
 SV_01621 -ādiṣv a-parārtheṣu saṅghātata-a-darśanād
 V1_04312 kaścid upādāna-viśeṣa-abhāva-kṛtaṃ kārya-
 SV_08509 tena na evaṃ cet (168a) na vai sarva-ākāra-a-
 V3_11705 ubhayato vyāvṛtter iti. tena evaṃ-prakāraṃ
 VN_00926 kadācid viveka-hetor abhāvāt. an-anvaya-
 SV_01618 a-sādhanatvād iti. katham a-sādhanam
 SV_15224 sādhya-vipakṣe 'bhāvaḥ sidhyet, tadā sādhya-
 PV_03005 || sā asti sarvatra ced buddher na anvaya-
 PV_04084 lakṣaṇam | ucyate parihāra-arthaṃ a-vyāpti-
 V3_02513 lakṣaṇam | ucyate parihāra-arthaṃ a-vyāpti-
 NB_03107 apara-bhāva-niścaya-nāntarīyakatvāt. anvaya-
 HB_04004 upanaya-artha-vat pakṣa-dharmatvāt. anvaya-
 NB_03105 na api sa-ātmakād an-ātmakāc ca tasya anvaya-
 SV_02802 na liṅgam anusaret. na ca tasya anvaya-
 SV_02405 tatas tat-pratipattiḥ, na anyathā, anvaya-
 V2_05212 prayoga-darśana-arthatvād a-doṣaḥ – anvaya-
 V2_05308 dvi-rūpaṃ tarhi liṅgam. na, anvaya-
 HB_00809 eva dharmayor viparyayeṇa. tasmād anvaya-
 VN_01712 nigrahassthānam, vyartha-abhidhānāt. anvaya-
 HB_03913 -śabdaḥ, sator api bhāva-abhāvayor anvaya-
 V3_11601 eka-ātmāny apy asiddheḥ. ata eva anvaya-
 NB_03107 -vyavaccheda-rūpatvāt. tata eva anvaya-
 HB_03405 prayujyete. ity eṣa eva pakṣa-dharmo 'nvaya-
 V3_10210 hi kevala eva kasyacid bhāva-abhāvayor vṛtti-
 SV_01102 niścayena viruddha-tat-pakṣyāṇām nirāsaḥ,
 V3_12305 ātmā jīvac-charire sidhyati, yena ayaṃ na
 V3_12012 kiṃ phalaṃ syāt. an-avadhāraṇe ca vākyasya
 V3_10608 sandehe vā anaikāntikaḥ. katamasya ekasya.
 V3_12403 anyathā ātma-sannidhāyane ko nairātmyād
 V3_11701 gamakā eva ātmanah prāṇa-ādayaḥ, tad-
 PV_04243 na a-nairātmyāt prasidhyati || yena asau
 SV_08302 na hi so 'nyasya asti. yo 'sti sa na janako
 V3_12401 gamayanti iti cet, kim idānīm nairātmyād
 PV_04085 -vyatirekayoḥ || svayaṃ-nipāta-rūpa-ākhyā
 V3_02601 vyatirekayoḥ ||22|| svayaṃ-nipāta-rūpa-ākhyā
 VN_03109 tad-vyatirekeṇa anupalabdāv api
 SV_15213 eva dṛṣṭam ity a-kṛtaṃ vacaḥ | satya-arthaṃ
 V3_12006 prāṇa-ādir vyabhicāreṇa. na, tad-
 SV_15215 akhilam kṛtakam iti hetu-vyatirekeṇa sādhya-
 V3_11810 sa ghaṭa-ādaḥ na iti kutaḥ. tena a-jñāta-
 PV_04211 rūpasya ghaṭa-ādaḥ na iti vā kutaḥ | a-jñāta-
 SV_16423 ity uktam. tasmāc cheṣavad anumānam etat.
 VN_00209 nityaś ca ity a-nivṛttir eva śaṅkāyāḥ. tato
 V3_09107 asiddha-sandigdha-dharmi-sambandha-anvaya-
 V3_11107 vyatireka-viśayaḥ iti cet, na evaṃ-vidhād
 V3_11904 vyatireka-viśayā iti cet, na evaṃ-vidhād
 V2_06107 dhūma-abhāvād iti. tat kāryam hetu-vyāpty-a-
 V2_05301 śrāvaṇatvaṃ vyatireky apy a-gamakam. na, a-
 SV_03711 sā nimittam iti cet. na, śakter vastu-rūpa-a-
 SV_02711 -kṛt, tadā eka-dharma-niścaye tad-a-
 V2_05210 ity a-tat-tulyo viruddha eva, yena tata eva
 V3_10804 -sambhavāt. na darśana-mātreṇa, kiṃ tarhi
 SV_05512 ākṛti-sāmānya-vādino 'pi viśeṣa-vat tasya a-
 HB_04013 jñānam, para-upalakṣaṇāt trailakṣaṇyād a-
 SV_02401 -ākāraṃ kāryam kāraṇam vyabhicarati. anvaya-
 SV_04312 eva avataranto vikalpā nānā-eka-dharma-
 V1_00312 vṛtta-sambandhasya smarānāt. na hy anvaya-
 V3_11102 darśanena anumānam iti. na, tayor iha anvaya-
 V2_04511 vastu-pratipadyamānā api tad-dharma-a-vyāpti-
 HB_00209 vā nivṛttau nivṛtty-abhāvād ity anvaya-
 V2_05301 ekasya prayogaḥ syād iti. nanu śrāvaṇatvaṃ

vyatirekataḥ || vyatireke 'pi tad-dhetus tena
 vyatirekataḥ ||58|| satsu samartheṣv anyeṣu
 vyatirekatayā anvayasya iti cet, iha tarhi
 vyatirekaṃ kāraṇam, na a-kāraṇam viśayaḥ. tasmān
 vyatirekam. ko hy atra niyamaḥ samhatair avasyaṃ
 vyatirekaṃ na brūyāt. so 'pi katham sarva-
 vyatirekaṃ brūmo yena evaṃ syāt. kaścid asya ātmā
 vyatirekaṃ varṇayātā avinābhāva eva ukto bhavati.
 vyatirekaṃ viśvaṃ syāt, bheda-abhāvāt. avasthā-
 vyatirekaṃ sādhyet. mṛdaḥ khalv api kaścid
 vyatirekaṃ hetu-vyatireko vyāpnuyāt. na ca tatra
 vyatirekayoḥ | sāmānya-lakṣaṇe 'dṛṣṭeś cakṣū-
 vyatirekayoḥ || svayaṃ-nipāta-rūpa-ākhyā
 vyatirekayoḥ ||22|| svayaṃ-nipāta-rūpa-ākhyā
 vyatirekayor anyonya-vyavaccheda-rūpatvāt. tata
 vyatirekayor api tarhi na pṛthaktvam, eka-
 vyatirekayor abhāva-niścayaḥ. eka-abhāva-
 vyatirekayor ādriyeta. tasmād apoha-viśayam iti
 vyatirekayor niḥ-śeṣa-darśana-a-darśana-
 vyatirekayor niścita-vyāptikam ekam api rūpaṃ
 vyatirekayoḥ pṛthag-rūpatvāt. te tv ekena api
 vyatirekayor yathā-lakṣaṇam eko 'pi prayukto
 vyatirekayor vā sādharṃyavati vaidharṃyavati ca
 vyatirekayoḥ sattā-saṃśayāt. yataḥ pramāṇād
 vyatirekayoḥ sandehād anaikāntikaḥ, sādhya-
 vyatirekayoḥ sandehād anaikāntikāḥ. sādhya-
 vyatirekavān iti tad-aṃśena vyāptas tri-lakṣaṇa
 vyatirekavān upadarśitaḥ svayaṃ bhavat-
 vyatirekasya anaikāntikasya tat-pakṣasya ca
 vyatirekasya abhāvaṃ bhāvaṃ icchati, yathā
 vyatirekasya avyabhicāra-asiddheḥ. tata eva
 vyatirekasya. asiddhau, yathā caturvidhaḥ
 vyatirekasya upayogaḥ. katham vā a-prasiddha-ātma
 vyatirekasya aikāntikatvād ity aparāḥ. vipakṣād
 vyatirekasya na abhāvaṃ bhāvaṃ icchati | yathā na
 vyatirekasya niḥ-svabhāvatvāt. yaj-janakam tad
 vyatirekasya phalam. sa hi tatra a-sambhavan sva-
 vyatirekasya bādhikāḥ | saha a-nirākṛtena iṣṭa-
 vyatirekasya bādhikāḥ | saha a-nirākṛtena iṣṭa-
 vyatirekasya bhāvāt. yad uktaṃ pratijñāyāḥ sva-
 vyatirekasya virodhi-vyāpanād yadi ||287|| atha
 vyatirekasya vyabhicārāt. katham vyabhicāraḥ. na
 vyatirekasya vyāpter anyatra a-sambhavād a-
 vyatirekasya vyāvṛtti-vyāptir asiddhā. prāṇa-
 vyatirekasya vyāvṛtter vyāpitā kutaḥ || prāṇa-
 vyatirekasya sandehād a-samartham a-darśane 'pi
 vyatirekasya sandehād anaikāntikaḥ syād
 vyatirekā dharmā hetvābhāsāḥ. tatra, eka-a-
 vyatirekāt kāraṇa-śakti-siddhiḥ. satsu hi
 vyatirekāt kāraṇa-sāmarthya-siddhiḥ. satsu
 vyatirekāt tat-svabhāva-a-viśiṣṭam iti tad-
 vyatirekāt. na hi śrāvaṇatvaṃ kutaścid
 vyatirekāt, vyatireke vā an-upakāryasya
 vyatirekāt sarva-dharma-niścayaḥ iti pramāṇa-antara
 vyatirekād agnir auṣṇyam na gamayet. kiṃ tarhi
 vyatirekād api. tad-abhāvād an-anya-upanayaḥ
 vyatirekād artha-antare 'vṛttriti bhedān na a-
 vyatirekād iti na lakṣaṇa-antaram. tasmān na
 vyatirekād yo yasya dṛṣṭo 'nuvartakaḥ | svabhāvas
 vyatirekān sandarśayanti. na ca te nir-āśrayās
 vyatirekābhyām anyo hetu-phalayos tad-bhāvaḥ.
 vyatirekābhyām kārya-kāraṇa-bhāva-siddher anyatra
 vyatirekābhyām nigadanto dṛṣṭāḥ, avinābhāva-a-
 vyatirekābhyām niścitābhyām tad-aṃśa-vyāptir
 vyatireky apy a-gamakam. na, a-vyatirekāt. na hi

V2_07605	tasmān na avasyaṃ pakṣa-nirdeśaḥ kartavyaḥ.	vyatireky api na anityatva-abhāve kṛtakatvaṃ
SV_01301	a-vyatireko vyabhicāraḥ śeṣavataḥ. kiṃ ca,	vyatireky api hetuḥ syāt (18c) na idaṃ nir-
V2_09511	a-vyatireko vyabhicāraḥ śeṣavataḥ. kiṃ ca	vyatireky api hetuḥ syāt. na idaṃ nir-ātmakam
PV_02097	-arthatve 'py a-karma-a-dravya-śabda-vat ||	vyatireki iva yac ca api sūcyate bhāva-vācibhiḥ |
PV_03165	-niṣṭhatvād uktā anya-apoha-kṛc chrutiḥ ||	vyatireki iva yaj jñāne bhāty artha-pratibimbakam
V3_13102	atra hi trayam a-pramāṇakam abhyupeyam –	vyatireki-śabdatva-sāmānyam indriya-gamyam nityam
SV_14605	yadi hi kiñcit kutaścīn nivarteta tadā tad-	vyatireki saṃsprīyeta. tat-paryudāsenā. tac ca na
PV_04259	|| a-hetutva-gati-nyāyaḥ sarvo 'yam	vyatirekiṇaḥ | abhyūhyaḥ śrāvaṇatva-ukteḥ kṛtāyāḥ
SV_06626	śrutim | kuryād ṛte 'pi tad-rūpa-sāmānyād	vyatirekiṇaḥ ||142|| yo 'pi manyate katham a-
SV_08110	śaktyā. śakty-upayogāya śakty-antarasya	vyatirekiṇo 'bhyupagame 'tiprasaṅgād dravyam eva
V2_04907	hy arthā jñātum iṣṭāḥ, tad-viparyaya-	vyatirekiṇo 'rtha-mātrasya upanidhāyakam liṅgam
V2_05302	kutaścīd vyatiricyate, sandeha-sādhanāt.	vyatirekiṇaś ca sandeha-ayogāt kṛtakatva-ādinā
V3_13306	aṇu-vat karma-vad ākāśa-vad iti sādhyā-ādy-a-	vyatirekiṇaḥ. tathā sandigdha-vyatireka-ādayo
NB_03129	aṇu-vat karma-vat ākāśa-vad iti sādhyā-ādy-a-	vyatirekiṇaḥ. tathā sandigdha-sādhyā-vyatireka-
SV_07527	sāmānyād anvayinī buddhiḥ syāt. na api	vyatirekiṇas tasya kvacid an-āśrayād anyasya api
SV_03817	tayā ||70|| buddhiḥ khalu tad-anya-	vyatirekiṇaḥ padārthān āśritya utpadyamānā
SV_13407	ca dhvanir iti. tan na. a-kramasya kramavad-	vyatirekiṇaḥ prāg eva niṣiddhatvāt. atiprasaṅgaś
SV_11521	-vyudāsenā pravṛtṭy-ayogāc ca. tasmād anvaya-	vyatirekiṇo bhāvasya bhāva-abhāvau sambandhaḥ.
SV_07526	'vyakty-antaratva-prasaṅgāt. tato na a-	vyatirekiṇaḥ sāmānyād anvayinī buddhiḥ syāt. na
SV_03810	sāmānyam a-saṃsrṣṭānām eka-a-saṃsargas tad-	vyatirekiṇam samānatā iti, api ca para-rūpaṃ
SV_14110	syāt katham vā a-puruṣa-āśrayā ||268|| varṇa-	vyatirekiṇy ānupūrvī sphoṭa-vicāra-anukrameṇa eva
PV_03059	|| buddhir yatra artha-sāmarthyād anvaya-	vyatirekiṇī | tasya svatantraṃ grahaṇam ato 'nyad
SV_03222	dvayor eka-abhidhāne 'pi vibhaktir	vyatirekiṇī | bhinnam artham iva anveti vācye
PV_03067	niścayaḥ | viruddham sā eva vā liṅgam anvaya-	vyatirekiṇī || siddham ca para-caitanya-
SV_07910	sāmānyā-vāda āśritaḥ. parasparato bhedaḥ	vyatirekiṇīṣu vyaktiṣv anvayinaḥ pratyayasya
SV_08819	eva. yasmāt tau hi tayoḥ sva-ātmānau tau ced	vyatirekiṇau vyatireka eva sāmānyā-viśeṣayoḥ
SV_03220	'py ayukto dvayor eka-abhidhānāt. tathā ca	vyatirekiṇyā vibhakter ayogas tasyā bheda-
SV_08801	bheda-āśraya ekasya katham. pariṇāmo vā a-	vyatirekiṇyāḥ. viśeṣe vā kathañcid ekatva-hānir
PV_04207	ca anvayaḥ || a-dṛṣṭi-mātram ādāya kevalam	vyatirekitā | uktā anaikāntikas tasmād anyathā
SV_15323	api ca, yatra sādhyā-vipakṣasya varṇyate	vyatirekitā | sa eva asya sapakṣaḥ syāt sarvo
PV_04206	|| sva-ātmatve hetu-bhāve vā siddhe hi	vyatirekitā | sidhyaty ato viśeṣe na vyatireko na
SV_15302	| asiddhāyām asattāyām sandigdha	vyatirekitā ||289|| na hy ayam puruṣa-mātrakaḥ
PV_03390	dur-vāram jñāna-kāla-avabhāsināḥ | jñānād a-	vyatirekitvam hetu-bheda-anumā bhavet || abhāvād
PV_02023	vinā vyāpāro 'pi na yujyate | nityasya a-	vyatirekitvāt sāmartyam ca dur-anvayam || yeṣu
SV_05810	anya-parihāra-aṅga-abhāvāt paramārthatas tad-	vyatirekiṣu padārtheṣu na viśaṃvādikā ity ucyate.
V3_11711	eva na ātma-nivṛttāv asya nivṛttir api, yato	vyatireki ity ucyate. na hy a-pratibaddhaḥ
SV_09603	svabhāva eva hi kayācid apekṣayā dharma iti	vyatireki iva dharmiṇo nirdiśyate. na hi dharmā-
V3_07601	svabhāva eva hi kayācid apekṣayā dharma iti	vyatireki iva dharmiṇo nirdiśyate. na hi dharmā-
V2_05305	eva tataḥ saṃśayaḥ. anvayas tu na dṛṣṭa iti	vyatireki kathyate. na ca evaṃ-vidho vyatireko
SV_09713	vaidharmyena ca. yathā āhur eke, 'nvayī	vyatireki ca iti. na anayor vastutaḥ kaścīd bhedo
PV_04244	ced dhetur hetur ato 'nvayī | na anvayy a-	vyatireki ced a-nairātmyam na sa-ātmakam || yan
V3_12308	ced dhetur hetur ato 'nvayī | na anvayy a-	vyatireki ced a-nairātmyam na sa-ātmakam ||83||
PV_04244	'pi prāṇa-ādir na sapakṣataḥ || sapakṣa-a-	vyatireki ced dhetur hetur ato 'nvayī | na anvayy
V3_12307	'pi sapakṣe prāṇa-ādir na iṣṭāḥ. sapakṣa-a-	vyatireki ced dhetur hetur ato 'nvayī | na anvayy
SV_12210	ity āśaṅkyate vyabhicāraḥ. so 'py anyonya-	vyatireki dharmā-dvaya-avatāro vastu-sāmānye '-
V3_11707	avinābhāvaḥ. tata eva anvaya-siddhir iti na	vyatireki. pratibandhaś ca avinābhāvaḥ. sa ca
V3_12402	tad-a-sambhavaṃ sādhyati iti tato	vyatireki varṇyeta. anyathā ātma-sannidhāyane ko
SV_13409	eka-aṃśāc ca a-pratipatteḥ, tad-	vyatireki hasta-sañjñā-ādiṣv artha-pratipatti-
V3_12204	ātmā syāt, na anumāna-siddhaḥ. tasmād a-	vyatireke 'py asataḥ sapakṣād vyatirekaḥ
V2_05814	upalambha-nivṛtṭyā vā katham abhāvaḥ, kārya-	vyatireke 'pi kāraṇa-abhāva-asiddheḥ. upalambha-
PV_04218	-ādi-vyabhicārataḥ | na tasya vyabhicāritvād	vyatireke 'pi cet katham || na a-sādhyād eva
PV_02064	āśrayo na asyāḥ sthātūr a-vyatirekataḥ ||	vyatireke 'pi tad-dhetus tena bhāvasya kiṃ kṛtam |
SV_09724	pakṣa-nirdeśa iti. ayam anvayinaḥ prayogaḥ.	vyatireke 'pi na anityatva-abhāve kṛtakatvaṃ
PV_04243	na abhāvaṃ bhāvam icchatī | yathā na a-	vyatireke 'pi prāṇa-ādir na sapakṣataḥ || sapakṣa
PV_04238	a-pramāṇān na yujyate || asato '-	vyatireke 'pi sapakṣād vinivartanam | sandigdham
SV_08823	yadvad ghaṭa-ādinām parasparam ||178||	vyatireke ca bheda-sāmānyayor na bhedaḥ
SV_15605	vyatirikto 'nyaḥ krama iti niveditam etat. a-	vyatireke ca varṇā eva mantraḥ. te ca a-viśiṣṭāḥ
V3_10105	api icchā-kṛtatvād ity ukta-prāyam. sādhyā-	vyatireke ca vipakṣe tad-vyatireko yadi dharmiṇi
PV_02268	ca sadṛśa-ātmanaḥ | aikyam ca hetu-phalayor	vyatireke tatas tayoḥ || kartṛ-bhokṛtva-hāniḥ
V2_04609	na hi svabhāvaḥ kāryam vā bhāva-kāraṇa-	vyatireke bhavataḥ, a-bhedād ātma-niṣpatteś ca.
V2_09309	asaty api pratibandhe '-darśana-mātreṇa	vyatireke yad āha – eṣa tāvan nyāyo yad ubhayaṃ
SV_03711	iti cet. na, śakter vastu-rūpa-a-vyatirekāt,	vyatireke vā an-upakāryasya pāratantrya-ayogāt.
SV_03713	ity anavasthiter a-pratipattiḥ. tad-a-	vyatireke vā ādyāyām api prasaṅga iti yat kiñcid
SV_01105	hy asati pratibandhe '-darśana-mātreṇa	vyatireke. vyabhicāri-vipakṣeṇa vaidharmya-
SV_03605	-artham tat tathā vācakaṃ vacaḥ ||66|| na hi	vyatireke ṣaṣṭhi bāhulye jasa-ādāya ity etad api

SV_14610 -sthiti-lakṣaṇatvāt. tat-sthitiś ca tad-anya-
SV_00205 sajātiya eva sattvam iti siddhe 'pi vijātiya-
HB_00112 eva sattvam iti siddhe 'pi tad-abhāve
V2_05206 vyatireka-niścayaḥ. tat-tulya eva asti iti
SV_12214 pathika-agnau. tasya jvālā-prabhava-
VN_03109 api bhāvānām kutaścid viprakarṣiṇām tad-
VN_01818 vāda-prastāva-hetoḥ, sa sādhana-aṅgaḥ. tad-
V3_10107 -mātreṇa sarvo vipakṣaḥ, kiṃ tarhi tad-
HB_00612 ca śabda iti sarva-upasamhāreṇa anvayena
SV_10007 -darśanena iva viṣam a-jñaiḥ. tad ayam sattā-
V2_08209 -darśanena iva viṣam a-jñaiḥ. tad ayam sattā-
VN_03103 sva-pratibhāsa-anupalabdhīḥ, tat tad-
V1_02505 caitanyād anya-atīśayavatī buddhiḥ. tad-rūpa-
SV_05819 'py anya-parihāreṇa pravartanāt. a-vṛkṣa-
SV_15214 -artham vacanam tad akhilam kṛtakam iti hetu-
SV_05415 na pratibhāsanāt, a-pratibhāsino 'pi vyakti-
V1_00208 ca. tatra yo jñāna-pratibhāsam anvaya-
HB_02405 -janma iti kutaḥ. tathā ca na anvaya-
SV_06116 ||123|| śabdam hi prayuñjānaḥ sarvo 'nvaya-
V3_10203 anapekṣita-pakṣa-vyavasthau dharmānām vṛtti-
HB_03301 pratipadya punas tat-pratipatter anvaya-
SV_00213 vyāpyasya vā tatra eva bhāvaḥ. etena anvaya-
SV_06524 -rūpasya bhinna-rūpā matiḥ kutaḥ | anvaya-
HB_00901 'vaśyam naśvaraḥ svabhāva iti yena anvaya-
PV_04190 eva ca | vyavacchinatti dharmasya nipāto
V2_05009 eva ca | vyavacchinatti dharmasya nipāto
V3_10204 -parihāra-sthita-lakṣaṇau na ṛṭiyam rāśim
V1_04313 brūyāt. so 'pi katham sarva-jñānānām viṣayam
V2_06411 gamayati. sad avaśyam kenacid upalabhyate
PV_02245 guṇavatya api || anyatra ātmiyatāyām vā
SV_11925 vibhāgavataḥ paryavasāna-ayogāt. aneka-aṅu-
VN_03312 viruddho 'viruddho vā sati hetu-prayoge
PV_03418 jñāne jñānam tv artha-avabhāsataḥ | tam
PV_03396 -yogya-vāsanā-garbha eva dhūma-avabhāsinim |
SV_13418 krama-bhāvāt. na apy eka eva bhāgaḥ śabdam
SV_17310 sva-icchayā kriyamānas tam eva svabhāvam
SV_14507 vināśo 'sya bhūta iti yathā-pratīti
HB_02705 -siddhir ity anya-bhāvo 'pi tad-abhāva iti
SV_14504 na hi yo yena a-tadvān sa tena tathā
V3_01901 tad-viśeṣa-mukhena vā kriyata iti tena
VN_00518 iti idaṃ tan-nimittam ucyate. buddhi-
V3_08709 janana-śaktir eva. tasmād eṣu tad-ātmanā
SV_15718 -anuṣṭhānād anvayāc ca syād vaidya-vaṅig-
V3_10706 arthān apākuryāt, hanta hato 'si, pitṛ-
SV_06914 an-upalabhyatāyām vā tad-darśana-āśrayā
VN_00906 tantv-ādiśv arthakriyā-bhedaḥ. etena buddhi-
SV_07020 api na syāt. na vai tad-upakāra-kṛto 'yam
SV_06906 -ākāram buddhāv āropya tad-vyavacchedena
VN_01401 'pi prasaṅgāt. dravyasya dharmā ity ca
PV_03192 tat tena na ucyate || samikṣya gamakatvam hi
SV_10321 pāramparyeṇa tu santāna-upakārāt tat-kārya-
PV_03154 jāty-ādau vastuno na asti bhediṇi | sarvatra
SV_08519 a-janyatvād asya idaṃ sāmānyam bhedo vā iti
SV_03923 ca katham ātmanā anyam grāhayed
VN_00601 nivṛttāv api samśayāt. na ca sarve buddhi-
SV_15807 tu tad-viśayā pratītir a-śrūyamāṇe 'vyakta-
VN_00814 -ādibhyo 'nyo ghaṭaḥ. evam tāvan na buddhi-
PV_03192 hi vyapadeśo niyujyate | tac ca akṣa-
PV_03193 ca niyojyatām || tato līnga-svabhāvo 'tra
V3_10312 eṣām ātmānam vibhāgavantam iva anya-anyair
VN_01318 na sidhyati. na hi tad eva tasya an-apāśrita-
PV_03336 | tato dhiyam viniyamo na bhāya-arthā-
SV_00413 asaj-jñāna-phalā kācid dhettu-bheda-
V3_01204 ayam eva dharmā-dharmiṇor viśeṣa ukto
PV_04031 prāha kṛtā ca eṣā tad-arthikā || viśeṣas tad-

vyatireke sati syāt. sa ca na asti ity a-pravṛtti
vyatireke sādhyā-abhāve 'sattva-vacana-vat.
vyatireke sādhyā-abhāve 'sattva-vacana-vad dharmi
vyatireke siddhe 'sati nāstitā-abhidhānam asaty
vyatirekeṇa a-sambhava-abhāvāt. evam-bhūtaḥ
vyatirekeṇa anupalabdhāv api vyatirekasya bhāvāt.
vyatirekeṇa aparasya apy a-jijñāsitasya viśeṣasya
vyatirekeṇa ubhaya-niścita ity a-niścayāt siddham
vyatirekeṇa ca vyāpti-pradarśana-lakṣaṇau
vyatirekeṇa na anyat kiñcid vināśo 'pekṣata iti
vyatirekeṇa na anyat kiñcid vināśo 'pekṣata iti
vyatirekeṇa na asti iti iṣṭa-vyatireka-viparyaya-
vyatirekeṇa buddher an-upalakṣaṇāt ||24|| ekam
vyatirekeṇa vṛkṣa-artha-grahaṇe dvayam ||113||
vyatirekeṇa sādhyā-vyatirekasya vyāpter anyatra a
vyatirekeṇa sāmānyasya bhāvāt, pratibhāsinām api
vyatirekāv ātmano 'nukārayati, sa pratyakṣaḥ. tad
vyatirekāv iti cet, na, a-tad-bhāvinah sakṛd api
vyatirekau na ativartate, tasya pravṛtti-nivṛtty-
vyatirekau paraspara-parihāra-sthita-lakṣaṇau na
vyatirekau prasādhyā tad-abhāvam pratipadyate.
vyatirekau yathāsvam pramāṇena niścītāv uktau
vyatirekau vā na ekasya eka-artha-gocarau ||135||
vyatirekau syātām. vināśa-hetv-ayogāt. svabhāvata
vyatirecakaḥ || viśeṣaṇa-viśeṣyābhyām kriyayā ca
vyatirecakaḥ ||10|| viśeṣaṇa-viśeṣyābhyām kriyayā
vyatirecayataḥ. tayor ekasya nivṛttir aparasya
vyatirecayann upaplava-itarayoḥ pramāṇa-itaratām
vyatīta-a-samprāpta-upalambham vā. tat katham na
vyatīta-ādau vihānitaḥ | tata eva ca na ātmiya-
vyatyaya-nimeṣa-tulya-kālatvād antya-varṇa-
vyadhikaraṇatvād asiddha ity asiddhatā hetor
vyanakti iti kathyeta tad-abhāve 'pi tat-kṛtam ||
vyanakti citta-santāno dhiyam dhūmo 'gnitas tataḥ
vyanakti, tad-anya-vaiarthya-prasaṅgāt, eka-
vyanakti na anyam iti na niyamo 'sti. yatra
vyapadiśanti ity uktam. na hi bhāvasya kiñcit
vyapadiśyate. anya-bhāva-lakṣaṇo 'bhāvaḥ svayam
vyapadiśyate pratiyate vā. yathā aśvo viśāṇena.
vyapadiśyate. svayam-śrutiḥ punar ekasya
vyapadeśa-arthakriyābhyah sad-vyavahāro viparyaye
vyapadeśa-ādayo janya-janaka-bhāva-kṛtā eva
vyapadeśa-ādi-vat. tad ime 'viśiṣṭena
vyapadeśa-nibandhanasya apy apāvṛtti-prasaṅgāt.
vyapadeśa-pratyabhijñāna-ādayo na bhaveyur ity-ādi.
vyapadeśa-bheda-a-bhedau vyākhyātau. tatra yad
vyapadeśaḥ, kiṃ tarhi samyoga-kṛtaḥ. kiṃ punaḥ sa
vyapadeśaḥ kriyate. buddhi-samihā sandarśita-
vyapadeśo na sidhyati sambandha-abhāvāt. na hi
vyapadeśo niyujyate | tac ca akṣa-vyapadeśe 'sti
vyapadeśaḥ. yady asya kathañcid abhāvaḥ sidhyet
vyapadeśo hi daṇḍy-āder api samvṛtāt || vastu-
vyapadeśam na arhati. anya-apohe 'py eṣa tulyaḥ
vyapadeśayed vā. na ca taiḥ sambaddham ekam ity
vyapadeśās tad-bheda-a-bhedau vā vastu-sattām
vyapadeśāt. tatra yadi buddhi-hetur vaktā syāt
vyapadeśābhyām sattā-vyavahāraḥ sattā-bheda-a-
vyapadeśe 'sti tad-dharmaś ca niyojyatām || tato
vyapadeśe niyojyatām | nivartate vyāpakasya
vyapadeśair vaktāraḥ pradarśayanti. na ca tat-
vyapekṣa-a-bhedam dharmā-antarām bhavati. atha
vyapekṣayā || tasmād dvi-rūpam asty ekam yad evam
vyapekṣayā ||3|| hetur anupalabdhīḥ. bhedo 'syā
vyapekṣātaḥ. a-samhata-viśayam pārārthyam eṣām
vyapekṣātaḥ kathito dharmā-dharmiṇoḥ | an-uktāv

SV_02327	tasmān na su-vivecita-ākāraṃ kāryaṃ kāraṇaṃ	vyabhicarati. anvaya-vyatirekāḍ yo yasya dr̥ṣṭo
SV_02125	-gater āśrayaḥ kathaṃ dhūmo 'gnim na	vyabhicarati iti gamyate, yasmāt kāryaṃ dhūmo
V2_08504	kathaṃ idam gamyate - na dhūmo 'gnim	vyabhicarati iti. tad-vyabhicāre 'sya hetumattā-
HB_02515	tu tad eva iti na kāryaṃ dr̥ṣṭaṃ kāraṇaṃ	vyabhicarati. upalabdhi-lakṣaṇa-prāptasya
HB_02415	utpattiḥ. tan na kāryaṃ dr̥ṣṭaṃ kāraṇaṃ	vyabhicarati. tena siddhe kārya-kāraṇa-bhāve
SV_15305	tathā syāt. yasya hi jñānaṃ jñeya-sattāṃ na	vyabhicarati, sa evaṃ bruvāṇaḥ śobheta a-darśanān
SV_00220	svabhāva-pratibandhe hi saty artho 'rthaṃ na	vyabhicarati. sa ca tad-ātmatvāt. tad-ātmatve
V2_05610	svabhāva-pratibandhe hi saty artho 'rthaṃ na	vyabhicarati. sa ca tad-ātmatvāt. tad-ātmatve
V2_08902	tasmān na su-vivecitaṃ kāryaṃ kāraṇaṃ	vyabhicarati. hetu-viśeṣe 'pi kārya-a-viśeṣe
V3_12406	a-saṃskṛta-apavādino 'saty anvaya-ayogād a-	vyabhicarita-anvayaṃ sapakṣa eva asti ity
SV_14712	anyaḥ pratibandho nāma, an-āyattasya	vyabhicāra-a-virodhāt. tato dharma-bhedāc ca
HB_00605	dharma-bhede 'pi hetuḥ. hetu-svabhāve 'nvaya-	vyabhicāra-abhāvād viśeṣaṇaṃ lakṣaṇe tan-mātra-
PV_02020	uktaṃ mūrty-ādi-sādhanam || tasya eva	vyabhicāra-ādau śabde 'py avyabhicāriṇi | doṣavat
SV_01724	iti niyama-abhāvāt sādhanasya sādhya-	vyabhicāra-āśānkā syāt. tena ca pramāṇena sādhya-
SV_01219	kathaṃ vyabhicāraḥ. pratyakṣa-bādhā-śānkā	vyabhicāra ity eke. na, pakṣi-kṛta-viśaye 'bhāvāt.
V2_09505	kathaṃ vyabhicāraḥ. pratyakṣa-bādhā-śānkā-	vyabhicāra ity eke. na, pakṣi-kṛta-viśaye 'bhāvāt.
V3_07905	-karoti, tadā na vyabhicāraḥ. anyadā tena	vyabhicāra iti su-vyavadātaṃ prāmāṇyam. abhāva-
VN_02712	aindriyakatvasya hetoḥ sāmānye vṛtṭyā	vyabhicāra udbhāvitē '-sarvagatatve saty
VN_02619	śabda aindriyakatvād ity eva, tasya hetu-	vyabhicāra-upadarśanena pratiśedhe kṛte dharma-
V3_11404	bhavanti, pratibandha-ādi-sambhāvād iti	vyabhicāra eva. a-pratibaddha-upakārās cakṣur-
SV_12503	na apy a-darśana-mātram abhāvaṃ gamayati iti	vyabhicāra eva. tasmān na viśeṣaṇam atīśaya-bhāg
V2_09205	sthāly-antar-gata-mātreṇa pākāḥ sidhyati,	vyabhicāra-darśanāt. etāvāt tu syāt - evaṃ-
SV_01016	sthāly-antar-gamana-mātreṇa pākāḥ sidhyati,	vyabhicāra-darśanāt. evaṃ tu syād evaṃ-svabhāvā
SV_16726	na hi kvacid a-skhalita iti sarvaṃ tathā.	vyabhicāra-darśanāt. tat-pravṛtṭer avisamvādena
V1_00511	eva. kasyacit saṃvāde 'pi taj-jātiyasya	vyabhicāra-darśanād an-āśvāsa iti cet, na, tad-
VN_03809	aindriyakatvād iti sāmānyā-vṛtṭyā hetor	vyabhicāra-pradarśanena pratiśedhe kṛte ka evam
V3_09109	tatra, eka-a-prasiddhi-sandehe '-prasiddho	vyabhicāra-bhāk | dvayor viruddho 'siddhau ca
V3_09110	-bhāk | dvayor viruddho 'siddhau ca sandehe	vyabhicāra-bhāk ||68|| ekaikasya rūpasya asiddhau
V3_11507	sattvam asattvaṃ vā sandigdham. sandehe	vyabhicāra-bhāk. dvayor iti vartate. yatra anvayo
V3_11503	dvayor ekasya asiddhāv aparasya ca sandehe	vyabhicāra-bhāg iti sūcana-arthaḥ, yathā - vīta-
SV_17602	api vṛtṭim paśyato bhavitavyam eva a-dr̥ṣṭa-	vyabhicāra-vacasām api puruṣāṇām vāci śānkayā kim
SV_12308	tat-svabhāva-sambhavinā tena āśānkya-	vyabhicāra-vādaḥ kriyate. nanu veda-a-vedayos
V3_07808	sādhayitum icchati, sa pakṣaḥ. sa yam evaṃ	vyabhicāra-viśayaṃ paśyati, tam eva pakṣi-kuryāt.
V3_07801	-dharmatve 'py a-doṣaḥ. na hi pakṣa eva	vyabhicāra-viśayaḥ. kaṃ punar atra bhavān
NB_03020	a-niṣpannasya tat-svabhāvātva-abhāvāt.	vyabhicāra-sambhavāc ca. kārya-hetoḥ prayogaḥ -
VN_03616	yadi hi sva-siddhena gotva-ādinā parasya	vyabhicāra-siddhim ākāṅkṣeta, tasya tat sva-pakṣa
V3_07905	yadā ayaṃ pakṣi-karoti, tadā na	vyabhicāraḥ. anyadā tena vyabhicāra iti su-
V2_05903	ucyate. sāmagri-pariṇāma-apekṣatvāt syād	vyabhicāro 'pi iti cet, na, kārya-kāle 'bhāva-
V3_00802	-icchā tatra vastu-bhāva iti vyāpty-asiddher	vyabhicāraḥ. etena mad-upagama-ādayo hetu-prayogā
SV_12205	-agni-vad iti. kathaṃ punaḥ pathika-agner	vyabhicāraḥ. jvālā-udbhava-sāmarthyam hy āśṛitya
V3_07707	iti kathaṃ na unmattaḥ. vipakṣa-vṛtṭyā	vyabhicāraḥ. tat-pakṣa-sapakṣa-anyataratva-ādinām
V1_00601	-pratibandho hi liṅga-lakṣaṇam. na ca tasya	vyabhicāraḥ, tad-abhāve svabhāva-abhāvāt. tathā
V3_12007	na, tad-vyatirekasya vyabhicārāt. kathaṃ	vyabhicāraḥ. na hi tasya a-sapakṣād eva vyatireka
SV_01218	sādhya-abhāve 'nupalambho 'sti iti kathaṃ	vyabhicāraḥ. pratyakṣa-bādhā-śānkā vyabhicāra ity
V2_09504	sādhya-abhāve 'nupalambho 'sti iti kathaṃ	vyabhicāraḥ. pratyakṣa-bādhā-śānkā-vyabhicāra ity
V2_05909	viśayī sādhyate. etena iha kāraṇasya kārya-	vyabhicāraḥ pratyuktaḥ. atra apy anupalabdhyā tan
SV_01225	abhāva-asiddheḥ. saṃśayād a-vyatireko	vyabhicāraḥ śeṣavataḥ. kim ca, vyatireky api
V2_09510	-abhāva-asiddheḥ saṃśayād a-vyatireko	vyabhicāraḥ śeṣavataḥ. kim ca vyatireky api hetuḥ
SV_12210	artha eka-pratinīyato na syād ity āśānkya-	vyabhicāraḥ. so 'py anyonya-vyatirekī dharma-
PV_03069	-niścayaḥ || pramāṇam avisamvādāt tat kvacid	vyabhicārataḥ | na āśvāsa iti cel liṅgaṃ dur-
PV_04218	kalpane || śrāvaṇatvena tat-tulyaṃ prāṇa-ādi-	vyabhicārataḥ | na tasya vyabhicāritvād vyatireke
PV_03461	| sāmarthyā-a-darśanāt tatra na indriyaṃ	vyabhicārataḥ || tathā artho dhī-manaskārau
PV_03122	viduḥ | tac-cihna-apekṣānān no cet smṛtir na	vyabhicārataḥ || pratyakṣam kalpanā-apoḍham
SV_01014	-mātreṇa vipakṣe 'vyabhicāritā | sambhāvya-	vyabhicāratvāt sthāli-taṇḍula-pāka-vat ||13|| na
SV_17323	ācāryeṇa anumānaṃ naiyāyika-śeṣavad-anumāna-	vyabhicāram udbhāvayatā tulya-rūpatayā phalānām
HB_00608	a-tat-svabhāvātāṃ tasmīn sādhye hetor	vyabhicāram ca āha, yathā vināśe hetumati
VN_02713	saty aindriyakatvasya hetor viśeṣaṇa-upādāne	vyabhicāram pariharati. na punaḥ pratijñā-antaram
SV_09520	na trayiṃ doṣa-jātim atipatati. asiddhim	vyabhicāram virodham ca. tatra yadi bhāva-dharmo
V3_07510	na trayiṃ doṣa-jātim ativartate, asiddhim	vyabhicāram virodham ca. tatra yadi bhāva-dharmo
VN_03002	yaḥ para-pakṣam sva-siddhena gotva-ādinā	vyabhicārayati, tad viruddham uttaram veditavyam.
PV_04196	anyena vyāptir gamyasya kāraṇe | sambhāvād	vyabhicārasya dvidhā-vṛtti-phalaṃ tataḥ ||
SV_10908	āpta-vādasya avisamvāda-sāmānyād a-dr̥ṣṭa-	vyabhicārasya pratyakṣa-anumāna-a-gamyē 'py arthe
PV_04203	na tādr̥śam | na te hetava ity uktaṃ	vyabhicārasya sambhavāt || sati vā pratibandhe
V3_05510	na tādr̥śaḥ | na te hetava ity uktaṃ	vyabhicārasya sambhavāt ||38|| sati vā
SV_00404	paścād bhāva-niyama-abhāvāt, kāraṇānām kārya-	vyabhicārāt. a-pravṛtṭiḥ pramāṇānām (3a)

SV_00921	-darśanena anyatra tad-anumāne 'tiprasaṅgaḥ,	vyabhicārāt. an-anya-anumāna iha avyabhicāra iti
V3_12006	-ādir vyabhicāreṇa. na, tad-vyatirekasya	vyabhicārāt. katham vyabhicāraḥ. na hi tasya a-
V3_04911	anyasya sarvatra sapakṣe sattvam, kārya-	vyabhicārāt kāraṇasya. tasmāt sapakṣe dvidhā-
SV_04905	maṇi-prabhāyām maṇi-bhrānti-darśanena	vyabhicārāc ca, bhrānter a-vastu-saṃvāda iti cet,
SV_00808	-eka-kālānām gatiḥ (10'cd) na anāgatānām	vyabhicārāt tat (10'd) tasmād
V2_07404	paścāt tādātmya-virodhāt kāraṇānām ca kārya-	vyabhicārāt. tasmāt tad-bhāva-mātra-anubandhina
V3_08503	apy atīta-eka-kālānām gatiḥ, na anāgatānām,	vyabhicārāt. tasmād iyam api kārya-liṅga-jā.
VN_01012	na hy anumāna-ādi-nivṛttir abhāvaṃ gamayati	vyabhicārāt, na sarva-pratyakṣa-nivṛttir asiddheḥ,
SV_00909	dur-bodhatvāt, vyavahāra-saṅkareṇa sarveṣāṃ	vyabhicārāt. prayojana-abhāvād a-vyāhāra iti cet.
V3_10910	dur-bodhatvād vyavahāra-saṅkareṇa sarveṣāṃ	vyabhicārāt. prayojana-abhāvād a-vyāhāra iti cet,
V2_06305	-kāraṇa-upalabdhyā kiṃ na sidhyati. na, tad-	vyabhicārāt, yathā – na śīta-sparśo 'tra kāṣṭhād
SV_04906	a-vastu-saṃvāda iti cet, na, yathoktena eva	vyabhicārāt, vitatha-pratibhāso hi bhrānti-
SV_12710	pratyabhijñānāt siddha iti cet. na, tasya	vyabhicārād a-nidarśanatvāc ca. varṇa-a-viśeṣe
VN_02614	aindriyakatvasya nitya-anitya-pakṣa-vṛtter	vyabhicārād a-sādhana-aṅgasya upādānān nigrāha-
V3_11010	anyatra tad-anumāne 'tiprasaṅgo 'py uktaḥ.	vyabhicārād an-anya-anumāna iha avyabhicāra iti
V2_08502	ca sāmānyānām. a-viśiṣṭa-sāmānya-vivakṣāyām	vyabhicārān na iṣyate. katham idam gamyate – na
HB_02403	ca sāmānyānām. a-viśiṣṭa-sāmānya-vivakṣāyām	vyabhicārān na iṣyate. kasyacit kadācid kutaścīd
SV_00319	ca sāmānyānām. a-viśiṣṭa-sāmānya-vivakṣāyām	vyabhicārān na iṣyate. svabhāve bhāvo 'pi bhāva-
PV_02148	na yadrccchāto 'hetor janma-virodhataḥ ||	vyabhicārān na vāta-ādi-dharmaḥ prakṛti-saṅkarāt |
PV_02143	|| na ity eke vyatireko 'sya sandigdho	vyabhicāry ataḥ | a-kṣayitvam ca doṣānām
PV_03469	-kāraṇa-janmanaḥ | tasya bhedaḥ kuto buddher	vyabhicāry-anya-jaś ca saḥ | rūpa-ādīn pañca
SV_09517	api ca, na asiddhe bhāva-dharmo 'sti	vyabhicāry-ubhaya-āśrayaḥ | dharmo viruddho
V3_07507	api ca, na asiddhe bhāva-dharmo 'sti	vyabhicāry ubhaya-āśrayaḥ | dharmo viruddho
SV_12508	tan-nimittatayā tat-tyāgena sāmānya-grahaṇam	vyabhicāry eva. hutāśana-saṃsiddhau paṇḍu-
SV_01018	pakvā iti. anyathā tu śeṣavad etad anumānam	vyabhicāri. kiṃ punar etac cheṣavat. yasya a-
V2_09206	pakvā iti. anyathā śeṣavad etad anumānam	vyabhicāri. kiṃ punar etac cheṣavat. yasya a-
SV_01215	yady a-dṛṣṭyā nivṛtṭiḥ syāc cheṣavad	vyabhicāri kim | (18ab) yathā pakvāny etāni
V2_09501	api ca yady a-dṛṣṭyā nivṛtṭiḥ syāc cheṣavad	vyabhicāri kim. yathā pakvāny etāni phalāny evaṃ-
PV_03320	| tad-artha-vedanam kena tādrūpyād	vyabhicāri tat || atha so 'nubhavaḥ kva asya tad
SV_12428	adhyayanād iti bhārata-adhyayane 'pi bhāvād	vyabhicāri. nanu vedena viśeṣaṇād a-doṣaḥ. kaḥ
SV_12302	tatra sarva-puruṣānām ity api pūrva-vad	vyabhicāri. bhārata-ādiṣv idānintānānām a-śaktāv
V3_08403	iti vipakṣa-vṛtter a-dṛṣṭāv api śeṣavad etad	vyabhicāri liṅgam. yā tarhy a-kārya-kāraṇa-
V3_10403	api idam asiddham eva asato virahād iti,	vyabhicāri vā. atha api tad-abhimatāt kutaścīn
SV_01027	tena varṇitaḥ | asiddha-viparīta-arthā-	vyabhicāri-vipakṣataḥ ||15|| na hy asati
V2_09303	tena varṇitaḥ | asiddha-viparīta-arthā-	vyabhicāri-vipakṣataḥ ||67|| na hy asati
SV_01106	pratibandhe 'darśana-mātreṇa vyatireke.	vyabhicāri-vipakṣeṇa vaidharmya-vacanam ca yat | (
V2_06407	-kārye 'pi deśa-kāla-ādy-apekṣaṇam | anyathā	vyabhicāri syād bhasma iva a-śīta-sādhane ||34||
SV_00621	-kārye 'pi deśa-kāla-ādy-apekṣaṇam | anyathā	vyabhicāri syād bhasmā iva a-śīta-sādhane ||6||
PV_04014	| vastunaś ca anyathā-bhāvāt kalpitā	vyabhicāriṇaḥ || arthād artha-gateḥ śaktiḥ pakṣa-
SV_12202	-darśanāt | hetavaḥ pravitanante sarve te	vyabhicāriṇaḥ ||243|| yathā ādya 'pi pathika-kṛto
V3_00805	| vastunaś ca anyathā-bhāvāt tat-kṛtā	vyabhicāriṇaḥ ||3|| iti saṅgraha-ślokaḥ. tri-rūpa
PV_03322	|| tan na artha-rūpatā tasya satyām vā	vyabhicāriṇī | tat-saṃvedana-bhāvasya na samarthā
SV_00612	| nimittayor viruddhatva-abhāve sā	vyabhicāriṇī ||5|| yathā na śīta-sparśo 'tra
VN_06205	prasaṅgam antareṇa āñjasena eva kiṃ na	vyabhicārita iti cet, yat kiñcid etat, santi hy
SV_09818	vaikalya-pratibandha-sambhavāt. etena	vyabhicāritvam uktaṃ kārya-a-vyavasthiteḥ |
V2_07707	vaikalya-pratibandha-sambhavāt. etena	vyabhicāritvam uktaṃ kārya-a-vyavasthiteḥ |
SV_17321	-rūpatvād eka-bhāṇḍe ca pāka-vat | śeṣavad	vyabhicāritvāt kṣiptam nyāya-vidā idṛṣam ||331||
PV_04218	-tulyam prāṇa-ādi-vyabhicārataḥ | na tasya	vyabhicāritvād vyatireke 'pi cet katham || na a-
PV_04256	eva anya-apekṣāt samudbhavāt | dhūmo 'tad-	vyabhicāri iti siddham kāryam tathā param ||
V2_08505	- na dhūmo 'gñim vyabhicarati iti. tad-	vyabhicāre 'sya hetumattā-vyatikramāt ||57||
SV_17515	na ca anyaḥ kaścīd kasyacid avyabhicāri.	vyabhicāre ca tato 'nyathā api tat-sambhavāt tad-
VN_03812	iti. atra api yady udbhāvitē 'pi hetor	vyabhicāre na sa pakṣam parityajati, kiṃ na
V3_12006	-ślokaḥ. tulyaś ca śrāvaṇatvena prāṇa-ādir	vyabhicāreṇa. na, tad-vyatirekasya vyabhicārāt.
VN_03906	-prabhṛtinām dṛṣṭam parimāṇam iti. asya	vyabhicāreṇa pratyavasthānam nānā-prakṛtinām eka-
PV_04047	īśvara-ceṣṭitam || vadann a-kārya-liṅgām tām	vyabhicāreṇa bādhyate | a-nāntariyake ca arthe
V3_02011	-ceṣṭitam ||7|| vadann a-kārya-liṅgām tām	vyabhicāreṇa bādhyate | a-nāntariyake ca arthe
V3_08004	yadi kathañcin niścīyeta, tadā na virodha-	vyabhicārāv iti na ayam prasaṅga iti. eṣa
SV_09623	vyāptir yadi kathañcin niścīyate, na virodha-	vyabhicārāv iti na ayam prasaṅgaḥ. a-niścīyām
V1_01405	imāḥ kalpanā a-pratisaṃviditā eva udayante	vyayante vā, yena satyo 'py an-upalakṣitāḥ syuḥ.
PV_03464	sa viśeṣo vyaktir iṣyate | na an-utpāda-	vyayavato viśeṣo 'rthasya kaścana || tad-iṣṭau vā
PV_03133	| vimūḍho laghu-vṛtter vā tayor aikyam	vyayasyati || vikalpa-vyavadhānena vicchinnaṃ
PV_03107	eva vinivṛtṭy-artham anumāna-upavarṇanam |	vyayasyanti ikṣaṇād eva sarva-ākārān mahā-dhiyaḥ |
VN_01711	-vākya upādānam vādino nigrāhasthānam,	vyartha-abhidhānāt. anvaya-vyatirekayor vā
VN_01715	a-sādhana-aṅgasya abhidhānam nigrāhasthānam,	vyartha-abhidhānād eva. nanu ca viśaya-
PV_04062	sva-iṣṭasya eva a-prasādanāt | duṣyed	vyartha-abhidhānena na atra tasya prasādanāt ||

SV_13921 'rtha-kalāpo na vyaktau na kriyāyām iti
SV_06114 śabdas tad-arthasya avadhāraṇāt ||122||
PV_02274 punar udbhavāt | dvaya-kṣaya-arthaṃ yatne ca
SV_12624 'pauruṣeyaḥ. na ca sarvo '-vitatha iti
VN_05813 -atiśayam antareṇa vacana-āder atiprasaṅgād
SV_15924 svabhāvānām mantrānām prayogāt phala-avāptau
SV_03624 eka-vacanam eka-śakter abhāvāt. yatnaś ca
HB_02302 -svabhāvena eva anena bhavitavyam. tathā api
SV_03016 an-ākṣepān na syāt tatra pravṛttir iti
SV_15825 śabdānām karaṇānām prayojanam | mano-japo vā
PV_03489 -varṇa-sthitāv api || sakṛd yatna-udbhavād
HB_03504 -niyata ity a-bādhāyām sādhyā-siddhir iti
HB_03603 -kṛtam a-sāmarthyam na syāt. tathā api
PV_03024 || pratyakṣa-pratyaya-arthatvān na akṣānām
V3_03209 -abhyupagamāt. anyathā atiprasaṅgaḥ syāt,
PV_04103 prabādhānāt || anyathā atiprasaṅgaḥ syād
SV_06126 vā abhimataṃ tadā ānaya ity api na brūyāt,
VN_04414 pratipādayati iti. na śabda-anvākyānām
SV_15219 -artha-siddhes tat-sādhanatvāc ca liṅgasya
VN_05402 'nubhāṣaṇe vādi-vacana-anukrama-ghoṣaṇam
VN_01806 sambandhe saṃśaya-utpatteḥ. tasmād
V1_03304 -virodhāc ca. a-bhinna-viśayatve dvayam
VN_05817 sādhanā-vacana-anantaram prativiśayam uttare
PV_03314 -sādhanayor dvayoḥ | eka-arthatve dvayam
VN_03115 'sya prastāva-upasaṃhāra-avasānatvāt.
VN_04608 eva bahulam vyutpadyamānā loke dṛśyanta iti
VN_04609 dṛśyanta iti vyartham śabda-anuśāsanam. na
PV_02238 yo virajyate || tyajaty asau yathā ātmānam
HB_03707 na hetuḥ syāt. tathā ca eka-saṅkhyā-vivakṣā
SV_11422 ca iṣṭa-saṃvādaḥ śakya-vikalpe na asti iti
PV_03166 'vagamyate | tasya a-gatau ca saṅketa-kriyā
PV_04172 -avadhāraṇe tena pratijñā-lakṣaṇa-abhidhā |
SV_11415 pratipadyate. tadā apauruṣeyatāyāś ca
SV_12820 -upayogāt. pratyekaṃ tv avayaveṣu samartheṣu
SV_08308 ekasya kāraḥ | ātmā ekaṭra api so 'sti iti
SV_06418 -bheda-gates tatra śabda-pramāṇa-antarāṇi
V3_12409 phalaṃ yadi na vipakṣe 'stivam
SV_09504 siddhaḥ. arthād eva agnes tat-pradeśa-ayogaṃ
V3_07407 siddhaḥ. arthād eva agnes tat-pradeśa-ayogaṃ
HB_03115 upalabhamānā buddhis tathātva-pracyutim asya
HB_03207 pramāṇam pravṛttam tad eva tad-anyasmād
HB_03206 pravṛttam tat paricchinnati, tato 'nyad
PV_04190 ayogaṃ yogaṃ aparair atyanta-ayogaṃ eva ca |
V2_05009 ayogaṃ yogaṃ aparair atyanta-ayogaṃ eva ca |
V2_05110 labdhāyām samuccīyamāna-avadhāraṇam anyad
HB_03117 na anyasya ity anyathā-bhūtāt tathābhūtam
V3_00405 -avasthā-viśeṣa-niyata-eka-dravya-saṃsarga-a-
HB_03116 tayā paricchinnā bhavati, yady anyathā-bhāvo
SV_05901 śakya ity eke. teṣāṃ a-vṛkṣāḥ saṅkete
SV_05904 teṣāṃ tatra api saṅketa-karaṇe '-vṛkṣā
SV_05906 karaṇe '-vṛkṣā vyavacchinnā na vā yadi |
V1_03006 bhrānter a-pratyakṣam. ata eva iti-karaṇa-
SV_10625 ādhāraḥ sādhyā-dharmaḥ syāt. tad ayam ādhāra-
SV_03312 an-aśvatvam asya asti iti. yadā punar
SV_03511 sa eva, tad-vācīnām iva dharma-vācīnām api
SV_03320 ekasya iva sandarśanena pratibhāsanāt,
SV_03313 tam jñātum icchati, tadā a-parityakta-
V3_10207 eva. na hy a-vipakṣa-saṅkayām sādhyā-abhāva-
V3_02609 mā bhūn nirdeksyamāṇe 'pi prasaṅga iti tad-
HB_03007 tena ātmanā pariccheda eva aparasya
SV_02710 anumānam api vastu vidhinā pratyāyayati na
SV_03319 tathā saṅketa-anusāreṇa saṃhṛta-sakala-
PV_03163 tan-niṣṭhā vastuni śrutiḥ | bhāya-śakti-
NB_02044 prayoga-darśana-abhyāsāt svayam apy evam
PV_04192 '-prayoge 'pi tasya artho 'yam pratiyate ||

vyartha eva syāt. tathā ca idam an-upakārya-
vyartho 'nyathā prayogaḥ syāt taj jñeya-ādi-
vyarthaḥ karma-kṣaye śramaḥ || phala-vaicitrya-
vyarthaḥ parīśramaḥ. atha vākyam apauruṣeyam
vyarthaḥ prapañca iti. uttaraśya a-pratipattir
vyartho mano-japo vikalpasya śabda-rūpa-a-
vyarthaḥ. vastv-a-bhedād anyatra eka-vacanam iti
vyartho vināśa-hetur ity uktam, tena svabhāvato
vyarthaḥ śabda-prayogaḥ syāt. arthakriyā-āśrayo
vyarthaḥ syāc chabdo hi śrotra-gocaraḥ ||298||
vyarthaḥ syād yatnaś ca uttara-uttaraḥ | vyaktāv
vyartho hetuḥ. bādhāyām api sādhanā-sāmarthyā-
vyartho hetur bādhā-anupalambhād eva sādhyā-
vyarthatā iti cet | sā eva eka-rūpāc chabda-āder
vyarthatā vā prthak-karaṇasya. sva-vacanasya api
vyarthatā vā prthak-kṛteḥ | bhedo vān-mātra-
vyarthatvād vacanasya. tathā vyavahāra-upanītānām
vyartham, anena padena go-śabdānām eva pratipadyate,
vyartham anvaya-darśanam vyatireka-mātreṇa eva
vyartham iti, na kāryam eva dūṣyatā asya ayam
vyartham eva sādhanā-vākye pratijñā-vacana-
vyartham. krama-bhāvaś ca a-bhinna-nimittayoḥ
vyartham tad-ajñāna-krama-ghoṣaṇa-śloka-pāṭha-
vyartham na ca syāt krama-bhāvitā || sādhyā-
vyartham virodha-udbhāvanam parājita-parājaya-
vyartham śabda-anuśāsanam. na vyartham saṃskṛta-
vyartham saṃskṛta-śabda-vyutpatty-arthatvād iti
vyarthā ato duḥkha-bhāvanā | duḥkha-bhāvanayā apy
vyarthā. ato viruddhāvabhicāri-lakṣaṇam hiyeta
vyarthā eva apauruṣeyatā. vācyaś ca hetur
vyarthā tad-arthikā || śabdo 'rtha-aṃśam kam āha
vyarthā vyāpti-phalā sā uktilḥ sāmarthyād gamyate
vyarthā syāt parikalpanā | (229ab) api nāma a-
vyarthā syād anya-kalpanā. atha punar ekam eva an
vyarthāḥ syuḥ saḥakāriṇaḥ ||164|| yady eka-
vyarthāni na syuḥ. yasmād eka-artha-śleṣa-
vyavacchidyeta. vyavacchede vā katham a-
vyavacchinatti iti sa tathā sādhyā ucyate. na
vyavacchinatti iti sa tathā sādhyā ucyate. na
vyavacchinatti. evam hi sa tayā paricchinnā
vyavacchinatti, tasya eva paricchēdāt, tad-anyad
vyavacchinatti, tṛtiya-prakāra-abhāvaṃ ca
vyavacchinatti dharmasya nipāto vyatirecakaḥ ||
vyavacchinatti dharmasya nipāto vyatirecakaḥ ||10||
vyavacchinatti, naram ca nārāyaṇam eva ca ādau
vyavacchindaty eva tat paricchinnati ity eka-
vyavacchinna-svabhāva-antara-virahād aneka-vṛtter
vyavacchinnaś tathātvaṃ ca tasya eva bhavati na
vyavacchinnā na vā (115ab') ya evam ekaṃ vastu-
vyavacchinnā na vā yadi | vyavacchinnāḥ katham
vyavacchinnāḥ katham jñātāḥ prāg vṛkṣa-grahaṇād
vyavacchinnād vikalpa-vargāt prthak taimira-
vyavaccheda-anapekṣo na vivāda-āśraya iti na
vyavaccheda-antara-a-nir-ākāṅkṣas tam jñātum
vyavaccheda-antara-ākṣepa-prasaṅgāt. tathā ca
vyavaccheda-antara-sākāṅkṣatvāc ca. bhedo 'yam
vyavaccheda-antare tatra eva aśva-vyavacchede
vyavaccheda-arthaṃ hetur ucyate. na ca hetoḥ
vyavaccheda-arthaṃ āha. tena an-aṅgam iṣer niṣṭhā
vyavaccheda iti, tasya kaivalyam eva aparasya
vyavaccheda-kṛt, tadā eka-dharma-niścaye tad-a-
vyavaccheda-dharmair vibhāgavata ekasya iva
vyavaccheda-niṣṭhā-abhāve 'pi tac-chrutiḥ ||
vyavaccheda-pratitir bhavati iti svārthe 'py
vyavaccheda-phalaṃ vākyam yataś caitro dhanur-

V2_05012	'pi tasya artho 'yaṃ pratiyate ||11||	vyavaccheda-phalaṃ vākyam yataś caitro dhanur-
SV_03113	-artham pravṛttam pramāṇam anya-samāropa-	vyavaccheda-phalam iti siddham anya-apoha-ṣṣayam.
SV_02624	bhavanti pramāṇāni sa-phalāni syuḥ. teṣāṃ tu	vyavaccheda-phalānām na a-pratīta-vastv-aṃśa-
SV_03309	||61|| yadā ayam pratipattā tad-anya-	vyavaccheda-bhāva-anapekṣaḥ piṇḍa-viśeṣe 'śva-
SV_03310	-bhāva-anapekṣaḥ piṇḍa-viśeṣe 'śva-	vyavaccheda-mātram jijñāsate tathābhūta-jñāpana-
SV_09611	-nivṛtti-rūpatvāt pratiśedhasya. tad etad	vyavaccheda-mātram dvayor api sambhavad vipakṣa-
V3_07702	tasya anyatra api tulyatvāt. tad etad	vyavaccheda-mātram dvayor api sambhavad-vipakṣa-
NB_03107	nāntariyakatvāt. anvaya-vyatirekayor anyonya-	vyavaccheda-rūpatvāt. tata eva anvaya-
SV_05823	a-vijñāta-vṛkṣeṇa a-vṛkṣasya api tad-	vyavaccheda-rūpasya a-parijñānāt, buddhāv an-
V3_07704	labhyaṃ gamakatvaṃ katham ātmasāt kuryāt. a-	vyavaccheda-rūpā api khalu jñeyatva-ādayo dharmāḥ
HB_03211	etena krama-a-krama-ādayo 'nyonya-	vyavaccheda-rūpā vyākhyātāḥ. tad evam eka-
SV_01408	pramāṇa-antaraṃ bādhakam asti. anyonya-	vyavaccheda-rūpānām eka-vyavacchedena anya-
V2_09701	-bādhanān na ubhaya-vyavacchedaḥ. anyonya-	vyavaccheda-rūpānām eka-vyavacchedena anya-
SV_15404	-siddhiḥ sā eva anvaya-sthitir vipakṣa-	vyavaccheda-lakṣaṇatvāt sādhyasya. pratiśedha-
SV_06010	a-vṛkṣaṃ svayam eva pratipadyate. na idaṃ	vyavaccheda-vādināḥ sambhavati. ekatra dṛṣṭasya
SV_02809	bhavati. tat katham asati samārope bhavad	vyavaccheda-ṣṣayam bhavati, samāropa-ṣṣaye
SV_03110	pramāṇa-antaraṃ pravartate. yady evam, tad	vyavaccheda-ṣṣayam siddham tadvat tato 'param ||5
HB_03203	eva sāphalyāt. tad-vyatirikta-a-śeṣa-	vyavaccheda-vyāpti-sādhanād eva ca prakāra-antara
HB_03108	yady eka-paricchedād eva anyasya	vyavaccheda-siddhiḥ, a-viśeṣeṇa anyasya sarvasya
HB_02804	tattva-vyavasthāpakād eva pramāṇād anya-	vyavaccheda-siddheḥ. sambandha-abhāvāc ca. tac ca
V3_04607	uktaṃ ca – vyāvṛtti-niścaye viśeṣasya	vyavaccheda-hetutā asya kena nivāryata iti.
V2_09612	-anityayor a-darśanāt tad-vyāvṛttir iti tad-	vyavaccheda-hetutā syāt. na hi tad-vyāvṛtter anyat
SV_01402	nitya-anityayor a-darśanād vyāvṛttir iti tad-	vyavaccheda-hetutā syāt. na hi tad-vyāvṛtter anyad
SV_01401	tat-pratiśedham āha. kiṃ ca, viśeṣasya	vyavaccheda-hetutā syād a-darśanāt | (19ab)
VN_01005	kuta iti vaktavyam. na hy anupalambhād anyo	vyavaccheda-hetur asti, vidhi-pratiśedhābhyām
SV_06109	bhavatu nāma ghaṭa-ādi-śabdeṣu artha-antara-	vyavacchedaḥ, atha jñeya-ādi-padeṣu katham, na hy
V2_09615	gamayet. pramāṇa-antara-bādhanān na ubhaya-	vyavacchedaḥ. anyonya-vyavaccheda-rūpānām eka-
SV_04820	pravṛtti-ṣṣayam tu kathayadbhir jātir uktā,	vyavacchedo 'sti ced asya nanv etāvāt prayojanam |
SV_02714	tadā na eka-samāropa-vyavacchedād anya-	vyavacchedaḥ kṛto bhavati iti tad-artham anyat
SV_02717	-agni-samāropaḥ sambhāvyaḥ. tan na sarvatra	vyavacchedaḥ kriyate. uktaṃ atra – dharmi-
SV_02713	yuktaḥ. yadā punar anumānena samāropa-	vyavacchedaḥ kriyate, tadā na eka-samāropa-
SV_04815	-an-abhidhāne. tasmād avaśyam śabdena	vyavacchedaś codaniyah. sa ca a-bhinnaḥ tad-
PV_04193	nilaṃ sarojaṃ iti vā yathā || pratiyogi-	vyavacchedas tatra apy artheṣu gamyate | tathā
V2_05014	nilaṃ sarojaṃ iti vā yathā ||12|| pratiyogi-	vyavacchedas tatra apy artheṣu gamyate | tathā
HB_03214	na tad-deśa-kālayoḥ sarva-anya-bhāva-	vyavacchedaḥ. tasmād a-tad-ātmā ca syāt tad-deśa-
SV_01404	na hi tad-vyāvṛtter anyad vyavacchedanam. a-	vyavacchedas tu kutaścid vyāvṛtter eva a-niścayāt.
V2_09613	hi tad-vyāvṛtter anyat tad-vyavacchedanam. a-	vyavacchedas tu kutaścid vyāvṛtter eva a-niścayāt.
SV_15409	-rūpa-vyavacchede bhāva-anuṣaṅgaḥ. abhāva-	vyavacchedas tu niyamena bhāva-upasthāpanaḥ,
SV_04818	eva, yathā-kalpanam asya ayogāt, na vai	vyavacchedo na kriyate, pravṛtti-ṣṣayam tu
HB_03112	eka-ātma-paricchedāt tasya tad-anya-ātma-	vyavacchedo bhavati, tad-ātma-niyata-pratibhāsa-
HB_03213	evam eka-upalambhāt tasya tad-anya-ātmano	vyavacchedo bhavati, na tad-deśa-kālayoḥ sarva-
PV_04038	no cen na ayoga-vāraṇāt || dvidvidho hi	vyavacchedo viyoga-apara-yogayoḥ | vyavacchedād
SV_02527	-deśo hetur iti. katham punar etad gamyate,	vyavacchedaḥ śabda-liṅgābhyām pratipadyate
SV_02623	yathāśvaṃ nimitta-bhāvinaḥ samāropā iti tad-	vyavacchedakāni bhavanti pramāṇāni sa-phalāni
SV_01403	-hetutā syāt. na hi tad-vyāvṛtter anyad	vyavacchedanam. a-vyavacchedas tu kutaścid
V2_09613	-hetutā syāt. na hi tad-vyāvṛtter anyat tad-	vyavacchedanam. a-vyavacchedas tu kutaścid
SV_06427	vicchedāya vyāpriyante. na ca eka-sādhyam	vyavacchedam anyaḥ karoti. saṅketa-pratiniyamāt.
SV_06302	sa hi taṃ bhedaṃ kathayann artha-antara-	vyavacchedam ākṣipan eva vartate, eka-gata-bheda-
SV_05908	upagamāt. so '-jānānaḥ katham a-vṛkṣa-	vyavacchedam pratipadyeta saṅkete. a-pratipattau
VN_01619	-viśeṣasya. tena anupalabdhyā kasyacid	vyavacchedam prasādhayatā tasya yathokta-
SV_09616	-dharmam tu bhāva-mātra-vyāpino 'rthasya	vyavacchedam hetuṃ sattāyām vadato 'sya viruddho
V3_07907	-dharmam tu bhāva-mātra-vyāpino 'rthasya	vyavacchedam hetuṃ sattāyām vadato 'sya viruddho
V2_05107	ca sādhyam. na ca siddha-sādhanam, tad-ayoga-	vyavacchedasya asiddheḥ. tat-tulya eva ity
SV_15406	tan na kaścid dhetur an-anvayo nāma, eka-	vyavacchedasya tad-vijātiya-siddhi-
SV_15408	-vyavacchede 'pi tathā syāt. na, vyatireka-	vyavacchedasya bhāva-rūpatvāt. na bhāva-rūpa-
SV_09618	bhāve kvacid a-sambhavāt, abhāve ca bhāva-	vyavacchedasya bhāvāt. tad ayam tri-prakāro 'pi
V3_07909	kvacid a-sambhavāt, abhāve ca sarvatra bhāva-	vyavacchedasya bhāvāt. tad ayam tri-prakāro 'pi
SV_09217	-abhidhāyinaḥ | na āśankyā eva siddhā te	vyavacchedasya vācakāḥ ||185|| vastu-vṛttinām
HB_03111	anupalabdhi-lakṣaṇa-prāptānām api tatra	vyavacchedāt. eka-ātma-paricchedāt tasya tad-anya
HB_03204	tad-anyatayā a-vyāptau tena tad-ārtha-a-	vyavacchedāt punar bhāva-a-pariccheda-prasaṅgāt.
SV_02714	-vyavacchedaḥ kriyate, tadā na eka-samāropa-	vyavacchedād anya-vyavacchedaḥ kṛto bhavati iti
PV_04038	hi vyavacchedo viyoga-apara-yogayoḥ |	vyavacchedād ayoge tu vārye na an-anvaya-āgamaḥ ||
PV_04194	vivakṣā-anugamād dhvaneḥ || tad ayoga-	vyavacchedād dharmi-dharma-viśeṣaṇam | tad-
V2_05101	vivakṣā-anugamād dhvaneḥ ||13|| tad ayoga-	vyavacchedād dharmī dharma-viśeṣaṇam | tad-
NB_03099	yatra ayam prāṇa-ādir vartate. ātmano vṛtti-	vyavacchedābhyām sarva-saṅgrahāt. na apy anayor

V3_11510
HB_03113
SV_15407
SV_04810
PV_02100
HB_03009
SV_03313
SV_15419
SV_01407
SV_15409
V3_12409
VN_01005
SV_01408
V2_09701
V3_08111
SV_05918
V3_08106
V2_05104
SV_09418
V3_07212
SV_15416
SV_05913
V3_04403
HB_00204
SV_00209
SV_09612
V3_07703
SV_07611
V2_05007
V3_04402
SV_00208
HB_00203
SV_09417
V3_07211
V3_08112
SV_06906
SV_05903
HB_03810
V3_12011
SV_06115
SV_06201
V3_07904
V3_07905
VN_01022
V1_03212
HB_01503
PV_03066
V1_00506
SV_10409
SV_13701
SV_13018
V3_05102
HB_03016
SV_02814
V3_13003
SV_04825
V1_03010
PV_03310
V1_00814
V3_05104
PV_03136
SV_13019
V3_05102
HB_03303
PV_03134

asti, yatra prāṇa-ādir varteta, ātma-vṛtti-jñānāt, na hi tad-ātmā tad-anya-ātmā iti. a-nāntariyakatvāt. anitya-nir-ātmatā-ādi-iti ca dhvaniḥ | ucyate tena tebhyo 'sya a-ākṣepeṇa vartate | tat-samāna-phalā a-hetu-ucyate. anyathā tat-paricchedena tad-anya-a-parityakta-vyavaccheda-antare tatra eva āsṅva-na bhāva-rūpo vyatirekas tasya bhāva-rūpa-antara-bādhā cet (19c) atha api syād ubhaya-vyavacchedasya bhāva-rūpatvāt. na bhāva-rūpa-yadi na vipakṣe 'stitvaṃ vyavacchidyeta. -hetur asti, vidhi-pratiṣedhābhyām asti. anyonya-vyavaccheda-rūpāṇām eka-anyonya-vyavaccheda-rūpāṇām eka-prayatnānantariyaḥ so 'nitya eva iti nitya-') na vai vastu-sat-sāmānya-vādinā kasyacid tarhi yaḥ kṛtakāḥ so 'nitya eva iti nitya-bhāk ||14|| ity antara-ślokaḥ. anya-yoga-tasmāt tatra sāmānyam eva sādhyate tad-ayoga-tasmāt tatra sāmānyam eva sādhyate tad-ayoga-ayogān na tato nairātmya-siddhiḥ syāt. ātma-vṛkṣa-bheda-vat ||116|| na hi saṅkete para-yathā – Caitro dhanur-dharaḥ, na anya-yoga-yathā Caitro dhanur-dhara iti, na anya-yoga-yathā Caitro dhanur-dharaḥ. na anya-yoga-dvayor api sambhavad vipakṣa-pracāra-śaṅkā-dvayor api sambhavad-vipakṣa-pracāra-śaṅkā-tathā adhyavasāyād a-tathābhūta-kalpita-vā na anumeya-dharmatā iti cet, na, ayoga-an-anuvṛtter asādhāraṇatā iti cet, na, ayoga-an-anuvṛtter asādhāraṇatā iti cet. na, ayoga-an-anuvṛtter asādhāraṇatā iti cet, na, ayoga-vai sa ādhāras taṃ viśeṣi-karoti. tad-ayoga-na vai sa ādhāras taṃ viśeṣi-karoti, ayoga-vākyasya śabda-pradeśa-ādiṣu nitya-an-agni-kalpanaṃ samihita-ākāraṃ buddhāv āropya tad-sāmānyam abhyupagamy itaretara-āśrayam anya-a-sambhavad a-lakṣaṇam eka-saṅkhyā-vivakṣā, pratiṣedha-dvayena prakṛta-gamanāt. anyathā jñeya-ādi-padeṣv api | vyavahāra-upanīteṣu -upanītanām jñeya-ādi-padānām api kenacid ca iti na puruṣa-icchayā vastu-dharmo vyabhicāraḥ. anyadā tena vyabhicāra iti su-yad ayam a-jāta-a-naṣṭa-rūpa-atiśayo 'tataḥ karma-sambandha-asiddheḥ, a-tena kiñcid eva kasyacit kāraṇam. tatra yo 'rtha-balāj jāter artha-śakty-anapekṣaṇe | artha-sāmarthya-apekṣaṇāt, anapekṣāyām eva bhavet. sa darśana-pratibandhiṣu rūpam asiddham eva yat tathābhūta-vijñāna-a-pratighātinā anyena anyonyasya upakāriṇaḥ. a-pratighātinā anyena anyonyasya upakāriṇaḥ, a-vā a-pratipattāv api svāpa-mada-mūrchā-tathā eva pratyabhijñāyate, kvacid bhede sarva-vyakter a-vyakta-rūpa-virahaḥ. a-pravṛtṭir api pratyuktā, tadvac-codane ca pramāṇam. yata iyaṃ prameya-adhigatir a-dhiyām ataḥ | na iṣṭam prāmāṇyam eteṣāṃ tan-nāma-a-grahaṇa-prasaṅgāt. tataḥ smrtyā pūrva-utpanna-samartha-nirodhād vā sati -artheṣv indriyeṣv iha satsv api | pañcabhir sahakāritvāt teṣāṃ anyonya-atiśaya-utpatteḥ. -vyavadhāna-deśa-yogyatā-sahakāritvāt teṣāṃ. -abhāvaṃ pratyeti, tad-darśana-anantaram a-vṛtṭer vā tayor aikyaṃ vyayasyati || vikalpa-

vyavacchedābhyām sarvasya saṅgrahāt. na apy vyavacchede 'nya-ātmanah pravṛtti-nivṛtṭyor abhāva vyavacchede 'pi tathā syāt. na, vyatireka-vyavacchede katham ca saḥ ||96|| śabdaṃ hy eṣa vyavacchede ghaṭa-śrutih || ato na rūpam ghaṭa vyavacchede tat-pariccheda eva na syāt, tad-a-tad vyavacchede tathā-prakāśanāya prayuñjate 'n-āśvo vyavacchede na bhāva-siddhiḥ syād iti na anvaya-vyavacchede pramāṇa-antaram bādhakam asti. vyavacchede bhāva-anuśaṅgaḥ. abhāva-vyavacchedas vyavacchede vā katham a-vyatirekaḥ. na hi sattā-vyavacchede sarvadā anupalambhasya eva vyavacchedena anya-vidhānād a-pratiṣedhaḥ, vidhi-vyavacchedena anya-vidhānād a-pratiṣedhaḥ, vidhi-vyavacchedena, asya vākyasya śabda-pradeśa-ādiṣu vyavacchedena kiñcid vidhiyate, kiṃ tarhi ekam vyavacchedena gamakatā iṣṭā syāt, anyathā sarvato vyavacchedena ca viśeṣaṇa ekasya tad-bhāve vyavacchedena. na tathā iha api kvacit sattāyāḥ vyavacchedena. na tathā iha api kvacit sattāyāḥ vyavacchedena nir-ātmano bhāvasya parāmarśād a-vyavacchedena niveśitac chabdād vyavahāre tat-vyavacchedena, yathā – pārtho dhanur-dhara ity vyavacchedena, yathā pārtho dhanur-dhara iti. tad vyavacchedena, yathā pārtho dhanur-dhara ity vyavacchedena labhyaṃ gamakatvaṃ katham ātmasāt vyavacchedena labhyaṃ gamakatvaṃ katham ātmasāt vyavacchedena vikalpa-vijñāna-pratibhāsiny artha vyavacchedena viśeṣaṇāt. ayogaṃ yogam aparair vyavacchedena viśeṣaṇāt, yathā – Caitro dhanur-vyavacchedena viśeṣaṇāt, yathā Caitro dhanur-vyavacchedena viśeṣaṇāt, yathā Caitro dhanur-dhara vyavacchedena viśeṣaṇād ity uktam vaksyate ca. vyavacchedena viśeṣaṇād ity uktam. tasmāt tatra vyavacchedena vyatireka-gatau sāmarthya-vyavacchedena vyapadeśaḥ kriyate. buddhi-samihā vyavacchedena saṅkete codayanti. teṣāṃ tatra api vyavacchedya-abhāvāt. jñānaṃ punar a-liṅga-vyavacchedya-abhāvād avadhāraṇasya kiṃ phalaṃ vyavacchedyo 'sti kaścana ||123|| śabdaṃ hi vyavacchedyena bhavitavyam, an-anya-āśaṅkāyām vyavatiṣṭhate. yadā ayaṃ pakṣi-karoti, tadā na vyavadātaṃ prāmāṇyam. abhāva-dharmaṃ tu bhāva-vyavadhāna-a-dūra-sthānas tasya eva tad-avasthā-vyavadhāna-abhāvāt kāraka-atiśaya-asiddheḥ, sarva vyavadhāna-ādi-deśa-rūpa-indriya-ādi-kalāpaḥ, sa vyavadhāna-ādi-bhāve 'pi jāyeta indriya-jā matih | vyavadhāna-ādi-bhāve 'pi bhāva-prasaṅgāt. vyavadhāna-ādiṣv asatsu upalabhya eva. vyavadhāna-upayogi. siddham eva tad anya-vaikalyān vyavadhāna-deśa-yogyatā-sahakāritvāt teṣāṃ vyavadhāna-deśa-yogyatā-sahakāritvāt teṣāṃ. vyavadhāna-parānmukhya-avasthā-ādiṣu kiṃ na vyavadhāna-sambhāvāt, yathā śukteḥ śuktitve. vyavadhānam a-dūra-sthānaṃ dr̥ṣya-ātmatā vyavadhānam, jāti-tadvatoḥ pravṛtti-viśayatve vyavadhānā tattvaṃ pratilabhate. tatra arthena vyavadhānāt kriyāṃ prati || sarveṣāṃ upayoge 'pi vyavadhānān na artha-upayogo 'nantara-vyāpāra-vyavadhāne 'nyasya utpitsōḥ kāraṇa-abhāve 'n-vyavadhāne 'pi bhāty a-vyavahitā iva yā || sā vyavadhāne tu hetv-abhāvāt samartha-kṣaṇa-antara-vyavadhāne hetv-abhāvāt samartha-kṣaṇa-antara-an-vyavadhānena – idam asti idam na asti iti vyavadhānena vicchinnaṃ darśanaṃ bhavet | iti ced

PV_03111	'nitya ity abhidhīyate || yasya ubhaya-anta-	vyavadhi-sattā-sambandha-vācinī | anityatā-śrutis
SV_04705	vyaktiṣv eva na niyujyate. kiṃ tatra anyena	vyavadhinā. ānantiyāc ced idam samam ||94|| syād
HB_01309	-bheda yathāsvam prativīṣiṣṭa-kārya-janane '	vyavadheya-śaktitayā pratyupasthitāḥ kṣaṇikatvāt
SV_10211	-traya-nivṛttāv api na santi iti śakyante	vyavasātum. tasmān na sarva-anupalabdhiḥ sādhanī
SV_13307	śabda-ātmānam vyavasyāmaḥ. tat katham	vyavasāya-pūrvakam vyavahāram a-vyavasyantaḥ
SV_10214	(200ab) na eva vā iyam anupalabdhiḥ pramāṇam	vyavasāya-phalatvāt pramāṇānam. na hi pravṛtti-
PV_03122	dvayor api || sandhīyamānam ca anyena	vyavasāyam smṛtiṃ viduḥ | tac-cihna-apekṣānān no
HB_03303	a-vyavadhānena – idam asti idam na asti iti	vyavasāyāt, dṛṣṭānta-asiddheś ca. tac ca tasya
PV_03360	nāma upajāyate | a-tad-ātmani tādātmya-	vyavasāyena na iha tat || a-darśanāj jagaty
V1_03905	nāma upajāyate | a-tad-ātmani tādātmya-	vyavasāyena na iha tat ||51|| a-darśanāj jagaty
V1_01301	-viśeṣaṇa-apekṣā eva arthā vijñānair	vyavasīyanta iti, nivṛttā idānim indriya-vijñāna-
V3_07804	vāstavatvāt. na hy avinābhāvo hetor	vyavasthayā darśyate – sarvo 'pakṣaḥ kṛtako
V1_01001	-vat. na anyathā, artha-sambandha-abhidhāna-	vyavasthā-a-parijñāne 'bhāvāt. jāti-guṇa-
V3_03106	lobha-ādi-mūlo 'dharma iti sarva-śāstreṣu	vyavasthā, a-lubdha-a-dviṣṭa-a-mūḍhānām pāpa-an-
NB_02004	anumeye jñānam tad anumānam. pramāṇa-phala-	vyavasthā atra api pratyakṣa-vat. trairūpyam
SV_11821	gatiḥ ||236|| rūpa-bheda-nibandhanatvād	vyavasthā-antarasya tad-rūpaṃ tad eva syāt.
V3_04104	caitanyaśya ca evam paraspara-rūpa-vivekena	vyavasthā-ayogāt. na hi tatra apy anupalambham
V1_03302	viśeṣaṇa-jñāna-viśeṣya-jñāna-a-viśeṣād	vyavasthā-asiddheḥ. kriyā-sādhanayor viśaya-
SV_05103	sarveṣāṃ viplave 'pi pramāṇa-tad-ābhāsa-	vyavasthā, ā śraya-parāvṛtter arthakriyā-yogya-
V3_04105	tatra apy anupalambham antareṇa anyāḥ kaścid	vyavasthā-āśrayaḥ. tad idam upalabhya-lakṣaṇam
V1_03305	jñāna-amśayos tu sādhya-sādhanā-bhāvo	vyavasthā-āśrayatvāt. vastv-a-bhedāt kriyā-
PV_03315	-bhāvaḥ sakṛd-bhāve dhiyo 'mśayoḥ | tad-	vyavasthā-āśrayatvena sādhya-sādhanā-samsthitih ||
VN_01001	-abhāvāt. avasthā-nivṛtti-pravṛtti-bhede bhyo	vyavasthā iti cet, nanu ta eva sarva-viśayasya
V1_03604	-grāhaka-ākāra-viplavā ||39|| tathā kṛta-	vyavasthā iyaṃ keśa-ādi-jñāna-bheda-vat | yadā
PV_03331	-grāhya-grāhaka-ākāra-viplavā | tathā kṛta-	vyavasthā iyaṃ keśa-ādi-jñāna-bheda-vat || yadā
VN_00102	nyāya-vādinam api vādeṣv asad-	vyavasthā-upanyāsaiḥ śāthā nigṛhṇanti, tan-
HB_03908	-sattā-vyavasthāyāḥ. tasmāt sarvatra sattā-	vyavasthā eva pramāṇam tat-sādhanam anvākarṣati
PV_03277	ced ayo-golaka-vahni-vat | bheda-a-bheda-	vyavasthā evam ucchinnā sarva-vastuṣu || a-bhinna
V1_02606	tad-rūpa-sparśa-adhyavasāyāt. bheda-a-bheda-	vyavasthā evam utsannā sarva-vastuṣu ||25|| sarva
VN_05805	asaty api guṇa-atīśaye nigrasthāna-antara-	vyavasthā kriyate, tathā ajñānayor api sarva-
V3_12904	sambandhau samyoga-samavāyāv iti śāstre 'pi	vyavasthā. tad iyaṃ sva-sattā-mātra-anubandhini
V1_03802	-sthitih. uktam atra – yathā-darśanam iyaṃ	vyavasthā, na tu yathā-tattvam iti. viśaya-ākāraḥ
V1_00914	viśeṣaṇa-viśeṣya-tat-sambandha-loka-	vyavasthā-pratītau tat-saṅkalanena gṛhyate danḍy-
V1_03307	a-bhinne 'pi vastuni śakti-bhedena	vyavasthā-bheda-darśanāc ca na ayaṃ vastu-
SV_11426	na śabdo 'rthānām. yena a-bhinna-ātmatayā	vyavasthā-bhede 'pi nāntariyakatā syāt. kṛtakatva
V3_01206	'-samhata-arthā iti dharmiṇo viśeṣa iti	vyavasthā-mātram bhidyate, na arthaḥ. artha-
V1_03911	bhavadu nāma yathā-darśanam pramāṇa-ādi-	vyavasthā, vijñapti-mātratāyām sā eva katham
V3_10409	etena ātma-para-upagama-ādayaḥ puruṣa-	vyavasthā-samāśrayaḥ sarve hetavo vyākhyātāḥ,
V3_08601	-ādi-samudāyo hi gauḥ. tad iyaṃ samudāya-	vyavasthā samudāyi-nibandhanatvāt tad-abhāve na
V3_03107	a-dviṣṭa-a-mūḍhānām pāpa-an-abhyupagamāt. sā	vyavasthā snāna-ādinām pāpa-śodhana-vādam bād hate,
VN_01003	abhāvān na sambhavanti, yatas tebhyo	vyavasthā syāt. kvacid viśaye 'sad-vyavahāra-
VN_01214	-a-bheda-lakṣaṇa-abhāvād bheda-a-bhedayor a-	vyavasthā syāt sarvatra. tad-ātmani prādur-bhāvo
V3_12605	kena nivāryate. sad-asad-ubhaya-an-ubhaya-	vyavasthāś ca tad-a-tat-samayavatām a-nīcīta-
SV_03612	ca kevalam jāḍya-khyāpanam. tathā-kṛta-	vyavasthāḥ śabdā dharmā-dharmy-ādiṣu na punar
SV_13507	iti pūrva-vat prasaṅgaḥ. teṣāṃ ca na	vyavasthānam krama-antara-virodhataḥ ||259|| yady
SV_04506	asya na sambhavaḥ ||84|| dharmā-dharmi-	vyavasthānam bhedo 'bhedaś ca yādṛśaḥ | a-
SV_07817	dr̥ṣyeta vā na vā kadācit tasmin svabhāve	vyavasthānāt. svabhāva-antarasya kutaścid an-
PV_03308	ābhāti vyāpāreṇa sva-karmanī | tad-vaśāt tad-	vyavasthānād a-kāraḥ api svayam || yathā
V1_03209	ābhāti vyāpāreṇa sva-karmanī | tad-vaśāt tad-	vyavasthānād a-kāraḥ api svayam ||37|| ity
SV_02513	sāmānyam anyat. sati vā tasya api sva-ātmani	vyavasthānād a-miśraṇam anyena. tasmād ime bhāvāḥ
V3_00307	puruṣa-icchayā ca hetu-tad-ābhāsayor tattva-	vyavasthāne ka idānim hetur a-hetur vā vastutaḥ,
HB_02804	tad-anya-a-saṃsr̥ṣṭa-rūpasya kevalasya tattva-	vyavasthāpakād eva pramāṇād anya-vyavaccheda-
V3_10501	-parāvṛtti-kṛtam vibhramam utsrjya artha-	vyavasthāpana-nītir anusartavyā. anityaḥ
SV_03611	-hetūnām pravṛtti-cintā. tad-vaśād vastu-	vyavasthāpanam ca kevalam jāḍya-khyāpanam. tathā-
VN_02119	prativādinā a-pratipādite doṣe parājaya-	vyavasthāpanā yuktā, tayor eva paraspara-
HB_03211	vyavasthāpanād a-tad-anyasya eva ca tattvena	vyavasthāpanāt. etena krama-a-krama-ādāyo 'nyonya
VN_02120	-sāmarthyā-upaghāta-apekṣayā jaya-parājaya-	vyavasthāpanāt. kevalam hetvābhāsād bhūta-
V1_04209	sādhanam iṣṭam, tato 'syās tad-bhāva-	vyavasthāpanāt. tatra ātma-viśaye māne yathā rāga
VN_03505	'pi virodhe bādhyamāna-vivakṣayā tad-virodha-	vyavasthāpanāt. yad apy uktam etena pratijñayā
SV_09106	api. svabhāva-antarasya asataḥ kathaṅcid a-	vyavasthāpanāt. sarvathā a-pratipatter agni-
V3_07705	dharmāḥ kathaṅcid a-vastūnām api buddhyā	vyavasthāpanāt sādharāṇaḥ santi, te 'py etena
SV_08812	asya ekāntiko bhedo 'bhedo vā vivekena	vyavasthāpanāt. sāmānyam viśeṣa iti. yena ātmanā
HB_03210	dṛṣyamāne dṛṣṭa-tad-anyatvena sarvasya	vyavasthāpanād a-tad-anyasya eva ca tattvena
V3_01511	-antara-bhūta iti sāmarthyena vākya-ārtha-	vyavasthāpanād apārthakam anyatara-grahaṇam.
SV_00108	anumāna-āśrayatvāt tad-vipratipattes tad-	vyavasthāpanāya āha – pakṣa-dharmas tad-amśena

VN_06002	-pratipatti-bhedānām pṛthān-nigrahasthāna-	vyavasthāpane proktaḥ. atha uttara-pakṣa-vādy
V1_03202	a-nirūpitena nāma ayam ātmanā bhāvān	vyavasthāpayati idam asya idam na iti su-
HB_03201	eka-pramāṇa-vṛtṭiḥ sarvān bhāvān dvairāśye	vyavasthāpayati, tasya anvaya-vyatireka-buddhi-
V3_03701	viśeṣaḥ pratyakṣasya, ya ekānta-sādhanatvaṃ	vyavasthāpayati, yatas tad-viśeṣa-bahir-bhāvād a-
V3_12608	pramāṇasya. tat sad-asatī tad-bhāvena	vyavasthāpayan na cet sva-viśaye pareṇa bādhyate.
HB_03912	-abhāvau kecid darśana-a-darśana-mātreṇa	vyavasthāpayanti iti tan-niśedha-artho niścita-
V1_02609	kaṃ bata ayam āśritya hetuṃ bheda-a-bhedau	vyavasthāpayet. a-bhinna-vedanasya aikye yan na
V1_02501	-vyavasthitayaḥ. tāḥ katham a-cetano 'rtho	vyavasthāpayet, atiprasaṅgāt. atīśayavac ca
SV_09103	avaśyaṃ śabda-pravṛtṭyā bhāvyaṃ. kathañcid a-	vyavasthāpīteṣu vidhi-pratiśedha-ayogāt. tathā ca
V3_03503	para-āśrayaḥ. sa eva tam arthaṃ para-mukhena	vyavasthāpya punar vyutthāpayati iti. prasiddhiḥ
HB_00704	svayam eva akasmād agnir atra iti prameyaṃ	vyavasthāpya punas tat-pratipattaye liṅgam
SV_04410	a-viśeṣeṇa aparam asya svabhāvaṃ dharmitayā	vyavasthāpya pradarśyate. tāvatā ca amśena dharma
V3_12202	na ca upagama-balena sapakṣa-a-sapakṣau	vyavasthāpya pramāṇa-pravartanaṃ yuktaṃ. evaṃ hy
V1_02709	jñānena arthān gṛhītvā yukti-cintā-mayena	vyavasthāpya bhāvayatāṃ tan-niṣpattau yat spaṣṭa-
V2_09012	-pratipatter niścaya-kāla iti tadā anityatā	vyavasthāpyata ity apy uktaṃ. anyathā artha-
SV_03501	-vaśena sāmānyam sāmānādhikaraṇyaṃ ca	vyavasthāpyate, asad-artho 'pi, arthānām saṃsarga
SV_02111	-pratipatter niścaya-kāla iti tadā anityatā	vyavasthāpyate, kārya-utpādana-śakteḥ kāraṇa-
SV_10418	uktaṃ prak. idam anupalabdher na pṛthag	vyavasthāpyate. tata eva virodha-gater virodhāc
VN_02819	-darśanāt tādrśaṃ parājaya-adhikaraṇam	vyavasthāpyate. tasmād iha api yadi nivṛtta-
SV_10006	'pi pātava-abhāvād iti tad-vaśena paścād	vyavasthāpyate, vikāra-darśanena iva viṣam a-
V2_08208	'pi pātava-abhāvād iti tad-vaśena paścād	vyavasthāpyate, vikāra-darśanena iva viṣam a-
SV_07104	-vaśāt pravibhāgena kārya-kāraṇa-bhāvād	vyavasthāpyante. tad ayaṃ kuṇḍa-ādinām apy ādhāra
V3_08707	-vaśāt pravibhāgena kārya-kāraṇa-bhāvād	vyavasthāpyante. tad ayaṃ kuṇḍa-bhūtala-ādinām
VN_04810	kasya pūrvo 'paro vā kramaḥ, yena krameṇa	vyavasthāpyeran. sambandha-pratipattau sa eva
V3_10104	-lakṣaṇaḥ kathaṃ vipakṣasya vastu-vaśād	vyavasthām apanudet. hetuś ca evaṃ na kaścīd
V3_02410	bhedeṣv an-artha-tantra-upayogiṣu padārtheṣu	vyavasthām uparacayan kaścīn nivāryate. na hi
PV_04215	hi sarva-iṣṭīnām nibandhanam | bhāva-abhāva-	vyavasthām kaḥ kartuṃ tena vinā prabhuḥ || smṛti-
V3_04103	koṭyor asti iti bruvāṇaḥ padārtha-	vyavasthām bādhyate. sattva-rajasa-tamaśam
V2_07003	tad evaṃ puruṣa-icchāyāḥ svātantryam	vyavasthām vidhurayati. vistareṇa ca ayam
HB_00315	-an-adhigateḥ, vastv-adhiṣṭhānatvāt pramāṇa-	vyavasthāyāḥ, arthakriyā-yogyā-viśayatvāt tad-
V3_08508	gotvād iti tat katham. tatra api, samudāya-	vyavasthāyāḥ kāraṇam samudāyinaḥ | asatsu teṣu sā
PV_03430	tasyā na sa sārūpya-kāraṇaḥ | kriyā-karma-	vyavasthāyās tal-loke syān nibandhanam ||
HB_03908	jñāna-sattā-nibandhanatvāj jñeya-sattā-	vyavasthāyāḥ. tasmāt sarvatra sattā-vyavasthā eva
V3_10401	pradarśayanti. na ca tat-kṛto vibhāgo vastu-	vyavasthāyāḥ samāśrayaḥ, atiprasaṅgād ity uktaṃ.
V3_01902	punar ekasya dharmināḥ śāstre nānā-dharma-	vyavasthāyām api svayam ātmanā eva iṣṭaḥ sādhyāḥ,
HB_02509	apekṣayā hi bhāvāḥ kādācitkā bhavanti	vyavasthāvāmś ca sādhyeṣu sādhana-niyogo na syāt,
VN_02509	veditavyāḥ. tatra dṛṣṭaś ca asāv ante ca	vyavasthita iti dṛṣṭāntaḥ. sva-dṛṣṭāntaḥ sva-
SV_13509	te ca na bahavaḥ samāna-jātiyāḥ, yena kecid	vyavasthita-kramāḥ syuḥ, anye yathā-iṣṭa-
V3_10103	tad-vyatireko vipakṣaḥ. sa tarhi icchayā	vyavasthita-lakṣaṇaḥ kathaṃ vipakṣasya vastu-
SV_06721	na punaḥ svabhāvasya ekatvāt. yathāsvam	vyavasthita-svabhāvānām anyonya-rūpa-a-śleṣāt
SV_06028	eka-pratibhāsān ādarśya vikalpa-vijñāne	vyavasthitas tad-vijñāna-hetūn bhedena
PV_02069	|| etena samavāyaś ca samavāyi ca kāraṇam |	vyavasthitatvaṃ jāty-āder nirastam an-apāśrayāt ||
SV_13512	iti, a-kāra-ga-kārayoḥ pūrvāpara-bhāvasya	vyavasthitatvāt. kṛtakānām api hetu-pariṇāma-
PV_03384	-ādiṣu || ādya-an-ubhaya-rūpatve hy eka-rūpe	vyavasthitam | dvitīyam vyatiricyeta na parāmarśa
PV_02236	alam || ātmīya-sneha-bijaṃ tat tad-avastham	vyavasthitam | yatne 'py ātmīya-vairāgyam guṇa-
PV_03058	-ābhayoḥ | arthakriyā-anurodhena pramāṇatvaṃ	vyavasthitam || buddhir yatra artha-sāmarthyād
V2_04712	-ābhayoḥ | arthakriyā-anurodhena pramāṇatvaṃ	vyavasthitam ||6|| iti saṅgraha-ślokaḥ. ata
SV_02502	eva ca punar bheda-virodhāt. tac ca ātmani	vyavasthitam a-miśram eva. artha-antaram apy
SV_05919	kiñcid vidhiyate, kiṃ tarhy ekam agrato	vyavasthitam vastu sandarśya vṛkṣo 'yam iti
V1_02501	viśeṣasya bhāvāt. saṃvin-niṣṭhāś ca viśaya-	vyavasthitayaḥ. tāḥ katham a-cetano 'rtho
HB_03006	-anya-saṃsṛṣṭa-rūpasya kevalasya eka-ātmani	vyavasthitasya tena ātmanā pariccheda eva
PV_03529	|| buddher api tad asti iti sā api tattve	vyavasthitā | grāhy-upādāna-saṃvittī cetaso
V1_03203	vyavasthāpayati idam asya idam na iti su-	vyavasthitā bhāvāḥ | tasmāt prameya-adhigateḥ
V3_06806	-ubhaya-dharma ity ucyate. tad atra dharmiṇi	vyavasthitāḥ sad-asattvaṃ cintayanti – kim ayaṃ
SV_10604	-ubhaya-dharma ity ucyate. tad atra dharmiṇi	vyavasthitāḥ sad-asattvaṃ cintayanti, kim ayaṃ
V3_00306	-dharmaḥ, tasmād vastu-sthitir iti ca su-	vyavasthitāni vastūni. puruṣa-icchayā ca hetu-tad
PV_03083	| tad-rūpa-a-vañcakatve 'pi kṛtā bhrānti-	vyavasthitiḥ || tasmād vastuni boddhavye vyāpakam
PV_03280	| pravāhe vitti-bhedānām siddhā bheda-	vyavasthitiḥ || prāg uktaṃ yoginām jñānam teṣām
PV_03204	| tac ced an-aṅgam kena iyaṃ siddhā bheda-	vyavasthitiḥ || vijātinām an-ārambhān na ālekhyā-
V2_05709	| na sa śakyas tato 'nyena tena bhinnā	vyavasthitiḥ ||31|| ity antara-ślokaḥ. kāryasya
SV_02423	| na sa śakyas tato 'nyena tena bhinnā	vyavasthitiḥ ||42|| sarva eva hi bhāvāḥ svarūpa-
V2_04708	| tad-rūpa-a-vañcakatve 'pi kṛtā bhrānti-	vyavasthitiḥ ||4|| maṇi-pradipa-prabhayor maṇi-
V1_03612	yuktaṃ. na hy arthasya yathā-svabhāvaṃ	vyavasthitiḥ, sarva-jñānānām eka-ākāratva-
SV_03618	dārāḥ ṣaṇ-ṇagarī ity-ādau bheda-a-bheda-	vyavasthiteḥ | khasya svabhāvaḥ khatvaṃ ca ity
PV_03339	|| yadā sa-viśayaṃ jñānam jñāna-amśe 'rtha-	vyavasthiteḥ | tadā ya ātma-anubhavaḥ sa eva

SV_02418	yasmāt sarve bhāvāḥ svabhāvena sva-svabhāva-	vyavasthiteḥ | sa-bhāva-parabhāvābhyām yasmād
V2_05704	syāt. sarva-bhāvāḥ svabhāvena sva-svabhāva-	vyavasthiteḥ | sa-bhāva-parabhāvābhyām yasmād
SV_09818	etena vyabhicāritvam uktaṁ kārya-a-	vyavasthiteḥ | sarveṣāṁ nāśa-hetūnām hetuman-nāśa
V2_07707	etena vyabhicāritvam uktaṁ kārya-a-	vyavasthiteḥ | sarveṣāṁ nāśa-hetūnām hetuman-nāśa
PV_04274	gataḥ | sva-mātra-vṛtter gamakas tad-abhāva-	vyavasthiteḥ || anyathā arthasya nāstitvam
PV_03317	| saṁskārāc ced a-tādrūpye na tasya apy a-	vyavasthiteḥ || kriyā-karaṇayor aikya-virodha iti
SV_06618	| na bhāve sarva-bhāvānām svabhāvasya	vyavasthiteḥ ||138|| yad rūpaṁ śābaleasya
SV_11423	vācyāś ca hetur bhinnānām sambandhasya	vyavasthiteḥ ||229|| arthā hi bāhyā na rūpaṁ
V3_03011	-pretya a-sukha-prado dharma iti. dharmi-	vyavasthites tad-āśrayāt tat-prabādhane
SV_09022	rūpayoḥ svabhāva-bhedo 'pi syāt. eka-aneka-	vyavasthiteḥ pratibhāsa-viśayatvāt. tathā ca na
SV_13224	svabhāva-bheda-āśrayatvāc ca bheda-	vyavasthiteḥ. laghu-vṛtteḥ sakṛc-chrutir bhrāntir
PV_04009	|| puṁsām abhiprāya-vaśāt tattva-a-tattva-	vyavasthitaḥ | luptau hetu-tad-ābhāsau tasya
V3_10203	iti ca su-bhāṣitam. tasmād anapekṣita-pakṣa-	vyavasthau dharmānām vṛtti-vyatirekau paraspara-
PV_03358	| rūpa-a-bhedam hi paśyanti dhīr a-bhedam	vyavasyati || bhāvā yena nirūpyante tad-rūpaṁ na
V1_03901	| rūpa-a-bhedam hi paśyanti dhīr a-bhedam	vyavasyati ||49|| bhāvā yena nirūpyante tad-rūpaṁ
V2_09009	asya svabhāvaṁ manda-buddhiḥ paśyann api na	vyavasyati sattā-upalambhena sarvadā tad-bhāva-
SV_02108	sarvadā tathābhāva-śānkā-vipralabdho na	vyavasyati sadṛśa-apara-utpatti-vipralabdho vā,
SV_13308	tat katham vyavasāya-pūrvakam vyavahāram a-	vyavasyantaḥ pravartayāmaḥ. tasmād dhvani-viśeṣa
SV_10005	jāta iti. tam asya mandāḥ svabhāvaṁ ūrdhvaṁ	vyavasyanti, na prāk, darśane 'pi pāṭava-abhāvād
V2_08207	jāta iti. tam asya mandāḥ svabhāvaṁ ūrdhvaṁ	vyavasyanti, na prāk, darśane 'pi pāṭava-abhāvād
SV_13307	ekadā varṇa-anukrama-śravaṇe śabda-ātmānam	vyavasyāmaḥ. tat katham vyavasāya-pūrvakam
V3_12109	na icchaty asad bhāva ity-evam-ādi ca	vyavaharati. nirloṭhitaś ca ayam artho 'sati
V3_10809	tad-upasaṁhāreṇa sarvatra	vyavaharan prakāmam āsādita-vidyā-āśrama-phalaḥ,
SV_10217	tathātve tan nir-avadyam yadi nīścaya-pūrvam	vyavahared iti sā iyam a-pravṛtti-phalā proktā.
SV_14623	iti bhāva-pratiśedha eva kriyate. api ca,	vyavahartāra eva etad evam vyāpāra-vad iva
SV_03906	vyākhyātāraḥ khalv evam vivecayanti na	vyavahartāraḥ. te tu sva-ālanbanam eva arthakriyā
V1_04104	-gataṁ viśvam syāt. sato 'py asiddhau sattā-	vyavahāra-a-yogyatvāt. tasmān na an-upalabhamānaḥ
SV_06310	-vyāvṛtti-gater anvaya-vyatireka-codanayā	vyavahāra-āngatām śabdānām darśayaṁs tad-
SV_11012	te ca atīndriyāḥ sva-prabhava-kāya-vāg-	vyavahāra-anumeyāḥ syuḥ. vyavahārāś ca prāyaśo
V2_06701	atīndriyatvāt sva-prabhava-kāya-vāg-	vyavahāra-anumeyāḥ syuḥ. vyavahārāś ca prāyaśo
V2_05402	artha-vyatireka-samāveśibhiḥ padair asatsu	vyavahāra-ayogaṁ darśayan param pratirūṇaddhi iti
SV_03613	vyatireka-vastu-bhedād iti kuta etad, tathā-	vyavahāra-ayogāt. na hi dharmadharmaṇor bhede
SV_04525	-saṅketitam artham prakāśayanti. saṅketaś ca	vyavahāra-artham kriyate, api nāma itaḥ śabdāt
PV_03160	rūḍhir vaktur icchā anvayī ca saḥ | kriyate	vyavahāra-artham chandaḥ śabda-amśa-nāma-vat ||
VN_00712	svayam utthāpayanti, āhosvit puruṣaiḥ śabdā	vyavahāra-artham artheṣu niyujyante. svayam
SV_06901	tathā kāraṇa-apekṣayā apy aneka ekena	vyavahāra-artham eva. yathā śābaleyo bāhuleyaḥ
SV_02522	śrutayo 'tat-kārya-kāraṇa-parihāreṇa	vyavahāra-arthāḥ, yathā prayatnānantariyakāḥ
V1_04402	a-viśliṣṭa-anubandham dṛḍha-vāsanatvād iha	vyavahāra-avisamvāda-apekṣayā pramāṇam.
HB_02703	anupalabdhiḥ, tasya sādhanā-asiddher bhāva-	vyavahāra-asiddhi-prasaṅgāt. tasya a-saṁsṛṣṭa-
V1_01013	'pravṛtter jāty-ādi-sambandha-atīta-śabda-	vyavahāra-ādinām indriya-jñāna-a-viśayatvāt.
V1_02601	tatra ca pratyakṣe viśaya-upalambhe samāpto	vyavahāra ity apārthakam aparām caitanyam. taṁ ca
VN_00516	-abhāvāt. tat-pratipattau ca satyām asad-	vyavahāra ity idam tan-nimittam ucyate. buddhi-
SV_04007	tad-bhāva-adhyavasāyāt tathā-bhrāntiyā	vyavahāra ity cet. tatra tathā-jñāna-utpatteḥ kiṁ
VN_00519	sad-vyavahāro viparyaye ca asad-	vyavahāra ity cet, bhavati buddher yathokta-
SV_06505	-bheda-a-bheda-pratibhāsa-viplava-anusārī	vyavahāra ity tasya tat-pratibandhe sati tad-
SV_12518	pravṛtto ḍimbhaka-pāṁsu-kriḍa-ādi-vat puruṣa-	vyavahāra ity syāt. na apauruṣeya iti. anāditvād
VN_01003	tebhyo vyavasthā syāt. kvacid viśaye 'sad-	vyavahāra-upagame sa kuta ity vaktavyam. na hy
SV_06205	-saṁskārāya eva śabdānām kṛta-saṅketatvāt. a-	vyavahāra-upanitaś ca na eva kaścij jñeya-ādi-
V3_10504	-samāśrayatvād a-bhinna-pratyaya-viśayasya	vyavahāra-upanitasya sādhyā-dharmaṇaḥ sādhanatve
SV_06126	api na brūyāt, vyarthatvād vacanasya. tathā	vyavahāra-upanitānām jñeya-ādi-padānām api kenacid
SV_06115	prayogaḥ syāt taj jñeya-ādi-padeṣv api |	vyavahāra-upaniteṣu vyavacchedyo 'sti kaścana ||12
PV_04185	ca bhāśante vyavahāras tad-āśrayaḥ ||	vyavahāra-upanito 'tra sa eva a-śliṣṭa-bheda-dhīḥ
V3_10004	ca bhāśante vyavahāras tad-āśrayaḥ ||77||	vyavahāra-upanito 'tra sa eva aśliṣṭa-bheda-dhīḥ |
HB_03316	vā sādhyati. svabhāva-anupalabdhou tu	vyavahāra eva anupalabdhyā līnga-bhūtayā sādhyate.
V3_12601	-patham upanīyante. anyathā hi tatra a-	vyavahāra eva syāt. na ca satām api paramārthataḥ
SV_04530	vā vyāpi śabdair abhidhiyate. tan na	vyavahāra-kāla-abhāva-doṣaḥ. na etad asti. yasmād
SV_05721	yadi hi na tat-pratīty-arthaḥ saṅketas tasya	vyavahāra-kāle 'py a-saṁsparśān na anya-parihāreṇa
PV_02234	katham icchati | nivṛtta-sarva-anubhava-	vyavahāra-guṇa-āśrayam || icchet prema katham
PV_04110	janaḥ || uktaḥ prasiddha-śabdena dharmas tad	vyavahāra-jaḥ | pratyakṣa-ādi-mitā māna-śruty-
V3_03505	iṣṭa-śabda-abhidheyatvasya. sa dharmo	vyavahāra-jaḥ prasiddhi-śabdena uktaḥ. yogaṁ hi
VN_02818	api na atinirūpanād asiddha-abhidhānam iti.	vyavahāra-darśanāt tādrśam parājaya-adhikaraṇam
VN_01617	iva duḥkha-sukhāyor iti vyāptir asad-	vyavahāra-nīścayena anupalabdhi-viśeṣasya. tena
SV_00504	saṁśayād anyatra viparyayāt. tatra ādyā sad-	vyavahāra-niṣedha-upayogāt pramāṇam uktā. na tu
V2_07312	anyatra viparyayāt. tatra dvitīyā sad-	vyavahāra-niṣedha-upayogāt pramāṇam uktā. na tu
SV_10516	iti. tatra katham asad-vyavahāra-vidhiḥ, sad-	vyavahāra-niṣedho vā. katham ca na syāt. tad-

V3_12601	dharmah, asanto 'pi kenacit prakaraṇena imam	vyavahāra-patham upaniyante. anyathā hi tatra a-
VN_01011	prajño devānām-priyo na sahate pramāna-cintā-	vyavahāra-parikleśam yena na atra ādaram kṛtavān.
V2_07306	pratyakṣa-anumāna-abhāvah saj-jñāna-śabda-	vyavahāra-pratiśedha-phalaḥ, upalabdhī-pūrvakatvāt
SV_00503	sva-viparyaya-hetv-abhāva-bhāvābhyām sad-	vyavahāra-pratiśedha-phalatvaṃ tulyam, ekatra
V2_07311	sva-viparyaya-hetv-abhāva-bhāvābhyām sad-	vyavahāra-pratiśedha-phalatvaṃ tulyam, ekatra
SV_00408	-pravṛtti-phalā asati | (3b) saj-jñāna-śabda-	vyavahāra-pratiśedha-phalā, upalabdhī-pūrvakatvāt
V1_00401	adr̥śya-anupalambhe 'pi nimitta-abhāvāt sad-	vyavahāra-pratiśedhaḥ, a-janana-khyātyā a-pitṛtva-
SV_10503	antar-bhavati iti vakṣyāmaḥ. sac-chabda-	vyavahāra-pratiśedhe 'pi pramāna-nivṛtṭyā nimitta
SV_10106	arthe gamaka ity ucyate. san-niścaya-śabda-	vyavahāra-pratiśedhe hi sarvā eva anupalabdhir
V3_06705	iti. tatra katham asad-vyavahāra-vidhiḥ sad-	vyavahāra-pratiśedho vā. katham ca na syāt. tad-
V2_05801	-niścaya-phalo 'nupalambhaḥ (32ab) asad-	vyavahāra-pravartana-phalo 'nupalambhas tad-
V2_07309	| pūrvakaḥ punar anupalambho 'saj-jñāna-śabda-	vyavahāra-pravartana-phalo 'pi, viśaya-darśanena
NB_02028	ca pratipatṛ-pratyakṣasya nivṛttir abhāva-	vyavahāra-pravartanī. tasyā eva abhāva-niścayāt.
PV_04229	| śabda-pravṛtter asti iti so 'pi iṣṭo	vyavahāra-bhāk || anyathā syāt padārthānām
V2_05506	| śabda-pravṛtter asti iti so 'pi iṣṭo	vyavahāra-bhāk ||21|| anyathā syāt padārthānām
SV_11601	a-samsṛṣṭāv api samsṛṣṭāv iva puruṣasya	vyavahāra-bhāvanātaḥ pratibhāta iti pauruṣeyo
VN_01105	-atiśaya-nivṛtṭyā apara-atiśaya-utpattiyā ca	vyavahāra-bheda-upagamāt. so 'tiśayas tasya ātma-
V3_09907	uktam atra – bhāvānām vyāvṛtti-samāśraya-	vyavahāra-bhedāt sādhyā-sādhana-bheda iti.
SV_15712	bhedāt. na hi puruṣa-icchā-anuvidhāyino nāma-	vyavahāra-bhedāt svabhāva-bheda-anubandhinām
V3_05806	prthak ||44|| ity antara-ślokaḥ. asad-	vyavahāra-yogyatā vā anupalabdher vyāpakaḥ
V3_03707	-śakya-niścayā iti na tat sandigdha-lakṣaṇam	vyavahāra-yogyam, pakṣa-dharmatva-ādi-sandeha-vat.
SV_06802	-codanā-sambhave kuto rūpa-vijñānam iti	vyavahāra-lāghava-arthaṃ kaścit sāṅketikīm śrutim
SV_16810	sva-śāstra-kāra-samayāt pāṇinīya-ādi-	vyavahāra-vat, upadeśa-apekṣaṇāt. na hy
SV_10516	-ādayo 'nupalabdher iti. tatra katham asad-	vyavahāra-vidhiḥ, sad-vyavahāra-niśedho vā.
V3_06705	-ādayo 'nupalabdher iti. tatra katham asad-	vyavahāra-vidhiḥ sad-vyavahāra-pratiśedho vā.
VN_01116	-atiśayā kim idānim atiśayavad yat kṛto 'yam	vyavahāra-vibhāgaḥ. tā avasthā atiśayavatya iti
VN_00920	kaścit kvacit kathañcid anupalabdho 'py asad-	vyavahāra-viśaya iti cet, sarvasya sarva-rūpānām
VN_00919	vyāptiḥ: sarva evaṃ-vidho 'nupalabdho 'sad-	vyavahāra-viśaya iti. na eva kaścit kvacit
NB_03036	ity ukte sāmartyād eva na iha sad-	vyavahāra-viśaya iti bhavati. kidṛśaḥ punaḥ pakṣa
VN_01007	tad-abhyupagame sa yatra eva asti sarvo 'sad-	vyavahāra-viśaya iti vaktavyam, viśeṣa-abhāvāt.
VN_00507	samśayaḥ. atra api sarvam evaṃ-vidham asad-	vyavahāra-viśaya iti vyāptiḥ, kasyacid asato
NB_03036	tathā vaidharmyavat-prayoge 'pi – yaḥ sad-	vyavahāra-viśaya upalabdhī-lakṣaṇa-prāptaḥ, sa
VN_00505	upalambha-pratyayeṣu tathā anupalabdho 'sad-	vyavahāra-viśayaḥ. tato 'nyathā sati liṅge
NB_03035	-lakṣaṇa-prāptaṃ san na upalabhyate so 'sad-	vyavahāra-viśayaḥ. na upalabhyate ca atra
VN_00911	-lakṣaṇa-prāptaṃ san na upalabhyate, so 'sad-	vyavahāra-viśayaḥ, sāmartya-lakṣaṇatvāt
NB_03008	-lakṣaṇa-prāptaṃ san na upalabhyate so 'sad-	vyavahāra-viśayaḥ siddhaḥ, yathā anyaḥ kaścic
SV_06424	-adhyātmika-bhedā buddhiḥ svam eva ābhāsam	vyavahāra-viśayam arthakriyā-yogyam adhyavasāya
SV_00411	vā jñāna-pravṛtṭiḥ, tataḥ saj-jñāna-śabda-	vyavahāra-vṛtṭeḥ. asatām ca asattvam anupalabdhir
SV_00909	na api viśeṣāt, abhiprāyasya dur-bodhatvāt,	vyavahāra-sāṅkareṇa sarveṣāṃ vyabhicārāt.
V3_10909	na api viśeṣāt, abhiprāyasya dur-bodhatvād	vyavahāra-sāṅkareṇa sarveṣāṃ vyabhicārāt.
HB_03110	-lakṣaṇa-prāptasya anupalabdhir abhāva-	vyavahāra-sāadhanī iti viśeṣaṇam ca a-vācyam,
V2_06209	vṛkṣa-abhāvād iti. sarvatra ca asyām abhāva-	vyavahāra-sādhanyām anupalabdhou dr̥śya-ātmanām
NB_02045	prayoga-nirdeśaḥ. sarvatra ca asyām abhāva-	vyavahāra-sādhanyām anupalabdhou yeṣāṃ svabhāva-
HB_02708	na kaścic viśeṣo yena anupalabdhyā abhāva-	vyavahāra-siddhī-virodhaḥ syāt. sa eva anya-
V3_06009	-upalambho 'nya-anupalambhas tad-abhāva-	vyavahāra-siddhī-hetuś ca. sa ca svasamvedana-
VN_00907	tatra yad uktam arthakriyātaḥ sattā-	vyavahāra-siddhiḥ, viparyayād viparyaya iti
HB_03315	tatra kāraṇa-vyāpakayor api svabhāva-asad-	vyavahāra-siddhir anya-bhāva-siddhir eva. sa
VN_00422	samarthanam, tādr̥śyā eva anupalabdher asad-	vyavahāra-siddheḥ, anupalabdhī-lakṣaṇa-prāptasya
PV_04183	niśidhyate || anumāna-anumeya-ārtha-	vyavahāra-sṭhitis tv iyam | bhedam pratyaya-
HB_02601	-prāptasya anupalabdhir abhāva-hetur abhāva-	vyavahāra-hetur vā. atra upalabdher upalabhamāna-
SV_02004	||29|| pratiśedha-hetuḥ. pratiśedha-viśaya-	vyavahāra-hetus tad-dhetur ity uktaḥ, svayaṃ
V2_10107	||72|| pratiśedha-hetuḥ. pratiśedha-viśaya-	vyavahāra-hetus tad-dhetur ity uktaḥ, svayaṃ
VN_00512	na asti ity etāvan-mātra-nimitto 'yam asad-	vyavahāraḥ, anyasya tan-nimittasya abhāvāt. sarva
V2_05910	atra apy anupalabdhyā tan-nimittaḥ siddho	vyavahāro 'pi tan-nimitta-sattayā sādhyate, anya-
V3_05705	a-dr̥ṣṭāv asann iti. sa tu pratipanna-tad-	vyavahāro 'pi prasiddheṣu nir-upākhyeṣu saty api
SV_12623	iti kim anena pariśeṣitam. tathā ca sarvo	vyavahāro 'pauruṣeḥ. na ca sarvo 'vitatha iti
SV_16809	artho 'yam vivcitaḥ ||319|| na hy ayaṃ loka-	vyavahāro 'pauruṣeyāc chabda-ārtha-sambandhāt,
PV_04266	tad-bhāvāt tan-nibandhanāḥ || siddho hi	vyavahāro 'yam dr̥śya-a-dr̥ṣṭāv asann iti | tasyaḥ
V3_05701	-bhāva-a-niyamād evaṃ-pratītiḥ. siddho hi	vyavahāro 'yam dr̥śya-a-dr̥ṣṭāv asann iti | tasyaḥ
VN_00521	a-viśaye tu syāl liṅga-jāyā api kutaścic sad-	vyavahāraḥ. asad-vyavahāras tu tad-viparyaye
SV_03017	-āśrayo hi sarvo vidhi-pratiśedhābhyām	vyavahāraḥ. upādhayaś ca tatra a-samarthāḥ
VN_00818	-vyavahāraḥ syāt, na sattā-bheda-a-bheda-	vyavahāraḥ, ekasya apy aneka-arthakriyā-darśanāt,
V3_05902	bhavati idaṃ na upalabha iti yato 'bhāva-	vyavahāraḥ, kiṃ tarhi sva-viśiṣṭa-jñāna-bhāvāt,
SV_04301	mithyā-ārtha eva sāmānya-sāmānādhikaraṇya-	vyavahāraḥ kriyate. sarvaś ca ayaṃ svalakṣaṇānām
PV_03377	-ātmā pravakṛ-śrotṛ-cetasoḥ || tad eka-	vyavahāras cet sādṛśyād a-tad-ābhayoḥ | bhinna-

SV_05124 tadvataḥ ||100|| tadvattā a-niścayo na syād
SV_03621 strī dārā ekam api sikatā-dravyaṃ sikatā iti
PV_04184 vivekinaḥ | dharmī dharmās ca bhāsante
V3_10003 vivekinaḥ | dharmī dharmās ca bhāsante
VN_00522 liṅga-jāyā api kutaścīt sad-vyavahāraḥ. asad-
V2_07213 api icchāyā a-nivāraṇād anyathā api loke
V1_03308 -bheda-darśanāc ca na ayam vastu-sanniveśī
SV_14621 idāniṃ bhavaty abhāvaḥ śāśa-viṣāṇam ity-ādi-
SV_09104 ca sarvatra ayam anvaya-vyatireka-āśrayo
VN_01210 -aikyaṃ tāv iti ca bheda-adhiṣṭhāno bhāviko
V1_01806 tarhi idāniṃ a-niścaya-ātmanaḥ pratyakṣād
SV_03508 -arthaiḥ. tatra eva ca ayam dharma-dharmi-
V3_09909 sāmvrteṣu pratiṣidhyate. anumāna-anumeya-
PV_03482 ca tad-āśrayaḥ | vyaṅgya-vyañjaka-bhāvena
SV_04422 -gocaraḥ | jñāna-abhidhānair mithyā-artho
VN_00520 pratibhāsāyāḥ sad-vyavahāraḥ, viparyaye 'sad-
V1_01809 -sāmārthya-bhāvinaḥ | smaraṇād abhilāṣeṇa
V2_05613 ca āha – sarva eva ayam anumāna-anumeya-
SV_00223 ca āha – sarva eva ayam anumāna-anumeya-
V1_01811 tad-dṛṣṭāv eva dṛṣṭeṣv abhilāṣa-itarābhyāṃ
VN_02122 asty eva. na hi tattva-cintāyāṃ kaścic chala-
V3_05703 'pi dhī-dhvani ||41|| na hy eṣa pravartaniyo
VN_02815 ca evaṃ-vidhaḥ kaścic vivādeṣu dṛṣṭa-pūrvo
VN_00815 sattā-vyavahāraḥ sattā-bheda-a-bheda-
V3_05709 tad-yogyatā, sāsna-ādi-siddhāv iva go-
VN_00520 bhavati buddher yathokta-pratibhāsāyāḥ sad-
VN_00518 ucyate. buddhi-vyapadeśa-arthakriyābhyāḥ sad-
HB_03011 darśanāt kvacit prāpti-parihāra-artho
PV_04225 pratiṣedhaṃ ca muktivā śabdo 'sti na aparāḥ |
V2_05411 pratiṣedhaṃ ca muktivā śabdo 'sti na aparāḥ |
VN_00814 evaṃ tāvan na buddhi-vyapadeśābhyāṃ sattā-
SV_15922 puruṣaḥ śabdānāṃ prayoktā ity a-laukiko 'yam
V3_05808 siddhena anupalambha-ātmanā asattvena asad-
HB_02701 yena anya-bhāva-rūpa-anupalabdhyā abhāva-
V1_00314 -upadarśanena anupalabdher na asti iti
VN_00817 viparyayaḥ. arthakriyātas tu sattā-
SV_13307 vyavasyāmaḥ. tat katham vyavasāya-pūrvakaṃ
PV_04233 tad-viviktaṃ ca tad anyeṣāṃ apekṣakam |
V2_05514 tad-viviktaṃ ca tad anyeṣāṃ apekṣakam |
VN_00916 tasmād anena kvacit keṣāñcid asad-
V1_04314 -doṣād a-prabuddhasya apy an-āśvāsikaṃ
SV_04501 -anyatā-āśrayaiḥ | ekatvena abhidhā-jñānair
VN_01015 svabhāva-viśeṣo yataḥ pramāṇān niyamena sad-
SV_10514 so 'yam anyatra anupalambha-mātrād asad-
HB_02613 -lakṣaṇā anupalabdhiḥ. sā abhāvam abhāva-
HB_03316 tathā-siddhaḥ kārya-vyāpyayor abhāvam abhāva-
SV_15928 -lakṣaṇaṃ ca vikalpa-pratibhāsaṃ yathā-
VN_01016 pratipadyate, tan-nivṛttis tasya asad-
HB_02706 'bhāvaḥ svayaṃ pramāṇena siddhas tad-abhāva-
HB_03310 -lakṣaṇena anupalambhena siddho 'bhāva-
SV_05503 a-tat-pratibhāsiny apy adhyavasāya-vibhramād
V1_00413 santāna-bhāvinībhīr a-lakṣitābhīr ayam paraṃ
SV_02608 yuktaḥ, tan-mātra-nibandhanatvād bheda-
VN_01002 iti cet, nanu ta eva sarva-viṣayasya asad-
VN_01410 kāryasya utpattau mrd-dravyaṃ pariṇatam iti
HB_00505 tat-kāryatvam iti. anupalabdhyā apy asad-
V3_05706 viṣayīṇam a-smaran smāryate. na hy asad-
SV_03916 ucyate, tasya vastuṣu bhāvāt, a-virodhāt,
V3_05807 svabhāvaḥ sādhyate. vyāptiś ca anyatra
SV_11006 anyatra api pravartate. evaṃ-prāyatvāl loka-
V2_07310 -phalo 'pi, viṣaya-darśanena prasiddhasya
HB_03401 ca tayor upalabdhi-lakṣaṇa-prāptāv eva asad-
SV_12523 pūrva-saṃskāra-santateḥ ||245|| mleccha-
VN_06206 yat kiñcid etat, santi hy evaṃ-prakārā api
SV_11013 -prabhava-kāya-vāg-vyavahāra-anumeyāḥ syuḥ.

vyavahāras tataḥ katham | (101ab) yadā sāmānya-
vyavahāras tatra kiṃ bāhulyaṃ yena evaṃ bhavati.
vyavahāras tad-āśrayaḥ || vyavahāra-upanīto 'tra
vyavahāras tad-āśrayaḥ ||77|| vyavahāra-upanīto
vyavahāras tu tad-viparyaye 'naikāntikaḥ,
vyavahāro dṛṣṭa iti saṃśayaḥ. tasmān na āgamasya
vyavahāraḥ. na api sannikarṣaḥ pramāṇam, sarva-
vyavahāraḥ. na vai śāśa-viṣāṇaṃ kiñcid bhavati
vyavahāro na syāt, uṣṇa-svabhāvo 'gnir na an-uṣṇa
vyavahāraḥ. nivṛtti-prādur-bhāvayor a-nivṛtti-
vyavahāraḥ. niścinvan hi idantayā sukha-duḥkha-
vyavahāraḥ parasparaṃ tattva-anyatvābhyāṃ a-
vyavahāraḥ punaḥ pratyaya-siddhaṃ bhedaṃ
vyavahāraḥ pratanyate || viṣaya-indriya-mātreṇa
vyavahāraḥ pratanyate ||79|| sa ca sarvaḥ
vyavahāraḥ. pratyakṣa-a-viṣaye tu syāt liṅga-jāyā
vyavahāraḥ pravartate ||18|| artha-ālocana-mātre
vyavahāro buddhy-ārūdhena dharma-dharmi-nyāyena
vyavahāro buddhy-ārūdhena dharma-dharmi-bhedena
vyavahāro bhavati. vastu-dharmo hy eṣa yad
vyavahāraḥ. yady evaṃ kiṃ na parājayaḥ, tattva-
vyavahāro yena a-niyataḥ syāt, kiṃ tarhi siddha
vyavahāro yena tad-arthaṃ yatnaḥ kriyate. na ca
vyavahāro vā. ata eva na tad-viparyayād
vyavahāraḥ. vidyamāne 'pi viṣaye mohād atra an-
vyavahāraḥ, viparyaye 'sad-vyavahāraḥ. pratyakṣa-
vyavahāro viparyaye ca asad-vyavahāra itī cet,
vyavahāraḥ, sa eva na syāt. na hy ayam analaṃ
vyavahāraḥ sa ca asatsu na iti prāptā atra mūkatā
vyavahāraḥ sa ca asatsu na iti prāptā atra mūkatā
vyavahāraḥ sattā-bheda-a-bheda-vyavahāro vā. ata
vyavahāraḥ. sarvathā śabda-svabhāvānāṃ mantrāṇaṃ
vyavahāraḥ sādhyata ity uktam. sa eva
vyavahāraḥ sādhyate. uktam atra yathā paryudāsa-
vyavahāraḥ sādhyate mūḍhaṃ prati, janana-khyātyā
vyavahāraḥ syāt, na sattā-bheda-a-bheda-vyavahāraḥ,
vyavahāram a-vyavasyantaḥ pravartayāmaḥ. tasmād
vyavahāram a-satya-arthaṃ prakalpayati dhīr yathā
vyavahāram a-satya-arthaṃ prakalpayati dhīr yathā
vyavahāram abhyupagacchatā ato 'nupalambhād
vyavahāram utpaśyann ekam a-pramāṇam ācaksīta,
vyavahāram pratāryate ||82|| tathā aneka-kṛd eko
vyavahāram pratipadyate, tan-nivṛttis tasya asad-
vyavahāram pratipadyamāno 'pi iha vyāmūḍha itī
vyavahāram vā pratiyoginaḥ sādhyati. katham anya
vyavahāram vā sādhyati. svabhāva-anupalabdhyā tu
vyavahāram saṃvṛtyā saṅkalayya samayam ārocayet,
vyavahāram sādhyati, tat-svabhāva-sattāyās tat-
vyavahāram sādhyat, tat-siddhi-siddho vā tad-
vyavahāram sādhyat mūḍha-pratipattāv ity alaṃ
vyavahārayati lokam. sa tu tasyāṃ pratibhāsānā
vyavahārayitum īśa ity a-praṇayanam eva śāstrasya.
vyavahārasya. anyathā abhāva-prasaṅgād ity uktam.
vyavahārasya abhāvān na sambhavanti, yatas tebhyo
vyavahārasya upagamāt. na ca dharmasya dravyāt
vyavahārasya upalabdhi-lakṣaṇa-prāpta-anupalabdhi
vyavahārasya kvacid aparāṃ kiñcin nibandhanam
vyavahārasya ca śabda-āśrayasya tathā-darśanāt. na
vyavahārasya tan-mātra-siddhyā, viśeṣa-abhāvāt.
vyavahārasya. puruṣa-parikṣayā tu pravṛttāv a-
vyavahārasya sādhanāt. dvayor apy anupalabdhyoḥ
vyavahārasya sādhiḥ ki, katham tayor parokṣe
vyavahārā api kecin mātr-vivāha-ādayo madana-
vyavahārā loka itī. atha tad upakṣepam
vyavahārās ca prāyaśo buddhi-pūrvam anyathā api

V2_06701	-prabhava-kāya-vāg-vyavahāra-anumeyāḥ syuḥ.	vyavahārās ca prāyaśo buddhi-pūrvam anyathā api
SV_06608	bhinnam eva sāmānyam āha. tasya apy a-bheda-	vyavahārās ca bhede syur a-nibandhanāḥ |
SV_12529	-pravṛttayah samyañ-mithyā-pravṛttayo loka-	vyavahārāḥ. nanv ādi-kalpikṣv a-dṛṣṭā eva
SV_12530	-vyavahārāḥ. nanv ādi-kalpikṣv a-dṛṣṭā eva	vyavahārāḥ paścāt pravṛttā iṣyante. na, teṣāṃ apy
SV_10107	anupalabdhir liṅgam. san-niścayād dhi śabda-	vyavahārāḥ pravartante. te pravṛttir ity uktāḥ.
SV_04213	arthe sāmānya-sāmānādhikaraṇya-dharma-dharmi-	vyavahārāḥ. yad etaj jñānaṃ vastu-svabhāva-
SV_10427	na avadhāraṇa-ṣaṭuḥ. nimittam hy asac-chabda-	vyavahārāṇām upalabhya-anupalabdhiḥ. sā sva-
SV_12521	idānim apauruṣeyam. tathā hi mleccha-ādi-	vyavahārāṇām nāstikya-vacasām api | anāditvāt
SV_16916	apauruṣeyād vyākhyānān na api sāmāyikāl loka-	vyavahārād veda-artha-siddhiḥ. a-sāmāyikatve 'pi
SV_00422	'pi viṣaye mohād viṣayaṇo 'saj-jñāna-śabda-	vyavahārān a-pratipadyamāno viṣaya-pradarśanena
V1_04102	sā ca a-prāmāṇikā na sattā-nibandhanān	vyavahārān anuruṇaddhi. tad-a-prasiddhau
VN_02211	-ārambha-ātma-utkarṣa-para-paṃsana-ādīn asad-	vyavahārān upadiśanti. na ca para-vipaṃsanena
SV_10114	anupalabdhi-lakṣaṇam sva-nimittān śabda-	vyavahārān nivartayati. tena yā api iyam
V2_05809	siddhena viṣayaṇa viṣayaṇo 'saj-jñāna-śabda-	vyavahārān pratipadyate pratipādayati ca, viṣaya-
PV_04268	dṛṣṭy-a-dṛṣṭitaḥ | kārya-ādi-śabdā hi tayor	vyavahārāya kalpitāḥ || kāraṇāt kārya-saṃsiddhiḥ
V3_05802	dṛṣṭy-a-dṛṣṭitaḥ | kārya-ādi-śabdā hi tayor	vyavahārāya kalpitāḥ ||43|| kāraṇāt kārya-
SV_04522	yasmāc chabdāḥ saṅketitam prāhur	vyavahārāya sa smṛtaḥ | tadā svalakṣaṇam na asti
SV_05911	-niveśinaḥ śabdād a-nirākaraṇe teṣāṃ saṅkete	vyavahāriṇām | na syāt tat-parihāreṇa pravṛttir
SV_04219	eka iva an-arthakriyā-kārya api tat-kārī iva	vyavahāriṇām tathā adhyavasāya pravṛtteḥ, anyathā
SV_05817	-bhedaṃ upādāya a-viśeṣeṇa niveśanāt,	vyavahāre 'py anya-parihāreṇa pravartanāt. a-
SV_05917	iti saṅketaḥ kriyate tat prapadyate ||117||	vyavahāre 'pi tena ayam a-doṣa iti cet (118ab')
SV_05921	-dṛṣṭam eva ayam artham tat-sambandhinam vā	vyavahāre 'pi pratipadyata iti na samānaḥ
VN_02208	'pratipādite 'parājito vaktavyaḥ. chala-	vyavahāre 'pi vijigīṣūṇām vāda iti cet, na, dur-
SV_05913	para-a-vyavacchedena niveśitāc chabdād	vyavahāre tat-parihāreṇa pravṛttir yuktā, śiṃśapā
SV_16918	a-sāmāyikatve 'pi nānā-arthānām śabdānām	vyavahāre darśanāt kasyacid a-prasiddha-arthasya
V1_01704	-artho 'nvayī, yataḥ śabdena dṛṣṭa-sambandho	vyavahāre pratīyeta. tathā hy ekatra dṛṣṭo bhedo
V2_05801	-phalo 'nupalambhas tad-avyabhicārī, siddhe	vyavahāre sato viṣayasya avyabhicārāt.
SV_04328	asat pāratantryam iti kalpanā-āropitam kṛtvā	vyavahāre sarvathā sa eva kiṃ na buddhir
PV_02005	-bhāve svarūpasya svato gatīḥ || prāmānyam	vyavahāreṇa śāstraṃ moha-nivartanam | a-jñāta-
SV_06119	vā, buddhiṃ yathā-bhūta-anujñānāt sarva-	vyavahāreṣu na kiñcid vyāharet, vyāhārasya
SV_04612	prakaraṇam antareṇa loka śabda-prayogo	vyavahāreṣu. vyakter a-śakya-codanavāl lakṣita-
HB_03319	bhāva-siddhi-rūpayā anupalabdhyā siddha-asad-	vyavahārāv abhāvam anyasya sādhyataḥ, sā ca
SV_13707	asya tadvat prasaṅgaḥ. tasmād atīṣeta eva a-	vyavahita-sāmarthya-upayogo 'vasthā-bhedas tad-
V1_00810	| akṣa-dhīr yady apekṣeta so 'rtho	vyavahito bhavet ||5|| na hi saṅketa-kāla-
PV_03136	satsv api | pañcabhir vyavadhāne 'pi bhāty a-	vyavahitā iva yā || sā matir nāma paryanta-
SV_09825	apekṣā. tatra apy antyā kāraṇa-sāmagrī yā a-	vyavahitā kārya-utpatteḥ sā phalavaty eva. sa eva
V2_07801	kadācid apekṣā. tatra apy antyā sāmagrī yā a-	vyavahitā kārya-utpatteḥ, sā phalavaty eva. sā
V2_06506	-vṛttayo 'niyata-nimitta-bhāvinyo deśa-kāla-	vyavahitā vā prakaraṇa-an-upayogino dravya-
SV_10207	'niyata-nimitta-bhāvinyāḥ, deśa-kāla-	vyavahitā vā prakaraṇa-an-upayogino dravya-viśeṣā
SV_13017	vā anyasya sarvadā syād ity uktam. te ca a-	vyavahitāḥ pratighātinā anyena anyonyasya
V3_05101	jananam a-jananam vā anyathā syāt. te ca a-	vyavahitāḥ pratighātinā anyena anyonyasya
V2_06513	a-tat-phala-sādharmyāt tad-viparyāsa eṣaḥ.	vyavahitānām api hi hetoḥ phalānām utpatti-
SV_10307	'pavadeta api, na tāvatā tad-abhāva eva,	vyavahitānām api hetoḥ phalānām utpatti-darśanāt,
SV_07715	bhinna-deśam. tayos ca vartata iti. aho	vyasana-santatiḥ ||152|| bhinna-deśayor hi
HB_03102	na tiṣṭhen na pratiṣṭheta iti dus-taram	vyasanam āpannaḥ. tata eva eka-darśanād anya-
HB_03717	na nirdeśayed iti. idam idāniṃ kaṣṭataram	vyasanam āyātam a-prakāśyam a-saṃvaraṇīyam ca
SV_00107	api cetaś ciram | su-ukta-abhyāsa-vivardhita-	vyasanam ity atra anubaddha-sprham || artha-an-
SV_04602	saṃyojyante 'bhidhāyakāḥ ||93|| na khalu vai	vyasanam eva etal lokasya yad ayam a-saṅketayann
V2_04805	parīkṣante prekṣā-pūrva-kāriṇaḥ, na tu	vyasanitayā. na ca anumāna-pratibhāsa eva artha-
SV_16825	vā tat-pratipanna-khalī-kārāya dhūrta-	vyasanena anyato vā kutaścīt kāraṇād anyathā
SV_11004	pravṛtti-kāmo 'nveṣate prekṣā-pūrva-kārī na	vyasanena. api nāma anuṣṭheyam ato jñātvā
V2_06612	pravṛtti-kāmo 'nveṣate prekṣā-pūrva-kārī, na	vyasanena. tasya puruṣa-parīkṣayā pravṛttāv a-
SV_17409	||332|| nivṛttim ca pramāṇābhīyam anyad vā	vyasta-gocaram | viruddham āgama-apekṣeṇa
PV_03471	na īkṣyate || rūpa-darśanato jāto yo 'nyathā	vyasta-sambhavaḥ | yad evam a-pratītam tal liṅgam
V3_02903	hetu-vacanād vyasto hetor an-āśrayaḥ ||26||	vyastaḥ pramāṇābhīyam nirākṛto viparyaye pramāṇa-
PV_04091	ca upagama iṣyate | sandigdhe hetu-vacanād	vyasto hetor an-āśrayaḥ || anumānasya bhedenā sā
V3_02902	nirākṛto na pakṣaḥ. sandigdhe hetu-vacanād	vyasto hetor an-āśrayaḥ ||26|| vyastāḥ
V1_03510	-vaidhuryāt svayam sā eva prakāśate ||38||	vyastam hi viṣaya-lakṣaṇam iti na kvacid anubhavo
V3_11911	-pratighāta-ādāv uttara-vijñāna-an-utpatti-	vyākulatā-ādi-darśanāt. mano-vijñānasya pūrvakam
PV_03187	na vā | tataḥ kāla-antare 'pi syāt kvacid	vyākṣepa-sambhavāt || krameṇa ubhaya-hetuś cet
VN_02005	a-jijñāsita-viśeṣa-prasaṅga-upanyāsas tad-	vyākhyā-prasaṅga-vitatha-pralāpaś ca. sarvaś ca
SV_11420	na anyathā saṅketena prakāśayeyuḥ,	vyākhyā-vikalpaś ca na syāt. upadeśasya ca iṣṭa-
VN_02009	-ādini iti pratijñāya tanu-karaṇa-bhuvana-	vyākhyā-vyājena sakala-vaiśeṣika-śāstra-artha-
VN_03610	pramāṇa-virodhaḥ sva-vacana-virodhena	vyākhyāta iti. sarva ete sādhana-virodhā
V3_10008	hetuḥ, ubhaya-asiddheḥ. etena dharmo 'pi	vyākhyātaḥ. tatra api yadi tata eva siddhiḥ, sa

V1_02914	pratyakṣa-ābhāsaḥ. etena mānaso 'pi viplavo	vyākhyātaḥ. na eva dvi-candra-ādi-bhrāntir
V3_06609	kādācitka-svabhāvātā-anapekṣatayor virodho	vyākhyātaḥ. nanv evam api virodhinoḥ paraspara-
V3_01405	etena sa-dvitiya-prayogeṣu nir-anvaya-doṣo	vyākhyātaḥ, yathā – abhivyakta-caitanya-śarīra-
VN_02919	iti. etena pratijñayā dṛṣṭānta-virodho 'pi	vyākhyātaḥ. hetoś ca dṛṣṭānta-ādibhir virodhaḥ
V3_08504	-matsya-vikāra-āder varṣa-ādy-anumānam	vyākhyātam. tatra api bhūta-pariṇāma eva kaścīd
VN_06109	pratiññā-āder vacanasya ca nigrahassthānatvaṃ	vyākhyātam, tad api hi pratipādita-artha-
V3_10908	evaṃ karuṇā-ādayaḥ, anyathā api bhāvād iti	vyākhyātam vārttike. tatra yathā rakto bravīti,
PV_03313	asya idam iti tat kutaḥ || etena śeṣaṃ	vyākhyātam viśeṣaṇa-dhiyāṃ punaḥ | a-tādrūpye na
V2_08105	-svabhāva eva iti na virodhaḥ. etena sattā	vyākhyātā. kiṃ tarhi idānim vināśe 'napekṣāyāḥ
SV_16703	tam atīndriyam artha-viśeṣa-pratiniyamam	vyākhyātā na svayaṃ vetti. na apy enam anyo
VN_00810	kartum icchati. etena buddhi-śabda-ādayo 'pi	vyākhyātā yadi tais tat-sādhanam iṣyeta. na ca
V3_09309	ca su-vyāhṛtam. etena tad-avasthā-nivṛttir	vyākhyātā. yo 'py avasthā-nivṛttim tiro-dhāna-
VN_03704	pakṣa-anapekṣa-hetu-prayogasya anaikāntikatā	vyākhyātā, so 'pi sva-abhimata-nitya-gotva-vṛttim
V3_00802	etena mad-upagama-ādayo hetu-prayogā	vyākhyātāḥ, āgama-siddhāś ca. vacanasya vaktur
SV_09310	etena pratyaya-bheda-bheditva-ādayo	vyākhyātāḥ. evam upādhi-bheda-apekṣaḥ kvacit
V2_07410	etena pratyaya-bheda-bheditva-ādayo 'pi	vyākhyātāḥ. evam upādhi-bheda-apekṣaḥ kvacit
V3_09210	pūrvakatva-ādi-sādhanā buddhi-bhuvana-ādīnām	vyākhyātāḥ. tatra api hi śabda eva kevalaḥ
HB_03212	krama-a-krama-ādayo 'nyonya-vyavaccheda-rūpā	vyākhyātāḥ. tad evam eka-upalambhāt tasya tad-
V3_10410	puruṣa-vyavasthā-samāśrayāḥ sarve hetavo	vyākhyātāḥ, yathā – a-vipakṣatvāt, tat-samudāya-
V3_07705	sādhāraṇāḥ santi, te 'py etena	vyākhyātāḥ. sa ca sva-vācā ubhaya-dharmatām
SV_03905	vikalpa-pravṛttir iti katham teṣu bhavati.	vyākhyātāraḥ khalv evaṃ vivecayanti na
SV_16913	vipralambha-sambhavāt. kiṃ ca, parimita-	vyākhyātṛ-puruṣa-paramparām eva ca atra bhavatām
SV_16524	tarhi pramāṇa-antara-samvādāt. bahuṣv api	vyākhyātṛṣu yaḥ pramāṇam pratyakṣa-ādikaṃ
V3_03609	darśayati. etena pratyakṣa-anumāne	vyākhyāte, dvayor api prāmāṇya-a-viśeṣāt. ekasya
V2_08104	enam ālagayanti. etena dhātv-āyatane	vyākhyāte. dharma-dhātv-āyatane 'pi skandha-traya
V3_08802	artha-antara-an-artha-antaratve upakāreṇa	vyākhyāte. pāta-pratibandhāt sthāpaka iti cet,
VN_00906	etena buddhi-vyapadeśa-bheda-a-bhedau	vyākhyātau. tatra yad uktam arthakriyātaḥ sattā-
SV_16815	asiddher an-āśvāsaḥ. veda-vat tad-	vyākhyānam apy apauruṣeyaṃ sampradāya-a-vicchedād
SV_16522	etat – na vayaṃ puruṣa-prāmāṇyāt kasyacid	vyākhyānam abhiniviṣṭāḥ, kiṃ tarhi pramāṇa-antara
VN_02102	arthasya pratijñāyām anyatra vā upanyāso	vyākhyānam vā artha-antara-gamanān nigrahassthānam
VN_02023	pakṣi-krta eva iti na pṛthag asya upanyāso	vyākhyānam vā. tasmād evaṃ-vidhasya api tadānim
SV_16822	eva tad-arthasya. api ca, vedas tad-	vyākhyānam vā puruṣeṇa puruṣāya upadīśyamānam a-
VN_02013	pratiññām uparacayya dvādaśa-lakṣaṇa-artha-	vyākhyānam. sarvo 'yaṃ dur-matīnām a-sāmarthya-
SV_16916	api ity an-āśvāsaḥ. tasmān na apauruṣeyād	vyākhyānān na api sāmāyikāl loka-vyavahārād veda-
V3_04310	sādhyā-dharmi-parigrahaḥ. karaṇīyo 'yaṃ	vyākhyāne yatnaḥ sa pakṣa-vacanena samāhitaḥ.
PV_02214	ajñānam ukteś ca anyad ayuktimat |	vyākhyeyo 'tra virodho yas tad-virodhāc ca
SV_07710	tatra utpanno na kutaścīd āyāta iti ka imaṃ	vyāghāta-bhāram udvodhuṃ samartha 'nyatra jāḍyāt.
SV_01627	-mātram tu syād ity ayam eṣāṃ paraspara-	vyāghātaḥ. tasmāt tan-mātra-sambandhaḥ svabhāvo
SV_09514	vastu-mātra-vyāpini sādhyā-dharme na anvaya-	vyāghātaḥ. na hi tatra avaśyaṃ viśeṣa-parigrahaḥ
V3_07504	vastu-mātra-vyāpini sādhyā-dharme na anvaya-	vyāghātaḥ. na hi tatra avaśyaṃ viśeṣa-parigrahaḥ
SV_06602	ekasya tatra eva vṛttir a-vṛttīś ca yuktā	vyāghātāt. na ca anyatra a-vartamānam sāmānyam
SV_06508	-viśayatvān nānā-phalaḥ śabda eka-ādharo	vyāghātāt. yathā-varṇite tu buddhi-pratibhāsa-
SV_15506	urvaśy-ādi-carita-ādikaṃ artham anye 'nyathā	vyācākṣate. tad-anusāreṇa ca keṣāñcit pratītiḥ.
SV_17119	-samyogam an-ālabhana-samāropaṃ viniścītya	vyācākṣāṇo jaiminis tad-vyājena svam eva matam
VN_05018	eva doṣo vaktavyaḥ, na vistara-kathāyām,	vyācākṣāṇo hi kadācid a-samyak-śravaṇa-pratipatti
VN_04014	-upasarga-nipātā iti prastutya nāma-ādīni	vyācākṣate, idam artha-antaram nāma nigrahassthānam
SV_16513	a-vidvān eva doṣa-upaplavaḥ kaścit tattvaṃ	vyācākṣate na apara iti na nyāyāyā. atha kutaścīd
VN_01819	apy a-jijñāsitasya viśeṣasya śāstra-āśraya-	vyāja-ādibhiḥ prakṣepo ghoṣaṇam ca para-vyāmohana
VN_05907	iti. idam api yadi pūrva-pakṣa-vādī kuryād	vyāja-upakṣepa-mātreṇa, na punar bhūtasya
VN_05306	yadi nāma vādī sva-sādhanā-artha-vivaraṇa-	vyājena prasaṅgād aparāparaṃ ghoṣayet, vivāda-
VN_02009	iti pratijñāya tanu-karaṇa-bhuvana-vyākhyā-	vyājena sakala-vaiśeṣika-śāstra-artha-ghoṣaṇam,
VN_02003	-prakārasya prasaṅgasya vistareṇa anubhāṣaṇa-	vyājena sambhavād a-niścītatvāc ca. tasmāt
SV_17120	samāropaṃ viniścītya vyācākṣāṇo jaiminis tad-	vyājena svam eva matam āha iti na tīrthakara-
V3_03109	'-vicchedāt, madhura-śītala-smigdhair iva	vyādheḥ ślaiṣmikasya iti. ata eva śāstra-dṛṣṭeṣv
HB_00508	-kāraṇa-vyāpya-vyāpaka-bhāva-siddhau kāraṇa-	vyāpaka-anupalabdhibhyāṃ dṛśya-viśayābhyāṃ sādhyā
SV_02006	-anupalambhasya pratiṣedha-rūpatvāt. hetu-	vyāpaka-anupalabdhir ubhayasya api hetuḥ. iti
V2_10108	-anupalambhasya pratiṣedha-rūpatvāt. hetu-	vyāpaka-anupalabdhir ubhayasya api hetur iti. eṣa
NB_02033	dhūma-kāraṇāni santi dhūma-abhāvād iti.	vyāpaka-anupalabdhir yathā – na atra śiṃśapā,
VN_01622	-nirdeśaḥ samarthanam svabhāva-anupalabdhou.	vyāpaka-anupalabdhāv api dharmayor vyāpya-vyāpaka
SV_15223	api śaṅkyate | viruddhānām padārthānām api	vyāpaka-darśanāt ||288|| yadi hetoḥ sādhyā-
VN_00310	siddham, prakāra-antara-abhāvāt. tena	vyāpaka-dharma-anupalabdhir a-kṣaṇike sāmārthyaṃ
V2_06113	-bhāva-vyāpinaḥ kāryasya abhāvena. yadā api	vyāpaka-dharma-anupalabdhyā vyāpya-abhāvam āha,
SV_00524	kevalaṃ viśayī sādhyate. asyām api yadā	vyāpaka-dharma-anupalabdhyā vyāpya-abhāvam āha –
V2_07507	gamyāḥ. tasya vyāpyasya ayaṃ nivartako	vyāpaka-dharmaḥ svayaṃ nivartamānaḥ. evaṃ hy ayam
SV_15422	prāṇa-ādimattvād iti vipakṣayor vyāpya-	vyāpaka-bhāva-cintāyām a-prāṇa-ādimattva eva

V3_00511	iti. asati tu hetau maulasya hetor vyāpya-	vyāpaka-bhāva-sādhana-prakāra eṣaḥ. na viparyaya-
HB_00507	kārya-svabhāva-hetvoḥ kārya-kāraṇa-vyāpya-	vyāpaka-bhāva-siddhau kāraṇa-vyāpaka-
HB_03313	-abhāvasya kāraṇasya anupalabdhiḥ, vyāpya-	vyāpaka-bhāva-siddhau siddha-abhāvasya eva
VN_01622	vyāpaka-anupalabdhiḥ api dharmayor vyāpya-	vyāpaka-bhāvaṃ prasādhyā vyāpakasya nivr̥tti-
SV_15221	iti. satyam etat – yadi vipakṣayor vyāpya-	vyāpaka-bhāvaḥ sidhyet, sa tu na siddhaḥ. yasmād
V3_08005	-lakṣaṇaḥ kārya-lakṣaṇaś ca. sa eva sva-	vyāpaka-viparyaye sādhye viruddha iti darśayamś
NB_02038	sāmarthyāni śīta-kāraṇāni santi, vahner iti.	vyāpaka-viruddha-upalabdhir yathā, na atra tuṣāra
V2_06204	– na śīta-sparśo 'tra agner iti. etena	vyāpaka-viruddha-siddhir uktā veditavyā, yathā
SV_00602	yathā na śīta-sparśo 'tra agneḥ. etena	vyāpaka-viruddha-siddhir uktā veditavyā, yathā na
SV_00605	yathā na atra dhūmo 'nupalabdheḥ. etena	vyāpaka-svabhāva-asiddhir uktā, yathā na atra
V2_06208	– na atra dhūmo 'nupalabdher iti. etena	vyāpaka-svabhāva-asiddhir uktā veditavyā, yathā
V2_07507	karoti. tasmān niścito vyāpyo gamako	vyāpako gamyaḥ. tasya vyāpyasya ayam nivartako
SV_09703	-rūpa-a-pratipattau svām arthakriyām karoti.	vyāpakas tasya niścitaḥ | gamyaḥ svabhāvaḥ (192bc'
SV_09708	92|| tasya vyāpyasya dharmasya ayam nivartako	vyāpako dharmāḥ svayam nivartamānaḥ. evaṃ hy ayam
PV_03098	-anyataratva-ādir apoditaḥ || tatra api	vyāpako dharmo nivr̥tter gamako mataḥ | vyāpyasya
SV_09709	svayam nivartamānaḥ. evaṃ hy ayam asya	vyāpakaḥ siddho bhavati yady asya abhāve na
V2_07508	svayam nivartamānaḥ. evaṃ hy ayam asya	vyāpakaḥ siddho bhavati, yady asya abhāve na
V3_05806	asad-vyavahāra-yogyatā vā anupalabdher	vyāpakaḥ svabhāvaḥ sādhyate. vyāptiś ca anyatra
SV_10325	kaścit pramāṇam eva. yady an-upalabhyamāno	vyāpakaḥ svabhāvo 'sya siddhiḥ syāt, yathā
SV_09705	(192bc') tad-dharma-niścayād eva niścito	vyāpakatvena tasya dharmiṇo dharmo gamyaḥ. tasya
SV_12011	varṇyate. santy asya apy anuvaktāra iti dhig	vyāpakam tamaḥ ||239|| tasya eva tāvad idr̥śam
SV_12014	iti nir-dayā-ākṛānta-bhuvanaṃ dhig	vyāpakam tamaḥ. kaḥ prāṇino hita-īpsā-
PV_03084	-vyavasthitiḥ || tasmād vastuni boddhavye	vyāpakam vyāpya-cetasah | nimittam tat svabhāvo
HB_03314	svabhāva-anupalabdhīś ca iti. tatra kāraṇa-	vyāpakayor api svabhāva-asad-vyavahāra-siddhir
SV_10411	upalambha-avyabhicārāt. ayam eva hetur hetu-	vyāpakayor abhāve 'pi veditavyaḥ. viruddhasya ca
HB_03403	niścayāt. kevalam siddha-sambandhayoḥ kāraṇa-	vyāpakayor yady abhāvaḥ parasya apy avaśyam
HB_03313	-vyāpaka-bhāva-siddhau siddha-abhāvasya eva	vyāpakasya anupalabdhiḥ, svabhāva-anupalabdhīś ca
SV_00212	pakṣa-śabdena samudāya-a-vacanāt. vyāptir	vyāpakasya tatra bhāva eva, vyāpyasya vā tatra
HB_00206	-dhara iti. tad-aṃśas tad-dharmaḥ. vyāptir	vyāpakasya tatra bhāva eva, vyāpyasya vā tatra
VN_01623	dharmayor vyāpya-vyāpaka-bhāvaṃ prasādhyā	vyāpakasya nivr̥tti-prasādhanaṃ samarthanam.
SV_10401	||202|| yady asya kāraṇasya svabhāvasya	vyāpakasya vā abhāvaḥ kutaścid gamakād dhetoḥ
HB_00209	sādhyā-dharmaṇa hetor vyāpty-asiddheḥ, a-	vyāpakasya vā nivr̥ttau nivr̥tty-abhāvād ity anvaya
SV_01926	pratiśedham api sādhayitu-kāmena hetor	vyāpakasya vā svabhāvasya nivr̥ttir hetutvena
V2_10104	pratiśedham api sādhayitu-kāmena hetor	vyāpakasya vā svabhāvasya nivr̥ttir hetutvena
SV_02010	upalabhya-sattvasya hetos tathābhāva-niścaye	vyāpakasya sva-ātmanaś ca anupalabdhir iti. sa
V2_10110	upalabhya-sattvasya hetos tathābhāva-niścaye	vyāpakasya sva-ātmanaś ca anupalabdhir iti sa tat
PV_03193	'tra vyapadeśe niyojyatām | nivartate	vyāpakasya svabhāvasya nivr̥titaḥ || sañcītaḥ
HB_03318	liṅga-bhūtayā sādhyate. yadi tarhi kāraṇa-	vyāpakau tad-anyā-bhāva-siddhi-rūpayā
V3_09409	ko vā virodhaḥ karma-abhivyakter a-bheda-	vyāpana-asiddhau. kramas tu tat-kāryatvāt tasya
SV_15213	vacah | satya-arthaṃ vyatirekasya virodhi-	vyāpanād yadi ||287|| atha yan mithyā-arthaṃ
V2_06801	śabdasya upalambha-yogya ātmā, sa ca puruṣa-	vyāpāra-anvaya-vyatireka-anuvidhāyī pauruṣeyaḥ.
SV_13911	-upakṣepaḥ. na apy eṣām a-sāmarthyam. tad-	vyāpāra-abhāve śabda-anupalabdheḥ. ato yuktam ete
SV_14619	svabhāvasya kvacid vyāpāre samāveśa-abhāvāt.	vyāpāra iti hi tathābhūta-svabhāva-utpattiḥ. sā
PV_03216	-śūnyatvān niḥ-svabhāvāḥ prakāśitāḥ ||	vyāpāra-upādhikam sarvaṃ skandha-ādīnām viśeṣataḥ
SV_13001	na iti. kāraṇa-dharma-darśanāt puruṣa-	vyāpāra eva kāraṇam. ataḥ pauruṣeyaṃ syāt. nitya-
HB_03207	-prakāra-abhāvaṃ ca sūcayati ity eka-pramāṇa-	vyāpāra eṣaḥ. tathā hi kvacit pramāṇam pravṛttam
V1_00814	smṛtyā vyavadhānān na artha-upayogo 'nantara-	vyāpāra-phalaḥ syāt. ataś ca yaḥ prāg a-janako
PV_02073	ātmā cet tasya kaḥ sthāpakaḥ paraḥ || buddhi-	vyāpāra-bhedena nirhrāsa-atīśayāv api | prajñā-
SV_17201	bhedaḥ parikṣyatām ||325|| nir-abhiprāya-	vyāpāra-vacane sthānau samāropya upadiśataḥ
SV_14624	kriyate. api ca, vyavahartāra eva etad evaṃ	vyāpāra-vad iva samāropya ādarśayanti prakaraṇena
SV_15717	loke pratīti-bhedaḥ so 'saty api jāti-bhede	vyāpāra-viśeṣa-anuṣṭhānād anvayāc ca syād vaidya-
V2_04813	pramāṇayor viśaya-bhedam āha, na pramāṇa-	vyāpāra-viśaya-bhedāt. bheda ity apy asya a-bheda
V3_02906	sambhavad a-pakṣa eva. tasmāt sandigdho hetu-	vyāpāra-viśayaḥ. anumānasya bhedena sā bādā uktā
PV_02002	śābde 'py abhiprāya-nivedanāt || vaktr-	vyāpāra-viśayo yo 'rtho buddhau prakāśate |
SV_17121	viśeṣam paśyamaḥ. tathā hi. tad-artha-vacana-	vyāpāra-śūnyasya tat-samāropeṇa abhidhānaṃ na sva-
PV_02023	na kalpyate || svabhāva-bhedena vinā	vyāpāro 'pi na yujyate | nityasya a-vyatirekitvāt
SV_13817	śabda-anupalabdhiḥ. na ca avaśyam vyañjaka-	vyāpāro 'rtham upalambhayati. kvacit prakāśe 'pi
SV_11316	a-kāraṇam poṣyate. nanv iyān sambandhasya	vyāpāro yad artha-pratīti-jananaṃ. tat samayena
SV_15504	-pratīter na an-arthaḥ iti cet. eṣa puruṣa-	vyāpāraḥ syāt. artha-antara-vikalpa-vat. yathā a-
NB_03012	anityam ity upādhi-bhedena. apekṣita-para-	vyāpāro hi bhāvaḥ svabhāva-niṣpattau kṛtaka iti.
SV_09308	kāryatva-sattva-vat ||186|| apekṣita-para-	vyāpāro hi svabhāva-niṣpattau bhāvaḥ kṛtakaḥ.
V2_07408	-sattva-vat ||52|| upādiyate. apekṣita-para-	vyāpāro hi svabhāva-niṣpattau bhāvaḥ kṛtakaḥ.
SV_15510	vahny-ādayaḥ. puruṣas tu sva-samaya-	vyāpāram ācakṣaṇa upadiśati iti nyāyyam. puruṣa-
PV_03308	ca tām ātmany artha-adhigamana-ātmanā || sa-	vyāpāram iva ābhāti vyāpāreṇa sva-karmaṇi | tad-
V1_03208	tām ātmany artha-adhigamana-ātmanā ||36|| sa-	vyāpāram iva ābhāti vyāpāreṇa sva-karmaṇi | tad-

HB_01103	ity apare nivarteran. te hi nir-abhiprāya-	vyāpārāḥ sva-hetu-pariṇāma-upanidhi-dharmāṇas tat-
SV_13818	sā iyaṃ niyamena upalabdhis tad-	vyāpārāc chabdasya tad-udbhava syāt. a-kartur
SV_14117	'nya-hetuko vā nityaṃ bhaven na ca puruṣa-	vyāpārāt. tasmān na apauruṣeyaḥ. katham idaṃ
SV_13814	api ca, karaṇānām samagrānām	vyāpārād upalabdhitāḥ | niyamena ca kāryatvaṃ
SV_13616	jñāna-janakānām vyaktir ity ākhyātam etat.	vyāpārād eva tat-siddheḥ karaṇānām ca kāryatā ||26
SV_13709	apekṣā ca prāg eva niṣiddhā. sa ca karaṇa-	vyāpārād eva siddha iti sarva-kārya-tulya-dharmā.
V1_01007	tac cākṣuṣe katham ||8|| na hi idaṃ iyato	vyāpārān kartuṃ samartham, sannihita-viṣaya-
SV_13819	chabdasya tad-udbhava syāt. a-kartur	vyāpāre 'pi tat-siddhy-ayogāt. vyāpi-nityatvād
V1_04201	tat siddhaḥ saha-upalambha-niyamaḥ, eka-	vyāpāre krama-ayogāt, tasya a-viśeṣāt. saṃvedanam
SV_14619	sa ca svabhāva eva. niḥ-svabhāvasya kvacid	vyāpāre samāveśa-abhāvāt. vyāpāra iti hi
PV_03308	-adhigamana-ātmanā || sa-vyāpāram iva ābhāti	vyāpāreṇa sva-karmaṇi | tad-vaśāt tad-
V1_03208	-ātmanā ||36|| sa-vyāpāram iva ābhāti	vyāpāreṇa sva-karmaṇi | tad-vaśāt tad-
HB_01607	a-tat-svabhāvān api svabhāva-mātreṇa citreṣu	vyāpāreṣu niyunkte. yadi nāma kadācit kiñcit
SV_06312	vā ity āha. ata eva ca śabdasya na dvau	vyāpārau, tad-anya-vyāvartanaṃ svārtha-abhidhānaṃ
V2_09513	prāṇa-ādy-abhāvena vyāptes tan-nivṛttau	vyāpy-a-nivṛtter ātma-gatiḥ syāt. adrīya-
SV_13820	a-kartur vyāpāre 'pi tat-siddhy-ayogāt.	vyāpi-nityatvād upalambha iti cet. ka idāniṃ
SV_13823	kaścic atisāya ity uktam. pratiśiddhe ca	vyāpi-nityatve. ghaṭa-ādīnām vyañjaka-antara-
SV_04529	sāmānyam tarhi vyatiriktaṃ a-vyatiriktaṃ vā	vyāpi śabdair abhidhiyate. tan na vyavahāra-kāla-
VN_05505	ananubhāṣaṇam. tena ananubhāṣaṇasya	vyāpikāyām apratibhāyām vihitam nigrasthānatvam
SV_03913	vyakti-vyatirikta-a-vyatirikta-eka-nitya-	vyāpita-ādy-ākārair api na eva pratipattiḥ.
PV_04211	vā kutaḥ | a-jñāta-vyatirekasya vyāvṛtter	vyāpitā kutaḥ || prāṇa-ādeś ca kvacid dr̥ṣṭyā
SV_13127	vā. sarvatra anupalambhaḥ syāt teṣām a-	vyāpitā yadi | (253ab) katham eka-deśa-vartinam
SV_13205	a-vyāpinaḥ. sarveṣām upalambhaḥ syād yugapad	vyāpitā yadi ||253|| na hi kaścic chabda kvacin
SV_13607	vākyam yad apauruṣeyaṃ sādhyeta. anitya-a-	vyāpitāyām ca doṣaḥ prāg eva kīrtitaḥ ||260||
V3_12208	saṃśayaḥ. tathā hy a-sakala-vyakti-bheda-	vyāpino 'py arthāḥ kecit taj-jāti-sambhavo
PV_04240	'pi syād a-dr̥ṣṭeṣu saṃśayaḥ || a-vyakti-	vyāpino 'py arthāḥ santi taj-jāti-bhāvināḥ |
SV_09615	na unmattaḥ. abhāva-dharmaṃ tu bhāva-mātra-	vyāpino 'rthasya vyavacchedaṃ hetuṃ sattāyām
V3_07907	prāmāṇyam. abhāva-dharmaṃ tu bhāva-mātra-	vyāpino 'rthasya vyavacchedaṃ hetuṃ sattāyām
V2_06113	kevalam viśayī sādhyate 'bhāvo vā tad-bhāva-	vyāpinaḥ kāryasya abhāvena. yadā api vyāpaka-
SV_13608	||260|| atha mā bhūd ayaṃ doṣa ity anityān a-	vyāpinaś ca varṇān icchet. tāv api pakṣau prāg
SV_07707	bhinna-deśena bhāvena tad-ubhaya-antarāla-a-	vyāpino yogo yuktaḥ. prāk sa na ca tatra āsīd
SV_13126	api ca, ete śabdā vyāpino vā syur a-	vyāpino vā. sarvatra anupalambhaḥ syāt teṣām a-
SV_13126	tatra akiñcitkaratvāt. api ca, ete śabdā	vyāpino vā syur a-vyāpino vā. sarvatra
SV_13204	deśe tulyam upalabhyeran. tasmān na a-	vyāpinaḥ. sarveṣām upalambhaḥ syād yugapad
SV_09512	tad-bhede vastu-mātre tu sādhyate | tan-mātra-	vyāpinaḥ sādhyasya anvayo na vihanyate ||190||
V3_07502	tad-bhede vastu-mātre tu sādhyate | tan-mātra-	vyāpinaḥ sādhyasya anvayo na vihanyate ||61||
SV_07818	an-utpatteḥ. abhyupagamyā api vyaktiṃ	vyāpiny ekatra vyaktyā bheda-abhāvād vyaktā eva
V2_07906	caramatvasya. bhavaty eva hi tasya api jñeya-	vyāpini jñāne 'ntaśaḥ sāmartyam virūpe 'pi
SV_09620	sādhanatve punar asyāḥ sāmānyena tan-mātra-	vyāpini vastu-dharme siddha-sattāke dharmiṇi na
V3_08002	sādhanatve punar asyāḥ sāmānyena tan-mātra-	vyāpini vastu-dharme siddha-sattāke dharmiṇi na
SV_09514	svabhāva-viśeṣa-a-parigraheṇa vastu-mātra-	vyāpini sādhyā-dharme na anvaya-vyāghātaḥ. na hi
V3_07503	svabhāva-viśeṣa-a-parigraheṇa vastu-mātra-	vyāpini sādhyā-dharme na anvaya-vyāghātaḥ. na hi
SV_10101	kārya-liṅgā svabhāva-liṅgā ca. yathāsvam	vyāpini sādhye tayor eva pratibandhāl liṅgayor
V3_12910	bhinna-deśair yugapat-sambandhaḥ sarva-	vyāpini sidhyati. tad eka-sambandhino deśa-antare
PV_04208	gamako bhavet || prāṇa-ādy-abhāvo nairātmya-	vyāpi iti vinivartane | ātmano vinivarteta prāṇa-
V2_08210	na anyat kiñcid vināśo 'pekṣata iti tad-	vyāpi. katham punar etad gamyate – nir-apekṣo
SV_10008	na anyat kiñcid vināśo 'pekṣata iti tad-	vyāpi. katham punar etad gamyate nir-apekṣo
V1_01607	an-abhilāpā ca pratibhāti iti. śabdena a-	vyāpṛta-akṣasya buddhāv a-pratibhāsanāt |
PV_03132	śabdair na khalv indriya-gocaraḥ || a-	vyāpṛta-indriyasya anya-vān-mātreṇa a-vibhāvanāt |
V1_01609	ca idaṃ pratyakṣam an-abhilāpya-viṣayam, a-	vyāpṛta-indriyasya darśana-vad buddhau śabdena a-
SV_12513	abhyūhya parato vā ādhiyate. na eṣām a-	vyāpṛta-karaṇānām svayaṃ śabdā dhvananti yena
SV_13816	tad-a-sambhavāt ||263|| na hi kadācid	vyāpṛteṣu karaṇeṣu śabda-anupalabdhiḥ. na ca
V3_00411	cet, so 'pi tatra a-sambhavī yo '-sambhavinā	vyāpta iti tad-abhyupagame 'paro niyata-prāptir
NB_02036	– na atra śīta-sparśo dhūmād iti. viruddha-	vyāpta-upalabdir yathā – na dhruva-bhāvī
SV_02903	bhinna-gocarāḥ ||50|| anyathā ekena śabdena	vyāpta ekatra vastuni | buddhyā vā na anya-viṣaya
SV_06511	a-pratikṣipyā vartate | yadā anyam tena sa	vyāpta ekatvena ca bhāstate ||131||
SV_15216	iti syād vinā apy anvayena. yo hi yena a-	vyāptas tatra tad-vyatirekaḥ śaṅkyeta. na ca
HB_03405	-dharmo 'nvaya-vyatirekavān iti tad-aṃśena	vyāptas tri-lakṣaṇa eva trividha eva hetur gamakaḥ,
PV_04029	-abhyupagata-grahaḥ | an-ukto 'pi icchayā	vyāptaḥ sādhyā ātma-arthavan mataḥ || sarva-anya-
V3_01403	-vaiphalayam. tasmād an-ukto 'pi icchayā	vyāptaḥ sādhyāḥ. tad-vaikalya-ādayaś ca dr̥ṣṭānta-
V3_07404	tatra agnir iti. sa tathā agni-mātreṇa	vyāptaḥ siddhaḥ – yatra eva svayaṃ dr̥ṣyate,
SV_09625	na kaścic gamakaḥ. ata eva sva-dharmaṇa	vyāptaḥ siddhaḥ svabhāvo gamakaḥ (192a) vācyaḥ.
SV_09427	tatra agnir iti. sa tathā agni-mātreṇa	vyāptaḥ siddho yatra eva svayaṃ dr̥ṣyate tatra eva
SV_00110	āha – pakṣa-dharmas tad-aṃśena	vyāpto hetus tridhā eva saḥ | avinābhāva-niyamād
HB_00104	idaṃ ārabhyate. pakṣa-dharmas tad-aṃśena	vyāpto hetus tridhā eva saḥ | avinābhāva-niyamād

V3_07903	cintyate. tasmād vastuto yad yena	vyāptam a-vyāptam vā, tat tasya gamakam a-gamakam
V3_07903	cintyate. tasmād vastuto yad yena vyāptam a-	vyāptam vā, tat tasya gamakam a-gamakam ca iti na
SV_10510	anyatra apy anumāne sādhyā-dharmaṇa	vyāptam sādhanam icchan kim iti dṛṣṭāntena
V3_01202	ātma-arthatvam. tad an-uktam api icchayā	vyāptam sādhyam iti darśana-artham iṣṭa-grahaṇam.
VN_00310	tatra sāmārthyam krama-a-krama-yogena	vyāptam siddham, prakāra-antara-abhāvāt. tena
SV_13809	yāvat tathā abhidheyatā-artha-a-bhedena	vyāptā na sādhyate tāvat sandigdho vyatirekaḥ.
V3_11809	ke ca nir-ātmānaḥ prāṇa-ādy-abhāvena	vyāptāḥ. ghaṭa-ādayaś cet, anyatra a-dṛṣṭaḥ sa
V2_06107	santi dhūma-abhāvād iti. tat kāryam hetu-	vyāpty-a-vyatirekāt tat-svabhāva-a-viśiṣṭam iti
SV_15403	-siddhau syāt. tad-abhāve bhavatas tena	vyāpty-ayogāt. yā eva ca vijātiyayor vyāvṛtti-
VN_06507	bhidyate. avaśyam hi viśaya-antara-	vyāpty-artham hetvābhāsā nigrahasthānatvena
HB_00208	sarvatra hetāv asatā sādhyā-dharmaṇa hetor	vyāpty-asiddheḥ, a-vyāpakasya vā nivṛttau nivṛtṭy
V3_10811	darśana-mātreṇa an-upasamhāraḥ, tāvatā	vyāpty-asiddheḥ. ataḥ sandigdho vyatirekaḥ. pūrva
V2_09408	tathābhāve 'pi tayor a-pratibandhād	vyāpty-asiddheḥ. na api tena na asti iti vacanāt
VN_00301	krama-yaugapadya-ayogasya eva a-sāmārthyena	vyāpty-asiddheḥ pūrvakasya api hetor a-vyāptiḥ.
V3_11803	-pratibaddha-abhāvena an-upayogino 'bhāvasya	vyāpty-asiddheḥ. yadi prāṇa-ādayaś tad-ātmatayā
V3_00801	- yatra tad-icchā tatra vastu-bhāva iti	vyāpty-asiddher vyabhicāraḥ. etena mad-upagama-
SV_16801	-darśanāt. tat-pravṛtter avisamvādena	vyāpty-asiddheś ca. a-gatyā ca idam āgama-
V3_12911	a-pūrvair abhisambandha ekasya tad-antarāla-	vyāpti-nāntariyakāḥ, ātapa-āder iva ghaṭa-ādibhir
SV_13520	an-abhimatam. api ca, deśa-kāla-krama-abhāvo	vyāpti-nityatva-varṇanāt | (260ab) sā ca iyam
HB_00612	sarva-upasamhāreṇa anvayena vyatirekeṇa ca	vyāpti-pradarśana-lakṣaṇau sādharma-vaiddharma-
PV_02285	| anumāna-āśrayo liṅgam avinābhāva-lakṣaṇam |	vyāpti-pradarśanād dhetoḥ sādhyena uktaṃ ca tat
VN_05315	jijñāsita-artha-siddhiḥ yathā pakṣa-dharmatā-	vyāpti-prasādhana-mātram na tatra api prasaṅga-
PV_04172	tena pratijñā-lakṣaṇa-abhidhā | vyarthā	vyāpti-phalā sā uktiḥ sāmārthyād gamyate tataḥ ||
PV_04085	bādhikāḥ | saha a-nirākṛtena iṣṭa-śrutir a-	vyāpti-bādhani || sādhyā-abhyupagamaḥ pakṣa-
V3_02602	bādhikāḥ | saha a-nirākṛtena iṣṭa-śrutir a-	vyāpti-bādhani ||23|| sādhyā-abhyupagamaḥ pakṣa-
HB_00114	siddhe 'pi dṛṣṭānta-dharmini bhāve tad-aṃśa-	vyāpti-vacanāt tatra eva bhāva-niyama-artham
V3_12907	tat-sambandhitā hetuḥ. nanu sva-āśraya-	vyāpti-vādinā api tad-deśa-sannidhir iṣyate eva
PV_04084	pakṣasya lakṣaṇam | ucyate parihāra-artham a-	vyāpti-vyatirekayoḥ || svayam-nipāta-rūpa-ākhyā
V3_02513	pakṣasya lakṣaṇam | ucyate parihāra-artham a-	vyāpti-vyatirekayoḥ ||22|| svayam-nipāta-rūpa-
V2_04511	yathā-vasu-pratipadyamānā api tad-dharma-a-	vyāpti-vyatirekābhyām nigadanto dṛṣṭāḥ,
VN_00201	sa sarvo 'nityaḥ, yathā ghaṭa-ādir iti. atra	vyāpti-sādhanaṃ viparyaye bādhaka-pramāṇa-
HB_03203	sāphalyāt. tad-vyatirikta-a-śeṣa-vyavaccheda-	vyāpti-sādhanād eva ca prakāra-antara-abhāva-
HB_02310	tasmāt - yat sat tat kṣaṇikam eva iti	vyāpti-siddhiḥ. artha-antare gamye kāryam hetur
SV_15405	vidhi-siddhir iti kā an-anvaya-a-vyatireka-	vyāpti-siddhiḥ. tan na kaścid dhatur an-anvayo
V3_10710	atīndriyam su-jñāna-bādhanam. tan na	vyāpti-siddhiḥ sarvo vaktā a-sarvajña iti. sarva-
VN_00312	krama-yaugapadya-ayogasya sāmārthya-abhāvena	vyāpti-siddher na anavasthā-prasaṅgaḥ. evaṃ
HB_00616	-sthām dhūmam upalabdhavatas tasya agnīnā	vyāpti-smaraṇe tat-sāmārthyād eva agnir atra iti
V2_08108	keṣāñcid anityatva-siddhau tathāvidhānām tad-	vyāptir anapekṣāyāḥ. hetumattve tu vināśasya
HB_00601	eva tri-prakāre 'vinābhāva-niyamāt. yathoktā	vyāptir avinābhāvaḥ pakṣa-dharmasya. na sa
VN_01617	svabhāva-a-sthitayor iva duḥkha-sukhayor iti	vyāptir asad-vyavahāra-niścayena anupalabधि-
V3_11810	kutaḥ. tena a-jñāta-vyatirekasya vyāvṛtti-	vyāptir asiddhā. prāṇa-ādayo 'pi hi kvacid
NB_03122	-liṅgasya svabhāva-liṅgasya ca svabhāvena	vyāptiḥ. asmiṃś ca arthe darśite darśita eva
V3_11806	vyāpnuyāt. tad-abhāve 'bhāva-siddhyā	vyāptir iti sā na sidhyati, viparyaye pratibandha
VN_00302	vyāpty-asiddheḥ pūrvakasya api hetor a-	vyāptiḥ. iha api punaḥ sādhanā-upakrame 'navasthā
VN_00508	sarvam evaṃ-vidham asad-vyavahāra-viśaya iti	vyāptiḥ, kasyacid asato 'bhyupagame tal-lakṣaṇa-a
PV_04196	vyāvṛtti-sādhanaḥ || na hi svabhāvād anyena	vyāptir gamyasya kāraṇe | sambhavād vyabhicārasya
V3_05806	vā anupalabdher vyāpakaḥ svabhāvaḥ sādhyate.	vyāptiś ca anyatra vyavahārasya tan-mātra-siddhyā,
SV_15316	tat sarvam pauruṣeyam ity a-niścayād a-	vyāptiḥ. tathā hy anvayo vyatireko vā sattvam vā
SV_15402	iti hetu-vipakṣeṇa sādhyā-vipakṣasya	vyāptis tad-abhāve 'bhāva-siddhau syāt. tad-
SV_12505	sarvam tad-adhyayana-antara-pūrvakam ity api	vyāptir na sidhyati. sarvasya tathābhāva-asiddheḥ.
HB_00210	anvaya-vyatirekābhyām niścitābhyām tad-aṃśa-	vyāptir niścitā bhavati. tatra pakṣa-dharmasya
V3_07805	iti, kiṃ tarhi vastu-bala-āyātā eva khalu	vyāptiḥ pramāṇair upadarśyate - sarvam kṛtakam
VN_00116	dharmini prakṣattvam prasādhyā paścād api	vyāptiḥ prasādhyata eva yathā sañ śabdaḥ kṛtako
PV_04176	ākhyāya sāmānyasya anuvartane | na tad-	vyāptiḥ phalaṃ vā kiṃ sāmānyena anuvartane ||
SV_15431	'pi prasaṅgaḥ. tan na an-anvayā vyatireka-	vyāptiḥ. mithyā-arthatāyās tu pauruṣeyatvena
SV_09622	na asiddhiḥ. tena ca sādhyā-dharmaṇa	vyāptir yadi kathañcin niścīyate, na virodha-
V3_08003	na asiddhiḥ. tena ca sādhyā-dharmaṇa	vyāptir yadi kathañcin niścīyeta, tadā na virodha
V2_07503	tasya ca svabhāvasya svena sādhyā-dharmaṇa	vyāptir yadi pramāṇena niścīyate, tadā gamakaḥ, a
V3_13210	tat-kāryatā-pratiniyamaḥ svabhāva-	vyāptir vā. asmiṃś ca arthe darśite darśita eva
SV_15428	-darśane 'pi prasaṅgāt. tan na viparyaya-	vyāptir vyatireka-asiddhau. tat-siddhir eva ca
SV_00212	eka-deśaḥ, pakṣa-śabdena samudāya-a-vacanāt.	vyāptir vyāpakasya tatra bhāva eva, vyāpyasya vā
HB_00206	dhanur-dhara iti. tad-aṃśas tad-dharmaḥ.	vyāptir vyāpakasya tatra bhāva eva, vyāpyasya vā
V2_08109	hetor vaikalyād a-vināśo 'pi syād ity a-	vyāptiḥ. sā iyam nir-apekṣatā vināśasya kvacid
HB_02416	siddhe kārya-kāraṇa-bhāve kāryasya kāraṇena	vyāptiḥ siddhā bhavati. nanu vijātiyād api kiñcid
VN_00918	'-viśiṣṭa iti so 'pi tathā astv iti	vyāptiḥ: sarva evaṃ-vidho 'nupalabdho 'sad-

V2_05212 a-doṣaḥ – anvaya-vyatirekayor niścita-
 SV_09721 ca kṛtaka iti kṛtakatvasya apy anityatvena
 VN_00112 anupalambhaś ca. tasya samarthanam sādhyena
 PV_04171 tad-arthe sādhyatā gatā | hetv-ādi-lakṣaṇair
 SV_15215 iti hetu-vyatirekeṇa sādhyā-vyatirekasya
 V3_11802 yuktaḥ. prāṇa-ādy-abhāvena nairātmyasya
 V2_09513 -ādinām dṛṣṭa-a-dṛṣṭānām prāṇa-ādy-abhāvena
 VN_01017 tat-svabhāva-sattāyās tat-pramāṇa-sattayā
 SV_13523 sā dvidividhā api varṇeṣu na sambhavati,
 V3_08103 vyatirekaś ca dur-balaḥ, hetoḥ sapakṣa-
 V3_06701 pramāṇa-bādhanaḍ virodhaḥ. satyam, virodhi-
 V3_08109 gatiḥ. a-prādhānye 'py anvayasya vyatireka-
 HB_03204 -antara-abhāva-siddhiḥ, tasya tad-anythingā a-
 SV_09623 iti na ayam prasaṅgaḥ. a-niścītāyām tu
 V2_07504 niścīyate, tadā gamakaḥ, a-niścītāyām tu
 SV_15431 vyāptiḥ. mithyā-arthatāyās tu pauraṣeyatvena
 V1_00409 viśamvādam ca upalabhya tal-lakṣaṇam
 SV_00203 dṛṣṭānta-dharmino 'pi pratyāsatteḥ. tad-amśa-
 HB_00110 dṛṣṭānta-dharmino 'pi pratyāsatteḥ. tad-amśa-
 NB_03133 tathā api sarvo vīta-rāgo na vaktā iti
 V3_11805 nivarteran. tadā prāṇa-ādy-abhāvo nairātmyam
 SV_15225 tadā sādhyā-vyatirekam hetu-vyatireko
 SV_04011 tataś ca jñāna-antaram vyakty-antaram vā a-
 SV_10512 iti dṛṣṭāntena pratyāyayo vyāpya-nirdeśād eva
 V3_12901 -deśe rūpa-ādayas tad-deśāmś ca ghaṭa-ādīn
 NB_03119 na hi yo yatra na asti tad-deśam ātmanā
 SV_07811 tena sambadhyate 'pi na | tad-deśinam ca
 SV_10717 -sakala-viṣayatvād āgamaḥ punar na kiñcin na
 V3_12811 na hi yo yatra na asti, sa tad-deśam ātmanā
 HB_03601 sāmartyam iti cet, kim upalambho bādhām
 V3_01503 yāvatiṁ artha-gatiṁ sādhanam sāmartyena
 SV_00524 asyām api yadā vyāpaka-dharma-anupalabdhyā
 V2_06113 yadā api vyāpaka-dharma-anupalabdhyā
 PV_03084 || tasmād vastuni boddhavye vyāpakam
 SV_10511 sādhanam icchan kim iti dṛṣṭāntena pratyāyayo
 SV_15422 -charīram prāṇa-ādimattvād iti vipakṣayor
 V3_00511 -kṛta iti. asati tu hetau maulasya hetor
 HB_00507 'pi kārya-svabhāva-hetvoḥ kārya-kāraṇa-
 HB_03313 siddha-abhāvasya kāraṇasya anupalabdhiḥ,
 VN_01622 vyāpaka-anupalabdhyā api dharmayor
 SV_15221 siddher iti. satyam etat – yadi vipakṣayor
 V2_07507 svām arthakriyām karoti. tasmān niścito
 SV_10403 dhetoḥ sidhyet. so 'yam asann eva sva-kāryam
 HB_03315 -bhāva-siddhir eva. sa tathā-siddhaḥ kārya-
 V2_07507 niścito vyāpyo gamako vyāpako gamyaḥ. tasya
 SV_09708 ayam nivṛttau vā nivartakaḥ ||192|| tasya
 SV_00213 vacanāt. vyāptir vyāpakasya tatra bhāva eva,
 HB_00206 dharmāḥ. vyāptir vyāpakasya tatra bhāva eva,
 PV_03098 api vyāpako dharmo nivṛtter gamako mataḥ |
 VN_03715 na hetvābhāsa-uktyā dṛṣṭānta-ābhāsa-uktir
 SV_15920 iti. taj-jñāne ca prayoge śabdaḥ puruṣe
 SV_06419 na syuḥ. yasmād eka-artha-śleṣa-viccheda eko
 SV_06426 -rūpa iva ābhāti yathā-saṅketam vicchedāya
 SV_10514 asad-vyavahāram pratipadyamāno 'pi iha
 SV_09107 agni-svabhāvasya a-pratipattir iti
 VN_01819 -vyāja-ādibhiḥ prakṣepo ghoṣaṇam ca para-
 V3_10906 -ānanda-viṣaya-uparodhini tat-kṛtāś cetaso
 SV_06407 bheda iti na syāt. yat khalu yad-bhedād
 SV_06312 eva ca śabdasya na dvau vyāpārau, tad-anya-
 V3_12310 -ślokaḥ. na prāṇa-ādi-sambhavana nairātmya-
 SV_12431 viśeṣaṇam a-viruddham vipakṣeṇa asmād dhetuṁ
 SV_06406 ca anyad eva syāt. tataś ca bhāvas tasmād
 PV_03169 -nirmitaḥ || tad-rūpa-āropa-gatyā anya-
 SV_03213 -niścayaḥ. tatra api ca anya-vyāvṛttir anya-
 SV_03808 janānāt. katham tarhi idānim ekānta-
 vyāptikam ekam api rūpam prayuktam arthāpattyā
 vyāptiṁ pradarśya śabdasya kṛtakatve kathite
 vyāptiṁ prasādhyā dharmini bhāva-sādhanam, yathā
 vyāpter an-āśaṅkyam ca sādhanam || pūrva-
 vyāpter anyatra a-sambhavād a-kṛtakam satya-
 vyāpter ātma-nivṛttau prāṇa-ādi-nivṛttir iti cet,
 vyāptes tan-nivṛttau vyāpy-a-nivṛtter ātma-gatiḥ
 vyāpteh. na ca upalabdi-lakṣaṇa-prāptasya
 vyāpter nityatvāc ca. anyonya-deśa-parihāreṇa
 vyāpter vipakṣe ca kvacid abhāvāt, yathā –
 vyāptena api svabhāvena arthato virodhāt. tad-
 vyāptāv asti, yathā – anityaḥ
 vyāptau tena tad-artha-a-vyavacchedāt punar bhāva
 vyāptau dharmi-samāśraye vā tat-svabhāvatayā
 vyāptau dharmi-samāśraye vā tat-svabhāvatayā
 vyāptyā apauruṣeyān nivṛttāv api na satya-
 vyāptyā kathayed yathā-upadeśam pravartamānasya a
 vyāptyā dṛṣṭānta-dharmini sattva-siddher dharmi-
 vyāptyā dṛṣṭānta-dharmini sattva-siddher dharmi-
 vyāptyā vyatireka-asiddher a-vyatirekaḥ. a-
 vyāpnuyāt. tad-abhāve 'bhāva-siddhyā vyāptir iti
 vyāpnuyāt. na ca tatra tasya a-sambhave pramāṇam
 vyāpnuvat katham sāmānyam syāt. tasmān mithyā-
 vyāpnuvataḥ siddheḥ. niścita-arthasya api smrty-
 vyāpnuvanti. āstām tāvad ayam pradeśa-pradeśi-
 vyāpnoti iti svabhāva-hetu-prayogaḥ. dvitīyo 'pi
 vyāpnoti kim apy etan mahā-adbhutam ||154|| ity
 vyāpnoti. tan-nivṛttiḥ katham na gamikā iti.
 vyāpnoti. nanu na ākāśa-deśe rūpa-ādayas tad-
 vyāpnoti, yena tan-nivṛttau bādhā-nivṛttir yato
 vyāpnoti siddher ākṣepāt, tāvatim tad-dūṣaṇam api.
 vyāpya-abhāvam āha – tadā abhāvo 'pi iti. iyam
 vyāpya-abhāvam āha, tadā apy abhāva eva. tad evam
 vyāpya-cetasah | nimittam tat svabhāvo vā kāraṇam
 vyāpya-nirdeśād eva vyāpnuvataḥ siddheḥ. niścita-
 vyāpya-vyāpaka-bhāva-cintāyām a-prāṇa-ādimattva
 vyāpya-vyāpaka-bhāva-sādhanā-prakāra eṣaḥ. na
 vyāpya-vyāpaka-bhāva-siddhau kāraṇa-vyāpaka-
 vyāpya-vyāpaka-bhāva-siddhau siddha-abhāvasya eva
 vyāpya-vyāpaka-bhāvam prasādhyā vyāpakasya
 vyāpya-vyāpaka-bhāvaḥ sidhyet, sa tu na siddhaḥ.
 vyāpyo gamako vyāpako gamyaḥ. tasya vyāpyasya
 vyāpyam vā nivartayati, tad-abhāva-asiddhau
 vyāpyayor abhāvam abhāva-vyavahāram vā sādhayati.
 vyāpyasya ayam nivartako vyāpaka-dharmaḥ svayam
 vyāpyasya dharmasya ayam nivartako vyāpako
 vyāpyasya vā tatra eva bhāvaḥ. etena anvaya-
 vyāpyasya vā tatra eva bhāvaḥ. etena anvayo
 vyāpyasya sva-nivṛttiś cet paricchinnā kathañcana
 vyāpyā, tad-vacanena gamyamānasya tasmāt sādhanā-
 vyāpriyate, tasya jñāna-janānāt. na puruṣaḥ śabde,
 vyāpriyate dhvaniḥ | liṅgam vā tatra vicchinnaṁ
 vyāpriyante. na ca eka-sādhyam vyavacchedam anyaḥ
 vyāmūḍha iti smāryate. atha yad idaṁ na santi
 vyāmūḍham jagat syāt. syād etat, na tatra
 vyāmohana-anubhāṣaṇa-śakti-vighāta-ādi-hetoḥ. tad
 vyāroṣo dveṣaḥ. sa eva ubhaya-āśrayaḥ pūrvako
 vyāvartate, tad eva tad bhavati iti so 'sya bheda
 vyāvartanam svārtha-abhidhānam ca, svārtha-
 vyāvartanaḍ ātma-gatiḥ, kiṁ tarhi vidhi-mukhena
 vyāvartayati. a-viruddhayor ekatra sambhavāt.
 vyāvarteta. tato 'smāt tasya bheda iti na syāt.
 vyāvṛtta-adhigateḥ punaḥ | śabda-artho 'rthaḥ sa
 vyāvṛtta ity api | śabdāś ca niścayāś ca eva
 vyāvṛtta-rūpeṣu bhāveṣu sāmānyam nāma, teṣām a-

SV_03215 apy anya-apohe na vyāvṛttir anyā anya eva
SV_03217 abhāvaḥ. tasmād yā eva vyāvṛtṭih, sa eva
SV_03506 -tattvo buddhi-pratibhāsa-vaśād eko 'neka-
NB_03102 -ādih sa-ātmakād an-ātmakāc ca sarvasmād
V2_09410 icchatā tatra nyāyo vaktavyaḥ, yato 'sya
SV_01213 icchatā tatra nyāyo vaktavyaḥ, yato 'sya
SV_04418 yad rūpam ābhāti bāhyam ekam iva anyataḥ |
NB_03133 -khaṇḍa iti. yady apy upala-khaṇḍād ubhayaṃ
SV_08701 syāt. ato viśeṣa eva. sa eva arthas tasya
SV_02520 yāvanti para-rūpāni tāvatyas tad-apekṣayā
SV_02521 -kārya-kāraṇasya tad-bhedāt. yāvatyāś ca
SV_06411 ity a-viśeṣāt. sarva-kāryāṇi sva-kāraṇānām
SV_03424 -abhidhānād ity uktam. katham idānim ekasya
SV_03723 tathā-jijñāsāyām evam ucyate. nanu sarvato
SV_04420 vyāvṛtṭi-rūpiṇaḥ | tena a-bhinnā iva ābhānti
SV_04225 tatra a-pratibhāsanāt. ta eva ca kutaścid
SV_03423 na ca artha-antaram anyasmād vyāvṛttir
SV_04814 eka-codanā-an-ādarād a-vacanam eva syād anya-
SV_06303 vartate, eka-gata-bheda-codanāyās tad-anya-
SV_06313 ca, svārtha-abhidhānād eva tad-anya-
SV_06309 viśeṣya-bhāvaḥ. eka-bheda-abhidhāne 'py anya-
SV_04825 jāti-tadvatoḥ pravṛtṭi-viśayatve
V3_04607 sarveṣu prabhedeṣu saṃśayaḥ. uktaṃ ca –
V3_08009 hetvābhāseṣv eva avasara-prāptam vakṣyāmaḥ.
V2_05705 | sa-bhāva-parabhāvābhyām yasmād
SV_02419 | sa-bhāva-parabhāvābhyām yasmād
PV_02096 yadi || guṇa-dravya-a-viśeṣaḥ syād bhinnno
SV_05816 viśayayā ity ucyate. anya-vyāvṛtṭeṣv artheṣu
V3_10109 tad a-vipakṣatvam a-niścita-sādhyā-vyatireka-
SV_04419 bhāvataḥ ||77|| arthā jñāna-niviṣṭās te yato
PV_04133 bādhanam || tad eva rūpam tatra arthaḥ śeṣam
V3_04003 -uktiḥ. tad eva rūpam tatra arthaḥ śeṣam
PV_03030 -nirmitā || arthānām yac ca sāmānyam anya-
SV_08917 bhedasya abhyupagamāt, sāmānyasya ca
PV_04260 dṛṣṭaye || hetu-svabhāva-vyāvṛtṭyā eva artha-
SV_04828 tulyam tad vyāvṛtṭimataḥ, a-vastu-grāhī ca
SV_06617 śrutiḥ ||137|| kṛtā vṛddhair a-tat-kārya-
PV_03108 mahā-dhiyaḥ || vyāvṛtṭeḥ sarvatas tasmin
V2_05303 anityatve, vastu-dharmasya sarva-vastuno
SV_04719 || syād etat – anya-vyāvṛtṭe 'pi śabda-arthe
SV_04921 eva anyebhyo bhidyamānā bhāvās tad-
HB_00302 smṛtir utpannā pratyakṣa-balena a-tad-
V3_11810 ādau na iti kutaḥ. tena a-jñāta-vyatirekasya
V3_09907 doṣas tulya iti cet, uktam atra – bhāvānām
V3_10503 pratijñā-artha-eka-deśaḥ. tasya eva a-bhinna-
PV_03010 samānatā | sarvatra sama-rūpatvāt tad-
PV_04195 hetu-viparyayau | vivādād bheda-sāmānye śeṣo
V3_04907 hetu-viparyayau | vivādād bheda-sāmānye śeṣo
PV_04277 sidhyati || a-niścaya-phalā hy eṣā na alaṃ
V3_06405 ||49|| a-niścaya-phalā hy eṣā na alaṃ
V3_08204 parisamāpteḥ. kim antar-gaḍunā sāmānyena iti
SV_15403 tena vyāpty-ayogāt. yā eva ca vijātiyayor
V3_11205 tasmān na asya api vipakṣe '-dṛṣṭi-mātreṇa
SV_03213 eva sarva-ākāra-niścayaḥ. tatra api ca anya-
SV_03215 anurundhate ||59|| tatra apy anya-apohe na
SV_01402 śrāvaṇatvasya api nitya-anityayor a-darśanād
V2_09612 api nitya-anityayor a-darśanāt tad-
V2_09414 ślokaḥ. nanu tad-abhāve 'nupalambhāt siddhā
SV_04720 na tadvat-pakṣād viśeṣaḥ. ko hy atra viśeṣo
V3_12303 prāṇa-ādinām tad-bhāve ca nairātmya-
SV_02420 -bhāgiṇaḥ ||40|| tasmād yato yato 'rthānām
V2_05706 -bhāgiṇaḥ ||29|| tasmād yato yato 'rthānām
PV_03042 rūpam samam tayoh | tayor iti na sambandho
SV_06722 bhaved ity uktaṃ prak. a-tat-prayojana-
V2_04701 a-vikala-tad-anya-kāraṇasya darśanasya

vyāvṛttas tad-vyāvṛtṭer nivartamānasya tad-bhāva-
vyāvṛttaḥ. śabda-pratipatti-bhedas tu saṅketa-
vyāvṛttaḥ śabdair viśayī-kriyate tad-anubhava-
vyāvṛttatvena asiddhes tābhyām na vyatiricyate.
vyāvṛttam iti bhavati. na ca na asti iti vacanāt
vyāvṛttam iti bhavati. nanu tad-abhāve
vyāvṛttam iva nis-tattvam parikṣā-an-aṅga-
vyāvṛttam tathā api sarvo vīta-rāgo na vaktā iti
vyāvṛttayo 'pare ||170|| tat-kāryam kāraṇam ca
vyāvṛttayaḥ, tad-a-sambhavi-kārya-kāraṇasya tad-
vyāvṛttayas tāvatyaḥ śrutayo '-tat-kārya-kāraṇa-
vyāvṛttayaḥ syuḥ. rūpa-antaratve ca bhedasya tato
vyāvṛttasya anya-an-anugamād anya-vyāvṛtṭih
vyāvṛttasya rūpasya abhidhānam na sambhavati. na
vyāvṛttāḥ punar anyataḥ ||78|| ta eva teṣām
vyāvṛttāḥ punar anyato 'pi vyāvṛttimanto '-
vyāvṛttād dvayor eka-abhidhānād ity uktam. katham
vyāvṛtṭy-an-abhidhāne. tasmād avāśyam śabdena
vyāvṛtṭy-ākṣepa-nāntariyakatvāt. sa eva bhedas
vyāvṛtṭi-gateḥ. svārthasya bheda-rūpatvāt. na hy
vyāvṛtṭi-gater anvaya-vyatireka-codanāyā vyavahāra
vyāvṛtṭi-tadvantau kiṃ na iṣyete, vyāvṛtṭer a-
vyāvṛtṭi-niścaye viśeṣasya vyavaccheda-hetutā
vyāvṛtṭi-prādhānya-sādhanā-arthaṃ hetos trīn
vyāvṛtṭi-bhāgiṇaḥ ||29|| tasmād yato yato
vyāvṛtṭi-bhāgiṇaḥ ||40|| tasmād yato yato
vyāvṛtṭi-bhedataḥ | syād an-artha-antara-arthaṃ
vyāvṛtṭi-bhedam upādāya a-viśeṣeṇa niveśanāt,
vyāvṛtṭi-rūpam katham sādhanam, a-niścita-tal-
vyāvṛtṭi-rūpiṇaḥ | tena a-bhinnā iva ābhānti
vyāvṛtṭi-lakṣaṇam | a-vastu-rūpam sāmānyam atas
vyāvṛtṭi-lakṣaṇam | a-vastu-rūpam sāmānyam atas
vyāvṛtṭi-lakṣaṇam | yan niṣṭhās ta ime śabdā na
vyāvṛtṭi-lakṣaṇasya, svabhāva-bhūtasya ca
vyāvṛtṭi-varṇanāt | siddha-udāharanā ity uktā
vyāvṛtṭi-vādinām śabdaḥ pratyayaḥ, sa vibhrama-
vyāvṛtṭi-vinibandhanā | na bhāve sarva-bhāvānām
vyāvṛtṭi-vinibandhanāḥ | buddhayo 'rthe
vyāvṛtṭi-virodhāt. vṛtṭi-śaṅkayā eva tataḥ
vyāvṛtṭi-viśiṣṭasya tadvato 'bhidhānān na tadvat-
vyāvṛtṭi-viśaya-dhvani-saṃsrṣṭam tad eva idam iti
vyāvṛtṭi-viśayā yathā-dṛṣṭa-ākāra-grahaṇān na
vyāvṛtṭi-vyāptir asiddhā. prāṇa-ādayo 'pi hi
vyāvṛtṭi-samāśraya-vyavahāra-bhedāt sādhyā-
vyāvṛtṭi-samāśrayatvād a-bhinna-pratyaya-viśayasya
vyāvṛtṭi-samāśrayāt || tad a-vastv-abhidheyatvāt
vyāvṛtṭi-sādhanāḥ || na hi svabhāvād anyena
vyāvṛtṭi-sādhanāḥ ||34|| svabhāva-kāryayor eva
vyāvṛtṭi-sādhanā | ādyā adhikriyate hetor
vyāvṛtṭi-sādhanā | ādyā adhikriyate hetau
vyāvṛtṭi-sādhanena darśayati. yas tarhi
vyāvṛtṭi-siddhiḥ sā eva anvaya-sthithir vipakṣa-
vyāvṛtṭir a-sandigdā. tena ayam apy ekasya
vyāvṛtṭir anya-vyāvṛtṭa ity api | śabdāś ca
vyāvṛtṭir anyā anya eva vyāvṛttas tad-vyāvṛtṭer
vyāvṛtṭir iti tad-vyavaccheda-hetutā syāt. na hi
vyāvṛtṭir iti tad-vyavaccheda-hetutā syāt. na hi
vyāvṛtṭih. uktam atra kiñcit. api ca yady a-
vyāvṛtṭir jātir vyāvṛtṭimān jātimān iti. astu
vyāvṛtṭih, tathā api na a-nairātmyād ātmā jivac-
vyāvṛtṭis tan-nibandhanāḥ | jāti-bhedāḥ
vyāvṛtṭis tan-nibandhanāḥ | jāti-bhedāḥ
vyāvṛtṭis tu na duṣyate || tasmāt samānatā eva
vyāvṛtṭis tu bhinnānām a-viruddhā iti sa eva
vyāvṛtṭih. na ca sa eva pratibhāso 'rtho yuktaḥ,

SV_06225	samāna-rūpa-pratibhāsiny ākṣipta-tad-anya-	vyāvṛttir niveśyata iti. sa eva ayam artha-antara
SV_01214	bhavati. nanu tad-abhāve 'nupalambhāt siddhā	vyāvṛttih. yady a-dṛṣṭyā nivṛttih syāc cheṣavad
SV_06402	a-paramārtho 'sāv anyathā na hi vastunaḥ |	vyāvṛttir vastu bhavati bhedo 'sya asmād iti
VN_00210	syād dhettvābhāsaḥ. na apy a-darśana-mātrād	vyāvṛttih, viprakṛṣṭeṣv a-sarva-darśino '-
SV_03423	upadrūyate. na ca artha-antaram anyasmād	vyāvṛttir vyāvṛttād dvayor eka-abhidhānād ity
SV_03217	tathā ca vyāvṛtter abhāvaḥ. tasmād yā eva	vyāvṛttih, sa eva vyāvṛttaḥ. śabda-pratipatti-
NB_03070	tato 'sarvajña-viparyayād vaktṛtva-āder	vyāvṛttih sandigdha. vaktṛtva-sarvajñatvayor
NB_03131	-ādibhyo rāga-ādimattvasya sādhanā-dharmasya	vyāvṛttih sandigdha. sandigdha-ubhaya-vyatireko
V3_11113	'-darśane 'pi. sarva-darśino hi darśana-	vyāvṛttih sarva-abhāvaṃ gamayet. kvacit tathā-
SV_01007	'-darśane 'pi. sarva-darśino hi darśana-	vyāvṛttih sarvatra abhāvaṃ gamayet, kvacit tathā-
SV_03424	ekasya vyāvṛttasya anya-an-anugamād anya-	vyāvṛttih sāmānyam, tad-buddhau tathā
NB_03069	vaktṛtva-ādiko dharmāḥ sandigdha-vipakṣa-	vyāvṛttikaḥ. sarvajño vaktā na upalabhyata ity
SV_01620	api icchann a-darśanād vacana-āder	vyāvṛttim āha. dadhy-ādikaṃ ca aparāḥ kṣira-ādiṣv
SV_01212	-vacanena anaikāntika-parihāraḥ. tasmād	vyāvṛttim icchatā tatra nyāyo vaktavyaḥ, yato
V2_09409	vacanāt tathā bhavati, atiprasaṅgāt. tasmād	vyāvṛttim icchatā tatra nyāyo vaktavyaḥ, yato
SV_08228	syād atyanta-bhedataḥ ||163|| yady ete bhāvā	vyāvṛttim muktvā svabhāvena kenacid anvayinā
SV_04827	tadvataḥ sādhanād a-doṣa iti cet, tulyaṃ tad	vyāvṛttimataḥ, a-vastu-grāhī ca vyāvṛtti-vādinām
SV_04225	eva ca kutaścīd vyāvṛttāḥ punar anyato 'pi	vyāvṛttimanto 'bhinnās ca pratibhānti iti.
SV_04801	viśeṣaḥ. ko hy atra viśeṣo vyāvṛttir jātir	vyāvṛttimān jātimān iti. astu nāma tadvad-doṣaḥ.
V3_13204	sapakṣa eva sattvaṃ vipakṣāc ca sarvato	vyāvṛttī rūpam uktam a-bhedena. punar viśeṣeṇa
NB_03122	sapakṣa eva sattvam a-sapakṣāc ca sarvato	vyāvṛttī rūpam uktam a-bhedena. punar viśeṣeṇa
SV_04719	jātir alaṃ parā ||95|| syād etat – anya-	vyāvṛtte 'pi śabda-arthe vyāvṛtti-viśiṣṭasya
SV_04826	-viśayatve vyāvṛtti-tadvantau kiṃ na iṣyete,	vyāvṛtter a-vastutvena a-sādhanatvāc cet, tat
V2_09613	iti tad-vyavaccheda-hetutā syāt. na hi tad-	vyāvṛtter anyat tad-vyavacchedanam. a-
SV_01403	iti tad-vyavaccheda-hetutā syāt. na hi tad-	vyāvṛtter anyad vyavacchedanam. a-vyavacchedas tu
SV_03216	nivartamānasya tad-bhāva-prasaṅgāt. tathā ca	vyāvṛtter abhāvaḥ. tasmād yā eva vyāvṛttih, sa
PV_04205	'-niyataś ca na sādhanam || aikāntikatvaṃ	vyāvṛtter avinābhāva ucyate | tac ca na a-
V3_08105	iti. na bhavati, sarvato vipakṣād a-	vyāvṛtter iti cet, evaṃ tarhi yaḥ kṛtakāḥ so
V3_11704	gamaka eva. na ca evaṃ śrāvaṇatvam, ubhayato	vyāvṛtter iti. tena evaṃ-prakāraṃ vyatirekaṃ
SV_01404	vyavacchedanam. a-vyavacchedas tu kutaścīd	vyāvṛtter eva a-niścayāt. yo hi yatra na asti iti
V2_09614	-vyavacchedanam. a-vyavacchedas tu kutaścīd	vyāvṛtter eva a-niścayāt. yo hi yatra na asti iti
V3_04603	saṃśaya-hetuḥ, tadvatām tat-saṅgrahād ekānta-	vyāvṛtteś ca iti. tadvatām tat-saṅgrahād iti
V3_08107	gamakatā iṣṭā syāt, anyathā sarvato vipakṣād	vyāvṛtter darśayitum a-śakyatvāt. tad asya na
SV_06612	-viśeṣya-bhāva-āśrayaḥ. sarvatra bhāvād	vyāvṛtter na ete doṣāḥ prasaṅgināḥ ||136|| yathā
SV_03215	na vyāvṛttir anyā anya eva vyāvṛttas tad-	vyāvṛtter nivartamānasya tad-bhāva-prasaṅgāt.
V3_04510	-aṅgasya a-sāmarthyāt. asādhāraṇo 'py ubhaya-	vyāvṛtter niścaya-ayogāt, ubhaya-bahir-bhūtasya
PV_04211	-ādaḥ na iti vā kutaḥ | a-jñāta-vyatirekasya	vyāvṛtter vyāpitā kutaḥ || prāṇa-ādeś ca kvacid
PV_04146	-kriyā-anityatayor a-virodhād vipakṣataḥ |	vyāvṛtteḥ saṃśayād eṣa ṣeṣavad bheda iṣyate ||
PV_03108	iḥṣānād eva sarva-ākārān mahā-dhīyaḥ ||	vyāvṛtteḥ sarvatas tasmin vyāvṛtti-vinibandhanāḥ |
SV_05816	śrūtir anya-apoha-viśayayā ity ucyate. anya-	vyāvṛtteṣv artheṣu vyāvṛtti-bhedam upādāya a-
PV_02208	asyās tu nimitta-antarataḥ skhalat ||	vyāvṛtttau pratyaya-apekṣam a-dṛḍham sarpa-buddhi-
PV_03173	na arthe teṣu ca na śrutiḥ | saṃyojyate 'nya-	vyāvṛtttau śabdānām eva yojanāt || saṅketa-smaraṇa
PV_04260	ukteḥ kṛtāyāḥ sāmāya-dṛṣṭaye || hetu-svabhāva-	vyāvṛtṭyā eva artha-vyāvṛtti-varṇanāt | siddha-
SV_06304	-ākṣepa-nāntariyakatvāt. sa eva bhedaś tad-	vyāvṛtṭyā gato bhāgas tad-gates tad-upādhitvāt
SV_06311	vyavahāra-aṅgatām śabdānām darśayaṃś tad-	vyāvṛtṭyā gamyate, tad-viśiṣṭo vā ity āha. ata
SV_06218	samāna-ākāra-bhāsini ||124|| sa ca ayam anya-	vyāvṛtṭyā gamyate tasya vastunaḥ | kaścīd bhāga
SV_06025	taj-jñāna-hetutayā tad-anya-	vyāvṛtṭyā ca a-tathābhūtān api tathā-adhyavasitān
V3_04605	ayam vastu-dharmas tṛtīyam āśrayet. ekānta-	vyāvṛtṭyā ca eka-bhāve pratīti-sādhanā-abhāvam
SV_08828	-āśrayau ||179|| cintyete sva-ātmanā bhedo	vyāvṛtṭyā ca samānatā | asty eva vastu na anveti
SV_06226	niveśyata iti. sa eva ayam artha-antara-	vyāvṛtṭyā tasya vastunaḥ kaścīd bhāgo gamyate,
SV_04513	sāmānyam bheda ity api | tasya eva ca anya-	vyāvṛtṭyā dharmā-bhedaḥ prakalpyate ||88|| sādhyā
HB_00604	hetuḥ. vastuto liṅgi-svabhāva eva aparāpara-	vyāvṛtṭyā dharmā-bhede 'pi hetuḥ. hetu-svabhāve
SV_04223	niveśinas tena samānā ity gr̥hyante, kutaścīd	vyāvṛtṭyā pratibhāsanāt, na svalakṣaṇam, tatra a-
VN_05901	-arha ity nyāyayā nigrāhasthānam iti. kārya-	vyāsaṅgāt kathā-vicchedo vikṣepaḥ. yat kiñcit
VN_05902	-vicchedo vikṣepaḥ. yat kiñcit kartavyam	vyāsaṅgāt kathāṃ vicchinatti, idaṃ me karaṇīyam
SV_09316	sādhyate katham | an-anvayo hi bhedaṇām	vyāhato hetu-sādhyayoḥ ||187|| yadi sattvam
V3_07012	sādhyate katham | an-anvayo hi bhedaṇām	vyāhato hetu-sādhyayoḥ ||58|| yadi sattvam
VN_05217	bravīti, katham na uccārayati. tad idaṃ	vyāhatam ucyate, na uccārayaty uttarām ca bravīti
V1_00508	eva nivṛtter abhāva-niścaya ity cet,	vyāhatam etat – tac ca na asti tena ca
SV_05401	-ādheya-atīśaya-ātmā parair apekṣate ca iti	vyāhatam etat. tasmād yaḥ kaścit kasyacit kvacit
SV_07227	apy anyam ity akiñcītkaraś ca apekṣyate iti	vyāhatam etat. nanv a-janakā api kāryatvād dhūma-
SV_08720	eva tathā kārakatvam a-kārakatvam ca iti	vyāhatam etat. bhedo 'py asty a-kriyātaś cen na
SV_15519	ca. api ca idaṃ mantrā apauruṣeṣāś ca iti	vyāhatam paśyāmaḥ. tathā hi samayatve hi
VN_01119	a-vibhakta-ātmani niṣ-paryāyam paraspara-	vyāhatam yokṣyate: janma-a-janma nivṛttir a-
PV_04250	idaṃ jagat || bhedaka-a-bhedakatve syād	vyāhatā bhinna-rūpatā | ekasya nānā-rūpatve dve

SV_09320	-ajñānād iti. so 'yam viśeṣo na sādhyā eva	vyāhanyate. kiṃ tarhi hetāv api tulya-doṣatvāt.
V3_07104	parijñānād iti. so 'yam viśeṣo na sādhyā eva	vyāhanyate, kiṃ tarhi hetāv api, tulya-doṣatvāt.
SV_06119	-bhūta-anujñānāt sarva-vyavahāreṣu na kiñcid	vyāharet, vyāhārasya avadhāraṇa-nāntariyakatvāt,
SV_12904	a-kramasya upakāra-ayogāt, a-krameṇa ca	vyāhartum a-śakyatvāt, gaty-antara-abhāvāc ca. na
SV_13312	-upadeśo gariyān. tad ayaṃ sthiteṣv anyeṣu	vyāhartṛṣu kevalam eva śabdam śrṅvaṃs tad-
PV_03068	ca para-caitanya-pratipatteḥ pramā-dvayam |	vyāhāra-ādau pravṛttes ca siddhas tad-bhāva-
V3_10911	sarveṣāṃ vyabhicārāt. prayojana-abhāvād a-	vyāhāra iti cet, na, parārthatvāt. na yuktaḥ,
SV_00910	sarveṣāṃ vyabhicārāt. prayojana-abhāvād a-	vyāhāra iti cet. na, parārthatvāt. na yukto vīta-
SV_12826	ca vākya-pratipattir dṛṣṭā. sarva-vākya-	vyāhāra-śravaṇa-smaraṇa-kālasya aneka-kṣaṇa-
SV_06119	sarva-vyavahāreṣu na kiñcid vyāharet,	vyāhārasya avadhāraṇa-nāntariyakatvāt, yathā
V1_04108	na siddho 'nyadā viparyaye siddha iti su-	vyāhṛtam. anyena api saṃvedana-upalambhe so 'py
V3_09308	-dharmā ca prāg a-pracyuta-ātmā iti ca su-	vyāhṛtam. etena tad-avasthā-nivṛttir vyākhyatā.
V3_03503	tam arthaṃ para-mukhena vyavasthāpya punar	vyutthāpayati iti. prasiddhiḥ khalv api
V1_01409	indriyād gatau ||14|| sa punaḥ pratisaṃhārād	vyutthīta-cittaḥ kiñcid vikalpayan sva-citta-
V3_05502	sarvasya tādātmya-pratītir mā bhūd iti.	vyutpatty-arthaṃ ca hetu-vacanam ukta-arthaṃ apy
VN_04609	śabda-anuśāsanam. na vyartham saṃskṛta-śabda-	vyutpatty-arthatvād iti cet, ko 'yam śabdānām
VN_04508	artha-pratipādane 'sāmarthyāt pratipādaka-	vyutpatty-arthaṃ anvākhyānam iti cet, nanu goṇī-
PV_04200	saha nirdeśe mā jñāsīt sarvam idṛśam ||	vyutpatty-arthī ca hetu-uktir ukta-artha-anumitau
SV_16919	a-prasiddha-arthasya a-prasiddhasya vā punar	vyutpatti-darśanena sarvatra tad-āśānkā-a-
V2_04510	apekṣante. satyam etat, tathā api bāla-	vyutpatti-nimitto 'yam ārambhaḥ. yathā-vastu-
VN_04607	a-pratipadyamānāḥ apaśabdair eva bahulaṃ	vyutpadyamānā loke dṛśyanta iti vyartham śabda-
PV_03143	-vigamāt paścād api bhaven na saḥ || mano '-	vyutpanna-saṅketam asti tena sa cen mataḥ | evam
SV_12713	iti kutaḥ syāt. sannidhāna-mātreṇa janane '-	vyutpannasya api syāt. tasmān na vākyaṃ nāma
SV_11725	a-jñāpakatvāt. sannidhi-mātreṇa jñāpane '-	vyutpannānām api syāt. na anumānāt pratipattir
V1_00107	samyag-jñāna-pūrvakatvād a-viduṣāṃ tad-	vyutpādana-arthaṃ idam ārabhyate. tad dvididham
HB_00102	anumāna-āśrayatvāt saṅkṣepatas tad-	vyutpādana-arthaṃ idam ārabhyate. pakṣa-dharmas
SV_06009	sa hy ayam eva vṛkṣa iti pradārśya	vyutpāditaḥ. yatra eva taṃ na paśyati tam eva a-
NB_01001	-pūrvikā sarva-puruṣa-artha-siddhir iti tad	vyutpādyate. dvididham samyag-jñānam. pratyakṣam
SV_15425	tathā sādhye 'pi prāṇa-ādibhir	vyudasyamānam syāt kevalam. nairātmye 'bhāvāt
V3_09502	hetubhyaḥ kṛtaka-śabdaḥ sambandhi-bheda-	vyudāse 'pi. tathā maraṇa-sāmānyam vṛkṣa-
SV_11520	-vāciṣu, sarvadā jāti-codane viśeṣa-antara-	vyudāseṇa pravṛtṭy-ayogāc ca. tasmād anvaya-
PV_04142	dūṣakaḥ || tadvad vastu-svabhāvo 'san dharmī	vyoma-ādir ity api | na evam iṣṭasya sādhyasya
SV_10422	kaścid dṛṣṭānto 'sti. kiṃ na nir-upākhyam	vyoma-kusuma-ādi dṛṣṭāntaḥ. tad asat katham
PV_03531	tatra sūkṣma-ādi-bhāvena grāhyam a-grāhyatām	vrajat | rūpa-ādi-buddheḥ kiṃ jātam paścād yat
PV_03434	|| sarva-ātmanā hi sārūpye jñānam ajñānatām	vrajat | sāmye kenacid aṃśena syāt sarvaṃ sarva-
SV_04005	jñānād a-vyatiriktaṃ ca katham artha-antaram	vrajat ||71|| jñānasya rūpaṃ katham arthānām
PV_02022	|| śāstra-oṣadha-abhisambandhāc caitrasya	vraṇa-rohaṇe | a-sambaddhasya kiṃ sthānoḥ
SV_16310	idānīm dharmā-phalam iṣṭam a-dharma-ātmano	vrata-āder aśnute. na vai tasya eva tad iṣṭam
SV_16311	aśnute. na vai tasya eva tad iṣṭam phalam	vrata-āder vipāko 'pi tu pūrvasya karmaṇaḥ.
SV_16223	kasyacid āśu-siddher anyasya cirād aparasya	vrata-caraṇa-ādyapekṣānāt. ekasmād api karmaṇaḥ
SV_16301	vā kañcid anugrḥṇāti na aparām iti yuktaṃ.	vrata-caryā-bhraṃśa-ādinā dharmā-a-dharma-upacaye
SV_16313	-pratilambha-vat. tasya tv a-dharma-ātmano	vratasya āgāmi phalam an-iṣṭam. sa tu mantra-ādi-
SV_16304	-steya-maithuna-hīna-karma-ādi-bahulānām	vratānām ḍākinī-bhagīnī-tantra-ādiṣu darśanāt,
VN_01511	sāmānya-viṣayaḥ, bīja-aṅkura-ādi-śabda-vad	vṛihy-ādi-śabda-vac ca. tena aṅgulyaḥ prasāritā
SV_06820	sādhyante vā te 'pi sakṛt pratyaya-arthaṃ	vṛihy-ādi-śabdaiḥ kṛta-saṅketāḥ kathiyanta iti
PV_03131	caḥsuṣo 'rtha-avabhāse 'pi yaṃ paro 'sya iti	śamsati | sa eva yojyate śabdair na khalv indriya
PV_02043	| kramād bhavanti dhiḥ kāyāt kramam tasya api	śamsati || pratikṣaṇam a-pūrvasya pūrvāḥ pūrvāḥ
SV_12909	śrāvīno 'sakala-vākya-gatir na syāt, ekasya	śakala-abhāvāt, sakala-śrutir na vā kasyacid.
PV_03354	|| mantra-ādy-upapluta-akṣāṇām yathā mṛc-	chakala-ādayaḥ | anyathā eva avabhāśante tad-rūpa
V1_03807	||44||. mantra-ādy-upapluta-akṣāṇām yathā mṛc-	chakala-ādayaḥ | anyathā eva avabhāśante tad-rūpa
SV_12914	ca antya-varṇa-pratipatter ūrdhvam anyam a-	śakalam śabda-ātmānam upalakṣayāmaḥ. na api
HB_03106	iva ābhāti. tasmāt tira-a-darśinā iva	śakuninā dūram gatvā api punar āgantavyam ity
VN_00710	eva. nānā-eko rūpa-ādir eka-śabda-utthāpane	śakta iti cet, kiṃ vai puruṣa-vṛtter anapekṣāḥ
PV_04018	api svayam || hetv-artha-viṣayatvena tad-a-	śakta-uktir iritā | śaktis tasya api ced dhetu-
SV_13016	-hetavaḥ, an-upakāryasya apekṣā-ayogāt.	śakta-svabhāvasya nityam jananam a-jananam vā
V3_05013	-hetavaḥ. an-upakāryasya apekṣā-ayogāt.	śakta-svabhāvasya nityam jananam a-jananam vā
PV_02210	bhuvī || bādha-utpatti-sāmarthyā-garbhe	śakto 'pi vastuni | nir-upadrava-bhūta-artha-
V2_07015	-prasādhane | na asiddha-arthaḥ svayam	śaktas tulyaḥ paryanuyogataḥ ||39|| prasiddhiś ca
PV_04021	| viṣaya-khyāpanād eva siddhau cet tasya	śaktatā || uktam atra vinā apy asmāt kṛtakaḥ
V3_00907	eva abhidhānāt. hetu-vacanam tu svayam a-	śaktam api śaktasya vācakam iti sādhanam iṣṭam
PV_04017	na apy alam | śaktasya sūcakam hetu-vaco '-	śaktam api svayam || hetv-artha-viṣayatvena tad-a
V3_00906	na apy alam | śaktasya sūcakam hetu-vaco '-	śaktam api svayam ||5|| na api pāraparyeṇa,
V3_00909	tato hetu-vacana-pravṛttes tad api	śaktam eva iti cet, saṃśayena jijñāsoḥ prakaraṇa-
PV_03021	prati || ātmani jñāna-janane yac chaktaṃ	śaktam eva tat | atha a-śaktaṃ kadācic ced a-
PV_03021	-janane yac chaktaṃ śaktam eva tat | atha a-	śaktaṃ kadācic ced a-śaktaṃ sarvadā eva tat ||

V2_06102	tadvanti bhavanti iti kutas tad-abhāvaḥ.	śaktam kāraṇam na a-śaktam. na ca śaktiḥ kenacit
SV_05307	gr̥hyeran. tāsām anyatama-apekṣam tac cec	chaktam na kevalam ||105|| atha api syāt, na vema
V2_06102	iti kutas tad-abhāvaḥ. śaktam kāraṇam na a-	śaktam. na ca śaktiḥ kenacit pratibandhum śakyate,
PV_03021	prati || ātmani jñāna-janane yac	chaktam śaktam eva tat | atha a-śaktam kadācic
PV_03021	śaktam eva tat | atha a-śaktam kadācic ced a-	śaktam sarvadā eva tat || tasya śaktir a-śaktir
PV_03004	-sat proktaṃ te sva-sāmānya-lakṣaṇe || a-	śaktam sarvam iti ced bīja-āder ānkura-ādiṣu |
PV_03524	kiṃ dīpo 'neka-darśanaḥ | krameṇa api na	śaktam syāt paścād apy a-viśeṣataḥ || anena deha-
PV_03186	rūpaṃ yady akṣa-cetasi | anapekṣya na cec	chaktam syāt smṛtāv eva liṅga-vat || tasyās tat-
SV_01509	ca, deśa-ādi-bhedād dṛṣyante bhinnā dravyeṣu	śaktayaḥ | tatra eka-dṛṣṭyā na anyatra yuktas tad
SV_03010	prasaṅgaḥ. atha tā api śakty-upakāriṇyaḥ	śaktayo bhinnā eva bhāvāt. evam upādhinām tac-
SV_02927	samānaḥ prasaṅgaḥ. atha api syād bhinnā eva	śaktayaḥ śaktimato yābhir upādhin upakaroti. tato
HB_01415	aparāpara-pratyaya-yogena pratikṣaṇam bhinna-	śaktayaḥ santanvantaḥ saṃskārā yady api kutaścic
SV_12418	-hetuḥ. na ca smṛti-mati-prativedha-satya-	śaktayaḥ sarva-bhāvinyaḥ. tat-sādhana-sampradāya-
SV_14919	iti. tāsām a-niḥ-śeṣa-darśanāt. vicitra-	śaktayo hi sāmāgrya dṛṣyante. tatra kācic syād
V2_07902	iti, tāsām a-niḥ-śeṣa-darśanāt. vicitra-	śaktayo hi sāmāgrya dṛṣyante. tatra kācic syād
SV_15625	na a-saṃskāryasya yujyate ||294|| yadi bhāva-	śaktayā eva mantrāḥ siddhi-pradā na te kañcic
SV_13804	-akhila-kāraṇatvam. tatra eka-a-bhede 'pi	śaktasya a-pratikṣaṇād yukti-viruddham
V3_00908	hetu-vacanam tu svayam a-śaktam api	śaktasya vācakam iti sādhanam iṣṭam upacāreṇa.
PV_04017	eva abhidhānena pāramparyeṇa na apy alam |	śaktasya sūcakam hetu-vaco 'śaktam api svayam ||
V3_00906	pakṣa-uktiḥ pāramparyeṇa na apy alam |	śaktasya sūcakam hetu-vaco 'śaktam api svayam ||5
PV_02070	-hetunā | sa vinaśyed vinā apy anyair a-	śaktāḥ sthiti-hetavaḥ || sthitimān sa-āśrayaḥ
PV_02279	ye 'pi doṣa-virodhinaḥ | taj-je karmaṇi	śaktāḥ syuḥ kṛta-hāniḥ katham bhavet | doṣā na
SV_12229	ayaṃ pūrva-prayogād bhidyate. yadi puruṣaḥ	śaktāḥ syur idānīntanā api iti. viśeṣa-a-sambhava
SV_01624	dadhy-ādinām kṣira-ādiṣv anumānam, a-	śaktād an-utpatteḥ. atha kā iyaṃ śaktiḥ, sa eva
V3_04108	dadhy-ādinām kṣira-ādiṣv anumānam, a-	śaktād an-utpatteḥ. na tādr̥śam bhāvo 'numāna-
PV_02088	-mīśram tapta-upala-ādi vā | dṛṣyam pṛthag a-	śaktānām akṣa-ādinām gatiḥ katham || saṃyogāc cet
PV_02027	na tatra api viśeṣataḥ || pṛthak pṛthag a-	śaktānām svabhāva-atiśaye 'sati | saṃhatāv apy a-
SV_02910	iti. tasya api nānā-upādhy-upakāra-aṅga-	śakty-a-bhinna-ātmano grahe ||52|| sarva-ātmanā
PV_03001	|| mānam dvividham viśaya-dvaividhyāc	chakty-a-śaktitaḥ | arthakriyāyāṃ keśa-ādir na
PV_03066	-jā matiḥ || abhāve 'rtha-balāj jāter artha-	śakty-anapekṣaṇe | vyavadhāna-ādi-bhāve 'pi
SV_08110	iti cet kim idāniṃ śaktyā. śakty-upayogāya	śakty-antarasya vyatirekiṇo 'bhyupagame
PV_03533	eva tato na artha-antare gatiḥ || nānā-eka-	śakty-abhāve 'pi bhāvo nānā-eka-kārya-kṛt |
VN_01213	etad-virahaś ca a-bhedo yathā sukha-ādiṣu	śakty-avasthayoś ca eka-ātmani. anyathā bheda-a-
PV_03257	| sukha-ādy-abhāve 'py arthāc ca jātes tac	chakty-asiddhitaḥ || pṛthak pṛthak ca sāmārthye
VN_01307	an-upalakṣaṇa evaṃ bhavati. na ca śakteḥ	śakty-ātmani prādur-bhāva iti tasyāḥ sva-ātmano
PV_03074	cet paryāyeṇa pratīyate || tac ca na indriya-	śakty-ādāv akṣa-buddher a-sambhavāt | abhāva-
SV_07403	na indriya-saṃskāraḥ. prāg adṛṣye darśana-	śakty-ādhānād upakāraka iti cet. so 'tindriyam
SV_13302	kevalānām śravaṇāt. vācaka ca pratiniyata-	śakti-indriyam na dhvaniṣu. tatra dhvanibhyo
SV_03010	iti tad-avasthaḥ prasaṅgaḥ. atha tā api	śakty-upakāriṇyaḥ śaktayo bhinnā eva bhāvāt. evam
SV_03712	-upakāryasya pāratantrya-ayogāt. upakāre vā	śakty-upakāriṇyā api śakter vyatireka ity
SV_03008	tad-upakāri bhāvaḥ sva-ātma-bhūta-sakala-	śakty-upakāro gr̥hitaḥ sarvāḥ śaktir grāhayati,
SV_13614	eva niśiddhatvāt. kāryatā-viśeṣa eva sāksāc-	chakty-upadhānena jñāna-janakānām vyaktir ity
SV_08109	tasya upayoga iti cet kim idāniṃ śaktyā.	śakty-upayogāya śakty-antarasya vyatirekiṇo
SV_01004	an-upayoge katham tac-chaktir upayujyate.	śakty-upayoge hi sa eva upayuktaḥ syāt, tac ca na
PV_03519	-sañcāro yadi sā eva artha-dhiḥ kutaḥ ||	śakti-kṣaye pūrva-dhiyo na hi dhīḥ prāg dhiyā
PV_04007	-akṣa-sambhavau | sādhanaiḥ sādhanāny artha-	śakti-jñāne 'sya tāny alam || vicchinna-anugamā
V2_08604	syāt. anyādr̥śād api tādr̥śa-udbhava tac-	chakti-niyama-abhāvān na hetu-bhedo bhedaka ity a
SV_02215	tādr̥śaḥ syāt. anyādr̥śād api tādr̥śo bhāve tac-	chakti-niyama-abhāvān na hetu-bhedo bhedaka ity a
PV_03500	-nyāye vicchinna iti tat kutaḥ | buddhinām	śakti-niyamād iti cet sa kuto mataḥ || yugapad
PV_02112	yad yasya bhedaṃ na bhidyate || vijñānam	śakti-niyamād ekam ekasya kāraṇam | anya-artha-
SV_13320	-vākya-vicchedānām upalakṣaṇāt. katham vā	śakti-niyamād bhinna-dhvani-gatir bhavet ||257||
SV_00710	kārya-utpādana-samarthā iyaṃ kāraṇa-sāmagrī.	śakti-pariṇāma-pratyayasya anyasya apekṣaṇiyasya
V3_08305	samarthā iyaṃ kāraṇa-sāmagrī kārya-utpādane,	śakti-pariṇāma-pratyayasya anyasya apekṣaṇiyasya
SV_00709	na virudhyate 'numānam. uttara-uttara-	śakti-pariṇāmena kārya-utpādana-samarthā iyaṃ
V3_08305	-anapekṣatvād a-viruddham. uttara-uttara-	śakti-pariṇāmena samarthā iyaṃ kāraṇa-sāmagrī
SV_12226	a-śaktir eva idānīntana-puruṣa-vat. atra api	śakti-puruṣayor na kiñcid virodha-darśanam iti na
SV_14312	nanv anena eva dravyaṃ vināśitaṃ syāt. sarva-	śakti-pracyāvanāt. punas tatra apy agnāv iva
HB_02513	-vilakṣaṇād api tasya utpattau na taj-janana-	śakti-pratiniyama iti yat kiñcid yataḥ kutaścic
SV_13227	ca atra pratiśedhaḥ. tasmād eka-gati-	śakti-pratiniyamād indriyasya aneka-ātmā kalakalo
HB_02510	ca sādhyeṣu sādhanā-niyogo na syāt, kāraṇa-	śakti-pratiniyame hi kiñcid eva kasyacit
V1_01706	na hi vyakty-ātmānaḥ parasparam anuyanti,	śakti-pratibhāsa-ādi-bhedāt. na tasmād bhinnam
SV_00720	-pratyaya-agni-dhūma-janana-vat. tathā hi	śakti-pravṛtyā (10a) sva-kāraṇasya phala-
V3_08307	abhāvād iti. pūrva-sva-jāti-mātra-hetutvāc	chakti-prasūteḥ sāmāgryā yogyatā an-anya-apekṣaṇi
SV_00711	abhāvād iti. pūrva-sajāti-mātra-hetutvāc	chakti-prasūteḥ sāmāgryā yogyatā an-anya-apekṣiṇi
SV_03622	tatra kiṃ bāhulyaṃ yena evaṃ bhavati.	śakti-bheda iti cet. sarvatra utsannam idāniṃ eka

VN_00904	iva agneḥ sthūla-kāriṣa-tṛṇa-kāṣṭha-dahana-	śakti-bhedah. tathā yathā-pratyayaṃ svabhāva-
SV_02316	||36|| dhūma-hetu-svabhāvo hi vahnis tac-	chakti-bhedavān | a-dhūma-hetor dhūmasya bhāve sa
V2_08711	||59|| dhūma-hetu-svabhāvo hi vahnis tac-	chakti-bhedavān | a-dhūma-hetor dhūmasya bhāve sa
HB_01308	tat-kārya-viśeṣasya iti ta eva ete kāraṇa-	śakti-bhedā yathāsvaṃ prativiśiṣṭa-kārya-janane '-
PV_02102	ghaṭasya iti tat-sāmānya-upasarjanāḥ | tac-	chakti-bhedāḥ khyāpyante vācyo 'nyo 'pi diśā
PV_04249	taj-jaṃ rūpaṃ katham bhavet || sāmagrī-	śakti-bhedād dhi vastūnāṃ viśva-rūpatā | sā cen
PV_02100	'pi tathā vihita-saṃsthitih || rūpa-ādi-	śakti-bhedānām an-ākṣepeṇa vartate | tat-samāna-
SV_15713	jāti-bheda iti cet. sa khalv ākṛti-guṇa-	śakti-bhede dr̥ṣṭo gava-aśva-vat. an-upadeśaṃ ca
V1_03307	-bheda-abhyupagamat. a-bhinne 'pi vastuni	śakti-bhedena vyavasthā-bheda-darśanāc ca na ayaṃ
VN_00613	śabdān ātmani tebhyaḥ samāśaṃsan. sa yaiḥ	śakti-bhedair anekam sambandhinam upakaroti tair
PV_02275	-kṣaye śramāḥ || phala-vaicitrya-dr̥ṣṭeś ca	śakti-bhedo 'numīyate | karmanām tāpa-saṅkleśān
SV_08616	eva rūpaṃ kiṃ tv a-bhinnaṃ api, tad-eka-	śakti-yogāj janakāḥ. tena te '-janakāḥ proktāḥ (17
SV_00716	hetur eva tathābhūto 'numīyate. pravṛtta-	śakti-rūpa-upādāna-kāraṇa-sahakāri-pratyayo hi
V3_08408	api hetur eva tathābhūto 'numīyate. pravṛtta-	śakti-rūpa-upādāna-kāraṇa-sahakāri-pratyayo hi
V2_07903	yā a-naśvara-ātmānaṃ janayet. na, arthakriyā-	śakti-lakṣaṇatvād vastunaḥ. sarva-sāmarthya-
VN_01820	ghoṣaṇaṃ ca para-vyāmohana-anubhāṣaṇa-	śakti-vighāta-ādi-hetoḥ. tad apy a-sādhana-aṅga-
HB_02308	-prasaṅgāt. śaktir hi bhāva-lakṣaṇaṃ sarva-	śakti-viraho 'bhāva-lakṣaṇam. na ca a-kṣaṇikasya
VN_00705	ca śakter nānā-ekā ca śaktir iti, nānā-eka-	śakti-vivakṣāyāṃ bahu-vacanam eka-vacanam ca
HB_01201	na mṛdaḥ saṃsthāna-viśeṣaḥ. na ca tayoh	śakti-viśeṣa-viśaya-bhede 'pi taj-janita-viśeṣa-
SV_06616	bhedeṣu tat-kārya-paricodane | gaurava-a-	śakti-vaiphalyād bheda-ākhyāyāḥ samā śrutiḥ ||137|
PV_03163	tasmāt tan-niṣṭhā vastuni śrutiḥ | bhāya-	śakti-vyavaccheda-niṣṭhā-abhāve 'pi tac-chrutiḥ ||
PV_02276	syān na vijātimat | atha api tapasaḥ śaktyā	śakti-saṅkara-saṅkṣayaiḥ | kleśāt kutaścid
PV_03518	artha-cintanam || ātmani jñāna-janane	śakti-saṅkṣayataḥ śanaiḥ | viśaya-antara-saṅcāro
V1_00805	ca. vikalpakam tu mano-vijñānam artha-	śakti-sannidhāna-anapekṣam vikalpa-vāsanā-
PV_02165	vijñāna-an-upādānāc ca sidhyati || vijñāna-	śakti-sambandhād iṣṭam cet sarva-vastunaḥ | etat
SV_16409	phala-darśanāt, kṛta-samaya-kāvya-ādi-vat. a-	śakti-sādhanaṃ pumsām anena eva nirākṛtam ||310||
HB_02514	yat kiñcid yataḥ kutaścit syāt, taj-janana-	śakti-sāmye tu tad eva iti na kāryam dr̥ṣṭam
V3_11107	iti cet, na evaṃ-vidhād vyatirekāt kāraṇa-	śakti-siddhiḥ. satsu hi samartheṣu tad-anyeṣu
SV_05302	-vijñāne prthak sāmarthya-darśanāt ||104||	śakti-siddhiḥ samūhe 'pi na evaṃ vyakteḥ
SV_12303	-ādiṣv idānintanānām a-śaktāv api kasyacic	chakti-siddheḥ. tasmāt kāraṇāni vivecayatā
SV_06818	anupalambhāt. eka-vacanam api tad-eka-	śakti-sūcana-arthaṃ saṅketa-paratantram vā. tathā
VN_00701	niyujyate yadi, kiṃ syāt. tad-arthakriyā-	śakti-sthāpanāya niyuktasya samudāya-śabdasya eka
SV_14913	'-kasmāt pratiniyamavān. yādṛṣī tu sva-hetoḥ	śakti-sthitis tādṛṣam phalaṃ bhavati iti hetu-
SV_02914	tasya nānā-upādānām upakāra-āśraya-	śakti-svabhāvasya sva-ātmany a-bhedāt sarva-
PV_03527	na ca saukṣmya-ādy-an-aṃśake || grāhyatā-	śakti-hāniḥ syān na anyasya janana-ātmanaḥ |
SV_05304	api sāmarthyaṃ dr̥ṣṭam iti samūhe 'pi	śaktir a-viruddhā. tathā na kadācid vyaktayaḥ
VN_00713	niyujyante. svayam utthāpane hi bhāva-	śaktir a-śaktir vā cintyeta, na ca tad yuktam.
PV_03022	ced a-śaktaṃ sarvadā eva tat || tasya	śaktir a-śaktir vā yā svabhāvena saṃsthitā |
SV_08106	-nimittam na karma na sāmānyam iti cen na ca	śaktir an-anvayāt ||159|| na hi śaktir nāma
SV_07222	eva vyañjaka ucyate. paratra tu jñāna-janana-	śaktir an-ākṣiptā janyasya iti janana-mātreṇa
V2_06814	yatas tadutpattiḥ. kiṃ tarhi jñāpana-	śaktir ayam asya eva pratipādaka iti. sā api
PV_02161	ādi-śakter iva ced vinirbhāgo na vastunaḥ ||	śaktir artha-antaraṃ vastu naśyen na āśritam
VN_01202	śīlo devānām-priyaḥ prakaraṇam na lakṣayati.	śaktir avasthā ity eko bhāvo '-vibhāga iti pakṣe
SV_10209	sva-sāmarthya-upadhānāj jñāna-utpādāna-	śaktir asti. na ca avāśyam eṣāṃ kārya-upalambho
SV_03710	vacanam. tathābhūtānām kvacid arthe '-bhinnā	śaktir asti sā nimittam iti cet. na, śakter vastu
VN_01201	'n-upayogaś ca ity-ādi. asti paryāyo 'vasthā	śaktir iti tena a-virodha iti cet, vismarāna-śīlo
SV_08113	iti kim antarāle 'n-arthikayā śaktyā. tasmāc	chaktir iti dravyam eva tat-kāryam tac ca na
VN_00705	pratyekam sahitānām ca śakter nānā-ekā ca	śaktir iti, nānā-eka-śakti-vivakṣāyāṃ bahu-
SV_01003	uktaḥ. rāgasya an-upayoge katham tac-	chaktir upayujyate. śakty-upayoge hi sa eva
V3_11110	saṃśayaḥ. rāgasya an-upayoge katham tac-	chaktir upayujyate, svabhāva-guṇasya śaktāv
VN_00702	vacana-virodho 'pi na asty eva. sahitānām sā	śaktir ekā na pratyekam iti samudāya-śabda
SV_12225	sambhavo yāvatā teṣāṃ api puruṣānām a-	śaktir eva idānintana-puruṣa-vat. atra api śakti-
V3_08708	apy ādhāra-bhāvo badara-udaka-ādiṣu janana-	śaktir eva. tasmād eteṣu tad-ātmanā vyapadeśa-
SV_07105	-ādinām apy ādhāra-bhāvo badara-ādiṣu janana-	śaktir eva na sambhavati sā apy atra (145a) na hy
SV_05318	yathā-sambhinnānām apy eka-sāmānya-upakaraṇa-	śaktiḥ, evaṃ tad eva ekaṃ vijñānaṃ kurvantu. kim
SV_05016	a-saṃśṛṣṭa-bhedam kiṃ na pratyeti iti cet. a-	śaktir eṣā vikalpānām a-vidyā-prabhavāt. na vai
SV_05014	api sāmānyam vyaktinām eka-kārya-janana-	śaktir eṣavyā. tatas ta eva anyebhyo bhidyamānās
VN_01118	atiśayavatya iti cet, tā avasthāḥ sā ca	śaktiḥ, kim eko bhāva āhosvin nānā. ekaś cet,
V2_06102	-abhāvah. śaktaṃ kāraṇam na a-śaktam. na ca	śaktiḥ kenacit pratibandhum śakyate, antya-
HB_02309	'bhāva-lakṣaṇam. na ca a-kṣaṇikasya kvacid	chaktiḥ, krama-yaugapadyābhyām arthakriyā-virodhāt.
PV_02209	malāḥ || tat prāg apy a-samarthānām paścāc	chaktiḥ kva tanmaye | na laṃ prarodhum atyantam
SV_15009	tathā api sambandha-doṣaiḥ prāg uktaih śabda-	śaktiś ca dūṣitā ||283|| ukto hi sambandha-artha-
SV_09911	tad-dhetuḥ so '-tat-svabhāvah syāt. niyata-	śaktiś ca sa hetuḥ svarūpeṇa praṭīta eva. na ca
V2_07809	tad-dhetuḥ so '-tat-svabhāvah syāt. niyata-	śaktiś ca sa hetuḥ svarūpeṇa praṭīta eva. na ca
SV_12301	etat syāt. sa ca duḥ-sādhaḥ. yatra ekasya a-	śaktis tatra sarva-puruṣānām ity api pūrva-vad

SV_07015	ādhāraḥ. pravisarpataḥ |	śaktis tad-deśa-jananam kuṇḍa-āder badara-ādiṣu ||
PV_04018	-artha-ṣiṣyatvena tad-a-śakta-uktir iritā |	śaktis tasya api ced dhetu-vacanasya pravartanāt |
SV_15011	-vāde 'neka-prakāro doṣaḥ. tena eva sā śabda-	śaktir dūṣitā iti na punar ucyate. api ca, na
V2_06508	sva-sāmarthya-upadhānāj jñāna-utpādana-	śaktiḥ. na ca avaśyam eṣaṃ kārya-upalambho yena
PV_03372	kramaḥ | icchā-mātra-anubandhitvād artha-	śaktir na sidhyati || smṛtiś ca idṛg-vidhaṃ
SV_08107	cen na ca śaktir an-anvayāt ||159|| na hi	śaktir nāma kiñcid anyad eva pācaka-ādinām. tasyā
PV_04015	kalpitā vyabhicāriṇaḥ || arthād artha-gateḥ	śaktiḥ pakṣa-hetv-abhidhānayoḥ | na arthe tena
V3_00811	-utpatteḥ. sākṣāt tāvat – arthād artha-gateḥ	śaktiḥ pakṣa-hetv-abhidhānayoḥ | na arthe tena
SV_08104	jñāna-abhidhānayoḥ. nimittatve na iṣṭatvāt.	śaktiḥ pācaka-ādi-śabda-nimittam na karma na
PV_02117	proktam indriya-ādy api śeṣavat || dṛṣṭā ca	śaktiḥ pūrveṣāṃ indriyāṇāṃ sva-jātiṣu | vikāra-
PV_03004	iti ced bīja-āder aṅkura-ādiṣu | dṛṣṭā	śaktir matā sā cet saṃvṛtyā astu yathā tathā ||
SV_15623	an-atiśayāt. sarvasya sādhanam te syur bhāva-	śaktir yadi idṛśi | prayoktṛ-bheda-apekṣā ca na a
SV_15005	-nityatā api pratyākhyeyā. yā ca śabda-	śaktir yogyatā-ākhyā artha-pratipatty-āśrayo
VN_00713	svayam utthāpane hi bhāva-śaktir a-	śaktir vā cintyeta, na ca tad yuktaṃ. puruṣais
PV_03022	a-śaktaṃ sarvadā eva tat || tasya śaktir a-	śaktir vā yā svabhāvena saṃsthitā | nityatvād a-
V3_04206	tad-bhāvād itarasya iti. atha kā iyaṃ	śaktiḥ. sa eva bhāva uta anyad eva kiñcit. sa eva
SV_01624	anumānam, a-śaktād an-utpatteḥ. atha kā iyaṃ	śaktiḥ, sa eva bhāvaḥ, uta anyad eva kiñcit. sa
PV_02198	-kṣaye 'nya-a-pratisandhitāḥ || a-kṣiṇa-	śaktiḥ saṃskāro yeṣāṃ tiṣṭhanti te 'n-aghāḥ |
SV_11617	sāmarthye 'pi paścād api svabhāva-a-tyāgād a-	śaktiḥ. sambandhe na ayam doṣo vikalpate ||232||
VN_01113	'yam anvayo nāma bhāvasya janma-vināśayoḥ.	śaktiḥ, sā asty eva prāg api janmano nirodhād apy
SV_15526	kavi-samayād iva pāṭhakānām. atha api bhāva-	śaktiḥ syād anyatra apy a-viśeṣataḥ ||292|| na
HB_02308	cet, na, a-kṣaṇikatve 'vastutva-prasaṅgāt.	śaktir hi bhāva-lakṣaṇam sarva-śakti-viraho
PV_03405	-akṣa-manaskārād anyasya ekasya gamyate |	śaktir hetus tato na anyo 'hetuś ca viśayaḥ
PV_04144	yady evam atra bādḥā syān na anya-an-utpādya-	śaktikaḥ || sakṛc chabda-ādy-a-hetutvāt sukha-
HB_01401	-svabhāvam ekam eva jātam iti. a-pratirodha-	śaktikeṣv anantara-kāryeṣu kṣaṇikeṣv an-ādheya-
PV_03001	| mānam dvividham viśaya-dvaividhyāc chakty-a-	śaktitaḥ | arthakriyāyāṃ keśa-ādir na artho 'n-
V3_09101	asiddha-jñāpana-aṅgasya jñāpanam praty a-	śaktitaḥ | trairūpya-asiddhi-sandehe prapattīṅām
HB_01309	prativīṣiṣṭa-kārya-janane 'vyavadheya-	śaktitayā pratyupasthitāḥ kṣaṇikatvāt sāmagrī-
PV_02127	laṅghanam bala-yatnayoh | tad-dhetvoḥ sthita-	śaktitvāl laṅghanasya sthita-ātmatā || tasya ādau
SV_16403	tādṛśaḥ prabhāvavān eva an-anya-sādḥāraṇa-	śaktitvād iti puruṣa-viśeṣa eva samarthitaḥ.
PV_04286	|| an-adhyavasita-avagāhanam an-alpa-dhī-	śaktinā apy a-dṛṣṭa-paramārtha-sāram adhika-
SV_03005	upakāre vā sva-ātma-bhūtābhir ayam ekaḥ	śaktibhiḥ. śaktir upakurvan eka upādhinā api
PV_02036	|| atiprasaṅgād yad dṛṣṭam pratisandhāna-	śaktimat | kim āsit tasya yan na asti paścād yena
PV_02083	|| tanutvān mūrtam api tu kiñcit kvacid a-	śaktimat | jala-vat sūta-vad dhemni na a-dṛṣṭer
SV_02927	prasaṅgaḥ. atha api syād bhinnā eva śaktayaḥ	śaktimato yābhir upādhin upakaroti. tato na ayam
SV_03011	upādhinām tac-chaktinām ca aparāparāsv eva	śaktiṣv a-paryavasānena ghaṭanāt, sa ekas tābhiḥ
HB_01509	aparāpara-svabhāva-bheda-anvayiniṣu bhāva-	śaktiṣu, na sthira-eka-svabhāveṣu bhāveṣu,
SV_03005	vā sva-ātma-bhūtābhir ayam ekaḥ śaktibhiḥ.	śaktir upakurvan eka upādhinā api gr̥hyamāṇaḥ
SV_03009	-bhūta-sakala-śakty-upakāro gr̥hītaḥ sarvāḥ	śaktir gr̥hāyati, tās ca sva-upādhin ita tad-
SV_03011	bhinnā eva bhāvāt. evam upādhinām tac-	chaktinām ca aparāparāsv eva śaktiṣv a-
SV_00703	kāryam eva na anumiyate. sāmagrī-phala-	śaktinām pariṇāma-anubandhini | anaikāntikatā
SV_00706	sva-kāryam janayanti, sāmagrī-janmanām	śaktinām pariṇāma-apekṣatvāt kārya-utpādasya.
V3_08302	sva-kāryam janayanti, sāmagrī-janmanām	śaktinām pariṇāma-apekṣatvāt kārya-utpādasya.
SV_03001	tato na ayam prasaṅga iti. dharma-upakāra-	śaktinām bhede tās tasya kiṃ yadi | na upakāras
PV_02122	svabhāvaś ca na tādṛśaḥ || tatra upayukta-	śaktinām viśeṣa-an-uttarān prati | sādhanānām a-
SV_13321	dhvani-gatir bhavet ||257|| tāni pratiniyata-	śaktiny api indriyāni nānā-rūpān prati-śabda-
PV_03261	kadācana || na hi saty antar-aṅge 'rthe	śakte dhīr bhāya-darśani | artha-grahe sukha-
PV_03038	yathā-kalpanam eva vā | kuryād a-śakte	śakte vā pradhāna-ādi-śrutim janaḥ || śabdebhyo
PV_03038	-ākhyam yathā-kalpanam eva vā | kuryād a-	śakte śakte vā pradhāna-ādi-śrutim janaḥ ||
HB_02511	upādīyeta na aparam, tasya eva tatra	śakter anyasya ca a-śakteḥ, tayos taj-janana-
SV_03623	sarvatra utsannam idānīm eka-vacanam eka-	śakter abhāvāt. yatnaś ca vyarthāḥ. vastv-a-
VN_01310	pariṇāmaḥ, sa tasmād a-bhinna iti, na hi	śakter ātma-a-pariṇāma iti, kiṃ ca idam uktaṃ
PV_02160	-vartitvād āśrayo 'yuktam anyathā | mada-ādi-	śakter iva ced vinirbhāgo na vastunaḥ || śaktir
SV_02111	tadā anityatā vyavasthāpyate, kārya-utpādana-	śakteḥ kāraṇa-svabhāvatve 'py a-dṛṣṭa-tat-
SV_03007	tathā hy eka-upādhi-grahaṇe tad-upakāriṇyāḥ	śakter grahaṇam. tad-grahaṇe tad-upakāri bhāvaḥ
V2_06902	apy asyāḥ, tad-vyatikrame ca niyama-ayogāt.	śakteś ca an-artha-antaratvāt sa eva svabhāva-
HB_02511	aparam, tasya eva tatra śakter anyasya ca a-	śakteḥ, tayos taj-janana-itara-svabhāvatvena
VN_00705	jāti-śabdeṣv arthānām pratyekaṃ sahitānām ca	śakter nānā-ekā ca śaktir iti, nānā-eka-śakti-
SV_16315	upakārāt pācakaś citratvād upakāraka-	śakteḥ. puruṣa-viśeṣa-āśraya-vipāka-dharmā sa
SV_15614	tad-artha-siddhiḥ syāt (293c) yato hi bhāva-	śakteḥ phala-utpattiḥ sā a-vikalā iti na phala-
PV_04253	anekasmāt kleda-vad dugdha-vāriṇaḥ | drava-	śakter yataḥ kledaḥ sā tv ekā eva dvayor api ||
SV_03710	-bhinnā śaktir asti sā nimittam iti cet. na,	śakter vastu-rūpa-a-vyatirekāt, vyatireke vā an-
SV_08727	'sti. sarveṣāṃ sarvatra paryāyeṇa upayogāt.	śakter vā vipariṇatāyās tan-niveśinyā rūpa-
SV_03712	-ayogāt. upakāre vā śakty-upakāriṇyā api	śakter vyatireka ity anavasthiter a-pratipattiḥ.
VN_01307	vivekena an-upalakṣaṇa evaṃ bhavati. na ca	śakteḥ śakty-ātmani prādur-bhāva iti tasyāḥ sva-

PV_02278 eva cet | tat karma-phalam ity asmān na
 SV_12114 'nyatra idānīntanānām an-upadeśa-pāṭha-a-
 V3_11111 upacārāt. yatra so 'samarthaḥ, na tatra
 SV_17116 na yuktaḥ. anyathā a-sambhava-abhāvān nānā-
 V2_07111 ||44|| anyathā a-sambhava-abhāvān nānā-
 V3_11109 caitanya-karaṇa-guṇa-āder eva dr̥ṣṭa-
 PV_02028 siddho 'tiśayas tataḥ || tasmāt prthag a-
 SV_12302 vyabhicāri. bhārata-ādiṣv idānīntanānām a-
 SV_08111 eva upayujyata iti vācyam. tasya upayoge
 V3_11110 tac-chaktir upayujyate, svabhāva-guṇasya
 SV_15705 -bhedo hi bhedakaḥ | prayokṭr-bhedān niyamaḥ
 PV_03106 nāśinam janaḥ || bhāva-svabhāva-bhūtāyām api
 SV_16203 'pi na śakyeta, a-tat-prabhavāt. kvacic
 SV_06707 niveśanīyaḥ, tad vā ekam enām śrutim vastu-
 PV_03185 -smrteḥ | tathā anapekṣya samayaṁ vastu-
 SV_08112 kiṁ na iṣyata iti kim antarāle 'n-arthikayā
 SV_08109 tasyāṁ tasya upayoga iti cet kim idānīm
 PV_02276 alpam syān na vijātimat | atha api tapasaḥ
 VN_02905 nityaṁ ca pramāṇena pratipādayitum
 VN_05310 vistārayet, tac ca sarvaṁ yadā na anuvaktum
 VN_05704 viṣayaṁ a-pradarśya uttaraṁ pratipattum na
 SV_12312 yadi tādr̥ṣīm racanām puruṣāḥ kartum na
 SV_12314 vivecayet, vyaktam apauruṣeyo vedaḥ. nanu na
 SV_10811 eva. anyathā vaktur vaiguṇyam udbhāvayet. a-
 SV_10814 -vac ca. tad viparyayeṇa upasaṁhāra-vac
 SV_01603 -upagama-virodhāt, tad-viśeṣānām anyatra api
 V2_09901 -upagama-virodhāt, tad-viśeṣānām anyatra api
 SV_12404 pratighātaḥ puruṣānām. tasmān na kiñcid a-
 SV_04612 loke śabda-prayogo vyavahāreṣu. vyakter a-
 SV_11005 ato jñātvā pravṛtto 'rthavān syām iti. sa
 V3_00801 vastuni vṛtti-niyama-abhāvāt. tathā hy a-
 PV_03220 citra-vijñāne jñāna-upādhir an-anya-bhāk | a-
 V3_13706 su-jñānāḥ. prabhedaḥ punar āsām ānanyād a-
 HB_03701 -pratihatetv hetuḥ, a-lakṣaṇam etad a-
 V3_03706 kiṁ tarhi vastu-sthityā. sā ca evam a-
 V3_03512 asādhāraṇatvam, kvacid a-candre 'siddheḥ. a-
 SV_10903 snāna-agni-hotra-āder an-upadeśaḥ. sa iyaṁ
 SV_17405 upadarśya sarvaṁ satya-arthaṁ āha śāstraṁ
 VN_03816 eva ādyaṁ nigrahassthānam iti kim anyair a-
 V3_03505 bādhatē, puruṣa-icchā-anurodhino 'rtheṣv a-
 SV_06715 na upālabham arhati. na ca iyaṁ a-
 SV_11421 ca na syāt. upadeśasya ca iṣṭa-saṁvādaḥ
 SV_17327 āgama-lakṣaṇam asmābhiḥ, tat tu sarvasya
 PV_03182 sva-viṣayo vijñāna-anubhavo yathā | a-
 V1_02107 na abhijalpa-anuśaṅgiṇi ||21|| a-
 PV_03249 arpita-tad-rūpaṁ grhītam iti ca ucyate || a-
 V1_02012 ātma-saṁvedane vikalpaḥ sambhavati, yasmād a-
 SV_05010 sa eva asyā viṣaya iti, a-viṣayi-kṛtasya a-
 SV_13424 sad-asatos tulya-upayogā iti dhvanibhir a-
 SV_12420 api syuḥ. na api sann api sarvo draṣṭum
 SV_02525 nāmnā yo viśeṣo bhedaḥ pratīyate na sa
 SV_13513 kṛtakānām api hetu-pariṇāma-niyamavatām a-
 V2_05709 yena dharmeṇa viśeṣaḥ sampratīyate | na sa
 SV_02423 yena dharmeṇa viśeṣaḥ sampratīyate | na sa
 V2_05306 sa saṁvarṇita eva. sa ca na asaty anvaye
 SV_04707 ||94|| syād etat – ānanyād vyaktinām a-
 SV_11101 221 | na hi svabhāvo 'yatnena vinivartayitum
 SV_05825 buddhāv an-ārūḍhe 'rthe na saṅketaḥ
 PV_04081 ced dharmiṇaṁ sādhyam tataḥ kiṁ tan na
 SV_09319 viśeṣi-bhavati. na ca viśeṣaḥ sādhyatūṁ
 V3_07102 viśeṣi-bhavati. na ca viśeṣaḥ sādhyatūṁ
 V2_06103 a-śaktam. na ca śaktiḥ kenacit pratibandhuṁ
 VN_05405 sarva-viṣaya-upadarśanaṁ kṛtvā yugapad doṣaḥ
 SV_16118 -aṅkura-ādinām ca sva-icchayā krama-racanā
 SV_04710 avaśyaṁ tatra sambandhaḥ karaṇīyaḥ. sa ca na

śakteḥ saṅkara-ādikam || utpitsu-doṣa-nirghātād
 śakteḥ. sā ca anyatra apy ekena racite granthe
 śakteḥ sāmartyam asti iti. tasmān nāntariyakam
 śakteḥ svayaṁ dhvaneḥ | avaśyaṁ saṅkayā bhāvyaṁ
 śakteḥ svayaṁ dhvaneḥ | avaśyaṁ saṅkayā bhāvyaṁ
 śakter hetos teṣv a-sambhavāt saṁśayaḥ. rāgasya
 śakteṣu yeṣu sambhāvyaṁ guṇaḥ | saṁhatau hetutā
 śaktāv api kasyacit chakti-siddheḥ. tasmāt
 śaktāv arthakriyāyām eva upayujyata iti kiṁ na
 śaktāv upacārāt. yatra so 'samarthaḥ, na tatra
 śaktau na samaye bhavet ||295|| ādheya-viśeṣā hy
 śaktau phale 'dr̥ṣaḥ | an-ānantaryato moho
 chaktau sarvas tathā syāt, viśeṣa-abhāvāt. tad-
 śaktiā eva dhvanayati iti. na asty etat, kiṁ
 śaktiā eva netra-dhiḥ || saṅketa-smaraṇa-apekṣam
 śaktiā. tasmāc chaktir iti dravyam eva tat-kāryam
 śaktiā. śakti-upayogāya śakti-antarasya
 śaktiā śakti-saṅkara-saṅkṣayaḥ | kleśāt kutaścid
 śaknuyāt. an-uddiśya a-pramāṇakam śāstra-upagamam
 śaknuyāt, kas tasya vivāda-āśraya-artha-mātra-
 śaknuyād ity uttaraṁ na pratipadyeta jñāta-uttara
 śaknuyuḥ kṛtām vā a-kṛta-saṅketo vivecayet,
 śaknuyanty eva puruṣā mantrān kartum. etad
 śakya-upāya-phalāni ca śāstrāṇi phala-arthi na
 chakya-upāyam puruṣa-artha-abhidhāyī ca śāstraṁ
 śakya-kriyatvāt, pratyakṣānām śabdānām a-
 śakya-kriyatvāt, pratyakṣānām śabdānām a-
 śakya-kriyam eṣām. katham idānīm satya-prabhavau
 śakya-codanavāl lakṣita-lakṣaṇa-arthaṁ jāti-
 śakya-darśana-avisamvāda-pratyayena anyatra api
 śakya-darśanam etat – yatra tad-icchā tatra
 śakya-darśanas taṁ hi pataty arthe vivecayan ||
 śakya-nirdeśa iti na nirdiśyate. yukto 'yam artha
 śakya-niścaytvāt. hetv-abhāvo vā. na hy a-
 śakya-niścayā iti na tat sandigdha-lakṣaṇam
 śakya-niśedhatām asya darśayann evam āha, a-prati-
 śakya-pariccheda-a-śeṣa-viṣaya-viśuddhir
 śakya-paricchede 'pi viṣaye pramāṇa-virodhād
 śakya-paricchedaiḥ klība-pralāpa-ceṣṭitair
 śakya-pratiśedhatvād iṣṭa-śabda-abhidheyatvasya.
 śakya-pravartanā, icchā-adhīnatvāt, yadi hi na
 śakya-vikalpe na asti iti vyarthā eva
 śakya-vicārasya viṣayasya yathāsvam pramāṇena
 śakya-samayaṁ tadvad anyad apy a-vikalpakam ||
 śakya-samaytvān na sukha-ādinām ātma-saṁvittir
 śakya-samayo hy ātmā sukha-ādinām an-anya-bhāk |
 śakya-samayo hy ātmā sukha-ādinām an-anya-bhāk | (
 śakya-samāropāt, ākāra-antara-vat. sa ca tatra na
 śakya-sādhanam kāryam. tatra api tathā ity alam
 śakyaḥ. ata eva a-dr̥ṣṭasya an-apahnavāḥ. na api
 śakyo 'nyena pratīyayitum iti na eka-arthāḥ
 śakyaḥ krama-viparyayaḥ kartum. yathā bija-aṅkura
 śakyaḥ tato 'nyena tena bhinnā vyavasthitih ||31||
 śakyaḥ tato 'nyena tena bhinnā vyavasthitih ||42||
 śakyo darśayitum, tad-bhāva-hetu-bhāvayor darśana-
 śakyaḥ śabdena sambandhaḥ kartum. evaṁ sati idam
 śakyaḥ. śrottriya-kāpālīka-gṛhṇā-vat. yatnaś ca
 śakyata ity eke. teṣām a-vṛkṣaḥ saṅkete
 śakyate | kasmād dhettv-anvaya-abhāvān nanu doṣas
 śakyate 'n-anvayāt. yathā āha – pramāṇa-viṣaya-
 śakyate, an-anvayāt. yathā āha – pramāṇa-viṣaya-
 śakyate, antya-avasthāyām pariṇāma-abhāvāt
 śakyate 'bhidhātum, pratyartham doṣa-bhedāt.
 śakyate kartum. tata eva puruṣa-dharma-saṅkhyāte
 śakyate. tat-sambandhini karaṇāt tatra api kṛta

SV_17308	| sva-icchā-vṛttiḥ saṅketah sa iha eva kartum	śakyate na anyatra iti na uparodho 'sti. sa ca
SV_12430	veda-adhyayanasya yad anyathā adhyetum na	śakyate. na hi viśeṣaṇam a-viruddham vipakṣeṇa
VN_01814	-upādānād eva. na hi tair hetoḥ sambandhaḥ	śakyate pradarśayitum, a-pradarśanād a-sāmarthyam.
SV_05823	a-vṛkṣa-grahaṇam antareṇa tathā grahitum a-	śakyatvāt, a-vijñāta-vṛkṣeṇa a-vṛkṣasya api tad-
SV_04806	astu, sarvathā doṣa-parihārasya kartum a-	śakyatvāt, artha-antara-abhyupagame prayojana-
SV_16420	-siddhir viśeṣa-a-sambhavyasya jñātum a-	śakyatvāt. idr̥ṣeṣu ca anupalabdher hetutva-
HB_02115	kenacit svabhāva-anyathā-bhāvasya kartum a-	śakyatvāt kiṃ nāśa-kāraṇaiḥ. anyathātva-
SV_12904	upakāra-ayogāt, a-krameṇa ca vyāhartum a-	śakyatvāt, gaty-antara-abhāvāc ca. na eva vākye
SV_12426	-sambhavāt. svabhāva-viprakaṣeṇa draṣṭum a-	śakyatvāc ca. tasmād adhyayanam adhyayana-antara-
PV_02274	vipakṣasya na hāniḥ karma-dehayoḥ || a-	śakyatvāc ca ṛṣṇāyām sthitāyām punar udbhavāt |
VN_05411	eva, a-pradarśite doṣasya vaktum a-	śakyatvāt. tathā ca dvir-anubhāṣaṇam kṛtam syāt.
SV_06107	ākṛter apy ekatra dṛṣṭāyā anyatra draṣṭum a-	śakyatvāt, tad-a-tadvator vṛkṣa-a-vṛkṣatve
V3_08107	sarvato vipakṣād vyāvṛtter darśayitum a-	śakyatvāt. tad asya na bhāva-mātreṇa na sām्यena
V3_00408	ca ubhaya-nivṛttiḥ, vivekasya kartum a-	śakyatvāt, tasya anyatra vastutaḥ pratibandhāt.
SV_01525	-abhāvāt, sambhave 'pi viśeṣāṇām draṣṭum a-	śakyatvāt, tādr̥śām ca a-pratikṣepa-arhatvāt. na
V2_09813	-sambhavāt, sambhave 'pi viśeṣāṇām draṣṭum a-	śakyatvāt teṣām ca a-pratikṣepa-arhatvāt. na evam
SV_11008	-pravṛttir eva. tasya tathābhūtasya jñātum a-	śakyatvāt, na an-iṣṭeḥ. tādr̥śām a-vitatha-
V2_06613	a-pravṛttir eva, tathābhūtasya jñātum a-	śakyatvāt. na an-iṣṭeḥ, tādr̥śām a-vitatha-
SV_16221	-samvādāt tasya ca karaṇāt prāg draṣṭum a-	śakyatvāt. na ca ayam anukramaḥ svabhāvataḥ
SV_17214	-prasaṅgāt, a-pratyakṣe 'pi kenacij jñātum a-	śakyatvāt. na ca asti kaścīd viśeṣaḥ. sarva-śabdā
V3_02402	-prāptasya sādhyasya vacanena nivartayitum a-	śakyatvāt. pakṣa-lakṣaṇa-bāhya-arthaḥ svayam-
SV_12106	apy apahnotṛ-darśanāt. niṣṭhā-āgamanasya a-	śakyatvāt. yathā ayam anyato '-śrutvā na imam
VN_02811	-prakārāṇām a-sambaddhāṇām parisankhyātum a-	śakyatvāt, lakṣaṇa-niyamo 'py a-sambaddha eva
V3_10711	-vakṛt-dharmatā-paricchedasya ca kartum a-	śakyatvāt. sa eva hy evam sarvajñāḥ syād ity a-
SV_07502	sāmānyasya svabhāva-atīśayasya ādhātum a-	śakyatvāt. samavāyo 'bhivayaktir iti cet. ukta-
SV_12216	sarvaḥ. tatra viśeṣa-pratikṣepasya kartum a-	śakyatvāt. sambhavad-viśeṣasya ca tādavasthya-a-
V1_03502	sarva-avayavāṇām ca yugapad draṣṭum a-	śakyatvāt sarvadā ca asya a-darśana-prasaṅgaḥ.
HB_01406	svabhāvasya a-vivekād viśeṣasya kartum a-	śakyatvāt, svabhāva-antara-utpatti-lakṣaṇatvād
V3_03705	aparatra vyatireka-nīśayasya kartum a-	śakyatvād ity uktam. na ca puruṣa-pratibhā-vaśāt
V2_06509	te pramāṇa-traya-nivṛttāv api na santi iti	śakyante 'dhyavasātum. yo 'pi jñāpaka-abhāvād
SV_11014	ca prāyaśo buddhi-pūrvam anyathā api kartum	śakyante, puruṣa-icchā-vṛttivāt, teṣām ca citra-
V2_06702	ca prāyaśo buddhi-pūrvam anyathā api kartum	śakyante, puruṣa-icchā-vṛttivāt teṣām ca citra-
SV_03520	śabdāḥ puruṣaiḥ kvacit pranīṣitā api na	śakyante pranetum vastu-pratibandhād dhūma-ādi-
SV_10211	te pramāṇa-traya-nivṛttāv api na santi iti	śakyante vyavasātum. tasmān na sarva-anupalabdhīḥ
V1_01104	icchayā nivartyeta tad-anya-vikalpa-vat.	śakyante hi kalpanāḥ pratīśankhyānena
SV_12706	grahaṇe grāhyatayā iṣṭam asty anyad vā iti	śakyam avasātum, ākāra-antara-vat. anya-a-
SV_16218	na hy ayam arthaḥ samartho na ayam iti	śakyam unnetum, a-saṅkirṇasya liṅga-viśeṣasya
V3_02507	eva sādhyam kuryāt, tataḥ kiṃ syāt. a-	śakyam etat. kasmāt. hetor viśeṣeṇa anvaya-
V3_00603	kriyate, na kaścīd evam karoti. na ca	śakyam evam kartum, caitanyena anayor virodha-
SV_13812	ekaḥ sādhyate kiṃ na ghaṭa-ādayaḥ. tatra api	śakyam evam vyañjaka-bhedāt pratibhāsa-bheda iti
SV_06711	syāt. na ca asya an-anya-sādharmaṇam rūpaṃ	śakyam codayitum. na apy asya āyāsasya kiñcit
SV_10601	ca upādāna-kārya-pratyaya-a-pratibhāsi rūpaṃ	śakyam tad-viśayatvena adhyavasātum. sa tu
V3_06803	ca upādāna-kārya-pratyaya-a-pratibhāsi rūpaṃ	śakyam tad-viśayatvena adhyavasātum. sa tu
SV_15814	ayam asya śrāvakaḥ syāt. tac ca na	śakyam, tasya kathañcid apy a-pariṇāmāt. indriya-
PV_02222	tasya varjanam || a-dūṣite 'sya viśaye na	śakyam tasya varjanam | prahāṅir icchā-dveṣa-āder
HB_03305	bhavati yasya yena anvayo 'sti. na hy evam	śakyam darśayitum yatra anya-bhāva-upalabdhīs
NB_03136	vipakṣe ca sarvatra asattvam eva nīśayena	śakyam darśayitum viśeṣa-lakṣaṇam vā. tad
V3_13308	hetoḥ sāmānya-lakṣaṇam viśeṣa-lakṣaṇam vā	śakyam darśayitum. tad arthāpattiyā eṣām nirāso
PV_04064	-sthitih || sarvān arthān samī-kṛtya vaktum	śakyam na sādhanam | sarvatra tena utsannā iyam
V3_02213	||20|| sarvān arthān samī-kṛtya vaktum	śakyam na sādhanam | sarvatra tena utsannā iyam
V1_03202	sato rūpaṃ na nirdīśyate. na idam idantayā	śakyam nirdeṣṭum. a-nirūpitena nāma ayam ātmanā
SV_10608	dharmī. na ca sa eva arthaḥ svalakṣaṇam iti	śakyam vaktum. a-samprāpta-niruddhāyor apy
V3_06809	dharmī. na ca sa eva arthaḥ svalakṣaṇam iti	śakyam vaktum, a-samprāpta-vinaṣṭayor apy
PV_02060	-a-vikāreṇa na upādeyasya vikriyā | kartum	śakyā a-vikāreṇa mṛdaḥ kuṇḍa-ādino yathā || a-
VN_05613	'pradarśita-viśayatvād uttara-pratipattir a-	śakyā ity an-uttara-pratipattiyā eva
VN_03517	'pi hetor na avyabhicāra-dharmatā	śakyā darśayitum iti na a-pradarśita-avinābhāva-
V2_05309	prthag-rūpatvāt. te tv ekena api vākyena	śakye darśayitum iti prayoga-samāsa ucyate na
NB_03122	-vipakṣayoḥ sad-asattve yathokta-prakāre	śakye darśayitum. tat-kāryatā-niyamaḥ kārya-
V3_13209	-vipakṣayoḥ sad-asattve yathokta-prakāre	śakye darśayitum, tat-kāryatā-pratiniyamaḥ
SV_16202	nir-ālambanaḥ svayam prakāśeta. yatne 'pi na	śakyeta, a-tat-prabhavāt. kvacit chaktau sarvas
SV_11002	avisamvāda ity anye. iṣṭo 'yam arthaḥ	śakyeta jñātum so 'tisayo yadi ||218|| sarva eva
V2_06610	āgamo 'visamvādi iti cet, iṣṭo 'yam arthaḥ	śakyeta jñātum so 'tisayo yadi ||32|| sarva eva
HB_03718	prakāśyam a-samvaraṇiyam ca katham nirvodhum	śakyeta. sa tāvad ayam hetur vastūni sva-sādhyā-
SV_02314	eva agnir ity avyabhicārah. agni-svabhāvah	śakrasya mūrdhā yady agnir eva saḥ | atha an-agni
V2_08709	eva agnir ity avyabhicārah. agni-svabhāvah	śakrasya mūrdhā yady agnir eva saḥ | atha an-agni

SV_10215 na hi pravṛtti-niṣedhe 'pi iyam niḥ-
SV_17005 arthasya a-pramāṇa-vṛtter anyasya api
V1_02607 ||25|| sarva-artha-upalambheṣu saṃsarga-
V2_05304 sarva-vastuno vyāvṛtti-virodhāt. vṛtti-
SV_17602 -dṛṣṭa-vyabhicāra-vacasām api puruṣāṅgāṃ vāci
V3_01608 syāt. sa ca na śārīrasya, an-anvaya-
V2_09713 -darśanāt. kvacid viśeṣasya api sambhavāc
HB_03711 tasmān na asty eva viśeṣa iti sarvatra
SV_17117 abhāvān nānā-śakteḥ svayaṃ dhvaneḥ | avaśyaṃ
V2_07112 abhāvān nānā-śakteḥ svayaṃ dhvaneḥ | avaśyaṃ
VN_05019 hi kadācid a-samyak-śravaṇa-pratipatti-
SV_17113 eka-artha-niścayaḥ śabdānāṃ tata eva
V2_07910 -vṛttech kārya-a-kārya-an-avabodhāt, sarvatra
PV_04072 | śāstreṣv icchā-pravṛtṭy-artho yadi
V3_01708 yathā ko 'py āyāta iti na parvate vṛkṣe vā
V3_02404 pravṛtṭy-artho iti cet, kutaḥ punar iyam
V2_09010 sattā-upalambhena sarvadā tad-bhāva-
SV_02108 buddhiḥ sattā-upalambhena sarvadā tathābhāva-
SV_01219 'sti iti katham vyabhicāraḥ. pratyakṣa-bādhā-
V2_09505 'sti iti katham vyabhicāraḥ. pratyakṣa-bādhā-
SV_09612 -mātram dvayor api sambhavad vipakṣa-pracāra-
V3_07703 -mātram dvayor api sambhavad vipakṣa-pracāra-
SV_17111 api ca iyam utpādītā prasiddhyā eva
V2_07105 nibandhanam ||41|| utpādītā prasiddhyā eva
SV_09219 kiṃ rūpam abhidheyam āhosvid bheda iti
PV_03370 tad-abhāve na tad bhavet || an-artha-ākāra-
HB_03704 pratiyogi-sambhavo 'dṛṣṭa-pratiyogiṣv api
VN_00208 kṛtako vā syān nityaś ca ity a-nivṛtṭir eva
SV_01220 'bhāvāt. kadācid bhaved iti cet. tathā
V2_09506 'bhāvāt. kadācid bhaved iti cet, tathā
V3_10207 -bhedaś tu kathita eva. na hy a-vipakṣa-
V3_03605 iti darśayan, śabda-prasiddhena ity āha.
PV_02030 | a-jñā-upadeśa-karaṇe vipralambhana-
SV_15222 dhetāv a-sambhavo 'n-ukte bhāvas tasya api
SV_15217 yo hi yena a-vyāptas tatra tad-vyatirekaḥ
VN_00605 rājā mahā-sammataḥ prabhavo rāja-vaṃśasya,
VN_00102 vādinam api vādeṣv asad-vyavasthā-upanyāsaḥ
VN_02006 ca. sarvaś ca ayam prakāro dur-matibhiḥ
PV_02167 dṛśyatām yātaṃ tad rūpaṃ prān na dṛśyate ||
PV_02166 || a-dṛṣṭa-pūrvam asti iti tṛṇa-agre kariṇām
PV_03518 || ātmani jñāna-janane śakti-saṅkṣayataḥ
PV_02128 deha-vaiguṇyāt paścād-vad a-vilaṅghanam |
SV_12319 -balā viśa-dahana-ādi-stambhana-darśanāt.
PV_04132 rūpaṃ yad eva pratibhāsate || a-dvayaṃ
V3_04001 'dvayaṃ sambandhy-antara-abhāvāc
SV_09212 iti. yat punar etad artha-niṣedhe 'n-arthaka-
SV_09115 tan-niṣedhe 'pi tulyo doṣo niṣedhād asati
SV_06723 a-viruddhā iti sa eva artha-a-bhedaḥ
SV_06621 ca vidyate ||139|| artha-a-bhedena ca vinā
SV_13913 ato yuktam ete yac chabdān kuryuḥ. anyathā
PV_03160 ca saḥ | kriyate vyavahāra-arthaṃ chandaḥ
V3_01804 yathā – na anitya-śabdaḥ śabdaḥ na
VN_02514 ity eṣā pratijñā-hāniḥ prak-pratijñātasya
SV_13816 ||263|| na hi kadācid vyāpṛteṣu karaṇeṣu
SV_13911 na apy eṣām a-sāmarthyam. tad-vyāpāra-abhāve
V1_00809 api ca artha-upayoge 'pi punaḥ smṛtaṃ
VN_04608 vyutpadyamānā loke dṛśyanta iti vyartham
V1_00812 -sāmānyam a-smaratas tad-yojanā sambhavati,
SV_02528 na vastu-rūpam eva iti, pramāṇa-antarasya
SV_14708 ca a-vācyatā ity api kārya-kāraṇa-bhāva eva
SV_16929 anyām eva artha-kalpanām ayam kurvāṇaḥ
SV_17012 eva sarva iti yathā-iṣṭam praṇiyante. tasmāc
V2_07013 -ādi-śabdaś ca dṛṣṭo 'rūḍha-artha-vācakaḥ |
V1_01715 tato na an-upalakṣaṇam | (17ab) a-buddhi-
VN_04505 goṇī-śabdāt kakuda-ādimaty arthe pratītiḥ, śaṅka-paricchedaṃ cetaḥ karoti. saṃśayād api śaṅkanīyatvāt. yad uktam – agni-hotram juhuyāt śaṅkayā ekatva-an-adhyavasāyād bhinnā-śaṅkayā eva tataḥ saṃśayaḥ. anvayas tu na dṛṣṭa śaṅkayā kiṃ yathārthā na vā iti. tena na yuktam śaṅkayā, na ghaṭasya, virodhād iti sāmānyena api chaṅkayā bhavitavyam iti sarvatra a-darśana-śaṅkayā bhavitavyam. dṛṣṭa-pratihetor api hetoḥ śaṅkayā bhāvyaṃ niyāmakam a-paśyatām ||324|| ity śaṅkayā bhāvyaṃ niyāmakam a-paśyatām ||45|| eṣa śaṅkayā sāksi-prabhṛtinām punaḥ punar brūyāt, api śaṅkā-utpattech. nānā-arthā hi śabdā loke dṛśyante. śaṅkā-utpattech, sarvasya kvacit kathañcid śaṅkā kuto nv iyam || so 'niṣiddhaḥ pramāṇena śaṅkā bhavati. na hi viśeṣa-śabda-sannidhir eva śaṅkā, yena tad-arthaṃ yatnaḥ kriyate. so 'śaṅkā-vipralabdhaḥ sadṛśa-apara-utpatti-śaṅkā-vipralabdho na vyavasyati sadṛśa-apara-śaṅkā vyabhicāra ity eke. na, pakṣi-kṛta-viśaye śaṅkā-vyabhicāra ity eke. na, pakṣi-kṛta-viśaye śaṅkā-vyavacchedena labhyaṃ gamakatvaṃ katham śaṅkā-vyavacchedena labhyaṃ gamakatvaṃ katham śaṅkā śabda-artha-niścaye | yasmān nānā-artha-śaṅkā śabda-artha-niścaye | yasmān nānā-artha-śaṅkā syāt. abhāvas tu viveka-lakṣaṇa eva nimittī śaṅkā syād apy arthavati cetasi | atīta-artha-śaṅkā utpādayati, viśeṣa-abhāvāt. sati vā viśeṣe śaṅkāyāḥ. tato vyatirekasya sandehād anaikāntikaḥ śaṅkāyām atiprasaṅgaḥ, anyatra apy abhāva-niyama-śaṅkāyām atiprasaṅgaḥ, anyatra apy abhāva-niyama-śaṅkāyām sādhya-abhāva-vyavaccheda-arthaṃ hetur śaṅkita-pratibandhānām saṃśayād asiddheḥ, ciram a śaṅkibhiḥ || tasmād anuṣṭheya-gataṃ jñānam asya śaṅkyate | viruddhānām padārthānām api vyāpaka-śaṅkyeta. na ca viruddhāyor ekatra sambhavo 'sti. śaṅkhaś cakra-vartī mahā-sammata-nirmitasya śaṅhā nigṛhṇanti, tan-niṣedha-arthaṃ idam śaṅhair nyāya-sāmarthyena artha-pratipādane 'śatadhā viprakīrṇe 'pi hetau tad vidyate katham | śatam | yad rūpaṃ dṛśyatām yātaṃ tad rūpaṃ prān śanaiḥ | viśaya-antara-saṅcāro yadi sā eva artha-śanair yatnena vaiguṇye niraste sva-bale sthitiḥ | śabarāṅgāṃ ca keṣāñcid adya api mantra-karaṇāt, a-śabala-abhāsasya a-dṛṣṭer buddhi-janmanaḥ | tad-chabala-abhāsāyā buddher a-dṛṣṭeḥ, tasya eva śabda-a-prayogān nir-viśayasya nañō 'prayoga ity śabda-a-pravṛtṭir ity-ādi. asato vā asya niṣedhe śabda-a-bhedasya kāraṇam bhavatu. tena ime tat-śabda-a-bhedo na yujyate | tasmāt tat-kāryatā api śabda-a-viśeṣād anyeṣām api vyaktiḥ prasajyate | śabda-aṃśa-nāma-vat || vastu-dharmatayā eva śabda-anityatvavān vā iti, samudāya-apavādasya śabda-anityatvasya tyāgād iti. atra upagata-śabda-anupalabdhiḥ. na ca avaśyaṃ vyañjaka-śabda-anupalabdheḥ. ato yuktam ete yac chabdān śabda-anuyojanam | akṣa-dhir yady apekṣeta so śabda-anuśāsanam. na vyartham saṃskṛta-śabda-śabda-antara iva. na ca artha-abhipāta-kṛte 'saty śabda-antarasya ca pravṛttech. tathā hy ekasya śabda-antareṇa uktaḥ syāt. na artha-bhedaḥ. śabda-antareṣu katham prasiddhiṃ pramāṇayet. chabda-antareṣu tādrkṣu tādrśy eva astu kalpanā || śabda-antareṣu tādrkṣu tādrśy eva astu kalpanā ||3 śabda-anvaya-bhājo hi bhedaṃ ayam sāmānya-darśana śabda-anvākyāna-prayatnena arthaṃ na paśyāmaḥ.

VN_04413 -ādimantam arthaṃ pratipādayati iti. na
 PV_04109 puruṣa-icchā-anurodhinaḥ | iṣṭa-
 V3_03505 'rtheṣv a-śakya-pratiśedhatvād iṣṭa-
 VN_05201 yat punaruktam, anuvāde tv a-punaruktam
 SV_10627 eva syāt. kiṃ ca, sad-asat-pakṣa-bhedena
 V3_06907 tad-ayogāt. kiṃ ca, sad-asat-pakṣa-bhedena
 V3_13610 jātiṣv antar-bhavanti. na ca dūṣaṇāni,
 SV_10620 -prayogāt. tad-abhāve tad-ayogāt. api ca,
 SV_04319 niśedhāt, teṣāṃ prakṛti-bhedād yathā-vastu
 VN_03203 -niśedhe hi virodhaḥ syāt. na ca svalakṣaṇam
 SV_04403 ākāra-antara-sākāṅkṣa-buddhi-grāhyaṃ bhinna-
 SV_10623 siddho dharmas ca kevalaḥ ||209|| yadi hi
 SV_10713 ukto nyāya-vādinā ||212|| kalpanā-viṣayatvāc
 V3_07005 iti tasya ko 'rthaḥ. kalpanā-viṣayatvāc
 PV_03287 -jaṃ pratyakṣam iṣṭam śeṣa upaplavāḥ ||
 SV_17111 api ca iyam utpādītā prasiddhyā eva śaṅkā
 V2_07105 ||41|| utpādītā prasiddhyā eva śaṅkā
 VN_03202 -śabda-arthasya bhāva-upādānātva-niśedhāt.
 SV_03805 -adhyavasāyī santuṣyati. tathābhūtatvād eva
 SV_13403 -pratipatteḥ. na hi dhvani-bhāgād alpiyasaḥ
 V3_07306 api pradhāna-ādi-lakṣaṇa-bheda-an-āśrayaḥ
 HB_02809 sādhanam syāt. asti viṣaya-viṣayi-bhāvaḥ
 SV_15907 api śabda-vyaktir eva. anavasthā evam syāt.
 SV_11323 eva kiṃ na iṣyate. samayas tarhi katham
 SV_16809 ||319|| na hy ayam loka-vyavahāro 'pauruṣeyāc
 PV_04228 tathā api na niśidhyate || tasmād āsṛitya
 V2_05503 api na niśidhyate ||19|| tasmād āsṛitya
 SV_10711 anupalabdhir dharmā iti, tasya ko 'rthaḥ.
 V3_07304 syāt. nanu bauddho vikalpa-pratibhāsaḥ
 V1_01610 buddhau śabdena a-pratibhāsanāt. na hi sa
 V3_06909 atra pratibaddhaḥ phala-udayaḥ ||57|| na hi
 V3_07001 yathā agnau śīta-vinodana-ādiḥ. na hy atra
 SV_10706 yathā agnau śīta-pratikāra-ādiḥ. na hy atra
 VN_03212 -vastu-viśeṣa-svabhāvatā-bhāvam upadarśayañ
 SV_06425 -viṣayam arthakriyā-yogyam adhyavasāya
 VN_05001 tu na kaścīd doṣo niyama-abhāvād iti.
 SV_12002 tathā ca a-sambandhaḥ. tasmān na svābhāvikaḥ
 SV_11505 bhavet ||230|| iti saṅgraha-ślokaḥ. api ca,
 SV_11818 na api siddhy-upāyam. atha punar na
 HB_02809 śabda-artha-vat sambandha iti cet, na,
 PV_03287 taj jñānam tatra kalpanā | svarūpaṃ ca na
 SV_10521 anādi-vāsanā-udbhūta-vikalpa-pariniṣṭhitaḥ |
 V3_06709 anādi-vāsanā-udbhūta-vikalpa-pariniṣṭhitaḥ |
 SV_06907 -samihā sandarśita-vibhāgatvāt sarvasya
 VN_03210 -sāmānya-abhidhānam ca pratipādyā sarvasya
 VN_03202 atra kaścīd pratijñā-virodho na asty ātma-
 V3_07307 kim apy asti iti sādhyam syāt. na hi
 SV_11718 sa ca ayam sambandho vastu bhavan niyamena
 SV_03512 saṅketa-bheda-a-karaṇam iti. etac
 PV_04114 iha anyathā | tan niśedho 'numānāt syāc
 SV_03419 -tadvatoḥ ||64|| yad āhuḥ - anya-apohe 'pi
 SV_04719 parā ||95|| syād etat - anya-vyāvṛtte 'pi
 PV_03169 -āropa-gatyā anya-vyāvṛtta-adhigateḥ punaḥ |
 SV_10701 kāmīnyāḥ kiṃ parīkṣayā ||211|| na hi
 SV_04504 pratīyate ||83|| yathā-pratīti-kathitaḥ
 V3_00703 nityo vā iti. na hy atra śabda-ghaṭayoh
 SV_16816 tato 'rtha-siddhir iti cet. tasya api
 SV_15829 tasya lakṣaṇa-antara-abhāvāt. tatra yadi
 SV_12828 -a-saṃsparśinaś ca eka-buddhi-pratibhāsināḥ
 SV_15903 śrotreṇa kaścīd arthaṃ vibhāvayāmaḥ. na ca a-
 SV_13306 ekam eva ekadā varṇa-anukrama-śravaṇe
 SV_12914 -varṇa-pratipatter ūrdhvam anyam a-śakalaṃ
 VN_00810 ca svī-kartum icchati. etena buddhi-
 V1_02303 yadi hi śabda-ādy-ātmānaḥ sukha-ādayaḥ syuḥ,
 PV_04145 syān na anya-an-utpādyā-śaktikaḥ || sakṛc
 śabda-anvākhyānam vyartham, anena padena go-
 śabda-abhidheyatvasya āpto 'tra a-kṣata-vāg janaḥ
 śabda-abhidheyatvasya. sa dharmo vyavahāra-jaḥ
 śabda-abhyāsād artha-viśeṣa-upapatteḥ, yathā hetv
 śabda-artha-an-apavādibhiḥ | vastv eva cintyate
 śabda-artha-an-apavādibhiḥ | vastv eva cintyate
 śabda-artha-an-apahnavena svalakṣaṇa-pratiśedhāt,
 śabda-artha-apahnavē sādhye dharmā-ādihāra-
 śabda-artha-abhyupagame sāmānādhikaranyā-ayogāt,
 śabda-artha iti. yaḥ punaḥ pratijñayā bādhanād
 śabda-artha-upasaṃhāre 'py a-bhinnaṃ buddhau
 śabda-artha eva apohyeta pradhāna-śabda-vācyasya
 chabda-artha eva kalpitaḥ. tasya vastv-āśraya-
 chabda-artha eva kalpitaḥ. tasya vastv-āśraya-
 śabda-artha-grāhi yad yatra taj jñānam tatra
 śabda-artha-niścaye | yasmān nānā-artha-vṛttitvam
 śabda-artha-niścaye | yasmān nānā-artha-vṛttitvam
 śabda-artha-niśedhe hi virodhaḥ syāt. na ca
 śabda-artha-pratipattes tena etad evam ucyate
 śabda-artha-pratītiḥ. na ca so 'nyam sameti. tad
 śabda-artha-mātratāyām avatiṣṭhate. tathā ca
 śabda-artha-vat sambandha iti cet, na, śabda-
 śabda-artha-vikalpānām api paramparayā prasūtir
 śabda-artha-sambandhāḥ. puruṣeṣu vṛtteḥ. na a-
 chabda-artha-sambandhāt, kiṃ tarhi samayāt, sva-
 śabda-arthaṃ bhāva-abhāva-samāśrayam | a-bāhya-
 śabda-arthaṃ bhāva-abhāva-samāśrayam | a-bāhya-
 śabda-arthaḥ kalpanā-jñāna-viṣayatvena kalpitaḥ |
 śabda-arthaḥ, tasya ca svalakṣaṇa-upādānatā
 śabda-arthaḥ, yaḥ śabde na pratibhāsatē. na ca
 śabda-arthaḥ sann asan vā kañcīt puruṣa-artham
 śabda-arthaḥ samarthaḥ, tad-anubhava-āptāv api
 śabda-arthaḥ samarthas tad-anubhava-āptāv api tad
 śabda-artham adhikṛtya sarvaṃ pṛthag iti brūyāt.
 śabda-artham upanayati iti. tatra eva ca te
 śabda-arthayoh punar-vacanaṃ punaruktam anyatra
 śabda-arthayoh sambandhaḥ. tad-abhiprāyasya
 śabda-arthayoh sambandho nityo vā syād anityo vā.
 śabda-arthayor anya eva sambandhaḥ. tābhyām a-
 śabda-arthayor tat-pratipādana-abhiprāye sati
 śabda-arthas tatra adhyakṣam ato 'khilam ||
 śabda-arthas trividho dharmo bhāva-abhāva-ubhaya-
 śabda-arthas trividho dharmo bhāva-abhāva-ubhaya-
 śabda-arthasya. a-pratipakṣa-doṣa-upakṣepa-ādayo
 śabda-arthasya nānā-artha-rūpatayā eka-vastu-
 śabda-arthasya bhāva-upādānātva-niśedhāt. śabda-
 śabda-arthāḥ svataḥ kañcīd guṇa-viśeṣam āviśanti.
 śabda-arthābhyām bheda-a-bhedau na ativartate.
 chabda-arthe 'vācyatvam dharmā-dharmiṇoh.
 chabda-arthe 'n-akṣa-vṛttitaḥ || asādhāraṇatā
 śabda-arthe tad-viśiṣṭasya abhidhānāt tadvat-pakṣa
 śabda-arthe vyāvṛtti-viśiṣṭasya tadvato
 śabda-artho 'rthaḥ sa eva iti vacane na
 śabda-artho 'san san vā kañcīt puruṣa-artham
 śabda-artho 'sāv asann api | sāmānādhikaranyam ca
 śabda-ākāśayor vā vāstavi pratyāsattiḥ, api tu
 śabda-ātmakatve tulyaḥ paryanuyogaḥ katham asya
 śabda-ātmanām mantrānām vyakti-hetuḥ prayoktā an-
 śabda-ātmano 'pratibhāsanāt, varṇa-anukrama-
 śabda-ātmā mantraḥ. pāramparyeṇa taj-jatvāt tad-
 śabda-ātmānam vyavasyāmaḥ. tat katham vyavasāya-
 śabda-ātmānam upalakṣayāmaḥ. na api svayam ayam
 śabda-ādayo 'pi vyākhyātā yadi tais tat-sādhanam
 śabda-ādy-a-viśeṣe bhāvanā-viśeṣāt prīti-paritāpa
 chabda-ādy-a-hetutvāt sukha-ādir iti pūrva-vat |

PV_04141
V1_02303
SV_10822
V1_02502
V1_02213
PV_03230
PV_03024
SV_13027
V3_05110
SV_03916
SV_03426
V3_03509
VN_00114
NB_03049
VN_05002
V3_01108
VN_02612
VN_02612
HB_00610
V3_04002
SV_09722
V2_04505
VN_03304
NB_03014
VN_03810
VN_02705
VN_02704
NB_03050
V2_07605
VN_02608
V3_02707
HB_00611
NB_03058
PV_04022
VN_00616
VN_00710
VN_03415
NB_03024
SV_12818
V3_05310
SV_13210
SV_06422
SV_06508
VN_00703
SV_15827
V3_09210
PV_04175
VN_02618
VN_03005
VN_02511
VN_03808
PV_04013
VN_05116
SV_08012
SV_13206
SV_16707
V1_03702
VN_02012
PV_04036
V3_01712
V3_00702
SV_08904
SV_04613
SV_08912
SV_02912

an-utpādya pūrva-rūpaṃ na kha-ādikam | sakṛc
na artha-rūpāḥ sukha-ādayaḥ ||23|| yadi hi
a-tathā-abhimatānām ca a-pratyakṣatā, yathā
atiśāyavac ca bauddhaṃ sukham an-atiśāye 'pi
sukha-ādayo na api cetanāḥ. tad-ātmanām
tathā apy eṣāṃ bhavet sambandhi-saṅkaraḥ ||
akṣānām vyarthatā iti cet | sā eva eka-rūpāc
-bhedena atiśāyayed api. āvaraṇa-bhedena
-tāratamyena atiśāyayed api, āvaraṇa-bhedena
vastuṣu bhāvāt, a-virodhāt, vyavahārasya ca
na vai kiñcit sāmānyam nāma asti.
-balād eva vastuto ghaṭito 'syāṃ sarvaḥ
anityam, yathā ghaṭa-ādīḥ, san kṛtako vā
tatra pratyakṣa-nirākṛto yathā – a-śrāvaṇaḥ
śabda-punaruktam anityaḥ śabdo 'nityaḥ
|| veditavyaḥ. tena siddham yathā – śrāvaṇaḥ
bhavati, anityaḥ śabda iti ca vadato nityaḥ
-dharma-abhyanuñjāto bhavati, anityaḥ
sarvaṃ kṣaṇikam, yathā ghaṭa-ādayaḥ. saṃś ca
eva pratikṣepe virodhaḥ, yathā – a-śrāvaṇaḥ
kṛtakatve kathite sāmartyād eva anityaḥ
artha hi liṅginam gamayati, tal-liṅgam
ataḥ so 'pi na samūhas tasya iṣṭaḥ, na tatra
'pi draṣṭavyāḥ. sann utpattimān kṛtako vā
pratiśedhe kṛte ka evam āha anityaḥ
pratiññāyāḥ sādhanāya uttarām a-sarvagataḥ
'py a-pariññānāt. sa hi pūrvasyā anityaḥ
śabda iti. anumāna-nirākṛto yathā – nityaḥ
ity anvayī. sāmartyād eva atra anityaḥ
kiṃ sāmānyasya upadarśanena. evam eva nityaḥ
-sāmānyā-eka-artha-samavāyy-anityatva-yuktaḥ
sattva-abhāvaḥ, yathā vandhyā-sute. saṃś ca
vā asiddho hetvābhāsaḥ. yathā, anityaḥ
śaktatā || uktam atra vinā apy asmāt kṛtakaḥ
-anusāra-pariśramaḥ parihrto bhavati. nānā-
an-abhiniveśa eva. nānā-eko rūpa-ādir eka-
ity a-doṣaḥ. tatra hetor udāharaṇam nityaḥ
utpattimattvaṃ kṛtakatvaṃ vā. saṃś ca
a-sambhavāt. artha-antara-an-utpatteḥ ca.
akiñcitkaratvāt. etena prayatnasya indriya-
| (254ab) syād etat – sann api na sarvaḥ
sāmartyād akhile gatīḥ | bhaven nānā-phalaḥ
-śabdānām eka-vastu-viśayatvān nānā-phalaḥ
sā śaktir ekā na pratyekam iti samudāya-
nanv evaṃ sāmānye 'pi prasaṅgaḥ. na brūmaḥ
-bhuvana-ādīnām vyākhyātāḥ. tatra api hi
eva syān nirākṛtaḥ || anityatva-sa-hetutve
pratiññā-antarām. pratiññāto 'rtho 'nityaḥ
sva-pakṣa-anapekṣam hetuṃ prayunkte 'nityaḥ
-pakṣe 'bhyanuñjānaṃ parājitaḥ. yathā anityaḥ
-sannyāsaḥ. yaḥ pratiññātam artham anityaḥ
eka-abhāve 'nya-hānaye || tad-artha-grahaṇam
vacane ca atiprasaṅgād ity uktam. paryāya-
tata eva a-sambandhān na sāmānyam na ayuktaṃ
yugapad vyāpitā yadi ||253|| na hi kaścic
-prasaṅgāt. tad ayam a-pariññāta-arthaḥ
-ādāv a-pratisandhāna-darśanāt, anyatra api
jaimini-pratiññāta-tattva-nityatā-adhikaraṇa-
etaḥ jādya-cintitam || tulyam nāśe 'pi cec
-bhūtaḥ, dvayor ekasya apy an-abhyupagamāt.
anityaḥ śabdo nityo vā iti. na hy atra
tathā ucyate. dravyatva-ādayas tu na tatra
-lakṣaṇa-arthaṃ jāti-codanā iti cet. a-
yuddha-praveśe, sa eva svabhāvo yathāsvam
a-niścitaḥ | yady apy upādhayo bhinnā eva

chabda-ādy-a-hetutvād ity ukte prāha dūṣakaḥ ||
śabda-ādy-ātmanaḥ sukha-ādayaḥ syuḥ, śabda-ādy-a-
śabda-ādi-rūpa-sanniveśinām sukha-ādīnām dravya-
śabda-ādi-sukhā ity api vārttā-mātram, ekatra
śabda-ādīnām anubhavāt tad-anubhava-khyātir ity
śabda-ādīnām anekatvāt siddho 'neka-grahaḥ sakṛt |
chabda-āder bhinna-ābhāsaḥ matiḥ kutaḥ || na jātir
śabda-ādaḥ śruti-māndya-pāṭava-darśanāt. anyathā
śabda-ādaḥ śruti-māndya-pāṭava-darśanāt. anyathā
śabda-āśrayasya tathā-darśanāt. na punar vastu-
śabda-āśrayā buddhir anādi-vāsanā-sāmartyād a-
śabda ity a-pratīte 'pi tasmims tat-siddhatām āha
śabda iti. atra api na kaścic krama-niyamaḥ, iṣṭa-
śabda iti. anumāna-nirākṛto yathā – nityaḥ śabda
śabda iti. artha-punaruktam anityaḥ śabdo nirodha
śabda iti, asiddham api sādhanatvena iṣṭam yathā
śabda ity āñjasaḥ pratipakṣaḥ syāt, na nityam
śabda iti ca vadato nityaḥ śabda ity āñjasaḥ
śabda iti. tathā – kṣaṇikatva-abhāve sattva-
śabda iti. tad-arthā ca artha-uktiḥ. tad eva
śabda iti. tasmān na avāśyam iha pakṣa-nirdeśa
śabda iti. na, lakṣaṇa-antarasya a-vācyatvāt. yat
śabda iti na virodhaḥ. na virodho 'yam pūrvakāt
śabda iti pakṣa-dharma-upadarśanam. sarva ete
śabda iti parityajati, tasya pratiññā-sannyāso
śabda iti pratiññām āha. tad-darśanāya tad-artha-
śabda iti pratiññāyāḥ sādhanāya uttarām a-
śabda iti. pratīti-nirākṛto yathā – a-candraḥ
śabda iti bhavati. tasmān na avāśyam pakṣa-
śabda iti vaktavyam jaḍasya pratipattau vicāra-
śabda iti. sati hi śāstra-āśraye tad-artha-pakṣi-
śabda iti sarva-upasaṃhāreṇa anvayena vyatirekeṇa
śabda iti sādhye cākṣuṣatvam ubhaya-asiddham.
śabda idṛśaḥ | sarve 'nityā ity prokte 'py arthāt
śabda-utthāpana-a-sāmartye nānā-sambandhy-upakāro
śabda-utthāpane śakta ity cet, kiṃ vai puruṣa-
śabda utpatti-dharmakatvād ity, pratiññā-
śabda utpattimān kṛtako vā ity svabhāva-hetoḥ
śabda-utpāda-vādinā tāvād ayam a-doṣa eva.
śabda-upayogāt sāphalyam pratyuktam. indriya-
śabda upalabhyate sarveṇa. saṃskṛtasya saṃskṛtena
śabda eka-ādihāro bhavaty ataḥ ||130|| uktam prāg
śabda eka-ādihāro vyāghātāt. yathā-varṇite tu
śabda ekasmin samudāye vācye eka-vacanam ghaṭa
śabda eva iti. śabdā tv avāśyam tal-lakṣaṇas
śabda eva kevalaḥ siddhaḥ, na arthaḥ. na hi pare
śabda evaṃ prakīrtayet | dṛṣṭānta-ākhyānato 'nyat
śabda aindriyakatvād ity eva, tasya hetu-
śabda aindriyakatvād ity, tasya sva-siddhasya
śabda aindriyakatvād ity bruvaṇaḥ pratipakṣa-vādini
śabda aindriyakatvād ity sāmānyā-vṛttyā hetor
śabda-kalpanā-āropita-ātmanām | a-liṅgatva-
śabda-kalpo hy aparo hetur eka-hetu-pratipādite
śabda-kāraṇam ||158|| atiprasaṅgāt (159a)
chabda kvacin na asti ity sarve yugapad
śabda-gaḍur evaṃ śalya-bhūto 'sad-darśana-snāyu-
śabda-gandha-rasa-viśeṣair a-bhinnaiḥ prāṇi-
śabda-ghaṭa-anyatara-sadvitīyo ghaṭa ity
chabda-ghaṭa-bhedena kalpane | na siddhena
śabda-ghaṭa-bhedena kalpane 'nityatāyām api tulyam
śabda-ghatayoḥ śabda-ākāśayor vā vāstavi
śabda-coditāḥ yathāsvam pṛthag-abhidhānāt.
śabda-codite saty api sambandhe katham pravarteta.
śabda-codito na dravyatva-ādi sāmānyam. tac-
śabda-jñāna-antarāṇam nimittam arthe. sa tu tais

SV_08224 prasarpati | kvacin na anyatra sa eva astu
SV_08015 'py asya na asti ity a-sambandhān na
SV_03014 na grhyate. yadi punaḥ kevalān eva upādhiṅ
SV_05813 vastuni dūra-utsrṣtam eva vastu syāc
PV_02092 ca bhedena rūpaṃ buddhau na bhāsate ||
VN_04411 evam api siddher iti cet, na prayoga-apeta-
PV_04044 api doṣaḥ syād yadi hetu-pratijñayoḥ ||
V3_01908 -pratijñayor doṣa ity eke. teṣāṃ kṛtakatvena
SV_13923 an-upakārya-upakāraṃ nir-īhaṃ jagat syāt.
SV_08104 nimittatve na iṣṭatvāt. śaktiḥ pācaka-ādi-
SV_13321 -śaktiṇy api indriyāṇi nānā-rūpān prati-
VN_00622 -ādi-vat. tat-sāmarthya-sthāpanāya tatra eka-
PV_03170 || mithyā-avabhāsino vā ete pratyayāḥ
SV_06704 ca pratyaya-utpāde 'tiprasaṅgāt, teṣu ca eka-
SV_04630 tato lakṣaṇam apy ayuktam. tasmān na jātau
SV_04704) sāksān na yojyate kasmāt (94c) yadi vyaktau
VN_05005 śabda nirodha-dharmako dhvāna iti. atra na
VN_05002 punar-vacanaṃ punaruktam anyatra anuvādāt.
SV_03217 tasmād yā eva vyāvṛtīḥ, sa eva vyāvṛttaḥ.
SV_10605 sad-asattvaṃ cintayanti, kim ayaṃ pradhāna-
V3_06806 sad-asattvaṃ cintayanti – kim ayaṃ pradhāna-
SV_07913 -pāṭhaka-ādiṣv anyonyam an-anvayiṣv api
SV_08906 ca etad ācāryeṇa. tad ayaṃ gava-ādi-
PV_03416 dhatte śeṣāḥ ku-mati-dur-nayāḥ || jñāna-
V3_08112 eva iti nitya-vyavacchedena, asya vākyasya
SV_10910 -pratipatti-vad avisamvādo 'numiyate. tataḥ
SV_15911 kalpanā-anvayāt ||299|| na brūmaḥ sarvā
SV_15906 -ābhāsā buddhiḥ śabda-śravaṇād ṛte. tataḥ
SV_06418 -eka-bheda-codane sarva-bheda-gates tatra
SV_04329 sa eva kiṃ na buddhir anuvīdhīyate. eka-
V3_13606 -virodho nāma pratijñā-doṣaḥ, artha-apahnavē
SV_06214 yathā-darśanam asty eva. tasmāt sarva eva
SV_03016 ākṣepān na syāt tatra pravṛtīr iti vyarthāḥ
SV_10523 | tathā hetur na tasya eva abhāvaḥ
V3_06711 | tathā hetur na tasya eva abhāvaḥ
VN_03215 vipratipattau prasiddham aneka-artha-sāmānyē
V3_07612 pratipatteḥ, tan-mātra-prayojanatvāc
SV_10618 'pahnūyate. tasya buddhāv upasthāpanāya
V3_06906 'pahnūyate, tasya buddhāv upasthāpanāya
VN_02918 virudhyate, yathā sarvaṃ pṛthak samūhe bhāva-
VN_03205 uktaḥ, yathā sarvaṃ pṛthak samūhe bhāva-
SV_03626 niyamaḥ kriyamānaḥ svātantryam icchāyāḥ
SV_03019 samarthāḥ samarthaś ca na eva ucyata iti kiṃ
SV_04612 na ca tādrśaṃ prakaraṇam antareṇa loke
SV_09111 na dharmiṇaḥ, tan-niṣedhe tad-viśaya-
SV_03722 -antara-sādhāraṇa-rūpa-a-parāmarśena kha-
SV_03617 yaś ca ayaṃ sarvatra vastu-kṛtam eva
V3_09204 abhyupayan na caitanyam abhyupeyāt. maraṇa-
PV_04229 sambaddhaḥ khyāty-abhāve 'pi tādrśaḥ |
V2_05506 sambaddhaḥ khyāty-abhāve 'pi tādrśaḥ |
SV_09103 svabhāva-bheda-viśayāḥ śabdāḥ. teṣv avāśyaṃ
SV_12614 rūḍher apy ekāntena an-anumateḥ, a-rūḍha-
V3_03903 kaścid doṣaḥ. tasmād a-vastu-niyata-sāṅketa-
V1_01211 smṛtiḥ ||11|| yuktā tad-gaty-abhāve tu
V3_09207 taruṣu sidhyati. na hy anapekṣita-vastukaṃ
PV_04112 bhūtayā api vā | bādhyate pratirundhānaḥ
V3_03508 artha-mātra-anurodhinyā bhāvinyā bhūtayā vā
VN_00623 na ca niḥ-prayojanā lokasya artheṣu
SV_17010 yadi hi kvacid vidita-artho 'yam apauruṣeyaḥ
SV_15924 phala-avāptau vyartho mano-japo vikalpasya
SV_13003 'py an-āvaraṇa-sambhavāt ||251|| atha tac
SV_12921 bhedo na syāt. na apy a-varṇa-kramam anyac
SV_13501 a-bhedataḥ | (259ab) na artha-antaram eva
SV_12803 bhavet ||249|| parisamāpta-arthaṃ hi
V3_01308 yathā prak sañjīnā abhisambandhād arthavac
śabda-jñāna-nibandhanam ||162|| ity antara-ślokaḥ.
śabda-jñāna-hetuḥ. anyathā hy atiprasaṅgaḥ syāt.
śabda-jñānāny upaliyeraṇ, tadā tasya a-samāveśān
chabda-jñānābhyām, tad-viśaya-abhimatasya tasya
śabda-jñāne vikalpena vastu-bheda-anusāriṇā |
śabda-tulyatvāt. yathā gaur ity asya padasya
śabda-nāśe prasādhye syād gandha-bhū-guṇatā-
śabda-nāśe sādhye gandhe pṛthivī-guṇatva-
śabda-nityatve ca sādhanam pratyabhijñānam sat-
śabda-nimittam na karma na sāmānyam iti cen na ca
śabda-niyatān dhvaniṅ śṛṅvanti, na tv evaṃ śabdān
śabda-niyogo 'pi syād iti yuktaṃ paśyāmaḥ. na ca
śabda-nirmitāḥ | anuyānti imam artha-amśam iti ca
śabda-niveśana-vaiphalyāt, eka-artha-niyoga-
śabda-niveśanam phala-abhāvāt. evaṃ tarhi tadvān
śabda-niveśanam phala-vat. sa ca śabdaḥ kasmāt
śabda-punaruktaṃ pṛthag vācyam artha-punarukta-
śabda-punaruktam anityaḥ śabda 'nityaḥ śabda iti.
śabda-pratipatti-bhedas tu sāṅketa-bhedāt. na
śabda-pratibhāsy artho bhāva-upādāno na vā iti.
śabda-pratibhāsy artho bhāva-upādāno na vā iti.
śabda-pratyaya-anuvṛtīr asti. pācakaḥ pāṭhaka
śabda-pratyupasthāpitam arthaṃ bhinnam a-bhinnam
śabda-pradīpānām pratyakṣasya itarasya vā |
śabda-pradeśa-ādiṣu nitya-an-agni-vyavacchedena
śabda-prabhavā api satī na śabda-vad abhiprāyam
śabda-prabhavā buddhis tad-vyaktir iti. yā tu tad
śabda-prabhavāt sā api śabda-vyaktir eva.
śabda-pramāṇa-antarāṇi vyarthāni na syuḥ. yasmād
śabda-pramāṇena viśayī-karaṇe vastu-balād a-śeṣa-
śabda-prayoga-a-sambhavāt. prayuñjāno 'rtham
śabda-prayogaḥ kutaścid buddhiṃ nivartya kvacin
śabda-prayogaḥ syāt. arthakriyā-āśrayo hi sarvo
śabda-prayogataḥ ||206|| niveditam etat – yathā
śabda-prayogataḥ ||54|| na ete śabdāḥ svalakṣaṇa-
śabda-prayogam upadarśya pratipādita-vipratipatti-
chabda-prayogasya. iṣṭa-a-viśeṣād ubhayatra-a-
śabda-prayogāt. tad-abhāve tad-ayogāt. api ca,
śabda-prayogāt, tad-abhāve tad-ayogāt. kiṃ ca,
śabda-prayogād iti. etena pratijñayā drṣṭānta-
śabda-prayogād iti, na atra pratijñāyāḥ prayogaḥ,
śabda-prayoge khyāpayati. ṣaṇ-ṇagarī iti ca
śabda-prayogaiḥ. tataś ca upādhayo na upādhayāḥ
śabda-prayogo vyavahāreṣu. vyakter a-śakya-
śabda-pravṛtī-abhāvāt, a-nirdiṣṭa-viśayasya nañō
śabda-pravṛtī-nibandhanam rūpaṃ tathā-jijñāsāyām
śabda-pravṛtī-bhedam icchati, tasya dārāḥ ṣaṇ-
śabda-pravṛtteḥ siddham eva iti cet, icchātāḥ
śabda-pravṛtter asti iti so 'pi iṣṭo vyavahāra-
śabda-pravṛtter asti iti so 'pi iṣṭo vyavahāra-
śabda-pravṛtīyā bhāvyaṃ. kathañcid a-
śabda-bāhulyāt, tad-arthasya puruṣa-upadeśa-
śabda-bhāvinām dharmāṇām yogyāḥ sarva-padārthāḥ,
śabda-bhede smṛtiḥ katham | tad-a-smṛtau ca tena
śabda-mātram icchā-vṛtī vidyata iti vastu-gamyam
śabda-yogyatayā tayā || tad-yogyatā-balād eva
śabda-yogyatayā tam pratirundhāno bādhyate. tad-
śabda-yojanā. tatra ye 'rthāḥ saha pṛthag vā eka-
śabda-rāśiḥ syāt, tadā tato 'rtha-pratītiḥ syāt.
śabda-rūpa-a-saṃsparśāt. sva-sāmānya-svabhāvānām
chabda-rūpaṃ nityam syād upalabhya-svabhāvaṃ ca.
chabda-rūpaṃ paśyāma ity uktam. satī vā tad
śabda-rūpaṃ vākyam apauruṣeyam. kiṃ tarhi varṇa-
śabda-rūpaṃ vākyam. te ca avayavās tathāvidhāḥ
chabda-rūpaṃ vibhakti-darśanāt sādhyam. na ca

SV_12905	ca. na eva vākye varṇāḥ santi, tad ekam eva	śabda-rūpaṃ vyañjaka-anukrama-vaśād anukrama-vad
SV_11805	-kāryasya eva jñānasya abhāvāt. na hi tatra	śabda-rūpaṃ artho vā liṅgaṃ tayoh sarvatra
SV_13406	na sambhavati iti siddham a-krama-sattvaṃ	śabda-rūpaṃ. kramavad-bhāgāś ca dhvanir iti. tan
PV_03049	kevalānām a-darśanāt | vyakti-grahe ca tac	chabda-rūpād anyan na dṛṣyate || jñāna-mātra-
V1_00304	prāg dṛṣṭās tatra smṛtim ādadhati. sā kim a-	śabda-liṅgā svayaṃ kathañcid anusmarato na
SV_02527	iti. kathaṃ punar etad gamyate, vyavacchedaḥ	śabda-liṅgābhyāṃ pratipādyate vidhinā na vastu-
V2_06909	-abhāvayor darśana-a-darśana-smṛty-apekṣe hi	śabda-liṅge sva-viśayaṃ pratipādayataḥ, a-darśana
VN_01511	viśayaḥ, bija-anūka-ādi-śabda-vad vṛihy-ādi-	śabda-vac ca. tena aṅgulyaḥ prasāritā na muṣṭiḥ.
PV_02096	-artha-antara-arthatve 'py a-karma-a-dravya-	śabda-vat || vyatireki iva yac ca api sūcyate
V3_09104	tad-asiddhau sandehe vā na jñāpakāḥ,	śabda-vat. trairūpyāc ca hetur arthaṃ gamayati, a
SV_15004	yathoktād vastu-mātra-anubandhād vināśasya	śabda-vat sambandha-nityatā api pratyākhyeyā. yā
VN_04504	unmatta-saṃvarṇanam iva prayoga-apeta-	śabda-vad etad iti. yadi goṇī-śabdāt kakuda-
SV_13410	-rūpaḥ karma-ātma-abhyupagantavyaḥ syāt,	śabda-vad eva. krama-bhāvina eva yathāsvaṃ karaṇa
VN_01511	-śabdaḥ sāmānya-vaśayaḥ, bija-anūka-ādi-	śabda-vad vṛihy-ādi-śabda-vac ca. tena aṅgulyaḥ
SV_09419	api kvacit sattāyāḥ sādhanam. pradhāna-ādi-	śabda-vācyasya eva arthasya kvacid abhāvān nir-
V3_07301	api kvacit sattāyāḥ sādhanam. pradhāna-ādi-	śabda-vācyasya eva kasyacid arthasya abhāvān nir-
SV_10623	9|| yadi hi śabda-artha eva apohyeta pradhāna-	śabda-vācyā bhavantu, kim artha-antara-kalpanayā.
VN_00620	-ādaya eva bahava eka-arthakriyā-kāriṇa eka-	śabda-vikalpa-pratibhāsy artho 'pahnūyate. tasya
SV_10617	-dharma-asiddhiḥ. na punar atra ayam eva	śabda-vikalpa-pratibhāsy artho 'pahnūyate, tasya
V3_06905	-dharma-asiddhiḥ. na tu punar atra ayam eva	śabda-virodhāt ta eka-rūpāḥ samudāya-antara-a-
VN_00721	-ādīnām ghaṭa-kambala-ādiṣu nānā-arthakriyā-	śabda-viśeṣam anusmarati, an-anusmaran na
V1_01305	a-śabdakam arthaṃ paśyati, a-paśyaṃś ca na	śabda-viśeṣe smṛtir yuktā, tasyā a-tat-kṛtatve tan
V1_00812	ca artha-abhipāta-kṛte 'saty āntare vikāre	śabda-vaśaya eva vastu, ākāra-antareṇa darśane
V1_01611	-arthaḥ, yaḥ śābde na pratibhāsat. na ca	śabda-vaśayaṃ āha, tasya api sā kathaṃ nivṛttā a-
V3_09310	yo 'py avasthā-nivṛttim tiro-dhāna-sadrśim	śabda-vṛtter anyatra tato na an-upalakṣaṇam | (17a
V1_01714	niścyata iti. tad ayuktam, yasmād dhī-	chabda-vṛtter na sāmānādhikaraṇyaṃ viśeṣaṇa-
SV_03315	eva pūrvatra pratikṣipta-bheda-antaravāc	śabda-vyakti-avabhāsi tat | varṇa-ākṛty-akṣara-
PV_03147	na asty ataḥ || yady apy anvayi-vijñānaṃ	śabda-vyaktir eva. anavasthā evaṃ syāt. śabda-
SV_15906	-śravaṇād ṛte. tataḥ śabda-prabhavāt sā api	śabda-vyaktir yatas tadvān prayoktā syāt. tat-
SV_15917	ca kathaṃ vaśayaḥ. tasmān na mano-vikalpaḥ	śabda-vyavahāra-ādīnām indriya-jñāna-a-vaśayatvāt.
V1_01013	-vaśaye 'pravṛtter jāty-ādi-sambandha-atīta-	śabda-vyavahāra-pratiśedha-phalaḥ, upalabdhi-
V2_07306	-vaśayaḥ pratyaḥṣa-anumāna-abhāvaḥ saj-jñāna-	śabda-vyavahāra-pratiśedha-phalā, upalabdhi-
SV_00408	a-pravṛtti-phalā asati | (3b) saj-jñāna-	chabda-vyavahāra-pratiśedhe 'pi pramāṇa-nivṛtṭyā
SV_10503	-hetāv antar-bhavati iti vakṣyāmaḥ. sac-	śabda-vyavahāra-pratiśedhe hi sarvā eva
SV_10106	kvacid arthe gamaka ity ucyate. san-niścaya-	śabda-vyavahāra-pravartana-phalo 'pi, vaśaya-
V2_07309	||51|| pūrvakaḥ punar anupalambho 'saj-jñāna-	śabda-vyavahāra-vṛtṭeḥ. asatām ca asattvam
SV_00411	-āśrayā vā jñāna-pravṛtṭiḥ, tataḥ saj-jñāna-	śabda-vyavahārāḥ pravartante. te pravṛtṭir ity
SV_10107	eva anupalabdhir liṅgam. san-niścayād dhi	chabda-vyavahārāṇām upalabhya-anupalabdhiḥ. sā
SV_10427	-priyo na avadhāraṇa-paṭuḥ. nimittaṃ hy asac-	śabda-vyavahārān a-pratipadyamāno vaśaya-
SV_00422	siddhe 'pi vaśaye mohād vaśayaṇo 'saj-jñāna-	śabda-vyavahārān nivartayati. tena yā api iyam
SV_10114	sattvam anupalabdhi-lakṣaṇaṃ sva-nimittāñ	śabda-vyavahārān pratipadyate pratipādayati ca,
V2_05809	tadā siddhena vaśayena vaśayaṇo 'saj-jñāna-	śabda-vyutpatty-arthatvād iti cet, ko 'yam
VN_04609	śabda-anuśāsanam. na vyartham saṃskṛta-	śabda-śaktir dūṣitā iti na punar ucyate. api ca,
SV_15011	antara-vāde 'neka-prakāro doṣaḥ. tena eva sā	śabda-śaktir yogyatā-ākhyā artha-pratipatty-
SV_15005	sambandha-nityatā api pratyākhyeyā. yā ca	śabda-śaktiś ca dūṣitā ||283|| ukto hi sambandha-
SV_15009	tathā api sambandha-doṣaiḥ prāg uktaiḥ	śabda-śravaṇāt pratipattir dṛṣṭa-prayoga-
SV_06211	śabdānām api. yā api kvacit prakaraṇe kevala-	śabda-śravaṇād ṛte. tataḥ śabda-prabhavāt sā api
SV_15905	hi manasā dhyāyato 'pi mantra-ābhāsā buddhiḥ	śabda-śrutir iti cet. nanu tad eva idaṃ
SV_15812	vaktuḥ śrotari yena upādhir iṣyate. tataḥ	śabda-śrutir iti. saṃskāra-vaśeṣāc chṛuti-niyama
SV_13221	kasyacid eva grāhakaṃ iti na yugapat sarva-	śabda-saṃyojanam eva arthaṃ paśyati darśanāt.
V1_01312	ātma-sthiter abhāvāt. tasmād ayam a-	śabda-saṅghātasya kalakalasya śrutir na syāt. na
SV_13222	-vaśeṣāc chṛuti-niyama indriyāṇām aneka-	śabda-saṅghāte śrutīḥ kalakale kathaṃ ||255||
SV_13218	bhinnatvād eka-artha-niyamo yadi | aneka-	śabda-sannidhir eva sāmānya-śabdānām vaśeṣa-
V3_01709	parvate vṛkṣe vā śānkā bhavati. na hi vaśeṣa-	śabda-sāmānya-darśanāt | na yuktaṃ sādhanam
PV_02015	kārya-samo mataḥ || jāty-antare prasiddhasya	śabda-sāmānya-darśanāt | na yuktaṃ sādhanam
V3_09609	-samo mataḥ ||72|| jāty-antare prasiddhasya	śabda-sāmyād a-bhedinaḥ | na yuktaṃ anumitiḥ pāṇḍu
PV_02012	yad anumiyate || vastu-bhede prasiddhasya	śabda-sāmyād a-bhedinaḥ | na yuktaṃ anumitiḥ pāṇḍu
V3_09603	anumiyate ||69|| vastu-bhede prasiddhasya	śabda-sāmye 'pi kaścid doṣaḥ, yathā hasati hasati
VN_05006	-vacanena eva gatavāt. na hy artha-bhede	śabda-siddhānām iti darśayan, śabda-prasiddhena
V3_03604	sa ca icchā-mātra-āśrayaḥ. tan na asiddhiḥ	śabda-siddhānām iti śabda-prasiddha-vāk ||
PV_04116	sa ca icchā-mātra-saṃśrayaḥ | na asiddhiḥ	śabda-su-prayogān naraka-pātam iti bruvāṇasya
VN_04617	dāna-ādi-dharma-sādhanā-codanā-śūnya-kevala-	śabda-svabhāva-a-saṃsparśī tasya eva atīśayasya
SV_13704	-an-upayuktayor a-bhedaḥ. na api bhedaḥ	śabda-svabhāva-kṛtaḥ, puruṣa-upadeśa-apekṣaṇāt,
SV_15507	arthakeṣv artha-vikalpaḥ puruṣa-kṛtaḥ, na tu	chabda-svabhāva-sthiter iti sandeḥaḥ. loka-icchayā
SV_15205	-sanketaṃ anuvidadhad evaṃ pratyeti, āhsvic	

SV_15923	ity a-laukiko 'yaṃ vyavahārah. sarvathā	śabda-svabhāvānām mantrānām prayogāt phala-
V2_06813	pratitir ākāśād iva ghaṭa-ādiṣu. na vai	śabda-svabhāvo niyato 'rtheṣu, yatas tadutpattiḥ.
NB_03124	-doṣā api nirastā bhavanti. yathā nityaḥ	śabdo 'mūrtatvāt. karma-vat parama-aṇu-vad ghaṭa
V3_13212	-doṣā api nirastā bhavanti, yathā – nityaḥ	śabdo 'mūrtatvāt karma-vat parama-aṇu-vad ghaṭa-
V2_06903	-antaratve tato 'rtheṣu jñāna-utpattir iti	śabdo 'vācakaḥ syāt tasya iti sambandhas ca na
VN_04011	sādhya-siddhau prakṛtāyāṃ kuryān nityaḥ	śabdo 'sparśatvād iti hetuḥ, hetuś ca nāma
V3_01006	sarvo 'nityaḥ, śabdaś ca kṛtaka ity ukte 'pi	śabdo 'nitya ity arthād gamyata eva. tan na
VN_02314	-doṣa-udbhāvanam. prayatnānantariyakaḥ	śabdo 'nityaḥ prayatnānantariyakatvād iti hetor
VN_05002	anyatra anuvādāt. śabda-punaruktam anityaḥ	śabdo 'nityaḥ śabda iti. artha-punaruktam anityaḥ
SV_06903	tathā tat-kārya-pratiśedhena apy a-cākṣuṣaḥ	śabdo 'nityo 'n-ātma iti. tat-kāraṇa-pratiśedhena
VN_02010	-vaiśeṣika-śāstra-artha-ghoṣaṇam, nityaḥ	śabdo 'nityo vā iti vāde dvādaśa-lakṣaṇa-prapañca-
V1_01708	vyatiriktam anvayinam arthaṃ paśyāmaḥ, yaṃ	śabdo 'nudhāvet. artha-nānātve hi buddhi-nānātvaṃ
SV_14123	tasmād bhāva-mātra-svabhāvaḥ syāt. tena	śabdo 'nyo vā sattā-bhājanaḥ sarva eva bhāvo 'n-
VN_02702	karoti, yathā ghaṭo '-sarvagato 'nitya eva	śabdo 'py a-sarvagato 'nitya iti. etat pratijñā-
PV_04072	kim || pakṣa-lakṣaṇa-bāhya-arthaḥ svayaṃ	śabdo 'py an-arthakaḥ | śāstreṣv icchā-pravṛtṭy-
VN_02513	āha yadi sāmānyam aindriyakam nityaṃ	śabdo 'py evam astv ity eṣā pratijñā-hāniḥ prak-
VN_02602	eva sāmānyam nityam aindriyakam ity ukte	śabdo 'py evam astv iti. kaḥ sva-stha-ātmā svayam
V3_02403	śakyatvāt. pakṣa-lakṣaṇa-bāhya-arthaḥ svayaṃ-	śabdo 'pi na arthaṃ kañcana puṣṇāti. śāstreṣv
SV_13118	labhyasya atīśayasya kārya-upayogāt. tathā	śabdo 'pi yadi kiñcid apekṣya kāryaṃ kuryāt,
V3_05303	labhyasya atīśayasya kārya-upayogāt. tathā	śabdo 'pi yadi kiñcid apekṣya kāryaṃ kuryāt,
PV_03167	ca sañketa-kriyā vyarthā tad-arthikā ||	śabdo 'rtha-aṃśam kam āha iti tatra anya-apoha
SV_06227	tasya vastunaḥ kaścīd bhāgo gamyate,	śabdo 'rtha-antara-nivṛtti-viśiṣṭān eva bhāvān āha
SV_11425	||229|| arthā hi bāhyā na rūpaṃ śabdasya na	śabdo 'rthānām. yena a-bhinna-ātmatayā vyavasthā-
SV_17219	sā eka-arthatā kutah ||327|| vivakṣayā hi	śabdo 'rthe niyamyate, na svabhāvataḥ, tasya
V3_09809	sa svayam ātmano hetur asiddhaḥ. kathaṃ vai	śabdo 'siddhaḥ. siddhaḥ śabdaḥ. sa ātmani hetu-
V2_05410	||16|| vidhānam pratiśedham ca muktavā	śabdo 'sti na aparahaḥ | vyavahārah sa ca asatsu na
SV_06206	-upanītas ca na eva kaścij jñeya-ādi-	śabdo 'sti, vākya-gatasya padasya artha-cintanāt.
PV_03158	tulyā sā mukhya-abhimateṣv api | padārtha-	śabdaḥ kaṃ hetum anyam ṣaṭsu samikṣate || yo
PV_03156	mālā ity ucyeta vṛkṣa-vat | mālā-bahutve tac-	chabdaḥ kathaṃ jāter a-jātitaḥ || mālā-ādaḥ ca
SV_13223	kalakalasya śrutir na syāt. na hy ekaḥ	śabdaḥ kalakalo nāma. bhinna-svabhāvānām yugapac
SV_04704	vyaktaḥ śabda-niveśanam phala-vat. sa ca	śabdaḥ kasmāt sāksād vyaktiṣv eva na niyujyate.
SV_13821	samāśvāsaḥ. teṣāṃ tathā an-iṣṭer iti cet.	śabdaḥ kim iṣṭas tat-samāna-dharmā. na ca asya
VN_03214	dr̥ṣṭānta-upadarśanam ca etad anityaḥ	śabdaḥ kṛtaka-anityatvād iti yathā. kvacid arthe
V3_09303	sāmānyam syāt, yan-nibandhano 'yam anitya-	śabdaḥ, kṛtakatva-ādi-vat. nanv asty eva tiro-
V3_13013	-darśanāya idam udāharaṇam uktam – anityaḥ	śabdaḥ kṛtakatvāt, nityaḥ śrāvaṇatvād iti. atra
NB_03134	a-pradarśita-vyatiṛeko yathā – anityaḥ	śabdaḥ, kṛtakatvād ākāśa-vad iti vaidharmyeṇa.
V3_13304	sa rāga-ādimān iṣṭa-puruṣa-vat. anityaḥ	śabdaḥ kṛtakatvād ghaṭa-vad iti. tathā viparīta-
NB_03126	sa rāga-ādimān, iṣṭa-puruṣa-vat. anityaḥ	śabdaḥ kṛtakatvād ghaṭa-vad iti. tathā viparīta-
SV_06902	śābaleyo bāhuleyaḥ prayatnānantariyakaḥ	śabdaḥ kṛtako vā iti. tathā tat-kārya-
VN_00117	paścād api vyāptiḥ prasādhyata eva yathā sañ	śabdaḥ kṛtako vā, yaś ca evam, sa sarvo 'nityaḥ,
VN_02603	sva-stha-ātmā svayam aindriyakatvād anityaḥ	śabdo ghaṭa-vad iti bruvan sāmānyena upadarśana-
V2_07604	tat sarvam anityam, yathā ghaṭa-ādayaḥ,	śabdaś ca kṛtaka ity anvayī. sāmartyād eva atra
V3_01006	anena yāvān kaścīd kṛtakaḥ sa sarvo 'nityaḥ,	śabdaś ca kṛtaka ity ukte 'pi śabdo 'nitya ity
SV_09720	tat sarvam anityam, yathā ghaṭa-ādayaḥ,	śabdaś ca kṛtaka ity kṛtakatvasya apy anityatvena
SV_09724	'pi na anityatva-abhāve kṛtakatvaṃ bhavati	śabdaś ca kṛtaka iti. siddha-tat-svabhāvatayā tad
V2_07606	api na anityatva-abhāve kṛtakatvaṃ bhavati,	śabdaś ca kṛtaka iti. siddha-tat-svabhāvatayā tad
SV_16925	anusrati. yasmāt svarga-urvaśy-ādi-	śabdaś ca dr̥ṣṭo 'rūḍha-artha-vācakaḥ | (320ab)
V2_07012	'yaṃ vivēcitaḥ ||37|| svarga-urvaśy-ādi-	śabdaś ca dr̥ṣṭo 'rūḍha-artha-vācakaḥ | śabda-
PV_02159	-ādi-nīśritā dhavala-ādayaḥ | tad-upādāya	śabdaś ca hetv-arthaḥ sva-āśrayeṇa ca || a-
V3_09201	-asiddhāv asiddhaḥ, yathā – anityaḥ	śabdaś cākṣuṣatvāt. cetanās taravaḥ sarva-tvag-
VN_04105	-krama-nirdeśavan nirarthakam. yathā nityaḥ	śabdo jabagaḍadaśatvāt jhabhañghaḍhadhaṣa-vad iti.
SV_15826	-gocaraḥ ||298|| śrotra-grahaṇa-lakṣaṇaḥ	śabdaḥ. tad-atikrame 'tiprasaṅgāt. nanv evam
SV_06113	vinivartya kutaścana | buddheḥ prayujyate	śabdas tad-arthasya avadhāraṇāt ||122|| vyartho
SV_12004	-abhiprāyasya prayogād utpanno 'bhivyakto vā	śabdaḥ tad-avyabhicāri iti tattvam asya
V3_01806	virodhāt. anityo hi śabdaḥ, na anitya-śabdaḥ	śabdaḥ. tad-bhāva-iṣṭau na anityaḥ śabdaḥ syāt,
SV_02605	sādhana-a-sambhavāt, yathā anityatve sādhye	śabdaḥ. tasya pratyakṣeṇa eva siddheḥ sarva-ākāra
SV_15827	'pi prasaṅgaḥ. na brūmaḥ śabda eva iti.	śabdas tv avaśyaṃ tal-lakṣaṇas tasya lakṣaṇa-
SV_06222	viśiṣṭaḥ kenacit paraḥ ||126|| na ca api	śabdo dvaya-kṛd anyonya-abhāva ity asau | a-rūpo
V3_11503	eka-svabhāvo na bhavati iti viruddhaḥ. ca-	śabdo dvayor ekasya asiddhāv aparasya ca sandehe
PV_04170	hetu-dr̥ṣṭānta-lakṣaṇam || a-sambhavāt sādhyā-	śabdo dharmi-vṛttir yadi iṣyate | śāstreṇa alaṃ
V3_01805	-apavādasya dharmiṇy a-virodhāt. anityo hi	śabdaḥ, na anitya-śabdaḥ śabdaḥ. tad-bhāva-iṣṭau
SV_13123	upakārād eva jñāna-utpatteḥ. tasmād eṣa	śabdo na indriyaṃ na sannikarṣam na ātmānam anyad
V3_05308	upakārād eva jñāna-utpatteḥ. tasmād eṣa	śabdo na indriyaṃ na sannikarṣam na ātmānam anyad
SV_16820	śabdānām artha-gatāv upāyaḥ. apauruṣeyas tu	śabdo na evaṃ karoti. na ca asya kaścīd kvacit
SV_15105	janma asti kasyacit ||285|| yady a-kṛtakaḥ	śabdo na tasmād artheṣu pratitir eva syāt.

V3_01705	chabde. tathā hi pakṣa eva sa tathāvidhaḥ	śabdaḥ, na pakṣa-sapakṣayor anyatarah, vikalpa-
SV_17521	|| yady eṣa pratiniyamo vācyam vastv antareṇa	śabdo na pravartata iti. bhinneṣu pravādeṣv
V3_01804	pratyākhyātaḥ, yathā – na anitya-śabdaḥ	śabdo na śabda-anityatvavān vā iti, samudāya-
SV_08114	tat-kāryam tac ca na anveti iti. tato 'nvayī	śabdo na syāt. sāmānyam pācakatva-ādi yadi prāg
V3_00702	yathā – pakṣa-sapakṣa-anyataratvād anityaḥ	śabdo nityo vā iti. na hy atra śabda-ghatayoḥ
V3_02706	-pakṣi-karaṇam api pratyuktam. yathā anityaḥ	śabdo nityo vā iti prakaraṇe vyatirikta-indriya-
VN_00625	prayojanās teṣāṃ tad-bhāva-sthāpanāya hy eka-	śabdo niyujyate yadi, kiṃ syāt. tad-arthakriyā-
SP_00012	-kāraṇatā atra kim | bhedāc cen nanv ayam	śabdo niyoktāraṃ samāśritaḥ || paśyann ekam a-
SV_04701	tadvān alam (94'b') arthakriyāsv iti tatra	śabdo niyujyate. sa ca | (94'b) sākṣān na yojyate
VN_05003	'nityaḥ śabda iti. artha-punaruktam anityaḥ	śabdo nirodha-dharmako dhvāna iti. atra na śabda-
SV_17226	saṅketa-nir-apekṣaḥ svabhāvata eva artheṣu	śabdo nilīnaḥ syāt, uktam atra – a-pratibandhād
SV_06706	iti. tasya apy ekam asti ity eva lokena	śabdo niveśanīyaḥ, tad vā ekam enām śrutim vastu-
PV_03176	ca kalpanā || jāyante kalpanās tatra yatra	śabdo niveśitaḥ | tena icchātaḥ pravarteran na
PV_03037	|| yatra rūḍhyā asad-artho 'pi janaiḥ	śabdo niveśitaḥ | sa mukhyaḥ tatra tat-sāmyād
SV_17524	na syāt. na hy ayam sambhavo 'sty ekaḥ	śabdo niṣ-paryāyam nityaś ca syād anityaś ca iti.
V3_09810	-rūpo na siddha ity asiddha ucyate. sa ca	śabdaḥ pakṣi-kṛtaḥ, na ca aparah śabdaḥ, yo hetuḥ
SV_11602	kiṃ ca, āśraya-vināśān naṣṭe sambandhe sa	śabdaḥ punar a-sambandhatvān na a-pūrveṇa yojyeta.
SV_15920	api prasaṅga iti. taj-jñāne ca prayoge	śabdaḥ puruṣe vyāpriyate, tasya jñāna-jananāt. na
V3_10502	anusartavyā. anityaḥ prayatnānantariyakaḥ	śabdaḥ, prayatnānantariyakatvād ity eṣa katham na
V3_13609	upādānād anityaḥ prayatnānantariyakaḥ	śabdaḥ prayatnānantariyakatvād iti pratijñā-artha
HB_03906	a-sambhavāt. tena tayoḥ prakāśanāya niścita-	śabdaḥ prayukto lakṣaṇe, yady api bhāva-abhāva-
SV_04717	bhedāt tatra eva ca eṣāṃ a-bhede kiṃ na	śabdaḥ prayujyate. tadvad-doṣasya sāmyāc ced astu
SV_12917	-mūḍha-matir antyāyāṃ buddhau samāpta-kalaḥ	śabdo bhāti iti svapnāyate. na hi smaryamāṇayor
SV_06722	-rūpa-a-śleṣāt katham eka-svabhāva-nimittaḥ	śabdo bhinneṣu bhaved ity uktam prāk. a-tat-
SV_11814	-apekṣo 'rtha-jñāpanam kiṃ na karoti. sa ca	śabdo yad abhiprāyaiḥ prayujyamāno drṣṭo 'nyathā
SV_06224	buddhi-viplavaḥ ||127|| niveśyamāno 'py eṣa	śabdo yasmād bhidyate taṃ vinivartya
V3_09810	sa ca śabdaḥ pakṣi-kṛtaḥ, na ca aparah	śabdaḥ, yo hetuḥ syāt. tasya eva ca hetutve '-
SV_07512	||150|| vidyata eva ity avadhāraṇa-arthas tu-	śabdaḥ. vidyamāno hi padārthaḥ sva-sāmarthyena
V3_01806	a-virodhāt. anityo hi śabdaḥ, na anitya-	śabdaḥ śabdaḥ. tad-bhāva-iṣṭau na anityaḥ śabdaḥ
V3_01807	śabde 'nitya-śabdatva-prasādhanāt, anitya-	śabdaḥ śabdaḥ syāt. sa ca na iṣṭa iti na iṣṭa-
V3_09802	-eka-deśo 'siddha ucyate, yathā – anityaḥ	śabdaḥ śabdatvād iti, so 'pi, sādhyā-sādhanayor
V3_01804	nirākurvan pratyākhyātaḥ, yathā – na anitya-	śabdaḥ śabdo na śabda-anityatvavān vā iti,
VN_04619	-bhavati. tasmān na saṃskṛto nāma kaścic	chabdaḥ. śiṣṭa-prayogaḥ saṃskāra iti cet, ke
SV_02523	vyavahāra-arthaḥ, yathā prayatnānantariyakaḥ	śabdaḥ śrāvaṇa ity a-tat-kārya-kāraṇa-parihāra-
SV_13810	prati-karaṇa-bhedam ca bhinna-svabhāvaḥ	śabdaḥ śrutau nivīsamāno yadā ekaḥ sādhyate kiṃ
V3_09809	asiddhaḥ. katham vai śabdo 'siddhaḥ. siddhaḥ	śabdaḥ. sa ātmani hetu-rūpo na siddha ity asiddha
HB_03913	iti tan-niṣedha-artho niścita-	śabdaḥ, sator api bhāva-abhāvayor anvaya-
V3_09501	a-bheda-kalpanāyāṃ api, yam ayam anitya-	śabdaḥ samāviṣet, yathā-utpattim hetubhyaḥ kṛtaka
V3_09501	samāviṣet, yathā-utpattim hetubhyaḥ kṛtaka-	śabdaḥ sambandhi-bheda-vyudāse 'pi. tathā maraṇa-
SV_11318	iti yogyatā tat-sambandhaś cet. tat kiṃ vai	śabdaḥ sambandho 'stu. samartham hi rūpaṃ
VN_01510	tatra muṣṭy-ādi-śabdā viśeṣa-viṣayāḥ, aṅgulī-	śabdaḥ sāmānya-viṣayaḥ, bija-aṅkura-ādi-śabda-vad
SV_04323	ekasya buddhyā adhyāhāre na vastu-viṣayaḥ	śabdaḥ syāt. buddhi-pratibhāsa-viṣayatve ca sarvaṃ
V3_01806	-śabdaḥ śabdaḥ. tad-bhāva-iṣṭau na anityaḥ	śabdaḥ syāt, śabde 'nitya-śabdatva-prasādhanāt,
V3_01807	'nitya-śabdatva-prasādhanāt, anitya-śabdaḥ	śabdaḥ syāt. sa ca na iṣṭa iti na iṣṭa-vighātaḥ
SV_03806	-artha-pratipattes tena etad evam ucyate	śabdaḥ svarūpam āha iti, na punaḥ svarūpa-
SV_15825	prayojanam | mano-japo vā vyarthāḥ syāc	chabdo hi śrotra-gocaraḥ ||298|| śrotra-grahaṇa-
V1_01304	smṛtiḥ syāt, agni-dhūma-vat. na ca ayam a-	śabdakam artham paśyati, a-paśyamś ca na śabda-
V3_09806	na hi tatra aparō viśeṣo nirdiśyate. sa	śabdatayā tathā-bhavan pakṣa-nirdeśa eva tathā
V3_01807	-iṣṭau na anityaḥ śabdaḥ syāt, śabde 'nitya-	śabdatva-prasādhanāt, anitya-śabdaḥ śabdaḥ syāt.
V3_13102	trayam a-pramāṇakam abhyupeyam – vyatireki-	śabdatva-sāmānyam indriya-gamyam nityam ca. ato
HB_03715	-pratihatet hetuḥ, yathā āha – yadā tarhi	śabdatvaṃ nityam abhyupaiti, tadā ayam hetur eva
SV_04621	avasthānāt. bhrāṭṛ-ādi-śabdās tu sambandhi-	śabdatvād ākṣipeyuḥ param. na tathā gotva-ādi-
V3_09803	deśo 'siddha ucyate, yathā – anityaḥ śabdaḥ	śabdatvād iti, so 'pi, sādhyā-sādhanayor bhedāt
VN_04217	ca trir-abhihitam na vijñāyate śliṣṭa-	śabdam a-pratīta-prayogam atidruta-uccāritam ity-
VN_04511	-pratīter abhāvāt. yaḥ khalu ubhayaṃ vetti	śabdam apaśabdam ca, sa evaṃ pratipadyate. yas tu
VN_00612	patito 'neka-sambandhinam upakṛtya anekam	śabdam ātmani tebhyaḥ samāśaṃsan. sa yaḥ śakti-
VN_04414	śabda-anvākhyānaṃ vyartham, anena padena go-	śabdam eva pratipadyate, go-śabdāt kakuda-
VN_04512	evaṃ pratipadyate. yas tu nakka-śabdam mukka-	śabdam eva vā vetti, na nāsā-śabdam, sa katham
VN_00614	sambandhinam upakaroti tair eva anekam	śabdam kiṃ na utthāpayati. evaṃ hy anena
SV_13305	atibahv idam ||256|| na hi vyaṃ dhvaniṃ	śabdam ca vācakam pṛthag-rūpam upalakṣayāmaḥ.
SV_06810	sarveṣāṃ niyojana-artham ekam ayam lokaḥ	śabdam teṣu niyuṅkte ghaṭa iti. te 'pi sajjātiyād
VN_00719	eva. na vyaṃ eka-sambandha-virodhād ekam	śabdam na icchāmaḥ, api tv a-bhinnānām rūpa-
VN_04513	vetti, na nāsā-śabdam, sa katham apaśabdāc	chabdam pratipadya tato 'rtham pratipadyeta.
VN_02604	bruvan sāmānyena upadarśana-mātreṇa nityam	śabdam pratipadyate. sāmānyasya api nityasya
VN_04911	aparāḥ. yaḥ pratiyamāna-artham an-arthakam	śabdam prayuṅkte, sa nigrāham arhet. na artha-

VN_04512 ca, sa evaṃ pratipadyate. yas tu nakka-śabdām mukka-śabdām eva vā vetti, na nāsā-śabdām,
 SV_13418 krama-bhāvāt. na apy eka eva bhāgaḥ śabdām vyanakti, tad-anya-vaiyarthya-prasaṅgāt,
 SV_13313 ayaṃ sthiteṣv anyeṣu vyāhartṛṣu kevalam eva śabdām śrṅvaṃs tad-upalambha-pratyayānām tad-anya
 VN_04513 -śabdām mukka-śabdām eva vā vetti, na nāsā-śabdām, sa katham apaśabdāc chabdām pratipadya
 SV_04811 'sya a-vyvacchede katham ca saḥ ||96|| śabdām hy eṣa prayuñjāno 'rtheṣv an-iṣṭa-
 SV_06116 -upanīteṣu vyvacchedyo 'sti kaścana ||123|| śabdām hi prayuñjānaḥ sarvo 'nvaya-vyatirekau na
 SV_08205 tarhi idānim asaty a-bhinne vastuni jñāna-śabdāyor anvayinor vṛttiḥ. yathā pācaka-ādiṣu.
 V3_05709 -sandigdḥā eva tan-nimittatve 'py asaj-jñāna-śabdāyos tad-yogyatā, sāsna-ādi-siddhāv iva go-
 SV_03323 eva sarvatra dravya-bhāva-abhidhāyinoḥ | śabdāyor na tayor vācye viśeṣas tena kaścana ||62||
 SV_03401 62|| tasmān na sarvatra dharma-dharmi-vācinoḥ śabdāyor vācye 'rthe niścaya-pratyaya-viśayatvena
 SV_09604 nirdiśyate. na hi dharma-dharmi-vācinoḥ śabdāyor vācye kaścīd viśeṣo 'sti ity uktam etat.
 V3_07602 nirdiśyate. na hi dharma-dharmi-vācinoḥ śabdāyor vācye kaścīd viśeṣo 'sti iti nirloṭhitam
 NB_03067 asiddhāv anaikāntiko hetvābhāsaḥ. yathā śabdāsya anityatva-ādike dharme sādhye prameyatva
 NB_03041 eva iṣṭo na sādhanatvena api. yathā śabdāsya anityatve sādhye cākṣuṣatvaṃ hetuḥ,
 PV_03002 -a-sadrśatvāc ca viśaya-a-viśayatvataḥ | śabdāsya anya-nimittānām bhāve dhī-sad-asattvataḥ
 SV_15806 vaktā hi vyakti-kāraṇam ||297|| na hi śabdāsya anyataḥ svarūpa-pariṇāmo vyaktir na apy
 PV_03168 arthe 'sti taṃ vadann artha-bhāk katham || śabdāsya anvayinaḥ kāryam arthena anvayinā sa ca |
 SV_11610 (232bc') atha mā bhūn naṣṭa-sambandhasya śabdāsya artha-antare vaiguṇyam arthānām ca a-
 VN_04507 -prayatnena arthaṃ na paśyāmaḥ. goṇī-śabdāsya artha-pratipādane '-sāmarthyāt
 V2_06803 -ātmanaḥ pratipattir arthasya. na hi sattā śabdāsya artha-viśeṣe pratibaddhā, tasyāḥ
 SV_11320 karaṇa-yogyatā-vat. sā ced artha-antarām kiṃ śabdāsya iti sambandho vācyaḥ. yogyatā-upakāra
 SV_11413 'rthe sarva-sādhyā-sādhana-sādhāraṇāsya śabdāsya iṣṭa-vyaktim eva samaya-kāraḥ karoti iti
 V2_06713 ca pūrva-vat prasaṅgaḥ. tasmāt kādācitkaḥ śabdāsya upalambha-yogya ātmā, sa ca puruṣa-
 V3_05311 indriya-upakāreṇa api sahakāri-kāraṇam śabdāsya upasaṃharet. tac ca anapekṣatvād asya
 VN_00701 -śakti-sthāpanāya niyuktasya samudāya-śabdāsya eka-vacana-virodho 'pi na asty eva.
 VN_03209 -vacanam. etasmāt. anyair eva hetubhiḥ śabdāsya eka-viśeṣa-an-abhidhānam aneka-artha-
 SV_17206 -artha-dyotane niyamaḥ kutaḥ | (326ab) na hi śabdāsya kaścīd arthaḥ svabhāva-niyataḥ sarvatra
 SV_03411 eva tad bhavati. tathābhūtasya eva jñāpanāya śabdāsya kṛta-saṅketatvāt. nanu ca pācakatvam iti
 SV_09721 apy anityatvena vyāptim pradarśya śabdāsya kṛtakatve kathite sāmarthyād eva anityaḥ
 SV_06209 -apoha ucyate. a-nirdiṣṭa-prayogaṃ tu jñeya-śabdāsya ko 'rtha iti praśne na kaścīd arthaḥ,
 SV_13819 sā iyaṃ niyameṇa upalabdhis tad-vyāpārāc chabdāsya tad-udbhavaḥ syāt. a-kartur vyāpāre 'pi
 PV_02002 yo 'rtho buddhau prakāśate | prāmānyam tatra śabdāsya na artha-tattva-nibandhanam || grhīta-
 SV_06312 gamyate, tad-viśiṣṭo vā ity āha. ata eva ca śabdāsya na dvau vyāpārau, tad-anya-vyāvartanam
 SV_11425 ||229 || arthā hi bhāyā na rūpaṃ śabdāsya na śabdo 'rthānām. yena a-bhinna-ātmatayā
 SV_13908 ca abhāvaḥ kāryam iti niveditam etat. na api śabdāsya nityasya kiñcid āvaraṇam a-sāmarthyād
 SV_04527 ca prāk-kṛta-sambandhasya ekatra svalakṣaṇe śabdāsya paścād prayogo yuktaḥ, tasya deśa-kāla-
 VN_04819 bhaviṣyati iti. pratīyamāna-arthasya ca śabdāsya prayoge 'tiprasaṅgaḥ. pariśiṣṭeṣu ca
 SV_13830 teṣāṃ vyañjakāni syuḥ. tasmān na vyaktiḥ śabdāsya bhavanti vā karaṇebhyo 'tiśayavattā vā
 SV_11319 śabdāḥ sambandho 'stu. samarthaṃ hi rūpaṃ śabdāsya yogyatā, kārya-karaṇa-yogyatā-vat. sā ced
 V2_04504 -pratipatti-nibandhane. a-prthag-vacanam śabdāsya viśeṣa-abhāvād iti cet, na, pravṛtti-
 SV_13901 bhavanti vā karaṇebhyo 'tiśayavattā vā śabdāsya vyaktir āvaraṇa-vigamo vijñānam vā gaty-
 SV_17204 -niyame saty enam jaiminir jāniyāt. sa eva śabdāsya sarvatra yogyasya eka-artha-dyotane
 V3_01801 iti cet, na, siddhayā anityatayā tadvataḥ śabdāsya sādhanāt. tathā kasyacid artha-antara-
 PV_02019 apy ākāśa-āśraya-vad dhvaneḥ || asiddhāv api śabdāsya siddhe vastuni sidhyati | aulūkyasya
 V3_09703 ākāśa-āśraya-vad dhvaneḥ ||75|| asiddhāv api śabdāsya siddhe vastuni sidhyati | aulūkyasya
 VN_04615 anyebhyo 'pi viparyaye dharma-utpatteḥ. śabdāsya su-prayogaḥ eva svarga-modana-ghoṣaṇā
 SV_04524 na asti saṅketas tena tatra na ||92 || na hi śabdā a-saṅketitam arthaṃ prakāśayanti. saṅketaś
 SV_16506 katham na vaḥ ||313|| na khalv ete vaidikāḥ śabdā evaṃ vikrośanty eta bhavanto brāhmaṇā ayam
 SV_03612 jāḍya-khyāpanam. tathā-kṛta-vyavasthāḥ śabdā dharmā-dharmy-ādiṣu na punar vyatireka-
 SV_12514 ādhiyate. na eṣāṃ a-vyāpṛta-karaṇānām svayaṃ śabdā dhvananti yena apauruṣeyāḥ syuḥ. api syur
 SV_04520 -ślokāḥ. kiṃ punaḥ kāraṇam svalakṣaṇe śabdā na prayujyante, yasmāc chabdāḥ saṅketitam
 PV_03030 anya-vyāvṛtti-lakṣaṇam | yan niṣṭhās ta ime śabdā na rūpaṃ tasya kiñcana || sāmānya-buddhau
 SV_13112 (252ab) syād etat – na āvaraṇān nityam sarve śabdā na śrūyante. api tu kiñcit teṣāṃ
 V3_05211 eṣaḥ. syād etat, na āvaraṇān nityam sarve śabdā na śrūyante, api tu kiñcid eṣāṃ pratipattau
 VN_00608 ghaṭaś ca iti. na hi sa-nidarśana-ādi-śabdā nānā-vastu-viśayā ekatra upasaṃhārāt. nānā-
 SV_07608 tarhi idānim pradhāna-iśvara-ādi-kārya-śabdā bhāveṣv a-tad-bhūta-bhedeṣv a-bhedenā
 SV_06609 ca bhede syur a-nibandhanāḥ | yathāsvaṃ śabdā bhinnam artham abhidadhānāḥ katham eka-
 SV_10722 te hi vakṛ-abhiprāya-sūcakāḥ ||213|| na hi śabdā yathā-bhāvaṃ vartante yatas tebhyo 'rtha-
 V2_06604 punaḥ paryāyeṇa keṣāncid abhivyakteḥ. na api śabdā yathā-bhāvaṃ vartante, yatas tebhyo 'rtha-
 SV_06807 ca sarve samūha-santāna-avasthā-viśeṣa-śabdā ye samastāḥ kiñcid ekaṃ kāryam kurvanti
 SV_09216 bheda iti. tatra api. rūpa-abhāvād abhāvāsya śabdā rūpa-abhidhāyinaḥ | na āśaṅkyā eva siddhās
 SV_17114 tata eva śaṅkā-utpatteḥ. nānā-arthā hi śabdā loke dṛśyante. loka-vadaś ca pratītiḥ. ata
 SV_16501 tathā hy artho 'yaṃ na ayam artho na iti śabdā vadanti na | kalpyo 'yam arthaḥ puruṣais te
 SV_03025 tad-avasthaḥ prasaṅgaḥ. ko hy atra viśeṣaḥ śabdā vā enam upalakṣayeyus tal-lakṣitā vā
 SV_09223 etad āśaṅkayāḥ. tasmāt siddham etat sarve śabdā viveka-viśayā vikalpāś ca. ta ete eka-vastu

VN_01510	eva prasāritāḥ, anyā muṣṭiḥ. tatra muṣṭy-ādi-	śabdā viśeṣa-viṣayāḥ, aṅguli-śabdāḥ sāmānya-
VN_00712	arthāḥ svayam utthāpayanti, āhosvit puruṣaiḥ	śabdā vyavahāra-artham artheṣu niyujyante. svayam
SV_13126	sarvasya tatra akiñcitkaratvāt. api ca, ete	śabdā vyāpino vā syur a-vyāpino vā. sarvatra
PV_04268	yadvat sādhyate drṣṭy-a-drṣṭitāḥ | kārya-ādi-	śabdā hi tayor vyavahārāya kalpitāḥ || kāraṇāt
V3_05802	yadvat sādhyate drṣṭy-a-drṣṭitāḥ | kārya-ādi-	śabdā hi tayor vyavahārāya kalpitāḥ ||43||
SV_17215	-śakyatvāt. na ca asti kaścid viśeṣaḥ. sarva-	śabdā hi sarva-artha-pratyāsatti-viprakaṛṣa-
SV_09222	mukhyo vivekaḥ. tasya tathābhāva-khyāpinaḥ	śabdāḥ kiṃ viveka-viṣayā ity a-sthānam eva etad
SV_09202	-abhāvasya. yathā-pratītimatas tat-prabhavāḥ	śabdāḥ kena nivāryante. sa eva hi śabdānām na
SV_06708	etat, kiṃ tarhi kenacit prayojanena kecic	chabdāḥ kvacin niveśyante. tatra yady anekam
PV_03155	-āder api sāmṛtāt || vastu-prāsāda-mālā-ādi-	śabdās ca anya-anapekṣiṇaḥ | geha yady api
PV_03149	darśanam sthitam | paṭas tantuṣv iha ity-ādi-	śabdās ca ime svayaṃ kṛtāḥ || śṛṅgaṃ gavi iti
SV_02902	tan-nirāse viniścayāḥ | tāvantā eva	śabdās ca tena te bhinna-gocarāḥ ||50|| anyathā
SV_03214	ca anya-vyāvṛttir anya-vyāvṛtta ity api |	śabdās ca niścayās ca eva saṅketam anurundhate ||5
SV_06518	anya-apoha-viṣayāḥ proktāḥ sāmānya-gocarāḥ |	śabdās ca buddhayaś ca eva vastuny eṣām a-
SV_15201	iti. tasmān na a-parāvṛtti-dharmāṇaḥ	śabdāḥ. tattve vā kuta etad a-vitatha-artha-
PV_02095	a-paryāyāḥ sita-ādiṣu | saṅkhyā-ādi-yoginaḥ	śabdās tatra apy artha-antaram yadi || guṇa-
SV_15014	||284|| bhavantu nāma apauruṣeyā vaidikāḥ	śabdāḥ, tathā api sambhāvyam eva eṣām a-yathārtha
PV_03183	anyad apy a-vikalpakam || sāmānya-vācinaḥ	śabdās tad-eka-arthā ca kalpanā | abhāve nir-
SV_02526	'nyena pratyāyayitum iti na eka-arthāḥ sarva-	śabdāḥ. tan na pratijñā-artha-eka-deśo hetur iti.
V3_05609	-svabhāva-asattā, tayā siddhayā asaj-jñāna-	śabdās tan-nimittāḥ sādhyanta iti. katham nimitta
SV_04621	apāye kevalāyā jāter avasthānāt. bhrātr-ādi-	śabdās tu sambandhi-śabdāt vād ākṣipeyuḥ param. na
SV_09102	na asti tatra katham svabhāva-bheda-viṣayāḥ	śabdāḥ. teṣv avāśyaṃ śabda-pravṛtṭyā bhāvyam.
SV_09214	atra uttaram vaksyate. tasmāt santy abhāveṣu	śabdāḥ. teṣu katham svabhāva-bheda iti. tatra api.
SV_06425	śabda-artham upanayati iti. tatra eva ca te	śabdās tais tair bhrānti-kāraṇaiḥ saṃsrṣṭa-rūpa
SV_11309	| (227ab) syād etat - a-kārya-sambandhā eva	śabdāḥ. na te 'rtheṣu puruṣair anyathā
SV_08209	vāsanā-prabodhād vikalpa-utpattiḥ. tataḥ	śabdāḥ. na punar vikalpa-abhidhānāyor vastu-sattā
SV_15207	sandehaḥ. loka-icchayā api parāvartyamānāḥ	śabdāḥ punar anyatra anyathā drṣyanta iti loka-
SV_03520	tān prati yuktimat ||65|| yadi nāma ete	śabdāḥ puruṣaiḥ kvacit praṇiṣitā api na
SV_11219	ity ānarthakyaṃ syād viparyayo vā. na hi	śabdāḥ prakṛtyā arthavantaḥ. samayāt tato 'rtha-
SV_06207	padasya artha-cintanāt. kva punar ete	śabdāḥ prayujyanta iti prayoga-viṣaya-cintāyām
V1_01703	śabda-vikalpāḥ. artha-pratipattaye ca	śabdāḥ prayujyante. na ca indriya-artho 'nvayī,
V3_09204	-pravṛtṭeḥ siddham eva iti cet, icchātaḥ	śabdāḥ pravartante. na tad-vaśād vastu-sthitiḥ,
V3_03604	ity udāharaṇam evaṃ-phalam. saṅketa-āśrayāḥ	śabdāḥ, sa ca icchā-mātra-āśrayaḥ. tan na
PV_04116	hetor evaṃ-phalo mataḥ || saṅketa-saṃśrayāḥ	śabdāḥ sa ca icchā-mātra-saṃśrayaḥ | na asiddhiḥ
SV_15017	-utpala-ādiṣu vitatha-jñāna-jananāt. tad ime	śabdāḥ saṃskāra-nir-apekṣāḥ prakṛtyā ca artheṣu
SV_04522	svalakṣaṇe śabdā na prayujyante, yasmāc	chabdāḥ saṅketitaṃ prāhur vyavahārāya sa smṛtaḥ |
PV_02016	viṣāṇi-vat || vivakṣā-paratantratvān na	śabdāḥ santi kutra vā | tad-bhāvād artha-siddhau
V3_09611	viṣāṇi-vat ||73|| vivakṣā-paratantratvān na	śabdāḥ santi kutra vā | tad-bhāvād artha-siddhau
V1_00710	tad-rūpam eva anukuryāt. na hy arthe	śabdāḥ santi tad-ātmāno vā, yena tasmin
SV_02517	bhede 'py aneka-dharmāṇaḥ pratīyante. te 'pi	śabdāḥ sarva-bheda-an-ākṣepe 'py eka-bheda-codanāt
PV_04265	na astitā anupalambhanāt | taj-jñāna-	śabdāḥ sādhyante tad-bhāvāt tan-nibandhanāḥ ||
V3_05607	nāstitā anupalambhanāt | taj-jñāna-	śabdāḥ sādhyante tad-bhāvāt tan-nibandhanāḥ ||40||
SV_15102	sarvasya sarvadā syāt. na ca asti tasmān na	śabdāḥ sthita-svabhāvā iti. api ca, na jñāna-
SV_10524	||206|| niveditam etat - yathā na ete	śabdāḥ svalakṣaṇa-viṣayā anādi-vāsanā-prabhava-
V3_06712	eva abhāvāḥ śabda-prayogataḥ ||54|| na ete	śabdāḥ svalakṣaṇa-viṣayāḥ, anādi-kāla-vāsanā-
VN_04504	prayoga-apeta-śabda-vad etad iti. yadi goṇi-	śabdāt kakuda-ādimate arthe pratītiḥ, śabda-
VN_04415	anena padena go-śabdām eva pratipadyate, go-	śabdāt kakuda-ādimentam artham; tathā pratijñā-
SV_10011	abhāva-kāriṇaḥ kriyā-pratiṣedhāc ca iti ca-	śabdāt. katham a-sāmarthyam. siddhe hi bhāve
V2_08213	abhāva-kāriṇaḥ kriyā-pratiṣedhāc ca iti ca-	śabdāt. katham a-sāmarthyam. siddhe hi bhāve
SV_04525	ca vyavahāra-artham kriyate, api nāma itaḥ	śabdāt kṛta-saṅketād uttara-kālam imam artham
PV_03165	iva yaj jñāne bhāty artha-pratibimbakam |	śabdāt tad api na artha-ātmā bhrāntiḥ sā vāsanā-
SV_11401	janya-janaka-bhāvāḥ sambandhaḥ, tataḥ	śabdāt pratipattir avinābhāvāt. tad-ākhyānam
SV_08622	) utpatti-sthiti-vināśa-ādi-bhedaś ca ity api-	śabdāt. yo 'yam a-bhinnān sarva-arthān manyate,
SV_05910	pratipattau ca a-parihṛta-tad-anya-niveśiṇaḥ	śabdād a-nirākaraṇe teṣāṃ saṅkete vyavahāriṇām |
SV_04624	pratīter iṣṭam eva iti cet. sarvadā tarhi go-	śabdād a-pravṛtṭiḥ, sahita-a-sahita-avasthāyor
PV_03019	syād arthena tat kṣayāt || sāmānya-grahaṇāc	chabdād a-prasaṅgo mato yadi | tan na kevala-
VN_04508	-artham anvākhyānam iti cet, nanu goṇi-	śabdād api loke pratītir drṣṭā. satyaṃ drṣṭā, na
V2_06906	eva dīpayati. na vai nāntariyakatayā	śabdād artha-pratipattiḥ, api tu yogyatayā
VN_04606	parihṛto bhavati. viparyaya-darśanāc ca.	śabdād artham a-pratipadyamānāḥ apaśabdair eva
SV_04618	lakṣaṇam. na hi sambandhe saty api daṇḍa-	śabdād daṇḍini pratipattiḥ. a-niyata-
SV_05913	na hi saṅkete para-a-vyavacchedena niveśitāc	chabdād vyavahāre tat-parihāreṇa pravṛttir yuktā,
SV_04605	-phala-ārambhasya upekṣāniyatvāt. tad ayaṃ	śabdān api kvacin niyuñjanaḥ phalam eva kiñcid
VN_00711	iti cet, kiṃ vai puruṣa-vṛtṭer anapekṣāḥ	śabdān arthāḥ svayam utthāpayanti, āhosvit
SV_13322	-śabda-niyatān dhvaniḥ śṛṅvantī, na tv evaṃ	śabdān iti, kaḥ śabdeṣv eṣāṃ nir-vedaḥ. yad uktaṃ
SV_13911	śabda-anupalabdheḥ. ato yuktam ete yac	chabdān kuryuḥ. anyathā śabda-a-viśeṣād anyeṣāṃ

SV_04603	yad ayam a-saṅketayann a-prayūñjāno vā	śabdān duḥkham āsīta, kiṃ tarhi sarva eva asya
SV_04715	(95ab) yām arthakriyām adhikṛtya ayam artheṣu	śabdān niyunkte, tat-kāriṇām arthānām anyebhyo
SV_04608	pravṛtti-nivṛtti kuryām kārayeyaṃ vā iti	śabdān niyuñjita niyoge vā ādriyeta, anyathā
VN_04703	-anapekṣo 'lika-nirbandhaḥ, yat te 'mūn eva	śabdān prayūñjate, na aparān. na ca atra kaścic
SV_13215	yasya saṃskāra indriyasya kṛtaḥ sa sarva-	śabdān yugapac chṛṇuyād iti prasaṅgo 'nivṛtta
SV_10611	-pratyayeṣu bhāvāt. paramārtha-eka-tānatve	śabdānām a-nibandhanā | na syāt pravṛttir artheṣu
V3_06811	-pratyayeṣu bhāvāt. paramārtha-eka-tānatve	śabdānām a-nibandhanā | na syāt pravṛttir artheṣu
SV_11809	-pratīti-niyama-vad artha-pratipādanam api	śabdānām a-nimittam kiṃ na iṣyate. tasmāt tat
SV_01603	anyatra api śakya-kriyatvāt, pratyakṣānām	śabdānām a-pratyakṣa-svabhāva-abhāvāt, bhrānti-
V2_09902	anyatra api śakya-kriyatvāt, pratyakṣānām	śabdānām a-pratyakṣa-svabhāva-abhāvāt. bhrānti-
SV_03609	tatra vācyeṣu puruṣa-āyatta-vṛttinām	śabdānām a-vastu-sandarśinām yathā-abhyāsam
VN_04706	guṇa-atīśayam a-pāsyantaḥ saṃskāraṃ keśāncic	chabdānām anumanyāmahe, tad-anvākhyāna-yatnam vā,
SV_15025	'pi sarvatra tathā bhavanti iti. tathā	śabdānām apy apauruṣeyatve 'py ubhayaṃ syād iti.
V2_06809	śāli-bījād bhavati, api tu yava-bījāt. evaṃ	śabdānām api yady arthebhyo janma syāt, syād
SV_06210	tataḥ kvacid a-pratipatteḥ. tathā ghaṭa-ādi-	śabdānām api. yā api kvacit prakaraṇe kevala-
SV_16819	a-budham bodhayed ity asti pauraṣeyānām	śabdānām artha-gatāv upāyaḥ. apauruṣeṣya tu śabdo
SV_16803	pramānam āgama ity apy uktam. apauruṣeyānām	śabdānām artha-jñānam na sampradāyān na yukter na
SV_17211	kvacin nivedayed api iti vivakṣā-pūrvakānām	śabdānām artha-niyamaḥ pratiyeta api. apauruṣeye
PV_04127	pratīty-ākhyā yogyatā-viṣayā anumā ||	śabdānām artha-niyamaḥ saṅketa-anuvīdhāyinām | na
SV_16818	artho vidīta iti. puruṣo hi svayaṃ samitānām	śabdānām artham śṛṅga-grāhikayā api tāvad a-
V2_07002	an-upadeśād a-pratipatter upadeśe ca	śabdānām artheṣv an-āvaraṇāt tad evaṃ puruṣa-
SV_17328	-viśuddhau nāntariyakatva-abhāve 'pi	śabdānām artheṣu varam saṃśayitasya vṛttih, tatra
V2_07212	-sāmarthyād eva artha-anubandhaḥ siddhaḥ	śabdānām, asati viṣaye 'prayogāt. yuktam etat,
V1_00302	-dharmaṇi dharmaṇi ca darśanam. na ca etac	chabdānām asti iti katham na pramāṇa-antaram. te
V3_03506	yogyam hi viśvaṃ svabhāvataḥ kṛta-a-kṛtānām	śabdānām, icchā-mātra-vṛtteḥ. tayā artha-mātra-
SV_12006	tad-dvāreṇa ca artha-pratyāyane 'niyamaḥ	śabdānām ity apauruṣeyatve 'pi sa eva
SV_04821	'sti ced asya nanv etāvāt prayojanam |	śabdānām iti kiṃ tatra sāmānyena apareṇa vaḥ ||97|
SV_10922	anumānam an-apāyam a-nāntariyakatvād artheṣu	śabdānām iti niveditam etat. puruṣa-atīśaya-
V2_06913	ca artha-antara-parigrahāt, kali-māry-ādi-	śabdānām iva matta-kāla-atīśaya-varṣa-upasarga-
SV_06507	na punar bhinna-ākāra-grāhīnām jñāna-	śabdānām eka-vastu-viṣayatvān nānā-phalaḥ śabda
SV_15502	prakāra-antara-sambhavāt. dvairāśye tu	śabdānām etat syād eka-nivṛttau gaty-antara-
PV_03173	ca na śrutiḥ | saṃyojyate 'nya-vyāvṛttau	śabdānām eva yojanāt || saṅketa-smaraṇa-upāyam
SV_15824	phala-sambandhaḥ syāt. api ca, an-abhivyakta-	śabdānām karaṇānām prayojanam | mano-japo vā
VN_04808	-sambandhebhya ānupūrvī-pratipattiḥ. yeṣāṃ	śabdānām kaścit sambandho jāyate, idam iha
SV_16509	kañcid artham kalpayaty anyo 'param. na ca	śabdānām kaścit svabhāva-pratiniyamo yena ekam
SV_13107	-viśeṣā iti gamyante. na khalv evaṃ nityānām	śabdānām kasmimścit saty atīśaya-hānir utpattir
V3_05207	-viśeṣā iti gamyante. na tv evaṃ nityānām	śabdānām kasmimścit saty atīśaya-hānir utpattir
SV_03224	anveti vācye leśa-viśeṣataḥ ||60|| na vai	śabdānām kācid viṣaya-svabhāva-āyattā vṛttir
SV_09218	vācakāḥ ||185|| vastu-vṛttinām	śabdānām kiṃ rūpam abhidheyam āhosvid bheda iti
SV_06205	katham na unmattaḥ, tat-saṃskārāya eva	śabdānām kṛta-saṅketatvāt. a-vyavahāra-upanīśa ca
SV_17113	||323|| na prasiddher eka-artha-niścayaḥ	śabdānām tata eva śāṅkā-utpatteḥ. nānā-arthā hi
SV_16720	'pi tad-artha-siddhiḥ syāt, na apauruṣeyānām	śabdānām, tatra kasyacit samīha-abhāvāt. api ca,
SV_13219	|| atha api syāt – pratiniyatāḥ te saṃskārāḥ	śabdānām. tatra kenacit saṃskṛtam indriyam
SV_17112	-artha-niścaye | yasmān nānā-artha-vṛttitvam	śabdānām tatra dṛṣyate ||323|| na prasiddher eka-
V2_07106	-artha-niścaye | yasmān nānā-artha-vṛttitvam	śabdānām tatra dṛṣyate ||42|| na yukti-bādhā
SV_06310	anvaya-vyatireka-codanayā vyavahāra-aṅgatām	śabdānām darśayaṃ tad-vyāvṛtyā gamyate, tad-
V3_03905	nirodha-abhāvāt. etena saṅketa-anuvīdhāyinām	śabdānām na kaścic artha-niyamaḥ, atra ca eṣāṃ
SV_09202	-prabhavaḥ śabdāḥ kena nivāryante. sa eva hi	śabdānām na viṣayo yo na vitarkāṇām. te cet
PV_04128	śruter artham artham vā pāramārthikam |	śabdānām pratirundhāno na bādhyas tena varṇitaḥ ||
V3_03908	śruter artham artham vā pāramārthikam |	śabdānām pratirundhāno na bādhyas tena varṇitaḥ ||
VN_04714	tāsāṃ ca prayoga-bhramśam. tathā saṃskṛtānām	śabdānām pratitir bhaviṣyati iti. jaḍa-pravṛttir
SV_15922	tad-ātmany an-upakārāt. atha ca puruṣaḥ	śabdānām prayoktā ity a-laukiko 'yam vyavahāraḥ.
PV_03127	sarvā eva indriya-jā matiḥ | na viśeṣeṣu	śabdānām pravṛttāv asti sambhavaḥ || an-anvayād
SV_06502	abhidhānād vastu-balena akhile gatiḥ syāt,	śabdānām buddhi-viplava-viṣayatvāt. tatra ca a-
PV_03498	-samsargiṇaḥ kutaḥ | na akṣa-grāhye 'sti	śabdānām yojanā iti vivecitam || vicchinnaṃ
VN_04715	bhaviṣyati iti. jaḍa-pravṛttir eva eṣā, yā	śabdānām lakṣaṇe pravṛttiḥ. avayava-viparyaye 'pi
SV_10720	iti. api ca, nāntariyakatā-abhāvāc	chabdānām vastubhiḥ saha | na artha-siddhis tatas
SV_03616	-viśeṣaṇa-viśeṣya-bhāvā yujyante	śabdānām vā yathā-vastu-vṛttāv iti vaksyāmaḥ. yaś
V3_01709	na hi viśeṣa-śabda-sannidhir eva sāmānya-	śabdānām viśeṣa-avasthiti-hetuḥ, api tu prakaraṇa
SV_16917	-siddhiḥ. a-sāmayikatve 'pi nānā-arthānām	śabdānām vyavahāre darśanāt kasyacid a-prasiddha-
PV_03128	saṅketasya a-pravṛttitaḥ | viṣayo yaś ca	śabdānām saṃyojyeta sa eva taiḥ || asya idam iti
VN_04610	-śabda-vyutpatty-arthatvād iti cet, ko 'yam	śabdānām saṃskāraḥ. na hy eṣāṃ prajñā-bāhu-śruty-
SV_11523	bhāva-abhāvau sambandhaḥ. arthair ataḥ sa	śabdānām saṃskāryaḥ puruṣair dhiyā ||231|| tāv
SV_16718	-sambhavāt. na hy ayam a-daiśikānām	śabdānām sambhavati. loka-pratyāyana-abhiprāyaś
SV_03516	-bhedaś ca dharmiṇi na syāt. uktam atra	śabdānām svātantrya-abhāvād iti. api ca, yeṣāṃ

SV_11614	utpannasya anyataḥ siddhasya an-upakāriṇi	śabde 'samāśrayāc ca. tasya api tadutpatti-
V3_01806	tad-bhāva-iṣṭau na anityaḥ śabdaḥ syāt,	śabde 'nitya-śabdatva-prasādhanaṭ, anitya-śabdaḥ
VN_04601	paśyāmo yena taṃ pariharet. a-kṛta-samayasya	śabde 'py a-pratīti-jananāc ca. na hy ayam
PV_02020	-ādi-sādhanaṃ || tasya eva vyabhicāra-ādau	śabde 'py avyabhicāriṇi | doṣavat sādhanam jñeyam
VN_04516	na paramparayā pratītiḥ. arthe '-samarthasya	śabde 'pi pratīti-janana-a-sāmarthyāc ca. na hy
VN_04602	a-pratīti-jananāc ca. na hy ayam apaśabdaḥ	śabde 'pi svabhāvataḥ pratītiṃ janayaty a-
NB_03041	śabdasya anityatve sādhye cākṣuṣatvaṃ hetuḥ,	śabde 'siddhatvāt sādhyam. na punas tad iha
SV_17210	-vacanād r̥te ||326|| puruṣa-praṇīte hi	śabde kayācid vivakṣayā sa tāṃ kadācit kvacin
SV_09726	tad-abhāve na bhavataḥ. kṛtakatvasya	śabde ca bhāva-khyātau tad-ātmanaḥ sato bhāva iti
V2_07607	tad-abhāve na bhavataḥ kṛtakatvasya	śabde ca bhāva-khyātau tad-ātmanaḥ sato bhāva iti
V1_01303	sati hy artha-darśane 'rtha-sannidhau dṛṣṭe	śabde tataḥ smṛtiḥ syāt, agni-dhūma-vat. na ca
V3_01704	etat evaṃ syāt. anyathā tv asiddham eva tac	chabde. tathā hi pakṣa eva sa tathāvidhaḥ śabdaḥ,
SV_15921	vyāpriyate, tasya jñāna-jananāt. na puruṣaḥ	śabde, tad-ātmany an-upakārāt. atha ca puruṣaḥ
VN_04704	prayuñjate, na aparān. na ca atra kaścic	chabde parokṣaḥ sākṣi, yata idam evaṃ niścinaṃ.
VN_02610	na ca nitya-sāmānya-upadarśanena tad-dharmaṃ	śabde pratipadyamāne pratipakṣa-dharma-
VN_04518	tad-viśaya-pratīti-jananāt. apaśabdaś cec	chabde pratītiṃ janayet, artha eva kiṃ na
VN_04012	iti hetuḥ, hetuś ca nāma hinoter dhātos tu-	śabde pratyaye kṛd-antaṃ padam. padaṃ ca nāma-
HB_00212	prasiddhir niścayaḥ, yathā pradeśe dhūmasya	śabde vā kṛtakatvasya. sa-dhūmaṃ hi pradeśam
V3_11604	vimarśo na jāyate, yathā cākṣuṣatvāc	chabde. sambandhāt kiṃ-sambaddho 'yam iti katham
VN_02715	pratijñā-antaram āha, a-sarvagatatvasya	śabde siddhatvāt pratijñāyāś ca sādhyā-nirdeśa-
PV_04177	kiṃ sāmānyena anuvartane || syān nirākaraṇam	śabde sthite na eva ity ato 'bravīt | viruddha-
SV_11612	yady utpadyeta, sa sambandha utpanno 'pi na	śabde syāt. tasya tena a-sambandhi-svabhāvasya
V1_01610	a-vyāpṛta-indriyasya darśana-vad buddhau	śabdena a-pratibhāsanāt. na hi sa śabda-arthaḥ,
V1_01607	iyam an-abhilāpā ca pratibhāti iti.	śabdena a-vyāpṛta-akṣasya buddhāv a-pratibhāsanāt
SV_08003	ca karma-jātir na ca tāni karmāni pācaka-	śabdena abhidhīyante, kiṃ tarhi tat-karma-āśrayo
V3_03506	sa dharmo vyavahāra-jaḥ prasiddhi-	śabdena uktaḥ. योग्याṃ hi viśvaṃ svabhāvataḥ kṛta-
PV_03089	abhāvād iti cet sā a-pramānatā || tasmāt sva-	śabdena uktā api sā abhāvasya prasādhikā | yasya
V3_10111	niścayaḥ. vyatireka-a-niścayo hy a-vipakṣa-	śabdena ucyate. tata eva katham abhāva-niścayaḥ.
SV_06911	eka-kāryās tad-anya-bheda-a-viśeśād eka-	śabdena ucyante 'pi tv eka-vṛtṭyā apy aneka eka-
SV_06912	ucyante 'pi tv eka-vṛtṭyā apy aneka eka-	śabdena ucyeta. ko virodhaḥ syāt. uktam atra.
SV_06416	katham tarhy a-bhinnasya vastunaḥ	śabdena codane tasya eva anyato 'pi bhedād an-
SV_05723	pravarteta. na hi sa teṣāṃ tebhyo vivekaḥ	śabdena codita iti. sā ca śrutiḥ. a-kārya-kṛti-
SV_06713	yogyās te 'rthāś codaniyāḥ. ta ekena vā	śabdena codyeran bahubhir vā iti svātantryam atra
V1_01704	na ca indriya-artho 'nvayī, yataḥ	śabdena dṛṣṭa-sambandho vyavahāre pratīyeta.
PV_04110	'tra a-kṣata-vāg janaḥ || uktaḥ prasiddha-	śabdena dharmas tad vyavahāra-jaḥ | pratyakṣa-ādi
VN_00723	na kuryuḥ. tena tat-prakāśanāya ekena api	śabdena na ucyeran. bhavatu nāma kasyacid ayaṃ
SV_03909	tat-kāritayā a-tat-kāribhyo bhinnāṃs tathā	śabdena pratipādayanti iti. pratibhāsa-bheda-
SV_03311	-jñāpana-arthaṃ tathā-kṛta-saṅketena	śabdena prabodhyata an-aśvatvam asya asti iti.
V3_09505	syād etat. atha śoṣa-ādikam eva maraṇa-	śabdena vadet, tasya api pratibandhaś caitanyena
SV_11714	tu jñāna-vaśena kārya-atīśaya-vācinā	śabdena viśeṣa-khyāty-arthaṃ vyaṅgyāḥ khyāpyante.
SV_04815	anya-vyāvṛtṭy-an-abhidhāne. tasmād avaśyaṃ	śabdena vyavacchedaś codaniyāḥ. sa ca a-bhinnas
SV_02903	tena te bhinna-gocarāḥ ||50|| anyathā ekena	śabdena vyāpta ekatra vastuni | buddhyā vā na
SV_03725	kevalam ayaṃ tathābhūtaṃ pratyāyayiṣyāmi iti	śabdena śrotary a-saṃsrṣṭa-tat-svabhāvaṃ vikalpa-
SV_04408	eva vastu pratikṣipta-bheda-antareṇa dharma-	śabdena sañcodya buddhes tathā-pratibhāsanād
SV_00212	abhiprāya-vaśāt. na tad-eka-deśaḥ, pakṣa-	śabdena samudāya-a-vacanāt. vyāptir vyāpakasya
VN_00716	uktam eva. api ca yadi na rūpa-ādīnām ekena	śabdena sambandhaḥ, katham ekena eṣāṃ āśraya-
SV_04707	94|| syād etat – ānantyād vyaktīnām a-śakyaḥ	śabdena sambandhaḥ kartum. evaṃ sati idam
SV_06220	na asya api kiñcana ||125|| tad-gatāv eva	śabdebhyo gamyate 'nya-nivartanam | na tatra
PV_03039	-śakte śakte vā pradhāna-ādi-śrutiṃ janaḥ ||	śabdebhyo yādṛśī buddhir naṣṭe '-naṣṭe 'pi
V3_05005	niyamena ayogāt, prayatnasya āvaraṇa-indriya-	śabdeṣv an-upayogāt. na hi tasya upalambha-
SV_13826	upakāraṇasya gaty-antara-abhāvāt. tad etac	chabdeṣv api tulyam. tatra api indriya-yogya-
SV_06213	eva ghaṭa-ādi-śabdeṣu. tādr̥šo jñeya-ādi-	śabdeṣv api yathā-darśanam asty eva. tasmāt sarva
SV_06109	ekā eva vṛkṣaḥ syāt, bhavatu nāma ghaṭa-ādi-	śabdeṣv artha-antara-vyavacchedaḥ, atha jñeya-ādi
VN_00704	samudāye vācye eka-vacanaṃ ghaṭa iti. jāti-	śabdeṣv arthānām pratyekaṃ sahitānām ca śakter
SV_17118	-ślokaḥ. tasmād a-vidita-artha-vibhāgeṣu	śabdeṣv ekam artham atyakṣa-samyogam an-ālabhana-
SV_15027	anyatra anyathātvam, na punar nityeṣu	śabdeṣv etad asti. nanv evaṃ-vidho 'nyatra apy
SV_13322	dhvaniṃ śṛṇvanti, na tv evaṃ śabdān iti, kaḥ	śabdeṣv eṣāṃ nir-vedaḥ. yad uktaṃ na dhvanayo
SV_06212	-parisamāpta-tad-arthā viplava eva ghaṭa-ādi-	śabdeṣu. tādr̥šo jñeya-ādi-śabdeṣv api yathā-
SV_06905	anyad api vācyaṃ. śūnya-anitya-ādi-	śabdeṣu yathā-kalpanam samihita-ākāram buddhāv
SV_11609	kalpyamāne na svabhāva-viparyayaḥ |	śabdeṣu yuktaḥ (232bc') atha mā bhūn naṣṭa-
SV_16808	tatra ko 'tindriya-artha-dṛk | aneka-artheṣu	śabdeṣu yena artho 'yaṃ vivecitaḥ ||319|| na hy
V2_07011	tatra ko 'tindriya-artha-dṛk | aneka-artheṣu	śabdeṣu yena artho 'yaṃ vivecitaḥ ||37|| svarga-
PV_03117	-āskandinyo 'bhinna-artha-abhimateṣv api |	śabdeṣu vācya-bhedinyo vyatireka-āpadaṃ dhiyaḥ ||
SV_13310	varṇa-ādy-ākhyāḥ. api ca, sthiteṣv anyeṣu	śabdeṣu śrūyate vācakaḥ katham | (257ab) na
PV_04197	prak sato niyamena na | tasya āvṛty-akṣa-	śabdeṣu sarvathā an-upayogataḥ || kadācin nir-

V3_05409 prak sato niyamena na | tasya āvṛty-akṣa-
 VN_06715 iti cet, eṣa naimittikānām viṣayaḥ, na lokaḥ
 SV_03021 -bhāvāt tad-apekṣayā tathā ucyante. tasya
 SV_03016 -mukhena sarva-pratipattiḥ. tadā api tasya
 SV_04530 tarhi vyatiriktaṃ a-vyatiriktaṃ vā vyāpi
 SV_17221 tad-abhidhāna-niyama-abhāvāt, sarva-
 SV_06820 vā te 'pi sakṛt pratyaya-arthaṃ vṛihy-ādi-
 SV_06825 -kārya-codanāyām tad-anya-bhedena ghaṭa-ādi-
 SV_06306 -bhūtā keṣāñcid arthānām yayā viśiṣṭāḥ
 PV_03233 yādṛg indriya-gocaraḥ | na so 'bhidhiyate
 SV_02516 tad-bheda-pratyāyanāya kṛta-sanniveśaiḥ
 PV_02097 bhāva-vācibhiḥ | sañkhyā-ādi tadvataḥ
 PV_03131 yaṃ paro 'sya iti śamsati | sa eva yojyate
 PV_03028 | tad-viśeṣa-avagāha-arthair jātiḥ
 SV_06822 ta avasthā-viśeṣa-vācibhiḥ sakṛd eva
 SV_06815 -kārya-sādhana-prasiddhena ātmanā rūpa-ādi-
 SV_06519 ||134|| yadi hi vidhi-rūpeṇa vastv eva
 SV_03506 buddhi-pratibhāsa-vaśād eko 'neka-vyāvṛttaḥ
 SV_04109 -vyakty-ādayaḥ saha pratyekaṃ vā jvara-ādi-
 SV_04120 -bhede 'pi (75bc) yadi hi sāmānyā jvara-ādi-
 SV_10812 vicārayitum, a-puruṣa-artha-phalāni ca. viṣa-
 SV_04107 śrotr-ādi-vad rūpa-ādi-jñāne. jvara-ādi-
 PV_02054 viguṇo deho hetur varty-ādi-vad yadi | mṛte
 NB_03047 yathā parārthāś cakṣur-ādayaḥ sañghātavāc
 V3_11302 - parārthāś cakṣur-ādayaḥ sañghātavāc
 NB_03087 yathā parārthāś cakṣur-ādayaḥ sañghātavāc
 SV_16824 eva anuvartata ity atra api samayaḥ
 HB_02501 iti na kāraṇa-bhedaḥ. prabandha-vṛttau tu
 VN_06514 vikāraṇām anvaya-darśanāt. mṛd-anvayānām
 VN_03905 idaṃ vyaktaṃ parimāṇāt, mṛt-pūrvakānām
 V3_01406 doṣo vyākhyātaḥ, yathā - abhivyakta-caitanya-
 NB_03102 prasiddhe prāṇa-āder asiddheḥ. tasmā jīvac-
 V3_11511 tādatmyena prasiddhe 'siddheḥ. tasmā jīvac-
 V3_08909 toya-āśritā hi balākāyā vṛttiḥ. tataḥ
 SV_01302 hetuḥ syāt (18c) na idaṃ nir-ātmakaṃ jīvac-
 V2_09511 api hetuḥ syāt. na idaṃ nir-ātmakaṃ jīvac-
 V1_00503 tasya a-prāmāṇye vṛtti-vaiphalayāt. na ca
 V3_11812 yad apy āha - yadi na sa-ātmakaṃ jīvac-
 V3_04713 kṛtakatvān nityaḥ, sa-ātmakaṃ jīvac-
 NB_03097 sandehe 'naikāntikaḥ. yathā sa-ātmakaṃ jīvac-
 V3_11508 ca sandigdhaḥ, yathā - sa-ātmakaṃ jīvac-
 SV_15421 -siddhiḥ. yathā na idaṃ nir-ātmakaṃ jīvac-
 V3_01606 -ādy api iti na aindriyam. tathā ghaṭa-
 PV_02062 tat tasya yuktaṃ go-gavaya-ādi-vat || cetaḥ-
 V3_01607 ekasya tathā-abhyupagame syāt. sa ca na
 PV_02113 -viguṇe jñāne 'n-artha-antara-grahāt ||
 PV_02118 -darśanāt siddham aparāpara-janma ca ||
 PV_02114 viratiḥ kutaḥ || an-āśrayān nivr̥tte syāc
 SV_17424 tasya evaṃ-vādinō vedasya sarvatra śāstra-
 V3_12304 tathā api na a-nairātmyād ātmā jīvac-
 SV_16707 tad ayam a-parijñāta-arthaḥ śabda-gaḍur evaṃ
 HB_01806 ete ca ekatra kathaṃ syātām. tad ayam īrṣyā-
 V3_12701 -vādinam upahasann ātmānam eva upahasati.
 V3_04204 tasmāt taj-janana-svabhāvasya hetor abhāvāc
 V3_12612 'bhāvaḥ. śāśa-viṣāṇayoś ca ayam bhāvāc
 NB_03008 -viṣayaḥ siddhaḥ, yathā anyāḥ kaścid dṛṣṭaḥ
 V3_04202 sa tasya svabhāvaḥ, yo dadhi-janano na
 SV_14622 śāśa-viṣāṇam ity-ādi-vyavahāraḥ. na vai
 SV_14621 kathaṃ syāt. katham idānīm bhavaty abhāvaḥ
 V3_04114 -bhāvaḥ. yady asata utpattiḥ kiṃ na kṣīrāc
 VN_00607 mahā-sammata-nirmitasya yūpasya utthāpayitā,
 V3_12612 cet, yathā te na santi, sa prakāro 'bhāvaḥ.
 PV_04166 -dṛṣṭānta-hetu-udāharaṇam kṛtam | anyathā
 V3_12703 yatas tena pratirudhyeta, kiṃ tarhi
 V3_12702 na asti ity abhidhātari kaḥ prastāvaḥ

śabdeṣu sarvathā an-upayogataḥ ||35|| kadācin nir
 śabdair a-pratipāditam arthaṃ pratipattum
 śabdair an-ākṣepān na te kasyacid aṅga-bhūtā iti
 śabdair an-ākṣepān na syāt tatra pravṛttir iti
 śabdair abhidhiyate. tan na vyavahāra-kāla-abhāva
 śabdaiḥ karaṇānām abhidhāna-prasaṅgāt. tasmād
 śabdaiḥ kṛta-saṅketāḥ kathyanta iti pūrva-vad
 śabdaiḥ kṛta-samayāḥ. tathā kāraṇa-apekṣayā apy
 śabдайś codyante, daṇḍi-vat. dvayor hi
 śabdair jñānayo rūpa-bhedataḥ || eka-arthatve 'pi
 śabdais tatas tato bhedaṃ upādāya svabhāva-a-
 śabdais tad dharma-antara-bhedakam || śrutis tan-
 śabdair na khalv indriya-gocaraḥ || a-vyāpṛta-
 śabdaiḥ prakāśyate || tasyām rūpa-avabhāso yas
 śabdaiḥ pratyaya-arthaṃ khyāpyante sa-nidarśanāḥ
 śabdaiḥ prasiddhā viśiṣṭa-kārya-sādhana-ākhyena
 śabdair vikalpair vā api viṣayī-kriyeta, so 'yaṃ
 śabdair viṣayī-kriyate tad-anubhava-āhita-vāsanā-
 śamana-lakṣaṇam ekaṃ kāryaṃ kurvanti. na ca tatra
 śamanam kāryaṃ syāt. tasya a-viśeṣād vyaktinām
 śamanāya takṣaka-phāṇa-ratna-alānkāra-upadeśa-vat,
 śamane kāścit saha pratyekaṃ eva vā | dṛṣṭā yathā
 śamī-kṛte doṣe punar ujīvanam bhavet || nivr̥tte
 chayana-āsana-ādy-aṅga-vad iti. atra ātma-arthā
 chayana-āsana-ādy-aṅga-vad iti. tad iṣṭa-a-
 chayana-āsana-ādy-aṅga-vad iti. tad-iṣṭa-a-
 śaraṇam. āgama-bhramśa-kāriṇām āho-puruṣikayā tad
 śarād bhāvaḥ. asti ca gomaya-itara-janmanoh
 śarāva-ādinām dṛṣṭam eka-prakṛtikatvam, tathā ca
 śarāva-prabhṛtinām dṛṣṭam parimāṇam iti. asya
 śarīra-lakṣaṇa-puruṣa-ghaṭa-anyatara-sa-dvitiyo
 charīra-sambandhī prāṇa-ādih sa-ātmakād an-
 charīra-sambandhī prāṇa-ādir an-ubhaya-ātmata-
 śarīra-sthitiṃ pratilabhamānā tat-kāryatayā
 charīram a-prāṇa-ādimattva-prasaṅgād iti, nir-
 charīram a-prāṇa-ādimattva-prasaṅgād iti. nir-
 śarīram eva buddhiḥ, tat-siddhāv api buddhi-
 charīram, prāṇa-ādi-viraha-prasaṅgaḥ, nairātmyād
 charīram prāṇa-ādimattvāt,
 charīram prāṇa-ādimattvād iti. na hi sa-ātmaka-
 charīram prāṇa-ādimattvād iti. na hi sa-ātmaka-an
 charīram prāṇa-ādimattvād iti vipakṣayor vyāpya-
 śarīrayor anyatarad artha-antara-bhūtam iti
 śarīrayor evaṃ tad-dhetoh kārya-janmanah |
 śarīrasya, an-anvaya-śānkayā, na ghaṭasya,
 śarīrāt sakṛd utpannā dhiḥ sva-jātyā niyamate |
 śarīrād yadi taj-janma prasaṅgaḥ pūrva-vad bhavet
 charīre cetasaḥ sthitiḥ | kevalasya iti cec citta
 śarīre pramāṇa-virodham a-pratisamādhāya
 charīre sidhyati, yena ayam na vyatirekasya
 śāśya-bhūto 'sad-darśana-snāyu-vinibaddho dur-
 śāśya-vitudyamāna-marmā viklavaṃ vikrośati ity
 śāśa-avayava-bhūtam viṣāṇam na asti ity
 chaśa-viṣāṇa-an-utpattiḥ, tad-bhāvād itarasya iti.
 chaśa-viṣāṇa-abhāva-vādinam upahasann ātmānam eva
 śāśa-viṣāṇa-ādih. na upalabhyate ca kaścit
 śāśa-viṣāṇa-jananaḥ. sa tasya kuta iti cet, sva-
 śāśa-viṣāṇam kiñcid bhavati ity ucyate. api tv
 śāśa-viṣāṇam ity-ādi-vyavahāraḥ. na vai śāśa-
 chaśa-viṣāṇam, ko hi viśeṣo 'bhāva-a-viśeṣa iti
 śāśa-viṣāṇam, rūpaṃ sa-nidarśanam sa-pratigham,
 śāśa-viṣāṇayoś ca ayam bhāvāc chaśa-viṣāṇa-abhāva
 śāśa-śṛṅga-ādaḥ sarva-asiddhe 'pi sādhyatā ||
 śāśa-sambandhi. yady evaṃ sambandho na asti iti
 śāśo 'py asti viṣāṇam ca ity uttarasya. na hy

V3_12708	viśāṇa-svabhāva-bhedaḥ, na tadvat kiñcid	chaśasya bhinna-svabhāvaṃ viśāṇam iti cet, vya-
PV_04120	vṛttis tad icchā-jā iti sūcitam || candratām	śāśino 'n-icchān kām pratītiṃ sa vāñchati | iti
V3_03805	-vaśād vṛttir iti sūcitam bhavati. sa hi	śāśinaś candratvam an-icchān kām anyāṃ pratītiṃ
PV_04124	apy a-nivāraṇāt || tasya vastuni siddhasya	śāśiny apy a-nivāraṇam | tad-vastv-abhāve śāśini
PV_04123	vastu-balena tat | pratīti-siddha-upagame	śāśiny apy a-nivāraṇāt || tasya vastuni siddhasya
V3_03901	vastu-balena tat, pratīti-siddha-abhyupagame	śāśiny apy a-nivāraṇāt. tad vastuni siddham
V3_03902	śāśiny apy a-nivāraṇāt. tad vastuni siddham	śāśiny apy a-nivāryam eva. tad-vastv-abhāve
V3_03902	śāśiny apy a-nivāryam eva. tad-vastv-abhāve	śāśini nivāraṇe 'pi na kaścid doṣaḥ. tasmād a-
PV_04124	śāśiny apy a-nivāraṇam | tad-vastv-abhāve	śāśini vāraṇe 'pi na duṣyati || tasmād a-vastu-
NB_03051	iti. pratīti-nirākṛto yathā – a-candraḥ	śāśi iti. sva-vacana-nirākṛto yathā – na
SV_06803	śrutim niveśayed yaro rūpa-vijñāna-hetuḥ	śāso vā iti. api nāma sarveṣāṃ tad-dhetūnām sakṛt
PV_02140	tri-guṇam sugatatvam a-niśrayāt || duḥkhasya	śastam nairātmya-dṛṣṭes tad yuktito 'pi vā |
PV_02022	tat kāraṇam kena matam na iṣtam a-kāraṇam ||	śāstra-oṣadha-abhisambandhāc caitrasya vraṇa-
VN_02223	-ādi vijigīṣubhir iti cet, na, nakha-capeta-	śāstra-prahāra-ādīpana-ādibhir api iti vaktavyam.
SV_16905	hi kaiścit puruṣair utsanna-uddhṛtāni	śākhā-antarāṇi. idānīm api kānicid virala-
SV_06105	eṣa vṛkṣa-a-vṛkṣa-vibhāgam kurvīta, tasya	śākhā-ādi-pratibhāsa-vibhāgena daṇḍa-vad daṇḍiny
SV_01630	| nivartayet (23abc') yathā vṛkṣaḥ śiṃśapām.	śākhā-ādīmad-viśeṣasya eva kasyacit tathā-
V2_09908	| nivartayet (69abc') yathā vṛkṣaḥ śiṃśapām,	śākhā-ādīmad-viśeṣasya eva kasyacit tathā-
V2_09502	phalāny evaṃ-rasāni vā rūpa-a-viśeṣād eka-	śākhā-prabhavadvā vā, upayukta-phala-vat. atra
SV_01216	phalāny evaṃ-rasāni vā rūpa-a-viśeṣād eka-	śākhā-prabhavadvā vā upayukta-vad iti. atra api
PV_03151	-anupalambhanāt || tais tantubhir iyaṃ	śāṭī ity uttaram kāryam ucyate | tantu-saṃskāra-
SV_06901	apy aneka ekena vyavahāra-artham eva. yathā	śābaleyo bāhuleyaḥ prayatnānantariyakaḥ śabdaḥ
SV_06619	svabhāvasya vyavasthiteḥ ||138|| yad rūpaṃ	śābaleyasya bāhuleyasya na asti tat | a-tat-kārya
V1_00201	'rthakriyāyāṃ viśamvādyate. nanv anyad api	śabda-upamāna-ādikaṃ pramāṇam asti. pramāṇasya
V1_01612	ca a-tattvasya. vastv-abhāve 'pi	śabda-pratibhāsa-a-pracyuter asad-artha-pratibhāsa
PV_04116	-saṃśrayaḥ | na asiddhiḥ śabda-siddhānām iti	śabda-prasiddha-vāk || anumāna-prasādhyeṣu
V3_03605	na asiddhiḥ śabda-siddhānām iti darśayan,	śabda-prasiddhena ity āha. śānkita-pratibandhānām
V3_03510	– yatra apy asādhāraṇadvā anumāna-abhāve	śabda-prasiddhena viruddhena arthena apodyate, na
SV_10910	'numiyate. tataḥ śabda-prabhavā api satī na	śabda-vad abhiprāyaṃ nivedayaty eva ity artha-
V1_01701	a-kāraṇam viśayaḥ. tasmān na vastu-viśayaḥ	śabda-vikalpāḥ. artha-pratipattaye ca śabdāḥ
PV_04225	niśidhyate || vidhānam pratīśedham ca muktva	śabdo 'sti na aparāḥ | vyavahāraḥ sa ca asatsu na
SV_04828	a-vastu-grāhī ca vyāvṛtti-vādinām	śabdaḥ pratyayaḥ, sa vibhrama-vaśād a-kāraḥ 'pi
PV_02001	jñānam arthakriyā-sthitiḥ | avisaṃvādanam	śabde 'py abhiprāya-nivedanāt || vaktṛ-vyāpāra-
V1_01610	a-pratibhāsanāt. na hi sa śabda-arthāḥ, yaḥ	śabde na pratibhāsatē. na ca śabda-viśaya eva
PV_02077	dhīr eva hy antar-artha-viśeṣa-jā ||	śārdūla-śonita-ādinām santāna-atīśaye kvacit |
V2_07803	ity ukta-prāyam. nanu yava-bīja-ādayo 'pi	śāly-aṅkure janye 'napekṣāḥ, tadutpatti-
SV_09905	-pratibandhakatvāt. nanu yava-bīja-ādayo 'pi	śāly-aṅkure janye na sa-apekṣāḥ. tadutpatti-
V2_07807	tat-svabhāva-apekṣatvān na naśvarāḥ.	śāly-ādi-bījānām api sa svabhāvaḥ sva-hetor iti
V1_02115	-rūpā a-tad-rūpa-hetu-jā a-tad-rūpāḥ, yathā	śāli-bīja-ādibhyas tat-prasavās tad-anyebhyo 'nya
SV_09910	tat-svabhāva-apekṣatvān na vīnaśvarāḥ.	śāli-bīja-ādinām api sa svabhāvaḥ sva-hetor iti
SV_09907	eva eṣāṃ svabhāvo na asti yas tad-utpādanaḥ	śāli-bījasya iti tat-svabhāva-apekṣāḥ. evaṃ tarhi
V2_07805	eva eṣāṃ svabhāvo na asti yas tad-utpādanaḥ	śāli-bījasya iti tat-svabhāva-apekṣāḥ. evaṃ tarhi
V2_06808	ya evaṃ bhavanti. tathā hi na yava-aṅkuraḥ	śāli-bījād bhavati, api tu yava-bījāt. evaṃ
SV_02323	kiñcid vijātiyād bhavad dṛṣṭam gomaya-ādeḥ	śālūka-ādīḥ. tatra api tathā-abhidhāne 'py asty
V2_08803	kiñcid vijātiyād bhavad dṛṣṭam gomaya-ādeḥ	śālūka-ādīḥ, tatra api tathā-abhidhāne 'py asty
HB_02417	kiñcid bhavad dṛṣṭam tad yathā gomaya-ādeḥ	śālūka-ādīḥ. na vijātiyād utpattiḥ. tathāvidham
PV_02217	| yaḥ paśyaty ātmānam tatra asya aham iti	śāśvataḥ snehaḥ || snehāt sukheṣu tṛṣṇā
NB_03130	-āptatā-liṅga-bhūta-pramāṇa-atīśaya-	śāsanatvād iti. atra vaidharmya-udāharaṇam, yaḥ
VN_01911	brūmaḥ. ke bauddhāḥ. ye buddhasya bhagavataḥ	śāsanam abhyupagatāḥ. ko buddho bhagavān. yasya
PV_02281	tataḥ | parārtha-jñāna-ghaṭanaṃ tasmāt tac-	chāsanam dayā || tataḥ parārtha-tantratvam siddha
V2_05402	paraṃ pratirūṇaddhi iti vyaktam etad rāja-	śāsanam. na ca svayam a-bruvan paraṃ bodhayitum
PV_02138	-muneh | upāya-abhyāsa eva ayaṃ tādarthyaḥ	chāsanam matam || niṣpatteḥ prathamam bhāvād
VN_01912	abhyupagatāḥ. ko buddho bhagavān. yasya	śāsane bhadanta-aśvaghosaḥ pravrajitaḥ. kaḥ punar
VN_02209	na, dur-jana-vipratipatty-adhikāre satām	śāstra-a-pravṛtteḥ. na hi para-anugraha-pravṛttā
SV_10121	na punaḥ pūrvā asattā-sādhanī. yasmāc	chāstra-adhikāra-a-sambaddhā bahavo 'rthā
V3_02705	api sādhayati iti. anena eva ca anumāna-kāle	śāstra-an-āśraya-vacanena a-prakaraṇa-āpanna-
V3_03005	'-prāmāṇye vacanasya a-pravṛttiḥ, tathā	śāstra-an-āśraye tat-prasiddhe vicārasya iti
V3_01905	svayaṃ-śruter āha sūtra-kāraḥ – svayam iti	śāstra-anapekṣam abhyupagamam darśayati iti.
PV_04069	śāstra-pīḍā iha doṣaḥ sā anya-kṛte samā ||	śāstra-abhyupagamāt sādhyāḥ śāstra-dṛṣṭo 'khilo
PV_04043	ātmanā eva iṣṭa ity upāttā svayaṃ-śrutiḥ ||	śāstra-abhyupagamād eva sarva-ādānāt prabādhane |
VN_02009	-bhuvana-vyākhyā-vyājena sakala-vaiśeṣika-	śāstra-artha-ghoṣaṇam, nityaḥ śabdo 'nityo vā iti
PV_04045	sā samā || atha atra dharmī prakṛtas tatra	śāstra-artha-bādhanaṃ | atha vādi-iṣṭatam brūyād
PV_04066	virodhitā || a-bādhya-bādhakatve 'pi tayoh	śāstra-artha-viplavāt | a-sambandhe 'pi bādhā cet
SV_17411	vā vadat ||333|| virodham a-samādhāya	śāstra-artham ca a-pradarśya saḥ | satya-artham
V3_09709	-a-pratītau vā kim abhivyakti-vādena. tasmāc	chāstra-āśraya eva anumāne 'nyatara-asiddhiḥ

VN_01818
V3_02805
V3_02707
V3_09706
V3_02002
VN_02905
V3_02311
V3_01906
VN_02311
V3_01903
V3_01110
V3_02306
VN_02214
SV_16810
V3_12805
NB_03115
NB_03044
V3_13009
PV_04106
V3_01907
V3_02311
V3_03109
PV_04069
V3_02802
SV_17426
SV_10201
PV_04051
V3_02109
PV_04050
V3_02106
PV_04068
HB_03909
VN_02011
PV_04060
V3_02303
PV_04096
V3_03306
PV_04105
SV_17424
PV_04094
V3_03008
V3_03304
PV_04048
V3_02103
PV_04053
V3_02112
V3_03003
PV_04093
PV_04089
PV_04055
V3_02201
SV_10815
V1_00501
V3_03303
PV_04104
V3_03101
VN_02816
PV_04095
V3_03005
V3_03402
PV_02005
PV_04108
V3_03110
V3_03104
SV_10208

aparasya apy a-jijñāsitasya viśeṣasya
asti. sa-dvitiya-prayogās ca pratyuktāḥ.
samavāyī-anityatva-yuktaḥ śabda iti. sati hi
-sādhanam ||76|| ity antara-ślokaḥ. yā punaḥ
'pi vastu-pratibandha-abhāvāt. kevalam
śaknuyāt. an-uddiśya a-pramāṇakam
-doṣa-lakṣaṇam nyāyīyam, atiprasaṅgāt. api ca
śāstra-anapekṣam abhyupagamam darśayati iti.
yathā sādhyatayā an-iṣṭo 'pi vādino dharmāḥ,
api svayam ātmanā eva iṣṭaḥ sādhyāḥ,
-āśrayaḥ, a-nāntariyaka-abhyupagamaś ca
cintiyatvāt. tasya sva-sādhyā-an-uparodhe 'pi
-dānena prānīnam upatāpanam sat-sammatānām
-artha-sambandhāt, kim tarhi samayāt, sva-
viruddhāvyaabhicārī sādhanā-doṣa uktaḥ,
viruddhāvyaabhicārī sādhanā-doṣa uktaḥ.
api kvacī chāstre sthitaḥ sādhanam āha: tac-
-artha-sādhanāv ekatra samśayam janayataḥ.
pramāṇatā || tasmāt prasiddheṣv artheṣu
vipratipattis tu dṛśyata eva. bhavaty eva
atiprasaṅgāt. api ca śāstra-upagamāt sarvaḥ
iva vyādheḥ ślaiṣmikasya iti. ata eva
-krte samā || śāstra-abhyupagamāt sādhyāḥ
viśeṣa-antare vivāda-a-sambhāvā ca. na ca
-anuṅga-upāya-puruṣa-artha-abhidhānāni ca
pramāṇa-traya-nivṛtīyā sādhyat. tatra na
ayogataḥ | trītiya-sthāna-saṅkrāntau nyāyaḥ
ayogataḥ | trītiya-sthāna-saṅkrāntau nyāyaḥ
tadā api san || tathā viśuddhe viśaya-dvaye
api san ||10|| tathā viśuddhe viśaya-dvaye
sambandhaḥ sā iha na īkṣyate | kevalam
-sādhanam anvākarṣati iti. parārthatvāc ca
iti vāde dvādaśa-lakṣaṇa-prapañca-prakāśana-
'tra kim | na hi tasya ukti-doṣeṇa sa jātaḥ
-bādhakayor ekataḥ siddhir a-viruddhā api
sadr̥ṣam tena varṇitam | pramāṇānām abhāve hi
iti na bhidyate sva-vacana-virodhāc
|| sva-vāg-virodhe 'bhedāḥ syāt sva-vāk-
-ādīkam. tasya evaṃ-vādino vedasya sarvatra
ātmano 'pramāṇatve vacanam na pravartate |
prameya-arthāni iti, pramāṇānām abhāve
tatas tad bādhakam iti. tat tarhi
gocare | siddham tena su-siddham tan na tadā
gocare | siddham tena su-siddham tan na tadā
-prasaṅgataḥ || kena iyaṃ sarva-cintāsu
-prasaṅgataḥ ||13|| kena iyaṃ sarva-cintāsu
upagamam pratibadhnāti. tad evaṃ sva-vacanam
bhūta-niścaya-yukta-vāk | āptaḥ sva-vacanam
tena iṣṭam svayam ātmanā | anapekṣya akhilaḥ
-viśama-grahāḥ || yadi sādhanā ekatra sarvaḥ
na analaḥ ||14|| yadi sādhanā ekatra sarvaḥ
-vac chakya-upāyam puruṣa-artha-abhidhāyī ca
-vācā vidambayati. para-avabodha-artham ca
eva abhāvāt. tasmād dharminam pratiṣṭhāpayān
sva-vācy api || tena abhyupagamāc
-pravṛttir ity avaśyam evaṃ-vidhe viśaye
yatnaḥ kriyate. na ca bāla-pralāpān uddiśya
tad-an-āśraye || tat prastāva-āśrayatve hi
-prasiddhe vicārasya iti prastāva-āśrayatve
tena upagamāt pramāṇam sarva-vastuṣu
svato gatiḥ || prāmāṇyam vyavahāreṇa
rāga-ādī snānam ca a-dharma-śodhanam ||
artheṣu virodha-udbhāvāna-prāyā cintā. yac
na pratiśedhe doṣaḥ. sva-upagama-āśrayam hi
prakaraṇa-an-upayogino dravya-viśeṣa na tān

śāstra-āśraya-vyāja-ādibhiḥ prakṣepo ghoṣaṇam ca
śāstra-āśraye 'pi prastāva-atikrame 'tiprasaṅga
śāstra-āśraye tad-artha-pakṣi-karaṇam yuktaḥ syāt,
śāstra-āśrayeṇa anyatara-asiddhir udbhāvīyate,
śāstra-upagama-dvāreṇa eṣām anuṣaṅgaḥ, sa ca
śāstra-upagamam pramāṇena eṣām arthānām a-
śāstra-upagamāt sarvaḥ śāstra-dṛṣṭaḥ sādhyatvena
śāstra-upagamāt sarvas tad-dṛṣṭaḥ sādhyā iti syād
śāstra-upagamāt sādhyā iti tad-viparyāseṇa
śāstra-upagame 'pi na itara iti darśana-arthā.
śāstra-upagame 'pi vādino nirastaḥ. katham idānim
śāstra-uparodhād virodhe so 'nya-krte 'pi tulya
śāstra-kāra-sabhā-sadam yuktaḥ. na ca nyāya-
śāstra-kāra-samayāt pāṇinīya-ādī-vyavahāra-vat,
śāstra-kārānām artheṣu bhrāntīyā viparīta-svabhāva
śāstra-kārānām artheṣu bhrāntīyā viparīta-svabhāva
chāstra-kāreṇa tasmin dharminy aneka-dharma-
śāstra-kāro viruddha-dharma-nāntariyakatām dvayor
śāstra-tyāge 'pi na kṣatiḥ | parokṣeṣv āgama-an-
śāstra-dṛṣṭam sādhyam, tat-prabādhanā ca hetu-
śāstra-dṛṣṭaḥ sādhyatvena īpsitāś cet, asiddha-
śāstra-dṛṣṭeṣv artheṣu virodha-udbhāvāna-prāyā
śāstra-dṛṣṭo 'khilo yadi | pratijñā asiddha-
śāstra-dvāreṇa vivādaḥ, tadā tasya a-
śāstra-dharmān a-pradarśya atyanta-prasiddha-
śāstra-nivṛttir abhāva-sādhanī. tasya kvacīd an-
śāstra-parigrahaḥ || tatra api sādhyā-dharmasya
śāstra-parigrahaḥ ||12|| tatra api sādhyā-
śāstra-parigraham | cikīrṣoḥ sa hi kālāḥ syāt
śāstra-parigraham | cikīrṣoḥ sa hi kālāḥ syāt
śāstra-pīḍā iha doṣaḥ sā anya-krte samā || śāstra
śāstra-praṇayanasya – tri-rūpaḥ liṅgam vaḥ
śāstra-praṇetur jaimini-pratijñata-tattva-nityatā-
śāstra-bādhanāḥ || bādhakasya abhidhānāc ced doṣo
śāstra-bādhyām yadi viruddhā iṣyate, sā anya-
śāstra-vācor ayogataḥ || sva-vāg-virodhe
chāstra-virodhaḥ. tataḥ pratibandha eva, na bādha.
śāstra-virodhayoḥ | puruṣa-icchā kṛtā ca asya
śāstra-śarīre pramāṇa-virodham a-pratisamādhāya
śāstra-siddhe tathā na arthe vicāras tad-an-
śāstra-sva-vacanayor ayogāt. sva-vacana-virodhe
śāstram a-pramāṇakam katham dharminam
śāstram īkṣyate || vāda-tyāgas tadā syāc cen na
śāstram īkṣyate ||9|| vāda-tyāgas tadā syāc cen
śāstram grāhyam iti sthitiḥ | kṛtā idānim a-
śāstram grāhyam iti sthitiḥ | kṛtā idānim a-
śāstram ca abhisamasya sāmyād ekam uktaḥ. yathā
śāstram ca ekam uktaḥ samatvataḥ || yathā ātmano
śāstram tad-abhiṣṭasya sādhyatā || tena an-
śāstram nidarśane | darśayet sādhanam syād ity
śāstram nidarśane | darśayet sādhanam syād ity
śāstram parikṣyeta anyatra avadhānasya eva
śāstram praṇayanam anumānam pratikṣipati ity
śāstram pratiṣṭhāpayati, tatas tad bādhakam iti.
chāstram pramāṇam sarva-vastuṣu | bādhakam yadi
śāstram pramāṇayitavyam. katham idānim na tīrtha-
śāstram pravartate pravṛttau ca kā niṣṭhā teṣām a
śāstram bādhakam ity amum | vaktum artham sva-
śāstram bādhakam ity amum artham vaktum sva-
śāstram bādhakam eva iti cet, katham punar
śāstram moha-nivartanam | a-jñāta-artha-prakāśo
śāstram yat siddhayā yuktyā sva-vācā ca na
chāstram vastu-bala-pravṛttena pramāṇena sva-
śāstram virundhāno vihanyate, na aparam, an-
śāstram viśayī-karoti. na ca tathā viprakṣṭeṣu

V2_06506	-an-upayogino dravya-viśeṣāḥ. na tāñ	śāstram viṣayī-karoti. na ca teṣāṃ tathā
SV_17405	-artham upadarśya sarvaṃ satya-artham āha	śāstram śakya-paricchede 'pi viṣaye pramāṇa-
SV_10202	tasya kvacid an-adhikāre '-pravṛttheḥ.	śāstram hi pravartamānaṃ kañcit puruṣa-artha-
V2_06502	iti cet, na, śāstrasya kvacid an-adhikārāt.	śāstram hi pravartamānaṃ puruṣa-artha-sādhanam
V3_02709	ayam ity an-avadheyaḥ syāt. dvayor an-āsrita-	śāstrayor kasyacit parikṣāyāṃ kaḥ prastāvo '-
V3_03201	drśya-adrśyayor viṣayayor, tad grāhyam iti.	śāstravato 'py a-tad-ālabhane vastuni viruddha-
V3_09708	asiddhi-codanā-ayogāt, an-adhikārāc ca	śāstrasya anumāne. pramāṇena eva bādhanena tad-
SV_06521	-ādayāś ca iti manyamānaḥ praṇetā nyāya-	śāstrasya anya-apoha-viṣayāv etau prāha. tathā hy
V3_02309	na anyatra iti cet, bādhanīya-arthasya	śāstrasya upagamād anyatra apy astu. tasmān na
V2_06502	-anumāna-āgamānām ekasya vṛttir iti cet, na,	śāstrasya kvacid an-adhikārāt. śāstram hi
V1_00414	vyavahārayitum īśa ity a-praṇayanam eva	śāstrasya. praṇayan vā svām eva vṛtīm sva-vācā
V3_03105	tasya api snānāc chuddhi-vādināḥ	śāstrasya sva-vacanena apy asya arthasya
V3_03103	abhyupeta-bādhā. sarveṣāṃ a-dr̥ṣṭa-pratipatti-	śāstrānām evam a-vacanān na pratiśedhe doṣaḥ. sva
NB_03131	-ādimantaḥ. tad yathā gautama-ādayo dharmā-	śāstrānām praṇetāra iti. gautama-ādibhyo rāga-
SV_10811	udbhāvayet. a-śakya-upāya-phalāni ca	śāstrāṇi phala-arthī na ādriyeta vicārayitum, a-
VN_05604	na ca para-upatāpāya santaḥ pravartante	śāstrāṇi vā praṇiyante ity ado vaktavyam. tasmāt
VN_02214	śāstra-kāra-sabhā-sadām yuktam. na ca nyāya-	śāstrāṇi sadbhīr lābha-ādy-upārjanāya praṇiyante.
PV_04098	tatra pretya dharmo '-sukha-pradaḥ ||	śāstriṇo 'py a-tad-ālabhe viruddha-uktau tu
V3_03211	vān-mātra-vacane pratibandhaḥ. a-pramāṇatvaṃ	śāstre 'pi tulyam iti tatra api pratibandho 'stu.
V3_12904	-siddhayor sambandhau saṃyoga-samavāyāv iti	śāstre 'pi vyavasthā. tad iyaṃ sva-sattā-mātra-
PV_04063	atra tasya prasādhānāt || yadi kiñcit kvacic	chāstre na yuktam pratiśidhyate | bruvāṇo yuktam
V3_02211	a-pratipāditaḥ ||19|| yadi kiñcit kvacic	chāstre na yuktam pratiśidhyate | bruvāṇo yuktam
V3_01902	svayaṃ-śrutiḥ punar ekasya dharmaṇaḥ	śāstre nānā-dharma-vyavasthāyām api svayam ātmanā
PV_04042	dharmo 'tra kevalaḥ || ekasya dharmaṇaḥ	śāstre nānā-dharma-sthitāv api | sādhyāḥ syād
NB_03044	yas tadā sādhanam āha. etena yady api kvacic	chāstre sthitaḥ sādhanam āha: tac-chāstra-kāreṇa
V3_09710	chāstra-āśraya eva anumāne 'nyatara-asiddhiḥ	śāstreṇa. anyatra tv ajñānād iti na vāda-
PV_04170	sādhyā-śabdo dharmi-vṛttir yadi iṣyate |	śāstreṇa alaṃ yathāyogaṃ loka eva pravartatām ||
V3_03203	tadā ca asya sva-vacanena virodhaḥ, na	śāstreṇa. tayor yasya pramāṇam asti, tad aparasya
PV_04050	-parigrahaḥ | cikirṣoḥ sa hi kālāḥ syāt tadā	śāstreṇa bādhanam || tad-virodhena cintāyās tat
V3_02107	-parigrahaḥ | cikirṣoḥ sa hi kālāḥ syāt tadā	śāstreṇa bādhanam ||11|| tad-virodhena cintāyās
V3_02403	svayaṃ-śabdo 'pi na artham kañcana puṣṇāti.	śāstreṣv icchayā pravṛtṭy-artha iti cet, kutaḥ
PV_04072	-bāhya-arthaḥ svayaṃ śabdo 'py an-arthakaḥ |	śāstreṣv icchā-pravṛtṭy-artho yadi śaikā kuto nv
V3_03106	lobha-ādi-mūlo '-dharma iti sarva-	śāstreṣu vyavasthā, a-lubdha-a-dviṣṭa-a-mūḍhānām
SV_04103	sāmānye rūpa-vijñānam ekaṃ janayanti, evaṃ	śiṃśapā-ādayo 'pi bhedāḥ paraspara-an-anvaye 'pi
SV_05914	vyavahāre tat-parihāreṇa pravṛttir yuktā,	śiṃśapā-ādi-bheda-vat. atha api syāt - a-vidhāya
V3_03808	sāmānyena lakṣaṇatvāt. tathā na vṛkṣaḥ	śiṃśapā ity uktāv api bādhanāt. atra api loke
PV_04178	pratikṣepāt sāmānyānām na vidyate | vṛkṣo na	śiṃśapā eva iti yathā prakaraṇe kvacit || sarva-
V3_06412	na asti iha dhūmo 'nupalabdheḥ, na asti iha	śiṃśapā vṛkṣa-abhāvāt, na asti iha dhūmo 'n-agner
SV_00606	-svabhāva-asiddhir uktā, yathā na atra	śiṃśapā vṛkṣa-abhāvāt. sarvatra ca asyām abhāva-
V2_06209	-asiddhir uktā veditavyā, yathā - na atra	śiṃśapā vṛkṣa-abhāvāt iti. sarvatra ca asyām
NB_02033	iti. vyāpaka-anupalabdhir yathā - na atra	śiṃśapā, vṛkṣa-abhāvāt iti. svabhāva-viruddha-
V2_05608	-sattva eva syān na anyathā iti, vṛkṣo 'yaṃ	śiṃśapātvāt, agnir atra dhūmāt. atra dvau vastu-
SV_00216	hetavaḥ, yathā agnir atra dhūmāt, vṛkṣo 'yaṃ	śiṃśapātvāt, pradeśa-viśeṣe kvacin na ghaṭa
NB_02016	sādhyā-dharme hetuḥ. yathā vṛkṣo 'yaṃ	śiṃśapātvāt iti. kāryaṃ yathā vahnir atra dhūmād
SV_01630	eva vā | nivartayet (23abc) yathā vṛkṣaḥ	śiṃśapām. śākhā-ādimad-viśeṣasya eva kasyacit
V2_09908	eva vā | nivartayet (69abc) yathā vṛkṣaḥ	śiṃśapām, śākhā-ādimad-viśeṣasya eva kasyacit
SV_10326	svabhāvo 'sya siddhiḥ syāt, yathā vṛkṣatvaṃ	śiṃśapāyāḥ. tad-abhāvaḥ pratiyeta hetunā yadi
VN_01022	idam a-mantra-oṣadham indra-jālaṃ bhāvena	śikṣitam, yad ayam a-jāta-a-naṣṭa-rūpa-atīśayo '-
VN_04701	tasmān na saṃskṛto nāma kaścic chabdaḥ.	śiṣṭa-prayogaḥ saṃskāra iti cet, ke śiṣṭāḥ. ye
VN_04705	yata idam evaṃ niścinumaḥ. prayuñjate nāma	śiṣṭāḥ. nanv evaṃ vayaṃ guṇa-atīśayam a-paśyantaḥ
VN_04701	chabdaḥ. śiṣṭa-prayogaḥ saṃskāra iti cet, ke	śiṣṭāḥ. ye vidita-vedyatā-ādi-guṇa-yuktāḥ. kaḥ
VN_05021	na a-viṣayatvād iti cet, na ayam gurur na	śiṣya iti na yatnataḥ pratipādanīyaḥ, yena punaḥ
VN_05103	a-pratipādane doṣa-abhidhānāt, pratipādyasya	śiṣyatvāt, vijigīṣu-vāda-pratiśedhatvāt, trir-
SV_04121	-viśeṣād vyaktinām kṣetra-ādi-bhede 'pi cira-	śighra-praśamana-ādayo viśeṣā guṇa-tāratamyam ca
PV_03140	-vaigunyaḥ codyaṃ ca etad dvayor api ||	śighra-vṛtṭer alāta-āder anvaya-pratighātinī |
NB_03074	bhavato 'nya-bhāve 'bhāvād virodha-gatiḥ.	śīta-uṣṇa-sparśa-vat. paraspara-parihāra-sthita-
V3_06504	'nya-bhāve 'bhāvād virodha-gatiḥ, yathā	śīta-uṣṇa-sparśayor. anyonya-bheda-siddher vā
V2_06109	yathā - na iha a-pratibaddha-sāmarthyāni	śīta-kāraṇāni santi agner iti kāraṇa-dravya-
NB_02037	yathā - na iha a-pratibaddha-sāmarthyāni	śīta-kāraṇāni santi, vahnir iti. vyāpaka-viruddha
SV_17314	yasmāt kila idr̥śam satyaṃ yathā agniḥ	śīta-nodanaḥ | vākyam veda-eka-deśatvād anyad apy
SV_15202	iti. na hy agnir himasya bheṣajam ity-ādiṣu	śīta-pratighāta-sāmarthyam loka-prasiddham agneḥ
SV_17403	iti. yaḥ punaḥ prakṛta-viṣayasya vahneḥ	śīta-pratighāta-sāmarthyasya abhidhānaṃ satya-
SV_10705	ayam puruṣa-arthaḥ pratibaddho yathā agnau	śīta-pratikāra-ādiḥ. na hy atra śabda-arthaḥ
SV_17503	'ham iti. evaṃ-jātiyakam etad api vahnēḥ	śīta-pratikāra-vacanena dr̥ṣṭa-pramāṇa-virodhasya
V2_06306	kāraṇānām kārya-ārambha-a-niyamān na avaśyaṃ	śīta-bādhako 'gñiḥ, yatas tad-abhāvo gamyeta.

V2_06401 paritāpasya hetor agneḥ śitena virodhāc
V3_06912 ayam puruṣa-arthaḥ pratibaddhaḥ, yathā agnau
V2_06407 | anyathā vyabhicāri syād bhasma iva a-
SV_00621 | anyathā vyabhicāri syād bhasmā iva a-
V1_02704 tan-nivṛttis tad-upādāna-kāraṇa-apekṣiṇāś ca
V3_06501 -upanyāsenā vā prayujyate, yathā – na atra
SV_00601 caturdhā bhavati. viruddha-siddhyā, yathā na
V2_06204 bhavati. viruddha-siddhyā, yathā – na
V2_06305 sidhyati. na, tad-vyabhicārāt, yathā – na
SV_00613 -abhāve sā vyabhicāriṇi ||5|| yathā na
SV_00603 'tra agneḥ. viruddha-kārya-siddhyā, yathā na
V2_06206 iti. viruddha-kārya-siddhyā, yathā – na
NB_02035 viruddha-kārya-upalabdhir yathā – na atra
NB_02034 -viruddha-upalabdhir yathā – na atra
V3_03108 -a-prasāmanena nidānino 'vicchedāt, madhura-
V2_06401 -viśeṣa-viruddhasya paritāpasya hetor agneḥ
SV_11305 -pratipattiḥ sa pauraṣeyo vitatho 'pi syāt.
VN_01202 śaktir iti tena a-virodha iti cet, vismaraṇa-
HB_01515 api na sarvadā kurvanti iti cet, kriḍana-
SV_02618 -ayogāt. atiprasaṅgāc ca. tasmāt paśyañ
SV_02814 bhede vyavadhāna-sambhavāt, yathā śukteḥ
SV_02814 kvacid bhede vyavadhāna-sambhavāt, yathā
SV_02616 yathā śuktau rajata-ākāraḥ. na hi
SV_02615 -nimittena guṇa-antaram na saṃyojyate, yathā
SV_02613 bhrānti-nimittena saṃyojyeta guṇa-antaram |
SV_03316 viśeṣaṇa-viśeṣya-bhāvo vā. gotvam asya
V2_07407 ca ayam hetutvena upādīyamāna upādhy-apekṣaḥ
NB_03009 sat tat sarvam anityam, yathā ghaṭa-ādir iti
V3_03105 na aparam, an-abhyupagamāt. tasya api snānāc
PV_03138 -a-viśeṣaś ca sa-antara-anantare katham |
V3_11002 iṣṭam na nāma nivāryate. rūpaṃ tu bhinnam, a-
V3_11103 bhāva-siddher anyatra anumānāt. na tv evam a-
V1_02807 -phalam ||31|| ity antara-ślokaḥ. tathā hy a-
PV_03284 smārtam na ca tat tādr̥g-arthavat || a-
SV_15710 svabhāva-atīśayāt phala-dāyinaḥ kāryā api na
SV_15710 api na śūdra-ādi-prayoge 'py anyathā syuḥ,
V3_10810 āsādita-vidyā-āśrama-phalaḥ, yaḥ strī-
VN_04510 ity uktam. uktam etan na punar yuktam, strī-
SV_06905 śūnya iti. evam yathāyogam anyad api vācyam.
SV_06904 iti. tat-kāraṇa-pratiśedhena apy a-svāmikaḥ
VN_04617 -jñāḥ. na ca dāna-ādi-dharma-sādhana-codanā-
SV_13128 yadi | (253ab) katham eka-deśa-vartinam tac-
PV_03213 | tasmāt tad eva tasya api tattvaṃ yā dvaya-
PV_02215 yas tad-virodhāc ca tanmayaiḥ || virodhaḥ
PV_02253 sā nairātmya-dr̥g-āśrayaḥ | muktis tu
PV_03215 -ākāra-bāhyam asti ca lakṣaṇam | ato lakṣaṇa-
PV_03147 -avabhāsi tat | varṇa-ākṛty-akṣara-ākāra-
PV_04035 -abhāvād deha-an-āptaṃ na sidhyati | vācyam
V3_00711 -vivakṣitatvād ity āha, tadā sidhyaty artha-
PV_03083 || tad-rūpa-adhyavasāyāc ca tayos tad-rūpa-
PV_03082 vastuni | pratibandhāt tad-ābhāsa-
V2_04706 vastuni | pratibandhāt tad-ābhāsa-
SV_17122 paśyāmaḥ. tathā hi. tad-artha-vacana-vyāpāra-
SV_15127 vikalpa-vāsanā-prabodham āsṛitya bāhya-artha-
SV_08301 vyāvṛttim muktivā svabhāvena kenacid anvayinā
V2_04707 apy a-vañcanam ||3|| tasyās tad-rūpa-
PV_03174 -sañkalana-ātmakam | pūrvāpara-parāmarśa-
V1_01006 -sañkalana-ātmakam | pūrvāpara-parāmarśa-
SV_07904 -hetur hi vyañjakaḥ pradīpa-ādīḥ svarūpa-
SV_07819 bheda-abhāvād vyaktā eva sarvatra iti vyakti-
SV_07702 yadi sva-āśraya-mātra-gataḥ ghaṭatva-ādi-
SV_07825 saṃyoga-apekṣa-pratipattikam sāmānyam āśraya-
PV_04166 -hetu-udāharaṇam kṛtam | anyathā śāśa-
SV_16818 puruṣo hi svayam samitānām śabdānām arthaṃ
PV_03150 iha ity-ādi-śabdāś ca ime svayam kṛtāḥ ||

chīta-vicchede tat-kāryasya apy abhāva iti. etena
śīta-vinodana-ādīḥ. na hy atra śabda-arthaḥ
śīta-sādhane ||34|| ity antara-ślokaḥ. na asattā-
śīta-sādhane ||6|| yas tarhi samagreṇa hetunā
śīta-sparśa-āder apara-utpattiḥ. tasmād āntarāḥ
śīta-sparśo 'gner ity udāharaṇāni pūrva-vat. sa
śīta-sparśo 'tra agneḥ. etena vyāpaka-viruddha-
śīta-sparśo 'tra agner iti. etena vyāpaka-
śīta-sparśo 'tra kāṣṭhād iti. kāraṇānām kārya-
śīta-sparśo 'tra kāṣṭhād iti. nimittayoḥ punar
śīta-sparśo 'tra dhūmāt. hetv-asiddhyā, yathā na
śīta-sparśo 'tra dhūmād iti. hetv-asiddhyā, yathā
śīta-sparśo dhūmād iti. viruddha-vyāpta-
śīta-sparśo vahner iti. viruddha-kārya-upalabdhir
śītala-snigdhair iva vyādheḥ ślaiśmikasya iti.
śītena virodhāc chīta-vicchede tat-kāryasya apy
śīla-sādhana-svarga-vacanam tad anyathā samayena
śīlo devānām-priyaḥ prakaraṇam na lakṣayati.
śīlo devānām-priyaḥ sukha-edhitaḥ kṛtam kṛtam
śukti-rūpaṃ viśiṣṭam eva paśyati. niścaya-
śuktitve. yatra tu pratipattur bhrānti-nimittam
śukteḥ śuktitve. yatra tu pratipattur bhrānti-
śuktau dve rūpe samānam viśiṣṭam ca, tathā
śuktau rajata-ākāraḥ. na hi śuktau dve rūpe
śuktau vā rajata-ākāro rūpa-sādharmya-darśanāt ||4
śuklam iti. tan-mātra-viśeṣeṇa buddhes tad-āśraya
śuddho vā nāśe kāryatva-sattva-vat ||52||
śuddhasya svabhāva-hetoḥ prayogaḥ. yad utpattimat
chuddhi-vādinaḥ sāstrasya sva-vacanena apy asya
śuddhe mano-vikalpe ca na krama-grahaṇam bhavet ||
śubha-abhinandinaḥ pratisandhi-bandhāt. ata eva a-
śubha-abhinandena viparyāsenā ca vacanasya tat-
śubha-prthivī-kṛtsna-ādikam abhūta-viśayam api
śubhā-prthivī-kṛtsna-ādy abhūtam api varṇyate |
śūdra-ādi-prayoge 'py anyathā syuḥ, śūdra-vipra-
śūdra-vipra-abhidhānayoḥ puruṣayoḥ svabhāva-a-
śūdra-sādhāraṇam api vivekaṃ na avagāhate. tasmād
śūdrānām ubhaya-pratīter abhāvāt. yaḥ khalu
śūnya-anitya-ādi-śabdeṣu yathā-kalpanam samihita-
śūnya iti. evam yathāyogam anyad api vācyam.
śūnya-kevala-śabda-su-prayogān naraka-pātam iti
chūnya-deśa-sthita upalabheta. a-prāpta-grahaṇa-
śūnyatā || tad-bheda-āśrayiṇi ca iyaṃ bhāvānām
śūnyatā-dr̥ṣṭeḥ sarva-doṣaiḥ prasidhyati | na a-
śūnyatā-dr̥ṣṭes tad-arthāḥ śeṣa-bhāvanāḥ ||
śūnyatvān niḥ-svabhāvāḥ prakāśitāḥ || vyāpāra-
śūnyam gotvam hi varṇyate || samānatve 'pi tasya
śūnyam pralapatām tad etaḥ jāḍya-cintitam ||
śūnyam vivakṣā-mātram. tato na artha-siddhiḥ, tad
śūnyayoḥ | tad-rūpa-a-vañcakatve 'pi kṛtā bhrānti
śūnyayor apy a-vañcanam || tad-rūpa-adhyavasāyāc
śūnyayor apy a-vañcanam ||3|| tasyās tad-rūpa-
śūnyasya tat-samāropeṇa abhidhānam na sva-vacanam
śūnyā bhrāntaya eva ākāśa-ādīṣu sarvasya
śūnyāḥ. na eṣāṃ bahūnām ekaṃ kāryam syāt. yo hi
śūnyāś tad-rūpa-adhyavasāyataḥ | tad-rūpa-a-
śūnye tac cākṣuṣe katham || anyatra gata-citto
śūnye tac cākṣuṣe katham ||8|| na hi idam iyato
śūnye deśe sva-vyaṅgyam na darśayati. na evam
śūnyeśv api pradeśeṣu dr̥ṣyeta. na ca sā vyakty-
śūnyeṣu pradeśeṣu ghaṭa-ādy-utpattau katham teṣu
śūnyeṣu pradeśeṣu na dr̥ṣyeta iti pratisamādadhita
śṛṅga-ādaḥ sarva-asiddhe 'pi sādhyatā || sarvasya
śṛṅga-grāhikayā api tāvad a-budham bodhayed ity
śṛṅgam gavi iti loke syāc chṛṅge gaur ity a-

PV_03150 svayam kṛtāḥ || śṛṅgam gavi iti loke syāc
SV_16914 -puruṣa-paramparām eva ca atra bhavatām api
SV_13215 indriyasya kṛtāḥ sa sarva-śabdān yugapac
SV_13213 saṃskāra-ayogāt. indriyasya hi saṃskāraḥ
PV_03492 na syād ghaṭanam ca nirākṛtam || vicchinnaṃ
SV_10426 api dr̥ṣṭānta-anapekṣanād an-anumānam.
SV_13313 anyeṣu vyāharṭṣu kevalam eva śabdaṃ
SV_13322 nānā-rūpān prati-śabda-niyatān dhvaniṃ
SV_12807 kṣaṇena pratipatter eka-jñāna-utpattau niḥ-
SV_04330 -śabda-pramāṇena viṣayī-karaṇe vastu-balād a-
SV_02405 na anyathā, anvaya-vyatirekayor niḥ-
SV_14919 -ākāra-janmāno naśyanti iti. tāsām a-niḥ-
V2_07902 -sāmagrī-janmāno naśyanti iti, tāsām a-niḥ-
SV_11104 na sambhavati. tasya nir-upadravatvāt. a-
SV_01217 vā upayukta-vad iti. atra api vivakṣita-a-
PV_02253 | muktis tu śūnyatā-dr̥ṣṭes tad-arthaḥ
PV_02280 abhilāṣaḥ sukhād api | tāyāt tattva-sthira-a-
SV_10903 āder an-upadeśaḥ. sa iyaṃ śakya-pariccheda-a-
HB_03203 -hetutvena eva sāphalyāt. tad-vyatirikta-a-
PV_02142 -vaiguṇyaṃ mārga-ukty-a-ṣaṭvāt api vā | a-
PV_04195 dvau hetu-viparyayau | vivādād bheda-sāmānye
V3_04907 dvau hetu-viparyayau | vivādād bheda-sāmānye
PV_02141 a-punar-āgamaḥ | tad-bhūta-bhinna-ātmatayā
PV_02277 -saṅkṣayaiḥ | kleśāt kutaścīd dhīyeta a-
PV_03313 tad-rūpasya asya idam iti tat kutaḥ || etena
PV_04133 bādhanam || tad eva rūpaṃ tatra arthaḥ
V3_04003 ca artha-uktiḥ. tad eva rūpaṃ tatra arthaḥ
PV_02116 | a-nīścaya-karaṃ proktam indriya-ādy api
PV_03143 tena sa cen mataḥ | evam indriya-je 'pi syāc
SV_00817 hetunā tv a-samagreṇa yat kāryam anumiyate |
SV_01020 pradarśyate | tasya saṃśaya-hetutvāc
V2_09211 a-darśana-mātrasya tasya saṃśaya-hetutvāc
V3_08310 kārya-anumānam. vipakṣe vṛtṭy-a-darśane 'pi
SV_01018 etad anumānam vyabhicāri. kiṃ punar etac
V2_09207 etad anumānam vyabhicāri. kiṃ punar etac
PV_02119 antya-cetasām | a-sandhir idr̥śam tena
SV_01225 -asiddheḥ. saṃśayād a-vyatireko vyabhicāraḥ
V2_09510 -asiddheḥ saṃśayād a-vyatireko vyabhicāraḥ
SV_16414 | pramāṇa-ābhaṃ yathārthā asti na hi
SV_17322 1|| svayam idr̥śam ācāryeṇa anumānam naiyāyika-
SV_16423 -viśeṣe ca sāmya-asiddhir ity uktam. tasmāc
SV_00823 asti iti. vipakṣa-vṛtṭer a-dr̥ṣṭāv api
V2_09307 -pratiśedhaḥ, prasiddha iti sandigdhayoḥ
SV_01104 pratiśedhaḥ. prasiddha-vacanena sandigdhayoḥ
SV_01103 vyatirekasya anaikāntikasya tat-pakṣasya ca
SV_01017 -samāna-pāka-hetavaḥ pakvā iti. anyathā tu
V2_09206 etad samāna-pāka-hetavaḥ pakvā iti. anyathā
V3_08402 asti iti vipakṣa-vṛtṭer a-dr̥ṣṭāv api
PV_04146 virodhād vipakṣataḥ | vyāvṛtṭeḥ saṃśayād eṣa
SV_01215 vyāvṛtṭiḥ. yady a-dr̥ṣṭyā nivṛtṭiḥ syāc
V2_09501 kiñcit. api ca yady a-dr̥ṣṭyā nivṛtṭiḥ syāc
SV_17321 -vat tulya-rūpatvād eka-bhāṇḍe ca pāka-vat |
V1_01306 a-yojayan na pratyeti ity āyātām āndhyam a-
PV_03286 vastu-vat | tad-bhāvanā-jam pratyakṣam iṣṭam
PV_03415 -artha-saṃśrayāt | pratibhāsa-bhidāṃ dhatte
PV_04086 teṣv a-pakṣatā | nirākṛte bādhanataḥ
V3_02604 teṣv a-pakṣatā | nirākṛte bādhanataḥ
PV_02281 -sādhanam || bodha-arthatvād gamer bāhya-
PV_02281 || bodha-arthatvād gamer bāhya-śaikṣa-a-
VN_03608 -virodhe tu hetoḥ, yathā na dahano 'gniḥ
PV_03282 kalpanā-jālam spaṣṭam eva avabhāsate || kāma-
V1_02713 nirṇitam asmābhiḥ pramāṇa-vārtṭike. kāma-
PV_02077 dhīr eva hy antar-artha-viśeṣa-jā || śārdūla-
V3_03102 katham idānim na tīrtha-snāna-ādir a-dharma-
V3_03107 abhyupagamāt. sā vyavasthā snāna-ādinām pāpa-

chṛṅge gaur ity a-laukikam | gava-ākhyā-pariśiṣṭa
śṛṅgamaḥ. tatra kaścīd dviṣṭa-a-jña-dhūrtānām
chṛṅnyād iti prasāngo 'nivr̥tta eva. saṃskāra-
śṛṅnyān nikhilam ca tat ||254|| tatra yadi
śṛṅvato 'py asya yady a-vicchinna-vibhramaḥ |
śṛṅvann api devānām-priyo na avadhāraṇa-ṣaṭuḥ.
śṛṅvams tad-upalambha-pratyayānām tad-anya-
śṛṅvanti, na tv evam śabdān iti, kaḥ śabdeṣv eṣām
śeṣa-avagamāt. anyathā ca ekatva-virodhāt. sakṛc
śeṣa-ākṣepāt tad-anya-vaiarthyaṃ ca na syāt.
śeṣa-darśana-a-darśana-āyattatvāt, kvacid a-
śeṣa-darśanāt. vicitra-śaktayo hi sāmagryo
śeṣa-darśanāt. vicitra-śaktayo hi sāmagryo
śeṣa-doṣa-hāneḥ, paryavasthāna-janma-pratibaddha-
śeṣa-pakṣī-karaṇe hetoḥ sādhyā-abhāve 'nupalambho
śeṣa-bhāvanāḥ || anityāt prāha tena eva duḥkham
śeṣa-viśeṣa-jñāna-sādhanam || bodha-arthatvād
śeṣa-viṣaya-viśuddhir avisamvādaḥ. āpta-vāda-
śeṣa-vyavaccheda-vyāpti-sādhanād eva ca prakāra-
śeṣa-hānam abhyāsād ukty-āder doṣa-saṅkṣayaḥ ||
śeṣo vyāvṛtṭi-sādhanāḥ || na hi svabhāvād anyena
śeṣo vyāvṛtṭi-sādhanāḥ ||34|| svabhāva-kāryayor
śeṣam a-kleśa-nir-jvaram || kāya-vāg-buddhi-
śeṣam a-kleśa-leśataḥ || yadi iṣṭam aparaṃ kleśāt
śeṣam vyākhyātam viśeṣaṇa-dhīyāṃ punaḥ | a-
śeṣam vyāvṛtṭi-lakṣaṇam | a-vasṭu-rūpaṃ sāmānyam
śeṣam vyāvṛtṭi-lakṣaṇam | a-vasṭu-rūpaṃ sāmānyam
śeṣavat || dr̥ṣṭā ca śaktiḥ pūrveṣām indriyānām
cheṣavac ca idam idr̥śam || yad eva sādhanam bāle
śeṣavat tad a-sāmarthyād dehād rāga-anumāna-vat ||
cheṣavat tad udāhṛtam ||14|| sa tasya vyatireko
cheṣavat tad udāhṛtam ||66|| na hi sarva-
śeṣavat, yathā deha-indriya-buddhibhyo rāga-ādy-
cheṣavat. yasya a-darśana-mātreṇa vyatirekaḥ
cheṣavat. yasya a-darśana-mātreṇa vyatirekaḥ
śeṣavat sādhanam matam || abhyāsena viśeṣe 'pi
śeṣavataḥ. kiṃ ca, vyatireky api hetuḥ syāt (18c)
śeṣavataḥ. kiṃ ca vyatireky api hetuḥ syāt. na
śeṣavato gatiḥ ||311|| yat tu buddhi-indriya-
śeṣavad-anumāna-vyabhicāram udbhāvayatā tulya-
cheṣavad anumānam etad. vyatirekasya sandehād a-
śeṣavad-anumānāt saṃśayaḥ. tathā vipakṣe '-dr̥ṣṭi-
śeṣavad-asādhāraṇayoḥ sapakṣa-vipakṣayoḥ. asaty
śeṣavad-asādhāraṇayoḥ sapakṣa-vipakṣayor api.
śeṣavad-ādeḥ. dvayor ity eka-siddha-pratiśedhaḥ.
śeṣavad etad anumānam vyabhicāri. kiṃ punar etac
śeṣavad etad anumānam vyabhicāri. kiṃ punar etac
śeṣavad etad vyabhicāri liṅgam. yā tarhy a-kārya-
śeṣavad bheda iṣyate || svayam iṣṭo yato dharmāḥ
cheṣavad vyabhicāri kim | (18ab) yathā pakvāny
cheṣavad vyabhicāri kim. yathā pakvāny etāni
śeṣavad vyabhicāritvāt kṣiptam nyāya-vidā idr̥śam |
śeṣasya jagataḥ. abhipatann eva arthaḥ
śeṣā upaplavāḥ || śabda-artha-grāhi yad yatra taj
śeṣāḥ ku-mati-dur-nayāḥ || jñāna-śabda-pradīpanām
śeṣe 'lakṣaṇa-vṛttitāḥ || svayam-iṣṭa-
śeṣe 'lakṣaṇa-vṛttitāḥ ||24|| dr̥ṣṭer
śaikṣa-a-śaikṣa-adhikas tataḥ | parārtha-jñāna-
śaikṣa-adhikas tataḥ | parārtha-jñāna-ghaṭanam
śaitiād ity-ādi hy asiddho hetvābhāsaḥ.
śoka-bhaya-unmāda-caura-svapna-ādy-upaplatāḥ |
śoka-bhaya-unmāda-caura-svapna-ādy-upaplatāḥ |
śonita-ādinām santāna-atīśaye kvacit | moha-
śodhana iti na abhyupeta-bādhā. sarveṣām a-dr̥ṣṭa-
śodhana-vādam bādhate, nidāna-a-prasāmanena

SV_17423 ca anumānena bādhitam agni-hotra-ādeḥ pāpa-
PV_04107 | a-dharma-mūlaṃ rāga-ādi snānaṃ ca a-dharma-
PV_03404 ca tad-darśī katham ca upahata-indriyaḥ ||
SV_05720 tat-pratītaya eva saiketo 'pi kriyamāṇaḥ
SV_15305 -sattām na vyabhicarati, sa evaṃ bruvāṇaḥ
SV_10816 na parikṣāyām viśamvāda-bhāk pravartamānaḥ
HB_00707 pratipattir anyathā na syāt, tadā sarvaṃ
V3_09504 yadi taruṣu upalabhyeta, syād etat. atha
V3_09205 -vaśād vastu-sthitiḥ, atiprasaṅgāt. tasmāc
SV_16307 iti ca yathā-avasaraṃ nivedayiṣyāmaḥ. maitrī-
SV_13304 dhvaniṣu. tatra dhvanibhyo bhinnam asti iti
PV_02274 -kṣaya-arthaṃ yatne ca vyarthaḥ karma-kṣaye
VN_02916 pratijñā sva-vacanena virudhyate, yathā
VN_06013 yugapat-pravṛtttau paraspara-vacana-
PV_02077 -atiśaye kvacit | moha-ādayaḥ sambhavanti
SV_01913 ca nitya-anitya-artha-kāryatva-abhāve 'pi
VN_05018 -kathāyām, vyācakṣāṇo hi kadācid a-samyak-
SV_12826 vākya-pratipattir dṛṣṭā. sarva-vākya-vyāhāra-
SV_13114 bhavati iti tat-kṛtam eṣāṃ kadācit kvacic
V3_05213 bhavati iti tat-kṛtam eṣāṃ kadācit kvacic
SV_12812 -hānir vākyaṣya iti sakṛt sarva-avayavānām
SV_12813 eka-avayava-pratipatti-kāla eva sarveṣāṃ
SV_10804 pravṛtti-nivṛtṭyor mahā-anuśamsā-pāpa-
SV_06211 api. yā api kvacit prakaraṇe kevala-śabda-
SV_13302 -vākyaṇi śrūyante, dhvaninām eva kevalānām
SV_13223 kalakalo nāma. bhinna-svabhāvānām yugapac
SV_15905 dhyāyato 'pi mantra-ābhāsā buddhiḥ śabda-
V1_03403 idaṃ dṛṣṭam śrutam vā iti darśana-
SV_03802 pratipāditaṃ vā bhavati, svarga-ādi-
SV_12813 pratipatti-kāla eva sarveṣāṃ śravaṇāt. krama-
SV_13306 upalakṣayāmaḥ. ekam eva ekadā varṇa-anukrama-
VN_04612 saṃskāraṃ paśyāmaḥ, na apy eṣāṃ ekāntena
SV_15814 a-sambandhāt. viśaya-upanayanād ayam asya
V3_01605 -an-anukārāt, tad-abhāve bhāvāc ca. tathā
SV_02523 -arthāḥ, yathā prayatnānantariyakaḥ śabdaḥ
PV_04134 -siddhitaḥ | pratikṣepe 'py a-bādhaḥ iti
V3_04006 -siddhitaḥ | pratikṣepe 'py a-bādhaḥ iti
NB_03049 -artham. tatra pratyakṣa-nirākṛto yathā – a-
V3_01108 ||6|| veditavyaḥ. tena siddham yathā –
V3_04002 tasya eva pratikṣepe virodhaḥ, yathā – a-
PV_04259 -nyāyaḥ sarvo 'yaṃ vyatirekiṇaḥ | abhyūhyaḥ
V3_11704 -vyatireko 'pi gamaka eva. na ca evaṃ
V2_05302 apy a-gamakam. na, a-vyatirekāt. na hi
V2_05301 iti. ata ekasya prayogaḥ syād iti. nanu
V2_09612 a-nivṛtṭim manyamānas tat-pratiśedham āha.
SV_01402 vyavaccheda-hetutā syād a-darśanāt | (19ab)
V3_13101 uktam – anityaḥ śabdaḥ kṛtakatvāt, nityaḥ
V3_11713 anvayaḥ. a-darśana-mātram āsṛitya ācāryeṇa
PV_04218 ātma-bhāvo 'yam anavasthā anya-kalpane ||
V3_12006 ||82|| iti saṅgraha-ślokaḥ. tulyaś ca
V3_13105 āgama-upanyāsaḥ. sādhyāś ca pratibandho yac
PV_04135 tasya samāśrayāt | bādhanāt tad-balena uktaḥ
V3_04008 tasya samāśrayāt | bādhanāt tad-balena uktaḥ
SV_15816 indriya-saṃskāra-ādayo 'py uktāḥ. māṃ
SV_15816 saṃskāra-ādayo 'py uktāḥ. māṃ śrāvayaty ahaṃ
SV_12908 -virodhāt. a-varṇa-bhāge ca vākye 'sakala-
SV_11017 sarveṣāṃ sa-vipakṣatvān nirhāsa-atiśaya-
V1_00102 namo mañjughoṣāya. sa
SV_12526 sva-pratibhā-racita-samayānām api yathā-
PV_02079 cittam ataś citta-samāśritam || yathā
V1_02709 tat pratyakṣam a-kalpam ||28|| yoginām api
V1_03402 rūpaṃ vyaṃ apy anububhutsavaḥ. idaṃ dṛṣṭam
PV_03324 -artham vijñānaṃ samanantaram || idaṃ dṛṣṭam
SV_02521 tad-bhedāt. yāvatyāś ca vyāvṛttayas tāvatyaḥ
SV_02908 parasparam āśrayāc ca. tan-nibandhanāḥ

śodhana-sāmarthya-ādikam. tasya evaṃ-vādino
śodhanam || śāstraṃ yat siddhayā yuktyā sva-vācā
śodhitam timireṇa asya vyaktaṃ cakṣur atindriyam |
śobheta, a-tat-kāri-vivekena pravṛtṭy-arthatayā.
śobheta a-darśanān na asti iti. tad ime svabhāva-
śobheta. kaḥ punar asya avisamvādaḥ. pratyakṣeṇa
śobheta. tasmād eṣa svayaṃ pratītau viśaya-
śoṣa-ādikam eva maraṇa-śabdena vadet, tasya api
choṣam ayam taruṣu maraṇam āha. na ca īdṛṣam
śauca-dharma-parāyaṇānām ca tan-nimittam eva
śraddhā iyam atibahv idam ||256|| na hi vyaṃ
śramam || phala-vaicitrya-dṛṣṭeś ca śakti-bhedo
śramaṇā garbhīṇī, na asty ātmā iti vā, hetu-
śravaṇa-avadhāraṇa-uttarānām a-sambhavena
śravaṇa-ikṣaṇato yathā || tasmād yasya eva
śravaṇa-jñānaṃ na bhavati tad-abhāve. na vai na
śravaṇa-pratipatti-śānkayā sāksi-prabhṛtīnām punaḥ
śravaṇa-smaraṇa-kālasya aneka-kṣaṇa-nimeṣa-
chravaṇam iti. kāmam anya-pratikṣā astu niyamas
chravaṇam iti. na vai vyaṃ kāraṇānām sahakāriṇī
śravaṇam iṣyate. tadā api kāla-kṣepo na yukta eva.
śravaṇāt. krama-śravaṇe ca pṛthag arthavatām
śravaṇāt tad-bhāve virodha-a-darśanāc ca. tat sati
śravaṇāt pratipattir dṛṣṭa-prayoga-anuśreṇa
śravaṇāt. vācaka ca pratiniyata-śakti-indriyam na
chravaṇāt, svabhāva-bheda-āśrayatvāc ca bheda-
śravaṇād ṛte. tataḥ śabda-prabhavāt sā api śabda-
śravaṇābhyām yatra avasāya-pratyayaḥ, te tasya
śravaṇe 'pi tad-anubhāvinām iva pratibhāsa-a-
śravaṇe ca pṛthag arthavatām ekasmād eva tad-
śravaṇe śabda-ātmānaṃ vyavasyāmaḥ. tat katham
śravyatā, na apy artha-pratyāyane kaścid atiśayaḥ.
śrāvakaḥ syāt. tac ca na śakyam, tasya kathañcid
śrāvaṇa-ādy api iti na aindriyam. tathā ghaṭa-
śrāvaṇa ity a-tat-kārya-kāraṇa-parihāra-arthaḥ.
śrāvaṇa-uktyā prakāśitam || sarvathā a-vācya-
śrāvaṇa-uktyā prakāśitam ||31|| sarvathā a-vācya-
śrāvaṇaḥ śabda iti. anumāna-nirākṛto yathā –
śrāvaṇaḥ śabda iti, asiddham api sādhanatvena
śrāvaṇaḥ śabda iti. tad-arthā ca artha-uktiḥ. tad
śrāvaṇatva-ukteḥ kṛtāyāḥ sāmāya-dṛṣṭaye || hetu-
śrāvaṇatvam, ubhayato vyāvṛtṭer iti. tena evaṃ-
śrāvaṇatvam kutaścid vyatiricyate, sandeha-
śrāvaṇatvam vyatireky apy a-gamakam. na, a-
śrāvaṇatvasya api nitya-anityayor a-darśanāt tad-
śrāvaṇatvasya api nitya-anityayor a-darśanād
śrāvaṇatvād iti. atra hi trayam a-pramāṇakam
śrāvaṇatve vyatireka uktaḥ. na tāvatā abhāva-
śrāvaṇatvena tat-tulyaṃ prāṇa-ādi-vyabhicārataḥ |
śrāvaṇatvena prāṇa-ādir vyabhicāreṇa. na, tad-
chravaṇam tan nityam ity avyabhicāro 'pi na
śrāvaṇena akṣa-gocaraḥ || sarvatra vādino dharmo
śrāvaṇena akṣa-gocaraḥ ||32|| ity antara-ślokaḥ.
śrāvayaty ahaṃ śrāvayāmi iti tayoh pratyayād
śrāvayāmi iti tayoh pratyayād vaktṛ-śrotr-bheda
śrāvīṇo 'sakala-vākya-gatir na syāt, ekasya
śrītām | sa ātmi-bhāvāt tad-abhyāsād dhiyeran
śrīmān akalañka-dhīḥ svayam upetya āryo
śruta-artha-vikalpa-saṃhāreṇa eva pravṛtṭeḥ. tat
śruta-ādi-saṃskāraḥ kṛtāś cetasi cetasi | kālena
śruta-mayena jñānena arthān gṛhītvā yukti-cintā-
śrutam vā iti darśana-śravaṇābhyām yatra avasāya-
śrutam vā idam iti yatra avasāya-dhīḥ | sa tasya
śrutayo 'tat-kārya-kāraṇa-parihāreṇa vyavahāra-
śrutayas tad-ādharmaṣu vartante. tatra eva vā tad

PV_03034	-anāgate 'py arthe sāmānya-vinibandhanāḥ |	śrutayo nivīśante sad-asad-dharmaḥ katham bhavet |
SV_04622	ākṣipeyuḥ param. na tathā gotva-ādi-	śrutayaḥ sambandhi-vācinyaḥ, apeta-vyaktinām api
SV_08005	karma-āśrayo dravyam. tasya karma-sāmānyasya	śruty-antara-nimittatvāt (158a) ca pākaḥ pāka iti
VN_04610	śabdānām samskāraḥ. na hy eṣāṃ prajñā-bāhu-	śruty-ādikaṃ samskāraṃ paśyāmaḥ, na apy eṣāṃ
PV_04110	tad vyavahāra-jaḥ | pratyakṣa-ādi-mitā māna-	śruty-āropeṇa sūcitāḥ || tad-āśraya-bhuvām icchā-
SV_16101	-hetavo varṇāḥ sva-kāraṇa-ānupūrvī-janmānaḥ.	śruti-kāle 'pi yadā manda-cāriṇaḥ pūrva-varṇa-
SV_13221	sarva-śabda-śrutir iti. samskāra-viśeṣāc	chruṭi-niyama indriyāṇām aneka-śabda-saṅghātasya
SV_13202	ayas-kānta-ādi-vat. anyathā spaṣṭa-a-spaṣṭa-	śruti-bhedo na syāt. sati ca upalambha-pratyaye
SV_13028	atiśāyayed api. āvaraṇa-bhedena śabda-ādau	śruti-māndya-pāṭava-darśanāt. anyathā kvacid apy
V3_05110	atiśāyayed api, āvaraṇa-bhedena śabda-ādau	śruti-māndya-pāṭava-darśanāt. anyathā kvacid apy
V3_04504	-sādhanatvāt, viparīta-sandigdha-pratipatti-	śruti-vat. anaikāntikasya tu pakṣa-dharmatvam eva,
SV_15901	vyakti-hetuḥ prayoktā an-abhivyakta-	śruti-viśayāṇām karaṇānām prayoktā jāpī na mantra
SV_16015	02|| taj-jñāna-janita-jñānaḥ sa śrutāv a-paṭu-	śrutiḥ | apekṣya tat-smṛtiṃ paścād ādhatte smṛtim
PV_03163	|| vastūnām vidyate tasmāt tan-niṣṭhā vastuni	śrutiḥ | bāhya-śakti-vyavaccheda-niṣṭhā-abhāve
PV_02101	|| ato na rūpaṃ ghaṭa ity eka-adhikaraṇā	śrutiḥ | bhedaś ca ayaṃ mato jāti-samudāya-
PV_03173	tasmā jāty-ādi-tad-yogā na arthe teṣu ca na	śrutiḥ | saṃyojyate 'nya-vyāvṛttau śabdānām eva
PV_02100	| tat-samāna-phalā a-hetu-vyavacchede ghaṭa-	śrutiḥ || ato na rūpaṃ ghaṭa ity eka-adhikaraṇā
PV_03170	| anuyānti imam artha-amśam iti ca apoha-kṛc	chruṭiḥ || tasmāt saṅketa-kāle 'pi nirdiṣṭa-
PV_03163	-śakti-vyavaccheda-niṣṭhā-abhāve 'pi tac-	chruṭiḥ || vikalpa-pratibimbeṣu tan-niṣṭheṣu
PV_03164	'nya-apoha-niṣṭhatvād uktā anya-apoha-kṛc	chruṭiḥ || vyatireki iva yaj jñāne bhāty artha-
PV_04042	syād ātmanā eva iṣṭa ity upāttā svayaṃ-	śrutiḥ || śāstra-abhyupagamād eva sarva-ādānāt
PV_03135	| anyatra api samānaṃ tad varṇayor vā sakṛc-	chruṭiḥ || sakṛt-saṅgata-sarva-artheṣv indriyeṣv
SV_06616	-a-śakti-vaiphalyād bheda-ākhyāyāḥ samā	śrutiḥ ||137|| kṛtā vṛddhair a-tat-kārya-vyāvṛtti
SV_05723	tebhyo vivekaḥ śabdena codita iti. sā ca	śrutiḥ. a-kārya-kṛti-tat-kāri-tulya-rūpa-
PV_04085	bādhikāḥ | saha a-nirākṛtena iṣṭa-	śrutir a-vyāpti-bādhani || sādhyā-abhyupagamāḥ
V3_02602	bādhikāḥ | saha a-nirākṛtena iṣṭa-	śrutir a-vyāpti-bādhani ||23|| sādhyā-
SV_05815	kasyacid a-saṃsparśāt. tata eva ca sā	śrutir anya-apoha-viśayayā ity ucyate. anya-
SP_00014	muktvā kārya-buddher a-sambhavāt | kārya-ādi-	śrutir apy atra lāghava-arthaṃ niveśitā || tad-
SV_15812	śrotari yena upādhir iṣyate. tataḥ śabda-	śrutir iti cet. nanu tad eva idaṃ paryanuyujyate
SV_13221	eva grāhakam iti na yugapat sarva-śabda-	śrutir iti. samskāra-viśeṣāc chruṭi-niyama
SV_13218	eka-artha-niyamo yadi | aneka-śabda-saṅghāte	śrutiḥ kalakale katham ||255|| atha api syāt -
SV_04519	sarvato bhinnam tathā tat-pratipādikā | na	śrutiḥ kalpanā vā asti sāmānyena eva vṛttitāḥ ||91
SV_05809	-bijāṃ samāna-adhyavasāyāṃ mithyā-buddhiṃ	śrutir janayanty api tad-anya-parihāra-aṅga-
PV_02098	śabdais tad dharma-antara-bhedakam ||	śrutis tan-mātra-jijñāsor an-ākṣiptā akhilā aparā
PV_03111	-vyavadhī-sattā-sambandha-vācīni | anityatā-	śrutis tena tāv antāv iti kau smṛtau || prak
SV_06702	katham a-bhinnam artham antareṇa bahuṣv ekā	śrutiḥ, teṣāṃ a-sāmyāt, eka-vṛtter anyatra
PV_04165	tu sarva-asiddha-avarodhinī | tasmāt sādhyā-	śrutir na iṣṭam viśeṣam avalambate || tena a-
SV_12909	gatir na syāt, ekasya śakala-abhāvāt, sakala-	śrutir na vā kasyacit. samasta-varṇa-
SV_13222	aneka-śabda-saṅghātasya kalakalasya	śrutir na syāt. na hy ekaḥ śabdaḥ kalakalo nāma.
V3_01902	vā kriyata iti tena vyapadiśyate. svayaṃ-	śrutiḥ punar ekasya dharmaṇaḥ śāstre nānā-dharma-
SV_06714	vā iti svāntanryam atra vaktuḥ. tad iyam ekā	śrutir bahuṣu vakṛ-abhiprāya-vaśāt pravartamānā
SV_13225	ca bheda-vyavasthiteḥ. laghu-vṛtteḥ sakṛc-	chruṭir bhrāntir iti cet. vaṃśa-ādi-svara-
SV_13111	kadācit kasyacit kiñcid ity ekānta eṣaḥ. a-	śrutir vikalatvāc cet kasyacit saha-kāriṇaḥ | (252a
SV_09309	-niṣpattau bhāvaḥ kṛtakaḥ. tena iyaṃ kṛtaka-	śrutiḥ svabhāva-abhidhāyiny api para-upādhim enam
V2_07409	-niṣpattau bhāvaḥ kṛtakaḥ. tena iyaṃ kṛtaka-	śrutiḥ svabhāva-abhidhāyiny api para-upādhim enam
PV_03166	sā vāsanā-udbhavā || tasya abhidhāne	śrutibhir arthe ko 'mśo 'vagamyate | tasya a-
SV_04623	-vācinyaḥ, apeta-vyaktinām api jātīnām tac-	chruṭibhyo nityam anugamana-prasaṅgāt. sarvadā
V3_02608	||25|| ity antara-ślokāḥ. atra svayaṃ-iṣṭa-	śrutibhyāṃ gata-arthe 'py avadhāraṇe kṛtya-antena
PV_04075	|| drṣṭer vipratipattinām atra akāṛṣīt svayaṃ	śrutim | iṣṭa-a-kṣatim a-sādhyatvam anavasthāṃ ca
V3_02605	|| drṣṭer vipratipattinām atra akāṛṣīt svayaṃ-	śrutim | iṣṭa-a-kṣatim a-sādhyatvam anavasthāṃ ca
SV_06625	sakṛt sarva-pratīty-arthaṃ kaścit sāṅketikīm	śrutim | kuryād ṛte 'pi tad-rūpa-sāmānyād
PV_04076	grhīty-arthāṃ jagāda anyāḥ svayaṃ-	śrutim || vicāra-prastuter eva prasiddhaḥ siddha
V3_02408	prasiddha-dharmi-parigraha-arthāṃ svayaṃ-	śrutim aparāḥ prāha. tatra api vicāra-prastāvād
SV_16508	kevalam an-abhivyakta-artha-viśeṣa-saṃsargāḥ	śrutim abhipatanti. tatra ekaḥ puruṣaḥ kañcid
PV_03038	vā | kuryād a-śakte śakte vā pradhāna-ādi-	śrutim janaḥ || śabdebhyo yādṛśi buddhir naṣṭe '-
SV_06803	vyavahāra-lāghava-arthaṃ kaścit sāṅketikīm	śrutim niveśayed yaro rūpa-vijñāna-hetuḥ śaso vā
SV_06917	|143|| yad etad ekam anekatra vartamānam ekam	śrutim vartayati tasya kā iyaṃ vṛtīḥ. ādheyatā
SV_06707	lokena śabdo niveśaniyaḥ, tad vā ekam enām	śrutim vastu-śaktyā eva dhvanayati iti. na asty
SV_06910	atha eka-vṛtter aneko 'pi yady eka-	śrutimān bhavet | (143ab) na kevalam eka-kāryās
PV_03491	prṥthak ca buddhinām saṃvittau tad-dhvani-	śruteḥ | a-vicchinna-ābhatā na syād ghaṭanaṃ ca
PV_03152	-ākhyāṃ vartayet kārye darśayann āśrayam	śruteḥ || upakārya-upakāritvam viccheda-a-drṣṭir
PV_04177	| viruddha-viśaye 'nyasmin vadann āha anyatām	śruteḥ || sā ca bheda-a-pratikṣepāt sāmānyānām na
PV_04128	eṣāṃ pratiśedho virudhyate || naimittikyāḥ	śruter artham arthaṃ vā pāramārthikam | śabdānām
V3_03907	virodha ity uktaṃ bhavati. naimittikyāḥ	śruter artham arthaṃ vā pāramārthikam | śabdānām
V3_01904	'py āśānkā-sthāna-vāraṇam sva-vṛttau svayaṃ-	śruter āha sūtra-kāraḥ - svayaṃ iti śāstra-

PV_04179 eva iti yathā prakaraṇe kvacit || sarva-
PV_04030 apy āśānkā-sthāna-vāraṇam | vṛttau svayaṃ
SV_16709 tena agni-hotraṃ juhuyāt svarga-kāma iti
V2_07008 35|| tena agni-hotraṃ juhuyāt svarga-kāma iti
SV_16004 tatra ānupūrvyāṃ asatyāṃ syāt saro rasa iti
PV_03171 | sva-pratīti-phalena anya-apohaḥ sambadhyate
SV_16015 ||302|| taj-jñāna-janita-jñānaḥ sa
SV_12815 tad-artha-siddher anyasya vaiyarthiyāt. sakṛc
SV_12809 -avagamāt. anyathā ca ekatva-virodhāt. sakṛc
SV_13811 -karaṇa-bhedam ca bhinna-svabhāvaḥ śabdaḥ
V3_03912 pratyakṣa-virodhe 'pi nānā-rūpasya yad eva
PV_04131 nānā-rūpatayā dhvaneḥ | prasiddhasya
PV_03172 -apekṣatvāt kvacit tad-dṛṣṭy-apekṣaṇāt |
PV_04148 na anya-saṃśrayo vā iti sūcitam || svayaṃ-
SV_16014 -jāj jñānato dhvaniḥ | jāyate tad-upādhiḥ sa
SV_12107 -āgamanasya a-śakyatvāt. yathā ayam anyato '
SV_11626 sāmarthyam kiṃ yena iṣṭaḥ sa āśrayaḥ ||233||
SV_13318 ity uktam. na ca kalakale vācako na
SV_13310 -ādy-ākhyāḥ. api ca, sthiteṣv anyeṣu śabdeṣu
SV_13112 etat – na āvaraṇān nityaṃ sarve śabdā na
V3_05211 syād etat, na āvaraṇān nityaṃ sarve śabdā na
SV_13229 kalakalo na śrūyeta. dhvanayaḥ kevalam tatra
SV_13301 | (256ab) na vai kalakale varṇa-pada-vākyāni
SV_16904 veda-arthaṃ vā anyathā apy upadiśed iti.
V3_01201 upagame 'pi vādino nirastaḥ. katham idānim a-
SV_15807 -vigamanam. kiṃ tu tad-viṣayā pratītir a-
SV_13228 -indriyasya aneka-ātmā kalakalo na
PV_02282 siddha-arthasya a-virāmataḥ | dayayā
SV_03726 ayam tathābhūtam pratyāyayīṣyāmi iti śabdena
SV_15808 yadi buddhi-hetur vaktā syāt tat tulyaṃ
SV_15919 tad-āśrayaḥ prayoktā iti. atra apy uktaṃ
SV_15811 iti viśeṣa iti cet. kaḥ punar upayogo vaktuḥ
SV_10526 arthaṃ viṣayatvena ātmasāt kurvanti. vaktuḥ
V3_06801 arthaṃ viṣayatvena ātmasāt kurvanti. vaktuḥ
SV_15810 tad-buddhi-hetutvāt. para-upādhi-buddhiḥ
SV_15804 sā yasmāt sa phalair yadi yujyate | syāc
VN_05111 -sādhana-īpsāyāṃ nānā-sādhana-īpsāyāṃ vā
PV_03234 'pi buddhīnām nānā-āśrayatā sa cet |
PV_03039 dṛṣyate | tādrīṣy eva sad-arthānām na etac
SV_04106 na tu bheda-a-viśeṣe 'pi jala-ādayaḥ,
PV_03376 yujyate | eka-artha-abhiniveśa-ātmā pravakṛt-
SV_15816 aḥ śrāvayāmi iti tayoḥ pratyayād vaktṛ-
PV_03011 akṣa-saṃhateḥ | nāma-ādi-vacane vaktṛ-
SV_06204 vā kiṃ parasmād upadeśam apekṣate. a-
SV_15825 | mano-japo vā vyarthaḥ syāc chabdo hi
SV_15826 syāc chabdo hi śrotra-gocaraḥ ||298||
SV_11101 hi svabhāvo 'yatnena vinivartayitum śakyaḥ.
SV_15902 yujyate na api manasā japan. na hi tadā
SV_15822 apy atyanta-an-upakāre na syāt. tasmād vaktṛ-
V1_01511 nāma buddhi-sādhanaṃ pratyeti na buddhim iti
SV_04911 -ādayaḥ proktāḥ. jāti-grahaṇe 'pi sambandhāc
PV_04185 -āśrayaḥ || vyavahāra-upanīto 'tra sa eva a-
VN_04217 pratīvādīnā ca trir-abhihitam na vijñāyate
SV_11905 syāt. na hi svabhāva-antara-sattayā anyāḥ
SV_11906 anyāḥ śliṣṭo nāma. mā bhūd a-śliṣṭena,
SV_11906 -antara-sattayā anyāḥ śliṣṭo nāma. mā bhūd a-
SV_11827 uktaṃ prak. na hi śleṣa-lakṣaṇaḥ sambandho '
SV_05201 -bhāvena upayujyate, tadā na tau kadācid api
SP_00018 kāraṇatā api kā | bhāve hy anyasya viśliṣṭau
SV_11908 ayam atiprasaṅgo yady arthāḥ artha-antareṇa
SV_08924 syād uṣtro dadhi syān na iti kim apy a-
SV_08922 na karoti. etena eva yad ahrīkāḥ kim apy a-
SV_11619 na ayam doṣo vikalpīte ||232|| na hi bhāva-
SV_11907 tu syād iti cet. na, tasya eva tābhyām
SV_11827 -kṛtaḥ | (237ab) ity uktam prak. na hi

śruter eka-vṛttir niśedhaḥ syān na tāvatā | so '
śruteḥ prāha kṛtā ca eṣā tad-arthikā || viśeṣas
śrutau | khādec chva-māmsam ity eṣa na artha ity
śrutau | khādec chva-māmsam ity eṣa na artha ity
śrutau | na kārya-bheda iti cet (301abc) na hi
śrutau || anyatra a-dṛṣṭy-apekṣatvāt kvacit tad-
śrutāv a-paṭu-śrutih | apekṣya tat-smṛtiṃ paścād
chrutau ca pṛthag artheṣv a-dṛṣṭa-sāmarthyānām
chrutau ca sarveṣāṃ kāla-bhedo na yujyate | (250ab
śrutau nivīsamāno yadā ekaḥ sādhyate kiṃ na ghaṭa
śrutau rūpaṃ pratibhāsate 'dvayaṃ sambandhy-
śrutau rūpaṃ yad eva pratibhāsate || a-dvayaṃ
śrutau sambadhyate 'poho na etad vastuni yujyate |
śrutya anya-dharmānām bādā a-bādā iti kathyate |
śrutya samavasīyate ||302|| taj-jñāna-janita-
śrutvā na imam varṇa-pada-kramam | vaktum
śrūyeta etan nityā jātir āśrayitā ca na apy
śrūyate. pada-vākya-vicchedānām upalakṣaṇāt.
śrūyate vācakaḥ katham | (257ab) na dhvanir ato
śrūyante. api tu kiñcit teṣāṃ pratipattau
śrūyante, api tu kiñcid eṣāṃ pratipattau sahakāri
śrūyante cen na vācakāḥ | (256ab) na vai kalakale
śrūyante, dhvanīnām eva kevalānām śravaṇāt.
śrūyante hi kaiścit puruṣair utsanna-uddhṛtāni
śrūyamāṇaḥ sādhyatvena iṣṭa iti gamyate.
śrūyamāṇe 'vyakta-vyapadeśāt. tatra yadi buddhi-
śrūyeta. dhvanayaḥ kevalam tatra śrūyante cen na
śreya ācaṣṭe jñānād bhūtam sa-sādhanaṃ || tac ca
śrotary a-saṃsrṣṭa-tat-svabhāvaṃ vikalpa-
śrotary api iti so 'pi phalaṃ vaktṛ-vad aśnūvīta.
śrotary api prasaṅga iti. taj-jñāne ca prayoge
śrotari yena upādhir iṣyate. tataḥ śabda-śrutir
śrotuś ca tad-vikalpa-bhājaḥ, yathā-pratibhāsi-
śrotuś ca tad-vikalpa-bhājaḥ, yathā-pratibhāsi-
śrotur na vaktur iti viśeṣa iti cet. kaḥ punar
chrotuḥ phala-sambandho vaktā hi vyakti-kāraṇam ||
śrotur hetv-ādi-bāhulyasya punar-vacanasya a-
śrotṛ-ādi-cittāni idānim bhinna-arthāni iti tat
chrotṛ-ādi-cetasām || sāmānya-mātra-grahaṇāt
śrotṛ-ādi-vad rūpa-ādi-jñāne. jvara-ādi-śamane
śrotṛ-cetasoḥ || tad eka-vyavahāraś cet sādṛśyād
śrotṛ-bheda iti cet. an-upakārya-upakārakād
śrotṛ-vācyā-anubandhini || a-sambandhini nāma-
śrotṛ-saṃskāraṃ ca bruvāṇaḥ katham na unmattaḥ,
śrotra-gocaraḥ ||298|| śrotra-grahaṇa-lakṣaṇaḥ
śrotra-grahaṇa-lakṣaṇaḥ śabdaḥ. tad-atikrame
śrotriya-kāpālika-ghṛṇā-vat. yatnaś ca prāpya-
śrotreṇa kañcid arthaṃ vibhāvayāmaḥ. na ca a-
śrotor vyakti-hetutve 'viśeṣāt tulyaḥ phala-
śliṣṭa-bheda-dhiḥ | sādhyāḥ sādhanatām nītas tena
śliṣṭa-śabdām a-pratīta-prayogam atidruta-
śliṣṭo nāma. mā bhūd a-śliṣṭena, śliṣṭena tu syād
śliṣṭena tu syād iti cet. na, tasya eva tābhyām
śliṣṭena, śliṣṭena tu syād iti cet. na, tasya eva
śliṣṭeṣu padārtheṣu sambhavati. na ca artha-
śliṣṭau gṛhitāv iti idam asya sāmānyam ayam vā
śliṣṭau syātām katham ca tau || saṃyogi-samavāyy-
śliṣyato viśeṣa-abhāvāt. kim ca, varṇā
ślīlam ayuktam a-heya-upādeyam a-pariniṣṭhānād
ślīlam ākulam | pralapanti pratikṣiptam tad apy
śleṣa-apekṣī puruṣa-bhāvanā-pratibhāsi tad-apekṣā
śleṣa-asiddheḥ, sa eva asiddho yas tau śleṣayet.
śleṣa-lakṣaṇaḥ sambandho 'śliṣṭeṣu padārtheṣu

SV_06419
SV_11905
SP_00002
SV_11907
SV_06721
V3_03109
VN_02212
VN_05818
SV_11505
SV_02805
SV_09820
V2_07709
V3_00303
SV_02403
SV_17118
SV_02705
V3_12005
V3_00806
V2_06408
V1_01913
SV_08225
V3_12309
V2_09413
SV_03105
V2_06303
SV_17313
V2_08009
V2_04713
V3_02607
V3_04009
V2_05103
V2_08910
V3_05805
V2_07209
V2_05603
V1_03210
V2_05710
SV_04520
V3_10601
V1_02806
V3_02301
SV_06516
V3_05603
V1_04302
V1_03910
V3_09705
SV_02018
V1_02701
V3_05412
SV_02318
V2_08713
V1_03712
V1_03606
V2_10005
V3_10006
SV_10615
V3_06902
V3_06407
V3_03911
SV_02905
SV_07812
SV_17006
SV_16713
SV_16710
V2_07009

antarāni vyarthāni na syuḥ. yasmād eka-artha-
ca svabhāva ucyate. sa katham parabhāvasya
bhāvasya sambandho na asti bhāvataḥ || rūpa-
śleṣa-asiddheḥ, sa eva asiddho yas tau
vyavasthita-svabhāvānām anyonya-rūpa-a-
madhura-śītala-snigdhair iva vyādheḥ
na ca para-vipaṃsanena lābha-sat-kāra-
uttare vyartham tad-ajñāna-krama-ghoṣaṇa-
gaja-snānam idaṃ bhavet ||230|| iti saṅgraha-
asiddham kim ataḥ param ||47|| iti saṅgraha-
hetuman-nāśa-vādinām ||195|| ity antara-
hetuman-nāśa-vādinām ||54|| ity antara-
ime siddhānta-viśama-grahāḥ ||2|| ity antara-
ato bhinnān na sambhavaḥ ||38|| iti saṅgraha-
niyāmakam a-pāśyatām ||324|| ity antara-
sādhanam sampravartate ||45|| iti saṅgraha-
hetūnām anavasthitiḥ ||82|| iti saṅgraha-
tat-kṛtā vyabhicāriṇaḥ ||3|| iti saṅgraha-
bhasma iva a-śīta-sādhanam ||34|| ity antara-
jñāna-ākāra-arpaṇa-kṣamam ||20|| ity antara-
śabda-jñāna-nibandhanam ||162|| ity antara-
nairātmyam na sa-ātmakam ||83|| iti saṅgraha-
tadā na asti iti gamyate ||68|| iti saṅgraha-
tad-grahe sakala-grahāḥ ||55|| iti saṅgraha-
bhāva-abhāvaḥ pratiyate ||33|| iti saṅgraha-
iṣṭām eva asya yogyatām ||329|| ity antara-
krama-a-krama-virodhataḥ ||55|| iti saṅgraha-
pramāṇatvam vyavasthitam ||6|| iti saṅgraha-
anavasthām ca darśayan ||25|| ity antara-
śrāvaṇena akṣa-gocaraḥ ||32|| ity antara-
na nir-anvaya-doṣa-bhāk ||14|| ity antara-
dharme vāsasi rāga-vat ||63|| iti saṅgraha-
na darśita-udāhṛtiḥ pṛthak ||44|| ity antara-
na iṣṭām eva asya yogyatām ||50|| ity antara-
tasmād a-jñāta-viplavāḥ ||28|| ity antara-
a-kārikam api svayam ||37|| ity antara-
tena bhinnā vyavasthitiḥ ||31|| ity antara-
sāmānyena eva vṛttitaḥ ||91|| iti saṅgraha-
viśeṣo dharma-bhedataḥ ||81|| ity antara-
sphuṭa-a-kalpa-dhī-phalam ||31|| ity antara-
sādhyā-sādhanā-samsthiḥ ||21|| ity antara-
drśyasya abhāva-niścayāt ||133|| ity antara-
'-niyataś ca na sādhanam ||39|| ity antara-
pramāṇam sva-ātma-vedanam ||57|| ity antara-
-drg-ādis taimira-ādi-vat ||53|| ity antara-
uktam mūrty-ādi-sādhanam ||76|| ity antara-
vā dharme vāsasi rāga-vat ||32|| ity antara-
-a-bhedau kim āśrayau ||27|| iti saṅgraha-
tal-liṅgam jñānam idrśam ||36|| iti saṅgraha-
bhāve sa syād a-hetukaḥ ||37|| iti saṅgraha-
bhāve sa syād a-hetukaḥ ||60|| iti saṅgraha-
na jāne 'ham api idrśam ||43|| ity antara-
-grāhya-grāhaka-lakṣaṇā ||40|| ity antara-
bhāvyaṃ aśvatatā api kim ||71|| ity antara-
tena asiddhaḥ prakāśitaḥ ||78|| iti saṅgraha-
-artha-viśayā matā ||208|| iti saṅgraha-
-artha-viśayā matā ||56|| iti saṅgraha-
niścitenā eva sādhanāt ||50|| ity antara-
pratitir api pūrva-vat ||29|| ity antara-
iti paryāyatā bhavet ||51|| ity antara-
apy etan mahā-adbhutam ||154|| ity antara-
-agni-hotram juhuyāt svarga-kāma ity atra
-ādi prakṣiped ity ayam arthaḥ, na punaḥ
juhuyāt svarga-kāma iti śrutau | khādec
juhuyāt svarga-kāma iti śrutau | khādec

śleṣa-viccheda eko vyāpriyate dhvaniḥ | liṅgam vā
śleṣaḥ syāt. na hi svabhāva-antara-sattayā anyaḥ
śleṣo hi sambandho dvitve sa ca katham bhavet |
śleṣayet. tad ayam atiprasaṅgo yady arthāv artha-
śleṣāt katham eka-svabhāva-nimittaḥ śabda
ślaiṣmikasya iti. ata eva śāstra-dṛṣṭeṣv artheṣu
śloka-upārjanam satām ācāraḥ. na api tathā-
śloka-pāṭha-ādinā kālam gamayan kartavya-a-
ślokaḥ. api ca, śabda-arthayoḥ sambandho nityo vā
ślokaḥ. kvacid dṛṣṭe 'pi yaj jñānam sāmānya-
ślokaḥ. tad ayam bhāvo 'napekṣas tad-bhāvam prati
ślokaḥ. tad ayam bhāvo 'napekṣas tad-bhāvam prati
ślokaḥ. tad-āgama-viruddha-abhyupagamaś ca tena
ślokaḥ. tasmāt sakṛd api darśana-a-darśanābhyām
ślokaḥ. tasmād a-vidita-artha-vibhāgeṣu śabdeṣv
ślokaḥ. tasmān na a-dṛṣṭa-grahaṇāya dṛṣṭe pramāṇa
ślokaḥ. tulyaś ca śrāvaṇatvena prāṇa-ādir
ślokaḥ. tri-rūpa-liṅga-ākhyānam parārtham
ślokaḥ. na asattā-niścayo viprakarṣiṇām. trividhā
ślokaḥ. na ca idaṃ pūrva-pramāṇa-viśaya-grāhi, an
ślokaḥ. na nivṛttim vihāya asti yadi bhāva-anvayo
ślokaḥ. na prāṇa-ādi-sambhavana nairātmya-
ślokaḥ. nanu tad-abhāve 'nupalambhāt siddhā
ślokaḥ. yadi bhrānti-nivṛtty-artham grhīte 'py
ślokaḥ. yadi viruddha-kārya-upalabdhyā apy abhāva
ślokaḥ. yasmāt kila idrśam satyam yathā agniḥ
ślokaḥ. skandha-dhātva-āyatana-lakṣaṇasya vā
ślokaḥ. ata eva prāmāṇyam vastu-viśayam dvayoḥ (7a
ślokaḥ. atra svayam-iṣṭa-śrutiḥ gata-arthe
ślokaḥ. anumāna-virodhe 'pi, yathā – nityo ghaṭa
ślokaḥ. anya-yoga-vyavacchedena ca viśeṣaṇa
ślokaḥ. api ca artha-antara-nimitto hi dharmāḥ
ślokaḥ. asad-vyavahāra-yogyatā vā anupalabdher
ślokaḥ. eka-deśa-avisamvādanam apy āgama-lakṣaṇam
ślokaḥ. etal-lakṣaṇā anupalambha-ātma-kārya-ākhyā
ślokaḥ. etena indriya-sannikarṣa-artha-ālocana-
ślokaḥ. kāryasya api svabhāva-pratibandhaḥ, tat-
ślokaḥ. kiṃ punaḥ kāraṇam svalakṣaṇe śabdā na
ślokaḥ. tathā svayam tad-āśrayasya vā sandehe '-
ślokaḥ. tathā hy a-śubha-pṛthivi-kṛtsna-ādikam
ślokaḥ. tasmāt sādhyā-bādhaka eva viruddhaḥ. a-
ślokaḥ. tena anya-apoha-viśayāḥ proktāḥ sāmānya-
ślokaḥ. nanu yathokta-lakṣaṇa-anupalabdhir api
ślokaḥ. bāhye 'py arthe tato '-bhedo bhāsamāna-
ślokaḥ. bhavatu nāma yathā-darśanam pramāṇa-ādi-
ślokaḥ. yā punaḥ śāstra-āśrayeṇa anyatara-
ślokaḥ. api ca, artha-antara-nimitto hi dharmāḥ
ślokaḥ. ayo-golake 'pi vahni-sambandhād artha-
ślokaḥ. etena eva udāharaṇena nidarśite 'pi hetu-
ślokaḥ. katham tarhi idānim bhinnāt sahakāriṇaḥ
ślokaḥ. katham tarhi idānim bhinnāt sahakāriṇaḥ
ślokaḥ. katham punar asati bāhye 'rthe pramāṇa-
ślokaḥ. tadā anya-samvido 'bhāvāt svasamvit
ślokaḥ. tasmāt svabhāva-pratibandhād eva hetuḥ
ślokaḥ. tasmān na dharmī hetuḥ, ubhaya-asiddheḥ.
ślokaḥ. tasya ca yathā samihita-rūpa-an-
ślokaḥ. tasya ca yathā-samihita-rūpa-an-
ślokaḥ. tasyaḥ svayam prayogeṣu svarūpam vā
ślokaḥ. pratyakṣa-virodhe 'pi nānā-rūpasya yad
ślokaḥ. yasya api nānā-upādher dhīr grāhika-
ślokaḥ. yasya tu sarvagatam sāmānyam tasya api
śva-māmsa-bhākṣaṇa-deśanā-vikalpo bhavatu iti, sa
śva-māmsam khāded iti na atīśayam paśyamaḥ. nanv
chva-māmsam ity eṣa na artha ity atra kā pramā ||3
chva-māmsam ity eṣa na artha ity atra kā pramā ||3

PV_02110 -kāraṇam | ekasya api na vaikalye syān manda-
SV_03718 'tiprasaṅgaḥ. tathā ca a-pratipattiḥ. evaṃ
VN_03301 icchati yena virodhaḥ syāt. yo 'pi yugapat
PV_03158 api | padārtha-śabdaḥ kaṃ hetum anyam
HB_04101 iti na lakṣaṇa-antaram. tasmān na hetuḥ
HB_03407 gamakaḥ, sva-sādhyā-dharma-avyabhicārāt.
SV_03618 śabda-pravṛtti-bhedam icchati, tasya dārāḥ
SV_03626 icchāyāḥ śabda-prayoge khyāpayati.
HB_03416 -dharminy eva iti cet, tat kim ayam tapasvī
SV_10708 anuyogo bhavitum na yuktaḥ. na hi vṛṣasyanti
V3_07003 -anuyogo bhavitum yuktaḥ. na hi vṛṣasyanti
SV_10630 -a-samarthasya vicāraiḥ kiṃ tad-arthinām |
SV_03602 ādi-vat, tadā ayam upālambhaḥ syāt – katham
PV_03112 apy abhāvas cet sa eva anityatā na kim |
SV_03515 ca dharma-dharminor a-bhede bhede vā dṛṣṭāḥ
SV_03715 svabhāvaḥ khatvam iti vyatireka-āśrayā
SV_03605 tathā vācakaṃ vacaḥ ||66|| na hi vyatireke
SV_03519 vastu-vaśā vāco na vivakṣā-para-āśrayāḥ |
PV_02271 ahaṃ ca ity-ādi satya-catuṣṭaye || abhūtān
PV_03138 sakṛd dhīyaḥ || pratibhāsa-a-viśeṣā ca
VN_01108 -nānātvam ākarṣayati sukha-duḥkha-vat.
VN_01205 anayor vibhāgo na kaścīd virodhaḥ, kevalam
V1_03007 -upalakṣitam viplavam pratyakṣa-ābhāsam āha
PV_04279 -bhāva-vināsa-vat | pramāṇa-antara-bādhdā vā
V3_06507 nitya-anityatva-vat. pramāṇa-bādhdā vā api
V3_06508 syāt tal-liṅgena api virodhaḥ, yathā
SV_09811 iḥsyate | (194ab) nir-apekṣo bhāvo vināse.
V2_07703 iḥsyate ||53|| nir-apekṣo bhāvo vināse.
SV_09905 yava-bīja-ādayo 'pi śāly-ānkure janye na
SV_09906 kadācit tatra api sannidhānāt. katham na
V2_07804 kadācit tatra api sannidhānāt. katham na
V2_07702 kṛtakāḥ sa prakṛtyā eva naśvaraḥ. tathā hi
SV_09810 kṛtakāḥ sa prakṛtyā eva naśvaraḥ. tathā hi
PV_04010 tasya vastv-a-samāśrayāt || sann artho jñāna-
SV_02304 anya-deśa-kālayor vartamāno bhāvas tat-
V2_08616 anya-deśa-kālayor vartamāno bhāvas tat-
SV_01613 -ādinām tu vijñāna-kāryasya kādācitkatvāt
PV_02032 naḥ kva upayujyate || heya-upādeya-tattvasya
PV_03252 ādi kim ajñānam vijñāna-a-bhinna-hetu-jam ||
SV_07718 āloka-raju-vamśa-daṇḍa-ādi-vat. na hi
V3_11509 jīvac-charīraṃ prāṇa-ādīmatvād iti. na hi
SV_01307 katham nairātmya-siddhiḥ. abhyupagamena ca
V2_09603 nairātmya-siddhiḥ. abhyupagamena ca
SV_02811 yatra hy asya samāropo yathā sthiraḥ
NB_03098 jīvac-charīraṃ prāṇa-ādīmatvād iti. na hi
V3_04713 prayatnānantariyakāḥ, kṛtakatvān nityāḥ,
V3_11508 anvayo vyatirekaś ca sandigdhaḥ, yathā –
NB_03097 dvayo rūpayoḥ sandehe 'naikāntikāḥ. yathā
V3_11812 sad-asattva-pratītiḥ. yad apy āha – yadi na
NB_03101 na apy anayor ekatra vṛtti-niścayaḥ.
PV_04244 | na anvay a-vyatirekī ced a-nairātmyam na
V3_12308 | na anvay a-vyatirekī ced a-nairātmyam na
NB_03105 anveti. eka-ātmany apy asiddheḥ. na api
NB_03102 tasmā jīvac-charīra-sambandhī prāṇa-ādīḥ
PV_02129 | vipakṣair bādhyate cet te prayāty atyanta-
PV_04214 tattvam pratiyate | prameyatvād ghaṭa-ādinām
SV_11024 katham nir-doṣo nāma. yāvataḥ doṣa-vipakṣa-
PV_02217 -vad utpattiḥ punar doṣa-virodhinaḥ ||
SV_11103 guṇa-doṣa-darśanena kriyeta. tac ca vipakṣa-
SV_11024 yāvataḥ doṣa-vipakṣa-sa-ātmatve 'pi doṣa-
PV_04027 sādhyā-nirdeśaḥ sādhanā-avayavaḥ katham ||
PV_02071 sthitimān sa-āśrayaḥ sarvaḥ sarva-utpattā ca
PV_02071 anyair a-śaktāḥ sthiti-hetavaḥ || sthitimān
PV_02047 || tad-dhī-vad grahaṇa-prāpter mano-jñānam na
PV_04162 || māṣaka-āder an-ādhiyam a-natiḥ

śvasita-ādiṣu || atha hetur yathā-bhāvaṃ jñāne
ṣaṭ-padārtha-varga-ādayo 'pi vācyāḥ. na hi tatra
ṣaṭkena yogād ity-ādinā parama-aṅor bhedam āha,
ṣaṭsu samikṣate || yo yathā rūdhitāḥ siddhas tat-
ṣaḍ-lakṣaṇa iti. hetu-bindu-prakaraṇam ācārya-
ṣaḍ-lakṣaṇo hetur ity apare – trīṇi ca etāni, a-
ṣaṇ-ṇagarī ity-ātau bheda-a-bheda-vyavasthiteḥ |
ṣaṇ-ṇagarī iti ca katham bahuṣv eka-vacanam. na
ṣaṇḍham udvāhya putraṃ mrgayate. yasya dharminī
ṣaṇḍhasya rūpa-vairūpya-parīkṣāyām avadhatte. yat
ṣaṇḍhasya rūpa-vairūpya-parīkṣāyām avadhatte. yat
ṣaṇḍhasya rūpa-vairūpye kāminyāḥ kiṃ parīkṣayā ||2
ṣaṣṭhy-ādaya iti. yadā punar yad yathā
ṣaṣṭhy-ādy-ayogād iti ced antayoḥ sa katham
ṣaṣṭhy-ādi-vibhaktayo dharma-bahutvāt tatra dṛṣṭo
ṣaṣṭhī na syāt. na hi tatra sāmānyam asti na api
ṣaṣṭhī bāhulye jasa-ādaya ity etad api puruṣa-
ṣaṣṭhī-vacana-bheda-ādi-codyam tān prati yuktimat
ṣoḍaśa-ākārān āropya paritṛṣyati | tatra eva tad-
sa-antara-anantare katham | śuddhe mano-vikalpe
sa-anvayatve ca kā kasya pravṛttir nivṛttir vā
sa-anvayau bhāvasya janma-vināśv iti na syāt,
sa-apavādatva-sūcana-artham, anyatra cakṣur-ādi-
sa-apekṣa-dhruva-bhāva-vat || hetv-antara-
sa-apekṣa-dhruva-bhāva-vat ||52|| pramāṇam vā
sa-apekṣa-dhruva-bhāvayoḥ. pramāṇam punaḥ – na
sa-apekṣatve hi ghaṭa-ādinām keṣāñcin nityatā api
sa-apekṣatve hi ghaṭa-ādinām keṣāñcin nityatā api
sa-apekṣāḥ. tadutpatti-pratyayānām kadācit tatra
sa-apekṣāḥ. yāvataḥ sa eva eṣam svabhāvo na asti
sa-apekṣāḥ. yāvataḥ sa eva eṣam svabhāvo na asti
sa-apekṣānām hi dharmānām na avāśyam-bhāvitā
sa-apekṣānām hi bhāvānām na avāśyam-bhāvitā
sa-apekṣo na asan jñānena sādhaḥ | sato 'pi
sa-apekṣo nāma bhavati. tathā hi tathā-vṛttir eva
sa-apekṣo nāma bhavati. tathā hi tathā-vṛttir eva
sa-apekṣya-siddhyā prasiddhir ucyate. kim apy
sa-abhyupāyasya vedakaḥ | yaḥ pramāṇam asāv iṣṭo
sa-arthe sati indriye yogye yathāsvam api cetasi |
sa-avayavatvam antareṇa bhinna-deśābhyām yugapat
sa-ātmaka-an-ātmakābhyām anyo rāśir asti, yatra
sa-ātmaka-an-ātmakau vibhajya tatra abhāvena
sa-ātmaka-an-ātmakau vibhajya tatra abhāvena
sa-ātmaka iti vā, na tatra bhede niścayo bhavati.
sa-ātmaka-nir-ātmakābhyām anyo rāśir asti yatra
sa-ātmakaṃ jīvac-charīraṃ prāṇa-ādīmatvāt,
sa-ātmakaṃ jīvac-charīraṃ prāṇa-ādīmatvād iti.
sa-ātmakaṃ jīvac-charīraṃ prāṇa-ādīmatvād iti.
sa-ātmakaṃ jīvac-charīraṃ prāṇa-ādī-viraha-
sa-ātmakatvena an-ātmakatvena vā prasiddhe prāṇa-
sa-ātmakam || yan nāntariyakāḥ sva-ātmā yasya
sa-ātmakam ||83|| iti saṅgraha-ślokaḥ. na prāṇa-
sa-ātmakād an-ātmakāc ca tasya anvaya-
sa-ātmakād an-ātmakāc ca sarvasmād vyāvṛttatvena
sa-ātmakam || tathā hi mūlam abhyāsaḥ pūrvah
sa-ātmakam kiṃ na miyate || an-iṣṭam cet
sa-ātmakam 'pi doṣa-sa-ātmano vipakṣa-utpatti-vad
sa-ātmakam an-apāyatvād anekāntāc ca bhasma-vat
sa-ātmanāḥ puruṣasya doṣeṣu na sambhavati. tasya
sa-ātmano vipakṣa-utpatti-vad yathā-pratyayam
sa-ābhāsa-ukty-ādy-upakṣepa-parihārau vidambanā |
sa-āśrayaḥ | tasmāt sarvasya bhāvasya na vināśaḥ
sa-āśrayaḥ sarvaḥ sarva-utpattā ca sa-āśrayaḥ |
sa-indriyat | jñāna-utpādāna-sāmarthya-bhedān na
sa-upalakṣaṇam | yathāsvam akṣeṇa a-dṛṣṭe rūpa-

PV_03091 artho na bhidyate || viruddham tac ca
 V3_07611 artham niyantu-kāmo jīvati, tasya
 SV_16020 -vijñaptir varṇa-pada-vākya-abhidhānā. tatra
 PV_02229 eva sarvasya keśa-ādiṣu kalevarāt || cyuteṣu
 SV_10424 tatra katham a-drṣṭāntikā asattā-siddhiḥ,
 PV_02221 nir-doṣe sneha-apagama-kāraṇam | snehaḥ
 PV_02242 eva ca jagat kva idānīm sa virajyate |
 PV_02224 -vikale tasmin kāryam kena nivāryate | kā vā
 VN_02116 tat punaḥ sādhanasya nir-doṣatvāt,
 V3_02804 praty anvayinaḥ, avyabhicārī vā hetur asti.
 V3_01405 vaikalya-ādayās ca drṣṭānta-ādi-doṣāḥ. etena
 PV_04034 anyathā an-iṣṭam bhaved vaiphalyam eva vā ||
 V3_01407 kuḍya-vad iti. tathābhūtena puruṣeṇa
 V3_01406 -śārīra-lakṣaṇa-puruṣa-ghaṭa-anyatara-
 V3_01613 -viṣayatvād asya. tatra hi ghaṭena eva
 HB_00212 pradeśe dhūmasya śabde vā kṛtakatvasya.
 PV_04257 dahana-sthiteḥ | an-agnis ced a-dhūmo 'sau
 VN_00608 sa-pratigham, ghaṭas ca iti. na hi
 VN_00607 yūpasya utthāpayitā, śaśa-viṣāṇam, rūpaṃ
 SV_06823 sakṛd eva śabdaiḥ pratyaya-arthaṃ khyāpyante
 PV_04257 | an-agnis ced a-dhūmo 'sau sa-dhūmas cet
 VN_00607 śaśa-viṣāṇam, rūpaṃ sa-nidarśanaṃ
 SV_06823 pratyaya-arthaṃ khyāpyante sa-nidarśanaḥ
 V3_03711 bādhaḥ bruvāṇas tato niścayam āha. tataḥ
 SV_02624 iti tad-vyavacchedakāni bhavanti pramāṇāni
 SV_02419 svabhāvena sva-svabhāva-vyavasthiteḥ |
 V2_05705 svabhāvena sva-svabhāva-vyavasthiteḥ |
 PV_03442 drṣṭau syād drṣṭam iti niścayaḥ ||
 V1_02312 iti cet, ayam aparo 'sya doṣo 'stu. na tv a-
 V1_02410 sārūpyam buddhi-lakṣaṇam ity anyasya api tat-
 PV_03429 sarva-sadrṣānām parasparam | buddhiḥ
 HB_01501 saṃskārā yady api kutaścit sāmyāt
 PV_02165 sarva-vastunaḥ | etat saṅkhyā-paśoḥ ko 'nyaḥ
 PV_03133 jñāna-prasaṅgataḥ || manasor yugapad-vṛtṭeḥ
 SV_11017 tādrśaḥ puruṣo 'sti yo nir-doṣaḥ. sarveṣāṃ
 PV_03240 | vācyam a-kṣaṇikatve syāl lakṣaṇam
 PV_02231 -dhiḥ | na hy ekāntena tad duḥkham bhūyasā
 PV_03339 viṣayas tasyās ca anubhavas tathā || yadā
 SV_12012 idrśam prajñā-a-skhalitaṃ katham vṛttam iti
 PV_03308 tac ca tām ātmany artha-adhigamana-ātmanā ||
 V1_03208 ca tām ātmany artha-adhigamana-ātmanā ||36||
 PV_02282 | dayayā śreya ācaṣṭe jñānād bhūtam
 PV_02229 || cyuteṣu sa-ghṛṇā buddhir jāyate 'nyatra
 SV_14519 nāṣaṃ guṇam tasya ca bhāvam āropya
 PV_04130 pṛthag-ākhyāne darśayaṃś ca prajoyanam | ete
 PV_02179 | kādācitkatayā siddhā duḥkhasya asya
 PV_02067 hi bhāvanām bhāva-santateḥ | tathā utpatteḥ
 PV_04175 ca sa eva syān nirākṛtaḥ || anityatva-
 PV_04157 gatir na ity aparo 'bravīt | tasya krameṇa
 PV_03171 || tasmāt saṅketa-kāle 'pi nirdiṣṭa-arthena
 SV_16502 | kalpyo 'yam arthaḥ puruṣais te ca rāga-ādi-
 SV_07824 ||156|| yo 'pi hi sva-āśraya-indriya-
 SV_03703 -samyogāś ca. na samyogaḥ, prāsādasya svayam
 SP_00023 -yogitā-āpatteḥ sthitiś ca prativarṇitā ||
 SV_10823 sukha-ādinām dravya-karma-sāmānya-
 PV_02089 samāno 'tra prasaṅgo hema-sūtaḥ | drṣyaḥ
 SV_07826 tasya apy asty eva āśraya-indriya-
 PV_02091 'stu paṅktir dīrghā iti vā katham || saṅkhyā-
 SV_02511 iti cet. ta eva tad-eka-kāryā bijam, saṅkhyā-
 SV_02504 teṣāṃ sāmānyam a-tad-rūpatvāt, dvitva-ādi-
 SV_07020 tad-upakāra-kṛto 'yam vyapadeśaḥ, kiṃ tarhi
 SP_00022 yadi viśvaṃ syāt samavāyi parasparam ||
 SV_03704 a-samyogāś ca. tata eva saṅkhyā-abhāvaḥ. tat-
 SV_03708 -upakārayoḥ kaḥ sahāyi-bhāvaḥ. puruṣa-
 V3_12902 āstām tāvad ayam pradeśa-pradeśi-bhāvo yaḥ
 sa-upāyam a-vidhāya a-pidhāya ca | pramāṇa-uktir
 sa-uras-tādam krandato 'pi lokasya a-nivṛtṭeḥ.
 sa-kāra-samutthāpana-cetasā samanantara-
 sa-ghṛṇā buddhir jāyate 'nyatra sa-sprhā |
 sa-drṣṭāntatve vā anavasthā-prasaṅgaḥ. tathā ca a
 sa-doṣa iti cet tataḥ kiṃ tasya varjanam || a-
 sa-doṣatā api cet tasya tatra ātmany api sā samā |
 sa-doṣatā drṣṭā snehe duḥkha-samāśrayaḥ || tathā
 sa-doṣatve 'pi prativādinō 'jñānāt pratipādana-a-
 sa-dvitiya-prayogāś ca pratyuktāḥ. śāstra-āśraye
 sa-dvitiya-prayogeṣu nir-anvaya-doṣo vyākhyātaḥ,
 sa-dvitiya-prayogeṣu nir-anvaya-viruddhate |
 sa-dvitiyatva-asiddheḥ kuḍyasya. atha sāmānyena
 sa-dvitiyo ghaṭaḥ, an-utpalatvāt, kuḍya-vad iti.
 sa-dvitiyo dehena eva vā iti na iṣyate. vidher
 sa-dhūmaḥ hi pradeśam artha-antara-vivikta-rūpam
 sa-dhūmaś cet sa-pāvakaḥ || nāntariyakatā jñeyā
 sa-nidarśana-ādi-śabdā nānā-vastu-viṣayā ekatra
 sa-nidarśanaṃ sa-pratigham, ghaṭas ca iti. na hi
 sa-nidarśanaḥ sa-pratighā vā iti tad-anyebhyo
 sa-pāvakaḥ || nāntariyakatā jñeyā yathāsvam hetv-
 sa-pratigham, ghaṭas ca iti. na hi sa-nidarśana-
 sa-pratighā vā iti tad-anyebhyo bheda-sāmānyena.
 sa-pratipakṣa-sambhāvanām astaṅ-gamayati. tato
 sa-phalāni syuḥ. teṣāṃ tu vyavaccheda-phalānām na
 sa-bhāva-parabhāvābhyāṃ yasmād vyāvṛtti-bhāginaḥ |
 sa-bhāva-parabhāvābhyāṃ yasmād vyāvṛtti-bhāginaḥ |
 sa-rūpaṃ darśanaṃ yasya drṣyate 'nyena cetasā |
 sa-rūpaṃ vedakaṃ nāma. na hi vitti-sattā eva tad-
 sa-rūpasya tat-prāptir viśeṣo vā vācyāḥ. antaḥ-
 sa-rūpā tad-vic cen na idānīm vit sarūpikā ||
 sa-rūpāḥ pratiyante, tathā api bhinna eva eṣāṃ
 sa-lajjo vaktum ihate || a-drṣṭa-pūrvam asti iti
 sa-vikalpa-a-vikalpayoḥ | vimūḍho laghu-vṛtṭer vā
 sa-vipakṣatvān nirhrāsa-atiśaya-śritām | sa ātmī-
 sa-viśeṣaṇam || niṣpādita-kriye kañcid viśeṣam a-
 sa-viśa-anna-vat || viśiṣṭa-sukha-saṅgāt syāt tad
 sa-viṣayaṃ jñānaṃ jñāna-aṃṣe 'rtha-vyavasthiteḥ |
 sa-vismaya-anukampaṃ naś cetaḥ. tad apare 'py
 sa-vyāpāram iva ābhāti vyāpāreṇa sva-karmaṇi |
 sa-vyāpāram iva ābhāti vyāpāreṇa sva-karmaṇi |
 sa-sādhanam || tac ca abhiyogavān vaktum yatas
 sa-sprhā | samavāya-ādi-sambandha-janitā tatra hi
 sa-hetukam a-hetukaṃ vā a-pratiṣṭhita-tattvayā
 sa-hetuke prāha na anumā-adhyakṣa-bādhanā ||
 sa-hetutā || nityam sattvam asattvam vā a-hetor
 sa-hetutvād āśrayo 'yuktam anyathā || syād ādhāro
 sa-hetutve śabda evaṃ prakīrtayet | drṣṭānta-
 samyukte pāṃśu-rāśau sakṛd yute || bhedaḥ syād
 samyutaḥ | sva-pratīti-phalena anya-apohaḥ
 samyutāḥ ||312|| tatra ekas tattva-vin na anya
 samyoga-apekṣa-pratipattikaṃ sāmānyam āśraya-
 samyoga-ātmakasya pareṇa a-samyogāś ca. tata eva
 samyoga-ādy-āśraye yogyam a-yogyam tac ca jāyate |
 samyoga-ādinām ca. tathā an-āgama-apekṣa-anumāna-
 samyoga iti cet kuto 'drṣya-āśraye gatih || rasa-
 samyoga upakāraḥ iti tatas tad-darśi yathā-
 samyoga-karma-āder api tadvat svarūpataḥ |
 samyoga-kārya-dravya-ādimitu bhūta-ādiṣv abhāvāc
 samyoga-kārya-dravyeṣv api prasaṅgāt. na hi
 samyoga-kṛtaḥ. kiṃ punaḥ sa tayor eva samyogaḥ.
 samyoga-janane 'pi iṣṭau tataḥ samyoginau na tau |
 samyoga-puruṣa-viśiṣṭā sattā nagaram iti cet. kim
 samyoga-sattānām ca bahutvān nagaram iti katham
 samyoga-samavāyābhyām, laukikaṃ tu pradeśam

V3_12904
PV_03205
PV_03155
SV_07021
V3_08611
SV_03703
SV_03719
SV_16922
SV_17119
SV_03702
V3_08610
SV_03703
PV_02089
PV_04203
SP_00019
SP_00022
PV_04152
V3_08710
SV_07024
V3_08702
SV_07003
V3_05509
V1_01312
V1_01014
HB_03801
SV_04918
PV_03173
SV_02615
SP_00006
SV_04601
PV_03364
V1_04211
SV_14614
PV_03386
SV_02612
PV_03128
SV_13514
VN_04301
HB_03718
VN_04503
V2_05306
V1_00605
SV_05107
SV_15513
SV_04905
SV_15515
SV_04902
SV_04907
VN_00408
SV_16614
SV_11421
HB_03910
SV_15307
V1_00606
SV_05104
V1_00409
SV_16221
SV_06507
SV_16523
PV_03286
SV_16611
SV_16520
SV_16616
V1_00511
V3_00204

-lakṣaṇam. yuta-a-yuta-siddhayoḥ sambandhau
na ālekhyā-ādau vicitra-dhīḥ | a-rūpatvān na
-śabdās ca anya-anapekṣiṇaḥ | geha yady api
tarhi samyoga-kṛtaḥ. kiṃ punaḥ sa tayor eva
kiṃ tarhi samyogāt. kiṃ punaḥ sa tayor
tat-samudāyo dravyam, a-samyogās ca. na
'pi vācyāḥ. na hi tatra sāmānyam saṅkhyā
viśiṣṭānām sarva-artheṣv ekam artham atyakṣa-
-artha-vibhāgeṣu śabdeṣv ekam artham atyakṣa-
an-ārambhāt kutas tat-samudāyo dravyam, a-
-utpatter ambhasas tathā-sthitiḥ, kiṃ tarhi
prāsādasya svayaṃ samyoga-ātmakasya pareṇa a-
a-śaktānām akṣa-ādinām gatiḥ katham ||
syād ity arthaṃ tat-prabhedanam ||
viśiṣṭau śliṣṭau syātām katham ca tau ||
parasparam || samyoga-janane 'pi iṣṭau tataḥ
dṛṣṭaye | dravya-lakṣaṇa-yukto 'nyaḥ
-janaka-bhāva-kṛtā eva bhavantu, saty api
api tādrśam eva ity an-upakāratvān na
api tādrśam eva ity an-upakāratvān na
atiprasaṅga-bhayāt. tasmāt samavāya-
syād ity arthaṃ tat-prabhedanam ||37||
ātma-sthiter abhāvāt. tasmād ayam a-śabda-
a-viśayatvāt. tasmān na indriya-jñānam artha-
pramāṇakān puruṣān abhyudaya-niḥśreyasābhyām
anya-viśeṣa-viśayair dhvanibhiḥ saha ||98||
-ādi-tad-yogā na arthe teṣu ca na śrutiḥ |
bhrānti-nimittena guṇa-antaram na
-kārika-vācīnaḥ | bhāva-bheda-pratīty-arthaṃ
-kṣamān | tat sādhanāya ity artheṣu
māne yathā rāga-ādi-vedanam | iyaṃ sarvatra
māne yathā rāga-ādi-vedanam | iyaṃ sarvatra
iti nāma-karaṇād bāleya-dharmā manuṣye 'pi
puras tataḥ || anyathā hy ādyam eva ekam
antara-vṛttiḥ syāt. no ced bhrānti-nimittena
a-pravṛttitāḥ | viśayo yaś ca śabdānām
kartum. yathā bija-aṅkura-pattra-ādinām ṛtu-
kāraṇena, tad a-vijñāta-artham, a-sāmarthya-
kaṣṭatarāṃ vyasanam āyātāṃ a-prakāśyam a-
ādikaṃ loka iti. tad etad unmattasya unmatta-
-vidho vyatireko gamakaḥ. yas tu gamakaḥ, sa
bhavato 'bhavato vā bhāve niyamena tat-
-arthakriyā-yogyā-a-yogyā-utpatter artha-
iti dur-avasānam. asti viśeṣaḥ pramāṇa-
-darśanena vyabhicārāc ca, bhrānter a-vastu-
iti. samāna-dharminor arthayoḥ pramāṇa-
'pi kārika-adhyavasāyī pravartayati, vastu-
hi bhrānti-lakṣaṇam, tan-nāntariyakatayā tu
etan-nivṛtttau punar nivṛttir yadṛcchā-
-balād āgamasya kvacid āgamatve pramāṇa-
-vikalpaś ca na syāt. upadeśasya ca iṣṭa-
śāstra-praṇayanasya – tri-rūpaṃ līṅgaṃ vaḥ
syuḥ. tathā hi – ko 'tyanta-parokṣe 'rthe
-samvāda-ayogāt. na artha-avyabhicārād artha-
āśraya-parāvṛtter arthakriyā-yogyā-abhimata-
bruvāṇaḥ kāsāncij jñāna-vyaktinām pravṛtttau
svabhāva-viveka-a-pratīter anyatra kārya-
apy ante tathābhūta eva vastuni jñāna-
abhiniviṣṭāḥ, kiṃ tarhi pramāṇa-antara-
sphuṭa-a-kalpa-dhī-phalam || tatra pramāṇam
āgama-lakṣaṇam syāt. tathā hi yasya pramāṇa-
ity an-abhiniveśa eva yuktaḥ. yasya pramāṇa-
pratīpatteḥ, tad-bhāve 'py anyatra pramāṇa-a-
abhāvaṃ pratīpādayanti līṅgam eva. kasyacit
apy asya kaścid viśeṣaḥ pramāṇa-a-samvāde.

samyoga-samavāyāv iti śāstre 'pi vyavasthā. tad
samyogās citro bhakteś ca na āśrayaḥ || pratyekam
samyogas tan-mālā kiṃ nu tad bhavet || jātiś ced
samyogaḥ. tābhyām jananāt samavāyād vā. sa kim
samyogaḥ, tābhyām jananāt samavāyād vā, sa kim
samyogaḥ, prāsādasya svayaṃ samyoga-ātmakasya
samyogo vā sambhavati. katham idānim asaty
samyogam an-atyakṣa-darśini puruṣa-sāmānye ko
samyogam an-ālabhana-samāropam viniścītya
samyogās ca. na samyogaḥ, prāsādasya svayaṃ
samyogāt. kiṃ punaḥ sa tayor samyogaḥ, tābhyām
samyogāc ca. tata eva saṅkhyā-abhāvaḥ. tat-
samyogāc cet samāno 'tra prasaṅgo hema-sūtaḥ |
samyogy-ādiṣu yeṣv asti pratibandho na tādrśam |
samyogi-samavāyy-ādi sarvam etena cintitam |
samyoginau na tau | karma-ādi-yogitā-āpatteḥ
samyoge 'rtho 'sti dṛṣṭi-bhāk || adṛśyasya a-
samyoge tan-nāntariyakatvād eṣām, paramparā-
samyogena tadvat syāt. sahitasya tad-anya-
samyogena tadvat syāt. sahitasya tad-anya-
samyogāv eka-artha-samavāya-ādayo 'pi vastu-
samyogyā-ādiṣu yeṣv asti pratibandho na tādrśaḥ |
samyojanam eva arthaṃ paśyati darśanāt. atha vā
samyojanām kalpanām āviśati. vikalpa-utthāpitā sā
samyojya punaḥ pratibhāvāt puruṣeṇa hetv-antara-
samyojya pratyabhijñānam kuryād apy anya-darśane |
samyojyate 'nya-vyāvṛtttau śabdānām eva yojanāt ||
samyojyate, yathā śuktau rajata-ākāraḥ. na hi
samyojyante 'bhidhāyakāḥ || kārya-kāraṇa-bhāvo
samyojyante 'bhidhāyakāḥ ||93|| na khalu vai
samyojyā māna-meya-phala-sthitiḥ || tatra apy
samyojyā māna-meya-phala-sthitiḥ ||55|| tatra apy
samyojyāḥ. tathā na caitrasya putro bhavati ity
samyojyeta artha-sambhavāt | jñānam na a-dṛṣṭa-
samyojyeta guṇa-antaram | śuktau vā rajata-ākāro
samyojyeta sa eva taiḥ || asya idam iti sambandhe
samvatsara-ādinām ca. kiṃ punar a-calita-avasthā-
samvaraṇāya prayuktaṃ nigrāhasthānam iti. na idam
samvaraṇīyam ca katham nirvodhum śakyeta. sa
samvarṇanam iva prayoga-apeta-śabda-vad etad iti.
samvarṇita eva. sa ca na asaty anvaye śakyo
samvāda-ayogāt. na artha-avyabhicārād artha-
samvāda-itarau, a-yogyāt. katham utpattir iti cet,
samvāda iti cet. etad uttaratra niṣetsyāmaḥ, na
samvāda iti cet, na, yathoktena eva vyabhicārāt,
samvāda-mātra-viśeṣād ekatra apauruṣeyatve
samvādas tu vastu-utpattiyā tat-pratibandhe sati
samvādo na pratibhāsa-apekṣī, vastuni tu yathā-
samvādaḥ, mātr-vivāha-ucita-deśa-janmanāḥ piṇḍa-
samvādo vacanānām āgama-lakṣaṇam syāt. na a-
samvādaḥ śakya-vikalpe na asti iti vyarthā eva
samvādakam arthasya iti. tad rūpaṃ ye na vidanti
samvādanam itarad vā sarva-darśī vacanasya a-
samvādanam pratyakṣasya, kiṃ tarhy artha-darśanād
samvādanāt, mithyātve 'pi praśama-anukūlatvān
samvādam visamvādam ca upalabhya tal-lakṣaṇam
samvādāt tasya ca karaṇāt prāg draṣṭum a-
samvādāt. na punar bhinna-ākāra-grāhinām jñāna-
samvādāt. bahuṣv api vyākhyātrṣu yaḥ pramāṇam
samvādi yat prān nirṇīta-vastu-vat | tad-bhāvanā-
samvādi vacanam tat-kṛtam vacaḥ | sa āgama iti
samvādi vacanam so 'rtha-vid yadi | na hy atyanta
samvādinī an-iṣṭatvāt. kiṃ ca, yady atyanta-
samvāde 'pi taj-jātiyasya vyabhicāra-darśanād an-
samvāde vā na tat-siddham parasya eva siddham.

V3_00204 na apy asya kaścīd viśeṣaḥ pramāṇa-a-
 SV_17508 api. tatra ekasya vacanasya kathañcit
 V1_02409 viśaya-ākāraḥ padārtho 'saṃvedano 'nyā
 V1_02508 yathā-iṣṭaṃ sañjñāḥ kriyantām. a-pratyakṣā
 PV_03348 'sāv evam ity ātma-saṃvidāḥ || ity artha-
 V1_01808 na ayam doṣaḥ, yasmāt tad-dṛṣṭāv eva dṛṣṭeṣu
 PV_03397 bāhyaṃ tv āśrītya varṇyate | dvairūpyaṃ saha-
 PV_03388 -vijñānair dṛṣyeta indāv iva a-dvaye |
 PV_03353 -ātmā viparyāsita-darśanaḥ | grāhya-grāhaka-
 V1_03806 -ātmā viparyāsita-darśanaḥ | grāhya-grāhaka-
 V1_02107 [21] a-śakya-samayatvān na sukha-ādinām ātma-
 PV_03256 eva sā katham || a-vicchinā na bhāseta tat-
 PV_04271 viśiṣṭād eva vedanāt | tathābhūta-ātma-
 samavaiti cet | muktāḥ adhyakṣa-smṛta-ākārām
 PV_03275 sā api tattve vyavasthitā | grāhy-upādāna-
 PV_03529 akṣair ghaṭayed yadi kalpanā | arthasya tat
 PV_03499 -dhī-smṛtiḥ || pṛthak pṛthak ca buddhīnām
 PV_03491 -prasaṅgataḥ || su-upalakṣeṇa bhedena yau
 PV_03508 pratiniyataḥ sukha-ādy-ātmā viśayī-kriyate
 V1_02013 tac ca akṣa-je kutaḥ || na ca artha-jñāna-
 PV_03506 taṃ veti na tad ity api | pṛāptaṃ kā
 PV_03428 syān nibandhanam || svabhāva-bhūta-tad-rūpa-
 PV_03431 niyamo yadi | sarvathā anyo na grhṇīyāt
 PV_03454 yena stas tad-a-dṛṣṭaṃ karoti kim || tasmāt
 PV_03415 -abhimatesv apy āropeṇa vṛttitaḥ || kā artha-
 PV_03320 eva prāmānyaṃ yuktaṃ. atha kā iyam artha-
 V1_03311 buddher an-upalakṣaṇāt ||24|| ekam eva idaṃ
 V1_02506 sambandha-apauruṣeyatve syāt pratītir a-
 SV_11308 tathā | niścīyate niṣṭo 'sāv evam ity ātma-
 PV_03347 | uktaṃ svabhāva-cintāyām tādātmyād artha-
 PV_03350 ca viśaya-pratyastamayāt tad-a-vivekena
 V1_02103 -lakṣaṇā ||40|| ity antara-ślokau. tadā anya-
 V1_03607 sañcodya-grāhya-grāhaka-lakṣaṇā | tadā anya-
 PV_03332 -vedanābhyām bhāsamānasya nīla-ādes tat-
 V1_04305 samarthayoḥ || a-dṛṣṭa-eka-artha-yoga-ādeḥ
 PV_03454 -bhedaḥ. svabhāva-cintāyām tādātmyād artha-
 V1_03707 | kriyate 'vidyamānā api grāhya-grāhaka-
 PV_03356 | kriyate 'vidyamānā api grāhya-grāhaka-
 V1_03812 apy anubhava-ātmavāt te yogyāḥ sva-ātma-
 PV_03365 apy anubhava-ātmavāt te yogyāḥ sva-ātma-
 V1_04212 bādhaḥ syāt. sa eva tāvad ayam vikalpaḥ
 V1_01501 vitatha-ākārā jāyate timira-ādi-vat || a-
 PV_03218 || bādha-bādha-bhāvaḥ kaḥ syātām yad yukti-
 PV_03093 api sv-acchatva-āder viśeṣasya bhāvāt.
 V1_02412 bhāvān āśrītya bhedinaḥ ||68|| tayā
 SV_03813 'nayā svarūpeṇa para-rūpam iti, te ca tayā
 SV_03823 yat tad atra paramārtha-sat | anyat
 PV_03003 evam eṣā pratibhāti tad-udbhavā, sā ca iyam
 SV_03822 | tad atyanta-vimūḍha-artham ā-go-pālam a-
 PV_03099 āder anikura-ādiṣu | dṛṣṭā śaktir matā sā cet
 PV_03004 bhedinaḥ ||68|| tayā saṃvṛta-nānā-arthāḥ
 SV_03813 asiddhitaḥ | sarvatra doṣas tulyāś cen na
 PV_04181 ca vikalpa-pratibhāsam yathā-vyavahāram
 SV_15928 || vṛttimān pratibadhnāti tad doṣān
 PV_02237 arthād viśeṣayati. anyathā saṃvedanasya api
 V3_05907 na svatantrā siddhiḥ. na evaṃ saṃvedanasya
 V3_05910 a-pratipattir eva abhāvasya. na hi
 V3_06206 -rūpatve sa tasya anubhavaḥ katham || yadā
 PV_03433 sva-vedanam | svarūpa-bhūta-abhāsasya tadā
 PV_03425 viparyaye siddha iti su-vyāhṛtam. anyena api
 V1_04109 pratibhāseran. na ca ayam artha-a-saṃsparśī
 V1_00712 api pratyakṣam. sukha-ādi-grahaṇam spaṣṭa-
 V1_02009 rūpatā tasya satyām vā vyabhicāriṇī | tat-
 PV_03322 sā pratyakṣam pramāṇam. na eva sukha-ādayaḥ
 V1_02109 -upaghātau tataḥ syātām, puruṣa-antara-
 V1_01507 saṃvāde. saṃvāde vā na tat-siddham parasya eva
 saṃvādena a-viśiṣṭasya tad-vacana-rāses
 saṃvīt. a-saṃvedanam sārūpyam buddhi-lakṣaṇam ity
 saṃvīt pratyakṣo buddhi-vivarta iti cet,
 saṃvīt sāv eva iṣṭā yato 'rtha-ātmā na dṛṣyate |
 saṃvīt-sāmarthya-bhāvinaḥ | smaraṇād abhilāṣeṇa
 saṃvitti-niyamāt tac ca sidhyati || jñānam
 saṃvitti-niyamo na asti bhinnayor nīla-pītayoh ||
 saṃvitti-bhedavān iva lakṣyate || mantra-ādy-
 saṃvitti-bhedavān iva lakṣyate ||44||. mantra-ādy
 saṃvittir āviṣṭa-abhilāpā. sāv pratyakṣam pramāṇam.
 saṃvittih krama-grahe | tal-lāghavāc cet tat-
 saṃvittir bheda-dhī-hetur asya ca || tasmāt svato
 saṃvittim buddhir atra kā || tāṃs tān arthān
 saṃvitti cetaso grāhya-lakṣaṇam || rūpa-ādes
 saṃvittes ca satataṃ bhāsamānayoḥ || bādha
 saṃvittau tad-dhvani-śruteḥ | a-vicchinna-abhatā
 saṃvittau na lakṣitau | artha-artha-pratyayau
 saṃvittiyā, tasyās tad-ātma-rūpatvāt. na enam iyam
 saṃvittiyor yugapat sambhavo yataḥ | lakṣyate
 saṃvid anyā asti tādrūpyād iti cen matam ||
 saṃvid āropa-viplavāt | nīla-āder anubhūta-ākhyā
 saṃvid bhedo 'py apoditaḥ || yeṣāṃ ca yogino
 saṃvid yathā-hetu jāyamāna-artha-saṃśrayāt |
 saṃvid yad eva idaṃ pratyakṣam prativedanam | tad
 saṃvid yā pramāṇa-phalam. yad eva idaṃ pratyakṣam
 saṃvid-rūpaṃ harṣa-viśāda-ādy-aneka-ākāra-
 saṃvidāḥ | (227ab) syād etat – a-kārya-sambandhā
 saṃvidāḥ || ity artha-saṃvīt sāv eva iṣṭā yato
 saṃvidāḥ || tathā avabhāsamānasya tādrśo 'nyādrśo
 saṃvido 'py a-grāhya-grāhakaṣya ca samayasya
 saṃvido 'bhāvāt svasaṃvīt phalam iṣyate | (41ab)
 saṃvido 'bhāvāt svasaṃvīt phalam iṣyate || yadi
 saṃvidāś ca a-vivekaḥ siddhaḥ. dvairūpyam tad-
 saṃvido niyamo yadi | sarvathā anyo na grhṇīyāt
 saṃvidāḥ svasaṃvīt phalam ucyate. tathā
 saṃvidām || anyathā ekasya bhāvasya nānā-rūpa-
 saṃvidām ||47|| anyathā ekasya bhāvasya nānā-rūpa
 saṃvidi | iti sāv yogyatā mānam ātmā meyaḥ phalam
 saṃvidi | iti sāv yogyatā mānam ātmā meyaḥ phalam
 saṃvidita upayann apayamś ca kva antar-bhāvayātām
 saṃvidita-tattvā ca sāv sarva-apara-darśanaḥ | a-
 saṃvidau | tādrśo 'nupalabdheś ced ucyatām sāv eva
 saṃvin-niṣṭhās ca viśaya-vyavasthitayaḥ. tāḥ
 saṃvṛta-nānā-arthāḥ saṃvṛtyā bhedinaḥ svayam | a-
 saṃvṛta-bhedāḥ svayam bhedino 'py a-bhedina iva
 saṃvṛti-sat proktaṃ te sva-sāmānya-lakṣaṇe || a-
 saṃvṛtiḥ saṃvriyate 'nayā svarūpeṇa para-rūpam
 saṃvṛteḥ || etāvan niścaya-phalam abhāve
 saṃvṛtyā astu yathā tathā || sāv asti sarvatra ced
 saṃvṛtyā bhedinaḥ svayam | a-bhedina iva abhānti
 saṃvṛtyā viśeṣataḥ || paramārtha-vicāreṣu
 saṃvṛtyā saṅkalayya samayam ārocayet, yathā-
 saṃvṛnoti ca | ātmāny api virāgaś cen na idānim
 saṃvedana-antara-viśeṣād viśeṣa-siddhiḥ, tasya
 saṃvedana-antara-sattā-viśeṣābhyām tat-siddhiḥ,
 saṃvedana-abhāvāḥ svataḥ sidhyati, tad-a-viśeṣād
 saṃvedana-ātmavām na sārūpya-nibandhanam |
 saṃvedana-ikṣaṇāt || dhīyā tad-rūpayā jñāne
 saṃvedana-upalambhe so 'py asiddhaḥ saṃvedanam na
 saṃvedana-dharmaḥ, artheṣu tan-niyojanāt, tato
 saṃvedana-pradarśana-artham, sarva-jñānānām ātma-
 saṃvedana-bhāvasya na samarthā prasādhane || tat-
 saṃvedana-rūpāḥ. eka-artha-samavāyinā tu jñānena
 saṃvedana-vat. an-anuyamś ca enām pratyakṣeṇa

V1_04204	-prathanam, na tad anyasya kasyacid ātma-	saṃvedana-vat. tato 'pi na tad artha-antare
V3_05905	upalabhe ca iti. yasmād artha-viśeṣa-gatiḥ	saṃvedana-viśeṣāt. saṃvedanasya tu tathāvidha-
V1_02409	ko 'nayoḥ bhedaḥ. viśaya-ākāraḥ padārtho '-	saṃvedano 'nyā saṃvit. a-saṃvedanaṃ sārūpyam
PV_03389	na asti bhinnayoḥ nila-pītaḥ || na artho '-	saṃvedanaḥ kaścīd an-arthaṃ vā api vedanam |
V1_02408	cet, kā iyaṃ buddhiḥ. adhyavasāyaḥ. kim idam	saṃvedanam. anubhavaḥ. ko 'nayoḥ bhedaḥ. viśaya-
V1_04106	saṃvedanaṃ vedayate nāma kiñcit. upalabhyate	saṃvedanam anyena iti cet, sa tāvad viśayaḥ sva-
V1_04203	eka-vyāpāre krama-ayogāt, tasya a-viśeṣāt.	saṃvedanam ity api tasya tādātmyāt tathā-
V1_02407	ātma-atiśaya-siddheḥ. buddhir atiśayavati na	saṃvedanam iti cet, kā iyaṃ buddhiḥ. adhyavasāyaḥ.
V1_02404	iti cet, na, tvat-pakṣe 'py asti sukha-ādi-	saṃvedanam iti darśana-arthatvād upakṣepasya.
V1_02309	rūpam iva sukha-ādi-saṃvedanam, idam asya	saṃvedanam iti sambandhasya abhivyakti-
V1_02402	ghaṭayet. idam eva ca naḥ sukhaṃ yat sātama	saṃvedanam iti siddhāḥ sukha-ādayaś cetanāḥ.
V1_02308	vedakam, a-paraspara-rūpam iva sukha-ādi-	saṃvedanam, idam asya saṃvedanam iti sambandhasya
V1_02405	iti darśana-arthatvād upakṣepasya. tatra api	saṃvedanam eva ekam āntaram pṛīti-paritāpa-rūpam
V1_01506	'nubhava-ātmano vikalpasya. sukha-ādi-	saṃvedanam ca buddhiḥ. sā ca parokṣā iti na
PV_03256	-grahe | tal-lāghavāc cet tat-tulyam ity a-	saṃvedanam na kim || na ca ekayā dvaya-jñānam
V1_02307	saṃvedyatvāt. na hi yad yad-viśaya-ākāraṃ	saṃvedanam na bhavati, tat tasya vedakam, a-
PV_03274	ta āntarā eva saṃvedyatvāc ca cetanāḥ |	saṃvedanam na yad-rūpam na hi tat tasya vedanam ||
V1_04109	api saṃvedana-upalambhe so 'py asiddhaḥ	saṃvedanam na sādhayati ity upalambha-antara-
PV_03337	| smaryate ca ubhaya-ākārasya asya	saṃvedanam phalam || yadā niṣpanna-tad-bhāva iṣṭo
NB_01010	mano-vijñānam. sarva-citta-caittānām ātma-	saṃvedanam. bhūta-artha-bhāvanā-prakarṣa-paryanta
PV_03259	tasya tad-dhetv-artham a-grhṇataḥ || na hi	saṃvedanam yuktam arthena eva saha-grahe | kim
V1_04104	tasmān na an-upalabhamānaḥ kasyacit	saṃvedanam vedayate nāma kiñcit. upalabhyate
PV_03429	anyā asti tādrūpyād iti cen matam || prāptam	saṃvedanam sarva-sadṛśānām parasparam | buddhiḥ
V1_02409	-ākāraḥ padārtho '-saṃvedano 'nyā saṃvit. a-	saṃvedanam sārūpyam buddhi-lakṣaṇam ity anyasya
PV_03438	-ādike || pumsaḥ sita-ādy-abhivyakti-rūpam	saṃvedanam sphuṭam | tat kim sita-ādy-abhivyakteḥ
V3_06207	tad-a-viśeṣād viśaye 'pi prasaṅgāt.	saṃvedanam hy ātma-viśeṣād apara-sādhanam, na
V1_04009	tayor api saha-upalambha-niyamaḥ. nila-ākāra-	saṃvedanayos tu niyama eva. na sa nānātve yuktaḥ,
V3_05907	-viśeṣam artham arthād viśeṣayati. anyathā	saṃvedanasya api saṃvedana-antara-viśeṣād viśeṣa-
V1_04011	-hetutayā upanidheḥ prāg upalambhaḥ paścāt	saṃvedanasya iti cet, a-pratyakṣa-upalambhasya na
V1_02403	sukha-ādayaś cetanāḥ. viśaya-sārūpyāt	saṃvedanasya tādātmye '-saṃvedanāḥ sukha-ādaya
PV_03422	bhedam sa doṣo 'tra api pūrva-vat ||	saṃvedanasya tādātmye na vivādo 'sti kasyacit |
V3_05905	yasmād artha-viśeṣa-gatiḥ saṃvedana-viśeṣāt.	saṃvedanasya tu tathāvidha-ātma-saṃvedanād eva
V1_02010	-pradarśana-artham, sarva-jñānānām ātma-	saṃvedanasya pratyakṣatvāt. na hi sukha-ādinām
V3_05910	iti na svatantrā siddhiḥ. na evaṃ	saṃvedanasya saṃvedana-antara-sattā-viśeṣābhyaṃ
V1_02706	apara-utpattiḥ. tasmād āntarāḥ sukha-ādayaḥ	saṃvedanāś ca. bhāvanā-balataḥ spaṣṭam bhaya-ādāv
V1_02403	viśaya-sārūpyāt saṃvedanasya tādātmye '-	saṃvedanāḥ sukha-ādaya iti cet, na, tvat-pakṣe
V1_02104	abhāvāt, anyena apy atīta-rūpasya a-	saṃvedanāt, a-punar-bhāvini samayasya vaiyarthyaḥ
V3_05906	-viśeṣāt. saṃvedanasya tu tathāvidha-ātma-	saṃvedanād eva bheda-pratītiḥ. tat svayaṃ svataḥ
V1_02011	pratyakṣatvāt. na hi sukha-ādinām ātma-	saṃvedane vikalpaḥ sambhavati, yasmād a-śakya-
PV_03323	prasādhane || tat-sārūpya-tadutpatti yadi	saṃvedya-lakṣaṇam | saṃvedyaṃ syāt samāna-artham
PV_03274	api sā bhavet || tasmāt ta āntarā eva	saṃvedyatvāc ca cetanāḥ | saṃvedanam na yad-rūpam
V1_02307	| (24ab) cetanāś ca ete sukha-ādayaḥ	saṃvedyatvāt. na hi yad yad-viśaya-ākāraṃ
V1_02109	-rūpāḥ. eka-artha-samavāyīnā tu jñānena	saṃvedyanta ity eke. teṣāṃ api tad-a-tad-rūpiṇo
PV_03457	-jñāna-samudbhavaḥ | na hi duḥkha-ādy-a-	saṃvedyaṃ piḍā-anugraha-kāraṇam || bhāsamānam
PV_03323	-sārūpya-tadutpatti yadi saṃvedya-lakṣaṇam |	saṃvedyaṃ syāt samāna-artham vijñānam
PV_03389	kaścīd an-arthaṃ vā api vedanam | dṛṣṭam	saṃvedyamānam tat tayor na asti vivekitā ||
PV_03387	pūrva-arthena uttara-uttaram || sakṛt-	saṃvedyamānasya niyamena dhiyā saha | viśayasya
V1_03608	-grāhaka-ākārā utpadyate, teṣāṃ anyasya	saṃvedyasya abhāvāt svasaṃvedanam phalam, tat-
SV_03822	pratibhāti tad-udbhavā, sā ca iyaṃ saṃvṛtiḥ	saṃvriyate 'nayā svarūpeṇa para-rūpam iti, te ca
SV_03811	iti, api ca para-rūpam svarūpeṇa yayā	saṃvriyate dhiyā | eka-artha-pratibhāsinyā bhāvān
PV_04025	prasaṅgataḥ || a-viśeṣa-uktir apy eka-jātiye	saṃśaya-āvahā | anyathā sarva-sādhyā-ukteḥ
VN_01804	-vacanāt kevalāt pratipatter utpattiḥ. etena	saṃśaya-utpattiḥ pratyuktā, pakṣa-dharma-vacanād
VN_01805	-vacanād api kevalād a-pradarśite sambandhe	saṃśaya-utpatteḥ. tasmād vyartham eva sādhanā-
PV_04016	vacanam vaktur abhiprāya-nivedane | pramāṇam	saṃśaya-utpattes tataḥ sāksān na sādhanam ||
VN_03702	tu sāmārthye gotve '-vṛtyā hetor na	saṃśaya eva sarva-saṃśaya-prakārānām parihāreṇa
V3_03406	pratibandho doṣaḥ, tathā apy ato 'rtha-	saṃśaya eva. so 'n-avadya-pakṣa-nirdeśe 'pi tulya
V1_02212	tasyāḥ sāmagryā eva antara-viśeṣa-kṛtatvāt	saṃśaya-nirṇaya-ādi-bheda-vat. na antarāḥ sukha-
VN_03702	gotve '-vṛtyā hetor na saṃśaya eva sarva-	saṃśaya-prakārānām parihāreṇa samarthanāt. etena
SV_02801	katham a-viparyasto nāma. tad-ākāra-samāropa-	saṃśaya-rahitaś ca tat-pratipattau na liṅgam
V3_11607	saṃśayaḥ. a-pratipattir an-ubhaya-pratipatti-	saṃśaya-rūpā sā ubhaya-bahir-bhāve syāt, antar-
V3_04603	sa yāvatā bhedenā sarva-saṅgrahas tatra	saṃśaya-hetuḥ, tadvatām tat-saṅgrahād ekānta-
NB_02047	pratyakṣa-anumāna-nivṛtti-lakṣaṇā	saṃśaya-hetuḥ. pramāṇa-nivṛttāv apy artha-abhāva-
V3_04601	-abhāvāt pravṛtti-nivṛttyoḥ saṃśayād eva	saṃśaya-hetuḥ, viniścita-apara-bhāva-samāna-guṇa-
VN_03514	-virodhaś ca pratijñayā iti cet, na, tad api	saṃśaya-hetutva-an-ativṛtteḥ. dṛṣṭānta-virodho hi
VN_03708	anaikāntika-codanā iti, tatra apy avāśyam	saṃśaya-hetutva-mukhena eva anaikāntiko vaktavyaḥ.

SV_01020	-mātreṇa vyatirekaḥ pradarśyate | tasya	saṃśaya-hetutvāc cheṣavat tad udāhṛtam ||14|| sa
V2_09211	-sādhanasya a-darśana-mātrasya tasya	saṃśaya-hetutvāc cheṣavat tad udāhṛtam ||66|| na
SV_01022	vyatireka-sādhanasya a-darśana-mātrasya	saṃśaya-hetutvāt. na sarva-anupalabdhir gamikā.
VN_03620	asati gotve ' -prasādhita-sādhanā-sāmarthyah	saṃśaya-hetutvād anaikāntika eva. prasādhite tu
VN_03706	bruvāṇo ' -samarthita-sādhanā-aṅgatayā	saṃśaya-hetum eva āha iti. yat punaruktam ubhaya-
V3_11609	apy astu. na, a-sambandhād ity uktam. tasmāt	saṃśaya-hetur asādhāraṇah. viśeṣataḥ prāṇa-ādayah.
NB_03110	trayo hetvābhāsāḥ. viruddhavyabhicāry api	saṃśaya-hetur uktaḥ. sa iha kasmān na uktaḥ.
V3_12801	-priyah syād iti. viruddhavyabhicāry api	saṃśaya-hetur uktaḥ, sa iha na uktaḥ, anumāna-
V3_11713	na tāvatā abhāva-gatir ity uktam. anyathā	saṃśaya-hetur eva na syāt. na hi yo yatra na
PV_04239	| dvairāsyē saty a-dṛṣṭe 'pi syād a-dṛṣṭeṣu	saṃśayaḥ || a-vyakti-vyāpino 'py arthāḥ santi taj
V3_11606	tathā iha api sarva-an-antar-bhāva-ayogāt	saṃśayaḥ. a-pratipattir an-ubhaya-pratipatti-
VN_00506	-vyavahāra-viśayah. tato 'nyathā sati linge	saṃśayaḥ. atra api sarvam evaṃ-vidham asad-
PV_02010	-ādiṣu | iṣṭa-siddhir asiddhir vā dṛṣṭānte	saṃśayo 'tha vā || siddham yādṛg-adhiṣṭhāṭṛ-bhāva
V2_05304	vyāvṛtti-virodhāt. vṛtti-śāṅkayā eva tataḥ	saṃśayaḥ. anvayas tu na dṛṣṭa iti vyatirekī
SV_14008	tathā bhedasya api iti cet. tena eva	saṃśayo 'stu. na ca saṃśayitāt siddhiḥ. viveka-a-
SV_10310	bhāve kiṃ pramāṇam iti cet. ata eva	saṃśayo 'stu, bhaved vā pramāṇam ity a-
V2_06516	bhāve kiṃ pramāṇam iti cet, ata eva	saṃśayo 'stu, bhaved vā pramāṇam ity a-
V3_04606	ekatra samuccayāt sarveṣu prabhedeṣu	saṃśayaḥ. uktaṃ ca – vyāvṛtti-nīscaye viśeṣasya
V3_11613	tena na a-pratibaddhasya bhāve bhāva iti	saṃśayaḥ. gamakā eva ātmanaḥ prāṇa-ādayah, tad-
SV_00823	vipakṣa-vṛtter a-dṛṣṭāv api śeṣavad-anumānāt	saṃśayaḥ. tathā vipakṣe ' -dṛṣṭi-mātreṇa kārya-
VN_03405	iti cet, a-pramāṇa-yoge tu ubhayaor dharminī	saṃśayaḥ. tathā sati hetor dharminī bhāva-saṃśaye
V3_12207	dṛṣṭe 'bhāva-siddhāv api syād eva a-dṛṣṭeṣu	saṃśayaḥ. tathā hy a-sakala-vyakti-bheda-vyāpino
V2_07214	anyathā api loke vyavahāro dṛṣṭa iti	saṃśayaḥ. tasmān na āgamasya api nivṛttir artha-
V3_00904	vā vacanam sādhanam svato 'rtha-siddheḥ.	saṃśayas tu pakṣa-vacanād arthe dṛṣṭah, na
VN_00308	anyathā tatra asya bādha-asiddhau	saṃśayo dur-nivārah. na ca sarva-anupalabdhir
SV_12607	artha-saṃskāra-bhedānām darśanāt	saṃśayaḥ punaḥ ||246|| yady apauruṣeyatve 'pi
V3_11801	yo yatra na sambhavati, tad-upalabdhya tatra	saṃśayo yuktaḥ. prāṇa-ādy-abhāvena nairātmyasya
V3_11109	āder eva dṛṣṭa-śakter hetos teṣv a-sambhavāt	saṃśayaḥ. rāgasya an-upayoge katham tac-chaktir
V3_04609	iti. nīscaya-hetāv apy a-pratibhānāt syāt	saṃśayaḥ, sa ca na ekāntena anaikāntikah. tan
SV_01915	nīscitāt katham tad-bhāva-parāmarśena	saṃśayaḥ syāt. kevalam tu bhāva-nīscaya-abhāvān
SV_15211	'pi syād iti svabhāva-a-parijñānāt sarvatra	saṃśayaḥ syāt. mithyātvaṃ kṛtakeṣv eva dṛṣṭam ity
NB_03120	ca paraspara-viruddha-artha-sādhanād ekatra	saṃśayaṃ janayataḥ. tri-rūpo hetur uktaḥ. tāvatā
V3_13007	ca paraspara-viruddha-artha-sādhanāv ekatra	saṃśayaṃ janayataḥ. śāstra-kāro viruddha-dharma-
PV_03254	| tasyā eva yathā buddher māndya-pāṭava-	saṃśayāḥ || yasya arthasya nipātena te jātā dhī-
V2_07313	na tu vyatireka-darśana-ādāv upayujyate,	saṃśayāt, a-nīscita-jñāpana-aṅgād a-pratīteḥ.
SV_01914	-abhāve. na vai na bhavati, tayor eva tataḥ	saṃśayāt. anyathā abhāvena nīscitāt katham tad-
SV_01315	vācyā asiddhi-yojanā ||18|| anupalambha eva	saṃśayāt. upalambhe tad-abhāvāt, anupalambhāc ca
V2_09607	iti, sā api na vācyā, anupalambha eva	saṃśayāt, upalambhe tad-abhāvāt. anupalambhāc ca
SV_10403	tad-abhāva-asiddhau nivartye 'pi	saṃśayāt. katham idānīm bhāvasya svayam
SV_00505	na tu vyatireka-darśana-ādāv upayujyate,	saṃśayāt. dvitīyā tv atra pramāṇam nīscaya-
V1_00503	eva buddhiḥ, tat-siddhāv api buddhi-vikalpe	saṃśayāt. na enam anya-sambandhinam puruṣa-mātra-
V3_07105	na hi hetur an-anvayaḥ siddher aṅgam, tataḥ	saṃśayāt. na eṣa doṣah, yasmāt – bhāva-upādāna-
SV_09322	na hi hetur an-anvayaḥ siddher aṅgam tataḥ	saṃśayāt. na eṣa doṣah. yasmād bhāva-upādāna-
VN_00524	anyasya vā pramāṇasya nivṛttāv api	saṃśayāt. na ca sarve buddhi-vyapadeśās tad-bheda
HB_03913	bhāva-abhāvayor anvaya-vyatirekayoḥ sattā-	saṃśayāt. yataḥ pramāṇād anayor nīscayaḥ, tad-
SV_01318	-vācī ity-ādi-vacanāt. tena anupalambhe 'pi	saṃśayād a-nivṛttim manyamānas tat-pratiśedham
V2_09610	-vācī ity-ādi-vacanāt. tena anupalambhe 'pi	saṃśayād a-nivṛttim manyamānas tat-pratiśedham
SV_01225	tad-abhāve sarvatra abhāva-asiddheḥ.	saṃśayād a-vyatireko vyabhicārah śeṣavataḥ. kiṃ
V2_09510	tad-abhāve sarvatra-abhāva-asiddheḥ	saṃśayād a-vyatireko vyabhicārah śeṣavataḥ. kiṃ
SV_15322	sambhavam pratyācakṣita. tad ayaṃ vyatirekaḥ	saṃśayād a-sādhanam. api ca, yatra sādhya-
SV_00503	-pratiśedha-phalatvaṃ tulyam, ekatra	saṃśayād anyatra viparyayāt. tatra ādyā sad-
V2_07312	-pratiśedha-phalatvaṃ tulyam, ekatra	saṃśayād anyatra viparyayāt. tatra dvitīyā sad-
SV_10216	'pi iyaṃ niḥ-śāṅka-paricchedam cetaḥ karoti.	saṃśayād api kvacil lokasya pravṛtteḥ. tathātve
V3_03605	-prasiddhena ity āha. śāṅkita-pratibandhānām	saṃśayād asiddheḥ, ciram a-dṛṣṭānām api punaḥ
V3_04511	pratīti-sādhanā-abhāvāt pravṛtti-nivṛttyoḥ	saṃśayād eva saṃśaya-hetuḥ, viniścita-apara-bhāva
PV_04146	a-virodhād vipakṣataḥ | vyāvṛtteḥ	saṃśayād eṣa śeṣavad bheda iṣyate || svayam iṣṭo
VN_03618	sa hi svayaṃ pratipanne gotve hetu-vṛtteḥ	saṃśayāno ' -pratipattim ātmanas tathā khyāpayati.
SV_01316	tad-abhāvāt, anupalambhāc ca vyatireka iti	saṃśayito ' -nivāryaḥ syāt. yathāyoga-vacanād a-
V2_09608	tad-abhāvāt. anupalambhāc ca vyatireka iti	saṃśayito ' -nivāryaḥ syāt. yathāyoga-vacanād a-
VN_02606	aindriyakatve 'py anitye ghaṭe darśanāt	saṃśayitaḥ syāt. jādyāt pratipadyeta api iti cet,
HB_03515	bhāva-sambhave 'py abhyupagamya prayogaḥ	saṃśayitasya an-abhyupagame pravṛtty-ayogāt, tathā
SV_17401	-abhāve 'pi śabdānām artheṣu varam	saṃśayitasya vṛttil, tatra kadācid avisamvāda-
SV_14009	api iti cet. tena eva saṃśayo 'stu. na ca	saṃśayitāt siddhiḥ. viveka-a-darśanād ekatvam iti
VN_03405	saṃśayaḥ. tathā sati hetor dharminī bhāva-	saṃśaye 'siddhatā eva hetu-doṣa ity asiddha-
V3_04508	-udbhāvanam apy atra dūṣaṇam eva. anyatra tu	saṃśaye dvayor ekasya vā viparyaye ca ekasya na

V3_00910 api prasaṅgaḥ. vipakṣa-vacana-mātrād api
V3_00909 vacana-pravṛttes tad api śaktam eva iti cet,
PV_04019 api ced dhetu-vacanasya pravartanāt || tat-
V3_11606 -viśeṣa-sambandhe 'sambandha-ayogād yathā
PV_03290 -vacanaṃ sādhanāya eva pūrvayoh || saṅketa-
SV_04423 |79|| sa ca sarvaḥ padārthānām anyonya-abhāva-
PV_04116 || saṅketa-saṃśrayāḥ śabdāḥ sa ca icchā-mātra-
PV_03123 | pratyātma-vedyaḥ sarveṣāṃ vikalpo nāma-
PV_04147 tad-āśrayaḥ | bādhyo na kevalo na anya-
PV_04116 hetor evaṃ-phalo mataḥ || saṅketa-
PV_02034 || sādhanam karuṇā-abhyāsāt sā buddher deha-
PV_03415 || tasmāt saṃvid yathā-hetu jāyamāna-ārtha-
SV_07926 a-bhedād dhetur iti cet. na jātiḥ karma-
PV_03105 -bheda-vat || tathā hy a-liṅgam ā-bālam a-
PV_04010 na asan jñānena sādhaḥ | sato 'pi vastv-a-
PV_03486 kramavān a-kramāṃ katham || upakuryād a-
SV_11602 bhāvanātaḥ pratibhāta iti pauruṣeyo bhāvānām
V3_00405 deśa-kāla-avasthā-viśeṣa-niyata-eka-dravya-
PV_03383 ghaṭas tataḥ || yasmād atīśayāj jñānam artha-
SV_03502 ca vyavasthāpyate, asad-artho 'pi, arthānām
NB_01005 kalpanā-apoḍham a-bhrāntam. abhilāpa-
V1_00707 | pratītiḥ | kalpanā (4'bc) abhilāpa-
SV_04927 tan na tad ekam anekatra paśyato 'pi bheda-
V1_02604 -vat | vibhaktāv api cetanā-adhyavasāyau
V1_02607 sarva-vastuḥ ||25|| sarva-ārtha-upalambheṣu
SV_05618 9|| niveditam etad yathā na bhāvānām svabhāva-
V3_08203 ete 'n-anya-saṃsargiṇo gamyāḥ, sa eva eṣāṃ a-
SV_03810 uktaṃ yādṛśaṃ sāmānyam a-saṃsṛṣṭānām eka-a-
SV_09304 sādhyā-sādhanā-bhāve 'pi na sādhyā-sādhanā-
SV_04924 mithyā-pratyayaṃ janayanti. anyathā na bheda-
SV_16508 anya iti kevalam an-abhivyakta-ārtha-viśeṣa-
HB_02609 a-viśeṣāt, sa tat-saṃsṛṣṭaḥ, eka-jñāna-
V1_02703 ekaṃ dṛśyate, na nānā-rūpayor dravyayoh
PV_03277 -bhavad dṛṣṭaṃ na dṛṣṭaṃ tv anyad antarā ||
V1_02603 paśyāma iti na anyā buddhir anyo 'nubhavaḥ.
SV_03808 -rūpeṣu bhāveṣu sāmānyam nāma, teṣāṃ a-
V3_06006 ||47|| na hy eka-ākāra-pratīnyatād a-
PV_03498 || tasya spaṣṭa-avabhāsitvaṃ jalpa-
V3_08202 iha na anyad iti. yady avāśyam ete 'n-anya-
V3_11706 abhāva eva na bhavaty eva ity arthād an-anya-
HB_02611 tasmād a-viśiṣṭa-yogyatā-rūpayor eka-jñāna-
SV_09020 ākārau pratipadya saṃharet. eka-rūpa-
V3_06310 -sāmarthyena apara-pratikṣepāt, ākāra-antara-
SV_14803 syāt. na hi yo vijñāne svarūpeṇa a-svarūpa-a-
SV_11501 āyattāḥ. tataḥ katham idānīm tat-pratīnyama-
V1_04401 utpaśyann ekam a-pramāṇam ācaksīta, aparam ā-
PV_02147 tāyo vā catuḥ-satya-prakāśanam || duḥkham
PV_02191 hetoḥ pratibandha-ādi-sambhavāt ||
PV_02255 -samāśritāḥ || so 'muktaḥ kleśa-karmābhyaṃ
PV_02219 || tena ātma-abhiniveśo yāvat tāvat sa
PV_02258 vadan na paritoṣa-kṛt | na alaṃ bīja-ādi-
PV_04183 -vyavahāra-sthitis tv iyam | bhedaṃ pratyaya-
PV_04269 tayor vyavahāraya kalpitāḥ || kāraṇāt kārya-
V3_05803 vyavahāraya kalpitāḥ ||43|| kāraṇāt kārya-
SV_12508 sāmānya-grahaṇam vyabhicāry eva. hutāśana-
PV_03103 vācyo dharmo vikalpa-jaḥ || sāmānya-āśraya-
V3_03002 pravartata iti kāryam tasya. sa sva-kārya-
V1_02101 tad-ātma-rūpatvāt. na enam iyam abhilāpena
SV_03427 -vāsanā-sāmarthyād a-saṃsṛṣṭān api dharmān
SV_03820 pratibhāsam a-bhinnam ātmīyam adhyasya tān
SV_02508 bhūta-vat. tad-ātmānam eva hi buddhiḥ
SV_04510 -avatārāya vidvadbhir avakalpyate ||86||
SV_09017 a-paśyan vibhāga-abhāvād bhāvānām katham a-
V1_02812 -vaiśadyo hi sarva eva vipluta-dhiyo 'pi
SV_05705 jñāna-āder arthasya hetutvād vyaktayo 'pi
saṃśāye pratipakṣa-hetu-vacana-pravṛtteḥ sambhavāt
saṃśāyena jijñāsoḥ prakaraṇa-pravṛttes teṣv api
saṃśāyena jijñāsoḥ bhavet prakaraṇa-āśrayaḥ |
saṃśete, tathā iha api sarva-an-antar-bhāva-
saṃśraya-anya-ārtha-samāropa-vikalpane |
saṃśrayaḥ | tena anya-apoha-viśayo vastu-lābhasya
saṃśrayaḥ | na asiddhiḥ śabda-siddhānām iti śabda
saṃśrayaḥ || saṃhṛtya sarvataḥ cintāṃ stimitena
saṃśrayo vā iti sūcitam || svayaṃ-śrutya anya-
saṃśrayāḥ śabdāḥ sa ca icchā-mātra-saṃśrayaḥ | na
saṃśrayāt | asiddho 'bhyāsa iti cen na āśraya-
saṃśrayāt | pratibhāsa-bhidāṃ dhatte śeṣāḥ ku-
saṃśrayāt ||157|| na hy artha-antara-sambandhini
saṃśliṣṭa-uttara-udayam | paśyan paricchinatty
saṃśliṣṭā a-saṅgatyā sadṛśī gatiḥ || liṅgam
saṃśliṣyan varṇa-bhāgaḥ parasparam | āntyaṃ pūrvam
saṃśleṣaḥ. kiṃ ca, āśraya-vināśān naṣṭe sambandhe
saṃsarga-a-vyavacchinna-svabhāva-antara-virahād
saṃsarga-bhājanam | sārūpyāt tat kim anyat syād
saṃsarga-bheda-abhāvāt. tasya sarvasya tat-kārya-
saṃsarga-yogyā-pratibhāsaḥ pratītiḥ kalpanā. tayā
saṃsarga-yogyā-pratibhāsaḥ pratītiḥ kalpanā. na hi
saṃsarga-vad yuktam. vibhrama-balāt tu tathā jñāne
saṃsarga-vipralabdho 'yam na vivecayaty ayo-
saṃsarga-śaṅkayā ekatva-an-adhyavasāyād bhinna-
saṃsargo 'sti iti. tatra saṃsṛṣṭa-ākāraḥ buddhir
saṃsargo gamyo 'stu, tāvatā kārya-parisamāpteḥ.
saṃsargas tad-vyatirekiṇām samānatā iti, api ca
saṃsargaḥ. tau na pratijñā-ārtha-eka-deśo hetur
saṃsargavatiḥ buddhiḥ syāt, yathā danḍiṣu. na hi
saṃsargāḥ śrutim abhipatanti. tatra ekaḥ puruṣaḥ
saṃsargāt. tayoh sator na eka-rūpa-niyatā
saṃsargād a-vibhāgaḥ. punas tad-dravya-santāna-
saṃsargād a-vibhāgaś ced ayo-golaka-vahni-vat |
saṃsargād a-vibhāgaś ced ayo-golaka-vahni-vat |
saṃsargād anyasya ca abhāvāt, uktaṃ yādṛśaṃ
saṃsargiṇo 'nubhavād anyo 'nya-pratikṣepaḥ. sa
saṃsargiṇaḥ kutaḥ | na akṣa-grāhye 'sti śabdānām
saṃsargiṇo gamyāḥ, sa eva eṣāṃ a-saṃsargo gamyo
saṃsargiṇy ātma-vṛttiḥ sūcitā bhavati. sā eva
saṃsargiṇoḥ paraspara-apekṣam eva anyatvam iha
saṃsargiṇyāḥ buddheḥ kvacit pratīnyamāt tat-
saṃsarge tasya abhāvāt. tasmād ayaṃ pramāṇa-
saṃsargeṇa na pratibhāsatē tasya kiñcij jñānam.
saṃsādhyam tad-anvayaṃ sādheyeyuḥ. na hy a-
saṃsāram a-viśiṣṭa-anubandham dṛḍha-vāsanatvād
saṃsāriṇaḥ skandhā rāga-ādeḥ pāṭava-ikṣaṇāt |
saṃsāritvād a-nirmokṣo na iṣṭatvād a-prasiddhitaḥ
saṃsāri nāma tādṛśaḥ | ātmīyam eva yo na icched
saṃsāre | ātmani sati para-sañjñā sva-para-
saṃsiddho vidhiḥ puṃsām a-janmane || taila-
saṃsiddham avalambya ca kalpyate || yathāsvaṃ
saṃsiddhiḥ svabhāva-antar-gamād iyam | hetu-
saṃsiddhiḥ svabhāva-antar-gamād iyam | hetu-
saṃsiddhau pāṇḍu-dravyatva-vat. etena vacana-
saṃsiddhau sāmānyam siddham eva tat | tad-
saṃsūcitaḥ sva-viparyaya-upagamam pratibadhnāti.
saṃsṛjati, tathā-vṛtter ātmani virodhāt, tad-
saṃsṛjanti jāyate. tasyāḥ pratibhāsa-vaśena
saṃsṛjanti sandarśayati, sā ca eka-sādhyā-
saṃsṛjanti sāmānya-viśayā pratibhāsatē. na eka-
saṃsṛjyante na bhidyante svato 'rthāḥ
saṃsṛṣṭa-anya-ākāravatyā buddhyā adhimucyeta
saṃsṛṣṭa-abhilāpaḥ pratyayaḥ. tan na ayaṃ sphuṭa-
saṃsṛṣṭa-ākāram svabhāva-bheda-paramārtham

SV_05619	bhāvānām svabhāva-samsargo 'sti iti. tatra	samsrṣṭa-ākārā buddhir bhrāntir eva. tām tu
SV_03726	pratyāyayisyāmi iti śabdena śrotary a-	samsrṣṭa-tat-svabhāvaṃ vikalpa-pratibimbam
SV_06423	ādhāro bhavaty ataḥ ||130|| uktaṃ prāg yathā	samsrṣṭa-bāhya-adhyātmika-bhedā buddhiḥ svam eva
SV_05016	iti kim atra sāmānyena. yathā-bhāvaṃ eva a-	samsrṣṭa-bhedam kim na pratyeti iti cet. a-śaktir
SV_04922	eva idam iti sva-anubhava-vāsanā-prabodhena	samsrṣṭa-bhedam mithyā-pratyayaṃ janayanti.
SV_06426	eva ca te śabdās tais tair bhrānti-kāraṇaiḥ	samsrṣṭa-rūpa iva ābhāti yathā-saṅketam
HB_03005	tad-abhāvaḥ, yathā uktaṃ prāk. tasya an-anya-	samsrṣṭa-rūpasya kevalasya eka-ātmani
HB_02803	eva tad-abhāvaḥ sidhyati, tasya tad-anya-a-	samsrṣṭa-rūpasya kevalasya tattva-vyavasthāpakād
HB_02704	abhāva-vyavahāra-asiddhi-prasaṅgāt. tasya a-	samsrṣṭa-rūpasya bhāva-siddhir eva aparasya
V1_01412	vikalpe darśane '-vibhāvitā nāma. tad ayam a-	samsrṣṭa-vikalpo vā pratyakṣo darśana-ātmā drṣya-
HB_02905	-ādaḥ yan na asti ity ucyate, sa eva tena a-	samsrṣṭo 'nya-bhāvaḥ. tad-darśanād eva asya ghaṭo
HB_02609	bhavati yogyatāyā a-viśeṣāt, sa tat-	samsrṣṭaḥ, eka-jñāna-samsargāt. tayoh sator na
SV_04515	vastu-darśana-hānitaḥ | bhedaḥ sāmānya-	samsrṣṭo grāhyo na atra svalakṣaṇam ||89|| samāna
SV_04922	bhidyamānā bhāvās tad-vyāvṛtti-viśaya-dhvani-	samsrṣṭam tad eva idam iti sva-anubhava-vāsanā-
V1_01212	smṛtiḥ katham | tad-a-smṛtau ca tena arthaṃ	samsrṣṭam vetty asau katham ||12|| yady eṣa
PV_03441	eka-gatau na dvitīyasya darśanam | dvayoh	samsrṣṭayor drṣṭau syād drṣṭam iti nīścayaḥ || sa
V3_02701	vādinā iṣṭasya anumeyatva-vacanena an-iṣṭa-	samsrṣṭasya iṣṭasya apy a-sādhyatvam, tad-
PV_04090	tad-abhiṣṭasya sādhyatā || tena an-abhiṣṭa-	samsrṣṭasya iṣṭasya api hi bādthane | yathā
SV_03427	-āśrayā buddhir anādi-vāsanā-sāmarthyād a-	samsrṣṭān api dharmān samsrjanti jāyate. tasyāḥ
SV_03809	anyasya ca abhāvāt, uktaṃ yādrśam sāmānyam a-	samsrṣṭānām eka-a-samsargas tad-vyatirekiṇām
SV_11524	||231|| tāv eva bhāva-abhāvāv āśritya a-	samsrṣṭāv api samsrṣṭāv iva puruṣasya vyavahāra-
SV_09019	syād uṣṭro dadhi syān na iti. atha punar a-	samsrṣṭāv ākārau pratipadya saṃharet. eka-rūpa-
SV_11524	eva bhāva-abhāvāv āśritya a-samsrṣṭāv api	samsrṣṭāv iva puruṣasya vyavahāra-bhāvanātaḥ
SV_13209	ca. samskrṭasya upalambhe ca kaḥ	samskrṭā a-vikāriṇaḥ | (254ab) syād etat – sann
SV_07423	gotva-ādiṣu pradīpa-āder apy asti. tejaḥ-	samskāra-apekṣiṇaḥ cakṣuṣo 'rtha-pratipatteḥ.
SV_13212	na samskrṭasya upalambho 'n-ādheya-vikārasya	samskāra-ayogāt. indriyasya hi samskāraḥ śrṇuyān
SV_15815	tasya kathaṅcid apy a-pariṇāmāt. indriya-	samskāra-ādayo 'py uktāḥ. māṃ śrāvayaty ahaṃ
SV_12601	paścāt pravṛttā iṣyante. na, teṣāṃ apy anya-	samskāra-āhitānām yathā-pratyayaṃ prabodhāt.
V1_02209	'nya-hetutva-kalpanāyām atiprasaṅgaḥ.	samskāra ity api pūrvakam eva yogaṃ vijñānam
VN_04701	samskrṭo nāma kaścic chabdaḥ. śiṣṭa-prayogaḥ	samskāra iti cet, ke śiṣṭāḥ. ye vidita-vedyatā-ādi
SV_13215	ity a-samskrṭa-indriyo na upalabhate. yasya	samskāra indriyasya kṛtaḥ sa sarva-śabdān yugapac
SV_11504	pumbhiḥ sarvathā syān nirarthaṭā |	samskāra-upagame mukhyaṃ gaja-snānam idam bhavet |
PV_02197	na doṣo 'taḥ kṛpā matā | na a-muktiḥ pūrva-	samskāra-kṣaye 'nya-a-pratisandhitaḥ || a-kṣiṇa-
PV_02135	avabodhataḥ | ātma-ātmīya-graha-kṛtaḥ snehaḥ	samskāra-gocaraḥ || hetur virodhi nairātmya-
VN_02020	yathā hetu-pratyaya-pāratantrya-lakṣaṇa-	samskāra-duḥkhatā-ādi-siddhim antareṇa na anityatā
PV_02252	-candana-kalpānām vairāgyam nāma kathyate |	samskāra-duḥkhatam matvā kathitā duḥkha-bhāvanā ||
SV_15017	-ādiṣu vitatha-jñāna-jananāt. tad ime śabdāḥ	samskāra-nir-apekṣāḥ prakṛtyā ca artheṣu
SV_01518	yathā a-drṣṭa-karṭṛkam api vākyaṃ puruṣa-	samskāra-pūrvakam iti, vākyeṣu viśeṣa-abhāvāt,
V2_09807	yathā – a-drṣṭa-karṭṛkam api vākyaṃ puruṣa-	samskāra-pūrvakam iti, vākyeṣu viśeṣa-abhāvāt,
SV_16105	bhinna-nirvartana-dharmā ca svabhāvaḥ puruṣa-	samskāra-bheda-bhinnaḥ krama ity ucyate. anyad
SV_01515	-vipākā bhavanti, na anyatra, tathā kāla-	samskāra-bhedāt. na ca tad-deśais tathā-drṣṭā iti
V2_09804	-vipākā bhavanti, na anyatra. tathā kāla-	samskāra-bhedāt. na ca tad-deśais tathā-drṣṭā iti
SV_13217	yugapac chṛṇuyād iti prasaṅgo '-nivrṭta eva.	samskāra-bhedād bhinnatvād eka-artha-niyamo yadi |
SV_12607	vā veda-vākyaṇām eva apauruṣeyatve. artha-	samskāra-bhedānām darśanāt saṃśayaḥ punaḥ ||246||
SV_01008	gamayet, kvacit tathā-drṣṭānām api deśa-kāla-	samskāra-bhedena anyathā darśanāt, yathā
SV_16110	eva padeṣu varṇānām svabhāvaḥ karṭṛ-citta-	samskāra-bhedena bhedaṭ. sa ca paraspara-sahitaḥ
SV_01522	anumiyeta, sarva-guṇeṣu viśeṣa-darśanāt,	samskāra-bhedena viśeṣa-pratipatteḥ. tadvad
V2_09810	anumiyeta, sarva-guṇeṣu viśeṣa-darśanāt,	samskāra-bhedena viśeṣa-pratipatteḥ, tadvad
SV_04204	taj-janana-svabhāvaṃ. vyaktayas tu kāla-deśa-	samskāra-vaśena viśiṣṭa-utpattayo viśeṣa-vat
PV_02194	| duḥkha-jñāne '-viruddhasya pūrva-	samskāra-vāhini || vastu-dharma-udaya-utpattir na
SV_13221	iti na yugapat sarva-śabda-śrutir iti.	samskāra-viśeṣac chruṭi-niyama indriyāṇām aneka-
SV_15311	yathā kvacid deśe madhurāṇi nimba-phalāni	samskāra-viśeṣād āmalaki-phalāni ca, na ca idānim
SV_12522	-vacasām api | anāditvāt tathābhāvaḥ pūrva-	samskāra-santateḥ ||245|| mleccha-vyavahāra api
VN_00902	apy avayavi na sidhyati. yathā-pratyayaṃ	samskāra-santatau svabhāva-bheda-utpatter
PV_03151	iyam śāṭi ity uttaram kāryam ucyate | tantu-	samskāra-sambhūtam na eka-kālam kathaṅcana ||
PV_02079	ataś citta-samāśritam || yathā śrūta-ādi-	samskāraḥ kṛtaś cetasi cetasi | kālena vyajyate
SV_07417	sa punaḥ kathaṅcid bhāvi vyakter indriya-	samskāraḥ. tat-sahakāri sāmānyam vijñāna-hetur ity
SV_07324	na evaṃ vyakter indriyasya kaścit	samskāras tad-bhāva-abhāva-kālayoh pratipattim
SV_07401	-kālayoh pratipattim praty a-viśeṣāt. viśaya-	samskāras tv indriya-a-viśeṣe 'pi tad-viśeṣa-
SV_07320	indriyasya. so 'py añjana-āder iva vyakteḥ	samskāro na indriyasya ca | pratipatter a-
PV_02263	tāny a-drṣṭataḥ || a-drṣṭa-nāśād a-gatis tat	samskāro na cetanā | sāmarthyam karaṇa-utpatter
VN_04610	-arthatvād iti cet, ko 'yam śabdānām	samskāraḥ. na hy eṣāṃ prajñā-bāhu-śrutya-ādikam
SV_07402	tad-viśeṣa-ādhanād upakāri syāt. na indriya-	samskāraḥ. prāg adṛṣye darśana-śakty-ādhanād
SV_07408	teṣu viśeṣa-abhāvāt. vyakter yadi indriya-	samskāro yadi na indriya-samskāraḥ sāmānyasya
PV_02198	'nya-a-pratisandhitaḥ || a-kṣiṇa-śaktiḥ	samskāro yeṣāṃ tiṣṭhanti te 'n-aghāḥ | mandatvāt

SV_13213 -vikārasya saṃskāra-ayogāt. indriyasya hi
SV_07408 yadi indriya-saṃskāro yadi na indriya-
SV_07323 -a-spaṣṭa-bhedāt. a-tat-kāriṇaś ca a-tat-
SV_16108 tato rūpaṃ tad varṇānām padaṃ padaṃ | kartr-
PV_03525 apy a-viśeṣataḥ || anena deha-puruṣāv uktau
VN_04706 nanv evaṃ vyaṃ guṇa-atīśayam a-paśyantaḥ
SV_06204 vā kiṃ parasmād upadeśam apekṣate. a-śrotr-
V1_01307 abhipatann eva arthaḥ prabodhayaty āntaram
PV_02078 śravaṇa-īkṣaṇato yathā || tasmād yasya eva
VN_04611 na hy eṣāṃ prajñā-bāhu-śrutya-ādikaṃ
SV_07410 svabhāvād a-pracyuter anapekṣya eva indriya-
SV_12910 sakala-śrutir na vā kasyacit. samasta-varṇa-
NB_02028 abhāva-niścaya-abhāvāt. a-mūḍha-smṛti-
V1_02002 anyathā ca atiprasaṅgāt, a-bhraṣṭa-darśana-
HB_01415 pratikṣaṇaṃ bhinna-śaktayaḥ santanvantaḥ
SV_12525 para-loka-ādy-apavādini. na hi tāny an-āhita-
SV_13219 ||255|| atha api syāt – pratiniyatāḥ te
PV_03317 'pi bhedo 'yaṃ yasmāt tasya pramāṇatā |
SV_07406 darśako na syāt. vyaktyā ca indriya-
SV_11222 pratipādana-ayogāt. te 'n-arthakāḥ puruṣa-
SV_07318 -udaya-prasaṅgāt. na vai vyaktiḥ sāmānyasya
V1_02207 -niyame na anupalambha-ātmānaḥ sukha-ādayaḥ.
PV_03015 svapna-ādāv anyathā īkṣaṇāt | ayuktaṃ na ca
SV_06205 ca bruvāṇaḥ kathaṃ na unmattaḥ, tat-
PV_02025 hetur aṅkura-janmani | bhūmy-ādis tasya
V2_05906 vā an-anyathāṭve 'yogād adhiṣṭhānasya. tat-
SV_11523 abhāvau sambandhaḥ. arthair atāḥ sa śabdānām
SV_11503 na hy a-pratibaddhas tat-sādhana iti. a-
SV_11223 puruṣa-saṃskārād arthavantaḥ syuḥ. tat-
SV_15702 -viprakarṣa-abhāvāt. ata eva asya a-
SV_15704 api na asti. atāḥ prayoktā phalam aśnuvīta.
SV_15624 yadi idrīśi | prayoktr-bheda-apekṣā ca na a-
V3_12406 -ādih. sādharmaṇam api khalu prameyatvam a-
SV_07410 eva indriya-saṃskāraṃ vijñānaṃ janayet.
SV_13214 ||254|| tatra yadi saṃskṛtena upalambha ity a-
VN_04609 iti vyartham śabda-anuśāsanam. na vyartham
VN_04619 kasyacin mukhaṃ vakrī-bhavati. tasmān na
SV_07322 -bhinnatvāt tad-bhāva-abhāva-kālayoḥ ||148||
SV_13220 te saṃskārāḥ śabdānām. tatra kenacit
SV_13209 viśaya-sannidhānād a-pratibandhāc ca.
SV_13211 saṃskṛtena eva upalambhād iti. tatra na
SV_13210 api na sarvaḥ śabda upalabhyate sarveṇa.
V2_08012 yathoktam abhidharme – katame dharmāḥ
V3_05305 pracyuteḥ, apekṣyāc ca prayatnāt prayatna-
VN_04714 tāsām ca prayoga-bhramśam. tathā
SV_13214 śṛṅṅuyān nikhilaṃ ca tat ||254|| tatra yadi
SV_13211 śabda upalabhyate sarveṇa. saṃskṛtasya
VN_04613 na dharma-sādhanatā mithyā-vṛtti-codanebhyāḥ
HB_01208 -pāratantryān na pṛthak siddhir iti. tat-
SV_05509 ābhāsaḥ sato 'pi na lakṣyate. sā hi varṇa-
HB_01203 mṛt-saṃsthānāyor a-paraspara-ātmatayā
PV_02010 anitye 'py a-pramāṇatā || sthitvā-pravṛtti-
HB_01113 kulālāt tasya eva mṛd-ātmanāḥ sataḥ
HB_01114 tad-anyebhyo bhinnāḥ sūtrāt tasya eva mṛt-
V3_09209 vastu-gamyam vastu sidhyati. etena anityatva-
HB_01211 sambandha-yogyatve vastu-dharmatayā eva
HB_01211 -pratilambhāt. anyathā prāg api mṛt-piṇḍasya
HB_01201 tad evaṃ na kulālān mṛt-svabhāvātā na mṛdaḥ
V3_09507 sampradhāryaḥ, yataḥ sidhyet. tathā
HB_01205 tayor a-pratibhāsana-prasaṅgāt. anyad eva
HB_01206 -viśaya iti cet, uktaṃ atra. api ca yadi tat-
HB_01208 tat-saṃsthāna-ādharma-ātmakam tad dravyam
HB_01203 -bhedasya kāryasya svabhāva-bhedaḥ, mṛt-
HB_01215 -viśeṣatvam iti na nir-bandho 'smākam mṛt-
PV_04020 || antar-aṅgam tu sāmartyam triṣu rūpeṣu

saṃskārah śṛṅṅuyān nikhilaṃ ca tat ||254|| tatra
saṃskārah sāmānyasya vijñāna-janana-svabhāva iti
saṃskāratvāt. na evaṃ vyakter indriyasya kaścit
saṃskārato bhinnam sahitaṃ kārya-bheda-kṛt ||305||
saṃskārato yadi | niyamaḥ sa kutaḥ paścād buddheś
saṃskāram keṣāncic chabdānām anumanyāmahe, tad-
saṃskāram ca bruvāṇaḥ kathaṃ na unmattaḥ, tat-
saṃskāram. tena smṛtiḥ, na artha-darśanād iti cet,
saṃskāram niyamena anuvartate | tan-nāntariyakam
saṃskāram paśyāmaḥ, na apy eṣām ekāntena śravyatā,
saṃskāram vijñānam janayet. saṃskṛta-indriya-
saṃskāravatyā antyayā buddhyā vākya-avadhāraṇam
saṃskārasya atītasya vartamānasya ca pratipatṛ-
saṃskārasya grhīta-grahaṇasya smṛtād a-viśeṣāt.
saṃskārā yady api kutaścit sāmyāt sa-rūpāḥ
saṃskārāḥ paraiḥ pravartayanti. sva-pratibhā-
saṃskārāḥ śabdānām. tatra kenacit saṃskṛtam
saṃskārāc ced a-tādrūpye na tasya apy a-
saṃskārāt tad-darśane tad-vyaṅgyeṣu sāmānyeṣu
saṃskārād arthavantaḥ syuḥ. tat-saṃskāryatā eva
saṃskārād vyañjikā, kiṃ tarhi tad-grāhiṇa
saṃskārān niyama iti cet, na, tasya sāmartya-a-
saṃskārān nīla-ādi-pratibhāsataḥ || nīla-ādy-a-
saṃskārāya eva śabdānām kṛta-saṅketatvāt. a-
saṃskāre tad-viśeṣasya darśanāt || yathā viśeṣeṇa
saṃskāre tu syād anupalambhaḥ. tadā api
saṃskāryaḥ puruṣair dhiyā ||231|| tāv eva bhāva-
saṃskāryatayā pumbhiḥ sarvathā syān nirarthatā |
saṃskāryatā eva ca eṣām pauraṣyatā yuktā na
saṃskāryatvāt prayoktā api na asti. atāḥ prayoktā
saṃskāryasya api bhāvasya vastu-bhedo hi bhedakāḥ
saṃskāryasya yujyate ||294|| yadi bhāva-śaktayā
saṃskṛta-apavādino 'saty anvaya-ayogād a-
saṃskṛta-indriya-sahakāritvāt kevalam a-samartham
saṃskṛta-indriyo na upalabhate. yasya saṃskāra
saṃskṛta-śabda-vyutpatty-arthatvād iti cet, ko
saṃskṛto nāma kaścic chabdāḥ. śiṣṭa-prayogaḥ
saṃskṛtam aṅjana-ādibhir indriyam pratipattau
saṃskṛtam indriyam kasyacid eva grāhakam iti na
saṃskṛtasya upalambhe ca kaḥ saṃskartā a-
saṃskṛtasya upalambho 'n-ādheya-vikārasya
saṃskṛtasya saṃskṛtena eva upalambhād iti. tatra
saṃskṛtāḥ. pañca-skandhā iti. tatra pañca-
saṃskṛtād indriyād anyato vā svabhāva-antara-
saṃskṛtānām śabdānām pratitir bhaviṣyati iti.
saṃskṛtena upalambha ity a-saṃskṛta-indriyo na
saṃskṛtena eva upalambhād iti. tatra na
saṃskṛtebhyo 'py a-dharma-utpatteḥ, anyebhyo 'pi
saṃsthāna-ādharma-ātmakam tad dravyam saṃsthānam
saṃsthāna-pratibhāsavati vibhāvayate. na ca idrīśam
saṃsthāna-mṛt-svabhāva-viśeṣābhyām tayor a-
saṃsthāna-viśeṣa-arthakriyā-ādiṣu | iṣṭa-siddhir
saṃsthāna-viśeṣa-ātmatayā tad-anyebhyo bhinnāḥ
saṃsthāna-viśeṣa-ātmanāś cakra-āder vibhaktaḥ
saṃsthāna-viśeṣa-ādayo '-cetanatva-viśiṣṭa-buddhi
saṃsthāna-viśeṣa-sambandha-prasaṅgaḥ. evaṃ tarhi
saṃsthāna-viśeṣa-sambandha-yogyatve vastu-
saṃsthāna-viśeṣaḥ. na ca tayor śakti-viśeṣa-viśaya
saṃsthānam api, yādrīśam prāsāda-ādi-bhedeṣv
saṃsthānam guṇo mṛd-dravyāt. tena bhinnāḥ
saṃsthānam bhinnam mṛdaḥ, kulālaḥ kiṃ na pṛthak
saṃsthānam vā tad-ādheya-ātmakam prakṛtyā kiṃ
saṃsthānāyor a-paraspara-ātmatayā saṃsthāna-mṛt-
saṃsthānāyor eka-svabhāvavta-sādhane. tena
saṃsthitam | tatra smṛti-samādhānam tad-vacasy

PV_04020 | tatra smṛti-samādhānam tad-vacasy eva
PV_03022 || tasya śaktir a-śaktir vā yā svabhāvena
PV_03214 || tad-bheda-āśrayiṇī ca iyaṃ bhāvānām bheda-
SV_04508 |85|| taṃ tathā eva samāśritya sādhya-sādhana-
PV_03319 || evaṃ-prakārā sarvā eva kriyā-kāraka-
PV_04015 | na arthe tena tayor na asti svataḥ sādhana-
PV_02250 | dveśasya duḥkha-yonitvāt sa tāvan-mātra-
PV_02099 | khyātā eka-artha-abhidhāne 'pi tathā vihita-
PV_04064 | sarvatra tena utsannā iyaṃ sādhya-sādhana-
PV_03315 | tad-vyavasthā-āśrayatvena sādhya-sādhana-
V3_02214 | sarvatra tena utsannā iyaṃ sādhya-sādhana-
V3_00901 | na arthe tena tayor na asti svataḥ sādhana-
PV_02196 | rāgo dharme '-tad-ātmake || duḥkha-santāna-
SV_06513 | tadā buddhy-anurodhataḥ | vastu-dharmasya
SV_05815 | anyasya ca vastu-dharmasya kasyacid a-
SV_15417 | parāmarśād a-doṣa iti cet. paryudāseṇa vastu-
SV_15924 | vyartho mano-japo vikalpasya śabda-rūpa-a-
SV_05722 | -arthaḥ saṅketas tasya vyavahāra-kāle 'py a-
SV_12911 | ity api mithyā, tasya a-varṇa-rūpa-
SV_12827 | -nimeṣa-anukrama-parisamāpṭeḥ, varṇa-rūpa-a-
SV_13704 | a-bhedaḥ. na api bhedaḥ śabda-svabhāva-a-
V1_00712 | te 'pi pratibhāseran. na ca ayam artha-a-
V3_13310 | nirāso veditavyaḥ. yadi punar hetu-rūpa-a-
SV_16002 | -svabhāvāt tu phala-avāptāv a-tat-svabhāva-
VN_03801 | ca na kiñcit pūrva-pakṣa-vādino hetvābhāsa-a-
SV_14605 | kiñcit kutaścīn nivarteta tadā tad-vyatireki
PV_03422 | | tasya artha-rūpatā asiddhā sā api sidhyati
SV_16524 | vyākhyātrṣu yaḥ pramāṇaṃ pratyakṣa-ādikaṃ
PV_02037 | kaścit pṛthivy-āder aṃśo yatra na jantavaḥ |
V3_01205 | viśeṣaḥ. parārthāḥ santaś cakṣur-ādayo '-
V3_11405 | cakṣur-ādayaḥ para-upakāriṇaś cet, atra api
V3_01401 | api pārārthya-a-viśeṣe na ātma-arthāḥ.
V3_11401 | -pṛthañ-nirdeśa ity uktam. nanu samhatānām a-
NB_03088 | chayana-āsana-ādy-aṅga-vad iti. tad-iṣṭa-a-
V3_11302 | chayana-āsana-ādy-aṅga-vad iti. tad iṣṭa-a-
V3_01204 | dharma-dharminor viśeṣa ukto vyapekṣātaḥ. a-
V3_11402 | eva ity a-viruddhaḥ. ko hy eṣa niyamaḥ -
V3_11401 | ata eva a-pṛthañ-nirdeśa ity uktam. nanu
V3_01202 | iṣṭa ity gamyate. prakaraṇāt, yathā
PV_02026 | || yathā viśeṣeṇa vinā viśaya-indriya-
PV_03011 | || tad a-vastv-abhidheyatvāt sāphalyād akṣa-
SV_01622 | -a-darśanād vyatirekam. ko hy atra niyamaḥ
PV_02027 | pṛthag a-śaktānām svabhāva-atīśaye 'sati |
PV_02028 | pṛthag a-śakteṣu yeṣu sambhāvyaḥ |
SV_09020 | atha punar a-saṃśṛṣṭāv ākārau pratipadya
V3_10603 | yathā bāṣpa-ādi-bhāvena sandigdho bhūta-
SV_09015 | bhinnau syātām na dhī-dhvanī | bheda-
SV_09018 | arthān abhilaped vā. tato bheda-a-grahāt tat-
SV_16907 | -adhyetrkāṇām api kasmimścit kāle kathañcit
PV_04231 | nānā-vidhi-niṣedha-vat | eka-dharminy a-
V2_05510 | nānā-vidhi-niṣedha-vat | eka-dharminy a-
PV_02059 | kevale na asty a-sādhyatā || mṛte viśa-ādi-
SV_13226 | cet. vaṃśa-ādi-svara-dhārāyām gamaka-avayava-
SV_12526 | -samayānām api yathā-śruta-artha-vikalpa-
PV_02057 | kṣāṭha-suvarṇayoḥ || ādyasya alpo 'py a-
V1_01411 | tad imāḥ kalpanāḥ pratyakṣa-bhāvinyaḥ katham
SV_03319 | dviṭiye tu bhavati, tathā saṅketa-anusāreṇa
PV_03124 | -vedyaḥ sarveṣāṃ vikalpo nāma-saṃśrayaḥ ||
V1_01401 | eva indriya-dhiyaḥ kalpanā-virahaḥ. yataḥ
SV_02019 | -antara-nimitto hi dharmāḥ syād anya eva
V2_08912 | -antara-nimitto hi dharmāḥ syād anya eva
SV_02314 | -svabhāvaḥ śakrasya mūrdhā yady agnir eva
V2_08709 | -svabhāvaḥ śakrasya mūrdhā yady agnir eva
SV_00110 | -dharmas tad-aṃśeṇa vyāpto hetus tridhā eva
HB_00104 | -dharmas tad-aṃśeṇa vyāpto hetus tridhā eva

samsthitam || a-khyāpīte hi viśaye hetu-vṛtter a-
samsthitā | nityatvād a-cikitsyasya kas tām
samsthitih | tad-upaplava-bhāve ca teṣāṃ bhedo
samsthitih | paramārtha-avatārāya vidvadbhir
samsthitih | bhāveṣu bhinna-abhimateṣv apy
samsthitih || tat pakṣa-vacanaṃ vaktur abhiprāya-
samsthitih || tasmin nivṛtte prakṛtiṃ svām eva
samsthitih || rūpa-ādi-śakti-bhedānām an-ākṣepeṇa
samsthitih || viruddhayor eka-dharminy ayogād
samsthitih || sarva-ātmanā api sambaddham kaiścid
samsthitih ||21|| ity antara-ślokaḥ. tasmāt
samsthitih ||4|| artha eva hy artham gamayati,
saṃsparśa-mātreṇa eva dayā-udayaḥ | mohaś ca
saṃsparśo viccheda-karaṇe dhvaneḥ ||132|| syāt
saṃsparśāt. tata eva ca sā śrutir anya-apoha-
saṃsparśāt tad eva vastu-rūpaṃ nairātmyam āyātam.
saṃsparśāt. sva-sāmānya-svabhāvānām eka-bhāva-
saṃsparśān na anya-parihāreṇa pravarteta. na hi
saṃsparśīnaḥ kasyacit kadācid a-pratipatteḥ.
saṃsparśīnaś ca eka-buddhi-pratibhāsināḥ śabda-
saṃsparśī tasya eva atīśayasya upayoga-siddhes
saṃsparśī samvedana-dharmāḥ, artheṣu tan-
saṃsparśī svatantra eva drṣṭāntaḥ sādhana-
saṃsparśe na syāt. yad uktam - na varṇebhyo 'nyā
saṃsparśe nyāyayāṃ nigrasthānam asti iti tat-
saṃsprṣyeta. tat-paryudāseṇa. tac ca na asti,
saṃsmṛteḥ || bhedena an-anubhūte 'sminn a-
saṃsyandayati so 'numanyate. tan na, atīndriyeṣv
saṃsveda-ja-ādyā jāyante sarvaṃ bīja-ātmakam
saṃhata-arthā iti dharminyo viśeṣa iti vyavasthā-
saṃhata-upakāriṇa eva iti kaḥ pratibandha-niyamaḥ.
saṃhata-para-arthakriyā-upagamād eṣāṃ sādhana-
saṃhata-para-upakāra-niyama-abhāvād anaikāntika
saṃhata-pārārthya-viparyaya-sādhanād viruddhaḥ.
saṃhata-pārārthya-viparyaya-sādhanād viruddhaḥ. sa
saṃhata-viśayaṃ pārārthyam eṣāṃ iti vacane dharma
saṃhatāḥ para-upakāriṇa iti. yady api kvacit
saṃhatānām a-saṃhata-para-upakāra-niyama-abhāvād
saṃhatānām pārārthye sādhya ātma-arthatvam. tad
saṃhatih | buddher hetus tathā idaṃ cen na tatra
saṃhateḥ | nāma-ādi-vacane vaktṛ-śrotṛ-vācyā-
saṃhatair avaśyaṃ parārthair bhavitavyam iti.
saṃhatāv apy a-sāmarthyam syāt siddho 'tīśayas
saṃhatau hetutā teṣāṃ na īśvara-āder a-bhedataḥ ||
saṃharet. eka-rūpa-saṃsargiṇyaḥ buddheḥ kvacit
saṃhāto 'gni-siddhau. yathā ca - iha nikuñje
saṃhāra-vādasya tad-abhāvād a-sambhavaḥ ||184||
saṃhāra-vādo na syāt, syād uṣṭro dadhi syān na iti.
saṃhāra-sambhavāt. punaḥ sambhāvita-puruṣa-
saṃhāro vidhāna-pratiṣedhayoḥ || eka-dharminyam
saṃhāro vidhāna-pratiṣedhayoḥ ||23|| ekaṃ
saṃhārāt tad-daṃśa-cchedato 'pi vā | vikāra-hetor
saṃhārāt saṅkulā pratipattiḥ syāt. vakṣyate ca
saṃhāreṇa eva pravṛtteḥ. tat kiñcit kutaścīd
saṃhāryaḥ pratyāneyas tu yat-kṛtaḥ | vikāraḥ syāt
saṃhṛta-vikalpe darśane '-vibhāvitā nāma. tad
saṃhṛta-sakala-vyavaccheda-dharmair vibhāgavata
saṃhṛtya sarvataś cintām stimitena antar-ātmanā |
saṃhṛtya sarvataś cintām stimitena antar-ātmanā |
saḥ | (33ab) na hi tasmin niṣpanne '-niṣpanno
saḥ | (64ab) na hi tasmin niṣpanne '-niṣpanno
saḥ | atha an-agni-svabhāvo 'sau dhūmas tatra
saḥ | atha an-agni-svabhāvo 'sau dhūmas tatra
saḥ | avinābhāva-niyamād dhetvābhāsāt tato 'pare |
saḥ | avinābhāva-niyamād dhetvābhāsāt tato 'pare |

PV_04237	-sādhana-vṛtṭeś ca sandigdhaḥ syād asan na	saḥ | asattvaṃ ca abhyupagamād a-pramāṇān na
PV_03374	bhāvas tadā abhāvāt syāt tathā anubhave 'pi	saḥ | ākāraḥ sa ca na arthasya spaṣṭa-ākāra-
PV_04061	bādhakasya abhidhānāc ced doṣo yadi vaden na	saḥ | kiṃ na bādhetā so 'kurvann ayuktaṃ kena
PV_03160	-anvayinī rūḍhir vaktur icchā anvayī ca	saḥ | kriyate vyavahāra-arthaṃ chandaḥ śabda-amśa
PV_03341	'pi bāhye 'rthe yathā-anubhavam eva	saḥ | niścita-ātmā svarūpeṇa na aneka-ātmatva-
PV_03328	-ādi-rūpas tasya asau svabhāvo 'nubhavaś ca	saḥ | nīla-ādy-anubhavaḥ khyātaḥ svarūpa-anubhavo
PV_03469	bhedah kuto buddher vyabhicāry-anya-jaś ca	saḥ | rūpa-ādīn pañca viṣayān indriyāṇy
SV_17411	a-samādhāya śāstra-arthaṃ ca a-pradarśya	saḥ | satya-arthaṃ pratijānāno jayed dhārṣṭyena
PV_02206	viṣaya-grahaṇaṃ dharmo vijñānasya yathā asti	saḥ || gr̥hyate so 'sya janako vidyamāna-ātmanā
PV_03142	| saṅketa-upāya-vigamāt paścād api bhaven na	saḥ || mano 'vyutpanna-saṅketam asti tena sa cen
SV_04810	tena tebhyo 'sya a-vyavacchede kathaṃ ca	saḥ ||96|| śabdaṃ hy eṣa prayuñjāno 'rtheṣv an-
HB_01602	'pūrva-utpattir eva sā. a-tat-svabhāvavte	so 'kāraka eva, sāmārthya-ākhyāt padārtha-
PV_04061	ced doṣo yadi vaden na saḥ | kiṃ na bādhetā	so 'kurvann ayuktaṃ kena duṣyati || anyeṣu
SV_05908	taj-jñānāya eva tad-arthitayā upagamāt.	so 'jñānāḥ kathaṃ a-vṛkṣa-vyavacchedaṃ
SV_09911	sa svabhāvaḥ sva-hetor iti yo na tad-dhetuḥ	so 'tat-svabhāvaḥ syāt. niyata-śaktiś ca sa
V2_07808	sa svabhāvaḥ sva-hetor iti yo na tad-dhetuḥ	so 'tat-svabhāvaḥ syāt. niyata-śaktiś ca sa
SV_11413	eva samaya-kāraḥ karoti iti kuta etat,	so 'niyato niyamaṃ puruṣāt pratipadyate. tadā
V3_02405	iyam śaṅkā, yena tad-arthaṃ yatnaḥ kriyate.	so 'nivāritaḥ pramāṇena pravartamānaḥ kena
V3_04507	niścaye 'pi sandeha-mukhena eva doṣāt.	so 'niścaye 'pi tulya iti tathāvidha-udbhāvanam
PV_04073	-pravṛtṭy-artho yadi śaṅkā kuto nv iyam ||	so 'niśiddhaḥ pramāṇena gr̥hṇan kena nivāryate |
PV_04003	āgamasya ukteḥ sādhanasya paraṃ prati |	so 'pramāṇaṃ tadā asiddhaṃ tat-siddham akhilam
V2_07305	sarvatra. pravṛtṭer buddhi-pūrvatvāt	so 'pravṛtṭi-phalo mataḥ | (51ab) so 'yam
PV_02255	ca tṛṣṇāvān sarva-ārambha-samāśritaḥ ||	so 'muktaḥ kleśa-karmābhyāṃ samsārī nāma tādrśaḥ
PV_03177	kim iti ikṣate | asti ca anubhavas tasyāḥ	so 'vikalpaḥ kathaṃ bhavet || tayā eva anubhave
PV_03182	iva gr̥hyeta na syāt tat pūrva-dhī-grahaḥ ||	so 'vikalpaḥ sva-viṣayo vijñāna-anubhavo yathā |
V3_11111	svabhāva-guṇasya śaktāv upacārāt. yatra	so 'samarthaḥ, na tatra śakteḥ sāmārthyam asti
PV_04179	-śruter eka-vṛtṭir niśedhaḥ syān na tāvatā |	so 'sarvaḥ sarva-bhedānām a-tattve tad-a-
VN_06413	abhūtair doṣair uttara-vādy abhiyuñjita,	so 'sthāne nir-doṣe nigrāhasthānasya abhiyoktā
HB_02412	-apekṣaṇe vā a-hetukatva-prasaṅgāt. tasmāt	so 'gny-ādi-sāmagrī-viśeṣo yo dhūma-janakaḥ, sa
VN_01520	atiśayasya tatra kathañcid asata utpattau,	so 'tiśayas tatra asan kathaṃ jāyate. jātau vā
VN_01106	-utpattiyā ca vyavahāra-bheda-upagamāt.	so 'tiśayas tasya ātma-bhūto 'n-anvayo
SV_11002	ity anye. iṣṭo 'yam arthaḥ śakyeta jñātum	so 'tiśayo yadi ||218|| sarva eva āgamam an-
V2_06610	iti cet, iṣṭo 'yam arthaḥ śakyeta jñātum	so 'tiśayo yadi ||32|| sarva eva āgamam an-āgamam
SV_07403	darśana-śakty-ādhanād upakāraka iti cet.	so 'tindriyam arthaṃ darśayan kathaṃ na
PV_03444	| prak kathaṃ darśanena asya sārūpyam	so 'dhyavasyati || sārūpyam api na icched yas
V3_03406	doṣaḥ, tathā apy ato 'rtha-samśaya eva.	so 'n-avadya-pakṣa-nirdeśe 'pi tulya iti kathaṃ
NB_03045	sādhanaṃ upanyastaṃ tasya siddhim icchatā	so 'n-ukto 'pi vacanena sādhyāḥ. tad
VN_06712	-doṣa-udbhāvanena pakṣo dūṣito bhavati.	so 'n-upasamḥṛtya sādhanā-doṣaṃ katham pratānayan
V2_06712	paryanuyogo 'navasthā ca. janya-janaka-bhāve	so 'napekṣasya nityam syāt. apekṣāyām ca pūrva-
V3_08111	eva hetur gamakaḥ – yaḥ prayatnānantariyaḥ	so 'nitya eva iti nitya-vyavacchedena, asya
V3_08105	a-vyāvṛtṭer iti cet, evaṃ tarhi yaḥ kṛtakaḥ	so 'nitya eva iti nitya-vyavacchedena gamakatā
SV_01722	khyāpyate. yaḥ kṛtakaṃ svabhāvaṃ janayati,	so 'nitya-svabhāvaṃ santaṃ janayati iti pramāṇaṃ
V2_10010	khyāpyate. yaḥ kṛtaka-svabhāvaṃ janayati,	so 'nityam svabhāvaṃ santaṃ janayati iti pramāṇaṃ
PV_04150	samjñīnaḥ || uttara-avayava-apekṣo yo doṣaḥ	so 'nubadhyate | tena ity uktam ato 'pakṣa-doṣo
PV_03321	kena tādrūpyād vyabhicāri tat || atha	so 'nubhavaḥ kva asya tad eva idaṃ vicāryate |
PV_03430	tad-vic cen na idāniṃ vit sarūpikā || svayam	so 'nubhavas tasyā na sa sārūpya-kāraṇaḥ | kriyā-
V1_03610	artha-pratipatteḥ. yadi hi iṣṭa-ākāraḥ	so 'nubhavo 'n-iṣṭa-ākāro vā, tadā iṣṭo 'n-iṣṭo
SV_16524	yaḥ pramāṇaṃ pratyakṣa-ādikaṃ samśyandayati	so 'numanyate. tan na, atīndriyeṣv a-drṣṭa-ādiṣu
NB_01017	vastunaḥ. anyat sāmānya-lakṣaṇam.	so 'numānasya viṣayaḥ. tad eva ca pratyakṣam
PV_03420	|| vajra-upala-ādir apy arthaḥ sthiraḥ	so 'nya-anapekṣaṇāt | sakṛt sarvasya janayej
V3_02306	-an-uparodhe 'pi śāstra-uparodhād virodhe	so 'nya-kṛte 'pi tulya iti virodhaḥ syāt. bhavaty
PV_03467	'nyena drṣṭā drṣṭā na hi kvacit | viśeṣaḥ	so 'nya-drṣṭāv apy asti iti syāt sva-dhī-gatiḥ ||
HB_03309	na kutaścil lingāt tad-abhāva-siddhiḥ.	so 'nya-bhāvaḥ pratyakṣa-lakṣaṇena anupalambhena
SV_13403	bhāgād alpīyasaḥ śabda-artha-pratītiḥ. na ca	so 'nyam sameti. tad iyam samasta-pada-vākya-rūpa
SV_12127	tasmād yaḥ svabhāvo yaj-janmā drṣṭaḥ	so 'nyatra apy a-vibhajyamānaḥ sva-ātmanā tat-
VN_00917	abhyupagantavyo na vā kvacid viśeṣa-abhāvāt.	so 'nyatra api tathāvidhe '-viśiṣṭa iti so 'pi
SV_09007	kaścic yena bhedenā vartate | sa eva dadhi	so 'nyatra na asti ity an-ubhayaṃ param ||183||
VN_04114	-krama-nirdeśavad iti vatir atra upāttaḥ	so 'nyadā apy an-anurūpaṃ gr̥hṇāti ity a-doṣa iti.
SV_08305	janayet. sa hi tasya svabhāvo yo janakaḥ	so 'nyasya api yadi syāt. sa tena svabhāvena tato
SV_08302	syāt. yo hi tasya svabhāvo janakaḥ. na hi	so 'nyasya asti. yo 'sti sa na janako
HB_02201	ca uktam. yaś ca parasmād anyathā-bhāvaḥ	so 'paraḥ svabhāvaḥ, yaś ca aparāḥ sa kathaṃ
V3_12008	evam asya sapakṣe 'nūvṛtṭy-abhāvaḥ kathyate.	so 'parasya api tulya iti kathaṃ a-samaḥ prāṇa-
SV_07319	vyañjikā, kiṃ tarhi tad-grāhiṇa indriyasya.	so 'py añjana-āder iva vyakteḥ samskāro na
SV_14902	a-hetuko bhavati ity api viruddham iti.	so 'py anena eva pratyākhyātaḥ. kasyacid bhāva-an
SV_12210	na syād ity āśaṅkyate vyabhicāraḥ.	so 'py anyonya-vyatireki dharmā-dvaya-avatāro

V1_01602	nanu sã vyaktir buddhir eva. tad-upãdhiḥ	so 'py asiddha eva. na vyaktir buddhir artha-ãtmã
V1_04109	su-vyãhrtam. anyena api samvedana-upalambhe	so 'py asiddhaḥ samvedanam na sãdhayati ity
PV_04229	'pi tãdřsaḥ | řabda-pravr̥tter asti iti	so 'pi iřto vyavahãra-bhãk || anyathã syãt
V2_05506	'pi tãdřsaḥ | řabda-pravr̥tter asti iti	so 'pi iřto vyavahãra-bhãk ||21|| anyathã syãt
SV_12112	rte paraiḥ | dřřtaḥ ko 'bhihito yena	so 'py evaṃ na anumiyate ||241|| na khalu kiñcid
V1_04312	-abhãva-křtam kãrya-vyãtirikam na brũyãt.	so 'pi katham sarva-jñãnãnãm viřayam
SV_08921	eva karoti. tad-anyasya api tat tulyam iti	so 'pi kiṃ na karoti. etena eva yad ahrĩkãḥ kim
PV_02155	bhavet | a-guṇa-grãhiṇo 'pi syãd aṅgam	so 'pi guṇa-grahaḥ || yadi sarvo guṇa-grãhi syãd
V3_00410	a-sambhavinõ 'rthasya pratipattir iti cet,	so 'pi tatra a-sambhavĩ yo 'sambhavinã vyãpta
VN_00918	so 'nyatra api tathãvidhe 'viřiřta iti	so 'pi tathã astv iti vyãptiḥ: sarva evaṃ-vidho
V2_06710	-upakãrakayoḥ. ãdhãra-ãdheya-bhãvã cet,	so 'pi tad-ãtma-an-upakãre na sidhyati. para-
SV_09112	a-nirdiřta-viřayasya naõo 'prayogãt.	so 'pi tarhi deřa-ãdi-pratiředhaḥ katham. yasmãn
SV_16402	eva tat tãdřsam ity unneyam. api ca,	so 'pi tãdřsaḥ prabhãvavãn eva an-anya-sãdhãraṇa-
VN_03303	tarhy abhãva eva eka-aneka-pratiředhãt. ataḥ	so 'pi na samũhas tasya iřtaḥ, na tatra řabda iti
V3_12506	-pratiředho 'pi. na hi tasya asati virodhaḥ.	so 'pi na sambhavati, adhikaraṇa-ãdy-arthãnãm
SV_15809	-hetur vaktã syãt tat tulyam řrotary api iti	so 'pi phalam vaktr-vad ařnuvĩta. na hi vaktuḥ
SV_03211	dřřtvã pitã me ãgacchati na upãdhyãya iti.	so 'pi bhavan niřcayo 'sati bhrãnti-kãraṇe bhavati.
SV_01421	dřřtebhyaḥ pratiředhaḥ kriyate, na ca	so 'pi yukta iti, katham ayuktaḥ, anupalambhãd
V2_09708	dřřtebhyaḥ pratiředhaḥ kriyate, na ca	so 'pi yukta iti katham ayuktaḥ, anupalambhãd
PV_03503	|| spařta-avabhãsam pratyakřam kalpayet	so 'pi vãritaḥ | keřa-golaka-dĩpa-ãdãv api spařta
V3_09803	yathã - anityaḥ řabdaḥ řabdatvãd iti,	so 'pi, sãdhya-sãdhanayor bhedãt sãdhyasya
SV_09421	katham abhãvo jñeya-abhidheya-prameyatvaiḥ	so 'pi siddha eva. tat kim idãnĩm jñeyam asti iti
V3_07303	katham abhãvo jñeya-abhidheya-prameyatvaiḥ	so 'pi siddha eva. tat kim idãnĩm jñeyam asti iti
VN_03704	-hetu-prayogasya anaikãntikatã vyãkhyãtã,	so 'pi sva-abhimata-nitya-gotva-vřtĩm hetum
V3_05605	api kãcit třtiyo hetuḥ, sa kiṃ na udãhřtaḥ.	so 'pi svabhãva-hetãv antar-bhavati ity udãhřta
V2_08406	ca pradeřa ãřrayo 'gñiḥ kãraṇam dhũmasya.	so 'pi hi dhũmasya tat-kãraṇãnãm vã pratiřthãnãd
V3_05809	eva anupalambhaḥ katham siddhaḥ, katham vã	so 'bhãvaḥ kasyacit kãraṇam. na eřa dořaḥ, yasmãt
PV_03233	asti sitatva-ãdir yãdrg indriya-gocaraḥ | na	so 'bhidhiyate řabdair jñãnayo rũpa-bhedataḥ ||
SV_10023	asmãd anyatra api svabhãvataḥ ||196||	so 'yam kvacid bhavan dřřto 'napekřatvãt
V2_08309	bhavaty asmãd anyatra api svabhãvataḥ ||56||	so 'yam kvacid bhavan dřřto 'napekřatvãt
V2_05401	avamanyata iti kim anyad an-ãtma-jñãtãyaḥ.	so 'yam tair eva artha-vyãtireka-samãveřibhiḥ
V2_05313	ayuktaṃ pařyanti, na tadã eva tad ãcaranti.	so 'yam pařor api pařuḥ. mahato 'pi mahiyaso yad
VN_06605	yat tad dharma-antaram, sa vikãra iti.	so 'yam prakřta-artha-viparyayãd a-niyamãt kathãm
VN_02914	'rtha-antarasya anupalabdher iti hetuḥ,	so 'yam pratijñã-hetvor virodhaḥ. etena eva
SV_10506	anupalabdhi-lakřaṇã asattã siddhã eva.	so 'yam mũdho nimittam tad-abhãvam vã
V2_07306	pũrvatvãt so 'pravřtti-phalo mataḥ | (51ab)	so 'yam viprakřřta-viřayaḥ pratyakřa-anumãna-
SV_09320	yathã ãha - pramãna-viřaya-ajñãnãd iti.	so 'yam viřeřo na sãdhya eva vyãhanyate. kiṃ
V3_07103	ãha - pramãna-viřaya-a-parijñãnãd iti.	so 'yam viřeřo na sãdhya eva vyãhanyate, kiṃ
SV_06520	eva řabdair vikalpair vã api viřayi-kriyeta,	so 'yam sarva-artha-sarva-ãkãra-prãtĩti-prasaṅgo
SV_10513	dřřřãnta iti cet. tad itaratra api samãnãm.	so 'yam anyatra anupalambha-mãtrãd asad-
SV_10123	katham teřam abhãvo 'nupalabdhitaḥ ||199||	so 'yam asattãm sãdhayann anupalabdhi-mãtreṇa
SV_10402	vã abhãvaḥ kutařcid gamakãd dhetoḥ sidhyet.	so 'yam asann eva sva-kãryam vyãpyam vã
SV_09016	-vãdasya tad-abhãvãd a-sambhavaḥ ||184||	so 'yam ahrĩkaḥ kvacid apy ekam ãkãram
SV_04018	jñãtvã tat-parihãreṇa pravarteta iti,	so 'yam itaretara-bhedas tasya eka-ãtmatã-
SV_11620	-pratibhãsi tad-apekřã-lakřaṇaḥ sambandhaḥ.	so 'yam nityãnãm apy a-parãvartayan svabhãvam
SV_16520	eva yuktaḥ. yasya pramãna-samvãdi vacanam	so 'rtha-vid yadi | na hy atyanta-parokřeřu
SV_01812	hi kevalaḥ ||27|| yad-arthe dřřřãnta ucyaite,	so 'rthaḥ siddha iti kiṃ tad-vacanena tadã. tat-
PV_04161	-an-upalakřaṇãt || nanv a-dřřto 'mřu-vat	so 'rtho na ca tat-kãryam iķřyate | gurutva-a-
PV_03349	sãdhanam tasya sã kriyã || yathã nivĩsãte	so 'rtho yataḥ sã prathate tathã | artha-sthites
V1_00810	řabda-anuyojanam | akřa-dhĩr yady apekřeta	so 'rtho vyavahito bhavet ||5|| na hi řãketa-
SV_14417	274|| syãd etat - yasya api vinãřo 'hetukaḥ	so 'vařyam nitya iti bhãvas tad-abhãva-lakřaṇo
V3_03413	kasmĩmřcit samaye na pravartate vicãraḥ,	so 'vařyam ãřrayaṇiyaḥ, nãntariyakatvãd iti sa
SV_15717	ayaṃ nãma-bheda-anvayo loke pratĩti-bhedãḥ	so 'saty api jãti-bhede vyãpãra-viřeřa-anuřthãnãd
PV_03109	bhinna-ãřrayã iva || yathã-codanam ãkhyãř ca	so 'sati bhrãnti-kãraṇe | pratibhãḥ
V2_05412	atra mũkatã ||17|| satãm ca na niředho 'sti	so 'satsu ca na vartate | jagaty anena nyãyena
PV_04226	atra mũkatã || satãm ca na niředho 'sti	so 'satsu ca na vidyate | jagaty anena nyãyena
VN_01009	-pramãna-nivřtĩr anupalabdhiḥ. sã yatra	so 'sad-viřaya iřta iti cet, su-kumãra-prajñõ
NB_03035	upalabdhi-lakřaṇa-prãptaṃ san na upalabhyate	so 'sad-vyavahãra-viřayaḥ. na upalabhyate ca atra
VN_00911	-lakřaṇa-prãptaṃ san na upalabhyate,	so 'sad-vyavahãra-viřayaḥ, sãmarthya-lakřaṇãtvãt
NB_03008	upalabdhi-lakřaṇa-prãptaṃ san na upalabhyate	so 'sad-vyavahãra-viřayaḥ siddhaḥ, yathã anyaḥ
SP_00003	asti bhãvataḥ || para-apekřã hi sambandhaḥ	so 'san katham apekřate | samř ca sarva-nir-
PV_04032	dořas tasya yathã-uditam | ãtmã parař cet	so 'siddha iti tatra iřta-ghãta-křt || sãdhanam
V3_01304	an-anvaya-dořaḥ. yad ãha - ãtmã parař cet	so 'siddha iti. tasya eva ca iřtasya vighãta-křd
SV_08308	kãryasya ekasya kãrakaḥ | ãtmã ekatra api	so 'sti iti vyarthãḥ syuḥ sahakãriṇaḥ ||164||
V3_04208	ca uktam. anyac cet, katham anya-bhãve	so 'sti, upacãra-mãtram tu syãt. etena aparã-

PV_04227	yathā asti sa niṣidhyate | na tathā na yathā	so 'sti tathā api na niṣidhyate || tasmād āsṛitya
V2_05502	yathā asti sa niṣidhyate | na tathā na yathā	so 'sti tathā api na niṣidhyate ||19|| tasmād
PV_02207	dharmo vijñānasya yathā asti saḥ || grhyate	so 'sya janako vidyamāna-ātmanā iti ca | eṣa
SV_06408	-bhedād vyāvartate, tad eva tad bhavati iti	so 'sya bheda iti ca na syāt. na hy anyonyasya
SV_16612	pramāṇa-saṃvādi vacanam tat-kṛtam vacaḥ |	sa āgama iti prāptam nirarthā apauruṣeyatā ||315||
PV_02248	| tasmān na ekatva-dṛṣṭyā api snehaḥ snihyan	sa ātmani || upalambha-antar-aṅgeṣu prakṛtyā eva
V3_09809	katham vai śabda 'siddhaḥ. siddhaḥ śabdaḥ.	sa ātmani hetu-rūpo na siddha ity asiddha ucyate.
SV_12722	te ca avayavāḥ svayam an-arthakāḥ. teṣu	sa ātmā kalpanā-samāropitaḥ syāt. siṃhatā-ādi-van
SV_11018	sa-vipakṣatvān nirhrāsa-atīśaya-śrītām |	sa ātmī-bhāvāt tad-abhyāsād dhīyeraṇ āśravāḥ
V3_07210	tv abhimatasya an-anvayād asiddhiḥ. na vai	sa ādhāras taṃ viśeṣi-karoti, ayoga-vyavacchedena
SV_09416	tv abhimatasya an-anvayād asiddhiḥ. na vai	sa ādhāras taṃ viśeṣi-karoti. tad-ayoga-
SV_11625	| nityeṣv āśraya-sāmarthyam kiṃ yena iṣṭaḥ	sa āśrayaḥ ||233|| śrūyata etan nityā jātir
SV_07202	anyā vā syād an-anyā vā. sā anyā cet tām eva	sa āśrayaḥ karoti. sā ca a-pratibaddhā sāmānya
SV_11623	-apāyena āśrita-sambandha-vināśād anityaḥ	sa iti, tatra nityatvād āśraya-apāye 'py a-nāśo
VN_00214	tasya kvacit sāmarthyam, asti ca a-kṣaṇike	sa iti pravartamānam a-sāmarthyam asal-lakṣaṇam
V3_01601	anyatara-vacana-sāmarthyād ghaṭasya api	sa iti virodhaḥ. itaś ca na sāmānya-āśrayaḥ,
PV_03271	-ādy-ātmatayā buddher api yady a-virodhitā |	sa idānīm katham bāhyaḥ sukha-ādy-ātmā iti
SV_10903	prahāṇāya snāna-agni-hotra-āder an-upadeśaḥ.	sa iyaṃ śakya-pariccheda-a-śeṣa-ṣaṣṭya-viśuddhir
PV_02093	-a-jāteṣu vā yathā || mato yady upacāro 'tra	sa iṣṭo yan nibandhanaḥ | sa eva sarva-bhāveṣu
SV_17308	kutaḥ ||328|| sva-icchā-vṛttiḥ saṅketaḥ	sa iha eva kartum śakyate na anyatra iti na
NB_03089	-pārārthya-viparyaya-sādhanād viruddhaḥ.	sa iha kasmān na uktaḥ. anayor eva antar-bhāvāt.
NB_03110	viruddhāvabhicārya api saṃśaya-hetur uktaḥ.	sa iha kasmān na uktaḥ. anumāna-ṣaṣṭya-
V3_12801	viruddhāvabhicārya api saṃśaya-hetur uktaḥ,	sa iha na uktaḥ, anumāna-ṣaṣṭya '-sambhavāt. na hi
NB_03036	-vyavahāra-ṣaṣṭya upalabdhi-lakṣaṇa-prāptaḥ,	sa upalabhyata eva. na tathā atra tādrśo ghaṭa
SV_10913	anumānatvam ucyate. heya-upādeya-tattvasya	sa upāyasya prasiddhitaḥ | pradhāna-ārtha-
V3_00407	svabhāvasya virodhād bhinna-deśa-ādi-yogena,	sa eka-dharma-upagame 'para-dharma-upagama-
SV_03012	eva śaktiṣv a-paryavasānena ghaṭanāt,	sa ekas tābhiḥ kadācid apy a-grhītas tad-upakāra-
PV_04185	tad-āśrayaḥ || vyavahāra-upanīto 'tra	sa eva a-śliṣṭa-bheda-dhīḥ | sādhyāḥ sādhanatām
SV_02313	-janana-svabhāvād bhāvāt. tat-svabhāvatve ca	sa eva agnir ity avyabhicāraḥ. agni-svabhāvaḥ
V2_08707	-janana-svabhāvād bhāvāt. tat-svabhāvatve ca	sa eva agnir ity avyabhicāraḥ. agni-svabhāvaḥ
HB_01008	-prasaṅgāt. tasmād yo 'ntyo 'vasthā-viśeṣaḥ,	sa eva aṅkura-ādi-janana-svabhāvaḥ. pūrva-
PV_04245	-ātmā yasya siddhaḥ pravṛttiṣu | nivartakaḥ	sa eva ataḥ pravṛttau ca pravartakaḥ ||
SV_09009	kṣira-vikāra eva pravartate na anyatra.	sa eva atīśayo 'rthakriyā-ārthi-pravṛtti-ṣaṣṭya
PV_03112	kau smṛtau || prak paścād apy abhāvas cet	sa eva anityatā na kim | ṣaṣṭhy-ādy-ayogaḥ iti
SV_02416	katham bhavet. ya eva tarhi kṛtakaḥ,	sa eva anityo bheda-abhāvāt. pratijñā-ārtha-eka-
V3_05809	asad-vyavahāraḥ sādhyata ity uktam.	sa eva anupalambhaḥ katham siddhaḥ, katham vā so
SV_01610	-cetanā-ādinām yo 'bhāvasya a-prasādhakaḥ |	sa eva anupalambhaḥ kiṃ hetv-abhāvasya sādhaḥ ||
SV_02320	kiṃ tu sāmāgrī janikā tat-svabhāvā.	sa eva anumīyate. sa eva ca sāmāgrī svabhāva-
HB_02708	abhāva-vyavahāra-siddhi-virodhaḥ syāt.	sa eva anya-bhāvas tad-ṣaṣṭya ca upalabdhis tad-
V3_12710	brūmaḥ. yo vā sambandho na asti ity ucyate,	sa eva abhāvaḥ. sambandhī vidyate na sambandha
VN_06716	artham pratipattum samartha iti.	sa eva ayam bhaṇḍa-ālekhyā-nyāyo 'tra api.
SV_03928	a-sāmānya-ātmakatvān na iti cet. nanu	sa eva ayam vicāryate. ko 'yam sāmānya-ātmā iti.
SV_06226	ākṣipta-tad-anya-vyāvṛttir niveśyata iti.	sa eva ayam artha-antara-vyāvṛtyā tasya vastunaḥ
PV_03505	anubhūta-smaraṇāt tad-dharma-āropanād vinā |	sa eva ayam iti jñānam na asti tac ca akṣa-je
SV_04925	na hi tatra eka-daṇḍa-yoge 'py anyatra	sa eva ayam iti bhavati, kiṃ tarhi tad iha iti.
SV_06723	-vyāvṛttis tu bhinnānam a-viruddhā iti	sa eva artha-a-bhedaḥ śabda-a-bhedasya kāraṇam
PV_03339	'rtha-vyavasthiteḥ | tadā ya ātma-anubhavaḥ	sa eva artha-viniścayaḥ || yadi iṣṭa-ākāra ātmā
SV_10608	a-pratikṣepa-arho 'rtho dharmī. na ca	sa eva arthaḥ svalakṣaṇam iti śakyaṃ vaktum. a-
V3_06808	a-pratikṣepa-arho 'rtho dharmī. na ca	sa eva arthaḥ svalakṣaṇam iti śakyaṃ vaktum, a-
SV_08701	a-bheda-pratītiḥ syāt. ato viśeṣa eva.	sa eva arthas tasya vyāvṛttayo 'pare ||170|| tat-
SV_14211	sa eva asya vināśa iti cet (270'ab) yadi	sa eva artho 'gni-janmā abhāvas tad idam
V3_09405	avasthā-antara-āveśād bheda-dṛṣṭir iti cet,	sa eva avasthā-bhedo vastu-bheda-lakṣaṇam kiṃ na
SV_01713	ca tad-bhāva-lakṣaṇas tadutpatti-lakṣaṇo vā.	sa eva avinābhāvo dṛṣṭāntābhyāṃ pradarśyate.
V2_10006	ca tad-bhāva-lakṣaṇas tadutpatti-lakṣaṇo vā.	sa eva avinābhāvo dṛṣṭāntābhyāṃ pradarśyate. ata
V1_00509	asad iti kutaḥ, niyama-abhāvāt. bhāve vā	sa eva avyabhicāro 'nupalabdher iti sā tena
HB_02813	bhāve tan-mukhena ṣaṣṭya-ṣaṣṭya-bhāvaḥ syāt.	sa eva asati sambandhe na sidhyati. tad-asiddhau
SV_11907	cet. na, tasya eva tābhyāṃ śleṣa-asiddheḥ,	sa eva asiddho yas tau śleṣayet. tad ayam
SV_08224	pratyāsattya prasarpati | kvacin na anyatra	sa eva astu śabda-jñāna-nibandhanam ||162|| ity
SV_14210	na dṛṣyate vā. atiprasaṅgo hy evam syāt.	sa eva asya vināśa iti cet (270'ab) yadi sa eva
SV_15324	sādhyā-vipakṣasya varṇyate vyatirekitā |	sa eva asya sapakṣaḥ syāt sarvo hetur ato 'nvayī |
V2_09102	tadvān na syāt, an-upayogāt. upayoge vā	sa eva asya sva-ātma-bhūta anityatā iti kim anyayā,
SV_02115	tadvān na syāt, tad-an-upayogāt. upayoge vā	sa eva asya sva-ātma-bhūto 'nityatā iti kim
SV_05009	yam eva khalv ākāram iyam āropayati,	sa eva asyā ṣaṣṭya iti, a-ṣaṣṭya-kṛtasya a-śakya-
V3_10009	vācyaḥ. anvaya-asiddhi-vacane 'pi, na hi	sa eva ātmānam anveti ity a-sambaddham. yadā
V3_10004	tad-āśrayaḥ ||77|| vyavahāra-upanīto 'tra	sa eva āśliṣṭa-bheda-dhīḥ | sādhyāḥ sādhanatām

PV_03169	-adhigateḥ punaḥ | śabda-artho 'rthaḥ	sa eva iti vacane na virudhyate || mithyā-
PV_04283	kadācana | yathā na kṣepa-bhāḡ iṣṭaḥ	sa eva udbhūta-nāśakaḥ || kṣaṇam apy anapekṣatve
SV_16903	kiṃ na pratyavekṣyate sambhavati na vā iti.	sa eva upadiśann upaplavād vedaṃ veda-arthaṃ vā
SV_01004	tac-chaktir upayujyate. śakty-upayoge hi	sa eva upayuktaḥ syāt, tac ca na asti ity uktam.
V3_10906	-uparodhini tat-kṛtāś cetaso vyāroṣo dveṣaḥ.	sa eva ubhaya-āśrayaḥ pūrvako viparyāso mohaḥ. na
SV_09001	||182|| tathā hy uṣṭro 'pi syād dadhi, na api	sa eva uṣṭraḥ, yena anyo 'pi syād uṣṭraḥ. tathā
SV_09907	sannidhānāt. kathaṃ na sa-apekṣāḥ. yāvata	sa eva eṣāṃ svabhāvo na asti yas tad-utpādanaḥ
V2_07804	sannidhānāt. kathaṃ na sa-apekṣāḥ. yāvata	sa eva eṣāṃ svabhāvo na asti yas tad-utpādanaḥ
V3_08202	yady avāśyam ete 'n-anya-saṃsargo gamyāḥ,	sa eva eṣāṃ a-saṃsargo gamyo 'stu, tāvatā kārya-
SV_04329	kalpanā-āropitaṃ kṛtvā vyavahāre sarvathā	sa eva kiṃ na buddhir anuvindhīyate. eka-śabda-
SV_14508	na hi bhāvasya kiñcit kadācid bhavati.	sa eva kevalaṃ sva-hetubhyas tathābhūto bhavati.
V2_08206	eva kaścid bhāvāt, kiṃ tu bhāva eva vināśaḥ,	sa eva kṣaṇa-sthāyī jāta iti. tam asya mandāḥ
SV_03901	ucyate, kathaṃ idānīm anya-apohaḥ sāmānyam,	sa eva khalv anya-apohaḥ. tam eva grḥṇati sā
SV_08728	tan-niveśinyā rūpa-antareṇa upayogāt.	sa eva khalv ayaṃ paryāyo bheda-āśraya ekasya
PV_04204	sambhavāt || sati vā pratibandhe 'stu	sa eva gati-sādhanāḥ | niyamo hy avinābhāvo '-
V3_05601	sambhavāt ||38|| sati vā pratibandhe 'stu	sa eva gati-sādhanāḥ | niyamo hy avinābhāvo '-
SV_09826	a-vyavahitā kārya-utpatteḥ sā phalavaty eva.	sa eva ca tatra aṅkura-hetuḥ. anyas tu pūrvaḥ
V1_00307	vaktur abhipretam tv arthaṃ sūcayeyur iti	sa eva ca tathā-pratipādyamāna āśrayo 'stu. tad-
SV_02321	janikā tat-svabhāvā. sa eva anumīyate.	sa eva ca sāmāgrī svabhāva-sthity-āśrayaḥ
V3_04206	śaktiḥ. sa eva bhāva uta anyad eva kiñcit.	sa eva cet, tathā eva upalabhyeta, viśeṣa-abhāvāt.
SV_01625	śaktiḥ, sa eva bhāvaḥ, uta anyad eva kiñcit.	sa eva cet tathā eva upalabhyeta viśeṣa-abhāvāt.
V3_01513	yadi dehād eva artha-antara-bhāvaḥ syāt,	sa eva tathā ucyeta. anyatara-vacana-sāmarthyād
VN_05406	doṣa-bhedāt. tasmād yaṃ padārthaṃ dūṣayati,	sa eva tad-dūṣaṇa-viṣayas tadā pradarśanīyo na
SV_03510	dharmiṇo 'n-artha-antara-abhidhānāt. na api	sa eva, tad-vācinām iva dharma-vācinām api
V3_03502	atra api ko 'yam avāśyaṃ para-āśrayaḥ.	sa eva tam arthaṃ para-mukhena vyavasthāpya punar
SV_14818	bhāvo naṣṭo nāma. nanv atīśaya-utpattāv api	sa eva tasya atīśaya utpanna iti kathaṃ sa naṣṭo
V3_03501	so 'vaśyaṃ āśrayaṇīyaḥ, nāntariyakatvād iti	sa eva tasya pratibandha-viṣayaḥ, sarvatra sva-
V3_09804	-asiddher hetu-bhāvena asiddha ucyate. na hi	sa eva tasya sādhanam bhavati, tad-bhāva-mātra-
V1_01501	indriya-jñānasya vikalpa-upagame bādhā syāt.	sa eva tāvad ayaṃ vikalpaḥ saṃvidita upayann
SV_10508	nir-upākhyā-vad anya-vad vā iti.	sa eva tāvad upalabdhy-abhāvaḥ kathaṃ siddha iti
VN_00908	viparyayād viparyaya iti satyam etat.	sa eva tu viparyayo 'nupalabdhi-lakṣaṇa-prāpteṣu
HB_02905	eva hi pradeśa-ādaḥ yan na asti ity ucyate,	sa eva tena a-saṃsrṣṭo 'nya-bhāvaḥ. tad-darśanād
VN_04811	vyavasthāpyeran. sambandha-pratipattau	sa eva teṣāṃ kramaḥ, yo yathā-avasthitānām
VN_04805	'py evam eva avayavāḥ prayoktavā iti.	sa eva teṣāṃ kramo yathā-avasthitebhyo 'rtha-
PV_03128	| viśayo yaś ca śabdānām saṃyojyeta	sa eva taiḥ || asya idam iti sambandhe yāv arthau
SV_09007	asty atīśayaḥ kaścid yena bhedenā vartate |	sa eva dadhi so 'nyatra na asti ity an-ubhayaṃ
SV_06005	ity ubhayīm gatiṃ na ativartate. tayoś ca	sa eva doṣaḥ. na doṣaḥ, dṛṣṭa-viparītasya su-
SV_11307	tena a-yathārtham api prakāśana-sambhavāt	sa eva doṣaḥ. sambandha-apauruṣeyatve syāt
HB_01709	-kṣaṇa-bhāvī anyathā syāt. yaś ca bhavati,	sa eva na bhavati iti na ayaṃ prasaṅgaḥ, kāraka-a-
HB_03011	kvacit prāpti-parihāra-artho vyavahāraḥ,	sa eva na syāt. na hy ayam analaṃ paśyann apy
V3_03306	dharmiṇaṃ pratiṣṭhāpayati. dharma-antaraṃ ca	sa eva punaḥ prativahati iti na bhidyate sva-
V2_04701	-anya-kāraṇasya darśanasya vyāvṛttiḥ. na ca	sa eva pratibhāso 'rtho yuktaḥ, tasya punaḥ
SV_10607	na vā iti. tasya bhāva-an-upādānatve sādhye	sa eva pratyātma-vedyatvād a-pratikṣepa-arho
SV_07508	vyāñjakatvam. tac ca tulyaṃ pradīpa-ādāv iti	sa eva prasaṅgaḥ. tan na ādheyatā na vyaktir
SV_14223	iti cet. pūrveṇa asya kaḥ sambandha iti	sa eva prasaṅgo '-paryavasānaś ca. tad avāśyaṃ
V3_04806	na bhavati, yathā - a-brāhmaṇa iti. na hi	sa eva brāhmaṇas taj-jāti-yogād a-brāhmaṇas ca
V2_08602	a-jananāt tasya a-hetutā syāt. na vai	sa eva bhavati, tādrśasya bhāvāt. anyādrśād
SV_02213	a-jananāt. tasya a-hetutā syāt. na vai	sa eva bhavati tādrśasya bhāvāt. anyādrśād bhavan
V2_08303	abhāvo nāma kaścit kāryaḥ syāt svabhāvaḥ,	sa eva bhāva iti na abhāvaḥ syāt. tad abhāvaṃ
SV_10016	abhāvo nāma kaścit kāryaḥ syāt svabhāvaḥ	sa eva bhāva iti na abhāvaḥ syāt. tasmād abhāvaṃ
V3_04206	-bhāvād itarasya iti. atha kā iyaṃ śaktiḥ.	sa eva bhāva uta anyad eva kiñcit. sa eva cet,
SV_01624	a-śaktād an-utpatteḥ. atha kā iyaṃ śaktiḥ,	sa eva bhāvaḥ, uta anyad eva kiñcit. sa eva cet
SV_14528	kaścid bhāvasya bhavati ity āha. kiṃ tarhi	sa eva bhāvo na bhavati iti. yadi hi kasyacid
SV_06304	tad-anya-vyāvṛtṭy-ākṣepa-nāntariyakatvāt.	sa eva bhedas tad-vyāvṛtṭyā gato bhāgas tad-gates
PV_03406	tato na anyo '-hetuś ca viśayaḥ kathaṃ ||	sa eva yadi dhī-hetuḥ kiṃ pradīpam apekṣate |
PV_03131	-avabhāse 'pi yaṃ paro 'sya iti śaṃsati |	sa eva yojyate śabdair na khalv indriya-gocaraḥ ||
VN_01421	ya eva hi khalu vivekaḥ svabhāva-bhūtaḥ,	sa eva vastu-bheda-lakṣaṇaṃ sukha-duḥkha-vat.
SV_12007	'niyamaḥ śabdānām ity apauruṣeyatve 'pi	sa eva vipralambhaḥ. apauruṣeyatā api iṣṭā
SV_16514	atha kutaścid atīśayād buddhi-indriya-ādīnām	sa eva vetti na aparāḥ. tasya kuto 'yam atīndriya
V3_12502	iti. ya eva khalu na ity anvaya-pratiṣedhaḥ,	sa eva vyatireka iti. tat punar idam āyātam -
SV_03217	vyāvṛtṭer abhāvaḥ. tasmād yā eva vyāvṛtṭiḥ,	sa eva vyāvṛtṭtaḥ. śabda-pratipatti-bhedas tu
SV_17204	eka-artha-niyame saty enaṃ jaiminir jānīyat.	sa eva śabdasya sarvatra yogyasya eka-artha-
SV_11814	iti cet. tat kim anayā paramparayā.	sa eva sampradāya-apekṣo 'rtha-jñāpanaṃ kiṃ na
SV_11403	-sambandha-siddheḥ sambandha-ākhyānāt. na tu	sa eva sambandhaḥ. astu vā anya eva nityaḥ
SV_11816	dhūma-ādi-vat tat-pratītiṃ janayati iti	sa eva sambandho 'vinābhāva-ākhyāḥ. na ca atra

PV_02093 yady upacāro 'tra sa iṣṭo yan nibandhanaḥ |
 NB_03044 tena vādinā dharmāḥ svayaṃ sādhayitum iṣṭaḥ,
 SV_05408 katham asiddha-upakārāṇāṃ pratibhāsa iti
 SV_07617 hi tatra bhedo nāntarīyakatvād eṣṭavyaḥ.
 PV_04174 pratipāditaṃ | iṣṭa-a-sambhavy-asiddhaś ca
 V3_08005 hetuḥ svabhāva-lakṣaṇaḥ kārya-lakṣaṇaś ca.
 V2_06902 niyama-ayogāt. śakteś ca an-artha-antaratvāt
 V2_07806 evaṃ tarhi kṛtakānām api keṣāñcit satām vā
 SV_09909 evaṃ tarhi kṛtakānām api keṣāñcit satām vā
 SV_08911 -sambhavino 'rthasya yathā yuddha-praveśe,
 SV_02414 bhāva-mātra-anurodhī svabhāva ity ucyate.
 V2_08313 bhāvasya. bhāva-mātra-anurodhī svabhāva iti
 SV_10004 eva kaścīd bhāvāt, svabhāva eva hi nāśaḥ
 V3_10711 -paricchedasya ca kartum a-śakyatvāt.
 SV_08904 svabhāva-ākhyam adhikṛtya pravartate.
 V3_06006 -saṃsargiṇo 'nubhavād anyo 'nya-pratikṣepaḥ.
 SV_14715 iti. na, tasya niḥ-svabhāvāt svayam.
 SV_02104 anyā anityatā nāma yā paścān niṣpadyeta.
 V2_09006 anityatā nāma anyā yā paścān niṣpadyeta.
 SV_09202 tat-prabhavāḥ śabdāḥ kena nivāryante.
 HB_03705 utpādayati, viśeṣa-abhāvāt. sati vā viśeṣe
 VN_04511 yaḥ khalu ubhayaṃ vetti śabdān apaśabdān ca,
 SV_15305 hi jñānaṃ jñeya-sattāṃ na vyabhicarati,
 VN_06602 grhyate. tat sukha-ādibhir eka-prakṛtir iti.
 V3_04404 - pārtho dhanur-dhara ity ukta-prāyam.
 SV_16103 -varṇa-smaraṇa-apekṣā eva smṛtim upaliyante.
 SV_07118 vā. tasmāt pāta-abhāvaḥ pāta-pratibandhaḥ
 V3_08809 abhyupaiti. tasmāt pāta-abhāvaḥ pratibandhaḥ
 SV_14501 yo hi vināśa iti kiñcin na ity āha,
 SV_11930 -vikalpa-an-atikramāt. vastu ca sambandhaḥ.
 HB_02201 -bhāvaḥ so 'paraḥ svabhāvaḥ, yaś ca aparāḥ
 SV_00622 samagreṇa hetunā kārya-utpādo 'numīyate
 V3_08205 samarthena hetunā kārya-utpādo 'numīyate,
 SV_11904 sambandhaḥ. dravyam iti ca svabhāva ucyate.
 PV_03112 na kim | ṣaṣṭhy-ādy-ayogād iti ced antayoḥ
 SV_09602 syāt. yo hi bhāva-dharmaṃ tatra icchati,
 V3_07512 syāt. yo hi bhāva-dharmaṃ hetum icchati,
 VN_04513 mukka-śabdān eva vā vetti, na nāśa-śabdān,
 HB_03014 nāma. yadi salila-upalambha-abhāvaḥ,
 SV_09601 ca. tatra yadi bhāva-dharmo hetur ucyate.
 V3_07511 ca. tatra yadi bhāva-dharmo hetur ucyate,
 V3_00209 kasya ka āgamaḥ. bādhyamānaś ca pramāṇena
 HB_01801 virodhaḥ. na kevalaḥ karoty eva iti cet,
 HB_01708 kṣaṇikatvāt, uktaṃ atra yādṛśasya kriyā.
 PV_02205 || tyaktvā imāṃ hrepaṇiṃ drṣṭim ato nityaḥ
 V3_01811 hi tat-samudāya-viparyāsād eva viruddhaḥ.
 PV_02037 yan na asti paścād yena na sandhimat || na
 V3_11303 -pārārthya-viparyaya-sādhanād viruddhaḥ.
 SV_06409 bhedo bhavati, sambandha-abhāvāt. sati vā
 HB_03512 kim arthaṃ prayujyate. sādhyā-siddhy-arthaṃ.
 SV_08725 'kārakāḥ syuḥ. paryāyeṇa atha kartṛtvam
 HB_01613 kāryam a-kṛtvā na upekṣā-āpattir iti,
 V3_05604 lakṣaṇa-anupalabdhir api kācit tṛtīyo hetuḥ,
 HB_03619 api ca yo vastuto 'sambhavat-pratihatūḥ,
 VN_02806 uktvā hetu-udāharaṇa-ādikaṃ vaktuṃ jānāti,
 V1_01602 eva. na vyaktir buddhir artha-ātmā iti cet,
 HB_03511 anapekṣya bādha-anupalabdhaḥ prayoktavyaḥ.
 SV_14409 upakāre 'py avaśyam ayaṃ vikalpo 'nveti,
 SV_07022 eva saṃyogaḥ. tābhyāṃ janānāt samavāyād vā.
 V3_08611 saṃyogaḥ, tābhyāṃ janānāt samavāyād vā,
 VN_01004 syāt. kvacid viśaye 'sad-vyavahāra-upagame
 PV_03525 deha-puruṣaḥ uktau saṃskārato yadi | niyamaḥ
 PV_03500 tat kutaḥ | buddhīnām śakti-niyamād iti cet
 HB_02611 paraspara-apekṣam eva anyatvam iha iṣṭam.
 HB_01713 na kevalebhya iti, tasya api - katham

sa eva sarva-bhāveṣu hetuḥ kim na iṣyate tayoh ||
 sa eva sādhyo na itara ity uktaṃ bhavati. iṣṭa
 sa eva sāmānya-abhyupagame cintyate, yasmān na an
 sa eva sāmānya-kārye paryāpta iti niḥ-prayojanā
 sa eva syān nirākṛtaḥ || anityatva-sa-hetutve
 sa eva sva-vyāpaka-viparyaye sādhye viruddha iti
 sa eva svabhāva-niyamaḥ. artha-antaratve tato
 sa eva svabhāvo na asti yo vinaśvaraḥ. tat-
 sa eva svabhāvo na asti yo vinaśvaraḥ. tasmāt tat
 sa eva svabhāvo yathāsvam śabda-codito na
 sa eva svayaṃ vastuto bhāvaḥ. sa ca ātmānaṃ
 sa eva svayaṃ vastuto bhāvaḥ. sa ca ātmānaṃ
 sa eva hy eka-kṣaṇa-sthāyī jāta iti. tam asya
 sa eva hy evaṃ sarvajñaḥ syād ity a-pratiṣedhaḥ.
 sa eva hi tathā ucyate. dravyatva-ādayas tu na
 sa eva hi tan-niyamāt tad eva asti iti niścāyayan
 sa eva hi tasya svabhāvo yaḥ pratibhāti.
 sa eva hi bhāvaḥ kṣaṇa-sthiti-dharmā anityatā.
 sa eva hi bhāvaḥ kṣaṇa-sthiti-dharmā anityatā ity
 sa eva hi śabdānām na viśayo yo na vitarkānām. te
 sa eva hetu-lakṣaṇam. tato hi hetur ekāntena
 sa evaṃ pratipadyate. yas tu nakka-śabdān mukka-
 sa evaṃ bruvāṇaḥ śobheta a-darśanān na asti iti.
 sa evaṃ uktavān paryanuyujyate. atha prakṛtir
 sa eṣa pakṣa-dharmas tridhā bhidyate - sapakṣe
 sa eṣa varṇānām bhinna-kārya-kāraṇa-bhāva-
 sa katham kenacit kriyate. abhāvaṃ karoti iti hi
 sa katham kenacit kriyate. abhāvaṃ karoti iti hi
 sa katham tato bhāva-nāśam icchet. katham idānīm
 sa katham tad-āśrayaḥ syāt. āśrayaṇīya-ayogāt. an
 sa katham tasya svabhāva-bheda-lakṣaṇatvād bhāva-
 sa katham trividhe hetāv antar-bhavati. hetunā
 sa katham trividhe hetāv antar-bhavati. hetunā
 sa katham parabhāvasya śleṣaḥ syāt. na hi
 sa katham bhavet || sattā-sambandhayor dhrauvyād
 sa katham bhāvaṃ na icchet. svabhāva eva hi
 sa katham bhāvaṃ na icchet. svabhāva eva hi
 sa katham apaśabdāc chabdam pratipadya tato
 sa katham abhāvaḥ kasyacit pratipattiḥ pratipatti
 sa katham asiddha-sattāke syāt. yo hi bhāva-
 sa katham asiddha-sattāke syāt. yo hi bhāva-
 sa katham āgamaḥ. riktasya jantor jātasya guṇa-
 sa katham idānīm a-kṣepa-kriyā-svabhāvaḥ. nanv
 sa katham eka-kṣaṇa-bhāvī anyathā syāt. yaś ca
 sa kathyatām | ukto mārḡas tad-abhyāsād āśrayaḥ
 sa kadācid dharmā-mukhena dharmi-mukhena tad-
 sa kaścīd pṛthivy-āder aṃśo yatra na jantavaḥ |
 sa kasmān na uktaḥ. sādhyatā-a-bhedāt. na hy ayam
 sa kārya-kāraṇa-bhāva iti rūpaṃ taj-janitam bheda
 sa kim kvacid bādhyāyān api satyāṃ sādhyam
 sa kim tasya eva vastunaḥ ||175|| atha api syān
 sa kim teṣāṃ a-kṣepa-kriyā-dharmā svabhāvas tadā
 sa kim na udāhṛtaḥ. so 'pi svabhāva-hetāv antar-
 sa kim samyag-jñāna-viparyaya-hetur iṣṭaḥ, āhosvid
 sa kiñcid anukramam sādhanasya jānāty eva hi,
 sa kim a-buddhi-janmā buddhiṃ gamayet, pratibandha
 sa kim arthaṃ prayujyate. sādhyā-siddhy-arthaṃ.
 sa kim upakāro 'rtha-antaram āhosvit tad eva iti.
 sa kim ekatra eva na samavaiti janyate vā, tasya
 sa kim ekatra na samavaiti janyate vā. tasya a-
 sa kuta iti vaktavyam. na hy anupalambhād anyo
 sa kutaḥ paścād buddheś ced astu sammatam || na
 sa kuto mataḥ || yugapad buddhy-a-drṣṭeś cet tad
 sa kevalas tad-apekṣayā tasmād anyāḥ. taj-jñānaṃ
 sa kevalo 'pi karoty eva kāryam ca tasmān na

HB_01805	iti tataḥ kevalād an-utpattir uktā bhavati.	sa kevalo 'pi samartha-svabhāva iti tata utpattir
SV_15713	anyathātvam asti. taylor jāti-bheda iti cet.	sa khalv ākr̥ti-guṇa-śakti-bhede dr̥ṣṭo gava-aśva-
VN_03314	asiddha ity asiddhatā hetor nigrasthānam.	sa khalu ucya-māna eva a-tad-dharmatayā pratīto
V1_00408	-sad-bhāvaḥ pratiśedhāc ca kasyacit ||2||	sa khalu pratyakṣam pramāṇam na anumānam iti
SV_01207	vacanāt tan na asty eva yathā yadi | na asti	sa khyāpyate nyāyas tadā na asti iti gamyate ||17||
V2_09412	vacanāt tan na asty eva yathā yadi | na asti	sa khyāpyate nyāyas tadā na asti iti gamyate ||68||
VN_05512	pravṛtṭiḥ, kiṃ trir abhidhīyeta. tathā tathā	sa grāhaṇīyaḥ, yathā asya pratipattir bhavati.
V3_11809	vyāptāḥ. ghaṭa-ādayaś cet, anyatra a-dr̥ṣṭaḥ	sa ghaṭa-ādau na iti kutaḥ. tena a-jñāta-
SV_08407	-yogyatā a-yogyatā ca iti vakṣyāmaḥ.	sa ca (166c') arthakriyā-yogyo 'rtho na anveti yo
SV_04702	4'b') arthakriyāsv iti tatra śabdo niyojyate.	sa ca | (94'b) sākṣān na yojyate kasmāt (94c)
PV_03168	|| śabdasya anvayinaḥ kāryam arthena anvayinā	sa ca | an-anvayī dhiyo '-bhedād darśana-abhyāsa-
PV_04241	kvacid viniyamāt ko 'nyas tat-kārya-ātmatayā	sa ca || nairātmyād api tena asya sandigdham
SV_04815	avaśyam śabdena vyavacchedaś codanīyaḥ.	sa ca a-bhinnaś tad-anyeśv iti jāti-dharmo 'py
SV_05505	na artheśv asti. anyatra bhedād a-bhedinaḥ.	sa ca a-rūpaḥ. tam eva eṣā gr̥hṇatī tathā
SV_11822	dharmā-bhedaś tu syāt pūrva-ukta-krameṇa.	sa ca a-viruddha eva, na vastu-bhedaḥ. na ca
SV_14116	bhavatā dhvaninā an-ātyantikena bhavitavyam.	sa ca a-hetuko 'nya-hetuko vā nityam bhaven na ca
V3_09412	iti cet, yukto yadi pratibandhaḥ sidhyet.	sa ca an-anvayasya na sidhyati iti vakṣyāmaḥ.
SV_07207	an-upakāriṇā. apekṣā iti hi tat-pratibandhaḥ	sa ca an-ādheya-viśeṣasya sāmānyasya ayukta iti.
SV_00514	bhavato 'nya-bhāve 'bhāvād virodha-gatiḥ.	sa ca anupalabdheḥ. anyonya-upalabdhi-parihāra-
V2_06007	bhavato 'nya-bhāve 'bhāvād virodha-gatiḥ.	sa ca anupalabdheḥ. anyonya-vyatireka-sthita-
V3_01104	vipratipatti-darśanāt tan-nirāsa-artham.	sa ca anumeyaḥ svarūpeṇa eva nirdeśyaḥ svayam
V3_05707	kvacid aparaṃ kiñcin nibandhanam asti.	sa ca anena a-sakṛd ācarita-pūrva iti na anayoḥ
SV_06316	tathā eka-parihārasya kvacid sthity-abhāve.	sa ca ayam bhedo '-rūpaḥ. rūpavattvena tv asya
SV_11718	syād bhedād buddhi-citratā | (236ab)	sa ca ayam sambandho vastu bhavan niyamena śabda-
V3_02808	anyathā artha-antara-gamanād avasādaḥ syāt.	sa ca ayam sādhyā-abhyupagamaḥ pratyakṣa-artha-
SV_09305	tau na pratijñā-artha-eka-deśo hetur iti.	sa ca ayam hetutvena apadiśyamānaḥ. upādhi-bheda-
V2_07406	-anubandhina eva ātmanaḥ svabhāvo gamakaḥ.	sa ca ayam hetutvena upādiyamāna upādhy-apekṣaḥ
V2_05913	siddhā iti cet, etad uttaratra vakṣyāmaḥ.	sa ca ayam anupalambhaś caturvidhaḥ | (32'b)
SV_06218	bhidyamānānām samāna-ākāra-bhāsiṇi ||124||	sa ca ayam anya-vyāvṛtṭyā gamyate tasya vastunaḥ |
SV_11720	tasya a-tattvam eva anyatvam ity uktam.	sa ca ayam aindriyaḥ san sva-buddhau tad-anya-
SV_02117	-antara-yoge 'pi tad-bhāva-an-upapatteḥ.	sa ca artha-antarād bhavann anityatā anyo vā
V2_09104	-antara-yoge 'pi tad-bhāva-an-upapatteḥ.	sa ca artha-antarād bhavann anityatā anyo vā
PV_03373	-vidham jñānam tasyāś ca anubhavad bhavaḥ |	sa ca artha-ākāra-rahitaḥ sā idāniṃ tadvatī
V1_00604	apy artha-aviśamvādād eva pramāṇam.	sa ca aviśamvādaś tasmād ātma-lābhāt, anyato
PV_04225	ca muktavā śabdo 'sti na aparāḥ | vyavahāraḥ	sa ca asatsu na iti prāptā atra muktatā || satām
V2_05411	ca muktavā śabdo 'sti na aparāḥ | vyavahāraḥ	sa ca asatsu na iti prāptā atra muktatā ||17||
V3_11708	na vyatirekī. pratibandhaś ca avinābhāvaḥ.	sa ca ātma-pratibandhaś tadātmya-tadutpattibhyām
SV_02415	ity ucyate. sa eva svayam vastuto bhāvaḥ.	sa ca ātmānam parityajya katham bhavet. ya eva
V2_08314	svabhāva iti sa eva svayam vastuto bhāvaḥ.	sa ca ātmānam parityajya katham anyatra bhaved
SV_11515	'pratibandhe tayoḥ sambandhitā-ayogāt.	sa ca āśrayo 'nityaḥ. apāye 'sya sambandhasya apy
V3_03604	evam-phalam. saṅketa-āśrayaḥ śabdāḥ,	sa ca icchā-mātra-āśrayaḥ. tan na asiddhiḥ śabda-
PV_04116	evam-phalo mataḥ || saṅketa-saṃśrayaḥ śabdāḥ	sa ca icchā-mātra-saṃśrayaḥ | na asiddhiḥ śabda-
PV_02244	darśana-sambhūtam sneham badheta doṣa-dr̥k ||	sa ca indriya-ādau na tv evam bāla-āder api
HB_02911	tasya eva kaivalyam iti ghaṭa-viraha ucyate.	sa ca iha liṅga-bhūta-pradeśa-pratipattāv eva
PV_04091	hetū na duṣyataḥ || a-niśiddhaḥ pramāṇabhyām	sa ca upagama iśyate | sandigdhe hetu-vacanād
SV_04804	tad-abhāve tasyā apy abhāva-prasaṅgāt.	sa ca ekasmād bhedaś tad-anyeśam a-bhedaś tad-
PV_03102	|| na anyā asya anityatā bhāvāt pūrva-siddhaḥ	sa ca aindriyāt | na aneka-rūpo vācyo 'sau vācyo
SP_00002	bhāvataḥ || rūpa-śleṣo hi sambandho dvitve	sa ca katham bhavet | tasmāt prakṛti-bhinnānam
SV_13709	an-atīśayasya apekṣā ca prāg eva niśiddhā.	sa ca karaṇa-vyāpārād eva siddha iti sarva-kārya-
V3_11901	a-kārya-karaṇa-pratiśedho gamaka iti.	sa ca karaṇa-bhāvo '-darśanād ātmano na sidhyati
V1_00611	icchatā jñānasya tat-pratibandho vācyāḥ.	sa ca kārya-svabhāvayor liṅgayor anumāne 'pi
PV_03494	'pi hi varṇa-ātmā nimeṣa-tulita-sthitiḥ |	sa ca kramād aneka-aṅgu-sambandhena nitiṣṭhati ||
PV_03465	vā pratijñānam kṣaṇa-bhaṅgaḥ prasajyate |	sa ca jñāto 'tha vā a-jñāto bhavej jñātasya
SV_02720	tat-svabhāva-a-niścayaḥ. kutaḥ. viparyāsāt.	sa ca tam pradeśam tad-vivikṭena rūpeṇa
PV_03216	sarvaṃ skandha-ādinām viśeṣataḥ | lakṣaṇam	sa ca tattvam na tena apy ete vilakṣaṇaḥ ||
SV_08314	-antare viśeṣo 'sti. viśeṣo '-bheda-hāneḥ.	sa ca tatra apy asti iti na eka-sthitāv api tasya
SV_05010	kṛtasya a-śakya-samāropāt, ākāra-antara-vat.	sa ca tatra na asti ity a-sāmānyam. sati sāmānya-
SV_09413	viśeṣitaś tat-svabhāvaḥ prasādhito bhavati.	sa ca tathā na anveti. yad api sattā-mātram
V3_07207	api viśeṣitaś tat-svabhāvaḥ sādhito bhavati.	sa ca tathā na anveti. yad api sattā-mātram
SV_00220	hi saty artho 'rtham na vyabharati.	sa ca tad-ātmatvāt. tad-ātmatve sādhyā-sādhana-
V2_05610	hi saty artho 'rtham na vyabharati.	sa ca tad-ātmatvāt. tad-ātmatve sādhyā-sādhana-
V3_06606	-pūrva-bhāvināḥ paścād apy abhāva-prasaṅgāt.	sa ca tad-dhetur vā anityatā-hetu-niyamana-
SV_01713	-pratibandhād eva hetuḥ sādhyam gamayati.	sa ca tad-bhāva-lakṣaṇaś tadutpatti-lakṣaṇo vā.
V2_10006	-pratibandhād eva hetuḥ sādhyam gamayati.	sa ca tad-bhāva-lakṣaṇaś tadutpatti-lakṣaṇo vā.
SV_13004	-rūpam nityam syād upalabhya-svabhāvam ca.	sa ca tasya svabhāvaḥ kadācin na apaiti iti

V1_04207	prakāśate tathā iti nila-ādy-anubhavaḥ syāt.	sa ca tādātmyāt tathā prakāśamāno 'pi sva-para-
SV_09011	-bhāva-lakṣita-svabhāvaṃ hi vastu dadhi iti.	sa ca tādṛśaḥ svabhāvo 'nyatra na asti iti.
SV_12301	api iti. viśeṣa-a-sambhava etat syāt.	sa ca duḥ-sādhaḥ. yatra ekasya a-śaktis tatra
NB_03031	ekasya nivṛttāv aparasya niyamena nivṛtṭiḥ.	sa ca dvi-prakāraḥ sarvasya. tādātmya-lakṣaṇas
NB_03076	-sthita-lakṣaṇatayā vā bhāva-abhāva-vat.	sa ca dvividho 'pi virodho vaktṛtva-
SV_11119	ātmīya-grahaṃ prasūte. tau ca tat-snehaṃ	sa ca dveṣa-ādīni iti sat-kāya-darśana-jāḥ sarva-
PV_03326	eṣa viniścayaḥ || ātmā sa tasya anubhavaḥ	sa ca na anyasya kasyacit | pratyakṣa-
V1_03511	tasmād ātmā eva buddher anubhavaḥ.	sa ca na anyasya kasyacit. pratyakṣa-
SV_07807	-ādihāra-tyāge tu bhinna-deśe 'pi varteta.	sa ca na abhimataḥ. anyatra vartamānasya tato
PV_03374	abhāvāt syāt tathā anubhave 'pi saḥ | ākāraḥ	sa ca na arthasya spaṣṭa-ākāra-vivekataḥ ||
PV_03167	kam āha iti tatra anya-apoha ucyate | ākāraḥ	sa ca na arthe 'sti taṃ vadann artha-bhāk katham |
V2_05306	gamakaḥ. yas tu gamakaḥ, sa saṃvarṇita eva.	sa ca na asaty anvaye śakyo darśayitum, tad-bhāva
SV_14610	tat-sthitiś ca tad-anya-vyatireke sati syāt.	sa ca na asti ity a-pravṛtti-nivṛttikaṃ jagat syāt.
V3_01807	-prasādhanāt, anitya-śabdaḥ śabdaḥ syāt.	sa ca na iṣṭa iti na iṣṭa-vighātaḥ kaścit. tasmāt
SV_17015	api ca prasiddhiś ca nṛṇāṃ vādaḥ pramāṇaṃ	sa ca na iṣyate | tataś ca bhūyo 'rtha-gatiḥ kim
V2_07101	||39|| prasiddhiś ca nṛṇāṃ vādaḥ pramāṇaṃ	sa ca na iṣyate | tataś ca bhūyo 'rtha-gatiḥ kim
V3_04609	-hetāv apy a-pratibhānāt syāt saṃśayaḥ,	sa ca na ekāntena anaikāntikaḥ. tan niścita-tad-
SV_04710	avaśyaṃ tatra sambandhaḥ karaṇīyaḥ.	sa ca na śakyate. tat-sambandhini karaṇāt tatra
V3_01607	-bhāvas taylor ekasya tathā-abhyupagame syāt.	sa ca na śārīrasya, an-anvaya-śaṅkayā, na
V3_12302	prāṇa-ādīnāṃ nairātmyena saha virodhaḥ syāt.	sa ca na sidhyati ity uktam. astu nāma nir-
SV_14704	iti cet. ko 'yaṃ pratibandho nāma yena	sa ca na syāt. na anya-svabhāvas ca. janmā iti
V3_01501	sva-āśrayāṃ doṣa-gatiṃ katham na spr̥set.	sa ca nāma tad-āśrayāṃ siddhiṃ sādhanād upajīvati,
V3_09402	ghaṭo 'stu, yathokta-lakṣaṇatvād asya.	sa ca nivṛtta ity a-nivṛtto 'vasthātā avasthitaḥ
SV_16110	karṭṛ-citta-saṃskāra-bhedena bhedaḥ.	sa ca paraspara-sahitaḥ kārya-bheda-hetuḥ. sā ca
V2_06713	kādācitkaḥ śabdasya upalambha-yogyā ātmā,	sa ca puruṣa-vyāpāra-anvaya-vyatireka-anuvidhāyī
SV_17309	śakyate na anyatra iti na uparodho 'sti.	sa ca puruṣaiḥ sva-icchayā kriyamāṇas tam eva
PV_03478	katham vyaktiḥ prakāśe rūpa-saṅkramāt |	sa ca prakāśas tad-rūpaḥ svayam eva prakāśate ||
NB_02021	tad-avyabhicāra-niyama-abhāvāt.	sa ca pratibandhaḥ sādhye 'rthe liṅgasya.
V3_06807	na vā iti. tasya bhāva-an-upādānatve sādhye	sa ca pratyātma-vedyatvād a-pratikṣepa-arho 'rtho
SV_14105	kāryatā nāma anyā bhāva-abhāva-viśeṣābhyāṃ.	sa ca bhāvaḥ pratyakṣo 'bhāvo 'py anupalabdhi-
V3_03409	sva-abhiprāyaḥ pratijñā-vacanena darśanīyaḥ.	sa ca yathā pramāṇa-bādhyāṃ na sambhavati, tathā
SV_08704	yad arthakriyā-kāri tad eva vastv ity uktam.	sa ca viśeṣa eva. yat punar etat sāmānyam nāma
SV_15411	viveka-rūpatvāt. abhāva-rūpas tu vyatirekaḥ,	sa ca vyatiricyamāno bhāvam upasthāpayati, na
SV_04704	(94c) yadi vyaktau śabda-niveśanaṃ phala-vat.	sa ca śabdaḥ kasmāt sāksād vyaktiṣv eva na
V3_09810	hetu-rūpo na siddha ity asiddha ucyate.	sa ca śabdaḥ pakṣi-kṛtaḥ, na ca aparāḥ śabdaḥ, yo
SV_11814	-apekṣo 'rtha-jñāpanaṃ kim na karoti.	sa ca śabdo yad abhiprāyaiḥ prayujyamāno dṛṣṭo
PV_02213	doṣa-nigrahaḥ || tan-mūlās ca malāḥ sarve	sa ca sat-kāya-darśanam | vidyāyāḥ pratipakṣatvāc
PV_02196	eva dayā-udayaḥ | mohaś ca mūlaṃ doṣāṇāṃ	sa ca sattva-graho vinā || tena agha-hetau na
PV_03115	-āśleṣa-karaṇāt karaṇaṃ kila | sā sattā	sa ca sambandho nityau kāryam atha iha kim ||
SV_04423	mithyā-artho vyavahāraḥ pratanyate ||79||	sa ca sarvaḥ padārthānām anyonya-abhāva-saṃśrayaḥ
V3_02003	śāstra-upagama-dvāreṇa eṣāṃ anuśaṅgaḥ,	sa ca sarvatra tulya iti na anayor bhedaḥ. atha
SV_07514	-sambandham apekṣate, anyathā atiprasaṅgāt.	sa ca sāmānyasya satas tattva-anythingva-pakṣayor na
V3_07706	sādharaṇāḥ santi, te 'py etena vyākhyātāḥ.	sa ca sva-vācā ubhaya-dharmatām bruvāṇaḥ sato
SV_14618	| (278ab) bhāvo 'vaśyaṃ bhavantam apekṣate.	sa ca svabhāva eva. niḥ-svabhāvasya kvacid
SV_14709	svabhāva-an-anugamaṇaṃ tv anyatvaṃ brūmaḥ.	sa ca svabhāvavatām parasparam asty eva ity
SV_09613	labhyaṃ gamakatvaṃ katham ātmasāt kuryāt.	sa ca svayaṃ sva-vācā ubhaya-dharmatām bruvāṇaḥ
V3_06010	tad-abhāva-vyavahāra-siddhi-hetuś ca.	sa ca svasaṃvedana-pratyakṣa-siddhaḥ. nanu sva-
VN_03619	'pratipattim ātmanas tathā khyāpayati.	sa ca hetuḥ saty asati gotve 'prasādhitā-sādhana
HB_03805	kim idānīm vastutaḥ sādhanam a-sādhanam vā.	sa ca hetuḥ svabhāvatas tad-dharma-bhāvi katham
PV_03234	|| eka-arthatve 'pi buddhīnāṃ nānā-āśrayatā	sa cet | śrotṛ-ādi-cittāni idānīm bhinna-arthāni
PV_02120	| svabhāva-atikramo mā bhūd iti ced āhitaḥ	sa cet || punar yatnam apekṣeta yadi syād a-
SV_13715	-hetur loke vyañjakaḥ siddhaḥ, dīpa-ādi-vat,	sa cet prak siddhaḥ syāt, samāna-jātiya-upādāna-
SV_11311	sa hi sambandho yato 'rtha-pratītiḥ.	sa ced apauruṣeyo na ayaṃ samayam apekṣeta. a-
V3_04109	'numāna-viśayaḥ. sa hi sandṛśya eva bhavati.	sa ced bhaven madhya-avasthā-vad upalabhyeta. tal
SV_07223	yato vijñāna-utpādana-yogyatām pratilabhate	sa cen na tasya janyaḥ syāt. sā asya svabhāva-
PV_03143	saḥ || mano 'vyutpanna-saṅketam asti tena	sa cen mataḥ | evam indriya-je 'pi syāc cheṣavac
PV_02081	ābandha-kāraṇaṃ | janmino yasya te na sto na	sa janma adhigacchati || gaty-āgatī na dṛṣṭe ced
PV_04060	vādīno 'tra kim | na hi tasya ukṭi-doṣeṇa	sa jātaḥ śāstra-bādhanāḥ || bādhakasya abhidhānāc
NB_03130	vaidharmya-udāharaṇaṃ, yaḥ sarvajña āpto vā	sa jyotir-jñāna-ādīkam upadiṣṭavān, yathā -
VN_06116	yathā bhavāṃś cauraḥ puruṣatvād ity ukte	sa taṃ pratibrūyāt, bhavān api iti, sa sva-pakṣe
V2_10110	vyāpakasya sva-ātmanas ca anupalabdhir iti	sa tat-tad-viruddha-ādy-a-gati-gati-prayoga-
SV_02308	'sya svabhāvaḥ, anyathā sakṛd apy abhāvāt.	sa tat-pratiniyato 'nyatra katham bhavet. bhavan
V2_08703	'sya svabhāvaḥ, anyathā sakṛd apy abhāvāt.	sa tat-pratiniyato 'nyatra katham bhavet. bhavan
HB_02609	yad-upalabdhir bhavati yogyatāyā a-viśeṣāt,	sa tat-saṃśṛṣṭaḥ, eka-jñāna-saṃsargāt. tayoh
SV_02607	na hi yo yad-ekayogakṣemo na bhavati,	sa tat-svabhāvo yuktaḥ, tan-mātra-nibandhanatvād

SV_15620 vā kañcit svabhāva-atīśayam āśādayeyuḥ,
V3_07403 darśanīyaḥ – yatra dhūmas tatra agnir iti.
SV_09426 darśanīyo yatra dhūmas tatra agnir iti.
SV_09406 na iha sattā-sādhana-pratiṣedhaḥ. kiṃ tu
PV_02230 -janitā tatra hi sva-dhīḥ || sambandhaḥ
SV_16316 -āśraya-vipāka-dharmā sa dharmas tena kṛtaḥ
SV_09504 agnes tat-pradeśa-ayogaṃ vyavacchinatti iti
V3_07407 agnes tat-pradeśa-ayogaṃ vyavacchinatti iti
HB_03315 -vyavahāra-siddhir anya-bhāva-siddhir eva.
V3_13507 siddhiḥ. sā vacanam antareṇa na sidhyati iti
PV_04284 bhāvo bhāvasya na iti cet | bhāvo hi
V3_01705 asiddham eva tac chabde. tathā hi pakṣa eva
SV_10302 na upalabhyate deśa-ādi-viprakarṣāt, na
V2_09407 svayam. yukto dṛśyasya a-darśane 'bhāvaḥ,
V1_03405 sambandham āśritya draṣṭur eṣa viniścayaḥ.
SV_09122 -pratīter na ayam iha ity ādyā pratītiḥ.
SV_16324 kāmścana kurvate | prabhu-prabhāvas teṣāṃ
V3_12811 -svabhāvatā. na hi yo yatra na asti,
HB_01504 -upasarpaṇa-ādy-āśrayaḥ pratyaya-viśeṣaḥ,
SV_16309 ca punaḥ siddheḥ. na ca eka-rūpāt karmaṇaḥ
PV_04049 | upāyo hy abhyupāye 'yam an-aṅgaṃ
V3_02105 | upāyo hy abhyupāye 'yam an-aṅgaṃ
SV_07413 lābhāt tam apekṣeran. yo hy eṣāṃ janaka ātmā
HB_01604 padārtha-antarāt kārya-utpatteḥ. api ca
HB_03116 -pracyutim asya vyavacchinatti. evaṃ hi
V3_08611 tathā-sthitiḥ, kiṃ tarhi saṃyogāt. kiṃ punaḥ
SV_07021 kiṃ tarhi saṃyoga-kṛtaḥ. kiṃ punaḥ
V3_06211 -upalambhāt, tac ca svatantram pramāṇam iti.
V3_10103 iṣṭaḥ, sa pakṣaḥ. tad-vyatireko vipakṣaḥ.
SV_09923 apekṣa iti nir-apekṣa eva na syād ity uktam.
HB_02214 pāścād api nitya eva, eka-svabhāvatvāt.
V2_08113 -dravya-apekṣa iti nir-apekṣa eva na syāt.
SV_11315 -hetuḥ. sañketas tv enam abhivyanakti.
HB_03510 an-ādṛṭya anupalabdḥau prayoktavya iṣṭaḥ.
HB_03411 saty eva sādhyā-dharme bhāvaḥ. kathaṃ ca
VN_01310 yo 'pi hi kalpayet, yo yasya pariṇāmaḥ,
SV_12118 ity-ādi. api ca, yaj-jātīyo yataḥ siddhaḥ
V3_11502 cakṣur-ādāya ādheya-atīśayam eva upakurvate.
PV_03023 vibhāvyyate | nila-ādy-ākāra-leśo yaḥ
PV_03432 kiṃ pramāṇakaḥ | dhiyo 'nila-ādi-rūpatve
PV_03326 āśritya draṣṭur eṣa viniścayaḥ || ātmā
PV_03324 śrutam vā idam iti yatra avasāya-dhīḥ |
V3_04203 yo dadhi-janano na śāśa-viśāṇa-jananaḥ.
V2_08404 artha-antaraṃ hetuḥ, kathaṃ tarhi idānīm
V3_10211 -sāmārthyena tat tathābhūtam āpādayati iti
SV_08122 syāt. tat-sambandhi-svabhāva-vaigūnyād dhi
SV_07422 ||149|| yo hi yad-viśaya-vijñāna-hetuḥ,
V2_09209 -mātreṇa vyatirekaḥ pradarśyate | (66ab)
SV_01021 -hetutvāc cheṣavat tad udāhṛtam ||14||
SV_08807 api kutaḥ parasparaṃ bhedāḥ. atha na
SV_02311 -janana-svabhāvaḥ. tasya anyato 'pi bhāve na
V2_08706 -kārya-janana-svabhāvaḥ. anyato 'pi bhāve na
HB_01711 yo 'pi manyate – a-kṣepa-kriyā-dharmā eva
SV_08602 vā. yat punar etad uktaṃ taj-janako hi
V3_04202 svabhāva-bhedāt. a-tad-ātmatve 'pi kṣirasya
SV_01701 -viśeṣasya eva kasyacit tathā-prasiddheḥ,
SV_01806 na bhavati dahana-abhāve ca dhūmaḥ. tathā hi
V2_10014 na bhavati dahana-abhāve ca dhūmaḥ. tathā hi
SV_15916 na hi yo yasya sattā-upadhānam na apekṣate
SV_02208 eva syāt. na hi yasya yam antareṇa bhāvaḥ
V2_08511 eva syāt. na hi yasya yam antareṇa bhāvaḥ,
PV_03363 -ākāra-sammataḥ | tādātmyād ātmavit tasya
V2_09909 -viśeṣasya eva kasyacit tathā-prasiddheḥ.
SV_17210 6|| puruṣa-praṇite hi śabde kayācid vivakṣayā
PV_03081 eva prasiddhitaḥ || yo hi bhāvo yathā-bhūtaḥ

sa tatra samartho 'pekṣyaḥ syāt. na ca nityeṣv
sa tathā agni-mātreṇa vyāptaḥ siddhaḥ – yatra
sa tathā agni-mātreṇa vyāptaḥ siddho yatra eva
sa tathā asti kañcid iti kañcana asya bhedaṃ a-
sa tathā eva iti dṛṣṭāv api na hīyate | samavāya-
sa tathā tad-ārādhana phalati iti. tat-prayoga-
sa tathā sādhyā ucyate. na punas tathā asya
sa tathā sādhyā ucyate. na punas tathā asya
sa tathā-siddhaḥ kārya-vyāpyayor abhāvam abhāva-
sa tathābhūtam eva khyāpayaṃs tasya kartā ity
sa tathābhūto 'bhāve bhāvas tathā katham || ye '-
sa tathāvidhaḥ śabdaḥ, na pakṣa-sapakṣayor
sa tad-anupalambha-mātreṇa asan nāma yathā uktaṃ
sa tad-abhāve na yuktaḥ. kvacid yadṛcchayā
sa tad-abhāve na syāt. na ca viśaya-sārūpyam
sa tad-abhāve na syāt. pratītau vā tad-abhāvasya.
sa tad-ukta-nyāya-vṛttitāḥ ||309|| rathyā-puruṣā
sa tad-deśam ātmanā vyāpnoti. nanu na ākāśa-deśe
sa tad-dhetu-janane samarthaḥ. teṣāṃ ca na pūrvaṃ
sa tad-virodhī dharmo yukto 'dharmaś ca. katham
sa tadā api san || tathā viśuddhe viśaya-dvaye
sa tadā api san ||10|| tathā viśuddhe viśaya-
sa tadā eva tato bhavati iti janyatā eva eṣāṃ
sa tadā eva tāvat sannihita-sakala-sahakārī
sa tayā paricchinnā bhavati, yady anyathā-bhāvo
sa tayor saṃyogaḥ, tābhyāṃ jananaṃ samavāyād vā,
sa tayor eva saṃyogaḥ. tābhyāṃ jananaṃ samavāyād
sa tarhy abhāva-pratyayaḥ kuto bhavati. na hy
sa tarhi icchayā vyavasthita-lakṣaṇaḥ katham
sa tarhi naśvaraḥ svabhāvo nir-apekṣa ity a-
sa tarhi bhāvaḥ svabhāvena vināśam an-aviśan
sa tarhi vināśvara-svabhāvo nir-apekṣa ity a-
sa tarhi siddha-upasthāyī kim a-kāraṇam poṣyate.
sa tarhi hetuḥ paramārthato bādhyā bhāvam
sa tal-lakṣaṇo dharmiṇi hetuḥ syān na ca atra
sa tasmād a-bhinna iti, na hi śakter ātma-a-
sa tasmād agni-kāṣṭha-vat | a-dṛṣṭa-hetur anyo
sa tasmād eka-svabhāvo na bhavati iti viruddhaḥ.
sa tasmin kena nirmitaḥ || pratyakṣa-pratyaya-
sa tasya anubhavaḥ katham || yadā saṃvedana-
sa tasya anubhavaḥ sa ca na anyasya kasyacit |
sa tasya anubhavaḥ sā eva pratyāsattir vicāryate |
sa tasya kuta iti cet, sva-hetu-samuttha ity
sa tasya dharmāḥ. tad-āśrayāt. kathaṃ kārya-
sa tasya pāścātyaḥ sāmārthya-viśayaḥ pakṣa ucyate.
sa tasya prāṇ na āsīt tatra eva ca asya svabhāve
sa tasya vyañjakaḥ. vijñāna-hetutvaṃ gotva-ādiṣu
sa tasya vyatireko 'niścita iti vipakṣe vṛttir
sa tasya vyatireko na niścita iti vipakṣe vṛttir
sa tasya samāna ātmā. tathā sati tad-ātmanā tena
sa tasya svabhāva iti. sakṛd api na janayet. na
sa tasya svabhāva iti sakṛd api na janayet. na vā
sa tasya svabhāvaḥ, na sa sāhityam apekṣate,
sa tasya svabhāvaḥ. yat tasya janakaṃ rūpaṃ tato
sa tasya svabhāvaḥ, yo dadhi-janano na śāśa-
sa tasya svabhāvaḥ. svam ca svabhāvaṃ parityajya
sa tasya svabhāvo hetur vā. kathaṃ svam svabhāvaṃ
sa tasya svabhāvo hetur vā. kathaṃ svabhāvaṃ
sa tasya hetuḥ. a-hetuś ca kathaṃ viśayaḥ. tasmān
sa tasya hetur bhavati. bhavati ca dhūmo 'gnim
sa tasya hetur bhavati. bhavati ca dhūmo 'gnim
sa tasyāḥ sādhanam tataḥ || tatra ātma-viśaye
sa tasyāḥ svabhāvaḥ. svabhāvaṃ ca parityajya
sa tam kadācit kvacin nivedayed api iti vivakṣā-
sa tādr̥g-liṅga-cetaṣaḥ | hetus taj-jā tathābhūte

V2_04703 anyathā darśanāt. yo hi bhāvo yathā-bhūtaḥ
SV_11016 a-niścinvan pratipadyeta. atha kiṃ na eva
SV_03101 enam upalakṣayeyus tal-lakṣitā vā upādhyayaḥ.
SV_03023 -lakṣaṇād a-doṣa iti cet samānaḥ prasaṅgaḥ.
HB_03718 a-saṃvaraṇīyaṃ ca katham nirvodhum śakyeta.
V1_04106 upalabhyate saṃvedanam anyena iti cet,
PV_02250 -antara-eṣānāt | dveṣasya duḥkha-yonitvāt
SV_14907 eṣa bhāvānām ya ime kṣaṇa-sthiti-dharmāṇāḥ.
SV_05621 hetavo bhavanto janayanti svabhāvata iti ca.
SV_11205 -nairātmya-darśana-abhyāsāt prahānam.
SV_05503 adhyavasāya-vibhramād vyavahārayati lokam.
SV_02913 eva śabda-jñāna-antarāṇām nimittam arthe.
SV_14505 aśvo viśāṇena. na vai vināśo na asty eva.
SV_15221 vipakṣayor vyāpya-vyāpaka-bhāvaḥ sidhyet,
V3_05704 eva dr̥śyasya svabhāvasya a-dr̥ṣṭāv asann iti.
SV_11019 -abhyāsād dhīyeraṇ āśravāḥ kvacit ||220 ||
V3_08806 nāma sa tena pratibandha-ākhyāḥ padārthaḥ,
SV_03108 grahaṇe ko 'nyas tadā na gr̥hīto nāma.
SV_16313 -ātmano vratasya āgāmi phalam an-iṣṭam.
SV_10602 rūpaṃ śakyam tad-viśayatvena adhyavasātum.
V3_06804 rūpaṃ śakyam tad-viśayatvena adhyavasātum.
PV_04202 sattā yo vā ātmā svo '-vibhāgavān |
V3_05508 sattā yo vā ātmā svo '-vibhāgavān |
SV_14504 -avasthāyām. na hi yo yena a-tadvān
V3_08805 a-pāte 'pi tulyaḥ paryanuyogaḥ – kṛto nāma
V2_09406 'nya-abhāvaṃ sādhyati, atiprasaṅgāt. na
SV_08305 yo janakaḥ so 'nyasya api yadi syāt.
SV_05722 na anya-parihāreṇa pravarteta. na hi
SV_08309 || yady eka-svabhāvadvād aneka ekasya kārakaḥ
PV_02125 pravartante sva-rasena kṛpā-ādayaḥ || tasmāt
SV_05811 na viśamvādikā ity ucyate. tathā hi
V3_04404 bhidyate – sapakṣe sann asan dvedhā ca iti.
HB_00601 vyāptir avinābhāvaḥ pakṣa-dharmasya. na
SV_10409 grāhakeṇa karaṇena upalabhya eva bhavet.
SV_01203 -ādhanam. a-darśanaṃ tu darśana-abhāvaḥ.
V2_09401 vacanam. a-darśanaṃ tu darśana-abhāvaḥ.
PV_03421 -upakārataḥ | āhuḥ pratikṣaṇam bhedaṃ
V2_06002 pratiśedhaḥ sa sarvo 'nupalabdheḥ. tathā hi
SV_00509 pratiśedhaḥ sa sarvo 'nupalabdheḥ. tathā hi
V3_03301 vā yoṣiti prasava-itara-dharmatvayoḥ
V3_07806 kṛtakam anityam iti. tathā-siddhāv eva hi
SV_16316 -śakteḥ. puruṣa-viśeṣa-āśraya-vipāka-dharmā
PV_04229 iṣṭam sarvaṃ vidhi-niṣedhanam || tābhyām
V2_05505 iṣṭam sarvaṃ vidhi-niṣedhanam ||20|| tābhyām
V3_03505 -pratiśedhatvād iṣṭa-śabda-abhidheyatvasya.
V2_08707 svabhāva iti sakṛd api na janayet. na vā
SV_02312 svabhāva iti. sakṛd api na janayet. na vā
HB_02413 so 'gny-ādi-sāmagrī-viśeṣo yo dhūma-janakaḥ,
VN_01615 -lakṣaṇa-prāpta-svabhāvo 'nupalabdhaḥ,
PV_02059 -damśa-cchedato 'pi vā | vikāra-hetor vigame
SV_07708 -ubhaya-antarāla-a-vyāpino yogo yuktaḥ. prāk
SV_08302 janakaḥ. na hi so 'nyasya asti. yo 'sti
SV_17007 -māmsa-bhākṣaṇa-deśanā-vikalpo bhavaty iti,
SV_14510 tathābhūto bhavati. tan na kenacid bhavatā
SV_14510 sa naṣṭaḥ. kiṃ tarhi svabhāva eva asya yena
SV_14819 api sa eva tasya atīśaya utpanna iti katham
V1_04010 nīla-ākāra-saṃvedanayos tu niyama eva. na
PV_02064 tena bhāvasya kiṃ kṛtam | a-vināśa-prasaṅgaḥ
PV_02234 kāmītā || yasya ātmā vallabhas tasya
VN_05419 vādino 'rtha-antara-gamanam eva iti
VN_04912 -artham an-artthakam śabdaṃ prayuṅkte,
V3_05402 na apaiti iti nityam upalabhyeta. evaṃ hi
SV_13005 na apaiti iti nityam upalabhyeta. evaṃ hi
PV_03316 sambaddham kaiścid eva avagamyate | dharmaiḥ
V3_02905 viśaya-upadarśana-arttham ca pakṣa ucyate.

sa tādr̥g-liṅga-cetasah | hetus taj-jā tathābhūte
sa tādr̥śah puruṣo 'sti yo nir-doṣah. sarveṣāṃ sa-
sa tāvat tadānīm niścīyate sarva-upakāraka iti na
sa tāvat tair upādhibhir nāntarīyakatayā
sa tāvad ayam hetur vastūni sva-sādhyatattva-
sa tāvad viśayaḥ sva-upalambha-kāle na siddhaḥ
sa tāvan-mātra-saṃsthitih || tasmin nivṛtte
sa tu utpattimatām eva bhaviṣyati. na hi svabhāva
sa tv eṣām a-bhinno bheda ity ucyate, jñāna-ādeḥ
sa tu kṣīṇa-doṣo dur-anvayo yad-upadeśād ayam
sa tu tasyām pratibhāsamāna ākāro na artheṣv asti.
sa tu tais tadvān eka eva upaliyate. tasya nānā-
sa tu na asti yo bhāvasya bhavati. bhāva eva tu
sa tu na siddhaḥ. yasmād dhetāv a-sambhave 'n-
sa tu pratipanna-tad-vyavahāro 'pi prasiddheṣu nir
sa tu prahīṇa-āśravo dur-jñānaḥ. doṣa hi nirhrāsa
sa tu bhāvaḥ prasarpaṇa-dharma-a-pracyuta-an-
sa tu bhrāntīyā na avadhāryata iti pramāṇa-antaram
sa tu mantra-ādi-prayogas tasya iṣṭa-phalasya
sa tu vikalpaḥ sad-asad-ubhaya-pratyaya-āhita-
sa tu vikalpaḥ sad-asad-ubhaya-pratyaya-āhita-
sa tena avyabhicārī syād ity artham tat-
sa tena avyabhicārī syād ity artham tat-
sa tena tathā vyapadiśyate pratiyate vā. yathā
sa tena pratibandha-ākhyāḥ padārthaḥ, sa tu bhāvaḥ
sa tena sādhyate, api tv anupalambhena svayam.
sa tena svabhāvena tato 'bhinnah syād ity asti
sa teṣām tebhyo vivekaḥ śabdena codita iti. sā ca
sa teṣām a-bhinnah svabhāvaḥ. eka-sannidhāne 'py
sa teṣām utpannah svabhāvo jāyate guṇaḥ | tad-
sa teṣu vyatireko bhūtaḥ, sarvathā a-
sa trividhaḥ pratyekaṃ punas tridhā bhavati – a-
sa trividhād dhetor anyatra asti ity atra eva
sa darśana-pratibandhiṣu vyavadhāna-ādiṣv asatsu
sa darśanena bādhyate. tad-abhāve tu siddha eva
sa darśanena bādhyate. tad-abhāve tu siddha eva
sa doṣo 'tra api pūrva-vat || saṃvedanasya
sa dvidhā kriyate, kasyacid vidhinā pratiśedhena
sa dvidhā kriyeta kasyacid vidhinā niṣedhena vā.
sa dharmā-gataḥ. yatra tu dharmy eva asiddhas
sa dharmas tasya gamakaḥ syāt, na anyathā. puruṣa
sa dharmas tena kṛtaḥ sa tathā tad-ārādhana
sa dharmī sambaddhaḥ khyāty-abhāve 'pi tādr̥śah |
sa dharmī sambaddhaḥ khyāty-abhāve 'pi tādr̥śah |
sa dharmo vyavahāra-jaḥ prasiddhi-śabdena uktaḥ.
sa dhūmaḥ, a-dhūma-janana-svabhāvād bhāvāt. tat-
sa dhūmo '-dhūma-janana-svabhāvād bhāvāt. tat-
sa dhūmo yo 'gny-ādi-sāmagrī-viśeṣa-janita iti
sa na asty eva. na hi tasya tat-svabhāva-sthitāv
sa na ucchvasiti kiṃ punaḥ || upādāna-a-vikāreṇa
sa na ca tatra āśid asti paścāt (152'ab') na ca
sa na janako vyatirekasya niḥ-svabhāvadvāt. yaj-
sa na bhavati, pradeśa-antareṣu tathā tasya
sa naṣṭaḥ. kiṃ tarhi svabhāva eva asya yena sa
sa naṣṭo nāma. katham tarhi idānīm a-hetuko
sa naṣṭo nāma. tena na ayam tad-avastho naṣṭo
sa nānātve yuktaḥ, nīla-pīta-vat. viśayasya
sa nāśa-hetor mato yadi || tulyaḥ prasaṅgas tatra
sa nāśam katham icchati | nivṛtta-sarva-anubhava-
sa nigrāha-arhaḥ. na kaścit tat-kathita-kriyamāṇa
sa nigrāham arhet. na artha-upasaṃhitasya
sa nityaḥ syād yadi na kutaścit sāmartyam
sa nityaḥ syād yadi na kutaścit sāmartyāt
sa niyamo na syāt sambandhasya a-viśeṣataḥ || tad
sa nirākṛte viśayiṇo '-sambhavād a-pakṣa eva.

SV_11218
SV_14809
PV_04227
V2_05501
V3_03511
NB_03048
V3_04310
VN_03812
V3_10102
V3_07808
SV_12209
PV_02191
V1_00903
SV_08404
SV_07416
V1_01409
V3_06503
HB_02103
V3_07008
PV_04074
SV_11305
VN_01602
V3_12612
SV_09808
V2_07701
VN_01722
SV_03202
SV_02604
V1_00208
SV_07916
SV_12407
SV_02010
V3_10008
SV_15803
PV_04104
V1_04311
PV_03333
SV_01405
SV_02205
V2_09614
SV_14815
SV_10110
SV_12017
PV_03037
SV_09221
VN_01007
SV_09921
V2_08111
VN_04302
V3_00502
V3_07808
V3_04602
HB_00301
VN_00613
V3_13303
NB_03126
NB_03071
V3_10707
NB_03133
PV_04024
PV_04120
PV_03114
VN_06605
VN_05904
HB_01503

mithyā-arthatā tathā satya-arthatā api iti.
na bhavati ity eva uktaṃ bhavati. evaṃ hi
gataḥ || deśa-kāla-ṇiṣedhaś ced yathā asti
||18|| deśa-kāla-ṇiṣedhaś ced yathā asti
-prasiddhena viruddhena arthena apodyate, na
anumāna-pratīti-śva-vacanair nirākriyate, na
-parigrahaḥ. karaṇīyo 'yaṃ vyākhyāne yatnaḥ
api yady udbhāvite 'pi hetor vyabhicāre na
yatra kaścid dharmāḥ sādhayitum iṣṭaḥ,
yaṃ hi puruṣaḥ sādhayitum icchati,
syād iti dharmayor ekatra arthe sambhavāt
-prasiddhitaḥ | yāvad ātmani na premṇo hāniḥ
prāg a-janako buddher upayoga-a-viśeṣataḥ |
na sāmānyam. tatas ta eva vastu. yasmāt
na hi tasya kevalasya yo na tat-svabhāvaḥ
pūrva-ukta-avasthāyām indriyād gatau ||14||
śīta-sparśo 'gner ity udāharaṇāni pūrva-vat.
ādyā-viśeṣa-hetu-vat kāryaṃ kurvīta, karotu.
bhavati iti, sā tad udāharaṇena eva udāhṛtā.
śva-icchayā eva grhītavān | kathañcid anyam
yato hi samayād artha-pratipattiḥ
sata eva bhāvād iti cet, yathā na asti,
kathañcid bhāvād iti cet, yathā te na santi,
bhāvāt. tasmād yaḥ kaścit kṛtakaḥ
naśvaraṇām bhāvāt. tasmād yaḥ kaścit kṛtakaḥ
pratīti-hetu-bhāvād anyāḥ sādhana-arthaḥ.
| yad viśeṣa-avasāye 'sti pratyayaḥ
parīkṣyate ||43|| eko hy artha-ātmā.
anvaya-vyatirekāv ātmano 'nukārayati,
karma asti cet. vyaktibhya eva tarhi
yukta-puruṣa-pratijñā-lakṣaṇāv api tau staḥ.
vyāpakasya śva-ātmanaś ca anupalabdhir iti.
vyākhyātaḥ. tatra api yadi tata eva siddhiḥ,
prayoktā syāt. vyaktiś ca buddhiḥ sā yasmāt
sarva-vastuṣu | bādhaḥ yadi na icchet
-ṇiṣpattiḥ kāraṇa-antara-vaikalyaṃ sūcayati.
na eva kaścana | idam eva kim uktaṃ syāt
-ṇiścayāt. yo hi yatra na asti iti ṇiścitaḥ,
tat tasya kāryam. tac ca dhūme 'sti.
-ṇiścayāt. yo hi yatra na asti iti ṇiścitaḥ,
kāryam ity uktaṃ. tasmād yo nāma nāśa-hetuḥ
pratipatṭi-vaśān na vastu-vaśāt. tāvad dhi
-ādīn. hiraṇya-garbhaṃ ca kāṇādāḥ. teṣāṃ
asad-artho 'pi janaiḥ śabdo niveśitaḥ |
-bhāva-lakṣaṇatvād bhāvasya. tasmād ayam eva
anupalambhād eva tad-abhyupagame
sādhayati. yo hi svabhāvo nir-apekṣaḥ
sādhayati. yo hi svabhāvo nir-apekṣaḥ,
iti. na idaṃ nirarthakād bhidyate.
na, parīkṣā-kāle kasyacid an-abhyupagamāt.
hi puruṣaḥ sādhayitum icchati, sa pakṣaḥ.
āha – yo hy asādharmaḥ sādhyā-dharmaḥ,
eva pramāṇam. tasmīṃs tathābhūte drṣṭe
anekaṃ śabdām ātmani tebhyaḥ samāśamsan.
'-pradarśita-anvayaś ca, yathā – yo vaktā
'-pradarśita-anvayaś ca, yathā yo vaktā
virodha-abhāvāc ca yaḥ sarvajñaḥ
api virodhasya abhāvāt, yaḥ sarvajñaḥ,
udāharaṇam, yatra a-vīta-rāgatvaṃ na asti na
nyūnatā uditā || sādhyā-uktiṃ vā pratijñāṃ
|| candratām śāśino 'n-icchān kām pratītiṃ
|| a-sambandhān na bhāvasya prāg-abhāvaṃ
sā prakṛtiḥ. yat tad dharmā-antaram,
kṣiṇoty evam-ādīnā kathāṃ vicchinatti,
-ādi-deśa-rūpa-indriya-ādi-kalāpaḥ,

sa nivartamānas tām api nivartayati ity
sa nivartito bhavati. pratīsedhe vidher a-
sa ṇiśidhyate | na tathā na yathā so 'sti tathā
sa ṇiśidhyate | na tathā na yathā so 'sti tathā
sa pakṣa iti. tata eva bādha-hetor asādharmaṇatvam,
sa pakṣa iti pradarśana-artham. tatra pratyakṣa-
sa pakṣa-vacanena samāhitaḥ. sāmartyād artha-
sa pakṣam parityajati, kiṃ na grhyeta. nigrhīta
sa pakṣaḥ. tad-vyatireko vipakṣaḥ. sa tarhi
sa pakṣaḥ. sa yam evaṃ vyabhicāra-ṇiśayaṃ paśyati,
sa pathika-agnir anyo vā artha eka-pratiniyato na
sa paritasyati || tāvad duḥkhitam āropya na ca
sa paścād api (6abc) syāt. ātma-a-bhedena
sa pāramārthiko bhāvo ya eva arthakriyā-kṣamaḥ | (
sa punaḥ kathañcid bhāvī vyakter indriya-
sa punaḥ pratisamhārād vyutthita-cittaḥ kiñcid
sa punar ayaṃ virodhaḥ kathaṃ gamyate. kvacid a-
sa punar asya svabhāvo 'kṣepa-kartṛ-dharmā cet,
sa punar upādhi-bheda-apekṣaḥ kevalo vā kṛtakatva
sa punar grahītuṃ labhate na kim || drṣṭer
sa pauruṣeyo vitatho 'pi syāt. śīla-sādhanā-
sa prakāras tatra asan kathaṃ jāyeta. na ca
sa prakāro 'bhāvaḥ. śāśa-ṇiśāṇayoś ca ayaṃ bhāvāc
sa prakṛtyā eva naśvaraḥ. tathā hi sa-apekṣāṇām
sa prakṛtyā eva naśvaraḥ. tathā hi sa-apekṣāṇām
sa pratijñā-vacane 'pi tulya iti kathaṃ na
sa pratīyate ||58|| yady apy aṃśa-rahitaḥ sarvato
sa pratyakṣaḥ, asiddhe dharmiṇi sādhanā-a-
sa pratyakṣaḥ. tad asādharmaṇam vastu-rūpaṃ
sa pratyayo 'stu. kim idānīm karmaṇā anyena vā.
sa prabhāvo gati-siddhi-ṇiśeṣābhyām api syāt.
sa prayoga-vaśena tat-tad-viruddha-ādy-a-gati-
sa prāg eva nirdiṣṭa iti pūrva-vat prasaṅgo
sa phalair yadi yujyate | syāc chrotuḥ phala-
sa bādhaḥ kiṃ punar bhavet || śva-vāg-virodhe
sa bāhyo 'rthaḥ syāt, yady atra kaścid upādāna-
sa bāhyo 'rtho 'nubhūyate || yadi buddhis tad-
sa bhavaṃs tad-abhāvaṃ kathaṃ na gamayet. pramāṇa
sa bhavaṃs tad-abhāve tu hetumattāṃ vilaṅghayet ||
sa bhavan kathaṃ tad-abhāvaṃ na gamayet. pramāṇa-
sa bhāve na kiñcit karoti ity akiñcitkarō na
sa bhāvo 'sya na asti yāvad atra a-pratipattiḥ.
sa mithyā-vāda iti cet. ka idānīm evaṃ pauruṣeyo
sa mukhyas tatra tat-sāmyād gaṇo 'nyatra skhalad
sa mukhyo vivekaḥ. tasya tathābhāva-khyāpinaḥ
sa yatra eva asti sarvo 'sad-vyavahāra-ṇiśayaḥ iti
sa yadi kadācid bhavet kvacid vā tat-kāla-dravya-
sa yadi kadācid bhavet kvacid vā tat-kāla-dravya-
sa yadi prakṛta-artha-sambaddhaṃ gamakam eva
sa yam arthaṃ pratipadyate, taṃ pratipadyamāno
sa yam evaṃ vyabhicāra-ṇiśayaṃ paśyati, tam eva
sa yāvataḥ bhedena sarva-ṇiśgrahas tatra saṃśaya-
sa yena yena asādharmaṇas tad-asādharmaṇatāṃ tato
sa yaīḥ śakti-bhedair anekaṃ sambandhinam
sa rāga-ādīmān iṣṭa-puruṣa-vat. anityaḥ śabdaḥ
sa rāga-ādīmān, iṣṭa-puruṣa-vat. anityaḥ śabdaḥ
sa vaktā na bhavati ity a-darśane 'pi vyatireko
sa vaktā na bhavati ity vyatireko 'darśane 'pi
sa vaktā, yathā upala-khaṇḍa iti. yady apy upala-
sa vadan doṣair na yujyate | sādhanā-adhikṛter
sa vāñchati | iti taṃ praty a-drṣṭāntam tad-
sa vāñchati | tad-upādhi-samākhyāne te 'py asya
sa vikāra iti. so 'yaṃ prakṛta-artha-viparyayād a
sa vikṣepo nāma nigrasthānam. ekatara-nigrasta-
sa vijñāna-janane samartho hetuḥ. yas teṣāṃ

PV_02070	bhāva-nāśaś cet tasya kiṃ sthiti-hetunā |	sa vinaśyed vinā apy anyair a-śaktāḥ sthiti-
HB_02304	'napekṣo bhāvas tad-bhāva-niyata iti yaḥ san	sa vināśī, naśvaratā-nivṛttau ca sattva-nivṛttir
SV_14204	utpatteḥ. astu vā agniḥ kāṣṭha-vināśa-hetuḥ.	sa vināśo 'gni-janmā kiṃ kāṣṭham eva, āhosvid
SV_04901	-grāhī ca vyāvṛtti-vādinām śabdaḥ pratyayaḥ,	sa vibhrama-vaśād a-kārake 'pi kāraka-adhyavasāyī
PV_02243	samā || tatra a-viraktas tad-doṣe kva idānīm	sa virajyate | guṇa-darśana-sambhūtaṃ snehaṃ
PV_02242	ca || etāvad eva ca jagat kva idānīm	sa virajyate | sa-doṣatā api cet tasya tatra
PV_03095	viniścayau || bhinno 'bhinno 'pi vā dharmah	sa viruddhaḥ prayujyate | yathā agnir a-hime
PV_03196	te hi nimittam jñāna-janmanaḥ || aṇūnām	sa viśeṣaś ca na antareṇa aparān aṇūn | tad eka-a
VN_01516	na hi sattve kaścīd viśeṣaḥ. viśeṣe vā	sa viśeṣas traigunyād bhinnaḥ syāt, tad-bhāve
PV_03464	-a-viniścayāt || atha arthasya eva kaścīd	sa viśeṣo vyaktir iṣyate | na an-utpāda-vyayavato
SV_06511	ekam a-pratikṣipya vartate | yadā anyam tena	sa vyāpta ekatvena ca bhāsate ||131||
SV_11005	ato jñātvā pravṛtto 'rthavān syām iti.	sa śakya-darśana-avisamvāda-pratyayena anyatra
V2_05709	yo yena dharmeṇa viśeṣaḥ sampratīyate | na	sa śakyas tato 'nyena tena bhinnā vyavasthitiḥ ||3
SV_02423	yo yena dharmeṇa viśeṣaḥ sampratīyate | na	sa śakyas tato 'nyena tena bhinnā vyavasthitiḥ ||4
SV_02525	dharmeṇa nāmnā yo viśeṣo bhedaḥ pratīyate na	sa śakyo 'nyena pratyāyayitum iti na eka-arthāḥ
V1_01610	-vad buddhau śabdena a-pratibhāsanāt. na hi	sa śabda-arthaḥ, yaḥ śabde na pratibhāsate. na ca
SV_11602	kiṃ ca, āśraya-vināśān naṣte sambandhe	sa śabdaḥ punar a-sambandhatvān na a-pūrveṇa
V3_09806	na hi tatra aparo viśeṣo nirdīśyate.	sa śabdatayā tathā-bhavan pakṣa-nirdeśa eva tathā
SV_11523	bhāva-abhāvau sambandhaḥ. arthair ataḥ	sa śabdānām saṃskāryaḥ puruṣair dhiyā ||231|| tāv
V1_00102	namo mañjughoṣāya.	sa śrīmān akalaṅka-dhīḥ svayam upetya āryo
SV_16015	samavasiyate ||302|| taj-jñāna-janita-jñānaḥ	sa śrutāv a-paṭu-śrutiḥ | apekṣya tat-smṛtiṃ
SV_16014	-jāj jñānato dhvaniḥ | jāyate tad-upādhiḥ	sa śrutyā samavasiyate ||302|| taj-jñāna-janita-
V2_05306	-vidho vyatireko gamakaḥ. yas tu gamakaḥ,	sa saṃvarṇita eva. sa ca na asaty anvaye śakyo
PV_02219	upādatte || tena ātma-abhiniveśo yāvāt tāvat	sa saṃsāre | ātmani sati para-sañjñā sva-para-
V2_08507	tat tasya kāryam. tac ca dhūme 'py asti.	sa sakṛd api tathā-darśanāt tat-kāryaḥ siddhaḥ. a
SV_15002	iti vakṣyāmaḥ. tasya ca vināśa-avyabhicārāt	sa sattā-anubandhī. pratyākhyeyā ata eva eṣāṃ
HB_01507	eṣāṃ paraspara-upasarpaṇa-ādi-hetur yaḥ,	sa samartha-hetur iti tasya na kadācid apy
SV_11612	utpanno 'rthaḥ sambandhavān yady utpadyeta,	sa sambandha utpanno 'pi na śabde syāt. tasya
SV_13215	upalabhate. yasya saṃskāra indriyasya kṛtaḥ	sa sarva-śabdān yugapac chrṇuyād iti prasaṅgo '
VN_00117	eva yathā sañ śabdaḥ kṛtako vā, yaś ca evam,	sa sarvo 'nityaḥ, yathā ghaṭa-ādir iti. atra
V3_01005	api ca vinā apy anena yāvān kaścīd kṛtakaḥ	sa sarvo 'nityaḥ, śabdaś ca kṛtaka ity ukte 'pi
V2_06002	'b) pravṛtti-bhedāt. yāvān kaścīd pratiśedhaḥ	sa sarvo 'nupalabdheḥ. tathā hi sa dvidhā kriyate,
SV_00509	caturvidhā ||4|| yāvān kaścīd pratiśedhaḥ	sa sarvo 'nupalabdheḥ. tathā hi sa dvidhā kriyeta
V3_00506	tatra yāvān artho yukti-sāmarthyād āpatati,	sa sarvo 'bhyupagantavyaḥ, na vā kaścīd iti. na
SV_05402	yaḥ kaścīd kasyacit kvacit pratibandhaḥ,	sa sarvo janyatāyām eva antar-bhavati, parabhāva-
VN_04207	tulyaṃ sarvasya a-sādhana-aṅga-vādina iti.	sa sarvo nirarthaka-abhidhāy anena eva
VN_01817	vivāda-āśrayasya vāda-prastāva-hetoḥ,	sa sādhanā-aṅgaḥ. tad-vyatirekeṇa aparasya apy a-
SV_15319	ca uktam. ya eva tu ubhaya-niścita-vācī	sa sādhanam, dūṣaṇam vā, na anyatara-prasiddha-
PV_03194	svabhāvasya nivṛtitaḥ || sañcītaḥ samudāyaḥ	sa sāmānyam tatra ca akṣa-dhīḥ | sāmānya-buddhiś
PV_03430	vit sarūpikā || svayaṃ so 'nubhavas tasyā na	sa sarūpya-kāraṇaḥ | kriyā-karma-vyavasthāyās tal
HB_01711	-kriyā-dharmā eva sa tasya svabhāvaḥ, na	sa sāhityam apekṣate, kāryam tu pratyaya-antara-
HB_01704	-bheda-lakṣaṇatvād bhāva-bhedasya. na hi	sa sāhitye 'pi para-rūpeṇa kartā. svarūpaṃ ca
PV_04004	yadi kasya ka āgamaḥ | bādhyamānaḥ pramāṇena	sa siddhaḥ katham āgamaḥ || tad-viruddha-
SV_04522	yasmāc chabdāḥ sañketitaṃ prāhur vyavahārāya	sa smṛtaḥ | tadā svalakṣaṇam na asti sañketas
SV_02317	-bhedavān | a-dhūma-hetor dhūmasya bhāve	sa syād a-hetukaḥ ||37|| iti saṅgraha-śloka.
V2_08712	-bhedavān | a-dhūma-hetor dhūmasya bhāve	sa syād a-hetukaḥ ||60|| iti saṅgraha-śloka.
VN_02720	sādhyā-sādhānāya upādānāt sādhanā-nirdeśaḥ	sa syān na sādhyā-nirdeśaḥ. udāharaṇa-sādharmya-
V3_03002	-tathābhāvaṃ pravartata iti kāryam tasya.	sa sva-kārya-saṃsūcītaḥ sva-vīpariyaya-upagamam
VN_06116	ity ukte sa taṃ pratibrūyāt, bhavān api iti,	sa sva-pakṣe doṣa-abhyupagamāt para-pakṣe taṃ
HB_02112	api bhāve '-kriyā-yogāt. tasmād yo yad ātmā	sa sva-sattā-mātreṇa tādrśo bhavati. na ca bhūtvā
HB_00912	eva nāśāt. yo hi yasya svabhāvaḥ,	sa sva-hetor eva utpadyamānas tādrśo bhavati, na
SV_17305	rāja-cihna-ādi-vat. yaś ca sāmāyikaḥ	sa svabhāva-niyato 'yuktas tasya icchā-vṛtteḥ.
VN_01606	janma, na anyasmād iti niyamaḥ. tasya api	sa svabhāva-niyamaḥ sva-hetor ity anādi-bhāva-
NB_02014	-pratyayeṣu san pratyakṣa eva bhavati	sa svabhāva-viśeṣaḥ. svabhāvaḥ sva-sattā-mātra-
SV_09910	na vinaśvarāḥ. śāli-bija-ādinām api	sa svabhāvaḥ sva-hetor iti yo na tad-dhetuḥ so '
V2_07808	apekṣatvān na naśvarāḥ. śāly-ādi-bijānām api	sa svabhāvaḥ sva-hetor iti yo na tad-dhetuḥ so '
VN_00914	upalabdhi-lakṣaṇa-prāptasya yo 'nupalambhaḥ	sa svabhāvasya eva iti pūrvakā eva iyam
V3_08208	utpādo 'numiyate | artha-antara-anapekṣatvāt	sa svabhāvo 'nuvarṇitaḥ ||63|| asāv api yathā-
SV_00625	utpādo 'numiyate | artha-antara-anapekṣatvāt	sa svabhāvo 'nuvarṇitaḥ ||7|| asāv api yathā-
SV_14721	tatra yat tasmīn an-ātma-rūpe pratīyamāne	sa svayaṃ pratyupatiṣṭhate. atiprasaṅgo hy evam
HB_02207	ca apara eva drava-svabhāva utpanna iti.	sa svayaṃ sthiti-dharmā eva, vināśa-hetv-a-
V3_09807	punar api svata eva tathābhāvāt. tasmāt	sa svayam ātmano hetur asiddhaḥ. katham vai śabdo
V1_04112	ity andha-mūkaṃ jagat syāt. kvacin niṣṭhāyām	sa svayam ātmānaṃ viśaya-ākāraṃ ca yugapad
SV_14611	syāt. tasmād yasya nāśo bhavati ity ucyate	sa svayam eva na bhavati ity uktaṃ syāt. na vai
SV_06008	tad-vivecano vaidharmya-niścaya utpadyate.	sa hy ayam eva vṛkṣa iti pradārśya vyutpāditaḥ.

PV_04050	viṣaya-dvaye śāstra-parigrahaṃ | cikirṣoḥ	sa hi kālaḥ syāt tadā śāstreṇa bādhanam || tad-
V3_02107	viṣaya-dvaye śāstra-parigrahaṃ | cikirṣoḥ	sa hi kālaḥ syāt tadā śāstreṇa bādhanam ||11||
V3_10209	-ādi-vikalpo 'sti, yato 'yaṃ doṣaḥ syāt.	sa hi kevala eva kasyacid bhāva-abhāvayor vṛtti-
SV_06301	viśiṣṭān eva bhāvān āha ity-ādinā nirdiṣṭaḥ.	sa hi taṃ bhedaṃ kathayann artha-antara-
V3_12401	kim idānīm nairātmyād vyatirekasya phalam.	sa hi tatra a-sambhavan sva-sambhavana tad-a-
SV_06514	viccheda-karaṇe dhvaneḥ ||132|| syāt satyaṃ	sa hi tatra iti na eka-vastv-abhidhāyini |
V3_00505	darśana-antara-avasthitasya doṣa-udbhāvanam.	sa hi tasya upagama-kālaḥ. tatra yāvān artho
V3_08803	sthāpaka iti cet, kaḥ pratibandhaḥ.	sa hi tasya pāta-pratibandho na artha-antaram eva,
SV_08418	ātma-atīśayāt kaścij janako na aparāḥ.	sa hi tasya svabhāvo na aparasya. na hi svabhāvā
SV_08304	ca aparatra na asti iti na aparāṃ janayet.	sa hi tasya svabhāvo yo janakaḥ so 'nyasya api
SV_09411	sādhyāyāṃ viśeṣaḥ sādhitō bhavet ||189||	sa hi dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-
V3_07206	tena sādhyāyāṃ viśeṣaḥ sādhitō bhavet ||60||	sa hi dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-
SV_02222	hi bhāvānām kādācitkatva-sambhavaḥ ||35||	sa hi dhūmo '-hetur bhavan nir-apekṣatvān na
V2_08611	hi bhāvānām kādācitkatva-sambhavaḥ ||58||	sa hi dhūmo '-hetur bhavan nir-apekṣatvān na
SV_02121	na hetutvaṃ phale 'py ekāntatā kutaḥ ||33||	sa hi niṣpanne bhāve 'rtha-antarataḥ paścād
V2_09108	na hetutvaṃ phale 'py ekāntatā kutaḥ ||64||	sa hi niṣpanne bhāve 'rtha-antarataḥ paścād
SV_07115	yadi kaścit pratibandhaṃ na paryanuyujīta.	sa hi pāta-pratibandho na artha-antaram eva yaḥ
VN_02704	sādhana-sāmarthyē 'py a-parijñānāt.	sa hi pūrvasyā anityaḥ śabda iti pratijñāyāḥ
V1_00211	tasya nāntariyakatāyāṃ tu syāt.	sa hi pratibaddha-svabhāvo yathāvidhe siddhaḥ,
V3_03804	na vastu-vaśād vṛttir iti sūcitam bhavati.	sa hi śāśinaś candratvam an-icchān kām anyāṃ
V3_04109	-utpatteḥ. na tādrśam bhāvo 'numāna-viṣayaḥ.	sa hi sandṛśya eva bhavati. sa ced bhaven madhya-
SV_11311	tena a-doṣa iti. kim idānīm saṅketena.	sa hi sambandho yato 'rtha-pratītiḥ. sa ced
VN_03618	-viruddhaṃ na abhimatam iti virodha yujyeta.	sa hi svayaṃ pratipanne gotve hetu-vṛtteḥ
HB_03508	puruṣasya kvacid bādha-sambhavaḥ 'pi syād iti	sa hetu-prayoga-viṣayaḥ. kiṃ nu vai hetur bādha-
PV_02049	-upakāriṇī yasya nityaṃ tad-anubandhataḥ |	sa hetuḥ saptamī tasmād utpādād iti ca ucyate ||
VN_00306	bādhakam pramāṇam ucyate. evaṃ hi	sa hetuḥ sādhyā-abhāve 'san sidhyet, yadi tatra
SV_09912	so '-tat-svabhāvaḥ syāt. niyata-śaktiś ca	sa hetuḥ svarūpeṇa pratīta eva. na ca svabhāva-
V2_07809	so '-tat-svabhāvaḥ syāt. niyata-śaktiś ca	sa hetuḥ svarūpeṇa pratīta eva. na ca svabhāva-
PV_02203	nityasya tat kutaḥ | anityatvena yo '-vācyāḥ	sa hetur na hi kasyacit || bandha-mokṣāv a-vācyē
PV_04281	-parīśramaiḥ || nāśanam janayitvā anyam	sa hetus tasya nāśanaḥ | tam eva naśvaram bhāvam
HB_00515	abhāva-upadarśanam. etal-lakṣaṇas tridhā eva	sa hetus tri-prakāra eva - svabhāvaḥ kāryam
SV_13420	rūpa-an-upalakṣaṇāt. tad ayam a-pratisamhita-	sakala-upalambho dhvani-vad upalambha-sākalya-
V2_07301	-nivṛttir eva anupalabdhir abhāva-sādhani,	sakala-kāraṇasya asya artha-sattāyāṃ abhāva-a-
SV_03104	'pare | drṣṭe tasminn a-drṣṭā ye tad-grahe	sakala-grahaḥ ||55|| iti saṅgraha-ślokaḥ. yadi
SV_12908	a-varṇa-bhāge ca vākye '-sakala-śrāvīṇo '-	sakala-vākya-gatir na syāt, ekasya śakala-abhāvāt,
SV_10716	anya-pramāṇa-a-nivṛttau nivṛtītiḥ. tayor a-	sakala-viṣayatvād āgamaḥ punar na kiñcin na
VN_02009	tanu-karaṇa-bhuvana-vyākhyā-vyājena	sakala-vaiśeṣika-śāstra-artha-ghoṣaṇam, nityaḥ
V3_12207	api syād eva a-drṣṭeṣu samśayaḥ. tathā hy a-	sakala-vyakti-bheda-vyāpīno 'py arthāḥ kecit taj-
SV_03319	tu bhavati, tathā saṅketa-anusāreṇa samhṛta-	sakala-vyavaccheda-dharmair vibhāgavata ekasya
SV_03008	-grahaṇe tad-upakāri bhāvaḥ sva-ātma-bhūta-	sakala-śakty-upakāro grhītaḥ sarvāḥ śaktir
SV_12908	-a-vyakta-virodhāt. a-varṇa-bhāge ca vākye '-	sakala-śrāvīṇo '-sakala-vākya-gatir na syāt,
SV_12909	-vākya-gatir na syāt, ekasya śakala-abhāvāt,	sakala-śrutir na vā kasyacit. samasta-varṇa-
HB_01604	utpatteḥ. api ca sa tadā eva tāvat sannihita-	sakala-sahakāri kāryam kiṃ karoti. kurvan drṣṭaḥ,
SV_09821	'-sambhavat-pratibandhā iva kāraṇa-sāmagrī	sakalā kārya-utpādane. nanv anapekṣāṇām api
PV_02047	| jñāna-utpādana-sāmarthyā-bhedān na	sakalād api || a-cetanatvān na anyasmād dhetv-a-
SV_10119	na hy asti sambhavo yad upalabdhi-yogyaḥ	sakaleṣv anyeṣu kāraṇeṣu san na upalabhyeta. na
SV_11706	tais te yato matāḥ ||235|| sahakāriṇaḥ	sakāśād upādāna-apekṣād jñāna-janana-yogya-kṣaṇa-
PV_03135	matāḥ | anyatra api samānam tad varṇayor vā	sakṛc-chrutīḥ || sakṛt-saṅgata-sarva-artheṣv
SV_13225	ca bheda-vyavasthiteḥ. laghu-vṛtteḥ	sakṛc-chrutir bhrāntir iti cet. vaṃśa-ādi-svara-
PV_03178	|| tayā eva anubhave drṣṭam na vikalpa-dvayaṃ	sakṛt | etena tulya-kāla-anya-vijñāna-anubhavo
PV_03223	|| ko vā virodho bahavaḥ sañjāta-atīśayāḥ	sakṛt | bhaveyuh kāraṇam buddher yadi nāma
PV_03197	|| atha eka-āyatanatve 'pi na anekam grhyate	sakṛt | sakṛd graha-avabhāsaḥ kiṃ viyukteṣu tila-
PV_03230	|| śabda-ādinām anekatvāt siddho 'neka-grahaḥ	sakṛt | sanniveśa-graha-ayogād a-grahe
PV_03265	| rūpa-darśana-vaigunya-a-vaigunye kurute	sakṛt || tasmāt sukha-ādayo 'rthānām sva-
PV_03413	| tatra ekam eva drṣyeta tasya an-āvaraṇe	sakṛt || paśyēt sphuṭa-a-sphuṭam rūpam eko '-
SV_08503	bādhakam. a-bhede tu syātām nāsa-udbhavau	sakṛt ||167|| a-bhedāt. svabhāvena eva viśvasya
PV_04145	bādha syān na anya-an-utpādya-śaktikaḥ ||	sakṛc chabda-ādy-a-hetutvāt sukha-ādir iti pūrva-
PV_04141	an-utpādya pūrva-rūpaṃ na kha-ādikam |	sakṛc chabda-ādy-a-hetutvād ity ukte prāha
SV_12815	eva tad-artha-siddher anyasya vaiyarthyaṭ.	sakṛc chrutau ca pṛthag artheṣv a-drṣṭa-
SV_12809	-śeṣa-avagamāt. anyathā ca ekatva-virodhāt.	sakṛc chrutau ca sarveṣāṃ kāla-bhedo na yujyate |
SV_13109	sarvasya sarvadā sarvāni sva-viṣaya-jñānāni	sakṛj janayeyuh. no cen na kadācit kasyacit
PV_02109	anekatā dhruvam | prāñānām bhinna-deśatvāt	sakṛj janma dhiyāmataḥ || yady eka-kāliko 'neko
SV_13417	vyaktaḥ kila vācako vakti. tam api te na eva	sakṛt prakāśayanti. krama-bhāvāt. na apy eka eva
SV_06804	śaso vā iti. api nāma sarveṣāṃ tad-dhetūnām	sakṛt pratītir yathā syād iti. na ca atra anugāmi
SV_06820	kiñcid ekam sādhyanti sādhyante vā te 'pi	sakṛt pratītya-artham vṛhi-ādi-śabdaiḥ kṛta-

PV_03387 -sambandham pūrva-arthena uttara-uttaram ||
PV_03136 api samānam tad varṇayor vā sakṛc-chrutiḥ ||
VN_05415 a-doṣa-udbhāvanam dvir-uktiś ca iti
VN_05409 viṣaya ity ayam anubhāṣaṇe dūṣaṇe ca nyāyāḥ.
SV_12811 -siddher aneka-avayavatva-hānir vākyaśya iti
SV_06625 tat-kārya-codanā-sambhave sati ||141||
SV_04202 an-ādheya-viśeṣasya an-anya-apekṣaṇāt
PV_03420 apy arthaḥ sthiraḥ so 'nya-anapekṣaṇāt |
SV_06809 viśeṣa-abhāvād apārthikā viśeṣa-codanā iti
PV_03225 grāhyam ucyate || katham vā avayavī grāhyaḥ
SV_02207 kāryaḥ siddhaḥ, a-kāryatve '-kāraṇāt
V2_08508 tat-kāryaḥ siddhaḥ, a-kāryatve '-kāraṇāt
SV_02308 na dṛṣṭaḥ, taj-janyo 'sya svabhāvaḥ, anyathā
V2_08703 na dṛṣṭaḥ, taj-janyo 'sya svabhāvaḥ, anyathā
HB_02406 -vyatikāvaḥ iti cet, na, a-tad-bhāvinaḥ
HB_02408 'pi bhavet, na tasya taj-janyaḥ svabhāva ity
SV_02206 tad-abhāve tu hetumattām viraṅghayet ||34||
V2_08507 tat tasya kāryam. tac ca dhūme 'py asti. sa
SV_02403 sambhavaḥ ||38|| iti saṅgraha-ślokaḥ. tasmāt
V2_08706 anyato 'pi bhāve na sa tasya svabhāva ity
SV_02311 anyato 'pi bhāve na sa tasya svabhāva ity.
PV_03262 viṣaya-sambhavāt | sukha-duḥkha-vidau syātām
V3_05707 kiñcin nibandhanam asti. sa ca anena a-
PV_03485 -mātra-anavasthiteḥ || avasthitāv a-kramāyām
SV_05706 svabhāvata ekam pratyayam janayanti ity a-
PV_03488 naśyet sā paścād apy a-viśeṣataḥ | doṣo 'yam
PV_02113 jñāne 'n-artha-antara-grahāt || śarīrāt
PV_02106 tataḥ || ekayā aneka-vijñāne buddhyā astu
SV_06822 upayujyante, ta avasthā-viśeṣa-vācibhiḥ
PV_03197 eka-āyatanatve 'pi na anekam grhyate sakṛt |
PV_03269 || sukha-ādy-a-bhinna-rūpatvān nila-ādeś cet
PV_03137 | vicchinna-ābhā ity tac citram tasmāt santu
PV_03523 bhavet | janma ca ātma-mano yoga-mātra-jānām
PV_03242 anyad vā sādhanam kim iti iṣyate ||
PV_03315 krama-bhāvitā || sādhyā-sādhanatā-bhāvaḥ
V1_03304 -bhāvaś ca a-bhinna-nimittayoḥ pratiśiddhaḥ.
PV_03489 sakṛd utpanna-a-krama-varṇa-sthitāv api ||
PV_03268 ādīn a-pracetanān | grāhyān āha na tasya api
PV_04157 'bravīt | tasya krameṇa saṃyukte pāṃśu-rāśau
VN_05421 ca idam apy asmābhir anujñāyate, sarvaṃ prak
PV_03520 -āsakti-viguṇe jñāne jñāna-udaya-a-gateḥ ||
SV_02306 tan-niyata-deśa-kālatvād dhūmo 'tra dṛṣṭaḥ
V2_08702 tan niyata-deśa-kālatvād dhūmo yatra dṛṣṭaḥ
PV_03226 apy abhimato yadi | sampūrṇa-aṅgo na grhyeta
PV_03522 apekṣā-prasādhani || ekatvān manaso 'nyasmin
SV_00104 samanta-spharāṇa-tviṣe || prāyaḥ prakṛta-
PV_02240 iva vanitā-antare | tyājya-upādeya-bhede hi
PV_02241 saktir yā eva eka-bhāvinī || sā bijam sarva-
PV_03139 saṅgate 'py arthe kvacid āsakta-cetasāḥ |
VN_01207 bhedād a-doṣa ity cet, an-uttaram bata, doṣa-
PV_02278 cet | tat karma-phalam ity asmān na śakteḥ
SV_04003 tathā ca dravya-guṇa-sāmānyānām rūpa-
PV_02276 na vijātimat | atha api tapasaḥ śakti-śakti-
SV_11416 29ab) api nāma a-saṅkirṇam artham jāniyam iti
PV_03229 | astu nāma tathā apy eṣām bhavet sambandhi-
PV_02148 || vyabhicārān na vāta-ādi-dharmaḥ prakṛti-
SV_11015 ca citra-abhisandhitvāt. tad ayam liṅga-
V2_06703 ca citra-abhisandhitvāt. tad ayam liṅga-
SV_11411 vācakāḥ. tathā na sarvaḥ sarva-sādhano '-
HB_01111 tad-upayoga-kārya-svabhāva-viśeṣa-a-
SV_00909 abhiprāyasya dur-bodhatvāt, vyavahāra-
V3_10910 abhiprāyasya dur-bodhatvād vyavahāra-
PV_03174 eva yojanāt || saṅketa-smaraṇa-upāyam dṛṣṭa-
V1_01005 api grahaṇam. saṅketa-smaraṇa-upāyam dṛṣṭa-
PV_03385 vyatiricyeta na parāmarśa-cetasā || artha-

sakṛt-saṃvedyamānasya niyamena dhiyā saha |
sakṛt-saṅgata-sarva-artheṣv indriyeṣv iha satsv
sakṛt-sarva-anubhāṣaṇam parājaya-adhikaraṇam
sakṛt-sarva-anubhāṣaṇe 'pi doṣa-vacana-kāle punar
sakṛt sarva-avayavānām śravaṇam iṣyate. tadā api
sakṛt sarva-pratīty-artham kaścit sāṅketikim
sakṛt sarvaṃ sva-kāryam janayet. na vā taj-janana
sakṛt sarvasya janayej jñānāni jagataḥ svayam ||
sakṛt sarveṣām niyojana-artham ekam ayam lokāḥ
sakṛd sva-avayavaiḥ saha | na hi go-pratyayo
sakṛd apy abhāvāt. kāryasya ca sva-kāraṇam
sakṛd apy abhāvāt. nanv araṇi-nirmathana-ādiṣv
sakṛd apy abhāvāt. sa tat-pratinīyato 'nyatra
sakṛd apy abhāvāt. sa tat-pratinīyato 'nyatra
sakṛd api tato 'bhāvāt. paraspara-apekṣayā janya-
sakṛd api tato na bhaved artha-antara-vat. na api
sakṛd api tathā-darśanāt kāryaḥ siddhaḥ, a-
sakṛd api tathā-darśanāt tat-kāryaḥ siddhaḥ, a-
sakṛd api darśana-a-darśanābhyām kārya-kāraṇa-
sakṛd api na janayet. na vā sa dhūmaḥ, a-dhūma-
sakṛd api na janayet. na vā sa dhūmo '-dhūma-
sakṛd arthasya sambhave || saty āntare 'py
sakṛd ācarita-pūrva ity na anayoḥ sambandhaḥ
sakṛd-ābhāsanān matau | varṇaḥ syād a-kramo '-
sakṛd uktam etat. tasmād eka-kāryatā eva bhāvānām
sakṛd utpanna-a-krama-varṇa-sthitāv api || sakṛd
sakṛd utpannā dhiḥ sva-jātyā niyamate | parataś
sakṛd eva tat | a-virodhāt krameṇa api mā bhūt
sakṛd eva śabdaiḥ pratyaya-artham khyāpyante sa-
sakṛd graha-avabhāsaḥ kim viyukteṣu tila-ādiṣu ||
sakṛd-grahaḥ | bhinna-avabhāsinor grāhyam cetaso
sakṛd dhiyaḥ || pratibhāsa-a-viśeṣaś ca sa-antara
sakṛd bhavet || ekā eva cet kriyā ekasmāt kim
sakṛd-bhāvaś ca sarvāsām dhiyām tad-bhāva-
sakṛd-bhāve dhiyo 'mśayoḥ | tad-vyavasthā-
sakṛd-bhāve sādhyā-sādhanatā-abhāvaḥ, jñāna-
sakṛd yatna-udbhavād vyarthāḥ syād yatnaś ca
sakṛd yukto dvaya-grahaḥ || sukha-ādy-a-bhinna-
sakṛd yute || bhedāḥ syād gaurave tasmāt pṛthak
sakṛd vaktavyam paścād dūṣaṇam iti, kim tu
sakṛd vijātiya-jātāv apy ekena paṭīyasā | cittena
sakṛd vaikalpe ca punar na dṛṣṭaḥ. taj-janyo 'sya
sakṛd vaikalpe ca punar na dṛṣṭaḥ, taj-janyo 'sya
sakṛn na api guṇa-ādimān || vivakṣā-
saktasya anya-a-gater yadi | jñāna-antarasya an-
saktir a-pratibala-prajño janaḥ kevalam | na an-
saktir yā eva eka-bhāvinī || sā bijam sarva-
saktinām paryāyeṇa samudbhave | nir-doṣa-viṣayaḥ
saktyā anya-utpatti-vaiguṇyāc codyam ca etad
saṅkaṭam atra-bhāvān dṛṣṭi-rāgeṇa praveśyamāno
saṅkara-ādikam || utpitsu-doṣa-nirghātād ye 'pi
saṅkara iti. evam tarhi buddher eva pratibhāso
saṅkara-saṅkṣayaḥ | kleśāt kutaścid dhiyeta a-
saṅkara-hetuḥ puruṣa-upākīrṇaḥ. tatra yādṛśāḥ
saṅkaraḥ || śabda-ādinām anekatvāt siddho 'neka-
saṅkarāt | a-doṣaś cet tad-anyo 'pi dharmāḥ kim
saṅkarāt katham a-niścinvan pratipadyeta. atha
saṅkarāt katham a-niścinvan pratipadyeta. mā bhūt
saṅkarāt kārya-kāraṇatāyāḥ. tatra pratiniyata-
saṅkarāt. yathā mṛt-piṇḍa-kulāla-sūtra-ādibhyo
saṅkareṇa sarveṣām vyabhicārāt. prayojana-abhāvād
saṅkareṇa sarveṣām vyabhicārāt. prayojana-abhāvād
saṅkalana-ātmakam | pūrvāpara-parāmarśa-śūnye tac
saṅkalana-ātmakam | pūrvāpara-parāmarśa-śūnye tac
saṅkalana-āśleṣā dhīr dvitīyā avalambate | nila-

PV_03206 grhiteṣu krameṇa ca | na citra-dhī-
 PV_03381 jñāna-smṛtāv artha-smṛter yadi | bhrāntyā
 V1_00914 -tat-sambandha-loka-vyavasthā-pratitau tat-
 V1_01410 -cittaḥ kiñcid vikalpayan sva-citta-dhārāḥ
 PV_03145 ca sambandham laukikīm sthitim | grhītvā
 V1_00912 ca sambandham laukikīm sthitim | grhītvā
 SV_15928 -pratibhāsam yathā-vyavahāram samvṛtyā
 SV_03816 prakīrtitam | tad asat paramārthena yathā
 SV_04514 -bhedaḥ prakalpyate ||88|| sādhyā-sādhana-
 SV_11416 syāt parikalpanā | (229ab) api nāma a-
 SV_16218 samartho na ayam iti śakyam unnetum, a-
 SV_11417 tatra yādṛśāḥ puruṣaiḥ kvacit prayuktāḥ
 SV_13226 -ādi-svara-dhārāyām gamaka-avayava-saṁhārāt
 PV_03175 gata-citto 'pi cakṣuṣā rūpam iḥṣate | tat
 PV_04126 a-nirodhanāt || tām yogyatām nirundhānam
 SV_05821 ity eka-graha-abhāve dvaya-a-grahaḥ |
 V3_03905 -padārthāḥ, icchāyā nirodha-abhāvāt. etena
 PV_04127 -viṣayā anumā || śabdānām artha-niyamaḥ
 SV_15204 sarvaṁ tathā bhavati. lokasya sva-icchā-kṛta-
 SV_03318 -ākāṅkṣatvāc ca. dvītiye tu bhavati, tathā
 PV_03160 ca bhāveṣv apy abhāvasya upacārataḥ ||
 V3_03604 eva na anvayi ity udāharaṇam evaṁ-phalam.
 SV_07609 -bhedeṣv a-bhedena vartante. te 'pi yathā-
 PV_03142 pratyakṣam eva syād bālānām a-vikalpanāt |
 SV_05903 saṅkete codayanti. teṣāṁ tatra api
 V1_00811 so 'rtho vyavahito bhavet ||5|| na hi
 PV_03171 -amśam iti ca apoha-kṛc chrutih || tasmāt
 SV_05920 sandarśya vṛkṣo 'yam iti saṅketaḥ kriyate.
 PV_03166 arthe ko 'mśo 'vagamyate | tasya a-gatau ca
 PV_03153 eva vā | mukhyaṁ yad a-skhalaj-jñānam ādi-
 PV_04125 'pi na duṣyati || tasmād a-vastu-niyata-
 SV_17226 'nyatra na yojeta tayā punaḥ | (328ab) yadi
 SV_06818 eka-vacanam api tad-eka-śakti-sūcana-arthaṁ
 SV_06427 na ca eka-sādhyam vyavacchedam anyāḥ karoti.
 SV_16719 loka-pratyāyana-abhiprāyaś ca bruvāṇo loka-
 SV_15028 vidho 'nyatra apy asty eva dharmas teṣāṁ api
 SV_03512 -ākṣepa-prasaṅgāt. tathā ca iṣṭa-pratyāyanāt
 SV_03308 -pratikṣepa-a-pratikṣepau tayor dvayoḥ |
 SV_03218 sa eva vyāvṛttaḥ. śabda-pratipatti-bhedas tu
 SV_03228 kasyacid viśeṣasya pratyāyana-arthaṁ kṛte
 SV_03219 -bhedo 'sti. nanu ca vācya-viśeṣa-abhāvāt
 SV_03305 -arthaṁ bahu-vacanena. prayojana-abhāvāt tu
 PV_03141 a-kalpanām | āhur bāla-a-vikalpe ca hetuṁ
 VN_00708 -vacanam iti. asmākaṁ tu sāṅketikeṣv artheṣu
 SP_00015 abhāvāt tat-kārya-gatir yā apy anuvarṇyate |
 V3_03903 'pi na kaścīd doṣaḥ. tasmād a-vastu-niyata-
 PV_03290 anumā-ādi-vacanam sādhanāya eva pūrvayoḥ ||
 PV_04116 ity abhyudāhāro hetor evaṁ-phalo mataḥ ||
 PV_03186 samayaṁ vastu-śaktyā eva netra-dhīḥ ||
 PV_03174 'nya-vyāvṛttau śabdānām eva yojanāt ||
 V1_01005 viveka-pratipattir asti, tasya api grahaṇam.
 SV_05716 ca vidhānāt tat-kalpanā ayuktā iti. tasmāt
 SV_05720 anyonyaṁ viveko bhāvānām tat-pratitaya eva
 SV_17223 kriyate. apauruṣeye tu na vivakṣā na
 SV_04017 yad-arthikā ||72|| yasya pratyāyana-arthaṁ
 SV_17223 -prakāśanāya abhiprāya-nivedana-lakṣaṇaḥ
 SV_05916 ekaṁ puraḥ sthitam | vṛkṣo 'yam iti
 SV_05920 vyavasthitam vastu sandarśya vṛkṣo 'yam iti
 SV_17301 na punar vivakṣayā yathā-iṣṭam niyujyeta.
 V2_07206 -niyame 'nyatra na yojeta tayā punaḥ |
 SV_04524 hi śabdā a-sāṅketitam arthaṁ prakāśayanti.
 SV_17217 -rahitāḥ. tatas teṣāṁ vivakṣā niyame hetuḥ
 V2_07203 -vacanād rte ||47|| vivakṣā niyame hetuḥ
 SV_05721 -arthatayā. yadi hi na tat-pratity-arthaḥ
 SV_11315 vidyamāno 'py an-abhivyaktaḥ pratiti-hetuḥ.

saṅkalanam anekasya ekayā a-grahāt || nānā-arthā
 saṅkalanam jyotir manaskāre 'pi sā bhavet ||
 saṅkalanena grhyate daṇḍy-ādi-vat. na anyathā,
 saṅkalayaty evaṁ ca evaṁ ca kalpanā mama āsīd iti.
 saṅkalayya etat tathā pratyeti na anyathā ||
 saṅkalayya etat tathā pratyeti na anyathā ||7||
 saṅkalayya samayaṁ ārocayet, yathā-samayaṁ ca
 saṅkalpitam tayā ||70|| buddhiḥ khalu tad-anya-
 saṅkalpe vastu-darśana-hānitaḥ | bhedaḥ sāmānya-
 saṅkīrṇam arthaṁ jāniyām iti saṅkara-hetuḥ puruṣa
 saṅkīrṇasya līṅga-viśeṣasya asiddheḥ,
 saṅkīryante, tādrśā eva sarva-sādhāraṇāḥ santaḥ
 saṅkulā pratipattiḥ syāt. vakṣyate ca atra
 saṅketa-a-grahas tatra spaṣṭas taj-jā ca kalpanā |
 saṅketa-a-pratiśedha-jā | pratihanti pratity-
 saṅketa-a-sambhavas tasmād iti kecit pracakṣate ||
 saṅketa-anuvidhāyinām śabdānām na kaścīd artha-
 saṅketa-anuvidhāyinām | na ity anena uktam atra
 saṅketa-anuvyavahārāt kim ayam lokaḥ sva-saṅketam
 saṅketa-anusāreṇa saṁhṛta-sakala-vyavaccheda-
 saṅketa-anvayinī rūḍhir vaktur icchā anvayī ca
 saṅketa-āśrayāḥ śabdāḥ, sa ca icchā-mātra-āśrayaḥ.
 saṅketa-āhita-vāsanā-upaskṛtatvād vijñāna-
 saṅketa-upāya-vigamāt paścād api bhaven na saḥ ||
 saṅketa-karaṇe '-vṛkṣā vyavacchinna na vā yadi |
 saṅketa-kāla-bhāvitam abhilāpa-sāmānyam a-
 saṅketa-kāle 'pi nirdiṣṭa-arthena samyutaḥ | sva-
 saṅketa-kāle tathā-dṛṣṭam eva ayam arthaṁ tat-
 saṅketa-kriyā vyarthā tad-arthikā || śabdo 'rtha-
 saṅketa-gocaraḥ || anumānam ca jāty-ātau vastuno
 saṅketa-dhvani-bhāvinām | yogyāḥ padārthā
 saṅketa-nir-apekṣaḥ svabhāvata eva artheṣu śabdo
 saṅketa-paratantram vā. tathā ye hetu-phala-
 saṅketa-pratiniyamāt. na ca vicchinnaṁ kiñcid
 saṅketa-prasiddhim anupālayati iti tato 'pi tad-
 saṅketa-balād anyathā-āvṛtteḥ kārya-janana-
 saṅketa-bheda-a-karaṇam iti. etac chabda-arthe '-
 saṅketa-bhedasya padaṁ jñāṭṛ-vāñcā-anurodhinaḥ ||6
 saṅketa-bhedāt. na vācya-bhedo 'sti. nanu ca
 saṅketa-bhede vyatirikta-arthā vibhaktir artha-
 saṅketa-bhedo 'py ayukto dvayor eka-abhidhānāt.
 saṅketa-bhedo na syāt. tad apy asty eva. tathā hi
 saṅketa-mandatām || teṣāṁ pratyakṣam eva syād
 saṅketa-vaśād vṛttir ity an-abhiniveśa eva. nānā-
 saṅketa-viṣaya-ākhyā sā sāsnā-āder go-gatir yathā
 saṅketa-śabda-bhāvinām dharmānām yogyāḥ sarva-
 saṅketa-saṁśraya-anya-artha-samāropa-vikalpane |
 saṅketa-saṁśrayāḥ śabdāḥ sa ca icchā-mātra-
 saṅketa-smaraṇa-apekṣam rūpam yady akṣa-cetasi |
 saṅketa-smaraṇa-upāyam dṛṣṭa-saṅkalana-ātmakam |
 saṅketa-smaraṇa-upāyam dṛṣṭa-saṅkalana-ātmakam |
 saṅketaḥ (110d') api tad-vid-arthikaḥ ||110||
 saṅketo 'pi kriyamānaḥ śobheta, a-tat-kāri-
 saṅketaḥ kasyacid abhiprāya-abhāvāt iti na niyamo
 saṅketaḥ kriyate, a-bhinna-sādhyān bhāvān a-tat-
 saṅketaḥ kriyate. apauruṣeye tu na vivakṣā na
 saṅketaḥ kriyate tat prapadyate ||117|| vyavahāre
 saṅketaḥ kriyate. saṅketa-kāle tathā-dṛṣṭam eva
 saṅketaś ca nirarthaḥ syāt (328c) na hi svabhāva-
 saṅketaś ca nirarthaḥ syād vyaktau ca niyamaḥ
 saṅketaś ca vyavahāra-arthaṁ kriyate, api nāma
 saṅketas tat-prakāśanaḥ | apauruṣeye sā na asti
 saṅketas tat-prakāśanaḥ | apauruṣeye sā na asti
 saṅketas tasya vyavahāra-kāle 'py a-saṁsparśān na
 saṅketas tv enam abhivyanakti. sa tarhi siddha-

SV_04523 sa smṛtaḥ | tadā svalakṣaṇam na asti
SV_17312 niyamo nāma tatra kaḥ | dyotayet tena
V2_07208 niyamo nāma tatra kaḥ | dyotayet tena
SV_11302 na samaya-ākhyānam. artha-jñāpana-hetur hi
SV_12313 puruṣāḥ kartum na śaknuyuh kṛtām vā a-kṛta-
SV_05824 a-parijñānāt, buddhāv an-ārūḍhe 'rthe na
SV_17308 ca niyamaḥ kutaḥ ||328|| sva-icchā-vṛttiḥ
SV_06205 unmattaḥ, tat-saṃskārāya eva śabdānām kṛta-
SV_03411 tathābhūtasya eva jñāpanāya śabdasya kṛta-
SV_03214 vyāvṛtta ity api | śabdās ca niścayās ca eva
SV_15205 -sañketa-anuvyavahārāt kim ayam lokāḥ sva-
PV_03143 paścād api bhaven na saḥ || mano 'vyutpanna-
SV_13413 karma-bhāgā vā krameṇa vikalpa-viṣayā yathā-
PV_03045 vastu-balāj jñānam jāyate tad apekṣyate | na
V3_07612 tādam krandato 'pi lokasya a-nivṛtteḥ. yathā-
SV_06426 -kāraṇaiḥ saṃsṛṣṭa-rūpa iva ābhāti yathā-
SV_04602 vai vyasanam eva etal lokasya yad ayam a-
PV_03128 asti sambhavaḥ || an-anvayād viśeṣānām
SV_06820 sakṛt pratyaya-arthaṃ vṛihy-ādi-śabdaiḥ kṛta-
SV_11313 a-pratīty-āśrayo vā katham sambandhaḥ.
SV_17305 -niyato 'yuktas tasya icchā-vṛtteḥ. ata eva
SV_04525 -arthaṃ kriyate, api nāma itaḥ śabdāt kṛta-
SV_04524 sañketas tena tatra na ||92|| na hi śabdā a-
SV_04522 śabdā na prayujyante, yasmāc chabdāḥ
SV_05909 katham a-vṛkṣa-vyavacchedaṃ pratipadyeta
SV_05903 itaretara-āśrayam anya-vyavacchedena
SV_05913 pravṛttir vṛkṣa-bheda-vat ||116|| na hi
SV_05901 na sañketaḥ śakyata ity eke. teṣām a-vṛkṣāḥ
SV_05911 tad-anya-niveśinaḥ śabdād a-nirākarāṇe teṣām
SV_11420 iti cet. na upadeśam apekṣeran, na anyathā
PV_03046 -anugā buddhiḥ kācid vastu-dvaye kṣaṇe |
SV_03311 tathābhūta-jñāpana-arthaṃ tathā-kṛta-
SV_11310 viparyasyante. tena a-doṣa iti. kim idānīm
PV_03478 | viṣayasya katham vyaktiḥ prakāśe rūpa-
PV_03266 sakṛt || tasmāt sukha-ādayo 'rthānām sva-
PV_04051 tat siddha-artheṣv ayogataḥ | tṛtiya-sthāna-
V3_02109 tat-siddha-artheṣv ayogataḥ | tṛtiya-sthāna-
PV_03480 svayaṃ dhīḥ samprakāśate | anyo 'syām rūpa-
PV_02275 ca śakti-bhedo 'numiyate | karmanām tāpa-
PV_02142 vā | a-śeṣa-hānam abhyāsād ukty-āder doṣa-
PV_03518 artha-cintanam || ātmani jñāna-janane śakti-
PV_02276 | atha api tapasaḥ śaktyā śakti-sañkara-
VN_05515 nivedya prativādi kaṣṭa-a-pratita-druta-
V3_04301 sukha-grahaṇa-arthaṃ hetu-prakarāṇasya sūtra-
PV_04189 -siddhaye | hetu-prakarāṇa-arthasya sūtra-
HB_00102 parokṣa-artha-pratipatter anumāna-āśrayatvāt
NB_01006 tayā rahitaṃ timira-āśu-bhramaṇa-nauyāna-
V1_00703 -bhrāntam (4ab') timira-āśu-bhramaṇa-nauyāna-
SV_00815 bhūta-pariṇāma eva varṣa-hetuḥ pipilikā-ādi-
V3_08505 -pariṇāma eva kaścid varṣa-hetuḥ pipilikā-
HB_03408 ca etāni, a-bādhita-viṣayatvaṃ vivakṣita-eka-
PV_03078 ekatra vā yathā | viśeṣa-drṣṭer eka-tri-
SV_03704 -ātmakasya pareṇa a-saṃyogāc ca. tata eva
PV_02097 iva yac ca api sūcyate bhāva-vācibhiḥ |
PV_02095 -antara-hetutve 'py a-paryāyāḥ sita-ādiṣu |
PV_03006 -aṅga-anurodhataḥ | ghaṭa-utkṣepaṇa-sāmānya-
SV_03927 'nyatra pratyaya-vṛttiḥ, tat-sambandhāt.
PV_03064 -dvitvena pramāṇa-dvitvam iṣyate || try-eka-
PV_02031 -gataṃ jñānam asya vicāryatām | kiṭa-
V3_03702 -bahir-bhāvād a-pramāṇam anumānam syāt. eka-
V3_03709 'numāne viruddhāvyabhicāriṇaḥ. tad eka-
HB_03616 'sti iti na pratijñā-doṣā vācyāḥ. etena eka-
HB_03707 a-tal-lakṣaṇo na hetuḥ syāt. tathā ca eka-
HB_03809 pratihetur a-sambhavād a-lakṣaṇam eka-
PV_02091 -bhedo 'stu pañktir dirghā iti vā katham ||

sañketas tena tatra na ||92|| na hi śabdā a-
sañketo na iṣṭām eva asya yogyatām ||329|| ity
sañketo na iṣṭām eva asya yogyatām ||50|| ity
sañketaḥ puruṣa-āśrayaḥ | girām apauruṣeyatve 'py
sañketo vivecayet, vyaktam apauruṣeyo vedaḥ. namu
sañketaḥ śakyata ity eke. teṣām a-vṛkṣāḥ sañkete
sañketaḥ sa iha eva kartum śakyate na anyatra iti
sañketatvāt. a-vyavahāra-upanītas ca na eva kaścij
sañketatvāt. namu ca pācakatvam iti sambandha
sañketam anurundhate ||59|| tatra apy anya-apohe
sañketam anuvidadhad evaṃ pratyeti, āhosvic
sañketam asti tena sa cen mataḥ | evam indriya-je
sañketam eva artha-pratītiṃ janayanti iti nyāyām.
sañketam na sāmānya-buddhiṣv etad vibhāvyaḥ ||
sañketam pratipatteḥ, tan-mātra-prayojanatvāc
sañketam vicchedāya vyāpriyante. na ca eka-
sañketayann a-prayuñjāno vā śabdān duḥkham āsita,
sañketasya a-pravṛttitāḥ | viṣayo yaś ca śabdānām
sañketāḥ kathiyanta iti pūrva-vad vācyam. ye 'pi
sañketāt tad-abhivyaktāv a-samartha-anya-kalpanā |
sañketāt svabhāva-viśeṣasya vyaktau ca niyamaḥ
sañketād uttara-kālam imam arthaṃ pratipadyeta
sañketitam arthaṃ prakāśayanti. sañketaś ca
sañketitam prāhur vyavahārāya sa smṛtaḥ | tadā
sañkete. a-pratipattau ca a-parihṛta-tad-anya-
sañkete codayanti. teṣām tatra api sañketa-karaṇe
sañkete para-a-vyavacchedena niveśitāc chabdād
sañkete vyavacchinna vā (115ab') ya evam ekaṃ
sañkete vyavahāriṇām | na syāt tat-parihāreṇa
sañketena prakāśayeyuh, vyākhyā-vikalpās ca na
sañketena vinā sā artha-pratyāsatti-nibandhanā ||
sañketena śabdena prabodhyata an-aśvatvam asya
sañketena. sa hi sambandho yato 'rtha-pratītiḥ.
sañkramāt | sa ca prakāśas tad-rūpaḥ svayam eva
sañkrānta-avabhāsinām | vedakāḥ sva-ātmanaś ca
sañkrāntau nyāyaḥ śāstra-parigrahaḥ || tatra api
sañkrāntau nyāyaḥ śāstra-parigrahaḥ ||12|| tatra
sañkrāntyā prakāśaḥ samprakāśate || sādṛṣye 'pi
sañkleśān na eka-rūpāt tataḥ kṣayaḥ || phalaṃ
sañkṣayaḥ || na ity eke vyatireko 'sya sandigdho
sañkṣayataḥ śanaiḥ | viṣaya-antara-sañcāro yadi
sañkṣayaiḥ | kleśāt kutaścid dhiyeta a-śeṣam a-
sañkṣipta-ādibhir upadrotavyaḥ, yathā-uttara-
sañkṣepa ucyate – sapakṣe sann asan dvedhā pakṣa-
sañkṣepa ucyate || ayogaṃ yogam aparair atyanta-
sañkṣepatas tad-vyutpādana-arthaṃ idam ārabhyate.
sañkṣobha-ādy-an-āhita-vibhramaṃ jñānam
sañkṣobha-ādy-an-āhita-vibhramam a-vikalpakam
sañkṣobha-ādi-hetur iti. hetunā tv a-samagreṇa
sañkṣobha-ādi-hetuś ca iti. rūpāt sparśa-anumānam
sañkhyatvaṃ jñātatvaṃ ca iti. tatra a-bādhita-
sañkhyā-apoho na vā bhavet || viṣaya-a-niyamād
sañkhyā-abhāvaḥ. tat-saṃyoga-puruṣa-viśiṣṭā sattā
sañkhyā-ādi tadvataḥ śabdais tad dharma-antara-
sañkhyā-ādi-yoginaḥ śabdās tatra apy artha-
sañkhyā-ādiṣu dhiyo gataḥ || keśa-ādayo na
sañkhyā-kārya-dravya-ādiṣv api prasaṅgaḥ. a-
sañkhyā-nirāso vā prameya-dvaya-darśanāt | ekam
sañkhyā-parijñānam tasya naḥ kva upayujyate ||
sañkhyā-vivakṣayā a-pradarśita-pratidvandvinaḥ
sañkhyā-vivakṣā apy atra viṣaye na iṣṭā eva.
sañkhyā-vivakṣā api pratyukta. katham eko hi sva-
sañkhyā-vivakṣā vyarthā. ato viruddhāvyabhicāri-
sañkhyā-vivakṣā, vyavacchedya-abhāvāt. jñānam
sañkhyā-saṃyoga-karma-āder api tadvat svarūpataḥ |

SV_02510 -ayogād iti cet. ta eva tad-eka-kāryā bījam,
SV_03719 varga-ādayo 'pi vācyāḥ. na hi tatra sāmānyam
PV_04158 saha ca tolite | kramaṇa māśaka-ādinām
V2_07905 kṣaṇasya an-upākhyatā-prasaṅgaḥ. na, sattva-
PV_03366 ātmā meyaḥ phalaṃ sva-vit || grāhaka-ākāra-
V1_04214 meyaḥ phalaṃ sva-vit ||56|| grāhaka-ākāra-
PV_03238 apy ekām kurvanti kalpanām | pratyabhijñāna-
SV_16119 śakyate kartum. tata eva puruṣa-dharma-
SV_14103 khalv apy etad yad imā buddhayaḥ puruṣa-
PV_03136 tad varṇayor vā sakṛc-chrutiḥ || sakṛt-
VN_04015 nāma nigrahasthānam abhyupagata-artha-a-
SV_17501 grāmya-kāṣṭha-hārakeṇa prārthitā api na
PV_03139 ca na krama-grahaṇam bhavet || yo 'grahaḥ
PV_02178 -kālam na jāyate | kārya-an-utpādato 'nyeṣu
PV_04010 sādhaḥ | sato 'pi vastv-a-saṃśliṣṭā a-
PV_03187 syāt smṛtāv eva liṅga-vat || tasyās tat-
PV_03393 || sā api tad-rūpa-nirbhāsas tathā-niyata-
PV_02232 bhūyasā sa-ṛṣa-anna-vat || viśiṣṭa-sukha-
PV_04083 || sarvaiḥ pakṣasya bādhātas tasmāt tan-mātra-
VN_04406 -pralapane 'tiprasaṅgo 'py uktaḥ. na ca
VN_04404 -saṅgrahāt apārthakam, nirarthakasya api
VN_05808 -vacane kaścid doṣaḥ, guṇas tu syād iti
VN_05113 iti ādhikya-punar-vacanayos tulya-doṣa iti
VN_05807 na ucyante. na ca ubhayasya apy ajñānasya
SV_11505 mukhyaṃ gaja-snānam idaṃ bhavet ||230|| iti
SV_02805 siddhāv asiddham kim ataḥ param ||47|| iti
SV_02403 -dhetur ato bhinnān na sambhavaḥ ||38|| iti
SV_02705 na iti sādhanam sampravartate ||45|| iti
V3_12005 sarvatra hetūnām anavasthitiḥ ||82|| iti
V3_00806 -bhāvāt tat-kṛtā vyabhicāriṇaḥ ||3|| iti
V3_12309 ced a-nairātmyam na sa-ātmakam ||83|| iti
V2_09413 nyāyas tadā na asti iti gamyate ||68|| iti
SV_03105 -dr̥ṣṭā ye tad-grahe sakala-grahaḥ ||55|| iti
V2_06303 bhāva-abhāvaḥ pratiyate ||33|| iti
V2_08009 tasyām krama-a-krama-virodhataḥ ||55|| iti
V2_04713 pramānatvam vyavasthitam ||6|| iti
V2_08910 nimitte vā dharme vāsasi rāga-vat ||63|| iti
SV_04520 vā asti sāmānyena eva vṛtitiḥ ||91|| iti
V1_02701 ced bheda-a-bhedau kim āśrayau ||27|| iti
V3_05412 siddham tal-liṅgam jñānam idṛṣam ||36|| iti
SV_02318 dhūmasya bhāve sa syād a-hetukaḥ ||37|| iti
V2_08713 dhūmasya bhāve sa syād a-hetukaḥ ||60|| iti
V3_10006 nitas tena asiddhaḥ prakāṣitaḥ ||78|| iti
SV_10615 eṣā bauddha-artha-ṛṣayā matā ||208|| iti
V3_06902 ity eṣā bauddha-artha-ṛṣayā matā ||56|| iti
V3_04603 sādhyā-dharmaḥ, sa yāvatā bhedenā sarva-
NB_02042 -anupalabdhi-prayogaḥ svabhāva-anupalabdhou
VN_04403 -vākyam api pṛthag vācyam syāt. na ubhaya-
V3_11510 ātma-vṛtti-vyavacchedābhyām sarvasya
NB_03099 vartate. ātmano vṛtti-vyavacchedābhyām sarva-
V3_04604 ekānta-vyāvṛtṭe ca iti. tadvatām tat-
V3_04603 -saṅgrahas tatra saṃśaya-hetuḥ, tadvatām tat-
SV_16722 paṇḍitā heya-upādeya-tad-āśrayeṣu
SV_12611 viśasanto dr̥ṣyante. na ca te 'rthās teṣām na
SV_07009 sva-upakāra-dvāreṇa eva param api buddhyā
HB_02108 tataḥ kevalo 'pi kuryād iti, prāyas tu
NB_03062 yathā bāṣpa-ādi-bhāvena sandīyamāno bhūta-
V3_11403 kvacit kārye 'vadhānavatām arthānām sāmāgrī
SV_01621 -ādikam ca aparāḥ kṣīra-ādiṣv a-parārtheṣu
NB_03047 vivādasya. yathā parārthās cakṣur-ādayaḥ
V3_11302 'sti, yathā - parārthās cakṣur-ādayaḥ
NB_03087 kṛd viruddhaḥ. yathā parārthās cakṣur-ādayaḥ
V3_01310 an-iṣṭam syāt. tathā parārthās cakṣur-ādayaḥ
SV_13222 viśeṣac chruti-niyama indriyāṇām aneka-śabda-
SV_12817 -darśanād a-doṣaḥ. na, pṛthag asato rūpasya

saṅkhyā-samyoga-kārya-dravya-ādimitu bhūta-ādiṣv
saṅkhyā samyogo vā sambhavati. katham idānīm
saṅkhyā-sāmyam na yujyate || sarṣapād ā mahā-
saṅkhyāta-kṣaṇa-antara-an-upādānatā-lakṣaṇatvāc
saṅkhyātā pariccheda-ātmatā ātmani | sā yogyatā
saṅkhyātā pariccheda-ātmatā ātmani | sā yogyatā
saṅkhyātām svabhāvena iti varṇitam || pūrva-
saṅkhyāte vikalpa-anukrame sati bhāvād asati ca
saṅkhyātebhyah puruṣa-guṇebhyo vā manaskāra-
saṅgata-sarva-artheṣv indriyeṣv iha satsv api |
saṅgatatvād iti. nyāyām etan nigrahasthānam,
saṅgatā. rūpa-guṇa-anurāgena kila mantri-mukhya-
saṅgate 'py arthe kvacid āsakta-cetasah | saktyā
saṅgateṣv api hetuṣu || hetv-antara-anumānam syān
saṅgatya sadṛśi gatiḥ || liṅgam svabhāvaḥ kāryam
saṅgama-utpatter akṣa-dhīḥ syāt smṛter na vā |
saṅgamāḥ | buddhīr āśritya kalpyeta yadi kiṃ vā
saṅgāt syāt tad-viruddhe virāgitā | kiñcit
saṅginah | pakṣa-doṣā matā na anye pratyakṣa-ādi-
saṅgraha-nirdeśe kiñcid doṣam paśyāmaḥ prabhede
saṅgraha-prasaṅgāt. evaṃ-vidhāc ca viśeṣa-
saṅgraha-vacanām nyāyām. tasmād ananubhāṣaṇa-
saṅgraha-vacanām nyāyām, doṣa-abhāvād eva guṇa-
saṅgraha-vacane kaścid doṣaḥ, guṇas tu syād iti
saṅgraha-ślokaḥ. api ca, śabda-arthayoḥ sambandho
saṅgraha-ślokaḥ. kvacid dr̥ṣṭe 'pi yaj jñānam
saṅgraha-ślokaḥ. tasmāt sakṛd api darśana-a-
saṅgraha-ślokaḥ. tasmān na a-dr̥ṣṭa-grahaṇāya
saṅgraha-ślokaḥ. tulyās ca śrāvaṇatvena prāṇa-
saṅgraha-ślokaḥ. tri-rūpa-liṅga-ākhyānam
saṅgraha-ślokaḥ. na prāṇa-ādi-sambhavana
saṅgraha-ślokaḥ. nanu tad-abhāve 'nupalambhāt
saṅgraha-ślokaḥ. yadi bhrānti-nivṛṭty-artham
saṅgraha-ślokaḥ. yadi viruddha-kārya-upalabdhyā
saṅgraha-ślokaḥ. skandha-dhātva-āyatana-lakṣaṇasya
saṅgraha-ślokaḥ. ata eva prāmānyam vastu-ṛṣayam
saṅgraha-ślokaḥ. api ca artha-antara-nimitto hi
saṅgraha-ślokaḥ. kiṃ punaḥ kāraṇam svalakṣaṇe
saṅgraha-ślokaḥ. ayo-golake 'pi vahni-sambandhād
saṅgraha-ślokaḥ. etena eva udāharaṇena nidarśite
saṅgraha-ślokaḥ. katham tarhi idānīm bhinnāt
saṅgraha-ślokaḥ. katham tarhi idānīm bhinnāt
saṅgraha-ślokaḥ. tasmān na dharmī hetuḥ, ubhaya-
saṅgraha-ślokaḥ. tasya ca yathā samihita-rūpa-an-
saṅgrahas tatra saṃśaya-hetuḥ, tadvatām tat-
saṅgraham upayānti. pāramparyeṇa artha-antara-
saṅgrahāt apārthakam, nirarthakasya api saṅgraha-
saṅgrahāt. na apy anayor ekatra vṛtti-nīscayaḥ,
saṅgrahāt. na apy anayor ekatra vṛtti-nīscayaḥ.
saṅgrahād iti prabheda-bāhyasya abhāvam āha, yam
saṅgrahād ekānta-vyāvṛtṭe ca iti. tadvatām tat-
saṅghatante, na tu pravāda-mātreṇa iti na samānaḥ
saṅghatante. samaya-prādhānyād artha-niveśasya
saṅghatayya khyāpyate. tasmāt tatra api kārya-
saṅghāta-sthāyī bhāva-santānaḥ sahakāri-pratyaya-
saṅghāto 'gni-siddhāv upadiśyamānaḥ sandigdha-
saṅghātaḥ, tathā api na avāśyam kāraṇāni
saṅghātatva-a-darśanād vyatirekam. ko hy atra
saṅghātavāc chayana-āsana-ādy-aṅga-vad iti. atra
saṅghātavāc chayana-āsana-ādy-aṅga-vad iti. tad
saṅghātavāc chayana-āsana-ādy-aṅga-vad iti. tad
saṅghātavāt siddhā api pārārthya-a-viśeṣe na
saṅghātasya kalakalasya śrutir na syāt. na hy
saṅghāte 'py a-sambhavāt. artha-antara-an-

SV_13218	eka-artha-niyamo yadi | aneka-śabda-	saṅghāte śrutih kalakale katham ||255|| atha api
SV_00711	anyasya apekṣaṇīyasya abhāvād iti. pūrva-	sajāti-mātra-hetutvāc chakti-prasūteḥ sāmagryā
PV_02157	a-sama-rūpatvān niyamaś ca atra na ikṣyate |	sajāti-vāsanā-bheda-pratibaddha-pravṛttayaḥ ||
SV_02514	a-miśraṇam anyena. tasmād ime bhāvāḥ	sajātiya-abhimatād anyasmāc ca vyatiriktaḥ
V3_11005	-ādayo maitry-ādayaḥ sūtre deśitāḥ. etāś ca	sajātiya-abhyāsa-vṛttayaḥ. na evaṃ rāga-ādayaḥ,
SV_00915	-ādy-ālambanā maitry-ādaya iṣyante. etāś ca	sajātiya-abhyāsa-vṛttayo na rāga-apekṣiṇyaḥ, na
SV_07220	sva-viśaya-vijñāna-utpādāna-samartham aparāṃ	sajātiya-upādāna-apekṣam anapekṣam vā janayan
HB_00112	punar vacanaṃ niyama-artham āśaṅkyeta.	sajātiya eva sattvam iti siddhe 'pi tad-abhāve
SV_00205	punar vacanaṃ niyama-artham āśaṅkyeta.	sajātiya eva sattvam iti siddhe 'pi vijātiya-
V2_05201	janayāṃ babhūva. iti yathā. tasya sādhyā-	sajātiya-vṛttino liṅgasya asati nāstitā tṛṭiyam
SV_06810	lokaḥ śabdaṃ teṣu niyunkte ghaṭa iti. te 'pi	sajātiyād anyataś ca bheda-a-viśeṣe 'pi tat-
PV_04235	ekas tatas tataḥ | tais tair upaplavair nīta-	sañcaya-apacayair iva || a-tadvān api sambandhāt
V2_05518	ekas tatas tataḥ | tais tair upaplavair nīta-	sañcaya-apacayair iva ||27|| a-tadvān api
V3_06103	-viśeṣa-upalambhāt saty asati vā prayatne	sañcarati me hasta iti bhavati, tata eva anya-
PV_03517	ādi-vikalpānāṃ yeṣāṃ na arthasya sannidhiḥ |	sañcāra-kāraṇa-abhāvād utsided artha-cintanam ||
PV_03518	śakti-sañkṣayataḥ śanaih | viśaya-antara-	sañcāro yadi sā eva artha-dhīḥ kutaḥ || śakti-
PV_03512	anubandhinim | pūrvā dhīḥ sā eva cen na syāt	sañcāro viśaya-antare || tāṃ grāhya-lakṣaṇa-
V3_06101	hasta-sañcāreṇa. na, tatra api tathā-	sañcāriṇo hastasya antara-sparśa-viśeṣa-
PV_03537	bhāsanād ātma-tad-vidoḥ || viśaya-antara-	sañcāre yady antyaṃ na anubhūyate | para-
V3_06101	abhāva-buddhiḥ, yathā santamase hasta-	sañcāreṇa. na, tatra api tathā-sañcāriṇo hastasya
PV_03194	vyāpakasya svabhāvasya nivṛttitāḥ ||	sañcitāḥ samudāyaḥ sa sāmānyam tatra ca akṣa-dhīḥ
PV_03195	jāyante ye 'ṇavo 'pare | uktās te	sañcitās te hi nimittam jñāna-janmanaḥ || aṇūnām
V1_03408	ayaṃ jñāna-sanniveśī iti na ca bahūni rūpāni	sañcitāni tathā pratibhānti iti yuktam, eka-
PV_02260	-a-mūrtitāḥ | mithyā-jñāna-tad-udbhūta-tarṣa-	sañcetanā-vaśāt || hīna-sthāna-gatir janma tena
PV_03332	keśa-ādi-jñāna-bheda-vat || yadā tadā na	sañcodya-grāhya-grāhaka-lakṣaṇā | tadā anya-
V1_03605	iyam keśa-ādi-jñāna-bheda-vat | yadā tadā na	sañcodya-grāhya-grāhaka-lakṣaṇā ||40|| ity antara
SV_04408	pratikṣipta-bheda-antareṇa dharma-śabdena	sañcodya buddhes tathā-pratibhāsanād vyatiriktam
HB_02014	-abhāvāt, kārya-dvaividhyaṃ ca – sahakāri-	sañjanita-viśeṣa-paramparā-utpatti-dharmakam anyac
PV_03223	ca na ikṣyate || ko vā virodho bahavaḥ	sañjāta-atiśayāḥ sakṛt | bhaveyuh kāraṇam buddher
PV_02186	hetutvāt sampravartate || a-sukhe sukha-	sañjñasya tasmāt tṛṣṇā bhava-āśrayaḥ | virakta-
SV_11220	arthavantaḥ. samayāt tato 'rtha-khyāteḥ kāya-	sañjñā-ādi-vat. a-prātikūlyam tu yogyatā, samaye
SV_05105	mithyātve 'pi praśama-anukūlatvān mātr-	sañjñā-ādi-vat. marīcikāyāṃ jala-jñānasya anyasya
SV_13409	-amśāc ca a-pratipatteḥ, tad-vyatireki hasta-	sañjñā-ādiṣv artha-pratipatti-hetuḥ samasta-rūpaḥ
SV_04016	-vikalpa eva. itaretara-bhedo 'sya bijam	sañjñā yad-arthikā ||72|| yasya pratyāyana-artham
PV_02219	yāvat tāvat sa saṃsāre | ātmani sati para-	sañjñā sva-para-vibhāgāt parigraha-dveṣau ||
V1_02507	-ākāra-vivartam paśyāmaḥ. tatra yathā-iṣṭam	sañjñāḥ kriyantām. a-pratyakṣā saṃvit pratyakṣo
V1_02803	āvega-pratipatti-pradarśanāt | parokṣa-gati-	sañjñāyāṃ tathā-vṛtter a-darśanāt ||30|| tasmād
PV_04149	| tathā api pakṣa-doṣatvam pratijñā-mātra-	sañjñīnaḥ || uttara-avayava-apekṣo yo doṣaḥ so
V3_01308	-siddhir vaiphalyam eva vā. yathā prāk	sañjñīnā abhisambandhād arthavac chabda-rūpaṃ
PV_03003	arthakriyā-samartham yat tad atra paramārtha-	sat | anyat saṃvṛti-sat proktaṃ te sva-sāmānya-
V2_08007	arthakriyā-samartham yat tad atra paramārtha-	sat | asanto 'kṣaṇikās tasyāṃ krama-a-krama-
SV_12326	-a-nirṇayāt kvacid a-pratipattiḥ. tathā ca	sad apy an-upayogam apauruṣeyam. bauddha-ādinām a
V2_04807	tataś ca kasyacid arthasya asiddheḥ. ata eva	sad api sāmānyam na arthaḥ. tasmād vastu-rūpa-
SV_05007	sāmānyam asti yat tathā pratiyeta. sattve vā	sad-artha-grāhiṇī buddhir bhrāntir na syāt.
NB_01014	-bhedas tat svalakṣaṇam. tad eva paramārtha-	sat. arthakriyā-sāmarthya-lakṣaṇatvād vastunaḥ.
PV_03039	naṣṭe 'naṣṭe 'pi dṛṣyate | tādrīṣy eva	sad-arthānām na etac chrotṛ-ādi-cetasām ||
V2_06411	na teṣv anupalambho 'bhāvaṃ gamayati.	sad avaśyam kenacid upalabhyate vyatīta-a-
SV_10703	samihitavāt. tad ayaṃ pravartamānaḥ sarvadā	sad-asac-cintāyām avadhīrita-vikalpa-pratibhāso
V3_06911	tasmād ayaṃ pravartamānaḥ sarvadā	sad-asac-cintāyām avadhīrita-vikalpa-pratibhāso
SV_10627	āśraya iti na upanyasaniya eva syāt. kiṃ ca,	sad-asat-pakṣa-bhedena śabda-artha-an-apavādibhiḥ
V3_06907	-prayogāt, tad-abhāve tad-ayogāt. kiṃ ca,	sad-asat-pakṣa-bhedena śabda-artha-an-apavādibhiḥ
SV_00409	phalā, upalabdhi-pūrvakatvāt teṣāṃ iti. idaṃ	sad-asat-pratiṣedha-vidhi-hetvos tulyam rūpam.
V3_12608	avisamvāda-lakṣaṇatvāt pramāṇasya. tat	sad-asatī tad-bhāvena vyavasthāpayan na cet sva-
SV_13422	sādhyet. ko hi viśeṣo 'tyanta-anupalambhe	sad-asator upalambha-sādhyeṣv artheṣu. na ca
PV_02063	agni-tāmra-dravatva-vat || an-āśrayāt	sad-asator na āśrayaḥ sthiti-kāraṇam | sataś ced
VN_06608	asad āvir-bhavati, na sat tiro-bhavati iti.	sad-asatoś ca tiro-bhāva-āvir-bhāvāv antareṇa na
SV_13423	vyakty-apekṣaṇāt. sā ca iyam krama-bhāvinī	sad-asatos tulya-upayogā iti dhvanibhir a-śakya-
PV_04119	anumānataḥ || tena anumānād vastūnām	sad-asattā-anurodhinaḥ | bhinnasya a-tad-vaśā
V3_03803	ity uktam bhavati. tena anumānād vastu-	sad-asattā-anurodhino bhinna-viśayāyāḥ pratīter
PV_03054	svalakṣaṇam || tasmād arthakriyā-siddheḥ	sad-asattā-vicāraṇāt | tasya sva-para-rūpābhyāṃ
PV_03094	-anupalambhanam | tan na atyanta-parokṣeṣu	sad-asattā-viniścayau || bhinno 'bhinno 'pi vā
NB_03032	vā prayuktena sapakṣa-a-sapakṣayor liṅgasya	sad-asattva-khyāpanam kṛtam bhavati iti na
V3_11811	pratiyante, na ca evaṃ ātmā iti na tasya	sad-asattva-pratītiḥ. yad apy āha – yadi na sa-
SV_14010	ekatvam iti cet. na, jñāna-paurvāparyeṇa	sad-asattva-siddheḥ. svabhāva-viveka-sad-bhāvāt.
V3_04501	pakṣa-dharmasya tattvam sapakṣa-vipakṣayoḥ	sad-asattvam ca yathāyogam hetv-ādiṣu yathāsvam

V3_06806	ity ucyate. tad atra dharmini vyavasthitāḥ	sad-asattvaṃ cintayanti – kim ayam pradhāna-
SV_10605	ity ucyate. tad atra dharmini vyavasthitāḥ	sad-asattvaṃ cintayanti, kim ayam pradhāna-śabda-
PV_03002	| śabdasya anya-nimittānām bhāve dhī-	sad-asattvataḥ || arthakriyā-samarthaṃ yat tad
V3_13209	darśanīyam. na hy anyathā sapakṣa-vipakṣayoḥ	sad-asattve yathokta-prakāre śakye darśayitum,
NB_03122	darśanīyam. na hy anyathā sapakṣa-vipakṣayoḥ	sad-asattve yathokta-prakāre śakye darśayitum.
V3_12605	-kṛtā ca ghaṭanā asatsu kena nivāryate.	sad-asad-ubhaya-an-ubhaya-vyavasthāś ca tad-a-tat
V3_06804	tad-viśayatvena adhyavasātum. sa tu vikalpaḥ	sad-asad-ubhaya-pratyaya-āhita-vāsanā-prabhava
SV_10602	tad-viśayatvena adhyavasātum. sa tu vikalpaḥ	sad-asad-ubhaya-pratyaya-āhita-vāsanā-prabhava iti
V3_04303	punas tridhā | pratyekam a-sapakṣe 'pi	sad-asad-dvididhatvataḥ ||33|| pakṣo dharmī.
PV_03034	sāmānya-vinibandhanāḥ | śrutayo nivīśante	sad-asad-dharmaḥ kathaṃ bhavet || upacārāt tad
SV_09109	artha-antarām niśidhyata iti. katham idānīm	sad asan nāma. na brūmaḥ sarvatra asat, tatra na
SV_10213	sādhani nivṛtti-niścayasya. tad iyam.	sad-asan-niścaya-phalā na iti syād vā a-pramānatā
V3_11811	prāṇa-ādayo 'pi hi kvacid darśanād eva	sad-asantaḥ pratīyante, na ca evam ātmā iti na
NB_03023	vaktavyaḥ. vaidharmyavataḥ prayogaḥ – yat	sad upalabdhi-lakṣaṇa-prāptaṃ tad upalabhyata eva,
NB_03033	-dvaya-prayogaḥ. anupalabdḥv api – yat	sad upalabdhi-lakṣaṇa-prāptaṃ tad upalabhyata eva
SV_09108	na tatra kasyacid asato niśedhaḥ, an-uṣṇaṃ	sad eva artha-antarām niśidhyata iti. katham
SV_11203	-prahāṇe doṣānām prahānāt. tasmāt sambhavati	sat-kāya-darśana-janmanām doṣānām tat-pratipakṣa-
SV_11119	tau ca tat-snehaṃ sa ca dveṣa-ādīni iti	sat-kāya-darśana-jāḥ sarva-doṣāḥ. tad eva ca
PV_02213	-nigrahaḥ || tan-mūlāś ca malāḥ sarve sa ca	sat-kāya-darśanam | vidyāyāḥ pratipakṣatvāc
SV_11113	prahīyante. sarvāsām doṣa-jātinām jātiḥ	sat-kāya-darśanāt || sā a-vidyā tatra tat-snehas
SV_11124	a-mūḍhasya doṣa-an-utpatteḥ, punar anyatra	sat-kāya-dṛṣṭim. tac ca etat pradhāna-nirdeśe
SV_11122	moho nidānaṃ doṣānām ata eva abhidhyate |	sat-kāya-dṛṣṭir anyatra tat-prahāṇe prahānataḥ ||2
PV_02199	eva para-adhīnā yeṣām tu mahati kṛpā |	sat-kāya-dṛṣṭer vigamād ādya eva a-bhavo bhavet ||
VN_02212	upadiśanti. na ca para-vipaṃsanena lābha-	sat-kāra-śloka-upārjanaṃ satām ācāraḥ. na api
VN_00113	prasādḥya dharmini bhāva-sādhanaṃ, yathā yat	sat kṛtakaṃ vā, tat sarvam anityam, yathā ghaṭa-
VN_00216	-sāmarthyam asal-lakṣaṇam ākarṣati. tena yat	sat kṛtakaṃ vā tad anityam eva iti sidhyati,
VN_00202	bādhaka-pramāṇa-upadarśanam. yadi na sarvaṃ	sat kṛtakaṃ vā pratikṣaṇa-vināśi syāt, a-
PV_02008	| nityaṃ pramāṇaṃ na eva asti prāmānyād vastu-	sad-gateḥ | jñeya-anityatayā tasyā a-dhrauvyāt
V2_07306	viprakṛṣṭa-viśayaḥ pratyakṣa-anumāna-abhāvaḥ	saj-jñāna-śabda-vyavahāra-pratiśedha-phalaḥ,
SV_00408	anupalabdhir a-pravṛtti-phalā asati | (3b)	saj-jñāna-śabda-vyavahāra-pratiśedha-phalā,
SV_00411	lakṣaṇā tad-āśrayā vā jñāna-pravṛttil, tataḥ	saj-jñāna-śabda-vyavahāra-vṛtteḥ. asatām ca
HB_00411	hetor bādhaka-pramāṇa-vṛttil, yathā yat	sat, tat kṣaṇikam eva. a-kṣaṇikatve 'rthakriyā-
HB_02310	arthakriyā-virodhāt. tasmāt – yat	sat tat kṣaṇikam eva iti vyāpti-siddhiḥ. artha-
HB_00609	sādharmyena vaidharmyena ca, yathā – yat	sat, tat sarvaṃ kṣaṇikam, yathā ghaṭa-ādayaḥ.
NB_03009	tathā svabhāva-hetoḥ prayogaḥ – yat	sat tat sarvam anityam, yathā ghaṭa-ādir iti
VN_06607	khalv anena na asad āvir-bhavati, na	sat tiro-bhavati iti. sad-asatoś ca tiro-bhāva-
SV_11901	na ca artha-antarām eṣām sambandhaḥ. yasmāt	sad-dravyaṃ syāt para-adhīnaṃ sambandho 'nyasya
SV_10111	-a-karaṇāt. vastutas tv an-upalabhyamāno na	san na asan. satām api svabhāva-ādi-viprakarṣāt
NB_03120	prayogaḥ – yad upalabdhi-lakṣaṇa-prāptaṃ	san na upalabhyate na tat tatra asti. tad yathā
NB_03008	-prayogaḥ – yad upalabdhi-lakṣaṇa-prāptaṃ	san na upalabhyate so 'sad-vyavahāra-viśayaḥ
VN_00911	idaṃ sāmarthyam upalabdhi-lakṣaṇa-prāptaṃ	san na upalabhyate, so 'sad-vyavahāra-viśayaḥ,
NB_03035	prayoge 'pi – yad upalabdhi-lakṣaṇa-prāptaṃ	san na upalabhyate so 'sad-vyavahāra-viśayaḥ. na
SV_10119	upalabdhi-yogyaḥ sakaleṣv anyeṣu kāraṇeṣu	san na upalabhyeta. na punaḥ pūrvā asatā-sādhani.
SV_10106	a-viśeṣeṇa kvacid arthe gamaka ity ucyate.	san-niścaya-śabda-vyavahāra-pratiśedhe hi sarvā
SV_10107	pratiśedhe hi sarvā eva anupalabdhir liṅgam.	san-niścayād dhi śabda-vyavahārāḥ pravartante. te
PV_03500	ca satataṃ bhāsamānoyoḥ || bādhake 'sati	san-nyāye vicchinna iti tat kutaḥ | buddhīnām
SV_11903	'nyasya vā katham ||237|| na hi siddhaṃ	sat param apekṣate. na anapekṣaḥ svatantraḥ
SV_03815	||69|| tasyā abhiprāya-vaśāt sāmānyam	sat prakīrtitam | tad asat paramārthena yathā
SV_13924	śabda-nityatve ca sādhanam pratyabhijñānam	sat-prayoga-ādi yan matam | an-udāharaṇam sarva-
SV_14003	-ayogāt. tan na idaṃ pratyabhijñānam	sat-prayoga-ādikaṃ kvacid anveti sthira-eka-rūpe.
SV_14014	pratilambhe vā sthairya-ayogāt. tad ayam	sat-prayoga ity api jananam eva prayoktuḥ
PV_03003	yat tad atra paramārtha-sat | anyat saṃvṛti-	sat proktaṃ te sva-sāmānya-lakṣaṇe || a-śaktaṃ
V1_00407	-sthiter anya-dhiyo gateḥ | pramāṇa-antara-	sad-bhāvaḥ pratiśedhāc ca kasyacit ||2|| sa khalu
SV_08011	na pācaka ity ucyeta. pacata eva karma-	sad-bhāvāt. tata eva a-sambandhān na sāmānyam na
SV_01723	dṛṣṭāntena upadarśyate. anyathā eka-dharma-	sad-bhāvāt tad-anyaena api bhavitavyam iti niyama-
SV_05508	na tulyaṃ tatra a-bhinnasya sāmānyasya	sad-bhāvāt. nanu tatra tasya ābhāsaḥ sato 'pi na
SV_14010	sad-asattva-siddheḥ. svabhāva-viveka-	sad-bhāvāt. yady aparāṇi jñānāni prak sannihita-
PV_02244	evam bāla-āder api darśanāt | doṣavaty api	sad-bhāvād abhāvād guṇavaty api || anyatra
SV_01921	-svabhāva-pratibandhaḥ pradarśyate. eka-	sad-bhāve 'nyasya prasiddhy-artham, tad-abhāve '-
VN_06311	-vat. yathā ekasya arthasya aneka-sādhana-	sad-bhāve 'py ekena eva tat-siddher na sarva-
SV_07317	paścāc ca tato bhāvāt. nityaṃ tat-svabhāva-	sad-bhāve prāg api samavāyād vijñāna-udaya-
V2_05002	tat punas traīrūpyam anumeye 'tha tat-tulye	sad-bhāvo nāstitā asati | niścitā (9abc') anumeyo
SV_09515	hi tatra avāśyaṃ viśeṣa-parigrahaḥ kāryaḥ,	san-mātra-āśraye 'pi sādhana-sāmarthyāt. na
V3_07505	hi tatra avāśyaṃ viśeṣa-parigrahaḥ kāryaḥ,	san-mātra-āśraye 'pi sādhana-sāmarthyāt. na
VN_06613	yat tena upagatan na asad utpadyate, na	sad vinaśyati iti tasya samarthanāya idam uktam

SV_00504	saṁśayād anyatra viparyayāt. tatra ādyā	sad-vyavahāra-niṣedha-upayogāt pramāṇam uktā. na
V2_07312	saṁśayād anyatra viparyayāt. tatra dvitīyā	sad-vyavahāra-niṣedha-upayogāt pramāṇam uktā. na
SV_10516	iti. tatra katham asad-vyavahāra-vidhiḥ,	sad-vyavahāra-niṣedho vā. katham ca na syāt. tad-
SV_00503	sva-viparyaya-hetv-abhāva-bhāvābhyām	sad-vyavahāra-pratiṣedha-phalatvaṁ tulyam, ekatra
V2_07311	sva-viparyaya-hetv-abhāva-bhāvābhyām	sad-vyavahāra-pratiṣedha-phalatvaṁ tulyam, ekatra
V1_00401	-vat. adrśya-anupalambhe 'pi nimitta-abhāvāt	sad-vyavahāra-pratiṣedhaḥ, a-janana-khyātyā a-
V3_06705	iti. tatra katham asad-vyavahāra-vidhiḥ	sad-vyavahāra-pratiṣedho vā. katham ca na syāt.
NB_03036	upalabhyata ity ukte sāmartyād eva na iha	sad-vyavahāra-viṣaya iti bhavati. kiḍṛṣaḥ punaḥ
NB_03036	tathā vaidharmyavat-prayoge 'pi – yaḥ	sad-vyavahāra-viṣaya upalabdhi-lakṣaṇa-prāptaḥ,
VN_01015	svabhāva-viśeṣo yataḥ pramāṇān niyamena	sad-vyavahāram pratipadyate, tan-nivṛttis tasya
VN_00521	-a-viśaye tu syāl liṅga-jāyā api kutaścīt	sad-vyavahāraḥ. asad-vyavahāras tu tad-viparyaye
VN_00520	cet, bhavati buddher yathokta-pratibhāsāyāḥ	sad-vyavahāraḥ, viparyaye 'sad-vyavahāraḥ.
VN_00518	ucyate. buddhi-vyapadeśa-arthakriyābhyāḥ	sad-vyavahāro viparyaye ca asad-vyavahāra iti cet,
SV_10503	svabhāva-hetāv antar-bhavati iti vakṣyāmaḥ.	sac-chabda-vyavahāra-pratiṣedhe 'pi pramāṇa-
VN_02213	sva-hasta-dānena prāṇinām upatāpanam	sat-sammātānām śāstra-kāra-sabhā-sadām yuktam. na
VN_02217	pratipādayanto nyāyam anusareyuḥ	sat-sādhana-abhidhānena bhūta-doṣa-udbhāvanena vā,
SV_05918	ayam a-doṣa iti cet (118ab') na vai vastu-	sat-sāmānya-vādinā kasyacid vyavacchedena kiñcid
VN_02903	nigrahasthānam vādinaḥ, evam yadi prativādi	sat sāmānyam aindriyakam nityam ca pramāṇena
VN_00412	tat tasya kāryam sidhyati. siddham	sat sva-sambhavana tat-sambhavam sādhyati,
VN_06609	pravṛttir vā ity evam pratyavasthito yadi	sata ātma-hānam asataś ca ātma-lābham abhyupaiti,
NB_03023	na ca evam iha upalabdhi-lakṣaṇa-prāptasya	sata upalabdhir ghaṭasya ity anupalabdhi-prayogaḥ.
SV_10410	anupalabdhas tv asann iti niścīyate. tādrśaḥ	sata upalambha-avyabhicārāt. ayam eva hetur hetu-
VN_01601	atīśayas tatra sarvathā na asti, kathañcīt	sata eva bhāvād iti cet, yathā na asti, sa
SV_07519	tatra drṣṭam kiñcid anyatra paśyēt. tac ca	sataḥ | an-anything 'nvaya-abhāvād anything 'py an-
PV_04282	-upakāraḥ kaḥ syāt tasya siddha-ātmanaḥ	sataḥ | na ātma-upakāraḥ kaḥ syāt tena yaḥ
VN_00802	ity ekaḥ syāt, kiṁ syāt. astu, pratyakṣasya	sato 'rūpa-ādi-rūpasya tad-vivekena buddhau
V1_00201	-upamāna-ādikaṁ pramāṇam asti. pramāṇasya	sato 'tra eva antar-bhāvāt pramāṇe (1b')
HB_00513	'nupalabdhāv upalabdhi-lakṣaṇa-prāptāt	sato 'nupalambha-abhāva-upadarśanam. etal-
SV_09613	ca svayam sva-vācā ubhaya-dharmatām bruvāṇaḥ	sato 'nyatra apy asya vṛttim bhāṣate sattāyām ca
V3_07706	sa ca sva-vācā ubhaya-dharmatām bruvāṇaḥ	sato 'nyatra apy asya vṛttim bhāṣate sattāyām ca
V3_00310	-mātreṇa, yataḥ para-upagatena siddhiḥ syāt.	sato 'py a-vastu-kṛtā pratipattir asat-
V2_05905	-siddheḥ. prabhāvavato 'dhiṣṭhānāt	sato 'py anupalabdhir iti cet, na, viśaya-
V1_02510	tad-bhogasya a-pratyakṣatvād asiddheḥ	sato 'py asad-a-viśeṣāl laiṅgika-upabhogasya ca a
V1_04103	a-prasiddhir ity astaṅ-gataṁ viśvam syāt.	sato 'py asiddhau sattā-vyavahāra-a-yogyatvāt.
SV_13008	kiñcid upalambha-āvaraṇam sambhavati. tasya	sato 'pi tad-ātmānam a-khaṇḍayataḥ sāmartya-
SV_05509	sad-bhāvāt. nanu tatra tasya ābhāsaḥ	sato 'pi na lakṣyate. sā hi varṇa-samsthāna-
PV_04010	jñāna-sa-apekṣo na asan jñānena sādhaḥ |	sato 'pi vastv-a-saṁśliṣṭā a-saṅgatya sadṛśī
V3_05006	na hi tasya upalambha-āvaraṇam sambhavati.	sato 'pi vā kasyacit tad-ātmānam a-khaṇḍayataḥ
V1_00804	antaram anusartuṁ yuktam rasa-ādi-jñāna-vat.	sato 'pi vā tad-ātmāna indriya-antara-jñāna-
V1_03108	tad-a-viśeṣe tasyā api viśeṣa-asiddheḥ,	sato 'pi vā viśeṣasya tad-an-aṅgatya a-
SV_07211	tan na ādheyatā asya vṛttiḥ. atha punaḥ	sato 'pi sāmānyasya a-vyaktasya vyaktyā jñāna-
HB_00901	api vipakṣatvāt. katham idānim gamyate	sato 'vaśyam naśvaraḥ svabhāva iti yena anvaya-
VN_01603	tatra asan katham jāyeta. na ca sarvathā	sataḥ kaścij janma-ārtha ity uktam. asato 'pi
SV_09925	hi bhavatas tādrśasya eva bhāvāt. na avaśyam	sataḥ kutaścīd bhāva iti cet. ākasmikī tarhi
V2_08201	hi bhavatas tādrśasya eva bhāvāt. na avaśyam	sataḥ kutaścīd bhāva iti cet, ākasmikī tarhi
PV_02173	|| tāratamya-anubhavino yasya anyasya	sato guṇaḥ | te kvacit pratihanyante tad-bhede
VN_01517	syāt, tad-bhāve viśeṣasya an-anvayāt.	sataś ca sarva-ātmanā niṣpanna-avasthāyām iva kiṁ
HB_01305	-ātmatā, tasya eva upalambha-ātmanaḥ	sataś cakṣur-indriyād rūpa-grahaṇa-yogyatā-
PV_02063	sad-asator na āśrayaḥ sthiti-kāraṇam |	sataś ced āśrayo na asyāḥ sthātur a-vyatirekataḥ |
SV_07515	anyathā atiprasaṅgāt. sa ca sāmānyasya	satas tattva-anything-pakṣayor na sambhavati.
VN_06308	uttara-pratipatteḥ. arhaty eva, sarvasya	sato doṣasya an-udbhāvanād iti cet, na santa iti
VN_03102	hy upalabdhi-lakṣaṇa-prāptatvena upagatasya	sato dravyasya rūpa-ādi-pratibhāsa-vivekena sva-
V3_05004	kāryam iti. prayatna-anantaram jñānasya prak	sato niyamena ayogāt, prayatnasya āvaraṇa-indriya
PV_04197	tataḥ || prayatna-anantaram jñānam prak	sato niyamena na | tasya āvṛty-akṣa-śabdeṣu
V3_05408	iti siddham. prayatna-anantaram jñānam prak	sato niyamena na | tasya āvṛty-akṣa-śabdeṣu
PV_04007	grāhikā asya api sā na kim || prakṛtasya	sataḥ prāg yaḥ pratipatty-akṣa-sambhavau |
V2_07608	śabde ca bhāva-khyātau tad-ātmanaḥ	sato bhāva iti sāmartyāt tat-siddher na anumeya-
SV_09726	śabde ca bhāva-khyātau tad-ātmanaḥ	sato bhāva iti sāmartyāt siddheḥ pūrvavān na
V1_03201	na sārūpyād iti cet, atha katham idānim	sato rūpaṁ na nirdiśyate. na idam idantayā śakyam
SV_14411	tad-avastha eva. tathā an-anything. tasmāt	sato rūpasya tattva-anything-a-vyatikramāt.
VN_01506	iti. uktam idam, na punar yuktam, na hi	sato vastunas tattva-anything muktavā anyāḥ
VN_06512	kurvato 'pa-siddhānto vijñeyaḥ. yathā na	sato vināśaḥ, na asad utpadyata iti siddhāntam
V2_05802	tad-avyabhicārī, siddhe vyavahāre	sato viśayasya avyabhicārāt. anupalabdher liṅgād
HB_01113	svabhāvaḥ kulālāt tasya eva mṛd-ātmanaḥ	sataḥ samsthāna-viśeṣa-ātmatayā tad-anything
VN_00510	'nyatra tasya yogaḥ. na hy evam-vidhasya	sataḥ satsv anyeṣu upalambha-kāraṇeṣv

SV_02602	hy ekasya artha-svabhāvasya pratyakṣasya	sataḥ svayam | ko 'nyo na dr̥ṣṭo bhāgaḥ syād yaḥ
SV_09924	sattā-hetor eva bhāvāt tathā-utpatteḥ.	sato hi bhavatas tādr̥śasya eva bhāvāt. na avāsyam
V2_08114	sattā-hetor eva bhāvāt tathā-utpatteḥ,	sato hi bhavatas tādr̥śasya eva bhāvāt. na avāsyam
PV_03499	yadi kalpanā | arthasya tat saṃvitteś ca	satatam bhāsamānayoḥ || bādḥake 'sati san-nyāye
SV_10110	bhāvo 'sya na asti yāvad atra a-pratipattiḥ.	satā api te na tad-artha-a-karaṇāt. vastutas tv
SV_14313	pracyuteṣu vā asya abhighāta-sāmarthya-ādiṣu	satā vā tena anyena kiṃ vināsitam. yadi ca agni-
SV_16418	a-tad-darśinaḥ pratikṣepaḥ sambhavati,	satām apy eṣām ajñānāt, ata eva virodha-asiddheḥ.
SV_12425	na a-dr̥ṣṭa-jñāpako 'tat-svabhāva ity api.	satām api kārya-an-ārambha-sambhavāt. svabhāva-
VN_00211	abhāva-a-sādhanāt, arvāg-darśanena	satām api keṣāñcid arthānām a-darśanāt. bādḥakam
V3_12602	anyathā hi tatra a-vyavahāra eva syāt. na ca	satām api paramārthataḥ kaścīd dharma-dharmi-
SV_10111	vastutas tv an-upalabhyamāno na san na asan.	satām api svabhāva-ādi-viprakarṣāt kadācid
VN_02212	-vipaṃsanena lābha-sat-kāra-śloka-upārjanam	satām ācāraḥ. na api tathā-pravṛtṭebhyaḥ sva-
V2_05412	ca asatsu na iti prāptā atra mūkatā ||17||	satām ca na niṣedho 'sti so 'satsu ca na vartate |
PV_04226	sa ca asatsu na iti prāptā atra mūkatā ||	satām ca na niṣedho 'sti so 'satsu ca na vidyate |
VN_02301	tattva-rakṣaṇa-upāyaḥ. sādhana-prakhyāpanam	satām tattva-rakṣaṇa-upāyaḥ sādhana-ābhāsa-
SV_09909	-apekṣāḥ. evam tarhi kṛtakānām api keṣāñcit	satām vā sa eva svabhāvo na asti yo vinaśvaraḥ.
V2_07806	-apekṣāḥ. evam tarhi kṛtakānām api keṣāñcit	satām vā sa eva svabhāvo na asti yo vinaśvaraḥ.
VN_02219	eva anuprabodhāya. tad eva nyāya-anusaraṇam	satām vādaḥ, ukta-nyāye tattva-arthi cet
VN_02209	iti cet, na, dur-jana-vipratipatty-adhikāre	satām śāstra-a-pravṛtṭeḥ. na hi para-anugraha-
SV_10406	dr̥śyasya darśana-abhāva-kāraṇa-a-sambhave	sati | bhāvasya anupalabdhasya bhāva-abhāvaḥ
V2_06301	dr̥śyasya darśana-abhāva-kāraṇa-a-sambhave	sati | bhāvasya anupalabdhasya bhāva-abhāvaḥ
SV_06624	| a-viśeṣeṇa tat-kārya-codanā-sambhave	sati ||141|| sakṛt sarva-pratīty-artham kaścit
PV_04239	siddhe sidhyaty anya-nivartanam | dvairāśye	saty a-dr̥ṣṭe 'pi syād a-dr̥ṣṭeṣu saṃśayaḥ || a-
PV_02066	sthānam tataś ced vastu-dharmatā || nāsasya	saty a-bādho 'sāv iti kiṃ sthiti-hetunā | yathā
HB_02205	api pūrvakasya sva-rasa-nirodhitvād vināśe	saty agny-āder upādānāc ca apara eva drava-
SV_13108	na khalv evam nityānām śabdānām kasmimścit	saty atīśaya-hānir utpattir vā. tad yadi teṣām
V3_05207	na tv evam nityānām śabdānām kasmimścit	saty atīśaya-hānir utpattir vā. tad yadi teṣām
PV_03261	ādi-bhedo 'kṣṇā na gr̥hyeta kadācana || na hi	saty antar-aṅge 'rthe śakte dhīr bhāya-darśani |
SV_13105	bhāvā yathā-svabhāva-vṛttaya eva syuḥ. tat	saty apy āvaraṇe jñāpayeyur eva indriya-ādayaḥ.
V3_05205	bhāvā yathā-svabhāva-vṛttaya eva. tat	saty apy āvaraṇe jñāpayeyur eva indriya-ādayaḥ,
SV_11021	jvālā-ādi-vat. te hi vikalpa-prabhavaḥ	saty apy upādāne kasyacin mano-guṇasya abhyāsād
VN_01301	samartho bhavati, yady evam bhedaḥ syāt.	saty apy etasmin kasyacid ātmano 'nvayād aikyam
VN_04709	ca a-prayojanam eva a-tat-samaya-sthāyinaḥ.	saty api guṇa-atīśaye na karaṇīya eva anvākhyāne
SV_16527	tat-pratipatty-artham upayācyate. anyathā	saty api tasmin pramāṇa-antara-a-vṛttāv a-
SV_17004	punar virodha-cintāyām an-āśvāsa āgame syāt.	saty api tasminn a-tathābhāvād arthasya a-pramāṇa
SV_04618	artha-antarasya lakṣaṇam. na hi sambandhe	saty api daṇḍa-śabdād daṇḍini pratipattiḥ. a-
V1_01613	-a-pracyuter asad-artha-pratibhāsa-a-viśeṣāt	saty api pratītir a-tad-ātma-grāhīnī, tad-bhāva-
V1_04304	'-bhedo bhāsamāna-artha-tad-dhiyoḥ | (58ab)	saty api bāhye 'rthe saha-upalambha-vedanābhyām
SV_04305	-bhrānteḥ, na anyeṣām, tad-bheda-prabhave	saty api yathā-dr̥ṣṭa-viśeṣa-anusaraṇam parityajya
V2_05106	'pi viśeṣaṇa-viśeṣya-bhāva unneyaḥ. tena	saty api viśeṣaṇe na an-anvayaḥ. tathā sāmānyam
V3_05705	-tad-vyavahāro 'pi prasiddheṣu nir-upākhyeṣu	saty api viṣaye kathañcid viṣayīnam a-smaran
V3_08710	-ādayo janya-janaka-bhāva-kṛtā eva bhavantu,	saty api saṃyoge tan-nāntariyakatvād eṣām,
SV_04614	-artham jāti-codanā iti cet. a-śabda-codite	saty api sambandhe katham pravarteta. na hi
SV_08618	janakāḥ. tena te 'janakāḥ proktāḥ (170a)	saty api sāmānye rūpe na tena te janakās tasya an
PV_02126	bija-pravṛddhayaḥ | kṛpā-ādi-buddhayaś tāsām	saty abhyāse kutaḥ sthitiḥ || na ca evam
SV_08117	pācakatvam iti sāmānyam eva kiñcid bhavet.	saty arthe tat-samavāyasya a-kādācitkatvāt sattā-
NB_02019	pratiśedha-hetuḥ. svabhāva-pratibandhe hi	saty artho 'rtham gamayet. tad-a-pratibaddhasya
SV_00220	pratiśedha-hetuḥ. svabhāva-pratibandhe hi	saty artho 'rtham na vyabdicarati. sa ca tad-
V2_05610	pratiśedha-hetuḥ. svabhāva-pratibandhe hi	saty artho 'rtham na vyabdicarati. sa ca tad-
VN_03620	ātmanas tathā khyāpayati. sa ca hetuḥ	saty asati gotve '-prasādhita-sādhanā-sāmarthyaḥ
V3_06102	-gateḥ. yato hi sparśa-viśeṣa-upalambhāt	saty asati vā prayatne sañcarati me hasta iti
HB_02301	paraspara-parihāra-rūpatvāt. tasmāt	saty asya vināśe vināśa-svabhāvena eva anena
SV_15117	-yogyatā-upasthāpana-anuvidhāyini iti tasmin	saty asyāḥ kāraṇe yogye sā bhavaty eva. tad yadi
PV_03263	-vidau syātām sakṛd arthasya sambhave ||	saty āntare 'py upādāne jñāne duḥkha-ādi-
SV_04708	a-śakyāḥ śabdena sambandhaḥ kartum. evam	sati idam ānantiyam tadvaty api samānam. jātyā api
PV_03252	vijñāna-a-bhinna-hetu-jam || sa-arthe	sati indriye yogye yathāsvam api cetasi | dr̥ṣṭam
SV_16123	pumbhyo dahana-indhana-yukti-vat ||307||	sati indhane dāha-vṛtṭer asaty abhāvād a-dr̥ṣṭa-
VN_00824	sattā-bhedam sādhayati, yathā mṛdy a-dr̥ṣṭā	saty udaka-dhāraṇa-ādy-arthakriyā ghaṭe dr̥śyamānā,
SV_05012	tad-āropo na anyathā atiprasaṅgād iti cet.	saty eka-kārya-kāri-grahaṇa iti kiṃ na iṣyate.
VN_03910	tasya prakṛty-antara-rūpa-samanvaya-abhāve	saty eka-prakṛtikatvam iti. tad idam a-viśeṣa-ukte
SV_17203	pratipatti-māndyāt. api ca eka-artha-niyame	saty enam jaiminir jāniyāt. sa eva śabdasya
SV_13621	-āśrayā kāryatā-sthitiḥ. kiṃ tarhi yat	saty eva bhavati iti sattā-āśrayā. sā sattā kutaḥ
HB_03413	taṃ tato dharminyo nivartayatas tasmin	saty eva bhavan hetus taṃ tatra dharmini
V2_10012	-anubandho gamyate. hetu-bhāvo vā tasmin	saty eva bhāvād ity artha-antarasya. tathā
SV_01804	tad-bhāva-niṣedhāt. hetu-bhāvo vā tasmin	saty eva bhāvād iti dr̥ṣṭāntena pradarśyate 'rtha-

PV_02181 a-kāraṇam etat syād iti kecit pracakṣate |
 HB_03410 -avinābhāvayor virodhāt. avinābhāvo hi hetoḥ
 VN_02713 vṛtṭyā vyabhicāra udbhāvite 'sarvagatatve
 SV_15820 prasaṅgāt. bhrāntir api kutaścid upakāre
 SV_13021 tasmāt pūrva-utpanna-samartha-nirodhāt,
 SV_13203 anyathā spaṣṭa-a-spaṣṭa-śruti-bhedo na syāt.
 VN_04002 viśeṣaṃ bruvato hetv-antarāṃ bhavati.
 SV_06505 -anusārī vyavahāra iti tasya tat-pratibandhe
 SV_08807 bhedaḥ. atha na sa tasya samāna ātmā. tathā
 SV_05312 kāñcid apekṣya vijñānam utpādayati. evaṃ
 PV_02190 -preraṇād bhavate || ānantaryān na karma api
 V2_04610 -prabhavā vā bhāva-kāraṇa-pratipattiḥ. tathā
 SV_08401 bhāva-abhāva-vat tata eva utpattiḥ. tasmin
 PV_02219 -abhiniveśo yāvat tāvat sa saṃsāre | ātmani
 SV_17519 vacanaṃ vācakasya vācyā-darśana-vṛtṭeḥ. evaṃ
 HB_03613 lakṣaṇatvena vācyāḥ. tasmān na hetu-prayoge
 V2_06501 apy asti, na ca te na santy eva. tatra api
 HB_02810 na, śabda-arthayos tat-pratipādana-abhiprāye
 SV_10805 tad-bhāve virodha-a-darśanāc ca. tat
 SV_04902 -saṃvādas tu vastu-utpattiyā tat-pratibandhe
 V3_12003 hetuḥ. anavasthā-anya-kalpane syāt. yasmin
 V3_03212 pratibandho 'stu. pratibandho hy adhikaraṇe
 VN_00402 -sādhanā-pramāṇābhyaṃ. yathā idam asmin
 SV_16119 eva puruṣa-dharma-saṅkhyāte vikalpa-anukrame
 SV_05109 na hi vikalpā yathārtham eva jāyante.
 VN_00506 'sad-vyavahāra-viśayaḥ. tato 'nyathā
 SV_17606 | (339ab) yad uktaṃ sarva-viśayatvād āgamasya
 NB_02026 -siddhir api yathoktāyā eva anupalabdheḥ.
 SV_06605 hy asati rūpa-bhede 'yaṃ pravibhāgo yuktaḥ
 PV_02109 sambhavaḥ || tad dhetus tādrśo na asti
 SV_05714 a-pratibhāsamānam asti ity uktam etat,
 SV_12921 kramam anyac chabda-rūpaṃ paśyāma ity uktam.
 SV_08624 -bhedo viruddha-dharma-adhyāśaś ca na syāt.
 SV_02512 -buddhau niveśa-abhāvāt sāmānyam anyat.
 PV_04204 hetava ity uktaṃ vyabhicārasya sambhavāt ||
 V3_05601 ity uktaṃ vyabhicārasya sambhavāt ||38||
 SV_17213 katham vijñeyaḥ, svabhāva-bhedasya abhāvāt,
 HB_03705 api śaṅkāṃ utpādayati, viśeṣa-abhāvāt.
 SV_12606 anādītvaḥ asti iti kim apauruṣeyatvena.
 SV_06409 anyonyasya bhedo bhavati, sambandha-abhāvāt.
 HB_03516 bādha-upalabdhaḥ api prayogaḥ, abhyupagame
 V3_05104 utpattiḥ. pūrva-utpanna-samartha-nirodhād vā
 PV_03437 eṣa sarvadā || kasmād vā anubhave na asti
 SV_03929 vicāryate. ko 'yaṃ sāmānya-ātmā iti. tatra
 HB_03611 bhāva iti. na ca etad a-bādhyā avinābhāve
 V3_03606 a-dṛṣṭānām api punaḥ pratibhā-utpatti-dṛṣṭeḥ
 SV_05011 -vat. sa ca tatra na asti ity a-sāmānyam.
 SV_14802 -nāntarīyakaṃ yaj-jñānam ity api taj-jñāne
 SV_14610 tat-sthitiś ca tad-anya-vyatireke
 SV_11124 -kāya-dṛṣṭim. tac ca etat pradhāna-nirdeśe
 PV_03532 kim jātaṃ paścād yat prañ na vidyate ||
 V1_01303 -vārttā, abhidhāna-viśeṣe smṛter ayogāt.
 SV_14814 vastu kim kenacid apekṣyate ||279||
 V3_02707 -artha-samavāyy-anityatva-yuktaḥ śabda iti.
 VN_03312 -bhedaḥ. api ca ayam viruddho 'viruddho vā
 VN_03405 -yoge tu ubhayor dharmiṇi saṃśayaḥ. tathā
 V3_00508 ekānta-parigrahe syād eṣa doṣaḥ. na vā
 SV_10910 'numiyate. tataḥ śabda-prabhavā api
 V1_01103 api ca iyaṃ viśeṣaṇa-ādi-vikalpa-utthāpitā
 HB_03902 samartho hetur bhavati, darśana-a-darśanayoḥ
 HB_03913 iti tan-niśedha-artho niścita-śabdaḥ,
 HB_02609 sa tat-saṃśṛṣṭaḥ, eka-jñāna-saṃsargāt. tayoh
 SV_11905 śleṣaḥ syāt. na hi svabhāva-antara-
 SV_00419 pratyakṣa-siddhā anupalabdhiḥ. tathā anya-
 V2_05807 pratyakṣa-siddhā na anupalabdheḥ. tathā anya-

saty eva yasmin yaj janma vikāre vā api vikriyā ||
 saty eva sādhyā-dharme bhāvaḥ. katham ca sa tal-
 saty aindriyakatvasya hetor viśeṣaṇa-upādāne
 sati kayācit pratyāsattiyā anyatra bhavati. sā apy
 sati kuḍye 'nyasya utpittsoḥ kāraṇa-abhāvena an-
 sati ca upalambha-pratyaye sarvatra deśe tulyam
 sati ca hetv-antara-bhāve pūrvasya hetor a-
 sati tad-avyabhicāraḥ. tato vitathād apy ante
 sati tad-ātmanā tena api na yuktaṃ tathā bhavitum.
 sati tad ekam upakuryus tāḥ katham ekāṃ dhiyaṃ ca
 sati tasminn a-sambhavāt | tad an-ātyantikam
 sati dṛṣṭe vastuny a-vikala-tad-anya-kāraṇasya
 sati niyamena bhavatas tad-anyasmād utpatti-
 sati para-sañjñā sva-para-vibhāgāt parigraha-
 sati. paraspara-viruddha-arthā katham ekatra sā
 sati pratijñā-doṣānām sambhavaḥ. na api kevalāyāḥ
 sati pratyakṣa-anumāna-āgamānām ekasya vṛtṭir iti
 sati prayogāt tena saha kārya-kāraṇa-bhāva-lakṣaṇo
 sati pravartitavye varam evaṃ pravṛtta iti
 sati bhavati, anyathā na eva asti, vastu-utpatter
 sati bhavaty eva yat tato 'nyasya kalpane | tad-
 sati bhavati, yathā siddhe vacane prāmānya-
 sati bhavati. satsv api tad-anyeṣu samartheṣu tad
 sati bhāvād asati ca abhāvāt. kārya-kāraṇatā-
 sati marīcīkā-darśane jala-bhrāntir iti tad-
 sati liṅge saṃśayaḥ. atra api sarvam evaṃ-vidham
 sati vastuny avisamvādena asya vṛtṭes tan-nivṛtti
 sati vastuni tasyā a-sambhavāt. anyathā ca
 sati vā a-vyatireko na syād ity uktam. tad ayam a
 sati vā anekatā dhruvam | prāñānām bhinna-
 sati vā kvacid an-āsritam katham jñāna-hetur iti.
 sati vā tad anityam vā syān nityam vā. yady
 sati vā tasminn a-bhede 'pi na kaścid bhedaḥ syāt.
 sati vā tasya api sva-ātmani vyavasthānād a-
 sati vā pratibandhe 'stu sa eva gati-sādhanāḥ |
 sati vā pratibandhe 'stu sa eva gati-sādhanāḥ |
 sati vā pratyakṣasya svayaṃ pratīti-prasaṅgāt, a-
 sati vā viśeṣe sa eva hetu-lakṣaṇam. tato hi
 sati vā veda-vākyānām eva apauruṣeyatve. artha-
 sati vā sa kārya-kāraṇa-bhāva iti rūpaṃ taj-
 sati viśeṣa-abhāvāt. na bādhyāṃ samartha iti cet,
 sati vyavadhāne 'nyasya utpittsoḥ kāraṇa-abhāve 'n
 sati sattā-nibandhane | api ca idam yad ābhāti
 sati sambandhe pratyaya-vṛtṭis tataḥ sāmānyam ity
 sati sambhavati iti na hetu-viruddhayoḥ sādhyā-
 sati sambhave tad-abhāvasya puruṣa-mātreṇa a-
 sati sāmānya-grahaṇe tad-āropo na anyathā
 sati syāt. na hi yo vijñāne svarūpeṇa a-svarūpa-a
 sati syāt. sa ca na asti ity a-pravṛtti-nivṛttikam
 sati syād aneka-janmanām doṣānām eka-utpatti-
 sati sva-dhī-grahe tasmād yā eva anantara-hetutā |
 sati hy artha-darśane 'rtha-sannidhau dṛṣṭe śabde
 sati hi kārye kāraṇam bhavati. na ca naśyato
 sati hi śāstra-āśraye tad-artha-pakṣi-karaṇam
 sati hetu-prayoge vyadhikaraṇatvād asiddha ity
 sati hetor dharmiṇi bhāva-saṃśaye 'siddhatā eva
 sati hetau, yukti-prāptasya avaśyaṃ parigraha-
 sati na śabda-vad abhiprāyaṃ nivedayaty eva ity
 sati pravṛttā api samagra-sāmagrikā punar icchayā
 sator apy a-gamakatva-darśanāt. tena bhāva-
 sator api bhāva-abhāvayor anvaya-vyatirekayoḥ
 sator na eka-rūpa-niyatā pratipattiḥ, a-sambhavāt.
 sattayā anyaḥ śliṣṭo nāma. mā bhūd a-śliṣṭena,
 sattayā asattā kim na sidhyati iti. yadā punar
 sattayā asattā kim na sidhyati. yadā punar evaṃ-

V1_04101 artha-dṛṣṭiḥ prasidhyati ||54|| na hi viṣaya-
 VN_01017 sādhayati, tat-svabhāva-sattāyās tat-pramāṇa-
 V1_04101 viṣaya-upalambhaḥ, kiṃ tarhi tad-upalambha-
 V2_05910 -nimittaḥ siddho vyavahāro 'pi tan-nimitta-
 V2_08203 pratibaddham a-pratibaddham vā. sā iyaṃ
 SV_09928 pratibaddham a-pratibaddham vā. sā iyaṃ
 HB_03907 -pramāṇa-vṛttir ākṣipyate. anyathā tayor eva
 SV_14827 'hetuke 'pi vināśe 'bhūtvā asya bhāvāt
 PV_03044 syān naśvaram ca na tan matam || vastu-
 SV_14922 kenacij jñātāḥ santo na jñāyante, teṣāṃ
 SV_15002 vakṣyāmaḥ. tasya ca vināśa-avyabhicārāt sa
 V3_10402 ity uktam. itaretara-vibhāgaṃ ca anena
 SV_00418 -abhāvo vinā anupalabdhya syāt. tathā
 V2_05805 -abhāvo vinā anupalabdhya syāt, tathā
 SV_08118 saty arthe tat-samavāyasya a-kādācitkatvāt
 SV_08116 -ādi yadi prāg eva tad bhavet | vyaktaṃ
 SV_13622 -sthitih. kiṃ tarhi yat saty eva bhavati iti
 SV_09926 sataḥ kutaścid bhāva iti cet. ākasmikī tarhi
 V2_08201 sataḥ kutaścid bhāva iti cet, ākasmikī tarhi
 V2_05902 -hetu-sākalye tad-avyabhicārāc ca upalambhaḥ
 PV_02049 -vad rūpa-rasa-vad artha-dvāreṇa vikriyā ||
 VN_00812 ucyate. a-pratyakṣatve 'py a-pramāṇasya
 SV_15916 -apāya-an-āgame 'pi bhāvāt. na hi yo yasya
 SV_02107 eva tathā-utpatteḥ paśyann api manda-buddhiḥ
 V2_09009 manda-buddhiḥ paśyann api na vyavasyati
 V1_02313 na tv a-sa-rūpaṃ vedakaṃ nāma. na hi vitti-
 SV_13622 yat saty eva bhavati iti sattā-āśrayā. sā
 V2_05908 'sty eva. tasmā jñānaṃ tad-yogyatā vā asya
 SV_03705 saṅkhyā-abhāvaḥ. tat-samyoga-puruṣa-viśiṣṭā
 SV_14826 a-hetukatve 'pi hy a-bhūtvā nāśa-bhāvataḥ |
 HB_03908 anyathā tayor eva sattā-a-prasiddheḥ, jñāna-
 V1_04102 tad-upalambha-sattayā. sā ca a-prāmāṇikā na
 PV_03437 sarvadā || kasmād vā anubhave na asti sati
 V2_05901 -asiddheḥ. upalambha-nibandhanā hi tādrśāṃ
 V3_12410 vyavacchede vā katham a-vyatirekaḥ. na hi
 HB_03914 yataḥ pramāṇād anayor niścayaḥ, tad-adhīnā
 SV_14123 -mātra-svabhāvaḥ syāt. tena śabdo 'nyo vā
 SV_02721 tad-viviktēna rūpeṇa niścinvann agni-
 VN_00817 arthakriyātas tu sattā-vyavahāraḥ syāt, na
 VN_00814 na buddhi-vyapadeśābhyāṃ sattā-vyavahāraḥ
 VN_00821 -darśanāt. na brūmo 'rthakriyā-bheda-mātreṇa
 VN_00823 arthakriyā yasminn a-dṛṣṭā punar dr̥ṣyate sā
 VN_00825 prāvaraṇa-ādy-arthakriyā paṭe dr̥ṣyata iti
 SV_14119 'n-ātyantiko dhvanir anyo vā bhāva iti.
 V3_12905 iti śāstre 'pi vyavasthā. tad iyaṃ sva-
 NB_02015 bhavati sa svabhāva-viśeṣaḥ. svabhāvaḥ sva-
 V3_07310 teṣv artha-upādānatva-sādhanam artha-
 V3_07208 bhavati. sa ca tathā na anveti. yad api
 SV_09413 bhavati. sa ca tathā na anveti. yad api
 SV_09415 agny-ādiṣv api prasaṅgaḥ. tatra api na agni-
 SV_09405 'nirdiṣṭa-svabhāva-viśeṣasya kasyacit
 V3_07201 'nirdiṣṭa-svabhāva-viśeṣasya kasyacit
 V2_08003 -virodhāt. a-kramaḥ, anapekṣasya kartuḥ sva-
 HB_02112 'kriyā-yogāt. tasmād yo yad ātmā sa sva-
 PV_04202 prayatnād vyakti-janmanaḥ || yan-nāntariyakā
 V3_05507 -janmanos tathā-abhidhānāt. yan-nāntariyakā
 V2_08005 tad ayaṃ bhāvo nivṛtta-sarva-sāmarthyah
 PV_03095 prayujyate | yathā agnir a-hime sādhye
 PV_03072 darśana-hetuṣu | anyeṣu satsv adṛṣye ca
 SV_11722 syāt. dr̥ṣya-a-viveka-a-darśanayor viveka-
 V2_04909 proktam, tato bheda-a-pratiṣṭhānāt, na vastu-
 V3_06001 na evaṃ samvedanasya samvedana-antara-
 V3_05909 viśeṣa-siddhiḥ syāt. arthasya tu sva-
 V3_05909 na tat-siddhiḥ, kiṃ tarhi sva-jñāna-
 SV_10007 vikāra-darśanena iva viṣam a-jñaiḥ. tad ayaṃ
 sattayā viṣaya-upalambhaḥ, kiṃ tarhi tad-
 sattayā vyāpteh. na ca upalabdhi-lakṣaṇa-
 sattayā. sā ca a-prāmāṇikā na sattā-nibandhanān
 sattayā sādhyate, anya-naimittika-vat. sā eva
 sattā a-pratibandhini iti cet, na niyamavati syāt.
 sattā a-pratibandhini cet. niyamavati na syāt.
 sattā-a-prasiddheḥ, jñāna-sattā-nibandhanatvāj
 sattā anityatvaṃ ca dur-nivāram. a-bhūtvā bhavann
 sattā-anubandhitvād vināśasya na nityatā | a-
 sattā-anubandhi nāśa iti brūmaḥ. ta eva kṛtakā
 sattā-anubandhi. pratyākhyeyā ata eva eṣāṃ
 sattā-anuṣaṅgiṇaṃ prathayatā asattā eva sarvatra
 sattā abhāvo 'pi syāt. apārthika-anupalabdhiḥ.
 sattā abhāvo 'pi syād ity apārthikā anupalabdhiḥ.
 sattā-ādi-vat. prāg eva vyaktaṃ syāt. yāvanti hi
 sattā-ādi-van no cen na paścād a-viśeṣataḥ ||160||
 sattā-āśrayā. sā sattā kutaḥ siddhā yena kāryatāṃ
 sattā iti. na iyaṃ kasyacit kadācit kvacid
 sattā iti na iyaṃ kasyacit kvacit kadācid viramet.
 sattā ucyate. sāmagrī-pariṇāma-apekṣatvāt syād
 sattā-upakāriṇī yasya nityaṃ tad-anubandhataḥ |
 sattā-upagamo na yuktaḥ. tan na rūpa-ādibhyo 'nyo
 sattā-upadhānaṃ na apekṣate sa tasya hetuḥ. a-
 sattā-upalambhena sarvadā tathābhāva-śāṅkā-
 sattā-upalambhena sarvadā tad-bhāva-śāṅkā-
 sattā eva tad-vedanā yuktā, tasyāḥ sarvatra a-
 sattā kutaḥ siddhā yena kāryatāṃ sādhyet. na hy
 sattā, tad-vyatireko 'nupalabdhir asattā. tayā
 sattā nagaram iti cet. kim asyā nir-atīśayāyā
 sattā-nāśitva-doṣasya pratyākhyatāṃ prasaṅjanam ||
 sattā-nibandhanatvāj jñeya-sattā-vyavasthāyāḥ.
 sattā-nibandhanān vyavahārān anurūpaddhi. tad-a-
 sattā-nibandhane | api ca idaṃ yad ābhāti
 sattā-prajñaptir upalabdhi-yogya-svabhāvasya anya-
 sattā-pratiśedhād anyo vyatirekaḥ. vipratiśiddham
 sattā-prasiddhir iti jñāpanāya niścita-vacanāṃ
 sattā-bhājanaḥ sarva eva bhāvo 'n-ātyantika iti
 sattā-bhāvanā-vimuktayā buddhyā katham a-
 sattā-bheda-a-bheda-vyavahāraḥ, ekasya apy aneka-
 sattā-bheda-a-bheda-vyavahāro vā. ata eva na tad-
 sattā-bheda iti, kiṃ tarhy a-dṛṣṭa-arthakriyā-
 sattā-bhedaṃ sādhayati, yathā mṛdy a-dṛṣṭā saty
 sattā-bhedaḥ. sidhyaty evam artha-antaram, tathā
 sattā-mātra-anubandhitvān nāśasya anityatā
 sattā-mātra-anubandhini tad-deśa-sannidhau sādhye
 sattā-mātra-bhāvini sādhyā-dharme hetuḥ. yathā
 sattā-mātra-sādhanam eva, na artha-viśeṣa-
 sattā-mātram anveti, na tena siddhena kiñcit.
 sattā-mātram anveti na tena siddhena kiñcit. nanv
 sattā-mātre kaścid vivādaḥ. viśiṣṭa-ādihāra-
 sattā-mātre virodha-abhāvān na iha sattā-sādhanā-
 sattā-mātre virodha-abhāvān na iha sattā-sādhanē
 sattā-mātreṇa kṣepa-ayogāt, prāg a-kartuḥ paścād
 sattā-mātreṇa tādrśo bhavati. na ca bhūtvā punas
 sattā yo vā ātmā svo 'vibhāgavān | sa tena
 sattā yo vā ātmā svo 'vibhāgavān | sa tena
 sattā-lakṣaṇam atipatati. arthakriyā-samarthaṃ
 sattā vā janma-bādhani || yathā vastv eva
 sattā vā tadvataḥ katham || a-prāmāṇye ca sāmānya
 sattā-viparyaya-āśrayatvāt. anyathā tat-sthiter
 sattā-viprakarṣāt, līnga-pratipatter api tathā-
 sattā-viśeṣābhyāṃ tat-siddhiḥ, sarva-a-pratipatti
 sattā-viśeṣābhyāṃ na tat-siddhiḥ, kiṃ tarhi sva-
 sattā-viśeṣābhyāṃ iti na svatantrā siddhiḥ. na
 sattā-vyatirekeṇa na anyat kiñcid vināśo 'pekṣata

V2_08209
 HB_03908
 HB_03908
 V1_04103
 VN_00907
 VN_00814
 VN_00817
 V2_08105
 V2_06803
 PV_03115
 HB_03913
 SV_08210
 PV_03111
 PV_03113
 SV_09405
 V3_12111
 PV_04237
 V3_07412
 SV_09510
 SV_09618
 V3_07910
 V3_07201
 SV_09403
 V3_07109
 SV_09315
 V3_07011
 SV_09518
 V3_07508
 SV_09620
 V3_08001
 SV_13625
 SV_13625
 SV_13623
 PV_03115
 SV_09315
 V3_07011
 SV_09924
 V2_08114
 SV_09621
 V3_08002
 SV_09601
 V3_07511
 SV_03708
 SV_17601
 SV_15304
 VN_00602
 VN_00602
 SV_14002
 SV_03706
 VN_01016
 SV_09419
 V3_07301
 V2_07302
 V3_07209
 SV_09614
 V3_07706
 SV_09410
 V3_07205
 SV_09616
 V3_07907
 V3_02505
 V3_07509
 SV_09519
 PV_02195
 HB_00611

vikāra-darśanena iva viṣam a-jñaiḥ. tad ayam
 jñeya-sattā-vyavasthāyāḥ. tasmāt sarvatra
 prasiddheḥ, jñāna-sattā-nibandhanatvāḥ jñeya-
 astan-gataṃ viśvaṃ syāt. sato 'py asiddhau
 vyākhyātau. tatra yad uktam arthakriyātaḥ
 ghaṭaḥ. evaṃ tāvan na buddhi-vyapadeśābhyāṃ
 tad-viparyayād viparyayaḥ. arthakriyātas tu
 -traya-svabhāva eva iti na virodhaḥ. etena
 na para-ātmanaḥ pratipattir arthasya. na hi
 sva-kāraṇa-āśleṣa-karaṇāt kāraṇaṃ kila | sā
 api bhāva-abhāvayor anvaya-vyatirekayoḥ
 śabdāḥ. na punar vikalpa-abhidhānāyor vastu-
 abhidhīyate || yasya ubhaya-anta-vyavadi-
 -ayogād iti ced antayoḥ sa katham bhavet ||
 kasyacit sattā-mātre virodha-abhāvān na iha
 tena na iha pratanyate. na ca asann ātmā,
 -āśrayais te 'pi tasmād a-jñāta-viplavāḥ ||
 || iti. tasmān na agny-ādi-sādhana-vat
 || tasmān na agny-ādi-sādhana-vat
 bhāvāt. tad ayam tri-prakāro 'pi dharmāḥ
 bhāvāt. tad ayam tri-prakāro 'pi dharmāḥ
 kasyacit sattā-mātre virodha-abhāvān na iha
 a-niṣiddhaṃ ca tādrśam ||188|| na sarvathā
 a-niṣiddhaṃ ca tādrśam ||59|| na sarvathā
 draṣṭavyāḥ. sattā-svabhāvo hetuś cen na
 uktam. tatra, sattā-svabhāvo hetuś cen na
 -āśrayaḥ | dharmo viruddho 'bhāvasya sā
 -āśrayaḥ | dharmo viruddho 'bhāvasya sā
 -bhāk, na ca anyā gatir asti. tasmān na
 -bhāk, na ca anyā gatir asti. tasmān na
 eva. satyam evaṃ yadi tasya prān na
 yadi tasya prān na sattā siddhā syāt. sā hi
 hy asiddhāyām asyām evaṃ bhavati iti. tasmāt
 -samākhyāne te 'py asya ca na sidhyataḥ ||
 'pi svabhāva-hetu-pravibhāgā draṣṭavyāḥ.
 sattva-van nāśe nirdiśyata ity uktam. tatra,
 nir-apekṣa ity a-hetukaḥ syāt. na a-hetukaḥ
 nir-apekṣa ity a-hetukaḥ syāt. na a-hetukaḥ,
 tan-mātra-vyāpini vastu-dharme siddha-
 tan-mātra-vyāpini vastu-dharme siddha-
 bhāva-dharmo hetur ucyate. sa katham asiddha-
 bhāva-dharmo hetur ucyate, sa katham asiddha-
 kaḥ sahāyī-bhāvaḥ. puruṣa-samyoga-
 'sāmarthyāt. vacanānām samīhita-arthā-
 na tathā syāt. yasya hi jñānaṃ jñeya-
 -vyapadeśās tad-bheda-a-bhedau vā vastu-
 a-bhedau vā vastu-sattāṃ vastu-bheda-a-bheda-
 uktam vakṣyate ca. utpattimantāś ca parataḥ.
 iti cet. kim asyā nir-atiśayāyā viśeṣaṇam,
 asad-vyavahāraṃ sādhyati, tat-svabhāva-
 ayoga-vyavacchedena. na tathā iha api kvacit
 ayoga-vyavacchedena. na tathā iha api kvacit
 abhāva-sādhani, sakala-kāraṇasya asya artha-
 -ādiṣv api prasaṅgaḥ. tatra api hi na agni-
 sato 'nyatra apy asya vṛttiṃ bhāṣate
 sato 'nyatra apy asya vṛttiṃ bhāṣate
 sādhye 'smin bhaved dhatur an-anvayaḥ |
 sādhye 'smin bhaved dhatur an-anvayaḥ |
 -mātra-vyāpino 'rthasya vyavacchedaṃ hetuṃ
 -mātra-vyāpino 'rthasya vyavacchedaṃ hetuṃ
 -viśayatvena eva gata-arthatvāt. dharmi-
 'bhāvasya sā sattā sādhyate katham ||62||
 'bhāvasya sā sattā sādhyate katham ||191||
 -vāhini || vastu-dharma-udaya-utpattir na sā
 ca śabda iti. tathā – kṣaṇikatva-abhāve

sattā-vyatirekeṇa na anyat kiñcid vināśo 'pekṣata
 sattā-vyavasthā eva pramāṇaṃ tat-sādhanaṃ
 sattā-vyavasthāyāḥ. tasmāt sarvatra sattā-
 sattā-vyavahāra-a-yogyatvāt. tasmān na an-
 sattā-vyavahāra-siddhiḥ, viparyayād viparyaya iti
 sattā-vyavahāraḥ sattā-bheda-a-bheda-vyavahāro vā.
 sattā-vyavahāraḥ syāt, na sattā-bheda-a-bheda-
 sattā vyākhyātā. kiṃ tarhi idānīm vināśe
 sattā śabdasya artha-viśeṣe pratibaddhā, tasyāḥ
 sattā sa ca sambandho nityau kāryam atha iha kim |
 sattā-samśayāt. yataḥ pramāṇād anayor niścayaḥ,
 sattā samśraya ity ukta-prāyam etat. yathāsvaṃ
 sattā-sambandha-vācinī | anityatā-śrutis tena tāv
 sattā-sambandhayor dhrauvyād antābhyāṃ na
 sattā-sādhana-pratiśedhaḥ. kiṃ tu sa tathā asti
 sattā-sādhana-vṛtته. sandigdhaḥ syāt. na ca
 sattā-sādhana-vṛtteś ca sandigdhaḥ syād asan na
 sattā-sādhanaṃ apy an-avadyam. a-parāmṛṣṭa-tad-
 sattā-sādhanaṃ apy an-avadyam iti. a-parāmṛṣṭa-
 sattā-sādhane na hetu-lakṣaṇa-bhāk, na ca anyā
 sattā-sādhane na hetu-lakṣaṇa-bhāk, na ca anyā
 sattā-sādhane pratiśedhaḥ, kiṃ tu tathā asti
 sattā-sādhane viśeṣaḥ sādhitō bhavati. bhāva-
 sattā-sādhane viśeṣaḥ sādhitō bhavati. bhāva-
 sattā sādhyate katham | an-anvayo hi bhedānām
 sattā sādhyate katham | an-anvayo hi bhedānām
 sattā sādhyate katham ||191|| sattāyām hi
 sattā sādhyate katham ||62|| sattāyām hi
 sattā sādhyate. sādhanatve punar asyāḥ sāmānyena
 sattā sādhyate. sādhanatve punar asyāḥ sāmānyena
 sattā siddhā syāt. sā hi sattā-siddhir yā asiddhi
 sattā-siddhir yā asiddhi-pūrvikā. nanu tad rūpam
 sattā-siddhis tat-sādhani. sā ca upalabdhir eva.
 sattā sva-kāraṇa-āśleṣa-karaṇāt kāraṇaṃ kila | sā
 sattā-svabhāvo hetuś cen na sattā sādhyate katham
 sattā-svabhāvo hetuś cen na sattā sādhyate katham
 sattā-hetor eva bhāvāt tathā-utpatteḥ. sato hi
 sattā-hetor eva bhāvāt tathā-utpatteḥ, sato hi
 sattāke dharmini na asiddhiḥ. tena ca sādhyā-
 sattāke dharmini na asiddhiḥ. tena ca sādhyā-
 sattāke syāt. yo hi bhāva-dharmaṃ tatra icchati,
 sattāke syāt. yo hi bhāva-dharmaṃ hetum icchati,
 sattānām ca bahutvān nagaram iti katham eka-
 sattāṃ antareṇa api vṛttiṃ paśyato bhavitavyam
 sattāṃ na vyabhicarati, sa evaṃ bruvāṇaḥ śobheta
 sattāṃ vastu-bheda-a-bheda-sattāṃ vā sādhyanti,
 sattāṃ vā sādhyanti, asatsv api kathañcid atīta-
 sattāyā ākasmikatva-ayogāt. tan na idaṃ
 sattāyāś ca ekatvāt. nagara-bahutve 'pi nagarāṇi
 sattāyās tat-pramāṇa-sattāyā vyāpته. na ca
 sattāyāḥ sādhanam. pradhāna-ādi-śabda-vācyasya
 sattāyāḥ sādhanam. pradhāna-ādi-śabda-vācyasya
 sattāyām abhāva-a-sambhavāt. tatra arvāg-
 sattāyām kaścid vivadaḥ. viśiṣṭa-ādhāra-
 sattāyām ca avyabhicāram iti katham na unmatāḥ.
 sattāyām ca avyabhicāram iti katham na unmatāḥ.
 sattāyām tena sādhyāyām viśeṣaḥ sādhitō bhavet ||1
 sattāyām tena sādhyāyām viśeṣaḥ sādhitō bhavet ||6
 sattāyām vadato 'sya viruddho hetuḥ syāt. tasya
 sattāyām vadato 'sya viruddho hetuḥ syāt, tasya
 sattāyām sādhyāyām svalakṣaṇaṃ sādhyam syāt, tac
 sattāyām hi sādhyāyām sarvas tad-dhetur na trayiṃ
 sattāyām hi sādhyāyām. sarvas tad-dhetur na
 sattva-anurodhini | ātma-antara-samāropād rāgo
 sattva-abhāvaḥ, yathā vandhyā-sute. samś ca śabda

PV_04212	vyāpitā kutaḥ || prāṇa-ādes ca kvacid dr̥ṣṭyā	sattva-asattvaṃ pratiyate | tathā ātmā yadi
PV_04212	asattvaṃ pratiyate | tathā ātmā yadi dr̥ṣyeta	sattva-asattvaṃ pratiyate || yasya hetor abhāvena
V2_05608	anupalabdheḥ, yadi hi syāt, upalabhya-	sattva eva syān na anyathā iti, vṛkṣo 'yaṃ
SV_00217	-prāptasya anupalabdheḥ. yadi syād upalabhya-	sattva eva syān na anyathā. tena upalabdhi-
PV_02196	dayā-udayaḥ | moḥas ca mūlāṃ doṣāṇāṃ sa ca	sattva-graho vinā || tena agha-hetau na dveṣo na
PV_02201	|| yā eva aham iti dhiḥ sā eva saha-jaṃ	sattva-darśanam | na hy a-paśyann aham iti
PV_02257	tulya-jātiya-bijakam || utkhāta-mūlāṃ kurute	sattva-dr̥ṣṭim mumukṣavaḥ | āgamasya tathā-bhāva-
SV_00914	-bala-utpādinī bhavaty eva karuṇā. tathā hi	sattva-dharma-ādy-ālambanā maitry-ādaya iṣyante.
HB_02305	iti yaḥ san sa vināśī, naśvaratā-nivṛttau ca	sattva-nivṛttir iti, anvaya-vyatireka-siddhiḥ.
PV_02080	'bhedāt syād dehe 'pi tato guṇaḥ || an-anya-	sattva-neyasya hīna-sthāna-parigrahaḥ | ātma-
V3_04104	iti bruvāṇaḥ padārtha-vyavasthāṃ bādḥate.	sattva-rajasa-tamasāṃ caitanyasya ca evaṃ
V3_04309	dr̥ṣṭānta-dharmino 'pi pratyāsateḥ. sapakṣe	sattva-vacanena dr̥ṣṭānta-dharmini sattva-siddher
SV_09307	| ucyate sādhyasiddhyartham nāse kāryatva-	sattva-vat ||186|| apekṣita-para-vyāpāro hi
V2_07407	upādhyapekṣaḥ śuddho vā nāse kāryatva-	sattva-vat ||52|| upādīyate. apekṣita-para-
V3_07009	upādhi-bhedaapekṣaḥ kevalo vā kṛtakatva-	sattva-van nāse nirdīśyata ity uktam. tatra,
V2_07905	tarhi kṣaṇasya an-upākhyatā-prasaṅgaḥ. na,	sattva-saṅkhyāta-kṣaṇa-antara-an-upādānatā-
SV_16227	a-viśeṣāt. puruṣas tu sva-icchā-pravṛttiḥ	sattva-sabhāgatā-ādi-vaśāt sā iva a-viśeṣād vā
V3_04309	sapakṣe sattva-vacanena dr̥ṣṭānta-dharmini	sattva-siddher dharmi-dharma-vacanāt sādhyas-
HB_00110	tad-amśa-vyāptyā dr̥ṣṭānta-dharmini	sattva-siddher dharmi-dharma-vacanāt sādhyas-
SV_00203	tad-amśa-vyāptyā dr̥ṣṭānta-dharmini	sattva-siddher dharmi-dharma-vacanāt sādhyas-
NB_03122	ucyate gata-arthatvāt. hetoḥ sapakṣa eva	sattvam a-sapakṣac ca sarvato vyāvṛtī rūpam
NB_02005	liṅgasya anumeye sattvam eva, sapakṣa eva	sattvam, a-sapakṣe ca asattvam eva niścitam.
HB_00516	ca iti, yathā anitye kasmimścid gamye	sattvam agnimati pradeśe dhūmo 'bhāve ca
SV_00415	'syā viśeṣaṇam upalabdhi-lakṣaṇa-prāpta-	sattvam. atra anupalabdher liṅgād asattvāyāṃ
SV_09317	bhedānāṃ vyāhato hetu-sādhyayoḥ ||187|| yadi	sattvam anityatve 'nyatra vā hetuḥ syāt sādhyam
V3_07101	bhedānāṃ vyāhato hetu-sādhyayoḥ ||58|| yadi	sattvam anityatve 'nyatra vā hetuḥ syāt, sādhyam
SV_10113	etat pratipattuḥ pramāṇa-abhāvān nivṛttam	sattvam anupalabdhi-lakṣaṇam sva-nimittāṅ śabda-
SV_02220	a-hetukatva-prasaṅgāt. tathā ca nityam	sattvam asattvaṃ vā a-hetor anya-anapekṣaṇāt |
PV_02180	siddhā duḥkhasya asya sa-hetutā || nityam	sattvam asattvaṃ vā a-hetor anya-anapekṣaṇāt |
V2_08609	a-hetukatva-prasaṅgāt. tathā ca nityam	sattvam asattvaṃ vā a-hetor anya-anapekṣaṇāt |
V3_04506	vimarśa-ayogāt. na tu sapakṣa-vipakṣayoḥ	sattvam asattvaṃ vā niścaya-apekṣam, niścaye 'pi
NB_03095	-vīta-rāgayor viprakarṣād vacana-ādes tatra	sattvam asattvaṃ vā sandigdham. anayor eva dvayo
V3_11506	-vīta-rāgayor viprakarṣād vacana-ādes tatra	sattvam asattvaṃ vā sandigdham. sandeḥ
HB_02508	-svabhāva ity a-hetukatvād bhāvānāṃ nityam	sattvam asattvaṃ vā syāt, apekṣya-abhāvāt.
PV_04115	asādharmaṇatā tatra hetūnāṃ yatra na anvayi |	sattvam ity abhyudāhāro hetor evaṃ-phalo mataḥ ||
NB_03084	anayoḥ sapakṣe 'sattvam, a-sapakṣe ca	sattvam iti viparyaya-siddhiḥ. etau ca sādhyas-
HB_00112	niyama-artham āśaṅkyeta. sajātiya eva	sattvam iti siddhe 'pi tad-abhāve vyatireke
SV_00205	niyama-artham āśaṅkyeta. sajātiya eva	sattvam iti siddhe 'pi vijātiya-vyatireke sādhyas-
NB_03024	-prayogaḥ. asaty anityatve na asty eva	sattvam utpattimattvaṃ kṛtakatvaṃ vā. saṃś ca
SV_00410	-vidhi-hetvos tulyam rūpam. tathā hi	sattvam upalabdhir eva vastu-yogyatā-lakṣaṇā tad-
V3_03603	tatra ca sarva-hetūnāṃ asādharmaṇatā, yatra	sattvam eva na anvayi ity udāharaṇam evaṃ-phalam.
NB_02005	-vat. trairūpyam punar liṅgasya anumeye	sattvam eva, sapakṣa eva sattvam, a-sapakṣe ca
V3_04911	na hi svabhāvād anyasya sarvatra sapakṣe	sattvam, kārya-vyabhicārāt kāraṇasya. tasmāt
V2_07411	ucyate, kvacid anapekṣo yathā anityatva eva	sattvam, kvacid svabhāva-bhūta-dharma-bheda-
SV_09312	anapekṣaḥ sāmānyena, yathā anityatva eva	sattvam, kvacid svabhāva-bhūta-dharma-viśeṣa-
VN_00116	-siddher ubhayatra a-viśeṣāt. dharmini prak	sattvam prasādhyas paścād api vyāptiḥ prasādhyata
V3_04803	bhede 'sato 'n-adhikaraṇatvād asattvaṃ	sattvaṃ vā iti cet, uktam atra – yathā asati
SV_15317	a-vyāptiḥ. tathā hy anvayo vyatireko vā	sattvaṃ vā sādhyas-dharmini | tan-niścaya-phalair
V3_13204	ucyate, gata-arthatvāt. hetoḥ sapakṣa eva	sattvaṃ vipakṣac ca sarvato vyāvṛtī rūpam uktam
NB_03136	-ābhāsair hetoḥ sāmānyas-lakṣaṇam sapakṣa eva	sattvaṃ vipakṣe ca sarvatra asattvam eva
SV_13405	dhvaniṣu na sambhavati iti siddham a-krama-	sattvaṃ śabda-rūpam. kramavad-bhāgaś ca dhvanir
NB_03083	-siddhau viruddhaḥ. kayor dvayoḥ. sapakṣe	sattvasya, a-sapakṣe ca asattvasya, yathā
SV_00218	na anyathā. tena upalabdhi-lakṣaṇa-prāpta-	sattvasya ity uktam bhavati. tatra dvau vastu-
VN_00912	-vyavahāra-viśayaḥ, sāmārthya-lakṣaṇatvāt	sattvasya iti. tathā api ko 'tiśayaḥ pūrvakād
V3_10311	bhāve vā na asantaḥ syuḥ, tal-lakṣaṇatvāt	sattvasya. kevalam vikalpa-viracitam asantam apy
SV_12925	kutaścid bhavati. tathā hy ākasmikatve	sattvasya deśa-ādi-niyamo na syād ity uktam. tac
V2_10109	eṣa trividha eva pratiśedha-hetur upalabhya-	sattvasya hetos tathābhāva-niścaye vyāpakasya sva
SV_02009	| trividha eva hi pratiśedha-hetuḥ. upalabhya-	sattvād a-hetutvaṃ na ato 'nyā vidyate gatiḥ ||273
SV_14403	nāśasya syān nāśaḥ kāṣṭham eva tu | tasya	sattve 'py ayaṃ tulyo doṣaḥ. na hi sattve kaścid
VN_01515	kaścid viśeṣa iti. nanu sarvatra sarvasya	sattve kaścid viśeṣaḥ. viśeṣe vā sa viśeṣas
VN_01516	sarvasya sattve 'py ayaṃ tulyo doṣaḥ. na hi	sattve rūpa-antarām asti. na ca rūpa-pratibhāsa-
VN_01612	katham ghaṭo 'sti. na hi rūpa-antarasya	sattve vā sad-artha-grāhiṇī buddhir bhrāntir na
SV_05007	kiñcit sāmānyam asti yat tathā pratiyeta.	sattve svabhāva-viśeṣa-a-parigraheṇa vastu-mātra-
SV_09513	anvayo na vihanyate ||190|| sādhanē punaḥ	sattve svabhāva-viśeṣa-a-parigraheṇa vastu-mātra-
V3_07503	anvayo na vihanyate ||61|| sādhanē punaḥ	

PV_04276 sthitiḥ anyatra vāryate | yathā a-liṅgo 'nya-
V3_06404 sthitiḥ anyatra vāryate | yathā a-liṅgo 'nya-
SV_12318 adyatve 'pi puruṣeṣu dṛśyata eva. yathāsvam
SV_17426 dharmān a-pradarśya atyanta-prasiddha-viśaya-
SV_17507 ||335|| yathā idam atiduṣkaram atyanta-
SV_17507 atyanta-satya-abhidhānam tathā atyanta-a-
SV_11214 iti. ya evam-vādinā tām eva prati. girām
SV_17506 a-pramāṇam atha iha kim | na hy ekaṃ na asti
PV_04233 ca tad anyeṣām apekṣakam | vyavahāram a-
V2_05514 ca tad-anyeṣām apekṣakam | vyavahāram a-
SV_17412 samādhāya śāstra-arthaṃ ca a-pradarśya saḥ |
SV_15213 kṛtakeṣv eva dṛṣṭam ity a-kṛtaṃ vacaḥ |
SV_11227 nivartayati. tat kutas tan-nivṛtṭyā
SV_11218 puruṣa-āśrayān mithyā-arthatā tathā
SV_15501 vyāptṭyā apauruṣeyān nivṛtṭāv api na
SV_17404 abhidhānam satya-arthaṃ upadarśya sarvaṃ
SV_11211 -hetūnām doṣānām puruṣa-āśrayād apauruṣeyaṃ
SV_11209 hetūnām doṣānām puruṣa-āśrayāt | apauruṣeyaṃ
SV_15216 vyāpter anyatra a-sambhavād a-kṛtakam
SV_17404 śīta-pratighāta-sāmarthyasya abhidhānam
SV_12415 uktam atra, na mantrō nāma anyad eva kiñcit
PV_02270 | sthiraṃ sukhaṃ mama ahaṃ ca ity-ādi
SV_12316 na mantrō nāma anyad eva kiñcit. kiṃ tarhi
SV_12409 tat-kriyā-sādhana-vaikalyāt. yadi tādrśaiḥ
V1_02711 a-vitatha-viśayaṃ pramāṇam pratyakṣam, ārya-
PV_02146 -abhiyogataḥ | tathaḥ pramāṇam tāyo vā catuḥ-
SV_12406 paraspara-virodhinau. na vai sarvatra tau
SV_12405 na kiñcid a-śakya-kriyam eṣām. katham idānīm
SV_11217 -vādī dṛṣṭas tathā dayā-dharmatā-ādi-yuktaḥ
SV_12418 niścaya-hetuḥ. na ca smṛti-mati-prativedha-
V1_01405 eva udayante vyayante vā, yena
SV_12309 -a-vedayos tattva-lakṣaṇo 'sty eva viśeṣaḥ.
SV_16010 asti sā bhedaṭī yato 'yaṃ pratīti-bhedaḥ.
HB_01612 tān paśyanto vidmaḥ – ta ete kārakā iti.
SV_15220 -darśanam vyatireka-mātreṇa eva siddher iti.
V2_04510 pratipādane punar upadeśa-antaram apekṣante.
SV_14909 svabhāvo bhavati pratigha-ātmatā-vat.
VN_00908 -vyavahāra-siddhiḥ, viparyayād viparyaya iti
SV_13624 -siddhis tat-sādhani. sā ca upalabdhir eva.
PV_03357 ekasya bhāvasya nānā-rūpa-avabhāsināḥ |
V1_03814 ekasya bhāvasya nānā-rūpa-avabhāsināḥ |
PV_04140 vacanam tataḥ || nanv etad apy artha-siddham
VN_04509 nanu goṇī-śabdād api loke pratītir dṛṣṭā.
PV_03352 muktṭvā avabhāsināḥ | artha-grahaḥ katham
V1_03711 muktṭvā avabhāsināḥ | artha-grahaḥ katham
SV_12412 kaścit tadvad ity a-pūrvā eṣā vāco-yuktiḥ.
SV_17314 ||329|| ity antara-ślokaḥ. yasmāt kila idṛṣam
V3_06701 tata eva iti na pramāṇa-bādhanād virodhaḥ.
SV_08615 a-bhedo 'pi teṣu cet ||170|| syād etat –
SV_07302 -janakā api kāryatvād dhūma-ādayo vyañjakāḥ.
SV_06514 viccheda-karaṇe dhvaneḥ ||132|| syāt
SV_12324 tat katham ekatra viruddha-abhidhāyī dvayaṃ
VN_03018 anupalabdhis tad-vyatirekaś ca iti.
SV_10825 abhimatānām tathābhāvaḥ, yathā catūrṇām ārya-
SV_10916 vaiparityam avisamvādaḥ. yathā catūrṇām ārya-
SV_13104 dahana-upacārād ādhiyate pāke. tasmāt
V3_05204 dahana-upacārād ādhiyate pāke. tasmāt
VN_00516 pratipatty-upāya-abhāvāt. tat-pratipattau ca
PV_03322 ca te 'navaḥ || tan na artha-rūpatā tasya
HB_03512 -siddhy-arthaṃ. sa kiṃ kvacid bādhyām api
VN_02015 a-sāmarthyā-pracchādāna-upāyaḥ, na tu
PV_03072 sva-nimitte vā dṛṣye darśana-hetuṣu | anyeṣu
VN_00510 tasya yogaḥ. na hy evam-vidhasya sataḥ
VN_00504 -pratyakṣa-pratibhāsa-rūpam. tādrśaḥ
NB_02014 -sākalyam svabhāva-viśeṣaś ca. yaḥ svabhāvaḥ

sattveṣu vikalpa-ādir na sidhyati || a-niścaya-
sattveṣu vikalpa-ādir na sidhyati ||49|| a-
satya-adhiṣṭhāna-balā viśa-dahana-ādi-stambhana-
satya-abhidhāna-mātreṇa prajñā-prakarṣa-dur-
satya-abhidhānam tathā atyanta-a-satya-abhidhānam
satya-abhidhānam api. tatra ekasya vacanasya
satya-artha-hetūnām guṇānām puruṣa-āśrayāt |
satya-arthaṃ puruṣe bahu-bhāṣiṇi ||335|| yathā
satya-arthaṃ prakalpayati dhīr yathā || tam tathā
satya-arthaṃ prakalpayati dhīr yathā ||25|| tam
satya-arthaṃ pratijānāno jayed dhārṣṭyena
satya-arthaṃ vyatirekasya virodhi-vyāpanād yadi ||
satya-arthatā. atha punar utpattir eva
satya-arthatā api iti. sa nivartamānas tām api
satya-arthatvam, prakāra-antara-sambhavāt.
satya-arthaṃ āha śāstram śakya-paricchede 'pi
satya-arthaṃ ity eke. kāraṇa-abhāvo hi kārya-
satya-arthaṃ iti kecit pracakṣate ||224 || na
satya-arthaṃ ity syād vinā apy anvayena. yo hi
satya-arthaṃ upadarśya sarvaṃ satya-arthaṃ āha
satya-ādīmatām vacana-samayād iti. tāni ca kvacid
satya-catuṣṭaye || abhūtān ṣoḍaśa-ākārān āropya
satya-tapaḥ-prabhāvavatām samīhita-artha-sādhanaṃ
satya-tapaḥ-prabhṛtibhir yuktāḥ syuḥ kurvanty eva.
satya-darśana-vad yathā nirṇitam asmābhiḥ pramāṇa
satya-prakāśanam || duḥkhaṃ samsāriṇaḥ skandhā
satya-prabhavau. prabhāva-yukta-puruṣa-pratijñā-
satya-prabhavau mantra-kalpau paraspara-
satya-vāk. tad yathā vacanasya puruṣa-āśrayān
satya-śaktayaḥ sarva-bhāvinyāḥ. tat-sādhana-
satyo 'py an-upalakṣitāḥ syuḥ. tathā hi punar
satyam asti. na kevalam tayor eva. kiṃ tarhi
satyam asti sā puruṣa-āśrayā ||301|| tathā
satyam, idam apy asti – svabhāvas teṣām kārya-
satyam etat – yadi vipakṣayor vyāpya-vyāpaka-
satyam etat, tathā api bāla-vyutpatti-nimitto
satyam etat. tathā api svabhāva-niyamād dhetoḥ
satyam etat. sa eva tu viparyayo 'nupalabdhī-
satyam evam yadi tasya prān na sattā siddhā syāt.
satyam katham syur ākārās tad ekatvasya hānitaḥ ||
satyam katham syur ākārās tad-ekatvasya hānitaḥ ||
satyam kecit tu dharmaṇaḥ | kevalasya uparodhe
satyam dṛṣṭā, na tu sākṣād ity uktam. uktam etan
satyam na jāne 'ham api idṛṣam || a-vibhāgo 'pi
satyam na jāne 'ham api idṛṣam ||43|| ity antara-
satyam mantra-kriyā-sādhana-vikalā mantrān na
satyam yathā agniḥ śīta-nodanaḥ | vākyam veda-eka
satyam, virodhi-vyāptena api svabhāvena arthato
satyam viśeṣā janakāḥ, na punas teṣām viśiṣṭam
satyam vyañjakā na tu dhūmam apekṣya agnir ātmani
satyam sa hi tatra iti na eka-vastv-abhidhāyini |
satyam syāt. tatra artha-antara-kalpane tad
satyam, syād ayaṃ virodhaḥ, yadi hetuḥ sādhyā-
satyānām. an-anumeyānām tathābhāvo yathā ātma-
satyānām vakṣyamāna-nītyā. tasya asya puruṣa-
satyām api kalpanāyām a-tat-parāvṛttayo bhāvā
satyām api kalpanāyām a-tat-parāvṛttayo bhāvā
satyām asad-vyavahāra iti idam tan-nimittam
satyām vā vyabhicāriṇi | tat-saṃvedana-bhāvasya
satyām sādhyam sādhyed yena asyā na abhāva-
satyair asty upetaḥ, tattva-parikṣāyām phala-ādi-
satsv adṛṣye ca sattā vā tadvataḥ katham || a-
satsv anyeṣu upalambha-kāraṇeṣv anupalabdhīḥ. an-
satsv anyeṣu upalambha-pratyayeṣu tathā
satsv anyeṣu upalambha-pratyayeṣu san pratyakṣa

PV_03136
 PV_03391
 HB_00414
 V1_03214
 SV_12707
 VN_00402
 SP_00025
 SV_07618
 V3_06105
 V3_06109
 PV_03253
 PV_02024
 SV_11802
 V3_11904
 V1_04310
 V3_11107
 PV_03036
 SV_15622
 VN_02214
 SV_08804
 PV_03002
 SV_02109
 V2_09010
 PV_03104
 SV_02620
 PV_03309
 PV_02268
 PV_03302
 PV_02170
 V1_00205
 V1_03104
 SV_08804
 PV_04201
 PV_04286
 VN_00414
 PV_02170
 PV_03002
 V3_03007
 V3_05505
 PV_04096
 SV_11810
 PV_03429
 PV_04010
 V3_09310
 VN_02222
 VN_06811
 VN_02215
 VN_02012
 PV_04223
 V2_05406
 PV_04049
 PV_03328
 V3_02105
 PV_03346
 SV_13210
 SV_12420
 PV_04010
 V3_04405
 V3_04404
 V3_04302
 V3_06909
 SV_01312
 V2_09606
 V3_04407
 NB_03014

|| sakrt-saṅgata-sarva-artheṣv indriyeṣv iha
 bheda-anumā bhavet || abhāvād akṣa-buddhīnām
 -lakṣaṇa-prāptam anupalabdham upalabhyate
 tasya eva bhedakasya sādhakatamatvāt.
 iti cet. syād etat – yadi teṣu varneṣu
 pramāṇābhyām. yathā idam asmin sati bhavati.
 -gatibhiḥ kim anyair gamana-ādibhiḥ || teṣu
 iti niḥ-prayojanā sāmānya-kalpanā. yadi
 gatiḥ, tad-abhāve 'bhāva-a-pratipatteḥ. nanu
 tādr̥ṣo 'nupalambhasya eva abhāvāt. atra api
 -ādīnām tat-tulyam manasām api || asatsu
 sāmartyam ca dur-anvayam || yeṣu
 teṣām anyathā-anumānāt. jñānam hi keṣucit
 -vidhād vyatirekāt kāraṇa-sāmartya-siddhiḥ.
 bāhya-siddhiḥ syād vyatirekataḥ ||58||
 evam-vidhād vyatirekāt kāraṇa-śakti-siddhiḥ.
 | buddher a-skhalitā vṛttir mukhya-āropitayoḥ
 kim ayam a-samartho 'pekṣyata ity anapekṣāḥ
 upatāpanam sat-sammatānām śāstra-kāra-sabhā-
 tadvati vastuni | anyonyam vā tayor bhedaḥ
 keśa-ādir na artho 'n-ārtha-adhimokṣataḥ ||
 tathābhāva-śānkā-vipralabdho na vyavasyati
 sarvadā tad-bhāva-śānkā-vipralabdhaḥ
 prasiddhaye || kvacit tad a-parijñānam
 manyate. tato 'sya rajata-samāropaḥ. tathā
 kārakam api svayam || yathā phalasya hetūnām
 || kriyāyām a-kriyāyām ca kriyā ca
 yataḥ || tatra anubhava-mātreṇa jñānasya
 -kṣayaḥ | sarvatra rāgaḥ sadṛśaḥ syād dhetoḥ
 pramāṇe (1b) eva
 kim tu yā yataḥ. tatra anubhava-mātreṇa
 vastuni | anyonyam vā tayor bhedaḥ sadṛśa-a-
 kārya-liṅgena svabhāvo 'py eka-deśa-bhāk |
 -abhiyogair api | matam mama jagaty a-labdha-
 avyabhicāre ca sva-kāraṇaiḥ sarva-kāryānām
 -hetu-tulya-ātmatā-a-kṣayaḥ | sarvatra rāgaḥ
 na artho 'n-ārtha-adhimokṣataḥ || sadṛśa-a-
 -dr̥ṣṭaye kṛtā. ata eva udāharaṇam apy atra
 eka-deśa-bhāg ukto veditavyaḥ. tena eva ca
 -uktiḥ sāmāya-dr̥ṣṭaye || udāharaṇam apy atra
 a-nimittam kim na iṣyate. tasmāt tat
 iti cen matam || prāptam samvedanam sarva-
 | sato 'pi vastv-a-saṁśliṣṭā a-saṅgatyā
 yo 'py avasthā-nivṛtīṁ tiro-dhāna-
 na pratipadyeta iti. tattva-rakṣaṇa-artham
 -dr̥ṣṭer vāda-nyāyaḥ para-hita-ratair eṣa
 -sabhā-sadām yuktam. na ca nyāya-śāstrāṇi
 -nityatā-adhikaraṇa-śabda-ghaṭa-anyatara-
 -abhāvas tu vidhir vastu-bhāvo 'sato 'pi
 -abhāvas tu vidhir vastu-bhāvo 'sato 'pi
 upāyo hy abhyupāye 'yam an-aṅgam sa tadā api
 -ādy-anubhavaḥ khyātaḥ svarūpa-anubhavo 'pi
 upāyo hy abhyupāye 'yam an-aṅgam sa tadā api
 | tadā artha-ābhāsata eva asya pramāṇam na tu
 samskartā a-vikāriṇaḥ | (254ab) syād etat –
 -vad guṇa-antara-sādhanāny api syuḥ. na api
 hetu-tad-ābhāsau tasya vastv-a-samāśrayāt ||
 pratyekam punas tridhā bhavati – a-sapakṣe
 eṣa pakṣa-dharmas tridhā bhidyate – sapakṣe
 prakaraṇasya sūtra-saṅkṣepa ucyate – sapakṣe
 phala-udayaḥ ||57|| na hi śabda-arthaḥ
 yā apy asiddhi-yojanā tathā sapakṣe
 yā apy asiddhi-yojanā – tathā sapakṣe
 tad-abhāvo 'sapakṣaḥ. katham idānim abhāve
 -bheda-bheditva-ādayo 'pi draṣṭavyāḥ.

satsv api | pañcabhir vyavadhāne 'pi bhāty a-
 satsv apy anyeṣu hetuṣu | niyamam yadi na brūyāt
 satsv apy anyeṣu hetuṣv asya abhāve na bhavati
 satsv api indriya-ādiṣv a-bhinnasya prativiṣayam
 satsv api tat kāryam na syāt. na bhavati teṣām a-
 satsv api tad-anyeṣu samartheṣu tad-dhetuṣu tad-
 satsv api tasya iti sambandhasya a-prasiddhitaḥ |
 satsv asatsu vā bhāveṣu sāmānya-buddhir na iyam
 satsu upalambha-kāraṇeṣv anyeṣu upalabhyasya
 satsu upalambha-kāraṇeṣv iti teṣām indriya-ādīnām
 satsu ca eteṣu na janma-a-janma vā kvacit |
 satsu bhavaty eva yat tebhyo 'nyasya kalpane |
 satsu vyatireka-anvaya-vat tan-mātra-a-sambhavam
 satsu samartheṣv anyeṣu hetuṣu kārya-an-utpattiḥ
 satsu samartheṣv anyeṣu hetuṣu jñāna-kārya-a-
 satsu hi samartheṣu tad-anyeṣu kāraṇeṣu kārya-an-
 sadā | simhe mānavake ca iti ghoṣaṇā apy asti
 sadā kuryur na vā kadācid an-atiśayāt. sarvasya
 sadām yuktam. na ca nyāya-śāstrāṇi sadbhir lābha-
 sadṛśa-a-sadṛśa-ātmanoḥ ||176|| bhāvās ced a-
 sadṛśa-a-sadṛśatvāc ca viṣaya-a-viṣayatvataḥ |
 sadṛśa-apara-utpatti-vipralabdho vā, antya-kṣaṇa-
 sadṛśa-apara-utpatti-vipralabdho vā. antya-kṣaṇa-
 sadṛśa-apara-sambhavāt | bhrānter a-pāsyato
 sadṛśa-aparāpara-utpattiyā a-lakṣita-nānātvasya tad
 sadṛśa-ātmatayā udbhavāt | hetu-rūpa-graho loke
 sadṛśa-ātmanaḥ | aikyam ca hetu-phalayor
 sadṛśa-ātmanaḥ | bhāvyaḥ tena ātmanā yena prati-
 sadṛśa-ātmanaḥ || na hi go-pratyayasya asti
 sadṛśa-ātmanā | a-pratyakṣasya sambandhād anyataḥ
 sadṛśa-ātmano jñānasya sarvatra karmaṇi tena
 sadṛśa-ātmanoḥ ||176|| bhāvās ced a-bhinnena
 sadṛśa-udāhṛtiś ca ataḥ prayatnād vyakti-janmanaḥ
 sadṛśa-pratigrāhakaḥ prayāsyati payo-nidheḥ paya
 sadṛśo nyāyaḥ. evam a-samarthanaḥ kārya-hetāv api
 sadṛśaḥ syād dhetoḥ sadṛśa-ātmanaḥ || na hi go-
 sadṛśatvāc ca viṣaya-a-viṣayatvataḥ | śabdasya
 sadṛśam āha – na santi pramāṇāni prameya-arthāni
 sadṛśam udāharaṇam āha, prayatna-anantaram vyakti
 sadṛśam tena varṇitam | pramāṇānām abhāve hi
 sadṛśam liṅgam sarva-sambandhe tato '-viśeṣeṇa
 sadṛśānām parasaram | buddhiḥ sa-rūpā tad-vic
 sadṛśi gatiḥ || liṅgam svabhāvaḥ kāryam vā dr̥śya-
 sadṛśim śabda-viṣayam āha, tasya api sā katham
 sadbhir upahartavyam eva chala-ādi vijigīṣubhir
 sadbhiḥ praṇītaḥ | tattva-ālokaḥ timirayati tam
 sadbhir lābha-ādy-upārjanāya praṇīyante. tasmān
 sadvitiyo ghaṭa iti pratijñām uparacayya dvādaśa-
 san | vastv-abhāvas tu na asti iti paśya bāndhya-
 san | vastv-abhāvas tu na asti iti paśya bāndhya-
 san || tathā viśuddhe viṣaya-dvaye śāstra-
 san || prakāśamānas tādātmyāt svarūpasya
 san ||10|| tathā viśuddhe viṣaya-dvaye śāstra-
 sann api | grāhaka-ātmā a-parārthatvād bāhyeṣv
 sann api na sarvaḥ śabda upalabhyate sarveṇa.
 sann api sarvo draṣṭuḥ śakyāḥ. ata eva a-dr̥ṣṭasya
 sann artho jñāna-sa-apekṣo na asan jñānena
 sann asan dvedhā ca ity evam. sādhya-dharma-
 sann asan dvedhā ca iti. sa trividhaḥ pratyekam
 sann asan dvedhā pakṣa-dharmaḥ punas tridhā |
 sann asan vā kañcit puruṣa-artham uparuṇaddhi
 sann asann ity-evam-ādiṣv api yathāyogam
 sann asann ity-evam-ādiṣv api yathāyogam
 sann ity ucyate. na vai tan-niṣedha-mātram a-
 sann utpattimān kṛtako vā śabda iti pakṣa-dharma-

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tarhi buddher eva pratibhāso jñāna-rūpatvāt
vā, tat sarvam anityam, yathā ghaṭa-ādiḥ,
-abhāvād asya viparyaye vṛtter a-darśane 'pi
iti. sarveṇa samam grhyeta na vā kenacid iti
vastutaḥ, tasyā vastu-vṛtti-niyama-abhāvāt.
tat sarvam kṣaṇikam, yathā ghaṭa-ādayaḥ.
-abhāve sattva-abhāvaḥ, yathā vandhyā-sute.
eva sattvam utpattimattvam kṛtakatvam vā.
hi sambandhaḥ so 'san katham apekṣate |
eva iti. kāryam ca ayam kevalo 'pi samarthaḥ
svabhāvaḥ satsv anyeṣu upalambha-pratyayeṣu
kiṃ parikṣayā ||211|| na hi śabda-artho 'san
-nivṛtto 'vasthātā avasthitaḥ paryanuyojaḥ.
paścād api vyāptiḥ prasādhyata eva yathā
'napekṣo bhāvas tad-bhāva-niyata iti yaḥ
eva anyatvam ity uktam. sa ca ayam aindriyaḥ
sato doṣasya an-udbhāvanād iti cet, na
||238|| vācako hi vacana-aṅgena tadvān syāt.
iti. tad ime svabhāva-deśa-kāla-viprakarṣeṇa
- bīja-ādayo 'nikura-ādi-janana-svabhāvāḥ
saṅkīryante, tādrśā eva sarva-sādhāraṇāḥ
upādānāt tasya viśeṣaḥ. parārthāḥ
-adhikārāt. ye kadācit kvacit kenacij jñātāḥ
viśeṣa-abhāvāt. kiṃ ca, varṇā nirarthakāḥ
vā vidhīyate. na ca para-upatāpāya
-vādo nāma. para-anugraha-pravṛttāḥ tu
-deśam. tayoś ca vartata iti. aho vyaśana-
ca || pratikṣaṇa-vināśe hi bhāvānām bhāva-
|| astu upakārako vā api kadācic citta-
api | anāditvāt tathābhāvāḥ pūrva-saṃskāra-
-saṅketa-āhita-vāsanā-upaskṛtatvād vijñāna-
na sidhyati. yathā-pratyayaṃ saṃskāra-
-pratyaya-yogena pratikṣaṇam bhinna-śaktayaḥ
svabhāvaṃ janayati, so 'nitya-svabhāvaṃ
-svabhāvaṃ janayati, so 'nityam svabhāvaṃ
antareṇa api bhavaty abhāva-buddhiḥ, yathā
-artha-viśeṣa-jā || śārdūla-śoṇita-ādinām
eṣām a-bhedaḥ. evaṃ-jātiyās ca sarve samūha-
viśeṣa-utpādanam pratyayānām saha-kriyā
-svabhāva-bhedād iti. tatra sahakāribhyaḥ
sthāyī bhāvas tad-upādānaḥ. pāramparyeṇa tu
kasyacit sahakāritva-niyamo na api
sahakāritva-niyama-ayogāt. yatra tu
kriyā-bhogau hi lakṣaṇam | tasmād anādi-
api kadācid aṅkura-an-utpatteḥ. na tatra api
kadācid aṅkura-an-utpatteḥ. na, tatra api
prayogaṃ samīhita-artha-yogyasya utpādanam
'pi na uditam | ajñānam uktā trṣṇā eva
jñāna-vyaktibhyaḥ. na ca tābhiḥ sva-
apavarakam praviṣṭasya sva-upakāribhyaḥ sva-
samāropād rāgo dharme '-tad-ātmake || duḥkha-
samsargād a-vibhāgaḥ. punas tad-dravya-
eva dhūma-avabhāsinim | vyanakti citta-
kuryād iti, prāyas tu saṅghāta-sthāyī bhāva-
cetasāḥ sthitiḥ | kevalasya iti cec citta-
atikrāmet, hanta, a-prasava-dharmakam apeta-
sahakāriṇām pratyayatvam, tatra hetu-
abhūta-artham khalv apy upādāna-bala-bhāvi-
pratipakṣa-sva-pakṣayoḥ || doṣāḥ sva-bīja-
nivṛtte 'py akṣa-viplave || kadācid anya-
tad a-viruddham anyasya api, hetu-phala-
aparāparaiḥ pratyayair yathā bhāva-
snāne dharmā-icchā jāti-vāda-avalepaḥ |
iha a-pratibaddha-sāmarthyāni śīta-kāraṇāni
'-prayoga ity atra uttaram vakṣyate. tasmāt

san eva sāmānyam. tan na, yasmāj jñānād a-
san kṛtako vā śabda iti. atra api na kaścit krama
san kṛtako vā syān nityaś ca ity a-nivṛttir eva
san kenacid drṣṭo na nityaḥ kaścic atīndriyaḥ
san khalv apy arthaḥ pratityapekṣaḥ sādhanam. na
saṃś ca śabda iti. tathā - kṣaṇikatva-abhāve
saṃś ca śabda iti sarva-upasaṃhāreṇa anvayena
saṃś ca śabda utpattimān kṛtako vā iti svabhāva-
saṃś ca sarva-nir-āsaṃso bhāvaḥ katham apekṣate ||
san param apekṣamāṇam katham upekṣeta. param an-
san pratyakṣa eva bhavati sa svabhāva-viśeṣaḥ.
san vā kañcit puruṣa-artham uparuṇaddhi
san vā na ghaṭo bhāvikaḥ, a-tal-lakṣaṇatvāt.
sañ śabdaḥ kṛtako vā, yaś ca evam, sa sarvo
san sa vināśī, naśvaratā-nivṛttau ca sattva-
san sva-buddhau tad-anya-vivekinā a-
santa iti kṛtvā sarve doṣā avaśyaṃ vaktavyā a-
santo 'py a-vācakā varṇāḥ. tan na teṣu vācya-
santo 'py an-upalakṣyaḥ syuḥ. tathā hi - ko
santo 'pi na kevalā janayanti, salila-ādi-kāraṇa-
santaḥ kvacit tair viniyamitās tattva-a-
santaś cakṣur-ādayo '-saṃhata-arthā iti dharmiṇo
santo na jñāyante, teṣām sattā-anubandhī nāśa iti
santaḥ pada-ādi parikalpitam | a-vastuni katham
santaḥ pravartante śāstrāṇi vā praṇīyante ity ado
santo vipratipannam pratipādayanto nyāyam
santatiḥ ||152|| bhinna-deśayor hi bhāvayor
santateḥ | tathā utpatteḥ sa-hetutvād āśrayo
santateḥ | vahny-ādi-vad ghaṭa-ādinām vinivṛttir
santateḥ ||245|| mleccha-vyavahārā api kecin mātr
santateḥ sarva-artha-darśaneṣv anapekṣya api tad-
santatau svabhāva-bheda-utpatter arthakriyā-
santanvantaḥ saṃskārā yady api kutaścit sāmyāt sa
santaṃ janayati iti pramāṇam drṣṭāntena
santaṃ janayati iti pramāṇam drṣṭāntena
santamase hasta-saṅcāreṇa. na, tatra api tathā-
santāna-atīśaye kvacit | moha-ādayaḥ sambhavanti
santāna-avasthā-viśeṣa-śabdā ye samastāḥ kiñcid
santāna-āśrayeṇa ucyate, na dravya-āśrayeṇa,
santāna-upakāra-apekṣi-kāraṇa-kārya-janmany ādyāḥ
santāna-upakārāt tat-kārya-vyapadeśaḥ. yady asya
santāna-upakāreṇa iti na tasya kaścit sahakāri
santāna-upakāreṇa bhāvāḥ pratyayatām
santāna-tulya-jātiya-bījakam || utkhāta-mūlām
santāna-pariṇāma-apekṣatvāt. na evaṃ bhāvasya
santāna-pariṇāma-apekṣatvāt. na evaṃ bhāvasya
santāna-pariṇāmanam vā paśyāmaḥ. tad ubhayaṃ
santāna-preraṇād bhave || ānantaryān na karma api
santāna-bhāvinibhir a-lakṣitābhir ayam param
santāna-viśeṣa-an-utpattāv artha-pratipatti-
santāna-saṃsparśa-mātreṇa eva dayā-udayaḥ | mohaś
santāna-sthiti-kāraṇa-vicchedāt tan-nivṛtīs tad-
santāno dhiyam dhūmo 'gnitas tataḥ || asty eṣa
santānaḥ sahakāri-pratyaya-upajanita-viśeṣaḥ sva-
santānam sthiti-kāraṇam || tad-dhetu-vṛtti-
santānam syād iti iyaṃ naś cintā cittaṃ dunoti.
santānasya pratyaya-antara-apekṣā iti tataḥ
santānasya viparyaya-upādānān na syāt. na tu
santānā dikṣite 'py a-nivāritāḥ | nityasya nir-
santāne tathā eva arpyeta vācakaiḥ | drṣṭa-smṛtim
santāne mṛd-dravya-ākhye pūrvakān mṛt-piṇḍa-
santāne viśeṣa-utpattiḥ, yogya-deśatā-ādy-avasthā
santāpa-ārambhaḥ pāpa-hānāya ca iti dhvasta-
santy agner iti kāraṇa-dravya-sāmānyam abhipretya
santy abhāveṣu śabdāḥ. teṣu katham svabhāva-bheda

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veda-vākyaṅnām kartur a-smaraṅād varṅyate.
na ca te pramāṅa-traya-nivṛṅttāv api na
na ca te pramāṅa-traya-nivṛṅttāv api na
sā viprakṛṅṣṅeṅv apy asti, na ca te na
-vat || vivakṅṣā-paratantratvāṅ na śabdāḥ
-vat ||73|| vivakṅṣā-paratantratvāṅ na śabdāḥ
saṅśayaḥ || a-vyakti-vyāpino 'py arthāḥ
tad-rūpaṅ eva anukuryāt. na hy arthe śabdāḥ
gaty-antara-abhāvāc ca. na eva vākye varṅṅāḥ
ādayo 'pi hi prāṅa-āder hetavo ghaṅa-ādaṅ na
-anuvṛṅttitaḥ || dṛṅṣṅtaṅ buddher na ca anyasya
api buddhyā vyavasthāpanāt sādḥaraṅṅāḥ
||194|| yady api bahulaṅ vināśa-kāraṅṅāni
api syāt. yady api bahulaṅ vināśa-kāraṅṅāni
iha a-pratibaddha-sāmarthyāni dhūma-kāraṅṅāni
iha a-pratibaddha-sāmarthyāni dhūma-kāraṅṅāni
apauruṅṣeyatve bahutaram idāṅim apauruṅṣeyam.
yāthātathyaṅ puruṅṣasya iṅyate parokṅṣe 'rthe,
iha vyāmūḍḥa iti smāryate. atha yad idaṅ na
anantara-udāḥṛṅtaḥ prayogaḥ. atha yad idaṅ na
eva udāḥaraṅam apy atra sadṛṅśam āha – na
iha a-pratibaddha-sāmarthyāni śita-kāraṅṅāni
kathaṅcid bhāvād iti cet, yathā te na
eva, yathā na asya roma-harṅṣa-ādi-viṅṣeṅṣāḥ
eva, yathā – na asya roma-harṅṣa-ādi-viṅṣeṅṣāḥ
na vyabhicārita iti cet, yat kiṅcid etat,
| vicchinna-ābhā iti tac citraṅ tasmāt
eva vikalpa-pratibimbe tad-adhyavasāyī
sa eka-dharma-upagame 'para-dharma-upagama-
ekasmād api karmaṅṅaḥ kayoṅcid artha-an-
artha-asiddhitaḥ || sambandhe pratipakṅṣasya tyāga-
-vyavaccheda-dharmair vibhāgavata ekasya iva
-pratilomanena anyatra pravṛṅttir guṅa-doṅṣa-
a-bhinnaṅ ātmīyam adhyasya tāṅ saṅsrjantī
vikalpā nāṅa-eka-dharma-vyatirekāṅ
vyapadeṅṣāḥ kriyate. buddhi-samīḥā
puruṅṣa-āyatta-vṛṅttīnāṅ śabdāṅam a-vastu-
kiṅṅ tarhy ekam agrato vyavasthitaṅ vastu
bhūta-saṅghāto 'gni-siddhāv upadiṅyamāṅaḥ
sādḥana-dharmasya vyāvṛṅttīḥ sandigdḥā.
tasmāt pratipāḍya-pratipāḍakayor asiddha-
pratipāḍaka-dharmasya tal-lakṅṣaṅatvaṅ
a-pratipatti-sādḥanatvāt, viparīta-
sā ca evam a-śakya-niṅscayā iti na tat
sandigdḥa-pakṅṣa-dharmatva-vat, na api
sādḥanam, dūṅṣaṅam vā, na anyatara-prasiddha-
-ādimāṅ vā iti sādḥye vaktṛṅtva-ādiko dharmāḥ
pratipatti-sādḥanaṅr niṅscitaṅ grāhyam,
-vad iti sādḥya-ādy-a-vyatirekiṅṅaḥ. tathā
nivṛṅttau na vacana-āder nivṛṅttīḥ. iti
sādḥya-dharmayoḥ sandigdḥo vyatirekaḥ.
sādḥya-sādḥana-dharma-ubhaya-vikalāḥ. tathā
a-niṅscayāt siddham a-vipakṅṣatvaṅ dharmiṅi.
-vad iti sādḥya-ādy-a-vyatirekiṅṅaḥ. tathā
-āder hetavo ghaṅa-ādaṅ na santi. tasmāt
puruṅṣo rāga-ādimāṅ vā, vacana-āder iti.
vā vacanād iti. vyatireko 'tra asiddḥaḥ,
vā, vaktṛṅtvād iti. vyatireko 'tra asiddḥaḥ,
-ādināṅ ukta-lakṅṣaṅasya virodḥasya asiddḥeḥ
vā sandeḥe '-hetuḥ, yathā bāṅṣpa-ādi-bhāvena
kiṅṅ na iṅyate. evaṅ hi sukha-ādināṅ a-
iti vartate. yatra anvayo vyatirekaṅ ca
-āgraha-yogayoḥ sādḥya-sādḥana-dharmayoḥ
an-upasaṅhāraḥ, tāvatā vyāpty-asiddḥeḥ. ataḥ
-artha-a-bhedena vyāptā na sādḥyate tāvat

santy asya apy anuvaktāra iti dhig vyāpakaṅ tamaḥ
santi iti śakyaṅte 'dhyavasātum. yo 'pi jñāpaka-
santi iti śakyaṅte vyavasātum. tasmāṅ na sarva-
santy eva. tatra api sati pratyakṅṣa-anumāna-
santi kutra vā | tad-bhāvād artha-siddḥau tu
santi kutra vā | tad-bhāvād artha-siddḥau tu
santi taj-jāti-bhāvīnaḥ | kvacin na niyamo dṛṅṣṅtyā
santi tad-ātmāno vā, yena tasmin pratibḥasamāne
santi, tad ekam eva śabda-rūpaṅ vyaṅjaka-anukrama
santi. tasmāt sandigdḥa-sāmarthyā ātmano
santi tāni na yanti kim | dhāraṅa-preraṅa-kṅṣobha-
santi, te 'py etena vyākhyātāḥ. sa ca sva-vācā
santi teṅṅam api sva-pratyaya-adḥīna-sannidhitvāṅ
santi, teṅṅam api sva-pratyaya-adḥīna-sannidhitvāṅ
santi dhūma-abhāvād iti. tat kāryaṅ hetu-vyāpty-a
santi dhūma-abhāvād iti. vyāpaka-anupalabdhir
santi puruṅṣa-kṛṅtāny api vākyaṅi kāṅnicid evaṅ-
santi puruṅṣā atīndriya-artha-dṛṅśa iti iṅṣṅtaṅ syāt.
santi pradhāna-ādayo 'nupalabdhier iti. tatra
santi pradhāna-ādayo 'nupalabdhier iti. tatra
santi pramāṅṅāni prameya-arthāni iti, pramāṅṅāṅam
santi, vahner iti. vyāpaka-viruddḥa-upalabdhir
santi, sa prakāro 'bhāvāḥ. śāśa-viṅṣaṅayos ca ayaṅ
santi sannihita-dahana-viṅṣeṅṣatvāt. etena tat
santi sannihita-dahana-viṅṣeṅṣatvāt. roma-harṅṣa-ādi
santi hy evaṅ-prakārā api vyavahārā loka iti.
santu sakṛḍ dhiyaḥ || pratibḥāsa-a-viṅṣeṅṣā ca sa-
santuṅṣyati. tathābhūtāt vād eva śabda-artha-
sandaṅśana-arthaḥ. tad-an-abhyupagame ca ubhaya-
sandaṅśanāt. vahaṅtām api manṅṅāṅam punaḥ kvacid
sandaṅśanād api | na kāṅṅhīna-vad utpattiḥ punar
sandaṅśanena pratibḥāsanāt, vyavaccheda-antara-
sandaṅśanena yuktā iti prasiddḥer anvaya iti cet.
sandaṅśayati, sā ca eka-sādḥya-sādḥanatayā anya-
sandaṅśayanti. na ca te nir-āśrayās tad-bheda-
sandaṅśita-vibhāgatvāt sarvasya śabda-arthasya. a
sandaṅśināṅ yathā-abhyāsaṅ vikalpa-prabodha-
sandaṅśya vṛṅṣo 'yam iti saṅketāḥ kriyate.
sandigdḥa-asiddḥaḥ. yathā iha nikuṅṅje mayūraḥ
sandigdḥa-ubhaya-vyatireko yathā – a-vīta-rāgāḥ
sandigdḥa-dharmi-sambandḥa-anvaya-vyatirekā dharmā
sandigdḥa-pakṅṣa-dharmatva-vat, na api sandigdḥa-
sandigdḥa-pratipatti-śṛuti-vat. anaikāntikasya tu
sandigdḥa-lakṅṣaṅam vyavahāra-yogyam, pakṅṣa-
sandigdḥa-lakṅṣaṅo hetur iti na kaṅcid dhetuḥ syāt.
sandigdḥa-vāci, punaḥ sādḥana-apekṅṣatvād iti. ko
sandigdḥa-vipakṅṣa-vyāvṛṅttikaḥ. sarvajñō vaktā na
sandigdḥa-viparyasta-rūpayor iṅṣṅa-an-iṅṣṅa-
sandigdḥa-vyatireka-ādayo vācyāḥ. na hy ebhir
sandigdḥa-vyatireko 'naikāntiko vacana-ādiḥ.
sandigdḥa-sādḥana-vyatireko yathā – na trayī-
sandigdḥa-sādḥya-dharma-ādayaṅ ca, yathā rāga-
sandigdḥa-sādḥya-dharmā apy evam a-vipakṅṣa iti
sandigdḥa-sādḥya-vyatireka-ādayaḥ, yathā a-
sandigdḥa-sāmarthyā ātmano vyatirekaḥ. te 'pi
sandigdḥo 'tra vyatirekaḥ, sarvajñō vaktā na
sandigdḥo 'nvayaḥ. sarvajñā-vīta-rāgayor
sandigdḥo 'nvayaḥ. sarvajñā-vīta-rāgayor
sandigdḥo nairāṅmyād vyatirekaḥ. ātma-pratiniyame
sandigdḥo bhūta-saṅghāto 'gni-siddḥau. yathā ca
sandigdḥo bhedo bhavati. kasyacid rūpasya
sandigdḥaḥ, yathā – sa-ātmakaṅ jīvac-charīraṅ
sandigdḥo vyatirekaḥ. a-vyatireko yathā – a-vīta
sandigdḥo vyatirekaḥ. pūrva-uktāc ca anupalabdhī-
sandigdḥo vyatirekaḥ. prati-karaṅa-bhedam ca

NB_03130
PV_02143
V3_12111
V3_12204
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V3_02906
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PV_04238
PV_04242
V3_11506
SV_01104
V2_09307
V3_05708
V3_11206
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V3_13301
PV_04091
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PV_04266
V3_05702
NB_03062
V3_04109
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V3_04506
V3_03707
V2_05302
PV_04261
V3_10813
NB_03070
V3_10703
SV_15206
PV_04241
PV_04264
V3_12205
NB_03071
V3_10708
SV_16424
V3_11206
V3_11601
VN_00209
NB_03107
V2_07603
SV_09717
V2_06910
PV_04238
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V3_10606
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a-sarvajñatā-an-āptatayoḥ sādhyā-dharmayoḥ
doṣa-saṅksayaḥ || na ity eke vyatireko 'sya
na ca asann ātmā, sattā-sādhana-vṛtṭeḥ.
a-vyatireke 'py asataḥ sapakṣād vyatirekaḥ
a-jñāta-viplavāḥ || sattā-sādhana-vṛtṭeś ca
viṣayiṇo 'sambhavād a-pakṣa eva. tasmāt
vacana-ādes tatra sattvam asattvam vā
ity upadarśane 'nyasya api tatra abhāve
tad-abhāve na bhavati iti. evaṃ hy asya a-
eva katham abhāva-niścayaḥ. yasmād idam iha
'-vyatireke 'pi sapakṣād vinivartanam |
-ātmatayā sa ca || nairātmyād api tena asya
vacana-ādes tatra sattvam asattvam vā
eka-siddha-pratiśedhaḥ. prasiddha-vacanena
ity eka-prasiddha-pratiśedhaḥ, prasiddha iti
sādhaniyāḥ. tasmād dr̥śya-a-dr̥ṣṭi-siddhāv a-
asya api vipakṣe 'dr̥ṣṭi-mātreṇa vyāvṛttir a-
-sarvajña-viparyayād vaktṛtva-āder vyāvṛttiḥ
'nupalambhanāt | asiddhāyām asattāyām
-ādimattvasya sādhanā-dharmasya vyāvṛttiḥ
-aṇu-vad ghaṭa-vad iti sādhyā-ādi-vikalāḥ.
pramāṇābhyām sa ca upagama iṣyate |
-artham. kiṃ punar nirākṛto na pakṣaḥ.
dr̥śya-a-dr̥ṣṭāv asann iti | tasyāḥ siddhāv a-
dr̥śya-a-dr̥ṣṭāv asann iti | tasyāḥ siddhāv a-
vā sandehe 'siddhaḥ. yathā bāṣpa-ādi-bhāvena
na tādr̥śām bhāvo 'numāna-viṣayaḥ. sa hi
-abhidhānād doṣa eva. pakṣa-dharme 'pi tarhi
sandeha-sāadhanāt. vyatirekiṇaś ca
-a-loha-lekhyā-vat. virodhasya ca a-dr̥ṣṭeḥ
asattvam vā niścaya-apekṣam, niścaye 'pi
vyavahāra-yogyam, pakṣa-dharmatva-ādi-
na hi śrāvaṇatvam kutaścid vyatiricyate,
adr̥śyāt puruṣāt prāṇa-āder a-nivartanāt |
ca anupalabdhi-lakṣaṇād idr̥śām prayogāṇām
anupalambhasya adr̥śya-ātma-viṣayatvena
anupalambhasya adr̥śya-ātma-viṣayatvena
āhosvic chabda-svabhāva-sthiter iti
-lekhyā-vat || bhāve virodhasya a-dr̥ṣṭau kaḥ
tatra viṣayi pratiśidhyate | jñāna-abhidhāna-
sandigdhaḥ syāt prāṇa-ādinām, ātmanaḥ
ity a-darśane 'pi vyatireko na sidhyati
iti vyatireko 'darśane 'pi na sidhyati,
tasmāc cheṣavad anumānam etat. vyatirekasya
a-sandigdha. tena ayam apy ekasya rūpasya
apy asiddheḥ. ata eva anvaya-vyatirekayoḥ
a-nivṛttir eva śaṅkāyāḥ. tato vyatirekasya
-rūpatvāt. tata eva anvaya-vyatirekayoḥ
asati tasmin sādhyā-abhāve hetv-abhāvasya
asati tasmin sādhyā-abhāve hetv-abhāvasya
-smṛti-vipramoṣayor a-pratipatteḥ, sandehe
'pi sapakṣād vinivartanam | sandigdham tasya
an-anya-upanaya iti cet, tulyā vṛtti-tat-
dharmā hetvābhāsāḥ. tatra, eka-a-prasiddhi-
antara-ślokaḥ. tathā svayaṃ tad-āśrayasya vā
dvayo rūpayor ekasya asiddhāv aparasya ca
vā sandigdham. anayor eva dvayo rūpayoḥ
-deṣe vā vartamānaḥ. tathā, asya eva rūpasya
'siddham. tathā svayaṃ tad-āśrayaṇasya vā
praty a-śaktiḥ | trairūpya-asiddhi-
sādhāraṇaḥ pakṣa-dharma-prabhede nirदिष्टाḥ.
hetvābhāsāḥ. tathā ekasya rūpasya asiddhau
-bhāk ||68|| ekaikasya rūpasya asiddhau
ekasya pakṣa-dharmasya hetu-rūpasya asiddhau
ekasya rūpasya dharmi-sambandhasya asiddhau

sandigdho vyatirekaḥ. sandigdha-sādhana-vyatireko
sandigdho vyabhicāry atah | a-kṣayitvam ca
sandigdhaḥ syāt. na ca pareṇa tathā upagata ity a
sandigdhaḥ syāt prāṇa-ādinām, ātmanaḥ sandehāt.
sandigdhaḥ syād asan na saḥ | asattvam ca
sandigdho hetu-vyāpāra-viṣayaḥ. anumānasya
sandigdham. anayor eva dvayo rūpayoḥ sandehe
sandigdham asya sāmartyam. anyat tatra samartham,
sandigdham tat-kāryatvam samarthitam bhavati.
sandigdham, tasmād idam iha na asti iti ca su-
sandigdham tasya sandehād vipakṣād vinivartanam ||
sandigdham vinivartanam | astu nāma tathā apy
sandigdham. sandehe vyabhicāra-bhāk. dvayor iti
sandigdhayoḥ śeṣavad-asādhāraṇayoḥ sapakṣa-
sandigdhayoḥ śeṣavad-asādhāraṇayoḥ sapakṣa-
sandigdha eva tan-nimittatve 'py asaj-jñāna-
sandigdha. tena ayam apy ekasya rūpasya sandehād
sandigdha. vaktṛtva-sarvajñatvayor virodha-
sandigdha vyatirekitā ||289|| na hy ayam puruṣa-
sandigdha. sandigdha-ubhaya-vyatireko yathā – a-
sandigdhas ca – rāga-ādimān vacanād rathyā-
sandigdhe hetu-vacanād vyasto hetor an-āśrayaḥ ||
sandigdhe hetu-vacanād vyasto hetor an-āśrayaḥ ||2
sandigdhou tat-kāryatve 'pi dhī-dhvanī ||
sandigdhou tat-kāryatve 'pi dhī-dhvanī ||41|| na
sandihyamāno bhūta-saṅghāto 'gni-siddhāv
sandṛśya eva bhavati. sa ced bhaven madhya-
sandeha-anyatara-asiddher dūṣaṇam syāt. evam etat,
sandeha-ayogāt kṛtakatva-ādinā anityatve, vastu-
sandeha eva. nairātmyena prāṇa-ādinām ukta-
sandeha-mukhena eva doṣāt. so 'niścaye 'pi tulya
sandeha-vat. lakṣaṇe jñāna-grahaṇac ca. ukta-
sandeha-sāadhanāt. vyatirekiṇaś ca sandeha-ayogāt
sandeha-hetutā-ākhyātyā dr̥śya-arthe sā iti
sandeha-hetutvam unneyam. rāga-ādinām apy artha-
sandeha-hetutvāt. tato 'sarvajña-viparyayād
sandeha-hetutvād ity uktam. ko hy atra virodho
sandehaḥ. loka-icchayā api parāvartyamānāḥ śabdāḥ
sandeham nivartayet | kvacid viniyamāt ko 'nyas
sandeham yathā a-dāhād a-pāvakaḥ || tathā anyā na
sandehat. ata eva vipakṣād api. ekatra hi niyame
sandehat. dvividho hi padārthānām virodhaḥ. a-
sandehat. bādha-bhāve hy apara-abhāvo niścicyate.
sandehad a-samartham a-darśane 'pi vipakṣa-vṛtṭeḥ.
sandehad anaikāntikaḥ. dvayor viruddho 'siddhau
sandehad anaikāntikaḥ, sādhyā-itarayor ato '-
sandehad anaikāntikaḥ syād dhetvābhāsāḥ. na apy a
sandehad anaikāntikaḥ. sādhyā-itarayor ato
sandehad iti vakṣyāmaḥ tau punar hetū yat kiñcit
sandehad iti vistareṇa vakṣyāmaḥ. anityatve yathā
sandehad bahuṣu darśane ca, ekatra draṣṭur
sandehad vipakṣād vinivartanam || ekatra niyame
sandehabhyām abhāva-asiddhir ity an-upanayaḥ.
sandehe '-prasiddho vyabhicāra-bhāk | dvayor
sandehe '-hetuḥ, yathā bāṣpa-ādi-bhāvena
sandehe 'naikāntikaḥ. yathā vita-rāgaḥ kaścit
sandehe 'naikāntikaḥ. yathā sa-ātmakam jivac-
sandehe 'py anaikāntika eva. yathā a-sarvajñāḥ
sandehe 'siddhaḥ. yathā bāṣpa-ādi-bhāvena
sandehe prapattṛṇām a-sāadhanam ||67|| jñāpako hi
sandehe, yathā – a-sarvajñāḥ kaścid vivakṣitaḥ
sandehe vā anaikāntikaḥ. katamasya ekasya.
sandehe vā asiddho 'naikāntikaś ca hetvābhāso
sandehe vā asiddho hetvābhāsāḥ. tathā ekasya
sandehe vā asiddho hetvābhāsāḥ. yathā, anityaḥ

V3_09103	hetur yad-ātmatayā jñāpayati, tad-asiddhau	sandehe vā na jñāpakāḥ, śabda-vat. trairūpyāc ca
NB_03056	an-uktau sādhana-ābhāsaḥ. uktāv apy asiddhau	sandehe vā pratipādyā-pratipādakayoḥ. ekasya
NB_03109	ekaikasya dvayor dvayor vā rūpayor asiddhau	sandehe vā yathāyogam asiddha-viruddha-
V3_09110	-bhāk | dvayor viruddho 'siddhau ca	sandehe vyabhicāra-bhāk ||68|| ekaikasya rūpasya
V3_11507	-ādes tatra sattvam asattvam vā sandigdham.	sandehe vyabhicāra-bhāk. dvayor iti vartate.
V3_11503	ca-śabdo dvayor ekasya asiddhāv aparasya ca	sandehe vyabhicāra-bhāḡ iti sūcana-arthaḥ, yathā
V2_06910	a-darśana-smṛti-vipramoṣayor a-pratipatteḥ,	sandehe sandehād bahuṣu darśane ca, ekatra
PV_02045	'ntya-cetasah | tad yad apy arhataś cittam a-	sandhānaḡ kuto matam || asiddha-arthaḥ pramāṇena
PV_03344	kalpanā na akṣa-dhīr yadi | an-iṣṭa-ādāv a-	sandhānaḡ drṣṭam tatra api cetasām || tasmāt
PV_02045	drṣṭa eva astu sarvadā || citta-antarasya	sandhāne ko virodho 'ntya-cetasah | tad yad apy
PV_02119	na hetu-vaikalyāt sarveṣām antya-cetasām | a-	sandhir idrṣam tena śeṣavat sādhanam matam ||
PV_02036	| kim āsīt tasya yan na asti paścād yena na	sandhimat || na sa kaścit pṛthivy-āder aṃśo yatra
PV_02265	| atha buddhes tadā abhāvān na syuḥ	sandhiyate malaiḥ || buddhes teṣām a-sāmarthyē
PV_03122	-itarayor aikyād eka-siddhir dvayor api ||	sandhiyamānaḡ ca anyena vyavasāyam smṛtiḡ viduḥ |
V1_03211	||37|| ity antara-ślokāḥ. etena indriya-	sannikarṣa-artha-ālocana-viśeṣaṇa-jñānāni
V1_03106	an-ātma-bhūtaś ca asya indriya-artha-	sannikarṣa-ādiṣu hetuṣu vidyamāno 'pi bhedo
V1_03308	na ayam vastu-sanniveśī vyavahāraḥ. na api	sannikarṣah pramāṇam, sarva-ātmanā sannikṛṣṭasya
SV_13124	-utpatteḥ. tasmād eṣa śabdo na indriyam na	sannikarṣam na ātmānam anyad vā kiñcij jñāna-
V3_05308	-utpatteḥ. tasmād eṣa śabdo na indriyam na	sannikarṣam na ātmānam anyad vā kiñcij jñāna-
SV_04101	-āloka-manaskārā ātma-indriya-mano-'rtha-tat-	sannikarṣā vā asaty api tad-bhāva-niyate sāmānyē
SV_06801	-manaskāresv ātma-indriya-mano 'rtha-tat-	sannikarṣeṣu vā rūpa-vijñāna-eka-kāryeṣu tat-
HB_00406	sāmarthyā-bhedaḥ, aparāpara-dhūma-pramita-	sannikṛṣṭa-agni-vad agni-mātra-sādhye 'rthe. etena
V1_03309	na api sannikarṣah pramāṇam, sarva-ātmanā	sannikṛṣṭasya api kaiścid eva dharmaiḥ
NB_01013	tasya viśayaḥ svalakṣaṇam. yasya arthasya	sannidhāna-a-sannidhānābhyāḡ jñāna-pratibhāsa-
V1_00805	ca. vikalpakam tu mano-vijñānam artha-śakti-	sannidhāna-anapekṣam vikalpa-vāsanā-utthāpitam a-
V1_02203	viśaya-upanibandhanānām sukha-ādīnām tat-	sannidhāna-abhāve 'bhāvāt. na apy an-indriyāḥ,
HB_01413	sva-kāraṇebhyaḥ. tāny enam aparā-pratyaya-	sannidhāna eva kiḡ janayanti, kadācid anyathā api
SV_13101	apy akiñcitkarasya sannidhānasya apy a-	sannidhāna-tulyatvāt tasya idam ity upasamhāro
V3_05201	apy akiñcitkarasya sannidhānasya apy a-	sannidhāna-tulyatvād asya idam ity upasamhāro 'pi
SV_12712	ca vākyāt. tac ca atīndriyam iti kutaḥ syāt.	sannidhāna-mātreṇa janane '-vyutpannasya api syāt.
SV_13420	-upalambho dhvani-vad upalambha-sākalya-	sannidhāna-sādhyam arthaḡ katham sādhyet. ko hi
SV_10429	etān sādhyati iti sva-nimitta-sāmagrī-yogya-	sannidhānaḥ sarvo 'tra drṣṭāntaḥ. asattā punar
SV_09815	sva-pratyaya-adhīna-sannidhitvān na avaśyam	sannidhānam iti kaścīn na vinaśyed api. na hy
V2_07705	sva-pratyaya-adhīna-sannidhitvān na avaśyam	sannidhānam iti kaścīn na vinaśyed api. na hy
SV_15612	artha-hetor a-kṛtakatvān nityasya nityam	sannidhānam iti nityam tad-artha-siddhiḥ syāt (293
V1_00212	-svabhāvo yathāvidhe siddhaḥ, tathāvidha-	sannidhānam sūcayati. sāmānyena ca sambandhino
SV_13101	-darśanāt. anyathā kvacid apy akiñcitkarasya	sannidhānasya apy a-sannidhāna-tulyatvāt tasya
V3_05201	-darśanāt. anyathā kvacid apy akiñcitkarasya	sannidhānasya apy a-sannidhāna-tulyatvād asya
SV_09906	tadutpatti-pratyayānām kadācit tatra api	sannidhānāt. katham na sa-apekṣāḥ. yāvatā sa eva
V2_07804	tadutpatti-pratyayānām kadācit tatra api	sannidhānāt. katham na sa-apekṣāḥ. yāvatā sa eva
SV_01710	martyena na bhāvyaḡ gomatā api kim ||24||	sannidhānāt tathā ekasya katham anyasya sannidhiḥ
V2_10003	martyena na bhāvyaḡ go-matā api kim ||70||	sannidhānāt tathā ekasya katham anyasya sannidhiḥ
SV_10428	-vyavahārānām upalabhya-anupalabdhiḥ. sā sva-	sannidhānāt sva-nimittān etān sādhyati iti sva-
SV_13207	-deśa-sthitaiś ca. yogya-indriyatvād viśaya-	sannidhānād a-pratibandhāc ca. saḡkṛṭasya
NB_01013	svalakṣaṇam. yasya arthasya sannidhāna-a-	sannidhānābhyāḡ jñāna-pratibhāsa-bhedas tat
SV_13803	-a-sannihita-kāraṇatvena utpāda-an-utpādāt,	sannidhāne 'py an-utpannasya a-tat-kāraṇatvāt,
SV_08310	kāraḡ sa teṣām a-bhinnaḥ svabhāvaḥ. eka-	sannidhāne 'py asti iti. a-vaikalyāt kāraṇasya
V1_01210	smārto vikalpaḥ. api ca yat-	sannidhāne yo drṣṭas tad-drṣṭes tad-dhvanau
HB_03813	-a-sādhanē pravivecyā tasya iṣṭa-artha-	sannidhāpana-pratyayāt pravartate. tatra yad asya
V3_12402	iti tato vyatirekī varṇyeta. anyathā ātma-	sannidhāyane ko nairātmyād vyatirekasya upayogaḥ.
SV_11725	-prasāṅgāt, a-prasiddhasya a-jñāpakatvāt.	sannidhi-mātreṇa jñāpane '-vyutpannānām api syāt.
SV_13422	sad-asator upalambha-sādhyeṣv artheṣu. na ca	sannidhi-mātreṇa sādhanāḥ. vyakty-apekṣanāt. sā
SV_03606	etad api puruṣa-abhiprāya-nir-apekṣam vastu-	sannidhi-mātreṇa svayaḡ pravṛttam. te tu tatra
SV_01710	|24|| sannidhānāt tathā ekasya katham anyasya	sannidhiḥ | gomān ity eva martyena bhāvyaḡ
V2_10003	|70|| sannidhānāt tathā ekasya katham anyasya	sannidhiḥ | gomān ity eva martyena bhāvyaḡ
PV_03517	|| atīta-ādi-vikalpānām yeṣām na arthasya	sannidhiḥ | sañcāra-kāraṇa-abhāvād utsided artha-
V3_12907	nanu sva-āśraya-vyāpti-vādinā api tad-deśa-	sannidhir iṣyata eva iti kim an-iṣṭam. a-kriyasya
V3_01709	vṛkṣe vā śāṅkā bhavati. na hi viśeṣa-śabda-	sannidhir eva sāmānya-śabdānām viśeṣa-avasthiti-
SV_09815	kāraṇāni santi teṣām api sva-pratyaya-adhīna-	sannidhitvān na avaśyam sannidhānam iti kaścīn na
V2_07705	santi, teṣām api sva-pratyaya-adhīna-	sannidhitvān na avaśyam sannidhānam iti kaścīn na
V1_01107	kalpayato gor darśanāt. na api iyam artha-	sannidhim apekṣeta. na hi gava-ādi-vikalpo 'rtha-
V1_01102	sā ca nivartyeta icchayā matiḥ | na artha-	sannidhim ikṣeta (9abc) api ca iyaḡ viśeṣaṇa-ādi-
V3_08602	tad-abhāve na syāt. bhavanti sva-nimitta-	sannidhiḡ sūcayati iti gotvād viṣṇitā-
PV_02075	|| tayos ca dhātu-sāmāya-āder antar-arthasya	sannidheḥ | etena sannipāta-ādeḥ smṛti-bhramāśa-
PV_02176	vā || sarvadā sarva-buddhīnām janma vā hetu-	sannidheḥ | kadācid upalambhāt tad a-dhruvaḡ doṣa

PV_02104 | ekatve 'pi bahu-vyaktis tad-dhetor nitya-
SV_15608 bhramśād dṛṣṭaḥ, kasyacid anuṣṭhānād devatā-
SV_15609 tu kasyacid eva samayasya an-anuṣṭhānād a-
PV_03515 | dhiyaṃ na anubhavet kaścīd anyathā arthasya
VN_03309 ity api parasparam bādhakam eka-artha-
V1_02205 punaḥ sambhavāt. na apy a-manaskārāḥ, ubhaya-
V1_01107 apekṣeta. na hi gava-ādi-vikalpo 'rtha-
V1_01303 smṛter ayogāt. sati hy artha-darśane 'rtha-
PV_04280 -dhruva-bhāva-vat || hetv-antara- samūhasya
V3_12905 iyaṃ sva-sattā-mātra-anubandhini tad-deśa-
PV_02076 -sāmya-āder antar-arthasya sannidheḥ | etena
PV_02011 yādṛg-adhiṣṭhāṭṛ-bhāva-abhāva-anuvṛttimat |
V3_09602 yādṛg adhiṣṭhāṭṛ-bhāva-abhāva-anuvṛttimat |
SV_16724 avasaram pratipādayiṣyāmaḥ. nanu kaścil loka-
PV_03230 ādinām anekatvāt siddho 'neka-grahaḥ sakṛt |
VN_01414 dravyād artha-antaram, kiṃ tarhi dravyasya
PV_03230 sakṛt | sanniveśa-graha-ayogād a-grahe
SV_10823 ca a-pratyakṣatā, yathā śabda-ādi-rūpa-
V1_03407 parama-aṅuṣv abhāvāt. ekaś ca ayaṃ jñāna-
V1_03308 vyavasthā-bheda-darśanāc ca na ayaṃ vastu-
SV_02515 yato bhinnās tad-bheda-pratyāyanāya kṛta-
SV_17610 -kāmasya asiddhir ity uktam. tena a-
SV_13802 ca pratīyoḥ pūrvāpara-bhāva-ayogāt,
V2_06210 dṛśya-ātmanām eva teṣāṃ tad-viruddhānām ca
V1_01109 'rthe bhavati. idaṃ ca naḥ pratyakṣam,
PV_03516 kaścīd anyathā arthasya sannidhau || na ca a-
SV_13802 pūrvāpara-bhāva-ayogāt, sannihita-a-
SV_14011 viveka-sad-bhāvāt. yady aparāṇi jñānāni prak
SV_00614 yathā na asya roma-harṣa-ādi-viśeṣāḥ santi
V2_06314 - na asya roma-harṣa-ādi-viśeṣāḥ santi
NB_02040 yathā - na asya roma-harṣa-ādi-viśeṣāḥ,
V1_01007 | na hi idaṃ iyato vyāpārān kartuṃ samartham,
SV_07306 api sāmānya-lakṣaṇa-avabhāsinām pratyayanām
HB_01604 kārya-utpatteḥ. api ca sa tadā eva tāvat
NB_03118 -svabhāva-mātra-anubandhinī tad-deśa-
V3_12810 -svabhāva-mātra-anubandhinī tad-deśa-
PV_03515 bahir-aṅgo 'ntar-aṅgikām || bāhyaḥ
SV_00626 sa svabhāvo 'nuvarṇitaḥ ||7|| asāv api yathā-
V3_08209 svabhāvo 'nuvarṇitaḥ ||63|| asāv api yathā-
V1_01109 idantayā iti cet ||9|| na hy ayaṃ gaur ity a-
VN_03814 iti cet, kim idānīm uttara-pratijñā-
VN_03811 śabda iti parityajati, tasya pratijñā-
VN_03807 pratijñāta-artha-apanayanam pratijñā-
PV_04244 a-vyatireke 'pi prāṇa-ādir na sapakṣataḥ ||
V3_12307 -abhāve 'pi sapakṣe prāṇa-ādir na iṣṭaḥ.
NB_03032 -mukhena vyatireka-mukhena vā prayuktena
V3_12202 bhavati, atiprasaṅgāt. na ca upagama-balena
PV_03097 yatra kvacana sambhavād | dharmāḥ pakṣa-
V3_07708 vipakṣa-vṛtṭyā vyabhicārah. tat-pakṣa-
V3_01703 iti riktā vāco-yuktiḥ. etena pakṣa-
V3_00702 kalpanā-samāropito na liṅgam, yathā - pakṣa-
V3_04803 nityo 'sparśatvād iti. katham a-
V3_04902 samāviśād ghaṭa-ādikaṃ sapakṣayati. tena a-
V3_12101 vyatirekasya avyabhicāra-asiddheḥ. tata eva
V3_12407 'saty anvaya-ayogād a-vyabhicarita-anvayaṃ
V3_12408 api katham a-vyatireko vipakṣāt, katham vā
V3_12010 api tulya iti katham a-samaḥ prāṇa-ādīḥ. a-
V3_12105 -rūpatvāt. asataḥ sapakṣān na nivṛttir ity a-
V3_12101 -asiddheḥ. tata eva sapakṣa eva asti, a-
V3_13204 pṛthag ucyate, gata-arthatvāt. hetoḥ
NB_03136 dṛṣṭānta-ābhāsair hetoḥ sāmānya-lakṣaṇam
NB_03122 lakṣaṇam pṛthag ucyate gata-arthatvāt. hetoḥ
NB_02005 punar liṅgasya anumeye sattvam eva,
V3_04809 -viśaye 'pi nañi vibhāgena niyoga-vṛtṭeḥ.
V2_09308 iti sandigdhayoḥ śeṣavad-asādhāraṇayoḥ

sannidheḥ || na aneka-hetur iti cen na a-viśeṣāt
sannidher a-sākalyena virāadhanāc ca. sarva-
sannidher na artha-an-arthau. kiṃ ca kramasya
sannidhau || na ca a-sannihita-arthā asti daśā
sannidhāv apara-artha-a-sambhavāt. tatra hetu-
sannidhāv api middha-ādi-vipluta-dhiyo 'bhāvāt.
sannidhāv eva bhavati. na anyathā idantayā iti
sannidhau dṛṣṭe śabde tataḥ smṛtiḥ syāt, agni-
sannidhau niyamaḥ kutaḥ | bhāva-hetu-bhavatve kiṃ
sannidhau sādhye tat-sambandhitā hetuḥ. nanu sva-
sannipāta-ādeḥ smṛti-bhramśa-ādayo gatāḥ |
sanniveśa-ādi tad yuktaṃ tasmād yad anumīyate ||
sanniveśa-ādi tad yuktaṃ tasmād yad anumīyate ||69
sanniveśa-ādir ayukti-viśayo 'pi sambhāvāniya-
sanniveśa-graha-ayogād a-grahe sanniveśinām ||
sanniveśo 'vasthā-antaram, yathā aṅgulīnām muṣṭiḥ.
sanniveśinām || sarvato vinivṛttasya vinivṛttir
sanniveśinām sukha-ādinām dravya-karma-sāmānya-
sanniveśi ity na ca bahūni rūpaṇi sañcitāni tathā
sanniveśi vyavahārah. na api sannikarṣaḥ pramāṇam,
sanniveśaiḥ śabdais tatas tato bhedaṃ upādāya
sannīscaya-phalā anupalabdhir na sidhyate ||339||
sannihita-a-sannihita-kāraṇatvena utpāda-an-
sannihita-anya-upalambha-kāraṇād asiddhiḥ siddhiś
sannihita-artha-nīscaya-lakṣaṇatvāt. na etad asti,
sannihita-arthā asti daśā kācid ato dhiyaḥ |
sannihita-kāraṇatvena utpāda-an-utpādāt,
sannihita-kāraṇāni pūrva-jñāna-vaj jātāni eva
sannihita-dahana-viśeṣatvāt. etena tat kāryād api
sannihita-dahana-viśeṣatvāt. roma-harṣa-ādi-
sannihita-dahana-viśeṣatvād iti. kāraṇa-viruddha-
sannihita-viśaya-balena utpatter a-vicāratvāt,
sannihita-viśayatā, viśaya-balena utpattir vā iti
sannihita-sakala-sahakāri kāryaṃ kiṃ karoti.
sannihita-svabhāvātā. na hi yo yatra na asti tad-
sannihita-svabhāvātā. na hi yo yatra na asti, sa
sannihito 'py arthas tām vibandhuṃ hi na prabhuḥ |
sannihitān na anyam apekṣata iti tan-mātra-
sannihitān na anyam apekṣata iti tan-mātra-
sannihite 'rthe bhavati. idaṃ ca naḥ pratyakṣam,
sannyāsa-apekṣayā, tasya tad eva ādyaṃ
sannyāso nāma nigrāhasthānam iti. atra api yady
sannyāsaḥ. yaḥ pratijñātam artham anityaḥ śabda
sapakṣa-a-vyatireki ced dhetur hetur ato 'nvayī |
sapakṣa-a-vyatireki ced dhetur hetur ato 'nvayī |
sapakṣa-a-sapakṣayor liṅgasya sad-asattva-
sapakṣa-a-sapakṣau vyavasthāpya pramāṇa-
sapakṣa-anyataratva-ādir apoditaḥ || tatra api
sapakṣa-anyataratva-ādinām a-vipakṣa-vṛtṭer
sapakṣa-anyataratvam api pratyuktam. api ca
sapakṣa-anyataratvād anityaḥ śabdo nityo vā iti.
sapakṣa-apekṣayā bhede 'sato 'n-adhikāraṇatvād
sapakṣa ity na sarva-anya-dharma-yogini pratītiḥ,
sapakṣa eva asti, a-sapakṣa eva na asti iti
sapakṣa eva asti ity anvayinam eva hetum āha.
sapakṣa eva asti iti. kiṃ hy asya avadhāraṇasya
sapakṣa eva na asti iti ca asya sapakṣe 'stītā
sapakṣa eva na asti iti cet, na iti sā eva
sapakṣa eva na asti iti dṛṣṭāntayor anyataraṇa
sapakṣa eva sattvaṃ vipakṣāc ca sarvato vyāvṛtī
sapakṣa eva sattvaṃ vipakṣe ca sarvatra asattvam
sapakṣa eva sattvam a-sapakṣāc ca sarvato
sapakṣa eva sattvam, a-sapakṣe ca asattvam eva
sapakṣa-lakṣaṇa-virodhāc ca na evaṃ pratītiḥ.
sapakṣa-vipakṣayoḥ. asaty api pratibandhe '-

V3_04506	eva, a-sambaddhād vimarśa-ayogāt. na tu	sapakṣa-vipakṣayoḥ sattvam asattvam vā nīscaya-
V3_04501	vā. tasya asya pakṣa-dharmasya tattvam	sapakṣa-vipakṣayoḥ sad-asattvam ca yathāyogam
V3_13208	ghaṭa-ākāśayor iti darśanīyam. na hy anyathā	sapakṣa-vipakṣayoḥ sad-asattve yathokta-prakāre
NB_03122	ghaṭa-ākāśayor iti darśanīyam. na hy anyathā	sapakṣa-vipakṣayoḥ sad-asattve yathokta-prakāre
NB_03067	ādike dharme sādhye prameyatva-ādiko dharmah	sapakṣa-vipakṣayoḥ sarvatra eka-deśe vā
SV_01104	-vacanena sandigdhayoḥ śeṣavad-asādhāraṇayoḥ	sapakṣa-vipakṣayor api. anyathā hy asati
HB_04005	eka-prayogād ubhaya-gateḥ, na, hetoḥ	sapakṣa-vipakṣayor bhāva-abhāvayoḥ paraspara-
HB_03901	na na kartavyam, tasya anya-arthatvāt.	sapakṣa-vipakṣayor hi darśana-a-darśanābhyām
V3_08103	anvayo vyatirekaś ca dur-balaḥ, hetoḥ	sapakṣa-vyāpter vipakṣe ca kvacid abhāvāt, yathā
NB_02008	-dharma-sāmānyena samāno 'rthaḥ sapakṣaḥ. na	sapakṣo '-sapakṣaḥ. tato 'nyas tad-viruddhas tad-
V3_04406	samāno 'rthaḥ sapakṣaḥ. tad-abhāvo '-	sapakṣaḥ. katham idānīm abhāve sann ity ucyate.
V3_04407	sann ity ucyate. na vai tan-niṣedha-mātram a-	sapakṣaḥ, kiṃ tarhi sarvaḥ pratiyogī niṣedhaḥ
V3_04804	cet, uktam atra – yathā asati niṣedhaḥ, a-	sapakṣaś ca a-tattva-lakṣaṇa iti. nanv etasminn a
NB_02008	samāno 'rthaḥ sapakṣaḥ. na sapakṣo '-	sapakṣaḥ. tato 'nyas tad-viruddhas tad-abhāvaś ca
V3_04901	-sāmānyena eva iti, syāt tadā na eva kaścit	sapakṣaḥ, tathāvidhasya a-sambhavāt. tasmād a-
V3_04406	evam. sādhyā-dharma-sāmānyena samāno 'rthaḥ	sapakṣaḥ. tad-abhāvo '-sapakṣaḥ. katham idānīm
NB_02007	sādhyā-dharma-sāmānyena samāno 'rthaḥ	sapakṣaḥ. na sapakṣo '-sapakṣaḥ. tato 'nyas tad-
SV_15324	varṇyate vyatirekitā | sa eva asya	sapakṣaḥ syāt sarvo hetur ato 'nvayī ||291|| yat
PV_04243	| yathā na a-vyatireke 'pi prāṇa-ādir na	sapakṣataḥ || sapakṣa-a-vyatirekī ced dhetur
V3_04902	-dharma-sāmānyam samāviśad ghaṭa-ādikaṃ	sapakṣayati. tena a-sapakṣa iti na sarva-anya-
V3_01705	hi pakṣa eva sa tathāvidhaḥ śabdaḥ, na pakṣa-	sapakṣayor anyatarah, vikalpa-eka-pratiniyamayor
NB_03032	vyatireka-mukhena vā prayuktena sapakṣa-a-	sapakṣayor līngasya sad-asattva-khyāpanam kṛtam
V3_04408	paryudastaś ca, a-tattva-lakṣaṇatvād a-	sapakṣasya. tad vivakṣite pratiyogini ca tulyam.
V3_11702	vipakṣād eva hi prāṇa-ādāyo nivartante, na	sapakṣāt, asato nivṛtṭy-ayogāt. tasmād aikāntika-
NB_03122	gata-arthatvāt. hetoḥ sapakṣa eva sattvam a-	sapakṣāc ca sarvato vyāvṛtṭi rūpam uktam a-
V3_12007	katham vyabhicārah. na hi tasya a-	sapakṣād eva vyatireka iti. nanv evam asya
PV_04238	pramāṇān na yujyate || asato '-vyatireke 'pi	sapakṣād vinivartanam | sandigdham tasya sandehād
V3_12204	-siddhaḥ. tasmād a-vyatireke 'py asataḥ	sapakṣād vyatirekaḥ sandigdhaḥ syāt prāṇa-ādinām,
V3_12105	-niṣedhasya vidhāna-rūpatvāt. asataḥ	sapakṣān na nivṛtṭir ity a-sapakṣa eva na asti
V3_12008	a-sapakṣād eva vyatireka iti. nanv evam asya	sapakṣe 'nuvṛtṭy-abhāvaḥ kathyate. so 'parasya
V3_04303	pakṣa-dharmah punas tridhā | pratyekam a-	sapakṣe 'pi sad-asad-dvididhatvataḥ ||33|| pakṣo
V3_11208	nityatva-sādhane, tayoh	sapakṣe 'sattvam vipakṣe bhāvaś ca iti dvayo
NB_03084	nityatve sādhye viruddho hetvābhāsaḥ. anayoh	sapakṣe 'sattvam, a-sapakṣe ca sattvam iti
NB_03066	-guṇatvam. tathā ekasya rūpasya a-	sapakṣe 'sattvasya asiddhāv anaikāntiko
V3_12010	-ādih. a-sapakṣa eva na asti iti ca asya	sapakṣe 'stitā ucyate, pratiśedha-dvayena prakṛta
NB_02005	anumeye sattvam eva, sapakṣa eva sattvam, a-	sapakṣe ca asattvam eva nīscitam. anumeyo 'tra
NB_03083	kayor dvayoh. sapakṣe sattvasya, a-	sapakṣe ca asattvasya, yathā kṛtakatvam
HB_03610	anyathā-bhāvaḥ, tad yathā pakṣa-dharmatvam	sapakṣe ca bhāva iti. na ca etad a-bādhāyā
NB_03084	hetvābhāsaḥ. anayoh sapakṣe 'sattvam, a-	sapakṣe ca sattvam iti viparyaya-siddhiḥ. etau ca
V3_05002	-bhāvi-jñāna-kārya-ārambhinaḥ. tena tat	sapakṣe dvidhā vartate. katham idam avagamyate
V3_05001	sattvam, kārya-vyabhicārāt kāraṇasya. tasmāt	sapakṣe dvidhā-vṛtṭi kāryam. na hy anityā ity eva
V3_12305	bhāvam icchatī, yathā vyatireka-abhāve 'pi	sapakṣe prāṇa-ādir na iṣṭaḥ. sapakṣa-a-vyatirekī
V3_04308	cet, na, drṣṭānta-dharmiṇo 'pi pratyāsattē.	sapakṣe sattva-vacanena drṣṭānta-dharmiṇi sattva-
V3_04911	nirdiṣṭau. na hi svabhāvād anyasya sarvatra	sapakṣe sattvam, kārya-vyabhicārāt kāraṇasya.
NB_03083	viparyaya-siddhau viruddhaḥ. kayor dvayoh.	sapakṣe sattvasya, a-sapakṣe ca asattvasya, yathā
V3_04405	pratyekam punas tridhā bhavati – a-	sapakṣe sann asan dvedhā ca ity evam. sādhyā-
V3_04404	sa eṣa pakṣa-dharmas tridhā bhidyate –	sapakṣe sann asan dvedhā ca iti. sa trividhaḥ
V3_04302	hetu-prakaraṇasya sūtra-saṅkṣepa ucyate –	sapakṣe sann asan dvedhā pakṣa-dharmah punas
SV_01312	a-gamakatvam. yā apy asiddhi-yojanā tathā	sapakṣe sann asann ity-evam-ādiṣv api yathāyogam
V2_09606	anumeyatvam. yā apy asiddhi-yojanā – tathā	sapakṣe sann asann ity-evam-ādiṣv api yathāyogam
V3_04805	ca a-tattva-lakṣaṇa iti. nanv etasminn a-	sapakṣe hetv-abhāva-prasaṅgaḥ, sarvasya anya-
V3_12202	atiprasaṅgāt. na ca upagama-balena sapakṣa-a-	sapakṣau vyavasthāpya pramāṇa-pravartanam yuktam.
PV_02049	yasya nityam tad-anubandhataḥ | sa hetuḥ	saptamī tasmād utpādād iti ca ucyate || astu
VN_02214	upatāpanam sat-sammatānām śāstra-kāra-	sabhā-sadām yuktam. na ca nyāya-śāstrāṇi sadbhir
V3_11912	vijñānam. indriya-ādinām api pūrvaḥ pūrvaḥ	sabhāga-avasthā-bheda upādāna-hetuḥ, buddhiś ca
PV_02189	saha-bhāvaś cej jātānām rāga-darśanāt ||	sabhāga-jāteḥ prak siddhiḥ kāraṇatve 'pi na
SV_11919	tasmād indriya-vijñāna-viśeṣa-anubandhī	sabhāga-vāsanā-upādāna-vikalpa-pratibhāsa-
PV_02175	vikalpya-viṣayatvāc ca viṣayā na niyāmakāḥ |	sabhāga-hetu-virahād rāga-āder niyamo na vā ||
SV_16227	puruṣas tu sva-icchā-pravṛtṭiḥ sattva-	sabhāgatā-ādi-vaśāt sā iva a-viśeṣād vā kañcid
VN_01918	anukartum samartha iti parājitaḥ syād iti.	sabhyah sādhu-sammatānām viduṣām tattva-cintā-
VN_02316	-udbhāvanam, sarvāṇi sādharma-vaidharmya-	sama-ādini jāty-uttarāṇi ity-evam-āder doṣasya
PV_02149	na ikṣyate || na sarva-dharmah sarveṣāṃ	sama-rāga-prasaṅgataḥ | rūpa-ādi-vad a-doṣaś cet
PV_03010	a-doṣo 'rtha-rūpatvena samānatā | sarvatra	sama-rūpatvāt tad-vyāvṛtṭi-samāśrayāt || tad a-
PV_02157	rāgī na dveṣī syāc ca tādrśaḥ || tayor a-	sama-rūpatvān niyamaś ca atra na ikṣyate | sajāti
PV_03523	antarasya an-udayo na kadācit saha-udayāt ||	sama-vṛttau ca tulyatvāt sarvadā anya-a-gatir

SV_14521 svato 'pi bhāve 'bhāvasya vikalpaś ced ayam
PV_04219 -abhāvo 'rthāt tasya anyatra apy asau
V3_12009 kathyate. so 'parasya api tulya iti katham a-
PV_02014 | sambandhi-bhedād bheda-ukti-doṣaḥ kārya-
V3_09608 | sambandhi-bhedād bheda-ukti-doṣaḥ kārya-
PV_03502 vikalpāḥ krama-bhāvinah | etena yaḥ
SV_14018 -ādi-prayoga-vac ca kathyate. yo 'pi manyate
V1_01103 -ādi-vikalpa-utthāpitā satī pravṛttā api
SV_00818 eva hi kāraṇāni yogyatām apy anumāpayanty a-
V3_08308 eva kāraṇāni yogyatām apy anumāpayanti, a-
V3_08210 svabhāvo bhāvasya. tatra hi kevalam
SV_00628 kāraṇāt kārya-utpatti-sambhavo 'numiyate,
SV_13814 bheda iti pratyavasthātum. api ca, kāraṇānām
SV_00705 kārye pratibandhasya sambhavāt ||8|| na hi
V3_08301 sāmagryāḥ kāryam eva na anumiyate. yena na
V3_08308 yogyatā an-anya-apekṣaṇī ity ucyate.
SV_00818 a-sāmarthyād dehād rāga-anumāna-vat ||11||
SV_00627 svabhāvo bhāvasya. tatra hi kevalam
SV_00624 trividhe hetāv antar-bhavati. hetunā yaḥ
SV_00816 -ādi saṅkṣobha-ādi-hetur iti. hetunā tv a-
SV_00622 bhasmā iva a-śīta-sādhane ||6|| yas tarhi
PV_04093 | āptaḥ sva-vacanam śāstram ca ekam uktaḥ
SV_17528 -artha-pratipattaye 'jñō janaḥ samanveṣate
HB_01303 -ādibhyo vijñāna-utpattāv unneyaḥ. tathā hi
SV_16020 abhidhānā. tatra sa-kāra-samutthāpana-cetasā
NB_01009 -anantara-viṣaya-sahakāriṇā indriya-jñānena
V1_01905 iti vartate. mānasam api indriya-jñānena
PV_03323 | samvedyam syāt samāna-arthaḥ vijñānam
PV_03391 hetuḥ | niyamam yadi na brūyāt pratyayāt
SV_16716 arthaḥ yathā-abhiprāyam idānintanāḥ kiṃ
PV_03489 -uttaraḥ | vyaktāv apy eṣa varṇānām doṣaḥ
SV_00103 -udāra-mūrtaye | namaḥ samantabhadrāya
VN_00101 ācārya-dharmakīrti-kṛtaḥ samāptam. namaḥ
SV_00103 -kalpanā-jāla-gambhīra-udāra-mūrtaye | namaḥ
VN_03910 parimitam gṛhyate. tasya prakṛty-antara-rūpa-
VN_03908 ity evam pratyavasthita āha eka-prakṛti-
V1_01206 jñānam sparśana-indriya-jaṃ yuktam, tathā-
VN_06601 ca ayam vyakta-bhedas sukha-duḥkha-moha-
VN_03909 parimāṇa-darśanāt, sukha-duḥkha-moha-
SV_17527 tad-ādarśita-artha-pratipattaye 'jñō janaḥ
PV_04246 pravartakaḥ || nāntariyakatā sā ca sādhanam
PV_04282 sataḥ | na ātma-upakāraḥ kaḥ syāt tena yaḥ
SV_05208 iti. tad ekaḥ vastu kiṃ tāsām nānātvam
SV_14026 | bādha abhyupeta-pratyakṣa-pratīta-anumitaiḥ
SV_04706 tatra anyena vyavadhinā. ānanyāc ced idaḥ
SV_15124 -svabhāvāt na sambhavati iti. sarveṇa
SV_08416 'ekasya janakād ātmano bhidyamānāḥ sarve
PV_03042 || tābhyām tad-anyaḥ eva syād yadi rūpam
V1_00603 | pratibaddha-svabhāvasya tad-dhetutve
SV_08919 tu tat-svabhāva-nibandhana-arthakriyā-arthī
SV_12504 na viśeṣaṇam atīśaya-bhāg ity an-upātta-
SV_11510 tasya sthira-rūpasya parāvṛtṭy-ayogād iti
V1_01308 cet, na, tat-sambandhasya a-svabhāvikatvāt,
PV_03291 iyam parokṣa-artha-kalpanā smarāna-ādikā |
SV_11301 atha punar utpattir eva pauruṣyatā. na
SV_15029 kārya-janana-svabhāva-sthītau ca eṣām
PV_03006 'drṣṭeś cakṣū-rūpa-ādi-buddhi-vat || etena
PV_04076 a-sādhyaṭvam anavasthām ca darśayan ||
SV_16329 tad-upadeśena ca vartamānāḥ samarthāḥ. tat-
SV_11413 -sādhāraṇasya śabdasya iṣṭa-vyaktim eva
SV_15927 samaya-kārāṇam a-virodho na vastuni ||300||
SV_15721 tu samayād ebhyaḥ phalam tadā ayam a-doṣaḥ.
SV_15926 -svabhāvānām eka-bhāva-vivakṣayā | ukteḥ
V1_01309 -icchāto 'rthānām svabhāva-a-parāvṛtṭer na
SV_16408 'sambhavat-phalanām phala-darśanāt, kṛta-

samaḥ | (277ab) nanv a-para-bhāvitve 'pi
samaḥ || a-sādhyād eva viccheda iti sādhye 'stīta
samaḥ prāṇa-ādiḥ. a-sapakṣa eva na asti iti ca
samo mataḥ || jāty-antare prasiddhasya śabda-
samo mataḥ ||72|| jāty-antare prasiddhasya śabda-
samakṣe 'rthe pratyabhijñāna-kalpanām || spaṣṭa-
samakṣe pratyabhijñānam pratyakṣam eva, tataḥ
samagra-sāmagrikā punar icchayā nivartyeta tad-
samagrasya ekānta-a-sāmarthyāt, yathā deha-
samagrasya ekānta-a-sāmarthyād iti na tataḥ kārya-
samagrānām kāraṇānām kārya-utpādana-yogyatā
samagrānām kārya-utpādana-yogyatā-anumānāt.
samagrānām vyāpārād upalabdhitāḥ | niyamaṇa ca
samagrāṇi ity eva kāraṇa-dravyāni sva-kāryam
samagrāṇi ity eva kāraṇa-dravyāni sva-kāryam
samagrāṇy eva kāraṇāni yogyatām apy anumāpayanti,
samagrāṇy eva hi kāraṇāni yogyatām apy
samagrāt kāraṇāt kārya-utpatti-sambhavo 'numiyate,
samagreṇa kārya-utpādo 'numiyate | artha-antara-
samagreṇa yat kāryam anumiyate | śeṣavat tad a-
samagreṇa hetunā kārya-utpādo 'numiyate sa katham
samatvataḥ || yathā ātmano 'pramāṇatve vacanam
samadhigata-yāthātathyānām upadeśa-anapekṣaṇāt. a
samanantara-pratyayād vijñānāc cakṣur-vijñānasya
samanantara-pratyayena a-kāra-utthāpana-cittam
samanantara-pratyayena janitam tan mano-vijñānam.
samanantara-pratyayena sva-viṣaya-anantara-kṣaṇa-
samanantaram || idaḥ drṣṭam śrutam vā idaḥ iti
samanantarāt || bijād ānkura-janma-agner dhūmāt
samanuyanti, āhosvid viparyayam iti. na,
samanuṣajyate || anekayā tad-grahaṇe yā antyā
samanta-spharāṇa-tviṣe || prāyaḥ prakṛta-saktir a
samantabhadrāya. nyāya-vādinam api vādeṣv asad-
samantabhadrāya samanta-spharāṇa-tviṣe || prāyaḥ
samanvaya-abhāve saty eka-prakṛtikatvam iti. tad
samanvaya-vikārāṇām parimāṇa-darśanāt, sukha-
samanvahāre varṇasya api pratyavabhāsanāt. tena
samanvito gṛhyate. tat sukha-ādibhir eka-prakṛtir
samanvitam hi idaḥ sarvaḥ vyaktam parimitam
samanveṣate samadhigata-yāthātathyānām upadeśa-
samapekṣate | kārye drṣṭir a-drṣṭiś ca kārya-
samapekṣyate || anapekṣaś ca kiṃ bhāvo '-
samapohati | nānātvāc ca eka-vijñāna-hetutā tāsū
samam ||267|| yadi vyaktir buddhis tadā ānupūrvī
samam ||94|| syād etat – ānanyād vyaktinām a-
samam gṛhyeta na vā kenacid iti san kenacid drṣṭo
samam janakā na vā kaścid iti syād etad yady eṣām
samam tayoh | tayor iti na sambandho vyāvṛtṭis tu
samam dvayam ||3|| pratyakṣam apy artha-
samam dvayor api pravarteta. eko 'pi tām
samam. yat kiñcid veda-adhyayanam sarvaḥ tad-
samam sarva-avasthāne 'pi iṣṭa-pratinīyama-
samaya-a-darśane 'bhāvāt. puruṣa-icchāto 'rthānām
samaya-apekṣiṇī na arthaḥ pratyakṣam adhyavasyati
samaya-ākhyānam. artha-jñāpana-hetur hi saṅketāḥ
samaya-āder apekṣāniyasya abhāvāt. tataḥ pratītir
samaya-ābhoga-ādy-antar-aṅga-anurodhataḥ | ghaṭa-
samaya-āhita-bhedasya parihāreṇa dharmaṇaḥ |
samaya-upadeśa-nir-apekṣānām a-sāmarthyāt, tatra
samaya-kāraḥ karoti iti kuta etat, so 'niyato
samaya-kāras tu svalakṣaṇam indriya-viṣayam
samaya-kārasya ruceḥ phala-utpatti-niyamāt.
samaya-kārāṇam a-virodho na vastuni ||300||
samaya-kāla-utpattiḥ svabhāvasya. parāvṛtṭau ca
samaya-kāvya-ādi-vat. a-śakti-sādhnam puṃsām

V1_01310	parāvṛttau ca tasya tādātmyād anyasya a-	samaya-darśino 'pi syāt. na hi prati-puruṣam
VN_05105	-abhidhāna-vacanāt, punar-vacana-prasaṅge	samaya-niyama-abhāvāc ca. na ca idam adhikād
VN_05510	vācyā, na ananubhāṣaṇam. kaś ca ayam	samaya-niyamas trir-abhihitasya ananubhāṣaṇam iti.
SV_12611	na ca te 'rthās teṣām na saṅghaṭante.	samaya-prādhānyād artha-niveśasya ekasya api
V3_02407	nivārito vā pramāṇena vācā kena pravartyate.	samaya-lakṣaṇa-āhita-bhedasya dharmināḥ
SV_16511	ekam artham anurundhate na aparam. kevalam	samaya-vaśāt taṃ tam āviśanto drśyante. teṣām a-
VN_04603	a-darśanāt, samayata eva tu janayet.	samaya-vaśād vartamāno 'rtha eva kiṃ na
SV_08219	supta-taimirika-upalabdheṣv artheṣv abhāveṣu	samaya-vāsanā-āropita-rūpa-viśeṣeṣu ca tathā
SV_08211	samāśraya ity ukta-prāyam etat. yathāsvam	samaya-vāsanā-vaśād virodhi-rūpa-samāveśena
SV_15510	tam apekṣante vahny-ādayaḥ. puruṣas tu sva-	samaya-vyāpāram ācakṣaṇa upadiśati iti nyāyām.
SV_11226	-dharma-vat. tad ayam nivartamānaḥ sva-kṛta-	samaya-sambhāvām artha-pratibhāṃ nivartayati. tat
V3_02803	na ca evam-vidhā dharmāḥ kvacid a-	samaya-sthāyinaṃ praty anvayinaḥ, avyabhicārī vā
VN_04708	veda-rakṣa-ādikaṃ ca a-prayojanam eva a-tat-	samaya-sthāyinaḥ. saty api guṇa-atīśaye na
PV_03189	arthikā || yathā-samita-siddhy-artham iṣyate	samaya-smṛtiḥ | bhedaś ca a-samito grāhyaḥ smṛtis
PV_03185	-ātmanām || anapekṣita-bāhya-arthā yojanā	samaya-smṛteḥ | tathā anapekṣya samayaṃ vastu-
SV_14101	buddhīnām puruṣa-guṇatva-abhyupagamāt	samayo 'sya bādhyate. pratyakṣam khalv apy etad
SV_11402	śabdāt pratipattir avinābhāvāt. tad-ākhyānam	samayaḥ. tataḥ pratyāyaka-sambandha-siddheḥ
SV_08120	tāni saha utpādena asya samavayanti iti	samayaḥ. tad-vyatikrame tasya paścād apy a-
SV_11323	ca svato yogyatve 'rtha eva kiṃ na iṣyate.	samayas tarhi katham śabda-artha-sambandhāḥ.
VN_04803	-a-pratītiḥ sāmartyāt. na hy atra kaścit	samayaḥ pratyāyana-a-viśeṣe 'py evam eva avayavāḥ
SV_15521	| (292ab) yuktam. yady ete mantrāḥ kasyacit	samayo yathā mat-praṇītam etad abhimata-artha-
SV_16823	-sampradāyam eva anuvartata ity atra api	samayaḥ śaraṇam. āgama-bhramṣa-kāriṇām āho-
SV_11317	tat samayena eva kṛtam iti. na a-yogye	samayaḥ samartha iti yogyatā tat-sambandhaś cet.
SV_11407	-prasaṅgāt. drṣṭaś ca icchā-vaśāt kṛta-	samayaḥ sarvaḥ sarvasya dīpakāḥ. aneka-artha-
SV_04529	-bheda-an-āskandhanāt. tasmān na svalakṣaṇe	samayaḥ. sāmānyam tarhi vyatiriktam a-vyatiriktam
V1_02012	vikalpaḥ sambhavati, yasmād a-śakya-	samayo hy ātmā sukha-ādīnām an-anya-bhāk | (21ab)
PV_03249	-tad-rūpaṃ grhītam iti ca ucyate || a-śakya-	samayo hy ātmā sukha-ādīnām an-anya-bhāk | teṣām
VN_04603	svabhāvataḥ pratītiṃ janayaty a-darśanāt,	samayata eva tu janayet. samaya-vaśād vartamāno
V1_02107	na abhijalpa-anuṣaṅgiṇī ||21|| a-śakya-	samayatvān na sukha-ādīnām ātma-saṃvittir āviṣṭa-
SV_15520	ca iti vyāhatam paśyāmaḥ. tathā hi	samayatve hi mantrāṇām kasyacit kārya-sādhanam | (
SV_16328	eva adhiṣṭhānāt. tat-kṛtam hi te	samayam anupālayantas tad-upadeśena ca vartamānāḥ
SV_11312	'rtha-pratītiḥ. sa ced apauruṣeyo na ayam	samayam apekṣeta. a-pratīty-āśrayo vā katham
SV_15929	yathā-vyavahāram saṃvṛtyā saṅkalayya	samayam ārocayet, yathā-samayam ca artham
SV_15929	saṃvṛtyā saṅkalayya samayam ārocayet, yathā-	samayam ca artham niṣpādayed iti na mano-japa-
PV_03182	sva-viśayo vijñāna-anubhavo yathā | a-śakya-	samayam tadvad anyad apy a-vikalpakam || sāmānya-
PV_04267	| kevalam siddha-sādharmyāt smāryate	samayam paraḥ || kārya-kāraṇatā yadvat sādhyate
V3_05711	| kevalam siddha-sādharmyāt smāryate	samayam paraḥ ||42|| kārya-kāraṇatā yadvat
SV_16920	yathārtha-niyoge 'py a-vaigunyenā yathā-	samayam pratīti-jananāt. iṣṭa-an-iṣṭayor a-viśeṣāt.
PV_03185	arthā yojanā samaya-smṛteḥ | tathā anapekṣya	samayam vastu-śaktyā eva netra-dhīḥ || saṅketa-
V3_12605	-ubhaya-an-ubhaya-vyavasthāś ca tad-a-tat-	samayavatām a-niścita-sādhanā na ekānta-grāhīnyāḥ
SV_15609	virādhanāc ca. sarva-bhramṣe tu kasyacid eva	samayasya an-anuṣṭhānād a-sannidher na artha-an-
V1_02103	-vivekena saṃvido 'py a-grāhya-grāhakasya ca	samayasya abhāvāt, anyena apy atīta-rūpasya a-
V1_02104	atīta-rūpasya a-saṃvedanāt, a-punar-bhāvini	samayasya vaiyarthyaś ca. teṣām ataḥ svasaṃvittir
VN_04601	bhayaṃ paśyāmo yena taṃ pariharet. a-kṛta-	samayasya śabde 'py a-pratīti-jananāc ca. na hy
SV_06825	tad-anya-bhedena ghaṭa-ādi-śabdaiḥ kṛta-	samayaḥ. tathā kāraṇa-apekṣayā apy aneka ekena
SV_11220	vā. na hi śabdāḥ prakṛtyā arthavantāḥ.	samayāt tato 'rtha-khyāteḥ kāya-sañjñā-ādi-vat. a
SV_16810	kiṃ tarhi samayāt, sva-śāstra-kāra-	samayāt pāṇinīya-ādi-vyavahāra-vat, upadeśa-
SV_16810	chabda-artha-sambandhāt, kiṃ tarhi	samayāt, sva-śāstra-kāra-samayāt pāṇinīya-ādi-
SV_11304	||226|| kiṃ hy asya apauruṣeyatayā, yato hi	samayād artha-pratipattiḥ sa pauruṣeyo vitatho
SV_12415	nāma anyad eva kiñcit satya-ādīmatām vacana-	samayād iti. tāni ca kvacit puruṣeṣu drśyante.
SV_15525	prayogāt kadācid artha-niṣpattir yuktā, kavi-	samayād iva pāṭhakānām. atha api bhāva-śaktiḥ
SV_15721	tena a-viśeṣeṇa eva phala-dāḥ syuḥ. yadā tu	samayād ebhyaḥ phalaṃ tadā ayam a-doṣaḥ. samaya-
PV_04122	api loke drṣṭatvāt karpūra-rajata-ādiṣu |	samayād vartamānasya kā asādhāraṇatā api vā ||
V3_03810	-ādiṣu drṣṭatvān na asādhāraṇatā syāt. na ca	samayād vartamānasya kācid asādhāraṇatā. yadi hi
SV_15527	apy a-viśeṣataḥ ||292|| na vai puruṣa-	samayān mantrebhyo 'rtha-siddhiḥ, kiṃ tarhi bhāva
SV_12526	paraiḥ pravartayanti. sva-pratibhā-racita-	samayānām api yathā-śruta-artha-vikalpa-saṃhāreṇa
SV_11221	-sañjñā-ādi-vat. a-prātīkūlyam tu yogyatā,	samaye tad-icchā-praṇayanāt. nisarga-siddheṣv
V3_03413	-virodhasya. yatra an-āśrite kasmiṃścit	samaye na pravartate vicāraḥ, so 'vaśyam
V2_05810	pratipādayati ca, viśaya-pradarśanena	samaye pravartanāt, yathā – gaur ayam sāsnā-ādi-
SV_00423	a-pratipadyamāno viśaya-pradarśanena	samaye pravartyate, yathā gaur ayam sāsnā-ādi-
SV_15705	bhedakaḥ | prayokṭṛ-bhedān niyamaḥ śaktau na	samaye bhavet ||295|| ādheya-viśeṣā hy anityā
SV_11317	vyāpāro yad artha-pratīti-jananam. tat	samayena eva kṛtam iti. na a-yogye samayaḥ
SV_03409	anyena vā tathābhūta-jñāpanāya svayaṃ kṛtena	samayena. na punas tathā-abhidhāna-mātreṇa artha-
SV_11306	śīla-sādhana-svarga-vacanaṃ tad anyathā	samayena viparyāsayet. tena a-yathārtham api
HB_01510	bhāveṣu, svabhāva-anyathātva-abhāvāt	samartha-a-samartha-svabhāvayoḥ kriyā-a-kriyā-

SV_11313 sambandhaḥ. saṅketāt tad-abhivyaktāv a-
V2_07802 tad-arthaḥ. na ca tām kaścīt pratibanddhum
HB_03518 abhyupagame sati viśeṣa-abhāvāt. na bādhāyām
VN_01917 taṃ ca sarva-prasaṅgaṃ na anukartuṃ
SV_11318 samayena eva kṛtam iti. na a-yogye samayaḥ
V3_00510 -arhatvāt. na ca abhyupagamo yukti-bādhane
VN_06716 śabdair a-pratipāditam arthaṃ pratipattuṃ
SV_14016 an-upayogāt. prayoga ity api iṣṭa-sādhana-
VN_01810 tasya api vacanaṃ vādino nigrahasthānam a-
VN_01813 aṅgasya vacanam api vādino nigrahasthānam, a-
SV_13020 atīśaya-utpatteḥ. vyavadhāne tu hetv-abhāvāt
V3_05103 -sahakāritvāt teṣām. vyavadhāne hetv-abhāvāt
SV_13021 jñāna-an-utpattiḥ. tasmāt pūrva-utpanna-
V3_05103 an-utpatter jñāna-an-utpattiḥ. pūrva-utpanna-
VN_05911 idam artha-antara-gamana eva antar-bhaved a-
VN_02206 an-utpatter a-parājayaḥ. tasmād ayam a-
HB_01805 an-utpattir uktā bhavati. sa kevalo 'pi
HB_01510 svabhāva-anyathātva-abhāvāt samartha-a-
HB_01101 -a-vaiparītyāt. teṣu sarveṣu sahakāriṣu
HB_01507 eṣāṃ paraspara-upasarpaṇa-ādi-hetur yaḥ, sa
SV_10803 puruṣo 'n-āsritya āgama-prāmāṇyam āsituṃ
SV_07711 āyāta iti ka imaṃ vyāghāta-bhāram udvodhum
SV_15620 svabhāva-atīśayam āsādayeyuḥ, sa tatra
SV_15621 nityeṣv etad asti ity uktam. tat kim ayam a-
SV_09901 eva. na ca tām tatra kaścīt pratibanddhum
HB_01513 sva-kārya-karaṇe 'samarthaḥ svabhāvaḥ.
HB_01102 prekṣā-pūrva-kāritā, yataḥ - 'yam eko 'pi
HB_01412 eka-arthakriyā eva sahakāriṇām sahakāritvam.
HB_01513 samarthaḥ. kim na karoti. a-kurvan katham
SV_03018 vyavahāraḥ. upādhyas ca tatra a-samarthāḥ
V3_07001 śīta-vinodana-ādiḥ. na hy atra śabda-arthaḥ
SV_10706 śīta-pratikāra-ādiḥ. na hy atra śabda-arthaḥ
HB_03607 na vibhāvayati iti na tad-upakṣepaḥ
HB_01505 pratyaya-viśeṣaḥ, sa tad-dhetu-janane
SV_16214 ||308|| ayam kramo varṇānām viṣa-nirghāta-ādi-
SV_16217 -artha-darśī puruṣaḥ. na hy ayam arthaḥ
V3_11111 svabhāva-guṇasya śaktāv upacārāt. yatra so ' -
VN_05213 kim punar-uccāritena. asti hi kaścīd uttare
VN_05504 -viśayam a-pradarśayann uttarāṃ pratipattuṃ
SV_12108 'śrutvā na imaṃ varṇa-pada-kramam | vaktuṃ
HB_02212 svayaṃ nāśam a-nāśam ca sarvadā prāha ity a-
SV_15308 a-kṛtakasya itarasya vā vibhāvayituṃ
SV_06718 icchāyām vā ka enām bahuṣv api pratibanddhum
VN_01223 api sukha-ādiṣu caitanyeṣu ca bheda-avagamaḥ
VN_05313 vādī-kathām ananubhāsamāṇo na uttare ' -
SV_15303 9|| na hy ayam puruṣa-mātrakaḥ sarvaṃ draṣṭuṃ
PV_03191 udeti netra-dhīḥ || sāksāc cej jñāna-janane
HB_01802 karoty eva iti. kāryam ca ayam kevalo 'pi
HB_01513 iti cet, kim kevalasya sva-kārya-karaṇe ' -
HB_01503 -rūpa-indriya-ādi-kalāpaḥ, sa vijñāna-janane
HB_03901 a-darśanābhyāṃ gamakaṃ hetum icchatām na eva
VN_02911 na kaścīd doṣo viśeṣaṇa-abhidhānena hetoḥ
VN_01627 viruddhāyor ekasya viruddhasya upadarśanam
VN_01623 prasādhyā vyāpakasya nirvṛtti-prasādhanam
VN_00414 sarva-kāryānām sadṛśo nyāyaḥ. evam a-
VN_01625 prasādhyā kāraṇasya nirvṛtti-prasādhanam
VN_00421 -lakṣaṇa-prāptasya anupalabdhi-sādhanam
VN_00318 kārya-hetāv api sādhanā-aṅgasya
VN_00315 samarthitam sādhanā-aṅgaṃ bhavati. tasya a-
VN_01701 evam anupalabdhou sādhanā-aṅgasya a-
VN_00111 svabhāvaḥ kāryam anupalambhaś ca. tasya
VN_01621 upadarśaniyā. upadarśya-anupalabdhi-nirdeśaḥ
VN_03703 eva sarva-saṃśaya-prakāraṇam parihāreṇa
VN_06405 -doṣa-a-sambhava-pradarśanena sādhanā-aṅga-
V3_03408 yad yāvatā vacanena samarthaniyam tasya a-

samartha-anya-kalpanā ||227 || na vai sambandho
samartha ity ukta-prāyam. nanu yava-bija-ādayo
samartha iti cet, yady evaṃ na a-nirṇīta-bādhā-a-
samartha iti parājitaḥ syād iti. sabhyaḥ sādhu-
samartha iti yogyatā tat-sambandhaś cet. tat kim
samartha iti vakṣyāmaḥ. abhyupagata-eka-dharmaṇo
samartha iti. sa eva ayam bhaṇḍa-ālekhyā-nyāyo
samartha-utpādanam eva samāna-jātiya-upādāna-
samartha-upādānāt. tathā sādhyā-ādi-vikalasya an-
samartha-upādānād eva. na hi tair hetoḥ
samartha-kṣaṇa-antara-an-utpatter jñāna-an-
samartha-kṣaṇa-antara-an-utpatter jñāna-an-
samartha-nirodhāt, sati kuḍye 'nyasya utpitsōḥ
samartha-nirodhād vā sati vyavadhāne 'nyasya
samartha-sādhana-abhidhānād dhettvābhāseṣu vā.
samartha-sādhana-abhidhāy api pareṇa tathābhāve
samartha-svabhāva iti tata utpattir iti, ete ca
samartha-svabhāvayoḥ kriyā-a-kriyā-ayogāt. anya-
samartha-svabhāveṣu ko 'parasya upayoga iti cet,
samartha-hetur iti tasya na kadācid apy anyathā-
samarthaḥ. atyakṣa-phalānām keśāncit pravṛtti-
samartho 'nyatra jādyāt. api ca na ca aṃśavat |
samartho 'pekṣyaḥ syāt. na ca nityeṣv etad asti
samartho 'pekṣyata ity anapekṣāḥ sadā kuryur na
samarthaḥ. ekatra bhāve vikāra-an-utpatteḥ.
samarthaḥ. kim na karoti. a-kurvan katham
samarthaḥ kim atra asmābhir ity apare nivarteran.
samarthaḥ kuta utpanna iti cet, sva-kāraṇebhyaḥ.
samarthaḥ, kuvinda-ādayaḥ paṭa-ādi-karaṇe
samarthaś ca na eva ucyata iti kim śabda-
samarthaḥ, tad-anubhava-āptāv api tad-abhāvāt.
samarthas tad-anubhava-āptāv api tad-abhāvāt. tad
samarthaḥ. tan na bādhā-avinābhāvayoḥ saha-bhāvāḥ.
samarthaḥ. teṣām ca na pūrvaṃ na paścān na pṛthag
samartho na anya iti yady anyo 'pi jāniyāt taṃ
samartho na ayam iti śakyam unnetum, a-
samarthaḥ, na tatra śakteḥ sāmartyam asti iti.
samartho na pratyuccāraṇe, na asau tāvatā
samarthaḥ. na hy an-ākṣipta-an-uttara-
samarthaḥ puruṣas tathā anyo 'pi iti kaścāna ||240
samarthaḥ pūrvasmin pakṣe vināśa-hetuḥ. na prāñ
samarthaḥ. pratipāditam ca etat, kvacit tathā-
samarthaḥ. prayojana-abhāvād eva a-pravartanam
samartho bhavati, yady evaṃ bhedaḥ syāt. saty apy
samarthaḥ. yad-vacana-nāntariyakā jijñāsita-artha
samartho yena asya darśana-nivṛttyā na tathā syāt.
samartho viśayo 'kṣa-vat | atha kasmād dvaya-
samarthaḥ san param apekṣamāṇam katham upekṣeta.
samarthaḥ svabhāvaḥ. samarthaḥ. kim na karoti. a-
samartho hetuḥ. yas teṣām paraspara-upasarpaṇa-
samartho hetur bhavati, darśana-a-darśanayoḥ
samarthana-upakramāt. pratijñā-hetvor virodhaḥ
samarthanam. evam anupalabdhou sādhanā-aṅgasya a-
samarthanam. kāraṇa-anupalabdhyā api kārya-kāraṇa
samarthanam kārya-hetāv api sādhanā-aṅga-a-vacanam
samarthanam. tad-viruddha-upalabdhiṣv api dvayor
samarthanam, tādrśyā eva anupalabdher asad-
samarthanam, yat kārya-liṅgaṃ kāraṇasya sādhanāya
samarthanam sādhanā-aṅga-a-vacanam tad-vādināḥ
samarthanam sādhyena vyāptiṃ prasādhyā dharmiṇi
samarthanam svabhāva-anupalabdhou. vyāpaka-
samarthanāt. etena sva-pakṣa-anapekṣa-hetu-
samarthanāt. na apy uttara-vādino bhūta-doṣa-a-
samarthanāt. sambhavī sva-abhiprāyaḥ pratijñā-

VN_00109	apratibhaya tūṣṇīm-bhāvāt, sādhanā-aṅgasya a-	samarthanād vā. trividham eva hi liṅgam a-
VN_06613	asad utpadyate, na sad vinasīyati iti tasya	samarthanāya idam uktam eka-prakṛtikam idam
V3_03407	duṣṭa-vacanaḥ, kiṃ tarhi yad yāvātā vacanena	samarthanīyaṃ tasya a-samarthanāt. sambhavi sva-
VN_04101	ca. sādhanā-vādino hy upanyasta-sādhanasya	samarthane kartavye tad a-kṛtvā aparasya
VN_01702	-aṅga-a-vacanaṃ tad vādino nigrahasthānam, a-	samarthane tasmin sādhyā-asiddheḥ. atha vā
SV_16424	anumānam etat. vyatirekasya sandehād a-	samartham a-darśane 'pi vipakṣa-vṛtṭeḥ. api ca
SV_07220	kaścid bhedaḥ. sva-viśaya-vijñāna-utpādāna-	samartham aparāṃ sajātiya-upādāna-apekṣam
SV_07411	samskṛta-indriya-sahakāritvāt kevalam a-	samartham iti cet. ko 'yam an-ādheya-atiśayasya
SV_13721	tad api na svalakṣaṇayor a-bheda-sādhanā	samartham. tat-svabhāva-asiddheḥ. sāmānyena
VN_00407	sandigdham asya sāmārthyam. anyat tatra	samartham, tad-abhāvāt tan na bhūtam. etan-
SV_16607	tad-āgama-upadhānaṃ kam atīśayaṃ puṣṇāti. a-	samartham tv āgama-pravṛttim api na eva
SV_07023	janyate vā, tasya a-sāmārthyāt. tad a-	samartham pṛthak tat sahitam api tādrśam eva ity
V3_08701	janyate vā. tasya a-sāmārthyāt. tad a-	samartham pṛthak tatra sahitam api tādrśam eva
SV_10707	tad-abhāvāt. tad ayam arthakriyā-arthī tad-a-	samartham prati datta-anuyogo bhavitum na yuktaḥ.
V3_07002	tad-abhāvāt. tad ayam arthakriyā-arthī tad-a-	samartham prati na datta-anuyogo bhavitum yuktaḥ.
V3_10304	tasya asattā-an-abhyupagama itara-grahaṇam	samartham bhavati, yathā – mātharād itaro
V3_01612	-grahaṇam eka-parigrahe 'py a-virodhe	samartham bhavati, yathā anyatara-bhojana-
PV_03003	bhāve dhī-sad-asattvataḥ || arthakriyā-	samartham yat tad atra paramārtha-sat | anyat
V2_08007	sattā-lakṣaṇam atipatati. arthakriyā-	samartham yat tad atra paramārtha-sat | asanto '-
V1_01007	||8|| na hi idam iyato vyāpārān kartum	samartham, sannihita-viśaya-balena utpatter a-
SV_11319	cet. tat kiṃ vai śabdaḥ sambandho 'stu.	samartham hi rūpaṃ śabdasya योग्या, kārya-karaṇa-
PV_03453	punaḥ | na adhyakṣam iti ced eṣa kuto bhedaḥ	samarthayoḥ || a-dṛṣṭa-eka-ārtha-yoga-ādeḥ
SV_14013	-vaikalyam sūcayanti. samarthasya janānād a-	samarthasya api punaḥ sāmārthya-a-pratilambhāt.
SV_14012	a-jātāni tu kāraṇa-vaikalyam sūcayanti.	samarthasya janānād a-samarthasya api punaḥ
PV_02113	dhīḥ sva-jātyā niyamyate | parataś cet	samarthasya dehasya viratiḥ kutaḥ || an-āśrayān
SV_11615	ca. tasya api tadutpatti-sahakāritve	samarthasya nitya-utpādāna-prasaṅgaḥ. anapekṣatvān
SV_16606	āgama-pravṛttir na jñāyata iti cet. svayaṃ	samarthasya prasādhane 'sya tad-āgama-upadhānaṃ
VN_03806	'rtha-antara-gamaṇam kaścid ārabhate '-	samarthasya mithyā-pravṛtṭer iti. pakṣa-
SV_10629	phala-udayaḥ ||210|| arthakriyā-a-	samarthasya vicāraiḥ kiṃ tad-arthinām | ṣaṇḍhasya
VN_04516	iti na paramparayā pratītiḥ. arthe '-	samarthasya śabde 'pi pratīti-janana-a-sāmārthyāc
HB_01601	-vad a-nivāryaḥ. antya-avasthāyāṃ prāg a-	samarthasya sāmārthya-utpattau sāmārthasya tat-
VN_00317	ārabdha-ārtha-a-prasādhanaṃ, vastutaḥ	samarthasya hetor upādāne 'pi sāmārthya-a-
HB_01514	samarthaḥ, kuvinda-ādayaḥ paṭa-ādi-karaṇe	samarthā api na sarvadā kurvanti iti cet, kriḍana
VN_02708	na ca pratijñā pratijñā-antara-sādhanā	samarthā iti nigrahasthānam. atra api na evam-
SV_06813	rūpa-ādāya udaka-dhāraṇa-viśeṣa-ādi-kārya-	samarthā iti yāvat. sāmānya-kārya-sādhanā-
V3_08305	a-viruddham. uttara-uttara-śakti-pariṇāmena	samarthā iyaṃ kāraṇa-sāmagrī kārya-utpādane,
SV_00709	-uttara-śakti-pariṇāmena kārya-utpādāna-	samarthā iyaṃ kāraṇa-sāmagrī. śakti-pariṇāma-
SV_05305	-apekṣā anvayī vijñānaṃ janayanti. tasmād a-	samarthā eva vyaktayas tatra iti na tena gṛhyeran.
HB_01408	kāraṇasya sahakāribhyo viśeṣa-utpattiḥ. te	samarthā eva svabhāvato 'ntyāḥ pratyayāḥ saha
HB_01107	ekatra sāmārthyāt, tasya eva ekasya janane	samarthā na anyasya iti na aparāpara-janānam.
PV_03322	vā vyabhicāriṇī | tat-saṃvedana-bhāvasya na	samarthā prasādhane || tat-sārūpya-tadutpatti
V3_01507	dvayor hi tathābhāva-sambhāve 'nyatara-uktiḥ	samarthā bhavati, yathā – devadatta-yajñadattayor
SV_05407	apy atra sāmārthya-asiddher a-grāhyatvam.	samarthā vyaktayo vijñāne pratibhāsanād iti cet.
HB_01106	tathā-bhavanto na upālabham arhanti.	samarthāḥ kiṃ na aparāparaṃ janayanti iti cet, na,
HB_01012	aparāpara-utpatter aikya-abhāvāt. te 'ntyāḥ	samarthāḥ kiṃ na janayanti iti cet, janayanty eva,
SV_16328	anupālayantas tad-upadeśena ca vartamānaḥ	samarthāḥ. tat-samaya-upadeśa-nir-apekṣāṇām a-
SV_03018	vyavahāraḥ. upādhayaś ca tatra a-	samarthāḥ samarthāś ca na eva ucyaṭa iti kiṃ
SV_13314	sāmārthya-abhāvaṃ pratyeti. yadi hi	samarthāḥ syus tat-sādhitaṃ tad upalabhyeta. tat-
HB_01506	ca na pūrvaṃ na pāścān na pṛthag bhāva iti	samarthān api pūrvāpara-pṛthag-bhāva-bhāvino doṣā
SV_12819	-vādināś tāvad ayam a-doṣa eva. pṛthag a-	samarthānām apy avayavānām upakāra-viśeṣād
PV_02209	prakṛtyā āgantavo malāḥ || tat prāg apy a-	samarthānām pāścāc chaktiḥ kva tanmaye | na alam
SV_13907	264|| na hy āvaraṇasya akiñcitkarāṇi karaṇāni	samarthāni nāma. vigamaś ca abhāvaḥ. na ca
VN_03705	nitya-gotva-vṛttim hetum anityatve bruvāṇo '-	samarthita-sādhanā-aṅgatayā saṃśaya-hetum eva āha
VN_06404	uttara-vādināṃ sva-sādhanaṃ an-utsārayato '-	samarthita-sādhanā-aṅgatvān na jayo vādināḥ,
VN_06105	tadā katham hetvābhāsa-antar-bhāvaḥ. a-	samarthita-sādhanā-abhidhāna evam uktam, an-
VN_02908	doṣasya a-pratipāditatvāt. pramāṇair a-	samarthita-sādhanā-abhidhānāt tu jetā api na
SV_16403	-sādhāraṇa-śaktitvād iti puruṣa-viśeṣa eva	samarthitaḥ. kṛtakāḥ pauruṣeṣāś ca vācyā mantrāḥ
SV_14303	tato nivartamānasya bhāvasya svabhāva eva	samarthitaḥ syād iti katham abhūto nāma. tasmān
VN_00411	antareṣu māṭṛ-vivāha-abhāve 'bhāva-vat. evaṃ	samarthitaṃ tat tasya kāryam sidhyati. siddham
VN_00404	iti. evaṃ hy asya a-sandigdham tat-kāryatvam	samarthitaṃ bhavati. anyathā kevalam tad-abhāve
VN_00314	-prasaṅgaḥ. evaṃ svabhāva-hetu-prayogeṣu	samarthitaṃ sādhanā-aṅgaṃ bhavati. tasya a-
VN_03709	-mukhena eva anaikāntiko vaktavyaḥ. tad a-	samarthite 'nyatra api tulyam iti na ubhaya-
VN_00415	-a-vacanaṃ tad-vādināḥ parājaya-sthānam, a-	samarthite tasmin kāryatva-asiddher artha-
SV_14015	api janānam eva prayoktuḥ sāmārthyāt. svayaṃ	samarthe tasya an-upayogāt. prayoga ity api iṣṭa-
VN_03805	api hetor a-sāmārthya eva sambhāvāt. na hi	samarthe hetau sādhye ca siddhe 'rtha-antara-

V3_08207	trividhe hetāv antar-bhavati. hetunā yaḥ	samarthēna kārya-utpādo 'numīyate | artha-antara-
V3_08205	iti vyāvṛtti-sāadhanena darśayati. yas tarhi	samarthēna hetunā kārya-utpādo 'numīyate, sa
V3_11904	vyatirekāt kāraṇa-sāmarthya-siddhiḥ. satsu	samartheṣv anyeṣu hetuṣu kārya-an-utpattiḥ kāraṇa
V1_04310	bāhya-siddhiḥ syād vyatirekataḥ ||58|| satsu	samartheṣv anyeṣu hetuṣu jñāna-kārya-a-niṣpattiḥ
V3_11107	vyatirekāt kāraṇa-śakti-siddhiḥ. satsu hi	samartheṣu tad-anyeṣu kāraṇeṣu kārya-an-utpattiḥ
VN_00403	asmin sati bhavati. satsv api tad-anyeṣu	samartheṣu tad-dhetuṣu tad-abhāve na bhavati iti.
SV_12820	-viśeṣa-upayogāt. pratyekam tv avayaveṣu	samartheṣu vyarthā syād anya-kalpanā. atha punar
VN_02007	nyāya-sāmarthyena artha-pratipādane 'yad	samarthaiḥ pravartitaḥ. yathā puruṣa-atiśaya-
VN_00807	an-ātma-rūpa-vivekena svarūpasya buddhau	samarpaṇam. ayam punar ghaṭo 'mūlya-dāna-krayī,
SV_03724	na sambhavati. na vai tad eva rūpaṃ buddhau	samarpyate, an-atīndriyatva-prasaṅgāt. kevalam
SV_08120	samavāya-dharmāṇi tāni saha utpādēna asya	samavayanti iti samayaḥ. tad-vyatikrame tasya
SV_16014	dhvaniḥ | jāyate tad-upādhiḥ sa śrutya	samavasiyate ||302|| taj-jñāna-janita-jñānaḥ sa
PV_03149	-abhāvād buddher bhedaś ca dur-labhaḥ ||	samavāya-a-grahād akṣaiḥ sambandha-a-darśanam
SV_07315	-bhāva-lakṣaṇaḥ samavāya iti. sva-āśraya-	samavāya-apekṣo vijñāna-hetus tena janya eva syāt.
SV_07503	iti cet. ukta-uttaram etat. tasya	samavāya-ayogād iti. samavāya-mātram hi vyaktyā
SV_07003	-bhayāt. tasmāt samavāya-saṃyogāv eka-artha-	samavāya-ādayo 'pi vastu-sambandhāḥ kārya-kāraṇa-
PV_02230	sa tathā eva iti drṣṭāv api na hiyate |	samavāya-ādy-abhāve 'pi sarvatra asty upakāritā ||
PV_02229	sa-ghrṇā buddhir jāyate 'nyatra sa-sprhā |	samavāya-ādi-sambandha-janitā tatra hi sva-dhiḥ ||
HB_02807	-samavāyo dhūmasya vā sva-liṅginy eka-artha-	samavāya-ādihāra-ādheya-bhāvo vā janya-janaka-
SV_07315	ko 'yam āśraya-āśrayi-bhāva-lakṣaṇaḥ	samavāya iti. sva-āśraya-samavāya-apekṣo vijñāna-
SV_08119	eva vyaktaṃ syāt. yāvanti hi sāmānyāny arthe	samavāya-dharmāṇi tāni saha utpādēna asya
SV_07504	-uttaram etat. tasya samavāya-ayogād iti.	samavāya-mātram hi vyaktyā saha asya jātam na
SV_07003	na sambhāvayāmaḥ. atiprasaṅga-bhayāt. tasmāt	samavāya-saṃyogāv eka-artha-samavāya-ādayo 'pi
SV_07503	svabhāva-atiśayasya ādhātum a-śakyatvāt.	samavāyo 'bhivyaktir iti cet. ukta-uttaram etat.
PV_02069	kim ādhārair guṇa-sāmānya-karmaṇām || etena	samavāyaś ca samavāyi ca kāraṇam |
HB_02806	yathā kṛtakatva-anityatvayor eka-artha-	samavāyo dhūmasya vā sva-liṅginy eka-artha-
SV_07001	tasya tatra samavāyād ādhāra iti cet ko 'yam	samavāyo nāma. a-pṛthak-siddhānām āśraya-āśrayi-
SV_03415	ca na artha-antara-bhūtā kriyā asti tat-	samavāyo vā tat pratyāyayiṣyāmaḥ. tena anya-apoha
SV_08121	vyatikrame tasya paścād apy a-viśeṣān na tat-	samavāyaḥ syāt. tat-sambandhi-svabhāva-vaigūnyād
SV_07312	vyaktiṃ brūmaḥ, kiṃ tarhi sva-āśraya-	samavāyam. sva-āśraya-samavetaṃ hi tad ātmany
SV_08118	sāmānyam eva kiñcid bhavet. saty arthe tat-	samavāyasya a-kādācitkatvāt sattā-ādi-vat. prāg
SV_06923	ca kiṃ kurvāṇa ādhāraḥ syāt. tasya tatra	samavāyād ādhāra iti cet ko 'yam samavāyo nāma. a
VN_00611	'py ekatra upasaṃhāras tan-nimittānān tatra	samavāyād iti cet, āyāse vata ayam tapasvī
SV_07506	pūrva-vat paścād api na jñāna-hetuḥ syāt.	samavāyād eva jñāna-hetutve sva-āśraya-
SV_07021	punaḥ sa tayor eva saṃyogaḥ. tābhyāṃ jananāt	samavāyād vā. sa kim ekatra eva na samavaiti
V3_08611	kiṃ punaḥ sa tayor saṃyogaḥ, tābhyāṃ jananāt	samavāyād vā, sa kim ekatra na samavaiti janyate
SV_07317	nityam tat-svabhāva-sad-bhāve prāg api	samavāyād vijñāna-udaya-prasaṅgāt. na vai vyaktiḥ
V3_12902	tāvad ayam pradeśa-pradeśi-bhāvo yaḥ saṃyoga-	samavāyābhyām, laukikaṃ tu pradeśam āśritya brūmo
V3_02703	a-bādhānāt. yathā ākāśa-guṇatva-eka-artha-	samavāyy-anityatva-abhāvam api sādhyati iti.
V3_02707	vyatirikta-indriya-grāhya-sāmānya-eka-artha-	samavāyy-anityatva-yuktaḥ śabda iti. sati hi
SP_00019	śliṣṭau syātām katham ca tau || saṃyogi-	samavāyy-ādi sarvam etena cintitam | anyonya-an-
SV_17415	krameṇa karmaṇām karma-phalānām ca bhoktā	samavāyi-kāraṇa-adhiṣṭhāna-bhāva-ādinā ity āha
PV_02069	guṇa-sāmānya-karmaṇām || etena samavāyaś ca	samavāyi ca kāraṇam | vyavasthitatvaṃ jāty-āder
PV_04155	tulā-natiḥ || tan nir-guṇa-kriyas tasmāt	samavāyi na kāraṇam | tata eva na drīyo 'sāv a-
SP_00021	paratra vā | sambandho yadi viśvaṃ syāt	samavāyi parasparam || saṃyoga-janane 'pi iṣṭau
SP_00020	ca tādrīṣaḥ || janane 'pi hi kāryasya kenacit	samavāyinā | samavāyi tadā na asau na tato
V1_02109	eva sukha-ādayaḥ saṃvedana-rūpāḥ. eka-artha-	samavāyinā tu jñānena saṃvedyanta ity eke. teṣām
SV_07506	syāt. samavāyād eva jñāna-hetutve sva-āśraya-	samavāyinām anyeṣām api drīyatā-āpattiḥ. tasmāj
SV_07006	ca a-sambandhāt. yady apy eka-artha-	samavāyinām parasparam an-upakāraḥ. tata ekasmād
SP_00020	| janane 'pi hi kāryasya kenacit samavāyinā |	samavāyī tadā na asau na tato 'tiprasaṅgataḥ ||
SP_00021	tato 'tiprasaṅgataḥ || tayor an-upakāre 'pi	samavāye paratra vā | sambandho yadi viśvaṃ syāt
V3_12904	yuta-a-yuta-siddhayaḥ sambandhau saṃyoga-	samavāyāv iti śāstre 'pi vyavasthā. tad iyaṃ sva-
V3_13004	āśrayeṇa sambandhaḥ, a-bhedād eva, āśraya-a-	samaveta-rūpa-virahaś ca. samāna-deśa-āśraya-
SV_07313	kiṃ tarhi sva-āśraya-samavāyam. sva-āśraya-	samavetaṃ hi tad ātmany anyatra vā vijñāna-hetur
PV_03275	|| a-tat-svabhāvo 'nubhavo bauddhāms tāt	samavaiti cet | muktavā adhyakṣa-smṛta-ākārām
SV_07022	jananāt samavāyād vā. sa kim ekatra eva na	samavaiti janyate vā, tasya a-sāmarthyāt. tad a-
V3_08701	jananāt samavāyād vā, sa kim ekatra na	samavaiti janyate vā. tasya a-sāmarthyāt. tad a-
SV_13404	-pratitīḥ. na ca so 'nyam sameti. tad iyaṃ	samasta-pada-vākya-rūpa-sādhyā-artha-pratitir a-
HB_01612	-svabhāvas teṣām kārya-kriyā-dharmā. tena	samasta-pratyayānām kāryam a-kṛtvā na upekṣā-
SV_13404	-pada-vākya-rūpa-sādhyā-artha-pratitir a-	samasta-bhāgeṣu dhvaniṣu na sambhavati iti siddham
SV_13419	-prasaṅgāt, eka-varṇa-bhāga-kāle ca	samasta-rūpa-an-upalakṣaṇāt. tad ayam a-
SV_13410	hasta-sañjñā-ādiṣv artha-pratipatti-hetuḥ	samasta-rūpaḥ karma-ātma-abhyupagantavyaḥ syāt,
SV_12910	-abhāvāt, sakala-śrutir na vā kasyacit.	samasta-varṇa-saṃskāravatyā antyayā buddhyā vākya
SV_06821	iti pūrva-vad vācyam. ye 'pi pṛthak	samastā vā kvacid upayujyante, ta avasthā-viśeṣa-
SV_06807	sarve samūha-santāna-avasthā-viśeṣa-śabdā ye	samastāḥ kiñcid ekaṃ kāryam kurvanti teṣām tatra

PV_02103 vācyo 'nyo 'pi diśā anyā || hetutve ca
 HB_01311 -āśraya ity ucyante. tathā hi tat tebhyaḥ
 PV_04044 | hetur viruddho 'prakṛter no ced anyatra sā
 PV_02242 | sa-doṣatā api cet tasya tatra ātmany api sā
 PV_04068 | kevalam śāstra-piḍā iha doṣaḥ sā anya-krte
 SV_06616 | gaurava-a-śakti-vaiphalyād bheda-ākhyāyāḥ
 SV_05521 ca. katham tā bhinna-dhī-grāhyāḥ
 PV_03114 prāg-abhāvaṃ sa vāñchati | tad-upādhi-
 PV_03241 || niṣpādita-kriye kañcid viśeṣam a-
 SV_10702 'san san vā kañcit puruṣa-artham uparuñaddhi
 V3_06909 asan vā kañcit puruṣa-artham uparuñaddhi
 PV_02058 tasya hemni kharatva-vat || dur-labhatvāt
 V3_01002 sāmartyam avasthitam, tatra ca smṛti-
 PV_04020 triṣu rūpeṣu samsthitam | tatra smṛti-
 SV_17411 anumānena vā vadat ||333|| virodham a-
 V3_13005 -deśa-āśraya-indriya-yoga-apekṣāyām āśraya-
 SV_05808 vastu-prthag-bhāva-mātra-bijām
 PV_03323 yadi samvedya-lakṣaṇam | samvedyam syāt
 SV_06217 vinivartya tam | tad-bhede bhidyamānānām
 SV_04218 -artha-grāhi iva tad-anya-bheda-paramārtha-
 PV_02171 sadṛśa-ātmanaḥ || na hi go-pratyayasya asti
 SV_08807 kutaḥ parasparam bhedaḥ. atha na sa tasya
 SV_04421 punar anyataḥ ||78|| ta eva teṣām sāmānya-
 V3_04810 ca na evaṃ pratitih. sādhyā-dharma-sāmānyena
 SV_03420 tadvat-pakṣa-uditaḥ sarvaḥ prasaṅgaḥ
 SV_05517 doṣa iti cet. tathā api tad iha iti syāt. na
 V3_04601 eva samśaya-hetuḥ, viniścita-apara-bhāva-
 SV_11117 uparodha-pratighātini ca tad-abhāvāt. tasmāt
 SV_14016 ity api iṣṭa-sādhana-samartha-utpādanam eva
 SV_13715 dīpa-ādi-vat, sa cet prak siddhaḥ syāt,
 SV_14022 anyo 'pi (267a) na eva kañcid dharmo yaḥ
 SV_13508 a-kṛtaka-ānupūrvī varṇānām te ca na bahavaḥ
 PV_03501 -a-dṛṣṭeś cet tad eva idaṃ vicāryate | tāsām
 V3_13004 eva, āśraya-a-samaveta-rūpa-virahaś ca.
 V3_08906 ity api kṣaṇikānām bhāvānām upādāna-
 SV_07124 ity api kṣaṇikānām bhāvānām upādāna-
 SV_07016 ||144|| prakṛtyā eva guruṇo dravyasya a-
 SV_07017 a-samāna-deśa-kārya-utpādāna-dharmaṇaḥ
 V3_13005 -indriya-yoga-apekṣāyām āśraya-samāna-a-
 SV_12414 tu kasyacit sākalyam na paśyāmaḥ. puruṣānām
 SV_13821 tathā an-iṣṭer iti cet. śabdaḥ kim iṣṭas tat-
 SV_13915 nirarthatā ||265|| yadi sarva-kāraṇa-
 SV_15514 -parokṣe 'rthe pramāṇa-antara-vṛtteri iti.
 HB_00201 tat-sāmartyād artha-gatāv upacāra-mātrāt
 SV_01017 -darśanāt. evaṃ tu syād evaṃ-svabhāvā etat-
 V2_09205 etāvāt tu syāt – evaṃ-svabhāvā etat
 PV_02100 ādi-śakti-bhedānām an-ākṣeṣeṇa vartate | tat-
 SV_04516 -samśṛṣṭo grāhyo na atra svalakṣaṇam ||89||
 PV_02168 -atikrānteḥ sarvo rāga-ādimān yadi | sarvaḥ
 SV_06225 bhidyate taṃ vinivartya bhidyamānānām bhede
 PV_02089 akṣa-ādīnām gatiḥ katham || samyogāc cet
 V3_04406 dvedhā ca ity evam. sādhyā-dharma-sāmānyena
 NB_02007 -viśeṣo dharmī. sādhyā-dharma-sāmānyena
 V3_09413 na sidhyati iti vakṣyāmaḥ. sarvathā na asti
 SV_02926 -vat. tasmād artha-antara-upādhi-vāde 'pi
 SV_16722 saṅghaṭante, na tu pravāda-mātreṇa iti na
 SV_06001 vā vyavahāre 'pi pratipadyata iti na
 SV_16714 iti na atīśayam paśyāmaḥ. nanv ayam sarvatra
 SV_03022 upādhyāḥ. lakṣita-lakṣaṇād a-doṣa iti cet
 SV_06001 pratipadyata iti na samānaḥ prasaṅgaḥ. na a-
 SV_08828 |179|| cintyete sva-ātmanā bhedo vyāvṛtyā ca
 PV_03010 || tathā-iṣṭatvād a-doṣo 'rtha-rūpatvena
 PV_03020 -sāmānya-a-grahaṇād grahaṇe 'pi vā || a-tat-
 SV_03810 samśṛṣṭānām eka-a-samśargas tad-vyatirekiṇām
 PV_03043 sambandho vyāvṛttis tu na duṣyate || tasmāt
 samastānām eka-aṅga-vikale 'pi na | pratyekam api
 samastebhya upalambha-ātmakam rūpa-grahaṇa-
 samā || atha atra dharmī prakṛtas tatra śāstra-
 samā || tatra a-viraktas tad-doṣe kva idānīm sa
 samā || śāstra-abhyupagamāt sādhyāḥ śāstra-dṛṣṭo
 samā śrutiḥ ||137|| kṛtā vṛddhair a-tat-kārya-
 samāś cet (108ab') nanu samānā iti grahaṇād eva
 samākhyāne te 'py asya ca na sidhyataḥ || sattā
 samādadhāt | karmaṇy aindriyam anyad vā sādhanam
 samādadhātī vā, yathā-abhiniveśam a-tattvāt,
 samādadhātī vā, yathā-abhiniveśam a-tattvāt,
 samādhātur a-sādhyam kiñcid iritam | āyuh-kṣayād
 samādhānam tad-vacasi iti tad eva sādhanam. a-
 samādhānam tad-vacasy eva samsthitam || a-
 samādhāya śāstra-arthaṃ ca a-pradarśya saḥ |
 samāna-a-samāna-deśa-rūpasya a-bheda-virodhaḥ.
 samāna-adhyavasāyām mithyā-buddhiṃ śrutir
 samāna-arthaṃ vijñānam samanantaram || idaṃ
 samāna-ākāra-bhāsini ||124|| sa ca ayam anya-
 samāna-ākāram, tatra yo 'rtha-ākāraḥ pratibhāti
 samāna-ātma-bhuvāḥ kvacit | tāratamyam prthivy-
 samāna ātmā. tathā sati tad-ātmanā tena api na
 samāna-ādhāra-gocaraiḥ | jñāna-abhidhānair mithyā
 samāna ity atra yadi sādhyā-dharma-sāmānyena eva
 samāna ity tad apy anena prativyūḍham. tatra hy
 samāna iti. tad eva tāsām sāmyam iti cet. katham
 samāna-guṇa-puruṣa-sambhāvita-strī-garbha iva
 samāna-jātiya-abhyāsa-jam ātma-darśanam ātmīya-
 samāna-jātiya-upādāna-apekṣam anapekṣam vā vāsy-
 samāna-jātiya-upādāna-kṣaṇa-siddheḥ. na tasya eva
 samāna-jātiyam anveti. sarva-dharmānām etad-
 samāna-jātiyāḥ, yena kecid vyavasthita-kramāḥ
 samāna-jātiye sāmartya-niyamo bhavet || tathā hi
 samāna-deśa-āśraya-indriya-yoga-apekṣāyām āśraya-
 samāna-deśa-utpāda ucyate. tasmāt siddhā tādṛśo
 samāna-deśa-utpādanam ucyate. astu nāma a-jananam
 samāna-deśa-kārya-utpādāna-dharmaṇaḥ samāna-deśa-
 samāna-deśa-kārya-utpādāna-bhāva ādhāra-kṛtaḥ.
 samāna-deśa-rūpasya a-bheda-virodhaḥ. dṛśya-
 samāna-dharmatvāt. uktam atra, na mantra nāma
 samāna-dharmā. na ca asya kañcid atīśaya ity uktam.
 samāna-dharmāny api karaṇāni vyañjakāni na kiñcid
 samāna-dharmiṇor arthayoḥ pramāṇa-saṃvāda-mātra-
 samāna-nirdeśāt pratipatti-gauravaṃ ca parihṛtam
 samāna-pāka-hetavaḥ pakvā iti. anyathā tu śeṣavad
 samāna-pāka-hetavaḥ pakvā iti. anyathā śeṣavad
 samāna-phalā a-hetu-vyavacchede ghaṭa-śrutiḥ ||
 samāna-bhinna-ādy-ākārair na tad grāhyam
 samāna-rāgaḥ syād bhūta-atīśayato na cet ||
 samāna-rūpa-pratibhāsiny ākṣipta-tad-anya-
 samāno 'tra prasaṅgo hema-sūtayoḥ | dṛśyaḥ
 samāno 'rthaḥ sapakṣaḥ. tad-abhāvo '-sapakṣaḥ.
 samāno 'rthaḥ sapakṣaḥ. na sapakṣo '-sapakṣaḥ.
 samāno dharmo dhvasta-itarayor a-bheda-kalpanāyām
 samānaḥ prasaṅgaḥ. atha api syād bhinnā eva
 samānaḥ prasaṅgaḥ. tac ca yathā-avasaram
 samānaḥ prasaṅgaḥ. na a-samānaḥ, yasmāt tatra api
 samānaḥ prasaṅgaḥ. parokṣa-daiśikānām vacanānām
 samānaḥ prasaṅgaḥ. sa tāvat tair upādhibhir
 samānaḥ, yasmāt tatra api taruḥ | ayam apy ayam
 samānatā | asty eva vastu na anveti pravṛty-ādi-
 samānatā | sarvatra sama-rūpatvāt tad-vyāvṛtti-
 samānatā a-vyakti tena nitya-upalambhanam |
 samānatā iti, api ca para-rūpaṃ svarūpeṇa yayā
 samānatā eva asmin sāmānye '-vastu-lakṣaṇam |

PV_03148	-akṣara-ākāra-śūnyam gotvaṃ hi varṇyate ||	samānatve 'pi tasya eva na iṅṣaṇam netra-gocare |
HB_03618	bhāva eva bhāvād viruddhas tena iti bādhayā	samānam. api ca yo vastuto '-sambhavat-pratihatuh,
SV_04209	anena bheda-lakṣaṇena sāmānyena svalakṣaṇam	samānam iti pratyeyam atha anyad eva. kiṃ ca ataḥ.
SV_04708	kartum. evaṃ sati idam ānantyaṃ tadvaty api	samānam. jātyā api hi viśiṣṭā vyaktasya eva
PV_03135	bhāva-pakṣaś ced balavān mataḥ | anyatra api	samānam tad varṇayor vā sakṛc-chrutiḥ || sakṛt-
V3_02001	a-prakaraṇān na iti cet, tad anyatra api	samānam. na, atra dharmaṇaḥ prakṛtatvād iti cet,
V2_07815	tad-abhāvāt phalasya api na asti ity a-	samānam. nanv idam apy a-niśceyam eva – sarva-
V2_09903	puruṣeṣu viśeṣa-darśanasya bādhakatvād a-	samānam para-bhūtasya ca vākya-viśeṣasya a-tad-
SV_01606	puruṣeṣu viśeṣa-darśanasya bādhakatvād a-	samānam, parabhāva-bhūtasya ca vākya-viśeṣasya a-
SV_02616	śuktau rajata-ākāraḥ. na hi śuktau dve rūpe	samānam viśiṣṭam ca, tathā pratipatti-prasaṅgāt,
SV_09919	tad-abhāvāt phalasya api na asti ity a-	samānam. sā iyaṃ nir-apekṣatā vināśasya kvacit
SV_10513	-artho dṛṣṭānta iti cet. tad itaratra api	samānam. so 'yam anyatra anupalambha-mātrād asad-
SV_04223	te 'rthā buddhi-niveśinas tena	samānā iti gṛhyante, kutaścid vyāvṛtyā
SV_05601	bhinna-dhī-grāhyāḥ samās cet (108ab') nanu	samānā iti grahaṇād eva āsv a-bhinna-pratibhāṣāḥ.
SV_05515	||107|| na eva tāsv a-bhinnaḥ pratibhāso 'sti	samānā iti grahāt. na hy ekasmin pratibhāse
SV_05514	atha vā astu pratibhāso dhīyaṃ bhinnaḥ	samānā iti tad-grahāt ||107|| na eva tāsv a-
SV_05602	tad-darśane bhinna-a-bhinnayoḥ pratibhāsanāt	samānā iti pratitih, kiṃ tarhy eka-kāryatā |
SV_05516	samānā iti grahāt. na hy ekasmin pratibhāse	samānā iti yuktam, kiṃ tarhi tad eva iti.
SV_02505	prasaṅgāt. na hi sambandhinā apy anyena anye	samānā nāma. tadvanto nāma syuḥ, bhūta-vat kaṅṭhe
SV_04014	a-vyatiriktena vā kenacid ātmanā	samānāḥ tathā eṣāṃ grahaṇam mithyā-vikalpa eva.
SV_12916	kalyāṇa-kāmatā-mūḍha-matir antyāyām buddhau	samāpta-kalaḥ śabdo bhāti iti svapnāyate. na hi
V3_13510	yadi pūrva-pakṣa-vādī sākāṅkṣaḥ syād a-	samāpta-vākya eva iti na dūṣaṇa-avasaraḥ, sthita-
V3_13712	parārtha-anumāna-paricchedas tṛtīyaḥ.	samāptaś ca ayaṃ pramāṇa-viniścayaḥ. samyag-jñāna
V1_02601	prak. tatra ca pratyakṣe viśaya-upalambhe	samāpto vyavahāra ity apārthakam aparaṃ caitanyam.
VN_06814	||3|| vāda-nyāyo nāma prakaraṇam	samāptam.
HB_04102	-bindu-prakaraṇam ācārya-dharmakīrti-kṛtam	samāptam. namaḥ samantabhadrāya.
SV_13103	-nirmita eva syāt. na vastv-āśrayaḥ. na ca	samāropa-anuvīdhāyinyo 'rthakriyāḥ. na hi
V3_05203	-nirmita eva syāt, na vastv-āśrayaḥ. na ca	samāropa-anuvīdhāyinyo 'rthakriyāḥ. na hi
SV_12609	janayed āsvāsanam syāt. yathā-iṣṭam tu	samāropa-apavādābhyām nairukta-mīmāṃsaka-ādayo
SV_03115	yatra asya samāropo na tatra niścaya iti	samāropa-abhāve vartamāno 'nya-apoha-viśayaḥ
SV_02816	darśana-a-viśeṣe 'pi smārto niścayo bhavati.	samāropa-niścayayor bādhya-bādhaka-bhāvāt.
SV_14112	-vikalpa-an-atikramāt. a-tad-rūpeṣu tad-rūpa-	samāropa-pratibhāsinyā buddher ayaṃ vibhramāḥ
PV_03290	eva pūrvayoḥ || saṅketa-samśraya-anya-arthā-	samāropa-vikalpane | pratyakṣa-āsanna-vṛttitvāt
SV_02818	niścayayor bādhya-bādhaka-bhāvāt. niścayasya	samāropa-viveke 'sya pravṛttir iti gamyate ||49||
SV_02810	samārope bhavad vyavaccheda-viśayaṃ bhavati,	samāropa-viśaye tasya abhāvāt. yatra hy asya
SV_03111	-viśayaṃ siddham tadvat tato 'param ||56|| a-	samāropa-viśaye vṛtته (57ab') tat tarhi bhrānti-
SV_03114	anya-apoha-viśayam. tadvad anyad api, a-	samāropa-viśaye vṛtته. yatra asya samāropo na
SV_03112	-nirvṛtyi-artham pravṛttam pramāṇam anya-	samāropa-vyavaccheda-phalam iti siddham anya-apoha
SV_02713	-ātmā a-niścito yuktaḥ. yadā punar anumānena	samāropa-vyavacchedaḥ kriyate, tadā na eka-
SV_02714	samāropa-vyavacchedaḥ kriyate, tadā na eka-	samāropa-vyavacchedād anya-vyavacchedaḥ kṛto
SV_02801	buddhyā katham a-viparyasto nāma. tad-ākāra-	samāropa-samśaya-rahitaś ca tat-pratipattau na
SV_02620	paśyāmi iti manyate. tato 'sya rajata-	samāropaḥ. tathā sadṛśa-aparāpara-utpattyā a-
SV_03114	api, a-samāropa-viśaye vṛtته. yatra asya	samāropo na tatra niścaya iti samāropa-abhāve
SV_02810	samāropa-viśaye tasya abhāvāt. yatra hy asya	samāropo yathā sthiraḥ sa-ātmaka iti vā, na tatra
SV_02717	dhūmād agni-pratipattiḥ. na hi tatra an-agni-	samāropaḥ sambhāvayate. tan na sarvatra
SV_17119	ekam artham atyakṣa-samyogam an-ālambana-	samāropam viniścitya vyācakṣaṇo jaiminis tad-
SV_02623	tāvanta eva yathāsvam nimitta-bhāvinaḥ	samāropā iti tad-vyavacchedakāni bhavanti
SV_02901	-niścaye ca tasya ayogāt. yāvanto 'mśa-	samāropās tan-nirāse viniścayaḥ | tāvantā eva
SV_05010	asyā viśaya iti, a-viśayī-kṛtasya a-śakya-	samāropāt, ākāra-antara-vat. sa ca tatra na asti
SV_02621	-utpattyā a-lakṣita-nānātvasya tad-bhāva-	samāropāt sthiti-bhrāntiḥ. yāvanto 'sya
SV_04306	kiñcit sāmānya-grahaṇena viśeṣa-antara-	samāropād dīpa-prabhāyām iva maṇi-buddheḥ. tena na
SV_05008	buddhir bhrāntir na syāt. abhūta-ākāra-	samāropād bhrāntir iti cet. na tarhi sā tat-
PV_02195	na sā sattva-anurodhini | ātma-antara-	samāropād rāgo dharme '-tad-ātmake || duḥkha-
SV_00919	-lakṣaṇatvāt phalasya. sarvathā abhūta-a-	samāropān nir-doṣaḥ. tad-anyena doṣavattva-
SV_02807	'pi yaj jñānam sāmānya-artham vikalpakam | a-	samāropita-anya-amśe tan-mātra-apoha-gocaram ||48||
SV_15126	etad asti. tasmād artha-sāmarthya-anapekṣaḥ	samāropita-gocarā āntaram eva upādānam vikalpa-
SV_15114	-bhāvinyaḥ. tathā hi vikalpa-vāsanā-udbhūtaḥ	samāropita-gocarāḥ | jāyante buddhayas tatra
V3_00701	vicāra-ayogāt. an-arthāḥ khalv api kalpanā-	samāropito na liṅgam, yathā – pakṣa-sapakṣa-
SV_12722	svayam an-arthakāḥ. teṣu sa ātmā kalpanā-	samāropitaḥ syāt. siṃhatā-ādi-van maṇavaka-ādiṣv
SV_02809	niścaya-jñānam bhavati. tat katham asati	samārope bhavad vyavaccheda-viśayaṃ bhavati,
SV_17122	hi. tad-arthā-vacana-vyāpāra-śūnyasya tat-	samāropeṇa abhidhānam na sva-vacanam atiśete. tat
SV_14624	vyavahartāra eva etad evaṃ vyāpāra-vad iva	samāropya ādarśayanti prakaraṇena kenacit. na tu
SV_17201	||325|| nir-abhiprāya-vyāpāra-vacane sthāṇau	samāropya upadiśataḥ svatantrasya vā svayaṃ
V3_04902	-dharma-antaram sādhyā-dharma-sāmānyam	samāviśad ghaṭa-ādikaṃ sapakṣayati. tena a-
V3_09501	bheda-kalpanāyām api, yam ayaṃ anitya-śabdāḥ	samāviśet, yathā-utpattiṃ hetubhyaḥ kṛtaka-śabdāḥ

SV_14619	svabhāva eva. niḥ-svabhāvasya kvacid vyāpāre	samāveśa-abhāvāt. vyāpāra iti hi tathābhūta-
SV_08214	'sti paraspara-virodhninor yugapad ekatra	samāveśa-ayogāt. a-niyamena tarhi syāt. na hy a-
SV_14823	-viveka-lakṣaṇatvāt. bhāvasya ca utpatti-	samāveśa-lakṣaṇatvāt. tasmān na abhāve kasyacid
SV_14626	artha-vivecanam hi tatra tattvaṃ na kasyacit	samāveśaḥ. na khalv evaṃ vināśo vastuni tad-
SV_05813	'-vyatirikto vā sarvathā ayogāt. tasya	samāveśane vastuni dūra-utsr̥ṣtam eva vastu syāc
SV_08913	tadā prāptum an-abhipretatvāt. gava-ādi-	samāveśāt tad ātma-bhūtānām ca an-anvayena tatra
SV_07621	-bhāva-pratibandhān na tathābhūta-grāhya-	samāveśāt pratyakṣa-vad a-tathābhāve 'pi bhāvād
V3_04807	taj-jāti-yogād a-brāhmaṇas ca dharmā-antara-	samāveśāl loke pratiyate, kiṃ tarhi vivakṣita-
SV_03014	śabda-jñānāny upaliyeran, tadā tasya a-	samāveśān na bhavati tat-pratipatti-mukhena sarva
V2_05401	-jñātāyāḥ. so 'yaṃ tair eva artha-vyati-reka-	samāveśibhiḥ padair asatsu vyavahāra-ayogam
SV_08211	yathāsvaṃ samaya-vāsanā-vaśād virodhi-rūpa-	samāveśena aparāpara-darśane 'py anvayinos tayor
VN_00613	upakṛtya anekam śabdān ātmani tebhyaḥ	samāśamsan. sa yaiḥ śakti-bhedair anekam
SV_08210	na punar vikalpa-abhidhānāyor vastu-sattā	samāśraya ity ukta-prāyam etat. yathāsvaṃ samaya-
V3_09907	iti cet, uktam atra – bhāvānām vyāvṛtti-	samāśraya-vyavahāra-bhedāt sādhya-sādhana-bheda
PV_02224	| kā vā sa-doṣatā dṛṣṭā snehe duḥkha-	samāśrayaḥ || tathā api na virāgo 'tra svatva-
V3_10401	na ca tat-kṛto vibhāgo vastu-vyavasthāyāḥ	samāśrayaḥ, atiprasaṅgād ity uktam. itaretara-
SV_03503	-kārya-kāraṇatayā anyebhyo bhidyamānā arthāḥ	samāśrayo dhvaniś ca an-iṣṭa-parihāreṇa
V3_10503	artha-eka-deśaḥ. tasya eva a-bhinna-vyāvṛtti-	samāśrayatvād a-bhinna-pratyaya-viśayasya
PV_04228	|| tasmād āśritya śabda-arthaṃ bhāva-abhāva-	samāśrayam | a-bāhya-āśrayam atra iṣṭam sarvaṃ
V2_05503	19|| tasmād āśritya śabda-arthaṃ bhāva-abhāva-	samāśrayam | a-bāhya-āśrayam atra iṣṭam sarvaṃ
V2_05511	||23|| ekaṃ dharminam uddīśya nānā-dharma-	samāśrayam | vidhāv ekasya tad-bhājam iva anyeṣām
PV_04232	|| eka-dharminam uddīśya nānā-dharma-	samāśrayam | vidhāv ekasya tad-bhājam iva anyeṣām
SV_13124	na ātmānam anyad vā kiñcij jñāna-utpatti-	samāśrayam sva-vijñāna-janane 'pekṣate, sarvasya
V3_05309	na ātmānam anyad vā kiñcij jñāna-utpatti-	samāśrayam sva-vijñāna-janane 'pekṣeta, sarvasya
SV_11806	tayoḥ sarvatra yogyatvāt. viśeṣa-pratīti-	samāśrayasya a-pratyāyanād a-pratītir asya. na hy
V3_10410	ātma-para-upagama-ādayaḥ puruṣa-vyavasthā-	samāśrayāḥ sarve hetavo vyākhyātāḥ, yathā – a-
PV_04135	|| sarvathā a-vācyā-rūpatvāt siddhyā tasya	samāśrayāt | bādhanāt tad-balena uktaḥ śrāvaṇena
V3_04007	|31|| sarvathā a-vācyā-rūpatvāt siddhyā tasya	samāśrayāt | bādhanāt tad-balena uktaḥ śrāvaṇena
PV_03010	| sarvatra sama-rūpatvāt tad-vyāvṛtti-	samāśrayāt || tad a-vastv-abhidheyatvāt sāphalyād
PV_02236	| yatne 'py ātmīya-vairāgyam guṇa-leśa-	samāśrayāt || vṛttimān pratibadhnāti tad doṣān
PV_04009	| luptau hetu-tad-ābhāsau tasya vastv-a-	samāśrayāt || sann artho jñāna-sa-apekṣo na asan
V3_08908	ādharād utpattiḥ. balākā api vṛttes toya-	samāśrayāt ||66|| kāryam tasya ity anuvartate.
SV_11615	anyataḥ siddhasya an-upakāriṇi śabde '-	samāśrayāc ca. tasya api tadutpatti-sahakāritve
V3_07701	-a-pratīti-prasaṅgāt. tato 'pi pratīteḥ	samāśrayāt. tasya anyatra api tulyatvāt. tad etad
VN_04405	saṅgraha-prasaṅgāt. evaṃ-vidhāc ca viśeṣa-	samāśrayāt pṛthan-nigrahasthāna-lakṣaṇa-pralapanē
V2_07504	tadā gamakaḥ, a-nīścitāyām tu vyāptau dharmi-	samāśraye vā tat-svabhāvatayā gamakasya a-
SV_09624	prasaṅgaḥ. a-nīścitāyām tu vyāptau dharmi-	samāśraye vā tat-svabhāvatayā gamako na kaścid
V3_04701	na anaikāntikaḥ syāt. na vai vastu-dharma-	samāśrayeṇa eva parārthe 'numāne sādhanā-doṣa-
SV_04413	bhedāḥ sādhyā-sādhana-bhedaś ca tat-svabhāva-	samāśrayair dharmā-pratibhāsa-bhedais tat-
PV_02040	|| tasmāt sthity-āśrayo buddher buddhim eva	samāśritaḥ | kaścin nimittam akṣaṇam tasmād
SP_00012	kim | bhedaś cen nanv ayaṃ śabdo niyoktāram	samāśritaḥ || paśyann ekam a-dṛṣṭasya darśane tad
PV_02254	| a-viraktaś ca tṛṣṇāvān sarva-ārambha-	samāśritaḥ || so '-muktaḥ kleśa-karmābhyām
PV_02078	| tan-nāntariyakam cittam ataś citta-	samāśritam || yathā śruta-ādi-saṃskāraḥ kṛtāś
SV_04508	yathā loke pratiyate ||85|| taṃ tathā eva	samāśritya sādhyā-sādhana-saṃsthitih | paramārtha
SV_13821	upalambha iti cet. ka idānīm ghaṭa-ādiṣu	samāśvāsaḥ. teṣām tathā an-iṣṭer iti cet. śabdaḥ
V2_05309	api vākyena śakye darśayitum iti prayoga-	samāsa ucyaṭe na rūpa-samāsaḥ. tathā hy āha –
VN_03220	-viśayaś ca kiṃ na darśita iti cet, na,	samāsa-nirdeśāt, evam api prayoga-darśanād a-
V2_05310	darśayitum iti prayoga-samāsa ucyaṭe na rūpa-	samāsaḥ. tathā hy āha – arthāpattiyā vā
SV_15707	bhāvāḥ. tad-dhetoḥ svabhāva-bhede tataḥ	samāsādita-atīśayatvād anyatra anyathā syuḥ, na a
SV_03701	na hi nagarāny eva kiñcit. kutas teṣām	samāhāraḥ. prāsāda-puruṣa-ādīnām vijātiyānām an-
V3_04310	'yaṃ vyākhyāne yatnaḥ sa pakṣa-vacanena	samāhitaḥ. sāmārthyād artha-gatau pratipatti-
SV_15511	ācākṣaṇa upadiśati iti nyāyām. puruṣa-	samīta-nisarga-siddhāyor upadeśa-apekṣaṇa-a-
PV_03189	cet smṛtis tatra apy an-artihikā || yathā-	samīta-siddhy-arthaṃ iṣyate samaya-smṛtiḥ |
PV_03189	-artham iṣyate samaya-smṛtiḥ | bhedaś ca a-	samīto grāhyaḥ smṛtis tatra kim arthikā ||
SV_11224	eva artha-vipralambhāt. utpanno 'py anyathā	samīto na uparodhī tad-anya-puruṣa-dharma-vat.
SV_16818	asya artho vidita iti. puruṣo hi svayaṃ	samītanām śabdānām arthaṃ śṛṅga-grāhikayā api
PV_04064	anyad iti rāja-kula-sthitiḥ || sarvān arthān	samī-kṛtya vaktum śakyam na sādhanam | sarvatra
V3_02213	iti rāja-kula-sthitiḥ ||20|| sarvān arthān	samī-kṛtya vaktum śakyam na sādhanam | sarvatra
PV_03158	api | padārtha-śabdaḥ kaṃ hetum anyam ṣaṭsu	samīkṣate || yo yathā rūdhitaḥ siddhas tat-sāmyād
VN_04913	na artha-upasaṃhitasya abhidhātā ity a-	samīkṣita-abhidhānam etat. ata eva ca pratijñāyā
SV_04507	-vyavasthānam bhedo '-bhedaś ca yādṛśaḥ | a-	samīkṣita-tattva-artho yathā loke pratiyate ||85||
PV_03192	dvaya-adhīna-janma tat tena na ucyaṭe ||	samīkṣya gamakatvaṃ hi vyapadeśo niyujyate | tac
SV_10527	-bhājaḥ, yathā-pratibhāsi-vasu-pratipādana-	samīha-a-prayogāt, tad-ākāra-vikalpa-jananāc ca.
SV_11325	-prasaṅgāt, anapekṣaṇāc ca. artha-viśeṣa-	samīha-a-preritā vāg ata idam iti viduṣaḥ sva-
SV_16721	na apauruṣeyānām śabdānām, tatra kasyacit	samīha-abhāvāt. api ca, nyāyam eva anupālayantaḥ

SV_09204
V3_06802
SV_06907
SV_15725
SV_17601
SV_12316
SV_06905
SV_10615
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V3_06910
V3_01701
VN_03302
VN_03222
V3_04606
V2_05110
VN_06813
V3_04203
SV_16013
SV_16019
SV_16020
SV_07606
SV_07612
HB_01912
SV_00212
VN_00721
V3_01805
PV_04041
PV_02101
VN_04313
SV_00423
V2_05810
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HB_00106
V3_02005
V3_02004
V3_10411
V3_01810
V3_08601
V3_08508
VN_00703
VN_00701
HB_02902
HB_03001
PV_02086
HB_02816
VN_01705
SV_03702
PV_03194
SV_10621
V3_08601
PV_04169
V3_01810
V3_08601
V3_08508
VN_00703
VN_00724
VN_05010
SV_17123
PV_03457
PV_02187
PV_03456
PV_04270
V3_05812
PV_03367

niṣeddhā. na hy a-vācyam arthaṃ buddhayaḥ
-bhājaḥ, yathā-pratibhāsi-vastu-pratipādana-
tad-vyavacchedena vyapadeśaḥ kriyate. buddhi-
yad api prayoktā phalam aśnuta iti prayogaṃ
guṇa-puruṣa-vivecane 'sāmarthyāt. vacanānāṃ
kiñcit. kiṃ tarhi satya-tapaḥ-prabhāvavatāṃ
śūnya-anitya-ādi-śabdeṣu yathā-kalpanaṃ
||208|| iti saṅgraha-śloka. tasya ca yathā
||56|| iti saṅgraha-śloka. tasya ca yathā-
-abhiniveśam a-tattvāt, yathā-tattvaṃ ca a-
-abhiniveśam a-tattvāt, yathā-tattvaṃ ca a-
ca dvayor ekasya vidhiyamānasya vikalpa-
parama-aṅor bhedaṃ āha, na tasya apy ekaḥ
eva kiñcin na asti iti bruvāṇaḥ kaścit tat-
sādhana-abhāvam āha. asya hi dvayasya eka
-niṣedha-arthatvāt. tatra vṛttau labdhāyāṃ
jano 'yaṃ tasmād yatnaḥ kṛta iha mayā tat-
-jananaḥ. sa tasya kuta iti cet, sva-hetu-
puruṣa-āśrayā ||301|| tathā hi yo yad-varṇa-
varṇeṣv ānupūrvī iti kathyate ||304|| citta-
varṇa-pada-vākya-abhidhānā. tatra sa-kāra-
artheṣv eka-rūpā pratītir vikalpa-vāsanā-
artha upādāna-bala-prabhava-vikalpa-
kāraṇa-kalāpāt kārya-utpattiḥ. sahakāriṇaḥ
-vaśāt. na tad-eka-deśaḥ, pakṣa-śabdena
nānā-arthakriyā-śabda-virodhāt ta eka-rūpāḥ
-śabdaḥ śabdo na śabda-anityatvavān vā iti,
nirākurvan dharminyaṃ evam a-sādhanaṃ ||
adhikaraṇā śrutīḥ | bhedaś ca ayaṃ mato jāti-
na asti ity a-sambaddha-arthatā grhyate, tat
pravartyate, yathā gaur ayam sāsnā-ādi-
pravartanāt, yathā - gaur ayam sāsnā-ādi-
tato 'pare ||1|| pakṣo dharmī, avayave
tato 'pare || pakṣo dharmī, avayave
-samudāya-eka-deśa-viśeṣatvāt. na sādhyā-
'pi iṣṭiṃ sādhyat sādhyā-dharma-vat, sādhyā-
vyākhyātāḥ, yathā - a-vipakṣatvāt, tat-
vighāto vā kṛto bhavati. sarvatra hi tat-
| sāsnā-viśāṇa-ādi-samudāyo hi gauḥ. tad iyaṃ
viśāṇi gotvād iti tat katham. tatra api,
sahitānāṃ sā śaktir ekā na pratyekam iti
tad-arthakriyā-śakti-sthāpanāya niyuktasya
bhūto 'bhāvaḥ sādhyate na kevalaḥ, tena na a-
-liṅginor ity a-sambandha eva. atra apy a-
-rāgo 'raktasya vā gatiḥ || na asty eka-
idaṃ syāt. anya-bhāvāc ca abhāva-siddhāv a-
'rtha iti sādhanam tri-rūpa-hetu-vacana-
-ādināṃ vijātiyānāṃ an-ārambhāt kutas tat-
svabhāvasya nivṛtitaḥ || sañcitaḥ
sādhye dharma-ādihāra-nirākṛteḥ | na sādhyāḥ
iti gotvād viśāṇitā ||65|| sāsnā-viśāṇa-ādi-
te hi yena upagama-lakṣaṇāḥ ||
dharminī sādhyo viparyāsaniyo vā. tathā-iṣṭa-
hi gauḥ. tad iyaṃ samudāya-vyavasthā
tatra api, samudāya-vyavasthāyāḥ kāraṇam
ekā na pratyekam iti samudāya-śabda ekasmin
vāñchā bhaveyur eka-rūpā rūpa-ādayaḥ sarva-
sveda-udgāraṃ pradhāvati dhāvati | guṇa-
-kāriṇā kevalam mithyā-vinitatā eva ātmanaḥ
|| duḥkhasya vedanaṃ kiṃ tu duḥkha-jñāna-
|| a-deha-rāga-a-drṣṭeś ca dehād rāga-
| na udeti duḥkham iti ced na vai duḥkha-
iti | buddher upalabhe vā iti kalpikāyāḥ
iti | buddher upalabhe vā iti kalpikāyāḥ
|| sarvam eva hi vijñānaṃ viśayebhyaḥ

samihante. sambandhasya tu svarūpeṇa an-
samihā-prayogāt, tad-ākāra-vikalpa-jananāc ca. na
samihā sandarśita-vibhāgatvāt sarvasya śabda-
samihita-artha-yogyasya utpādanam santāna-
samihita-artha-sattām antareṇa api vṛtṭim paśyato
samihita-artha-sādhanaṃ vacanam. tad adyatve 'pi
samihita-ākāraṃ buddhāv āropya tad-vyavacchedena
samihita-rūpa-an-upādānatve sādhye tathā
samihita-rūpa-an-upādānatve sādhye tathā
samihitatvāt. tad ayaṃ pravartamānaḥ sarvadā sad-
samihitatvāt. tasmād ayaṃ pravartamānaḥ sarvadā
samuccaya-ayoge kim idāniṃ vidheḥ sāmarthyam iti
samuccaya-rūpaḥ sādhyaitum iṣṭaḥ, kiṃ tarhy
samuccaya-rūpaṃ ekaṃ samūham icchati yena
samuccayāt sarveṣu prabhedeṣu saṃśayaḥ. uktaṃ ca
samucciyamāna-avadhāraṇam anyad vyavacchinatti,
samujjvālanāya ||3|| vāda-nyāyo nāma prakaraṇam
samuttha ity anādi-hetu-prakṛti-paramparā, tasmāt
samutthāna-jñāna-jāy jñānato dhvaniḥ | jāyate tad
samutthānā hi vāg-vijñaptir varṇa-pada-vākya-
samutthāpana-cetasā samanantara-pratyayena a-kāra
samutthitā bhrāntir eva. bhāva-bhedo vāsanā-
samutthitāḥ pravartante. na hi teṣv a-
samutpanna-viśeṣāt kāraṇāt kārya-utpattau
samudāya-a-vacanāt. vyāptir vyāpakasya tatra
samudāya-antara-a-sambhāvinim arthakriyāṃ eva na
samudāya-apavādasya dharminyaṃ a-virodhāt. anityo
samudāya-apavādo hi na dharminī virudhyate |
samudāya-abhidhānayoḥ || rūpa-ādayo ghaṭasya iti
samudāya-arthasya apāyād apārthakam, daśa-dāḍima-
samudāya-ātmakatvād iti. tathā ca drṣṭānta-
samudāya-ātmakatvād iti. tathā ca drṣṭānta-
samudāya-upacārāt. prayojana-abhāvād an-upacāra
samudāya-upacārāt. prayojana-abhāvād an-upacāra
samudāya-eka-deśa-viśeṣa ity eva a-prakaraṇa-
samudāya-eka-deśa-viśeṣatvāt. na sādhyā-samudāya-
samudāya-eka-deśatvād ity-ādayaḥ. anayā diśā
samudāya-viparyāsād eva viruddhaḥ. sa kadācid
samudāya-vyavasthā samudāyi-nibandhanatvāt tad-
samudāya-vyavasthāyāḥ kāraṇam samudāyinaḥ |
samudāya-śabda ekasmin samudāye vācye eka-vacanam
samudāya-śabdasya eka-vacana-virodho 'pi na asty
samudāya-sādhanaṃ. na ca liṅga-liṅginor a-
samudāya-sādhyatvaṃ tad-avastham. nanv asati
samudāyo 'smād anekatve 'pi pūrva-vat | a-viśeṣād
samudāyaś ca sādhyāḥ syāt. tathā ca - ghaṭa-
samudāyaḥ. tasya aṅgam pakṣa-dharma-ādi-vacanam.
samudāyo dravyam, a-samyogāś ca. na samyogaḥ,
samudāyaḥ sa sāmānyam tatra ca akṣa-dhīḥ |
samudāyaḥ syāt siddho dharmaś ca kevalaḥ ||209||
samudāyo hi gauḥ. tad iyaṃ samudāya-vyavasthā
samudāyasya sādhyatve 'py anyonyasya viśeṣaṇam |
samudāyasya siddhir vighāto vā kṛto bhavati.
samudāyi-nibandhanatvāt tad-abhāve na syāt.
samudāyinaḥ | asatsu teṣu sā na syād iti gotvād
samudāye vācye eka-vacanam ghaṭa iti. jāti-
samudāyeṣv iti. kim idaṃ paraspara-vivikta-rūpa-
samuditam doṣa-apetaṃ praṇindati nindati | dhana-
samuddyotitā syāt tathā hy eṣa sthānur ayaṃ mārga
samudbhavaḥ | na hi duḥkha-ādy-a-saṃvedyaṃ piḍā-
samudbhavaḥ | nimitta-upagamād iṣṭam upādānam tu
samudbhavaḥ || duḥkhasya vedanaṃ kiṃ tu duḥkha-
samudbhavaḥ || viśeṣo gamyate 'rthānāṃ viśiṣṭād
samudbhavaḥ ||45|| na hi bhāvanāṃ sva-viśaya-
samudbhavat | tad-anyaṃ api hetutve kathamcid

SV_14314	vā tena anyena kiṃ vināśitam. yadi ca agni-	samudbhavasya vināśa-ākhyasya arthasya parigrahāt
PV_03361	ātmanaḥ | asti iyam api yā tv antar-upaplava-	samudbhavā || doṣa-udbhavā prakṛtyā sā vitatha-
V1_03907	ātmanaḥ | asti iyam api yā tv antar-upaplava-	samudbhavā ||52|| doṣa-udbhavāt prakṛtyā sā
PV_04216	| viśaya-indriya-cittibhyas tāḥ sva-jāti-	samudbhavāḥ || anyonya-pratyaya-apekṣā anvaya-
PV_04248	|| kārya-svabhāva-bhedānām kāraṇebhyaḥ	samudbhavāt | tair vinā bhavato 'nyasmāt taj-jaṃ
PV_04256	|| dahana-pratyaya-aṅgād eva anya-apekṣāt	samudbhavāt | dhūmo '-tad-vyabhicārī iti siddham
V1_00709	-jñāne sambhavati, arthasya sāmartyena	samudbhavāt ||4|| tad dhy artha-sāmartyena
SV_00912	sā eva rāga iti cet. iṣṭam, a-viparyāsa-	samudbhavān na doṣaḥ. asaty apy ātma-grahe duḥkha
PV_02241	bhāvinī || sā bijam sarva-saktinām paryāyeṇa	samudbhave | nir-doṣa-viśayaḥ sneho nir-doṣaḥ
PV_02038	|| tat sva-jāty-anapekṣānām akṣa-ādinām	samudbhave | pariṇāmo yathā ekasya syāt sarvasya
PV_02140	'pi vā | punar āvṛttir ity uktau janma-doṣa-	samudbhavau || ātma-darśana-bijasya hānād a-punar
SV_12121	svabhāva-a-bhedam anubhavantas tathāvidhāḥ	samunnīyante . hetu-rūpa-nivṛttāv api tad-rūpam a-
SV_01816	-uktitaḥ | arthāpattyaḥ dvitīye 'pi smṛtiḥ	samupajāyate ||28|| yad āha - arthāpattyaḥ vā
VN_00922	sarvadā a-nivṛtteḥ sarvaṃ sarvatra sarvadā	samupayujyeta . idaṃ ca na syāt: idaṃ ataḥ, na ata
PV_03470	|| muktvaḥ na kāryam aparaṃ tasyāḥ	samupalabhyate | tatra atyakṣaṃ dvayaṃ pañcasv
SV_06807	eva eṣām a-bhedaḥ. evaṃ-jātīyās ca sarve	samūha-santāna-avasthā-viśeṣa-śabdā ye samastāḥ
VN_03304	eva eka-aneka-pratiśedhāt. ataḥ so 'pi na	samūhas tasya iṣṭaḥ, na tatra śabda iti na
VN_03223	iti bruvāṇaḥ kaścit tat-samuccaya-rūpam ekaṃ	samūham icchati yena virodhaḥ syāt. yo 'pi
PV_04280	sa-apekṣa-dhruva-bhāva-vat || hetv-antara-	samūhasya sannidhau niyamaḥ kutaḥ | bhāva-hetu-
SV_05221	-apāye 'pi cakṣur-vijñānaṃ bhavati iti. na	samūhe 'pi teṣām a-sāmartyam. tathā iha api
SV_05302	sāmartya-darśanāt ||104|| śakti-siddhiḥ	samūhe 'pi na evaṃ vyakteḥ kathaṅcana | (105ab)
SV_05304	-vijñāne pratyekaṃ api sāmartyaṃ drṣṭam iti	samūhe 'pi śaktir a-viruddhā. tathā na kadācid
VN_02918	hetur virudhyate, yathā sarvaṃ pṛthak	samūhe bhāva-śabda-prayogād iti. etena pratijñayā
VN_03205	dhetu-virodha uktāḥ, yathā sarvaṃ pṛthak	samūhe bhāva-śabda-prayogād iti, na atra
SV_13403	śabda-artha-pratītiḥ. na ca so 'nyam	sameti . tad iyaṃ samasta-pada-vākya-rūpa-sādhyā-
HB_03802	tāni vastūni tāmś ca puruṣāms tad-bhāva-	sampadaḥ pracyāvya bhraṣṭa-rājya iva rājā tapo-
PV_03402	-candraka-ākāraṃ nīla-lohita-bhāsvaram |	sampaśyanti pradipa-āder maṇḍalaṃ manda-cakṣuṣaḥ |
PV_03456	tadvat te 'pi syur āturāḥ || viśaya-indriya-	sampāta-abhāvāt teṣām tad-udbhavam | na udeti
PV_03226	-pradhāna-adhigamaḥ saha apy abhimato yadi |	sampūrṇa-aṅgo na grhyeta sakṛn na api guṇa-ādimān
V3_13508	ity ucyate. yadi punar udbhāvitē 'pi doṣe	sampūrṇa-vacana-ādinā pratisamādadhita na tad
PV_03480	saha || iti prakāśa-rūpā naḥ svayaṃ dhiḥ	samprakāśate | anyo 'syām rūpa-saṅkrāntya
PV_03480	| anyo 'syām rūpa-saṅkrāntya prakāśaḥ	samprakāśate || sādrśye 'pi hi dhīr anyā prakāśyā
PV_02186	āśrayaḥ | virakta-janma-a-drṣṭer ity ācāryaḥ	sampracakṣate || a-deha-rāga-a-drṣṭeṣ ca dehād
SV_17021	eva puruṣānām vacanāt punaḥ parokṣa-artha-	sampratipattir iti kathaṃ tad eva yugapad dveṣyam
VN_03006	anityatva-virodhād viruddhaḥ. ubhaya-pakṣa-	sampratipannas tv anaikāntikaḥ, yad ubhaya-pakṣa-
VN_03706	eva āha iti. yat punaruktam ubhaya-pakṣa-	sampratipannena vastunā anaikāntika-codanā iti,
PV_02220	sva-para-vibhāgāt parigraha-dveṣau || anayoḥ	sampratibaddhā sarve doṣāḥ prajāyante | niyama
SV_02422	||41|| tasmād yo yena dharmeṇa viśeṣaḥ	sampratīyate | na sa śakyas tato 'nyena tena
V2_05708	||30|| tasmād yo yena dharmeṇa viśeṣaḥ	sampratīyate | na sa śakyas tato 'nyena tena
SV_07822	syāt. vyañjaka-a-pratipattau hi na vyaṅgyam	sampratīyate | viparyayaḥ punaḥ kasmād iṣṭaḥ
SV_12119	-vat | a-drṣṭa-hetur anyo 'py a-viśiṣṭaḥ	sampratīyate ||242|| na a-darśanād dhetor a-
SV_16815	veda-vat tad-vyākhyānam apy apauruṣeyam	sampradāya-a-vicchedād āgatam, tato 'rtha-siddhir
SV_11814	iti cet. tat kim anayā paramparayā. sa eva	sampradāya-apekṣo 'rtha-jñāpanam kiṃ na karoti.
SV_12419	-satya-śaktayaḥ sarva-bhāvinyāḥ. tat-sādhana-	sampradāya-bheda-vad guṇa-antara-sādhanaṅy api
VN_04712	deśam bhāṣānām kiñcil lakṣaṇam asti, atha ca	sampradāya-vaśāt tā lokas tathā eva pratipadyate
SV_16717	iti. na, upadeṣṭuḥ sva-abhiprāya-prakāśanena	sampradāya-sambhavāt . na hy ayam a-daiśikānām
SV_11812	-pratīter na kaścit sampradāyam apekṣeta.	sampradāya-sahitasya liṅgatvam iti cet. tat kim
SV_12424	-bhūto yādṛṣo 'yam a-sambhavat-tat-sādhana-	sampradāyo na iti nyāyaḥ. na a-drṣṭa-jñāpako '-
SV_11812	sambandha-siddhyā artha-pratīter na kaścit	sampradāyam apekṣeta. sampradāya-sahitasya
SV_16823	vā puruṣeṇa puruṣāya upadiśyamānam a-naṣṭa-	sampradāyam eva anuvartata ity atra api samayaḥ
SV_12102	eva asya vṛttiḥ. drṣyante ca vicchinna-kriyā-	sampradāyāḥ kṛtakāś ca. tān yatnavanta
SV_12111	ity-ādi. tathā hy anyo vā racito granthaḥ	sampradāyād rte paraiḥ | drṣṭaḥ ko 'bhīhito yena
SV_16803	apauruṣeyānām śabdānām artha-jñānaṃ na	sampradāyān na yukter na lokād iti tatra a-
V3_09505	vadet, tasya api pratibandhaś caitanyena	sampradhāryaḥ , yataḥ sidhyet. tathā samsthānam
PV_02185	te mate | sarvatra ca ātma-snehasya hetutvāt	sampravartate || a-sukhe sukha-sañjñasya tasmāt
SV_02704	guṇaḥ | bhrānter niścīyate na iti sādhanam	sampravartate ||45|| iti saṅgraha-ślokaḥ. tasmān
V2_06411	sad avaśyam kenacid upalabhyate vyatīta-a-	samprāpta-upalambham vā. tat kathaṃ na
SV_10608	eva arthaḥ svalakṣaṇam iti śakyam vaktum. a-	samprāpta-niruddhayor apy arthayos tasya an-
SV_08101	-lakṣaṇatvād vastutvasya. tat pracyuta-a-	samprāpta-rūpam atīta-anāgataṃ karma-nimittam.
V3_06809	eva arthaḥ svalakṣaṇam iti śakyam vaktum, a-	samprāpta-vinaṣṭayor apy arthayos tasya an-apāyāt.
SV_10807	pravṛtta iti parīkṣayā prāmānyam āha. tac ca	sambaddha-anuḡaṇa-upāyam puruṣa-artha-
VN_02813	pratijñā-antaraṃ nāma nigrāhasthānam iti. a-	sambaddha-abhidhānam nigrāhasthānam ity evaṃ-
VN_04309	iti vijetā na syān na nigrāha-arhaḥ. a-	sambaddha-abhidhāne nirarthakam eva iti na pṛthag
VN_04313	vākyaśya vā paurvāparyeṇa yogo na asti ity a-	sambaddha-arthatā grhyate, tat samudāya-arthasya
VN_02811	a-śakyatvāt, lakṣaṇa-niyamo 'py a-	sambaddha eva pratijñā-antara-abhidhāne pratijñā-

VN_05912	dhetvābhāseṣu vā. prakṛta-sādhana-a-	sambaddha-pratipatteś ca nirarthaka-
V3_02709	avabodha-arthitve vā pravivādinah, anyathā a-	sambaddha-pralāpa eva ayam ity an-avadheyaḥ syāt.
V2_06503	kañcid upāyam āsṛitya pravartate, anyathā a-	sambaddha-pralāpasya a-prāmāṇyāt. tatra ca
SV_04616	apy a-sambhavād vyaktau pravṛtīḥ. evaṃ hy a-	sambaddha-pralāpī syāt. na tato 'nyatra pravṛttir
VN_04401	-vākya-vat. idam kila padānām a-sambandhād a-	sambaddha-varṇān nirarthakāt pṛthag uktam. nanv
VN_04402	varṇān nirarthakāt pṛthag uktam. nanv evam a-	sambaddha-vākyaṃ api pṛthag vācyaṃ syāt. na
SV_08014	tat sāmānyam na karmaṇi na kartari iti	sambaddha-sambandho 'py asya na asti ity a-
VN_05913	bhidyate. atiprasaṅgāś ca evaṃ-prakārānām a-	sambaddha-sādhana-vākya-pratipatti-bhedānām pṛthai
V3_11604	yathā cākṣuṣatvāc chabde. sambandhāt kiṃ-	sambaddho 'yam iti katham na vimṛśet. a-parijñāta
PV_04229	sarvaṃ vidhi-niṣedhanam || tābhyām sa dharmī	sambaddhaḥ khyāty-abhāve 'pi tādrśaḥ | śabda-
V2_05505	vidhi-niṣedhanam ||20|| tābhyām sa dharmī	sambaddhaḥ khyāty-abhāve 'pi tādrśaḥ | śabda-
V2_09906	-kriyā na vā kasyacit. tasmāt tan-mātra-	sambaddhaḥ svabhāvo bhāvam eva vā | nivartayet (69
VN_03902	-evaṃ-ādy api vācyaṃ syāt, tasmād etad apy a-	sambaddham iti. a-viśeṣa-ukte hetau pratiśiddhe
SV_03923	anyaṃ grāhayed vyapadeśayed vā. na ca taiḥ	sambaddham ekam ity eva sāmānyam bhavaty
VN_03615	gotva-ādinā anaikāntika-codanā iti, tad a-	sambaddham eva. yadi hi sva-siddhena gotva-ādinā
VN_02601	hātavyā hānau ca parājaya iti. idam punar a-	sambaddham eva sāmānyam nityam aindriyakam ity
PV_03316	-sādhana-samsthitiḥ || sarva-ātmanā api	sambaddham kaiścid eva avagamyate | dharmaiḥ sa
VN_04302	nirarthakād bhidyate. sa yadi prakṛta-ārtha-	sambaddham gamakam eva kuryāt, na asya a-
VN_02804	prayuktaṃ na pratijñā-antaratvam. atyanta-a-	sambaddham ca idam pratijñam pratijñā-sādhana
VN_03501	pratijñā-hetvor virodha iti hetu-grahaṇam a-	sambaddham. na ca utpatti-dharmakatvān nityam ity
VN_04108	-an-upādānān nigṛhyata iti. idam apy a-	sambaddham, na hi varṇa-krama-nirdeśād eva iṣṭa-
V3_10010	'pi, na hi sa eva ātmānam anveti ity a-	sambaddham. yadā tarhi vipakṣa-vyatireko hetur
VN_04112	ca iti. prakāra-viśeṣa-upādānam a-	sambaddham. vater upādānād a-doṣa iti cet, syād
PV_04011	kāryam vā dr̥ṣya-a-darśanam eva vā |	sambaddham vastutaḥ siddham tad asiddham kim
PV_03027	kim a-kāryam kathañcana || anyatve tad a-	sambaddham siddhā ato niḥ-svabhāvataḥ | jāti-
SV_05123	eva vyaktiḥ syād anena jñānena. tadā kadācit	sambaddhasya a-gr̥hītasya tadvataḥ ||100||
V3_02110	parigrahaḥ ||12|| tatra api sādhyā-dharmasya	sambaddhasya eva bādhanam | parihāryam na ca
PV_02022	-abhisambandhāc caitrasya vṛṇa-rohaṇe | a-	sambaddhasya kiṃ sthānoḥ kāraṇatvam na kalpyate ||
SV_02719	a-bhedāt sarva-pratipattiḥ. bhede vā a-	sambaddhasya tatra a-pratipattir iti. tasmāt
PV_04056	syād ity eṣā loka-uttarā sthitiḥ || a-	sambaddhasya dharmasya kim asiddhau na sidhyati |
V3_02203	syād ity eṣā loka-uttarā sthitiḥ ||15|| a-	sambaddhasya dharmasya kim asiddhau na sidhyati |
V1_00609	jñāna-bhāvaś cet, katham anyasya bhāve '-	sambaddhasya bhāva-niyamaḥ. darśanād bhāva-
SV_16609	na eva sādhyaiṣyati. sā ca atīndriya-ārtha-	sambaddhā āgama-pravṛttir atīndriyā katham anyena
PV_04027	-ukty-ādy-upakṣepa-parihārau viḍambanā | a-	sambaddhā tathā hy eṣa na nyāya iti sūcitam ||
SV_10121	asattā-sādhani. yasmāc chāstra-adhikāra-a-	sambaddhā bahavo 'rthā atīndriyāḥ | a-lingāś ca
V3_09104	-vat. trairūpyāc ca hetur arthaṃ gamayati, a-	sambaddhād a-pratipatteḥ, mahānasa-ādi-dr̥ṣṭa-
V3_04505	anaikāntikasya tu pakṣa-dharmatvam eva, a-	sambaddhād vimarśa-ayogāt. na tu sapakṣa-
VN_03518	darśayitum iti na a-pradarśita-avinābhāva-	sambaddhād dhetor niścayaḥ. tan na pratijñayā
VN_02810	na pṛag api hetuṃ brūyāt. evaṃ-prakārānām a-	sambaddhānām pariśaṅkhyātum a-śakyatvāt, lakṣaṇa-
SV_11406	gatiḥ | (228ab) na hi tena sambandhena a-	sambaddhe 'rthe pratītir yuktā, tasya vaiphalya-
VN_04809	śabdānām kaścit sambandho jāyate, idam iha	sambadhyata iti teṣu vidita-sambandheṣu kaḥ kasya
SV_07810	||153|| yatra asau vartate bhāvas tena	sambadhyate 'pi na | tad-deśinaṃ ca vyāpnoti kim
PV_03172	kvacit tad-dr̥ṣṭy-apekṣanāt | śrutau	sambadhyate 'poho na etad vastuni yujyate ||
PV_03026	a-para-adhīnam api kāryam sva-hetutaḥ |	sambadhyate kalpanayā kim a-kāryam kathañcana ||
PV_03171	saṃyutaḥ | sva-pratīti-phalena anya-apohaḥ	sambadhyate śrutau || anyatra a-dr̥ṣṭy-apekṣatvāt
PV_03149	ca dur-labhaḥ || samavāya-a-grahād akṣaiḥ	sambandha-a-darśanam sthitam | paṭas tantuṣv iha
V1_01012	-ayogād a-viśaye 'pravṛtter jāty-ādi-	sambandha-atīta-śabda-vyavahāra-ādinām indriya-
PV_03116	kriyeta asau na bhāvaḥ pṛag-abhāvavān |	sambandha-an-abhyupagamān nityam viśvam idam
SV_17425	-śārīre pramāṇa-virodham a-pratisamādhāya	sambandha-anuḡaṇa-upāya-puruṣa-ārtha-abhidhānāni
V3_09106	-pratipādakayor asiddha-sandigdha-dharmi-	sambandha-anvaya-vyatirekā dharmā hetvābhāsāḥ.
SV_11308	api prakāśana-sambhavāt sa eva doṣaḥ.	sambandha-apauruṣeyatve syāt pratītir a-saṃvidāḥ |
SV_13122	tad-upakārasya ca artha-antaratve tasya iti	sambandha-abhāva-ādayo 'py uktāḥ. tasya ca a-
V3_05307	tad-upakārasya ca artha-antaratve tasya iti	sambandha-abhāva-ādayo 'py uktāḥ. tasya ca a-
SV_09121	sambhavo 'bhāveṣu tathā abhāvāt. tasmāt	sambandha-abhāva-pratīter na ayam iha ity ādyā
HB_03218	eva, tatra apy abhāvasya pṛthak sādhyatve	sambandha-abhāvasya tulyatvāt. liṅga-āvir-bhāva-
HB_02710	eva tad-abhāva-siddhir iti, a-pṛthak-siddheḥ	sambandha-abhāvāc ca. anya-bhāvas tāvan na
HB_02805	eva pramāṇād anya-vyavaccheda-siddheḥ.	sambandha-abhāvāc ca. tac ca tasya liṅgam bhavati
VN_01401	dharmā ity a-vyapadeśo na sidhyati	sambandha-abhāvāt. na hi kārya-kāraṇa-bhāvād anyo
SV_08824	na bhedaḥ sāmānyavān na sāmānyam bheda-vat	sambandha-abhāvāt parasparaṃ ghaṭa-ādi-vad ity
SV_06409	ca na syāt. na hy anyonyasya bhedo bhavati,	sambandha-abhāvāt. sati vā sa kārya-kāraṇa-bhāva
SV_11604	yojyeta. utpanna-utpannāś ca bhāvāḥ sthita-	sambandha-abhāvād a-sambandhino 'vācyaḥ syuḥ.
V1_01605	siddhe 'pi hi liṅge 'siddhayā buddhyā	sambandha-abhāvād an-anumānam. tasmāt pratyakṣā
V3_12707	-kāryam kāraṇa-svabhāva-bhedāt. tat ko 'yam	sambandha-abhāvo vācya ity upālambhaḥ. asti
V1_01001	gr̥hyate daṇḍy-ādi-vat. na anyathā, artha-	sambandha-abhidhāna-vyavasthā-a-parijñāne 'bhāvāt.
V3_12909	-vyakti-prādur-bhāve prak tatra asatas tat-	sambandha-ayogaḥ. tasmād bhinna-deśair yugapat-

SV_05519	tat-sambandhād iti cet. na, pratibaddhasya	sambandha-ayogāt, atiprasaṅgāc ca. katham tā
V2_06709	tatra akiñcitkaratvāt, anya-karaṇe tasya iti	sambandha-ayogāt. upakārasya tat-sambandhe kaḥ
SV_07721	-varti-sambandhi-rūpatvāt. anyathā tat-	sambandha-ayogāt. ekasya ādheyasya tatra sthānam
V3_11605	sambandhād garbhāt puruṣa-viśeṣa-sambandhe ’	sambandha-ayogād yathā samśete, tathā iha api
SV_15010	śabda-śaktiś ca dūṣitā ||283|| ukto hi	sambandha-artha-antara-vāde ’neka-prakāro doṣaḥ.
V1_03212	-viśeṣaṇa-jñānāni pratyuktāni, tataḥ karma-	sambandha-asiddheḥ, a-vyavadhāna-abhāvāt kāraka-
V3_09201	’naikāntikaś ca hetvābhāso bhavati. dharmi-	sambandha-asiddhāv asiddhaḥ, yathā – anityaḥ
SV_09502	ca sādhya-nirdeśena na kiñcit, tatra darśana-	sambandha-ākhyāna-mātrād iṣṭa-siddheḥ. tad-a-
V3_07405	sādhya-nirdeśena na kiñcit, tatra darśana-	sambandha-ākhyāna-mātrād iṣṭa-siddheḥ. tad-a-
SV_11402	samayaḥ. tataḥ pratyāyaka-sambandha-siddheḥ	sambandha-ākhyānāt. na tu sa eva sambandhaḥ. astu
SV_11715	-arthaṃ vyaṅgyāḥ khyāpyante. na evaṃ jāti-	sambandha-ādayaḥ kathañcid apy an-upakāryatvād an
VN_00718	katham ekena eṣām āśraya-abhimatena dravyeṇa	sambandha iti kevalam ayam asad-bhūta-abhiniveśa
V3_12710	ucyate, sa eva abhāvaḥ. sambandhī vidyate na	sambandha iti ca nipuṇā vāco yuktiḥ. aṅgī-kṛta-
HB_02809	asti viśaya-viśayi-bhāvaḥ śabda-artha-vat	sambandha iti cet, na, śabda-arthayos tat-
SV_14223	agneḥ pūrva-vināśa iti cet. pūrveṇa asya kaḥ	sambandha iti sa eva prasaṅgo ’-paryavasānaś ca.
SV_03411	kṛta-saṅketatvāt. nanu ca pācakatvam iti	sambandha ucyate na pāka eva. na vai pākena anya
SV_11612	’rthaḥ sambandhavān yady utpadyeta, sa	sambandha utpanno ’pi na śabde syāt. tasya tena a
V3_10208	vyavaccheda-arthaṃ hetur ucyate. na ca hetoḥ	sambandha-upadarśana-kāle pakṣa-ādi-vikalpo ’sti,
V3_00508	idam api syān na vā ubhayam iti dharmayoḥ	sambandha-upadarśanāt. ekānta-parigrahe syād eṣa
HB_03001	prameye katham virodho līnga-līnginor ity a-	sambandha eva. atra apy a-samudāya-sādhyatvam tad
PV_02229	jāyate ’nyatra sa-sprhā | samavāya-ādi-	sambandha-janitā tatra hi sva-dhīḥ || sambandhaḥ
SV_15009	prāk. astu vā artha-antaram. tathā api	sambandha-doṣaiḥ prāg uktaiḥ śabda-śaktiś ca
SV_15005	vastu-mātra-anubandhād vināśasya śabda-vat	sambandha-nityatā api pratyākhyeyā. yā ca śabda-
V3_00902	gamayati, nāntariyakatvāt. na abhidhānam,	sambandha-niyama-abhāvāt. tato na pakṣasya hetor
SV_16821	na evaṃ karoti. na ca asya kaścit kvacit	sambandha-niyamaṃ jñātum iśa ity a-pratipattir
SV_10026	anumitis tataḥ | sva-sādhye kārya-bhāvabhīyam	sambandha-niyamāt tayoḥ ||197|| tasmād dvi-
VN_04810	vā kramaḥ, yena krameṇa vyavasthāpyeran.	sambandha-pratipattau sa eva teṣāṃ kramaḥ, yo
HB_01212	vastu-dharmatayā eva samsthāna-viśeṣa-	sambandha-prasaṅgaḥ. evaṃ tarhi sā yogyatā mṛd-
SP_00004	tad-dvayoḥ | kaḥ sambandho ’navasthā ca na	sambandha-matis tathā || tau ca bhāvau tad-anyaś
V3_12705	na asti iti vaktavyam, na viśānam. kim vai	sambandha-mātraṃ viśiṣyate viśāninām api viśāṇeṣu,
HB_01210	apekṣanta iti cet, na, tataḥ paraspara-	sambandha-yogyatā-pratilambhāt. anyathā prāg api
SV_04623	nityam anugamana-prasaṅgāt. sarvadā tat-	sambandha-yogyatā-pratīter iṣṭam eva iti cet.
HB_01211	prāg api mṛt-piṇḍasya samsthāna-viśeṣa-	sambandha-yogyatve vastu-dharmatayā eva samsthāna
SV_14224	’-paryavasānaś ca. tad avaśyaṃ vināśa-	sambandha-yogyam uttaram atīśayaṃ pratyupakurvāṇo
V1_00913	viśiṣṭaṃ grhyamānaṃ viśeṣaṇa-viśeṣya-tat-	sambandha-loka-vyavasthā-pratītau tat-saṅkalanena
HB_00711	avasthayor viśeṣaḥ. dṛṣṭā ca pakṣa-dharma-	sambandha-vacana-mātrāt pratijñā-vacanam antareṇa
HB_00803	jjāyān. atra api na kaścit pakṣa-dharma-	sambandha-vacanayoḥ prayoga-krama-niyamaḥ,
HB_00805	prayoga-krama-niyamaḥ, sarvathā gamakatvāt.	sambandha-vacane ’pi prayoga eva bhidyate na
PV_03018	|| a-pravṛttir a-sambandhe ’py artha-	sambandha-vad yadi | atīta-anāgataṃ vācyam na
PV_03111	|| yasya ubhaya-anta-vyavadhi-sattā-	sambandha-vācīni | anityatā-śrutis tena tāv antāv
SV_11623	yad uktam – āśraya-apāyena āśrita-	sambandha-vināśād anityaḥ sa iti, tatra nityatvād
VN_00719	ayam asad-bhūta-abhiniveśa eva. na vayam eka-	sambandha-virodhād ekaṃ śabdaṃ na icchāmaḥ, api
PV_03310	’-kriyāvattve ’pi kathyate || ālocana-akṣa-	sambandha-viśeṣaṇa-dhīyam ataḥ | na iṣṭam
SV_11807	a-pratyāyanād a-pratītir asya. na hy asati	sambandha-viśeṣe sā yuktā. tasyāṃ vā a-nimittāyām
SV_03615	bhede tattva-rūpatve vā sāmānya-tat-	sambandha-sāmānādhikaraṇya-viśeṣaṇa-viśeṣya-bhāvā
SV_11402	tad-ākhyānam samayaḥ. tataḥ pratyāyaka-	sambandha-siddheḥ sambandha-ākhyānāt. na tu sa
SV_11811	eva pratītiḥ syāt, sarvasya ca. tasmāt	sambandha-siddhyā artha-pratīter na kaścit
V2_06309	-kṣaṇo ’-pratibandhaḥ. tal-līnga-darśanāt	sambandha-smṛtyapekṣiṇo ’numeya-pratipattau
SV_11514	’sti nityatā | (231ab) para-āśrayo hi	sambandho ’-pratibandhe tayoḥ sambandhitā-ayogāt.
SV_11325	vṛtṭeḥ. na a-miśrāṇaṃ siddhānaṃ kaścit	sambandho ’-bheda-prasaṅgāt, anapekṣaṇāc ca.
V3_13003	sthānam dṛśya-ātmatā indriyasya sva-āśrayeṇa	sambandhaḥ, a-bhedād eva, āśraya-a-samaveta-rūpa-
SV_11827	(237ab) ity uktam prāk. na hi śleṣa-lakṣaṇaḥ	sambandho ’-śliṣṭeṣu padārtheṣu sambhavati. na ca
PV_04173	gamyate tataḥ || viruddhatā iṣṭa-a-	sambandho ’n-upakāra-saha-a-sthīti | evaṃ sarva-
V2_06710	-ayogāt. upakārasya tat-sambandhe kaḥ	sambandho ’n-upakārya-upakārayoḥ. ādhāra-ādheya
SP_00004	sambandho yadi tad-dvayoḥ | kaḥ	sambandho ’navasthā ca na sambandha-matis tathā ||
HB_02903	a-samudāya-sādhanam. na ca līnga-līnginor a-	sambandho ’nya-bhāvasya pradeśa-ādi-dharmi-
SV_11901	yasmāt sad-dravyaṃ syāt para-adhīnam	sambandho ’nyasya vā katham ||237|| na hi siddham
SV_04628	abhidheyaḥ syāt. na ca jāti-vyaktyoḥ kaścit	sambandho ’nyonyam a-janya-janakatvena an-
SV_08015	sāmānyam na karmaṇi na kartari iti sambaddha-	sambandho ’py asya na asti ity a-sambandhān na
SV_11521	anvaya-vyatirekiṇo bhāvasya bhāva-abhāvau	sambandhaḥ. arthair ataḥ sa śabdānām saṃskāryaḥ
SV_11817	-ādi-vat tat-pratītiṃ janayati iti sa eva	sambandho ’vinābhāva-ākhyāḥ. na ca atra anyasya
SV_04712	’py ekatra kṛtād anyatra a-pratītiḥ, na ca	sambandho ’sti iti. api ca, tat-kāriṇām a-tat-
SV_09118	ghaṭo na idāniṃ na evaṃ ity uktau na anena	sambandho ’sti, na etad dharmā vā iti pratītiḥ.
VN_01402	na hi kārya-kāraṇa-bhāvād anyo vastu-	sambandho ’sti. na ca anayoḥ kārya-kāraṇa-bhāvāḥ,
SV_11403	-siddheḥ sambandha-ākhyānāt. na tu sa eva	sambandhaḥ. astu vā anya eva nityaḥ sambandhaḥ.

SV_11319
SV_14218
VN_00716
SV_04710
SV_04707
SV_11826
PV_03044
V2_06904
SV_11318
SV_14218
VN_04808
SV_11327
SV_12003
SV_12006
SV_11913
SV_12002
SV_11819
SV_11403
PV_04067
SV_11903
SP_00002
SV_07716
SV_09120
SP_00011
V3_12709
V3_12704
SP_00002
SP_00001
SP_00008
PV_03129
PV_03306
V1_03205
SV_11505
PV_03115
SV_09119
SV_09114
VN_04812
VN_04902
SV_11311
HB_02806
SV_04425
SP_00004
SP_00021
SV_11828
HB_02808
V3_01207
HB_02916
SV_15804
SV_11718
SV_10809
SV_11320
SV_11314
HB_02914
V1_01704
PV_03042
VN_01813
SV_11930
PV_02230
SV_11312
V3_12909
PV_04068
SV_12004
V3_05707
SP_00001
SV_11620

tat-sambandhaś cet. tat kiṃ vai śabdaḥ
vināśo na sarva iti cet. kāṣṭhā iti kaḥ
api ca yadi na rūpa-ādinām ekena śabdena
-sambandhasya an-abhidhānād avasyaṃ tatra
etat – ānanyād vyaktinām a-śakyaḥ śabdena
-ativṛtteḥ. api ca, bhinnatvād vastu-rūpasya
sattā-anubandhitvād vināśasya na nityatā | a-
-utpattir iti śabdo '-vācakaḥ syāt tasya iti
na a-yogye samayaḥ samartha iti yogyatā tat-
kāṣṭhā iti kaḥ sambandhaḥ. āśraya-āśrayi-
ānupūrvī-pratipattiḥ. yeṣāṃ śābdānām kaścit
-rūpa-vāg vijñaptyor janya-janaka-bhāvaḥ
tasmān na svābhāvikaḥ śabda-arthayoḥ
-āśrayaḥ pauraṣeyī iti pauraṣeya eva
a-vācakaḥ varṇāḥ. tan na teṣu vācya-vācaka-
-ayogāt. an-āśrito hy evaṃ syāt. tathā ca a-
-atha punar na śabda-arthayor anya eva
sa eva sambandhaḥ. astu vā anya eva nityaḥ
'pi bādha cet syāt sarvaṃ sarva-bādhanam ||
sat param apekṣate. na anapekṣaḥ svatantraḥ
sambandho na asti bhāvataḥ || rūpa-śleṣo hi
-santatiḥ ||152|| bhinna-deśayor hi bhāvayoḥ
iti. tathā api katham niṣiddho yāvad asya
savya-itara-viṣāṇayoḥ || dviṣṭho hi kaścit
iti cet, vayam apy etad eva brūmaḥ. yo vā
kiṃ tarhi śāśa-sambandhi. yady evaṃ
ca katham bhavet | tasmāt prakṛti-bhinnānām
kā paratantratā | tasmāt sarvasya bhāvasya
'nya-niḥ-sprhaḥ | tad-abhāve 'pi tad-bhāvāt
yāv arthau pratibhāsinau | tayor eva hi
meya-rūpatā | sādhanē 'nyatra tat-karma-
meya-rūpatā | sādhanē 'nyatra tat-karma-
| iti saṅgraha-ślokaḥ. api ca, śabda-arthayoḥ
āśleṣa-karaṇāt karaṇam kila | sā sattā sa ca
na etad dharmā vā iti pratītiḥ. tathā ca
api deśa-ādinām pratiśedho na apy arthasya.
sa eva teṣāṃ kramaḥ, yo yathā-avasthitānām
pradarśyeta, dharmiṇi bhāvaṃ pradarśya
tena a-doṣa iti. kim idānīm saṅketena. sa hi
ca tasya liṅgaṃ bhavati yena yasya kaścit
-lābhasya ca āśrayaḥ ||80|| yatra asti vastu-
katham apekṣate || dvayor eka-abhisambandhāt
|| tayor an-upakāre 'pi samavāye paratra vā |
sambhavati. na ca artha-antaram eṣāṃ
-bhāvo vā. na evaṃ kaścid bhāva-abhāvayoḥ
-antare ca prakṛtād viśeṣe sādhye kas tayor
nu vai pratiyogī pramāṭum iṣṭo yena virodhaḥ
sa phalair yadi yujyate | syāc chrotuḥ phala-
bhedād buddhi-citratā | (236ab) sa ca ayam
vākyam ato 'n-adhikṛtaṃ param ||214||
-vat. sā ced artha-antaram kiṃ śabdasya iti
a-samartha-anya-kalpanā ||227|| na vai
anya-bhāvo na sādhanam abhāvasya. asti
ca indriya-artho 'nvayī, yataḥ śabdena drṣṭa-
syād yadi rūpaṃ samaṃ tayor | tayor iti na
a-samartha-upādānād eva. na hi tair hetoḥ
tasya etad-vikalpa-an-atikramāt. vastu ca
-ādi-sambandha-janitā tatra hi sva-dhīḥ ||
samayam apekṣeta. a-pratīty-āśrayo vā katham
-ayogaḥ. tasmād bhinna-deśair yugapat-
-sādhye guṇa-doṣayoḥ || nāntariyakatā sādhye
vā śabdaḥ tad-avyabhicāri iti tattvam asya
ca anena a-sakṛd ācarita-pūrva iti na anayoḥ
paya iva sva-dehe jarām || pāratantryaṃ hi
-bhāvanā-pratibhāsi tad-apekṣā-lakṣaṇaḥ

sambandho 'stu. samarthaṃ hi rūpaṃ śabdasya
sambandhaḥ. āśraya-āśrayi-sambandhaś cet. na,
sambandhaḥ, katham ekena eṣāṃ āśraya-abhimatena
sambandhaḥ karaṇīyaḥ. sa ca na śakyate. tat-
sambandhaḥ kartum. evaṃ sati idam ānanyam
sambandhaḥ kalpanā-kṛtaḥ | (237ab) ity uktam prak.
sambandhaś ca jātīnām a-kāryatvād a-rūpatā || yac
sambandhaś ca na sidhyati. tasmāt sarvathā sarva
sambandhaś cet. tat kiṃ vai śabdaḥ sambandho 'stu.
sambandhaś cet. na, tasya niṣeṣyamānatvāt. janya
sambandho jāyate, idam iha sambadhyata iti teṣu
sambandhaḥ, tataḥ śabdāt pratipattir avinābhāvāt.
sambandhaḥ. tad-abhiprāyasya prayogād utpanno
sambandhas tad-dvāreṇa ca artha-pratyāyane '-
sambandhaḥ. tad-vṛtttau svarūpa-hāni-prasaṅgāt.
sambandhaḥ. tasmān na svābhāvikaḥ śabda-arthayoḥ
sambandhaḥ. tābhyām a-bhede tāv eva na ato 'nyā
sambandhaḥ. tena girām eka-artha-niyame na syād
sambandhas tena tatra eva bādhanād asti ced asat |
sambandhaḥ. dravyam iti ca svabhāva ucyate. sa
sambandho dvitve sa ca katham bhavet | tasmāt
sambandho dvidhā bhavet. nānā-avayava-ātmatayā
sambandho dharmo vā na asti iti matir na bhavati.
sambandho na ato 'nyat tasya lakṣaṇam | bhāva-
sambandho na asti ity ucyate, sa eva abhāvaḥ.
sambandho na asti iti vaktavyam, na viṣāṇam. kiṃ
sambandho na asti bhāvataḥ || para-apekṣā hi
sambandho na asti bhāvataḥ || rūpa-śleṣo hi
sambandho na eka-vṛttimān || yady apekṣya tayor
sambandho na tadā indriya-gocaraḥ || viśada-
sambandho na prasidhyati || sā ca tasya ātma-
sambandho na prasidhyati ||35|| sā ca tasya ātma-
sambandho nityo vā syād anityo vā. yady anityaḥ
sambandho nityau kāryam atha iha kim || yasya
sambandho niṣiddho bhavati iti. tathā api katham
sambandho niṣidhyata iti cet. nanu tan-niṣedhe
sambandhaḥ pratīyate. na hi vākyeṣu padānām krama
sambandhaḥ pradarśyeta iti na niyamaḥ kaścid
sambandho yato 'rtha-pratītiḥ. sa ced apauruṣeyo
sambandho yathā kṛtakatva-anityatvayor eka-artha-
sambandho yathokta-anumitau yathā | na anyatra
sambandho yadi tad-dvayoḥ | kaḥ sambandho
sambandho yadi viśvaṃ syāt samavāyi parasparam ||
sambandhaḥ. yasmāt sad-dravyam syāt para-adhīnaṃ
sambandho yena asya sādhanam syāt. asti viśaya-
sambandhaḥ, yena evaṃ uktaḥ sādhyā-dharmo
sambandho liṅga-liṅgiṇoḥ. abhāvas tu pratiyogino
sambandho vaktā hi vyakti-kāraṇam ||297|| na hi
sambandho vastu bhavan niyamena śabda-arthābhyām
sambandho vākyānām eka-artha-upasaṃhāra-upakāraḥ.
sambandho vācyaḥ. yogyatā-upakāra iti cet. na,
sambandho vidyamāno 'py an-abhivyaktaḥ pratīti-
sambandho virodhaḥ, tato 'nya-bhāvād abhāva-
sambandho vyavahāre pratīyeta. tathā hy ekatra
sambandho vyāvṛttis tu na duṣyate || tasmāt
sambandhaḥ śakyate pradarśayitum, a-pradarśanād a
sambandhaḥ. sa katham tad-āśrayaḥ syāt.
sambandhaḥ sa tathā eva iti drṣṭāv api na hiyate |
sambandhaḥ. saṅketāt tad-abhivyaktāv a-samartha-
sambandhaḥ sarva-vyāpini sidhyati. tad eka-
sambandhaḥ sā iha na ikṣyate | kevalam śāstra-
sambandhaḥ. sā ca utpattir abhivyaktir vā
sambandhaḥ sādhanīyaḥ. tasmād drṣya-a-drṣṭi-
sambandhaḥ siddhe kā paratantratā | tasmāt
sambandhaḥ. so 'yam nityānām apy a-parāvartayan

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sambandho na asti bhāvataḥ || para-apekṣā hi
vyakti-hetutve 'viśeṣāt tulyaḥ phala-
-kāraṇa-bhāva-lakṣaṇo 'vinābhāva-lakṣaṇo vā
eṣāṃ paraspara-vyāghātaḥ. tasmāt tan-mātra-
-vān-mātreṇa a-vibhāvanāt | na ca an-udita-
-tad etad a-tasmiṃs tad-grahād bhrāntir api
| prasidhyati katham dviṣṭho 'dviṣṭhe
daṇḍa-śabdād daṇḍini pratipattiḥ. a-niyata-
-vināśān naṣṭe sambandhe sa śabdaḥ punar a-
'siddham anyat sādhanam avyabhicāry-ātma-
-buddhiṃ janayan svarūpa-anukāriṇiṃ tat-
apekṣyante kathañcit. na apy asya idam iti
yena tasya tad-darśanam matam | tayoh
- katham tat tasya darśanam iti. tayor hi
dharma-dharmi-bhāvaḥ. kevalam buddhir evam-
iti ca nipuṇā vāco yuktiḥ. aṅgī-kṛta-
-artha-sambhavāt | jñānam na a-dṛṣṭa-
-prayoge 'tiprasaṅgaḥ. pariśiṣṭeṣu ca
anubhava-ādikam || viśeṣanam viśeṣyam ca
pratyakṣam. kiṃ ca viśeṣanam viśeṣyam ca
api doṣa-prasaṅgataḥ | dṛṣṭyā vā a-jñāta-
-etan na sambhavaty eva, rūpa-viveka-
-pramānatayā liṅga-a-niścayāt. kevalam siddha-
-iti ced antayoh sa katham bhavet || sattā-
-arthānām ca a-vācyaṭā ity utpanno 'rthaḥ
liṅgena sambhavāt || viśeṣa-dṛṣṭe liṅgasya
gamana-ādibhiḥ || teṣu satsv api tasya iti
eva avagamyate | dharmāḥ sa niyamo na syāt
smṛtiḥ, na artha-darśanād iti cet, na, tat-
hi viśiṣṭā vyaktasya eva vaktavyā ity a-kṛta-
-ayogāt. sa ca āśrayo 'nityaḥ. apāye 'sya
sattā-anubandhi. pratyākhyeyā ata eva eṣāṃ
-ādi-saṃvedanam, idam asya saṃvedanam iti
-pratipādayoh. ekasya rūpasya dharmi-
-ādi parikalpitaḥ | a-vastuni katham vṛttiḥ
artham pratipadyeta iti. na ca prak-kṛta-
-anyasya api vyaṅgya-vyañjaka-bhāva-ādeḥ
ca anapekṣatvāt. vyaktir upakāro jāteḥ
-upakāryatvād an-upakāriṇā vyaktā yujyante.
tataḥ kārya-dvāreṇa indriya-siddhiḥ. na evam
na hy a-vācyaṃ artham buddhayaḥ samihante.
niśedhe tadvad dharmiṇo 'pi niśedhaḥ. na vai
-anumānam ca na syād ātmany a-darśanāt ||
eva apauruṣeyatā. vācyaś ca hetur bhinnānām
-upasthāyī kim a-kāraṇam poṣyate. nanv iyān
| śabdeṣu yuktaḥ (232bc) atha mā bhūn naṣṭa-
na, tatra viśaya-darśanena viśayiṇo vṛtta-
-a-saṃvidāḥ | (227ab) syād etat - a-kārya-
-ity ukta-prāyam. tasmāt sarva eva vastu-
-ity ukta-prāyam. tasmāt sarva eva vastu-
-saṃyogāv eka-artha-samavāya-ādayo 'pi vastu-
-na iṣyate. samayas tarhi katham śabda-arthā-
'niścayāt. na apy a-pratipattiḥ, kenacit
-deśa-avasthitaḥ sva-sambandhibhir yugapat-
-ayam loka-vyavahāro 'pauruṣeyāc chabda-arthā-
-vimarśo na jāyate, yathā cākṣuṣatvāc chabde.
nita-saṅcaya-apacayair iva || a-tadvān api
-saṅcaya-apacayair iva ||27|| a-tadvān api
an-upakāryasya a-pratibandhena abhāvāt. a-
-vaiyarthya-ādayaḥ proktāḥ. jāti-grahaṇe 'pi
iti pratīyāt. aśva-sthita-ātmanā dravyatvena
hetuḥ phalam vā syāt, a-hetu-phalasya a-
-hetuḥ phalam vā syāt, a-hetu-phalasya a-
-kaḥ sādhyā-sādhyane tasya upayogaḥ, a-
-a-pratibandhāt, a-pratibaddhasya ca a-

sambandhaḥ so 'san katham apekṣate | samś ca
sambandhaḥ syāt. api ca, an-abhivyakta-śabdānām
sambandhaḥ syāt. ayam ca prakāro 'tra na
sambandhaḥ svabhāvo bhāvam eva vā | nivartayet (23
sambandhaḥ svayam jñāna-prasaṅgataḥ || manasor
sambandhataḥ pramā ||1cd|| sva-pratibhāse 'n-
sambandhatā katham || krameṇa bhāva ekatra
sambandhatvāt tatra na iti cet. tat tulyam jātv
sambandhatvān na a-pūrveṇa yojyeta. utpanna-
sambandham apekṣata iti na a-pratyakṣam pramānam
sambandham apekṣate, anyathā atiprasaṅgāt. sa ca
sambandham arhati, tasya upakāra-nibandhanatvāt,
sambandham āśritya draṣṭur eṣa viniścayaḥ || ātmā
sambandham āśritya draṣṭur eṣa viniścayaḥ. sa tad
sambandham uparacayati ity uktaḥ vārttike. buddhi
sambandham dravyam api na iti cet, priyam
sambandham pūrva-arthena uttara-uttaram || sakṛt-
sambandham pradarśya dharmiṇi bhāvaḥ pradarśyeta,
sambandham laukikim sthitim | grhītvā saṅkalayya
sambandham laukikim sthitim | grhītvā saṅkalayya
sambandham viśiṅṣṭi tayā katham || yasmād dvayor
sambandhayor a-pratibhāsanena ghaṭana-ayogāt
sambandhayoh kāraṇa-vyāpakayor yady abhāvaḥ
sambandhayor dhrauvyād antābhyām na viśeṣanam | a
sambandhavān yady utpadyeta, sa sambandha utpanno
sambandhasya a-prasiddhitaḥ | tat pramāna-antarām
sambandhasya a-prasiddhitaḥ | yuktaḥ svabhāva-
sambandhasya a-viśeṣataḥ || tad-a-bhede 'pi bhedo
sambandhasya a-svābhāvikatvāt, samaya-a-darśane
sambandhasya an-abhidhānād avaśyam tatra
sambandhasya apy apāyaḥ, anyathā an-āśritaḥ syāt.
sambandhasya api nityatā | (283ab) ata eva
sambandhasya abhivyakti-nimittatvāt. indriya-
sambandhasya asiddhau sandehe vā asiddho
sambandhasya asya vastunaḥ ||238|| vācako hi
sambandhasya ekatra svalakṣaṇe śabdasya paścād
sambandhasya kenacid an-upakāryasya a-
sambandhasya ca āśrayāt, tena āśraya iti cet.
sambandhasya ca vastutve syād bhedād buddhi-
sambandhasya. tasya asiddhau tat-kāryasya eva
sambandhasya tu svarūpeṇa an-abhidhānam uktam.
sambandhasya na asti iti niśedhaḥ, kiṃ tarhi na
sambandhasya mano-buddhāv artha-liṅga-a-
sambandhasya vyavasthiteḥ ||229|| arthā hi bāhya
sambandhasya vyāpāro yad artha-pratīti-jananam.
sambandhasya śabdasya artha-antare vaiguṇyam
sambandhasya smaraṇāt. na hy anvaya-
sambandhā eva śabdāḥ. na te 'rtheṣu puruṣair
sambandhā janakasya eva upayoga-viśeṣa-vaśāt
sambandhā janakasya eva upayoga-viśeṣa-vaśāt
sambandhaḥ kārya-kāraṇa-bhāvān na vyatiricyante,
sambandhaḥ. puruṣeṣu vṛtteḥ. na a-miśraṇām
sambandhāt. a-sambandhād vimarśo na jāyate, yathā
sambandhāt, ākāśa-vad iti. tat-sambandhi-svabhāva
sambandhāt, kiṃ tarhi samayāt, sva-śāstra-kāra-
sambandhāt kiṃ-sambaddho 'yam iti katham na
sambandhāt kutaścid upaniyate | dṛṣṭiṃ bheda-
sambandhāt kutaścid upaniyate | dṛṣṭiṃ bheda-
sambandhāt ca jñāna-utpattāv api prasaṅgāt. tad
sambandhāt chliṣṭa-ābhāsā buddhiḥ pravartayati
sambandhāt, tat-svabhāva-pratipattiyā ca tathā
sambandhāt, tatra bhāva-anumānasya a-sambhavāt,
sambandhāt tatra bhāva-anumānasya a-sambhavāt.
sambandhāt. na hi kathañcit sādṛśya-mātreṇa
sambandhāt. yady apy eka-artha-samavāyinām

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eva idaṃ paryanuyujyate katham tata iti. a-katham anyato 'nyatra pratyaya-vṛttih, tat-kārya-kāraṇatā tayoh | prāptā dvitva-ādiniyata-indriya-artha-grāhi kutaścid anubhava-tena āśraya iti cet. jñāna-utpādana-hetūnām -dāḍima-ādi-vākya-vat. idaṃ kila padānām a-tad-abhāva-gatir na syāt, na vai kutaścit eva sadṛśa-ātmanā | a-pratyakṣasya syāt, tadā tad-rūpa-a-sparśane ca syād a-7|| iti saṅgraha-ślokau. ayo-golake 'pi vahni-ātmatayā anyonyābhyām avayavābhyām tatevaṃ tarhi cākṣuṣatvād apy astu. na, a-iti cet. katham anyonyasya sāmnyam. ta-a-sambandho 'nya-bhāvasya pradeśa-ādi-dharmi-an-upādānāc ca sidhyati || vijñāna-śakti-ayuktaṃ para-kalpitaḥ | prasaṅgo dvaya-tad eva upakāratvena api iti. tayor ātmani 'yam iti katham na vimṛšet. a-parijñāta-na apy a-pratipattiḥ, kenacit sambandhāt. a-eva syād antau cet kārya-kāraṇe || a-sambaddha-sambandho 'py asya na asti ity apacata eva karma-sad-bhāvāt. tata eva ayad eva śrutau rūpaṃ pratibhāsate '-dvayaṃ nānā-śabda-utthāpana-a-sāmarthyē nānā-pareṣām a-pratipatteḥ, apareṇa ca tat-vā bhavet || kārya-kāraṇa-sāmagryām asyām yathā-utpattiṃ hetubhyaḥ kṛtaka-śabdaḥ anugamāt kārye sāmānyena api sādhanē | anugamāt kārye sāmānyena api sādhanē | yatas tena pratirudhyeta, kiṃ tarhi śāsa-a-pratitiḥ. tad ayaṃ pratiyamāno 'pi -abhāvāt. eka-ātmanāś ca tat-pradeśa-varti-ākṣipeyuh param. na tathā gotva-ādi-śrutayaḥ jāter avasthānāt. bhrātr-ādi-śabdās tu yadi | astu nāma tathā apy eṣām bhavet yugapat-sambandhāt, ākāśa-vad iti. tat-sva-sambandhibhir yugapat sāmānyam iti. tat-apy a-viśeṣān na tat-samavāyaḥ syāt. tat-utpanno 'pi na śabde syāt. tasya tena a-upakāro 'pi mā bhūt, an-upakāre hi teṣāṃ tat-para-āśrayo hi sambandho '-pratibandhe tayoh -anubandhini tad-deśa-sannidhau sādhye tattu svarūpeṇa an-abhidhānam uktam. abhidhāne ca bhāvāḥ sthita-sambandha-abhāvād a-sannidhānaṃ sūcayati. sāmānyena ca -sambandhaḥ sarva-vyāpini sidhyati. tad eka-eva iti kiṃ an-iṣṭam. a-kriyasya eka-vyakti-parokṣo 'rtho viśeṣeṇa na gamyate || yā ca samāśamsan. sa yaḥ śakti-bhedair anekaṃ vata ayaṃ tapasvī padārthaḥ patito 'neka-apy buddhi-vikalpe saṃśayāt. na enam anya-kāle tathā-drṣṭam eva ayam arthaṃ tat-samyoga-kārya-dravyeṣv api prasaṅgāt. na hi iti vipralambha-āśānkā. api ca, sambandhaḥ karaṇiyāḥ. sa ca na śakyate. tat-vacane vaktr-śrotṛ-vācyā-anubandhini || a-karma-saṃśrayāt ||157|| na hy artha-antara-sāmānya-viśayā pratibhāsate. na eka-avasthayor viśeṣeṇa an-ākṣepāt. vyakti-sāmānyam, sarva-deśa-avasthitaḥ sva-ca sarva-deśa-avasthitaḥ sva-udāharaṇam – yat sarva-deśa-avasthitaḥ sva-pradarśyate. tad ayaṃ na svatantraḥ. tad-a-tena cintitam | anyonya-an-upakārac ca na prāṇa-āder asiddheḥ. tasmāj jivac-charīra-

sambandhāt. viśaya-upanayanād ayam asya śrāvakaḥ sambandhāt. saṅkhyā-kārya-dravya-ādiṣv api sambandhāt savya-itara-viśāṇayoḥ || dviṣṭho hi sambandhāt saha pṛthag vā gṛhṇīyāt. api sambandhāt sahakāriṇām | tad-utpādana-yogyatvena sambandhād a-sambaddha-varṇān nirarthakāt pṛthag sambandhād anya-bhāvas tad-abhāvasya gamaka sambandhād anyataḥ pratipattitaḥ ||1|| dvidvidha sambandhād apārthakaḥ ||84|| yadi na hetor sambandhād artha-antaram eva tat tathā-utpannam sambandhād āloka-rajju-vamśa-daṇḍa-ādi-vat. na hi sambandhād ity uktam. tasmāt saṃśaya-hetur sambandhād iti cet. na, pratibaddhasya sambandha-sambandhād iti. na, pradeśa-āder eva tad-anya-sambandhād iṣṭam cet sarva-vastunaḥ | etat sambandhād eka-abhāve 'nya-hānaye || tad-artha-sambandhād eka-jñāne dvaya-grahaḥ ||53|| ātma-sambandhād garbhāt puruṣa-viśeṣa-sambandhe '-sambandhād vimarśo na jāyate, yathā cākṣuṣatvāc sambandhān na bhāvasya prāg-abhāvaṃ sa vāñchati | sambandhān na śabda-jñāna-hetuḥ. anyathā hy sambandhān na sāmānyam na ayuktaṃ śabda-kāraṇam || sambandhy-antara-abhāvāc chabala-ābhāsāyā buddher sambandhy-upakāro 'pi mā bhūt, an-upakāre hi teṣāṃ sambandhi dūṣaṇam. ubhayor a-samyak-pratipattau sambandhi na aparam | sāmarthya-a-darśanāt tatra sambandhi-bheda-vyudāse 'pi. tathā maraṇa-sambandhi-bhedād bheda-ukti-doṣaḥ kārya-samo sambandhi-bhedād bheda-ukti-doṣaḥ kārya-samo sambandhi. yady evaṃ sambandho na asti iti sambandhi-rūpa eva iti svarūpeṇa na abhidhīyate. sambandhi-rūpatvāt. anyathā tat-sambandha-ayogāt. sambandhi-vācinyāḥ, apeta-vyaktinām api jātīnām sambandhi-śabdatvād ākṣipeyuh param. na tathā sambandhi-saṅkaraḥ || śabda-ādinām anekatvāt sambandhi-svabhāva-mātra-anubandhini tad-deśa-sambandhi-svabhāva-mātra-anubandhini tad-deśa-sambandhi-svabhāva-vaiguṇyād dhi sa tasya prāṇi na sambandhi-svabhāvasya svabhāva-viparyayam antareṇa sambandhitā api na sidhyati. ghaṭa ity api ca sambandhitā-ayogāt. sa ca āśrayo 'nityāḥ. apāye sambandhitā hetuḥ. nanu sva-āśraya-vyāpti-vādinā sambandhitvena buddhāv upasthānāt. yathā-sambandhino '-vācyāḥ syuḥ. tatra apy arthair eva sambandhino 'rthasya pratipattir anumānam iti dve sambandhino deśa-antare '-gatvā a-tad-deśair a-sambandhino deśa-antare '-pūrva-vyakti-prādur-sambandhino dharmād gatir dharminī jāyate | sā sambandhinam upakaroti tair eva anekaṃ śabdāṃ kiṃ sambandhinam upakṛtya anekaṃ śabdāṃ ātmani sambandhinam puruṣa-mātra-pratyakṣam anveti. sambandhinam vā vyavahāre 'pi pratipadyata iti na sambandhinā apy anyena anye samānā nāma. tadvanto sambandhinām anityatvān na sambandhe 'sti nityatā sambandhini karaṇāt tatra api kṛta eva iti cet. sambandhini nāma-ādāv arthe syād a-pravartanam | sambandhinī jātir artha-antare pratyaya-hetur sambandhināv iti bhūta-vat. tad-darśinyāḥ sā sambandhinyā jāteś codanād a-doṣa ity cet. sā api sambandhibhir yugapat-sambandhāt, ākāśa-vad iti. sambandhibhir yugapat sāmānyam iti. tat-sambandhi sambandhibhir yugapat abhisambadhyate tat sambandhī ca apārthakaḥ, tena eva artha-sambandhī ca tadṛśaḥ || janane 'pi hi kāryasya sambandhī prāṇa-ādiḥ sa-ātmakād an-ātmakāc ca

V3_11511	prasiddhe 'siddheḥ. tasmāḥ jīvac-charīra-	sambandhī prāṇa-ādir an-ubhaya-ātmatā-bahir-bhāvāt
PV_03060	gater anyo 'rtha-āśrayaḥ | tad-āśrayeṇa	sambandhī yadi syād gamakas tadā || gamaka-anuga-
V3_12710	na asti ity ucyate, sa eva abhāvaḥ.	sambandhī vidyate na sambandha iti ca nipuṇā vāco
VN_03802	nyāyamaṃ nigrahasthānam asti iti tat-	sambandhīni sarvāṇy eva hetvābhāsa-vacanena eva
V3_11605	a-parijñāta-sambandhād garbhāt puruṣa-viśeṣa-	sambandhe 'sambandha-ayogād yathā samśete, tathā
PV_03018	anyat prāptam an-arthakam || a-pravṛttir a-	sambandhe 'py artha-sambandha-vad yadi | atīta-
SV_04712	tatra api kṛta eva iti cet. uktam atra –	sambandhe 'py ekatra kṛtād anyatra a-pratītiḥ, na
SV_02503	a-miśram eva. artha-antarām apy aneka-	sambandhe 'pi na tat teṣāṃ sāmānyam a-tad-
SV_09208	na abhidhiyate. tasmān na abhāva-vat	sambandhe 'pi prasaṅgaḥ. api ca, ayam abhāvam
PV_04066	'pi tayoh śāstra-artha-viplavāt | a-	sambandhe 'pi bādhā cet syāt sarvaṃ sarva-
SV_11513	-āśaṅkā. api ca, sambandhinām anityatvān na	sambandhe 'sti nityatā | (231ab) para-āśrayo hi
V2_06709	tasya iti sambandha-ayogāt. upakāryaṃ tat-	sambandhe kaḥ sambandho 'n-upakārya-upakārakayoḥ.
SV_04614	jāti-codanā iti cet. a-śabda-codite saty api	sambandhe katham pravarteta. na hi kaścīd daṇḍam
SV_11810	na iṣyate. tasmāt tat sadṛśam liṅgam sarva-	sambandhe tato '-viśeṣeṇa gamayet. tato '-
HB_03003	samudāya-sādhyatvaṃ tad-avastham. nanv asati	sambandhe tad-abhāva-anya-bhāvayor anya-bhāva-
SV_01815	āśrayam pratikṣipati sma. tena eva jñāta-	sambandhe dvayor anyatara-uktitaḥ | arthāpattiyā
SV_11618	'pi paścād api svabhāva-a-tyāgād a-śaktiḥ.	sambandhe na ayam doṣo vikalpate ||232|| na hi
HB_02813	viśaya-viśayi-bhāvaḥ syāt. sa eva asati	sambandhe na sidhyati. tad-asiddhau na viśaya-
PV_02216	prāṇi-dharmatvād rūpa-ādi-vad asiddhitaḥ ||	sambandhe pratipakṣasya tyāga-sandarśanād api |
PV_03375	ākāram pratīyād aparas tathā | nityam ātmani	sambandhe pratīyāt kathitam ca na || ekaikena
SV_03929	ko 'yam sāmānya-ātmā iti. tatra sati	sambandhe pratyaya-vṛttis tataḥ sāmānyam ity atra
PV_03129	saṃyojyeta sa eva taiḥ || asya idam iti	sambandhe yāv arthau pratibhāsinau | tayor eva hi
SV_11602	saṃśleṣaḥ. kiṃ ca, āśraya-vināśān naṣṭe	sambandhe sa śabdaḥ punar a-sambandhatvān na a-
VN_01805	-dharma-vacanād api kevalād a-pradarśite	sambandhe saṃśaya-utpatteḥ. tasmād vyartham eva
SV_04618	-codanena artha-antarasya lakṣaṇam. na hi	sambandhe saty api daṇḍa-śabdād daṇḍini
VN_06705	-lakṣaṇam pṛcchan svayam ayam prakṛta-a-	sambandhena a-niyamāt katham pravartayati. tatra
SV_11406	syād artha-antare gatiḥ | (228ab) na hi tena	sambandhena a-sambaddhe 'rthe pratītir yuktā,
V2_04607	adhyavasāyena pravartanād bhrāntir apy artha-	sambandhena tad-avyabhicārāt pramāṇam. na hi
PV_03494	-tulita-sthitiḥ | sa ca kramād aneka-aṅu-	sambandhena nitiṣṭhati || eka-aṅv-atyaya-kālāś ca
VN_04807	pratītir iti cet, na a-pratīyamāna-	sambandhebhya ānupūrvī-pratīpatīḥ. yeṣāṃ
SV_03930	vṛttis tataḥ sāmānyam ity atra ucyate. aneka-	sambandhebhyaḥ kārya-dravya-ādibhyo nimitta-
VN_04809	jāyate, idam iha sambadhyata iti teṣu vidīta-	sambandheṣu kaḥ kasya pūrvo 'paro vā kramaḥ, yena
VN_04903	pratīty-utpatter ity uktam. a-pratīyamāna-	sambandheṣu ca padeṣu na tebhya ānupūrvyā api
V3_12904	-yogyatā-lakṣaṇam. yuta-a-yuta-siddhayoḥ	sambandhau saṃyoga-samavāyāv iti śāstre 'pi
V3_01703	api pratyuktam. api ca dvayor api	sambhava-a-virodha etad evam syāt. anyathā tv
SV_16419	eva virodha-asiddheḥ. a-virodhinā ca saha	sambhava-a-virodhād ity apy uktam. na api itara-
HB_03713	tu prajñā-utprekṣiṇī dṛṣṭā. tena a-niścayaḥ	sambhava-a-sambhavayor ity a-niścita-lakṣaṇatvān
HB_03710	rūpaṃ nirdiśyate, yat pratītya pratīyogi-	sambhava-a-sambhavāv utpaśyāmaḥ. tasmān na asty
V2_09811	-pratīpatteḥ, tadvad anyasya api sambhavād a-	sambhava-anumāne ca bādhaka-hetv-a-sambhavāt,
SV_01523	pratīpatteḥ. tadvad anyasya api sambhavāt, a-	sambhava-anumāne ca bādhaka-hetv-abhāvāt,
SV_12214	-agnau. tasya jvālā-prabhava-vyatirekeṇa a-	sambhava-abhāvāt. evam-bhūtaḥ pathika-agnir jvālā
SV_12221	tathābhāvaṃ sādhyati. tasya anyathā a-	sambhava-abhāvāt. tathāvidhasya tu tat-kriyā-
SV_17116	tata eka-artha-niyamo na yuktaḥ. anyathā a-	sambhava-abhāvān nānā-śakteḥ svayaṃ dhvaneḥ |
V2_07111	yukter atra na sambhavaḥ ||44|| anyathā a-	sambhava-abhāvān nānā-śakteḥ svayaṃ dhvaneḥ |
V3_01602	itaś ca na sāmānya-āśrayaḥ, sarva-vyakti-	sambhava-abhāve tat-sāmānya-ayogāt, yathā a-
SV_12018	ka idānim evam pauraṣeyo 'nyo 'pi. kumāra-	sambhava-ādiṣv ātmānam anyam vā praṇetāram
SV_01506	-bheda-darśanāt. asya api kvacid viśeṣe	sambhava-āśaṅkayā bhavitavyam iti sarvatra a-
VN_03404	hetu-pratijñā-arthayor virodhād virodha-	sambhava iti cet, a-pramāṇa-yoge tu ubhayor
HB_03506	bādhakam pramāṇam syāt sādhyā-abhāvasya ca	sambhava iti na a-bādhāyāḥ sāmartyam. na ca
HB_03612	sādhyā-viparyaya-avinābhāvinor viśaye bādhā-	sambhava iti na tad-abhāvaḥ pṛthag anayor
SV_12229	śaktāḥ syur idānīntanā api iti. viśeṣa-a-	sambhava etad syāt. sa ca duḥ-sādhaḥ. yatra
SV_15227	na ca ekatra dṛṣṭasya anyatra a-	sambhava eva pṛthag viruddha-saha-bhāvinām api
HB_03602	tan-nivṛttau bādhā-nivṛttir yato hetor bādhā-	sambhava-kṛtam a-sāmartyam na syāt. tathā api
VN_06405	-aṅgatvān na jayo vādināḥ, sarva-doṣa-a-	sambhava-pradarśanena sādhanā-aṅga-samarthanāt.
SV_12416	sarva-puruṣās tad-rahitā ity api tat-	sambhava-virodha-abhāvād a-nirṇayaḥ. na ca atyakṣa
V3_01609	api na sambhavati. asti nāma idṛśasya	sambhavaḥ – devadatta-yajñadattayor anyataro
PV_02183	|| nityānām pratiṣedhena na īśvara-ādeś ca	sambhavaḥ | a-sāmartyād ato hetur bhava-vāñchā-
SV_16618	yady atyanta-parokṣe 'rthe 'n-āgama-jñāna-	sambhavaḥ | atīndriya-artha-vit kaścīd asti ity
PV_03534	|| na kiñcid ekam ekasmāt sāmagryāḥ sarva-	sambhavaḥ | ekaṃ syād api sāmagryor ity uktam tad
PV_03063	|| na pratyakṣa-parokṣābhyām meyasya anyasya	sambhavaḥ | tasmāt prameya-dvītvena pramāṇa-
PV_03263	|| saty āntare 'py upādāne jñāne duḥkha-ādi-	sambhavaḥ | na upādānam viruddhasya tac ca ekam
PV_03071	|| sva-nimittāt svabhāvād vā vinā na arthasya	sambhavaḥ | yac ca rūpaṃ tayor dṛṣṭam tad eva
PV_03471	|| rūpa-darśanato jāto yo 'nyathā vyasta-	sambhavaḥ | yad evam a-pratītam tal liṅgam ity
PV_03240	|| kṣaṇikatvād atitasya darśane ca na	sambhavaḥ | vācyam a-kṣaṇikatve syāl lakṣaṇam sa-
PV_03127	matih | na viśeṣeṣu śabdānām pravṛttāv asti	sambhavaḥ || an-anvayād viśeṣānām saṅketasya a-

PV_02108 | pūrva-sva-jāti-hetutve na syād ādyasya
 PV_02103 na | pratyekam api sāmārthe yugapat bahu-
 PV_03520 | cittena āhita-vaiguṇyād ālayān na anya-
 PV_03211 | ekatra pratiśiddhatvād bahuṣv api na
 PV_04213 | dehe 'pi yady asau na syād yukto dehe na
 SV_08409 | rtho na anveti yo 'nveti na tasmāt kārya-
 SV_09015 | dhvani | bheda-saṃhāra-vādasya tad-abhāvād a-
 SV_09813 | bāhulye 'pi hi tad-dhetor bhavet kvacid a-
 SV_11114 | sā a-vidyā tatra tat-snehas tasmād dveṣa-ādi-
 SV_11303 | girām apauruṣeyatve 'py ato mithyātva-
 SV_11409 | aneka-artha-abhisambandhe viruddha-vyakti-
 SV_16521 | na hy atyanta-parokṣeṣu pramāṇasya asti
 SV_02221 | apekṣāto hi bhāvānām kādācitkatva-
 SV_02402 | svabhāvas tasya tad-dhetur ato bhinnān na
 V2_07110 | tad-arthasya a-pratiṣṭhānād yukter atra na
 V2_08610 | apekṣāto hi bhāvānām kādācitkatva-
 V2_08905 | svabhāvas tasya tad-dhetur ato bhinnān na
 SV_04505 | api | sāmānādhikaraṇyaṃ ca vastuny asya na
 HB_03704 | syāt. tulya-lakṣaṇe hi drṣṭaḥ pratiyogi-
 V3_03709 | tal-lakṣaṇasya pratiyogino '-sambhavād a-
 V3_08606 | ambho drṣṭvā a-drṣṭo 'py adhastād ādhāra-
 SV_00628 | hi kevalaṃ samagrāt kāraṇāt kārya-utpatti-
 SV_09121 | na bhavati. na ca asyāḥ kathaṅcid bhāve
 SV_15217 | śaṅkyeta. na ca viruddhayor ekatra
 SV_17523 | vacana-vṛttir na syāt. na hy ayaṃ
 V3_12802 | na uktaḥ, anumāna-viśaye '-sambhavāt. na hi
 NB_03112 | na uktaḥ. anumāna-viśaye '-sambhavāt. na hi
 SV_14923 | ta eva kṛtakā anityāḥ sādhyante. na hy ayaṃ
 V3_13011 | punar anumāne yathā virodhinor ekatra a-
 SV_05821 | eka-graha-abhāve dvaya-a-grahaḥ | saṅketa-a-
 V3_06307 | uktaḥ syāt. tasmān na asya pratyayasya
 HB_03614 | tasmān na hetu-prayoge sati pratijñā-doṣānām
 V3_03703 | a-doṣa iti cet, asti nāma idrṣasya viniścaye
 HB_03518 | iti cet, yady evaṃ na a-nirṇīta-bādhā-a-
 PV_03506 | || na ca artha-jñāna-saṃvittyor yugapat
 NB_03116 | -svabhāva-upasaṃhāra-sambhavāt. na hy asya
 V3_12806 | -svabhāva-upasaṃhāra-sambhavāt. na hy asti
 V3_13208 | anityatvam, anityatva-abhāve kṛtakatvasya a-
 NB_03122 | anityatvam, anityatva-abhāvaḥ kṛtakatva-a-
 SV_10317 | -anupalambhas tu pramāṇam eva. na hy asti
 SV_10118 | asattāyām api iyaṃ pramāṇam eva. na hy asti
 SV_07704 | teṣu bhinna-deśa-dravya-vartinaḥ sāmānyasya
 SV_12224 | chāyām na puṣṇāti. kathaṃ viśeṣasya
 V3_01906 | sarvas tad-drṣṭaḥ sādhyā iti syād āśaṅkā-
 V3_13010 | -paśyaṃs tayor a-virodha-darśitayā prāha iti
 SV_07908 | antareṇa adrṣya-rūpatvāt. api ca anena kim a-
 SV_12424 | -uttarāḥ. tatra apy evaṃ-bhūto yādṛśo 'yam a-
 VN_03317 | ca sarvatra ayaṃ pratijñā-hetvor virodhaḥ
 HB_01809 | kṣaṇikānām eva bhāvānām sambhavati, na
 SV_09821 | tad-bhāvaṃ prati tad-bhāva-niyato '-
 V2_07710 | tad-bhāvaṃ prati tad-bhāva-niyataḥ, a-
 HB_03619 | iti bādhayā samānam. api ca yo vastuto '-
 HB_03701 | a-pradarśita-pratihetuḥ. kim ca ataḥ. yady a-
 HB_03712 | itareṇa na kaścīd viśeṣo lakṣyate. na ca
 SV_16407 | ca. puruṣa-adhiṣṭhānam antareṇa anyato '-
 SV_09611 | tad etad vyavaccheda-mātraṃ dvayor api
 V3_07702 | tad etad vyavaccheda-mātraṃ dvayor api
 SV_01519 | puruṣaiḥ karaṇasya darśanāt. na evam a-
 V2_09808 | puruṣaiḥ karaṇa-darśanāt. na evam a-
 V2_09805 | -drṣṭā iti sarvās tattvena tathā bhavanti,
 SV_12223 | tathābhūtām evaṃ vācyam syāt tad a-viśeṣeṇa
 SV_12216 | viśeṣa-pratikṣepasya kartum a-śakyatvāt.
 SV_16422 | -ādi-sāmye 'pi kasyacid viśeṣasya darśanāt.
 V3_12401 | vyatirekasya phalam. sa hi tatra a-
 VN_01919 | na ca evaṃ prastutasya paryavasānaṃ

sambhavaḥ || tad dhetus tādrśo na asti sati vā
 sambhavaḥ || na anekatvasya tulyatvāt prāṇa-
 sambhavaḥ || na apekṣeta anyathā sāmyaṃ mano-
 sambhavaḥ || pariccheto 'ntar anyo 'yam bhāgo
 sambhavaḥ || bhinne 'pi kiñcit sādharṇyād yadi
 sambhavaḥ ||166|| tasmāt sarvaṃ sāmānyam an-
 sambhavaḥ ||184|| so 'yam ahrīkaḥ kvacid apy ekam
 sambhavaḥ ||194|| yady api bahulaṃ vināsa-
 sambhavaḥ ||222 || na hi na ahaṃ na mama iti
 sambhavaḥ ||226 || kiṃ hy asya apauruṣeyatayā,
 sambhavaḥ ||228 || atha mā bhūd drṣṭa-virodha iti
 sambhavaḥ ||314|| syād etat – na vayaṃ puruṣa-
 sambhavaḥ ||35|| sa hi dhūmo '-hetur bhavan nir-
 sambhavaḥ ||38|| iti saṅgraha-ślokaḥ. tasmāt
 sambhavaḥ ||44|| anyathā a-sambhava-abhāvān nānā-
 sambhavaḥ ||58|| sa hi dhūmo '-hetur bhavan nir-
 sambhavaḥ ||61|| kārya-kāraṇa-bhāvād vā svabhāvād
 sambhavaḥ ||84|| dharmā-dharmi-vyavasthānaṃ bhedo
 sambhavo '-drṣṭa-pratiyogiṣv api śaṅkāṃ
 sambhavo 'numāne viruddhavyabhicāriṇaḥ. tad eka-
 sambhavo 'numiyate, tad api kārya-liṅga-jam eva,
 sambhavo 'numiyate, samagrānām kārya-utpādana-
 sambhavo 'bhāveṣu tathā abhāvāt. tasmāt sambandha
 sambhavo 'sti. a-sambhavo ca vijātīyasya gaty-
 sambhavo 'sty ekaḥ śabda niṣ-paryāyam nityaś ca
 sambhavo 'sti kārya-svabhāvayor ukta-lakṣaṇayor
 sambhavo 'sti kārya-svabhāvayor ukta-lakṣaṇayor
 sambhavo 'sti yat te jñāna-janana-svabhāvāḥ punar
 sambhavaḥ, tathā tad-abhivyāptayor api iti na tāv
 sambhavas tasmād iti kecit pracakṣate ||114||
 sambhavaḥ. darśana-ānantaryaṃ ca svatantrasya na
 sambhavaḥ. na api kevalāyāḥ pratijñāyāḥ prayogo
 sambhavo na asya pratidvandvī vidyata iti. a-
 sambhavaḥ prayogam arhati – mā bhūt prayuktasya
 sambhavo yataḥ | lakṣyate pratibhāso vā na artha-
 sambhavo yathā-avasthita-vastu-sthitiṣv ātma-
 sambhavo yathā-avasthita-vastu-sthitiṣv ātma-kārya
 sambhavaḥ, yathā ghaṭa-ākāṣayor iti darśaniyam.
 sambhavo yathā ghaṭa-ākāṣayor iti darśaniyam. na
 sambhavo yad asati kāraṇe kāryaṃ syāt. nanu
 sambhavo yad upalabdhi-yogyaḥ sakaleṣv anyeṣu
 sambhavaḥ. yasmāt tat pūrva-dravyād utpitsu
 sambhavo yāvataḥ teṣām api puruṣānām a-śaktir eva
 sambhavaḥ. vipratipattis tu drṣyata eva. bhavaty
 sambhavo viruddhavyabhicāriṇaḥ. vastv-anurodhini
 sambhavad abhisamīkṣya evaṃ bahv-āyāsaḥ sāmānya-
 sambhavad-tat-sādhana-sampradāyo na iti nyāyaḥ.
 sambhavan na dvayīm hetu-doṣa-jātim atipatati
 sambhavad-prthag-bhāvānām a-kṣaṇikānām, pṛthak-
 sambhavad-pratibandhā iva kāraṇa-sāmagrī sakalā
 sambhavad-pratibandhā iva kāraṇa-sāmagrī sva-
 sambhavad-pratihetuḥ, sa kiṃ samyag-jñāna-
 sambhavad-pratihetur hetuḥ, a-lakṣaṇam etad a-
 sambhavad-pratihetūnām api sarvadā tad-upalabdhiḥ,
 sambhavad-phalānām phala-darśanāt, kṛta-samaya-
 sambhavad vipakṣa-pracāra-śaṅkā-vyavacchedena
 sambhavad-vipakṣa-pracāra-śaṅkā-vyavacchedena
 sambhavad-viśeṣa-hetavaḥ puruṣā yena vacana-ādeḥ
 sambhavad-viśeṣa-hetavaḥ puruṣāḥ, yena vacana-
 sambhavad-viśeṣa-hetūnām guṇa-antara-sambhavāt.
 sambhavad-viśeṣam ucyamānaṃ chāyām na puṣṇāti.
 sambhavad-viśeṣasya ca tādavasthya-a-niyamāt. yad
 sambhavad-viśeṣe ca sāmya-asiddhir ity uktam.
 sambhavan sva-sambhavana tad-a-sambhavaṃ
 sambhavati, a-nīścaya-phalavād an-ārambha eva

V3_12507	'pi. na hi tasya asati virodhaḥ. so 'pi na	sambhavati , adhikaraṇa-ādy-arthānām pratiṣedha-
V3_01506	-an-abhyupagame sāmānyena api sādhanam na	sambhavati , anyatara-artha-antara-bhāva-abhāvāt.
SV_13024	tasya svabhāvād a-pracyuteḥ. atha vā	sambhavaty api bhāvānām kṣaṇikānām anyonya-
V3_05107	tasya svabhāva-a-pracyuteḥ. atha vā	sambhavaty api bhāvānām kṣaṇikānām anyonya-
V1_00708	pratitih kalpanā. na hi sā indriya-jñāne	sambhavati , arthasya sāmartyena samudbhavāt ||4||
V3_01608	na ghaṭasya, virodhād iti sāmānyena api na	sambhavati . asti nāma idrśasya sambhavaḥ –
V3_12107	'saty apy asti, bhāva-pratiṣedhas tu na	sambhavati ity a-skhalita-prajño devānām-priyaḥ,
HB_03611	iti. na ca etad a-bādhāyā avinābhāve sati	sambhavati iti na hetu-viruddhayaḥ sādhya-
VN_03604	hetu-lakṣaṇam viruddhe dr̥ṣṭānte na	sambhavati iti prak̐ prayuktasya hetor doṣeṇa
SV_15124	eva gr̥hyeta. tac ca sthita-svabhāvāt vān na	sambhavati iti. sarveṇa samam̐ gr̥hyeta na vā
SV_13405	artha-pratitir a-samasta-bhāgeṣu dhvaniṣu na	sambhavati iti siddham a-krama-sattvaṃ śabda-
VN_01412	dravyāt tattva-anythingvābhyām anyo vikalpaḥ	sambhavati , ubhayathā api na pariṇāmaḥ. na nir-
SV_07515	sāmānyasya satas tattva-anythingva-pakṣayor na	sambhavati . ekaṭra dr̥ṣṭasya anyatra darśana-a-
SV_06011	pratipadyate. na idam̐ vyavaccheda-vādinah	sambhavati . ekaṭra dr̥ṣṭasya rūpasya kvacid an-
V1_01002	'bhāvāt. jāti-guṇa-kriyāvatām etan na	sambhavaty eva, rūpa-viveka-sambandhayor a-
SV_15208	dr̥ṣyanta iti loka-prasiddhy-anuvindhāne 'pi	sambhavaty eṣām anyathā-bhāvaḥ. tasmāt kasyacid a
SV_03719	na hi tatra sāmānyam̐ saṅkhyā samyogo vā	sambhavati . katham̐ idānim̐ asaty atīśaye khasya
HB_02812	vā sambandhaḥ syāt. ayam̐ ca prakāro 'tra na	sambhavati . kuto viṣaya-viṣayi-bhāvaḥ. siddhe hi
V2_08002	na hi tasya a-kṣaṇikasya arthakriyā	sambhavati , krama-yaugapadya-virodhāt. a-kramaḥ,
V3_11109	na ca evam̐-vidho vyatireko 'cetaneṣu	sambhavati . caitanya-karaṇa-guṇa-āder eva dr̥ṣṭa-
SV_08207	teṣv api iti. cintitam̐ etad yathā na teṣu	sambhavati . tat kim̐ idānim̐ a-nimitte te syātām.
V3_03409	darśaniyaḥ. sa ca yathā pramāṇa-bādhāyām̐ na	sambhavati , tathā ekaṭra viruddhayor upasam̐hāre
V3_07309	teṣu upacaryate. tad asiddha-upādāneṣu na	sambhavati . tad ime nir-viṣeṣānāḥ. teṣv artha-
V3_11714	saṃśaya-hetur eva na syāt. na hi yo yatra na	sambhavati , tad-upalabdhyā tatra saṃśayo yuktaḥ.
SV_14419	-dharma-ayogāt. na hy asaty ayam̐ vikalpaḥ	sambhavati . tayor vastu-dharmatvāt. vināśasya ca
VN_01506	tattva-anythingve muktivā anyāḥ prakārah	sambhavati , tayor vastuni paraspara-parihāra-
SV_07310	-pratilambhaḥ sāmānyasya nityasya kutaścit	sambhavati . tasmān na tat kenacid vyaṅgyam̐. na
SV_07108	ādhāra-bhāvaḥ sāmānye sāmānya-āśrayasya	sambhavati , tasya a-janyatvāt tad-abhāve 'py
SV_11104	ca vipakṣa-sa-ātmanah puruṣasya doṣeṣu na	sambhavati . tasya nir-upadravatvāt. a-ṣeṣa-doṣa-
SV_13008	upalabhya-ātmanah kiñcid upalambha-āvaraṇam̐	sambhavati . tasya sato 'pi tad-ātmānam̐ a-
V3_04011	ca dr̥ṣṭa-avarugṇa-ghaṭa-vad utpatty-āder na	sambhavati . na kaścīd anityo ghaṭaḥ, tatra api
SV_16405	-īpsunā | (310ab) na hy a-kṛtakānām̐ prayogaḥ	sambhavati na ca a-prayuktebhyāḥ phalam̐ iti
NB_03076	'pi virodho vaktṛtva-sarvajñatvayor na	sambhavati . na ca a-viruddha-vidher anupalabdhāv
SV_11828	-lakṣaṇah sambandho 'śliṣṭeṣu padārtheṣu	sambhavati . na ca artha-antaram̐ eṣām̐ sambandhaḥ.
SV_16903	iti. tad iha api kim̐ na pratyavekṣyate	sambhavati na vā iti. sa eva upadiśann̐ upaplavād
SV_03723	sarvato vyāvṛttasya rūpasya abhidhānam̐ na	sambhavati . na vai tad eva rūpaṃ buddhau
HB_01809	sahakāritvaṃ kṣaṇikānām̐ eva bhāvānām̐	sambhavati , na sambhavat-prthag-bhāvānām̐ a-
V1_03111	artha-ghaṭanā artha-sārūpyād anyato jñānasya	sambhavati . na hi paṭu-mandatā-ādibhiḥ sva-
V1_02011	na hi sukha-ādīnām̐ ātma-saṃvedane vikalpaḥ	sambhavati , yasmād a-śakya-samayo hy ātmā sukha-
HB_02907	na ca atra sāmānya-viṣeṣa-bhāva-vikalpaḥ	sambhavati , yena sāmānyam̐ hetuḥ syād viṣeṣo
SV_16718	-sambhavāt. na hy ayam̐ a-daiśikānām̐ śabdānām̐	sambhavati . loka-pratyāyana-abhiprāyaś ca bruvāṇo
SV_13602	sarvasya sarveṇa tulya-deśatvād varṇeṣu na	sambhavati , vāta-ātapa-vad ātma-ādi-vac ca. tathā
SV_13523	-aṅkura-ādīnām̐. sā dvividhā api varṇeṣu na	sambhavati , vyāpter nityatvāc ca. anyonya-deśa-
V1_00811	abhilāpa-sāmānyam̐ a-smaratas tad-yojanā	sambhavati , śabda-antara iva. na ca artha-
SV_11203	tat-prahāne doṣānām̐ prahānāt. tasmāt	sambhavati sat-kāya-darśana-janmanām̐ doṣānām̐ tat-
SV_16418	na hy atindriyeṣv a-tad-darśinah̐ pratikṣepaḥ	sambhavati , satām̐ apy eṣām̐ ajñānāt, ata eva
V3_05006	an-upayogāt. na hi tasya upalambha-āvaraṇam̐	sambhavati . sato 'pi vā kasyacit tad-ātmānam̐ a-
SV_13604	asti tadā anyasya bhāvāt. tad api nityeṣu na	sambhavati . sarvadā sarvasya bhāvāt. na ca anyā
SV_07106	-bhāvo badara-ādiṣu janana-śaktir eva na	sambhavati sā apy atra (145a) na hy ayam̐ janana-
SV_12218	api syād iti. bhavaty eva. yayā sāmāgryā	sambhavati sā yadi syāt, asyāḥ sambhavam̐
SV_07521	-abhāvād anythingve 'py an-apāśrayāt ||151|| na	sambhavati . svabhāvo hi svabhāvān na tattvam̐
VN_02518	pratijñam̐ tyajataḥ pratijñā-hānir̐ iti.	sambhavati hy anyena api prakāreṇa hetu-doṣa-
SV_15128	-śūnyā bhrāntaya eva ākāśa-ādiṣu sarvasya	sambhavanti iti. tasmān na a-parāvṛtti-dharmāṇah̐
VN_01002	sarva-viṣayasya asad-vyavahārasya abhāvān na	sambhavanti , yatas tebhyo vyavasthā syāt. kvacid
PV_02077	-ādīnām̐ santāna-atīśaye kvacit | moha-ādayaḥ	sambhavanti śravaṇa-ikṣaṇato yathā || tasmād
V3_03608	anumāna-viṣaye viruddhavyabhicāriṇo '-	sambhavam̐ arthāpattyā darśayati. etena pratyakṣa-
SV_11803	satsu vyatireka-anvaya-vat tan-mātra-a-	sambhavam̐ tad-vyatirikta-apekṣām̐ ca sādhayati.
SV_15321	-apekṣatvād iti. ko hy a-dr̥ṣṭa-virodhasya	sambhavam̐ pratyācakṣita. tad ayam̐ vyatirekaḥ
SV_12218	yayā sāmāgryā sambhavati sā yadi syāt, asyāḥ	sambhavam̐ pradarśya tad-abhāvam̐ pradarśayet,
V3_12401	sa hi tatra a-sambhavan̐ sva-sambhavena tad-a-	sambhavam̐ sādhayati iti tato vyatirekī varṇyeta.
VN_00412	sidhyati. siddham̐ sat sva-sambhavena tat-	sambhavam̐ sādhayati, kāryasya kāraṇa-avyabhicārāt.
HB_03713	utprekṣiṇī dr̥ṣṭā. tena a-niścayaḥ sambhava-a-	sambhavayor ity a-niścita-lakṣaṇatvān na kaścīd
SV_16420	uktam̐. na api itara-sāmānya-siddhir̐ viṣeṣa-a-	sambhavasya jñātum̐ a-śakyatvāt. idr̥ṣeṣu ca
SV_07516	ekatra dr̥ṣṭasya anyatra darśana-a-	sambhavāt | (151ab') sā hi buddhir̐ eka-bhāvinī
PV_03074	| tac ca na indriya-śakty-ādāv̐ akṣa-buddher a-	sambhavāt | abhāva-pratipattau syād buddher̐ janma

SP_00014	|| darśana-a-darśane muktṛvā kārya-buddher a-	sambhavāt | kārya-ādi-śrutir apy atra lāghava-
PV_03386	|| anyathā hy ādyam eva ekaṃ saṃyojyeta artha-	sambhavāt | jñānam na a-drṣṭa-sambandham pūrva-
PV_02190	|| ānantaryān na karma api sati tasminn a-	sambhavāt | tad an-ātyantikam hetoḥ pratibandha-
PV_03104	|| kvacit tad a-parijñānam sadṛśa-apara-	sambhavāt | bhrānter a-paśyato bhedaṃ māyā-golaka-
PV_03079	|| viśaya-a-niyamād anya-prameyasya ca	sambhavāt | yojanād varṇa-sāmānye na ayam doṣaḥ
PV_04021	|| a-khyāpīte hi viśaye hetu-vṛtter a-	sambhavāt | viśaya-khyāpanād eva siddhau cet
PV_03262	|| dhiyor yugapad-utpattau tat-tad-viśaya-	sambhavāt | sukha-duḥkha-vidau syātām sakṛd
PV_03187	| tataḥ kāla-antare 'pi syāt kvacid vyākṣepa-	sambhavāt | kramaṇa ubhaya-hetuś cet prāg eva
PV_04179	| so 'sarvaḥ sarva-bhedānām a-tattve tad-a-	sambhavāt | jñāpya-jñāpakayor bhedād dharmiṇo
PV_03076	| pramāṇam anyat tad buddhir vinā liṅgena	sambhavāt | viśeṣa-drṣṭe liṅgasya sambandhasya a
PV_02190	| tad an-ātyantikam hetoḥ pratibandha-ādi-	sambhavāt | saṃsāritvād a-nirmokṣo na iṣṭatvād a
PV_04203	| na te hetava ity uktam vyabhicārasya	sambhavāt | sati vā pratibandhe 'stu sa eva gati
SV_06518	| śabdās ca buddhayaś ca eva vastuny eṣām a-	sambhavāt |134|| yadi hi vidhi-rūpeṇa vastv eva
SV_08923	| pralapanti pratikṣiptam tad apy ekānta-	sambhavāt |181|| yad ayam ahrīkaḥ syād uṣtro
SV_12823	ekatve 'pi hy a-bhinnaśya kramaśo gaty-a-	sambhavāt |250|| kāla-bheda eva na yujyate. na
SV_13002	nitya-upalabdhir nityatve 'py an-āvaraṇa-	sambhavāt |251|| atha tac chabda-rūpaṃ nityam
SV_13815	| niyamena ca kāryatvam vyañjake tad-a-	sambhavāt |263|| na hi kadācid vyāpṛteṣu
V3_05510	| na te hetava ity uktam vyabhicārasya	sambhavāt |38|| sati vā pratibandhe 'stu sa eva
SV_00704	| anaikāntikatā kārye pratibandhasya	sambhavāt |8|| na hi samagrāṇi ity eva kāraṇa-
NB_03059	anena abhyupagamāt, tasya ca taruṣv a-	sambhavāt. a-cetanāḥ sukha-ādaya iti sādhyā
SV_01522	viśeṣa-pratipatteḥ. tadvad anyasya api	sambhavāt. a-sambhava-anumāne ca bādhaka-hetv-
NB_02026	eva anupalabdheḥ. sati vastuni tasyā a-	sambhavāt. anyathā ca anupalabdhī-lakṣaṇa-
SV_09617	viruddho hetuḥ syāt. tasya bhāve kvacid a-	sambhavāt. abhāve ca bhāva-vyavacchedasya bhāvāt.
V3_07908	viruddho hetuḥ syāt, tasya bhāve kvacid a-	sambhavāt. abhāve ca sarvatra bhāva-
SV_12817	na, pṛthag asato rūpasya saṅghāte 'py a-	sambhavāt. artha-antara-an-utpattē ca. śabda-
SV_12431	dhetuṃ vyāvartayati. a-viruddhayor eka-	sambhavāt. idānīntanānām adhyayanād iti cet. ukta
HB_03604	eva sādhyā-siddheḥ, anupalambhe bādhā-a-	sambhavāt. upalambha-nivṛttāv api bādhā-a-
VN_05705	-uttara-tad-viśayasya uttara-a-pratipatter a-	sambhavāt. ubhayam etad uttara-a-pratipatteḥ
V2_07908	ābhoge 'sāmarthyam iti cet, na, an-ābhoga-a-	sambhavāt. eka-dharmasya apy ajñāne parārtha-
VN_06009	api kathā-prapañcena vivāda iti, na, a-	sambhavāt. eka-dharmasya viruddha-
SV_09817	hetavaḥ phalavanto vaikalya-pratibandha-	sambhavāt. etena vyabhicāritvam uktam kārya-a-
V2_07706	hetavaḥ phalavantaḥ, vaikalya-pratibandha-	sambhavāt. etena vyabhicāritvam uktam kārya-a-
SV_16913	-darśanāt. tato 'pi kathañcid vipralambha-	sambhavāt. kiṃ ca, parimita-vyākhyāṭṭī-puruṣa-
HB_02104	'kṣepa-kartṭī-dharmā cet, pṛthag-bhāva-	sambhavāt, kevalo 'pi tathā syād ity uktam. a-tat
NB_03020	tat-svabhāvatva-abhāvāt. vyabhicāra-	sambhavāt ca. kārya-hetoḥ prayogaḥ – yatra
V3_02802	-arthī bhavati, viśeṣa-antare vivāda-a-	sambhavāt ca. na ca śāstra-dvāreṇa vivādaḥ, tadā
V2_09713	sparśa-bheda-darśanāt. kvacid viśeṣasya api	sambhavāt chañkāyā bhavitavyam iti sarvatra a-
SV_17208	puruṣānām kvacid upanayana-apanayana-a-	sambhavāt. jñātā vā atīndriyāḥ kena vivakṣā-
SV_16910	-bhraṃśa-bhaya-ādinaḥ anyathā upadeśa-	sambhavāt. tat-pratyayāc ca tad-bhaktānām a-
SV_14810	hi sa nivartito bhavati. pratiṣedhe vidher a-	sambhavāt. tata eva asya vināśe na kaścid dhetuḥ.
V2_07302	-kāraṇasya asya artha-sattāyām abhāva-a-	sambhavāt. tatra arvāg-darśanasya ātma-pratyakṣa-
SV_02119	a-sambandhāt, tatra bhāva-anumānasya a-	sambhavāt, tatra paścād bhāvān na hetutvam phale
V2_09105	a-sambandhāt tatra bhāva-anumānasya a-	sambhavāt. tatra paścād bhāvān na hetutvam phale
VN_03310	bādhakam eka-artha-sannidhāv apara-artha-a-	sambhavāt. tatra hetu-pratijñayoḥ pṛthag bādha-
V2_09702	na tarhi idānīm a-darśanam pramāṇam, bādhā-	sambhavāt. tathā anyatra api pramāṇa-antara-bādhā
SV_01411	||19|| na evam a-darśanam pramāṇam bādhā-	sambhavāt. tathā anyatra api sambhavyam pramāṇa-
V3_01001	api saṃśaye pratipakṣa-hetu-vacana-pravṛtteḥ	sambhavāt tad api tena saha sādhanam syāt. tasmāt
SV_17516	vyabhicāre ca tato 'nyathā api tat-	sambhavāt tad-bhāvāt tat-pratitir ayuktā.
V3_04901	tadā na eva kaścit sapakṣaḥ, tathāvidhasya a-	sambhavāt. tasmād a-pratikṣipta-dharma-antaram
HB_02610	sator na eka-rūpa-niyatā pratipattiḥ, a-	sambhavāt. tasmād a-viśiṣṭa-yogyatā-rūpayor eka-
VN_05407	na aparāḥ, tad-dūṣaṇe 'para-upadarśanasya a-	sambhavāt. tasmin dūṣite punar anyo 'rtho 'para-
HB_03905	pramāṇa-vṛtṭyā boddhavyau, upāya-antarasya a-	sambhavāt. tena tayoḥ prakāśanāya niścita-śabdaḥ
SV_16908	-pratayāt pracuratā-upagamana-sambhāvanā-	sambhavāt. teṣām ca punaḥ pratānaitīṛṇam kadācid
PV_04247	tad-bhāve 'bhāvo niyamato 'gatiḥ | abhāva-a-	sambhavāt teṣām abhāve nitya-bhāvinaḥ || kārya-
SV_15501	api na satya-arthatvam, prakāra-antara-	sambhavāt. dvairāśye tu śabdānām etat syād eka-
V1_02204	an-upahata-indriya-upanidhau ca punaḥ	sambhavāt. na apy a-manaskārāḥ, ubhaya-sannidhāv
VN_03402	-siddhau viruddhayoḥ svabhāvayor eka-	sambhavāt. na ca anyathā virodhaḥ. asiddhe dharmi
SV_17401	vṛtṭiḥ, tatra kadācid avisamvāda-	sambhavāt, na tv anyatra drṣṭa-pramāṇa-
V3_10803	na ca eṣa nyāyaḥ, lakṣaṇa-yukte virodha-	sambhavāt. na darśana-mātreṇa, kiṃ tarhi
SV_16417	gamakam eva. pratikṣepa-sāmānya-sādhanayor a-	sambhavāt. na hy atīndriyeṣv a-tad-darśinaḥ
SV_16717	sva-abhiprāya-prakāśanena sampradāya-	sambhavāt. na hy ayam a-daiśikānām śabdānām
V3_12806	bhrāntīyā viparīta-svabhāva-upasamhāra-	sambhavāt. na hy asti sambhavo yathā-avasthita-
NB_03115	bhrāntīyā viparīta-svabhāva-upasamhāra-	sambhavāt. na hy asya sambhavo yathā-avasthita-
V3_06603	na, teṣām sākalya-a-pratibandha-niyama-a-	sambhavāt. na hi tasmin bhavati sva-kāraṇa-
V2_08001	karoty eva. na evam a-kṣaṇikasya, sarvathā a-	sambhavāt. na hi tasya a-kṣaṇikasya arthakriyā

VN_03804	antara-gamana-āder api hetor a-sāmarthya eva	sambhavāt. na hi samarthe hetau sādhye ca siddhe
V3_12802	uktaḥ, sa iha na uktaḥ, anumāna-viṣaye ’-	sambhavāt. na hi sambhavo ’sti kārya-svabhāvayor
NB_03111	sa iha kasmān na uktaḥ. anumāna-viṣaye ’-	sambhavāt. na hi sambhavo ’sti kārya-svabhāvayor
SV_16907	api kasmimścit kāle kathañcit saṃhāra-	sambhavāt. punaḥ sambhāvita-puruṣa-pratyayāt
SV_12612	-niveśasya ekasya api vākyaśya aneka-vikalpa-	sambhavāt. prakṛti-pratyayānām aneka-artha-pāṭhāt.
SV_16622	-pūrvakānām pramāṇānām a-tad-darśane ’-	sambhavāt. pratyakṣa-a-vṛtter hi teṣu pramāṇa-
SV_04001	-sambandhebhyaḥ kārya-dravya-ādibhyo nimitta-	sambhavāt pratyaya-vṛttilḥ, tataś ca sāmānya-
V3_13606	-doṣaḥ, artha-apahnave śabda-prayoga-a-	sambhavāt. prayuñjāno ’rtham upasthāpayati,
SV_08507	’vyatirekaś ca. virodhinor eka-ātmany a-	sambhavāt. bhedo ’pi tena na evaṃ cet (168a) na
SV_02604	sa pratyakṣaḥ, asiddhe dharmini sādhana-a-	sambhavāt, yathā anityatve sādhye śabdaḥ. tasya
SV_02814	pratyabhijñāyate, kvacid bhede vyavadhāna-	sambhavāt, yathā śukteḥ śuktitve. yatra tu
SV_16207	prasajanti, tatra apy evaṃ vikalpanāyāḥ	sambhavāt. viśeṣa-abhāvāc ca. tān api hi para-
V2_09806	sambhavad-viśeṣa-hetūnām guṇa-antara-	sambhavāt. viśeṣa-hetv-abhāve tu syād anumānam.
V2_09811	a-sambhava-anumāne ca bādha-hetv-a-	sambhavāt, vairāgya-a-dṛṣṭer a-dṛṣṭena ca bādhya-
SV_11306	tena a-yathārtham api prakāśana-	sambhavāt sa eva doṣaḥ. sambandha-apauruṣeyatve
SV_12209	anyathā api syād iti dharmayor ekatra arthe	sambhavāt sa pathika-agnir anyo vā artha eka-
V3_11109	-guṇa-āder eva dṛṣṭa-śakter hetos teṣv a-	sambhavāt saṃśayaḥ. rāgasya an-upayoge katham tac
SV_01415	an-āśvāsa-prasaṅga iti cet. na, yathokte ’-	sambhavāt, sambhavināś ca a-tal-lakṣaṇatvāt.
V2_09812	bhāva-asiddheḥ, rāga-ādy-avyabhicāri-kārya-a-	sambhavāt, sambhave ’pi viśeṣānām draṣṭum a-
PV_04170	tadā asiddham hetu-dṛṣṭānta-lakṣaṇam || a-	sambhavāt sādhyā-śabdo dharmi-vṛttir yadi iṣyate |
SV_12426	svabhāva ity api. satām api kārya-an-ārambha-	sambhavāt. svabhāva-viprakarṣeṇa draṣṭum a-
SV_01922	bhāve ’nyasya prasiddhy-artham, tad-abhāve ’-	sambhavāt. hetu-svabhāva-abhāvo ’taḥ pratiśedhe
PV_03097	|| etena kalpanā-nyasto yatra kvacana	sambhavād | dharmāḥ pakṣa-sapakṣa-anyataratva-
SV_15215	sādhyā-vyatirekasya vyāpter anyatra a-	sambhavād a-kṛtakam satya-artham iti syād vinā
SV_16623	-a-vṛtter hi teṣu pramāṇa-antarasya a-	sambhavād a-tad-ālambana-pratītaye pramāṇam
SV_13823	vyāpi-nityatve. ghaṭa-ādīnām vyañjaka-antara-	sambhavād a-doṣaḥ. prakāśo hy eṣāṃ vyañjakaḥ
VN_02003	prasaṅgasya vistareṇa anubhāṣaṇa-vyājena	sambhavād a-niścitatvāc ca. tasmāt pratijñā-
V3_02905	ca pakṣa ucyate. sa nirākṛte viṣayiṇo ’-	sambhavād a-pakṣa eva. tasmāt sandigdho hetu-
HB_03809	-svabhāvayor tal-lakṣaṇasya pratihetor a-	sambhavād a-lakṣaṇam eka-saṅkhyā-vivakṣā,
V2_09811	viśeṣa-pratipatteḥ, tadvad anyasya api	sambhavād a-sambhava-anumāne ca bādha-hetv-a-
V3_03708	lakṣaṇe ’numāne tal-lakṣaṇasya pratiyogino ’-	sambhavād a-sambhavo ’numāne
SV_11519	iti nirloṭhitam etat. sarvatra ca jāty-a-	sambhavād ayogo yādṛcchikeṣu vyakti-vāciṣu,
SV_00907	rāgam āhuḥ. na evaṃ karuṇā-ādayo ’nyathā api	sambhavād iti nivedayīṣyāmaḥ. atra yathā raktō
V3_11404	kāryavanti bhavanti, pratibandha-ādi-	sambhavād iti vyabhicāra eva. a-pratibaddha-
V2_05207	viruddha iti niyama-artham ity āha. tatra a-	sambhavād eva na anya-dharma-vṛtti-niśedha-āśaṅkā.
SV_16526	a-dṛṣṭa-ādiṣu pramāṇa-antara-a-vṛtteḥ. tad-a-	sambhavād eva hy āgamas tat-pratipatty-artham
PV_03218	-tattvā ca sā sarva-apara-darśanaīḥ | a-	sambhavād vinā teṣāṃ grāhya-grāhaka-viplavaiḥ ||
PV_02273	vinā bijam na aṅkurasya iva janmanaḥ | a-	sambhavād vipakṣasya na hāniḥ karma-dehayoḥ || a-
PV_04285	apekṣa-tad-bhāvās tad-bhāva-niyatā hi te | a-	sambhavād vibandhe ca sāmagri kārya-karmaṇi || an
V3_10605	-asiddhāv api, yathā – sarvatra sukha-ādi-	sambhavād vibhur ātmā iti. evam ekasya pakṣa-
V3_01004	sādhanam. a-khyāpīte viṣaye hetu-pravṛtter a-	sambhavād viṣaya-khyāpanād eva sāmarthyam iti cet,
SV_04615	chindhi ity ukte daṇḍinaṃ chinatti. na apy a-	sambhavād vyaktau pravṛttilḥ. evaṃ hy a-sambaddha-
PV_04196	svabhāvād anyena vyāptir gamyasya kāraṇe |	sambhavād vyabhicārasya dvidhā-vṛtti-phalaṃ tataḥ
SV_00707	kārya-utpādasya. atra antare ca pratibandha-	sambhavān na kārya-anumānam. yogyatāyās tu dravya
V3_08303	kārya-utpādasya. atra antare ca pratibandha-	sambhavān na kārya-anumānam. yogyatāyās tu dravya
SV_11226	-vat. tad ayaṃ nivartamānaḥ sva-kṛta-samaya-	sambhavām artha-pratibhāṃ nivartayati. tat kutas
PV_04153	| iṣṭo hy avayavī kāryaṃ dṛṣṭyā adṛṣṭyēṣv a-	sambhavi || a-viśiṣṭasya ca anyasya sādhanē
PV_04174	para-apekṣo na iti ca pratipāditam | iṣṭa-a-	sambhavy-asiddhaś ca sa eva syān nirākṛtaḥ ||
SV_02520	tāvatyas tad-apekṣayā vyāvṛttayaḥ, tad-a-	sambhavi-kārya-kāraṇasya tad-bhedāt. yāvatyaś ca
SV_12706	śakyam avasātum, ākāra-antara-vat. anya-a-	sambhavi kāryaṃ gamakam iti cet. syād etat –
V3_00410	vastutaḥ pratibandhāt. katham idānim a-	sambhavino ’rthasya pratipattir iti cet, so ’pi
SV_08911	pravartate, yathā gor vāha-doha-ādau na anya-	sambhavino ’rthasya yathā yuddha-praveśe, sa eva
SV_01416	-prasaṅga iti cet. na, yathokte ’-sambhavāt,	sambhavināś ca a-tal-lakṣaṇatvāt.
V3_12208	-bheda-vyāpino ’py arthāḥ kecit taj-jāti-	sambhavino dṛṣṭāḥ, pārthiva-a-loha-lekhyā-vat.
SV_12307	kaścid dharmam vivecayams tat-svabhāva-	sambhavinā tena āśaṅkya-vyabhicāra-vādaḥ kriyate.
V3_00411	iti cet, so ’pi tatra a-sambhavī yo ’-	sambhavinā vyāpta iti tad-abhyupagame ’paro
SV_16516	-kāla-svabhāva-viprakṛṣṭānām arthānām kim a-	sambhavī dṛṣṭaḥ. na hi tat-pratikṣepa-sādhanāni
V3_00410	’rthasya pratipattir iti cet, so ’pi tatra a-	sambhavī yo ’-sambhavinā vyāpta iti tad-
V3_03408	vacanena samarthaniyam tasya a-samarthanāt.	sambhavī sva-abhiprāyaḥ pratijñā-vacanena
PV_04079	gatam || siddha-sādhanā-rūpeṇa nirdeśasya hi	sambhave | sādhyatvena eva nirdeśya iti idaṃ
PV_03262	| sukha-duḥkha-vidau syātām sakṛd arthasya	sambhave || satyāntare ’py upādāne jñāne duḥkha-
SV_12403	apauruṣeyāni nityāni yujyante. teṣāṃ kriyā-	sambhave ’kṣara-racanāyāṃ kaḥ pratighātaḥ
V3_01508	anyataram bhojaya iti, na ekasya bhोजना-a-	sambhave ’n-ākāṅkṣāyāṃ vā. ito ’pi na anyatara-
SV_15222	sidhyet, sa tu na siddhaḥ. yasmād dhetāv a-	sambhave ’n-ukte bhāvas tasya api śaṅkyate |
V3_01507	-antara-bhāva-abhāvāt. dvayor hi tathābhāva-	sambhave ’nyatara-uktilḥ samarthā bhavati, yathā

HB_03515
SV_16518
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V2_09813
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V1_00602
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SV_06802
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SV_01413
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V3_07810
SV_15225
SV_10406
V2_06301
SV_06624
V3_02502
PV_04251
SV_08417
VN_03120
V3_12505
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PV_04163
V3_12310
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PV_02028
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PV_03151
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PV_02243
V2_04815
VN_00606
PV_03363
VN_00605
PV_04034
PV_03525
SV_13414
VN_01918

tathā ca yathā anupalambhe bādhāyā bhāvā-
na enam upaliyante. yathā ayam tat-sādhana-
rāga-ādy-avyabhicāri-kārya-abhāvāt,
rāga-ādy-avyabhicāri-kārya-a-sambhavāt,
-anupalabdhiḥ. sā ca puruṣasya kvacid bādhā-
abhāve svabhāva-abhāvāt. tathā hy arthasya a-
sa svayam sthiti-dharmā eva, vināśa-hetv-a-
vijñāna-eka-kāryeṣu tat-kārya-sāmānya-codanā-
viśeṣa-utpatteḥ. svabhāva-antara-prasava-
na ca viruddhayor ekatra sambhavo 'sti. a-
api punaḥ pratibhā-utpatti-dṛṣṭeḥ sati
-dharmi-bhedo 'py asya. aneka-artha-bheda-
antara-bāadhanam | (20ab) lakṣaṇa-yukte bādhā-
-bādhā sambhāvya. lakṣaṇa-yukte bādhā-
a-prāmānya-prasaṅgāt. lakṣaṇa-yukte bādhā-
-vyatireko vyāpnuyāt. na ca tatra tasya a-
-siddhiḥ. dr̥ṣyasya darśana-abhāva-kāraṇa-a-
-asiddheḥ. dr̥ṣyasya darśana-abhāva-kāraṇa-a-
-phale kvacit | a-viśeṣeṇa tat-kārya-codanā-
gatatvāt. siddha-sādhana-rūpeṇa hi nirdeśa-
eva sā | na tasyā jananam rūpaṃ tat tasyāḥ
vā kaścid iti syād etad yady eṣāṃ na viśeṣaḥ
eka-prayogam antareṇa aparasya prayogo na
-rūpa-anukarṣi khalv asati pratiśedho na
tat tasya kāryam sidhyati. siddham sat sva-
phalam. sa hi tatra a-sambhavan sva-
-adhike || abhyupāyaḥ sva-vāg-ādi-bādhāyāḥ
||83|| iti saṅgraha-ślokaḥ. na prāna-ādi-
-vacana-śravaṇa-avadhāraṇa-uttarāṇām a-
-pṛthag-bhāvānām a-kṣaṇikānām, pṛthak-karaṇa-
|| prakṛtasya sataḥ prāg yaiḥ pratipatty-akṣa-
yat pratītya pratiyogi-sambhava-a-
tulya-rūpasya pratīti-janmani sāmārthya-
kadācid adhīta-vismṛta-adhyanānām anyeṣāṃ vā
-puruṣa-pratyayāt pracuratā-upagamana-
tato niścayam āha. tataḥ sa-pratipakṣa-
kaścil loka-sanniveśa-ādir ayukti-viśayo 'pi
ca sarve janā rāga-ādy-a-vidyā-paritadvād a-
tad eva idam an-upakāraḥ kasya āśrayatvaṃ na
a-dṛṣṭi-mātreṇa vipakṣe 'vyabhicāritā |
kāle kathañcit saṃhāra-sambhavāt. punaḥ
viniścita-apara-bhāva-samāna-guṇa-puruṣa-
a-vicāreṇa pratipatter bahuṣv adhyeṭṣu
-virodhāt ta eka-rūpāḥ samudāya-antara-a-
||224 || na khalu sarva eva āgamāḥ
ca a-darśana-mātreṇa vipakṣe 'vyabhicāritā |
-kṣepāt. ā antya-kṣaṇa-utpatteḥ pratibandhaḥ
tena tad-ātmānam praty asya kaścid upakāraḥ
tataḥ || tasmāt pṛthag a-śakteṣu yeṣu
-pratipattiḥ. na hi tatra an-agni-samāropaḥ
nāma apauruṣeyā vaidikāḥ śabdāḥ, tathā api
pramāṇam bādhā-sambhavāt. tathā anyatra api
tathā anyatra api pramāṇa-antara-bādhā
kim antar-gaḍunā sāmānyena. yathā-
ity uttaram kāryam ucyate | tantu-saṃskāra-
vā syān nityam vā. yady anityam yatna-
-doṣe kva idānim sa virajyate | guṇa-darśana-
nir-viśayatvāt, tat-pratibhāsasya sva-viśaya-
rāja-vamśasya, śaṅkhaś cakra-vartī mahā-
|| tatra buddheḥ paricchedo grāhaka-ākāra-
'pi nānā-eka-rūpāṇām vṛtteḥ, rājā mahā-
| etena kathite sādhyam sāmānyena atha
| niyamaḥ sa kutaḥ paścād buddheś ced astu
janayanti iti nyāyam. kiṃ ca, dhvanayaḥ
iti parājitaḥ syād iti. sabhyaḥ sādhu-

sambhave 'py abhyupagamyā prayogaḥ saṃśayitasya
sambhave 'py asya viśeṣas tathā anyasya api syād
sambhave 'pi viśeṣānām draṣṭum a-śakyatvāt,
sambhave 'pi viśeṣānām draṣṭum a-śakyatvāt teṣāṃ
sambhave 'pi syād iti sa hetu-prayoga-viśayaḥ.
sambhave 'bhāvāt pratyakṣe 'pi pramāṇatā |
sambhave 'vasthānāt. tasya parasmād vināśaḥ, na
sambhave kuto rūpa-vijñānam iti vyavahāra-lāghava
sambhave ca na antyaḥ syāt. tatas ca na sākṣāt
sambhave ca vijātiyasya gaty-antara-abhāvād iṣṭa-
sambhave tad-abhāvasya puruṣa-mātreṇa a-niścayāt,
sambhave tad-eka-artha-bheda-vidhi-pratiśedha-
sambhave tal-lakṣaṇam eva dūṣitam syād iti
sambhave tal-lakṣaṇam eva dūṣitam syād iti
sambhave tal-lakṣaṇam eva dūṣitam syād ity uktam.
sambhave pramāṇam paśyāmaḥ. na ca a-viruddha-
sambhave sati | bhāvasya anupalabdhasya bhāva-
sambhave sati | bhāvasya anupalabdhasya bhāva-
sambhave sati ||141|| sakṛt sarva-pratīty-arthaṃ
sambhave sādhyatvena eva nirdeśya iti idam
sambhavet katham || tataḥ svabhāvau niyatāv
sambhavet. tato bheda-a-viśeṣe 'pi kutaścid ātma-
sambhavet, na tadā dvitīyasya kaścit sādhana-
sambhavet. na hi paryudāsa eva eko nañō viśayaḥ,
sambhavena tat-sambhavam sādhyati, kāryasya
sambhavena tad-a-sambhavam sādhyati iti tato
sambhavena tu | udāharanam apy anyad diśā gamyam
sambhavena nairātmya-vyāvartanād ātma-gatiḥ, kiṃ
sambhavena pravṛtti-vaiphalyāt sva-stha-ātmanām a
sambhavena sahakāritva-niyama-ayogāt. yatra tu
sambhavau | sādhanaiḥ sādhanāny artha-śakti-jñāne
sambhavāv utpaśyāmaḥ. tasmān na asty eva viśeṣa
sambhāvanā-ayogāt. evam ayam janako na evam iti
sambhāvanā-bhramśa-bhaya-ādinā anyathā upadeśa-
sambhāvanā-sambhavāt. teṣāṃ ca punaḥ
sambhāvanām astañ-gamayati. tato 'numāna-viśaye
sambhāvaniya-puruṣa-vacanād arthaḥ pratipadyate.
sambhāvaniya-yāthātathya-vacanāḥ. tad eṣāṃ
sambhāvayāmaḥ. atiprasaṅga-bhayāt. tasmāt
sambhāvya-avyabhicāratvāt sthālī-taṇḍula-pāka-vat |
sambhāvita-puruṣa-pratyayāt pracuratā-upagamana-
sambhāvita-stri-garbha iva puruṣeṣu. yathā āha
sambhāvitāt puruṣād bahulam pratipatti-darśanāt.
sambhāvinīm arthakriyām eva na kuryuḥ. tena tat-
sambhāvya-vipralambhaḥ. vipralambha-hetūnām
sambhāvya-vyabhicāratvāt sthālī-taṇḍula-pāka-vat |
sambhāvya, antya-kṣaṇo 'pratibandhaḥ. tal-
sambhāvya, kāraṇa-dharma-darśanāt. ataḥ
sambhāvya, guṇaḥ | saṃhataḥ hetutā teṣāṃ na
sambhāvya. tan na sarvatra vyavacchedaḥ kriyate.
sambhāvya eva eṣāṃ a-yathārtha-jñāna-hetutvam.
sambhāvyaṃ pramāṇa-antara-bāadhanam | (20ab)
sambhāvya. lakṣaṇa-yukte bādhā-sambhave tal-
sambhinnānām apy eka-sāmānya-upakāraṇa-śaktiḥ,
sambhūtam na eka-kālam kathañcana || kāraṇa-
sambhūtam pauruṣeyam katham na tat | (251ab)
sambhūtam sneham badheta doṣa-dṛk || sa ca
sammata-anvaya-vyatireka-an-anuvīdhānāt pratyakṣa-
sammata-nirmitasya yūpasya utthāpayitā, śaśa-
sammataḥ | tādatmyād ātmavit tasya sa tasyāḥ
sammataḥ prabhavo rāja-vamśasya, śaṅkhaś cakra-
sammataḥ || tad eva artha-antara-abhāvād deha-an-
sammataḥ || na grāhyatā anyā jananā jananam
sammataḥ yais te doṣaiḥ kair apy a-vācakāḥ |
sammataṇām viduṣāṃ tattva-cintā-prakāraḥ. na ca

VN_02213 sva-hasta-dānena prāṇinām upatāpanam sat-
V1_00105 -bhartari kṛtā sv-alpā apy an-artha-udayā
PV_04028 sūcitam || gamya-arthatve 'pi sādhyā-ukter a-
VN_06007 yena sarvā vādi-prativādinor na a-
SV_17019 eṣāṃ pravādo na pramāṇam. na hi kasyacid api
VN_06017 apareṇa ca tat-sambandhi dūṣaṇam. ubhayor a-
VN_05713 nir-ṣiṣyam, ajñānena ākṣepāt. na hi ṣiṣyam
VN_05018 na vistara-kathāyām, vyācakṣāno hi kadācid a-
V3_02904 āśrayaḥ prati-pramāṇasya. viruddhayor ekatra
V1_00106 || hita-a-hita-prāpti-parihārayor niyamena
NB_01001 samāptāś ca ayam pramāṇa-viniścayaḥ.
HB_03619 ca yo vastuto 'sambhavat-pratihetuḥ, sa kiṃ
V1_00108 -artham idam ārabhyate. tad dvividham
NB_01002 artha-siddhir iti tad vyutpādyate. dvividham
PV_02272 ākāra-anurodhini || hanti sā anucarām ṛṣṇām
PV_03502 -jātiye sāmārthya-niyamo bhavet || tathā hi
SV_11011 ||219|| caitasebhyo hi guṇa-doṣebhyaḥ puruṣāḥ
SV_12529 ucyate. prāḡ eva yathā-darśana-pravṛttayaḥ
SV_16006 | na kārya-bheda iti cet (301abc) na hi
SV_16004 ānupūrvī iti, tatra ānupūrvyām asatyām syāt
V1_03506 tasmān na ekaḥ kaścīd arthaḥ, yo vijñānam
V1_02401 -vedana-prasaṅgāt. tām tu sārūpyam āviśat
PV_03321 'nubhavaḥ kva asya tad eva idam vicāryate |
PV_03429 | buddhiḥ sa-rūpā tad-vic cen na idānīm vit
PV_04192 dhanur-dharaḥ | pārtho dhanur-dhara nilam
V2_05013 dhanur-dharaḥ | pārtho dhanur-dhara nilam
PV_03297 -vac cet sā eva iyaṃ kiṃ niśidhyate ||
V1_03003 tan-nibandhanatvāc ca āśraya-sthiteḥ,
PV_02208 || vyāvṛttau pratyaya-apekṣam a-dṛḍham
V3_06001 -antara-sattā-viśeṣābhyaṃ tat-siddhiḥ,
V3_05902 kiṃ tarhi sva-viśiṣṭa-jñāna-bhāvāt,
V1_02509 tad-a-pratyakṣatve 'nya-pratyakṣa-vat
PV_03493 ca akṣād a-vicchinnā-adhiropanam | na akṣāt
PV_04173 -a-sambandho 'n-upakāra-saha-a-sthiti | evam
VN_05805 -vyavasthā kriyate, tathā ajñānāyor api
SV_14821 -utpattiyā svayam na bhūto nāma. abhāvasya
PV_03537 yady antyam na anubhūyate | para-anubhūtavat
V3_11606 -ayogād yathā saṃśete, tathā iha api
VN_05412 dvir-anubhāṣaṇam kṛtam syāt. tatra prathamam
SV_10211 na santi iti śakyante vyavasātum. tasmān na
SV_10220 syāl liṅga-atīśaya-bhāvinī ||200|| atra na
V2_09212 -hetutvāc cheṣavat tad udāhṛtam ||66|| na hi
SV_01022 a-darśana-mātrasya saṃśaya-hetutvāt. na
VN_00308 bādha-asiddhau saṃśayo dur-nivārah. na ca
PV_02234 tasya sa nāśam katham icchatī | nivṛtta-
VN_05415 a-doṣa-udbhāvanam dvir-uktiś ca iti sakṛt-
VN_05409 ity ayam anubhāṣaṇe dūṣaṇe ca nyāyaḥ. sakṛt-
PV_03494 -akṣa-buddhinām vitathatva-prasaṅgataḥ ||
V3_01903 'pi na itara iti darśana-arthā. tatra
PV_04030 vyāptaḥ sādhyā ātma-arthavan mataḥ ||
V3_04902 -ādikaṃ sapakṣayati. tena a-sapakṣa iti na
HB_03214 vyavacchedo bhavati, na tad-deśa-kālayoḥ
PV_03218 timira-ādi-vat || a-saṃvidita-tattvā ca sā
V3_11113 'pi. sarva-darśīno hi darśana-vyāvṛttiḥ
PV_03447 syād a-prakāśitaḥ || etena an-ātma-vit pakṣe
V1_02607 -vyavasthā evam utsannā sarva-vastuḥ ||25||
PV_03199 a-krama-ābhāsāḥ kramavatyō 'parāś ca kim |
SV_07610 -āhita-vāsanā-upaskṛtatvād vijñāna-santateḥ
SV_17215 na ca asti kaścīd viśeṣaḥ. sarva-śabdā hi
SV_14625 prakaraṇena kenacit. na tu tat tathā.
SV_06520 vikalpair vā api ṣiṣyāi-kriyeta, so 'yam
SV_10718 na gamikā iti. uktam atra - na āgameṣu
SV_08623 -bhedaś ca ity api-śabdāt. yo 'yam a-bhinnān
SV_10123 'yam asattām sādhyann anupalabdhī-mātreṇa
PV_03136 varṇayor vā sakṛc-chrutiḥ || sakṛt-saṅgata-

sammatānām śāstra-kāra-sabhā-sadām yuktam. na ca
sammohād avadhīraṇā iti kṛpāyā tan-nītir
sammohāya lakṣaṇam | tac catur-lakṣaṇam rūpa-
samyak-pratipattir hetvābhāseṣv apratibhāyām vā
samyak-pratipatter abhāve bāhulyam arthavad
samyak-pratipattau hetvābhāsa-apratibhāyoḥ
samyak pratipadyamānaḥ kaścīn na anubhāseta iti
samyak-śravaṇa-pratipatti-śaṅkayā sākṣi-
samyag-jñāna-ayogāt. ṣiṣya-upadarśana-artham ca
samyag-jñāna-pūrvakatvād a-viduṣāṃ tad-vyutpādana
samyag-jñāna-pūrvikā sarva-puruṣa-ārtha-siddhir
samyag-jñāna-viparyaya-hetur iṣṭaḥ, āhosvid a-
samyag-jñānam pratyakṣam anumānam ca (1a) iti. na
samyag-jñānam. pratyakṣam anumānam ca iti. tatra
samyag-dṛṣṭiḥ su-bhāvitā | tri-hetor na udbhavaḥ
samyag lakṣyante vikalpāḥ krama-bhāvināḥ | etena
samyān-mithyā-pravṛttayaḥ, te ca atīndriyāḥ sva-
samyān-mithyā-pravṛttayo loka-vyavahārāḥ. nanv
saro rasa ity-ādi-padeṣu kaścīd varṇa-bhedo na ca
saro rasa iti śrutau | na kārya-bheda iti cet (301
sarūpayati. ata eva na anyo 'nubhāvyo buddhyā
sarūpayantam ghaṭayet. idam eva ca naḥ sukham yat
sarūpayanti tat kena sthūla-ābhāsam ca te 'navah |
sarūpikā || svayam so 'nubhavas tasyā na sa
sarojam iti vā yathā || pratiyogi-vyavacchedas
sarojam iti vā yathā ||12|| pratiyogi-
sarpa-ādi-bhrānti-vac ca asyāḥ syād akṣa-vikṛtāv
sarpa-ādi-bhrānti-van mano-bhrānter akṣa-vikṛtāv
sarpa-buddhi-vat | prabhāsvaram idam cittam
sarva-a-pratipatti-prasaṅgāt. tasmāt - viśiṣṭa-
sarva-a-pratipattau kvacid abhāva-a-pratipatteḥ.
sarva-a-pratyakṣatva-prasaṅgāt. ṣiṣayo 'sti iti
sarva-akṣa-buddhinām vitathatva-prasaṅgataḥ ||
sarva-aṅga-doṣāṇam pratijñā-doṣatā bhavet ||
sarva-ajñāna-ardha-ajñānam ity-ādi-prabhedān
sarva-atīśaya-upākhyā-nivṛtīyā sarva-bhāva-dharma-
sarva-an-anubhūtiḥ prasajyate || ātma-anubhūtam
sarva-an-antar-bhāva-ayogāt saṃśayaḥ. a-
sarva-anukrama-anubhāṣaṇam niṣ-prayojanam. dūṣaṇa
sarva-anupalabdhīḥ sādhanī nivṛtti-niścayasya.
sarva-anupalabdhir a-pramāṇam. pramāṇam api kācil
sarva-anupalabdhir abhāva-pratipādikā. tasmād eka
sarva-anupalabdhir gamikā. tasmād eka-nivṛtīyā
sarva-anupalabdhir bhāvasya bādhiḥ. tatra
sarva-anubhava-vyavahāra-guṇa-āśrayam || icchet
sarva-anubhāṣaṇam parājaya-adhikaraṇam vācyam.
sarva-anubhāṣaṇe 'pi doṣa-vacana-kāle punar
sarva-antyo 'pi hi varṇa-ātmā nimeṣa-tulita-
sarva-anya-iṣṭa-nirākaraṇe 'py āśānkā-sthāna-
sarva-anya-iṣṭa-nivṛttāv apy āśānkā-sthāna-
sarva-anya-dharma-yoginī pratītiḥ, kiṃ tarhi tad-
sarva-anya-bhāva-vyavacchedaḥ. tasmād a-tad-ātmā
sarva-apara-darśanaḥ | a-sambhavād vinā teṣāṃ
sarva-abhāvaṃ gamayet. kvacit tathā-dṛṣṭānām api
sarva-ārtha-a-darśanena ye | a-pratyakṣam dhiyam
sarva-ārtha-upalambheṣu saṃsarga-śaṅkayā ekatva-
sarva-ārtha-grahaṇe tasmād a-kramo 'yam
sarva-ārtha-darśaneṣv anapekṣya api tad-bhedaṃ
sarva-ārtha-pratyāsatti-viprakaṛṣa-rahitaḥ. tatas
sarva-ārtha-vivecanaṃ hi tatra tattvam na
sarva-ārtha-sarva-ākāra-pratīti-prasaṅgo '-
sarva-arthā upanibadhyante '-prakaraṇa-āpannatvād
sarva-arthān manyate, tasya ayam artheṣu buddhi-
sarva-arthānām pramāṇa-traya-nivṛtīyā sādhyate.
sarva-arthēṣv indriyeṣv iha satsv api | pañcabhir

SV_16921 iṣṭa-an-iṣṭayor a-viśeṣāt. a-viśiṣṭānām
SV_16615 -lakṣaṇam syāt. na a-puruṣa-kriyā. tasyāḥ
V1_03502 -abhāvena sarvathā a-pratipatti-prasaṅgāt.
SV_12811 aneka-avayavatva-hānir vākyaṣya iti sakṛt
SV_11510 sthira-rūpasya parāvṛtṭy-ayogād iti samam
PV_04165 iṣṭam tadā api tat || pratyāyana-adhikāre tu
PV_04166 -udāharaṇam kṛtam | anyathā śāśa-śṛṅga-āḍau
V1_04111 -niṣṭhām pratikṣamāṇaḥ, eka-asiddhau
SV_08722 cen na kuryuḥ sahakāriṇaḥ | (175ab) na vai
SV_08509 bhedo 'pi tena na evam cet (168a) na vai
SV_14917 yena taj-janmā tathā syān na anyāḥ.
SV_14918 -darśanāt. nanv idam apy a-niśceyam eva
SV_03212 -kāraṇe bhavati. tasmān na abhūta ity eva
SV_06520 vā api viṣayī-kriyeta, so 'yam sarva-artha-
SV_08514 bhedaka iti nānātvam eva kvacin na syāt.
SV_01521 yena vacana-ādeḥ kiñcin-mātra-sādharmyāt
V2_09809 yena vacana-ādeḥ kiñcin-mātra-sādharmyāt
SV_02606 sādhye śabdaḥ. tasya pratyakṣeṇa eva siddheḥ
SV_07801 virodhād ayuktam etat. sarvatra sarvadā
SV_07802 -svabhāva-darśana-āśrayaḥ pratyayaḥ sarvatra
SV_08220 na ca te 'satsu utpadyanta iti sarvatra
PV_03107 -upavaraṇanam | vyayasyanti iḥṣaṇād eva
PV_04230 vidhāna-pratiśedhane | eka-dharmasya
V2_05508 vidhāna-pratiśedhane | eka-dharmasya
V3_13404 na sāmīyam. tatas tad-ātmatāyām sarvaṃ
SV_09014 na ubhaya-rūpam ity ekānta-vādaḥ. api ca,
SV_08810 pravṛtṭi-nivṛtṭimān svabhāva eko yuktaḥ. na
VN_01303 caitanyeṣu ca. na ca ghaṭa-ādiṣv api
PV_03316 -āśrayatvena sādhyā-sādhana-samsthitiḥ ||
SV_02911 -aṅga-śaktya-a-bhinna-ātmano grahe ||52||
SV_03024 upalakṣyamāna ekena apy upalakṣaṇe
SV_03006 śaktir upakurvan eka upādhiṇā api gr̥hyamāṇaḥ
SV_02914 āśraya-śakti-svabhāvasya sva-ātmany a-bhedāt
VN_01517 tad-bhāve viśeṣasya an-anvayāt. sataś ca
V1_03308 vyavahāraḥ. na api sannikarṣaḥ pramāṇam,
PV_03434 tat svata eva asya kim arthena upanīyate ||
V1_01710 'py artha-bheda-kalpanāyām atiprasaṅgaḥ.
PV_04043 svayaṃ-śrutih || śāstra-abhyupagamād eva
PV_02146 vakti na anṛtam || dayālutvāt parārtham ca
PV_02254 duḥkḥān nir-ātmatām | a-viraktaś ca tṛṣṇāvān
SV_14217 kāṣṭhe 'gni-kṛtaḥ svabhāvo vināśo na
SV_17011 -pratītiḥ syāt. te tu bāhulye 'py andhā eva
PV_04215 kim na miyate || an-iṣṭam cet pramāṇam hi
PV_02071 -hetavaḥ || sthitimān sa-āśrayaḥ sarvaḥ
SV_03101 vā upādhyayaḥ. sa tāvat tadānim niściyate
V2_06412 vā. tat katham na anupalambhād abhāvaḥ. na,
HB_00611 yathā vandhyā-sute. samś ca śabda iti
VN_06312 -sad-bhāve 'py ekena eva tat-siddher na
SV_02915 grahaṇe ka eva upādhi-bhedo '-niścitaḥ syāt,
SV_02922 iti. eka-upādhi-viśiṣṭe 'pi tasmin gr̥hyamāṇe
NB_03015 vā śabda iti pakṣa-dharma-upadarśanam.
VN_03612 virodhaḥ sva-vacana-virodhena vyākhyāta iti.
SV_00222 -parikalpanād iti vaksyāmaḥ. tathā ca āha –
V2_05613 dharma-bheda-parikalpanāt. tathā ca āha –
SV_04603 vā śabdān duḥkham āsīta, kim tarhi
SV_11210 iti kecit pracakṣate ||224 || na khalu
SV_11003 śakyeta jñātum so 'tisayo yadi ||218||
V2_06611 arthaḥ śakyeta jñātum so 'tisayo yadi ||32||
V2_06904 sambandhaś ca na sidhyati. tasmāt sarvathā
SV_08902 na anveti pravṛtṭy-ādi-prasaṅgataḥ ||180 ||
SV_14123 syāt. tena śabdo 'nyo vā sattā-bhājanaḥ
SV_07102 an-upakāratvād ity ukta-prāyam. tasmāt
V3_08706 an-upakāratvād ity ukta-prāyam. tasmāt
V1_02812 | pratyastamita-artha-vaiśadyo hi
SV_06214 -śabdeṣv api yathā-darśanam asty eva. tasmāt
sarva-artheṣv ekam artham atyakṣa-samyogam an-
sarva-artheṣu tulyatve 'pi pramāṇa-a-bādhanāt
sarva-avayavānām ca yugapad draṣṭum a-śakyatvāt
sarva-avayavānām śravaṇam iṣyate. tadā api kāla-
sarva-avasthāne 'pi iṣṭa-pratiniyama-abhāvāt.
sarva-asiddha-avarodhini | tasmāt sādhyā-śrutir
sarva-asiddhe 'pi sādhyatā || sarvasya ca a-
sarva-asiddheḥ. na ca upalambhānām utpatti-niṣṭhā
sarva-ākāra-a-vivekaṃ brūmo bhedasya api bhāvāt.
sarva-ākāra-a-vyatirekaṃ brūmo yena evam syāt.
sarva-ākāra-janmanām vināśa-darśanāt. nanv idam
sarva-ākāra-janmāno naśyanti iti. tāsām a-niḥ-
sarva-ākāra-niścayaḥ. tatra api ca anya-vyāvṛtṭir
sarva-ākāra-pratīti-prasaṅgo '-sāmānādhikarāṇya-
sarva-ākāra-viveka- a-vivekinor vā arthayor
sarva-ākāra-sāmīyam anumīyeta, sarva-guṇeṣu viśeṣa
sarva-ākāra-sāmīyam anumīyeta, sarva-guṇeṣu viśeṣa
sarva-ākāra-siddhiḥ, tad-anyasya asiddhasya
sarva-ākāra-sthita-ātmā iti cet. tat-svabhāva-
sarva-ākāraḥ syāt. tathā ca gām apy asva iti
sarva-ākārāḥ. vibhāgena eva tathā-upalabdhanām
sarva-ākārān mahā-dhiyaḥ || vyāvṛtṭeḥ sarvatas
sarva-ātma-vidhāna-pratiśedhanam || a-nānā-
sarva-ātma-vidhāna-pratiśedhanam ||22|| a-nānā-
sarva-ātmakam syāt. na ca etad yuktam. tasmāt tad
sarva-ātmatve ca sarveṣām bhinnau syātām na dhī-
sarva-ātmanā a-bheda eva. tayor api bhaved bhedo
sarva-ātmanā anvayo '-vaiśvarūpya-saha-utpatty-
sarva-ātmanā api sambaddham kaiścid eva
sarva-ātmanā upakāryasya ko bhedaḥ syād a-
sarva-ātmanā upalakṣita iti tad-avasthaḥ
sarva-ātmanā gr̥hyata eva. tathā hy eka-upādhi-
sarva-ātmanā grahaṇe ka eva upādhi-bhedo '-
sarva-ātmanā niṣpanna-avasthāyām iva kim jāyate.
sarva-ātmanā sannikṛṣṭasya api kaiścid eva
sarva-ātmanā hi sārūpye jñānam ajñānatām vrajet |
sarva-ātmasv ekatva-a-niścayād a-nānātva-
sarva-ādānāt prabādhane | tatra ekasya api doṣaḥ
sarva-ārambha-abhiyogataḥ | tataḥ pramāṇam tāyo
sarva-ārambha-samāśritaḥ || so '-muktaḥ kleśa-
sarva iti cet. kāṣṭhā iti kaḥ sambandhaḥ. āśraya-
sarva iti yathā-iṣṭam praṇīyante. tasmāc chabda-
sarva-iṣṭinām nibandhanam | bhāva-abhāva-
sarva-utpattā ca sa-āśrayaḥ | tasmāt sarvasya
sarva-upakāraḥ ka iti na kiñcid etat. tasmād eka-
sarva-upalambha-nivṛtṭer atra a-liṅgatvāt, ātma-
sarva-upasaṃhāreṇa anvayena vyatirekeṇa ca vyāpti
sarva-upādānam iti na doṣam udbhāvayann eva
sarva-upādhy-upakāratvena grahaṇāt. na hy
sarva-upādhiṇām grahaṇam. tad-grahaṇa-
sarva ete sādhanā-dharmā yathāsvam pramāṇaiḥ
sarva ete sādhanā-virodhā hetvābhāseṣv eva antar-
sarva eva ayam anumāna-anumeya-vyavahāro buddhy-
sarva eva ayam anumāna-anumeya-vyavahāro buddhy-
sarva eva asya avadheya ārambhaḥ phala-arthaḥ,
sarva eva āgamaḥ sambhāvya-vipralambhaḥ.
sarva eva āgamam an-āgamaṃ vā pravṛtṭi-kāmo
sarva eva āgamam an-āgamaṃ vā pravṛtṭi-kāmo
sarva eva kvacin niyamaḥ svabhāva-bhūtaḥ sva-hetu-
sarva eva gaur asvād bhinnō '-bhinnō vā iti
sarva eva bhāvo 'n-ātyantika iti siddham. na
sarva eva vastu-sambandhā janakasya eva upayoga-
sarva eva vastu-sambandhā janakasya eva upayoga-
sarva eva vipluta-dhiyo 'pi samsṛṣṭa-abhilāpaḥ
sarva eva śabda-prayogaḥ kutaścid buddhim

SV_16702 vedo 'pi veda-arthasya kuto gatiḥ ||317||
 SV_02424 tato 'nyena tena bhinnā vyavasthitiḥ ||42||
 V3_09508 'pi kṛta-buddhir bhavati, yadi tādrśaṃ syāt,
 VN_00919 '-viśiṣṭa iti so 'pi tathā astv iti vyāptiḥ:
 V1_03212 -vyavadhāna-abhāvāt kāraka-atiśaya-asiddheḥ,
 SV_13915 sarva-kāraṇānām nirarthatā ||265|| yadi
 SV_13914 api vyaktiḥ prasajyate | tathā-abhyupagame
 SV_14705 syāt. na anya-svabhāvas ca. janmā iti cet.
 SV_13916 idānīm kāryam syāt. na ca etad yuktam.
 SV_13709 sa ca karaṇa-vyāpārād eva siddha iti
 VN_00413 -avyabhicārāt. avyabhicāre ca sva-kāraṇaiḥ
 SV_06411 iti rūpaṃ taj-janitaṃ bheda ity a-viśeṣāt.
 V2_06201 evaṃ vidhi-pratiṣedhābhyām kasyacin niṣedhe
 SV_01521 -sādharmyāt sarva-ākāra-sāmyam anumiyeta,
 V2_09810 -sādharmyāt sarva-ākāra-sāmyam anumiyeta,
 NB_01010 -pratayena janitaṃ tan mano-vijñānam.
 PV_04053 anyeṣāṃ anavasthā-prasaṅgataḥ || kena iyaṃ
 V3_02112 anavasthā-prasaṅgataḥ ||13|| kena iyaṃ
 SV_09916 na ca atra kaścīn niyāmakaḥ svabhāvasya asti
 V2_07812 ca atra kaścīn niyāmakaḥ svabhāvasya asti,
 PV_02151 || na vikārād vikāreṇa sarveṣāṃ na ca
 PV_03015 -vyatiriktasya vyatireka-a-prasiddhitaḥ ||
 SV_12423 -dr̥ṣṭer bādhya-bādhaka-bhāva-asiddheḥ. etena
 V1_03215 asya karaṇam iti. na hi indriyāṇi bhedakāni,
 V1_04312 kārya-vyatirekaṃ na brūyāt. so 'pi katham
 V1_02010 grahaṇaṃ spaṣṭa-saṃvedana-pradarśana-artham,
 V1_03613 na hy arthasya yathā-svabhāvaṃ vyavasthitiḥ,
 SV_02614 rūpa-sādharmya-darśanāt ||44|| yadi dr̥ṣṭa-
 PV_04161 ca tat-kāryam iṅsyate | gurutva-a-gati-vat
 NB_03059 ubhaya-asiddham. cetanās tarava iti sādhye
 V3_09202 anityaḥ śabdaś caḥṣuṣatvāt. cetanās taravaḥ
 VN_00210 a-darśana-mātrād vyāvṛttiḥ, viprakṛṣṭeṣv a-
 V3_11113 na anyad vipakṣe '-darśane 'pi.
 SV_01006 na anyad vipakṣe '-darśane 'pi.
 SV_15308 'tyanta-parokṣe 'rthe saṃvādanam itarad vā
 V1_00608 cet, sarve 'rthāḥ pratyakṣā iti sarvaḥ
 V3_12808 tatra udāharaṇam – sarvagataṃ sāmānyam,
 NB_03117 sarvagataṃ, yathā ākāśam. abhisambadhyate ca
 NB_03117 kārya-anupalambheṣu. tatra udāharaṇam – yat
 SV_13207 na asti iti sarve yugapad upalabhyeran
 VN_06405 samarthita-sādhana-aṅgatvān na jayo vādināḥ,
 SV_00821 hi rāga-ādayo 'yoniśo-manaskāra-pūrvakatvāt
 SV_11119 sa ca dveṣa-ādini iti sat-kāya-darśana-jāḥ
 PV_02215 ca tanmayaiḥ || virodhaḥ śūnyatā-dr̥ṣṭeḥ
 SV_02708 grahe 'numānāc ca dharmasya ekasya niścaye |
 SV_02711 tadā eka-dharma-niścaye tad-a-vyatirekāt
 PV_02149 -anyo 'pi dharmāḥ kiṃ tasya na iṅsyate || na
 SV_14022 eva kaścīd dharmo yaḥ samāna-jātiyam anveti.
 SV_00113 prayojana-abhāvād an-upacāra iti cet. na,
 V3_04304 prayojana-abhāvād an-upacāra iti cet, na,
 HB_00107 prayojana-abhāvād an-upacāra iti cet, na,
 SP_00003 sambandhaḥ so 'san katham apekṣate | saṃś ca
 V3_03904 -saṅketa-śabda-bhāvinām dharmānām yogyāḥ
 NB_01001 pramāṇa-viniścayaḥ. samyag-jñāna-pūrvikā
 SV_12301 ca duḥ-sādhaḥ. yatra ekasya a-śaktis tatra
 SV_12416 iti. tāni ca kvacit puruṣeṣu dr̥śyante.
 V2_09808 -pūrvakam iti, vākyeṣu viśeṣa-abhāvāt,
 SV_01519 -pūrvakam iti, vākyeṣu viśeṣa-abhāvāt,
 V3_09105 udadhāv agneḥ, a-pratibandhāc ca, sarvataḥ
 SV_03015 -samāveśān na bhavati tat-pratipatti-mukhena
 SV_02718 uktam atra – dharmi-pratipattāv a-bhedāt
 SV_14311 na abhighāta-ādini dravya-sāmarthyāni.
 SV_06625 tat-kārya-codanā-sambhave sati ||141|| sakṛt
 V3_03807 eva ekam udāharaṇam adhikṛtya idam ucyate,
 VN_01013 -nivṛttir abhāvaṃ gamayati vyabhicārāt, na

sarva eva hi puruṣo 'n-atikrānta-doṣa-viplavas
 sarva eva hi bhāvāḥ svarūpa-sthitayaḥ. te na
 sarva eva hetavas tathā syuḥ. api ca,
 sarva evaṃ-vidho 'nupalabdho 'sad-vyavahāra-
 sarva-kāraṇa-upayoge 'pi kriyāyām antyasya tasya
 sarva-kāraṇa-samāna-dharmāny api karaṇāni
 sarva-kāraṇānām nirarthatā ||265|| yadi sarva-
 sarva-kāraṇānām parasparam a-vācyatā syāt. tathā
 sarva-kāraṇānām ānarthakya-prasaṅgāt, vastuno 'n-
 sarva-kārya-tulya-dharmā. tasya tādrśasya vyaktau
 sarva-kāryānām sadṛśo nyāyaḥ. evam a-samarthanam
 sarva-kāryāni sva-kāraṇānām vyāvṛttayaḥ syuḥ.
 sarva-gamakānām anupalabdhī rūpam. na aparāḥ
 sarva-guṇeṣu viśeṣa-darśanāt, saṃskāra-bhedena
 sarva-guṇeṣu viśeṣa-darśanāt, saṃskāra-bhedena
 sarva-citta-caittānām ātma-saṃvedanam. bhūta-
 sarva-cintāsu śāstraṃ grāhyam iti sthitiḥ | kṛtā
 sarva-cintāsu śāstraṃ grāhyam iti sthitiḥ | kṛtā
 sarva-janminām vināśa-siddheḥ. janmi-svabhāvo
 sarva-janminām vināśa-siddheḥ. janmi-svabhāvo
 sarva-jāḥ | kāraṇe vardhamāne ca kārya-hānir na
 sarva-jñāna-arthavattvāc cet svapna-ādāv anyathā
 sarva-jñāna-pratiṣedha-ādayo 'pi nirvarṇita-
 sarva-jñāna-hetutvāt. na artha-ālocanam, a-
 sarva-jñānānām viśayaṃ vyatirecayann upaplava-
 sarva-jñānānām ātma-saṃvedanasya pratyakṣatvāt.
 sarva-jñānānām eka-ākāratva-prasaṅgāt. aneka-
 sarva-tattvasya api bhāvasya tathā niścaya-
 sarva-tad-guṇa-an-upalakṣaṇāt || māśaka-āder an-
 sarva-tvag-apaharaṇe maraṇam prativādy-asiddham,
 sarva-tvag-apaharaṇe maraṇād iti prativādy-an-
 sarva-darśino '-darśanasya abhāva-a-sādhanaḥ,
 sarva-darśino hi darśana-vyāvṛttiḥ sarva-abhāvaṃ
 sarva-darśino hi darśana-vyāvṛttiḥ sarvatra
 sarva-darśi vacanasya a-kṛtakasya itarasya vā
 sarva-darśi syāt. jñāna-bhāvaś cet, katham
 sarva-deśa-avasthitaḥ sva-sambandhibhir yugapat-
 sarva-deśa-avasthitaḥ sva-sambandhibhir yugapat
 sarva-deśa-avasthitaḥ sva-sambandhibhir yugapat
 sarva-deśa-avasthitaḥ sva-sambandhibhir yugapat
 sarva-deśa-sthitaḥ ca. yoga-indriyatvād viśaya-
 sarva-doṣa-a-sambhava-pradarśanena sādhana-aṅga-
 sarva-doṣa-utpatteḥ. deha-ādīnām hetutve 'pi na
 sarva-doṣāḥ. tad eva ca ajñānam ity ucyate. moho
 sarva-doṣaiḥ prasidhyati | na a-kṣayaḥ prāṇi-
 sarva-dharma-graho 'pohe na ayaṃ doṣaḥ prasajyate
 sarva-dharma-niścaya iti pramāṇa-antara-a-vṛttiḥ.
 sarva-dharmaḥ sarveṣāṃ sama-rāga-prasaṅgataḥ |
 sarva-dharmānām etad-avasthatvāt. sarva-sthairya-
 sarva-dharmi-dharma-pratiṣedha-arthatvāt. tad-eka
 sarva-dharmi-dharma-pratiṣedha-arthatvāt. tad-eka-
 sarva-dharmi-dharma-pratiṣedha-arthatvād
 sarva-nir-āsaṃso bhāvaḥ katham apekṣate || dvayor
 sarva-padārthāḥ, icchāyā nirodha-abhāvāt. etena
 sarva-puruṣa-artha-siddhir iti tad vyutpādyate.
 sarva-puruṣānām ity api pūrva-vad vyabhicāri.
 sarva-puruṣās tad-rahitā ity api tat-sambhava-
 sarva-prakāraṇānām puruṣaiḥ karaṇa-darśanāt. na
 sarva-prakāraṇānām puruṣaiḥ karaṇasya darśanāt. na
 sarva-pratipatti-prasaṅgāt. tasmāt pratipādyā-
 sarva-pratipattiḥ. tadā api tasya śabdair an-
 sarva-pratipattiḥ. bhede vā a-sambaddhasya tatra
 sarva-pratibandhe ca nanv anena eva dravyam
 sarva-pratīty-arthaṃ kaścit sāṅketikim śrutim |
 sarva-pratīty-virodhānām sāmānyena lakṣaṇatvāt.
 sarva-pratyakṣa-nivṛttir asiddheḥ, na ātma-

VN_01009 -viṣaya iti vaktavyam, viśeṣa-abhāvāt.
 V3_10411 samudāya-eka-deśatvād ity-ādayaḥ. anayā diśā
 VN_01916 iti pathen nrtyed gāyec ca. prativādī taṃ ca
 V1_01403 -abhijalpā pratibhāsamānā pratyakṣā eva
 PV_04066 | a-sambandhe 'pi bādhā cet syāt sarvaṃ
 PV_02176 -virahād rāga-āder niyamo na vā || sarvadā
 SV_14822 abhāvasya sarva-atiśaya-upākhyā-nivṛtṭyā
 SV_14001 kṣaṇa-bhaṅgataḥ ||266|| kṣaṇa-bhaṅgino hi
 V2_05704 artha-pratītāv an-artha-pratilambhaḥ syāt.
 SV_13925 sat-prayoga-ādi yan matam | an-udāharaṇam
 SV_06618 a-tat-kārya-vyāvṛtti-vinibandhanā | na bhāve
 SV_12419 na ca smṛti-mati-prativedha-satya-śaktayaḥ
 PV_04181 sva-sādhane || dharma-dharmi-vivekasya
 SV_09110 na asti iti deśa-kāla-dharma-niṣedha eva
 V3_09906 dharmiṇas tu sva-sādhane 'yaṃ prasaṅgaḥ.
 PV_02093 'tra sa iṣṭo yan nibandhanaḥ | sa eva
 SV_02517 aneka-dharmāṇaḥ pratiyante. te 'pi śabdāḥ
 SV_06417 anyato 'pi bhedaḥ an-aṃśa-eka-bheda-codane
 PV_04179 vṛttir niṣedhaḥ syān na tāvatā | so 'sarvaḥ
 SV_03204 bhinna-svabhāvo bhāvo 'nubhūtas tathā api na
 SV_15609 devatā-sannidher a-sākalyena virādhanaḥ ca.
 VN_00921 'py asad-vyavahāra-viṣaya iti cet, sarvasya
 V3_10711 vyāpti-siddhiḥ sarvo vaktā a-sarvajña iti.
 PV_02165 || vijñāna-śakti-sambandhād iṣṭam cet
 V2_05303 kṛtakatva-ādinā anityatve, vastu-dharmasya
 PV_04104 api || tena abhyupagamāc chāstraṃ pramāṇam
 PV_03277 -vat | bheda-a-bheda-vyavasthā evam ucchinnā
 V1_02606 bheda-a-bheda-vyavasthā evam utsannā
 V3_03402 -pramāṇasya bādhanāt. tena upagamāt pramāṇam
 SV_12826 -bhedaḥ. kramaṇa ca vākya-pratipattir dṛṣṭā.
 PV_03092 yā na sā nyāya-anusāriṇī || ukty-ādeḥ
 SV_13025 'cintyatvād dhetu-pratyaya-sāmarthyasya a-
 V3_05108 a-cintyatvād dhetu-pratyaya-sāmarthyasya a-
 VN_05404 viṣaya-upadarśanaṃ kriyate eva. na hi
 SV_17606 -abhāvaḥ prasidhyati | (339ab) yad uktaṃ
 SV_17608 anupalabdhir abhāvaṃ sādhyati iti, tad asya
 VN_01002 -bhedebhyo vyavasthā iti cet, nanu ta eva
 V1_02313 tad-vedanā yuktā, tasyaḥ sarvatra a-viśeṣāt
 PV_03434 vrajet | sāmye kenacid aṃśena syāt sarvaṃ
 V3_01602 sa iti virodhaḥ. itaś ca na sāmānya-āśrayaḥ,
 V3_13002 -prāptir abhivyaktiḥ. a-bhedaḥ eka-vyaktyā
 SV_06119 vā, buddhiṃ yathā-bhūta-anujñānāt
 V3_12910 tasmād bhinna-deśair yugapat-sambandhaḥ
 SV_14312 ca nanv anena eva dravyaṃ vināṣitaṃ syāt.
 HB_02308 vastutva-prasaṅgāt. śaktir hi bhāva-lakṣaṇam
 SV_13220 kasyacid eva grāhakam iti na yugapat
 SV_17215 a-śakyatvāt. na ca asti kaścid viśeṣaḥ.
 SV_02526 śakyo 'nyena pratyāyayitum iti na eka-arthāḥ
 SV_13215 yasya saṃskāra indriyasya kṛtaḥ sa
 SV_17221 pratibandhas tad-abhidhāna-niyama-abhāvāt,
 V3_03106 pratibādhanāt. lobha-ādi-mūlo 'dharma iti
 PV_04179 na śiṃṣapā eva iti yathā prakaraṇe kvacit ||
 VN_03702 gotve 'vṛtṭyā hetor na saṃśaya eva
 PV_02241 hi saktir yā eva eka-bhāviṇī || sā bijam
 V3_04603 sādhyā-dharmaḥ, sa yāvatā bhedenā
 NB_03099 -ādir vartate. ātmano vṛtti-vyavacchedābhyām
 PV_03429 iti cen matam || prāptaṃ saṃvedanaṃ
 VN_00724 ayaṃ vāñchā bhaveyur eka-rūpā rūpa-ādayaḥ
 SV_11810 kim na iṣyate. tasmāt tat sadṛṣaṃ liṅgaṃ
 PV_03534 bhavet || na kiñcid ekam ekasmāt sāmagryāḥ
 PV_04149 anyasya dharmiṇo 'pi iti kathyate ||
 SV_08708 api ca, yathā a-bheda-a-viśeṣe 'pi na sarvaṃ
 SV_08709 | tathā bheda-a-viśeṣe 'pi na sarvaṃ
 SV_11411 iti sarve sarvasya vācakāḥ. tathā na sarvaḥ
 SV_11418 kvacit prayuktāḥ saṅkiryaṇte, tādrśā eva

sarva-pramāṇa-nivṛttir anupalabdhiḥ. sā yatra so
 sarva-prayogeṣu vacana-parāvṛtti-kṛtaṃ vibhramam
 sarva-prasaṅgaṃ na anukartuṃ samarthaḥ iti
 sarva-prāṇinām indriya-buddhir iti kim atra anyena
 sarva-bādhanam || sambandhas tena tatra eva
 sarva-buddhinām janma vā hetu-sannidheḥ | kadācid
 sarva-bhāva-dharma-viveka-lakṣaṇatvāt. bhāvasya
 sarva-bhāvā vināśasya a-kāraṇatvād ity uktaṃ
 sarva-bhāvāḥ svabhāvena sva-svabhāva-vyavasthiteḥ
 sarva-bhāvānām kṣaṇa-bhaṅgataḥ ||266|| kṣaṇa-
 sarva-bhāvānām svabhāvasya vyavasthiteḥ ||138||
 sarva-bhāvinyāḥ. tat-sādhana-sampradāya-bheda-vad
 sarva-bhāveṣv asiddhitaḥ | sarvatra doṣas tulyaś
 sarva-bhāveṣu kriyate, na dharmiṇaḥ, tan-niṣedhe
 sarva-bhāveṣu dharmi-dharma-bheda-asiddheḥ
 sarva-bhāveṣu hetuḥ kim na iṣyate tayoḥ ||
 sarva-bheda-an-ākṣepe 'py eka-bheda-codanāt tat-
 sarva-bheda-gates tatra śabda-pramāṇa-antarāṇi
 sarva-bhedānām a-tattve tad-a-sambhavāt || jñāpya
 sarva-bhedeṣu tāvatā niścayo bhavati, kāraṇa-
 sarva-bhramāse tu kasyacid eva samayasya an-
 sarva-rūpānām sarvadā a-nivṛtteḥ sarvaṃ sarvatra
 sarva-vakṛt-dharmatā-paricchedasya ca kartum a-
 sarva-vastunaḥ | etat sāṅkhya-paśoḥ ko 'nyaḥ sa-
 sarva-vastuno vyāvṛtti-virodhāt. vṛtti-śaṅkayā eva
 sarva-vastuḥ | bādhakam yadi na icchet sa
 sarva-vastuḥ || a-bhinna-vedanasya aikye yan na
 sarva-vastuḥ ||25|| sarva-artha-upalambheṣu
 sarva-vastuḥ śāstraṃ bādhakam eva iti cet,
 sarva-vākya-vyāhāra-śravaṇa-smaraṇa-kālasya aneka
 sarva-vit pretya-bhāva-ādi-pratiṣedha-vat |
 sarva-vidā. tena yad indriya-viṣaya-madhya-
 sarva-vidā. tena yad indriya-viṣaya-madhya-sthitam
 sarva-viṣaya-upadarśanaṃ kṛtvā yugapat doṣaḥ
 sarva-viṣayatvād āgamasya sati vastuny
 sarva-viṣayatve 'pi vastv-antareṇa a-vṛttau syāt.
 sarva-viṣayasya asad-vyavahārasya abhāvān na
 sarva-vedana-prasaṅgāt. tāṃ tu sārūpyam āviśat
 sarva-vedanam || yathā nīla-ādi-rūpatvān nīla-ādy
 sarva-vyakti-sambhava-abhāve tat-sāmānya-ayogāt,
 sarva-vyakter a-vyakta-rūpa-virahaḥ. a-vyavadhānam
 sarva-vyavahāreṣu na kiñcid vyāharet, vyāhārasya
 sarva-vyāpini sidhyati. tad eka-sambandhino deśa-
 sarva-śakti-pracyāvanāt. punas tatra apy agnāv
 sarva-śakti-viraho 'bhāva-lakṣaṇam. na ca a-
 sarva-śabda-śrutir iti. saṃskāra-viśeṣāc chṛuti-
 sarva-śabdā hi sarva-artha-pratyāsatti-viprakaṛṣa
 sarva-śabdāḥ. tan na pratijñā-artha-eka-deśo
 sarva-śabdān yugapac chṛṇuyād iti prasaṅgo '-
 sarva-śabdaiḥ karaṇānām abhidhāna-prasaṅgāt.
 sarva-śāstreṣu vyavasthā, a-lubdha-a-dviṣṭa-a-
 sarva-śruter eka-vṛttir niṣedhaḥ syān na tāvatā |
 sarva-saṃśaya-prakāraṇam parihāreṇa samarthanāt.
 sarva-saktinām paryāyeṇa samudbhave | nir-doṣa-
 sarva-saṅgrahas tatra saṃśaya-hetuḥ, tadvatam tat
 sarva-saṅgrahāt. na apy anayor ekatra vṛtti-
 sarva-sadṛṣānām parasparam | buddhiḥ sa-rūpā tad-
 sarva-samudāyeṣv iti. kim idaṃ paraspara-vivikta-
 sarva-sambandhe tato '-viśeṣeṇa gamayet. tato '-
 sarva-sambhavaḥ | ekaṃ syād api sāmagryor ity
 sarva-sādhana-doṣeṇa pakṣa eva uparudhyate |
 sarva-sādhanaṃ | tathā bheda-a-viśeṣe 'pi na
 sarva-sādhanaṃ ||173|| yad uktaṃ. kathaṃ taj-
 sarva-sādhano '-saṅkarāt kārya-kāraṇatāyāḥ. tatra
 sarva-sādhāraṇaḥ santaḥ kvacit tair viniyamitās

PV_04025	uktir apy eka-jāṭiye saṁśaya-āvahā | anyathā	sarva-sādhyā-ukteḥ pratijñātvaṁ prasajyate ||
SV_11412	tatra pratiniyata-sādhane 'bhimate 'rthe	sarva-sādhyā-sādhana-sādhāraṇasya śabdasya iṣṭa-
V2_07901	a-samānam. nanv idam apy a-niṣceyam eva –	sarva-sāmagrī-janmāno naśyanti iti, tāsām a-niḥ-
V2_07904	na, arthakriyā-śakti-lakṣaṇatvād vastunaḥ.	sarva-sāmarthya-upākhyā-viraha-lakṣaṇam hi nir-
VN_00205	-lakṣaṇato nivṛttam ity asad eva syāt.	sarva-sāmarthya-upākhyā-viraha-lakṣaṇam hi nir-
VN_00515	viveko nimittam iti cet, evam etat tasya eva	sarva-sāmarthya-vivekina evaṁ pratitīḥ, anyasya
VN_00514	-vyavahāraḥ, anyasya tan-nimittasya abhāvāt.	sarva-sāmarthya-viveko nimittam iti cet, evam
V2_08005	apy a-kriyā-ayogāt. tad ayaṁ bhāvo nivṛtta-	sarva-sāmarthyaḥ sattā-lakṣaṇam atipatati.
PV_03312	bhedakam tasyās tat-sādhakatamaṁ matam ||	sarva-sāmānya-hetutvād akṣāṇām asti na īdṛśam |
SV_14023	anveti. sarva-dharmāṇām etad-avasthatvāt.	sarva-sthairya-pratijñāyās ca yathā-abhidhānam
PV_03246	paścād vā an-upayogataḥ | prāg-bhāvaḥ	sarva-hetūnām na ato 'rthaḥ sva-dhiyā saha ||
V3_03602	pratyakṣeṇa yogyatā a-niṣcayāt. tatra ca	sarva-hetūnām asādhāraṇatā, yatra sattvam eva na
V3_07804	hy avinābhāvo hetor vyavasthayā darśyate –	sarvo 'pakṣaḥ kṛtako 'nitya iti, kiṁ tarhi vastu
SV_12624	tathā ca sarvo vyavahāro 'pauruṣeyaḥ. na ca	sarvo 'vitatha iti vyarthaḥ pariśramaḥ. atha
SV_10429	iti sva-nimitta-sāmagrī-yogya-sannidhānaḥ	sarvo 'tra dṛṣṭāntaḥ. asattā punar atra
VN_00117	yathā sañ śabdaḥ kṛtako vā, yaś ca evam, sa	sarvo 'nityaḥ, yathā ghaṭa-ādir iti. atra vyāpti-
V3_01005	ca vinā apy anena yāvān kaścit kṛtakaḥ sa	sarvo 'nityaḥ, śabdaś ca kṛtaka ity ukte 'pi
V2_06002	pravṛtti-bhedāt. yāvān kaścit pratiśedhaḥ sa	sarvo 'nupalabdheḥ. tathā hi sa dvidhā kriyate,
SV_00509	caturvidhā ||4|| yāvān kaścit pratiśedhaḥ sa	sarvo 'nupalabdheḥ. tathā hi sa dvidhā kriyeta
SV_06116	'sti kaścana ||123|| śabdaṁ hi prayuñjanaḥ	sarvo 'nvaya-vyatirekau na ativartate, tasya
V3_00506	yāvān artho yukti-sāmarthyād āpatati, sa	sarvo 'bhyupagantavyaḥ, na vā kaścit iti. na apy
VN_02013	uparacayya dvādaśa-lakṣaṇa-artha-vyākhyānam.	sarvo 'yaṁ dur-matīnām a-sāmarthya-pracchādana-
PV_04259	vināśa-kṛtakatvayoḥ || a-hetutva-gati-nyāyaḥ	sarvo 'yaṁ vyatirekiṇaḥ | abhyūhyaḥ śrāvaṇatva-
SV_05314	hy arthānām eka-artha-upakriyā virodhinī iti	sarvo 'yam ārambhaḥ. tās ced vyaktayo bhinnā apy
VN_03308	hetu-pratijñayor bādhyā-bādhaka-bhāvaḥ syāt.	sarvo 'rtha-virodho dviṣṭha ity api parasparam
PV_03417	anyasya an-upakāriṇaḥ | vyaktau vyajyeta	sarvo 'rthas tad-dhetor niyamo yadi || na eṣā api
VN_01007	eva tad-abhyupagame sa yatra eva asti	sarvo 'sad-vyavahāra-viśaya iti vaktavyam, viśeṣa-
PV_04113	-yogyatā-balād eva vastuto ghaṭito dhvaniḥ |	sarvo 'syām a-pratīte 'pi tasmimś tat-siddhatā
PV_02156	'pi syād aṅgaṁ so 'pi guṇa-grahaḥ || yadi	sarvo guṇa-grāhī syād dhetor a-viśeṣataḥ | yad
VN_02006	tad-vyākhyā-prasaṅga-vitatha-pralāpaś ca.	sarvaś ca ayaṁ prakāro dur-matibhiḥ śaṭhair nyāya
SV_04302	sāmānya-sāmānādhikaraṇya-vyavahāraḥ kriyate.	sarvaś ca ayaṁ svalakṣaṇānām eva darśana-āhita-
SV_08413	a-janakaḥ syāt. janakatve vā bheda-a-viśeṣāt	sarvo janakaḥ syāt. na etad asti. yasmāt tena
SV_08711	'sya janakaḥ syāt. janakatve vā a-viśeṣāt	sarvo janakaḥ syād iti. uktam atra. yady a-
SV_05402	yaḥ kaścit kasyacit kvacit pratibandhaḥ, sa	sarvo janyatāyām eva antar-bhavati, parabhāva-
SV_12215	pathika-agnir jvālā-prabhava iti syāt. na	sarvaḥ. tatra viśeṣa-pratikṣepasya kartum a-
SV_12115	racite granthe 'nyasya tulyā. tad-anusāriṇā	sarvas tathā unneyo na vā kaścit. tasya tathā an-
SV_16203	na śakyeta, a-tat-prabhavāt. kvacic chaktau	sarvas tathā syāt, viśeṣa-abhāvāt. tad-bhāva-
SV_12305	svabhāva-bhedo darśaniyaḥ. tad-abhāve	sarvas tad-ātmā na vā kaścit. na ca atra laukika-
V3_01906	abhyupagamam darśayati iti. śāstra-upagamāt	sarvas tad-dṛṣṭaḥ sādhyā iti syād āśāṅkā-
SV_09519	katham ||191|| sattāyām hi sādhyāyām.	sarvas tad-dhetur na trayiṁ doṣa-jātim atipatati.
V3_07509	sādhyate katham ||62|| sattāyām hi sādhyāyām	sarvas tad-dhetur na trayiṁ doṣa-jātim ativartate,
HB_02404	iṣyate. kasyacit kadācit kutaścit bhāve 'pi	sarvas tādṛśas tathāvidha-janma iti kutaḥ. tathā
SV_12420	-antara-sāadhanāny api syuḥ. na api sann api	sarvo draṣṭuṁ śakyāḥ. ata eva a-dṛṣṭasya an-
VN_04207	sarvasya a-sādhana-aṅga-vādina iti. sa	sarvo nirarthaka-abhidhāy anena eva
VN_06018	hetvābhāsa-apratibhayaḥ prasaṅga iti.	sarvo nyāya-pravṛttaḥ pūrva-uttara-pakṣa-upanyāso
SV_04423	-artho vyavahāraḥ pratanyate ||79|| sa ca	sarvaḥ padārthānām anyonya-abhāva-saṁśrayaḥ |
PV_03061	anuga-sāmānya-rūpeṇa eva tadā gatīḥ | tasmāt	sarvaḥ parokṣo 'rtho viśeṣeṇa na gamyate || yā ca
SV_12411	eva. api ca, kāvyāni puruṣaḥ karoti iti	sarvaḥ puruṣaḥ kāvya-kṛt syāt. a-karaṇe vā na eva
V3_04408	vai tan-niṣedha-mātram a-sapakṣaḥ, kiṁ tarhi	sarvaḥ pratiyogī niṣedhaḥ paryudastaś ca, a-
HB_00306	ca anumāna-vat. arthakriyā-arthī hi	sarvaḥ pramāṇam a-pramāṇam vā anveṣate prekṣāvān.
SV_03420	-viśiṣṭasya abhidhānāt tadvat-pakṣa-uditaḥ	sarvaḥ prasaṅgaḥ samāna iti tad apy anena
PV_02168	prasajyate || bhūta-ātmātā-an-atikrānteḥ	sarvo rāga-ādimān yadi | sarvaḥ samāna-rāgaḥ syād
V3_10710	su-jñāna-bādhanam. tan na vyāpti-siddhiḥ	sarvo vaktā a-sarvajña iti. sarva-vakṛt-dharmātā-
SV_16122	-kāraṇatā-siddheḥ pumsām varṇa-kramasya ca |	sarvo varṇa-kramaḥ pumbhyo dahana-indhana-yukti-
SV_03017	śabda-prayogaḥ syāt. arthakriyā-āśrayo hi	sarvo vidhi-pratiśedhābhyām vyavahāraḥ. upādhayaś
V3_10107	hetur ucyate. na vai sādhyā-asiddhi-mātreṇa	sarvo vipakṣaḥ, kiṁ tarhi tad-vyatirekeṇa ubhaya-
NB_03133	upala-khaṇḍād ubhayaṁ vyāvṛttam tathā api	sarvo vīta-rāgo na vaktā iti vyāptyā vyatireka-
SV_12623	sarvatra iti kim anena pariśeṣitam. tathā ca	sarvo vyavahāro 'pauruṣeyaḥ. na ca sarvo '-
V3_03509	tad-yogyatā-balād eva vastuto ghaṭito 'syām	sarvaḥ śabda ity a-pratīte 'pi tasmimś tat-
SV_13210	vikāriṇaḥ | (254ab) syād etat – sann api na	sarvaḥ śabda upalabhyate sarveṇa. saṁskṛtasya
V3_02311	atiprasaṅgāt. api ca śāstra-upagamāt	sarvaḥ śāstra-dṛṣṭaḥ sādhyatvena īpsitaś cet,
PV_02168	-an-atikrānteḥ sarvo rāga-ādimān yadi |	sarvaḥ samāna-rāgaḥ syād bhūta-atīśayato na cet ||
PV_02071	sthiti-hetavaḥ || sthitimān sa-āśrayaḥ	sarvaḥ sarva-utpattā ca sa-āśrayaḥ | tasmāt
V1_00608	artha-bhāvaś cet, sarve 'rthāḥ pratyakṣā iti	sarvaḥ sarva-darśī syāt. jñāna-bhāvaś cet, katham
PV_04179	eka-vṛttir niṣedhaḥ syān na tāvatā | so '-	sarvaḥ sarva-bhedānām a-tattve tad-a-sambhavāt ||

SV_11411 virodha iti sarve sarvasya vācakāḥ. tathā na
 VN_01521 'tīśayas tatra asan katham jāyate. jātau vā
 VN_01514 prāḡ asad eva kāraṇe kāryaṃ bhavet, kiṃ na
 SV_14706 parasparam a-vācyatā syāt. tathā ca
 SV_08713 a-bheda-vādino 'bheda-a-viśeṣe 'pi na
 SV_11407 dr̥ṣṭāś ca icchā-vaśāt kṛta-samayaḥ
 HB_02306 'pi kaścīd a-tat-svabhāvo 'pi syāt, na hi
 SV_14908 eva bhaviṣyati. na hi svabhāva iti
 SV_15324 vyatirekitā | sa eva asya sapakṣaḥ syāt
 V3_01208 -dharmo 'nvākarṣati, atiprasaṅgāt. tathā ca
 NB_03065 dharmy-asiddhāv apy asiddhaḥ, yathā
 VN_02702 ghaṭo '-sarvagato 'nitya eva śabda 'py a-
 VN_02702 pratijñā-antaram karoti, yathā ghaṭo '-
 VN_02705 śabda iti pratijñāyāḥ sādhanāya uttarām a-
 VN_02620 kṛte dharma-bheda-vikalpāt sāmānya-ghaṭayoḥ
 VN_02701 -vikalpāt sāmānya-ghaṭayoḥ sarvagatatva-a-
 VN_02714 pariharati. na punaḥ pratijñā-antaram āha, a-
 VN_02712 hetoḥ sāmānye vṛtṭyā vyabhicāra udbhāvite '-
 NB_03117 -sambandhibhir yugapad abhisambadhyate tat
 SV_07701 kalpayan sva-āśraya-mātra-gataṃ vā kalpayet,
 SV_07812 adbhutam ||154|| ity antara-ślokaḥ. yasya tu
 V3_12913 -ādibhir iti. dvitīyo 'pi prayogaḥ – na
 V3_12808 -kārya-anupalambheṣu. tatra udāharaṇam –
 VN_02803 pratijñā-lakṣaṇasya ca abhāvāt, hetutvam a-
 VN_02802 -sādharmya-ādeś ca hetu-lakṣaṇasya a-
 NB_03130 iti. atra vaidharmya-udāharaṇam, yaḥ
 V3_10710 tan na vyāpti-siddhiḥ sarvo vaktā a-
 NB_03070 -ātma-viśayatvena sandeha-hetutvāt. tato '-
 V3_11505 vyatireko 'tra asiddhaḥ, sandigdho 'nvayaḥ.
 NB_03095 vyatireko 'tra asiddhaḥ, sandigdho 'nvayaḥ.
 NB_03125 puruṣo rāga-ādimattvād rathyā-puruṣa-vat. a-
 V3_10610 -prabhede nirdiṣṭaḥ. sandehe, yathā – a-
 NB_03069 rūpasya sandehe 'py anaiikāntika eva. yathā a-
 V3_10704 uktam. ko hy atra virodho yadi vaktā ca syāt
 V3_10702 vacana-āder iti. sandigdho 'tra vyatirekaḥ,
 NB_03070 ādiko dharmāḥ sandigdha-vipakṣa-vyāvṛttikaḥ.
 NB_03094 'naikāntikaḥ. yathā vīta-rāgaḥ kaścīd
 V3_11504 -bhāḡ iti sūcana-arthāḥ, yathā – vīta-rāgaḥ
 NB_03071 -sarvajñatvayor virodha-abhāvāc ca yaḥ
 V3_10707 dvidvidhasya api virodhasya abhāvāt, yaḥ
 V3_10711 ca kartum a-śakyatvāt. sa eva hy evaṃ
 NB_03130 yathā – ṛṣabha-varḍhamāna-ādir iti. tatra a-
 NB_03130 kapila-ādayo 'n-āptā vā a-vidyamāna-
 V3_10706 nibandhanasya apy apāvṛtti-prasaṅgāt. vacana-
 NB_03076 -vat. sa ca dvidvidho 'pi virodho vaktṛtva-
 NB_03071 vaktṛtva-āder vyāvṛtṭiḥ sandigdha. vaktṛtva-
 NB_03130 sandigdha-sādhyā-vyatireka-ādayaḥ, yathā a-
 SV_15301 eva. yasmān na asattā-siddhir ity uktam
 PV_03124 sarveṣāṃ vikalpo nāma-saṃśrayaḥ || saṃhṛtya
 V1_01401 -dhiyaḥ kalpanā-virahaḥ. yataḥ saṃhṛtya
 PV_03108 eva sarva-ākārān mahā-dhiyaḥ || vyāvṛtteḥ
 SV_03203 sa pratiyate ||58|| yady apy aṃśa-rahitaḥ
 SV_04518 tatra ekasminn ayogataḥ ||90|| tad-rūpaṃ
 SV_03126 eka-ākāre 'pi tan na syāt. kiṃ punaḥ kāraṇam
 SV_02813 -manasor bādhyā-bādhaka-bhāvataḥ | na hi
 PV_03231 -graha-ayogād a-grahe sanniveśinām ||
 V3_08105 'nityatvād iti. na bhavati,
 V3_08106 -vyavacchedena gamakatā iṣṭā syāt, anyathā
 SV_03723 rūpaṃ tathā-jijñāsāyām evaṃ ucyate. nanu
 V3_13204 hetoḥ sapakṣa eva sattvam vipakṣāc ca
 NB_03122 hetoḥ sapakṣa eva sattvam a-sapakṣāc ca
 V3_09105 dhūmād iva udadhāv agneḥ, a-pratibandhāc ca,
 SV_07814 a-bhedāt sarvatra-gā yadi | jātir dr̥ṣyeta
 SV_01506 viśeṣe sambhava-āśānkayā bhavitavyam iti
 V2_09713 api sambhavāc chaṅkayā bhavitavyam iti
 sarvaḥ sarva-sādhanō '-sankarāt kārya-kāraṇatāyāḥ.
 sarvaḥ sarvasmāj jāyeta iti tulyaḥ paryanuyogaḥ.
 sarvaḥ sarvasmād bhavati. na hy asattve kaścīd
 sarvaḥ sarvasya kathaṅcīd upayogī iti na kaścīd
 sarvaḥ sarvasya janaka iti tathā bheda-a-viśeṣe
 sarvaḥ sarvasya dipakaḥ. aneka-artha-
 sarvaḥ sarvasya svabhāva iti na anvaya-vyatireka-
 sarvaḥ sarvasya svabhāvo bhavati pratigha-ātmatā-
 sarvo hetur ato 'nvayī ||291|| yat kiñcin mithyā-
 sarvo hetur viruddho dr̥ṣṭāntaś ca sādhyā-vikalāḥ
 sarvagata ātmā iti sādhye sarvatra-upalambhamāna-
 sarvagato 'nitya iti. etat pratijñā-antaram nāma
 sarvagato 'nitya eva śabda 'py a-sarvagato 'nitya
 sarvagataḥ śabda iti pratijñām āha. tad-darśanāya
 sarvagatatva-a-sarvagatatva-dharma-vikalpena
 sarvagatatva-dharma-vikalpena pratijñā-antaram
 sarvagatatvasya śabde siddhatvāt pratijñāyāś ca
 sarvagatatve saty aindriyakatvasya hetor viśeṣaṇa
 sarvagatam, yathā ākāśam. abhisambadhyate ca
 sarvagatam vā ākāśa-ādi-vat. tatra yadi sva-
 sarvagatam sāmānyam tasya api vyaktā eva ekatra
 sarvagatam sāmānyam, upalabdhi-lakṣaṇa-prāptasya
 sarvagatam sāmānyam, sarva-deśa-avasthitaiḥ sva-
 sarvagatve prayuktaṃ na pratijñā-antaravtam.
 sarvagatve bhāvāt pratijñā-lakṣaṇasya ca abhāvāt,
 sarvajña āpto vā sa jyotir-jñāna-ādikam
 sarvajña iti. sarva-vaktṛ-dharmatā-paricchedasya
 sarvajña-viparyayād vaktṛtva-āder vyāvṛtṭiḥ
 sarvajña-vīta-rāgayor viprakarṣād vacana-ādes
 sarvajña-vīta-rāgayor viprakarṣād vacana-ādes
 sarvajño 'yam rāga-ādimattvād rathyā-puruṣa-vad
 sarvajñaḥ kaścīd vivakṣitaḥ puruṣo rāga-ādimān vā,
 sarvajñaḥ kaścīd vivakṣitaḥ puruṣo rāga-ādimān vā
 sarvajñaś ca. yady atra bhavato manda-buddhi-
 sarvajño vaktā na upalabdha ity evaṃ-prakārasya
 sarvajño vaktā na upalabhyata ity evaṃ-prakārasya
 sarvajño vā, vaktṛtvād iti. vyatireko 'tra
 sarvajño vā vacanād iti. vyatireko 'tra asiddhaḥ,
 sarvajñaḥ sa vaktā na bhavati ity a-darśane 'pi
 sarvajñaḥ, sa vaktā na bhavati ity vyatireko '-
 sarvajñaḥ syād ity a-pratiśedhaḥ. sva-ātmani
 sarvajñatā-an-āptatayoḥ sādhyā-dharmayoḥ
 sarvajñatā-āptatā-līnga-bhūta-pramāṇa-atīśaya-
 sarvajñatvayor dvidvidhasya api virodhasya abhāvāt,
 sarvajñatvayor na sambhavati. na ca a-viruddha-
 sarvajñatvayor virodha-abhāvāc ca yaḥ sarvajñaḥ
 sarvajñaḥ kapila-ādayo 'n-āptā vā a-vidyamāna-
 sarvato 'nupalambhanāt | asiddhāyām asattāyām
 sarvataś cintāṃ stimitena antar-ātmanā | sthito
 sarvataś cintāṃ stimitena antar-ātmanā | sthito
 sarvatas tasmin vyāvṛtṭi-vinibandhanāḥ | buddhayo
 sarvato bhinna-svabhāvo bhāvo 'nubhūtas tathā api
 sarvato bhinnam tathā tat-pratipādikā | na śrutīḥ
 sarvato bhinne vastu-rūpe 'nubhava-utpattāv api
 sarvato bhinno dr̥ṣṭo 'pi bhāvas tathā eva
 sarvato vinivṛtṭasya vinivṛtṭir yato yataḥ | tad-
 sarvato vipakṣād a-vyāvṛtṭer iti cet, evaṃ tarhi
 sarvato vipakṣād vyāvṛtṭer darśayitum a-śakyatvāt.
 sarvato vyāvṛtṭasya rūpasya abhidhānam na
 sarvato vyāvṛtṭī rūpaṃ uktam a-bhedena. punar
 sarvato vyāvṛtṭī rūpaṃ uktam a-bhedena. punar
 sarvataḥ sarva-pratipatti-prasaṅgāt. tasmāt
 sarvatra (155abc) na jāter nityāyāḥ kācīd vyaktir
 sarvatra a-darśana-mātreṇa ayuktaḥ pratiśedha iti.
 sarvatra a-darśana-mātreṇa ayuktaḥ pratiśedhaḥ.

SV_15601	niyuktāḥ phala-dāḥ. tat tarhi rūpaṃ varṇānāṃ	sarvatra a-viśiṣṭam iti yathā-kathañcit prayuktād
V2_06803	śabdasya artha-viśeṣe pratibaddhā, tasyāḥ	sarvatra a-viśeṣāt. indriya-viśaya-vat paraspara-
SV_16226	ayaṃ prakāraḥ svabhāve yuktaḥ, svabhāvasya	sarvatra a-viśeṣāt. puruṣas tu sva-icchā-
V1_02313	hi vitti-sattā eva tad-vedanā yuktā, tasyāḥ	sarvatra a-viśeṣāt sarva-vedana-prasaṅgāt. tām tu
HB_01402	kaḥ sahakāra-artha iti cet, na vai	sarvatra atisāya-utpādanam saha-kriyā, kiṃ tarhy
SV_01414	-sambhave tal-lakṣaṇam eva dūṣitaṃ syād iti	sarvatra an-āśvāsaḥ. anumāna-viśaye 'pi pratyakṣa
V2_09704	-sambhave tal-lakṣaṇam eva dūṣitaṃ syād iti	sarvatra an-āśvāsaḥ. anumāna-viśaye 'pi pratyakṣa-
SV_01222	vṛttam pramāṇam bādhakam. a-vṛtta-bādhane	sarvatra an-āśvāsaḥ. vyatirekas tu siddha eva
V2_09507	vṛttam pramāṇam bādhakam. a-vṛtta-bādhane	sarvatra an-āśvāsaḥ. vyatirekas tu siddha eva
SV_13127	ca, ete śabdā vyāpino vā syur a-vyāpino vā.	sarvatra anupalambhaḥ syāt teṣāṃ a-vyāpitā yadi |
V3_09707	-vādinah kṛtakatvam asiddham iti, na tat	sarvatra anumāne, pramāṇa-dṛṣṭasya pratijñayā
SV_01224	-siddhāv apy a-pratibaddhasya tad-abhāve	sarvatra abhāva-asiddheḥ. saṃśayād a-vyatireko
V2_09509	-siddhāv apy a-pratibaddhasya tad-abhāve	sarvatra abhāva-asiddheḥ saṃśayād a-vyatireko
SV_01007	'pi. sarva-darśino hi darśana-vyāvṛttiḥ	sarvatra abhāvaṃ gamayet, kvacit tathā-dṛṣṭānām
VN_03317	tad-artha-virodha-cintayā na kiñcit. api ca	sarvatra ayaṃ pratijñā-hetvor virodhaḥ sambhavan
SV_09104	vidhi-pratiśedha-ayogāt. tathā ca	sarvatra ayaṃ anvaya-vyatireka-āśrayo vyavahāro
PV_03090	-uktir upavarṇitā | prayogaḥ kevalam bhinnah	sarvatra artho na bhidyate || viruddham tac ca sa
SV_09109	iti. katham idānīm sad asan nāma. na brūmah	sarvatra asat, tatra na asti iti deśa-kāla-dharma
NB_03136	-lakṣaṇam sapakṣa eva sattvam vipakṣe ca	sarvatra asattvam eva niścayena śakyam darśayitum
PV_02230	api na hīyate | samavāya-ādy-abhāve 'pi	sarvatra asty upakāritā || duḥkha-upakārān na
SV_12622	ca. teṣāṃ ca apauruṣeyatva-sādhane te tulyāḥ	sarvatra iti kim anena pariśeṣitam. tathā ca
SV_13506	ca ānupūrvyā bhāve varṇa-mātram avaśiṣṭam	sarvatra iti pūrva-vat prasaṅgaḥ. teṣāṃ ca na
SV_07819	ekatra vyaktyā bheda-abhāvād vyaktā eva	sarvatra iti vyakti-sūnyeṣv api pradeśeṣu dṛśyeta.
SV_15606	ca varṇā eva mantraḥ. te ca a-viśiṣṭāḥ	sarvatra iti sarvadā phala-dāḥ syuḥ. upaplavas tv
SV_03623	yena evaṃ bhavati. śakti-bheda iti cet.	sarvatra utsannam idānīm eka-vacanam eka-śakter
V3_10402	sattā-anuṣaṅginam prathayatā asattā eva	sarvatra utsāditā bhavati. tathā api idam
SV_02024	tataś ca saha-utpatti-vināśau sarvasya ca	sarvatra upayogaḥ syāt. anyathā ekam ity eva na
V2_09002	syāt. tataḥ saha-utpatti-vināśau sarvasya ca	sarvatra upayogaḥ syāt. anyathā ekam ity eva na
NB_03065	asiddhaḥ, yathā sarvagata ātmā iti sādhye	sarvatra-upalambhamāna-guṇatvam. tathā ekasya
NB_03067	prameyatva-ādiko dharmah sapakṣa-vipakṣayoḥ	sarvatra eka-deśe vā vartamānaḥ. tathā, asya eva
V3_09906	sarva-bhāveṣu dharmi-dharma-bheda-asiddheḥ	sarvatra eṣa doṣas tulya iti cet, uktam atra -
V1_03104	anubhava-mātreṇa sadṛśa-ātmano jñānasya	sarvatra karmaṇi tena ātmanā bhavitavyam, yena
SV_16204	-bhāvino 'tad-viśiṣṭasya ca a-tat-kṛtau	sarvatra kārya-kāraṇa-bhāvaś ca nirākṛtaḥ syāt.
SV_07813	api vyaktā eva ekatra sā vyaktyā a-bhedāt	sarvatra-gā yadi | jātir dṛśyeta sarvatra (155abc)
V2_06209	yathā - na atra śiṃśapā vṛkṣa-abhāvād iti.	sarvatra ca asyām abhāva-vyavahāra-sādhanyām
NB_02045	svārthe 'py anumāne 'syāḥ prayoga-nirdeśaḥ.	sarvatra ca asyām abhāva-vyavahāra-sādhanyām
SV_00607	uktā, yathā na atra śiṃśapā vṛkṣa-abhāvāt.	sarvatra ca asyām abhāva-sādhanyām anupalabdḥau
PV_02185	'pi prāṇinah kāma-vibhava-icche ca te mate |	sarvatra ca ātma-snehasya hetuvāt sampravartate |
SV_11519	prayojana-abhāvād iti nirloṭhitam etat.	sarvatra ca jātya-sambhavād ayogo yādṛcchikeṣu
PV_03005	sā cet saṃvṛtyā astu yathā tathā || sā asti	sarvatra ced buddher na anvaya-vyatirekayoḥ |
SV_15024	-ādaya ekatra yathārtha-jñāna-hetavo 'pi	sarvatra tathā bhavanti iti. tathā śabdānām apy
VN_01215	-abhāvād bheda-a-bhedayor a-vyavasthā syāt	sarvatra. tad-ātmani prādur-bhāvo 'bhedaḥ,
SV_16919	a-prasiddhasya vā punar vyutpatti-darśanena	sarvatra tad-āśānkā-a-nivṛtteḥ. sarveṣāṃ
V3_02003	śāstra-upagama-dvāreṇa eṣāṃ anuṣaṅgaḥ, sa ca	sarvatra tulya iti na anayor bhedaḥ. atha vādino
SV_17220	na svabhāvataḥ, tasya kvacid a-pratibandhena	sarvatra tulyatvāt. yatra api pratibandhas tad-
V3_04409	pratiyogini ca tulyam. vyatireka-gateḥ	sarvatra tulyatvāt sāksād arthāpattyā vā. tasya
PV_04064	samī-kṛtya vaktum śakyam na sādhanam |	sarvatra tena utsannā iyaṃ sādhyā-sādhana-
V3_02214	samī-kṛtya vaktum śakyam na sādhanam |	sarvatra tena utsannā iyaṃ sādhyā-sādhana-
SV_12406	mantra-kalpau paraspara-virodhinau. na vai	sarvatra tau satya-prabhavau. prabhāva-yukta-
PV_02251	svām eva bhajate punaḥ | audāsinyam tu	sarvatra tyāga-upādāna-hānitaḥ || vāsi-candana-
SV_13203	-bhedo na syāt. sati ca upalambha-pratyaye	sarvatra deśe tulyam upalabhyeran. tasmān na a-
PV_04181	-dharmi-vivekasya sarva-bhāveṣv asiddhitaḥ |	sarvatra doṣas tulyaś cen na saṃvṛtyā viśeṣataḥ ||
SV_03322	-antara-sākāṅkṣatvāc ca. bhedo 'yam eva	sarvatra dravya-bhāva-abhidhāyinoḥ | śabdayor na
SV_03401	vācye viśeṣas tena kaścana ||62|| tasmān na	sarvatra dharmā-dharmi-vācinoḥ śabdayor vācye
VN_04209	nigraha-arhaḥ. na ca varṇa-krama-nirdeśaḥ	sarvatra nirarthakaḥ kvacit prakaraṇe tasya apy
SV_01311	nivṛttāv api prāṇa-ādinām a-pratibandhāt.	sarvatra nivṛtṭy-asiddher a-gamakatvam. yā apy
SV_14606	tat-paryudāsena. tac ca na asti,	sarvatra nivṛtṭir bhavati ity ukte kasyacid
V3_02510	sarve hetv-ādi-doṣāḥ pakṣa-doṣāḥ syuḥ,	sarvatra pakṣasya eva uparodhāt. tasmāt tan-mātra
SV_08726	syān na eva kaścid a-kārako 'sti. sarveṣāṃ	sarvatra paryāyeṇa upayogāt. śakter vā
SV_14007	avaṣṭambhena ucyate. tasya eva a-bhedasya	sarvatra paurvāparyeṇa cintyatvāt. tathā bhedasya
V2_07304	yuktaḥ, na ca sarvam evam ity a-pratiśedhaḥ	sarvatra. pravṛtṭer buddhi-pūrvatvāt so '-
SV_16924	pratitiḥ syāt. api ca, svayam apy ayaṃ na	sarvatra prasiddhim anusarati. yasmāt svarga-
V3_07909	tasya bhāve kvacid a-sambhavāt, bhāve ca	sarvatra bhāva-vyavacchedasya bhāvāt. tad ayaṃ
SV_06612	katham viśeṣaṇa-viśeṣya-bhāva-āśrayāḥ.	sarvatra bhāvād vyāvṛtṭer na ete doṣāḥ
SV_03302	tathā prayoga-darśana-abhyāsāt. na tāvatā	sarvatra bhedaḥ. anyatra api puruṣa-icchā-vaśāt

PV_02094	hetuḥ kiṃ na iṣyate tayoh || upacāro na	sarvatra yadi bhinna-viśeṣaṇam | mukhyam ity eva
SV_17206	hi śabdasya kaścīd arthaḥ svabhāva-niyataḥ	sarvatra yogyatvāt. a-yogyatve ca tad-a-pracyuter
SV_11806	hi tatra śabda-rūpam artho vā liṅgam tayoh	sarvatra yogyatvāt. viśeṣa-pratīti-samāśrayasya a
V2_07201	bravīmi iti tayor bhedaḥ parikṣyatām ||46||	sarvatra yogyasya eka-artha-dyotane niyatīḥ kutaḥ
SV_17205	saty enam jaiminir jānīyāt. sa eva śabdasya	sarvatra yogyasya eka-artha-dyotane niyamāḥ kutaḥ
SV_14613	vai ghoṣa-sāmyād viśaya-antara-dṛṣṭo vidhiḥ	sarvatra yojanām arhati. na hi gardabha iti nāma-
PV_02170	'pi rāga-ādi-hetu-tulya-ātmatā-a-kṣayaḥ |	sarvatra rāgaḥ sadṛśaḥ syād dhetoḥ sadṛśa-ātmanāḥ
SV_03616	-vastu-vṛttāv iti vakṣyāmaḥ. yaś ca ayam	sarvatra vastu-kṛtam eva śabda-pravṛtti-bhedam
PV_04136	tad-balena uktaḥ śrāvaṇena akṣa-gocaraḥ ||	sarvatra vādino dharmo yaḥ sva-sādhyatayā īpsitaḥ
PV_03154	ca jāty-ādau vastuno na asti bhedini |	sarvatra vyapadeśo hi daṇḍy-āder api sāmṃvṛtāt ||
SV_02717	tatra an-agni-samāropaḥ sambhāvyaḥ. tan na	sarvatra vyavacchedaḥ kriyate. uktam atra –
V3_10809	yuktaṃ pratisamvedayamānas tad-upasamhāreṇa	sarvatra vyavaharan prakāmam āśādita-vidyā-āśrama
HB_03711	utpaśyāmaḥ. tasmān na asty eva viśeṣa iti	sarvatra śāṅkayā bhavitavyam. dṛṣṭa-pratiheter
V2_07909	parārtha-vṛtṭeḥ kārya-a-kārya-an-avabodhāt,	sarvatra śāṅkā-utpatteḥ, sarvasya kvacit
SV_17424	-sāmarthya-ādikam. tasya evaṃ-vādino vedasya	sarvatra śāstra-śarīre pramāṇa-virodham a-
PV_03364	-viśaye māne yathā rāga-ādi-vedanam | iyaṃ	sarvatra saṃyojyā māna-meya-phala-sthitiḥ ||
V1_04211	-viśaye māne yathā rāga-ādi-vedanam | iyaṃ	sarvatra saṃyojyā māna-meya-phala-sthitiḥ ||55||
SV_15211	-niyato 'pi syād iti svabhāva-a-parijñānāt	sarvatra saṃśayaḥ syāt. mithyātvaṃ kṛtakesv eva
HB_03908	jñeya-sattā-vyavasthāyāḥ. tasmāt	sarvatra sattā-vyavasthā eva pramāṇam tat-
V3_04911	dvau ca nirdiṣṭau. na hi svabhāvād anyasya	sarvatra sapakṣe sattvam, kārya-vyabhicārāt
PV_03010	-iṣṭatvād a-doṣo 'rtha-rūpatvena samānatā |	sarvatra sama-rūpatvāt tad-vyāvṛtti-samāśrayāt ||
SV_16714	khāded iti na atīśayaṃ paśyāmaḥ. nanv ayam	sarvatra samānaḥ prasaṅgaḥ. parokṣa-dāisikānām
SV_07802	cet. tat-svabhāva-darśana-āśrayaḥ pratyayaḥ	sarvatra sarva-ākāraḥ syāt. tathā ca gām apy aśva
SV_08220	-utpatteḥ. na ca te 'satsu utpadyanta iti	sarvatra sarva-ākārāḥ. vibhāgena eva tathā-
HB_02817	ghaṭa-abhāvas tad-anya-bhāvād iti ghaṭasya	sarvatra sarvadā abhāvaḥ syāt. na, pradeśa-ādi-
VN_00922	sarva-rūpānām sarvadā a-nivṛtṭeḥ sarvaṃ	sarvatra sarvadā samupayujyeta. idaṃ ca na syāt:
SV_07801	sthita-ātmanor ekasya virodhād ayuktam etat.	sarvatra sarvadā sarva-ākāra-sthita-ātmā iti cet.
VN_01515	na hy asattve kaścīd viśeṣa iti. nanu	sarvatra sarvasya sattve 'py ayam tulyo doṣaḥ. na
PV_03085	kāraṇam tac ca tad-dhiyaḥ || pratiśedhas tu	sarvatra sādhyate 'nupalambhataḥ | siddhiṃ
V3_10605	deśa-vibhrame. dharmy-asiddhāv api, yathā –	sarvatra sukha-ādi-sambhavād vibhur ātmā iti.
SV_04008	kiṃ nibandhanam an-āśrayasya ca utpattau	sarvatra syāt. atha vā jñānād a-vyatiriktam
V3_03502	iti sa eva tasya pratibandha-viśayaḥ,	sarvatra sva-vāg-viruddha-abhidhānam. atra api ko
SV_08916	dravyatva-ādy-a-bhedo 'sya a-bādhaka eva.	sarvatra svabhāvena bhedasya abhyupagamāt,
V3_01810	samudāyasya siddhir vighāto vā kṛto bhavati.	sarvatra hi tat-samudāya-viparyāsād eva viruddhaḥ.
VN_03420	na asty eko bhāva ity-ādikam iti. na,	sarvatra hetv-apekṣasya virodhasya hetvābhāsa-an-
HB_01508	na kadācid apy anyathā-bhāvaḥ. anena nyāyena	sarvatra hetu-phala-bhāva-pratīniyama unneyaḥ
PV_02024	yat tebhyo 'nyasya kalpane | tad-dhetutvena	sarvatra hetūnām anavasthitiḥ || svabhāva-
V3_12004	yat tato 'nyasya kalpane | tad-dhetutvena	sarvatra hetūnām anavasthitiḥ ||82|| iti saṅgraha
HB_00208	niścita ukto veditavyaḥ. pakṣa-dharmaś ca,	sarvatra hetāv asatā sādhyā-dharmena hetor vyāpty
PV_03089	| yasya a-pramāṇam sā a-vācyo niśedhas tena	sarvathā || etena tad-viruddha-artha-kārya-uktir
V1_03502	a-pratipattir iti cet, na, bheda-abhāvena	sarvathā a-pratipatti-prasaṅgāt. sarva-avayavānām
SV_09106	antarasya asataḥ kathañcid a-vyavasthāpanāt.	sarvathā a-pratipatter agni-svabhāvasya a-
PV_04135	'py a-bādhā iti śrāvaṇa-uktyā prakāśitam ||	sarvathā a-vācyā-rūpatvāt siddhyā tasya
V3_04007	a-bādhā iti śrāvaṇa-uktyā prakāśitam ||31||	sarvathā a-vācyā-rūpatvāt siddhyā tasya
SV_05811	ucyate. tathā hi sa teṣu vyatireko bhūtaḥ,	sarvathā a-vyatikramaṇiyatvāt. na eko vyatiriko
V2_08001	sākalye tu karoty eva. na evam a-kṣaṇikasya,	sarvathā a-sambhavāt. na hi tasya a-kṣaṇikasya
PV_04197	sato niyamena na | tasya āvṛty-akṣa-śabdeṣu	sarvathā an-upayogataḥ || kadācin nir-apekṣasya
V3_05409	sato niyamena na | tasya āvṛty-akṣa-śabdeṣu	sarvathā an-upayogataḥ ||35|| kadācin nir-
SV_12511	vedam adhyayanam adhyayana-pūrvatā-sādhanam.	sarvathā anādītā sidhyed evaṃ na a-puruṣa-āśrayaḥ
PV_03454	-eka-artha-yoga-ādeḥ saṃvido niyamo yadi |	sarvathā anyo na grhṇīyāt saṃvid bhedo 'py
SV_00918	iṣṭatvāt, icchā-lakṣaṇatvāt phalasya.	sarvathā abhūta-a-samāropān nir-doṣaḥ. tad-anyena
SV_05812	na eko vyatiriko 'vyatiriko vā	sarvathā ayogāt. tasya samāveśane vastuni dūra-
SV_04327	na a-niṣpannasya svarūpa-asiddheḥ.	sarvathā asat pāratantryam iti kalpanā-āropitaṃ
PV_02235	prema katham premṇaḥ prakṛtir na hi tādrśī |	sarvathā ātma-grahaḥ sneham ātmani draḍhayaty
SV_15818	'nyatra api bhrāntyaḥ pratyaya-darśanāt.	sarvathā upakāra-abhāve ca tathā pratyayo na
HB_00803	-sambandha-vacanayoḥ prayoga-krama-niyamaḥ,	sarvathā gamakatvāt. sambandha-vacane 'pi prayoga
SV_00310	-abhāvāt. yadi tadutpatteḥ kāryaṃ gamakam,	sarvathā gamyā-gamaka-bhāvaḥ sarvathā janya-
V2_08408	eva. yadi tadutpatteḥ kāryaṃ gamakam, tadā	sarvathā gamyā-gamaka-bhāvaḥ, sarvathā janya-
HB_02312	kārya-kāraṇa-bhāvena gamakatve liṅgasya	sarvathā gamyā-gamaka-bhāvaḥ, sarvathā janya-
SV_00310	kāryaṃ gamakam, sarvathā gamyā-gamaka-bhāvaḥ	sarvathā janya-janaka-bhāvāt. na, tad-abhāve
V2_08409	gamakam, tadā sarvathā gamyā-gamaka-bhāvaḥ,	sarvathā janya-janaka-bhāvāt. na, tad-abhāve
HB_02312	liṅgasya sarvathā gamyā-gamaka-bhāvaḥ,	sarvathā janya-janaka-bhāvād iti cet, na, tad-
VN_01115	nirodhād apy ūrdhvam. tena ayam na a-pūrvāḥ	sarvathā jāyate, na pūrvo vinaśyati iti. yadi sā
SV_04805	tad-viśiṣṭeṣv artheṣu pratipattir astu,	sarvathā doṣa-parihārasya kartum a-śakyatvāt,
VN_01601	iti tulyaḥ paryanuyogaḥ. na atīśayas tatra	sarvathā na asti, kathañcit sata eva bhāvād iti

V3_09413
SV_15923
SV_04328
VN_01603
SV_09403
V3_07109
V2_06904
V1_01114
SV_11503
PV_03436
PV_02044
PV_03012
VN_00921
SV_05222
VN_01115
VN_01006
PV_03523
HB_02817
SV_08009
PV_03021
HB_01514
V1_03503
SV_11520
SV_04623
SV_02108
HB_03712
V2_09010
SV_04624
V3_13506
HB_02212
SV_15606
SV_10703
V3_06911
VN_00922
SV_07801
PV_02176
SV_13604
SV_13109
V3_05208
SV_15119
SV_15101
SV_13017
SV_09720
V2_07603
VN_00113
NB_03009
SV_03925
PV_03004
PV_04199
HB_02011
VN_05812
VN_05302
SP_00019
PV_03367
VN_00507
V2_07303
V3_07805
HB_00610
V2_08605
SV_04324
PV_03184
SV_15203
SV_16726
SV_12504
PV_03399

ca an-anvayasya na sidhyati iti vakṣyāmaḥ.
prayoktā ity a-laukiko 'yaṃ vyavahāraḥ.
iti kalpanā-āropitaṃ kṛtvā vyavahāre
sa prakāras tatra asan katham jāyeta. na ca
syād a-niṣiddham ca tādrśam ||188|| na
syād a-niṣiddham ca tādrśam ||59|| na
tasya iti sambandhaś ca na sidhyati. tasmāt
a-vidyamānād bhedaḥ, tat-sāmarthyasya tataḥ
tat-sādhana iti. a-saṃskāryatayā pumbhiḥ
| tasmād a-doṣa iti cen na arthe 'py asty eṣa
| tasya hetur ato hetur dṛṣṭa eva astu
| sārūpyād bhrāntito vṛttir arthe cet syān na
-viṣaya iti cet, sarvasya sarva-rūpānām
api pratyekam eka-apāye 'pi bhavati iti na
jāyate, na pūrvo vinaśyati iti. yadi sā
asti, vidhi-pratiśedhābhyāṃ vyavacchede
saha-udayāt || sama-vṛttau ca tulyatvāt
tad-anya-bhāvād iti ghaṭasya sarvatra
ca karmaṇaḥ | (158b) na hy anityaṃ karma
eva tat | atha a-śaktaṃ kadācic ced a-śaktaṃ
-ādayaḥ paṭa-ādi-karaṇe samarthā api na
-avayavānām ca yugapad draṣṭum a-śakyatvāt
-sambhavād ayogo yādṛcchikeṣu vyakti-vāciṣu,
tac-chrutibhyo nityam anugamana-prasaṅgāt.
paśyann api manda-buddhiḥ sattā-upalambhena
lakṣyate. na ca sambhavat-pratihatūnām api
paśyann api na vyavasyati sattā-upalambhena
-yogyatā-pratīter iṣṭam eva iti cet.
-niṣpattiḥ sādhanā-dūṣaṇābhyāṃ kriyete, teṣāṃ
nitya-abhimatasya svayaṃ nāśam a-nāśam ca
eva mantraḥ. te ca a-viśiṣṭāḥ sarvatra iti
ca a-samīhitatvāt. tad ayaṃ pravartamānaḥ
ca a-samīhitatvāt. tasmād ayaṃ pravartamānaḥ
-rūpānām sarvadā a-nivṛtteḥ sarvaṃ sarvatra
ekasya virodhād ayuktam etat. sarvatra
-hetu-virahād rāga-āder niyamo na vā ||
bhāvāt. tad api nityeṣu na sambhavati.
yadi teṣāṃ jñāna-jananaḥ svabhāvaḥ, sarvasya
yadi teṣāṃ jñāna-jananaḥ svabhāvaḥ, sarvasya
svalakṣaṇe kasyacij jñānaṃ syāt, sarvasya
abhāvāt. tataḥ pratītir artheṣu sarvasya
nityaṃ jananaṃ a-jananaṃ vā anyasya
tatra anvayi yat kiñcit kṛtakaṃ tat
tau punar hetū yat kiñcit kṛtakaṃ tat
-sādhanaṃ, yathā yat sat kṛtakaṃ vā, tat
tathā svabhāva-hetoḥ prayogaḥ – yat sat tat
abhidhāna-pratyaya-nimittam ekaṃ sāmānyaṃ na
proktaṃ te sva-sāmānya-lakṣaṇe || a-śaktaṃ
kṛtiḥ | kāryeṇa saha nirdeśe mā jñāsit
-bhāvi kāryam api kevalāt syād iti cet,
nyāyāṃ asti tad-ubhaya-vacanena eva
ca. na ca idam pratijñāyate, pūrvaṃ
syātām katham ca tau || saṃyogi-samavāy-ādi
iti ca proktaṃ pramāṇaṃ sva-ātma-vedanaṃ ||
tato 'nyathā sati liṅge saṃśayaḥ. atra api
tad-grahaṇa-yogyā-pratiśedho yuktāḥ, na ca
eva khalu vyāptiḥ pramāṇair upadarśyate –
vaidharmyeṇa ca, yathā – yat sat, tat
vaiśvarūpyaṃ syāt. tatra ca ukto doṣaḥ.
śabdaḥ syāt. buddhi-pratibhāsa-viśayatve ca
nir-vikalpaṃ ca kiñcit tat-tulya-hetukam |
loka-prasiddham agneḥ khyāpata iti
na, a-pratyayāt. na hi kvacid a-skhalita iti
an-upātta-samam. yat kiñcid veda-adhyayanaṃ
a-bhinna-rūpatvād eka-rūpaṃ bhaven manaḥ |

sarvathā na asti samāno dharmo dhvasta-itarayor a
sarvathā śabda-svabhāvānām mantrānām prayogāt
sarvathā sa eva kiṃ na buddhir anuvīdhiyate. eka-
sarvathā sataḥ kaścij janma-artha ity uktam.
sarvathā sattā-sādhane viśeṣaḥ sādhitō bhavati.
sarvathā sattā-sādhane viśeṣaḥ sādhitō bhavati.
sarvathā sarva eva kvacin niyamaḥ svabhāva-bhūtaḥ
sarvathā sāksād vinivṛtteḥ, parampara-upayogasya
sarvathā syān nirarthatā | saṃskāra-upagame
sarvadā || kasmād vā anubhave na asti sati sattā-
sarvadā || citta-antarasya sandhāne ko virodho
sarvadā || deśa-bhrāntiś ca na jñāne tulyam
sarvadā a-nivṛtteḥ sarvaṃ sarvatra sarvadā
sarvadā a-sāmarthyam. viśama upanyāsaḥ. tathā hi
sarvadā an-atiśayā kim idānīm atiśayavad yat kṛto
sarvadā anupalambhasya eva sādhanatvāt.
sarvadā anya-a-gatir bhavet | janma ca ātma-mano
sarvadā abhāvaḥ syāt. na, pradeśa-ādi-dharmi-
sarvadā asti. tasya ca pratyayasya karma-
sarvadā eva tat || tasya śaktir a-śaktir vā yā
sarvadā kurvanti iti cet, kriḍana-śilo devānām-
sarvadā ca asya a-darśana-prasaṅgaḥ. katipaya-
sarvadā jāti-codane viśeṣa-antara-vyudāseṇa
sarvadā tat-sambandha-yogyatā-pratīter iṣṭam eva
sarvadā tathābhāva-śānkā-vipralabdho na
sarvadā tad-upalabdhiḥ, atiśayavatī tu prajñā-
sarvadā tad-bhāva-śānkā-vipralabdhaḥ sadṛśa-apara
sarvadā tarhi go-śabdād a-pravṛttiḥ, sahita-a-
sarvadā tādavasthyāt, kiṃ tarhi puruṣa-sāmarthya-
sarvadā prāha ity a-samarthaḥ pūrvasmin pakṣe
sarvadā phala-dāḥ syuḥ. upaplavas tv alpīyaso 'pi
sarvadā sad-asac-cintāyām avadhīrita-vikalpa-
sarvadā sad-asac-cintāyām avadhīrita-vikalpa-
sarvadā samupayujyeta. idam ca na syāt: idam atāḥ,
sarvadā sarva-ākāra-sthita-ātmā iti cet. tat-
sarvadā sarva-buddhīnām janma vā hetu-sannidheḥ |
sarvadā sarvasya bhāvāt. na ca anyā gatir asti.
sarvadā sarvaṇi sva-viṣaya-jñānāni sakṛj
sarvadā sarvaṇi sva-viṣayaṇi jñānāni janayeyuḥ.
sarvadā syāt. kārya-viśeṣā hi vyaktayaḥ kathañcit
sarvadā syāt. na ca asti tasmān na śabdāḥ sthita-
sarvadā syād ity uktam. te ca a-vyavahitāḥ
sarvaṃ anityam, yathā ghaṭa-ādayaḥ, śabdaś ca
sarvaṃ anityam, yathā ghaṭa-ādayaḥ, śabdaś ca
sarvaṃ anityam, yathā ghaṭa-ādiḥ, san kṛtako vā
sarvaṃ anityam, yathā ghaṭa-ādir iti śuddhasya
sarvaṃ iti cet. katham anyato 'nyatra pratyaya-
sarvaṃ iti ced bīja-āder ankura-ādiṣu | dṛṣṭā
sarvaṃ idṛśam || vyutpatty-arthi ca hetu-uktir
sarvaṃ uktam – pratikṣaṇam aparāparaiḥ
sarvaṃ uktam iti. tad-ubhaya-ākṣipteṣu prabhedeṣu
sarvaṃ uccārayitavyam, paścād uttaram
sarvaṃ etena cintitam | anyonya-an-upakārāc ca na
sarvaṃ eva hi vijñānaṃ viśayebhyaḥ samudbhavat |
sarvaṃ evaṃ-vidham asad-vyavahāra-viṣaya iti
sarvaṃ evam ity a-pratiśedhaḥ sarvatra. pravṛtter
sarvaṃ kṛtakaṃ anityam iti. tathā-siddhāv eva hi
sarvaṃ kṣaṇikam, yathā ghaṭa-ādayaḥ. saṃś ca
sarvaṃ ca sarvasmāj jāyeta. tasmāt kāraṇa-bheda-a-
sarvaṃ tathā eva astu, tathā-bhinna-upādhimata
sarvaṃ tathā eva hetor hi bhedaḥ bhedaḥ phala-
sarvaṃ tathā bhavati. lokasya sva-icchā-kṛta-
sarvaṃ tathā. vyabhicāra-darśanāt. tat-pravṛtter
sarvaṃ tad-adhyayana-antara-pūrvakam ity api
sarvaṃ tad-artham arthāc cet tasya na asti tad-

PV_02285	kiñcid udaya-ātmakam || nirodha-dharmakam	sarvaṃ tad ity-ādāv anekadhā | anumāna-āśrayo
SV_04606	phalam eva kiñcid ihituṃ yuktaḥ. tac ca	sarvaṃ tyāga-āpti-lakṣaṇam iṣṭa-an-iṣṭayoḥ. tena
SV_15303	||289|| na hy ayam puruṣa-mātrakaḥ	sarvaṃ draṣṭuṃ samartho yena asya darśana-
VN_02917	'pi yatra pratijñayā hetur virudhyate, yathā	sarvaṃ pṛthak samūhe bhāva-śabda-prayogād iti.
VN_03205	bādhanaḍ dhetu-virodha uktaḥ, yathā	sarvaṃ pṛthak samūhe bhāva-śabda-prayogād iti, na
VN_03212	-bhāvam upadarśayañ śabda-artham adhikṛtya	sarvaṃ pṛthag iti brūyāt. etena tad-virodhaḥ
VN_03217	-vipratipatti-sthānaḥ sāmānyena upasamharati	sarvaṃ pṛthag iti. yadi dṛṣṭānta-prayogaḥ kim
SV_15315	ity uktam. tena yat kiñcin mithyā-artham tat	sarvaṃ pauraṣeyam ity a-niścayād a-vyāptiḥ. tathā
SV_15401	'nvayī ||291|| yat kiñcin mithyā-artham tat	sarvaṃ pauraṣeyam iti hetu-vipakṣeṇa sādhya-
VN_05421	na ca idam apy asmābhir anujñāyate,	sarvaṃ prāk sakṛd vaktavyam paścād dūṣaṇam iti,
VN_05317	dūṣaṇena upadarśyata eva. tatra api na	sarvaṃ prāg anukrameṇa uccāritavyam, paścād
PV_02037	yatra na jantavaḥ | saṃsveda-ja-ādyā jāyante	sarvaṃ bija-ātmakam tataḥ || tat sva-jāty-
VN_05309	arthān upakṣipyā kathāṃ vistārayet, tac ca	sarvaṃ yadā na anuvaktuṃ śaknuyāt, kas tasya
SV_02217	ity a-kāraṇam viśvasya vaiśvarūpyam syāt.	sarvaṃ vā sarvasmāj jāyeta. tasmāt kāraṇa-bheda-a-
PV_04228	-samāśrayam | a-bāhya-āśrayam atra iṣṭam	sarvaṃ vidhi-niṣedhanam || tābhyāṃ sa dharmī
V2_05504	-samāśrayam | a-bāhya-āśrayam atra iṣṭam	sarvaṃ vidhi-niṣedhanam ||20|| tābhyāṃ sa dharmī
VN_03909	sukha-duḥkha-moha-samanvitam hi idam	sarvaṃ vyaktaṃ parimitam gr̥hyate. tasya prakṛty-
SV_13710	-kārya-tulya-dharmā. tasya tādr̥śasya vyaktau	sarvaṃ vyaṅgyam na vā kiñcid apy a-viśeṣāt. tathā
PV_04055	-viśama-grahāḥ || yadi sādhana ekatra	sarvaṃ śāstraṃ nidarśane | darśayet sādhanam syād
V3_02201	dhūmena na analaḥ ||14|| yadi sādhana ekatra	sarvaṃ śāstraṃ nidarśane | darśayet sādhanam syād
HB_00707	yadi pratipattir anyathā na syāt, tadā	sarvaṃ śobheta. tasmād eṣa svayam pratitau viśaya
VN_00202	bādhaka-pramāṇa-upadarśanam. yadi na	sarvaṃ sat kṛtakaṃ vā pratikṣaṇa-vināśi syāt, a-
SV_17404	abhidhānam satya-artham upadarśya	sarvaṃ satya-artham āha śāstraṃ śakya-paricchede
V3_13404	kathañcin na sāmānyam. tatas tad-ātmatāyām	sarvaṃ sarva-ātmakam syāt. na ca etad yuktam.
PV_04066	-viplavāt | a-sambandhe 'pi bādhā cet syāt	sarvaṃ sarva-bādhanam || sambandhas tena tatra
PV_03434	ajñānatam vrajet | sāmānye kenacid aṃśena syāt	sarvaṃ sarva-vedanam || yathā nīla-ādi-rūpatvān
SV_08708	api ca, yathā a-bheda-a-viśeṣe 'pi na	sarvaṃ sarva-sādhanam | tathā bheda-a-viśeṣe 'pi
SV_08709	sarva-sādhanam | tathā bheda-a-viśeṣe 'pi na	sarvaṃ sarva-sādhanam ||173|| yad uktam. katham
VN_00922	sarvasya sarva-rūpānām sarvadā a-nivṛtteḥ	sarvaṃ sarvatra sarvadā samupayujyeta. idam ca na
PV_03301	dvidhā uditam || kriyā-sādhanam ity eva	sarvaṃ sarvasya karmaṇaḥ | sādhanam na hi tat
PV_02016	santi kutra vā | tad-bhāvād artha-siddhau tu	sarvaṃ sarvasya sidhyati || etena kāpila-ādinām a
V3_09612	santi kutra vā | tad-bhāvād artha-siddhau tu	sarvaṃ sarvasya sidhyati ||74|| vastu-svarūpe
V1_03103	-rūpatā ||34|| na hi kriyā-sādhanam ity eva	sarvaṃ sarvasyāḥ kriyāyāḥ sādhanam, kiṃ tu yā
SV_08410	na tasmāt kārya-sambhavaḥ ||166|| tasmāt	sarvaṃ sāmānyam an-arthakriyā-yogyatvād a-vastu.
PV_03216	-svabhāvāḥ prakāśitāḥ || vyāpāra-upādhikam	sarvaṃ skandha-ādinām viśeṣataḥ | lakṣaṇam sa ca
SV_04202	an-ādheya-viśeṣasya an-anya-apekṣaṇāt sakṛt	sarvaṃ sva-kāryam janayet. na vā taj-janana-
V1_00402	a-janana-khyātyā a-piṛtva-vat. tasmāt	sarvaṃ svato 'siddham anyat sādhanam avyabhicāry-
VN_01521	tatra asan katham jāyate. jātau vā sarvaḥ	sarvasmāj jāyeta iti tulyaḥ paryanuyogaḥ. na
SV_02217	viśvasya vaiśvarūpyam syāt. sarvaṃ vā	sarvasmāj jāyeta. tasmāt kāraṇa-bheda-a-bhedābhyām
V2_08605	syāt. tatra ca ukto doṣaḥ. sarvaṃ ca	sarvasmāj jāyeta. tasmāt kāraṇa-bheda-a-bhedābhyām
VN_01514	asad eva kāraṇe kāryam bhavet, kiṃ na sarvaḥ	sarvasmād bhavati. na hy asattve kaścid viśeṣa
NB_03102	prāṇa-ādiḥ sa-ātmakād an-ātmakāc ca	sarvasmād vyāvṛttatvena asiddhes tābhyām na
PV_02038	samudbhave | pariñāmo yathā ekasya syāt	sarvasya a-viśeṣataḥ || pratyekam upaghāte 'pi na
VN_04206	tasya tena eva nigraha iti. tat tulyam	sarvasya a-sādhana-aṅga-vādina iti. sa sarvo
V3_04805	etasminn a-sapakṣe hetv-abhāva-prasaṅgaḥ,	sarvasya anya-dharma-yogāt. na bhavati, yathā -
V3_09401	tan-nivṛttāv a-nivṛttāv apy aparasya asya	sarvasya abhāvāt. evam tarhi sā eva avasthā ghaṭo
V1_03412	vastra-udaka-vat. ekasya ca āvaraṇe	sarvasya āvaraṇa-prasaṅgaḥ, a-bhedāt. na vā
PV_02085	pṛthak siddhir anyathā || ekasya ca āvṛttau	sarvasya āvṛttiḥ syād an-āvṛttau | dṛṣyeta rakte
V3_05011	iti. api tu na sarve ghaṭa-kṣaṇāḥ	sarvasya indriya-jñānasya hetavaḥ. paraspara-
SV_13013	iti. api tu na sarve ghaṭa-kṣaṇāḥ	sarvasya indriya-vijñāna-hetavaḥ. paraspara-
SV_08927	svabhāvena ekānta-bhedāt. tad-anvaye vā.	sarvasya ubhaya-rūpatve tad-viśeṣa-nirākṛteḥ |
SV_14706	parasparam a-vācyatā syāt. tathā ca sarvaḥ	sarvasya kathañcid upayogī iti na kaścit kutaścid
V1_03410	eko viśayas tathā-avabhāsi, paṇy-ādi-kampe	sarvasya kampa-prāpteḥ. a-kampane vā cala-a-
PV_02084	na a-dṛṣṭer asad eva vā || paṇy-ādi-kampe	sarvasya kampa-prāpter virodhinaḥ | ekasmin
PV_03301	uditam || kriyā-sādhanam ity eva sarvaṃ	sarvasya karmaṇaḥ | sādhanam na hi tat tasyāḥ
SV_13920	anyeṣām api tathābhāva-prasaṅgena	sarvasya kāryatā-prasaṅgāt. tasmād ayam kāraka-
SV_14927	nivarteta. na ca evam-bhūtam kiñcid asti.	sarvasya kenacit kadācij jñānāt. jñāna-mātra-
PV_02228	vairāgyam tatra tat kutaḥ | pratyakṣam eva	sarvasya keśa-ādiṣu kalevarāt || cyuteṣu sa-ghṛṇā
V2_07910	kārya-an-avabodhāt, sarvatra śānkā-utpatteḥ,	sarvasya kvacit kathañcid upakārāt, tad-ajñāne
V3_02305	bhavati, na anyatra iti cet, na, hetoḥ	sarvasya guṇa-doṣayoḥ sva-sādhye cintyatvāt.
PV_04167	-śṛṅga-ādau sarva-asiddhe 'pi sādhyatā ||	sarvasya ca a-prasiddhatvāt kathañcit tena na
SV_11811	gamayet. tato '-viśeṣeṇa eva pratītiḥ syāt,	sarvasya ca. tasmāt sambandha-siddhyā artha-
SV_02024	viśvaṃ syāt. tataś ca saha-utpatti-vināśau	sarvasya ca sarvatra upayogaḥ syāt. anyathā ekam
V2_09002	viśvaṃ syāt. tataḥ saha-utpatti-vināśau	sarvasya ca sarvatra upayogaḥ syāt. anyathā ekam
PV_04067	tatra eva bādhanād asti ced asat | hetoḥ	sarvasya cintyatvāt sva-sādhye guṇa-doṣayoḥ ||

SV_08713	-bheda-vādino 'bheda-a-viśeṣe 'pi na sarvaḥ	sarvasya janaka iti tathā bheda-a-viśeṣe 'pi
PV_03420	arthaḥ sthiraḥ so 'nya-anapekṣaṇāt | sakṛt	sarvasya janayej jñānāni jagataḥ svayam || kramād
SV_03502	'pi, arthānām samsarga-bheda-abhāvāt. tasya	sarvasya tat-kārya-kāraṇatayā anyebhyo bhidyamānā
PV_03272	ced bhinna-jātiyayoḥ pumān | a-grāhakaḥ syāt	sarvasya tato hīyeta bhokṛtā || kārya-kāraṇatā
SV_13125	-samāśrayaṃ sva-vijñāna-janane 'pekṣate,	sarvasya tatra akiñcitkaratvāt. api ca, ete śabdā
V3_05309	-samāśrayaṃ sva-vijñāna-janane 'pekṣeta,	sarvasya tatra akiñcitkaratvāt. etena prayatnasya
HB_03109	vyavaccheda-siddhiḥ, a-viśeṣeṇa anyasya	sarvasya tatra abhāva-siddhiḥ syāt, na tu tulya-
SV_12506	antara-pūrvakam ity api vyāptir na sidhyati.	sarvasya tathābhāva-asiddheḥ. yādṛśaṃ tu tan-
SV_12220	- tasmān na ekasya para-pūrvakam adhyayaṇam	sarvasya tathābhāvaṃ sādhayati. tasya anyathā a-
VN_06702	-ādinām utpatti-vināśa-abhyupagama-abhāvāt	sarvasya tad-ātmakasya na utpatti-vināśāv iti
V3_05502	svabhāvasya prthak-karaṇam kārya-udāharaṇāt	sarvasya tādātmya-pratītir mā bhūd iti. vyutpatty
NB_03031	niyamena nivṛtīḥ. sa ca dvi-prakāraḥ	sarvasya. tādātmya-lakṣaṇas tadutpatti-lakṣaṇas
PV_03459	na tadā evaṃ prasajyate || bhinne jñānasya	sarvasya tena ālambana-vedane | artha-sārūpyam
SV_11408	ḍṛṣṭas ca icchā-vaśāt kṛta-samayaḥ sarvaḥ	sarvasya dīpakaḥ. aneka-artha-abhisambandhe
VN_06006	nanu na avāśyaṃ sādhana-dūṣaṇābhyām eva	sarvasya pratipattiḥ, yena sarvā vādi-
PV_02071	sarvaḥ sarva-utpattā ca sa-āśrayaḥ | tasmāt	sarvasya bhāvasya na vināśaḥ kadācana || svayaṃ
SP_00001	sambandhaḥ siddhe kā paratantratā | tasmāt	sarvasya bhāvasya sambandho na asti bhāvataḥ ||
SV_13605	tad api nityeṣu na sambhavati. sarvadā	sarvasya bhāvāt. na ca anyā gatir asti. tat
SV_11410	||228 || atha mā bhūd ḍṛṣṭa-virodha iti sarve	sarvasya vācakāḥ. tathā na sarvaḥ sarva-sādhanā
PV_02032	vedakaḥ | yaḥ pramāṇam asāv iṣṭo na tu	sarvasya vedakaḥ || dūraṃ paśyatu vā mā vā
HB_03210	tasmin ḍṛṣyamāne ḍṛṣṭa-tad-anythingena	sarvasya vyavasthāpanād a-tad-anythingasya eva ca
SV_17327	ca idam āgama-lakṣaṇam asmābhiḥ, tat tu	sarvasya śakya-vicāryaḥ viśayasya yathāsvam
SV_06907	buddhi-samīhā sandarśita-vibhāgatvāt	sarvasya śabda-arthasya. a-pratipakṣa-doṣa-
VN_03210	aneka-artha-sāmānya-abhidhānaṃ ca pratipādyā	sarvasya śabda-arthasya nānā-artha-rūpatayā eka-
V3_11510	-ādir varteta, ātma-vṛtti-vyavacchedābhyām	sarvasya saṅgrahāt. na apy anayor ekatra vṛtti-
VN_06308	arhaty uttara-pratipatteḥ. arhaty eva,	sarvasya sato doṣasya an-udbhāvanād iti cet, na
VN_01515	hy asattve kaścīd viśeṣa iti. nanu sarvatra	sarvasya sattve 'py ayaṃ tulyo doṣaḥ. na hi
SV_15128	bāhya-artha-śūnyā bhrāntaya eva ākāśa-ādiṣu	sarvasya sambhavanti iti. tasmān na a-parāvṛtti-
VN_00921	'py asad-vyavahāra-viśaya iti cet,	sarvasya sarva-rūpāṇam sarvadā a-nivṛtteḥ sarvaṃ
SV_13109	vā. tad yadi teṣāṃ jñāna-jananaḥ svabhāvaḥ,	sarvasya sarvadā sarvaṇi sva-viśaya-jñānāni sakṛj
V3_05208	vā. tad yadi teṣāṃ jñāna-jananaḥ svabhāvaḥ,	sarvasya sarvadā sarvaṇi sva-viśayāni jñānāni
SV_15119	padārthānām svalakṣaṇe kasyacij jñānaṃ syāt,	sarvasya sarvadā syāt. kārya-viśeṣā hi vyaktayaḥ
SV_15101	abhāvāt. tataḥ pratītir artheṣu	sarvasya sarvadā syāt. na ca asti tasmān na
SV_13601	-parihāreṇa vṛttir hi deśa-paurvāparyam. tat	sarvasya sarveṇa tulya-deśatvād varṇeṣu na
SV_15623	sadā kuryur na vā kadācid an-atiśayāt.	sarvasya sādhanam te syur bhāva-śaktir yadi idṛśi
PV_02016	vā | tad-bhāvād artha-siddhau tu sarvaṃ	sarvasya sidhyati || etena kāpila-ādinām a-
V3_09612	vā | tad-bhāvād artha-siddhau tu sarvaṃ	sarvasya sidhyati ||74|| vastu-svarūpe 'siddhe
HB_02307	kaścīd a-tat-svabhāvo 'pi syāt, na hi sarvaḥ	sarvasya svabhāva iti na anvaya-vyatireka-siddhir
SV_14908	eva bhaviṣyati. na hi svabhāva iti sarvaḥ	sarvasya svabhāvo bhavati pratigha-ātmataḥ-vat.
V1_03103	||34|| na hi kriyā-sādhanam ity eva sarvaṃ	sarvasyāḥ kriyāyāḥ sādhanam, kiṃ tu yā yataḥ.
SV_10106	san-niścaya-śabda-vyavahāra-pratiṣedhe hi	sarvā eva anupalabdhir liṅgam. san-niścayād dhi
PV_03127	buddhy-a-bhedataḥ || tasmād viśeṣa-viśayā	sarvā eva indriya-jā matiḥ | na viśeṣeṣu śabdānām
V1_01803	a-pratītir daṇḍi-vat. tasmād viśeṣa-viśayā	sarvā eva indriya-jā matiḥ ||17|| tatra sāmānya-a
SV_16210	keṣāñcid vā a-kriyā-abhiniveśo 'stu. tasmāt	sarvā eva iyaṃ varṇa-ānupūrvī prasiddha-kārya-
PV_03319	vastv-a-bhinnaṃ ity iṣyate || evaṃ-prakārā	sarvā eva kriyā-kāraka-saṃsthitih | bhāveṣu
SV_10724	tām eva gamayeyuḥ. na ca puruṣa-icchāḥ	sarvā yathārtha-bhāvinyāḥ. na ca tad-a-
V2_06606	tām eva gamayeyuḥ. na ca puruṣa-icchāḥ	sarvā yathārtha-bhāvinyāḥ. na ca tad-a-
VN_06007	-dūṣaṇābhyām eva sarvasya pratipattiḥ, yena	sarvā vādi-prativādinor na a-samyak-pratipattir
SV_15911	asiddham kalpanā-anvayāt ||299|| na brūmaḥ	sarvā śabda-prabhavā buddhis tad-vyaktir iti. yā
PV_03496	-avabhāsinī | vicchinā apy anyayā buddhiḥ	sarvā syād vitatha-arthikā || ghaṭanaṃ yac ca
PV_03198	-pātiṣu | kiṃ na a-krama-grahas tulya-kālāḥ	sarvās ca buddhayaḥ || kāścit tās v a-krama-
V2_09805	-bhedaḥ. na ca tad-deśais tathā-ḍṛṣṭā iti	sarvās tattvena tathā bhavanti, sambhavad-viśeṣa-
SV_01515	-bhedaḥ. na ca tad-deśais tathā-ḍṛṣṭā iti	sarvās tattvena tathābhūtāḥ sidhyanti, guṇa-
VN_01418	viśeṣatvāt. aṅgulya eva hi kāścin muṣṭiḥ, na	sarvāḥ. na hi prasāritā aṅgulyo nir-viveka-
SV_08703	svalakṣaṇam iṣyate | tat-tyāga-āpti-phalāḥ	sarvāḥ puruṣāṇam pravṛttayaḥ ||172|| yad
SV_03009	sva-ātma-bhūta-sakala-śakty-upakāro grhītaḥ	sarvaḥ śaktir grāhayati, tās ca sva-upādhiṃ iti
VN_03802	nigrahasthānam asti iti tat-sambandhīni	sarvaṇy eva hetvābhāsa-vacanena eva uktāni iti na
VN_02316	-artha-eka-deśa ity asiddha-udbhāvanam,	sarvaṇi sādharma-vaiddharma-sama-ādini jāty-
SV_13109	jñāna-jananaḥ svabhāvaḥ, sarvasya sarvadā	sarvaṇi sva-viśaya-jñānāni sakṛj janayeyuḥ. no
V3_05208	jñāna-jananaḥ svabhāvaḥ, sarvasya sarvadā	sarvaṇi sva-viśayāni jñānāni janayeyuḥ. na cet,
PV_04064	yuktam apy anyad iti rāja-kula-sthitiḥ ||	sarvān arthān samī-kṛtya vaktuṃ śakyaṃ na
V3_02213	apy anyad iti rāja-kula-sthitiḥ ||20||	sarvān arthān samī-kṛtya vaktuṃ śakyaṃ na
HB_03201	eva tat paricchinnati ity eka-pramāṇa-vṛttiḥ	sarvān bhāvān dvairāśye vyavasthāpayati, tasya
VN_05312	-ananubhāṣaṇam nigrahasthānam ucyate. tasmāt	sarvām vādi-kathām ananubhāṣamāṇo na uttare '-
V1_02004	-nyāyam atipatati. krama-bhāva-virodhas ca	sarvāsām tad-artha-hetūnām buddhinām, anyair a-

SV_11113	prabhavo yat-pratipakṣa-abhyāsāt prahīyante.	sarvāsām doṣa-jātinām jātiḥ sat-kāya-darśanāt ||
PV_03242	sādhanam kim iti iṣyate || sakṛd-bhāvaś ca	sarvāsām dhiyām tad-bhāva-janmanām | anyair a-
PV_04022	atra vinā apy asmāt kṛtakāḥ śabda idr̥śaḥ |	sarve 'nityā iti prokte 'py arthāt tan nāśa-dhīr
SV_16206	tasya. lakṣaṇa-antarām vā vaktavyam.	sarve 'pi ghaṭa-ādayo bhāvāḥ kṛtrimā a-kṛtrimā
V1_00608	bhāvo jñāna-bhāvo vā syāt. artha-bhāvaś cet,	sarve 'rthāḥ pratyakṣā iti sarvaḥ sarva-darśī
NB_02042	-puruṣavān ayaṃ pradeśaḥ, dhūmād iti. ime	sarve kārya-anupalabdhy-ādayo daśa-anupalabdhi-
V3_05011	- te kiñcid atisāyayanti iti. api tu na	sarve ghaṭa-kṣaṇāḥ sarvasya indriya-jñānasya
SV_13013	brūmas te kañcid atisāyayanti iti. api tu na	sarve ghaṭa-kṣaṇāḥ sarvasya indriya-vijñāna-
SV_17017	nāma anyā anyatra jana-pravādāt. te ca	sarve janā rāga-ādy-a-vidyā-parītatvād a-
SV_12202	-sāmānya-darśanāt | hetavaḥ pravīṇyante	sarve te vyabhicāriṇaḥ ||243|| yathā ādyo 'pi
SP_00005	-matis tathā || tau ca bhāvau tad-anyaś ca	sarve te sva-ātmani sthitāḥ | ity a-miśrāḥ svayaṃ
VN_06309	an-udbhāvanād iti cet, na santa iti kṛtvā	sarve doṣā avāśyaṃ vaktavyā a-vacane vā nigrahaḥ,
PV_02220	parigraha-dveṣau || anayoḥ sampratibaddhā	sarve doṣāḥ prajāyante | niyamena ātmani snihyaṃs
SV_12408	api syāt. yadi pauraṣeyā mantrāḥ kiṃ na	sarve puruṣa mantra-kāriṇaḥ. tat-kriyā-sādhana-
V3_05001	dvidhā-vṛtti kāryam. na hy anityā ity eva	sarve prayatna-anantara-bhāvi-jñāna-kārya-
VN_00601	vā pramāṇasya nivṛttāv api saṃśayāt. na ca	sarve buddhi-vyapadeśās tad-bheda-a-bhedau vā
SV_02418	-eka-deśo hetuḥ syāt. na eṣa doṣaḥ. yasmāt	sarve bhāvāḥ svabhāvena sva-svabhāva-vyavasthiteḥ
SV_13206	||253|| na hi kaścic chabda kvacin na asti iti	sarve yugapad upalabhyeran sarva-deśa-sthitaiś ca.
SV_13112	| (252ab) syād etat - na āvaraṇān nityaṃ	sarve śabdā na śrūyante. api tu kiñcit teṣāṃ
V3_05211	ekānta eṣaḥ. syād etat, na āvaraṇān nityaṃ	sarve śabdā na śrūyante, api tu kiñcid eṣāṃ
SV_09223	eva etad āśaṅkāyāḥ. tasmāt siddham etat	sarve śabdā viveka-viśayā vikalpāś ca. ta ete eka
PV_02213	atyantaṃ doṣa-nigrahaḥ || tan-mūlās ca malāḥ	sarve sa ca sat-kāya-darśanam | vidyāyāḥ
SV_08416	(167abc) ekasya janakād ātmano bhidyamānāḥ	sarve samaṃ janakā na vā kaścic iti syād etad
SV_06807	iti bheda eva eṣāṃ a-bhedaḥ. evaṃ-jātiyāś ca	sarve samūha-santāna-avasthā-viśeṣa-śabdā ye
SV_11410	||228 || atha mā bhūd dr̥ṣṭa-virodha iti	sarve sarvasya vācakāḥ. tathā na sarvaḥ sarva-
V3_10410	-upagama-ādayaḥ puruṣa-vyavasthā-samāśrayāḥ	sarve hetavo vyākhyātāḥ, yathā - a-vipakṣatvāt,
V3_02509	pakṣasya, uttara-avayava-apekṣatvāt. anyathā	sarve hetv-ādi-doṣāḥ pakṣa-doṣāḥ syuḥ, sarvatra
SV_13601	vṛttir hi deśa-paurvāparyam. tat sarvasya	sarveṇa tulya-deśatvād varṇeṣu na sambhavati,
SV_13210	etat - sann api na sarvaḥ śabda upalabhyate	sarveṇa. saṃskṛtasya saṃskṛtena eva upalambhād
SV_15124	ca sthita-svabhāvatvān na sambhavati iti.	sarveṇa samaṃ gr̥hyeta na vā kenacid iti san
V3_03102	a-dharma-śodhana iti na abhyupeta-bādhā.	sarveṣāṃ a-dr̥ṣṭa-pratipatti-śāstrāṇām evam a-
PV_02155	tīvraḥ syād aṅga-rūpa-ādy api iti cet || na	sarveṣāṃ anekāntān na ca apy a-niyato bhavet | a-
PV_02119	-antarasya ca || tasmān na hetu-vaikalpāt	sarveṣāṃ antya-cetasām | a-sandhir idr̥śaṃ tena
PV_03382	saṅkalanam jyotir manaskāre 'pi sā bhavet ||	sarveṣāṃ api kāryāṇām kāraṇaiḥ syāt tathā grahaḥ |
SV_12602	-āhitānām yathā-pratyayaṃ prabodhāt. bhavatu	sarveṣāṃ apauruṣeyatvam iti cet. tādr̥ṣe
PV_02099	yogo 'ṅgulyā iti kvacit || yuktā aṅgulī iti	sarveṣāṃ ākṣepād dharmi-vācīnī | khyātā eka-artha
PV_03311	prāmānyam eteṣāṃ vyavadhānāt kriyāṃ prati ||	sarveṣāṃ upayoge 'pi kārakāṇām kriyāṃ prati | yad
SV_13205	tulyam upalabhyeran. tasmān na a-vyāpinaḥ.	sarveṣāṃ upalambhaḥ syād yugapad vyāpitā yadi ||25
V3_12611	iti prameyo 'bhāvaḥ. na eva abhāvaḥ kaścic,	sarveṣāṃ kathañcid bhāvād iti cet, yathā te na
SV_12809	anyathā ca ekatva-virodhāt. sakṛc chrutau ca	sarveṣāṃ kāla-bhedo na yujyate | (250ab) atha mā
SV_16209	anyaḥ karoty a-vidita-kartāraś ca kecid iti	sarveṣāṃ keśāñcid vā a-kriyā-abhiniveśo 'stu.
SV_15209	tasmāt kasyacid a-vaiparītya-darśane 'pi	sarveṣāṃ tathābhāvo na sidhyati. a-kṛtaka-
SV_06804	rūpa-vijñāna-hetuḥ śaso vā iti. api nāma	sarveṣāṃ tad-dhetūnām sakṛt pratītir yathā syād
PV_02151	a-viśeṣād asiddhatā || na vikārād vikāreṇa	sarveṣāṃ na ca sarva-jāḥ | kāraṇe vardhamāne ca
SV_09819	vyabhicāritvam uktaṃ kārya-a-vyavasthiteḥ |	sarveṣāṃ nāśa-hetūnām hetuman-nāśa-vādinām ||195||
V2_07708	vyabhicāritvam uktaṃ kārya-a-vyavasthiteḥ |	sarveṣāṃ nāśa-hetūnām hetuman-nāśa-vādinām ||54||
SV_06809	-abhāvād apārthikā viśeṣa-codanā iti sakṛt	sarveṣāṃ niyojana-artham ekam ayaṃ lokaḥ śabdaṃ
SV_15819	upakāra-abhāve ca tathā pratyayo na yuktaḥ.	sarveṣāṃ parasparam evaṃ prasaṅgāt. bhrāntir api
SV_01607	a-tad-viśeṣatvāt. tad a-bhinna-svabhāvānām	sarveṣāṃ puruṣa-kriyā na vā kasyacit. kiṃ ca,
V2_09904	a-tad-viśeṣatvāt. tad a-bhinna-svabhāvānām	sarveṣāṃ puruṣa-kriyā na vā kasyacit. tasmāt tan-
SV_09014	ity ekānta-vādaḥ. api ca, sarva-ātmatve ca	sarveṣāṃ bhinnau syātām na dhī-dhvanī | bheda-
SV_16919	-darśanena sarvatra tad-āśaṅkā-a-nivṛttheḥ.	sarveṣāṃ yathārtha-niyoge 'py a-vaiguṇyena yathā-
PV_03123	pratyakṣeṇa eva sidhyati | pratyātma-vedyaḥ	sarveṣāṃ vikalpo nāma-saṃśrayaḥ || saṃhṛtya
SV_05103	'dvayānām dvaya-nirbhāsād iti vakṣyāmaḥ.	sarveṣāṃ viplave 'pi pramāṇa-tad-ābhāsa-vyavasthā,
SV_00909	dur-bodhatvāt, vyavahāra-saṅkareṇa	sarveṣāṃ vyabhicārāt. prayojana-abhāvād a-vyāhāra
V3_10910	dur-bodhatvād vyavahāra-saṅkareṇa	sarveṣāṃ vyabhicārāt. prayojana-abhāvād a-vyāhāra
SV_12813	yukta eva. eka-avayava-pratipatti-kāla eva	sarveṣāṃ śravaṇāt. krama-śravaṇe ca pṛthag
SV_11017	na eva sa tādr̥śaḥ puruṣo 'sti yo nir-doṣaḥ.	sarveṣāṃ sa-vipakṣatvān nirhrāsa-atisāya-śrītām |
PV_02149	kiṃ tasya na iṣyate || na sarva-dharmaḥ	sarveṣāṃ sama-rāga-prasaṅgataḥ | rūpa-ādi-vad a-
SV_08726	|| atha api syān na eva kaścic a-kārako 'sti.	sarveṣāṃ sarvatra paryāyeṇa upayogāt. śakter vā
V3_04606	āha. aśya hi dvayasya ekaṭra samuccayāt	sarveṣu prabhedeṣu saṃśayaḥ. uktaṃ ca - vyāvṛtti
SV_08321	-apāye 'pi na bhavati. punar apy a-vikaleṣu	sarveṣu viśeṣeṣu bhavati. na tv a-vikale 'py a-
HB_01101	anyathā-bhāvaḥ, svabhāva-a-vaiparītyāt. teṣu	sarveṣu sahakāriṣu samartha-svabhāveṣu ko
PV_04083	hetv-ādi-doṣo 'pi pakṣa-doṣaḥ prasajyate ||	sarvaiḥ pakṣasya bādhātas tasmāt tan-mātra-
PV_04159	māṣaka-ādinām saṅkhyā-sāmyaṃ na yujyate ||	sarṣapād ā mahā-rāser uttara-uttara-vṛddhimat |

PV_04160 kāryam ālāya yadi na eva upalakṣyate || ā
 HB_03013 -arthī tatra na pravarteta. anupalambhena
 HB_03012 analaṃ paśyann apy analam eva paśyati, yena
 HB_01004 -svabhāvāḥ santo 'pi na kevalā janayanti,
 HB_03014 iti cet, ko 'yam anupalambho nāma. yadi
 HB_03101 tasmād ayam analaṃ paśyann apy analo 'yaṃ na
 SP_00010 tayoh | prāptā dvitva-ādi-sambandhāt
 SV_10720 nāntariyakatā-abhāvāc chabdānām vastubhiḥ
 PV_03225 vā avayavī grāhyaḥ sakṛt sva-avayavaiḥ
 PV_03387 || sakṛt-saṃvedyamānasya niyamena dhiyā
 PV_03479 siddhā anyathā tulya-dharmā viśayo 'pi dhiyā
 PV_03246 bhāvaḥ sarva-hetūnām na ato 'rthaḥ sva-dhiyā
 SV_04917 arthāṃs tad-anya-viśeṣa-viśayair dhvanibhiḥ
 PV_04085 -nipāta-rūpa-ākhyā vyatirekasya bādrikāḥ |
 V3_02602 -nipāta-rūpa-ākhyā vyatirekasya bādrikāḥ |
 PV_04173 || viruddhatā iṣṭa-a-sambandho 'n-upakāra-
 SV_04322 -upādhiḥ, pāratantrye ca janya-janaka-bhāvāt
 PV_03226 -ādīnām a-darśane || guṇa-pradhāna-adhigamaḥ
 HB_02917 tu pratiyogino 'nya-bhāvena na virudhyate,
 SV_04326 upakārya-upakāriṇor apy upādhi-tadvatoḥ
 SV_07504 -ayogād iti. samavāya-mātraṃ hi vyaktyā
 PV_04095 ity amum | vaktum arthaṃ sva-vācā asya
 V3_03006 ity amum arthaṃ vaktum sva-vacanena asya
 SV_08510 asya ātmā bhinnō na anya iti bhedān na
 VN_01303 -ādiṣv api sarva-ātmanā anvayo '-vaiśvarūpya-
 PV_02174 -a-vibhāgataḥ || tat-tulyaṃ cen na rāga-ādeḥ
 SV_02024 bheda ity ekaṃ dravyaṃ viśvaṃ syāt. tataś ca
 V2_09002 bheda ity ekaṃ dravyaṃ viśvaṃ syāt. tataḥ
 SV_11614 antareṇa tad-bhāva-ayogāt. arthena
 SV_11606 '-vācyāḥ syuḥ. tatra apy arthair eva
 SV_08119 hi sāmānyāny arthe samavāya-dharmāni tāni
 PV_03522 yadi | jñāna-antarasya an-udayo na kadācit
 PV_04191 || viśeṣaṇa-viśeṣyābhyāṃ kriyayā ca
 V2_05010 ||10|| viśeṣaṇa-viśeṣyābhyāṃ kriyayā ca
 PV_03419 || na ākārāyati ca anyo 'rtho 'n-upakārāt
 V1_04201 tathā syuḥ, viśeṣa-hetv-abhāvāt. tat siddhaḥ
 V1_04009 kaiścit prāṇi-viśeṣair iti na tayor api
 V1_03914 grāhya-grāhaka-lakṣaṇa-ayogād iti. api ca
 V1_04002 -antaram eva rūpaṃ nīlasya anubhāvāt tayoh
 V1_04304 -tad-dhiyoh | (58ab) saty api bahye 'rthe
 SV_15701 apakarṣaṇād anyena ca an-utkarṣaṇāt. kenacit
 VN_00319 kāraṇasya sādhanāya upādiyate, tasya tena
 HB_02810 tat-pratipādana-abhiprāye sati prayogāt tena
 HB_01402 iti cet, na vai sarvatra atīśaya-utpādanam
 HB_01813 -ādayaḥ, tatra viśeṣa-utpādanam pratyayānām
 PV_03259 || na hi saṃvedanam yuktam arthena eva
 PV_04158 yute || bhedaḥ syād gaurave tasmāt pṛthak
 PV_02200 vigamād ādya eva a-bhavo bhavet || mārge cet
 PV_02201 iti tṛṣyataḥ || yā eva aham iti dhiḥ sā eva
 HB_01409 te samarthā eva svabhāvato 'ntyāḥ pratyayāḥ
 SV_10415 asattāyā viniścayaḥ ||204|| yo hi bhāvo yena
 SV_11626 etan nityā jātir āśrayitā ca na apy āśrayeṇa
 PV_04199 'pi svabhāvasya pṛthak kṛtiḥ | kāryeṇa
 VN_00624 artheṣu śabda-yojanā. tatra ye 'rthāḥ
 V1_00806 -artha-grāhi kutaścid anubhava-sambandhāt
 SV_13311 katham | (257ab) na dhvanir ato bhinnas tena
 SV_04109 aparāḥ ||74|| yathā vā guḍūci-vyakty-ādayaḥ
 SV_04107 -vad rūpa-ādi-jñāne. jvara-ādi-śamane kāścit
 V2_08403 -tadutpatter avyabhicārah, an-āyatta-rūpānām
 SV_00309 ko 'nyas tadutpateḥ, an-āyatta-rūpānām
 SV_14416 'pi nāśasya nityatvād bhāva-nāśayoḥ |
 SV_00511 a-viruddho vā. a-viruddhasya vidhau
 V2_06004 vidhiyeta a-viruddho vā. a-viruddhasya api
 HB_03607 samarthāḥ. tan na bādha-avinābhāvayoḥ
 SV_14421 vināśasya ca akiñcittvāt. bhavato hi kenacit

sarṣapād gurutvam tad dur-lakṣitam an-alpakam |
 salila-abhāvaṃ pratipadyata iti cet, ko 'yam
 salila-arthī tatra na pravarteta. anupalambhena
 salila-ādi-kāraṇa-antara-apekṣatvāt, tadvad bhāvo
 salila-upalambha-abhāvaḥ, sa katham abhāvaḥ
 salilam ity an-adhyavasyan na tiṣṭhen na
 savya-itara-viśānayoḥ || dviṣṭho hi kaścit
 saha | na artha-siddhis tatas te hi vaktṛ-
 saha | na hi go-pratyayo drṣṭaḥ sāsna-ādīnām a-
 saha | viśayasya tato 'nyatvam kena ākāreṇa
 saha || iti prakāśa-rūpā naḥ svayaṃ dhiḥ
 saha || bhinna-kālam katham grāhyam iti ced
 saha ||98|| saṃyojya pratyabhijñānam kuryād apy
 saha a-nirākṛtena iṣṭa-śrutir a-vyāpti-bādhanī ||
 saha a-nirākṛtena iṣṭa-śrutir a-vyāpti-bādhanī ||2
 saha-a-sthiti | evaṃ sarva-aṅga-doṣānām pratijñā-
 saha-anavasthiter dvayor an-abhidhānam, ekasya
 saha apy abhimato yadi | sampūrṇa-aṅgo na grhyeta
 saha-avasthānāt. tasmin prameye katham virodho
 saha-avasthānād a-doṣa iti cet. na, niṣpannasya
 saha asya jātam na anyāḥ kaścid viśeṣa iti. pūrva
 saha-uktiḥ sāmāya-drṣṭaye || udāharaṇam apy atra
 saha uktiḥ sāmāya-drṣṭaye kṛtā. ata eva udāharaṇam
 saha-utpatty-ādayaḥ. evaṃ tarhi ya ekasmin
 saha-utpatty-ādi-prasaṅgāt. na ca ghaṭam mṛd-
 saha-utpatty-prasaṅgataḥ | vikalpya-viśayatvāc ca
 saha-utpatty-vināśau sarvasya ca sarvatra
 saha-utpatty-vināśau sarvasya ca sarvatra
 saha utpannasya anyataḥ siddhasya an-upakāriṇi
 saha utpāde (232a) kalpyamāne na svabhāva-
 saha utpādena asya samavayanti iti samayaḥ. tad-
 saha-udayāt || sama-vṛttau ca tulyatvāt sarvadā
 saha-uditaḥ | vivakṣāto '-prayoge 'pi tasya artho
 saha-uditaḥ | vivakṣāto '-prayoge 'pi tasya artho
 saha-uditaḥ | vyakto 'n-ākārāyaṃ jñānam sva-
 saha-upalambha-niyamaḥ, eka-vyāpāre krama-ayogāt,
 saha-upalambha-niyamaḥ. nīla-ākāra-saṃvedanayos
 saha-upalambha-niyamād a-bhedo nīla-tad-dhiyoh | (
 saha-upalambha-niyamād dvi-candra-ādi-vat. na hy
 saha-upalambha-vedanābhyāṃ bhāsamānasya nīla-ādes
 saha kārya-kāraṇa-bhāva-ayogāt. pratyāsatti-
 saha kārya-kāraṇa-bhāva-prasādhanam bhāva-abhāva-
 saha kārya-kāraṇa-bhāva-lakṣaṇo 'vinābhāva-lakṣaṇo
 saha-kriyā, kiṃ tarhi eka-artha-karaṇam api yad
 saha-kriyā santāna-āśrayeṇa ucyate, na dravya-
 saha-grahe | kiṃ sāmāthyam sukha-ādīnām na iṣṭā
 saha ca tolite | krameṇa māśaka-ādīnām saṅkhyā-
 saha-ja-a-hāner na hānu vā bhavaḥ kutaḥ | sukhī
 saha-jaṃ sattva-darśanam | na hy a-paśyann aham
 saha jāyante kṣaṇikā yeṣāṃ prak pāścāt pṛthag-
 saha na avatiṣṭhate tad-upādānayoḥ anyonya-
 saha naśyati iti. kevalam nityeṣv āśraya-
 saha nirdeśe mā jñāsīt sarvam idrṣām || vyutpatty
 saha pṛthag vā eka-prayojanās teṣāṃ tad-bhāva-
 saha pṛthag vā grhṇiyāt. api
 saha pṛthag vā. na hi pratyakṣe 'rthe para-
 saha pratyekam vā jvara-ādi-śamana-lakṣaṇam ekaṃ
 saha pratyekam eva vā | drṣṭā yathā vā ośadhayo
 saha-bhāva-niyama-abhāvāt. yady artha-antaram
 saha-bhāva-niyama-abhāvāt. yadi tadutpateḥ
 saha-bhāva-prasaṅgāś ced asato nityatā kutaḥ ||274
 saha-bhāva-virodha-abhāvād a-pratiśedhaḥ.
 saha-bhāva-virodha-abhāvād a-pratiśedhaḥ.
 saha-bhāvaḥ. tena na a-bādha rūpa-antaram. tan
 saha-bhāvaḥ syāt. na ca vināśo bhavati. tasmād a-

SP_00007	|| kārya-kāraṇa-bhāvo 'pi tayor a-	saha-bhāvataḥ | prasidhyati katham dviṣṭho '-
V3_11011	dr̥śya-ātmanor nāma ayam arvāg-darśanaḥ	saha-bhāvam itaram vā paśyēt, viprakṛṣṭe punar
PV_02188	anvicchan bādhatē sva-mataṃ svayam | janmanā	saha-bhāvaś cej jātānām rāga-darśanāt || sabhāga-
SV_15228	anyatra a-sambhava eva prthag viruddha-	saha-bhāvinām api darśanāt. anityatva-vat
V1_01910	-niṣpatter an-upayogāj jñāna-hetor viṣayasya	saha-bhāvo viruddhaḥ. bhinna-kālam katham grāhyam
V1_04007	kāraṇa-avyabhicārāt. nāntariyakatayā ālokaḥ	saha rūpeṇa grāhya-lakṣaṇatvād gr̥hyeta. na vā
V3_12301	tat-kārya-ātmatayā prāṇa-ādinām nairātmyena	saha virodhaḥ syāt. sa ca na sidhyati ity uktam.
PV_03397	vādo bhāyam tv āśritya varṇyate | dvairūpyam	saha-saṃvitti-niyamāt tac ca sidhyati || jñānam
SV_16419	ata eva virodha-asiddheḥ. a-virodhinā ca	saha sambhava-a-virodhād ity apy uktam. na api
V3_01001	hetu-vacana-pravṛtṭeḥ sambhāvāt tad api tena	saha sādhanam syāt. tasmāt triṣv eva rūpeṣv antar
PV_02062	evaṃ tad-dhetoḥ kārya-janmanaḥ | sahakārāt	saha-sthānam agni-tāmra-dravatva-vat || an-
PV_03088	virodhāc ced aśāv api || siddhaḥ kena a-	saha-sthānād iti cet tat kuto matam | dr̥śyasya
SV_08315	api tasya apāyo 'sti. ye viśeṣās teṣām	saha-sthiti-niyama-abhāvāt syād apāyaḥ. na ca te
PV_02048	|| a-cetanatvān na anyasmād dhettv-a-bhedāt	saha-sthitiḥ | akṣa-vad rūpa-rasa-vad artha-
SV_14418	iti bhāvas tad-abhāva-lakṣaṇo vināśāś ca	saha syātām iti. na, tasya nitya-anitya-dharma-
HB_01906	āśrayair ye yoga-deśa-ādy-avasthā jātāḥ, te	saha svabhāva-niṣpattiyā jñāna-hetutām
HB_01402	an-ādheya-viśeṣeṣu pratyayeṣu parasparam kaḥ	sahakāra-artha iti cet, na vai sarvatra atiśaya-
SV_07412	iti cet. ko 'yam an-ādheya-atiśayasya	sahakāra-arthaḥ. anityā hi bhāvāḥ sahakāriṇo
PV_02062	-śarīrayor evaṃ tad-dhetoḥ kārya-janmanaḥ |	sahakārāt saha-sthānam agni-tāmra-dravatva-vat ||
HB_01915	kāryam kuryuḥ. tena a-kṣaṇikānām api	sahakāry-anapekṣiṇām kāraṇatā syāt. na ca
SV_05206	kāraṇam na tu kevalāḥ. yadā punar āsām ekaṃ	sahakāry asti, tadā tat-sahitā gr̥hyanta iti. tad
PV_03421	jagataḥ svayam || kramād bhavanti tāny asya	sahakāry-upakārataḥ | āhuḥ pratikṣaṇam bhedaṃ sa
V3_05311	sāphalyam pratyuktam. indriya-upakāreṇa api	sahakāri-kāraṇam śabdasya upasamharet. tac ca
SV_07018	-bhāva ādhāra-kṛtaḥ. tasmāt tat-pūrva-kṣaṇa-	sahakāri kuṇḍam tatra eva badara-kāryam janayad
HB_02017	-kārya-janmany ādyaḥ sahakāri-viśeṣo na	sahakāri-kṛta-viśeṣa-janmā anantara-kārya-vat.
PV_02193	karmanā api vā | ākṣipte '-vinivṛtti-iṣṭeḥ	sahakāri-kṣayād alam || na ākṣeptum aparam karma
V3_05212	na śrūyante, api tu kiñcid eṣām pratipattau	sahakāri pratiniyatam asti indriya-upakāry anyad
SV_13113	na śrūyante. api tu kiñcit teṣām pratipattau	sahakāri pratiniyatam asti. tat kadācit kasyacid
SV_00718	janayati, indhana-vikāra-viśeṣa-upādāna-hetu-	sahakāri-pratyaya-agni-dhūma-janana-vat. tathā hi
V3_08410	rasam janayati, indhana-vikāra-upādāna-hetu-	sahakāri-pratyaya-agni-dhūma-janana-vat. tathā hi
SV_16102	'pi yadā manda-cāriṇaḥ pūrva-varṇa-jñāna-	sahakāri-pratyaya-apekṣāḥ sva-jñānam janayanti,
HB_02108	prāyas tu saṅghāta-sthāyī bhāva-santānaḥ	sahakāri-pratyaya-upajanita-viśeṣaḥ sva-kāryam
SV_00717	pravṛtṭa-śakti-rūpa-upādāna-kāraṇa-	sahakāri-pratyayo hi rasa-hetū rasam janayati,
V3_08409	pravṛtṭa-śakti-rūpa-upādāna-kāraṇa-	sahakāri-pratyayo hi rasa-hetū rasam janayati,
PV_03245	tulya-kriyā-kālaḥ katham sva-jñāna-kālikāḥ |	sahakāri bhaved artha iti ced akṣa-cetasāḥ ||
HB_02017	-upakāra-apekṣi-kāraṇa-kārya-janmany ādyaḥ	sahakāri-viśeṣo na sahakāri-kṛta-viśeṣa-janmā
SV_03127	api tathā eva na smārto niścayo bhavati.	sahakāri-vaikalyāt. tataś ca pratyakṣeṇa gr̥hīte
HB_02014	-bhāva-abhāvāt, kārya-dvaividhyam ca –	sahakāri-saṅjanita-viśeṣa-paramparā-utpatti-
SV_08320	tad-udbhavaḥ ||165|| tat-kāryam aneka-	sahakāri-sādhāraṇam eka-viśeṣa-apāye 'pi na
SV_07417	bhāvī vyakter indriya-saṃskāraḥ. tat-	sahakāri sāmānyam vijñāna-hetur ity api,
SV_08721	bhedo 'py asty a-kriyātaś cen na kuryuḥ	sahakāriṇaḥ | (175ab) na vai sarva-ākāra-a-
SV_13111	eṣaḥ. a-śrutir vikalatvāc cet kasyacid	sahakāriṇaḥ | (252ab) syād etat – na āvaraṇān
SV_08308	| ātmā ekaṭra api so 'sti iti vyarthāḥ syuḥ	sahakāriṇaḥ ||164|| yady eka-svabhāvatvād aneka
SV_08723	a-kārako 'pi iti. tathā api kathañcid bhedāt	sahakāriṇo '-kāraḥ syuḥ. paryāyeṇa atha
SV_02318	saṅgraha-ślokau. katham tarhi idāniṃ bhinnāt	sahakāriṇaḥ kārya-utpattir yathā cakṣū-rūpa-āder
V2_08714	saṅgraha-ślokau. katham tarhi idāniṃ bhinnāt	sahakāriṇaḥ kārya-utpattir yathā cakṣū-rūpa-āder
HB_01914	ca parasparato viśeṣa-utpāda-anapekṣiṇaḥ	sahakāriṇaḥ kāryam kuryuḥ. tena a-kṣaṇikānām api
SV_03208	ity-ādayo 'nubhavād bheda-niścaya-utpatti-	sahakāriṇaḥ, teṣām eva ca pratyāsatti-tāratamya-
HB_02001	eva upatiṣṭhet, anavasthā evaṃ syāt. na ca	sahakāriṇo nityam parasparasya kārya-utpāda-
HB_01301	-saṃsthānāyor eka-svabhāvatva-sādhane. tena	sahakāriṇaḥ pratyayā na eka-upayoga-viṣayaḥ kārya
SV_07412	atiśayasya sahakāra-arthaḥ. anityā hi bhāvāḥ	sahakāriṇo viśiṣṭa-ātma-lābhāt tam apekṣeran. yo
SV_11706	ko 'rtho vyaktās tais te yato matāḥ ||235 ||	sahakāriṇaḥ sakāśād upādāna-apekṣād jñāna-janana-
HB_01912	'ntyāt kāraṇa-kalāpāt kārya-utpattiḥ.	sahakāriṇaḥ samutpanna-viśeṣāt kāraṇāt kārya-
HB_02008	yena tad-abhāvād viśeṣa-utpattāv a-	sahakāriṇaḥ syuḥ, kiṃ tarhy eka-arthakriyā api.
HB_02102	yady a-kṣaṇiko 'pi bhāvo 'n-āhita-atiśayaḥ	sahakāriṇā ādya-viśeṣa-hetu-vat kāryam kurvīta,
NB_01009	indriya-jñānam. sva-viṣaya-anantara-viṣaya-	sahakāriṇā indriya-jñānena samanantara-pratyayena
HB_01916	-atiśaya-utpattiḥ. atha viśeṣa-utpattāv api	sahakāriṇā kṛta-viśeṣa eva upatiṣṭhet, anavasthā
V1_01906	-pratyayena sva-viṣaya-anantara-kṣaṇa-	sahakāriṇā janitam pratyakṣam. ata eva ca na an-
SV_11701	iti cet. jñāna-utpādāna-hetūnām sambandhāt	sahakāriṇām | tad-utpādāna-yogyatvena utpattir
SV_02322	svabhāva-sthity-āśrayaḥ kāryasya. ata eva	sahakāriṇām apy a-paryāyeṇa jananam. yad api
V2_08802	svabhāva-sthity-āśrayaḥ kāryasya. ata eva	sahakāriṇām apy a-paryāyeṇa jananam. yad api
SV_08316	-abhāvāt syād apāyaḥ. na ca te janakā iṣṭāḥ.	sahakāriṇām eka-svabhāvatayā janakatva-
HB_01907	eva sahakāritvam. yatra tu viśeṣa-utpādānena	sahakāriṇām pratyayatvam, tatra hetu-santānasya
HB_01404	antyasya kāraṇa-kalāpasya tad eva mukhyam	sahakāriṇām sahakāritvam, tasya eva antyasya
HB_02007	punar api brūmaḥ. na viśeṣa-utpādānād eva	sahakāriṇām sahakāritvam, yena tad-abhāvād viśeṣa

HB_01410 kārya-utpattiḥ, tatra eka-arthakriyā eva
 SV_00803 kāraṇa-pravṛtti rūpa-upādāna-kāraṇa-pravṛtti-
 V3_08501 kāraṇa-pravṛtti rūpa-upādāna-kāraṇa-pravṛtti-
 HB_01810 a-kṣaṇikānām, pṛthak-kāraṇa-sambhavana
 HB_02106 a-kṣaṇikeṣu hetuṣv eka-arthakriyayā kasyacit
 HB_01808 arhati. tasmād idam eka-arthakriyā-lakṣaṇam
 HB_01404 kāraṇa-kalāpasya tad eva mukhyaṃ sahakāriṇām
 HB_01907 pratipadyanta iti tatra eka-arthakriyā eva
 HB_02008 brūmaḥ. na viśeṣa-utpādanād eva sahakāriṇām
 HB_01411 tatra eka-arthakriyā eva sahakāriṇām
 SV_07410 saṃskāram vijñānam janayet. saṃskṛta-indriya-
 SV_13018 upakāriṇaḥ. a-vyavadhāna-deśa-yogyatā-
 V3_05102 upakāriṇaḥ, a-vyavadhāna-deśa-yogyatā-
 SV_11615 śabde 'samāśrayāc ca. tasya api tadutpatti-
 HB_01109 bhinna-svabhāvebhyaś cakṣur-ādibhyaḥ
 HB_02004 -vyakti-virāma-darśanāt. tena ādya viśeṣaḥ
 HB_01408 na sāksāt kāraṇam syāt. tasmān na kāraṇasya
 HB_02016 ca, kārya-kāraṇa-svabhāva-bhedād iti. tatra
 HB_01101 bhāvaḥ, svabhāva-a-vaiparityāt. teṣu sarveṣu
 V1_01908 -kāla-bhāvī tad-a-tulya-kriyā-kālo na arthaḥ
 HB_01604 api ca sa tadā eva tāvat sannihita-sakala-
 HB_02107 na api santāna-upakāreṇa iti na tasya kaścit
 SV_13116 tu virudhyate ||252|| na vai vyaṃ kāraṇānām
 V3_05301 kvacic chravaṇam iti. na vai vyaṃ kāraṇānām
 VN_01010 iti cet, su-kumāra-prajño devānām-priyo na
 V3_04010 'pi, yathā – nityo ghaṭa iti, abhighāta-
 SV_05204 na syād artha-antara-vat. eka-vastu-
 SV_03708 iti cet. an-upakārya-upakārakayoḥ kaḥ
 SV_04625 cet. sarvadā tarhi go-śabdād a-pravṛttiḥ,
 SV_04625 tarhi go-śabdād a-pravṛttiḥ, sahita-a-
 HB_01512 -svabhāvayoḥ kriyā-a-kriyā-ayogāt. anya-
 SV_16110 -saṃskāra-bhedena bhedāt. sa ca paraspara-
 HB_01703 -kriyā-dharmī svabhāvo na karoti ca iti.
 HB_01704 kevala iti cet, anyas tarhi kevalaḥ, anyaḥ
 SV_03707 iti bahu-vacanam na syāt. dvayasya paraspara-
 SV_07023 a-sāmarthyāt. tad a-samarthaṃ pṛthak tat
 V3_08702 a-sāmarthyāt. tad a-samarthaṃ pṛthak tatra
 SV_16108 padaṃ padaṃ | karṭṭ-saṃskārato bhinnam
 VN_01901 a-prastuta-abhidhānāt, tathā viśeṣa-
 SV_07024 an-upakāratvān na saṃyogena tadvat syāt.
 V3_08702 an-upakāratvān na saṃyogena tadvat syāt.
 SV_11813 na kaścit sampradāyam apekṣeta. sampradāya-
 SV_05206 yadā punar āsām ekaṃ sahakāryaḥ asti, tadā tat-
 SV_05215 -virodhī, kiṃ tarhi kaivalyam. tena ekena
 SV_13014 sarvasya indriya-vijñāna-hetavaḥ. paraspara-
 V3_05011 sarvasya indriya-jñānasya hetavaḥ. paraspara-
 VN_00705 ghaṭa iti. jāti-śabdeṣv arthānām pratyekaṃ
 VN_00702 śabdasya eka-vacana-virodho 'pi na asty eva.
 HB_01712 kāryam tu pratyaya-antara-apekṣam iti
 SV_12816 -sāmarthyānām arthavattā ca na sidhyati.
 SV_14512 naśyan bhāvo 'para-apekṣa iti taj-jñāpanāya
 PV_04251 | tat tasyā jananaṃ rūpam anyasya yadi sā eva
 PV_03140 -bhrāntim dr̥śā dhatte na dr̥śam ghaṭanena
 PV_03179 -anubhavo gataḥ || smṛtir bhaved atīte ca
 HB_01602 tat-svabhāvatve 'pūrva-utpattir eva
 SV_06212 dr̥ṣṭa-prayoga-anusāreṇa sākāṅkṣatvāt
 PV_03088 matam | dr̥ṣṭasya darśana-abhāvād iti cet
 PV_03086 tat-kāraṇasya vā | niṣedhe yā api tasya eva
 PV_03089 sā abhāvasya prasādhikā | yasya a-pramāṇam
 SV_15614 (293c) yato hi bhāva-śakteḥ phala-utpattiḥ
 SV_11114 doṣa-jātinām jātiḥ sat-kāya-darśanāt ||
 PV_03124 -ātmanā | sthito 'pi cakṣuṣā rūpam ikṣate
 V1_01402 -ātmanā | sthito 'pi cakṣuṣā rūpam ikṣate
 PV_03029 yas tattvena arthasya vā grahaḥ | bhrāntiḥ
 PV_02272 -artha-tattva-ākāra-anurodhini || hanti

sahakāriṇām sahakāritvam. samarthaḥ kuta utpanna
 sahakāriṇī. tasmād yathā-bhūtād dheto rasa
 sahakāriṇī. tasmād yathā-bhūtād dheto rasa
 sahakāritva-niyama-ayogāt. yatra tu santāna-
 sahakāritva-niyamo na api santāna-upakāreṇa iti na
 sahakāritvam kṣaṇikānām eva bhāvānām sambhavati,
 sahakāritvam, tasya eva antyasya kāraṇatvāt,
 sahakāritvam. yatra tu viśeṣa-utpādanena
 sahakāritvam, yena tad-abhāvād viśeṣa-utpattāv a-
 sahakāritvam. samarthaḥ kuta utpanna iti cet, sva
 sahakāritvāt kevalam a-samartham iti cet. ko 'yam
 sahakāritvāt teṣām anyonya-atiśaya-utpatteḥ.
 sahakāritvāt teṣām. vyavadhāne hetv-abhāvāt
 sahakāritve samarthasya nitya-utpādāna-prasaṅgaḥ.
 sahakāribhya eka-kārya-utpattau na kāraṇa-bhedāt
 sahakāribhyo nir-upakārasya na utpadyeta iti. na
 sahakāribhyo viśeṣa-utpattiḥ. te samarthā eva
 sahakāribhyaḥ santāna-upakāra-apekṣi-kāraṇa-kārya-
 sahakāriṣu samartha-svabhāveṣu ko 'parasya
 sahakāriḥ iti cet, na, ubhayos tulya-kālatvāt.
 sahakāri kāryam kiṃ karoti. kurvan dr̥ṣṭaḥ, tena
 sahakāriḥ tataḥ kevalo 'pi kuryād iti, prāyas tu
 sahakāriṇi pratikṣipāmaḥ. kiṃ tv apekṣanta eva
 sahakāriṇi pratikṣipāmaḥ, kiṃ tv apekṣanta eva
 saḥate pramāṇa-cintā-vyavahāra-parikleṣam yena na
 saḥatvam paśyato bhrāntya etat syāt. tac ca dr̥ṣṭa
 saḥāyāś ced vyaktayo jñāna-kāraṇam ||101|| syād
 saḥāyī-bhāvaḥ. puruṣa-saṃyoga-sattānām ca
 saḥita-a-sahita-avasthayor viśeṣeṇa an-ākṣepāt.
 saḥita-avasthayor viśeṣeṇa an-ākṣepāt. vyakti-
 saḥitaḥ karoti, na kevala iti cet, kiṃ kevalasya
 saḥitaḥ kārya-bheda-hetuḥ. sā ca ānupūrvī
 saḥitas tat-svabhāvo na kevala iti cet, anyas
 saḥitaḥ, svabhāva-bheda-lakṣaṇatvād bhāva-
 saḥitatā iti cet. an-upakārya-upakārakayoḥ kaḥ
 saḥitam api tādr̥śam eva ity an-upakāratvān na
 saḥitam api tādr̥śam eva ity an-upakāratvān na
 saḥitam kārya-bheda-kṛt ||305|| tasmān na khalv
 saḥitasya arthasya prativādinō 'jijñāsitatvāt.
 saḥitasya tad-anya-upakārad viśeṣa-utpatteḥ
 saḥitasya tad-anya-upakārad viśeṣa-utpatteḥ
 saḥitasya liṅgatvam iti cet. tat kim anayā
 saḥitā gr̥hyanta iti. tad ekaṃ vastu kiṃ tāsām
 saḥitā janayanty eva. evaṃ tarhi tābhir vinā api
 saḥitās tu viśaya-indriya-ālokāḥ parasparato
 saḥitās tu viśaya-indriya-ālokāḥ parasparato
 saḥitānām ca śakter nānā-ekā ca śaktir iti, nānā-
 saḥitānām sā śaktir ekā na pratyekaṃ iti samudāya
 saḥitebhya eva jāyate, na kevalebhya iti, tasya
 saḥiteṣv artha-darśanād a-doṣaḥ. na, pṛthag asato
 sā | avasthā a-hetur uktā asyā bhedaṃ āropya
 sā | na tasyā jananaṃ rūpam tat tasyaḥ sambhavet
 sā || kecid indriya-jatva-āder bāla-dhī-vad a-
 sā a-gr̥hīte katham bhavet | syāc ca anya-dhī-
 sā. a-tat-svabhāvatve so 'kāra eva, sāmarthya-
 sā a-parisamāpta-tad-arthā viplava eva ghaṭa-ādi-
 sā a-pramāṇatā || tasmāt sva-śabdena uktā api sā
 sā a-pramāṇatva-sūcanā || anyathā ekasya
 sā a-vācyo niṣedhas tena sarvathā || etena tad-
 sā a-vikalā iti na phala-vaikalyam syāt. na hi
 sā a-vidyā tatra tat-snehas tasmād dveṣa-ādi-
 sā akṣa-jā matiḥ || punar vikalpayan kiñcid āsin
 sā akṣa-jā matiḥ ||13|| a-pratibhāsamāna-
 sā anādi-kālina-darśana-abhyāsa-nirmitā ||
 sā anucarām tr̥ṣṇām samyag-dr̥ṣṭiḥ su-bhāvitā | tri

PV_03490 || anekayā tad-grahaṇe yā antyā dhiḥ
PV_03062 sambandhino dharmād gatiḥ dharmiṇi jāyate |
PV_04068 na iksyate | kevalam śāstra-piḍā iha doṣaḥ
V3_02303 api śāstra-bādhāyāṃ yadi viruddhā iṣyate,
SV_07202 sā sāmānyād anyā vā syād an-anyā vā.
V3_08405 anyena rasa-ādinā rūpa-ādi-gatiḥ, sā katham.
SV_15821 sati kayācit pratyāsattī anyatra bhavati.
SV_07106 badara-ādiṣu janana-śaktir eva na sambhavati
PV_03031 iksaṇāt | artha-bhrāntir api iṣyeta sāmānyam
SV_07130 eva. sā ca na āśraya-āyattā nityatvāt.
SV_00713 anyena rasa-ādinā rūpa-ādi-gatiḥ, sā katham.
SV_15904 mantraḥ. pāramparyeṇa taj-jatvāt tad-vyaktiḥ
PV_03529 -niyamo 'sya kaḥ || buddher api tad asti iti
V2_06814 -śaktir ayam asya eva pratipādaka iti.
PV_03393 -āśrayiṇi yā api kāraka-jñāpaka-sthitiḥ ||
SV_04626 -sambandhinyā jāteś codanād a-doṣa iti cet.
PV_02246 -buddher api guṇa-īkṣaṇam || kāraṇam hiyate
PV_04224 yadi tasmin na hetor vṛttiḥ kim iṣyate |
V2_05409 yadi tasmin na hetor vṛttiḥ kim iṣyate |
HB_02009 syuḥ, kiṃ tarhy eka-arthakriyā api.
V2_09607 ity-evam-ādiṣu api yathāyogam udāhāryam iti,
SV_01313 api yathāyogam udāhāryam ity-evam-ādikā.
SV_00802 10'ab) rūpa-upādāna-hetūnām pravṛtti-kāraṇam.
V3_08412 ca rūpa-upādāna-hetūnām pravṛtti-kāraṇam.
SV_15906 śabda-śravaṇād ṛte. tataḥ śabda-prabhavāt
PV_03422 'sti kasyacit | tasya artha-rūpatā asiddhā
HB_02613 vā jñātr-jñeya-dharma-lakṣaṇā anupalabdhiḥ.
PV_03089 a-pramāṇatā || tasmāt sva-śabdena uktā api
SV_15006 -pratipatty-āśrayo jaiminiyair varṇyate,
PV_03046 kācid vastu-dvaye kṣaṇe | saṅketena vinā
SV_10117 atra viṣaye. asan-niścaya-phalā api
PV_03334 'rtho 'nubhūyate || yadi buddhis tad-ākārā
VN_01113 nāma bhāvasya janma-vināśayoḥ. śaktiḥ,
PV_03005 matā sā cet saṃvṛtyā astu yathā tathā ||
SV_07224 pratilabhate sa cen na tasya janyaḥ syāt.
PV_02041 tasmād akṣaṇi buddhitaḥ || yādṛśy ākṣepikā
PV_04261 | sandeha-hetutā-ākhyātyā dr̥śya-arthe
PV_03373 anubhavād bhavaḥ | sa ca artha-ākāra-rahitaḥ
V1_00708 -yogya-pratibhāsā pratitiḥ kalpanā. na hi
HB_03312 mūḍha-pratipattāv ity alaṃ prasaṅgena.
SV_13818 kvacit prakāśe 'pi ghaṭa-ādy-anupalabdheḥ.
SV_09919 -abhāvāt phalasya api na asti ity a-samānam.
V2_08109 vaikalyād a-vināśo 'pi syād ity a-vyāptiḥ.
V3_02908 bhedena sā bādhā uktā caturvidhā |
V2_06203 rūpam. na aparāḥ pratiśedha-hetuḥ.
V2_08203 yatra kiñcit pratibaddham a-pratibaddham vā.
SV_09928 yatra kiñcit pratibaddham a-pratibaddham vā.
SV_10217 -avadyam yadi niścaya-pūrvaṃ vyavahared iti
V3_06410 -rūpaṃ vā bhāve bhāvād abhāvataḥ ||51||
SV_16227 -icchā-pravṛttiḥ sattva-sabhāgatā-ādi-vaśāt
PV_04068 -doṣayoḥ || nāntariyakatā sādhye sambandhaḥ
PV_04172 -lakṣaṇa-abhidhā | vyarthā vyāpti-phalā
V3_11607 an-ubhaya-pratipatti-saṃśaya-rūpā
SV_17218 tat-prakāśanaḥ | apauruṣeḥ sā na asti tasya
V2_07204 tat-prakāśanaḥ | apauruṣeḥ sā na asti tasya
V2_08801 vā. kiṃ tu sāmāgrī janikā tat-svabhāvā.
SV_00801 -utpādanam praty ābhimukhyena na vinā rasaḥ
SV_15404 yā eva ca vijātiyayor vyāvṛtti-siddhiḥ
PV_03518 śanaiḥ | viṣaya-antara-saṅcāro yadi
V3_09402 aparasya asya sarvasya abhāvāt. evaṃ tarhi
V3_11707 -anya-saṃsargiṇy ātma-vṛttiḥ sūcitā bhavati.
SV_14726 tan-nāntariyakatā pratyāsattir iti cet. nanu
SV_16606 āgame pramāṇa-antaram anviṣyate, kiṃ tarhi
PV_03296 -anurodhi cet | tat-tulyam vikriyā-vaś cet
V3_10407 iha icchāyām eva sāmārthyam avasthitam iti
sā anubhūyate | na dīrgha-grāhikā sā ca tan na
sā anumānam parokṣāṇām ekāntena eva sādhanam ||
sā anya-kṛte samā || śāstra-abhyupagamāt sādhyāḥ
sā anya-viṣaye 'pi tulyā iti viruddhaḥ syāt. tena
sā anyā cet tām eva sa āśrayaḥ karoti. sā ca a-
sā api – eka-sāmagry-adhīnasya rūpa-āde rasato
sā apy atyanta-an-upakāre na syāt. tasmād vakṛ-
sā apy atra (145a) na hy ayam janana-viśeṣa-
sā apy abhiplavāt || artha-rūpatayā tattvena
sā apy ayuktā eva bheda-a-bheda-vivecane ||145||
sā apy eka-sāmagry-adhīnasya rūpa-āde rasato
sā api cen matiḥ | (299ab) na hi manasā dhyāyato
sā api tattve vyavasthitā | grāhy-upādāna-
sā api tatra pratibaddhā bhāva-abhāvābhyām
sā api tad-rūpa-nirbhāsās tathā-niyata-saṅgamāḥ |
sā api tarhi tad-viśeṣaṇatvena avasthitā vyaktir
sā api tasmān na a-guṇa-darśanāt | api ca asad-
sā api na pratiśedho 'yam nivṛttiḥ kim niśidhyate
sā api na pratiśedho 'yam nivṛttiḥ kim niśidhyate
sā api na bhaven nir-viśeṣāṇām parasparataḥ,
sā api na vācyā, anupalambha eva saṃśayāt,
sā api na vācyā asiddhi-yojanā ||18|| anupalambha
sā api rasa-upādāna-kāraṇa-pravṛtti rūpa-upādāna-
sā api rasa-upādāna-kāraṇa-pravṛtti rūpa-upādāna-
sā api śabda-vyaktir eva. anavasthā evaṃ syāt.
sā api sidhyati saṃsmṛteḥ || bhedena an-anubhūte
sā abhāvam abhāva-vyavahāram vā pratiyoginaḥ
sā abhāvasya prasādhikā | yasya a-pramāṇam sā a-
sā artha-antaram eva na bhavati. tathā hi yogyatā
sā artha-pratyāsatti-nibandhanā || pratyāsattir
sā. asattāyām api iyaṃ pramāṇam eva. na hy asti
sā asty ākāra-viśeṣiṇi | sā bāhyād anyato vā iti
sā asty eva prāg api janmano nirodhād apy ūrdhvam.
sā asti sarvatra ced buddher na anvaya-
sā asya svabhāva-bhūtā yogyatā prāg eva asti iti
sā āsit paścād apy astu tādr̥śi | taj-jñānair
sā iti sūcitam || an-aṅgī-kṛta-vastv-aṃśo
sā idānim tadvatī katham || na arthād bhāvas tadā
sā indriya-jñāne sambhavati, arthasya sāmārthyena
sā iyaṃ trividha-anupalabdhiḥ – siddhe kārya-
sā iyaṃ niyamena upalabdhis tad-vyāpārāc
sā iyaṃ nir-apekṣatā vināśasya kvacit kadācic ca
sā iyaṃ nir-apekṣatā vināśasya kvacit kadācic ca
sā iyaṃ pakṣasya bādhā caturvidhā darśitā tridhā-
sā iyaṃ pratiśedha-viṣayā anupalabdhiḥ prayoga-
sā iyaṃ sattā a-pratibandhinī iti cet, na
sā iyaṃ sattā a-pratibandhinī cet. niyamavatī na
sā iyaṃ a-pravṛtti-phalā proktā. pramāṇam api
sā iyaṃ abhāva-niścaya-phalā vyatireka-sādhany
sā iva a-viśeṣād vā kañcid anugṛhṇāti na aparam
sā iha na iksyate | kevalam śāstra-piḍā iha doṣaḥ
sā uktiḥ sāmārthyād gamyate tataḥ || viruddhatā
sā ubhaya-bahir-bhāve syāt, antar-bhāve katham a-
sā eka-arthatā kutaḥ ||327|| vivakṣayā hi śabda
sā eka-arthatā kutaḥ ||48|| svabhāva-niyame
sā eva anumiyate. sā eva ca sāmāgrī svabhāva-
sā eva anya-kāraṇam | (10'ab) rūpa-upādāna-
sā eva anvaya-sthitir vipakṣa-vyavaccheda-
sā eva artha-dhiḥ kutaḥ || śakti-kṣaye pūrva-
sā eva avasthā ghaṭo 'stu, yathokta-lakṣaṇatvād
sā eva avinābhavaḥ. tata eva anvaya-siddhir iti
sā eva asati pratibandhe na yuktā ity ucyate. na
sā eva āgama-pravṛttir na jñāyata iti cet. svayam
sā eva iyaṃ kim niśidhyate || sarpa-ādi-bhrānti-
sā eva iṣṭa-vastu-svabhāva-anukarṣiṇi proktā syāt.

PV_03017	svayaṃ jñānān nāma-ādy etena varṇitam ||	sā eva iṣṭā arthavatī kena cakṣur-ādi-matir matā |
PV_03348	evam ity ātma-saṃvidah || ity artha-saṃvit	sā eva iṣṭā yato 'rtha-ātmā na dṛṣyate | tasyā
PV_03024	-arthatvān na akṣānām vyarthatā iti cet |	sā eva eka-rūpāc chabda-āder bhinna-ābhāsā matiḥ
V1_03911	pramāṇa-ādi-vyavasthā, vijñapti-mātratāyām	sā eva katham sidhyati. uktam atra – grāhya-
SV_13619	kāryatām prajñāpayati. sā varṇeṣv apy asti.	sā eva ca anyatra api tad-āśrayaḥ, na viśeṣaḥ.
V2_08801	janikā tat-svabhāvā. sā eva anumīyate.	sā eva ca sāmāgrī svabhāva-sthity-āśrayaḥ
PV_03512	ko 'yaṃ janayaty anubandhinim | pūrvā dhiḥ	sā eva cen na syāt sañcāro viśaya-antare || tām
PV_03532	yā eva anantara-hetutā | cetaso grāhyatā	sā eva tato na artha-antare gatiḥ || nānā-eka-
SV_07226	-janane tam apekṣeta. para-bhūtāyām ca asyām	sā eva tato bhavati iti sthiti-vat prasaṅgaḥ.
V2_07801	-vyavahitā kārya-utpatteḥ, sā phalavaty eva.	sā eva tatra anikura-hetuḥ, pūrvaḥ pariṇāmas tad-
HB_03307	dṛṣṭānte 'pi pramāṇa-antara-abhāvāt	sā eva tad-anya-bhāva-upalabdhiḥ sādhyā-dharmasya
V1_03404	-pratyayaḥ, te tasya anubhava iti cet, nanu	sā eva tayoḥ pratyāsattir atra vicāryate –
PV_03208	avabhāseṣv artheṣu yady ekatvaṃ na yujyate |	sā eva tāvat katham buddhir ekā citra-avabhāsini |
V2_05912	-sattayā sādhyate, anya-naimittika-vat.	sā eva tāvad anupalabdhiḥ katham siddhā iti cet,
V2_05405	prāptaḥ, abhāva-vyatireka-lakṣaṇatvād asya.	sā eva tāvad asato na nivṛtṭir iti nivṛtṭer
PV_03463	vyaktir arthasya cen matā || liṅgaṃ	sā eva nanu jñānaṃ vyakto 'rtho 'nena varṇitaḥ |
PV_04222	sādhyād a-sādhyeṣv eva no tataḥ | na iti	sā eva nivṛtṭiḥ kiṃ nivṛtṭer asato matā ||
V3_12106	ity a-sapakṣa eva na asti iti cet, na iti	sā eva nivṛtṭer nivṛtṭir asataḥ katham iṣṭā.
PV_03327	'paraḥ | tasya api tulya-codyatvāt svayaṃ	sā eva prakāśate || nīla-ādi-rūpas tasya asau
V1_03509	'paraḥ | grāhya-grāhaka-vaidhuryāt svayaṃ	sā eva prakāśate ||38|| vyastam hi viśaya-
PV_03324	iti yatra avasāya-dhiḥ | sa tasya anubhavaḥ	sā eva pratyāsattir vicāryate || dṛṣya-darśanayor
V3_11001	-rāgatvād iti cet, na, karuṇayā api vṛtṭeḥ.	sā eva rāga iti cet, iṣṭam na nāma nivāryate.
V3_10904	-ādayaḥ, vaktu-kāmatā-sāmānya-hetutvāt.	sā eva rāga iti cet, iṣṭatvād a-doṣaḥ. nitya-
SV_00904	-ādayaḥ, vaktu-kāmatā-sāmānya-hetutvāt.	sā eva rāga iti cet. iṣṭatvān na kiñcid bādhitam
SV_00911	-rāgatvād iti cet. na, karuṇayā api vṛtṭeḥ.	sā eva rāga iti cet. iṣṭam, a-viparyāsa-
PV_03067	cet pratyakṣasya eva niścayaḥ | viruddham	sā eva vā liṅgaṃ anvaya-vyatirekiṇi || siddham ca
PV_02201	bhūvam iti tṛṣyataḥ || yā eva aham iti dhiḥ	sā eva saha-jaṃ sattva-darśanam | na hy a-pāsyann
PV_04251	|| tat tasyā jananaṃ rūpaṃ anyasya yadi	sā eva sā | na tasyā jananaṃ rūpaṃ tat tasyaḥ
PV_03093	-saṃvidau | tādrśo 'nupalabdheś ced ucyatām	sā eva sādhanam || a-niścaya-karaṃ proktam idrṁkṣa
V3_10408	syāt. tat kim eṣaṃ paraspara-virahena.	sā eva hetur vācyāḥ syāt. tatra ca vastu-
SV_07907	pratipatti-dvāreṇa ca dṛṣyā syāt. vyaṅgyā ca	sā evaṃ prasajyate pradipa-ghaṭa-vat. kathañcit
V3_09310	-dhāna-sadr̥ṣim śabda-viśayam āha, tasya api	sā katham nivṛtṭā a-pracyutā ca. avasthā
PV_03255	| muktvaṃ tam pratipadyeta sukha-ādin eva	sā katham || a-vicinnā na bhāseta tat-saṃvittih
SV_09420	eva arthasya kvacid abhāvān nir-viśeṣaṇā eva	sā. katham abhāvo jñeya-abhidheya-prameyatvaiḥ so
V3_07302	kasyacid arthasya abhāvān nir-viśeṣaṇā eva	sā. katham abhāvo jñeya-abhidheya-prameyatvaiḥ so
V2_05813	hy abhāvaḥ, anupalabdhir upalabdheḥ.	sā katham asattā bhāvasya, upalambha-nivṛtṭyā vā
V3_08404	-bhūtena anyena rasa-ādinā rūpa-ādi-gatiḥ,	sā katham. sā api – eka-sāmagry-adhīnasya rūpa-
SV_00713	-bhūtena anyena rasa-ādinā rūpa-ādi-gatiḥ,	sā katham. sā apy eka-sāmagry-adhīnasya rūpa-āde
V1_00304	vā. yatra prāg dṛṣṭās tatra smṛtim ādadhati.	sā kim a-śabda-liṅgā svayaṃ kathañcid anusmarato
PV_03348	| tasyā buddhi-niveśy-arthah sādhanam tasya	sā kriyā || yathā nivīśate so 'rtho yataḥ sā
PV_04046	|| kaiścit prakaraṇair icchā bhavet	sā gamyate ca taiḥ | balāt tava icchā iyam iti
V3_02009	ācarati. kaiścit prakaraṇair icchā bhavet	sā gamyate ca taiḥ | balāt tava icchā iyam iti
SV_05708	tasmād eka-kāryatā eva bhāvānām a-bhedaḥ.	sā ca a-tat-kārya-viśeṣaḥ (110a) eva tad-anyasya
SV_07202	vā. sā anyā cet tām eva sa āśrayaḥ karoti.	sā ca a-pratibaddhā sāmānya iti kiṃ sāmānyasya
V1_01503	-astamaya-ayogāc ca. buddhir atra vivarteta,	sā ca a-pratyakṣā vivṛtṭā api na prakāśeta. na ca
V1_04101	upalambhaḥ, kiṃ tarhi tad-upalambha-sattayā.	sā ca a-prāmāṇikā na sattā-nibandhanān vyavahārān
SV_16608	tv āgama-pravṛtṭim api na eva sādhyaiṣyati.	sā ca atīndriya-artha-sambaddhā āgama-pravṛtṭir
PV_03371	-ābhāsa-bheditvān na artho jātir a-tadvatī |	sā ca anityā na jātiḥ syān nityā vā janikā katham
SV_12114	idānīntanānām an-upadeśa-pāṭha-a-śakteḥ.	sā ca anyatra apy ekena racite granthe 'nyasya
SV_16112	sa ca paraspara-sahitaḥ kārya-bheda-hetuḥ.	sā ca ānupūrvī varṇānām pravṛtṭā racanā-kṛtaḥ |
SV_13423	sannidhi-mātreṇa sādhanah. vyakty-apekṣaṇāt.	sā ca iyam krama-bhāvinī sad-asatos tulya-upayogā
SV_03822	yad evam eṣā pratibhāti tad-udbhavā,	sā ca iyam saṃvṛtiḥ saṃvriyate 'nayā svarūpeṇa
SV_13521	-abhāvo vyāpti-nityatva-varṇanāt | (260ab)	sā ca iyam ānupūrvī varṇānām deśa-kṛtā vā syāt,
SV_12004	tad-avyabhicāri iti tattvam asya sambandhaḥ.	sā ca utpattir abhivayaktir vā avyabhicāra-āśrayaḥ
V3_06111	bhavanti, yadā eṣāṃ kārya-vṛtṭiḥ syāt.	sā ca upalabdhir eva. upalabhyasya anupalambhena
SV_13624	iti. tasmāt sattā-siddhis tat-sādhanī.	sā ca upalabdhir eva. satyam evaṃ yadi tasya prānī
SV_03820	adhyaśya tān samsrjantī sandarśayati,	sā ca eka-sādhyā-sādhanatayā anya-vivekinām
V3_03706	lakṣaṇam ucyate, kiṃ tarhi vastu-sthityā.	sā ca evam a-śakya-niścayā iti na tat sandigdha-
SV_14113	buddher ayaṃ vibhramaḥ syād ānupūrvī iti.	sā ca katham apauruṣeyī. buddhi-viṭhapanā-
PV_03490	antyā dhiḥ sā anubhūyate | na dīrgha-grāhikā	sā ca tan na syād dīrgha-dhī-smṛtiḥ || pṛthak
HB_03319	-asad-vyavahārāv abhāvam anyasya sādhyataḥ,	sā ca tayor upalabdhī-lakṣaṇa-prāptāv eva asad-
PV_03307	tat-karma-sambandho na prasidhyati ||	sā ca tasya ātma-bhūtā eva tena na artha-antaram
V1_03206	tat-karma-sambandho na prasidhyati ||35||	sā ca tasya ātma-bhūtā eva tena na artha-antaram
V1_03512	-prativedyatvam apy asyām tad-ātmatā eva.	sā ca tādātmyāt svayaṃ prakāśate. tena ātmanah
SV_07128	sthitir hi tasya svarūpa-a-pracyutir eva.	sā ca na āśraya-āyattā nityatvāt. sā apy ayuktā

PV_02253 -duḥkhatam matvā kathitā duḥkha-bhāvanā ||
 V1_01101 kalpanām āviśati. vikalpa-utthāpita
 V2_05202 liṅgasya asati nāstitā tṛtīyam rūpam.
 V1_01506 vikalpasya. sukha-ādi-saṃvedanam ca buddhiḥ.
 SV_16115 svabhāva-viśeṣo varṇānām ānupūrvī ity uktam.
 HB_03507 'bādhā. kiṃ tarhi bādhā-anupalabdhiḥ.
 NB_02030 -pravartanī. tasyā eva abhāva-niścayāt.
 SV_00506 dvitīyā tv atra pramāṇam niścaya-phalatvat.
 PV_04178 viṣaye 'nyasmin vadann āha anyatām śruteḥ ||
 SV_02302 -kālayos tadvattā-itarayor niyama-ayogāt.
 V2_08615 -kālayos tadvattā-itarayor niyama-ayogāt.
 SV_12712 -bhedāt pratipatti-bhedaḥ kārya-bhedaḥ syāt.
 SV_05610 ity an-avadyam etat. nanu dhiḥ kāryam tāsām
 VN_01117 tā avasthā atīśayavatya iti cet, tā avasthāḥ
 SV_05723 sa teṣām tebhyo vivekaḥ śabdena codita iti.
 PV_04246 pravṛttau ca pravartakaḥ || nāntariyakatā
 PV_03210 cintyante viśiryante tathā tathā || kiṃ syāt
 PV_03004 bija-āder ankura-ādiṣu | dṛṣṭā śaktir matā
 SV_09803 tan-niyamaṃ prasādhyā nivṛttir vaktavyā.
 SV_11320 śabdasya yogyatā, kārya-karaṇa-yogyatā-vat.
 PV_04249 -śakti-bhedād dhi vastūnām viśva-rūpatā |
 SV_17429 vipratipatti-sthāne dṛṣṭvā upālabdhā.
 PV_03304 ity ayam | kriyāyāḥ karma-niyamaḥ siddhā
 SV_05008 -ākāra-samāropād bhrāntir iti cet. na tarhi
 V3_07007 svabhāva-hetāv antar-bhavati iti,
 PV_03446 ca jñāte ca iti gatā kathā || atha svarūpaṃ
 SV_15912 buddhis tad-vyaktir iti. yā tu tad-viśayā
 PV_04253 dugdha-vāriṇaḥ | drava-śakter yataḥ kledaḥ
 SV_05112 svabhāva-anukāra-pratyarpaṇena janant.
 V1_00510 bhāve vā sa eva avyabhicāro 'nupalabdher iti
 SV_13522 kāla-kṛtā vā yathā bija-ankura-ādinām.
 PV_03231 yato yataḥ | tad-bheda-unnīta-bhedā
 PV_03451 na utpadyate tasmān na ca tat pratibhāsinī |
 SV_17218 hetuḥ saṅketas tat-prakāśanaḥ | apauruṣeye
 V2_07204 hetuḥ saṅketas tat-prakāśanaḥ | apauruṣeye
 PV_03411 || mandam tad api tejaḥ kim āvṛtter iha
 PV_04006 | yuktyā yayā āgamo grāhyo grāhikā asya api
 V3_00504 pradīpa-abhyupagama-vad iti pratipattir eva
 V3_11003 -bandhāt. ata eva a-viparyāsa-udbhavā
 V3_11806 tad-abhāve 'bhāva-siddhyā vyāptir iti
 V3_08509 kāraṇam samudāyinaḥ | asatsu teṣu
 SV_14620 vyāpāra iti hi tathābhūta-svabhāva-utpattiḥ.
 SV_03710 kvacid arthe 'bhinnā śaktir asti
 PV_03299 jāgrato vā api yā eva dhiḥ sphuṭa-bhāsinī |
 PV_02253 -bhāvanā || sā ca naḥ pratyaya-utpattiḥ
 PV_03091 a-pidhāya ca | pramāṇa-uktir niṣedhe yā na
 PV_03488 -viśaya-a-sthiteḥ || sthāne svayaṃ na naśyet
 SV_10420 nāma evaṃ-vidhāyā anupalabdher abhāva-gatiḥ.
 SV_16011 yato 'yam pratīti-bhedaḥ. satyam asti
 SV_03902 sa eva khalv anya-apohaḥ. tam eva grhṇati
 VN_06605 -antara-nivṛttau dharma-antaram pravartate,
 V1_02107 sukha-ādinām ātma-saṃvittir āviṣṭa-abhilāpā.
 PV_03349 sā kriyā || yathā nivīśate so 'rtho yataḥ
 SV_04823 uktam idam, ayuktaṃ tu uktam, tathā hi na
 SV_15729 aśnute 'nyo na. prayogo yady abhivyaktiḥ
 SV_09826 kāraṇa-sāmagrī yā a-vyavahitā kārya-utpatteḥ
 V2_07801 antyā sāmagrī yā a-vyavahitā kārya-utpatteḥ,
 PV_04092 hetor an-āśrayaḥ || anumānasya bhedenā
 V3_02907 hetu-vyāpāra-viśayaḥ. anumānasya bhedenā
 PV_03334 buddhis tad-ākāra sā asty ākāra-viśeṣiṇī |
 PV_02241 -bhede hi saktir yā eva eka-bhāvinī ||
 V1_01112 tad-akṣa-a-gocaravataḥ | sprṣato 'py asti
 SV_05117 -vad an-anvayāt. api ca, parasya api na
 PV_02034 grdhrān upāsmahe || sādhanam karuṇā-abhyāsāt
 PV_02184 deśa-viśeṣasya tat prāpty-āśā-kṛto nṛṇām |
 sā ca naḥ pratyaya-utpattiḥ sā nairātmya-dṛg-
 sā ca nivartyeta icchayā matiḥ | na artha-
 sā ca niścītā. ante vacanān niścitatvaṃ triṣv api
 sā ca parokṣā iti na anugraha-upaghatāu tataḥ
 sā ca puruṣa-vitarka-vicāra-kṛtā iti na sthita-
 sā ca puruṣasya kvacid bādhā-sambhave 'pi syād
 sā ca prayoga-bhedād ekādaśa-prakārā. svabhāva-
 sā ca prayoga-bhedād viruddha-kāryayoḥ siddhir
 sā ca bheda-a-pratikṣepāt sāmānyānām na vidyate |
 sā ca yogyatā hetu-bhāvāt kim anyat. tasmād eka-
 sā ca yogyatā hetu-bhāvāt kim anyat. tasmād eka-
 sā ca vākyāt. tac ca atīndriyam iti kutaḥ syāt.
 sā ca vibhidyate ||108|| pratibhāvam. tadvat tat-
 sā ca śaktiḥ, kim eko bhāva āhosvin nānā. ekaś
 sā ca śrutiḥ. a-kārya-kṛti-tat-kāri-tulya-rūpa-
 sā ca sādhanam samapekṣate | kārye dṛṣṭir a-
 sā citratā ekasyām na syāt tasyām matāv api |
 sā cet saṃvṛtyā astu yathā tathā || sā asti
 sā cet sidhyati tad-ātma-niyamam arthāt sūcayati
 sā ced artha-antaram kiṃ śabdasya iti sambandho
 sā cen na bhedikā prāptam eka-rūpam idam jagat ||
 sā tam pratyuvāca. paśyata mātāḥ puruṣasya
 sā tat-prasādhanā || arthena ghaṭayaty enām na hi
 sā tat-sāmānya-grāhiṇī. yam eva khalv ākāram iyam
 sā tad udāharanena eva udāhṛtā. sa punar upādhi-
 sā tarhi svayam eva prakāśate | yat tasyām a-
 sā tasya vyaktir iti. mano-vikalpasya tad-
 sā tv ekā eva dvayor api || bhinna-a-bhinnaḥ kim
 sā tu viśeṣa-lakṣaṇa-a-pāṭavāt pratyaya-apekṣiṇā
 sā tena abhāvaṃ pratipādayanti liṅgam eva.
 sā dvividhā api varṇeṣu na sambhavati, vyāpter
 sā dharmino 'neka-rūpatā || te kalpitā rūpa-bhedā
 sā dhīr nir-viśayā prāptā sāmānyam ca tad-a-grahe
 sā na asti tasya sā eka-arthatā kutaḥ ||327||
 sā na asti tasya sā eka-arthatā kutaḥ ||48||
 sā na kim | tanutvāt tejaso 'py etad asty anyatra
 sā na kim || prakṛtasya sataḥ prāg yayiḥ
 sā, na darśana-antara-avasthitasya doṣa-udbhāvanam.
 sā na doṣaḥ. asaty ātma-grahe duḥkha-viśeṣa-
 sā na sidhyati, viparyaye pratibandha-asiddheḥ.
 sā na syād iti gotvād viśānitā ||65|| sānā-
 sā niḥ-svabhāvasya katham syāt. katham idānim
 sā nimittam iti cet. na, śakter vastu-rūpa-a-
 sā nir-vikalpā ubhayathā apy anyathā eva
 sā nairātmya-dṛg-āśrayaḥ | muktis tu śūnyatā-
 sā nyāya-anusāriṇī || ukty-ādeḥ sarva-vit pretya-
 sā paścād apy a-viśeṣataḥ | doṣo 'yam sakṛd
 sā punaḥ katham anumānam. katham ca na syāt,
 sā puruṣa-āśrayā ||301|| tathā hi yo yad-varṇa-
 sā prakṛti-vibhramād vikalpānām vastu-grāhiṇī iva
 sā prakṛtiḥ. yat tad dharma-antaram, sa vikāra
 sā pratyakṣam pramāṇam. na eva sukha-ādayaḥ
 sā prathate tathā | artha-sthites tad-ātmatvat
 sā pravṛtti-yogyā iti niveditam etat, tad-dvāreṇa
 sā prāg eva nirākṛtā ||296|| na hi nityānām kācid
 sā phalavaty eva. sa eva ca tatra ankura-hetuḥ.
 sā phalavaty eva. sā eva tatra ankura-hetuḥ,
 sā bādhā uktā caturvidhā | tatra abhyupāyaḥ kārya
 sā bādhā uktā caturvidhā | sā iyaṃ pakṣasya bādhā
 sā bāhyād anyato vā iti vicāram idam arhati ||
 sā bijam sarva-saktinām paryāyeṇa samudbhave |
 sā buddhiḥ (10abc) ko hi indriya-a-viśayasya
 sā buddhiḥ sāmānyād eva kevalāt ||99|| na hi paro
 sā buddher deha-saṃśrayāt | asiddho 'bhyāsa iti
 sā bhava-icchā āpty-an-āpti-icchoḥ pravṛttiḥ

SV_15117 iti tasmin saty asyāḥ kāraṇe yogye
PV_03273 | grāhya-grāhakatā-abhāvād bhāve 'nyatra api
PV_03381 | bhrāntīyā saṅkalanam jyotir manaskāre 'pi
SV_17520 sati. paraspara-viruddha-arthā katham eka
SV_16009 -a-bhede kārya-bhedo yuktaḥ. tasmād asti
SV_02509 -sambandhināv iti bhūta-vat. tad-darśinyāḥ
PV_03137 vyavadhāne 'pi bhāty a-vyavahitā iva yā ||
PV_03158 na aupacārikaḥ || an-anya-hetutā tulyā
VN_01009 sarva-pramāṇa-nivṛttir anupalabdhiḥ.
SV_13611 rūpa-ānupūrvī vākyaṁ. kiṁ tarhi tad-vyakteḥ.
SV_12218 iti. bhavaty eva. yāyā sāmagryā sambhavati
SV_15803 prayoktā syāt. vyaktiś ca buddhiḥ
SV_11808 -pratītir asya. na hy asati sambandha-viśeṣe
PV_03366 -ākāra-saṅkhyātā pariccheda-ātmatā ātmani |
V1_04301 -ākāra-saṅkhyātā pariccheda-ātmatā ātmani |
PV_03365 -ātmatvāt te yogyāḥ sva-ātma-saṁvidi | iti
V1_04213 -ātmatvāt te yogyāḥ sva-ātma-saṁvidi | iti
HB_01212 -viśeṣa-sambandha-prasaṅgaḥ. evaṁ tarhi
V3_13506 kiṁ tarhi puruṣa-sāmarthya-siddhiḥ.
SV_14111 -vicāra-anukrameṇa eva prativilhitā. na api
SV_13618 eva āśritya lokaḥ kāryatām prajñāpayati.
PV_03165 | śabdāt tad api na artha-ātmā bhrāntiḥ
PV_03362 upaplava-samudbhavā || doṣa-udbhavā prakṛtyā
V1_03908 -samudbhavā ||52|| doṣa-udbhavāt prakṛtyā
V2_06414 -nivṛttim eva pramāṇayan pratikṣipati.
PV_03426 niruddhe 'nubhavaḥ kutaḥ | svaṁ ca rūpaṁ na
PV_03439 vyaktaṁ katham sitam | jñānam vyaktir na
SV_07820 vyakti-śūnyeṣv api pradeśeṣu dṛṣyeta. na ca
V1_01601 tac ca asiddham. vyakto viśaya iti cet, nanu
SV_07813 sāmānyam tasya api vyaktā eva eka
SV_07905 na evaṁ vyaktir viparyayāt. katham hi
SV_00612 prayuḅyate | nimittayor viruddhatva-abhāve
V3_03107 -a-dviṣṭa-a-mūḍhānam pāpa-an-abhyupagamāt.
VN_00702 -vacana-virodho 'pi na asty eva. sahitānam
SV_15011 -antara-vāde 'neka-prakāro doṣaḥ. tena eva
SV_05815 dharmasya kasyacid a-saṁsparśāt. tata eva ca
SV_13622 tarhi yat saty eva bhavati iti sattā-āśrayā.
VN_00823 yā arthakriyā yasminn a-dṛṣṭā punar dṛṣyate
PV_03115 sva-kāraṇa-āśleṣa-karaṇāt kāraṇam kila |
SV_09518 -ubhaya-āśrayaḥ | dharmo viruddho 'bhāvasya
V3_07508 ubhaya-āśrayaḥ | dharmo viruddho 'bhāvasya
PV_02195 -vāhini || vastu-dharma-udaya-utpattir na
PV_04044 | hetur viruddho 'prakṛter no ced anyatra
PV_02242 | sa-doṣatā api cet tasya tatra ātmany api
PV_03218 timira-ādi-vat || a-saṁvidita-tattvā ca
VN_01115 jāyate, na pūrvo vinaśyati iti. yadi
HB_00410 -dharma-bhāva-mātra-anubandha-siddhiḥ.
SV_07201 | astu nāma āśraya-hetukā sthitiḥ sāmānyasya.
SP_00015 yā apy anuvarṇyate | saṅketa-viśaya-ākhyā
PV_03538 na anubhūtam parair yadi | ātma-anubhūtiḥ
SV_14109 bhedaḥ sphoṭena cintitaḥ | kalpanā-āropitā
PV_03423 sva-gocaraiḥ | evam etan na khalv evam iti
SV_10428 -chabda-vyavahārānam upalabhya-anupalabdhiḥ.
SV_05020 vikalpa-lakṣaṇatvāt. vikalpa eva hy a-vidyā.
V1_03009 asya pramāṇasya phalam. prameya-adhigatiḥ.
SV_03903 vikalpānam vastu-grāhiṇī iva pratibhāti.
SV_07517 anyatra darśana-a-sambhavāt | (151ab')
SV_05509 tatra tasya ābhāsaḥ sato 'pi na lakṣyate.
SV_13625 evaṁ yadi tasya prān na sattā siddhā syāt.
PV_02003 -nibandhanam || gr̥hīta-grahaṇān na iṣṭam
PV_03154 | sarvatra vyapadeṣo hi daṇḍy-āder api
PV_04182 -a-prasiddhitaḥ | tattva-anythingam padārtheṣu
V3_09908 -asiddhes tattva-anythingam padārtheṣu
V1_04402 iha vyavahāra-avisamvāda-apekṣayā pramāṇam.
V3_06602 api tatra niyamād a-doṣa iti cet, na, teṣāṁ

sā bhavaty eva. tad yadi nityānam padārthānam
sā bhavet || tasmāt ta āntarā eva samvedyatvāc ca
sā bhavet || sarveṣāṁ api kāryānam kāraṇaiḥ syāt
sā bhavet ||337|| yady eṣa pratiniyamo vācyam
sā bhedavati yato 'yam pratīti-bhedaḥ. satyam
sā bhrāntir iti cet. tad-darśini iti kutaḥ. nir-
sā matir nāma paryanta-kṣaṇika-jñāna-miśraṇāt |
sā mukhya-abhimateṣv api | padārtha-śabdaḥ kaṁ
sā yatra so 'sad-viśaya iṣṭa iti cet, su-kumāra-
sā yathā-sva-varṇa-abhivyakti-pratyaya-kramād
sā yadi syāt, asyāḥ sambhavam pradarśya tad-
sā yasmāt sa phalair yadi yuḅyate | syāc chrotuḥ
sā yuktā. tasyām vā a-nimittāyām tad-viśeṣa-
sā yogyatā iti ca proktaṁ pramāṇam sva-ātma-
sā yogyatā iti ca proktaṁ pramāṇam sva-ātma-
sā yogyatā mānam ātmā meyaḥ phalam sva-vit ||
sā yogyatā mānam ātmā meyaḥ phalam sva-vit ||56||
sā yogyatā mṛd-dravyasya kulālāt. na ca anayoḥ
sā vacanam antareṇa na sidhyati iti sa
sā varṇa-svabhāvā. vastu-svabhāvasya etad-vikalpa
sā varṇeṣv apy asti. sā eva ca anyatra api tad-
sā vāsanā-udbhavā || tasya abhidhāne śrutibhir
sā vitatha-pratibhāsini | anapekṣita-sādharmya-
sā vitatha-pratibhāsini | anapekṣita-sādharmya-
sā viprakṛṣṭeṣv apy asti, na ca te na santy eva.
sā veti ity utsanno 'nubhavo 'khilāḥ || bahir
sā vyaktā ity a-vyaktam akhilam jagat || vyakter
sā vyakty-apekṣiṇī ||155|| yadi hi vyakty-
sā vyaktir buddhir eva. tad-upādhiḥ so 'py
sā vyaktyā a-bhedāt sarvatra-gā yadi | jātir
sā vyañjikā ca syāt sāmānyasya. tat-pratipatti-
sā vyabhicāriṇī ||5|| yathā na śīta-sparśo 'tra
sā vyavasthā snāna-ādinām pāpa-śodhana-vādam
sā śaktir ekā na pratyekam iti samudāya-śabda
sā śabda-śaktir dūṣitā iti na punar ucyate. api
sā śrutir anya-apoha-viśayayā ity ucyate. anya-
sā sattā kutaḥ siddhā yena kāryatām sādhyate. na
sā sattā-bhedaḥ sādhyati, yathā mṛdy a-dṛṣṭā
sā sattā sa ca sambandho nityau kāryam atha iha
sā sattā sādhyate katham ||191|| sattāyām hi
sā sattā sādhyate katham ||62|| sattāyām hi
sā sattva-anurodhini | ātma-antara-samāropād rāgo
sā samā || atha atra dharmī prakṛtas tatra śāstra
sā samā || tatra a-viraktas tad-doṣe kva idānim
sā sarva-apara-darśanaiḥ | a-sambhavād vinā teṣāṁ
sā sarvadā an-atiśayā kim idānim atiśayavad yat
sā sādhyā-viparyaye hetor bādha-pramāṇa-vṛttiḥ,
sā sāmānyād anyā vā syād an-anythingā vā. sā anythingā cet
sā sāsna-āder go-gatir yathā || bhāve bhāvini tad
sā siddhā kuto yena evam ucyate || vyakti-hetv-a-
sā syāt katham vā a-puruṣa-āśrayā ||268|| varṇa-
sā syān na bhedini || na ca anubhava-mātreṇa
sā sva-sannidhānāt sva-nimittān etān sādhyati
sā svabhāvena eva viparyasyati. na evam indriya-
sā hi jñānam, tac ca phalam iti kim idānim
sā hi tad-anythingā-vivekiṣv eva bhāveṣu bhavanti
sā hi buddhir eka-bhāvini vyakty-antaram evam
sā hi varṇa-saṁsthāna-pratibhāsavatī vibhāvayate.
sā hi sattā-siddhir yā asiddhi-pūrvikā. nanu tad
sāmvṛtam dhī-pramāṇatā | pravṛttes tat-
sāmvṛtāt || vastu-prāsāda-mālā-ādi-śabdāś ca anyā
sāmvṛteṣu niśidhyate || anumāna-anumeya-
sāmvṛteṣu pratiśidhyate. anumāna-anumeya-
sāmvvyavahārikasya ca etad pramāṇasya rūpam uktam,
sākalya-a-pratibandha-niyama-a-sambhavāt. na hi

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SV_04403
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SV_03320
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tasmāt pratyakṣe dharmini tat-svabhāva-
-bhavat tasya a-janaka-ātmatām sūcayati. yat-
-sakala-upalambho dhvani-vad upalambha-
-prāptiḥ svabhāva-viśeṣaḥ kāraṇa-antara-
-vikalā mantrān na kurvate. tat tu kasyacit
-lakṣaṇa-prāptir upalambha-pratyaya-antara-
-nivartayitum, na indriya-buddhiḥ, sāmagrī-
-iti na phala-vaikalyam syāt. na hi kāraṇa-
-upalabdhī-yogya-svabhāvāsya anya-hetu-
-a-kāriṇo 'pi pratyaya-vaikalpe syāt.
kasyacid anuṣṭhānād devatā-sannidher a-
'py a-niścita-anya-ākāram ākāra-antara-
-sādhana-antaravāt. yadi pūrva-pakṣa-vādi
-pratibhāsanāt, vyavaccheda-antara-
-śravaṇāt pratipattir dṛṣṭa-prayoga-anusāreṇa
-prāg eva niśiddhatvāt. kāryatā-viśeṣa eva
-sambhave ca na antyaḥ syāt. tataś ca na
-ca rūpaṃ ca pratītya udeti netra-dhīḥ ||
-pāramparyeṇa vā tataḥ siddher an-utpatteḥ.
ity uktam veditavyam. katham na sādhanam.
-vastu-rūpaṃ svalakṣaṇam. anyas tu buddhau
-ātmani jñānam janayati. tathābhūtāsya agneḥ
-tadutpatter iti. etau dvāv anumeya-pratyayau
-tadutpatter iti. etau dvāv anumeya-pratyayau
-tulyam. vyatireka-gateḥ sarvatra tulyatvāt
-api loke pratītir dṛṣṭā. satyam dṛṣṭā, na tu
-etat. nivedayiṣyate ca. tasmād ye viśayāḥ
-artha-apāye 'pi netra-dhīḥ ||6|| arthāsya
-bhedaḥ, tat-sāmarthyāsya tataḥ sarvathā
-niveśanam phala-vat. sa ca śabdaḥ kasmāt
-kadalyoḥ kanda-udbhavaḥ. yatra tu
-iti tatra śabda niyojyate. sa ca | (94'b)
-nivedane | pramāṇam saṃśaya-utpattes tataḥ
-pakṣa-vacanād arthe dṛṣṭaḥ, na niścaya iti
-na khalv anyaj jananam grāhya-lakṣaṇe ||
-abhidhānena bhūta-doṣa-udbhāvanena vā,
-kadācid a-samyak-śravaṇa-pratipatti-śāṅkayā
-arthā, tadā api kiṃ trir abhidhiyate.
-iti punar-vacane nigraha eva iti cet, na,
-na aparān. na ca atra kaścic chabde paroḥṣaḥ
-ādīkam iti cet, duḥkham vata ayam tapasvī
-vijñānam iti vyavahāra-lāghava-arthaṃ kaścit
-||141|| sakṛt sarva-pratīty-arthaṃ kaścit
-ekasminn eka-vacanam iti. asmākaṃ tu
-sambandhād iṣṭam cet sarva-vastunaḥ | etat
-iti sādhya utpattimattvam anityatvam vā
-a-janane nityam a-janana-prasaṅgāt. kārya-
-ghaṭayet. idam eva ca naḥ sukham yat
-abhūta-arthāś ca doṣā na pratipakṣa-
-mārgas tad-abhyāsād āśrayaḥ parivartate ||
-upayogaḥ, a-sambandhāt. na hi kathañcit
-kiṃ tarhy eka-kāryatā |
-śrotr-cetasoḥ || tad eka-vyavahāraś cet
-rūpa-saṅkrāntyā prakāśaḥ samprakāśate ||
-kasyacid abhāva-pratītiḥ, tatra indriya-
-kāraṇeṣv iti teṣāṃ indriya-ādinām vṛtti-
-iti. viśeṣa-a-sambhava etat syāt. sa ca duḥ-
-lakṣayed api. virodha-a-virodhau ca bādhaka-
-| sa eva anupalambhaḥ kiṃ hetv-abhāvāsya
'pi kriyāyām antyāsya tasya eva bhedakāsya
-prati | yad antyam bhedakaṃ tasyās tat-
-sati ca hetv-antara-bhāve pūrvasya hetor a-
-kārye tu kāraka-ajñānam abhāvāsya eva
-te punaḥ sva-viśaye 'py āgamam apekṣya eva

sākalya-paricchedāt tatra an-avakāśā pramāṇa-
-sākalya-vaikalyābhyām ca kāryam bhāva-abhāva-vat
-sākalya-sannidhāna-sādhyam arthaṃ katham sādhyet.
-sākalyam ca. svabhāva-viśeṣo yan na trividhena
-sākalyam na paśyāmaḥ. puruṣānām samāna-dharmatvāt.
-sākalyam svabhāva-viśeṣaś ca. yaḥ svabhāvaḥ satsv
-sākalye 'pi vinivartya go-buddhim aśvam api
-sākalye kārya-vaikalyam yuktam. tasya a-kāraṇatva
-sākalye tad-avyabhicārāc ca upalambhaḥ sattā
-sākalye tu karoty eva. na evam a-kṣaṇikāsya,
-sākalyena virādhānāc ca. sarva-bhramṣe tu
-sākāṅkṣa-buddhi-grāhyam bhinna-śabda-artha-
-sākāṅkṣaḥ syād a-samāpta-vākya eva iti na dūṣaṇa-
-sākāṅkṣatvāc ca. bhedo 'yam eva sarvatra dravya-
-sākāṅkṣatvāt sā a-parisamāpta-tad-arthā viplava
-sākṣāc-chakty-upadhānena jñāna-janakānam vyaktir
-sākṣāt kāraṇam syāt. tasmān na kāraṇāsya
-sākṣāc cej jñāna-janane samartho viśayo 'kṣa-vat |
-sākṣāt tāvat – arthād artha-gateḥ śaktiḥ pakṣa-
-sākṣāt pāramparyeṇa vā tataḥ siddher an-utpatteḥ.
-sākṣāt svabhāva-upadhāna-sāmarthya-rahito 'yukta-
-sākṣād a-janakatvāt. kevalam upādāna-balena eva
-sākṣād an-utpatter a-tat-pratibhāsitve 'pi
-sākṣād an-utpatter a-tat-pratibhāsitve 'pi
-sākṣād arthāpattya vā. tasya asya pakṣa-dharmāsya
-sākṣād ity uktam. uktam etan na punar yuktam,
-sākṣād upayogena vijñānam janayantas tatra param
-sākṣād buddhāv an-upayogāt smṛti-prabodhe ca
-sākṣād vinivṛtteḥ, parampara-upayogāsya atītād
-sākṣād vyaktiṣv eva na niyuḥyate. kiṃ tatra
-sākṣād dhetu-bhedaḥ, tatra rūpa-bhedo 'pi, yathā
-sākṣān na yojyate kasmāt (94c) yadi vyaktau śabda
-sākṣān na sādhanam || sādhyāsya eva abhidhānena
-sākṣān na sādhanam. sādhyā-abhidhānāt pakṣa-uktiḥ
-sākṣān na hy anyathā buddhe rūpa-ādir upakāraḥ |
-sākṣi-pratyakṣam tasya eva anuprabodhāya. tad eva
-sākṣi-prabhṛtinām punaḥ punar brūyāt, api na
-sākṣinām karṇe nivedya prativādi kaṣṭha-a-pratīta-
-sākṣinām yatnena pratipādyatvāt, tad-a-
-sākṣi, yata idam evaṃ niścinumāḥ. prayuñjate nāma
-sāṅketikam icchā-mātra-anurodhinam arthaṃ niyantū
-sāṅketikim śrutim niveśayed yaro rūpa-vijñāna-
-sāṅketikim śrutim | kuryād ṛte 'pi tad-rūpa-
-sāṅketikeṣv artheṣu saṅketa-vaśād vṛttir ity an-
-sāṅkhya-paśoḥ ko 'nyaḥ sa-lajjo vaktum ihate || a
-sāṅkhyāsya svayam vādino 'siddham. tathā svayam
-sātatyā-a-darśanāc ca na te kathañcit kartāra ity
-sātam saṃvedanam iti siddhāḥ sukha-ādayaś cetanāḥ.
-sātmya-bādhinaḥ. tasmān na punar doṣa-utpattiḥ.
-sātmye 'pi doṣa-bhāvaś cen mārgavan na a-
-sādṛṣya-mātreṇa arthānām kenacid ātma-antara-
-sādṛṣyam (108'bc) na hi vāyam artha-jñāne dvāv
-sādṛṣyād a-tad-ābhayoḥ | bhinna-ātma-arthaḥ
-sādṛṣye 'pi hi dhīr anyā prakāśyā na tayā matā |
-sādguṇya-āder upalambha-pratyayāsya eva abhāvāt.
-sādguṇyena upalambha-vṛttim darśayati. tadā hi
-sādhaḥ. yatra ekāsya a-śaktis tatra sarva-
-sādhaka-pramāṇa-vṛtti. te ca atyakṣe na abhimate.
-sādhakaḥ | sato 'pi vastv-a-saṃśliṣṭā a-saṅgatyā
-sādhakaḥ ||22|| anupalambham ca asya pramāṇayata
-sādhakatamatvāt. satsv api indriya-ādiṣv a-
-sādhakatamam matam || sarva-sāmānya-hetutvād
-sādhakatvān nigrāhasthānam. atra api pūrvasya eva
-sādhakam ||201|| svabhāva-abhāve sādhye tad-
-sādhakāś cet. an-āgamād dhūma-āder agny-ādi-

VN_05912 sādhana-abhidhānād dhetvābhāseṣu vā. prakṛta-
 SV_02604 artha-ātmā. sa pratyakṣaḥ, asiddhe dharmiṇi
 HB_03813 rūpam ucyate, yad-darśanād ayam
 VN_05909 -kathā-uparodhinaḥ kāryasya bhāve, tasya sva-
 VN_00315 sādhana-aṅgaṃ bhavati. tasya a-samarthanam
 VN_00414 nyāyaḥ. evam a-samarthanam kārya-hetāv api
 VN_01701 anupalabdhou sādhana-aṅgasya a-samarthanam
 VN_04913 -abhidhānam etat. ata eva ca pratijñāyā na
 VN_03111 iti tatra idam eva nigrāha-adhikāraṇam a-
 VN_02106 tad-upakṣepe 'tiprasaṅgāt. evam a-
 VN_01820 -śakti-vighāta-ādi-hetoḥ. tad apy a-
 VN_04017 pratipādite doṣe prakṛtam parityajya a-
 VN_00104 tan-niṣedha-artham idam ārabhyate. a-
 VN_06111 a-pratīta-pratyayatayā lakṣaṇāt sādhanasya a-
 VN_01706 -ādi-vacanam. tasya ekasya apy a-vacanam a-
 VN_06107 parājaya eva ity uktam abhyupagamyā vādam a-
 VN_04206 tena eva nigrāha iti. tat tulyam sarvasya a-
 VN_05316 api prasaṅga-antara-upakṣepaḥ, tad avāśyam
 VN_06405 vādinaḥ, sarva-doṣa-a-sambhava-pradarśanena
 VN_00314 evam svabhāva-hetu-prayogeṣu samarthitam
 VN_02104 eva. tena jijñāsita-dharma-mātram eva
 VN_01817 vivāda-āśrayasya vāda-prastāva-hetoḥ, sa
 VN_03705 -vṛtīm hetum anityatve bruvāno 'samarthita-
 VN_06404 sva-sādhanād an-utsārayato 'samarthita-
 VN_01716 ca viśaya-upadarśanāya pratijñā-vacanam a-
 VN_01701 upadarśanam samarthanam. evam anupalabdhou
 VN_00109 tad abhyupagamyā apratibhayā tūṣṇim-bhāvāt,
 VN_02902 vādini paro 'naikāntikātam udbhāvayet, a-
 VN_01714 dvitīyasya a-sāmarthyam iti tasya apy a-
 VN_06717 'tra api. yathoktena nyāyena pūrvakasya a-
 VN_02615 nitya-anitya-pakṣa-vṛtter vyabhicārād a-
 VN_01812 -anvaya-āder api dṛṣṭānta-ābhāsasya a-
 VN_04109 -artha-siddhāv ānarthakyam. yad eva kiñcid a-
 VN_00318 sāmārthya-a-pratipādanāt. kārya-hetāv api
 VN_01710 aṅgaṃ pratijñā-upanaya-nigamana-ādi, tasya a-
 VN_05109 prapañca-kathāyām apy a-kathita-eka-artha-
 PV_04024 vā pratijñam sa vadan doṣair na yujyate |
 VN_04106 jabagaḍaḍaṣatvāt jhabhaṅghaḍhadhaṣa-vad iti.
 VN_06003 uttara-pakṣa-vādy evam vikṣipet, tasya api
 VN_03715 vyāpyā, tad-vacanena gamyamānasya tasmāt
 V1_00310 an-anvayāt. na hy atra dṛṣṭānto 'sti,
 V3_13509 -pratibandha iti na dūṣaṇam syāt. na, tasya
 SV_11801 -asiddheṣ ca, tatra apy atīndriyatvena
 SV_15320 na anyatara-prasiddha-sandigdha-vāci, punaḥ
 PV_02007 bhagavān abhūta-vinivṛttaye | bhūta-uktiḥ
 V3_04605 ekānta-vyāvṛtṭyā ca eka-bhāve pratīti-
 V3_04511 abhāvāt. ubhayor ekaṭra bhāve ca pratīti-
 VN_02204 pratiyogy-anapekṣaṇāt siddhy-abhāvasya,
 VN_04908 'vayavo na bhavati, tad vākyam hīnam
 VN_06105 katham hetvābhāsa-antar-bhāvaḥ. a-samarthita-
 VN_02909 a-pratipāditatvāt. pramāṇair a-samarthita-
 VN_05911 -antara-gamana eva antar-bhaved a-samartha-
 VN_02117 pratipādana-a-sāmarthyād vā. na hi duṣṭa-
 VN_02402 para-pakṣaś ca nirākartavyaḥ. nir-doṣe
 VN_02519 hetu-doṣa-udbhāvāna-ādinā pratipakṣa-
 VN_02218 pratipādayanto nyāyam anusareyuh sat-
 VN_02206 utpatter a-parājayaḥ. tasmād ayam a-samartha-
 PV_04029 rūpa-nipāta-iṣṭa-svayam-padaih || asiddha-a-
 V3_01107 svarūpa-nipāta-iṣṭa-svayam-padaih, asiddha-a-
 VN_05306 nigrāhasthānam iti. yadi nāma vādi sva-
 V3_08009 -prāptam vakṣyāmaḥ. vyāvṛtti-prādhānyā-
 VN_03121 na sambhavet, na tadā dvitīyasya kaścit
 VN_01722 -ādi-vacanasya api pratīti-hetu-bhāvād anyāḥ
 VN_03602 doṣa-antara-anapekṣaṇāt. viśeṣeṇa
 PV_04026 api na duṣyati | idānim sādhyā-nirdeśaḥ
 sādhana-a-sambaddha-pratipatteṣ ca nirarthaka-
 sādhana-a-sambhavāt, yathā anityatve sādhye
 sādhana-a-sādhye pravivecyā tasya iṣṭa-artha-
 sādhana-a-sāmarthya-paricchedād eva vikṣepaḥ syāt.
 sādhana-aṅga-a-vacanam tad-vādinaḥ parājaya-
 sādhana-aṅga-a-vacanam tad-vādinaḥ parājaya-
 sādhana-aṅga-a-vacanam tad vādino nigrāhasthānam,
 sādhana-aṅga-bhāva iti. hetu-udāharaṇa-adhikam
 sādhana-aṅga-bhūtāyāḥ pratijñāyāḥ sādhyā-vākye
 sādhana-aṅga-vacanam vādino nigrāhasthānam
 sādhana-aṅga-vacanam vādino nigrāhasthānam, a-
 sādhana-aṅga-vacanam a-doṣa-udbhāvanam ca.
 sādhana-aṅga-vacanam a-doṣa-udbhāvanam dvayoḥ |
 sādhana-aṅga-vacanam iti nigrāhasthānam iti. sva-
 sādhana-aṅga-vacanam. tad api vādino
 sādhana-aṅga-vacanāt. etena adhikasya
 sādhana-aṅga-vādina iti. sa sarvo nirarthaka-
 sādhana-aṅga-viśayatvād dūṣaṇena upadarśyata eva.
 sādhana-aṅga-samarthanāt. na apy uttara-vādino
 sādhana-aṅgaṃ bhavati. tasya a-samarthanam
 sādhana-aṅgaṃ vācyam. na prasaṅga upakṣeptavyaḥ,
 sādhana-aṅgaḥ. tad-vyatirekeṇa aparasya apy a-
 sādhana-aṅgatayā saṃśaya-hetum eva āha iti. yat
 sādhana-aṅgatvān na jayo vādinaḥ, sarva-doṣa-a-
 sādhana-aṅgam apy upādeyam eva. na, vaiarthyāt.
 sādhana-aṅgasya a-samarthanam sādhana-aṅga-a-
 sādhana-aṅgasya a-samarthanād vā. trividham eva
 sādhana-aṅgasya anaikāntikasya abhidhānān
 sādhana-aṅgasya abhidhānam nigrāhasthānam,
 sādhana-aṅgasya asiddhasya hetor abhidhānād eva
 sādhana-aṅgasya upādānān nigrāha-arhaḥ, na
 sādhana-aṅgasya vacanam api vādino nigrāhasthānam,
 sādhana-aṅgasya vacanam, tad eva an-arthakam
 sādhana-aṅgasya samarthanam, yat kārya-liṅgam
 sādhana-aṅgasya sādhana-vākya upādānam vādino
 sādhana-adhikāraṇāyām nānā-artha-sādhyā-ipsāyām
 sādhana-adhikṛter eva hetvābhāsa-a-prasaṅgataḥ ||
 sādhana-an-upādānān nigrāhyata iti. idam apy a-
 sādhana-anantaram uttara pratipattavye tad-a-
 sādhana-antara-abhāva-prasaṅgāt. dṛṣṭānta-
 sādhana-antara-abhāvāt tat-sādhanatve ca
 sādhana-antaratvāt. yadi pūrva-pakṣa-vādi
 sādhana-apekṣaṇāt. tulyam indriya-ādiṣv api iti
 sādhana-apekṣatvād iti. ko hy a-dṛṣṭa-virodhasya
 sādhana-apekṣā tato yuktā pramāṇatā || nityam
 sādhana-abhāvam āha. asya hi dvayasya ekaṭra
 sādhana-abhāvāt pravṛtti-nivṛtṭyoh saṃśayād eva
 sādhana-abhāve 'saty api pratiyogini bhāvāt.
 sādhana-abhāve sādhyā-asiddheḥ. na pratijñā-
 sādhana-abhidhāna evam uktam, an-abhidhāna anya-
 sādhana-abhidhānāt tu jetā api na bhavati iti.
 sādhana-abhidhānād dhetvābhāseṣu vā. prakṛta-
 sādhana-abhidhāne 'pi vādinaḥ prativādinā a-
 sādhana-abhidhāne 'pi vādinaḥ prativādinā doṣa-
 sādhana-abhidhānena ca sva-pakṣa-parityāgaḥ para-
 sādhana-abhidhānena bhūta-doṣa-udbhāvanena vā,
 sādhana-abhidhāyā api pareṇa tathābhāve '-
 sādhana-artha-ukta-vādy-abhyupagata-grahaḥ | an-
 sādhana-artha-ukta-vādy-abhyupagama-grahaḥ ||6||
 sādhana-artha-vivaraṇa-vyājena prasaṅgād
 sādhana-artham hetos trīn pakṣa-dharmān āha.
 sādhana-arthaḥ pratīta-pratipādana-abhāvāt. tasmān
 sādhana-arthaḥ. sa pratijñā-vacane 'pi tulya iti
 sādhana-avayava-anukrama-niyama-vādina udāharaṇa-
 sādhana-avayavaḥ katham || sa-ābhāsa-ukty-ādy-

NB_03121 artha-pratītir iti na pṛthag dr̥ṣtānto nāma
 V3_13203 -pratītir iti na pṛthag dr̥ṣtānto nāma kaścīc
 VN_01720 pratītir an-utpattīḥ, katham na pratijñā
 V3_13310 -rūpa-a-saṃsparśī svatantra eva dr̥ṣtāntaḥ
 VN_01802 pakṣa-dharma-vacanasya api iti tad api na
 VN_03718 iṣṭo bhavati, tathā ca na dr̥ṣtāntaḥ pṛthak
 HB_02703 na pratiṣedha-mātram iha anupalabdhiḥ, tasya
 PV_04171 alam yathāyogaṃ loka eva pravartatām ||
 SV_06815 rūpa-ādi-śabdaiḥ prasiddhā viśiṣṭa-kārya-
 VN_02302 -prakhyāpanam satām tattva-rakṣaṇa-upāyaḥ
 VN_06505 tasya tena bhūta-doṣatve pratipādite
 NB_03055 trayānām rūpānām ekasya api rūpasya an-uktau
 VN_06304 na dvayor ekasya apy atra jaya-parājayau,
 SV_11502 anvayaṃ sādhayeyuḥ. na hy a-pratibaddhas tat-
 VN_05110 -eka-artha-sādhana-adhikaraṇāyām nānā-artha-
 VN_05110 nānā-artha-sādhana-īpsāyām nānā-
 V3_00207 sādhanam. tad-āgama-bādhanāya param prati
 VN_00302 api hetor a-vyāptiḥ. iha api punaḥ
 PV_04055 kena amī siddhānta-viśama-grahāḥ || yadi
 V3_02201 grāhyo dhūmena na analaḥ ||14|| yadi
 V1_01314 artham paśyati darśanāt. atha vā pratyakṣa-
 PV_04008 ye ca sāmānyena apy a-gocarāḥ | sādhya-
 VN_04617 ādriyante yukti-jñāḥ. na ca dāna-ādi-dharma-
 V3_13704 uktam eva dūṣaṇa-ābhāsas tu jātaya iti. tāḥ
 V3_13505 etat. kiṃ tu na arthānām niṣpatty-a-niṣpatti
 VN_06006 -antare vā antar-bhavati. nanu na avaśyaṃ
 VN_05112 dhettv-ādi-bāhulyam vacana-bāhulyam ca
 V3_01008 triṣv anyatama-rūpasya eva an-uktit nyūnatā-
 V3_12805 tad-artha-vicāreṣu viruddhāvabhicārī
 NB_03114 tad-artha-vicāreṣu viruddhāvabhicārī
 V3_04701 -dharma-samāśrayeṇa eva parārthe 'numāne
 VN_06711 ity asiddho hetur iti. evaṃ hi tasya
 VN_06712 pakṣo dūṣito bhavati. so 'n-upasamhr̥tya
 VN_06503 -antaram. atha uttara-vādinam bhūtam
 V3_13502 -ādy-uktiḥ (85a) ye pūrvam nyūnatā-ādayaḥ
 NB_03138 nyūnatā-ādy-uktiḥ. ye pūrvam nyūnatā-ādayaḥ
 VN_02112 doṣam udbhāvayati tadā parājito vaktavyaḥ.
 PV_04149 anyasya dharmiṇo 'pi iti kathyate || sarva-
 V3_06904 sādhye tathā anupalambho dharmo 'sti iti na
 SV_10616 tathā anupalambho 'sya dharmo 'sti iti na
 NB_03124 ghaṭa-vad iti. ete dr̥ṣtānta-ābhāsāḥ sādhya-
 HB_00410 sādhya-dharmasya vastutas tad-bhāvatayā
 HB_00603 asti ity atra eva niyata ucyate. tatra
 NB_03015 sādhana-dharmā yathāsvam pramāṇaiḥ siddha-
 VN_00216 vā tad anityam eva iti sidhyati, tāvatā ca
 V3_00306 -yogyatvāt. tad-upagamād āgamaḥ, tataḥ
 NB_03132 vīta-rāgatva-parigraha-āgraha-yogayoḥ sādhya-
 NB_03131 iti. gautama-ādibhyo rāga-ādimattvasya
 NB_03015 iti pakṣa-dharma-upadarśanam. sarva ete
 HB_02510 kādācitkā bhavanti vyavasthāvamś ca sādhyeṣu
 VN_06209 -arhaḥ, na aparatra sva-doṣa-upakṣepāt, tat-
 VN_02720 āder an-anyatamaḥ. sādhya-sādhanāya upādānāt
 V1_02004 karmaṇy a-viśeṣa-ādhyāi sādhanam ity api
 V3_00601 tu hetau maulasya hetor vyāpya-vyāpaka-bhāva-
 VN_02301 tasmān na jyāyān ayam tattva-rakṣaṇa-upāyaḥ.
 SV_09405 sattā-mātre virodha-abhāvān na iha sattā-
 HB_04001 yato 'pi bhāva-abhāva-vacana-mātreṇa tat-
 HB_03907 yady api bhāva-abhāva-vacana-mātreṇa api tat-
 HB_03904 abhidhānāt. tau hi bhāva-abhāvau tad-abhāva-
 VN_00401 kārya-kāraṇa-bhāva-prasādhanam bhāva-abhāva-
 VN_01713 vā sādharṃyavati vaidharṃyavati ca
 SV_09711 abhāve na bhavet. tad anena dvividhasya api
 SV_06814 -ādi-kārya-samarthā iti yāvat. sāmānya-kārya-
 V3_01410 -ākṣepaḥ. uktam atra – tad-an-ākṣepe kiṃ
 SV_09303 -viśayā eva. tena svabhāvasya eva sādhya-
 sādhana-avayavaḥ kaścīc. tena na asya lakṣaṇam
 sādhana-avayavaḥ. tena na asya lakṣaṇam pṛthag
 sādhana-avayavaḥ. na hi pakṣa-dharma-ādi-vacanasya
 sādhana-avayavaḥ syāt, tadā tad-rūpa-a-sparśane
 sādhana-avayavaḥ syāt. na hi pakṣa-dharma-vacanāt
 sādhana-avayavaḥ syād a-pṛthag-vrtteḥ. yo
 sādhana-asiddher abhāva-vyavahāra-asiddhi-
 sādhana-ākhyāna-sāmarthyāt tad-arthe sādhyatā
 sādhana-ākhyena viśeṣeṇa viśiṣṭas ta evam ucyante.
 sādhana-ābhāsa-dūṣaṇam ca, tad-abhāve mithyā-
 sādhana-ābhāsa-vacanena eva nigṛhita iti. evam
 sādhana-ābhāsaḥ. uktāv apy asiddhau sandeḥ vā
 sādhana-ābhāsena artha-a-pratipādanād bhūta-doṣa-
 sādhana iti. a-saṃskāryatayā pumbhiḥ sarvathā
 sādhana-īpsāyām nānā-sādhana-īpsāyām vā śrotur
 sādhana-īpsāyām vā śrotur hetv-ādi-bāhulyasya
 sādhana-uktes tadā asya a-prāmāṇyāt tat-siddham
 sādhana-upakrame 'navasthā-prasaṅga iti cet. na,
 sādhana ekatra sarvam śāstraṃ nidarśane |
 sādhana ekatra sarvam śāstraṃ nidarśane |
 sādhana eva indriya-dhiyaḥ kalpanā-virahaḥ. yataḥ
 sādhana-cintā asti na teṣv artheṣu kācana ||
 sādhana-codanā-śūnya-kevala-śabda-su-prayogān
 sādhana-dūṣaṇa-lakṣaṇa-jñānād eva a-viśaye '-
 sādhana-dūṣaṇābhyām kriyete, teṣām sarvadā
 sādhana-dūṣaṇābhyām eva sarvasya pratipattiḥ,
 sādhana-doṣa iti ādhikya-punar-vacanayos tulya-
 sādhana-doṣa ity uktam veditavyam. na tarhi
 sādhana-doṣa uktāḥ, śāstra-kāraṇām artheṣu
 sādhana-doṣa uktāḥ. śāstra-kāraṇām artheṣu
 sādhana-doṣa-udbhāvanam, api tu vaktṛ-doṣeṇa api,
 sādhana-doṣa-udbhāvanena pakṣo dūṣito bhavati. so
 sādhana-doṣam kathām pratānayan sva-doṣam paratra
 sādhana-doṣam udbhāvayantam aparo doṣa-ābhāsa-
 sādhana-doṣā uktāḥ, teṣām udbhāvanam dūṣaṇam,
 sādhana-doṣā uktās teṣām udbhāvanam dūṣaṇam. tena
 sādhana-doṣāḥ punar nyūnatvam asiddhir
 sādhana-doṣeṇa pakṣa eva uparudhyate | tathā api
 sādhana-dharma-asiddhiḥ. na tu punar atra ayam
 sādhana-dharma-asiddhiḥ. na punar atra ayam eva
 sādhana-dharma-ubhaya-vikalāḥ. tathā sandigdha-
 sādhana-dharma-bhāva-mātra-anubandha-siddhiḥ. sā
 sādhana-dharma-bhāva-mātra-anvayini sādhya-dharme
 sādhana-dharma-mātra-anubandha eva sādhya-dharme
 sādhana-dharma-mātra-anvayaḥ sādhya-dharmasya,
 sādhana-dharmaḥ, tasmād vastu-sthitir iti ca su-
 sādhana-dharmayoḥ sandigdho vyatirekaḥ. a-
 sādhana-dharmasya vyāvṛttiḥ sandigdha. sandigdha-
 sādhana-dharmā yathāsvam pramāṇaiḥ siddha-sādhana
 sādhana-niyogo na syāt, kāraṇa-śakti-pratiniyame
 sādhana-nir-doṣatāyām hi tad-abhyupagama eva
 sādhana-nirdeśaḥ sa syān na sādhya-nirdeśaḥ.
 sādhana-nyāyam atipatati. krama-bhāva-virodhaś ca
 sādhana-prakāra eṣaḥ. na viparyaya-sādhanam,
 sādhana-prakhyāpanam satām tattva-rakṣaṇa-upāyaḥ
 sādhana-pratiṣedhaḥ. kiṃ tu sa tathā asti kaścīc
 sādhana-pramāṇa-ākṣepa-siddhiḥ, tato 'pi jñānam
 sādhana-pramāṇa-vṛttir ākṣipyate. anyathā tayor
 sādhana-pramāṇa-vṛttyā boddhavyau, upāya-antarasya
 sādhana-pramāṇābhyām. yathā idam asmin sati
 sādhana-prayoga ekasya eva abhidhānena siddher
 sādhana-prayogasya gamakatā-lakṣaṇam uktam
 sādhana-prasiddhena ātmanā rūpa-ādi-śabdaiḥ
 sādhana-phalam, an-iṣṭam ca iti. yadi ca na
 sādhana-bhāve 'pi na sādhya-sādhana-saṃsargaḥ.

HB_02812	viṣaya-viṣayi-bhāvaḥ. siddhe hi tayoh sādhyā-	sādhana-bhāve tan-mukhena viṣaya-viṣayi-bhāvaḥ
V1_03305	-sādhanatā-abhāvaḥ, jñāna-amśayos tu sādhyā-	sādhana-bhāvo vyavasthā-āśrayatvāt. vastv-a-
SV_00221	sa ca tad-ātmatvāt. tad-ātmatve sādhyā-	sādhana-bheda-abhāva iti cet. na, dharma-bheda-
V2_05612	sa ca tad-ātmatvāt. tad-ātmatve sādhyā-	sādhana-bheda-abhāva iti cet, na, dharma-bheda-
V3_09907	vyāvṛtti-samāśraya-vyavahāra-bhedāt sādhyā-	sādhana-bheda iti. paramārtha-vicāreṣu tathābhūta
SV_04413	-bheda-bāhulya-codanayā vacana-bhedaḥ sādhyā-	sādhana-bhedaś ca tat-svabhāva-samāśrayair dharma
PV_04079	nirdeśya ity anena eva tad gatam || siddha-	sādhana-rūpeṇa nirdeśasya hi sambhave |
V3_02502	eva nirdeśya ity anena eva gatavāt. siddha-	sādhana-rūpeṇa hi nirdeśa-sambhave sādhyatvena
SV_17325	-antar-gamād ḍṛṣṭa-vad a-ḍṛṣṭa-taṇḍula-pāka-	sādhana-vac ca a-sādhanam uktam. tad-a-sādhanatva
VN_05817	na pratipadyate, tadā nigrhīto vaktavyaḥ.	sādhana-vacana-anantaram prativiṣayam uttare
VN_06310	ekena api tat-sādhana-vighātāt, eka-	sādhana-vacana-vat. yathā ekasya arthasya aneka-
V3_07412	gamayiṣyati || iti. tasmān na agny-ādi-	sādhana-vat sattā-sādhanam apy an-avadyam. a-
SV_09510	dharmaṇaṁ gamayiṣyati || tasmān na agny-ādi-	sādhana-vat sattā-sādhanam apy an-avadyam iti. a-
SV_17324	tulya-rūpatayā phalānām tulya-rasa-	sādhana-vad eka-sthāly-antar-gamād ḍṛṣṭa-vad a-
VN_05107	na pṛthag vācyam. viniyata-pada-prayoge hi	sādhana-vākya ādhikya-doṣa iti punar-vacane 'pi
VN_01710	-nigamana-ādi, tasya a-sādhana-aṅgasya	sādhana-vākya upādānaṁ vādino nigrasthānam,
VN_05017	-arthatvān na pṛthag vācyam. ayam api niyata-	sādhana-vākya eva doṣo vaktavyaḥ, na vistara-
VN_06001	atiprasaṅgāś ca evaṁ-prakārānām a-sambaddha-	sādhana-vākya-pratipatti-bhedānām pṛthañ-
VN_04918	niyama-abhyupagame veditavyam. yatra eka-	sādhana-vākya-prayoga-pūrvako vicāraḥ, tatra
HB_00802	bhāve vā kiṁ prapañca-mālayā iti iyaṅ eva	sādhana-vākya-prayogo jyāyān. atra api na kaścit
VN_03220	samāsa-nirdeśāt, evam api prayoga-darśanād a-	sādhana-vākya-tvāc ca. ata eva na pratijñayā hetor
VN_01718	asaty api pratijñā-vacane yathoktāt	sādhana-vākya bhavaty eva iṣṭa-artha-siddhir ity
HB_00810	'pi prayukto dvitīyam ākṣipati iti na eka-	sādhana-vākya dvayoh prayoga iṣyate, vaiarthāt,
VN_01806	saṁśaya-utpatteḥ. tasmād vyartham eva	sādhana-vākya pratijñā-vacana-upādānaṁ vādino
VN_03009	anaikāntika-codanā iti. atra api pratijñāyāḥ	sādhana-vākya prayoga-pratiśedhāt tad-āśrayas tat
VN_03112	a-sādhana-aṅga-bhūtāyāḥ pratijñāyāḥ	sādhana-vākya prayogaḥ; na virodhas tad-
VN_05015	-vacanam api punaruktaṁ niyata-pada-prayoge	sādhana-vākya yathā pratijñā-vacanam iti. artha-
VN_06301	sva-kaupinaṁ vivṛṇuyād iti. atra api yadi	sādhana-vādinam nigrāha-prāptam uttara-vādī na
VN_06412	nigrhīto vaktavyaḥ. atra api yadi tat-	sādhana-vādinam abhūtair doṣair uttara-vādy
VN_04018	a-sādhana-aṅga-vacanam a-doṣa-udbhāvanam ca.	sādhana-vādino hy upanyasta-sādhanasya samarthane
VN_04005	hetv-antara-cintā kva upayujyate. yadi prak-	sādhana-vādī hetum anaikāntikam uktvā datta-
SV_12412	a-pūrvā eṣā vāco-yuktiḥ. satyaṁ mantra-kriyā-	sādhana-vikalā mantrān na kurvate. tat tu
VN_06310	vaktavyā a-vacane vā nigrāhaḥ, ekena api tat-	sādhana-vighātāt, eka-sādhana-vacana-vat. yathā
VN_03612	-vacana-virodhena vyākhyāta iti. sarva ete	sādhana-virodhā hetvābhāseṣv eva antar-bhavanti
V3_12111	na iha pratanyate. na ca asann ātmā, sattā-	sādhana-vṛtteḥ. sandigdhaḥ syāt. na ca pareṇa
PV_04237	te 'pi tasmād a-jñāta-viplavāḥ || sattā-	sādhana-vṛtteś ca sandigdhaḥ syād asan na saḥ |
SV_12409	na sarve puruṣā mantra-kāriṇaḥ. tat-kriyā-	sādhana-vaikalyāt. yadi tādrśaiḥ satya-tapaḥ-
VN_01518	-ātmanā niṣpanna-avasthāyām iva kiṁ jāyate.	sādhana-vaiphalyam ca, sādhyasya kasyacid abhāvāt.
V3_01401	saṁhata-para-arthakriyā-upagamād eṣāṁ	sādhana-vaiphalyam. tasmād an-ukto 'pi icchayā
NB_03131	-dharmayoḥ sandigdho vyatirekaḥ. sandigdha-	sādhana-vyatireko yathā - na trayī-vidā
SV_09304	eva sādhyā-sādhana-bhāve 'pi na sādhyā-	sādhana-samsargaḥ. tau na pratijñā-artha-eka-deśo
SV_04508	||85|| tam tathā eva samāśrītya sādhyā-	sādhana-samsthitiḥ | paramārtha-avatārāya
PV_04015	| na arthe tena tayor na asti svataḥ	sādhana-samsthitiḥ || tat pakṣa-vacanam vaktur
PV_04064	sādhanam | sarvatra tena utsannā iyaṁ sādhyā-	sādhana-samsthitiḥ || viruddhayor eka-dharmaṇy
PV_03315	'mśayoḥ | tad-vyavasthā-āśrayatvena sādhyā-	sādhana-samsthitiḥ || sarva-ātmanā api sambaddham
V3_02214	sādhanam | sarvatra tena utsannā iyaṁ sādhyā-	sādhana-samsthitiḥ ||21|| ity antara-ślokaḥ.
V3_00901	| na arthe tena tayor na asti svataḥ	sādhana-samsthitiḥ ||4|| artha eva hy artham
SV_04514	dharma-bhedaḥ prakalpyate ||88|| sādhyā-	sādhana-saṅkalpe vastu-darśana-hānitaḥ | bhedaḥ
VN_06311	-vacana-vat. yathā ekasya arthasya aneka-	sādhana-sad-bhāve 'py ekena eva tat-siddher na
SV_14016	tasya an-upayogāt. prayoga ity api iṣṭa-	sādhana-samartha-utpādanam eva samāna-jātiya-
SV_12419	-satya-śaktayaḥ sarva-bhāvinyāḥ. tat-	sādhana-sampradāya-bheda-vad guṇa-antara-sādhanāny
SV_12424	apy evaṁ-bhūto yādṛśo 'yam a-sambhavat-tat-	sādhana-sampradāyo na iti nyāyaḥ. na a-ḍṛṣṭa-
SV_16518	yāni na enam upaliyante. yathā ayaṁ tat-	sādhana-sambhave 'py asya viśeṣas tathā anyasya
SV_11412	-sādhane 'bhimate 'rthe sarva-sādhyā-	sādhana-sādhāraṇasya śabdasya iṣṭa-vyaktim eva
VN_06110	tad api hi pratipādita-artha-viparyayatvāt	sādhana-sāmarthya-an-abhidhānam. a-pratīta-
HB_03505	-siddhir iti vyartho hetuḥ. bādhāyām api	sādhana-sāmarthya-abhāvāt. a-niyame na ca
V3_04706	vai viparyaya-prāptyā eva dūṣaṇam, kiṁ tarhi	sādhana-sāmarthya-vighātāt. tathā hi na
VN_03620	sa ca hetuḥ saty asati gotve '-prasādhitā-	sādhana-sāmarthyaḥ saṁśaya-hetutvād anaikāntika
HB_03801	puruṣeṇa hetv-antara-nidarśanena utkīlita-	sādhana-sāmarthyas tāni vastūni tāms ca puruṣāms
SV_09515	-parigrahaḥ kāryaḥ, san-mātra-āśraye 'pi	sādhana-sāmarthyāt. na sādhyatve, vaiphalyāt. api
V3_07505	-parigrahaḥ kāryaḥ, san-mātra-āśraye 'pi	sādhana-sāmarthyāt. na sādhyatve, vaiphalyāt. api
VN_02703	etat pratijñā-antaram nāma nigrasthānam	sādhana-sāmarthyē 'py a-parijñānāt. sa hi
SV_11305	sa pauraṣeyo vitatho 'pi syāt. śīla-	sādhana-svarga-vacanam tad anyathā samayena
PV_04204	||sati vā pratibandhe 'stu sa eva gati-	sādhanaḥ | niyamo hy avinābhāvo '-niyataś ca na
V3_05601	||38|| sati vā pratibandhe 'stu sa eva gati-	sādhanaḥ | niyamo hy avinābhāvo '-niyataś ca na

PV_04195 | vivādād bheda-sāmānye śeṣo vyāvṛtti-
V3_04907 | vivādād bheda-sāmānye śeṣo vyāvṛtti-
SV_11411 sarvasya vācakāḥ. tathā na sarvaḥ sarva-
HB_00501 'bhāve 'bhāvaś ca, pratyakṣa-anupalambha-
SV_15226 paśyamaḥ. na ca a-viruddha-vidhiḥ pratiśedha-
V3_11306 tu viruddha-vad dhetur api pṛthag iṣṭa-
V3_11307 -a-viśeṣo darśitaḥ. tata eva tad-viparyaya-
SV_13423 -sādhyeśv artheṣu. na ca sannidhi-mātreṇa
SV_03820 saṃsrjantī sandarśayati, sā ca eka-sādhya-
V1_03305 -nimittayoḥ pratiśiddhaḥ. sakṛd-bhāve sādhya-
PV_03315 vyartham na ca syāt krama-bhāvitā || sādhya-
VN_04613 artha-pratyāyane kaścīd atīśayaḥ. na dharmā-
PV_04185 'tra sa eva a-śliṣṭa-bheda-dhiḥ | sādhyāḥ
V3_10005 'tra sa eva āśliṣṭa-bheda-dhiḥ | sādhyāḥ
V3_09804 bhedāt sādhyasya dharmināḥ sva-sādhane
SV_17325 -pāka-sādhana-vac ca a-sādhanam uktam. tad-a-
SV_13807 -ādiṣv api prasaṅgāt. tatra dṛṣṭa-virodhād a-
VN_01801 katham na sādhanam. kevalasya a-sāmarthyād a-
V3_03701 'nyo 'sti viśeṣaḥ pratyakṣasya, ya ekānta-
VN_01006 vyavacchede sarvadā anupalambhasya eva
SV_15219 gaty-antara-abhāvād iṣṭa-artha-siddhes tat-
SV_04826 kim na iṣyete, vyāvṛtter a-vastutvena a-
PV_04026 pratijñātvaṃ prasajyate || siddha-ukteḥ
V2_05307 darśayitum, tad-bhāva-hetu-bhāvayor darśana-
V3_04503 iṣṭa-an-iṣṭa-prakāśanayor a-pratipatti-
SV_01618 kim iti prativyūḍho 'nupalambhasya a-
PV_03278 yan na evaṃ tad-vibheda-vat | sidhyed a-
V1_02611 yan na evaṃ tad-vibheda-vat | sidhyed a-
HB_03804 iti kim atra brūmaḥ. puruṣa-pratibhā-kṛte ca
V1_00310 dṛṣṭānto 'sti, sādhana-antara-abhāvāt tat-
SV_09620 anyā gatir asti. tasmān na sattā sādhyate.
V3_08002 anyā gatir asti. tasmān na sattā sādhyate.
V3_10504 vyavahāra-upanītasya sādhya-dharmināḥ
NB_03040 svarūpeṇa eva iti sādhyatvena eva iṣṭo na
NB_03041 na punas tad iha sādhyatvena eva iṣṭam,
NB_03054 bhavanti. evaṃ siddhasya, asiddhasya api
V3_01109 yathā – śrāvāṇaḥ śabda iti, asiddham api
V3_02312 api pratijñā syāt. nipāta-vacanena
PV_04070 -dṛṣṭānta-hetu-vādaḥ prasajyate || uktayoḥ
V3_11304 a-bhedāt. na hy ayam ābhyām sādhya-viparyaya-
NB_03091 -bhāvāt. na hy ayam ābhyām sādhya-viparyaya-
SV_15520 hi samayatve hi mantrāṇaṃ kasyacit kārya-
PV_04154 || a-viśiṣṭasya ca anyasya sādhye siddha-
SV_08708 yathā a-bheda-a-viśeṣe 'pi na sarvaṃ sarva-
SV_15012 ca, na apauruṣeyam ity eva yathārtha-jñāna-
PV_04064 || sarvān arthān samī-kṛtya vaktuṃ śakyam na
V3_02213 0|| sarvān arthān samī-kṛtya vaktuṃ śakyam na
PV_03093 | tādrśo 'nupalabdheś ced ucyatām sā eva
PV_04204 | niyamo hy avinābhāvo 'niyataś ca na
PV_02282 | dayayā śreya ācaṣṭe jñānād bhūtaṃ sa-
PV_02019 | aulūkyasya yathā bauddhena uktam mūrty-ādi-
PV_03062 jāyate | sā anumānaṃ parokṣāṇaṃ ekāntena eva
PV_04171 | hetv-ādi-lakṣaṇair vyāpter an-āśaṅkyam ca
PV_02280 | tāyāt tattva-sthira-a-śeṣa-viśeṣa-jñāna-
PV_03278 | sidhyed a-sādhanatve 'sya na siddham bheda-
PV_04016 | pramāṇaṃ saṃśaya-utpattes tataḥ sāksān na
SV_08709 | tathā bheda-a-viśeṣe 'pi na sarvaṃ sarva-
V1_02611 | sidhyed a-sādhanatve 'sya na siddham bheda-
SV_15318 | tan-nīścaya-phalair jñānaiḥ sidhyanti yadi
V3_05602 | niyamo hy avinābhāvo 'niyataś ca na
V3_09102 | trairūpya-asiddhi-sandeha prapattṛṇām a-
V3_09704 | aulūkyasya yathā bauddhena uktam mūrty-ādi-
V3_01003 ca smṛti-samādhānaṃ tad-vacasi iti tad eva
V3_10109 -sādhya-vyatireka-vyāvṛtti-rūpaṃ katham
SV_04607 iṣṭa-an-iṣṭayoḥ. tena ayam iṣṭa-an-iṣṭayoḥ
sādhanaḥ || na hi svabhāvād anyena vyāptir
sādhanaḥ ||34|| svabhāva-kāryayor eva ātma-
sādhano 'saṅkarāt kārya-kāraṇatāyāḥ. tatra
sādhanaḥ kārya-kāraṇa-bhāvaḥ, tasya siddhiḥ.
sādhano yuktaḥ, atiprasaṅgāt. na ca ekatra
sādhano vācyaḥ syāt. ekasya eva tu vacanena
sādhano viruddho 'py eka eva. prayoga-bhedāt tu
sādhanaḥ. vyakty-apekṣaṇāt. sā ca iyaṃ krama-
sādhanatayā anya-vivekināṃ bhāvānāṃ tad-vikalpa-
sādhanatā-abhāvaḥ, jñāna-aṃśayor tu sādhya-
sādhanatā-bhāvaḥ sakṛd-bhāve dhiyo 'mśayoḥ | tad-
sādhanatā mithyā-vṛtti-codanebhyāḥ saṃskṛtebhyo
sādhanatām nītas tena asiddhaḥ prakāśitaḥ ||
sādhanatām nītas tena asiddhaḥ prakāśitaḥ ||78||
sādhanatva-asiddher hetu-bhāvena asiddha ucyate.
sādhanatva-nyāyaś ca pūrvam eva uktaḥ. uktaṃ ca
sādhanatvam iti cet. iha api virodha-abhāvaḥ kena
sādhanatvam iti cet, tat tulyaṃ pakṣa-dharma-
sādhanatvaṃ vyavasthāpayati, yatas tad-viśeṣa-
sādhanatvāt. anupalambhād eva tad-abhyupagame sa
sādhanatvāc ca līngasya vyartham anvaya-darśanaṃ
sādhanatvāc cet, tat tulyaṃ jāteḥ, tadvataḥ
sādhanatvāc cet parasya api na duṣyati | idānīm
sādhanatvāt. dvi-rūpaṃ tarhi līngam. na, anvaya-
sādhanatvāt, viparīta-sandigdha-pratipatti-śruti-
sādhanatvād iti. katham a-sādhanam vyatirekaṃ
sādhanatve 'sya na siddham bheda-sādhanam ||
sādhanatve 'sya na siddham bheda-sādhanam ||26||
sādhanatve kim idānīm vastutaḥ sādhanam a-
sādhanatve ca nidarśana-anavasthā-prasaṅgāt. na,
sādhanatve punar asyāḥ sāmānyena tan-mātra-
sādhanatve punar asyāḥ sāmānyena tan-mātra-
sādhanatve pratijñā-artha-eka-deśatvam uktam.
sādhanatvena api. yathā śabdasya anityatve sādhye
sādhanatvena abhidhānāt. svayam iti vādinā. yas
sādhanatvena abhimatasya, svayaṃ vādinā tadā
sādhanatvena iṣṭam yathā asiddhau hetu-dṛṣṭāntau,
sādhanatvena iṣṭasya pratikṣepād a-doṣa iti cet,
sādhanatvena no ced īpsita-vādataḥ | nyāya-
sādhanatvena bhidyate. na hi iṣṭa-uktayoḥ
sādhanatvena bhidyate. na hi iṣṭa-uktayoḥ
sādhanam | (292ab) yuktaṃ. yady ete mantrāḥ
sādhanam | gurutva-adhogatī syātām yady asau syāt
sādhanam | tathā bheda-a-viśeṣe 'pi na sarvaṃ
sādhanam | dṛṣṭo 'nyathā api vahny-ādir a-duṣṭaḥ
sādhanam | sarvatra tena utsannā iyaṃ sādhya-
sādhanam | sarvatra tena utsannā iyaṃ sādhya-
sādhanam || a-nīścaya-karaṃ proktaṃ idṛkṣa-
sādhanam || aikāntikatvaṃ vyāvṛtter avinābhāva
sādhanam || tac ca abhiyogavān vaktuṃ yatas
sādhanam || tasya eva vyabhicāra-ādau śabde 'py
sādhanam || na pratyakṣa-parokṣābhyām meyasya
sādhanam || pūrva-avadhāraṇe tena pratijñā-
sādhanam || bodha-arthatvād gamer bhāya-śaikṣa-a-
sādhanam || bhinna-ābhaḥ sita-duḥkha-ādir a-
sādhanam || sādhyasya eva abhidhānena
sādhanam ||173|| yad uktam. katham taj-janaka-
sādhanam ||26|| bhinna-ābhaḥ sita-duḥkha-ādir a-
sādhanam ||290|| tathā ca uktam. ya eva tu ubhaya
sādhanam ||39|| ity antara-ślokāḥ. nanu yathokta-
sādhanam ||67|| jñāpako hi hetur yad-ātmatayā
sādhanam ||76|| ity antara-ślokāḥ. yā punaḥ
sādhanam. a-khyāpīte viśaye hetu-pravṛtter a-
sādhanam, a-nīścita-tal-lakṣaṇatvāt. tena eva
sādhanam a-sādhanam ca jñātvā tatra pravṛtti-

HB_03804	-kr̥te ca sādhanatve kim idānīm vastutaḥ	sāadhanam a-sāadhanam vā. sa ca hetuḥ svabhāvatas
HB_00506	-lakṣaṇa-prāpta-anupalabdhi-mātra-vṛtti-	sāadhanam anvaya-niścayaḥ, nimitta-antara-abhāva-
HB_03909	sarvatra sattā-vyavasthā eva pramāṇam tat-	sāadhanam anvākarṣati iti. parārthatvāc ca śāstra-
V3_07412	|| iti. tasmān na agny-ādi-sādhanā-vat sattā-	sāadhanam apy an-avadyam. a-parāmṛṣṭa-tad-bhede
SV_09510	|| tasmān na agny-ādi-sādhanā-vat sattā-	sāadhanam apy an-avadyam iti. a-parāmṛṣṭa-tad-
SV_15322	tad ayam vyatirekaḥ saṁśayād a-	sāadhanam. api ca, yatra sādhyā-vipakṣasya
SV_12023	a-kasmād grāhī ca ayam kiṁ punaḥ kvacit	sāadhanam apekṣate. yat pauruṣeya-apauruṣeya-
HB_02913	ca nirarthakam. tasmād anya-bhāvo na	sāadhanam abhāvasya. asti sambandho virodhaḥ, tato
V3_07309	tad ime nir-viśeṣaṇāḥ. teṣv artha-upādānatva-	sāadhanam artha-sattā-mātra-sāadhanam eva, na artha
V2_07001	ime darśanam a-darśanam ca apekṣamānās tat-	sāadhanam avyabhicāram eva pratipādane liṅga-vad
V1_00403	-vat. tasmāt sarvaṁ svato 'siddham anyat	sāadhanam avyabhicāry-ātma-sambandham apekṣata iti
VN_02113	sādhayitum iṣṭasya arthasya viparyaya-	sāadhanam aṣṭādaśa drṣṭānta-doṣās ca. teṣān an-
NB_03043	abhidhānāt. svayam iti vādinā. yas tadā	sāadhanam āha. etena yady api kvacit chāstre
NB_03044	āha. etena yady api kvacit chāstre sthitaḥ	sāadhanam āha: tac-chāstra-kāreṇa tasmin dharmiṇy
SV_10510	anyatra apy anumāne sādhyā-dharmaṇa vyāptam	sāadhanam icchan kim iti drṣṭāntena pratyāyyo
V3_07310	-sattā-mātra-sāadhanam eva, na artha-viśeṣa-	sāadhanam ity apārthakam. anyatra tu tad eva agni-
V1_02003	niṣpādita-kriye karmany a-viśeṣa-ādhāyi	sāadhanam ity api sādhanā-nyāyam atipatati. krama-
V3_00807	anumānam ity arthān na pakṣa-vacanam	sāadhanam ity uktaṁ veditavyam. katham na sādhanam.
PV_04001	a-drṣṭo 'pi svayam paraiḥ | drṣṭaḥ	sāadhanam ity eke tat-kṣepāya ātma-drṅg-vacaḥ ||
PV_03301	ca pratyakṣa-ābham dvidhā uditam || kriyā-	sāadhanam ity eva sarvaṁ sarvasya karmaṇaḥ |
V1_03103	pramāṇam meya-rūpatā ||34|| na hi kriyā-	sāadhanam ity eva sarvaṁ sarvasyāḥ kriyāyāḥ
V2_09305	niścayam āha – prasiddhas tu dvayor api	sāadhanam iti. tatra anvaya-niścayena viruddha-tat
SV_01223	an-āśvāsah. vyatirekas tu siddha eva	sāadhanam iti tathābhāva-niścayam apekṣate.
V2_09508	an-āśvāsah. vyatirekas tu siddha eva	sāadhanam iti tathābhāve niścayam apekṣate.
V3_00908	tu svayam a-śaktam api śaktasya vācakam iti	sāadhanam iṣṭam upacāreṇa. tato hetu-vacana-
V1_04208	-vat. tasmād grāhaka-ākāraḥ svasaṁvidah	sāadhanam iṣṭam, tato 'syās tad-bhāva-
VN_00810	-śabda-ādayo 'pi vyākhyātā yadi tais tat-	sāadhanam iṣyeta. na ca pratyakṣasya an-abhibhave
SV_17325	-vad a-drṣṭa-taṇḍula-pāka-sādhanā-vac ca a-	sāadhanam uktam. tad-a-sādhanatva-nyāyāś ca pūrvam
HB_00712	-niścaya-vad anyeṣāṁ niścaya-utpādānāya ca	sāadhanam ucyate, tatra ayam svayam prameya-
V3_11408	-sāadhanam etat. na eka-kāla-aneka-upakāra-	sāadhanam. upakārasya artha-antaratve '-tad-
V3_01306	na sādhyam an-uktatvād iti cet, yad-vivādena	sāadhanam upanyastam tac cen na sādhyam, kim
NB_03045	uktaṁ bhavati. iṣṭa iti yatra arthe vivādena	sāadhanam upanyastam tasya siddhim icchatā so 'n-
SV_10203	śāstraṁ hi pravartamānam kañcit puruṣa-artha-	sāadhanam upāyam āśritya pravartate. anyathā a-
V3_11408	tathā upayoginām nānā-svabhāva-upakāra-	sāadhanam etat. na eka-kāla-aneka-upakāra-sāadhanam.
SV_16601	tataś ca kevalād artha-pratipatter a-	sāadhanam eva āgamaḥ syāt. kevalād anyato 'py
V3_07310	artha-upādānatva-sāadhanam artha-sattā-mātra-	sāadhanam eva, na artha-viśeṣa-sāadhanam ity
V2_06502	śāstraṁ hi pravartamānam puruṣa-artha-	sāadhanam kañcid upāyam āśritya pravartate,
PV_02034	dūra-darśi ced eta gr̥dhrān upāsmahe ||	sāadhanam karuṇā-abhyāsāt sā buddher deha-
HB_03807	a-tad-dharma-bhāvi ca katham anyadā api	sāadhanam kasyacit. tasmāt svabhāvataḥ sva-sādhyā-
SV_13424	-asatos tulya-upayogā iti dhvanibhir a-śakya-	sāadhanam kāryam. tatra api tathā ity alam anyena.
V1_03103	-sāadhanam ity eva sarvaṁ sarvasyāḥ kriyāyāḥ	sāadhanam, kiṁ tu yā yataḥ. tatra anubhava-mātreṇa
HB_02709	-viṣayā ca upalabdhis tad-abhāvasya kiṁ na	sāadhanam, kiṁ punar anya-bhāva-siddhir eva tad-
PV_03241	a-samādadhat | karmany aindriyam anyad vā	sāadhanam kim iti iṣyate || sakṛd-bhāvaś ca
VN_01723	sa pratijñā-vacane 'pi tulya iti katham na	sāadhanam. kevalasya a-sāmarthyād a-sādhanatvam
PV_02015	śabda-sāmānya-darśanāt | na yuktaṁ	sāadhanam gotvāc vāg-ādinām viṣāṇi-vat || vivakṣā-
V3_09610	śabda-sāmānya-darśanāt | na yuktaṁ	sāadhanam gotvād vāg-ādinām viṣāṇi-vat ||73||
SV_04607	tena ayam iṣṭa-an-iṣṭayoḥ sādhanam a-	sāadhanam ca jñātvā tatra pravṛtti-nivṛtti kuryām
PV_02020	-ādau śabde 'py avyabhicāriṇi | doṣavat	sāadhanam jñeyam vastuno vastu-siddhitaḥ || yathā
SV_16416	yogāt puṁstvād iti puruṣa-atīśaya-pratikṣepa-	sāadhanam tat tv a-gamakam eva. pratikṣepa-sāmānya
PV_03363	sammataḥ | tādātmyād ātmavit tasya sa tasyāḥ	sāadhanam tataḥ || tatra ātma-viṣaye māne yathā
VN_01816	a-pradarśanād a-sāmarthyam. atha vā siddhiḥ	sāadhanam, tad-aṅgam dharmo yasya arthasya vivāda-
V2_05107	tathā sāmānyam ca sādhyam. na ca siddha-	sāadhanam, tad-ayoga-vyavacchedasya asiddheḥ. tat-
V3_00206	parikṣāyā abhyupagama iti na para-upagatena	sāadhanam. tad-āgama-bādhanāya param prati sādhanā
VN_00106	iti na iṣyate ||1|| iṣṭasya arthasya siddhiḥ	sāadhanam, tasya nirvartakam aṅgam, tasya a-
PV_03348	ātmā na dr̥syate | tasyā buddhi-niveśy-arthāḥ	sāadhanam tasya sā kriyā || yathā nivāṣate so
SV_15623	kuryur na vā kadācid an-atīśayāt. sarvasya	sāadhanam te syur bhāva-śaktir yadi idr̥ṣi |
VN_01704	vā sādhyate tena pareṣāṁ a-pratīto 'rtha iti	sāadhanam tri-rūpa-hetu-vacana-samudāyaḥ. tasya
V3_04710	tasmād dhetu-viruddhayor eva niścayāt	sāadhanam dūṣaṇam vā. ta ete nava pakṣa-dharmā
SV_15319	ca uktaṁ. ya eva tu ubhaya-niścita-vāci sa	sāadhanam, dūṣaṇam vā, na anyatara-prasiddha-
V3_00106	-dr̥ṣṭa-artha-grahaṇam āgamāt para-dr̥ṣṭam na	sāadhanam na apy an-arthataḥ ||1|| siddhir iti
V3_00309	san khalv apy arthaḥ pratīty-apekṣaḥ	sāadhanam. na asan pratīti-mātreṇa, yataḥ para-
PV_04006	tyāga-aṅgasya a-pramāṇatā || tat kasmāt	sāadhanam na uktaṁ sva-pratītir yad udbhavā |
V3_06207	prasaṅgāt. saṁvedanam hy ātma-viśeṣād aparā-	sāadhanam, na evam abhāvaḥ. na sva-viṣaya-jñāna-
V1_03110	ity ayam asyāḥ karmaṇi niyamaḥ, tat	sāadhanam. na ca iyam artha-ghaṭanā artha-sārūpyād
V1_00306	-upanayanto 'n-apanayanto vā katham kasyacit	sāadhanam. na ca tebhyo 'rtha-siddhiḥ, teṣāṁ tatra

HB_02903	sādhyate na kevalaḥ, tena na a-samudāya-	sādhanaṃ. na ca līṅga-līṅginor a-sambandho 'nya-
V3_04508	dvayor ekasya vā viparyaye ca ekasya na	sādhanaṃ na dūṣaṇam, tathā-pratipatty-aṅgasya a-
V3_01506	-antara-bhāva-an-abhyupagame sāmānyena api	sādhanaṃ na sambhavati, anyatara-artha-antara-
PV_03301	-sādhanaṃ ity eva sarvaṃ sarvasya karmaṇaḥ |	sādhanaṃ na hi tat tasyāḥ sādhanam yā kriyā yataḥ
V2_04805	na ca anumāna-pratibhāsa eva artha-	sādhanaṃ, niruddhe 'py artha-sādhane vastuni
SV_16409	darśanāt, kṛta-samaya-kāvya-ādi-vat. a-śakti-	sādhanaṃ puṃsām anena eva nirākṛtam ||310||
SV_13924	nir-ihaṃ jagat syāt. śabda-nityatve ca	sādhanaṃ pratyabhijñānam sat-prayoga-ādi yan
V1_01511	-vacaso loke. artha-jñānam ca nāma buddhi-	sādhanaṃ pratyeti na buddhim iti ślāghaniya-
SV_09419	na tathā iha api kvacit sattāyāḥ	sādhanaṃ. pradhāna-ādi-śabda-vācyasya eva
V3_07301	na tathā iha api kvacit sattāyāḥ	sādhanaṃ. pradhāna-ādi-śabda-vācyasya eva
PV_03144	'pi syāc cheṣavac ca idam idr̥śam || yad eva	sādhanaṃ bāle tad eva atra api kathyatām | sāmyād
V3_09805	-bhāvena asiddha ucyate. na hi sa eva tasya	sādhanaṃ bhavati, tad-bhāva-mātra-anuṣaṅgiṇi
PV_03096	-bādhani || yathā vastv eva vastūnām sādhanane	sādhanaṃ matam | tathā vastv eva vastūnām sva-
PV_02119	-cetasām | a-sandhir idr̥śam tena śeṣavat	sādhanaṃ matam || abhyāsenā viśeṣe 'pi laṅghana-
PV_03306	'pi kathaṅcana || tasmāt prameya-adhigateḥ	sādhanaṃ meya-rūpatā | sādhanane 'nyatra tat-karma-
V1_03204	bhāvāḥ | tasmāt prameya-adhigateḥ	sādhanaṃ meya-rūpatā | sādhanane 'nyatra tat-karma-
SV_16413	buddhi-indriya-ukti-puṃstva-ādi	sādhanaṃ yat tu varṇyate | pramāṇa-ābhaṃ
HB_02801	sambandha-abhāvāc ca. anya-bhāvas tāvan na	sādhanaṃ. yat-siddhau yasya na siddhiḥ, tat tasya
V3_00108	svayam a-dṛṣṭam api parair dṛṣṭam	sādhanaṃ, yathā – a-cetanāḥ sukha-ādayo buddhir
V1_03704	artha-pratītiḥ. tasyāś ca viśaya-ākāratā eva	sādhanaṃ, yathā-ākāram asyāḥ prathanāt. artha-
VN_00112	sādhyena vyāptim prasādhyā dharminī bhāva-	sādhanaṃ, yathā yat sat kṛtakaṃ vā, tat sarvaṃ
V3_07902	tathā ca a-gamakativam iti kiṃ kasya	sādhanaṃ, yad-artham avyabhicāraś cintyate.
PV_04033	cet so 'siddha iti tatra iṣṭa-ghāta-kṛt ||	sādhanaṃ yad-vivādena nyastam tac cen na sādhyate
PV_03301	karmaṇaḥ | sādhanam na hi tat tasyāḥ	sādhanaṃ yā kriyā yataḥ || tatra anubhava-mātreṇa
VN_06015	tena ca sva-upagama-upanyāse 'vaśyam	sādhanaṃ vaktavyam, anyathā pareṣām a-pratipatteḥ,
SV_12316	satya-tapaḥ-prabhāvavatām samihita-artha-	sādhanaṃ vacanam. tad adyatve 'pi puruṣeṣu
HB_03804	ca sādhanatve kim idāniṃ vastutaḥ sādhanam a-	sādhanaṃ vā. sa ca hetuḥ svabhāvatas tad-dharma-
VN_00201	'nityaḥ, yathā ghaṭa-ādir iti. atra vyāpti-	sādhanaṃ viparyaye bādhaka-pramāṇa-upadarśanam.
V3_11501	an-ubhaya-kāriṇām ānarthakyāt tādarthya-	sādhanaṃ vipratīṣiddham. tasmād upakurvānāś
SV_01618	'nupalambhasya a-sādhanatvād iti. katham a-	sādhanaṃ vyatirekaṃ sādhyet. mṛdaḥ khalv api
PV_04246	ca pravartakaḥ || nāntariyakatā sā ca	sādhanaṃ samapekṣate | kārye dṛṣṭir a-dṛṣṭiś ca
VN_00421	upalabdhi-lakṣaṇa-prāptasya anupalabdhi-	sādhanaṃ samarthanam, tādr̥śyā eva anupalabdher
SV_02704	eva akhilo guṇaḥ | bhr̥anter niścīyate na iti	sādhanaṃ sampravartate ||45|| iti saṅgraha-ślokaḥ.
SV_12510	astu vedam adhyayanam adhyayana-pūrvatā-	sādhanaṃ. sarvathā anādītā sidhyed evaṃ na a-
V3_00808	sādhanaṃ ity uktaṃ veditavyam. katham na	sādhanaṃ. sāksāt pāramparyeṇa vā tataḥ siddher an
V3_00904	arthe dṛṣṭaḥ, na niścaya iti sāksān na	sādhanaṃ. sādhyā-abhidhānāt pakṣa-uktiḥ
V3_01503	-kula-sthitiḥ. tasmād yāvatiṃ artha-gatiṃ	sādhanaṃ sāmartyena vyāpnoti siddher ākṣepāt,
HB_02808	kaścid bhāva-abhāvayoḥ sambandho yena asya	sādhanaṃ syāt. asti viśaya-viśayi-bhāvāḥ śabda-
V3_01001	vacana-pravṛtṭeḥ sambhavāt tad api tena saha	sādhanaṃ syāt. tasmāt triṣv eva rūpeṣv antar-
V3_13403	ātma-antara-pratiniyamaḥ, yena upamānāt	sādhanaṃ syāt. na hy arthasya kenacit kathaṅcin
PV_04055	ekatra sarvaṃ śāstraṃ nidarśane | darśayet	sādhanaṃ syād ity eṣā loka-uttarā sthitiḥ || a-
V3_02202	ekatra sarvaṃ śāstraṃ nidarśane | darśayet	sādhanaṃ syād ity eṣā loka-uttarā sthitiḥ ||15||
V3_00903	-abhāvāt. tato na pakṣasya hetor vā vacanam	sādhanaṃ svato 'rtha-siddheḥ. saṃśayas tu pakṣa-
V3_00601	-bhāva-sādhana-prakāra eṣaḥ. na viparyaya-	sādhanaṃ, hetor a-pramāṇatvāt. iha api yadi
V3_00604	anayor virodha-asiddheḥ prasaṅga-viparyaya-	sādhanaṃ a-gamakativāt. ekasya bhāve 'vikala-
SV_16417	tat tv a-gamakam eva. pratikṣepa-sāmānyā-	sādhanaṃ a-sambhavāt. na hy atindriyeṣv a-tad-
PV_03314	'pi vā || na iṣṭo viśaya-bhedo 'pi kriyā-	sādhanaṃ dvayor | eka-arthatve dvayaṃ vyartham
V1_01806	niścinvan hi idantayā sukha-duḥkha-	sādhanaṃ prāpti-parihārāya pravartate. na ayaṃ
V3_09803	anityaḥ śabdaḥ śabdatvād iti, so 'pi, sādhyā-	sādhanaṃ bhedāt sādhyasya dharmināḥ sva-sādhane
VN_03016	dravyam ity ukte 'pi gamyate eva sādhyā-	sādhanaṃ virodhaḥ; katham tato 'rtha-antarasya
V3_10302	na punaḥ kutaścid asata ity asti sādhyā-	sādhanaṃ viśeṣaḥ. atra api viśeṣaṇa-upādānam
V1_03303	-jñāna-a-viśeṣād vyavasthā-asiddheḥ. kriyā-	sādhanaṃ viśaya-nānātva-virodhāc ca. a-bhinna-
V3_01101	-doṣa ity uktaṃ veditavyam. na tarhi idāniṃ	sādhanaśya a-tan-nirdeśa-a-nāntariyakatvāt
V2_09209	iti vipakṣe vṛttir āśaṅkhyate. vyatireka-	sādhanaśya a-darśana-mātrasya tasya saṃśaya-
SV_01022	iti vipakṣe vṛttir āśaṅkyeta, vyatireka-	sādhanaśya a-darśana-mātrasya saṃśaya-hetutvāt.
VN_00303	'navasthā-prasaṅga iti cet. na, abhāva	sādhanaśya a-darśanaśya a-pratiṣedhāt. yad a-
VN_06111	-abhidhānam. a-pratīta-pratyayatayā lakṣaṇāt	sādhanaśya a-sādhana-aṅga-vacanam iti
PV_02029	|| prāmāṇyam ca parokṣa-artha-jñānam tat	sādhanaśya ca | abhāvān na asty anuṣṭhānam iti
VN_02806	-ādikaṃ vaktum jānāti, sa kiñcid anukramaṃ	sādhanaśya jānāty eva hi, jānan katham a-vikala-
V3_13601	tu tasmin doṣam udbhāvayan dūṣaka eva tasya	sādhanaśya. tad-ābhāsāś tu jātayaḥ. mithyā-
VN_02307	nivartanam prativādināḥ. atha vā yo na doṣaḥ	sādhanaśya tad-bhāve 'pi vādinā sādhyaitum
HB_00304	'pūrva-artha-adhigama-abhāvāt, arthakriyā-	sādhanaśya darśanāt, a-dṛṣṭasya tat-sādhanaśya
VN_02320	prativādi parājito vaktavyaḥ, pūrva-pakṣe	sādhanaśya nir-doṣatvāt. doṣavati punaḥ sādhanane
VN_02116	prativādināḥ parājaya-adhikaraṇam. tat punaḥ	sādhanaśya nir-doṣatvāt, sa-doṣatve 'pi
PV_04003	pravartate || bādhanaśya āgamasya ukteḥ	sādhanaśya paraṃ prati | so 'pramāṇam tadā

HB_00305
 VN_01709
 VN_04018
 VN_00206
 SV_01724
 VN_01808
 V3_12605
 V3_09209
 PV_04040
 V3_06406
 VN_00211
 V3_01801
 SV_04807
 SV_11714
 V2_07310
 SV_10419
 V2_05302
 SV_04827
 V2_08010
 VN_06404
 SV_09507
 V3_07409
 HB_02901
 V3_01502
 NB_03120
 HB_03203
 PV_04036
 NB_03088
 V3_11303
 VN_03104
 NB_03085
 V3_11209
 PV_02122
 SV_12026
 SV_16411
 SV_12420
 PV_04007
 PV_02218
 SV_16517
 PV_02241
 VN_02804
 SV_04601
 VN_02710
 PV_04056
 V3_02204
 VN_02718
 VN_02717
 VN_02705
 VN_02807
 VN_02720
 VN_00319
 HB_02511
 PV_03289
 V3_06411
 VN_00811
 VN_03118
 V3_06410
 HB_03110
 SV_10201
 SV_10212
 SV_10120
 V2_07301
 SV_13624
 V3_06205
 V3_05707

-sādhanasya darśanāt, a-dr̥ṣṭasya tat-
 -vacanena siddher abhāvāt. atha vā tasya eva
 -udbhāvanam ca. sādhanā-vādino hy upanyasta-
 -viraha-lakṣaṇam hi nir-upākhyam iti. evam
 -anyena api bhavitavyam iti niyama-abhāvāt
 -upādānam vādino nigrahasthānam. atha vā
 ca tad-a-tat-samayavatām a-nīścita-
 'cetanatva-viśiṣṭa-buddhi-pūrvakatva-ādi-
 | pratyākhyāto nirākurvan dharminy evam a-
 | ādyā adhikriyate hetau nīscitena eva
 a-sarva-darśino 'darśanasya abhāva-a-
 na, siddhayā anityatayā tadvataḥ śabdasya
 prayojana-abhāvāt, tad-arthasya anyena
 -kurvanti. tena asya te janyāḥ. jñeya-rūpa-a-
 viṣaya-darśanena prasiddhasya vyavahārasya
 tata eva virodha-gater virodhāc ca abhāva-
 śrāvaṇatvaṃ kutaścīd vyatiricyate, sandeha-
 -sādhanatvāc cet, tat tulyam jāteḥ, tadvataḥ
 -āyatana-lakṣaṇasya vā kṛtakasya anityatā-
 doṣa-abhāsam bruvāṇam uttara-vādinam sva-
 an-aṅgatvāt. tat-pūrvakatve vā kaḥ pratijñam
 an-aṅgatvāt. tat-pūrvakatve vā kaḥ pratijñam
 na, pradeśa-ādi-dharminī-viśeṣaṇasya abhāvasya
 na spr̥ṣet. sa ca nāma tad-āśrayam siddhim
 svabhāvaś ca paraspara-viruddha-arthā-
 tad-vyatirikta-a-śeṣa-vyavaccheda-vyāpti-
 kalpane | na siddhena vināśena tadvataḥ
 iti. tad-iṣṭa-a-samhata-pārārthya-viparyaya-
 iti. tad iṣṭa-a-samhata-pārārthya-viparyaya-
 na asti iti iṣṭa-vyatireka-viparyaya-
 viparyaya-siddhiḥ. etau ca sādhyā-viparyaya-
 iti yāvat. tad etau dvau hetū viparyaya-
 upayukta-śaktinām viśeṣa-an-uttarān prati |
 ayam vākyeṣv evam-prakārāṇam apauruṣeyatva-
 asti kaścīd atīśayavān iti tat-pratikṣepa-
 tat-sādhanā-sampradāya-bheda-vad guṇa-antara-
 yayiḥ pratipatty-akṣa-sambhavau | sādhanaiḥ
 -kurute | guṇa-darśī paritṛṣyan mama iti tat
 kim a-sambhavī dr̥ṣṭaḥ. na hi tat-pratikṣepa-
 | nir-doṣa-viṣayaḥ sneho nir-doṣaḥ
 -a-sambaddham ca idaṃ pratijñam pratijñā-
 pumān vijñāya arthakriyā-kṣamān | tat
 evam-bruvatā pratijñā-antarām pūrva-pratijñā-
 kim asiddhau na sidhyati | hetus tat-
 kim asiddhau na sidhyati | hetus tat-
 iti tad apy ayuktam. na hi pratijñā pratijñā-
 -lakṣaṇatvāt. yad apy uktaṃ pūrva-pratijñā-
 sa hi pūrvasyā anityaḥ śabda iti pratijñāyāḥ
 -vikala-antaḥ-karaṇaḥ pratijñam eva pratijñā-
 kiṃ tarhi hetv-āder an-anyatamaḥ. sādhyā-
 samarthanam, yat kārya-līṅgaṃ karaṇasya
 -śakti-pratiniyame hi kiñcid eva kasyacit
 bhr̥nti-darśanāt | siddha-anumā-ādi-vacanam
 -sādhanī anupalabdhir yadā svayam abhāva-
 an-abhibhave rūpa-an-upalakṣaṇam, yena tat-
 hetava ucyanate, teṣāṃ vikalpena tat-sādhyā-
 ||51|| sā iyam abhāva-nīścaya-phalā vyatireka-
 -prāptasya anupalabdhir abhāva-vyavahāra-
 sādhyat. tatra na śāstra-nivṛttir abhāva-
 vyavasātum. tasmān na sarva-anupalabdhīḥ
 san na upalabhyeta. na punaḥ pūrvā asattā-
 pratyakṣa-nivṛttir eva anupalabdhir abhāva-
 evam bhavati iti. tasmāt sattā-siddhis tat-
 syāt, tad-abhāvo 'py anyena anupalambhena
 sakṛd ācarita-pūrva iti na anyoḥ sambandhaḥ

sādhanasya punaḥ svabhāvasya vikalpena a-
 sādhanasya yan na aṅgaṃ pratijñā-upanaya-nigamana-
 sādhanasya samarthane kartavye tad a-kṛtvā
 sādhanasya sādhyā-viparyaye bādhyā-pramāṇa-an-
 sādhanasya sādhyā-vyabhicāra-āśankā syāt. tena ca
 sādhanasya siddher yan na aṅgam asiddho viruddho
 sādhanā na ekānta-grāhiṇyaḥ syuḥ. tasmād yathā
 sādhanā buddhi-bhuvana-ādinām vyākhyātāḥ. tatra
 sādhanāt || samudāya-apavādo hi na dharminī
 sādhanāt ||50|| ity antara-śloka. tasyāḥ svayam
 sādhanāt, arvāg-darśanena satām api keṣāñcid
 sādhanāt. tathā kasyacid artha-antara-bhūtasya
 sādhanāt, tad-abhyupagamasya ca avāśyam-bhāvitvāt.
 sādhanāt tu jñāna-vaśena kārya-atīśaya-vācinā
 sādhanāt. dvayor apy anupalabdhयोḥ sva-viparyaya-
 sādhanāt. bhavatu nāma evam-vidhyā anupalabdhir
 sādhanāt. vyatirekiṇāś ca sandeha-ayogāt
 sādhanād a-doṣa iti cet, tulyam tad vyāvṛttimataḥ,
 sādhanād a-doṣaḥ, a-tad-rūpasya a-pramāṇatayā
 sādhanād an-utsārayato 'samarthita-sādhanā-
 sādhanād apākaroti. tathā ca āha - līṅgasya
 sādhanād apākaroti. tathā ca āha - līṅgasya
 sādhanād iti cet. syād etat pradeśa-āder dharminyo
 sādhanād upajīvati, na paro dūṣaṇam iti vyaktam
 sādhanād ekatra saṃśayam janayataḥ. tri-rūpo
 sādhanād eva ca prakāra-antara-abhāva-siddhiḥ,
 sādhanād dhvaneḥ || tathā artha-antara-bhāve syāt
 sādhanād viruddhaḥ. sa iha kasmān na uktaḥ.
 sādhanād viruddhaḥ. sa kasmān na uktaḥ. sādhyatā-
 sādhanād viruddho hetur asmābhir ukta eva iti
 sādhanād viruddhau. nanu ca ṛṭīyo 'pi iṣṭa-
 sādhanād viruddhau. nanu ṛṭīyo 'pi iṣṭa-vighāta-
 sādhanānām a-sāmarthyān nityam ca an-āśraya-
 sādhanānām kārya-dharmānām vā kvacid atīśayam
 sādhanāny api prativyūdhāni. buddhi-indriya-ukti-
 sādhanāny api syuḥ. na api sann api sarvo draṣṭum
 sādhanāny artha-śakti-jñāne 'sya tāny alam ||
 sādhanāny upādatte || tena ātma-abhiniveśo yāvat
 sādhanāni kānicid yāni na enam upalīyante. yathā
 sādhanāni ca || etāvad eva ca jagat kva idānīm sa
 sādhanāya āha iti. yo hi prak̥ pratijñam uktvā
 sādhanāya ity artheṣu saṃyojyante 'bhīdhāyakaḥ ||9
 sādhanāya uktaṃ bhavati, kiṃ tarhi viśeṣaṇam.
 sādhanāya uktaḥ kiṃ duṣṭas tatra sidhyati ||
 sādhanāya uktaḥ kiṃ duṣṭas tatra sidhyati ||16||
 sādhanāya ucyanānā pratijñā-antarām bhavati, kiṃ
 sādhanāya uttarām pratijñam āha iti tad apy
 sādhanāya uttarām a-sarvagataḥ śabda iti
 sādhanāya upādādita. upādādātā ca anena pratijñā-
 sādhanāya upādānāt sādhanā-nirdeśaḥ sa syān na
 sādhanāya upādīyate, tasya tena saha kārya-kāraṇa
 sādhanāya upādīyeta na aparam, tasya eva tatra
 sādhanāya eva pūrvayoḥ || sañketa-saṃśraya-anya-
 sādhanāya prayujyate, tadā svarūpeṇa vā
 sādhanāya līṅgam ucyanate. a-pratyakṣatve 'py a-
 sādhanāya vṛtteḥ sāmarthyam anyathā dvitīyasya
 sādhanī anupalabdhir yadā svayam abhāva-sādhanāya
 sādhanī iti viśeṣaṇam ca a-vācyam, anupalabdhī-
 sādhanī. tasya kvacid an-adhikāre 'pravr̥tteḥ.
 sādhanī nivṛtti-nīścayasya. tad iyam. sad-asan-
 sādhanī. yasmāc chāstra-adhikāra-a-sambaddhā
 sādhanī, sakala-kāraṇasya asya artha-sattāyām
 sādhanī. sā ca upalabdhir eva. satyam evam yadi
 sādhanīya ity anavasthānād a-pratipattir eva
 sādhanīyaḥ. tasmād dr̥ṣya-a-dr̥ṣṭī-siddhāv a-

PV_04277	|| a-niścaya-phalā hy eṣā na alam vyāvṛtti-	sādhane	ādyā adhikriyate hetor niścayena eva
V3_06405	|49| a-niścaya-phalā hy eṣā na alam vyāvṛtti-	sādhane	ādyā adhikriyate hetau niścitenā eva
SV_09511	iti. a-parāmrṣṭa-tad-bhede vastu-mātre tu	sādhane	tan-mātra-vyāpinaḥ sādhyasya anvayo na
V3_07501	a-parāmrṣṭa-tad-bhede vastu-mātre tu	sādhane	tan-mātra-vyāpinaḥ sādhyasya anvayo na
SV_04024	eka-pratyavamarśa-artha-jñāna-ādy-eka-artha-	sādhane	bhede 'pi niyatāḥ kecit svabhāvena
PV_02014	|| sādhyena anugamāt kārye sāmānyena api	sādhane	sambandhi-bhedād bheda-ukti-doṣaḥ kārya
V3_09607	||71|| sādhyena anugamāt kārye sāmānyena api	sādhane	sambandhi-bhedād bheda-ukti-doṣaḥ kārya
PV_04277	| ādyā adhikriyate hetor niścayena eva	sādhane	|| tasyāḥ svayaṃ prayogeṣu svarūpaṃ vā
PV_04180	| asiddher jñāpakatvasya dharmy-asiddhaḥ sva-	sādhane	|| dharmā-dharmi-vivekasya sarva-bhāveṣv
V2_06407	| anyathā vyabhicāri syād bhasma iva a-śīta-	sādhane	||34|| ity antara-ślokaḥ. na asattā-
SV_00621	| anyathā vyabhicāri syād bhasmā iva a-śīta-	sādhane	||6|| yas tarhi samagreṇa hetunā kārya-
PV_03306	prameya-adhigateḥ sādhanam meya-rūpatā |	sādhane	'nyatra tat-karma-sambandho na
V1_03205	prameya-adhigateḥ sādhanam meya-rūpatā |	sādhane	'nyatra tat-karma-sambandho na
HB_00512	tatra dṛśya-viṣayatā anupalabdher vyatireka-	sādhane	'pekṣyate. vyatireka-niścayo 'nupalabdhāv
SV_11412	kārya-kāraṇatāyāḥ. tatra pratiniyata-	sādhane	'bhimate 'rthe sarva-sādhyā-sādhana-
V3_09904	liṅgi-pratipādanam. dharmiṇas tu sva-	sādhane	'yaṃ prasaṅgaḥ. sarva-bhāveṣu dharmi-
SV_12618	vākyasya vā. tatra anya-a-viśeṣād varṇānām	sādhane	kiṃ phalaṃ bhavet | (247ab) na hi loka-
V2_04804	-yogyā-viṣayatvād vicāryasya. sukha-duḥkha-	sādhane	jñātvā yathā-arhaṃ pratipitsavo hi kiñcit
V3_11208	kṛtakatva-prayatnānantariyakatve nityatva-	sādhane	tayoḥ sapakṣe 'sattvaṃ vipakṣe bhāvaś ca
V3_13401	-dharmatā dṛṣṭāntena pradarśyeta, kaḥ sādhyā-	sādhane	tasya upayogaḥ, a-sambandhāt. na hi
SV_12622	an-abhyupagamāc ca. teṣāṃ ca apauruṣeyatva-	sādhane	te tulyāḥ sarvatra iti kim anena
HB_01215	'smākam mṛt-samsthānāyor eka-svabhāvatva-	sādhane	tena sahakāriṇaḥ pratyayā na eka-upayoga
V1_00309	-bhāva-anupalabdhi tarhi prabhava-abhāva-	sādhane	na anumānam, an-anvayāt. na hy atra
SV_00919	a-samāropān nir-doṣaḥ. tad-anyena doṣavattva-	sādhane	na kiñcid an-iṣṭam. vaktary ātmani rāga-
VN_02321	sādhanasya nir-doṣatvāt. doṣavati punaḥ	sādhane	na dvayor ekasya api jaya-parājayau,
SV_09619	tad ayaṃ tri-prakāro 'pi dharmāḥ sattā-	sādhane	na hetu-lakṣaṇa-bhāk, na ca anyā gatir
V3_07910	tad ayaṃ tri-prakāro 'pi dharmāḥ sattā-	sādhane	na hetu-lakṣaṇa-bhāk, na ca anyā gatir
VN_06208	tadā apy asāv uttara-a-pratipattyā eva tat-	sādhane	nigraha-arhaḥ, na aparatra sva-doṣa-
VN_01907	na prayujyate, nairātmya-vādinā tu tat-	sādhane	sādhane nrtya-gītyāder api tatra prasaṅgāt.
SV_09513	sādhyasya anvayo na vihanyate ||190||	sādhane	punaḥ sattve svabhāva-viśeṣa-a-
V3_07503	sādhyasya anvayo na vihanyate ||61||	sādhane	punaḥ sattve svabhāva-viśeṣa-a-
V3_07201	sattā-mātre virodha-abhāvān na iha sattā-	sādhane	pratiṣedhaḥ, kiṃ tu tathā asti kaścīd iti
SV_12509	-dravyatva-vat. etena vacana-ādayo rāga-ādi-	sādhane	pratyuktāḥ. astu vedam adhyayanam
VN_02110	prativādinō nigrāhasthānam. vādinā	sādhane	prayukte 'bhyupagata-uttara-pakṣo yatra
HB_03813	rūpam ucyate, yad-darśanād ayaṃ sādhanā-a-	sādhane	pravivecyā tasya iṣṭa-artha-sannidhāpana-
VN_05417	etad artha-antaraṃ nigrāhasthānam iti. tatra	sādhane	yataḥ kutaścīd prasaṅga-ādinā a-
V2_04806	eva artha-sādhanam, niruddhe 'py artha-	sādhane	vastuni tasya a-nirodhāt tataś ca
SV_09403	ca tādrśam ||188|| na sarvathā sattā-	sādhane	viśeṣaḥ sādhitō bhavati. bhāva-mātra-
V3_07109	ca tādrśam ||59|| na sarvathā sattā-	sādhane	viśeṣaḥ sādhitō bhavati. bhāva-mātra-
SV_13721	ity-ādi. tad api na svalakṣaṇāyor a-bheda-	sādhane	samartham. tat-svabhāva-asiddheḥ.
VN_02708	-nirdeśaḥ. na ca pratijñā pratijñā-antara-	sādhane	samarthā iti nigrāhasthānam. atra api na
PV_03096	vā janma-bādhani || yathā vastv eva vastūnām	sādhane	sādhanam matam | tathā vastv eva vastūnām
V3_09804	-sādhanāyor bhedāt sādhyasya dharmiṇaḥ sva-	sādhane	sādhanatva-asiddher hetu-bhāvena asiddha
PV_04154	a-sambhavi || a-viśiṣṭasya ca anyasya	sādhane	siddha-sādhanam | gurutva-adhogatī syātām
SV_00517	-asiddheḥ. ekasya niṣedhena anya-abhāva-	sādhane	siddhā eva anupalabdhiḥ, niṣedhasya
V2_06010	abhāva-asiddheḥ. eka-niṣedhena anya-abhāva-	sādhane	siddhā eva anupalabdhiḥ, niṣedhasya
PV_03425	-bhede dhīr yamala-ādi-vat || dvairūpya-	sādhane	sādhanena api prāyaḥ siddham sva-vedanam |
V3_01411	ca iti. yadi ca na viṣayi-kṛtam eva tat	sādhane	sādhanena, katham atas tat-siddhiḥ. sidhyān vā
V3_08204	kim antar-gaḍunā sāmānyena iti vyāvṛtti-	sādhane	sādhanena darśayati. yas tarhi samarthena hetunā
V1_01404	prāṇinām indriya-buddhir iti kim atra anyena	sādhane	sādhanena. na ca imāḥ kalpanā a-pratisamviditā
PV_04045	| atha vādi-iṣṭatām brūyād dharmi-dharma-ādi-	sādhane	sādhanaiḥ || kaiścīd prakaraṇair icchā bhavet sā
V3_04502	yathāyogaṃ hetv-ādiṣu yathāsvaṃ pratipatti-	sādhane	sādhanair niścitam grāhyam, sandigdha-viparyasta-
PV_04007	sataḥ prāg yaīḥ pratipatty-akṣa-sambhavau |	sādhane	sādhanaiḥ sādhanāny artha-śakti-jñāne 'sya tāny
SV_00219	ity uktam bhavati. tatra dvau vastu-	sādhane	sādhanāv ekaḥ pratiṣedha-hetuḥ. svabhāva-
V2_05609	agnir atra dhūmāt. atra dvau vastu-	sādhane	sādhanāv ekaḥ pratiṣedha-hetuḥ. svabhāva-
NB_02018	vahnir atra dhūmād iti. atra dvau vastu-	sādhane	sādhanau, ekaḥ pratiṣedha-hetuḥ. svabhāva-
V3_13007	svabhāvaś ca paraspara-viruddha-artha-	sādhane	sādhanāv ekatra samśayaṃ janayataḥ. śāstra-kāro
SV_00607	vṛkṣa-abhāvāt. sarvatra ca asyām abhāva-	sādhane	sādhanāyām anupalabdhau dṛśya-ātmanām eva teṣāṃ
V2_06209	iti. sarvatra ca asyām abhāva-vyavahāra-	sādhane	sādhanāyām anupalabdhau dṛśya-ātmanām eva teṣāṃ
NB_02045	nirdeśaḥ. sarvatra ca asyām abhāva-vyavahāra-	sādhane	sādhanāyām anupalabdhau yeṣāṃ svabhāva-viruddha-
HB_03319	siddha-asad-vyavahārāv abhāvam anyasya	sādhane	sādhanāyām anupalabdhau yeṣāṃ svabhāva-viruddha-
SV_01210	na ca eka-anupalambho 'nya-abhāvaṃ	sādhane	sādhanāyām anupalabdhau yeṣāṃ svabhāva-viruddha-
V2_09406	na ca eka-anupalambho 'nya-abhāvaṃ	sādhane	sādhanāyām anupalabdhau yeṣāṃ svabhāva-viruddha-
V3_02703	-eka-artha-samavāyy-anityatva-abhāvam api	sādhane	sādhanāyām anupalabdhau yeṣāṃ svabhāva-viruddha-
V1_04109	-upalambhe so 'py asiddhaḥ samvedanam na	sādhane	sādhanāyām anupalabdhau yeṣāṃ svabhāva-viruddha-

V3_12402	a-sambhavan sva-sambhavena tad-a-sambhavam	sādhayati iti tato vyatirekī varṇyeta. anyathā
SV_17607	tan-nivṛtti-lakṣaṇa-anupalabdhir abhāvam	sādhayati iti, tad asya sarva-viśayatve 'pi vastv
SV_11212	ity eke. kāraṇa-abhāvo hi kārya-abhāvam	sādhayati iti. ya evam-vādinā tāt eva prati.
SV_10429	sā sva-sannidhānāt sva-nimittān etān	sādhayati iti sva-nimitta-sāmagrī-yogyā-
HB_02613	sā abhāvam abhāva-vyavahāraṃ vā pratiyoginaḥ	sādhayati. katham anya-bhāvas tad-abhāvo yena
VN_00412	siddham sat sva-sambhavena tat-sambhavam	sādhayati, kāryasya kāraṇa-avyabhicārāt.
VN_01016	tan-nivṛttis tasya asad-vyavahāraṃ	sādhayati, tat-svabhāva-sattāyās tat-pramāṇa-
SV_11803	-mātra-a-sambhavam tad-vyatirikta-apekṣām ca	sādhayati. tataḥ kārya-dvāreṇa indriya-siddhiḥ.
SV_12221	-pūrvakam adhyayanam sarvasya tathābhāvam	sādhayati. tasya anyathā a-sambhava-abhāvāt.
V3_06611	niyama-bādhanāt. pramāṇam pratiyoginam	sādhayati, bādha punas tata eva iti na pramāṇa-
VN_00823	a-drṣṭā punar drśyate sā sattā-bhedaṃ	sādhayati, yathā mṛdy a-drṣṭā saty udaka-dhāraṇa-
SV_09921	ca bhāva-virodhinī tad-abhāvam svabhāvena	sādhayati. yo hi svabhāvo nir-apekṣaḥ sa yadi
V2_08111	ca bhāva-virodhinī tad-abhāvam svabhāvena	sādhayati. yo hi svabhāvo nir-apekṣaḥ, sa yadi
HB_03316	kārya-vyāpyayor abhāvam abhāva-vyavahāraṃ vā	sādhayati. svabhāva-anupalabdhou tu vyavahāra eva
VN_00304	a-pratiśedhāt. yad a-darśanam viparyayam	sādhayati hetoḥ sādhyā-viparyaye, tad asya
PV_04058	|| svabhāvam kāraṇam vā artho 'vyabhicāreṇa	sādhayan | kasyacid vāda-bādhāyām svabhāvān na
V3_02207	17|| svabhāvam kāraṇam vā artho 'vyabhicāreṇa	sādhayan | kasyacid vāda-bādhāyām svabhāvān na
V3_02008	-anubhava-pratiśiddha-vṛttim balād asti iti	sādhayann adhyakṣa-viruddham ācarati. kaiścit
SV_10123	'nupalabdhitaḥ ||199|| so 'yam asattām	sādhayann anupalabdhī-mātreṇa sarva-arthānām
SV_12616	-vākya-artheṣu. api ca, ayam apauruṣeyatvam	sādhayan varṇānām vā sādhyed vākyaśya vā. tatra
V2_08103	evam-prakṛtayaḥ sva-hetu-prakṛtim evam-rūpām	sādhayantas tathāvidha-janmanām anyeṣām ca
VN_00602	vastu-sattām vastu-bheda-a-bheda-sattām vā	sādhayanti, asatsv api kathañcid atīta-anāgata-
SV_11020	dharmāno vipakṣa-abhibhava-utkarṣa-apakarṣam	sādhayanti jvālā-ādi-vat. te hi vikalpa-prabhavāḥ
SV_06819	ye hetu-phala-viśeṣa-bhūtāḥ kiñcid ekam	sādhayanti sādhyante vā te 'pi sakṛt pratiyaya-
SV_17317	parityajya anyathā prāmānyam vedasya	sādhayitu-kāmaḥ prāha, a-vitathāni veda-vākyaṇi,
SV_01926	iti. kasyacid arthasya pratiśedham api	sādhayitu-kāmena hetor vyāpakasya vā svabhāvasya
V2_10104	iti kasyacid arthasya pratiśedham api	sādhayitu-kāmena hetor vyāpakasya vā svabhāvasya
SV_17427	-dur-avagaha-gahane 'pi nir-atyayatām	sādhayitu-kāmo bandhakim api prāgalbhyena
NB_03054	sādhanatvena abhimatasya, svayam vādinā tadā	sādhayitum an-iṣṭasya, ukta-mātrasya nirākṛtasya
V3_07807	a-vastu-pāratantryāt. yaḥ hi puruṣaḥ	sādhayitum icchati, sa pakṣaḥ. sa yam evam
VN_03302	āha, na tasya apy ekaḥ samuccaya-rūpaḥ	sādhayitum iṣṭaḥ, kiṃ tarhy abhāva eva eka-aneka-
NB_03044	'pi yas tadā tena vādinā dharmāḥ svayam	sādhayitum iṣṭaḥ, sa eva sādhyo na itara ity
V3_10102	pakṣaḥ ko vā vipakṣaḥ. yatra kaścid dharmāḥ	sādhayitum iṣṭaḥ, sa pakṣaḥ. tad-vyatireko
VN_02113	nyūnatvam asiddhir anaikāntikatā vādināḥ	sādhayitum iṣṭasya arthasya viparyaya-sādhanam
VN_02307	yo na doṣaḥ sādhanasya tad-bhāve 'pi vādinā	sādhayitum iṣṭasya arthasya siddher vighāta-
NB_03048	a-nirākṛta iti – etal-lakṣaṇa-yoge 'pi yaḥ	sādhayitum iṣṭo 'py arthaḥ pratiyākṣa-anumāna-
SV_09319	prasādhyamānam viśeṣi-bhavati. na ca viśeṣaḥ	sādhayitum śakyate 'n-anvayāt. yathā āha –
V3_07102	prasādhyamānam viśeṣi-bhavati. na ca viśeṣaḥ	sādhayitum śakyate, an-anvayāt. yathā āha –
SV_16608	a-samarthaṃ tv āgama-pravṛttim api na eva	sādhayiṣyati. sā ca atīndriya-artha-sambaddhā
SV_13421	-sākalya-sannidhāna-sādhyam arthaṃ katham	sādhayet. ko hi viśeṣo 'tyanta-anupalambhe sad-
HB_02707	pramāṇena siddhas tad-abhāva-vyavahāraṃ	sādhayet, tat-siddhi-siddho vā tad-abhāva iti na
SV_10201	sarva-arthānām pramāṇa-traya-nivṛtṭiyā	sādhayet. tatra na śāstra-nivṛttir abhāva-sādhanī.
SV_13622	-āśrayā. sā sattā kutaḥ siddhā yena kāryatām	sādhayet. na hy asiddhāyām asyām evam bhavati iti.
SV_01619	iti. katham a-sādhanam vyatirekam	sādhayet. mṛdaḥ khalv api kaścid caitanyam an-
VN_03101	yadi hetuḥ sādhyā-dharma-viparyayam	sādhayet. yadi hy upalabdhī-lakṣaṇa-prāptatvena
SV_02002	hi katham ekasya nivṛttir anyasya nivṛttim	sādhayet. yukta-upalambhasya tasya ca
V3_02004	iti na anayor bhedaḥ. atha vādino 'pi iṣṭim	sādhayet sādhyā-dharma-vat, sādhyā-samudāya-eka-
HB_03512	sa kiṃ kvacid bādhāyām api satyām sādhyam	sādhayed yena asyā na abhāva-nirṇayam prati
SV_12616	ca, ayam apauruṣeyatvam sādhyam varṇānām vā	sādhayed vākyaśya vā. tatra anya-a-viśeṣād
HB_03310	anupalambhena siddho 'bhāva-vyavahāraṃ	sādhayen mūḍha-pratipattāv ity alam prasaṅgena.
SV_11501	tat-pratinīyama-saṃsādhyam tad-anvayam	sādhayeyuḥ. na hy a-pratibaddhas tat-sādhanā iti.
VN_02801	sa syān na sādhyā-nirdeśaḥ. udāharaṇa-	sādharmya-ādeś ca hetu-lakṣaṇasya a-sarvagatve
SV_02613	guṇa-antaram | śuktau vā rajata-ākāro rūpa-	sādharmya-darśanāt ||44|| yadi drṣṭa-sarva-
PV_03360	ekam anekam vā rūpaṃ teṣām na vidyate ||	sādharmya-darśanāl loke bhrāntir nāma upajāyate |
V1_03904	ekam anekam ca rūpaṃ teṣām na vidyate ||50||	sādharmya-darśanāl loke bhrāntir nāma upajāyate |
PV_03362	sā vitatha-pratibhāsinī | anapekṣita-	sādharmya-dṛg-ādis taimira-ādi-vat || tatra
V1_03909	sā vitatha-pratibhāsinī | anapekṣita-	sādharmya-dṛg-ādis taimira-ādi-vat ||53|| ity
VN_03516	doṣaḥ, na vaidharmye, abhimatatvāt.	sādharmya-drṣṭānte ca viparīta-dharmavati
SV_14005	iti viruddham eva. na, a-bhinna-janmanaḥ	sādharmya-vipralambhād bhrāntiyā dīpa-ādiṣu bhāvāt.
HB_00612	vyatirekeṇa ca vyāpti-pradarśana-lakṣaṇau	sādharmya-vaidharmya-prayogau. atra sāmartyād
VN_02316	-eka-deśa ity asiddha-udbhāvanam, sarvāṇi	sādharmya-vaidharmya-sama-ādini jāty-uttarāṇi ity
V3_00709	siddhau tu syāt, yathā tādrṣam rūpa-	sādharmyam kvacid abhisamīkṣya āhuḥ – eṣa piṇḍo
VN_03603	-avayava-anukrama-niyama-vādinā udāharaṇa-	sādharmyam hetu-lakṣaṇam viruddhe drṣṭānte na
NB_03008	kaścid bhedaḥ. anyatra prayoga-bhedāt. tatra	sādharmyavat-prayogaḥ – yad upalabdhī-lakṣaṇa-
NB_03035	prayogayor na avāśyam pakṣa-nirdeśaḥ. yasmāt	sādharmyavat-prayoge 'pi – yad upalabdhī-lakṣaṇa

VN_01712	vyartha-abhidhānāt. anvaya-vyatirekayor vā	sādharmyavati vaidharmyavati ca sādhana-prayoga
NB_03005	tad dvididham. prayoga-bhedāt.	sādharmyavad vaidharmyavac ca iti. na anayor
V2_07511	veditavyam. dvididho hi hetuḥ prayogataḥ	sādharmyavān vaidharmyavāms ca. na anayor
V1_00410	a-vipralambha-artham. tad yathā-dṛṣṭa-	sādharmyāt tathā prasādhitam na anumeyatām
V2_06513	arthe phalasya ānantarya-abhāvād a-tat-phala-	sādharmyāt tad-viparyāsa eṣaḥ. vyavahitānām api
SV_01520	hetavaḥ puruṣā yena vacana-ādeḥ kiñcin-mātra-	sādharmyāt sarva-ākāra-sāmyam anumīyeta, sarva-
V2_09809	puruṣāḥ, yena vacana-ādeḥ kiñcin-mātra-	sādharmyāt sarva-ākāra-sāmyam anumīyeta, sarva-
PV_04267	mohād atra an-anubruvan | kevalam siddha-	sādharmyāt smāryate samayaṃ paraḥ || kārya-
V3_05711	mohād atra an-anubruvan | kevalam siddha-	sādharmyāt smāryate samayaṃ paraḥ ||42|| kārya-
PV_04214	yukto dehe na sambhavaḥ || bhinne 'pi kiñcit	sādharmyād yadi tattvaṃ pratīyate | prameyatvād
SV_10306	arthe phalasya ānantarya-abhāvād a-tat-phala-	sādharmyād viparyasto 'pavadeta api, na tāvatā
VN_03515	-ativṛtteḥ. dṛṣṭānta-virodho hi pratijñāyāḥ	sādharmye doṣaḥ, na vaidharmye, abhimatatvāt.
V2_07513	iti svārthe 'py anumāne vibhajya ucyate.	sādharmyeṇa api hi prayoge 'rthād vaidharmya-
NB_03026	atra ca asti dhūma iti kārya-hetoḥ prayogaḥ.	sādharmyeṇa api hi prayoge 'rthād vaidharmya-
SV_09714	kaścīd bhedo 'nyatra prayoga-bhedāt.	sādharmyeṇa api hi prayoge 'rthād vaidharmya-gatiḥ.
NB_03128	-anvayaḥ, yad anityaṃ tat kṛtakam iti.	sādharmyeṇa dṛṣṭānta-doṣaḥ. vaidharmyeṇa api –
V3_13305	-anvayaḥ – yad anityaṃ tat kṛtakam iti.	sādharmyeṇa. vaidharmyeṇa api – parama-aṇu-vat
HB_00609	kṛtakatvasya. tasya dvidhā prayogaḥ,	sādharmyeṇa vaidharmyeṇa ca, yathā – yat sat,
SV_09712	uktaṃ veditavyam. dvididho hi prayogaḥ	sādharmyeṇa vaidharmyeṇa ca. yathā āhur eke,
SV_03721	iti na tu kham ity eva. khasya artha-antara-	sādhāraṇa-rūpa-a-parāmarṣena kha-śabda-pravṛtti-
SV_16403	ca, so 'pi tādṛśaḥ prabhāvavān eva an-anya-	sādhāraṇa-śaktitvād iti puruṣa-viśeṣa eva
V3_10609	vyatirekasya. asiddhau, yathā caturvidhaḥ	sādhāraṇaḥ pakṣa-dharma-prabhede nirdiṣṭaḥ.
SV_08909	buddhiḥ kriyate. tasmād yo 'sya ātmā an-anya-	sādhāraṇo yaṃ puras-kṛtya puruṣo viśiṣṭa-
V1_01603	pratibandha-abhāvāt. artha-ātmanaś ca	sādhāraṇatvād anya-buddher apy anumāna-prasaṅgaḥ.
V3_12406	ity asādhāraṇa-anaikāntika eva prāna-ādiḥ.	sādhāraṇam api khalu prameyatvam a-saṃskṛta-
V3_10810	āsādita-vidyā-āśrama-phalaḥ, yaḥ strī-sūdra-	sādhāraṇam api vivekaṃ na avagāhate. tasmād
SV_08320	-udbhavaḥ ||165|| tat-kāryam aneka-sahakāri-	sādhāraṇam eka-viśeṣa-apāye 'pi na bhavati. punar
SV_06711	codane 'tigauravaṃ syāt. na ca asya an-anya-	sādhāraṇam rūpaṃ śakyam codayitum. na apy asya
SV_11412	-sādhane 'bhimate 'rthe sarva-sādhya-sādhana-	sādhāraṇasya śabdasya iṣṭa-vyaktim eva samaya-
VN_03509	dṛṣṭānte yadi pakṣa-dharmasya vṛttir an-anya-	sādhāraṇā prasādhyate, viruddhas tadā hetvābhāsaḥ.
SV_11418	prayuktāḥ saṅkīryante, tādṛśā eva sarva-	sādhāraṇāḥ santaḥ kvacit tair viniyamitās tattva-
V3_07705	a-vastūnām api buddhyā vyavasthāpanāt	sādhāraṇāḥ santi, te 'py etena vyākhyātāḥ. sa ca
VN_03510	prasādhyate, viruddhas tadā hetvābhāsaḥ.	sādhāraṇāyām a-prasādhyate vā tad-vṛtti-niyame
HB_00405	-sādhya-artha-vāñchāyām nānā-yogakṣematvāt.	sādhāraṇe hi kārye na teṣāṃ sāmārthya-bhedaḥ,
SV_15314	na hi iyam anupalabdhir adṛśya-ātmasv abhāva-	sādhikā ity uktam. tena yat kiñcin mithyā-artham
HB_03401	-lakṣaṇa-prāptāv eva asad-vyavahārasya	sādhikā iti, katham tayoḥ parokṣe 'rthe prayogaḥ.
HB_03308	tad-anya-bhāva-upalabdhiḥ sādhya-dharmasya	sādhikā iti dṛṣṭānta-anavasthāyām a-pratipattiḥ.
HB_03217	-bhāva-viśayā punar upalabdhis tad-abhāvasya	sādhikā iṣṭā eva na punar liṅgatvena eva, tatra
VN_03720	'rthas tasya hetāv antar-bhāvād dhetunā eva	sādhita iti na dṛṣṭāntasya prthak kiñcit
V3_07109	||59|| na sarvathā sattā-sādhane viśeṣaḥ	sādhito bhavati. bhāva-mātra-viśeṣaṇo 'rtho 'sti
SV_09403	||188|| na sarvathā sattā-sādhane viśeṣaḥ	sādhito bhavati. bhāva-mātra-viśeṣaṇo 'sti kaścīd
V3_07207	yathā-kathañcid api viśeṣitas tat-svabhāvaḥ	sādhito bhavati. sa ca tathā na anveti. yad api
SV_09410	an-anvayaḥ | sattāyām tena sādhyāyām viśeṣaḥ	sādhito bhavet ||189|| sa hi dharmī pradhāna-
V3_07205	an-anvayaḥ | sattāyām tena sādhyāyām viśeṣaḥ	sādhito bhavet ||60|| sa hi dharmī pradhāna-
SV_13315	abhāvaṃ pratyeti. yadi hi samarthāḥ syus tat-	sādhitam tad upalabhyeta. tat-svabhāvā eva punaḥ
SV_12915	vaktā vibhāvayati. kevalam evaṃ yadi syāt	sādhu me syād iti kalyāṇa-kāmatā-mūḍha-matir
VN_01918	samartha iti parājitaḥ syād iti. sabhyaḥ	sādhu-sammatānām viduṣāṃ tattva-cintā-prakāraḥ.
V3_01102	pakṣasya lakṣaṇam vācyam. vācyam,	sādhya-a-sādhya-viparyayaṇa vipratipatti-darśanāt
PV_04151	-viśeṣānām svarūpasya ca dharmiṇaḥ | bādhā-	sādhya-aṅga-bhūtānām anena eva upadarśitā ||
V3_02305	-doṣayoḥ sva-sādhye cintyatvāt. tasya sva-	sādhya-an-uparodhe 'pi śāstra-uparodhād virodhe
V3_10207	tu kathita eva. na hy a-vipakṣa-śāñkāyām	sādhya-abhāva-vyavaccheda-artham hetur ucyate. na
V3_07802	kaṃ punar atra bhavān vipakṣam pratyeti.	sādhya-abhāvam. katham idāniṃ hetur a-vipakṣa-
HB_03506	a-niyame na ca bādhakaṃ pramāṇam syāt	sādhya-abhāvasya ca sambhava iti na a-bādhāyāḥ
SV_01218	atra api vivakṣita-a-śeṣa-pakṣi-karaṇe hetoḥ	sādhya-abhāve 'nupalambho 'sti iti katham
V2_09503	apy upayukta-vyatirikta-pakṣi-karaṇe hetoḥ	sādhya-abhāve 'nupalambho 'sti iti katham
HB_00510	abhāva asiddheḥ. an-uddiṣṭa-viśayaṃ punaḥ	sādhya-abhāve 'bhāva-khyāpanam pratibandha-mātra-
SV_00205	sattvam iti siddhe 'pi vijātiya-vyatireke	sādhya-abhāve 'sattva-vacana-vat. sāmārthyād artha
HB_00113	sattvam iti siddhe 'pi tad-abhāve vyatireke	sādhya-abhāve 'sattva-vacana-vad dharmi-dharma-
VN_00306	bādhakaṃ pramāṇam ucyate. evaṃ hi sa hetuḥ	sādhya-abhāve 'san sidhyet, yadi tatra
HB_00508	-vyāpaka-anupalabdhibhyām dṛśya-viśayābhyām	sādhya-abhāve hetv-abhāva-siddhiḥ, uddiṣṭa-
NB_03029	vaidharmyeṇa apy anvaya-gatiḥ. asati tasmin	sādhya-abhāve hetv-abhāvasya asiddheḥ. na hi
SV_09716	vaidharmye 'py anvaya-gatiḥ, asati tasmin	sādhya-abhāve hetv-abhāvasya sandehād iti
V2_07602	vaidharmyeṇa apy anvaya-gatiḥ, asati tasmin	sādhya-abhāve hetv-abhāvasya sandehād iti
V3_10011	hetur ucyate, tadā katham. tatra api	sādhya-abhāvo vipakṣa iti tad-vyatirekaḥ sādhya-
HB_03503	sāmārthyam a-bādhayā eva sādhya-siddheḥ,	sādhya-abhāvo hi bādhaka-pramāṇa-vṛtti-niyata ity

V3_00905	dr̥ṣṭaḥ, na nīscaya iti sākṣān na sādhanam.	sādhyā-abhidhānāt pakṣa-uktiḥ pāramparyeṇa na apy
PV_04086	a-nirākṛtena iṣṭa-śrutir a-vyāpti-bādhanā ||	sādhyā-abhyupagamaḥ pakṣa-lakṣaṇam tesv a-pakṣatā
V3_02603	iṣṭa-śrutir a-vyāpti-bādhanā ||23||	sādhyā-abhyupagamaḥ pakṣa-lakṣaṇam tesv a-pakṣatā
V3_02808	-antara-gamanād avasādaḥ syāt. sa ca ayam	sādhyā-abhyupagamaḥ pratyakṣa-artha-anumāna-āpta-
SV_13404	sameti. tad iyaṃ samasta-pada-vākya-rūpa-	sādhyā-artha-pratītir a-samasta-bhāgeṣu dhvaniṣu
HB_00405	-prāmānya-prasaṅga iti cet, na, kṣaṇa-viśeṣa-	sādhyā-artha-vāñchāyāṃ nānā-yogakṣematvāt.
HB_00309	tad eva hi nila-svalakṣaṇam tathāvidha-	sādhyā-arthakriyā-kāri. tac ca tena ātmanā
HB_00311	-kāla-bhāvino nila-vikalpasya viśayeṇa nila-	sādhyā-arthakriyā sādhyate. tasmād an-adhigata-
PV_04059	ca anyas taṃ nāntariyakam īpsitaiḥ |	sādhyā-arthair hetunā tena katham a-pratipāditaḥ |
V3_02210	ca anyas taṃ nāntariyakam īpsitaiḥ |	sādhyā-arthair hetunā tena katham a-pratipāditaḥ |
PV_04168	-a-vivecane || prāg-asiddha-svabhāvavāt	sādhyā-avayava ity asat | tulyasiddhāntatā te hi
HB_03808	sādhanam kasyacit. tasmāt svabhāvataḥ sva-	sādhyā-avinābhāvinor vihita-lakṣaṇayoḥ kārya-
VN_03516	-dr̥ṣṭānte ca viparīta-dharmavati vastutaḥ	sādhyā-avyabhicāre 'pi hetor na avyabhicāra-
V3_10107	asiddham, yad-arthaṃ hetur ucyate. na vai	sādhyā-asiddhi-mātreṇa sarvo vipakṣaḥ, kiṃ tarhi
VN_01703	vādino nigrahasthānam, a-samarthane tasmin	sādhyā-asiddheḥ. atha vā sādhyate tena pareṣām a-
VN_04908	na bhavati, tad vākyaṃ hīnaṃ sādhanā-abhāve	sādhyā-asiddheḥ. na pratijñā-nyūnaṃ hīnaṃ tad-
V3_01202	prakaraṇāt, yathā samhatānām pārārthye	sādhyā ātma-arthatvam. tad an-uktam api icchayā
PV_04029	-grahaḥ | an-ukto 'pi icchayā vyāptaḥ	sādhyā ātma-arthavan mataḥ || sarva-anya-iṣṭa-
V3_13306	- parama-aṇu-vat karma-vad ākāṣa-vad iti	sādhyā-ādy-a-vyatirekiṇaḥ. tathā sandigdha-
NB_03129	- parama-aṇu-vat karma-vat ākāṣa-vad iti	sādhyā-ādy-a-vyatirekiṇaḥ. tathā sandigdha-sādhyā
VN_01811	nigrahasthānam a-samartha-upādānāt. tathā	sādhyā-ādi-vikalasya an-anvaya-a-pradarśita-
V3_13301	karma-vat parama-aṇu-vad ghaṭa-vad iti	sādhyā-ādi-vikalāḥ. sandigdhas ca - rāga-ādimān
V3_11602	anvaya-vyatirekayoḥ sandehād anaikāntikaḥ,	sādhyā-itarayor ato 'nīscayāt. na apy a-
NB_03108	anvaya-vyatirekayoḥ sandehād anaikāntikāḥ.	sādhyā-itarayor ato nīscaya-abhāvāt. evam eṣām
SV_00416	upalabdher abhāvo 'py anyayā anupalabdhyā	sādhyā ity anavasthānād a-pratipattiḥ syāt. atha
PV_04139	-virodhanāt || anyathā evaṃ-vidho dharmāḥ	sādhyā ity abhidhānataḥ | tad bādham eva manyeta
VN_02312	an-iṣṭo 'pi vādino dharmāḥ, śāstra-upagamāt	sādhyā iti tad-viparyāsenā virodha-udbhāvanam. na
V3_01906	iti. śāstra-upagamāt sarvas tad-dr̥ṣṭaḥ	sādhyā iti syād āśānkā-sambhavaḥ. vipratipattis
PV_04024	-rūpasya eva an-uktir nyūnatā uditā ||	sādhyā-uktiṃ vā pratijñāṃ sa vadan doṣair na
PV_04025	apy eka-jātiye saṃśaya-āvahā | anyathā sarva-	sādhyā-ukteḥ pratijñātvaṃ prasajyate || siddha-
PV_04028	na nyāya iti sūcitam || gamya-arthatve 'pi	sādhyā-ukter a-sammohāya lakṣaṇam | tac catur-
SV_09506	na punas tathā asya upanyāsa-pūrvako 'nvayaḥ	sādhyā-ukter iha an-āṅgatvāt. tat-pūrvakatve vā
V3_07408	punas tathā asya upanyāsa-pūrvako 'nvayaḥ,	sādhyā-ukter iha an-āṅgatvāt. tat-pūrvakatve vā
SV_09505	-pradeśa-ayogaṃ vyavacchinatti iti sa tathā	sādhyā ucyate. na punas tathā asya upanyāsa-
V3_07407	-pradeśa-ayogaṃ vyavacchinatti iti sa tathā	sādhyā ucyate. na punas tathā asya upanyāsa-
NB_03060	a-sambhavāt. a-cetanāḥ sukha-ādaya iti	sādhyā utpattimattvam anityatvaṃ vā sānkhyasya
V3_07104	-viśaya-a-parijñānād iti. so 'yaṃ viśeṣo na	sādhyā eva vyāhanyate, kiṃ tarhi hetāv api, tulya
SV_09320	-viśaya-ajñānād iti. so 'yaṃ viśeṣo na	sādhyā eva vyāhanyate. kiṃ tarhi hetāv api tulya-
PV_04188	asvo na viśāṇitvād eṣa piṇḍo viśāṇavān ||	sādhyā-kāla-aṅgatā vā na nivṛtter upalakṣya tat |
V3_10511	na viśāṇitvād eṣa piṇḍo viśāṇavān ||80||	sādhyā-kāla-aṅgatā vā na nivṛtter upalakṣya tat |
HB_03718	śakyeta. sa tāvad ayam hetur vastūni sva-	sādhyā-tattva-prakṛtini kṛtvā tat-pramāṇakān
V2_04512	dr̥ṣṭāḥ, avinābhāva-a-vacanād upamāna-	sādhyā-tad-āvṛtti-vacanānām ca prayogāt tatra
HB_03406	-lakṣaṇa eva trividha eva hetur gamakaḥ, sva-	sādhyā-dharma-avyabhicārāt. ṣaḍ-lakṣaṇo hetur ity
NB_03125	-dharma-ubhaya-vikalāḥ. tathā sandigdha-	sādhyā-dharma-ādayaś ca, yathā rāga-ādimān ayam
V3_02712	-vāñchāyāḥ prakaraṇāt. ata eva prakaraṇena	sādhyā-dharma-iṣṭi-gatir ity ucyate. na hy avaśyaṃ
PV_04143	kācana vidyate || dvayasya api hi sādhyatve	sādhyā-dharma-uparodhi yat | bādhanam dharmiṇas
V3_10012	api sādhyā-abhāvo vipakṣa iti tad-vyatirekaḥ	sādhyā-dharma eva ity asiddhaḥ. nanu pakṣa-ādimām
V3_02004	bhedaḥ. atha vādino 'pi iṣṭim sādhyat	sādhyā-dharma-vat, sādhyā-samudāya-eka-deśa-
VN_03319	iti. viruddhatā siddhe hetor dharmiṇi bhāve	sādhyā-dharma-viparyaya eva bhāvena pratijñā-artha
VN_03018	iti. satyam, syād ayam virodhaḥ, yadi hetuḥ	sādhyā-dharma-viparyayaṃ sādhyat. yadi hy
V3_04901	tasmād a-pratikṣipta-dharma-antaram	sādhyā-dharma-sāmānyam samāviśād ghaṭa-ādikaṃ
V3_04810	sādhyā-dharma-sāmānyena samāna ity atra yadi	sādhyā-dharma-sāmānyena eva iti, syāt tadā na eva
V3_04809	-lakṣaṇa-virodhāc ca na evaṃ pratītiḥ.	sādhyā-dharma-sāmānyena samāna ity atra yadi
V3_04406	- a-sapakṣe sann asan dvedhā ca ity evam.	sādhyā-dharma-sāmānyena samāno 'rthaḥ sapakṣaḥ.
NB_02007	anumeyo 'tra jñāṣita-viśeṣo dharmi.	sādhyā-dharma-sāmānyena samāno 'rthaḥ sapakṣaḥ.
VN_02019	na bhavati. na hi tasya api kācid vivakṣita-	sādhyā-dharma-siddhau nāntariyakatā. yathā hetu-
HB_03412	sādhyā-dharmo bhavet. pratyakṣa-anumāne hi	sādhyā-dharmam bādhanam pravṛtte taṃ tato dharmiṇo
V3_04602	iva puruṣeṣu. yathā āha - yo hy asādhāraṇaḥ	sādhyā-dharmaḥ, sa yāvataḥ bhedenā sarva-saṅgrahas
SV_10624	dharmiṇa eva nirākaraṇān nir-ādhāraḥ	sādhyā-dharmaḥ syāt. tad ayam ādhāra-vyavaccheda-
V3_10301	-grahaṇāt. kevalo hi tad-viparīta-virahaḥ	sādhyā-dharmaḥ syāt, na punaḥ kutaścid asata ity
NB_03130	-ādir iti. tatra a-sarvajñatā-an-āptatayoḥ	sādhyā-dharmayoḥ sandigdho vyatirekaḥ. sandigdha-
HB_03417	'saty api bhāvas tam upadarśya katham dharmi	sādhyā-dharmavān ity ucyate. ata eva a-bādha-
SV_01720	-a-vedinaḥ | khyāpyete (27abc) dr̥ṣṭānte hi	sādhyā-dharmasya tad-bhāvas tan-mātra-anubandhena
V2_10008	'vaśyam iha āśrayo na iṣṭaḥ. dr̥ṣṭānte hi	sādhyā-dharmasya tad-bhāvas tan-mātra-anubandhena
SV_01801	-vyabhicāra-āśānkā syāt. tena ca pramāṇena	sādhyā-dharmasya tan-mātra-anubandhaḥ khyāpyate.

V2_10011	dr̥ṣṭāntena upadarśyate. tena ca pramāṇena	sādhya-dharmasya tan-mātra-anubandho gamyate.
PV_04052	nyāyaḥ śāstra-parigrahaḥ || tatra api	sādhya-dharmasya nāntariyaka-bādhanam |
HB_00409	anvaya-niścayo 'pi svabhāva-hetau	sādhya-dharmasya vastutas tad-bhāvatayā sādhanā-
V3_02110	nyāyaḥ śāstra-parigrahaḥ ||12|| tatra api	sādhya-dharmasya sambaddhasya eva bādhanam |
HB_03307	-abhāvāt sā eva tad-anya-bhāva-upalabdhiḥ	sādhya-dharmasya sādhiḥ ita dr̥ṣṭānta-
VN_00217	tāvāt ca sādhanā-dharma-mātra-anvayaḥ	sādhya-dharmasya, svabhāva-hetu-lakṣaṇam ca
V3_10108	siddham a-vipakṣatvam dharmini. sandigdha-	sādhya-dharmā apy evam a-vipakṣa iti tad a-
V3_04309	sattva-siddher dharmi-dharma-vacanāt	sādhya-dharmi-parigrahaḥ. karaṇīyo 'yaṃ vyākhyāne
SV_00203	-dharmini sattva-siddher dharmi-vacanāt	sādhya-dharmi-parigrahaḥ. siddhe punar vacanam
HB_00111	sattva-siddher dharmi-dharma-vacanāt	sādhya-dharmi-parigrahaḥ. siddhe punar vacanam
V3_13611	-artha-an-apahnavena svalakṣaṇa-pratiśedhāt,	sādhya-dharmi-bahir-bhāvāc ca ity uktam. tāny api
SV_00201	dharmi-grahaṇa-sāmarthyāt pratyāsattya	sādhya-dharmi-siddhir iti cet. na, dr̥ṣṭānta-
V3_04307	dharmi-grahaṇa-sāmarthyāt pratyāsattya	sādhya-dharmi-siddhir iti cet, na, dr̥ṣṭānta-
HB_00109	dharmasya dharmi-vacanāt pratyāsatteḥ	sādhya-dharmi-siddhir iti cet, na, dr̥ṣṭānta-
V3_10505	-artha-eka-deśatvam uktam. viśeṣaṃ punaḥ	sādhya-dharminam kṛtvā sāmānyam hetum bruvānasya
V3_10504	-pratyaya-viśayasya vyavahāra-upanītasya	sādhya-dharmināḥ sādhanatve pratijñā-artha-eka-
SV_15317	tathā hy anvayo vyatireko vā sattvam vā	sādhya-dharmini | tan-niścaya-phalair jñānaiḥ
HB_03415	anyatra sādhya-dharṇeṇa avinābhāvī hetur na	sādhya-dharṇiṇy eva iti cet, tat kim ayaṃ tapasvī
HB_00211	niścītā bhavati. tatra pakṣa-dharmasya	sādhya-dharṇiṇi pratyakṣato 'numānato vā
VN_02022	tathāvidhas tu dharmāḥ pṛthag an-ukto 'pi	sādhya-dharme 'ntar-bhāvāt pakṣi-kṛta eva iti na
V2_05105	-yogināś ca nipātasya a-viśeṣaḥ. etena	sādhya-dharme 'pi viśeṣaṇa-viśeṣya-bhāva unneyaḥ.
NB_03015	siddha-sādhanā-dharma-mātra-anubandha eva	sādhya-dharme 'vagantavyāḥ. tasya eva tat-
HB_03416	udvāhya putram mrgayate. yasya dharṇiṇi	sādhya-dharme 'sati api bhāvas tam upadarśya
V2_08312	pramāṇaiḥ siddha-tan-mātra-anubandha eva	sādhya-dharme gamakā veditavyāḥ. yo hi bhāva-
SV_09514	-viśeṣa-a-parigraheṇa vastu-mātra-vyāpini	sādhya-dharme na anvaya-vyāghātaḥ. na hi tatra
V3_07504	-viśeṣa-a-parigraheṇa vastu-mātra-vyāpini	sādhya-dharme na anvaya-vyāghātaḥ. na hi tatra
HB_03410	virodhāt. avinābhāvo hi hetoḥ sati eva	sādhya-dharme bhāvāḥ. katham ca sa tal-lakṣaṇo
HB_00603	tatra sādhanā-dharma-bhāva-mātra-anvayini	sādhya-dharme svabhāvo hetuḥ. vastuto liṅgi-
NB_02015	-viśeṣaḥ. svabhāvāḥ sva-sattā-mātra-bhāvini	sādhya-dharme hetuḥ. yathā vṛkṣo 'yaṃ śiṃṣapātvād
HB_03415	bata bhāvānām a-svāsthyam vartate. anyatra	sādhya-dharṇeṇa avinābhāvī hetur na sādhya-
SV_10510	uttaratra vakṣyāmaḥ. anyatra apy anumāne	sādhya-dharṇeṇa vyāptam sādhanam icchan kim iti
SV_09622	siddha-sattāke dharṇiṇi na asiddhiḥ. tena ca	sādhya-dharṇeṇa vyāptir yadi kathañcin niścīyate,
V3_08003	siddha-sattāke dharṇiṇi na asiddhiḥ. tena ca	sādhya-dharṇeṇa vyāptir yadi kathañcin niścīyeta,
V2_07503	draṣṭavyāḥ. tasya ca svabhāvasya svena	sādhya-dharṇeṇa vyāptir yadi pramāṇena niścīyate,
HB_00208	pakṣa-dharmaś ca, sarvatra hetāv asatā	sādhya-dharṇeṇa hetor vyāpty-asiddheḥ, a-
V3_01208	sādhye kas tayoḥ sambandhaḥ, yena evam uktaḥ	sādhya-dharmo 'nvākarṣati, atiprasaṅgāt. tathā ca
HB_03411	tal-lakṣaṇo dharṇiṇi hetuḥ syān na ca atra	sādhya-dharmo bhavet. pratyakṣa-anumāne hi sādhya-
VN_02715	śabde siddhatvāt pratijñāyāś ca	sādhya-nirdeśa-lakṣaṇatvāt. yad apy uktaṃ pūrva-
VN_02801	upādānāt sādhanā-nirdeśaḥ sa syān na	sādhya-nirdeśaḥ. udāharaṇa-sādharṇya-ādeś ca hetu
PV_04026	cet parasya api na duṣyati | idānīm	sādhya-nirdeśaḥ sādhanā-avayavaḥ katham || sa-
SV_09501	tatra eva agni-buddhiṃ janayati. tatra ca	sādhya-nirdeśeṇa na kiñcit, tatra darśana-
V3_07405	tatra eva agni-buddhiṃ janayati. tatra	sādhya-nirdeśeṇa na kiñcit, tatra darśana-
SV_08827	puras-kṛtya puruṣo 'yaṃ pravartate | tat-	sādhya-phala-vāñchāvān bheda-a-bhedau tad-āśrayau
V3_02302	-samsthitiḥ ||21|| ity antara-ślokaḥ. tasmāt	sādhya-bādha eva viruddhaḥ. a-bādhya-bādhakayor
HB_03605	a-sāmarthyam ity a-prayogaḥ. tasmāt sva-	sādhya-bhāva-abhāvābhyām anyathā api bhavan
HB_03616	-vivakṣā api pratyuktā. katham eko hi sva-	sādhya-bhāva eva bhāvāt tena avyabhicārī. tatra
V3_01209	tathā ca sarvo hetur viruddho dr̥ṣṭāntaś ca	sādhya-vikalāḥ syāt, tāvato dharma-kalāpasya
V3_01302	a-doṣe ca iṣṭa-vidhātō 'pi na syāt, tasya	sādhya-vipakṣa eva vṛtṭyā tad-viparyāsana-
SV_15323	saṃśayād a-sādhanam. api ca, yatra	sādhya-vipakṣasya varṇyate vyatirekitā | sa eva
SV_15402	tat sarvam pauraṣeyam iti hetu-vipakṣeṇa	sādhya-vipakṣasya vyāptis tad-abhāve 'bhāva-
SV_15224	api vyāpaka-darśanāt ||288|| yadi hetoḥ	sādhya-vipakṣe 'bhāvāḥ sidhyet, tadā sādhya-
HB_03612	sati sambhavati iti na hetu-viruddhayaḥ	sādhya-viparyaya-avinābhāvinor viśaye bādha-
V3_11304	uktaḥ. sādhyatā-a-bhedāt. na hy ayam ābhyām	sādhya-viparyaya-sādhanatvena bhidyate. na hi
NB_03091	anayor eva antar-bhāvāt. na hy ayam ābhyām	sādhya-viparyaya-sādhanatvena bhidyate. na hi
NB_03085	ca sattvam iti viparyaya-siddhiḥ. etau ca	sādhya-viparyaya-sādhanād viruddhau. nanu ca
VN_00304	yad a-darśanam viparyayam sādhyati hetoḥ	sādhya-viparyaye, tad asya viruddha-
VN_00206	hi nir-upākhyam iti. evam sādhanasya	sādhya-viparyaye bādha-pramāṇa-an-upadarśane
HB_00410	-dharma-bhāva-mātra-anubandha-siddhiḥ. sā	sādhya-viparyaye hetor bādha-pramāṇa-vṛtṭiḥ,
V3_01102	pakṣasya lakṣaṇam vācyam. vācyam, sādhya-a-	sādhya-viparyayeṇa vipratipatti-darśanāt tan-
NB_03130	sādhya-ādy-a-vyatirekiṇāḥ. tathā sandigdha-	sādhya-vyatireka-ādayaḥ, yathā a-sarvajñāḥ kapila
V3_10109	a-vipakṣa iti tad a-vipakṣatvam a-niścīta-	sādhya-vyatireka-vyāvṛtti-rūpaṃ katham sādhanam,
SV_15224	hetoḥ sādhya-vipakṣe 'bhāvāḥ sidhyet, tadā	sādhya-vyatirekaṃ hetu-vyatireko vyāpnuyāt. na ca
SV_15215	tad akhilam kṛtakam iti hetu-vyatirekeṇa	sādhya-vyatirekasya vyāpter anyatra a-sambhavād a
V3_10105	api icchā-kṛtatvād ity ukta-prāyam.	sādhya-vyatireke ca vipakṣe tad-vyatireko yadi
SV_01724	bhavativyam iti niyama-abhāvāt sādhanasya	sādhya-vyabhicāra-āśankā syāt. tena ca pramāṇena

PV_04170 hetu-dr̥ṣṭānta-lakṣaṇam || a-sambhavāt
 PV_04165 tu sarva-asiddha-avarodhini | tasmāt
 V2_05201 sutau dvau janayām babhūva. iti yathā. tasya
 V3_02005 vat, sādhyā-samudāya-eka-deśa-viśeṣatvāt. na
 V3_02004 vādino 'pi iṣṭim sādhyat sādhyā-dharma-vat,
 PV_04008 -anugamā ye ca sāmānyena apy a-gocarāḥ |
 NB_03124 -aṇu-vad ghaṭa-vad iti. ete dr̥ṣṭānta-ābhāsāḥ
 NB_03132 āder a-vīta-rāgatva-parigraha-āgraha-yogayoḥ
 SV_09303 bhinna-viśayā eva. tena svabhāvasya eva
 HB_02812 kuto viśaya-viśayi-bhāvaḥ. siddhe hi tayoh
 V1_03305 sādhyā-sādhanatā-abhāvaḥ, jñāna-amśayos tu
 SV_00221 sa ca tad-ātmatvāt. tad-ātmatve
 V2_05612 sa ca tad-ātmatvāt. tad-ātmatve
 V3_09907 bhāvānām vyāvṛtti-samāśraya-vyavahāra-bhedāt
 SV_04413 -bheda-bāhulya-codanayā vacana-bhedaḥ
 SV_09304 svabhāvasya eva sādhyā-sādhanā-bhāve 'pi na
 SV_04508 pratīyate ||85|| taṃ tathā eva samāśritya
 PV_04064 na sādhanam | sarvatra tena utsannā iyaṃ
 PV_03315 dhiyo 'mśayoḥ | tad-vyavasthā-āśrayatvena
 V3_02214 na sādhanam | sarvatra tena utsannā iyaṃ
 SV_04514 -vyāvṛtṭyā dharma-bhedaḥ prakalpyate ||88||
 SV_11412 pratīnyata-sādhanā 'bhimate 'rthe sarva-
 SV_03820 tān samśrjantī sandarśayati, sā ca eka-
 V1_03304 -bhinna-nimittayoḥ pratiśiddhaḥ. sakṛd-bhāve
 PV_03315 dvayaṃ vyartham na ca syāt krama-bhāvitā ||
 V3_09803 - anityaḥ śabdaḥ śabdatvād iti, so 'pi,
 VN_03015 -antarām dravyam ity ukte 'pi gamyata eva
 V3_10302 syāt, na punaḥ kutaścīd asata ity asti
 VN_02720 bhavati, kiṃ tarhi hetv-āder an-anythingamāḥ.
 VN_03118 bahavo hetava ucyanṭe, teṣāṃ vikalpena tat-
 V3_13401 -dharmaṭā dr̥ṣṭāntena pradarśyeta, kaḥ
 VN_02707 artha-nirdeśa ity āha. tad-arthaḥ pūrva-ukta-
 SV_09307 -apekṣo vā svabhāvaḥ kevalo 'tha vā | ucyanṭe
 HB_03511 prayoktavyaḥ. sa kim artham prayujyate.
 VN_04110 sādhanā-aṅgasya vacanam, tad eva an-arthakam
 HB_03504 bādha-ānāṅgasya vṛtti-niyata ity a-bādhyām
 SV_13705 tasyaḥ kāraṇatva-prasaṅgāt. yasya eva bhāve
 HB_03603 api vyartho hetur bādha-anupalambhād eva
 HB_03503 kim idānim hetoḥ sāmānyam a-bādhyā eva
 VN_04201 pṛthag vācyā nirarthakena eva abhidhānāt. na
 VN_04010 -lakṣaṇe pakṣa-pratipakṣa-parigrahe hetuḥ
 VN_03719 -avayavaḥ syād a-pṛthag-vṛtṭeḥ. yo dr̥ṣṭānta-
 SV_09408 puṣṇāti. tasmād anena upātta-bheda eva
 V3_07203 puṣṇāti. tasmād anena upātta-bheda eva
 V3_13104 ca an-āgama-āśrayān na āgama-upanyāsaḥ.
 NB_03045 siddhim icchatā so 'n-ukto 'pi vacanena
 V3_01403 tasmād an-ukto 'pi icchayā vyāptaḥ
 PV_04071 ced vādinā anyo 'py an-īpsitaḥ | dharmo '-
 V3_09001 anayā diśā anyeṣv api gamakeṣu pratibandhaḥ
 PV_04147 bheda iṣyate || svayam iṣṭo yato dharmāḥ
 NB_03054 ukta-mātrasya nirākṛtasya ca viparyayeṇa
 PV_04041 virudhyate | sādhyam yatas tathā na iṣṭam
 NB_03044 dharmāḥ svayam sādhyatim iṣṭaḥ, sa eva
 V3_01809 kaścīd. tasmāt kevala eva dharmo dharmiṇi
 V3_01903 -vyavasthāyām api svayam ātmanā eva iṣṭaḥ
 PV_04069 sā anyā-kṛte samā || śāstra-abhyupagamāt
 SV_10621 apahnave sādhye dharma-ādihāra-nirākṛteḥ | na
 PV_04185 -upanīto 'tra sa eva a-śliṣṭa-bheda-dhīḥ |
 V3_10005 -upanīto 'tra sa eva āśliṣṭa-bheda-dhīḥ |
 HB_02816 anyā-bhāvāc ca abhāva-siddhāv a-samudāyāc ca
 PV_04042 dharmiṇaḥ śāstre nānā-dharma-sthitāv api |
 V2_05804 upalabdher abhāvo 'py anyayā anupalabdhyā
 V3_05808 anupalambha-ātmanā asattvena asad-vyavahāraḥ
 VN_02311 adhikāraṇam, mithyā-uttara-abhidhānāt. yathā
 PV_04136 -gocarāḥ || sarvatra vādino dharmo yaḥ sva-
 sādhyā-śabdo dharmi-vṛtṭir yadi iṣyate | śāstreṇa
 sādhyā-śrutir na iṣṭam viśeṣam avalambate || tena
 sādhyā-sajātīya-vṛtṭino liṅgasya asati nāstitā
 sādhyā-samudāya-eka-deśa-viśeṣa ity eva a-
 sādhyā-samudāya-eka-deśa-viśeṣatvāt. na sādhyā-
 sādhyā-sādhanā-cintā asti na teṣv artheṣu kācana |
 sādhyā-sādhanā-dharma-ubhaya-vikalāḥ. tathā
 sādhyā-sādhanā-dharmayoḥ sandigdho vyatikṛtaḥ. a-
 sādhyā-sādhanā-bhāve 'pi na sādhyā-sādhanā-
 sādhyā-sādhanā-bhāve tan-mukhena viśaya-viśayi-
 sādhyā-sādhanā-bhāvo vyavasthā-āśrayatvāt. vastv-
 sādhyā-sādhanā-bheda-abhāva ity cet. na, dharmā-
 sādhyā-sādhanā-bheda-abhāva ity cet, na, dharmā-
 sādhyā-sādhanā-bheda ity. paramārtha-vicāreṣu
 sādhyā-sādhanā-bhedaś ca tat-svabhāva-samāśrayair
 sādhyā-sādhanā-samsargaḥ. tau na pratijñā-artha-
 sādhyā-sādhanā-samsthitiḥ | paramārtha-avatārāya
 sādhyā-sādhanā-samsthitiḥ || viruddhayor eka-
 sādhyā-sādhanā-samsthitiḥ || sarva-ātmanā api
 sādhyā-sādhanā-samsthitiḥ ||21|| ity antara-
 sādhyā-sādhanā-saṅkalpe vastu-darśana-hānitaḥ |
 sādhyā-sādhanā-sādhanāṅgasya śabdasya iṣṭa-vyaktim
 sādhyā-sādhanatayā anyā-vivekinām bhāvānām tad-
 sādhyā-sādhanatā-abhāvaḥ, jñāna-amśayos tu sādhyā-
 sādhyā-sādhanatā-abhāvaḥ sakṛd-bhāve dhiyo 'mśayoḥ
 sādhyā-sādhanayor bhedaḥ sādhyasya dharmiṇaḥ sva-
 sādhyā-sādhanayor virodhaḥ; katham tato 'rtha-
 sādhyā-sādhanayor viśeṣaḥ. atra api viśeṣaṇa-
 sādhyā-sādhanāya upādānāt sādhanā-nirdeśaḥ sa
 sādhyā-sādhanāya vṛtṭeḥ sāmānyam anyathā
 sādhyā-sādhanā tasya upayogaḥ, a-sambandhāt. na
 sādhyā-siddhy-artha uttara-pratijñā-nirdeśas tad-
 sādhyā-siddhy-artham nāśe kāryatva-sattva-vat ||18
 sādhyā-siddhy-artham. sa kim kvacid bādhyām api
 sādhyā-siddhy-upayogino 'bhidheyasya abhāvān niṣ-
 sādhyā-siddhir iti vyartho hetuḥ. bādhyām api
 sādhyā-siddhis tad eva hi tatra upayogi yuktam.
 sādhyā-siddheḥ, anupalambhe bādha-a-sambhavāt.
 sādhyā-siddheḥ, sādhyā-abhāvo hi bādha-ānāṅgasya
 sādhyā-siddhāv an-arthakam nirarthakam, yasya na
 sādhyā-siddhau prakṛtāyām kuryān nityaḥ śabdo '-
 sādhyo 'rthas tasya hetāv antar-bhāvād dhetunā
 sādhyāḥ. upātta-bhede sādhye 'smin bhaved dhetur
 sādhyāḥ. upātta-bhede sādhye 'smin bhaved dhetur
 sādhyāś ca pratibandho yac chrāvaṇam tan nityam
 sādhyāḥ. tad adhikāraṇatvād vivādasya. yathā
 sādhyāḥ. tad-vaikalya-ādayaś ca dr̥ṣṭānta-ādi-doṣāḥ.
 sādhyas tadā a-sādhyam bādhamānam virodhi kim ||
 sādhyāḥ. tan na trividhād dhetor anyo gamako 'sti,
 sādhyas tasmāt tad-āśrayaḥ | bādhyo na kevala na
 sādhyāḥ. tena eva svarūpeṇa abhimato vādina iṣṭo
 sādhyo dharmo 'tra kevalaḥ || ekasya dharmiṇaḥ
 sādhyo na itara ity uktam bhavati. iṣṭa ity yatra
 sādhyo viparyāsanīyo vā. tathā-iṣṭa-samudāyasya
 sādhyāḥ, śāstra-upagame 'pi na itara ity darśana-
 sādhyāḥ śāstra-dr̥ṣṭo 'khilo yadi | pratijñā
 sādhyāḥ samudāyaḥ syāt siddho dharmāś ca kevalaḥ |
 sādhyāḥ sādhanatām nitas tena asiddhaḥ prakāśitaḥ
 sādhyāḥ sādhanatām nitas tena asiddhaḥ prakāśitaḥ
 sādhyāḥ syāt. tathā ca - ghaṭa-abhāvas tad-anya-
 sādhyāḥ syād ātmanā eva iṣṭa ity upātā svayam-
 sādhyata ity anavasthānād a-pratīpattīḥ syāt.
 sādhyata ity uktam. sa eva anupalambhaḥ katham
 sādhyatayā an-iṣṭo 'pi vādino dharmāḥ, śāstra-
 sādhyatayā īpsitaḥ | tad dharmavati bādha syān na

PV_04089	| anapeksya akhilam śāstram tad-abhīṣṭasya	sādhyatā || tena an-abhīṣṭa-samsr̥ṣṭasya iṣṭasya
PV_02058	| āyuh-kṣayād vā doṣe tu kevale na asty a-	sādhyatā || mṛte viṣa-ādi-samhārāt tad-damśa-
PV_04166	| anyathā śāśa-śr̥ṅga-ādau sarva-asiddhe 'pi	sādhyatā || sarvasya ca a-prasiddhatvāt kathañcit
V3_11303	-sādhanaḥ viruddhaḥ. sa kasmān na uktaḥ.	sādhyatā-a-bhedāt. na hy ayam ābhyāṃ sādhyā-
V3_11306	-sādhano vācyah syāt. ekasya eva tu vacanena	sādhyatā-a-viśeṣo darśitaḥ. tata eva tad-
PV_04171	|| sādhanā-ākhyāna-sāmarthyāt tad-arthe	sādhyatā gatā | hetv-ādi-lakṣaṇair vyāpter an-
PV_04078	-kalpita-bhedeṣu padārtheṣv a-vivādātā || a-	sādhyatām atha prāha siddha-ādeśena dharmaṇaḥ |
V3_02501	prasiddha-apadeśena dharmaṇaḥ siddhasya a-	sādhyatām āha. na, svarūpeṇa eva nirdeśya ity
V3_07305	tasya ca svalakṣaṇa-upādānatā sādhyate.	sādhyatām, kiṃ tv asāv api pradhāna-ādi-lakṣaṇa-
PV_04033	|| sādhanam yad-vivādena nyastam tac cen na	sādhyate | kiṃ sādhyam anyathā an-iṣṭam bhaved
PV_02145	|| hetu-svabhāva-jñānena taj-jñānam api	sādhyate | tāyaḥ sva-dṛṣṭa-mārga-uktir vaiphalyād
PV_04262	sūcitam || an-aṅgī-kṛta-vastv-amśo niṣedhaḥ	sādhyate 'nayā | vastuny api tu pūrvābhyām
PV_03085	tac ca tad-dhiyaḥ || pratiśedhas tu sarvatra	sādhyate 'nupalambhataḥ | siddhim pramāṇair
V2_05910	siddho vyavahāro 'pi tan-nimitta-sattayā	sādhyate, anya-naimittika-vat. sā eva tāvad
V2_09406	-abhāvaṃ sādhyati, atiprasaṅgāt. na sa tena	sādhyate, api tv anupalambhena svayam. yukto
V2_06112	tu svayam asattā eva. tatra kevalam viṣayī	sādhyate 'bhāvo vā tad-bhāva-vyāpinaḥ kāryasya
SV_00523	tu svayam asattā eva. tatra kevalam viṣayī	sādhyate. asyām api yadā vyāpaka-dharma-
HB_02702	-bhāva-rūpa-anupalabdhyā abhāva-vyavahāraḥ	sādhyate. uktam atra yathā paryudāsa-vṛtṭyā
V2_05909	-vyatireko 'nupalabdhir asattā. tayā viṣayī	sādhyate. etena iha kāraṇasya kārya-vyabhicāraḥ
SV_09315	sattā-svabhāvo hetuś cen na sattā	sādhyate katham | an-anvayo hi bhedanām vyāhato
V3_07011	tatra, sattā-svabhāvo hetuś cen na sattā	sādhyate katham | an-anvayo hi bhedanām vyāhato
SV_09518	āśrayaḥ | dharmo viruddho 'bhāvasya sā sattā	sādhyate katham ||191|| sattāyām hi sādhyāyām.
V3_07508	āśrayaḥ | dharmo viruddho 'bhāvasya sā sattā	sādhyate katham ||62|| sattāyām hi sādhyāyām
SV_13811	svabhāvaḥ śabdaḥ śrutau nivīśamāno yadā ekaḥ	sādhyate kiṃ na ghaṭa-ādayaḥ. tatra api śakyam
SV_09418	uktaṃ vakṣyate ca. tasmāt tatra sāmānyam eva	sādhyate tad-ayoga-vyavacchedena. na tathā iha
V3_07212	ity uktam. tasmāt tatra sāmānyam eva	sādhyate tad-ayoga-vyavacchedena. na tathā iha
PV_02135	hetor hāna-artham tad-vipakṣam parikṣate ||	sādhyate tad-vipakṣo 'pi heto rūpa-avabodhataḥ |
HB_00311	-vikalpasya viṣayeṇa nīla-sādhyā-arthakriyā	sādhyate. tasmād an-adhigata-ārtha-viṣayam
SV_13809	tathā abhidheyatā-ārtha-a-bhedena vyāptā na	sādhyate tāvat sandigdho vyatirekaḥ. prati-kāraṇa
VN_01704	a-samarthane tasmin sādhyā-asiddheḥ. atha vā	sādhyate tena pareṣām a-pratīto 'rtha iti
PV_04268	samayam paraḥ || kārya-kāraṇatā yadvat	sādhyate dṛṣṭy-a-dṛṣṭitaḥ | kārya-ādi-śabdā hi
V3_05801	samayam paraḥ ||42|| kārya-kāraṇatā yadvat	sādhyate dṛṣṭy-a-dṛṣṭitaḥ | kārya-ādi-śabdā hi
HB_02902	pradeśa-āder dharmiṇo viśeṣaṇa-bhūto 'bhāvaḥ	sādhyate na kevalaḥ, tena na a-samudāya-sādhanaṃ.
V3_07311	tu tad eva agni-sāmānyam tatra asiddham iti	sādhyate. nanu ca atra api tad-ayoga-virahinā
SV_09423	tu tad eva agni-sāmānyam tatra asiddham iti	sādhyate. nanu tatra api tad-ayoga-virahinā
V1_00314	anupalabdher na asti iti vyavahāraḥ	sādhyate mūḍham prati, janana-khyātyā pitṛtva-vat.
HB_03317	tu vyavahāra eva anupalabdhyā liṅga-bhūtayā	sādhyate. yadi tarhi kāraṇa-vyāpakau tad-anya-
V3_05806	-yogyatā vā anupalabdher vyāpakāḥ svabhāvaḥ	sādhyate. vyāptiś ca anyatra vyavahārasya tan-
SV_09620	bhāk, na ca anyā gatir asti. tasmān na sattā	sādhyate. sādhanatve punar asyāḥ sāmānyena tan-
V3_08001	bhāk, na ca anyā gatir asti. tasmān na sattā	sādhyate. sādhanatve punar asyāḥ sāmānyena tan-
V3_07305	śabda-ārthaḥ, tasya ca svalakṣaṇa-upādānatā	sādhyate. sādhyatām, kiṃ tv asāv api pradhāna-ādi
V3_01301	-an-anvaya eṣa doṣo na anyatra iti cet, na,	sādhyatva-a-viśeṣāt. a-doṣe ca iṣṭa-vighāto 'pi
V3_01803	anyatara-ārtha-antara-bhāvaḥ. etena iṣṭa-	sādhyatva-vacanena dharmi-dharmābhyām viśiṣṭau
V3_10806	ca tayor ātmanor virodha-upalabdhir ity a-	sādhyatvam. adṛṣya-ātmanam tu sva-pratiyogibhir
PV_04075	atra akārṣit svayam śrutim | iṣṭa-a-kṣatim a-	sādhyatvam anavasthām ca darśayan || samaya-āhita
V3_02606	atra akārṣit svayam-śrutim | iṣṭa-a-kṣatim a-	sādhyatvam anavasthām ca darśayan ||25|| ity
HB_03001	ity a-sambandha eva. atra apy a-samudāya-	sādhyatvam tad-avastham. nanv asati sambandhe tad
V3_02701	-vacanena an-iṣṭa-samsr̥ṣṭasya iṣṭasya apy a-	sādhyatvam, tad-bādhāyām ca a-doṣaḥ pakṣa-hetvor
PV_03474	prāk prasiddher upavarṇane | dṛṣṭānta-antara-	sādhyatvam tasya api ity anavasthitiḥ || ity
PV_04070	no ced īpsita-vādātā | nyāya-prāptam na	sādhyatvam vacanād vinivartate || an-īpsitam a-
PV_04144	varṇitam || tathā eva dharmiṇo 'py atra	sādhyatvāt kevalasya na | yady evam atra bādhā
PV_04169	te hi yena upagama-lakṣaṇaḥ || samudāyasya	sādhyatve 'py anyonyasya viśeṣaṇam | sādhyam
V3_11304	-sādhanaṭvena bhidyate. na hi iṣṭa-uktayoḥ	sādhyatve kaścid viśeṣa ity uktam. viśeṣe tu
SV_09516	san-mātra-āśraye 'pi sādhanā-sāmarthyāt. na	sādhyatve, vaiphalyāt. api ca, na asiddhe bhāva-
V3_07505	san-mātra-āśraye 'pi sādhanā-sāmarthyāt. na	sādhyatve, vaiphalyāt. api ca, na asiddhe bhāva-
HB_03218	liṅgatvena eva, tatra apy abhāvasya pṛthak	sādhyatve sambandha-abhāvasya tulyatvāt. liṅga-
PV_04143	bādhā kācana vidyate || dvayasya api hi	sādhyatve sādhyā-dharma-uparodhi yat | bādhanam
V3_01201	vādīno nirastaḥ. katham idānim a-śrūyamāṇaḥ	sādhyatvena iṣṭa iti gamyate. prakaraṇāt, yathā
NB_03039	iṣṭo 'nirākṛtaḥ pakṣa iti. svarūpeṇa iti	sādhyatvena iṣṭaḥ. svarūpeṇa eva iti sādhyatvena
V3_02311	api ca śāstra-upagamāt sarvaḥ śāstra-dṛṣṭaḥ	sādhyatvena īpsitaś cet, asiddha-hetv-abhidhānam
NB_03041	śabde 'siddhatvāt sādhyam. na punas tad iha	sādhyatvena eva iṣṭam, sādhanatvena abhidhānāt.
NB_03040	iti sādhyatvena iṣṭaḥ. svarūpeṇa eva iti	sādhyatvena eva iṣṭo na sādhanatvena api. yathā
V3_02502	siddha-sādhana-rūpeṇa hi nirdeśa-sambhave	sādhyatvena eva nirdeśya iti idaṃ phalavat syāt.
PV_04079	-sādhana-rūpeṇa nirdeśasya hi sambhave |	sādhyatvena eva nirdeśya iti idaṃ phalavad bhavet
NB_03092	-sādhanaṭvena bhidyate. na hi iṣṭa-uktayoḥ	sādhyatvena kaścid viśeṣa iti. dvayo rūpayor

V3_05609 tayā siddhayā asaj-jñāna-śabdās tan-nimittāḥ
V2_08107 skandha-ādayo 'nyair eva hetubhir anityāḥ
PV_04265 na astitā anupalambhanāt | taj-jñāna-śabdāḥ
V3_05607 nāstitā anupalambhanāt | taj jñāna-śabdāḥ
SV_14923 nāśa iti brūmaḥ. ta eva kṛtakā anityāḥ
SV_06819 -phala-viśeṣa-bhūtāḥ kiñcid ekam sādhyanti
V3_02702 a-doṣaḥ pakṣa-hetvor ukto veditavyaḥ, yathā-
PV_04090 -samsr̥ṣṭasya iṣṭasya api hi bādhane | yathā
V3_01306 ca iṣṭasya vighāta-kṛd viruddhaḥ. tad api na
PV_04033 -vivādena nyastam tac cen na sādhyate | kiṃ
SV_09317 yadi sattvam anityatve 'nyatra vā hetuḥ syāt
V3_07101 sattvam anityatve 'nyatra vā hetuḥ syāt,
SV_13421 dhvani-vad upalambha-sākalya-sannidhāna-
V3_02806 -āpannam eva a-viśeṣaṇam dharmā-mātram
NB_03047 ātma-arthatā sādhyā. tena na ukta-mātram eva
SV_13502 -lakṣaṇam hi no vākyam. tad apauruṣeyam
V3_01203 -arthatvam. tad an-uktam api icchayā vyāptam
V3_01409 dvitīyatva-asiddheḥ kuḍyasya. atha sāmānyena
PV_02058 kharatva-vat || dur-labhatvāt samādhātūr a-
V3_01307 yad-vivādena sādhanam upanyastam tac cen na
V3_02507 pakṣe kiñcid virudhyate. atha dharminam eva
V3_02504 dharmināḥ parigraha-a-vacane dharminam eva
SV_01712 ||25|| tasmāt svabhāva-pratibandhād eva hetuḥ
V2_10005 tasmāt svabhāva-pratibandhād eva hetuḥ
PV_04071 vacanād vinivartate || an-ipsitam a-
V3_01907 tu dr̥ṣyata eva. bhavaty eva śāstra-dr̥ṣṭam
PV_04081 pakṣe virudhyate || kuryāc ced dharminam
V3_01307 upanyastam tac cen na sādhyam, kim idānīm
PV_04169 sādhyatve 'py anyonyasya viśeṣaṇam |
PV_04164 a-tathā-ātmakam | tathā param pratinyastam
PV_04039 na an-anvaya-āgamaḥ || sāmānyam eva tat
V2_05107 viśeṣaṇe na an-anvayaḥ. tathā sāmānyam ca
V3_01309 arthavac chabda-rūpaṃ vibhakti-darśanāt
NB_03041 sādhye cākṣuṣatvam hetuḥ, śabde 'siddhatvāt
HB_03706 hi hetur ekāntena nirasta-pratipakṣaḥ sva-
PV_04071 'py an-ipsitāḥ | dharmo '-sādhyas tadā a-
PV_04041 samudāya-apavādo hi na dharmini virudhyate |
SV_06427 -sañketam vicchedāya vyāpriyante. na ca eka-
HB_03512 -artham. sa kiṃ kvacid bādhāyam api satyām
PV_04034 nir-anvaya-viruddhate | etena kathite
V3_02505 dharmi-sattāyām sādhyāyām svalakṣaṇam
V3_07307 ca pūrva-vad abhidheyam kim apy asti iti
SV_09316 katham | an-anvayo hi bhedānām vyāhato hetu-
V3_07012 katham | an-anvayo hi bhedānām vyāhato hetu-
SV_09512 vastu-mātre tu sādhanē | tan-mātra-vyāpinaḥ
V3_07502 vastu-mātre tu sādhanē | tan-mātra-vyāpinaḥ
V3_00907 śaktam api svayam ||5|| na api pāraparyeṇa,
PV_04017 samśaya-utpattes tataḥ sāksān na sādhanam ||
VN_01519 iva kiṃ jāyate. sādhanā-vaiphalyam ca,
V3_09803 iti, so 'pi, sādhyā-sādhanayor bhedāt
SV_15404 -sthitir vipakṣa-vyavaccheda-lakṣaṇatvāt
PV_04142 dharmī vyoma-ādir ity api | na evam iṣṭasya
V3_02401 a-doṣa iti cet, na, nyāya-prāptasya
NB_03047 ātma-arthā ity an-uktāv apy ātma-arthatā
PV_04222 vidhānāt kiḍṛśo 'paraḥ || nirvṛtīr na asataḥ
PV_04220 'rthāt tasya anyatra apy asau samaḥ || a-
PV_04219 vyatireke 'pi cet katham || na a-
SV_04017 pratyāyana-artham sañketaḥ kriyate, a-bhinna-
SV_04105 vā yathā-pratyayam dahana-gr̥ha-ādikām kāṣṭha-
V2_05803 avyabhicārāt. anupalabdher liṅgād asattāyām
SV_09410 bhaved dhatur an-anvayaḥ | sattāyām tena
V3_07205 bhaved dhatur an-anvayaḥ | sattāyām tena
SV_09519 sā sattā sādhyate katham ||191|| sattāyām hi
V3_07509 sā sattā sādhyate katham ||62|| sattāyām hi
V3_02505 eva gata-arthatvāt. dharmi-sattāyām

sādhyanta iti. katham nimitta-bhāve 'pi
sādhyante. keṣāñcid anityatva-siddhau
sādhyante tad-bhāvāt tan-nibandhanāḥ || siddho hi
sādhyante tad-bhāvāt tan-nibandhanāḥ ||40|| uktam
sādhyante. na hy ayam sambhavo 'sti yat te jñāna-
sādhyante vā te 'pi sakṛt pratyaya-artham vrihy-
sādhyam a-bādhānāt. yathā ākāśa-guṇatva-eka-artha-
sādhyam a-bādhātaḥ pakṣa-hetū na duṣyataḥ || a-
sādhyam an-uktatvād iti cet, yad-vivādena
sādhyam anyathā an-iṣṭam bhaved vaiphalyam eva vā
sādhyam api kasmān na iṣyate. tat kila evam
sādhyam api kasmān na iṣyate. tat kila evam
sādhyam artham katham sādhyate. ko hi viśeṣo
sādhyam ākarṇaniyam vā. anyathā artha-antara-
sādhyam ity uktam bhavati. a-nirākṛta iti – etal
sādhyam iti cet. na. varṇānām ānupūrvyā a-bhedāt.
sādhyam iti darśana-artham iṣṭa-grahaṇam. ayam
sādhyam iṣṭam iti na viśeṣa-ākṣepaḥ. uktam atra
sādhyam kiñcid iritam | āyuh-kṣayād vā doṣe tu
sādhyam, kim idānīm sādhyam. tathā ca viparyaya-
sādhyam kuryāt, tataḥ kiṃ syāt. a-śakyam etat.
sādhyam kuryād iti cet, na, anumānasya sāmānyā-
sādhyam gamayati. sa ca tad-bhāva-lakṣaṇas
sādhyam gamayati. sa ca tad-bhāva-lakṣaṇas
sādhyam ced vādinā anyo 'py an-ipsitāḥ | dharmo
sādhyam, tat-prabādhane ca hetu-pratijñayor doṣa
sādhyam tataḥ kiṃ tan na śakyate | kasmād dhetv-
sādhyam. tathā ca viparyaya-siddhir vaiphalyam
sādhyam dvayam tadā asiddham hetu-dr̥ṣṭānta-
sādhyam na iṣṭam tadā api tat || pratyāyana-
sādhyam na ca siddha-prasādhānam | viśiṣṭam
sādhyam. na ca siddha-sādhanam, tad-ayoga-
sādhyam. na ca svarūpa-mātra-arthavat. arthavac
sādhyam. na punas tad iha sādhyatvena eva iṣṭam,
sādhyam niścāyayati ity a-tal-lakṣaṇo na hetuḥ
sādhyam bādhānām virodhi kim || pakṣa-lakṣaṇa-
sādhyam yatas tathā na iṣṭam sādhyo dharmo 'tra
sādhyam vyavacchedam anyāḥ karoti. sañketa-
sādhyam sādhyate yena asyā na abhāva-nirṇayam
sādhyam sāmānyena atha sammatam || tad eva artha-
sādhyam syāt, tac ca pratikṣiptam iti na atra
sādhyam syāt. na hi śabda-arthāḥ svataḥ kañcid
sādhyayoh ||187|| yadi sattvam anityatve 'nyatra
sādhyayoh ||58|| yadi sattvam anityatve 'nyatra
sādhyasya anvayo na vihanyate ||190|| sādhanē
sādhyasya anvayo na vihanyate ||61|| sādhanē
sādhyasya eva abhidhānāt. hetu-vacanaṃ tu svayam
sādhyasya eva abhidhānena pāraparyeṇa na apy
sādhyasya kasyacid abhāvāt. yasya kasyacid
sādhyasya dharmināḥ sva-sādhanē sādhanatva-
sādhyasya. pratiṣedha-dvayāc ca vidhi-siddhir iti
sādhyasya bādhā kācana vidyate || dvayasya api hi
sādhyasya vacanena nivartayitum a-śakyatvāt.
sādhyā. tena na ukta-mātram eva sādhyam ity uktam
sādhyād a-sādhyeṣv eva no tataḥ | na iti sā eva
sādhyād eva viccheda iti sādhye 'stītā ucyate |
sādhyād eva viśeṣas tasya nanv evam ucyate |
sādhyān bhāvān a-tat-sādhyebhyo bhedenā jñātvā
sādhyām arthakriyām, na tu bheda-a-viśeṣe 'pi
sādhyāyām upalabdher abhāvo 'py anyayā
sādhyāyām viśeṣaḥ sādhitō bhavet ||189|| sa hi
sādhyāyām viśeṣaḥ sādhitō bhavet ||60|| sa hi
sādhyāyām. sarvas tad-dhetur na trayīm doṣa-jātim
sādhyāyām sarvas tad-dhetur na trayīm doṣa-jātim
sādhyāyām svalakṣaṇam sādhyam syāt, tac ca

PV_04219	eva viśleṣas tasya nanv evam ucyate |	sādhye 'nuvṛṭty-abhāvo 'rthāt tasya anyatra apy
SV_15430	-nivṛṭti-siddhāv api tad-asiddhir iti	sādhye 'pi prasaṅgaḥ. tan na an-anvayā vyatireka-
SV_15424	na ātmani siddhim upasthāpayati. tathā	sādhye 'pi prāṇa-ādibhir vyudasyamānaṃ syāt
HB_00407	dhūma-pramita-sannikṛṣṭa-agni-vad agni-mātra-	sādhye 'rthe. etena dharmi-dharma-liṅga-ādi-
NB_02021	-niyama-abhāvāt. sa ca pratibandhaḥ	sādhye 'rthe liṅgasya. vastutas tādātmyāt
PV_04220	apy asau samaḥ || a-sādhyād eva viccheda iti	sādhye 'stitā ucyate | arthāpattiyā ata eva uktam
SV_09409	anena upātta-bheda eva sādhyāḥ. upātta-bhede	sādhye 'smin bhaved dhetur an-anvayaḥ | sattāyām
V3_07204	anena upātta-bheda eva sādhyāḥ. upātta-bhede	sādhye 'smin bhaved dhetur an-anvayaḥ | sattāyām
SV_10522	-āśrayaḥ ||205 || tasmin bhāva-an-upādāne	sādhye 'sya anupalambhanam | tathā hetur na tasya
V3_06710	-āśrayaḥ ||53|| tasmin bhāva-an-upādāne	sādhye 'sya anupalambhanam | tathā hetur na tasya
V3_01207	na arthaḥ. artha-antare ca prakṛtād viśeṣe	sādhye kas tayoḥ sambandhaḥ, yena evam uktaḥ
V2_06011	-rūpatvāt. tatra apy artha-antara-ṇiṣedhe	sādhye kārya-kāraṇayor an-ubhayasya vā ṇiṣedho
SV_10026	bhāva-viṣayā dvidhā eva anumitis tataḥ | sva-	sādhye kārya-bhāvābhyām sambandha-niyamāt tayoḥ ||
NB_03022	iha api siddha eva kārya-kāraṇa-bhāve kāraṇe	sādhye kārya-hetur vaktavyaḥ. vaidharmyavataḥ
V3_01908	doṣa ity eke. teṣāṃ kṛtakatvena śabda-nāṣe	sādhye gandhe pṛthivī-guṇatva-viparyāsanād dhetur
PV_04067	ced asat | hetoḥ sarvasya cintyatvāt sva-	sādhye guṇa-doṣayoḥ || nāntariyakatā sādhye
VN_03805	eva sambhavāt. na hi samarthe hetau	sādhye ca siddhe 'rtha-antara-gamaṇam kaścīd
NB_03041	sādhanatvena api. yathā śabdasya anityatve	sādhye cākṣuṣatvaṃ hetuḥ, śabde 'siddhatvāt
NB_03058	hetvābhāsaḥ. yathā, anityaḥ śabda iti	sādhye cākṣuṣatvam ubhaya-asiddham. cetanās
V3_02305	iti cet, na, hetoḥ sarvasya guṇa-doṣayoḥ sva-	sādhye cintyatvāt. tasya sva-sādhyā-an-uparodhe
V3_12905	-sattā-mātra-anubandhini tad-deśa-sannidhau	sādhye tat-sambandhitā hetuḥ. nanu sva-āśraya-
SV_10616	tasya ca yathā samihita-rūpa-an-upādānatve	sādhye tathā anupalambho 'sya dharmo 'sti iti na
V3_06903	tasya ca yathā-samihita-rūpa-an-upādānatve	sādhye tathā anupalambho dharmo 'sti iti na
SV_10316	eva sādhakam ||201|| svabhāva-abhāve	sādhye tad-anupalambha eva a-pramāṇam ucyate.
SV_10101	-liṅgā svabhāva-liṅgā ca. yathāsvam vyāpini	sādhye tayor eva pratibandhāl liṅgayor liṅgini,
SV_10620	tad-ayogāt. api ca, śabda-artha-apahnave	sādhye dharmo-ādihāra-nirākṛteḥ | na sādhyāḥ
V3_10205	iti katham anitya-abhāva-vyatireko 'nitye	sādhye dharminī sidhyet. tat kim idānīm pakṣo 'pi
NB_03067	yathā śabdasya anityatva-ādike dharme	sādhye prameyatva-ādiko dharmāḥ sapakṣa-
VN_03117	-vat. ye tu kecid vicāra-prasaṅgeṣv eka-	sādhye bahavo hetava ucyante, teṣāṃ vikalpena tat
NB_03069	kaścīd vivakṣitaḥ puruṣo rāga-ādimān vā iti	sādhye vakṛtva-ādiko dharmāḥ sandigdha-vipakṣa-
V3_08006	-lakṣaṇas ca. sa eva sva-vyāpaka-viparyaye	sādhye viruddha iti darśayamās caturaḥ pakṣa-
NB_03083	prayatnāntariyakatvaṃ ca nityatve	sādhye viruddho hetvābhāsaḥ. anayoḥ sapakṣe
SV_02605	sādhana-a-sambhavāt, yathā anityatve	sādhye śabdaḥ. tasya pratyakṣeṇa eva siddheḥ
SV_10607	upādāno na vā iti. tasya bhāva-an-upādānatve	sādhye sa eva pratyātma-vedyatvād a-pratikṣepa-
V3_06807	upādāno na vā iti. tasya bhāva-an-upādānatve	sādhye sa ca pratyātma-vedyatvād a-pratikṣepa-
PV_03095	sa viruddhaḥ prayujyate | yathā agnir a-hime	sādhye sattā vā janma-bādhanī || yathā vastv eva
PV_04068	sva-sādhye guṇa-doṣayoḥ || nāntariyakatā	sādhye sambandhaḥ sā iha na ikṣyate | kevalam
NB_03059	ubhaya-asiddham. cetanās tarava iti	sādhye sarva-tvag-apaharaṇe maraṇam prativādy-
NB_03065	apy asiddhaḥ, yathā sarvagata ātmā iti	sādhye sarvatra-upalambhamāna-guṇatvam. tathā
SV_09401	na eṣa doṣaḥ. yasmād bhāva-upādāna-mātre tu	sādhye sāmānya-dharminī | na kaścīd arthaḥ
V3_07107	eṣa doṣaḥ, yasmāt - bhāva-upādāna-mātre tu	sādhye sāmānya-dharminī | na kaścīd arthaḥ
HB_00607	tathāvidhasya a-tat-svabhāvatām tasmin	sādhye hetor vyabhicāraṃ ca āha, yathā vināṣe
SV_13606	varṇa-paurvāparyam vākyam yad apauruṣeyam	sādhyeta. anitya-a-vyāpitāyām ca doṣaḥ prāg eva
SV_12714	artha-antaraṃ varṇebhyo yasya apauruṣeyatvaṃ	sādhyeta. tad-abhāvād veda-a-viśiṣṭa-varṇa-
PV_02014	karaṇāt sidhyed valmikasya api tat-kṛtiḥ ||	sādhyena anugamāt kārye sāmānyena api sādhanē |
V3_09607	sidhyed valmikasya api tat-kṛtiḥ ||71||	sādhyena anugamāt kārye sāmānyena api sādhanē |
PV_02285	-lakṣaṇam | vyāpti-pradarśanād dhetoḥ	sādhyena uktaṃ ca tat sphuṭam || mānaṃ dvidvidham
VN_00112	kāryam anupalambhaś ca. tasya samarthanam	sādhyena vyāptiṃ prasādhyā dharminī bhāva-
SV_09715	'rthād vaidharmya-gatiḥ. asati tasmin	sādhyena hetor anvaya-abhāvāt. tathā vaidharmye
V2_07601	'rthād vaidharmya-gatiḥ, asati tasmin	sādhyena hetor anvaya-abhāvāt. tathā vaidharmyeṇa
NB_03027	'rthād vaidharmya-gatir iti. asati tasmin	sādhyena hetor anvaya-abhāvāt. tathā vaidharmyeṇa
SV_04018	kriyate, a-bhinna-sādhyān bhāvān a-tat-	sādhyebhyo bhedena jñātvā tat-parihāreṇa
SV_13422	'tyanta-anupalambhe sad-asator upalambha-	sādhyeṣv artheṣu. na ca sannidhi-mātreṇa sādhanāḥ.
PV_04222	'paraḥ || nivṛṭtir na asataḥ sādhyād a-	sādhyeṣv eva no tataḥ | na iti sā eva nivṛṭtiḥ
HB_02509	bhāvāḥ kādācitkā bhavanti vyavasthāvāṃś ca	sādhyeṣu sādhana-niyogo na syāt, kāraṇa-śakti-
SV_06712	codayitum. na apy asya āyāsasya kiñcit	sāphalyam. kevalam anena tatra yogyās te 'rthāś
V3_05310	etena prayatnasya indriya-śabda-upayogāt	sāphalyam pratyuktam. indriya-upakāreṇa api
HB_03202	tasya anvaya-vyatireka-buddhi-hetutvena eva	sāphalyāt. tad-vyatirikta-a-śeṣa-vyavaccheda-
SV_06215	buddhim nivartya kvacin niveśana-arthaḥ, tat-	sāphalyāt. niveśanaṃ ca yo yasmād bhidyate
PV_03011	-samāśrayāt || tad a-vastv-abhidheyatvāt	sāphalyād akṣa-saṃhateḥ | nāma-ādi-vacane vakṛ-
SV_00714	-ādinā rūpa-ādi-gatiḥ, sā katham. sā apy eka-	sāmagry-adhīnasya rūpa-āde rasato gatiḥ | hetu-
V3_08406	rūpa-ādi-gatiḥ, sā katham. sā api - eka-	sāmagry-adhīnasya rūpa-āde rasato gatiḥ | hetu-
V3_06603	a-sambhavāt. na hi tasmin bhavati sva-kāraṇa-	sāmagry-adhīnair anyair api tad-unmukhair
HB_02409	taṃ janayed a-taj-janana-svabhāvatvāt	sāmagry-antara-vat. na ca dhūmasya tad-a-taj-
V3_08305	uttara-śakti-pariṇāmena samarthā iyaṃ kāraṇa-	sāmagrī kārya-utpādane, śakti-pariṇāma-pratyayasya

PV_04285 bhāva-niyatā hi te | a-sambhavād vibandhe ca
 HB_01309 -śaktitayā pratyupasthitāḥ kṣaṇikatvāt
 SV_02320 kiñcid ekaṃ janakaṃ tat-svabhāvam, kiṃ tu
 V2_08715 kiñcid ekaṃ janakaṃ tat-svabhāvaṃ vā. kiṃ tu
 SV_00705 eva kāraṇa-dravyāni sva-kāryaṃ janayanti,
 V3_08302 eva kāraṇa-dravyāni sva-kāryaṃ janayanti,
 V2_07901 nanv idam apy a-niśceyam eva – sarva-
 HB_02409 api tato na bhaved artha-antara-vat. na api
 V2_05903 tad-avyabhicārāc ca upalambhaḥ sattā ucyate.
 SV_13716 tasya eva atīśayasya jñāna-hetoḥ, tasya tat-
 SV_00703 kāraṇaṃ sāmagryāḥ kāryaṃ eva na anumīyate.
 SV_00629 kārya-utpādana-yogyatā-anumānāt. yogyatā ca
 V3_08211 kārya-utpādana-yogyatā anumīyate. yogyatā ca
 SV_09825 kācid apekṣā. tatra apy antyā kāraṇa-
 V2_07713 bhāvasya kadācid apekṣā. tatra apy antyā
 SV_10429 sva-nimittān etān sādhyatī iti sva-nimitta-
 HB_02413 yo dhūma-janakaḥ, sa dhūmo yo 'gny-ādi-
 HB_02413 vā a-hetukatva-prasaṅgāt. tasmāt so 'gny-ādi-
 SV_00709 kārya-utpādana-samarthā iyaṃ kāraṇa-
 PV_04249 'nyasmāt taj-jaṃ rūpaṃ kathaṃ bhavet ||
 SV_09821 -niyato 'sambhavat-pratibandhā iva kāraṇa-
 V3_11403 yady api kvacit kārye 'vadhānavatām arthānām
 V1_01105 nivartayitum, na indriya-buddhiḥ,
 V2_07710 -niyataḥ, a-sambhavat-pratibandhā iva kāraṇa-
 SV_02321 tat-svabhāvā. sa eva anumīyate. sa eva ca
 V2_08801 tat-svabhāvā. sā eva anumīyate. sā eva ca
 V1_01104 -vikalpa-utthāpitā satī pravṛttā api samagra-
 SV_14919 a-niḥ-śeṣa-darśanāt. vicitra-śaktayo hi
 V2_07902 a-niḥ-śeṣa-darśanāt. vicitra-śaktayo hi
 HB_02505 -bheda-darśanāt. anyathā hi vilakṣaṇyā api
 HB_02407 hi kārya-kāraṇe. tatra yadi dhūmo 'gny-ādi-
 V1_02212 -bheda-abhāva-prasaṅga iti cet, na, tasyāḥ
 V3_08307 -sva-jāti-mātra-hetutvāc chakti-prasūteḥ
 SV_00711 pūrva-sajāti-mātra-hetutvāc chakti-prasūteḥ
 SV_12218 syād anyatra api syād iti. bhavaty eva. yayā
 V3_08301 iti svabhāva-bhūtā eva. kiṃ punaḥ kāraṇaṃ
 SV_00701 -bhūtā eva anumīyate. kiṃ punaḥ kāraṇaṃ
 PV_03534 na ced bhavet || na kiñcid ekaṃ ekasmāt
 SV_09823 kvacin na avaśyaṃ tad-bhāvo bhūmi-bīja-udaka-
 V2_07712 na avaśyaṃ tad-bhāvaḥ, bhūmi-bīja-udaka-
 PV_03461 manaskāro 'pi vā bhavet || kārya-kāraṇa-
 PV_03534 sāmagryāḥ sarva-sambhavaḥ | ekaṃ syād api
 SV_17304 tarhi sāmāyikā rāja-cihna-ādi-vat. yaś ca
 SV_16917 loka-vyavahārād veda-artha-siddhiḥ. a-
 SV_17304 -pratītyas tu na vastu-svabhāvāḥ, kiṃ tarhi
 SV_16916 tasmān na apauruṣeyād vyākhyānān na api
 PV_03461 kāraṇa-sāmagryām asyāṃ sambandhi na aparam |
 V1_02208 -ādayaḥ. saṃskārān niyama iti cet, na, tasya
 VN_00317 vastutaḥ samarthasya hetor upādāne 'pi
 SV_14013 samarthasya janānād a-samarthasya api punaḥ
 SV_04401 buddhi-pratibhāsasya nir-vastukatvād vastu-
 V1_00904 | sa pāścād api (6abc') syāt. ātma-a-bhedena
 VN_06110 hi pratipādita-artha-viparyayatvāt sādhanā-
 SV_15126 syāt, na ca etad asti. tasmād artha-
 V1_00506 iti, tasya abhāva-ṣiṣyatva-virodhād artha-
 SV_13314 tad-upalambha-pratyayānām tad-anya-niṣpādane
 HB_03505 iti vyartho hetuḥ. bādhyām api sādhanā-
 SV_06503 viplava-ṣiṣyatvāt. tatra ca a-vastuni vastu-
 VN_00312 bādhatā iti krama-yaugapadya-ayogasya
 SV_05406 sāmārthye 'pi vyaktinām kvacid apy atra
 V3_11310 iti cet, kaḥ pratiśeddhā vibhettuḥ. an-ukta-
 HB_01603 eva sā. a-tat-svabhāvātve so 'kāraka eva,
 V3_11907 hetavo ghaṭa-ādau na santi. tasmāt sandigdha-
 V3_01710 viśeṣa-avasthiti-hetuḥ, api tu prakaraṇa-
 SV_17423 bādhitam agni-hotra-ādeḥ pāpa-śodhana-
 sāmagrī kārya-karmaṇi || an-adhyavasita-
 sāmagrī-kāryasya svabhāva-sthity-āśraya ity
 sāmagrī janikā tat-svabhāvā. sa eva anumīyate. sa
 sāmagrī janikā tat-svabhāvā. sā eva anumīyate. sā
 sāmagrī-janmanām śaktinām pariṇāma-apekṣatvāt
 sāmagrī-janmanām śaktinām pariṇāma-apekṣatvāt
 sāmagrī-janmāno naśyanti iti, tāsām a-niḥ-śeṣa-
 sāmagrī taṃ janayed a-taj-janana-svabhāvāt
 sāmagrī-pariṇāma-apekṣatvāt syād vyabhicāro 'pi
 sāmagrī-pratyayatvāt. ye punar asiddha-
 sāmagrī-phala-śaktinām pariṇāma-anubandhini |
 sāmagrī-mātra-anubandhinī iti svabhāva-bhūtā eva
 sāmagrī-mātra-anubandhinī iti svabhāva-bhūtā eva.
 sāmagrī yā a-vyavahitā kārya-utpatteḥ sā
 sāmagrī yā a-vyavahitā kārya-utpatteḥ, sā
 sāmagrī-yogyā-sannidhānaḥ sarvo 'tra dṛṣṭāntaḥ.
 sāmagrī-viśeṣa-janita iti kārya-kāraṇayor evaṃ
 sāmagrī-viśeṣo yo dhūma-janakaḥ, sa dhūmo yo 'gny
 sāmagrī. śakti-pariṇāma-pratyayasya anyasya
 sāmagrī-śakti-bhedād dhi vastūnām viśva-rūpatā |
 sāmagrī sakalā kārya-utpādane. nanv anapekṣānām
 sāmagrī saṅghātaḥ, tathā api na avaśyaṃ kāraṇāni
 sāmagrī-sākalye 'pi vinivartya go-buddhim aśvam
 sāmagrī sva-kārya-utpādane. nanv anapekṣānām api
 sāmagrī svabhāva-sthity-āśrayaḥ kāryasya. ata eva
 sāmagrī svabhāva-sthity-āśrayaḥ kāryasya. ata eva
 sāmagrikā punar icchayā nivartyeta tad-anya-
 sāmagryō dṛśyante. tatra kācit syād api yā a-
 sāmagryō dṛśyante. tatra kācit syād api yā a-
 sāmagryā a-vilakṣaṇasya utpattau na kāraṇa-bheda-
 sāmagryā anyato 'pi bhavet, na tasya taj-janyaḥ
 sāmagryā eva antara-viśeṣa-kṛtatvāt saṃśaya-
 sāmagryā yogyatā an-anya-apekṣāni ity ucyate.
 sāmagryā yogyatā an-anya-apekṣiṇī ity ucyate. yā
 sāmagryā sambhavati sā yadi syāt, asyāḥ sambhavam
 sāmagryāḥ kāryaṃ eva na anumīyate. yena na
 sāmagryāḥ kāryaṃ eva na anumīyate. sāmagrī-phala-
 sāmagryāḥ sarva-sambhavaḥ | ekaṃ syād api
 sāmagryām api kadācid ankura-an-utpatteḥ. na
 sāmagryām api kadācid ankura-an-utpatteḥ. na,
 sāmagryām asyāṃ sambandhi na aparam | sāmarthya-a
 sāmagryōr ity uktaṃ tad aneka-kṛt || arthaṃ
 sāmāyikaḥ sa svabhāva-niyato 'yuktas tasya icchā-
 sāmāyikatve 'pi nānā-arthānām śabdānām vyavahāre
 sāmāyikā rāja-cihna-ādi-vat. yaś ca sāmāyikaḥ sa
 sāmāyikāl loka-vyavahārād veda-artha-siddhiḥ. a-
 sāmarthya-a-darśanāt tatra na indriyaṃ
 sāmarthya-a-darśanāt. tan-mātra-bhāvino 'nya-
 sāmarthya-a-pratipādanāt. kārya-hetāv api sādhanā
 sāmarthya-a-pratīlambhāt. pratīlambhe vā sthairyā
 sāmarthya-a-bhāvinām doṣānām a-prasaṅgaḥ. tad a-
 sāmarthya-a-viśeṣān na ekasya ekatra kriyā-a-
 sāmarthya-an-abhidhānam. a-pratīta-pratyayatayā
 sāmarthya-anapekṣāḥ samāropita-gocarā āntaram eva
 sāmarthya-apekṣānāt, anapekṣāyāṃ vyavadhāna-ādi-
 sāmarthya-abhāvaṃ pratyeti. yadi hi samarthāḥ
 sāmarthya-abhāvāt. a-niyame na ca bādhaḥ
 sāmarthya-abhāvāt. tathābhūtā-artha-darśana-
 sāmarthya-abhāvena vyāpti-siddher na anavasthā-
 sāmarthya-asiddher a-grāhyatvam. samarthā
 sāmarthya-ākṣiptam iṣṭaṃ paro 'bhīpraiti iti tad-
 sāmarthya-ākhyāt padārtha-antarāt kārya-utpatteḥ.
 sāmarthya ātmano vyatirekaḥ. te 'pi buddhy-ādayo
 sāmarthya-ādikam api iti. tasmān na anyatarat
 sāmarthya-ādikam. tasya evaṃ-vādino vedasya

SV_14313
V3_00503
VN_04308
HB_01601
HB_00308
VN_02119
V2_06507
SV_10208
SV_13707
V2_07904
VN_00205
VN_03804
SV_11708
V1_01909
SV_05218
PV_02210
HB_00313
SV_13009
V3_05007
SV_05301
V3_11908
PV_03017
PV_03501
VN_05909
V3_08112
VN_02014
V1_01808
V1_01810
HB_00406
PV_02047
V1_00209
VN_00204
V3_06301
VN_00912
NB_01015
VN_05311
V3_04706
VN_00515
VN_00514
V3_10211
VN_04218
SV_15106
SV_14106
V3_11904
V3_13506
VN_00621
HB_03802
VN_03620
V2_08005
HB_03503
VN_01814
VN_00406
VN_03119
VN_03720
HB_01804
SV_15618
V3_10406
V3_01002
VN_00215
V3_11111
SV_00822
V3_08402
VN_00214
HB_03605
V3_01004

anavasthā. a-pracyuteṣu vā asya abhighāta-
pratipadyate, taṃ pratipadyamāno 'param api
jādyāt parśad-āder a-vijñāta-pratipādana-a-
antya-avasthāyām prāg a-samarthasya
svalakṣaṇa-pratipatter ūrdhvaṃ tat-
-vyavasthāpanā yuktā, tayor eva paraspara-
-karoti. na ca teṣāṃ tathā viprakṛṣṭānām sva-
-viṣayi-karoti. na ca tathā viprakṛṣṭeṣu sva-
-prasaṅgaḥ. tasmād atīseta eva a-vyavahita-
arthakriyā-śakti-lakṣaṇatvād vastunaḥ. sarva-
-lakṣaṇato nivṛttam ity asad eva syāt. sarva-
-syuḥ. artha-antara-gamana-āder api hetor a-
-tad-upakāraṃ jñāna-utpādana-prasaṅgāt,
tulya-kālatvāt. asataḥ prāg a-sāmarthyāt
|(104ab) katham idānīm vyaktinām tatra jñāne
syandinyām agni-vad bhuvī || bādha-utpatti-
iti viśeṣānyam. adhigate tu svalakṣaṇe tat-
-tasya sato 'pi tad-ātmānam a-khaṇḍayataḥ
'pi vā kasyacit tad-ātmānam a-khaṇḍayataḥ
tathā hi nila-āder netra-vijñāne pṛthak
na syur iti cet, na, tatra anyeṣāṃ eva
arthavati kena cakṣur-ādi-matir matā | artha-
-tad eva idaṃ vicāryate | tāsāṃ samāna-jātye
kāryasya bhāve, tasya sva-sādhana-a-
-nitya-an-agni-vyavacchedena vyatireka-gatau
-artha-vyākhyānam. sarvo 'yaṃ dur-matīnam a-
-doṣaḥ, yasmāt tad-dṛṣṭāv eva dṛṣṭeṣu saṃvit-
|| artha-ālocana-mātre 'pi pratyakṣe 'nubhava-
-yogakṣematvāt. sādharmaṇe hi kārye na teṣāṃ
mano-jñānam na sa-indriyāt | jñāna-utpādana-
-anyas tu buddhau sāksāt svabhāva-upadhāna-
-yugapadyābhyām arthakriyā-ayogād arthakriyā-
-hy abhāvaḥ kasyacin nimittam. a-sāmarthyāt,
na upalabhyate, so 'sad-vyavahāra-viṣayaḥ,
tad eva paramārtha-sat. arthakriyā-
-vivāda-āśraya-artha-mātra-uttara-vacane
-prāptyā eva dūṣaṇam, kiṃ tarhi sādhanā-
-nimittam iti cet, evam etat tasya eva sarva-
-anyasya tan-nimittasya abhāvāt. sarva-
-tathābhūtam āpādayati iti sa tasya pāścātyaḥ
evam-ādinā kāraṇena, tad a-vijñāta-artham, a-
-itara-kālayos tulya-rūpasya pratīti-janmani
'bhāvo 'py anupalabdhi-lakṣaṇaḥ pratyakṣa-
-iti cet, na evaṃ vidhād vyatirekāt kāraṇa-
-teṣāṃ sarvadā tādavasthyāt, kiṃ tarhi puruṣa-
-artha-kāriṇo bhavyeṣu cakṣur-ādi-vat. tat-
-hetv-antara-nidarśanena utkilīta-sādhana-
-hetuḥ saty asati gotve 'prasādhita-sādhana-
-a-kriyā-ayogāt. tad ayaṃ bhāvo nivṛtta-sarva-
-dharmī ity ucyata iti. tat kim idānīm hetoḥ
śakyate pradarśayitum, a-pradarśanād a-
'nyasya api tatra abhāve sandigdham asya
teṣāṃ vikalpena tat-sādhyā-sādhanaḥ vṛtteḥ
eva sādhyā ity na dṛṣṭāntasya pṛthak kiñcit
etat prasahya kuryāt. evaṃ hy anena ātmanaḥ
-siddhis tasya vidhāna-apekṣatvād iti cet. a-
-bhāvasya abhimateḥ. tad iha icchāyām eva
triṣv eva rūpeṣv antar-aṅgam artha-siddhau
asti ca a-kṣaṇike sa iti pravartamānam a-
-yatra so 'samarthaḥ, na tatra śakteḥ
deha-ādinām hetutve 'pi na kevalānām
deha-ādinām hetutve 'pi na kevalānām
krama-yugapadya-ayogaḥ, na tasya kvacit
api bādha-a-nivṛttau tad-avastham hetor a-
-pravṛtter a-sambhavād viṣaya-khyāpanād eva

sāmarthya-ādiṣu satā vā tena anyena kiṃ vināsitam.
sāmarthya-āyātām abhyupagacchati, prabhā-
-sāmarthya ity vijetā na syān na nigrāha-arhaḥ. a-
-sāmarthya-utpattau sāmarthyasya tat-svabhāvatve
sāmarthya-utpanna-vikalpa-jñāna-grāhyam, yathā
sāmarthya-upaghāta-apekṣayā jaya-parājaya-
-sāmarthya-upadhānāj jñāna-utpādana-śaktiḥ. na ca
sāmarthya-upadhānāj jñāna-utpādana-śaktir asti.
sāmarthya-upayogo 'vasthā-bhedas tad-anyam. an-
-sāmarthya-upākhyā-viraha-lakṣaṇam hi nir-upākhyam.
sāmarthya-upākhyā-viraha-lakṣaṇam hi nir-upākhyam
sāmarthya eva sambhavāt. na hi samarthe hetau
sāmarthya-kāriṇas ca janakatvāt. tasya ca tad-
-sāmarthya-kāle ca kārya-niṣpatter an-upayogāj
sāmarthya-gatiḥ, pratyekaṃ tāsām abhāve 'pi tad-
-sāmarthya-garbhe śakto 'pi vastuni | nir-upadrava
sāmarthya-janmā vikalpas tad-anukāri kāryatas tad
sāmarthya-tiras-kāra-ayogāt. na hi tatra atīśayam
sāmarthya-tiras-kāra-ayogāt. na hi tatra atīśayam
sāmarthya-darśanāt ||104|| śakti-siddhiḥ samūhe
sāmarthya-darśanāt. cakṣur-ādi-buddhinām tāvad
sāmarthya-dṛṣṭeś ced anyat prāptam an-arthakam ||
sāmarthya-niyamo bhavet || tathā hi samyag
sāmarthya-paricchedād eva vikṣepaḥ syāt. tathā ca
sāmarthya-parisamāpteḥ. na ca eteṣāṃ bheda-mātram
sāmarthya-pracchādāna-upāyaḥ, na tu satyair asty
sāmarthya-bhāvinaḥ | smaraṇād abhilāṣeṇa
sāmarthya-bhāvino 'nubhūta-pratisandhāyinaḥ
sāmarthya-bhedaḥ, aparāpara-dhūma-pramita-
-sāmarthya-bhedān na sakalād api || a-cetanatvān
sāmarthya-rahito 'yukta-pratipattir eva. na ca
sāmarthya-lakṣaṇato nivṛttam ity asad eva syāt.
sāmarthya-lakṣaṇatvāc ca bhāvasya. tad-apāya-
-sāmarthya-lakṣaṇatvāt sattvasya iti. tathā api ko
sāmarthya-lakṣaṇatvād vastunaḥ. anyat samānya-
-sāmarthya-vighātaḥ, yena vādi-vacana-
-sāmarthya-vighātāt. tathā hi na prameyatva-ādiṣv
sāmarthya-vivekina evaṃ pratītiḥ, anyasya tat-
-sāmarthya-viveko nimittam iti cet, evam etat
sāmarthya-viṣayaḥ pakṣa ucyate. tena tal-lakṣaṇa-
-sāmarthya-saṃvaraṇāya prayuktaṃ nigrāhasthānam iti.
sāmarthya-sambhāvanā-ayogāt. evam ayaṃ janako na
sāmarthya-siddha ity vaksyāmaḥ. tata eva puruṣa-
-sāmarthya-siddhiḥ. satsu samartheṣv anyeṣu hetuṣu
sāmarthya-siddhiḥ. sā vacanam antareṇa na
sāmarthya-sthāpanāya tatra eka-śabda-niyogo 'pi
sāmarthyas tāni vastūni tāms ca puruṣāms tad-
-sāmarthyaḥ saṃśaya-hetutvād anaikāntika eva.
sāmarthyaḥ sattā-lakṣaṇam atipatati. arthakriyā-
-sāmarthyam a-bādhyā eva sādhyā-siddheḥ, sādhyā-
-sāmarthyam. atha vā siddhiḥ sādhanam, tad-aṅgam
sāmarthyam. anyat tatra samartham, tad-abhāvāt
sāmarthyam anyathā dvitīyasya vaiyarthyaḥ. yadi
sāmarthyam. api ca na kiñcit pūrva-pakṣa-vādinō
sāmarthyam api darśitam bhavati. kāryam param
sāmarthyam apekṣaṇe ||293|| yadi mantrā vidhānād
sāmarthyam avasthitam iti sā eva iṣṭa-vastu-
-sāmarthyam avasthitam, tatra ca smṛti-samādhānaṃ
sāmarthyam asal-lakṣaṇam ākarṣati. tena yat sat
sāmarthyam asti iti. tasmān nāntariyakam eva
sāmarthyam asti iti. vipakṣa-vṛtter a-dṛṣṭāv api
sāmarthyam asti iti vipakṣa-vṛtter a-dṛṣṭāv api
sāmarthyam, asti ca a-kṣaṇike sa iti
sāmarthyam ity a-prayogaḥ. tasmāt sva-sādhyā-
-sāmarthyam iti cet, uktam atra. api ca vinā apy

HB_03601 apy a-sāmarthyam iti. bādhā-anupalambhe
 V2_07908 tv aneka-upakāra eva syāt. an-ābhoge '
 V3_06309 syāt. tad-bala-utpattau ca tasya eva tatra
 VN_01714 eva abhidhānena siddher bhāvāt, dvitīyasya a-
 HB_03519 prayogam arhati – mā bhūt prayuktasya apy a-
 V3_01702 vikalpa-samuccaya-ayoge kim idānīm vidheḥ
 VN_00910 punar idam an-icchato 'py āyātam, yasya idam
 V2_07911 a-kṣūṇa-vidhāna-ayogāt. na api caramasya a-
 SV_15110 tasmān na nityānām kvacid vijñāna-janana-
 PV_02263 dr̥ṣṭa-nāśād a-gatis tat saṃskāro na cetanā |
 SV_13906 vyaktis te vigamo yadi | abhāve karaṇa-grāma-
 SV_11625 'py a-nāšo yadi jāti-vat | nityeṣv āsraya-
 SV_07025 sahitasya tad-anya-upakārād viśeṣa-utpatteḥ
 V3_08703 sahitasya tad-anya-upakārād viśeṣa-utpatteḥ
 VN_00309 sarva-anupalabdhir bhāvasya bādhikā. tatra
 PV_02023 'pi na yujyate | nityasya a-vyatiṅkṛtvāt
 PV_02269 tatas tayoḥ || karṭṭ-bhokṭṛtva-hāniḥ syāt
 PV_02261 janma tena tac-chin na jāyate | tayor eva hi
 VN_04303 -sambaddham gamakam eva kuryāt, na asya a-
 SV_05221 -vijñānam bhavati iti. na samūhe 'pi teṣām a-
 SV_13910 na āvaraṇe karaṇa-upakṣepaḥ. na apy eṣām a-
 VN_00913 pūrvakād asya. na hi svabhāvād artha-antarām
 SV_05217 dhiyam prati ||103|| tena ekena api
 PV_04020 tulyam ity anavasthitih || antar-aṅgam tu
 SV_05303) nīla-ādīnām hi cakṣur-vijñāne pratyekam api
 HB_03506 -abhāvasya ca sambhava iti na a-bādhāyāḥ
 SV_11627 saha naśyati iti. kevalam nityeṣv āsraya-
 SV_05414 eva vijñānasya. bhāva-abhāva-anuvīdhānāc ca
 HB_03602 -nivr̥ttir yato hetor bādhā-sambhava-kṛtam a-
 SV_11817 'vinābhāva-ākhyāḥ. na ca atra anyasya
 VN_00311 tena vyāpaka-dharma-anupalabdhir a-kṣāṇike
 HB_01605 kurvan dr̥ṣṭaḥ, tena karoti iti brūmaḥ. mahā-
 V2_08106 kim tarhi idānīm vināse 'napekṣāyāḥ
 V3_05402 evam hi sa nityaḥ syād yadi na kutaścīt
 SV_15203 himasya bheṣajam ity-ādiṣu śīta-pratighāta-
 SV_14405 bhavati. tac ca prāg eva asti iti kim atra
 V2_07907 eva hi tasya api jñeya-vyāpini jñāne 'ntaśaḥ
 SV_05222 eka-apāye 'pi bhavati iti na sarvadā a-
 SV_10011 kriyā-pratiṣedhāc ca iti ca-śabdāt. katham a-
 V2_08213 kriyā-pratiṣedhāc ca iti ca-śabdāt. katham a-
 PV_03259 yuktam arthena eva saha-grahe | kim
 PV_02027 svabhāva-atīśaye 'sati | saṃhatāv apy a-
 SV_12205 pathika-agner vyabhicāraḥ. jvālā-udbhava-
 SV_13025 anyonya-upakāro 'cintyatvād dhetu-pratyaya-
 V3_05108 -upakāraḥ, a-cintyatvād dhetu-pratyaya-
 V3_05403 labhyeta pracyaveta vā, tato jñāna-janana-
 SV_17403 prākṛta-viśayasya vahneḥ śīta-pratighāta-
 HB_01601 prāg a-samarthasya sāmarthya-utpattau
 V1_01114 -jñāna-utpattāv a-vidyamānād bhedāḥ, tat-
 SV_13006 kutaścīt sāmarthyāt pracyavet. jñāna-janana-
 V2_04912 na tv evam para-aṅgāt pratītiḥ, tasya a-
 V3_04509 na dūṣaṇam, tathā-pratipatty-aṅgasya a-
 V3_06608 ante 'pi tat-svabhāvasya eva tad-bhāve
 SV_11710 -antaratve ca bhāva-an-upakāra-prasaṅgāt
 SV_10010 punar etad gamyate nir-apekṣo vināśa iti. a-
 V2_08212 etad gamyate – nir-apekṣo vināśa iti. a-
 VN_04516 'samarthasya śabde 'pi pratīti-janana-a-
 V2_07608 ca bhāva-khyātau tad-ātmanāḥ sato bhāva iti
 SV_16329 tat-samaya-upadeśa-nir-apekṣānām a-
 HB_03514 -viśayatvaḥ hetu-lakṣaṇam, bādhāyām apy asya
 SV_07022 ekatra eva na samavāiti janyate vā, tasya a-
 V3_08701 kim ekatra na samavāiti janyate vā. tasya a-
 PV_04171 loka eva pravartatām || sādhanā-ākhyāna-
 V3_06008 aparo 'sty apara-anubhavo vā iti niścāyayati
 HB_01106 janayanti iti cet, na, tatra eva ekatra
 sāmarthyam iti cet, kim upalambho bādhām vyāpnoti,
 sāmarthyam iti cet, na, an-ābhoga-a-sambhavāt,
 sāmarthyam iti tad eva pramāṇam syāt. tad-ākāra-
 sāmarthyam iti tasya apy a-sādhanā-aṅgasya
 sāmarthyam iti. bādhā-anupalambhe sāmarthyam iti
 sāmarthyam iti riktā vāco-yuktiḥ. etena pakṣa-
 sāmarthyam upalabdhi-lakṣaṇa-prāptam san na
 sāmarthyam eva, kasyacit karaṇāt. a-kāriṇo 'pi
 sāmarthyam. kadācid a-janane nityam a-janana-
 sāmarthyam karaṇa-utpatter bhāva-abhāva-
 sāmarthyam kim nu tad bhavet ||264|| na hy
 sāmarthyam kim yena iṣṭaḥ sa āsrayaḥ ||233||
 sāmarthyam. ko 'yam a-janya-janaka-bhūtānām
 sāmarthyam. ko 'yam a-janya-janaka-bhūtānām
 sāmarthyam krama-a-krama-yogena vyāptam siddham,
 sāmarthyam ca dur-anvayam || yeṣu satsu bhavaty
 sāmarthyam ca na sidhyati | anya-smaraṇa-bhoga-
 sāmarthyam jātau tan-mātra-bhāvataḥ || te cetane
 sāmarthyam, tatra jādyāt parśad-ādayo na
 sāmarthyam. tathā iha api pratyekam eka-apāye 'pi
 sāmarthyam. tad-vyāpāra-abhāve śabda-anupalabdeḥ.
 sāmarthyam, tasya upalabdhi-lakṣaṇa-prāptasya yo
 sāmarthyam tāsām na ity a-graho dhiyā | (104ab)
 sāmarthyam triṣu rūpeṣu saṃsthitam | tatra smṛti-
 sāmarthyam dr̥ṣṭam iti samūhe 'pi śaktir a-
 sāmarthyam. na ca bādhā-abhāvo '-bādhā. kim tarhi
 sāmarthyam na paśyāmaḥ, yena asāv āsrayaḥ.
 sāmarthyam na pratibhāsanāt, a-pratibhāsino 'pi
 sāmarthyam na syāt. tathā api vyartho hetur bādhā
 sāmarthyam paśyāmaḥ. na api siddhy-upāyam. atha
 sāmarthyam bādhata iti krama-yaugapadya-ayogasya
 sāmarthyam mahā-prabhāvasya bhavato darśanam, yad
 sāmarthyam, yāvata skandha-ādayo 'nyair eva
 sāmarthyam labhyeta pracyaveta vā, tato jñāna-
 sāmarthyam loka-prasiddham agneḥ khyāpyata iti
 sāmarthyam vahny-ādīnām. tasmāt tad-an-upakārāt
 sāmarthyam virūpe 'pi dhātau. dhāt-antare tv
 sāmarthyam. viśama upanyāsaḥ. tathā hi nīla-āder
 sāmarthyam. siddhe hi bhāve kārako na taṃ karoti.
 sāmarthyam. siddhe hi bhāve kārako na taṃ karoti.
 sāmarthyam sukha-ādīnām na iṣṭā dhīr yat tad
 sāmarthyam syāt siddho 'tiśayas tataḥ || tasmāt
 sāmarthyam hy āśritya dahanasya hetv-antarām
 sāmarthyasya a-sarva-vidā. tena yad indriya-
 sāmarthyasya a-sarva-vidā. tena yad indriya-
 sāmarthyasya an-artha-antaravāt, artha-antaratve
 sāmarthyasya abhidhānam satya-artham upadarśya
 sāmarthyasya tat-svabhāvave '-pūrva-utpattir eva
 sāmarthyasya tataḥ sarvathā sāksād vinivr̥tṭeḥ,
 sāmarthyasya tad-ātmakatvāt. artha-antaratvasya
 sāmarthyāt. artha-avisamvādas tu dvayor api tulya
 sāmarthyāt. asādhāraṇo 'py ubhaya-vyāvṛtṭer
 sāmarthyāt. etena kādācitka-svabhāvata-
 sāmarthyāc ca jñāna-utpatter nityam ghaṭa-ādīnām
 sāmarthyāc ca tad-dhetoḥ (196a) abhāva-kāriṇaḥ
 sāmarthyāc ca tad-dhetoḥ (56a) abhāva-kāriṇaḥ
 sāmarthyāc ca. na hy arthe 'pi vācakatvaḥ nāma
 sāmarthyāt tat-siddher na anumeya-vacanam.
 sāmarthyāt, tatra api tad-ākāra-dhyāna-āder eva
 sāmarthyāt. tathā ca yathā anupalambhe bādhāyā
 sāmarthyāt. tad a-samartham pṛthak tat sahitam
 sāmarthyāt. tad a-samartham pṛthak tatra sahitam
 sāmarthyāt tad-arthe sādhyatā gatā | hetv-ādi-
 sāmarthyāt. tasmād eka-niyata-upalambho 'nya-
 sāmarthyāt, tasya eva ekasya janane samarthā na

VN_02405	-nirākaraṇena tattvasya prakhyāpana-a-	sāmarthyāt. na prativādino 'py atra, bhāvato
SV_09515	kāryaḥ, san-mātra-āśraye 'pi sādhana-	sāmarthyāt. na sādhyatve, vaiphalyāt. api ca, na
V3_07505	kāryaḥ, san-mātra-āśraye 'pi sādhana-	sāmarthyāt. na sādhyatve, vaiphalyāt. api ca, na
VN_04802	na viparyayo na apy artha-a-pratītiḥ	sāmarthyāt. na hy atra kaścit samayaḥ pratyāyana-
HB_00903	niṣpannānām anyato nāśa-utpattiḥ, tasya a-	sāmarthyāt. na hi vināśa-hetur bhāva-svabhāvam eva
VN_02205	bhāvāt. pratiyogināś ca tan-nirākaraṇe '	sāmarthyāt parājayasya an-utpatter a-parājayah.
PV_03246	artha iti ced akṣa-cetaśah || asataḥ prāg a-	sāmarthyāt paścād vā an-upayogataḥ | prāg-bhāvaḥ
SV_13005	evam hi sa nityaḥ syād yadi na kutaścit	sāmarthyāt pracyavet. jñāna-janana-sāmarthyasya
VN_04507	paśyāmaḥ. goṇi-śabdasya artha-pratipādane '	sāmarthyāt pratipādaka-vyutpatty-artham
SV_00201	api dharmy-āśraya-siddhau dharmi-grahaṇa-	sāmarthyāt pratyāsattyā sādhyā-dharmi-siddhir iti
V3_04307	api dharmy-āśraya-siddhau dharmi-grahaṇa-	sāmarthyāt pratyāsattyā sādhyā-dharmi-siddhir iti
SV_00819	apy anumāpayanty a-samagrasya ekānta-a-	sāmarthyāt, yathā deha-indriya-buddhibhyo rāga-
SV_17529	a-jñasya ca atīndriya-guṇa-puruṣa-vivecane '	sāmarthyāt. vacanānām samihita-artha-sattām
V1_01909	na, ubhayos tulya-kālatvāt. asataḥ prāg a-	sāmarthyāt sāmarthya-kāle ca kārya-niṣpatter an-
V3_06301	bhavati. na hy abhāvaḥ kasyacin nimittam. a-	sāmarthyāt, sāmarthya-lakṣaṇatvāc ca bhāvasya.
SV_09727	ca bhāva-khyātau tad-ātmanaḥ sato bhāva iti	sāmarthyāt siddheḥ pūrvavān na pratijñā-vacanam.
SV_14015	sat-prayoga ity api jananam eva prayoktuḥ	sāmarthyāt. svayaṃ samarthe tasya an-upayogāt.
SV_03426	nāma asti. śabda-āśrayā buddhir anādi-vāsanā-	sāmarthyād a-saṃsr̥ṣṭān api dharmān saṃsr̥jantī
VN_01801	tulya iti katham na sādhanam. kevalasya a-	sāmarthyād a-sādhanatvam iti cet, tat tulyam
SV_06421	na kiñcana ||129|| yasya abhidhānato vastu-	sāmarthyād akhile gatiḥ | bhaven nānā-phalaḥ
V1_00804	tad-ātmana indriya-antara-jñāna-utpattāv a-	sāmarthyād atiprasaṅgāc ca. vikalpakaṃ tu mano-
PV_02183	pratiśedhena na īśvara-ādeś ca sambhavaḥ | a-	sāmarthyād ato hetur bhava-vāñchā-parigrahaḥ ||
PV_03059	vyavasthitam || buddhir yatra artha-	sāmarthyād anvaya-vyatirekiṇī | tasya svatantram
HB_00201	tatra eva bhāva-niyama-artham āśaṅkyeta. tat-	sāmarthyād artha-gatāv upacāra-mātrāt samāna-
SV_00206	-vyatireke sādhyā-abhāve 'sattva-vacana-vat.	sāmarthyād artha-gatau pratipatti-gaurava-parihāra
V3_04311	yatnaḥ sa pakṣa-vacanena samāhitaḥ.	sāmarthyād artha-gatau pratipatti-gauravaṃ ca
V3_00506	tasya upagama-kālaḥ. tatra yāvān artho yukti-	sāmarthyād āpatati, sa sarvo 'bhyupagantavyaḥ, na
SV_13909	na api śabdasya nityasya kiñcid āvaraṇam a-	sāmarthyād ity apy uktam. tasmān na āvaraṇe
SV_05411	anāgata-ādīnām a-ṣṣayatvam asatām upakāra-a-	sāmarthyād iti cet. bhavantu nāma tad-ṣṣayaṇi
V3_08309	apy anumāpayanti, a-samagrasya ekānta-a-	sāmarthyād iti na tataḥ kārya-anumānam. vipakṣe
HB_04008	ca parasparam ākṣipataḥ. vacanam etat	sāmarthyād ubhayam ākṣipati, ekasya api niyama-
HB_00616	tasya agninā vyāpti-smaraṇe tat-	sāmarthyād eva agnir atra iti bhavati. na ca
V2_07604	ghaṭa-ādayaḥ, śabdaś ca kṛtaka ity anvayī.	sāmarthyād eva atra anityaḥ śabda iti bhavati.
SV_09722	vyāptim pradarśya śabdasya kṛtakatve kathite	sāmarthyād eva anityaḥ śabda iti. tasmān na
V2_07211	-asiddhyā a-nīcīta-artham. nanu prayoga-	sāmarthyād eva artha-anubandhaḥ siddhaḥ śabdānām,
NB_03035	atra upalabdhi-lakṣaṇa-prāpto ghaṭa ity ukte	sāmarthyād eva na iha ghaṭa iti bhavati. tathā
NB_03036	tathā atra tādr̥śo ghaṭa upalabhyata ity ukte	sāmarthyād eva na iha sad-vyavahāra-ṣṣayaḥ iti
HB_00614	lakṣaṇau sādharma-vaidharma-prayogau. atra	sāmarthyād eva pratijñā-artha-pratīter na
PV_04172	-abhidhā | vyarthā vyāpti-phalā sā uktiḥ	sāmarthyād gamyate tataḥ || viruddhatā iṣṭa-a-
V3_01601	syāt, sa eva tathā ucyeta. anyatara-vacana-	sāmarthyād ghaṭasya api sa iti virodhaḥ. itaś ca
SV_00817	yat kāryam anumiyate | śeṣavat tad a-	sāmarthyād dehād rāga-anumāna-vat ||11||
VN_02117	'pi prativādino 'jñānāt pratipādana-a-	sāmarthyād vā. na hi duṣṭa-sādhana-abhidhāne 'pi
PV_04193	tatra apy artheṣu gamyate | tathā prasiddheḥ	sāmarthyād vivakṣā-anugamād dhvaneḥ || tad ayoga-
V2_05015	tatra apy artheṣu gamyate | tathā prasiddheḥ	sāmarthyād vivakṣā-anugamād dhvaneḥ ||13|| tad
V3_01707	virodhāt. sāmānyena vihiteṣv apy artheṣu	sāmarthyād viśeṣa-sthiteś ca deha eva pratyayaḥ,
V3_13504	nanv an-udbhāvite 'pi doṣe 'rthasya eva a-	sāmarthyān na bhavati prasiddhiḥ. evam etat. kiṃ
SV_15104	tasminn a-kṛtake mate | nityebhyo 'vastu-	sāmarthyān na hi janma asti kasyacit ||285|| yady
PV_02122	viśeṣa-an-uttarān prati | sādhanānām a-	sāmarthyān nityam ca an-āśraya-sthiteḥ ||
SV_12815	sakṛc chrutau ca pṛthag artheṣv a-dṛṣṭa-	sāmarthyānām arthavattā ca na sidhyati. sahiteṣv
V2_06106	abhāva-gatiḥ, yathā - na iha a-pratibaddha-	sāmarthyāni dhūma-kāraṇāni santi dhūma-abhāvād
NB_02032	-anupalabdhir yathā - na iha a-pratibaddha-	sāmarthyāni dhūma-kāraṇāni santi dhūma-abhāvād
V2_06109	-upalambhaḥ, yathā - na iha a-pratibaddha-	sāmarthyāni śīta-kāraṇāni santi agner iti kāraṇa-
NB_02037	-upalabdhir yathā - na iha a-pratibaddha-	sāmarthyāni śīta-kāraṇāni santi, vahner iti.
SV_14310	bibadhnīyān na abhighāta-ādīni dravya-	sāmarthyāni. sarva-pratibandhe ca nanv anena eva
V3_11308	prayoga-bhedāt tu tad-bhedah, kvacid ukti-	sāmarthyābhyām, kvacid vivakṣayā, dharma-
VN_02703	pratijñā-antaraṃ nāma nigrasthānam sādhana-	sāmarthyē 'py a-parijñānāt. sa hi pūrvasyā
SV_11616	anapekṣatvān nityasya an-upakārāt. a-	sāmarthyē 'pi paścād api svabhāva-a-tyāgād a-
HB_02013	-kāriṇaḥ, teṣām ca yata utpattiḥ, pratyekaṃ	sāmarthyē 'pi yathā kevalānām a-kriyā kartṛ-
SV_05405	asya tat-kāryatā anuyujyate. kevalasya	sāmarthyē 'pi vyaktinām kvacid apy atra sāmarthya
VN_03701	-hetutvād anaikāntika eva. prasādhite tu	sāmarthyē gotve '-vṛttyā hetor na saṃśaya eva
PV_02266	na syuḥ sandhiyate malaiḥ || buddhes teṣām a-	sāmarthyē jivato 'pi syur a-kṣamāḥ | nirhāsa-
PV_02265	-nirodhāś cetanā-vaśāḥ || na syuḥ teṣām a-	sāmarthyē tasya dikṣā-ādy-anantaram | atha
PV_03258	tac chaktya-asiddhitaḥ || pṛthak pṛthak ca	sāmarthyē dvayor nilā-ādi-vat sukham | gr̥hyeta
VN_00616	parihṛto bhavati. nānā-śabda-utthāpana-a-	sāmarthyē nānā-sambandhy-upakāro 'pi mā bhūt, an-
VN_05606	anena na gr̥hitam, na trir eva. a-grahaṇa-	sāmarthyē prāg eva paricchinnā-sāmarthyena

PV_02103 eka-aṅga-vikale 'pi na | pratyekam api
SV_15001 jñānāt. jñāna-mātra-arthakriyāyām apy a-
SV_07513 arthas tu-śabdaḥ. vidyamāno hi padārthaḥ sva-
V3_06310 iti tad eva pramāṇam syāt. tad-ākāra-niyama-
VN_02006 ca ayam prakāro dur-matibhiḥ śaṭhair nyāya-
V1_00710 sāmāthyena samudbhavāt ||4|| tad dhy artha-
V3_10210 vṛtti-vyatirekavān upadarśitaḥ svayam bhavāt-
VN_05606 a-grahaṇa-sāmāthyē prāg eva paricchinnā-
V3_01510 virodhāc ca deha eva artha-antara-bhūta iti
VN_00301 pramāṇayataḥ krama-yaugapadya-ayogasya eva a-
V3_01503 sthitiḥ. tasmād yāvatīm artha-gatiṃ sādhanam
V1_00709 na hi sāmāndriya-jñāne sambhavati, arthasya
SV_04319 -bhedād yathā-vastu śabda-artha-abhyupagame
SV_06520 sarva-artha-sarva-ākāra-pratīti-prasaṅgo '
SV_06528 artha-parihāreṇa eka-viśayayor vṛtṭy-abhāvāt
SV_04213 eṣa doṣaḥ. jñāna-pratibhāsiny arthe sāmānya-
SV_03615 tattva-rūpatve vā sāmānya-tat-sambandha-
SV_04301 buddhyā upadarśanān mithyā-artha eva sāmānya-
SV_04505 -kathitaḥ śabda-artho 'sāv asann api |
SV_03501 jāyate. tasyaḥ pratibhāsa-vaśena sāmānyam
SV_03315 -bheda-antaravāc chabda-vṛtṭer na
SV_06512 tena sa vyāpta ekatvena ca bhāsatē ||131||
SV_04405 iti sāmānya-viśeṣaṇa-viśeṣya-bhāva-
PV_03119 sāmānya-tad-grahāt || nidarśanam tad eva iti
PV_03019 chabdād a-prasaṅgo mato yadi | tan na kevala-
V1_01804 sarvā eva indriya-jā matiḥ ||17|| tatra
SV_07405 na pratipatter bhedakaḥ. eka-pratiniyame ca
VN_03210 eka-viśeṣa-an-abhidhānam aneka-artha-
SV_05408 asiddha-upakāraṇam pratibhāsa iti sa eva
V3_01602 -āśrayaḥ, sarva-vyakti-sambhava-abhāve tat-
SV_02806 saṅgraha-ślokaḥ. kvacid dṛṣṭe 'pi yaj jñānam
V3_02801 -dharma-iṣṭi-gatir ity ucyate. na hy avaśyam
V3_02711 'prastuta-pakṣi-karaṇasya. nanu viśeṣasya
SV_03927 saṅkhyā-kārya-dravya-ādiṣv api prasaṅgaḥ. a-
SV_04001 nimitta-sambhavāt pratyaya-vṛtṭiḥ, tataś ca
SV_03928 iti cet. nanu sa eva ayam vicāryate. ko 'yam
SV_17418 -atikramād ayuktam, a-pratyakṣāny eva hi
PV_03103 -rūpo vācyo 'sau vācyo dharmo vikalpa-jaḥ ||
V3_01602 ghaṭasya api sa iti virodhaḥ. itaś ca na
SV_07107 janana-viśeṣa-lakṣaṇa ādhāra-bhāvaḥ sāmānye
SV_07203 eva sa āśrayaḥ karoti. sāmānya-a-pratibaddhā
SV_05318 gaḍuṇā sāmānyena. yathā-sambhinnānam apy eka-
VN_02610 pratipattau vicāra-abhāvāt. na ca nitya-
PV_02102 -abhidhānayoḥ || rūpa-ādayo ghaṭasya iti tat-
V3_02707 vā iti prakaraṇe vyatirikta-indriya-grāhya-
PV_02068 pratibandhataḥ | a-gatinām kim ādhārair guṇa-
SV_07618 eva sāmānya-kārye paryāpta iti niḥ-prayojanā
SV_06814 dhāraṇa-viśeṣa-ādi-kārya-samarthā iti yāvat.
SV_07617 tatra bhedo nāntariyakatvād eṣṭavyaḥ. sa eva
PV_03196 aparān anūn | tad eka-a-niyamāj jñānam uktaṃ
SV_06517 -ślokaḥ. tena anya-apoha-viśayāḥ proktāḥ
SV_12507 dṛṣṭe viśeṣe tan-nimittatayā tat-tyāgena
PV_03019 vācyam na syād arthena tat kṣayāt ||
SV_05011 sa ca tatra na asti ity a-sāmānyam. sati
SV_04306 -dṛṣṭa-viśeṣa-anusaraṇam parityajya kiñcit
PV_03075 pratyakṣam a-vikalpatayā vinā | vikalpena na
SV_05008 -samāropād bhrāntir ity cet. na tarhi sāmānya-
SV_05420 buddhir a-bhinna-pratibhāsini syāt. na vai
SV_05125 syād vyavahāras tataḥ katham | (101ab) yadā
VN_02620 pratīṣedhe kṛte dharmā-bheda-vikalpāt
SV_06801 vā rūpa-vijñāna-eka-kāryeṣu tat-kārya-
SV_03614 hi dharmā-dharmiṇor bhede tattva-rūpatve vā
SV_07823 sampratīyate | viparyayaḥ punaḥ kasmād iṣṭaḥ
V1_01715 a-buddhi-śabda-anvaya-bhājo hi bhedaṇ ayam
PV_02015 samo mataḥ || jāty-antare prasiddhasya śabda-

sāmarthyē yugapad bahu-sambhavaḥ || na
sāmarthyē vastv eva na syāt. tathā hi tal-
sāmarthyena anyatra buddhiṃ janayan svarūpa-
sāmarthyena apara-pratikṣepāt, ākāra-antara-
sāmarthyena artha-pratipādane 'samarthaiḥ
sāmarthyena utpadyamānam tad-rūpam eva anukuryāt.
sāmarthyena tat tathābhūtam āpādayati iti sa
sāmarthyena parihartavyaḥ parān anupratibodhya
sāmarthyena vākya-artha-vyavasthāpanād apārthakam
sāmarthyena vyāpty-asiddheḥ pūrvakasya api hetor
sāmarthyena vyāpnoti siddher ākṣepāt, tāvatīm tad
sāmarthyena samudbhavāt ||4|| tad dhy artha-
sāmānādhikarānya-ayogāt, tad-upādher ekasya
sāmānādhikarānya-ādayaś ca iti manyamānaḥ praṇetā
sāmānādhikarānya-ādir na syāt. na ca vastv-ātmana
sāmānādhikarānya-dharma-dharmi-vyavahārāḥ. yad
sāmānādhikarānya-viśeṣaṇa-viśeṣya-bhāvā yujyante
sāmānādhikarānya-vyavahārāḥ kriyate. sarvaś ca
sāmānādhikarānyam ca vastuny asya na sambhavaḥ ||8
sāmānādhikarānyam ca vyavasthāpyate, asad-artho
sāmānādhikarānyam viśeṣaṇa-viśeṣya-bhāvo vā.
sāmānādhikarānyam syāt tadā buddhy-anurodhataḥ |
sāmānādhikarānyāni yathā-pratīti na virudhyante.
sāmānya-a-grahaṇam yadi | nidarśanatvāt siddhasya
sāmānya-a-grahaṇād grahaṇe 'pi vā || a-tat-
sāmānya-a-pratibhāsanāt pratibhāsinām ca an-
sāmānya-antarasya darśako na syāt. vyaktyā ca
sāmānya-abhidhānam ca pratipādyā sarvasya śabda-
sāmānya-abhyupagame cintyate, yasmān na an-
sāmānya-ayogāt, yathā a-brāhmaṇa-āditve
sāmānya-arthaṃ vikalpakam | a-samāropita-anya-
sāmānya-arthī viśeṣa-pratiniyama-arthī bhavati,
sāmānya-ākṣepāt tat-siddhau siddham eva iṣṭam
sāmānya-ātmakatvān na iti cet. nanu sa eva ayam
sāmānya-ātmātā. anyathā anyatra api mā bhūt,
sāmānya-ātmā iti. tatra sati sambandhe pratyaya-
sāmānya-ādīni pratyakṣāni, janma-sthiti-nivṛtṭiś
sāmānya-āśraya-samsiddhau sāmānyam siddham eva
sāmānya-āśrayaḥ, sarva-vyakti-sambhava-abhāve tat
sāmānya-āśrayasya sambhavati, tasya a-janyatvāt
sāmānya iti kiṃ sāmānyasya āśrayeṇa. pratibandhe
sāmānya-upakaraṇa-śaktiḥ, evaṃ tad eva ekaṃ
sāmānya-upadarśanena tad-dharmam śabde
sāmānya-upasarjanāḥ | tac-chakti-bhedāḥ
sāmānya-eka-artha-samavāyy-anityatva-yuktaḥ śabda
sāmānya-karmaṇām || etena samavāyaś ca samavāyi
sāmānya-kalpanā. yadi satsv asatsu vā bhāveṣu
sāmānya-kārya-sādhana-prasiddhena ātmanā rūpa-ādi-
sāmānya-kārye paryāpta iti niḥ-prayojanā sāmānya-
sāmānya-gocaram || atha eka-āyatatanatve 'pi na
sāmānya-gocarāḥ | śabdāś ca buddhayaś ca eva
sāmānya-grahaṇam vyabhicāry eva. hutāśana-
sāmānya-grahaṇac chabdād a-prasaṅgo mato yadi |
sāmānya-grahaṇe tad-āropo na anyathā atiprasaṅgād
sāmānya-grahaṇena viśeṣa-antara-samāropād dīpa-
sāmānya-grahas tasmimś tato 'numā || prameya-
sāmānya-grāhiṇi. yam eva khalv ākāram iyam
sāmānya-grāhiṇiṣu svalakṣaṇa-pratibhāsaḥ, tad-
sāmānya-grāhiṇo vijñānasya na bheda ālambana-
sāmānya-ghaṭayoḥ sarvagatatva-a-sarvagatatva-
sāmānya-codanā-sambhava kuto rūpa-vijñānam iti
sāmānya-tat-sambandha-sāmānādhikarānya-viśeṣaṇa-
sāmānya-tadvatoḥ ||156|| yo 'pi hi sva-āśraya-
sāmānya-darśana-baleṇa anvayan katham an-
sāmānya-darśanāt | na yuktaṃ sādhanam gotvāc vāg-

V3_09609	mataḥ ||72|| jāty-antare prasiddhasya śabda-	sāmānya-darśanāt | na yuktaṃ sādhanam gotvād vāg-
SV_12201	-vat. tatra a-pradarśya ye bhedaṃ kārya-	sāmānya-darśanāt | hetavaḥ pravritanyante sarve te
SV_00901	tathā vipakṣe 'drṣṭi-mātreṇa kārya-	sāmānya-darśanāt | hetu-jñānam pramāṇa-ābham
SV_06613	tasmād bhinnas tathā anyo 'pi iti bhedasya a-	sāmānya-doṣo 'pi na asti. pariśiṣṭa-abhāvas tu
PV_04134	sāmānyam atas tan na akṣa-gocaraḥ || tena	sāmānya-dharmānām a-pratyakṣatva-siddhitaḥ |
V3_04005	atas tan na akṣa-gocaraḥ ||30|| tena	sāmānya-dharmānām a-pratyakṣatva-siddhitaḥ |
SV_09401	doṣaḥ. yasmād bhāva-upādāna-mātre tu sādhye	sāmānya-dharminī | na kaścīd arthaḥ siddhaḥ syād
V3_07107	yasmāt – bhāva-upādāna-mātre tu sādhye	sāmānya-dharminī | na kaścīd arthaḥ siddhaḥ syād
SV_08524	-pracyuti-kalpanā na kalpante. upaplavaś ca	sāmānya-dhiyas tena apy a-dūṣaṇā ||169|| nir-
SV_05305	a-viruddhā. tathā na kadācid vyaktayaḥ	sāmānya-nir-apekṣā anvayi vijñānam janayanti.
SV_07511	tu vidyate | teṣāṃ vyaktiṣv a-pūrvāsu katham	sāmānya-buddhayaḥ ||150|| vidyata eva ity
SV_07618	-kalpanā. yadi satsv asatsu vā bhāveṣu	sāmānya-buddhir na iyam arthavati kevalam viplava
PV_03194	samudāyaḥ sa sāmānyam tatra ca akṣa-dhīḥ |	sāmānya-buddhiś ca avāśyam vikalpena anubadhyaṭe |
PV_03045	jñānam jāyate tad apekṣyate | na saiketam na	sāmānya-buddhiṣv etad vibhāvyaṭe || yā apy a-
PV_03073	ca sattā vā tadvataḥ katham || a-prāmānye ca	sāmānya-buddhes tal-lopa āgataḥ | pretya-bhāva-
SV_02512	bhūta-ādiṣv abhāvāc ca. tan na tathā	sāmānya-buddhau niveśa-abhāvāt sāmānyam anyat.
PV_03031	ta ime śabdā na rūpaṃ tasya kiñcana ||	sāmānya-buddhau sāmānyena a-rūpāyām api iṣṇāt |
SV_05118	||99|| na hi paro 'py enām buddhiṃ kevala-	sāmānya-bhāvinīm vaktum arhati. nityam tan-mātra-
SV_08517	ekayogakṣemā bhāvāḥ bhinnā eva ato na syāt	sāmānya-bheda-dhīḥ ||168|| tad idam artha-antaram
PV_03040	sad-arthānām na etac chrotṭ-ādi-cetasām ||	sāmānya-mātra-grahaṇāt sāmānyam cetasar dvayoḥ |
PV_03190	a-samito grāhyaḥ smṛtis tatra kim arthikā ||	sāmānya-mātra-grahaṇe bheda-apekṣā na yujyate |
PV_03061	yadi syād gamakas tadā || gamaka-anuga-	sāmānya-rūpeṇa eva tadā gatiḥ | tasmāt sarvaḥ
SV_07305	bhāvāt paramparayā liṅga-anusāreṇa. na api	sāmānya-lakṣaṇa-avabhāsinām pratyayānām sannihita-
SV_15927	| samaya-kāras tu svalakṣaṇam indriya-viṣayam	sāmānya-lakṣaṇam ca vikalpa-pratibhāsam yathā-
V3_13702	parasparam eṣa prasaṅga ity ekam eva kiñcit	sāmānya-lakṣaṇam vācyaṃ syāt, viśeṣe 'n-antar-
V3_13308	-vyatireka-ādayo vācyaḥ. na hy ebhir hetoḥ	sāmānya-lakṣaṇam viśeṣa-lakṣaṇam vā śakyam
NB_03136	iti. na hy ebhir drṣṭānta-ābhāsair hetoḥ	sāmānya-lakṣaṇam sapakṣa eva sattvaṃ vipakṣe ca
SV_03513	dharma-dharminōḥ. vastuni tu svalakṣaṇe	sāmānya-lakṣaṇam a-vācyaṃ abhāvāt. nanu ca dharma
V3_13703	vācyaṃ syāt, viśeṣe 'n-antar-bhāvāt. tac ca	sāmānya-lakṣaṇam uktam eva dūṣaṇa-ābhāsās tu
NB_01016	-sāmarthya-lakṣaṇatvād vastunaḥ. anyat	sāmānya-lakṣaṇam. so 'numānasya viṣayaḥ. tad eva
PV_03003	-sat | anyat samvṛti-sat proktaṃ te sva-	sāmānya-lakṣaṇe || a-śaktaṃ sarvam iti ced bīja-
PV_03005	ced buddher na anvaya-vyatirekayoḥ |	sāmānya-lakṣaṇe 'drṣṭeś cakṣū-rūpa-ādi-buddhi-
PV_03183	-samayam tadvad anyad apy a-vikalpakam ||	sāmānya-vācīnaḥ śabdās tad-eka-arthā ca kalpanā |
SV_07909	a-sambhavad abhisamikṣya evaṃ bahv-āyasaḥ	sāmānya-vāda āsritaḥ. parasparato bhedaḥ
SV_05918	a-doṣa iti cet (118ab') na vai vastu-sat-	sāmānya-vādinā kasyacid vyavacchedena kiñcid
SV_05511	kaścīd a-bhinna ākāro 'sti. ākr̥ti-	sāmānya-vādino 'pi viśeṣa-vat tasya a-vyatirekāḍ
SV_05506	viplavata ity uktaṃ prāk. api ca, vastu-	sāmānya-vādino 'pi hi bhinnā eva vyaktayaḥ.
PV_02006	vā svarūpa-adhigateḥ param || prāptaṃ	sāmānya-vijñānam a-vijñāte svalakṣaṇe | yaj
PV_03023	kas tām kṣapayitum kṣamaḥ || tac ca	sāmānya-vijñānam anurundhan vibhāvyaṭe | nīla-ādy
PV_03034	bheda-upacārataḥ || atīta-anāgate 'py arthe	sāmānya-vinibandhanāḥ | śrutayo nivīśante sad-
SV_00319	-viśeṣa-upādhinām ca sāmānyānām. a-viśiṣṭa-	sāmānya-vivakṣāyām vyabhicārān na iṣyate.
HB_02402	-viśeṣa-upādhinām ca sāmānyānām. a-viśiṣṭa-	sāmānya-vivakṣāyām vyabhicārān na iṣyate.
V2_08502	-viśeṣa-upādhinām ca sāmānyānām. a-viśiṣṭa-	sāmānya-vivakṣāyām vyabhicārān na iṣyate. katham
HB_02907	tasya eva liṅga-liṅgi-bhāvaḥ. na ca atra	sāmānya-viśeṣa-bhāva-vikalpaḥ sambhavati, yena
SV_04404	'py a-bhinnaṃ buddhau pratibhāti iti	sāmānya-viśeṣaṇa-viśeṣya-bhāva-sāmānādhikaraṇyāni
SV_08821	svabhāvo hi bhāva iti. tathā ca syān niḥ-	sāmānya-viśeṣatā | bheda-sāmānyayor yadvad ghaṭa-
SV_08819	-ātmānau tau ced vyatirekīnau vyatireka eva	sāmānya-viśeṣayoḥ svabhāva-bhedāt. svabhāvo hi
SV_08817	tad-ātmanā ||177|| bheda eva (178a') yadi	sāmānya-viśeṣayor yam ātmānam āsṛitya sāmānyam
V2_04906	tad-rūpa-parāvṛtta-vasu-mātra-prasādhanāt |	sāmānya-ṣayam proktaṃ liṅgam bheda-a-
V2_04908	'rtha-mātrasya upanidhāyakaṃ liṅgam iti	sāmānya-ṣayam proktaṃ, tato bheda-a-
VN_01510	-ādi-śabdā viśeṣa-ṣayāḥ, āṅgulī-śabdaḥ	sāmānya-ṣayaḥ, bīja-aṅkura-ādi-śabda-vad vr̥hi-
PV_04080	iti idam phalavad bhavet || anumānasya	sāmānya-ṣayatvaṃ ca varṇitam | iha evaṃ na hy
V3_02504	eva sādhyam kuryād iti cet, na, anumānasya	sāmānya-ṣayatvena eva gata-arthatvāt. dharmi-
PV_03009	arthatvāt keśa-ādi iti matiḥ punaḥ ||	sāmānya-ṣayaḥ keśa-pratibhāsam an-arthakam |
SV_02508	-vat. tad-ātmānam eva hi buddhiḥ samsr̥janti	sāmānya-ṣayaḥ pratibhāsat. na eka-sambandhināv
VN_03809	artham anityaḥ śabda aindriyakatvād iti	sāmānya-vṛtṭyā hetor vyabhicāra-pradarśanena
SV_04910	ca pravṛttāv atiprasaṅgaḥ, tadvad-grahaṇe ca	sāmānya-vaiyarthya-ādayaḥ proktaḥ. jāti-grahaṇe
V3_01709	bhavati. na hi viśeṣa-śabda-sannidhir eva	sāmānya-śabdānām viśeṣa-avasthiti-hetuḥ, api tu
SV_10823	-rūpa-sanniveśinām sukha-ādinām dravya-karma-	sāmānya-saṃyoga-ādinām ca. tathā an-āgama-apekṣa-
SV_04515	-saṅkalpe vastu-darśana-hānitaḥ | bhedaḥ	sāmānya-saṃsr̥ṣṭo grāhyo na atra svalakṣaṇam ||89||
PV_03006	ādy-antar-aṅga-anurodhataḥ | ghaṭa-utkṣeṣaṇa-	sāmānya-saṅkhyā-ādiṣu dhiyo gatāḥ || keśa-ādayo
SV_04421	vyāvṛtṭāḥ punar anyataḥ ||78|| ta eva teṣāṃ	sāmānya-samāna-ādhāra-gocaraḥ | jñāna-
SV_16416	-sādhanam tat tv a-gamakam eva. pratikṣepa-	sāmānya-sādhanayor a-sambhavāt. na hy atindriyeṣv
SV_04212	na eṣa doṣaḥ. jñāna-pratibhāsiny arthe	sāmānya-sāmānādhikaraṇya-dharma-dharmi-vyavahārāḥ.
SV_04301	tathā buddhyā upadarśanān mithyā-artha eva	sāmānya-sāmānādhikaraṇya-vyavahārāḥ kriyate.

SV_16420	-a-virodhād ity apy uktam. na api itara-	sāmānya-siddhir viśeṣa-a-sambhavasya jñātam a-
V1_00406	aparaḥ. tad ayuktam, yasmāt pramāṇa-itara-	sāmānya-sthiter anya-dhiyo gateḥ | pramāṇa-antara
SV_15925	japo vikalpasya śabda-rūpa-a-saṃsparśāt. sva-	sāmānya-svabhāvānām eka-bhāva-vivakṣayā | ukteḥ
V3_10903	kāryam spanda-vacana-ādayaḥ, vaktu-kāmatā-	sāmānya-hetutvāt. sā eva rāga iti cet, iṣṭatvād a-
SV_00904	kāryam spandana-vacana-ādayaḥ, vaktu-kāmatā-	sāmānya-hetutvāt. sā eva rāga iti cet. iṣṭatvān
PV_03312	tasyās tat-sādhakatamaṃ matam || sarva-	sāmānya-hetutvād akṣānām asti na idrīṣam | tad-
V3_02410	na hi tathā-uparacito 'prasiiddha-rūpa-	sāmānyo viśeṣa-āśrayam vicāram āśrayate. atha
SV_04116	a-viśeṣān (75a) sāmānyasya na	sāmānyam (75'a) tat-kārya-kṛt. tasya apy a-viśeṣa
SV_02504	antaram apy aneka-sambandhe 'pi na tat teṣāṃ	sāmānyam a-tad-rūpatvāt, dvitva-ādi-saṃyoga-kārya
V3_08201	eteṣāṃ bheda-mātram gamyate, kiṃ tu tad eva	sāmānyam a-pratipakṣam – idam eva iha na anyad iti.
SV_03809	-saṃsargād anyasya ca abhāvāt, uktaṃ yadrīṣam	sāmānyam a-saṃsrīṣānām eka-a-saṃsargas tad-
V1_00811	||5|| na hi saṅketa-kāla-bhāvitam abhilāpa-	sāmānyam a-smaratas tad-yojanā sambhavati, śabda-
PV_04133	śeṣam vyāvṛtti-lakṣaṇam | a-vastu-rūpaṃ	sāmānyam atas tan na akṣa-gocaraḥ || tena sāmānya
V3_04004	śeṣam vyāvṛtti-lakṣaṇam | a-vastu-rūpaṃ	sāmānyam atas tan na akṣa-gocaraḥ ||30|| tena
V3_09305	dvayor apy a-vyaktis tulyā ity asty eva	sāmānyam. atha kā iyam a-vyaktiḥ. adṛśya-ātmatā.
SV_09025	svabhāva-anvayo 'sti, bheda-lakṣaṇam eva tu	sāmānyam. atha ca prakṛtyā kecid eka-jñāna-ādi-
PV_03007	-saṅkhyā-ādiṣu dhiyo gatāḥ || keśa-ādayo na	sāmānyam an-artha-abhiniveśataḥ | jñeyatvena
SV_08410	tasmāt kārya-sambhavaḥ ||166|| tasmāt sarvaṃ	sāmānyam an-arthakriyā-yogyatvād a-vastu. vastu
V1_01712	syāt. atha api syāt, pratibhāsamānam api	sāmānyam an-upalakṣaṇān na vivekena niścīyata iti.
PV_03030	-darśana-abhyāsa-nirmitā || arthānām yac ca	sāmānyam anya-vyāvṛtti-lakṣaṇam | yan niṣṭhās ta
SV_02512	na na tathā sāmānya-buddhau niveśa-abhāvāt	sāmānyam anyat. sati vā tasya api sva-ātmani
SV_04110	-lakṣaṇam ekaṃ kāryam kurvanti. na ca tatra	sāmānyam apekṣante, bhede 'pi tat-prakṛtitvāt. na
V2_06110	śīta-kāraṇāni santy agner iti kāraṇa-dravya-	sāmānyam abhipretya kārya-anupalambho 'gamaka
SV_05902	na vā (115ab') ya evam ekaṃ vastu-	sāmānyam abhyupagamyā itaretara-āśrayam anya-
SV_05202	kaḍācid api śliṣṭau grhītāv iti idam asya	sāmānyam ayaṃ vā tadvān iti na syāt. tathā ca tat
SV_07625	-kalpanāyām eva aparatra bhāvāt. api ca ayaṃ	sāmānyam artha-antaram kalpayan sva-āśraya-mātra-
SV_07614	kiñcid vyatiriktam a-vyatiriktam vā	sāmānyam asti. tathābhāva-kalpanayā tu tad-anya-
SV_03715	vyatireka-āśrayā ṣaṣṭhi na syāt. na hi tatra	sāmānyam asti na api vibhūtvā-ādayo guṇās tathā
SV_05006	bhinnāv api. na hi tatra anyad eva kiñcid	sāmānyam asti yat tathā pratiyeta. sattve vā sad-
SV_07824	-āśraya-indriya-saṃyoga-apekṣa-pratipattikaṃ	sāmānyam āśraya-sūnyeṣu pradeśeṣu na drīṣyata iti
SV_06607	an-anvayo 'nvayī ca. yo 'pi bhinnam eva	sāmānyam āha. tasya apy a-bheda-vyavahārās ca
SV_03929	tatra sati sambandhe pratyaya-vṛttis tataḥ	sāmānyam ity atra ucyate. aneka-sambandhebhyaḥ
SV_03826	-viśeṣa-parigrahād bahir iva parisphuratām	sāmānyam ity ucyate, katham idānim anya-apohaḥ
SV_08815	viśeṣa iti. yena ātmanā tayoḥ | bhedaḥ	sāmānyam ity etad yadi bhedas tad-ātmanā ||177||
SV_08105	śaktiḥ pācaka-ādi-śabda-nimittam na karma na	sāmānyam iti cen na ca śaktir an-anvayāt ||159||
NB_03117	-deśa-avasthitaiḥ sva-sambandhibhir yugapat	sāmānyam iti. tat-sambandhi-svabhāva-mātra-
VN_02613	ity āñjasaḥ pratipakṣaḥ syāt, na nityam	sāmānyam iti. tasmād aindriyakatvasya nitya-
V3_13102	-pramāṇakam abhyupeyam – vyatireki-śabdatva-	sāmānyam indriya-gamyam nityam ca. ato 'sya
SV_07917	a-bhinna-pratyaya-hetur na bhavati ity ekaṃ	sāmānyam iṣṭam. tad yadi bhinnam api karma-a-
SV_06921	-upakāryatvān na ādhāraḥ (144ab') nityam hi	sāmānyam iṣyate. anityatve 'parāpara-utpatter
SV_07418	ity api, pāramparyeṇa vyakteḥ kāryam eva	sāmānyam uktaṃ syāt. api ca, vyañjakasya ca
SV_05315	ārambhaḥ. tāś ced vyaktayo bhinnā apy ekaṃ	sāmānyam upakurvanti, kaḥ punar āsāṃ vijñānena
V3_12913	iti. dvitīyo 'pi prayogaḥ – na sarvagatam	sāmānyam, upalabdhi-lakṣaṇa-prāptasya tad-
SV_04112	'pi dadhi-trapusa-ādayaḥ. syād etat –	sāmānyam eva kiñcid tāsu tathābhūtāsu vidyate,
SV_08117	a-viśeṣataḥ ||160|| atha api pācakatvam iti	sāmānyam eva kiñcid bhavet. saty arthe tat-
SV_05121	| (100ab) yadi hi nityam anayā buddhyā	sāmānyam eva grhyeta, a-pratitā eva vyaktiḥ syād
PV_04039	ayoge tu vārye na an-anvaya-āgamaḥ ||	sāmānyam eva tat sādhyam na ca siddha-prasāddhanam
SV_09418	ity uktaṃ vakṣyate ca. tasmāt tatra	sāmānyam eva sādhyate tad-ayoga-vyavacchedena. na
V3_07212	viśeṣaṇād ity uktam. tasmāt tatra	sāmānyam eva sādhyate tad-ayoga-vyavacchedena. na
VN_02903	vādinaḥ, evaṃ yadi privādī sat	sāmānyam aindriyakaṃ nityam ca pramāṇena
VN_02513	-vādini sāmānyena pratyavasthite āha yadi	sāmānyam aindriyakaṃ nityam śabda 'py evam astv
HB_00307	a-pramāṇam vā anveṣate prekṣāvān. na ca	sāmānyam kāñcid arthakriyām upakalpayati
SV_07615	-abhiprāya-vaśāt syāt. tad-abhiprāyād eva	sāmānyam kiṃ na iti cet. tena avāśyam hi tatra
PV_03451	tat pratibhāsinī | sā dhīr nir-viṣayā prāptā	sāmānyam ca tad-a-grahe || na grhyata iti proktaṃ
V2_05107	tena saty api viśeṣaṇe na an-anvayah. tathā	sāmānyam ca sādhyam. na ca siddha-sāddhanam, tad-
PV_03040	chrotṛ-ādi-cetasām || sāmānya-mātra-grahaṇāt	sāmānyam cetasor dvayoh | tasya api kevalasya
SV_08912	yathāsvam śabda-codito na dravyatva-ādi	sāmānyam. tac-codanayā tadā prāptum an-
SV_08403	atiprasaṅgāt. tasmād viśeṣā eva janakā na	sāmānyam. tatas ta eva vastu. yasmāt sa
V3_07311	ity apārthakam. anyatra tu tad eva agni-	sāmānyam tatra asiddham iti sādhyate. nanu ca
SV_09423	kiṃ siddham syāt. anyatra tu tad eva agni-	sāmānyam tatra asiddham iti sādhyate. nanu tatra
PV_03194	nivṛttitāḥ || sañcitatḥ samudāyaḥ sa	sāmānyam tatra ca akṣa-dhīḥ | sāmānya-buddhiś ca
SV_05310	ekaika-vyakty-apāye vijñāna-utpattāv api	sāmānyam tad-dhetuḥ, kiṃ tarhi vyaktinām ekam
SV_03425	vyāvṛttasya anya-an-anugamād anya-vyāvṛttiḥ	sāmānyam, tad-buddhau tathā pratibhāsanāt. na vai
SV_04004	eva pratibhāso jñāna-rūpatvāt san eva	sāmānyam. tan na, yasmāj jñānād a-vyatiriktam ca
SV_04529	-āskandhanāt. tasmān na svalakṣaṇe samayaḥ.	sāmānyam tarhi vyatiriktam a-vyatiriktam vā vyāpi

SV_07812 |154|| ity antara-śloka. yasya tu sarvagatam
SV_04006 vrajet ||71|| jñānasya rūpaṃ katham arthānām
PV_03051 -viparītaṃ yat tat svalakṣaṇam iṣyate |
SV_08012 karma-sad-bhāvāt. tata eva a-sambandhān na
V2_04807 kasyacid arthasya asiddheḥ. ata eva sad api
SV_08014 | atiprasaṅgāt (159a') vinaṣṭe hi karmaṇi tat
SV_05510 -pratibhāsavatī vibhāvvyate. na ca idrīśam
SV_03925 a-bhinna-abhidhāna-pratyaya-nimittam ekaṃ
SV_03917 tathā-darśanāt. na punar vastu-bhūtaṃ kiñcit
SV_03426 -buddhau tathā pratibhāsanāt. na vai kiñcit
SV_08705 ity uktam. sa ca viśeṣa eva. yat punar etat
SV_03808 tarhi idānīm ekānta-vyāvṛtta-rūpeṣu bhāveṣu
VN_02601 ca parājaya iti. idaṃ punar a-sambaddham eva
SV_02619 -pratyaya-vaikalpāt tv a-niścinvan tat-
SV_08115 ca na anveti iti. tato 'nvayī śabda na syāt.
SV_07414 iti janyatā eva eṣāṃ parasparato 'pekṣā.
PV_03126 dṛśyate | na tasmād bhinnam asty anyat
V1_01707 -ādi-bhedāt. na tasmād bhinnam asty anyat
SV_03924 vā. na ca taiḥ sambaddham ekaṃ ity eva
SV_04512 ||87|| bhedas tato 'yam bauddhe 'rthe
SV_08823 ca bheda-sāmānyayor na bhedaḥ sāmānyavān na
SV_08518 -antaram an-āyattam a-janyatvād asya idaṃ
SV_03911 -abhiprāyo 'nuvidhīyate, anya-apoho 'pi
SV_09101 iti. bhavatu nāma bhāvānām svabhāva-bhedaḥ
SV_06604 cet. na, bheda-abhāvāt. tad dhy eka-rūpaṃ
SV_07417 vyakter indriya-saṃskāraḥ. tat-sahakāri
SV_08813 bhedo '-bhedo vā vivekena vyavasthāpanāt.
SV_08817 ') yadi sāmānya-viśeṣayor yam ātmānam āsṛitya
V3_09503 sambandhi-bheda-vyudāse 'pi. tathā maraṇa-
NB_03120 na upalabhyate ca upalabdhi-lakṣaṇa-prāptam
SV_05013 iti kiṃ na iṣyate. avaśyam ca icchatā api
SV_03901 ity ucyate, katham idānīm anya-apohaḥ
SV_03719 padārtha-varga-ādāyo 'pi vācyāḥ. na hi tatra
SV_03815 rūpeṇa kenacit ||69|| tasyā abhiprāya-vaśāt
SV_05011 ākāra-antara-vat. sa ca tatra na asti ity a-
V3_04902 a-pratikṣipta-dharma-antaram sādhyā-dharma-
V3_12808 tatra udāharaṇam – sarvagatam
PV_03031 api ikṣaṇāt | artha-bhrāntir api iṣyeta
SV_03501 saṃsṛjanti jāyate. tasyāḥ pratibhāsa-vaśena
PV_03103 vikalpa-jaḥ || sāmānya-āśraya-saṃsiddhau
V3_09301 anityatām icchanti, nanv a-vivakṣita-viśeṣam
SV_04011 antaram vyakty-antaram vā a-vyāpnuvat katham
V3_09303 -uttaram yadi dvayor api iṣṭam kiñcid vastu
SV_06602 yuktā vyāghātāt. na ca anyatra a-vartamānam
V3_10505 uktam. viśeṣam punaḥ sādhyā-dharmaṇam kṛtvā
HB_02907 -viśeṣa-bhāva-vikalpaḥ sambhavati, yena
V3_08007 darśayamś caturaḥ pakṣa-dharmān āha. bheda-
V3_10507 -bhedaḥ aṅga-aṅgitā na virudhyate. bheda-
PV_04186 nītas tena asiddhaḥ prakāśitaḥ || bheda-
SV_08823 ādinām parasparam ||178|| vyatireke ca bheda-
SV_08822 tathā ca syān niḥ-sāmānya-viśeṣatā | bheda-
SV_07218 na yujyate | sāmānyasya a-vikāryasya tat
SV_08823 178|| vyatireke ca bheda-sāmānyayor na bhedaḥ
SV_07127 gatimato dravyasya kaścit sthāpako 'py astu.
SV_08917 ca vyāvṛtti-lakṣaṇasya, svabhāva-bhūtasya ca
SV_07218 eva asya ca yogyatve tad-apekṣā na yujyate |
SV_07212 na ādheyatā asya vṛtṭiḥ. atha punaḥ sato 'pi
SV_04908 -bhāvam arpita-cetasāḥ pravṛttau grāhyasya
SV_04125 bhedaḥ svarūpa-hānam. dhrauvyāc ca (75d')
PV_04176 artha-anudarśanam || viśeṣe bhinnam ākhyāya
VN_02605 -mātreṇa nityam śabdaṃ pratipadyate.
SV_07207 tat-pratibandhaḥ sa ca an-ādheya-viśeṣasya
SV_07210 na sthitir asya kenacit kriyate. tasmān na
SV_07203 karoti. sā ca a-pratibaddhā sāmānya iti kiṃ
SV_07509 prasaṅgaḥ. tan na ādheyatā na vyaktir vṛtṭiḥ

sāmānyam tasya api vyaktā eva ekatra sā vyaktyā a
sāmānyam, tasya teṣv abhāvāt. tad-bhāva-
sāmānyam trividham tac ca bhāva-abhāva-ubhaya-
sāmānyam na ayuktaṃ śabda-kāraṇam ||158||
sāmānyam na arthaḥ. tasmād vastu-rūpa-
sāmānyam na karmaṇi na kartari iti sambaddha-
sāmānyam. na ca tato vyatiriktaḥ kaścid a-bhinna
sāmānyam na sarvam iti cet. katham anyato 'nyatra
sāmānyam nāma asti, yathā iyaṃ buddhiḥ pratibhāti,
sāmānyam nāma asti. śabda-āśrayā buddhir anādi-
sāmānyam nāma tat tasya eva aparasmād bhedaḥ. na
sāmānyam nāma, teṣāṃ a-saṃsargād anyasya ca
sāmānyam nityam aindriyakam ity ukte śabda 'py
sāmānyam paśyāmi iti manyate. tato 'sya rajata-
sāmānyam pācakatva-ādi yadi prāg eva tad bhavet |
sāmānyam punar an-āsādyā paraṃ nityam tat-
sāmānyam buddhy-a-bhedataḥ || tasmād viśeṣa-
sāmānyam buddhy-a-bhedataḥ ||16|| na hi vyakty-
sāmānyam bhavaty atiprasaṅgād ity uktam. a-bhinna
sāmānyam bheda ity api | tasya eva ca anya-
sāmānyam bheda-vat sambandha-abhāvāt parasparam
sāmānyam bhedo vā iti vyapadeṣam na arhati. anya-
sāmānyam mā bhūt, na hy evaṃ pratipattir iti. na
sāmānyam. yeṣāṃ tu nir-upākhyānām svabhāva eva na
sāmānyam vā bhaved viśeṣo vā. na hy asati rūpa-
sāmānyam vijñāna-hetur ity api, pāramparyeṇa
sāmānyam viśeṣa iti. yena ātmanā tayoḥ | bhedaḥ
sāmānyam viśeṣa iti sthitis tena ātmanā bhedas
sāmānyam vṛkṣa-puruṣayoḥ. yad-darśanāt prāṇy-
sāmānyam vyakty-antarāleṣv iti. ayam anupalambhaḥ
sāmānyam vyaktinām eka-kārya-janana-śaktir eṣṭavyā.
sāmānyam, sa eva khalv anya-apohaḥ. tam eva
sāmānyam saṅkhyā saṃyogo vā sambhavati. katham
sāmānyam sat prakīrtitam | tad asat paramārthena
sāmānyam. sati sāmānya-grahaṇe tad-āropo na
sāmānyam samāviśad ghaṭa-ādikaṃ sapakṣayati. tena
sāmānyam, sarva-deśa-avasthitaiḥ sva-
sāmānyam sā apy abhiplavāt || artha-rūpatayā
sāmānyam sāmānādhikarānyam ca vyavasthāpyate,
sāmānyam siddham eva tat | tad-asiddhau tathā
sāmānyam siddham eva. tat-siddhau viśeṣa-
sāmānyam syāt. tasmān mithyā-vikalpo 'yam artheṣv
sāmānyam syāt, yan-nibandhano 'yam anitya-śabdaḥ,
sāmānyam syāt. sāmānyasya vṛtṭir na viśeṣasya iti
sāmānyam hetuṃ bruvāṇasya dharma-bhedaḥ aṅga-
sāmānyam hetuḥ syād viśeṣo dharmī, tad-viśeṣa-
sāmānyayoś ca anaikāntikayor aikāntikatām
sāmānyayor dharma-bhedaḥ aṅga-aṅgitā iṣyate |
sāmānyayor dharma-bhedaḥ aṅga-aṅgitā tataḥ |
sāmānyayor na bhedaḥ sāmānyavān na sāmānyam bheda
sāmānyayor yadvad ghaṭa-ādinām parasparam ||178||
sāmānyavataḥ kutaḥ ||147|| na khalu vai kārakād
sāmānyavān na sāmānyam bheda-vat sambandha-
sāmānyasya a-kriyasya kiṃ-lakṣaṇām sthitim
sāmānyasya a-bhede 'py uktam. sva-ātmanā eva a-
sāmānyasya a-vikāryasya tat sāmānyavataḥ kutaḥ ||1
sāmānyasya a-vyaktasya vyaktyā jñāna-kāraṇatvāt
sāmānyasya an-arthakriyā-yogyatvād a-pravṛtṭiḥ,
sāmānyasya an-upakārataḥ ||75|| yadi hy upakuryād
sāmānyasya anuvartane | na tad-vyāptiḥ phalaṃ vā
sāmānyasya api nityasya aindriyakatve 'py anitye
sāmānyasya ayukta iti. kevalam janayed iti. na
sāmānyasya ādhāro 'sti. tan na ādheyatā asya
sāmānyasya āśrayeṇa. pratibandhe vā kaḥ
sāmānyasya iti. a-vṛtṭer na anekatra jñāna-hetuḥ.

VN_02607 pratipadyeta api iti cet, tathā api kiṃ
 SV_03920 parasparam anvāśanti, bheda-abhāvena
 SV_12306 -bhedaṃ paśyamaḥ. asati tasmimś tayoh
 V2_04901 -vyatireka-an-anuvidhānāt pratyakṣa-vat
 SV_08917 sarvatra svabhāvena bhedasya abhyupagamāt,
 SV_07906 viparyayāt. katham hi sā vyañjikā ca syāt
 SV_07111 (145bc') atha api syāt – sthāpaka āśrayaḥ
 SV_06527 bhedasya, tasya ca a-bhedāt. tad-ātmano 'pi
 SV_05114 idam iti pratyabhijñānaṃ na vyatiriktasya
 SV_04115 kāryam iti. tad ayuktam. a-viśeṣān (75a')
 SV_07310 pratilabhante. na ca ayam ātma-pratilambhaḥ
 V2_04903 dvayor api prāmānyasya vastu-viśayatve
 SV_05415 a-pratibhāsino 'pi vyakti-vyatirekeṇa
 SV_07524 na tad ākāra-antara-vad a-viśeṣāt. tac cet
 SV_07408 indriya-saṃskāro yadi na indriya-saṃskāraḥ
 SV_05404 ca an-upakārāt. tasmād vyakty-upakṛtasya
 SV_06603 na ca anyatra a-vartamānaṃ sāmānyam syāt.
 SV_07312 vyaṅgyam. na vai yogyatā-pratilambham
 SV_07901 a-dṛṣṭam tadīyam yuktam. vyakti-vyaṅgyatvāt
 SV_08004 tarhi tat-karma-āśrayo dravyam. tasya karma-
 SV_07318 vijñāna-udaya-prasaṅgāt. na vai vyaktiḥ
 SV_07514 apekṣate, anyathā atiprasaṅgāt. sa ca
 SV_05508 tulyam codyam. na tulyam tatra a-bhinnasya
 SV_07703 katham teṣu bhinna-deśa-dravya-vartinaḥ
 SV_07201 ||145|| astu nāma āśraya-hetukā sthitiḥ
 SV_07010 -kṛta eva pratibandhaḥ. tad ayam āśrayaḥ
 SV_07502 -hetuṭam muktva anyā kācid asty abhivyaktiḥ
 SV_04122 viśeṣa guṇa-tāratamyam ca na syāt. viśeṣe vā
 SV_04120 | tāsām kṣetra-ādi-bhede 'pi (75bc) yadi hi
 SV_07209 asty anyāḥ sthiti-hetuḥ. a-bhede vā sthiteḥ
 SV_10907 asya evam-bhūtasya āpta-vādasya avisaṃvāda-
 SV_10905 -viśuddhir avisaṃvādaḥ. āpta-vāda-avisaṃvāda-
 SV_10801 yat tarhi idam āpta-vāda-avisaṃvāda-
 SV_07201 nāma āśraya-hetukā sthitiḥ sāmānyasya. sā
 SV_07527 -antaratva-prasaṅgāt. tato na a-vyatirekiṇaḥ
 SV_05117 -anvayāt. api ca, parasya api na sā buddhiḥ
 SV_06626 sāṅketikim śrutim | kuryād ṛte 'pi tad-rūpa-
 SV_00318 'bhimatatvāt, liṅga-viśeṣa-upādhiṇam ca
 V2_08502 'bhimatatvāl liṅga-viśeṣa-upādhiṇam ca
 HB_02402 'bhimatatvāt, liṅga-viśeṣa-upādhiṇam ca
 PV_04178 anyatām śruteḥ || sā ca bheda-a-pratikṣepāt
 SV_04002 bhūt, viśeṣa-abhāvāt. tathā ca dravya-guṇa-
 SV_08119 -ādi-vat. prāg eva vyaktaṃ syāt. yāvanti hi
 PV_03043 tu na duṣyate || tasmāt samānatā eva asmin
 SV_12211 anyonya-vyatirekī dharma-dvaya-avatāro vastu-
 SV_15827 śabdaḥ. tad-atikrame 'tiprasaṅgāt. nanv evam
 SV_05219 pratyekam tāsām abhāve 'pi tad-bhāvāt, asati
 SV_16922 atyakṣa-samyogam an-atyakṣa-darśini puruṣa-
 PV_03009 an-arthakam | jñāna-rūpatayā arthatve
 PV_03079 anya-prameyasya ca sambhavāt | yojanād varṇa-
 SV_04102 tat-sannikarṣā vā asaty api tad-bhāva-niyate
 SV_08618 tena te 'janakāḥ proktāḥ (170a) saty api
 VN_02712 kiṃ tarhi viśeṣaṇam. aindriyakatvasya hetoh
 VN_03215 arthe vipratipattau prasiddham aneka-arthā-
 PV_04195 dvau dvau hetu-viparyayau | vivādād bheda-
 V3_04907 dvau dvau hetu-viparyayau | vivādād bheda-
 SV_07107 hy ayam janana-viśeṣa-lakṣaṇa ādhāra-bhāvaḥ
 PV_03031 na rūpaṃ tasya kiñcana || sāmānya-buddhau
 PV_04034 -anvaya-viruddhate | etena kathite sādhyam
 PV_04176 anuvartane | na tad-vyāptiḥ phalaṃ vā kiṃ
 V3_01606 -śarīrayor anyatarad artha-antara-bhūtam iti
 SV_09424 sādhyate. nanu tatra api tad-ayoga-virahiṇā
 V3_07401 nanu ca atra api tad-ayoga-virahiṇā
 SV_04821 etāvāt prayojanam | śabdānām iti kiṃ tatra
 PV_04008 'sya tāny alam || vicchinna-anugamā ye ca
 sāmānyasya upadarśanena. evam eva nityaḥ śabda
 sāmānyasya eva abhāva-prasaṅgāt. anyac ca na
 sāmānyasya eva dṛṣṭer ekasya kaścid dharmam
 sāmānyasya ca vastuno 'nyatvena a-vācyatvāt.
 sāmānyasya ca vyāvṛtti-lakṣaṇasya, svabhāva-
 sāmānyasya. tat-pratipatti-dvāreṇa ca dṛśyā syāt.
 sāmānyasya tataḥ sthiti-hetutvād ādhāro na
 sāmānyasya tad-ekayogakṣematvāt. tad ayam anyonya
 sāmānyasya darśanāt, na a-vyatiriktasya, vyakti-
 sāmānyasya na sāmānyam (75'a) tat-kārya-kṛt.
 sāmānyasya nityasya kutaścit sambhavati. tasmān
 sāmānyasya pratipattir liṅgād anyataḥ
 sāmānyasya bhāvāt, pratibhāsinām api keśa-ādi-
 sāmānyasya rūpam an-anything tad eva tad bhavati. a-
 sāmānyasya vijñāna-janana-svabhāva iti svabhāvād
 sāmānyasya vijñāna-janane janane vyaktam asya tat
 sāmānyasya vṛttir na viśeṣasya iti cet. na, bheda
 sāmānyasya vyaktim brūmaḥ, kiṃ tarhi sva-āśraya-
 sāmānyasya vyañjaka-rahiteṣu pradeśeṣv a-darśanam
 sāmānyasya śruty-antara-nimittatvāt (158a) ca
 sāmānyasya saṃskārād vyañjikā, kiṃ tarhi tad-
 sāmānyasya satas tattva-anything-pakṣayor na
 sāmānyasya sad-bhāvāt. nanu tatra tasya ābhāsaḥ
 sāmānyasya sambhavaḥ. yasmāt tat pūrva-dravyād
 sāmānyasya. sā sāmānyād anyā vā syād an-anything vā.
 sāmānyasya sva-ātmany an-upakurvāno 'napekṣasya
 sāmānyasya svabhāva-atīśayasya ādhātum a-
 sāmānyasya svabhāva-bhedāt svarūpa-hānam.
 sāmānyāḥ jvara-ādi-śamanam kāryam syāt. tasya a-
 sāmānyāt svarūpam eva tat tasya. tac ca nityam
 sāmānyād a-dṛṣṭa-vyabhicāryasya pratyakṣa-anumāna-a
 sāmānyād anumānatā | buddher a-gatyā abhihitā
 sāmānyād anumānatā ity āgamasya anumānatvam uktam,
 sāmānyād anyā vā syād an-anything vā. sā anyā cet tām
 sāmānyād anvayinī buddhiḥ syāt. na api
 sāmānyād eva kevalāt ||99|| na hi paro 'py enām
 sāmānyād vyatirekiṇaḥ ||142|| yo 'pi manyate
 sāmānyānām. a-viśiṣṭa-sāmānya-vivakṣāyām
 sāmānyānām. a-viśiṣṭa-sāmānya-vivakṣāyām
 sāmānyānām. a-viśiṣṭa-sāmānya-vivakṣāyām
 sāmānyānām na vidyate | vṛkṣo na śiṃṣapā eva iti
 sāmānyānām rūpa-saṅkara iti. evam tarhi buddher
 sāmānyāny arthe samavāya-dharmāṇi tāni saha
 sāmānye '-vastu-lakṣaṇam | kāryam cet tad anekam
 sāmānye '-viruddha ity ucyate, na avasthā-bhedini
 sāmānye 'pi prasaṅgaḥ. na brūmaḥ śabda eva iti.
 sāmānye 'bhāvād itarathā ca bhāvāt. na eṣa doṣaḥ.
 sāmānye ko vivecayed yato lokāt pratitiḥ syāt.
 sāmānye cet prasajyate || tathā-iṣṭatvād a-doṣo
 sāmānye na ayam doṣaḥ prasajyate || na a-vastu-
 sāmānye rūpa-vijñānam ekam janayanti, evam
 sāmānye rūpe na tena te janakās tasya an-apāyād
 sāmānye vṛttiyā vyabhicāra udbhāvite '-
 sāmānye śabda-prayogam upadarśya pratipādita-
 sāmānye śeṣo vyāvṛtti-sādhanāḥ || na hi svabhāvād
 sāmānye śeṣo vyāvṛtti-sādhanāḥ ||34|| svabhāva-
 sāmānye sāmānya-āśrayasya sambhavati, tasya a-
 sāmānyena a-rūpāyām api iṣṇānāt | artha-bhrāntir
 sāmānyena atha sammatam || tad eva artha-antara-
 sāmānyena anuvartane || syān nirākaraṇam śabde
 sāmānyena anyatara-arthā-antara-bhāvas tayor
 sāmānyena anvayo na siddha eva. na vai kaścit
 sāmānyena anvayo na siddha eva. na vai kaścit
 sāmānyena apareṇa vaḥ ||97|| nanu uktaṃ pravṛtti-
 sāmānyena apy a-gocarāḥ | sādhyā-sādhanā-cintā

V3_01608	an-anvaya-śaṅkayā, na ghaṭasya, virodhād iti	sāmānyena api na sambhavati. asti nāma idṛśasya
V3_01505	ghaṭād artha-antara-bhāva-an-abhyupagame	sāmānyena api sādhanam na sambhavati, anyatara-
PV_02014	api tat-kṛtiḥ || sādhyena anugamāt kārye	sāmānyena api sādhanē | sambandhi-bhedād bheda-
V3_09607	api tat-kṛtiḥ ||71|| sādhyena anugamāt kārye	sāmānyena api sādhanē | sambandhi-bhedād bheda-
V3_01711	-ādikam api iti. tasmān na anyatarat	sāmānyena artha-antara-bhūtam, artha-antara-bhūta
V3_08204	tāvata kārya-parisamāpteh. kim antar-gaḍunā	sāmānyena iti vyāvṛtti-sādhanena darśayati. yas
VN_02603	anityaḥ śabdo ghaṭa-vad iti bruvan	sāmānyena upadarśana-mātreṇa nityam śabdaṃ
VN_03216	upadarśya pratipādita-vipratipatti-sthānaḥ	sāmānyena upasamharati sarvaṃ pṛthag iti. yadi
V3_04810	sāmānyena samāna ity atra yadi sādhyā-dharma-	sāmānyena eva iti, syāt tadā na eva kaścit
SV_04519	tat-pratipādikā | na śrutiḥ kalpanā vā asti	sāmānyena eva vṛttitaḥ ||91|| iti saṅgraha-ślokaḥ.
SV_01503	-viśaya-mātra-a-pratiśedhāt. pṛthivy-ādi	sāmānyena grhītvā ayam pratiśedham āha. tatra ca
V2_09711	-viśaya-mātra-a-pratiśedhāt. pṛthivy-ādi	sāmānyena grhītvā ayam pratiśedham āha. tatra ca
V1_00212	siddhaḥ, tathāvidha-sannidhānam sūcayati.	sāmānyena ca sambandhino 'rthasya pratipattir
SV_09620	na sattā sādhyate. sādhanatve punar asyāḥ	sāmānyena tan-mātra-vyāpini vastu-dharme siddha-
V3_08002	na sattā sādhyate. sādhanatve punar asyāḥ	sāmānyena tan-mātra-vyāpini vastu-dharme siddha-
VN_02512	aindriyakatvād iti bruvan pratipakṣa-vādinī	sāmānyena pratyavasthite āha yadi sāmānyam
HB_03306	-eka-upalabdheḥ kvacid apy anyatra abhāvāt.	sāmānyena pradarśane dṛṣṭānte 'pi pramāṇa-antara-
SV_09312	svabhāvo hetur ucyate, kvacid anapekṣaḥ	sāmānyena, yathā anityatva eva sattvam, kvacid
SV_06824	sa-pratighā vā iti tad-anyebyo bheda-	sāmānyena. yathā eka-kāryās tat-kārya-codanāyām
SV_05015	tādṛśam pratyayam janayanti iti kim atra	sāmānyena. yathā-bhāvam eva a-samsṛṣṭa-bhedam kim
SV_05317	yat tan na upakurvanti. kim antar-gaḍunā	sāmānyena. yathā-sambhinnānam apy eka-sāmānya-
V3_03807	idam ucyate, sarva-pratīti-virodhānam	sāmānyena lakṣaṇatvāt. tathā na vṛkṣaḥ śiṃśapā
SV_13721	-sādhanē samartham. tat-svabhāva-asiddheḥ.	sāmānyena vacanē bhinnā-viśayatvasya apy a-
V3_01707	vikalpa-eka-pratīniyamāyā virodhāt.	sāmānyena vihiteṣv apy artheṣu samarthāyā viśeṣa-
V3_04809	-virodhāc ca na evaṃ pratītiḥ. sādhyā-dharma-	sāmānyena samāna ity atra yadi sādhyā-dharma-
V3_04406	sann asan dvedhā ca ity evam. sādhyā-dharma-	sāmānyena samāno 'rthaḥ sapakṣaḥ. tad-abhāvo '-
NB_02007	'tra jijñāṣita-viśeṣo dharmī. sādhyā-dharma-	sāmānyena samāno 'rthaḥ sapakṣaḥ. na sapakṣo '-
V3_01409	sa-dvītiyatva-asiddheḥ kuḍyasya. atha	sāmānyena sādhyam iṣṭam iti na viśeṣa-ākṣepaḥ.
SV_04208	bhedāt. kim punar anena bheda-lakṣaṇena	sāmānyena svalakṣaṇam samānam iti pratyeyam atha
SV_07406	indriya-samskārat tad-darśane tad-vyaṅgyeṣu	sāmānyeṣu kadācid a-nīścayo na syād eka-nīścayo
SV_16422	viśeṣasya darśanāt. sambhavad-viśeṣe ca	sāmya-asiddhir ity uktam. tasmāc cheṣavad
PV_02075	kadācid sukha-duḥkha-jā || tayōs ca dhātu-	sāmya-āder antar-arthasya sannidheḥ | etena
PV_04095	| vaktum arthaṃ sva-vācā asya saha-uktiḥ	sāmya-dṛṣṭaye || udāharaṇam apy atra sadṛśam tena
PV_04259	| abhyūhyaḥ śrāvaṇatva-ukteḥ kṛtāyāḥ	sāmya-dṛṣṭaye || hetu-svabhāva-vyāvṛtṭyā eva
V3_03006	arthaṃ vaktum sva-vacanena asya saha uktiḥ	sāmya-dṛṣṭaye kṛtā. ata eva udāharaṇam apy atra
SV_01521	-ādeḥ kiñcin-mātra-sādharṃyāt sarva-ākāra-	sāmyam anumīyeta, sarva-guṇeṣu viśeṣa-darśanāt,
V2_09809	-ādeḥ kiñcin-mātra-sādharṃyāt sarva-ākāra-	sāmyam anumīyeta, sarva-guṇeṣu viśeṣa-darśanāt,
SV_05518	iha iti syāt. na samāna iti. tad eva tāsām	sāmyam iti cet. katham anyonyasya sāmyam. tat-
HB_02503	svabhāva-bhede rūpa-a-bhede 'pi, na hy ākāra-	sāmyam eva bhāvānam tattve nibandhanam, a-bhinna-
SV_05519	eva tāsām sāmyam iti cet. katham anyonyasya	sāmyam. tat-sambandhād iti cet. na,
V3_13404	syāt. na hy arthasya kenacit kathañcin na	sāmyam. tatas tad-ātmatāyām sarvaṃ sarva-ātmakaṃ
PV_04158	ca tolite | krameṇa māśaka-ādīnam saṅkhyā-	sāmyam na yujyate || sarṣapād ā mahā-rāser uttara
PV_03521	na anya-sambhavaḥ || na apekṣeta anyathā	sāmyam mano-vṛtter mano 'ntaram | mano-jñāna-
SV_06702	artham antareṇa bahuṣv ekā śrutiḥ, teṣām a-	sāmyāt, eka-vṛtter anyatra pratyaya-a-janānāt, a-
SV_04718	kim na śabdaḥ prayujyate. tadvad-doṣasya	sāmyāc ced astu jātir alaṃ parā ||95|| syād etat
HB_01501	santanvantaḥ samskāra yady api kutaścīt	sāmyāt sa-rūpāḥ pratiyante, tathā api bhinna eva
V1_02211	-paṭu-mandatā-ādi-bheda-anuvīdhānāt. hetu-	sāmyāt sukha-ādi-bheda-abhāva-prasaṅga iti cet,
PV_02012	anumīyate || vastu-bhede prasiddhasya śabda-	sāmyād a-bhedinaḥ | na yuktā anumitiḥ pāṇḍu-
V3_09603	||69|| vastu-bhede prasiddhasya śabda-	sāmyād a-bhedinaḥ | na yuktā anumitiḥ pāṇḍu-
PV_03144	sādhanam bāle tad eva atra api kathyatām |	sāmyād akṣa-dhiyām uktam anena anubhava-ādikam ||
SV_13806	pratīti-pratibhāsa-svabhāva-bhede 'pi nāma-	sāmyād eka-viśayatvam apy ayuktam. ghaṭa-ādiṣv
V3_03003	tad evaṃ sva-vacanam śāstram ca abhisamasya	sāmyād ekam uktam. yathā ātmano 'prāmānye
PV_03037	śabdo niveśitaḥ | sa mukhyas tatra tat-	sāmyād gauṇo 'nyatra skhalad-gatiḥ || yathā-bhāve
PV_03159	samīkṣate || yo yathā rūḍhitaḥ siddhas tat-	sāmyād yas tathā ucyate | mukhyo gauṇas ca
SV_14612	eva na bhavati ity uktam syāt. na vai ghoṣa-	sāmyād viśaya-antara-dṛṣṭo vidhiḥ sarvatra yojanām
PV_03477	buddhy-antareṇa vaḥ || a-prakāśa-ātmanoḥ	sāmyād vyaṅgya-vyañjakatā kutaḥ | viśayasya
PV_02153	an-udbhavo yadi || vācyam kena udbhavaḥ	sāmyān mada-vṛddhiḥ smaras tataḥ | rāgi viśama-
VN_05006	eva gatatvāt. na hy artha-bhede śabda-	sāmye 'pi kaścīd doṣaḥ, yathā hasati hasati
SV_16421	hetutva-pratikṣepāt. pumstva-ādi-	sāmye 'pi kasyacid viśeṣasya darśanāt. sambhavad-
SV_04426	yathokta-anumitau yathā | na anyatra bhrānti-	sāmye 'pi dīpa-tejo maṇau yathā ||81|| tatra eka-
PV_02153	smaras tataḥ | rāgi viśama-doṣo 'pi dṛṣṭaḥ	sāmye 'pi na aparāḥ || kṣayād asṛk-sruto 'py anye
PV_03434	-ātmanā hi sārūpye jñānam ajñānatām vrajet |	sāmye kenacid aṃśena syāt sarvaṃ sarva-vedanam ||
HB_02514	kiñcid yataḥ kutaścīt syāt, taj-janana-śakti-	sāmye tu tad eva iti na kāryam dṛṣṭam kāraṇam
SV_04714	iti. api ca, tat-kāriṇām a-tat-kāri-bheda-	sāmye na kim kṛtaḥ | (95ab) yām arthakriyām
PV_03118	-bhedataḥ | na vā viśeṣa-viśayam dṛṣṭa-	sāmyena tad-grahāt || nidarśanam tad eva iti

V3_08107 a-śakyatvāt. tad asya na bhāva-mātreṇa na
 PV_04286 an-alpa-dhī-śaktinā apy a-dr̥ṣṭa-paramārtha-
 PV_03430 sarūpikā || svayaṃ so 'nubhavas tasyā na sa
 PV_03444 ca prāg eva pratipāditā || dr̥ṣṭayor eva
 PV_03323 -bhāvasya na samarthā prasādhane || tat-
 PV_03433 katham || yadā saṃvedana-ātmatvaṃ na
 V1_02311 prasaṅgāt sārūpyam eva tad-vedana-lakṣaṇam.
 PV_03445 darśanena asya sārūpyam so 'dhyavasyati ||
 NB_01020 -phalam. artha-pratīti-rūpatvāt. artha-
 PV_03459 sarvasya tena ālambana-vedane | artha-
 V1_02401 a-viśeṣāt sarva-vedana-prasaṅgāt. tāṃ tu
 V1_02310 -nimittatvāt. indriya-ādiṣv api prasaṅgāt
 V1_03409 bahuṣu ca tathāvidho na asti iti na tayoh
 V1_02409 'saṃvedano 'nyā saṃvit. a-saṃvedanaṃ
 V1_03406 sa tad-abhāve na syāt. na ca viśaya-
 PV_03444 ca na dr̥ṣṭavān | prāk katham darśanena asya
 PV_03383 atīśayāj jñānam artha-saṃsarga-bhājanam |
 V1_02403 iti siddhāḥ sukha-ādayaś cetanāḥ. viśaya-
 V1_03111 tat sādhanam. na ca iyam artha-ghaṭanā artha-
 V1_03113 -viśeṣo 'rtha-kṛtaḥ, yata iyam pratītiḥ, na
 PV_03012 nāma-ādāv arthe syād a-pravartanam |
 PV_03443 -rūpaṃ no vetti para-rūpasya vit katham |
 V1_03312 vedanam, tad artha-vedanam kena. utpatti-
 PV_03442 cetasā | dr̥ṣṭa-ākhyā tatra cet siddham
 PV_03434 kim arthena upaniyate || sarva-ātmanā hi
 SV_12801 te 'vayavāḥ sārthakā iṣyante. pratyekaṃ
 SV_12724 mā bhūd eṣa doṣa iti pratyekaṃ te 'vayavāḥ
 PV_03472 atilaukikam || vidyamāne 'pi liṅge tāṃ tena
 SV_00423 samaye pravartyate, yathā gaur ayam
 V2_05810 samaye pravartanāt, yathā – gaur ayam
 V3_05709 'py asaj-jñāna-śabdayos tad-yogyatā,
 VN_05507 ananubhāṣaṇe labdham eva, gavi vihitaṃ iva
 PV_03225 -avayavaiḥ saha | na hi go-pratyayo dr̥ṣṭaḥ
 SP_00015 yā apy anuvarṇyate | saṅketa-viśaya-ākhyā sā
 V3_08601 teṣu sā na syād iti gotvād viśānitā ||65||
 SV_00905 nitya-sukha-ātma-ātmiya-darśana-ākṣiptaṃ
 V3_10905 nitya-sukha-ātma-ātmiya-darśana-ākṣiptaṃ
 HB_01711 -kriyā-dharmā eva sa tasya svabhāvaḥ, na sa
 HB_01704 -bheda-lakṣaṇatvād bhāva-bhedasya. na hi sa
 SV_12720 -arthakāḥ. a-tad-rūpe ca tādrūpyam kalpitaṃ
 SV_12722 teṣu sa ātmā kalpanā-samāropitaḥ syāt.
 PV_03036 a-skhalitā vṛttir mukhya-āropitayoh sadā |
 SV_03621 ekā api strī dārā ekam api sikatā-dravyam
 SV_03621 ||67 || yadā ekā api strī dārā ekam api
 PV_03438 yad ābhāti dr̥śyamāne sita-ādike || puṃsaḥ
 PV_03438 -rūpaṃ saṃvedanaṃ sphuṭam | tat kiṃ
 PV_03437 | api ca idaṃ yad ābhāti dr̥śyamāne
 PV_02095 || an-artha-antara-hetutve 'py a-paryāyāḥ
 PV_03279 na siddham bheda-sādhanam || bhinna-ābhaḥ
 V1_02612 siddham bheda-sādhanam ||26|| bhinna-ābhaḥ
 PV_03233 -ābhāḥ kādācitkasya gocaraḥ || yady apy asti
 PV_03439 -rūpe 'prakāśāyāṃ vyaktau vyaktaṃ katham
 PV_03289 -siddhy-artham ukte dve bhrānti-darśanāt |
 V2_09110 -hetor anaikāntikatvam. bhāva-mātra-bhāvitve
 HB_03313 anupalabdhiḥ, vyāpya-vyāpaka-bhāva-siddhau
 HB_03312 -anupalabdhiḥ – siddhe kārya-kāraṇa-bhāve
 V3_03901 sidhyet, siddham vastu-balena tat, pratīti-
 PV_02282 -chāsanam dayā || tataḥ parārtha-tantratvam
 PV_04051 bādhanam || tad-virodhena cintāyās tat
 V3_02108 bādhanam ||11|| tad-virodhena cintāyās tat-
 HB_03318 tad-anya-bhāva-siddhi-rūpayā anupalabdhyā
 PV_04282 kiṃ bhavet || ātma-upakāraḥ kaḥ syāt tasya
 V3_12203 pramāṇa-pravartanam yuktaṃ. evaṃ hy āgama-
 PV_04078 a-vivādataḥ || a-sādhyatām atha prāha
 PV_04077 -śrutim || vicāra-prastuter eva prasiddhaḥ
 sāmyena na prādhānyena gatiḥ. a-prādhānye 'py
 sārām adhika-abhiyogair api | mataṃ mama jagaty a
 sārūpya-kāraṇaḥ | kriyā-karma-vyavasthāyās tal-
 sārūpya-graho 'rtham ca na dr̥ṣṭavān | prāk katham
 sārūpya-tadutpattī yadi saṃvedya-lakṣaṇam |
 sārūpya-nibandhanam | siddham tat svata eva asya
 sārūpyam apy a-tad-ātmanaḥ prāk paścād apy ātma-a
 sārūpyam api na icched yas tasya na ubhaya-
 sārūpyam asya pramāṇam. tad-vaśād artha-pratīti-
 sārūpyam ālamba ātmā vittīḥ svayaṃ sphuṭaḥ || api
 sārūpyam āviśat sarūpayantaṃ ghaṭayet. idam eva
 sārūpyam eva tad-vedana-lakṣaṇam. sārūpyam apy a-
 sārūpyam. na api sthūla eko viśayas tathā-
 sārūpyam buddhi-lakṣaṇam ity anyasya api tat-sa-
 sārūpyam vijñānasya, tat-pratibhāsināḥ sthūla-
 sārūpyam so 'dhyavasyati || sārūpyam api na
 sārūpyāt tat kim anyat syād dr̥ṣṭeś ca yamala-
 sārūpyāt saṃvedanasya tādātmye 'saṃvedanāḥ sukha
 sārūpyād anyato jñānasya sambhavati. na hi paṭu-
 sārūpyād iti cet, atha katham idānīm sato rūpaṃ
 sārūpyād bhrāntito vṛttir arthe cet syān na
 sārūpyād vedanā-ākhyā ca prāg eva pratipāditā ||
 sārūpyābhyām. anantaram tarhi vijñānam tulya-
 sārūpye 'sya sva-vedanam || atha ātma-rūpaṃ no
 sārūpye jñānam ajñānatām vrajet | sāmye kenacid
 sārthakatve 'pi mithyā-anekatva-kalpanā | eka-
 sārthakā iṣyante. pratyekaṃ sārthakatve 'pi
 sārddham a-paśyataḥ | katham pratītir liṅgaṃ hi na
 sāsnā-ādi-samudāya-ātmakatvād iti. tathā ca
 sāsnā-ādi-samudāya-ātmakatvād iti. tathā ca
 sāsnā-ādi-siddhāv iva go-vyavahārah. vidyamāne
 sāsnā-ādimmattvaṃ bāhuleye 'pi. tasmād apratibhā
 sāsnā-ādinām a-darśane || guṇa-pradhāna-adhigamaḥ
 sāsnā-āder go-gatir yathā || bhāve bhāvini tad-
 sāsnā-viśāṇa-ādi-samudāyo hi gauḥ. tad iyam
 sāsrava-dharma-viśayaṃ cetaso 'bhiṣvaṅgaṃ rāgam
 sāsrava-dharma-viśayaṃ abhūta-guṇa-abhinandanam
 sāhityam apekṣate, kāryam tu pratyaya-antara-
 sāhitye 'pi para-rūpeṇa kartā. svarūpaṃ ca asya
 siṃhatā-ādi-vat ||248|| arthavān eva ātmā vākyaṃ.
 siṃhatā-ādi-van mānavaka-ādiṣv iti pauruṣeya eva.
 siṃhe mānavake ca iti ghoṣaṇā apy asti laukikī ||
 sikatā iti vyavahāras tatra kiṃ bāhulyam yena
 sikatā-dravyam sikatā iti vyavahāras tatra kiṃ
 sita-ādy-abhiviyakti-rūpaṃ saṃvedanaṃ sphuṭam |
 sita-ādy-abhiviyakteḥ para-rūpaṃ atha ātmanaḥ ||
 sita-ādike || puṃsaḥ sita-ādy-abhiviyakti-rūpaṃ
 sita-ādiṣu | saṅkhyā-ādi-yogināḥ śabdās tatra apy
 sita-duḥkha-ādir a-bhinno buddhi-vedane | a-
 sita-duḥkha-ādir a-bhinno buddhi-vedane | a-
 sitatva-ādir yādṛg indriya-gocaraḥ | na so
 sitam | jñānam vyaktir na sā vyaktā ity a-vyaktam
 siddha-anumā-ādi-vacanam sādhanāya eva pūrvayoh ||
 siddha-anya-anapekṣaṇād a-hetutā tan-mātra-
 siddha-abhāvasya eva vyāpakasya anupalabdhiḥ,
 siddha-abhāvasya kāraṇasya anupalabdhiḥ, vyāpya-
 siddha-abhyupagame śaśiny apy a-nivāraṇāt. tad
 siddha-arthasya a-virāmataḥ | dayayā śreya ācaṣṭe
 siddha-artheshv ayogataḥ | tr̥tiya-sthāna-
 siddha-artheshv ayogataḥ | tr̥tiya-sthāna-
 siddha-asad-vyavahārāv abhāvam anyasya sādhyataḥ,
 siddha-ātmanaḥ sataḥ | na ātma-upakāraḥ kaḥ
 siddha ātmā syāt, na anumāna-siddhaḥ. tasmād a-
 siddha-ādeśena dharmiṇaḥ | svarūpeṇa eva nirdeśya
 siddha āśrayaḥ | sva-icchā-kalpita-bhedeṣu

VN_03709	-samarthite 'nyatra api tulyam iti na ubhaya-	siddha -itarayor anaikāntikatvair viśeṣaḥ. yad apy
V3_09809	siddhaḥ śabdaḥ. sa ātmani hetu-rūpo na	siddha ity asiddha ucyate. sa ca śabdaḥ pakṣi-
V1_04107	siddher asiddheḥ, anya-upalambha-kāle tu	siddha ity upalambhe 'pi tadā na siddho 'nyadā
SV_01812	||27|| yad-arthe dṛṣṭānta ucyate, so 'rthaḥ	siddha iti kiṃ tad-vacanena tadā. tat-pradarśane
SV_10509	iti. sa eva tāvad upalabdhy-abhāvaḥ katham	siddha iti cet. etad uttaratra vakṣyāmaḥ. anyatra
SV_12710	a-viśeṣa-asiddheḥ. a-viśeṣaḥ pratyabhijñānāt	siddha iti cet. na, tasya vyabhicārād a-
V3_02408	api vicāra-prastāvād eva āśrayaḥ prasiddhaḥ	siddha iti na kiñcid etat. na hi sva-icchā-
SV_14106	'py anupalabdhi-lakṣaṇaḥ pratyakṣa-sāmarthya-	siddha iti vakṣyāmaḥ. tata eva puruṣa-kāryatā
SV_13709	prāg eva niśiddhā. sa ca karaṇa-vyāpārād eva	siddha iti sarva-kārya-tulya-dharmā. tasya
V1_04108	'pi tadā na siddho 'nyadā viparyaye	siddha iti su-vyāhṛtam. anyena api samvedana-
PV_04026	-sādhyā-ukteḥ pratijñātvaṃ prasajyate ||	siddha -ukteḥ sādhanatvāc cet parasya api na
PV_04260	-vyāvṛtṭyā eva artha-vyāvṛtṭi-varṇanāt |	siddha -udāharaṇā ity uktā anupalabdhiḥ pṛthāṇā na
PV_04123	sidhyet siddham vastu-balena tat | pratīti-	siddha -upagame śāśiny apy a-nivāraṇāt || tasya
SV_11315	sañketas tv enam abhivyanakti. sa tarhi	siddha -upasthāyī kim a-kāraṇam poṣyate. nanv iyān
SV_01203	sa darśanena bādhyate. tad-abhāve tu	siddha eva ity apārthakam tat-siddhaye vacanam.
V2_09401	sa darśanena bādhyate. tad-abhāve tu	siddha eva ity apārthakam tat-siddhaye vacanam.
NB_03022	-ādau. asti ca iha dhūma iti. iha api	siddha eva kārya-kāraṇa-bhāve kāraṇe sādhye kārya
SV_09421	abhāvo jñeya-abhidheya-prameyatvaiḥ so 'pi	siddha eva. tat kim idāniṃ jñeyam asti iti
V3_07303	abhāvo jñeya-abhidheya-prameyatvaiḥ so 'pi	siddha eva. tat kim idāniṃ jñeyam asti iti
V3_05704	vyavahāro yena a-niyataḥ syāt, kiṃ tarhi	siddha eva dṛṣyasya svabhāvasya a-dṛṣṭāv asann
SV_09424	api tad-ayoga-virahiṇā sāmānyena anvayo na	siddha eva. na vai kaścit tathābhūtena anvayaṃ
V3_07401	api tad-ayoga-virahiṇā sāmānyena anvayo na	siddha eva. na vai kaścit tathābhūtena ātmanā
SV_01222	-bādhanā sarvatra an-āśvāsaḥ. vyatirekas tu	siddha eva sādhanam iti tathābhāva-niścayam
V2_09508	-bādhanā sarvatra an-āśvāsaḥ. vyatirekas tu	siddha eva sādhanam iti tathābhāve niścayam
SV_09725	kṛtakatvaṃ bhavati śabdaś ca kṛtaka iti.	siddha -tat-svabhāvatayā tad-abhāve na bhavataḥ.
V2_07607	kṛtakatvaṃ bhavati, śabdaś ca kṛtaka iti.	siddha -tat-svabhāvatayā tad-abhāve na bhavataḥ
V2_08311	anye 'pi svabhāva-hetavo yathāsvam pramāṇaiḥ	siddha -tan-mātra-anubandha eva sādhyā-dharme
SV_01103	tat-pakṣasya ca śeṣavad-ādeḥ. dvayor ity eka-	siddha -pratiśeḍhaḥ. prasiddha-vacanena
PV_04039	-āgamaḥ || sāmānyam eva tat sādhyam na ca	siddha -prasādhanam | viśiṣṭam dharminā tac ca na
V3_00402	pratipatty-aṅgam asti iti. tad vastutaḥ	siddha -lakṣaṇam asiddham kim ātmanaḥ. pareṇa apy
V3_05906	eva bheda-pratītiḥ. tat svayaṃ svataḥ	siddha -viśeṣam artham arthād viśeṣayati. anyathā
SV_09621	sāmānyena tan-mātra-vyāpini vastu-dharme	siddha -sattāke dharmini na asiddhiḥ. tena ca
V3_08002	sāmānyena tan-mātra-vyāpini vastu-dharme	siddha -sattāke dharmini na asiddhiḥ. tena ca
HB_03402	pramāṇatayā liṅga-a-niścayāt. kevalam	siddha -sambandhayoḥ kāraṇa-vyāpakayor yady abhāvaḥ
NB_03015	sarva ete sādhanā-dharmā yathāsvam pramāṇaiḥ	siddha -sādhanā-dharma-mātra-anubandha eva sādhyā-
PV_04079	eva nirdeśya ity anena eva tad gatam ||	siddha -sādhanā-rūpeṇa nirdeśasya hi sambhave |
V3_02502	eva nirdeśya ity anena eva gatavāt.	siddha -sādhanā-rūpeṇa hi nirdeśa-sambhave
PV_04154	-sambhavi || a-viśiṣṭasya ca anyasya sādhanā	siddha -sādhanam | gurutva-adhogatī syātām yady
V2_05107	an-anvayaḥ. tathā sāmānyam ca sādhyam. na ca	siddha -sādhanam, tad-ayoga-vyavacchedasya
PV_04267	hi viśaye mohād atra an-anubruvan | kevalam	siddha -sādharṃyāt smāryate samayaṃ paraḥ || kārya
V3_05711	'pi viśaye mohād atra an-anubruvan | kevalam	siddha -sādharṃyāt smāryate samayaṃ paraḥ ||42||
V3_07404	agnir iti. sa tathā agni-mātreṇa vyāptaḥ	siddhaḥ – yatra eva svayaṃ dṛṣyate, tatra eva
SV_02206	||34|| sakṛd api tathā-darśanāt kāryaḥ	siddhaḥ , a-kāryatve 'kāraṇāt sakṛd apy abhāvāt.
V2_08508	asti. sa sakṛd api tathā-darśanāt tat-kāryaḥ	siddhaḥ , a-kāryatve 'kāraṇāt sakṛd apy abhāvāt.
PV_02027	'sati | samhatāv apy a-sāmarthyaṃ syāt	siddho 'tiśayas tataḥ || tasmāt pṛthag a-śakteṣu
PV_03110	pratisandhatte sva-anurūpāḥ svabhāvataḥ ||	siddho 'tra apy atha vā dhvamso liṅgād
PV_03230	sambandhi-sañkaraḥ || śabda-ādinām anekatvāt	siddho 'neka-grahaḥ sakṛt | sanniveśa-graha-
V1_04108	-kāle tu siddha ity upalambhe 'pi tadā na	siddho 'nyadā viparyaye siddha ity su-vyāhṛtam.
SV_09803	tad-ātma-niyamam arthāt sūcayati iti	siddho 'nvayaḥ. katham idāniṃ kṛtako 'vaśyam
SV_03115	samāropa-abhāve vartamāno 'nya-apoha-viśayaḥ	siddhaḥ . api ca niścayaiḥ | yan na niścīyate
HB_03310	-bhāvaḥ pratyakṣa-lakṣaṇena anupalambhena	siddho 'bhāva-vyavahāram sādhyen mūḍha-
SV_09504	anvayaḥ. tad ayam agninā avinābhāvī	siddhaḥ . arthād eva agnes tat-pradeśa-ayogaṃ
V3_07406	anvayaḥ. tad ayam agninā avinābhāvī	siddhaḥ . arthād eva agnes tat-pradeśa-ayogaṃ
V3_05809	ity uktam. sa eva anupalambhaḥ katham	siddhaḥ , katham vā so 'bhāvaḥ kasyacit kāraṇam.
PV_04004	kasya ka āgamaḥ | bādhyamāṇaḥ pramāṇena sa	siddhaḥ katham āgamaḥ || tad-viruddha-
HB_02912	ca iha liṅga-bhūta-pradeśa-pratipattāv eva	siddhaḥ . kasya idāniṃ tal liṅgam. anvaya-
HB_03315	-siddhir anya-bhāva-siddhir eva. sa tathā-	siddhaḥ kārya-vyāpyayor abhāvam abhāva-vyavahāram
V3_10106	ca vipakṣe tad-vyatireko yadi dharmini	siddhaḥ , kim asiddham, yad-artham hetur ucyate.
SV_13824	sambhavād a-doṣaḥ. prakāśo hy eṣaṃ vyañjakāḥ	siddhaḥ . kulāla-ādinām vyañjakatve tādrśā eva
PV_03088	kena gamyeta virodhāc ced asāv api ||	siddhaḥ kena a-saha-sthānād iti cet tat kuto
PV_03159	anyaṃ ṣaṭsu samikṣate || yo yathā rūḍhitaḥ	siddhas tat-sāmyād yas tathā ucyate | mukhyo
V1_00212	syāt. sa hi pratibaddha-svabhāvo yathāvidhe	siddhaḥ , tathāvidha-sannidhānam sūcayati.
HB_02706	anya-bhāva-lakṣaṇo 'bhāvaḥ svayaṃ pramāṇena	siddhas tad-abhāva-vyavahāram sādhyet, tat-
PV_03068	pramā-dvayam | vyāhāra-ādau pravṛteś ca	siddhas tad-bhāva-niścayaḥ || pramāṇam
V3_12203	evaṃ hy āgama-siddha ātmā syāt, na anumāna-	siddhaḥ . tasmād a-vyatireke 'py asataḥ sapakṣād

SV_01706 anyathā tat tasya kāryam eva na syāt.
SV_13714 dvāreṇa anya-pratipatti-hetur loke vyañjakaḥ
V1_04305 nīla-ādes tat-saṃvidāś ca a-vivekaḥ
SV_10621 ādhāra-nirākṛteḥ | na sādhyāḥ samudāyāḥ syāt
V3_09210 vyākhyātāḥ. tatra api hi śabda eva kevalaḥ
SV_09801 na pratijñā-vacanam. anvayas tv arthāpattyā
V2_07609 na anumeya-vacanam. anvayas tv arthāpattyā
V3_06010 -hetuś ca. sa ca svasaṃvedana-pratyakṣa-
SV_16320 -vaiarthyā-prasaṅgāt. tasya apy upakāratve
PV_04245 -ātmakam || yan nāntariyakaḥ sva-ātmā yasya
SV_09709 nivartamānaḥ. evaṃ hy ayam asya vyāpakaḥ
V2_07508 nivartamānaḥ. evaṃ hy ayam asya vyāpakaḥ
SV_09427 agniḥ iti. sa tathā agni-mātreṇa vyāptaḥ
NB_03008 san na upalabhyate so 'sad-vyavahāra-viśayaḥ
SV_15221 vyāpya-vyāpaka-bhāvaḥ sidhyet, sa tu na
SV_13808 iti cet. iha api virodha-abhāvaḥ kena
HB_02707 tad-abhāva-vyavahāraṃ sādhyat, tat-siddhi-
V2_05910 atra apy anupalabdhyā tan-nimittaḥ
V3_09809 hetur asiddhaḥ. katham vai śabdo 'siddhaḥ.
V2_07212 nanu prayoga-sāmarthyād eva artha-anubandhaḥ
PV_03102 matam || na anyā asya anityatā bhāvāt pūrva-
SV_12118 āśrayatvād ity-ādi. api ca, yaj-jātiyo yataḥ
V1_04201 'pi tathā syuḥ, viśeṣa-hetu-abhāvāt. tat
V1_04107 cet, sa tāvad viśayaḥ sva-upalambha-kāle na
SV_13715 vyañjakaḥ siddhaḥ, dīpa-ādi-vat, sa cet prak
SV_09402 sādhye sāmānya-dharminī | na kaścid arthaḥ
V3_07108 sādhye sāmānya-dharminī | na kaścid arthaḥ
SV_09626 kaścid gamakaḥ. ata eva sva-dharmaṇa vyāptaḥ
PV_04266 sādhyante tad-bhāvāt tan-nibandhanāḥ ||
V3_05701 naimittika-bhāva-a-niyamād evaṃ-pratītiḥ.
PV_04113 | sarvo 'syām a-pratīte 'pi tasmimś tat-
V3_03510 sarvaḥ śabda ity a-pratīte 'pi tasmimś tat-
SV_13918 a-kāryatvāt, vastu-vad eva jñānasya api
VN_02715 -antaram āha, a-sarvagatatvasya śabde
SV_13405 a-samasta-bhāgeṣu dhvaniṣu na sambhavati iti
V1_00909 buddhi-janmany abhilāpa-smṛty-antara-abhāvāt
V3_10108 -vyatirekeṇa ubhaya-nīścita ity a-nīścayāt
SV_14414 tasmāt svayam ayaṃ bhāvas tat-svabhāva iti
PV_04003 prati | so 'pramāṇam tadā asiddham tat-
SV_03113 anya-samāropa-vyavaccheda-phalam iti
PV_02117 indriyāṇāṃ sva-jātiṣu | vikāra-darśanāt
V3_00207 sādhanā-uktes tadā asya a-prāmānyāt tat-
SV_01305 asiddheḥ prāṇa-āder a-nivṛtīḥ. abhyupagamāt
V2_09602 asiddheḥ prāṇa-āder a-nivṛtīḥ. abhyupagamāt
V3_00208 iti katham tataḥ siddhiḥ. tad-āgamavatas tat-
HB_03911 pravṛtīḥ iti para-upalakṣaṇatvād eva jñānam
SV_09223 ity a-sthānam eva etad āśaṅkāyāḥ. tasmāt
V3_09204 caitanyam abhyupeyāt. maraṇa-śabda-pravṛtīḥ
V3_02711 nanu viśeṣasya sāmānya-ākṣepāt tat-siddhau
PV_03103 -jaḥ || sāmānya-āśraya-saṃsiddhau sāmānyam
V3_09301 icchanti, nanv a-vivakṣita-viśeṣam sāmānyam
SV_13702 yat tathābhūta-vijñāna-a-vyavadhāna-upayogi.
HB_00709 mūlyam mṛgayate. asmad-vacanād api svayam
PV_04256 samudbhavāt | dhūmo 'tad-vyabhicāri iti
PV_03068 sā eva vā līngam anvaya-vyatirekiṇī ||
PV_03180 apa-drṣṭāntam a-līngam ca artha-vedanam |
PV_03433 saṃvedana-ātmatvam na sārūpya-nibandhanam |
PV_04011 -a-darśanam eva vā | sambaddham vastutaḥ
SV_03110 yady evam, tad vyavaccheda-viśayam
V3_00205 saṃvāde vā na tat-siddham parasya eva
PV_04048 anumānam sva-gocare | siddham tena su-
V3_02103 anumānam sva-gocare | siddham tena su-
PV_04198 kārya-a-kṛti-virodhataḥ | kādācitka-phalam
V3_05411 kārya-a-kṛti-virodhataḥ | kādācitka-phalam
SV_14124 sarva eva bhāvo 'n-ātyantika iti siddham. na
siddhas tu kārya-kāraṇa-bhāvaḥ svabhāvam
siddhaḥ, dīpa-ādi-vat, sa cet prak siddhaḥ syāt,
siddhaḥ. dvairūpyam tad-dhiyaḥ (58c) viśaya-
siddho dharmaś ca kevalaḥ ||209|| yadi hi śabda-
siddhaḥ, na arthaḥ. na hi pare 'pracyuta-ātmana
siddhaḥ. na hy a-tad-ātma-niyatasya tan-nivṛttau
siddhaḥ. na hy a-tad-ātma-niyatasya tan-nivṛtītyā
siddhaḥ. nanu sva-viśiṣṭa-pratyayam antareṇa api
siddhaḥ puruṣa-viśeṣo 'sādhāraṇa-guṇaḥ. tad-
siddhaḥ pravṛtīṣu | nivartakaḥ sa eva ataḥ
siddho bhavati yady asya abhāve na bhavet. tad
siddho bhavati, yady asya abhāve na bhavet. tad
siddho yatra eva svayam drṣyate tatra eva agni-
siddhaḥ, yathā anyāḥ kaścid drṣṭaḥ śaśa-viśāṇa-
siddhaḥ. yasmād dhetāv a-sambhave 'n-ukte bhāvas
siddhaḥ. yāvat tathā abhidheyatā-artha-a-bhedena
siddho vā tad-abhāva iti na kaścid viśeṣo yena
siddho vyavahāro 'pi tan-nimitta-sattayā sādhyate,
siddhaḥ śabdaḥ. sa ātmani hetu-rūpo na siddha ity
siddhaḥ śabdānām, asati viśaye 'prayogāt. yuktam
siddhaḥ sa ca aindriyat | na aneka-rūpo vācyo
siddhaḥ sa tasmād agni-kāṣṭha-vat | a-drṣṭa-hetur
siddhaḥ saha-upalambha-niyamaḥ, eka-vyāpāre krama
siddhaḥ siddher asiddheḥ, anya-upalambha-kāle tu
siddhaḥ syāt, samāna-jātiya-upādāna-kṣaṇa-siddheḥ.
siddhaḥ syād a-nīśiddham ca tādrśam ||188|| na
siddhaḥ syād a-nīśiddham ca tādrśam ||59|| na
siddhaḥ svabhāvo gamakaḥ (192a) vācyāḥ. na hi
siddho hi vyavahāro 'yam drṣya-a-drṣṭāv asann iti
siddho hi vyavahāro 'yam drṣya-a-drṣṭāv asann iti
siddhatā tataḥ || asādhāraṇatā na syād bādha-
siddhatām āha - yatra apy asādhāraṇatvād anumāna
siddhatvāt. jñānam prati kārakatve kasyacit
siddhatvāt pratijñāyāś ca sādhyā-nirdeśa-
siddham a-krama-sattvam śabda-rūpam. kramavad-
siddham a-vikalpakaṃ pratyakṣam. kim ca viśeṣaṇam
siddham a-vipakṣatvam dharminī. sandigdha-sādhyā-
siddham. a-hetutve 'pi nāśasya nityatvād bhāva-
siddham akhilaṃ tataḥ || tad-āgamavataḥ siddham
siddham anya-apoha-viśayam. tadvad anyad api, a-
siddham aparāpara-janma ca || śarīrād yadi taj-
siddham asiddham iti katham tataḥ siddhiḥ. tad-
siddham iti cet. katham idānim ātma-siddhiḥ.
siddham iti cet, katham idānim ātma-siddhiḥ.
siddham iti cet, kasya ka āgamaḥ. bādhyamānaś ca
siddham iti, tathā api tāv eva bhāva-abhāvau
siddham etat sarve śabdā viveka-viśayā vikalpāś
siddham eva iti cet, icchātaḥ śabdāḥ pravartante.
siddham eva iṣṭam bhavati. na, pratipatṛ-
siddham eva tat | tad-asiddhau tathā asya eva hy
siddham eva. tat-siddhau viśeṣa-vikalpena asiddhi
siddham eva tad anya-vaikalpān na upayuktam iti
siddham eva līngam anusṛtya pratyeti iti ko
siddham kāryam tathā param || dhūma-indhana-
siddham ca para-caitanya-pratīpatteḥ pramā-dvayam
siddham tat kena tasmin hi na pratyakṣam na
siddham tat svata eva asya kim arthena upānyate |
siddham tad asiddham kim ātmanaḥ || pareṇa apy
siddham tadvat tato 'param ||56|| a-samāropa-
siddham. tan na abhyupagamāt parikṣā-vṛtīḥ, api
siddham tan na tadā śāstram ikṣyate || vāda-
siddham tan na tadā śāstram ikṣyate ||9|| vāda-
siddham tal-līngam jñānam idrśam || etena eva
siddham tal-līngam jñānam idrśam ||36|| iti
siddham. tasya eva vināśasya aparā-janma-asiddheḥ.

PV_04048	ca na āgama-apekṣam anumānam sva-gocare |	siddham tena su-siddham tan na tadā śāstram
V3_02103	ca na āgama-apekṣam anumānam sva-gocare |	siddham tena su-siddham tan na tadā śāstram
SV_14124	-bhājanaḥ sarva eva bhāvo 'n-ātyantika iti	siddham . na siddham. tasya eva vināśasya अपरा-
V3_00204	viśeṣaḥ pramāṇa-a-saṃvāde. saṃvāde vā na tat-	siddham parasya eva siddham. tan na abhyupagamāt
PV_03025	jātimad vyakti-rūpaṃ yena a-para-āśrayam |	siddham prthak cet kāryatvaṃ hy apekṣā ity
VN_00310	sāmarthyam krama-a-krama-yogena vyāptam	siddham , prakāra-antara-abhāvāt. tena vyāpaka-
V3_05407	-jñānam anitya-svabhāva-kāraṇa-kāryam iti	siddham . prayatna-anantaram jñānam prak sato
VN_00218	sādhyā-dharmasya, svabhāva-hetu-lakṣaṇam ca	siddham bhavati. atra apy a-darśanam a-
VN_06703	tad-ātmakasya na utpatti-vināśāv iti	siddham bhavati. atra tad-uktasya hetor doṣam an-
PV_03278	-vibheda-vat | sidhyed a-sādhanatve 'sya na	siddham bheda-sādhanam || bhinna-ābhaḥ sita-
V1_02611	-vibheda-vat | sidhyed a-sādhanatve 'sya na	siddham bheda-sādhanam ||26|| bhinna-ābhaḥ sita-
V3_09909	anumāna-anumeya-vyavahāraḥ punaḥ pratyaya-	siddham bhedaṃ avalambya prakalpyate. yathāsvam
V3_01108	-abhyupagama-grahaḥ ||6|| veditavyaḥ. tena	siddham yathā – śrāvaṇaḥ śabda iti, asiddham api
PV_04004	tat-siddham akhilaṃ tataḥ || tad-āgamavataḥ	siddham yadi kasya ka āgamaḥ | bādhyamānaḥ
PV_02011	asiddhir vā dṛṣṭānte saṃśayo 'tha vā ||	siddham yādṛg-adhiṣṭhātr-bhāva-abhāva-anuvṛttimat
V3_09601	hetavas tathā syuḥ. api ca,	siddham yādṛg adhiṣṭhātr-bhāva-abhāva-anuvṛttimat
PV_04123	api vā || yadi tasya kvacit sidhyet	siddham vastu-balena tat | pratīti-siddha-upagame
V3_03901	asādharmaṇātā. yadi hi tasya kvacit sidhyet,	siddham vastu-balena tat, pratīti-siddha-
V3_03902	śāśiny apy a-nivāraṇāt. tad vastuni	siddham śāśiny apy a-nivāryam eva. tad-vastv-
SV_11903	sambandho 'nyasya vā katham ||237|| na hi	siddham sat param apekṣate. na anapekṣaḥ
VN_00411	evam samarthitaṃ tat tasya kāryam sidhyati.	siddham sat sva-sambhavana tat-sambhavam
PV_04140	-dharmi-vacanam tataḥ || nanv etad apy artha-	siddham satyaṃ kecit tu dharmiṇaḥ | kevalasya
PV_03442	'nyena cetasā | dṛṣṭa-ākhyā tatra cet	siddham sārūpye 'sya sva-vedanam || atha ātma-
SV_09422	jñeyam asti iti siddhir astu. tathā api kiṃ	siddham syāt. anyatra tu tad eva agni-sāmānyam
V3_07304	jñeyam asti iti siddhir astu. tathā api kiṃ	siddham syāt. nanu bauddho vikalpa-pratibhāsaḥ
PV_03425	-ādi-vat || dvairūpya-sādhanena api prāyaḥ	siddham sva-vedanam | svarūpa-bhūta-ābhāsasya
V3_01713	kalpane 'nityatāyām api tulyam iti cet, na,	siddhayā anityatayā tadvataḥ śabdasya sādhanāt.
V3_05608	eva anupalabdher dṛṣya-svabhāva-asattā, tayā	siddhayā asaj-jñāna-śabdās tan-nimittāḥ sādhyanta
PV_04108	snānam ca a-dharma-śodhanam || śāstram yat	siddhayā yuktyā sva-vācā ca na bādhyate | dṛṣṭe
PV_04189	|| pakṣa-dharma-prabhedena sukha-grahaṇa-	siddhaye | hetu-prakarāṇa-arthasya sūtra-saṅkṣepa
V2_09401	tad-abhāve tu siddha eva ity apārthakam tat-	siddhaye vacanam. na an-upalabhamānasya tāvatā na
SV_01204	tad-abhāve tu siddha eva ity apārthakam tat-	siddhaye vacanam. na vai anupalambhamānasya
SV_15511	upadīśati iti nyāyām. puruṣa-samita-nisarga-	siddhayor upadeśa-apekṣaṇa-a-viśeṣād anya-viśeṣa-
PV_04130	-a-bahir-bhūtaḥ pratītir api pūrva-vat ||	siddhayoḥ prthag-ākhyāne darśayamś ca prayojanam |
V3_12904	-utpādana-yogyatā-lakṣaṇam. yuta-a-yuta-	siddhayoḥ sambandhau saṃyoga-samavāyāv iti śāstre
V3_02501	āśrayate. atha prasiddha-apadeśena dharmiṇaḥ	siddhasya a-sādhyatām āha. na, svarūpeṇa eva
SV_11614	-ayogāt. arthena saha utpannasya anyataḥ	siddhasya an-upakāriṇi śabde 'samāśrayac ca.
NB_03054	pakṣa-ābhāsā nirākṛtā bhavanti. evam	siddhasya , asiddhasya api sādhanatvena
VN_03005	'nityaḥ śabda aindriyakatvād iti, tasya sva-	siddhasya gotva-āder anityatva-virodhād viruddhaḥ.
V3_02503	eva nirdeśya iti idaṃ phalavat syāt. svayaṃ-	siddhasya dharmiṇaḥ parigraha-a-vacane dharmiṇam
PV_03119	iti sāmānya-a-grahaṇam yadi | nidarśanatvāt	siddhasya pramāṇena asya kiṃ punaḥ || viśmṛtatvād
PV_04124	śāśiny apy a-nivāraṇāt || tasya vastuni	siddhasya śāśiny apy a-nivāraṇam | tad-vastv-
PV_03207	a-grahāt || nānā-arthā ekā bhavet tasmāt	siddhā ato 'py a-vikalpikā | vikalpayann apy eka-
PV_03027	kathaṅcana || anyatve tad a-sambaddham	siddhā ato niḥ-svabhāvātā | jāti-prasaṅgo
SV_00419	upalabdhyā anupalabdhi-siddhir iti pratyakṣa-	siddhā anupalabdhiḥ. tathā anya-sattayā asattā
SV_16610	āgama-pravṛttir atindriyā katham anyena	siddhā . anyac ca evam āgama-lakṣaṇam syāt. tathā
PV_03479	buddher buddhau buddhiḥ sva-vedikā |	siddhā anyathā tulya-dharmā viśayo 'pi dhiyā saha
V3_01310	tathā parārthāś cakṣur-ādayaḥ saṅghātavāt	siddhā api pārārthya-a-viśeṣe na ātma-arthāḥ.
PV_03070	dur-dṛṣṭer etad idrśam || yataḥ kadācit	siddhā asya pratītir vastunaḥ kvacit | tad
SV_13401	yad uktaṃ na dhvanayo bhedenā vācakebhyāḥ	siddhā iti katham na siddhāḥ. vacanād artha-
V2_05912	-vat. sā eva tāvad anupalabdhiḥ katham	siddhā iti cet, etad uttaratra vakṣyāmaḥ. sa ca
SV_00517	ekasya niṣedhena anya-abhāva-sādhanā	siddhā eva anupalabdhiḥ, niṣedhasya anupalabdhi-
V2_06010	-asiddheḥ. eka-niṣedhena anya-abhāva-sādhanā	siddhā eva anupalabdhiḥ, niṣedhasya anupalabdhi-
SV_10506	niśidhyate. anupalabdhi-lakṣaṇā asattā	siddhā eva. so 'yam mūḍho nimittaṃ tad-abhāvam vā
PV_03538	na anubhūtaṃ parair yadi | ātma-anubhūtiḥ sā	siddhā kuto yena evam ucyate || vyakti-hetv-a-
PV_03484	anyasya darśanam || smṛter apy ātma-vit	siddhā jñānasya anyena vedane | dirgha-ādi-
V3_08907	upādāna-samāna-deśa-utpāda ucyate. tasmāt	siddhā tādrśo 'mbhasa ādhārād utpattiḥ. balākā
PV_02179	syān na etan nityeṣu vidyate | kādācitkatayā	siddhā duḥkhasya asya sa-hetutā || nityam sattvam
V2_05806	upalabdhyā anupalabdhi-siddhir iti pratyakṣa-	siddhā na anupalabdheḥ. tathā anya-sattayā asattā
V2_05204	kāraṇa-bhāva-anupalabdhyā grāhya-viśayayā	siddhā , na itarayā iti yāvat. anupalabdhyā api
HB_02416	kārya-kāraṇa-bhāve kāryasya kāraṇena vyāptiḥ	siddhā bhavati. nanu vijātiyād api kiñcid bhavad
V1_04307	) viśaya-jñāna-rūpābhyām ato dvi-rūpā buddhiḥ	siddhā bhavati. yadi bhāsamāno viśaya-ākāro
PV_03280	bheda-darśanāt | pravāhe vitti-bhedānām	siddhā bheda-vyavasthitiḥ || prāg uktaṃ yoginām
PV_03204	viśva-rūpatā | tac ced an-aṅgam kena iyaṃ	siddhā bheda-vyavasthitiḥ || vijātinām an-
SV_16212	-atikramāt puruṣa-kṛtā. ata eva asādharmaṇātā	siddhā mantra-ākhyā-krama-kāriṇām | puṃsām jñāna-

SV_13622
V2_08305
SV_10019
V2_09414
SV_01214
PV_03304
SV_13625
V3_00803
SV_09217
SV_13402
V1_02402
SV_07001
V3_03604
PV_04116
SV_11324
V3_00611
PV_04054
V3_00302
PV_02046
VN_06509
VN_06610
VN_06511
VN_06509
VN_06512
PV_04074
PV_04053
V3_02113
V3_03301
VN_02203
VN_02203
SV_13819
VN_02707
PV_04195
V3_04906
SV_09307
PV_02284
PV_03189
PV_03289
HB_03511
SV_16303
VN_04110
SV_11818
SV_16116
SV_15407
NB_03138
V3_13503
SV_15625
V1_03411
VN_02201
HB_03318
SV_10425
HB_02708
SV_16305
SV_12407
HB_02707
SV_13718
V3_06009
V3_11106
V3_02302
HB_03108
SV_16917
HB_03315
PV_02084
NB_02025
SV_01307

eva bhavati iti sattā-āśrayā. sā sattā kutaḥ
apy ayam akiñcitkaraḥ kim ity apekṣyata iti
apy ayam akiñcitkaraḥ kim ity apekṣyata iti
-ślokaḥ. nanu tad-abhāve 'nupalambhāt
iti bhavati. nanu tad-abhāve 'nupalambhāt
adhigatir ity ayam | kriyāyāḥ karma-niyamaḥ
eva. satyam evaṃ yadi tasya prān na sattā
upagama-ādayo hetu-prayogā vyākhyātāḥ, āgama-
śabdā rūpa-abhidhāyinaḥ | na āśankyā eva
bhedenā vācakebhyaḥ siddhā iti katham na
eva ca naḥ sukham yat sātamaḥ samvedanam iti
iti cet ko 'yam samavāyo nāma. a-prṥhak-
icchā-mātra-āśrayaḥ. tan na asiddhiḥ śabda-
ca icchā-mātra-saṃśrayaḥ | na asiddhiḥ śabda-
-sambandhāḥ. puruṣeṣu vṛtteḥ. na a-miśrāṇam
-nāntariyakatvān na ubhaya-dharmā asti iti.
-doṣam a-pāśyataḥ | vilabdā bata kena amī
-doṣam a-pāśyataḥ | vilabdā vata kena ime
kuto matam || asiddha-arthaḥ pramāṇena kiṃ
abhyupetya a-niyamāt kathā-prasaṅgo 'pa-
-hānam asataś ca ātma-lābham abhyupaiti, apa-
-artha-viparyayāt kathā-prasaṅgam kurvato 'pa-
-tad-uktāv apara-uktir an-arthakā iti.
yathā na sato vināśaḥ, na asad utpadyata iti
vācā kena pravartyate || pūrvam apy eṣa
śāstraṃ grāhyam iti sthitiḥ | kṛtā idānim a-
śāstraṃ grāhyam iti sthitiḥ | kṛtā idānim a-
siddhe vacane prāmānya-itarayor anyonyam,
nirākaraṇam hi tasya anyena parājayaḥ, na
na siddhy-abhāvaḥ, pratiyogy-anapekṣaṇāt
tad-udbhavaḥ syāt. a-kartur vyāpāre 'pi tat-
ity āha. tad-arthaḥ pūrva-ukta-sādhyā-
na nir-anvaya-doṣa-bhāk || svabhāva-kārya-
pakṣa-dharmo vibhajyate. svabhāva-kārya-
vā svabhāvaḥ kevalo 'tha vā | ucyate sādhyā-
-stutis tad-upadeśataḥ || pramāṇa-tattva-
smṛtis tatra apy an-arthikā || yathā-samita-
pratyakṣa-ābham caturvidham || an-akṣa-jatva-
sa kim arthaṃ prayujyate. sādhyā-
-upacaye dharma-a-dharma-ātmanor vā prakṛtyā
-aṅgasya vacanam, tad eva an-arthakam sādhyā-
ca atra anyasya sāmartyam paśyāmaḥ. na api
iti na sthita-kramā varṇaḥ, icchā-a-viruddha-
anvayo nāma, eka-vyavacchedasya tad-vijātiya-
udbhāvanam dūṣaṇam. tena para-iṣṭa-artha-
udbhāvanam dūṣaṇam, tena para-iṣṭa-artha-
||294|| yadi bhāva-śaktayā eva mantrāḥ
-prāpteḥ. a-kampane vā cala-a-calayoḥ pṥhak-
yady evaṃ kiṃ na parājayaḥ, tattva-
yadi tarhi kāraṇa-vyāpakau tad-anyā-bhāva-
ca a-pratipattiḥ. tasmān nir-upākhyā-abhāva-
viśeṣo yena anupalabdhyā bhāva-vyavahāra-
-bhagini-tantra-ādiṣu darśanāt, taiś ca
-lakṣaṇāv api tau staḥ. sa prabhāvo gati-
siddhas tad-abhāva-vyavahāram sādhayet, tat-
ādi-vad ghaṭa-ādau. pratyabhijñāna-ādayo 'pi
'nya-anupalambhas tad-abhāva-vyavahāra-
anumāne vyatireka-asiddher na kārya-kāraṇatā-
eva viruddhaḥ. a-bādhyā-bādhakayor ekataḥ
yady eka-paricchedād eva anyasya vyavaccheda-
na api sāmāyikāl loka-vyavahārād veda-artha-
-vyāpakayor api svabhāva-asad-vyavahāra-
| ekasmin karmaṇo 'yogāt syāt pṥhak
iti tābhyām eva vastu-siddhiḥ. pratiśedha-
parasya apy a-pramāṇikā katham nairātmya-

siddhā yena kāryatām sādhayet. na hy asiddhāyām
siddhā vināśam praty anapekṣatā bhāvasya. tasmād
siddhā vināśam praty anapekṣā bhāvasya. tasmād
siddhā vyāvṛttiḥ. uktam atra kiñcit. api ca yady
siddhā vyāvṛttiḥ. yady a-dṛṣṭyā nivṛttiḥ syāc
siddhā sā tat-prasādhanā || arthena ghaṭayaty
siddhā syāt. sā hi sattā-siddhir yā asiddhi-
siddhās ca. vacanasya vaktur icchā-mātreṇa
siddhās te vyavacchedasya vācakāḥ ||185|| vastu-
siddhāḥ. vacanād artha-pratipatteḥ. na hi dhvani-
siddhāḥ sukha-ādayaś cetanāḥ. viśaya-sārūpyāt
siddhānām āśraya-āśrayi-bhāvaḥ. tad eva idam an-
siddhānām iti darśayan, śabda-prasiddhena ity āha.
siddhānām iti śabda-prasiddha-vāk || anumāna-
siddhānām kaścit sambandho '-bheda-prasaṅgāt,
siddhānta-upagama-nibandhaneṣu vicāra-prastāveṣu,
siddhānta-viśama-grahāḥ || yadi sādhana ekatra
siddhānta-viśama-grahāḥ ||2|| ity antara-ślokaḥ.
siddhānto 'nugamyate | hetor vaikalyatas tac cet
siddhāntaḥ. kasyacid arthasya tathābhāvaṃ
siddhānto bhavati. atha na abhyupaiti, pakṣo 'sya
siddhānto vijñeyaḥ. yathā na sato vināśaḥ, na
siddhāntam abhyupetya a-niyamāt kathā-prasaṅgo
siddhāntam abhyupetya pakṣam avasthāpayaty ekā
siddhāntam sva-icchayā eva grhītavān | kathañcid
siddhāntair grāhyo dhūmena na analaḥ || riktasya
siddhāntair grāhyo dhūmena na analaḥ ||14|| yadi
siddhāyām vā yoṣiti prasava-itara-dharmatvayoḥ sa
siddhy-abhāvaḥ, pratiyogy-anapekṣaṇāt siddhy-
siddhy-abhāvasya, sādhana-abhāve 'sati api
siddhy-ayogāt. vyāpi-nityatvād upalambha iti cet.
siddhy-artha uttara-pratijñā-nirdeśas tad-artha-
siddhy-arthaṃ dvau dvau hetu-viparyayau | vivādād
siddhy-arthaṃ dvau dvau hetu-viparyayau | vivādād
siddhy-arthaṃ nāśe kāryatva-sattva-vat ||186||
siddhy-artham anumāne 'py a-vāraṇāt | prayoga-
siddhy-artham iṣyate samaya-smṛtiḥ | bhedaś ca a-
siddhy-artham ukte dve bhrānti-darśanāt | siddha-
siddhy-artham. sa kiṃ kvacid bādhyām api satyām
siddhy-asiddhiḥ iti cet. na, dharma-viruddhānām
siddhy-upayogino 'bhidheyasya bhāvanā niṣ-
siddhy-upāyam. atha punar na śabda-arthayor anya
siddhi-kramatvāt, krama-viśeṣa-anukrama-vat. na
siddhi-nāntariyakatvāt. anitya-nir-ātmatā-ādi-
siddhi-pratibandhāt. dūṣaṇa-ābhāsas tu jātayaḥ.
siddhi-pratibandhāt. nanv an-udbhāvite 'pi doṣe
siddhi-pradā na te kañcit parihareyur yajamānam
siddhi-prasaṅgād vastra-udaka-vat. ekasya ca
siddhi-bhramśāt, na a-nirākaraṇāt. nirākaraṇam hi
siddhi-rūpayā anupalabdhyā siddha-asad-vyavahārāv
siddhi-vad anyatra api dṛṣṭānta-anapekṣaṇād an-
siddhi-virodhaḥ syāt. sa eva anyā-bhāvas tad-
siddhi-viśeṣāt. na ca evaṃ-vidho dharma-svabhāva
siddhi-viśeṣābhyām api syāt. yadi pauruṣeyā
siddhi-siddho vā tad-abhāva iti na kaścid viśeṣo
siddhi-hetavo na hetu-lakṣaṇam puṣṇanti. yad api
siddhi-hetuś ca. sa ca svasamvedana-pratyakṣa-
siddhiḥ. a-cetanā vyatireka-viśaya iti cet, na
siddhir a-viruddhā api śāstra-bādhyām yadi
siddhiḥ, a-viśeṣeṇa anyasya sarvasya tatra bhāva
siddhiḥ. a-sāmāyikatve 'pi nānā-arthānām śābdānām
siddhir anyā-bhāva-siddhir eva. sa tathā-siddhaḥ
siddhir anyathā || ekasya ca āvṛtau sarvasya
siddhir api yathoktāyā eva anupalabdheḥ. sati
siddhiḥ. abhyupagamena ca sa-ātmaka-an-ātmakau

V2_09603	-siddhiḥ. parasya apy a-pramānikā nairātmya-	siddhiḥ. abhyupagamena ca sa-ātmaka-an-ātmakau
HB_02310	– yat sat tat kṣaṇikam eva iti vyāpti-	siddhiḥ. artha-antare gamye kāryaṃ hetur
SV_15503	te tv an-arthakā api syur iti na iṣṭa-	siddhiḥ. artha-pratīter na an-arthakā iti cet.
V2_05311	ubhaya-pradarśanād iti. na asati nāstitā-	siddhiḥ. asato hy adhikaraṇatva-ādy-ayogād ity
PV_02010	-samsthāna-viśeṣa-arthakriyā-ādiṣu | iṣṭa-	siddhir asiddhir vā dṛṣṭānte saṃśayo 'tha vā ||
SV_00507	sā ca prayoga-bhedād viruddha-kāryayoḥ	siddhir asiddhir hetu-bhāvayoḥ | dṛṣya-ātmanor
SV_00608	dṛṣya-ātmanām eva teṣāṃ tad-viruddhānām ca	siddhir asiddhiś ca veditavyā, anyeṣāṃ abhāva-
SV_15429	-asiddhau. tat-siddhir eva ca anvaya-	siddhiḥ. asiddhau vā tad-vyatireka-nivṛtti-siddhāv
SV_09422	siddha eva. tat kim idānīm jñeyam asti iti	siddhir astu. tathā api kiṃ siddham syāt. anyatra
V3_07303	siddha eva. tat kim idānīm jñeyam asti iti	siddhir astu. tathā api kiṃ siddham syāt. nanu
V3_11104	-abhinandena viparyāseṇa ca vacanasya tat-	siddhiḥ, ātmany eva anyathā-darśanāt. rāga-
HB_02710	kiṃ punar anya-bhāva-siddhir eva tad-abhāva-	siddhir iti, a-pṛthak-siddheḥ sambandha-abhāvāc
HB_02704	-rūpasya bhāva-siddhir eva aparasya abhāva-	siddhir ity anya-bhāvo 'pi tad-abhāva iti
VN_01718	sādhanā-vākyaḍ bhavaty eva iṣṭa-artha-	siddhir ity apārthakam tasya upādānam. yadi ca
PV_03392	|| bijād ankura-janma-agner dhūmāt	siddhir iti idṛṣī | bhāya-artha-āśrayiṇī yā api
SV_15301	a-darśanād asattvam eva. yasmān na asattā-	siddhir ity uktaṃ sarvato 'nupalambhanāt |
SV_15405	sādhyasya. pratiśedha-dvayāc ca vidhi-	siddhir iti kā an-anvaya-a-vyatireka-vyāpti-
HB_02914	sambandho virodhaḥ, tato 'nya-bhāvād abhāva-	siddhir iti cet, kena kasya virodhaḥ. anya-
SV_16816	sampradāya-a-vicchedād āgatam, tato 'rtha-	siddhir iti cet. tasya api śabda-ātmakatve tulyaḥ
HB_02307	sarvasya svabhāva iti na anvaya-vyatireka-	siddhir iti cet, na, a-kṣaṇikatve '-vastutva-
SV_00201	-sāmarthyāt pratyāsattā sādhyā-dharmi-	siddhir iti cet. na, dṛṣṭānta-dharmiṇo 'pi
V3_04308	-sāmarthyāt pratyāsattā sādhyā-dharmi-	siddhir iti cet, na, dṛṣṭānta-dharmiṇo 'pi
HB_00109	dharmi-vacanāt pratyāsattē sādhyā-dharmi-	siddhir iti cet, na, dṛṣṭānta-dharmiṇo 'pi
V1_00609	'-sambaddhasya bhāva-niyamaḥ. darśanād bhāva-	siddhir iti cet, nanu tad eva idaṃ paryanuyuktam
V3_00107	-dṛṣṭam na sādhanam na apy an-arthataḥ ||1||	siddhir iti jñāpana-artham. yathā āhur eke –
HB_01208	guṇasya dravya-pāratantryān na pṛthak	siddhir iti. tat-samsthāna-ādihāra-ātmakam tad
SV_14019	eva, tataḥ pratyakṣād eva sthairyā-	siddhir iti. tad apy uttaratra niṣetsyāmaḥ.
NB_01001	samyag-jñāna-pūrvikā sarva-puruṣa-artha-	siddhir iti tad vyutpādyate. dvididham samyag-
SV_10715	na pramāṇa-traya-nivṛttāv api bhāva-abhāva-	siddhir iti. tan mā bhūd anya-pramāṇa-a-nivṛttau
V3_11707	bhavati. sā eva avinābhāvaḥ. tata eva anvaya-	siddhir iti na vyatirekī. pratibandhaś ca
SV_00419	atha anya-upalabdhyā anupalabdhi-	siddhir iti pratyakṣa-siddhā anupalabdhiḥ. tathā
V2_05806	atha anya-upalabdhyā anupalabdhi-	siddhir iti pratyakṣa-siddhā na anupalabdheḥ.
V3_11209	ca iti dvayo rūpayor asiddhir viparyaya-	siddhir iti yāvat. tad etau dvau hetu viparyaya-
HB_03504	-pramāṇa-vṛtti-niyata ity a-bādhāyām sādhyā-	siddhir iti vyartho hetuḥ. bādhāyām api sādhanā-
VN_02808	upādātā ca anena pratijñā-mātreṇa	siddhir iṣṭā bhavati, tataś ca na prāg api hetuṃ
V3_04708	ubhaya-siddhyā nirdeṣṭavyasya an-ubhaya-	siddhiḥ. iha api tarhi niścayena nirdeṣṭavyasya a
V2_06204	'tra agner iti. etena vyāpaka-viruddha-	siddhir uktā veditavyā, yathā – na tuṣāra-sparśo
SV_00602	-sparśo 'tra agneḥ. etena vyāpaka-viruddha-	siddhir uktā veditavyā, yathā na tuṣāra-sparśo
HB_00509	dṛṣya-viśayābhyām sādhyā-abhāve hetv-abhāva-	siddhiḥ, uddiṣṭa-viśayasya abhāvasya upadarśane
NB_03084	'sattvam, a-sapakṣe ca sattvam iti viparyaya-	siddhiḥ. etau ca sādhyā-viparyaya-sādhanād
HB_02704	-prasaṅgāt. tasya a-saṃsrṣṭa-rūpasya bhāva-	siddhir eva aparasya abhāva-siddhir ity anya-
SV_15429	na viparyaya-vyāptir vyatireka-asiddhau. tat-	siddhir eva ca anvaya-siddhiḥ. asiddhau vā tad-
HB_02709	kiṃ na sādhanam, kiṃ punar anya-bhāva-	siddhir eva tad-abhāva-siddhir iti, a-pṛthak-
V3_03401	yadi hi tatra ekasya prāmāṇyam syāt	siddhir eva, na pratibandhaḥ, pramāṇena a-
HB_03315	svabhāva-asad-vyavahāra-siddhir anya-bhāva-	siddhir eva. sa tathā-siddhaḥ kārya-vyāpyayor
PV_02189	jātānām rāga-darśanāt || sabhāga-jāteḥ prak	siddhiḥ kāraṇatve 'pi na uditam | ajñānam uktā
HB_00502	-sādhanāḥ kārya-kāraṇa-bhāvaḥ, tasya	siddhiḥ. kārya-kāraṇa-bhāva eva hy artha-
SV_15527	|292|| na vai puruṣa-samayān mantrebhyo 'rtha-	siddhiḥ, kiṃ tarhi bhāva-svabhāva eṣa yad ime
V3_05909	arthasya tu sva-sattā-viśeṣābhyām na tat-	siddhiḥ, kiṃ tarhi sva-jñāna-sattā-viśeṣābhyām iti
V2_06211	ca sannihita-anya-upalambha-kāraṇād asiddhiḥ	siddhiś ca veditavyā, anyeṣāṃ hetu-phala-bhāva-
PV_03120	cet tata eva a-nidarśanam | dṛṣṭe tad-bhāva-	siddhiś cet pramāṇād anya-vastuni || tattva-ārope
PV_03080	tathā siddhe prasādhanāt | anyatra na anya-	siddhiś cen na tasya eva prasiddhitāḥ || yo hi
SV_00610	yadi viruddha-kārya-upalabdhyā apy abhāva-	siddhiḥ tat-kāraṇa-upalabdhyā kiṃ na sidhyati.
V2_06304	yadi viruddha-kārya-upalabdhyā apy abhāva-	siddhiḥ, tat-kāraṇa-upalabdhyā kiṃ na sidhyati.
HB_02802	tāvan na sādhanam. yat-siddhau yasya na	siddhiḥ, tat tasya liṅgam bhavati dhūma-agni-vat.
SV_13624	asyām evaṃ bhavati iti. tasmāt sattā-	siddhis tat-sādhanī. sā ca upalabdhir eva. satyam
SV_10721	-abhāvāc chabdānām vastubhiḥ saha | na artha-	siddhis tatas te hi vakṛ-abhiprāya-sūcakāḥ ||213||
HB_04001	-vacana-mātreṇa tat-sādhanā-pramāṇa-ākṣepa-	siddhiḥ, tato 'pi jñānam na pṛthag ato lakṣaṇam,
SV_17003	apauruṣeya āgamas tasya pravādād artha-	siddhiḥ. tatra punar virodha-cintāyām an-āśvāsa
SV_01919	-abhāve dhūmo na asti ity arthād vyatireka-	siddhiḥ. tathā vaidharmyeṇa abhāva-asiddher
VN_02021	-duḥkhatā-ādi-siddhim antareṇa na anityatā-	siddhiḥ, tathāvidhas tu dharmāḥ pṛthag an-ukto
SV_02606	tasya pratyakṣeṇa eva siddheḥ sarva-ākāra-	siddhiḥ, tad-anyasya asiddhasya abhāvāt. bhāve vā
V3_00208	tat-siddham asiddham iti katham tataḥ	siddhiḥ. tad-āgamavatas tat-siddham iti cet,
V3_00712	artha-śūnyam vivakṣā-mātram. tato na artha-	siddhiḥ, tad-icchāyā vastuni vṛtti-niyama-abhāvāt.
SV_13705	kāraṇatva-prasaṅgāt. yasya eva bhāve sādhyā-	siddhis tad eva hi tatra upayogi yuktam. tad-

SV_15406	-siddhir iti kā an-anvaya-a-vyatireka-vyāpti-	siddhiḥ. tan na kaścīd dhetur an-anvayo nāma, eka
V3_06105	anyeṣu upalabhyasya anupalambhād abhāva-	siddhiḥ. tan mā bhūt svāpa-ādy-avasthāyām
V3_05907	api samvedana-antara-viśeṣād viśeṣa-	siddhiḥ, tasya apy anyata ity anavasthānān na
HB_03203	vyāpti-sādhanād eva ca prakāra-antara-abhāva-	siddhiḥ, tasya tad-anyatayā a-vyāptau tena tad-
SV_15616	-prasaṅgāt. na kevalān mantra-prayogād iṣṭa-	siddhis tasya vidhāna-apekṣatvād iti cet. a-
SV_08103	ity a-nimitte te syātām. tathā ca na jāti-	siddhis tasyā jñāna-abhidhānayoḥ. nimittatve na
PV_04272	-hetur asya ca || tasmāt svato dhiyor bheda-	siddhis tābhyām tad-arthayoḥ | anyathā hy
V1_00306	katham kasyacit sādhanam. na ca tebhyo 'rtha-	siddhiḥ, teṣām tatra pratibandha-asiddheḥ. vaktur
SV_10405	idānīm bhāvasya svayam anupalabdher abhāva-	siddhiḥ. dṛṣyasya darśana-abhāva-kāraṇa-a-
PV_03121	a-pramāṇatā | pratyakṣa-itarayor aikyād eka-	siddhir dvayor api || sandhiyamānam ca anyena
NB_03033	tādṛśam asad iti pratīter anvaya-	siddhiḥ. dvayor apy anayoḥ prayogayor na avaśyam
PV_03474	api ity anavasthitiḥ || ity arthasya dhiyaḥ	siddhir na arthāt tasyāḥ kathaṅcana | tad-a-
V3_05910	sva-jñāna-sattā-viśeṣābhyām iti na svatantrā	siddhiḥ. na evaṃ samvedanasya samvedana-antara-
SV_11804	ca sādhayati. tataḥ kārya-dvāreṇa indriya-	siddhiḥ. na evaṃ sambandhasya. tasya asiddhau tat
V2_09001	kāraṇa-bhedaś ca. tataś cen na bheda-	siddhiḥ, na kasyacit kutaścīd bheda ity ekaṃ
V2_06312	tat pratīyeta. tasmān na kāraṇāt kārya-	siddhiḥ. nimittayoḥ punar virodhe gamikā eva,
SV_01306	siddham iti cet. katham idānīm ātma-	siddhiḥ. parasya apy a-pramāṇikā katham nairātmya
V2_09602	siddham iti cet, katham idānīm ātma-	siddhiḥ. parasya apy a-pramāṇikā nairātmya-siddhiḥ.
NB_02024	svabhāva-kāryayor eva iti tābhyām eva vastu-	siddhiḥ. pratiśedha-siddhir api yathoktāyā eva
SV_00617	iyam ca hetv-asiddhyā eva tad-viruddha-	siddhiḥ prāg eva nirdiṣṭā iti iyam prayoga-bhedād
V2_06404	iti. iyam ca hetv-asiddhyā eva tad-viruddha-	siddhiḥ prāg eva nirdiṣṭā iti iyam prayoga-bhedād
V3_06208	abhāvaḥ. na sva-viśaya-jñāna-abhāvād abhāva-	siddhiḥ, yato 'yam doṣaḥ. na api sva-viśiṣṭa-jñāna
HB_00413	hīyata iti. kārya-hetau kārya-kāraṇa-bhāva-	siddhiḥ, yathā idam asya upalambha upalabdh-
SV_15420	-anuśaṅgaḥ. tathā a-nairātmye 'pi na bhāva-	siddhiḥ. yathā na idam nir-ātmakam jīvac-charīram
VN_05314	yad-vacana-nāntariyakā jijñāsita-ārtha-	siddhiḥ yathā pakṣa-dharmatā-vyāpti-prasādhana-
HB_03216	-vat. tasmāt kvacit kadācit kasyacid abhāva-	siddhir yathoktād eva anupalambhāt syāt. anya-
SV_13625	tasya prān na sattā siddhā syāt. sā hi sattā-	siddhir yā asiddhi-pūrvikā. nanu tad rūpam
V3_00707	tasya evam a-vṛtteḥ. tasmān na tato 'rtha-	siddhiḥ, vastu-rūpayoḥ pratyāsatti-viprakarṣayor
V3_01810	viparyāsanīyo vā. tathā-iṣṭa-samudāyasya	siddhir vighāto vā kṛto bhavati. sarvatra hi tat-
VN_00907	yad uktam arthakriyātaḥ sattā-vyavahāra-	siddhiḥ, viparyayād viparyaya iti satyam etat. sa
SV_14009	cet. tena eva samśayo 'stu. na ca samśayitāt	siddhiḥ. viveka-a-darśanād ekatvam iti cet. na,
SV_16420	virodhād ity apy uktam. na api itara-sāmānya-	siddhir viśeṣa-a-sambhavasya jñātam a-śakyatvāt.
V3_01307	kim idānīm sādhyam. tathā ca viparyaya-	siddhir vaiphalyam eva vā. yathā prak sañjñinā
SV_10424	iti cet. tatra katham a-dṛṣṭāntikā asattā-	siddhiḥ, sa-dṛṣṭāntatve vā anavasthā-prasaṅgaḥ.
V3_10008	'pi vyākhyātaḥ. tatra api yadi tata eva	siddhiḥ, sa prāg eva nirdiṣṭa iti pūrva-vat
V3_11904	na evaṃ-vidhād vyatirekāt kāraṇa-sāmarthya-	siddhiḥ. satsu samartheṣv anyeṣu hetuṣu kārya-an-
V3_11107	cet, na evaṃ-vidhād vyatirekāt kāraṇa-śakti-	siddhiḥ. satsu hi samartheṣu tad-anyeṣu kāraṇeṣu
SV_05302	prṥthak sāmarthya-darśanāt ||104|| śakti-	siddhiḥ samūhe 'pi na evaṃ vyakteḥ kathaṅcana | (1
V3_06001	samvedana-antara-sattā-viśeṣābhyām tat-	siddhiḥ, sarva-a-pratipatti-prasaṅgāt. tasmāt –
V3_10710	atīndriyam su-jñāna-bādhanam. tan na vyāpti-	siddhiḥ sarvo vaktā a-sarvajña iti. sarva-vakṛ-
SV_15403	-ayogāt. yā eva ca vijātiyayor vyāvṛtti-	siddhiḥ sā eva anvaya-sthitir vipakṣa-vyavaccheda
V3_13506	tādavasthyāt, kiṃ tarhi puruṣa-sāmarthya-	siddhiḥ. sā vacanam antareṇa na sidhyati iti sa
HB_00410	sādhana-dharma-bhāva-mātra-anubandha-	siddhiḥ. sā sādhyā-viparyaye hetor bādha-pramāṇa
VN_01816	a-pradarśanād a-sāmarthyam. atha vā	siddhiḥ sādhanam, tad-aṅgam dharmo yasya arthasya
VN_00106	yuktam iti na iṣyate ||1|| iṣṭasya arthasya	siddhiḥ sādhanam, tasya nirvartakam aṅgam, tasya
V3_01411	-kṛtam eva tat sādhanena, katham atas tat-	siddhiḥ. sidhyan vā katham a-viśayaḥ. viśayaś cet,
HB_03309	tasmān na kutaścīd liṅgāt tad-abhāva-	siddhiḥ. so 'nya-bhāvaḥ pratyakṣa-lakṣaṇena
SV_15613	nityam sannidhānam iti nityam tad-ārtha-	siddhiḥ syāt (293c) yato hi bhāva-śakteḥ phala-
V3_05908	anyata ity anavasthānān na kasyacid viśeṣa-	siddhiḥ syāt. arthasya tu sva-sattā-viśeṣābhyām
SV_15416	kṛtakatva-ādy-ayogān na tato nairātmya-	siddhiḥ syāt. ātma-vyavacchedena nir-ātmano
V3_06204	yadi sva-viśaya-jñāna-abhāvena abhāva-	siddhiḥ syāt, tad-abhāvo 'py anyena anupalambhena
SV_16720	anupālayati iti tato 'pi tad-ārtha-	siddhiḥ syāt, na apauruṣeyāṅam śabdānām, tatra
HB_03109	a-viśeṣeṇa anyasya sarvasya tatra abhāva-	siddhiḥ syāt, na tu tulya-yogya-avasthasya eva.
SV_10326	yady an-upalabhyamāno vyāpakāḥ svabhāvo 'sya	siddhiḥ syāt, yathā vṛkṣatvam śimśapāyāḥ. tad-
SV_15427	-asiddheḥ. na ca nairātmya-nivṛtyā ātma-	siddhiḥ syāt, vipakṣa-vyatireka-darśane 'pi
V3_00309	asan pratīti-mātreṇa, yataḥ para-upagatena	siddhiḥ syāt. sato 'py a-vastu-kṛtā pratipattir
SV_15419	tasya bhāva-rūpa-vyavacchede na bhāva-	siddhiḥ syād iti na anvaya-anuśaṅgaḥ. tathā a-
V1_04309	-bhinnāḥ, tato bhinnam asti iti kutaḥ. bhāya-	siddhiḥ syād vyatirekataḥ ||58|| satsu samartheṣv
HB_02305	ca sattva-nivṛtṭir iti, anvaya-vyatireka-	siddhiḥ. svabhāvato naśvaratve 'pi kaścīd a-tat-
PV_04134	|| tena sāmānya-dharmāṅam a-pratyakṣatva-	siddhitaḥ | praktikṣepe 'py a-bādha iti śrāvaṇa-
V3_04005	||30|| tena sāmānya-dharmāṅam a-pratyakṣatva-	siddhitaḥ | praktikṣepe 'py a-bādha iti śrāvaṇa-
PV_02020	| doṣavat sādhanam jñeyam vastuno vastu-	siddhitaḥ || yathā tat kāraṇam vastu tathā eva
VN_02021	-pāratantrya-lakṣaṇa-samskāra-duḥkhatā-ādi-	siddhim antareṇa na anityatā-siddhiḥ, tathāvidhas
VN_03616	sva-siddhena gotva-ādinā parasya vyabhicāra-	siddhim ākāṅkṣeta, tasya tat sva-pakṣa-viruddham
SV_01819	manyamāno 'rthāpattiyā eka-vacanena dvitiya-	siddhim āha. tathā hi yat kṛtakam tad anityam ity

NB_03045	arthe vivādena sādhanam upanyastam tasya	siddhim icchatā so 'n-ukto 'pi vacanena sādhyah.
SV_15424	svayam na bhavad api prāṇa-ādinām na ātmani	siddhim upasthāpayati. tathā sādhye 'pi prāṇa-
PV_03085	tu sarvatra sādhyate 'nupalambhataḥ |	siddhim pramāṇair vadatām arthād eva viparyayāt ||
V3_01502	katham na spr̥set. sa ca nāma tad-āśrayām	siddhim sādhanād upajīvati, na paro dūṣaṇam iti
SV_16113	pravṛttā racanā-kṛtaḥ | icchā-a-viruddha-	siddhīnām sthita-krama-virodhataḥ ||306|| kārya-
V3_12206	ata eva vipakṣād api. ekatra hi niyame	siddhe 'nya-nivartanam sidhyet. anyathā hi kvacid
SV_12603	iti cet. tādṛśe 'pauruṣeyatve kaḥ	siddhe 'pi guṇo bhavet | (246ab) kāmam
HB_00112	-artham āśaṅkyeta. sajātiya eva sattvam iti	siddhe 'pi tad-abhāve vyatireke sādhyā-abhāve
HB_00113	'sattva-vacana-vad dharmi-dharma-vacanam	siddhe 'pi dṛṣṭānta-dharminī bhāve tad-aṃśa-
SV_00205	-artham āśaṅkyeta. sajātiya eva sattvam iti	siddhe 'pi vijātiya-vyatireke sādhyā-abhāve
SV_00421	-vidhā anupalabdhir eva asatām asattā, tadā	siddhe 'pi viṣaye mohād viṣayaṇo 'saj-jñāna-śabda
V1_01604	anya-buddher apy anumāna-prasaṅgaḥ.	siddhe 'pi hi liṅge 'siddhayā buddhyā sambandha-
VN_03805	sambhavāt. na hi samarthe hetau sādhye ca	siddhe 'rtha-antara-gamanam kaścīd ārabhate '-
SV_13712	tathā hi. sva-jñānena anya-dhī-hetuḥ	siddhe 'rthe vyañjako mataḥ | yathā dīpo 'nyathā
V2_05206	-nīscayaḥ. tat-tulya eva asti iti vyatireke	siddhe 'sati nāstitā-abhidhānam asaty eva nāstitā
SP_00001	sva-dehe jarām || pāratantryam hi sambandhaḥ	siddhe kā paratantratā | tasmāt sarvasya bhāvasya
HB_02415	na kāryam dṛṣṭam kāraṇam vyabhicarati. tena	siddhe kārya-kāraṇa-bhāve kāryasya kāraṇena
HB_03312	prasaṅgena. sā iyam trividha-anupalabdhīḥ -	siddhe kārya-kāraṇa-bhāve siddha-abhāvasya
PV_04094	'-pramāṇatve vacanam na pravartate | śāstra-	siddhe tathā na arthe vicāras tad-an-āśraye ||
PV_03370	apy arthavati cetasi | atīta-ārtha-grahe	siddhe dvi-rūpatva-ātma-vedane || nīla-ādy-ābhāsa
SV_00204	dharmi-vacanāt sādhyā-dharmi-parigrahaḥ.	siddhe punar vacanam niyama-artham āśaṅkyeta.
HB_00111	-dharma-vacanāt sādhyā-dharmi-parigrahaḥ.	siddhe punar vacanam niyama-artham āśaṅkyeta.
PV_03453	avabhāso 'sau na anyas tasyā dhīyas tataḥ ||	siddhe pratyakṣa-bhāva-ātma-vidau gr̥hṇāti tān
PV_03080	|| na a-vastu-rūpam tasya eva tathā	siddhe prasādhanāt | anyatra na anya-siddhiś cen
V3_03212	hy adhikaraṇe sati bhavati, yathā	siddhe vacane prāmāṇya-itarayor anyonyam,
PV_02019	-āśraya-vad dhvaneḥ || asiddhāv api śabdasya	siddhe vastuni sidhyati | aulūkyasya yathā
V3_09703	-vad dhvaneḥ ||75|| asiddhāv api śabdasya	siddhe vastuni sidhyati | aulūkyasya yathā
V3_09701	||74|| vastu-svarūpe 'siddhe 'yam nyāyaḥ	siddhe viśeṣaṇam | a-doṣa-kṛd asiddhāv apy ākāśa-
PV_02018	|| vastu-svarūpe 'siddhe 'yam nyāyaḥ	siddhe viśeṣaṇam | a-bādhakam asiddhāv apy ākāśa-
V2_05801	-phalo 'nupalambhas tad-avyabhicārī,	siddhe vyavahāre sato viṣayasya avyabhicārāt.
PV_04239	vipakṣād vinivartanam || ekatra niyame	siddhe sidhyaty anya-nivartanam | dvairāśye saty
HB_02812	na sambhavati. kuto viṣaya-viṣayi-bhāvaḥ.	siddhe hi tayoh sādhyā-sādhanā-bhāve tan-mukhena
SV_10012	ca iti ca-śabdāt. katham a-sāmarthyam.	siddhe hi bhāve kārako na taṃ karoti. na apy anya
V2_08214	ca iti ca-śabdāt. katham a-sāmarthyam.	siddhe hi bhāve kārako na taṃ karoti. na apy anya
PV_04206	anvaya-sthitiḥ || sva-ātmatve hetu-bhāve vā	siddhe hi vyatirekitā | sidhyaty ato viśeṣe na
VN_03319	viruddhatām asiddhatām ca iti. viruddhatā	siddhe hetor dharmiṇī bhāve sādhyā-dharma-
V3_08704	a-janya-janaka-bhūtānām upakārah, svarūpasya	siddher a-kāryatvāt. para-rūpa-kriyāyām api tatra
SV_07026	a-janya-janaka-bhūtānām upakārah. svarūpasya	siddher a-kāryatvāt para-rūpa-kriyāyām api tatra
PV_04023	nāśa-dhīr bhavet || an-uktāv api pakṣasya	siddher a-pratibandhataḥ | triṣv anyatama-rūpasya
V3_01007	asya nirdeśah. tena an-uktāv api pakṣasya	siddher a-pratibandhāt triṣv anyatama-rūpasya eva
PV_03121	anya-vastuni || tattva-ārope viparyāśas tat-	siddher a-pramāṇatā | pratyakṣa-itarayor aikyād
SV_09321	api tulya-doṣatvāt. na hi hetur an-anvayaḥ	siddher aṅgam tataḥ samśayāt. na eṣa doṣah.
V3_07105	api, tulya-doṣatvāt. na hi hetur an-anvayaḥ	siddher aṅgam, tataḥ samśayāt. na eṣa doṣah,
VN_00110	vā. trividham eva hi liṅgam a-pratyakṣasya	siddher aṅgam, svabhāvaḥ kāryam anupalambhaś ca.
V3_00808	na sādhanam. sāksāt pāramparyeṇa vā tataḥ	siddher an-utpatteḥ. sāksāt tāvat
VN_00422	tādṛśyā eva anupalabdher asad-vyavahāra-	siddheḥ, anupalabdhi-lakṣaṇa-prāptasya pratipattī
HB_03603	vyartho hetur bādhā-anupalambhād eva sādhyā-	siddheḥ, anupalambhe bādhā-a-sambhavāt. upalambha
SV_12811	ekasmād eva avayavād vākya-ārtha-	siddher aneka-avayavatva-hānir vākyaśya iti sakṛt
V3_11103	īha anvaya-vyatirekābhyām kārya-kāraṇa-bhāva-	siddher anyatra anumānāt. na tv evam a-śubha-
SV_16222	anukramaḥ svabhāvataḥ kāraḥ kasyacid āśu-	siddher anyasya cirād aparasya vrata-carāṇa-ādy-
SV_12814	ca pṛthag arthavatām ekasmād eva tad-ārtha-	siddher anyasya vaiarthyaḥ. sakṛc chrutau ca
V3_09812	ity uktam. a-vivādaś ca, nityam tad-bhāva-	siddheḥ. anvaya-a-dṛṣṭer asiddhir iti cet, tat
VN_01708	tad-a-vacane hetu-rūpasya eva a-vacanena	siddher abhāvāt. atha vā tasya eva sādhanasya yan
VN_02907	na kaścit parājayo 'bhyupagama-mātreṇa vastu-	siddher abhāvāt prativādinā doṣasya a-
V1_04107	tāvād viṣayaḥ sva-upalambha-kāle na siddhaḥ	siddher asiddheḥ, anya-upalambha-kāle tu siddha
SV_16307	-parāyaṇānām ca tan-nimittam eva kasyāścīd	siddher asiddher viparyaye ca punaḥ siddheḥ. na
V3_01503	ārtha-gatiṃ sādhanam sāmarthyena vyāpnoti	siddher ākṣepāt, tāvatīm tad-dūṣaṇam api.
NB_01021	asya pramāṇam. tad-vaśād artha-pratīti-	siddher iti. anumānam dvidhā. svārtham parārtham
VN_04411	abhidhānam nigrasthānam. na, evam api	siddher iti cet, na prayoga-apeta-śabda-tulyatvāt.
SV_15220	anvaya-darśanam vyatireka-mātreṇa eva	siddher iti. satyam etat - yadi vipakṣayor
VN_00115	atra api na kaścit krama-niyamaḥ, iṣṭa-ārtha-	siddher ubhayatra a-viśeṣāt. dharmiṇī prak
SV_13616	vyaktir ity ākhyātam etat. vyāpārād eva tat-	siddheḥ karaṇānām ca kāryatā ||261|| yat khalu
HB_03219	liṅga-āvir-bhāva-kāla eva tad-abhāva-	siddheś ca. na hy anya-bhāvam pratipadya punas
SV_09916	svabhāvasya asti sarva-janminām vināśa-	siddheḥ. janmi-svabhāvo nāśī iti cet. na vai
V2_07813	svabhāvasya asti, sarva-janminām vināśa-	siddheḥ. janmi-svabhāvo nāśī iti cet, na vai

SV_15218	vijātyasya gaty-antara-abhāvād iṣṭa-arthatatra darśana-sambandha-ākhyāna-mātrād iṣṭa-	siddhes tat-sādhanatvāc ca līngasya vyartham
SV_09502	tatra darśana-sambandha-ākhyāna-mātrād iṣṭa-	siddheḥ. tad-a-nirdeśe ca katham tad-viśiṣṭena
V3_07405	tatra darśana-sambandha-ākhyāna-mātrād iṣṭa-	siddheḥ. tad-a-nirdeśe vā katham tad-viśiṣṭena
HB_00812	tad-abhāve ca abhāva-siddhau tad-anvaya-	siddheḥ. tad-abhāva eva abhāva-khyātir yathā syān
HB_00811	tad-anvaya-siddhau tad-abhāve 'bhāva-	siddheḥ, tad-abhāve ca abhāva-siddhau tad-anvaya-
SV_12303	idānīntanānām a-śaktāv api kasyac chakti-	siddheḥ. tasmāt kāraṇāni vivecayātā artheṣv api
SV_13704	-a-saṃsparśī tasya eva atīśayasya upayoga-	siddhes tasyāḥ kāraṇatva-prasaṅgāt. yasya eva
V3_04309	sattva-vacanena dṛṣṭānta-dharminī sattva-	siddher dharmi-dharma-vacanāt sādhyā-dharmi-
HB_00111	tad-aṃśa-vyāptyā dṛṣṭānta-dharminī sattva-	siddher dharmi-dharma-vacanāt sādhyā-dharmi-
SV_00203	tad-aṃśa-vyāptyā dṛṣṭānta-dharminī sattva-	siddher dharmi-vacanāt sādhyā-dharmi-parigrahaḥ.
VN_00312	-ayogasya sāmārthya-abhāvena vyāpti-	siddher na anavasthā-prasaṅgaḥ. evaṃ svabhāva-
V2_07608	tad-ātmanah sato bhāva iti sāmārthyāt tat-	siddher na anumeya-vacanam. anvayas tv
SV_16308	siddher asiddher viparyaye ca punaḥ	siddheḥ. na ca eka-rūpāt karmaṇaḥ sa tad-virodhī
SV_13715	siddhaḥ syāt, samāna-jātyi-upādāna-kṣaṇa-	siddheḥ. na tasya eva atīśayasya jñāna-hetoḥ,
VN_06312	aneka-sādhanā-sad-bhāve 'py ekena eva tat-	siddher na sarva-upādānam iti na doṣam
SV_01501	iti, katham ayuktaḥ, anupalambhād abhāva-	siddheḥ. nanu upalabdhi-lakṣaṇa-prāpteḥ sparśasya
V2_09709	iti katham ayuktaḥ, anupalambhād abhāva-	siddheḥ. nanu upalabdhi-lakṣaṇa-prāpteḥ sparśasya
SV_10512	pratyāyyo vyāpya-nirdeśād eva vyāpnuvataḥ	siddheḥ. nīścita-arthasya api smrty-artho
SV_16121	sati bhāvād asati ca abhāvāt. kārya-kāraṇatā-	siddheḥ pūṃsām varṇa-kramasya ca | sarvo varṇa-
SV_09727	tad-ātmanah sato bhāva iti sāmārthyāt	siddheḥ pūrvavān na pratijñā-vacanam. anvayas tv
V2_05904	-pratipatteḥ, anya-upalambhe tad-anupalambha-	siddheḥ. prabhāvavato 'dhiṣṭhānāt sato 'py
VN_04710	anvākhyāne yatnas tat-svabhāvasya anyato 'pi	siddheḥ, prākṛta-apa-bhramśa-dramaḍa-andhra-ādi-
V1_02407	svabhāva-abhyāsa-viśeṣāt tad-ātma-atīśaya-	siddheḥ. buddhir atīśayavati na saṃvedanam iti
SV_02404	darśana-a-darśanābhīyām kārya-kāraṇa-bhāva-	siddher bhavati tatas tat-pratipattiḥ, na anyathā,
VN_01713	ca sādhanā-prayoga ekasya eva abhidhānena	siddher bhāvāt, dvitīyasya a-sāmārthyam iti tasya
VN_01808	vādino nigrasthānam. atha vā sādhanasya	siddher yan na aṅgam asiddho viruddho 'naikāntiko
V3_06505	yathā śīta-uṣṇa-sparśayoḥ. anyonya-bheda-	siddher vā dhruva-bhāva-vināśa-vat | anyonya-
PV_04279	vā bhāve bhāvād abhāvataḥ || anyonya-bheda-	siddher vā dhruva-bhāva-vināśa-vat | pramāṇa-
VN_02308	bhāve 'pi vādīnā sādhayitum iṣṭasya arthasya	siddher vighāta-abhāvāt, tasya udbhāvanam
V3_00903	hetor vā vacanam sādhanam svato 'rtha-	siddheḥ. saṃśayas tu pakṣa-vacanād arthe dṛṣṭaḥ,
PV_03054	tv ekaṃ svalakṣaṇam || tasmād arthakriyā-	siddheḥ sad-asattā-vicāraṇāt | tasya sva-para-
HB_02710	siddhir eva tad-abhāva-siddhir iti, a-prṭhak-	siddheḥ sambandha-abhāvāc ca. anya-bhāvas tāvan
HB_02804	vyavasthāpakād eva pramāṇād anya-vyavaccheda-	siddheḥ. sambandha-abhāvāc ca. tac ca tasya
SV_11402	ākhyānam samayaḥ. tataḥ pratyāyaka-sambandha-	siddheḥ sambandha-ākhyānāt. na tu sa eva
SV_02605	sādhye śabdaḥ. tasya pratyakṣeṇa eva	siddheḥ sarva-ākāra-siddhiḥ, tad-anything
HB_03503	idānīm hetoḥ sāmārthyam a-bādhayā eva sādhyā-	siddheḥ, sādhyā-abhāvo hi bādhaka-pramāṇa-vṛtti-
SV_14010	iti cet. na, jñāna-paurvāparyeṇa sad-asattva-	siddheḥ. svabhāva-viveka-sad-bhāvāt. yady aparāṇi
V3_00201	anumāna-pravṛttiḥ syāt, vacana-mātreṇa artha-	siddher hetv-ādi-vaiyarthīyāt. vacana-viśeṣasya
V3_05807	tan-mātra-siddhyā, viśeṣa-abhāvāt.	siddhena anupalambha-ātmanā asattvena asad-
SV_09414	anveti. yad api sattā-mātram anveti na tena	siddhena kiñcit. nanv evam agny-ādiṣv api
V3_07208	anveti. yad api sattā-mātram anveti, na tena	siddhena kiñcit. nanv evam agny-ādiṣv api
VN_03614	yat tu viruddham uttaram para-pakṣe sva-	siddhena gotva-ādinā anaikāntika-codanā iti, tad
VN_03001	ca pratijñā-hetvor vaktavyaḥ. para-pakṣe sva-	siddhena gotva-ādinā anaikāntika-codanād virodhaḥ,
VN_03615	iti, tad a-sambaddham eva. yadi hi sva-	siddhena gotva-ādinā parasya vyabhicāra-siddhim
VN_03002	-codanād virodhaḥ, yaḥ para-pakṣam sva-	siddhena gotva-ādinā vyabhicārayati, tad
PV_04036	'pi cec chabda-ghaṭa-bhedena kalpane | na	siddhena vināśena tadvataḥ sādhanād dhvaneḥ ||
V2_05808	-vidhā anupalabdhir eva asatām asattā, tadā	siddhena viṣayeṇa viṣayīṇo 'saj-jñāna-śabda-
SV_11221	samaye tad-icchā-praṇayanāt. nisarga-	siddheṣv icchā-vaśāt pratipādana-ayogāt. te 'n-
V3_05708	sambandhaḥ sādhanīyaḥ. tasmād dṛṣya-a-dṛṣṭi-	siddhāv a-sandigdha eva tan-nimittatve 'py asaj-
PV_04266	'yam dṛṣya-a-dṛṣṭāv asann iti | tasyāḥ	siddhāv a-sandigdhaḥ tat-kāryatve 'pi dhī-dhvanī |
V3_05702	'yam dṛṣya-a-dṛṣṭāv asann iti | tasyāḥ	siddhāv a-sandigdhaḥ tat-kāryatve 'pi dhī-dhvanī |
HB_02816	-āśrayam idaṃ syāt. anya-bhāvāc ca abhāva-	siddhāv a-samudāyāc ca sādhyāḥ syāt. tathā ca -
VN_04201	vācyā nirarthakena eva abhidhānāt. na sādhyā-	siddhāv an-arthakam nirarthakam, yasya na eva
SV_01224	apekṣate. anupalambhāt tu kvacid abhāva-	siddhāv apy a-pratibaddhasya tad-abhāve sarvatra
V2_09509	apekṣate. anupalambhāt tu kvacid abhāva-	siddhāv apy a-pratibaddhasya tad-abhāve sarvatra-
SV_15430	-siddhiḥ. asiddhau vā tad-vyatireka-nivṛtti-	siddhāv api tad-asiddhir iti sādhye 'pi prasaṅgaḥ.
V1_00503	-vaiphalyāt. na ca śarīram eva buddhiḥ, tat-	siddhāv api buddhi-vikalpe saṃśayāt. na enam anya
V3_12207	siddhyet. anyathā hi kvacid dṛṣṭe 'bhāva-	siddhāv api syād eva a-dṛṣṭeṣu saṃśayaḥ. tathā hy
SV_02804	iti līngam prakirtitam | anyathā dharmiṇaḥ	siddhāv asiddham kim ataḥ param ||47|| iti
VN_04109	na hi varṇa-krama-nirdeśād eva iṣṭa-arthā-	siddhāv ānarthakyam. yad eva kiñcid a-sādhanā-
V3_05709	asaj-jñāna-śabdayoḥ tad-yogyatā, sāsnā-ādi-	siddhāv iva go-vyavahāraḥ. vidyamāne 'pi viṣaye
NB_03062	ādi-bhāvena sandīhyamāno bhūta-saṅghāto 'gni-	siddhāv upadiśyamānaḥ sandigdha-asiddhaḥ. yathā
V3_07806	- sarvaṃ kṛtakam anityam iti. tathā-	siddhāv eva hi sa dharmas tasya gamakaḥ syāt, na
V2_05203	-svabhāvayoḥ prabhava-tan-mātra-anubandha-	siddhau kāraṇa-bhāva-anupalabdhīyā grāhya-viṣayayā
HB_00508	-hetvoḥ kārya-kāraṇa-vyāpya-vyāpaka-bhāva-	siddhau kāraṇa-vyāpaka-anupalabdhībhīyam dṛṣya-

VN_02323	doṣa-udbhāvanāc ca. a-pratipakṣāyām ca pakṣa-	siddhau kṛtāyām jetā bhavati. tasmāj jigīṣatā sva
PV_04021	-vṛtter a-sambhavāt | viṣaya-khyāpanād eva	siddhau cet tasya śaktatā || uktam atra vinā apy
V2_08107	anityāḥ sādhyante. keṣāñcid anityatva-	siddhau tathāvidhānām tad-vyāptir anapekṣāyāḥ.
HB_00811	-abhāve 'bhāva-siddheḥ, tad-abhāve ca abhāva-	siddhau tad-anvaya-siddheḥ. tad-abhāva eva abhāva
HB_00811	vaiyarthyāt, tat-svabhāvataiyā tad-anvaya-	siddhau tad-abhāve 'bhāva-siddheḥ, tad-abhāve ca
PV_02016	na śabdāḥ santi kutra vā | tad-bhāvād artha-	siddhau tu sarvaṃ sarvasya sidhyati || etena
V3_09612	na śabdāḥ santi kutra vā | tad-bhāvād artha-	siddhau tu sarvaṃ sarvasya sidhyati ||74|| vastu-
V3_00708	-rūpayoḥ pratyāsatti-viprakaṣayor asiddheḥ.	siddhau tu syāt, yathā tādrśaṃ rūpa-sādharmyaṃ
SV_00201	parihāraḥ. dharma-vacanena api dharmy-āśraya-	siddhau dharmi-grahaṇa-sāmarthyāt pratyāsattya
V3_04307	parihāraḥ. dharma-vacanena api dharmy-āśraya-	siddhau dharmi-grahaṇa-sāmarthyāt pratyāsattya
VN_02019	hi tasya api kācid vivakṣita-sādhyā-dharma-	siddhau nāntariyakatā. yathā hetu-pratyaya-
HB_00108	bhavati. dharma-vacanena api dharmy-āśraya-	siddhau para-āśrayatvād dharmasya dharmi-vacanāt
VN_04010	pakṣa-pratipakṣa-parigrahe hetutaḥ sādhyā-	siddhau prakṛtāyām kuryān nityaḥ śabdo '-
V3_10603	-ādi-bhāvena sandigdho bhūta-saṃhāto 'gni-	siddhau . yathā ca - iha nikuñje mayūraḥ,
HB_02802	ca. anya-bhāvas tāvan na sādhanam. yat-	siddhau yasya na siddhiḥ, tat tasya liṅgaṃ
NB_03081	vacana-ādiḥ. dvayo rūpayor viparyaya-	siddhau viruddhaḥ. kayor dvayoḥ. sapakṣe
VN_03401	asiddhatā punar dharmiṇi pratijñāta-artha-	siddhau viruddhayoḥ svabhāvayor ekatra a-
V3_09301	-vivakṣita-viśeṣaṃ sāmānyam siddham eva. tat-	siddhau viśeṣa-vikalpena asiddhi-codanā mithyā-
V3_01002	tasmāt triṣv eva rūpeṣv antar-aṅgam artha-	siddhau sāmarmyam avasthitam, tatra ca smṛti-
HB_03313	kāraṇasya anupalabdhiḥ, vyāpya-vyāpaka-bhāva-	siddhau siddha-abhāvasya eva vyāpakasya
V3_02711	nanu viśeṣasya sāmānyā-ākṣepāt tat-	siddhau siddham eva iṣṭaṃ bhavati. na, pratipattṛ
HB_00511	-abhāve 'bhāva-khyāpanam pratibandha-mātra-	siddhau sidhyati iti na tatra dr̥ṣya-viṣayatā
SV_15402	sādhyā-vipakṣasya vyāptis tad-abhāve 'bhāva-	siddhau syāt. tad-abhāve bhavatas tena vyāpty-
SV_11812	pratitih syāt, sarvasya ca. tasmāt sambandha-	siddhyā artha-pratiter na kaścit sampradāyam
HB_02803	liṅgaṃ bhavati dhūma-agni-vat. anya-bhāva-	siddhyā eva tad-abhāvaḥ sidhyati, tasya tad-anya-
PV_04135	prakāśitam || sarvathā a-vācyā-rūpatvāt	siddhyā tasya samāśrayāt | bādhanāt tad-balena
V3_04007	prakāśitam ||31|| sarvathā a-vācyā-rūpatvāt	siddhyā tasya samāśrayāt | bādhanāt tad-balena
V3_04707	asti, cākṣuṣatve vā ko viparyayaḥ. ubhaya-	siddhyā nirdeṣṭavyasya an-ubhaya-siddhiḥ. iha api
SV_01613	tu vijñāna-kāryasya kādācitkatvāt sa-apekṣya-	siddhyā prasiddhir ucyate. kim apy asya kāraṇam
V2_06204	prayoga-bhedena caturdhā bhavati. viruddha-	siddhyā , yathā - na śīta-sparśo 'tra agner iti.
V2_06206	tuṣāra-sparśo 'tra agner iti. viruddha-kārya-	siddhyā , yathā - na śīta-sparśo 'tra dhūmād iti.
SV_00601	prayoga-bhedena caturdhā bhavati. viruddha-	siddhyā , yathā na śīta-sparśo 'tra agneḥ. etena
SV_00603	na tuṣāra-sparśo 'tra agneḥ. viruddha-kārya-	siddhyā , yathā na śīta-sparśo 'tra dhūmāt. hetv-
V3_05807	vyāptiḥ ca anyatra vyavahārasya tan-mātra-	siddhyā , viśeṣa-abhāvāt. siddhena anupalambha-
V3_11806	nairātmyam vyāpnuyāt. tad-abhāve 'bhāva-	siddhyā vyāptir iti sā na sidhyati, viparyaye
PV_03462	| tathā artho dhī-manaskārau jñānam tau ca na	sidhyataḥ | na a-prasiddhasya liṅgatvaṃ vyaktir
PV_04210	| te ca atyanta-parokṣasya dr̥ṣṭy-a-dr̥ṣṭi na	sidhyataḥ || anyatra a-dr̥ṣṭa-rūpasya ghaṭa-ādau
PV_03114	| tad-upādhi-samākhyāne te 'py asya ca na	sidhyataḥ || sattā sva-kāraṇa-āśleṣa-karaṇāt
V3_11808	jāniyāt, tau ca atyanta-parokṣasya na	sidhyataḥ . ke ca nir-ātmānaḥ prāṇa-ādy-abhāvena
V3_11709	na asti ity uktam. te ca darśanena vinā na	sidhyataḥ . tan na ātma-avinābhāvī prāṇa-ādiḥ.
PV_02269	| kartṛ-bhokṛtva-hāniḥ syāt sāmarmyam ca na	sidhyati | anya-smaraṇa-bhoga-ādi-prasaṅgāś ca na
PV_02019	|| asiddhāv api śabdasya siddhe vastuni	sidhyati | aulūkyasya yathā bauddhena uktaṃ mūrty
V3_09703	||75|| asiddhāv api śabdasya siddhe vastuni	sidhyati | aulūkyasya yathā bauddhena uktaṃ mūrty
PV_04221	|| idṛg-avyabhicāro 'to 'n-anvayeṣu na	sidhyati | pratiśedha-niṣedhaś ca vidhānāt kidṛśo
PV_03123	|| pratyakṣam kalpanā-apoḍham pratyakṣeṇa eva	sidhyati | pratyātma-vedyaḥ sarveṣāṃ vikalpo nāma
PV_04035	eva artha-antara-abhāvād deha-an-āptau na	sidhyati | vācyam śūnyam pralapatām tad etaj
PV_04056	|| a-sambaddhasya dharmasya kim asiddhau na	sidhyati | hetus tat-sādhanāya uktaḥ kim duṣṭas
V3_02203	15|| a-sambaddhasya dharmasya kim asiddhau na	sidhyati | hetus tat-sādhanāya uktaḥ kim duṣṭas
PV_04276	| yathā a-liṅgo 'nya-sattveṣu vikalpa-ādir na	sidhyati || a-niścaya-phalā hy eṣā na alaṃ
PV_02086	-vat | a-viśeṣād aṇutvāc ca na gatiś cen na	sidhyati || a-viśeṣo viśiṣṭānām aindriyatvam ato
PV_02016	| tad-bhāvād artha-siddhau tu sarvaṃ sarvasya	sidhyati || etena kāpila-ādinām a-caitanya-ādi
PV_03397	| dvairūpyam saha-saṃvitti-niyamāt tac ca	sidhyati || jñānam indriya-bhedena paṭu-manda-
PV_04056	| hetus tat-sādhanāya uktaḥ kim duṣṭas tatra	sidhyati || dharmān an-upāniya eva dr̥ṣṭānte
PV_03387	saha | viṣayasya tato 'nyatvaṃ kena ākāreṇa	sidhyati || bhedaś ca bhrānti-vijñānair dr̥ṣyeta
PV_02164	| a-vijñānasya vijñāna-an-upādānāc ca	sidhyati || vijñāna-śakti-sambandhād iṣṭaṃ cet
PV_03372	| icchā-mātra-anubandhitvād artha-śaktir na	sidhyati || smṛtiś ca idṛg-vidham jñānam tasyāś
V3_02204	| hetus tat-sādhanāya uktaḥ kim duṣṭas tatra	sidhyati ||16|| dharmān an-upāniya eva dr̥ṣṭānte
V3_06005	| tasmād anupalambho 'yam pratyakṣeṇa eva	sidhyati ||47|| na hy eka-ākāra-pratiniyatād a-
V3_06404	| yathā a-liṅgo 'nya-sattveṣu vikalpa-ādir na	sidhyati ||49|| a-niścaya-phalā hy eṣā na alaṃ
V3_09612	| tad-bhāvād artha-siddhau tu sarvaṃ sarvasya	sidhyati ||74|| vastu-svarūpe 'siddhe 'yam nyāyaḥ
SV_15209	-darśane 'pi sarveṣāṃ tathābhāvo na	sidhyati . a-kṛtaka-svabhāvavte 'pi hy eṣāṃ kaścim
SV_14804	tasya kiñcij jñānam. tad-abhāvān na	sidhyaty a-vācyatā-lakṣaṇam artha-rūpasya. tad
PV_04206	hetu-bhāve vā siddhe hi vyatirekitā |	sidhyaty ato viśeṣe na vyatireko na ca anvayaḥ ||
SV_12516	ādiḥ syāt. tadā apy anya-pūrvakam na	sidhyati . adhyāpayitur abhāvāt. tat prathamam
PV_04239	vinivartanam || ekatra niyame siddhe	sidhyaty anya-nivartanam | dvairāṣye saty a-dr̥ṣṭe

V3_00711	punar mayā evaṃ-vivakṣitatvād ity āha, tadā	sidhyaty artha-sūnyam vivakṣā-mātram. tato na
VN_06611	bhavati. atha na abhyupaiti, pakṣo 'sya na	sidhyati iti. iha api na kaścid a-niyamāt kathā-
V3_12302	nairātmyena saha virodhaḥ syāt. sa ca na	sidhyati ity uktam. astu nāma nir-ātmakebhyo
V3_11902	iti. sa ca kāraṇa-bhāvo 'darśanād ātmano na	sidhyati ity uktam. darśane 'pi vyatireka-
HB_00511	'bhāva-khyāpanam pratibandha-mātra-siddhau	sidhyati iti na tatra dr̥śya-ṣṣayātā anupalabdher
SV_00420	tathā anya-sattayā asattā kiṃ na	sidhyati iti. yadā punar evaṃ-vidhā anupalabdhir
V3_09412	pratibandhaḥ sidhyet. sa ca an-anvayasya na	sidhyati iti vakṣyāmaḥ. sarvathā na asti samāno
V3_13507	-sāmarthya-siddhiḥ. sā vacanam antareṇa na	sidhyati iti sa tathābhūtam eva khyāpayams tasya
V3_13105	chr̥vaṇam tan nityam ity avyabhicāro 'pi na	sidhyati iti. hetos tri-lakṣaṇatvān na dr̥ṣṭāntaḥ
V3_11813	ādī-vad ity, tad apy a-kārya-kāraṇa-bhāve na	sidhyati. uktam hi prak – na anupalabdhāv a-
V1_03912	vyavasthā, vijñapti-mātratāyām sā eva katham	sidhyati. uktam atra – gr̥hya-gr̥haka-lakṣaṇa-
V3_09208	icchā-vṛtti vidyata iti vastu-gamyam vastu	sidhyati. etena anityatva-samsthāna-viśeṣa-ādayo
VN_00901	-arthakriyā paṭe dr̥ṣyata iti sattā-bhedaḥ.	sidhyaty evam artha-antaram, tathā apy avayavī na
V3_11903	ity uktam. darśane 'pi vyatireka-asiddher na	sidhyati. ghaṭa-ādayo vyatireka-ṣṣayā iti cet,
VN_00618	an-upakāre hi teṣām tat-sambandhitā api na	sidhyati. ghaṭa ity api ca rūpa-ādaya eva bahava
VN_00909	tu viparyayo 'nupalabdhī-lakṣaṇa-prāpteṣu na	sidhyati. tatra punar idam an-icchato 'py āyātam,
V3_06206	abhāvasya. na hi samvedana-abhāvaḥ svataḥ	sidhyati, tad-a-viśeṣād viśaye 'pi prasaṅgāt.
HB_02814	-bhāvaḥ syāt. sa eva asati sambandhe na	sidhyati. tad-asiddhau na viśaya-ṣṣayi-bhāvaḥ.
SV_09803	-niyamam prasādhyā nivṛttir vaktavyā. sā cet	sidhyati tad-ātma-niyamam arthāt sūcayati iti
V3_12910	-deśair yugapat-sambandhaḥ sarva-vyāpini	sidhyati. tad eka-sambandhino deśa-antare 'gatvā
SV_00610	abhāva-siddhiḥ tat-kāraṇa-upalabdhīyā kiṃ na	sidhyati. tad-viruddha-nimittasya yā upalabdhīḥ
V2_06904	'vācakaḥ syāt tasya iti sambandhaḥ ca na	sidhyati. tasmāt sarvathā sarva eva kvacin
V3_11612	kārya-kāraṇa-bhāvaḥ prāṇa-ādīnām ātmanaś ca	sidhyati, tasya upalambha-anupalambha-āśrayatvāt.
HB_02803	agni-vat. anya-bhāva-siddhyā eva tad-abhāvaḥ	sidhyati, tasya tad-anya-a-samsr̥ṣṭa-rūpasya
VN_00216	tena yat sat kṛtakam vā tad anityam eva iti	sidhyati, tāvatā ca sādhanā-dharma-mātra-anvayaḥ
V2_06810	yogyatā-niyamaḥ. tad-abhāve 'sya idam iti na	sidhyati. na apy arthavattā. arthebhyo jñāpana-
V2_06305	abhāva-siddhiḥ, tat-kāraṇa-upalabdhīyā kiṃ na	sidhyati. na, tad-vyabhicārāt, yathā – na śīta-
V3_09206	ca idr̥ṣam prāṇi-maraṇam iti na idam taruṣu	sidhyati. na hy anapekṣita-vastukam śabda-mātram
VN_01318	avasthitasya dharma-antaram iti ca na	sidhyati. na hi tad eva tasya an-apāsrita-
V2_06711	-bhāvaś cet, so 'pi tad-ātma-an-upakāre na	sidhyati. para-ātmani tulyaḥ paryanuyogo
V3_09807	tathā-bhavan pakṣa-nirdeśa eva tathā	sidhyati, punar api svata eva tathābhāvāt. tasmāt
VN_00901	evam artha-antaram, tathā apy avayavī na	sidhyati. yathā-pratyayam saṃskāra-santatau
V2_05807	tathā anya-sattayā asattā kiṃ na	sidhyati. yadā punar evaṃ-vidhā anupalabdhir eva
V3_12304	tathā api na a-nairātmyād ātmā jīvac-charīre	sidhyati, yena ayam na vyatirekasya abhāvam
V3_11806	tad-abhāve 'bhāva-siddhyā vyāptir iti sā na	sidhyati, viparyaye pratibandha-asiddheḥ.
V2_09204	-darśane 'pi sthāly-antar-gata-mātreṇa pākaḥ	sidhyati, vyabhicāra-darśanāt. etāvat tu syāt –
SV_01016	'pi sthāly-antar-gamana-mātreṇa pākaḥ	sidhyati, vyabhicāra-darśanāt. evam tu syād evaṃ-
PV_03422	kasyacit | tasya artha-rūpatā asiddhā sā api	sidhyati saṃsmṛteḥ || bhedenā an-anubhūte 'sminn
NB_03071	na bhavati ity a-darśane 'pi vyatireko na	sidhyati sandehāt. dvividho hi padārthānām
V3_10708	na bhavati iti vyatireko '-darśane 'pi na	sidhyati, sandehāt. bādha-bhāve hy apara-abhāvo
VN_01401	dravyasya dharma iti ca vyapadeśo na	sidhyati sambandha-abhāvāt. na hi kārya-kāraṇa-
SV_12505	adhyayana-antara-pūrvakam ity api vyāptir na	sidhyati. sarvasya tathābhāva-asiddheḥ. yādr̥ṣam
SV_12816	a-dr̥ṣṭa-sāmarthyānām arthavattā ca na	sidhyati. sahiteṣv artha-darśanād a-doṣaḥ. na,
VN_00411	-vat. evam samarthitam tat tasya kāryam	sidhyati. siddham sat sva-sambhavana tat-
V3_12103	idr̥śo vyatireka-avyabhicāro 'n-anvayeṣu na	sidhyati. sidhyamś ca balād anvayam āpādayati,
SV_17610	tena a-sannīscaya-phalā anupalabdhir na	sidhyate ||339|| tasmān na pramāṇa-traya-nivṛttāv
V3_12103	-avyabhicāro 'n-anvayeṣu na sidhyati.	sidhyamś ca balād anvayam āpādayati, pratiṣedha-
V3_01411	eva tat sādhanena, katham atas tat-siddhiḥ.	sidhyan vā katham a-ṣṣayaḥ. viśayaś cet, sva-
SV_01516	tathā-dr̥ṣṭā ity sarvās tattvena tathābhūtāḥ	sidhyanti, guṇa-antarāṇām kāraṇa-antara-
SV_15318	-dharminī | tan-nīscaya-phalair jñānaiḥ	sidhyanti yadi sādhanam ||290|| tathā ca uktam.
V3_12206	api. ekatra hi niyame siddhe 'nya-nivartanam	sidhyet. anyathā hi kvacid dr̥ṣṭe 'bhāva-siddhāv
V3_10206	-abhāva-vyatireko 'nitye sādhye dharminī	sidhyet. tat kim idānim pakṣo 'pi vipakṣaḥ. syād
SV_10322	-vyapadeśaḥ. yady asya kathañcid abhāvaḥ	sidhyet tat-phalam na asti iti niścīyate.
V3_09505	pratibandhaś caitanyena sampradhāryaḥ, yataḥ	sidhyet. tathā samsthānam api, yādr̥ṣam prāsāda-
SV_15224	||288|| yadi hetoḥ sādhyā-vipakṣe 'bhāvaḥ	sidhyet, tadā sādhyā-vyatirekam hetu-vyatireko
V3_04112	utpattes tat-kāraṇasya taj-janana-svabhāvaḥ	sidhyet, na tad-bhāvaḥ. yady asata utpattiḥ kiṃ
SV_17505	atyanta-parokṣe 'rthe 'visaṃvāda-anumānam.	sidhyet pramāṇam yady evam a-pramāṇam atha iha
SV_01420	||20|| yadi hy anupalambhena abhāvaḥ	sidhyet, yad āha – yady a-darśana-mātreṇa
VN_00306	ucyate. evam hi sa hetuḥ sādhyā-abhāve 'san	sidhyet, yadi tatra pramāṇavatā sva-viruddhena
V3_09412	eva a-bheda iti cet, yukto yadi pratibandhaḥ	sidhyet. sa ca an-anvayasya na sidhyati iti
SV_15221	– yadi vipakṣayor vyāpya-vyāpaka-bhāvaḥ	sidhyet, sa tu na siddhaḥ. yasmād dhetāv a-
PV_04123	kā asādhāraṇatā api vā || yadi tasya kvacit	sidhyet siddham vastu-balena tat | pratiti-siddha
V3_03810	kācid asādhāraṇatā. yadi hi tasya kvacit	sidhyet, siddham vastu-balena tat, pratiti-siddha
SV_10402	vā abhāvaḥ kutaścid gamakād dhetoḥ	sidhyet. so 'yam asann eva sva-kāryam vyāpyam vā
PV_03278	aikyē yan na evam tad-vibheda-vat |	sidhyed a-sādhanatve 'sya na siddham bheda-

V1_02611 aikye yan na evaṃ tad-vibheda-vat |
SV_12511 adhyayana-pūrvatā-sādhanam. sarvathā anādītā
PV_02013 mṛd-vikārasya kasyacit | ghaṭa-ādeḥ karanāt
V3_09606 mṛd-vikārasya kasyacit | ghaṭa-ādeḥ karanāt
PV_04272 -arthayoḥ | anyathā hy anavasthānād bhedaḥ
V1_02412 ity anughoṣyāḥ, tathāvidhasya anyatra api
V1_00104 padam | tatra upāsita-loka-bhartari kṛtā
SV_00107 para-upakāra iti naś cintā api cetaś ciram |
PV_03508 -mati-grāhye bheda-abhāva-prasaṅgataḥ ||
VN_01010 sā yatra so 'sad-viśaya iṣṭa iti cet,
V3_10709 na ca a-viruddha-lakṣaṇam atīndriyaṃ
SV_06006 ca sa eva doṣaḥ. na doṣaḥ, dṛṣṭa-viparītasya
V3_13705 -lakṣaṇa-virahāc ca, uttara-ābhāsatvena
VN_04615 'pi viparyaye dharma-utpatteḥ. śabdasya
VN_04617 ādi-dharma-sādhanā-codanā-śūnya-kevala-śabda-
PV_02272 || hanti sā anucarāṃ tṛṣṇāṃ samyag-dṛṣṭiḥ
V3_10202 sandigdham, tasmād idam iha na asti iti ca
SV_00105 -prajño janaḥ kevalam | na an-arthy eva
SV_02326 loko vivecayaty ākāra-bhedāt. tasmān na
V2_08902 upayoga-sraṃsinyor iva haritakyoh. tasmān na
PV_03412 asty anyatra apy a-tānavam || atyāsanne ca
V3_07905 na vyabhicāraḥ. anyadā tena vyabhicāra iti
V1_03203 bhāvān vyavasthāpayati idam asya idam na iti
V3_00306 sādhanā-dharmāḥ, tasmād vastu-sthitir iti ca
V1_04108 tadā na siddho 'nyadā viparyaye siddha iti
V3_09308 anya-dharmā ca prāg a-pracyuta-ātmā iti ca
PV_04048 -apekṣam anumānaṃ sva-gocare | siddham tena
V3_02103 -apekṣam anumānaṃ sva-gocare | siddham tena
V1_03703 a-bhinnaiḥ prāṇi-viśeṣāṇāṃ aindriyakasya eva
SV_16927 -atiśāyī-puruṣa-viśeṣa-niketo 'timānuṣa-
SV_00905 cet. iṣṭatvān na kiñcid bādhitam syāt. nitya-
V3_10904 sā eva rāga iti cet, iṣṭatvād a-doṣaḥ. nitya-
V1_02403 -sārūpyāt saṃvedanasya tādātmye '-saṃvedanāḥ
NB_03060 tasya ca taruṣv a-sambhavāt. a-cetanāḥ
PV_03255 || yasya arthasya nipātena te jātā dhī-
V1_02302 -tāpayoh | bhāvanāyā viśeṣeṇa na artha-rūpāḥ
VN_06707 nāma pravṛtti-nivṛtti-dharmakam, na tathā
V1_02109 -abhilāpā. sā pratyakṣam pramāṇam. na eva
V1_02706 -sparśa-āder apara-utpattiḥ. tasmād āntarāḥ
V1_02307 -rūpa-a-pravedanāt | (24ab) cetanaś ca ete
V1_02207 kārya-svabhāva-niyame na anupalambha-ātmānaḥ
V1_02303 -ādayaḥ ||23|| yadi hi śabda-ādy-ātmānaḥ
V1_02402 naḥ sukham yat sātām saṃvedanam iti siddhāḥ
PV_03266 -vaigūnya-a-vaigūnye kurute sakṛt || tasmāt
V1_02213 saṃśaya-nirṇaya-ādi-bheda-vat. na antarāḥ
V3_00109 parair dṛṣṭam sādhanam, yathā - a-cetanāḥ
PV_03269 āha na tasya api sakṛd yukto dvaya-grahaḥ ||
VN_06709 -ādi-svabhāvatā vyakta-lakṣaṇa-virodhād iti.
VN_06707 -dharmakam, na tathā sukha-ādayaḥ. vyaktasya
PV_03257 ca ekayā dvaya-jñānaṃ niyamād akṣa-cetasāḥ |
SV_09411 89|| sa hi dharmī pradhāna-lakṣaṇa eko nityaḥ
V3_07206 60|| sa hi dharmī pradhāna-lakṣaṇa eko nityaḥ
PV_03271 ca buddhau syān na prīti-paritāpayoh ||
PV_03271 yady a-virodhitā | sa idāniṃ katham bāhyaḥ
V1_02013 anya-bhāk | (21ab) na an-uditaḥ pratiniyataḥ
V1_02202 deśa-kāla-prakṛti-niyama-ayogāt. tatra
SV_01615 asti iti. na tv evaṃ-bhūtam iti. na evaṃ
PV_03251 -rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ | tat-
V1_02112 -rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ | tat
V1_02009 sukha-ādīnām svasaṃvedanam api pratyakṣam.
PV_02152 || tāpa-ādiśv iva rāga-āder vikāro 'pi
V1_02608 -an-adhyavasāyād bhinna-upalambhayor api
V1_02211 -mandatā-ādi-bheda-anuvidhānāt. hetu-sāmyāt
V1_01505 -anukāriṇo 'nubhava-ātmano vikalpasya.
V1_02404 sukha-ādaya iti cet, na, tvat-pakṣe 'py asti

sidhyed a-sādhanatve 'sya na siddham bheda-
sidhyed evaṃ na a-puruṣa-āśrayaḥ | tasmād
sidhyed valmikasya api tat-kṛtiḥ || sādhyena
sidhyed valmikasya api tat-kṛtiḥ ||71|| sādhyena
sidhyen na kasyacit || viśiṣṭa-rūpa-anubhavān na
sv-acchatva-āder viśeṣasya bhāvāt. saṃvin-niṣṭhāś
sv-alpā apy an-artha-udayā sammohād avadhīraṇā
su-ukta-abhyāsa-vivardhita-vyasanam ity atra
su-upalakṣeṇa bhedena yau saṃvittau na lakṣitau |
su-kumāra-prajño devānām-priyo na saḥate pramāṇa-
su-jñāna-bādhanam. tan na vyāpti-siddhiḥ sarvo
su-jñānatvāt. ekaṃ hi kiñcit paśyato 'nyatra tad-
su-jñānāḥ. prabhedaḥ punar āsām ānantyād a-śakya-
su-prayogād eva svarga-modana-ghoṣānā vacana-
su-prayogān naraka-pātam iti bruvāṇasya kasyacin
su-bhāvītā | tri-hetor na udbhavaḥ karma-dehayoh
su-bhāṣitam. tasmād anapekṣita-pakṣa-vyavasthau
su-bhāṣitaiḥ parigato vidveṣṭy api irṣyā-malaiḥ ||
su-vivecita-ākāraṃ kāryam kāraṇam vyabharati.
su-vivecitam kāryam kāraṇam vyabharati. hetu-
su-vyaktaṃ tejas tat syād atisphuṭam | tatra apy
su-vyavadātam prāmānyam. abhāva-dharmam tu bhāva-
su-vyavasthitā bhāvāḥ | tasmāt prameya-adhigateḥ
su-vyavasthitāni vastūni. puruṣa-icchayā ca hetu-
su-vyāhṛtam. anyena api saṃvedana-upalambhe so
su-vyāhṛtam. etena tad-avasthā-nivṛttir vyākhyātā.
su-siddham tan na tadā śāstram ikṣyate || vāda-
su-siddham tan na tadā śāstram ikṣyate ||9|| vāda
sukha-a-sukhasya utpatteḥ. tasmāt svasaṃvedana-
sukha-adhiṣṭhāno nānā-upakaraṇaḥ svargaḥ, tan-
sukha-ātma-ātmīya-darśana-ākṣiptam sāsrava-dharma
sukha-ātma-ātmīya-darśana-ākṣiptam sāsrava-dharma-
sukha-ādaya iti cet, na, tvat-pakṣe 'py asti
sukha-ādaya iti sādhyā utpattimattvam anityatvam
sukha-ādayaḥ | muktvā tam pratipadyeta sukha-ādīn
sukha-ādayaḥ ||23|| yadi hi śabda-ādy-ātmānaḥ
sukha-ādayaḥ. vyaktasya sukha-ādy-anvaye sukha-
sukha-ādayaḥ saṃvedana-rūpāḥ. eka-artha-
sukha-ādayaḥ saṃvedanāś ca. bhāvanā-balataḥ
sukha-ādayaḥ saṃvedyatvāt. na hi yad yad-viśaya-
sukha-ādayaḥ. saṃskārān niyama iti cet, na, tasya
sukha-ādayaḥ syuḥ, śabda-ādy-a-viśeṣe bhāvanā-
sukha-ādayaś cetanaḥ. viśaya-sārūpyāt
sukha-ādayo 'rthānām sva-saṅkrānta-avabhāsinām |
sukha-ādayo na api cetanaḥ. tad-ātmanām śabda-
sukha-ādayo buddhir vā, utpatter anityatvād vā,
sukha-ādy-a-bhinna-rūpatvān nila-ādeś cet sakṛd-
sukha-ādy-anvaya-darśanād ity asiddho hetur iti.
sukha-ādy-anvaye sukha-ādi-svabhāvatāyām pravṛtti
sukha-ādy-abhāve 'py arthāc ca jātes tac chakty-
sukha-ādy-ātmako 'nyo vā iti yathā-kathañcid api
sukha-ādy-ātmako 'nyo vā iti, yathā-kathañcid api
sukha-ādy-ātmatayā buddher api yady a-virodhitā |
sukha-ādy-ātmā iti gamyate || a-grāhya-
sukha-ādy-ātmā viśayī-kriyate saṃvittiyā, tasyās
sukha-ādy-utpattir na a-viśayā, yathāsvam viśaya-
sukha-ādi-kāryam prasādhitam kañcid artham
sukha-ādi kim ajñānaṃ vijñāna-a-bhinna-hetu-jam ||
sukha-ādi kim ajñānaṃ vijñāna-a-bhinna-hetu-jam ||
sukha-ādi-grahaṇam spaṣṭa-saṃvedana-pradarśana-
sukha-ādi-jāḥ | vaiṣamya-jena duḥkhena rāgasya an
sukha-ādi-nīla-ādy-ākārayor a-nānātvāt kam bata
sukha-ādi-bheda-abhāva-prasaṅga iti cet, na,
sukha-ādi-saṃvedanam ca buddhiḥ. sā ca parokṣā iti
sukha-ādi-saṃvedanam iti darśana-arthatvād

V1_02308	tat tasya vedakam, a-paraspara-rūpam iva	sukha-ādi-saṃvedanam, idam asya saṃvedanam iti
V3_10605	dharmy-asiddhāv api, yathā – sarvatra	sukha-ādi-sambhavād vibhur ātmā iti. evam ekasya
VN_06701	-lakṣaṇam avahīyata iti. na tad-rahita-	sukha-ādi-svabhāvātā vyakta-lakṣaṇa-virodhād iti.
VN_06708	sukha-ādayaḥ. vyaktasya sukha-ādy-anvaye	sukha-ādi-svabhāvātāyāṃ pravṛtti-nivṛtti-dharmatā
PV_03455	|| yeśāṃ ca yogino 'nyasya pratyakṣeṇa	sukha-ādikam | vidanti tulya-anubhavās tadvat te
VN_06601	sukha-duḥkha-moha-samanvito grhyate. tat	sukha-ādibhir eka-prakṛtir iti. sa evam uktavān
PV_04145	-śaktikaḥ || sakṛc chabda-ādy-a-hetutvāt	sukha-ādir iti pūrva-vat | virodhitā bhaved atra
VN_01302	kasyacid ātmano 'nvayād aikyam iti cet,	sukha-ādiṣv apy ayam prasaṅgās caitanyeṣu ca. na
VN_01222	dravya-svabhāva-bhedāt. evaṃ hy asya api	sukha-ādiṣu caitanyeṣu ca bheda-avagamaḥ samartho
VN_01213	bhāvānām bheda etad-virahaś ca a-bhedo yathā	sukha-ādiṣu śakty-avasthayoś ca eka-ātmani.
PV_03268	tu tad-ābhatā || kaścid bahiḥ-sthitān eva	sukha-ādin a-pracetanān | grāhyān āha na tasya
PV_03255	dhī-sukha-ādayaḥ | muktavā taṃ pratipadyeta	sukha-ādin eva sā katham || a-vicchinnā na
PV_03261	'rthe śakte dhīr bāhya-darśanī | artha-grahe	sukha-ādinām taj-jānām syād a-vedanam || dhiyor
PV_03252	yogye yathāsvam api cetasi | dṛṣṭam janma	sukha-ādinām tat-tulyam manasām api || asatsu
V1_02202	a-viṣayā, yathāsvam viṣaya-upanibandhanānām	sukha-ādinām tat-sannidhāna-abhāve 'bhāvāt. na
SV_10823	yathā śabda-ādi-rūpa-sanniveśinām	sukha-ādinām dravya-karma-sāmānya-samyoga-ādinām
PV_03259	arthena eva saha-grahe | kiṃ sāmartyam	sukha-ādinām na iṣṭā dhīr yat tad udbhavā || vinā
V3_09407	avasthā-bhede 'py a-bhedo iti cet, nanv etat	sukha-ādinām puruṣānām ca tulyam. bhede krama-
V1_02210	utpaśyāmaḥ, antaḥ-karaṇa-abhipātinām	sukha-ādinām vijñāna-bhāvanā-paṭu-mandatā-ādi-
PV_03260	na iṣṭā dhīr yat tad udbhavā || vinā arthena	sukha-ādinām vedane cakṣur-ādibhiḥ | rūpa-ādiḥ
V1_02008	eva pratyaya-viśeṣa-utpatter manaḥ pratyeti.	sukha-ādinām sva-vedanam (19d) sukha-ādinām
V1_02009	pratyeti. sukha-ādinām sva-vedanam (19d)	sukha-ādinām svasaṃvedanam api pratyakṣam. sukha-
V3_09405	vastu-bhedo-lakṣaṇam kiṃ na iṣyate. evaṃ hi	sukha-ādinām a-sandigdho bhedo bhavati. kasyacid
V1_02012	sambhavati, yasmād a-śakya-samayo hy ātmā	sukha-ādinām an-anya-bhāk | (21ab) na an-uditaḥ
PV_03249	iti ca ucyate || a-śakya-samayo hy ātmā	sukha-ādinām an-anya-bhāk | teṣāṃ ataḥ
V1_02107	-anuṣaṅgiṇī ||21|| a-śakya-samayatvān na	sukha-ādinām ātma-saṃvittir āviṣṭa-abhilāpā. sā
V1_02011	ātma-saṃvedanasya pratyakṣatvāt. na hi	sukha-ādinām ātma-saṃvedane vikalpaḥ sambhavati,
VN_06701	tat-svabhāvātā-a-bhedo-upalabdher iti	sukha-ādinām utpatti-vināśa-abhyupagama-abhāvāt
PV_03253	ca eteṣu na janma-a-janma vā kvacit | dṛṣṭam	sukha-āder buddher vā tat tato na anyataś ca te ||
HB_01515	iti cet, kriḍana-śilo devānām-priyaḥ	sukha-edhitaḥ kṛtam kṛtam punaḥ kārayati. tathā
PV_02202	ātmani kaścana || na ca ātmani vinā premṇā	sukha-kāmo 'bhidhāvati | duḥkha-utpādasya
V3_04301	pratyukta iti. pakṣa-dharma-prabhedena	sukha-grahaṇa-arthaṃ hetu-prakaraṇasya sūtra-
PV_04189	bhedān na yujyate || pakṣa-dharma-prabhedena	sukha-grahaṇa-siddhaye | hetu-prakaraṇa-arthasya
PV_02232	| kiñcit parityajet saukhyam viśiṣṭa-	sukha-trṣṇayā || nairāśye tu yathā-lābham ātma-
PV_02080	-sthāna-parigrahaḥ | ātma-snehavato duḥkha-	sukha-tyāga-āpti-vāñchayā || duḥkhe viparyāsa-
PV_03448	ālabhana-abhyāsa-bhedād bhinna-pravṛttayaḥ |	sukha-duḥkha-abhilāṣa-ādi-bhedā buddhaya eva tāḥ |
PV_03254	āder buddher vā tat tato na anyataś ca te ||	sukha-duḥkha-ādi-bhedaś ca teṣāṃ eva viśeṣataḥ |
PV_03276	buddhir atra kā || tāṃs tān arthān upādāya	sukha-duḥkha-ādi-vedanam | ekam āvir-bhavad
PV_02075	| rāga-ādi-vṛddhiḥ puṣṭy-ādeḥ kadācit	sukha-duḥkha-jā || tayoś ca dhātu-sāmāya-āder
SV_10821	arthānām tathābhāvaḥ, yathā nila-ādi-	sukha-duḥkha-nimitta-upalakṣaṇa-rāga-ādi-
VN_03908	-samanvaya-vikāraṇām parimāṇa-darśanāt,	sukha-duḥkha-moha-samanvitaṃ hi idaṃ sarvaṃ
VN_06601	-prakṛtikatvam, tathā ca ayam vyakta-bhedas	sukha-duḥkha-moha-samanvito grhyate. tat sukha-
VN_06615	anvaya-darśanād iti. tatra ekā prakṛtiḥ	sukha-duḥkha-mohaḥ. tad-a-vibhakta-yonikam idaṃ
VN_01421	svabhāva-bhūtaḥ, sa eva vastu-bhedo-lakṣaṇam	sukha-duḥkha-vat. para-bhūte ca viveka-utpāde
VN_01108	ca katham na svabhāva-nānātvam ākarṣayati	sukha-duḥkha-vat. sa-anvayatve ca kā kasya
PV_03262	yugapad-utpattau tat-tad-viṣaya-sambhavāt |	sukha-duḥkha-vidau syātām sakṛd arthasya sambhave
V1_01806	pratyakṣād vyavahāraḥ. niścinvan hi idantayā	sukha-duḥkha-sādhanayoḥ prāpti-parihārāya
V2_04803	arthakriyā-yogyā-viṣayatvād vicārasya.	sukha-duḥkha-sādhanā jñātvā yathā-arhaṃ
PV_02184	sā bhava-icchā āpty-an-āpti-icchoḥ pravṛttiḥ	sukha-duḥkha-yoḥ || yato 'pi prāṇinaḥ kāma-vibhava
VN_01218	tasmād a-bhedaḥ, bhedaś ca viparyaye	sukha-duḥkha-yor iti, idaṃ bheda-a-bhedo-lakṣaṇam,
V2_08101	tad-ayogād apekṣā-virodhāc ca. tathā viṣayaḥ	sukha-duḥkhe nimitta-upalakṣaṇam rāga-ādayo
PV_04097	| diṅ-mātra-darśanam tatra pretya dharmo '-	sukha-pradaḥ || śāstriṇo 'py a-tad-ālambe
V3_03010	-darśanam etat. atra udāharaṇam – pretya a-	sukha-prado dharma iti. dharmi-vyavasthites tad-
SV_11105	-janma-pratibaddha-duḥkha-vivekāt, praśama-	sukha-rasasya an-udvejanāc ca. abhūta-arthaṃ khalv
PV_02232	duḥkham bhūyasā sa-viṣa-anna-vat || viśiṣṭa-	sukha-saṅgāt syāt tad-viruddhe virāgitā | kiñcit
PV_02186	-snehasya hetutvāt sampravartate || a-sukhe	sukha-saṅgāyā tasmāt trṣṇā bhava-āśrayaḥ |
PV_03258	prthak ca sāmartye dvayor nila-ādi-vat	sukham | grhyeta kevalam tasya tad-dhetv-arthaṃ a
V1_02502	atiprasaṅgāt. atīśayavac ca bauddham	sukham an-atīśaye 'pi śabda-ādi-sukhā ity api
PV_02270	tena hy anubhūteḥ smṛta-udbhavaḥ | sthiraṃ	sukham mama aham ca ity-ādi satya-catuṣṭaye ||
V1_02402	sarūpayantaṃ ghaṭayet. idam eva ca naḥ	sukham yat sātām saṃvedanam iti siddhāḥ sukha-
VN_01617	paraspara-svabhāva-a-sthitayor iva duḥkha-	sukhayor iti vyāptir asad-vyavahāra-niścayena
V1_03703	prāṇi-viśeṣānām aindriyakasya eva sukha-a-	sukhasya utpatteḥ. tasmāt svasaṃvedana-rūpā eva
V1_02503	ca bauddham sukham an-atīśaye 'pi śabda-ādi-	sukhā ity api vārttā-mātram, ekatra yugapad
PV_02280	|| mithyā-vikalpena vinā na abhilāṣaḥ	sukhād api | tāyāt tattva-sthira-a-śeṣa-viśeṣa-
PV_02200	saha-ja-a-hāner na hānau vā bhavaḥ kutaḥ |	sukhī bhava 'yam duḥkhi vā mā bhūvam iti trṣyataḥ

PV_02186	ca ātma-snehasya hetutvāt sampravartate || a-	sukhe sukha-sañjñasya tasmāt tṛṣṇā bhava-āśrayaḥ |
PV_02218	asya aham iti śāśvataḥ snehaḥ || snehāt	sukheṣu tṛṣyati tṛṣṇā doṣāms tīras-kurute | guṇa-
PV_02139	uktam idaṃ dvayam | hetoḥ prahāṇam tri-guṇam	sugatvatm a-nīśrayāt || duḥkhasya śastam
PV_03401	|| tathā hy āśritya pitarāṃ tad-rūpo 'pi	sutaḥ pituḥ | bhedam kenacid aṃsena kutaścīd
HB_00611	-abhāve sattva-abhāvaḥ, yathā vandhyā-	sute . samś ca śabda iti sarva-upasamhāreṇa
V2_05112	naraṃ ca nārāyaṇam eva ca ādau svataḥ	sutau dvau janayāṃ babhūva. iti yathā. tasya
SV_08218	brūmaḥ. na ca asati tasmin na bhavitavyam.	supta -tāmirika-upalabdheṣv artheṣv abhāveṣu
PV_03299	-smṛtim apekṣeta na bhāseta parisphuṭam ||	suptasya jāgrato vā api yā eva dhīḥ sphuṭa-
PV_02056	| kiñcid viparyayād agnir yathā kāṣṭha-	suvanayoh || ādyasya alpo 'py a-samhāryaḥ
PV_03531	-cintā iyam a-cintyā yoginām gatiḥ || tatra	sūkṣma -ādi-bhāvena grāhyam a-grāhyatām vrajet |
PV_03408	-a-pidhānayoḥ || tulyā dṛṣṭir a-dṛṣṭir vā	sūkṣmo 'mśas tasya kaścana | ālokena na mandena
PV_04156	-anya-viśeṣasya nāntariyaka-bhāvināḥ | ā-	sūkṣmād dravyam ālāyās tolyatvād aṃśu-pāta-vat ||
PV_04017	pāramparyeṇa na apy alam | śaktasya	sūcakam hetu-vaco '-śaktam api svayam || hetv-
V3_00906	-uktiḥ pāramparyeṇa na apy alam | śaktasya	sūcakam hetu-vaco '-śaktam api svayam ||5|| na
SV_10721	na artha-siddhis tatas te hi vaktr-abhiprāya-	sūcakāḥ ||213|| na hi śabdā yathā-bhāvaṃ varante
SV_06818	anupalambhāt. eka-vacanam api tad-eka-śakti-	sūcana -artham saṅketa-paratantram vā. tathā ye
V3_11503	aparasya ca sandehe vyabhicāra-bhāg iti	sūcana -arthaḥ, yathā – vīta-rāgaḥ sarvajño vā
V1_03007	viplavam pratyakṣa-abhāsam āha sa-apavādatva-	sūcana -artham, anyatra cakṣur-ādi-parama-aṇūnām
PV_03086	| niṣedhe yā api tasya eva sā a-pramāṇatva-	sūcanā || anyathā ekasya dharmasya svabhāva-uktyā
V3_03801	'numāna-viśaye viruddhāvvyabhicāriṇo 'bhāvaṃ	sūcayati iti. atha vā lokasya bruvato 'numāna-
HB_03206	vyavacchinatti, tṛtīya-prakāra-abhāvaṃ ca	sūcayati ity eka-pramāṇa-vyāpāra eṣaḥ. tathā hi
V3_08602	na syāt. bhavanti sva-nimitta-sannidhiṃ	sūcayati iti gotvād viśānitā-pratipattiḥ kārya-
SV_11327	idam iti viduṣaḥ sva-nidāna-abhāsinam artham	sūcayati iti buddhi-rūpa-vāg vijñāptyor janya-
SV_09803	sā cet sidhyati tad-ātma-niyamam arthāt	sūcayati iti siddho 'nvayaḥ. katham idāniṃ kṛtako
HB_03209	atas tad eva pramāṇam prakāra-antara-abhāvaṃ	sūcayati , tasmin dṛśyamāne dṛṣṭa-tad-anythingena
SV_08325	'pi tasminn a-bhavat tasya a-janaka-ātmatām	sūcayati . yat-sākalya-vaikalyābhyāṃ ca kāryam
V1_04311	-kārya-a-niṣpattiḥ kāraṇa-antara-vaikalyam	sūcayati . sa bāhyo 'rthaḥ syāt, yady atra kaścīd
V1_00212	yathāvidhe siddhaḥ, tathāvidha-sannidhānam	sūcayati . sāmānyena ca sambandhino 'rthasya
SV_06510	-pratibhāsa-āśraye na doṣa iti. vicchedam	sūcayann ekam a-pratikṣipya varante | yadā anyam
SV_14012	eva syuḥ. a-jātāni tu kāraṇa-vaikalyam	sūcayanti . samarthasya jananaḍ a-samarthasya api
V1_00307	-asiddheḥ. vaktur abhipretam tv artham	sūcayeyur iti sa eva ca tathā-pratipādyamāna
PV_04261	| sandeha-hetutā-ākhyātyā dṛśya-arthe sā iti	sūcitam || an-aṅgī-kṛta-vastv-aṃśo niṣedhaḥ
PV_04027	| a-sambaddhā tathā hy eṣa na nyāya iti	sūcitam || gamya-arthatve 'pi sādhyā-ukter a-
PV_04119	bhinnasya a-tad-vaśā vṛttis tad icchā-jā iti	sūcitam || candratām śāśino 'n-icchān kām
PV_04147	| bādhyo na kevalo na anya-samśrayo vā iti	sūcitam || svayam-śrutyaḥ anya-dharmāṇām bādha a-
V1_04406	pramāṇam abhimukhi-kurvanti. tad api leśataḥ	sūcitam eva iti. pramāṇa-viniścaye pratyakṣa-
V3_03804	viśayāyāḥ pratiter na vastu-vaśād vṛttir iti	sūcitam bhavati. sa hi śāśinaś candratvam an-
V3_11706	ity arthād an-anya-samsargiṇy ātma-vṛttiḥ	sūcitā bhavati. sā eva avinābhāvaḥ. tata eva
PV_04110	-jaḥ | pratyakṣa-ādi-mitā māna-śrutya-āropeṇa	sūcitāḥ || tad-āśraya-bhuvām icchā-vartitvād a-
PV_02097	dravya-śabda-vat || vyatireki iva yac ca api	sūcyate bhāva-vācibhiḥ | saṅkhyā-ādi tadvataḥ
PV_02083	api tu kiñcit kvacid a-śaktimat | jala-vat	sūta -vad dhemi na a-dṛṣṭer asad eva vā || pāny-
PV_02088	-ādīnām abhāvaś ca nirākṛtaḥ || katham vā	sūta -hema-ādi-miśram tapta-upala-ādi vā | dṛśyam
PV_02089	|| samyogāc cet samāno 'tra prasaṅgo hema-	sūta yoḥ | dṛśyaḥ samyoga iti cet kuto 'dṛśya-
HB_01112	-viśeṣa-a-saṅkarāt. yathā mṛt-piṇḍa-kulāla-	sūtra -ādibhyo bhavato ghaṭasya mṛt-piṇḍād a-mṛt-
V3_01904	-sthāna-vāraṇam sva-vṛttau svayam-śruter āha	sūtra -kāraḥ – svayam iti śāstra-anapekṣam
VN_01915	prasaṅgam kṛtvā nāndy-ante tataḥ praviśati	sūtra -dhāra iti paṭhen nṛtyed gāyec ca. prativādi
V3_04301	sukha-grahaṇa-artham hetu-prakaraṇasya	sūtra -saṅkṣepa ucyaṭe – sapakṣe sann asan dvedhā
PV_04189	-grahaṇa-siddhaye | hetu-prakaraṇa-arthasya	sūtra -saṅkṣepa ucyaṭe || ayogaṃ yogam aparair
V3_13707	iti na nirdiśyate. yukto 'yam artha iti	sūtram a-mogha-nīter draṣṭur mayā āgamitam āgamam
HB_01114	-viśeṣa-ātmatayā tad-anyebhyo bhinnāḥ	sūtrāt tasya eva mṛt-saṃsthāna-viśeṣa-ātmanaś
V3_11005	tathā hi dharmā-ālambana-ādayo maitry-ādayaḥ	sūtre deśitāḥ. etāś ca saajātiya-abhyāsa-vṛttayaḥ.
V2_08814	kvacit puṣpe bhedo nila-itara-kusumayor iva	sūryayoḥ , kvacit phale vandhyā-itarayor iva
PV_03526	-lakṣaṇam | a-grāhyam na hi tejo 'sti na ca	saukṣmya -ādy-an-aṃśake || grāhyatā-śakti-hāniḥ
PV_02232	tad-viruddhe virāgītā | kiñcit parityajet	saukhyam viśiṣṭa-sukha-tṛṣṇayā || nairāśye tu
SV_12015	-vipralabdhasya aparādhaḥ. tathā hi smaranti	saugatā mantrāṇām kartṛn aṣṭaka-ādīn. hiranya-
V2_08106	idāniṃ vināśe 'napekṣāyāḥ sāmartyam, yāvata	skandha -ādayo 'nyair eva hetubhir anityāḥ
PV_03216	prakāśitāḥ || vyāpāra-upādhikam sarvam	skandha -ādīnām viśeṣataḥ | lakṣaṇam sa ca tattvam
V2_08104	-āyatane vyākhyāte. dharmā-dhātva-āyatane 'pi	skandha -traya-svabhāva eva iti na virodhaḥ. etena
V2_08010	krama-virodhataḥ ||55|| iti saṅgraha-ślokaḥ.	skandha -dhātva-āyatana-lakṣaṇasya vā kṛtakasya
V2_08012	– katame dharmāḥ saṃskṛtāḥ. pañca-	skandhā iti. tatra pañca-indriyāṇi svabhāva-
PV_02147	catuḥ-satya-prakāśanam || duḥkham saṃsāriṇaḥ	skandhā rāga-ādeḥ pāṭava-ikṣaṇāt | abhyāsān na
PV_03153	viccheda-a-dṛṣṭir eva vā | mukhyam yad a-	skhalaj -jñānam ādi-saṅketa-gocaraḥ || anumānam ca
PV_02207	ca | eṣa prakṛtir asyās tu nimitta-antarataḥ	skhalat || vyāvṛttau pratyaya-apekṣam a-dṛḍham
PV_03037	| sa mukhyas tatra tat-sāmyād gauṇo 'nyatra	skhalad -gatiḥ || yathā-bhāve 'py abhāva-ākhyāṃ
SV_16726	na, a-pratyayāt. na hi kvacid a-	skhalita iti sarvam tathā. vyabhicāra-darśanaḥ.

V3_12107 bhāva-pratiṣedhas tu na sambhavati ity a-
SV_12012 ||239|| tasya eva tāvad idr̥śam prajñā-a-
PV_03036 yā paṭa-ādaḥ na vidyate || buddher a-
PV_03414 'dr̥ṣṭena vāraṇe | artha-an-arthau na yena
V3_13011 tad-abhivyāptayor api iti na tāv ekatra
PV_02081 ca ābandha-kāraṇam | janmino yasya te na
SV_12407 -yukta-puruṣa-pratijñā-lakṣaṇāv api tau
SV_12318 satya-adhiṣṭhāna-balā viṣa-dahana-ādi-
PV_03124 nāma-saṁśrayaḥ || saṁhṛtya sarvataś cintāṁ
V1_01401 -virahaḥ. yataḥ saṁhṛtya sarvataś cintāṁ
PV_02283 yatas tasmāt pramānatā | upadeśa-tathābhāva-
SV_16304 iti cet. na, dharma-viruddhānām api kraurya-
PV_03260 -ādinām vedane cakṣur-ādibhiḥ | rūpa-ādiḥ
V3_04601 -apara-bhāva-samāna-guṇa-puruṣa-sambhāvita-
SV_03621 atra vā kiṁ nibandhanam ||67|| yadā ekā api
PV_02154 aparaḥ || kṣayād asṛk-sruto 'py anye na eka-
V3_10810 prakāmam āsādita-vidyā-āśrama-phalaḥ, yaḥ
VN_04510 ity uktam. uktam etan na punar yuktam,
VN_06014 a-sambhavana pravṛtti-vaiphalyāt sva-
VN_02602 ity ukte śabdo 'py evam astv iti. kaḥ sva-
PV_02192 || tāvad duḥkhitam āropya na ca sva-
HB_00616 kaḥ prameyasya darśayitā. pradeśa-
SV_17125 eva ātmanaḥ samuddyotitā syāt tathā hy eṣa
V2_07113 bhāvyaṁ niyāmakam a-pāśyatām ||45|| eṣa
PV_02022 caitrasya vraṇa-rohaṇe | a-sambaddhasya kiṁ
SV_17201 ||325|| nir-abhiprāya-vyāpāra-vacane
PV_02063 sthiti-kāraṇam | sataś ced āśrayo na asyāḥ
SV_08521 na tulyaḥ. yato nivṛtter niḥ-svabhāvāt vān na
SV_08513 | tiṣṭhaty ātmā na tasya (168bc) bhedah.
SV_08521 yato nivṛtter niḥ-svabhāvāt vān na sthāna-a-
PV_02261 -tad-udbhūta-tarṣa-sañcetana-vaśāt || hīna-
SV_07808 na abhimataḥ. anyatra vartamānasya tato 'nya-
PV_02080 tato guṇaḥ || an-anya-sattva-neyasya hīna-
V3_01904 tatra sarva-anya-iṣṭa-nirākaraṇe 'py āśaṅkā-
PV_04030 mataḥ || sarva-anya-iṣṭa-nivṛttāv apy āśaṅkā-
SV_08203 tad api kṣaṇikaṁ syāt. tataḥ sva-utpatti-
PV_04051 tat siddha-artheṣv ayogataḥ | ṭṛṭiya-
V3_02109 tat-siddha-artheṣv ayogataḥ | ṭṛṭiya-
VN_01101 -a-naṣṭa-rūpa-atīśayo 'vyavadhāna-a-dūra-
VN_03216 -prayogam upadarśya pratipādita-vipratipatti-
VN_00415 sādhana-aṅga-a-vacanāṁ tad-vādināḥ parājaya-
PV_02062 tad-dhetoh kārya-janmanaḥ | sahakārāt saha-
VN_00316 sādhana-aṅga-a-vacanāṁ tad-vādināḥ parājaya-
SV_07722 sthānaṁ tadā eva tatra tena eva ātmanā a-
VN_04103 a-tan-nāntariyakasya apy abhidhānaṁ parājaya-
SV_09222 -khyāpinaḥ śabdāḥ kiṁ viveka-viṣayā ity a-
SV_17421 niṣpatter a-kārya-rūpasya āśraya-vaśena
PV_02065 kiṁ punaḥ sthiti-hetunā | ā nāsaka-āgamāt
PV_03487 -dhīś ca no bhavet | dhiyaḥ svayaṁ ca na
SV_06202 -ayogāt. tatra hi yad eva mūḍha-mater āśaṅkā-
SV_07721 tat-sambandha-ayogāt. ekasya ādheyasya tatra
V3_13003 a-vyakta-rūpa-virahaḥ. a-vyavadhānam a-dūra-
SV_08513 ātmā na tasya (168bc) bhedah. sthāna-a-
SV_08317 janakatva-abhyupagamāt. tato janakasya
SV_07112 iti. tad ayuktam. tasya tad-abhāve 'pi
PV_03088 virodhac ced asāv api || siddhaḥ kena a-saha-
SV_07809 tato 'nya-sthāna-janmani | svasmād a-calataḥ
SV_17429 kila bandhakī svayaṁ svāminā vipratipatti-
VN_06409 -upekṣaṇaṁ nāma parājaya-adhikaraṇam iti. a-
VN_06413 doṣair uttara-vādy abhiyujīta, so '
PV_03488 ca na sthānaṁ tad-ūrdhva-viṣaya-a-sthiteḥ ||
SV_07111 | na sthitiḥ (145bc) atha api syāt -
V3_08802 upakāreṇa vyākhyāte. pāta-pratibandhāt
SV_07126 tat-karaṇād gatimato dravyasya kaścit
SV_07122 kiñcit karoti ity akiñcitkaraś ca kaḥ kasya

skhalita-prajño devānām-priyaḥ, yas tad-viṣayaṁ
skhalitaṁ katham vṛttam iti sa-vismaya-anukampam
skhalitā vṛttir mukhya-āropitayoḥ sadā | siṁhe
stas tad-a-dr̥ṣṭam karoti kim || tasmāt saṁvid
staḥ. tan na atra viruddhāvyaabhicārī. tad ayam
sto na sa janma adhigacchati || gaty-āgatī na
staḥ. sa prabhāvo gati-siddhi-viśeṣābhyām api
stambhana-darśanāt. śabarāṇām ca keṣāñcid adya
stimitena antar-ātmanā | sthito 'pi cakṣuṣā rūpam
stimitena antar-ātmanā | sthito 'pi cakṣuṣā rūpam
stutis tad-upadeśataḥ || pramāna-tattva-siddhy-
steya-maithuna-hīna-karma-ādi-bahulānām vratānām
stry-ādi-bhedo 'kṣṇā na grhyeta kadācana || na hi
strī-garbha iva puruṣeṣu. yathā āha - yo hy
strī dārā ekam api sikatā-dravyaṁ sikatā iti
strī-niyato madaḥ | te na ekasyām na tīvraḥ syād
strī-śūdra-sādhāraṇam api vivekaṁ na avagāhate.
strī-śūdrānām ubhaya-pratīter abhāvāt. yaḥ khalu
stha-ātmanām a-pravṛtteḥ. tena ca sva-upagama-
stha-ātmā svayaṁ aindriyakatvād anityaḥ śabdo
stho 'vatiṣṭhate | mithyā-adhyāropa-hāna-arthaṁ
stham dhūmam upalabdhavatas tasya agninā vyāpti-
sthāpur ayaṁ mārḡa iti vakti iti kaścana | anyaḥ
sthāpur ayaṁ mārḡa iti vakti iti kaścana | anyaḥ
sthānoḥ kāraṇatvaṁ na kalpyate || svabhāva-
sthānu samāropya upadiśataḥ svatantrasya vā
sthātur a-vyatirekataḥ || vyatireke 'pi tad-
sthāna-a-sthāna-kalpanā | (169ab) na hy anya-
sthāna-a-sthānavor eka-ātma-āśrayatve ko 'nyo
sthāna-kalpanā | (169ab) na hy anya-apoho nāma
sthāna-gatir janma tena tac-chin na jāyate |
sthāna-janmani | svasmād a-calataḥ sthānād vṛttir
sthāna-parigrahaḥ | ātma-snehavato duḥkha-sukha-
sthāna-vāraṇaṁ sva-vṛttau svayaṁ-śruter āha sūtra
sthāna-vāraṇam | vṛttau svayaṁ śruteḥ prāha kṛtā
sthāna-vināśinaḥ kriyā kutaḥ, yad-apekṣam
sthāna-saṅkrāntau nyāyaḥ śāstra-parigrahaḥ ||
sthāna-saṅkrāntau nyāyayāḥ śāstra-parigrahaḥ ||12||
sthānas tasya eva tad-avasthā-indriya-āder eva
sthānaḥ sāmānyena upasaṁharati sarvaṁ pṛthag iti.
sthānam, a-samarthite tasmin kāryatva-asiddher
sthānam agni-tāmra-dravatva-vat || an-āśrayāt sad
sthānam ārabdha-artha-a-prasādhānāt, vastutaḥ
sthānam iti tat-sthita-a-sthita-ātmanor ekasya
sthānam uttara-vādino 'pi doṣa-udbhāvana-mātrād
sthānam eva etad āśaṅkāyāḥ. tasmāt siddham etad
sthānam, kāraṇac ca vināśa ity-ādikam, anyad api
sthānam tataś ced vastu-dharmatā || nāsasya saty
sthānam tad-ūrdhva-viṣaya-a-sthiteḥ || sthāne
sthānam tad eva nivartyam. an-āśaṅkamāno vā kiṁ
sthānam tadā eva tatra tena eva ātmanā a-sthānam
sthānam dr̥śya-ātmatā indriyasya sva-āśrayeṇa
sthānavor eka-ātma-āśrayatve ko 'nyo dharmo
sthānāt. a-sthāyinaś ca a-janakatvād eka-sthitāv
sthānāt. patana-dharmānām hi bhāvānām pāta-
sthānād iti cet tat kuto matam | dr̥śyasya darśana
sthānād vṛttir ity atiyuktimat ||153|| yatra asau
sthāne dr̥ṣṭvā upālabdhā. sā taṁ pratyuvāca.
sthāne nigrahasthāna-anuyogo nir-anuyojya-
sthāne nir-doṣe nigrahasthānasya abhiyoktā
sthāne svayaṁ na naśyet sā paścād apy a-viśeṣataḥ
sthāpaka āśrayaḥ sāmānyasya tataḥ sthiti-hetutvād
sthāpaka iti cet, kaḥ pratibandhaḥ. sa hi tasya
sthāpako 'py astu. sāmānyasya a-kriyasya kiṁ-
sthāpako nāma. tena ayaṁ kenacid a-pratibaddha

PV_02072 || svayaṃ vinaśvara-ātmā cet tasya kaḥ
PV_02072 paraḥ | svayaṃ na naśvara-ātmā cet tasya kaḥ
SV_07114 hi bhāvānām pāta-pratibandhād a-janako 'pi
SV_07127 a-kriyasya kiṃ-lakṣaṇām sthitim kurvāṇaḥ
V3_08801 eṣām, paramparā-kalpanāyās ca vaiyarthiyāt.
VN_00622 bhaveyuś cakṣur-ādi-vat. tat-sāmarthyā-
VN_00604 -eka-arthakriyā-kāriṣu vā artheṣu tad-bhāva
VN_00701 yadi, kiṃ syāt. tad-arthakriyā-śakti-
VN_00625 prthag vā eka-prayojanās teṣām tad-bhāva-
VN_02401 jetā bhavati. tasmāj jigīṣatā sva-pakṣas ca
PV_02198 'n-aghāḥ | mandatvāt karuṇāyās ca na yatnaḥ
V3_08904 tathā ca ayam atra akiñcitkaraḥ katham asya
V3_08803 pāta-pratibandho na artha-antarām eva, yaḥ
SV_07115 hi pāta-pratibandho na artha-antarām eva yaḥ
SV_08317 -abhyupagamāt. tato janakasya sthānāt. a-
VN_04708 -ādikam ca a-prayojanam eva a-tat-samaya-
V3_02803 na ca evaṃ-vidhā dharmāḥ kvacid a-samaya-
SV_10004 svabhāva eva hi nāśaḥ sa eva hy eka-kṣaṇa-
V2_08207 kiṃ tu bhāva eva vināśaḥ, sa eva kṣaṇa-
HB_02108 kevalo 'pi kuryād iti, prāyas tu saṅghāta-
SV_10320 -utpattir na asti ity ucyate. na ca tathā
V2_09204 -vat ||65|| na hi bahulaṃ pāka-darśane 'pi
SV_01015 -vat ||13|| na hi bahulaṃ pakva-darśane 'pi
SV_17324 rūpatayā phalānām tulya-rasa-sādhana-vad eka-
SV_01014 'vyabhicāritā | sambhāvya-vyabhicāratvāt
V2_09203 'vyabhicāritā | sambhāvya-avyabhicāratvāt
SV_07722 eva tatra tena eva ātmanā a-sthānam iti tat-
PV_02127 | tad-dhetvoḥ sthita-śaktitvāl laṅghanasya
SV_07803 tathā ca gām apy aśva iti pratiyāt. aśva-
SV_07722 tena eva ātmanā a-sthānam iti tat-sthita-a-
SV_07801 ayuktam etat. sarvatra sarvadā sarva-ākāra-
HB_02203 tathā ca pūrvako bhāvo 'pracyuti-dharme
SV_13128 3ab) katham eka-deśa-vartinam tac-chūnya-deśa-
SV_16113 racanā-kṛtaḥ | icchā-a-viruddha-siddhīnām
SV_16115 sā ca puruṣa-vitarka-vicāra-kṛtā iti na
SV_16117 -kramatvāt, krama-viśeṣa-anukrama-vat. na hi
VN_02506 -kāra-mataṃ dūṣayitvā vārttika-kāro 'yaṃ
V3_06610 nanv evam api virodhinoḥ paraspara-parihāra-
V3_00605 bhavato 'bhāvād virodhaḥ, paraspara-parihāra-
NB_03075 śīta-uṣṇa-sparśa-vat. paraspara-parihāra-
V3_06506 dhruva-bhāva-vināśa-vat | anyonya-parihāra-
V2_06007 gatiḥ. sa ca anupalabdheḥ. anyonya-vyatireka-
VN_01507 sambhavati, tayor vastuni paraspara-parihāra-
V3_00608 -abhāvasya tad-bhāvasya ca anyonya-parihāra-
V3_10204 vṛtti-vyatirekau paraspara-parihāra-
V3_13601 a-samāpta-vākya eva iti na dūṣaṇa-avasaraḥ,
PV_02127 eva laṅghanam bala-yatnayoḥ | tad-dhetvoḥ
SV_11604 -pūrveṇa yojyeta. utpanna-utpannās ca bhāvāḥ
SV_15123 janayet, yuktam yat tena eva grhyeta. tac ca
SV_15102 sarvadā syāt. na ca asti tasmān na śabdāḥ
PV_03212 || paricchedo 'ntar anyo 'yaṃ bhāgo bahir iva
SV_06014 eka-pratyavamarśa-ākhye jñāna ekatra hi
PV_03124 sarvataś cintām stimitena antar-ātmanā |
V1_01402 sarvataś cintām stimitena antar-ātmanā |
NB_03044 sādhanam āha. etena yady api kvacic chāstre
PV_03149 -a-grahād akṣaiḥ sambandha-a-darśanam
SV_05915 -vidhāya niśidhya anyat pradarśya ekam puraḥ
SV_13026 a-sarva-vidā. tena yad indriya-viśaya-madhya-
V3_05109 a-sarva-vidā. tena yad indriya-viśaya-madhya-
V3_07007 anupalambho dharmā ity ayam atra abhiprāyaḥ.
SV_09024 tad-ubhaya-rūpaḥ syād iti mithyā-vāda eṣaḥ.
SV_02424 ||42|| sarva eva hi bhāvāḥ svarūpa-
PV_02272 | tri-hetor na udbhavaḥ karma-dehayoḥ
VN_01616 a-sthitiś ca a-tattvam. paraspara-svabhāva-a-
SV_08123 prān na āsīt tatra eva ca asya svabhāve

sthāpakah paraḥ | svayaṃ na naśvara-ātmā cet
sthāpakah paraḥ || buddhi-vyāpāra-bhedena
sthāpako bhavet. atra api yadi kaścit
sthāpakah syāt. sthitiḥ hi tasya svarūpa-a-
sthāpakatvād ādhāraḥ, na janakatvād iti cet,
sthāpanāya tatra eka-śabda-niyogo 'pi syād iti
sthāpanāya nānā-eka-ātma-abhāve 'pi nānā-eka-
sthāpanāya niyuktasya samudāya-śabdasya eka-vacana
sthāpanāya hy eka-śabdo niyujyate yadi, kiṃ syāt.
sthāpanīyaḥ para-pakṣas ca nirākartavyaḥ. nir-
sthāpane mahān || tiṣṭhanty eva para-adhīnā yeṣāṃ
sthāpayitā. tad ayam na kenacit pratibaddha iti
sthāpayitrā kriyate. artha-antaratve tatra eva
sthāpayitrā kriyeta. artha-antaratve tatra eva
sthāyinaś ca a-janakatvād eka-sthitāv api kārya-
sthāyinaḥ. saty api guṇa-atīśaye na karaṇīya eva
sthāyinaṃ praty anvayinaḥ, avyabhicāri vā hetur
sthāyī jāta iti. tam asya mandāḥ svabhāvam
sthāyī jāta iti. tam asya mandāḥ svabhāvam
sthāyī bhāva-santānaḥ sahakāri-pratyaya-upajanita
sthāyī bhāvas tad-upādānaḥ. pāramparyeṇa tu
sthāly-antar-gata-mātreṇa pākaḥ sidhyati,
sthāly-antar-gamana-mātreṇa pākaḥ sidhyati,
sthāly-antar-gamād dṛṣṭa-vad a-dṛṣṭa-taṇḍula-pāka
sthāli-taṇḍula-pāka-vat ||13|| na hi bahulaṃ
sthāli-taṇḍula-pāka-vat ||65|| na hi bahulaṃ pāka
sthita-a-sthita-ātmanor ekasya virodhād ayuktam
sthita-ātmatā || tasya ādau deha-vaigunyat pascād
sthita-ātmanā dravyatvena sambandhāt, tat-
sthita-ātmanor ekasya virodhād ayuktam etat.
sthita-ātmā iti cet. tat-svabhāva-darśana-āśrayaḥ
sthita iti na tasya anyathā-bhāvaḥ. etena kaṭhina
sthita upalabheta. a-prāpta-grahaṇa-pakṣe 'doṣa
sthita-krama-virodhataḥ ||306|| kārya-kāraṇa-
sthita-kramā varṇaḥ, icchā-a-viruddha-siddhi-
sthita-kramānām deśa-kālayor himavad-vindhya-
sthita-pakṣam āha. tam eva brūmaḥ. prati-
sthita-lakṣaṇatayā eva virodhaḥ, a-niyamena niyama
sthita-lakṣaṇatayā vā. na ca ayam utpatti-
sthita-lakṣaṇatayā vā bhāva-abhāva-vat. sa ca
sthita-lakṣaṇatayā vā virodhaḥ, nitya-anityatva-
sthita-lakṣaṇatā vā virodho nitya-anityatva-vat.
sthita-lakṣaṇatvena eka-tyāgasya अपरा-उपादाना-
sthita-lakṣaṇatvena virodhāt. ayam eva ca
sthita-lakṣaṇau na tṛtīyaṃ rāṣim vyatirecayataḥ.
sthita-vacane tu tasmin doṣam udbhāvayan dūṣaka
sthita-śaktitvāl laṅghanasya sthita-ātmatā ||
sthita-sambandha-abhāvād a-sambandhino 'vācyāḥ
sthita-svabhāvatvān na sambhavati iti. sarveṇa
sthita-svabhāvā iti. api ca, na jñāna-hetutā eva
sthitaḥ | jñānasya a-bhedino bheda-pratibhāso hy
sthitaḥ | prapattā tad-a-tad-dhetūn arthān
sthito 'pi cakṣuṣā rūpam iṅgate sā akṣa-jā matih |
sthito 'pi cakṣuṣā rūpam iṅgate sā akṣa-jā matih |
sthitaḥ sādhanam āha: tac-chāstra-kāreṇa tasmin
sthitam | paṭas tantuṣv iha ity-ādi-śabdās ca ime
sthitam | vṛkṣo 'yam iti saṅketaḥ kriyate tat
sthitam āvaraṇam tat tau vijñāna-utpatti-vaigunya-
sthitam āvaraṇam, tau vijñāna-utpādāna-vaigunya-
sthitam etat – svabhāva-anupalabdhīḥ svabhāva-
sthitam etat, na bhāvānām kaścit svabhāva-anvayo
sthitayaḥ. te na ātmānām pareṇa miśrayanti, tasya
sthitayor api || eka-abhāvād vinā bījaṃ na
sthitayor iva duḥkha-sukhayor iti vyāptir asad-
sthitasya pascād bhavati iti dur-anvayam etat.

SP_00005	ca bhāvau tad-anyaś ca sarve te sva-ātmani	sthitāḥ | ity a-miśrāḥ svayaṃ bhāvās tān
PV_03268	ālambas tu tad-ābhatā || kaścīd bahiḥ-	sthitān eva sukha-ādin a-pracetanān | grāhyān āha
SV_13515	-avasthā-svabhāvānām a-kṛtakānām kathañcit	sthitānām pūrva-avasthā-tyāgam antareṇa anyathā-
SV_07827	-saṃyoga upakāraka iti tatas tad-darśī yathā-	sthitām paśyēt. na hi tasyāṃ dṛśyamānāyām a-
PV_02274	karma-dehayoh || a-śakyatvāc ca tṛṣṇāyām	sthitāyām punar udbhavāt | dvaya-kṣaya-arthaṃ
SV_08008	iti. tasya karma-nimittatve proktam. kiṃ ca,	sthity -abhāvāc ca karmaṇaḥ | (158b) na hy anityaṃ
SV_06316	-codanatvāt, tathā eka-parihārasya kvacit	sthity -abhāve. sa ca ayaṃ bhedo 'rūpaḥ.
PV_02053	prasaṅgo 'pi tayor na tulyaṃ citta-kāraṇe |	sthity -āvedhakam anyac ca yataḥ kāraṇam iṣyate ||
HB_01310	kṣaṇikatvāt sāmāgrī-kāryasya svabhāva-	sthity -āśraya ity ucyante. tathā hi tat tebhyaḥ
SV_02321	sa eva anumiyate. sa eva ca sāmāgrī svabhāva-	sthity -āśrayaḥ kāryasya. ata eva sahakāriṇām apy
V2_08801	sā eva anumiyate. sā eva ca sāmāgrī svabhāva-	sthity -āśrayaḥ kāryasya. ata eva sahakāriṇām apy
PV_02040	'syās teṣāṃ bhaṅgās ca dṛśyate || tasmāt	sthity -āśrayo buddher buddhim eva samāśritaḥ |
SV_07204	pratibandhe vā kaḥ pratibandha iti vācyam.	sthiti -kāraṇaṃ cet tatra api tulyaḥ prasaṅgo
V1_02704	a-vibhāgaḥ. punas tad-dravya-santāna-	sthiti -kāraṇa-vicchedāt tan-nivṛttis tad-upādāna-
PV_02063	-vat || an-āśrayāt sad-asator na āśrayaḥ	sthiti -kāraṇam | sataś ced āśrayo na asyāḥ
PV_02114	sthitih | kevalasya iti cec citta-santānaṃ	sthiti -kāraṇam || tad-dhetu-vṛtti-lābhāya na
SV_10319	'pi kārya-sthitiḥ dṛṣṭā. na brūmaḥ kāraṇa-	sthiti -kāla-bhāvi kāryam iti. hetu-rahitā tu
SV_13201	'doṣa iti cet. na. tatra api yogya-deśa-	sthiti -tāratamya-apekṣaṇād ayas-kānta-ādi-vat.
HB_02114	-dharmaṇo bhāvasya na kiñcin nāśa-kāraṇaiḥ.	sthiti -dharmaṇo 'pi kenacit svabhāva-anyathā-
HB_02113	-abhisamskāram apekṣata iti. svabhāvato '-	sthiti -dharmaṇo bhāvasya na kiñcin nāśa-kāraṇaiḥ.
SV_02106	nimittaṃ vakṣyāmaḥ. tāṃ punar asya kṣaṇa-	sthiti -dharmaṭaṃ svabhāvaṃ sva-hetor eva tathā-
V2_09007	yā paścān niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa-	sthiti -dharmā anityatā ity ukta-prāyam. vacana-
SV_02105	yā paścān niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa-	sthiti -dharmā anityatā. vacana-bhede 'pi dharmi-
SV_01803	kṛtakas tathābhūto jāto yo naśvaraḥ kṣaṇa-	sthiti -dharmā, anyatas tasya tad-bhāva-ṇiṣedhāt.
HB_02207	eva drava-svabhāva utpanna iti. sa svayaṃ	sthiti -dharmā eva, vināśa-hetv-a-sambhava
HB_01001	-abhāve nairātmya-prasaṅgāt. tadvad a-	sthiti -dharmā cet svabhāvato bhāvo niṣpanno na
SV_14506	asti yo bhāvasya bhavati. bhāva eva tu kṣaṇa-	sthiti -dharmā vināśaḥ. tam asya svabhāvaṃ uttara-
SV_14907	nāma svabhāva eṣa bhāvānām ya ime kṣaṇa-	sthiti -dharmāṇaḥ. sa tu utpattimatām eva
SV_08315	api tasya apāyo 'sti. ye viśeṣās teṣāṃ saha-	sthiti -niyama-abhāvāt syād apāyaḥ. na ca te
SV_08504	eva viśvasya sva-ātma-vad vibhāga-utpatti-	sthiti -nirodha-ādayo na syuḥ, tathā upalakṣaṇād a-
SV_17418	eva hi sāmānya-ādīni pratyakṣāni, janma-	sthiti -niṣṛtīś ca viśamāḥ padārthānām, an-ādheya-
SV_08523	tasya ca svabhāva-anuṣaṅgiṇyaḥ svabhāva-	sthiti -pracyuti-kalpanā na kalpante. upaplavaś ca
SV_02110	niścayāt. paścād asya anupalabdhyā a-	sthiti -pratipatter niścaya-kāla iti tadā anityatā
V2_09011	darśinām niścayāt paścād asya anupalabdhyā a-	sthiti -pratipatter niścaya-kāla iti tadā anityatā
SV_02621	a-lakṣita-nānātvasya tad-bhāva-samāropāt	sthiti -bhrāntiḥ. yāvanto 'sya parabhāvās tāvanta
SV_00515	ca anupalabdheḥ. anyonya-upalabdhi-parihāra-	sthiti -lakṣaṇatā vā virodho nitya-anityatva-vat.
SV_14609	anvayo 'pi na syāt, tasya eka-svabhāva-	sthiti -lakṣaṇatvāt. tat-sthitiś ca tad-anya-
SV_07226	-bhūtāyām ca asyām sā eva tato bhavati iti	sthiti -vat prasaṅgaḥ. tasmād vyañjako na taṃ
SV_08622	'pi bhedakah | an-anya-bhāk (170bc) utpatti-	sthiti -vināśa-ādi-bhedaś ca ity api-śabdāt. yo
PV_02070	| sa vinaśyēt vinā apy anyair a-śaktāḥ	sthiti -hetavaḥ || sthitimān sa-āśrayaḥ sarvaḥ
SV_07208	iti. kevalaṃ janayed iti. na asty anyāḥ	sthiti -hetuḥ. a-bhede vā sthiteḥ sāmānyāt
SV_07111	syāt – sthāpaka āśrayaḥ sāmānyasya tataḥ	sthiti -hetutvād ādhāro na janānād iti. tad
PV_02065	yadī || tulyaḥ prasaṅgas tatra api kiṃ punaḥ	sthiti -hetunā | ā nāśaka-āgamāt sthānaṃ tataś ced
PV_02066	|| nāśasya saty a-bādho 'sāv iti kiṃ	sthiti -hetunā | yathā jala-āder ādhāra iti cet
PV_02070	|| parato bhāva-nāśaś cet tasya kiṃ	sthiti -hetunā | sa vinaśyēt vinā apy anyair a-
SV_07110	a-janyatvāt tad-abhāve 'py avasthiteḥ | na	sthitih (145bc) atha api syāt – sthāpaka
PV_02048	a-cetanatvān na anyasmād dhetv-a-bhedāt saha-	sthitih | akṣa-vad rūpa-rasa-vad artha-dvāreṇa
PV_02001	|| || pramāṇam avisaṃvādi jñānam arthakriyā-	sthitih | avisaṃvādanam śābde 'py abhiprāya-
PV_04053	| kena iyaṃ sarva-cintāsu sāstraṃ grāhyam iti	sthitih | kṛtā idānīm a-siddhāntair grāhyo
V3_02112	| kena iyaṃ sarva-cintāsu sāstraṃ grāhyam iti	sthitih | kṛtā idānīm a-siddhāntair grāhyo
PV_02114	|| an-āśrayān nivṛtte syāc charire cetasaḥ	sthitih | kevalasya iti cec citta-santānaṃ sthiti
PV_03356	|| yathā anudarśanaṃ ca iyaṃ meya-māna-phala-	sthitih | kriyate '-vidyamānā api grāhya-grāhaka-
V1_03811	6|| yathā-anudarśanaṃ ca iyaṃ meya-māna-phala-	sthitih | kriyate '-vidyamānā api grāhya-grāhaka-
PV_03494	| sarva-antyo 'pi hi varṇa-ātmā nimeṣa-tulita-	sthitih | sa ca kramād aneka-aṅu-sambandhena
PV_04055	| darśayet sādhanam syād ity eṣā loka-uttarā	sthitih || a-sambaddhasya dharmasya kim asiddhau
PV_04092	abhyupāyaḥ kārya-aṅgaṃ svabhāva-aṅgaṃ jagat-	sthitih || ātmā aparo vā abhimato bhūta-niścaya-
PV_02128	| śanair yatnena vaiguṇye niraste sva-bale	sthitih || kṛpā sva-bija-prabhavā sva-bija-
PV_03364	| iyaṃ sarvatra saṃyojyā māna-meya-phala-	sthitih || tatra apy anubhava-ātmavāt te yogyāḥ
PV_02126	| kṛpā-ādi-buddhayaś tāsāṃ saty abhyāse kutaḥ	sthitih || na ca evaṃ laṅghanād eva laṅghanam
PV_04063	| bruvāṇo yuktam apy anyad iti rāja-kula-	sthitih || sarvān arthān samī-kṛtya vaktuṃ śakyam
PV_03392	| bhāya-artha-āśrayiṇī yā api kāraka-jñāpaka-	sthitih || sā api tad-rūpa-nirbhāsas tathā-niyata
PV_04205	| tac ca na a-pratibaddheṣu tata eva anvaya-	sthitih || sva-ātmavate hetu-bhāve vā siddhe hi
V3_02202	| darśayet sādhanam syād ity eṣā loka-uttarā	sthitih ||15|| a-sambaddhasya dharmasya kim
V3_02212	| bruvāṇo yuktam apy anyad iti rāja-kula-	sthitih ||20|| sarvān arthān samī-kṛtya vaktuṃ
V3_02909	abhyupāyaḥ kārya-aṅgaṃ svabhāva-aṅgaṃ jagat-	sthitih ||27|| āpta-vacanaṃ kārya-lakṣaṇam līgam,

V1_04211	| iyaṃ sarvatra saṃyojyā māna-meya-phala-	sthitiḥ ||55|| tatra apy anubhava-ātmatvāt te
V1_03804	yathā-lakṣaṇam eva iyaṃ meya-māna-phala-	sthitiḥ . a-vibhāgo 'pi buddhy-ātmā viparyāsita-
SV_08601	eka-ākāram iti na tad-ṣiṣyasya abhāvāt	sthitir a-sthitir vā. yat punar etad uktaṃ taj-
V3_09205	śabdāḥ pravartante. na tad-vaśād vastu-	sthitiḥ , atiprasaṅgāt. tasmāc choṣam ayaṃ taruṣu
PV_04276	ity anavasthitiḥ || adṛśye niścaya-ayogāt	sthitir anyatra vāryate | yathā a-liṅgo 'nya-
V3_06403	na tau pramāṇam. adṛśye niścaya-ayogāt	sthitir anyatra vāryate | yathā a-liṅgo 'nya-
SV_07210	eva tat tasya. tac ca nityam asti iti. na	sthitir asya kenacit kriyate. tasmān na
SV_07206	ca. tata upakāra-an-avadhāraṇād asya iyaṃ	sthitir ity a-pratītiḥ. jananaṃ cet kim āśrayeṇa
VN_01211	-bhāvayor a-nivṛtti-prādur-bhāvau, sthitāv a-	sthitir ity-ādikaṃ nānātva-lakṣaṇam ca katham
V3_00306	āgamaḥ, tataḥ sādhanā-dharmaḥ, tasmād vastu-	sthitir iti ca su-vyavasthitiṇi vastūni. puruṣa-
V1_03801	asati bāhye 'rthe pramāṇa-prameya-phala-	sthitiḥ . uktaṃ atra – yathā-darśanam iyaṃ
SV_13621	kāryāḥ. na ca etad upalabdhy-āśrayā kāryatā-	sthitiḥ . kiṃ tarhi yat saty eva bhavati iti sattā
V3_08610	vai tata ātma-viśeṣa-utpatter ambhasas tathā-	sthitiḥ , kiṃ tarhi saṃyogāt. kiṃ punaḥ sa tayoh
VN_01616	tat-svabhāva-sthitāv anupalabdhiḥ. tad-a-	sthitiś ca a-tattvam. paraspara-svabhāva-a-
SV_14610	tasya eka-svabhāva-sthiti-lakṣaṇatvāt. tat-	sthitiś ca tad-anya-vyatireke sati syāt. sa ca na
SP_00022	saṃyoginā na tau | karma-ādi-yogitā-āpatteḥ	sthitiś ca prativartitā || saṃyoga-ādy-āśraye
V3_01503	na paro dūṣaṇam iti vyaktam iyaṃ rāja-kula-	sthitiḥ . tasmād yāvatiṃ artha-gatiṃ sādhanam
SV_14913	pratiniyamavān. yādṛśī tu sva-hetoh śakti-	sthitiś tādrśam phalaṃ bhavati iti hetu-svabhāva-
PV_04183	|| anumāna-anumeya-artha-vyavahāra-	sthitiś tv iyaṃ | bhedaṃ pratyaya-saṃsiddham
SV_08818	yam ātmānam āśritya sāmānyam viśeṣa iti	sthitiś tena ātmanā bhedas tadā bheda eva. yasmāt
SV_10318	syāt. nanu kadācit kāraṇa-nāśe 'pi kārya-	sthitir dṛṣṭā. na brūmaḥ kāraṇa-sthiti-kāla-bhāvi
SV_08601	iti na tad-ṣiṣyasya abhāvāt sthitir a-	sthitir vā. yat punar etad uktaṃ taj-janako hi sa
SV_15404	vijātiyayor vyāvṛtti-siddhiḥ sā eva anvaya-	sthitir vipakṣa-vyavaccheda-lakṣaṇatvāt sādhyasya.
SV_07201	-vivecane ||145|| astu nāma āśraya-hetukā	sthitiḥ sāmānyasya. sā sāmānyād anyā vā syād an-
SV_07128	-lakṣaṇam sthitim kurvāṇaḥ sthāpakaḥ syāt.	sthitir hi tasya svarūpa-a-pracyutir eva. sā ca
SV_04316	-jijñāsāsu tathābhāva-khyāpanāya tathā-kṛta-	sthititvāt , na vastu-bhedāt, tasya ekasya
PV_03145	|| viśeṣaṇam viśeṣyam ca sambandham laukikim	sthitim | gṛhītvā saṅkalayya etat tathā pratyeti
V1_00911	ca viśeṣaṇam viśeṣyam ca sambandham laukikim	sthitim | gṛhītvā saṅkalayya etat tathā pratyeti
SV_17408	| aindriyān viśamaṃ hetuṃ bhāvānām viśamam	sthitim ||332|| nivṛttim ca pramāṇābhyām anyad vā
SV_07127	'py astu. sāmānyasya a-kriyasya kiṃ-lakṣaṇam	sthitim kurvāṇaḥ sthāpakaḥ syāt. sthitir hi tasya
V3_08910	toya-āśritā hi balākāyā vṛtīḥ. tataḥ śarīra-	sthitim pratilabhamānā tat-kāryatayā
PV_02071	vinā apy anyair a-śaktāḥ sthiti-hetavaḥ ||	sthitimān sa-āśrayaḥ sarvaḥ sarva-utpattā ca sa-
V3_12807	na hy asti sambhavo yathā-avasthita-vastu-	sthitiṣv ātma-kārya-anupalambheṣu. tatra
NB_03116	na hy asya sambhavo yathā-avasthita-vastu-	sthitiṣv ātma-kārya-anupalambheṣu. tatra
PV_04173	iṣṭa-a-sambandho 'n-upakāra-saha-a-	sthitī | evaṃ sarva-aṅga-doṣāṇam pratijñā-doṣatā
PV_04177	anuvartane || syān nirākaraṇam śabde	sthite na eva ity ato 'bravīt | viruddha-ṣiṣyā
PV_02134	ca duḥkhasya eva viśeṣaṇaiḥ || yatas tathā	sthite hetau nivṛttir na iti paśyati | phalasya
PV_04257	|| dhūma-indhana-vikāra-aṅgatā-pade dahana-	sthiteḥ | an-agniś ced a-dhūmo 'sau sa-dhūmaś cet
PV_02122	| sādhanānām a-sāmarthyān nityam ca an-āśraya-	sthiteḥ || viśeṣasya a-svabhāvavād vṛddhāv apy
PV_03487	svayam ca na sthānam tad-ūrdhva-ṣiṣyā-a-	sthiteḥ || sthāne svayam na naśyet sā paścād apy
SV_04912	tadā na jātir na tadvān ekasya api svabhāva-	sthitir a-grahaṇād iti para-vāda eva āśritaḥ syāt.
V1_00406	tad ayuktam, yasmāt pramāṇa-itara-sāmānya-	sthitir anya-dhiyo gateḥ | pramāṇa-antara-sad-
SV_11722	-sattā-viparyaya-āśrayatvāt. anyathā tat-	sthitir abhāva-prasaṅgāt. atīndriyatvād a-
V1_01312	ātma-bhedāḥ, nairātmya-prasaṅgāt, ātma-	sthitir abhāvāt. tasmād ayaṃ a-śabda-saṃyojanam
V3_08801	sthāpakatvād ādhāraḥ, na janakatvād iti cet,	sthitir artha-antara-an-artha-antaratve upakāreṇa
SV_15206	evaṃ pratyeti, āhosvic chabda-svabhāva-	sthitir iti sandehaḥ. loka-icchayā api
V3_01707	vihiteṣv apy artheṣu sāmarthyād viśeṣa-	sthiteś ca deha eva pratyayaḥ, na ghaṭe. yathā ko
PV_03349	so 'rtho yataḥ sā prathate tathā | artha-	sthites tad-ātmatvāt sva-vid apy artha-vin matā ||
V1_03003	ca vikārat, tan-nibandhanatvāc ca āśraya-	sthiteḥ , sarpa-ādi-bhrānti-van mano-bhrānter akṣa
SV_07209	iti. na asty anyāḥ sthiti-hetuḥ. a-bhede vā	sthiteḥ sāmānyāt svarūpam eva tat tasya. tac ca
V1_03705	yathā-ākāram asyāḥ prathanāt. artha-	sthiteḥ svasaṃvedana-rūpatvāt sva-vid api iyaṃ
SV_14326	tan-nivṛttau kā anyā gatiḥ svabhāva-	sthiteḥ . hantā hi caitrasya na nāśa-kalpaḥ. kiṃ
SV_13312	'rthe para-upadeśo gariyān. tad ayaṃ	sthiteṣv anyeṣu vyāhartṛṣu kevalam eva śabdam
SV_13310	-viśeṣa eva ayaṃ varṇa-ādy-ākhyāḥ. api ca,	sthiteṣv anyeṣu śabdeṣu śrūyate vācakaḥ katham | (
SV_13207	iti sarve yugapad upalabhyeran sarva-deśa-	sthitaiś ca. yogya-indriyatvād ṣiṣyā-sannidhānād
VN_01211	-prādur-bhāvayor a-nivṛtti-prādur-bhāvau,	sthitāv a-sthitir ity-ādikaṃ nānātva-lakṣaṇam ca
VN_01615	sa na asty eva. na hi tasya tat-svabhāva-	sthitāv anupalabdhiḥ. tad-a-sthitiś ca a-tattvam.
PV_04042	|| ekasya dharmiṇaḥ śāstre nānā-dharma-	sthitāv api | sādhyāḥ syād ātmanā eva iṣṭa ity
PV_03488	| doṣo 'yam sakṛd utpanna-a-krama-varṇa-	sthitāv api || sakṛd yatna-udbhavad vyarthāḥ syād
SV_08618	rūpe na tena te janakās tasya an-apāyād eka-	sthitāv api kārya-utpatti-prasaṅgād ity uktaṃ
SV_08318	sthānāt. a-sthāyinaś ca a-janakatvād eka-	sthitāv api kārya-utpattiḥ syāt. na ca bhavati.
SV_08314	bheda-hāneḥ. sa ca tatra apy asti iti na eka-	sthitāv api tasya apāyo 'sti. ye viśeṣās teṣāṃ
SV_08323	eva vaikalayāt. na ca a-bhinasya rūpasya eka-	sthitāv api vaikalayam asti. a-vikale 'pi tasminn
PV_03486	varṇa-bhāgaḥ parasparam | āntyaṃ pūrva-	sthitāv ūrdhvaṃ vardhamāno dhvanir bhavet || a-
SV_15029	-balād anyathā-āvṛtteḥ kārya-janana-svabhāva-	sthitau ca eṣāṃ samaya-āder apekṣāṇiyasya abhāvāt.

V3_03706
PV_02010
PV_02280
PV_02121
SV_14004
HB_01615
HB_01509
SV_11509
SV_08201
HB_02109
SV_02811
PV_03420
V3_08606
PV_02270
V1_03406
PV_03321
PV_03211
V1_03410
VN_00904
V1_03504
SV_14014
SV_14023
SV_14019
SV_10903
V3_03102
V3_03107
SV_11504
PV_04107
V3_03105
SV_17614
SV_16707
V3_03108
PV_02201
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PV_02236
PV_02217
PV_02250
PV_02223
SV_11114
SV_11116
PV_02241
PV_02221
PV_02135
PV_02248
PV_02235
PV_02243
SV_11118
PV_02080
PV_02185
PV_02246
PV_02233
PV_02218
PV_02224
V3_10903
SV_00903
V1_02605
V3_08506
VN_00805
V1_02704
V2_08901
SV_01505
V2_09712

pramāṇayor lakṣaṇam ucyate, kiṃ tarhi vastu-
na upakāryatvād anitye 'py a-pramāṇatā ||
vinā na abhilāṣaḥ sukhād api | tāyāt tattva-
sa cet || punar yatnam apekṣeta yadi syād a-
sat-prayoga-ādikaṃ kvacid anveti
prāḡ apy āsīt. āsīt, a-pracyuta-utpanna-
-svabhāva-bheda-anvayiniṣu bhāva-śaktiṣu, na
-ādi-vat. ayam eva nityatve 'pi doṣaṣ tasya
pācakatvaṃ dravyeṇa vyajyata iti cet.
sva-kāryaṃ kurvan dṛṣṭo bīja-ādi-vad iti.
tasya abhāvāt. yatra hy asya samāropo yathā
kathaṃ bhavet || vajra-upala-ādir apy arthaḥ
'mbhasaḥ | kāryaṃ tasya (66abc) yo 'pi
kasyacit tena hy anubhūteḥ smṛta-udbhavaḥ |
-sārūpyaṃ vijñānasya, tat-pratibhāsinaḥ
eva idam vicāryate | sarūpayanti tat kena
tatra ke vyaṃ || tasmān na artheṣu na jñāne
na asti iti na tayoh sārūpyam. na api
araṇi-nirmathana-avasthā-bhedād iva agneḥ
darśane 'lpa-avayava-darśane 'pi tathā
sāmarthya-a-pratilambhāt. pratilambhe vā
sarva-dharmānām etad-avasthatvāt. sarva-
pratyakṣam eva, tataḥ pratyakṣād eva
ca a-dharmam abhyupagamyā tat-prahāṇāya
pramāṇayitavyam. katham idānīm na tūrtha-
-mūdhānām pāpa-an-abhyupagamāt. sā vyavasthā
nirarthatā | saṃskāra-upagame mukhyaṃ gaja-
apy atra tad-yathā | a-dharma-mūlaṃ rāga-ādi
na aparam, an-abhyupagamāt. tasya api
veda-prāmāṇyaṃ kasyacit kartṛ-vādaḥ
śabda-gaḍur evaṃ śalya-bhūto 'sad-darśana-
nidānino '-vicchedāt, madhura-śītala-
sattva-darśanam | na hy a-paśyann aham iti
sarve doṣāḥ prajāyante | niyamena ātmani
janaḥ | tasmān na ekatva-dṛṣṭyā api snehaḥ
na virajyate || na ca asty ātmani nir-doṣe
viṣaye na tu bāhyeṣu yaḥ kramaḥ | na hi
sneham ātmani draḍhayaty alam || ātmīya-
paśyaty ātmānaṃ tatra asya aham iti śāśvataḥ
dveṣa idrṣaḥ || na vairāgyaṃ tadā apy asti
na tu bāhyeṣu yaḥ kramaḥ | na hi sneha-guṇāt
sat-kāya-darśanāt || sā a-vidyā tatra tat-
mama iti paśyataḥ parigraham antareṇa kvacit
paryāyeṇa samudbhave | nir-doṣa-viṣayaḥ
asty ātmani nir-doṣe sneha-apagama-kāraṇam |
rūpa-avabodhataḥ | ātma-ātmīya-graha-kṛtaḥ
ayaṃ janaḥ | tasmān na ekatva-dṛṣṭyā api
prakṛtir na hi tādrṣi | sarvathā ātma-grahaḥ
idānīm sa virajyate | guṇa-darśana-sambhūtaṃ
-darśanam ātmīya-grahaṃ prasūte. tau ca tat-
sattva-neyasya hīna-sthāna-parigrahaḥ | ātma-
-vibhava-icche ca te mate | sarvatra ca ātma-
na a-guṇa-darśanāt | api ca asad-guṇa-āropaḥ
-trṣṇayā || nairāśye tu yathā-lābham ātma-
tatra asya aham iti śāśvataḥ snehaḥ ||
kena nivāryate | kā vā sa-doṣatā dṛṣṭā
vyatirekaḥ. na hi rāga-ādinām eva kāryaṃ
-ādi-vat ||12|| na hi rāga-ādinām eva kāryaṃ
vivecayaty ayo-golakam iva vahneḥ, tad-rūpa-
pipilikā-saṅkṣobha-ādi-hetuḥ ca iti. rūpāt
-deśatve 'pi gandha-rasa-ādayaḥ, vāta-ātapā-
tad-upādāna-kāraṇa-apekṣiṇaḥ ca śīta-
-itarayor iva trapaṣayoh, kvacit prabhāve
ca tūla-upala-pallava-ādiṣu tad-bhāve 'pi
ca tūla-upala-pallava-ādiṣu tad-bhāve 'pi

sthityā. sā ca evam a-śakya-niścayā iti na tat
sthitvā-pravṛtti-saṃsthāna-viśeṣa-arthakriyā-
sthira-a-śeṣa-viśeṣa-jñāna-sādhanam || bodha-
sthira-āśrayaḥ | viśeṣo na eva bardheta svabhāvaḥ
sthira-eka-rūpe. aparāpara-svabhāva-parāvṛttiṣv
sthira-eka-svabhāvānām bhāvānām kadācit kasyacit
sthira-eka-svabhāveṣu bhāveṣu, svabhāva-
sthira-rūpasya parāvṛtṭy-ayogād iti samaṃ sarva-
sthira-svabhāvasya an-atiśayād a-viśeṣa-ādhāyini
sthira-hetu-vādinaḥ pratyaya-antara-apekṣā
sthiraḥ sa-ātmaka iti vā, na tatra bhede niścayo
sthiraḥ so 'nya-anapekṣanāt | sakṛt sarvasya
sthiram ambho dṛṣṭvā a-dṛṣṭo 'py adhistād ādhāra-
sthiram sukhaṃ mama aham ca ity-ādi satya-
sthūla-ākārasya pratyekaṃ parama-aṅuṣv abhāvāt.
sthūla-ābhāsam ca te 'navaḥ || tan na artha-
sthūla-ābhāsaḥ tad-ātmanaḥ | ekatra
sthūla eko viṣayas tathā-avabhāsi, paṇy-ādi-kampe
sthūla-kariṣa-trṇa-kāṣṭha-dahana-śakti-bhedaḥ.
sthūlasya darśanam syāt. rakte ca ekasmin rāgaḥ,
sthairya-ayogāt. tad ayam sat-prayoga ity api
sthairya-pratijñayās ca yathā-abhidhānaṃ yukti-
sthairya-siddhir iti. tad apy uttaratra
snāna-agni-hotra-āder an-upadeśaḥ. sa iyam śakya-
snāna-ādir a-dharma-śodhana iti na abhyupeta-
snāna-ādinām pāpa-śodhana-vādaṃ bādhaḥ, nidāna-a
snānam idam bhavet ||230|| iti saṅgraha-ślokaḥ.
snānam ca a-dharma-śodhanam || śāstraṃ yat
snānāc chuddhi-vādinaḥ śāstrasya sva-vacanena apy
snāne dharma-icchā jāti-vāda-avalepaḥ | santāpa-
snānu-vinibaddho dur-uddharo duḥkham āsayati.
snigdhair iva vyādheḥ ślaiṣmikasya iti. ata eva
snihyaty ātmani kaścana || na ca ātmani vinā
snihyaṃs tadiye na virajyate || na ca asty ātmani
snihyan sa ātmani || upalambha-antar-aṅgeṣu
sneha-apagama-kāraṇam | snehaḥ sa-doṣa iti cet
sneha-guṇāt snehaḥ kiṃ tv artha-guṇa-darśanāt ||
sneha-bījaṃ tat tad-avasthaṃ vyavasthitam | yatne
snehaḥ || snehāt sukheṣu trṣyati trṣṇā doṣāṃs
sneho 'vasthā-antara-eṣanāt | dveṣasya duḥkha-
snehaḥ kiṃ tv artha-guṇa-darśanāt || kāraṇe '-
snehas tasmād dveṣa-ādi-sambhavaḥ ||222|| na hi
snehaḥ. na ca an-anurāgiṇaḥ kvacid dveṣaḥ. ātma-
sneho nir-doṣaḥ sādhanāni ca || etāvad eva ca
snehaḥ sa-doṣa iti cet tataḥ kiṃ tasya varjanam ||
snehaḥ saṃskāra-gocaraḥ || hetur virodhi
snehaḥ snihyan sa ātmani || upalambha-antar-
sneham ātmani draḍhayaty alam || ātmīya-sneha-
sneham badheta doṣa-dṛk || sa ca indriya-ādaḥ na
sneham sa ca dveṣa-ādini iti sat-kāya-darśana-jāḥ
snehavato duḥkha-sukha-tyāga-āpti-vāñchayā ||
snehasya hetutvāt sampravartate || a-sukhe sukha-
snehāt tatra hi dṛṣyate || tasmāt tat-kāraṇa-a-
snehāt pravartate | a-lābhe matta-kāśinyā dṛṣṭā
snehāt sukheṣu trṣyati trṣṇā doṣāṃs tiras-kurute |
snehe duḥkha-samāśrayaḥ || tathā api na virāgo
spanda-vacana-ādayaḥ, vaktu-kāmatā-sāmānya-
spandana-vacana-ādayaḥ, vaktu-kāmatā-sāmānya-
sparśa-adhyavasāyāt. bheda-a-bheda-vyavasthā evam
sparśa-anumānaṃ kārya-liṅga-jam, rūpa-ādinām
sparśa-ādayaḥ ca eka-indriya-grāhyatve 'pi. idam
sparśa-āder apara-utpattiḥ. tasmād āntarāḥ sukha-
sparśa-upayoga-sraṃsinyor iva haritakyoh. tasmān
sparśa-bheda-darśanāt. asya api kvacid viśeṣe
sparśa-bheda-darśanāt. kvacid viśeṣasya api

NB_03074	'nya-bhāve 'bhāvād virodha-gatiḥ. śīta-uṣṇa-	sparśa-vat. paraspara-parihāra-sthita-lakṣaṇatayā
V1_01207	varṇasya api pratyavabhāsanāt. tena rūpa-	sparśa-vijñāna-anvayo mānasam eṣa smārto vikalpaḥ.
V3_06102	viśeṣa-upalambhād anya-abhāva-gateḥ. yato hi	sparśa-viśeṣa-upalambhāt saty asati vā prayatne
V3_06101	tatra api tathā-sañcāriṇo hastasya antara-	sparśa-viśeṣa-upalambhād anya-abhāva-gateḥ. yato
V2_08510	a-kāryam. na, indhana-vikāra-hetor uṣṇa-	sparśa-viśeṣasya agnitvāt. kāryasya ca kāraṇam
V3_06502	vā prayujyate, yathā – na atra śīta-	sparśo 'gner ity udāharaṇāni pūrva-vat. sa punar
SV_00601	bhavati. viruddha-siddhyā, yathā na śīta-	sparśo 'tra agneḥ. etena vyāpaka-viruddha-siddhir
SV_00603	-siddhir uktā veditavyā, yathā na tuṣāra-	sparśo 'tra agneḥ. viruddha-kārya-siddhyā, yathā
V2_06204	bhavati. viruddha-siddhyā, yathā – na śīta-	sparśo 'tra agner iti. etena vyāpaka-viruddha-
V2_06205	-siddhir uktā veditavyā, yathā – na tuṣāra-	sparśo 'tra agner iti. viruddha-kārya-siddhyā,
V2_06305	na, tad-vyabhicārāt, yathā – na śīta-	sparśo 'tra kāṣṭhād iti. kāraṇānām kārya-ārambha-
SV_00613	-abhāve sā vyabhicāriṇī ||5|| yathā na śīta-	sparśo 'tra kāṣṭhād iti. nimittayoḥ punar virodhe
SV_00604	agneḥ. viruddha-kārya-siddhyā, yathā na śīta-	sparśo 'tra dhūmāt. hetv-asiddhyā, yathā na atra
V2_06206	viruddha-kārya-siddhyā, yathā – na śīta-	sparśo 'tra dhūmād iti. hetv-asiddhyā, yathā –
NB_02035	-kārya-upalabdhir yathā – na atra śīta-	sparśo dhūmād iti. viruddha-vyāpta-upalabdhir
NB_02038	-viruddha-upalabdhir yathā, na atra tuṣāra-	sparśo vahner iti. kāraṇa-anupalabdhir yathā –
NB_02034	-viruddha-upalabdhir yathā – na atra śīta-	sparśo vahner iti. viruddha-kārya-upalabdhir
V3_04802	anityaḥ prayatnānantariyakatvāt, nityo '–	sparśatvād iti. katham a-sapakṣa-apekṣayā bhede
VN_04011	-siddhau prakṛtāyām kuryān nityaḥ śabdo '–	sparśatvād iti hetuḥ, hetuś ca nāma hinoter
V3_08102	anvayasya iti cet, iha tarhi bhavtv a-	sparśatvān nitya iti. na, atra apy anvayasya a-
V1_01206	| (11ab) na hy ayam ghaṭa iti jñānam	sparśana-indriya-jaṃ yuktam, tathā-samanvahāre
HB_02604	vivakṣita-upalabdher anyatvāt, a-bhākṣya-a-	sparśanīya-vat paryudāsa-vṛṭtyā. upalabhyamāna-
V3_13312	sādhana-avayavaḥ syāt, tadā tad-rūpa-a-	sparśane ca syād a-sambandhād apārthakaḥ ||84||
V3_06504	bhāve 'bhāvād virodha-gatiḥ, yathā śīta-uṣṇa-	sparśayoḥ. anyonya-bheda-siddher vā dhruva-bhāva-
SV_01419	kim ca, dṛṣṭā ayuktir a-dṛṣṭeś ca syāt	sparśasya a-virodhini ||20|| yadi hy
SV_01502	-siddheḥ. nanu upalabdhi-lakṣaṇa-prāpteḥ	sparśasya yukta eva pratiśedhaḥ. na yuktaḥ, dṛśya
V2_09710	-siddheḥ. nanu upalabdhi-lakṣaṇa-prāpteḥ	sparśasya yukta eva pratiśedhaḥ. na yuktaḥ, dṛśya
PV_02182	tasya kāraṇam prāhus tat teṣām api vidyate |	sparśasya rūpa-hetutvād darśane 'sti nimittatā ||
SV_07323	pratipattau kiñcid atīśayam āśādayati.	spaṣṭa-a-spaṣṭa-bhedāt. a-tat-kāriṇaś ca a-tat-
SV_13202	-apekṣaṇād ayas-kānta-ādi-vat. anyathā	spaṣṭa-a-spaṣṭa-śruti-bhedo na syāt. sati ca
V1_02811	tu katham. yasmān na vikalpa-anubaddhasya	spaṣṭa-artha-pratibhāsītā | pratyastamita-artha-
PV_03283	'vasthītān iva || na vikalpa-anubaddhasya	spaṣṭa-artha-pratibhāsītā | svapne 'pi smaryate
PV_03503	so 'pi vāritāḥ | keśa-golaka-dīpa-ādāv api	spaṣṭa-avabhāsanāt || pratīta-bhede 'py adhyakṣā
PV_03503	yaḥ samakṣe 'rthe pratyabhijñāna-kalpanām ||	spaṣṭa-avabhāsām pratyakṣām kalpayet so 'pi
V1_02710	vyavasthāpya bhāvayatām tan-niṣpattau yat	spaṣṭa-avabhāsi bhaya-ādāv iva, tad a-vikalpakam
PV_03498	-vibhrāntam smaraṇam tad-vikalpakam || tasya	spaṣṭa-avabhāsivam jalpa-saṃsargiṇaḥ kutaḥ | na
PV_03374	anubhave 'pi saḥ | ākāraḥ sa ca na arthasya	spaṣṭa-ākāra-vivekataḥ || vyatiriktaṃ tad-ākāram
PV_03284	-prthivī-kṛtsna-ādy abhūtam api varṇyate |	spaṣṭa-ābham nir-vikalpaṃ ca bhāvanā-bala-
V1_02809	-niṣpannam iṣyate. astu nāma bhāvanā-balena	spaṣṭa-ābham, nir-vikalpakam tu katham. yasmān na
V1_02807	-prthivī-kṛtsna-ādikam abhūta-viśayam api	spaṣṭa-pratibhāsām nir-vikalpakam ca bhāvanā-bala-
SV_07323	kiñcid atīśayam āśādayati. spaṣṭa-a-	spaṣṭa-bhedāt. a-tat-kāriṇaś ca a-tat-
PV_03424	kaścid bhedo vivecakaḥ | vivekinī na ca a-	spaṣṭa-bhede dhīr yamala-ādi-vat || dvairūpya-
SV_13202	ayas-kānta-ādi-vat. anyathā spaṣṭa-a-	spaṣṭa-śruti-bhedo na syāt. sati ca upalambha-
V1_02009	api pratyakṣam. sukha-ādi-grahaṇam	spaṣṭa-saṃvedana-pradarśana-artham, sarva-jñānām
PV_03175	rūpam iṅgate | tat saṅketa-a-grahas tatra	spaṣṭas taj-jā ca kalpanā || jāyante kalpanās
V3_03008	-sva-vacanayor ayogāt. sva-vacana-virodhe	spaṣṭam udāharaṇam, āgame tu diṅ-mātra-darśanam
PV_03281	tad bhāvanā-mayam | vidhūta-kalpanā-jālam	spaṣṭam eva avabhāsate || kāma-śoka-bhaya-unmāda-
V1_02707	sukha-ādayaḥ saṃvedanās ca. bhāvanā-balataḥ	spaṣṭam bhaya-ādāv iva bhāsate | yaj jñānam
V1_01204	dravyam tat-spārśanam yadi ||10|| tan na.	spārśanam api dravyam sprṣṭvā grhṇāti iti cet, na
V1_01203	na pratyakṣi bhavitum arhati. dravyam tat-	spārśanam yadi ||10|| tan na. spārśanam api
V1_01112	-a-bhede 'pi tad-akṣa-a-gocaravataḥ |	sprṣato 'py asti sā buddhiḥ (10abc) ko hi indriya
V3_01501	cet, sva-āśrayām doṣa-gatiṃ katham na	sprṣet. sa ca nāma tad-āśrayām siddhiṃ sādhanād
V1_01201	tad ayam a-viśayatvād abhūta-a-viśiṣṭam api	sprṣṭvā ayam ghaṭa iti pratipadan na pratyakṣi
V1_01204	yadi ||10|| tan na. spārśanam api dravyam	sprṣṭvā grhṇāti iti cet, na ayam ghaṭa iti jñāne
SP_00008	|| krameṇa bhāva ekatra vartamāno 'nya-niḥ-	sprṣhaḥ | tad-abhāve 'pi tad-bhāvāt sambandho na
SV_00107	-vivardhita-vyasanam ity atra anubaddha-	sprṣham || artha-an-artha-vivecanasya anumāna-
PV_02229	|| cyuteṣu sa-grhṇā buddhir jāyate 'nyatra sa-	sprṣhā | samavāya-ādi-sambandha-janitā tatra hi
SV_00103	mūrtaye | namaḥ samantabhadrāya samanta-	spharāṇa-tviṣe || prāyaḥ prakṛta-saktir a-
PV_03285	eva abhibhāvayate | bhāvanā-pariniṣpattau tat	sphuṭa-a-kalpa-dhī-phalam || tatra pramāṇam
V1_02805	eva atibhāvayate | bhāvanā-pariniṣpattau tat	sphuṭa-a-kalpa-dhī-phalam ||31|| ity antara-
PV_03414	eva dṛśyeta tasya an-āvaraṇe sakṛt || paśyet	sphuṭa-a-sphuṭam rūpam eko '–dṛṣṭena vāraṇe |
V1_02903	'nyo vā vikalpaṃ sphuṭayati. a-vikalpaka eva	sphuṭa-avabhāsa iti. svapna-jñānam tarhi viśada-
PV_03008	|| teṣām api tathābhāve '–pratiśedhāt	sphuṭa-ābhatā | jñāna-rūpatayā arthatvāt keśa-ādi
V1_02813	saṃsṛṣṭa-abhilāpaḥ pratyayaḥ. tan na ayam	sphuṭa-pratibhāso vikalpako bhavitum arhati.
PV_03299	|| suptasya jāgrato vā api yā eva dhiḥ	sphuṭa-bhāsini | sā nir-vikalpā ubhayathā apy

PV_03459	| artha-sārūpyam ālamba ātmā vittih svayam	sphuṭaḥ || api ca adhyakṣatā-abhāve dhiyaḥ syāl
PV_03438	| pumsaḥ sita-ādy-abhiviyakti-rūpaṃ samvedanaṃ	sphuṭam | tat kiṃ sita-ādy-abhiviyakteḥ para-rūpaṃ
PV_02285	-pradarśanād dhetoḥ sādhyena uktaṃ ca tat	sphuṭam || mānaṃ dvividhaṃ viṣaya-dvaividhyāc
V2_08805	-bhedāt, yathā kadali bija-kanda-udbhavā.	sphuṭam eva tādrśaṃ bhedaṃ loko vivecayaty ākāra-
SV_02325	-bhedāt, yathā kadali bija-kanda-udbhavā.	sphuṭam eva tādrśaṃ loko vivecayaty ākāra-bhedāt.
PV_03414	tasya an-āvaraṇe sakṛt || paśyete sphuṭa-a-	sphuṭam rūpaṃ eko 'drśṭena vāraṇe | artha-an-
V1_02902	smaryante. tan na viplavo 'nyo vā vikalpaṃ	sphuṭayati . a-vikalpaka eva sphuṭa-avabhāsa iti.
SV_14110	-āśrayā ||268|| varṇa-vyatirekiny ānupūrvī	sphoṭa -vicāra-anukramaṇa eva prativihitā. na api
SV_14108	kiṃ ca, ānupūrvyās ca varṇebhyo bhedaḥ	sphoṭena cintitaḥ | kalpanā-āropitā sā syāt
SV_01814	-āśrayeṇa iti manyamāna āśrayaṃ pratikṣipati	sma . tena eva jñāta-sambandhe dvayor anyatara-
PV_02153	|| vācyam kena udbhavaḥ sāmānā mada-vṛddhiḥ	smaras tataḥ | rāgī viṣama-doṣo 'pi drśṭaḥ sāmye
SV_11927	smaraṇāt smṛtir api tat-kāla eva. anubhava-	smaraṇa -anukramayor viśeṣa-an-upalakṣaṇatvāc ca.
PV_03186	vastu-śaktyā eva netra-dhīḥ || saṅketa-	smaraṇa -apekṣaṃ rūpaṃ yady akṣa-cetasi |
SV_16103	sva-jñānaṃ janayanti, tadā pūrva-varṇa-	smaraṇa -apekṣā eva smṛtim upaliyante. sa eṣa
V2_09314	a-pratīyamānam an-aṅgam iti yuktaṃ tatra	smaraṇa -artham vacanam. a-darśanaṃ tu darśana-
V1_02901	||32|| middha-upaplūtānam apy anubhūta-	smaraṇa -ākārā vikalpā bhavanti. na ca te tathā-
PV_03291	|| yathā eva iyaṃ parokṣa-artha-kalpanā	smaraṇa -ādikā | samaya-apekṣiṇī na artham
SV_01202	a-pratīyamānam an-aṅgam iti yuktaṃ tatra	smaraṇa -ādhānam. a-darśanaṃ tu darśana-abhāvaḥ. sa
PV_03174	-vyāvṛttau śabdānām eva yojanāt || saṅketa-	smaraṇa -upāyaṃ drśṭa-saṅkalana-ātmakam |
V1_01005	asti, tasya api grahaṇam. saṅketa-	smaraṇa -upāyaṃ drśṭa-saṅkalana-ātmakam |
SV_12826	drśṭā. sarva-vākya-vyāhāra-śravaṇa-	smaraṇa -kālasya aneka-kṣaṇa-nimeṣa-anukrama-
PV_02269	-hāniḥ syāt sāmartyaṃ ca na sidhyati | anya-	smaraṇa -bhoga-ādi-prasaṅgās ca na bādhakāḥ || a-
PV_03292	pratyakṣam adhyavasyati || tathā anubhūta-	smaraṇam antareṇa ghaṭa-ādiṣu | na pratyayo
PV_03497	-vibhramāt | bheda-a-lakṣaṇa-vibhrāntam	smaraṇam tad-vikalpakam || tasya spaṣṭa-
V1_01811	-sāmartya-bhāvino 'nubhūta-pratisandhāyinaḥ	smaraṇāt tad-drśṭāv eva drśṭeṣv abhilāṣa-
PV_03505	varṇa-ādy-ekatva-niścayaḥ || pūrva-anubhūta-	smaraṇāt tad-dharma-āropanād vinā | sa eva ayam
V1_00312	viṣaya-darśanena viṣayaṇo vṛtta-sambandhasya	smaraṇāt . na hy anvaya-vyatirekābhyām anyo hetu-
SV_11926	antya-varṇa-parisamāpteḥ. yathā-anubhavaṃ	smaraṇāt smṛtir api tat-kāla eva. anubhava-
V1_01809	eva drśṭeṣu samvit-sāmartya-bhāvinaḥ |	smaraṇād abhilāṣeṇa vyavahāraḥ pravartate ||18||
SV_12009	api iyaṃ apauruṣeyatā veda-vākyaṇām kartur a-	smaraṇād varṇyate. santy asya apy anuvaktāra iti
HB_00616	dhūmam upalabdhatas tasya agninā vyāpti-	smaraṇe tat-sāmartyād eva agnir atra iti bhavati.
V1_00811	hi saṅketa-kāla-bhāvitam abhilāpa-sāmānyam a-	smaratas tad-yojanā sambhavati, śabda-antara iva.
V3_05706	saty api viṣaye kathaṅcid viṣayaṇam a-	smaran smāryate. na hy asad-vyavahārasya kvacid
SV_12015	hita-ipsā-vipralabdhasya aparādhaḥ. tathā hi	smaranti saugatā mantrānām kartṛṇ aṣṭaka-ādīn.
PV_03337	dvi-rūpaṃ asty ekaṃ yad evam anubhūyate |	smaryate ca ubhaya-ākārasya asya samvedanaṃ
PV_03283	spaṣṭa-artha-pratibhāsītā | svapne 'pi	smaryate smārtaṃ na ca tat tādrḡ-arthavat || a-
V1_02814	bhavitum arhati. tathā hi svapne 'pi	smaryate smārtaṃ na ca tat tādrḡ-arthavat ||32||
V1_02902	vikalpā bhavanti. na ca te tathā-avabhāsiṇaḥ	smaryante . tan na viplavo 'nyo vā vikalpaṃ
SV_12917	-kalaḥ śabda bhāti iti svapnāyate. na hi	smaryamāṇayor api pada-vākyaḥ varṇaḥ krama-
PV_03382	syāt tathā grahaḥ | kulāla-ādi-vivekena na	smaryeta ghaṭas tataḥ || yasmād atīṣayāj jñānam
PV_03508	na lakṣitau | artha-artha-pratyayau paścāt	smaryete tau pṛthak katham || kramaṇa anubhava-
SV_02816	asti tatra eva asya tad-darśana-a-viśeṣe 'pi	smārto niścayo bhavati. samāropa-niścayayor
SV_03127	-rūpe 'nubhava-utpattāv api tathā eva na	smārto niścayo bhavati. saḥakāri-vaikalyāt. tataś
V1_01208	tena rūpa-sparśa-vijñāna-anvayo mānasam eṣa	smārto vikalpaḥ. api ca yat-sannidhāne yo drśṭas
PV_03283	-artha-pratibhāsītā | svapne 'pi smaryate	smārtaṃ na ca tat tādrḡ-arthavat || a-śubhā-
V1_02814	arhati. tathā hi svapne 'pi smaryate	smārtaṃ na ca tat tādrḡ-arthavat ||32|| middha-
HB_00214	yathā-drśṭa-bheda-paramārtha-viṣayaṃ	smārtaṃ liṅga-jñānam utpadyate. tatra tad ādyam
V1_00809	vā grhṇīyāt. api ca artha-upayoge 'pi punaḥ	smārtaṃ śabda-anuyojanam | akṣa-dhīr yady
V1_02003	-darśana-saṃskārasya grhīta-grahaṇasya	smārtād a-viśeṣāt. niṣpādita-kriye karmany a-
SV_10515	pratipadyamāno 'pi iha vyāmūḍha iti	smāryate . atha yad idaṃ na santi pradhāna-ādayo
V3_05706	saty api viṣaye kathaṅcid viṣayaṇam a-smaran	smāryate . na hy asad-vyavahārasya kvacid aparaṃ
PV_04267	an-anubruvan | kevalam siddha-sādharmaḥ	smāryate samayaṃ paraḥ || kārya-kāraṇatā yadvat
V3_05711	an-anubruvan | kevalam siddha-sādharmaḥ	smāryate samayaṃ paraḥ ||42|| kārya-kāraṇatā
PV_03275	tān samavāiti cet | muktavā adhyakṣa-	smṛta -ākārāṃ samvittim buddhir atra kā || tāms
PV_02270	|| a-smṛteḥ kasyacit tena hy anubhūteḥ	smṛta -udbhavaḥ | sthiraṃ sukhaṃ mama ahaṃ ca ity-
SV_04522	chabdāḥ saṅketitaṃ prāhur vyavahāraya sa	smṛtaḥ | tadā svalakṣaṇam na asti saṅketas tena
V1_00909	-abhipāta-kṛte ca buddhi-janmany abhilāpa-	smṛty -antara-abhāvāt siddham a-vikalpakam
V2_06309	'pratibandhaḥ. tal-liṅga-darśanāt sambandha-	smṛty -apekṣiṇo 'numeya-pratipattau tadutpatteḥ
V2_06909	rūpe. tad-bhāva-abhāvayor darśana-a-darśana-	smṛty -apekṣe hi śabda-liṅge sva-viṣayaṃ
SV_10512	vyāpnuvataḥ siddheḥ. niścita-arthasya api	smṛty -artho drśṭānta iti cet. tad itaratra api
PV_04216	-vyavasthāṃ kaḥ kartuṃ tena vinā prabhuḥ ||	smṛti -icchā-yatna-jaḥ prāṇa-nimeṣa-ādīs tad-
V1_00907	||6|| arthasya sāksād buddhāv an-upayogāt	smṛti -prabodhe ca upayuktatvān na asya an-
V1_01901	vastu-dharmo hy eṣa yad anubhavaḥ paṭiyān	smṛti -bijam ādhatte, tādrśa-darśanād asya prabodho
PV_02076	-arthasya sannidheḥ | etena sannipāta-ādeḥ	smṛti -bhraṃśa-ādayo gataḥ | vikārayati dhīr eva
SV_12418	svabhāveṣv anupalabdhir niścaya-hetuḥ. na ca	smṛti -mati-prativedha-satya-śaktayaḥ sarva-

V2_06909	-liṅge sva-viṣayaṃ pratipādayataḥ, a-darśana-	smṛti-vipramoṣayor a-pratipatteḥ, sandehe sandehād
NB_02028	-nivṛtter abhāva-niścaya-abhāvāt. a-mūḍha-	smṛti-saṃskārasya atītasya vartamānasya ca
V3_01002	-siddhau sāmartyam avasthitam, tatra ca	smṛti-samādhānaṃ tad-vacasi iti tad eva sādhanam.
PV_04020	sāmartyaṃ triṣu rūpeṣu saṃsthitam | tatra	smṛti-samādhānaṃ tad-vacasya eva saṃsthitam || a-
PV_03511	| jñāna-antareṇa anubhavo bhavet tatra api ca	smṛtiḥ | dṛṣṭā tad-vedanaṃ kena tasya apy anyena
PV_03189	|| yathā-samita-siddhy-arthaṃ iṣyate samaya-	smṛtiḥ | bhedaś ca a-samito grāhyaḥ smṛtis tatra
PV_03490	dirgha-grāhikā sā ca tan na syād dirgha-dhī-	smṛtiḥ || pṛthak pṛthak ca buddhināṃ saṃvittau
V1_01210	-sannidhāne yo dṛṣṭas tad-dṛṣṭes tad-dhvanau	smṛtiḥ ||11|| yuktā tad-gaty-abhāve tu śabda-
PV_03516	asti daśā kācid ato dhiyaḥ | utsanna-mūlā	smṛtir apy utsannā ity ujjvalaṃ matam || atīta-
SV_11927	varṇa-parisamāpteḥ. yathā-anubhavaṃ smarāṇāt	smṛtir api tat-kāla eva. anubhava-smaraṇa-
HB_00302	tad-asādhāraṇatām tato bhedaṃ abhilapanti	smṛtir utpannā pratyakṣa-balena a-tad-vyāvṛtti-
HB_00314	vikalpas tad-anukāri kāryatas tad-viṣayatvāt	smṛtir eva na pramāṇam, an-adhigata-vastu-rūpa-an-
V1_01211	||11|| yuktā tad-gaty-abhāve tu śabda-bhede	smṛtiḥ katham | tad-a-smṛtau ca tena arthaṃ
PV_03373	-anubandhitvād artha-śaktir na sidhyati ||	smṛtiś ca īdṛg-vidhaṃ jñānaṃ tasyāś ca anubhavād
PV_03188	syād a-bhedataḥ | anyo 'kṣa-buddhi-hetuś cet	smṛtis tatra apy an-arthikā || yathā-samita-
PV_03189	samaya-smṛtiḥ | bhedaś ca a-samito grāhyaḥ	smṛtis tatra kim arthikā || sāmānya-mātra-grahaṇe
SV_01920	tathā vaidharmyeṇa abhāva-asiddher anvaya-	smṛtiḥ. tasmād dṛṣṭāntena ayam eva yathokta-
V1_01307	arthaḥ prabodhayaty āntaraṃ saṃskāram. tena	smṛtiḥ, na artha-darśanād iti cet, na, tat-
PV_03122	smṛtiṃ viduḥ | tac-cihna-apekṣaṇān no cet	smṛtir na vyabhicāraṭaḥ || pratyakṣaṃ kalpanā-
SV_01901	iti tat-tat-svabhāvātā-pratipattyā anvaya-	smṛtir bhavati. tathā yatra dhūmas tatra agnir
PV_03179	tulya-kāla-anya-vijñāna-anubhavo gataḥ ||	smṛtir bhaved atīte ca sā a-grhīte katham bhavet |
V1_00813	-krte 'saty āntare vikāre śabda-viśeṣe	smṛtir yuktā, tasyā a-tat-kṛtatve tan-nāma-a-
V2_09313	darśana-bhrāntiḥ, yā vacanena nivartyeta.	smṛtir vācā a-darśane kriyata iti cet, darśanaṃ
SV_01113	darśana-bhrāntir yā vacanena nivartyeta.	smṛtir vācā ādarśane kriyata iti cet. darśanaṃ
SV_01816	anyatara-uktitaḥ | arthāpattyā dviṭiye 'pi	smṛtiḥ samupajāyate ||28|| yad āha – arthāpattyā
V1_01303	-darśane 'rtha-sannidhau dṛṣṭe śabde tataḥ	smṛtiḥ syāt, agni-dhūma-vat. na ca ayam a-
PV_03298	-santāne tathā eva arpyeta vācakaiḥ | dṛṣṭa-	smṛtim apekṣeta na bhāseta parisphuṭam ||
SV_16016	-śrutiḥ | apekṣya tat-smṛtiṃ paścād ādhatte	smṛtim ātmani ||303|| ity eṣā pauraṣeyy eva tad-
V1_00303	apanayanti vā. yatra prāg dṛṣṭas tatra	smṛtim ādadhati. sā kim a-śabda-liṅgā svayaṃ
SV_16103	tadā pūrva-varṇa-smaraṇa-apekṣā eva	smṛtim upaliyante. sa eṣa varṇānāṃ bhinna-kārya-
SV_16016	jñānaḥ sa śrutāv a-paṭu-śrutiḥ | apekṣya tat-	smṛtim paścād ādhatte smṛtim ātmani ||303|| ity
PV_03122	api || sandhīyamānaṃ ca anyena vyavasāyaṃ	smṛtiṃ viduḥ | tac-cihna-apekṣaṇān no cet smṛtir
PV_03185	|| anapekṣita-bāhya-arthā yojanā samaya-	smṛteḥ | tathā anapekṣya samayaṃ vastu-śaktiā eva
PV_03484	'yaṃ tasya api vācyam anyasya darśanaṃ ||	smṛter apy ātma-vit siddhā jñānasya anyena vedane
V1_01303	indriya-vijñāna-vārtā, abhidhāna-viśeṣe	smṛter ayogāt. sati hy artha-darśane 'rtha-
PV_02270	-bhoga-ādi-prasaṅgāś ca na bādhakāḥ || a-	smṛteḥ kasyacit tena hy anubhūteḥ smṛta-udbhavaḥ |
SV_12008	apauruṣeyatā api iṣṭā kartṛṇām a-	smṛteḥ kila | (239ab) yā api iyam apauruṣeyatā
PV_03187	|| tasyās tat-saṅgama-utpatter akṣa-dhīḥ syāt	smṛter na vā | tataḥ kāla-antare 'pi syāt kvacid
PV_03381	|| artha-kāryatayā jñāna-smṛtāv artha-	smṛter yadi | bhrāntiā saṅkalanam jyotir
PV_03111	| anityatā-śrutis tena tāv antāv iti kau	smṛtau || prak paścād apy abhāvaś cet sa eva
PV_03381	hi vivicyate || artha-kāryatayā jñāna-	smṛtāv artha-smṛter yadi | bhrāntiā saṅkalanam
PV_03186	akṣa-cetasi | anapekṣya na cec chaktaṃ syāt	smṛtāv eva liṅga-vat || tasyās tat-saṅgama-
V1_01212	-abhāve tu śabda-bhede smṛtiḥ katham | tad-a-	smṛtau ca tena arthaṃ saṃsṛṣṭaṃ vetty asau katham
V1_00814	-kṛtatve tan-nāma-a-grahaṇa-prasaṅgāt. tataḥ	smṛtyā vyavadhānān na artha-upayogo 'nantara-
PV_02209	kva tanmaye | na alaṃ prarodhum atyantam	syandinyām agni-vad bhuvī || bādha-utpatti-
SV_01301	śeṣavataḥ. kiṃ ca, vyatireky api hetuḥ	syāt (18c) na idaṃ nir-ātmakaṃ jīvac-charīram a-
SV_15613	sannidhānam iti nityaṃ tad-artha-siddhiḥ	syāt (293c) yato hi bhāva-śakteḥ phala-utpattiḥ
SV_17301	yathā-iṣṭaṃ niyujyeta. saṅketaś ca nirarthaḥ	syāt (328c) na hi svabhāva-bheda indriya-gamyaḥ
SV_05914	yuktā, śiṃśapā-ādi-bheda-vat. atha api	syāt – a-vidhāya niśidhya anyat pradārśya ekam
V2_09205	sidhyati, vyabhicāra-darśanāt. etāvāt tu	syāt – evaṃ-svabhāvā etat samāna-pāka-hetavaḥ
SV_03602	dhūma-ādi-vat, tadā ayam upālambhaḥ	syāt – katham ṣaṣṭhy-ādaya iti. yadā punar yad
V3_08902	na karoti iti yāvat. tena ayam evaṃ vācyāḥ	syāt – pātaṃ na karoti iti. tad api iṣṭam eva.
SV_13219	śrutiḥ kalakale katham ||255|| atha api	syāt – pratiniyatāḥ te saṃskārāḥ śabdānām. tatra
SV_14906	na an-utpattimatām yadi ||281|| atha api	syāt – bhavatu nāma svabhāva eṣa bhāvānām ya ime
HB_00503	-kāraṇa-bhāva eva hy artha-antarasya evaṃ	syāt – yatra dhūmaḥ, tatra avaśyam agnir iti.
SV_07111	avasthiteḥ | na sthitiḥ (145bc) atha api	syāt – sthāpaka āśrayaḥ sāmānyasya tataḥ sthiti-
SV_12411	puruṣaḥ karoti iti sarvaḥ puruṣaḥ kāvya-kṛt	syāt. a-karaṇe vā na eva kaścit tadvad ity a-
SV_13819	tad-vyāpārāc chabdasya tad-udbhava	syāt. a-kartur vyāpāre 'pi tat-siddhy-ayogāt.
VN_00203	na sarvaṃ sat kṛtakam vā pratikṣaṇa-vināśi	syāt, a-kṣaṇikasya krama-yaugapadyābhyām
V3_01909	-guṇatva-viparyāsanād dhetur viruddhaḥ	syāt. a-prakaraṇān na iti cet, tad anyatra api
SV_01611	ca asya pramāṇayata ātma-vādo nir-ālambaḥ	syāt, a-pratyakṣatvād ātmanas tat-kārya-asiddheḥ.
VN_06010	adhikaraṇe viruddha-abhyupagamayor vivādāḥ	syāt, a-viruddha-abhyupagamayor an-abhyupagamayor
HB_01913	kārya-utpattau viśeṣasya eva utpattir na	syāt. a-viśiṣṭād viśeṣa-utpattau kāryasya api
V3_02507	atha dharmīnam eva sādhyam kuryāt, tataḥ kiṃ	syāt. a-śakyam etat. kasmāt. hetor viśeṣeṇa
SV_02118	anityatā anyo vā dharmo hetuḥ phalaṃ vā	syāt, a-hetu-phalasya a-sambandhāt, tatra bhāva-

V2_09105	anityatā anyo vā dharmo hetuḥ phalaṃ vā	syāt, a-hetu-phalasya a-sambandhāt tatra bhāva-
V1_01304	'rtha-sannidhau dr̥ṣṭe śabde tataḥ smr̥tiḥ	syāt, agni-dhūma-vat. na ca ayam a-śabdakam
V2_09913	nivartayati. anyathā tat tasya kāryam eva na	syāt. ataḥ kārya-kāraṇa-bhāvo 'pi svabhāvaṃ
V1_00814	na artha-upayogo 'nantara-vyāpāra-phalaḥ	syāt. ataś ca yaḥ prāg a-janako buddher upayoga-a
SV_01904	-niyama-abhāvāt svātantryaṃ bhāvasya	syāt. atas tad-abhāve 'pi svabhāva-a-vaikalyān na
SV_08016	śabda-jñāna-hetuḥ. anyathā hy atiprasaṅgaḥ	syāt. atītam anāgataṃ vā nimitti-kṛtya tayoḥ
SV_08628	paśyāmo yad-balena a-bheda-pratītiḥ	syāt. ato viśeṣa eva. sa eva arthas tasya
HB_03714	ity a-niścita-lakṣaṇatvān na kaścīd dhetuḥ	syāt. atha a-pradarśita-pratihatetvān hetuḥ, yathā
V1_01711	a-nānātva-pratipatter a-nānā-ekam jagat	syāt. atha api syāt, pratibhāsamānam api sāmānyam
SV_00417	sādhyā ity anavasthānād a-pratipattiḥ	syāt. atha upalabdhy-abhāvo vinā anupalabdhyā
V2_05804	sādhyata ity anavasthānād a-pratipattiḥ	syāt. atha upalabdhy-abhāvo vinā anupalabdhyā
SV_04009	an-āśrayasya ca utpattau sarvatra	syāt. atha vā jñānād a-vyatiriktam ekasmāt katham
SV_01304	-ādy-a-darśanāt. tan-nivṛtṭyā ātma-gatiḥ	syāt. adṛśya-anupalambhād abhāva-asiddhau ghaṭa-
V2_09513	tan-nivṛttau vyāpy-a-nivṛtṭer ātma-gatiḥ	syāt. adṛśya-anupalambhād abhāva-asiddhau ghaṭa-
V3_12012	-abhāvād avadhāraṇasya kiṃ phalaṃ	syāt. an-avadhāraṇe ca vākyasya vyatirekasya
V2_07908	dhātau. dhātv-antare tv aneka-upakāra eva	syāt. an-ābhoge 'sāmarthyam iti cet, na, an-
V2_09102	'nimittatve vā. tathā ca bhāvas tadvān na	syāt, an-upayogāt. upayoge vā sa eva asya sva-
SV_10423	tad asat katham avagantavyaṃ yena evaṃ	syāt. anupalabdher eva iti cet. tatra katham a-
V3_11607	-saṃśaya-rūpā sā ubhaya-bahir-bhāve	syāt, antar-bhāve katham a-pratipattiḥ. evaṃ
SV_02114	-vat. anyathā artha-antaram eva anityatā	syāt. anyā-nimittatve 'nimittatve vā. tathā ca
HB_03216	abhāva-siddhir yathoktād eva anupalambhāt	syāt. anyā-bhāva-viśayā punar upalabdhis tad-
HB_02815	-bhāvaḥ. anyathā itaretara-āśrayam idam	syāt. anyā-bhāvāc ca abhāva-siddhāv a-samudāyaś
V2_08512	ca dhūmo 'gnim antareṇa, tan na tad-dhetuḥ	syāt. anyā-hetukatvān na a-hetuka iti cet, na,
SV_02210	ca dhūmo 'gnim antareṇa tan na tad-dhetuḥ	syāt. anyā-hetukatvān na a-hetukatvam iti cet. na,
SV_09422	asti iti siddhir astu. tathā api kiṃ siddham	syāt. anyatra tu tad eva agni-sāmānyam tatra
SV_15726	vā paśyāmaḥ. tad ubhayaṃ viśeṣa-janmani	syāt. anyathā an-ādheya-viśeṣānām kiṃ kurvānaḥ
SV_02024	-vināśau sarvasya ca sarvatra upayogaḥ	syāt. anyathā ekam ity eva na syāt. nāma-antaram
V2_09003	-vināśau sarvasya ca sarvatra upayogaḥ	syāt. anyathā ekam ity eva na syān nāma-antaram
V3_01704	ca dvayor api sambhava-a-virodha etad evaṃ	syāt. anyathā tv asiddham eva tac chabde. tathā
V3_08106	eva iti nitya-vyavacchedena gamakatā iṣṭā	syāt, anyathā sarvato vipakṣād vyāvṛtṭer
V2_08603	katham tādr̥śaḥ. tādr̥śād dhi bhavaṃs tādr̥śaḥ	syāt. anyādr̥śād api tādr̥śa-udbhava tac-chakti-
SV_02215	tādr̥śaḥ syāt. tādr̥śād dhi bhavaṃs tādr̥śaḥ	syāt. anyādr̥śād api tādr̥śo bhāve tac-chakti-
SV_16205	sarvatra kārya-kāraṇa-bhāvaś ca nirākṛtaḥ	syāt. anvaya-vyatireka-lakṣaṇatvāt tasya. lakṣaṇa
SV_00418	anupalabdhyā syāt. tathā sattā bhāvo 'pi	syāt. apārthika-anupalabdhīḥ. atha anyā-
SV_15823	-hetutve 'viśeṣāt tulyaḥ phala-sambandhaḥ	syāt. api ca, an-abhivyakta-śabdānām karaṇānām
VN_01020	a-pratyakṣatā anyathā-bhāve ca tad eva na	syāt. api ca kuta idam a-mantra-oṣadham indra-
SV_17510	-rāśeś tathābhāve na kaścīd puruṣo 'n-āptaḥ	syāt. api ca, na ayam svabhāvaḥ kāryam vā
SV_07419	vyakteḥ kāryam eva sāmānyam uktaṃ	syāt. api ca, vyañjakasya ca jātinām jātimattā
SV_16923	-sāmānye ko vivecayed yato lokāt pratītiḥ	syāt. api ca, svayam apy ayam na sarvatra
V2_06712	ca. janya-janaka-bhāve so 'napekṣasya nityaṃ	syāt. apekṣāyām ca pūrva-vat prasaṅgaḥ. tasmāt
HB_02508	bhāvānām nityaṃ sattvam asattvam vā	syāt, apekṣya-abhāvāt. apekṣayā hi bhāvāḥ
V3_06303	tal-lakṣaṇatvāc ca bhāvasya bhāvo na	syāt. bhāva ity api bhāva-pratiṣedhaḥ. tad
SV_09219	kiṃ rūpam abhidheyam āhosvid bheda iti śānkā	syāt. bhāvas tu viveka-lakṣaṇa eva nimitti-
SV_05007	vā sad-artha-grāhiṇī buddhir bhrāntir na	syāt. abhūta-ākāra-samāropād bhrāntir iti cet. na
HB_02811	-lakṣaṇo 'vinābhāva-lakṣaṇo vā sambandhaḥ	syāt. ayam ca prakāro 'tra na sambhavati. kuto
SV_15504	na an-arthakā ity cet. eṣa puruṣa-vyāpāraḥ	syāt. artha-antara-vikalpa-vat. yathā a-tad-
V1_00607	artha-darśanam artha-bhāvo jñāna-bhāvo vā	syāt. artha-bhāvaś cet, sarve 'rthāḥ pratyakṣā
SV_03017	tatra pravṛtṭir iti vyarthaḥ śabda-prayogaḥ	syāt. arthakriyā-āśrayo hi sarvo vidhi-
V3_05908	ity anavasthānān na kasyacid viśeṣa-siddhiḥ	syāt. arthasya tu sva-sattā-viśeṣābhyām na tat-
HB_02808	bhāva-abhāvayoḥ sambandho yena asya sādhanam	syāt. asti viśaya-viśayi-bhāvaḥ śabda-artha-vat
VN_00802	eva rūpa-ādibhyo ghaṭa ity ekaḥ syāt, kiṃ	syāt. astu, pratyakṣasya sato 'rūpa-ādi-rūpasya
SV_12218	eva. yayā sāmagryā sambhavati sā yadi	syāt, asyāḥ sambhavaṃ pradarśya tad-abhāvaṃ
V1_00904	upayoga-a-viśeṣataḥ | sa paścād api (6abc')	syāt. ātma-a-bhedena sāmarthyā-a-viśeṣān na
SV_15416	-ādy-ayogān na tato nairātmya-siddhiḥ	syāt. ātma-vyavacchedena nir-ātmano bhāvasya
SV_12001	vastu ca sambandhaḥ. sa katham tad-āśrayaḥ	syāt. āśrayaṇīya-ayogāt. an-āśrito hy evaṃ syāt.
SV_11508	deśa-ādi-parāvṛtṭyā tena pratipādanam na	syāt. icchāyām apy an-āyattasya kadācid ayogāt.
V3_01210	kvacid an-anvayāt. tato na kutaścīd gatiḥ	syāt. ukta-dharma-an-anvaya eṣa doṣo na anyatra
SV_17227	apekṣaḥ svabhāvata eva artheṣu śabdo nilīnaḥ	syāt, uktam atra – a-pratibandhād a-niyama iti.
SV_06912	apy aneka eka-śabdena ucyeta. ko virodhaḥ	syāt. uktam atra. tasya upalabhya-abhimatasya
SV_03516	tatra dr̥ṣṭo vacana-bhedaś ca dharmiṇi na	syāt. uktam atra śabdānām svātantrya-abhāvād iti.
SV_06121	vā udaka-ānayanam yathā-kathañcid abhimatam	syāt, udakam ānaya ity eva vaktavyam syāt, na
SV_11421	prakāśayeyuḥ, vyākhyā-vikalpaś ca na	syāt. upadeśasya ca iṣṭa-saṃvādaḥ śakya-vikalpe
V2_05608	-lakṣaṇa-prāptasya anupalabdheḥ, yadi hi	syāt, upalabhya-sattva eva syān na anyathā iti,
SV_09105	ayam anvaya-vyatireka-āśrayo vyavahāro na	syāt, uṣṇa-svabhāvo 'gnir na an-uṣṇa ity api.
SV_09022	-kṛta eva tayo rūpayoḥ svabhāva-bhedo 'pi	syāt. eka-aneka-vyavasthiteḥ pratibhāsa-

V3_03702	tad-viśeṣa-bahir-bhāvād a-pramāṇam anumānam	syāt. eka-saṅkhyā-vivakṣayā a-pradarśita-
V3_11306	-vad dhetur api prthag iṣṭa-sādhano vācyah	syāt. ekasya eva tu vacanena sādhyatā-a-viśeṣo
SV_12909	'sakala-śrāviṇo 'sakala-vākya-gatir na	syāt, ekasya śakala-abhāvāt, sakala-śrutir na vā
V3_04208	katham anya-bhāve so 'sti, upacāra-mātram tu	syāt. etena apara-bhāvaḥ pratyukta iti. pakṣa-
VN_01308	-bhāva iti tasyāḥ sva-ātmano 'bhedo na	syāt. etena pariṇāmaḥ pratyuktaḥ, yo 'pi hi
SV_14707	upayogī iti na kaścit kutaścid anyah	syāt. evaṃ ca a-vācyatā ity api kārya-kāraṇa-
SV_04913	sthiter a-grahaṇād iti para-vāda eva āśritaḥ	syāt. evaṃ tarhy anvayinaḥ kasyacid arthasya
V3_04704	'pi tarhi sandeha-anyatara-asiddher dūṣaṇam	syāt. evaṃ etat, iṣṭa-a-prāpteḥ. nanu viparyaya-
SP_00009	asau pravartate | upakāri hy apekṣyah	syāt katham ca upakaroty asan || yady eka-artha-
SV_08204	vināśinaḥ kriyā kutaḥ, yad-apekṣam vyañjakam	syāt. katham tarhi idānim asaty a-bhinne vastuni
SV_14109	sphoṭena cintitaḥ | kalpanā-āropitā sā	syāt katham vā a-puruṣa-āśrayā ||268|| varṇa-
SV_14620	svabhāva-utpattiḥ. sā niḥ-svabhāvasya katham	syāt. katham idānim bhavaty abhāvaḥ śaśa-viśānam
SV_12328	a-mantratve tad-anythinga api koṣa-pānam	syāt karaṇīyam. viśa-karma-ādi-kṛto bauddhā api
SV_08509	vai sarva-ākāra-a-vyatirekam brūmo yena evaṃ	syāt. kaścid asya ātmā bhinno na anya iti bhedaṅ
PV_02164	yadā kāyam vāsanā-bodha-kāraṇam || jñānam	syāt kasyacid kiñcit kutaścit tena kiñcana | a-
HB_02510	vyavasthāvāms ca sādhyeṣu sādhanā-niyogo na	syāt, kāraṇa-śakti-pratiniyame hi kiñcid eva
PV_03394	dhūmah syāt tat-kāryāt kāraṇe gatiḥ | na	syāt kāraṇatāyām vā kuta ekāntato gatiḥ || tatra
SV_08021	(159c) asad dhi nir-upākhyam katham nimittam	syāt. kārya-kāraṇa-lakṣaṇatvād vastutvasya. tat
SV_15119	kasyacij jñānam syāt, sarvasya sarvadā	syāt. kārya-viśeṣā hi vyaktayaḥ kathañcit kvacid
HB_02411	-svabhāvād bhavato dhūma-a-dhūma-svabhāvaḥ	syāt, kārya-svabhāvānām kāraṇa-svabhāva-kṛtatvād a
SV_00303	artha-pratitāv an-artha-pratilambha eva	syāt. kāryasya api svabhāva-pratibandhaḥ, tat-
V1_04006	-lakṣaṇo vā iti na an-āloko rūpa-upalambhaḥ	syāt, kāryasya kāraṇa-avyabhicārāt.
SV_10626	na vivāda-āśraya iti na upanyasanīya eva	syāt. kiṃ ca, sad-asat-pakṣa-bhedena śabda-artha-
VN_03206	prayogaḥ, na api hetoḥ, yena virodhaḥ	syāt, kiṃ tarhi pratipādita-artha-upadarśanena
V3_05703	hy eṣa pravartaniyo vyavahāro yena a-niyataḥ	syāt, kiṃ tarhi siddha eva dr̥śyasya svabhāvasya a
HB_01707	na kevalaḥ karoti. karoty eva yadi kevalaḥ	syāt. kiṃ na bhavati. kṣaṇikatvāt, uktam atra
SV_03126	yo niścayaḥ. anyathā eka-ākāre 'pi tan na	syāt. kiṃ punaḥ kāraṇam sarvato bhinne vastu-rūpe
HB_03811	a-liṅga-dharmaḥ. katham liṅgasya lakṣaṇam	syāt. kiṃ-rūpāl liṅgād arthaḥ pratipattavya iti
VN_00801	yady anya eva rūpa-ādibhyo ghaṭa ity ekaḥ	syāt, kiṃ syāt. astu, pratyakṣasya sato '-rūpa-
SV_08421	dahaty uṣṇo vā na udakam iti. etāvāt tu	syāt, kuto 'yam svabhāva iti. nir-hetukatve
SV_11426	-ātmatayā vyavasthā-bhede 'pi nāntariyakatā	syāt. kṛtakatva-anityatva-vat. na apy ete vivakṣā-
SV_01915	katham tad-bhāva-parāmarśena saṃśayaḥ	syāt. kevalam tu bhāva-niścaya-abhāvān na asti
SV_15425	tathā sādhye 'pi prāṇa-ādibhir vyudasyamānam	syāt kevalam. nairātmye 'bhāvāt prāṇa-ādayas tan-
SV_16601	artha-pratipatter a-sādhanam eva āgamaḥ	syāt. kevalād anyato 'py atīndriyeṣv a-
PV_03314	dvayoh | eka-arthatve dvayam vyartham na ca	syāt krama-bhāvitā || sādhyā-sādhanatā-bhāvaḥ
VN_01003	na sambhavanti, yatas tebhyo vyavasthā	syāt. kvacid viśaye 'sad-vyavahāra-upagame sa kuta
PV_03187	syāt smr̥ter na vā | tataḥ kāla-antare 'pi	syāt kvacid vyākṣepa-sambhavāt || krameṇa ubhaya-
V1_04112	utpatti-niṣṭhā ity andha-mūkam jagat	syāt. kvacin niṣṭhāyām sa svayam ātmānam viśaya-
V3_01512	anyathā vipratīṣiddham etad vacanam	syāt, ghaṭasya ātmanā tad-bhāva-artha-antara-
PV_03179	bhaved atīte ca sā a-grhīte katham bhavet |	syāc ca anya-dhī-pariccheda-a-bhinna-rūpā sva-
PV_02156	a-viśeṣataḥ | yad avastho mato rāgī na dveṣī	syāc ca tādr̥śaḥ || tayor a-sama-rūpatvān niyamaś
PV_03221	tathā eva anubhūyate | iti nāma eka-bhāvaḥ	syāc citra-ākārasya cetasi || paṭa-ādi-rūpasya
PV_02226	vairāgyam na dvayos tataḥ | duḥkha-bhāvanayā	syāc ced ahi-daṣṭa-aṅga-hāni-vat || ātmīya-buddhi
PV_04049	na tadā śāstram iṅsyate || vāda-tyāgas tadā	syāc cen na tadā an-abhyupāyataḥ | upāyo hy
V3_02104	tadā śāstram iṅsyate ||9|| vāda-tyāgas tadā	syāc cen na tadā an-abhyupāyataḥ | upāyo hy
PV_04114	-hetor iha anyathā | tan niṣedho 'numānāt	syāc chabda-arthe 'n-akṣa-vṛttitaḥ ||
SV_05813	samāveśane vastuni dūra-utsṛṣṭam eva vastu	syāc chabda-jñānābhīyam, tad-viśaya-abhimatasya
SV_15825	karaṇānām prayojanam | mano-japo vā vyarthaḥ	syāc chabdo hi śrotra-gocaraḥ ||298|| śrotra-
PV_02114	dehasya viratiḥ kutaḥ || an-āśrayān nivṛtte	syāc charīre cetasaḥ sthitiḥ | kevalasya iti cec
PV_03150	ca ime svayam kṛtāḥ || śṛṅgam gavi iti loke	syāc chr̥ṅge gaur ity a-laukikam | gava-ākhyā-
PV_03143	asti tena sa cen mataḥ | evam indriya-je 'pi	syāc cheṣavac ca idam idr̥śam || yad eva sādhanam
SV_01215	siddhā vyāvṛttiḥ. yady a-dr̥ṣṭyā nivṛttiḥ	syāc cheṣavad vyabhicāri kim | (18ab) yathā
V2_09501	atra kiñcit. api ca yady a-dr̥ṣṭyā nivṛttiḥ	syāc cheṣavad vyabhicāri kim. yathā pakvāny etāni
SV_15804	buddhiḥ sā yasmāt sa phalair yady yujyate |	syāc chrotuḥ phala-sambandho vaktā hi vyakti-
SV_08711	taj-janaka-svabhāvād bhinno 'sya janakaḥ	syāt. janakatve vā a-viśeṣāt sarvo janakaḥ syād
SV_08412	janakam rūpam anyasya na asti ity a-janakaḥ	syāt. janakatve vā bheda-a-viśeṣāt sarvo janakaḥ
VN_02606	'py anitye ghaṭe darśanāt saṃśayitaḥ	syāt. jādyāt pratipadyeta api iti cet, tathā api
V1_00608	'rthāḥ pratyakṣā iti sarvaḥ sarva-darśī	syāt. jñāna-bhāvaś cet, katham anyasya bhāve '-
SV_01617	tathā ca anupalambha eva ātmanaḥ	syāt. taṃ tena pratyācakṣaṇaḥ kim iti prativyūḍho
SV_13518	-anyatve '-pūrva-utpādād varṇa-bāhulyād vā	syāt. tac ca an-abhimatam. api ca, deśa-kāla-
V3_04011	abhighāta-sahatvam paśyato bhrāntīyā etat	syāt. tac ca dr̥ṣṭa-avarugṇa-ghaṭa-vad utpatty-
SV_01004	śakty-upayoge hi sa eva upayuktaḥ	syāt, tac ca na asti ity uktam. tasmān
SV_17608	sarva-viśayatve 'pi vastv-antareṇa a-vṛttau	syāt. tac ca na asti. tataḥ pratipattu-kāmasya
SV_11917	asati varṇānām vācakatve pada-ādi vācakam	syāt. tac ca na kiñcid vyatireka-a-vyatireka-
SV_15814	viśaya-upanayanād ayam asya śrāvakaḥ	syāt. tac ca na śakyam, tasya kathañcid apy a-

V3_02506	-sattāyām sādhyāyām svalakṣaṇam sādhyam	syāt, tac ca pratikṣiptam iti na atra evam a-
HB_02514	-pratiniyama iti yat kiñcid yataḥ kutaścīt	syāt, taj-janana-śakti-sāmye tu tad eva iti na
SV_02309	'nyatra katham bhavet. bhavan vā na dhūmaḥ	syāt. taj-janito hi svabhāva-viśeṣo dhūma iti.
V2_08704	'nyatra katham bhavet. bhavan vā na dhūmaḥ	syāt. taj-janito hi svabhāva-viśeṣo dhūma iti.
SV_06114	avadhāraṇāt ||122|| vyartho 'nyathā prayogaḥ	syāt taj jñeya-ādi-padeṣv api | vyavahāra-
PV_03394	kiṃ vā virudhyate || an-agni-janyo dhūmaḥ	syāt tat-kāryāt kāraṇe gatiḥ | na syāt
V3_10407	sā eva iṣṭa-vastu-svabhāva-anukarṣiṇī proktā	syāt. tat kim eṣāṃ paraspara-virahēṇa. sā eva
SV_15808	-vyapadeśāt. tatra yadi buddhi-hetur vaktā	syāt tat tulyam śrotary api iti so 'pi phalam
SV_05912	a-nirākaraṇe teṣāṃ saṅkete vyavahāriṇām | na	syāt tat-parihāreṇa pravṛttir vṛkṣa-bheda-vat ||11
PV_03181	anantarayā yadi | rūpa-ādir iva grhyeta na	syāt tat pūrva-dhī-grahaḥ || so '-vikalpaḥ sva-
SV_15918	vikalpaḥ śabda-vyaktir yatas tadvān prayoktā	syāt. tat-prasūtā tad-viṣayā buddhis tad-vyaktiḥ.
SV_08121	tasya paścād apy a-viśeṣān na tat-samavāyaḥ	syāt. tat-sambandhi-svabhāva-vaigun्यād dhi sa
V2_09002	kutaścīd bheda ity ekaṃ dravyam viśvam	syāt. tataḥ saha-utpatti-vināśau sarvasya ca
SV_08203	anyasya atīśayasya utpattes tad api kṣaṇikam	syāt. tataḥ sva-utpatti-sthāna-vināśinaḥ kriyā
V3_06305	na bhavati iti hetu-pratiśedho 'sya kṛtaḥ	syāt. tataś ca a-hetukatvam. anyathā abhāva iti
HB_01407	-antara-prasava-sambhave ca na antyaḥ	syāt. tataś ca na sāksāt kāraṇam syāt. tasmān na
HB_01913	a-viśiṣṭād viśeṣa-utpattau kāryasya api	syāt. tataś ca parasparato viśeṣa-utpāda-
SV_06406	tad eva bhedasya rūpam. rūpam ca anyad eva	syāt. tataś ca bhāvas tasmād vyāvarteta. tato
SV_02023	kutaścīd bheda ity ekaṃ dravyam viśvam	syāt. tataś ca saha-utpatti-vināśau sarvasya ca
PV_02074	dīpa-prabhā-ādinām āsritānām na vidyate |	syāt tato 'pi viśeṣo 'sya na citte 'n-upakāriṇi |
VN_01314	ca, kiṃ tat tad eva avasthitaṃ dravyam	syāt, tato 'rtha-antaram vā anya-vikalpa-abhāvāt.
SV_11516	sambandhasya apy apāyaḥ, anyathā an-āsritaḥ	syāt. tato na nityaḥ. tad-āśraya-arthaś ca
SV_06110	na hy a-jñeyam kiñcid asti yato bhedaḥ	syāt, tato bhedena viṣayi-karaṇa eva tasya
V3_06605	-dharma-tāyām vā tataḥ kṣaṇikatā tasya iṣṭā	syāt. tattve viśeṣa-abhāvād a-pūrva-bhāvinaḥ
SV_12325	ekatra viruddha-abhidhāyī dvayam satyam	syāt. tatra artha-antara-kalpane tad anyatra api
V2_08605	bhedaka ity a-kāraṇam viśvasya vaiśvarūpyam	syāt. tatra ca ukto doṣaḥ. sarvam ca sarvasmāj
V3_10408	eṣāṃ paraspara-virahēṇa. sā eva hetur vācyāḥ	syāt. tatra ca vastu-pratibandho vācyāḥ, anyathā
VN_05412	a-śakyatvāt. tathā ca dvir-anubhāṣaṇam kṛtam	syāt. tatra prathamam sarva-anukrama-anubhāṣaṇam
SV_03016	tadā api tasya śabdair an-ākṣepān na	syāt tatra pravṛttir iti vyarthāḥ śabda-prayogaḥ
PV_03374	katham || na arthād bhāvas tadā abhāvāt	syāt tathā anubhave 'pi saḥ | ākaraḥ sa ca na
SV_10018	na karoti iti kriyā-pratiśedho 'sya kṛtaḥ	syāt. tathā apy ayam akiñcitkaraḥ kim ity
V2_08304	na karoti iti kriyā-pratiśedho 'sya kṛtaḥ	syāt. tathā apy ayam akiñcitkaraḥ kim ity
HB_03603	hetor bādha-sambhava-kṛtam a-sāmarthyam na	syāt. tathā api vyartho hetur bādha-anupalambhād
PV_03382	sā bhavet || sarveṣāṃ api kāryāṇām kāraṇaiḥ	syāt tathā grahaḥ | kulāla-ādi-vivekena na
HB_02816	ca abhāva-siddhāv a-samudāyāś ca sādhyāḥ	syāt. tathā ca – ghaṭa-abhāvas tad-anya-bhāvād iti
HB_00909	-pratiśedha-rūpatve ca bhāvam na karoti iti	syāt. tathā ca a-kartur a-hetutvam iti na vināśa-
SV_12001	syāt. āśrayaṇīya-ayogāt. an-āsrito hy evam	syāt. tathā ca a-sambandhaḥ. tasmān na
SV_08625	sati vā tasminn a-bhede 'pi na kaścīd bhedaḥ	syāt. tathā ca ayam pravibhāgo na syād eka-ātma-
SV_13922	na vyaktaḥ na kriyāyām iti vyartha eva	syāt. tathā ca idam an-upakārya-upakāraṇam nir-
VN_05910	sādhana-a-sāmarthyā-paricchedād eva vikṣepaḥ	syāt. tathā ca idam artha-antara-gamana eva antar
HB_03707	nīśāyayati ity a-tal-lakṣaṇo na hetuḥ	syāt. tathā ca eka-saṅkhyā-vivakṣā vyarthā. ato
SV_07803	-āśrayaḥ pratyayaḥ sarvatra sarva-ākaraḥ	syāt. tathā ca gām apy aśva iti pratiyāt. aśva-
SV_05202	iti idam asya sāmānyam ayam vā tadvān iti na	syāt. tathā ca tat-pratipattiyā tadvati
HB_02010	bhāve vā tad-avasthāyām iva prthag api	syāt. tathā ca tad viśeṣa-bhāvi kāryam api
SV_14529	bhāvam brūyāt, na bhāvo 'nena nivartitaḥ	syāt. tathā ca bhāva-nivṛttau prastutāyām a-
SV_14706	cet. sarva-kāraṇānām parasparam a-vācyatā	syāt. tathā ca sarvaḥ sarvasya kathañcid upayogī
SV_01824	bhedāt. anyathā tad-bhāve bhavati ity eva na	syāt. tathā tad-abhāve na bhavati ity ukte. tata
V3_01310	tato bāhyena arthena arthavattvam an-iṣṭam	syāt. tathā parārthāś cakṣur-ādayaḥ saṅghātātāt
SV_06012	darśanena pratipattau vyakty-antare 'pi na	syāt tathā pratītiḥ. evam tarhi tatra api tulyam
SV_00417	atha upalabdhy-abhāvo vinā anupalabdhyā	syāt. tathā sattā abhāvo 'pi syāt. apārthika-
V2_05805	atha upalabdhy-abhāvo vinā anupalabdhyā	syāt, tathā sattā abhāvo 'pi syād ity apārthikā
SV_17123	mithyā-vinitatā eva ātmanaḥ samuddhotitā	syāt tathā hy eṣa sthāṇur ayam mārga iti vakti
SV_15001	-arthakriyāyām apy a-sāmarthyē vastv eva na	syāt. tathā hi tal-lakṣaṇam vastv iti vakṣyāmaḥ.
SV_16610	anyena siddhā. anyac ca evam āgama-lakṣaṇam	syāt. tathā hi yasya pramāṇa-saṃvādi vacanaṃ tat-
HB_03009	tad-anya-a-vyavacchede tat-pariccheda eva na	syāt, tad-a-tad-rūpayor a-vivekād iti. ya eṣa
VN_01407	utpādanād dravyasya pariṇāma iti iṣṭam	syāt. tad a-viruddham anyasya api, hetu-phala-
SV_12223	tathā syād iti. tathābhūtam evam vācyam	syāt tad a-viśeṣeṇa sambhavad-viśeṣam ucyaṃānam
SV_02115	'nimittatve vā. tathā ca bhāvas tadvān na	syāt, tad-an-upayogāt. upayoge vā sa eva asya sva
SV_03306	prayojana-abhāvāt tu saṅketa-bhedo na	syāt. tad apy asty eva. tathā hi bheda-antara-
V2_08303	syāt svabhāvaḥ, sa eva bhāva iti na abhāvaḥ	syāt. tad abhāvam karoti iti bhāvam na karoti iti
SV_15402	vīpakṣasya vyāptis tad-abhāve 'bhāva-siddhau	syāt. tad-abhāve bhavatas tena vyāpty-ayogāt. yā
V3_06204	sva-viṣaya-jñāna-abhāvena abhāva-siddhiḥ	syāt, tad-abhāvo 'py anyena anupalambhena
SV_07615	tad-anya-bhedaḥ pratipattir-abhiprāya-vaśāt	syāt. tad-abhiprāyād eva sāmānyam kiṃ na iti cet.
SV_12517	abhāvāt. tat prathamō 'dhyetā kartā eva	syāt. tad ayam anādiḥ pūrva-pūrva-darśana-pravṛtto
SV_10624	eva nirākaraṇān nir-ādharāḥ sādhyā-dharmaḥ	syāt. tad ayam ādhāra-vyavaccheda-anapekṣo na

SV_10517	sad-vyavahāra-niṣedho vā. katham ca na	syāt. tad-artha-pratiṣedhe dharmi-vācino ' -
V3_06705	sad-vyavahāra-pratiṣedho vā. katham ca na	syāt. tad-artha-pratiṣedhe dharmi-vācino ' -
VN_00625	-sthāpanāya hy eka-śabdo niyujyate yadi, kiṃ	syāt. tad-arthakriyā-śakti-sthāpanāya niyuktasya
V3_02708	śāstra-āśraye tad-artha-pakṣi-karaṇam yuktaṃ	syāt, tad-avabodha-arthitve vā prativādinah,
V3_06309	eva tatra sāmartyam iti tad eva pramāṇam	syāt. tad-ākāra-niyama-sāmartyena aparā-
HB_02003	-anuśakta eva eṣāṃ paraspara-kṛto viśeṣaḥ	syāt, tad-upāya-apāyayoḥ kārya-vyakti-virāma-
HB_03214	-bhāva-vyavacchedaḥ. tasmād a-tad-ātmā ca	syāt tad-deśa-kālāś ca, rasa-rūpa-ādi-vat. tasmāt
SV_07316	samavāya-apekṣo vijñāna-hetus tena janya eva	syāt. tad-dhetoḥ svabhāvasya prāg-abhāvāt paścāc
V3_06308	darśana-ānantaryam ca svatantrasya na	syāt. tad-bala-utpattau ca tasya eva tatra
VN_01517	viśeṣe vā sa viśeṣas traigunīyād bhinnah	syāt, tad-bhāve viśeṣasya an-anvayāt. sataś ca
SV_06403	[128] rūpaṃ hi paramārthaḥ. bhedaś ced rūpaṃ	syāt. tad-rūpaṃ vā syād a-tad-rūpaṃ vā. tādrūpye
PV_02232	sa-viṣa-anna-vat || viśiṣṭa-sukha-saṅgāt	syāt tad-viruddhe virāgītā | kiñcit parityajet
SV_12515	api syur apauruṣeyā yadi puruṣānām ādih	syāt. tadā apy anya-pūrvakaṃ na sidhyati.
SV_17010	vidita-artho 'yam apauruṣeyaḥ śabda-rāśiḥ	syāt, tadā tato 'rtha-pratītiḥ syāt. te tu
V3_13310	svatantra eva drṣṭāntaḥ sādhanā-avayavaḥ	syāt, tadā tad-rūpa-a-sparśane ca syād a-
V3_04810	atra yadi sādhyā-dharma-sāmānyena eva iti,	syāt tadā na eva kaścit sapakṣaḥ, tathāvidhasya a
SV_06512	ca bhāṣate ||131|| sāmānādhikaranyam	syāt tadā buddhy-anurodhataḥ | vastu-dharmasya
SV_15524	-anurodhena anyato vā kutaścid dhetoḥ kṛtaḥ	syāt, tadā mantra-prayogāt kadācid artha-niṣpattir
PV_04050	śāstra-parigrahaḥ | cikīrṣoḥ sa hi kālāḥ	syāt tadā śāstreṇa bādhanam || tad-virodhena
V3_02107	śāstra-parigrahaḥ | cikīrṣoḥ sa hi kālāḥ	syāt tadā śāstreṇa bādhanam ||11|| tad-virodhena
HB_00707	ko 'rthaḥ. yadi pratipattir anyathā na	syāt, tadā sarvaṃ śobheta. tasmād eṣa svayam
PV_04037	sādhanād dhvaneḥ || tathā artha-antara-bhāve	syāt tadvān kumbho 'py anityatā | viśiṣṭā
V3_06508	-vat ||52|| pramāṇam vā yadi tattve bādhaḥ	syāt tal-liṅgena api virodhaḥ, yathā sa-apekṣa-
V3_01001	sambhāvāt tad api tena saha sādhanam	syāt. tasmāt triṣv eva rūpeṣv antar-aṅgam artha-
SV_10017	syāt svabhāvaḥ sa eva bhāva iti na abhāvaḥ	syāt. tasmād abhāvaṃ karoti iti bhāvaṃ na karoti
VN_03902	nāma nigrahasthānam ity-evam-ādy api vācyam	syāt, tasmād etad apy a-sambaddham iti. a-viśeṣa-
SV_14611	ca na asti ity a-pravṛtti-nivṛttikam jagat	syāt. tasmād yasya nāśo bhavati ity ucyate sa
SV_15821	bhavati. sā apy atyanta-an-upakāre na	syāt. tasmād vakṛt-śrotor vyakti-hetutve ' -
SV_16625	anvākarṣati iti na puruṣa-atīśayo nivāryaḥ	syāt. tasmān na asty atīndriyeṣu pramāṇa-antara-
V3_06306	iti bhāva eva kaścin nāma antareṇa uktaḥ	syāt. tasmān na asya pratyayasya sambhavaḥ.
SV_10001	sattā a-pratibandhinī cet. niyamavati na	syāt. tasmān na iyam ākasmikī kvacit. katham
V2_08204	sattā a-pratibandhinī iti cet, na niyamavati	syāt. tasmān na iyam ākasmikī kvacit. katham
HB_01408	na antyaḥ syāt. tataś ca na sāksāt kāraṇam	syāt. tasmān na kāraṇasya saha-kāribhyo viśeṣa-
SV_12713	sannidhāna-mātreṇa janane 'vyutpannasya api	syāt. tasmān na vākyam nāma kiñcid artha-antaram
SV_06414	tataś ca upādhy-abhāve bhedasya eva abhāvaḥ	syāt. tasmān na vyatiriktaḥ. tad-anya-gaty-
SV_04012	-antaram vā a-vyāpnavat katham sāmānyam	syāt. tasmān mithyā-vikalpo 'yam artheṣv eka-
SV_15103	-svabhāvā iti. api ca, na jñāna-hetutā eva	syāt tasmīn a-kṛtake mate | nityebhyo 'vastu-
SV_04120	yadi hi sāmānyāj jvara-ādi-śamanam kāryam	syāt. tasya a-viśeṣād vyaktīnām kṣetra-ādi-bhede
V2_06903	'rtheṣu jñāna-utpattir iti śabdo '-vācakaḥ	syāt tasya iti sambandhaś ca na sidhyati. tasmāt
SV_04315	tu nānā-eka-vyatireka-graho vibhramaḥ	syāt, tasya eka-aneka-kārya-kāriṇas tathābhāva-
SV_14609	tad evam vyatireka-abhāvād anvayo 'pi na	syāt, tasya eka-svabhāva-sthiti-lakṣaṇatvāt. tat-
V3_09811	pakṣi-kṛtaḥ, na ca aparāḥ śabdaḥ, yo hetuḥ	syāt. tasya eva ca hetutve 'punar-nirdeśya ity
SV_06923	-ayogāt. nityasya ca kiṃ kurvāna ādhāraḥ	syāt. tasya tatra samavāyād ādhāra iti cet ko
SV_11612	utpadyeta, sa sambandha utpanno 'pi na śabde	syāt. tasya tena a-sambandhi-svabhāvasya svabhāva-
SV_12806	avayava-antara-apekṣā kāla-kṣepaś ca na	syāt. tasya niṣ-kala-ātmanah kṣaṇena pratipatter
V3_05304	karotu. pūrva-svabhāva-niyata ity etan na	syāt, tasya pracyuteḥ, apekṣyāc ca prayatnāt
SV_13119	karotu, pūrva-svabhāva-niyata ity etan na	syāt. tasya pracyuteḥ. apekṣyāc ca svabhāva-
SV_09617	hetuṃ sattāyāṃ vadato 'sya viruddho hetuḥ	syāt. tasya bhāve kvacid a-sambhāvāt, abhāve ca
V3_07908	hetuṃ sattāyāṃ vadato 'sya viruddho hetuḥ	syāt, tasya bhāve kvacid a-sambhāvāt, abhāve ca
V3_01302	-a-viśeṣāt. a-doṣe ca iṣṭa-vighāto 'pi na	syāt, tasya sādhyā-vipakṣa eva vṛttyā tad-
PV_04282	yadi kiṃ bhavet || ātma-upakāraḥ kaḥ	syāt tasya siddha-ātmanah sataḥ | na ātma-
PV_03210	tathā || kiṃ syāt sā citratā ekasyāṃ na	syāt tasyāṃ matāv api | yadi idaṃ svayam arthānām
SV_02214	bhāvāt. anyādrśād bhavan katham tādrśaḥ	syāt. tādrśād dhi bhavaṃ tādrśaḥ syāt. anyādrśād
V3_01209	hetur viruddho drṣṭāntaś ca sādhyā-vikalah	syāt, tāvato dharma-kalāpasya kvacid an-anvayāt.
PV_04154	sādhanam | gurutva-adhogatī syātām yady asau	syāt tulā-natiḥ || tan nir-guṇa-kriyas tasmāt
PV_04098	-uktau tu vastuni | na bādha pratibandhaḥ	syāt tulya-kakṣyatayā dvayoḥ || yathā sva-vāci
HB_03703	sandigdha-lakṣaṇo hetur iti na kaścid dhetoḥ	syāt. tulya-lakṣaṇe hi drṣṭaḥ pratiyogi-sambhavo
V3_05101	nityam jananam a-janam vā anyathā	syāt. te ca a-vyavahitāḥ pratighātinā anyena
SV_17010	śabda-rāśiḥ syāt, tadā tato 'rtha-pratītiḥ	syāt. te tu bhāhulye 'py andhā eva sarva iti yathā
PV_03413	rūpa-antaram yadi || anyonya-āvaraṇam teṣāṃ	syāt tejo vihatis tataḥ | tatra ekam eva drṣyeta
SV_01724	-abhāvāt sādhanasya sādhyā-vyabhicāra-āśānkā	syāt. tena ca pramāṇena sādhyā-dharmasya tan-
V3_02304	sā anya-viṣaye 'pi tulyā iti viruddhaḥ	syāt. tena tatra eva bādhanā bhavati, na anyatra
PV_04282	-ātmanah sataḥ | na ātma-upakāraḥ kaḥ	syāt tena yaḥ samapekṣyate || anapekṣaś ca kiṃ
SV_14123	tasmād bhāva-mātra-svabhāvaḥ	syāt. tena śabdo 'nyo vā sattā-bhājanaḥ sarva eva
SV_13127	vā syur a-vyāpino vā. sarvatra anupalambhaḥ	syāt teṣāṃ a-vyāpitā yadi | (253ab) katham eka-

SV_11721	a-pratibhāsamāno rūpeṇa katham tathā	syāt. dṛśya-a-viveka-a-darśanayor viveka-sattā-
SV_10420	sā punaḥ katham anumānam. katham ca na	syāt, dṛṣṭānta-anapekṣaṇāt. na hy asyām kaścīd
SV_12507	yādṛśam tu tan-nimittam dṛṣṭam tat tathā iti	syāt. dṛṣṭe viśeṣe tan-nimittatayā tat-tyāgena
SV_03707	-bahutve 'pi nagarāṇi iti bahu-vacanam na	syāt. dvayasya paraspara-sahitatā iti cet. an-
V3_02709	-sambaddha-pralāpa eva ayam ity an-avadheyaḥ	syāt. dvayor an-āśrita-śāstrayoḥ kasyacit
V3_03202	viruddha-uktāv api na bādhā, pratibandhas tu	syāt, dvayos tulya-kakṣatvāt, yathā sva-vacane.
SV_11822	vyavasthā-antarasya tad-rūpaṃ tad eva	syāt. dharma-bhedas tu syāt pūrva-ukta-krameṇa.
SV_08608	'tra virodhaḥ. eka-rūpa-vikalas tad-rūpo na	syāt, na a-tat-kāryaḥ. tena eva ca tat-kāryam
SV_16614	pramāṇa-saṃvādo vacanānām āgama-lakṣaṇam	syāt. na a-puruṣa-kriyā. tasyāḥ sarva-artheṣu
SV_09924	naśvaraḥ svabhāvo nir-apekṣa ity a-hetukaḥ	syāt. na a-hetukaḥ sattā-hetor eva bhāvāt tathā-
V2_08113	vinaśvara-svabhāvo nir-apekṣa ity a-hetukaḥ	syāt. na a-hetukaḥ, sattā-hetor eva bhāvāt tathā-
V3_12203	yuktam. evam hy āgama-siddha ātmā	syāt, na anumāna-siddhaḥ. tasmād a-vyatireke 'py
SV_11725	sannidhi-mātreṇa jñāpane '-vyutpannānām api	syāt. na anumānāt pratipattir liṅga-abhāvāt,
SV_01309	kathayatā āgamikatvam ātmani pratipannaṃ	syāt. na anumeyatvam, tasmād a-darśane 'py ātmano
V2_09605	kathayatā āgamikatvam ātmani pratipannaṃ	syāt, na anumeyatvam. yā apy asiddhi-yojanā -
SV_14705	cet. ko 'yam pratibandho nāma yena sa ca na	syāt. na anya-svabhāvaś ca. janmā iti cet. sarva-
V3_07806	-siddhāv eva hi sa dharmas tasya gamakaḥ	syāt, na anyathā. puruṣa-pravṛtter a-vastu-
SV_12920	teṣāṃ tat-kṛtaḥ pada-vākya-bhedānām bhedo na	syāt. na apy a-varṇa-kramam anyac chabda-rūpaṃ
SV_07527	na a-vyatirekiṇaḥ sāmānyād anvayinī buddhiḥ	syāt. na api vyatirekiṇas tasya kvacid an-āśrayād
SV_12518	-pāmsu-kriḍā-ādi-vat puruṣa-vyavahāra iti	syāt. na apauruṣeya iti. anādityād apauruṣeyatve
SV_16720	anupālayati iti tato 'pi tad-artha-siddhiḥ	syāt, na apauruṣeyānām śabdānām, tatra kasyacit
SV_14708	kārya-kāraṇa-bhāva eva śabda-antareṇa uktaḥ	syāt. na artha-bhedaḥ. svabhāva-an-anugamaṇam tv
V2_09511	śeṣavataḥ. kiṃ ca vyatireky api hetuḥ	syāt. na idam nir-ātmakaṃ jīvac-charīram a-prāṇa-
SV_07402	-a-viśeṣe 'pi tad-viśeṣa-ādhānād upakāri	syāt. na indriya-saṃskāraḥ. prāg adṛśye darśana-
VN_05709	iti vaktavyam, nir-viṣayatvād a-vācyā eva	syāt. na uttara-ajñānam ajñānam kiṃ tarhi viśaya-
VN_04403	evam a-sambaddha-vākyam api pṛthag vācyam	syāt. na ubhaya-saṅgrahāt apārthakam,
SV_08413	janakatve vā bheda-a-viśeṣāt sarvo janakaḥ	syāt. na etad asti. yasmāt tena ātmanā hi bhede
SV_04915	artheṣu tad eva idam iti pratyabhijñānam na	syāt. na eṣa doṣaḥ. yasmāj jñāna-ādy-arthakriyām
SV_02417	bheda-abhāvāt. pratijñā-artha-eka-deśo hetuḥ	syāt. na eṣa doṣaḥ. yasmāt sarve bhāvāḥ
SV_13511	'kāras tathā ga-kāraḥ, tadā agnir ity eva	syāt, na gaganam iti, a-kāra-ga-kārayoḥ pūrvāpara
SV_06122	syāt, udakam ānaya ity eva vaktavyam	syāt, na ghaṭena iti. tathā paṃsunā vā anyena vā
SV_02924	na hy anya eva anya-upakārako yo na grhītaḥ	syāt. na ca apy upakārake tathā grhīte upakārya-a
HB_01915	kṣaṇikānām api sahakāry-anapekṣiṇām kāraṇatā	syāt. na ca apekṣyebhyaḥ svabhāva-atīśaya-
SV_15101	tataḥ pratītir artheṣu sarvasya sarvadā	syāt. na ca asti tasmān na śabdāḥ sthita-svabhāvā
SV_06710	tasya pṛthak pṛthak codane 'tigauravam	syāt. na ca asya an-anya-sādhāraṇam rūpaṃ śakyam
SV_15125	kenacid dṛṣṭo na nityaḥ kaścīd atīndriyaḥ	syāt, na ca etad asti. tasmād artha-sāmarthyā-
V3_13405	tatas tad-ātmatāyām sarvam sarva-ātmakaṃ	syāt. na ca etad yuktam. tasmāt tad-abhivyāpta-
SV_13916	karaṇāni vyañjakāni na kiñcid idāniṃ kāryam	syāt. na ca etad yuktam. sarva-kāraṇānām
VN_02814	ity evam-prakārānām ekam eva lakṣaṇam vācyam	syāt. na ca evam-vidhaḥ kaścīd vivādeṣu dṛṣṭa-
SV_04627	vyaktir ākṣiptā eva iti tadvān abhidheyaḥ	syāt. na ca jāti-vyaktyoḥ kaścīd sambandho
V2_05209	viruddha-niṣedhe 'pi tatra eva niṣedhe doṣaḥ	syāt. na ca tat-tulya eva vṛttir ity a-tat-tulyo
VN_01019	-upalabdhir yena anumānād asya upalabdhiḥ	syāt. na ca tad-rūpa-anyathā-bhāvam antareṇa a-
SV_15620	āsādayeyuḥ, sa tatra samartho 'pekṣyaḥ	syāt. na ca nityeṣv etad asti ity uktam. tat kim
V3_12111	asann ātmā, sattā-sādhana-vṛttech. sandigdhaḥ	syāt. na ca pareṇa tathā upagata ity a-pramāṇād
V3_03610	-darśanāt pratyakṣasya apy evam-bhāvaḥ	syāt. na ca pramāṇa-lakṣaṇa-vyatirikto 'nyo 'sti
VN_06201	atra api yadi puruṣatvāc cauro bhavān api	syāt, na ca bhavatā ātmā evam iṣṭaḥ, tasmān na
SV_08318	a-janakatvād eka-sthitāv api kārya-utpattiḥ	syāt. na ca bhavati. ata eka-apāye phala-abhāvād
SV_06601	vṛtty-abhāvāt sāmānādhikāraṇya-ādir na	syāt. na ca vastv-ātmāna ekasya tatra eva vṛttir
SV_14421	akiñcittvāt. bhavato hi kenacit saha-bhāvaḥ	syāt. na ca vināśo bhavati. tasmād a-doṣaḥ.
V1_03405	draṣṭur eṣa viniścayaḥ. sa tad-abhāve na	syāt. na ca viśaya-sārūpyam vijñānasya, tat-
V3_12602	upaniyante. anyathā hi tatra a-vyavahāra eva	syāt. na ca satām api paramārthataḥ kaścīd dharma
V3_03809	-rajata-ādiṣu dṛṣṭatvān na asādhāraṇatā	syāt. na ca samayād vartamānasya kācid
HB_02001	kṛta-viśeṣa eva upatiṣṭhet, anavasthā evam	syāt. na ca sahakāriṇo nityam parasparasya kārya-
VN_03203	-niṣedhāt. śabda-artha-niṣedhe hi virodhaḥ	syāt. na ca svalakṣaṇam śabda-artha iti. yaḥ
SV_04616	pravṛtṭiḥ. evam hy a-sambaddha-pralāpī	syāt. na tato 'nyatra pravṛtṭir balivarda-doha-
SV_06405	tato bhidyeta. na hi tasya rūpam anyasya	syāt. na tad eva bhedasya rūpam. rūpaṃ ca anyad
SV_14607	tathā ca anena artha-antara-bhāva eva uktaḥ	syāt. na tayoḥ parasparaṃ vivekaḥ. a-viveke ca na
V3_10404	-abhimatāt kutaścīn nānā-bhāva evam-bhāvaḥ	syāt. na tarhi tato nānā-bhāvād evam-bhāvo
V2_06705	dur-anvayatvāt. apauruṣeyam a-vitathaṃ	syāt. na, tasya ayogād artha-abhidhāne puruṣa-
V3_13509	na tad iṣṭa-pratibandha iti na dūṣaṇam	syāt. na, tasya sādhana-antaratvāt. yadi pūrva-
HB_03109	anyasya sarvasya tatra abhāva-siddhiḥ	syāt, na tu tulya-yogya-avasthasya eva. upalabdhī
SV_11107	-bala-bhāvi-santānasya viparyaya-upādānān na	syāt. na tu bhūta-arthaṃ, vastu-bala-utpattech.
VN_02613	vadato nityaḥ śabda ity āñjasah pratipakṣaḥ	syāt, na nityam sāmānyam iti. tasmād
V3_10301	hi tad-viparīta-virahaḥ sādhyā-dharmaḥ	syāt, na punaḥ kutaścīd asata ity asti sādhyā-
HB_02817	bhāvād iti ghaṭasya sarvatra sarvadā abhāvāḥ	syāt. na, pradeśa-ādi-dharmi-viśeṣaṇasya

SV_12708	yadi teṣu varṇeṣu satsv api tat kāryam na	syāt. na bhavati teṣām a-viśeṣe 'pi pada-vākya-
SV_07213	jñāna-kāraṇatvāt tad-vyaktis tatra vṛttiḥ	syāt. na yuktam evaṃ bhavitum. yasmād vijñāna-
SV_13102	idam ity upasaṃhāro vikalpa-nirmita eva	syāt. na vastv-āśrayaḥ. na ca samāropa-
V3_05202	idam ity upasaṃhāro 'pi vikalpa-nirmita eva	syāt, na vastv-āśrayaḥ. na ca samāropa-
SV_05308	tac cec chaktaṃ na kevalam ||105|| atha api	syāt, na vema-rahitaḥ kuvindaḥ paṭaṃ karoti praty
HB_03004	anya-bhāva-gatyā api tad-abhāva-gatir na	syāt, na vai kutaścīt sambandhād anya-bhāvas tad-
SV_14612	ucyate sa svayam eva na bhavati ity uktaṃ	syāt. na vai ghoṣa-sāmyād viśaya-antara-drṣṭo
SV_07019	anyathā iha kuṇḍe badarāṇi ity api na	syāt. na vai tad-upakāra-kṛto 'yam vyapadeśaḥ,
SV_16604	an-āgamād dhūma-āder agny-ādi-pratyayo na	syāt. na vai pravṛtta āgame pramāṇa-antaram
V3_04701	-niścayād eva ity a-niścito na anaikāntikaḥ	syāt. na vai vastu-dharma-samāśrayeṇa eva
SV_02213	a-tat-svabhāvasya a-jananāt. tasya a-hetutā	syāt. na vai sa eva bhavati tādrśasya bhāvāt.
V2_08601	a-tat-svabhāvasya a-jananāt tasya a-hetutā	syāt. na vai sa eva bhavati, tādrśasya bhāvāt.
SV_05420	-tad-ākārā buddhir a-bhinna-pratibhāsini	syāt. na vai sāmānya-grāhiṇiṣu svalakṣaṇa-
SV_15408	anitya-nir-ātmatā-ādi-vyavacchede 'pi tathā	syāt. na, vyatireka-vyavacchedasya bhāva-rūpatvāt.
VN_00817	arthakriyātas tu sattā-vyavahāraḥ	syāt, na sattā-bheda-a-bheda-vyavahāraḥ, ekasya
SV_05517	a-doṣa iti cet. tathā api tad iha iti	syāt. na samāna iti. tad eva tāsām sāmyam iti cet.
SV_12215	evaṃ-bhūtaḥ pathika-agnir jvālā-prabhava iti	syāt. na sarvaḥ. tatra viśeṣa-pratikṣepasya
SV_08214	ekatra samāveśa-ayogāt. a-niyamena tarhi	syāt. na hy a-nimittaṃ bhavat kvacid bhavati
SV_06408	eva tad bhavati iti so 'sya bheda iti ca na	syāt. na hy anyonyasya bhedo bhavati, sambandha-
SV_15023	-ādi-vad eva artheṣu ubhaya-jñāna-hetutvaṃ	syāt. na hy apauruṣeyā api vahny-ādaya ekatra
SV_08809	tathā bhavitum. tathābhāve hy a-tad-dharmā	syāt. na hy ayam pravṛtti-nivṛttimān svabhāva eko
SV_17523	-svabhāva-upasaṃhāreṇa vacana-vṛttir na	syāt. na hy ayam sambhavo 'sty ekaḥ śabda niṣ-
HB_03011	prāpti-parihāra-artho vyavahāraḥ, sa eva na	syāt. na hy ayam analaṃ paśyann apy analam eva
V3_13403	-antara-pratiniyamaḥ, yena upamānāt sādhanam	syāt. na hy arthasya kenacit kathañcin na sāmyam.
SV_13222	-śabda-saṅghātasya kalakalasya śrutir na	syāt. na hy ekaḥ śabdaḥ kalakalo nāma. bhinna-
SV_14530	-nivṛttau prastutāyām a-prastutam eva uktaṃ	syāt. na hi kasyacid bhāvena bhāvo na bhūto nāma.
SV_15615	-utpattiḥ sā a-vikalā iti na phala-vaikalyam	syāt. na hi kāraṇa-sākalye kārya-vaikalyam yuktam.
SV_03715	khatvam iti vyatireka-āśrayā ṣaṣṭhi na	syāt. na hi tatra sāmānyam asti na api vibhutva-
V2_09613	tad-vyāvṛttir iti tad-vyavaccheda-hetutā	syāt. na hi tad-vyāvṛtter anyat tad-
SV_01403	vyāvṛttir iti tad-vyavaccheda-hetutā	syāt. na hi tad-vyāvṛtter anyad vyavacchedanam. a
HB_03816	hi prameya-puruṣa-ādīnām api tal-lakṣaṇatvaṃ	syāt, na hi teṣv apy asatsu liṅgini jñānam iti.
VN_01802	api iti tad api na sādhana-avayavaḥ	syāt. na hi pakṣa-dharma-vacanāt kevalāt
V1_01311	tasya tādātmyād anyasya a-samaya-darśino 'pi	syāt. na hi prati-puruṣam arthānām ātma-bhedaḥ,
SV_06413	bheda-upādhitvād dravya-antara-van na bhedaḥ	syāt. na hi bheda-upādhir eva bhedo 'yam ata iti
SV_02208	sva-kāraṇam antareṇa bhāve 'hetumattā eva	syāt. na hi yasya yam antareṇa bhāvaḥ sa tasya
V2_08511	ca kāraṇam antareṇa bhāve 'hetutā eva	syāt. na hi yasya yam antareṇa bhāvaḥ, sa tasya
V3_11714	ity uktaṃ. anyathā saṃśaya-hetur eva na	syāt. na hi yo yatra na sambhavati, tad-
SV_14802	yaj-jñānam ity api taj-jñāne sati	syāt. na hi yo vijñāne svarūpeṇa a-svarūpa-a-
V3_07307	-vad abhidheyam kim apy asti iti sādhyam	syāt. na hi śabda-arthāḥ svataḥ kañcid guṇa-
HB_02306	naśvaratve 'pi kaścīd a-tat-svabhāvo 'pi	syāt, na hi sarvaḥ sarvasya svabhāva iti na
SV_11905	ucyate. sa katham parabhāvasya śleṣaḥ	syāt. na hi svabhāva-antara-sattayā anyaḥ śliṣṭo
SV_10318	na hy asti sambhavo yad asati kāraṇe kāryam	syāt. nanu kadācit kāraṇa-nāśe 'pi kārya-sṭhitir
V3_07304	asti iti siddhir astu. tathā api kiṃ siddham	syāt. nanu bauddho vikalpa-pratibhāsaḥ śabda-
SV_02101	upayogaḥ syāt. anyathā ekam ity eva na	syāt. nāma-antaram vā, artha-bhedam abhyupagamyā
SV_13001	puruṣa-vyāpāra eva kāraṇam. ataḥ pauruṣyam	syāt. nitya-upalabdhir nityatve 'py an-āvaraṇa-
SV_00905	rāga iti cet. iṣṭatvān na kiñcid bādhitam	syāt. nitya-sukha-ātma-ātmiya-darśana-ākṣiptam
V3_02312	cet, asiddha-hetv-abhidhānam api pratijñā	syāt. nipāta-vacanena sādhanatvena iṣṭasya
SV_09911	iti yo na tad-dhetuḥ so 'tat-svabhāvaḥ	syāt. niyata-śaktiś ca sa hetuḥ svarūpeṇa pratīta
V2_07809	iti yo na tad-dhetuḥ so 'tat-svabhāvaḥ	syāt. niyata-śaktiś ca sa hetuḥ svarūpeṇa pratīta
V3_07606	mūrta ity a-mūrtatvaṃ nir-upākhye 'pi	syāt. nir-upākhyasya abhāvād a-pratiśedha-
SV_09608	mūrta ity a-mūrtatvaṃ nir-upākhye 'pi	syāt. nir-upākhyasya abhāvād na pratiśedha-
SV_08906	arthasya tad-avyabhicārāt tato gatiḥ	syāt. nirloṭhitam ca etad ācāryeṇa. tad ayam gava
SV_02611	tatra an-avakāśā pramāṇa-antara-vṛttiḥ	syāt. no ced bhrānti-nimittena saṃyojyeta guṇa-
VN_03817	-ceṣṭitair upanyastaiḥ. evaṃ hy atiprasaṅgaḥ	syāt. pakṣa-pratiśedhe tūṣṇīm-bhavatas tūṣṇīm-
PV_04230	iti so 'pi iṣṭo vyavahāra-bhāk || anyathā	syāt padārthānām vidhāna-pratiśedhane | eka-
V2_05507	so 'pi iṣṭo vyavahāra-bhāk ||21|| anyathā	syāt padārthānām vidhāna-pratiśedhane | eka-
SV_11901	-antaram eṣām sambandhaḥ. yasmāt sad-dravyam	syāt para-adhīnam sambandho 'nyasya vā katham ||23
V3_10306	-brāhmaṇye brāhmaṇo bhojanīya ity eva vācyam	syāt. parasya ayam abhiprāyo 'sad iti. tad-
VN_03113	yadi pratijñā-anapekṣo virodhaḥ syāt,	syāt parājaya-āśrayaḥ. pratijñā-adhikaraṇatve
SV_11415	tadā apauruṣeyatāyās ca vyarthā	syāt parikalpanā | (229ab) api nāma a-saṅkirṇam
PV_03524	dipo 'neka-darśanaḥ | krameṇa api na śaktaṃ	syāt paścād apy a-viśeṣataḥ || anena deha-puruṣāv
PV_03228	-āder bhedakasya ca | a-grahād eka-buddhiḥ	syāt paśyato 'pi parāparam || guṇa-ādi-bheda-
HB_02007	yady evam api lokasya nyāya-pratipattiḥ	syāt, punar api brūmaḥ. na viśeṣa-utpādanād eva
PV_02057	saṃhāryaḥ pratyāneyas tu yat-kṛtaḥ | vikāraḥ	syāt punar-bhāvas tasya hemni kharatva-vat || dur
SV_11822	tad-rūpaṃ tad eva syāt. dharma-bhedas tu	syāt pūrva-ukta-krameṇa. sa ca a-viruddha eva, na

SV_14221	kā apekṣā. lābhe vā aparā-kāṣṭha-janma	syāt. pūrvam tv a-pracyuti-kāraṇam. tathā eva
V3_03309	tarhi pṛthag-vacanam. vākya-bhedād etat	syāt. pūrveṇa pratiṣṭhāpitam uttaram pratihanti
PV_02084	-pṛpṭer virodhinaḥ | ekasmin karmaṇo 'yogāt	syāt pṛthak siddhir anyathā || ekasya ca āvṛttau
V1_04208	prakāśamāno 'pi sva-para-ātmanoḥ prakāśakaḥ	syāt, prakāśa-vat. tasmād grāhaka-ākāraḥ
SV_11916	tad-rūpasya krama-antare 'py a-viśeṣāt tulyā	syāt pratipattiḥ. artha-antaratvam api kramasya
SV_01918	tadā yatra dhūmas tatra agnir ity eva na	syāt, pratibandha-abhāvāt. kuto 'gny-abhāve dhūmo
V1_01712	pratipatter a-nānā-ekam jagat syāt. atha api	syāt, pratibhāsamānam api sāmānyam an-upalakṣaṇān
SV_15105	kṛtakāḥ śabda na tasmād artheṣu pratītir eva	syāt. pratīti-janma-itara-kālayos tulya-rūpasya
SV_11308	sa eva doṣaḥ. sambandha-apauruṣeyatve	syāt pratītir a-samvidāḥ | (227ab) syād etat – a
SV_09201	ayam iha ity ādyā pratītiḥ. sa tad-abhāve na	syāt. pratītau vā tad-abhāvasya. yathā-
SV_14722	svayam pratyupatiṣṭhate. atiprasaṅgo hy evam	syāt. pratīyamānasya tad-upādānatā iti cet. ko
SV_16621	santi puruṣa atīndriya-artha-dr̥ṣā iti iṣṭam	syāt. pratyakṣa-pūrvakāṇām pramāṇānām a-tad-
V3_03602	nīscayam vā. tan-niṣedho hy anumānāt	syāt, pratyakṣeṇa योगyatā a-nīscayāt. tatra ca
SV_15518	eṣām apy abhimata-arthavattā pauruṣeyī ca	syāt pramāṇa-anurodhini ca. api ca idaṃ mantrā
VN_03607	viruddhatvam vā vaidharmye yadi vṛttiḥ	syāt. pramāṇa-virodhe tu hetoḥ, yathā na dahano
V2_05211	ayam a-doṣa ity a-vācyam eva tṛtīyam rūpam	syāt. prayoga-darśana-arthatvād a-doṣaḥ – anvaya-
SV_10612	-eka-tānatve śabdānām a-nibandhanā | na	syāt pravṛttir artheṣu darśana-antara-bhediṣu ||20
V3_06812	-eka-tānatve śabdānām a-nibandhanā | na	syāt pravṛttir artheṣu darśana-antara-bhediṣu ||55
V3_12204	'py asataḥ sapakṣād vyatirekaḥ sandigdhaḥ	syāt prāṇa-ādinām, ātmanaḥ sandehāt. ata eva
SV_02122	-antarataḥ paścād bhavan katham tasya hetuḥ	syāt. phalasya api na avāśyam hetau bhāva iti tad
V2_09108	-antarataḥ paścād bhavan katham tasya hetuḥ	syāt. phalasya api para-upakāra-apekṣiṇo na
SV_04323	buddhyā adhyāhāre na vastu-viśayaḥ śabdaḥ	syāt. buddhi-pratibhāsa-viśayatve ca sarvam tathā
SV_04330	a-śeṣa-ākṣepāt tad-anya-vaiyarthyam ca na	syāt. buddhi-pratibhāsasya nir-vastukatvād vastu-
V3_02306	virodhe so 'nya-kṛte 'pi tulya iti virodhaḥ	syāt. bhavaty eva anya-kṛte 'pi pratijñā-doṣa iti
SV_06108	vṛkṣa-a-vṛkṣatve vyaktir ekā eva vṛkṣaḥ	syāt, bhavatu nāma ghaṭa-ādi-śabdeṣv artha-antara-
V3_08602	samudāyī-nibandhanatvāt tad-abhāve na	syāt. bhavanti sva-nimitta-sannidhiṃ sūcayati iti
SV_16007	varṇa-vyatiriktam anyad yataḥ kārya-bhedaḥ	syāt. bhinnām ca tayoh pratibhām paśyāmaḥ
VN_00926	-hetor abhāvāt. an-anvaya-vyatirekam viśvam	syāt, bheda-abhāvāt. avasthā-nivṛtti-pravṛtti-
SV_15211	iti svabhāva-a-parijñānāt sarvatra saṃśayaḥ	syāt. mithyātvam kṛtakeṣv eva dṛṣṭam ity a-kṛtam
SV_06407	vyāvarteta. tato 'smāt tasya bheda iti na	syāt. yat khalu yad-bhedād vyāvartate, tad eva
SV_12609	eva tad-artha-pratibhām janayed āśvāsanam	syāt. yathā-iṣṭam tu samāropa-apavādābhyam
SV_06918	varṭayati tasya kā iyam vṛttiḥ. ādheyatā vā	syāt. yathā kuṇḍe badarāṇi varṭanta iti. vyaktir
V3_00708	-viprakarṣayor asiddheḥ. siddhau tu	syāt, yathā tādr̥ṣam rūpa-sādharmyam kvacid
SV_04924	anyathā na bheda-saṃsargavatī buddhiḥ	syāt, yathā daṇḍiṣu. na hi tatra eka-daṇḍa-yoge
SV_13521	sā ca iyam ānupūrvī varṇānām deśa-kṛtā vā	syāt, yathā pipilikānām paṅktau. kāla-kṛtā vā
SV_10326	upalabhyamāno vyāpakāḥ svabhāvo 'sya siddhiḥ	syāt, yathā vṛkṣatvam śiṃśapāyāḥ. tad-abhāvaḥ
SV_01316	ca vyatireka iti saṃśayito 'nivāryaḥ	syāt. yathāyoga-vacanād a-nivārita eva iti cet.
V2_09609	ca vyatireka iti saṃśayito 'nivāryaḥ	syāt. yathāyoga-vacanād a-nivārita eva iti cet,
SV_16002	tu phala-avāptāv a-tat-svabhāva-saṃsparṣe na	syāt. yad uktam – na varṇebhyo 'nyā kācid
HB_03716	nityam abhyupaiti, tadā ayam hetur eva	syāt, yady atra anityatva-hetum kṛtakatva-ādikam
V1_04311	-antara-vaikalyam sūcayati. sa bāhyo 'rthaḥ	syāt, yady atra kaścid upādāna-viśeṣa-abhāva-kṛtam
V2_07704	hi ghaṭa-ādinām keṣāncin nityatā api	syāt. yady api bahulam vināśa-kāraṇāni santi,
VN_00707	eka-vacanam ca icchāto vṛkṣā vṛkṣa iti	syāt, yady eṣa niyamo bahuṣv eva bahu-vacanam,
SV_12408	sa prabhāvo gati-siddhi-viśeṣābhyām api	syāt. yadi pauruṣeyā mantrāḥ kiṃ na sarve puruṣā
SV_14604	pratiśedhāt kasyacit paryudāso 'pi kvacin na	syāt. yadi hi kiñcit kutaścin nivarteta tadā tad-
V3_09303	yadi dvayor api iṣṭam kiñcid vastu sāmānyam	syāt, yan-nibandhano 'yam anitya-śabdaḥ,
HB_01709	kriyā. sa katham eka-kṣaṇa-bhāvya anyathā	syāt. yaś ca bhavati, sa eva na bhavati iti na
VN_01205	sa-anvayau bhāvasya janma-vināśāv iti na	syāt, yasmād yasya anvayo na tasya janma-vināśau
SV_08311	iti. a-vaikalyāt kāraṇasya eko 'pi janakaḥ	syāt. yasmān na apaity a-bhinnam tad-rūpam
V3_12002	ity ayam eva hetuḥ. anavasthā-anya-kalpane	syāt. yasmin sati bhavaty eva yat tato 'nyasya
SV_15304	samartho yena asya darśana-nivṛtṭyā na tathā	syāt. yasya hi jñānam jñeya-sattam na
SV_08119	sattā-ādi-vat. pṛag eva vyaktam	syāt. yāvanti hi sāmānyāny arthe samavāya-
SV_09812	hi ghaṭa-ādinām keṣāncin nityatā api	syāt. yena bāhulye 'pi hi tad-dhetor bhavet
VN_03223	-rūpam ekam samūham icchati yena virodhaḥ	syāt. yo 'pi yugapat ṣaṭkena yogād ity-ādinā
SV_08301	anvayinā śūnyāḥ. na eṣām bahūnām ekam kāryam	syāt. yo hi tasya svabhāvo janakaḥ. na hi so
SV_09601	hetur ucyate. sa katham asiddha-sattāke	syāt. yo hi bhāva-dharmaṃ tatra icchati, sa
V3_07511	hetur ucyate, sa katham asiddha-sattāke	syāt. yo hi bhāva-dharmaṃ hetum icchati, sa
V1_03504	avayava-darśane 'pi tathā sthūlasya darśanam	syāt. rakte ca ekasmin rāgaḥ, a-raktasya vā gatiḥ.
HB_03609	-antaram. tan nāma tasmād viśeṣaṇa-antaram	syāl lakṣaṇa-antaratvena vā upādānam arhati, yad-
PV_03240	ca na sambhavaḥ | vācyam a-kṣaṇikatve	syāl lakṣaṇam sa-viśeṣaṇam || nispādita-kriye
SV_10219	a-pravṛtti-phalā proktā. pramāṇam api kācit	syāl līṅga-atīśaya-bhāvinī ||200|| atra na sarva-
VN_00521	'sad-vyavahāraḥ. pratyakṣa-a-viśaye tu	syāl līṅga-jāyā api kutaścit sad-vyavahāraḥ. asad
PV_03460	sphuṭaḥ || api ca adhyakṣatā-abhāve dhīyaḥ	syāl līṅgato gatiḥ | tac ca akṣam artho dhīḥ
SV_13226	gamaka-avayava-samhārāt saṅkulā pratipattiḥ	syāt. vakṣyate ca atra pratiśedhaḥ. tasmād eka-
V3_00201	-abhāvāt. prāmāṇye vā na anumāna-pravṛttiḥ	syāt, vacana-mātreṇa artha-siddher hetv-ādi-

SV_15602 ity yathā-kathañcit prayuktād api phalam
SV_15427 na ca nairātmya-nivṛtṭyā ātma-siddhiḥ
V3_10104 hetuś ca evaṃ na kaścīd anaikāntikaḥ
VN_03508 -krta-dharma-viparyayavati dr̥ṣṭānte virodhaḥ
SV_16203 a-tat-prabhavāt. kvacīc chaktau sarvas tathā
V3_13702 ity ekam eva kiñcit sāmānya-lakṣaṇaṃ vācyaṃ
SV_04122 praśamana-ādayo viśeṣā guṇa-tāratamyam ca na
SV_15802 ity uktam, yato 'bhivyañjakaḥ prayoktā
SV_07405 -pratiniyame ca sāmānya-antarasya darśako na
SV_07906 sāmānyasya. tat-pratipatti-dvāreṇa ca dr̥śyā
SV_07821 -apekṣiṇi ||155|| yadi hi vyakty-apekṣiṇi
V3_03208 bādhana-abhyupagamāt. anyathā atiprasaṅgaḥ
SV_15907 sā api śabda-vyaktir eva. anavasthā evaṃ
SV_13922 idam an-upakārya-upakāraṇam nir-iham jagat
SV_13410 samasta-rūpaḥ karma-ātma-abhyupagantavyaḥ
SV_06502 yasya abhidhānād vastu-balena akhile gatiḥ
V3_01806 śabdaḥ. tad-bhāva-iṣṭau na anityaḥ śabdaḥ
SV_11305 artha-pratipattiḥ sa pauraṣeyo vitatho 'pi
HB_02708 abhāva-vyavahāra-siddhi-virodhaḥ
HB_02813 -bhāve tan-mukhena viśaya-viśayi-bhāvaḥ
SV_14209 nāma na dr̥śyate vā. atiprasaṅgo hy evaṃ
V3_01513 virodhāt. yadi dehād eva artha-antara-bhāvaḥ
V1_01501 yena indriya-jñānasya vikalpa-upagame bādha
V3_02807 vā. anyathā artha-antara-gamaṇād avasādaḥ
V1_04206 prakāśate tathā iti nīla-ādy-anubhavaḥ
SV_12229 idānintanā api iti. viśeṣa-a-sambhava etat
SV_14610 tat-sthitiś ca tad-anya-vyatireke sati
V3_01807 -śabdatva-prasādhānāt, anitya-śabdaḥ śabdaḥ
V3_01607 antara-bhāvas tayor ekasya tathā-abhyupagame
V3_12302 prāṇa-ādīnām nairātmyena saha virodhaḥ
V2_08112 tat-kāla-dravya-apekṣa iti nir-apekṣa eva na
SV_08305 svabhāvo yo janakaḥ so 'nyasya api yadi
PV_03333 ko doṣo na eva kaścana | idam eva kim uktam
V3_10209 kāle pakṣa-ādi-vikalpo 'sti, yato 'yam doṣaḥ
V1_00211 atiprasaṅgāt. tasya nāntariyakatāyām tu
V3_04609 iti. niścaya-hetāv apy a-pratibhānāt
PV_03512 anubandhinim | pūrvā dhiḥ sā eva cen na
VN_01224 -avagamaḥ samartho bhavati, yady evaṃ bhedaḥ
SV_17004 tatra punar virodha-cintāyām an-āśvāsa āgame
SV_13203 -vat. anyathā spaṣṭa-a-spaṣṭa-śruti-bhedo na
SV_08624 -bhedo viruddha-dharma-adhyāśaś ca na
V3_00309 -mātreṇa, yataḥ para-upagatena siddhiḥ
V1_04103 apy a-prasiddhir ity astaṅ-gataṃ viśvaṃ
SV_06514 saṃsparśo viccheda-karaṇe dhvaneḥ ||132||
SV_11912 ||238|| vācako hi vacana-aṅgena tadvān
SV_12712 sā ca vākyāt. tac ca atindriyam iti kutaḥ
SV_07505 iti. pūrva-vat paścād api na jñāna-hetuḥ
SP_00021 samavāye paratra vā | sambandho yadi viśvaṃ
PV_03323 yadi saṃvedya-lakṣaṇam | saṃvedyaṃ
SV_13715 siddhaḥ, dīpa-ādi-vat, sa cet prak siddhaḥ
PV_03316 eva avagamyate | dharmaiḥ sa niyamo na
SV_16004 kācīd ānupūrvī iti, tatra ānupūrvyam asatyām
SV_08514 dharmo bhedaka iti nānātvam eva kvacin na
SV_02915 grahaṇe ka eva upādhi-bhedo '-niścitaḥ
V3_09508 'pi krta-buddhir bhavati, yadi tādr̥śam
V2_05703 viśayād artha-pratitāv an-artha-pratilambhaḥ
SV_14311 ca nanv anena eva dravyaṃ vināśitam
VN_00204 -sāmarthya-lakṣaṇato nivṛttam ity asad eva
SV_02217 bhedaka ity a-kāraṇaṃ viśvasya vaiśvarūpyam
PV_04066 -artha-viplavāt | a-sambandhe 'pi bādha cet
PV_03434 ajñānatām vrajet | sāmye kenacid aṃśena
V3_10704 ity uktam. ko hy atra virodho yadi vaktā ca
VN_01214 lakṣaṇa-abhāvād bheda-a-bhedayor a-vyavasthā
PV_02038 -ādīnām samudbhavaḥ | pariṇāmo yathā ekasya
SV_11811 gamayet. tato '-viśeṣeṇa eva pratitiḥ
syāt. varṇā eva hi mantra na anyat kiñcit. tat-
syāt, vipakṣa-vyatireka-darśane 'pi prasāṅgāt.
syāt. vipakṣasya api icchā-kr̥tatvād ity ukta-
syāt. viruddhe ca dr̥ṣṭānte yadi pakṣa-dharmasya
syāt, viśeṣa-abhāvāt. tad-bhāva-bhāvino '-tad-
syāt, viśeṣe 'n-antar-bhāvāt. tac ca sāmānya-
syāt. viśeṣe vā sāmānyasya svabhāva-bhedāt svarūpa
syāt. vyaktiś ca buddhiḥ sā yasmāt sa phalair
syāt. vyaktyā ca indriya-samskārat tad-darśane tad
syāt. vyaṅgyā ca sā evaṃ prasajyate pradīpa-ghaṭa
syāt. vyañjaka-a-pratipattau hi na vyaṅgyam
syāt, vyarthatā vā prthak-karaṇasya. sva-
syāt. śabda-artha-vikalpānām api paramparayā
syāt. śabda-nityatve ca sādhanam pratyabhijñānam
syāt, śabda-vad eva. krama-bhāvina eva yathāsvam
syāt, śabdānām buddhi-viplava-viśayatvāt. tatra ca
syāt, śabde 'nitya-śabdatva-prasādhānāt, anitya-
syāt. śīla-sādhanā-svarga-vacanaṃ tad anyathā
syāt. sa eva anya-bhāvas tad-viśayā ca upalabdhis
syāt. sa eva asati sambandhe na sidhyati. tad-
syāt. sa eva asya vināśa iti cet (270'ab') yadi
syāt, sa eva tathā ucyeta. anyatara-vacana-
syāt. sa eva tāvad ayaṃ vikalpaḥ saṃvidita
syāt. sa ca ayaṃ sādhyā-abhyupagamaḥ pratyakṣa-
syāt. sa ca tādātmyāt tathā prakāśamāno 'pi sva-
syāt. sa ca duḥ-sādhaḥ. yatra ekasya a-śaktis
syāt. sa ca na asti ity a-pravṛtti-nivṛttikam
syāt. sa ca na iṣṭa iti na iṣṭa-vighātaḥ kaścīc.
syāt. sa ca na śarīrasya, an-anvaya-śāṅkayā, na
syāt. sa ca na sidhyati ity uktam. astu nāma nir-
syāt. sa tarhi vināśvara-svabhāvo nir-apekṣa ity
syāt. sa tena svabhāvena tato '-bhinnāḥ syād ity
syāt sa bāhyo 'rtho 'nubhūyate || yadi buddhis
syāt. sa hi kevala eva kasyacid bhāva-abhāvayor
syāt. sa hi pratibaddha-svabhāvo yathāvidhe
syāt saṃśayaḥ, sa ca na ekāntena anaikāntikaḥ.
syāt sañcāro viśaya-antare || tāṃ grāhya-lakṣaṇa-
syāt. saty apy etasmin kasyacid ātmano 'nvayād
syāt. saty api tasminn a-tathābhāvād arthasya a-
syāt. sati ca upalambha-pratyaye sarvatra deśe
syāt. sati vā tasminn a-bhede 'pi na kaścīd
syāt. sato 'py a-vasṭu-kr̥tā pratipattir asat-
syāt. sato 'py asiddhau sattā-vyavahāra-a-
syāt satyaṃ sa hi tatra iti na eka-vasṭv-
syāt. santo 'py a-vācakā varṇaḥ. tan na teṣu
syāt. sannidhāna-mātreṇa janane '-vyutpannasya api
syāt. samavāyād eva jñāna-hetutve sva-āśraya-
syāt samavāyi parasaram || saṃyoga-janane 'pi
syāt samāna-arthaṃ vijñānam samanantaram || idam
syāt, samāna-jātiya-upādāna-kṣaṇa-siddheḥ. na
syāt sambandhasya a-viśeṣataḥ || tad-a-bhede 'pi
syāt saro rasa iti śrutau | na kārya-bheda iti
syāt. sarva-ākāra-viveka- a-vivekinor vā arthayor
syāt, sarva-upādhy-upakāraṇatvena grahaṇāt. na hy
syāt, sarva eva hetavas tathā syuḥ. api ca,
syāt. sarva-bhāvāḥ svabhāvena sva-svabhāva-
syāt. sarva-śakti-pracyāvanāt. punas tatra apy
syāt. sarva-sāmarthya-upākhyā-viraha-lakṣaṇam hi
syāt. sarvaṃ vā sarvasmāj jāyeta. tasmāt kāraṇa-
syāt sarvaṃ sarva-bādhanam || sambandhas tena
syāt sarvaṃ sarva-vedanam || yathā nīla-ādi-
syāt sarvajñāś ca. yady atra bhavato manda-buddhi
syāt sarvatra. tad-ātmani prādur-bhāvo '-bhedaḥ,
syāt sarvasya a-viśeṣataḥ || pratyekam upaghāte
syāt, sarvasya ca. tasmāt sambandha-siddhyā artha-

PV_03272 ced bhinna-jāṭiyayoḥ pumān | a-grāhakaḥ
 SV_15118 padārthānām svalakṣaṇe kasyacij jñānam
 VN_03308 hi hetu-pratijñayor bādhyā-bādhaka-bhāvaḥ
 SV_15324 varṇyate vyatirekitā | sa eva asya sapakṣaḥ
 SV_07024 eva ity an-upakāratvān na samyogena tadvat
 V3_08702 eva ity an-upakāratvān na samyogena tadvat
 SV_07224 yogyatām pratilabhate sa cen na tasya janyaḥ
 V3_06111 a-viguṇāni bhavanti, yadā eṣām kārya-vṛttiḥ
 SV_12712 vākya-bhedāt pratipatti-bhedaḥ kārya-bhedaḥ
 PV_03210 cintyante viśiryante tathā tathā || kiṃ
 SV_13625 satyam evaṃ yadi tasya prān na sattā siddhā
 V2_07912 karanāt. a-kāriṇo 'pi pratyaya-vaikalye
 SV_12915 ayaṃ vaktā vibhāvayati. kevalam evaṃ yadi
 HB_03505 -abhāvāt. a-niyame na ca bādhakaṃ pramāṇam
 V3_07101 |58|| yadi sattvam anityatve 'nyatra vā hetuḥ
 SV_09317 187|| yadi sattvam anityatve 'nyatra vā hetuḥ
 PV_02269 tatas tayoh || karṭr-bhokṭṛta-hāniḥ
 SV_08517 ime na ekayogakṣemā bhāvāḥ bhinnā eva ato na
 SV_08114 tac ca na anveti iti. tato 'nvayī śabdo na
 SV_07906 vyaktir viparyayāt. katham hi sā vyañjikā ca
 SV_06603 na ca anyatra a-vartamānam sāmānyam
 SV_12722 -arthakāḥ. teṣu sa ātmā kalpanā-samāropitaḥ
 SV_01706 nivartayati. anyathā tat tasya kāryam eva na
 V3_03401 -kakṣatvāt. yadi hi tatra ekasya prāmānyam
 PV_02027 -atiśaye 'sati | samhatāv apy a-sāmarthyam
 SV_10621 -ādhāra-nirākṛteḥ | na sādhyāḥ samudāyaḥ
 SV_07128 kiṃ-lakṣaṇām sthitiṃ kurvāṇaḥ sthāpakaḥ
 SV_01419 kiṃ ca, drṣṭā ayuktir a-drṣṭeś ca
 PV_03187 vat || tasyās tat-saṅgama-utpatter akṣa-dhīḥ
 PV_03186 yady akṣa-cetasi | anapekṣya na cec chaktaṃ
 VN_03113 yadi pratijñā-anapekṣo virodhaḥ
 SV_09019 vā. tato bheda-a-grahāt tat-samhāra-vādo na
 SV_09107 a-pratipattir iti vyāmūdhām jagat
 SV_08712 janakaḥ syād iti. uktam atra. yady a-viśeṣaḥ
 V2_06809 evaṃ śabdānām api yady arthebhyo janma
 PV_03467 kvacit | viśeṣaḥ so 'nya-drṣṭāv apy asti iti
 PV_04105 kiṃ punar bhavet || sva-vāg-virodhe 'bhedaḥ
 SV_12125 yena iṣṭa-an-iṣṭayor iṣṭa-viparyayo na
 V2_08303 tatra yady abhāvo nāma kaścit kāryaḥ
 SV_10016 tatra yady abhāvo nāma kaścit kāryaḥ
 V3_02503 sādhyatvena eva nirdeśya iti idam phalavat
 SV_14319 vinaṣṭe punaḥ kṣāṭha-ādinām unmajjanam
 SV_01025 'py eṣṭavyaḥ. anyathā a-gamako hetuḥ
 V2_09301 'py eṣṭavyaḥ. anyathā a-gamako hetuḥ
 VN_00923 sarvatra sarvadā samupayujyeta. idam ca na
 SV_14418 bhāvas tad-abhāva-lakṣaṇo vināśaś ca saha
 SP_00018 api kā | bhāve hy anyasya viśiṣṭau śliṣṭau
 SV_08103 ca vyakty-ādikaṃ na iṣṭam ity a-nimitte te
 HB_02506 bhedaḥ ity a-hetukau viśvasya bheda-a-bhedau
 HB_01806 iti tata utpattir iti, ete ca ekatra katham
 SV_08803 etat. kiṃ ca, atyanta-bheda-a-bhedau ca
 V1_00904 -a-viśeṣān na ekasya ekatra kriyā-a-kriye
 SV_08208 teṣu sambhavati. tat kim idānim a-nimitte te
 SV_09014 api ca, sarva-ātmatve ca sarveṣām bhinnau
 SV_08503 ity atra na kiñcid bādhakam. a-bhede tu
 V1_01507 ca parokṣā iti na anugraha-upaghātau tataḥ
 PV_03093 a-prasiddhitaḥ || bādhyā-bādhaka-bhāvaḥ kaḥ
 PV_04154 sādhanā siddha-sādhanam | gurutva-adhogatī
 HB_00902 naśvaraḥ svabhāva iti yena anvaya-vyatirekau
 PV_03262 -tad-viśaya-sambhavāt | sukha-duḥkha-vidau
 PV_03485 a-kramāyām sakṛd-ābhāsanān matau | varṇaḥ
 SV_06404 bhedaś ced rūpaṃ syāt. tad-rūpaṃ vā
 SV_01401 āha. kiṃ ca, viśeṣasya vyavaccheda-hetutā
 PV_04239 anya-nivartanam | dvairāśye saty a-drṣṭe 'pi
 SV_02911 ||52|| sarva-ātmanā upakāryasya ko bhedaḥ
 syāt sarvasya tato hīyeta bhokṭṛtā || kārya-
 syāt, sarvasya sarvadā syāt. kārya-viśeṣā hi
 syāt. sarvo 'rtha-virodho dviṣṭha ity api
 syāt sarvo hetur ato 'nvayī ||291|| yat kiñcin
 syāt. sahitasya tad-anya-upakārād viśeṣa-utpatteḥ
 syāt. sahitasya tad-anya-upakārād viśeṣa-utpatteḥ
 syāt. sā asya svabhāva-bhūtā yogyatā prāg eva
 syāt. sā ca upalabdhir eva. upalabhyasya
 syāt. sā ca vākyaṭ. tac ca atīndriyam iti kutaḥ
 syāt sā citratā ekasyām na syāt tasyām matāv api |
 syāt. sā hi sattā-siddhir yā asiddhi-pūrvikā.
 syāt. sākalye tu karoty eva. na evam a-kṣanikasya,
 syāt sādhu me syād iti kalyāṇa-kāmatā-mūḍha-matir
 syāt sādhyā-abhāvasya ca sambhava iti na a-
 syāt, sādhyam api kasmān na iṣyate. tat kila evaṃ
 syāt sādhyam api kasmān na iṣyate. tat kila evaṃ
 syāt sāmartyam ca na sidhyati | anya-smaraṇa-
 syāt sāmānya-bheda-dhīḥ ||168|| tad idam artha-
 syāt. sāmānyam pācakatva-ādi yadi prāg eva tad
 syāt sāmānyasya. tat-pratipatti-dvāreṇa ca drṣyā
 syāt. sāmānyasya vṛttir na viśeṣasya iti cet. na,
 syāt. siṃhatā-ādi-van māṇavaka-ādiṣv iti pauraṣeya
 syāt. siddhas tu kārya-kāraṇa-bhāvaḥ svabhāvam
 syāt siddhir eva, na pratibandhaḥ, pramāṇena a-
 syāt siddho 'tiśayas tataḥ || tasmāt pṛthag a-
 syāt siddho dharmas ca kevalaḥ ||209|| yadi hi
 syāt. sthitiḥ hi tasya svarūpa-a-pracyutir eva.
 syāt sparśasya a-virodhini ||20|| yadi hy
 syāt smṛter na vā | tataḥ kāla-antare 'pi syāt
 syāt smṛtāv eva liṅga-vat || tasyās tat-saṅgama-
 syāt, syāt parājaya-āśrayaḥ. pratijñā-
 syāt, syād uṣṭro dadhi syān na iti. atha punar a-
 syāt. syād etat, na tatra kasyacid asato niṣedhaḥ,
 syāt syād etad iti. yathā ca asya svayam a-bheda-
 syāt, syād yogyatā-niyamaḥ. tad-abhāve 'sya idam
 syāt sva-dhī-gatiḥ || tasmād anumitir buddheḥ sva
 syāt sva-vāk-sāstra-virodhayoḥ | puruṣa-icchā
 syāt. svabhāva-nivṛtteś ca hetor a-bhedane
 syāt svabhāvaḥ, sa eva bhāva iti na abhāvaḥ syāt.
 syāt svabhāvaḥ sa eva bhāva iti na abhāvaḥ syāt.
 syāt. svayam-siddhasya dharmiṇaḥ parigraha-a-
 syāt. hanṭṛ-ghāte caitra-a-punar-bhavaḥ | yathā
 syāt. hetos triṣv api rūpeṣu nīścayas tena
 syāt. hetos triṣv api rūpeṣu nīścayas tena
 syāt: idam ataḥ, na ata idam, iha idam, iha na
 syātām iti. na, tasya nitya-anitya-dharma-ayogāt.
 syātām katham ca tau || samyogi-samavāy-ādi
 syātām. tathā ca na jāti-siddhis tasyā jñāna-
 syātām. tathā hi na bhedaḥ bheda ity a-bhedaḥ api
 syātām. tad ayam irṣyā-śalya-vitudyamāna-marmā
 syātām tadvati vastuni | anyonyam vā tayor bhedaḥ
 syātām. tena syād artha-apāye 'pi netra-dhīḥ ||6||
 syātām. na a-nimitte, kiṃ tarhi na bhāya-tattva-
 syātām na dhī-dhvani | bheda-samhāra-vādasya tad-
 syātām nāśa-udbhavaḥ sakṛt ||167|| a-bhedāt.
 syātām, puruṣa-antara-samvedana-vat. an-anuyamś
 syātām yad yukti-samvidau | tādrṣo 'nupalabdheś
 syātām yady asau syāt tulā-natiḥ || tan nir-guṇa-
 syātām. vināśa-hetv-ayogāt. svabhāvata eva bhāvā
 syātām sakṛd arthasya sambhave || saty āntare 'py
 syād a-kramo 'dirghaḥ kramavān a-kramam katham ||
 syād a-tad-rūpaṃ vā. tādrūpye tad eva iti na
 syād a-darśanāt | (19ab) śrāvaṇatvasya api nitya-
 syād a-drṣṭeṣu samśayaḥ || a-vyakti-vyāpino 'py
 syād a-nīcītaḥ | yady apy upādhayo bhinnā eva

SV_09402	sāmānya-dharmini | na kaścīd arthaḥ siddhaḥ	syād a-niṣiddhaṃ ca tādrśam ||188|| na sarvathā
V3_07108	sāmānya-dharmini | na kaścīd arthaḥ siddhaḥ	syād a-niṣiddhaṃ ca tādrśam ||59|| na sarvathā
VN_03718	ca na dr̥ṣṭāntaḥ pṛthak sādhana-avayavaḥ	syād a-pṛthag-vṛttech. yo dr̥ṣṭānta-sādhyo 'rthas
PV_03446	prakāśate | yat tasyām a-prakāśāyām arthaḥ	syād a-prakāśitaḥ || etena an-ātma-vit pakṣe
PV_03012	anubandhini || a-sambandhini nāma-ādāv arthe	syād a-pravartanam | sārūpyād bhrāntito vṛttir
SV_02501	tat teṣām, tadānīm teṣām abhāvāt. tad eva hi	syād a-bhinnasya bhāvāt, tad-vyatiriktasya
PV_03188	|| krameṇa ubhaya-hetuś cet pṛāg eva	syād a-bhedataḥ | anyo 'kṣa-buddhi-hetuś cet
SV_02413	iṣyate. tad-abhāve svayam bhāvasya abhāvaḥ	syād a-bhedataḥ ||39|| ya eva bhāvo bhāva-mātra-
PV_03492	-vibhramaḥ | hrasva-dvaya-uccāraṇe 'pi	syād a-vicchinna-vibhramaḥ || vicchinne darśane
PV_03222	cetasi || paṭa-ādi-rūpasya ekatve tathā	syād a-vivekitā | vivekīni nirasya anyadā a-
PV_03261	darśanī | artha-grahe sukha-ādinām taj-jānām	syād a-vedanam || dhiyor yugapad-utpattau tat-tad
V3_13510	-antaravāt. yadi pūrva-pakṣa-vādi sākāṅkṣaḥ	syād a-samāpta-vākya eva iti na dūṣaṇa-avasaraḥ,
V3_13312	-avayavaḥ syāt, tadā tad-rūpa-a-sparśane ca	syād a-sambandhād apārthakaḥ ||84|| yadi na hetor
PV_02121	āhitaḥ sa cet || punar yatnam apekṣeta yadi	syād a-sthira-āśrayaḥ | viśeṣo na eva bardheta
SV_02317	-bhedavān | a-dhūma-hetor dhūmasya bhāve sa	syād a-hetukaḥ ||37|| iti saṅgraha-ślokaḥ. katham
V2_08712	-bhedavān | a-dhūma-hetor dhūmasya bhāve sa	syād a-hetukaḥ ||60|| iti saṅgraha-ślokaḥ. katham
PV_03297	niṣidhyate || sarpa-ādi-bhrānti-vac ca asyāḥ	syād akṣa-vikṛtāv api | nivṛttir na nivarteta
PV_02154	-strī-niyato madaḥ | te na ekasyām na tivrāḥ	syād aṅga-rūpa-ādy api iti cet || na sarveṣām
PV_02155	ca apy a-niyato bhavet | a-guṇa-grāhiṇo 'pi	syād aṅgam so 'pi guṇa-grahaḥ || yadi sarvo guṇa-
PV_03412	tānavam || atyāsanne ca su-vyaktaṃ tejas tat	syād atisphuṭam | tatra apy a-dr̥ṣṭam āsṛitya
SV_08227	-anvayo 'paraḥ | ekasya kāryam anyasya na	syād atyanta-bhedataḥ ||163|| yady ete bhāvā
SV_07202	sthitiḥ sāmānyasya. sā sāmānyād anyā vā	syād an-anyā vā. sā anyā cet tām eva sa āśrayaḥ
PV_02096	-a-viśeṣaḥ syād bhinno vyāvṛtti-bhedataḥ |	syād an-artha-antara-arthatve 'py a-karma-a-
SV_12717	antaram vākyam. tad aneka-avayava-ātmakam vā	syād an-avayavam vā. aneka-avayava-ātmatve pṛthak
SV_06123	vā yena kenacid ānītena artha ānaya ity eva	syād an-ākṣipta-karaṇa-karmakam. evam ānayanam
PV_02085	|| ekasya ca āvṛttau sarvasya āvṛttiḥ	syād an-āvṛttau | dr̥ṣyeta rakte ca ekasmin rāgo
SV_03002	kiṃ yadi | na upakāras tatas tāsām tathā	syād anavasthitiḥ ||54|| yadi pratyupādhy
SV_17524	'sty ekaḥ śabda niṣ-paryāyam nityaś ca	syād anityaś ca iti. vastubhir na āgamās tena
SV_11506	api ca, śabda-arthatyoh sambandho nityo vā	syād anityo vā. yady anityaḥ puruṣa-icchā-vṛttir
V2_05906	'yogād adhiṣṭhānasya. tat-saṃskāre tu	syād anupalambhaḥ. tadā api tathāvidha-indriya-
PV_03342	-ātmatva-doṣataḥ || abhyupāye 'pi bhedena na	syād anubhavo dvayoh | a-dr̥ṣṭa-āvaraṇān no cen na
V2_09806	guṇa-antara-sambhavāt. viśeṣa-hetv-abhāve tu	syād anumānam. yathā - a-dr̥ṣṭa-kartṛkam api
SV_01517	-antara-apekṣatvāt. viśeṣa-hetv-abhāve tu	syād anumānam, yathā a-dr̥ṣṭa-kartṛkam api vākyam
SV_10613	bhedīṣu ||207|| atīta-a-jātayor vā api na ca	syād anṛta-arthatā | vācaḥ kasyāścīd ity eṣā
V3_06813	-bhediṣu ||55|| atīta-a-jātayor vā api na ca	syād anṛta-arthatā | vācaḥ kasyāścīd ity eṣā
SV_11124	-dr̥ṣṭim. tac ca etat pradhāna-nirdeśe sati	syād aneka-janmanām doṣāṇām eka-utpatti-virodhāt.
SV_05122	sāmānyam eva gr̥hyeta, a-pratītā eva vyaktiḥ	syād anena jñānena. tadā kadācit sambaddhasya a-
PV_03113	antābhyām na viśeṣaṇam | a-viśeṣaṇam eva	syād antau cet kārya-kāraṇe || a-sambandhān na
SV_02019	api ca, artha-antara-nimitto hi dharmāḥ	syād anyā eva saḥ | (33ab) na hi tasmin niṣpanne
V2_08912	api ca artha-antara-nimitto hi dharmāḥ	syād anyā eva saḥ | (64ab) na hi tasmin niṣpanne
SV_12821	pratyekam tv avayaveṣu samartheṣu vyarthā	syād anyā-kalpanā. atha punar ekam eva an-
V2_09101	uktam. anyathā artha-antaram eva anityatā	syād anyā-nimittatve 'nimittatve vā. tathā ca
SV_04814	ca eka-codanā-an-ādarād a-vacanam eva	syād anyā-vyāvṛtṭy-an-abhidhāne. tasmād avaśyam
V3_01802	tathā kasyacid artha-antara-bhūtasya upagame	syād anyatara-artha-antara-bhāvaḥ. etena iṣṭa-
SV_15526	iva pāṭhakānām. atha api bhāva-śaktiḥ	syād anyatra apy a-viśeṣataḥ ||292|| na vai
SV_12207	-antaram pratikṣipyate. yadi hi vinā jvālayā	syād anyatra api syād iti. tatra jvālā-itara-
SV_12217	tādavasthya-a-niyamāt. yad api vinā jvālayā	syād anyatra api syād iti. bhavaty eva. yayā
PV_03340	eva artha-viniścayaḥ || yadi iṣṭa-ākāra ātmā	syād anyathā vā anubhūyate | iṣṭo 'n-iṣṭo 'pi vā
PV_04099	-ātmakam | tayoh pramāṇam yasya asti tat	syād anyasya bādhakam || pratijñam anumānam vā
SV_12512	na a-puruṣa-āśrayaḥ | tasmād apauruṣeyatve	syād anyo 'py a-nara-āśrayaḥ ||244|| puruṣa eva
SV_08315	ye viśeṣās teṣām saha-sthiti-niyama-abhāvāt	syād apāyaḥ. na ca te janakā iṣṭāḥ. sahakāriṇām
PV_03370	abhāve na tad bhavet || an-artha-ākāra-śāṅkā	syād apy arthavati cetasi | atīta-artha-grahe
SV_16915	kaścīd dviṣṭa-a-jña-dhūrtānām anyatamaḥ	syād api ity an-āśvāḥ. tasmān na apauruṣeyād
SV_11023	-dharmāṇaḥ syuḥ. jvālā-ādi-vad eva. tena	syād api nir-doṣaḥ. katham nir-doṣo nāma. yāvata
V3_10206	sidhyet. tat kim idānīm pakṣo 'pi vipakṣaḥ.	syād api paryāyeṇa. lakṣaṇa-bhedas tu kathita eva.
V2_07903	-śaktayo hi sāmagryō dr̥ṣyante. tatra kācit	syād api yā a-naśvara-ātmānam janayet. na,
SV_14920	-śaktayo hi sāmagryō dr̥ṣyante. tatra kācit	syād api yā a-naśvara-ātmānam janayet. na, jñeya-
PV_03534	ekasmāt sāmagryāḥ sarva-sambhavaḥ | ekam	syād api sāmagryor ity uktaṃ tad aneka-kṛt ||
VN_03018	anupalabdhis tad-vyatirekaś ca iti. satyam,	syād ayaṃ virodhaḥ, yadi hetuḥ sādhyā-dharma-
SV_05203	ca tat-pratipattiyā tadvati pratipattir na	syād artha-antara-vat. eka-vastu-sahāyāś ced
SV_11405	sambandhaḥ. tena girām eka-artha-niyame na	syād artha-antare gatiḥ | (228ab) na hi tena
V1_00906	na ekasya ekatra kriyā-a-kriye syātām. tena	syād artha-apāye 'pi netra-dhīḥ ||6|| arthasya
PV_03239	a-pramānatā | a-dr̥ṣṭa-grahaṇe 'ndha-āder api	syād artha-darśanam || kṣaṇikatvād atitasya
PV_03018	-vad yadi | atīta-anāgataṃ vācyam na	syād arthena tat kṣayāt || sāmānya-grahaṇac
SV_10414	tad-bhāva-bādhānāt | tad-viruddha-upalabdhaḥ	syād asattāyā viniścayaḥ ||204|| yo hi bhāvo yena

PV_04237 || sattā-sādhana-vṛtṭeś ca sandigdhaḥ syād asan na saḥ | asattvaṃ ca abhyupagamād a-
 SV_12126 -nivṛtṭeś ca hetor a-bhedane bhāvānām bhedaḥ syād ākasmika iti na kvacid vinivarteta. tasmād
 PV_04042 śāstre nānā-dharma-sthitāv api | sādhyāḥ syād ātmanā eva iṣṭa ity upāttā svayam-śrutiḥ ||
 PV_03476 -abhidhā-ādikam | para-citta-anumānam ca na syād ātmany a-darśanāt || sambandhasya mano-
 PV_02108 vad dhetunā vinā | pūrva-sva-jāti-hetutve na syād ādyasya sambhavaḥ || tad dhetus tādrśo na
 PV_02068 sa-hetuvād āśrayo 'yuktam anyathā || syād ādhāro jala-ādinām gamana-pratibandhataḥ | a
 SV_14113 -pratibhāsinyā buddher ayam vibhramaḥ syād ānupūrvī iti. sā ca katham apauruṣeyī.
 PV_03407 -bhedena vyakta-a-vyaktaṃ na yujyate | tat syād āloka-bhedāc cet tat pidhāna-a-pidhānayoḥ ||
 V3_01906 śāstra-upagamāt sarvas tad-dṛṣṭaḥ sādhyā iti syād āśānkā-sambhavaḥ. vipratipattis tu dṛṣyata
 V3_10712 kartum a-śakyatvāt. sa eva hy evaṃ sarvajñaḥ syād ity a-pratiśedhaḥ. sva-ātmani svasaṃviditena
 SV_14424 vināśo bhāvaṃ nāśayet. ato 'vināśi bhāvaḥ syād ity a-prasaṅga eva. vināśād bhāva-nāśa-an-
 V2_08109 'py anyatra hetor vaikalyād a-vināśo 'pi syād ity a-vyāptiḥ. sā iyaṃ nir-apekṣatā
 SV_16519 -sambhave 'py asya viśeṣas tathā anyasya api syād ity an-abhiniveśa eva yuktaḥ. yasya pramāṇa-
 V2_05805 anupalabdhyā syāt, tathā sattā abhāvo 'pi syād ity apārthikā anupalabdhīḥ. atha anya-
 SV_01626 anya-bhāve tad asti. upacāra-mātraṃ tu syād ity ayam eṣāṃ paraspara-vyāghātaḥ. tasmāt
 PV_04202 ātmā svo '-vibhāgavān | sa tena avyabhicārī syād ity arthaṃ tat-prabhedanam || saṃyogy-ādiṣu
 V3_05508 ātmā svo '-vibhāgavān | sa tena avyabhicārī syād ity arthaṃ tat-prabhedanam ||37|| saṃyogya-
 V3_12405 vidadhati iti vaktavyam. atiprasaṅgo hy evaṃ syād ity asādhāraṇa-anaikāntika eva prāṇa-ādiḥ.
 SV_08306 yadi syāt. sa tena svabhāvena tato '-bhinnāḥ syād ity asti svabhāva-anvayaḥ. yady eka-ātmatayā
 SV_12210 -agnir anyo vā artha eka-pratinīyato na syād ity āśānkyaṭve vyabhicāraḥ. so 'py anyonya-
 HB_01609 hanta, a-prasava-dharmakam apeta-santānam syād iti iyaṃ naś cintā cittaṃ dunoti. na vai
 HB_02104 pṛthag-bhāva-sambhavāt, kevalo 'pi tathā syād ity uktam. a-tat-svabhāvas tu tadā apy a-
 V3_07901 bādha-sambhave tal-lakṣaṇam eva dūṣitaṃ syād ity uktam. a-bādhanasya api lakṣaṇatve tasya
 SV_08711 syāt. janakatve vā a-viśeṣāt sarvo janakaḥ syād iti. uktam atra. yady a-viśeṣaḥ syāt syād
 SV_12925 hy ākasmikatve sattvasya deśa-ādi-niyamo na syād ity uktam. tac ca yatna-prerita-a-viḡṇa-
 SV_06605 pravibhāgo yuktaḥ sati vā a-vyatireko na syād ity uktam. tad ayam a-vibhāgo 'nviyād vā na
 SV_13017 nityaṃ jananam a-jananam vā anyasya sarvadā syād ity uktam. te ca a-vyavahitāḥ pratighātinā
 SV_09923 tat-kāla-dravya-apekṣa iti nir-apekṣa eva na syād ity uktam. sa tarhi naśvaraḥ svabhāvo nir-
 PV_04055 sarvaṃ śāstraṃ nidarśane | darśayet sādhanam syād ity eṣā loka-uttarā sthitiḥ || a-
 V3_02202 sarvaṃ śāstraṃ nidarśane | darśayet sādhanam syād ity eṣā loka-uttarā sthitiḥ ||15|| a-
 SV_14303 bhāvasya svabhāva eva samarthitaḥ syād iti katham abhūto nāma. tasmān na anyo
 SV_12916 vibhāvayati. kevalam evaṃ yadi syāt sādhu me syād iti kalyāṇa-kāmatā-mūḍha-matir antyāyām
 PV_02181 kaṅṭhaka-ādiṣu || tathā a-kāraṇam etat syād iti kecit pracakṣate | saty eva yasmin yaj
 V3_08509 kāraṇam samudāyinaḥ | asatsu teṣu sā na syād iti gotvād viśānitā ||65|| sāsnā-viśāna-ādi-
 SV_07921 -pratītir a-tad-ākāra-viśeṣavati ca na syād iti cet. uktam atra yathā vyatireko viśeṣa-
 SV_11906 śliṣṭo nāma. mā bhūd a-śliṣṭena, śliṣṭena tu syād iti cet. na, tasya eva tābhyaṃ śleṣa-
 HB_01110 kārya-utpattau na kāraṇa-bhedāt kārya-bhedaḥ syād iti cet, na, yathāsvaṃ svabhāva-bhedena tad-
 HB_02011 tathā ca tad viśeṣa-bhāvi kāryam api kevalāt syād iti cet, sarvam uktam – pratikṣaṇam
 SV_12207 yadi hi vinā jvālayā syād anyatra api syād iti. tatra jvālā-itara-janmanor a-bādhyā-
 SV_12222 tu tat-kriyā-pratibhā-rahitasya tathā syād iti. tathābhūtam evaṃ vācyam syāt tad a-
 V3_06702 tad-upanyāsenā anupalabdheḥ prayogaḥ syād iti darśana-arthaṃ etad uktam, yathā ayam eva
 SV_12208 -bādhatve jvālā-prabhavatvam anyathā api syād iti dharmayor ekaṭra arthe sambhavāt sa
 SV_15419 bhāva-rūpa-vyavacchede na bhāva-siddhiḥ syād iti na anvaya-anuṣaṅgaḥ. tathā a-nairātmye
 SV_12123 a-nivṛttaṃ kārya-dharma-vyatikramān na tataḥ syād iti na kaścit tathā vacaniyaḥ. rūpa-viśeṣo
 SV_06804 sarveṣāṃ tad-dhetūnām sakṛt pratītir yathā syād iti. na ca atra anugāmi kiñcid rūpam asti.
 HB_01005 -antara-apekṣatvāt, tadvad bhāvo 'pi vināśe syād iti. na, tat-svabhāvasya jananaḥ a-janakasya
 V2_05213 dvitīyaṃ gamayati iti. ata ekasya prayogaḥ syād iti. nanu śrāvaṇatvaṃ vyatireky apy a-
 SV_11511 -abhāvāt. tato viśeṣa-pratipattir na syād iti pūrva-vat prasaṅgaḥ. icchā-vṛttau ca
 HB_02116 -pratipattau vā tat-svabhāva eva na syād iti pūrvo vikalpas tatra ca uktam. yaś ca
 SV_12217 yad api vinā jvālayā syād anyatra api syād iti. bhavaty eva. yayā sāmagryā sambhavati
 SV_15025 tathā śabdānām apy apauruṣeyatve 'py ubhayaṃ syād iti. bhavatu vahny-ādinām kṛtakatvād yathā-
 SV_09023 tathā ca na ekas tad-ubhaya-rūpaḥ syād iti mithyā-vāda eṣaḥ. sthitaṃ etat, na
 VN_00622 -sthāpanāya tatra eka-śabda-niyogo 'pi syād iti yuktaṃ paśyāmaḥ. na ca niḥ-prayojanā
 V3_12713 ucyeta, na parikleśito devānām-priyaḥ syād iti. viruddhāvvyabhicāry api saṃśaya-hetur
 HB_03508 sā ca puruṣasya kvacid bādha-sambhave 'pi syād iti sa hetu-prayoga-viśayaḥ. kiṃ nu vai
 VN_05808 saṅgraha-vacane kaścic doṣaḥ, guṇas tu syād iti saṅgraha-vacanam nyāyāyam. tasmād
 VN_01917 na anukartuṃ samartha iti parājitaḥ syād iti. sabhyaḥ sādhu-sammātānām viduṣāṃ tattva
 SV_01413 bādha-sambhave tal-lakṣaṇam eva dūṣitaṃ syād iti sarvatra an-āśvāsaḥ. anumāna-viśaye 'pi
 V2_09704 bādha-sambhave tal-lakṣaṇam eva dūṣitaṃ syād iti sarvatra an-āśvāsaḥ. anumāna-viśaye 'pi
 SV_15210 'pi hy eṣāṃ kaścic mithyā-artha-niyato 'pi syād iti svabhāva-a-parijñānāt sarvatra saṃśayaḥ
 V2_07513 tad-darśanāt svayam api pratipattau tathā syād iti svārthe 'py anumāne vibhajya ucyate.
 VN_04905 iti; na a-prāpta-kālam pṛthag vācyam syād iti. hinam anyatamena apy avayavena nyūnam.
 VN_01305 ca kaścic vivekena upalakṣayati, yena evaṃ syād idam iha prādur-bhūtam iti. na hy adhiṣṭhāna
 SV_14316 kṣāthaṃ na dṛṣṭam. vināśasya vināśitvaṃ syād utpattes tataḥ punaḥ ||271|| kṣāthasya
 SV_00217 -lakṣaṇa-prāptasya anupalabdheḥ. yadi syād upalabhya-sattva eva syān na anyathā. tena

SV_13003	||251|| atha tac chabda-rūpaṃ nityaṃ	syād upalabhya-svabhāvaṃ ca. sa ca tasya
SV_01407	pramāna-antara-bādhā cet (19c) atha api	syād ubhaya-vyavacchede pramāna-antaram bādhakam
SV_14603	bhāve na pratiśedha-paryudāsayo rūpa-bhedaḥ	syād ubhayatra vidheḥ prādhānyāt. evaṃ ca a-
SV_09001	dadhi, na api sa eva uṣṭraḥ, yena anyo 'pi	syād uṣṭraḥ. tathā dadhy api syād uṣṭraḥ, na api
SV_09002	yena anyo 'pi syād uṣṭraḥ. tathā dadhy api	syād uṣṭraḥ, na api tad eva dadhi, yena anyad api
SV_09019	bheda-a-grahāt tat-samhāra-vādo na syāt,	syād uṣṭro dadhi syān na iti. atha punar a-
SV_08924	ekānta-sambhavāt ||181|| yad ayam ahrikaḥ	syād uṣṭro dadhi syān na iti kim apy a-ślīlam
SV_08625	bhedaḥ syāt. tathā ca ayam pravibhāgo na	syād eka-ātma-vat. tasmād ayam bhinna-pratibhāsa-
SV_15502	antara-sambhavāt. dvairāśye tu śabdānām etat	syād eka-nivṛttau gaty-antara-abhāvāt. te tv an-
SV_07407	tad-vyañgyeṣu sāmānyeṣu kadācid a-nīścayo na	syād eka-nīścayo vā. tasyā a-vibhāgāyās teṣu
SV_11309	syāt pratītir a-saṃvidah | (227ab)	syād etat – a-kārya-sambandhā eva śabdāḥ. na te
SV_04719	sāmyāc ced astu jātir alam parā ||95||	syād etat – anya-vyāvṛtte 'pi śabda-arthe
SV_04707	vyavadhinā. ānantiyāc ced idaṃ samam ||94||	syād etat – ānantiyād vyaktinām a-śakyaḥ śabdena
SV_17518	ca vācya-dṛṣṭi-kṛtā iti cet | (337ab)	syād etat – kāryam eva vacanaṃ vācakasya vācya-
SV_12219	tad-abhāvaṃ pradarśayet, tatra vā jvālām,	syād etat – tasmān na ekasya para-pūrvakam
SV_13112	cet kasyacit sahakāriṇaḥ | (252ab)	syād etat – na āvaraṇān nityaṃ sarve śabdā na
SV_16522	-parokṣeṣu pramānasya asti sambhavaḥ ||314||	syād etat – na vayaṃ puruṣa-prāmānyāt kasyacid
SV_03107	-artham grhīte 'py anyad iṣyate | (56ab)	syād etat – nir-bhāgasya vastuno grahaṇe ko
HB_01003	apekṣeta. bija-ādi-vad anekānta iti cet,	syād etat – bīja-ādayo 'ñkura-ādi-janana-
SV_05205	-sahāyās ced vyaktayo jñāna-kāraṇam ||101||	syād etat – bhavanti vyaktayas tasya ālambana-
SV_14713	anyatvam. jñāna-kṛtaḥ pratibandha iti cet.	syād etat – yat-pratipatti-nāntariyakam yaj-
HB_03501	ucyate. ata eva a-bādhā-grahaṇam iti cet,	syād etat – yata eva hetur anyathā api bhavet,
SV_12707	vat. anya-a-sambhavi kāryam gamakam iti cet.	syād etat – yadi teṣu varṇeṣu satsv api tat
SV_14417	-prasaṅgāc ced asato nityatā kutaḥ ||274||	syād etat – yasya api vināśo 'hetukaḥ so
SV_08615	a-janakāḥ. apy a-bhedo 'pi teṣu cet ||170||	syād etat – satyaṃ viśeṣā janakāḥ, na punas
SV_13210	ca kaḥ saṃskartā a-vikāriṇaḥ | (254ab)	syād etat – sann api na sarvaḥ śabda upalabhyate
SV_04112	na tad-a-viśeṣe 'pi dadhi-trapusa-ādayaḥ.	syād etat – sāmānyam eva kiñcit tāsu
V3_09504	tādṛṣam yadi taruṣu upalabhyeta,	syād etat. atha śoṣa-ādikam eva maraṇa-śabdena
VN_03012	pratijñā-virodho nāma kiñcin nigrahassthānam.	syād etat, asaty api pratijñā-prayoge gamyamāno
VN_05416	-adhikaraṇam vācyaṃ. tathā astv iti cet,	syād etat, uktam etad artha-antaram
VN_05211	avasānān na idaṃ nigrahassthānam iti cet,	syād etat, uttarena guṇa-doṣavatā mūḍha-a-
V3_05211	na kadācit kasyacit kiñcid ity ekānta eṣaḥ.	syād etat, na āvaraṇān nityaṃ sarve śabdā na
SV_09107	a-pratipattir iti vyāmūḍham jagat syāt.	syād etat, na tatra kasyacid asato niśedhaḥ, an-
VN_03411	vivakṣāto 'nyatara-nirdeśa iti cet,	syād etat pratijñā-hetvor virodha iti pratijñā-
HB_02901	-viśeṣaṇasya abhāvasya sādhanād iti cet.	syād etat pradeśa-āder dharmino viśeṣaṇa-bhūto
VN_04113	a-sambaddham. vater upādānād a-doṣa iti cet,	syād etat, varṇa-krama-nirdeśavad iti vatir atra
SV_08712	syād iti. uktam atra. yady a-viśeṣaḥ syāt	syād etad iti. yathā ca asya svayam a-bheda-
SV_08417	sarve samam janakā na vā kaścid iti	syād etad yady eṣāṃ na viśeṣaḥ sambhavet. tato
V3_12207	anyathā hi kvacid dṛṣṭe 'bhāva-siddhāv api	syād eva a-dṛṣṭeṣu saṃśayaḥ. tathā hy a-sakala-
SV_14401	nāśa-kalpaṃ hy asya maraṇam. tan-nivṛttau ca	syād eva asya punar-bhāvaḥ. an-anyatve 'pi
SV_01016	pākaḥ sidhyati, vyabhicāra-darśanāt. evaṃ tu	syād evaṃ-svabhāvā etat-samāna-pāka-hetavaḥ pakvā
V3_00508	sambandha-upadarśanāt. ekānta-parigrahe	syād eṣa doṣaḥ. na vā sati hetau, yukti-prāptasya
PV_04044	hetu-pratijñayoḥ || śabda-nāśe prasādhye	syād gandha-bhū-guṇatā-kṣateḥ | hetur viruddho '-
PV_03060	'rtha-āśrayaḥ | tad-āśrayeṇa sambandhī yadi	syād gamakas tadā || gamaka-anuga-sāmānya-rūpeṇa
PV_04158	saṃyukte pāṃśu-rāśau sakṛd yute || bhedaḥ	syād gaurave tasmāt pṛthak saha ca tolite |
PV_03491	tad-dhvani-śruteḥ | a-vicchinna-ābhatā na	syād ghaṭanaṃ ca nirākṛtam || vicchinnaṃ śṛṇvato
SV_09003	uṣṭraḥ, na api tad eva dadhi, yena anyad api	syād dadhi. tad anayor ekasya api kasyacit tad-
SV_09001	na abhidhāvati ||182|| tathā hy uṣṭro 'pi	syād dadhi, na api sa eva uṣṭraḥ, yena anyo 'pi
PV_03490	anubhūyate | na dīrgha-grāhikā sā ca tan na	syād dīrgha-dhī-smṛtiḥ || pṛthak pṛthak ca
PV_03536	-ādāv eka-cetasi || abhilāpa-dvayaṃ nityaṃ	syād dṛṣṭa-kramam a-kramam | dvir dvir ekaṃ ca
PV_03441	darśanam | dvayoḥ saṃśṛṣṭayor dṛṣṭau	syād dṛṣṭam iti nīścayaḥ || sa-rūpaṃ darśanaṃ
PV_03383	-saṃsarga-bhājanam | sārūpyāt tat kim anyat	syād dṛṣṭeś ca yamala-ādiṣu || ādya-an-ubhaya-
PV_02079	cetasi cetasi | kālena vyajyate '-bhedāt	syād dehe 'pi tato guṇaḥ || an-anya-sattva-
SV_03418	-upavarṇanam | pratyākhyātam pṛthaktve hi	syād doṣo jāti-tadvatoḥ ||64|| yad aḥuḥ – anya-
PV_03048	-rūpa-an-avabhāsataḥ | yadi nāma indriyāṇām	syād draṣṭā bhāseta tad-vapuḥ || rūpavattvān na
PV_03377	| bhinna-ātma-arthāḥ katham grāhyas tadā	syād dhir an-arthikā || tac ca anubhava-vijñānam
PV_03484	anyena vedane | dīrgha-ādi-grahaṇam na	syād bahu-mātra-anavasthiteḥ || avasthitāv a-
PV_04138	-vacanaṃ punaḥ || bādhāyām dharmiṇo 'pi	syād bādhā ity asya prasiddhaye | āśrayasya
PV_04114	tat-siddhatā tataḥ || asādhāraṇatā na	syād bādhā-hetor iha anyathā | tan niśedho
PV_03142	sañketa-mandatām || teṣāṃ pratyakṣam eva	syād bālānām a-vikalpanāt | sañketa-upāya-vigamāt
PV_03477	-liṅga-a-prasiddhitāḥ | prakāśitā katham vā	syād buddhir buddhy-antareṇa vaḥ || a-prakāśa-
PV_03074	-buddher a-sambhavāt | abhāva-pratipattau	syād buddher janma a-nimittakam || svalakṣaṇe ca
V2_06407	deśa-kāla-ādyapekṣaṇam | anyathā vyabhicāri	syād bhasma iva a-śita-sādhane ||34|| ity antara-
SV_00621	deśa-kāla-ādyapekṣaṇam | anyathā vyabhicāri	syād bhasmā iva a-śita-sādhane ||6|| yas tarhi
SV_02927	-upādhi-vāde 'pi samānaḥ prasaṅgaḥ. atha api	syād bhinnā eva śaktayaḥ śaktimato yābhir upādhin

PV_02096	artha-antaram yadi || guṇa-dravya-a-viśeṣaḥ	syād bhinno vyāvṛtti-bhedataḥ | syād an-artha-
PV_02168	sarvo rāga-ādimān yadi | sarvaḥ samāna-rāgaḥ	syād bhūta-atiśayato na cet || bhūtānām prāṇitā-a
SV_11717	vyaktā yujyante. sambandhasya ca vastutve	syād bhedād buddhi-citratā | (236ab) sa ca ayam
SV_02603	sataḥ svayam | ko 'nyo na dṛṣṭo bhāgaḥ	syād yaḥ pramāṇaiḥ parikṣyate ||43|| eko hy artha
PV_03489	sthitāv api || sakṛd yatna-udbhavād vyarthaḥ	syād yatnaś ca uttara-uttaraḥ | vyaktāv apy eṣa
V3_05402	iti nityam upalabhyeta. evaṃ hi sa nityaḥ	syād yadi na kutaścīt sāmartyam labhyeta
SV_13005	iti nityam upalabhyeta. evaṃ hi sa nityaḥ	syād yadi na kutaścīt sāmartyāt pracyavet. jñāna
PV_03042	ekaṃ katham bhavet || tābhyām tad-anyad eva	syād yadi rūpaṃ samaṃ tayoh | tayor iti na
PV_04043	-ādānāt prabādhane | tatra ekasya api doṣaḥ	syād yadi hetu-pratijñayoḥ || śabda-nāśe
V3_11203	na ca evaṃ bahulam dṛśyante. tena evaṃ	syād yuktaṃ vaktum – māḍṛso vaktā rāgi iti, rāga
SV_01010	na ca evaṃ bahulam dṛśyante. tena evaṃ	syād yuktaṃ vaktum – māḍṛso vaktā rāgi iti rāga-
PV_04213	prāno na dṛśyate | dehe 'pi yady asau na	syād yukto dehe na sambhavaḥ || bhinne 'pi kiñcit
SV_13205	tasmān na a-vyāpinaḥ. sarveṣām upalambhaḥ	syād yugapad vyāpitā yadi ||253|| na hi kaścic
V2_06809	evaṃ śabdānām api yady arthebhyo janma syāt,	syād yogyatā-niyamaḥ. tad-abhāve 'sya idam iti na
SV_10213	tad iyam. sad-asan-niścaya-phalā na iti	syād vā a-pramāṇatā | (200ab) na eva vā iyam
VN_06706	a-niyamāt katham pravartayati. tatra idam	syād vācyam, vyaktaṃ nāma pravṛtti-nivṛtti-
PV_03496	| vicchinā apy anyayā buddhiḥ sarvā	syād vitatha-arthikā || ghaṭanaṃ yac ca bhāvānām
SV_14617	āveditam eva. ato bhāve hy eṣa vikalpaḥ	syād vidher vastv-anurodhataḥ | (278ab) bhāvo
SV_15216	a-sambhavād a-kṛtakaṃ satya-artham iti	syād vinā apy anvayena. yo hi yena a-vyāptas
SV_11219	tām api nivartayati ity ānarthakyaṃ	syād viparyayo vā. na hi śabdāḥ prakṛtyā
PV_02111	-ādiṣu || atha hetur yathā-bhāvaṃ jñāne 'pi	syād viśiṣṭatā | na hi tat tasya kāryam yad yasya
PV_02123	yadā | na apekṣeta punar yatnaṃ yatno 'nyaḥ	syād viśeṣa-kṛt || kāṣṭha-pārada-hema-āder agny-
V2_05105	viśeṣaṇa ekasya tad-bhāve 'nyasya a-tattvaṃ	syād viśeṣaṇa-viśeṣya-yoginaś ca nipātasya a-
HB_02908	-vikalpaḥ sambhavati, yena sāmānyam hetuḥ	syād viśeṣo dharmī, tad-viśeṣa-pratipatter eva
V2_06806	janayati iti, anyathā an-upakāriṇo 'napekṣā	syād viśaya-antara-vat. tena eva kasmād
SV_15718	-bhede vyāpāra-viśeṣa-anuṣṭhānād anvayāc ca	syād vaidya-vaṇig-vyapadeśa-ādi-vat. tad ime '-
SV_04010	ekasmāt katham anyasya punar jñānasya rūpaṃ	syād vyakty-antara-bhāvinaḥ. tataś ca jñāna-
V2_07206	yojyeta tayā punaḥ | sañketaś ca nirarthaḥ	syād vyaktau ca niyamaḥ kutaḥ ||49|| yatra
V1_04309	tato bhinnam asti iti kutaḥ. bhāya-siddhiḥ	syād vyatirekataḥ ||58|| satsu samartheṣv anyeṣu
V2_05903	sattā ucyate. sāmagrī-pariṇāma-apekṣatvāt	syād vyabhicāro 'pi iti cet, na, kārya-kāle
PV_04103	prabāadhanāt || anyathā atiprasaṅgaḥ	syād vyarthatā vā pṛthak-kṛteḥ | bhedo vān-mātra-
SV_05124	tadvataḥ ||100|| tadvattā a-niścayo na	syād vyavahāras tataḥ katham | (101ab) yadā
PV_04250	eka-rūpaṃ idam jagat || bhedaka-a-bhedakatve	syād vyāhatā bhinna-rūpatā | ekasya nānā-rūpatve
SV_15313	eva iti. tasmād a-kṛtakaṃ ca	syād syān mithyā-arthaṃ ca iti na virodham
PV_02170	-ātmatā-a-kṣayaḥ | sarvatra rāgaḥ sadṛśaḥ	syād dhetoḥ sadṛśa-ātmanaḥ || na hi go-
PV_02156	so 'pi guṇa-grahaḥ || yadi sarvo guṇa-grāhī	syād dhetoḥ a-viśeṣataḥ | yad avastho mato rāgi
VN_00209	tato vyatirekasya sandehād anaikāntikaḥ	syād dhettvābhāsaḥ. na apy a-darśana-mātrād
PV_04144	kevalasya na | yady evam atra bādhā	syān na anya-an-utpādyā-śaktikaḥ || sakṛc chabda-
PV_04136	-sādhyatayā īpsitaḥ | tad dharmavati bādhā	syān na anya-dharmaṇa dharmiṇi || anyathā asya
SV_14917	bhāvaṃ paśyāmaḥ. yena taj-janmā tathā	syān na anyāḥ. sarva-ākāra-janmanām vināśa-
HB_00813	siddheḥ. tad-abhāva eva abhāva-khyātir yathā	syān na anyatra na viruddha iti niyama-khyāpana-
V2_05608	yadi hi syāt, upalabhya-sattva eva	syān na anyathā iti, vṛkṣo 'yam śiṃśapātvāt,
SV_00218	anupalabdheḥ. yadi syād upalabhya-sattva eva	syān na anyathā. tena upalabdhi-lakṣaṇa-prāpta-
PV_03527	-ādy-an-aṃśake || grāhyatā-śakti-hāniḥ	syān na anyasya janana-ātmanaḥ | grāhyatayā na
SV_09019	tat-saṃhāra-vādo na syāt, syād uṣṭro dadhi	syān na iti. atha punar a-saṃśṛṣṭāv ākārāu
SV_08924	||181|| yad ayam ahrikaḥ syād uṣṭro dadhi	syān na iti kim apy a-ślīlam ayuktam a-heya-
PV_02179	saṅgatesv api hetuṣu || hetv-antara-anumānam	syān na etan nityeṣu vidyate | kādācikatayā
SV_08726	sa kiṃ tasya eva vastunaḥ ||175|| atha api	syān na eva kaścīd a-kārako 'sti. sarveṣām
HB_03411	katham ca sa tal-lakṣaṇo dharmiṇi hetuḥ	syān na ca atra sādhyā-dharmo bhavet. pratyakṣa-
PV_04179	kvacit || sarva-śruter eka-vṛttir niṣedhaḥ	syān na tāvatā | so '-sarvaḥ sarva-bhedānām a-
VN_04309	-pratipādana-a-sāmartya iti vijetā na	syān na nigraha-arhaḥ. a-sambaddha-abhidhāne
SV_08006	(158a) ca pākaḥ pāka iti hi tataḥ	syān na punaḥ pācaka iti. tasya karma-nimittatve
PV_03270	bhāvanā-tāratamyataḥ | tāratamyam ca buddhau	syān na prīti-paritāpayoh || sukha-ādy-ātmatayā
PV_03423	-gocaraiḥ | evam etan na khalv evam iti sā	syān na bhedinī || na ca anubhava-mātreṇa kaścīd
SV_08515	arthayor abhyupagamān nāma kevalam na iṣṭam	syān na vastv ity uktam. tad ime na ekayogakṣemā
HB_00801	nimīlya cintaya tāvat – kim iyatā pratītiḥ	syān na vā iti. bhāve vā kiṃ prapañca-mālayā iti
V3_00507	na apy asiddhy-ādayaḥ, yady evam idam api	syān na vā ubhayam iti dharmayoḥ sambandha-
PV_02276	kṣayaḥ || phalaṃ kathañcit taj-janyam alpam	syān na vijātimat | atha api tapasaḥ śaktyā śakti
PV_03539	yena evam ucyate || vyakti-hetv-a-prasiddhiḥ	syān na vyakter vyaktaṃ icchataḥ | vyakty-
PV_03012	| sārūpyād bhrāntito vṛttir arthe cet	syān na sarvadā || deśa-bhrāntiś ca na jñāne
VN_02801	-sādhanaṃ upādānāt sādhanā-nirdeśaḥ sa	syān na sādhyā-nirdeśaḥ. udāharaṇa-sādharmya-ādeś
PV_03043	'-vastu-lakṣaṇam | kāryam cet tad anekam	syān naśvaraṃ ca na tan matam || vastu-sattā-
V2_09003	upayogaḥ syāt. anyathā ekam ity eva na	syān nāma-antaram vā, artha-bhedam abhyupagamya
SV_14402	asya punar-bhāvaḥ. an-anyatve 'pi nāsasya	syān nāśaḥ kāṣṭham eva tu | tasya sattvād a-
SV_08821	-bhedāt. svabhāvo hi bhāva iti. tathā ca	syān niḥ-sāmānya-viśeṣatā | bheda-sāmānyayor

SV_12921	paśyāma ity uktam. sati vā tad anityaṃ vā	syān nityaṃ vā. yady anityaṃ yatna-sambhūtaṃ
VN_00208	viparyaye vṛtter a-darśane 'pi san kṛtako vā	syān nityas ca ity a-nivṛttir eva śaṅkāyāḥ. tato
PV_03371	jātir a-tadvatī | sā ca anityā na jātiḥ	syān nityā vā janikā katham || nāma-ādikaṃ
PV_03430	-kāraṇaḥ | kriyā-karma-vyavasthāyās tal-loke	syān nibandhanam || svabhāva-bhūta-tad-rūpa-
SV_11503	iti. a-saṃskāryatayā pumbhiḥ sarvathā	syān nirarthatā | saṃskāra-upagame mukhyaṃ gaja-
PV_04177	phalaṃ vā kiṃ sāmānyena anuvartane ||	syān nirākaraṇaṃ śabde sthite na eva ity ato
PV_04174	| iṣṭa-a-sambhavy-asiddhas ca sa eva	syān nirākṛtaḥ || anityatva-sa-hetutve śabda evaṃ
V1_02304	bhāvanā-viśeṣāt prīti-paritāpa-viśeṣo na	syān nīla-ādy-ābhāsa-viśeṣa-vat. te 'napekṣita-tad
PV_02110	-caitanya-kāraṇam | ekasya api na vaikalye	syān manda-śvasita-ādiṣu || atha hetur yathā-
SV_15313	eva iti. tasmād a-kṛtakaṃ ca syād	syān mithyā-arthaṃ ca iti na virodhaṃ paśyāmaḥ.
V3_09302	asiddhi-codanā mithyā-uttaram eva bhavati.	syān mithyā-uttaram yadi dvayor api iṣṭaṃ kiñcid
SV_11005	nāma anuṣṭheyam ato jñātvā pravṛtto 'rthavān	syām iti. sa śakya-darśana-avisamvāda-pratyayena
PV_02266	|| buddhes teṣāṃ a-sāmarthyē jīvato 'pi	syur a-kṣamāḥ | nirhrāsa-atīśayāt puṣṭau
SV_14012	-kāraṇāni pūrva-jñāna-vaj jātāni eva	syuḥ. a-jātāni tu kāraṇa-vaikalyaṃ sūcayanti.
SV_06608	āha. tasya apy a-bheda-vyavahārās ca bhede	syur a-nibandhanāḥ | yathāsvaṃ śabdā bhinnam
SV_13126	api ca, ete śabdā vyāpino vā	syur a-vyāpino vā. sarvatra anupalambhaḥ syāt
SV_13825	kulāla-ādināṃ vyañjakatve tādrśā eva	syuḥ, atīserate ca. tato vyañjaka-atīśayāt kārakā
SV_13509	-jātiyāḥ, yena kecid vyavasthita-kramāḥ	syuḥ, anye yathā-iṣṭa-parāvṛttayaḥ, kiṃ tarhy eka
V3_09509	yadi tādrśaṃ syāt, sarva eva hetavas tathā	syuḥ. api ca, siddhaṃ yādrg adhiṣṭhāṭṭr-bhāva-
SV_12514	svayaṃ śabdā dhvananti yena apauruṣeyāḥ	syuḥ. api syur apauruṣeyā yadi puruṣāṇām ādiḥ
SV_12515	śabdā dhvananti yena apauruṣeyāḥ syuḥ. api	syur apauruṣeyā yadi puruṣāṇām ādiḥ syāt. tadā
SV_06610	abhidadhānāḥ katham eka-artha-buddhy-āśrayāḥ	syuḥ. artha-antara-abhidhāyinaś ca an-ākṣepakāḥ,
VN_03804	-vacanena eva uktāni iti na prthag vācyāni	syuḥ. artha-antara-gamana-āder api hetor a-
PV_03357	nānā-rūpa-avabhāsiṇaḥ | satyaṃ katham	syur ākārās tad ekatvasya hānitaḥ || anyasya
V1_03814	nānā-rūpa-avabhāsiṇaḥ | satyaṃ katham	syur ākārās tad-ekatvasya hānitaḥ ||48|| anyasya
PV_03455	| vidanti tulya-anubhāvās tadvat te 'pi	syur āturāḥ || viśaya-indriya-sampāta-abhāvāt
V3_13406	abhivyāpta-dharma-yogād eva bhāvās tadvantaḥ	syur ity abhivyāptir asya dṛṣṭāntena pradarśyate.
V3_11908	vyatirekaḥ. te 'pi buddhy-ādayo nairātmye na	syur iti cet, na, tatra anyeṣāṃ eva sāmarthyā-
SV_15503	gaty-antara-abhāvāt. te tv an-arthakā api	syur iti na iṣṭa-siddhiḥ. artha-pratīter na an-
SV_12229	pūrva-prayogād bhidyate. yadi puruṣāḥ śaktāḥ	syur idānīntanā api iti. viśeṣa-a-sambhava etat
SV_15607	ca a-viśiṣṭāḥ sarvatra iti sarvadā phala-dāḥ	syuḥ. upaplavas tv alpīyaso 'pi kramasya bhramśād
V2_06811	-jñāpanāya prayujyanta iti tais tadvantaḥ	syuḥ kāya-vijñāpty-ādi-vat. a-tad-āgamebhyo na
HB_02008	tad-abhāvād viśeṣa-utpattāv a-sahakāriṇaḥ	syuḥ, kiṃ tarhy eka-arthakriyā api. sā api na
SV_12410	tādrśaiḥ satya-tapaḥ-prabhṛtibhir yuktāḥ	syuḥ kurvanty eva. api ca, kāvyāni puruṣaḥ karoti
PV_02279	'pi doṣa-virodhinaḥ | taj-je karmani śaktāḥ	syuḥ kṛta-hāniḥ katham bhavet | doṣā na karmaṇo
PV_02108	yadi kāraṇam || kramavantaḥ katham te	syuḥ krama-vad dhetunā vinā | pūrva-sva-jāti-
SV_03019	-prayogaiḥ. tataś ca upādhayo na upādhayaḥ	syuḥ. kvacit pravṛttau hi kasyacit pradhānasya
SV_11023	tat-pāṭave nir-anvaya-vināśa-dharmāṇaḥ	syuḥ. jvālā-ādi-vad eva. tena syād api nir-doṣaḥ.
SV_11223	te 'n-arthakāḥ puruṣa-saṃskārād arthavantaḥ	syuḥ. tat-saṃskāryatā eva ca eṣāṃ pauruṣeyatā
SV_13105	parāvṛttayo bhāvā yathā-svabhāva-vṛttaya eva	syuḥ. tat saty apy āvaraṇe jñāpayeyur eva indriya
SV_13314	-abhāvaṃ pratyeti. yadi hi samarthāḥ	syus tat-sādhitam tad upalabhyeta. tat-svabhāvā
HB_01414	eva kiṃ janayanti, kadācid anyathā api	syuḥ. tataś ca eko 'pi kvacij janayed iti cet, tā
SV_11604	-sambandha-abhāvād a-sambandhino 'vācyāḥ	syuḥ. tatra apy arthair eva saha utpāde (232a)
SV_08505	-vad vibhāga-utpatti-sthiti-nirodha-ādayo na	syuḥ, tathā upalakṣaṇād a-bhedasya. idam eva hi
SV_15307	-kāla-viprakaṣeṇa santo 'py an-upalakṣyāḥ	syuḥ. tathā hi – ko 'tyanta-parokṣe 'rthe
V1_01405	vyayante vā, yena satyo 'py an-upalakṣitāḥ	syuḥ. tathā hi punar vikalpayan kiñcid āsīn me
SV_08806	ātmanā sva-ātma-bhūtena bhedinas tadvantaḥ	syuḥ tad-a-bhinna-svabhāva-ātmatvād bhedasya api
SV_15910	te (299c) 'pi tathā	syus tad-arthā ced asiddhaṃ kalpanā-anvayāt ||299||
V3_10310	tad a-rūpāṇām kutaḥ. bhāve vā na asantaḥ	syuḥ, tal-lakṣaṇatvāt sattvasya. kevalam vikalpa-
V3_12606	a-niścita-sādhanā na ekānta-grāhīnyaḥ	syuḥ. tasmād yathā kathañcid apy anena asato
SV_13830	-abhāvāt. tat-kāraṇāni teṣāṃ vyañjakāni	syuḥ. tasmān na vyaktiḥ śabdasya. bhavanti vā
V3_11804	-ātmatayā tadutpattiyā vā ātma-pratibaddhāḥ	syuḥ, te tan-nivṛtṭiyā nivarteran. tadā prāṇa-ādy-
SV_02624	bhavanti pramāṇāni sa-phalāni	syuḥ. teṣāṃ tu vyavaccheda-phalānāṃ na a-pratīta-
PV_02265	-preraṇa-kṣobha-nirodhās cetanā-vaśāḥ || na	syus teṣāṃ a-sāmarthyē tasya dikṣā-ādy-anantaram |
SV_15707	tataḥ samāsādita-atīśaytvād anyatra anyathā	syuḥ, na a-bhede, kāraṇa-a-viśeṣe kārya-a-viśeṣāt.
SV_08718	-niyamita-svabhāvāt kecid eva kārakāḥ	syuḥ, na anye 'tat-svabhāvāt ity atra na eva
SV_12420	-bheda-vad guṇa-antara-sādhanāny api	syuḥ. na api sann api sarvo draṣṭuṃ śakyaḥ. ata
SV_11622	svayam utprekṣya ghaṭayed iti te 'pi tathā	syuḥ. na ca cyavana-dharmāṇaḥ. yad uktam –
SV_07501	tataḥ pradīpa-ādayo gotva-ādinā tadvantaḥ	syuḥ. na hi vyakter api jñāna-hetutām muktā anyā
SV_08724	api kathañcid bhedāt sahakāriṇo 'kārakāḥ	syuḥ. paryāyena atha kartṛtvaṃ sa kiṃ tasya eva
SV_15623	vā kadācid an-atīśayāt. sarvasya sādhanam te	syur bhāva-śaktir yadi idrśī | prayokṭṛ-bheda-
SV_02506	apy anyena anye samānā nāma. tadvanto nāma	syuḥ, bhūta-vat kaṅṭhe-guṇena. na a-bhinna-
SV_15720	āsādayanti. tena a-viśeṣeṇa eva phala-dāḥ	syuḥ. yadā tu samayād ebhyaḥ phalaṃ tadā ayam a-
SV_06418	tatra śabda-pramāṇa-antarāṇi vyarthāni na	syuḥ. yasmād eka-artha-śleṣa-viccheda eko
SV_06411	sarva-kāryāni sva-kāraṇānāṃ vyāvṛttayaḥ	syuḥ. rūpa-antaratve ca bhedasya tato 'py asya

V1_04113 ca yugapad upalabhata iti tad-anye 'pi tathā
SV_11013 sva-prabhava-kāya-vāg-vyavahāra-anumeyāḥ
V2_06701 sva-prabhava-kāya-vāg-vyavahāra-anumeyāḥ
V1_02303 ||23|| yadi hi śabda-ādy-ātmānaḥ sukha-ādayaḥ
SV_15710 kāryā api na śūdra-ādi-prayoge 'py anyathā
PV_02265 ādy-anantaram | atha buddhes tadā abhāvān na
V3_02510 anyathā sarve hetv-ādi-doṣāḥ pakṣa-doṣāḥ
SV_08308 | ātmā ekatra api so 'sti iti vyarthāḥ
SV_15018 prakṛtyā ca artheṣu pratibhāna-hetavaḥ
V2_08901 trapuṣayoḥ, kvacit prabhāve sparśa-upayoga-
PV_02154 dṛṣṭaḥ sāmye 'pi na aparāḥ || kṣayād aṣṭk-
SV_04922 -viṣaya-dhvani-saṃsṛṣṭam tad eva idam iti
PV_03345 cetasām || tasmāt prameye bāhye 'pi yuktaṃ
PV_03109 bhrānti-kāraṇe | pratibhāḥ pratisandhatte
V1_01301 vetty asau katham ||12|| yady eṣa niyamaḥ –
SV_16717 āhosvid viparyayam iti. na, upadeṣṭuḥ
V3_03408 samarthaniyaṃ tasya a-samarthanāt. sambhavi
VN_03704 -prayogasya anaikāntikatā vyākhyātā, so 'pi
PV_03225 ucyate || katham vā avayavī grāhyaḥ sakṛt
PV_03419 saha-uditaḥ | vyakto 'n-ākārayam jñānam
V3_09902 jñānam utpādayantas tathā prakāśamānaḥ
SV_03008 grahaṇam. tad-grahaṇe tad-upakāri bhāvaḥ
V2_09102 na syāt, an-upayogāt. upayoge vā sa eva asya
SV_03003 54|| yadi pratyupādhy upakāratvāni tasya na
SV_03005 kiṃ tasya iti tā ucyante. upakāre vā
SV_08805 ātmanoḥ ||176|| bhāvās ced a-bhinnena ātmanā
SV_02116 tad-an-upayogāt. upayoge vā sa eva asya
PV_03267 eṣām arthebhyo janma kevalam || artha-ātmā
SV_08504 ||167|| a-bhedāt. svabhāvena eva viśvasya
PV_03366 ātmani | sā yogyatā iti ca proktaṃ pramāṇam
V1_04301 ātmani | sā yogyatā iti ca proktaṃ pramāṇam
PV_03365 || tatra apy anubhava-ātmavāt te yogyāḥ
V1_04212 ||55|| tatra apy anubhava-ātmavāt te yogyāḥ
PV_04206 a-pratibaddheṣu tata eva anvaya-sthitiḥ ||
V2_10110 hetos tathābhāva-niścaye vyāpakasya
SV_02010 hetos tathābhāva-niścaye vyāpakasya
PV_03266 'rthānām sva-saṅkrānta-avabhāsinām | vedakāḥ
SV_08918 -bhūtasya ca sāmānyasya a-bhede 'py uktam.
SV_12128 -janmā dṛṣṭaḥ so 'nyatra apy a-vibhajyamānaḥ
SV_08828 bheda-a-bhedau tad-āśrayau ||179|| cintyete
SV_02914 -upādhinām upakāra-āśraya-śakti-svabhāvasya
SV_07011 pratibandhaḥ. tad ayam āśrayaḥ sāmānyasya
SV_02513 -abhāvāt sāmānyam anyat. satī vā tasya api
SP_00005 tathā || tau ca bhāvau tad-anyaś ca sarve te
V3_10712 hy evaṃ sarvajñaḥ syād ity a-pratiṣedhaḥ.
VN_01307 śakteḥ śakty-ātmani prādur-bhāva iti tasyāḥ
PV_04245 nairātmyaṃ na sa-ātmakam || yan nāntariyakaḥ
SV_08819 bhedaś tadā bheda eva. yasmāt tau hi tayoh
SV_03906 evaṃ vivecayanti na vyavahartāraḥ. te tu
SV_07824 iṣṭaḥ sāmānya-tadvatoḥ ||156|| yo 'pi hi
SV_07702 sarvagataṃ vā ākāśa-ādi-vat. tatra yadi
SV_07701 api ca ayam sāmānyam artha-antaram kalpayan
V3_12907 sannidhau sādhye tat-sambandhitā hetuḥ. nanu
SV_07315 āśraya-āśrayi-bhāva-lakṣaṇaḥ samavāya iti.
SV_07312 sāmānyasya vyaktiṃ brūmaḥ, kiṃ tarhi
SV_07506 -hetuḥ syāt. samavāyād eva jñāna-hetutve
SV_07313 brūmaḥ, kiṃ tarhi sva-āśraya-samavāyam.
V3_01501 sidhyaṃ vā katham a-viṣayaḥ. viṣayaś cet,
PV_02159 -ādayaḥ | tad-upādāya śabdaś ca hetv-arthāḥ
V3_13003 a-dūra-sthānam dṛśya-ātmatā indriyasya
PV_04074 pravartyate || pūrvam apy eṣa siddhāntam
SV_16118 -vindhya-malaya-ādinām bija-aṅkura-ādinām ca
SV_17309 anyatra iti na uparodho 'sti. sa ca puruṣaiḥ
V3_02409 prasiddhaḥ siddha iti na kiñcid etat. na hi
PV_04077 -prastuter eva prasiddhaḥ siddha āśrayaḥ |
syuḥ, viśeṣa-hetv-abhāvāt. tat siddhaḥ saha-
syuḥ. vyavahārās ca prāyaśo buddhi-pūrvam anyathā
syuḥ. vyavahārās ca prāyaśo buddhi-pūrvam anyathā
syuḥ, śabda-ādy-a-viśeṣe bhāvanā-viśeṣāt prīti-
syuḥ, śūdra-vipra-abhidhānayoḥ puruṣayoḥ svabhāva
syuḥ sandhīyate malaiḥ || buddhes teṣām a-
syuḥ, sarvatra pakṣasya eva uparodhāt. tasmāt tan
syuḥ sahakāriṇaḥ ||164|| yady eka-svabhāvavād
syuḥ. svabhāva-viśeṣād vahny-ādi-vat. vitatha-
sraṃsinyor iva haritakyoh. tasmān na su-vivecitam
sruto 'py anye na eka-strī-niyato madaḥ | te na
sva-anubhava-vāsanā-prabodhena saṃsṛṣṭa-bhedam
sva-anubhavaḥ phalam | yataḥ svabhāvo 'sya yathā
sva-anurūpāḥ svabhāvataḥ || siddho 'tra apy atha
sva-abhidhāna-viśeṣaṇa-apekṣā eva arthā vijñānair
sva-abhiprāya-prakāśanena sampradāya-sambhavāt.
sva-abhiprāyaḥ pratijñā-vacanena darśaniyaḥ. sa
sva-abhimata-nitya-gotva-vṛtṭim hetum anityatve
sva-avayavaiḥ saha | na hi go-pratyayo dṛṣṭaḥ
sva-ākāreṇa katham bhavet || vajra-upala-ādir apy
sva-ātma-prakāśakā ity ucyante. na evaṃ līnga-
sva-ātma-bhūta-sakala-śakty-upakāro grhītaḥ
sva-ātma-bhūtā anityatā iti kim anyayā, svabhāvena
sva-ātma-bhūtāny eva na api tata upakāram
sva-ātma-bhūtābhir ayam ekaḥ śaktibhiḥ. śaktir
sva-ātma-bhūtena bhedināś tadvantaḥ syuḥ tad-a-
sva-ātma-bhūto 'nityatā iti kim anyayā.
sva-ātma-bhūto hi teṣām tair anubhūyate | tena
sva-ātma-vad vibhāga-utpatti-sthiti-nirodha-ādayo
sva-ātma-vedanam || sarvam eva hi vijñānam
sva-ātma-vedanam ||57|| ity antara-ślokaḥ. bāhye
sva-ātma-saṃvidi | iti sā yogyatā mānam ātmā
sva-ātma-saṃvidi | iti sā yogyatā mānam ātmā
sva-ātmatve hetu-bhāve vā siddhe hi vyatirekitā |
sva-ātmanaś ca anupalabdhir iti sa tat-tad-
sva-ātmanaś ca anupalabdhir iti. sa prayoga-
sva-ātmanaś ca eṣām arthebhyo janma kevalam ||
sva-ātmanā eva a-bhede tu tat-svabhāva-nibandhana
sva-ātmanā tat-kārya-dharmatām na ativartate,
sva-ātmanā bhedo vyāvṛtṭyā ca samānatā | asty eva
sva-ātmany a-bhedāt sarva-ātmanā grahaṇe ka eva
sva-ātmany an-upakurvāno 'napekṣasya ādhāra iti
sva-ātmani vyavasthānād a-miśraṇam anyena. tasmād
sva-ātmani sthitaḥ | ity a-miśraḥ svayaṃ bhāvās
sva-ātmani svasaṃviditena anena aparatra
sva-ātmano 'bhedo na syāt. etena pariṇāmaḥ
sva-ātmā yasya siddhaḥ pravṛtṭiḥ | nivartakaḥ sa
sva-ātmātau tau ced vyatirekiṇau vyatireka eva
sva-ālanbanam eva arthakriyā-yogaṃ manyamānā
sva-āśraya-indriya-saṃyoga-apekṣa-pratipattikam
sva-āśraya-mātra-gataṃ ghaṭatva-ādi-śūnyeṣu
sva-āśraya-mātra-gataṃ vā kalpayet, sarvagataṃ vā
sva-āśraya-vyāpti-vādinā api tad-deśa-sannidhir
sva-āśraya-samavāya-apekṣo vijñāna-hetus tena
sva-āśraya-samavāyam. sva-āśraya-samavetaṃ hi tad
sva-āśraya-samavāyinām anyeṣām api dṛśyatā-
sva-āśraya-samavetaṃ hi tad ātmany anyatra vā
sva-āśrayaṃ doṣa-gatiṃ katham na spr̥ṣet. sa ca
sva-āśrayeṇa ca || a-vinirbhāga-vartitvād āśrayo
sva-āśrayeṇa sambandhaḥ, a-bhedād eva, āśraya-a-
sva-icchayā eva grhītavan | kathañcid anyam sa
sva-icchayā krama-racanā śakyate kartum. tata eva
sva-icchayā kriyamānaś tam eva svabhāvaṃ vyanakti
sva-icchā-kalpita-bhedeṣv an-arthā-tantra-
sva-icchā-kalpita-bhedeṣu padārtheṣv a-vivādātā |

SV_15204	khyāpyata iti sarvaṃ tathā bhavati. lokasya	sva-icchā-kṛta-saṅketa-anuvyavahārāt kim ayam
SV_16227	svabhāvasya sarvatra a-viśeṣāt. puruṣas tu	sva-icchā-pravṛtṭiḥ sattva-sabhāgatā-ādi-vaśāt sā
SV_17308	-viśeṣasya vyaktau ca niyamaḥ kutaḥ ||328||	sva-icchā-vṛtṭiḥ saṅketaḥ sa iha eva kartuṃ
PV_04062	ayuktaṃ kena duṣyati || anyeṣu hetvābhāseṣu	sva-iṣṭasya eva a-prasādhānāt | duṣyed vyartha-
SV_08203	utpattes tad api kṣaṇikaṃ syāt. tataḥ	sva-utpatti-sthāna-vināśinaḥ kriyā kutaḥ, yad-
SV_07008	abhāve yathokta-doṣa-prasaṅgāt. ataḥ	sva-upakāra-dvāreṇa eva param api buddhyā
HB_01902	vā prabhāsvarād apavarakam praviṣṭasya	sva-upakāribhyaḥ sva-santāna-viśeṣa-an-utpattāv
V3_03103	evam a-vacanān na pratiśedhe doṣaḥ.	sva-upagama-āśrayaṃ hi śāstraṃ virundhāno
VN_06015	sva-stha-ātmanām a-pravṛtṭeḥ. tena ca	sva-upagama-upanyāse 'vaśyaṃ sādhanam vaktavyam,
V3_03305	pratiṣṭhāpayati. prāmānyena abhyupagamāt.	sva-upagama eva tarhi prāmānyam ādadhad dharminam
V1_04106	saṃvedanam anyena iti cet, sa tāvad viṣayaḥ	sva-upalambha-kāle na siddhaḥ siddher asiddheḥ,
SV_03009	grhītaḥ sarvāḥ śaktir grāhayati, tās ca	sva-upādhin iti tad-avasthaḥ prasaṅgaḥ. atha tā
PV_03308	-ātmanā || sa-vyāpāram iva ābhāti vyāpāreṇa	sva-karmaṇi | tad-vaśāt tad-vyavasthānād a-
V1_03208	||36|| sa-vyāpāram iva ābhāti vyāpāreṇa	sva-karmaṇi | tad-vaśāt tad-vyavasthānād a-
SV_16022	-pratyayāni. tad ime 'nya-anya-hetavo varṇaḥ	sva-kāraṇa-ānupūrvī-janmānaḥ. śruti-kāle 'pi yadā
PV_03115	te 'py asya ca na sidhyataḥ || sattā	sva-kāraṇa-āśleṣa-karaṇāt kāraṇam kila | sā sattā
V3_06603	-niyama-a-sambhavāt. na hi tasmin bhavati	sva-kāraṇa-sāmagry-adhīnair anyair api tad-
SV_02207	'karaṇāt sakṛd apy abhāvāt. kāryasya ca	sva-kāraṇam antareṇa bhāve 'hetumattā eva syāt.
SV_00721	hi śakti-pravṛtṭyā (10a')	sva-kāraṇasya phala-utpādanam praty ābhimukhyena
V3_08410	-pratyaya-agni-dhūma-janana-vat. tathā hi	sva-kāraṇasya phala-utpādanam praty ābhimukhyena
SV_01802	-dharmasya tan-mātra-anubandhaḥ khyāpyate.	sva-kāraṇād eva kṛtakas tathābhūto jāto yo
SV_06411	-janitaṃ bheda ity a-viśeṣāt. sarva-kāryāni	sva-kāraṇānām vyāvṛttayaḥ syuḥ. rūpa-antaratve ca
HB_01412	samarthaḥ kuta utpanna iti cet,	sva-kāraṇebhyaḥ. tāny enam apara-pratyaya-
VN_00413	kāryasya kāraṇa-avyabhicārāt. avyabhicāre ca	sva-kāraṇaiḥ sarva-kāryānām sadṛṣo nyāyaḥ. evam a
V2_07710	a-sambhavat-pratibandhā iva kāraṇa-sāmagrī	sva-kārya-utpādane. nanv anapekṣānām api keśāncit
HB_01512	karoti, na kevala iti cet, kiṃ kevalasya	sva-kārya-karaṇe 'samarthaḥ svabhāvaḥ. samarthaḥ.
V3_03002	-tathābhāvam pravartata iti kāryam tasya. sa	sva-kārya-samsūcitaḥ sva-viparyaya-upagamam
HB_02109	santānaḥ sahakāri-pratyaya-upajanita-viśeṣaḥ	sva-kāryam kurvan dṛṣṭo bija-ādi-vad iti. sthira-
SV_00705	||8|| na hi samagrāni ity eva kāraṇa-dravyāni	sva-kāryam janayanti, sāmagrī-janmanām śaktinām
V3_08302	yena na samagrāni ity eva kāraṇa-dravyāni	sva-kāryam janayanti, sāmagrī-janmanām śaktinām
SV_04203	-viśeṣasya an-anya-apekṣānāt sakṛt sarvaṃ	sva-kāryam janayet. na vā taj-janana-svabhāvam.
SV_10402	gamakād dhetoḥ sidhyet. so 'yam asann eva	sva-kāryam vyāpyam vā nivartayati, tad-abhāva-
SV_11226	-puruṣa-dharma-vat. tad ayam nivartamānaḥ	sva-kṛta-samaya-sambhavām artha-pratibhām
VN_06216	parṣadā vaktavyam, na khalu nigrāha-prāptaḥ	sva-kaupīnam vivṛṇuyād iti. atra api yadi sādhana
PV_04048	kṣatīḥ || uktaṃ ca na āgama-apekṣam anumānam	sva-gocare | siddham tena su-siddham tan na tadā
V3_02102	||8|| uktaṃ ca na āgama-apekṣam anumānam	sva-gocare | siddham tena su-siddham tan na tadā
PV_03423	|| bhedena an-anubhūte 'sminn a-vibhakte	sva-gocaraiḥ | evam etan na khalv evam iti sā
V1_01409	vyutthita-cittaḥ kiñcid vikalpayan	sva-citta-dhārāḥ saṅkalayaty evam ca evam ca
PV_02038	jāyante sarvaṃ bija-ātmakam tataḥ || tat	sva-jāty-anapekṣānām akṣa-ādīnām samudbhave |
PV_02035	-apāna-indriya-dhiyām dehād eva na kevalāt |	sva-jāti-nir-apekṣānām janma janma-parigrahe ||
V3_08306	anyasya apekṣānyasya abhāvād iti. pūrva-	sva-jāti-mātra-hetuvāc chakti-prasūteḥ sāmagryā
PV_04216	tad-udbhavaḥ | viṣaya-indriya-cittibhyas tāḥ	sva-jāti-samudbhavaḥ || anyonya-pratyaya-apekṣā
PV_02108	te syuḥ krama-vad dhētunā vinā | pūrva-	sva-jāti-hetutve na syād ādyasya sambhavaḥ || tad
PV_02117	|| dṛṣṭā ca śaktiḥ pūrveṣām indriyāṇām	sva-jātiṣu | vikāra-darśanāt siddham aparāpara-
PV_02107	tad-a-viśeṣataḥ || bahavaḥ kṣaṇikāḥ prāṇa a-	sva-jātyakāḥ kila | tādrśām eva cittānām
PV_02113	-antara-grahāt || śarīrāt sakṛd utpannā dhiḥ	sva-jātyā niyamyate | parataś cet samarthasya
V1_01908	an-indriya-dṛṣṭir na api viṣaya-antarasya.	sva-jñāna-kāla-bhāvī tad-a-tulya-kriyā-kālo na
PV_03245	matā || tad a-tulya-kriyā-kālah katham	sva-jñāna-kālikāḥ | sahakāri bhaved artha iti ced
V3_05909	-sattā-viśeṣābhyām na tat-siddhiḥ, kiṃ tarhi	sva-jñāna-sattā-viśeṣābhyām iti na svatantrā
SV_16102	pūrva-varṇa-jñāna-sahakāri-pratyaya-apekṣāḥ	sva-jñānam janayanti, tadā pūrva-varṇa-smaraṇa-
SV_05421	-abhāve 'pi tāsām bhāvāt, ākāra-antareṇa ca	sva-jñāne pratibhāsanāt, aneka-ākāra-ayogād
SV_13712	na vā kiñcid apy a-viśeṣāt. tathā hi.	sva-jñānena anya-dhī-hetuḥ siddhe 'rthe vyañjako
V3_00105	anumānam, kāraṇe kārya-upacārāt. atra	sva-dṛṣṭa-artha-grahaṇam āgamāt para-dṛṣṭam na
V3_00101	-paricchedo dvitīyaḥ. parārtham anumānam tu	sva-dṛṣṭa-artha-prakāśanam | (1ab) yathā eva hi
PV_02145	-jñānena taj-jñānam api sādhyate | tāyaḥ	sva-dṛṣṭa-mārga-uktir vaiphalyād vakti na anṛtam |
VN_02509	ca asāv ante ca vyavasthita iti dṛṣṭāntaḥ.	sva-dṛṣṭāntaḥ sva-pakṣaḥ, prati-dṛṣṭāntaḥ
VN_02507	prati-dṛṣṭāntasya yo dharmas taṃ yadā	sva-dṛṣṭānte 'bhyanujānāti nigrhīto veditavyaḥ.
VN_02504	asmābhiḥ. prati-dṛṣṭānta-dharma-abhyanuñjā	sva-dṛṣṭānte pratijñā-hānir nigrāhasthānam ity
PV_04252	niyatāv anyonyaṃ hetu-kāryayoḥ | tasmāt	sva-dṛṣṭāv iva tad dṛṣṭe kārye 'pi gamyate ||
PV_04286	prayāsyati payo-nidheḥ paya iva	sva-dehe jarām || pāratantryam hi sambandhaḥ
VN_06209	eva tat-sādhane nigrāha-arhaḥ, na aparatra	sva-doṣa-upakṣepāt, tat-sādhana-nir-doṣatāyām hi
VN_06713	-upasaṃhṛtya sādhana-doṣam katham pratānayan	sva-doṣam paratra upakṣipati. ayam eva doṣo 'nena
PV_03468	sva-dhī-gatiḥ || tasmād anumitir buddheḥ	sva-dharma-nir-apekṣiṇaḥ | kevalān na artha-
PV_03468	nir-apekṣiṇaḥ | kevalān na artha-dharmāt kaḥ	sva-dharmaḥ sva-dhiyo 'paraḥ || yaḥ pratyakṣo
PV_04139	ity abhidhānataḥ | tad bādham eva manyeta	sva-dharmi-vacanam tataḥ || nanv etad apy artha-

PV_04137 dharmiṇi | gata-arthe lakṣaṇena asmin
 PV_04148 dharmāṇāṃ bādḥā a-bādḥā iti kathyate | tathā
 SV_09625 gamako na kaścīd gamakaḥ. ata eva
 PV_03246 | prāg-bhāvaḥ sarva-hetūnām na ato 'rthaḥ
 PV_03468 | kevalān na artha-dharmāt kaḥ sva-dharmaḥ
 PV_03467 | viśeṣaḥ so 'nya-dṛṣṭāv apy asti iti syāt
 PV_03532 kiṃ jātaṃ paścād yat prān na vidyate || sati
 PV_02231 || duḥkha-upakārān na bhaved aṅgulyām iva cet
 PV_02229 | samavāya-ādi-sambandha-janitā tatra hi
 SV_11326 -samīha-a-preritā vāg ata idam iti viduṣaḥ
 V3_08602 -nibandhanatvāt tad-abhāve na syāt. bhavanti
 SV_10429 -sannidhānāt sva-nimittān etān sādḥayati iti
 SV_10114 nivṛttaṃ sattvam anupalabdhi-lakṣaṇaṃ
 PV_03071 tato jātaṃ tat svabhāvo 'pi vā bhavet ||
 SV_10428 upalabhya-anupalabdhiḥ. sā sva-sannidhānāt
 PV_03072 dṛṣṭaṃ tad eva anyatra lakṣaṇaṃ || svabhāve
 SV_09004 abhāvāt, svarūpasya vā a-tad-bhāvinaḥ
 PV_03098 dharmo nivṛtter gamako mataḥ | vyāpyasya
 PV_03096 sādhanam matam | tathā vastv eva vastūnām
 HB_00712 api pratītir iti kas tasya upayogaḥ.
 VN_03703 -prakārāṇāṃ parihāreṇa samarthanāt. etena
 VN_03003 tad viruddham uttaraṃ veditavyam.
 VN_03004 veditavyam. sva-pakṣa-anapekṣaṃ ca, yaś ca
 VN_06113 sādhana-aṅga-vacanam iti nigrasthānam iti.
 VN_02519 -ādinā pratipakṣa-sādhana-abhidhānena ca
 VN_03617 vyabhicāra-siddhim ākāṅkṣeta, tasya tat
 VN_02509 ca vyavasthita iti dṛṣṭāntaḥ. sva-dṛṣṭāntaḥ
 PV_02266 kṣamāḥ | nirhrāsa-atīṣayāt puṣṭau pratipakṣa-
 VN_02401 kṛtāyām jetā bhavati. tasmā jīgīṣatā
 VN_02510 dṛṣṭāntaḥ pratipakṣaḥ. pratipakṣasya dharmam
 VN_06116 ukte sa taṃ pratibrūyāt, bhavān api iti, sa
 V1_04207 syāt. sa ca tādātmyāt tathā prakāśamāno 'pi
 PV_03054 -siddheḥ sad-asattā-vicāraṇāt | tasya
 SV_17108 pratītiḥ, nyāyāt prāpti-pratiśedhāt. tulyā
 SV_06027 pratipattim anusṛtya ete vṛkṣā iti
 PV_02219 tāvat sa saṃsāre | ātmani sati para-sañjñā
 SV_12310 kiṃ tarhi ḍiṇḍika-purāṇa-itarayor api. na ca
 SV_13714 vā api ko viśeṣo 'sya kārakāt ||262||
 SV_07903 vyaṅgya-vyañjaka-bhāvasya tatra abhāvāt.
 SV_01925 | hetuḥ (29abc) tāv eva hi nivartamānau
 V2_10103 | hetuḥ (72abc) tāv eva hi nivartamānau
 SV_12525 an-āhita-saṃskārāḥ paraiḥ pravartayanti.
 VN_03102 sato dravyasya rūpa-ādi-pratibhāsa-vivekena
 V2_04607 bhrāntir api sambandhataḥ pramā ||1cd||
 V3_10807 ity a-sādhyatvam. adṛśya-ātmanām tu
 PV_03171 saṅketa-kāle 'pi nirdiṣṭa-arthena saṃyutaḥ |
 PV_04006 a-pramāṇatā || tat kasmāt sādhanam na uktaṃ
 SV_17302 (328c) na hi svabhāva-bheda indriya-gamyāḥ
 SV_09814 api bahulaṃ vināśa-kāraṇāni santi teṣāṃ api
 V2_07704 api bahulaṃ vināśa-kāraṇāni santi, teṣāṃ api
 SV_11012 samyañ-mithyā-pravṛttayaḥ, te ca atīndriyāḥ
 V2_06614 asti. te hi ceto-dharmatvena atīndriyatvāt
 PV_02128 | śanair yatnena vaiguṇye niraste
 PV_02129 vaiguṇye niraste sva-bale sthitiḥ || kṛpā
 SV_02324 ādiḥ. tatra api tathā-abhidhāne 'py asty eva
 V2_08804 ādiḥ, tatra api tathā-abhidhāne 'py asty eva
 PV_02129 sva-bale sthitiḥ || kṛpā sva-bīja-prabhavā
 PV_02267 puṣṭau pratipakṣa-sva-pakṣayoḥ || doṣāḥ
 PV_03179 | syāc ca anya-dhī-pariccheda-a-bhinna-rūpā
 SV_11720 anyatvam ity uktaṃ. sa ca ayam aindriyāḥ san
 PV_03305 enām na hi muktavā artha-rūpatām | anyāḥ
 V1_03112 sambhavati. na hi paṭu-mandatā-ādibhiḥ
 PV_02188 vāryate || imām tu yuktim anvicchan bādḥate
 PV_04274 anupalambho 'yam svayam pratyakṣato gataḥ |
 HB_02205 -utpattiḥ pratyuktā. tatra api pūrvakasya

sva-dharmi-vacanam punaḥ || bādḥāyām dharmiṇo 'pi
 sva-dharmiṇā anyasya dharmiṇo 'pi iti kathyate ||
 sva-dharmaṇa vyāptaḥ siddhaḥ svabhāvo gamakaḥ (192
 sva-dhiyā saha || bhinna-kālam katham grāhyam iti
 sva-dhiyo 'paraḥ || yaḥ pratyakṣo dhiyo hetuḥ
 sva-dhī-gatiḥ || tasmād anumitir buddheḥ sva-
 sva-dhī-grahe tasmād yā eva anantara-hetutā |
 sva-dhīḥ | na hy ekāntena tad duḥkham bhūyasā sa-
 sva-dhīḥ || sambandhaḥ sa tathā eva iti dṛṣṭāv
 sva-nidāna-ābhāsinam artham sūcayati iti buddhi-
 sva-nimitta-sannidhiṃ sūcayati iti gotvād
 sva-nimitta-sāmagrī-yogya-sannidhānaḥ sarvo 'tra
 sva-nimittāñ śabda-vyavahārān nivartayati. tena
 sva-nimittāt svabhāvād vā vinā na arthasya
 sva-nimittān etān sādḥayati iti sva-nimitta-
 sva-nimitte vā dṛṣye darśana-hetuḥ | anyeṣu
 sva-niyatasya abhāvāt, na kaścīd viśeṣa iti.
 sva-nivṛttiś cet paricchinā kathaṅcana || yad a-
 sva-nivṛttau nivartakam || etena kalpanā-nyasto
 sva-nīścaya-vad anyeṣāṃ nīścaya-utpādanāya ca
 sva-pakṣa-anapekṣa-hetu-prayogasya anaikāntikatā
 sva-pakṣa-anapekṣaṃ ca, yaś ca sva-pakṣa-
 sva-pakṣa-anapekṣaṃ hetuṃ prayunkte 'nityaḥ śabda
 sva-pakṣa-doṣa-abhyupagamāt para-pakṣe doṣa-
 sva-pakṣa-parityāgaḥ para-pakṣa-upagamaś ca. idam
 sva-pakṣa-viruddham na abhimatam iti virodha
 sva-pakṣaḥ, prati-dṛṣṭāntaḥ pratipakṣaḥ.
 sva-pakṣayoḥ || doṣāḥ sva-bīja-santānā dikṣite
 sva-pakṣaś ca sthāpaniyāḥ para-pakṣaś ca
 sva-pakṣe 'bhyanujānan parājitaḥ. yathā anityaḥ
 sva-pakṣe doṣa-abhyupagamāt para-pakṣe taṃ doṣam
 sva-para-ātmanoḥ prakāśakaḥ syāt, prakāśa-vat.
 sva-para-rūpābhyām gater meya-dvayaṃ matam || a-
 sva-para-vikalpayor ubhayathā api vṛttir iti kaḥ
 sva-para-vikalpeṣv eka-pratibhāsān ādarśya
 sva-para-vibhāgāt parigraha-dveṣau || anayoḥ
 sva-prakriyā-bheda-dīpano nāma-bhedaḥ puruṣa-kṛtim
 sva-pratipatti-dvāreṇa anya-pratipatti-hetur loke
 sva-pratipattiyā apara-pratipatti-hetur hi
 sva-pratibaddham nivartayata iti. kasyacid
 sva-pratibaddham nivartayata iti kasyacid
 sva-pratibhā-racita-samayānām api yathā-śruta-
 sva-pratibhāsa-anupalabdhiḥ, tat tad-vyatirekeṇa
 sva-pratibhāse 'n-arthe 'rtha-adhyavasāyena
 sva-pratīyogibhir virodho 'pi mā bhūt, yena
 sva-pratīti-phalena anya-apohaḥ sambadhyate
 sva-pratītir yad udbhavā | yuktyā yayā āgamo
 sva-pratītau paribhāṣā-ādikam apekṣate, nīla-ādi-
 sva-pratyaya-adhina-sannidhitvān na avaśyaṃ
 sva-pratyaya-adhina-sannidhitvān na avaśyaṃ
 sva-prabhava-kāya-vāg-vyavahāra-anumeyāḥ syuḥ.
 sva-prabhava-kāya-vāg-vyavahāra-anumeyāḥ syuḥ.
 sva-bale sthitiḥ || kṛpā sva-bīja-prabhavā sva-
 sva-bīja-prabhavā sva-bīja-prabhavair na cet |
 sva-bīja-prabhavāt svabhāva-bhedaḥ, hetu-svabhāva
 sva-bīja-prabhavāt svabhāva-bhedo hetu-svabhāva-
 sva-bīja-prabhavair na cet | vipakṣair bādhyate
 sva-bīja-santānā dikṣite 'py a-nivāritāḥ |
 sva-buddhi-dhīḥ || atītam apa-dṛṣṭāntam a-liṅgam
 sva-buddhau tad-anya-vivekinā a-pratibhāsamāno
 sva-bhedā jñānasya bhedako 'pi kathaṅcana ||
 sva-bhedair bhedakam api indriya-ādy-arthena etad
 sva-mataṃ svayam | janmanā saha-bhāvāś cej
 sva-mātra-vṛtter gamakas tad-abhāva-vyavasthiteḥ |
 sva-rasa-nirodhitvād vināśe saty agny-āder

SV_14202	hetu-tadvator lakṣaṇam āhuḥ. na, pūrvasya	sva-rasa-nirodhe 'nyasya viśiṣṭa-pratyaya-āśrayeṇa
HB_01909	svabhāva-antara-pratilambha ucyate. tatra	sva-rasataḥ pūrva-kṣaṇa-nivṛtttau hetu-pratyayānām
PV_02124	-āder iva cetasi | abhyāsa-jāḥ pravartante	sva-rasena kṛpā-ādayaḥ || tasmāt sa teṣām
HB_02806	-anityatvayor eka-artha-samavāyo dhūmasya vā	sva-liṅginy eka-artha-samavāya ādhāra-ādheya-
V3_03405	icchā-kṛtā ca asya paripūrṇā pramāṇatā. yadi	sva-vacana-abhyupagama-virodhayoḥ pratibandho
PV_04099	dvayoḥ || yathā sva-vāci tac ca asya tadā	sva-vacana-ātmakam | tayoḥ pramāṇam yasya asti
V3_03412	upālambhād a-yathārtha-abhidhānena. yadi	sva-vacana-upagama-virodhayor na kaścīd bhedāḥ,
NB_03052	-nirākṛto yathā – a-candraḥ śāśī iti.	sva-vacana-nirākṛto yathā – na anumānam pramāṇam.
V3_03306	ca sa eva punaḥ prativahati iti na bhidyate	sva-vacana-virodhāc chāstra-virodhaḥ. tataḥ
VN_03110	vyatirekasya bhāvāt. yad uktaṁ pratijñāyāḥ	sva-vacana-virodhe pratijñā-virodha iti tatra
V3_03008	abhāve śāstra-sva-vacanayor ayogāt.	sva-vacana-virodhe spaṣṭam udāharaṇam, āgame tu
VN_03610	hetvābhāsaḥ. pratijñāyāḥ pramāna-virodhaḥ	sva-vacana-virodhena vyākhyāta iti. sarva ete
VN_03122	-pratipādana-abhāvāt. tasmān na pratijñāyāḥ	sva-vacana-virodho nāma kiñcin nigrasthānam. na
V3_03003	-viparyaya-upagamam pratibadhnāti. tad evaṁ	sva-vacanam śāstram ca abhisamasya sāmāyād ekam
PV_04093	vā abhimato bhūta-niscaya-yukta-vāk | āptaḥ	sva-vacanam śāstram ca ekam uktaṁ samatvataḥ ||
SV_17122	-śūnyasya tat-samāropeṇa abhidhānam na	sva-vacanam atīsete. tat-kāriṇā kevalam mithyā-
V3_03008	-arthāni iti, pramāṇānām abhāve śāstra-	sva-vacanayor ayogāt. sva-vacana-virodhe spaṣṭam
V3_03209	syāt, vyarthatā vā pṛthak-karaṇasya.	sva-vacanasya api pṛthak-karaṇa-nimittam vān-
V3_03202	tu syāt, dvayos tulya-kakṣatvāt, yathā	sva-vacane. tadā ca asya sva-vacanena virodhaḥ,
V3_03105	tasya api snānāc chuddhi-vādināḥ śāstrasya	sva-vacanena apy asya arthasya pratibādhanāt.
V3_03006	śāstram bādhakam ity amum artham vaktum	sva-vacanena asya saha uktiḥ sāmāyā-dṛṣṭaye kṛtā.
V3_03110	yac chāstram vastu-bala-pravṛttena pramāṇena	sva-vacanena ca a-bādhitam dṛṣya-adṛṣyayor
VN_02915	eva pratijñā-virodho 'py ukto yatra pratijñā	sva-vacanena virudhyate, yathā śramaṇā garbhīṇī,
V3_03203	-kakṣatvāt, yathā sva-vacane. tadā ca asya	sva-vacanena virodhaḥ, na śāstreṇa. tayor yasya
NB_03048	iṣṭo 'py arthaḥ pratyakṣa-anumāna-pratīti-	sva-vacanair nirākriyate, na sa pakṣa iti
SV_13612	vākyam. kiṁ tarhi tad-vyakteḥ. sā yathā-	sva-varṇa-abhivyakti-pratyaya-kramād bhavanti
PV_04105	bhavit || sva-vāg-virodhe '-bhedāḥ syāt	sva-vāk-śāstra-virodhayoḥ | puruṣa-icchā kṛtā ca
PV_04163	-dṛṣṭe rūpa-ādāv adhika-adhike || abhyupāyaḥ	sva-vāg-ādi-bādhyāḥ sambhavana tu | udāharaṇam
V3_03502	sa eva tasya pratibandha-viṣayaḥ, sarvatra	sva-vāg-viruddha-abhidhānam. atra api ko 'yam
V3_03311	ity āha. tad eva vākyam svārtham virundhānam	sva-vāg-viruddham, yathā – na anumānam pramāṇam
PV_04105	na icchet sa bādhakam kiṁ punar bhavit ||	sva-vāg-virodhe '-bhedāḥ syāt sva-vāk-śāstra-
PV_04097	abhāve hi śāstra-vācor ayogataḥ ||	sva-vāg-virodhe vispaṣṭam udāharaṇam āgame | dii-
PV_04095	hi śāstram bādhakam ity amum | vaktum artham	sva-vācā asya saha-uktiḥ sāmāyā-dṛṣṭaye ||
SV_09613	katham ātmasāt kuryāt. sa ca svayam	sva-vācā ubhaya-dharmatām bruvāṇaḥ sato 'nyatra
V3_07706	santi, te 'py etena vyākhyātāḥ. sa ca	sva-vācā ubhaya-dharmatām bruvāṇaḥ sato 'nyatra
PV_04108	-śodhanam || śāstram yat siddhayā yuktyā	sva-vācā ca na bādhyate | dṛṣṭe '-dṛṣṭe 'pi tad
V1_00414	eva śāstrasya. praṇayan vā svām eva vṛtṭim	sva-vācā viḍambayati. para-avabodha-artham ca
SV_16425	api ca evaṁ-vādino jaiminiyāḥ svam eva vādam	sva-vācā vidhurayanti. tathā hy artho 'yam na
PV_04103	-kṛteḥ | bhedo vān-mātra-vacane pratibandhaḥ	sva-vācy api || tena abhyupagamāc chāstram
PV_04099	syāt tulya-kakṣyatayā dvayoḥ || yathā	sva-vāci tac ca asya tadā sva-vacana-ātmakam |
SV_16827	api ca, atra bhavān svam eva mukha-varṇam	sva-vāda-anurāgān nūnam vismṛtavān puruṣo rāga-
SV_03818	padārthān āśritya utpadyamānā vikalpikā	sva-vāsanā-prakṛtim anuvidadhatī bhinnam eṣām
SV_04020	bijam. tam eva gṛhṇan eṣa vikalpaḥ	sva-vāsanā-prakṛter evaṁ pratibhāti. katham punar
SV_05112	viśeṣa-lakṣaṇa-a-pāṭavāt pratyaya-apekṣiṇā	sva-vāsanā-prabodhena janyate. tasmād bhinna-bhāva
SV_13125	anyad vā kiñcij jñāna-utpatti-samāśrayam	sva-vijñāna-janane 'pekṣate, sarvasya tatra
V3_05309	anyad vā kiñcij jñāna-utpatti-samāśrayam	sva-vijñāna-janane 'pekṣeta, sarvasya tatra
PV_03365	| iti sā yogyatā mānam ātmā meyaḥ phalaṁ	sva-vit || grāhaka-ākāra-saṅkhyātā pariccheda-
V1_04213	| iti sā yogyatā mānam ātmā meyaḥ phalaṁ	sva-vit ||56|| grāhaka-ākāra-saṅkhyātā pariccheda
PV_03349	prathate tathā | artha-sthites tad-ātmavāt	sva-vid apy artha-vin matā || tasmād viṣaya-bhedo
V1_03705	artha-sthiteḥ svasamvedana-rūpatvāt	sva-vid api iyam artha-vid eva kāryato draṣṭavyā.
V3_03002	iti kāryam tasya. sa sva-kārya-saṁsūcitaḥ	sva-viparyaya-upagamam pratibadhnāti. tad evaṁ sva
SV_00502	darśanāt. evam anayor anupalabdhayoḥ	sva-viparyaya-hetv-abhāva-bhāvābhyām sad-
V2_07311	sādhanāt. dvayor apy anupalabdhayoḥ	sva-viparyaya-hetv-abhāva-bhāvābhyām sad-
VN_00307	-abhāve 'san sidhyet, yadi tatra pramānavatā	sva-viruddhena bādhyeta. anyathā tatra asya
V3_06208	abhāva-siddhiḥ, yato 'yam doṣaḥ. na api	sva-viśiṣṭa-jñāna-bhāvāt, kiṁ tarhi yo 'yam
V3_05902	iti yato 'bhāva-vyavahāraḥ, kiṁ tarhi	sva-viśiṣṭa-jñāna-bhāvāt, sarva-a-pratipattau
V3_06011	sa ca svasamvedana-pratyakṣa-siddhaḥ. nanu	sva-viśiṣṭa-pratyayam antareṇa api bhavaty abhāva
V1_01906	api indriya-jñānena samanantara-pratyayena	sva-viṣaya-anantara-kṣaṇa-sahakāriṇā janitam
NB_01009	tat caturvidham. indriya-jñānam.	sva-viṣaya-anantara-viṣaya-sahakāriṇā indriya-
V3_06208	-viśeṣād apara-sādhanam, na evam abhāvaḥ. na	sva-viṣaya-jñāna-abhāvād abhāva-siddhiḥ, yato
V3_05901	kalpikāyāḥ samudbhavaḥ ||45|| na hi bhāvānām	sva-viṣaya-jñāna-abhāvād evaṁ bhavati idaṁ na
V3_06204	anyena ity anavasthitih ||48|| anyathā yadi	sva-viṣaya-jñāna-abhāvena abhāva-siddhiḥ syāt,
SV_11712	prasaṅgād anapekṣa-ātma-an-upakārāt. tad ime	sva-viṣaya-jñāna-janane param apekṣamānās tataḥ
SV_13109	-jananaḥ svabhāvaḥ, sarvasya sarvadā sarvaṇi	sva-viṣaya-jñānāni sakṛj janayeyuḥ. no cen na
SV_07219	khalu vai kārakād vyañjakasya kaścīd bhedāḥ.	sva-viṣaya-vijñāna-utpādana-samartham aparam

HB_02605	-dharmaṭve viṣaya-svabhāva upalabdhiḥ	sva-viṣaya-vijñāna-janana-yogyatā-lakṣaṇaḥ,
V2_04815	vikalpasya nir-viṣayatvāt, tat-pratibhāsasya	sva-viṣaya-sammata-anvaya-vyatireka-an-anuvidhānāt
V2_06909	-a-darśana-smṛty-apekṣe hi śabda-liṅge	sva-viṣayaṃ pratipādayataḥ, a-darśana-smṛti-
V3_05208	-jananaḥ svabhāvaḥ, sarvasya sarvadā sarvāṇi	sva-viṣayāṇi jñānāni janayeyuḥ. na cet, na
SV_16603	ca nāma pratyakṣa-ādi-viṣayaś ca. te punaḥ	sva-viṣaye 'py āgamam apekṣya eva sādhakāś cet.
V3_12609	sad-asatī tad-bhāvena vyavasthāpayan na cet	sva-viṣaye pareṇa bādhyate. tad asya pramāṇa-
PV_03182	syāt tat pūrva-dhī-grahaḥ || so '-vikalpaḥ	sva-viṣayo vijñāna-anubhavo yathā | a-śakya-
V3_01904	-iṣṭa-nirākarāṇe 'py āsaṅkā-sthāna-vāraṇam	sva-vṛttau svayaṃ-śruter āha sūtra-kāraḥ – svayam
V1_02008	viśeṣa-utpatter manaḥ pratyeti. sukha-ādinām	sva-vedanam (19d) sukha-ādinām svasamvedanam api
PV_03425	|| dvairūpya-sādhanena api prāyaḥ siddham	sva-vedanam | svarūpa-bhūta-ābhāsasya tadā
PV_03442	| dṛṣṭa-ākhyā tatra cet siddham sārūpye 'sya	sva-vedanam || atha ātma-rūpaṃ no vetti para-
PV_03479	|| tathā-abhyupagame buddher buddhau buddhiḥ	sva-vedikā | siddhā anyathā tulya-dharmā viṣayo
SV_07904	hi vyañjakaḥ pradīpa-ādiḥ svarūpa-śūnye deśe	sva-vyaṅgyaṃ na darśayati. na evaṃ vyaktir
V3_08005	svabhāva-lakṣaṇaḥ kārya-lakṣaṇaś ca. sa eva	sva-vyāpaka-viparyaye sādhye viruddha iti
PV_03089	-abhāvād iti cet sā a-pramāṇatā || tasmāt	sva-śabdena uktā api sā abhāvasya prasādhikā |
SV_16810	chabda-artha-sambandhāt, kiṃ tarhi samayāt,	sva-śāstra-kāra-samayāt pāṇinīya-ādi-vyavahāra-
SV_15205	-kṛta-saṅketa-anuvyavahārāt kim ayaṃ lokaḥ	sva-saṅketam anuvidhad evaṃ pratyeti, āhosvic
PV_03266	kurute sakṛt || tasmāt sukha-ādayo 'rthānām	sva-saṅkrānta-avabhāsinām | vedakāḥ sva-ātmanaś
V3_12905	samavāyāv iti śāstre 'pi vyavasthā. tad iyaṃ	sva-sattā-mātra-anubandhini tad-deśa-sannidhau
NB_02015	eva bhavati sa svabhāva-viśeṣaḥ. svabhāvaḥ	sva-sattā-mātra-bhāvini sādhyā-dharme hetuḥ.
V2_08003	-virodhāt. a-kramaḥ, anapekṣasya kartuḥ	sva-sattā-mātreṇa kṣepa-ayogāt, prāg a-kartuḥ
HB_02112	bhāve '-kriyā-yogāt. tasmād yo yad ātmā sa	sva-sattā-mātreṇa tādrśo bhavati. na ca bhūtvā
V3_05909	na kasyacid viśeṣa-siddhiḥ syāt. arthasya tu	sva-sattā-viśeṣābhyāṃ na tat-siddhiḥ, kiṃ tarhi
V1_00413	-lakṣaṇābhyo jñāna-vyaktibhyaḥ. na ca tābhiḥ	sva-santāna-bhāvinibhir a-lakṣitābhir ayaṃ paraṃ
HB_01902	apavaraṇam praviṣṭasya sva-upakāribhyaḥ	sva-santāna-viśeṣa-an-utpattāv artha-pratipatti-
SV_10428	-vyavahārāṇām upalabhya-anupalabdhiḥ. sā	sva-sannidhānāt sva-nimittān etān sādhayati iti
SV_15510	tam apekṣante vahny-ādayaḥ. puruṣas tu	sva-samaya-vyāpāram ācakṣāṇa upadiśati iti
V3_12808	sarvagataṃ sāmānyam, sarva-deśa-avasthitaiḥ	sva-sambandhibhir yugapat-sambandhāt, ākāśa-vad
NB_03117	abhisambadhyate ca sarva-deśa-avasthitaiḥ	sva-sambandhibhir yugapat sāmānyam iti. tat-
NB_03117	udāharaṇam – yat sarva-deśa-avasthitaiḥ	sva-sambandhibhir yugapat abhisambadhyate tat
VN_00412	tat tasya kāryaṃ sidhyati. siddham sat	sva-sambhavana tat-sambhavaṃ sādhayati, kāryasya
V3_12401	vyatirekasya phalam. sa hi tatra a-sambhavan	sva-sambhavana tad-a-sambhavaṃ sādhayati iti tato
VN_05909	-kathā-uparodhinaḥ kāryasya bhāve, tasya	sva-sādhana-a-sāmarthya-paricchedād eva vikṣepaḥ
VN_05306	nigrahasthānam iti. yadi nāma vādī	sva-sādhana-artha-vivaraṇa-vyājena prasaṅgād
VN_06403	doṣa-ābhāsam bruvāṇam uttara-vādinam	sva-sādhanaḥ an-utsārayato '-samarthita-sādhana-
PV_04180	| asiddher jñāpakatvasya dharmy-asiddhaḥ	sva-sādhane || dharmā-dharmi-vivekasya sarva-
V3_09904	liṅgasya liṅgi-pratipādanam. dharmiṇas tu	sva-sādhane 'yaṃ prasaṅgaḥ. sarva-bhāveṣu dharmi-
V3_09803	sādhyā-sādhanaḥ bhedāt sādhyasya dharmiṇaḥ	sva-sādhane sādhanatva-asiddher hetu-bhāvena
V3_02305	guṇa-doṣayoḥ sva-sādhye cintyatvāt. tasya	sva-sādhya-an-uparodhe 'pi śāstra-uparodhād
HB_03808	api sādhanam kasyacit. tasmāt svabhāvataḥ	sva-sādhya-avinābhāvinor vihita-lakṣaṇayoḥ kārya-
HB_03718	śakyeta. sa tāvad ayaṃ hetur vastūni	sva-sādhya-tattva-prakṛtīni kṛtvā tat-pramāṇakān
HB_03406	tri-lakṣaṇa eva trividha eva hetur gamakaḥ,	sva-sādhya-dharma-avyabhicārāt. ṣaḍ-lakṣaṇo hetur
HB_03605	hetor a-sāmarthyaṃ ity a-prayogaḥ. tasmāt	sva-sādhya-bhāva-abhāvābhyāṃ anyathā api bhavan
HB_03616	saṅkhyā-vivakṣā api pratyuktā. katham eko hi	sva-sādhya-bhāva eva bhāvāt tena avyabhicārī.
HB_03706	tato hi hetur ekāntena nirasta-pratipakṣaḥ	sva-sādhyaṃ niścāyayati ity a-tal-lakṣaṇo na
PV_04136	akṣa-gocaraḥ || sarvatra vādino dharmo yaḥ	sva-sādhyaṭayā ipsitaḥ | tad dharmavati bādha
SV_10026	bhāva-viṣayaḥ dvividhā eva anumitis tataḥ |	sva-sādhye kārya-bhāvābhyāṃ sambandha-niyamāt
PV_04067	asti ced asat | hetoḥ sarvasya cintyatvāt	sva-sādhye guṇa-doṣayoḥ || nāntariyakatā sādhye
V3_02305	iti cet, na, hetoḥ sarvasya guṇa-doṣayoḥ	sva-sādhye cintyatvāt. tasya sva-sādhya-an-
V2_06507	-karoti. na ca teṣāṃ tathā viprakṛṣṭānām	sva-sāmarthya-upadhānāj jñāna-utpādana-śaktiḥ. na
SV_10208	viṣayī-karoti. na ca tathā viprakṛṣṭeṣu	sva-sāmarthya-upadhānāj jñāna-utpādana-śaktir
SV_07513	-arthas tu-śabdaḥ. vidyamāno hi padārthaḥ	sva-sāmarthyena anyatra buddhiṃ janayan svarūpa-
PV_03003	-sat | anyat samvṛti-sat proktaṃ te	sva-sāmānya-lakṣaṇe || a-śaktaṃ sarvam iti ced
SV_15925	-japo vikalpasya śabda-rūpa-a-samsparsāt.	sva-sāmānya-svabhāvānām eka-bhāva-vivakṣayā |
VN_03005	'nityaḥ śabda aindriyakatvād iti, tasya	sva-siddhasya gotva-āder anityatva-virodhād
VN_03614	uktāḥ. yat tu viruddham uttaraṃ para-pakṣe	sva-siddhena gotva-ādinā anaikāntika-codanā iti,
VN_03001	ca pratijñā-hetvor vaktavyaḥ. para-pakṣe	sva-siddhena gotva-ādinā anaikāntika-codanād
VN_03615	-codanā iti, tad a-sambaddham eva. yadi hi	sva-siddhena gotva-ādinā parasya vyabhicāra-
VN_03002	-codanād virodhaḥ, yaḥ para-pakṣam	sva-siddhena gotva-ādinā vyabhicārayati, tad
VN_06014	-uttarāṇām a-sambhavana pravṛtti-vaiphalyāt	sva-stha-ātmanām a-pravṛtṭeḥ. tena ca sva-upagama
VN_02602	ity ukte śabdo 'py evam astv iti. kaḥ	sva-stha-ātmā svayam aindriyakatvād anityaḥ śabdo
PV_02192	paritasyati || tāvad duḥkhitam āropya na ca	sva-sṭho 'vatiṣṭhate | mithyā-adhyāropa-hāna-
SV_02418	na eṣa doṣaḥ. yasmāt sarve bhāvāḥ svabhāvena	sva-svabhāva-vyavasthiteḥ | sa-bhāva-
V2_05704	-pratilambhaḥ syāt. sarva-bhāvāḥ svabhāvena	sva-svabhāva-vyavasthiteḥ | sa-bhāva-
SV_02926	-a-grahaṇam tasya apy a-grahaṇa-prasaṅgāt,	sva-svāmitva-vat. tasmād artha-antara-upādhi-vāde

VN_02213	satām ācāraḥ. na api tathā-pravṛttebhyaḥ	sva-hasta-dānena prāṇinām upatāpanam sat-
HB_01103	nivarteran. te hi nir-abhiprāya-vyāpārāḥ	sva-hetu-pariṇāma-upanidhi-dharmāṇas tat-prakṛtes
V2_08102	apayanti ity anityāḥ. ta evam-prakṛtayaḥ	sva-hetu-prakṛtim evam-rūpām sādhayantas
V2_06905	sarva eva kvacin niyamaḥ svabhāva-bhūtaḥ	sva-hetu-prakṛter niyāmakasya janakatām eva
SV_08717	-a-kriye ||174|| bheda-mātra-a-viśeṣe 'pi	sva-hetu-pratyaya-niyamita-svabhāvavāt kecid eva
V3_04203	śāśa-viśāṇa-jananaḥ. sa tasya kuta iti cet,	sva-hetu-samuttha ity anādi-hetu-prakṛti-
PV_03026	|| niṣpatter a-para-adhīnam api kāryam	sva-hetutaḥ | sambadhyate kalpanayā kim a-kāryam
HB_00904	hi vināśa-hetur bhāva-svabhāvam eva karoti,	sva-hetubhya eva tasya anyato 'bhinirvṛtteh. na
SV_14509	kiñcit kadācid bhavati. sa eva kevalam	sva-hetubhyas tathābhūto bhavati. tan na kenacid
SV_14121	tad bhāva-svabhāvo bhavet, bhāvasya eva	sva-hetubhyas tad-dharmaṇo bhāvāt. na ca bhāva-
SV_14913	svabhāvo '-kasmāt pratiniyamavān. yādṛśī tu	sva-hetoh śakti-sthitis tādrśam phalam bhavati
VN_01606	iti niyamaḥ. tasya api sa svabhāva-niyamaḥ	sva-hetor ity anādi-bhāva-svabhāva-niyamaḥ. api
SV_08422	-abhāvena atiprasaṅgāt. tasmāt svabhāvo 'sya	sva-hetor ity ucyate. tasya api taj-janana-ātmatā
SV_09911	śāli-bīja-ādīnām api sa svabhāvaḥ	sva-hetor iti yo na tad-dhetuḥ so '-tat-svabhāvaḥ
V2_07808	naśvarāḥ. śāly-ādi-bijānām api sa svabhāvaḥ	sva-hetor iti yo na tad-dhetuḥ so '-tat-svabhāvaḥ
HB_00912	eva nāśāt. yo hi yasya svabhāvaḥ, sa	sva-hetor eva utpadyamānas tādrśo bhavati, na
SV_02107	punar asya kṣaṇa-sthiti-dharmatām svabhāvam	sva-hetor eva tathā-utpatteḥ paśyann api manda-
V2_07614	bhāvā vinaśyantas tad-bhāve hetum apekṣante,	sva-hetor eva naśvarāṇām bhāvāt. tasmād yaḥ
SV_09807	bhāvā vinaśyantas tad-bhāve hetum apekṣante.	sva-hetor eva vinaśvarāṇām bhāvāt. tasmād yaḥ
PV_04202	janmanaḥ || yan-nāntariyakā sattā yo vā ātmā	svo '-vibhāgavān | sa tena avyabhicārī syād ity
V3_05507	abhidhānāt. yan-nāntariyakā sattā yo vā ātmā	svo '-vibhāgavān | sa tena avyabhicārī syād ity
PV_03433	na sārūpya-nibandhanam | siddham tat	svata eva asya kim arthena upanīyate || sarva-
V3_09807	pakṣa-nirdeśa eva tathā sidhyati, punar api	svata eva tathābhāvāt. tasmāt sa svayam ātmano
SV_14522	| (277ab) nanv a-para-bhāvitve 'pi vināśasya	svata eva bhāvasya bhavato 'yam tattva-anythingva-
SV_14521	-tattvayā bhāva-cintayā ātmānam ākulayanti.	svato 'pi bhāve 'bhāvasya vikalpās ced ayam samaḥ
V3_01509	na anyatara-artha-antara-bhāvaḥ, ghaṭasya	svato 'rtha-antara-bhāvasya an-abhyupagamād
V3_00903	tato na pakṣasya hetor vā vacanam sādhanam	svato 'rtha-siddheḥ. saṃśayas tu pakṣa-vacanād
SV_04510	avakalpyate ||86|| saṃsṛijante na bhidyante	svato 'rthāḥ pāramārthikāḥ | rūpam ekam anekam ca
V1_00402	-janana-khyātyā a-piṭṛtva-vat. tasmāt sarvam	svato 'siddham anyat sādhanam avyabhicāry-ātma-
V3_07308	asti iti sādhyam syāt. na hi śabda-arthāḥ	svataḥ kañcid guṇa-viśeṣam āviśanti. upādāna-
PV_02004	| bhāvād eva asya tad-bhāve svarūpasya	svato gatiḥ || prāmānyam vyavahāreṇa śāstram moha
PV_04272	-samvittir bheda-dhī-hetur asya ca || tasmāt	svato dhiyor bheda-siddhis tābhyām tad-arthayoḥ |
VN_03421	yathā uktaṃ prak. anapekṣe ca kevale	svataḥ pratijñā-virodhe vivakṣite pratijñā-hetvor
SV_11322	atiprasaṅgād upakāra-asiddheḥ. yogyatāyam ca	svato yogyatve 'rtha eva kim na iṣyate. samayas
PV_03228	-bhāvena upāttaṃ tat tena eva hi gr̥hyate ||	svato vastv-antara-a-bhedād guṇa-āder bhedakasya
PV_04015	-abhidhānayoḥ | na arthe tena tayor na asti	svataḥ sādhanā-saṃsthitih || tat pakṣa-vacanam
V3_00901	-abhidhānayoḥ | na arthe tena tayor na asti	svataḥ sādhanā-saṃsthitih ||4|| artha eva hy
V3_05906	-saṃvedanād eva bheda-pratītiḥ. tat svayam	svataḥ siddha-viśeṣam artham arthād viśeṣayati.
V3_06206	eva abhāvasya. na hi saṃvedana-abhāvaḥ	svataḥ sidhyati, tad-a-viśeṣād viśaye 'pi
V2_05112	naram ca nārāyaṇam eva ca ādau	svataḥ sutau dvau janayām babhūva. iti yathā.
V3_13310	veditavyaḥ. yadi punar hetu-rūpa-a-saṃsparśī	svatantra eva dr̥ṣṭāntaḥ sādhanā-avayavaḥ syāt,
V3_13406	asya dr̥ṣṭāntena pradārśyate. tad ayam na	svatantraḥ. tad-a-sambandhī ca apārthakaḥ, tena
SV_11903	hi siddham sat param apekṣate. na anapekṣaḥ	svatantraḥ sambandhaḥ. dravyam iti ca svabhāva
SV_15413	svabhāva-viśeṣāt. kriyā-bhoga-adhiṣṭhāna-a-	svatantra hy ātmā nir-ātmā, tat-svatantrya-
PV_03059	artha-sāmarthyād anvaya-vyatirekiṇi | tasya	svatantram grahaṇam ato 'nyad vastv atīndriyam ||
V3_06210	iti, tata eva abhāva-upalambhāt, tac ca	svatantram pramāṇam iti. sa tarhy abhāva-
V3_06308	pratyayasya sambhavaḥ. darśana-ānantaryam ca	svatantrasya na syāt. tad-bala-utpattau ca tasya
SV_17201	-vyāpāra-vacane sthāṇau samāropya upadiśataḥ	svatantrasya vā svayam vacana-upagame na kaścid
V3_05910	kiṃ tarhi sva-jñāna-sattā-viśeṣābhyām iti na	svatantrā siddhiḥ. na evam saṃvedanasya saṃvedana
SV_00302	-ākāra-kṛto na artho 'pi, vikalpa-bhedānām	svatantrāṇām an-artha-āśrayatvāt. tat-kalpita-
V2_05702	-parikalpito na artho 'pi, vikalpa-bhedānām	svatantrāṇām an-artha-āśrayatvāt. tat-kalpita-
SV_16814	rūpa-ādi-vat. upadeśe ca puruṣāṇām	svatantrāṇām yathā-tattvam upadeśena
PV_02225	-samāśrayaḥ || tathā api na virāgo 'tra	svatva-dr̥ṣṭer yathā ātmani | na tair vinā duḥkha-
PV_02228	-āśrayatvena gr̥hiteṣv indriya-ādiṣu ||	svatva-dhīḥ kena vāryeta vairāgyam tatra tat
PV_03282	avabhāsate || kāma-śoka-bhaya-unmāda-caura-	svapna-ādy-upaplutāḥ | abhūtān api paśyanti
V1_02713	-vārttike. kāma-śoka-bhaya-unmāda-caura-	svapna-ādy-upaplutāḥ | abhūtān api paśyanti
PV_03015	prasiddhitaḥ || sarva-jñāna-arthavattvāc cet	svapna-ādāv anyathā iḥṣaṇāt | ayuktaṃ na ca
V1_02904	a-vikalpaka eva sphuṭa-avabhāsa iti.	svapna-jñānam tarhi viśada-abham pratyakṣam
SV_12917	buddhau samāpta-kalaḥ śabdo bhāti iti	svapnāyate. na hi smaryamāṇayor api pada-vākyaḥ
PV_03283	-anubaddhasya spaṣṭa-artha-pratibhāsītā |	svapne 'pi smaryate smārtaṃ na ca tat tādr̥g-
V1_02814	vikalpako bhavitum arhati. tathā hi	svapne 'pi smaryate smārtaṃ na ca tat tādr̥g-
SV_11617	an-upakārāt. a-sāmarthyē 'pi paścād api	svabhāva-a-tyāgād a-śaktih. sambandhe na ayam
SV_02720	iti. tasmāt tatra api tad-darśinas tat-	svabhāva-a-niścayaḥ. kutaḥ. viparyāsāt. sa ca tam
V2_08003	kṣepa-ayogāt, prāg a-kartuḥ paścād api	svabhāva-a-parāvṛtteḥ. apekṣāyam ca uktaṃ. na api
V1_01309	-a-darśane 'bhāvāt. puruṣa-icchāto 'rthānām	svabhāva-a-parāvṛtter na samaya-kāla-utpattih

SV_15210	eṣāṃ kaścin mithyā-artha-niyato 'pi syād iti	svabhāva-a-parijñānāt sarvatra saṃśayaḥ syāt.
V3_05106	na prāg yogyasya pratibandhāt, tasya	svabhāva-a-pracyuteḥ. atha vā sambhavaty api
SV_14703	-rasayor apy anyad eva parasparam anyatvam.	svabhāva-a-pratibandho 'nyatvam iti cet. ko 'yaṃ
SV_12121	a-dṛṣṭa-hetavo 'pi hi bhāvās tad-anyaiḥ	svabhāva-a-bhedam anubhavantas tathāvidhāḥ
SV_15711	syuḥ, śūdra-vipra-abhidhānayoḥ puruṣayoḥ	svabhāva-a-bhedāt. na hi puruṣa-icchā-
SV_02516	śabdais tatas tato bhedaṃ upādāya	svabhāva-a-bhede 'py aneka-dharmāṇaḥ pratiyante.
SV_02524	a-tat-kārya-kāraṇa-parihāra-arthaḥ. tasmāt	svabhāva-a-bhede 'pi yena yena dharmeṇa nāmnā yo
V2_06107	iti. tat kāryaṃ hetu-vyāpty-a-vyatirekāt tat-	svabhāva-a-viśiṣṭam iti tad-anupalambhaḥ svabhāva-
SV_01905	bhāvasya syāt. atas tad-abhāve 'pi	svabhāva-a-vaikalyān na abhāvaḥ. kārye tv avāśyaṃ
HB_01013	cet, janayanty eva, na atra anyathā-bhāvaḥ,	svabhāva-a-vaiparityāt. teṣu sarveṣu sahakāriṣu
SV_13704	an-upayuktayor a-bhedaḥ. na api bhedaḥ śabda-	svabhāva-a-saṃsparśī tasya eva atīśayasya upayoga
VN_01616	tad-a-sthitiś ca a-tattvam. paraspara-	svabhāva-a-sthitayor iva duḥkha-sukhayor iti
PV_04092	caturvidhā | tatra abhyupāyaḥ kārya-aṅgaṃ	svabhāva-aṅgaṃ jagat-sthitiḥ || ātmā aparo vā
V3_02909	bhittvā. tatra abhyupāyaḥ kārya-aṅgaṃ	svabhāva-aṅgaṃ jagat-sthitiḥ ||27|| āpta-vacanāṃ
PV_02120	viśeṣe 'pi laṅghana-udaka-tāpa-vat |	svabhāva-atikramo mā bhūd iti ced āhitaḥ sa cet ||
HB_01901	tanḍula-ādīnāṃ dahana-udaka-ādibhyaḥ krameṇa	svabhāva-atīśaya-an-utpattāv odana-ādy-
HB_01916	kāraṇatā syāt. na ca apekṣyebhyaḥ	svabhāva-atīśaya-utpattiḥ. atha viśeṣa-utpattāv
SV_11713	-viśaya-jñāna-janane param apekṣamānās tataḥ	svabhāva-atīśayaṃ svī-kurvanti. tena asya te
SV_15619	||293|| yadi mantrā vidhānād anyato vā kañcit	svabhāva-atīśayaṃ āśādayeyuḥ, sa tatra samartha
SV_07502	anyā kācid asty abhivyaktiḥ sāmānyasya	svabhāva-atīśayasya ādhātum a-śakyatvāt. samavāyo
SV_15709	-prasaṅgād ity ukta-prāyam. tad ime mantrāḥ	svabhāva-atīśayāt phala-dāyinaḥ kāryā api na
PV_02027	api viśeṣataḥ || pṛthak pṛthag a-śaktānāṃ	svabhāva-atīśaye 'sati | saṃhatāv apy a-
SV_14708	śabda-antareṇa uktaḥ syāt. na artha-bhedaḥ.	svabhāva-an-anugamanāṃ tv anyatvaṃ brūmaḥ. sa ca
SV_08411	vastu tu viśeṣa eva tata eva tan-niṣpatteḥ.	svabhāva-an-anvayāt tarhy ekasya janakaṃ rūpaṃ
V3_10407	sāmartyam avasthitam iti sā eva iṣṭa-vastu-	svabhāva-anukarṣiṇī proktā syāt. tat kim eṣāṃ
SV_05111	tu yathā-svabhāvam a-jala-vivekinā arthena	svabhāva-anukāra-pratyarpaṇena jananāt. sā tu
SV_00215	uktau pakṣa-dharmaś ca. ta ete kārya-	svabhāva-anupalabdhī-lakṣaṇās trayo hetavaḥ,
V3_07007	ity ayam atra abhiprāyaḥ. sthitam etat –	svabhāva-anupalabdhīḥ svabhāva-hetāv antar-
NB_02031	sā ca prayoga-bhedād ekādaśa-prakārā.	svabhāva-anupalabdhīr yathā – na atra dhūma
HB_03314	-abhāvasya eva vyāpakasya anupalabdhīḥ,	svabhāva-anupalabdhīś ca iti. tatra kāraṇa-
SV_00522	-anupalabdhīr eva abhāvaṃ gamayati iti.	svabhāva-anupalabdhīś tu svayam asattā eva. tatra
V2_06111	iti. kāraṇa-anupalabdhīr abhāvaṃ gamayati.	svabhāva-anupalabdhīś tu svayam asattā eva. tatra
HB_03316	abhāvaṃ abhāva-vyavahāraṃ vā sādhyati.	svabhāva-anupalabdhīr tu svayam asattā eva. tatra
VN_01621	upadarśya-anupalabdhī-nirdeśaḥ samarthanāṃ	svabhāva-anupalabdhīr tu svayam asattā eva. tatra
NB_02042	-anupalabdhī-ādayo daśa-anupalabdhī-prayogaḥ	svabhāva-anupalabdhīr tu svayam asattā eva. tatra
V2_06108	tat-svabhāva-a-viśiṣṭam iti tad-anupalambhaḥ	svabhāva-anupalabdhīr tu svayam asattā eva. tatra
V3_00401	a-pratyaytvāt. uktaṃ ca – na kārya-	svabhāva-anupalambha eva uktaḥ. tathā tad-
SV_10323	sidhyet tat-phalaṃ na asti iti niścīyate.	svabhāva-anupalambha-viśeṣebhyo 'paraṃ pratipatty
SV_10324	| (202ab) svabhāva-abhāva eva liṅgini	svabhāva-anupalambhaś ca svabhāve 'rthasya
SV_08522	(169ab) na hy anya-apoho nāma kiñcit tasya ca	svabhāva-anupalambho 'pi kaścit pramāṇam eva.
PV_04269	kalpitāḥ || kāraṇāt kārya-saṃsiddhiḥ	svabhāva-anuṣaṅgiṇyaḥ svabhāva-sthiti-pracyuti-
V3_05803	kalpitāḥ ||43|| kāraṇāt kārya-saṃsiddhiḥ	svabhāva-antar-gamād iyam | hetu-prabheda-ākhyāne
HB_01406	a-vivekād viśeṣasya kartum a-śakyatvāt,	svabhāva-antar-gamād iyam | hetu-prabheda-ākhyāne
V2_06706	-yogya-a-yogya-ātmanoḥ prāpti-parityāgayoḥ	svabhāva-antara-utpatti-lakṣaṇatvād viśeṣa-
HB_02204	tāmra-ādīnāṃ agny-ādibhyo dravatva-ādi-	svabhāva-antara-utpatti-hāni-nāntariyakatvāt,
HB_02110	pratyaya-antara-apekṣā vyaktaṃ kāraka-	svabhāva-antara-utpattiḥ pratyuktā. tatra api
V3_11407	-niyamaḥ. pratyupayogaṃ tebhya upakāryasya	svabhāva-antara-utpattir iti. na a-kāryasya
HB_00904	eva tasya anyato 'bhinirvṛtteḥ. na api	svabhāva-antara-utpattes tathā upayogināṃ nānā-
HB_01908	-santānasya pratyaya-antara-apekṣā iti tataḥ	svabhāva-antara-karaṇe tad-avasthasya bhāvasya
SV_13120	etan na syāt. tasya pracyuteḥ. apekṣyāc ca	svabhāva-antara-pratīlambha ucyate. tatra sva-
V3_05305	prayatna-saṃskṛtād indriyād anyato vā	svabhāva-antara-pratīlambhāt. na hy an-upakāry
HB_01406	-antara-utpatti-lakṣaṇatvād viśeṣa-utpatteḥ.	svabhāva-antara-pratīlambhāt. na hy an-upakāry
V3_00607	caitanyaṃ prasidhyati. ekasya tu yathokta-	svabhāva-antara-prasava-sambhave ca na antyaḥ syāt.
V3_00405	-niyata-eka-dravya-saṃsarga-a-vyavacchinna-	svabhāva-antara-viraha-upagamād eva bhinna-deśa-
SV_11905	sa katham parabhāvasya śleṣaḥ syāt. na hi	svabhāva-antara-virahād aneka-vṛtter ekasya na
V2_08812	-bheda eva tad-a-tattve nibandhanam, api tu	svabhāva-antara-sattayā anyāḥ śliṣṭo nāma. mā
HB_00906	iti tathā-upalabdhī-ādi-prasaṅgaḥ. na api	svabhāva-antaram api. kṛtrima-a-kṛtrimāṇāṃ iva
SV_09105	uṣṇa-svabhāvo 'gnir na an-uṣṇa ity api.	svabhāva-antaram asya āvaraṇam, tad-avasthe
SV_07817	na vā kadācit tasmin svabhāve vyavasthānāt.	svabhāva-antarasya asataḥ kathañcid a-
HB_02114	nāśa-kāraṇaiḥ. sthiti-dharmaṇo 'pi kenacit	svabhāva-antarasya kutaścid an-utpatteḥ.
HB_03806	-bhāvī katham anyathā kriyeta, vastūnāṃ	svabhāva-anyathā-bhāvasya kartum a-śakyatvāt kim
HB_01007	avasthayor vastu-bhede niścayaḥ, bhāvānāṃ	svabhāva-anyathā-bhāvasya viruddha-ubhaya-
HB_01510	-śaktiṣu, na sthira-eka-svabhāveṣu bhāveṣu,	svabhāva-anyathātva-abhāvāt tat-svabhāvasya
SV_08306	tena svabhāvena tato 'bhinnāḥ syād ity asti	svabhāva-anyathātva-abhāvāt samartha-a-samartha-
SV_09024	-vāda eṣaḥ. sthitam etat, na bhāvānāṃ kaścit	svabhāva-anvayaḥ. yady eka-ātmatayā anekāḥ
		svabhāva-anvayo 'sti, bheda-lakṣaṇam eva tu

V2_07807 sa eva svabhāvo na asti yo vinaśvaraḥ. tat-
 SV_09909 svabhāvo na asti yo vinaśvaraḥ. tasmāt tat-
 SV_09908 asti yas tad-utpādanaḥ śāli-bijasya iti tat-
 V2_07805 asti yas tad-utpādanaḥ śāli-bijasya iti tat-
 SV_10324 ca svabhāve 'rthasya liṅgini | (202ab)
 SV_14302 ca a-kāraka eva ity anapekṣanīya ity uktam.
 V1_00601 na ca tasya vyabhicāraḥ, tad-abhāve
 SV_01604 kriyavāt, pratyakṣānām śābdānām a-pratyakṣa-
 V2_09902 kriyavāt, pratyakṣānām śābdānām a-pratyakṣa-
 SV_10316 -ajñānam abhāvasya eva sādhakam ||201||
 SV_01923 -artham, tad-abhāve 'sambhavāt. hetu-
 V2_10101 -dṛṣṭānte prasidhyati vyatirekaḥ. hetu-
 SV_09309 bhāvaḥ kṛtakāḥ. tena iyaṃ kṛtaka-śrutiḥ
 V2_07409 bhāvaḥ kṛtakāḥ. tena iyaṃ kṛtaka-śrutiḥ
 V1_02406 ātmā para-upadhāno yuktaḥ, tad-a-viśeṣe 'pi
 HB_03114 iti pūrvaḥ prasaṅgaḥ. taṃ ca deśa-kāla-
 V3_05608 uktam etat – na anyā eva anupalabdher dṛśya-
 HB_03315 ca iti. tatra kāraṇa-vyāpakayor api
 SV_00606 na atra dhūmo 'nupalabdheḥ. etena vyāpaka-
 V2_06208 atra dhūmo 'nupalabdher iti. etena vyāpaka-
 SV_13721 svalakṣaṇayor a-bheda-sādhanam samartham. tat-
 V2_06207 yathā – na dhūmo 'tra an-agner iti.
 SV_00605 hetv-asiddhyā, yathā na atra dhūmo 'n-agneḥ.
 SV_08903 a-bhedaṃ vā pṛcchan viśeṣam eva bhāvasya
 SV_08806 bhūtena bhedinā tadvantaḥ syuḥ tad-a-bhinna-
 SV_10112 an-upalabhyamāno na san na asan. satām api
 SV_03224 ||60|| na vai śābdānām kācid viśaya-
 HB_02507 a-bhedaḥ, tad-vyatiriktaś ca na kaścid bhāva-
 SV_12425 na iti nyāyaḥ. na a-dṛṣṭa-jñāpako 'tat-
 SV_02414 ||39|| ya eva bhāvo bhāva-mātra-anurodhī
 SV_16306 ca siddhi-viśeṣāt. na ca evaṃ-vidho dharmā-
 HB_01805 uktā bhavati. sa kevalo 'pi samartha-
 HB_02307 tat-svabhāvo 'pi syāt, na hi sarvaḥ sarvasya
 SV_03720 katham idānīm asaty atīśaye khasya
 SV_08421 vā na udakam iti. etāvāt tu syāt, kuto 'yaṃ
 HB_00901 katham idānīm gamyate sato 'vaśyaṃ naśvaraḥ
 V2_08313 avinābhāvo bhāvasya. bhāva-mātra-anurodhī
 HB_02408 anyato 'pi bhavet, na tasya taj-janyaḥ
 SV_02311 tasya anyato 'pi bhāve na sa tasya
 V2_08706 -svabhāvaḥ. anyato 'pi bhāve na sa tasya
 SV_14907 sa tu utpattimatām eva bhaviṣyati. na hi
 SV_14414 na apekṣate. tasmāt svayam ayaṃ bhāvas tat-
 SV_07409 indriya-saṃskāraḥ sāmānyasya vijñāna-janana-
 SV_02408 kāryasya kāraṇena avinābhāvas tadutpatteḥ.
 PV_03087 -sūcanā || anyathā ekasya dharmasya
 SV_11904 svatantraḥ sambandhaḥ. dravyam iti ca
 SV_14620 samāveśa-abhāvāt. vyāpāra iti hi tathābhūta-
 HB_02206 saty agny-āder upādānāc ca apara eva drava-
 V3_11408 -antara-utpattes tathā upayoginām nānā-
 V1_00209 -rūpaṃ svalakṣaṇam. anyas tu buddhau sāksāt
 SV_01907 kāraṇasya kāraṇatvam, yad artha-antara-bhāve
 HB_02605 -vṛttyā. upalabhyamāna-dharmatve viśaya-
 V3_12806 śāstra-kāraṇām artheṣu bhrāntiyā viparīta-
 NB_03115 śāstra-kāraṇām artheṣu bhrāntiyā viparīta-
 SV_17522 bhinneṣu pravādeṣu ekatra vastuni viruddha-
 SV_08809 -dharmā syāt. na hy ayaṃ pravṛtti-nivṛttimān
 HB_00604 sādhyā-dharme svabhāvo hetuḥ. vastuto liṅgi-
 SV_14510 tan na kenacid bhavatā sa naṣṭaḥ. kiṃ tarhi
 V2_08104 dharmā-dhātva-āyatane 'pi skandha-traya-
 SV_14517 dharmam cetasā vibhajya tan-mātra-jijñāsāyaṃ
 SV_09101 -bhedaḥ sāmānyam. yeṣāṃ tu nir-upākhyānām
 HB_02116 nāśa-kāraṇaiḥ. anyathātva-pratipattau vā tat-
 SV_14618 (78ab) bhāvo 'vaśyaṃ bhavantaṃ apekṣate. sa ca
 SV_14303 ca tato bhede tato nivartamānasya bhāvasya
 SV_09602 tatra icchati, sa katham bhāvaṃ na icchet.

svabhāva-apekṣatvān na naśvaraḥ. śāly-ādi-bijānām
 svabhāva-apekṣatvān na vinaśvaraḥ. śāli-bija-
 svabhāva-apekṣāḥ. evaṃ tarhi kṛtakānām api
 svabhāva-apekṣāḥ. evaṃ tarhi kṛtakānām api
 svabhāva-abhāva eva liṅgini svabhāva-anupalambho
 svabhāva-abhāvasya ca tato bhede tato
 svabhāva-abhāvāt. tathā hy arthasya a-sambhave
 svabhāva-abhāvāt, bhrānti-nimitta-abhāvāt,
 svabhāva-abhāvāt. bhrānti-nimitta-abhāvāt,
 svabhāva-abhāve sādhye tad-anupalambha eva a-
 svabhāva-abhāvo 'taḥ pratiśedhe ca kasyacit |
 svabhāva-abhāvo 'taḥ pratiśedhe ca kasyacit |
 svabhāva-abhidhāyiny api para-upādhim enam
 svabhāva-abhidhāyiny api para-upādhim enam
 svabhāva-abhyāsa-viśeṣāt tad-ātma-atīśaya-siddheḥ.
 svabhāva-avasthā-niyataṃ tad-ātmanā upalabhamānā
 svabhāva-asattā, tayā siddhayā asaj-jñāna-śābdās
 svabhāva-asad-vyavahāra-siddhir anya-bhāva-
 svabhāva-asiddhir uktā, yathā na atra śiṃśapā
 svabhāva-asiddhir uktā veditavyā, yathā – na
 svabhāva-asiddheḥ. sāmānyena vacane bhinna-
 svabhāva-asiddhyā, yathā – na atra dhūmo
 svabhāva-asiddhyā, yathā na atra dhūmo
 svabhāva-ākhyam adhikṛtya pravartate. sa eva hi
 svabhāva-ātmavād bhedasya api kutaḥ parasaram
 svabhāva-ādi-viprakarṣāt kadācid anupalambhāt
 svabhāva-āyattā vṛttir icchāto vṛtty-abhāva-
 svabhāva ity a-hetukatvād bhāvānām nityaṃ sattvam
 svabhāva ity api. satām api kārya-an-ārambha-
 svabhāva ity ucyate. sa eva svayaṃ vastuto bhāvaḥ.
 svabhāva ity ca yathā-avasaram nivedayiṣyāmaḥ.
 svabhāva ity tata utpattir iti, ete ca ekatra
 svabhāva ity na anvaya-vyatireka-siddhir iti cet,
 svabhāva ity na tu kham ity eva. khasya artha-
 svabhāva ity. nir-hetukatve 'napekṣiṇo niyama-
 svabhāva ity yena anvaya-vyatirekau syātām.
 svabhāva ity sa eva svayaṃ vastuto bhāvaḥ. sa ca
 svabhāva ity sakṛd api tato na bhaved artha-
 svabhāva ity. sakṛd api na janayet. na vā sa
 svabhāva ity sakṛd api na janayet. na vā sa
 svabhāva ity sarvaḥ sarvasya svabhāvo bhavati
 svabhāva ity siddham. a-hetutve 'pi nāśasya
 svabhāva ity svabhāvād a-pracyuter anapekṣya eva
 svabhāva idānīm katham avinābhāvaḥ. svabhāve 'py
 svabhāva-uktyā parasya tat | na astitvam kena
 svabhāva ucyate. sa katham parabhāvasya śleṣaḥ
 svabhāva-utpattiḥ. sā niḥ-svabhāvasya katham syāt.
 svabhāva utpanna iti. sa svayaṃ sthiti-dharmā eva,
 svabhāva-upakāra-sādhanam etat. na eka-kāla-aneka
 svabhāva-upadhāna-sāmarthya-rahito 'yukta-
 svabhāva-upadhānam. kāryasya api tad-bhāva eva
 svabhāva upalabdhiḥ sva-viśaya-vijñāna-janana-
 svabhāva-upasamhāra-sambhavāt. na hy asti
 svabhāva-upasamhāra-sambhavāt. na hy asya
 svabhāva-upasamhāreṇa vacana-vṛttir na syāt. na
 svabhāva eko yuktaḥ. na sarva-ātmanā a-bheda eva.
 svabhāva eva aparāpara-vyāvṛttyā dharmā-bhede 'pi
 svabhāva eva asya yena sa naṣṭo nāma. katham
 svabhāva eva ity na virodhaḥ. etena sattā
 svabhāva eva tathā ucyate. tad etan manda-
 svabhāva eva na asti tatra katham svabhāva-bheda-
 svabhāva eva na syāt iti pūrvo vikalpas tatra ca
 svabhāva eva. niḥ-svabhāvasya kvacid vyāpāre
 svabhāva eva samarthitaḥ syāt iti katham abhūto
 svabhāva eva hi kayācid apekṣayā dharmā iti

V3_07512 hetum icchati, sa katham bhāvaṃ na icchet. svabhāva eva hi kayācid apekṣayā dharma iti
SV_10003 atra na vināśo nāma anya eva kaścīd bhāvāt, svabhāva eva hi nāśaḥ sa eva hy eka-kṣaṇa-sthāyī
SV_14906 yadi ||281|| atha api syāt – bhavatu nāma svabhāva eṣa bhāvānām ya ime kṣaṇa-sthiti-
SV_15528 mantrebhyo 'rtha-siddhiḥ, kiṃ tarhi bhāva- svabhāva eṣa yad ime kathañcin niyuktāḥ phala-dāḥ.
V3_05407 ataḥ prayatna-anantara-bhāvi-jñānam anitya- svabhāva-kāraṇa-kāryam iti siddham. prayatna-
PV_04195 dharmo na nir-anvaya-doṣa-bhāk || evam navadhā pakṣa-dharmo vibhajyate.
V3_04906 bheda-sāmānye śeṣo vyāvṛtti-sādhanaḥ ||34|| svabhāva-kārya-siddhy-arthaṃ dvau dvau hetu-
NB_02024 -svabhāvavāt. te ca tādātmya-tadutpattī svabhāva-kāryayor eva iti tābhyām eva vastu-
SV_15508 artha-vikalpaḥ puruṣa-kṛtaḥ, na tu śabda- svabhāva-kṛtaḥ, puruṣa-upadeśa-apekṣaṇāt, artha-
HB_02412 -svabhāvāḥ syāt, kārya-svabhāvānām kāraṇa- svabhāva-kṛtatvād a-kāraṇa-apekṣaṇe vā a-
V3_11110 an-upayoge katham tac-chaktir upayujyate, svabhāva-guṇasya śaktāv upacārāt. yatra so '-
SV_04415 tat-svabhāva-pratipattaye kriyata iti. tat- svabhāva-grahaṇād yā dhīs tad-arthā iva apy an-
SV_04214 -dharmi-vyavahārāḥ. yad etaj jñānam vastu- svabhāva-grāhiṇā anubhavena āhitam vāsanām
SV_16319 -upakārāt phalam iti cet. na, puruṣa-ākāra- svabhāva-caryā-adhimukti-vaiarthya-prasaṅgāt.
V1_03707 ata eva na pramāṇa-phalayor viśaya-bhedaḥ. svabhāva-cintāyām tādātmyād artha-saṃvidāḥ
PV_03350 -bhedo 'pi na svasaṃvedanam phalam | uktaṃ svabhāva-cintāyām tādātmyād artha-saṃvidāḥ ||
V2_08013 pañca-skandhā iti. tatra pañca-indriyāṇi svabhāva-cyutimanti, tat-kārya-vijñāna-viccheda-
V3_06607 -hetu-niyamana-svabhāvas tat-svabhāvas tat- svabhāva-janana-svabhāvo vā kiṃ na iṣyate. kiṃ
PV_02145 viruddhasya hetor abhyāsataḥ kṣayāt || hetu- svabhāva-jñānena taj-jñānam api sādhyate | tāyaḥ
SV_10223 punaruktam a-pramāṇam anupalabdhir iti. svabhāva-jñāpaka-ajñānasya ayam nyāya udāhrtaḥ | (
SV_14516 -apekṣa-dharma-antara-pratiśedha-arthaṃ tat- svabhāva-jñāpanena artha-antaram iva dharmaṇo
HB_01710 iti na ayam prasaṅgaḥ, kāraṇa-a-kāraṇayoḥ svabhāva-tad-dhetvor virodhāt. yo 'pi manyate –
SV_07802 sarvadā sarva-ākāra-sthita-ātmā iti cet. tat- svabhāva-darśana-āśrayaḥ pratyayaḥ sarvatra sarva
SV_15306 śobheta a-darśanān na asti iti. tad ime svabhāva-deśa-kāla-viprakaṣeṇa santo 'py an-
VN_01107 nivartamānaḥ pravartamānaś ca katham na svabhāva-nānātvam ākarṣayati sukha-duḥkha-vat. sa
SV_08918 'py uktam. sva-ātmanā eva a-bhede tu tat- svabhāva-nibandhana-arthakriyā-arthī samam dvayor
SV_06721 svabhāvānām anyonya-rūpa-a-śleṣāt katham eka- svabhāva-nimittaḥ śabda bhinneṣu bhaved ity uktaṃ
SV_13119 kiñcid apekṣya kāryam kuryāt, karotu. pūrva- svabhāva-niyata ity etan na syāt. tasya pracyuteḥ.
V3_05304 kiñcid apekṣya kāryam kuryāt, karotu. pūrva- svabhāva-niyata ity etan na syāt, tasya pracyuteḥ,
SV_17206 kutaḥ | (326ab) na hi śabdasya kaścīd arthaḥ svabhāva-niyataḥ sarvatra yogyatvāt. a-yogyatve
SV_17305 rāja-cihna-ādi-vat. yaś ca sāmāyikaḥ sa svabhāva-niyato 'yuktas tasya icchā-vṛtṭeḥ. ata
VN_01606 svabhāva-niyamaḥ sva-hetor ity anādi-bhāva- svabhāva-niyamaḥ. api ca, yadi mṛt-piṇḍe ghaṭo
V2_06902 ayogāt. śakteś ca an-artha-antaravāt sa eva svabhāva-niyamaḥ. artha-antaratve tato 'rtheṣu
SV_14914 bhavati iti hetu-svabhāva-niyamāt phala- svabhāva-niyamaḥ. ākasmikatve 'py asya ukto doṣaḥ.
SV_09917 janma nāśi-svabhāvasya hetur na ca a-hetoḥ svabhāva-niyamaḥ. tasmān na atra kaścīd dhetoḥ
V2_07814 janma nāśi-svabhāvasya hetuḥ, na ca a-hetoḥ svabhāva-niyamaḥ. tasmān na atra kaścīd dhetoḥ
SV_14910 etat. tathā api svabhāva-niyamād dhetoḥ svabhāva-niyamaḥ phale | na anitye rūpa-bhedo
VN_01606 janma, na anyasmād iti niyamaḥ. tasya api sa svabhāva-niyamaḥ sva-hetor ity anādi-bhāva-
SV_14913 -sthitis tādṛśam phalaṃ bhavati iti hetu- svabhāva-niyamāt phala-svabhāva-niyamaḥ.
SV_14910 pratigha-ātmata-vat. satyam etat. tathā api svabhāva-niyamād dhetoḥ svabhāva-niyamaḥ phale |
HB_02414 -viśeṣa-janita iti kārya-kāraṇayor evam svabhāva-niyamān na vijātiyād utpattiḥ. tan na
V2_07205 sā na asti tasya sā eka-arthatā kutaḥ ||48|| svabhāva-niyame 'nyatra na yojyeta tayā punaḥ |
SV_17225 -abhāvād iti na niyamo na taj-jñānam. svabhāva-niyame 'nyatra na yojyeta tayā punaḥ | (3
V1_02206 api kāraṇa-kalāpaḥ. tat prakṛtes tat-kārya- svabhāva-niyame na anupalambha-ātmānaḥ sukha-
SV_09912 ca sa hetuḥ svarūpeṇa pratīta eva. na ca svabhāva-niyamo 'rthānām ākasmiko yuktaḥ.
V2_07809 ca sa hetuḥ svarūpeṇa pratīta eva. na ca svabhāva-niyamo 'rthānām ākasmiko yuktaḥ,
SV_12125 yena iṣṭa-an-iṣṭayor iṣṭa-viparyayo na syāt. svabhāva-nivṛtṭeś ca hetor a-bhedane bhāvānām
SV_02820 tad api tan-mātra-apoha-gocaram, na vastu- svabhāva-niścaya-ātmakam. tathā hi kasyacin
SV_02821 'py anyasya a-pratipatti-darśanāt. tat- svabhāva-niścaye ca tasya ayogāt. yāvanto 'mśa-
V3_00610 ekatva-aneka-vṛtṭiyor virodhāt tathāvidha- svabhāva-niṣedhaḥ kriyate. viruddhāyor eka-
NB_03012 -bhedena. apekṣita-para-vyāpāro hi bhāvaḥ svabhāva-niṣpattau kṛtaka iti. evam
SV_09308 -sattva-vat ||186|| apekṣita-para-vyāpāro hi svabhāva-niṣpattau bhāvaḥ kṛtakaḥ. tena iyaṃ
V2_07408 ||52|| upādīyate. apekṣita-para-vyāpāro hi svabhāva-niṣpattau bhāvaḥ kṛtakaḥ. tena iyaṃ
HB_01906 ye yogya-deśa-ādy-avasthā jātāḥ, te saha svabhāva-niṣpattayā jñāna-hetutām pratipadyanta
SV_14004 kvacid anveti sthira-eka-rūpe. aparāpara- svabhāva-parāvṛtṭiṣv eva dīpa-ādiṣu drṣṭam iti
PV_02025 -dhetutvena sarvatra hetunām anavasthitiḥ || svabhāva-pariṇāmena hetur aṅkura-janmani | bhūmy-
SV_14915 'py asya ukto doṣaḥ. pratighāta-ātmata-hetu- svabhāva-pratiniamavan na naśvara-janana-
SV_16510 -kulpayaty anyo 'param. na ca śabdānām kaścīd svabhāva-pratiniamyo yena ekam artham anurundhate
SV_04414 -samāśrayair dharma-pratibhāsa-bhedais tat- svabhāva-pratipattaye kriyata iti. tat-svabhāva-
SV_07804 -sthita-ātmanā dravyatvena sambandhāt, tat- svabhāva-pratipattayā ca tathā niścayāt, tasya ca
SV_00304 an-artha-pratilambha eva syāt. kāryasya api svabhāva-pratibandhaḥ, tat-svabhāvasya
V2_05711 ||31|| ity antara-ślokaḥ. kāryasya api svabhāva-pratibandhaḥ, tat-svabhāvasya
SV_01921 -smṛtiḥ. tasmād drṣṭāntena ayam eva yathokta- svabhāva-pratibandhaḥ pradarśyate. eka-sad-bhāve
SV_14711 ity anyatvam eva. na ca taj-janma-lakṣaṇāt svabhāva-pratibandhād anyaḥ pratibandho nāma, an-

SV_05327	iyam apekṣā nāma. tadutpatti-dharmā bhāvaḥ	svabhāva-pratibandhād apekṣate nāma, an-ādheya-
SV_01702	bhabet. svabhāvasya eva bhāvatvād iti tasya	svabhāva-pratibandhād avyabhicārah. kāraṇam vā
V2_09910	bhabet, svabhāvasya eva bhāvatvād iti tasya	svabhāva-pratibandhād avyabhicārah. kāraṇam vā
SV_01707	-bhāvaḥ svabhāvaṃ niyamayati ity ubhayathā	svabhāva-pratibandhād eva nivṛttiḥ. anyathā eka-
V2_09914	bhāvo 'pi svabhāvaṃ niyamayati ity ubhayathā	svabhāva-pratibandhād eva nivṛttiḥ. anyathā eka-
SV_01712	bhāvyaṃ aśvatā api kim ||25|| tasmāt	svabhāva-pratibandhād eva hetuḥ sādhyam gamayati.
V2_10005	api kim ||71|| ity antara-śloka. tasmāt	svabhāva-pratibandhād eva hetuḥ sādhyam gamayati.
NB_03030	sādhyā-abhāve hetv-abhāvasya asiddheḥ. na hi	svabhāva-pratibandhe 'saty ekasya nivṛttāv
NB_02019	dvau vastu-sādhanau, ekaḥ pratiśedha-hetuḥ.	svabhāva-pratibandhe hi saty artho 'rtham gamayet.
SV_00219	dvau vastu-sādhanāv ekaḥ pratiśedha-hetuḥ.	svabhāva-pratibandhe hi saty artho 'rtham na
V2_05610	dvau vastu-sādhanāv ekaḥ pratiśedha-hetuḥ.	svabhāva-pratibandhe hi saty artho 'rtham na
SV_01024	-nivṛtṭyā anya-nivṛtṭim icchatā tayoh kaścit	svabhāva-pratibandho 'py eṣṭavyaḥ. anyathā a-
V2_09213	-nivṛtṭyā anya-nivṛtṭim icchatā tayoh kaścit	svabhāva-pratibandho 'py eṣṭavyaḥ. anyathā a-
V1_00512	āśvāsa iti cet, na, tad-rūpa-an-upalakṣaṇāt.	svabhāva-pratibandho hi liṅga-lakṣaṇam. na ca
SV_14719	na ca yad yad āyattā-pratītikam tasya	svabhāva-pratibhāsa eva naśyati. prakāśa-āyatta-
SV_09918	-niyamaḥ. tasmān na atra kaścīd dhetoḥ	svabhāva-pravibhāgaḥ. tad-abhāvāt phalasya api na
V2_07815	-niyamaḥ. tasmān na atra kaścīd dhetoḥ	svabhāva-pravibhāgaḥ. tad-abhāvāt phalasya api na
SV_15113	ākāśa-ādiṣu pratipattayas tā api na tat-	svabhāva-bhāvinyaḥ. tathā hi vikalpa-vāsanā-
V2_08310	svabhāvata eva bhavati. tathā anyatra api	svabhāva-bhāvī, viśeṣa-abhāvāt. evam anye 'pi
SV_10024	svabhāvata eva bhavati. tathā anyatra api	svabhāva-bhāvī viśeṣa-abhāvāt iti. yā kācid bhāva
PV_03431	-vyavasthāyās tal-loke syān nibandhanam ||	svabhāva-bhūta-tad-rūpa-saṃvid āropa-viplavāt |
V2_07501	anapekṣo yathā anityatva eva sattvam, kvacit	svabhāva-bhūta-dharma-bheda-parigraheṇa yathā
NB_03010	prayogaḥ. yad utpattimat tad anityam iti	svabhāva-bhūta-dharma-bhedena svabhāvasya
SV_09312	yathā anityatva eva sattvam, kvacit	svabhāva-bhūta-dharma-viśeṣa-parigraheṇa, yathā
VN_01420	-prasaṅgāt. ya eva hi khalu vivekaḥ	svabhāva-bhūtaḥ, sa eva vastu-bheda-lakṣaṇam
V2_06904	tasmāt sarvathā sarva eva kvacin niyamaḥ	svabhāva-bhūtaḥ sva-hetu-prakṛter niyāmakasya
SV_08202	atiśaye vā kṣaṇikatvāt karmaṇaḥ pratikṣaṇam	svabhāva-bhūtasya anya-anyasya atiśayasya
SV_08917	sāmānyasya ca vyāvṛtti-lakṣaṇasya,	svabhāva-bhūtasya ca sāmānyasya a-bhede 'py uktam.
SV_00629	yogyatā ca sāmāgrī-mātra-anubandhinī iti	svabhāva-bhūtā eva anumīyate. kiṃ punaḥ kāraṇam
V3_08211	yogyatā ca sāmāgrī-mātra-anubandhinī iti	svabhāva-bhūtā eva. kiṃ punaḥ kāraṇam sāmāgryaḥ
SV_07224	sa cen na tasya janyaḥ syāt. sā asya	svabhāva-bhūtā yogyatā prāg eva asti iti na
PV_03106	eva dīpa-ādi-nāśinaṃ janaḥ || bhāva-	svabhāva-bhūtāyām api śaktau phale '-dṛśaḥ | an-
SV_15712	-icchā-anuvidhāyino nāma-vyavahāra-bhedāt	svabhāva-bheda-anubandhinām arthānām anyathātvam
HB_01509	-pratīnyama unneyaḥ pratikṣaṇam aparāpara-	svabhāva-bheda-anvayiniṣu bhāva-śaktiṣu, na
SV_13224	nāma. bhinna-svabhāvānām yugapac chravaṇāt,	svabhāva-bheda-āśrayatvāc ca bheda-vyavasthiteḥ.
SV_09214	tasmāt santy abhāveṣu śabdāḥ. teṣu katham	svabhāva-bheda iti. tatra api. rūpa-abhāvād
SV_17302	saṅketaś ca nirarthaḥ syāt (328c) na hi	svabhāva-bheda indriya-gamyāḥ sva-pratītau
VN_00902	sidhyati. yathā-pratyayaṃ saṃskāra-santatau	svabhāva-bheda-utpatter arthakriyā-bhedaḥ, araṇi-
VN_00905	-dahana-śakti-bhedaḥ. tathā yathā-pratyayaṃ	svabhāva-bheda-utpattes tantv-ādiṣv arthakriyā-
VN_00727	an-iṣṭam ca idaṃ rūpa-ādīnām pratisamudāyam	svabhāva-bheda-upagamāt. yady anya eva rūpa-
SV_05705	hetutvād vyaktayo 'pi saṃsrṣṭa-ākāraṃ	svabhāva-bheda-paramārthaṃ svabhāvata ekaṃ
HB_02202	svabhāvaḥ, yaś ca aparāḥ sa katham tasya	svabhāva-bheda-lakṣaṇatvād bhāva-bhedasya. tathā
HB_01704	iti cet, anyas tarhi kevalaḥ, anyāḥ sahitaḥ,	svabhāva-bheda-lakṣaṇatvād bhāva-bhedasya. na hi
SV_09102	upākhyānām svabhāva eva na asti tatra katham	svabhāva-bheda-viśayaḥ śabdāḥ. teṣv avaśyaṃ śabda
SV_12305	na vā kaścit. na ca atra laukika-vaiddikayoḥ	svabhāva-bhedaṃ paśyāmaḥ. asati tasmimś tayoh
V3_12708	vācya ity upālambhaḥ. asti viśāṇinām viśāṇa-	svabhāva-bhedaḥ, na tadvat kiñcic chaśasya bhinna
HB_01213	yogyatā mṛd-dravyasya kulālāt. na ca anayoḥ	svabhāva-bhedaḥ, bhede vā pūrva-vat prasaṅgād iti.
HB_01202	'pi taj-janita-viśeṣa-bhedasya kāryasya	svabhāva-bhedaḥ, mṛt-saṃsthānayoḥ a-paraspara-
SV_09026	-phalāḥ kecin na iti. bhavatu nāma bhāvānām	svabhāva-bhedaḥ sāmānyam. yeṣāṃ tu nir-upākhyānām
SV_02324	-abhidhāne 'py asty eva sva-bīja-prabhavāt	svabhāva-bhedaḥ, hetu-svabhāva-bhedāt, yathā
HB_02211	iti bruvāno bhāva-dvayaṃ nitya-anitya-	svabhāva-bhedam, pūrvakasya nitya-abhimatasya
SV_17213	vidyamāno 'py artha-niyamaḥ katham vijñeyaḥ,	svabhāva-bhedasya abhāvāt, sati vā pratyakṣasya
V3_04201	hi viśeṣo 'bhāva-a-viśeṣa iti cet, na, hetoḥ	svabhāva-bhedāt. a-tad-ātmatve 'pi kṣīrasya sa
VN_01222	prati-vijñāpti-pratibhāsa-bhedād dravya-	svabhāva-bhedāt. evaṃ hy asya api sukha-ādiṣu
V3_12707	svabhāvaḥ. svabhāvo 'pi, prati-kāryam kāraṇa-	svabhāva-bhedāt. tat ko 'yam sambandha-abhāvo
SV_02324	eva sva-bīja-prabhavāt svabhāva-bhedaḥ, hetu-	svabhāva-bhedāt, yathā kadali bīja-kanda-udbhavā.
V2_08804	eva sva-bīja-prabhavāt svabhāva-bhedo hetu-	svabhāva-bhedāt, yathā kadali bīja-kanda-udbhavā.
SV_08820	vyatirekiṇau vyatireka eva sāmānya-viśeṣayoḥ	svabhāva-bhedāt. svabhāvo hi bhāva iti. tathā ca
SV_04122	-tāratamyam ca na syāt. viśeṣe vā sāmānyasya	svabhāva-bhedāt svarūpa-hānam. dhrauvyāc ca (75d')
SV_08222	asmābhiḥ prakṛtyā api kecid eka-jñāna-kāryaḥ	svabhāva-bhedād iti. api ca, tulye bhede yayā
HB_02016	-indriya-vijñāna-ādi-vac ca, kārya-kāraṇa-	svabhāva-bhedād iti. tatra sahakāribhyaḥ santāna-
PV_04248	teṣāṃ abhāve nitya-bhāvinaḥ || kārya-	svabhāva-bhedānām kāraṇebhyaḥ samudbhavāt | tair
SV_04205	ity a-virodhaḥ. tadvad arthā api kecid	svabhāva-bhede 'py eka-pratyabhijñāna-ādikām
SV_13806	pratītyor eka-viśayatvam. pratīti-pratibhāsa-	svabhāva-bhede 'pi nāma-sāmyād eka-viśayatvam apy
SV_15706	|| ādheya-viśeṣa hy anityā bhāvāḥ. tad-dhetoḥ	svabhāva-bhede tataḥ samāsādita-atīśayatvād

HB_01110	kārya-bhedaḥ syād iti cet, na, yathāsvam	svabhāva-bhedena tad-viśeṣa-upayogataḥ, tad-
PV_02023	kiṃ sthānoḥ kāraṇatvaṃ na kalpyate ||	svabhāva-bhedena vinā vyāpāro 'pi na yujyate |
SV_09022	tat-pratibhāsa-bheda-kṛta eva tayo rūpayoḥ	svabhāva-bhedo 'pi syāt. eka-aneka-vyavasthiteḥ
SP_00025	iti sambandhasya a-prasiddhitaḥ | yuktaḥ	svabhāva-bhedo 'yaṃ tat pratikṣaṇa-janmanām ||
SV_12304	artheṣv api tad-a-tat-pratibhaveṣu	svabhāva-bhedo darśanīyaḥ. tad-abhāve sarvas tad-
HB_02502	śarād bhāvaḥ. asti ca gomaya-itara-janmanoḥ	svabhāva-bhedo rūpa-a-bhede 'pi, na hy ākāra-
V2_08804	-abhidhāne 'py asty eva sva-bija-prabhavāt	svabhāva-bhedo hetu-svabhāva-bhedāt, yathā kadali
V3_12810	-sambandhāt, ākāśa-vad iti. tat-sambandhi-	svabhāva-mātra-anubandhinī tad-deśa-sannihita-
NB_03118	yugapat sāmānyam iti. tat-sambandhi-	svabhāva-mātra-anubandhinī tad-deśa-sannihita-
HB_01606	yad idaṃ bhāvān a-tat-svabhāvān api	svabhāva-mātreṇa citreṣu vyāpāreṣu niyunkte. yadi
V3_09901	-antare 'nvayī-bhavitā. pradīpa-ādayas tu	svabhāva-yogyatayā ātmani jñānam utpādayantas
SV_05806	tat-karṭr-āśrita-bhāvataḥ | (113ab) eka-	svabhāva-rahiteṣv artheṣu tam adhyāropya
V3_02910	||27|| āpta-vacanāṃ kārya-lakṣaṇaṃ liṅgam,	svabhāva-lakṣaṇaṃ prasiddhiḥ. ātmā aparō vā
V3_08005	iti na ayaṃ prasaṅga iti. eṣa dvividho hetuḥ	svabhāva-lakṣaṇaḥ kārya-lakṣaṇaś ca. sa eva sva-
V3_04111	apara-bhāvaś ca vailakṣaṇyam, viruddha-	svabhāva-lakṣaṇatvād bhedasya ity ukta-prāyam.
HB_02406	'bhāvāt. paraspara-apekṣayā janya-janaka-	svabhāva-lakṣaṇe hi kārya-kāraṇe. tatra yadi
NB_03122	tat-kāryatā-niyamaḥ kārya-liṅgasya	svabhāva-liṅgasya ca svabhāvena vyāptiḥ. asmimś
SV_10028	eva vastu-viśaya-anumitiḥ kārya-liṅgā	svabhāva-liṅgā ca. yathāsvam vyāpini sādhye tayor
HB_02215	vināśam an-āviśan katham naṣṭo nāma, tat-	svabhāva-vināśayoḥ paraspara-parihāra-rūpatvāt.
SV_11608	arthair eva saha utpāde (232a) kalpyamāne na	svabhāva-viparyayaḥ | śabdeṣu yuktaḥ (232bc')
SV_11613	syāt. tasya tena a-sambandhi-svabhāvasya	svabhāva-viparyayam antareṇa tad-bhāva-ayogāt.
SV_12426	api. satām api kārya-an-ārambha-sambhavāt.	svabhāva-viprakaṣeṇa draṣṭum a-śakyatvāc ca.
V2_06410	trividhā hi viprakaṣiṇo deśa-kāla-	svabhāva-viprakaṣair na teṣv anupalambho 'bhāvam
SV_16516	-atiśayaḥ. tathā anyo 'pi draṣṭā deśa-kāla-	svabhāva-viprakaṣṭānām arthānām kim a-sambhavi
NB_02027	ca anupalabdhī-lakṣaṇa-prāpteṣu deśa-kāla-	svabhāva-viprakaṣṭeṣv artheṣv ātma-pratyakṣa-
NB_02045	-vyavahāra-sādhanīyam anupalabdhyā yeṣāṃ	svabhāva-viruddha-ādinām upalabdhyā kāraṇa-ādinām
NB_02034	yathā – na atra śiṃśapā, vṛkṣa-abhāvād iti.	svabhāva-viruddha-upalabdhir yathā – na atra
HB_02512	-itara-svabhāvātvena bhedāt. taj-janana-	svabhāva-vilakṣaṇād api tasya utpattau na taj-
SV_16220	a-parijñānāt. upadeśe 'pi kathañcit	svabhāva-viveka-a-pratīter anyatra kārya-samvādāt
SV_14010	na, jñāna-paurvāparyeṇa sad-asattva-siddheḥ.	svabhāva-viveka-sad-bhāvāt. yady aparāṇi jñānāni
SV_05701	-ādeḥ kasyacid ekasya karaṇāt, a-tat-kāri-	svabhāva-vivekaḥ. tad api prati-dravyam
V1_04003	-anupalambhe 'nya-upalambho 'sti. na ca etat	svabhāva-viveke yuktam, pratibandha-kāraṇa-
V3_07503	na vihanyate ||61|| sādhanē punaḥ sattve	svabhāva-viśeṣa-a-parigraheṇa vastu-mātra-vyāpini
SV_09513	na vihanyate ||190|| sādhanē punaḥ sattve	svabhāva-viśeṣa-a-parigraheṇa vastu-mātra-vyāpini
HB_01111	tad-viśeṣa-upayogataḥ, tad-upayoga-kārya-	svabhāva-viśeṣa-a-saṅkarāt. yathā mṛt-piṇḍa-
VN_00501	-asiddheḥ. tatra upalabdhī-lakṣaṇa-prāptiḥ	svabhāva-viśeṣaḥ kāraṇa-antara-sākalyam ca.
NB_02014	-pratyayeṣu san pratyakṣa eva bhavati sa	svabhāva-viśeṣaḥ. svabhāvaḥ sva-sattā-mātra-
NB_02013	-prāptir upalambha-pratyaya-antara-sākalyam	svabhāva-viśeṣaś ca. yaḥ svabhāvaḥ satsv anyeṣu
SV_09404	kaścid dharmī iti prasādhayato 'nirdiṣṭa-	svabhāva-viśeṣasya kasyacit sattā-mātre virodha-
V3_07110	kaścid dharmī iti prasādhayato 'nirdiṣṭa-	svabhāva-viśeṣasya kasyacit sattā-mātre virodha-
SV_17306	'yuktas tasya icchā-vṛtṭeḥ. ata eva saṅketāt	svabhāva-viśeṣasya vyaktau ca niyamaḥ kutaḥ ||328||
SV_15412	upasthāpayati, na evaṃ nairātmya-ādayaḥ,	svabhāva-viśeṣāt. kriyā-bhoga-adhiṣṭhāna-a-
SV_15018	prakṛtyā ca artheṣu pratibhāna-hetavaḥ syuḥ.	svabhāva-viśeṣād vahny-ādi-vat. vitatha-vyaktayaś
HB_01203	a-paraspara-ātmatayā saṃsthāna-mṛt-	svabhāva-viśeṣābhyāṃ tayor a-pratibhāsana-
SV_02309	bhavan vā na dhūmaḥ syāt. taj-janito hi	svabhāva-viśeṣo dhūma iti. tathā hetur api
V2_08705	bhavan vā na dhūmaḥ syāt. taj-janito hi	svabhāva-viśeṣo dhūma iti. tathā hetur api
VN_01014	-a-viśeṣa-nivṛtṭir api viprakaṣṭeṣu. tasmāt	svabhāva-viśeṣo yataḥ pramāṇān niyamena sad-
VN_00502	svabhāva-viśeṣaḥ kāraṇa-antara-sākalyam ca.	svabhāva-viśeṣo yan na trividhena viprakaṣeṇa
SV_16114	||306|| kārya-kāraṇa-bhūta-pratyaya-utpanna-	svabhāva-viśeṣo varṇānām ānupūrvī ity uktam. sā
V2_06510	-abhāvād atindriyaḥ praktikṣipyate 'rthaḥ	svabhāva-viśeṣo vā, yathā – na asti viraktaṃ
SV_10303	abhāvād atindriyaḥ praktikṣipyate 'rthaḥ	svabhāva-viśeṣo vā, yathā na asti viraktaṃ ceto
SV_01503	yukta eva pratiśedhaḥ. na yuktaḥ, dṛṣya-tat-	svabhāva-viśeṣa-mātra-a-pratiśedhāt. pṛthivy-ādi
V2_09710	yukta eva pratiśedhaḥ. na yuktaḥ, dṛṣya-tat-	svabhāva-viśeṣa-mātra-a-pratiśedhāt. pṛthivy-ādi
V3_05205	api kalpanāyām a-tat-parāvṛtṭitayo bhāvā yathā-	svabhāva-vṛtṭitaya eva. tat saty apy āvaraṇe
SV_13105	api kalpanāyām a-tat-parāvṛtṭitayo bhāvā yathā-	svabhāva-vṛtṭitaya eva syuḥ. tat saty apy āvaraṇe
SV_15722	samāya-kārasya ruceḥ phala-utpatti-niyamāt.	svabhāva-vṛtṭitayo hi bhāvās tan-mukhena prasaṅgam
SV_08121	viśeṣān na tat-samavāyaḥ syāt. tat-sambandhi-	svabhāva-vaigūṇyād dhi sa tasya prān na āsit tatra
SV_02418	doṣaḥ. yasmāt sarve bhāvāḥ svabhāvena sva-	svabhāva-vyavasthiteḥ | sa-bhāva-parabhāvābhyāṃ
V2_05704	syāt. sarva-bhāvāḥ svabhāvena sva-	svabhāva-vyavasthiteḥ | sa-bhāva-parabhāvābhyāṃ
V3_13210	śakye darśayitum, tat-kāryatā-pratinīyamaḥ	svabhāva-vyāptir vā. asmimś ca arthe darśite
PV_04260	-ukteḥ kṛtāyāḥ sāmāya-dṛṣṭaye || hetu-	svabhāva-vyāvṛtṭyā eva artha-vyāvṛtṭi-varṇanāt |
SV_05618	||109|| niveditam etad yathā na bhāvānām	svabhāva-samsargo 'sti iti. tatra saṃsṛṣṭa-ākārā
SV_16002	vastu-svabhāvāt tu phala-avāptāv a-tat-	svabhāva-saṃsparśe na syāt. yad uktam – na
VN_01016	tasya asad-vyavahāraṃ sādhayati, tat-	svabhāva-sattāyās tat-pramāṇa-sattayā vyāpteḥ. na
SV_07317	-abhāvāt paścāc ca tato bhāvāt. nityam tat-	svabhāva-sad-bhāve prāg api samavāyād vijñāna-

SV_04413	vacana-bhedaḥ sādhyā-sādhana-bhedaś ca tat-	svabhāva-samāśrayair dharma-pratibhāsa-bhedais
SV_12307	dr̥ṣṭer ekasya kaścīd dharmam vivecayamś tat-	svabhāva-sambhavinā tena āsaṅkya-vyabhicāra-vādaḥ
SV_02610	ity uktam. tasmāt pratyakṣe dharmiṇi tat-	svabhāva-sākalya-paricchedāt tatra an-avakāśā
HB_01310	pratyupasthitāḥ kṣaṇikatvāt sāmāgrī-kāryasya	svabhāva-sthity-āśraya ity ucyante. tathā hi tat
SV_02321	sa eva anumīyate. sa eva ca sāmāgrī	svabhāva-sthity-āśrayaḥ kāryasya. ata eva
V2_08801	sā eva anumīyate. sā eva ca sāmāgrī	svabhāva-sthity-āśrayaḥ kāryasya. ata eva
SV_08523	nāma kiñcit tasya ca svabhāva-anuṣaṅginyaḥ	svabhāva-sthiti-pracyuti-kalpanā na kalpante.
SV_14609	-abhāvād anvayo 'pi na syāt, tasya eka-	svabhāva-sthiti-lakṣaṇatvāt. tat-sthitiś ca tad-
SV_14326	-lakṣaṇasya. tan-nivṛttau kā anyā gatiḥ	svabhāva-sthiteḥ. hantā hi caित्रasya na nāsa-
SV_04912	iti cet. tadā na jātir na tadvān ekasya api	svabhāva-sthiter a-grahaṇād iti para-vāda eva
SV_15206	anuvidadhad evam pratyeti, āhosvic chabda-	svabhāva-sthiter iti sandehaḥ. loka-icchayā api
VN_01615	sa na asty eva. na hi tasya tat-	svabhāva-sthitāḥ anupalabdhiḥ. tad-a-sthitiś ca a
SV_15029	saṅketa-balād anyathā-āvṛtteḥ kārya-janana-	svabhāva-sthitau ca eṣām samaya-āder
V2_08311	-bhāvī, viśeṣa-abhāvāt. evam anye 'pi	svabhāva-hetavo yathāsvam pramāṇaiḥ siddha-tan-
NB_03119	yatra na asti tad-deśam ātmanā vyāpnoti iti	svabhāva-hetu-prayogaḥ. dvitīyo 'pi prayogaḥ –
VN_00314	vyāpti-siddher na anavasthā-prasaṅgaḥ. evam	svabhāva-hetu-prayogeṣu samarthitaṃ sādhanā-aṅgam
V2_07502	tatra eva utpattiḥ. anyā diśā anye 'pi	svabhāva-hetu-pravibhāgā draṣṭavyāḥ. tasya ca
SV_09314	tatra eva utpattiḥ. anyā diśā anye 'pi	svabhāva-hetu-pravibhāgā draṣṭavyāḥ. sattā-
VN_00217	-dharma-mātra-anvayaḥ sādhyā-dharmasya,	svabhāva-hetu-lakṣaṇam ca siddham bhavati. atra
NB_03009	prāpto ghaṭa ity anupalabधि-prayogaḥ. tathā	svabhāva-hetoḥ prayogaḥ – yat sat tat sarvam
NB_03024	vā. samś ca śabda utpattimān kṛtako vā iti	svabhāva-hetoḥ prayogaḥ. asaty agnau na bhavaty
NB_03009	anityam, yathā ghaṭa-ādir iti śuddhasya	svabhāva-hetoḥ prayogaḥ. yad utpattimat tad
V3_05605	tṛtīyo hetuḥ, sa kiṃ na udāhṛtaḥ. so 'pi	svabhāva-hetāv antar-bhavati ity udāhṛta eva.
SV_10502	eva iyaṃ kāraṇāt kārya-anumāna-lakṣaṇatvāt	svabhāva-hetāv antar-bhavati iti vakṣyāmaḥ. sac-
V3_07007	sthitam etat – svabhāva-anupalabdhiḥ	svabhāva-hetāv antar-bhavati iti, sā tad
HB_00409	prāmānyam pratyuktam. anvaya-niścayo 'pi	svabhāva-hetau sādhyā-dharmasya vastutas tad-
HB_00507	-upadarśanāt. vyatireka-niścayo 'pi kārya-	svabhāva-hetvoḥ kārya-kāraṇa-vyāpya-vyāpaka-bhāva-
SV_09704	karoti. vyāpakas tasya niścitaḥ | gamyaḥ	svabhāvaḥ (192bc) tad-dharma-niścayād eva
SV_14912	abhāvataḥ ||282|| na vai pratigho 'nyo vā	svabhāvo '-kasmāt pratiniyamavān. yādṛśi tu sva-
HB_02103	-vat kāryam kurvīta, karotu. sa punar asya	svabhāvo '-kṣepa-karṭṛ-dharmā cet, pṛthag-bhāva-
SV_15626	yajamānam anyam vā. na hy anyam prati	svabhāvo '-tad-bhāvo bhavati. tasya tena an-
SV_11101	'pi buddhes tat-pakṣa-pātataḥ ||221| na hi	svabhāvo '-yatnena vinivartayitum śakyaḥ.
SV_09105	-vyatireka-āśrayo vyavahāro na syāt, uṣṇa-	svabhāvo 'gnir na an-uṣṇa ity api. svabhāva-
PV_03193	'sti tad-dharmaś ca niyojyatām || tato liṅga-	svabhāvo 'tra vyapadeśe niyojyatām | nivartate
VN_01614	tasmād ya upalabधि-lakṣaṇa-prāpta-	svabhāvo 'nupalabdhaḥ, sa na asty eva. na hi
HB_02607	tasmād anya-upalambha-janana-yogyā eva	svabhāvo 'nupalabdhiḥ pūrva-vat. yatra yasminn
V1_03601	prakāśa-vat. nīla-ādy-anubhava ity api tat-	svabhāvo 'nubhava eva. a-vedya-vedaka-ākārā yathā
PV_03328	eva prakāśate || nīla-ādi-rūpas tasya asau	svabhāvo 'nubhavaś ca saḥ | nīla-ādy-anubhavaḥ
PV_03275	yad-rūpaṃ na hi tat tasya vedanam || a-tat-	svabhāvo 'nubhavo bauddhāms tām samavaiti cet |
V3_08208	'numīyate | artha-antara-anapekṣatvāt sa	svabhāvo 'nuvarṇitaḥ ||63|| asāv api yathā-
SV_00625	'numīyate | artha-antara-anapekṣatvāt sa	svabhāvo 'nuvarṇitaḥ ||7|| asāv api yathā-
V2_08705	iti. tathā hetur api tathābhūta-kārya-janana-	svabhāvaḥ. anyato 'pi bhāve na sa tasya svabhāva
SV_09011	-svabhāvaḥ hi vastu dadhi iti. sa ca tādr̥ṣaḥ	svabhāvo 'nyatra na asti iti. pravṛtṭy-abhāvād
SV_02307	vaikalye ca punar na dr̥ṣṭaḥ. taj-janyo 'sya	svabhāvaḥ, anyathā sakṛd apy abhāvāt. sa tat-
V2_08703	vaikalye ca punar na dr̥ṣṭaḥ, taj-janyo 'sya	svabhāvaḥ, anyathā sakṛd apy abhāvāt. sa tat-
PV_04201	tu na bhidyate || tena atra kārya-liṅgena	svabhāvo 'py eka-deśa-bhāk | sadṛśa-udāhṛtiś ca
V3_05504	tu tad eva. etena kārya-liṅga-udāharaneṇa	svabhāvo 'py eka-deśa-bhāg ukto veditavyaḥ. tena
V3_12706	viṣāṇinām api viṣāṇeṣu, na dravya-svabhāvaḥ.	svabhāvo 'pi, prati-kāryam kāraṇa-svabhāva-bhedāt.
PV_03070	vastunaḥ kvacit | tad avaśyam tato jātam tat	svabhāvo 'pi vā bhavet || sva-nimittāt svabhāvād
HB_02306	svabhāvato naśvaratve 'pi kaścīd a-tat-	svabhāvo 'pi syāt, na hi sarvaḥ sarvasya svabhāva
SV_08415	hi bhede 'pi hetuḥ kaścīn na ca aparāḥ |	svabhāvo 'yam (167abc) ekasya janakād ātmano
PV_04142	ity ukte prāha dūṣakaḥ || tadvad vastu-	svabhāvo 'san dharmī vyoma-ādir ity api | na evam
SV_02315	mūrdhā yady agnir eva saḥ | atha an-agni-	svabhāvo 'sau dhūmas tatra katham bhavet ||36||
V2_08710	mūrdhā yady agnir eva saḥ | atha an-agni-	svabhāvo 'sau dhūmas tatra katham bhavet ||59||
SV_08213	darśanāt. na ca tatra tan-nibandhanaḥ kaścīd	svabhāvo 'sti paraspara-virodhinor yugapad ekatra
SP_00024	-virodhataḥ || iti tad-yogyatā-vācyāḥ	svabhāvo 'sya nirucyatām | vibhāga-yoga-gatibhiḥ
PV_03345	'pi yuktaṃ sva-anubhavaḥ phalam | yataḥ	svabhāvo 'sya yathā tathā eva artha-viniścayaḥ ||
SV_10325	pramāṇam eva. yady an-upalabhyamāno vyāpakāḥ	svabhāvo 'sya siddhiḥ syāt, yathā vṛkṣatvam
SV_08422	niyama-abhāvena atiprasaṅgāt. tasmāt	svabhāvo 'sya sva-hetor ity ucyate. tasya api taj
SV_08310	aneka ekasya kārakaḥ sa teṣām a-bhinnaḥ	svabhāvaḥ. eka-sannidhāne 'py asti iti. a-
SV_13004	syād upalabhya-svabhāvaḥ ca. sa ca tasya	svabhāvaḥ kadācin na apaiti iti nityam
SV_16109	305|| tasmān na khalv eka eva padeṣu varṇānām	svabhāvaḥ karṭṛ-citta-saṃskāra-bhedena bhedāt. sa
NB_02011	-rūpāni ca trīṇy eva liṅgāni. anupalabdhiḥ	svabhāvaḥ kāryam ca iti. tatra anupalabdhiḥ yathā
V2_05606	ākhyā hetavas trayāḥ ||9|| eva. anupalabdhiḥ	svabhāvaḥ kāryam ca iti trīṇy eva liṅgāni. yathā
PV_04011	-saṃśliṣṭā a-saṅgatya sadṛśi gatiḥ || liṅgam	svabhāvaḥ kāryam vā dr̥śya-a-darśanam eva vā |

V2_04608	sambandhena tad-avyabhicārāt pramāṇam. na hi	svabhāvaḥ kāryam vā bhāva-kāraṇa-vyatireke
SV_17511	kaścit puruṣo 'n-āptaḥ syāt. api ca, na ayam	svabhāvaḥ kāryam vā vastūnām vaktari dhvaniḥ | na
HB_00515	tridhā eva sa hetus tri-prakāra eva –	svabhāvaḥ kāryam anupalabdhiś ca iti, yathā
VN_00111	eva hi liṅgam a-pratyakṣasya siddher aṅgam,	svabhāvaḥ kāryam anupalambhaś ca. tasya
HB_01205	saṁsthānam guṇo mṛd-dravyāt. tena bhinnāḥ	svabhāvaḥ kulāla-mṛt-piṇḍayor upayoga-viṣaya iti
HB_01113	a-mṛt-svabhāvebhyo vṛkṣa-ādibhyo bhinnāḥ	svabhāvaḥ kulālāt tasya eva mṛd-ātmanaḥ sataḥ
SV_09306	apadiśyamānaḥ. upādhi-bheda-apekṣo vā	svabhāvaḥ kevalo 'tha vā | ucyate sādhyā-siddhy-
SV_03619	ity-ādau bheda-a-bheda-vyavasthiteḥ | khasya	svabhāvaḥ khatvam ca ity atra vā kiṁ nibandhanam |
SV_03714	api prasaṅga iti yat kiñcid etat. khasya	svabhāvaḥ khatvam iti vyatireka-āśrayā śaṣṭhī na
SV_09626	ata eva sva-dharmaṇa vyāptaḥ siddhaḥ	svabhāvo gamakaḥ (192a) vācyāḥ. na hi prakāśatayā
V2_07405	tad-bhāva-mātra-anubandhina eva ātmanaḥ	svabhāvo gamakaḥ. sa ca ayam hetutvena
SV_14705	pratibandho nāma yena sa ca na syāt. na anya-	svabhāvaś ca. janmā iti cet. sarva-kāraṇānām
PV_02121	a-sthira-āśrayaḥ | viśeṣo na eva bardheta	svabhāvaś ca na tādrśaḥ || tatra upayukta-
NB_03120	vyakty-antarāleṣv iti. ayam anupalambhaḥ	svabhāvaś ca paraspara-viruddha-artha-sādhanād
V3_13007	-virodhā api vācyāḥ. tad ayam anupalambhaḥ	svabhāvaś ca paraspara-viruddha-artha-sādhanāv
SV_08301	eṣām bahūnām ekaṁ kāryam syāt. yo hi tasya	svabhāvo janakaḥ. na hi so 'nyasya asti. yo 'sti
PV_02125	krpā-ādayaḥ || tasmāt sa teṣām utpannaḥ	svabhāvo jāyate guṇaḥ | tad-uttara-uttaro yatno
V3_06607	vā anityatā-hetu-niyamana-svabhāvas tat-	svabhāvas tat-svabhāva-janana-svabhāvo vā kiṁ na
V3_06607	sa ca tad-dhetur vā anityatā-hetu-niyamana-	svabhāvas tat-svabhāvas tat-svabhāva-janana-
VN_01604	'pi kāryasya kāraṇād utpāde, yo yaj-janana-	svabhāvaḥ, tata eva tasya janma, na anyasmād iti
SV_02411	| (39ab) yo hi bhāva-mātra-anurodhī	svabhāvas tatra avinābhāvo bhāvasya iṣyate. tad-
V2_08312	veditavyāḥ. yo hi bhāva-mātra-anubandhī	svabhāvaḥ, tatra eva avinābhāvo bhāvasya. bhāva-
HB_01614	iti, sa kiṁ teṣām a-kṣepa-kriyā-dharmā	svabhāvas tadā eva antya-avasthāyām utpanna
SV_01820	ukte 'n-artha-antara-bhāve vyaktam ayam asya	svabhāvas tan-mātra-anubandhī pramāṇa-dṛṣtas tad-
SV_02310	iti. tathā hetur api tathābhūta-kārya-janana-	svabhāvaḥ. tasya anyato 'pi bhāve na sa tasya
SV_02402	-vyatirekād yo yasya dṛṣṭo 'nūvartakaḥ |	svabhāvas tasya tad-dhetur ato bhinnān na
V2_08905	-vyatireka-ādyo yasya dṛṣṭo 'nūvartakaḥ |	svabhāvas tasya tad-dhetur ato bhinnān na
SV_14122	tad-dharmaṇo bhāvāt. na ca bhāva-viśeṣa-	svabhāvaḥ. tasya niṣetsyamānatvāt. tasmād bhāva-
HB_02104	kevalo 'pi tathā syād ity uktam. a-tat-	svabhāvas tu tadā apy a-kāraka eva. tasmān na a-
HB_01501	-rūpāḥ pratīyante, tathā api bhinna eva eṣām	svabhāvaḥ, tena kiñcid eva kasyacit kāraṇam.
HB_01612	ta ete kārakaḥ iti. satyam, idam apy asti –	svabhāvas teṣām kārya-kriyā-dharmā. tena samasta-
SV_08419	kaścij janako na aparāḥ. sa hi tasya	svabhāvo na aparasya. na hi svabhāvā bhāvānām
SV_17513	||336|| na tāvad etad vacanaṁ vācyānām	svabhāvaḥ. na apy eṣām kāryam. tad-abhāve 'pi
SV_09907	katham na sa-apekṣāḥ. yāvatā sa eva eṣām	svabhāvo na asti yas tad-utpādanaḥ śāli-bījasya
V2_07805	katham na sa-apekṣāḥ. yāvatā sa eva eṣām	svabhāvo na asti yas tad-utpādanaḥ śāli-bījasya
V2_07806	tarhi kṛtakānām api keśāñcit satām vā sa eva	svabhāvo na asti yo vinaśvaraḥ. tat-svabhāva-
SV_09909	tarhi kṛtakānām api keśāñcit satām vā sa eva	svabhāvo na asti yo vinaśvaraḥ. tasmāt tat-
SV_10301	ayam nyāya udāhṛtaḥ | (201ab) yasya kasyacit	svabhāvo na upalabhyate deśa-ādi-viprakarṣāt, na
HB_01702	bhāṣitasya arthaḥ – a-kṣepa-kriyā-dharmī	svabhāvo na karoti ca iti. sahitas tat-svabhāvo
HB_01703	svabhāvo na karoti ca iti. sahitas tat-	svabhāvo na kevala iti cet, anyas tarhi kevalaḥ,
PV_02204	kathaṁcana | nityam tam āhur vidvāṁso yaḥ	svabhāvo na naśyati || tyaktvā imām hrepaṇim
V3_11502	-atiśayam eva upakurvate. sa tasmād eka-	svabhāvo na bhavati iti viruddhaḥ. ca-śabdo
HB_01711	manyate – a-kṣepa-kriyā-dharmā eva sa tasya	svabhāvaḥ, na sa sāhityam apekṣate, kāryam tu
HB_01801	eva iti cet, sa katham idānim a-kṣepa-kriyā-	svabhāvaḥ. nanv etad eva paridīpitaṁ bhavati –
SV_09916	asti sarva-janminām vināśa-siddheḥ. janmi-	svabhāvo nāśī iti cet. na vai janma nāśi-
V2_07813	asti, sarva-janminām vināśa-siddheḥ. janmi-	svabhāvo nāśī iti cet, na vai janma nāśi-
V2_06813	ākāśād iva ghaṭa-ādiṣu. na vai śabda-	svabhāvo niyato 'rtheṣu, yatas tadutpattiḥ. kiṁ
SV_09923	eva na syād ity uktam. sa tarhi naśvaraḥ	svabhāvo nir-apekṣa ity a-hetukaḥ syāt. na a-
V2_08113	nir-apekṣa eva na syāt. sa tarhi vinaśvara-	svabhāvo nir-apekṣa ity a-hetukaḥ syāt. na a-
SV_09921	tad-abhāvaṁ svabhāvena sādhyati. yo hi	svabhāvo nir-apekṣaḥ sa yadi kadācid bhavet
V2_08111	tad-abhāvaṁ svabhāvena sādhyati. yo hi	svabhāvo nir-apekṣaḥ, sa yadi kadācid bhavet
SV_16105	nir-ṅṛtti-dharmā bhinna-nirvartana-dharmā ca	svabhāvaḥ puruṣa-saṁskāra-bheda-bhinnāḥ krama ity
HB_01009	'vasthā-viśeṣaḥ, sa eva ānkura-ādi-janana-	svabhāvaḥ. pūrva-bhāvinas tv avasthā-viśeṣāḥ
SV_09412	vā iti yathā-kathañcid api viśeṣitas tat-	svabhāvaḥ prasādhito bhavati. sa ca tathā na
HB_01115	-viśeṣa-ātmanaś cakra-āder vibhaktaḥ	svabhāvo bhavati. tad evaṁ na kulālān mṛt-
SV_14908	na hi svabhāva iti sarvaḥ sarvasya	svabhāvo bhavati pratigha-ātmatā-vat. satyam etat.
SV_14120	hi nāśo bhāvānām kutaścic bhavati. tad bhāva-	svabhāvo bhavet, bhāvasya eva sva-hetubhyas tad-
HB_02208	parasmād vināśaḥ, na ca vināśo nāma aparāḥ	svabhāvaḥ, bhāva-pracyutir eva vināśa iti. na
SV_01628	-vyāghātaḥ. tasmāt tan-mātra-sambandhaḥ	svabhāvo bhāvam eva vā | nivartayet (23abc')
V2_09906	na vā kasyacit. tasmāt tan-mātra-sambaddhaḥ	svabhāvo bhāvam eva vā | nivartayet (69abc')
V3_08209	na anyam apekṣata iti tan-mātra-anubandhī	svabhāvo bhāvasya. tatra hi kevalam samagrāṇām
SV_00627	na anyam apekṣata iti tan-mātra-anubandhī	svabhāvo bhāvasya. tatra hi kevalam samagrāt
SV_14905	eva iṣṭaḥ pratigho janminām tathā | nāśaḥ	svabhāvo bhāvānām na an-utpattimatām yadi ||281||
SV_03203	||58|| yady apy aṁśa-rahitaḥ sarvato bhinna-	svabhāvo bhāvo 'nubhūtas tathā api na sarva-
SV_10725	yathārtha-bhāvinyaḥ. na ca tad-a-pratibaddha-	svabhāvo bhāvo 'nyam gamayati. yat tarhi idam

V2_06606 SV_14716 SV_12127 SV_08602 V1_00211 SV_08911 HB_02201 HB_02410 V2_08913 SV_02020 SV_02608 SV_01826 SV_08304 V3_04202 PV_03084 V3_06607 HB_02612 SV_14701 SV_14217 SV_02314 V2_08709 SV_13810 SV_10016 V2_08303 SV_07416 HB_00912 NB_02014 HB_01513 SV_13109 V3_05208 V3_07207 V3_05806 V3_04112 HB_02411 SV_14123 SV_09911 V2_07808 NB_02015 SV_09910 V2_07808 SV_01701 V2_09909 V3_12706 V3_05401 SV_08820 SV_02316 V2_08711 SV_07521 HB_00603 V2_07402 SV_09311 V2_07411 SV_01807 V2_10014 SV_09315 V3_07011 HB_02209 SV_05620 SV_05705 SV_17226 HB_01611 SV_10023 V2_08309 HB_00902 SV_10021	yathārtha-bhāvinyaḥ. na ca tad-a-pratibaddha- niḥ-svabhāvavāt svayam. sa eva hi tasya iti na kvacid vinivarteta. tasmād yaḥ yat punar etad uktaṃ taj-janako hi sa tasya nāntariyakatāyāṃ tu syāt. sa hi pratibaddha- 'rthasya yathā yuddha-praveśe, sa eva yaś ca parasmād anyathā-bhāvaḥ so 'paraḥ -antara-vat. na ca dhūmasya tad-a-taj-janyaḥ niṣpanne 'niṣpanno bhinna-hetuko vā tat- niṣpanne 'niṣpanno bhinna-hetuko vā tat- na hi yo yad-ekayogakṣemo na bhavati, sa tat- eva tad-bhāvata-vedinaḥ. tathā hy ayam asya na asti iti na aparaṃ janayet. sa hi tasya -bhedāt. a-tad-ātmatve 'pi kṣīrasya sa tasya vyāpakaṃ vyāpya-cetasah nimittam tat -svabhāvas tat-svabhāvas tat-svabhāva-janana- tad-apekṣayā tasmād anyah. taj-jñānam tat- bhavati iti iṣṭam eva. tasmāt svayaṃ bhavan -bhūtasya tad-anyebhyaḥ. kāṣṭhe 'gni-kṛtaḥ ca sa eva agnir ity avyabhicāraḥ. agni- ca sa eva agnir ity avyabhicāraḥ. agni- vyatirekaḥ. prati-kāraṇa-bhedam ca bhinna- tatra yady abhāvo nāma kaścit kāryaḥ syāt tatra yady abhāvo nāma kaścit kāryaḥ syāt apekṣate. na hi tasya kevalasya yo na tat- tat-svabhāvatayā eva nāśāt. yo hi yasya -antara-sākalyaṃ svabhāva-viśeṣaś ca. yaḥ kiṃ kevalasya sva-kārya-kāraṇe 'samarthaḥ utpattir vā. tad yadi teṣāṃ jñāna-jananaḥ utpattir vā. tad yadi teṣāṃ jñāna-jananaḥ vā iti, yathā-kathañcid api viśeṣitas tat- -vyavahāra-yogyatā vā anupalabdher vyāpakaḥ tasmād utpattes tat-kāraṇasya taj-janana- dhūma-janana-svabhāvād bhavato dhūma-a-dhūma- tasya niṣeṣyamānatvāt. tasmād bhāva-mātra- sva-hetor iti yo na tad-dhetuḥ so 'tat- sva-hetor iti yo na tad-dhetuḥ so 'tat- pratyakṣa eva bhavati sa svabhāva-viśeṣaḥ. na vinaśvarāḥ. śāli-bija-ādīnām api sa na naśvarāḥ. śāly-ādi-bijānām api sa eva kasyacit tathā-prasiddheḥ, sa tasya eva kasyacit tathā-prasiddheḥ. sa tasyaḥ viśiṣyate viśeṣānām api viśeṣeṣu, na dravya- asya nirastam. tad ayam upalabhya- eva sāmānya-viśeṣayoḥ svabhāva-bhedāt. dhūmas tatra kathaṃ bhavet 36 dhūma-hetu- dhūmas tatra kathaṃ bhavet 59 dhūma-hetu- 'py an-apāśrayāt 151 na sambhavati. -dharma-bhāva-mātra-anvayini sādhyā-dharme niścaya-phalatvāt. tad-bhāva-mātra-anvayini vyākhyātāḥ. evam upādhi-bheda-apekṣaḥ kvacit vyākhyātāḥ. evam upādhi-bheda-apekṣaḥ kvacit dahana-abhāve ca dhūmaḥ. tathā hi sa tasya dahana-abhāve ca dhūmaḥ. tathā hi sa tasya svabhāva-hetu-pravibhāgā draṣṭavyāḥ. sattā- -van nāśe nirdiśyata ity uktam. tatra, sattā- vikalpa-dvayam atikrāmati. kiṃ nityo bhāvaḥ kramaṇa vikalpa-hetavo bhavanto janayanti saṃsrṣṭa-ākāraṃ svabhāva-bheda-paramārthaṃ punaḥ (328ab) yadi sañketa-nir-apekṣaḥ kriyāṃ brūmaḥ. kiṃ tarhi tat-kriyā-dharmāṇaḥ 96 so 'yaṃ kvacid bhavan dṛṣṭo 'napekṣatvāt 56 so 'yaṃ kvacid bhavan dṛṣṭo 'napekṣatvāt -vyatirekau syātām. vinaśa-hetv-ayogāt. praty anapekṣā bhāvasya. tasmād bhavaty eṣa	svabhāvo bhāvo 'nyam gamayati. yathārtha-darśana- svabhāvo yaḥ pratibhāti. svabhāvavattve 'sya svabhāvo yaj-janmā dṛṣṭaḥ so 'nyatra apy a- svabhāvaḥ. yat tasya janakaṃ rūpaṃ tato 'nyo svabhāvo yathāvidhe siddhaḥ, tathāvidha- svabhāvo yathāsvam śabda-codito na dravyatva-ādi svabhāvaḥ, yaś ca aparaḥ sa kathaṃ tasya svabhāva svabhāvo yukta eka-svabhāvavāt. dhūma-a-dhūma- svabhāvo yuktaḥ. ayam hi bhedo bheda-hetur vā svabhāvo yuktaḥ. ayam eva khalu bhedo bheda-hetur svabhāvo yuktaḥ, tan-mātra-nibandhanatvād bheda- svabhāvo yena tad-abhāve na bhavati. anyathā svabhāvo yo janakaḥ so 'nyasya api yadi syāt. sa svabhāvaḥ, yo dadhi-janano na śāśa-viśāna-jananaḥ. svabhāvo vā kāraṇam tac ca tad-dhiyaḥ svabhāvo vā kiṃ na iṣyate. kiṃ pāramparyeṇa, ante svabhāvo vā jñātr-jñeya-dharma-lakṣaṇā svabhāvo vikalpa-dvayam na ativartate tattvam svabhāvo vinaśo na sarva iti cet. kāṣṭhā iti kaḥ svabhāvaḥ śakrasya mūrdhā yady agnir eva saḥ svabhāvaḥ śakrasya mūrdhā yady agnir eva saḥ svabhāvaḥ śabdaḥ śrutau nivīśamāno yadā ekaḥ svabhāvaḥ sa eva bhāva iti na abhāvaḥ syāt. svabhāvaḥ, sa eva bhāva iti na abhāvaḥ syāt. tad svabhāvaḥ sa punaḥ kathañcid bhāvi vyakter svabhāvaḥ, sa sva-hetor eva utpadyamānas tādṛśo svabhāvaḥ satsv anyeṣu upalambha-pratyayeṣu san svabhāvaḥ. samarthaḥ. kiṃ na karoti. a-kurvan svabhāvaḥ, sarvasya sarvadā sarvāni sva-viśaya- svabhāvaḥ, sarvasya sarvadā sarvāni sva-viśayāni svabhāvaḥ sādhitō bhavati. sa ca tathā na anveti. svabhāvaḥ sādhyate. vyāptiś ca anyatra svabhāvaḥ sidhyet, na tad-bhāvaḥ. yady asata svabhāvaḥ syāt, kārya-svabhāvānām kāraṇa-svabhāva- svabhāvaḥ syāt. tena śabdo 'nyo vā sattā-bhājanaḥ svabhāvaḥ syāt. niyata-śaktiś ca sa hetuḥ svabhāvaḥ syāt. niyata-śaktiś ca sa hetuḥ svabhāvaḥ sva-sattā-mātra-bhāvini sādhyā-dharme svabhāvaḥ sva-hetor iti yo na tad-dhetuḥ so 'tat svabhāvaḥ sva-hetor iti yo na tad-dhetuḥ so 'tat svabhāvaḥ. svam ca svabhāvaṃ parityajya kathaṃ svabhāvaḥ. svabhāvaṃ ca parityajya kathaṃ bhāvo svabhāvaḥ. svabhāvo 'pi, prati-kāryaṃ kāraṇa- svabhāvaḥ svasmāt svabhāvāt kadācin na apaiti iti svabhāvo hi bhāva iti. tathā ca syān niḥ-sāmānya- svabhāvo hi vahnis tac-chakti-bhedavān a-dhūma- svabhāvo hi vahnis tac-chakti-bhedavān a-dhūma- svabhāvo hi svabhāvān na tattvam anyatvaṃ vā svabhāvo hetuḥ. vastuto liṅgi-svabhāva eva svabhāvo hetur ātmani (52ab) tādātmyaṃ hy svabhāvo hetur ucyate, kvacid anapekṣaḥ sāmānyena, svabhāvo hetur ucyate, kvacid anapekṣo yathā svabhāvo hetur vā. kathaṃ svam svabhāvaṃ hetuṃ vā svabhāvo hetur vā. kathaṃ svabhāvaṃ hetuṃ vā svabhāvo hetuś cen na sattā sādhyate katham an- svabhāvo hetuś cen na sattā sādhyate katham an- svabhāvata āhosvid anitya iti vikalpe prān nityo svabhāvata iti ca. sa tv eṣāṃ a-bhinno bheda ity svabhāvata ekaṃ pratyayaṃ janayanti ity a-sakṛd svabhāvata eva artheṣu śabdo nilnaḥ syāt, uktam svabhāvata eva te. tān paśyanto vidmaḥ – ta ete svabhāvata eva bhavati. tathā anyatra api svabhāvata eva bhavati. tathā anyatra api svabhāvata eva bhāvā naśvarāḥ. na eṣāṃ svabhāvataḥ yatra nāma bhavaty asmād anyatra
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V2_08307 anapekṣatā bhāvasya. tasmād bhavaty eṣa
PV_04111 | kṛtānām a-kṛtānām vā योग्यां विस्वाम्
PV_03109 | pratibhāḥ pratisandhatte sva-anurūpāḥ
SV_10022 | yatra nāma bhavaty asmād anyatra api
V2_08308 | yatra nāma bhavaty asmād anyatra api
HB_02113 tad-bhāve 'para-abhisamskāram apekṣata iti.
HB_01409 viśeṣa-utpattiḥ. te samarthā eva
SV_16216 na ca evam. tasmād ayam anukramah
SV_16222 draṣṭum a-śakyatvāt. na ca ayam anukramah
V3_03506 prasiddhi-śabdena uktaḥ. योग्यां hi विस्वाम्
HB_03805 vastutaḥ sādhanam a-sādhanam vā. sa ca hetuḥ
SV_17219 |327|| vivakṣayā hi śabdo 'rthe niyamyate, na
HB_02306 -nivṛttir iti, anvaya-vyatireka-siddhiḥ.
HB_02302 api vyartho vināśa-hetur ity uktam, tena
HB_00911 na vināśa-hetuḥ kaścit. vaiyarthyaḥ ca. yadi
V2_06908 pratibandha-abhāvād a-pratipādaka iti, na,
VN_04602 -jānanāc ca. na hy ayam apaśabdaḥ śabde 'pi
HB_01001 -prasaṅgāt. tadvad a-sthiti-dharmā cet
HB_03808 katham anyadā api sādhanam kasyacit. tasmāt
PV_03032 rūpatayā tattvena abhāvāc ca na rūpiṇi | niḥ-
HB_00912 tasya na kiñcin nāśa-hetunā, svayam tat-
SV_01721 tad-bhāvas tan-mātra-anubandhena tat-
V2_07505 tu vyāptau dharmi-samāśraye vā tat-
SV_09624 tu vyāptau dharmi-samāśraye vā tat-
SV_08316 na ca te janakā iṣṭāḥ. sahakāriṇām eka-
HB_00810 dvayoḥ prayoga iṣyate, vaiyarthyaḥ, tat-
SV_09725 bhavati śabdaś ca kṛtaka iti. siddha-tat-
V2_07607 bhavati, śabdaś ca kṛtaka iti. siddha-tat-
PV_03027 || anyatve tad a-sambaddham siddhā ato niḥ-
VN_06701 vyaktaḥ tad-anvaya-darśanāt. vyaktasya tat-
V3_06609 eva tad-bhāve sāmartyāc. etena kādācitka-
HB_01201 svabhāvo bhavati. tad evam na kulālān mṛt-
V2_09005 bhāva-kāle 'nityatā-a-niṣpattes tulya-a-tat-
SV_02103 bhāva-kāle 'nityatā-a-niṣpattes tulyā a-tat-
NB_03118 -mātra-anubandhini tad-deśa-sannihita-
V3_12810 -mātra-anubandhini tad-deśa-sannihita-
SV_01901 na bhavati. anyathā ayogād iti tat-tat-
VN_03211 nānā-artha-rūpatayā eka-vastu-viśeṣa-
VN_06701 avahiyata iti. na tad-rahita-sukha-ādi-
HB_00607 icchanti iti viśeṣaṇena tathāvidhasya a-tat-
VN_06708 ādayaḥ. vyaktasya sukha-ādy-anvaye sukha-ādi-
NB_03019 tādātmyam. tan-niṣpattāv a-niṣpannasya tat-
SV_03716 guṇās tathā ucyante, artha-antarasya tat-
SV_03717 tat-svabhāvatva-ayogāt, teṣāṃ ca niḥ-
HB_01215 na nir-bandho 'smākaḥ mṛt-samsthānāyor eka-
SV_02607 -anyasya asiddhasya abhāvāt. bhāve vā a-tat-
HB_01006 tat-svabhāvasya jānanād a-janakasya ca a-tat-
SV_08717 -a-viśeṣe 'pi sva-hetu-pratyaya-niyamita-
NB_02023 a-tadutpattē ca tatra a-pratibaddha-
HB_02410 dhūmasya tad-a-taj-janyaḥ svabhāvo yukta eka-
SV_08303 asti. yo 'sti sa na janako vyatirekasya niḥ-
HB_02214 bhavati, kiṃ tarhi paścād api nitya eva, eka-
PV_04168 upakṣepa-parihāra-a-vivecane || prāg-asiddha-
HB_02409 vat. na api sāmāgrī tam jānayed a-taj-janana-
NB_03016 sādhyā-dharme 'vagantavyāḥ. tasya eva tat-
SV_14715 a-tad-rūpam apy a-vācyam iti. na, tasya niḥ-
SV_08309 vyarthāḥ syuḥ sahakāriṇaḥ ||164|| yady eka-
V1_03609 abhāvāt svasamvedanam phalam, tat-
SV_08718 kecid eva kārakāḥ syuḥ, na anye '-tat-
SV_08920 api pravarteta. eko 'pi tām arthakriyāṃ tat-
PV_02123 nityam ca an-āśraya-sthiteḥ || viśeṣasya a-
SV_15123 yuktaḥ yat tena eva grhyeta. tac ca sthita-
SV_08521 iti cet. na tulyaḥ. yato nivṛtter niḥ-
HB_01602 sāmartya-utpattau sāmartyasya tat-
SV_03717 -prasaṅgāt. tasya apy artha-antara-

svabhāvataḥ | yatra nāma bhavaty asmād anyatra
svabhāvataḥ || artha-mātra-anurodhinyā bhāvinyā
svabhāvataḥ || siddho 'tra apy atha vā dhvamso
svabhāvataḥ ||196|| so 'yam kvacid bhavan drṣṭo
svabhāvataḥ ||56|| so 'yam kvacid bhavan drṣṭo
svabhāvato '-sthiti-dharmaṇo bhāvasya na kiñcin
svabhāvato 'ntyāḥ pratyayāḥ saha jāyante kṣaṇikā
svabhāvato 'pi kārya-kṛt kaiścid eva vijñāta ity
svabhāvataḥ kārakāḥ kasyacid āśu-siddher anyasya
svabhāvataḥ kṛta-a-kṛtānām śabdānām, icchā-mātra-
svabhāvatas tad-dharma-bhāvi katham anyathā
svabhāvataḥ, tasya kvacid a-pratibandhena
svabhāvato naśvaratve 'pi kaścid a-tat-svabhāvo
svabhāvato naśvare '-naśvare vā bhāve na vināśa-
svabhāvato naśvaro bhāvaḥ, tasya na kiñcin nāśa-
svabhāvataḥ pratipatter abhāvāt pradīpād iva rūpe.
svabhāvataḥ pratītiḥ janayaty a-darśanāt,
svabhāvato bhāvo niṣpanno na punas tad-ātmatāyām
svabhāvataḥ sva-sādhyā-avinābhāvinor vihita-
svabhāvataḥ a-vācyam kutaścid vacanān matam ||
svabhāvataḥ eva nāśāt. yo hi yasya svabhāvaḥ, sa
svabhāvataḥ khyāpyate. yaḥ kṛtakaḥ svabhāvaḥ
svabhāvataḥ gamakasya a-gamakavāt. na hi
svabhāvataḥ gamako na kaścid gamakaḥ. ata eva
svabhāvataḥ janakatva-abhyupagamāt. tato
svabhāvataḥ tad-anvaya-siddhau tad-abhāve 'bhāva-
svabhāvataḥ tad-abhāve na bhavataḥ. kṛtakatvasya
svabhāvataḥ tad-abhāve na bhavataḥ kṛtakatvasya
svabhāvataḥ | jāti-prasaṅgo 'bhāvasya na apekṣā-
svabhāvataḥ a-bheda-upalabdher iti sukha-ādinām
svabhāvataḥ anapekṣatayor virodho vyākhyātaḥ. nanv
svabhāvataḥ na mṛdaḥ samsthāna-viśeṣaḥ. na ca
svabhāvataḥ. na vai kācid anityatā nāma anyā yā
svabhāvataḥ. na vai kācid anyā anityatā nāma yā
svabhāvataḥ. na hi yo yatra na asti tad-deśam
svabhāvataḥ. na hi yo yatra na asti, sa tad-deśam
svabhāvataḥ-pratipattyaḥ anvaya-smṛtir bhavati.
svabhāvataḥ-bhāvam upadarśayaṇ śabda-artham
svabhāvataḥ vyakta-lakṣaṇa-virodhād iti. sukha-ādy-
svabhāvataḥ tasmin sādhye hetor vyabhicāram ca
svabhāvataḥ pravṛtti-nivṛtti-dharmatā-lakṣaṇam
svabhāvataḥ abhāvāt. vyabhicāra-sambhāvāc ca.
svabhāvataḥ-ayogāt, teṣāṃ ca niḥ-svabhāvataḥ-
svabhāvataḥ-prasaṅgāt. tasya apy artha-antara-
svabhāvataḥ-sādhyā-dharme tena sahakāriṇaḥ pratyayā na
svabhāvataḥ. na hi yo yad-ekayogakṣemo na
svabhāvataḥ. ata eva tayor avasthāyor vastu-bhedo
svabhāvataḥ kecid eva kārakāḥ syuḥ, na anye '-
svabhāvataḥ. te ca tādātmya-tadutpatti svabhāva-
svabhāvataḥ. dhūma-a-dhūma-janana-svabhāvād
svabhāvataḥ. yaj-janakaḥ tad eva vastu taj-
svabhāvataḥ. sa tarhi bhāvaḥ svabhāvena vināśam
svabhāvataḥ sādhyā-avayava ity asat |
svabhāvataḥ sāmāgrī-antara-vat. na ca dhūmasya
svabhāvataḥ. svabhāvasya ca hetutvāt. vastutas
svabhāvataḥ svayam. sa eva hi tasya svabhāvo yaḥ
svabhāvataḥ aneka ekasya kārakāḥ sa teṣāṃ a-
svabhāvataḥ artha-pratipatteḥ. yadi hi iṣṭa-
svabhāvataḥ ity atra na eva kiñcid viruddham
svabhāvataḥ eva karoti. tad-anyasya api tat
svabhāvataḥ vṛddhāv apy āhito yadā | na apekṣeta
svabhāvataḥ na sambhavati iti. sarveṇa samam
svabhāvataḥ na sthāna-a-sthāna-kalpanā | (169ab)
svabhāvataḥ '-pūrva-utpattir eva sā. a-tat-
svabhāvataḥ 'tiprasaṅgaḥ. tathā ca a-pratipattiḥ.

SV_02111	vyavasthāpyate, kārya-utpādana-śakteḥ kāraṇa-	svabhāvatve 'py a-dṛṣṭa-tat-kāryasya kāraṇa-
HB_01214	-vat prasaṅgād iti. asti tāvat kiñcid eka-	svabhāvatve 'py aneka-pratyaya-upadheya-
SV_15209	sarveṣāṃ tathābhāvo na sidhyati. a-kṛtaka-	svabhāvatve 'pi hy eṣāṃ kaścīn mithyā-artha-
V3_00704	-itarayor āsatti-viprakaṛṣa-abhāvāt. vastu-	svabhāvatve ca punar vivakṣā-antare parāvṛtṭy-
SV_02312	dhūmo 'dhūma-janana-svabhāvād bhāvāt. tat-	svabhāvatve ca sa eva agnir ity avyabhicārah.
V2_08707	dhūmaḥ, a-dhūma-janana-svabhāvād bhāvāt. tat-	svabhāvatve ca sa eva agnir ity avyabhicārah.
HB_01602	-svabhāvatve 'pūrva-utpattir eva sā. a-tat-	svabhāvatve so 'kāraka eva, sāmārthya-ākhyāt
HB_02512	anyasya ca a-śakteḥ, tayos taj-janana-itara-	svabhāvatvena bhedāt. taj-janana-svabhāva-
SV_05110	iti tad-udbhavā ity ucyate, na tu yathā-	svabhāvam a-jala-vivekinā arthena svabhāva-
V3_00707	icchā-mātra-anurodhino dharmā na vastu-	svabhāvam anuvidadhati, tasya evam a-vṛtṭeḥ.
SV_15720	prayujyamānā mantrās tato 'viśiṣṭam eva	svabhāvam āśādayanti. tena a-viśeṣeṇa eva phala-
HB_00606	a-tad-bhāva-mātra-anvayinam api dharmam	svabhāvam icchanti iti viśeṣaṇena tathāvidhasya a
SV_14506	eva tu kṣaṇa-sthiti-dharmā vināśaḥ. tam asya	svabhāvam uttara-kālam vibhāvayanto vināśo 'sya
SV_10005	eka-kṣaṇa-sthāyī jāta iti. tam asya mandāḥ	svabhāvam ūrdhvaṃ vyavasyanti, na prāk, darśane
V2_08207	eva kṣaṇa-sthāyī jāta iti. tam asya mandāḥ	svabhāvam ūrdhvaṃ vyavasyanti, na prāk, darśane
HB_01312	viṣaya-rūpaṃ ca iti prativiśiṣṭa-	svabhāvam ekam eva jātam iti. a-pratirodha-
V2_08103	sādhayantas tathāvidha-janmanām anyeṣāṃ ca	svabhāvam enam ālagayanti. etena dhātv-āyatane
HB_00904	tasya a-sāmārthyāt. na hi vināśa-hetur bhāva-	svabhāvam eva karoti, sva-hetubhya eva tasya
PV_04058	-āder jano 'nveti caitanya-dahana-ādikam ||	svabhāvam kāraṇam vā artho 'vyabhicāreṇa sādhyam
V3_02207	jano 'nveti caitanya-dahana-ādikam ||17||	svabhāvam kāraṇam vā artho 'vyabhicāreṇa sādhyam
SV_02320	vijñānasya. na vai kiñcid ekaṃ janakaṃ tat-	svabhāvam, kiṃ tu sāmagrī janikā tat-svabhāvā. sa
SV_07415	sāmānyam punar an-āsādyā param nityam tat-	svabhāvam kim iti indriyam apekṣate. na hi tasya
SV_11620	so 'yam nityānām apy a-parāvartayan	svabhāvam kutaścit svayam utprekṣya ghaṭayed iti
V2_09909	tathā-prasiddheḥ. sa tasyaḥ svabhāvāḥ.	svabhāvam ca parityajya katham bhāvo bhavet,
SV_13003	| atha tac chabda-rūpaṃ nityam syād upalabhya-	svabhāvam ca. sa ca tasya svabhāvāḥ kadācin na
PV_03201	iti ced idaṃ citrataram tataḥ || na ekaṃ	svabhāvam citram hi maṇi-rūpaṃ yathā eva tat |
SV_01721	tat-svabhāvatayā khyāpyate. yaḥ kṛtakaṃ	svabhāvam janayati, so 'nitya-svabhāvam santam
V2_10009	tan-mātra-anubandhena khyāpyate. yaḥ kṛtaka-	svabhāvam janayati, so 'nityam svabhāvam santam
SV_03804	tasmād ayam a-pratipadyamāno 'pi bhāva-	svabhāvam tathābhūta eva vikalpa-pratibimbe tad-
SV_04409	dharmam iva a-viśeṣeṇa aparam asya	svabhāvam dharmitayā vyavasthāpya pradarśyate.
SV_01706	eva na syāt. siddhas tu kārya-kāraṇa-bhāvāḥ	svabhāvam niyamayati ity ubhayathā svabhāva-
V2_09913	eva na syāt. ataḥ kārya-kāraṇa-bhāvo 'pi	svabhāvam niyamayati ity ubhayathā svabhāva-
SV_01701	-prasiddheḥ, sa tasya svabhāvāḥ. svaṃ ca	svabhāvam parityajya katham bhāvo bhavet.
SV_14916	pratiniyamavan na naśvara-janana-pratinityata-	svabhāvam bhāvam paśyāmaḥ. yena taj-janmā tathā
V2_09009	pramāṇa-vārttike nirṇītaḥ. tam asya	svabhāvam manda-buddhiḥ paśyann api na vyavasyati
V2_08715	vijñānasya. na vai kiñcid ekaṃ janakaṃ tat-	svabhāvam vā. kiṃ tu sāmagrī janikā tat-svabhāvā.
SV_03726	iti śabdena śrotary a-saṃsṛṣṭa-tat-	svabhāvam vikalpa-pratibimbam arpayati. yad āha
V3_12709	-bhedaḥ, na tadvat kiñcid chaśasya bhinna-	svabhāvam viśānam iti cet, vayam apy etad eva
SV_04203	sarvaṃ sva-kāryam janayet. na vā taj-janana-	svabhāvam. vyaktayas tu kāla-deśa-saṃskāra-vaśena
SV_17310	ca puruṣaiḥ sva-icchayā kriyamāṇas tam eva	svabhāvam vyanakti na anyam iti na niyamo 'sti.
V1_03612	tad eva phalam yuktaṃ. na hy arthasya yathā-	svabhāvam vyavasthitiḥ, sarva-jñānānām eka-
SV_01722	yaḥ kṛtakaṃ svabhāvam janayati, so 'nitya-	svabhāvam santam janayati iti pramāṇam dṛṣṭāntena
V2_10010	yaḥ kṛtaka-svabhāvam janayati, so 'nityam	svabhāvam santam janayati iti pramāṇam dṛṣṭāntena
SV_02106	tām punar asya kṣaṇa-sthiti-dharmatām	svabhāvam sva-hetor eva tathā-utpatteḥ paśyann
SV_09010	tat-phala-viśeṣa-upādāna-bhāva-lakṣita-	svabhāvam hi vastu dadhi iti. sa ca tādrśaḥ
SV_01807	hi sa tasya svabhāvo hetur vā. katham svaṃ	svabhāvam hetuṃ vā antareṇa bhaved ity āśrayam
V2_10014	tathā hi sa tasya svabhāvo hetur vā. katham	svabhāvam hetuṃ vā antareṇa bhaved ity āśrayam
NB_03112	'sambhavāt. na hi sambhavo 'sti kārya-	svabhāvayor ukta-lakṣaṇayor anupalambhasya ca
V3_12802	'sambhavāt. na hi sambhavo 'sti kārya-	svabhāvayor ukta-lakṣaṇayor anupalambhasya vā
NB_03122	rūpaṃ uktam a-bhedena. punar viśeṣeṇa kārya-	svabhāvayor ukta-lakṣaṇayor janma-tan-mātra-
VN_03401	pratijñāta-artha-siddhau viruddhayoḥ	svabhāvayor ekatra a-sambhavāt. na ca anyathā
HB_01510	-anyathātva-abhāvāt samartha-a-samartha-	svabhāvayoḥ kriyā-a-kriyā-ayogāt. anya-sahitaḥ
SV_11102	-ghṛṇā-vat. yatnaś ca prāpya-nivartyayoḥ	svabhāvayor guṇa-doṣa-darśanena kriyeta. tac ca
V3_13205	rūpaṃ uktam a-bhedena. punar viśeṣeṇa kārya-	svabhāvayor janma-tan-mātra-anubandhau darśaniyāv
HB_03809	sādhyā-avinābhāvinor vihita-lakṣaṇayoḥ kārya-	svabhāvayos tal-lakṣaṇasya pratihetor a-sambhavād
V2_05203	triṣv api rūpeṣu draṣṭavyam. artha-antara-	svabhāvayoḥ prabhava-tan-mātra-anubandha-siddhau
V1_00611	jñānasya tat-pratibandho vācyah. sa ca kārya-	svabhāvayor liṅgayor anumāne 'pi tulya iti na
SV_14709	-an-anugamaṇam tv anyatvaṃ brūmaḥ. sa ca	svabhāvavatām parasparam asty eva ity anyatvaṃ
SV_14716	sa eva hi tasya svabhāvo yaḥ pratibhāti.	svabhāvavattve 'sya tadvat pratibhāsa-prasaṅgāt. a
SV_02212	a-taj-janana-svabhāvād bhavet, svayam a-tat-	svabhāvasya a-jananāt. tasya a-hetutā syāt. na
V2_08601	a-taj-janana-svabhāvād bhavet. svayam a-tat-	svabhāvasya a-jananāt tasya a-hetutā syāt. na vai
NB_02023	vastutas tādātmyāt tadutpatteś ca. a-tat-	svabhāvasya a-tadutpatteś ca tatra a-pratibaddha-
V3_05704	-niyataḥ syāt, kiṃ tarhi siddha eva dṛśyasya	svabhāvasya a-dṛṣṭāv asann iti. sa tu pratipanna-
SV_09107	-vyavasthāpanāt. sarvathā a-pratipatter agni-	svabhāvasya a-pratipattir iti vyāmudham jagat
HB_01405	antyasya kāraṇatvāt, tatra ca kṣaṇa ekasya	svabhāvasya a-vivekād viśeṣasya kartum a-

SV_08201 pācakatvaṃ dravyeṇa vyajyata iti cet. sthira-
V2_05902 hi tādrśam sattu-prajñaptir upalabdhi-yogya-
VN_04710 na karaṇīya eva anvākhyāne yatnas tat-
SV_14702 tattvam anyatvam iti. a-tattvam eva
HB_01516 -ādy-upanyāse nirloṭhitam etat. tasmāt tat-
HB_01701 -eka-svabhāvānām bhāvānām kadācit kasyacit
SV_14115 api ca, ātyantikasya kasyacit
SV_01823 kṛtakatvaṃ na bhavati iti bhavati. na hi
SV_08313 apāyinaḥ | (165ab) na hi tasya a-bhinna-
SV_00812 na anyo hetur gamako 'sti, a-pratibaddha-
V3_09002 dhetor anyo gamako 'sti, a-pratibaddha-
SV_09915 -ātmano jātā na ca atra kaścīn niyāmakaḥ
V2_07812 -ātmāno jātāḥ. na ca atra kaścīn niyāmakaḥ
SV_06720 a-tat-prayojana-bhedena ity uktam. na punaḥ
HB_01301 pratyayā na eka-upayoga-viśayāḥ kārya-
SV_14111 prativihitā. na api sā varṇa-svabhāvā. vastu-
VN_00914 -lakṣaṇa-prāptasya yo 'nupalambhaḥ sa
SV_04314 -darśana-āśrayatvāt. na a-vastu-dharmatā tat-
V3_06608 na iṣyate. kiṃ pāramparyeṇa, ante 'pi tat-
SV_01702 ca svabhāvaṃ parityajya katham bhāvo bhavet.
V2_09909 svabhāvaṃ ca parityajya katham bhāvo bhavet,
SV_09303 vivekeṣu upalayanād bhinna-viśayā eva. tena
SV_14620 iti hi tathābhūta-svabhāva-utpattiḥ. sā niḥ-
SV_14618 bhavantam apekṣate. sa ca svabhāva eva. niḥ-
HB_03806 svabhāva-anyathā-bhāvasya viruddha-ubhaya-
NB_03017 'vagantavyāḥ. tasya eva tat-svabhāvatvāt.
HB_01005 tadvad bhāvo 'pi vināśe syād iti. na, tat-
V1_00603 pratyakṣe 'pi pramāṇatā | pratibaddha-
SP_00023 yogyam a-yogyaṃ tac ca jāyate | nitya-yogya-
SV_00304 kāryasya api svabhāva-pratibandhaḥ, tat-
V2_05711 kāryasya api svabhāva-pratibandhaḥ, tat-
V3_05013 hetavaḥ. an-upakāryasya apekṣā-ayogāt. śakta-
SV_13016 hetavaḥ, an-upakāryasya apekṣā-ayogāt. śakta-
PV_03193 vyapadeśe niyojyatām | nivartate vyāpakasya
SV_02001 api sādhayitu-kāmena hetor vyāpakasya vā
V2_10104 api sādhayitu-kāmena hetor vyāpakasya vā
HB_00807 prayatna-utpatti-dharmatāyāḥ. na apy a-tat-
SV_14925 na janayeyur apekṣeran vā param. taj-janana-
V1_01310 -a-parāvṛtter na samaya-kāla-utpattiḥ
V2_08004 ca uktam. na api yugapat kriyā, tat-
HB_01007 bhāvānām svabhāva-anyathātva-abhāvāt tat-
V3_05501 nidarśite 'pi hetu-lakṣaṇa-viśaye
PV_04199 jñānam idrśam || etena eva prasiddho 'pi
SV_02602 ca pravṛtteḥ. tathā hy ekasya artha-
NB_03010 anityam iti svabhāva-bhūta-dharma-bhedena
VN_01110 iti yat kiñcid etat. atha vā yadi kasyacit
HB_02111 iti. na a-kāryasya apekṣā ity ucyate, kāraka-
SV_07316 -hetus tena janya eva syāt. tad-dhetoḥ
HB_00806 bhāvasya eva khyāpanāt. na hy ekāntena a-tat-
VN_00417 artha-antarasya tad-bhāva-a-pratibaddha-
PV_04258 jñeyā yathāsvaṃ hetv-apekṣayā |
HB_00305 darśanāt, a-dr̥ṣṭasya tat-sādhanasya punaḥ
PV_02210 śakto 'pi vastuni | nir-upadrava-bhūta-arthā-
SV_11027 ayam doṣaḥ. yasmān nir-upadrava-bhūta-arthā-
V3_00406 deśa-ādi-viśeṣavatā anyena yogaḥ, tathābhūta-
SV_06618 -vinibandhanā | na bhāve sarva-bhāvānām
SV_10401 yadi kenacit ||202|| yady asya kāraṇasya
SV_16226 na hy ayam prakāraḥ svabhāve yuktaḥ,
SV_02914 tasya nānā-upādhinām upakāra-āśraya-śakti-
SV_11613 'pi na śabde syāt. tasya tena a-sambandhi-
V2_07503 -hetu-pravibhāgā draṣṭavyāḥ. tasya ca
V2_07813 -svabhāvo nāśi iti cet, na vai janma nāśi-
SV_09917 -svabhāvo nāśi iti cet. na vai janma nāśi-
V3_04204 -hetu-prakṛti-paramparā, tasmāt taj-janana-
SV_15102 syāt. na ca asti tasmān na śabdāḥ sthita-

svabhāvasya an-atiśayād a-viśeṣa-ādhāyini kā
svabhāvasya anya-hetu-sākalye tad-avyabhicārāc ca
svabhāvasya anyato 'pi siddheḥ, prakṛta-apa-
svabhāvasya anyatvam. na hi rūpa-rasayor apy
svabhāvasya anyathātva-abhāvāt tad-dharmaṇas
svabhāvasya abhāva-virodhāt. tat kim idānīm mātā
svabhāvasya abhāvād bhavatā dhvaninā an-
svabhāvasya abhāve bhāvo bhavaty a-bhedāt.
svabhāvasya artha-antare viśeṣo 'sti. viśeṣo '-
svabhāvasya avinābhāva-niyama-abhāvāt. etena
svabhāvasya avinābhāva-niyama-abhāvād iti.
svabhāvasya asti sarva-janminām vināśa-siddheḥ.
svabhāvasya asti, sarva-janminām vināśa-siddheḥ.
svabhāvasya ekatvāt. yathāsvaṃ vyavasthita-
svabhāvasya ekatve 'pi vastuta iti yathā iha
svabhāvasya etad-vikalpa-an-atikramāt. a-tad-
svabhāvasya eva iti pūrvakā eva iyam anupalabdhiḥ.
svabhāvasya eva tathā khyāteḥ. vastunas tu nānā-
svabhāvasya eva tad-bhāve sāmartyāt. etena
svabhāvasya eva bhāvatvād iti tasya svabhāva-
svabhāvasya eva bhāvatvād iti tasya svabhāva-
svabhāvasya eva sādhyā-sādhanā-bhāve 'pi na
svabhāvasya katham syāt. katham idānīm bhavaty
svabhāvasya kvacid vyāpāre samāveśa-abhāvāt.
svabhāvasya ca abhāvāt, a-tad-dharma-bhāvī ca
svabhāvasya ca hetutvāt. vastutas tayos tādātmyam.
svabhāvasya jananaḥ a-janakasya ca a-tat-
svabhāvasya tad-dhetutve samaṃ dvayam ||3||
svabhāvasya tad-vaikalya-virodhataḥ || iti tad-
svabhāvasya tadutpatter iti. etau dvāv anumeya-
svabhāvasya tadutpatter iti. etau dvāv anumeya-
svabhāvasya nityaṃ jananaṃ a-jananaṃ vā anyathā
svabhāvasya nityaṃ jananaṃ a-jananaṃ vā anyasya
svabhāvasya nivṛtitaḥ || sañcītaḥ samudāyaḥ sa
svabhāvasya nivṛttir hetutvena ākhyeyā. a-
svabhāvasya nivṛttir hetutvena ākhyeyā. anyathā a
svabhāvasya nivṛttau tan-nivṛttir a-kāryasya,
svabhāvasya niṣpatteḥ. na ca teṣv anapekṣeṣu
svabhāvasya. parāvṛttau ca tasya tādātmyād
svabhāvasya pāścād apy a-kriyā-ayogāt. tad ayam
svabhāvasya pāścād iva prāg api janana-prasaṅgāt.
svabhāvasya prthak-karaṇaṃ kārya-udāharaṇāt
svabhāvasya prthak kṛtiḥ | kāryeṇa saha nirdeśe
svabhāvasya pratyakṣasya sataḥ svayam | ko 'nyo
svabhāvasya prayogaḥ. yat kṛtakaṃ tad anityam ity
svabhāvasya pravṛtti-nivṛtti svayam
svabhāvasya prāg api bhāve '-kriyā-yogāt. tasmād
svabhāvasya prāg-abhāvāt pāścāc ca tato bhāvāt.
svabhāvasya bhāve 'nya-bhāvaḥ, kṛtakatva-bhāva iva
svabhāvasya bhāve tad-bhāva-niyama-abhāvād
svabhāvasya yathoktaṃ prāg vināśa-kṛtakatvayoḥ ||
svabhāvasya vikalpena a-pratipattē ca anumāna-
svabhāvasya viparyayaḥ || na bādha yatnavattve
svabhāvasya viparyayaḥ || na bādha yatnavattve
svabhāvasya virodhād bhinna-deśa-ādi-yogena, sa
svabhāvasya vyavasthiteḥ ||138|| yad rūpaṃ
svabhāvasya vyāpakasya vā abhāvaḥ kutaścīd
svabhāvasya sarvatra a-viśeṣāt. puruṣas tu sva-
svabhāvasya sva-ātmany a-bhedāt sarva-ātmanā
svabhāvasya svabhāva-viparyayam antareṇa tad-
svabhāvasya svena sādhyā-dharmaṇa vyāptir yadi
svabhāvasya hetuḥ, na ca a-hetoḥ svabhāva-niyamaḥ.
svabhāvasya hetur na ca a-hetoḥ svabhāva-niyamaḥ.
svabhāvasya hetor abhāvāc chaśa-viśaṇa-an-
svabhāvāḥ iti. api ca, na jñāna-hetutā eva syāt

SV_01016 vyabhicāra-darśanāt. evaṃ tu syād evaṃ-
V2_09205 vyabhicāra-darśanāt. etāvāt tu syāt – evaṃ-
SV_13315 syus tat-sādhitaṃ tad upalabhyeta. tat-
HB_01307 bhinnebhyah svabhāvebhyo bhinnā eva
SV_08419 sa hi tasya svabhāvo na aparasya. na hi
VN_01419 sarvāḥ. na hi prasāritā aṅgulyo nir-viveka-
SV_06813 tatra ghaṭasya rūpa-ādaya ity api ghaṭa-
SV_14111 -anukrameṇa eva prativilhitā. na api sā varṇa-
SV_02320 tat-svabhāvam, kiṃ tu sāmāgrī janikā tat-
V2_08801 tat-svabhāvaṃ vā. kiṃ tu sāmāgrī janikā tat-
SV_17303 bheda-vat. tad-apekṣa-pratītyas tu na vastu-
SV_14924 na hy ayaṃ sambhavo 'sti yat te jñāna-janana-
PV_03215 asti ca lakṣaṇam | ato lakṣaṇa-śūnyatvān niḥ-
HB_01004 syād etat – bīja-ādayo 'nkura-ādi-janana-
V3_05401 tad ayam upalabhya-svabhāvaḥ svasmāt
SV_16001 iti na mano-japa-ādāu doṣaḥ. vastu-
VN_01502 prasāritā eva upalabhyeran, na hi svayaṃ
SV_13023 na prāg yogyasya pratibandhāt, tasya
SV_07409 sāmānyasya vijñāna-janana-svabhāva ity
V2_07613 evam ucyate. yasmād a-hetutvād vināśasya
SV_09806 evam ucyate. yasmād a-hetutvād vināśasya
V3_04911 ca iti viruddhau dvau ca nirdiṣṭau. na hi
PV_04196 -sāmānye śeṣo vyāvṛtti-sādhanah || na hi
VN_00913 tathā api ko 'tisayaḥ pūrvakād asya. na hi
SV_08501 bhinnānām hi kaścīd dhetur na anyah
HB_02411 yukta eka-svabhāvatvāt. dhūma-a-dhūma-janana-
SV_02212 iti. katham vā tato 'nyato vā a-taj-janana-
V2_08514 iti. katham ca tato 'nyato vā a-taj-janana-
SV_02312 na janayet. na vā sa dhūmo '-dhūma-janana-
V2_08707 na janayet. na vā sa dhūmaḥ, a-dhūma-janana-
SV_08710 ||173|| yad uktam. katham taj-janaka-
SV_02014 yathā uktam prak. kārya-kāraṇa-bhāvād vā
V2_08906 na sambhavaḥ ||61|| kārya-kāraṇa-bhāvād vā
PV_03071 tat svabhāvo 'pi vā bhavet || sva-nimittāt
HB_01606 bhavato darśanam, yad idaṃ bhāvān a-tat-
SV_07521 apāśrayāt ||151|| na sambhavati. svabhāvo hi
PV_04058 sādhyān | kasyacid vāda-bādhāyām
V3_02208 sādhyān | kasyacid vāda-bādhāyām
SV_13514 -ādīnām ca. kiṃ punar a-calita-avasthā-
SV_06721 svabhāvasya ekatvāt. yathāsvaṃ vyavasthita-
V2_06601 ity a-pratikṣepaḥ. tad atra keṣāñcit
SV_15925 śabda-rūpa-a-saṃsparśāt. sva-sāmānya-
HB_02411 bhavato dhūma-a-dhūma-svabhāvaḥ syāt, kārya-
SV_06704 vaiphalyāt, eka-arthā-niyoga-abhāvāt, bhinna-
HB_01615 āsit. āsit, a-pracyuta-utpanna-sthira-eka-
V1_02113 vijñāna-a-bhinna-hetu-jam ||22|| tad-a-tat-
HB_01609 naś cintā cittaṃ dunoti. na vai vāyam a-tat-
SV_15923 a-laukiko 'yaṃ vyavahāraḥ. sarvathā śabda-
SV_13223 na hy ekaḥ śabdaḥ kalakalo nāma. bhinna-
SV_10312 a-pratikṣepaḥ. tad atra keṣāñcid arthānām
SV_01607 -viśeṣasya a-tad-viśeṣatvāt. tad a-bhinna-
V2_09904 -viśeṣasya a-tad-viśeṣatvāt. tad a-bhinna-
HB_00604 -vyāvṛtyā dharmā-bhede 'pi hetuḥ. hetu-
SV_02410 svabhāva idānīm katham avinābhāvaḥ.
VN_03403 na ca anyathā virodhaḥ. asiddhe dharmi-
SV_10323 asti iti niścīyate. svabhāva-anupalambhaś ca
PV_03514 aparāṃ katham || ātmani jñāna-janane
V2_09112 iti pūrvaḥ prasaṅgaḥ. tan na a-vināśa-
SV_00401 -sāmānya-vivakṣāyām vyabhicārān na iṣyate.
SV_16226 punaḥ kvacid viśaṃvādāt. na hy ayaṃ prakāraḥ
PV_03100 -phalam abhāve 'nupalambhanam | tac ca hetau
SV_07816 -upaskārā dr̥ṣyeta vā na vā kadācit tasmin
SV_08122 dhi sa tasya prān na āsit tatra eva ca asya
PV_03072 taylor dr̥ṣṭam tad eva anyatra lakṣaṇam ||
VN_01416 a-muṣṭitvāt, na apy artha-antarām, pṛthak-

svabhāvā etat-samāna-pāka-hetavaḥ pakvā iti.
svabhāvā etat samāna-pāka-hetavaḥ pakvā iti.
svabhāvā eva punaḥ pratyayāḥ katham kalakale
svabhāvā bhavanti iti na kāraṇa-bhede 'py a-
svabhāvā bhāvānām paryanuyogam arhanti, kim agnir
svabhāvā muṣṭy-aṅgulyaḥ, avasthā-dvaye 'py ubhaya
svabhāvā rūpa-ādaya udaka-dhāraṇa-viśeṣa-ādi-
svabhāvā. vastu-svabhāvasya etad-vikalpa-an-
svabhāvā. sa eva anumīyate. sa eva ca sāmāgrī
svabhāvā. sā eva anumīyate. sā eva ca sāmāgrī
svabhāvāḥ, kiṃ tarhi sāmāyikā rāja-cihna-ādi-vat.
svabhāvāḥ punar a-naṣṭā na janayeyur apekṣeran vā
svabhāvāḥ prakāśitāḥ || vyāpāra-upādhiḥ sarvaṃ
svabhāvāḥ santo 'pi na kevalā janayanti, salila-
svabhāvāt kadācin na apaiti iti nityam
svabhāvāt tu phala-avāptāv a-tat-svabhāva-
svabhāvād a-cyutasya artha-antara-utpāde 'nyathā-
svabhāvād a-pracyuteḥ. atha vā sambhavaty api
svabhāvād a-pracyuter anapekṣya eva indriya-
svabhāvād anubandhitā | (53ab) na hi bhāvā
svabhāvād anubandhitā ||193|| na hi bhāvā
svabhāvād anyasya sarvatra sapakṣe sattvam, kārya
svabhāvād anyena vyāptir gamyasya kāraṇe |
svabhāvād artha-antarām sāmāthyam, tasya
svabhāvād ity atra na kiñcid bādhakam. a-bhede tu
svabhāvād bhavato dhūma-a-dhūma-svabhāvaḥ syāt,
svabhāvād bhavet, svayam a-tat-svabhāvasya a-
svabhāvād bhavet. svayam a-tat-svabhāvasya a-
svabhāvād bhāvāt. tat-svabhāvate ca sa eva agnir
svabhāvād bhāvāt. tat-svabhāvate ca sa eva agnir
svabhāvād bhinnō 'sya janakaḥ syāt. janakatve vā
svabhāvād vā niyāmakāt | avinābhāva-niyamo '-
svabhāvād vā niyāmakāt | avinābhāva-niyamo '-
svabhāvād vā vinā na arthasya sambhavaḥ | yac ca
svabhāvān api svabhāva-mātreṇa citreṣu vyāpāreṣu
svabhāvān na tattvam anyatvaṃ vā laṅghayati.
svabhāvān na nivartate || prapadyamānāś ca anyas
svabhāvān na nivartate ||18|| prapadyamānāś ca
svabhāvānām a-kṛtakānām kathañcit sthitanām pūrva
svabhāvānām anyonya-rūpa-a-śleṣāt katham eka-
svabhāvānām arthānām vā darśana-pāṭava-abhāvāt
svabhāvānām eka-bhāva-vivakṣayā | ukteḥ samaya-
svabhāvānām kāraṇa-svabhāva-kṛtatvād a-kāraṇa-
svabhāvānām pṛthān niyoge ca tathā-coditānām
svabhāvānām bhāvānām kadācit kasyacit svabhāvasya
svabhāvānām bhāvānām tādrūpyam a-tādrūpyam ca
svabhāvānām bhāvānām asmād-darśanāt kārya-kriyām
svabhāvānām mantrānām prayogāt phala-avāptau
svabhāvānām yugapac chravaṇāt, svabhāva-bheda-
svabhāvānām vā darśana-pāṭava-abhāvāt kāraṇānām
svabhāvānām sarveṣām puruṣa-kriyā na vā kasyacit.
svabhāvānām sarveṣām puruṣa-kriyā na vā kasyacit.
svabhāve 'nvaya-vyabhicāra-abhāvād viśeṣaṇam
svabhāve 'py avinābhāvo bhāva-mātra-anurodhini | (
svabhāve 'bhīhitayor hetu-pratijñā-arthayor
svabhāve 'rthasya līngini | (202ab) svabhāva-
svabhāve niyatām ca tām | ko nāma anyo
svabhāve bhāve tad-anumānam. katham na anumānam
svabhāve bhāvo 'pi bhāva-mātra-anurodhini ||2||
svabhāve yuktaḥ, svabhāvasya sarvatra a-viśeṣāt.
svabhāve vā adṛṣye dr̥ṣyatayā mate || anumānād
svabhāve vyavasthānāt. svabhāva-antarasya
svabhāve sthitasya paścād bhavati iti dur-anvayam
svabhāve sva-nimitte vā dr̥ṣye darśana-hetuṣu |
svabhāvena anupalabdher iti cet, na, muṣṭer

V3_06702 virodhaḥ. satyam, virodhi-vyāptena api
SV_08607 te yathāsvaṃ bhinnās ca taj-janakās ca
PV_03238 kalpanām | pratyabhijñāna-saṅkhyātām
SV_04025 -eka-ārtha-sādhane | bhede 'pi niyatāḥ kecit
SV_02514 sajātiya-abhimatād anyasmāc ca vyatiriktaḥ
SV_08926 ākulam pralapanti. tad apy anena nirastaṃ
HB_02301 -rūpatvāt. tasmāt saty asya vināśe vināśa-
SV_05020 -lakṣaṇatvāt. vikalpa eva hy a-vidyā. sā
SV_08504 syātām nāśa-udbhavau sakṛt ||167|| a-bhedāt.
SV_08228 ||163|| yady ete bhāvā vyāvṛtīm muktva
SV_02917 a-grhītaṃ nāma. ato yad eva asya
SV_08305 yo janakaḥ so 'nyasya api yadi syāt. sa tena
SV_16322 puruṣa-praṇītā api tad-upayoga-nir-apekṣāḥ
SV_08916 -ādy-a-bhedo 'sya a-bādhaka eva. sarvatra
V2_09103 asya sva-ātma-bhūtā anityatā iti kim anyayā,
SV_02116 asya sva-ātma-bhūto 'nityatā iti kim anyayā.
HB_02214 nitya eva, eka-svabhāvatvāt. sa tarhi bhāvaḥ
NB_03122 -niyamaḥ kārya-liṅgasya svabhāva-liṅgasya ca
PV_03022 eva tat || tasya śaktir a-śaktir vā yā
V2_08110 kadācic ca bhāva-virodhiṇī tad-abhāvaṃ
SV_09920 kadācic ca bhāva-virodhiṇī tad-abhāvaṃ
SV_02418 syāt. na eṣa doṣaḥ. yasmāt sarve bhāvāḥ
V2_05704 an-ārtha-pratilambhaḥ syāt. sarva-bhāvāḥ
HB_01109 na anyasya iti na aparāpara-jananam. bhinna-
HB_01307 'pi vastutaḥ kāryasya kāraṇānām bhinnebhyaḥ
HB_01112 -ādibhyo bhavato ghaṭasya mṛt-piṇḍād a-mṛt-
SV_12417 -virodha-abhāvād a-nirṇayaḥ. na ca atyakṣa-
HB_01101 teṣu sarveṣu sahakāriṣu samartha-
HB_01509 -anvayiniṣu bhāva-śaktiṣu, na sthira-eka-
V2_06807 eva kasmād upakriyata iti cet, atra vastu-
SV_00313 tadutpatti-niyama-abhāvāt. tasmāt kāryaṃ
V2_08411 tadutpatti-niyama-abhāvāt. tasmāt kāryaṃ
HB_02314 tadutpatti-niyama-abhāvāt. tasmāt kāryaṃ
PV_04252 rūpaṃ tat tasyaḥ sambhavet katham || tataḥ
SV_06423 saṃśṛṣṭa-bāhya-adhyātmika-bhedā buddhiḥ
SV_17120 viniścitya vyācakṣāno jaiminiḥ tad-vyājena
SV_16827 anyathā racanā-darśanāt. api ca, atra bhavān
SV_16425 -vṛtteḥ. api ca evaṃ-vādino jaiminiyāḥ
PV_03426 tad-rūpayā jñāne niruddhe 'nubhavaḥ kutaḥ |
SV_01701 tathā-prasiddheḥ, sa tasya svabhāvaḥ.
SV_01807 tathā hi sa tasya svabhāvo hetur vā. katham
SV_03813 || tayā saṃvṛta-nānā-arthāḥ saṃvṛtyā bhedināḥ
SV_02602 ekasya artha-svabhāvasya pratyakṣasya sataḥ
PV_02188 || imāṃ tu yuktim anvicchan bād hate sva-mataṃ
PV_03420 | sakṛt sarvasya janayeḥ jñānāni jagataḥ
PV_03308 | tad-vaśāt tad-vyavasthānād a-kāraṅgam api
PV_04017 | śaktasya sūcakam hetu-vaco 'śaktam api
SV_06015 | prapattā tad-a-tad-dhetūn arthān vibhajate
SV_06020 dhiyaḥ | a-hetu-rūpa-vikalān eka-rūpān iva
V1_03209 | tad-vaśāt tad-vyavasthānād a-kāraṅgam api
V3_00906 | śaktasya sūcakam hetu-vaco 'śaktam api
SV_02212 'nyato vā a-taj-janana-svabhāvād bhavet,
V2_08514 'nyato vā a-taj-janana-svabhāvād bhavet.
VN_01403 'sti. na ca anayoḥ kārya-kāraṇa-bhāvaḥ,
V3_00108 yathā āhur eke – parasya pratipādyatvāt
V2_05403 iti vyaktam etad rāja-sāsanam. na ca
SV_08712 a-viśeṣaḥ syāt syād etad iti. yathā ca asya
V3_00907 sādhyasya eva abhidhānāt. hetu-vacanāṃ tu
SV_12721 48|| arthavān eva ātmā vākyam. te ca avayavāḥ
SV_10404 'pi saṃśayāt. katham idānīm bhāvasya
SV_16923 vivecayed yato lokāt pratitiḥ syāt. api ca,
NB_02044 prayoga-bhede 'pi. prayoga-darśana-abhyāsāt
V2_07512 bhedo 'nyatra prayoga-bhedāt. tad-darśanāt
V3_06410 -phalā vyatireka-sādhany anupalabdhir yadā
VN_01110 yadi kasyacit svabhāvasya pravṛtti-nivṛtti

svabhāvena arthato virodhāt. tad-upanyāsenā
svabhāvena iti ko 'tra virodhaḥ. eka-rūpa-vikalas
svabhāvena iti varṇitam || pūrva-anubhūta-grahaṇe
svabhāvena indriya-ādi-vat ||73|| yathā indriya-
svabhāvena eka-rūpatvāt. yato yato bhinnās tad-
svabhāvena ekānta-bhedāt. tad-anvaye vā. sarvasya
svabhāvena eva anena bhavitavyam. tathā api
svabhāvena eva viparyasyati. na evam indriya-
svabhāvena eva viśvasya sva-ātma-vad vibhāga-
svabhāvena kenacid anvayinā sūnyāḥ. na eṣāṃ
svabhāvena grahaṇaṃ tad eva upakāratvena api iti.
svabhāvena tato 'bhinnāḥ syād ity asti svabhāva-
svabhāvena phala-dāḥ. ye 'pi tantra-vidaḥ kecin
svabhāvena bhedasya abhyupagamāt, sāmānyasya ca
svabhāvena vā a-calasya artha-antara-yoge 'pi tad
svabhāvena vā a-calasya artha-antara-yoge 'pi tad-
svabhāvena vināśam an-āviśan katham naṣto nāma,
svabhāvena vyāptiḥ. asmiṃś ca arthe darśite
svabhāvena saṃsthitā | nityatvād a-cikitsyasya
svabhāvena sādhyati. yo hi svabhāvo nir-apekṣaḥ,
svabhāvena sādhyati. yo hi svabhāvo nir-apekṣaḥ
svabhāvena sva-svabhāva-vyavasthiteḥ | sa-bhāva-
svabhāvena sva-svabhāva-vyavasthiteḥ | sa-bhāva-
svabhāvebhyāś cakṣur-ādibhyaḥ sahakāribhya eka-
svabhāvebhyo bhinnā eva svabhāvā bhavanti iti na
svabhāvebhyo vṛkṣa-ādibhyo bhinnāḥ svabhāvāḥ
svabhāveṣv anupalabdhir niścaya-hetuḥ. na ca
svabhāveṣu ko 'parasya upayoga iti cet, na vai
svabhāveṣu bhāveṣu, svabhāva-anyathātva-abhāvāt
svabhāvair uttaraṃ vācyam, ya evaṃ bhavanti.
svabhāvair yāvadbhir avinābhāvi kāraṇe | (2ab)
svabhāvair yāvadbhir avinābhāvi kāraṇe | (57ab)
svabhāvair yāvadbhir avinābhāvi kāraṇe teṣāṃ
svabhāvau niyatāv anyonyaṃ hetu-kāryayoḥ | tasmāt
svam eva ābhāsaṃ vyavahāra-viśayam arthakriyā-
svam eva matam āha iti na tīrthakara-antarād asya
svam eva mukha-varṇaṃ sva-vāda-anurāgān nūnaṃ
svam eva vādaṃ sva-vācā vidhurayanti. tathā hy
svaṃ ca rūpaṃ na sā vetti ity utsanno 'nubhavo
svaṃ ca svabhāvaṃ parityajya katham bhāvo bhavet.
svaṃ svabhāvaṃ hetuṃ vā antareṇa bhaved ity
svayam | a-bhedina iva ābhānti bhāvā rūpeṇa
svayam | ko 'nyo na dṛṣṭo bhāgaḥ syād yaḥ
svayam | janmanā saha-bhāvaś cej jātānām rāga-
svayam || kramād bhavanti tāny asya sahakārya-
svayam || yathā phalasya hetūnām sadṛśa-ātmatayā
svayam || hetv-ārtha-viśayatvena tad-a-śakta-
svayam ||119|| niveditam etat prāg yathā ete
svayam ||120|| bhedenā pratipadyeta ity uktir
svayam ||37|| ity antara-ślokaḥ. etena indriya-
svayam ||5|| na api pāramparyeṇa, sādhyasya eva
svayam a-tat-svabhāvasya a-jananāt. tasya a-
svayam a-tat-svabhāvasya a-jananāt tasya a-hetutā
svayam a-tad-ātmano 'tat-kāraṇatvāt, dharmasya
svayam a-dṛṣṭam api parair dṛṣṭam sādhanam, yathā
svayam a-bruvan paraṃ bodhayitum īso bruvan vā
svayam a-bheda-vādino 'bheda-a-viśeṣe 'pi na
svayam a-śaktam api śaktasya vācakam iti sādhanam
svayam an-arthakāḥ. teṣu sa ātmā kalpanā-
svayam anupalabdher abhāva-siddhiḥ. dṛṣyasya
svayam apy ayaṃ na sarvatra prasiddhim anusarati.
svayam apy evaṃ vyavaccheda-pratitir bhavati iti
svayam api pratipattau tathā syād iti svārthe 'py
svayam abhāva-sādhanāya prayujyate, tadā svarūpeṇa
svayam abhyanuñjāyete, tad eva paro bruvāṇaḥ kim

V3_00501 hetoḥ pratijñāyās ca abhyupeta-ādi-bādhā,
 SV_12513 'py a-nara-āśrayaḥ ||244|| puruṣa eva hi
 VN_06704 an-udbhāvya vikāra-prakṛti-lakṣaṇam pṛcchan
 SV_14414 dhetur a-hetuś ca na apekṣate. tasmāt
 SV_12915 -śakalam śabda-ātmānam upalakṣayāmaḥ. na api
 PV_03210 ekasyāṃ na syāt tasyāṃ matāv api | yadi idaṃ
 SV_04226 vyāvṛttimanto 'bhinnās ca pratibhānti iti.
 SV_00523 gamayati iti. svabhāva-anupalabdhis tu
 V2_06112 abhāvaṃ gamayati. svabhāva-anupalabdhis tu
 PV_04089 || a-vācakatvāc ca ayuktaṃ tena iṣṭam
 V3_01902 śāstre nānā-dharma-vyavasthāyām api
 V3_09807 punar api svata eva tathābhāvāt. tasmāt sa
 V1_04112 andha-mūkaṃ jagat syāt. kvacin niṣṭhāyām sa
 NB_03042 eva iṣṭam, sādhanatvena abhidhānāt.
 V3_01905 sva-vṛttau svayaṃ-śruter āha sūtra-kāraḥ –
 PV_04087 bādhanaṭaḥ śeṣe 'lakṣaṇa-vṛttitaḥ ||
 V3_02608 ca darśayan ||25|| ity antara-ślokaḥ. atra
 V3_01105 sa ca anumeyaḥ svarūpeṇa eva nirdeśyaḥ
 NB_03038 punaḥ pakṣa iti nirdeśyaḥ. svarūpeṇa eva
 PV_04147 samśayād eṣa śeṣavad bheda iṣyate ||
 SV_17322 kṣiptam nyāya-vidā idrśam ||331||
 VN_00713 śabdā vyavahāra-artham artheṣu niyujyante.
 VN_00711 vai puruṣa-vṛtter anapekṣāḥ śabdān arthāḥ
 SV_11621 apy a-parāvartayan svabhāvaṃ kutaścit
 V1_00102 namo mañjughoṣāya. sa śrīmān akalanka-dhīḥ
 PV_03475 kathañcana | tad-a-prasiddhāv arthasya
 HB_00703 -abhāvāt, pratītau vā līngasya vaiarthyaṭ.
 VN_05906 ekatara-nigraha-antāyām kathāyām
 SV_06017 kecit kurvanti na anya iti. tān ayaṃ tatra
 SV_14612 tasmād yasya nāśo bhavati ity ucyate sa
 PV_03446 ca iti gatā kathā || atha svarūpaṃ sā tarhi
 PV_03478 rūpa-saṅkramāt | sa ca prakāśas tad-rūpaḥ
 SV_06010 yatra eva taṃ na paśyati tam eva a-vṛkṣam
 VN_02602 śabda 'py evam astv iti. kaḥ sva-stha-ātmā
 V1_00304 tatra smṛtim ādadhati. sā kim a-śabda-līngā
 PV_02262 jātau tan-mātra-bhāvataḥ || te cetane
 PV_03149 | paṭas tantuṣv iha ity-ādi-śabdās ca ime
 SV_12105 -upadeśād a-pratyayād a-nīscaya-arthatvāt.
 SV_03409 vā pāka ity anyena vā tathābhūta-jñāpanāya
 SV_16325 ||309|| rathyā-puruṣā api kecana tantra-jñāḥ
 PV_03487 ante kramavad-dhīś ca no bhavet | dhiyaḥ
 SV_14515 nāśam pratilabhate, tathābhūtasya eva
 PV_03132 a-vibhāvanāt | na ca an-udita-sambandhaḥ
 V3_09903 bheda-āśrayatvāt tad-bhāvasya. na hi
 PV_03016 na jñānam tad-yogya-deśakaiḥ | a-jñātasya
 HB_00912 naśvaro bhāvaḥ, tasya na kiñcin nāśa-hetunā,
 SV_14628 api yadi vakṛbhir evaṃ khyāpyate, na tu
 SV_02005 viṣaya-vyavahāra-hetus tad-dhetur ity uktaḥ,
 V2_10107 viṣaya-vyavahāra-hetus tad-dhetur ity uktaḥ,
 NB_03061 vā sāṅkhyasya svayaṃ vādino 'siddham. tathā
 V3_10602 -bhedataḥ ||81|| ity antara-ślokaḥ. tathā
 V3_00102 -dṛṣṭa-artha-prakāśanam | (1ab) yathā eva hi
 SV_09427 tathā agni-mātreṇa vyāptaḥ siddho yatra eva
 V3_07404 agni-mātreṇa vyāptaḥ siddhaḥ – yatra eva
 PV_03480 'pi dhiyā saha || iti prakāśa-rūpā naḥ
 SV_17116 anyathā a-sambhava-abhāvān nānā-śakteḥ
 V2_07111 ||44|| anyathā a-sambhava-abhāvān nānā-śakteḥ
 PV_03488 tad-ūrdhva-viṣaya-a-sthiteḥ || sthāne
 PV_02072 -ātmā cet tasya kaḥ sthāpakaḥ paraḥ |
 SV_14819 tena na ayaṃ tad-avastho naṣṭo nāma. yena
 SV_15423 nairātmyaṃ dṛṣṭam. tad-abhāve ca na asti iti
 SV_14531 bhāvo na bhūto nāma. tadā na bhūto yadi
 SV_14821 -utpādād ity uktam. na hy atīśaya-utpattyā
 HB_02212 -bhedaṃ, pūrvakasya nitya-abhimatasya
 PV_04085 parihāra-artham a-vyāpti-vyatirekayoḥ ||

svayam abhyupagama-antara-avasthānāt. na, parikṣā-
 svayam abhyūhya parato vā ādhīyate. na eṣāṃ a-
 svayam ayaṃ prakṛta-a-sambandhena a-niyamāt
 svayam ayaṃ bhāvas tat-svabhāva iti siddham. a-
 svayam ayaṃ vaktā vibhāvayati. kevalam evaṃ yadi
 svayam arthānāṃ rocate tatra ke vāyam || tasmān
 svayam asatām api tathā buddhyā upadarśanān
 svayam asattā eva. tatra kevalam viṣayī sādhyate.
 svayam asattā eva. tatra kevalam viṣayī sādhyate
 svayam ātmanā | anapekṣya akhilaṃ śāstraṃ tad-
 svayam ātmanā eva iṣṭaḥ sādhyāḥ, śāstra-upagame
 svayam ātmano hetur asiddhaḥ. kathaṃ vai śabda
 svayam ātmānam viṣaya-ākāraṃ ca yugapad
 svayam iti vādinā. yas tadā sādhanam āha. etena
 svayam iti śāstra-anapekṣam abhyupagamam
 svayam-iṣṭa-abhidhānena gata-arthe 'py avadhāraṇe
 svayam-iṣṭa-śrutiḥyām gata-arthe 'py avadhāraṇe
 svayam iṣṭo 'nirākṛtaḥ | (6ab) atra caturbhiḥ
 svayam iṣṭo 'nirākṛtaḥ pakṣa iti. svarūpeṇa iti
 svayam iṣṭo yato dharmāḥ sādhyas tasmāt tad-
 svayam idrśam ācāryeṇa anumānam naiyāyika-śeṣavad
 svayam utthāpane hi bhāva-śaktir a-śaktir vā
 svayam utthāpayanti, āhosvit puruṣaiḥ śabdā
 svayam utprekṣya ghaṭayed iti te 'pi tathā syuḥ.
 svayam upetya āryo 'nujagrāha yaṃ vyaktaṃ tasya
 svayam eva a-prasiddhitaḥ || pratyakṣam ca dhiyaṃ
 svayam eva akasmād agnir atra iti prameyam
 svayam eva kathā-antaṃ pratipadyata iti. idaṃ api
 svayam eva tad-dhetūn a-tad-dhetūś ca vibhajya
 svayam eva na bhavati ity uktaṃ syāt. na vai
 svayam eva prakāśate | yat tasyāṃ a-prakāśāyām
 svayam eva prakāśate || tathā-abhyupagame buddher
 svayam eva pratipadyate. na idaṃ vyavaccheda-
 svayam aindriyakatvād anityaḥ śabda ghaṭa-vad iti
 svayaṃ kathañcid anusmarato na bhavati. asti vā
 svayaṃ karma ity a-khaṇḍam janma-kāraṇam | gati-
 svayaṃ kṛtāḥ || śṛṅgam gavi iti loka syāc chṛṅge
 svayaṃ-kṛtānām apy apahnotḥ-darśanāt. niṣṭhā-
 svayaṃ kṛtena samayena. na punas tathā-abhidhāna-
 svayaṃ-kṛtair mantraiḥ kiñcit karma kurvanti.
 svayaṃ ca na sthānam tad-ūrdhva-viṣaya-a-sthiteḥ |
 svayaṃ jāter ity apara-apekṣa-dharma-antara-
 svayaṃ jñāna-prasaṅgataḥ || manasor yugapad-
 svayaṃ jñāna-viṣayatā līngasya līngi-pratipādanam.
 svayaṃ jñānān nāma-ādy etena varṇitam || sā eva
 svayaṃ tat-svabhāvatayā eva nāśāt. yo hi yasya
 svayaṃ tathā, tadā na kiñcid bhavati iti iṣṭam
 svayaṃ tathābhūta-anupalambhasya pratiṣedha-
 svayaṃ tathābhūta-anupalambhasya pratiṣedha-
 svayaṃ tad-āśrayaṇasya vā sandehe 'siddhaḥ. yathā
 svayaṃ tad-āśrayasya vā sandehe 'hetuḥ, yathā
 svayaṃ tri-rūpāl līngāl līngini jñānam utpannam,
 svayaṃ dṛśyate tatra eva agni-buddhiṃ janayati.
 svayaṃ dṛśyate, tatra eva agni-buddhiṃ janayati.
 svayaṃ dhīḥ samprakāśate | anyo 'syāṃ rūpa-
 svayaṃ dhvaneḥ | avaśyaṃ śaṅkayā bhāvyaṃ
 svayaṃ dhvaneḥ | avaśyaṃ śaṅkayā bhāvyaṃ
 svayaṃ na naśyet sā paścād apy a-viṣeṣataḥ | doṣo
 svayaṃ na naśvara-ātmā cet tasya kaḥ sthāpakaḥ
 svayaṃ na bhavati tena naṣṭaḥ. na artha-antara-
 svayaṃ na bhavad api prāṇa-ādīnām na ātmani
 svayaṃ na bhavet. na bhavati iti ca prasajya-
 svayaṃ na bhūto nāma. abhāvasya sarva-atīśaya-
 svayaṃ nāśam a-nāśam ca sarvadā prāha ity a-
 svayaṃ-nipāta-rūpa-ākhyā vyatirekasya bādhiḥ |

V3_02601	parihāra-artham a-vyāpti-vyatirekayoḥ ||22||	svayaṃ-nipāta-rūpa-ākhyā vyatirekasya bādhiḥ |
SV_09709	dharmasya ayam nivartako vyāpako dharmah	svayaṃ nivartamānaḥ. evaṃ hy ayam asya vyāpakah
V2_07508	vyāpyasya ayam nivartako vyāpaka-dharmah	svayaṃ nivartamānaḥ. evaṃ hy ayam asya vyāpakah
V3_08903	api iṣṭam eva. na hi tasya tat-kṛtaḥ pātaḥ,	svayaṃ patina-dharmatayā pātāt, ākāśa-kṣipta-vat.
PV_04028	| tac catur-lakṣaṇaṃ rūpa-nipāta-iṣṭa-	svayaṃ-padaiḥ || asiddha-a-sādhana-artha-ukta-
V3_01106	| (6ab) atra caturbhiḥ svarūpa-nipāta-iṣṭa-	svayaṃ-padaiḥ, asiddha-a-sādhana-artha-ukta-vādy-
PV_04001	jagat || parasya pratipādyatvād a-dṛṣṭo 'pi	svayaṃ paraiḥ | dṛṣṭaḥ sādhanam ity eke tat-
V1_03513	apy asyāṃ tad-ātmatā eva. sā ca tādātmyāt	svayaṃ prakāśate. tena ātmanaḥ prakāśikā ity apy
PV_03481	'pi hi dhīr anyā prakāśyā na tayā matā |	svayaṃ prakāśanād arthas tad-rūpeṇa prakāśate ||
SV_16202	-vikalpaṃ yadi na apekṣeta nir-āmbanaḥ	svayaṃ prakāśeta. yatne 'pi na śakyeta, a-tat-
SV_16813	ajñānāt, atīndriyatvāt. aindriyakatve	svayaṃ pratipatti-prasaṅgāt, rūpa-ādi-vat.
HB_00615	prameye katham tat-pratītir iti cet,	svayaṃ pratipattau kaḥ prameyasya darśayitā.
VN_03618	na abhimatam iti virodha yujyeta. sa hi	svayaṃ pratipanne gotve hetu-vṛtṭeḥ saṃśayāno '-
SV_17213	-bhedasya abhāvāt, sati vā pratyakṣasya	svayaṃ pratīti-prasaṅgāt, a-pratyakṣe 'pi kenacij
HB_00707	na syāt, tadā sarvaṃ śobheta. tasmād eṣa	svayaṃ pratītau viṣaya-upasthāpanena kenacid vinā
PV_04274	anupalambhanam || tasmād anupalambho 'yaṃ	svayaṃ pratyakṣato gataḥ | sva-mātra-vṛtṭer
SV_14721	yat tasminn an-ātma-rūpe pratīyamāne sa	svayaṃ pratyupatiṣṭhate. atiprasaṅgo hy evaṃ syāt.
HB_02706	iti vyapadiśyate. anya-bhāva-lakṣaṇo 'bhāvaḥ	svayaṃ pramāṇena siddhas tad-abhāva-vyavahāraṃ
HB_00713	-utpādanāya ca sādhanam ucyate, tatra ayam	svayaṃ prameya-upadarśanam antareṇa api
PV_04278	hetor nīcayena eva sādhanē || tasyāḥ	svayaṃ prayogeṣu svarūpaṃ vā prayujyate | artha-
V3_06408	sādhanāt ||50|| ity antara-śloka. tasyāḥ	svayaṃ prayogeṣu svarūpaṃ vā prayujyate | artha-
SV_03606	abhiprāya-nir-apekṣaṃ vastu-sannidhi-mātreṇa	svayaṃ pravṛttam. te tu tatra tathā prayuñjata
HB_00702	agnir atra ity asmai nivedayati. na api	svayaṃ prāg eva pratipadyate kiñcit, pramāṇam
SV_17126	ayam mārga iti vakti iti kaścana | anyaḥ	svayaṃ bravīmi iti tayor bhedaḥ parikṣyatām ||325||
V2_07114	ayam mārga iti vakti iti kaścana | anyaḥ	svayaṃ bravīmi iti tayor bhedaḥ parikṣyatām ||46||
V3_10210	-abhāvayor vṛtti-vyatirekavān upadarśitaḥ	svayaṃ bhavat-sāmarthyena tat tathābhūtam
SV_14628	tadā na kiñcid bhavati iti iṣṭam eva. tasmāt	svayaṃ bhavan svabhāvo vikalpa-dvayaṃ na
SV_02413	tatra avinābhāvo bhāvasya iṣyate. tad-abhāve	svayaṃ bhāvasya abhāvaḥ syād a-bhedataḥ ||39|| ya
SP_00005	sarve te sva-ātmani sthitāḥ | ity a-miśrāḥ	svayaṃ bhāvās tān miśrayati kalpanā || tān eva ca
SV_03823	para-rūpam iti, te ca tayā saṃvṛta-bhedāḥ	svayaṃ bhedinō 'py a-bhedina iva kenacid rūpeṇa
PV_03458	kāraṇam || bhāsamānaṃ svarūpeṇa piḍā duḥkham	svayaṃ yadā | na tad-āmbanaṃ jñānaṃ na tadā
V2_09407	na sa tena sādhyate, api tv anupalambhena	svayaṃ. yukto dṛṣyasya a-darśane 'bhāvaḥ, sa tad-
SV_16628	-vṛtṭer a-parijñānād ayam jaiminir anyo vā	svayaṃ rāga-ādimān na arthaṃ vetti vedasya na
V2_07006	-vārttike pratiśiddha iti na iha pratanyate.	svayaṃ rāga-ādimān na arthaṃ vetti vedasya na
SV_17202	sthānau samāropya upadiśataḥ svatantrasya vā	svayaṃ vacana-upagame na kaścicid viśeṣo 'nyatra
SV_02415	-mātra-anurodhī svabhāva ity ucyate. sa eva	svayaṃ vastuto bhāvaḥ. sa ca ātmānaṃ parityajya
V2_08314	bhāva-mātra-anurodhī svabhāva ity sa eva	svayaṃ vastuto bhāvaḥ. sa ca ātmānaṃ parityajya
V3_02701	tayā asiddha-hetv-ādiḥ pratiśidhyate. etena	svayaṃ vādinā iṣṭasya anumeyatva-vacanena an-iṣṭa
NB_03054	asiddhasya api sādhanatvena abhimatasya,	svayaṃ vādinā tadā sādhayitum an-iṣṭasya, ukta-
NB_03060	utpattimattvam anityatvaṃ vā sāṅkhyasya	svayaṃ vādino 'siddham. tathā svayaṃ tad-
PV_02072	sarvasya bhāvasya na vināśaḥ kadācana ||	svayaṃ vinaśvara-ātmā cet tasya kaḥ sthāpakaḥ
SV_16703	artha-viśeṣa-pratīnyamaṃ vyākhyātā na	svayaṃ vetti. na apy enam anyo vedayati, tasya
SV_16705	'ndhaḥ panthānaṃ pratipadyate. na api	svayaṃ vedaḥ svārthaṃ vivṛṇoti, upadeśa-
V2_07015	tat-prasiddhi-prasādhane | na asiddha-arthaḥ	svayaṃ śaktas tulyaḥ paryanuyogataḥ ||39||
SV_12514	vā ādhyate. na eṣāṃ a-vyāpṛta-karāṇānaṃ	svayaṃ śabdā dhvananti yena apauruṣeyāḥ syuḥ. api
PV_04072	virodhi kim || pakṣa-lakṣaṇa-bāhya-arthaḥ	svayaṃ śabdo 'py an-arthakaḥ | śāstreṣv icchā-
V3_02403	a-śakyatvāt. pakṣa-lakṣaṇa-bāhya-arthaḥ	svayaṃ-śabdo 'pi na arthaṃ kañcana puṣṇāti.
PV_04042	| sādhyāḥ syād ātmanā eva iṣṭa ity upāttā	svayaṃ-śrutīḥ || śāstra-abhyupagamād eva sarva-
V3_01902	-mukhena vā kriyata iti tena vyapadiśyate.	svayaṃ-śrutīḥ punar ekasya dharmināḥ śāstre nānā-
PV_04075	kim || dṛṣṭer vipratipattinām atra akārṣit	svayaṃ śrutim | iṣṭa-a-kṣatim a-sādhyatvam
V3_02605	||24|| dṛṣṭer vipratipattinām atra akārṣit	svayaṃ-śrutim | iṣṭa-a-kṣatim a-sādhyatvam
PV_04076	| prasiddhasya gr̥hīty-artham jagāda anyaḥ	svayaṃ-śrutim || vicāra-prastuter eva prasiddhaḥ
V3_02407	parihāreṇa prasiddha-dharmi-parigraha-artham	svayaṃ-śrutim aparāḥ prāha. tatra api vicāra-
PV_04030	-nivṛttāv apy āśāṅkā-sthāna-vāraṇam | vṛttau	svayaṃ śruteḥ prāha kṛtā ca eṣā tad-arthikā ||
V3_01904	'py āśāṅkā-sthāna-vāraṇam sva-vṛttau	svayaṃ-śruter āha sūtra-kāraḥ – svayaṃ iti śāstra
PV_04148	na kevalo na anya-saṃśrayo vā iti sūcitam ||	svayaṃ-śrutīyā anya-dharmānaṃ bādha a-bādha iti
SV_14715	apy a-vācyam iti. na, tasya niḥ-svabhāvāt	svayaṃ. sa eva hi tasya svabhāvo yaḥ pratibhāti.
SV_03703	a-samyogāś ca. na samyogaḥ, prasādasya	svayaṃ saṃyoga-ātmakasya pareṇa a-samyogāc ca.
SV_16606	sā eva āgama-pravṛttir na jñāyata iti cet.	svayaṃ samarthasya prasādhane 'sya tad-āgama-
SV_14015	ity api jananam eva prayoktuḥ sāmartyāt.	svayaṃ samarthe tasya an-upayogāt. prayoga ity
SV_16818	katham asya artho vidita iti. puruṣo hi	svayaṃ samitānām śabdānām arthaṃ śṛṅga-grāhikayā
PV_03327	anubhavo 'paraḥ | tasya api tulya-codyatvāt	svayaṃ sā eva prakāśate || nīla-ādi-rūpas tasya
V1_03509	anubhavo 'paraḥ | grāhya-grāhaka-vaidhuryāt	svayaṃ sā eva prakāśate ||38|| vyastaṃ hi viṣaya-
NB_03044	abhyupagame 'pi yas tadā tena vādinā dharmah	svayaṃ sādhayitum iṣṭaḥ, sa eva sādhyo na itara
HB_00709	vyaktaṃ mūlyam mṛgayate. asmad-vacanād api	svayaṃ siddham eva liṅgam anuṣṛtya pratyeti iti

V3_02503	eva nirdeśya iti idaṃ phalavat syāt.	svayaṃ-siddhasya dharmināḥ parigraha-a-vacane
PV_03430	-rūpā tad-vic cen na idāniṃ vit sarūpikā ||	svayaṃ so 'nubhavas tasyā na sa sārūpya-kāraṇaḥ |
HB_02207	ca apara eva drava-svabhāva utpanna iti. sa	svayaṃ sthiti-dharmā eva, vināśa-hetv-a-sambhave
PV_03459	-vedane | artha-sārūpyam ālamba ātmā vittih	svayaṃ sphuṭaḥ || api ca adhyakṣatā-abhāve dhiyaḥ
SV_09613	gamakatvaṃ katham ātmasāt kuryāt. sa ca	svayaṃ sva-vācā ubhaya-dharmatām bruvāṇaḥ sato
V3_05906	-ātma-saṃvedanād eva bheda-pratitih. tat	svayaṃ svataḥ siddha-viśeṣam artham arthād
VN_01502	'ṅgulyaḥ prasāritā eva upalabhyeran, na hi	svayaṃ svabhāvād a-cyutasya artha-antara-utpāde
SV_17429	prāgalbhyena vijayate. kācit kila bandhaki	svayaṃ svāminā vipratipatti-sthāne dṛṣṭvā
SV_13225	sakrc-chrutir bhrāntir iti cet. vaṃśa-ādi-	svara-dhārāyām gamaka-avayava-saṃhārāt saṅkulā
SV_07128	kurvāṇaḥ sthāpakaḥ syāt. sthitir hi tasya	svarūpa-a-pracyutir eva. sā ca na āśraya-āyattā
SV_14803	sati syāt. na hi yo vijñāne svarūpeṇa a-	svarūpa-a-samsargeṇa na pratibhāsate tasya kiñcij
PV_02005	moha-nivartanam | a-jñāta-artha-prakāśo vā	svarūpa-adhigateḥ param || prāptaṃ sāmānya-
SV_07513	sva-sāmarthyena anyatra buddhiṃ janayan	svarūpa-anukāriṇiṃ tat-sambandham apekṣate,
PV_03328	ca saḥ | nila-ādy-anubhavaḥ khyātaḥ	svarūpa-anubhavo 'pi san || prakāśamānas
PV_03181	tasmin hi na pratyakṣam na laiṅgikam || tat	svarūpa-avabhāsinyā buddhyā anantarayā yadi |
SV_04327	-abhāvād an-upādhitvam, na a-niṣpannasya	svarūpa-asiddheḥ. sarvathā asat pāratantryam iti
V3_01106	iṣṭo 'nirākṛtaḥ | (6ab) atra caturbhiḥ	svarūpa-nipāta-iṣṭa-svayaṃ-padaih, asiddha-a-
SV_15806	-kāraṇam ||297|| na hi śabdasya anyataḥ	svarūpa-pariṇāmo vyaktir na apy āvaraṇa-vigamanam.
SV_03806	ucyate śabdaḥ svarūpam āha iti, na punaḥ	svarūpa-pratibhāsasya eva vijñānasya jananaṭ.
PV_03425	-sādhanena api prāyaḥ siddham sva-vedanam |	svarūpa-bhūta-ābhāsasya tadā saṃvedana-iṣṇaṇāt ||
V3_01309	-rūpaṃ vibhakti-darśanaṭ sādhyam. na ca	svarūpa-mātra-arthavat. arthavac ca. tato bāhyena
SV_07904	-pratipatti-hetur hi vyañjakaḥ pradīpa-ādih	svarūpa-sūnye deśe sva-vyaṅgyam na darśayati. na
SV_02424	vyavasthitih ||42|| sarva eva hi bhāvāḥ	svarūpa-sthitayaḥ. te na ātmānam pareṇa
SV_04123	syāt. viśeṣe vā sāmānyasya svabhāva-bhedāt	svarūpa-hānam. dhrauvyāc ca (75d')
SV_11913	na teṣu vācya-vācaka-sambandhaḥ. tad-vṛttau	svarūpa-hāni-prasaṅgāt. krama-viśeṣeṇa vācakā
PV_02091	|| saṅkhyā-samyoga-karma-āder api tadvat	svarūpataḥ | abhilāpāc ca bhedenā rūpaṃ buddhau
SV_04216	-prabhava-prakṛter adhyavasita-tad-bhāva-	svarūpam a-bhinna-kārya-padārtha-prasūter a-
SV_03806	-pratipattes tena etad evam ucyate śabdaḥ	svarūpam āha iti, na punaḥ svarūpa-pratibhāsasya
SV_07209	sthiti-hetuḥ. a-bhede vā sthiteḥ sāmānyāt	svarūpam eva tat tasya. tac ca nityam asti iti.
PV_03250	-anuśaṅgiṇi || a-vedakāḥ parasya api te	svarūpaṃ katham viduḥ | eka-artha-āśrayiṇā vedyā
HB_01705	na hi sa sāhitye 'pi para-rūpeṇa kartā.	svarūpaṃ ca asya prāg api tad eva iti katham
VN_00808	ayaṃ punar ghaṭo 'mūlya-dāna-krayi, yaḥ	svarūpaṃ ca na upadarśayati pratyakṣatām ca svī-
PV_03287	-grāhi yad yatra taj jñānam tatra kalpanā |	svarūpaṃ ca na śabda-arthas tatra adhyakṣam ato
PV_04278	eva sādhanē || tasyāḥ svayaṃ prayogeṣu	svarūpaṃ vā prayujyate | artha-bādhana-rūpaṃ vā
V3_06408	|| ity antara-ślokau. tasyāḥ svayaṃ prayogeṣu	svarūpaṃ vā prayujyate | artha-bādhana-rūpaṃ vā
PV_03446	iti ca jñāte ca iti gatā kathā || atha	svarūpaṃ sā tarhi svayaṃ eva prakāśate | yat
PV_04151	-āśraya-ādikaḥ || dharmi-dharma-viśeṣāṇām	svarūpasya ca dharmināḥ | bādhā-sādhyā-aṅga-
PV_03329	-anubhavo 'pi san || prakāśamānas tādātmyāt	svarūpasya prakāśakaḥ | yathā prakāśo 'bhimatas
VN_00807	pratyakṣatvam, yad an-ātma-rūpa-vivekena	svarūpasya buddhau samarpaṇam. ayaṃ punar ghaṭo
SV_09004	api kasyacit tad-rūpa-abhāvasya abhāvāt,	svarūpasya vā a-tad-bhāvinaḥ sva-niyatasya
V3_08704	ko 'yam a-janya-janaka-bhūtānām upakāraḥ,	svarūpasya siddher a-kāryatvāt. para-rūpa-
SV_07026	ko 'yam a-janya-janaka-bhūtānām upakāraḥ.	svarūpasya siddher a-kāryatvāt para-rūpa-kriyāyām
PV_02004	-bhedataḥ | bhāvād eva asya tad-bhāve	svarūpasya svato gatiḥ || prāmānyam vyavahāreṇa
PV_02018	ca caitanyaṃ maraṇāt tvag-apohataḥ || vastu-	svarūpe 'siddhe 'yaṃ nyāyaḥ siddhe viśeṣaṇam | a-
V3_09701	tu sarvaṃ sarvasya sidhyati ||74|| vastu-	svarūpe 'siddhe 'yaṃ nyāyaḥ siddhe viśeṣaṇam | a-
SV_14803	api taj-jñāne sati syāt. na hi yo vijñāne	svarūpeṇa a-svarūpa-a-samsargeṇa na pratibhāsate
SV_09205	artham buddhayaḥ samihante. sambandhasya tu	svarūpeṇa an-abhidhānam uktam. abhidhāne
NB_03054	nirākṛtasya ca viparyayeṇa sādhyāḥ. tena eva	svarūpeṇa abhimato vādina iṣṭo 'nirākṛtaḥ pakṣa
NB_03039	eva svayaṃ iṣṭo 'nirākṛtaḥ pakṣa iti.	svarūpeṇa iti sādhyatvena iṣṭaḥ. svarūpeṇa eva
NB_03040	pakṣa iti. svarūpeṇa iti sādhyatvena iṣṭaḥ.	svarūpeṇa eva iti sādhyatvena eva iṣṭo na
SV_08605	taj-janakam tad anyasya na ity anyo 'pi	svarūpeṇa eva janako na para-rūpeṇa a-tattvāt. te
V3_02501	dharmināḥ siddhasya a-sādhyatām āha. na,	svarūpeṇa eva nirdeśya ity anena eva gatavāt.
PV_04078	atha prāha siddha-ādeśena dharmināḥ |	svarūpeṇa eva nirdeśya ity anena eva tad gatam ||
V3_01105	artham. sa ca anumeyaḥ	svarūpeṇa eva nirdeśyaḥ svayaṃ iṣṭo 'nirākṛtaḥ |
NB_03038	bhavati. kīdrśaḥ punaḥ pakṣa iti nirdeśyaḥ.	svarūpeṇa eva svayaṃ iṣṭo 'nirākṛtaḥ pakṣa iti.
SV_02916	na hy upakāratvam anyad eva tasya	svarūpeṇa gr̥hyamāṇasya a-gr̥hitam nāma. ato yad
PV_03341	'rthe yathā-anubhavam eva saḥ | niścita-ātmā	svarūpeṇa na aneka-ātmatva-doṣataḥ || abhyupāye
SV_09207	ayaṃ pratiyamāno 'pi sambandhi-rūpa eva iti	svarūpeṇa na abhidhiyate. tasmān na abhāva-vat
SV_03823	sā ca iyaṃ saṃvṛtiḥ saṃvriyate 'nayā	svarūpeṇa para-rūpam iti, te ca tayā saṃvṛta-
PV_03458	piḍā-anugraha-kāraṇam || bhāsamānam	svarūpeṇa piḍā duḥkham svayaṃ yadā | na tad-
VN_00803	sato 'rūpa-ādi-rūpasya tad-vivekena buddhau	svarūpeṇa pratibhāsena kim āvaranam.
SV_09912	-svabhāvaḥ syāt. niyata-śaktiś ca sa hetuḥ	svarūpeṇa pratita eva. na ca svabhāva-niyamo
V2_07809	-svabhāvaḥ syāt. niyata-śaktiś ca sa hetuḥ	svarūpeṇa pratita eva. na ca svabhāva-niyamo
SV_03811	vyatirekiṇām samānatā iti, api ca para-rūpaṃ	svarūpeṇa yayā saṃvriyate dhiyā | eka-artha-
V3_06411	svayaṃ abhāva-sādhanāya prayujyate, tadā	svarūpeṇa vā prayujyate, yathā - na asti iha

SV_16932 dur-anvayatvāt. viruddhām apy agni-hotrāt
SV_03802 pratipannaṃ pratipāditaṃ vā bhavati,
SV_16925 na sarvatra prasiddhim anusarati. yasmāt
V2_07012 śabdeṣu yena artho 'yaṃ vivēcitaḥ ||37||
SV_17006 yad uktam – agni-hotraṃ juhuyāt
SV_17013 kalpanā ||320|| yādṛśy agni-hotraṃ juhuyāt
SV_16712 -viprakarṣa-rahitasya agni-hotraṃ juhuyāt
SV_16709 duḥkham āsayati. tena agni-hotraṃ juhuyāt
V2_07008 kuto gatiḥ ||35|| tena agni-hotraṃ juhuyāt
VN_04615 dharma-utpatteḥ. śabdasya su-prayogād eva
SV_11305 sa pauraṣeyo vitatho 'pi syāt. śīla-sādhana-
SV_16927 'timānuṣa-sukha-adhiṣṭhāno nānā-upakaraṇaḥ
HB_00312 -artha-viṣayaṃ pramāṇam ity apy an-adhigate
V3_07305 vikalpa-pratibhāsaḥ śabda-arthaḥ, tasya ca
HB_00310 ātmanā pratyakṣeṇa drṣtam eva. na ca tat-
SV_02518 -bheda-an-ākṣepe 'py eka-bheda-codanāt tat-
HB_00307 ca sāmānyam kāñcid arthakriyām upakalpayati
SV_05420 -pratibhāsinī syāt. na vai sāmānya-grāhiṇiṣu
V3_13611 na ca dūṣaṇāni, śabda-artha-an-apahnavena
HB_03708 ato viruddhāvvyabhicāri-lakṣaṇam hiyeta –
PV_02006 svalakṣaṇe | yaj jñānam ity abhiprāyāt
V2_04911 pratiṣṭhitena eva rūpeṇa ākriyāta iti
SV_10524 ||206|| niveditam etat – yathā na ete śabdāḥ
SV_15116 tatra kevalam na artha-gocarāḥ ||286||
V3_06712 śabda-prayogataḥ ||54|| na ete śabdāḥ
PV_03053 | taj-jñānam ity a-doṣo 'yaṃ meyaṃ tv ekaṃ
SV_04515 | bhedaḥ sāmānya-saṃśṛṣṭo grāhyo na atra
V1_00209 sa pratyakṣaḥ. tad asādhāraṇam vastu-rūpaṃ
SV_10608 -arho 'rtho dharmī. na ca sa eva arthaḥ
V3_06808 -arho 'rtho dharmī. na ca sa eva arthaḥ
SV_15927 a-virodho na vastuni ||300|| samaya-kāras tu
SV_08702 ||170|| tat-kāryam kāraṇam ca uktaṃ tat
PV_03051 lakṣaṇam || yathokta-viparītam yat tat
SV_04210 pratyeyam atha anyad eva. kiṃ ca ataḥ. yadi
SV_04224 kutaścīd vyāvṛtṭyā pratibhāsanāt, na
HB_00309 drṣṭvā nilam iti jñāne. tad eva hi nila-
NB_01013 -sannidhānābhyam jñāna-pratibhāsa-bhedas tat
SV_04523 prāhur vyavahārāya sa smṛtaḥ | tadā
SV_03801 iti. na evaṃ pratipādyā-pratipādakābhyam
NB_01012 -jam yogi-jñānam ca iti. tasya viṣayaḥ
VN_03203 śabda-artha-niṣedhe hi virodhaḥ syāt. na ca
SV_04208 kiṃ punar anena bheda-lakṣaṇena sāmānyena
V3_02505 gata-arthatvāt. dharmi-sattāyām sādhyāyām
SV_13720 -a-bhinna-viṣayā tadvad ity-ādi. tad api na
SV_04308 viṣayeṣv artheṣv arthakriyā-kāritvam. na api
V2_04904 sāmānyasya pratipattir liṅgād anyataḥ
SV_04302 -vyavahāraḥ kriyate. sarvaś ca ayam
PV_02006 param || prāptam sāmānya-vijñānam a-vijñāte
SV_15118 bhavaty eva. tad yadi nityānam padārthānam
SV_04211 viṣayaḥ. anyato vā katham arthakriyā.
PV_03075 syād buddher janma a-nimittakam ||
HB_00313 svalakṣaṇa iti viṣeṣaṇiyam. adhigate tu
SV_15913 -vikalpasya tad-viṣayatvam asiddham. na hi
SV_04527 iti. na ca prak-krta-sambandhasya eka
SV_04520 ||91|| iti saṅgraha-ślokaḥ. kiṃ punaḥ kāraṇam
SV_04528 -kāla-vyakti-bheda-an-āskandhanāt. tasmān na
SV_03513 'vācyatvaṃ dharma-dharminoh. vastuni tu
V1_03607 ity antara-śloka. tadā anya-saṃvido 'bhāvāt
PV_03332 -grāhaka-lakṣaṇā | tadā anya-saṃvido 'bhāvāt
V1_03707 svabhāva-cintāyām tādātmyād artha-saṃvidāḥ
PV_03249 ātmā sukha-ādīnām an-anya-bhāk | teṣām ataḥ
V1_02106 bhāvinī samayasya vaiyarthyaś ca. teṣām ataḥ
V1_04208 syāt, prakāśa-vat. tasmād grāhaka-ākāraḥ
V1_03803 viṣaya-ākāraḥ kaścit paricchedaś ca antaraḥ
V3_10712 sarvajñāḥ syād ity a-pratiṣedhaḥ. sva-ātmani
svarga-avāptiṃ māndyād ayam na lakṣayed api.
svarga-ādi-śravaṇe 'pi tad-anubhāvinām iva
svarga-urvaśy-ādi-śabdaś ca drṣṭo 'rūdhā-artha-
svarga-urvaśy-ādi-śabdaś ca drṣṭo 'rūdhā-artha-
svarga-kāma ity atra śva-māmsa-bhākṣaṇa-deśanā-
svarga-kāma ity asya vākyasya. api ca prasiddhiś
svarga-kāma ity-ādi-vākyasya bhūta-viṣeṣe yathā-
svarga-kāma iti śrutau | khādec chva-māmsam ity
svarga-kāma iti śrutau | khādec chva-māmsam ity
svarga-modana-ghoṣaṇā vacana-mātram. na ca evaṃ-
svarga-vacanaṃ tad anyathā samayena viparyāsayet.
svargaḥ, tan-nivāsiny apsarā urvaśī nāma iti loka
svalakṣaṇa iti viṣeṣaṇiyam. adhigate tu
svalakṣaṇa-upādānatā sādhyate. sādhyatām, kiṃ tv
svalakṣaṇa-grahaṇa-uttara-kāla-bhāvino nila-
svalakṣaṇa-niṣṭhā eva bhavanti. tad ekasmād api
svalakṣaṇa-pratipatter ūrdhvaṃ tat-sāmarthya-
svalakṣaṇa-pratibhāsaḥ, tad-abhāve 'pi tāsām
svalakṣaṇa-pratiṣedhāt, sādhyā-dharmi-bahir-
svalakṣaṇa-yuktayor hetvor ekaṭra virodhena
svalakṣaṇa-vicārataḥ || tadvat pramāṇam bhagavān
svalakṣaṇa-viṣayam, aparasmād artha-pratipatteḥ.
svalakṣaṇa-viṣayā anādi-vāsanā-prabhava-vikalpa-
svalakṣaṇa-viṣayā hi buddhir niyamena tad-yogyatā
svalakṣaṇa-viṣayāḥ, anādi-kāla-vāsanā-prabhava-
svalakṣaṇam || tasmād arthakriyā-siddheḥ sad-
svalakṣaṇam ||89|| samāna-bhinna-ādy-ākārair na
svalakṣaṇam. anyas tu buddhau sāksāt svabhāva-
svalakṣaṇam iti śakyam vaktum. a-samprāpta-
svalakṣaṇam iti śakyam vaktum, a-samprāpta-
svalakṣaṇam indriya-viṣayam sāmānya-lakṣaṇam ca
svalakṣaṇam iṣyate | tat-tyāga-āpti-phalāḥ sarvāḥ
svalakṣaṇam iṣyate | sāmānyam trividham tac ca
svalakṣaṇam katham vikalpasya viṣayaḥ. anyato vā
svalakṣaṇam, tatra a-pratibhāsanāt. ta eva ca
svalakṣaṇam tathāvidha-sādhyā-arthakriyā-kāri.
svalakṣaṇam. tad eva paramārtha-sat. arthakriyā-
svalakṣaṇam na asti sañketas tena tatra na ||92 ||
svalakṣaṇam pratipannaṃ pratipāditaṃ vā bhavati,
svalakṣaṇam. yasya arthasya sannidhāna-a-
svalakṣaṇam śabda-artha iti. yaḥ punaḥ pratijñayā
svalakṣaṇam samānam iti pratyeyam atha anyad eva.
svalakṣaṇam sādhyam syāt, tac ca pratikṣiptam iti
svalakṣaṇayor a-bheda-sādhane samartham. tat-
svalakṣaṇasya anityatva-ādy-abhāvaḥ, yasmān na
svalakṣaṇasya ity āha – a-tad-rūpa-parāvṛtta-
svalakṣaṇānām eva darśana-āhita-vāsanā-krto
svalakṣaṇe | yaj jñānam ity abhiprāyāt svalakṣaṇa
svalakṣaṇe kasyacij jñānam syāt, sarvasya sarvadā
svalakṣaṇe ca anityatva-ādy-a-pratīter a-
svalakṣaṇe ca pratyakṣam a-vikalpatayā vinā |
svalakṣaṇe tat-sāmarthya-janmā vikalpas tad-
svalakṣaṇe vikalpānam vṛttir iti nivedayīṣyamaḥ.
svalakṣaṇe śabdasya paścād prayogo yuktaḥ, tasya
svalakṣaṇe śabdā na prayujyante, yasmāc chadbāḥ
svalakṣaṇe samayaḥ. sāmānyam tarhi vyatiriktam a-
svalakṣaṇe sāmānya-lakṣaṇam a-vācyam abhāvāt.
svasaṃvit phalam iṣyate | (41ab) yeṣām buddhir
svasaṃvit phalam iṣyate || yadi bhāyo 'nubhūyeta
svasaṃvit phalam ucyate. tathā avabhāsamānasya
svasaṃvittir na abhijalpa-anuṣaṅgiṇī || a-vedakāḥ
svasaṃvittir na abhijalpa-anuṣaṅgiṇī ||21|| a-
svasaṃvidāḥ sādhanam iṣtam, tato 'syās tad-bhāva-
svasaṃvidita-rūpo jāyamāno lakṣyate. tatra yathā-
svasaṃviditena anena aparatra pariccheda iti cet,

V3_06010	tad-abhāva-vyavahāra-siddhi-hetuś ca. sa ca	svasamvedana-pratyakṣa-siddhaḥ. nanu sva-viśiṣṭa-
V1_03705	yathā-ākāram asyāḥ prathanāt. artha-sthiteḥ	svasamvedana-rūpatvāt sva-vid api iyam artha-vid
V1_03704	eva sukha-a-sukhasya utpatteḥ. tasmāt	svasamvedana-rūpā eva artha-pratītiḥ. tasyāś ca
V1_02009	sukha-ādinām sva-vedanam (19d) sukha-ādinām	svasamvedanam api pratyakṣam. sukha-ādi-grahaṇam
V1_03611	bhavati. vidyamāne 'pi hi bhāye 'rthe yathā-	svasamvedanam eva artha-niṣpattes tad eva phalam
PV_03350	artha-vin matā || tasmād viśaya-bhedo 'pi na	svasamvedanam phalam | uktaṁ svabhāva-cintāyām
V1_03609	utpadyate, teṣām anyasya samvedyasya abhāvāt	svasamvedanam phalam, tat-svabhāvadvād artha-
V3_05401	asya nirastam. tad ayam upalabhya-svabhāvaḥ	svasmāt svabhāvāt kadācin na apaiti iti nityam
SV_07809	vartamānasya tato 'nya-sthāna-janmani |	svasmād a-calataḥ sthānād vṛttir ity atiyuktimat |
SV_03516	ca dharṁiṇi na syāt. uktam atra śābdānām	svātantrya-abhāvād iti. api ca, yeṣām vastu-vaśā
SV_03422	-antaram upādāya anyatra vartamāno dhvanir a-	svātantrya-ādi-doṣair upadrūyate. na ca artha-
SV_15413	adhiṣṭhāna-a-svatantro hy ātmā nir-ātmā, tat-	svātantrya-lakṣaṇatvād ātmanaḥ. tad rūpaṁ
SV_06713	ta ekena vā śābdena codyeran bahubhir vā iti	svātantryam atra vaktuḥ. tad iyam ekā śrutir
SV_17311	vyanakti na anyam iti na niyamo 'sti. yatra	svātantryam icchāyā niyamo nāma tatra kaḥ |
V2_07207	syād vyaktau ca niyamaḥ kutaḥ ||49|| yatra	svātantryam icchāyā niyamo nāma tatra kaḥ |
SV_03625	tad ayam nir-vastuko niyamaḥ kriyamāṇaḥ	svātantryam icchāyāḥ śabda-prayoge khyāpayati.
SV_01904	artha-antarasya tad-anubandha-niyama-abhāvāt	svātantryam bhāvasya syāt. atas tad-abhāve 'pi
V2_07003	arthesv an-āvaraṇāt tad evaṁ puruṣa-icchāyāḥ	svātantryam vyavasthām vidhurayati. vistareṇa ca
V3_06106	anupalambhād abhāva-siddhiḥ. tan mā bhūt	svāpa-ādy-avasthāyām kasyacid abhāva-pratītiḥ,
HB_03016	api tasya tad-anyasya vā a-pratipattāv api	svāpa-mada-mūrchā-vyavadhāna-parānmukhya-avasthā-
SV_12002	evaṁ syāt. tathā ca a-sambandhaḥ. tasmān na	svābhāvikaḥ śabda-arthayoḥ sambandhaḥ. tad-
V1_01308	-darśanād iti cet, na, tat-sambandhasya a-	svābhāvikatvāt, samaya-a-darśane 'bhāvāt. puruṣa-
SV_17227	atra – a-pratibandhād a-niyama iti. api ca,	svābhāvike vācya-vācaka-bhāve na punar vivakṣayā
V2_07506	prakāśayan pradīpas tad-rūpa-a-pratipattau	svām arthakriyām karoti. tasmān niścito vyāpyo
SV_09702	prakāśayan pradīpas tad-rūpa-a-pratipattau	svām arthakriyām karoti. vyāpakas tasya niścitaḥ |
PV_02251	-mātra-samsthitiḥ || tasmin nivṛtte prakṛtiṁ	svām eva bhajate punaḥ | audāsīnyam tu sarvatra
V1_00414	ity a-praṇayanam eva śāstrasya. praṇayan vā	svām eva vṛttiṁ sva-vācā viḍambayati. para-
SV_06904	'n-ātma iti. tat-kāraṇa-pratiśedhena apy a-	svāmikaḥ śūnya iti. evaṁ yathāyogam anyad api
SV_02926	grahaṇam tasya apy a-grahaṇa-prasaṅgāt, sva-	svāmitva-vat. tasmād artha-antara-upādhi-vāde 'pi
SV_17429	vijayate. kācit kila bandhakī svayaṁ	svāminā vipratipatti-sthāne dṛṣṭvā upālabdhā. sā
VN_05008	-sāmye 'pi kaścid doṣaḥ, yathā hasati hasati	svāminy uccai rudaty atiroditi | kṛta-parikaram
V2_10112	-gati-prayoga-bhedena aneka-prakāra uktaḥ.	svārtha-anumāna-paricchedo dvitīyaḥ. parārtham
PV_03244	eva gṛhṇāti viśayaṁ na andha-dṛk tataḥ ||	svārtha-anvaya-artha-apekṣā eva hetur indriya-jā
SV_06312	na dvaṁ vyāpārau, tad-anya-vyāvartanam	svārtha-abhidhānam ca, svārtha-abhidhānād eva tad-
SV_06313	tad-anya-vyāvartanam svārtha-abhidhānam ca,	svārtha-abhidhānād eva tad-anya-vyāvṛtti-gateḥ.
SV_03118	katham ||57|| iyam eva khalu niścayanām	svārtha-pratipattir yat tan-niścayanam. tac ced
V2_04603	liṅgād yad anumeye 'rthe jñānam, tat	svārtham anumānam. pratyakṣa-vad asya phala-
V2_04602	-tad-āvṛtti-vacanānām ca prayogāt tatra	svārtham tri-rūpāl liṅgato 'rtha-dṛk | (1'ab) tri
NB_02003	dvidhā. svārtham parārtham ca. tatra	svārtham tri-rūpāl liṅgād yad anumeye jñānam tad
V2_04502	paricchedaḥ prathamāḥ. anumānam dvidhā (1a')	svārtham parārtham ca. jñāna-abhidhāna-rūpatvān
NB_02002	artha-pratīti-siddher iti. anumānam dvidhā.	svārtham parārtham ca. tatra svārtham tri-rūpāl
SV_09407	kañcana asya bhedaṁ a-parāmṛśan bruvāṇaḥ kaṁ	svārtham puṣṇāti. tasmād anena upātta-bheda eva
V3_07202	kañcana asya bhedaṁ a-parāmṛśan bruvāṇaḥ kaṁ	svārtham puṣṇāti. tasmād anena upātta-bheda eva
V3_03310	pūrva-abhyupagamena ity āha. tad eva vākyam	svārtham virundhānam sva-vāg-viruddham, yathā –
SV_16706	panthānam pratipadyate. na api svayaṁ vedaḥ	svārtham vivṛṇoti, upadeśa-vaiyarthya-prasaṅgāt.
SV_06314	-abhidhānād eva tad-anya-vyāvṛtti-gateḥ.	svārthasya bheda-rūpatvāt. na hy anvayo '-
NB_02044	apy evaṁ vyavaccheda-pratītir bhavati iti	svārthe 'py anumāne 'syāḥ prayoga-nirdeśaḥ.
V2_07513	svayam api pratipattau tathā syād iti	svārthe 'py anumāne vibhajya ucyate. sādharmaṇa
HB_03414	pravartayati iti paraṁ bata bhāvānām a-	svāsthyam vartate. anyatra sādhya-dharmena
VN_00809	svarūpaṁ ca na upadarśayati pratyakṣatām ca	svī-kartum icchati. etena buddhi-śabda-ādayo 'pi
SV_11713	param apekṣamānās tataḥ svabhāva-atīśayaṁ	svī-kurvanti. tena asya te janyāḥ. jñeya-rūpa-a-
VN_05009	uccai rudaty atiroditi | kṛta-parikaram	sveda-udgāram pradhāvati dhāvati | guṇa-samuditam
V2_07503	-pravibhāgā draṣṭavyāḥ. tasya ca svabhāvasya	svena sādhya-dharmena vyāptir yadi pramāṇena
SV_11704	-jñair a-viśeṣe '-vikārinām | vyañjakaiḥ	svaiḥ kutaḥ ko 'rtho vyaktās tais te yato matāḥ ||
V3_10705	cakṣuṣo 'nupalabdhir arthān apākuryāt, hanta	hato 'si, piṭṛ-vyapadeśa-nibandhanasya apy
SV_16312	āder vipāko 'pi tu pūrvasya karmaṇaḥ. brahma-	haty-ādeśa-anuṣṭhānād grāma-pratilambha-vat.
SV_14322	'pi na vastunaḥ pratyāpattiḥ. na hi hantari	hate 'pi tadvataḥ pratyujjivati iti cet. na,
HB_01608	atra-bhavato darśana-patham atikrāmet,	hanta, a-prasava-dharmakam apeta-santānam syād
V3_10705	-cakṣuṣo 'nupalabdhir arthān apākuryāt,	hanta hato 'si, piṭṛ-vyapadeśa-nibandhanasya apy
SV_14322	-vināśe 'pi na vastunaḥ pratyāpattiḥ. na hi	hantari hate 'pi tadvataḥ pratyujjivati iti cet.
SV_14326	tan-nivṛttau kā anyā gatiḥ svabhāva-sthiteḥ.	hantā hi caitrasya na nāśa-kalpaḥ. kiṁ tarhi
PV_02272	-viruddha-artha-tattva-ākāra-anurodhinī ||	hanti sā anucarām ṛṣṇām samyag-dṛṣṭiḥ su-bhāvitā
SV_14323	hate 'pi tadvataḥ pratyujjivati iti cet. na,	hantus tad-ghāta-hetutvāt. na brūmo vināśa-hetor
SV_14321	a-punar-bhavaḥ | yathā atra apy evam iti ced	dhantur na a-maraṇatvataḥ ||272|| vināśa-vināśe
SV_14320	vinaṣṭe punaḥ kṣāṭha-ādinām unmajjanam syāt.	hantr-ghāte caitra-a-punar-bhavaḥ | yathā atra

PV_02259 | prāḡ guror lāghavāt paścān na pāpa-
V2_08901 prabhāve sparśa-upayoga-sraṃsinyor iva
NB_02041 -viruddha-kārya-upalabdhir yathā – na roma-
SV_00616 -abhāva-gatir uktā veditavyā, yathā na roma-
V2_06403 -gatir uktā veditavyā, yathā – na roma-
V2_06314 santi sannihita-dahana-viśeṣatvāt. roma-
SV_00614 punar virodhe gamikā eva, yathā na asya roma-
V2_06313 virodhe gamikā eva, yathā – na asya roma-
NB_02040 -viruddha-upalabdhir yathā – na asya roma-
V1_02506 ||24|| ekam eva idaṃ saṃvid-rūpaṃ
VN_05008 śabda-sāmye 'pi kaścīd doṣaḥ, yathā hasati
VN_05008 -bhede śabda-sāmye 'pi kaścīd doṣaḥ, yathā
V3_06103 saty asati vā prayatne sañcarati me
VN_02213 satām ācāraḥ. na api tathā-pravṛtṭebhyaḥ sva-
V3_06011 api bhavaty abhāva-buddhiḥ, yathā santamase
SV_13409 eka-aṃśāc ca a-pratipatteḥ, tad-vyatirekī
V3_06101 -sañcāreṇa. na, tatra api tathā-sañcāriṇo
VN_02521 nimittam evaṃ pratipādītena pratijñā
PV_02134 nivṛttir na iti paśyati | phalasya hetor
PV_02192 ca sva-stho 'vatiṣṭhate | mithyā-adhyāropa-
PV_02132 -para-duḥkha-kṣamer itaḥ || dayāvān duḥkha-
PV_02142 mārḡa-ukty-a-paṭutā api vā | a-śeṣa-
VN_06610 vā ity evaṃ pratyavasthito yadi sata ātma-
SV_04123 viśeṣe vā sāmānyasya svabhāva-bhedāt svarūpa-
PV_04012 | prasaṅgo dvaya-sambandhād eka-abhāve 'nya-
PV_02141 -doṣa-samudbhavau || ātma-darśana-bijasya
SV_17615 jāti-vāda-avalepaḥ | santāpa-ārambhaḥ pāpa-
SV_13903 anityatā-prasaṅgāt. tasyāḥ pūrvāpara-rūpa-
V2_06707 prāpti-parityāgayoḥ svabhāva-antara-utpatti-
SV_11913 vācya-vācaka-sambandhaḥ. tad-vṛttau svarūpa-
PV_02226 | duḥkha-bhāvanayā syāc ced ahi-daṣṭa-aṅga-
SV_08802 a-vyatirekiṇyāḥ. viśeṣe vā kathañcid ekatva-
VN_02517 'nena prakāreṇa pratijñāṃ tyajataḥ pratijñā-
SV_13108 nityānāṃ śabdānāṃ kasmimścīd saty atīśaya-
V3_05207 nityānāṃ śabdānāṃ kasmimścīd saty atīśaya-
PV_02279 virodhinaḥ | taj-je karmaṇi śaktāḥ syuḥ kṛta-
PV_02273 iva janmanaḥ | a-sambhavād vipakṣasya na
PV_03053 atīta-ādiṣu ca anyathā || bhāva-dharmatva-
PV_02151 na ca sarva-jāḥ | kāraṇe vardhamāne ca kārya-
VN_02504 -dharma-abhyanujñā sva-dṛṣṭānte pratijñā-
VN_02514 nityaṃ śabda 'py evaṃ astv ity eṣā pratijñā-
SV_12811 vākya-artha-siddher aneka-avayavatva-
PV_02191 a-prasiddhitaḥ | yāvad ātmani na premṇo
PV_02269 vyatireke tatas tayoh || karṭṭr-bhokṛṭṭva-
PV_03527 ca saukṣmya-ādy-an-aṃśake || grāhyatā-śakti-
SV_04514 ||88|| sādhyā-sādhana-saṅkalpe vastu-darśana-
PV_03357 | satyaṃ kathaṃ syur ākārās tad ekatvasya
PV_02251 punaḥ | audāsīnyaṃ tu sarvatra tyāga-upādāna-
V1_03814 | satyaṃ kathaṃ syur ākārās tad-ekatvasya
PV_03358 tad ekatvasya hānitaḥ || anyasya anyatva-
V1_03815 tad-ekatvasya hānitaḥ ||48|| anyasya anyatva-
SV_09902 bhāve vikāra-an-utpatteḥ. utpattau vā ekatva-
PV_02200 eva a-bhavo bhavet || mārḡe cet saha-ja-a-
SV_11104 tasya nir-upadravatvāt. a-śeṣa-doṣa-
VN_02616 -dharma-anujñāyā anena prakāreṇa pratijñā-
VN_02520 para-pakṣa-upagamaś ca. idaṃ eva ca pratijñā-
SV_08314 artha-antare viśeṣo 'sti. viśeṣo '-bheda-
VN_02522 nimittam evaṃ pratipādītena pratijñā hātavyā
PV_02200 bhavo bhavet || mārḡe cet saha-ja-a-hāner na
VN_02516 iti. atra upagata-pratijñā-tyāgāt pratijñā-
PV_02227 ced ahi-daṣṭa-aṅga-hāni-vat || ātmīya-buddhi-
PV_02169 | tan nirhrāsa-atīśaya-vat tad-bhāvāt tāni
SV_17432 karoti. tena jarat-kāṇena grāmya-kāṣṭha-
SV_15307 santo 'py an-upalakṣyāḥ syuḥ. tathā
V3_05605 -hetāv antar-bhavati ity udāhrta eva. tathā
haraṇam kṛtam || mā bhūd gauravam eva asya na
haritakyoh. tasmān na su-vivecitam kāryam kāraṇam
harṣa-ādi-viśeṣa-yukta-puruṣavān ayam pradeśaḥ,
harṣa-ādi-viśeṣa-yukta-puruṣavān ayam pradeśo
harṣa-ādi-viśeṣa-yukta-puruṣavān ayam pradeśo
harṣa-ādi-viśeṣa-viruddhasya paritāpasya hetor
harṣa-ādi-viśeṣāḥ santi sannihita-dahana-
harṣa-ādi-viśeṣāḥ santi sannihita-dahana-
harṣa-ādi-viśeṣāḥ, sannihita-dahana-viśeṣatvād
harṣa-viśāda-ādy-aneka-ākāra-vivartam paśyāmaḥ.
hasati svāmīny uccai rudaty atiroditi | kṛta-
hasati hasati svāmīny uccai rudaty atiroditi |
hasta iti bhavati, tata eva anya-abhāva-gatiḥ,
hasta-dānena prāṇinām upatāpanam sat-sammatānām
hasta-sañcāreṇa. na, tatra api tathā-sañcāriṇo
hasta-sañjñā-ādiṣv artha-pratipatti-hetuḥ samasta-
hastasya antara-sparśa-viśeṣa-upalambhād anya-
hātavyā hānau ca parājaya iti. idaṃ punar a-
hāna-arthaṃ tad-vipakṣam pariḥṣate || sādhyate
hāna-arthaṃ yatno 'saty api moktari || avasthā
hāna-arthaṃ upāyeshv abhiyujyate | parokṣa-upeya-
hānam abhyāsād ukty-āder doṣa-sañkṣayaḥ || na ity
hānam asataś ca ātma-lābham abhyupaiti, apa-
hānam. dhrauvyāc ca (75d')
hānaye || tad-artha-grahaṇam śabda-kalpanā-
hānād a-punar-āgamah | tad-bhūta-bhinna-ātmatayā
hānāya ca iti dhvasta-prajñāne pañca liṅgāni
hāny-upajanana-lakṣaṇatvāt. atha tad-rūpa-
hāni-nāntariyakatvāt, nityaṃ tad-ātmatāyām
hāni-prasaṅgāt. krama-viśeṣeṇa vācakā varṇā iti
hāni-vat || ātmīya-buddhi-hānyā atra tyāgo na tu
hānir iti yat kiñcid etat. kiṃ ca, atyanta-bheda-
hānir iti. sambhavati hy anyena api prakāreṇa
hānir utpattir vā. tad yadi teṣāṃ jñāna-jananaḥ
hānir utpattir vā. tad yadi teṣāṃ jñāna-jananaḥ
hāniḥ kathaṃ bhavet | doṣa na karmaṇo duṣṭaḥ
hāniḥ karma-dehayoh || a-śakyatvāc ca ṛṣṇāyām
hāniś ced bhāva-grahaṇa-pūrvakam | taj-jñānam ity
hānir na yujyate || tāpa-ādiṣv iva rāga-āder
hānir nigrasthānam ity atra bhāṣya-kāra-matam
hāniḥ prak-pratijñātasya śabda-anityatvasya
hānir vākyaśya iti sakṛt sarva-avayavānām śravaṇam
hāniḥ sa paritasyati || tāvad duḥkhitam āropya na
hāniḥ syāt sāmārthyam ca na sidhyati | anya-
hāniḥ syān na anyasya janana-ātmanaḥ | grāhyatāyā
hānitaḥ | bhedaḥ sāmānya-saṃsrṣṭo grāhyo na atra
hānitaḥ || anyasya anyatva-hāneś ca na a-bhedo '-
hānitaḥ || vāsi-candana-kalpānām vairāgyam nāma
hānitaḥ ||48|| anyasya anyatva-hāneś ca na a-
hāneś ca na a-bhedo '-rūpa-darśanāt | rūpa-a-
hāneś ca na a-bhedo '-rūpa-darśanāt | rūpa-a-
hāneḥ. tad-ātmanaś ca a-pracyutasya tad-utpādanam
hāner na hānau vā bhavaḥ kutaḥ | sukḥi bhave 'yam
hāneḥ, paryavasthāna-janma-pratibaddha-duḥkha-
hāneḥ. pratijñā-artha-pratiśedhe dharma-vikalpāt
hāneḥ pradhānam nimittam evaṃ pratipādītena
hāneḥ. sa ca tatra apy asti iti na eka-sthitāv
hānau ca parājaya iti. idaṃ punar a-sambaddham
hānau vā bhavaḥ kutaḥ | sukḥi bhave 'yam duḥkhi
hānau viśeṣa-pratiniyamaḥ kiṃ kṛto 'nena
hānyā atra tyāgo na tu viparyaye | upabhoga-
hāpayet || na ced bhede 'pi rāga-ādi-hetu-tulya-
hāraṇeṇa prārthitā api na saṅgatā. rūpa-guṇa-
hi – ko 'tyanta-parokṣe 'rthe saṃvādanam itarad
hi – na hy anyā an-upalabhyeṣu nāstīti

SV_16405	ca vācyā mantrāḥ phala-īpsunā | (310ab) na	hy a-kṛtakānām prayogaḥ sambhavati na ca a-
SV_06110	atha jñeya-ādi-padeṣu katham, na	hy a-jñeyam kiñcid asti yato bhedaḥ syāt, tato
PV_03379	-viśeṣeṇa taj-jñānena anubadhyate || anyathā	hy a-tad-ākāraṃ katham jñāne 'dhirohati | eka-
SV_09801	-vacanam. anvayas tv arthāpattiyā siddhaḥ. na	hy a-tad-ātma-niyatasya tan-nivṛttau nivṛttiḥ.
V2_07609	-vacanam. anvayas tv arthāpattiyā siddhaḥ. na	hy a-tad-ātma-niyatasya tan-nivṛtṭyā nivṛttiḥ.
SV_08808	api na yuktaṃ tathā bhavitum. tathābhāve	hy a-tad-dharmā syāt. na hy ayam pravṛtti-
PV_03312	akṣānām asti na idrśam | tad-bhede 'pi	hy a-tad-rūpasya asya idam iti tat kutaḥ || etena
V2_08402	tu gamye kāryam hetuḥ, avyabhicārāt. na	hy a-tadutpatter avyabhicārah, an-āyatta-rūpānām
SV_15321	-vācī, punaḥ sādhana-apekṣatvād iti. ko	hy a-dṛṣṭa-virodhasya sambhavam pratyācakṣīta.
VN_06008	apratibhāyām vā antar-bhavet. bhavati	hy a-nibaddhena api kathā-prapañcena vivāda iti,
SV_08214	samāveśa-ayogāt. a-niyamena tarhi syāt. na	hy a-nimittam bhavat kvacid bhavati kvacin na
HB_03702	etat a-śakya-niścaytvāt. hetv-abhāvo vā. na	hy a-niścita-ātmanaḥ pratipādaka-dharmasya tal-
V2_06009	anya-anupalabdhir eva ucyate, anyathā	hy a-niṣiddha-upalabdher abhāva-asiddheḥ. eka-
SV_00513	-abhāvena virodha-a-pratipattiḥ. tathā	hy a-paryanta-kāraṇasya bhavato 'nya-bhāve
V2_06006	antareṇa virodha-a-pratipattiḥ. tathā	hy a-paryanta-kāraṇasya bhavato 'nya-bhāve
PV_02201	dhiḥ sā eva saha-jaṃ sattva-darśanam | na	hy a-paśyann aham iti snihyaty ātmani kaścana ||
VN_05502	vācyam apratibhāyā gatavāt, uttarasya	hy a-pratipattir apratibhā. na ca uttara-viṣayam
V3_11711	nivṛttir api, yato vyatikrī ity ucyate. na	hy a-pratibaddhaḥ kasyacin nivṛttau niyamena
SV_11501	-saṃsādhyam tad-anvayam sādhyeyuḥ. na	hy a-pratibaddhas tat-sādhana iti. a-
PV_03110	dhvamso liṅgād anupalambhanāt | prāg bhūtvā	hy a-bhavan bhāvo 'nitya ity abhidhīyate || yasya
SV_12823	eva an-avayavam vākyam. tatra ekatve 'pi	hy a-bhinnasya kramaśo gaty-a-sambhavāt ||250||
SV_14825	-upakṣepo 'nyasya. etena a-hetukatve 'pi	hy a-bhūtvā nāśa-bhāvataḥ | sattā-nāśitva-doṣasya
PV_03105	bhedam māyā-golaka-bheda-vat || tathā	hy a-liṅgam ā-bālam a-saṃśliṣṭa-uttara-udayam |
PV_03050	ata eva tat | tad a-yogyatayā a-rūpam tad	dhy a-vastuṣu lakṣaṇam || yathokta-viparitam yat
SV_09204	te cet pravṛttāḥ ko vacanasya niṣeddhā. na	hy a-vācyam artham buddhayaḥ samihante.
SV_05020	na, tasyā vikalpa-lakṣaṇatvāt. vikalpa eva	hy a-vidyā. sā svabhāvena eva viparyasyati. na
V3_10207	paryāyeṇa. lakṣaṇa-bhedas tu kathita eva. na	hy a-vipakṣa-śaṅkāyām sādhyā-abhāva-vyavaccheda-
V3_10111	a-niścayān niścayaḥ. vyatikreka-a-niścayo	hy a-vipakṣa-śabdena ucyate. tata eva katham
V3_00801	-icchāyā vastuni vṛtti-niyama-abhāvāt. tathā	hy a-śakya-darśanam etat - yatra tad-icchā tatra
V1_02807	-dhī-phalam ||31|| ity antara-ślokaḥ. tathā	hy a-śubha-pṛthivī-kṛtsna-ādikam abhūta-viṣayam
V3_12207	api syād eva a-dṛṣṭeṣu saṃśayaḥ. tathā	hy a-sakala-vyakti-bheda-vyāpino 'py arthāḥ kecit
SV_04616	na apy a-sambhavād vyaktaḥ pravṛttiḥ. evam	hy a-sambaddha-pralāpī syāt. na tato 'nyatra
SV_14125	eva vināśasya apara-janma-asiddheḥ. tathā	hy agninā kṣāṭham daṇḍena ghaṭa iti vināśa-hetavo
SV_15202	etat a-vitatha-artha-pratītya eva iti. na	hy agnir himasya bheṣajam ity-ādiṣu śīta-
VN_01415	'vasthā-antaram, yathā aṅgulīnām muṣṭiḥ. na	hy aṅguly eva nir-vivekā muṣṭiḥ, prasāritānām a-
SV_08016	a-sambandhān na śabda-jñāna-hetuḥ. anyathā	hy atiprasaṅgaḥ syāt. atītam anāgatam vā nimitti-
VN_03817	klība-pralāpa-ceṣṭitair upanyastaiḥ. evam	hy atiprasaṅgaḥ syāt. pakṣa-pratiśedhe tūṣṇim-
SV_14820	na artha-antara-utpādād ity uktam. na	hy atīśaya-utpattiyā svayam na bhūto nāma.
SV_16417	-sāmānya-sādhanayor a-sambhavāt. na	hy atīndriyeṣv a-tad-darśinaḥ pratikṣepaḥ
SV_12227	-vidhir anupalabdhī-prayogo gamakaḥ. na	hy atīndriyeṣu virodha-gatir asti ity uktam. na
SV_16521	-saṃvādi vacanam so 'rtha-vid yadi | na	hy atyanta-parokṣeṣu pramaṇasya asti sambhavaḥ ||3
VN_04802	na apy artha-a-pratītiḥ sāmartyāt. na	hy atra kaścit samayaḥ pratyāyana-a-viśeṣe 'py
V1_00310	-abhāva-sādhanena na anumānam, an-anvayāt. na	hy atra dṛṣṭānto 'sti, sādhanā-antara-abhāvāt tat
SV_01622	saṅghātatva-a-darśanād vyatikrekam. ko	hy atra niyamaḥ saṃhatair avāśyam parārthair
SV_10628	-artha-an-apavādiḥ | vastv eva cintyate	hy atra pratibaddhaḥ phala-udayaḥ ||210||
V3_06908	-artha-an-apavādiḥ | vastv eva cintyate	hy atra pratibaddhaḥ phala-udayaḥ ||57|| na hi
V3_10704	-viśayatvena sandeha-hetutvād ity uktam. ko	hy atra virodho yadi vaktā ca syāt sarvajñaś ca.
SV_03025	upalakṣita iti tad-avasthaḥ prasaṅgaḥ. ko	hy atra viśeṣaḥ śabdā vā enam upalakṣayeyus tal-
SV_04720	'bhidhānān na tadvat-pakṣād viśeṣaḥ. ko	hy atra viśeṣo vyāvṛttir jātir vyāvṛttimān
V3_07001	yathā agnau śīta-vinodana-ādīḥ. na	hy atra śabda-arthaḥ samarthaḥ, tad-anubhava-
SV_10705	yathā agnau śīta-pratikāra-ādīḥ. na	hy atra śabda-arthaḥ samarthas tad-anubhava-āptāv
V3_00702	-anyataratvād anityaḥ śabdo nityo vā iti. na	hy atra śabda-ghaṭayoh śabda-ākāśayor vā vāstavi
V2_05311	iti. na asati nāstitā-siddhiḥ, asato	hy adhikarānatva-ādy-ayogād ity aparāḥ. paśavo
V3_03212	iti tatra api pratibandho 'stu. pratibandho	hy adhikarāṇe sati bhavati, yathā siddhe vacane
VN_01305	evam syād idam iha prādur-bhūtam iti. na	hy adhiṣṭhāna-adhiṣṭhānīnor vivekena an-
SV_05321	prāpto 'sau jananam yad upakriyā ||106|| na	hy an-atiśayam ātmānam asya pūrva-vad bibhrataḥ
VN_05504	uttaram pratipattum samarthaḥ. na	hy an-ākṣipta-an-uttara-pratipattikam
PV_04080	sāmānya-viśayatvam ca varṇitam | iha evam na	hy an-ukte 'pi kiñcit pakṣe virudhyate || kuryāc
V3_05306	anyato vā svabhāva-antara-pratīlambhāt. na	hy an-upakārya apekṣyata ity ukta-prāyam. tad-
SV_13121	apekṣyāc ca svabhāva-antara-pratīlambhāt. na	hy an-upakārya apekṣyata ity uktam etat. tad-
V3_09207	-maraṇam iti na idam taruṣu sidhyati. na	hy anapekṣita-vastukam śabda-mātram icchā-vṛtti
V1_04002	-upalambha-niyamād dvi-candra-ādi-vat. na	hy anayor eka-ākāra-anupalambhe 'nya-upalambho
PV_04272	bheda-siddhis tābhyām tad-arthayoh | anyathā	hy anavasthānād bhedaḥ sidhyen na kasyacit ||
SV_08009	ca, sthity-abhāvāc ca karmaṇaḥ | (158b) na	hy anityam karma sarvadā asti. tasya ca
SV_12924	pauruṣeyam katham na tat | (251ab) avāśyam	hy anityam utpattimat kutaścid bhavati. tathā hy

V3_05001 tasmāt sapakṣe dvidhā-vṛtti kāryam. na
SV_15706 na samaye bhavet ||295|| ādheya-viśeṣā
SV_10108 pravartante. te pravṛttir ity uktāḥ. tathā
SV_01209 vacanād api na eva pratyekṣyati. tad api
V2_09405 vacanād api na eva pratyekṣyati. tad api
VN_01004 -vyavahāra-upagame sa kuta iti vaktavyam. na
SV_01420 ca syāt sparśasya a-virodhini ||20|| yadi
PV_02270 ca na bādhakāḥ || a-smṛteḥ kasyacit tena
VN_01012 -parikleṣam yena na atra ādaram kṛtavān. na
PV_03103 eva tat | tad-asiddhau tathā asya eva
V3_03602 a-prati-pramānatayā niścayaṃ vā. tan-niṣedho
PV_03248 -jñā jñāna-ākāra-arpaṇa-kṣamam || kāryam
HB_01803 param an-ādrtya etat prasahya kuryāt. evaṃ
VN_00615 eva anekam śabdam kim na utthāpayati. evaṃ
PV_02076 -bhraṃśa-ādayo gatāḥ | vikārayati dhīr eva
SV_16704 vedayati, tasya api tulya-prasaṅgatvāt. na
SV_08522 na sthāna-a-sthāna-kalpanā | (169ab) na
SV_02924 grahaṇasya. anyathā tathā api na grhyeta. na
SV_07706 na yāti (152a') niṣ-kriyatva-upagamāt. na
HB_03219 -bhāva-kāla eva tad-abhāva-siddheś ca. na
SV_15626 te kañcit parihareyur yajamānam anyam vā. na
PV_03528 anyaj jananam grāhya-lakṣaṇe || sākṣān na
NB_03122 yathā ghaṭa-ākāśayor iti darśanīyam. na
V3_13208 yathā ghaṭa-ākāśayor iti darśanīyam. na
SP_00018 a-bhinne kārya-kāraṇatā api kā | bhāve
V3_05606 antar-bhavati ity udāhṛta eva. tathā hi – na
VN_02518 tyajataḥ pratijñā-hānir iti. sambhavati
SV_03509 tattva-anyatvābhyām a-vācyaḥ pratanyate. na
SV_12110 'pi kim idānim pauruṣeyam ity-ādi. tathā
SV_06409 bhavati iti so 'sya bheda iti ca na syāt. na
V1_00312 viṣayīṇo vṛtta-sambandhasya smarānāt. na
SV_06314 -gateḥ. svārthasya bheda-rūpatvāt. na
SV_15316 pauruṣeyam ity a-niścayād a-vyāptiḥ. tathā
V3_10708 'pi na sidhyati, sandehāt. bādhaka-bhāve
VN_05116 atiprasaṅgād ity uktam. paryāya-śabda-kalpo
PV_03025 -para-āśrayam | siddham pṛthak cet kāryatvaṃ
SP_00009 tayor ekam anyatra asau pravartate | upakāri
SV_14811 tata eva asya vināśe na kaścid dhetuḥ. tathā
SV_15023 eva artheṣu ubhaya-jñāna-hetutvaṃ syāt. na
SV_16811 -ādi-vyavahāra-vat, upadeśa-apekṣanāt. na
V2_05813 -viṣayīṇam darśanāt. bhāva-vyatireko
V3_06211 sa tarhy abhāva-pratyayaḥ kuto bhavati. na
PV_03065 cen matam ca naḥ || anekānto 'prameyatve
SV_04802 tadvad-doṣaḥ. jātir anyā mā bhūt. jātim api
PV_04049 syāc cen na tadā an-abhyupāyataḥ | upāyo
V3_02105 syāc cen na tadā an-abhyupāyataḥ | upāyo
V1_01109 na anyathā idantayā iti cet ||9|| na
V1_01206 iti jñāne varṇa-pratyavabhāsanāt | (11ab) na
SV_07107 eva na sambhavati sā apy atra (145a) na
SV_06117 tasya pravṛtti-nivṛtṭy-arthatvāt. yadi
SV_15303 asattāyām sandigdā vyatirekitā ||289|| na
SV_16225 api mantrāṇam punaḥ kvacid viṣamvādāt. na
SV_08809 tathābhāve hy a-tad-dharmā syāt. na
SV_16809 śabdeṣu yena artho 'yam vivecitaḥ ||319|| na
SV_14527 na bhavaty eva kevalam ||277|| ity uktam. na
V3_12703 śāśo 'py asti viṣāṇam ca ity uttarasya. na
SV_17523 -upasamhāreṇa vacana-vṛttir na syāt. na
SV_14923 brūmaḥ. ta eva kṛtakā anityāḥ sādhyante. na
SV_16717 -prakāśanena sampradāya-sambhavāt. na
HB_03011 -artho vyavahāraḥ, sa eva na syāt. na
VN_04601 samayasya śabde 'py a-pratīti-jananāc ca. na
SV_16217 ity asti paroḥṣa-artha-darśī puruṣaḥ. na
SV_09709 vyāpako dharmāḥ svayaṃ nivartamānaḥ. evaṃ
V2_07508 vyāpaka-dharmāḥ svayaṃ nivartamānaḥ. evaṃ
SV_01825 ukte. tata eva tad-bhāvatā-vedinaḥ. tathā
hy anityā ity eva sarve prayatna-anantara-bhāvi-
hy anityā bhāvāḥ. tad-dhetoḥ svabhāva-bhede tataḥ
hy anupalabdhir eva asattvam ity uktaṃ prāk. tac
hy anupalambham eva khyāpayati. na ca eka-
hy anupalambham eva khyāpayati. na ca eka-
hy anupalambhād anyo vyavaccheda-hetur asti,
hy anupalambhena abhāvaḥ sidhyet, yad āha – yady
hy anubhūteḥ smṛta-udbhavaḥ | sthiraṃ sukhaṃ mama
hy anumāna-ādi-nivṛttir abhāvaṃ gamayati
hy anumānam prasiddhaye || kvacit tad a-
hy anumānāt syāt, pratyakṣeṇa योगyatā a-niścayāt.
hy aneka-hetutve 'py anukurvad udeti yat | tat
hy anena ātmanaḥ sāmartyam api darśitam bhavati.
hy anena parampara-anusāra-pariśramāḥ parihṛto
hy antar-artha-viśeṣa-jā || śārdūla-śonita-ādinām
hy andhena ākrṣyamāṇo 'ndhaḥ panthānam
hy anya-apoho nāma kiñcit tasya ca svabhāva-
hy anya eva anya-upakārako yo na grhītaḥ syāt. na
hy anya-dravya-vṛtter bhāvasya tato 'vicalato
hy anya-bhāvaṃ pratipadya punas tat-pratipatter
hy anyam prati svabhāvo 'tad-bhāvo bhavati.
hy anyathā buddhe rūpa-ādir upakārakaḥ | grāhyatā
hy anyathā sapakṣa-vipakṣayoḥ sad-asattve
hy anyathā sapakṣa-vipakṣayoḥ sad-asattve yathokta
hy anyasya viśliṣṭau śliṣṭau syātām katham ca tau
hy anyā an-upalabhyeṣu nāstitā anupalambhanāt |
hy anyena api prakāreṇa hetu-doṣa-udbhāvāna-ādinā
hy anyo dharmo dharmiṇo 'n-artha-antara-abhidhānāt.
hy anyo vā racito granthaḥ sampradāyād ṛte paraiḥ
hy anyonyasya bhedo bhavati, sambandha-abhāvāt.
hy anvaya-vyatirekābhyām anyo hetu-phalayor tad-
hy anvayo 'vyatireko 'n-anvayo vā vyatirekaḥ.
hy anvayo vyatireko vā sattvaṃ vā sādhyā-dharmiṇi
hy apara-abhāvo niścīyate. na ca a-viruddha-
hy aparo hetur eka-hetu-pratipādite viṣaye
hy apekṣā ity abhidhīyate || niṣpatter a-para-
hy apekṣyaḥ syāt katham ca upakaroty asan || yady
hy apekṣyeta paraḥ kāryam yadi vidyeta kiñcana |
hy apauruṣeyā api vahny-ādaya ekatra yathārtha-
hy apauruṣeye tasminn upadeśo yuktaḥ. tasya
hy abhāvaḥ, anupalabdhir upalabdheḥ. sā katham
hy abhāvaḥ kasyacin nimittam. a-sāmartyāt,
hy abhāvasya api niścayāt | tan niścaya-pramāṇam
hy abhyupagacchatā avaśyam bhāvānām bhedo
hy abhyupāye 'yam an-aṅgam sa tadā api san ||
hy abhyupāye 'yam an-aṅgam sa tadā api san ||10||
hy ayam gaur ity a-sannihite 'rthe bhavati. idaṃ
hy ayam ghaṭa iti jñānam sparśana-indriya-jaṃ
hy ayam janana-viśeṣa-lakṣaṇa ādhāra-bhāvaḥ
hy ayam na kasyacit kutaścin nivartayet
hy ayam puruṣa-mātrakaḥ sarvaṃ draṣṭuṃ samartho
hy ayam prakāraḥ svabhāve yuktaḥ, svabhāvasya
hy ayam pravṛtti-nivṛttimān svabhāva eko yuktaḥ.
hy ayam loka-vyavahāro 'pauruṣeyāc chabda-artha-
hy ayam vināśo 'nyo vā kaścid bhāvasya bhavati
hy ayam viṣāṇa-mātram apahnute, yatas tena
hy ayam sambhavo 'sty ekaḥ śabdo niṣ-paryāyam
hy ayam sambhavo 'sti yat te jñāna-janana-
hy ayam a-daiśikānām śabdānām sambhavati. loka-
hy ayam analam paśyann apy analam eva paśyati,
hy ayam apaśabdaḥ śabde 'pi svabhāvataḥ pratītiṃ
hy ayam arthaḥ samartho na ayam iti śakyam
hy ayam asya vyāpakaḥ siddho bhavati yady asya
hy ayam asya vyāpakaḥ siddho bhavati, yady asya
hy ayam asya svabhāvo yena tad-abhāve na bhavati.

V3_11304	sa kasmān na uktaḥ. sādhyatā-a-bhedāt. na	hy ayam ābhyāṃ sādhyā-viparyaya-sādhanatvena
NB_03091	kasmān na uktaḥ. anayor eva antar-bhāvāt. na	hy ayam ābhyāṃ sādhyā-viparyaya-sādhanatvena
SV_06008	-vivecano vaidharmya-nīscaya utpadyate. sa	hy ayam eva vṛkṣa iti pradarsya vyutpāditaḥ.
SV_11008	-iṣṭeḥ. tādrśām a-vitatha-abhidhānāt. tathā	hy ayam evaṃ na vā ity anya-doṣa-a-nir-doṣatā api
VN_01321	prādur-bhāvābhyāṃ na dravyasya pariṇatiḥ. na	hy artha-antara-gatābhyāṃ nivṛtti-prādur-
HB_00606	tan-mātra-anvayena para-mata-apekṣam. pare	hy artha-antara-nimittam a-tad-bhāva-mātra-
SV_08001	iti cet. na jātiḥ karma-saṃśrayāt ||157|| na	hy artha-antara-sambandhini jātir artha-antare
SV_03421	samāna iti tad apy anena prativyūḍham. tatra	hy artha-antarām upādāya anyatra vartamāno
HB_00502	tasya siddhiḥ. kārya-kāraṇa-bhāva eva	hy artha-antarasya evaṃ syāt – yatra dhūmaḥ,
SV_00307	iti pramāṇam pratyakṣa-vat. pratyakṣasya api	hy artha-avyabhicāra eva prāmāṇyam, tad-abhāve
SV_02604	syād yaḥ pramāṇaiḥ parikṣyate ||43|| eko	hy artha-ātmā. sa pratyakṣaḥ, asiddhe dharmini
PV_03507	vā na artha-artha-jñānayoḥ pṛthak || na	hy artha-ābhāsi ca jñānam artho bhāyaś ca kevalaḥ
V1_01303	vārttā, abhidhāna-viśeṣe smṛter ayogāt. sati	hy artha-darśane 'rtha-sannidhau drṣṭe śabde
VN_05006	artha-punarukta-vacanena eva gatavāt. na	hy artha-bhede śabda-sāmye 'pi kaścīd doṣaḥ,
V1_00710	arthasya sāmartyena samudbhavāt ||4|| tad	hy artha-sāmartyena utpadyamānam tad-rūpam eva
V3_00902	svataḥ sādhanā-saṃsthitīḥ ||4|| artha eva	hy arthaṃ gamayati, nāntariyakatvāt. na
V1_00207	anyataḥ pratipattitāḥ ||1|| dvidvidha eva	hy arthaḥ pratyakṣaḥ parokṣaś ca. tatra yo jñāna-
V1_00601	tad-abhāve svabhāva-abhāvāt. tathā	hy arthasya a-sambhave 'bhāvāt pratyakṣe 'pi
V3_13403	yena upamānāt sādhanam syāt. na	hy arthasya kenacit kathañcin na sāmyam. tatas
SV_00402	||2|| hetur iti vartate. tādātmyam	hy arthasya tan-mātra-anurodhiny eva na anya-
V2_07403	svabhāvo hetur ātmani | (52ab) tādātmyam	hy arthasya tan-mātra-anurodhiny eva, na anya-
V1_03612	artha-niṣpattes tad eva phalaṃ yuktam. na	hy arthasya yathā-svabhāvaṃ vyavasthitiḥ, sarva-
V2_04907	bheda-a-pratiṣṭhiteḥ ||8|| yat-prayojanā	hy arthā jñātum iṣṭāḥ, tad-viparyaya-vyatirekiṇo
SV_04014	'yam artheṣv eka-ātmatā-grahaḥ | (72ab) na	hy arthā vyatiriktena a-vyatiriktena vā kenacit
SV_05314	katham ekam dhiyam ca na | (106ab) bhinnānam	hy arthānam eka-artha-upakriyā virodhīni iti
VN_04517	śabde 'pi pratīti-janana-a-sāmartyāc ca. na	hy arthe 'pi vācakatvaṃ nāma anyad eva tad-viṣaya
V1_00710	utpadyamānam tad-rūpam eva anukuryāt. na	hy arthe śabdāḥ santi tad-ātmāno vā, yena tasmin
SV_16426	svam eva vādam sva-vācā vidhurayanti. tathā	hy artho 'yam na ayam artho na iti śabdā vadanti
PV_04153	a-viśiṣṭasya pratijñā niṣ-prayojanā | iṣṭo	hy avayavi kāryam drṣṭyā adrṣyeṣv a-sambhavi || a
V3_02801	sādhyā-dharma-iṣṭi-gatir ity ucyate. na	hy avāśyam sāmānya-arthī viśeṣa-pratiniyama-arthī
V2_07706	sannidhānam iti kaścīn na vīnāsyed api. na	hy avāśyam hetavaḥ phalavantaḥ, vaikalya-
SV_09816	sannidhānam iti kaścīn na vīnāsyed api. na	hy avāśyam hetavaḥ phalavanto vaikalya-
PV_04204	'stu sa eva gati-sādhanāḥ | niyamo	hy avinābhāvo '-niyataś ca na sādhanam ||
V3_05602	'stu sa eva gati-sādhanāḥ | niyamo	hy avinābhāvo '-niyataś ca na sādhanam ||39|| ity
V3_07803	apekṣayā hetor avyabhicāraḥ, vāstavatvāt. na	hy avinābhāvo hetor vyavasthayaḥ darśyate – sarvo
SV_10427	devānam-priyo na avadhāraṇa-paṭuḥ. nimittam	hy asac-chabda-vyavahāraṇām upalabhya-
SV_14419	na, tasya nitya-anitya-dharma-ayogāt. na	hy asaty ayam vikalpaḥ sambhavati. tayor vastu-
SV_01105	sapakṣa-vipakṣayor api. anyathā	hy asati pratibandhe '-darśana-mātreṇa vyatireke.
SV_01028	-artha-vyabhicāri-vipakṣataḥ ||15|| na	hy asati pratibandhe 'nvaya-vyatireka-nīscayo
V2_09304	-artha-vyabhicāri-vipakṣataḥ ||67|| na	hy asati pratibandhe 'nvaya-vyatireka-nīscayo
SV_06604	eka-rūpam sāmānyam vā bhaved viśeṣo vā. na	hy asati rūpa-bhede 'yam pravibhāgo yuktaḥ sati
SV_11807	a-pratyāyanād a-pratītir asya. na	hy asati sambandha-viśeṣe sā yukta. tasyām vā a-
VN_01514	bhavet, kiṃ na sarvaḥ sarvasmād bhavati. na	hy asattve kaścīd viśeṣa iti. nanu sarvatra
SV_14502	idānim asati vināśe bhāvo naṣṭo nāma. na	hy asad-vināśā naṣṭā ganyante pratyutpanna-
V3_05706	kathañcīd viṣayaṇam a-smaran smāryate. na	hy asad-vyavahārasya kvacid aparaṃ kiñcin
V3_04602	-strī-garbha iva puruṣeṣu. yathā āha – yo	hy asādhāraṇaḥ sādhyā-dharmaḥ, sa yāvataḥ bhedena
SV_13623	kutaḥ siddhā yena kāryatām sādhyat. na	hy asiddhāyām asyām evaṃ bhavati iti. tasmāt
VN_03609	hetoḥ, yathā na dahano 'gniḥ śaitiḥ ity-ādi	hy asiddho hetvābhāsaḥ. pratijñāyāḥ pramāṇa-
V3_12806	viparīta-svabhāva-upasamhāra-sambhavāt. na	hy asti sambhavo yathā-avasthita-vastu-sthitiṣv
SV_10317	kāraka-anupalambhas tu pramāṇam eva. na	hy asti sambhavo yad asati kāraṇe kāryam syāt.
SV_10118	api sā. asattāyām api iyaṃ pramāṇam eva. na	hy asti sambhavo yad upalabdhi-yogyaḥ sakalesv
VN_00403	tad-dhetuṣu tad-abhāve na bhavati iti. evaṃ	hy asya a-sandigdham tat-kāryatvaṃ samarthitam
VN_01222	-bhedād dravya-svabhāva-bhedāt. evaṃ	hy asya api sukha-ādiṣu caitanyeṣu ca bheda-
SV_11304	'py ato mithyātva-sambhavaḥ ||226|| kiṃ	hy asya apauruṣeyatayā, yato hi samayād artha-
V3_12409	katham vā sapakṣa eva asti iti. kiṃ	hy asya avadhāraṇasya phalaṃ yadi na vipakṣe
SV_14401	kiṃ tarhi daṇḍa-ādi-kalpaḥ. nāśa-kalpaṃ	hy asya maraṇam. tan-nivṛttau ca syād eva asya
SV_02810	samāropa-viṣaye tasya abhāvāt. yatra	hy asya samāropo yathā sthiraḥ sa-ātmaka iti vā,
NB_03116	viparīta-svabhāva-upasamhāra-sambhavāt. na	hy asya sambhavo yathā-avasthita-vastu-sthitiṣv
SV_10421	katham ca na syāt, drṣṭānta-anapekṣanāt. na	hy asyām kaścīd drṣṭānto 'sti. kiṃ na nir-
SV_12924	anityam utpattimat kutaścīd bhavati. tathā	hy ākasmikatve sattvasya deśa-ādi-niyamo na syād
HB_02502	janmanoḥ svabhāva-bhedo rūpa-a-bhede 'pi, na	hy ākāra-sāmyam eva bhāvānam tattve nibandhanam, a
V3_12203	pramāṇa-pravartanam yuktam. evaṃ	hy āgama-siddha ātmā syāt, na anumāna-siddhaḥ.
SV_16526	pramāṇa-antara-a-vṛtteḥ. tad-a-sambhavād eva	hy āgamas tat-pratipatty-artham upayācyate.
V3_11706	varṇayatā avinābhāva eva ukto bhavati. tathā	hy ātma-abhāva eva na bhavaty eva ity arthād an-
V3_06207	-a-viśeṣād viṣaye 'pi prasaṅgāt. saṃvedanam	hy ātma-viśeṣād apara-sādhanam, na evam abhāvaḥ.

SV_15413	-viśeṣāt. kriyā-bhoga-adhiṣṭhāna-a-svatanthro	hy ātmā nir-ātmā, tat-svātantrya-lakṣaṇatvād
V1_02012	vikalpaḥ sambhavati, yasmād a-śakya-samayo	hy ātmā sukha-ādinām an-anya-bhāk | (21ab) na an-
PV_03249	gr̥hītam iti ca ucyate || a-śakya-samayo	hy ātmā sukha-ādinām an-anya-bhāk | teṣām ataḥ
PV_03386	dhiyaṃ bhāsamānāṃ puras tataḥ || anyathā	hy ādyam eva ekaṃ samyojyeta artha-sambhavāt |
V1_00110	-jñānaṃ pratyakṣam anumānaṃ ca (1a) iti. na	hy ābhyām arthaṃ paricchidya pravartamāno
SV_13907	-sāmarthyam kiṃ nu tad bhavet ||264|| na	hy āvaraṇasya akiñcitkarāṇi karaṇāni samarthāni
SV_12205	-agner vyabhicāraḥ. jvālā-udbhava-sāmarthyam	hy āśritya dahanasya hetv-antaraṃ pratikṣipyate.
PV_03401	aṃśena parato 'pi bhidā bhavet || tathā	hy āśritya pitarāṃ tad-rūpo 'pi sutaḥ pituḥ |
V2_05310	prayoga-samāsa ucyate na rūpa-samāsaḥ. tathā	hy āha – arthāpattiyā vā anyatareṇa ubhaya-
VN_03909	-darśanāt, sukha-duḥkha-moha-samanvitam	hi idam sarvaṃ vyaktaṃ parimitaṃ gr̥hyate. tasya
V1_01806	-ātmanaḥ pratyakṣād vyavahāraḥ. niścinvan	hi idantayā sukha-duḥkha-sādhanayoḥ prāpti-
V1_01007	-parāmarśa-śūnye tac cākṣuṣe katham ||8|| na	hi idam iyato vyāpārān kartuṃ samartham,
V1_01113	| spr̥śato 'py asti sā buddhiḥ (10abc) ko	hi indriya-a-viśayasya arthasya tad-indriya-jñāna
V1_03215	pratiṣayam bhedakam asya karaṇam iti. na	hi indriyāṇi bhedakāni, sarva-jñāna-hetutvāt. na
SV_03920	anyad anuyāyi na bhāsate | (71ab) na	hi imā vyaktayaḥ parasparam anvāśanti, bheda-
SV_15314	-artham ca iti na virodham paśyāmaḥ. na	hi iyam anupalabdhir adṛśya-ātmasv abhāva-sādhikā
V1_03610	tat-svabhāvatvād artha-pratipatteḥ. yadi	hi iṣṭa-ākāraḥ so 'nubhavo 'n-iṣṭa-ākāro vā, tadā
V3_11304	sādhyā-viparyaya-sādhanatvena bhidyate. na	hi iṣṭa-uktayoḥ sādhyatve kaścīd viśeṣa ity uktam.
NB_03092	sādhyā-viparyaya-sādhanatvena bhidyate. na	hi iṣṭa-uktayoḥ sādhyatvena kaścīd viśeṣa iti.
PV_03379	'dhirohati | eka-ākāra-uttaram jñānaṃ tathā	hy uttaram uttaram || tasya artha-rūpeṇa ākārāv
SV_14318	||271|| kāṣṭhasya darśanam (272a) avaśyam	hy utpattimatā vināśena vinaṣṭavyam. tasmin
SV_02916	sarva-upādhy-upakāratvena grahaṇāt. na	hy upakāratvam anyad eva tasya svarūpeṇa
SV_04202	sāmānyasya an-upakārataḥ ||75|| yadi	hy upakuryād an-ādheya-viśeṣasya an-anya-
VN_04018	vacanam a-doṣa-udbhāvanam ca. sādhanā-vādino	hy upanyasta-sādhanasya samarthane kartavye tad a
PV_03212	| jñānasya a-bhedino bheda-pratibhāso	hy upaplavaḥ || tatra ekasya apy abhāvena dvayam
VN_03101	sādhyā-dharma-viparyayaṃ sādhayet. yadi	hy upalabdhī-lakṣaṇa-prāptatvena upagatasya sato
SV_09001	kim uṣṭraṃ na abhidhāvati ||182|| tathā	hy uṣṭro 'pi syād dadhi, na api sa eva uṣṭraḥ,
VN_00621	kim artha-antara-kalpanayā. bahavo 'pi	hy eka-artha-kāriṇo bhaveyuṣ cakṣur-ādi-vat. tat-
V3_06006	'yam pratyakṣeṇa eva sidhyati ||47|| na	hy eka-ākāra-pratiniyatād a-samsargiṇo 'nubhavād
SV_03007	gr̥hyamāṇaḥ sarva-ātmanā gr̥hyata eva. tathā	hy eka-upādhi-grahaṇe tad-upakāriṇyāḥ śakter
SV_10004	kaścīd bhāvāt, svabhāva eva hi nāśaḥ sa eva	hy eka-kṣaṇa-sthāyī jāta iti. tam asya mandāḥ
SV_06604	na viśeṣasya iti cet. na, bheda-abhāvāt. tad	hy eka-rūpaṃ sāmānyam vā bhaved viśeṣo vā. na hy
PV_03384	ca yamala-ādiṣu || ādya-an-ubhaya-rūpatve	hy eka-rūpe vyavasthitam | dvitīyam vyatiricyeta
VN_00625	vā eka-prayojanās teṣām tad-bhāva-sthāpanāya	hy eka-śabdo niyujyate yadi, kiṃ syāt. tad-
SV_17506	yady evam a-pramāṇam atha iha kim | na	hy ekaṃ na asti satya-arthaṃ puruṣe bahu-bhāṣiṇi |
SV_13222	-saṅghātasya kalakalasya śrutir na syāt. na	hy ekaḥ śabdaḥ kalakalo nāma. bhinna-svabhāvānām
V1_01704	dr̥ṣṭa-sambandho vyavahāre pratiyeta. tathā	hy ekatra dr̥ṣṭo bhedo hi kvacin na anyatra
SV_06522	anya-apoha-viśayāv etau prāha. tathā	hy ekatvād vastu-rūpasya bhinna-rūpā matiḥ kutaḥ |
SV_11921	avabhāsi mithyā eva. eka-anekatva-ayogāt. na	hy ekam. anekayā buddhyā krameṇa grahaṇa-ayogāt.
SV_06613	na ete doṣāḥ prasaṅginaḥ ||136|| yathā	hy ekas tasmād bhinnas tathā anyo 'pi iti
VN_01221	kiṃ tarhi mṛd-ātmā eva kaścīd ghaṭaḥ. na	hy ekas trailokye mṛd-ātmā, prati-vijñapti-
SV_05515	pratibhāso 'sti samānā iti grahāt. na	hy ekasmin pratibhāse samānā iti yuktam, kiṃ
SV_02601	śabda-antarasya ca pravṛtṭeḥ. tathā	hy ekasya artha-svabhāvasya pratyakṣasya sataḥ
SV_12824	||250|| kāla-bheda eva na yujyate. na	hy ekasya krameṇa pratipattir yuktā. gr̥hīta-a-
V2_04812	bhinnatvād ekasmiṃs tad-ayogataḥ ||7|| na	hy ekasya tāv anyonya-vilakṣaṇāv ākārāu yujyete.
HB_00806	-bhede 'pi tad-bhāvasya eva khyāpanāt. na	hy ekāntena a-tat-svabhāvasya bhāve 'nya-bhāvāḥ,
PV_02231	na bhaved aṅgulyām iva cet sva-dhīḥ | na	hy ekāntena tad duḥkhaṃ bhūyasā sa-viṣa-anna-vat |
VN_04519	janayet, artha eva kiṃ na janayati. na	hy etasya arthāt kiñcid bhayaṃ paśyāmo yena taṃ
NB_03136	– yad a-kṛtakaṃ tan nityaṃ bhavati iti. na	hy ebhir dr̥ṣṭānta-ābhāsair hetoḥ sāmānya-lakṣaṇam
V3_13308	tathā sandigdha-vyatireka-ādayo vācyāḥ. na	hy ebhir hetoḥ sāmānya-lakṣaṇam viśeṣa-lakṣaṇam
VN_06206	vyabhicārita iti cet, yat kiñcid etat, santi	hy evaṃ-prakāraḥ api vyavahāra loka iti. atha tad
SV_03912	anya-apoho 'pi sāmānyam mā bhūt, na	hy evaṃ pratipattir iti. na vai kevalam evam a-
VN_00509	asato 'bhyupagame tal-lakṣaṇa-a-viśeṣāt; na	hy evaṃ-vidhasya asattva-an-abhyupagame 'nyatra
VN_00510	-an-abhyupagame 'nyatra tasya yogaḥ. na	hy evaṃ-vidhasya sataḥ satsv anyeṣu upalambha-
HB_03305	līngaṃ bhavati yasya yena anvayo 'sti. na	hy evaṃ śakyam darśayitum yatra anya-bhāva-
V3_10711	-paricchedasya ca kartum a-śakyatvāt. sa eva	hy evaṃ sarvajñaḥ syād ity a-pratiśedhaḥ. sva-
SV_12001	-āśrayaḥ syāt. āśrayaṇīya-ayogāt. an-āśrito	hy evaṃ syāt. tathā ca a-sambandhaḥ. tasmān na
SV_14722	sa svayaṃ pratyupatiṣṭhate. atiprasaṅgo	hy evaṃ syāt. pratiyamānasya tad-upādānatā iti
SV_14209	abhūtaṃ nāma na dr̥śyate vā. atiprasaṅgo	hy evaṃ syāt. sa eva asya vināśa iti cet (270'ab')
V3_12405	ātmanam vidadhati iti vaktavyam. atiprasaṅgo	hy evaṃ syād ity asādhāraṇa-anaikāntika eva prāṇa
V3_13609	iti pratijñā-artha-eka-deśa iti, na	hy evaṃ-ādini yathokta-lakṣaṇāsu jātiṣv antar-
PV_04027	-parihārau viḍambanā | a-sambaddhā tathā	hy eṣa na nyāya iti sūcitam || gamya-arthatve 'pi
V3_11402	-abhāvād anaikāntika eva ity a-viruddhaḥ. ko	hy eṣa niyamaḥ – samhatāḥ para-upakāriṇa iti.
SV_04811	a-vyavacchede katham ca saḥ ||96|| śabdaṃ	hy eṣa prayujjāno 'rtheṣv an-iṣṭa-parihāreṇa
V3_05703	tat-kāryatve 'pi dhī-dhvanī ||41|| na	hy eṣa pravartaniyo vyavahāro yena a-niyataḥ syāt,

V1_01901	-itarābhyāṃ vyavahāro bhavati. vastu-dharmo	hy eṣa yad anubhavaḥ paṭiyān smṛti-bijam ādhatte,
SV_14617	'pi prayojanam āveditam eva. ato bhāve	hy eṣa vikalpaḥ syād vidher vastv-anurodhataḥ | (2
SV_17124	vinītatā eva ātmanaḥ samuddyotitā syāt tathā	hy eṣa sthānur ayaṃ mārga iti vakti iti kaścana |
PV_04277	vikalpa-ādir na sidhyati || a-nīścaya-phalā	hy eṣā na alaṃ vyāvṛtti-sādhane | ādyā
V3_06405	-ādir na sidhyati ||49|| a-nīścaya-phalā	hy eṣā na alaṃ vyāvṛtti-sādhane | ādyā
SV_15210	na sidhyati. a-kṛtaka-svabhāvavte 'pi	hy eṣāṃ kaścīn mithyā-artha-niyato 'pi syād iti
SV_07413	viśiṣṭa-ātma-lābhāt tam apekṣeran. yo	hy eṣāṃ janaka ātmā sa tadā eva tato bhavati iti
VN_04610	iti cet, ko 'yaṃ śabdānāṃ saṃskāraḥ. na	hy eṣāṃ prajñā-bāhu-śruty-ādikaṃ saṃskāraṃ
SV_13824	vyāñjaka-antara-sambhavad a-doṣaḥ. prakāśo	hy eṣāṃ vyañjakaḥ siddhaḥ. kulāla-ādinām
V3_13402	-sādhane tasya upayogaḥ, a-sambandhāt. na	hi kathañcit sādṛśya-mātreṇa arthānām kenacid
SV_02001	nivṛttir hetutvena ākhyeyā. a-pratibandhe	hi katham ekasya nivṛttir anyasya nivṛttim
VN_05018	vaktavyaḥ, na vistara-kathāyām, vyācakṣaṇo	hi kadācid a-samyak-śravaṇa-pratipatti-śaṅkayā
SV_13816	vyāñjake tad-a-sambhāvāt ||263|| na	hi kadācid vyāpṛteṣu karaṇeṣu śabda-anupalabdhiḥ.
SV_09603	sa katham bhāvaṃ na icchet. svabhāva eva	hi kayācid apekṣayā dharmo iti vyatirekī iva
V3_07512	sa katham bhāvaṃ na icchet. svabhāva eva	hi kayācid apekṣayā dharmo iti vyatirekī iva
SV_08014	kāraṇam ||158|| atiprasaṅgāt (159a) vinaṣṭe	hi karmaṇi tat sāmānyam na karmaṇi na kartari iti
V1_01104	nivartyeta tad-anya-vikalpa-vat. śakyante	hi kalpanāḥ pratisaṅkhyānena nivartayitum, na
VN_01309	na syāt. etena pariṇāmaḥ pratyuktaḥ, yo 'pi	hi kalpayet, yo yasya pariṇāmaḥ, sa tasmād a-
SV_13206	syād yugapad vyāpitā yadi ||253|| na	hi kaścic chabda kvacin na asti iti sarve yugapad
SP_00011	-sambandhāt savya-itara-viśāṇayoḥ || dviṣṭho	hi kaścic sambandho na ato 'nyat tasya lakṣaṇam |
VN_01906	iti. ebhiḥ kathā-viccheda eva karaṇīyaḥ, na	hi kaścic arthaḥ kvacit kriyamāṇa-prasaṅge na
VN_05213	gamyata iti kiṃ punar-uccāritena. asti	hi kaścic uttare samartha na pratyuccāraṇe, na
SV_04614	satya api sambandhe katham pravarteta. na	hi kaścic daṇḍam chindhi ity ukte daṇḍinam
SV_08501	anyasmād ity anādir hetu-paramparā bhinnānām	hi kaścic dhetur na anyāḥ svabhāvād ity atra na
PV_02203	kutaḥ | anityatvena yo 'vācyaḥ sa hetur na	hi kasyacit || bandha-mokṣāv a-vācye 'pi na
SV_03020	upādhayo na upādhayaḥ syuḥ. kvacit pravṛttau	hi kasyacit pradhānasya aṅga-bhāvāt tad-apekṣayā
SV_17019	-vacanāḥ. tad eṣāṃ pravādo na pramāṇam. na	hi kasyacid api samyak-pratipatter abhāve
SV_14214	katham (270'b) | anyo 'nyasya vināśaḥ. na	hi kasyacid arthasya nāma-karaṇa-mātreṇa kāṣṭham
SV_14528	kiṃ tarhi sa eva bhāvo na bhavati iti. yadi	hi kasyacid bhāvaṃ brūyāt, na bhāvo 'nena
SV_14530	prastutāyām a-prastutam eva uktaṃ syāt. na	hi kasyacid bhāvena bhāvo na bhūto nāma. tadā na
SV_02820	na vastu-svabhāva-nīścaya-ātmakam. tathā	hi kasyacin nīścaye 'py anyasya a-pratipatti-
SV_08715	bheda-a-viśeṣe 'pi bhaviṣyati. atha vā bhede	hi kāraṇam kiñcid vastu-dharmatayā bhavet | a-
SV_13316	katham kalakale 'rtha-antarām ārabheran. na	hi kāraṇa-a-bhede kārya-bhedo yuktaḥ. bhedasya a-
SV_15615	sā a-vikalā ity na phala-vaikalyam syāt. na	hi kāraṇa-sākalye kārya-vaikalyam yuktam. tasya a
HB_02418	ādīḥ. na vijātiyād utpattiḥ. tathāvidham eva	hi kāraṇam tādrśām ādi-nimittam iti na kāraṇa-
V1_01615	-buddhi-vac ca rūpasya. ākāra-arpaṇa-kṣamaṃ	hi kāraṇam vijñānasya viśayaḥ. na an-anukṛta-
SV_01906	kārye tv avāṣyam kāraṇam bhavati. idam eva	hi kāraṇasya kāraṇatvam, yad artha-antara-bhāve
SV_00818	dehād rāga-anumāna-vat ||11|| samagrāṇy eva	hi kāraṇāni yogyatām apy anumāpayanty a-
SV_11212	satya-artham ity eke. kāraṇa-abhāvo	hi kārya-abhāvaṃ sādhyati iti. ya evaṃ-vādinā
V3_11611	artha-antarād a-kārya-bhūtād asiddheś ca. na	hi kārya-kāraṇa-bhāvaḥ prāṇa-ādinām ātmanaś ca
VN_01402	vyapadeśo na sidhyati sambandha-abhāvāt. na	hi kārya-kāraṇa-bhāvād anyo vastu-sambandho 'sti.
HB_02407	-apekṣayā janya-janaka-svabhāva-lakṣaṇe	hi kārya-kāraṇe. tatra yadi dhūmo 'gny-ādi-
SP_00020	ca na sambandhī ca tādrśaḥ || janane 'pi	hi kāryasya kenacit samavāyinā | samavāyī tadā na
SV_14814	vastu kiṃ kenacid apekṣyate ||279|| sati	hi kārye kāraṇam bhavati. na ca naśyato bhāvasya
HB_00406	-vāñchāyām nānā-yogakṣematvāt. sādharāṇe	hi kārye na teṣāṃ sāmārthya-bhedaḥ, aparāpara-
PV_04050	viśaya-dvaye sāstra-parigraham | cikīrṣoḥ sa	hi kālaḥ syāt tadā śāstreṇa bādhanam || tad-
V3_02107	viśaya-dvaye sāstra-parigraham | cikīrṣoḥ sa	hi kālaḥ syāt tadā śāstreṇa bādhanam ||11|| tad-
VN_01418	na, muṣṭer aṅguli-viśeṣatvāt. aṅgulya eva	hi kaścīn muṣṭiḥ, na sarvāḥ. na hi prasāritā
SV_14604	kasyacit paryudāso 'pi kvacin na syāt. yadi	hi kiñcit kutaścīn nivarteta tadā tad-vyatireki
V2_04804	-sādhane jñātvā yathā-arham pratipitsavo	hi kiñcit pariṁśante prekṣā-pūrva-kāriṇaḥ, na tu
SV_06006	doṣaḥ, drṣṭa-viparitasya su-jñānatvāt. ekam	hi kiñcit paśyato 'nyatra tad-ākāra-vivekinim
SV_09927	na iyaṃ kasyacit kadācit kvacid viramet. tad	dhi kiñcid upaliyeta na vā yasya yatra kiñcit
V2_08202	na iyaṃ kasyacit kvacit kadācid viramet. tad	dhi kiñcid upaliyeta na vā yasya yatra kiñcit
HB_02510	-niyogo na syāt, kāraṇa-śakti-pratīnyame	hi kiñcid eva kasyacit sādhanāya upādīyeta na
SV_08322	na tv a-vikale 'py a-bhinne rūpe. kāryam	hi kutaścic bhāva-dharmi yan na bhavati tat tasya
SV_14420	vināśasya ca akiñcittvāt. bhavato	hi kenacit saha-bhāvaḥ syāt. na ca vināśo bhavati.
V3_10209	-ādi-vikalpo 'sti, yato 'yaṃ doṣaḥ syāt. sa	hi kevala eva kasyacid bhāva-abhāvayor vṛtti-
V3_08210	tan-mātra-anubandhī svabhāvo bhāvasya. tatra	hi kevalam samagrāṇām kāraṇānām kārya-utpādana-
SV_00627	tan-mātra-anubandhī svabhāvo bhāvasya. tatra	hi kevalam samagrāt kāraṇāt kārya-utpatti-sambhavo
SV_01811	-hetu-bhāvau teṣāṃ viduṣāṃ vācyo hetur eva	hi kevalaḥ ||27|| yad-arthe drṣṭānta ucyate, so
SV_11802	iti cet. na, teṣāṃ anyathā-anumānāt. jñānam	hi keśucit satsu vyatireka-anvaya-vat tan-mātra-a
SV_16904	artham vā anyathā apy upadiśed iti. śrūyante	hi kaiścit puruṣair utsanna-uddhṛtāni śākhā-
V1_03103	-adhigateḥ pramāṇam meya-rūpatā ||34|| na	hi kriyā-sādhanam ity eva sarvaṃ sarvasyāḥ
PV_03467	|| a-drṣṭa-drṣṭayo 'nyena drṣṭā drṣṭā na	hi kvacit | viśeṣaḥ so 'nya-drṣṭāv apy asti iti
HB_03207	sūcayati ity eka-pramāṇa-vyāpāra eṣaḥ. tathā	hi kvacit pramāṇam pravṛttam tad eva tad-anyasmād

SV_16725 arthaḥ pratipadyate. na, a-pratyayāt. na
SV_08812 eva. tayor api bhaved bhedo yadi (177ab') na
V3_11810 vyāvṛtti-vyāptir asiddhā. prāṇa-ādayo 'pi
V3_12206 siddhe 'nya-nivartanaṃ sidhyet. anyathā
SV_17009 -artha-kalpanāyā a-nivāryatvāt. yadi
V1_01705 pratiyeta. tathā hy ekatra dṛṣṭo bhedo
PV_03126 indriyād gatau || ekatra dṛṣṭo bhedo
VN_01420 'py ubhaya-pratipatti-prasaṅgāt. ya eva
SV_14613 -dṛṣṭo vidhiḥ sarvatra yojanām arhati. na
V1_01107 na api iyam artha-sannidhim apekṣeta. na
SV_11011 -bodhā ity apare viduḥ ||219|| caitasebhyo
PV_03227 | yad aṅga-bhāvena upāttaṃ tat tena eva
PV_02171 sadṛśaḥ syād dhetoḥ sadṛśa-ātmanaḥ || na
PV_03225 grāhyaḥ sakṛt sva-avayavaiḥ saha | na
V3_08601 viṣānitā ||65|| sāsnā-viṣāṇa-ādi-samudāyo
V2_07703 ||53|| nir-apekṣo bhāvo vināśe. sa-apekṣatve
SV_09811 (194ab) nir-apekṣo bhāvo vināśe. sa-apekṣatve
V3_01613 eka-bhojane. vikalpa-viṣayatvād asya. tatra
SV_05303 vyakteḥ kathaṅcana | (105ab) nila-ādinām
HB_00107 dharma-pratiśedha-arthatvād upacārasya. evaṃ
V2_06614 hi na anya-guṇa-doṣa-niścaye liṅgam asti. te
SV_14326 kā anyā gatiḥ svabhāva-sthiteḥ. hantā
SV_15104 mate | nityebhyo 'vastu-sāmarthyān na
SV_05004 hetuvān nimittam. marīcikā-ādiṣv api
SV_04611 tatra an-arthakriyā-yogyā jātiḥ (94ab') na
VN_02806 sa kiñcid anukramaṃ sādhanasya jānāty eva
SV_15304 asya darśana-nivṛtṭyā na tathā syāt. yasya
V1_03009 pramāṇasya phalam. prameya-adhigatiḥ. sā
SV_06301 eva bhāvān āha ity-ādinā nirdiṣṭaḥ. sa
HB_01814 kṣaṇike dravye viśeṣa-an-utpatteḥ. na
V3_12301 nairātmyād vyatirekaḥ. ātma-pratiniyame
V3_06312 -vikalpo na pramāṇam. darśanam eva
PV_02111 yathā-bhāvaṃ jñāne 'pi syād viśiṣṭatā | na
PV_03274 ca cetanāḥ | saṃvedanaṃ na yad-rūpaṃ na
PV_03301 eva sarvaṃ sarvasya karmanaḥ | sādhanam na
HB_01310 svabhāva-sthity-āśraya ity ucyante. tathā
SV_16517 arthānām kim a-sambhavī dṛṣṭaḥ. na
SV_07207 āśrayeṇa apekṣitena an-upakāriṇā. apekṣā iti
V3_01810 siddhir vighāto vā kṛto bhavati. sarvatra
SV_08006 -antara-nimittatvāt (158a) ca pākaḥ pāka iti
VN_02122 a-pratipādakasya jayo 'pi na asty eva. na
V3_12601 imaṃ vyavahāra-patham upaniyante. anyathā
V3_12401 idānīm nairātmyād vyatirekasya phalam. sa
V3_05007 -khaṇḍayataḥ sāmārthya-tiras-kāra-ayogāt. na
SV_13009 -khaṇḍayataḥ sāmārthya-tiras-kāra-ayogāt. na
SV_02716 yathā akasmād dhūmād agni-pratipattiḥ. na
SV_05006 -jananau bhāvau kāraṇam bhinnāv api. na
V3_09806 punas tan-nirdeśasya vaiyarthiyāt. na
V3_04105 paraspara-rūpa-vivekena vyavasthā-ayogāt. na
VN_03119 anyathā dvitīyasya vaiyarthiyāt. yadi
SV_09514 sādhyā-dharme na anvaya-vyāghātaḥ. na
V3_07504 sādhyā-dharme na anvaya-vyāghātaḥ. na
SV_06514 -kāraṇe dhvaneḥ ||132|| syāt satyaṃ sa
SV_13705 yasya eva bhāve sādhyā-siddhis tad eva
SV_04924 samsargavatī buddhiḥ syāt, yathā daṇḍiṣu. na
V3_03312 a-pramāṇasya. ata eva tulya-kakṣatvāt. yadi
SV_14625 na tu tat tathā. sarva-artha-vivecanaṃ
SV_07616 eva sāmānyam kim na iti cet. tena avaśyam
SV_11805 tat-kāryasya eva jñānasya abhāvāt. na
SV_03719 evaṃ ṣaṭ-padārtha-varga-ādayo 'pi vācyāḥ. na
SV_03715 iti vyatireka-āśrayā ṣaṣṭhi na syāt. na
SV_08904 svabhāva-ākhyam adhikṛtya pravartate. sa eva
V3_02410 vyavasthām uparacayan kaścīn nivāryate. na
SV_02305 bhāvas tat-sa-apekṣo nāma bhavati. tathā
V2_08701 bhāvas tat-sa-apekṣo nāma bhavati. tathā
hi kvacid a-skhalita iti sarvaṃ tathā. vyabhicāra
hi kvacid asya ekāntiko bhedo 'bhedo vā vivekena
hi kvacid darśanād eva sad-asantaḥ pratiyante, na
hi kvacid dṛṣṭe 'bhāva-siddhāv api syād eva a-
hi kvacid vidita-artho 'yam apauruṣeyaḥ śabda-
hi kvacin na anyatra dṛṣyate | (16ab) na hi
hi kvacin na anyatra dṛṣyate | na tasmād bhinnam
hi khalu vivekaḥ svabhāva-bhūtaḥ, sa eva vastu-
hi gardabha iti nāma-karaṇād bāleya-dharmā
hi gava-ādi-vikalpo 'rtha-sannidhāv eva bhavati.
hi guṇa-doṣebhyaḥ puruṣāḥ samyaṅ-mithyā-
hi grhyate || svato vastv-antara-a-bhedād guṇa-
hi go-pratyayasya asti samāna-ātma-bhuvah kvacit |
hi go-pratyayo dṛṣṭaḥ sāsnā-ādinām a-darśane ||
hi gauḥ. tad iyam samudāya-vyavasthā samudāyi-
hi ghaṭa-ādinām keśāncin nityatā api syāt. yady
hi ghaṭa-ādinām keśāncin nityatā api syāt. yena
hi ghaṭena eva sa-dvītīyo dehena eva vā iti na
hi cakṣur-vijñāne pratyekam api sāmārthyaṃ dṛṣṭam
hi cakṣuṣatva-ādi parihṛtaṃ bhavati. dharmā-
hi cetō-dharmatvena atīndriyatvāt sva-prabhava-
hi caitrasya na nāśa-kalpaḥ. kim tarhi daṇḍa-ādi-
hi janma asti kasyacit ||285|| yady a-kṛtakāḥ
hi jala-ādi-bhrāntes tāv eva a-bhinna-ākāra-
hi jātiḥ kvacid vāha-doha-ādav upatiṣṭhate. na ca
hi, jānan katham a-vikala-antaḥ-karaṇaḥ pratijñām
hi jñānam jñeya-sattām na vyabhicarati, sa evaṃ
hi jñānam, tac ca phalam iti kim idānīm pramāṇam.
hi taṃ bhedaṃ kathayann artha-antara-vyavacchedam
hi taṇḍula-ādinām dahana-udaka-ādibhyaḥ krameṇa
hi tat-kārya-ātmatayā prāṇa-ādinām nairātmyena
hi tat tathā utpannam, yena anantaram vidhi-
hi tat tasya kāryam yad yasya bhedaṃ na bhidyate |
hi tat tasya vedanam || a-tat-svabhāvo 'nubhavo
hi tat tasyaḥ sādhanam yā kriyā yataḥ || tatra
hi tat tebhyaḥ samastebhya upalambha-ātmakam rūpa
hi tat-pratikṣepa-sādhanāni kānicid yāni na enam
hi tat-pratibandhaḥ sa ca an-ādheya-viśeṣasya
hi tat-samudāya-viparyāsād eva viruddhaḥ. sa
hi tataḥ syān na punaḥ pācaka iti. tasya karma-
hi tattva-cintāyām kaścic chala-vyavahāraḥ. yady
hi tatra a-vyavahāra eva syāt. na ca satām api
hi tatra a-sambhavan sva-sambhavana tad-a-
hi tatra atīśayam an-utpādayat kiñcitkaram nāma.
hi tatra atīśayam an-utpādayan kiñcitkaro nāma.
hi tatra an-agni-samāropaḥ sambhavyate. tan na
hi tatra anyad eva kiñcit sāmānyam asti yat tathā
hi tatra aparo viśeṣo nirdiśyate. sa śabdatayā
hi tatra apy anupalambham antareṇa anyāḥ kaścīd
hi tatra apy eka-prayogam antareṇa aparasya
hi tatra avaśyam viśeṣa-parigrahaḥ kāryaḥ, san-
hi tatra avaśyam viśeṣa-parigrahaḥ kāryaḥ, san-
hi tatra iti na eka-vastv-abhidhāyini | buddhāv a
hi tatra upayogi yuktam. tad-atīśaya-upayoge 'py
hi tatra eka-daṇḍa-yoge 'py anyatra sa eva ayam
hi tatra ekasya pramāṇyam syāt siddhir eva, na
hi tatra tattvaṃ na kasyacit samāveśaḥ. na khalv
hi tatra bhedo nāntariyakatvād eṣṭavyaḥ. sa eva
hi tatra śabda-rūpam artho vā liṅgam tayoh
hi tatra sāmānyam saṅkhyā saṃyogo vā sambhavati.
hi tatra sāmānyam asti na api vibhūta-ādayo
hi tathā ucyate. dravyatva-ādayas tu na tatra
hi tathā-uparacito 'prasiddha-rūpa-sāmānyo
hi tathā-vṛttir eva apekṣā tat-kṛta-upakāra-
hi tathā-vṛttir eva apekṣā, tat-kṛta-upakāra-

V3_01506	anyatara-artha-antara-bhāva-abhāvāt. dvayor	hi tathābhāva-sambhave 'nyatara-uktiḥ samarthā
SV_14619	kvacid vyāpāre samāveśa-abhāvāt. vyāpāra iti	hi tathābhūta-svabhāva-utpattiḥ. sā niḥ-
SV_03903	vikalpānām vastu-grāhiṇī iva pratibhāti. sā	hi tad-anya-vivekiṣv eva bhāveṣu bhavanti viveka-
SV_01912	ity arthād anvaya-pratipattiḥ. anyathā	hi tad-abhāve kiṃ na bhaved iti. nanu ca nitya-
VN_06209	-doṣa-upakṣepāt, tat-sādhana-nir-doṣatāyām	hi tad-abhyupagama eva uttara-a-pratipattiḥ iti
SV_17121	-antarād asya viśeṣaṃ paśyāmaḥ. tathā	hi. tad-artha-vacana-vyāpāra-śūnyasya tat-
SV_07313	sva-āśraya-samavāyam. sva-āśraya-samavetaṃ	hi tad ātmāny anyatra vā vijñāna-hetur iti. uktam
HB_03113	tad-ātma-niyata-pratibhāsa-jñānāt, na	hi tad-ātmā tad-anya-ātmā iti. a-vyavacchede 'nya
VN_01318	dharma-antaram iti ca na sidhyati. na	hi tad eva tasya an-apāsrita-vyapekṣa-a-bhedam
SV_09813	keśāñcin nityatā api syāt. yena bāhulye 'pi	hi tad-dhetor bhavet kvacid a-sambhavaḥ ||194||
V3_10301	na tatra eṣa doṣaḥ, itara-grahaṇāt. kevalo	hi tad-viparīta-virahaḥ sādhyā-dharmaḥ syāt, na
V2_09613	iti tad-vyavaccheda-hetutā syāt. na	hi tad-vyāvṛtter anyat tad-vyavacchedanam. a-
SV_01403	iti tad-vyavaccheda-hetutā syāt. na	hi tad-vyāvṛtter anyad vyavacchedanam. a-
SV_05907	jñātāḥ prāg vṛkṣa-grahaṇād rte ||115|| na	hi tadā pratipattā vṛkṣaṃ veti na a-vṛkṣaṃ taj-
SV_15902	-phalena yujyate na api manasā japan. na	hi tadā śrotreṇa kañcid arthaṃ vibhāvayāmaḥ. na
V3_06007	'nubhavād anyo 'nya-pratikṣepaḥ. sa eva	hi tan-niyamāt tad eva asti iti niścāyāyan na
V3_11807	-asiddheḥ. upalambha-anupalambhābhyām	hi tayoḥ pratibandhaṃ jānīyāt, tau ca atyanta-
HB_02812	kuto viśaya-viśayi-bhāvaḥ. siddhe	hi tayoḥ sādhyā-sādhana-bhāve tan-mukhena viśaya-
SV_08818	ātmanā bhedas tadā bheda eva. yasmāt tau	hi tayoḥ sva-ātmātau tau ced vyatirekītau
PV_04268	sādhyate drṣṭya-a-drṣṭitāḥ | kārya-ādi-śabdā	hi tayor vyavahārāya kalpitāḥ || kāraṇāt kārya-
V3_05802	sādhyate drṣṭya-a-drṣṭitāḥ | kārya-ādi-śabdā	hi tayor vyavahārāya kalpitāḥ ||43|| kāraṇāt
SV_15001	apy a-sāmarthye vastv eva na syāt. tathā	hi tal-lakṣaṇaṃ vastv iti vakṣyāmaḥ. tasya ca
V3_08608	'mbhasas tata ādhārād abhinirvṛtteḥ. na	hi tasmād upakāram an-anubhavatas tato 'vasthā-
SV_02712	-niścaya iti pramāṇa-antara-a-vṛttiḥ. na	hi tasmin niścite tad-ātmā a-niścito yuktaḥ. yadā
SV_02020	hi dharmāḥ syād anyā eva saḥ | (33ab) na	hi tasmin niṣpanne 'niṣpanno bhinna-hetuko vā
V2_08913	hi dharmāḥ syād anyā eva saḥ | (64ab) na	hi tasmin niṣpanne 'niṣpanno bhinna-hetuko vā
V3_06603	sākalya-a-pratibandha-niyama-a-sambhavāt. na	hi tasmin bhavati sva-kāraṇa-sāmagry-adhīnair
V2_08001	evam a-kṣaṇikasya, sarvathā a-sambhavāt. na	hi tasya a-kṣaṇikasya arthakriyā sambhavati,
SV_08313	-rūpaṃ viśeṣāḥ khalv apāyinaḥ | (165ab) na	hi tasya a-bhinna-svabhāvasya artha-antare viśeṣo
V3_12007	vyabhicārāt. kathaṃ vyabhicāraḥ. na	hi tasya a-sapakṣād eva vyatireka iti. nanv evam
VN_02202	-bhraṃśāt, na a-nirākaraṇāt. nirākaraṇaṃ	hi tasya anyena parājayaḥ, na siddhy-abhāvaḥ,
VN_02018	apy a-jijñāsitasya kiṃ na bhavati. na	hi tasya api kācid vivakṣita-sādhyā-dharma-
V2_07906	-lakṣaṇatvāc caramatvasya. bhavaty eva	hi tasya api jñeya-vyāpini jñāne 'ntaśaḥ
SV_08706	nāma tat tasya eva aparasmād bhedaḥ. na	hi tasya arthatve drṣyasya rūpa-an-upalakṣaṇaṃ
V3_12506	kiṃ tarhi prasajya-pratiśedho 'pi. na	hi tasya asati virodhaḥ. so 'pi na sambhavati,
V3_10303	viśeṣaṇa-upādānam iṣṭasya eva bādhakam. na	hi tasya asattā-an-abhyupagama itara-grahaṇaṃ
PV_04060	'pi vā hetur virodhā vādino 'tra kim | na	hi tasya ukṭi-doṣeṇa sa jātaḥ śāstra-bādhanāḥ ||
V3_00505	-antara-avasthitasya doṣa-udbhāvanam. sa	hi tasya upagama-kālaḥ. tatra yāvān artho yukti-
V3_05006	āvaraṇa-indriya-śabdeṣv an-upayogāt. na	hi tasya upalambha-āvaraṇaṃ sambhavati. sato 'pi
SV_07416	tat-svabhāvaṃ kim iti indriyam apekṣate. na	hi tasya kevalasya yo na tat-svabhāvaḥ sa punaḥ
V3_03810	vartamānasya kācid asādhāraṇatā. yadi	hi tasya kvacit sidhyet, siddhaṃ vastu-balena tat,
V3_08903	pātaṃ na karoti iti. tad api iṣṭam eva. na	hi tasya tat-kṛtaḥ pātaḥ, svayaṃ patina-
VN_01615	-svabhāvo 'nupalabdhaḥ, sa na asty eva. na	hi tasya tat-svabhāva-sthitāṃ anupalabdhiḥ. tad-a
V3_08803	sthāpaka iti cet, kaḥ pratibandhaḥ. sa	hi tasya pāta-pratibandho na artha-antaram eva,
V2_09312	khyāpyate, tad an-ukte 'pi gamyate. na	hi tasya prāg darśana-bhrāntiḥ, yā vacanena
SV_01113	khyāpyate. tad an-ukte 'pi gamyate ||16|| na	hi tasya prāg darśana-bhrāntir yā vacanena
SV_06405	tad eva iti na anyas tato bhidyeta. na	hi tasya rūpaṃ anyasya syāt. na tad eva bhedasya
V3_04110	-vad upalabhyeta. tal-lakṣaṇa-tyāga eva	hi tasya vināśaḥ, apara-bhāvaś ca vilakṣaṇyam,
VN_06711	-anvaya-darśanād ity asiddho hetur iti. evaṃ	hi tasya sādhanā-doṣa-udbhāvanena pakṣo dūṣito
SV_08301	śūnyāḥ. na eṣaṃ bahūnām ekaṃ kāryaṃ syāt. yo	hi tasya svabhāvo janakaḥ. na hi so 'nyasya asti.
SV_08418	ātma-atīśayāt kaścij janako na aparaḥ. sa	hi tasya svabhāvo na aparasya. na hi svabhāvā
SV_14715	na, tasya niḥ-svabhāvāt vāt svayam. sa eva	hi tasya svabhāvo yaḥ pratibhāti. svabhāvavatte
SV_08304	aparatra na asti iti na aparaṃ janayet. sa	hi tasya svabhāvo yo janakaḥ so 'nyasya api yadi
SV_07128	sthitim kurvānaḥ sthāpakaḥ syāt. sthitir	hi tasya svarūpa-a-pracyutir eva. sā ca na āśraya
SV_07827	iti tatas tad-darśi yathā-sthitāṃ paśyēt. na	hi tasyaṃ drṣyamānāyām a-drṣṭam tadīyam yuktam.
VN_04116	nigrahasthānasya a-vacana-prasaṅgāt, evaṃ	hi tā na pṛthag vācyā nirarthakena eva abhidhānāt.
V2_05901	kāraṇa-abhāva-asiddheḥ. upalambha-nibandhanā	hi tādrśaṃ sattā-prajñaptir upalabdhi-yogya-
PV_02235	|| icchet prema kathaṃ premaṇaḥ prakṛtir na	hi tādrśi | sarvathā ātma-grahaḥ sneham ātmani
V3_06110	-sādguṇyena upalambha-vṛttim darśayati. tadā	hi tāny a-viguṇāni bhavanti, yadā eṣaṃ kārya-
SV_12525	ca a-pūrva-para-loka-ādy-apavādini. na	hi tāny an-āhita-samskāraḥ paraiḥ pravartayanti.
V2_05312	-ādy-ayogād ity aparaḥ. paśavo 'pi	hi tāvad yad ayuktaṃ paśyanti, na tadā eva tad
SV_05612	api bhedaḥ. kathaṃ eka-kāryāḥ. tad	hi tāśāṃ kāryaṃ tac ca bhidyate. yad apy udaka-
PV_04285	ye 'para-apekṣa-tad-bhāvās tad-bhāva-niyatā	hi te | a-sambhavād vibandhe ca sāmagri kārya-
PV_04246	| kārye drṣṭir a-drṣṭiś ca kārya-kāraṇatā	hi te || artha-antarasya tad-bhāve 'bhāvo
SV_10014	iti. kathaṃ kriyā-pratiśedho vināśa iti	hi te bhāva-abhāvaṃ manyante. tad ayaṃ vināśa-

SV_16328	prabhāvavatā eva adhiṣṭhānāt. tat-kṛtam	hi te samayam anupālayantas tad-upadeśena ca
PV_03526	jananam grāhya-lakṣaṇam | a-grāhyam na	hi tejo 'sti na ca sauksmya-ādy-an-aṃśake ||
SV_11406	na syād artha-antare gatiḥ | (228ab) na	hi tena sambandhena a-sambaddhe 'rthe pratītir
VN_00617	-sambandhy-upakāro 'pi mā bhūt, an-upakāre	hi teṣāṃ tat-sambandhitā api na sidhyati. ghaṭa
PV_03267	janma kevalam || artha-ātmā sva-ātma-bhūto	hi teṣāṃ tair anubhūyate | tena artha-anubhava-
SV_07613	prabhava-vikalpa-samutthitāḥ pravartante. na	hi teṣv a-tathābhūteṣu kiñcid vyatiriktam a-
SV_07914	-anuvṛttir asti. pācakaḥ pāthaka iti. na	hi teṣv anyad ekam a-bhinnaṃ asti yena bhinnāḥ
HB_03816	-puruṣa-ādinām api tal-lakṣaṇatvaṃ syāt, na	hi teṣv apy asatsu liṅgini jñānam iti. niścita-
SV_05211	tena ekena nānātvaṃ nirākriyate. nānātvaṃ	hi teṣv eka-vijñāna-a-kāraṇatve kāraṇam ucyate.
SV_16623	-tad-darśane 'sambhavāt. pratyakṣa-a-vṛtter	hi teṣu pramāṇa-antarasya a-sambhavād a-tad-
VN_01813	nigrahasthānam, a-samartha-upādānād eva. na	hi tair hetoḥ sambandhaḥ śakyate pradarśayitum, a
V3_13101	kṛtakatvāt, nityaḥ śrāvaṇatvād iti. atra	hi trayam a-pramāṇakam abhyupeyam – vyatireki-
PV_03154	vastuno na asti bhedini | sarvatra vyapadeśo	hi daṇḍy-āder api sāmṃvṛtāt || vastu-prāsāda-mālā-
HB_03901	tasya anya-arthatvāt. sapakṣa-vipakṣayor	hi darśana-a-darśanābhyāṃ gamakam hetum icchatām
V3_11113	anyad vipakṣe 'darśane 'pi. sarva-darśīno	hi darśana-vyāvṛtīḥ sarva-abhāvaṃ gamayet. kvacit
SV_01006	anyad vipakṣe 'darśane 'pi. sarva-darśīno	hi darśana-vyāvṛtīḥ sarvatra abhāvaṃ gamayet,
SV_14310	ity āpannam. na ca etad yuktaṃ. āvaraṇam	hi darśanam bibadhnīyān na abhighāta-ādīni dravya
PV_03457	vedanam kiṃ tu duḥkha-jñāna-samudbhavaḥ | na	hi duḥkha-ādy-a-samvedyaṃ piḍā-anugraha-kāraṇam ||
PV_02132	| paroḁṣa-upeya-tad-dhetos tad-ākhyānam	hi duṣ-karam || yukty-āgamābhyāṃ vimṛśan duḥkha-
VN_02117	'jñānāt pratipādana-a-sāmarthyād vā. na	hi duṣṭa-sādhana-abhidhāne 'pi vādīnaḥ
SV_05713	vastuno 'dṛṣṭeḥ pratiśedhāc ca (110c) na	hi dṛṣyaṃ vibhāgena a-pratibhāsamānam asti ity
PV_02246	| api ca asad-guṇa-āropaḥ snehāt tatra	hi dṛṣyate || tasmāt tat-kāraṇa-a-bādhi vidhis
HB_03704	iti na kaścīd dhetuḥ syāt. tulya-lakṣaṇe	hi dṛṣṭaḥ pratiyogi-sambhavo 'dṛṣṭa-pratiyogiṣv
SV_01718	tad-gateḥ ||26|| yatas tad-bhāva-hetu-bhāvau	hi dṛṣṭānte tad-a-vedīnaḥ | khyāpyete (27abc)
SV_13601	nityatvāc ca. anyonya-deśa-parihāreṇa vṛttir	hi deśa-paurvāparyam. tat sarvasya sarveṇa tulya-
V3_04606	eka-bhāve pratīti-sādhana-abhāvam āha. asya	hi dvayasya ekatra samuccayāt sarveṣu prabhedeṣu
V3_11005	-bala-utpādīni bhavaty eva karuṇā. tathā	hi dharma-ālambana-ādayo maitry-ādayaḥ sūtre
SV_09604	iti vyatirekī iva dharmiṇo nirdīśyate. na	hi dharma-dharmi-vācīnoḥ śabdāyor vācye kaścīd
V3_07601	iti vyatirekī iva dharmiṇo nirdīśyate. na	hi dharma-dharmi-vācīnoḥ śabdāyor vācye kaścīd
SV_03614	iti kuta etat, tathā-vyavahāra-ayogāt. na	hi dharma-dharmiṇor bhede tattva-rūpatve vā
SV_02019	antara-ślokaḥ. api ca, artha-antara-nimitto	hi dharmāḥ syād anya eva saḥ | (33ab) na hi
V2_08912	saṅgraha-ślokaḥ. api ca artha-antara-nimitto	hi dharmāḥ syād anya eva saḥ | (64ab) na hi
V2_07702	prakṛtyā eva naśvaraḥ. tathā hi sa-apekṣānām	hi dharmānām na avaśyaṃ bhāvītā īkṣyate ||53||
SV_09411	sādhyaḥ viśeṣaḥ sādhitō bhavet ||189|| sa	hi dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-
V3_07206	sādhyaḥ viśeṣaḥ sādhitō bhavet ||60|| sa	hi dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-
V3_12510	vipakṣe 'nvaya-ayogaḥ. trividho	hi dharmo bhāva-abhāva-ubhaya-āśraya ity uktam. na
PV_03519	-dhīḥ kutaḥ || śakti-kṣaye pūrva-dhīyo na	hi dhīḥ prāg dhīyā vinā | anya-artha-āsakti-
PV_03481	prakāśaḥ samprakāśate || sādṛśye 'pi	hi dhīr anyā prakāśyā na tayā matā | svayaṃ
V2_08406	āśrayo 'gniḥ kāraṇam dhūmasya. so 'pi	hi dhūmasya tat-kāraṇānām vā pratiṣṭhānād dhetur
SV_02222	hi bhāvānām kādācitkatva-sambhavaḥ ||35|| sa	hi dhūmo '-hetur bhavan nir-apekṣatvān na kadācin
V2_08611	hi bhāvānām kādācitkatva-sambhavaḥ ||58|| sa	hi dhūmo '-hetur bhavan nir-apekṣatvān na kadācin
SV_13402	na siddhāḥ. vacanād artha-pratīpatteḥ. na	hi dhvani-bhāgād alpiyasaḥ śabda-artha-pratītiḥ.
PV_03473	sārdham a-paśyataḥ | katham pratītir liṅgam	hi na a-dṛṣṭasya prakāśakam || tata eva asya
V3_07209	evam agny-ādiṣv api prasaṅgaḥ. tatra api	hi na agni-sattāyāṃ kaścīd vivādaḥ. viśiṣṭa-
VN_05703	nir-viśayatvāt. an-avadhārita-artho	hi na anubhāset. ananubhāsamāṇo viśayam a-
PV_04002	parīkṣita-parigrahāt | vācaḥ prāmāṇyam asmin	hi na anumānam pravartate || bādhanāya āgamasya
V2_06613	-iṣṭeḥ, tādrśām a-vitatha-abhidhānāt. tathā	hi na anya-guṇa-doṣa-niścaye liṅgam asti. te hi
V3_08009	-artham hetos trīn pakṣa-dharmān āha. tathā	hi na anvaya-mukhena hetur gamakaḥ, anityatvād a-
SV_07119	katham kenacit kriyate. abhāvaṃ karoti iti	hi na abhāvo nāma kaścīd kāryaḥ. tasya kathañcit
V3_08810	katham kenacit kriyate. abhāvaṃ karoti iti	hi na abhāvo nāma kaścīd kāryaḥ, tasya kathañcit
SV_11115	tasmād dveṣa-ādi-sambhavaḥ ||222|| na	hi na aham na mama iti paśyataḥ parigraham
V3_01604	iva vā nitīraṇā-jñāne. tathā	hi na tac cākṣuṣam taj-jñāna-vat, tad-artha-a-
SV_05721	a-tat-kāri-vivekena pravṛtṭy-artthatayā. yadi	hi na tat-pratīty-arthāḥ sañketas tasya vyavahāra
PV_04041	dharmiṇy evam a-sādhanāt || samudāya-apavādo	hi na dharmiṇi virudhyate | sādhyam yatas tathā
PV_03180	ca artha-vedanam | siddham tat kena tasmin	hi na pratyakṣam na laṅgikam || tat svarūpa-
PV_03515	|| bāhyaḥ sannihito 'py arthas tam vibandhum	hi na prabhūḥ | dhīyam na anubhavet kaścīd
V3_04706	kiṃ tarhi sādhanā-sāmarthya-vighātāt. tathā	hi na prameyatva-ādiṣv api viparyaya-prāptir asti,
SV_06716	a-śakya-pravartanā, icchā-adhīnatvāt, yadi	hi na prayoktur icchā katham iyam ekatra api
HB_02506	viśvasya bheda-a-bhedau syātām. tathā	hi na bhedaḥ bheda ity a-bhedaḥ api na a-bhedaḥ,
V2_06808	uttaram vācyaṃ, ya evaṃ bhavanti. tathā	hi na yava-aṅkuraḥ śāli-bijād bhavati, api tu
SV_07822	vyakty-apekṣiṇī syāt. vyañjaka-a-pratīpattau	hi na vyañgyam sampratīyate | viparyayaḥ punaḥ
SV_04823	iti, uktam idam, ayuktaṃ tu uktam, tathā	hi na sā pravṛtṭi-yogyā iti niveditam etat, tad-
SV_03627	-nagarī iti ca katham bahuṣv eka-vacanam. na	hi nagarāṅy eva kiñcit. kutas teṣāṃ samāhāraḥ.
VN_01209	'pi na ātmānam cetayati. a-bhedo	hi nāma-aikyam tāv iti ca bheda-adhiṣṭhāno
SV_10004	nāma anya eva kaścīd bhāvāt, svabhāva eva	hi nāsaḥ sa eva hy eka-kṣaṇa-sthāyī jāta iti. tam

SV_14120	nāśasya anityatā dhvaneḥ | (269ab) na	hi nāśo bhāvānām kutaścid bhavati. tad bhāva-
SV_05121	vyakty-ajñāna-prasaṅgataḥ | (100ab) yadi	hi nityam anayā buddhyā sāmānyam eva gr̥hyeta, a-
SV_15801	abhivyaktiḥ sā prāḡ eva nirākṛtā ||296|| na	hi nityānām kācid abhivyaktir ity uktam, yato
PV_03195	ye 'navo 'pare | uktās te sañcitās te	hi nimittam jñāna-janmanaḥ || aṅūnām sa viśeṣaś
V3_12206	sandehāt. ata eva vipakṣād api. ekaṭra	hi niyame siddhe 'nya-nivartanaṃ sidhyet. anyathā
HB_01103	kim atra asmābhir ity apare nivarṭeran. te	hi nir-abhiprāya-vyāpārāḥ sva-hetu-pariṇāma-
SV_08021	tayor a-naimittikatā-āpatteḥ (159c) asad	dhi nir-upākhyam katham nimittam syāt. kārya-
VN_00205	sarva-sāmarthya-upākhyā-viraha-lakṣaṇam	hi nir-upākhyam iti. evam sādhanasya sādhya-
V2_07904	sarva-sāmarthya-upākhyā-viraha-lakṣaṇam	hi nir-upākhyam. caramasya tarhi kṣaṇasya an-
VN_04203	iṣṭam iti cet, yasya kasyacid a-vādino 'pi	hi nirarthaka-abhidhāne kim na nigraho nigraha-
V3_04703	nyūnatā-an-anvaya-viparīta-anvaya-vat. tena	hi nirṇīta-guṇe vaktavye 'nyathā-abhidhānād doṣa
V3_02502	anena eva gatavāt. siddha-sādhana-rūpeṇa	hi nirdeśa-sambhave sādhyatvena eva nirdeśya iti
SV_11019	||220 || sa tu prahīna-āśravo dur-jñānaḥ. doṣā	hi nirhrāsa-atīśaya-dharmāṇo vipakṣa-abhibhava-
SV_01925	ca kasyacit | hetuḥ (29abc) tāv eva	hi nivartamānau sva-pratibaddham nivartayata iti.
V2_10103	ca kasyacit | hetuḥ (72abc) tāv eva	hi nivartamānau sva-pratibaddham nivartayata iti
NB_03032	tadutpatti-lakṣaṇaś ca ity uktam. tena	hi nivṛtṭim kathayatā pratibandho darśanīyaḥ.
SV_02121	hetutvam phale 'py ekāntatā kutaḥ ||33|| sa	hi niṣpanne bhāve 'rtha-antarataḥ paścād bhavan
V2_09108	hetutvam phale 'py ekāntatā kutaḥ ||64|| sa	hi niṣpanne bhāve 'rtha-antarataḥ paścād bhavan
PV_03510	nānātva-codya-doṣo dur-uddharaḥ || tathā	hi nīla-ādy-ākāra eka ekaṃ ca vedanam | lakṣyate
SV_05223	a-sāmarthyam. viśama upanyāsaḥ. tathā	hi nīla-āder netra-vijñāne prthak sāmarthya-
HB_00309	yathā nīlam dr̥ṣṭvā nīlam iti jñāne. tad eva	hi nīla-svalakṣaṇam tathāvidha-sādhya-arthakriyā-
SV_13502	kim tarhi varṇa-anukrama-lakṣaṇam	hi no vākyam. tad apauruṣeyam sādhyam iti cet. na.
V3_07708	-vṛtṭer ubhaya-dharmatve 'py a-doṣaḥ. na	hi pakṣa eva vyabhicāra-viśayaḥ. kaṃ punar atra
V3_01704	anyathā tv asiddham eva tac chabde. tathā	hi pakṣa eva sa tathāvidhaḥ śabdaḥ, na pakṣa-
VN_01721	katham na pratijñā sādhanā-avayavaḥ. na	hi pakṣa-dharma-ādi-vacanasya api pratīti-hetu-
VN_01803	api iti tad api na sādhanā-avayavaḥ syāt. na	hi pakṣa-dharma-vacanāt kevalāt pratipatter
V3_07802	hetur a-vipakṣa-vṛtṭir ubhaya-dharmaś ca. na	hi pakṣa-vipakṣa-pravibhāga-apekṣayā hetor
V1_03111	-sārūpyād anyato jñānasya sambhavati. na	hi paṭu-mandatā-ādibhiḥ sva-bhedair bhedakam api
PV_03220	upādhir an-anya-bhāk | a-śakya-darśanaś tam	hi pataty arthe vivecayan || yad yathā bhāstate
SV_07512	ity avadhāraṇa-arthas tu-śabdaḥ. vidyamāno	hi padārthaḥ sva-sāmarthyena anyatra buddhim
NB_03072	'pi vyatireko na sidhyati sandehāt. dvididho	hi padārthānām virodhaḥ. a-vikala-kāraṇasya
PV_03130	arthasya a-vibhāvanāt | vijñāna-ābhāsa-bhedo	hi padārthānām viśeṣakaḥ || cakṣuṣo 'rtha-
VN_02209	-adhikāre satām śāstra-a-pravṛtṭeḥ. na	hi para-anugraha-pravṛtṭā mithyā-pralāpa-ārambha-
VN_05601	-pratipatti-vimūḍhas tūṣṇīm-bhavati. na	hi para-upatāpana-krame kaścin nyāyaḥ, yena kaṣṭa
SV_16208	sambhavāt. viśeṣa-abhāvāc ca. tān api	hi para-kriyā-darśana-pūrvakam eva anyāḥ karoty a
V3_07402	ātmanā anvayaṃ karoti. pratipādayatā	hi paraṃ dhūmo 'gni-nāntariyako darśanīyaḥ -
SV_09425	tathābhūtena anvayaṃ karoti. pratipādayatā	hi paraṃ dhūmo 'gni-nāntariyako darśanīyo yatra
SV_06403	bhedo 'sya asmād iti irāṇāt ||128|| rūpaṃ	hi paramārthaḥ. bhedaś ced rūpaṃ syāt. tad-rūpaṃ
V3_03410	upasaṃhāre 'pi. vacana-guṇa-doṣau	hi parārthe 'numāne 'dhikriyete, na arthasya,
V3_09212	hi śabda eva kevalaḥ siddhaḥ, na arthaḥ. na	hi pare 'pracyuta-ātmana upalayanam anityatām
SV_05118	na sā buddhiḥ sāmānyād eva kevalāt ||99|| na	hi paro 'py enām buddhim kevala-sāmānya-bhāvinīm
V3_12505	khalv asati pratiśedho na sambhavet. na	hi paryudāsa eva eko naño viśayaḥ, kim tarhi
PV_03358	na a-bhedo '-rūpa-darśanāt | rūpa-a-bhedam	hi paśyanti dhīr a-bhedam vyavasyati || bhāvā
V1_03901	na a-bhedo '-rūpa-darśanāt | rūpa-a-bhedam	hi paśyanti dhīr a-bhedam vyavasyati ||49|| bhāvā
SV_07115	kaścit pratibandham na paryanuyuñjita. sa	hi pāta-pratibandho na artha-antaram eva yaḥ
V1_01406	yena satyo 'py an-upalakṣitāḥ syuḥ. tathā	hi punar vikalpayan kiñcid āsīn me kalpanā idr̥ṣī |
SV_15711	abhidhānayoḥ puruṣayoḥ svabhāva-a-bhedāt. na	hi puruṣa-icchā-anuvidhāyino nāma-vyavahāra-
SV_16410	anena eva nirākṛtam ||310|| pratipādītā	hi puruṣa-kṛtās tad-adhiṣṭhānāc ca phala-dā
SV_15015	eva eṣām a-yathārtha-jñāna-hetutvam. na	hi puruṣa-doṣa-upadhānād eva artheṣu jñāna-
V3_07807	puruṣa-pravṛtṭer a-vastu-pāratantryāt. yaṃ	hi puruṣaḥ sādhayitum icchati, sa pakṣaḥ. sa yam
SV_16702	veda-arthasya kuto gatīḥ ||317|| sarva eva	hi puruṣo 'n-atikrānta-doṣa-viplavas tam
VN_04501	pratipadyate, ānupūrvyā ca artham iti, tathā	hi pūrvam karma-upādīyate tataḥ karaṇam mṛt-piṇḍa
VN_02704	sādhana-sāmarthyē 'py a-parijñānāt. sa	hi pūrvasyā anityaḥ śabda iti pratijñāyāḥ
HB_00914	-drava-uṣṇa-kaṭhina-dravya-ādi-vat. na	hi prakāśa-ādayas tad-ātmāna utpannāḥ punaḥ
SV_09701	siddhaḥ svabhāvo gamakaḥ (192a) vācyāḥ. na	hi prakāśatayā prakāśayan pradīpas tad-rūpa-a-
V2_07505	tat-svabhāvatayā gamakasya a-gamakavāt. na	hi prakāśatayā prakāśayan pradīpas tad-rūpa-a-
SV_15509	-upadeśa-apekṣānāt, artha-antara-vad eva. na	hi prakṛtyā prakāśanās tam apekṣante vahny-ādayaḥ.
VN_04711	apa-bhramśa-dramiḍa-andhra-ādi-bhāṣā-vat. na	hi prati-deśam bhāṣānām kiñcil lakṣaṇam asti,
V1_01311	anyasya a-samaya-darśino 'pi syāt. na	hi prati-puruṣam arthānām ātma-bhedāḥ, nairātmya-
VN_02718	pratijñām āha iti tad apy ayuktam. na	hi pratijñā pratijñā-sādhanaḥ ucyaṃānā pratijñā-
VN_03514	-hetutva-an-ativṛtṭeḥ. dr̥ṣṭānta-virodho	hi pratijñāyāḥ sādharṃye doṣaḥ, na vaidharṃye,
VN_04604	vartamāno 'rtha eva kim na pravartate. evam	hi pratipatti-paramparā-parīśramaḥ parihr̥to
VN_06109	ca nigrahasthānatvam vyākhyātam, tad api	hi pratipādita-artha-viparyayatvāt sādhanā-
V1_00211	tasya nāntariyakatāyām tu syāt. sa	hi pratibaddha-svabhāvo yathāvidhe siddhaḥ,
SV_02009	-gati-bheda-prayogataḥ ||30|| trividha eva	hi pratiśedha-hetuḥ. upalabhya-sattvasya hetos

V1_02908	(33abc) dvididha ucyate. vastu-pratibhāsam	hi pratyakṣam, tad-abhāve tad-abhāsa-pracyuter
SV_13311	dhvanir ato bhinnas tena saha prthag vā. na	hi pratyakṣe 'rthe para-upadeśo garīyān. tad ayam
HB_02904	-āder eva tad-anya-bhāvadvāt. yatra eva	hi pradeśa-ādaḥ yan na asti ity ucyate, sa eva
HB_00212	dhūmasya śabde vā kṛtakatvasya. sa-dhūmam	hi pradeśam artha-antara-vivikta-rūpam asādhāraṇa
HB_03815	-mātrāt tal-lakṣaṇatve 'tiprasaṅgāt. evam	hi prameya-puruṣa-ādinām api tal-lakṣaṇatvaṃ syāt,
SV_06116	vyavacchedyo 'sti kaścana ||123|| śabdam	hi prayujjānaḥ sarvo 'nvaya-vyatirekau na
SV_09712	gamakatā-lakṣaṇam uktaṃ veditavyam. dvididho	hi prayogaḥ sādharmyeṇa vaidharmyeṇa ca. yathā
SV_09714	'nyatra prayoga-bhedāt. sādharmyeṇa api	hi prayoge 'rthād vaidharmya-gatiḥ. asati tasmin
V2_07513	'py anumāne vibhajya ucyate. sādharmyeṇa api	hi prayoge 'rthād vaidharmya-gatiḥ, asati tasmin
NB_03026	iti kārya-hetoḥ prayogaḥ. sādharmyeṇa api	hi prayoge 'rthād vaidharmya-gatir iti. asati
SV_10202	kvacid an-adhikāre 'pravṛtṭeḥ. śāstraṃ	hi pravartamānaṃ kañcit puruṣa-artha-sādhanam
V2_06502	na, śāstrasya kvacid an-adhikārāt. śāstraṃ	hi pravartamānaṃ puruṣa-artha-sādhanam kañcid
SV_10215	pramānaṃ vyavasāya-phaladvāt pramānānām. na	hi pravṛtti-niṣedhe 'pi iyaṃ niḥ-śaṅka-
VN_01418	aṅgulya eva hi kāścin muṣṭiḥ, na sarvāḥ. na	hi prasāritā aṅgulyo nir-viveka-svabhāvā muṣṭy-
SV_17107	-vṛtti-lakṣaṇadvāt. yat kiñcana grahaṇam	hi prasiddhim a-pramāṇayatas tan-mukhena pratītiḥ,
V3_11813	apy a-kārya-kāraṇa-bhāve na sidhyati. uktaṃ	hi prak - na anupalabdhāv a-kārya-kāraṇa-
VN_02805	pratijñam pratijñā-sādhanāya āha iti. yo	hi prak pratijñam uktvā hetu-udāharaṇa-ādikam
V3_11702	aikāntikatvād ity aparāḥ. vipakṣād eva	hi prāṇa-ādayo nivartante, na sapakṣāt, asato
V3_11906	-bhāvam gamayati ity uktaṃ. buddhy-ādayo 'pi	hi prāṇa-āder hetavo ghaṭa-ādau na santi. tasmāt
V3_08909	66|| kāryam tasya ity anuvartate. toya-āsritā	hi balākāyā vṛttiḥ. tataḥ śarīra-sthitim
SV_01015	sthālī-taṇḍula-pāka-vat ||13|| na	hi bahulam pakva-darśane 'pi sthāly-antar-gamana-
V2_09204	sthālī-taṇḍula-pāka-vat ||65|| na	hi bahulam pāka-darśane 'pi sthāly-antar-gata-
HB_03503	a-bādhayā eva sādhyā-siddheḥ, sādhyā-abhāvo	hi bādhaka-pramāṇa-vṛtti-niyata ity a-bādhāyām
PV_04090	|| tena an-abhiṣṭa-saṃsrṣṭasya iṣṭasya api	hi bādhane | yathā sādhyam a-bādhātaḥ pakṣa-hetu
SV_11425	sambandhasya vyavasthiteḥ ||229|| arthā	hi bāhyā na rūpam śabdasya na śabdo 'rthānām.
V1_03611	viśayaḥ pravividito bhavati. vidyamāne 'pi	hi bāhye 'rthe yathā-svasaṃvedanam eva artha-
HB_01516	-edhitaḥ kṛtam kṛtam punaḥ kārayati. tathā	hi bīja-ādy-upanyāse nirloṭhitam etat. tasmāt tat
V1_01709	paśyāmaḥ, yaṃ śabdo 'nudhāvet. artha-nānātve	hi buddhi-nānātvaṃ dṛṣṭam bhūta-guṇa-vat. tad-a-
SV_02507	pratyaya-viśayāḥ, bhūta-vat. tad-ātmānam eva	hi buddhiḥ saṃsrjantī sāmānya-viśayā pratibhāsete.
SV_07517	anyatra darśana-a-sambhāvāt | (151ab') sā	hi buddhir eka-bhāvinī vyakty-antaram evam
SV_15116	na artha-gocarāḥ ||286|| svalakṣaṇa-viśayā	hi buddhir niyamena tad-yogyatā-upasthāpana-
SV_12322	katham idānīm apauruṣeyam a-vitatham. tathā	hi bauddha-itarayor mantra-kalpayor himsā-maithuna
V2_08603	anyādrśād bhavan katham tādrśaḥ. tādrśād	dhi bhavams tādrśaḥ syāt. anyādrśād api tādrśa-
SV_02214	bhavan katham tādrśaḥ syāt. tādrśād	dhi bhavams tādrśaḥ syāt. anyādrśād api tādrśo
SV_09925	sattā-hetor eva bhāvāt tathā-utpatteḥ. sato	hi bhavatas tādrśasya eva bhāvāt. na avaśyam
V2_08114	sattā-hetor eva bhāvāt tathā-utpatteḥ, sato	hi bhavatas tādrśasya eva bhāvāt. na avaśyam
V2_08301	katham kriyā-pratiśedhaḥ. vināśa iti	hi bhāva-abhāvam manyante. tad ayam vināśa-hetur
HB_03904	liṅga-rūpa-viśeṣasya tena an-abhidhānāt. tau	hi bhāva-abhāvau tad-abhāva-sādhanā-pramāṇa-vṛtyā
SV_08820	sāmānya-viśeṣayoḥ svabhāva-bhedāt. svabhāvo	hi bhāva iti. tathā ca syān niḥ-sāmānya-viśeṣatā |
SV_09601	ucyate. sa katham asiddha-sattāke syāt. yo	hi bhāva-dharmaṃ tatra icchatī, sa katham bhāvam
V3_07512	ucyate, sa katham asiddha-sattāke syāt. yo	hi bhāva-dharmaṃ hetum icchatī, sa katham bhāvam
V2_08312	eva sādhyā-dharme gamakā veditavyāḥ. yo	hi bhāva-mātra-anubandhī svabhāvaḥ, tatra eva
SV_02411	bhāva-mātra-anurodhini | (39ab) yo	hi bhāva-mātra-anurodhī svabhāvas tatra
HB_02308	a-kṣaṇikatve '-vastutva-prasaṅgāt. śaktir	hi bhāva-lakṣaṇam sarva-śakti-viraho 'bhāva-
V3_12607	anena asato niścinvatā prameyā vaktavyāḥ. na	hi bhāva-viśayam eva pramāṇam, avisaṃvāda-
VN_00713	-artham artheṣu niyujyante. svayam utthāpane	hi bhāva-śaktir a-śaktir vā cintyeta, na ca tad
SV_15614	nityam tad-artha-siddhiḥ syāt (293c) yato	hi bhāva-śakteḥ phala-utpattiḥ sā a-vikalā iti na
SV_11619	sambandhe na ayam doṣo vikalpīte ||232|| na	hi bhāva-śleṣa-apekṣī puruṣa-bhāvanā-pratibhāsi
V2_09007	nāma anyā yā paścān niṣpadyeta. sa eva	hi bhāvaḥ kṣaṇa-sthiti-dharmā anityatā ity ukta-
SV_02104	anityatā nāma yā paścān niṣpadyeta. sa eva	hi bhāvaḥ kṣaṇa-sthiti-dharmā anityatā. vacana-
NB_03012	ity upādhi-bhedena. apekṣita-para-vyāpāro	hi bhāvaḥ svabhāva-niṣpattau kṛtaka iti. evam
SV_07716	aho vyasana-santatiḥ ||152|| bhinna-deśayor	hi bhāvayoḥ sambandho dvidhā bhavet. nānā-avayava
SV_14508	iti yathā-pratīti vyapadiśanti ity uktaṃ. na	hi bhāvasya kiñcit kadācid bhavati. sa eva
SV_09807	vināśasya svabhāvād anubandhitā ||193|| na	hi bhāvā vinaśyantas tad-bhāve hetum apekṣante.
V2_07614	vināśasya svabhāvād anubandhitā | (53ab) na	hi bhāvā vinaśyantas tad-bhāve hetum apekṣante,
SV_02224	na bhavet, abhāva-kāla-a-viśeṣāt. apekṣayā	hi bhāvāḥ kādācitkā bhavanti, bhāva-abhāva-
V2_08613	na bhavet, abhāva-kāla-a-viśeṣāt. apekṣayā	hi bhāvāḥ kādācitkā bhavanti, bhāva-abhāva-
HB_02509	asattvaṃ vā syāt, apekṣya-abhāvāt. apekṣayā	hi bhāvāḥ kādācitkā bhavanti vyavasthāvāms ca
SV_07412	an-ādheya-atīśayasya sahakāra-arthaḥ. anityā	hi bhāvāḥ sahakāriṇo viśiṣṭa-ātma-lābhāt tam
SV_02424	tena bhinnā vyavasthitiḥ ||42|| sarva eva	hi bhāvāḥ svarūpa-sthitayah. te na ātmānam pareṇa
SV_02221	vā a-hetor anya-anapekṣaṇāt | apekṣāto	hi bhāvānām kādācitkatva-sambhavaḥ ||35|| sa hi
V2_08610	vā a-hetor anya-anapekṣaṇāt | apekṣāto	hi bhāvānām kādācitkatva-sambhavaḥ ||58|| sa hi
SV_09810	prakṛtyā eva naśvaraḥ. tathā hi sa-apekṣaṇam	hi bhāvānām na avaśyam-bhāvitā iṅsyate | (194ab)
SV_07113	tad-abhāve 'pi sthānāt. patana-dharmānam	hi bhāvānām pāta-pratibandhād a-janako 'pi
PV_02067	iti cet tulyam atra ca || pratikṣaṇa-vināśe	hi bhāvānām bhāva-santateḥ | tathā utpatteḥ sa-

VN_01212	nānātva-lakṣaṇam ca katham yojyate. eṣa	hi bhāvānām bheda etad-virahaś ca a-bhedo yathā
V3_05901	vā iti kalpikāyāḥ samudbhavaḥ ||45|| na	hi bhāvānām sva-viṣaya-jñāna-abhāvād evaṃ bhavati
SV_12120	dhetor a-hetuko nāma. a-dṛṣṭa-hetavo 'pi	hi bhāvās tad-anyaiḥ svabhāva-a-bhedam
SV_15722	phala-utpatti-niyamāt. svabhāva-vṛttayo	hi bhāvās tan-mukhena prasaṅgam arhanti. na
SV_10012	iti ca-śabdāt. katham a-sāmarthyam. siddhe	hi bhāve kārako na taṃ karoti. na apy anya-
V2_08214	iti ca-śabdāt. katham a-sāmarthyam. siddhe	hi bhāve kārako na taṃ karoti. na apy anya-
V3_12106	asataḥ katham iṣṭā. abhāva-pratiṣedho	hi bhāvo 'saty apy asti, bhāva-pratiṣedhas tu na
HB_00503	tatra avaśyam agnir iti. agni-bhāva eva	hi bhāvo dhūmasya tat-kāryatvam iti. anupalabdhāv
PV_03081	-siddhiś cen na tasya eva prasiddhitaḥ || yo	hi bhāvo yathā-bhūtaḥ sa tādr̥g-liṅga-cetasah |
V2_04703	tasya punaḥ pratyakṣeṇa anyathā darśanāt. yo	hi bhāvo yathā-bhūtaḥ sa tādr̥g-liṅga-cetasah |
SV_10415	syād asattāyā viniścayaḥ ||204|| yo	hi bhāvo yena saha na avatiṣṭhate tad-upādānayor
SV_06307	viśiṣṭāḥ śabdaiś codyante, daṇḍi-vat. dvayor	hi bhidyamānayor bhedasya ubhaya-gatatvād eka-
V1_04001	-niyamād a-bhedo nīla-tad-dhiyoḥ | (54ab) na	hi bhinna-avabhāsitve 'py artha-antaram eva rūpaṃ
SV_05506	uktaṃ prak. api ca, vastu-sāmānya-vādino 'pi	hi bhinnā eva vyaktayaḥ. katham tāsv a-bhinna-
SV_08505	syuḥ, tathā upalakṣaṇād a-bhedasya. idam eva	hi bheda-a-bheda-lakṣaṇam eka-ākārasya api
SV_03306	-bhedo na syāt. tad apy asty eva. tathā	hi bheda-antara-pratikṣepa-a-pratikṣepau tayor
SV_06413	dravya-antara-van na bhedaḥ syāt. na	hi bheda-upādhir eva bhedo 'yam ata iti viśeṣa-
SV_15704	saṃskāryasya api bhāvasya vastu-bhedo	hi bhedakaḥ | prayokṭṛ-bhedān niyamaḥ śaktau na
PV_03184	tat-tulya-hetukam | sarvaṃ tathā eva hetor	hi bhedād bhedaḥ phala-ātmanām || anapekṣita-
V1_01715	| (17ab) a-buddhi-śabda-anvaya-bhājo	hi bhedān ayaṃ sāmānya-darśana-balena anvayan
SV_09316	cen na sattā sādhyate katham | an-anvayo	hi bhedānām vyāhato hetu-sādhyayoḥ ||187|| yadi
V3_07012	cen na sattā sādhyate katham | an-anvayo	hi bhedānām vyāhato hetu-sādhyayoḥ ||58|| yadi
SV_08414	syāt. na etad asti. yasmāt tena ātmanā	hi bhede 'pi hetuḥ kaścin na ca aparāḥ | svabhāvo
V2_08914	bhinna-hetuko vā tat-svabhāvo yuktaḥ. ayaṃ	hi bhedo bheda-hetur vā bhāvānām yad uta viruddha
SV_04906	eva vyabhicārāt, vitatha-pratibhāso	hi bhrānti-lakṣaṇam, tan-nāntariyakatayā tu
PV_03201	citratarāṃ tataḥ || na ekaṃ svabhāvaṃ citraṃ	hi maṇi-rūpaṃ yathā eva tat | nīla-ādi-
SV_15905	tad-vyaktiḥ sā api cen matiḥ | (299ab) na	hi manasā dhyāyato 'pi mantra-ābhāsā buddhiḥ
SV_15520	ca iti vyāhataṃ paśyāmaḥ. tathā hi samayatve	hi mantrānām kasyacit kārya-sādhanam | (292ab)
SV_15602	prayuktād api phalaṃ syāt. varṇā eva	hi mantra na anyat kiñcit. tat-kramo mantra iti
SV_13103	na ca samāropa-anuvīdhāyinyo 'rthakriyāḥ. na	hi mānavako dahana-upacārād ādhyate pāke. tasmāt
V3_05203	na ca samāropa-anuvīdhāyinyo 'rthakriyāḥ. na	hi mānavako dahana-upacārād ādhyate pāke. tasmāt
PV_03305	tat-prasādhanaḥ || arthena ghaṭayaty enām na	hi muktavā artha-rūpatām | anyāḥ sva-bhedāj
V1_03101	tatra arthena ghaṭayaty enām na	hi muktavā artha-rūpatām | tasmāt prameya-
PV_02130	cet te prayāty atyanta-sa-ātmatām || tathā	hi mūlam abhyāsaḥ pūrvaḥ pūrvaḥ parasya tu | kṛpā
SV_12520	bahutaram idānim apauruṣeyam. tathā	hi mleccha-ādi-vyavahārānām nāstikya-vacasām api |
SV_01819	eka-vacanena dvitīya-siddhim āha. tathā	hi yat kṛtakam tad anityam ity ukte 'n-artha-
V1_01801	balena anvayan katham an-upalakṣako nāma. na	hi yato yatra jñāna-abhidhāna-vṛttiḥ, tad-an-
SV_07223	janyasya iti janana-mātreṇa kārakatvam. yo	hi yato vijñāna-utpādāna-yogyatām pratilabhate sa
SV_01404	tu kutaścid vyāvṛtter eva a-niścayāt. yo	hi yatra na asti iti niścitaḥ, sa bhavaṃs tad-
V2_09614	tu kutaścid vyāvṛtter eva a-niścayāt. yo	hi yatra na asti iti niścitaḥ, sa bhavan katham
SV_03205	bhavati, kāraṇa-antara-apekṣatvāt. anubhavo	hi yathā a-vikalpa-abhyāsaṃ niścaya-pratyayān
SV_15914	vikalpānām vṛttir iti nivedayiṣyāmaḥ. te	hi yathāsvam āntarād vikalpa-vāsanā-prabodhād
SV_06202	an-anya-āśaṅkāyāṃ prayoga-ayogāt. tatra	hi yad eva mūḍha-mater āśaṅkā-sthānaṃ tad eva
V1_02307	cetanāś ca ete sukha-ādayaḥ saṃvedyatvāt. na	hi yad yad-viṣaya-ākāraṃ saṃvedanaṃ na bhavati,
PV_02061	mṛdaḥ kuṇḍa-ādino yathā || a-vikṛtya	hi yad vastu yaḥ padārtho vikāryate | upādānaṃ na
SV_07422	tadvān pradīpa-ādīḥ prakāśakaḥ ||149|| yo	hi yad-viṣaya-vijñāna-hetuḥ, sa tasya vyañjakaḥ.
SV_10408	bhāva-abhāvaḥ pratiyate ||203|| bhāvo	hi yadi bhaved yathāsvaṃ grāhakeṇa karaṇena
SV_16610	anyac ca evaṃ āgama-lakṣaṇam syāt. tathā	hi yasya pramāṇa-saṃvādi vacanaṃ tat-kṛtaṃ vacaḥ |
SV_02208	antareṇa bhāve '-hetumattā eva syāt. na	hi yasya yam antareṇa bhāvaḥ sa tasya hetur
V2_08511	kāraṇam antareṇa bhāve '-hetutā eva syāt. na	hi yasya yam antareṇa bhāvaḥ, sa tasya hetur
HB_00912	svayaṃ tat-svabhāvatayā eva nāśāt. yo	hi yasya svabhāvaḥ, sa sva-hetor eva utpadyamānas
V2_04508	-abhidhāne gamaka-dharma-a-dyotanāt. na	hi ye yathā yam arthaṃ vidanti vacana-jñāḥ, te
SV_15216	satya-arthaṃ iti syād vinā apy anvayena. yo	hi yena a-vyāptas tatra tad-vyatirekaḥ śaṅkyeta.
PV_04168	-avayava ity asat | tulyasiddhāntatā te	hi yena upagama-lakṣaṇāḥ || samudāyasya sādhyatve
NB_03119	tad-deśa-sannihita-svabhāvatā. na	hi yo yatra na asti tad-deśam ātmanā vyāpnoti iti
V3_12810	tad-deśa-sannihita-svabhāvatā. na	hi yo yatra na asti, sa tad-deśam ātmanā vyāpnoti.
V3_11714	uktam. anyathā saṃśaya-hetur eva na syāt. na	hi yo yatra na sambhavati, tad-upalabdhyaḥ tatra
SV_02607	abhāvāt. bhāve vā a-tat-svabhāvatvam. na	hi yo yad-ekayogakṣemo na bhavati, sa tat-
SV_16012	satyam asti sā puruṣa-āśrayā ||301|| tathā	hi yo yad-varṇa-samutthāna-jñāna-jāj jñānato
SV_15916	bāhya-apāya-an-āgame 'pi bhāvāt. na	hi yo yasya sattā-upadhānaṃ na apekṣate sa tasya
SV_14503	naṣṭā gaṇyante pratyutpanna-avasthāyām. na	hi yo yena a-tadvān sa tena tathā vyapadiśyate
SV_14802	yaj-jñānam ity api taj-jñāne sati syāt. na	hi yo vijñāne svarūpeṇa a-svarūpa-a-saṃsargeṇa na
SV_15007	sā artha-antaram eva na bhavati. tathā	hi yogyatā iti rūpa-atīśaya eva bhāvānām ity
V3_08409	-śakti-rūpa-upādāna-kāraṇa-sahakāri-pratyayo	hi rasa-hetū rasaṃ janayati, indhana-vikāra-
SV_00717	-śakti-rūpa-upādāna-kāraṇa-sahakāri-pratyayo	hi rasa-hetū rasaṃ janayati, indhana-vikāra-viśeṣa

V3_08311	ādy-anumānam. ātma-ātmīya-abhiniveśa-pūrvakā	hi rāga-ādayaḥ, ahaṃ mama iti ca a-paśyato
SV_00820	ādy-anumānam. ātma-ātmīya-abhiniveśa-pūrvakā	hi rāga-ādayo 'yoniśo-manaskāra-pūrvakatvāt sarva-
V3_10903	vacanam na asti ity a-niścito vyatikrekaḥ. na	hi rāga-ādinām eva kāryaṃ spanda-vacana-ādayaḥ,
SV_00903	-ābhaṃ vacanād rāgitā-ādi-vat ||12|| na	hi rāga-ādinām eva kāryaṃ spandana-vacana-ādayaḥ,
VN_01611	ca prāḡ asattvāt, kathaṃ ghaṭo 'sti. na	hi rūpa-antarasya sattve rūpa-antaram asti. na ca
SV_14702	iti. a-tattvam eva svabhāvasya anyatvam. na	hi rūpa-rasayor apy anyad eva parasparam anyatvam.
SV_11319	tat kiṃ vai śabdaḥ sambandho 'stu. samarthaṃ	hi rūpaṃ śabdasya योग्याता, kārya-karaṇa-yogyatā-
V3_10309	'satam parasparato vibhāgaḥ. ekasya	hi rūpaṃ anyatra a-paśyanti buddhir idam asmād
PV_02256	|| ātmā api na tadā tasya kriyā-bhogaḥ	hi lakṣaṇam | tasmād anādi-santāna-tulya-jātiya-
V1_00512	-rūpa-an-upalakṣaṇāt. svabhāva-pratibandho	hi liṅga-lakṣaṇam. na ca tasya vyabhicāraḥ, tad-
VN_00110	-aṅgasya a-samarthanād vā. trividham eva	hi liṅgam a-pratyakṣasya siddher aṅgam, svabhāvaḥ
V2_04504	-abhāvād iti cet, na, pravṛtti-bhedāt. artho	hi liṅginam gamayati, tal-liṅgam śabda iti. na,
V1_01604	-buddher apy anumāna-prasaṅgaḥ. siddhe 'pi	hi liṅge 'siddhaya buddhyā sambandha-abhāvād an-
SV_12619	sādhane kiṃ phalaṃ bhavet | (247ab) na	hi loka-vedayor nānā varṇāḥ. bhede 'pi ca
SV_15809	api iti so 'pi phalaṃ vaktṛ-vad aśnūvīta. na	hi vaktuḥ kaścīd anyas tad-bhāvo 'nyatra tad-
SV_10723	yatas tebhyo 'rtha-prakṛtir niścīyeta. te	hi vaktur vivakṣā-vṛttaya iti tan-nāntariyakās
V2_06605	yatas tebhyo 'rtha-prakṛtir niścīyeta. te	hi vaktur vivakṣā-vṛttaya iti tan-nāntariyakās
SV_10721	vastubhiḥ saha | na artha-siddhis tatas te	hi vaktṛ-abhiprāya-sūcakāḥ ||213|| na hi śabdā
SV_11912	sambandhasya asya vastunaḥ ||238|| vācako	hi vacana-aṅgena tadvān syāt. santo 'py a-vācakā
SV_01001	iti ko niścayaḥ. karaṇa-guṇa-vaktu-kāmate	hi vacanam anumāpayet. rāga-utpādana-yogyatā-
SV_12703	varṇebhyo vidyate 'nupalambhanāt ||247|| na	hi vayaṃ devadatta-ādi-pada-vākyeṣu da-kāra-ādi-
SV_13305	iti śraddhā iyam atibahv idam ||256|| na	hi vayaṃ dhvaniṃ śabdaṃ ca vācakaṃ pṛthag-rūpaṃ
SV_05606	eka-kāryatā | sādrśyam (108'bc) na	hi vayaṃ artha-jñāne dvāv ākārau paśyāmaḥ. a-
PV_03494	vitathatva-prasaṅgataḥ || sarva-antyo 'pi	hi varṇa-ātmā nimeṣa-tulita-sthitiḥ | sa ca
VN_04108	nigṛhyata iti. idam apy a-sambaddham, na	hi varṇa-krama-nirdeśād eva iṣṭa-artha-siddhāv
SV_05509	tatra tasya ābhāsaḥ sato 'pi na lakṣyate. sā	hi varṇa-saṃsthāna-pratibhāsavatī vibhāvayate. na
PV_03147	tat | varṇa-ākṛty-akṣara-ākāra-sūnyam gotvam	hi varṇyate || samānatve 'pi tasya eva na ikṣaṇam
SV_08405	ya eva arthakriyā-kṣamaḥ | (166ab) idam eva	hi vastv-a-vastunor lakṣaṇam yad arthakriyā-
SV_11719	bheda-a-bhedau na ativartate. rūpaṃ	hi vastu. tasya a-tattvam eva anyatvam ity uktam.
SV_09010	phala-viśeṣa-upādāna-bhāva-lakṣita-svabhāvam	hi vastu dadhi iti. sa ca tādrśaḥ svabhāvo
V3_12512	nanv ayam eva asya dharma-viraho dharmāḥ. na	hi vastu-rūpaṃ eva dharmāḥ, asanto 'pi kenacit
SV_06401	eva. tena eva a-paramārtho 'sāv anyathā na	hi vastunaḥ | vyāvṛttir vastu bhavati bhedo 'sya
PV_04249	rūpaṃ kathaṃ bhavet || sāmagrī-śakti-bhedād	hi vastunām viśva-rūpatā | sā cen na bhedikā
SV_02316	kathaṃ bhavet ||36|| dhūma-hetu-svabhāvo	hi vahnis tac-chakti-bhedavān | a-dhūma-hetor
V2_08711	kathaṃ bhavet ||59|| dhūma-hetu-svabhāvo	hi vahnis tac-chakti-bhedavān | a-dhūma-hetor
VN_04812	yathā-avasthitānam sambandhaḥ pratiyate. na	hi vākyeṣu padānam krama-niyamaḥ kaścīd, yathā
SV_16019	iti kathyate ||304|| citta-samutthānā	hi vāg-vijñaptir varṇa-pada-vākya-abhidhānā.
SV_11020	-apakarṣam sādhayanti jvalā-ādi-vat. te	hi vikalpa-prabhavāḥ saty apy upādāne kasyacin
SV_15113	tā api na tat-svabhāva-bhāvinyāḥ. tathā	hi vikalpa-vāsanā-udbhūtaḥ samāropita-gocarāḥ |
SV_05109	artha-pratibandha-niyama-abhāvāt. na	hi vikalpā yathārtham eva jāyante. sati maricikā-
PV_03367	pramāṇam sva-ātma-vedanam || sarvam eva	hi vijñānam viśayebhyaḥ samudbhavat | tad-anyasya
V1_02313	doṣo 'stu. na tv a-sa-rūpaṃ vedakaṃ nāma. na	hi vitti-sattā eva tad-vedanā yuktā, tasyaḥ
SV_06519	ca eva vastuny eṣām a-sambhavāt ||134|| yadi	hi vidhi-rūpeṇa vastv eva śabdair vikalpair vā
SV_12206	dahanasya hetv-antaram pratikṣipyate. yadi	hi vinā jvalayā syād anyatra api syād iti. tatra
SV_14425	eva. vināśād bhāva-nāśa-an-abhyupagamāt. yo	hi vināśa iti kiñcin na ity āha, sa kathaṃ tato
HB_00903	anyato nāśa-utpattiḥ, tasya a-sāmarthyāt. na	hi vināśa-hetur bhāva-svabhāvam eva karoti, sva-
V2_06409	na asattā-niścayo viprakarṣiṇām. trividhā	hi viprakarṣiṇo deśa-kāla-svabhāva-viprakarṣair na
VN_03203	-upādānatva-niṣedhāt. śabda-artha-niṣedhe	hi virodhaḥ syāt. na ca svalakṣaṇam śabda-artha
HB_02504	anyato viśeṣāj jāti-bheda-darśanāt. anyathā	hi vilakṣaṇyā api sāmagryā a-vilakṣaṇasya
PV_03380	ca kaścana | dvitīyasya tṛtīyena jñānena	hi vivicyate || artha-kāryatayā jñāna-smṛtv
SV_04709	idam ānantyaṃ tadvaty api samānam. jātyā api	hi viśiṣṭā vyaktasya eva vaktavyā ity a-kṛta-
V3_01708	iti na parvate vṛkṣe vā śaikā bhavati. na	hi viśeṣa-śabda-sannidhir eva sāmānya-śabdānam
SV_12430	yad anyathā adhyetum na śakyate. na	hi viśeṣanam a-viruddham vipakṣeṇa asmād dhetum
SV_13421	-sādhyam arthaṃ kathaṃ sādhyat. ko	hi viśeṣo 'tyanta-anupalambhe sad-asator
V3_04114	utpattiḥ kiṃ na kṣīrāc chaśa-viśānam, ko	hi viśeṣo 'bhāva-a-viśeṣa iti cet, na, hetoḥ
V3_03506	-jaḥ prasiddhi-śabdena uktaḥ. योग्या	hi viśvam svabhāvataḥ kṛta-a-kṛtānam śabdānam,
SV_16321	-viśeṣo 'sādhāraṇa-guṇaḥ. tad-adhimukter eva	hi viśa-karma-ādi-karaṇāt. tasmān na mantrāḥ
VN_06506	api na idam hetvābhāsebhyo bhidyate. avaśyam	hi viśaya-antara-vyāpty-arthaṃ hetvābhāsa
VN_05711	ajñānam kiṃ tarhi viśaya-ajñānam, a-jñāte	hi viśaya uttara-ajñānāt tan na pratipadyeta ity
V1_03510	svayam sā eva prakāśate ||38|| vyastam	hi viśaya-lakṣaṇam iti na kvacid anubhavo na apy
V1_04101	na artha-dṛṣṭiḥ prasidhyati ||54|| na	hi viśaya-sattayā viśaya-upalambhaḥ, kiṃ tarhi
VN_05713	nir-viśayam, ajñānena ākṣepāt. na	hi viśayam samyak pratipadyamānaḥ kaścīn na
VN_05716	ajñānena uttara-ajñānam apy ākṣiptam eva. na	hi viśayam a-jānann uttaram jānāti iti na eva
PV_04267	tat-kāryatve 'pi dhi-dhvanī || vidyamāne	hi viśaye mohād atra an-anubruvan | kevalam
PV_04021	tad-vacasy eva saṃsthitam || a-khyāpīte	hi viśaye hetu-vṛtter a-sambhavāt | viśaya-

SV_10708 prati datta-anuyogo bhavitum na yuktaḥ. na
V3_07003 prati na datta-anuyogo bhavitum yuktaḥ. na
SV_15119 syāt, sarvasya sarvadā syāt. kārya-viśeṣā
SV_07821 na ca sā vyakty-apekṣiṇī ||155|| yadi
V1_01708 anyat sāmānyam buddhy-a-bhedataḥ ||16|| na
V1_01706 hi kvacin na anyatra dṛśyate | (16ab) na
SV_15804 yujyate | syāc chrotuḥ phala-sambandho vaktā
SV_07501 pradīpa-ādayo gotva-ādinā tadvantaḥ syuḥ. na
SV_07504 tasya samavāya-ayogād iti. samavāya-mātram
SV_07904 sva-pratipattiyā apara-pratipatti-hetur
PV_04206 -sthitih || sva-ātmatve hetu-bhāve vā siddhe
SV_03605 -artham tat tathā vācakaḥ vacaḥ ||66|| na
PV_03192 tat tena na ucyate || samikṣya gamakatvam
PV_04038 anveti no cen na ayoga-vāraṇāt || dvididho
PV_04266 tad-bhāvāt tan-nibandhanāḥ || siddho
V3_05701 -bhāva-a-niyamād evaṃ-pratītiḥ. siddho
SV_00719 -pratyaya-agni-dhūma-janana-vat. tathā
SV_08107 iti cen na ca śaktir an-anvayāt ||159|| na
VN_01310 yasya pariṇāmaḥ, sa tasmād a-bhinna iti, na
SV_10623 syāt siddho dharmaś ca kevalaḥ ||209|| yadi
V3_06909 hy atra pratibaddhaḥ phala-udayaḥ ||57|| na
V3_07307 abhidheyaṃ kim apy asti iti sādhyam syāt. na
SV_10701 -vairūpye kāminyāḥ kiṃ parikṣayā ||211|| na
V1_02303 na artha-rūpāḥ sukha-ādayaḥ ||23|| yadi
V3_09210 buddhi-bhuvana-ādinām vyākhyātāḥ. tatra api
SV_12803 -pratipad bhavet ||249|| parisamāpta-artham
V2_06909 -abhāvayor darśana-a-darśana-smṛty-apekṣe
SV_10107 sarvā eva anupalabdhir liṅgam. san-niścayād
V3_01805 -apavādasya dharmiṇy a-virodhāt. anityo
SV_15806 sambandho vaktā hi vyakti-kāraṇam ||297|| na
SV_17206 eka-arthā-dyotane niyamaḥ kutaḥ | (326ab) na
SV_04524 na asti saṅketas tena tatra na ||92 || na
SV_10722 te hi vakṛ-abhīprāya-sūcakāḥ ||213|| na
SV_17114 śabdānām tata eva śaṅkā-utpatteḥ. nānā-arthā
SV_11219 ity ānarthakyaṃ syād viparyayo vā. na
SV_09202 tat-prabhavāḥ śabdāḥ kena nivāryante. sa eva
SV_17210 vivakṣā-vacanād ṛte ||326|| puruṣa-praṇīte
SV_17219 tasya sā eka-arthatā kutaḥ ||327|| vivakṣayā
V3_03804 vastu-vaśād ṛttir iti sūcitam bhavati. sa
V3_02707 -samavāyy-anityatva-yuktaḥ śabda iti. sati
PV_04096 sadṛśam tena varṇitam | pramāṇānām abhāve
PV_04095 tad-an-āśraye || tat prastāva-āśrayatve
V3_03104 na pratiśedhe doṣaḥ. sva-upagama-āśrayam
SV_02616 samyojyate, yathā śuktau rajata-ākāraḥ. na
SV_16414 varṇyate | pramāṇa-abham yathārthā asti na
V2_05301 apy a-gamakam. na, a-vyatirekāt. na
SV_15825 | mano-japo vā vyarthaḥ syāc chabdo
SV_11827 kalpanā-kṛtaḥ | (237ab) ity uktaṃ prak. na
V2_07701 kṛtakaḥ sa prakṛtyā eva naśvaraḥ. tathā
SV_09809 kṛtakaḥ sa prakṛtyā eva naśvaraḥ. tathā
SV_07718 āloka-rajju-vaṃśa-daṇḍa-ādi-vat. na
V3_11509 jīvac-charīram prāṇa-ādimattvād iti. na
NB_03098 jīvac-charīram prāṇa-ādimattvād iti. na
V3_10009 vācyah. anvaya-asiddhi-vacane 'pi, na
SV_01004 katham tac-chaktir upayujyate. śakty-upayoge
V3_09804 -asiddher hetu-bhāvena asiddha ucyate. na
V3_04806 na bhavati, yathā – a-brāhmaṇa iti. na
PV_04284 bhāvo bhāvasya na iti cet | bhāvo
HB_03116 tathātva-pracyutim asya vyavacchinatti. evaṃ
SV_08122 syāt. tat-sambandhi-svabhāva-vaiguṇyād
SV_08602 -sthitir vā. yat punar etad uktaṃ taj-janako
SV_01806 na bhavati dahana-abhāve ca dhūmaḥ. tathā
V2_10014 na bhavati dahana-abhāve ca dhūmaḥ. tathā
SV_05722 saṃsparśān na anya-parihāreṇa pravarteta. na
SV_05811 padārtheṣu na viśaṃvādikā ity ucyate. tathā

hi vṛṣasyanti ṣaṇḍhasya rūpa-vairūpya-parikṣāyam
hi vṛṣasyanti ṣaṇḍhasya rūpa-vairūpya-parikṣāyam
hi vyaktayaḥ kathaṅcit kvacid upayujyamānās tad-
hi vyakty-apekṣiṇī syāt. vyañjaka-a-pratipattau
hi vyakty-ātmano vyatiriktam anvayinam artham
hi vyakty-ātmānaḥ parasparam anuyanti, śakti-
hi vyakti-kāraṇam ||297|| na hi śabdasya anyataḥ
hi vyakter api jñāna-hetutām muktā anyā kācid
hi vyaktyā saha asya jātam na anyāḥ kaścid viśeṣa
hi vyañjakaḥ pradīpa-ādih svarūpa-śūnye deśe sva-
hi vyatirekitā | sidhyaty ato viśeṣe na vyatireko
hi vyatireke ṣaṣṭhi bhāhulye jasa-ādaya ity etad
hi vyapadeśo niyujyate | tac ca akṣa-vyapadeśe
hi vyavacchedo viyoga-apara-yogayoḥ |
hi vyavahāro 'yam dṛśya-a-dṛṣṭāv asann iti |
hi vyavahāro 'yam dṛśya-a-dṛṣṭāv asann iti |
hi śakti-pravṛtṭyā (10a') sva-kāraṇasya phala-
hi śaktir nāma kiñcid anyad eva pācaka-ādinām.
hi śakter ātma-a-pariṇāma iti, kiṃ ca idam uktaṃ
hi śabda-ārtha eva apohyeta pradhāna-śabda-
hi śabda-arthāḥ sann asan vā kañcit puruṣa-artham
hi śabda-arthāḥ svataḥ kañcid guṇa-viśeṣam
hi śabda-artho 'san san vā kañcit puruṣa-artham
hi śabda-ādy-ātmānaḥ sukha-ādayaḥ syuḥ, śabda-ādy
hi śabda eva kevalaḥ siddhaḥ, na arthaḥ. na hi
hi śabda-rūpaṃ vākyam. te ca avayavās tathāvidhāḥ
hi śabda-liṅge sva-viśayam pratipādayataḥ, a-
dhi śabda-vyavahārāḥ pravartante. te pravṛttir
hi śabdaḥ, na anitya-śabdaḥ śabdaḥ. tad-bhāva-
hi śabdasya anyataḥ svarūpa-pariṇāmo vyaktir na
hi śabdasya kaścid arthaḥ svabhāva-niyataḥ
hi śabdā a-saṅketitam artham prakāśayanti.
hi śabdā yathā-bhāvaṃ vartante yatas tebhyo 'rtha
hi śabdā loke dṛśyante. loka-vādaś ca pratītiḥ.
hi śabdāḥ prakṛtyā arthavantaḥ. samayāt tato
hi śabdānām na viśayo yo na vitarkānām. te cet
hi śabde kayācid vivakṣayā sa tām kadācit kvacin
hi śabdo 'rthe niyamyate, na svabhāvataḥ, tasya
hi śaśinaś candratvam an-icchan kām anyām
hi śāstra-āśraye tad-arthā-pakṣi-kāraṇam yuktaṃ
hi śāstra-vācor ayogataḥ || sva-vāg-virodhe
hi śāstram bādhakam ity amum | vaktum artham sva-
hi śāstram virundhāno vihanyate, na aparam, an-
hi śuktau dve rūpe samānam viśiṣṭam ca, tathā
hi śeṣavato gatih ||311|| yat tu buddhi-indriya-
hi śrāvaṇatvam kutaścid vyatiricyate, sandeha-
hi śrotra-gocaraḥ ||298|| śrotra-grahaṇa-lakṣaṇaḥ
hi śleṣa-lakṣaṇaḥ sambandho 'śliṣṭeṣu padārtheṣu
hi sa-apekṣānām hi dharmānām na avaśyam-bhāvitā
hi sa-apekṣānām hi bhāvānām na avaśyam-bhāvitā
hi sa-avayavatvam antareṇa bhinna-deśābhyām
hi sa-ātmaka-an-ātmakābhyām anyo rāśir asti,
hi sa-ātmaka-nir-ātmakābhyām anyo rāśir asti
hi sa eva ātmānam anveti ity a-sambaddham. yadā
hi sa eva upayuktaḥ syāt, tac ca na asti ity
hi sa eva tasya sādhanam bhavati, tad-bhāva-mātra
hi sa eva brāhmaṇas taj-jāti-yogād a-brāhmaṇas ca
hi sa tathābhūto 'bhāve bhāvas tathā katham || ye
hi sa tayā paricchinnā bhavati, yady anyathā-
dhi sa tasya prān na āsīt tatra eva ca asya
hi sa tasya svabhāvaḥ. yat tasya janakam rūpaṃ
hi sa tasya svabhāvo hetur vā. katham svam
hi sa tasya svabhāvo hetur vā. katham svabhāvaṃ
hi sa teṣām tebhyo vivekaḥ śabdena codita iti. sā
hi sa teṣu vyatireko bhūtaḥ, sarvathā a-

V2_06002	pratiṣedhaḥ sa sarvo 'nupalabdheḥ. tathā	hi sa dvidhā kriyate, kasyacid vidhinā
SV_00509	pratiṣedhaḥ sa sarvo 'nupalabdheḥ. tathā	hi sa dvidhā kriyeta kasyacid vidhinā niṣedhena
V3_07806	kṛtakam anityam iti. tathā-siddhāv eva	hi sa dharmas tasya gamakaḥ syāt, na anyathā.
V3_05402	na apaiti iti nityam upalabhyeta. evaṃ	hi sa nityaḥ syād yadi na kutaścīt sāmartyaṃ
SV_13005	na apaiti iti nityam upalabhyeta. evaṃ	hi sa nityaḥ syād yadi na kutaścīt sāmartyāt
VN_00608	-nidarśanam sa-pratigham, ghaṭas ca iti. na	hi sa-nidarśana-ādi-śabdā nānā-vastu-ṣṣayā
SV_14809	bhāvo na bhavati ity eva uktam bhavati. evaṃ	hi sa nivartito bhavati. pratiṣedhe vidher a-
SV_10109	ca pratipattī-vaśān na vastu-vaśāt. tāvad	dhi sa bhāvo 'sya na asti yāvād atra a-
V1_01610	-vad buddhau śabdena a-pratibhāsanāt. na	hi sa śabda-arthaḥ, yaḥ śabde na pratibhāsate. na
HB_01704	-bheda-lakṣaṇatvād bhāva-bhedasya. na	hi sa sāhitye 'pi para-rūpeṇa kartā. svarūpaṃ ca
VN_00306	bādhakam pramāṇam ucyate. evaṃ	hi sa hetuḥ sādhyā-abhāve 'san sidhyet, yadi
V3_06206	anavasthānād a-pratipattir eva abhāvasya. na	hi saṃvedana-abhāvaḥ svataḥ sidhyati, tad-a-
PV_03259	tasya tad-dhetv-artham a-grhṇataḥ || na	hi saṃvedanam yuktam arthena eva saha-grahe | kiṃ
SV_13213	ādheya-vikārasya saṃskāra-ayogāt. indriyasya	hi saṃskāraḥ śṛṇuyān nikhilam ca tat ||254||
PV_02240	iva vanitā-antare | tyājya-upādeya-bhede	hi saktir yā eva eka-bhāvinī || sā bijam sarva-
V1_00811	apekṣeta so 'rtho vyavahito bhavet ||5|| na	hi saṅketa-kāla-bhāvitam abhilāpa-sāmānyam a-
SV_11302	na samaya-ākhyānam. artha-jñāpana-hetur	hi saṅketaḥ puruṣa-āśrayaḥ | girām apauruṣeyatve
SV_05913	pravṛttir vṛkṣa-bheda-vat ||116|| na	hi saṅkete para-a-vyavacchedena niveśitāc chabdād
PV_03261	-ādi-bhedo 'kṣṇā na grhyeta kadācana || na	hi saty antar-aṅge 'rthe śakte dhīr bāhya-darśanī
NB_02019	ekaḥ pratiṣedha-hetuḥ. svabhāva-pratibandhe	hi saty artho 'rtham gamayet. tad-a-
SV_00220	ekaḥ pratiṣedha-hetuḥ. svabhāva-pratibandhe	hi saty artho 'rtham na vyabharati. sa ca tad-
V2_05610	ekaḥ pratiṣedha-hetuḥ. svabhāva-pratibandhe	hi saty artho 'rtham na vyabharati. sa ca tad-
VN_01506	antaram iti. uktam idam, na punar yuktam, na	hi sato vastunas tattva-anyatve muktavā anyāḥ
V3_12410	vyavacchede vā katham a-vyatirekaḥ. na	hi sattā-pratiṣedhād anyo vyatirekaḥ.
V2_06803	na para-ātmanaḥ pratipattir arthasya. na	hi sattā śabdasya artha-viśeṣe pratibaddhā,
SV_13625	yadi tasya prān na sattā siddhā syāt. sā	hi sattā-siddhir yā asiddhi-pūrvikā. nanu tad
SV_00914	-bala-utpādini bhavaty eva karuṇā. tathā	hi sattva-dharma-ādy-ālambanā maitry-ādaya
SV_00410	-pratiṣedha-vidhi-hetvos tulyam rūpam. tathā	hi sattvam upalabdhir eva vastu-yogyatā-lakṣaṇā
VN_01515	sarvasya sattve 'py ayam tulyo doṣaḥ. na	hi sattve kaścīd viśeṣaḥ. viśeṣe vā sa viśeṣas
V3_04109	na tādrśām bhāvo 'numāna-ṣṣayaḥ. sa	hi sandrśya eva bhavati. sa ced bhaven madhya-
SV_00705	kārye pratibandhasya sambhavāt ||8|| na	hi samagrāni ity eva kāraṇa-dravyāni sva-kāryam
HB_01303	-ādibhyo vijñāna-utpattāv unneyaḥ. tathā	hi samanantara-pratyayād vijñānāc cakṣur-
SV_15519	apauruṣeyās ca iti vyāhataṃ paśyāmaḥ. tathā	hi samayatve hi mantrānām kasyacit kārya-sādhanam
SV_11304	||226 || kiṃ hy asya apauruṣeyatayā, yato	hi samayād artha-pratipattiḥ sa pauruṣeyo vitatho
SV_13314	-niṣpādane sāmartya-abhāvam pratyeti. yadi	hi samarthāḥ syus tat-sādhitam tad upalabhyeta.
VN_03805	āder api hetor a-sāmartya eva sambhavāt. na	hi samarthe hetau sādhye ca siddhe 'rtha-antara-
V3_11107	vyatirekāt kāraṇa-śakti-siddhiḥ. satsu	hi samartheṣu tad-anyeṣu kāraṇeṣu kārya-an-
SV_15010	uktaiḥ śabda-śaktiś ca dūṣitā ||283|| ukto	hi sambandha-artha-antara-vāde 'neka-prakāro
SP_00001	paya iva sva-dehe jarām || paratantryam	hi sambandhaḥ siddhe kā paratantratā | tasmāt
SP_00003	sambandho na asti bhāvataḥ || para-apekṣā	hi sambandhaḥ so 'san katham apekṣate | saṃś ca
V1_03405	- katham tat tasya darśanam iti. tayor	hi sambandham āśritya draṣṭur eṣa viniścayaḥ. sa
SV_02505	ādi-saṃyoga-kārya-dravyeṣv api prasaṅgāt. na	hi sambandhinā apy anyena anye samānā nāma.
SV_04618	antara-codanena artha-antarasya lakṣaṇam. na	hi sambandhe saty api daṇḍa-śabdād daṇḍini
SV_11514	sambandhe 'sti nityatā | (231ab) para-āśrayo	hi sambandho '-pratibandhe tayoh sambandhitā-
SP_00002	sambandho na asti bhāvataḥ || rūpa-śleṣo	hi sambandho dvitve sa ca katham bhavet | tasmāt
PV_03129	yāv arthau pratibhāsinau | tayor eva	hi sambandho na tadā indriya-gocaraḥ || viśada-
SV_11311	tena a-doṣa iti. kim idāniṃ saṅketena. sa	hi sambandho yato 'rtha-pratitiḥ. sa ced
PV_04079	gatam || siddha-sādhanā-rūpeṇa nirdeśasya	hi sambhave | sādhyatvena eva nirdeśya iti idam
V3_12802	iha na uktaḥ, anumāna-ṣṣaye '-sambhavāt. na	hi sambhavo 'sti kārya-svabhāvayor ukta-
NB_03112	na uktaḥ. anumāna-ṣṣaye '-sambhavāt. na	hi sambhavo 'sti kārya-svabhāvayor ukta-
PV_03502	-jātiye sāmartya-niyamo bhavet || tathā	hi samyag lakṣyante vikalpāḥ krama-bhāvinaḥ |
SV_16006	śrutau | na kārya-bheda iti cet (301abc) na	hi saro rasa ity-ādi-padeṣu kaścīd varṇa-bhedo na
V2_09212	-hetutvāc cheṣavat tad udāhṛtam ||66|| na	hi sarva-anupalabdhir abhāva-pratipādikā. tasmād
SV_17215	na ca asti kaścīd viśeṣaḥ. sarva-śabdā	hi sarva-artha-pratyāsatti-viprakaṣa-rahitāḥ.
PV_04215	kiṃ na miyate || an-iṣṭam cet pramāṇam	hi sarva-iṣṭinām nibandhanam | bhāva-abhāva-
V1_02812	-pratibhāsitā | pratyastamita-artha-vaiśadyo	hi sarva eva vipluta-dhiyo 'pi saṃsrṣṭa-abhilāpaḥ
SV_14001	kṣaṇa-bhaṅgataḥ ||266|| kṣaṇa-bhaṅgino	hi sarva-bhāvā vināśasya a-kāraṇatvād ity uktam
VN_05404	-vacanam ṣṣaya-upadarśanam kriyata eva. na	hi sarva-ṣṣaya-upadarśanam kṛtvā yugapad doṣaḥ
HB_00306	pratipatteś ca anumāna-vat. arthakriyā-arthī	hi sarvaḥ pramāṇam a-pramāṇam vā anveṣate
HB_02306	'pi kaścīd a-tat-svabhāvo 'pi syāt, na	hi sarvaḥ sarvasya svabhāva iti na anvaya-
SV_02813	-āropa-manasor bādhyā-bādhaka-bhāvataḥ | na	hi sarvato bhinno drṣṭo 'pi bhāvas tathā eva
SV_10106	san-niścaya-śabda-vyavahāra-pratiṣedhe	hi sarvā eva anupalabdhir līngam. san-niścayād
SV_03017	śabda-prayogaḥ syāt. arthakriyā-āśrayo	hi sarvo vidhi-pratiṣedhābhyām vyavahāraḥ.
V1_00708	-yogya-pratibhāsā pratitiḥ kalpanā. na	hi sā indriya-jñāne sambhavati, arthasya
SV_07905	na evaṃ vyaktir viparyayāt. katham	hi sā vyañjikā ca syāt sāmānyasya. tat-pratipatti

VN_05107	iti na pṛthag vācyam. viniyata-pada-prayoge	hi sādhana-vākya ādhikya-doṣa iti punar-vacane
HB_03412	atra sādhya-dharmo bhavet. pratyakṣa-anumāne	hi sādhya-dharmam bādhanē pravṛtte tam tato
SV_01720	tad-a-vedinaḥ | khyāpyete (27abc') dṛṣṭānte	hi sādhya-dharmasya tad-bhāvas tan-mātra-
V2_10008	'vaśyam iha āśrayo na iṣṭaḥ. dṛṣṭānte	hi sādhya-dharmasya tad-bhāvas tan-mātra-
PV_04143	bādha kācana vidyate || dvayasya api	hi sādhyatve sādhya-dharma-uparodhi yat |
V3_07509	sā sattā sādhyate katham ||62|| sattāyām	hi sādhyāyām sarvas tad-dhetur na trayīm doṣa-
SV_09519	sā sattā sādhyate katham ||191|| sattāyām	hi sādhyāyām. sarvas tad-dhetur na trayīm doṣa-
SV_14919	tāsām a-niḥ-śeṣa-darśanāt. vicitra-śaktayo	hi sāmagryō dṛśyante. tatra kācit syād api yā a-
V2_07902	tāsām a-niḥ-śeṣa-darśanāt. vicitra-śaktayo	hi sāmagryō dṛśyante. tatra kācit syād api yā a-
PV_02261	janma tena tac-chin na jāyate | tayor eva	hi sāmartyam jātau tan-mātra-bhāvataḥ || te
SV_17418	-dharma-atikramād ayuktam, a-pratyakṣāny eva	hi sāmānya-ādini pratyakṣāni, janma-sthiti-
SV_06921	an-upakāryatvān na ādhārah (144ab') nityam	hi sāmānyam iṣyate. anityatve 'parāpara-utpatter
SV_04120	| tāsām kṣetra-ādi-bhede 'pi (75bc) yadi	hi sāmānyāḥ jvara-ādi-śamanam kāryam syāt. tasya
SV_08119	-ādi-vat. prāḡ eva vyaktam syāt. yāvanti	hi sāmānyāny arthe samavāya-dharmāni tāni saha
PV_03434	asya kim arthena upanīyate || sarva-ātmanā	hi sārūpye jñānam ajñānatām vrajet | sāmye
SV_11903	sambandho 'nyasya vā katham ||237|| na	hi siddham sat param apekṣate. na anapekṣaḥ
V3_09405	vastu-bheda-lakṣaṇam kiṃ na iṣyate. evam	hi sukha-ādinām a-sandigdho bhedo bhavati.
V1_02010	jñānānām ātma-saṃvedanasya pratyakṣatvāt. na	hi sukha-ādinām ātma-saṃvedane vikalpaḥ
SV_08302	syāt. yo hi tasya svabhāvo janakaḥ. na	hi so 'nyasya asti. yo 'sti sa na janako
SV_16117	-kramatvāt, krama-viśeṣa-anukrama-vat. na	hi sthita-kramāṇām deśa-kālayor himavad-vindhya-
SV_06014	yasmād eka-pratyavamarśa-ākhye jñāna ekatra	hi sthitaḥ | prapattā tad-a-tad-dhetūn arthān
PV_02223	-dṛṣṭer viṣaye na tu bāhyeṣu yaḥ kramaḥ | na	hi sneha-guṇāt snehaḥ kiṃ tv artha-guṇa-darśanāt |
V3_06102	-viśeṣa-upalambhād anya-abhāva-gateḥ. yato	hi sparśa-viśeṣa-upalambhāt saty asati vā
SV_12015	hita-īpsā-vipralabdhasya aparādhaḥ. tathā	hi smaranti saugatā mantrāṇām kartṛn aṣṭaka-ādin.
SV_12917	samāpta-kalaḥ śabdo bhāti iti svapnāyate. na	hi smaryamāṇayor api pada-vākyaḥ varṇaḥ krama-
V2_05607	-lakṣaṇa-prāptasya anupalabdheḥ, yadi	hi syāt, upalabhya-sattva eva syān na anyathā iti,
SV_02501	na tat teṣām, tadānim teṣām abhāvāt. tad eva	hi syād a-bhinnasya bhāvāt, tad-vyatirikṭasya
SV_03418	pakṣa-upavarṇanam | pratyākhyātām pṛthaktve	hi syād doṣo jāti-tadvatoḥ ||64|| yad āhuḥ -
SV_07824	kasmād iṣṭaḥ sāmānya-tadvatoḥ ||156|| yo 'pi	hi sva-āśraya-indriya-samyoga-apekṣa-
V3_02409	prasiddhaḥ siddha iti na kiñcid etat. na	hi sva-icchā-kalpita-bhedeṣv an-artha-tantra-
V3_08410	-pratyaya-agni-dhūma-janana-vat. tathā	hi sva-kāraṇasya phala-utpādanam praty
SV_13711	vyaṅgyam na vā kiñcid apy a-viśeṣāt. tathā	hi. sva-jñānena anya-dhī-hetuḥ siddhe 'rthe
PV_02229	-sprhā | samavāya-ādi-sambandha-janitā tatra	hi sva-dhīḥ || sambandhaḥ sa tathā eva iti dṛṣṭāv
HB_03616	-saṅkhyā-vivakṣā api pratyuktā. katham eko	hi sva-sādhyā-bhāva eva bhāvāt tena avyabhicāri.
VN_03615	-codanā iti, tad a-sambaddham eva. yadi	hi sva-siddhena gotva-ādinā parasya vyabhicāra-
V1_02813	-pratibhāso vikalpako bhavitum arhati. tathā	hi svapne 'pi smaryate smārtam na ca tat tādṛg-
SV_11905	sa katham parabhāvasya śleṣaḥ syāt. na	hi svabhāva-antara-sattayā anyaḥ śliṣṭo nāma. mā
SV_14907	sa tu utpattimatām eva bhaviṣyati. na	hi svabhāva iti sarvaḥ sarvasya svabhāvo bhavati
SV_09308	-sattva-vat ||186|| apekṣita-para-vyāpāro	hi svabhāva-niṣpattau bhāvaḥ kṛtakaḥ. tena iyam
V2_07408	-vat ||52|| upādīyate. apekṣita-para-vyāpāro	hi svabhāva-niṣpattau bhāvaḥ kṛtakaḥ. tena iyam
NB_03030	sādhyā-abhāve hetv-abhāvasya asiddheḥ. na	hi svabhāva-pratibandhe 'saty ekasya nivṛttāv
SV_17302	saṅketaś ca nirarthaḥ syāt (328c) na	hi svabhāva-bheda indriya-gamyāḥ sva-pratitau
SV_02309	bhavet. bhavan vā na dhūmaḥ syāt. taj-janito	hi svabhāva-viśeṣo dhūma iti. tathā hetur api
V2_08704	bhavet. bhavan vā na dhūmaḥ syāt. taj-janito	hi svabhāva-viśeṣo dhūma iti. tathā hetur api
V2_04608	-sambandhena tad-avyabhicārāt pramāṇam. na	hi svabhāvaḥ kāryam vā bhāva-kāraṇa-vyatireke
SV_01823	abhāve kṛtakatvam na bhavati iti bhavati. na	hi svabhāvasya abhāve bhāvo bhavaty a-bhedāt.
SV_08419	aparaḥ. sa hi tasya svabhāvo na aparasya. na	hi svabhāvā bhāvānām paryanuyogam arhanti, kim
V3_04910	ca iti viruddhau dvau ca nirḍiṣṭau. na	hi svabhāvād anyasya sarvatra sapaḥṣe sattvam,
PV_04196	bheda-sāmānye śeṣo vyāvṛtti-sādhanāḥ || na	hi svabhāvād anyena vyāptir gamyasya kāraṇe |
VN_00913	iti. tathā api ko 'tiśayaḥ pūrvakād asya. na	hi svabhāvād artha-antaram sāmartyam, tasya
SV_07521	an-apāśrayāt ||151|| na sambhavati. svabhāvo	hi svabhāvān na tattvam anyatvam vā laṅghayati.
SV_11101	'pi buddhes tat-pakṣa-pātataḥ ||221 | na	hi svabhāvo 'yatnena vinivartayituṃ śakyaḥ.
SV_09921	tad-abhāvam svabhāvena sādhyati. yo	hi svabhāvo nir-apekṣaḥ sa yadi kadācid bhavet
V2_08111	tad-abhāvam svabhāvena sādhyati. yo	hi svabhāvo nir-apekṣaḥ, sa yadi kadācid bhavet
V3_09903	-liṅginoḥ, bheda-āśrayatvāt tad-bhāvasya. na	hi svayam jñāna-viśayatā līṅgasya līṅgi-
V3_00102	sva-dṛṣṭa-artha-prakāśanam | (1ab) yathā eva	hi svayam tri-rūpāl līṅgāl līṅgini jñānam
VN_03618	na abhīmatam iti virodha yujyeta. sa	hi svayam pratipanne gotve hetu-vṛtṭeḥ saṃśayāno
SV_16818	katham asya artho vidita iti. puruṣo	hi svayam samitānām śabdānām artham śṛṅga-
VN_01501	'ṅgulyaḥ prasāritā eva upalabhyeran, na	hi svayam svabhāvād a-cyutasya artha-antara-
SV_12513	anyo 'py a-nara-āśrayaḥ ||244|| puruṣa eva	hi svayam abhyūhya parato vā ādhīyate. na eṣām a-
SV_15913	mano-vikalpasya tad-viśayatvam asiddham. na	hi svalakṣaṇe vikalpānām vṛttir iti
SV_14322	-vināśe 'pi na vastunaḥ pratyāpattiḥ. na	hi hantari hate 'pi tadvataḥ pratyujjivati iti
VN_03307	hetor ity asti bheda iti cet, artha-virodhe	hi hetu-pratijñayor bādhyā-bādhyā-bhāvaḥ syāt.
V2_07511	gamakatā-lakṣaṇam uktam veditavyam. dvividho	hi hetuḥ prayogataḥ sādharṇyamān vaidharṇyamāś
SV_09321	kiṃ tarhi hetāv api tulya-doṣatvāt. na	hi hetur an-anvayaḥ siddher aṅgam tataḥ saṃśayāt.

V3_07104 kim tarhi hetāv api, tulya-doṣatvāt. na
 HB_03706 sati vā viśeṣe sa eva hetu-lakṣaṇam. tato
 V3_09103 prapattīṅṅām a-sādhanam ||67|| jñāpako
 V2_06513 tad-viparyāsa eṣaḥ. vyavahitānām api
 HB_03410 bādhā-avinābhāvayor virodhāt. avinābhāvo
 VN_03502 ity atra api hetu-virodho yuktaḥ, pratijñayā
 V2_06511 viraktaṃ ceto devatā-viśeṣo vā, na asti dāna-
 SV_12322 tathā hi bauddha-itarayor mantra-kalpayor
 SV_10305 viraktaṃ ceto devatā-viśeṣo vā, na asti dāna-
 V1_00106 iti kṛpayā tan-nītir uddyotyate ||
 SV_12014 -bhuvanaṃ dhig vyāpakam tamaḥ. kaḥ prānino
 V1_00106 iti kṛpayā tan-nītir uddyotyate || hita-a-
 VN_06811 -ullekhanas tattva-dṛṣṭer vāda-nyāyaḥ para-
 V3_09305 āha, kim tarhi vināśam. nanu vinaṣṭa-tiro-
 VN_04012 śabdo '-sparśatvād iti hetuḥ, hetuś ca nāma
 SV_16117 -vat. na hi sthita-kramānām deśa-kālayor
 SV_17318 -pratipattiḥ, veda-eka-deśatvāt, yathā agnir
 SV_15202 vitatha-artha-pratītaya eva iti. na hy agnir
 PV_03095 sa viruddhaḥ prayujyate | yathā agnir a-
 SV_12016 saugatā mantrānām kartṛn aṣṭaka-ādīn.
 SV_16304 -viruddhānām api kraurya-steya-maithuna-
 PV_02261 -jñāna-tad-udbhūta-tarṣa-sañcetanā-vaśāt ||
 PV_02080 'pi tato guṇaḥ || an-anya-sattva-neyasya
 VN_04906 ; na a-prāpta-kālam pṛthag vācyam syād iti.
 VN_04910 tad-abhāve pratīti-bhāvād iti pratipāditam.
 VN_04909 -abhāve sādhya-asiddheḥ. na pratijñā-nyūnaṃ
 VN_04908 anyatamo 'vayavo na bhavati, tad vācyam
 HB_00412 'rthakriyā-virodhāt tal-lakṣaṇam vastutvam
 PV_02230 || sambandhaḥ sa tathā eva iti dṛṣṭāv api na
 PV_02246 ātmīya-buddher api guṇa-ikṣaṇam || kāraṇam
 HB_03708 vyarthā. ato viruddhavyabhicāri-lakṣaṇam
 PV_03272 pumān | a-grāhakaḥ syāt sarvasya tato
 SV_02201 iti gamyate, yasmāt kāryam dhūmo
 SV_12508 tat-tyāgena sāmānya-grahaṇam vyabhicāry eva.
 PV_02012 | na yuktā anumitiḥ pāṇḍu-dravyād iva
 V3_09604 | na yuktā anumitiḥ pāṇḍu-dravyād iva
 PV_04203 yeṣv asti pratibandho na tādrśam | na te
 V3_05510 yeṣv asti pratibandho na tādrśaḥ | na te
 VN_03118 kecid vicāra-prasaṅgeṣv ekaṭra sādhye bahavo
 PV_02070 | sa vinaśyed vinā apy anyair a-śaktāḥ sthiti-
 SV_13015 viśiṣṭa-kṣaṇa-antara-utpādād vijñāna-
 V3_05012 viśiṣṭa-kṣaṇa-antara-utpādād vijñāna-
 SV_12323 -maithuna-ātma-darśana-ādayo 'n-abhyudaya-
 SV_15024 api vahny-ādaya ekaṭra yathārtha-jñāna-
 SV_12120 | na a-darśanād dhetor a-hetuko nāma. a-dṛṣṭa-
 V3_11906 ity uktam. buddhy-ādayo 'pi hi prāṇa-āder
 V3_09509 bhavati, yadi tādrśam syāt, sarva eva
 V2_05605 etal-lakṣaṇā anupalambha-ātma-kārya-ākhyā
 SV_13718 ghaṭa-ādau. pratyabhijñāna-ādayo 'pi siddhi-
 SV_01017 evaṃ tu syād evaṃ-svabhāvā etat-samāna-pāka-
 V2_09206 tu syāt – evaṃ-svabhāvā etat-samāna-pāka-
 SV_13014 sarve ghaṭa-kṣaṇāḥ sarvasya indriya-vijñāna-
 V3_05011 sarve ghaṭa-kṣaṇāḥ sarvasya indriya-jñānasya
 SV_01520 darśanāt. na evam a-sambhavad-viśeṣa-
 V2_09808 karaṇa-darśanāt. na evam a-sambhavad-viśeṣa-
 SV_12202 pradarśya ye bhedaṃ kārya-sāmānya-darśanāt |
 V2_07706 iti kaścīn na vinaśyed api. na hy avaśyam
 SV_09816 iti kaścīn na vinaśyed api. na hy avaśyam
 SV_03608 kathañcit taiḥ prayuktās tathā eva pratīti-
 SV_05620 tāṃ tu bhediṇaḥ padārthāḥ kramaṇa vikalpa-
 SV_14201 hy agninā kṣāṭhaṃ daṇḍena ghaṭa iti vināśa-
 SV_00215 kārya-svabhāva-anupalabdhi-lakṣaṇās trayo
 V2_08311 viśeṣa-abhāvāt. evam anye 'pi svabhāva-
 SV_16022 pūrva-pūrva-pratyayāni. tad ime 'nya-anya-
 SV_14024 -abhidhānam yukti-virodhād anye 'pi nitya-

hi hetur an-anvayaḥ siddher aṅgam, tataḥ saṃśayāt.
 hi hetur ekāntena nirasta-pratipakṣaḥ sva-sādhyam
 hi hetur yad-ātmatayā jñāpayati, tad-asiddhau
 hi hetoḥ phalānām utpatti-darśanān mūsika-alarka-
 hi hetoḥ saty eva sādhyā-dharme bhāvaḥ. katham ca
 hi hetor bādhane hetu-virodhaḥ. iha tu hetunā
 hiṃsā-ādi-virati-cetanānām abhyudaya-hetutā iti.
 hiṃsā-maithuna-ātma-darśana-ādayo 'n-abhyudaya-
 hiṃsā-virati-cetanānām abhyudaya-hetutā iti,
 hita-a-hita-prāpti-parihārayor niyamena samyag-
 hita-ipsā-vipralabdhasya aparādhaḥ. tathā hi
 hita-prāpti-parihārayor niyamena samyag-jñāna-
 hita-ratair eṣa sadbhiḥ praṇitaḥ | tattva-ālokaṃ
 hitayor dvayor apy a-vyaktis tulyā ity asty eva
 hinoter dhātos tu-śabde pratyaye krd-antaṃ padam.
 himavad-vindhya-malaya-ādīnām bīja-aṅkura-ādīnām
 himasya bheṣajam ity-ādi-vākyam iti. tasya idaṃ
 himasya bheṣajam ity-ādiṣu śīta-pratighāta-
 hime sādhye sattā vā janma-bādhani || yathā vastv
 hiraṇya-garbham ca kāṇādāḥ. teṣāṃ sa mithyā-vāda
 hīna-karma-ādi-bahulānām vratānām ḍākinī-bhaginī-
 hīna-sthāna-gatir janma tena tac-chin na jāyate |
 hīna-sthāna-parigrahaḥ | ātma-snehavato duḥkha-
 hīnam anyatamena apy avayavena nyūnam. yasmin
 hīnam eva tan nyūnatāyām api nigrhād ity aparāḥ.
 hīnam tad-abhāve pratīti-bhāvād iti pratipāditam.
 hīnam sādhana-abhāve sādhyā-asiddheḥ. na pratijñā
 hiyata iti. kārya-hetau kārya-kāraṇa-bhāva-
 hiyate | samavāya-ādy-abhāve 'pi sarvatra asty
 hiyate sā api tasmān na a-guṇa-darśanāt | api ca
 hiyeta – svalakṣaṇa-yuktayor hetvor ekaṭra
 hiyeta bhoktṛtā || kārya-kāraṇatā anena pratyuktā
 hutabhujāḥ kārya-dharma-anuvṛttitāḥ | (34ab)
 hutāśana-samsiddhau pāṇḍu-dravyatva-vat. etena
 hutāśane || anyathā kumbha-kāreṇa mṛd-vikārasya
 hutāśane ||70|| anyathā kumbha-kāreṇa mṛd-
 hetava ity uktam vyabhicārasya sambhavāt || sati
 hetava ity uktam vyabhicārasya sambhavāt ||38||
 hetava ucyanṭe, teṣāṃ vikalpena tat-sādhyā-
 hetavaḥ || sthitimān sa-āśrayaḥ sarvaḥ sarva-
 hetavaḥ, an-upakāryasya apekṣā-ayogāt. śakta-
 hetavaḥ. an-upakāryasya apekṣā-ayogāt. śakta-
 hetavo 'nyathā ca varṇyanṭe. tat katham ekaṭra
 hetavo 'pi sarvatra tathā bhavanti iti. tathā
 hetavo 'pi hi bhāvās tad-anyaiḥ svabhāva-a-bhedam
 hetavo ghaṭa-ādau na santi. tasmāt sandigdha-
 hetavas tathā syuḥ. api ca, siddham yādrḡ
 hetavas trayāḥ ||9|| eva. anupalabdhiḥ svabhāvaḥ
 hetavo na hetu-lakṣaṇam puṣṅanti. yad api kiñcid
 hetavaḥ pakvā iti. anyathā tu śeṣavad etad
 hetavaḥ pakvā iti. anyathā śeṣavad etad anumānam
 hetavaḥ. paraspara-sahitās tu viśaya-indriya-
 hetavaḥ. paraspara-sahitās tu viśaya-indriya-
 hetavaḥ puruṣā yena vacana-ādeḥ kiñcin-mātra-
 hetavaḥ puruṣāḥ, yena vacana-ādeḥ kiñcin-mātra-
 hetavaḥ pravitanṭe sarve te vyabhicāriṇaḥ ||243
 hetavaḥ phalavantaḥ, vaikalya-pratibandha-
 hetavaḥ phalavanto vaikalya-pratibandha-sambhavāt.
 hetavo bhavanti. tatra vācyeṣu puruṣa-āyatta-
 hetavo bhavanto janayanti svabhāvata iti ca. sa
 hetavo bhāvānām dṛṣyanṭe. anvaya-vyatireka-
 hetavaḥ, yathā agnir atra dhūmāt, vṛkṣo 'yam
 hetavo yathāsvaṃ pramāṇaiḥ siddha-tan-mātra-
 hetavo varṇaḥ sva-kāraṇa-ānupūrvī-janmānaḥ. śruti-
 hetavo vācyā-doṣāḥ. buddher a-puruṣa-āśraye |

V3_10410	-ādayaḥ puruṣa-vyavasthā-samāśrayāḥ sarve	hetavo vyākhyātāḥ, yathā – a-vipakṣatvāt, tat-
SV_15018	-nir-apekṣāḥ prakṛtyā ca artheṣu pratibhāna-	hetavaḥ syuḥ. svabhāva-viśeṣād vahny-ādi-vat.
PV_03539	sā siddhā kuto yena evam ucyate || vyakti-	hetv-a-prasiddhiḥ syān na vyakter vyaktam
PV_02048	na sakalād api || a-cetanatvān na anyasmād	dhetv-a-bhedāt saha-sthitiḥ | akṣa-vad rūpa-rasa-
V2_09811	api sambhavād a-sambhava-anumāne ca bādhaka-	hetv-a-sambhavāt , vairāgya-a-dṛṣṭer a-dṛṣṭena ca
HB_02207	iti. sa svayaṃ sthiti-dharmā eva, vināśa-	hetv-a-sambhave 'vasthānāt. tasya parasṃd
PV_02179	-an-utpādato 'nyeṣu saṅgatesv api hetuṣu ||	hetv-antara-anumānam syān na etan nityeṣu vidyate
NB_02036	dhruva-bhāvī bhūtasya api bhāvasya vināśaḥ,	hetv-antara-apekṣanād iti. kārya-viruddha-
VN_04007	tena eva nigrhyate. a-datta-uttara-avasaraḥ,	hetv-antara-abhidhāne 'pi na nigrahaṃ arhaty a-
VN_04005	eva hetor anaikāntikasya abhidhānān nigrhīte	hetv-antara-cintā kva upayujyate. yadi prak-
HB_03801	saṃyojya punaḥ pratibhāvāt puruṣeṇa	hetv-antara-nidarśanena utkilita-sādhana-
VN_04002	bruvato hetv-antaram bhavati. sati ca	hetv-antara-bhāve pūrvasya hetor a-sādhakatvān
PV_04280	-bādhād vā sa-apekṣa-dhruva-bhāva-vat ||	hetv-antara- samūhasya sannidhau niyamaḥ kutaḥ |
SV_12206	-udbhava-sāmarthyam hy āśritya dahanasya	hetv-antaram pratikṣipyate. yadi hi vinā jvālayā
VN_04002	-ukte hetau pratiśiddhe viśeṣam bruvato	hetv-antaram bhavati. sati ca hetv-antara-bhāve
HB_00913	tādṛśo bhavati, na punas tad-bhāve	hetv-antaram apekṣate prakāśa-drava-uṣṇa-kaṭhina-
HB_00915	tad-ātmāna utpannāḥ punaḥ prakāśa-ādi-bhāve	hetv-antaram apekṣante, tad-ātmanas tādātmya-
HB_01002	bhāvo niṣpanno na punas tad-ātmatāyām	hetv-antaram apekṣeta. bija-ādi-vad anekānta iti
VN_03903	-ukte hetau pratiśiddhe viśeṣam icchato	hetv-antaram. nidarśanam – eka-prakṛti idam
PV_04081	sādhyam tataḥ kiṃ tan na śakyate | kasmād	dhetv-anvaya-abhāvān nanu doṣas tayor ayam ||
VN_05202	śabda-abhyāsād artha-viśeṣa-upapattē, yathā	hetv-apadeśāt pratijñāyāḥ punar-vacanam nigamanam
PV_04258	sa-pāvakaḥ || nāntariyakatā jñeyā yathāsvam	hetv-apekṣayā | svabhāvasya yathoktam prāg vināśa
VN_03420	asty eko bhāva ity-ādikam iti. na, sarvatra	hetv-apekṣasya virodhasya hetvābhāsa-an-atikramāt,
V3_04805	-tattva-lakṣaṇa iti. nanv etasminn a-sapakṣe	hetv-abhāva-prasaṅgaḥ , sarvasya anya-dharma-yogāt.
SV_00502	evam anayor anupalabdhyoḥ sva-viparyaya-	hetv-abhāva-bhāvābhīyam sad-vyavahāra-pratiśedha-
V2_07311	dvayor apy anupalabdhyoḥ sva-viparyaya-	hetv-abhāva-bhāvābhīyam sad-vyavahāra-pratiśedha-
HB_00508	dṛśya-viṣayābhīyam sādhyā-abhāve	hetv-abhāva-siddhiḥ , uddiṣṭa-viṣayasya abhāvasya
NB_03029	apy anvaya-gatiḥ. asati tasmin sādhyā-abhāve	hetv-abhāvasya asiddheḥ. na hi svabhāva-
V2_07602	apy anvaya-gatiḥ, asati tasmin sādhyā-abhāve	hetv-abhāvasya sandehād iti vakṣyāmaḥ tau punar
SV_09716	'py anvaya-gatiḥ, asati tasmin sādhyā-abhāve	hetv-abhāvasya sandehād iti vistareṇa vakṣyāmaḥ.
SV_01610	a-prasādhakaḥ | sa eva anupalambhaḥ kiṃ	hetv-abhāvasya sādhaḥ ||22|| anupalambham ca
V1_04113	iti tad-anye 'pi tathā syuḥ, viśeṣa-	hetv-abhāvāt. tat siddhaḥ saha-upalambha-niyamaḥ,
SV_01523	api sambhavāt, a-sambhava-anumāne ca bādhaka-	hetv-abhāvāt , vairāgya-a-dṛṣṭē, a-dṛṣṭena ca
SV_13019	anyonya-atīśaya-utpattē. vyavadhāne tu	hetv-abhāvāt samartha-kṣaṇa-antara-an-utpatter
V3_05103	-deśa-yogyatā-sahakāritvāt teṣām. vyavadhāne	hetv-abhāvāt samartha-kṣaṇa-antara-an-utpatter
V2_09806	viśeṣa-hetūnām guṇa-antara-sambhavāt. viśeṣa-	hetv-abhāve tu syād anumānam. yathā – a-dṛṣṭa-
SV_01517	-antarānām kāraṇa-antara-apekṣatvāt. viśeṣa-	hetv-abhāve tu syād anumānam, yathā a-dṛṣṭa-
HB_03701	hetuḥ, a-lakṣaṇam etad a-śakya-niścayatvāt.	hetv-abhāvo vā. na hy a-niścita-ātmanaḥ
V3_02312	-dṛṣṭaḥ sādhyatvena īpsitā cet, asiddha-	hetv-abhidhānam api pratijñā syāt. nipāta-
PV_04015	|| arthād artha-gateḥ śaktiḥ pakṣa-	hetv-abhidhānayoḥ | na arthe tena tayor na asti
V3_00811	tāvat – arthād artha-gateḥ śaktiḥ pakṣa-	hetv-abhidhānayoḥ | na arthe tena tayor na asti
HB_00902	iti yena anvaya-vyatirekau syātām. vināśa-	hetv-ayogāt. svabhāvata eva bhāvā naśvaraḥ. na
PV_04018	sūcakaṃ hetu-vaco 'śaktam api svayam ||	hetv-artha-viṣayatvena tad-a-śakta-uktir iritā |
PV_02159	dhavala-ādayaḥ | tad-upādāya śabdaś ca	hetv-arthaḥ sva-āśrayeṇa ca || a-vinirbhāga-
PV_03258	-ādi-vat sukham | grhyeta kevalam tasya tad-	dhetv-artham a-grhṇataḥ || na hi saṃvedanam
SV_00617	yukta-puruṣavān ayam pradeśo dhūmāt. iyam ca	hetv-asiddhyā eva tad-viruddha-siddhiḥ prāg eva
V2_06404	-puruṣavān ayam pradeśo dhūmād iti. iyam ca	hetv-asiddhyā eva tad-viruddha-siddhiḥ prāg eva
V2_06206	yathā – na śīta-sparśo 'tra dhūmād iti.	hetv-asiddhyā , yathā – na dhūmo 'tra an-agner
SV_00604	-siddhyā, yathā na śīta-sparśo 'tra dhūmāt.	hetv-asiddhyā , yathā na atra dhūmo 'n-agneḥ.
V3_02509	uttara-avayava-apekṣatvāt. anyathā sarve	hetv-ādi-doṣāḥ pakṣa-doṣāḥ syuḥ, sarvatra pakṣasya
PV_04082	avayava-apekṣo na doṣaḥ pakṣa iṣyate | tathā	hetv-ādi-doṣo 'pi pakṣa-doṣaḥ prasajyate ||
PV_04088	īpsita-pade punaḥ | āngam eva tayā asiddha-	hetv-ādi pratiśidhyate || a-vācakatvāc ca ayuktaṃ
VN_05112	a-doṣatvāt pratīta-pratyaya-abhāvād	dhetv-ādi-bāhulyam vacana-bāhulyam ca sādhanā-doṣa
VN_05111	-īpsāyām nānā-sādhana-īpsāyām vā śrotur	hetv-ādi-bāhulyasya punar-vacanasya a-doṣatvāt
PV_04084	matā na anye pratyakṣa-ādi-virodha-vat ||	hetv-ādi-lakṣaṇair bādhyam muktvā pakṣasya
V3_02512	eva pakṣa-doṣāḥ, pratyakṣa-ādi-virodha-vat.	hetv-ādi-lakṣaṇair bādhyam muktvā pakṣasya
PV_04171	ākhyāna-sāmarthyāt tad-arthe sādhyatā gatā |	hetv-ādi-lakṣaṇair vyāpter an-āśankyam ca
V3_00201	pravṛttiḥ syāt, vacana-mātreṇa artha-siddher	hetv-ādi-vaiarthiyāt. vacana-viśeṣasya prāmāṇyād
V3_02610	īpsita-pade punar āngam eva. tayā asiddha-	hetv-ādiḥ pratiśidhyate. etena svayaṃ vādinā
V3_04502	-vipakṣayoḥ sad-asattvam ca yathāyogam	hetv-ādiṣu yathāsvam pratipatti-sādhanaḥ
VN_02719	ucyamānā pratijñā-antaram bhavati, kiṃ tarhi	hetv-āder an-anythingam. sādhyā-sādhanaḥ upādānāt
PV_04200	jñāsīt sarvam idṛśam || vyutpatty-arthī ca	hetu- uktir ukta-artha-anumitau kṛtā | prabheda-
VN_04915	eva ca pratijñāyā na sādhanā-ānga-bhāva iti.	hetu-udāharaṇa-adhikam adhikam. ekena kṛtatvād
VN_02805	āha iti. yo hi prakṛti-jñānam uktvā	hetu-udāharaṇa-ādikaṃ vaktum jānāti, sa kiñcid
PV_04166	avalambate || tena a-prasiddha-dṛṣṭānta-	hetu-udāharaṇam kṛtam | anyathā śāśa-śṛṅga-ādau

PV_04252
VN_03422
SV_16017
HB_01505
PV_03251
V1_02112
V1_02114
PV_03251
V1_02111
PV_03415
V1_02114
SV_00902
V3_00307
PV_04009
SV_14202
PV_02170
VN_06204
PV_04169
V3_02508
VN_03010
V3_01109
VN_03406
VN_02518
VN_03318
VN_03601
VN_03513
V3_08407
SV_00715
V3_06606
SV_08423
V2_08810
HB_01103
SV_13512
PV_04189
V3_04301
V3_04203
V1_02113
V2_08102
V2_06905
PV_04043
VN_03310
V3_01908
VN_03306
VN_03307
VN_03403
VN_05116
V3_06304
SV_08717
VN_02020
SV_13025
V3_05108
HB_01909
V3_05804
PV_04269
HB_03508
NB_03119
VN_03703
V3_00802
VN_03312
HB_03613
VN_00314
V2_07502
SV_09314
V3_01004
V2_06211

katham || tataḥ svabhāvau niyatāv anyonyam vivakṣite pratijñā-hetvor virodha iti ātmani ||303|| ity eṣā pauraṣeyy eva tad-ādy-āśrayaḥ pratyaya-viśeṣaḥ, sa tad- | tat-sukha-ādi kim ajñānaṃ vijñāna-a-bhinna- | tat sukha-ādi kim ajñānaṃ vijñāna-a-bhinna- tad-rūpa-hetu-jās tad-rūpā a-tad-rūpa- || tad-a-tad-rūpiṇo bhāvās tad-a-tad-rūpa- api tad-a-tad-rūpiṇo bhāvās tad-a-tad-rūpa- -a-drṣṭam karoti kim || tasmāt saṃvid yathā- hetu-prakṛtim eva te 'py ālamberan tad-rūpa- '-drṣṭi-mātreṇa kārya-sāmānya-darśanāt | su-vyavasthitāni vastūni. puruṣa-icchayā ca -vaśāt tattva-a-tattva-vyavasthitau | luptau drṣyante. anvaya-vyatireka-anuvidhānaṃ tāni hāpayet || na ced bhede 'pi rāga-ādi- doṣaḥ, an-abhimate tad-ātmani cauratvena viśeṣaṇam | sādhyam dvayam tadā asiddham hetor viśeṣeṇa anvaya-abhāvāt. nanv ayam prayoga-pratiśedhāt tad-āśrayas tat-kṛto vā api sādhanatvena iṣṭam yathā asiddhau hetor dharmiṇi bhāva-saṃśaye 'siddhatā eva iti. sambhavati hy anyena api prakāreṇa pratijñā-hetvor virodhaḥ sambhavan na dvayīm ubhayathā api doṣo 'stv iti cet, na, na a-vṛttau viparyaya-vṛttau ca hetor na kaścīd -sāmagry-adhīnasya rūpa-āde rasato gatiḥ | -sāmagry-adhīnasya rūpa-āde rasato gatiḥ | -prasaṅgāt. sa ca tad-dhetur vā anityatā- taj-janana-ātmātā tad-anyasmād ity anādir tatas tādrṣam anumīyate. viprakṛṣṭāyām tu nivartheran. te hi nir-abhiprāya-vyāpārāḥ sva- bhāvasya vyavasthitatvāt. kṛtakānām api -dharma-prabhedenā sukha-grahaṇa-siddhaye | pakṣa-dharma-prabhedenā sukha-grahaṇa-arthaṃ kuta iti cet, sva-hetu-samuttha ity anādi- tādrūpyam a-tādrūpyam ca paryanuyuktā apayanti ity anityāḥ. ta evam-prakṛtayaḥ sva- sarva eva kvacin niyamaḥ svabhāva-bhūtaḥ sva- | tatra ekasya api doṣaḥ syād yadi -sannidhāv apara-artha-a-sambhavāt. tatra eva śāstra-drṣṭam sādhyam, tat-prabādhane ca -virodhād bhidyate yena pṛthag ucyeta. tatra ity asti bheda iti cet, artha-virodhe hi asiddhe dharmi-svabhāve 'bhīhitayor paryāya-śabda-kalpo hy aparo hetur eka- abhāvād bhavati iti bhāvān na bhavati iti a-kriye ||174|| bheda-mātra-a-viśeṣe 'pi sva- -sādhyā-dharma-siddhau nāntarīyakatā. yathā kṣaṇikānām anyonya-upakāro '-cintyatvād kṣaṇikānām anyonya-upakāraḥ, a-cintyatvād tatra sva-rasataḥ pūrva-kṣaṇa-nivṛttau kārya-saṃsiddhiḥ svabhāva-antar-gamād iyam | kārya-saṃsiddhiḥ svabhāva-antar-gamād iyam | kvacid bādhā-sambhave 'pi syād iti sa asti tad-deśam ātmanā vyāpnoti iti svabhāva- samarthanāt. etena sva-pakṣa-anapekṣa- vyabhicāraḥ. etena mad-upagama-ādayo api ca ayam viruddho '-viruddho vā sati pṛthag anayor lakṣaṇatvena vācyaḥ. tasmān na na anavasthā-prasaṅgaḥ. evaṃ svabhāva- eva utpattiḥ. anayā diśā anye 'pi svabhāva- eva utpattiḥ. anayā diśā anye 'pi svabhāva- iti tad eva sādhanam. a-khyāpīte viśaye asiddhiḥ siddhiś ca veditavyā, anyeṣāṃ

hetu-kāryayoḥ | tasmāt sva-drṣṭāv iva tad drṣṭe hetu-grahaṇam a-sambaddham. na ca utpatti- dhetu-grāhi-cetasām | kārya-kāraṇatā varṇeṣv dhetu-janane samarthaḥ. teṣāṃ ca na pūrvaṃ na hetu-jam || sa-arthe sati indriye yogye yathāsvam hetu-jam ||22|| tad-a-tat-svabhāvānām bhāvānām hetu-jā a-tad-rūpāḥ, yathā śāli-bija-ādibhyas tat hetu-jāḥ | tat-sukha-ādi kim ajñānaṃ vijñāna-a- hetu-jāḥ | tat sukha-ādi kim ajñānaṃ vijñāna-a- hetu jāyamāna-artha-saṃśrayāt | pratibhāsa-bhidam hetu-jās tad-rūpā a-tad-rūpa-hetu-jā a-tad-rūpāḥ, hetu-jñānaṃ pramāṇa-ābhaṃ vacanād rāgitā-ādi-vat | hetu-tad-ābhāsayor tattva-vyavasthāne ka idānim hetu-tad-ābhāsau tasya vastv-a-samāśrayāt || sann hetu-tadvator lakṣaṇam āhuḥ. na, pūrvasya sva- hetu-tulya-ātmātā-a-kṣayaḥ | sarvatra rāgaḥ hetu-darśanena dūṣaṇāt. prasaṅgam antareṇa hetu-drṣṭānta-lakṣaṇam || a-sambhavāt sādhyā- hetu-drṣṭāntayor doṣaḥ, na pakṣasya, uttara- hetu-drṣṭāntayor na virodha iti na pratijñā- hetu-drṣṭāntau, a-prakaraṇa-āśrayaḥ, a- hetu-doṣa ity asiddha-viruddhābhyām anyo na hetu-doṣa-udbhāvāna-ādinā pratipakṣa-sādhanā- hetu-doṣa-jātim atipatati viruddhatām asiddhatām hetu-doṣasya prakṛt prasaṅgena parājītasya doṣa- dhetu-doṣo drṣṭānta-virodhaś ca pratijñayā iti hetu-dharma-anumānena dhūma-indhana-vikāra-vat ||6 hetu-dharma-anumānena dhūma-indhana-vikāra-vat ||9 hetu-niyamana-svabhāvas tat-svabhāvas tat-svabhāva hetu-paramparā bhinnānām hi kaścīd dhetur na hetu-paramparāyām an-anumānam eva ity hetu-pariṇāma-upanidhi-dharmāṇas tat-prakṛtes hetu-pariṇāma-niyamavatām a-śakyaḥ krama- hetu-prakaraṇa-arthasya sūtra-saṅkṣepa ucyate || hetu-prakaraṇasya sūtra-saṅkṣepa ucyate – sapakṣe hetu-prakṛti-paramparā, tasmāt taj-janana- hetu-prakṛtim eva te 'py ālamberan tad-rūpa-hetu- hetu-prakṛtim evaṃ-rūpām sādhyantas tathāvidha- hetu-prakṛter niyamakasya janakatām eva dipayati. hetu-pratijñayoḥ || śabda-nāṣe prasādhye syād hetu-pratijñayoḥ pṛthag bādhā-udāharaṇayor na hetu-pratijñayor doṣa ity eke. teṣāṃ kṛtakatvena hetu-pratijñayor bādhānam, iha pratijñayā hetor hetu-pratijñayor bādhya-bādhaka-bhāvaḥ syāt. sarvo hetu-pratijñā-arthayor virodhād virodha-sambhava hetu-pratipādite viśaye vartamānaḥ pratipādyasya hetu-pratiśedho 'sya kṛtaḥ syāt. tataś ca a- hetu-pratyaya-niyamita-svabhāvāt kecid eva hetu-pratyaya-pāratantrya-lakṣaṇa-saṃskāra- dhetu-pratyaya-sāmarthyasya a-sarva-vidā. tena dhetu-pratyaya-sāmarthyasya a-sarva-vidā. tena hetu-pratyayānām tebhya eva viśiṣṭa-kṣaṇa-viśeṣa- hetu-prabheda-ākhyāne na darśita-udāhṛtiḥ pṛthag | hetu-prabheda-ākhyāne na darśitā udāhṛtiḥ pṛthag | hetu-prayoga-viśayaḥ. kim nu vai hetur bādhā- hetu-prayogaḥ. dvitīyo 'pi prayogaḥ – yad hetu-prayogasya anāikāntikatā vyākhyātā, so 'pi hetu-prayogā vyākhyātāḥ, āgama-siddhāś ca. hetu-prayoge vyadhikaraṇatvād asiddha ity hetu-prayoge sati pratijñā-doṣānām sambhavaḥ. na hetu-prayogeṣu samarthitam sādhanā-āṅgam bhavati. hetu-pravibhāgā draṣṭavyāḥ. tasya ca svabhāvasya hetu-pravibhāgā draṣṭavyāḥ. sātā-svabhāvo hetuś hetu-pravṛtter a-sambhavād viśaya-khyāpanād eva hetu-phala-bhāva-abhāva-virodha-asiddheḥ.

HB_01508 apy anyathā-bhāvaḥ. anena nyāyena sarvatra
SV_06819 -artham saṅketa-paratantram vā. tathā ye
VN_01408 iti iṣṭam syāt. tad a-viruddham anyasya api,
SP_00016 tad-bhāvo bhāva eva ca bhāvītā | prasiddhe
PV_02268 ca kriyā ca sadṛśa-ātmanaḥ | aikyaṃ ca
V1_00312 smaraṇāt. na hy anvaya-vyatirekābhyām anyo
SV_02118 anyo vā dharmo hetuḥ phalaṃ vā syāt, a-
V2_09105 anyo vā dharmo hetuḥ phalaṃ vā syāt, a-
HB_04102 -antaram. tasmān na hetuḥ ṣaḍ-lakṣaṇa iti.
PV_04280 - samūhasya sannidhau niyamaḥ kutaḥ | bhāva-
SV_01818 iti. tatra api dṛṣṭāntena tad-bhāva-
SV_00507 -bhedād viruddha-kāryayoḥ siddhir asiddhir
V2_05306 na asaty anvaye śakyo darśayitum, tad-bhāva-
SV_02303 -itarayor niyama-ayogāt. sā ca yogyatā
V2_08615 -itarayor niyama-ayogāt. sā ca yogyatā
VN_01721 na hi pakṣa-dharma-ādi-vacanasya api pratīti-
PV_03224 kāraṇam buddher yadi nāma indriya-ādi-vat ||
PV_04180 || jñāpya-jñāpakayor bhedād dharmiṇo
SV_01805 'rtha-antarasya. tathā prasiddhe tad-bhāve
V2_10013 artha-antarasya. tathā prasiddhe tad-bhāve
PV_04206 tata eva anvaya-sthitiḥ || sva-ātmatve
V3_09804 dharmināḥ sva-sādhane sādhanatva-asiddher
SV_05617 hetutvād dhīr a-bhedinī | eka-dhī-
SV_01803 -dharmā, anyatas tasya tad-bhāva-niṣedhāt.
V2_10011 -dharmasya tan-mātra-anubandho gamyate.
SV_01809 yeṣāṃ punaḥ prasiddhāv eva tad-bhāva-
SV_01718 vacanād api tad-gateḥ ||26|| yatas tad-bhāva-
PV_03390 -kāla-avabhāsināḥ | jñānād a-vyatirekitvaṃ
SV_00413 asattvaṃ anupalabdhir asaj-jñāna-phalā kācid
V2_08809 kadalyoḥ kanda-udbhavaḥ. yatra tu sāksād
SV_02216 tādrśo bhāve tac-chakti-niyama-abhāvān na
V2_08604 tādrśa-udbhavaḥ tac-chakti-niyama-abhāvān na
SV_10319 brūmaḥ kāraṇa-sthiti-kāla-bhāvi kāryam iti.
V3_13310 eṣāṃ nirāso veditavyaḥ. yadi punar
PV_03309 phalasya hetunām sadṛśa-ātmataḥ udbhavāt |
SV_12122 anubhavantas tathāvidhāḥ samunnīyante.
SV_06020 -vartino bhāvān bhāto hetutayā dhīyaḥ | a-
V3_10606 vibhur ātmā iti. evam ekasya pakṣa-dharmasya
VN_01707 tad api vādino nigrahasthānaṃ tad-a-vacane
V3_09809 śabdo 'siddhaḥ. siddhaḥ śabdaḥ. sa ātmani
SV_09619 tri-prakāro 'pi dharmāḥ sattā-sādhane na
V3_07910 tri-prakāro 'pi dharmāḥ sattā-sādhane na
V3_05501 -ślokau. etena eva udāharāṇena nidarśite 'pi
VN_00217 -mātra-anvayaḥ sādhyā-dharmasya, svabhāva-
SV_13718 pratyabhijñāna-ādayo 'pi siddhi-hetavo na
VN_03604 -anukrama-niyama-vādina udāharāṇa-sādharmyaṃ
HB_03705 viśeṣa-abhāvāt. sati vā viśeṣe sa eva
HB_03514 tathā api na a-bādhita-viśayatvaṃ
VN_02801 sādhyā-nirdeśaḥ. udāharāṇa-sādharmya-ādeś ca
V3_01001 vipakṣa-vacana-mātrād api saṃśaye pratipakṣa-
V3_00909 vācakam iti sādhanam iṣṭam upacāreṇa. tato
VN_01705 a-pratīto 'rtha iti sādhanam tri-rūpa-
V3_00907 api pāramparyeṇa, sādhyasya eva abhidhānāt.
V3_05503 -pratītir mā bhūd iti. vyutpatty-arthaṃ ca
PV_04018 -a-śakta-uktir iritā | śaktis tasya api ced
PV_04091 sa ca upagama iṣyate | sandigdhe
V3_02902 kiṃ punar nirākṛto na pakṣaḥ. sandigdhe
PV_04017 pāramparyeṇa na apy alam | śaktasya sūcakam
V3_00906 pāramparyeṇa na apy alam | śaktasya sūcakam
HB_02102 'n-āhita-atiśayaḥ saḥkāriṇā ādya-viśeṣa-
PV_02177 tad a-dhruvaṃ doṣa-nīśrayāt || duḥkham
PV_04069 'khilo yadi | pratijñā asiddha-dṛṣṭānta-
HB_02109 kāryam kurvan dṛṣṭo bija-ādi-vad iti. sthira-
SV_15401 mithyā-arthaṃ tat sarvaṃ pauraṣeyam iti
PV_04195 || svabhāva-kārya-siddhy-arthaṃ dvau dvau

hetu-phala-bhāva-pratiniyama unneyaḥ pratikṣaṇam
hetu-phala-viśeṣa-bhūtāḥ kiñcid ekaṃ sādhyanti
hetu-phala-santāne mṛd-dravya-ākhye pūrvakān mṛt-
hetu-phalate pratyakṣa-anupalambhataḥ || etāvan-
hetu-phalayo vyatireke tatas tayoh || karṭṛ-
hetu-phalayos tad-bhāvaḥ. tathā yukta-upalambham
hetu-phalasya a-sambandhāt, tatra bhāva-
hetu-phalasya a-sambandhāt tatra bhāva-anumānasya
hetu-bindu-prakaraṇam ācārya-dharmakīrti-kṛtam
hetu-bhavatve kiṃ pāramparya-pariśramaiḥ ||
hetu-bhāva-pradarśanam manyamāno 'rthāpattyā eka-
hetu-bhāvayoḥ | dṛṣya-ātmanor abhāva-artha-
hetu-bhāvayor darśana-sādhanatvāt. dvi-rūpaṃ
hetu-bhāvāt kim anyat. tasmād eka-deśa-kāla-
hetu-bhāvāt kim anyat. tasmād eka-deśa-kāla-
hetu-bhāvād anyaḥ sādhanā-arthaḥ. sa pratijñā-
hetu-bhāvād rte na anyā grāhyatā nāma kācana |
hetu-bhāvinaḥ | asiddher jñāpakatvasya dharmy-
hetu-bhāve vā anityatva-abhāve kṛtakatvaṃ na
hetu-bhāve vā anityatva-abhāve kṛtakatvaṃ na
hetu-bhāve vā siddhe hi vyatirekitā | sidhyaty
hetu-bhāvena asiddha ucyate. na hi sa eva tasya
hetu-bhāvena vyaktinām apy a-bhinnaḥ ||109||
hetu-bhāvo vā tasmin saty eva bhāvād iti
hetu-bhāvo vā tasmin saty eva bhāvād ity artha-
hetu-bhāvau teṣāṃ viduṣāṃ vācyo hetur eva hi
hetu-bhāvau hi dṛṣṭānte tad-a-vedinaḥ | khyāpyete
hetu-bheda-anumā bhavet || abhāvād akṣa-buddhinām
dhetu-bheda-vyapekṣayā ||3|| hetur anupalabdhiḥ.
dhetu-bhedaḥ, tatra rūpa-bhedo 'pi, yathā tayor
hetu-bhedo bhedaka ity a-kāraṇam viśvasya
hetu-bhedo bhedaka ity a-kāraṇam viśvasya
hetu-rahitā tu bhāva-utpattir na asti ity ucyate.
hetu-rūpa-a-saṃsparśi svatantra eva dṛṣṭāntaḥ
hetu-rūpa-graho loke 'kriyāvattve 'pi kathyate ||
hetu-rūpa-nivṛttāv api tad-rūpaṃ a-nivṛttaṃ kārya
hetu-rūpa-vikalān eka-rūpān iva svayam ||120||
hetu-rūpasya asiddhau sandeḥ vā asiddho
hetu-rūpasya eva a-vacanena siddher abhāvāt. atha
hetu-rūpo na siddha ity asiddha ucyate. sa ca
hetu-lakṣaṇa-bhāk, na ca anyā gatir asti. tasmān
hetu-lakṣaṇa-bhāk, na ca anyā gatir asti. tasmān
hetu-lakṣaṇa-viśaye svabhāvasya prthak-kāraṇam
hetu-lakṣaṇam ca siddham bhavati. atra apy a-
hetu-lakṣaṇam puṣṇanti. yad api kiñcid uttarā a-
hetu-lakṣaṇam viruddhe dṛṣṭānte na sambhavati iti
hetu-lakṣaṇam. tato hi hetur ekāntena nirasta-
hetu-lakṣaṇam, bādhāyām apy asya sāmāthyāt.
hetu-lakṣaṇasya a-sarvagatve bhāvāt pratijñā-
hetu-vacana-pravṛtteḥ sambhavāt tad api tena saha
hetu-vacana-pravṛttes tad api śaktam eva iti cet,
hetu-vacana-samudāyaḥ. tasya aṅgaṃ pakṣa-dharma-
hetu-vacanam tu svayam a-śaktam api śaktasya
hetu-vacanam ukta-arthaṃ apy anumāne 'dhikriyate.
dhetu-vacanasya pravartanāt || tat-saṃśayena
hetu-vacanād vyasto hetor an-āśrayaḥ ||
hetu-vacanād vyasto hetor an-āśrayaḥ ||26||
hetu-vaco 'śaktam api svayam || hetv-artha-
hetu-vaco 'śaktam api svayam ||5|| na api
hetu-vat kāryam kurvīta, karotu. sa punar asya
hetu-vaśatvāc ca na ca ātmā na apy adhiṣṭhitam |
hetu-vādaḥ prasajyate || uktayoḥ sādhanatvena no
hetu-vādinaḥ pratyaya-antara-apekṣā vyaktaṃ
hetu-vipakṣeṇa sādhyā-vipakṣasya vyāptis tad-
hetu-viparyayau | vivādād bheda-sāmānye ṣeṣo

V3_04906	svabhāva-kārya-siddhy-arthaṃ dvau dvau	hetu-viparyayaḥ | vivādād bheda-sāmānye śeṣo
PV_02175	-viṣayatvāc ca viṣayaḥ na niyāmakāḥ | sabhāga-	hetu-virahād rāga-āder niyamo na vā || sarvadā
HB_03611	a-bādhāyā avinābhāve sati sambhavati iti na	hetu-viruddhayoḥ sādhyā-viparyaya-avinābhāvinor
V3_04710	a-nīscayo 'stu viparyayaḥ. tasmād	dhetu-viruddhayor eva nīscayāt sādhanam dūṣaṇam
VN_03204	-artha iti. yaḥ punaḥ pratijñayā bādhanād	dhetu-virodha uktaḥ, yathā sarvaṃ pṛthak samūhe
VN_03418	guṇa-vyatiriktaṃ ity-ādi, pratijñayā	hetu-virodha-udāharaṇam na asty eko bhāva ity-
VN_03503	-virodho yuktaḥ, pratijñayā hi hetor bādhanā	hetu-virodhaḥ. iha tu hetunā pratijñā bādhyata
VN_03305	virodhaḥ. na virodho 'yaṃ pūrvakāt pratijñā-	hetu-virodhād bhidyate yena pṛthag ucyeta. tatra
VN_02916	yathā śramaṇā garbhīṇī, na asty ātmā iti vā,	hetu-virodho 'pi yatra pratijñayā hetur virudhyate,
VN_03502	ca utpatti-dharmakatvān nityam ity atra api	hetu-virodho yuktaḥ, pratijñayā hi hetor bādhanā
VN_03414	viruddho hetur iti. ataḥ pratijñā-virodho	hetu-virodho vā ity a-doṣaḥ. tatra hetor
V2_08902	na su-vivecitam kāryam kāraṇam vyabharati.	hetu-viśeṣe 'pi kārya-a-viśeṣe doṣāt. anvaya-
PV_02115	iti cec citta-santānam sthiti-kāraṇam || tad-	dhetu-vṛtti-lābhāya na aṅgatām yadi gacchati |
VN_03618	yuḥyeta. sa hi svayam pratipanne gotve	hetu-vṛtteḥ saṃśayāno 'pratipattim ātmanas tathā
PV_04021	eva saṃsthitam || a-khyāpīte hi viṣaye	hetu-vṛtter a-sambhavāt | viṣaya-khyāpanād eva
PV_02119	astu janma deha-antarasya ca || tasmān na	hetu-vaikalyāt sarveṣām antya-cetasām | a-sandhir
SV_15214	-arthaṃ vacanaṃ tad akhilaṃ kṛtakam iti	hetu-vyatirekeṇa sādhyā-vyatirekasya vyāpter
SV_15225	'bhāvaḥ sidhyet, tadā sādhyā-vyatirekaṃ	hetu-vyatireko vyāpnuyāt. na ca tatra tasya a-
VN_02619	'nityaḥ śabda aindriyakatvād ity eva, tasya	hetu-vyabhicāra-upadarśanena pratiśedhe kṛte
PV_02100	an-ākṣepeṇa vartate | tat-samāna-phalā a-	hetu-vyavacchede ghaṭa-śrutih || ato na rūpaṃ
SV_02006	-anupalambhasya pratiśedha-rūpatvāt.	hetu-vyāpaka-anupalabdhir ubhayasya api hetuḥ.
V2_10108	-anupalambhasya pratiśedha-rūpatvāt.	hetu-vyāpaka-anupalabdhir ubhayasya api hetur iti.
SV_10411	sata upalambha-avyabhicārāt. ayam eva hetur	hetu-vyāpakayor abhāve 'pi veditavyaḥ.
V3_02906	'sambhavād a-pakṣa eva. tasmāt sandigdho	hetu-vyāpāra-viṣayaḥ. anumānasya bhedenā sā bādā
V2_06107	kāraṇāni santi dhūma-abhāvād iti. tat kāryam	hetu-vyāpty-a-vyatirekāt tat-svabhāva-a-viśiṣṭam
HB_01908	-utpādanena sahakāriṇam pratyayatvam, tatra	hetu-santānasya pratyaya-antara-apekṣā iti tataḥ
PV_02176	na vā || sarvadā sarva-buddhīnam janma vā	hetu-sannidheḥ | kadācid upalambhāt tad a-dhruvam
V3_04203	-viṣāṇa-jananaḥ. sa tasya kuta iti cet, sva-	hetu-samuttha ity anādi-hetu-prakṛti-paramparā,
SV_00718	janayati, indhana-vikāra-viśeṣa-upādāna-	hetu-sahakāri-pratyaya-agni-dhūma-janana-vat.
V3_08410	-hetū rasam janayati, indhana-vikāra-upādāna-	hetu-sahakāri-pratyaya-agni-dhūma-janana-vat.
V2_05902	-prajñaptir upalabdhi-yogya-svabhāvasya anya-	hetu-sākalye tad-avyabhicārāc ca upalambhaḥ sattā
SV_09316	katham | an-anvayo hi bhedanām vyāhato	hetu-sādhyayoḥ ||187|| yadi sattvam anityatve
V3_07012	katham | an-anvayo hi bhedanām vyāhato	hetu-sādhyayoḥ ||58|| yadi sattvam anityatve
V1_02211	-bhāvanā-ṣaṭu-mandatā-ādi-bheda-anuvidhānāt.	hetu-sāmīyāt sukha-ādi-bheda-abhāva-prasaṅga iti
SV_01923	prasiddhy-arthaṃ, tad-abhāve 'sambhavāt.	hetu-svabhāva-abhāvo 'taḥ pratiśedhe ca kasyacit |
V2_10101	vaidharmya-dṛṣṭānte prasidhyati vyatirekaḥ.	hetu-svabhāva-abhāvo 'taḥ pratiśedhe ca kasyacit |
PV_02145	viruddhasya hetor abhyāsataḥ kṣayāt ||	hetu-svabhāva-jñānena taj-jñānam api sādhyate |
SV_14913	śakti-sthitis tādṛṣam phalaṃ bhavati iti	hetu-svabhāva-niyamāt phala-svabhāva-niyamaḥ.
SV_14915	'py asya ukto doṣaḥ. pratighāta-ātmatā-	hetu-svabhāva-pratiniyamavan na naśvara-janana-
SV_02324	asty eva sva-bīja-prabhavāt svabhāva-bhedaḥ,	hetu-svabhāva-bhedāt, yathā kadali bīja-kanda-
V2_08804	asty eva sva-bīja-prabhavāt svabhāva-bhedo	hetu-svabhāva-bhedāt, yathā kadali bīja-kanda-
PV_04260	śrāvanatva-ukteḥ kṛtāyāḥ sāmīya-dṛṣṭaye ||	hetu-svabhāva-vyāvṛtṭyā eva artha-vyāvṛtṭi-
HB_00604	aparāpara-vyāvṛtṭyā dharma-bhede 'pi hetuḥ.	hetu-svabhāve 'nvaya-vyabhicāra-abhāvād viśeṣaṇam
SV_02316	'sau dhūmas tatra katham bhavet ||36|| dhūma-	hetu-svabhāvo hi vahnīs tac-chakti-bhedavān | a-
V2_08711	'sau dhūmas tatra katham bhavet ||59|| dhūma-	hetu-svabhāvo hi vahnīs tac-chakti-bhedavān | a-
SV_01924	-abhāvo 'taḥ pratiśedhe ca kasyacit |	hetuḥ (29abc) tāv eva hi nivartamānau sva-
SV_00315	yāvadbhir avinābhāvi kāraṇe | (2ab) teṣām	hetuḥ (2c) tat-kāryatva-niyamāt tair eva
V2_10102	-abhāvo 'taḥ pratiśedhe ca kasyacit |	hetuḥ (72abc) tāv eva hi nivartamānau sva-
SV_07208	kevalam janayed iti. na asty anyāḥ sthiti-	hetuḥ. a-bhede vā sthiteḥ sāmīyāt svarūpam eva
HB_03701	kiṃ ca ataḥ. yady a-sambhavat-pratihetur	hetuḥ, a-lakṣaṇam etad a-śakya-nīscayatvāt. hetv-
V3_07802	pratyeti. sādhyā-abhāvam. katham idāniṃ	hetur a-vipakṣa-vṛtṭir ubhaya-dharmaś ca. na hi
V3_00307	-tad-ābhāsayos tattva-vyavasthāne ka idāniṃ	hetur a-hetur vā vastutaḥ, tasyā vastu-vṛtṭi-
SV_15916	yasya sattā-upadhānam na apekṣate sa tasya	hetuḥ. a-hetuś ca katham viṣayaḥ. tasmān na mano-
SV_14413	-kriyā-vikalō na kartā eva iti na kasyacid	dhetur a-hetuś ca na apekṣate. tasmāt svayam ayam
PV_03294	virudhyate | nila-dvi-candra-ādi-dhīyam	hetur akṣāṇy api ity ayam || pāramparyeṇa hetuś
PV_02025	hetunām anavasthitiḥ || svabhāva-pariṇāmena	hetur aṅkura-janmani | bhūmy-ādis tasya saṃskāre
SV_07509	sāmīyasya iti. a-vṛtter na anekatra jñāna-	hetuḥ. ata eva vyakter anyā atha vā an-anyā yeṣām
PV_04244	sapakṣataḥ || sapakṣa-a-vyatirekī ced dhetur	hetur ato 'nvayī | na anvayy a-vyatirekī ced a-
V3_12307	na iṣṭaḥ. sapakṣa-a-vyatirekī ced dhetur	hetur ato 'nvayī | na anvayy a-vyatirekī ced a-
SV_15324	| sa eva asya sapakṣaḥ syāt sarvo	hetur ato 'nvayī ||291|| yat kiñcin mithyā-arthaṃ
SV_02402	dṛṣṭo 'nuvartakaḥ | svabhāvas tasya tad-	dhetur ato bhinnān na sambhavaḥ ||38|| iti
V2_08905	dṛṣṭo 'nuvartakaḥ | svabhāvas tasya tad-	dhetur ato bhinnān na sambhavaḥ ||61|| kārya-
PV_02044	-pūrvasya pūrvaḥ pūrvaḥ kṣaṇo bhavet | tasya	hetur ato hetur dṛṣṭa eva astu sarvadā || citta-
SV_09409	sādhyāḥ. upātta-bhede sādhye 'smin bhaved	dhetur an-anvayaḥ | sattāyām tena sādhyāyām
V3_07204	sādhyāḥ. upātta-bhede sādhye 'smin bhaved	dhetur an-anvayaḥ | sattāyām tena sādhyāyām

SV_09321 kim tarhi hetāv api tulya-doṣatvāt. na hi
V3_07105 kim tarhi hetāv api, tulya-doṣatvāt. na hi
SV_15406 -a-vyatireka-vyāpti-siddhiḥ. tan na kaścīd
V3_12002 -bhāvo 'nvaya-vyatireka-bhāg ity ayam eva
SV_00414 -phalā kācīd dhetu-bheda-vyapekṣayā ||3||
SV_10105 -anupalabdheḥ pramānatā ||198|| tṛtīyas tu
HB_03501 -grahaṇam iti cet, syād etat – yata eva
SV_08016 asya na asti ity a-sambandhān na śabda-jñāna-
SV_09826 sā phalavaty eva. sa eva ca tatra ankura-
SV_14021 tad apy uttaratra niṣetsyāmaḥ. dūṣyaḥ ku-
SV_12119 siddhaḥ sa tasmād agni-kāṣṭha-vat | a-dṛṣṭa-
V3_11309 viśeṣaṇatvena upādānāt. viruddha-vad
SV_02310 -janito hi svabhāva-viśeṣo dhūma iti. tathā
V2_08705 -janito hi svabhāva-viśeṣo dhūma iti. tathā
V3_01709 eva sāmānya-śabdānām viśeṣa-avasthiti-
V3_11305 viśeṣa ity uktam. viśeṣe tu viruddha-vad
HB_02601 -lakṣaṇa-prāptasya anupalabdhir abhāva-
SV_10015 te bhāva-abhāvaṃ manyante. tad ayaṃ vināśa-
V2_08302 hi bhāva-abhāvaṃ manyante. tad ayaṃ vināśa-
V3_09104 vā na jñāpakāḥ, śabda-vat. trairūpyāc ca
PV_03351 tādrśo 'nyādrśo 'pi vā | jñānasya
V1_03709 tādrśo 'nyādrśo 'pi vā | jñānasya
HB_02311 vyāpti-siddhiḥ. artha-antare gamye kāryaṃ
V2_08402 bhaved iti. artha-antare tu gamye kāryaṃ
V3_11609 na, a-sambandhād ity uktam. tasmāt saṃśaya-
VN_03407 anyo na pratijñayā virodho nāma parājaya-
V3_09808 eva tathābhāvāt. tasmāt sa svayam ātmano
VN_01005 na hy anupalambhād anyo vyavaccheda-
V3_02804 -sthāyinaṃ praty anvayinaḥ, avyabhicārī vā
VN_03104 iṣṭa-vyatireka-viparyaya-sādhanād viruddho
PV_04271 | tathābhūta-ātma-saṃvittir bheda-dhī-
V2_07402 phalatvāt. tad-bhāva-mātra-anvayini svabhāvo
PV_02225 -dṛṣṭer yathā ātmani | na tair vinā duḥkha-
VN_03414 pratijñayā hetor vā virodhas tadā viruddho
HB_03407 sva-sādhyā-dharma-avyabhicārāt. ṣaḍ-lakṣaṇo
SV_07418 -saṃskārah. tat-sahakāri sāmānyam vijñāna-
SV_02006 hetu-vyāpaka-anupalabdhir ubhayasya api
SV_02004 hetuḥ. pratiśedha-viśaya-vyavahāra-hetus tad-
V2_10107 hetuḥ. pratiśedha-viśaya-vyavahāra-hetus tad-
SV_07313 -samavetaṃ hi tad ātmany anyatra vā vijñāna-
HB_02302 anena bhavitavyam. tathā api vyartho vināśa-
VN_06709 iti. sukha-ādy-anvaya-darśanād ity asiddho
V2_10109 hetu-vyāpaka-anupalabdhir ubhayasya api
SV_02526 sarva-śabdāḥ. tan na pratijñā-artha-eka-deśo
SV_07924 -bheda-pratyayasya. tat-karma jātir a-bhedād
PV_02105 tad-dhetor nitya-sannidheḥ || na aneka-
HB_01507 -upasarpaṇa-ādi-hetur yaḥ, sa samartha-
HB_03703 -dharmaiva-vat, na api sandigdha-lakṣaṇo
SV_05714 etat, sati vā kvacid an-āśritaṃ katham jñāna-
VN_06202 ātmā evam iṣṭaḥ, tasmān na ayaṃ caurya-
SV_00402 bhāvo 'pi bhāva-mātra-anurodhini ||2||
SV_09305 -saṃsargaḥ. tau na pratijñā-artha-eka-deśo
SV_00815 eva varṣa-hetuḥ pipilikā-ādi saṅkṣobha-ādi-
PV_03244 dṛk tataḥ || svārtha-anvaya-artha-apekṣā eva
HB_03620 -pratihetuḥ, sa kim samyag-jñāna-viparyaya-
V3_13202 dṛṣṭantaḥ pṛthag ucyate | (84ab) tri-lakṣaṇo
NB_03121 sādhanād ekatra saṃśayaṃ janayataḥ. tri-rūpo
NB_03110 hetvābhāsāḥ. viruddhāvyabhicāry api saṃśaya-
V3_12801 syād iti. viruddhāvyabhicāry api saṃśaya-
PV_02139 chāsanam matam || niṣpatteḥ prathamam bhāvād
SV_14513 para-apekṣa ity taj-jñāpanāya sā | avasthā a-
SV_09311 evam upādhi-bheda-apekṣaḥ kvacit svabhāvo
V2_07411 evam upādhi-bheda-apekṣaḥ kvacit svabhāvo
V3_10011 a-sambaddham. yadā tarhi vipakṣa-vyatireko
V3_10208 -śaṅkāyām sādhyā-abhāva-vyavaccheda-arthaṃ
hetur an-anvayaḥ siddher aṅgaṃ tataḥ saṃśayāt. na
hetur an-anvayaḥ siddher aṅgaṃ, tataḥ saṃśayāt.
dhetur an-anvayo nāma, eka-vyavacchedasya tad-
hetuḥ. anavasthā-anya-kalpane syāt. yasmin sati
hetur anupalabdhiḥ. bhedo 'syā viśeṣaṇam
hetur anupalabdhir a-viśeṣeṇa kvacid arthe gamaka
hetur anyathā api bhavet, ata eva pramāṇābhīyam a-
hetuḥ. anyathā hy atiprasaṅgaḥ syāt. atītam
hetuḥ. anyas tu pūrvaḥ pariṇāmas tad-artha eva.
hetur anyo 'pi (267a) na eva kaścīd dharmo yaḥ
hetur anyo 'py a-viśiṣṭaḥ sampratīyate ||242|| na
dhetur apy evaṃ kim na bhinna iti cet, kaḥ
hetur api tathābhūta-kārya-janana-svabhāvaḥ.
hetur api tathābhūta-kārya-janana-svabhāvaḥ.
hetuḥ, api tu prakaraṇa-sāmarthya-ādīkam api iti.
dhetur api pṛthag iṣṭa-sādhanā vācyaḥ syāt. ekasya
hetur abhāva-vyavahāra-hetur vā. atra upalabdhir
hetur abhāvaṃ karoti iti prāptam. tatra yady
hetur abhāvaṃ karoti iti prāptam. tatra yady
hetur arthaṃ gamayati, a-sambaddhād a-pratipatteḥ,
hetur artho 'pi ity arthasya iṣṭā prameyatā ||
hetur artho 'pi ity arthasya iṣṭā prameyatā ||42||
hetur avyabhicārāt. kārya-kāraṇa-bhāvena
hetuḥ, avyabhicārāt. na hy a-tadutpatter
hetur asādhāraṇaḥ. viśeṣataḥ prāṇa-ādayaḥ.
hetuḥ. asiddha-viruddhe ca hetvābhāsa-vacanād eva
hetur asiddhaḥ. katham vai śabda 'siddhaḥ.
hetur asti, vidhi-pratiśedhābhīyam vyavacchede
hetur asti. sa-dvītiya-prayogāś ca pratyuktāḥ.
hetur asmābhir ukta eva iti bhavaty eva idaṃ
hetur asya ca || tasmāt svato dhiyor bheda-
hetur ātmani | (52ab) tādātmyam hy arthasya tan-
hetur ātmā cet te 'pi tādrśāḥ || nir-doṣam dvayam
hetur iti. ataḥ pratijñā-virodho hetu-virodho vā
hetur ity apare – trīni ca etāni, a-bādhitā-
hetur ity api, pāramparyeṇa vyakteḥ kāryam eva
hetuḥ. iti iyaṃ trividhā apy ukta-anupalabdhir
dhetur ity uktaḥ, svayaṃ tathābhūta-
dhetur ity uktaḥ, svayaṃ tathābhūta-anupalambhasya
hetur iti. uktam atra a-janya-janakayoḥ ko 'yam
hetur ity uktam, tena svabhāvato naṣvare '
hetur iti. evaṃ hi tasya sādhanā-doṣa-udbhāvanena
hetur iti. eṣa trividha eva pratiśedha-hetur
hetur iti. katham punar etad gamyate,
dhetur iti cet. na jātiḥ karma-saṃśrayāt ||157||
hetur iti cen na a-viśeṣāt kramād api | na eka-
hetur iti tasya na kadācīd apy anyathā-bhāvaḥ.
hetur iti na kaścīd dhetuḥ syāt. tulya-lakṣaṇe hi
hetur iti. pratiśedhasya ca vidhānāt tat-kalpanā
hetur iti yady ayam abhiprāyaḥ, tadā na kaścīd
hetur iti vartate. tādātmyam hy arthasya tan-
hetur iti. sa ca ayaṃ hetutvena apadiśyamānaḥ.
hetur iti. hetunā tv a-samagreṇa yat kāryam
hetur indriya-jā matiḥ | tato 'nya-grahaṇe 'py
hetur iṣṭaḥ, āhosvid a-pradarśita-pratihetuḥ. kim
hetur uktaḥ. tāvatā ca artha-pratītir iti na
hetur uktaḥ. tāvatā ca artha-pratītir iti na
hetur uktaḥ. sa iha kasmān na uktaḥ. anumāna-
hetur uktaḥ, sa iha na uktaḥ, anumāna-viśaye '
dhetur uktam idaṃ dvayam | hetoḥ prahāṇam tri-
hetur uktā asyā bhedaṃ āropya cetasaḥ ||276|| na
hetur ucyate, kvacid anapekṣaḥ sāmānyena, yathā
hetur ucyate, kvacid anapekṣo yathā anityatva eva
hetur ucyate, tadā katham. tatra api sādhyā-abhāvo
hetur ucyate. na ca hetoḥ sambandha-upadarśana-

V3_10106
SV_09601
V3_07511
SV_02009
V2_10109
V3_10007
VN_05116
HB_03706
SV_00716
V3_08408
V3_11714
V2_08407
HB_03716
SV_01811
PV_04145
V2_08404
SV_07923
HB_00910
V3_12508
SV_08414
SV_05311
PV_02093
PV_03406
V3_08110
V3_08010
HB_03406
SV_00812
SV_08001
V3_08505
V3_10104
SV_15916
SV_14413
VN_04012
HB_03513
PV_03405
V3_06009
PV_03188
PV_03188
PV_03295
SV_09315
V3_07011
HB_03413
PV_03081
V2_04704
HB_02315
V2_08413
PV_04056
V3_02204
PV_03405
V2_06012
SV_16806
PV_02026
SV_14810
SV_02004
V2_10107
V3_04603
PV_04281
PV_02109
PV_03469
SV_07315
PV_02064
HB_00515
SV_00110
HB_00104
PV_02044

dharmiṇi siddhaḥ, kim asiddham, yad-arthaṃ virodhaṃ ca. tatra yadi bhāva-dharmo virodhaṃ ca. tatra yadi bhāva-dharmo prayogataḥ ||30|| trividha eva hi pratiṣedha-
api hetur iti. eṣa trividha eva pratiṣedha-
||78|| iti saṅgraha-ślokaḥ. tasmān na dharmī ity uktam. paryāya-śabda-kalpo hy aparo sati vā viśeṣe sa eva hetu-lakṣaṇam. tato hi dhūma-indhana-vikāra-vat ||9|| tatra dhūma-indhana-vikāra-vat ||64|| tatra api abhāva-gatir ity uktam. anyathā saṃśaya-
hi dhūmasya tat-kāraṇānām vā pratiṣṭhānād tarhi śabdatvaṃ nityam abhyupaiti, tadā ayam tad-bhāva-hetu-bhāvau teṣāṃ viduṣāṃ vācya -ādir iti pūrva-vat | virodhitā bhaved atra -bhāva-niyama-abhāvāt. yady artha-antaraṃ -vivekāḍ iti. tasmād vyakti-vad bhedaṅ na tathā ca a-kartur a-hetutvaṃ iti na vināśa-
ayogād iti cet, ukta-uttaram etat. tasmān na etad asti. yasmāt tena ātmanā hi bhede 'pi -apāye vijñāna-utpattāv api sāmānyam tad-
iṣṭo yan nibandhanaḥ | sa eva sarva-bhāveṣu '-hetuś ca viśayaḥ katham || sa eva yadi dhī-prayatnāntariyakatvād iti. tasmād evam eva -dharmān āha. tathā hi na anvaya-mukhena -amśena vyāptas tri-lakṣaṇa eva trividha eva iyaṃ kārya-liṅga-jā ||10|| tena na anyo -sambandhinī jātir artha-antare pratyaya-
kaścid varṣa-hetuḥ pipilikā-saṅkṣobha-ādī-
vipakṣasya vastu-vaśād vyavasthām apanudet. -upadhānam na apekṣate sa tasya hetuḥ. a-
vikalo na kartā eva iti na kasyacid dhetur a-
kuryān nityaḥ śabdo '-sparśatvād iti hetuḥ, asyā na abhāva-nirṇayaṃ prati yatnaḥ kriyate ekasya gamyate | śaktir hetus tato na anyo '-
-anupalambhas tad-abhāva-vyavahāra-siddhi-
kvacid vyākṣepa-sambhavāt || krameṇa ubhaya-
prāḡ eva syād a-bhedataḥ | anyo 'kṣa-buddhi-
hetur akṣāṇy api ity ayam || pāramparyeṇa -
-hetu-pravibhāgā draṣṭavyāḥ. sattā-svabhāvo nirdiśyata ity uktam. tatra, sattā-svabhāvo dharmiṇo nivartayatas tasmin saty eva bhavan bhāvo yathā-bhūtaḥ sa tādr̥g-liṅga-cetasah | bhāvo yathā-bhūtaḥ sa tādr̥g-liṅga-cetasah | svabhāvair yāvadbhir avinābhāvi kāraṇe teṣāṃ yāvadbhir avinābhāvi kāraṇe | (57ab) teṣāṃ dharmasya kim asiddhau na sidhyati | dharmasya kim asiddhau na sidhyati | -manaskārād anyasya ekasya gamyate | śaktir kārya-kāraṇayor an-ubhayasya vā niṣedho prasiddho loka-vādaś cet (319a) pratipatti-
vinā viśaya-indriya-saṃhatih | buddher a-sambhavāt. tata eva asya vināśe na kaścid -
-hetuḥ. pratiṣedha-viśaya-vyavahāra-
-hetuḥ. pratiṣedha-viśaya-vyavahāra-
yāvatā bhedenā sarva-saṅgrahas tatra saṃśaya-
-pariśramaiḥ || nāśanam janayitvā anyam sa -
-hetutve na syād ādyasya sambhavaḥ || tad sva-dhiyo 'paraḥ || yaḥ pratyakṣo dhiyo iti. sva-āśraya-samavāya-apekṣo vijñāna-
sthātūr a-vyatirekataḥ || vyatireke 'pi tad-
-upadarśanam. etal-lakṣaṇas tridhā eva sa āha - pakṣa-dharmas tad-amśena vyāpto ārabhyate. pakṣa-dharmas tad-amśena vyāpto pūrvaḥ pūrvaḥ kṣaṇo bhavet | tasya hetur ato

hetur ucyate. na vai sādhyā-asiddhi-mātreṇa sarvo hetur ucyate. sa katham asiddha-sattāke syāt. yo hetur ucyate, sa katham asiddha-sattāke syāt. yo hetuḥ. upalabhyā-sattvasya hetos tathābhāva-
-hetur upalabhyā-sattvasya hetos tathābhāva-
-hetuḥ, ubhaya-asiddheḥ. etena dharmo 'pi hetur eka-hetu-pratipādite viśaye vartamānaḥ hetur ekāntena nirasta-pratipakṣaḥ sva-sādhyam hetur eva tathābhūto 'numiyate. pravṛtta-śakti-
-hetur eva tathābhūto 'numiyate. pravṛtta-śakti-
-hetur eva na syāt. na hi yo yatra na sambhavati, dhetur eva. yadi tadutpatteḥ kāryam gamakam, tadā hetur eva syāt, yady atra anityatva-hetum hetur eva hi kevalaḥ ||27|| yad-arthe dṛṣṭānta hetur aikāntiko yadi || krama-kriyā-anityatayor a hetuḥ, katham tarhi idānīm sa tasya dharmāḥ. tad-
-hetuḥ karma asya (157c) pācaka-ādy-a-bheda-
-hetuḥ kaścit. vaiyarthyaḥ ca. yadi svabhāvato hetuḥ kaścid anvayī nāma. na ca prameyatvasya hetuḥ kaścin na ca aparāḥ | svabhāvo 'yam (167abc) dhetuḥ, kim tarhi vyaktinām ekām kāncid apekṣya hetuḥ kim na iṣyate tayoḥ || upacāro na sarvatra hetuḥ kim pradīpam apekṣate | dīpa-mātreṇa dhī-
-hetur gamakaḥ - yaḥ prayatnāntariyaḥ so 'nitya hetur gamakaḥ, anityatvād a-
-hetur gamakaḥ, sva-sādhyā-dharma-avyabhicārāt. hetur gamako 'sti, a-pratibaddha-svabhāvasya hetur gotvam iva karka-ādiṣu. pācaka-karmasu ca hetuś ca iti. rūpāt sparśa-anumānam kārya-liṅga-
-hetuś ca evam na kaścid anaikāntikaḥ syāt. hetuś ca katham viśayaḥ. tasmān na mano-vikalpaḥ hetuś ca na apekṣate. tasmāt svayam ayam bhāvas hetuś ca nāma hinoter dhātos tu-śabde pratyaye hetuś ca prayujyate. tathā api na a-bādhitā-
-hetuś ca viśayaḥ katham || sa eva yadi dhī-hetuḥ hetuś ca. sa ca svasaṃvedana-pratyakṣa-siddhaḥ. hetuś cet prāḡ eva syād a-bhedataḥ | anyo 'kṣa-
-hetuś cet smṛtis tatra apy an-arthikā || yathā-
-hetuś ced indriya-jñāna-gocare | vicāryamāṇe hetuś cen na sattā sādhyate katham | an-anvayo hi hetuś cen na sattā sādhyate katham | an-anvayo hi hetus tam tatra dharmiṇi pravartayati iti paraṃ hetus taj-jā tathābhūte tasmād vastuni liṅgi-dhīḥ hetus taj-jā tathābhūte tasmād vastuni liṅgi-dhīḥ hetus tat-kāryatva-niyamāt, tair eva ca dharmair hetuḥ tat-kāryatva-niyamāt. tair eva dharmair ye hetus tat-sādhanāya uktaḥ kim duṣṭas tatra hetus tat-sādhanāya uktaḥ kim duṣṭas tatra hetus tato na anyo '-hetuś ca viśayaḥ katham || hetuḥ. tatra apy an-ubhayasya a-pratibandhāt tad-
-hetuḥ. tatra ko 'tindriya-artha-dṛk | aneka-
-hetus tathā idaṃ cen na tatra api viśeṣataḥ || dhetuḥ. tathā hy apekṣyeta paraḥ kāryam yadi hetus tad-dhetur ity uktaḥ, svayam tathābhūta-
-hetus tad-dhetur ity uktaḥ, svayam tathābhūta-
-hetuḥ, tadvatām tat-saṅgrahād ekānta-vyāvṛtteś ca hetus tasya nāśanaḥ | tam eva nāśvaram bhāvam dhetus tādr̥śo na asti sati vā anekatā dhruvam | hetuḥ tulya-kāraṇa-janmanah | tasya bhedaḥ kuto hetus tena janya eva syāt. tad-dhetoḥ svabhāvasya dhetus tena bhāvasya kim kṛtam | a-vināśa-
-hetus tri-prakāra eva - svabhāvah kāryam hetus tridhā eva saḥ | avinābhāva-niyamād hetus tridhā eva saḥ | avinābhāva-niyamād hetur dṛṣṭa eva astu sarvadā || citta-antarasya

PV_02115 -vṛtti-lābhāya na aṅgatām yaḍi gacchati | **hetur** deha-antara-utpattau pañca-āyatanam aihikam
SV_08501 anādir hetu-paramparā bhinnānām hi kaścīd **dhetur** na anyaḥ svabhāvād ity atra na kiñcid
HB_03606 -abhāvābhyām anyathā api bhavan dharminī **hetur** na kiñcid bhāvayati na vibhāvayati iti na
SV_01012 vacana-udāhāraḥ. tasmād vipakṣe 'drṣṭir a- **hetuḥ**. na ca a-darśana-mātreṇa vipakṣe
SV_09917 nāśī iti cet. na vai janma nāśī-svabhāvasya **hetur** na ca a-hetoḥ svabhāva-niyamaḥ. tasmān na
V2_07814 nāśī iti cet, na vai janma nāśī-svabhāvasya **hetuḥ**, na ca a-hetoḥ svabhāva-niyamaḥ. tasmān na
SV_12418 ca atyakṣa-svabhāveṣv anupalabdhir niścaya- **hetuḥ**. na ca smṛti-mati-prativedha-satya-śaktayaḥ
SV_10523 -upādāne sādhye 'sya anupalambhanam | tathā **hetur** na tasya eva abhāvaḥ śabda-prayogataḥ ||206|
V3_06711 -upādāne sādhye 'sya anupalambhanam | tathā **hetur** na tasya eva abhāvaḥ śabda-prayogataḥ ||54||
SV_09519 ||191|| sattāyām hi sādhyāyām. sarvas tad- **dhetur** na trayīm doṣa-jātim atipatati. asiddhim
V3_07509 ||62|| sattāyām hi sādhyāyām sarvas tad- **dhetur** na trayīm doṣa-jātim ativartate, asiddhim
HB_02213 prāha ity a-samarthaḥ pūrvasmin pakṣe vināśa- **hetuḥ**. na prān nityo bhūtvā paścād anityo bhavati,
SV_07917 karmaṇā anyena vā. bhinnam a-bhinna-pratyaya- **hetur** na bhavati ity ekaṃ sāmānyam iṣṭam. tad
HB_03415 vartate. anyatra sādhyā-dharṃeṇa avinābhāvi **hetur** na sādhyā-dharminy eva iti cet, tat kim
PV_02203 tat kutaḥ | anityatvena yo 'vācyaḥ sa **hetur** na hi kasyacit || bandha-mokṣāv a-vācye 'pi
V3_12906 tad-deśa-sannidhau sādhye tat-sambandhitā **hetuḥ**. nanu sva-āśraya-vyāpti-vādinā api tad-deśa
HB_03510 anupalabdhou prayoktavya iṣṭaḥ. sa tarhi **hetuḥ** paramārthato bādhāyā bhāvam abhāvam vā
SV_00814 uktam. tatra api bhūta-pariṇāma eva varṣa- **hetuḥ** pipīlikā-ādi sañkṣobha-ādi-hetur iti.
V3_08505 tatra api bhūta-pariṇāma eva kaścīd varṣa- **hetuḥ** pipīlikā-sañkṣobha-ādi-hetuś ca iti. rūpāt
SV_11416 nāma a-sañkīrṇam arthaṃ jāniyām iti sañkara- **hetuḥ** puruṣa-upākīrṇaḥ. tatra yādṛśāḥ puruṣaiḥ
V2_07801 sā phalavaty eva. sā eva tatra ānkura- **hetuḥ**, pūrvaḥ pariṇāmas tad-arthaḥ. na ca tām
SV_02004 tasya ca anupalambhanam ||29|| pratiśedha- **hetuḥ**, pūrvaḥ pariṇāmas tad-arthaḥ. na ca tām
V2_10107 tasya ca anupalambhanam ||72|| pratiśedha- **hetuḥ**. pratiśedha-viśaya-vyavahāra-hetus tad-
NB_02047 pratyakṣa-anumāna-nivṛtti-lakṣanā saṃśaya- **hetuḥ**. pratiśedha-viśaya-vyavahāra-hetus tad-
SV_15829 tatra yaḍi śabda-ātmanām mantrāṇām vyakti- **hetuḥ**. pramāṇa-nivṛttāv apy artha-abhāva-asiddher
V2_07511 -lakṣaṇam uktaṃ veditavyam. dvividho hi **hetuḥ** prayoktā an-abhivyakta-śruti-viśayāṇām
SV_02118 -antarād bhavann anityatā anyo vā dharmo **hetuḥ** prayogataḥ sādharṃyavān vaidharṃyavāmś ca.
V2_09104 -antarād bhavann anityatā anyo vā dharmo **hetuḥ** phalaṃ vā syāt, a-hetu-phalasya a-
HB_03603 a-sāmarthyam na syāt. tathā api vyartho **hetuḥ** phalaṃ vā syāt, a-hetu-phalasya a-
HB_03508 syād iti sa hetu-prayoga-viśayaḥ. kiṃ nu vai **hetur** bādhā-anupalambhād eva sādhyā-siddheḥ,
HB_03504 ity a-bādhāyām sādhyā-siddhir iti vyartho **hetur** bādhā-upalabdher bibheti na bādhāyāḥ, yena
V3_12001 pūrvaḥ pūrvaḥ sabhāga-avasthā-bheda upādāna- **hetuḥ**. bādhāyām api sādhyā-sāmarthyā-abhāvāt. a-
PV_02183 īśvara-ādeś ca sambhavaḥ | a-sāmarthyād ato **hetur** buddhiś ca pratyaya ity etāvato 'yam ātma-
HB_03902 gamakaṃ hetum icchatām na eva samartho **hetur** bhava-vāñchā-parigrahaḥ || yasmād deśa-
SV_02209 na hi yasya yam antareṇa bhāvaḥ sa tasya **hetur** bhavati, darśana-a-darśanayoḥ sator apy a-
V2_08511 na hi yasya yam antareṇa bhāvaḥ, sa tasya **hetur** bhavati. bhavati ca dhūmo 'gnim antareṇa
SV_05703 eka-pratyavamarśasya a-bheda-avaskandino **hetur** bhavad a-bhinnaṃ khyāti. tathābhūta-
SV_02222 kādācitkatva-sambhavaḥ ||35|| sa hi dhūmo ' **hetur** bhavan nir-apekṣatvān na kadācin na bhavet,
V2_08611 kādācitkatva-sambhavaḥ ||58|| sa hi dhūmo ' **hetur** bhavan nir-apekṣatvān na kadācin na bhavet,
HB_00904 -utpattiḥ, tasya a-sāmarthyāt. na hi vināśa- **hetur** bhāva-svabhāvam eva karoti, sva-hetubhya
SV_11423 asti iti vyarthā eva apauruṣeyatā. vācyaś ca **hetur** bhinnānām sambandhasya vyavasthiteḥ ||229 ||
V1_01514 tarhi indriya-arthāv iti cet, avyabhicārī **hetuḥ**. mana iti cet, tad api pūrvakam eva
HB_01507 tena eṣām paraspara-upasarpaṇa-ādi- **hetur** yaḥ, sa samartha-hetur iti tasya na kadācid
HB_03715 dhetuḥ syāt. atha a-pradarśita-pratihetur **hetuḥ**, yathā āha – yadā tarhi śabdatvaṃ nityam
V3_10602 tathā svayaṃ tad-āśrayasya vā sandehe ' **hetuḥ**, yathā bāṣpa-ādi-bhāvena sandigdho bhūta-
PV_02111 na vaikalye syān manda-śvasita-ādiṣu || atha **hetur** yathā-bhāvaṃ jñāne 'pi syād viśiṣṭatā | na
NB_02015 sva-sattā-mātra-bhāviṇi sādhyā-dharṃe **hetuḥ**. yathā vṛkṣo 'yaṃ śiṃśapātvād iti. kāryam
V3_09103 prapattiṇām a-sādhanam ||67|| jñāpako hi **hetur** yad-ātmatayā jñāpayati, tad-asiddhau
HB_01504 -ādi-kalāpaḥ, sa vijñāna-janane samartho **hetuḥ**. yas teṣām paraspara-upasarpaṇa-ādy-āśrayaḥ
SV_13714 ||262|| sva-pratipatti-dvāreṇa anya-pratipatti- **hetur** loke vyañjakaḥ siddhaḥ, dīpa-ādi-vat, sa
NB_03022 eva kārya-kāraṇa-bhāve kāraṇe sādhye kārya- **hetur** vaktavyaḥ. vaidharṃyavataḥ prayogaḥ – yat
SV_09914 -dravya-niyama-ayogāt. tathā atra api niyama- **hetur** vaktavyo yata ime kecin naśvara-ātmano jātā
V2_07811 -niyama-ayogāt. tathā atra api kaścīn niyama- **hetur** vaktavyo yata ime kecin naśvara-ātmāno
SV_15808 '-vyakta-vyapadeśāt. tatra yaḍi buddhi- **hetur** vaktā syāt tat tulyam śrotary api iti so
PV_02054 kāraṇam iṣyate || na doṣair viguṇo deho **hetur** varty-ādi-vad yaḍi | mṛte śamī-kṛte doṣe
HB_00603 -bhāva-mātra-anvayini sādhyā-dharṃe svabhāvo **hetuḥ**. vastuto liṅgi-svabhāva eva aparāpara-
HB_03718 ca kathaṃ nirvoḍhuṃ śakyeta. sa tāvad ayam **hetur** vastūni sva-sādhyā-tattva-prakṛtini kṛtvā
HB_02601 anupalabdhir abhāva-hetur abhāva-vyavahāra- **hetur** vā. atra upalabdher upalabhamāna-dharmatve
V3_06606 paścād apy abhāva-prasaṅgāt. sa ca tad- **dhetur** vā anityatā-hetu-niyamana-svabhāvas tat-
SV_01807 abhāve ca dhūmaḥ. tathā hi sa tasya svabhāvo **hetur** vā. kathaṃ svam svabhāvaṃ hetuṃ vā antareṇa
V2_10014 abhāve ca dhūmaḥ. tathā hi sa tasya svabhāvo **hetur** vā. kathaṃ svabhāvaṃ hetuṃ vā antareṇa
HB_03015 abhāvaḥ kasyacit pratipattiḥ pratipatti- **hetur** vā, tasya api vā kathaṃ pratipattiḥ.
V2_08914 vā tat-svabhāvo yuktaḥ. ayam hi bhedo bheda- **hetur** vā bhāvānām yad uta viruddha-dharma-
SV_02021 -svabhāvo yuktaḥ. ayam eva khalu bhedo bheda- **hetur** vā bhāvānām viruddha-dharma-adhyāsaḥ kāraṇa-
V3_00307 tattva-vyavasthāne ka idānim hetur a- **hetur** vā vastutaḥ, tasyā vastu-vṛtti-niyama-

V3_10408	tat kim eṣāṃ paraspara-virahaṇa. sā eva	hetur vācyaḥ syāt. tatra ca vastu-pratibandho
V3_04601	pravṛtti-nivṛttyoḥ saṃśayād eva saṃśaya-	hetuḥ , viniścita-apara-bhāva-samāna-guṇa-puruṣa-
V3_01909	sādhye gandhe pṛthivī-guṇatva-viparyāsanād	dhetur viruddhaḥ syāt. a-prakaraṇān na iti cet,
PV_04044	prasādhye syād gandha-bhū-guṇatā-kṣateḥ |	hetur viruddho 'prakṛter no ced anyatra sā samā |
V3_01208	'nvākaraṣati, atiprasaṅgāt. tathā ca sarvo	hetur viruddho dṛṣṭāntaś ca sādhyā-vikalāḥ syāt,
VN_02917	iti vā, hetu-virodho 'pi yatra pratijñayā	hetur virudhyate, yathā sarvaṃ pṛthak samūhe
PV_04060	katham a-pratipāditaḥ || ukto 'n-ukto 'pi vā	hetur virodhā vādino 'tra kim | na hi tasya ukti
PV_02136	-graha-kṛtaḥ snehaḥ saṃskāra-gocaraḥ ||	hetur virodhi nairātmya-darśanaṃ tasya bādhakam |
PV_03338	-bhāva iṣṭo 'n-iṣṭo 'pi vā paraḥ | vijñapti-	hetur viṣayaḥ tasyāś ca anubhavas tathā || yadā
NB_03041	yathā śabdasya anityatve sādhye cākṣuṣatvaṃ	hetuḥ , śabde 'siddhatvāt sādhyam. na punas tad
SV_06803	śrutim niveśayed yaro rūpa-vijñāna-	hetuḥ śaso vā iti. api nāma sarveṣāṃ tad-dhetūnāṃ
HB_04101	vyatirekāḍ iti na lakṣaṇa-antaram. tasmān na	hetuḥ ṣaḍ-lakṣaṇa iti. hetu-bindu-prakaraṇam
V3_05604	-lakṣaṇa-anupalabdhir api kācīt tṛtīyo	hetuḥ , sa kiṃ na udāhṛtaḥ. so 'pi svabhāva-hetāv
SV_07422	prakāśakaḥ ||149|| yo hi yad-viṣaya-vijñāna-	hetuḥ , sa tasya vyañjakaḥ. vijñāna-hetutvaṃ gotva
SV_14815	kiñcit kāryam ity uktam. tasmād yo nāma nāsa-	hetuḥ sa bhāve na kiñcit karoti ity akiñcitkaro
SV_14204	utpatteḥ. astu vā agniḥ kāṣṭha-vināsa-	hetuḥ . sa vināśo 'gni-janmā kiṃ kāṣṭham eva,
SV_17217	-rahitāḥ. tatas teṣāṃ vivakṣā niyame	hetuḥ saṅketas tat-prakāśanaḥ | apauruṣeḥ sā na
V2_07203	vivakṣā-vacanād ṛte ||47|| vivakṣā niyame	hetuḥ saṅketas tat-prakāśanaḥ | apauruṣeḥ sā na
SV_11314	vidyamāno 'py an-abhivyaktaḥ pratīti-	hetuḥ . saṅketas tv enam abhivyanakti. sa tarhi
VN_03619	-pratipattim ātmanas tathā khyāpayati. sa ca	hetuḥ saty asati gotve 'prasādhitā-sādhanā-
PV_02049	upakāriṇī yasya nityaṃ tad-anubandhataḥ | sa	hetuḥ saptamī tasmād utpādād iti ca ucyate ||
SV_13410	hasta-sañjñā-ādiṣv artha-pratipatti-	hetuḥ samasta-rūpaḥ karma-ātma-abhyupagantavyaḥ
V2_06202	anupalabdhī rūpam. na aparāḥ pratiṣedha-	hetuḥ . sā iyaṃ pratiṣedha-viṣayā anupalabdhīḥ
SV_16111	bhedāt. sa ca paraspara-sahitaḥ kārya-bheda-	hetuḥ . sā ca ānupūrvī varṇānāṃ pravṛttā racanā-
VN_00306	bādhakam pramāṇam ucyate. evaṃ hi sa	hetuḥ sādhyā-abhāve 'san sidhyet, yadi tatra
VN_03018	ca iti. satyam, syād ayaṃ virodhaḥ, yadi	hetuḥ sādhyā-dharma-viparyayaṃ sādhayet. yadi hy
SV_01712	kim ||25|| tasmāt svabhāva-pratibandhād eva	hetuḥ sādhyam gamayati. sa ca tad-bhāva-lakṣaṇas
V2_10005	-ślokau. tasmāt svabhāva-pratibandhād eva	hetuḥ sādhyam gamayati. sa ca tad-bhāva-lakṣaṇas
SV_13712	a-viśeṣāt. tathā hi. sva-jñānena anya-dhī-	hetuḥ siddhe 'rthe vyañjako mataḥ | yathā dīpo
SV_09911	api sa svabhāvaḥ sva-hetor iti yo na tad-	dhetuḥ so 'tat-svabhāvaḥ syāt. niyata-śaktiś ca
V2_07808	api sa svabhāvaḥ sva-hetor iti yo na tad-	dhetuḥ so 'tat-svabhāvaḥ syāt. niyata-śaktiś ca
VN_02914	-ādibhyo 'rtha-antarasya anupalabdher iti	hetuḥ , so 'yaṃ pratijñā-hetvor virodhaḥ. etena
SV_01301	vyabhicāraḥ śeṣavataḥ. kiṃ ca, vyatireky api	hetuḥ syāt (18c) na idaṃ nir-ātmakaṃ jīvac-
HB_03714	ity a-niścita-lakṣaṇatvān na kaścīd	dhetuḥ syāt. atha a-pradarśita-pratihetur hetuḥ,
V2_08512	bhavati ca dhūmo 'gnim antareṇa, tan na tad-	dhetuḥ syāt. anya-hetukatvān na a-hetuka iti cet,
SV_02209	bhavati ca dhūmo 'gnim antareṇa tan na tad-	dhetuḥ syāt. anya-hetukatvān na a-hetukatvam iti
HB_03707	sva-sādhyam niścāyayati ity a-tal-lakṣaṇo na	hetuḥ syāt. tathā ca eka-saṅkhyā-vivakṣā vyarthā.
V3_09811	śabdaḥ pakṣi-kṛtaḥ, na ca aparāḥ śabdaḥ, yo	hetuḥ syāt. tasya eva ca hetutve 'punar-nirdeśya
SV_09617	hetuṃ sattāyāṃ vadato 'sya viruddho	hetuḥ syāt. tasya bhāve kvacid a-sambhavāt,
V3_07908	hetuṃ sattāyāṃ vadato 'sya viruddho	hetuḥ syāt, tasya bhāve kvacid a-sambhavāt,
HB_03703	na api sandigdha-lakṣaṇo hetur iti na kaścīd	dhetuḥ syāt. tulya-lakṣaṇe hi dṛṣṭaḥ pratiyogi-
V2_09511	vyabhicāraḥ śeṣavataḥ. kiṃ ca vyatireky api	hetuḥ syāt. na idaṃ nir-ātmakaṃ jīvac-charīram a-
SV_02417	bheda-abhāvāt. pratijñā-artha-eka-deśo	hetuḥ syāt. na eṣa doṣaḥ. yasmāt sarve bhāvāḥ
SV_02122	'rtha-antarataḥ paścād bhavan katham tasya	hetuḥ syāt. phalasya api na avaśyaṃ hetau bhāva
V2_09108	'rtha-antarataḥ paścād bhavan katham tasya	hetuḥ syāt. phalasya api para-upakāra-apekṣiṇo
SV_07505	viśeṣa iti. pūrva-vat paścād api na jñāna-	hetuḥ syāt. samavāyād eva jñāna-hetutve sva-
V3_07101	||58|| yadi sattvam anityatve 'nyatra vā	hetuḥ syāt, sādhyam api kasmān na iṣyate. tat
SV_09317	||187|| yadi sattvam anityatve 'nyatra vā	hetuḥ syāt sādhyam api kasmān na iṣyate. tat kila
SV_01025	-pratibandho 'py eṣṭavyaḥ. anyathā a-gamako	hetuḥ syāt. hetos triṣv api rūpeṣu niścayas tena
V2_09301	-pratibandho 'py eṣṭavyaḥ. anyathā a-gamako	hetuḥ syāt. hetos triṣv api rūpeṣu niścayas tena
HB_02907	-bhāva-vikalpaḥ sambhavati, yena sāmānyam	hetuḥ syād viśeṣo dharmī, tad-viśeṣa-pratipatter
HB_03411	bhāvāḥ. katham ca sa tal-lakṣaṇo dharminī	hetuḥ syān na ca atra sādhyā-dharmo bhavet.
SV_00219	tatra dvau vastu-sādhanāv ekaḥ pratiṣedha-	hetuḥ . svabhāva-pratibandhe hi saty artho 'rthaṃ
V2_05609	atra dvau vastu-sādhanāv ekaḥ pratiṣedha-	hetuḥ . svabhāva-pratibandhe hi saty artho 'rthaṃ
NB_02018	atra dvau vastu-sādhanau, ekaḥ pratiṣedha-	hetuḥ . svabhāva-pratibandhe hi saty artho 'rthaṃ
V3_08005	iti na ayaṃ prasaṅga iti. eṣa dvididho	hetuḥ svabhāva-lakṣaṇaḥ kārya-lakṣaṇaś ca. sa eva
HB_03805	vastutaḥ sādhanam a-sādhanam vā. sa ca	hetuḥ svabhāvatas tad-dharma-bhāvi katham anyathā
SV_09912	so 'tat-svabhāvaḥ syāt. niyata-śaktiś ca sa	hetuḥ svarūpeṇa pratīta eva. na ca svabhāva-
V2_07809	so 'tat-svabhāvaḥ syāt. niyata-śaktiś ca sa	hetuḥ svarūpeṇa pratīta eva. na ca svabhāva-niyamo
SV_07903	abhāvāt. sva-pratipattiyā apara-pratipatti-	hetur hi vyañjakaḥ pradīpa-ādiḥ svarūpa-śūnye
SV_11302	na samaya-ākhyānam. artha-jñāpana-	hetur hi saṅketaḥ puruṣa-āśrayaḥ | girām
SV_10411	sata upalambha-avyabhicārāt. ayam eva	hetur hetu-vyāpakayor abhāve 'pi veditavyaḥ.
HB_00604	eva aparāpara-vyāvṛtīyā dharmā-bhede 'pi	hetuḥ . hetu-svabhāve 'nvaya-vyabhicāra-abhāvād
PV_04244	na sapakṣataḥ || sapakṣa-a-vyatireki ced	dhetur hetur ato 'nvayī | na anvayy a-vyatireki
V3_12307	prāṇa-ādir na iṣṭaḥ. sapakṣa-a-vyatireki ced	dhetur hetur ato 'nvayī | na anvayy a-vyatireki

VN_04011 kuryān nityaḥ śabda 'sparśatvād iti
V2_08513 tan na tad-dhetuḥ syāt. anya-hetukatvān na a-
SV_02317 | a-dhūma-hetor dhūmasya bhāve sa syād a-
V2_08712 | a-dhūma-hetor dhūmasya bhāve sa syād a-
SV_14116 dhvaninā an-ātyantikena bhavitavyam. sa ca a-
SV_12120 sampratīyate ||242|| na a-darśanād dheto a-
SV_14901 ca dur-nivāram. a-bhūtvā bhavann a-
V2_08913 64ab) na hi tasmin niṣpanne '-niṣpanno bhinna-
SV_02020 33ab) na hi tasmin niṣpanne '-niṣpanno bhinna-
SV_14116 ātyantikena bhavitavyam. sa ca a-hetuko 'nya-
SV_10002 iyam ākasmikī kvacit. katham tarhi idānim a-
V2_08205 iyam ākasmikī kvacit. katham tarhi idānim a-
SV_14511 yena sa naṣṭo nāma. katham tarhi idānim a-
SV_09924 svabhāvo nir-apekṣa ity a-hetukaḥ syāt. na a-
V2_08113 svabhāvo nir-apekṣa ity a-hetukaḥ syāt. na a-
SV_14417 ||274|| syād etat – yasya api vināśo '-
V2_08113 sa tarhi vinaśvara-svabhāvo nir-apekṣa ity a-
SV_09923 sa tarhi naśvaraḥ svabhāvo nir-apekṣa ity a-
SV_02219 dhūmo 'rthād dr̥ṣṭa-ākāra-vijātiyād bhavaty a-
V2_08607 'rthād dr̥ṣṭa-ākāra-vijātiyād bhavati, a-
HB_02412 -svabhāva-kṛtatvād a-kāraṇa-apekṣaṇe vā a-
SV_15708 -a-viśeṣe kārya-a-viśeṣāt. viśeṣe tasya a-
SV_13317 -a-bhede kārya-bhedo yuktaḥ. bhedasya a-
V3_06305 hetu-pratiśedho 'sya kṛtaḥ syāt. tataś ca a-
SV_02210 tan na tad-dhetuḥ syāt. anya-hetukatvān na a-
HB_02508 ca na kaścīd bhāva-svabhāva ity a-
V2_08512 'gnim antareṇa, tan na tad-dhetuḥ syāt. anya-
SV_02210 'gnim antareṇa tan na tad-dhetuḥ syāt. anya-
SV_08421 etāvāt tu syāt, kuto 'yaṃ svabhāva iti. nir-
SV_14825 kasyacid bhāva-upakṣepo 'nyasya. etena a-
PV_03184 || asti cen nir-vikalpaṃ ca kiñcit tat-tulya-
SV_14519 nāśaṃ guṇaṃ tasya ca bhāvam āropya sa-
SV_14519 guṇaṃ tasya ca bhāvam āropya sa-hetukam a-
SV_07201 -a-bheda-vivecane ||145|| astu nāma āsraya-
PV_02042 | tathā apy anyonya-hetutvaṃ tato 'py anyonya-
SV_14827 prasañjanam ||280|| yo 'pi manyate '-
PV_04130 -ākhyāne darśayaṃś ca prayojanam | ete sa-
HB_02506 -a-bhedābhyāṃ kārya-bheda-a-bhedāv ity a-
PV_03026 || niṣpatter a-para-adhīnam api kāryaṃ sva-
VN_04010 yathokta-lakṣaṇe pakṣa-pratipakṣa-parigrahe
V1_04011 yuktaḥ, nila-pīta-vat. viśayasya vijñāna-
SV_06025 -draṣṭur buddhau viparivartamānāms taj-jñāna-
SV_06019 tasya tad-buddhi-vartino bhāvān bhāto
PV_03532 || satī sva-dhī-grahe tasmād yā eva anantara-
PV_02179 | kādācitkatayā siddhā duḥkhasya asya sa-
V3_04607 ca – vyāvṛtti-niścaye viśeṣasya vyavaccheda-
PV_04261 puruṣāt prāṇa-āder a-nivartanāt | sandeha-
SV_10305 asti dāna-hiṃsā-virati-cetanānām abhyudaya-
V2_06512 dāna-hiṃsā-ādi-virati-cetanānām abhyudaya-
SV_07507 anyeṣāṃ api dr̥ṣyatā-āpattiḥ. tasmāj jñāna-
SV_15103 śabdāḥ sthita-svabhāvā iti. api ca, na jñāna-
V2_08511 kāryasya ca kāraṇam antareṇa bhāve '-
V2_09110 -mātra-bhāvitve siddha-anya-anapekṣanād a-
SV_05209 samapohati | nānātvac ca eka-vijñāna-
PV_03158 vijñāna-grāhyatvān na aupacārikaḥ || an-anya-
PV_02028 a-śakteṣu yeṣu sambhāvyaṇe guṇaḥ | saṃhatau
SV_02213 svayam a-tat-svabhāvasya a-jananāt. tasya a-
V2_08601 svayam a-tat-svabhāvasya a-jananāt tasya a-
V2_09613 a-darśanāt tad-vyāvṛtṭir iti tad-vyavaccheda-
SV_01403 a-darśanād vyāvṛtṭir iti tad-vyavaccheda-
SV_01401 āha. kiṃ ca, viśeṣasya vyavaccheda-
HB_01906 jātāḥ, te saha svabhāva-niṣpattiyā jñāna-
SV_07501 tadvantāḥ syuḥ. na hi vyakter api jñāna-
VN_03514 ca pratijñayā iti cet, na, tad api saṃśaya-
V1_02208 sāmārthya-a-darśanāt. tan-mātra-bhāvino 'nya-

hetuḥ, hetuś ca nāma hinoter dhātos tu-śabde
hetuka iti cet, na, tatra api tulyatvāt – tad-
hetukaḥ ||37|| iti saṅgraha-ślokaḥ. katham tarhi
hetukaḥ ||60|| iti saṅgraha-ślokaḥ. katham tarhi
hetuko 'nya-hetuko vā nityaṃ bhaven na ca puruṣa-
hetuko nāma. a-dr̥ṣṭa-hetavo 'pi hi bhāvās tad-
hetuko bhavati ity api viruddham iti. so 'py
hetuko vā tat-svabhāvo yuktaḥ. ayam hi bhedo
hetuko vā tat-svabhāvo yuktaḥ. ayam eva khalu
hetuko vā nityaṃ bhaven na ca puruṣa-vyāpārāt.
hetuko vināśa uktaḥ. jātasya tad-bhāve 'nya-
hetuko vināśaḥ, jātasya tad-bhāve 'nya-
hetuko vināśo bhavati ity ucyate. naśyan bhāvo '-
hetukaḥ sattā-hetor eva bhāvāt tathā-utpatteḥ.
hetukaḥ, sattā-hetor eva bhāvāt tathā-utpatteḥ,
hetukaḥ so 'vaśyaṃ nitya ity bhāvas tad-abhāva-
hetukaḥ syāt. na a-hetukaḥ, sattā-hetor eva
hetukaḥ syāt. na a-hetukaḥ sattā-hetor eva bhāvāt
hetukatva-prasāṅgāt. tathā ca nityaṃ sattvam
hetukatva-prasāṅgāt. tathā ca nityaṃ sattvam
hetukatva-prasāṅgāt. tasmāt so 'gny-ādi-sāmagrī-
hetukatva-prasāṅgād ity ukta-prāyam. tad ime
hetukatva-prasāṅgād ity uktam. na ca kalakale
hetukatvam. anyathā bhāva ity bhāva eva kaścīn
hetukatvam iti cet. na, tatra api tulyatvāt. tad-
hetukatvād bhāvānām nityaṃ sattvam asattvam vā
hetukatvān na a-hetuka ity cet, na, tatra api
hetukatvān na a-hetukatvam iti cet. na, tatra api
hetukatve 'napekṣiṇo niyama-abhāvena atiprasāṅgāt.
hetukatve 'pi hy a-bhūtvā nāśa-bhāvataḥ | sattā-
hetukam | sarvaṃ tathā eva hetor hi bhedād bhedaḥ
hetukam a-hetukaṃ vā a-pratiṣṭhita-tattvayā bhāva
hetukam vā a-pratiṣṭhita-tattvayā bhāva-cintayā
hetukā sthitiḥ sāmānyasya. sā sāmānyād anyā vā
hetuke || na a-kramāt kramiṇo bhāvo na apy apekṣā
hetuke 'pi vināśe '-bhūtvā asya bhāvāt sattā
hetuke prāha na anumā-adhyakṣa-bādhanē || tatra
hetukau viśvasya bheda-a-bhedau syātām. tathā hi
hetutaḥ | sambadhyate kalpanayā kim a-kāryaṃ
hetutaḥ sādhyā-siddhau prakṛtāyāṃ kuryān nityaḥ
hetutayā upanidheḥ prāg upalambhaḥ paścāt
hetutayā tad-anya-vyāvṛtṭiyā ca a-tathābhūtān api
hetutayā dhiyaḥ | a-hetu-rūpa-vikalān eka-rūpān
hetutā | cetaso grāhyatā sā eva tato na artha-
hetutā || nityaṃ sattvam asattvam vā a-hetor anya
hetutā asya kena nivāryata iti. niścaya-hetāv apy
hetutā-ākhyātyā dr̥ṣya-arthe sā iti sūcitam || an-
hetutā iti, pratyakṣe 'py arthe phalasya
hetutā iti. pratyakṣe 'py arthe phalasya
hetutā eva vyañjakatvam. tac ca tulyaṃ pradīpa-
hetutā eva syāt tasminn a-kṛtake mate | nityebhyo
hetutā eva syāt. na hi yasya yam antareṇa bhāvāḥ,
hetutā tan-mātra-anubandhaś ca. tato 'pi kasyacid
hetutā tāsu na iṣyate ||102|| kiṃ vai teṣāṃ
hetutā tulyā sā mukhya-abhimateṣv api | padārtha-
hetutā teṣāṃ na iśvara-āder a-bhedataḥ ||
hetutā syāt. na vai sa eva bhavati tādr̥śasya
hetutā syāt. na vai sa eva bhavati, tādr̥śasya
hetutā syāt. na hi tad-vyāvṛtṭer anyat tad-
hetutā syāt. na hi tad-vyāvṛtṭer anyad
hetutā syād a-darśanāt | (19ab) śrāvaṇatvasya api
hetutāṃ pratipadyanta ity tatra eka-arthakriyā
hetutāṃ muktvā anyā kācid asty abhivyaktiḥ
hetutva-an-ativṛtṭeḥ. dr̥ṣṭānta-virodho hi
hetutva-kalpanāyāṃ atiprasāṅgaḥ. saṃskāra ity api

PV_04259	yathoktam prāḡ vināśa-kṛtakatvayoḥ || a-	hetutva-gati-nyāyah sarvo 'yaṃ vyatirekiṇaḥ |
PV_02116	pañca-āyatanam aihikam || tad-aṅga-bhāva-	hetutva-ṇiṣedhe 'nupalambhanam | a-niścaya-karam
SV_16421	jñātum a-śakyatvāt. idṛṣeṣu ca anupalabdher	hetutva-pratikṣepāt. pumstva-ādi-sāmye 'pi
VN_03708	-codanā iti, tatra apy avāśyaṃ saṃśaya-	hetutva-mukhena eva anaikāntiko vaktavyaḥ. tad a-
V1_03008	aṇūnām dvi-candra-ṇā-ādy-ābhāsa-vijñāna-	hetutva-vacanāt. kiṃ punar asya pramāṇasya phalam.
VN_02802	bhāvāt pratijñā-lakṣaṇasya ca abhāvāt,	hetutvam a-sarvagatve prayuktaṃ na pratijñā-
HB_00909	na karoti iti syāt. tathā ca a-kartur a-	hetutvam iti na vināśa-hetuḥ kaścit. vaiyarthyaḥ
V3_10813	-lakṣaṇād idṛṣām prayogānām sandeha-	hetutvam unneyam. rāga-ādinām apy artha-
PV_03247	kathaṃ grāhyam iti ced grāhyatām viduḥ |	hetutvam eva yukti-jñā jñāna-ākāra-arpaṇa-kṣamam |
V1_01912	kathaṃ grāhyam iti ced grāhyatām viduḥ |	hetutvam eva yukti-jñā jñāna-ākāra-arpaṇa-kṣamam |
SV_07422	-vijñāna-hetuḥ, sa tasya vyañjakaḥ. vijñāna-	hetutvam gotva-ādiṣu pradīpa-āder apy asti. tejaḥ
PV_02042	na tāny api tayā vinā | tathā apy anyonya-	hetutvam tato 'py anyonya-hetuke || na a-kramāt
SV_14403	syān nāśaḥ kāṣṭham eva tu | tasya sattvād a-	hetutvam na ato 'nyā vidyate gatiḥ ||273 | an-
SV_15015	api sambhāvyaṃ eva eṣām a-yathārtha-jñāna-	hetutvam. na hi puruṣa-doṣa-upadhānād eva artheṣu
SV_02120	a-sambhavāt, tatra paścād bhāvān na	hetutvam phale 'py ekāntatā kutaḥ ||33|| sa hi
V2_09107	a-sambhavāt. tatra paścād bhāvān na	hetutvam phale 'py ekāntatā kutaḥ ||64|| sa hi
PV_02202	sukha-kāmo 'bhidhāvati | duḥkha-utpādasya	hetutvam bandho nityasya tat kutaḥ || a-duḥkha-
PV_02203	bandho nityasya tat kutaḥ || a-duḥkha-utpāda-	hetutvam mokṣo nityasya tat kutaḥ | anityatvena
SV_15023	vā vahny-ādi-vad eva artheṣu ubhaya-jñāna-	hetutvam syāt. na hy apauruṣeyā api vahny-ādāya
SV_00711	abhāvād iti. pūrva-sajāti-mātra-	hetutvāc chakti-prasūteḥ sāmagryā yogyatā an-anya
V3_08307	abhāvād iti. pūrva-sva-jāti-mātra-	hetutvāc chakti-prasūteḥ sāmagryā yogyatā an-anya
SV_01020	vyatirekaḥ pradarśyate | tasya saṃśaya-	hetutvāc cheṣavat tad udāhṛtam ||14|| sa tasya
V2_09211	-sādhanasya a-darśana-mātrasya tasya saṃśaya-	hetutvāc cheṣavat tad udāhṛtam ||66|| na hi sarva
NB_03070	adrśya-ātma-ṇiṣayatvena sandeha-	hetutvāt. tato '-sarvajña-viparyayād vaktṛtva-
V1_03215	iti. na hi indriyāṇi bhedakāni, sarva-jñāna-	hetutvāt. na artha-ālocanam, a-tādrūpye tasya eva
SV_14323	pratyujjivati iti cet. na, hantus tad-ghāta-	hetutvāt. na brūmo vināśa-hetor agni-daṇḍa-āder
SV_01022	-sādhanasya a-darśana-mātrasya saṃśaya-	hetutvāt. na sarva-anupalabdhir gamikā. tasmād
SV_15810	kaścic anyas tad-bhāvo 'nyatra tad-buddhi-	hetutvāt. para-upādhi-buddhiḥ śrotur na vaktur
NB_03017	tasya eva tat-svabhāvāt. svabhāvasya ca	hetutvāt. vastutas tayos tādātmyam. tan-niṣpattāv
PV_02185	icche ca te mate | sarvatra ca ātma-snehasya	hetutvāt sampravartate || a-sukhe sukha-sañjñasya
V3_10904	spanda-vacana-ādayaḥ, vaktu-kāmatā-sāmānya-	hetutvāt. sā eva rāga iti cet, iṣṭatvād a-doṣaḥ.
SV_00904	spandana-vacana-ādayaḥ, vaktu-kāmatā-sāmānya-	hetutvāt. sā eva rāga iti cet. iṣṭatvān na kiñcid
PV_04145	-an-utpādya-śaktikaḥ || sakṛc chabda-ādy-a-	hetutvāt sukha-ādir iti pūrva-vat | virodhitā
PV_03312	tat-sādhanakamam matam || sarva-sāmānya-	hetutvād akṣaṇām asti na idṛṣam | tad-bhede 'pi
VN_03620	'-prasādhitā-sādhanā-sāmarthyāḥ saṃśaya-	hetutvād anaikāntika eva. prasādhitē tu sāmarthyē
SV_07111	-sthāpaka āśrayaḥ sāmānyasya tataḥ sthiti-	hetutvād ādhāro na janānād iti. tad ayuktam.
PV_02067	bhāvānām bhāva-santateḥ | tathā utpatteḥ sa-	hetutvād āśrayo 'yuktam anyathā || syād ādhāro
V3_10703	adrśya-ātma-ṇiṣayatvena sandeha-	hetutvād ity uktam. ko hy atra virodho yadi vaktā
PV_04141	-rūpaṃ na kha-ādikam | sakṛc chabda-ādy-a-	hetutvād ity ukte prāha dūṣakaḥ || tadvad vastu-
PV_02182	tat teṣām api vidyate | sparśasya rūpa-	hetutvād darśane 'sti nimittatā || nityānām
SV_05616	na eṣa doṣaḥ, yasmād eka-pratyavamarśasya	hetutvād dhīr a-bhedinī | eka-dhī-hetu-bhāvena
V2_07613	iti pratyetavyaḥ, yena evam ucyate. yasmād a-	hetutvād vināśasya svabhāvād anubandhitā | (53ab)
SV_09806	iti pratyetavyo yena evam ucyate. yasmād a-	hetutvād vināśasya svabhāvād anubandhitā ||193||
SV_05704	hetor a-bheda-avabhāsino jñāna-āder arthasya	hetutvād vyaktayo 'pi saṃśṛṣṭa-ākāraṃ svabhāva-
SV_05003	prakṛtyā vibhrama-phalāyā vikalpa-vāsanāyā	hetutvān nimittam. maricikā-ādiṣu api hi jala-ādi
V3_09811	aparaḥ śabdaḥ, yo hetuḥ syāt. tasya eva ca	hetutve '-punar-nirdeśya ity uktam. a-vivadaś ca,
SV_15822	upakāre na syāt. tasmād vaktṛ-śrotor vyakti-	hetutve '-viśeṣāt tulyaḥ phala-sambandhaḥ syāt.
PV_03368	ṇiṣaya-ākṛti || yathā eva āhāra-kāla-āder	hetutve 'patya-janmani | pitros tad-ekasya ākāraṃ
PV_02095	'-bhinnā-arthatā iti cet || an-artha-antara-	hetutve 'py a-paryāyāḥ sita-ādiṣu | saṅkhyā-ādi-
PV_03248	jñāna-ākāra-arpaṇa-kṣamam || kāryaṃ hy aneka-	hetutve 'py anukurvad udeti yat | tat tena arpita
SV_00821	pūrvakatvāt sarva-doṣa-utpatteḥ. deha-ādinām	hetutve 'pi na kevalānām sāmarthyam asti iti.
V3_08402	antareṇa doṣānām an-utpatteḥ. deha-ādinām	hetutve 'pi na kevalānām sāmarthyam asti iti
SV_14415	ayaṃ bhāvas tat-svabhāva iti siddham. a-	hetutve 'pi nāśasya nityatvād bhāva-nāśayoḥ |
V2_09005	tathā-abhidhānāt. nanv an-artha-antara-	hetutve 'pi bhāva-kāle 'nityatā-a-niṣpattes tulya
SV_02102	tathā-abhidhānāt. nanv an-artha-antara-	hetutve 'pi bhāva-kāle 'nityatā-a-niṣpattes tulyā
PV_03367	ṇiṣayebhyaḥ samudbhavat | tad-anyasya api	hetutve kathamcid ṇiṣaya-ākṛti || yathā eva āhāra
PV_02103	khyāpyante vācyo 'nyo 'pi diśā anayā ||	hetutve ca samastānām eka-aṅga-vikale 'pi na |
PV_02108	syuḥ krama-vad dhetunā vinā | pūrva-sva-jāti-	hetutve na syād ādyasya sambhavaḥ || tad dhetus
PV_04175	ca sa eva syān nirākṛtaḥ || anityatva-sa-	hetutve śabda evaṃ prakīrtayet | dṛṣṭānta-
V1_00603	'pi pramāṇatā | pratibaddha-svabhāvasya tad-	dhetutve samam dvayam ||3|| pratyakṣam apy artha-
SV_07506	api na jñāna-hetuḥ syāt. samavāyād eva jñāna-	hetutve sva-āśraya-samavāyinām anyeṣām api
SV_09305	-artha-eka-deśo hetur iti. sa ca ayaṃ	hetutvena apadiśyamānaḥ. upādhi-bheda-apekṣo vā
SV_02001	hetor vyāpakasya vā svabhāvasya nivṛttir	hetutvena ākhyeyā. a-pratibandhe hi katham ekasya
V2_10104	hetor vyāpakasya vā svabhāvasya nivṛttir	hetutvena ākhyeyā. anyathā a-pratibaddha-nivṛtṭyā
V2_07406	eva ātmanaḥ svabhāvo gamakaḥ. sa ca ayaṃ	hetutvena upādiyamāna upādhy-apekṣaḥ śuddho vā

HB_03202
PV_03369
PV_02024
V3_12004
PV_02065
PV_02066
PV_02070
VN_03720
V3_08205
SV_00622
SV_00816
PV_04059
V3_02210
VN_03503
HB_00907
SV_00624
V3_08207
SV_10327
PV_02108
HB_00912
V2_08107
VN_03209
HB_00904
V3_09501
SV_14509
SV_14121
SV_06101
VN_03705
SV_12124
VN_04006
PV_03158
V3_02811
V2_07614
SV_09807
V3_12407
HB_03901
V3_07512
VN_03706
HB_03716
PV_02133
VN_03004
V3_10505
VN_02809
SV_17408
V1_02608
SV_15120
SV_01807
V2_10014
V1_01514
SV_12431
PV_03141
SV_09616
V3_07907
HB_00608
SV_02208
V2_08505
SV_02205
PV_02144
V2_08108
SV_09819
V2_07708
PV_03072
PV_03391
PV_03303
PV_02178

tasya anvaya-vyatireka-buddhi-
ākāraṃ dhatte na anyasya kasyacit || tad-
bhavaty eva yat tebhyo 'nyasya kalpane | tad-
bhavaty eva yat tato 'nyasya kalpane | tad-
| tulyaḥ prasaṅgas tatra api kiṃ punaḥ sthiti-
|| nāśasya saty a-bādho 'sāv iti kiṃ sthiti-
|| parato bhāva-nāśās cet tasya kiṃ sthiti-
-sādhyo 'rthas tasya hetāv antar-bhāvād
-sādhanena darśayati. yas tarhi samarthena
iva a-śīta-sādhane ||6|| yas tarhi samagreṇa
-hetuḥ pipīlikā-ādi saikṣobha-ādi-hetur iti.
taṃ nāntarīyakam īpsitaiḥ | sādhyā-arthair
taṃ nāntarīyakam īpsitaiḥ | sādhyā-arthair
hi hetor bādhanena hetu-virodhaḥ. iha tu
tasminn āvaraṇasya apy ayogāt. na api vināśa-
sa katham trividhe hetāv antar-bhavati.
sa katham trividhe hetāv antar-bhavati.
vṛkṣatvaṃ śiṃśapāyāḥ. tad-abhāvaḥ pratiyeta
|| kramavantaḥ katham te syuḥ krama-vad
naśvaro bhāvaḥ, tasya na kiñcin nāśa-
sāmarthyam, yāvata skandha-ādayo 'nyair eva
upasaṃhāra-vacanam. etasmāt. anyair eva
vināśa-hetur bhāva-svabhāvam eva karoti, sva-
ayam anitya-śabdaḥ samāviśet, yathā-utpattim
kiñcit kadācid bhavati. sa eva kevalam sva-
tad bhāva-svabhāvo bhavet, bhāvasya eva sva-
-hetūn bhedenā pratipadyeta ity uktim a-tad-
so 'pi sva-abhimata-nitya-gotva-vṛttim
rūpa-viśeṣo vā tathā darśaniyo ya enaṃ
cintā kva upayujyate. yadi prāk-sādhana-vādī
mukhya-abhimatesv api | padārtha-śabdaḥ kaṃ
prasiddhena ca a-nirākṛto 'bhyupagamo
| (53ab) na hi bhāvā vinaśyantas tad-bhāve
||193|| na hi bhāvā vinaśyantas tad-bhāve
-anvayaṃ sapakṣa eva asti ity anvayinam eva
vipakṣayor hi darśana-a-darśanābhyāṃ gamakaṃ
asiddha-sattāke syāt. yo hi bhāva-dharmaṃ
'-samarthita-sādhana-aṅgatayā saṃśaya-
ayam hetur eva syāt, yady atra anityatva-
duḥ-karam || yukty-āgamābhyāṃ vimṛśan duḥkha-
-anapekṣam ca, yaś ca sva-pakṣa-anapekṣam
punaḥ sādhyā-dharminam kṛtvā sāmānyam
siddhir iṣṭā bhavati, tataś ca na prāg api
nityān bhāvān atindriyān | aindriyān viśamaṃ
-ākārayor a-nānātvāt kaṃ bata ayam āsṛitya
tad-upajanana-yogya-atīśaya-pratilambha-
svabhāvo hetur vā. katham svaṃ svabhāvam
sa tasya svabhāvo hetur vā. katham svabhāvam
cet, tad api pūrvakam eva anantara-vijñāna-
na hi viśeṣaṇam a-viruddham vipakṣeṇa asmād
-dhī-vad a-kalpanām | āhur bāla-a-vikalpe ca
tu bhāva-mātra-vyāpino 'rthasya vyavacchedaṃ
tu bhāva-mātra-vyāpino 'rthasya vyavacchedaṃ
hetor vyabhicāraṃ ca āha, yathā vināśe
kāryasya ca sva-kāraṇam antareṇa bhāve '-
'gnim vyabhicarati iti. tad-vyabhicāre 'sya
tac ca dhūme 'sti. sa bhavaṃs tad-abhāve tu
| upāyasya a-parijñānād iti vā parikalpayet |
tathāvidhānam tad-vyāptir anapekṣāyāḥ.
kārya-a-vyavasthiteḥ | sarveṣāṃ nāśa-hetūnām
kārya-a-vyavasthiteḥ | sarveṣāṃ nāśa-hetūnām
|| svabhāve sva-nimite vā dr̥ṣye darśana-
|| abhāvād akṣa-buddhinām satsv apy anyeṣu
|| an-ātma-bhūto bhedo 'sya vidyamāno 'pi
| kārya-an-utpādato 'nyeṣu saṅgatesv api

hetutvena eva sāphalyāt. tad-vyatirikta-a-śeṣa-
dhetutvena tulye 'pi tad-anyair viśaye matam |
dhetutvena sarvatra hetūnām anavasthitiḥ ||
dhetutvena sarvatra hetūnām anavasthitiḥ ||82||
hetunā | ā nāśaka-āgamāt sthānam tataś ced vastu-
hetunā | yathā jala-āder ādhāra iti cet tulyam
hetunā | sa vinaśyed vinā apy anyair a-śaktāḥ
dhetunā eva sādhyā ity na dr̥ṣṭāntasya pṛthak
hetunā kārya-utpādo 'numiyate, sa katham trividhe
hetunā kārya-utpādo 'numiyate sa katham trividhe
hetunā tv a-samagreṇa yat kāryam anumiyate |
hetunā tena katham a-pratipāditaḥ || ukto 'n-ukto
hetunā tena katham a-pratipāditaḥ ||19|| yadi
hetunā pratijñā bādhyata iti pratijñā-virodho
hetunā bhāva-abhāvaḥ kriyate, abhāvasya vidhinā
hetunā yaḥ samagreṇa kārya-utpādo 'numiyate |
hetunā yaḥ samarthena kārya-utpādo 'numiyate |
hetunā yadi kenacit ||202|| yady asya kāraṇasya
dhetunā vinā | pūrvā-sva-jāti-hetutve na syād
hetunā, svayaṃ tat-svabhāvatayā eva nāśāt. yo hi
hetubhir anityāḥ sādhyante. keṣāñcid anityatva-
hetubhiḥ śabdasya eka-viśeṣa-an-abhidhānam aneka-
hetubhya eva tasya anyato 'bhinirvṛtteh. na api
hetubhyaḥ kṛtaka-śabdaḥ sambandhi-bheda-vyudāse
hetubhyas tathābhūto bhavati. tan na kenacid
hetubhyas tad-dharmaṇo bhāvāt. na ca bhāva-viśeṣa-
dhetubhyo bhede niyuñkte. taṃ tasyāḥ
hetum anityatve bruvāṇo '-samarthita-sādhana-
hetum anuvidadhyāt. yena iṣṭa-an-iṣṭayor iṣṭa-
hetum anaikāntikam uktvā datta-uttara-avasaraḥ,
hetum anyam ṣaṭsu samikṣate || yo yathā rūdhitāḥ
hetum apekṣate. pratyakṣe 'rtha-grahaṇam indriya-
hetum apekṣante, sva-hetor eva naśvarāṇām bhāvāt.
hetum apekṣante. sva-hetor eva vinaśvarāṇām
hetum āha. atra api katham a-vyatireko vipakṣāt,
hetum icchatām na eva samartha hetur bhavati,
hetum icchati, sa katham bhāvam na icchet.
hetum eva āha iti. yat punaruktam ubhaya-pakṣa-
hetum kṛtakatva-ādikam api kaścin na nirdeśayed
hetum parikṣate | tasya anitya-ādi-rūpaṃ ca
hetum prayuñkte 'nityaḥ śabda aindriyakatvād iti,
hetum bruvāṇasya dharma-bhedād aṅga-aṅgitā na
hetum brūyāt. evaṃ-prakāraṇām a-sambaddhānam
hetum bhāvānām viśamām sthitim ||332|| nivṛttim
hetum bheda-a-bhedau vyavasthāpayet. a-bhinna-
hetum vastu-viśeṣam apekṣanta iti yuktam. tathā a
hetum vā antareṇa bhaved ity āśrayam antareṇa api
hetum vā antareṇa bhaved ity āśrayam antareṇa api
hetum vijñānam vidmaḥ, tasya viśaya-antara-
dhetum vyāvartayati. a-viruddhāyor ekatra
hetum saṅketa-mandatām || teṣāṃ pratyakṣam eva
hetum sattāyām vadato 'sya viruddho hetuḥ syāt.
hetum sattāyām vadato 'sya viruddho hetuḥ syāt,
hetumatī kṛtakatvasya. tasya dvidhā prayogaḥ,
hetumattā eva syāt. na hi yasya yam antareṇa
hetumattā-vyatikramāt ||57|| yeṣāṃ upalambhe tal-
hetumattām viraṅghayet ||34|| sakrd api tathā-
hetumattvād viruddhasya hetor abhyāsataḥ kṣayāt ||
hetumattve tu vināśasya kasyacit tathābhāve 'py
hetuman-nāśa-vādinām ||195|| ity antara-ślokaḥ.
hetuman-nāśa-vādinām ||54|| ity antara-ślokaḥ.
hetuṣu | anyeṣu satsv adṛṣye ca sattā vā tadvataḥ
hetuṣu | niyamaṃ yadi na brūyāt pratyayāt
hetuṣu | bhinne karmaṇy a-bhinnasya na bhedenā
hetuṣu || hetv-antara-anumānaṃ syān na etan

HB_00414	anupalabdham upalabhyate satsv apy anyeṣu	hetuṣv asya abhāve na bhavati iti tad-bhāve bhāvo
HB_02106	tadā apy a-kāraka eva. tasmān na a-kṣaṇikeṣu	hetuṣv eka-arthakriyayā kasyacit sahakāritva-
V3_11905	-sāmarthya-siddhiḥ. satsu samartheṣv anyeṣu	hetuṣu kārya-an-utpattiḥ kāraṇa-antara-bhāvaṃ
V1_04310	vyatirekataḥ ||58|| satsu samartheṣv anyeṣu	hetuṣu jñāna-kārya-a-niṣpattiḥ kāraṇa-antara-
VN_00403	bhavati. satsv api tad-anyeṣu samartheṣu tad-	dhetuṣu tad-abhāve na bhavati iti. evaṃ hy asya a
V1_03106	ca asya indriya-artha-sannikarṣa-ādiṣu	hetuṣu vidyamāno 'pi bhedo bhinne karmaṇy a-
VN_03411	etat pratijñā-hetvor virodha iti pratijñā-	hetu āsṛitya ubhaya-āśrayo bhavati. tatra yadā
PV_04090	hi bādhane | yathā sādhyam a-bādhātāḥ pakṣa-	hetu na duṣyataḥ || a-niṣiddhaḥ pramāṇābhyaṃ sa
V3_04909	prayatnānantariyakatvāc ca iti dvau	hetu, nityaḥ kṛtakatvāt prayatnānantariyakatvāc
V3_11909	-buddhīnāṃ tāvad yathāsvam indriya-ṣiṣayau	hetu. pūrvakam ca a-viḡuṇaṃ vijñānam, tasya
V2_07603	-abhāvasya sandehād iti vakṣyāmaḥ tau punar	hetu yat kiñcit kṛtakam tat sarvam anityam, yathā
V3_08409	-upādāna-kāraṇa-sahakāri-pratyayo hi rasa-	hetu rasam janayati, indhana-vikāra-upādāna-hetu-
SV_00717	-upādāna-kāraṇa-sahakāri-pratyayo hi rasa-	hetu rasam janayati, indhana-vikāra-viṣeṣa-upādāna
V3_11209	viparyaya-siddhir iti yāvat. tad etau dvau	hetu viparyaya-sādhanād viruddhau. nanu tṛtīyo
SV_06018	na anya iti. tān ayaṃ tatra svayam eva tad-	dhetūn a-tad-dhetūṃs ca vibhajya pratyeti. tasya
SV_06015	jñāna ekatra hi sthitaḥ | prapattā tad-a-tad-	dhetūn arthān vibhajate svayam ||119|| niveditam
SV_06018	tān ayaṃ tatra svayam eva tad-dhetūn a-tad-	dhetūṃs ca vibhajya pratyeti. tasya tad-buddhi-
SV_06028	vikalpa-vijñāne vyavasthitas tad-vijñāna-	hetūn bhedena pratipadyeta ity uktim a-tad-
PV_02024	'nyasya kalpane | tad-dhetutvena sarvatra	hetūnām anavasthitiḥ || svabhāva-pariṇāmena hetur
V3_12004	'nyasya kalpane | tad-dhetutvena sarvatra	hetūnām anavasthitiḥ ||82|| iti saṅgraha-ślokaḥ.
V3_06602	-bhāva-niyatā iṣyante, vāsāṃsi iva rāge. tad-	dhetūnām api tatra niyamād a-doṣa iti cet, na,
V3_03602	yogyatā a-niṣcayāt. tatra ca sarva-	hetūnām asādhāraṇatā, yatra sattvam eva na anvayi
V2_09805	tattvena tathā bhavanti, sambhavad-viṣeṣa-	hetūnām guṇa-antara-sambhavāt. viṣeṣa-hetv-abhāve
SV_11214	-vādinā tān eva prati. girāṃ satya-artha-	hetūnām guṇānām puruṣa-āśrayāt | apauruṣeyaṃ
SV_11208	praṇetur dur-anvayatvāt. girāṃ mithyātva-	hetūnām doṣānām puruṣa-āśrayāt | apauruṣeyaṃ
SV_11211	āgamāḥ sambhāvya-vipralambhaḥ. vipralambha-	hetūnām doṣānām puruṣa-āśrayād apauruṣeyaṃ satya-
PV_03246	pāścād vā an-upayogataḥ | prāg-bhāvaḥ sarva-	hetūnām na ato 'rthaḥ sva-dhiyā saha || bhinna-
SV_00802	sā eva anya-kāraṇam | (10'ab) rūpa-upādāna-	hetūnām pravṛtti-kāraṇam. sā api rasa-upādāna-
V3_08412	vinā na rasaḥ. tad eva ca rūpa-upādāna-	hetūnām pravṛtti-kāraṇam. sā api rasa-upādāna-
SV_03610	-sandarśinām yathā-abhyāsaṃ vikalpa-prabodha-	hetūnām pravṛtti-cintā. tad-vaśād vastu-
V1_02004	krama-bhāva-virodhaḥ ca sarvāsāṃ tad-artha-	hetūnām buddhīnām, anyair a-kārya-bhedasya apekṣa
PV_04115	arthe 'n-akṣa-vṛttitāḥ || asādhāraṇatā tatra	hetūnām yatra na anvayi | sattvam ity abhyudāhāro
SV_06804	-hetuḥ śaso vā iti. api nāma sarveṣāṃ tad-	dhetūnām sakṛt pratītir yathā syād iti. na ca
PV_03309	a-kārakam api svayam || yathā phalasya	hetūnām sadṛṣa-ātmatayā udbhavāt | hetu-rūpa-
SV_11701	āśrayāt, tena āśraya iti cet. jñāna-utpādāna-	hetūnām sambandhāt sahakāriṇām | tad-utpādāna-
SV_09819	uktaṃ kārya-a-vyavasthiteḥ | sarveṣāṃ nāsa-	hetūnām hetuman-nāśa-vādinām ||195|| ity antara-
V2_07708	uktaṃ kārya-a-vyavasthiteḥ | sarveṣāṃ nāsa-	hetūnām hetuman-nāśa-vādinām ||54|| ity antara-
SV_10010	nir-apekṣo vināśa iti. a-sāmarthyāc ca tad-	dhetoḥ (196a) abhāva-kāriṇaḥ kriyā-pratiṣedhāc ca
V2_08212	nir-apekṣo vināśa iti. a-sāmarthyāc ca tad-	dhetoḥ (56a) abhāva-kāriṇaḥ kriyā-pratiṣedhāc ca
SV_15611	-ātmanas tat-krama-ātmano vā mantrasya artha-	hetor a-kṛtakatvān nityasya nityaṃ sannidhānam
SV_09904	vaigūṇyaṃ kāraṇasya a-kurvāṇasya pratibandha-	hetor a-pratibandhakatvāt. nanu yava-bīja-ādayo
V2_05404	iśo bruvan vā doṣam imaṃ parihartum. asati	hetor a-pratiṣedhe vidhiḥ prāptaḥ, abhāva-
V3_00601	sādhana-prakāra eṣaḥ. na viparyaya-sādhanam,	hetor a-pramānatvāt. iha api yadi viparyayeṇa
SV_05703	a-bhinnaṃ khyāti. tathābhūta-pratyavamarśa-	hetor a-bheda-avabhāsino jñāna-āder arthasya
SV_12125	iṣṭa-viparyayo na syāt. svabhāva-nivṛtteṣ ca	hetor a-bhedane bhāvānām bhedaḥ syād ākasmika iti
PV_02156	guṇa-grahaḥ || yadi sarvo guṇa-grāhī syād	dhetor a-viṣeṣataḥ | yad avastho mato rāgī na
VN_00301	a-sāmarthyena vyāpty-asiddheḥ pūrvakasya api	hetor a-vyāptiḥ. iha api punaḥ sādhana-upakrame
VN_04003	bhavati. sati ca hetv-antara-bhāve pūrvasya	hetor a-sādhakatvān nigrāhasthānam. atra api
VN_03804	vācyāni syuḥ. artha-antara-gamana-āder api	hetor a-sāmarthya eva sambhavāt. na hi samarthe
HB_03604	-nivṛttāv api bādhā-a-nivṛttau tad-avasthaṃ	hetor a-sāmarthyam ity a-prayogaḥ. tasmāt sva-
SV_12120	-viśiṣṭaḥ sampratīyate ||242|| na a-darśanād	dhetor a-hetuko nāma. a-dṛṣṭa-hetavo 'pi hi
SV_14324	hantus tad-ghāta-hetutvāt. na brūmo vināśa-	hetor agni-daṇḍa-āder nivṛttau bhāvena
V2_06401	-harṣa-ādi-viṣeṣa-viruddhasya paritāpasya	hetor agneḥ śītena virodhāc chīta-vicchede tat-
PV_04091	iṣyate | sandigdhe hetu-vacanād vyasto	hetor an-āśrayaḥ || anumānasya bhedena sā bādhā
V3_02902	na pakṣaḥ. sandigdhe hetu-vacanād vyasto	hetor an-āśrayaḥ ||26|| vyastaḥ pramāṇābhyaṃ
SV_02123	api na avāṣyaṃ hetau bhāva iti tad-bhāva-	hetor anaikāntikatvam. tan na artha-antara-
V2_09109	na avāṣyaṃ hetau bhāva iti tad-bhāva-	hetor anaikāntikasya abhidhānān nigrhīte hetv-
VN_04004	nigrāhasthānam. atra api pūrvasya eva	hetor anya-anapekṣaṇāt | apekṣāto hi bhāvānām
SV_02220	tathā ca nityaṃ sattvam asattvaṃ vā a-	hetor anya-anapekṣaṇāt | apekṣāto hi bhāvānām
V2_08609	tathā ca nityaṃ sattvam asattvaṃ vā a-	hetor anya-anapekṣaṇāt | taikṣṇya-ādinām yathā na
PV_02180	sa-hetutā || nityaṃ sattvam asattvaṃ vā a-	dhetor anyatra asti ity atra eva niyata ucyate.
HB_00602	avinābhāvaḥ pakṣa-dharmasya. na sa trividhād	dhetor anyo gamako 'sti, a-pratibaddha-
V3_09002	pratibandhaḥ sādhyāḥ. tan na trividhād	hetor anvaya-abhāvāt. tathā vaidharmye 'py anvaya
SV_09715	vaidharmya-gatiḥ. asati tasmin sādhyena	hetor anvaya-abhāvāt. tathā vaidharmyeṇa apy
V2_07601	vaidharmya-gatiḥ, asati tasmin sādhyena	

NB_03027
 VN_03606
 V3_04204
 VN_00925
 PV_04213
 VN_06718
 PV_02144
 V3_13401
 V3_07803
 V3_03512
 VN_03714
 VN_01606
 VN_03307
 SV_08422
 SV_09911
 V2_07808
 PV_04114
 VN_03415
 HB_02303
 VN_00317
 V2_08510
 HB_00913
 SV_02107
 V2_07614
 SV_09924
 V2_08114
 SV_09807
 PV_04115
 PV_02062
 SV_15524
 V2_07509
 VN_02919
 PV_02147
 V2_10109
 SV_02009
 VN_01820
 PV_02132
 SV_13716
 V3_11109
 V3_13201
 SV_01026
 V2_09302
 V3_08009
 VN_06703
 VN_03605
 VN_02315
 VN_03405
 VN_03319
 SV_02317
 V2_08712
 VN_03517
 PV_02272
 VN_03512
 VN_03702
 VN_03313
 PV_02104
 PV_03417
 VN_03518
 PV_04277
 V3_00501
 PV_02190
 NB_03009
 NB_03021
 NB_03024
 NB_03009

vaidharmya-gatir iti. asati tasmin sādhyena
 -dr̥ṣṭānta-apekṣayā virodhaś cintām arhati.
 -paramparā, tasmāt taj-janana-svabhāvasya
 api rūpasya kathañcit kvacit kadācid viveka-
 dr̥ṣyeta sattva-asattvaṃ pratiyate || yasya
 pūrvakasya a-sādhana-aṅgasya asiddhasya
 vā parikalpayet | hetumattvād viruddhasya
 syād a-sambandhād apārthakaḥ ||84|| yadi na
 ca. na hi pakṣa-vipakṣa-pravibhāga-apekṣayā
 apodyate, na sa pakṣa iti. tata eva bādha-
 vādino 'yuktam. yo 'vayava-antaraṃ dr̥ṣṭāntaṃ
 niyamaḥ. tasya api sa svabhāva-niyamaḥ sva-
 hetu-pratijñayor bādhanam, iha pratijñayā
 atiprasaṅgāt. tasmāt svabhāvo 'sya sva-
 śāli-bija-ādīnām api sa svabhāvaḥ sva-
 śāly-ādi-bījānām api sa svabhāvaḥ sva-
 siddhatā tataḥ || asādhāraṇatā na syād bādha-
 -virodho hetu-virodho vā ity a-doṣaḥ. tatra
 naśvare 'naśvare vā bhāve na vināśa-
 -artha-a-prasādhana, vastutaḥ samarthasya
 agnau bhāvād a-kāryam. na, indhana-vikāra-
 eva nāśāt. yo hi yasya svabhāvaḥ, sa sva-
 asya kṣaṇa-sthiti-dharmatām svabhāvaṃ sva-
 vinaśyantas tad-bhāve hetum apekṣante, sva-
 ity a-hetukaḥ syāt. na a-hetukaḥ sattā-
 ity a-hetukaḥ syāt. na a-hetukaḥ, sattā-
 vinaśyantas tad-bhāve hetum apekṣante. sva-
 yatra na anvayi | sattvam ity abhyudāhāro
 -gavaya-ādi-vat || cetaḥ-śarīrayor evaṃ tad-
 -paratā-anurodhena anyato vā kutaścid
 abhāve na bhavet. tad anena dvidvidhasya api
 pratijñayā dr̥ṣṭānta-virodho 'pi vyākhyātaḥ.
 pāṭava-ikṣaṇāt | abhyāsān na yadr̥cchāto ' -
 eva pratiśedha-hetur upalabhya-sattvasya
 eva hi pratiśedha-hetuḥ. upalabhya-sattvasya
 para-vyāmohana-anubhāṣaṇa-śakti-vighāta-ādi-
 upāyeshv abhiyujyate | parokṣa-upeya-tad-
 kṣaṇa-siddheḥ. na tasya eva atīśayasya jñāna-
 caitanya-karaṇa-guṇa-āder eva dr̥ṣṭa-śakter
 nityam ity avyabhicāro 'pi na sidhyati iti.
 'py eṣṭavyaḥ. anyathā a-gamako hetuḥ syāt.
 'py eṣṭavyaḥ. anyathā a-gamako hetuḥ syāt.
 vakṣyāmaḥ. vyāvṛtti-prādhānya-sādhana-arthaṃ
 iti siddhaṃ bhavati. atra tad-uktasya
 dr̥ṣṭānte na sambhavati iti prakṛt prayuktasya
 śabda 'nityaḥ prayatnānantariyakatvād iti
 tu ubhayor dharmiṇi saṃśayaḥ. tathā sati
 asiddhatām ca iti. viruddhatā siddhe
 hi vahnis tac-chakti-bhedavān | a-dhūma-
 hi vahnis tac-chakti-bhedavān | a-dhūma-
 -dharmavati vastutaḥ sādhyā-avyabhicāre 'pi
 tr̥ṣṇāṃ samyag-dr̥ṣṭiḥ su-bhāvitā | tri-
 -dr̥ṣṭānta-a-vṛttau viparyaya-vṛttau ca
 eva. prasādhite tu sāmāthyē gotve ' -vṛtyā
 vyadhikaraṇatvād asiddha ity asiddhatā
 niyāmakau | ekatve 'pi bahu-vyaktis tad-
 | vyaktaḥ vyajyeta sarvo 'rthas tad-
 iti na a-pradarśita-avinābhāva-sambaddhād
 na alaṃ vyāvṛtti-sādhane | ādyā adhikriyate
 iti dur-nivāraḥ. nanu tathā apy asiddhir
 sati tasminn a-sambhavāt | tad an-ātyantikam
 ity anupalabdhi-prayogaḥ. tathā svabhāva-
 -abhāvāt. vyabhicāra-sambhavāc ca. kārya-
 ca śabda utpattimān kṛtako vā iti svabhāva-
 yathā ghaṭa-ādir iti śuddhasya svabhāva-

hetor anvaya-abhāvāt. tathā vaidharmyena apy
hetor api dr̥ṣṭānta-virodhe 'sādhāraṇatvaṃ
hetor abhāvāc chaśa-viśāṇa-an-utpattiḥ, tad-
hetor abhāvāt. an-anvaya-vyatirekaṃ viśvaṃ syāt,
hetor abhāvena ghaṭe prāṇo na dr̥ṣyate | dehe 'pi
hetor abhidhānād eva nigrahaḥ, na apy a-niyamāt
hetor abhyāsataḥ kṣayāt || hetu-svabhāva-jñānena
hetor avyabhicāra-dharmatā dr̥ṣṭāntena pradarśyeta,
hetor avyabhicāraḥ, vāstavatvāt. na hy avinābhāvo
hetor asādhāraṇatvaṃ, kvacid a-candre 'siddheḥ. a
hetor āha, tasya na hetvābhāsa-uktyā dr̥ṣṭānta-
hetor ity anādi-bhāva-svabhāva-niyamaḥ. api ca,
hetor ity asti bheda iti cet, artha-virodhe hi
hetor ity ucyate. tasya api taj-janana-ātmatā tad
hetor iti yo na tad-dhetuḥ so 'tat-svabhāvaḥ
hetor iti yo na tad-dhetuḥ so 'tat-svabhāvaḥ
hetor iha anyathā | tan niśedho 'numānāt syāc
hetor udāharaṇaṃ nityaḥ śabda utpatti-
hetor upayogaḥ. tasmād vināśe 'napekṣo bhāvas tad
hetor upādāne 'pi sāmāthyā-a-pratipādanāt. kārya
hetor uṣṇa-sparśa-viśeṣasya agnitvāt. kāryasya ca
hetor eva utpadyamānas tādr̥śo bhavati, na punas
hetor eva tathā-utpatteḥ paśyann api manda-
hetor eva naśvarāṇām bhāvāt. tasmād yaḥ kaścit
hetor eva bhāvāt tathā-utpatteḥ. sato hi bhavatas
hetor eva bhāvāt tathā-utpatteḥ, sato hi bhavatas
hetor eva vinaśvarāṇām bhāvāt. tasmād yaḥ kaścit
hetor evaṃ-phalo mataḥ || saṅketa-saṃśrayāḥ
dhetoh kārya-janmanaḥ | saḥkārāt saha-sthānam
dhetoh kṛtaḥ syāt, tadā mantra-prayogāt kadācid
hetor gamya-gamakatā-lakṣaṇam uktaṃ veditavyam.
hetos ca dr̥ṣṭānta-ādibhir virodhaḥ pramāṇa-
hetor janma-virodhataḥ || vyabhicārān na vāta-ādi
hetos tathābhāva-niścaye vyāpakasya sva-ātmanaś
hetos tathābhāva-niścaye vyāpakasya sva-ātmanaś ca
dhetoh. tad apy a-sādhana-aṅga-vacanaṃ vādino
dhetos tad-ākhyānaṃ hi duṣ-karam || yukty-
dhetoh, tasya tat-sāmagrī-pratyaytvāt. ye punar
hetos teṣv a-sambhavāt saṃśayaḥ. rāgasya an-
hetos tri-lakṣaṇatvān na dr̥ṣṭāntaḥ pṛthag ucyate |
hetos triṣv api rūpeṣu niścayas tena varṇitaḥ |
hetos triṣv api rūpeṣu niścayas tena varṇitaḥ |
hetos trīn pakṣa-dharmān āha. tathā hi na anvaya-
hetor doṣam an-udbhāvya vikāra-prakṛti-lakṣaṇam
hetor doṣeṇa parājaya iti na uttara-dr̥ṣṭānta-
hetor dharmi-viśeṣatvāt pratijñā-artha-eka-deśa
hetor dharmiṇi bhāva-saṃśaye 'siddhatā eva hetu-
hetor dharmiṇi bhāve sādhyā-dharma-viparyaya eva
hetor dhūmasya bhāve sa syād a-hetukaḥ ||37|| iti
hetor dhūmasya bhāve sa syād a-hetukaḥ ||60|| iti
hetor na avyabhicāra-dharmatā śakyā darśayitum
hetor na udbhavaḥ karma-dehayoḥ sthitayor api ||
hetor na kaścid dhetu-doṣo dr̥ṣṭānta-virodhaś ca
hetor na saṃśaya eva sarva-saṃśaya-prakārāṇām
hetor nigrāhasthānam. sa khalu ucyaṃāna eva a-tad
dhetor nitya-sannidheḥ || na aneka-hetur iti cen
dhetor niyamō yadi || na eṣā api kalpanā jñāne
dhetor niścayaḥ. tan na pratijñayā dr̥ṣṭānta-
hetor niścayena eva sādhane || tasyaḥ svayaṃ
dhetoh pratijñayāś ca abhyupeta-ādi-bādha, svayaṃ
dhetoh pratibandha-ādi-sambhavāt || saṃśāritvād a-
dhetoh prayogaḥ – yat sat tat sarvam anityam,
dhetoh prayogaḥ – yatra dhūmas tatra agniḥ, yathā
dhetoh prayogaḥ. asaty agnau na bhavaty eva dhūmaḥ,
dhetoh prayogaḥ. yad utpattimat tad anityam iti

NB_03025	eva dhūmaḥ, atra ca asti dhūma iti kārya-	hetoḥ prayogaḥ. sādharmaṇa api hi prayoge 'rthād
PV_02139	prathamam bhāvād dhetur uktam idam dvayam |	hetoḥ prahāṇam tri-guṇam sugatatvam a-nīśrayāt ||
HB_03711	śāṅkayā bhavitavyam. dṛṣṭa-pratihetor api	hetoḥ prāg itareṇa na kaścīd viśeṣo lakṣyate. na
SV_10308	na tāvatā tad-abhāva eva, vyavahitānām api	hetoḥ phalānām utpatti-darśanāt, mūṣika-alarka-
V2_06513	tad-viparyāsa eṣaḥ. vyavahitānām api hi	hetoḥ phalānām utpatti-darśanān mūṣika-alarka-
HB_00410	mātra-anubandha-siddhiḥ. sā sādhyā-viparyaye	hetor bādha-ka-pramāṇa-vṛttiḥ, yathā yat sat, tat
VN_03221	-sādhana-vākyatvāc ca. ata eva na pratijñayā	hetor bādhanam. na ca ekam eva kiñcin na asti iti
VN_03502	atra api hetu-virodho yuktaḥ, pratijñayā hi	hetor bādhanam. na ca ekam eva kiñcin na asti iti
HB_03602	yena tan-nivṛttau bādha-nivṛttir yato	hetor bādha-sambhava-kṛtam a-sāmarthyam na syāt.
SV_09813	nityatā api syāt. yena bāhulye 'pi hi tad-	dhetor bhavet kvacid a-sambhavaḥ ||194|| yady api
PV_02064	kiṃ kṛtam | a-vināśa-prasaṅgaḥ sa nāśa-	hetor mato yadi || tulyaḥ prasaṅgaḥ tatra api kiṃ
VN_03608	yadi vṛttiḥ syāt. pramāṇa-virodhe tu	hetoḥ , yathā na dahano 'gniḥ śaitiād ity-ādi hy
VN_03206	iti, na atra pratijñayāḥ prayogaḥ, na api	hetoḥ , yena virodhaḥ syāt, kiṃ tarhi pratipādita-
SV_00803	-pravṛtti-sahakāriṇī. tasmād yathā-bhūtād	dheto rasa utpannas tathābhūtam anumāpayan rūpam
V3_08501	-pravṛtti-sahakāriṇī. tasmād yathā-bhūtād	dheto rasa utpannas tathābhūtam anumāpayan rūpam
PV_02135	parikṣate || sādhyate tad-vipakṣo 'pi	heto rūpa-avabodhataḥ | ātma-ātmīya-graha-kṛtaḥ
V3_00903	sambandha-niyama-abhāvāt. tato na pakṣasya	hetor vā vacanam sādhanam svato 'rtha-siddheḥ.
VN_03413	pratijñā-virodha ity ucyate, yadā pratijñayā	hetor vā virodhas tadā viruddho hetur iti. ataḥ
PV_02137	guṇa-doṣaḥ prakāśatām | buddheś ca pāṭavād	dhetor vāsanataḥ prahīyate || padārtha-vṛtteḥ
PV_02059	-samhārāt tad-daṃśa-cchedato 'pi vā | vikāra-	hetor vīgame sa na ucchvasiti kiṃ punaḥ ||
VN_02713	'-sarvagatave saty aindriyakatvasya	hetor viśeṣaṇa-upādāne vyabhicāram pariharati. na
V3_02508	tataḥ kiṃ syāt. a-śakyam etat. kasmāt.	hetor viśeṣeṇa anvaya-abhāvāt. nanv ayam hetu-
V1_01910	-kāle ca kārya-niṣpatter an-upayogāḥ jñāna-	hetor viśayasya saha-bhāvo viruddhaḥ. bhinna-
PV_04224	-vijṛmbhitam || nivṛttir yadi tasmin na	hetor vṛttiḥ kim iṣyate | sā api na pratiśedho
V2_05408	-vijṛmbhitam ||15|| nivṛttir yadi tasmin na	hetor vṛttiḥ kim iṣyate | sā api na pratiśedho
PV_02046	-arthāḥ pramāṇena kiṃ siddhānto 'nugamyate |	hetor vaikalyatas tac cet kiṃ tad eva atra na
V2_08109	tu vināśasya kasyacit tathābhāve 'py anyatra	hetor vaikalyād a-vināśo 'pi syād ity a-vyāptiḥ.
VN_03809	śabda aindriyakatvād iti sāmānya-vṛtṭyā	hetor vyabhicāra-pradarśanena pratiśedhe kṛte ka
HB_00608	a-tat-svabhāvatām tasmin sādhye	hetor vyabhicāram ca āha, yathā vināśe hetumati
VN_03812	iti. atra api yady udbhāvite 'pi	hetor vyabhicāre na sa pakṣam parityajati, kiṃ na
V3_07804	avyabhicāraḥ, vāstavatvāt. na hy avinābhāvo	hetor vyavasthayā darśyate – sarvo '-pakṣaḥ
SV_01926	arthasya pratiśedham api sādhyaitu-kāmena	hetor vyāpakasya vā svabhāvasya nivṛttir
V2_10104	arthasya pratiśedham api sādhyaitu-kāmena	hetor vyāpakasya vā svabhāvasya nivṛttir
HB_00208	ca, sarvatra hetāv asatā sādhyā-dharmaṇa	hetor vyāpty-asiddheḥ, a-vyāpakasya vā nivṛttau
V3_00511	yukti-kṛta iti. asati tu hetau maulasya	hetor vyāpya-vyāpaka-bhāva-sādhana-prakāra eṣaḥ.
SV_14913	'-kasmāt pratiniyamavān. yādṛṣī tu sva-	hetoḥ śakti-sthitis tādrśam phalaṃ bhavati iti
VN_01817	arthasya vivāda-āśrayasya vāda-prastāva-	hetoḥ , sa sādhanā-aṅgaḥ. tad-vyatirekeṇa aparasya
HB_03410	bādha-avinābhāvayor virodhāt. avinābhāvo hi	hetoḥ saty eva sādhyā-dharme bhāvaḥ. katham ca sa
PV_02170	-a-kṣayaḥ | sarvatra rāgaḥ sadṛśaḥ syād	dhetoḥ sadṛśa-ātmanah || na hi go-pratyayasya
V3_13204	asya lakṣaṇam pṛthag ucyate, gata-arthatvāt.	hetoḥ sapakṣa eva sattvam vipakṣāc ca sarvato
NB_03122	asya lakṣaṇam pṛthag ucyate gata-arthatvāt.	hetoḥ sapakṣa eva sattvam a-sapakṣāc ca sarvato
HB_04005	pṛthaktvam, eka-prayogād ubhaya-gateḥ, na,	hetoḥ sapakṣa-vipakṣayor bhāva-abhāvayoḥ
V3_08103	tu balavān anvayo vyatirekaś ca dur-balaḥ,	hetoḥ sapakṣa-vyāpter vipakṣe ca kvacid abhāvāt,
VN_02911	vādini na kaścīd doṣo viśeṣaṇa-abhidhānena	hetoḥ samarthana-upakramāt. pratijñā-hetvor
V3_10208	-vyavaccheda-arthaṃ hetur ucyate. na ca	hetoḥ sambandha-upadarśana-kāle pakṣa-ādi-vikalpo
VN_01813	a-samartha-upādānād eva. na hi tair	hetoḥ sambandhaḥ śakyate pradarśayitum, a-
V3_02304	eva bādhanam bhavati, na anyatra iti cet, na,	hetoḥ sarvasya guṇa-doṣayoḥ sva-sādhye cintyatvāt.
PV_04067	tena tatra eva bādhanād asti ced asat |	hetoḥ sarvasya cintyatvāt sva-sādhye guṇa-doṣayoḥ
SV_01218	iti. atra api vivakṣita-a-śeṣa-pakṣi-karaṇe	hetoḥ sādhyā-abhāve 'nupalambho 'sti iti katham
V2_09503	atra apy upayukta-vyatirikta-pakṣi-karaṇe	hetoḥ sādhyā-abhāve 'nupalambho 'sti iti katham
SV_15224	api vyāpaka-darśanāt ||288|| yadi	hetoḥ sādhyā-vipakṣe 'bhāvaḥ sidhyet, tadā sādhyā
VN_00304	yad a-darśanam viparyayam sādhyati	hetoḥ sādhyā-viparyaye, tad asya viruddha-
PV_02285	avinābhāva-lakṣaṇam | vyāpti-pradarśanād	dhetoḥ sādhyena uktam ca tat sphuṭam || mānam
HB_03503	dharmā dharmī ity ucyata iti. tat kim idānim	hetoḥ sāmarthyam a-bādhyā eva sādhyā-siddheḥ,
V3_13308	-vyatireka-ādayo vācyāḥ. na hy ebhir	hetoḥ sāmānya-lakṣaṇam viśeṣa-lakṣaṇam vā śakyam
NB_03136	bhavati iti. na hy ebhir dṛṣṭānta-ābhāsair	hetoḥ sāmānya-lakṣaṇam sapakṣa eva sattvam
VN_02712	kiṃ tarhi viśeṣaṇam. aindriyakatvasya	hetoḥ sāmānye vṛtṭyā vyabhicāra udbhāvite '-
SV_10402	vyāpakasya vā abhāvaḥ kutaścīd gamakād	dhetoḥ sidhyet. so 'yam asann eva sva-kāryam
SV_09917	na vai janma nāśi-svabhāvasya hetur na ca a-	hetoḥ svabhāva-niyamaḥ. tasmān na atra kaścīd
V2_07814	na vai janma nāśi-svabhāvasya hetuḥ, na ca a-	hetoḥ svabhāva-niyamaḥ. tasmān na atra kaścīd
SV_14910	vat. satyam etat. tathā api svabhāva-niyamād	dhetoḥ svabhāva-niyamaḥ phale | na anitye rūpa-
SV_09918	svabhāva-niyamaḥ. tasmān na atra kaścīd	dhetoḥ svabhāva-pravibhāgaḥ. tad-abhāvāt phalasya
V2_07814	svabhāva-niyamaḥ. tasmān na atra kaścīd	dhetoḥ svabhāva-pravibhāgaḥ. tad-abhāvāt phalasya
V3_04201	ko hi viśeṣo 'bhāva-a-viśeṣa iti cet, na,	hetoḥ svabhāva-bhedāt. a-tad-ātmate 'pi kṣirasya
SV_15706	||295|| ādheya-viśeṣa hy anityā bhāvāḥ. tad-	dhetoḥ svabhāva-bhede tataḥ samāsādita-

SV_07316 vijñāna-hetus tena janya eva syāt. tad-
 PV_02134 hetau nivṛttir na iti paśyati | phalasya
 PV_03184 kiñcit tat-tulya-hetukam | sarvaṃ tathā eva
 SV_15222 -bhāvaḥ sidhyet, sa tu na siddhaḥ. yasmād
 V3_05605 hetuḥ, sa kiṃ na udāhṛtaḥ. so 'pi svabhāva-
 SV_10502 kāraṇāt kārya-anumāna-lakṣaṇatvāt svabhāva-
 V3_07007 etat – svabhāva-anupalabdhiḥ svabhāva-
 SV_00623 kārya-utpādo 'numīyate sa katham trividhe
 V3_08206 kārya-utpādo 'numīyate, sa katham trividhe
 VN_03717 hetvābhāseṣv antar-bhāvād dṛṣṭāntasya api
 VN_03719 -vṛttech. yo dṛṣṭānta-sādhyo 'rthas tasya
 V3_04609 -hetutā asya kena nivāryata iti. niścaya-
 V3_07104 viśeṣo na sādhyā eva vyāhanyate, kiṃ tarhi
 SV_09321 viśeṣo na sādhyā eva vyāhanyate. kiṃ tarhi
 VN_00414 sadṛṣo nyāyaḥ. evam a-samarthanam kārya-
 VN_00318 upādāne 'pi sāmārthya-a-pratipādanāt. kārya-
 HB_00208 ukto veditavyaḥ. pakṣa-dharmaś ca, sarvatra
 HB_00413 tal-lakṣaṇam vastutvaṃ hīyata iti. kārya-
 PV_02167 prān na dṛśyate || śatadhā viprakīrṇe 'pi
 PV_02197 doṣāṇam sa ca sattva-graho vinā || tena agha-
 PV_02134 eva viśeṣaṇaiḥ || yatas tathā sthite
 V3_06406 na alam vyāvṛtti-sādhane | ādyā adhikriyate
 VN_04001 -prakṛtikatvam iti. tad idam a-viśeṣa-ukte
 VN_03903 etad apy a-sambaddham iti. a-viśeṣa-ukte
 SV_02122 tasya hetuḥ syāt. phalasya api na avaśyaṃ
 V2_09109 api para-upaskāra-apekṣiṇo na avaśyaṃ
 V3_00511 apara-abhyupagamo yukti-kṛta iti. asati tu
 V3_00508 ekānta-parigrahe syād eṣa doṣaḥ. na vā sati
 HB_00409 pratyuktam. anvaya-niścayo 'pi svabhāva-
 VN_03805 a-sāmārthya eva sambhavāt. na hi samarthe
 PV_03100 -phalam abhāve 'nupalambhanam | tac ca
 PV_04024 doṣair na yujyate | sādhanā-adhikṛter eva
 VN_03801 api ca na kiñcit pūrva-pakṣa-vādino
 VN_03420 iti. na, sarvatra hetv-apekṣasya virodhasya
 VN_06104 anyad vā yat kiñcit pralapati, tadā katham
 VN_06017 dūṣaṇam. ubhayor a-samyak-pratipattau
 VN_05810 -vacanam. api ca na pūrva-uttara-vādino
 VN_03813 parityajati, kiṃ na grhyeta. nigrhīta eva
 VN_03714 -antarām dṛṣṭāntam hetor āha, tasya na
 VN_03711 viśeṣaḥ. yad apy uktam, dṛṣṭānta-ābhāsa-
 VN_06804 pramāṇāni prameyatvam ity ata āha yathokta-
 VN_03408 nāma parājaya-hetuḥ. asiddha-viruddhe ca
 VN_03613 -virodhā hetvābhāseṣv eva antar-bhavanti iti
 VN_03803 asti iti tat-sambandhīni sarvāṇy eva
 NB_03083 ca nityatve sādhye viruddho
 V3_10606 hetu-rūpasya asiddhau sandehe vā asiddho
 VN_01809 yan na aṅgam asiddho viruddho 'naikāntiko vā
 VN_00209 tato vyatirekasya sandehād anaikāntikaḥ syād
 VN_03609 na dahano 'gniḥ śaitiād ity-ādi hy asiddho
 V3_09111 asiddhau sandehe vā asiddho 'naikāntikaś ca
 NB_03057 -sambandhasya asiddhau sandehe vā asiddho
 NB_03066 a-sapakṣe 'sattvasya asiddhāv anaikāntiko
 VN_03510 -anya-sādhāraṇā prasādhyate, viruddhas tadā
 VN_06802 kiṃ punar lakṣaṇa-antara-yogād
 VN_06507 avaśyaṃ hi viśaya-antara-vyāpty-arthaṃ
 VN_06801 na pṛthag vācyam. hetvābhāsāś ca yathoktāḥ.
 VN_06808 iha atiprasajyata iti na pratanyate.
 VN_06801 hetvābhāseṣv antar-bhāvān na pṛthag vācyam.
 HB_00105 hetus tridhā eva saḥ | avinābhāva-niyamād
 SV_00111 hetus tridhā eva saḥ | avinābhāva-niyamād
 V3_09107 -dharmi-sambandha-anvaya-vyatirekā dharmā
 NB_03109 asiddha-viruddha-anaikāntikāś trayo
 VN_02120 jaya-parājaya-vyavasthāpanāt. kevalam
 VN_03519 niścayaḥ. tan na pratijñayā dṛṣṭānta-virodho
 VN_06506 -vacanena eva nigrhīta iti. evam api na idam

dhetoḥ svabhāvasya prāg-abhāvāt paścāc ca tato
 hetor hāna-arthaṃ tad-vipakṣam parikṣate ||
 hetor hi bhedād bhedaḥ phala-ātmanām ||
 dhetāv a-sambhave 'n-ukte bhāvas tasya api
 hetāv antar-bhavati ity udāhṛta eva. tathā hi – na
 hetāv antar-bhavati iti vakṣyāmaḥ. sac-chabda-
 hetāv antar-bhavati iti, sā tad udāharaṇena eva
 hetāv antar-bhavati. hetunā yaḥ samagreṇa kārya-
 hetāv antar-bhavati. hetunā yaḥ samarthena kārya-
 hetāv antar-bhāva iṣṭo bhavati, tathā ca na
 hetāv antar-bhāvād dhetunā eva sādhyā ity na
 hetāv apy a-pratibhānāt syāt saṃśayaḥ, sa ca na
 hetāv api, tulya-doṣatvāt. na hi hetur an-anvayaḥ
 hetāv api tulya-doṣatvāt. na hi hetur an-anvayaḥ
 hetāv api sādhanā-aṅga-a-vacanam tad-vādināḥ
 hetāv api sādhanā-aṅgasya samarthanam, yat kārya-
 hetāv asatā sādhyā-dharmaṇa hetor vyāpty-asiddheḥ,
 hetau kārya-kāraṇa-bhāva-siddhiḥ, yathā idam asya
 hetau tad vidyate katham | rāga-ādy-a-niyamo '-
 hetau na dveṣo na doṣo 'taḥ kṛpā matā | na a-
 hetau nivṛttir na iti paśyati | phalasya hetor
 hetau niścitena eva sādhanāt ||50|| ity antara-
 hetau pratiśiddhe viśeṣam bruvato hetv-antarām
 hetau pratiśiddhe viśeṣam icchato hetv-antarām.
 hetau bhāva iti tad-bhāva-hetor anaikāntikatvam.
 hetau bhāva iti tad-bhāva-hetor anaikāntikatvam.
 hetau maulasya hetor vyāpya-vyāpaka-bhāva-sādhana-
 hetau, yukti-prāptasya avaśyaṃ parigraha-arhatvāt.
 hetau sādhyā-dharmasya vastutas tad-bhāvatayā
 hetau sādhye ca siddhe 'rtha-antara-gamanam kaścīd
 hetau svabhāve vā adṛśye dṛśyatayā mate ||
 hetvābhāsa-a-prasaṅgataḥ || a-viśeṣa-uktir apy
 hetvābhāsa-a-saṃsparśe nyāyayam nigrāhasthānam
 hetvābhāsa-an-atikramāt, yathā uktam prak.
 hetvābhāsa-antar-bhāvaḥ. a-samarthita-sādhana-
 hetvābhāsa-apratibhayaḥ prasaṅga iti. sarvo nyāya
 hetvābhāsa-apratibhābhyām anyan nigrāhasthānam
 hetvābhāsa-abhidhānād iti cet, kim idānīm uttara-
 hetvābhāsa-uktyā dṛṣṭānta-ābhāsa-uktir vyāpyā, tad
 hetvābhāsa-pūrvakatvāt tad-abhidhānena eva uktā
 hetvābhāsa-lakṣaṇena eva nigrāhasthāna-bhāva iti.
 hetvābhāsa-vacanād eva ukta iti na pṛthag
 hetvābhāsa-vacanena eva uktāḥ. yat tu viruddham
 hetvābhāsa-vacanena eva uktāni iti na pṛthag
 hetvābhāsaḥ. anayoḥ sapakṣe 'sattvam, a-sapakṣe
 hetvābhāsaḥ. tathā ekasya rūpasya asiddhau
 hetvābhāsaḥ. tasya api vacanam vādino
 dhetvābhāsaḥ. na apy a-darśana-mātrād vyāvṛttiḥ,
 hetvābhāsaḥ. pratijñayāḥ pramāṇa-virodhaḥ sva-
 hetvābhāso bhavati. dharmi-sambandha-asiddhāv
 hetvābhāsaḥ. yathā, anityaḥ śabda iti sādhye
 hetvābhāsaḥ. yathā śabdasya anityatva-ādike
 hetvābhāsaḥ. sādharāṇyām a-prasādhye vā tad-
 dhetvābhāsa nigrāhasthāna-bhāvam āpadyante, yathā
 hetvābhāsa nigrāhasthānatvena vaktavyaḥ, tad-
 hetvābhāsaś ca nigrāhasthānāni. kiṃ punar lakṣaṇa
 hetvābhāsaś ca yathā-nyāyam nigrāhasthānam ity
 hetvābhāsaś ca yathoktāḥ. hetvābhāsaś ca
 dhetvābhāsaś tato 'pare || pakṣo dharmī, avayave
 dhetvābhāsaś tato 'pare ||1|| pakṣo dharmī,
 hetvābhāsaḥ. tatra, eka-a-prasiddhi-sandehe '-
 hetvābhāsaḥ. viruddhavyabhicāry api saṃśaya-hetur
 hetvābhāsaś bhūta-pratipatter abhāvād a-
 hetvābhāsaś ativartate. ubhayathā api doṣo 'stv
 hetvābhāsebhyo bhidyate. avaśyaṃ hi viśaya-antara

VN_03716	-antara-abhāva-prasaṅgāt. dṛṣṭānta-ābhāsānām	hetvābhāseṣv antar-bhāvād dṛṣṭāntasya api hetāv
VN_06719	apy a-niyamāt kathā-prasaṅgād iti. idam api	hetvābhāseṣv antar-bhāvān na pṛthag vācyam.
VN_06008	vādi-prativādinor na a-samyak-pratipattir	hetvābhāseṣv apratibhāyām vā antar-bhāvet.
VN_03612	vyākhyāta iti. sarva ete sādhana-virodhā	hetvābhāseṣv eva antar-bhavanti iti hetvābhāsa-
V3_08008	bruvāṇaṃ prativahan dvau. tac ca	hetvābhāseṣv eva avasara-prāptaṃ vaksyāmaḥ.
VN_05911	antar-bhaved a-samartha-sādhana-abhidhānād	dhetvābhāseṣu vā. prakṛta-sādhana-a-sambaddha-
PV_04062	so 'kurvaṇ ayuktaṃ kena duṣyati || anyeṣu	hetvābhāseṣu sva-iṣṭasya eva a-prasādhānāt |
V3_02702	a-sādhyatvam, tad-bādhāyām ca a-doṣaḥ pakṣa-	hetvor ukto veditavyaḥ, yathā-sādhyam a-bādhānāt.
HB_03708	-lakṣaṇaṃ hīyeta – svalakṣaṇa-yuktayor	hetvor ekaṭra virodhena upanipāte
HB_00507	vyatireka-nīscayo 'pi kārya-svabhāva-	hetvoḥ kārya-kāraṇa-vyāpya-vyāpaka-bhāva-siddhau
SV_00409	teṣām iti. idam sad-asat-pratiṣedha-vidhi-	hetvos tulyaṃ rūpam. tathā hi sattvam upalabdhir
VN_03417	-virodhasya na asty ātmā iti, pratijñā-	hetvoḥ paraspara-viruddha-udāharaṇaṃ guṇa-
VN_02920	virodhaḥ pramāṇa-virodhāś ca pratijñā-	hetvor vaktavyaḥ. para-pakṣe sva-siddhena gotva-
VN_03411	'nyatara-nirdeśa iti cet, syād etat pratijñā-	hetvor virodha iti pratijñā-hetu āsṛitya ubhaya-
VN_03422	svataḥ pratijñā-virodhe vivakṣite pratijñā-	hetvor virodha iti hetu-grahaṇam a-sambaddham. na
VN_03106	-adhikaraṇam, yady evaṃ-vidhaḥ pratijñā-	hetvor virodha iṣṭaḥ. atha punar asya upalabdhir-
VN_02914	anupalabdher iti hetuḥ, so 'yaṃ pratijñā-	hetvor virodhaḥ. etena eva pratijñā-virodho 'py
VN_02912	hetuḥ samarthana-upakramāt. pratijñā-	hetvor virodhaḥ pratijñā-virodhaḥ. yathā guṇa-
VN_03107	-prāptir lupyate, tadā na kaścit pratijñā-	hetvor virodhaḥ, vyatiriktānām api bhāvānām
VN_03317	na kiñcit. api ca sarvatra ayaṃ pratijñā-	hetvor virodhaḥ sambhavan na dvayīm hetu-doṣa-
HB_01710	prasaṅgaḥ, kārika-a-kārikayoḥ svabhāva-tad-	dhetvor virodhāt. yo 'pi manyate – a-kṣepa-kriyā
VN_03013	api pratijñā-prayoge gamyamāno 'pi pratijñā-	hetvor virodho bhavati, yathā rūpa-ādibhyo 'rtha-
PV_02127	laṅghanād eva laṅghanaṃ bala-yatnayoh | tad-	dhetvoḥ sthita-śaktitvāl laṅghanasya sthita-
PV_02088	abhāvas ca nirākṛtaḥ || katham vā sūta-	hema-ādi-mīśraṃ tapta-upala-ādi vā | dṛśyaṃ
PV_02124	yatno 'nyaḥ syād viśeṣa-kṛt || kāṣṭha-pārada-	hema-āder agny-āder iva cetasi | abhyāsa-jāḥ
PV_02089	katham || saṃyogāc cet samāno 'tra prasaṅgo	hema-sūtayoḥ | dṛśyaḥ saṃyoga iti cet kuto 'dṛśya
PV_02057	yat-kṛtaḥ | vikāraḥ syāt punar-bhāvas tasya	hemni kharatva-vat || dur-labhatvāt samādhātur a-
PV_02083	kiñcit kvacid a-śaktimat | jala-vat sūta-vad	dhemni na a-dṛṣṭer asad eva vā || pāṇy-ādi-kampe
PV_02032	-parijñānaṃ tasya naḥ kva upayujyate ||	heya-upādeya-tattvasya sa-abhyupāyasya vedakaḥ |
SV_10913	āpta-vādasya avisamvādād anumāntvam ucyate.	heya-upādeya-tattvasya sa upāyasya prasiddhitaḥ |
SV_16721	api ca, nyāyam eva anupālayantaḥ paṇḍitā	heya-upādeya-tad-āśrayeṣu saṅghaṭante, na tu
SV_10915	-avisamvādād anumānaṃ paratra vā ||217||	heya-upādeya-tad-upāyānām tad-upadiṣṭānām a-
PV_02003	dhī-pramāṇatā | pravṛttes tat-pradhānatvād	dheya-upādeya-vastuni || viśaya-ākāra-bhedāc ca
SV_08925	dadhi syān na iti kim apy a-ślīlam ayuktam a-	heya-upādeyam a-pariniṣṭhānād ākulaṃ pralapanti.
SV_17423	āgama-āśrayeṇa ca anumānena bādhitam agni-	hotra-ādeḥ pāpa-śodhana-sāmarthya-ādikam. tasya
SV_10903	abhyupagamyā tat-prahāṇāya snāna-agni-	hotra-āder an-upadeśaḥ. sa iyaṃ śakya-pariccheda-
SV_17005	anyasya api śaṅkaniyatvāt. yad uktam – agni-	hotraṃ juhuyāt svarga-kāma ity atra śva-māmsa-
SV_17013	tādṛśy eva astu kalpanā ||320|| yādṛśy agni-	hotraṃ juhuyāt svarga-kāma ity asya vākyasya. api
SV_16711	arthe pratyāsatti-viprakarṣa-rahitasya agni-	hotraṃ juhuyāt svarga-kāma ity-ādi-vākyasya bhūta
SV_16709	dur-uddharo duḥkham āsayati. tena agni-	hotraṃ juhuyāt svarga-kāma iti śrutau | khādec
V2_07008	veda-arthasya kuto gatiḥ ||35|| tena agni-	hotraṃ juhuyāt svarga-kāma iti śrutau | khādec
SV_16932	dur-anvayatvāt. viruddhām apy agni-	hotrāt svarga-avāptim māndyād ayaṃ na lakṣayed
PV_03492	'py asya yady a-vicchinna-vibhramaḥ |	hrasva-dvaya-uccāraṇe 'pi syād a-vicchinna-
PV_02205	yaḥ svabhāvo na naśyati || tyaktvā imām	hrepaṇiṃ dṛṣṭim ato nityaḥ sa kathyatām | ukto

Total 102809 occurrences.